ESV

Global
Study Bible

ENGLISH STANDARD VERSION

ESV

Global
Study Bible

ENGLISH STANDARD VERSION

Thank you for downloading the ESV® Global Study Bible

Sign up for our newsletter to receive information on special offers, new editions, and initiatives relating to the ESV® translation.

Sign Up Here

How to Use the ESV Global Study Bible, ePub Edition

Thank you for purchasing the *ESV Global Study Bible*, ePub Edition. This edition is designed to provide all of the contents of the print edition of the *ESV Global Study Bible*, in an ePub format.

This Foreword highlights the differences between the print edition and the ePub edition. For more information about the contents of the *ESV Global Study Bible*, please read the article Introduction: A User’s Guide to the Global Study Bible.

Accessing Study Notes, Cross-References, and Footnotes

All study notes, cross-references, and footnotes in the *ESV Global Study Bible, ePub Edition*, are represented as links. The dagger icon ([†]) links to a study note or notes for that verse or group of verses. The caret symbol ([^]) links to a “History of Salvation” note or notes for that verse or group of verses. Cross-references are represented as superscript letters (a). Footnotes are represented as a number within brackets ([1]).

iBooks version 4 or later (included with iOS 8)
Tapping on a cross-reference will display a pop-up window of the cross-reference text. Tapping on a verse reference within the pop-up window will close the window and display the page of the ebook corresponding to the chosen verse. To close the cross-reference window, tap on “[x] close” at the bottom of the pop-up window or wait 20 seconds and the window will close automatically. Tapping on a footnote will display a pop-up window with the text of the footnote. To close the footnote window, tap on “[x] close” at the bottom of the pop-up window or wait 20 seconds and the window will close automatically.

Footnote and cross-reference functions may be slow while iBooks is indexing the Bible. Indexing occurs when you first open the Bible or when you change fonts or font sizes.

iBooks version 3
Tapping on a cross-reference will display a pop-up window of the cross-reference text. Tapping on a verse reference within the pop-up window will close the window and display the page of the ebook corresponding to the chosen verse. To close the cross-reference window, tap anywhere on the page outside of the pop-up window or wait 20 seconds and the window will close automatically. Tapping on a footnote will display a pop-up window with the text of the footnote. To close the footnote window, tap anywhere on the page outside of the pop-up window or wait 20 seconds and the window will close automatically.

Footnote and cross-reference functions may be slow while iBooks is indexing the Bible. Indexing occurs when you first open the Bible or when you change fonts or font sizes.

iBooks on the Mac
Clicking on a cross-reference or footnote will open a page which will include the desired cross-reference or footnote text. To return to the Bible text, you may click on the chapter-verse combination at the beginning of the cross-reference or footnote text or you can use the "back-to-page" function of iBooks.

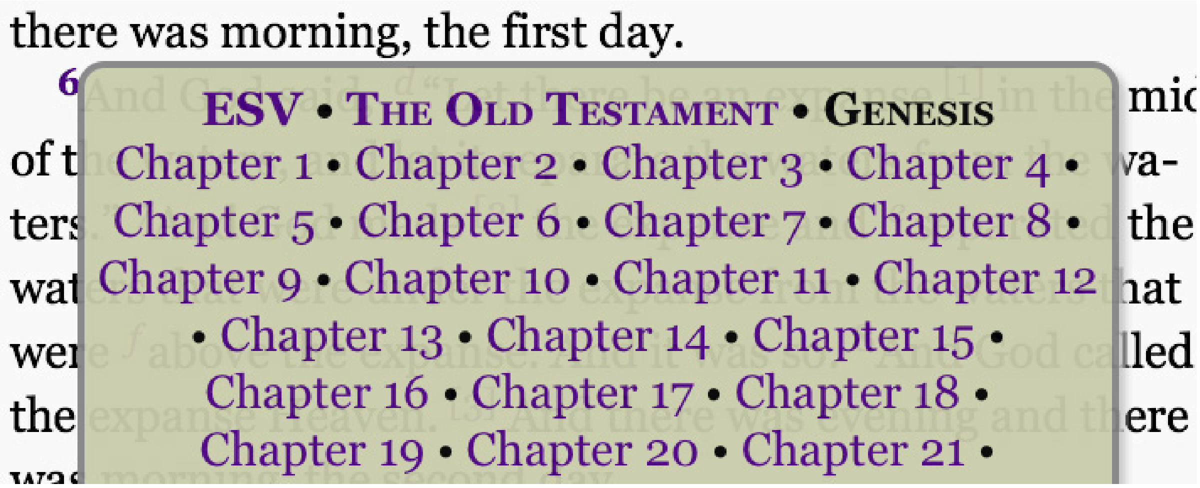
Images

You can zoom large images to full-screen size by double-tapping them. Some larger illustrations have several insets included with them, making it easier to read the text within the image and allowing for more detail. The insets follow the main image and are vertically separated from it with two bullets ("• •").

Navigation

iBooks version 4 or later (included with iOS 8)
Tapping on the name of the book at the beginning of any chapter will bring up a navigation pop-up window allowing you to quickly jump to a different chapter within the book (fig. 1). You may also jump to a chapter within a different book by tapping on "ESV" to choose from any book of the Bible, or tap on "The Old Testament" or "The New Testament" to choose from any book within the Testament you chose. If you decide you don't wish to navigate to a

different chapter, tapping on “[x] close” at the bottom of the navigation pop-up window will close it.



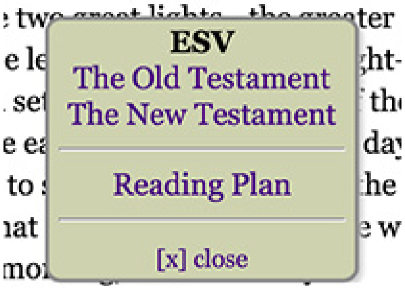
there was morning, the first day.

ESV • THE OLD TESTAMENT • GENESIS

Chapter 1 • Chapter 2 • Chapter 3 • Chapter 4 • Chapter 5 • Chapter 6 • Chapter 7 • Chapter 8 • Chapter 9 • Chapter 10 • Chapter 11 • Chapter 12 • Chapter 13 • Chapter 14 • Chapter 15 • Chapter 16 • Chapter 17 • Chapter 18 • Chapter 19 • Chapter 20 • Chapter 21 •

Figure 1, choosing a chapter.

Tapping on the verse number of any verse in the Bible will bring up a navigation window allowing you to choose any chapter within any book of the Bible or a daily reading passage. Choose which Testament you would like to view (fig. 2), then choose the book (fig. 3) and chapter (fig. 1). The window will close and you will be brought to the chapter you chose. If you decide you don't wish to navigate to a different chapter, tapping “[x] close” at the bottom of the navigation pop-up window will close it.



ESV

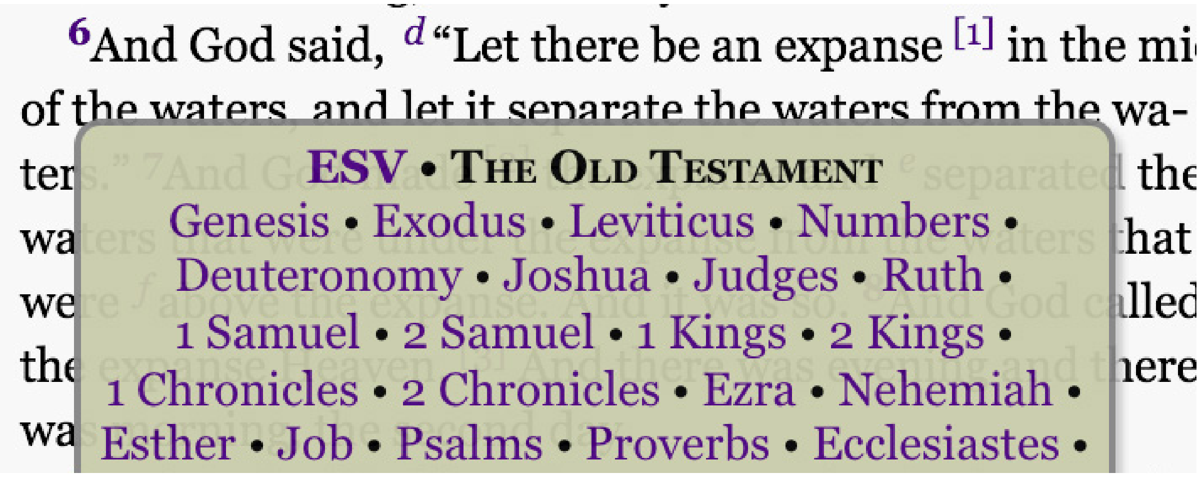
The Old Testament

The New Testament

Reading Plan

[x] close

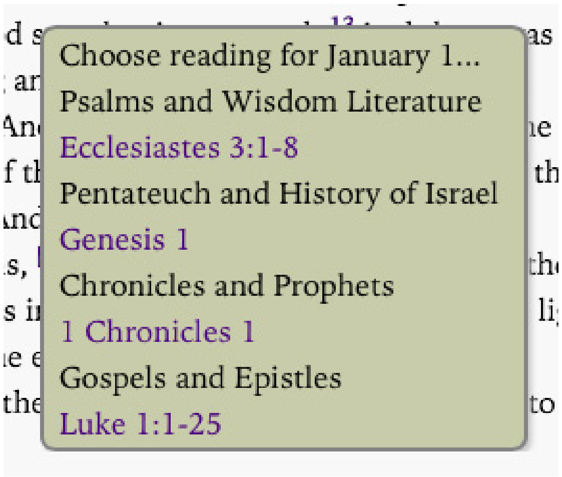
Figure 2, choosing a Testament or daily reading.



ESV • THE OLD TESTAMENT
Genesis • Exodus • Leviticus • Numbers •
Deuteronomy • Joshua • Judges • Ruth •
1 Samuel • 2 Samuel • 1 Kings • 2 Kings •
1 Chronicles • 2 Chronicles • Ezra • Nehemiah •
Esther • Job • Psalms • Proverbs • Ecclesiastes •

Figure 3, choosing a book.

To choose a daily reading passage, tap on the verse number of any verse, then tap on "Reading Plan". Either select "Today" to view the reading passages for the current date, "Next" to view the reading passage that follows the last reading passage you chose, or choose a month and then a day for the reading passages for that day. If you chose "Today" or a specific date, you then can choose a link to select one of the four readings for that day.



Choose reading for January 1...
Psalms and Wisdom Literature
Ecclesiastes 3:1-8
Pentateuch and History of Israel
Genesis 1
Chronicles and Prophets
1 Chronicles 1
Gospels and Epistles
Luke 1:1-25

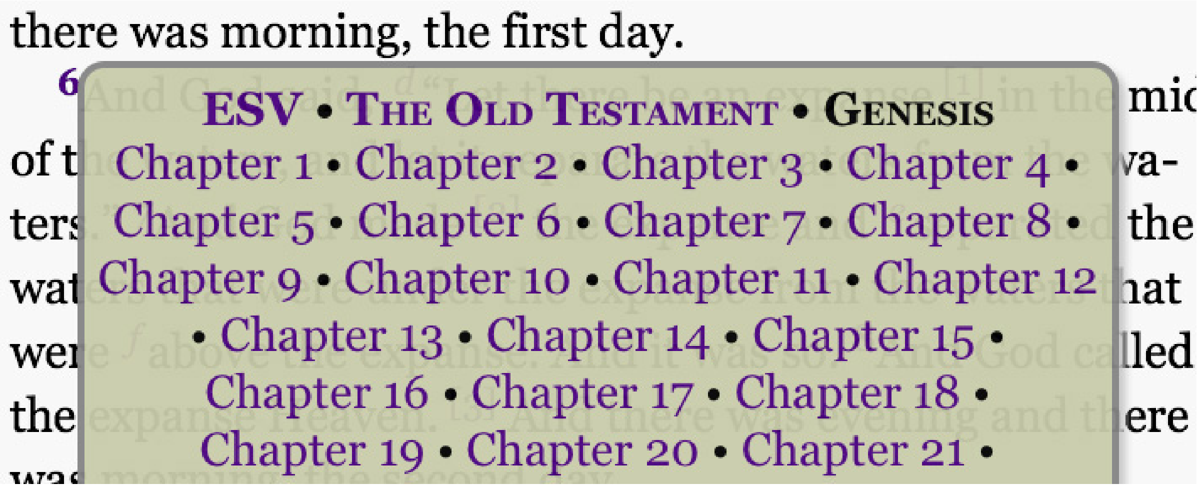
Figure 4, choosing a reading.

It may take a few seconds for your reading device to display the new location because it must load the entire file into memory before it can display your chosen destination. The larger the book, the longer the load time. Please be patient.

Navigation functions may be slow while your reading device is indexing the Bible. Indexing occurs when you first open the Bible or when you change fonts or font sizes.

iBooks version 3

Tapping on the name of the book at the beginning of any chapter will bring up a navigation pop-up window allowing you to quickly jump to a different chapter within the book (fig. 1). You may also jump to a chapter within a different book by tapping on “ESV” to choose from any book of the Bible, or click on “The Old Testament” or “The New Testament” to choose from any book within the Testament you chose. If you decide you don't wish to navigate to a different chapter, tapping outside of the navigation pop-up window will close it.



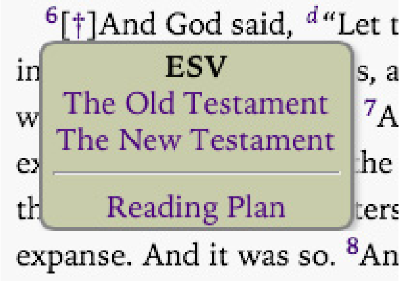
there was morning, the first day.

ESV • THE OLD TESTAMENT • GENESIS

Chapter 1 • Chapter 2 • Chapter 3 • Chapter 4 • Chapter 5 • Chapter 6 • Chapter 7 • Chapter 8 • Chapter 9 • Chapter 10 • Chapter 11 • Chapter 12 • Chapter 13 • Chapter 14 • Chapter 15 • Chapter 16 • Chapter 17 • Chapter 18 • Chapter 19 • Chapter 20 • Chapter 21 •

Figure 1, choosing a chapter.

Tapping on the verse number of any verse in the Bible will bring up a navigation window allowing you to choose any chapter within any book of the Bible or a daily reading passage. Choose which Testament you would like to view (fig. 2), then choose the book (fig. 3) and chapter (fig. 1). The window will close and you will be brought to the chapter you chose. If you decide you don't wish to navigate to a different chapter, tapping outside of the navigation pop-up window will close it.



[6][†]And God said, [d]“Let t

ESV

The Old Testament

The New Testament

Reading Plan

expanse. And it was so. [8]An

Figure 2, choosing a Testament or daily reading.

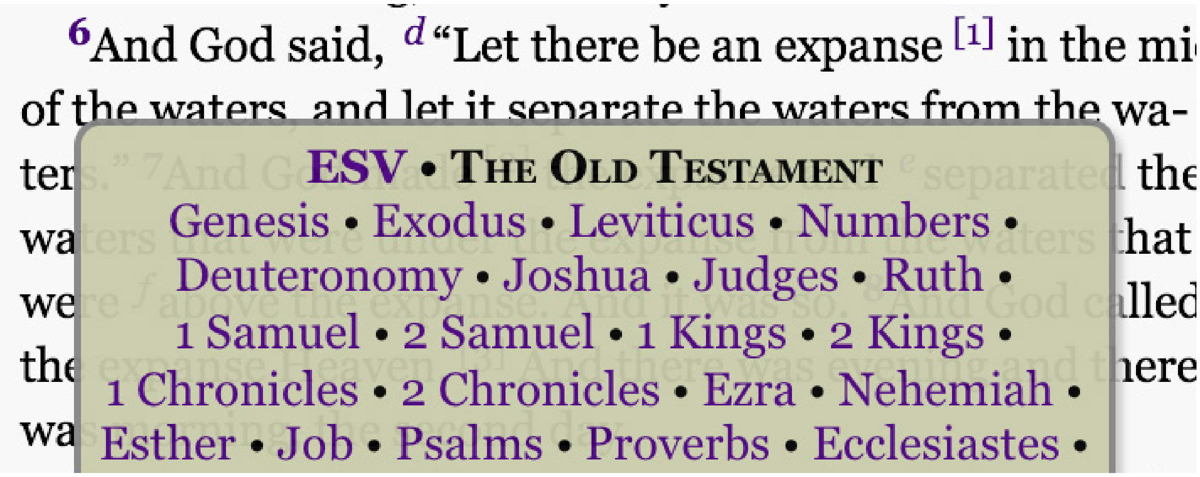

ESV • The Old Testament
Genesis • Exodus • Leviticus • Numbers •
Deuteronomy • Joshua • Judges • Ruth •
1 Samuel • 2 Samuel • 1 Kings • 2 Kings •
1 Chronicles • 2 Chronicles • Ezra • Nehemiah •
Esther • Job • Psalms • Proverbs • Ecclesiastes •

Figure 3, choosing a book.

To choose a daily reading passage, tap on the verse number of any verse, then tap on "Reading Plan". Either select "Today" to view the reading passages for the current date, "Next" to view the reading passage that follows the last reading passage you chose, or choose a month and then a day for the reading passages for that day. If you chose "Today" or a specific date, you then can choose a link to select one of the four readings for that day.

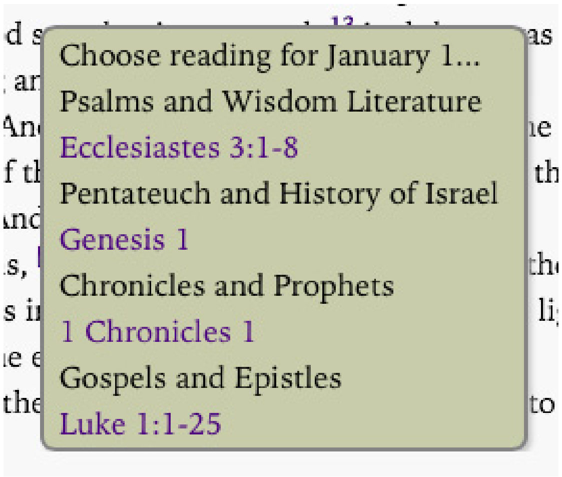

Choose reading for January 1...
Psalms and Wisdom Literature
Ecclesiastes 3:1-8
Pentateuch and History of Israel
Genesis 1
Chronicles and Prophets
1 Chronicles 1
Gospels and Epistles
Luke 1:1-25

Figure 4, choosing a reading.

It may take a few seconds for your reading device to display the new location because it must load the entire file into memory before it can display your chosen destination. The larger the book, the longer the load time. Please be patient.

Navigation functions may be slow while your reading device is indexing the Bible. Indexing occurs when you first open the Bible or when you change fonts or font sizes.

iBooks for Mac
At this time, iBooks for the Mac is not compatible with the pop-up window navigation described above. To choose a different chapter in the current book, click on the name of book at the beginning of the chapter and a page will be displayed with the list of chapters for that book. Clicking on a footnote or cross-reference will display the page with the desired footnote or cross-reference text.

Preferences

You may choose to show the words of Christ in Red by tapping on the word “Red” on the Preferences page. Tapping on the word “Black” will revert the words of Christ back to black.

You may choose to turn off the display of cross-references, footnotes, or verse numbers. Tap on [Yes] next to any item you would like displayed. Tap on [No] next to any item you would like to have hidden.

You may turn pop-up window navigation off by selecting “No” next to that line. When pop-up navigation is off the device or app will use the navigation for iBooks for the Mac as described above.

Any changes will be shown immediately on the sample paragraph below the settings.

Preferences

Words of Christ: [Red] [Black]
Display cross-references: [Yes] [No]
Display footnote references: [Yes] [No]
Display verse numbers: [Yes] [No]

Sample

> **16** [h] Passing alongside the Sea of Galilee, he saw Simon and Andrew the brother of Simon casting a net into the sea, for they were fishermen. **17** And Jesus said to them, "Follow me, and I will make you become [i] fishers of men." [5] **18** And immediately they left their nets and followed him.

The ESV Global Study Bible

Table of Contents

Articles and Resources
The Old Testament
The New Testament

The Old Testament

Genesis
Exodus
Leviticus
Numbers
Deuteronomy
Joshua
Judges
Ruth
1 Samuel
2 Samuel
1 Kings
2 Kings
1 Chronicles
2 Chronicles
Ezra
Nehemiah
Esther
Job
Psalms
Proverbs
Ecclesiastes
Song of Solomon

- Isaiah
- Jeremiah
- Lamentations
- Ezekiel
- Daniel
- Hosea
- Joel
- Amos
- Obadiah
- Jonah
- Micah
- Nahum
- Habakkuk
- Zephaniah
- Haggai
- Zechariah
- Malachi

The New Testament

- Matthew
- Mark
- Luke
- John
- Acts
- Romans
- 1 Corinthians
- 2 Corinthians
- Galatians
- Ephesians
- Philippians
- Colossians
- 1 Thessalonians
- 2 Thessalonians
- 1 Timothy
- 2 Timothy
- Titus

Philemon
Hebrews
James
1 Peter
2 Peter
1 John
2 John
3 John
Jude
Revelation

Articles and Resources

How to Use The ESV Global Study Bible, ePub Edition
  Accessing Study Notes and Footnotes
  Images
  Navigation
  Preferences
Title Page
Copyright Information
List of Charts
List of Maps
List of Diagrams
List of Illustrations
List of Facts
List of Profiles
List of Abbreviations
Global Editorial Committee
Foreword
  Global Purpose
  Global Audience
  Global Content and Features
  Global Team of Contributors
  Free Global Access
  Global Vision
Contributors: Articles for the Global Church
Introduction: A User’s Guide to the Global Study Bible
  Purpose
  Divine Words and Merely Human Words
  The Understanding and Teaching of God’s Word
  Doctrinal Perspective

- Special Features of the ESV Global Study Bible
- Cross-Reference System and Concordance
- The ESV Online Study Bible
- The ESV Bible and the ESV Global Study Bible
- Goal and Vision

List of Abbreviations

Preface to the English Standard Version
- The Bible
- Translation Legacy
- Translation Philosophy
- Translation Principles and Style
- The Translation of Specialized Terms
- Textual Basis and Resources
- Textual Footnotes
- Publishing Team
- To God’s Honor and Praise

Overview of the Bible
- God’s Plan for History
- God’s Promises and Predictions
- God’s Warnings and Curses
- God’s Covenant Commitment and Instruction
- Christ Is the Offspring of Abraham and the Last Adam
- Shadows, Prefigures, and “Types” of Christ
- Christ Is the Mediator

New Testament
- Already—but Not Yet
- Who Is Jesus?
- Christ’s Work on the Cross
- The Promise of the Holy Spirit
- Sin, Faith, and Repentance
- The Church as the People of God
- New Testament Timeline

Old Testament: Theology and Key Dates
- The Essential Components of the Old Testament Story
- The Parts of the Old Testament in Relation to the Story
- The Old Testament as Christian Scripture

  - Old Testament Timeline and Calendar: An Overview of Key Dates
- God’s Global Plan of Salvation
  - Understanding God’s Plan of Salvation Horizontally
  - Understanding God’s Plan of Salvation Vertically
  - Conclusion
- The Importance of the Global Church
  - Introduction
  - The Origin of the Church
  - The Trinitarian Nature of the Church
  - The Marks of the Church
  - The Purpose of the Church
  - Conclusion
- How to Read and Understand the Bible
  - Spiritual
  - Contextual
  - Christ-centered
  - Reverent
  - Communal
  - Repeated
  - Conclusion
- How to Apply the Bible in Daily Life
  - How God’s Word Comes to Us
  - The Basics of Personal Meditation
  - The Importance of Fellow Believers
  - The Centrality of Christ
  - Two Words of Warning
  - Conclusion
- The Reliability and Authority of the Bible
  - The Inspired Word
  - The Inerrant and Infallible Word
  - The Clear and Sufficient Word
  - Conclusion
- The Great Truths of the Bible
  - Revelation
  - Scripture
  - God

- Christ
- The Holy Spirit
- Humanity
- Salvation
- The Church
- The End Times

Mission and Evangelism
- Mission
- Evangelism
- Conclusion

Major World Religions
- Judaism
- Islam
- Hinduism
- Buddhism
- Confucianism
- Biblical Themes and Other Religions

Biblical Ethics: An Introduction
- The Importance of Biblical Ethics
- The Purpose of Biblical Ethics
- The Foundation of Biblical Ethics
- Some Characteristics of Biblical Ethics

The Value and Dignity of Human Life
- Created in the Image of God
- The Beginning of Life
- The End of Life
- The Treatment of Children, the Disabled, and the Elderly
- Conclusion

Marriage and Sexual Morality
- Introduction
- Biblical Foundations
- A Whole-Bible Trajectory
- Implications for Marriage and Sexual Morality
- Related Issues
- Conclusion

The Purpose and Role of Government

- God Instituted Government for the Good of All People
- God Instituted Government for His Glory

Social Ethics
- Social Ethics and the Bible
- Some Contemporary Issues in Global Social Ethics
- Conclusion

Personal Ethics
- The Basis, Norm, and Power of Personal Ethics
- Personal Ethics: Case Studies
- Conclusion

Glossary

Table of Weights and Measures

Concordance
- Abbreviations

Daily Bible Reading Plan

Contributors to The ESV Global Study Bible
- Editorial Oversight Committee
- Contributors to Articles for the Global Church
- Global Message Contributors
- Study Note Contributors
- Other Contributors
- Consulting Contributors

Colophon
- The Crossway ESV Global Study Bible Publishing Team
- Editorial Team
- Contributing Editors
- Proofreading and Editorial Assistance
- Design
- Typesetting
- Production
- Management Leaders
- ESV Global Study Bible Specifications and Production

Maps

List of Charts

The Hebrew Calendar
Patriarchs to Judges (c. 2166–1030)
The Generations of Genesis
Chronology of Noah’s Time in the Ark
Four Kinds of Abraham’s Offspring
Genealogies: Showing Age at Fatherhood and Age at Death
Covenantal Call and Dialogue
The Battle between Yahweh and the Rulers of Egypt
Sacrifices
Holy Feasts
Parallels between Exodus and Numbers
Ancient Treaty Structures and Deuteronomy
Joshua 1:1–9 as a “Table of Contents” for the Rest of the Book
Seven Stone Memorials in the Land
The Covenant Renewal Ceremony at Shechem (Josh. 24:2–27) Compared with Other Ancient Treaties
Historical Books Timeline
The Judges
Common Cycle for Each Judge
Samson’s Ten Feats of Strength and Heroism
The Journey of the Ark of the Covenant
Events of 1–2 Samuel Referenced in the Psalms
The Fall of Saul and the Rise of David in 1 Samuel
The Rise and Failure of David in 1 and 2 Samuel
Solomon’s Tainted Glory in 1 Kings

Evaluating Kings of Israel and Judah in 1–2 Kings
The Divided Kingdom: Kings of Judah (all dates b.c.)
The Divided Kingdom: Kings of Israel (all dates b.c.)
Basic Chronology of 1–2 Chronicles
Comparison of 1–2 Chronicles with 2 Samuel and 1–2 Kings
Chronology of Ezra
Adversaries Hinder Work
Kings of Persia Mentioned in Ezra–Nehemiah
Chronology of Nehemiah
Chronology in Esther
Psalms Based on Incidents in David's Life
Terms in Psalms
Structure of Psalms
The Use of Psalm 22 in Matthew 27
Creation in Psalm 104
Terms in Psalm 119 for God's Covenant Revelation
Some Essential Features of a Good Life (Proverbs 19)
Kings of Judah in the Time of Isaiah
Datable Events in the Book of Isaiah
Oracles against the Nations in the Prophets
Simplified Overview of Isaiah
Activity of the Writing Prophets during the Reigns of the Kings of Israel and Judah
Parallels between Jeremiah and Lamentations
Ezekiel's Temple Vision
The Traditional View of Daniel's Visions
Afflictions of Assyria against Israel
Zechariah Texts Quoted in the New Testament Regarding Jesus' Ministry
Zechariah's Visions
Malachi's Sixfold Wake-up Call to Renewed Covenant Fidelity
The LORD of Hosts: Frequency and Use in the OT

New Testament Timeline
The Twelve Apostles
The Parables of Jesus
Harmony of the Events of Holy Week
Five Controversies from Mark 2:1–3:6
The Three Major Passion Predictions in Mark
Parallels in the Ministries of Jesus, Peter, and Paul in Luke–Acts
Predictions, Reminders, and Proofs of the Death and Resurrection of Jesus in the Gospel of Luke
Jesus Is God: Specific Examples Where Greek Theos (“God”) Is Applied to Jesus
The First Week of Jesus’ Ministry
Seven Signs Pointing to Jesus as the Messiah
Physical Items Used by Jesus to Teach Spiritual Truths
Witnesses to Jesus
The “I Am” Statements of Jesus
The Work of the Trinity
The High Priestly Prayer
God’s Sovereignty in Salvation as Seen in Acts
Major Sermons in Acts
Paul Collects an Offering for Judea
Major Events in the Life of the Apostle Paul
Itinerary of Paul’s First Journey
Itinerary of Paul’s Second Journey
Itinerary of Paul’s Third Journey
OT Testimony that All Are under Sin (3:9)
The Trinity in Romans 8
Spiritual Gifts in Paul’s Letters
The Epistles
Imitating Paul as Paul Imitates Christ
Church Leaders Should Likewise Lead Lives That Are Examples to Imitate

Divorce and Remarriage in 1 Corinthians 7
Earthly Bodies and Resurrection Bodies (1 Corinthians 15)
The Believer's Apparent (Temporal) Defeat and Actual (Spiritual) Victory
Weakness and Power (or Strength) in 1–2 Corinthians
The Sufficiency of God in 2 Corinthians
Spectrum of Early Beliefs about How Christians Should Relate to the Law of Moses
Trinitarian Formulas and Expressions in Ephesians
Christ and the Church
Principles of Marriage
Joy and Rejoicing in Philippians
"In Christ": A Central Theme in Colossians
The Second Coming in 1 Thessalonians
The Authentication of Paul's Letters
False Teaching and Teachers
Qualifications for Elders in 1 Timothy and Titus
Qualifications for Deacons
God and Christ as "Our Savior" in Titus
Differences between Levitical High Priests and Jesus the High Priest
Psalm 110 in Hebrews
Echoes of Jesus' Sermon on the Mount in James
Leviticus 19 in James
Regeneration in the New Testament
The Deity of Jesus Christ in 2 Peter
Theological Themes of 1 John
Equivalent Expressions for the "Last Days"
Jude's Application of Prophecies and Events
Christ's Edict-Letters to His Seven Churches
Promises to Overcomers
Doxologies to God and the Lamb
The Seven Trumpets of 8:7–11:19

Four Series of Seven Messages or Visions
The Seven Benedictions
The Seven Bowls of Wrath (16:2–21)

List of Maps

The Near East at the Time of Genesis

The Garden of Eden

Table of Nations

Abram Travels to Canaan

Jacob Returns to Canaan

Egypt at the Time of Joseph

The Journey to Mount Sinai

The Setting of Leviticus

Journeys in the Wilderness

The Journey to Canaan

The Boundaries of the Promised Land

The Setting of Deuteronomy

The Setting of Joshua

The Conquest of Canaan: The Southern Campaign

The Conquest of Canaan: The Northern Campaign

The Allotment of the Land

The Setting of Judges

The Judges of Israel

Gideon Defeats the Midianites

Samson’s Exploits

The Setting of Ruth

The Setting of 1 Samuel

The Battle at Elah

David Flees from Saul

The Battle at Mount Gilboa

The Setting of 2 Samuel
David Captures the Stronghold of Zion
David and Absalom
The Extent of Solomon’s Kingdom
Solomon’s Administrative Districts
The Kingdom Divides
Israel and Judah in 2 Kings
Syria Captures Gilead
Resurgence during the Time of Azariah and Jeroboam II
Prophets of Israel and Judah
The Resurgence of Assyrian Influence
The Fall of Samaria and Deportation of Israelites
Exile to Babylon
The Extent of David’s Kingdom
The Extent of Solomon’s Kingdom
Solomon’s International Ventures
Syria and Israel Attack Judah
Judah after the Fall of Israel
Exile to Babylon
The Persian Empire at the Time of Ezra
The Persian Empire at the Time of Nehemiah
Judea under Persian Rule
The Persian Empire at the Time of Esther
The Near East at the Time of Isaiah
Israel and Judah at the Time of Jeremiah
The Babylonian Empire
Babylon Attacks Judah
Jeremiah Prophesies against Egypt
The Near East at the Time of Ezekiel
Ezekiel’s Vision of Israel’s New Boundaries
The Setting of Daniel: The Babylonian Empire

The Empires of Daniel’s Visions: The Persians
The Empires of Daniel’s Visions: The Greeks
The Empires of Daniel’s Visions: The Ptolemies and the Seleucids (Early)
The Empires of Daniel’s Visions: The Ptolemies and the Seleucids (Late)
The Maccabean Kingdom
Near East at the Time of Hosea
The Setting of Joel
The Near East at the Time of Amos
The Setting of Obadiah
The Setting of Jonah
The Near East at the Time of Micah
The Near East at the Time of Nahum
The Near East at the Time of Habakkuk
The Near East at the Time of Zephaniah
Jerusalem at the Time of Haggai
The Near East at the Time of Zechariah
The Setting of Malachi
The Setting of Matthew
Jesus’ Birth and Flight to Egypt
Jesus’ Ministry in Galilee
Jesus’ Ministry beyond Israel
Jesus’ Final Journey to Jerusalem
The Last Supper
Jesus’ Arrest, Trial, and Crucifixion
The Setting of Mark
Jesus’ Ministry in Galilee
Jesus’ Ministry beyond Israel
Jesus’ Final Journey to Jerusalem
Jerusalem at the Time of Jesus
The Last Supper
Jesus’ Arrest, Trial, and Crucifixion

The Setting of Luke
Jesus’ Birth and Flight to Egypt
Jesus’ Ministry in Galilee
Jesus Travels to Jerusalem
Jerusalem at the Time of Jesus
The Last Supper
Jesus’ Arrest, Trial, and Crucifixion
Jesus’ Appearances after His Resurrection
The Setting of John
The Last Supper
Jesus’ Arrest, Trial, and Crucifixion
The Setting of Acts
Nations at Pentecost
Paul’s First Missionary Journey (Acts 13:4–14:26)
Paul’s Second Missionary Journey (Acts 15:36–18:22)
Paul’s Third Missionary Journey (Acts 18:22–21:17)
Paul’s Journey to Rome
The Setting of Romans
The Setting of 1 Corinthians
The Setting of 2 Corinthians
The Setting of Galatians
The Setting of Ephesians
The Setting of Philippians
The Setting of Colossians
The Setting of 1 Thessalonians
The Setting of 1 Timothy
The Setting of 2 Timothy
The Setting of Titus
The Setting of James
The Setting of 1 Peter
The Setting of 1 John

The Setting of Revelation

List of Diagrams

The Genealogies of Genesis
Israel in Camp and on the March
Positions and Duties of the Levites
Family of Ruth
The 70 Weeks of Daniel 9
Redemptive History in the Book of Hebrews
The “Bookends” of Biblical Theology

List of Illustrations

The City of Ur
The Altar of Incense
The Ark of the Covenant
The Bronze Altar
The Golden Lampstand
The High Priest’s Holy Garments
The Tabernacle Tent
The Tabernacle And Court
The Table for the Bread of the Presence
The City of Jericho
Jerusalem In the Time of David (c. 1010–970 b.c.)
Jerusalem in the Time of Solomon (c. 970–930 b.c.)
Solomon’s Temple
Jerusalem in the Time of Hezekiah (c. 725–686 b.c.)
Zerubbabel’s Temple
Jerusalem in the Time of Nehemiah (c. 444–420? b.c.)
The City of Babylon
The Day of the Lord in the Prophets
The City of Nineveh
Jerusalem in the Time of Jesus
The Temple Mount in the time of Jesus
Herod’s Temple Complex in the Time of Jesus
Herod’s Temple in the Time of Jesus
The Synagogue and Jewish Worship
Golgotha and the Temple Mount

Rome in the Time of Paul (c. a.d. 60)
Corinth in the Time of Paul (c. a.d. 60)
Ephesus in the Time of Paul (c. a.d. 60)
Philippi in the Time of Paul (c. a.d. 60)

List of Facts

Genesis Fact #1: In the Beginning
Genesis Fact #2: Father, Son, and Holy Spirit
Genesis Fact #3: The Euphrates
Genesis Fact #4: Cherubim
Genesis Fact #5: Two men who never died
Genesis Fact #6: Favor in the eyes of the Lord
Genesis Fact #7: Why did Noah take seven pairs of each clean animal but only one pair of each unclean animal?
Genesis Fact #8: Extending an olive branch
Genesis Fact #9: Sinful pride and rebellion
Genesis Fact #10: What did the Tower of Babel look like?
Genesis Fact #11: Altars
Genesis Fact #12: Believed the Lord
Genesis Fact #13: Non-Levite Priests?
Genesis Fact #14: Taking servants as wives
Genesis Fact #15: Isaac
Genesis Fact #16: The city gate
Genesis Fact #17: What is the Negeb?
Genesis Fact #18: Why fight over a well?
Genesis Fact #19: Two biblical firsts
Genesis Fact #20: Family ties
Genesis Fact #21: Tents
Genesis Fact #22: A father's blessing
Genesis Fact #23: Giving servants
Genesis Fact #24: Why was Laban so upset when his household gods were stolen?

Genesis Fact #25: The Jabbok River
Genesis Fact #26: Succoth
Genesis Fact #27: Terebinths
Genesis Fact #28: A long walk!
Genesis Fact #29: A costly demonstration of grief
Genesis Fact #30: Levirate marriage
Genesis Fact #31: Cupbearers
Genesis Fact #32: Signets
Genesis Fact #33: Money
Genesis Fact #34: “God sent me”
Genesis Fact #35: The Land of Goshen
Genesis Fact #36: “Do not bury me in Egypt.”
Genesis Fact #37: God’s providence
Exodus Fact #1: As numerous as the stars
Exodus Fact #2: Bitumen
Exodus Fact #3: Holy
Exodus Fact #4: Putting words in his mouth?
Exodus Fact #5: Pharaoh
Exodus Fact #6: Why was straw needed for making bricks?
Exodus Fact #7: Lord of all creation
Exodus Fact #8: River turned to blood
Exodus Fact #9: Frogs
Exodus Fact #10: Death of livestock
Exodus Fact #11: Was Pharaoh considered a god?
Exodus Fact #12: What is the purpose of a "sign"?
Exodus Fact #13: Redeem
Exodus Fact #14: Chariots
Exodus Fact #15: Manna for Christians today?
Exodus Fact #16: Who were the Amalekites?
Exodus Fact #17: On eagles’ wings
Exodus Fact #18: How did people end up as slaves?

Exodus Fact #19: Restitution
Exodus Fact #20: What was the purpose of the Mosaic covenant?
Exodus Fact #21: The table for the bread of the Presence
Exodus Fact #22: The bronze altar
Exodus Fact #23: Gold bells
Exodus Fact #24: Veil
Exodus Fact #25: Altar of incense
Exodus Fact #26: Instructions for the tabernacle
Exodus Fact #27: The Jewish year
Exodus Fact #28: Acacia wood
Exodus Fact #29: Cubits
Exodus Fact #30: Furniture
Exodus Fact #31: Linen
Exodus Fact #32: God’s glory fills the tabernacle
Leviticus Fact #1: Burnt offerings
Leviticus Fact #2: Grain offerings
Leviticus Fact #3: Peace offerings
Leviticus Fact #4: Sin offerings
Leviticus Fact #5: Ordination of Aaron and his sons
Leviticus Fact #6: What were the Urim and the Thummim?
Leviticus Fact #7: Unclean
Leviticus Fact #8: Leprosy
Leviticus Fact #9: Lepers
Leviticus Fact #10: Could a house have leprosy?
Leviticus Fact #11: The Day of Atonement
Leviticus Fact #12: Were the Israelites vegetarians?
Leviticus Fact #13: Abomination
Leviticus Fact #14: Beards
Leviticus Fact #15: Private sin, public action
Leviticus Fact #16: The eating of holy things
Leviticus Fact #17: The Feast of Weeks

Leviticus Fact #18: An eye for an eye?
Leviticus Fact #19: Listen for the trumpet!
Leviticus Fact #20: Where do the events in Numbers take place?
Numbers Fact #1: Where do the events in Numbers take place?
Numbers Fact #2: The arrangement of the Israelites' camp
Numbers Fact #3: Guard duty
Numbers Fact #4: Symbols of holiness
Numbers Fact #5: What is a "grain offering of jealousy"?
Numbers Fact #6: Nazirites
Numbers Fact #7: Laying on of hands
Numbers Fact #8: The delayed Passover
Numbers Fact #9: Ark of the covenant
Numbers Fact #10: Bdellium
Numbers Fact #11: Did Moses have a second wife?
Numbers Fact #12: Exaggerated claims?
Numbers Fact #13: Glory
Numbers Fact #14: What is a censer?
Numbers Fact #15: Tithing
Numbers Fact #16: The King's Highway
Numbers Fact #17: The bronze serpent
Numbers Fact #18: Balaam remembered
Numbers Fact #19: Aram
Numbers Fact #20: Wild oxen
Numbers Fact #21: How wealthy would the Israelites become?
Numbers Fact #22: Feast of Booths
Numbers Fact #23: Sharing the plunder
Numbers Fact #24: Amorites
Numbers Fact #25: Chronicling a journey.
Deuteronomy Fact #1: The Arabah
Deuteronomy Fact #2: Was Deuteronomy a treaty?
Deuteronomy Fact #3: Gilead

[Deuteronomy Fact #4: The Jordan River]
[Deuteronomy Fact #5: A book of sermons?]
[Deuteronomy Fact #6: Shema]
[Deuteronomy Fact #7: Jesus quoted from]
[Deuteronomy Fact #8: Sojourner]
[Deuteronomy Fact #9: Live long in the land of Israel]
[Deuteronomy Fact #10: Death penalty for apostasy?]
[Deuteronomy Fact #11: What is unleavened bread?]
[Deuteronomy Fact #12: Threshing]
[Deuteronomy Fact #13: Sheep]
[Deuteronomy Fact #14: Inheritance rights]
[Deuteronomy Fact #15: Why did the Israelites sew tassels on their garments?]
[Deuteronomy Fact #16: What was an upper millstone?]
[Deuteronomy Fact #17: Shoes and sandals]
[Deuteronomy Fact #18: Mount Ebal]
[Deuteronomy Fact #19: Brimstone]
[Deuteronomy Fact #20: Walk this way!]
[Deuteronomy Fact #21: Demons]
[Deuteronomy Fact #22: Genesis through Deuteronomy]
[Joshua Fact #1: The Historical Books]
[Joshua Fact #2: Double walls]
[Joshua Fact #3: The Jordan River]
[Joshua Fact #4: Circumcision]
[Joshua Fact #5: Jericho]
[Joshua Fact #6: How did the people of Israel consecrate themselves?]
[Joshua Fact #7: Ambush]
[Joshua Fact #8: Wineskins]
[Joshua Fact #9: Royal humiliation]
[Joshua Fact #10: How long did it take to conquer Canaan?]
[Joshua Fact #11: Mount Hermon]

Joshua Fact #12: Anakim
Joshua Fact #13: Megiddo
Joshua Fact #14: Bethlehem?
Joshua Fact #15: Manslayer
Joshua Fact #16: Dividing the spoils
Joshua Fact #17: Shechem
Judges Fact #1: Toes and Thumbs
Judges Fact #2: Ashtoreth
Judges Fact #3: Cool breezes
Judges Fact #4: Chariots of iron
Judges Fact #5: Donkeys
Judges Fact #6: Camels at war?
Judges Fact #7: The night watch
Judges Fact #8: Crescents
Judges Fact #9: Mount Gerizim
Judges Fact #10: Foolish vows
Judges Fact #11: Is it "Shibboleth" or "Sibboleth"?
Judges Fact #12: Riddles
Judges Fact #13: Were the "foxes" actually jackals?
Judges Fact #14: City gates
Judges Fact #15: Blinding a prisoner
Judges Fact #16: Laish
Judges Fact #17: Jebus
Judges Fact #18: Slings
Ruth Fact #1: Redemption
Ruth Fact #2: Gleaning
Ruth Fact #3: Threshing floors
1 Samuel Fact #1: Children
1 Samuel Fact #2: "Thus says the Lord."
1 Samuel Fact #3: Samuel! Samuel!
1 Samuel Fact #4: The term "Hebrews"

1 Samuel Fact #5: Why the offering of golden mice and tumors?
1 Samuel Fact #6: Ebenezer
1 Samuel Fact #7: A gift for the prophet
1 Samuel Fact #8: Musical instruments
1 Samuel Fact #9: A king is crowned
1 Samuel Fact #10: Lord of lords
1 Samuel Fact #11: Jonathan shows his trust in God
1 Samuel Fact #12: Why did Saul spare the Kenites
1 Samuel Fact #13: A battle of champions
1 Samuel Fact #14: Fed to the birds and beasts
1 Samuel Fact #15: The sound of victory
1 Samuel Fact #16: What was the significance of the new moon?
1 Samuel Fact #17: Nob
1 Samuel Fact #18: Psalms of deliverance
1 Samuel Fact #19: Why was David sorry after he had cut Saul's robe?
1 Samuel Fact #20: "Go, serve other gods."
1 Samuel Fact #21: How is a fattened calf different from a regular calf?
1 Samuel Fact #22: Pressed fig cakes
2 Samuel Fact #1: Laments
2 Samuel Fact #2: The pool of Gibeon
2 Samuel Fact #3: Dogs
2 Samuel Fact #4: Hanging
2 Samuel Fact #5: Millo
2 Samuel Fact #6: Dancing
2 Samuel Fact #7: Building a house for gods
2 Samuel Fact #8: Hamstringing horses
2 Samuel Fact #9: Sexual activity while on military duty
2 Samuel Fact #10: David's disobedience
2 Samuel Fact #11: Why did Tamar not want to be sent away?
2 Samuel Fact #12: Geshur
2 Samuel Fact #13: Regicide

2 Samuel Fact #14: A stiff penalty
2 Samuel Fact #15: Ropes with grappling hooks
2 Samuel Fact #16: The forest of Ephraim
2 Samuel Fact #17: Kissing
2 Samuel Fact #18: Barley
2 Samuel Fact #19: Song of Deliverance
2 Samuel Fact #20: David’s census
1 Kings Fact #1: Forever
1 Kings Fact #2: Horns of the altar
1 Kings Fact #3: Why did Adonijah ask for Abishag?
1 Kings Fact #4: No witnesses
1 Kings Fact #5: How large was Israel under Solomon’s rule?
1 Kings Fact #6: Dressed stones
1 Kings Fact #7: No tools of iron?
1 Kings Fact #8: The House of the Forest of Lebanon
1 Kings Fact #9: Praying toward Jerusalem
1 Kings Fact #10: Temple
1 Kings Fact #11: Megiddo
1 Kings Fact #12: 666 talents
1 Kings Fact #13: Damascus
1 Kings Fact #14: How long did the United Kingdom of Israel last?
1 Kings Fact #15: Lions
1 Kings Fact #16: “Man of God,”
1 Kings Fact #17: What were high places?
1 Kings Fact #18: Queen mother
1 Kings Fact #19: King Omri
1 Kings Fact #20: Life for a widow
1 Kings Fact #21: Why did the prophets of Baal cut themselves?
1 Kings Fact #22: Broom trees
1 Kings Fact #23: Bazaar
1 Kings Fact #24: Confiscation of land

1 Kings Fact #25: Ahab’s ivory palace
2 Kings Fact #1: Israel and Judah’s sins continue
2 Kings Fact #2: Bears
2 Kings Fact #3: The Moabite Stone
2 Kings Fact #4: Wild gourds
2 Kings Fact #5: Who was Rimmon?
2 Kings Fact #6: What is a siege?
2 Kings Fact #7: Seah
2 Kings Fact #8: Was it Joram or Jehoram?
2 Kings Fact #9: Anointed with oil
2 Kings Fact #10: Eunuchs
2 Kings Fact #11: Jehu pays tribute
2 Kings Fact #12: Joash
2 Kings Fact #13: Hazael
2 Kings Fact #14: Elath
2 Kings Fact #15: Menahem’s tax receipts?
2 Kings Fact #16: Why were the Israelites deported?
2 Kings Fact #17: “Please speak in Aramaic.”
2 Kings Fact #18: Siege mounds
2 Kings Fact #19: Hezekiah’s tunnel
2 Kings Fact #20: Why did Josiah tear his clothes when the Law was read?
2 Kings Fact #21: The host of heaven
2 Kings Fact #22: Josiah’s reforms
2 Kings Fact #23: What happened to the ark of the covenant?
1 Chronicles Fact #1: Why begin with Adam?
1 Chronicles Fact #2: Why so many genealogies?
1 Chronicles Fact #3: Do the books of Chronicles have a main theme?
1 Chronicles Fact #4: Bashan,
1 Chronicles Fact #5: Why is the genealogy for Naphtali so short?
1 Chronicles Fact #6: How many genealogies are there in the Bible?
1 Chronicles Fact #7: How did David conquer Jerusalem?

1 Chronicles Fact #8: Bows and arrows
1 Chronicles Fact #9: Why couldn’t the ark be carried on an oxcart?
1 Chronicles Fact #10: How does Chronicles differ from Samuel and Kings?
1 Chronicles Fact #11: King David
1 Chronicles Fact #12: Why did ancient kings go to war in the spring?
1 Chronicles Fact #13: New job descriptions for the Levites
1 Chronicles Fact #14: What is a lyre?
1 Chronicles Fact #15: David reigned for 40 years
2 Chronicles Fact #1: Kue
2 Chronicles Fact #2: Why did the pillars of the temple have names?
2 Chronicles Fact #3: What was the “sea” in the temple court?
2 Chronicles Fact #4: Trumpets
2 Chronicles Fact #5: Which took longer to build: Solomon’s palace, or the temple?
2 Chronicles Fact #6: Second Chronicles covers a span
2 Chronicles Fact #7: Chief prince
2 Chronicles Fact #8: An unreported defeat?
2 Chronicles Fact #9: Co-regency
2 Chronicles Fact #10: Ramoth-gilead
2 Chronicles Fact #11: Tarshish
2 Chronicles Fact #12: Athaliah
2 Chronicles Fact #13: Why did the guards carry King David’s spears?
2 Chronicles Fact #14: Thistles
2 Chronicles Fact #15: Ten Hebrew kings
2 Chronicles Fact #16: What is a scapegoat?
2 Chronicles Fact #17: Generous givers
2 Chronicles Fact #18: Hezekiah’s wall
2 Chronicles Fact #19: The Book of the Law of the Lord
2 Chronicles Fact #20: Passover
2 Chronicles Fact #21: Exile to Babylon

Ezra Fact #1: Cyrus the Great
Ezra Fact #2: Darics
Ezra Fact #3: Joppa
Ezra Fact #4: Beyond the River
Ezra Fact #5: The Behistun Inscription
Ezra Fact #6: How long did it take to rebuild the temple?
Ezra Fact #7: How long was the journey from Babylon to Jerusalem?
Ezra Fact #8: An unscheduled assembly in Jerusalem
Nehemiah Fact #1: Cupbearer to the king
Nehemiah Fact #2: The fortress of the temple
Nehemiah Fact #3: What was the Ophel?
Nehemiah Fact #4: Why did so many local people oppose Nehemiah?
Nehemiah Fact #5: Mortgage their property
Nehemiah Fact #6: Open letter
Nehemiah Fact #7: Can Nehemiah’s wall be seen today?
Nehemiah Fact #8: The Feast of Booths
Nehemiah Fact #9: Word pictures for worship and teaching
Nehemiah Fact #10: Seals
Nehemiah Fact #11: Why did the small towns of Judah send people to live in Jerusalem?
Nehemiah Fact #12: Dedications
Nehemiah Fact #13: Household furniture
Esther Fact #1: Persian drinking vessels
Esther Fact #2: Absolute authority
Esther Fact #3: Who is King Ahasuerus?
Esther Fact #4: The invisible God
Esther Fact #5: Delivering the mail in Persia
Esther Fact #6: How is the festival of Purim related to Esther?
Job Fact #1: Comfort
Job Fact #2: Seven days and seven nights
Job Fact #3: Was Job a real person?

Job Fact #4: What is Sheol
Job Fact #5: The sea
Job Fact #6: Clay
Job Fact #7: Three cycles of conversations
Job Fact #8: Sackcloth
Job Fact #9: Proverbs in Job
Job Fact #10: Honey
Job Fact #11: Pledge
Job Fact #12: Those who rebel against the light
Job Fact #13: Hanging on nothing?
Job Fact #14: Rocks pouring out streams of oil
Job Fact #15: Elihu
Job Fact #16: Pits
Job Fact #17: Songs in the night
Job Fact #18: Snow from Mount Hermon
Job Fact #19: Majesty
Job Fact #20: Behemoth
Psalms Fact #1: Where is Zion?
Psalms Fact #2: A shield for his people
Psalms Fact #3: How are the Psalms divided?
Psalms Fact #4: What was the main purpose of the Psalms for the people of God?
Psalms Fact #5: What is “Sheol”?
Psalms Fact #6: What is a psalm of lament?
Psalms Fact #7: How many of the Psalms were written by David?
Psalms Fact #8: What is parallelism?
Psalms Fact #9: What defined someone as an “enemy” of the people of Israel?
Psalms Fact #10: Are the Psalms poetry?
Psalms Fact #11: What are royal psalms?
Psalms Fact #12: How often does the NT quote from the Psalms?

Psalms Fact #13: Selah
Psalms Fact #14: House of the Lord
Psalms Fact #15: Summers in Israel
Psalms Fact #16: A harp or a lyre?
Psalms Fact #17: Strong offense and defense
Psalms Fact #18: Shadow of your wings
Psalms Fact #19: Laurel tree
Psalms Fact #20: Snares
Psalms Fact #21: How long is a handbreadth?
Psalms Fact #22: Deer
Psalms Fact #23: Forgetting the name of God
Psalms Fact #24: Fragrant robes
Psalms Fact #25: Hyssop
Psalms Fact #26: There is none who does good
Psalms Fact #27: A helpful guide
Psalms Fact #28: Memorizing the Psalms
Psalms Fact #29: Pride
Psalms Fact #30: Banners
Psalms Fact #31: Dwell in God's courts
Psalms Fact #32: Wanting God's blessing
Psalms Fact #33: Ancient worship leaders
Psalms Fact #34: The deep
Psalms Fact #35: Fortress
Psalms Fact #36: Hope
Psalms Fact #37: What does it mean to be "pure in heart"?
Psalms Fact #38: Horn
Psalms Fact #39: Zoan
Psalms Fact #40: How long?
Psalms Fact #41: En-dor
Psalms Fact #42: Blessed
Psalms Fact #43: Song of the Lamb

Psalms Fact #44: Keeping a record of the population
Psalms Fact #45: Abaddon
Psalms Fact #46: Finding your way
Psalms Fact #47: How old?
Psalms Fact #48: Satan knows the Scriptures
Psalms Fact #49: Vengeance
Psalms Fact #50: Maker of heaven and earth
Psalms Fact #51: Joy to the world!
Psalms Fact #52: What is integrity?
Psalms Fact #53: Ashes
Psalms Fact #54: Celebrate
Psalms Fact #55: Murmured
Psalms Fact #56: Steadfast love
Psalms Fact #57: “Upon Edom I cast my shoe”
Psalms Fact #58: The right hand
Psalms Fact #59: Two acrostic poems
Psalms Fact #60: Flint
Psalms Fact #61: Idols
Psalms Fact #62: A psalm of thanksgiving
Psalms Fact #63: Cornerstone
Psalms Fact #64: The longest psalm
Psalms Fact #65: Unique verses
Psalms Fact #66: Broom tree
Psalms Fact #67: Songs of Ascents
Psalms Fact #68: What are fowlers?
Psalms Fact #69: Watchmen
Psalms Fact #70: What does it mean to “redeem” someone?
Psalms Fact #71: Anointing with oil
Psalms Fact #72: What is “renown”?
Psalms Fact #73: Wonders
Psalms Fact #74: The Lord protects his people

Psalms Fact #75: Salvation
Psalms Fact #76: Who are the saints?
Psalms Fact #77: Two-edged swords
Proverbs Fact #1: Wisdom
Proverbs Fact #2: Proverbs
Proverbs Fact #3: shalom
Proverbs Fact #4: Garlands
Proverbs Fact #5: Cisterns
Proverbs Fact #6: Ants
Proverbs Fact #7: The simple person
Proverbs Fact #8: Seven pillars
Proverbs Fact #9: Vinegar
Proverbs Fact #10: A different kind of security
Proverbs Fact #11: What is an “abomination”?
Proverbs Fact #12: What does it mean to be prudent?
Proverbs Fact #13: Tents
Proverbs Fact #14: Thorns
Proverbs Fact #15: Fountains
Proverbs Fact #16: Bribe
Proverbs Fact #17: Casting lots
Proverbs Fact #18: A false witnesses
Proverbs Fact #19: Unequal weights
Proverbs Fact #20: Weighing the heart
Proverbs Fact #21: Landmarks
Proverbs Fact #22: Mixed wine
Proverbs Fact #23: Kisses the lips
Proverbs Fact #24: Rains from the north
Proverbs Fact #25: Glazing over the truth?
Proverbs Fact #26: What is a crucible?
Proverbs Fact #27: Gluttony
Proverbs Fact #28: Hezekiah’s contribution to Proverbs

Proverbs Fact #29: Rock badgers
Ecclesiastes Fact #1: Ecclesiastes
Ecclesiastes Fact #2: Vanity, vanities, and vain
Ecclesiastes Fact #3: Working too hard?
Ecclesiastes Fact #4: The peaceful shadows of old age
Ecclesiastes Fact #5: “Eat, drink, and be merry”?
Song of Solomon Fact #1: Mare among Pharaoh’s chariots
Song of Solomon Fact #2: Purple cloth
Song of Solomon Fact #3: Daughters of Jerusalem
Song of Solomon Fact #4: Vineyards, fields, and palm trees
Isaiah Fact #1: The Holy One of Israel
Isaiah Fact #2: Pruning hooks
Isaiah Fact #3: tinkling of feet
Isaiah Fact #4: Ten acres of vineyard
Isaiah Fact #5: Shaving
Isaiah Fact #6: A sanctuary and a rock?
Isaiah Fact #7: Yokes
Isaiah Fact #8: Farm animals
Isaiah Fact #9: Joyful trees
Isaiah Fact #10: Payment in lambs
Isaiah Fact #11: Olive harvesting
Isaiah Fact #12: Competing Pharaohs
Isaiah Fact #13: Key to the house of David
Isaiah Fact #14: Cyprus
Isaiah Fact #15: Chalkstone
Isaiah Fact #16: Details about farming
Isaiah Fact #17: Yearly “round” of feasts
Isaiah Fact #18: The sieve of destruction
Isaiah Fact #19: Watchtowers
Isaiah Fact #20: “He who counted”
Isaiah Fact #21: To eat of your own vine and fig tree

Isaiah Fact #22: Cut off from the loom
Isaiah Fact #23: Highways
Isaiah Fact #24: craftsmen and goldsmiths
Isaiah Fact #25: Long-term imprisonment
Isaiah Fact #26: The prophecy about Cyrus
Isaiah Fact #27: Feeding idols?
Isaiah Fact #28: Pass through the rivers
Isaiah Fact #29: A mouth like a sharp sword
Isaiah Fact #30: Head of the street
Isaiah Fact #31: The feet of him who brings good news
Isaiah Fact #32: Enlarging the tent
Isaiah Fact #33: Keeping the Sabbath
Isaiah Fact #34: Finger-pointing
Isaiah Fact #35: Ships of Tarshish
Isaiah Fact #36: "The Spirit of the Lord God
Isaiah Fact #37: Pig flesh
Isaiah Fact #38: Javan
Jeremiah Fact #1: Watching like an almond tree
Jeremiah Fact #2: Living water
Jeremiah Fact #3: Troubled times
Jeremiah Fact #4: A sad but faithful servant
Jeremiah Fact #5: Yokes
Jeremiah Fact #6: A faithful prophet
Jeremiah Fact #7: Temple
Jeremiah Fact #8: Wailing women
Jeremiah Fact #9: God's storehouses
Jeremiah Fact #10: Josiah
Jeremiah Fact #11: The primary calling of the prophet
Jeremiah Fact #12: Noonday attack
Jeremiah Fact #13: Singleness for a prophetic purpose
Jeremiah Fact #14: Repentance

Jeremiah Fact #15: Mind or kidneys?
Jeremiah Fact #16: The faithful remnant
Jeremiah Fact #17: Seventy years in Babylon
Jeremiah Fact #18: Carchemish
Jeremiah Fact #19: Jeremiah’s unpopular message
Jeremiah Fact #20: Why were Israel’s craftsmen taken?
Jeremiah Fact #21: Books
Jeremiah Fact #22: from the Tower of Hananel to the Corner Gate
Jeremiah Fact #23: Sealing documents in earthenware vessels
Jeremiah Fact #24: Burning of spices during funerals
Jeremiah Fact #25: Rechabites
Jeremiah Fact #26: Dungeon cells or cisterns
Jeremiah Fact #27: Free vineyards
Jeremiah Fact #28: Geruth Chimham
Jeremiah Fact #29: Tahpanhes
Jeremiah Fact #30: Pharaoh Hophra
Jeremiah Fact #31: The balm of Gilead
Jeremiah Fact #32: Doves
Jeremiah Fact #33: Jungle of the Jordan
Jeremiah Fact #34: How Babylon fell
Jeremiah Fact #35: Taking vengeance for his temple
Jeremiah Fact #36: Ashkenaz
Jeremiah Fact #37: Sieges
Lamentations Fact #1: A book named “How”?
Lamentations Fact #2: Stretching out the measuring line
Lamentations Fact #3: Wormwood
Lamentations Fact #4: The fall of Jerusalem
Lamentations Fact #5: Lamentations
Ezekiel Fact #1: Babylonians
Ezekiel Fact #2: Son of man
Ezekiel Fact #3: Tel-abib

Ezekiel Fact #4: Act out his prophetic message
Ezekiel Fact #5: the Day of the Lord
Ezekiel Fact #6: Writing case
Ezekiel Fact #7: Hearts of flesh to replace hearts of stone
Ezekiel Fact #8: Zedekiah
Ezekiel Fact #9: “prophesy out of their own hearts”
Ezekiel Fact #10: Vine
Ezekiel Fact #11: A “fable” with an important message
Ezekiel Fact #12: Are God’s judgments fair?
Ezekiel Fact #13: swearing an oath
Ezekiel Fact #14: Parables
Ezekiel Fact #15: Strange religious practices
Ezekiel Fact #16: Samaria
Ezekiel Fact #17: Mourn
Ezekiel Fact #18: A prophecy fulfilled
Ezekiel Fact #19: Tyre’s wealth
Ezekiel Fact #20: Hooks in your jaws
Ezekiel Fact #21: A tree cut down
Ezekiel Fact #22: Lions and dragons
Ezekiel Fact #23: Watchmen
Ezekiel Fact #24: Shepherds of Israel
Ezekiel Fact #25: light to the nations
Ezekiel Fact #26: Valley of dry bones
Ezekiel Fact #27: Gog and Magog
Ezekiel Fact #28: The prophecy in chs. 40–48
Ezekiel Fact #29: The Lord returns to his temple
Ezekiel Fact #30: The prince
Ezekiel Fact #31: Passover
Ezekiel Fact #32: The Dead Sea
Daniel Fact #1: What’s in a name?
Daniel Fact #2: The dreams of a king

Daniel Fact #3: Daniel’s languages
Daniel Fact #4: Tree
Daniel Fact #5: The city of Babylon
Daniel Fact #6: Lions’ dens
Daniel Fact #7: Opening the books
Daniel Fact #8: Gabriel
Daniel Fact #9: Daniel’s prayer
Daniel Fact #10: Mighty king
Daniel Fact #11: Antiochus IV Epiphanes
Daniel Fact #12: Purity
Hosea Fact #1: Hosea
Hosea Fact #2: Public humiliation
Hosea Fact #3: piece of wood
Hosea Fact #4: Treacherous bow
Hosea Fact #5: Worship God alone!
Hosea Fact #6: Admah and Zeboiim
Hosea Fact #7: leopards
Joel Fact #1: Desert locust
Joel Fact #2: The sun shall be turned to darkness
Joel Fact #3: Slave trading
Amos Fact #1: Earthquakes
Amos Fact #2: Judgments from the Lord
Amos Fact #3: The winter house and summer house
Amos Fact #4: Blighting
Amos Fact #5: Pleiades
Amos Fact #6: Calves from the midst of the stall
Amos Fact #7: Annual flooding of the Nile
Amos Fact #8: Cushites
Obadiah Fact #1: A call to arms
Jonah Fact #1: Tarshish
Jonah Fact #2: Nineveh

Jonah Fact #3: Population of Nineveh
Micah Fact #1: Moresheth,
Micah Fact #2: List of disasters
Micah Fact #3: The business of prophecy
Micah Fact #4: The land of Nimrod
Micah Fact #5: God has always been the same
Nahum Fact #1: Jonah and Nahum
Nahum Fact #2: Palace
Nahum Fact #3: As safe as Thebes?
Habakkuk Fact #1: The Babylonian horsemen
Habakkuk Fact #2: Woe oracles
Habakkuk Fact #3: Habakkuk’s final prayer
Zephaniah Fact #1: Near the end
Zephaniah Fact #2: Mortar
Zephaniah Fact #3: Palestine
Zephaniah Fact #4: Rivers of Cush
Haggai Fact #1: paneled houses
Haggai Fact #2: Temple
Zechariah Fact #1: Zechariah in the NT
Zechariah Fact #2: The number four
Zechariah Fact #3: Eight visions
Zechariah Fact #4: Widows, fatherless children, sojourners, and the poor
Zechariah Fact #5: “Your king is coming.”
Zechariah Fact #6: When did Israel defeat Greece?
Zechariah Fact #7: Fountain
Malachi Fact #1: Lord
Malachi Fact #2: Blind, lame, and sick animals
Matthew Fact #1: From Malachi to Matthew
Matthew Fact #2: A humble hometown
Matthew Fact #3: Sea of Galilee
Matthew Fact #4: Father

Matthew Fact #5: Motivation
Matthew Fact #6: pearls
Matthew Fact #7: Centurions
Matthew Fact #8: How can Jesus cast out demons?
Matthew Fact #9: Machaerus fortress
Matthew Fact #10: Synagogues
Matthew Fact #11: Cove of the Parables
Matthew Fact #12: Herod Antipas
Matthew Fact #13: Fear vs. faith
Matthew Fact #14: Magadan
Matthew Fact #15: Caesarea Philippi
Matthew Fact #16: The two-drachma temple tax
Matthew Fact #17: Talent
Matthew Fact #18: Jericho
Matthew Fact #19: Large farming estates
Matthew Fact #20: Taxation
Matthew Fact #21: Phylacteries
Matthew Fact #22: Hypocrites!
Matthew Fact #23: Bankers
Matthew Fact #24: The least of
Matthew Fact #25: Gethsemane
Matthew Fact #26: Barabbas
Matthew Fact #27: Resurrection
Mark Fact #1: What is a "Gospel"?
Mark Fact #2: Reclining at the table
Mark Fact #3: Why does Mark say "immediately" so often?
Mark Fact #4: What did people use for lamp fuel?
Mark Fact #5: The one true God
Mark Fact #6: Shake the dust from your feet
Mark Fact #7: What is "Corban"?
Mark Fact #8: A diet of bread

Mark Fact #9: A voice from the cloud?
Mark Fact #10: Blindness
Mark Fact #11: Fig trees
Mark Fact #12: The Sadducees
Mark Fact #13: The Mount of Olives
Mark Fact #14: Rabbi
Mark Fact #15: Releasing prisoners
Mark Fact #16: Scourging
Luke Fact #1: Who wrote Luke?
Luke Fact #2: Mary's song
Luke Fact #3: Why was Jesus taken to Jerusalem at age 12?
Luke Fact #4: What is a tetrarch?
Luke Fact #5: Pinnacle of the temple
Luke Fact #6: Temptations
Luke Fact #7: Pharisees
Luke Fact #8: The Golden Rule
Luke Fact #9: Are you the one who is to come?
Luke Fact #10: Cast out demons
Luke Fact #11: An early outreach to Gentiles
Luke Fact #12: Bethsaida
Luke Fact #13: Children
Luke Fact #14: The coming of God's kingdom
Luke Fact #15: "woes"
Luke Fact #16: Worth more than a sparrow?
Luke Fact #17: Heal people on the sabbath
Luke Fact #18: Too late for excuses
Luke Fact #19: Pods
Luke Fact #20: The rich man and Lazarus
Luke Fact #21: How difficult it is for a rich person
Luke Fact #22: Olivet
Luke Fact #23: The widow's offering

Luke Fact #24: Temple
Luke Fact #25: Jesus knows us
Luke Fact #26: Take this cup from me
Luke Fact #27: The entrance to the tomb
Luke Fact #28: Resurrected as real people!
John Fact #1: All things were made through him
John Fact #2: Finding their true master
John Fact #3: The master of the feast
John Fact #4: Born-again Christian
John Fact #5: The Samaritans
John Fact #6: Jesus and God
John Fact #7: The feeding of the 5,000
John Fact #8: The Dispersion
John Fact #9: So that you may believe
John Fact #10: Does sin cause illness?
John Fact #11: The Feast of Dedication
John Fact #12: Burial garments
John Fact #13: Greeks
John Fact #14: Wash the feet
John Fact #15: The Holy Spirit
John Fact #16: The Farewell Discourse
John Fact #17: Praying in Jesus' name
John Fact #18: Jesus' final prayer
John Fact #19: High priests
John Fact #20: Excruciating
John Fact #21: The inscription on Jesus' cross
John Fact #22: Why John believed
John Fact #23: "Stretch out your hands"
Acts Fact #1: Acts
Acts Fact #2: Nations at Pentecost
Acts Fact #3: Solomon's portico

Acts Fact #4: Not a needy person among them
Acts Fact #5: Gamaliel
Acts Fact #6: The speeches in Acts
Acts Fact #7: Ethiopian
Acts Fact #8: A famous hometown
Acts Fact #9: Ananias
Acts Fact #10: Antioch in Syria
Acts Fact #11: The death of James
Acts Fact #12: Antioch in Pisidia
Acts Fact #13: Why did they try to worship Paul and Barnabas?
Acts Fact #14: The Jerusalem Council
Acts Fact #15: Philippi
Acts Fact #16: The Court of the Areopagus
Acts Fact #17: Gallio
Acts Fact #18: Magic
Acts Fact #19: Elders
Acts Fact #20: The island of Rhodes
Acts Fact #21: Born in Tarsus
Acts Fact #22: Felix
Acts Fact #23: What is “the Way?”
Acts Fact #24: Kicking against the goads
Acts Fact #25: Syrtis
Acts Fact #26: What happens next?
Romans Fact #1: A letter to Rome
Romans Fact #2: God’s judgment
Romans Fact #3: What does it mean to be “justified”?
Romans Fact #4: Transgression
Romans Fact #5: Peace with God
Romans Fact #6: Continue in sin
Romans Fact #7: The Spirit lives within them
Romans Fact #8: When Christ returns,

Romans Fact #9: Share the Good News with others
Romans Fact #10: A wild olive branch?
Romans Fact #11: What does “discern” mean?
Romans Fact #12: Should Christians always pay their taxes?
Romans Fact #13: He obviously cared deeply
1 Corinthians Fact #1: Apollos
1 Corinthians Fact #2: The wisdom of men and the power of God
1 Corinthians Fact #3: pastoral letter
1 Corinthians Fact #4: What is a “steward”?
1 Corinthians Fact #5: Leaven
1 Corinthians Fact #6: What is a “freedman”?
1 Corinthians Fact #7: Speaking for free
1 Corinthians Fact #8: The right way to observe the Lord’s Supper
1 Corinthians Fact #9: The greatest is love
1 Corinthians Fact #10: “build up” the church
1 Corinthians Fact #11: Speaking the truth in an understandable way
1 Corinthians Fact #12: I, Paul
2 Corinthians Fact #1: Amen
2 Corinthians Fact #2: A new covenant
2 Corinthians Fact #3: Treasure in jars of clay
2 Corinthians Fact #4: What does it mean to be “reconciled”?
2 Corinthians Fact #5: Titus
2 Corinthians Fact #6: Doing your fair share
2 Corinthians Fact #7: More than simple charity
2 Corinthians Fact #8: Problems in Corinth
2 Corinthians Fact #9: Preaching for free
Galatians Fact #1: Paul’s letter to the Galatians
Galatians Fact #2: Justification by faith alone
Galatians Fact #3: God’s promises to Abraham
Galatians Fact #4: False teachers
Galatians Fact #5: Walk by the Spirit

Ephesians Fact #1: Ephesus
Ephesians Fact #2: Salvation by grace
Ephesians Fact #3: Visions
Ephesians Fact #4: Renewed minds
Ephesians Fact #5: Holy lives
Ephesians Fact #6: Flaming darts
Philippians Fact #1: Imperial guard
Philippians Fact #2: “hymn of Christ”
Philippians Fact #3: Encouragement
Philippians Fact #4: Caesar’s household
Colossians Fact #1: Colossae
Colossians Fact #2: Worship of angels
Colossians Fact #3: Scythians
Colossians Fact #4: Letter to Laodicea
1 Thessalonians Fact #1: Grace and peace
1 Thessalonians Fact #2: Thessalonica
1 Thessalonians Fact #3: Jesus’ return
1 Thessalonians Fact #4: Peace and security
2 Thessalonians Fact #1: Why were Christians being persecuted?
2 Thessalonians Fact #2: Sanctification
2 Thessalonians Fact #3: Tough love
1 Timothy Fact #1: First letter to Timothy
1 Timothy Fact #2: Hairstyles
1 Timothy Fact #3: The household of God
1 Timothy Fact #4: Hospitality
Titus Fact #1: Famous liars
Titus Fact #2: What is theology?
Philemon Fact #1: How did a person become a bondservant?
Hebrews Fact #1: Who wrote Hebrews?
Hebrews Fact #2: Jesus the master builder
Hebrews Fact #3: Throne

Hebrews Fact #4: Anchor
Hebrews Fact #5: A better covenant
Hebrews Fact #6: Why didn't the old covenant last?
Hebrews Fact #7: The mercy seat
Hebrews Fact #8: Eagerly awaiting
Hebrews Fact #9: Jesus' perfect sacrifice for sin
Hebrews Fact #10: Faith
Hebrews Fact #11: Foot races
Hebrews Fact #12: Roman imprisonment
James Fact #1: Mirrors
James Fact #2: Rahab
James Fact #3: Familiar word pictures
James Fact #4: What does it mean to submit?
James Fact #5: Two rainy seasons
1 Peter Fact #1: Preparing your minds for action
1 Peter Fact #2: What is God's purpose for civil government?
1 Peter Fact #3: Husbands and wives
1 Peter Fact #4: The fiery trial
1 Peter Fact #5: Kiss of love
2 Peter Fact #1: Facing death
2 Peter Fact #2: What is a "heresy"?
2 Peter Fact #3: Like a thief in the night
1 John Fact #1: Propitiation
1 John Fact #2: Light
1 John Fact #3: Giving to those in need
1 John Fact #4: Abide in Jesus
1 John Fact #5: Eternal life
2 John Fact #1: The elder
3 John Fact #1: A personal letter
Jude Fact #1: Michael
Jude Fact #2: While Christians wait for the Lord to return,

Revelation Fact #1: Patmos
Revelation Fact #2: Pergamum
Revelation Fact #3: Sardis
Revelation Fact #4: The sea of glass
Revelation Fact #5: “Do not harm the oil and wine”
Revelation Fact #6: The seal of the living God
Revelation Fact #7: the altar of incense
Revelation Fact #8: Scorpions
Revelation Fact #9: When a lion roars,
Revelation Fact #10: The OT in Revelation
Revelation Fact #11: A call for endurance
Revelation Fact #12: The fifth bowl
Revelation Fact #13: Symbolism
Revelation Fact #14: Babylon
Revelation Fact #15: The rider on the white horse
Revelation Fact #16: Benedictions
Revelation Fact #17: The Bride of Christ

List of Profiles

Profile: Adam
Profile: Eve
Profile: Noah
Profile: Abraham
Profile: Melchizedek
Profile: Ishmael
Profile: Sarah
Profile: Lot
Profile: Isaac
Profile: Rebekah
Profile: Esau
Profile: Jacob
Profile: Rachel
Profile: Joseph
Profile: Moses
Profile: Aaron
Profile: Miriam
Profile: Caleb
Profile: Korah
Profile: Balaam
Profile: Eleazar
Profile: Joshua
Profile: Rahab
Profile: Ehud
Profile: Deborah

Profile: Gideon
Profile: Abimelech
Profile: Jephthah
Profile: Samson
Profile: Ruth
Profile: Boaz
Profile: Hannah
Profile: Eli
Profile: Samuel
Profile: Saul
Profile: David
Profile: Jonathan
Profile: Abigail
Profile: Abner
Profile: Michal
Profile: Nathan
Profile: Absalom
Profile: Joab
Profile: Abishai
Profile: Bathsheba
Profile: Solomon
Profile: The Queen of Sheba
Profile: Jeroboam
Profile: Elijah
Profile: Ahab
Profile: Jezebel
Profile: Elisha
Profile: Jehu
Profile: Joash
Profile: Hezekiah
Profile: Sennacherib

Profile: Josiah
Profile: Rehoboam
Profile: Asa
Profile: Jehoshaphat
Profile: Uzziah
Profile: Ahaz
Profile: Manasseh
Profile: Zerubbabel
Profile: Ezra
Profile: Nehemiah
Profile: Esther
Profile: Mordecai
Profile: Job
Profile: Eliphaz, Bildad, and Zophar
Profile: Elihu
Profile: Isaiah
Profile: Jeremiah
Profile: Baruch
Profile: Ezekiel
Profile: Daniel
Profile: Shadrach, Meshach, and Abednego
Profile: Nebuchadnezzar
Profile: Hosea
Profile: Joel
Profile: Amos
Profile: Obadiah
Profile: Jonah
Profile: Micah
Profile: Nahum
Profile: Habakkuk
Profile: Zephaniah

Profile: Haggai
Profile: Zechariah
Profile: Malachi
Profile: Herod the Great
Profile: Matthew
Profile: Peter
Profile: Herod Antipas
Profile: Mary, Sister of Lazarus
Profile: Judas Iscariot
Profile: Pontius Pilate
Profile: Mary
Profile: Joseph
Profile: James
Profile: Martha
Profile: John the Baptist
Profile: Nicodemus
Profile: Caiaphas
Profile: John the son of Zebedee
Profile: Mary Magdalene
Profile: Thomas
Profile: Ananias and Sapphira
Profile: Stephen
Profile: Philip
Profile: Paul
Profile: Cornelius
Profile: Herod Agrippa I
Profile: Barnabas
Profile: John Mark
Profile: Silas
Profile: Aquila and his wife, Priscilla
Profile: Luke

Profile: Herod Agrippa II
Profile: Timothy

Global Editorial Committee

Dr. J. I. Packer
Theological Editor
Canada

Dr. Wayne Grudem
General Editor
USA

Dr. Ajith Fernando
Global Editor
Sri Lanka

For a complete list of contributors to the ESV *Global Study Bible*, see ESV Global Study Bible Contributors.

ESV
Global
Study Bible

English Standard Version

CROSSWAY
WHEATON, ILLINOIS
WWW.ESVBIBLE.ORG

Copyright

The ESV Global Study Bible®, ESV® Bible
Copyright © 2012 by Crossway.
All rights reserved.

The Holy Bible, English Standard Version® (ESV®)
Copyright © 2001 by Crossway,
a publishing ministry of Good News Publishers.
All rights reserved.

ESV Text Edition: 2011

Version: esvgsb.v3.2014.10.a.epub

Permissions notice: Crossway reserves all rights for all of the content of the ESV Global Study Bible, including but not limited to all print, electronic, and audio rights.

The ESV text may be quoted (in written, visual, or electronic form) up to and inclusive of one thousand (1,000) verses without express written permission of the publisher, provided that the verses quoted do not amount to a complete book of the Bible nor do the verses quoted account for 50 percent or more of the total text of the work in which they are quoted. The ESV text may be quoted for audio use (audio cassettes, CDs, audio television) up to two hundred fifty (250) verses without express written permission of the publisher provided that the verses quoted do not amount to a complete book of the Bible nor do the verses quoted account for 50 percent or more of the total text of the work in which they are quoted.

Notice of copyright must appear as follows on the title page or copyright page of printed works quoting from the ESV, or in a corresponding location when the ESV is quoted in other media:

“Scripture quotations are from The ESV® Bible (The Holy Bible, English Standard Version®), copyright © 2001 by Crossway, a publishing ministry of Good News Publishers. Used by permission. All rights reserved.”

When more than one translation is quoted in printed works or other media, the foregoing notice of copyright should begin as follows:

“Unless otherwise indicated, all Scripture quotations are from . . . [etc.]”; or, “Scripture quotations marked (ESV) are from . . . [etc.].”

“ESV,” the “English Standard Version,” the “Global Study Bible,” and the ESV logo are registered trademarks of Crossway, registered in the United States of America. Use of any of these trademarks requires the prior permission of Crossway.

When quotations from the ESV text are used in non-saleable print and digital media, such as church bulletins, orders of service, posters, transparencies, or similar media, a complete copyright notice is

not required, but the initials (ESV) must appear at the end of the quotation. Publication of any commentary or other Bible reference work produced for commercial sale that uses the English Standard Version (ESV) must include written permission for use of the ESV text. Permission requests that exceed the above guidelines must be directed to Crossway, Attn: Bible Rights, 1300 Crescent Street, Wheaton, IL 60187, USA. Permission requests for use of the anglicized ESV Bible text that exceed the above guidelines must be directed to: HarperCollins Religious, 77-85 Fulham Palace Road, Hammersmith, London W6 8JB, England.

The Holy Bible, English Standard Version (ESV) is adapted from the Revised Standard Version of the Bible, copyright Division of Christian Education of the National Council of the Churches of Christ in the U.S.A. All rights reserved.

All italics in quotations of Scripture have been added by the authors.

The ESV Global Study Bible is based on the ESV Student Study Bible, copyright © 2011 Crossway, and on the ESV Study Bible, copyright © 2008 Crossway.

Supplemental material: Study notes, maps, illustrations, introductions, articles, charts, tables, timelines, descriptions, glossary, concordance, and all other materials included in the ESV Global Study Bible (unless otherwise indicated), copyright © 2008, 2011, and 2012 Crossway. Cross-reference system (as adapted) copyright © 2001 Crossway. The ESV Cross-Reference System is adapted from the original English Revised Version cross-reference system.

Study notes on Malachi adapted from Gordon P. Hugenberger, “Malachi,” in *New Bible Commentary*, ed. Wenham, et al. © 1953, 1954, 1970, 1994 Universities and Colleges Fellowship. Used with permission of InterVarsity Press. Outline for Romans, Thomas R. Schreiner, *Romans*, Baker Exegetical Commentary (Baker, 1998), used with permission.

Charts and diagrams: Ezekiel’s Temple Vision, adapted with permission from H. F. Fuhs, *Ezechiel II 25–48* (Echter Verlag, 1988). The 70 Weeks of Daniel 9, adapted with permission by Lee Irons www.upper-register.typepad.com, from Meredith G. Kline’s lectures “Prophetical Books,” Westminster Seminary California, 1995. The Twelve Apostles, © Robert M. Bowman Jr., used with permission. Harmony of the Events of Holy Week, compiled with reference to Michael J. Wilkins, *Matthew*, NIV Application Commentary (Zondervan, 2004); and Steven L. Cox and Kendell H. Easley, eds., *Harmony of the Gospels* (Holman, 2007). The Work of the Trinity, adapted with permission from James M. Hamilton Jr., *God’s Indwelling Presence* (Broadman & Holman, 2006). Spectrum of Early Beliefs about How Christians Should Relate to the Law of Moses, adapted with permission from D. A. Carson, *Love in Hard Places* (Crossway, 2002). Pages God and Christ as “Our Savior” in Titus and Doxologies to God and the Lamb, adapted with permission from Robert M. Bowman Jr. and J. Ed Komoszewski, *Putting Jesus in His Place* (Kregel, 2007). The “Bookends” of Biblical Theology, © Bernard Bell, adapted with permission.

Library of Congress Catalog Card Number 2012026417

Published by Crossway
Wheaton, Illinois 60187, U.S.A.
www.Crossway.org

Crossway is a not-for-profit publishing ministry that exists solely for the purpose of publishing the Good News of the Gospel and the Truth of God’s Word, the Bible. A portion of the purchase price of every ESV Bible is donated to help support Bible distribution ministry around the world.

The ESV Bible is free online and on mobile devices everywhere worldwide, including a selection of free Bible study resources, at www.ESVBible.org.

Foreword

Global Purpose

The ESV *Global Study Bible* was created to help people know and understand the Bible—that is, to help people everywhere around the globe encounter the timeless truth of the Bible and experience its life-changing meaning.

Global Audience

The *Global Study Bible* was created for every English-speaking person in the world who wants to know more about the Bible. In the coming years, Crossway also plans to provide the *Global Study Bible* in many more languages. But until these editions become available, the *Global Study Bible* seeks to serve the following two primary groups of English-speaking Christians.

First, "Global Christians" throughout North America and the Western world—people who have a passion to live out the teaching of the Bible and the gospel in their own communities and around the globe.

Second, "Global Christians" in every corner of the world where English is read or spoken either as a first or a second language—especially in places where few Bible study resources are available. To reach this global audience at the lowest possible cost, the *Global Study Bible* is being produced in Asia and other parts of the world—wherever the lowest manufacturing costs can be obtained.

The *Global Study Bible* is also being provided *free online* to everyone who purchases a print edition, and *free online to a million people worldwide*—wherever the demand and need for Bible study resources is greatest.

Global Content and Features

The ESV *Global Study Bible* uses the highly regarded English Standard Version Bible as its starting point. Building on the 768,000 words of the ESV Bible text, the *Global Study Bible* provides notes, articles, and other study material comprising an additional 759,000 words of explanation and teaching. The result is a comprehensive resource equivalent in scope to a 12-volume Bible study library, all in one volume.

The *Global Study Bible* features include 12,000 study notes, 900 highlighted Bible facts, 80,000 cross-references, 120 Bible character profiles, 120 duotone maps, charts, and illustrations, an extensive concordance, and a glossary of key terms. In addition to this, each book of the Bible includes a "Global Message" introduction, indicating the global significance of each book for the story line of the Bible and the message of the gospel, culminating in Jesus Christ, the Savior of the world.

The result is an exceptional resource, with more than 1950 pages of highly accessible Bible text and study resources—to enable people everywhere to encounter the Bible and discover for themselves its relevance for time and eternity.

Global Team of Contributors

To accomplish this purpose, the ESV *Global Study Bible* was seven years in the making. The editorial team included more than 120 outstanding Bible scholars, teachers, and pastors. The team of contributors came from more than a dozen countries, more than 20 denominations, and more than 50 colleges, universities, and seminaries around the globe.

Given the international vision of this *Study Bible*, supplemental articles by key Christian scholars and leaders from around the world have been included, with Dr. Ajith Fernando of Sri Lanka serving as the Global Editor. See below for a list of those contributors.

Free Global Access

The ESV *Global Study Bible* is available free online to at least one million people worldwide. First, everyone who purchases a print edition will receive *free online access* to the *Online Global Study Bible*. But in addition to this, Crossway will also make *a second copy available free online* to another global Christian, wherever the demand and need is greatest, anywhere in the world.

Every *free Online Global Study Bible* is integrated with the ESVBible.org website and is available anywhere that there is an Internet connection—online, on tablets, and on mobile devices everywhere. The ESVBible.org platform also gives users access to the full ESV Bible text, along with the ability to personally manage notes, highlight and share text, and obtain additional Bible resource modules.

Global Vision

The goal of the ESV *Global Study Bible* is, above all, to honor the Lord—in terms of its excellence, beauty, and value; in terms of helping people everywhere to understand and know the Bible, the gospel, and Jesus Christ; and in terms of addressing the life-and-death issues facing churches and people everywhere. Our urgent prayer, as the publisher of the *Global Study Bible*, is that many millions would come to know and love the gracious, merciful God of the Bible, through Jesus Christ his only Son, the Creator of all things and the Savior of the world.

To God alone be the glory,
Lane T. Dennis, Ph.D.
Crossway President

Contributors

Articles for the Global Church*

Christopher A. Beetham (USA)
Global Messages of the Bible
Associate Professor of Biblical Studies, Evangelical Theological College; Associate Professor of New Testament, Ethiopian Graduate School of Theology (Addis Ababa)
Ph.D., Wheaton College

How Chuang Chua (Singapore)
The Importance of the Global Church
Academic Dean, Hokkaido Bible Institute, Sapporo (Japan)
Ph.D., Trinity Evangelical Divinity School

Matthew Ebenezer (India)
The Great Truths of the Bible
Professor of Church History, New Theological College (India)
Ph.D., Westminster Theological Seminary

Ajith Fernando (Sri Lanka)
Mission and Evangelism
National Director, Youth for Christ (Sri Lanka)
D.D., Gordon-Conwell Theological Seminary,
Asbury Theological Seminary

Jerry Hwang (Singapore)
Global Messages of the Bible
Assistant Professor of Old Testament, Singapore Bible College
Ph.D., Wheaton College

Benyamin F. Intan (Indonesia)
Personal Ethics
President, STT Reformed Injili Internasional, Jakarta (Indonesia)
Ph.D., Boston College

In Whan Kim (South Korea)
The Reliablity and Authority of the Bible
President and Professor of Old Testament, Chongshin University and Theological Seminary (Seoul)
Ph.D., University of Wales

James H. O. Kombo (Kenya)
Social Ethics
Vice-chancellor and Professor of Theology, Daystar University (Kenya)
Ph.D., University of Stellenbosch

Chee-Chiew Lee (Singapore)
The Value and Dignity of Human Life
Assistant Professor of New Testament, Singapore Bible College
Ph.D., Wheaton College

Conrad Mbewe (Zambia)
How to Read and Understand the Bible
How to Apply the Bible in Daily Life
Pastor, Kabwata Reformed Baptist Church; Principal, Reformed Baptist Preachers' College (Zambia)
M.A., University of Pretoria

Harold A. Netland (USA)
Major World Religions
Professor of Philosophy of Religion and Intercultural Studies, Trinity Evangelical Divinity School
Ph.D., Claremont Graduate School

Dieumeme Noelliste (Jamaica)
Biblical Ethics: An Introduction
Professor of Theological Ethics, Denver Seminary
Ph.D., Northwestern University

Michael Oh (Japan)
The Purpose and Role of Government
Global Messages of the Bible
President, Christ Bible Institute and Seminary (Japan)
Ph.D., University of Pennsylvania

Yusufu Turaki (Nigeria)
Marriage and Sexual Morality
Professor of Systematic Theology and Ethics, ECWA Theological Seminary (Nigeria)
Ph.D., Boston University

Marvin R. Wilson (USA)
Major World Religions
Professor of Biblical Studies, Gordon College
Ph.D., Brandeis University

Philemon Yong (Cameroon)
God's Global Plan of Salvation
Professor of New Testament and Theology, Cameroon Baptist Theological Seminary
Ph.D., The Southern Baptist Theological Seminary

---

*See complete listing of contributors.

Introduction: A User's Guide to the Global Study Bible

Purpose

The ESV *Global Study Bible* is based on the highly acclaimed original *ESV Study Bible*, first published in 2008. Study notes have been condensed and new supplementary features have been added to provide a concise but nonetheless extensive resource for people everywhere in the world, who want to know and understand the Bible.

The ESV *Global Study Bible* was created to help people understand the Bible in a deeper way—that is, to encounter the timeless truth of God's Word as a powerful, compelling, life-changing reality. It combines the best and most recent evangelical scholarship with the ESV Bible text, which, as an "essentially literal" translation, is especially suited for Bible study.

The purpose of the ESV *Global Study Bible* is first and foremost to honor the Lord: (1) in terms of the excellence, beauty, and accuracy of its content and design, and (2) in terms of helping people come to a fuller understanding of the Bible, of the gospel, and of Jesus Christ as their Lord and Savior. (For a complete list of contributors to the ESV *Global Study Bible*, see Contributors to The ESV Global Study Bible.)

Divine Words and Merely Human Words

The ESV *Global Study Bible* contains two kinds of words. First, there are the actual words of the Bible—the very words of God to us. These are printed in the larger font at the top of each page. Second, there are the study notes—merely human words. These are printed in the smaller font at the bottom of each page. The difference in font sizes serves to remind readers that the words of the Bible itself are infinitely more valuable than the words of the notes. The words of the Bible are the words of our Creator speaking to us. They are completely truthful (Ps. 119:160; Prov. 30:5; Titus 1:2; Heb. 6:18); they are pure (Ps. 12:6); they are powerful (Jer. 23:29; Heb. 4:12; 1 Pet. 1:23); and they are wise and righteous (Ps. 19:7–11). God's people should read these words with reverence and awe (Deut. 28:58; Ps. 119:74; Isa. 66:2), and with joy and delight (Ps. 19:7–11; 119:14, 97, 103; Jer. 15:16). Through these words God gives us eternal life (John 6:68; 1 Pet. 1:23) and daily nourishes our spiritual lives in this present world (Deut. 32:46; Matt. 4:4). The words of the study notes are useful because they help to explain the words of the Bible, but they must never become a substitute for the Bible itself.

The best way to use a study Bible, therefore, is always to begin and end with the words of the Bible. We should always begin by reading the Bible's actual words, seeking with our hearts and our minds to understand these words and apply them to our lives. Then, after starting with the words of the Bible itself, we can turn to the study notes and many other Bible study resources for information about the background to the text, for the meaning of puzzling words or phrases, and for connections to other parts of the Bible. These notes and resources have been prepared by godly teachers of the Bible and can be of great value as an aid to understanding the truth of God's Word to us as revealed in the words of Scripture. Finally, we should return again to the Bible itself, reading it with a new and deeper understanding, asking God to speak through his Word to our lives and to draw us near to himself.

The Understanding and Teaching of God's Word

The ESV *Global Study Bible* carries forward a centuries-old tradition of "explaining," "expounding," or "teaching" the Word of God. This process of teaching God's Word is found even within the Bible itself. For example, when Moses spoke the words of Deuteronomy to the people of Israel, he told them, "You shall *teach* them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise" (Deut. 6:7). Similarly, when Ezra and the Levites read the Book of the Law to the exiles who had returned from Babylon, they "helped the people to understand . . . and they gave the sense, so that the people understood . . ." (Neh. 8:7–8). In the early church, Philip was sent to the Ethiopian eunuch to help him understand what he was reading from Isaiah (Acts 8:26–40). And the apostle Paul, in city after city, spent his time "*teaching* the word of God" (Acts 18:11; compare 15:35; 20:20, 27). Likewise, throughout the history of the church, God has raised up people to teach the Word (see 1 Cor. 12:28; Eph. 4:11).

The ESV *Global Study Bible* stands within this tradition and was created specifically to provide *explanation* and *teaching*—to help people come to a better understanding of God's Word and the gospel, and to provide a resource for the edification and strengthening of God's people.

Doctrinal Perspective

The doctrinal perspective of the ESV *Global Study Bible* is that of classic evangelical orthodoxy, in the historic stream of the Reformation. The notes are written from the perspective of confidence in the complete truthfulness of the Bible. In passages where errors or contradictions have been alleged, possible solutions to these challenges have been proposed. At times the notes also summarize interpretations that are inconsistent with classic evangelical orthodoxy, indicating how and why such views are in conflict with Scripture. Within that broad tradition of evangelical orthodoxy, the notes have sought to represent fairly the various evangelical positions on disputed topics such as baptism, the Lord's Supper, spiritual gifts, the future of ethnic Israel, and questions concerning the millennium and other events connected with the time of Christ's return.

Special Features of the ESV Global Study Bible

As mentioned, the ESV *Global Study Bible* is built upon study notes carefully condensed from the 2008 original *ESV Study Bible*. More specifically, the notes have been reduced to about half their original length to highlight the core insights in each text and to provide a concise survey of the Bible. Other features of this new *Global Study Bible* include:

An essential theological "Overview of the Bible," supplemented by more specific theological introductions to the Old and New Testaments.

Timelines of the Old and New Testaments as well as "snapshot" timelines for each Bible book.

Brief introductions and basic outlines for each Bible book, along with a "Global Message" applying the teachings of that book to the church around the world today.

Nine hundred "FACT" boxes offering helpful insights into Bible truths and interesting observations about life in ancient times.

Profiles of key people in the story of the Bible.

Charts and diagrams giving visual summaries of important concepts.

Carefully researched illustrations, created specifically for the original *ESV Study Bible*, showing important biblical structures, cities, and objects in precise, accurate detail.

More than 100 maps highlighting key events and placing each Bible book in its geographical and historical setting.

Articles on topics such as the plan of salvation, the nature of the church, and the key issues of biblical doctrine and ethical teachings, written for readers of all ages.

A glossary of more than 300 important words and phrases.

Finally, a special supplement of 15 full-color maps. All maps were created with the latest satellite imagery, digital technology, and cartographic techniques.

Cross-Reference System and Concordance

The ESV *Global Study Bible* includes *80,000 cross-references* and an *extensive concordance*, which together encourage easy location of important words, passages, and biblical themes. There are several kinds of cross-references. References to *specific words* or *phrases* appear as, e.g., “ver. 7” (within the same chapter), “ch. 9:6” (within the same book), or “Heb. 4:2.” Brackets (e.g., “[ch. 9:6]”) denote *passages with a similar theme*. “See” denotes *less direct references* (e.g., “See Jn. 8:26”). “Cited” denotes *passages quoted* in or from other parts of Scripture. “(Heb.)” or “(Gk.)” indicates that the similarity of a cross-referenced passage is clearer *in the original Hebrew or Greek* than in English.

The ESV Online Study Bible

The ESV *Global Study Bible* is being published simultaneously in print form and online. The online edition is available free to all who purchase a copy of the print edition. The online edition includes additional features, such as the ability (1) to create personal online notes; (2) to search and follow interactive links between notes, maps, articles, charts, timelines, illustrations, and cross-references; (3) to listen to audio recordings of the ESV; (4) as well as additional resources not included in the print edition. (For information on accessing the online edition, go to www.ESVBible.org.)

The ESV Bible and the ESV Global Study Bible

Lastly, as noted above, the ESV *Global Study Bible* uses the "essentially literal" ESV (English Standard Version) Bible translation as the foundational text for creating the study Bible notes and other features. Emphasizing word-for-word accuracy, literary excellence, and depth of meaning, the ESV Bible is especially suited to be the basic text for a study Bible. First published in 2001, the ESV Bible translation work involved more than 100 Bible scholars and advisors, including: (1) the 14-member Translation Oversight Committee; (2) more than 50 leading Bible Scholars; and (3) a 50-plus-member Advisory Council—all of whom are committed to historic Christian orthodoxy. Many of the ESV translation team also participated in the creation of the original *ESV Study Bible* on which this *Global Study Bible* is based. The ESV Bible is available worldwide in more than 150 editions and bindings. (For more information, go to www.ESVBible.org.)

Goal and Vision

As stated above, the goal and vision of the ESV *Global Study Bible* is to honor the Lord and his Word in terms of the excellence, beauty, and accuracy of its content and design, and in terms of helping people come to a deeper understanding of the Bible, of the gospel, and of Jesus Christ as their Lord and Savior. Because Crossway is a not-for-profit publishing ministry, all receipts from the ESV *Global Study Bible* are used to further the support of this goal and vision.

We are very aware, however, that anything we do will always be less than perfect and subject to error. Yet we know that God still uses imperfect and inadequate things to his honor and praise. And so to our triune God (Father, Son, and Holy Spirit), and to his people, we offer our work of creating and publishing the ESV *Global Study Bible*—with the prayer that our Lord would guard and protect from any error or deficiency that may unintentionally be in these pages; and with the prayer that by God's grace the ESV *Global Study Bible* may prove useful in bringing many to Christ and for the building up of his church worldwide, for this generation, for generations to come, and for eternity.

Soli Deo Gloria!—To God alone be the glory!

Dr. J. I. Packer
Theological Editor

Dr. Wayne Grudem
General Editor

Dr. Lane T. Dennis
Executive Editor

Dr. Ajith Fernando
Global Editor

List of Abbreviations

General	
c.	about, approximately
ch., chs.	chapter(s)
d.	died
e.g.	for example
ESV	English Standard Version
etc.	and so on
KJV	King James Version
NT	New Testament
OT	Old Testament
p., pp.	page(s)
v., vv.	verse(s)
vs.	versus
Books of the Bible	
Genesis	Gen.
Exodus	Ex.
Leviticus	Lev.
Numbers	Num.
Deuteronomy	Deut.
Joshua	Josh.
Judges	Judg.
Ruth	Ruth
1 Samuel	1 Sam.
2 Samuel	2 Sam.
1 Kings	1 Kings
2 Kings	2 Kings
1 Chronicles	1 Chron.
2 Chronicles	2 Chron.
Ezra	Ezra
Nehemiah	Neh.
Esther	Est.
Job	Job
Psalms	Ps.
Proverbs	Prov.
Ecclesiastes	Eccles.
Song of Solomon	Song
Isaiah	Isa.
Jeremiah	Jer.
Lamentations	Lam.
Ezekiel	Ezek.
Daniel	Dan.
Hosea	Hos.
Joel	Joel
Amos	Amos
Obadiah	Obad.
Jonah	Jonah

Micah	Mic.
Nahum	Nah.
Habakkuk	Hab.
Zephaniah	Zeph.
Haggai	Hag.
Zechariah	Zech.
Malachi	Mal.
Matthew	Matt.
Mark	Mark
Luke	Luke
John	John
Acts	Acts
Romans	Rom.
1 Corinthians	1 Cor.
2 Corinthians	2 Cor.
Galatians	Gal.
Ephesians	Eph.
Philippians	Phil.
Colossians	Col.
1 Thessalonians	1 Thess.
2 Thessalonians	2 Thess.
1 Timothy	1 Tim.
2 Timothy	2 Tim.
Titus	Titus
Philemon	Philem.
Hebrews	Heb.
James	James
1 Peter	1 Pet.
2 Peter	2 Pet.
1 John	1 John
2 John	2 John
3 John	3 John
Jude	Jude
Revelation	Rev.
Books of the Apocrypha	
1 Maccabees	1 Macc.
2 Maccabees	2 Macc.

Preface

To the English Standard Version

The Bible

“This Book [is] the most valuable thing that this world affords. Here is Wisdom; this is the royal Law; these are the lively Oracles of God.” With these words the Moderator of the Church of Scotland hands a Bible to the new monarch in Britain’s coronation service. These words echo the King James Bible translators, who wrote in 1611: “God’s sacred Word . . . is that inestimable treasure that excelleth all the riches of the earth.” This assessment of the Bible is the motivating force behind the publication of the English Standard Version.

Translation Legacy

The English Standard Version (ESV) stands in the classic mainstream of English Bible translations over the past half-millennium. The fountainhead of that stream was William Tyndale’s New Testament of 1526; marking its course were the King James Version of 1611 (KJV), the English Revised Version of 1885 (RV), the American Standard Version of 1901 (ASV), and the Revised Standard Version of 1952 and 1971 (RSV). In that stream, faithfulness to the text and vigorous pursuit of accuracy were combined with simplicity, beauty, and dignity of expression. Our goal has been to carry forward this legacy for a new century.

To this end each word and phrase in the ESV has been carefully weighed against the original Hebrew, Aramaic, and Greek, to ensure the fullest accuracy and clarity and to avoid under-translating or overlooking any nuance of the original text. The words and phrases themselves grow out of the Tyndale–King James legacy, and most recently out of the RSV, with the 1971 RSV text providing the starting point for our work. Archaic language has been brought to current usage and significant corrections have been made in the translation of key texts. But throughout, our goal has been to retain the depth of meaning and enduring language that have made their indelible mark on the English-speaking world and have defined the life and doctrine of the church over the last four centuries.

Translation Philosophy

The ESV is an “essentially literal” translation that seeks as far as possible to capture the precise wording of the original text and the personal style of each Bible writer. As such, its emphasis is on “word-for-word” correspondence, at the same time taking into account differences of grammar, syntax, and idiom between current literary English and the original languages. Thus it seeks to be transparent to the original text, letting the reader see as directly as possible the structure and meaning of the original.

In contrast to the ESV, some Bible versions have followed a “thought-for-thought” rather than “word-for-word” translation philosophy, emphasizing “dynamic equivalence” rather than the “essentially literal” meaning of the original. A “thought-for-thought” translation is of necessity more inclined to reflect the interpretive opinions of the translator and the influences of contemporary culture.

Every translation is at many points a trade-off between literal precision and readability, between “formal equivalence” in expression and “functional equivalence” in communication, and the ESV is no exception. Within this framework we have sought to be “as literal as possible” while maintaining clarity of expression and literary excellence. Therefore, to the extent that plain English permits and the meaning in each case allows, we have sought to use the same English word for important recurring words in the original; and, as far as grammar and syntax allow, we have rendered Old Testament passages cited in the New in ways that show their correspondence. Thus in each of these areas, as well as throughout the Bible as a whole, we have sought to capture the echoes and overtones of meaning that are so abundantly present in the original texts.

As an essentially literal translation, then, the ESV seeks to carry over every possible nuance of meaning in the original words of Scripture into our own language. As such, the ESV is ideally suited for in-depth study of the Bible. Indeed, with its emphasis on literary excellence, the ESV is equally suited for public reading and preaching, for private reading and reflection, for both academic and devotional study, and for Scripture memorization.

Translation Principles and Style

The ESV also carries forward classic translation principles in its literary style. Accordingly it retains theological terminology—words such as grace, faith, justification, sanctification, redemption, regeneration, reconciliation, propitiation—because of their central importance for Christian doctrine and also because the underlying Greek words were already becoming key words and technical terms in New Testament times.

The ESV lets the stylistic variety of the biblical writers fully express itself—from the exalted prose that opens Genesis, to the flowing narratives of the historical books, to the rich metaphors and dramatic imagery of the poetic books, to the ringing rhetorical indictments in the prophetic books, to the smooth elegance of Luke, to the profound simplicities of John, and the closely reasoned logic of Paul.

In punctuating, paragraphing, dividing long sentences, and rendering connectives, the ESV follows the path that seems to make the ongoing flow of thought clearest in English. The biblical languages regularly connect sentences by frequent repetition of words such as “and,” “but,” and “for,” in a way that goes beyond the conventions of literary English. Effective translation, however, requires that these links in the original be reproduced so that the flow of the argument will be transparent to the reader. We have therefore normally translated these connectives, though occasionally we have varied the rendering by using alternatives (such as “also,” “however,” “now,” “so,” “then,” or “thus”) when they better capture the sense in specific instances.

In the area of gender language, the goal of the ESV is to render literally what is in the original. For example, “anyone” replaces “any man” where there is no word corresponding to “man” in the original languages, and “people” rather than “men” is regularly used where the original languages refer to both men and women. But the words “man” and “men” are retained where a male meaning component is part of the original Greek or Hebrew. Likewise, the word “man” has been retained where the original text intends to convey a clear contrast between “God” on the one hand and “man” on the other hand, with “man” being used in the collective sense of the whole human race (see Luke 2:52). Similarly, the English word “brothers” (translating the Greek word *adelphoi*) is retained as an important familial form of address between fellow-Jews and fellow-Christians in the first century. A recurring note is included to indicate that the term “brothers” (*adelphoi*) was often used in Greek to refer to both men and women, and to indicate the specific instances in the text where this is the case. In addition, the English word “sons” (translating the Greek word *huioi*) is retained in specific instances because the underlying Greek term usually includes a male meaning component and it was used as a legal term in the adoption and inheritance laws of first-century Rome. As used by the apostle Paul, this term refers to the status of all Christians, both men and women, who, having been adopted into God’s family, now enjoy all the privileges, obligations, and inheritance rights of God’s children.

The inclusive use of the generic “he” has also regularly been retained, because this is consistent with similar usage in the original languages and because an essentially literal translation would be impossible without it.

In each case the objective has been transparency to the original text, allowing the reader to understand the original on its own terms rather than on the terms of our present-day culture.

The Translation of Specialized Terms

In the translation of biblical terms referring to God, the ESV takes great care to convey the specific nuances of meaning of the original Hebrew and Greek terms. First, concerning terms that refer to God in the Old Testament: God, the Maker of heaven and earth, introduced himself to the people of Israel with a special personal name, the consonants for which are YHWH (see Exodus 3:14–15). Scholars call this the “Tetragrammaton,” a Greek term referring to the four Hebrew letters YHWH. The exact pronunciation of YHWH is uncertain, because the Jewish people considered the personal name of God to be so holy that it should never be spoken aloud. Instead of reading the word YHWH, they would normally read the Hebrew word *’adonay* (“Lord”), and the ancient translations into Greek, Syriac, and Aramaic also followed this practice. When the vowels of the word *’adonay* are placed with the consonants of YHWH, this results in the familiar word Jehovah that was used in some earlier English Bible translations. As is common among English translations today, the ESV usually renders the personal name of God (YHWH) with the word Lord (printed in small capitals). An exception to this is when the Hebrew word *’adonay* appears together with YHWH, in which case the two words are rendered together as “the Lord [in lower case] God [in small capitals].” In contrast to the personal name for God (YHWH), the more general name for God in Old

Testament Hebrew is *'elohim* and its related forms of *'el* or *'eloah*, all of which are normally translated "God" (in lower case letters). The use of these different ways to translate the Hebrew words for God is especially beneficial to the English reader, enabling the reader to see and understand the different ways that the *personal* name and the *general* name for God are both used to refer to the *One True God* of the Old Testament.

Second, in the New Testament, the Greek word *Christos* has been translated consistently as "Christ." Although the term originally meant "anointed," among Jews in New Testament times the term came to designate the Messiah, the great Savior that God had promised to raise up. In other New Testament contexts, however, especially among Gentiles, *Christos* ("Christ") was on its way to becoming a proper name. It is important, therefore, to keep the context in mind in understanding the various ways that *Christos* ("Christ") is used in the New Testament. At the same time, in accord with its "essentially literal" translation philosophy, the ESV has retained consistency and concordance in the translation of *Christos* ("Christ") throughout the New Testament.

Third, a particular difficulty is presented when words in biblical Hebrew and Greek refer to ancient practices and institutions that do not correspond directly to those in the modern world. Such is the case in the translation of *'ebed* (Hebrew) and *doulos* (Greek), terms which are often rendered "slave." These terms, however, actually cover a range of relationships that require a range of renderings — either "slave," "bondservant," or "servant" — depending on the context. Further, the word "slave" currently carries associations with the often brutal and dehumanizing institution of slavery in nineteenth-century America. For this reason, the ESV translation of the words *'ebed* and *doulos* has been undertaken with particular attention to their meaning in each specific context. Thus in Old Testament times, one might enter slavery either voluntarily (e.g., to escape poverty or to pay off a debt) or involuntarily (e.g., by birth, by being captured in battle, or by judicial sentence). Protection for all in servitude in ancient Israel was provided by the Mosaic Law. In New Testament times, a *doulos* is often best described as a "bondservant" — that is, as someone bound to serve his master for a specific (usually lengthy) period of time, but also as someone who might nevertheless own property, achieve social advancement, and even be released or purchase his freedom. The ESV usage thus seeks to express the nuance of meaning in each context. Where absolute ownership by a master is in view (as in Romans 6), “slave” is used; where a more limited form of servitude is in view, “bondservant” is used (as in 1 Corinthians 7:21–24); where the context indicates a wide range of freedom (as in John 4:51), “servant” is preferred. Footnotes are generally provided to identify the Hebrew or Greek and the range of meaning that these terms may carry in each case.

Fourth, it is sometimes suggested that Bible translations should capitalize pronouns referring to deity. It has seemed best not to capitalize deity pronouns in the ESV, however, for the following reasons: first, there is nothing in the original Hebrew and Greek manuscripts that corresponds to such capitalization; second, the practice of capitalizing deity pronouns in English Bible translations is a recent innovation, which began only in the mid-twentieth century; and, third, such capitalization is absent from the KJV Bible and the whole stream of Bible translations that the ESV seeks to carry forward.

A fifth specialized term, the word “behold,” usually has been retained as the most common translation for the Hebrew word *hinneh* and the Greek word *idou*. Both of these words mean something like “Pay careful attention to what follows! This is important!” Other than the word “behold,” there is no single word in English that fits well in most contexts. Although “Look!” and “See!” and “Listen!” would be workable in some contexts, in many others these words lack sufficient weight and dignity. Given the principles of “essentially literal” translation, it is important not to leave *hinneh* and *idou* completely untranslated, and so to lose the intended emphasis in the original languages. The older and more formal word “behold” has usually been retained, therefore, as the best available option for conveying the original sense of meaning.

Textual Basis and Resources

The ESV is based on the Masoretic text of the Hebrew Bible as found in *Biblia Hebraica Stuttgartensia* (2nd ed., 1983), and on the Greek text in the 1993 editions of the *Greek New Testament* (4th corrected ed.), published by the United Bible Societies (UBS), and *Novum Testamentum Graece* (27th ed.), edited by Nestle and Aland. The currently renewed respect among Old Testament scholars for the Masoretic text is reflected in the ESV’s attempt, wherever possible, to translate difficult Hebrew passages as they stand in the Masoretic text rather than resorting to emendations or to finding an alternative reading in the ancient versions. In exceptional, difficult cases, the Dead Sea Scrolls, the Septuagint, the Samaritan Pentateuch, the Syriac Peshitta, the Latin Vulgate, and other sources were consulted to shed possible light on the text, or, if necessary, to support a divergence from the Masoretic text. Similarly, in a few difficult cases in the New Testament, the ESV has followed a Greek text different from the text given preference in the UBS/Nestle-Aland 27th edition. Throughout, the translation team has benefited greatly from the massive textual resources that have become readily available recently, from new insights into biblical laws and culture, and from current advances in Hebrew and Greek lexicography and grammatical understanding.

Textual Footnotes

The footnotes that accompany the ESV text are an integral part of the ESV translation, informing the reader of textual variations and difficulties and showing how these have been resolved by the ESV translation team. In addition to this, the footnotes indicate significant alternative readings and occasionally provide an explanation for technical terms or for a difficult reading in the text.

Publishing Team

The ESV publishing team includes more than a hundred people. The fourteen-member Translation Oversight Committee has benefited from the work of more than fifty biblical experts serving as Translation Review Scholars and from the comments of the more than fifty members of the Advisory Council, all of which has been carried out under the auspices of the Crossway Board of Directors. This hundred-plus-member team shares a common commitment to the truth of God’s Word and to historic Christian orthodoxy and is international in scope, including leaders in many denominations.

To God’s Honor and Praise

We know that no Bible translation is perfect or final; but we also know that God uses imperfect and inadequate things to his honor and praise. So to our triune God and to his people we offer what we have done, with our prayers that it may prove useful, with gratitude for much help given, and with ongoing wonder that our God should ever have entrusted to us so momentous a task.

Soli Deo Gloria!—To God alone be the glory!

The Translation Oversight Committee*

---

*A complete list of the Translation Oversight Committee, the Translation Review Scholars, and the Advisory Council, is available upon request from Crossway.

Overview of the Bible

How does the Bible as a whole fit together? The events recorded in the Bible took place over a span of thousands of years and in several different cultural settings. What is their unifying thread?

One unifying thread in the Bible is its divine authorship. *Every book of the Bible is God's word*. The events recorded in the Bible are there because God wanted them to be recorded, and he had them recorded with his people and their instruction in mind: "For whatever was written in former days was written for our instruction, that through endurance and through the encouragement of the Scriptures we might have hope" (Rom. 15:4).

God's Plan for History

God also has *a unified plan for history* (Eph. 1:10, 12). The work of Christ on earth, especially his crucifixion and resurrection, is the climax of history. It is the great turning point. The present era looks *back* on Christ's completed work but also *forward* to the consummation of his work when he will come again in the new heavens and earth.

God's Promises and Predictions

The Old Testament directly points forward to Christ through promises of God's salvation. God gave some *specific* promises in the Old Testament relating to the coming of Christ as the Messiah, the Savior in the line of David. But God often gives more *general* promises concerning a future great day of salvation, without spelling out all the details of how he will accomplish it. Sometimes the promises take *explicit* form (e.g., the coming of the Messiah), and sometimes they take *symbolic* form (e.g., the animal sacrifices). All of the Old Testament promises find their "yes" in Jesus (2 Cor. 1:20).

God's Warnings and Curses

God's relation to people also includes warnings, threatenings, and cursings, which anticipate and point forward to Christ in two distinct ways. First, *Christ is the Lamb of God* who bore the curse of sin on the cross (John 1:29; 2 Cor. 5:21; Gal. 3:13; 1 Pet. 2:24). Every instance of the wrath of

God against sin, and his punishment of sin, looks forward to the wrath that was poured out on Christ on the cross. Second, *Christ will wage war against sin and exterminate it* at his second coming. All earlier judgments against sin anticipate the final judgment.

God's Covenant Commitment and Instruction

The promises of God in the Old Testament come in the context not only of God's *commitment* to his people but also of *instruction* about the people's commitment and obligations to God. When God makes a covenant with man, God is the sovereign, so he specifies the obligations on both sides. "I will be their God" is the fundamental obligation on God's side, while "they shall be my people" is the fundamental obligation on the human side.

For example, in the first call of Abram (Gen. 12:1-2) God's commitment takes the form of promises, blessings, and curses. The *promises and blessings* point forward to Christ, who is the fulfillment of the promises and the source of final blessings. The *curses* point forward to Christ both in his bearing the curse and in his execution of judgment and curse against sin, especially at the second coming.

Christ fulfilled the *obligations* of God's covenants through perfect obedience (Heb. 5:8), receiving the reward of obedience in his resurrection and ascension (Phil. 2:9–10). By dealing with God's wrath against sin, Christ reconciled believers to God, bringing about the intimacy with God that all of the Old Testament covenants anticipated.

Christ Is the Offspring of Abraham and the Last Adam

God's promises to Abraham were the foundation for the nation of Israel. Abraham was obligated to walk blamelessly before God (Gen. 17:1). But only Christ is without sin (Heb. 4:15), making him the ultimate offspring to whom the other offspring all point (Gal. 3:16). Through Christ, believers are united to him and thereby themselves become "Abraham's offspring" (Gal. 3:29). Believers, Jews and Gentiles alike, become heirs to the promises of God made to Abraham and his offspring (Gal. 3:28–29).

Christ is not only the offspring of Abraham, but—reaching back farther in time to an earlier promise of God—the offspring of the woman: "I will put enmity between you [the serpent] and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel" (Gen. 3:15). The conquest over the serpent, and therefore the conquest of evil and the reversal of its effects, is to take place through the offspring of the woman. One can trace this offspring down from Eve through Seth and his godly descendants, through Noah, and down to Abraham, where God's promise takes the specific form of offspring for Abraham. Thus Christ is not only the offspring of Abraham but the last Adam (1 Cor. 15:45–49). Like Adam, he represents all who belong to him. And he reverses the effects of Adam's fall.

Shadows, Prefigures, and "Types" of Christ

The Old Testament anticipates Christ the Savior by "shadows" and "types"—examples, symbols, pictures—of the things that were to come (see 1 Cor. 10:6, 11; Heb. 8:5). *Animal sacrifices* in the Old Testament prefigure the final sacrifice of Christ. The *temple*, as a dwelling place for God, prefigured Christ, who is the final "dwelling place" of God, and through whom God is with his people (Matt. 1:23; John 2:21). The Old Testament *priests* were types of Christ, the final high priest (Heb. 7:11–8:7).

The fulfillment of all these Old Testament shadows and types takes place preeminently in Christ (2 Cor. 1:20; Eph. 1:10). But in the New Testament those people who are "in Christ," who place their trust in him and experience fellowship with his person and his blessings, receive the benefits of what he has accomplished. Therefore one can also find anticipations or "types" in the Old Testament that point forward to the New Testament church, the people in the New Testament who belong to Christ.

Some Old Testament symbols also may point forward especially to the consummation of salvation that takes place in the new heaven and the new earth yet to come (2 Pet. 3:13; Rev. 21:1–22:5). Old Testament Jerusalem prefigured the new Jerusalem that will come "down out of heaven from God" (Rev. 21:2).

Christ Is the Mediator

Sinful man needs a *mediator* who will approach God on his behalf. Jesus Christ, who is both God and man, and who is innocent of sin, is the only one who can mediate (1 Tim. 2:5–6) and the only one who can save (Acts 4:12).

All the instances of salvation and mediation in the Old Testament prefigure Christ. *Prophets* bring God's word to his people. Godly *kings* bring God's rule to bear on the people. *Priests* represent the people in coming before God’s presence. Christ is the prophet, king, and priest who fulfills all three functions in a final way (Heb. 1:1–3).

We can also look at *wise men*, who bring God’s wisdom to others; *warriors*, who bring God’s deliverance from enemies; and *singers*, who bring praise to God on behalf of the people and speak of God to the people. *Covenants* bring God’s word to the people. The *temple* brings God’s presence to the people. *Animal sacrifices* bring God’s forgiveness to the people. In reading the Bible, we should look for ways in which God brings his word and his presence to people through the *means* he establishes. All these means perform a mediatorial role, and because there is only one mediator, clearly they all point to Christ.

Old Testament

Theology and Key Dates

The Essential Components of the Old Testament Story

The Old Testament can be understood as an unfolding story with a number of basic components:

(1) Monotheism. There is only one true God, who made and rules heaven and earth and all mankind. The Old Testament invites Israel to commit themselves to him in exclusive loyalty and love (Deut. 6:4–9).

(2) Creation and fall. The one Creator God made Adam and Eve with dignity and purpose, calling them to live faithfully to God and to spread the blessings of Eden throughout the earth. Because they betrayed God's purpose, all people since the fall are beset with sins and weaknesses that only God's grace can redeem and heal.

(3) Election and covenant. The one true God chose a people for himself and bound himself to them by his covenant (Ex. 19:4–6; Deut. 7:6–11). This covenant expressed God's intention to save the people, and through them to bring light to the rest of the world, in order to restore all things to their proper functioning in the world God made. The land of Israel was to be a kind of reconstituted Eden, which would flourish as the people's faithfulness flourished (or languish if the people were unfaithful). God's covenants generally involve one person who represents the whole people (e.g., Adam, Noah, Abraham, David); the rest of the people experience the covenant by virtue of their inclusion in the community represented. The covenant representative was required to embody the ideal of covenant faithfulness as a model for those on whose behalf he had acted.

(4) Covenant membership. In his covenant, God offers his grace to his people: the forgiveness of their sins, the shaping of their lives in this world to reflect his own glory, and a part to play in bringing light to the Gentiles. The faithful are those covenant members who lay hold of this grace from the heart, enjoying the full benefits of God's love. Judgments upon the whole people often come because too many of them have been unfaithful;

these judgments do not bring the story of God’s people to an end but serve rather to purify and chasten that people (often by removing unbelieving members).

(5) Eschatology. The story of God’s people is headed toward a glorious future in which all kinds of people will come to know the Lord and join his people. The promise of a lasting dynasty for David (2 Sam. 7:16) becomes the expectation that a final heir of his line will one day arise, take his Davidic throne, and lead his people in the great task of bringing light to the Gentiles.

The Parts of the Old Testament in Relation to the Story

The Old Testament is thus the story of the one true Creator God, who called the family of Abraham to be his remedy for the defilement that came into the world through the sin of Adam and Eve. God rescued Israel from slavery in Egypt in fulfillment of this plan, and established them as a theocracy for the sake of displaying his existence and character to the rest of the world. God sent his blessings and curses upon Israel in order to pursue that purpose. God never abandoned that purpose, even in the face of the most grievous unfaithfulness in Israel.

This overarching story serves as a grand narrative or worldview story for Israel: each member of the people was to see himself or herself as an heir of this story, with all its glory and shame; as a steward of the story, responsible to pass it on to the next generation; and as a participant, whose faithfulness could play a role, by God’s mysterious wisdom, in the story’s progress.

Some would say that we should read the entire Old Testament as a story. This does not help the reader, for the very obvious reason that not everything in the Old Testament is narrative or “story.” For example, there are laws (in the Pentateuch), whose purpose was to maintain order by guiding judges in what penalties to impose and by specifying the minimum standard of behavior necessary to preserve the theocracy; there is wisdom (in the books of Job, Proverbs, and Ecclesiastes, as well as in the Psalms), which helps God’s people live well daily; there are songs (especially the Psalms) that the people of God should sing in corporate worship; there are poems (especially the Song of Solomon; compare Prov. 5:15–20) celebrating such wonders as romantic love; and lots more. Therefore it is better to speak of reading the parts of the Old Testament in relation to its overarching story. That is, we can see the parts in relation to the “Big Story” that unifies the whole. The Proverbs help people to live their little stories in such a way as to contribute to the Big Story. The Psalms—many of which explicitly recount parts of the Big Story—help people live as faithful members of the worshiping people of God. The Prophets keep recalling the Big Story, calling their audiences to live faithfully in its light. The Big Story tells us that God's purpose is to restore our humanity to its proper function, and thus it reminds each person of the human nature he shares with every other human being, and of the duty and benefit of seeking the good of others. For example, enjoying the love of a faithful spouse is a way of experiencing renewed humanity—a way that displays God's goodness to the rest of the world (as in the Song of Solomon).

All of these factors explain why it is possible for the New Testament authors both to say that the Sinai covenant is done away with and at the same time to affirm that this covenant includes principles that cannot pass away, because they are part of the larger story of which the Sinai covenant is one chapter.

The Old Testament as Christian Scripture

The Old Testament presents itself, then, as a story that is headed toward fulfillment. The Old Testament closes with both anxiety and hope under Persian rule (see Malachi). The New Testament authors, most of whom were Jewish Christians, saw themselves as heirs of the Old Testament story, and as authorized to describe its proper completion in the death and resurrection of Jesus and the messianic era that this ushered in. These authors viewed and used the Old Testament as Christian Scripture, and they urged their audiences (many of whom were Gentile Christians) to do the same. They saw the Old Testament as constituting the earlier chapters of the story in which Christians are now participating.

By understanding that there are earlier and later chapters in the story of God's work for his people, we can see how the Old Testament era and the Christian era exhibit both continuity and discontinuity. The Old Testament had looked forward to an internationalized people of God, without explaining exactly how that would connect to the theocracy of Israel. The theocracy defined the people of God as predominantly coming from a particular ethnic group in a particular land; Gentile converts ("sojourners") were protected (Ex. 12:49; 20:10; 22:21; Lev. 19:10) but could not be full-status members of the theocratic community. The New Testament abolishes the distinction (Eph. 2:19), because the theocracy as such is no longer in existence and many of its provisions are done away with (see Acts 10:34–35; Heb. 9:11–14). At the same time, the character of the one Creator God, and his interest in restoring the image of God in human beings, transcends the specific arrangements of the theocracy: hence the moral commands of God apply to Christians as they did to the faithful in Israel (see Rom. 13:8–10).

Old Testament Timeline and Calendar: An Overview of Key Dates

The following page provides a concise Old Testament timeline and overview. The dates (all B.C.) are either the exact year or a close approximation thereof, determined by correlating dates in the Bible with ancient Near Eastern sources (such as Assyrian accession lists, Babylonian king-lists, and Egyptian historical sources). Often dates can be further confirmed by ancient Assyrian and Babylonian documents which give narrative accounts of the same historical events, as recorded by those two countries. All of this adds great confidence and credibility to the truth and historicity of the Bible text itself.

Genesis

(return to table of contents)

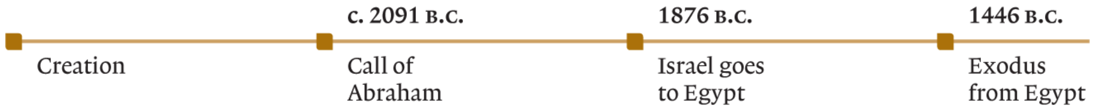
Genesis 1 • Genesis 2 • Genesis 3 • Genesis 4 • Genesis 5 • Genesis 6 •
Genesis 7 • Genesis 8 • Genesis 9 • Genesis 10 • Genesis 11 • Genesis 12 •
Genesis 13 • Genesis 14 • Genesis 15 • Genesis 16 • Genesis 17 •
Genesis 18 • Genesis 19 • Genesis 20 • Genesis 21 • Genesis 22 •
Genesis 23 • Genesis 24 • Genesis 25 • Genesis 26 • Genesis 27 •
Genesis 28 • Genesis 29 • Genesis 30 • Genesis 31 • Genesis 32 •
Genesis 33 • Genesis 34 • Genesis 35 • Genesis 36 • Genesis 37 •
Genesis 38 • Genesis 39 • Genesis 40 • Genesis 41 • Genesis 42 •
Genesis 43 • Genesis 44 • Genesis 45 • Genesis 46 • Genesis 47 •
Genesis 48 • Genesis 49 • Genesis 50

- Introduction to Genesis
  - Timeline
  - Author, Date, and Recipients
  - Theme
  - Key Themes
  - Outline
  - The Near East at the Time of Genesis
- Global Message of Genesis
  - The Beginning of the Redemptive Story
  - Mankind's Rebellion
  - God's Judgment
  - The Promise
  - Universal Themes in Genesis
  - The Global Message of Genesis for Today
- Study Notes

Introduction to Genesis

Introduction to Genesis

Timeline



Author, Date, and Recipients

Traditionally, Moses is considered to have been the author of Genesis and the rest of the Pentateuch (see Num. 33:2; Deut. 31:24; John 5:46). Of course, Moses lived much later than the events of Genesis. Presumably, stories were passed down about those earlier events, and Moses brought them all together.

The first audience would have been the Israelites Moses led through the wilderness. For readers today, Genesis is an essential introduction to the rest of the Bible. It is rightly called the book of beginnings.

Theme

The theme of Genesis is creation, sin, and re-creation. God made the world very good, but first cursed it and then destroyed it in the flood because of man's disobedience. The new world after the flood was also spoiled by human sin (ch. 11). God chose Abraham for a special purpose. Through his family, all nations would be blessed (12:1–3). God's purpose will eventually be fulfilled through Abraham's descendants (ch. 49).

Key Themes

1. The Lord God commissions human beings to be his representatives on earth. They are to take care of the earth and govern the other creatures (1:1–2:25).

2. Instead of acting as God’s representatives on earth, the first man and woman—Adam and Eve—listen to the serpent and follow his advice. Their disobedience has devastating results for all mankind and for the entire created world (3:1–24; 6:5–6).
3. God graciously announces that Eve’s offspring will free humanity from the serpent’s control (3:15). Genesis then begins tracing the history of one family that will become the people of Israel. This family has a special relationship with God and will become a source of blessing to fallen humanity (12:1–3).
4. As a result of Adam’s disobedience, his unique relationship with the ground degenerates, resulting in hard work and later in flood and famine. But the special family descending from Adam also brings relief from the difficulties (3:17–19; 5:29; 50:19–21).
5. While Eve’s punishment centers on pain in bearing children (3:16), women play an essential role in continuing the unique family line. With God’s help, even barrenness is overcome (11:30; 21:1–7; 25:21; 38:1–30).
6. The corruption of human nature causes families to be torn apart (4:1–16; 13:5–8; 25:22–23; 27:41–45; 37:2–35). Although Genesis shows the reality of family conflicts, individual members of the chosen family can also help resolve those conflicts (13:8–11; 33:1–11; 45:1–28; 50:15–21).
7. The wicked are exiled from Eden and scattered throughout the earth (3:22–24; 4:12–16; 11:9), but God is kind to his chosen people and promises them a land of their own (12:1–2, 7; 15:7–21; 28:13–14; 50:24).
8. God is prepared to destroy almost the entire human race because of its corruption (6:7, 11–12; 18:17–33), but he still wants his world to be populated by righteous people (1:28; 9:1; 15:1–5; 35:11).

Outline

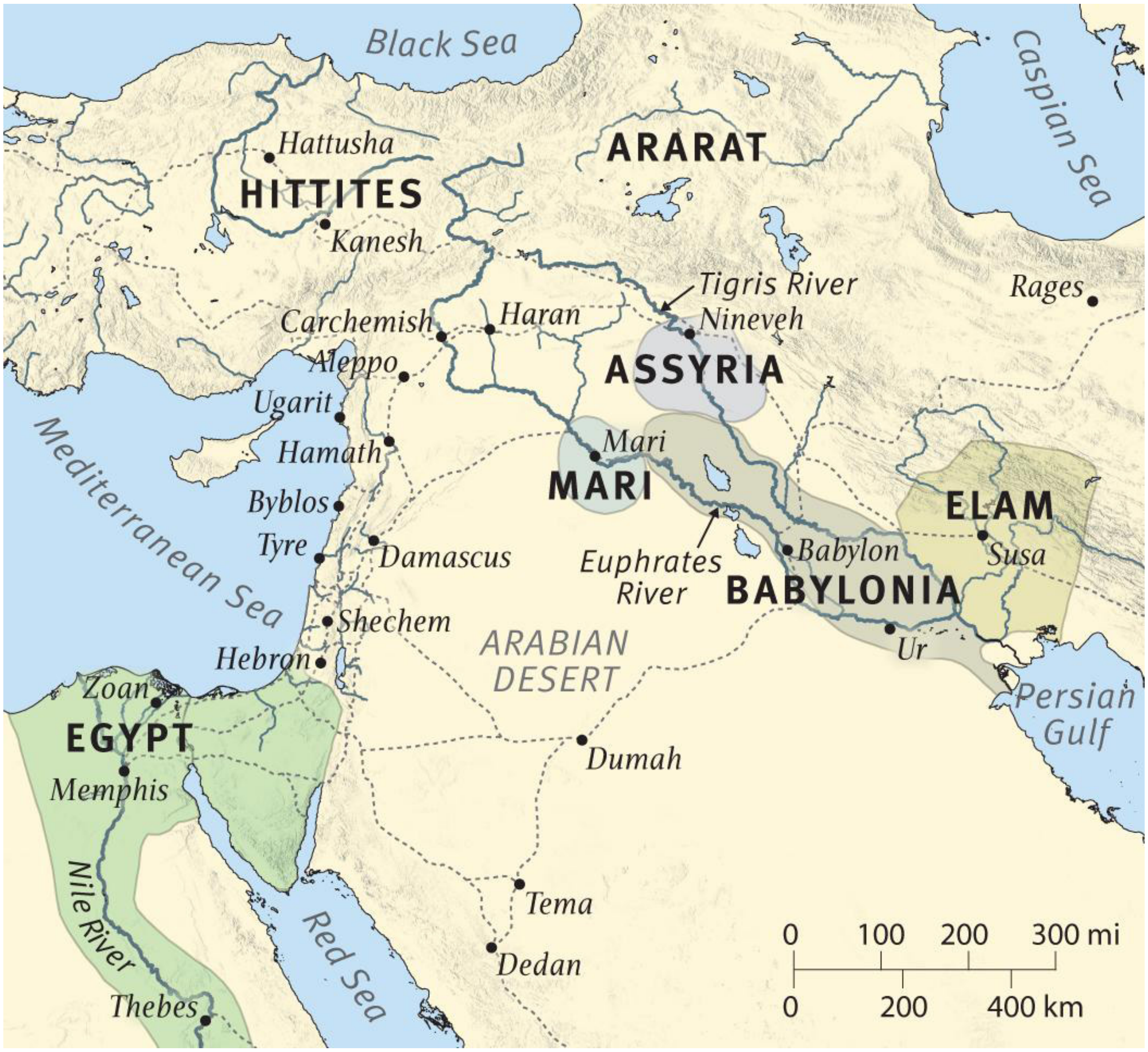
I. Primeval History (1:1–11:26)
    A. God’s creation and ordering of heaven and earth (1:1–2:3)
    B. Earth’s first people (2:4–4:26)
    C. Adam’s descendants (5:1–6:8)
    D. Noah’s descendants (6:9–9:29)
    E. The descendants of Noah’s sons (10:1–11:9)
    F. Shem’s descendants (11:10–26)
II. Patriarchal History (11:27–50:26)
    A. Terah’s descendants (11:27–25:18)
    B. Isaac’s descendants (25:19–37:1)

C. Jacob’s descendants (37:2–50:26)

The Near East at the Time of Genesis

c. 2000 B.C.

The book of Genesis describes events in the ancient Near East from the beginnings of civilization to the relocation of Jacob’s (Israel’s) family in Egypt. The stories of Genesis are set among some of the oldest nations in the world, including Egypt, Assyria, Babylonia, and Elam.


Black Sea
Caspian Sea
Hattusha
HITTITES
ARARAT
Kanesh
Tigris River
Rages
Carchemish
Haran
Nineveh
Aleppo
ASSYRIA
Ugarit
Hamath
Mari
MARI
ELAM
Byblos
Mediterranean Sea
Tyre
Damascus
Euphrates River
Babylon
Susa
BABYLONIA
Shechem
ARABIAN DESERT
Ur
Hebron
Zoan
Persian Gulf
EGYPT
Memphis
Dumah
Nile River
Red Sea
Tema
Dedan
Thebes
0 100 200 300 mi
0 200 400 km

The Global Message of Genesis

The Beginning of the Redemptive Story

The book of Genesis begins the story of God's relationship with mankind, tells the sad story of how that relationship went very wrong, and outlines God's promised solution to that crisis—a solution that would reach its glorious conclusion in Jesus Christ.

Genesis 1 introduces the central person of the biblical story line: God is the Creator-Father-King. God created the human race in his own image, as his royal sons and daughters to establish his kingdom on earth (Gen. 1:26–28). As humanity multiplied upon the earth, they were to establish it as God's kingdom, in which the will of God was done on earth as it was in heaven. The intended outcome was that the Creator-King would dwell among a flourishing human community in a kind of paradise-kingdom. Heaven and earth would intersect, and God would be all in all.

Despite the disastrous rebellion of the human race, this original intention for creation remains the goal of God's cosmic restoration accomplished in Jesus Christ. The rest of redemptive history after the rebellion narrates and explains the unfolding of this cosmic restoration.

Mankind's Rebellion

Genesis 3 recounts the crisis of redemptive history, consisting in mankind's rebellion against God. Discontent with the role of ruling under God, Adam and Eve—enticed by Satan in the form of a serpent—grasp for equality with God. The outcome is disastrous. For their act of high treason, Adam and Eve are exiled from perfect fellowship with God in the garden of Eden and are barred from the tree of life. Sin and death enter the world. All of creation becomes enslaved to futility and corruption. Satan has successfully usurped mankind's throne as ruler of the world (see Luke 4:5–6; John 12:31; 2 Cor. 4:4; Eph. 2:2).

God’s Judgment

Genesis 6 reports how mankind, created to fill the earth with the rule of God, fills it instead with violence (Gen. 6:11, 13). Originally created as “very good,” the earth now lies ruined because of sin (1:31; 6:12). God’s patience runs out and, in grief, he determines to destroy humanity together with the ruined earth (6:13). God reverses the creation process of Genesis 1 by opening creation’s floodgates above and below—to deluge the earth and return it to its pre-creation state of dark chaos (1:2).

All life is extinguished, with the exception of a single family. Because of Noah’s righteousness, God preserves him and his family and a remnant of the animal world in a large boat. Then, the floods subside and Noah disembarks into a washed and clean new world. This is a new beginning. Although Noah subsequently fails, as Adam did before him, the redemptive pattern is set. God intends to fulfill his original creation intentions through a humanity led by a righteous head. Unlike Adam and Noah, however, the ultimate Adam, Jesus Christ, does in fact deliver a remnant by his righteousness, so that he and they together might rule over a holy, restored world (see Rom. 5:12–21, 8:18–30; 1 Cor. 15:20–28, 42–57).

The Promise

Genesis 12:1–3 is God’s answer to the problem of mankind’s rebellion narrated in the book’s first eleven chapters. God promises Abraham a land, countless descendants, and that all the families of the earth will be blessed in him. Through Abraham’s descendants—Israel, and ultimately Israel’s royal king, Jesus—the Creator-King will reclaim his world. Blessing and life will overcome and swallow up the curse of Genesis 3. God is determined, by his grace, to restore humanity and the entire cosmos to the paradise it was in Eden.

Universal Themes in Genesis

The image of God. Genesis teaches that everyone on earth is created in the image of God (Gen. 1:26–27; 9:6). This means that we are created like God in certain ways—for example, in our ability to love, speak, create, and reason, as well as in our ability to form relationships with our fellow humans. The image of God is also seen in the way humans are to rule the earth, under God, who rules over all. Because every person is made in

God’s image, every person is inherently valuable to God and is to be treated with dignity regardless of ethnicity, age, class status, or gender.

Sin and the problem of the human heart. Genesis shows clearly that the fallen human heart is filled with sin. The reason God determined to destroy mankind in the flood was that “every intention of the thoughts of his heart was only evil continually” (Gen. 6:5). Despite experiencing God’s judgment in the flood, however, mankind fell again into sin (8:21). The flood, then, did not solve the problem of humanity’s sin and rebellion. Noah and his family passed the infection of sin on to their offspring and thus to all the nations of the earth. The world’s many expressions of rebellion against their Creator stem from the deeper, more fundamental problem of the fallen heart with its wayward desires. To fulfill his original intention for creation, God must find a way to forgive sin and to transform hard hearts with new desires. This divine mission would ultimately be fulfilled in the life, death, and resurrection of Jesus Christ.

The Global Message of Genesis for Today

Marriage and sexuality. The original intention for marriage was, and still is, a permanent marriage relationship between a man and a woman, with the gift of sexuality being expressed within the freedom of this exclusive relationship. This divine ideal, set forth in Genesis 2:18–24, still stands, despite the sordid stories that Genesis records of how far short humans fall from God’s plan. We read of Lamech’s bigamy (4:19–24), Sodom’s homosexual brutality (19:1–29), Jacob’s polygamy (chs. 29–30), Shechem’s rape (34:2), Reuben’s incest (35:22; 49:4), Judah’s prostitution (38:15–18), and the adulterous desires of Potiphar’s wife (39:6–12). Jesus Christ reaffirmed the Genesis 2 ideal in his teaching, providing instruction concerning divorce in the process (Mark 10:2–12).

Ethnicity and genocide. The “table of nations” in Genesis 10 traces all of the ethnic groups and peoples of the world to their common ancestors preserved on the ark (Noah and his family). It tells of the original genealogy of the entire world. The narrator’s use of a genealogy to describe humanity’s diverse ethnic, linguistic, and geographical complexity reveals that the human race is one massive extended family. Therefore ethnic arrogance, tribal wars, racism, and the atrocity of genocide—the murder of one group by another because of ethnic difference—are incomprehensible evils, since every person is related as family to every other person upon the earth. Because of humanity’s evil heart, however, only in Christ can such ethnic strife and racial injustice find their ultimate solution.

Environment. God commissioned humanity to manage the world as his stewards and not as selfish tyrants. Humanity must represent God and his character and his will, because God ultimately rules over the created order. The Creator-King is wise, loving, holy, compassionate, good, and just, and we must reflect his character in our attitude to environmental issues. We may harness and use the resources of the earth, but must not waste, abuse, or exploit them. Creation exists for God’s glory, and its beautiful interlocking ecosystems must be protected to fulfill this purpose. Moreover, humanity is utterly dependent upon the earth and its resources for life. For all these reasons, the preservation and stewardship of creation should be an urgent and significant priority for twenty-first century global Christians.

The Creation of the World

GENESIS **1** [†]In the [a]beginning, God created the heavens and the earth.
[2][†]The earth was [b]without form and void, and darkness was over the face
of the deep. And the Spirit of God was hovering over the face of the waters.

[3][†]And God said, [c]"Let there be light," and there was light. [4]And God
saw that the light was good. And God separated the light from the darkness.
[5]God called the light Day, and the darkness he called Night. And there was
evening and there was morning, the first day.

[6][†]And God said, [d]"Let there be an expanse [1] in the midst of the
waters, and let it separate the waters from the waters." [7]And God made [2]
the expanse and [e]separated the waters that were under the expanse from the
waters that were [f]above the expanse. And it was so. [8]And God called the
expanse Heaven. [3] And there was evening and there was morning, the
second day.

[9][†]And God said, [g]"Let the waters under the heavens be gathered
together into one place, and let the dry land appear." And it was so. [10]God
called the dry land Earth, [4] and the waters that were gathered together he
called Seas. And God saw that it was good.

[11]And God said, [h]"Let the earth sprout vegetation, plants [5] yielding
seed, and fruit trees bearing fruit in which is their seed, each according to
its kind, on the earth." And it was so. [12]The earth brought forth vegetation,
plants yielding seed according to their own kinds, and trees bearing fruit in
which is their seed, each according to its kind. And God saw that it was
good. [13]And there was evening and there was morning, the third day.

[14][†]And God said, "Let there be lights in the expanse of the heavens to
separate the day from the night. And let them be for [i]signs and for
[j]seasons, [6] and for days and years, [15]and let them be lights in the expanse
of the heavens to give light upon the earth." And it was so. [16][†]And God
[k]made the two great lights—the greater light to rule the day and the lesser
light to rule the night—and the stars. [17]And God set them in the expanse of
the heavens to give light on the earth, [18]to [l]rule over the day and over the
night, and to separate the light from the darkness. And God saw that it was
good. [19]And there was evening and there was morning, the fourth day.

[20][†]And God said, “Let the waters swarm with swarms of living creatures, and let birds [7] fly above the earth across the expanse of the heavens.” [21][†]So [m] God created the great sea creatures and every living creature that moves, with which the waters swarm, according to their kinds, and every winged bird according to its kind. And God saw that it was good. [22]And God blessed them, saying, [n] “Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth.” [23]And there was evening and there was morning, the fifth day.

[24][†]And God said, “Let the earth bring forth living creatures according to their kinds—livestock and creeping things and beasts of the earth according to their kinds.” And it was so. [25]And God made the beasts of the earth according to their kinds and the livestock according to their kinds, and everything that creeps on the ground according to its kind. And God saw that it was good.

[26][†]Then God said, [o] “Let us make man [8] in our image, [p] after our likeness. And [q] let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth.”

[27][†] So God created man in his own image,
in the image of God he created him;
[r] male and female he created them.

[28][†]And God blessed them. And God said to them, [s] “Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth.” [29]And God said, “Behold, I have given you every plant yielding seed that is on the face of all the earth, and every tree with seed in its fruit. [t] You shall have them for food. [30]And [u] to every beast of the earth and to every bird of the heavens and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food.” And it was so. [31][†] [v] And God saw everything that he had made, and behold, it was very good. And there was evening and there was morning, the sixth day.

The Seventh Day, God Rests

GENESIS 2 [†]Thus the heavens and the earth were finished, and [w]all the host of them. [2]And [x]on the seventh day God finished his work that he had done, and he rested on the seventh day from all his work that he had done. [3]So God blessed the seventh day and made it holy, because on it God rested from all his work that he had done in creation.

The Creation of Man and Woman

[4][†] [y]These are the generations
of the heavens and the earth when they were created,
in the day that the LORD God made the earth and the heavens.

[5]When no [z]bush of the field [1] was yet in the land [2] and no small plant of the field had yet sprung up—for the LORD God had not caused it to rain on the land, and there was no man [a]to work the ground, [6]and a mist [3] was going up from the land and was watering the whole face of the ground—[7][†]then the LORD God formed the man of [b]dust from the ground and [c]breathed into his [d]nostrils the breath of life, and [e]the man became a living creature. [8][†]And the LORD God planted a [f]garden in Eden, in the east, and there he put the man whom he had formed. [9]And out of the ground the LORD God made to spring up every tree that is pleasant to the sight and good for food. [g]The tree of life was in the midst of the garden, [h]and the tree of the knowledge of good and evil.

[10][†]A river flowed out of Eden to water the garden, and there it divided and became four rivers. [11]The name of the first is the Pishon. It is the one that flowed around the whole land of [i]Havilah, where there is gold. [12]And the gold of that land is good; bdellium and onyx stone are there. [13]The name of the second river is the Gihon. It is the one that flowed around the whole land of Cush. [14]And the name of the third river is the [j]Tigris, which flows east of Assyria. And the fourth river is the Euphrates.

[15][†]The LORD God took the man [k]and put him in the garden of Eden to work it and keep it. [16]And the LORD God commanded the man, saying, “You may surely eat of every tree of the garden, [17][†]but of the tree of the

knowledge of good and evil [l] you shall not eat, for in the day that you eat [4] of it you [m] shall surely die.”

[18][†]Then the LORD God said, “It is not good that the man should be alone; [n] I will make him a helper fit for [5] him.” [19] [o] Now out of the ground the LORD God had formed [6] every beast of the field and every bird of the heavens and [p] brought them to the man to see what he would call them. And whatever the man called every living creature, that was its name. [20][†]The man gave names to all livestock and to the birds of the heavens and to every beast of the field. But for Adam [7] there was not found a helper fit for him. [21]So the LORD God caused a [q] deep sleep to fall upon the man, and while he slept took one of his ribs and closed up its place with flesh. [22]And the rib that the LORD God had taken from the man he made [8] into a woman and brought her to the man. [23][†]Then the man said,

“This at last is [r] bone of my bones
    and flesh of my flesh;
she shall be called Woman,
    because she was [s] taken out of Man.” [9]

[24] [t] Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh. [25][†]And the man and his wife were both naked and were not ashamed.

The Fall

GENESIS **3** [†]Now [u] the serpent was more crafty than any other beast of the field that the LORD God had made.

He said to the woman, “Did God actually say, ‘You [1] shall not eat of any tree in the garden’?” [2][†]And the woman said to the serpent, “We may eat of the fruit of the trees in the garden, [3]but God said, [v] ‘You shall not eat of the fruit of the tree that is in the midst of the garden, neither shall you touch it, lest you die.’” [4][†] [w] But the serpent said to the woman, “You will not surely die. [5]For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.” [6][†]So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, [2] she took of its fruit [x] and ate, and she also gave some to her husband who was with her, [y] and he ate. [7] [z] Then the eyes of both were opened, [a] and they knew that they were naked. And they sewed fig leaves together and made themselves loincloths.

[8]And they heard the sound of the LORD God walking in the garden in the cool [3] of the day, and the man and his wife [b] hid themselves from the presence of the LORD God among the trees of the garden. [9][†]But the LORD God called to the man and said to him, “Where are you?” [4] [10]And he said, “I heard the sound of you in the garden, and I was afraid, [c] because I was naked, and I hid myself.” [11]He said, “Who told you that you were naked? Have you eaten of the tree of which I commanded you not to eat?” [12]The man said, [d] “The woman whom you gave to be with me, she gave me fruit of the tree, and I ate.” [13]Then the LORD God said to the woman, “What is this that you have done?” The woman said, [e] “The serpent deceived me, and I ate.”

[14][†]The LORD God said to the serpent,

“Because you have done this,
cursed are you above all livestock
and above all beasts of the field;
on your belly you shall go,
and [f] dust you shall eat
all the days of your life.
[15][†] I will put enmity between you and the woman,
and between your offspring [5] and [g] her offspring;
[h] he shall bruise your head,
and you shall bruise his heel.”

[16][†]To the woman he said,

“I will surely multiply your pain in childbearing;
[i] in pain you shall bring forth children.
[j] Your desire shall be for [6] your husband,
and he shall [k] rule over you.”

[17][†]And to Adam he said,

“Because you have listened to the voice of your wife
and have eaten of the tree
[l] of which I commanded you,
‘You shall not eat of it,’
[m] cursed is the ground because of you;
[n] in pain you shall eat of it all the days of your life;
[18] thorns and thistles it shall bring forth for you;
and you shall eat the plants of the field.
[19][†] By the sweat of your face
you shall eat bread,
till you return to the ground,
for out of it you were taken;
[o] for you are dust,
and [p] to dust you shall return.”

[20][†]The man called his wife’s name Eve, because she was the mother of all living. [7] [21]And the LORD God made for Adam and for his wife garments of skins and clothed them.

[22][†]Then the LORD God said, [q] “Behold, the man has become like one of us in knowing good and evil. Now, lest he reach out his hand [r] and take also of the tree of life and eat, and live forever—” [23]therefore the LORD God sent him out from the garden of Eden [s] to work the ground from which he was taken. [24]He drove out the man, and at the east of the garden of Eden he placed the [t] cherubim and a flaming sword that turned every way to guard the way to the tree of life.

Cain and Abel

GENESIS **4** Now Adam knew Eve his wife, and she conceived and bore Cain, saying, “I have gotten [1] a man with the help of the LORD.” [2][†]And again, she bore his brother Abel. Now Abel was a keeper of sheep, and Cain a worker of the ground. [3]In the course of time Cain brought to the LORD an offering of [u] the fruit of the ground, [4]and Abel also brought of [v] the firstborn of his flock and of their fat portions. And the LORD [w]had regard for Abel and his offering, **5**but [x]for Cain and his offering he had no regard. So Cain was very angry, and his face fell. **6**[†]The LORD said to Cain, “Why are you angry, and why has your face fallen? **7** [y]If you do well, will you not be accepted? [2] And if you do not do well, sin is crouching at the door. [z]Its desire is for [3] you, but you must rule over it.”

8Cain spoke to Abel his brother. [4] And when they were in the field, Cain rose up against his brother Abel and [a]killed him. **9**[†]Then the LORD said to Cain, “Where is Abel your brother?” He said, [b]“I do not know; am I my brother’s keeper?” **10**[†]And the LORD said, “What have you done? The voice of your brother’s blood [c]is crying to me from the ground. **11**And now [d]you are cursed from the ground, which has opened its mouth to receive your brother’s blood from your hand. **12**When you work the ground, it shall no longer yield to you its strength. You shall be a fugitive and a wanderer on the earth.” **13**[†]Cain said to the LORD, “My [e]punishment is greater than I can bear. [5] **14**Behold, [f]you have driven me today away from the ground, and [g]from your face I shall be hidden. I shall be a fugitive and a wanderer on the earth, [h]and whoever finds me will kill me.” **15**Then the LORD said to him, “Not so! If anyone kills Cain, vengeance shall be taken on him [i]sevenfold.” And the LORD [j]put a mark on Cain, lest any who found him should attack him. **16**Then Cain went away from the presence of the LORD and settled in the land of Nod, [6] east of Eden.

17[†]Cain knew his wife, and she conceived and bore Enoch. When he built a city, he called the name of the city after the name of his son, Enoch. **18**[†]To Enoch was born Irad, and Irad fathered Mehujael, and Mehujael fathered Methushael, and Methushael fathered Lamech. **19**And Lamech took two wives. The name of the one was Adah, and the name of the other Zillah. **20**Adah bore Jabal; he was the father of those who dwell in tents and have livestock. **21**His brother’s name was Jubal; he was the father of all those who play the lyre and pipe. **22**Zillah also bore Tubal-cain; he was the forger of all instruments of bronze and iron. The sister of Tubal-cain was Naamah.

23[†]Lamech said to his wives:

“Adah and Zillah, hear my voice;

you wives of Lamech, listen to what I say:
I have killed a man for wounding me,
a young man for striking me.
24 [k] If Cain's revenge is sevenfold,
then Lamech's is seventy-sevenfold."

25[†]And Adam knew his wife again, and she bore a son and called his name Seth, for she said, "God has appointed [7] for me another offspring instead of Abel, for Cain killed him." 26To [l] Seth also a son was born, and he called his name [m] Enosh. At that time people began [n] to call upon the name of the LORD.

Adam's Descendants to Noah

GENESIS **5** [†]This is the book of the generations of Adam. When God created man, [o] he made him in the likeness of God. 2Male and female he created them, and he blessed them and named them Man [1] when they were created. 3[†]When Adam had lived 130 years, he fathered a son in his own likeness, after his image, and [p] named him Seth. 4 [q] The days of Adam after he fathered Seth were 800 years; and he had other sons and daughters. 5Thus all the days that Adam lived were 930 years, [r] and he died.

6When Seth had lived 105 years, [s] he fathered Enosh. 7Seth lived after he fathered Enosh 807 years and had other sons and daughters. 8Thus all the days of Seth were 912 years, and he died.

9When Enosh had lived 90 years, he fathered Kenan. 10Enosh lived after he fathered Kenan 815 years and had other sons and daughters. 11Thus all the days of Enosh were 905 years, and he died.

12When Kenan had lived 70 years, he fathered Mahalalel. 13Kenan lived after he fathered Mahalalel 840 years and had other sons and daughters. 14Thus all the days of Kenan were 910 years, and he died.

15When Mahalalel had lived 65 years, he fathered Jared. 16Mahalalel lived after he fathered Jared 830 years and had other sons and daughters. 17Thus all the days of Mahalalel were 895 years, and he died.

18When Jared had lived 162 years he fathered [t] Enoch. 19Jared lived after he fathered Enoch 800 years and had other sons and daughters. 20Thus all the days of Jared were 962 years, and he died.

[21]When Enoch had lived 65 years, he fathered Methuselah. [22][†]Enoch [u]walked with God [2] after he fathered Methuselah 300 years and had other sons and daughters. [23]Thus all the days of Enoch were 365 years. [24]Enoch [u]walked with God, and he was not, [3] [v]for God took him.

[25]When Methuselah had lived 187 years, he fathered Lamech. [26]Methuselah lived after he fathered Lamech 782 years and had other sons and daughters. [27]Thus all the days of Methuselah were 969 years, and he died.

[28][†]When Lamech had lived 182 years, he fathered a son [29]and called his name Noah, saying, "Out of the ground [w]that the Lord has cursed, this one shall bring us relief [4] from our work and from the painful toil of our hands." [30]Lamech lived after he fathered Noah 595 years and had other sons and daughters. [31]Thus all the days of Lamech were 777 years, and he died.

[32]After Noah was 500 years old, Noah fathered [x]Shem, Ham, and [y]Japheth.

Increasing Corruption on Earth

GENESIS **6** [†]When man began to multiply on the face of the land and daughters were born to them, [2]the sons of God saw that the daughters of man were attractive. And they took as their wives any they chose. [3][†]Then the Lord said, [z]"My Spirit shall not abide in [1] man forever, [a]for he is flesh: his days shall be 120 years." [4][†]The Nephilim [2] were on the earth in those days, and also afterward, when the sons of God came in to the daughters of man and they bore children to them. These were the mighty men who were of old, the men of renown.

[5] [b]The Lord saw that the wickedness of man was great in the earth, and that every [c]intention of the thoughts of his heart was only evil continually. [6][†]And [d]the Lord regretted that he had made man on the earth, and it [e]grieved him to his heart. [7]So the Lord said, "I will blot out man whom I have created from the face of the land, man and animals and creeping things

and birds of the heavens, for I am sorry that I have made them.” [8]But Noah
[f]found favor in the eyes of the LORD.

Noah and the Flood

[9][†]These are the generations of Noah. [g]Noah was a righteous man,
[h]blameless in his generation. Noah [i]walked with God. [10]And Noah had
three sons, Shem, Ham, and Japheth.

[11][†]Now the earth was corrupt in God’s sight, and the earth was filled
with violence. [12]And God [j]saw the earth, and behold, it was corrupt, [k]for
all flesh had corrupted their way on the earth. [13]And God said to Noah, [l]“I
have determined to make an end of all flesh, [3] for the earth is filled with
violence through them. Behold, I will destroy them with the earth. [14]Make
yourself an ark of gopher wood. [4] Make rooms in the ark, and cover it
inside and out with pitch. [15][†]This is how you are to make it: the length of
the ark 300 cubits, [5] its breadth 50 cubits, and its height 30 cubits. [16]Make
a roof [6] for the ark, and finish it to a cubit above, and set the door of the
ark in its side. Make it with lower, second, and third decks. [17][†] [m]For
behold, I will bring a flood of waters upon the earth to destroy all flesh in
which is the breath of life under heaven. Everything that is on the earth
shall die. [18][†]But [n]I will establish my covenant with you, and you shall
come into the ark, you, your sons, your wife, and your sons’ wives with
you. [19]And of every living thing of all flesh, you shall bring two of every
sort into the ark to keep them alive with you. They shall be male and
female. [20]Of the birds according to their kinds, and of the animals according
to their kinds, of every creeping thing of the ground, according to its kind,
two of every sort shall come in to you to keep them alive. [21]Also take with
you every sort of food that is eaten, and store it up. It shall serve as food for
you and for them.” [22] [o]Noah did this; he did all that God commanded him.

GENESIS 7 [†]Then the LORD said to Noah, [p]“Go into the ark, you and all
your household, for I have seen that [q]you are righteous before me in this
generation. [2]Take with you seven pairs of all [r]clean animals, [1] the male
and his mate, and a pair of the animals that are not clean, the male and his
mate, [3]and seven pairs [2] of the birds of the heavens also, male and female,
to keep their offspring alive on the face of all the earth. [4]For in seven days

[s] I will send rain on the earth forty days and forty nights, [t] and every living thing [3] that I have made I will blot out from the face of the ground.”
5 [u] And Noah did all that the LORD had commanded him.

6Noah was six hundred years old when the flood of waters came upon the earth. **7**And Noah and his sons and his wife and his sons’ wives with him went into the ark to escape the waters of the flood. **8**Of clean animals, and of animals that are not clean, and of birds, and of everything that creeps on the ground, **9**two and two, male and female, went into the ark with Noah, as God had commanded Noah. **10**And after seven days the waters of the flood came upon the earth.

11[†]In the six hundredth year of Noah’s life, in the second month, on the seventeenth day of the month, on that day all the [v] fountains of the great deep burst forth, and [w] the windows of the heavens were opened. **12**And rain fell upon the earth forty days and forty nights. **13**On the very same day Noah and his sons, Shem and Ham and Japheth, and Noah’s wife and the three wives of his sons with them entered the ark, **14**they and every beast, according to its kind, and all the livestock according to their kinds, and every creeping thing that creeps on the earth, according to its kind, and every bird, according to its kind, every winged creature. **15**They [x] went into the ark with Noah, two and two of all flesh in which there was the breath of life. **16**[†]And those that entered, male and female of all flesh, went in [y] as God had commanded him. And the LORD shut him in.

17[†]The flood [z] continued forty days on the earth. The waters increased and bore up the ark, and it rose high above the earth. **18**The waters prevailed and increased greatly on the earth, and the ark floated on the face of the waters. **19**And the waters prevailed so mightily on the earth that all the high mountains under the whole heaven were covered. **20**The waters prevailed above the mountains, covering them fifteen cubits [4] deep. **21**And [a] all flesh died that moved on the earth, birds, livestock, beasts, all swarming creatures that swarm on the earth, and all mankind. **22**Everything on the dry land [b] in whose nostrils was the breath of life died. **23**He blotted out every living thing that was on the face of the ground, man and animals and creeping things and birds of the heavens. They were blotted out from the earth. Only

[c] Noah was left, and those who were with him in the ark. [24]And the waters prevailed on the earth 150 days.

The Flood Subsides

GENESIS **8** [†]But God [d] remembered Noah and all the beasts and all the livestock that were with him in the ark. And [e] God made a wind blow over the earth, and the waters subsided. [2][†][f] The fountains of the deep and [f] the windows of the heavens were closed, the rain from the heavens was restrained, [3]and the waters receded from the earth continually. At the end [g] of 150 days the waters had abated, [4]and in the seventh month, on the seventeenth day of the month, the ark came to rest on the mountains of [h] Ararat. [5]And the waters continued to abate until the tenth month; in the tenth month, on the first day of the month, the tops of the mountains were seen.

[6]At the end of forty days Noah opened the window of the ark that he had made [7]and sent forth a raven. It went to and fro until the waters were dried up from the earth. [8]Then he sent forth a dove from him, to see if the waters had subsided from the face of the ground. [9]But the dove found no place to set her foot, and she returned to him to the ark, for the waters were still on the face of the whole earth. So he put out his hand and took her and brought her into the ark with him. [10]He waited another seven days, and again he sent forth the dove out of the ark. [11]And the dove came back to him in the evening, and behold, in her mouth was a freshly plucked olive leaf. So Noah knew that the waters had subsided from the earth. [12]Then he waited another seven days and sent forth the dove, and she did not return to him anymore.

[13]In the six hundred and first year, in the first month, the first day of the month, the waters were dried from off the earth. And Noah removed the covering of the ark and looked, and behold, the face of the ground was dry. [14]In the second month, on the twenty-seventh day of the month, the earth had dried out. [15]Then God said to Noah, [16]“Go out from the ark, [i] you and your wife, and your sons and your sons’ wives with you. [17]Bring out with you every living thing that is with you of all flesh—birds and animals and every creeping thing that creeps on the earth—that they may swarm on the

earth, and [j] be fruitful and multiply on the earth.” **18**So Noah went out, and his sons and his wife and his sons’ wives with him. **19**Every beast, every creeping thing, and every bird, everything that moves on the earth, went out by families from the ark.

God’s Covenant with Noah

20[†]Then Noah built an altar to the LORD and took some of every clean animal and some of every clean bird and offered burnt offerings on the altar. **21**And when the LORD smelled [k] the pleasing aroma, the LORD said in his heart, “I will never again [l] curse [1] the ground because of man, for [m] the intention of man’s heart is evil from his youth. [n] Neither will I ever again strike down every living creature as I have done. **22** [o] While the earth remains, seedtime and harvest, cold and heat, summer and winter, [p] day and night, shall not cease.”

GENESIS 9 [†]And God blessed Noah and his sons and said to them, [q] “Be fruitful and multiply and fill the earth. **2** [r] The fear of you and the dread of you shall be upon every beast of the earth and upon every bird of the heavens, upon everything that creeps on the ground and all the fish of the sea. Into your hand they are delivered. **3** [s] Every moving thing that lives shall be food for you. And [t] as I gave you the green plants, I give you everything. **4**But you shall not eat flesh with its [u] life, that is, its blood. **5**[†]And for your lifeblood I will require a reckoning: [v] from every beast I will require it and [w] from man. From his fellow man I will require a reckoning for the life of man.

6 [x] “Whoever sheds the blood of man,
by man shall his blood be shed,
[y] for God made man in his own image.

7And you, [1] be fruitful and multiply, increase greatly on the earth and multiply in it.”

8Then God said to Noah and to his sons with him, **9**[†]“Behold, [z] I establish my covenant with you and your offspring after you, **10**and with every living creature that is with you, the birds, the livestock, and every beast of the earth with you, as many as came out of the ark; it is for every beast of the earth. 11 [a] I establish my covenant with you, that never again shall all flesh be cut off by the waters of the flood, and never again shall there be a flood to destroy the earth.” 12[†]And God said, [b] “This is the sign of the covenant that I make between me and you and every living creature that is with you, for all future generations: 13I have set [c] my bow in the cloud, and it shall be a sign of the covenant between me and the earth. 14When I bring clouds over the earth and the bow is seen in the clouds, 15 [d] I will remember my covenant that is between me and you and every living creature of all flesh. And the waters shall never again become a flood to destroy all flesh. 16When the bow is in the clouds, I will see it and remember [e] the everlasting covenant between God and every living creature of all flesh that is on the earth.” 17God said to Noah, “This is the sign of the covenant that I have established between me and all flesh that is on the earth.”

Noah’s Descendants

18The sons of Noah who went forth from the ark were [f] Shem, Ham, and Japheth. (Ham was the father of Canaan.) 19These three were the sons of Noah, and [g] from these the people of the whole earth were dispersed. [2]

20[†]Noah began to be a man of the soil, and he planted a vineyard. [3] 21[†]He drank of the wine and became drunk and lay uncovered in his tent. 22And Ham, the father of Canaan, saw the nakedness of his father and told his two brothers outside. 23Then Shem and Japheth took a garment, laid it on both their shoulders, and walked backward and covered the nakedness of their father. Their faces were turned backward, and they did not see their father’s nakedness. 24[†]When Noah awoke from his wine [h] and knew what his youngest son had done to him, 25he said,

[i] “Cursed be Canaan;
[j] a servant of servants shall he be to his brothers.”

26He also said,

“Blessed be the LORD, the God of Shem;

and let Canaan be his servant.
[27] May God enlarge Japheth, [4]
and let him dwell in the tents of Shem,
and let Canaan be his servant.”

[28]After the flood Noah lived 350 years. [29]All the days of Noah were 950 years, and he died.

Nations Descended from Noah

GENESIS **10** [†]These are the generations of the sons of Noah, Shem, Ham, and Japheth. Sons were born to them after the flood.

[2][†] [k]The sons of Japheth: Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras. [3]The sons of Gomer: Ashkenaz, Riphath, and Togarmah. [4]The sons of Javan: Elishah, [l]Tarshish, [m]Kittim, and Dodanim. [5]From these [n]the coastland peoples spread in their lands, each with his own language, by their clans, in their nations.

[6][†] [o]The sons of Ham: Cush, Egypt, Put, and Canaan. [7]The sons of Cush: Seba, Havilah, Sabtah, Raamah, and Sabteca. The sons of Raamah: Sheba and Dedan. [8]Cush fathered Nimrod; he was the first on earth to be a mighty man. [1] [9]He was a mighty hunter before the LORD. Therefore it is said, “Like Nimrod a mighty hunter before the LORD.” [10]The beginning of his kingdom was [p]Babel, Erech, Accad, and Calneh, in [q]the land of Shinar. [11]From that land he went into Assyria and built Nineveh, Rehoboth-Ir, Calah, and [12]Resen between Nineveh and Calah; that is the great city. [13] [r]Egypt fathered Ludim, Anamim, Lehabim, Naphtuhim, [14]Pathrusim, Casluhim (from whom [2] the Philistines came), and [s]Caphtorim.

[15] [t]Canaan fathered Sidon his firstborn and Heth, [16]and the Jebusites, the Amorites, the Girgashites, [17]the Hivites, the Arkites, the Sinites, [18]the Arvadites, the Zemarites, and the Hamathites. Afterward the clans of the Canaanites dispersed. [19]And the territory of the Canaanites extended from Sidon in the direction of Gerar as far as Gaza, and in the direction of Sodom, Gomorrah, Admah, and Zeboiim, as far as Lasha. [20]These are the sons of Ham, by their clans, their languages, their lands, and their nations.

[21][†]To Shem also, the father of all the children of Eber, the elder brother of Japheth, children were born. [22]The [u]sons of Shem: Elam, Asshur, Arpachshad, Lud, and Aram. [23]The sons of Aram: Uz, Hul, Gether, and Mash. [24]Arpachshad fathered [v]Shelah; and Shelah fathered Eber. [25][w]To Eber were born two sons: the name of the one was Peleg, [3] for in his days the earth was divided, and his brother's name was Joktan. [26]Joktan fathered Almodad, Sheleph, Hazarmaveth, Jerah, [27]Hadoram, Uzal, Diklah, [28]Obal, Abimael, Sheba, [29][x]Ophir, Havilah, and Jobab; all these were the sons of Joktan. [30]The territory in which they lived extended from Mesha in the direction of Sephar to the hill country of the east. [31]These are the sons of Shem, by their clans, their languages, their lands, and their nations.

[32]These are the clans of the sons of Noah, according to their genealogies, in their nations, [y]and from these the nations spread abroad on the earth after the flood.

The Tower of Babel

GENESIS **11** [†]Now the whole earth had one language and the same words. [2][†]And as people migrated from the east, they found a plain in [z]the land of Shinar and settled there. [3]And they said to one another, "Come, let us make bricks, and burn them thoroughly." And they had brick for stone, [a]and bitumen for mortar. [4]Then they said, "Come, let us build ourselves a city and a tower [b]with its top in the heavens, and let us make a name for ourselves, lest we be dispersed over the face of the whole earth." [5]And [c]the LORD came down to see the city and the tower, which the children of man had built. [6]And the LORD said, "Behold, they are one people, and they have all one language, and this is only the beginning of what they will do. And nothing that they propose to do will now be impossible for them. [7]Come, [d]let us go down and there confuse their language, so that they may not understand one another's speech." [8]So [e]the LORD dispersed them from there over the face of all the earth, and they left off building the city. [9][†]Therefore its name was called [f]Babel, because there the LORD confused [1] the language of all the earth. And from there the LORD dispersed them over the face of all the earth.

Shem’s Descendants

[10][†] [g]These are the generations of Shem. When Shem was 100 years old,
he fathered Arpachshad two years after the flood. [11]And Shem lived after he
fathered Arpachshad 500 years and had other sons and daughters.

[12]When Arpachshad had lived 35 years, he fathered Shelah. [13]And
Arpachshad lived after he fathered Shelah 403 years and had other sons and
daughters.

[14]When Shelah had lived 30 years, he fathered Eber. [15]And Shelah lived
after he fathered Eber 403 years and had other sons and daughters.

[16]When Eber had lived 34 years, he fathered Peleg. [17]And Eber lived
after he fathered Peleg 430 years and had other sons and daughters.

[18]When Peleg had lived 30 years, he fathered Reu. [19]And Peleg lived
after he fathered Reu 209 years and had other sons and daughters.

[20]When Reu had lived 32 years, he fathered Serug. [21]And Reu lived after
he fathered Serug 207 years and had other sons and daughters.

[22]When Serug had lived 30 years, he fathered Nahor. [23]And Serug lived
after he fathered Nahor 200 years and had other sons and daughters.

[24]When [h]Nahor had lived 29 years, he fathered Terah. [25]And Nahor
lived after he fathered Terah 119 years and had other sons and daughters.

[26]When [h]Terah had lived 70 years, he fathered Abram, Nahor, and
Haran.

Terah’s Descendants

[27][†]Now these are the generations of Terah. Terah fathered Abram, Nahor,
and Haran; and Haran fathered Lot. [28][†]Haran died in the presence of his
father Terah in the land of his kindred, in Ur of the Chaldeans. [29][†]And
Abram and Nahor took wives. The name of Abram’s wife was [i]Sarai, and
the name of Nahor’s wife, [j]Milcah, the daughter of Haran the father of
Milcah and Iscah. [30]Now Sarai was barren; she had no child.

[31][†]Terah [k]took Abram his son and Lot the son of Haran, his grandson,
and Sarai his daughter-in-law, his son Abram’s wife, and they went forth
together [l]from Ur of the Chaldeans to go into the land of Canaan, but when
they came to Haran, they settled there. [32]The days of Terah were 205 years,
and Terah died in Haran.

The Call of Abram

GENESIS **12** [†]Now [m]the LORD said [1] to Abram, “Go from your country [2] and your kindred and your father’s house to the land that I will show you. [2][†] [n]And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. [3][†] [o]I will bless those who bless you, and him who dishonors you I will curse, and [p]in you all the families of the earth shall be blessed.” [3]

[4][†]So Abram went, as the LORD had told him, and Lot went with him. Abram was seventy-five years old when he departed from [q]Haran. [5][†]And Abram took Sarai his wife, and Lot his brother’s son, and all their possessions that they had gathered, and the people that they had acquired in Haran, and they set out to go to the land of Canaan. When they came to the land of Canaan, [6][†]Abram [r]passed through the land to the place at Shechem, to [s]the oak [4] of [t]Moreh. At that time [u]the Canaanites were in the land. [7][†]Then the LORD appeared to Abram and said, [v]“To your offspring I will give this land.” So he built there an altar to the LORD, who had appeared to him. [8][†]From there he moved to the hill country on the east of [w]Bethel and pitched his tent, with Bethel on the west and Ai on the east. And there he built an altar to the LORD and called upon the name of the LORD. [9][†]And Abram journeyed on, still going toward the Negeb.

Abram and Sarai in Egypt

[10][†]Now [x]there was a famine in the land. So Abram went down to Egypt to sojourn there, for the famine was severe in the land. [11][†]When he was about to enter Egypt, he said to Sarai his wife, “I know that you are a woman beautiful in appearance, [12]and when the Egyptians see you, they will say, ‘This is his wife.’ Then they [y]will kill me, but they will let you live. [13]Say you are my sister, that it may go well with me because of you, and that my life may be spared for your sake.” [14]When Abram entered Egypt, the Egyptians saw that the woman was very beautiful. [15][†]And when the princes of Pharaoh saw her, they praised her to Pharaoh. And the woman was taken into Pharaoh’s house. [16][†]And for her sake he dealt well

with Abram; and he had sheep, oxen, male donkeys, male servants, female servants, female donkeys, and camels.

17 [†]But the LORD [z] afflicted Pharaoh and his house with great plagues because of Sarai, Abram's wife. 18 So Pharaoh called Abram and said, "What is this you have done to me? Why did you not tell me that she was your wife? 19 Why did you say, 'She is my sister,' so that I took her for my wife? Now then, here is your wife; take her, and go." 20 And Pharaoh gave men orders concerning him, and they sent him away with his wife and all that he had.

Abram and Lot Separate

GENESIS 13 [†]So Abram went up from Egypt, he and his wife and all that he had, and Lot with him, [a] into the Negeb.

2 [b] Now Abram was very rich in livestock, in silver, and in gold. 3 And he journeyed on from the Negeb as far as Bethel to the place where his tent had been at the beginning, between Bethel and Ai, 4 to [c] the place where he had made an altar at the first. And there Abram called upon the name of the LORD. 5 And Lot, who went with Abram, also had flocks and herds and tents, 6 so that [d] the land could not support both of them dwelling together; for their possessions were so great that they could not dwell together, 7 [†] [e] and there was strife between the herdsmen of Abram's livestock and the herdsmen of Lot's livestock. At that time [f] the Canaanites and the Perizzites were dwelling in the land.

8 Then Abram said to Lot, [g] "Let there be no strife between you and me, and between your herdsmen and my herdsmen, [h] for we are kinsmen. [1] 9 [i] Is not the whole land before you? Separate yourself from me. If you take the left hand, then I will go to the right, or if you take the right hand, then I will go to the left." 10 [†]And Lot lifted up his eyes and saw that the [j] Jordan Valley was well watered everywhere like [k] the garden of the LORD, like the land of Egypt, in the direction of [l] Zoar. (This was before the LORD [m] destroyed Sodom and Gomorrah.) 11 [†]So Lot chose for himself all the Jordan Valley, and Lot journeyed east. Thus they separated from each other. 12 Abram settled in the land of Canaan, while Lot settled among the cities of

the valley and moved his tent as far as Sodom. [13]Now the men of Sodom [n]were wicked, great sinners against the LORD.

[14][†]The LORD said to Abram, after Lot had separated from him, “Lift up your eyes and look from the place where you are, [o]northward and southward and eastward and westward, [15]for all the land that you see I will give [p]to you and [q]to your offspring forever. [16][r]I will make your offspring as the dust of the earth, so that if one can count the dust of the earth, your offspring also can be counted. [17]Arise, walk through the length and the breadth of the land, for I will give it to you.” [18][†]So Abram moved his tent and came and [s]settled by the [t]oaks [2] of Mamre, which [u]are at Hebron, and there he built an altar to the LORD.

Abram Rescues Lot

GENESIS **14** [†]In the days of Amraphel king of [v]Shinar, Arioch king of Ellasar, Chedorlaomer king of [w]Elam, and Tidal king of Goiim, [2]these kings made war with [x]Bera king of Sodom, Birsha king of Gomorrah, Shinab king of [y]Admah, Shemeber king of [y]Zeboiim, and the king of Bela (that is, Zoar). [3][†]And all these joined forces in the Valley of Siddim ([z]that is, the Salt Sea). [4][†]Twelve years they had served Chedorlaomer, but in the thirteenth year they rebelled. [5][†]In the fourteenth year Chedorlaomer and the kings who were with him came and defeated the [a]Rephaim in [b]Ashteroth-karnaim, the [c]Zuzim in Ham, the [d]Emim in Shaveh-kiriathaim, [6]and the [e]Horites in their hill country of Seir as far as [f]El-paran on the border of the wilderness. [7]Then they turned back and came to En-mishpat (that is, [g]Kadesh) and defeated all the country of the Amalekites, and also the Amorites who were dwelling [h]in Hazazon-tamar.

[8]Then the king of Sodom, the king of Gomorrah, the king of Admah, the king of Zeboiim, and the king of Bela (that is, Zoar) went out, and they joined battle in the Valley of Siddim [9]with Chedorlaomer king of Elam, Tidal king of Goiim, Amraphel king of Shinar, and Arioch king of Ellasar, four kings against five. [10]Now the Valley of Siddim was full of [i]bitumen pits, and as the kings of Sodom and Gomorrah fled, some fell into them, and the rest fled [j]to the hill country. [11]So the enemy took [k]all the

possessions of Sodom and Gomorrah, and all their provisions, and went their way. [12]They also took Lot, [l]the son of Abram's brother, [m]who was dwelling in Sodom, and his possessions, and went their way.

[13][†]Then one who had escaped came and told Abram the Hebrew, [n]who was living by the [o]oaks [1] of Mamre the Amorite, brother of Eshcol and of Aner. These were allies of Abram. [14]When Abram heard that his kinsman had been taken captive, he led forth his trained men, [p]born in his house, 318 of them, and went in pursuit as far as [q]Dan. [15]And he divided his forces against them by night, he and his servants, and defeated them and pursued them to Hobah, north of Damascus. [16]Then he brought back all the possessions, and also brought back his kinsman Lot [r]with his possessions, and the women and the people.

Abram Blessed by Melchizedek

[17][†]After his return from the defeat of Chedorlaomer and the kings who were with him, the king of Sodom went out to meet him at the Valley of Shaveh (that is, the [s]King's Valley). [18][†]And [t]Melchizedek king of Salem brought out bread and wine. (He was [u]priest of [v]God Most High.) [19][†]And he blessed him and said,

[w]"Blessed be Abram by God Most High,
  [x]Possessor [2] of heaven and earth;
[20] and blessed be God Most High,
  who has delivered your enemies into your hand!"

And Abram gave him [y]a tenth of everything. [21]And the king of Sodom said to Abram, "Give me the persons, but take the goods for yourself." [22][†]But Abram said to the king of Sodom, [z]"I have lifted my hand [3] to the LORD, God Most High, Possessor of heaven and earth, [23]that [a]I would not take a thread or a sandal strap or anything that is yours, lest you should say, 'I have made Abram rich.' [24]I will take nothing but what the young men have eaten, and the share of the men who went with me. Let [b]Aner, Eshcol, and Mamre take their share."

God's Covenant with Abram

GENESIS **15** [†]After these things the word of the LORD came to Abram in a vision: [c]"Fear not, Abram, I am [d]your shield; your reward shall be very great." [2][†]But Abram said, "O Lord GOD, what will you give me, for I continue [1] childless, and the heir of my house is Eliezer of Damascus?" [3]And Abram said, "Behold, you have given me no offspring, and [e]a member of my household will be my heir." [4]And behold, the word of the LORD came to him: "This man shall not be your heir; [f]your very own son [2] shall be your heir." [5]And he brought him outside and said, "Look toward heaven, and [g]number the stars, if you are able to number them." Then he said to him, [h]"So shall your offspring be." [6][†]And [i]he believed the LORD, and [j]he counted it to him as righteousness.

[7]And he said to him, "I am the LORD who [k]brought you out from Ur of the Chaldeans [l]to give you this land to possess." [8]But he said, "O Lord GOD, [m]how am I to know that I shall possess it?" [9][†]He said to him, "Bring me a heifer three years old, a female goat three years old, a ram three years old, a turtledove, and a young pigeon." [10]And he brought him all these, [n]cut them in half, and laid each half over against the other. But [o]he did not cut the birds in half. [11]And when birds of prey came down on the carcasses, Abram drove them away.

[12]As the sun was going down, a [p]deep sleep fell on Abram. And behold, dreadful and great darkness fell upon him. [13][†]Then the LORD said to Abram, "Know for certain [q]that your offspring will be sojourners in a land that is not theirs and will be servants there, and [r]they will be afflicted for [s]four hundred years. [14]But [t]I will bring judgment on the nation that they serve, and afterward [u]they shall come out with great possessions. [15]As for you, you shall go to your fathers in peace; [v]you shall be buried in a good old age. [16]And they shall come back here in the fourth generation, for [w]the iniquity of the Amorites [x]is not yet complete."

[17][†]When the sun had gone down and it was dark, behold, a smoking fire pot and a flaming torch passed between these pieces. [18][†]On that day the LORD made a covenant with Abram, saying, [y]"To your offspring I give [3] this land, from [z]the river of Egypt to the great river, the river

Euphrates, [19]the land of the Kenites, the Kenizzites, the Kadmonites, [20]the Hittites, the Perizzites, the Rephaim, [21]the Amorites, the Canaanites, the Girgashites and the Jebusites.”

Sarai and Hagar

GENESIS 16 [†] [a]Now Sarai, Abram’s wife, had borne him no children. She had a female Egyptian servant whose name was [b]Hagar. [2][†]And Sarai said to Abram, “Behold now, the LORD has prevented me from bearing children. Go in to my servant; it may be that I shall obtain children [1] by her.” And Abram listened to the voice of Sarai. [3][†]So, after Abram [c]had lived ten years in the land of Canaan, Sarai, Abram’s wife, took Hagar the Egyptian, her servant, and gave her to Abram her husband as a wife. [4]And he went in to Hagar, and she conceived. And when she saw that she had conceived, [d]she looked with contempt on her mistress. [2] [5][†]And Sarai said to Abram, “May the wrong done to me be on you! I gave my servant to your embrace, and when she saw that she had conceived, she looked on me with contempt. May [e]the LORD judge between you and me!” [6]But Abram said to Sarai, “Behold, your servant is in your power; do to her as you please.” Then Sarai dealt harshly with her, and she fled from her.

[7][†]The angel of the LORD found her by a spring of water in the wilderness, the spring on the way to [f]Shur. [8]And he said, “Hagar, servant of Sarai, where have you come from and where are you going?” She said, “I am fleeing from my mistress Sarai.” [9][†]The angel of the LORD said to her, “Return to your mistress and submit to her.” [10]The angel of the LORD also said to her, [g]“I will surely multiply your offspring so that they cannot be numbered for multitude.” [11][†]And the angel of the LORD said to her,

“Behold, you are pregnant
    and shall bear a son.
You shall call his name Ishmael, [3]
    [h]because the LORD has listened to your affliction.
[12] He shall be [i]a wild donkey of a man,
    his hand against everyone
    and everyone’s hand against him,

and he shall dwell [j] over against all his kinsmen.”

[13][†]So she called the name of the LORD who spoke to her, “You are a God
of seeing,” [4] for she said, [k]“Truly here I have seen him who looks after
me.” [5] [14][†]Therefore the well was called [l]Beer-lahai-roi; [6] it lies
between [m]Kadesh and Bered.

[15][†]And Hagar bore Abram a son, and Abram called the name of his son,
whom Hagar bore, Ishmael. [16][†]Abram was eighty-six years old when
Hagar bore Ishmael to Abram.

Abraham and the Covenant of Circumcision

GENESIS **17** [†]When Abram was ninety-nine years old the LORD appeared
to Abram and said to him, “I am God Almighty; [1] walk before me, and be
[n]blameless, [2]that I may make my covenant between me and you, and [o]may
multiply you greatly.” [3]Then Abram [p]fell on his face. And God said to him,
[4][†]“Behold, my covenant is with you, and you shall be [q]the father of a
multitude of nations. [5]No longer shall your name be called Abram, [2] but
[r]your name shall be Abraham, [3] [s]for I have made you the father of a
multitude of nations. [6][†]I will make you exceedingly fruitful, and I will
make [t]you into nations, and [u]kings shall come from you. [7]And I will
[v]establish my covenant between me and you and your offspring after you
throughout their generations for an everlasting covenant, [w]to be God to you
and to your offspring after you. [8]And [x]I will give to you and to your
offspring after you the land of your sojournings, all the land of Canaan, for
an everlasting possession, and [y]I will be their God.”

[9]And God said to Abraham, “As for you, you shall keep my covenant,
you and your offspring after you throughout their generations. [10][†]This is
my covenant, which you shall keep, between me and you and your offspring
after you: Every male among you shall be circumcised. [11][†]You shall be
circumcised in the flesh of your foreskins, and it shall be a [z]sign of the
covenant between me and you. [12][†]He who is [a]eight days old among you
shall be circumcised. Every male throughout your generations, whether
born in your house or [b]bought with your money from any foreigner who is

not of your offspring, [13]both he who is born in your house and he who is bought with your money, shall surely be circumcised. So shall my covenant be in your flesh an everlasting covenant. [14][†]Any uncircumcised male who is not circumcised in the flesh of his foreskin shall be cut off from his people; he has broken my covenant.”

Isaac’s Birth Promised

[15][†]And God said to Abraham, “As for Sarai your wife, you shall not call her name Sarai, but Sarah [4] shall be her name. [16]I will bless her, and moreover, I will [c] give [5] you a son by her. I will bless her, and [d] she shall become nations; kings of peoples shall come from her.” [17]Then Abraham [e] fell on his face [f] and laughed and said to himself, “Shall a child be born to a man who is a hundred years old? Shall Sarah, who is ninety years old, bear a child?” [18]And Abraham said to God, “Oh that Ishmael might live before you!” [19][†]God said, “No, but [g] Sarah your wife shall bear you a son, and you shall call his name [h] Isaac. [6] I will establish my covenant with him as an everlasting covenant for his offspring after him. [20][†]As for Ishmael, I have heard you; behold, I have blessed him and will make him fruitful and [i] multiply him greatly. He [j] shall father twelve princes, and [k] I will make him into a great nation. [21]But [l] I will establish my covenant with Isaac, [m] whom Sarah shall bear to you at this time next year.”

[22]When he had finished talking with him, [n] God went up from Abraham. [23]Then Abraham took Ishmael his son and all those born in his house or bought with his money, every male among the men of Abraham’s house, and he circumcised the flesh of their foreskins that very day, as God had said to him. [24]Abraham was ninety-nine years old when he was circumcised in the flesh of his foreskin. [25]And Ishmael his son was thirteen years old when he was circumcised in the flesh of his foreskin. [26]That very day Abraham and his son Ishmael were circumcised. [27]And all the men of his house, those born in the house and those bought with money from a foreigner, were circumcised with him.

GENESIS **18** [†]And the LORD appeared to him by the [o] oaks [1] of Mamre, as he sat at the door of his tent in the heat of the day. [2][†]He lifted up his eyes and looked, and behold, three men were standing in front of him.

[p] When he saw them, he ran from the tent door to meet them and bowed himself to the earth [3][†]and said, “O Lord, [2] if I have found favor in your sight, do not pass by your servant. [4][†]Let a [q] little water be brought, and wash your feet, and rest yourselves under the tree, [5]while I bring a morsel of bread, that [r] you may refresh yourselves, and after that you may pass on —[s] since you have come to your servant.” So they said, “Do as you have said.” [6]And Abraham went quickly into the tent to Sarah and said, “Quick! Three seahs [3] of fine flour! Knead it, and make cakes.” [7]And Abraham ran to the herd and took a calf, tender and good, and gave it to a young man, who prepared it quickly. [8]Then he took curds and milk and the calf that he had prepared, and set it before them. And he stood by them under the tree while they ate.

[9]They said to him, “Where is Sarah your wife?” And he said, “She is [t] in the tent.” [10]The LORD said, “I will surely return to you [u] about this time next year, and [v] Sarah your wife shall have a son.” And Sarah was listening at the tent door behind him. [11][†]Now [w] Abraham and Sarah were old, advanced in years. The way of women had ceased to be with Sarah. [12][†] [x] So Sarah laughed to herself, saying, [y] “After I am worn out, and [z] my lord is old, shall I have pleasure?” [13]The LORD said to Abraham, “Why did Sarah laugh and say, ‘Shall I indeed bear a child, now that I am old?’ [14] [a] Is anything too hard [4] for the LORD? [b] At the appointed time I will return to you, about this time next year, and Sarah shall have a son.” [15]But Sarah denied it, [5] saying, “I did not laugh,” for she was afraid. He said, “No, but you did laugh.”

[16][†]Then the men set out from there, and they looked down toward Sodom. And Abraham went with them to set them on their way. [17][†]The LORD said, [c] “Shall I hide from Abraham what I am about to do, [18]seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be [d] blessed in him? [19]For I have [e] chosen [6] him, that he may command his children and his household after him to keep the way of the LORD by doing righteousness and justice, so that the LORD may bring to Abraham what he has promised him.” [20]Then the LORD said, “Because [f] the outcry against Sodom and Gomorrah is great and their sin is very grave, [21][†] [g] I will go down to see whether they have done

altogether [7] according to the outcry that has come to me. And if not, [h] I will know.”

Abraham Intercedes for Sodom

[22] [i] So the men turned from there and went toward Sodom, but Abraham [j] still stood before the LORD. **[23]**[†]Then Abraham drew near and said, [k] “Will you indeed sweep away the righteous with the wicked? **[24]**Suppose there are fifty righteous within the city. Will you then sweep away the place and not spare it for the fifty righteous who are in it? **[25]**Far be it from you to do such a thing, to put the righteous to death with the wicked, [l] so that the righteous fare as the wicked! Far be that from you! [m] Shall not the Judge of all the earth do what is just?” **[26]**[†]And the LORD said, [n] “If I find at Sodom fifty righteous in the city, I will spare the whole place for their sake.”

[27]Abraham answered and said, [o] “Behold, I have undertaken to speak to the Lord, I who am but dust and ashes. **[28]**Suppose five of the fifty righteous are lacking. Will you destroy the whole city for lack of five?” And he said, “I will not destroy it if I find forty-five there.” **[29]**Again he spoke to him and said, “Suppose forty are found there.” He answered, “For the sake of forty I will not do it.” **[30]**Then he said, “Oh let not the Lord be angry, and I will speak. Suppose thirty are found there.” He answered, “I will not do it, if I find thirty there.” **[31]**He said, “Behold, I have undertaken to speak to the Lord. Suppose twenty are found there.” He answered, “For the sake of twenty I will not destroy it.” **[32]**Then he said, [p] “Oh let not the Lord be angry, and I will speak again but this once. Suppose ten are found there.” He answered, “For the sake of ten I will not destroy it.” **[33]**And the LORD went his way, when he had finished speaking to Abraham, and Abraham returned to his place.

God Rescues Lot

GENESIS **19** [†]The [q] two angels came to Sodom in the evening, and Lot was sitting in the gate of Sodom. When Lot saw them, he rose to meet them and bowed himself with his face to the earth **[2]**and said, “My lords, [r] please turn aside to your servant’s house and spend the night [s] and wash your feet. Then you may rise up early and go on your way.” They said, [t] “No; we will spend the night in the town square." [3]But he pressed them strongly; so they turned aside to him and entered his house. And he made them a feast and baked unleavened bread, and they ate.

[4][†]But before they lay down, the men of the city, the men of Sodom, both young and old, all the people to the last man, surrounded the house. [5][†] [u]And they called to Lot, "Where are the men who came to you tonight? [v]Bring them out to us, that we [w]may know them." [6][†]Lot went out to the men at the entrance, shut the door after him, [7]and said, "I beg you, my brothers, do not act so wickedly. [8] [x]Behold, I have two daughters who have not known any man. Let me bring them out to you, and do to them as you please. Only do nothing to these men, for they have come under the shelter of my roof." [9][†]But they said, "Stand back!" And they said, "This fellow [y]came to sojourn, and [z]he has become the judge! Now we will deal worse with you than with them." Then they pressed hard against the man Lot, and drew near to break the door down. [10]But the men reached out their hands and brought Lot into the house with them and shut the door. [11]And they struck with [a]blindness the men who were at the entrance of the house, both small and great, so that they wore themselves out groping for the door.

[12]Then the men said to Lot, "Have you anyone else here? Sons-in-law, sons, daughters, or anyone you have in the city, [b]bring them out of the place. [13]For we are about to destroy this place, [c]because the outcry against its people has become great before the Lord, and the Lord has sent us to destroy it." [14]So Lot went out and said to his sons-in-law, who were to marry his daughters, [d]"Up! Get out of this place, for the Lord is about to destroy the city." But he seemed to his sons-in-law to be jesting.

[15]As morning dawned, the angels urged Lot, saying, "Up! Take your wife and your two daughters who are here, lest you be swept away in the punishment of the city." [16][†]But he lingered. So the men seized him and his wife and his two daughters by the hand, [e]the Lord being merciful to him, and they brought him out and set him outside the city. [17][†]And as they brought them out, one said, "Escape for your life. [f]Do not look back or stop anywhere in the [g]valley. Escape to the hills, lest you be swept away." [18]And Lot said to them, "Oh, no, my lords. [19]Behold, your servant has found favor in your sight, and you have shown me great kindness in saving

my life. But I cannot escape to the hills, lest the disaster overtake me and I die. [20]Behold, this city is near enough to flee to, and it is a little one. Let me escape there—is it not a little one?—and my life will be saved!” [21]He said to him, “Behold, I grant you this favor also, that I will not overthrow the city of which you have spoken. [22]Escape there quickly, for I can do nothing till you arrive there.” Therefore the name of the city was called [h] Zoar. [1]

God Destroys Sodom

[23]The sun had risen on the earth when Lot came to Zoar. [24][†]Then [i] the LORD rained on Sodom and Gomorrah sulfur and fire from the LORD out of heaven. [25]And he overthrew those cities, and all the valley, and all the inhabitants of the cities, and what grew on the ground. [26][†]But Lot’s wife, behind him, looked back, and she became [j] a pillar of salt.

[27][†]And Abraham went early in the morning to the place where he had [k] stood before the LORD. [28]And he looked down toward Sodom and Gomorrah and toward all the land of the valley, and he looked and, behold, the smoke of the land went up like the smoke of a furnace.

[29]So it was that, when God destroyed the cities of the valley, God [l] remembered Abraham and sent Lot out of the midst of the overthrow when he overthrew the cities in which Lot had lived.

Lot and His Daughters

[30]Now Lot went up out of Zoar and [m] lived in the hills with his two daughters, for he was afraid to live in Zoar. So he lived in a cave with his two daughters. [31][†]And the firstborn said to the younger, “Our father is old, and there is not a man on earth to come in to us after the manner of all the earth. [32]Come, let us make our father drink wine, and we will lie with him, that we may preserve offspring from our father.” [33]So they made their father drink wine that night. And the firstborn went in and lay with her father. He did not know when she lay down or when she arose.

[34]The next day, the firstborn said to the younger, “Behold, I lay last night with my father. Let us make him drink wine tonight also. Then you go in and lie with him, that we may preserve offspring from our father.” [35]So they made their father drink wine that night also. And the younger arose and lay

with him, and he did not know when she lay down or when she arose. **36**Thus both the daughters of Lot became pregnant by their father. **37**The firstborn bore a son and called his name Moab. [2] [n]He is the father of the Moabites to this day. **38**The younger also bore a son and called his name Ben-ammi. [3] [o]He is the father of the Ammonites to this day.

Abraham and Abimelech

GENESIS **20** [†]From there Abraham journeyed toward the territory of the Negeb and lived between [p]Kadesh and Shur; and he [q]sojourned in [r]Gerar. **2**[†]And Abraham said of Sarah his wife, [s]“She is my sister.” And Abimelech king of Gerar sent and took Sarah. **3**[†] [t]But God came to Abimelech [u]in a dream by night and said to him, “Behold, you are a dead man because of the woman whom you have taken, for she is a man’s wife.” **4**Now Abimelech had not approached her. So he said, [v]“Lord, will you kill an innocent people? **5**Did he not himself say to me, ‘She is my sister’? And she herself said, ‘He is my brother.’ In the integrity of my heart and the innocence of my hands I have done this.” **6**Then God said to him in the dream, “Yes, I know that you have done this in the integrity of your heart, and it was I who kept you from sinning [w]against me. Therefore I did not let you touch her. **7**[†]Now then, return the man’s wife, [x]for he is a prophet, so that he will pray for you, and you shall live. But if you do not return her, know that you shall surely die, you [y]and all who are yours.”

8So Abimelech rose early in the morning and called all his servants and told them all these things. And the men were very much afraid. **9**[†]Then Abimelech called Abraham and said to him, “What have you done to us? And how have I sinned against you, that you have brought on me and my kingdom a great sin? You have done to me things that ought not to be done.” **10**And Abimelech said to Abraham, “What did you see, that you did this thing?” **11**[†]Abraham said, “I did it because I thought, [z]‘There is no fear of God at all in this place, and [a]they will kill me because of my wife.’ **12**[†]Besides, [b]she is indeed my sister, the daughter of my father though not the daughter of my mother, and she became my wife. **13**And when [c]God caused me to wander from my father’s house, I said to her, ‘This is the kindness you must do me: at every place to which we come, [d] say of me, "He is my brother.""'

[14][†]Then Abimelech [e] took sheep and oxen, and male servants and female servants, and gave them to Abraham, and returned Sarah his wife to him. [15]And Abimelech said, "Behold, [f] my land is before you; dwell where it pleases you." [16]To Sarah he said, "Behold, I have given [g] your brother a thousand pieces of silver. It is [h] a sign of your innocence in the eyes of all [1] who are with you, and before everyone you are vindicated." [17][†]Then [i] Abraham prayed to God, and God healed Abimelech, and also healed his wife and female slaves so that they bore children. [18]For the LORD [j] had closed all the wombs of the house of Abimelech because of Sarah, Abraham's wife.

The Birth of Isaac

GENESIS **21** [†]The LORD [k] visited Sarah as he had said, and the LORD did to Sarah [l] as he had promised. [2]And Sarah [m] conceived and bore Abraham a son in his old age [n] at the time of which God had spoken to him. [3][†]Abraham called the name of his son who was born to him, whom Sarah bore him, [o] Isaac. [1] [4][†]And Abraham [p] circumcised his son Isaac when he was eight days old, [q] as God had commanded him. [5] [r] Abraham was a hundred years old when his son Isaac was born to him. [6]And Sarah said, [s] "God has made laughter for me; everyone who hears will laugh over me." [7]And she said, "Who would have said to Abraham that Sarah would nurse children? [t] Yet I have borne him a son in his old age."

God Protects Hagar and Ishmael

[8][†]And the child grew and was weaned. And Abraham made a great feast on the day that Isaac was weaned. [9][†]But Sarah [u] saw the son of Hagar the Egyptian, whom she had borne to Abraham, [v] laughing. [2] [10]So she said to Abraham, [w] "Cast out this slave woman with her son, for the son of this slave woman shall not be heir with my son Isaac." [11]And the thing was very displeasing to Abraham on account of his son. [12][†]But God said to Abraham, "Be not displeased because of the boy and because of your slave

woman. Whatever Sarah says to you, do as she tells you, for [x] through Isaac shall your offspring be named. [13]And I will make [y] a nation of the son of the slave woman also, because he is your offspring.” [14][†]So Abraham rose early in the morning and took bread and a skin of water and gave it to Hagar, putting it on her shoulder, along with the child, and sent her away. And she departed and wandered in the wilderness of [z] Beersheba.

[15]When the water in the skin was gone, she put the child under one of the bushes. [16]Then she went and sat down opposite him a good way off, about the distance of a bowshot, for she said, “Let me not look on the death of the child.” And as she sat opposite him, she lifted up her voice and wept. [17][†]And God heard the voice of the boy, and the angel of God called to Hagar from heaven and said to her, “What troubles you, Hagar? Fear not, for God has heard the voice of the boy where he is. [18]Up! Lift up the boy, and hold him fast with your hand, for I will make him into a great nation.” [19]Then [a] God opened her eyes, and she saw a well of water. And she went and filled the skin with water and gave the boy a drink. [20]And God was with the boy, and he grew up. He lived in the wilderness [b] and became an expert with the bow. [21][†]He lived in the wilderness of Paran, and his mother took a wife for him from the land of Egypt.

A Treaty with Abimelech

[22][†]At that time [c] Abimelech and Phicol the commander of his army said to Abraham, [d] “God is with you in all that you do. [23]Now therefore swear to me here by God that you will not deal falsely with me or with my descendants or with my posterity, but [e] as I have dealt kindly with you, so you will deal with me and with the land where you have sojourned.” [24]And Abraham said, “I will swear.”

[25][†]When Abraham reproved Abimelech about a well of water that Abimelech’s servants [f] had seized, [26]Abimelech said, “I do not know who has done this thing; you did not tell me, and I have not heard of it until today.” [27]So Abraham took sheep and oxen and gave them to Abimelech, and the two men [g] made a covenant. [28]Abraham set seven ewe lambs of the flock apart. [29]And Abimelech said to Abraham, “What is the meaning of these seven ewe lambs that you have set apart?” [30]He said, “These seven

ewe lambs you will take from my hand, that this [3] may be a witness for me that I dug this well.” [31][†]Therefore [h]that place was called Beersheba, [4] because there both of them swore an oath. [32][†]So they made a covenant at Beersheba. Then Abimelech and Phicol the commander of his army rose up and returned to the land of the Philistines. [33][†]Abraham planted a tamarisk tree in Beersheba and [i]called there on the name of the LORD, [j]the Everlasting God. [34]And Abraham sojourned many days in the land of the Philistines.

The Sacrifice of Isaac

GENESIS **22** [†]After these things [k]God tested Abraham and said to him, “Abraham!” And he said, “Here I am.” [2][†]He said, “Take your son, your only son Isaac, whom you love, and go to [l]the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you.” [3][†]So Abraham rose early in the morning, saddled his donkey, and took two of his young men with him, and his son Isaac. And he cut the wood for the burnt offering and arose and went to the place of which God had told him. [4][†]On the third day Abraham lifted up his eyes and saw the place from afar. [5][†]Then Abraham said to his young men, “Stay here with the donkey; I and the boy [1] will go over there and worship and come again to you.” [6]And Abraham took the wood of the burnt offering and [m]laid it on Isaac his son. And he took in his hand the fire and the knife. So they went both of them together. [7]And Isaac said to his father Abraham, “My father!” And he said, “Here I am, my son.” He said, “Behold, the fire and the wood, but where is the lamb for a burnt offering?” [8]Abraham said, [n]“God will provide for himself the lamb for a burnt offering, my son.” So they went both of them together.

[9]When they came to the place of which God had told him, Abraham built the altar there and laid the wood in order and bound Isaac his son and [o]laid him on the altar, on top of the wood. [10]Then Abraham reached out his hand and took the knife to slaughter his son. [11][†]But the angel of the LORD called to him from heaven and said, “Abraham, Abraham!” And he said, “Here I am.” [12][†]He said, [p]“Do not lay your hand on the boy or do anything to him, for [q]now I know that you fear God, seeing you have not

withheld your son, your only son, from me.” [13][†]And Abraham lifted up his eyes and looked, and behold, behind him was a ram, caught in a thicket by his horns. And Abraham went and took the ram and offered it up as a burnt offering instead of his son. [14][†]So Abraham called the name of that place, [r]“The LORD will provide”; [2] as it is said to this day, “On the mount of the LORD it shall be provided.” [3]

[15][†]And the angel of the LORD called to Abraham a second time from heaven [16][†]and said, [s]“By myself I have sworn, declares the LORD, because you have done this and have not withheld your son, your only son, [17]I will surely bless you, and I will surely multiply your offspring [t]as the stars of heaven and [u]as the sand that is on the seashore. And your offspring shall possess [v]the gate of his [4] enemies, [18]and [w]in your offspring shall all the nations of the earth be blessed, [x]because you have obeyed my voice.” [19]So Abraham returned to his young men, and they arose and went together to [y]Beersheba. And Abraham lived at [y]Beersheba.

[20]Now after these things it was told to Abraham, “Behold, [z]Milcah also has borne children to your brother Nahor: [21] [a]Uz his firstborn, [b]Buz his brother, Kemuel the father of Aram, [22]Chesed, Hazo, Pildash, Jidlaph, and Bethuel.” [23]([c]Bethuel fathered Rebekah.) These eight Milcah bore to Nahor, Abraham’s brother. [24][†]Moreover, his concubine, whose name was Reumah, bore Tebah, Gaham, Tahash, and Maacah.

Sarah’s Death and Burial

GENESIS **23** [†]Sarah lived 127 years; these were the years of the life of Sarah. [2][†]And Sarah died at [d]Kiriath-arba (that is, [e]Hebron) in the land of Canaan, and Abraham went in to mourn for Sarah and to weep for her. [3]And Abraham rose up from before his dead and said to the Hittites, [1] [4][†][f]“I am a sojourner and foreigner among you; [g]give me property among you for a burying place, that I may bury my dead out of my sight.” [5]The Hittites answered Abraham, [6][†]“Hear us, my lord; you are a prince of God [2] among us. Bury your dead in the choicest of our tombs. None of us will withhold from you his tomb to hinder you from burying your dead.” [7]Abraham rose and bowed to the Hittites, the people of the land. [8]And he said to them, “If you are willing that I should bury my dead out of my sight, hear me and entreat for me Ephron the son of Zohar, [9]that he may give me the cave of Machpelah, which he owns; it is at the end of his field. For the full price let him give it to me in your presence as property for a burying place.”

[10][†]Now Ephron was sitting among the Hittites, and Ephron the Hittite answered Abraham in the hearing of the Hittites, of all who [h]went in at the gate of his city, [11][†]“No, my lord, hear me: I give you the field, and I give you the cave that is in it. In the sight of the sons of my people I give it to you. Bury your dead.” [12]Then Abraham bowed down before the people of the land. [13]And he said to Ephron in the hearing of the people of the land, “But if you will, hear me: I give the price of the field. Accept it from me, that I may bury my dead there.” [14]Ephron answered Abraham, [15]“My lord, listen to me: a piece of land worth four hundred [i]shekels [3] of silver, what is that between you and me? Bury your dead.” [16]Abraham listened to Ephron, and Abraham [j]weighed out for Ephron the silver that he had named in the hearing of the Hittites, four hundred shekels of silver, according to the weights current among the merchants.

[17][†]So [k]the field of Ephron in Machpelah, which was to the east of Mamre, the field with the cave that was in it and all the trees that were in the field, throughout its whole area, was made over [18]to Abraham as a possession in the presence of the Hittites, before all who went in at the gate

of his city. [19]After this, Abraham buried Sarah his wife in the cave of the field of Machpelah east of Mamre (that is, Hebron) in the land of Canaan. [20][†]The field and the cave that is in it [l] were made over to Abraham as property for a burying place by the Hittites.

Isaac and Rebekah

GENESIS **24** [†]Now Abraham was old, well advanced in years. And the LORD [m] had blessed Abraham in all things. [2][†]And Abraham said to his servant, [n] the oldest of his household, who had charge of all that he had, [o] “Put your hand under my thigh, [3]that I may make you swear by the LORD, the God of heaven and God of the earth, that [p] you will not take a wife for my son from the daughters of the Canaanites, among whom I dwell, [4] [q] but will go to my country and to my kindred, and take a wife for my son Isaac.” [5]The servant said to him, “Perhaps the woman may not be willing to follow me to this land. Must I then take your son back to the land from which you came?” [6]Abraham said to him, “See to it that you do not take my son back there. [7]The LORD, the God of heaven, [r] who took me from my father’s house and from the land of my kindred, and who spoke to me and swore to me, [s] ‘To your offspring I will give this land,’ [t] he will send his angel before you, and you shall take a wife for my son from there. [8]But if the woman is not willing to follow you, then [u] you will be free from this oath of mine; only you must not take my son back there.” [9][†]So the servant [v] put his hand under the thigh of Abraham his master and swore to him concerning this matter.

[10][†]Then the servant took ten of his master’s camels and departed, taking all sorts of choice gifts from his master; and he arose and went to [w] Mesopotamia [1] to the city of Nahor. [11]And he made the camels kneel down outside the city by the well of water at the time of evening, the time when [x] women go out to draw water. [12][†]And he said, “O LORD, [y] God of my master Abraham, [z] please grant me success today and show steadfast love to my master Abraham. [13]Behold, [a] I am standing by the spring of water, and the daughters of the men of the city are coming out to draw water. [14]Let the young woman to whom I shall say, ‘Please let down your jar that I may drink,’ and who shall say, ‘Drink, and I will water your

camels’—let her be the one whom you have appointed for your servant
Isaac. [b]By this [2] I shall know that you have shown steadfast love to my
master.”

[15]Before he had finished speaking, behold, Rebekah, who was born to
Bethuel the son of [c]Milcah, the wife of Nahor, Abraham’s brother, came
out with her water jar on her shoulder. [16][†]The young woman [d]was very
attractive in appearance, a maiden [3] whom no man had known. She went
down to the spring and filled her jar and came up. [17]Then the servant ran to
meet her and said, “Please give me a little water to drink from your jar.”
[18]She said, “Drink, my lord.” And she quickly let down her jar upon her
hand and gave him a drink. [19]When she had finished giving him a drink, she
said, “I will draw water for your camels also, until they have finished
drinking.” [20]So she quickly emptied her jar into the trough and ran again to
the well to draw water, and she drew for all his camels. [21]The man gazed at
her in silence to learn whether the Lord had prospered his journey or not.

[22]When the camels had finished drinking, the man took a gold ring
weighing a half shekel, [4] and two bracelets for her arms weighing ten gold
shekels, [23]and said, “Please tell me whose daughter you are. Is there room
in your father’s house for us to spend the night?” [24]She said to him, [e]“I am
the daughter of Bethuel the son of Milcah, whom she bore to Nahor.” [25]She
added, “We have plenty of both straw and fodder, and room to spend the
night.” [26][f]The man bowed his head and worshiped the Lord [27][†]and said,
“Blessed be the Lord, [g]the God of my master Abraham, who has not
forsaken [h]his steadfast love and his faithfulness toward my master. As for
me, the Lord [i]has led me in the way to the house of my master’s kinsmen.”
[28]Then the young woman ran and told her mother’s household about these
things.

[29]Rebekah had a brother whose name was [j]Laban. Laban ran out toward
the man, to the spring. [30]As soon as he saw the ring and the bracelets on his
sister’s arms, and heard the words of Rebekah his sister, “Thus the man
spoke to me,” he went to the man. And behold, he was standing by the
camels at the spring. [31]He said, “Come in, [k]O blessed of the Lord. Why do
you stand outside? For I have prepared the house and a place for the
camels.” [32]So the man came to the house and unharnessed the camels, and

gave [l] straw and fodder to the camels, and there was [m] water to wash his feet and the feet of the men who were with him. **33**Then food was set before him to eat. But he said, "I will not eat until I have said what I have to say." He said, "Speak on."

34So he said, "I am Abraham's servant. **35**The LORD [n] has greatly blessed my master, and he has become great. He has given him flocks and herds, silver and gold, male servants and female servants, camels and donkeys. **36**And Sarah my master's wife [o] bore a son to my master when she was old, and [p] to him he has given all that he has. **37** [q] My master made me swear, saying, 'You shall not take a wife for my son from the daughters of the Canaanites, in whose land I dwell, **38**but you shall go to my father's house and to my clan and take a wife for my son.' **39**I said to my master, 'Perhaps the woman will not follow me.' **40**But he said to me, 'The LORD, [r] before whom I have walked, will send his angel with you and [s] prosper your way. You shall take a wife for my son from my clan and from my father's house. **41**Then you will be free from my oath, when you come to my clan. And if they will not give her to you, you will be free from my oath.'

42"I came today to the spring and said, [t] 'O LORD, the God of my master Abraham, if now you [s] are prospering the way that I go, **43**behold, I am standing [u] by the spring of water. Let the virgin who comes out to draw water, to whom I shall say, "Please give me a little water from your jar to drink," **44** [v] and who will say to me, "Drink, and I will draw for your camels also," let her be the woman whom the LORD has appointed for my master's son.'

45"Before I had finished [w] speaking in my heart, behold, Rebekah came out with her water jar on her shoulder, and she went down to the spring and drew water. I said to her, 'Please let me drink.' **46**She quickly let down her jar from her shoulder and said, 'Drink, and I will give your camels drink also.' So I drank, and she gave the camels drink also. **47**Then I asked her, 'Whose daughter are you?' She said, 'The daughter of Bethuel, Nahor's son, whom Milcah bore to him.' [x] So I put the ring on her nose and the bracelets on her arms. **48** [y] Then I bowed my head and worshiped the LORD and blessed the LORD, [t] the God of my master Abraham, who had led me by the right way [5] to take [z] the daughter of my master's kinsman for his son. **49**Now then, if you are going to [a] show steadfast love and faithfulness to my master, tell me; and if not, tell me, that I may turn to the right hand or to the left.”

[50][†]Then Laban and Bethuel answered and said, “The thing has come from the LORD; we cannot [b]speak to you bad or good. [51]Behold, Rebekah is before you; take her and go, and let her be the wife of your master’s son, [c]as the LORD has spoken.”

[52]When Abraham’s servant heard their words, [y]he bowed himself to the earth before the LORD. [53][†]And the servant brought out jewelry of silver and of gold, and garments, and gave them to Rebekah. He also gave to her brother and to her mother costly ornaments. [54]And he and the men who were with him ate and drank, and they spent the night there. When they arose in the morning, he said, [d]“Send me away to my master.” [55]Her brother and her mother said, “Let the young woman remain with us a while, at least ten days; after that she may go.” [56]But he said to them, “Do not delay me, since the LORD has prospered my way. Send me away that I may go to my master.” [57]They said, “Let us call the young woman and ask her.” [58]And they called Rebekah and said to her, “Will you go with this man?” She said, “I will go.” [59]So they sent away Rebekah their sister and [e]her nurse, and Abraham’s servant and his men. [60]And they blessed Rebekah and said to her,

“Our sister, may you [f]become
thousands of ten thousands,
and [g]may your offspring possess
the gate of those who hate him!” [6]

[61]Then Rebekah and her young women arose and rode on the camels and followed the man. Thus the servant took Rebekah and went his way.

[62]Now Isaac had returned from [h]Beer-lahai-roi and was dwelling in the Negeb. [63][†]And Isaac went out [i]to meditate in the field toward evening. And he lifted up his eyes and saw, and behold, there were camels coming. [64]And Rebekah lifted up her eyes, and when she saw Isaac, she dismounted from the camel [65][†]and said to the servant, “Who is that man, walking in the field to meet us?” The servant said, “It is my master.” So she took her veil and covered herself. [66]And the servant told Isaac all the things that he

had done. **67**Then Isaac brought her into the tent of Sarah his mother and took Rebekah, and she became his wife, and he loved her. So Isaac was [j]comforted after his mother's [k]death.

Abraham's Death and His Descendants

GENESIS 25 [†]Abraham took another wife, whose name was Keturah. **2** [l]She bore him Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah. **3**Jokshan fathered Sheba and Dedan. The sons of Dedan were Asshurim, Letushim, and Leummim. **4**The sons of Midian were Ephah, Epher, Hanoch, Abida, and Eldaah. All these were the children of Keturah. **5**[†] [m]Abraham gave all he had to Isaac. **6**But to the sons of his concubines Abraham gave gifts, and while he was still living he [n]sent them away from his son Isaac, eastward [o]to the east country.

7These are the days of the years of Abraham's life, 175 years. **8**Abraham [p]breathed his last and [q]died in a good old age, an old man and full of years, and was gathered to his people. **9**[†]Isaac and Ishmael [r]his sons buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, east of Mamre, **10**the field [s]that Abraham purchased from the Hittites. [t]There Abraham was buried, with Sarah his wife. **11**After the death of Abraham, God blessed Isaac his son. And Isaac settled at [u]Beer-lahai-roi.

12[†]These are the generations of Ishmael, Abraham's son, [v]whom Hagar the Egyptian, Sarah's servant, bore to Abraham. **13** [w]These are the names of the sons of Ishmael, named in the order of their birth: [x]Nebaioth, the firstborn of Ishmael; and [x]Kedar, Adbeel, Mibsam, **14**Mishma, Dumah, Massa, **15**Hadad, [y]Tema, [z]Jetur, [z]Naphish, and Kedemah. **16**These are the sons of Ishmael and these are their names, by their villages and by their encampments, [a]twelve princes according to their tribes. **17**(These are the years of the life of Ishmael: 137 years. He [b]breathed his last and died, and was gathered to his people.) **18** [c]They settled from Havilah to [d]Shur, which is opposite Egypt in the direction of Assyria. He settled [1] over against all his kinsmen.

The Birth of Esau and Jacob

19[†]These are the generations of Isaac, Abraham’s son: [e] Abraham fathered Isaac, **20**[†]and Isaac was forty years old when he took Rebekah, [f] the daughter of Bethuel the Aramean of [g] Paddan-aram, [h] the sister of Laban the Aramean, to be his wife. **21**[†]And Isaac prayed to the LORD for his wife, because she was barren. And [i] the LORD granted his prayer, and Rebekah his wife conceived. **22**[†]The children struggled together within her, and she said, “If it is thus, why is this happening to me?” [2] So she went [j] to inquire of the LORD. **23**And the LORD said to her,

[k] “Two nations are in your womb,
  and two peoples from within you [3] shall be divided;
[l] the one shall be stronger than the other,
  [m] the older shall serve the younger.”

24When her days to give birth were completed, behold, there were twins in her womb. **25**The first came out red, [n] all his body like a hairy cloak, so they called his name Esau. **26**[†]Afterward his brother came out with [o] his hand holding Esau’s heel, so [p] his name was called Jacob. [4] Isaac was sixty years old when she bore them.

27[†]When the boys grew up, Esau was [q] a skillful hunter, a man of the field, while Jacob was a quiet man, [r] dwelling in tents. **28**Isaac loved Esau because [s] he ate of his game, but Rebekah loved Jacob.

Esau Sells His Birthright

29Once when Jacob was cooking stew, Esau came in from the field, and he was exhausted. **30**[†]And Esau said to Jacob, “Let me eat some of that red stew, for I am exhausted!” (Therefore his name was called Edom. [5]) **31**Jacob said, “Sell me your birthright now.” **32**Esau said, “I am about to die; of what use is a birthright to me?” **33**Jacob said, “Swear to me now.” So he swore to him and [t] sold his birthright to Jacob. **34**Then Jacob gave Esau bread and lentil stew, and he ate and drank and rose and went his way. Thus Esau despised his birthright.

God’s Promise to Isaac

GENESIS **26** [†]Now there was a famine in the land, besides [u]the former famine that was in the days of Abraham. And Isaac went to Gerar to [v]Abimelech king of the [w]Philistines. [2]And the LORD appeared to him and said, “Do not go down to Egypt; dwell [x]in the land of which I shall tell you. [3][†][y]Sojourn in this land, and [z]I will be with you and will bless you, for [a]to you and to your offspring I will give all these lands, and I will establish [b]the oath that I swore to Abraham your father. [4] [c]I will multiply your offspring as the stars of heaven and will give to your offspring all these lands. And [d]in your offspring all the nations of the earth shall be blessed, [5]because [e]Abraham obeyed my voice and kept my charge, my commandments, my statutes, and my laws.”

Isaac and Abimelech

[6][†]So Isaac settled in Gerar. [7]When the men of the place asked him about his wife, [f]he said, “She is my sister,” for [g]he feared to say, “My wife,” thinking, “lest the men of the place should kill me because of Rebekah,” because [h]she was attractive in appearance. [8][†]When he had been there a long time, Abimelech king of the Philistines looked out of a window and saw Isaac laughing with [1] Rebekah his wife. [9]So Abimelech called Isaac and said, “Behold, she is your wife. How then could you say, ‘She is my sister’?” Isaac said to him, “Because I thought, ‘Lest I die because of her.’” [10]Abimelech said, “What is this you have done to us? One of the people might easily have lain with your wife, and [i]you would have brought guilt upon us.” [11]So Abimelech warned all the people, saying, “Whoever touches this man or his wife shall surely be put to death.”

[12]And Isaac sowed in that land and reaped in the same year a hundredfold. The LORD [j]blessed him, [13]and the man became rich, and gained more and more until he became very wealthy. [14]He had possessions of flocks and herds and many servants, so that the Philistines [k]envied him. [15][†](Now the Philistines had stopped and filled with earth all the wells [l]that his father’s servants had dug in the days of Abraham his father.) [16]And Abimelech said to Isaac, “Go away from us, for you are much mightier than we.”

[17][†]So Isaac departed from there and encamped in the Valley of Gerar and settled there. [18]And Isaac dug again the wells of water that had been dug in the days of Abraham his father, which the Philistines had stopped after the death of Abraham. And [m]he gave them the names that his father had given them. [19][†]But when Isaac's servants dug in the valley and found there a well of spring water, [20]the herdsmen of Gerar [n]quarreled with Isaac's herdsmen, saying, "The water is ours." So he called the name of the well Esek, [2] because they contended with him. [21]Then they dug another well, and they quarreled over that also, so he called its name Sitnah. [3] [22]And he moved from there and dug another well, and they did not quarrel over it. So he called its name Rehoboth, [4] saying, "For now the LORD has made room for us, and we shall be fruitful in the land."

[23][†]From there he went up to Beersheba. [24]And the LORD appeared to him the same night and said, [o]"I am the God of Abraham your father. [p]Fear not, for [q]I am with you and will bless you and multiply your offspring for my servant Abraham's sake." [25]So he [r]built an altar there and called upon the name of the LORD and pitched his tent there. And there Isaac's servants dug a well.

[26][†]When Abimelech went to him from Gerar with Ahuzzath his adviser and [s]Phicol the commander of his army, [27]Isaac said to them, "Why have you come to me, seeing that you hate me and [t]have sent me away from you?" [28]They said, "We see plainly that the LORD has been with you. So we said, let there be a sworn pact between us, between you and us, and let us make a covenant with you, [29]that you will do us no harm, just as we have not touched you and have done to you nothing but good and have sent you away in peace. [u]You are now the blessed of the LORD." [30]So he made them a feast, and they ate and drank. [31]In the morning they rose early and [v]exchanged oaths. And Isaac sent them on their way, and they departed from him in peace. [32][†]That same day Isaac's servants came and told him about the well that they had dug and said to him, "We have found water." [33]He called it Shibah; [5] therefore the name of the city is [w]Beersheba to this day.

[34][†]When Esau was forty years old, he took [x]Judith the daughter of Beeri the Hittite to be his wife, and Basemath the daughter of Elon the

Hittite, [35]and [y] they made life bitter [6] for Isaac and Rebekah.

Isaac Blesses Jacob

GENESIS **27** [†]When Isaac was old and [z] his eyes were dim so that he could not see, he called Esau his older son and said to him, "My son"; and he answered, "Here I am." [2]He said, "Behold, I am old; I do not know the day of my death. [3] [a] Now then, take your weapons, your quiver and your bow, and go out to the field and hunt game for me, [4][†]and prepare for me delicious food, such as I love, and bring it to me so that I may eat, that my soul [b] may bless you before I die."

[5][†]Now Rebekah was listening when Isaac spoke to his son Esau. So when Esau went to the field to hunt for game and bring it, [6]Rebekah said to her son Jacob, "I heard your father speak to your brother Esau, [7]'Bring me game and prepare for me delicious food, that I may eat it and bless you before the LORD before I die.' [8]Now therefore, my son, [c] obey my voice as I command you. [9]Go to the flock and bring me two good young goats, so that I may prepare from them delicious food for your father, such as he loves. [10]And you shall bring it to your father to eat, [d] so that he may bless you before he dies." [11][†]But Jacob said to Rebekah his mother, "Behold, [e] my brother Esau is a hairy man, and I am a smooth man. [12]Perhaps my father [f] will feel me, and I shall seem to be mocking him and bring [g] a curse upon myself and not a blessing." [13]His mother said to him, [h] "Let your curse be on me, my son; only obey my voice, and go, bring them to me."

[14]So he went and took them and brought them to his mother, and his mother prepared delicious food, such as his father loved. [15]Then Rebekah took the [i] best garments of Esau her older son, which were with her in the house, and put them on Jacob her younger son. [16]And the skins of the young goats she put on his hands and on the smooth part of his neck. [17]And she put the delicious food and the bread, which she had prepared, into the hand of her son Jacob.

[18]So he went in to his father and said, "My father." And he said, "Here I am. Who are you, my son?" [19]Jacob said to his father, "I am Esau your firstborn. I have done as you told me; now sit up and eat of my game, that your soul may bless me." [20]But Isaac said to his son, "How is it that you

have found it so quickly, my son?" He answered, "Because the LORD your God granted me success." [21]Then Isaac said to Jacob, "Please come near, that I [j] may feel you, my son, to know whether you are really my son Esau or not." [22]So Jacob went near to Isaac his father, who felt him and said, "The voice is Jacob's voice, but the hands are the hands of Esau." [23]And he did not recognize him, because [k] his hands were hairy like his brother Esau's hands. [l] So he blessed him. [24]He said, "Are you really my son Esau?" He answered, "I am." [25]Then he said, "Bring it near to me, [m] that I may eat of my son's game and bless you." So he brought it near to him, and he ate; and he brought him wine, and he drank.

[26]Then his father Isaac said to him, "Come near and kiss me, my son." [27]So he came near and kissed him. And Isaac smelled the smell of his garments [l] and blessed him and said,

"See, [n] the smell of my son
is as the smell of a field that the LORD has blessed!
[28] May God give you of [o] the dew of heaven
and of the fatness of the earth
and [p] plenty of grain and wine.
[29][†] Let peoples serve you,
and nations [q] bow down to you.
[r] Be lord over your brothers,
and may your mother's sons bow down to you.
[s] Cursed be everyone who curses you,
and blessed be everyone who blesses you!"

[30][†]As soon as Isaac had finished blessing Jacob, when Jacob had scarcely gone out from the presence of Isaac his father, Esau his brother came in from his hunting. [31]He also prepared delicious food and brought it to his father. And he said to his father, "Let my father arise and eat of his son's game, that you may bless me." [32]His father Isaac said to him, "Who are you?" He answered, "I am your son, your firstborn, Esau." [33]Then Isaac trembled very violently and said, "Who was it then that hunted game and brought it to me, and I ate it all before you came, and I have blessed him? Yes, and he shall be blessed." [34]As soon as Esau heard the words of his

father, [t]he cried out with an exceedingly great and bitter cry and said to his father, “Bless me, even me also, O my father!” [35]But he said, “Your brother came deceitfully, and he has taken away your blessing.” [36]Esau said, [u]“Is he not rightly named Jacob? [1] For he has cheated me these two times. [v]He took away my birthright, and behold, now he has taken away my blessing.” Then he said, “Have you not reserved a blessing for me?” [37]Isaac answered and said to Esau, “Behold, [w]I have made him lord over you, and all his brothers I have given to him for servants, and [x]with grain and wine I have sustained him. What then can I do for you, my son?” [38]Esau said to his father, “Have you but one blessing, my father? Bless me, even me also, O my father.” And [t]Esau lifted up his voice and wept.

[39]Then Isaac his father answered and said to him:

“Behold, [y]away from [2] the fatness of the earth shall your dwelling be,
and away from [3] the dew of heaven on high.
[40][†] By your sword you shall live,
and you [z]shall serve your brother;
but when you grow restless
[a]you shall break his yoke from your neck.”

[41][†]Now Esau [b]hated Jacob because of the blessing with which his father had blessed him, and Esau said to himself, [c]“The days of mourning for my father are approaching; [d]then I will kill my brother Jacob.” [42]But the words of Esau her older son were told to Rebekah. So she sent and called Jacob her younger son and said to him, “Behold, your brother Esau comforts himself about you by planning to kill you. [43]Now therefore, my son, obey my voice. Arise, flee to Laban my brother in Haran [44]and stay with him a while, until your brother’s fury turns away— [45]until your brother’s anger turns away from you, and he forgets what you have done to him. Then I will send and bring you from there. Why should I be bereft of you both in one day?”

[46][†]Then Rebekah said to Isaac, [e]“I loathe my life because of the Hittite women. [4] [f]If Jacob marries one of the Hittite women like these, one of the women of the land, what good will my life be to me?”

Jacob Sent to Laban

GENESIS **28** [†]Then Isaac called Jacob [g] and blessed him and directed him, [f] “You must not take a wife from the Canaanite women. **2** [h] Arise, go to Paddan-aram to the house of [i] Bethuel your mother’s father, and take as your wife from there one of the daughters of Laban your mother’s brother. **3**[†] [j] God Almighty [1] bless you and make you fruitful and multiply you, that you may become a company of peoples. **4**May he give [k] the blessing of Abraham to you and to your offspring with you, that you may take possession of [l] the land of your sojournings that God gave to Abraham!” **5**Thus Isaac sent Jacob away. And he went to Paddan-aram, to Laban, the son of Bethuel the Aramean, the brother of Rebekah, Jacob’s and Esau’s mother.

Esau Marries an Ishmaelite

6[†]Now Esau saw that Isaac had blessed Jacob and sent him away to Paddan-aram to take a wife from there, and that as he blessed him he directed him, “You must not take a wife from the Canaanite women,” **7**and that Jacob had obeyed his father and his mother and gone to Paddan-aram. **8**So when Esau saw [m] that the Canaanite women did not please Isaac his father, **9**Esau went to Ishmael and took as his wife, besides the wives he had, [n] Mahalath the daughter of Ishmael, Abraham’s son, the sister of [o] Nebaioth.

Jacob’s Dream

10[†]Jacob left [p] Beersheba and went toward [q] Haran. **11**And he came to a certain place and stayed there that night, because the sun had set. Taking one of the stones of the place, he put it under his head and lay down in that place to sleep. **12**[†]And he [r] dreamed, and behold, there was a ladder [2] set up on the earth, and the top of it reached to heaven. And behold, [s] the angels of God were ascending and descending on it! **13**[†]And behold, [t] the LORD stood above it [3] and said, [u] “I am the LORD, the God of Abraham your father and the God of Isaac. [v] The land on which you lie I will give to you and to your offspring. **14**Your offspring shall be like [w] the dust of the earth, and you shall spread abroad to the west and to the east and to the north and to the south, and in you and [x]your offspring shall all the families of the earth be blessed. [15]Behold, [y]I am with you and will keep you wherever you go, and [z]will bring you back to this land. For I will [a]not leave you until I have done what I have promised you." [16][†]Then Jacob awoke from his sleep and said, "Surely the Lord is [b]in this place, and I did not know it." [17]And he was afraid and said, "How awesome is this place! This is none other than the house of God, and this is the gate of heaven."

[18][†]So early in the morning Jacob took the stone that he had put under his head and set it up [c]for a pillar [d]and poured oil on the top of it. [19][†]He called the name of that place [e]Bethel, [4] but the name of the city was Luz at the first. [20][†]Then Jacob [f]made a vow, saying, "If God will be with me and will keep me in this way that I go, and will give me bread to eat and clothing to wear, [21] [g]so that I come again to my father's house in peace, [h]then the Lord shall be my God, [22][†]and this stone, which I have set up for a pillar, [i]shall be God's house. And [j]of all that you give me I will give a full tenth to you."

Jacob Marries Leah and Rachel

GENESIS **29** [†]Then Jacob went on his journey and came to [k]the land of the people of the east. [2]As he looked, he saw a well in the field, and behold, three flocks of sheep lying beside it, for out of that well the flocks were watered. The stone on the well's mouth was large, [3]and when all the flocks were gathered there, the shepherds would roll the stone from the mouth of the well and water the sheep, and put the stone back in its place over the mouth of the well.

[4][†]Jacob said to them, "My brothers, where do you come from?" They said, [l]"We are from Haran." [5]He said to them, "Do you know Laban the son of Nahor?" They said, "We know him." [6][†]He said to them, "Is it well with him?" They said, "It is well; and see, Rachel his daughter is coming with the sheep!" [7]He said, "Behold, it is still high day; it is not time for the livestock to be gathered together. Water the sheep and go, pasture them." [8]But they said, "We cannot until all the flocks are gathered together and the stone is rolled from the mouth of the well; then we water the sheep."

[9]While he was still speaking with them, [m]Rachel came with her father’s sheep, for she was a shepherdess. [10][†]Now as soon as Jacob saw Rachel the daughter of Laban his mother’s brother, and the sheep of Laban his mother’s brother, Jacob came near and rolled the stone from the well’s mouth and watered the flock of Laban his mother’s brother. [11][†]Then Jacob kissed Rachel and wept aloud. [12]And Jacob told Rachel that he was [n]her father’s kinsman, and that he was Rebekah’s son, [o]and she ran and told her father.

[13]As soon as Laban heard the news about Jacob, his sister’s son, [o]he ran to meet him and embraced him and kissed him and brought him to his house. Jacob told Laban all these things, [14]and Laban said to him, [p]“Surely you are my bone and my flesh!” And he stayed with him a month.

[15]Then Laban said to Jacob, “Because you are my kinsman, should you therefore serve me for nothing? Tell me, what shall your wages be?” [16]Now Laban had two daughters. The name of the older was Leah, and the name of the younger was Rachel. [17]Leah’s eyes were weak, [1] but Rachel was beautiful in form and appearance. [18][†]Jacob loved Rachel. And he said, [q]“I will serve you seven years for your younger daughter Rachel.” [19]Laban said, “It is better that I give her to you than that I should give her to any other man; stay with me.” [20]So Jacob [q]served seven years for Rachel, and they seemed to him but a few days because of the love he had for her.

[21]Then Jacob said to Laban, “Give me my wife that I may go in to her, for my time is completed.” [22][†]So Laban gathered together all the people of the place and [r]made a feast. [23][†]But in the evening he took his daughter Leah and brought her to Jacob, and he went in to her. [24](Laban gave [2] [s]his female servant Zilpah to his daughter Leah to be her servant.) [25][†]And in the morning, behold, it was Leah! And Jacob said to Laban, “What is this you have done to me? Did I not serve with you for Rachel? Why then have you deceived me?” [26][†]Laban said, “It is not so done in our country, to give the younger before the firstborn. [27][†] [t]Complete the week of this one, and we will give you the other also in return for serving me another seven years.” [28]Jacob did so, and completed her week. Then Laban gave him his daughter Rachel to be his wife. [29](Laban gave [u]his female servant Bilhah to his daughter Rachel to be her servant.) [30]So Jacob went in to Rachel also,

and he loved Rachel more than Leah, and served Laban [v] for another seven years.

Jacob’s Children

[31][†]When the LORD saw that Leah was [w] hated, [x] he opened her womb, but Rachel was barren. [32][†]And Leah conceived and bore a son, and she called his name Reuben, [3] for she said, “Because the LORD [y] has looked upon my affliction; for now my husband will love me.” [33]She conceived again and bore a son, and said, “Because the LORD has heard that I am hated, he has given me this son also.” And she called his name Simeon. [4] [34]Again she conceived and bore a son, and said, “Now this time my husband will be [z] attached to me, because I have borne him three sons.” Therefore his name was called Levi. [5] [35]And she conceived again and bore a son, and said, “This time I will praise the LORD.” Therefore she called his name [a] Judah. [6] Then she ceased bearing.

GENESIS 30 When Rachel saw that [b] she bore Jacob no children, she envied her sister. She said to Jacob, “Give me children, or I shall die!” [2]Jacob’s anger was kindled against Rachel, and he said, “Am I in the place of God, [c] who has withheld from you the fruit of the womb?” [3][†]Then she said, “Here is my servant [d] Bilhah; go in to her, so that she may give birth [e] on my behalf, [1] that even I may have children [2] through her.” [4]So she gave him her servant Bilhah as a wife, and Jacob went in to her. [5]And Bilhah conceived and bore Jacob a son. [6]Then Rachel said, “God has [f] judged me, and has also heard my voice and given me a son.” Therefore she called his name Dan. [3] [7]Rachel’s servant Bilhah conceived again and bore Jacob a second son. [8]Then Rachel said, “With mighty wrestlings [4] I have wrestled with my sister and have prevailed.” So she called his name [g] Naphtali. [5]

[9]When Leah saw that she had ceased bearing children, she took her servant Zilpah and [h] gave her to Jacob as a wife. [10]Then Leah’s servant Zilpah bore Jacob a son. [11]And Leah said, [i] “Good fortune has come!” so she called his name [i] Gad. [6] [12]Leah’s servant Zilpah bore Jacob a second

son. [13]And Leah said, “Happy am I! For women [j]have called me happy.”
So she called his name Asher. [7]

[14][†]In the days of wheat harvest Reuben went and found [k]mandrakes in
the field and brought them to his mother Leah. Then Rachel said to Leah,
“Please give me some of your son’s mandrakes.” [15]But she said to her, “Is it
a small matter that you have taken away my husband? Would you take away
my son’s mandrakes also?” Rachel said, “Then he may lie with you tonight
in exchange for your son’s mandrakes.” [16]When Jacob came from the field
in the evening, Leah went out to meet him and said, “You must come in to
me, for I have hired you with my son’s mandrakes.” So he lay with her that
night. [17][†]And God listened to Leah, and she conceived and bore Jacob a
fifth son. [18]Leah said, “God has given me my wages because I gave my
servant to my husband.” So she called his name Issachar. [8]

[19]And Leah conceived again, and she bore Jacob a sixth son. [20]Then
Leah said, “God has endowed me with a good endowment; now my
husband will honor me, because I have borne him six sons.” So she called
his name [l]Zebulun. [9] [21]Afterward she bore a daughter and called her name
Dinah.

[22][†]Then God [m]remembered Rachel, and God listened to her and
[n]opened her womb. [23]She conceived and bore a son and said, “God has
taken away [o]my reproach.” [24]And she called his name Joseph, [10] saying,
[p]“May the LORD add to me another son!”

Jacob’s Prosperity

[25][†]As soon as Rachel had borne Joseph, Jacob said to Laban, “Send me
away, that I may go to my own home and country. [26]Give me my wives and
my children [q]for whom I have served you, that I may go, for you know the
service that I have given you.” [27][†]But Laban said to him, “If I have found
favor in your sight, I have learned by divination that [11] the LORD has
blessed me because of you. [28][r]Name your wages, and I will give it.”
[29]Jacob said to him, [s]“You yourself know how I have served you, and how
your livestock has fared with me. [30]For you had little before I came, [t]and it
has increased abundantly, and the LORD has blessed you wherever I turned.
But now when shall I [u]provide for my own household also?” [31][†]He said,

“What shall I give you?” Jacob said, “You shall not give me anything. If you will do this for me, I will again pasture your flock and keep it: [32]let me pass through all your flock today, removing from it every speckled and spotted sheep and every black lamb, and the spotted and speckled among the goats, and [v]they shall be my wages. [33]So my honesty will answer for me later, when you come to look into my wages with you. Every one that is not speckled and spotted among the goats and black among the lambs, if found with me, shall be counted stolen.” [34]Laban said, “Good! Let it be as you have said.” [35][†]But that day Laban removed the male goats that were striped and spotted, and all the female goats that were speckled and spotted, every one that had white on it, and every lamb that was black, and put them in the charge of his sons. [36]And he set a distance of three days’ journey between himself and Jacob, and Jacob pastured the rest of Laban’s flock.

[37][†]Then [w]Jacob took fresh sticks of poplar and almond and plane trees, and peeled white streaks in them, exposing the white of the sticks. [38]He set the sticks that he had peeled in front of the flocks in the troughs, that is, the [x]watering places, where the flocks came to drink. And since they bred when they came to drink, [39]the flocks bred in front of the sticks and so the flocks brought forth striped, speckled, and spotted. [40]And Jacob separated the lambs and set the faces of the flocks toward the striped and all the black in the flock of Laban. He put his own droves apart and did not put them with Laban’s flock. [41][†]Whenever the stronger of the flock were breeding, Jacob would lay the sticks in the troughs before the eyes of the flock, that they might breed among the sticks, [42]but for the feebler of the flock he would not lay them there. So the feebler would be Laban’s, and the stronger Jacob’s. [43][†]Thus the man [y]increased greatly and [z]had large flocks, female servants and male servants, and camels and donkeys.

Jacob Flees from Laban

GENESIS **31** Now Jacob heard that the sons of Laban were saying, “Jacob has taken all that was our father’s, and from what was our father’s he has gained all this wealth.” [2]And Jacob saw [a]that Laban did not regard him with favor as before. [3]Then the LORD said to Jacob, [b]“Return to the land of your fathers and to your kindred, and I will be with you.”

[4][†]So Jacob sent and called Rachel and Leah into the field where his
flock was [5]and said to them, [c]“I see that your father does not regard me
with favor as he did before. But the God of my father [d]has been with me.
[6][e]You know that I have served your father with all my strength, [7]yet your
father has cheated me and changed my wages [f]ten times. But God did not
permit him to harm me. [8]If he said, [g]‘The spotted shall be your wages,’
then all the flock bore spotted; and if he said, ‘The striped shall be your
wages,’ then all the flock bore striped. [9]Thus God has [h]taken away the
livestock of your father and given them to me. [10]In the breeding season of
the flock I lifted up my eyes and saw in a dream that the goats that mated
with the flock were striped, spotted, and mottled. [11]Then the angel of God
said to me in the dream, ‘Jacob,’ and I said, ‘Here I am!’ [12]And he said,
‘Lift up your eyes and see, all the goats that mate with the flock are striped,
spotted, and mottled, for [i]I have seen all that Laban is doing to you. [13]I am
the God of Bethel, [j]where you anointed a pillar and made a vow to me.
Now [k]arise, go out from this land and return to the land of your kindred.’”
[14][†]Then Rachel and Leah answered and said to him, “Is there [l]any
portion or inheritance left to us in our father’s house? [15]Are we not regarded
by him as foreigners? For [m]he has sold us, and he has indeed devoured our
money. [16]All the wealth that God has taken away from our father belongs to
us and to our children. Now then, whatever God has said to you, do.”

[17]So Jacob arose and set his sons and his wives on camels. [18]He drove
away all his livestock, all his property that he had gained, the livestock in
his possession that he had acquired in [n]Paddan-aram, to go to the land of
Canaan to his father Isaac. [19][†]Laban had gone to shear his sheep, and
Rachel stole her father’s [o]household gods. [20][†]And Jacob tricked [1] Laban
the Aramean, by not telling him that he intended to flee. [21][†]He fled with
all that he had and arose and crossed the [p]Euphrates, [2] and [q]set his face
toward the hill country of Gilead.

[22][†]When it was told Laban on the third day that Jacob had fled, [23]he
took his kinsmen with him and pursued him for seven days and followed
close after him into the hill country of Gilead. [24]But God came to Laban the
Aramean [r]in a dream by night and said to him, “Be careful not to say
anything to Jacob, [s]either good or bad.”

[25]And Laban overtook Jacob. Now Jacob had pitched his tent in the hill country, and Laban with his kinsmen pitched tents in the hill country of Gilead. [26][†]And Laban said to Jacob, “What have you done, that you have [t]tricked me and driven away my daughters like captives of the sword? [27]Why did you flee secretly [t]and trick me, and did not tell me, so that I might have sent you away with mirth and songs, with tambourine and lyre? [28]And why did you not permit me [u]to kiss my sons and my daughters farewell? Now you have done foolishly. [29]It is [v]in my power to do you harm. But the [w]God of your [3] father spoke to me last night, saying, ‘Be careful not to say anything to Jacob, [x]either good or bad.’ [30]And now you have gone away because you longed greatly for your father’s house, but why did you [y]steal my gods?” [31]Jacob answered and said to Laban, “Because I was afraid, for I thought that you would take your daughters from me by force. [32] [z]Anyone with whom you find your gods shall not live. In the presence of our kinsmen point out what I have that is yours, and take it.” Now Jacob did not know that Rachel had stolen them.

[33]So Laban went into Jacob’s tent and into Leah’s tent and into the tent of the two female servants, but he did not find them. And he went out of Leah’s tent and entered Rachel’s. [34]Now Rachel had taken the household gods and put them in the camel’s saddle and sat on them. Laban felt all about the tent, but did not find them. [35][†]And she said to her father, “Let not my lord be angry that I cannot [a]rise before you, for the way of women is upon me.” So he searched but did not find the household gods.

[36]Then Jacob became angry and berated Laban. Jacob said to Laban, “What is my offense? What is my sin, that you have hotly pursued me? [37]For you have felt through all my goods; what have you found of all your household goods? Set it here before my kinsmen and [b]your kinsmen, that they may decide between us two. [38]These twenty years I have been with you. Your ewes and your female goats have not miscarried, and I have not eaten the rams of your flocks. [39]What was torn by wild beasts I did not bring to you. I bore the loss of it myself. [c]From my hand you required it, whether stolen by day or stolen by night. [40]There I was: by day the heat consumed me, and the cold by night, and my sleep fled from my eyes. [41]These twenty years I have been in your house. [d]I served you fourteen

years for your two daughters, and six years for your flock, and [e]you have changed my wages ten times. 42[†][f]If the God of my father, the God of Abraham and the [g]Fear of Isaac, had not been on my side, surely now you would have sent me away empty-handed. [h]God saw my affliction and the labor of my hands and [i]rebuked you last night."

43[†]Then Laban answered and said to Jacob, "The daughters are my daughters, the children are my children, the flocks are my flocks, and all that you see is mine. But what can I do this day for these my daughters or for their children whom they have borne? 44Come now, [j]let us make a covenant, you and I. [k]And let it be a witness between you and me." 45[†]So Jacob [l]took a stone and set it up as a pillar. 46And Jacob said to his kinsmen, "Gather stones." And they took stones and made a heap, and they ate there by the heap. 47[†]Laban called it Jegar-sahadutha, [4] but Jacob called it Galeed. [5] 48Laban said, [m]"This heap is a witness between you and me today." Therefore he named it Galeed, 49 [n]and Mizpah, [6] for he said, "The Lord watch between you and me, when we are out of one another's sight. 50If you oppress my daughters, or if you take wives besides my daughters, although no one is with us, see, [o]God is witness between you and me."

51Then Laban said to Jacob, "See this heap and the pillar, which I have set between you and me. 52 [p]This heap is a witness, and the pillar is a witness, that I will not pass over this heap to you, and you will not pass over this heap and this pillar to me, to do harm. 53The God of Abraham and the God of Nahor, the God of their father, judge between us." So Jacob swore by the [q]Fear of his father Isaac, 54and Jacob offered a sacrifice in the hill country and called [r]his kinsmen to eat bread. They ate bread and spent the night in the hill country.

55 [7] Early in the morning Laban arose and kissed [s]his grandchildren and his daughters and blessed them. Then Laban departed and returned home.

Jacob Fears Esau

GENESIS 32 [†]Jacob went on his way, and the angels of God met him. [2]And when Jacob saw them he said, “This is God’s [t]camp!” So he called the name of that place [u]Mahanaim. [1]

[3][†]And Jacob sent [2] messengers before him to Esau his brother in the land of [v]Seir, the country of Edom, [4]instructing them, “Thus you shall say to my lord Esau: Thus says your servant Jacob, ‘I have sojourned with Laban and stayed until now. [5]I have oxen, donkeys, flocks, male servants, and female servants. I have sent to tell my lord, in order that [w]I may find favor in your sight.’”

[6][†]And the messengers returned to Jacob, saying, “We came to your brother Esau, and [x]he is coming to meet you, and there are four hundred men with him.” [7][†]Then Jacob was [y]greatly afraid and distressed. He divided the people who were with him, and the flocks and herds and camels, into two camps, [8]thinking, “If Esau comes to the one camp and attacks it, then the camp that is left will escape.”

[9][†]And Jacob said, [z]“O God of my father Abraham and God of my father Isaac, O Lord who [a]said to me, ‘Return to your country and to your kindred, that I may do you good,’ [10] [b]I am not worthy of the least of all the deeds of steadfast love and all the faithfulness that you have shown to your servant, for with only my staff I crossed this Jordan, and now I have become two camps. [11]Please deliver me from the hand of my brother, from the hand of Esau, for [c]I fear him, that he may come and attack me, the mothers with the children. [12]But [d]you said, ‘I will surely do you good, and make your offspring as the sand of the sea, which cannot be numbered for multitude.’”

[13]So he stayed there that night, and from what he had with him he took [e]a present for his brother Esau, [14]two hundred female goats and twenty male goats, two hundred ewes and twenty rams, [15]thirty milking camels and their calves, forty cows and ten bulls, twenty female donkeys and ten male donkeys. [16]These he handed over to his servants, every drove by itself, and said to his servants, “Pass on ahead of me and put a space between drove and drove.” [17]He instructed the first, “When Esau my brother meets you

and asks you, ‘To whom do you belong? Where are you going? And whose are these ahead of you?’ 18[†]then you shall say, ‘They belong to your servant Jacob. They are a present sent to my lord Esau. And moreover, he is behind us.’” 19He likewise instructed the second and the third and all who followed the droves, “You shall say the same thing to Esau when you find him, 20and you shall say, ‘Moreover, your servant Jacob is behind us.’” For he thought, “I may appease him [3] with the present that goes ahead of me, and afterward I shall see his face. Perhaps he will accept me.” [4] 21So the present passed on ahead of him, and he himself stayed that night in the camp.

Jacob Wrestles with God

22[†]The same night he arose and took his two wives, his two female servants, and his eleven children, [5] and crossed the ford of the [f] Jabbok. 23He took them and sent them across the stream, and everything else that he had. 24[†]And Jacob was left alone. And [g] a man wrestled with him until the breaking of the day. 25[†]When the man saw that he did not prevail against Jacob, he touched his hip socket, and Jacob’s hip was put out of joint as he wrestled with him. 26[†]Then he said, “Let me go, for the day has broken.” But Jacob said, [h] “I will not let you go unless you bless me.” 27And he said to him, “What is your name?” And he said, “Jacob.” 28[†]Then he said, [i] “Your name shall no longer be called Jacob, but Israel, [6] for [j] you have striven with God and [k] with men, and have prevailed.” 29Then Jacob asked him, “Please tell me your name.” But he said, [l] “Why is it that you ask my name?” And there he blessed him. 30[†]So Jacob called the name of the place Peniel, [7] saying, “For [m] I have seen God face to face, and yet my life has been delivered.” 31[†]The sun rose upon him as he passed [n] Penuel, limping because of his hip. 32Therefore to this day the people of Israel do not eat the sinew of the thigh that is on the hip socket, because he touched the socket of Jacob’s hip on the sinew of the thigh.

Jacob Meets Esau

GENESIS **33** [†]And Jacob lifted up his eyes and looked, and behold, [o]Esau was coming, and four hundred men with him. So he divided the children among Leah and Rachel and the two female servants. [2]And he put the servants with their children in front, then Leah with her children, and Rachel and Joseph last of all. [3][†]He himself went on before them, [p]bowing himself to the ground seven times, until he came near to his brother.

[4][†] [q]But Esau ran to meet him and embraced him [r]and fell on his neck and kissed him, and they wept. [5]And when Esau lifted up his eyes and saw the women and children, he said, “Who are these with you?” Jacob said, [s]“The children whom God has graciously given your servant.” [6]Then the servants drew near, they and their children, and bowed down. [7]Leah likewise and her children drew near and bowed down. And last Joseph and Rachel drew near, and they bowed down. [8][†]Esau said, “What do you mean by [t]all this company [1] that I met?” Jacob answered, [u]“To find favor in the sight of my lord.” [9]But Esau said, “I have enough, my brother; keep what you have for yourself.” [10][†]Jacob said, “No, please, if I have found favor in your sight, then accept my present from my hand. [v]For I have seen your face, which is like seeing the face of God, and you have accepted me. [11][†]Please accept my [w]blessing that is brought to you, because God has dealt graciously with me, and because I have enough.” Thus he [x]urged him, and he took it.

[12][†]Then Esau said, “Let us journey on our way, and I will go ahead of [2] you.” [13]But Jacob said to him, “My lord knows that the children are frail, and that the nursing flocks and herds are a care to me. If they are driven hard for one day, all the flocks will die. [14]Let my lord pass on ahead of his servant, and I will lead on slowly, at the pace of the livestock that are ahead of me and at the pace of the children, until I come to my lord [y]in Seir.”

[15]So Esau said, “Let me leave with you some of the people who are with me.” But he said, “What need is there? [z]Let me find favor in the sight of my lord.” [16]So Esau returned that day on his way to [a]Seir. [17][†]But Jacob

journeyed to [b] Succoth, and built himself a house and made booths for his livestock. Therefore the name of the place is called Succoth. [3]

18And Jacob came safely [4] to the city of [c] Shechem, which is in the land of Canaan, on his way from Paddan-aram, and he camped before the city. **19**[†]And from the sons of [d] Hamor, Shechem's father, [e] he bought for a hundred pieces of money [5] the piece of land on which he had pitched his tent. **20**[†]There he erected an altar and called it El-Elohe-Israel. [6]

The Defiling of Dinah

GENESIS 34 [†]Now [f] Dinah the daughter of Leah, whom she had borne to Jacob, went out to see the women of the land. **2**[†]And when Shechem the son of [g] Hamor the Hivite, the prince of the land, saw her, he seized her and lay with her and humiliated her. **3**And his soul was drawn to Dinah the daughter of Jacob. He loved the young woman and spoke tenderly to her. **4**So Shechem [h] spoke to his father Hamor, saying, "Get me this girl for my wife."

5Now Jacob heard that he had defiled his daughter Dinah. But his sons were with his livestock in the field, so Jacob held his peace until they came. **6**And Hamor the father of Shechem went out to Jacob to speak with him. **7**The sons of Jacob had come in from the field as soon as they heard of it, and the men were indignant and [i] very angry, because he [j] had done an outrageous thing in Israel by lying with Jacob's daughter, [k] for such a thing must not be done.

8[†]But Hamor spoke with them, saying, "The soul of my son Shechem longs for your [1] daughter. Please give her to him to be his wife. **9**Make marriages with us. Give your daughters to us, and take our daughters for yourselves. **10**You shall dwell with us, and [l] the land shall be open to you. Dwell and [m] trade in it, and [n] get property in it." **11**[†]Shechem also said to her father and to her brothers, [o] "Let me find favor in your eyes, and whatever you say to me I will give. **12**Ask me for as great a [p] bride price [2] and gift as you will, and I will give whatever you say to me. Only give me the young woman to be my wife."

13The sons of Jacob answered Shechem and his father Hamor deceitfully, because he had defiled their sister Dinah. **14**[†]They said to them, "We cannot do this thing, to give our sister to one who is uncircumcised, for [q] that would be a disgrace to us. [15]Only on this condition will we agree with you—that you will become as we are by every male among you being circumcised. [16]Then we will give our daughters to you, and we will take your daughters to ourselves, and we will dwell with you and become one people. [17]But if you will not listen to us and be circumcised, then we will take our daughter, and we will be gone."

[18]Their words pleased Hamor and Hamor's son Shechem. [19]And the young man did not delay to do the thing, because he delighted in Jacob's daughter. Now [r] he was the most honored of all his father's house. [20]So Hamor and his son Shechem [s] came to the gate of their city and spoke to the men of their city, saying, [21][†]"These men are at peace with us; let them dwell in the land and [t] trade in it, for behold, the land is large enough for them. Let us take their daughters as wives, and let us give them our daughters. [22]Only on this condition will the men agree to dwell with us to become one people—when every male among us is circumcised as they are circumcised. [23]Will not their livestock, their property and all their beasts be ours? Only let us agree with them, and they will dwell with us." [24]And all who went out of the gate of his city listened to Hamor and his son Shechem, and every male was circumcised, all who [u] went out of the gate of his city.

[25][†]On the third day, when they were sore, two of the sons of Jacob, [v] Simeon and Levi, [w] Dinah's brothers, took their swords and came against the city while it felt secure and killed all the males. [26]They killed Hamor and his son Shechem with the sword and took Dinah out of Shechem's house and went away. [27]The sons of Jacob came upon the slain and plundered the city, because they had defiled their sister. [28]They took their flocks and their herds, their donkeys, and whatever was in the city and in the field. [29]All their wealth, all their little ones and their wives, all that was in the houses, they captured and plundered.

[30]Then Jacob said to Simeon and Levi, [x] "You have brought trouble on me [y] by making me stink to the inhabitants of the land, [z] the Canaanites and the Perizzites. [a] My numbers are few, and if they gather themselves against me and attack me, I shall be destroyed, both I and my household." [31]But they said, "Should he treat our sister like a prostitute?"

God Blesses and Renames Jacob

GENESIS **35** [†]God said to Jacob, “Arise, go up to [b]Bethel and dwell there. Make an altar there to the God who appeared to you [c]when you fled from your brother Esau.” [2][†]So Jacob said to his [d]household and to all who were with him, “Put away [e]the foreign gods that are among you and [f]purify yourselves and change your garments. [3]Then let us arise and go up to Bethel, so that I may make there an altar to the God [g]who answers me in the day of my distress and [h]has been with me wherever I have gone.” [4][†]So they gave to Jacob all the foreign gods that they had, and the rings that were in their ears. Jacob hid them under [i]the terebinth tree that was near Shechem.

[5][†]And as they journeyed, a terror from God fell upon the cities that were around them, so that they did not pursue the sons of Jacob. [6][†]And Jacob came to [j]Luz (that is, Bethel), which is in the land of Canaan, he and all the people who were with him, [7]and there he built an altar and called the place El-bethel, [1] because [k]there God had revealed himself to him when he fled from his brother. [8][†]And [l]Deborah, Rebekah’s nurse, died, and she was buried under an oak below Bethel. So he called its name Allon-bacuth. [2]

[9][†]God appeared [3] to Jacob again, when he came from Paddan-aram, and blessed him. [10][†]And God said to him, “Your name is Jacob; [m]no longer shall your name be called Jacob, but [n]Israel shall be your name.” So he called his name Israel. [11][†]And God said to him, [o]“I am God Almighty: [4] be [p]fruitful and multiply. [q]A nation and a company of nations shall come from you, and kings shall come from your own body. [5] [12] [r]The land that I gave to Abraham and Isaac I will give to you, and I will give the land to your offspring after you.” [13]Then God [s]went up from him in the place where he had spoken with him. [14][†]And Jacob [t]set up a pillar in the place where he had spoken with him, a pillar of stone. He poured out a drink offering on it and poured oil on it. [15]So Jacob called the name of the place where God had spoken with him [u]Bethel.

The Deaths of Rachel and Isaac

16[†]Then they journeyed from Bethel. When they were still some distance [6] from Ephrath, Rachel went into labor, and she had hard labor. **17**And when her labor was at its hardest, the midwife said to her, “Do not fear, for [v] you have another son.” **18**[†]And as her soul was departing (for she was dying), she called his name Ben-oni; [7] [w] but his father called him Benjamin. [8] **19**So [x] Rachel died, and she was buried on the way to [y] Ephrath (that is, Bethlehem), **20**and Jacob set up a pillar over her tomb. It is [z] the pillar of Rachel’s tomb, which is there to this day. **21**Israel journeyed on and pitched his tent beyond the tower of Eder.

22[†]While Israel lived in that land, Reuben went and [a] lay with Bilhah his father’s concubine. And Israel heard of it.

Now the sons of Jacob were twelve. **23**The sons of Leah: [b] Reuben (Jacob’s firstborn), Simeon, Levi, Judah, Issachar, and Zebulun. **24**The sons of Rachel: Joseph and Benjamin. **25**The sons of Bilhah, Rachel’s servant: Dan and Naphtali. **26**[†]The sons of Zilpah, Leah’s servant: Gad and Asher. These were the sons of Jacob who were born to him in Paddan-aram.

27[†]And Jacob came to his father Isaac at [c] Mamre, or [d] Kiriath-arba (that is, Hebron), where Abraham and Isaac had sojourned. **28**[†]Now the days of Isaac were 180 years. **29**And Isaac breathed his last, and he died [e] and was gathered to his people, old and full of days. And [f] his sons Esau and Jacob buried him.

Esau’s Descendants

GENESIS **36** [†]These are the generations of Esau (that is, [g] Edom). **2**Esau [h] took his wives from the Canaanites: Adah the daughter of Elon the Hittite, [i] Oholibamah the daughter of Anah the daughter [1] of Zibeon the Hivite, **3**and [j] Basemath, Ishmael’s daughter, the sister of Nebaioth. **4**And Adah bore to Esau, [k] Eliphaz; Basemath bore Reuel; **5**and Oholibamah bore Jeush, Jalam, and Korah. These are the sons of Esau who were born to him in the land of Canaan.

6Then Esau took his wives, his sons, his daughters, and all the members of his household, his livestock, all his beasts, and all his property that he had acquired in the land of Canaan. He went into a land away from his

brother Jacob. [7][l]For their possessions were too great for them to dwell
together. [m]The land of their sojournings could not support them because of
their livestock. [8]So Esau settled in [n]the hill country of Seir. ([o]Esau is
Edom.)

[9]These are the generations of Esau the father of [p]the Edomites in the hill
country of Seir. [10]These are the names of Esau’s sons: [q]Eliphaz the son of
Adah the wife of Esau, Reuel the son of Basemath the wife of Esau. [11]The
sons of Eliphaz were Teman, Omar, Zepho, Gatam, and Kenaz. [12][†](Timna
was a concubine of Eliphaz, Esau’s son; she bore [r]Amalek to Eliphaz.)
These are the sons of Adah, Esau’s wife. [13]These are the sons of Reuel:
Nahath, Zerah, Shammah, and Mizzah. These are the sons of Basemath,
Esau’s wife. [14]These are the sons of [s]Oholibamah the daughter of Anah the
daughter of Zibeon, Esau’s wife: she bore to Esau Jeush, Jalam, and Korah.

[15]These are [t]the chiefs of the sons of Esau. [u]The sons of Eliphaz the
firstborn of Esau: the chiefs Teman, Omar, Zepho, Kenaz, [16]Korah, Gatam,
and Amalek; these are the chiefs of Eliphaz in the land of Edom; these are
the sons of Adah. [17]These are the sons of [v]Reuel, Esau’s son: the chiefs
Nahath, Zerah, Shammah, and Mizzah; these are the chiefs of Reuel in the
land of Edom; these are the sons of Basemath, Esau’s wife. [18]These are the
sons of [w]Oholibamah, Esau’s wife: the chiefs Jeush, Jalam, and Korah;
these are the chiefs born of Oholibamah the daughter of Anah, Esau’s wife.
[19]These are the sons of Esau ([x]that is, Edom), and these are their chiefs.

[20][†][y]These are the sons of [z]Seir the Horite, the inhabitants of the land:
Lotan, Shobal, Zibeon, Anah, [21]Dishon, Ezer, and Dishan; these are the
chiefs of the Horites, the sons of Seir in the land of Edom. [22]The sons of
Lotan were Hori and Hemam; and Lotan’s sister was Timna. [23]These are the
sons of Shobal: Alvan, Manahath, Ebal, Shepho, and Onam. [24]These are the
sons of Zibeon: Aiah and Anah; he is the Anah who found the hot springs in
the wilderness, as he pastured the donkeys of Zibeon his father. [25]These are
the children of Anah: Dishon and [a]Oholibamah the daughter of Anah.
[26]These are the sons of Dishon: Hemdan, Eshban, Ithran, and Cheran.
[27]These are the sons of Ezer: Bilhan, Zaavan, and Akan. [28]These are the
sons of Dishan: Uz and Aran. [29]These are the chiefs of the Horites: the

[b] chiefs Lotan, Shobal, Zibeon, Anah, [30]Dishon, Ezer, and Dishan; these are the chiefs of the Horites, chief by chief in the land of Seir.

[31] [c] These are the kings who reigned in the land of Edom, before any king reigned over the Israelites. [32]Bela the son of Beor reigned in Edom, the name of his city being Dinhabah. [33]Bela died, and Jobab the son of Zerah of Bozrah reigned in his place. [34]Jobab died, and Husham of the land of the Temanites reigned in his place. [35]Husham died, and Hadad the son of Bedad, who defeated Midian in the country of Moab, reigned in his place, the name of his city being Avith. [36]Hadad died, and Samlah of Masrekah reigned in his place. [37]Samlah died, and Shaul of [d] Rehoboth on the Euphrates [2] reigned in his place. [38]Shaul died, and Baal-hanan the son of Achbor reigned in his place. [39]Baal-hanan the son of Achbor died, and Hadar reigned in his place, the name of his city being Pau; his wife's name was Mehetabel, the daughter of Matred, daughter of Mezahab.

[40]These are the names of the chiefs of Esau, according to their clans and their dwelling places, by their names: the chiefs Timna, Alvah, Jetheth, [41]Oholibamah, Elah, [e] Pinon, [42]Kenaz, Teman, Mibzar, [43]Magdiel, and Iram; these are the chiefs of Edom (that is, Esau, the father of [f] Edom), according to their dwelling places in the land of their possession.

Joseph's Dreams

GENESIS **37** [†]Jacob lived in [g] the land of his father's sojournings, in the land of Canaan.

[2][†]These are the generations of Jacob.

Joseph, being seventeen years old, was pasturing the flock with his brothers. He was a boy with the sons of Bilhah and Zilpah, his father's wives. And Joseph brought [h] a bad report of them to their father. [3][†]Now Israel loved Joseph more than any other of his sons, because he was [i] the son of his old age. And he made him [j] a robe of many colors. [1] [4]But when his brothers saw that their father loved him more than all his brothers, they hated him and could not speak peacefully to him.

[5][†]Now Joseph had a dream, and when he told it to his brothers they hated him even more. [6]He said to them, "Hear this dream that I have dreamed: [7]Behold, we were binding sheaves in the field, and behold, [k] my

sheaf arose and stood upright. And behold, your sheaves gathered around it and [l] bowed down to my sheaf.” [8][†]His brothers said to him, “Are you indeed to reign over us? Or are you indeed to rule over us?” So they hated him even more for his dreams and for his words.

[9][†]Then he dreamed another dream and told it to his brothers and said, “Behold, I have dreamed another dream. Behold, the sun, the moon, and eleven stars were bowing down to me.” [10]But when he told it to his father and to his brothers, his father rebuked him and said to him, “What is this dream that you have dreamed? Shall I and [m] your mother and your brothers indeed come [n] to bow ourselves to the ground before you?” [11]And [o] his brothers were jealous of him, [p] but his father kept the saying in mind.

Joseph Sold by His Brothers

[12][†]Now his brothers went to pasture their father’s flock near [q] Shechem. [13]And Israel said to Joseph, “Are not your brothers pasturing the flock at Shechem? Come, I will send you to them.” And he said to him, “Here I am.” [14]So he said to him, “Go now, see if it is well with your brothers and with the flock, and bring me word.” So he sent him from the Valley of [r] Hebron, and he came to Shechem. [15][†]And a man found him wandering in the fields. And the man asked him, “What are you seeking?” [16]“I am seeking my brothers,” he said. “Tell me, please, where they are pasturing the flock.” [17]And the man said, “They have gone away, for I heard them say, ‘Let us go to [s] Dothan.’” So Joseph went after his brothers and found them at [s] Dothan.

[18][†]They saw him from afar, and before he came near to them [t] they conspired against him to kill him. [19]They said to one another, “Here comes this dreamer. [20]Come now, [u] let us kill him and throw him into one of the pits. [2] Then we will say that a fierce animal has devoured him, and we will see what will become of his dreams.” [21][†]But when [v] Reuben heard it, he rescued him out of their hands, saying, “Let us not take his life.” [22]And Reuben said to them, “Shed no blood; throw him into this pit here in the wilderness, but do not lay a hand on him”—[w] that he might rescue him out of their hand to restore him to his father. [23]So when Joseph came to his brothers, they stripped him of his robe, [x] the robe of many colors that he

wore. [24]And they took him and [y]threw him into a pit. The pit was empty;
there was no water in it.

[25][†]Then they sat down to eat. And looking up they saw a [z]caravan of
[a]Ishmaelites coming from Gilead, with their camels bearing [b]gum, balm,
and myrrh, on their way to carry it down to Egypt. [26][†]Then Judah said to
his brothers, “What profit is it [c]if we kill our brother and conceal his
blood? [27]Come, let us sell him to the Ishmaelites, and [d]let not our hand be
upon him, for he is our brother, our own flesh.” And his brothers listened to
him. [28]Then [e]Midianite traders passed by. And they drew Joseph up and
lifted him out of the pit, and [f]sold him to the Ishmaelites for twenty
shekels [3] of silver. They took Joseph to Egypt.

[29][†]When Reuben returned to the pit and saw that Joseph was not in the
pit, he [g]tore his clothes [30]and returned to his brothers and said, “The boy
[h]is gone, and I, where shall I go?” [31]Then they took [i]Joseph’s robe and
slaughtered a goat and dipped the robe in the blood. [32]And they sent the
robe of many colors and brought it to their father and said, “This we have
found; please identify whether it is your son’s robe or not.” [33]And he
identified it and said, “It is my son’s robe. [j]A fierce animal has devoured
him. Joseph is without doubt torn to pieces.” [34][†]Then Jacob tore his
garments and put sackcloth on his loins and mourned for his son many
days. [35][†]All his sons and all his daughters [k]rose up to comfort him, but he
refused to be comforted and said, “No, [l]I shall go down to Sheol to my son,
mourning.” Thus his father wept for him. [36]Meanwhile [m]the Midianites had
sold him in Egypt to Potiphar, an officer of Pharaoh, [n]the captain of the
guard.

Judah and Tamar

GENESIS 38 [†]It happened at that time that Judah went down from his
brothers and [o]turned aside to a certain [p]Adullamite, whose name was
Hirah. [2]There Judah saw the daughter of a certain Canaanite whose name
was [q]Shua. He took her and went in to her, [3]and she conceived and bore a
son, and he called his name [r]Er. [4]She conceived again and bore a son, and

she called his name [r]Onan. [5]Yet again she bore a son, and she called his name [r]Shelah. Judah [1] was in Chezib when she bore him.

[6][†]And Judah took a wife for Er his firstborn, and her name was Tamar. [7]But Er, Judah's firstborn, [s]was wicked in the sight of the LORD, and the LORD put him to death. [8][†]Then Judah said to Onan, "Go in to [t]your brother's wife and [u]perform the duty of a brother-in-law to her, and raise up offspring for your brother." [9][†]But Onan knew that the offspring would not be his. So whenever he went in to his brother's wife he would waste the semen on the ground, so as not to give offspring to his brother. [10]And what he did was wicked in the sight of the LORD, and he put him to death also. [11][†]Then Judah said to Tamar his daughter-in-law, [v]"Remain a widow in your father's house, till Shelah my son grows up"—for he feared that he would die, like his brothers. So Tamar went and remained [w]in her father's house.

[12][†]In the course of time the wife of Judah, Shua's daughter, died. When Judah [x]was comforted, he went up to [y]Timnah to his sheepshearers, he and his friend Hirah the Adullamite. [13][†]And when Tamar was told, "Your father-in-law is going up to Timnah to shear his sheep," [14]she took off her widow's garments [z]and covered herself with a veil, wrapping herself up, and sat at the entrance to [a]Enaim, which is on the road to Timnah. For she saw that Shelah was grown up, [b]and she had not been given to him in marriage. [15][†]When Judah saw her, he thought she was a prostitute, for she had covered her face. [16][†]He turned to her at the roadside and said, "Come, let me come in to you," for he did not know that she was his daughter-in-law. She said, "What will you give me, that you may come in to me?" [17]He answered, "I will send you a young goat from the flock." And she said, "If you give me a pledge, until you send it—" [18]He said, "What pledge shall I give you?" She replied, [c]"Your signet and your cord and your staff that is in your hand." So he gave them to her and went in to her, and she conceived by him. [19]Then she arose and went away, and taking off [d]her veil she put on the garments of her widowhood.

[20]When Judah sent the young goat by his friend the Adullamite to take back the pledge from the woman's hand, he did not find her. [21][†]And he asked the men of the place, "Where is the cult prostitute [2] who was at

[e] Enaim at the roadside?" And they said, "No cult prostitute has been here." [22]So he returned to Judah and said, "I have not found her. Also, the men of the place said, 'No cult prostitute has been here.'" [23]And Judah replied, "Let her keep the things as her own, or we shall be laughed at. You see, I sent this young goat, and you did not find her."

[24][†]About three months later Judah was told, "Tamar your daughter-in-law [f] has been immoral. [3] Moreover, she is pregnant by immorality." [4] And Judah said, "Bring her out, and [g] let her be burned." [25]As she was being brought out, she sent word to her father-in-law, "By the man to whom these belong, I am pregnant." And she said, "Please identify whose these are, [h] the signet and the cord and the staff." [26]Then Judah identified them and said, [i] "She is more righteous than I, since [j] I did not give her to my son Shelah." And he did not know her again.

[27][†]When the time of her labor came, there were twins in her womb. [28]And when she was in labor, one put out a hand, and the midwife took and tied a scarlet thread on his hand, saying, "This one came out first." [29]But as he drew back his hand, behold, his brother came out. And she said, "What a breach you have made for yourself!" Therefore his name was called [k] Perez. [5] [30]Afterward his brother came out with the scarlet thread on his hand, and his name was called [k] Zerah.

Joseph and Potiphar's Wife

GENESIS 39 [†]Now Joseph had been brought down to Egypt, and [l] Potiphar, an officer of Pharaoh, the captain of the guard, an Egyptian, [m] had bought him from the [n] Ishmaelites who had brought him down there. [2][†] [o] The LORD was with Joseph, and he became a successful man, and he was in the house of his Egyptian master. [3]His master saw that the LORD was with him and that the LORD [p] caused all that he did to succeed in his hands. [4]So Joseph [q] found favor in his sight and attended him, and he made him overseer of his house [r] and put him in charge of all that he had. [5]From the time that he made him overseer in his house and over all that he had, the LORD blessed the Egyptian's house [s] for Joseph's sake; the blessing of the LORD was on all that he had, in house and field. [6][†]So he left all that he had in Joseph’s charge, and because of him he had no concern about anything but the food he ate.

Now Joseph was [t] handsome in form and appearance. [7]And after a time his master’s wife cast her eyes on Joseph and said, “Lie with me.” [8]But he refused and said to his master’s wife, “Behold, because of me my master has no concern about anything in the house, and [u] he has put everything that he has in my charge. [9]He is not greater in this house than I am, nor has he kept back anything from me except you, because you are his wife. How then can I do this great wickedness and [v] sin against God?” [10]And as she spoke to Joseph day after day, he [w] would not listen to her, to lie beside her or to be with her.

[11]But one day, when he went into the house to do his work and none of the men of the house was there in the house, [12] [x] she caught him by his garment, saying, “Lie with me.” But he left his garment in her hand and fled and got out of the house. [13][†]And as soon as she saw that he had left his garment in her hand and had fled out of the house, [14]she called to the men of her household and said to them, “See, he has brought among us a Hebrew to laugh at us. He came in to me to lie with me, and I cried out with a loud voice. [15]And as soon as he heard that I lifted up my voice and cried out, he left his garment beside me and fled and got out of the house.” [16]Then she laid up his garment by her until his master came home, [17]and she told him the same story, saying, “The Hebrew servant, whom you have brought among us, came in to me to laugh at me. [18]But as soon as I lifted up my voice and cried, he left his garment beside me and fled out of the house.”

[19]As soon as his master heard the words that his wife spoke to him, “This is the way your servant treated me,” his anger was kindled. [20][†]And Joseph’s master took him and [y] put him into the [z] prison, the place where the king’s prisoners were confined, and he was there in prison. [21]But [a] the LORD was with Joseph and showed him steadfast love [b] and gave him favor in the sight of the keeper of the prison. [22]And the keeper of the prison [c] put Joseph in charge of all the prisoners who were in the prison. Whatever was done there, he was the one who did it. [23]The keeper of the prison paid no attention to anything that was in Joseph’s charge, because [d] the LORD was with him. And whatever he did, the LORD made it succeed.

Joseph Interprets Two Prisoners' Dreams

GENESIS **40** [†]Some time after this, the [e] cupbearer of the king of Egypt and his baker committed an offense against their lord the king of Egypt. [2][†]And Pharaoh was angry with his two officers, the chief cupbearer and the chief baker, [3][f] and he put them in custody in the house of the captain of the guard, in the prison where Joseph was confined. [4][†]The captain of the guard appointed Joseph to be with them, and he attended them. They continued for some time in custody.

[5][†]And one night they both dreamed—the cupbearer and the baker of the king of Egypt, who were confined in the prison—each his own dream, and each dream with its own interpretation. [6]When Joseph came to them in the morning, he saw that they were troubled. [7]So he asked Pharaoh's officers who were with him in custody in his master's house, [g] "Why are your faces downcast today?" [8]They said to him, [h] "We have had dreams, and there is no one to interpret them." And Joseph said to them, [i] "Do not interpretations belong to God? Please tell them to me."

[9]So the chief cupbearer told his dream to Joseph and said to him, "In my dream there was a vine before me, [10]and on the vine there were three branches. As soon as it budded, its blossoms shot forth, and the clusters ripened into grapes. [11]Pharaoh's cup was in my hand, and I took the grapes and pressed them into Pharaoh's cup and placed the cup in Pharaoh's hand." [12]Then Joseph said to him, [j] "This is its interpretation: [k] the three branches are three days. [13]In three days Pharaoh will [l] lift up your head and restore you to your office, and you shall place Pharaoh's cup in his hand as formerly, when you were his cupbearer. [14][†]Only remember me, when it is well with you, and please do me the kindness to mention me to Pharaoh, and so get me out of this house. [15]For [m] I was indeed stolen out of the land of the Hebrews, and [n] here also I have done nothing that they should put me into the pit."

[16]When the chief baker saw that the interpretation was favorable, he said to Joseph, "I also had a dream: there were three cake baskets on my head, [17]and in the uppermost basket there were all sorts of baked food for Pharaoh, but the birds were eating it out of the basket on my head." [18][†]And Joseph answered and said, [o] "This is its interpretation: the three

baskets are three days. [19] [p]In three days Pharaoh will lift up your head—from you!—and [q]hang you on a tree. And the birds will eat the flesh from you.”

[20][†]On the third day, which was Pharaoh’s [r]birthday, he made a feast for all his servants and [s]lifted up the head of the chief cupbearer and the head of the chief baker among his servants. [21] [t]He restored the chief cupbearer to his position, and [u]he placed the cup in Pharaoh’s hand. [22]But he [v]hanged the chief baker, as Joseph had interpreted to them. [23][†]Yet the chief cupbearer did not remember Joseph, but forgot him.

Joseph Interprets Pharaoh’s Dreams

GENESIS 41 [†]After two whole years, Pharaoh dreamed that he was standing by the Nile, [2]and behold, there came up out of the Nile seven cows attractive and plump, and they fed in the reed grass. [3]And behold, seven other cows, ugly and thin, came up out of the Nile after them, and stood by the other cows on the bank of the Nile. [4]And the ugly, thin cows ate up the seven attractive, plump cows. And Pharaoh awoke. [5]And he fell asleep and dreamed a second time. And behold, seven ears of grain, plump and good, were growing on one stalk. [6]And behold, after them sprouted seven ears, thin and [w]blighted by the east wind. [7]And the thin ears swallowed up the seven plump, full ears. And Pharaoh awoke, and behold, it was a dream. [8][†]So in the morning [x]his spirit was troubled, and he sent and called for all the [y]magicians of Egypt and all its wise men. Pharaoh told them his dreams, but there was none who could interpret them to Pharaoh.

[9]Then the chief cupbearer said to Pharaoh, “I remember my offenses today. [10]When Pharaoh was [z]angry with his servants [a]and put me and the chief baker in custody in the house of the captain of the guard, [11] [b]we dreamed on the same night, he and I, each having a dream with its own interpretation. [12][†]A young Hebrew was there with us, a servant of the captain of the guard. When we told him, [c]he interpreted our dreams to us, giving an interpretation to each man according to his dream. [13]And [d]as he interpreted to us, so it came about. I was restored to my office, and the baker was hanged.”

14[†] [e] Then Pharaoh sent and called Joseph, and they [f] quickly brought him [g] out of the pit. And when he had shaved himself and changed his clothes, he came in before Pharaoh. **15**[†]And Pharaoh said to Joseph, “I have had a dream, and there is no one who can interpret it. [h] I have heard it said of you that when you hear a dream you can interpret it.” **16**Joseph answered Pharaoh, [i] “It is not in me; [j] God will give Pharaoh a favorable answer.” [1] **17**[†]Then Pharaoh said to Joseph, “Behold, [k] in my dream I was standing on the banks of the Nile. **18**Seven cows, plump and attractive, came up out of the Nile and fed in the reed grass. **19**Seven other cows came up after them, poor and very ugly and thin, such as I had never seen in all the land of Egypt. **20**And the thin, ugly cows ate up the first seven plump cows, **21**but when they had eaten them no one would have known that they had eaten them, for they were still as ugly as at the beginning. Then I awoke. **22**I also saw in my dream seven ears growing on one stalk, full and good. **23**Seven ears, withered, thin, and blighted by the east wind, sprouted after them, **24**and the thin ears swallowed up the seven good ears. And [l] I told it to the magicians, but there was no one who could explain it to me.”

25[†]Then Joseph said to Pharaoh, “The dreams of Pharaoh are one; [m] God has revealed to Pharaoh what he is about to do. **26**The seven good cows are seven years, and the seven good ears are seven years; the dreams are one. **27**The seven lean and ugly cows that came up after them are seven years, and the seven empty ears blighted by the east wind are also [n] seven years of famine. **28**It is as I told Pharaoh; [o] God has shown to Pharaoh what he is about to do. **29**There will come [p] seven years of great plenty throughout all the land of Egypt, **30**but after them there will arise [q] seven years of famine, and all the plenty will be forgotten in the land of Egypt. [r] The famine will consume the land, **31**and the plenty will be unknown in the land by reason of the famine that will follow, for it will be very severe. **32**And the doubling of Pharaoh’s dream means that the [s] thing is fixed by God, and God will shortly bring it about. **33**Now therefore let Pharaoh select a discerning and wise man, and set him over the land of Egypt. **34**Let Pharaoh proceed to appoint overseers over the land and take one-fifth of the produce of the land [2] of Egypt during the seven plentiful years. **35**And [t] let them gather all the food of these good years that are coming and store up grain under the authority of Pharaoh for food in the cities, and let them keep it. [36]That food shall be a reserve for the land against the seven years of famine that are to occur in the land of Egypt, so that the land may not perish through the famine."

Joseph Rises to Power

[37]This proposal pleased Pharaoh and all his servants. [38][†]And Pharaoh said to his servants, "Can we find a man like this, [u] in whom is the Spirit of God?" [3] [39]Then Pharaoh said to Joseph, "Since God has shown you all this, there is none so discerning and wise as you are. [40][†] [v] You shall be over my house, and all my people shall order themselves as you command. [4] Only as regards the throne will I be greater than you." [41]And Pharaoh said to Joseph, "See, [w] I have set you over all the land of Egypt." [42][†]Then Pharaoh [x] took his signet ring from his hand and put it on Joseph's hand, and [y] clothed him in garments of fine linen [z] and put a gold chain about his neck. [43]And he made him ride in his second chariot. [a] And they called out before him, "Bow the knee!" [5] Thus he set him [b] over all the land of Egypt. [44]Moreover, Pharaoh said to Joseph, "I am Pharaoh, and [c] without your consent no one shall lift up hand or foot in all the land of Egypt." [45][†]And Pharaoh called Joseph's name Zaphenath-paneah. And he gave him in marriage Asenath, the daughter of Potiphera priest of On. So Joseph went out over the land of Egypt.

[46]Joseph was thirty years old when he [d] entered the service of Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh and went through all the land of Egypt. [47]During the seven plentiful years the earth produced abundantly, [48]and he gathered up all the food of these seven years, which occurred in the land of Egypt, and put the food in the cities. He put in every city the food from the fields around it. [49]And Joseph stored up grain in great abundance, [e] like the sand of the sea, until he ceased to measure it, for it could not be measured.

[50][†]Before the year of famine came, [f] two sons were born to Joseph. Asenath, the daughter of Potiphera priest of On, bore them to him. [51]Joseph called the name of the firstborn Manasseh. "For," he said, "God has made me forget all my hardship and all my father's house." [6] [52]The name of the

second he called Ephraim, “For God has [g] made me fruitful in the land of my affliction.” [7]

[53]The seven years of plenty that occurred in the land of Egypt came to an end, [54][†]and [h] the seven years of famine began to come, [i] as Joseph had said. There was famine in all lands, but in all the land of Egypt there was bread. [55]When all the land of Egypt was famished, the people cried to Pharaoh for bread. Pharaoh said to all the Egyptians, “Go to Joseph. What he says to you, do.”

[56]So when the famine had spread over all the land, Joseph opened all the storehouses [8] and [j] sold to the Egyptians, for the famine was severe in the land of Egypt. [57]Moreover, all the earth came to Egypt to Joseph to buy grain, because the famine was severe [k] over all the earth.

Joseph’s Brothers Go to Egypt

GENESIS **42** [†]When [l] Jacob learned that there was grain for sale in Egypt, he said to his sons, “Why do you look at one another?” [2]And he said, “Behold, I have heard that there is grain for sale in Egypt. Go down and buy grain for us there, that we may [m] live and not die.” [3]So ten of Joseph’s brothers went down to buy grain in Egypt. [4]But Jacob did not send Benjamin, [n] Joseph’s brother, with his brothers, for [o] he feared that harm might happen to him. [5]Thus the sons of Israel came to buy among the others who came, for the famine was in the land of Canaan.

[6][†]Now Joseph was governor [p] over the land. He was the one who sold to all the people of the land. And Joseph’s brothers came and [q] bowed themselves before him with their faces to the ground. [7]Joseph saw his brothers and recognized them, but he treated them like strangers and [r] spoke roughly to them. “Where do you come from?” he said. They said, “From the land of Canaan, to buy food.” [8]And Joseph recognized his brothers, but they did not recognize him. [9]And Joseph [s] remembered the dreams that he had dreamed of them. [t] And he said to them, “You are spies; you have come to see the nakedness of the land.” [10][†]They said to him, “No, my lord, your servants have come to buy food. [11]We are all sons of one man. We are honest men. Your servants have never been spies.”

[12]He said to them, “No, it is the nakedness of the land that you have come to see.” [13]And they said, “We, your servants, are twelve brothers, the sons of one man in the land of Canaan, and behold, the youngest is this day with our father, and one [u] is no more.” [14]But Joseph said to them, “It is as I said to you. You are spies. [15]By this you shall be tested: by the life of Pharaoh, you shall not go from this place unless your youngest brother comes here. [16]Send one of you, and let him bring your brother, while you remain confined, that your words may be tested, whether there is truth in you. Or else, by the life of Pharaoh, surely you are spies.” [17]And he put them all together in custody for three days.

[18]On the third day Joseph said to them, “Do this and you will live, [v] for I fear God: [19]if you are honest men, let one of your brothers remain confined where you are in custody, and let the rest go and carry [w] grain for the

famine of your households, [20]and [x]bring your youngest brother to me. So your words will be verified, and you shall not die.” And they did so. [21]Then they said to one another, [y]“In truth we are guilty concerning our brother, in that we saw the distress of his soul, when he begged us and we did not listen. That is why this distress has come upon us.” [22]And Reuben answered them, [z]“Did I not tell you not to sin against the boy? But you did not listen. So now [a]there comes a reckoning for his blood.” [23]They did not know that Joseph understood them, for there was an interpreter between them. [24]Then he turned away from them and [b]wept. And he returned to them and spoke to them. And he took Simeon from them and bound him before their eyes. [25][c]And Joseph gave orders to fill their bags with grain, and to replace every man’s money in his sack, and to give them provisions for the journey. This was done for them.

[26]Then they loaded their donkeys with their grain and departed. [27]And as [d]one of them opened his sack to give his donkey fodder at [e]the lodging place, he saw his money in the mouth of his sack. [28]He said to his brothers, “My money has been put back; here it is in the mouth of my sack!” At this their hearts failed them, and they turned trembling to one another, saying, “What is this that God has done to us?”

[29]When they came to Jacob their father in the land of Canaan, they told him all that had happened to them, saying, [30]“The man, the lord of the land, [f]spoke roughly to us and took us to be spies of the land. [31]But we said to him, ‘We are honest men; we have never been spies. [32]We are twelve brothers, sons of our father. One [g]is no more, and the youngest is this day with our father in the land of Canaan.’ [33]Then the man, the lord of the land, said to us, [h]‘By this I shall know that you are honest men: leave one of your brothers with me, and take [i]grain for the famine of your households, and go your way. [34]Bring your youngest brother to me. Then I shall know that you are not spies but honest men, and I will deliver your brother to you, and you shall [j]trade in the land.’”

[35][k]As they emptied their sacks, behold, every man’s bundle of money was in his sack. And when they and their father saw their bundles of money, they were afraid. [36][†]And Jacob their father said to them, “You have [l]bereaved me of my children: Joseph is no more, and Simeon is no more,

and now you would take Benjamin. All this has come against me.” [37]Then Reuben said to his father, “Kill [m]my two sons if I do not bring him back to you. Put him in my hands, and I will bring him back to you.” [38][†]But he said, “My son shall not go down with you, for [n]his brother is dead, and he is the only one left. [o]If harm should happen to him on the journey that you are to make, [p]you would bring down my gray hairs with sorrow to Sheol.”

Joseph’s Brothers Return to Egypt

GENESIS **43** [†]Now the famine was [q]severe in the land. [2]And when they had eaten the grain that they had brought from Egypt, their father said to them, “Go again, buy us a little food.” [3]But Judah said to him, “The man solemnly warned us, saying, ‘You shall not see my face unless your [r]brother is with you.’ [4]If you will send our brother with us, we will go down and buy you food. [5]But if you will not send him, we will not go down, for the man said to us, ‘You shall not see my face, unless your brother is with you.’” [6]Israel said, “Why did you treat me so badly as to tell the man that you had another brother?” [7]They replied, “The man questioned us carefully about ourselves and our kindred, saying, ‘Is your father still alive? Do you have another brother?’ What we told him was in answer to these questions. Could we in any way know that he would say, ‘Bring your brother down’?” [8]And Judah said to Israel his father, “Send the boy with me, and we will arise and go, that we may [s]live and not die, both we and you and also our little ones. [9]I will be a pledge of his safety. From my hand you shall require him. [t]If I do not bring him back to you and set him before you, then let me bear the blame forever. [10]If we had not delayed, we would now have returned twice.”

[11]Then their father Israel said to them, “If it must be so, then do this: take some of the choice fruits of the land in your bags, and carry a present down to the man, a little [u]balm and a little honey, gum, myrrh, pistachio nuts, and almonds. [12]Take double the money with you. Carry back with you the money [v]that was returned in the mouth of your sacks. Perhaps it was an oversight. [13]Take also your brother, and arise, go again to the man. [14]May [w]God Almighty [1] [x]grant you mercy before the man, and may he send

back your other brother and Benjamin. And as for me, [y] if I am bereaved of my children, I am bereaved.”

15 So the men took this present, and they took double the money with them, and Benjamin. They arose and went down to Egypt and stood before Joseph.

16 When Joseph saw Benjamin with them, he said to the [z] steward of his house, “Bring the men into the house, and slaughter an animal and make ready, for the men are to dine with me at noon.” 17 The man did as Joseph told him and brought the men to Joseph’s house. 18 And the men were afraid because they were brought to Joseph’s house, and they said, “It is because of the money, which was replaced in our sacks the first time, that we are brought in, so that he may assault us and fall upon us to make us servants and seize our donkeys.” 19 So they went up to the steward of Joseph’s house and spoke with him at the door of the house, 20 and said, [a] “Oh, my lord, [b] we came down the first time to buy food. 21 And [c] when we came to the lodging place we opened our sacks, and there was each man’s money in the mouth of his sack, our money in full weight. So we have brought it again with us, 22 and we have brought other money down with us to buy food. We do not know who put our money in our sacks.” 23 He replied, “Peace to you, do not be afraid. Your God and the God of your father has put treasure in your sacks for you. I received your money.” Then he brought Simeon out to them. 24 And when the man had brought the men into Joseph’s house and [d] given them water, and they had washed their feet, and when he had given their donkeys fodder, 25 they prepared [e] the present for Joseph’s coming at noon, for they heard that they should eat bread there.

26 When Joseph came home, they brought into the house to him the present that they had with them and [f] bowed down to him to the ground. 27 And he inquired about their welfare and said, “Is your father well, the old man [g] of whom you spoke? Is he still alive?” 28 They said, “Your servant our father is well; he is still alive.” And they [h] bowed their heads and prostrated themselves. 29 And he lifted up his eyes and saw his brother Benjamin, [i] his mother’s son, and said, “Is this your youngest brother, [g] of whom you spoke to me? God be gracious to you, my son!” 30 [†]Then Joseph hurried out, for [j] his compassion grew warm for his brother, and he sought a place to weep.

And he entered his chamber and [k] wept there. **31**Then he washed his face and came out. And [l] controlling himself he said, “Serve the food.” **32**[†]They served him by himself, and them by themselves, and the Egyptians who ate with him by themselves, because the Egyptians could not eat with the Hebrews, for that is [m] an abomination to the Egyptians. **33**And they sat before him, the firstborn according to his birthright and the youngest according to his youth. And the men looked at one another in amazement. **34** [n] Portions were taken to them from Joseph’s table, but Benjamin’s portion was [o] five times as much as any of theirs. And they drank and were merry [2] with him.

Joseph Tests His Brothers

GENESIS **44** [†]Then he commanded [p] the steward of his house, [q] “Fill the men’s sacks with food, as much as they can carry, and put each man’s money in the mouth of his sack, **2**and put my cup, the silver cup, in the mouth of the sack of the youngest, with his money for the grain.” And he did as Joseph told him.

3[†]As soon as the morning was light, the men were sent away with their donkeys. **4**They had gone only a short distance from the city. Now Joseph said to his [r] steward, “Up, follow after the men, and when you overtake them, say to them, ‘Why have you repaid evil for good? [1] **5**Is it not from this that my lord drinks, and [s] by this that he practices divination? You have done evil in doing this.’”

6When he overtook them, he spoke to them these words. **7**They said to him, “Why does my lord speak such words as these? Far be it from your servants to do such a thing! **8**Behold, [t] the money that we found in the mouths of our sacks we brought back to you from the land of Canaan. How then could we steal silver or gold from your lord’s house? **9** [u] Whichever of your servants is found with it shall die, and we also will be [v] my lord’s servants.” **10**He said, “Let it be as you say: he who is found with it shall be my servant, and the rest of you shall be innocent.” **11**[†]Then each man quickly lowered his sack to the ground, and each man opened his sack. **12**And he searched, beginning with the eldest and ending with the youngest.

And the cup was found in Benjamin's sack. **13**Then they [w] tore their clothes, and every man loaded his donkey, and they returned to the city.

14[†]When Judah and his brothers came to Joseph's house, he was still there. They [x] fell before him to the ground. **15**Joseph said to them, "What deed is this that you have done? Do you not know that a man like me [y] can indeed practice divination?" **16**And Judah said, "What shall we say to my lord? What shall we speak? Or how can we clear ourselves? God has found out [z] the guilt of your servants; behold, we are [a] my lord's servants, both we and he also in whose hand the cup has been found." **17**But he said, "Far be it from me that I should do so! Only the man in whose hand the cup was found shall be my servant. But as for you, go up in peace to your father."

18[†]Then Judah went up to him and said, [b] "Oh, my lord, please let your servant speak a word in my lord's ears, and [c] let not your anger burn against your servant, for [d] you are like Pharaoh himself. **19**My lord asked his servants, saying, 'Have you a father, or a brother?' **20**And we said to my lord, 'We have a father, an old man, [e] and a young brother, [f] the child of his old age. His brother is dead, and he alone is left of his mother's children, and his father loves him.' **21**Then you said to your servants, [g] 'Bring him down to me, that I may set my eyes on him.' **22**We said to my lord, 'The boy cannot leave his father, for if he should leave his father, [h] his father would die.' **23**Then you said to your servants, [i] 'Unless your youngest brother comes down with you, you shall not see my face again.'

24"When we went back to your servant my father, we told him the words of my lord. **25**And when [j] our father said, 'Go again, buy us a little food,' **26**we said, 'We cannot go down. If our youngest brother goes with us, then we will go down. For we cannot see the man's face unless our youngest brother is with us.' **27**Then your servant my father said to us, 'You know that my wife bore me [k] two sons. **28**One left me, and I said, [l] "Surely he has been torn to pieces," and I have never seen him since. **29**[†]If you [m] take this one also from me, [n] and harm happens to him, you will bring down my gray hairs in evil to Sheol.'

30[†]"Now therefore, as soon as I come to your servant my father, and the boy is not with us, then, as his life is bound up in the boy's life, **31**as soon as he sees that the boy is not with us, he will die, and your servants will bring down the gray hairs of your servant our father with sorrow to Sheol. [32]For your servant became a pledge of safety for the boy to my father, saying, [o]‘If I do not bring him back to you, then I shall bear the blame before my father all my life.’ [33]Now therefore, please let your servant remain instead of the boy as a servant to my lord, and let the boy go back with his brothers. [34]For how can I go back to my father if the boy is not with me? I fear to see the evil that would find my father.”

Joseph Provides for His Brothers and Family

GENESIS **45** [†]Then Joseph could not [p]control himself before all those who stood by him. He cried, “Make everyone go out from me.” So no one stayed with him when Joseph made himself known to his brothers. [2]And he wept aloud, so that the Egyptians heard it, and the household of Pharaoh heard it. [3]And Joseph said to his brothers, [q]“I am Joseph! Is my father still alive?” But his brothers could not answer him, for they were dismayed at his presence.

[4]So Joseph said to his brothers, “Come near to me, please.” And they came near. And he said, “I am your brother, Joseph, [r]whom you sold into Egypt. [5]And now do not be distressed or angry with yourselves because you sold me here, [s]for God sent me before you to preserve life. [6]For the famine has been in the land these two years, and there are [t]yet five years in which there will be neither [u]plowing nor harvest. [7]And God sent me before you to preserve for you a remnant on earth, and to keep alive for you many survivors. [8][†]So it was not you who sent me here, but God. He has made me a father to Pharaoh, and lord of all his house and [v]ruler over all the land of Egypt. [9]Hurry and go up to my father and say to him, ‘Thus says your son Joseph, God has made me lord of all Egypt. Come down to me; do not tarry. [10][†] [w]You shall dwell in the land of Goshen, and you shall be near me, you and your children and your children’s children, and your flocks, your herds, and all that you have. [11] [x]There I will provide for you, for there are yet five years of famine to come, so that you and your household, and all that you have, do not come to poverty.’ [12]And now your eyes see, and the eyes of my brother Benjamin see, that it is [y]my mouth that speaks to you. [13]You must tell my father of all my honor in Egypt, and of all that you

have seen. Hurry and [z] bring my father down here.” [14]Then he fell upon his brother Benjamin’s neck and wept, and Benjamin wept upon his neck. [15]And he kissed all his brothers and wept upon them. After that his brothers talked with him.

[16]When the report was heard in Pharaoh’s house, “Joseph’s brothers have come,” it pleased Pharaoh and his servants. [17]And Pharaoh said to Joseph, “Say to your brothers, ‘Do this: load your beasts and go back to the land of Canaan, [18]and take your father and your households, and come to me, and [a] I will give you the best of the land of Egypt, and you shall eat the fat of the land.’ [19]And you, Joseph, are commanded to say, ‘Do this: take [b] wagons from the land of Egypt for your little ones and for your wives, and bring your father, and come. [20]Have no concern for [1] your goods, for the best of all the land of Egypt is yours.’”

[21]The sons of Israel did so: and Joseph gave them [b] wagons, according to the command of Pharaoh, and gave them provisions for the journey. [22]To each and all of them he gave [c] a change of clothes, but to Benjamin he gave three hundred shekels [2] of silver and [d] five changes of clothes. [23]To his father he sent as follows: ten donkeys loaded with the good things of Egypt, and ten female donkeys loaded with grain, bread, and provision for his father on the journey. [24]Then he sent his brothers away, and as they departed, he said to them, [e] “Do not quarrel on the way.”

[25]So they went up out of Egypt and came to the land of Canaan to their father Jacob. [26]And they told him, “Joseph is still alive, and he is ruler over all the land of Egypt.” And his heart became numb, for he did not believe them. [27]But when they told him all the words of Joseph, which he had said to them, and when he saw [f] the wagons that Joseph had sent to carry him, the spirit of their father Jacob revived. [28]And Israel said, “It is enough; Joseph my son is still alive. I will go and see him before I die.”

Joseph Brings His Family to Egypt

GENESIS **46** [†]So Israel took his journey with all that he had and came to [g] Beersheba, and offered sacrifices [h] to the God of his father Isaac. [2][†]And God spoke to Israel [i] in visions of the night and said, “Jacob, Jacob.” And he said, “Here I am.” [3]Then he said, “I am God, [j] the God of your father. Do not be afraid to go down to Egypt, for there I will [k] make you into a great nation. [4]I myself will go down with you to Egypt, and I will also [l] bring you up again, and [m] Joseph's hand shall close your eyes."

[5][†]Then Jacob set out from Beersheba. The sons of Israel carried Jacob their father, their little ones, and their wives, in the wagons [n] that Pharaoh had sent to carry him. [6]They also took their livestock and their goods, which they had gained in the land of Canaan, and [o] came into Egypt, Jacob and all his offspring with him, [7]his sons, and his sons' sons with him, his daughters, and his sons' daughters. All his offspring he brought with him into Egypt.

[8][†][p] Now [q] these are the names of the descendants of Israel, who came into Egypt, Jacob and his sons. [r] Reuben, Jacob's firstborn, [9]and the sons of Reuben: Hanoch, Pallu, Hezron, and Carmi. [10]The sons of Simeon: Jemuel, Jamin, Ohad, Jachin, Zohar, and Shaul, the son of a Canaanite woman. [11]The sons of [s] Levi: Gershon, Kohath, and Merari. [12]The sons of [t] Judah: Er, Onan, Shelah, Perez, and Zerah (but [u] Er and Onan died in the land of Canaan); and the sons of [v] Perez were Hezron and Hamul. [13] [w] The sons of Issachar: Tola, Puvah, Yob, and Shimron. [14]The sons of Zebulun: Sered, Elon, and Jahleel. [15]These are the sons of Leah, [x] whom she bore to Jacob in Paddan-aram, together with his daughter Dinah; altogether his sons and his daughters numbered thirty-three.

[16]The sons of Gad: Ziphion, Haggi, Shuni, Ezbon, Eri, Arodi, and Areli. [17] [y] The sons of Asher: Imnah, Ishvah, Ishvi, Beriah, with Serah their sister. And the sons of Beriah: Heber and Malchiel. [18] [z] These are the sons of Zilpah, [a] whom Laban gave to Leah his daughter; and these she bore to Jacob—sixteen persons.

[19]The sons of Rachel, Jacob's wife: Joseph and Benjamin. [20][†]And [b] to Joseph in the land of Egypt were born Manasseh and Ephraim, whom Asenath, the daughter of Potiphera the priest of [c] On, bore to him. [21]And [d] the sons of Benjamin: Bela, Becher, Ashbel, Gera, Naaman, Ehi, Rosh, Muppim, Huppim, and Ard. [22]These are the sons of Rachel, who were born to Jacob—fourteen persons in all.

[23]The son [1] of Dan: Hushim. [24] [e] The sons of Naphtali: Jahzeel, Guni, Jezer, and Shillem. [25] [f] These are the sons of Bilhah, [g] whom Laban gave to

Rachel his daughter, and these she bore to Jacob—seven persons in all.

[26][†]All the persons belonging to Jacob who came into Egypt, who were his own descendants, not including Jacob's sons' wives, were sixty-six persons in all. [27]And the sons of Joseph, who were born to him in Egypt, were two. [h] All the persons of the house of Jacob who came into Egypt were seventy.

Jacob and Joseph Reunited

[28]He had sent Judah ahead of him to Joseph to show the way before him in Goshen, and they came [i] into the land of Goshen. [29]Then Joseph prepared his chariot and went up to meet Israel his father in Goshen. He presented himself to him and [j] fell on his neck and wept on his neck a good while. [30]Israel said to Joseph, [k] "Now let me die, since I have seen your face and know that you are still alive." [31][†]Joseph said to his brothers and to his father's household, [l] "I will go up and tell Pharaoh and will say to him, 'My brothers and my father's household, who were in the land of Canaan, have come to me. [32] [m] And the men are shepherds, for they have been keepers of livestock, and they have brought their flocks and their herds and all that they have.' [33]When Pharaoh calls you and says, [m] 'What is your occupation?' [34]you shall say, [m] 'Your servants have been keepers of livestock [n] from our youth even until now, both we and our fathers,' in order that you may dwell [o] in the land of Goshen, for every shepherd is [p] an abomination to the Egyptians."

Jacob's Family Settles in Goshen

GENESIS **47** [†]So Joseph [q] went in and told Pharaoh, "My father and my brothers, with their flocks and herds and all that they possess, have come from the land of Canaan. They are now in [r] the land of Goshen." [2]And from among his brothers he took five men and [s] presented them to Pharaoh. [3]Pharaoh said to his brothers, [t] "What is your occupation?" And they said to Pharaoh, [u] "Your servants are shepherds, as our fathers were." [4]They said to Pharaoh, [v] "We have come to sojourn in the land, for there is no pasture for your servants' flocks, for the famine is severe in the land of Canaan. And now, please let your servants dwell [w] in the land of Goshen." [5]Then Pharaoh said to Joseph, "Your father and your brothers have come to you. [6]The land of Egypt is before you. Settle your father and your brothers [x] in the best of the land. [y] Let them settle in the land of Goshen, and if you know any [z] able men among them, put them in charge of my livestock."

[7][†]Then Joseph brought in Jacob his father and stood him before Pharaoh, [a] and Jacob blessed Pharaoh. [8]And Pharaoh said to Jacob, "How many are the days of the years of your life?" [9]And Jacob said to Pharaoh, "The days of the years of my [b] sojourning are 130 years. [c] Few and evil have been the days of the years of my life, and [d] they have not attained to the days of the years of the life of my fathers in the days of their [b] sojourning." [10]And Jacob [e] blessed Pharaoh and went out from the presence of Pharaoh. [11][†]Then Joseph settled his father and his brothers and gave them a possession in the land of Egypt, in the best of the land, in the land of [f] Rameses, [g] as Pharaoh had commanded. [12]And Joseph [h] provided his father, his brothers, and all his father's household with food, according to the number of their dependents.

Joseph and the Famine

[13][†]Now there was no food in all the land, for the famine was very severe, so that the land of Egypt and the land of Canaan languished by reason of the famine. [14] [i] And Joseph gathered up all the money that was found in the land of Egypt and in the land of Canaan, in exchange for the grain that they bought. And Joseph brought the money into Pharaoh's house. [15][†]And when the money was all spent in the land of Egypt and in the land of Canaan, all the Egyptians came to Joseph and said, "Give us food. [j] Why should we die before your eyes? For our money is gone." [16]And Joseph answered, "Give your livestock, and I will give you food in exchange for your livestock, if your money is gone." [17]So they brought their livestock to Joseph, and Joseph gave them food in exchange for the horses, the flocks, the herds, and the donkeys. He supplied them with food in exchange for all their livestock that year. [18][†]And when that year was ended, they came to him the following year and said to him, "We will not hide from my lord that our money is all spent. The herds of livestock are my lord's. There is

nothing left in the sight of my lord but our bodies and our land. [19]Why should we die before your eyes, both we and our land? [k]Buy us and our land for food, and we with our land will be servants to Pharaoh. And give us seed that we may live and not die, and that the land may not be desolate."

[20]So Joseph bought all the land of Egypt for Pharaoh, for all the Egyptians sold their fields, because the famine was severe on them. The land became Pharaoh's. [21]As for the people, he made servants of them [1] from one end of Egypt to the other. [22] [l]Only the land of the priests he did not buy, for the priests had a fixed allowance from Pharaoh and lived on the allowance that Pharaoh gave them; therefore they did not sell their land.

[23]Then Joseph said to the people, "Behold, I have this day bought you and your land for Pharaoh. Now here is seed for you, and you shall sow the land. [24]And at the harvests you shall give a [m]fifth to Pharaoh, and four fifths shall be your own, as seed for the field and as food for yourselves and your households, and as food for your little ones." [25]And they said, "You have saved our lives; [n]may it please my lord, we will be servants to Pharaoh." [26]So Joseph made it a statute concerning the land of Egypt, and it stands to this day, that Pharaoh should have the fifth; [o]the land of the priests alone did not become Pharaoh's.

[27][†]Thus Israel settled in the land of Egypt, [p]in the land of Goshen. [q]And they gained possessions in it, and were fruitful and multiplied greatly. [28][†]And Jacob lived in the land of Egypt seventeen years. [r]So the days of Jacob, the years of his life, were 147 years.

[29]And [s]when the time drew near that Israel must die, he called his son Joseph and said to him, "If now [t]I have found favor in your sight, [u]put your hand under my thigh and [v]promise to deal kindly and truly with me. [w]Do not bury me in Egypt, [30]but let me lie with my fathers. Carry me out of Egypt and [x]bury me in their burying place." He answered, "I will do as you have said." [31]And he said, "Swear to me"; and he swore to him. Then [y]Israel bowed himself upon the head of his bed. [2]

Jacob Blesses Ephraim and Manasseh

GENESIS 48 [†]After this, Joseph was told, "Behold, your father is ill." So he took with him his two sons, Manasseh and Ephraim. [2]And it was told to

Jacob, “Your son Joseph has come to you.” Then Israel summoned his strength and sat up in bed. [3][†]And Jacob said to Joseph, [z]“God Almighty [1] appeared to me at [a]Luz in the land of Canaan and blessed me, [4]and said to me, ‘Behold, I will make you fruitful and multiply you, and I will make of you a company of peoples and will give this land to your offspring after you [b]for an everlasting possession.’ [5]And now your [c]two sons, who were born to you in the land of Egypt before I came to you in Egypt, [d]are mine; Ephraim and Manasseh shall be mine, as Reuben and Simeon are. [6]And the children that you fathered after them shall be yours. They shall be called by the name of their brothers in their inheritance. [7]As for me, when I came from Paddan, to my sorrow [e]Rachel died in the land of Canaan on the way, when there was still some distance [2] to go to Ephrath, and I buried her there on the way to Ephrath (that is, Bethlehem).”

[8][†]When Israel saw Joseph’s sons, he said, “Who are these?” [9]Joseph said to his father, [f]“They are my sons, whom God has given me here.” And he said, “Bring them to me, please, that [g]I may bless them.” [10]Now [h]the eyes of Israel were dim with age, so that he could not see. So Joseph brought them near him, [i]and he kissed them and embraced them. [11]And Israel said to Joseph, [j]“I never expected to see your face; and behold, God has let me see your offspring also.” [12]Then Joseph removed them from his knees, and he bowed himself with his face to the earth. [13][†]And Joseph took them both, Ephraim in his right hand toward Israel’s left hand, and Manasseh in his left hand toward Israel’s right hand, and brought them near him. [14][k]And Israel stretched out his right hand and laid it on the head of Ephraim, who was the younger, and his left hand on the head of Manasseh, [l]crossing his hands (for Manasseh was the firstborn). [15]And he blessed Joseph and said,

“The God [m]before whom my fathers Abraham and Isaac walked,
the God who has been my shepherd all my life long to this day,
[16] [n]the angel who has [o]redeemed me from all evil, bless the boys;
and in them let [p]my name be carried on, and the name of my fathers Abraham and Isaac;
and let them [q]grow into a multitude [3] in the midst of the earth.”

17When Joseph saw that his father [r] laid his right hand on the head of Ephraim, it displeased him, and he took his father's hand to move it from Ephraim's head to Manasseh's head. **18**And Joseph said to his father, "Not this way, my father; since this one is the firstborn, put your right hand on his head." **19**But his father refused and said, [r] "I know, my son, I know. He also shall become a people, and he also shall be great. Nevertheless, [s] his younger brother shall be greater than he, and his offspring shall become a multitude [4] of nations." **20**So he blessed them that day, saying,

"By you Israel will pronounce blessings, saying,
[t] 'God make you as Ephraim and as Manasseh.'"

Thus he put Ephraim before Manasseh. **21**[†]Then Israel said to Joseph, "Behold, I am about to die, but [u] God will be with you and will bring you again to the land of your fathers. **22**Moreover, I have given to [v] you rather than to your brothers one mountain slope [5] that I took from the hand of the Amorites with my sword and with my bow."

Jacob Blesses His Sons

GENESIS **49** [†] [w] Then Jacob called his sons and said, "Gather yourselves together, that I may tell you what shall happen to you [x] in days to come.

2 "Assemble and listen, O sons of Jacob,
listen to Israel your father.

3[†] "Reuben, you are [y] my firstborn,
my might, and the [z] firstfruits of my strength,
preeminent in dignity and preeminent in power.
4 Unstable as water, you shall not have preeminence,
because you [a] went up to your father's bed;
then you defiled it—he went up to my couch!

5[†] [b] "Simeon and Levi are brothers;
weapons [c] of violence are their swords.
6 Let my soul come not into their council;

[d] O my glory, [e] be not joined to their company.
For in their anger they killed men,
and in their willfulness they [f] hamstrung oxen.
7 Cursed be their anger, for it is fierce,
and their wrath, for it is cruel!
I will [g] divide them in Jacob
and scatter them in Israel.

8 [†] “Judah, [h] your brothers shall praise you;
[i] your hand shall be on the neck of your enemies;
[j] your father’s sons shall bow down before you.
9 Judah is [k] a lion’s cub;
from the prey, my son, you have gone up.
[l] He stooped down; he crouched as a lion
and as a lioness; who dares rouse him?
10 The [m] scepter shall not depart from Judah,
nor the ruler’s staff [n] from between his feet,
until tribute comes to him; [1]
and to him shall be the obedience of the peoples.
11 Binding his foal to the vine
and his donkey’s colt to the choice vine,
he has washed his garments in wine
and his vesture in the blood of grapes.
12 His [o] eyes are darker than wine,
and his teeth whiter than milk.

13 [†] [p] “Zebulun shall dwell at the [q] shore of the sea;
he shall become a haven for ships,
and his border shall be at Sidon.

14 [†] [r] “Issachar is a strong donkey,
crouching between the sheepfolds. [2]
15 He saw that a resting place was good,
and that the land was pleasant,
so he bowed his shoulder to bear,

and [s]became a servant at forced labor.

16 [†] [t]“Dan shall [u]judge his people
as one of the tribes of Israel.
17 Dan [v]shall be a serpent in the way,
a viper by the path,
that bites the horse’s heels
so that his rider falls backward.
18 I [w]wait for your salvation, O LORD.

19 [†] [x]“Raiders shall raid [y]Gad, [3]
but he shall raid at their heels.

20 [†] [z]“Asher’s food shall be rich,
and he shall yield royal delicacies.

21 [†] [a]“Naphtali is a doe let loose
that bears beautiful fawns. [4]

22 [†] “Joseph is [b]a fruitful bough,
a fruitful bough by a spring;
his branches run over the wall. [5]
23 The archers [c]bitterly attacked him,
shot at him, and harassed him severely,
24 yet [d]his bow remained unmoved;
his arms [6] were made agile
by the hands of the [e]Mighty One of Jacob
(from there is [f]the Shepherd, [7] [g]the Stone of Israel),
25 [h]by the God of your father who will help you,
by [i]the Almighty [8] [j]who will bless you
with blessings of heaven above,
blessings of the deep that crouches beneath,
blessings of the breasts and of the womb.
26 The blessings of your father
are mighty beyond the blessings of my parents,
up to the bounties [k]of the everlasting hills. [9]

May they be [l] on the head of Joseph,
and on the brow of him who was set apart from his brothers.

[27][†] [m] “Benjamin is a ravenous wolf,
in the morning devouring the prey
and at evening [n] dividing the spoil.”

Jacob’s Death and Burial

[28]All these are the twelve tribes of Israel. This is what their father said to them as he blessed them, blessing each with the blessing suitable to him. [29][†]Then he commanded them and said to them, “I am to be [o] gathered to my people; [p] bury me with my fathers [q] in the cave that is in the field of Ephron the Hittite, [30]in the cave that is in the field at Machpelah, to the east of Mamre, in the land of Canaan, [r] which Abraham bought with the field from Ephron the Hittite to possess as a burying place. [31] [s] There they buried Abraham and Sarah his wife. There [t] they buried Isaac and Rebekah his wife, and there I buried Leah— [32]the field and the cave that is in it were bought from the Hittites.” [33]When Jacob finished commanding his sons, he drew up his feet into the bed and breathed his last and [u] was gathered to his people.

GENESIS 50 [†]Then Joseph [v] fell on his father’s face and wept over him and kissed him. [2]And Joseph commanded his servants the physicians to [w] embalm his father. So the physicians embalmed Israel. [3]Forty days were required for it, for that is how many are required for embalming. And the Egyptians [x] wept for him seventy days.

[4]And when the days of weeping for him were past, Joseph spoke to the household of Pharaoh, saying, [y] “If now I have found favor in your eyes, please speak in the ears of Pharaoh, saying, [5]‘My father made me swear, saying, “I am about to die: in my tomb [z] that I hewed out for myself in the land of Canaan, there shall you bury me.” Now therefore, let me please go up and bury my father. Then I will return.’” [6]And Pharaoh answered, “Go up, and bury your father, as he made you swear.” [7][†]So Joseph went up to bury his father. With him went up all the servants of Pharaoh, the elders of his household, and all the elders of the land of Egypt, [8]as well as all the

household of Joseph, his brothers, and his father’s household. Only their children, their flocks, and their herds were left [a] in the land of Goshen. [9]And there went up with him both chariots and horsemen. It was a very great company. [10][†]When they came to the threshing floor of Atad, which is beyond the Jordan, [b] they lamented there with a very great and grievous lamentation, and he [c] made a mourning for his father seven days. [11]When the inhabitants of the land, the Canaanites, saw the mourning on the threshing floor of Atad, they said, “This is a grievous mourning by the Egyptians.” Therefore the place was named Abel-mizraim; [1] it is beyond the Jordan. [12][†]Thus his sons did for him as he had commanded them, [13]for [d] his sons carried him to the land of Canaan and buried him in the cave of the field at Machpelah, to the east of Mamre, which Abraham [e] bought with the field from Ephron the Hittite to possess as a burying place. [14]After he had buried his father, Joseph returned to Egypt with his brothers and all who had gone up with him to bury his father.

God’s Good Purposes

[15][†]When Joseph’s brothers saw that their father was dead, they said, “It may be that Joseph will hate us and pay us back for all the evil that we did to him.” [16]So they sent a message to Joseph, saying, “Your father gave this command before he died: [17]‘Say to Joseph, “Please forgive the transgression of your brothers and their sin, because they did evil to you.”’ And now, please forgive the transgression of the servants of [f] the God of your father.” Joseph wept when they spoke to him. [18][†]His brothers also came and [g] fell down before him and said, “Behold, we are your servants.” [19]But Joseph said to them, “Do not fear, for [h] am I in the place of God? [20]As for you, you meant evil against me, but [i] God meant it for good, to bring it about that many people [2] should be kept alive, as they are today. [21]So do not fear; [j] I will provide for you and your little ones.” Thus he comforted them and spoke kindly to them.

The Death of Joseph

22[†]So Joseph remained in Egypt, he and his father's house. Joseph lived 110 years. 23And Joseph saw Ephraim's children [k]of the third generation. The [l]children also of Machir the son of Manasseh were [m]counted as Joseph's own. [3] 24[†]And Joseph said to his brothers, "I am about to die, but [n]God will visit you and bring you up out of this land to the land [o]that he swore to Abraham, to Isaac, and to Jacob." 25Then [p]Joseph made the sons of Israel swear, saying, "God will surely visit you, and you shall carry up my bones from here." 26So Joseph died, being 110 years old. They [q]embalmed him, and he was put in a coffin in Egypt.

Study Notes for Genesis

GENESIS—NOTE ON 1:1–11:26 *Primeval History.* Genesis 1–11 surveys the history of the world before Abraham, while chs. 12–50 focus on one main family. There are no real parallels to chs. 12–50 in the literature of other ancient civilizations. However, other ancient stories do exist about both creation and the flood. These stories stand in sharp contrast to the biblical account. Generally they depict creation as a great struggle, often involving conflict between the gods. For example, they claim that the flood was sent because the gods could not stand the noise made by human beings but were unable to control it in any other way. Genesis disproves such stories by its teachings. There is only one God, whose word is almighty. He spoke the world into being. The sun and moon are not gods in their own right but are created by the one God. It is human sin that prompts the flood. These principles in Genesis 1–11 run through the rest of Scripture.

FACT

In the Hebrew Bible, the title of Genesis is In the Beginning, the book's first words. The English title is related to the Greek word *genesis*, which means "beginning."

1:1–2:3 *God's Creation and Ordering of Heaven and Earth.* The book of Genesis opens with a majestic description of how God created the heavens and earth and then put everything in order so that it might become his dwelling place. God assigns humanity to govern the other creatures on his behalf, so that the whole earth should become the temple of God, the place of his presence, displaying his glory.

GENESIS—NOTE ON 1:1 **In the beginning**. The opening verse of the Genesis creation account can be taken as either (1) a *summary* of the entire process of creation or (2) a description of the *first event* in creation. This event would have occurred sometime before the first day (vv. 3–5), and would have included the creation of matter, space, and time. This second view emphasizes the fact that God created the universe from nothing (compare Heb. 11:3). **God created**. The Hebrew word for God, *'Elohim*, is plural, possibly to express God's majesty, but the verb "created" is singular, indicating that God is one being. In contrast to other ancient Near Eastern accounts of creation, Genesis always emphasizes that there is only one God. Whenever the Hebrew verb for “create” occurs in the OT, God is the subject. **Heavens and the earth** here means “everything.” Thus, “in the beginning” refers to the beginning of everything. The text indicates that God created everything in the universe, which means that he created it out of nothing.

GENESIS—NOTE ON 1:2 Before the first actual day of creation (vv. 3–5), the **earth** was **without form and void** (compare Jer. 4:23), implying that it lacked order and content. The reference to **darkness . . . over the face of the deep** points to the absence of light. **The Spirit of God was hovering** suggests that something was about to happen. There is no reason to think that a long time elapsed between Gen. 1:1 and 1:2.

GENESIS—NOTE ON 1:3–5 **And God said**. God’s absolute power is seen in that he merely speaks and things are created. Each new section of ch. 1 is introduced by God’s speaking. Everything that God speaks into being is **good** (vv. 10, 12, 18, 21, 25, 31). These verses show how God has arranged time in a weekly cycle (**Day . . . Night**). God is pictured as working for six days and resting on the seventh, which is a model for human activity. Day 4 will develop this idea further: the lights are placed in the heavens for signs and seasons, for marking days and years and the times of the festivals, such as Passover. This sense of time having a structure is further emphasized as each stage of God’s creative work is separated into specific days. **there was evening and there was morning, the first day**. After each workday there is an evening and then a morning, implying that there is a nighttime (the worker’s daily time of rest) in between. Similar phrases divide ch. 1 into six distinctive workdays, with 2:1–3 being a seventh day, God’s Sabbath. On the first three days God creates the environment that the creatures of days 4–6 will inhabit. For example, the sea and sky (day 2) are occupied by the fish and birds (day 5). These days can be understood as days in the life of God, but how *his* days relate to human days is more difficult to determine (see 2 Pet. 3:8).

GENESIS—NOTE ON 1:6–8 As light was separated from darkness, so the **waters** are separated to form an **expanse**, which God calls **Heaven**. It is difficult to find a single English word that accurately translates the precise meaning of this Hebrew term (see ESV footnote). In this context, it refers to what humans see above them, that is, the region that contains both heavenly lights (vv. 14–17) and birds (v. 20).

GENESIS—NOTE ON 1:9–13 God organizes two further regions: the **dry land**, forming **Earth**; and the **waters**, forming **Seas** (vv. 9–10). God then instructs the earth to bring forth **vegetation** (vv. 11–12). The creation of distinctive locations in days 1–3, along with vegetation, prepares for the filling of these locations in days 4–6.

GENESIS—NOTE ON 1:14–19 These verses, describing the fourth day, correspond with the separating of light and darkness on the first day (vv. 3–5). Here is the creation of **lights** that will govern time, as well as provide **light upon the earth** (v. 15). By referring to them as the **greater light** and **lesser light** (v. 16), the author of Genesis avoids using terms that were also proper names for pagan gods linked to the sun and the moon. The term **made** may simply mean that God "fashioned" or "worked on" these greater and lesser lights. It does not necessarily mean that they did not exist in any form before this. On this day God made it possible that the sun and moon would define the passing of time. The references to **seasons** (v. 14) or "appointed times" (ESV footnote) and to **days and years** probably refer to appointed times for religious observances in the Hebrew calendar (see Ex. 13:10).

GENESIS—NOTE ON 1:16 and the stars. The immense universe that God created (see note on Isa. 40:25–26) is mentioned here only briefly, almost as an afterthought. The focus of Genesis 1 is on the earth.

GENESIS—NOTE ON 1:20–23 This section, on day 5, describes how the **waters** and the **expanse of the heavens** are filled with various kinds of creatures.

GENESIS—NOTE ON 1:21 The Hebrew term for **great sea creatures** can mean large serpents, dragons, or crocodiles, as well as whales or sharks. Some have suggested that this could also refer to extinct creatures such as dinosaurs.

GENESIS—NOTE ON 1:24–25 livestock and creeping things and beasts of the earth. These terms group the land-dwelling animals into three broad categories, probably reflecting the way nomadic shepherds would experience them. This list is not intended to be exhaustive, and it is hard to know in which category to put some animals.

GENESIS—NOTE ON 1:26 Let us make man in our image. Some have suggested that God may be addressing the members of his heavenly court, whom the OT elsewhere calls "sons of God" (e.g., Job 1:6) and the NT calls "angels." But man is not made in the image of angels (see Gen. 1:27), and the Bible never teaches that angels participated in the creation of human beings. Since God alone creates man (v. 27), many Christians believe that "let us" means God is speaking to himself. If so, this would be the first biblical mention of the "Trinity" (see note on John 1:1).

FACT

Father, Son, and Holy Spirit. God said, "Let *us* make man" (1:26). This phrase could be the Bible's earliest indication that God exists as three persons in one: Father, Son, and Holy Spirit. Christians around the world refer to this as the doctrine of the Trinity.

GENESIS—NOTE ON 1:27 The term **image of God** can be seen as describing the ways in which man is different from all other created beings. It describes how humans resemble God in their ability to think, to communicate, to understand right and wrong, to be creative, and to experience relationships with God and with one another. This allows men and women to represent God as they exercise authority over the rest of creation (see v. 26; and note on v. 28). The Hebrew word for **man** (*'adam*), is often a generic term for both male and female, though sometimes it refers to man in distinction from woman (e.g., 2:22, 23; 3:8). It can also be the proper name "Adam" (2:20; 3:17; 4:1; 5:1).

GENESIS—NOTE ON 1:28–30 Although the word "covenant" does not occur in the Bible until 6:18, many consider 1:28–30 along with 2:16–17 to be God's covenant with Adam. See Hos. 6:7 and note. Adam receives this covenant on behalf of the rest of mankind. Thus, in the NT, Paul views Adam as a representative head of the human race (1 Cor. 15:22).

GENESIS—NOTE ON 1:28 **Be fruitful and multiply**. From the time of creation, God's plan has been that the whole earth should be populated by those who know him and who serve wisely as his representatives. To **subdue** the earth and to **have dominion** over it probably means that humans are permitted to make the earth beneficial for themselves. They are to investigate and develop its resources. This command provides a basis for wise scientific and technological development. It does not mean that humans may exploit the earth and its creatures simply to satisfy their own greed.

GENESIS—NOTE ON 1:31 One final occurrence of **behold, it was very good** invites the reader to imagine seeing creation through God's eyes. Despite the invasion of sin (ch. 3), the material creation retains its basic goodness (see 1 Tim. 4:4).

GENESIS—NOTE ON 2:1–3 God has now completed the process of putting his creation in order (see note on 1:1–2:3). That God **rested** does not imply he was weary from labor. Rather, God's resting hints at the purpose of creation. God's purpose for the earth is that it should become his dwelling place, not simply a place for his creatures. **God blessed the seventh day and made it holy** (2:3). These words provide the basis for God's instructing the Israelites to rest from their normal labor on the Sabbath day (see Ex. 20:8–11).

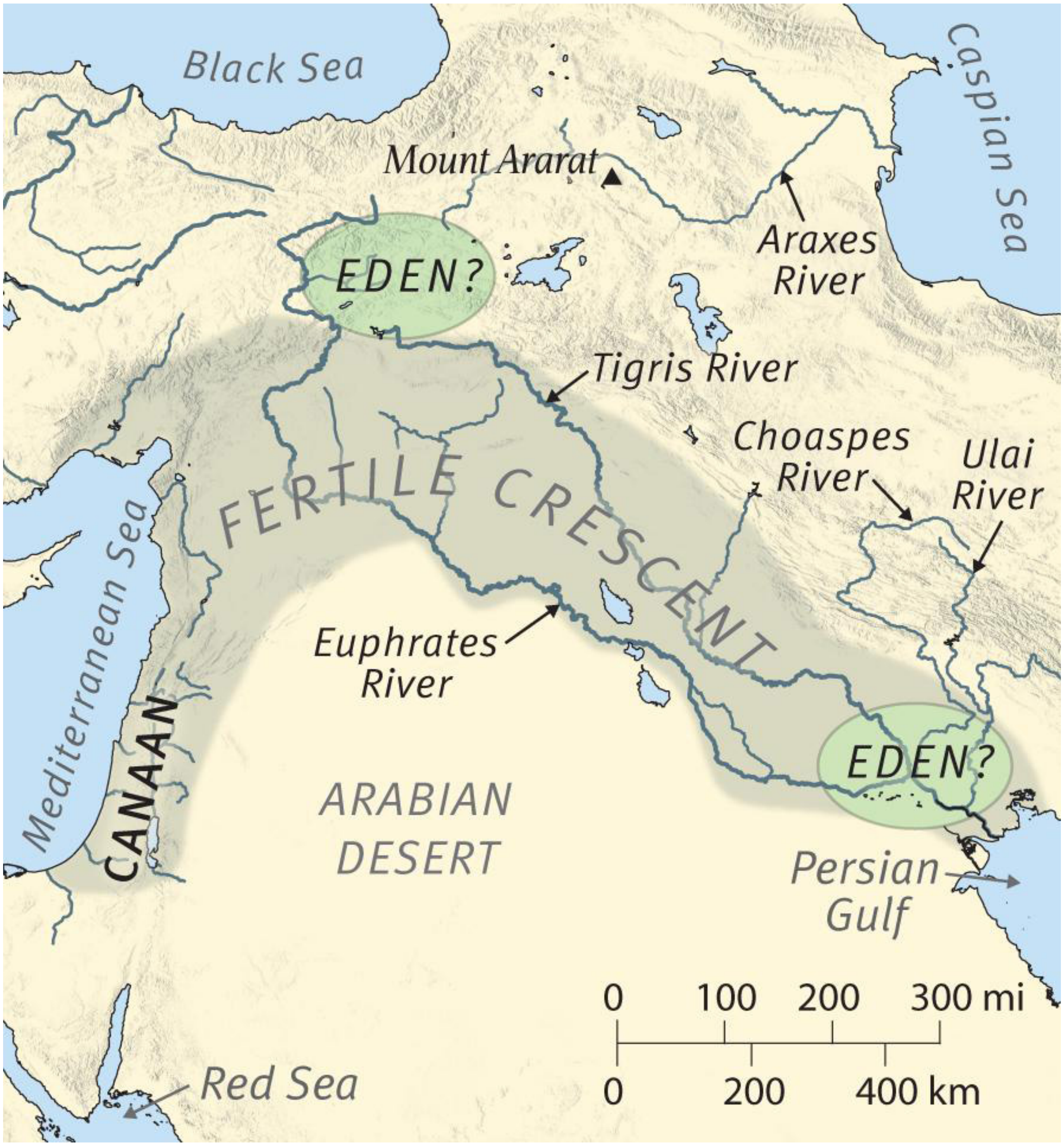
GENESIS—NOTE ON 2:4–4:26 *Earth's First People.* Centered initially on the garden of Eden, the episodes in this part of Genesis recount how God's ordered creation is thrown into chaos by the human couple's disobedience. The subsequent story of Cain and Abel and then Lamech (ch. 4) shows human society spiraling downward into violence. These events are essential for understanding not only the rest of Genesis but the rest of the Bible as well.

GENESIS—NOTE ON 2:4 **These are the generations of**. This is the first of 11 such headings in Genesis (5:1; 6:9; 10:1; 11:10; 11:27; 25:12; 25:19; 36:1; 36:9; 37:2). **LORD God**. Throughout 1:1–2:3 the generic word "God" was used for the Creator. The reader is now introduced to God's personal name, "Yahweh," which is rendered in most English Bible translations as "LORD," using small capital letters. This practice comes from the ancient Jewish tradition of substituting for "Yahweh" the Hebrew term for "Lord" when reading the biblical text. The Septuagint (an ancient Greek translation of the OT) used the Greek word for "Lord" (*Kyrios*) to refer to God. That translation was then quoted many times by the NT authors, who also used *Kyrios* rather than Yahweh for God's name. See notes on Ex. 3:14; 3:15.

GENESIS—NOTE ON 2:7 **then the LORD God formed the man of dust from the ground**. The verb "formed" describes a potter fashioning clay into a particular shape. The close relationship between the man and the ground is reflected in the Hebrew words *'adam* for man and *'adamah* for the ground. **living creature**. The same Hebrew term is used in 1:20, 24 for sea and land creatures. (See Paul's quotation of this passage in 1 Cor. 15:45.)

The Garden of Eden

Genesis describes the location of Eden in relation to the convergence of four rivers. While two of the rivers are unknown (the Pishon and the Gihon), the nearly universal identification of the other two rivers as the Tigris and the Euphrates suggests a possible location for Eden at either their northern or southern extremes.


Black Sea
Caspian Sea
Mount Ararat
Araxes River
EDEN?
Tigris River
Choaspes River
Ulai River
FERTILE CRESCENT
Mediterranean Sea
Euphrates River
CANAAN
ARABIAN DESERT
EDEN?
Persian Gulf
0
100
200
300 mi
0
200
400 km
Red Sea

ADAM

Adam, whose name means “man,” was the first human being. Created out of dust, he was made in the image of God. Adam was given dominion over the rest of creation and was placed in the garden of Eden to care for it. God created Eve as a helper for Adam, and together they enjoyed perfect fellowship with their Creator. But Adam and Eve chose to disobey God, which brought sin and death into the world. Because of their sin, all humans are now born sinners and will someday die. The Bible tells the story of how God redeems his creation from the curse of Adam’s sin. “For as in Adam all die, so also in Christ shall all be made alive” (1 Cor. 15:22). **(Genesis 2:7)**

GENESIS—NOTE ON **2:8–9** God provides a suitable environment for the man by planting a **garden in Eden, in the east**. The name “Eden” suggests luxury and pleasure. It probably refers to a region much greater than the garden itself. God formed the man in the “land” (see vv. 5–7), and then **put** him in the garden (compare v. 15). The earliest translation into Greek (the Septuagint) used the word *paradeisos*, from which comes the English term “paradise” (compare Luke 23:43), to translate the Hebrew term for “garden.” The abundance of the garden is suggested by the fact that it contained **every tree that is pleasant to the sight and good for food** (Gen. 2:9). This very abundance will later become a source of temptation (3:6). On **the tree of life**, see note on 3:22–24. On **the tree of the knowledge of good and evil**, see note on 2:17.

GENESIS—NOTE ON **2:10–14** The description of the **river** that **flowed out of Eden** dividing into **four rivers** implies that Eden occupied a central location in the ancient world. In spite of the very specific details provided, however, Eden’s location remains a mystery. While the names **Tigris** and **Euphrates** are associated with the two rivers that surround Mesopotamia, the rivers **Pishon** and **Gihon**, as well as the regions of **Havilah** and **Cush**, have not been satisfactorily identified. The reference to **gold** and **onyx** points to the land’s rich resources.

GENESIS—NOTE ON **2:15–16** The overall picture of Eden suggests that the park-like garden is part of a divine sanctuary. **The man** is **put** in the garden **to work it and keep it**. Since God commanded Adam to work before Adam had committed any sin, work did not come as a result of sin. Productive work is part of God’s good purpose for humans. The fact that God **commanded the man** implies that God gave the man a leadership role, including the responsibility to guard and care for all of creation (v. 15). This leadership role is related to Adam's relationship with Eve as his wife, who was given as "a helper fit for him" (v. 18). (On the NT understanding of the relationship between husband and wife, see Eph. 5:22–33.)

FACT

The Euphrates (2:14) is the longest and most important river in southwest Asia. Early settlers depended on the river for commerce and agriculture. The Euphrates and Tigris rivers form what is today the Shatt-al-Arab, a waterway that flows into the Persian Gulf.

GENESIS—NOTE ON **2:17** The fruit of **the tree of the knowledge of good and evil** has been variously understood as giving (1) sexual awareness, (2) moral discrimination, (3) moral responsibility, and (4) moral experience. Of these possibilities, the last is the most likely. If Adam disobeys God and eats the fruit of this tree, he will come to know evil by experience. **you shall surely die**. What kind of death does this threaten: physical, spiritual, or some combination of the two? The Hebrew word can be used for any of these ideas, and the only way to discover what "surely die" means in this case is to see what happens as the story unfolds (see note on 3:4–5). **In the day that you eat of it** does not mean that death will come on that very day. It means that once the forbidden fruit is eaten, death will become a certainty.

GENESIS—NOTE ON **2:18** **Not good** is a jarring contrast to 1:31. **Helper** is one who supplies strength in an area that is lacking in the one who is helped. **Fit for him** or "matching him" (see ESV footnote) is not the same as "like him." A wife is not to be just like her husband but is to complement him. **I will make him** can also be translated "I will make *for* him," which explains Paul's statement in 1 Cor. 11:9.

GENESIS—NOTE ON **2:20** **The man gave names**. By naming the animals, the man demonstrates his authority over all the other creatures. **Adam**. See note on 5:1–2.

GENESIS—NOTE ON **2:23–24** **This at last is bone of my bones and flesh of my flesh**. Compare 29:14. Marriage creates the closest of all human relationships. Heterosexual monogamy is the divine pattern for marriage that God established at creation. **Therefore a man shall leave his father and his mother and hold**

fast to his wife. Marriage creates obligations that are more important than one’s duty to one’s parents. In ancient Israel, sons did not move away from home when they married. They lived near their parents and inherited their father’s land. But they “left” their parents in the sense of putting their wife’s welfare before that of their parents. The term “hold fast” is used elsewhere for practicing covenant faithfulness (e.g., Deut. 10:20). Thus, other Bible texts call marriage a “covenant” (e.g., Prov. 2:17; Mal. 2:14). Paul’s teaching on marriage in Eph. 5:25–32 is founded on this text. When a man leaves his parents and takes a wife, **they shall become one flesh**. That is, they become one unit, a union of man and woman. This oneness is consummated in sexual intercourse. Jesus appeals to this verse and to Gen. 1:27 when teaching about marriage (Matt. 19:4–5).

EVE

God created Eve, whose name means “life,” as a helper for Adam. Fashioned from one of Adam’s ribs, Eve became the mother (that is, the female ancestor) of all human beings. Though enjoying perfect fellowship with God, Eve was deceived by the serpent and disobeyed God by eating from the tree of the knowledge of good and evil. Because of their sin, Adam and Eve were driven from the paradise of Eden and began to experience great hardship. For Eve, that included pain in childbearing. Yet, as promised in Genesis 3:15, one of her offspring would defeat the serpent and bring salvation and eternal life to all who put their trust in him. **(Genesis 2:23)**

GENESIS—NOTE ON **2:25** **naked and . . . not ashamed**. The man and woman are living in a state of innocent delight.

GENESIS—NOTE ON **3:1–24** The sudden arrival of a speaking **serpent** presents a challenge to the human couple. Their choice to disregard God’s instructions is an act of willful rebellion that has terrible consequences for all of creation. Nothing is said about where the serpent came from. The text does not indicate when or how the serpent became evil. It is clear, however, that evil entered the created world at some time after God’s “very good” work of creation was completed (1:31). Unlike the teachings of some other religions, the Bible never teaches that evil has always existed. See notes on Isa. 14:12–15; Ezek. 28:11–19.

GENESIS—NOTE ON 3:2–3 The woman's response echoes the divine instruction given in 2:16–17 (see note on 2:17), although she fails to identify the tree clearly, and she adds, "**neither shall you touch it**."

GENESIS—NOTE ON 3:4–5 The serpent directly contradicts what God has said. He presents the fruit of the tree as something worth having. By eating it, he says, Adam and Eve will be **like God, knowing good and evil**. The irony of the serpent's remarks is that Adam and Eve, unlike the serpent, were already made in the image of God (1:26–27). They are already "like God." This means they are expected to exercise authority over all the beasts of the field—including the serpent! By obeying the serpent, however, they betray the trust that God has placed in them. **You will not surely die**. It is sometimes claimed that the serpent is correct when he says this, for they do not immediately "die." Further, their eyes are in fact opened (3:7), and God acknowledges that "the man has become like one of us in knowing good and evil" (v. 22). Yet the serpent speaks only half-truths. What Adam and Eve will experience outside of Eden is not life as God intended. It is spiritual death.

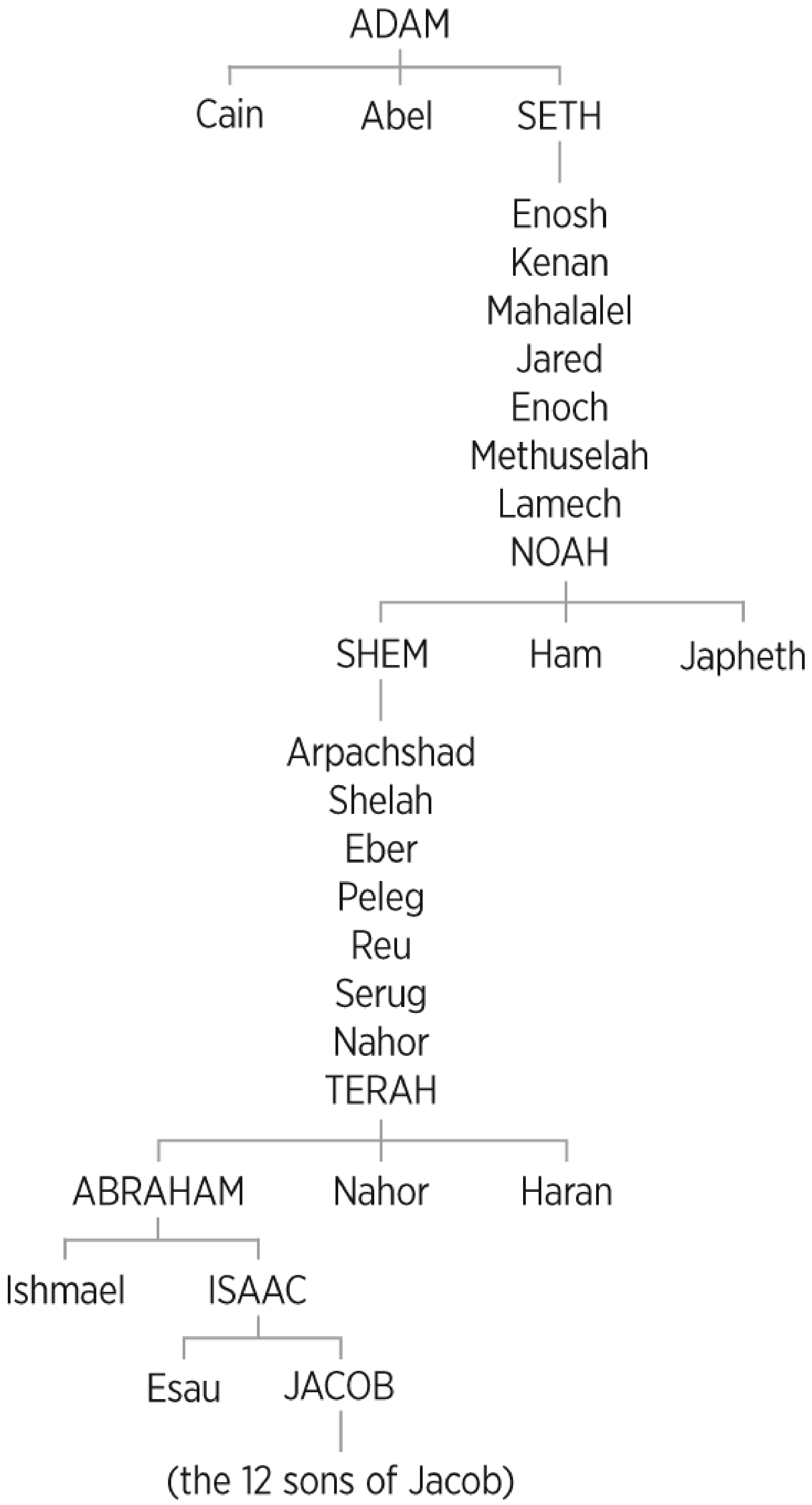
GENESIS—NOTE ON 3:6 **when the woman saw that the tree was good**. Somehow the serpent has made the woman discontented with the permitted trees (2:16), and she desires instead the forbidden one. Apparently she is attracted to the tree's ability **to make one wise** (see note on 2:17). **she also gave some to her husband who was with her, and he ate**. As Adam ate what God had forbidden, he was deliberately rebelling against God. The fact that he was "with" Eve at the time meant that he had failed to carry out his God-given responsibility to guard and "keep" both the garden and his wife (see 2:15). The disastrous consequences of Adam's sin include the fall of mankind, the beginning of every kind of sin, suffering, and pain, along with spiritual and physical death for the entire human race.

GENESIS—NOTE ON 3:9 **the LORD God called to the man . . . , "Where are you?"** Both "man" and "you" are singular in Hebrew. God thus confronts Adam first, holding him primarily responsible for the sin committed by both Adam and Eve. Adam is thus treated as the representative or "head" of the husband-and-wife relationship, established before the fall (see note on Eph. 5:23–24).

GENESIS—NOTE ON 3:14–15 The serpent is punished for tempting the woman. It will live in ongoing hostility with the woman, which will be carried on by their respective **offspring**.

GENESIS—NOTE ON 3:15 This verse is usually understood as pointing forward to the defeat of the serpent by the **offspring** (that is, a descendant) of the woman. For this reason, it has been labeled the "Protoevangelium," that is, the first announcement of the gospel. While Genesis does not explicitly identify the serpent with Satan, that is clearly what the apostle John understood (see Rev. 12:9; 20:2). The idea of the woman's "offspring" is seen again in Gen. 4:25 in the birth of Seth. The rest of Genesis traces a single line of Seth's descendants (see diagram), which will eventually produce a king through whom all the nations of the earth will be blessed. **he shall bruise your head, and you shall bruise his heel**. The use of the singular "he" and "his" suggests that one particular person ("offspring") is in view. The promise of this person comes to fulfillment in Jesus Christ, who is clearly presented in the NT as overcoming Satan (Heb. 2:14; 1 John 3:8; compare John 12:31). At the same time, he is "bruised" by Satan at the cross.

The Genealogies of Genesis


ADAM
Cain
Abel
SETH
Enosh
Kenan
Mahalalel
Jared
Enoch
Methuselah
Lamech
NOAH
SHEM
Ham
Japheth
Arpachshad
Shelah
Eber
Peleg
Reu
Serug
Nahor
TERAH
ABRAHAM
Nahor
Haran
Ishmael
ISAAC
Esau
JACOB
(the 12 sons of Jacob)

GENESIS—NOTE ON 3:16 **Your desire shall be for your husband, and he shall rule over you**. God originally intended that there would be a complementary relationship between husband and wife, with the husband in a leadership role (see note on 2:15–16). But that plan has now been distorted and damaged by sin. This takes the form of "desire" on the part of the wife and heavy-handed "rule" on the part of the husband. The Hebrew term here for "desire" appears again in 4:7, where the Lord says to Cain that sin's "desire is for you." Eve will have the sinful "desire" to oppose Adam and to assert leadership over him. But Adam will also abandon his God-given role of leading, guarding, and caring for Eve. Instead, he will have a sinful, distorted desire to "rule" over her. Thus one of the most tragic results of Adam and Eve's rebellion against God is ongoing conflict between husbands and wives, as they both rebel against their God-given roles and responsibilities in marriage. (See notes on Eph. 5:21–32 for the NT ideal for marriage.)

GENESIS—NOTE ON 3:17–19 Because he has eaten what was prohibited (v. 6), Adam will have to struggle to eat in the future. He will no longer enjoy the garden's abundance but will have to work the ground from which he was taken (v. 23; see note on 2:8–9). The punishment is not the work itself (see note on 2:15–16) but rather the hardship and frustration that it will involve. To say that the **ground** is **cursed** and will produce **thorns and thistles** means that it will no longer be as productive as it was in Eden.

GENESIS—NOTE ON 3:19 Because of his sin, the man's body will **return to the ground**, that is, he will die. Death was not a part of the original creation (see Rom. 5:12). The Bible looks forward to a time when nature will be set free from death and the other consequences of human sin (Rom. 8:19–22).

GENESIS—NOTE ON 3:20–21 God's words of judgment are immediately followed by two actions that offer hope. First, the man names his wife **Eve**, which means "life-giver" (see ESV footnote). Second, God makes clothing for Adam and Eve, which suggests that he still cares for them. Because the clothing requires the death of an animal, this can be seen as an anticipation of (1) the system of animal sacrifices that God would later institute to atone for sin, and (2) the death of Christ as the final atonement for sin.

GENESIS—NOTE ON 3:22–24 God begins a sentence in v. 22 and breaks off without finishing it. For the man to eat of the **tree of life** and thus **live forever** in his sinful condition is an unbearable thought, and God must waste no time in preventing it. **therefore the LORD God sent him out from the garden**. (On the “tree of life,” see Rev. 2:7; 22:2, 14, 19.) Outside the garden the man will have to work the ground, but the task of keeping or guarding the garden is now given to the **cherubim** (Gen. 3:24).

GENESIS—NOTE ON 4:2–5 The fact that God **had regard for Abel and his offering**, but not for Cain, does not mean that shepherds are better than farmers or that animal offerings are better than plant offerings. Both kinds of offerings will be part of the later Levitical system (for offerings of **the fruit of the ground**, see Deut. 26:2). This passage and others suggest that God’s acceptance of Abel and rejection of Cain had to do with the attitudes of their hearts. Cain’s fundamentally bad heart can be seen in his resentment toward his brother and in his unloving attitude in the rest of the passage (see also 1 John 3:12). As compared to Cain’s offering, Abel’s offering (from the **firstborn of his flock**) is more costly, perhaps expressing greater devotion (see also Heb. 11:4).

FACT

Cherubim (3:24) are angels who guard holy places. They appear in various places in the Bible. “Cherubim” is the Hebrew plural form of “cherub.”

GENESIS—NOTE ON 4:6–7 The Lord’s words challenge Cain to do better. He still has the possibility of pleasing God. To do so, however, he must overcome the power of **sin**, which is like a wild beast seeking to devour him.

GENESIS—NOTE ON 4:9 **am I my brother’s keeper?** Cain denies any knowledge about his brother and shows no sign of remorse.

GENESIS—NOTE ON 4:10–12 Because his brother’s blood cries out to God **from the ground**, Cain will no longer be able to cultivate the soil. As seen throughout Scripture, human sin has an impact on the fertility of the earth (compare 3:17–18).

GENESIS—NOTE ON 4:13–16 Cain will be alienated from both the ground and God. He will become **a fugitive and a wanderer on the earth**. He fears that others will have such a dread of him that anyone who sees him **will kill** him. The precise nature of the **mark on Cain** is not known, except that it must have been something visible.

GENESIS—NOTE ON 4:17 **Cain knew his wife**. Presumably, Cain married his sister, since the whole human race descends from Adam and Eve (see 5:4). The later laws forbidding this practice, such as Lev. 18:9, would not have been relevant yet.

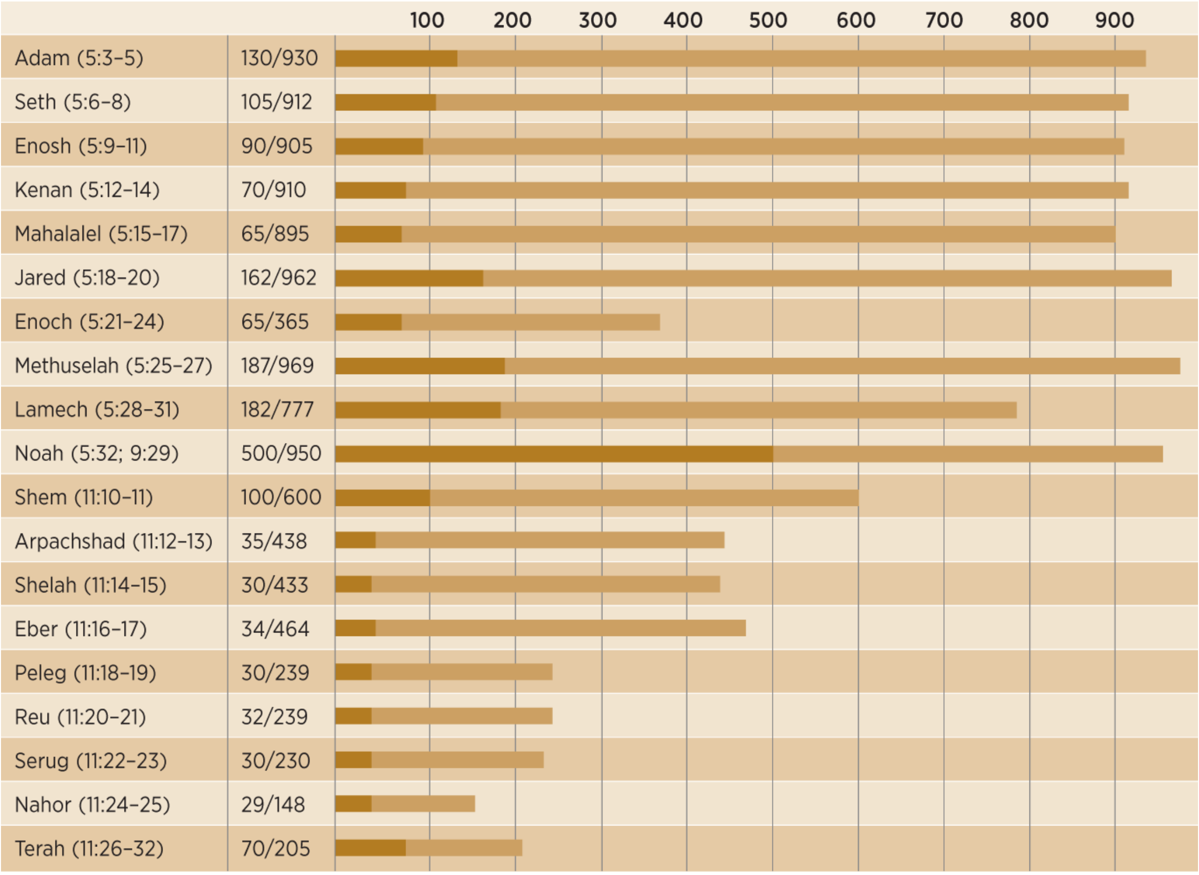
GENESIS—NOTE ON 4:18–22 **Lamech**'s immediate descendants are associated with animal breeding, music, and metalwork. Whereas Abel is linked to sheep (v. 2), **Jabal** raised **livestock**, which probably included cattle and donkeys, and possibly camels.

GENESIS—NOTE ON 4:23–24 Lamech **killed a man** merely for **wounding** or **striking** him. His response is out of proportion to the injury. **sevenfold . . . seventy-sevenfold**. Lamech says that his vengeful response makes him safer than Cain, who had only God's protection (v. 15).

GENESIS—NOTE ON 4:25–26 **another offspring**. Compare "her offspring" (3:15). **At that time people began to call upon the name of the LORD**. This suggests that the birth of Seth marks a new beginning for humanity. It probably refers to public worship, initially within Adam's own family circle.

GENESIS—NOTE ON 5:1–6:8 *Adam's Descendants.* This section of Genesis falls into two parts: 5:1–32 traces a single line of descendants from Adam to Noah, naming only one person in each generation (see diagram); 6:1–8 provides a worldwide picture of increasing human wickedness.

Genealogies: Showing Age at Fatherhood and Age at Death



GENESIS—NOTE ON 5:1–32 Most people living after the flood (that is, after chs. 6–9) did not live nearly as long as the people of chs. 1–5 (see chart). This could have been due to some change in the structure of the earth or in the bodies of humans (or both) following the flood. Psalm 90:10 describes a normal life span as 70 or 80 years, which has more or less been the case throughout subsequent history.

GENESIS—NOTE ON 5:1–2 **the book of the generations**. This heading differs from the 10 others that provide the outline for Genesis (see note on 2:4) in that it refers to a "book." This was probably something like a clay tablet. The book is named after **Adam**. The same Hebrew word is also translated in 5:1 by **man** and in 5:2 by **Man**. The word may function as a proper name, a common noun referring to a male individual, or a generic noun meaning both males and females. **the likeness of God**. See note on 1:27.

GENESIS—NOTE ON 5:3–5 The genealogy of Adam's family through **Seth** contrasts with the seven generations linked to Cain (4:17–18). Instead of saying that Adam "fathered Seth," which would be the normal wording for such a genealogy, the text says that Adam **fathered a son in his own likeness, after his image**. This language echoes 1:26–27.

GENESIS—NOTE ON 5:22–24 **Enoch walked with God . . . and he was not, for God took him**. The Hebrew verb for "walked" conveys a close relationship with God (compare 3:8; 6:9; 17:1; 24:40). Remarkably, because of this special relationship, Enoch does not die (compare 2 Kings 2:1–12).

FACT

Two men who never died. Enoch and Elijah are the only people in the Bible who did not die a natural death. Instead, they were "taken by God."

GENESIS—NOTE ON 5:28–31 Lamech expects that **Noah**, whose name means "rest," will bring both rest and comfort from the **painful toil** of working the soil (see 3:17–19).

GENESIS—NOTE ON 6:1–2 Although God had commanded mankind to **multiply** (1:28), their increasing numbers led to increasing wickedness on the earth. The problem was worsened by the joining of the **sons of God** and the **daughters of man**. Scholars have proposed at least two interpretations of this passage: (1) fallen angels were marrying the daughters of man; (2) male descendants of Seth were marrying the ungodly female descendants of Cain. However one interprets the passage, it is clear that the relationships described here involved sexual sin, as men **saw** and **took** any women they wanted.

GENESIS—NOTE ON 6:3 God announces that because of the immoral nature of people, their **days shall be 120 years**. This could mean either that the lives of human beings will no longer exceed 120 years, or that the flood will come in 120 years.

GENESIS—NOTE ON 6:4 The meaning of **Nephilim** is not clear. The only other OT occurrence of the term is in Num. 13:33, where the Israelite spies use it to describe a group living in Canaan. The Nephilim were **mighty men** or warriors and, as such, may well have contributed to the violence that filled the earth (see Gen. 6:13).

GENESIS—NOTE ON 6:6–7 The Hebrew word for **regretted** is sometimes translated “repent” and sometimes as “feel sorrow” or “be grieved.” God is **grieved** over his creation, which he at first saw as very good (1:31) but which is now filled with sin (see note on 1 Sam. 15:29).

GENESIS—NOTE ON 6:9–9:29 *Noah’s Descendants.* Chapters 6–9 describe a flood that leads to a renewal of the earth—a reminder of the creation account of 1:1–2:3. But while the land is cleansed and God makes a new start possible, human nature has not changed. This is clearly seen in the final verses of these chapters (9:20–29).

FACT

Favor in the eyes of the Lord. “Favor” (6:8) is another word for God’s grace. Of all the people living at the time of the flood, only Noah and his family found favor in God’s sight.

NOAH

Noah was a righteous man who faithfully walked with God despite the wickedness of his generation. When God chose to destroy the earth because of its hopeless corruption, Noah alone found favor in his eyes. God instructed Noah to build an ark that would keep him and his family safe during the coming flood. Noah also took representative pairs of each kind of animal with him into the ark, to replenish the earth after the flood. God made a covenant with Noah, promising that he would never again destroy the earth with a flood. The NT calls Noah a “herald of righteousness” (2 Pet. 2:5). **(Genesis 6:7–8)**

GENESIS—NOTE ON 6:9 Noah’s personal righteousness explains why he is warned about the forthcoming deluge. **Blameless** conveys the idea of being without evident fault, though not necessarily sinless. **walked with God**. See note on 5:22–24.

GENESIS—NOTE ON 6:11–12 In contrast to Noah, **the earth was corrupt in God’s sight**. These verses confirm vv. 1–7. Here the emphasis is on the **violence** that fills the earth. Compare “bondage to corruption” (Rom. 8:21): the creation suffers because of mankind’s sin.

GENESIS—NOTE ON 6:15 In modern measurements, the ark would have been around 450 feet (140 m) long, 75 feet (23 m) wide, and 45 feet (14 m) high, displacing about 43,000 tons (about 39 million kg). The inside capacity would have been 1.4 million cubic feet (39,644 cubic m), with an approximate total deck area of 95,700 square feet (8,891 square m).

GENESIS—NOTE ON 6:17 **Everything that is on the earth shall die**. This does not necessarily mean that the flood had to cover the whole earth. Since the geographical perspective of ancient people was more limited, it is possible that the flood, while universal from their viewpoint, did not cover the entire globe. Genesis implies that prior to the Tower of Babel incident (see 11:1–9), people had not yet spread throughout the earth. Many interpreters argue that a huge regional flood may have been all that was necessary for God to destroy all humans. The expression "all the earth" (7:3; compare 8:9, "the whole earth") does not exclude such a possibility. Later, "all the earth" came to Joseph to buy grain (41:57); here, "all the earth" clearly refers to the eastern Mediterranean seaboard. To support the view that the flood did in fact cover the entire globe, other interpreters point out that the text says "all the high mountains under the whole heaven were covered" (7:19) and that the water was "fifteen cubits" above the tops of the mountains. If "the mountains of Ararat" (8:4) refers to the range that includes present-day Mount Ararat in Turkey (elevation 16,854 feet or 5,137 m), the amount of water necessary to cover it would be at least 16,854 feet above sea level.

GENESIS—NOTE ON 6:18–22 God indicates that he will establish a **covenant** with Noah (see note on 9:9–11).

GENESIS—NOTE ON 7:1–5 On the distinction between **clean** and **not clean** creatures, see Lev. 11:1–47 and Deut. 14:4–20. Since after the flood some clean animals will be offered as sacrifices (see Gen. 8:20) and some will be eaten as food (see 9:3), it was necessary to have more than one pair of each kind in the ark.

GENESIS—NOTE ON 7:11–12 The exact dates given for the flood (see 8:4–5, 13–14) show that it was a real event. **all the fountains of the great deep burst forth, and the windows of the heavens were opened**. From below and above, water poured out to cover the land.

FACT

Why did Noah take seven pairs of each clean animal but only one pair of each unclean animal? After the flood, some clean animals were needed for making sacrifices and for food. To ensure their survival, it was necessary to have more than one pair of each kind in the ark.

GENESIS—NOTE ON 7:16 The safety of those in the ark depended on both human and divine action. **the LORD shut him in**. The use of the personal name “Yahweh” (“LORD”; see note on 2:4) emphasizes God’s special relationship with Noah.

Chronology of Noah’s Time in the Ark

Dates are in the form of month, day, and Noah’s year, as given in the text. Hence, 2/10/600 means the tenth day of the second month in Noah’s 600th year. Months are calculated at 30 days each. Dates in parentheses are guesses based on dates given in the text.

	Reference	Event	Date	Day
	7:4, 10	Announcement of the flood 7 days in advance	(2/10/600)	Sunday
Waters prevail: 150-day period	7:11, 13	Flood begins; Noah and family enter the ark	2/17/600	Sunday
	7:12	Flood lasts 40 days and ends	(3/27/600)	Friday
	8:4	Ark rests on mountains of Ararat after waters prevail and abate for 150 days total	7/17/600	Friday
Waters abate: 150-day period	8:5	Mountaintops eventually become visible	10/1/600	Wednesday
	8:7	Raven sent out (after 40 days of mountaintop visibility)	(11/10/600)	Sunday
	8:8	Dove sent out	(11/17/600)	Sunday
	8:10	Dove’s second flight (7 days later); returns with olive leaf	(11/24/600)	Sunday
	8:12	Dove’s third flight (7 days later); does not return	(12/1/600)	Sunday
	8:3	Waters fully abated; end of second 150-day period	(12/17/600)	Wednesday
Earth dries: 70-day period	8:13	Noah eventually removes the covering of the ark	1/1/601	Wednesday
	8:14–19	Earth dried out; Noah leaves ark	2/27/601	Wednesday
Total time in ark: 370 days				

GENESIS—NOTE ON 7:17–24 the waters prevailed on the earth 150 days (v. 24). The figure of 150 days, which includes the 40 days of rain mentioned in v. 12, is repeated in 8:3 (see chart). In both places it refers to the five-month period between the detailed chronology in 7:11 (at the very start of the flood, on the 17th day of the second month) and 8:4 (when the ark comes to rest on the 17th day of the seventh month). It will be an additional seven months before the land is sufficiently dry for those in the ark to leave it safely (see 8:13–14). On the depth of the flood (**above the mountains**), see note on 6:17.

GENESIS—NOTE ON 8:1 **God remembered Noah**. When the Bible says that God “remembers” someone or that he remembers his covenant with someone, it means he is about to act for that person’s welfare (see 9:15; 19:29; 30:22; Ex. 2:24; 32:13). God proceeds to renew everything, echoing what he did in Genesis 1. **God made a wind blow over the earth**. The Hebrew word for “wind” is also sometimes translated “Spirit” (e.g., 1:2; 6:3).

GENESIS—NOTE ON 8:2–4 In v. 2 God reverses the process started in 7:11. The waters both rose and fell during the period of **150 days** (see note on 7:17–24). **Mountains of Ararat** indicates a range of mountains of which Mount Ararat (in modern Turkey) is the highest. The text does not name the specific mountain on which the ark came to rest.

GENESIS—NOTE ON 8:20–22 Noah’s burnt offering is intended to express gratitude for divine deliverance. It is also an act of atonement. Despite the human tendency to sin, atonement through sacrifice is possible, resulting in a peaceful relationship between the Lord and humanity. **I will never again curse the ground** means that God will not send another flood. He is not revoking the curse pronounced in 3:17, which continues (the words for “curse” in these two verses are different; see ESV footnote). These verses show the importance of sacrifice in the Bible’s plan of salvation.

FACT

Extending an olive branch. The universal symbol for peace—a dove with an olive branch—is based on the Bible story of the flood (8:11).

GENESIS—NOTE ON 9:1–4 The earlier positive instruction that humans should exercise authority over the other living creatures (1:28–30) is replaced by the negative comment that those creatures will **fear** and **dread** humans. God now permits the taking of animal life for food (in contrast to 1:30, where man and animals are given “every green plant” for food). However, the animal’s blood remains sacred and is not to be consumed; this is because the blood is the source of life, and all life is from God (see Lev. 17:12–14).

GENESIS—NOTE ON 9:5–6 **From his fellow man I will require a reckoning for the life of man**. Any animal or person that takes a human life will be held accountable by God (see Ex. 20:13; 21:28). **Whoever sheds the blood of man, by man shall his blood be shed**. Human life is to be valued so highly because

God made man in his own image. To murder another human being is to murder what is most like God, and is thus like an attack on God himself. Many see this as permitting the death penalty for murder—with the understanding that the person's guilt has been established beyond any reasonable doubt (thus the requirement of two or three witnesses, Deut. 19:15). A further requirement is that such a death sentence must always be carried out by the established authorities (see Deut. 19:15–21; Rom. 13:1–5).

GENESIS—NOTE ON **9:9–11** This is the first **covenant** explicitly named in Genesis. A covenant formally binds two parties together in a relationship, with consequences for keeping or breaking the covenant. God makes this kind of covenant with a group of people through one person who represents the entire group. Everyone else then experiences the covenant by being included "in" the representative (see note on 12:3). Emphasizing that this particular covenant is for all living creatures, God states that there will never again be **a flood to destroy the earth**.

GENESIS—NOTE ON **9:12–17** The rainbow will be a reminder of God's **everlasting covenant**. This does not mean that rainbows did not exist till this time.

GENESIS—NOTE ON **9:20** The reference to Noah as a **man of the soil** and his success in growing vines points to a fresh start after the flood (see note on 5:28–31).

GENESIS—NOTE ON **9:21–23** **became drunk**. The brevity of the description of Noah's drunkenness indicates God's disapproval. Ham's actions of looking on the **nakedness of his father** in the tent and then reporting this to his brothers bring serious criticism. There is no indication that perverse sexual behavior was involved. Though the text does not explicitly state what happened, it is clear that Ham humiliated and dishonored his father, and apparently he involved his brothers in that humiliation.

GENESIS—NOTE ON **9:24–27** The designation of Ham as the **youngest son** is peculiar, since he is always listed after Shem and before Japheth. Possibly the traditional order of names does not reflect the birth sequence of the boys. **Cursed be Canaan**. Noah's reaction to Ham's action is to curse Canaan, Ham's son. **a servant of servants shall he be**. This passage was wrongly used in past centuries to justify the enslavement of African people, resulting in grievous abuse, injustice, and inhumanity to people created in the image of God. Noah's curse of Canaan, which focuses on his being a servant, anticipates the judgment that will later befall the Canaanites (compare Deut. 7:1–3 with Gen. 10:15–19). This, coupled with the fact that the curse falls on Canaan alone and not on Ham's other children (who settled in northern Africa), shows how illegitimate it was to use this text to justify enslaving African people. (For more about biblical teaching on slavery, see notes on 1 Cor. 7:21; Eph. 6:5; Col. 3:22–25; 1 Tim. 1:10.) Shem is highlighted in Noah's remark that Japheth will **dwell in the tents of Shem** (Gen. 9:27).

GENESIS—NOTE ON 10:1–11:9 *The Descendants of Noah's Sons.* The next main section of Genesis shows how humanity becomes divided into different nations.

GENESIS—NOTE ON 10:1–32 This passage shows how the descendants of Noah's three sons populated different regions of the earth, forming nations. This process covered a long time, as families migrated to particular regions.

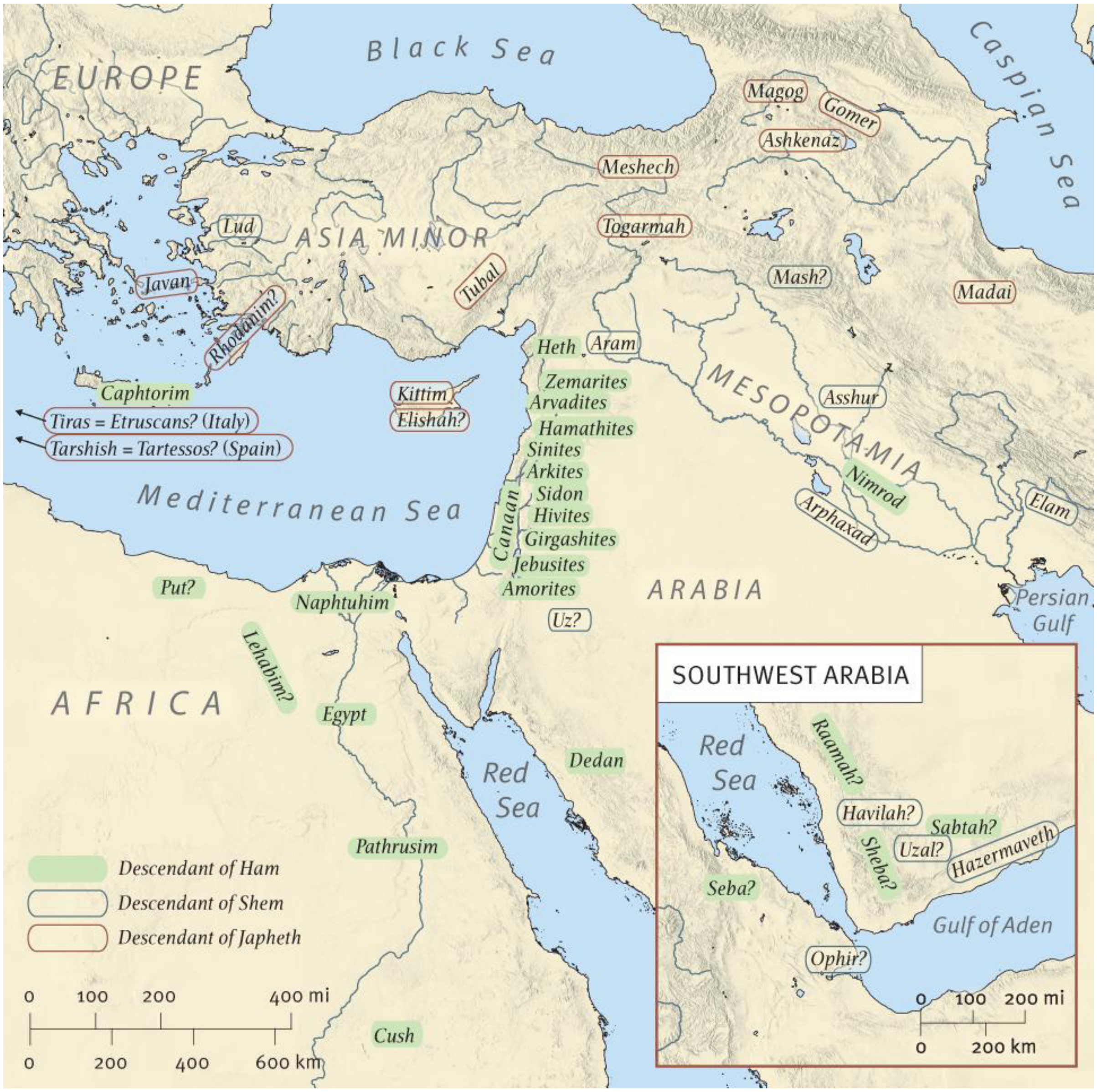
GENESIS—NOTE ON 10:2–5 **From these the coastland peoples spread**. This places Japheth's descendants in the coastal regions and islands of the Mediterranean Sea.

GENESIS—NOTE ON 10:6–20 Many of Israel's enemies, such as the Egyptians, Babylonians, Philistines, and various Canaanite groups, descended from **Ham**. **Cush** and **Put** are regions south and west of Egypt, respectively. **Cush fathered Nimrod** (v. 8). This may seem unusual since Cush is linked geographically with Africa, and Nimrod with the great cities of Babel and Nineveh in Assyria. The military might of the Assyrians and Babylonians may account for the observations that Nimrod was a **mighty man** and a **mighty hunter** (vv. 8, 9). These descriptions are probably to be viewed negatively. Nimrod's aggression runs totally counter to God's intentions. **Babel . . . in the land of Shinar** (v. 10). These details link Nimrod with the Tower of Babel episode (11:2, 9). Nimrod's kingdom is the opposite of what God desired. **The great city** (10:12) probably refers to a region that included both Nineveh and Calah (see Jonah 3:3). "Canaanite" is sometimes used to cover all the different groups mentioned in Gen. 10:15–19 (e.g., 28:1).

Table of Nations

c. 2200 B.C.

Many of the people groups mentioned in Genesis 10 can be identified with relative certainty. In general, the descendants of Ham settled in North Africa and the eastern Mediterranean coast, the descendants of Shem in Mesopotamia and Arabia, and the descendants of Japheth in Europe and the greater area of Asia Minor.


Black Sea
EUROPE
Caspian Sea
Magog
Gomer
Ashkenaz
Meshech
Lud
ASIA MINOR
Togarmah
Javan
Tubal
Mash?
Madai
Rhodanim?
Heth
Aram
Caphtorim
Kittim
Zemarites
Elishah?
Arvadites
Tiras = Etruscans? (Italy)
Tarshish = Tartessos? (Spain)
Hamathites
Sinites
MESOPOTAMIA
Asshur
Arkites
Mediterranean Sea
Sidon
Nimrod
Hivites
Canaan
Arphaxad
Elam
Girgashites
Jebusites
Put?
Amorites
ARABIA
Persian Gulf
Naphtuhim
Uz?
Lehabim?
AFRICA
Egypt
SOUTHWEST ARABIA
Red Sea
Raamah?
Dedan
Red Sea
Havilah?
Sabtah?
Sheba?
Uzal?
Hazermaveth
Pathrusim
Seba?
Gulf of Aden
Descendant of Ham
Descendant of Shem
Descendant of Japheth
Ophir?
0 100 200 400 mi
0 200 400 600 km
0 100 200 mi
0 200 km
Cush

GENESIS—NOTE ON 10:21–32 Abraham was descended from **Shem**. Many of Shem’s descendants are Arabian tribes or kingdoms. Shem’s great-grandson **Eber** receives special attention (v. 21), being mentioned even before Shem’s own sons are named (v. 22). The designation “Hebrew” (see 14:13) is derived from “Eber.” He called one of his sons **Peleg** (which could mean “division”), **for in his days the earth was divided** (10:25). This is probably a reference to the Tower of Babel (11:1–9).

GENESIS—NOTE ON 11:1–9 The story of the Tower of Babel is more important than its length suggests. It tells of a unified humanity using all its resources to establish a city that is the antithesis of what God intended when he created the world. The city builders see themselves as establishing their own destiny without any reference to the Lord.

The Generations of Genesis

Primeval History (1:1–11:26)			
Introduction	**General heading**	**Specific heading**	**Section introduced**
2:4	These are the generations of	the heavens and the earth	2:4–4:26
5:1	These are the generations of	Adam	5:1–6:8
6:9	These are the generations of	Noah	6:9–9:29
10:1	These are the generations of	the sons of Noah	10:1–11:9
11:10	These are the generations of	Shem	11:10–26
Patriarchal History (11:27–50:26)			
11:27	These are the generations of	Terah	11:27–25:11
25:12	These are the generations of	Ishmael	25:12–18
25:19	These are the generations of	Isaac	25:19–35:29
36:1, 9	These are the generations of	Esau	36:1–37:1
37:2	These are the generations of	Jacob	37:2–50:26

GENESIS—NOTE ON 11:1 The description of the **whole earth** having **one language** indicates that the present episode happens before the events in ch. 10, which specifically mentions nations and languages. It may have occurred during the period covered in ch. 10, especially if it is linked to the naming of Peleg in 10:25 (see note on 10:21–32).

GENESIS—NOTE ON 11:2–4 **Come, . . . let us make a name for ourselves**. Contrary to God’s plan that humanity should fill the earth (e.g., 1:22, 28; 9:1, 7), the builders of Babel want to prevent the population from being **dispersed over . . . the whole earth** (11:4).

GENESIS—NOTE ON 11:9 This verse links the name of the city, **Babel**, with the verb that means “to confuse, to mix, to mingle.” This is also the name used in the OT for the city of Babylon. Babylon symbolizes humanity’s ambition to dethrone God and make the earth its own (see Revelation 17–18).

FACT

Sinful pride and rebellion against God brought negative consequences to the builders of the Tower of Babel, introducing the many languages that now exist around the world.

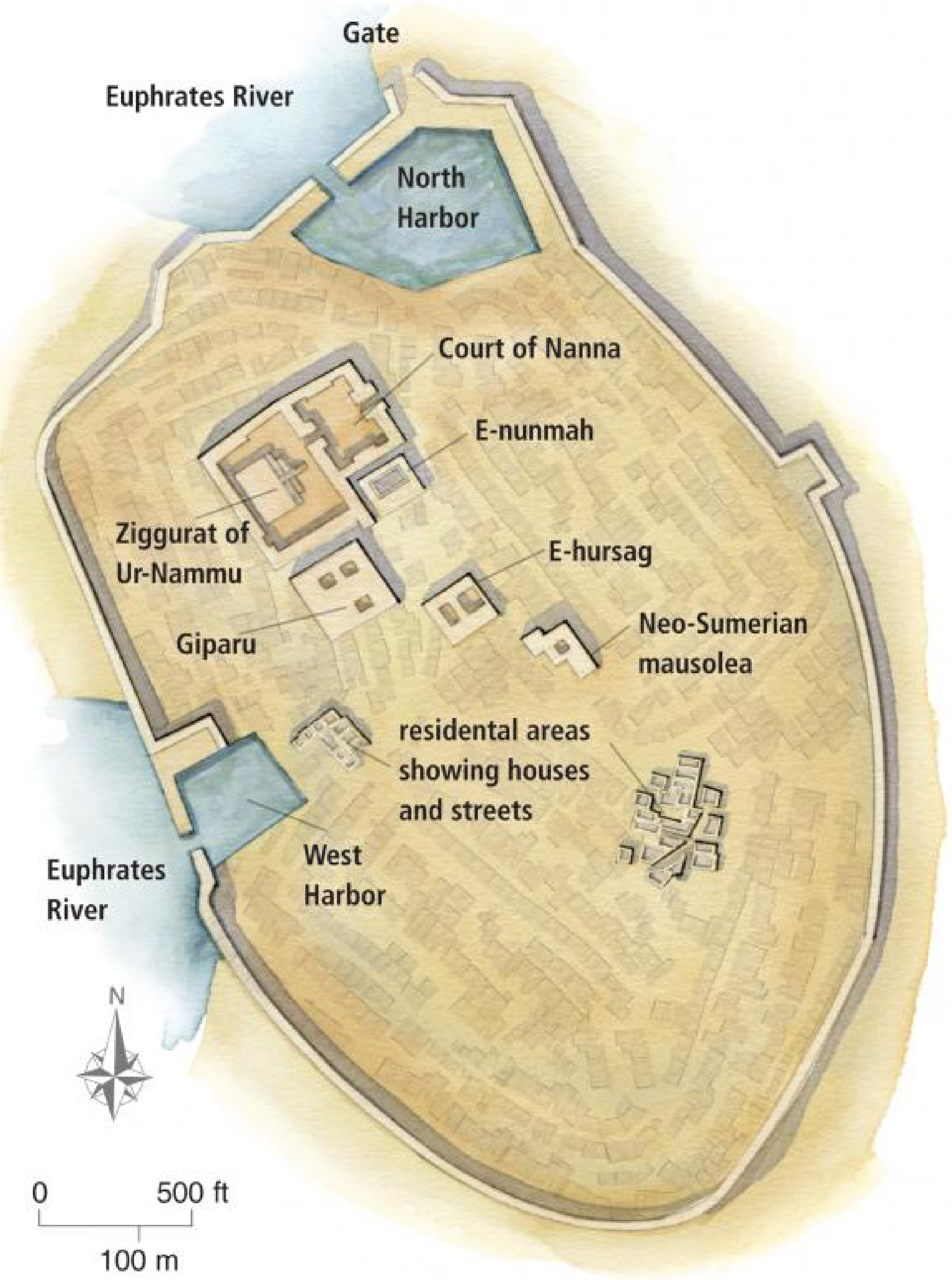
FACT

What did the Tower of Babel look like? The Tower of Babel (11:1–9) probably resembled the ziggurats of ancient Mesopotamia. The most famous of these is the Great Ziggurat of Ur. Its remains can be seen today in southeastern Iraq.

GENESIS—NOTE ON 11:10–26 *Shem's Descendants.* Resembling the list of Adam's descendants in 5:3–31, this genealogy traces Noah's line through Shem down to Terah, the father of Abram, Nahor, and Haran (see diagram). The length of time these men live is much shorter than for men living before the flood (see 5:1–32; see chart).

The City of Ur

The ancient city of Ur lies 186 miles (300 km) southeast of modern Baghdad on a bend of the original course of the Euphrates River. Major excavations took place at the site in 1922–1934 under the direction of Sir Leonard Woolley. Ur became an important city in Mesopotamia near the end of the third millennium B.C. The governor of Ur, a man named Ur-Nammu (c. 2113–2095 B.C.), brought the city to great prominence. He took the titles "King of Ur, King of Sumer and Akkad." Thus was founded the Third Dynasty of Ur (2113–2006 B.C.). This period was one of great peace and prosperity, the high point of the city's existence. This diagram of the city represents the Third Dynasty of Ur, and it includes a central palace and a temple complex. The latter has as its center the Ziggurat of Ur-Nammu that is dedicated to the moon god Nanna. Ur was the birthplace of the Hebrew patriarch Abraham (Gen. 11:27–32), and the plan below represents the city that he would have been familiar with.


Gate
Euphrates River
North Harbor
Court of Nanna
E-nunmah
Ziggurat of Ur-Nammu
E-hursag
Giparu
Neo-Sumerian mausolea
residental areas showing houses and streets
West Harbor
Euphrates River
N
0
500 ft
100 m

GENESIS—NOTE ON 11:27–50:26 *Patriarchal History.* The story now moves from the general survey of humanity to the specific family from which Israel comes.

GENESIS—NOTE ON 11:27–25:18 *Terah's Descendants.* These chapters focus on the immediate family of Terah, paying special attention to Abram. Abram will later have his name changed to "Abraham" (see 17:5).

GENESIS—NOTE ON 11:28 **Ur of the Chaldeans** was a city in southern Babylonia, the remains of which are located in modern Iraq.

GENESIS—NOTE ON 11:29 The name **Sarai** is later changed to "Sarah" (see 17:15). The initial inability of the patriarchs' wives to have children is a recurring theme in Genesis (see 25:21; 29:31).

GENESIS—NOTE ON 11:31–32 **Haran** was an important crossroads and commercial center in the ancient Near East.

GENESIS—NOTE ON 11:31 Although Terah's ambition is to move his family **from Ur** to **Canaan**, they settle instead in northern Mesopotamia at **Haran** (in modern-day Turkey). The spelling of the town name "Haran" in Hebrew is quite distinct from the name of Terah's third son, also named Haran. This is the Bible's first reference to "the land of Canaan."

GENESIS—NOTE ON 12:1–3 Through Abram, **all the families of the earth** will be blessed. This marks an important turning point in Genesis, as it reverses the predominantly negative implications of chs. 3–11.

GENESIS—NOTE ON 12:1 **said**. In Acts 7:2–3, Stephen says that God called Abram *before* he lived in Haran; the ESV footnote, "had said," shows that the grammar allows for this interpretation.

GENESIS—NOTE ON 12:2 **make your name great**. This was the failed goal of the tower builders (11:4).

GENESIS—NOTE ON 12:3 Although Abram is called to be a blessing to others, much depends on how they will treat him. The text speaks of **those who bless** (plural) but of **him who dishonors** (singular), emphasizing that many more will be blessed than cursed. This promise that the nations will be **blessed** through Abraham is later reaffirmed to Isaac and Jacob (see 22:18; 26:4; 28:14). **in you**. This may simply indicate "*by means of* you," but more likely this expression designates Abram as the covenantal representative for a people. To be "in" some person is to be a member of the group that person represents (see 2 Sam. 20:1).

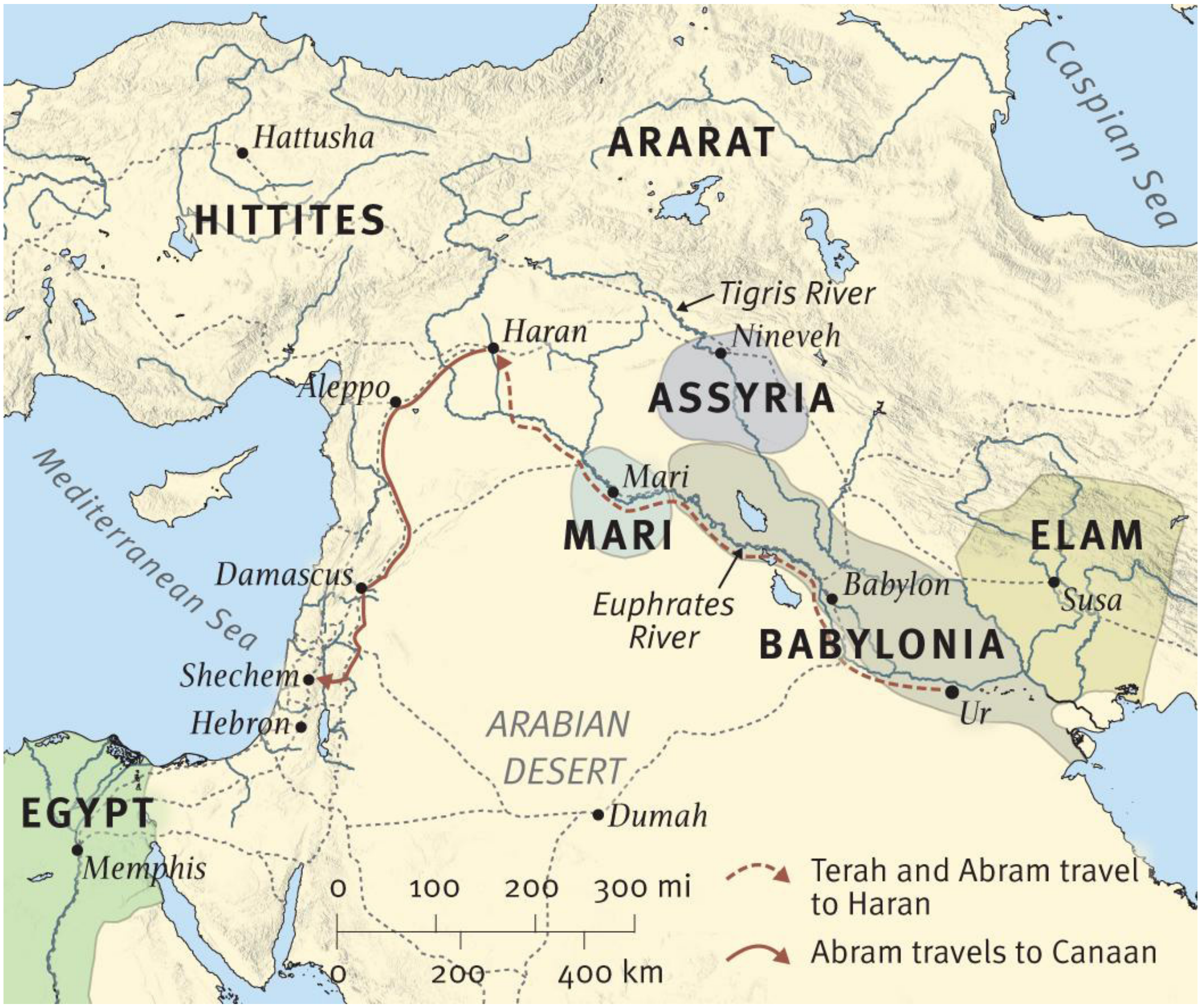
GENESIS—NOTE ON 12:4 So Abram went. Abram's response to God's call was immediate and unquestioning. **Lot went with him**. Abram may have been responsible for Lot after the death of Haran (11:27–28). By this time Lot was a wealthy adult (see 13:5–6).

GENESIS—NOTE ON 12:5 the people that they had acquired in Haran. Abram had under his authority a substantial number of men; many of them may have been herdsmen (see 13:7). Genesis 14:14 mentions 318 trained men "born in his household," and 17:12 refers to males whom Abram has bought with money from a foreigner. Abram migrates with everything he possesses from northern Mesopotamia to **Canaan**.

Abram Travels to Canaan

c. 2091 B.C.

Abram was born in Ur, a powerful city in southern Babylonia. Abram's father, Terah, eventually led the family toward the land of Canaan but decided to settle in Haran (see *Gen. 11:27–31*). *After Terah's death, the Lord called Abram to go "to the land that I will show you" (Canaan), which he promises to give to Abram's descendants.*



Caspian Sea
Hattusha
ARARAT
HITTITES
Tigris River
Haran
Nineveh
Aleppo
ASSYRIA
Mediterranean Sea
Mari
MARI
ELAM
Damascus
Euphrates River
Babylon
Susa
BABYLONIA
Shechem
Hebron
Ur
ARABIAN DESERT
EGYPT
Dumah
Memphis
0 100 200 300 mi
0 200 400 km
Terah and Abram travel to Haran
Abram travels to Canaan

GENESIS—NOTE ON **12:6** **Shechem** is the first of a number of locations in Canaan associated with Abram. **the oak of Moreh**. As a seminomadic herdsman traveling with a large group, Abram probably camped away from urban areas; these locations are identified by distinctive natural features (e.g., trees; see 13:18). **At that time the Canaanites were in the land**. Other people already occupied the land when Abram arrived.

GENESIS—NOTE ON 12:7 **the LORD appeared**. This is the first of a number of times that God shows himself to the patriarchs. **altar to the LORD**. Altars were common places for worshiping God in the patriarchal period because no central sanctuary existed.

GENESIS—NOTE ON 12:8 From Shechem, Abram migrates southward to a location between **Bethel** and **Ai**, before going much farther in the direction of Egypt.

FACT

Altars were tables or platforms used for presenting sacrifices to God. They could be built of stone, mud-brick, or dirt mounds. The first altar mentioned in the Bible is the one Noah built after the flood (8:20; see also 12:8).

GENESIS—NOTE ON 12:9 **The Negeb** is the southern region of Canaan.

GENESIS—NOTE ON 12:10–20 A severe famine in Canaan forces Abram to seek refuge in Egypt. Because of the Nile River, Egypt was a more likely place than Canaan to find food during a drought. As is common in biblical stories, the narrator offers no moral evaluation of the participants' actions.

GENESIS—NOTE ON 12:11–13 Abram devises a plan, based on a half-truth (see 20:12), implying that he thinks God is unable to protect him. Yet when the plot backfires, the Lord rescues him (12:17).

GENESIS—NOTE ON 12:15 **Pharaoh** is the title of the king of Egypt, not a personal name.

GENESIS—NOTE ON 12:16 To own **camels**, Abram must have been wealthy, since they were scarce in this time and place.

GENESIS—NOTE ON 12:17 **Plagues** on **Pharaoh and his house** will be seen again in the exodus from Egypt, when God will punish another pharaoh for his mistreatment of Abram's descendants.

GENESIS—NOTE ON 13:1–18 Expelled from Egypt, Abram retraces his steps northward, through the Negeb, back to the hill country between Bethel and Ai where he had previously built an altar (12:8). Competition for pasture soon leads to strife between the herdsmen of Abram and Lot. When Abram offers

Lot first choice of the land, Lot chooses the fertile Jordan Valley. Afterward, the Lord reaffirms that Abram’s descendants will possess all of Canaan.

GENESIS—NOTE ON 13:7 The scarcity of pastureland may have been related to the fact that **the Canaanites and the Perizzites were dwelling in the land**. Compare the similar statement in 12:6.

GENESIS—NOTE ON 13:10 **the Jordan Valley was well watered everywhere**. Lot’s experience with the effects of famine (12:10, probably from drought) makes his choice of the fertile Jordan Valley understandable. **like the garden of the LORD**. A reference to the garden of Eden, which was also well watered (see 2:10). This description of the Jordan Valley predates the destruction of **Sodom and Gomorrah** (chs. 18–19), which may well have made this area less suitable for flocks and herds.

GENESIS—NOTE ON 13:11–13 Lot’s decision to settle **among the cities of the valley** brings him into the vicinity of Sodom.

GENESIS—NOTE ON 13:14–17 At this stage, Abram still has no children.

GENESIS—NOTE ON 13:18 Abram relocates near **Hebron** (also known as Kiriath-arba; see 23:2), setting up his tent by the **oaks of Mamre**. Since one of Abram’s allies is “Mamre the Amorite” (14:13), the oaks are probably named after him. **altar**. See note on 12:7. At this time, Hebron was a major settlement in the Judean hills, covering between six and seven acres.

GENESIS—NOTE ON 14:1–24 After separating from Abram and settling in Sodom, Lot is taken captive by an alliance of four kings who invade the Jordan Valley. Abram gathers a small army and recovers Lot, leading to an interesting encounter with the king of Salem.

GENESIS—NOTE ON 14:3 The **Salt Sea** is the Dead Sea.

GENESIS—NOTE ON 14:4 After **twelve years** of being ruled by others, the kings of the Jordan Valley gain independence for one year.

GENESIS—NOTE ON 14:5–7 Under the leadership of **Chedorlaomer**, the invading kings defeat several tribal groups. The six locations reveal that the invaders moved southward along the King’s Highway in Transjordan as far as the Gulf of Aqaba before turning northward. They eventually arrive at **Hazazon-tamar**, also known as Engedi (see 2 Chron. 20:2).

GENESIS—NOTE ON 14:13–16 **Abram the Hebrew**. This is the first occurrence of the term "Hebrew" in the Bible (see note on 10:21–32). The town of Laish in northern Canaan was later renamed **Dan** (14:14; see Judg. 18:29). The use of the name "Dan" here indicates that this account was edited sometime later. A nighttime assault allows Abram's forces to overcome their opponents, who flee northward.

FACT

Non-Levite Priests? Melchizedek (14:17–21) and Jesus Christ are the only approved priests in the Bible who were not Levites. The NT book of Hebrews explains why this is important.

GENESIS—NOTE ON 14:17–24 This passage emphasizes Abram's reliance on God rather than on military might to gain possession of Canaan.

GENESIS—NOTE ON 14:17 The **Valley of Shaveh**, also known as the **King's Valley**, lay to the east of Jerusalem (see 2 Sam. 18:18).

GENESIS—NOTE ON 14:18 **Melchizedek** (which means "king of righteousness"; see Heb. 7:2) generously provides a meal for the returning victors. **Salem** is possibly a shortened version of "Jerusalem" (see Ps. 76:2) and is related to *shalom*, the Hebrew word for "peace" (see Heb. 7:2). **He was priest of God Most High**. Although very little is known about Melchizedek, he provides an interesting example of a priest-king linked to Jerusalem. See Heb. 5:5–10; 6:20–7:17 for a study of Jesus Christ as belonging to the "order of Melchizedek."

GENESIS—NOTE ON 14:19–20 Melchizedek's blessing praises God for giving Abram victory. When Abram gives Melchizedek **a tenth of everything** (that is, a tithe), he shows that he believes what Melchizedek says.

GENESIS—NOTE ON 14:22 **the LORD, God Most High**. By combining the divine name "Yahweh" (translated "LORD"; see note on 2:4) with *'El 'Elyon*, "God Most High," Abram indicates that Yahweh and *'El 'Elyon* are one and the same deity.

MELCHIZEDEK

Melchizedek is among the most mysterious figures in Scripture. King of Salem, a city identified with Jerusalem, and “priest of God Most High,” Melchizedek’s name means “king of righteousness.” Following Abraham’s defeat of Chedorlaomer and his rescue of Lot, Melchizedek provided a meal of bread and wine for Abraham and his men. He then blessed Abraham, attributing Abraham’s victory over his enemies to God Most High. In response to Melchizedek’s blessing, Abraham gave the priest-king a tenth of everything he had. David mentions Melchizedek in the messianic Psalm 110, and the writer of Hebrews presents Melchizedek as a foreshadowing of Jesus Christ, who is both priest and king. **(Genesis 14:18–20)**

GENESIS—NOTE ON 15:1–21 Verses 1–6 of ch. 15 focus on Abram’s concern that he is still childless; vv. 7–21 focus on his desire for assurance that the land of Canaan will belong to his descendants. God’s conditional promise in 12:2 that Abram will become a “great nation” is now guaranteed by a covenant, although the fulfillment will not take place until several centuries after Abram’s death.

GENESIS—NOTE ON 15:1 In ch. 14 Abram rejected the victory spoils that the king of Sodom offered. In response (**After these things**), God states that Abram’s **reward shall be very great**.

GENESIS—NOTE ON 15:2 **the heir of my house is Eliezer of Damascus**. This individual is not named elsewhere. The context suggests he is a trusted member of Abram’s household, possibly a slave.

GENESIS—NOTE ON 15:6 This key verse in Genesis is quoted four times in the NT (Rom. 4:3, 22; Gal. 3:6; James 2:23). Faith in God requires trusting him (see notes on John 1:12–13; Heb. 11:1), based on the truthfulness of his words. Faith in God leads to obeying his commands. Abram believed God would give him a son despite many years of childlessness. **counted . . . as righteousness**. Before Abram has shown himself righteous by his deeds, God sees him as righteous because of his faith.

FACT

Abram believed the LORD, and that was the basis for God counting him as righteous. Such faith remains the basis for God’s justification of Christians in the NT (Gal. 2:16).

ABRAHAM

God called Abraham to leave his native country for a land that he would show him. When Abraham arrived in Canaan, God promised to give the land to him and his descendants, who would become the nation of Israel. The Lord promised that the whole world would be blessed through Abraham and his descendants. Abraham faced the ultimate test of faith when God commanded him to sacrifice his son Isaac. Because Abraham was willing to do so, God once again promised to bless him and to multiply his offspring. God spared Isaac from death by providing a substitute sacrifice, foreshadowing the substitutionary death of Christ on the cross. **(Genesis 15:5–6)**

GENESIS—NOTE ON 15:9–17 The ritual described here is possibly a type of oath. God is saying that he will become like the dead animals if he does not keep his word (see Jer. 34:18–20). Another interpretation is that the sacrificial animals symbolize Abram's descendants and the "birds of prey" (Gen. 15:11) signify their enemies (unclean nations).

GENESIS—NOTE ON 15:13–16 **Four hundred years** appears to be a round figure. **and afterward they shall come out with great possessions**. The Lord's promise to Abram was fulfilled 600 to 800 years later at the time of the exodus. **for the iniquity of the Amorites is not yet complete**. The Amorites are one of the main groups living in Canaan (vv. 19–21) and are descendants of Ham (see notes on ch. 10). God's comment implies that the Amorites' land will be taken as an act of punishment for their sin. See note on Josh. 6:17–18.

GENESIS—NOTE ON 15:17 The **smoking fire pot** and **flaming torch** symbolize God's presence, which is often associated with fire (e.g., Ex. 13:21–22).

GENESIS—NOTE ON 15:18–21 **On that day the LORD made a covenant with Abram**. This covenant differs from the one described in ch. 17. (On covenants, see note on 9:9–11.) God unconditionally pledges that Abram's **offspring** will possess **this land**, linking this covenant with the earlier conditional promise that Abram would become a great nation (12:2). **from the river of Egypt to the great river, the river Euphrates**. The designation "river of Egypt" is unclear. It could refer to the Wadi el Arish (midway between Israel and the Nile). Or, "river" could refer to the eastern branch of the Nile. This promise was probably fulfilled for a time in the reign of Solomon (see 1 Kings 4:21).

GENESIS—NOTE ON 16:1–16 Sarai seeks to resolve the problem of her barrenness by having her maidservant, Hagar, bear a child on her behalf.

GENESIS—NOTE ON 16:2 **Abram listened to the voice of Sarai** may mean that he gave in too readily to his wife's request (see v. 6).

FACT

Taking servants as wives. It was common in ancient cultures for a married man to take a servant as a wife (16:2). But this was contrary to God's original design for marriage (2:24).

GENESIS—NOTE ON 16:3 **as a wife**. Hagar's status within Abram's household is changed from servant to wife, although this does not place her on a par with Sarai (see note on 25:5–6). While the OT records occasions of polygamy, these relationships are usually difficult and are never encouraged in the Bible (see 2:24; Deut. 17:17).

GENESIS—NOTE ON 16:5–7 Sarai initially directs her anger at Abram, and he allows her to deal **harshly** with Hagar. The human solution to Sarai's childlessness creates new problems.

GENESIS—NOTE ON 16:7 **The angel of the LORD**. The Hebrew word for "angel" may also be translated "messenger." There is something mysterious about this figure. In 19:1 the "two angels" who arrive at Sodom resemble human beings (in 18:2 they are called "men"). When "the angel of the LORD" speaks, his words are perceived as being God's words, giving the impression that the angel is identical with God. On this basis, some Christians believe this is the preincarnate Christ. **the spring on the way to Shur**. Hagar's escape takes her toward Egypt, her homeland. The location of the spring/well is clarified in 16:14, when it is named "Beer-lahai-roi."

GENESIS—NOTE ON 16:9 God commands Hagar to have a better attitude toward her mistress, Sarai. Instead of despising her, she is to **submit to** her authority.

GENESIS—NOTE ON 16:11–12 **Ishmael** means "God hears." God has observed Hagar's suffering. The angel promises Hagar that her son will not need to serve others. However, he will live a life of hostility toward others.

GENESIS—NOTE ON 16:13 **here I have seen him who looks after me**. Although this could imply that Hagar actually saw God, it could also mean she understands that God sees or "looks after" her. He is the **God of seeing**.

ISHMAEL

Ishmael was Abraham's eldest son. His mother was Hagar, the maidservant of Abraham's wife Sarah. Ishmael was around 16 years old when his half-brother, Isaac, was born. Sarah overheard Ishmael mocking his younger brother, so she angrily expelled Hagar and Ishmael from her household and sent them to wander in the desert. God protected them, however, and promised that Ishmael would become a great nation. Ishmael grew to be strongly independent and, as the Lord had prophesied, he lived a life of hostility toward others. Ishmael settled in the wilderness of Paran, where he became an expert archer. Because Ishmael was Abraham's son, God blessed him. He had 12 sons, who became princes of 12 tribes. **(Genesis 16:11–12)**

GENESIS—NOTE ON 16:14 **Beer-lahai-roi** means "well of the Living One who sees me."

GENESIS—NOTE ON 16:15 By naming Ishmael, Abram publicly acknowledges him as his son and heir.

GENESIS—NOTE ON 16:16 **eighty-six years old**. Ishmael was born 11 years after Abram settled in Canaan.

GENESIS—NOTE ON 17:1–27 Thirteen years after the birth of Ishmael, the Lord appears to Abram and announces that he will establish an eternal covenant with Abram and his offspring. Abram will become the father of many nations. The sign of the covenant is circumcision. The covenant will be established with Isaac but not Ishmael (although Ishmael, by being circumcised, will enjoy some of the benefits of the covenant).

GENESIS—NOTE ON 17:1–2 **God Almighty**. Like many other names for God in Genesis, the common Semitic word for "God" is followed by a particular attribute of God. This name emphasizes God's power, which will enable Sarai to bear a son. **that I may make my covenant**. Unlike the unconditional covenant in ch. 15, here a condition is clear: walk before God and be blameless (see note on 17:19).

GENESIS—NOTE ON 17:4–5 **the father of a multitude of nations**. These words summarize the covenant being established by God. To underline their importance, the words are repeated at the end of v. 5: **your name shall be Abraham, for I have made you the father of a multitude of nations**.

GENESIS—NOTE ON 17:6 **I will make you exceedingly fruitful**. This promise echoes the divine blessing given at creation (1:28) and later repeated to Noah after the flood (9:1). **kings shall come from you**. Fruitfulness includes exercising authority over the earth on God's behalf (1:28; 9:1–7).

GENESIS—NOTE ON 17:10 Circumcision was not a Hebrew invention. For example, it was used in Egypt as an act of ritual purity.

GENESIS—NOTE ON 17:11 **You shall be circumcised in the flesh of your foreskins**. Circumcision, cutting off the foreskin of the penis, creates a mark that would not normally be visible to others.

GENESIS—NOTE ON 17:12–13 **eight days old**. To ensure that the covenant extends to the next generation, all newborn male children are to be circumcised eight days after they are born. The covenant is not about establishing racial purity, since males who are not Abraham's offspring are included.

GENESIS—NOTE ON 17:14 **shall be cut off from his people**. Uncircumcised males were excluded from the benefits of the covenant. Circumcision distinguished those who believed in the importance of God's promises to Abraham from those who did not. For the NT view on circumcision, see Rom. 2:25–29; 1 Cor. 7:18–19; and Gal. 6:15.

GENESIS—NOTE ON 17:15–16 The name **Sarai** is changed to **Sarah**; both forms mean "princess."

GENESIS—NOTE ON 17:19 **Isaac** means "he laughs." The theme of laughter occurs in several passages associated with the birth of Isaac. See v. 17; 18:12–15; 21:6, 9. **I will establish my covenant with him**. While Ishmael and the other male members of Abraham's household are also circumcised, the covenant will continue through Isaac (see 17:7, 20–21; and chart). This line eventually leads to Jesus Christ, through whom God's blessing comes to the nations.

SARAH

Sarah was Abraham’s wife and was also his half-sister. On two occasions, to save himself from possible danger, Abraham said that Sarah was his “sister,” failing to mention that she was also his wife. After many years of not being able to bear children, Sarah encouraged Abraham to start a family with her maidservant, Hagar. This plan backfired when, upon conceiving, Hagar became condescending toward Sarah. Later, God promised Abraham that he would give him a son through Sarah. Since she was 90 years old at the time, and Abraham himself was 100, Sarah’s initial response to the promise was laughter. However, one year later, Sarah gave birth to Isaac, the child of promise. She thus became an ancestor of Christ. **(Genesis 17:15–16)**

FACT

Isaac means “he laughs.” When Abraham and Sarah heard that they were going to have a son in their old age, they both laughed (17:17; 18:12). When Isaac was born, however, they and all their friends laughed with joy (21:6)!

Four Kinds of Abraham’s Offspring

Offspring	**Explanation**	**Examples**
Natural, physical offspring	Physical descendants of Abraham	Ishmael, Isaac, the sons of Keturah (and by extension Esau, Jacob, etc.)
Natural, yet special offspring	Physical descendants of Abraham especially tied to God’s elective and saving purposes	Isaac (by extension Jacob and the entire nation of Israel)
Promised offspring	The true, unique offspring of Abraham	A distinctive line of offspring, starting earlier with Seth and continuing through Noah, Abraham, Isaac, Israel, and David, culminating in Jesus Christ (Gal. 3:16)
Spiritual offspring	Those united with Christ (the promised offspring)	Jews and Gentiles who trust in the Messiah

GENESIS—NOTE ON 17:20 God blesses Ishmael with the promise that he will become a **great nation** (see 25:12–18), even though God favors the yet-to-be-born Isaac.

GENESIS—NOTE ON 18:1–15 The Lord appears to Abraham and announces that Sarah will bear a son, **about this time next year**.

GENESIS—NOTE ON 18:1 Although Abram settled at the **oaks of Mamre** many years earlier (13:18), he is still dwelling in a **tent** (see Heb. 11:9).

GENESIS—NOTE ON 18:2 Abraham's actions suggest that he viewed the **three men** as very important. **he ran**. In the Middle East, a socially prominent elderly man would not normally respond in this way. **bowed himself to the earth**. While this may have been a common greeting (see 19:1), it shows that Abraham regards the visitors as worthy of great respect.

GENESIS—NOTE ON 18:3 **O Lord**. The term here is a distinctive one for God in the OT (e.g., 20:4). The polite term of respect "my lord" (e.g., 23:6) has a slight difference of spelling in Hebrew. Clearly Abraham recognizes that one of his visitors is divine.

GENESIS—NOTE ON 18:4–8 Although Abraham speaks of a **little water** and a **morsel of bread**, he prepares a large meal. The writer of Hebrews was probably thinking of the events of vv. 2–8 and 19:1–3 when he wrote of people who had "entertained angels unawares" (Heb. 13:2).

GENESIS—NOTE ON 18:11 **The way of women had ceased to be with Sarah**. She has ceased to have menstrual cycles, indicating that her reproductive years have ended.

GENESIS—NOTE ON 18:12 Sarah honors Abraham with a title of dignity and respect: **my lord**. First Peter 3:6 notes this, indicating that she is submitting to and obeying her husband.

GENESIS—NOTE ON 18:16–19:29 The Lord reveals to Abraham his plan to destroy Sodom and then carries out that plan. Through Abraham's intercession, Lot and his two daughters escape. The city's destruction is fully justified because of its overwhelming wickedness (compare 13:13).

GENESIS—NOTE ON 18:17–19 God tells Abraham what he is **about to do**, since Abraham has a unique role to fulfill regarding his own descendants and **all the nations of the earth**.

GENESIS—NOTE ON 18:21 **I will go down to see**. This remark does not mean that God's knowledge is limited (compare 11:5). It simply means he is giving his direct attention to the matter.

GENESIS—NOTE ON 18:23–25 Abraham's response is probably prompted by his concern for Lot. Abraham wonders if God intends to destroy the righteous along with the wicked.

GENESIS—NOTE ON 18:26–33 God eventually affirms that **for the sake of ten I will not destroy** Sodom (v. 32). He assures Abraham that he will not punish the righteous along with the wicked.

GENESIS—NOTE ON 19:1–3 **The two angels**. These are the two men who accompanied the Lord in ch. 18 but then separated from him (see 18:22). **Lot was sitting in the gate of Sodom**. These verses parallel the opening verses of ch. 18. Like Abraham, Lot greets the two men by bowing before them, offering them hospitality. There is no report of his wife assisting him. **Unleavened bread** implies it was baked in haste. By resembling Abraham's earlier actions, Lot demonstrates that he is righteous, unlike the men of Sodom.

FACT

The city gate was a place where leaders made key decisions (Prov. 31:23; Lam. 5:14). Lot's presence at the city gate (Gen. 19:1) shows that he had a position of importance in Sodom.

GENESIS—NOTE ON 19:4 **the men of the city**. Every male in Sodom, it seems, **both young and old**, was involved in the attempted rape of the two visitors.

GENESIS—NOTE ON 19:5 **that we may know them**. In Hebrew the verb "to know" sometimes implies sexual intercourse (e.g., 4:1, 17, 25; 19:8; compare Judg. 19:22). The context suggests that the men of Sodom intend to have homosexual relations with the two visitors, hence the origin of the term "sodomy." By acting so wickedly against defenseless strangers, the entire community invites divine punishment.

GENESIS—NOTE ON 19:6–9 Lot's readiness to protect the two men from the mob is admirable. In desperation he offers his two unmarried **daughters** as substitutes—a shocking, cowardly, and inexcusable act, even if he intended this only as a bluff, or expected the offer to be rejected. The reaction of the crowd only confirms the truly evil nature of their intentions.

GENESIS—NOTE ON 19:9 While Lot addresses them as "brothers" (v. 7), the crowd resents him as a foreigner who **has become the judge**.

GENESIS—NOTE ON 19:16 **he lingered**. Even Lot is slow to grasp the seriousness of the situation.

LOT

Abraham’s nephew Lot traveled with him to the promised land of Canaan. When the combined wealth of Abraham and Lot proved too much for one place, Abraham generously offered his nephew first choice of the land. Lot chose the fertile Jordan Valley, settling in Sodom. Later, Abraham rescued Lot when he was taken captive by invaders. When the wicked city of Sodom was destroyed, God allowed Lot’s family to escape. Lot’s wife disobeyed by looking back, however, and was turned into a pillar of salt. Filled with fear, Lot and his daughters hid in a cave. Both daughters, desperate to have children, tricked Lot into fathering a son with them. Despite his shortcomings, Lot is described in 2 Pet. 2:7–10 as a righteous man. **(Genesis 19:15–16)**

GENESIS—NOTE ON 19:17–23 Since the entire valley will be destroyed, Lot is told to **escape to the hills**. Lot thinks this will be too difficult and therefore asks to be given refuge in a small city in the valley. The Lord grants this request, further showing his mercy to Lot amid the judgment on Sodom.

GENESIS—NOTE ON 19:24–25 **the LORD rained on Sodom and Gomorrah sulfur and fire from the LORD out of heaven**. This judgment on Sodom and Gomorrah, the flood of chs. 6–9, and the later destruction of the Canaanites (Deut. 20:16–18) all demonstrate God’s righteous wrath against sin, his mercy in rescuing the godly from destruction, and the certainty of the final judgment to come.

GENESIS—NOTE ON 19:26 The **pillar of salt** may have been composed of the fiery matter raining in molten lumps from the sky.

GENESIS—NOTE ON 19:27–29 The text now focuses briefly on **Abraham**, reminding the reader of his intercession for Lot and his family (18:20–33).

GENESIS—NOTE ON 19:31–38 Lot’s daughters had intercourse with him on consecutive nights, but he was unaware of it. This unseemly episode marked the origin of the **Moabites** and **Ammonites**.

GENESIS—NOTE ON 20:1–18 King Abimelech takes Sarah into his harem, which seems to put at risk God’s promise that Sarah will bear Abraham a son.

FACT

What is the Negeb? The Negeb (20:1) is a dry area of rolling hills in southern Israel. Abraham, Isaac, and Jacob lived there. Hagar sought refuge in the Negeb. Later, it provided refuge for Israelites fleeing from invading armies.

GENESIS—NOTE ON 20:1 No specific reason is given for Abraham's relocation to **Gerar**, in the northern Negeb. Abraham and Sarah are unknown to the inhabitants of the region.

GENESIS—NOTE ON 20:2 **She is my sister**. This comment assumes that the reader is familiar with 12:11–13, which explains the rationale behind Abraham's words. **Abimelech king of Gerar**. Abimelech, which means "my father is king," appears to have been a common royal name (compare 26:1–2).

GENESIS—NOTE ON 20:3–6 **But God came to Abimelech**. The text emphasizes that Sarah has not had intercourse with the king; otherwise, it could have appeared that Abimelech was the father of Isaac (21:1–3). **in a dream by night**. Throughout Genesis dreams often bring divine revelation (compare 28:12; 31:10–11; 37:5–9; 40:5–8; 41:1).

GENESIS—NOTE ON 20:7 Abraham is the first person in the Bible called a **prophet**. This context emphasizes his ability to intercede for others, one of the characteristics of a true prophet (Jer. 15:1); compare his actions in Gen. 18:22–33.

GENESIS—NOTE ON 20:9 Abimelech rightly criticizes Abraham for deceiving him about Sarah. The term **great sin** sometimes implies adultery.

GENESIS—NOTE ON 20:11 **There is no fear of God at all in this place**. Abraham's response betrays both his lack of faith in God and his misjudgment of the people of Gerar. The story shows clearly that the king and his servants were God-fearing (see vv. 5, 8, 16).

GENESIS—NOTE ON 20:12–13 **Besides, she is indeed my sister**. Abraham's half-truth does not excuse his behavior. **at every place to which we come**. Abraham regularly resorted to this wife-sister ruse for his own self-protection. Yet only God's intervention protects Abraham's relationship with Sarah.

GENESIS—NOTE ON 20:14–16 Abimelech’s generosity and innocence contrast sharply with Abraham’s deception. The king’s actions publicly affirm that he has not acted inappropriately toward Sarah.

GENESIS—NOTE ON 20:17–18 God has power over fertility. By praying, Abraham demonstrates that God’s blessing is being mediated through him (see 12:3).

GENESIS—NOTE ON 21:1–21 In fulfillment of God’s promise, Sarah bears Abraham a son, who is named Isaac. While Isaac takes priority over Ishmael, God does not abandon Hagar and her son.

GENESIS—NOTE ON 21:1–2 **as he had promised**. See 17:16, 19, 21. **at the time of which God had spoken to him**. See 18:10, 14.

GENESIS—NOTE ON 21:3 **Isaac**. God had announced the name to Abraham in 17:19 (see note).

ISAAC

God had promised Abraham that the world would be blessed through his descendants. When Isaac was born to Abraham and Sarah, it was the initial fulfillment of that promise. At God’s command, Isaac was almost sacrificed by his father, but his life was spared when God provided a ram to be sacrificed in his place. This prefigured the sacrifice of God’s own Son in the place of all who would believe in him. Isaac settled in Gerar, a Philistine city, where he became prosperous. He married Rebekah, who bore him twin sons, Jacob and Esau. Although Esau was his favorite son, Isaac was tricked by Jacob into giving him the blessing intended for his older brother. **(Genesis 21:1–3)**

GENESIS—NOTE ON 21:4 **Isaac** is **circumcised** by **Abraham**, fulfilling God’s instructions in 17:12.

GENESIS—NOTE ON 21:8 Isaac was probably two or three years old when he was **weaned**.

GENESIS—NOTE ON 21:9 The Hebrew verb translated **laughing** can mean either “mocking” or “playing.” Here, it probably means “mocking.”

GENESIS—NOTE ON 21:12 **through Isaac shall your offspring be named**. Even though Ishmael is older than Isaac, God confirms that Isaac will take priority over Ishmael (see 17:19). The importance of this is explained in Rom. 9:7 and Heb. 11:18.

GENESIS—NOTE ON 21:14 **putting it on her shoulder, along with the child**. While these words might suggest that Ishmael was placed on Hagar's shoulder, this is hardly likely, since Ishmael is about 16 years old (see 16:16; 21:5, 8). Abraham gave Ishmael to Hagar, probably after putting the bread and water on Hagar's shoulder. The Hebrew term for "child" may mean an older teenager. **wilderness of Beersheba**. Water was difficult to find in this region. Man-made wells appear to have been the main source (see 21:30; 26:18–22).

GENESIS—NOTE ON 21:17–18 God's intervention saves **Hagar** and confirms to her that her son will become a **great nation**, echoing the promise given to Abraham in v. 13. **God heard . . . the boy** (v. 17). "Ishmael" means "God hears" (see 16:11).

GENESIS—NOTE ON 21:21 **wilderness of Paran**. The central region in northern Sinai.

GENESIS—NOTE ON 21:22–23 **God is with you in all that you do**. Abimelech attributes Abraham's success to God.

GENESIS—NOTE ON 21:25–30 Before sealing the treaty, Abraham raises the controversial issue of ownership of a **well**. The **covenant** or treaty was designed to prevent conflict between the two parties. The gift of **seven ewe lambs** to Abimelech confirms Abraham's ownership of the well.

FACT

Why fight over a well? Wells are of great importance in the hot, dry climates around the world. Because lack of water was a constant threat, both military generals and civilian travelers would often plan their routes according to the location of wells. (See 21:25–31.)

GENESIS—NOTE ON 21:31 In light of Abraham's gift to Abimelech, the name **Beersheba** probably means "well of seven." It could also mean "well of the oath," since the Hebrew words for "seven" and "oath" are similar. Perhaps the name was chosen because it embraced both concepts. When a permanent settlement was established in this area, it was named after the well (see 26:33). The town of Beersheba, in the northern Negeb, marked the southern boundary of Israel (e.g., Judg. 20:1).

GENESIS—NOTE ON **21:32** **land of the Philistines**. The term “Philistines” is normally associated with non-Canaanites from the Aegean region who inhabited southwest Canaan from about 1180 B.C. onward—nearly a thousand years after Abraham’s time. In light of this, the term may have been used here and elsewhere to replace an earlier, obscure term; Genesis contains various examples of such modernizations.

GENESIS—NOTE ON **21:33** **Everlasting God**. Here the common Semitic term for “God” is followed by the attribute of everlastingness.

GENESIS—NOTE ON **22:1–19** The conditional promises of 12:1–3 are now unconditionally guaranteed as a result of Abraham’s preparedness to sacrifice his son. Put to the test, Abraham displays remarkable trust in God. James 2:21–22 says that Abraham’s actions here “completed” the faith he had already expressed (see Gen. 15:6).

GENESIS—NOTE ON **22:1** **God tested Abraham**. While it is not unknown for God to test individuals, testing must be clearly distinguished from tempting. God does not tempt anyone to do evil (James 1:13). He does, however, test people’s commitment to him (e.g., Ex. 15:25; 16:4).

GENESIS—NOTE ON **22:2** **your only son Isaac, whom you love**. With Ishmael’s departure from Abraham’s household, Isaac had become Abraham’s cherished only son. **land of Moriah**. According to 2 Chron. 3:1, Solomon constructed the temple on Mount Moriah in Jerusalem. While Genesis 22 does not specify that the sacrifice of Isaac took place at or near Jerusalem, v. 14 may imply such a connection. A **burnt offering** involved the entire sacrifice being consumed by fire.

GENESIS—NOTE ON **22:3** **Abraham rose early in the morning**. Abraham promptly responds to the challenge placed before him.

GENESIS—NOTE ON **22:4** **On the third day**. It requires about two days to travel on foot from Beersheba to Jerusalem, a distance of about 45 miles (72 km). Elsewhere, two days represents the time set aside to prepare for a special encounter with God on the third day (see Ex. 19:11).

GENESIS—NOTE ON 22:5–8 **I and the boy will . . . come again to you**. While Abraham is committed to sacrificing Isaac, he believes that both of them will return (see Heb. 11:17–19). **God will provide . . . the lamb**. It is unclear whether Abraham is speaking ironically here (Isaac is the "lamb"), or whether he is expressing faith that somehow God will preserve his son.

GENESIS—NOTE ON 22:11 **the angel of the LORD**. See note on 16:7. The repetition of the name **Abraham, Abraham** underscores the urgency of the intervention (compare 22:1).

GENESIS—NOTE ON 22:12 **now I know that you fear God**. While Abraham's faith was the means by which God counted him as righteous (15:6), that faith is now "active along with his works" and is "completed by his works" (James 2:21–23). His faith resulted in obedience.

GENESIS—NOTE ON 22:13 God provides a ram to be sacrificed as a **burnt offering**. In Genesis such sacrifices are associated with solemn promises made by God (see 8:20–22). **instead of his son**. The fact that a **ram** died in the place of Isaac suggests the principle of substitutionary atonement, especially the substitutionary death of Christ on the cross, as "the Lamb of God, who takes away the sin of the world" (John 1:29).

GENESIS—NOTE ON 22:14 **The LORD will provide**. The belief developed (**as it is said to this day**) that God would provide the sacrifice necessary to atone for sin. **The mount of the LORD** probably refers to the hill on which the temple was later built in Jerusalem.

GENESIS—NOTE ON 22:15–18 **By myself I have sworn**. The oath concentrates on a single descendant of Abraham who will overcome **his enemies** and bring blessing to **all the nations of the earth** (v. 18). This oath to Abraham comes to fulfillment in Jesus Christ (Acts 3:25–26; Gal. 3:16).

GENESIS—NOTE ON 22:16–17 **because you . . . have not withheld your son, your only son**. Abraham's actions prove his faith (see Rom. 4:3, 22–23; Gal. 3:6).

GENESIS—NOTE ON 22:24 **concubine**. See note on 25:5–6.

GENESIS—NOTE ON 23:1–20 Upon the death of Sarah, Abraham buys a cave in Hebron as a burial place. By acquiring this land, Abraham confirms that his descendants are to be associated with the land of Canaan, as God had already promised (12:7; 13:14–17; 15:18–21).

GENESIS—NOTE ON **23:2** **Kiriath-arba** means “town of four” (see Josh. 14:15). It was later known as **Hebron** (see Judg. 1:10).

GENESIS—NOTE ON **23:4** **a sojourner and foreigner among you**. Despite God’s repeated promises that Abraham’s descendants will possess all the land of Canaan, after 62 years in the land Abraham has no permanent location to call his own. The NT explains that Abraham chose to go on living in tents because he was looking for a city “whose designer and builder is God” (Heb. 11:9–10).

GENESIS—NOTE ON **23:6** The Hittites recognize Abraham’s special relationship with God and give him the title **prince of God**.

GENESIS—NOTE ON **23:10** Although **Ephron** is present, Abraham seeks permission from the Hittite population as a whole—either because Abraham himself was not a Hittite or because the transfer of property required the involvement of a third party.

GENESIS—NOTE ON **23:11–16** Although Ephron first offers the field and cave to Abraham for free, this may not have been his true intention. The second time he offers it, he casually mentions what he would consider a fair price (v. 15). It is important that Abraham buy the property because that ensures that he has full legal title to the burial plot. Comparisons with 1 Kings 16:24 and Jer. 32:9 suggest that **four hundred shekels of silver** was a high price, although this cannot be known for sure, since the weight of a shekel could vary **according to the weights current among the merchants**.

GENESIS—NOTE ON **23:17–19** **Mamre**. See note on 13:18.

GENESIS—NOTE ON **23:20** Abraham’s purchase of the **field** and **cave** meant that his descendants would always own this land. Abraham, Isaac, Jacob, Rebekah, and Leah would later be buried in this cave.

FACT

Two biblical firsts. The burial of Sarah (23:19) is the first biblical record of a burial. Abraham’s purchase of the burial plot is also the first biblical record of a business transaction.

GENESIS—NOTE ON 24:1–67 Abraham sends one of his servants to his homeland in Mesopotamia to find a wife for Isaac. The journey was about 550 miles (900 km) and would have taken the servant about 21 days.

GENESIS—NOTE ON 24:2–6 Abraham did not want Isaac to marry a Canaanite, fearing this would draw him away from the Lord. From ch. 9 onward, the **Canaanites** are frequently portrayed as wicked. **put your hand under my thigh**. See note on 24:9. In spite of having left Haran in northern Mesopotamia almost a hundred years earlier, Abraham refers to it as **my country** (v. 4). He emphasizes, however, that Isaac should not return there (v. 6); Isaac's future is in Canaan.

GENESIS—NOTE ON **24:9** **the servant put his hand under the thigh of Abraham**. Since striking one's thigh was possibly understood as a sign of remorse and submission (see Jer. 31:19; Ezek. 21:12), the placing of one's hand under the thigh of another may have indicated submission to that person's strength and authority.

GENESIS—NOTE ON **24:10** **camels**. See note on 12:16. **Mesopotamia** (literally, "between the rivers") was the Greek title for the region between the Euphrates and Tigris Rivers. Here it refers to only northwestern Mesopotamia. The **city of Nahor**, probably identified with Nakhur, was near Haran (see note on 11:31).

GENESIS—NOTE ON **24:12–14** The servant (like Abraham) has faith in the Lord and prays for guidance. The conditions he has set reveal that he seeks a wife who is generous and caring. The specific request in v. 14 is not the ordinary way to ask for guidance. Nevertheless, God graciously honors the request (compare Judg. 6:36–40).

GENESIS—NOTE ON **24:16** The description of Rebekah as **a maiden whom no man had known** confirms that she is a virgin, creating the expectation that she may well be the one God intends to be Isaac's wife.

GENESIS—NOTE ON **24:27–28** God's swift answer to the servant's prayer prompts worship and praise.

GENESIS—NOTE ON **24:50–51** Rebekah's brother and father acknowledge the providential nature of these events. God clearly intends that Rebekah should become Isaac's **wife**.

FACT

Family ties. Laban took responsibility for his sister Rebekah (24:29-51). Apparently their father, who was still alive, was unable to do so.

GENESIS—NOTE ON **24:53** The gifts confirm what the servant has earlier said about Abraham's wealth (see v. 35).

GENESIS—NOTE ON **24:63** **Isaac went out**. This is another divinely directed event, allowing Isaac to be the first to meet Rebekah when they arrive.

GENESIS—NOTE ON 24:65 she took her veil and covered herself. It was customary for a woman to cover her face with a veil during the period of betrothal, when she was committed to be married.

GENESIS—NOTE ON 25:1–4 Abraham took another wife. Like Hagar, **Keturah** has the status of a "concubine" (see 1 Chron. 1:32; also note on Gen. 25:5–6). This relationship possibly existed before Sarah's death. In the ancient Near East, wealthy men sometimes had "second" wives.

GENESIS—NOTE ON 25:5–6 These verses highlight Isaac's position as Abraham's main heir. "Concubines" probably refers to Hagar and Keturah, both of whom bore Abraham children. Neither woman shared the status of Sarah, Abraham's first wife (see also 1 Chron. 1:28–34).

GENESIS—NOTE ON 25:9–10 the cave of Machpelah . . . that Abraham purchased. See ch. 23.

GENESIS—NOTE ON 25:12–18 This short section names Ishmael's 12 sons, who became heads of tribes in Arabia, fulfilling God's promise in 17:20.

GENESIS—NOTE ON 25:12 These are the generations of. See note on 2:4.

GENESIS—NOTE ON 25:19–37:1 *Isaac's Descendants*. The familiar phrase "these are the generations of" introduces the next main section of Genesis (see note on 2:4). While these chapters focus on the family of Isaac, special attention is given to Jacob because the unique family line of Genesis will be continued through him (see diagram).

GENESIS—NOTE ON 25:20 The repeated use of the term **Aramean** and the designation of their dwelling place as **Paddan-aram** ("plain of Aram") indicate that Abraham's family was considered to be Aramean.

GENESIS—NOTE ON 25:21 Like Sarah, **Rebekah** is also **barren**.

GENESIS—NOTE ON 25:22–23 The observation that the **children struggled together within her** introduces one of the main themes of chs. 25–36. The relationship between the twin boys will often be hostile. The divine revelation that **the older shall serve the younger** indicates that Jacob will have a significant role in the family line.

GENESIS—NOTE ON 25:26 holding Esau's heel, so his name was called Jacob. The name "Jacob" resembles the Hebrew term for "heel" and has the connotation of "deceiver." To grasp someone by the heel was apparently a figure of speech meaning "to deceive." The idea of deception will be a repeated theme in the life of Jacob. **Isaac was sixty years old**. The twins are born 15 years before the death of Abraham, which is recorded in vv. 7–8. Occasionally in Genesis, events are narrated out of chronological order, as here.

REBEKAH

Because he did not want Isaac to marry a Canaanite, Abraham sent his servant to Mesopotamia to find a wife for his son. The servant prayed for a sign to help him recognize the woman God had appointed for this purpose. Rebekah's actions were the precise answer to the servant's prayer. She was beautiful and hospitable, and in an act of faith she left her country and her family so that she could journey to Canaan and marry Isaac. Like Sarah, Rebekah was barren. Isaac prayed on her behalf, and God heard his prayer. Rebekah gave birth to Jacob and Esau. Favoring Jacob above his brother, Rebekah instructed him to trick his father into giving him the blessing intended for Esau. **(Genesis 25:23)**

GENESIS—NOTE ON 25:27–34 These verses tell of **Esau** selling his birthright to **Jacob**. While Jacob may be criticized for exploiting his brother in a moment of weakness, Esau is indifferent toward his firstborn status. That is why Heb. 12:16 describes Esau as "unholy." He did not appreciate that his birthright was linked to God's plan of redemption.

FACT

Tents were temporary shelters made of cloth and were often woven from black goat's hair. The tent was held up by ropes and poles. Most tents were rectangular in shape. Because nomadic families moved often, they had little furniture. Tents still provide housing for nomadic peoples living in the Middle East today.

GENESIS—NOTE ON 25:30 In Hebrew, the name **Edom** is similar to the word **red**.

GENESIS—NOTE ON 26:1–35 The events in this chapter are difficult to date precisely but they probably took place after the death of Abraham (25:8), when Esau and Jacob were young men.

GENESIS—NOTE ON 26:1–2 **besides the former famine that was in the days of Abraham**. See 12:10. On that occasion, Abraham went down to Egypt. Isaac, however, is instructed to remain in **Gerar**. **Abimelech**. See note on 20:2. It is possible that this is the king mentioned in chs. 20–21. Perhaps more likely, he is his son or grandson. **Philistines**. See note on 21:32.

GENESIS—NOTE ON 26:3–5 **I will establish the oath that I swore to Abraham**. This refers to the oath in 22:16–18, the substance of which is repeated here (see note on 22:15–18). Isaac is the heir to the promises God made to Abraham.

GENESIS—NOTE ON 26:6–7 **She is my sister**. Isaac makes the same dishonest claim that Abraham earlier used in both Egypt (12:10–12) and Gerar (20:1–18).

GENESIS—NOTE ON 26:8 **saw Isaac laughing with Rebekah**. The Hebrew verb implies they were laughing while caressing affectionately.

GENESIS—NOTE ON 26:15 The Philistines may have closed up the **wells** to discourage herdsmen from grazing their livestock in this region.

GENESIS—NOTE ON 26:17 Isaac relocates from the city of Gerar to the **Valley of Gerar**, a region under the control of Gerar but not next to it.

GENESIS—NOTE ON 26:19–22 Since **water** was vital in this arid region, disputes over the ownership of wells were common (see 21:25). The names of the wells reflect the events associated with them.

GENESIS—NOTE ON 26:23–25 **Isaac's servants dug a well**. Years earlier Abraham dug a well at Beersheba (see 21:30), but the Philistines later filled it in (26:15).

GENESIS—NOTE ON 26:26–31 Abimelech comes to Isaac to establish a **covenant** (v. 28) or treaty with him, guaranteeing they will live together peacefully (compare 21:22–32). **Phicol** is possibly the same individual as in 21:22. Alternatively, "Phicol" could be a family name or a title.

GENESIS—NOTE ON 26:32–33 This treaty coincides with the discovery of **water** in a **well** being dug by **Isaac's servants**. Therefore the well is called **Shibah**, which resembles the Hebrew word for "oath." **Beersheba**. See note on 21:31.

GENESIS—NOTE ON 26:34–35 The emphasis on the **Hittite** origin of Esau's wives probably implies that Esau has not chosen them wisely. This is confirmed as they **made life bitter for Isaac and Rebekah** (v. 35).

GENESIS—NOTE ON 27:1–2 Isaac decides it is time to bless his firstborn son, Esau. Such blessings were seen as shaping the future of those blessed.

FACT

A father's blessing (ch. 27) was not just a symbolic gesture. It established the identity of the heir, granting him all the privileges of that position. The father's blessing was even seen as in some way shaping his future.

GENESIS—NOTE ON 27:4 that my soul may bless you before I die. Isaac intends that his blessing for Esau will establish the identity of the heir to the promises God had given to Abraham and Isaac.

GENESIS—NOTE ON 27:5–10 Rebekah was listening. Rebekah plans Jacob's deception, but Jacob is still responsible for the part he plays in this trick.

GENESIS—NOTE ON 27:11 From birth, Esau was clearly distinguished from Jacob by his **hairy** appearance (see 25:25).

GENESIS—NOTE ON 27:29 Let peoples serve you, and nations bow down to you. Isaac's blessing for his "firstborn" goes far beyond material prosperity (v. 28). Isaac asks for universal sovereignty over peoples and nations, building on God's promise to Abraham that kings will be among his descendants (17:6). **Cursed be everyone who curses you, and blessed be everyone who blesses you!** These words echo God's promise to Abraham, in 12:3, that he will be a blessing to all nations.

GENESIS—NOTE ON 27:30–36 Is he not rightly named Jacob? For he has cheated me these two times (v. 36). Esau refers here to the name "Jacob," which means "to deceive/cheat" (see note on 25:26). Esau believes that Jacob has cheated him out of both his birthright (see 25:29–34) and his blessing, although Esau willingly forfeited his birthright to Jacob (see 25:33).

GENESIS—NOTE ON 27:40 **you shall break his yoke from your neck**. Although Jacob has been given authority over his older twin brother, Esau will eventually free himself from his brother's control. Later, Esau's descendants will settle outside the Promised Land, to the east of the Jordan River (see note on 32:3–5). They will eventually control Seir, which is later named "Edom."

ESAU

Esau, whose name means "hairy," was the son of Isaac and Rebekah and the elder twin brother of Jacob. Esau was a skillful hunter and his father's favorite son, but he brought misery upon his parents by marrying two Hittite women. Esau carelessly sold his birthright to Jacob for a bowl of stew. Jacob then tricked Isaac into giving him the blessing intended for his brother. In response, Esau tried to kill Jacob. Years later, however, Jacob and Esau were reconciled. Esau founded the nation of Edom, which became an enemy of Israel. Jacob the chosen one and Esau the one not chosen typify the age-long struggle between the people of God and their adversaries. **(Genesis 27:36)**

GENESIS—NOTE ON 27:41–45 **I will kill my brother Jacob** (v. 41). When Rebekah learns of Esau's desire to murder Jacob, she encourages Jacob to go to her brother **Laban** in northwestern Mesopotamia (**Haran**).

GENESIS—NOTE ON 27:46 **the Hittite women**. Rebekah is probably referring to Esau's wives (see 26:34–35), although she could mean Hittite women in general. She may have raised this issue with Isaac as a reason for sending Jacob away.

GENESIS—NOTE ON 28:1–2 Abraham issued similar instructions in 24:3–4. **Canaanite women** is a broader designation that would have included the Hittites (see note on 10:6–20).

GENESIS—NOTE ON 28:3–4 Isaac anticipates that Jacob will return to Canaan to take possession of the land divinely given to Abraham. **make you fruitful and multiply you**. See note on 1:28. **A company of peoples** echoes the idea of Abraham as the father of many nations (see 17:4–6). It is repeated in 35:11.

GENESIS—NOTE ON 28:6–9 Esau seeks to make amends for having taken **Canaanite** wives by marrying one of Ishmael's daughters. However, he still retains his two Canaanite wives.

GENESIS—NOTE ON 28:10–22 The Lord uses an extraordinary dream to confirm that the divine promises to Abraham will be fulfilled through Jacob. A similar event will take place upon Jacob's return to Canaan (32:22–32).

GENESIS—NOTE ON 28:10 Jacob sets out to travel the 550 miles (900 km) to **Haran** (see note on 11:31).

GENESIS—NOTE ON 28:12 **ladder set up on the earth**. What matters most is not the exact shape of this structure but its purpose. It provides a bridge between heaven and earth, showing that God is still committed to making the earth his dwelling place. Jesus identifies himself as the ladder linking earth and heaven (John 1:51). While human beings want to ascend to heaven (as reflected in the Tower of Babel story, Genesis 11), God is interested in making the earth his temple-city.

GENESIS—NOTE ON 28:13–15 **The LORD stood above it** (v. 13) could also be translated "the LORD stood beside him" (ESV footnote). The Lord's words loudly echo his promises to Abraham (12:3, 7; 13:14–16; 17:7–8; 18:18; 22:17–18) and Isaac (26:4).

GENESIS—NOTE ON 28:16–17 Believing that **the LORD is in this place**, Jacob describes it as the **house of God**. The presence of God on earth is clearly central in Jacob's thinking.

GENESIS—NOTE ON 28:18 Jacob marks this special event at Bethel (see v. 19) by setting up a **pillar** and consecrating it with **oil**, but he does not build an altar. This indicates that he has not yet fully accepted the Lord as his God. While setting up pillars was common in Canaanite worship, Deut. 16:22 prohibits it. Years later, after his faith-transforming encounter with God at Penuel (Gen. 32:22–32), Jacob returns to Bethel to construct an altar (35:1–7).

GENESIS—NOTE ON 28:19 **the name of the city was Luz at the first**. The city's name continued to be "Luz" until the Israelites occupied Canaan many centuries later (see 35:6; 48:3; Judg. 1:23). The actual location called "Bethel" by Jacob probably lay outside the city of Luz (see Josh. 16:2).

GENESIS—NOTE ON 28:20–21 **If God will be with me . . . , then the LORD shall be my God**. The conditional nature of Jacob's vow reveals that he is still not fully committed to the Lord (see note on v. 18).

GENESIS—NOTE ON 28:22 **I will give a full tenth to you**. Centuries later, Israelite worshipers give a tenth of their income (a “tithe”) to God as an expression of their commitment to him.

GENESIS—NOTE ON 29:1–14 There are similarities between this passage and the earlier journey of Abraham’s servant to Paddan-aram to find a wife for Isaac (ch. 24). While both accounts involve providential encounters at a well, Abraham’s servant prayed for guidance, but the text says nothing about Jacob praying.

GENESIS—NOTE ON 29:1 **The people of the east** is an unusual way of referring to the inhabitants of Paddan-aram in northwest Mesopotamia. In Genesis, the “east” is often associated with those who are expelled or move away from God’s presence (3:23–24; 4:16; 21:14; 25:6). This brief description may indicate that Jacob’s relatives do not worship the Lord.

GENESIS—NOTE ON 29:4–6 When Jacob discovers that the shepherds are from **Haran**, he asks about his uncle, **Laban the son of Nahor**. Strictly speaking, Laban is Nahor’s grandson. The Hebrew term for “son” may indicate any male descendant.

GENESIS—NOTE ON 29:6 Providentially, Laban’s daughter **Rachel** is bringing her herd to the well. Rachel means “ewe,” an appropriate name for a shepherdess (v. 9).

GENESIS—NOTE ON 29:10 **Jacob came near and rolled the stone from the well’s mouth**. Jacob demonstrates great strength in being able to move the stone.

GENESIS—NOTE ON 29:11 **Jacob kissed Rachel**, probably showing family affection rather than feelings of romance (compare v. 13).

GENESIS—NOTE ON 29:18 **I will serve you seven years for your younger daughter Rachel**. In the ancient Near East it was customary for a prospective husband to give the bride’s father a substantial gift of money, known as the bride-price. Jacob offers to work for Laban to give the equivalent of seven years’ wages for Rachel.

RACHEL

Rachel was the daughter of Laban, uncle of Jacob. She became Jacob's wife. Since she was a shepherdess, it is fitting that Rachel's name means "ewe." Rachel was a beautiful woman, and the Bible says that Jacob loved her immediately. So deep was his love for her that after being deceived into marrying her older sister Leah, Jacob promised to work an additional seven years for Laban so that he could marry Rachel as well. There was constant strife between the sisters because Jacob favored Rachel, and because Rachel was envious of Leah's ability to have children. After many years of waiting, however, Rachel gave birth to Joseph and Benjamin. Ruth 4:11 says that Rachel and Leah "together built up the house of Israel." **(Genesis 29:18, 20)**

GENESIS—NOTE ON **29:22** **made a feast**. Feasting was an important element of ancient Near Eastern weddings.

GENESIS—NOTE ON **29:23** **in the evening**. It was dark or nearly dark when Leah was introduced to Jacob for the consummation of their marriage. In a world without artificial lighting, darkness can be pitch-black. Jacob did not realize that Leah was the bride. She may also have come to him wearing a veil, the sign of a betrothed woman (see 24:65).

GENESIS—NOTE ON **29:25** Only **in the morning** does Jacob realize he has been deceived.

FACT

Giving servants as gifts to the bride (29:24) was very common in OT times. Doing so provided the newly married woman the help she would need in running a household. Having servants also gave the wife a position of status within her community.

GENESIS—NOTE ON **29:26** **to give the younger before the firstborn**. Laban's remarks are highly ironic in light of Jacob's earlier deception of his father.

GENESIS—NOTE ON **29:27** **Complete the week of this one**. The wedding celebrations lasted for seven days. Laban persuades Jacob to complete this process with Leah, with the understanding that that he will then be able to marry Rachel. This would also give opportunity for Leah to conceive a child.

Jacob will have to work for another seven years to pay the bride-price for Rachel.

GENESIS—NOTE ON 29:31 **When the LORD saw that Leah was hated**. From the beginning, Jacob had loved **Rachel** (v. 18). He probably found it difficult to love Leah, given the events that had brought them together. Rachel probably loathed her sister for the same reason. Yet their treatment of Leah causes the Lord to favor her with children, while Rachel is **barren**. As Genesis frequently shows, the Lord is ultimately the One who creates human life.

GENESIS—NOTE ON 29:32–35 **Leah** bears Jacob four **sons**. As the ESV footnotes reveal, each son's name is a wordplay on Leah's comment after his birth.

GENESIS—NOTE ON 30:3–8 Because of her barrenness, Rachel offers Jacob her servant **Bilhah** as a substitute wife (v. 3). This was a common practice in ancient Near Eastern culture. Abraham and Sarah had also followed this custom (see 16:1–4). Children born to the second wife were regarded as belonging to the first wife, preserving the family line. Therefore, Rachel names the two boys born to Bilhah (30:6, 8).

GENESIS—NOTE ON 30:14–16 Leah buys from Rachel the right to lie with Jacob. Having agreed to this with her sister, she says to Jacob, **I have hired you with my son's mandrakes**. The context suggests Rachel may have viewed the plant as increasing fertility.

GENESIS—NOTE ON 30:17–21 Once more (see note on 29:32–35), the names of the sons reflect events surrounding their births.

GENESIS—NOTE ON 30:22–24 **God remembered Rachel**. On God's "remembering," see note on 8:1. **God has taken away my reproach**. A woman's inability to bear children could be interpreted as divine disapproval. Joseph's name is derived from a remark made by his mother; in Hebrew **Joseph** sounds like the verb "add to."

GENESIS—NOTE ON 30:25–31:18 Having completed 14 years of service to Laban, Jacob wants to return to his family in Canaan. Laban, however, is reluctant to lose Jacob's service, which has brought him considerable wealth.

GENESIS—NOTE ON 30:27–30 Laban's use of **divination** is sinful (see Deut. 18:10), even though the information obtained is accurate. **the LORD has**

blessed me because of you. All the members of the special line descended from Abraham are portrayed as bringing God's blessing to others. **Name your wages**. For 14 years Jacob has served Laban to pay the bride-price for Leah and Rachel. Having fulfilled this obligation, which has brought great financial benefit to Laban, Jacob now wants to provide for his own household.

GENESIS—NOTE ON 30:31–34 As payment for his services, Jacob asks Laban to give him livestock with distinctive markings. Then it would be obvious which animals were Jacob's and which were Laban's.

GENESIS—NOTE ON 30:35 Having agreed on the wages, Laban secretly removes all the animals he had promised to Jacob and gives them to his **sons**.

GENESIS—NOTE ON 30:37–39 To produce more speckled and spotted sheep and goats, Jacob manipulates the breeding process. Scholars differ as to how Jacob is using **sticks** with **peeled white streaks in them** to do this.

GENESIS—NOTE ON 30:41–42 Jacob ensures that the striped, speckled, and spotted sheep and goats come from the best animals in Laban's flocks.

GENESIS—NOTE ON 30:43 Having arrived in Paddan-aram with only his staff (see 32:10), Jacob has become very rich. His possessions resemble earlier summaries of Abraham's wealth (see 12:16; 24:35).

GENESIS—NOTE ON 31:4–13 **But the God of my father has been with me** (v. 5). While Laban has taken advantage of Jacob, God has consistently worked against Laban's schemes. **God of Bethel** (v. 13). At Bethel, God had promised to be with Jacob (28:15). Some 20 years later, Jacob acknowledges God's faithfulness.

GENESIS—NOTE ON 31:14–16 In their response, **Rachel** and **Leah** also contrast their father's actions with God's (see note on vv. 4–13). While Laban has tried to take what is theirs (vv. 14–15), God has provided for them and their children (v. 16).

GENESIS—NOTE ON 31:19–55 Fearful that Laban will prevent him from leaving Paddan-aram, Jacob escapes when his father-in-law is away shearing sheep. When Laban discovers what has happened, he pursues Jacob, catching up with him in Gilead. They eventually make a treaty that guarantees protection to both parties.

GENESIS—NOTE ON 31:19 **Rachel stole her father's household gods**. Little is known about the nature of these objects. The term is often translated as "images/idols." They may have been small figurines depicting particular gods. The narrator does not explain why Rachel took them.

GENESIS—NOTE ON 31:20 **Jacob tricked Laban**. Although Jacob takes only what rightly belongs to him, Laban later accuses him of having stolen everything that is now in Jacob's possession (v. 43).

GENESIS—NOTE ON 31:21 **hill country of Gilead**. The region lies east of the Jordan River, several hundred miles south of Paddan-aram.

GENESIS—NOTE ON 31:22–24 Laban catches up with Jacob about 10 days after his initial departure. Jacob, with his family and livestock, has reached Gilead.

GENESIS—NOTE ON 31:26–30 **the God of your father**. Although Laban acknowledges that God has spoken to him (see v. 24), he refuses to acknowledge God as his own; he is the God of Isaac. To underline this point, Laban asks Jacob, **why did you steal my gods?**

GENESIS—NOTE ON 31:26 Rachel and Leah had willingly agreed to go with Jacob (v. 16), despite what Laban says.

GENESIS—NOTE ON 31:35 Rachel tries to prevent Laban from finding his household gods by telling him that **the way of women is upon** her (that is, she is menstruating).

FACT

Why was Laban so upset when his household gods were stolen? Household gods (31:30) had a more practical use than just idol worship. They served as titles of ownership to one's property and inheritance.

GENESIS—NOTE ON 31:42 **the God of Abraham and the Fear of Isaac**. The term "Fear" is clearly a substitute for "God." Possibly, since Isaac treated God with reverential fear, God could be called the "One Feared" or the "Fear" of Isaac. Another possibility is the idea that Isaac's God caused fear in others (see, e.g., the reaction of Abimelech in 26:10–11, 28–29).

GENESIS—NOTE ON 31:43–44 In spite of Jacob's observations, Laban claims ownership of everything that Jacob has taken. Then, possibly to save face, Laban invites Jacob to make a **covenant** or treaty with him on the pretext of protecting his daughters and grandchildren (see v. 50).

GENESIS—NOTE ON 31:45–46 The creation of two "witnesses" may have been intended to emphasize the seriousness of the oath. More likely, the two witnesses reflect in some way the deities Jacob and Laban worship. Jacob's single stone (monotheism) contrasts with the heap of stones set up by Laban and his relatives (polytheism).

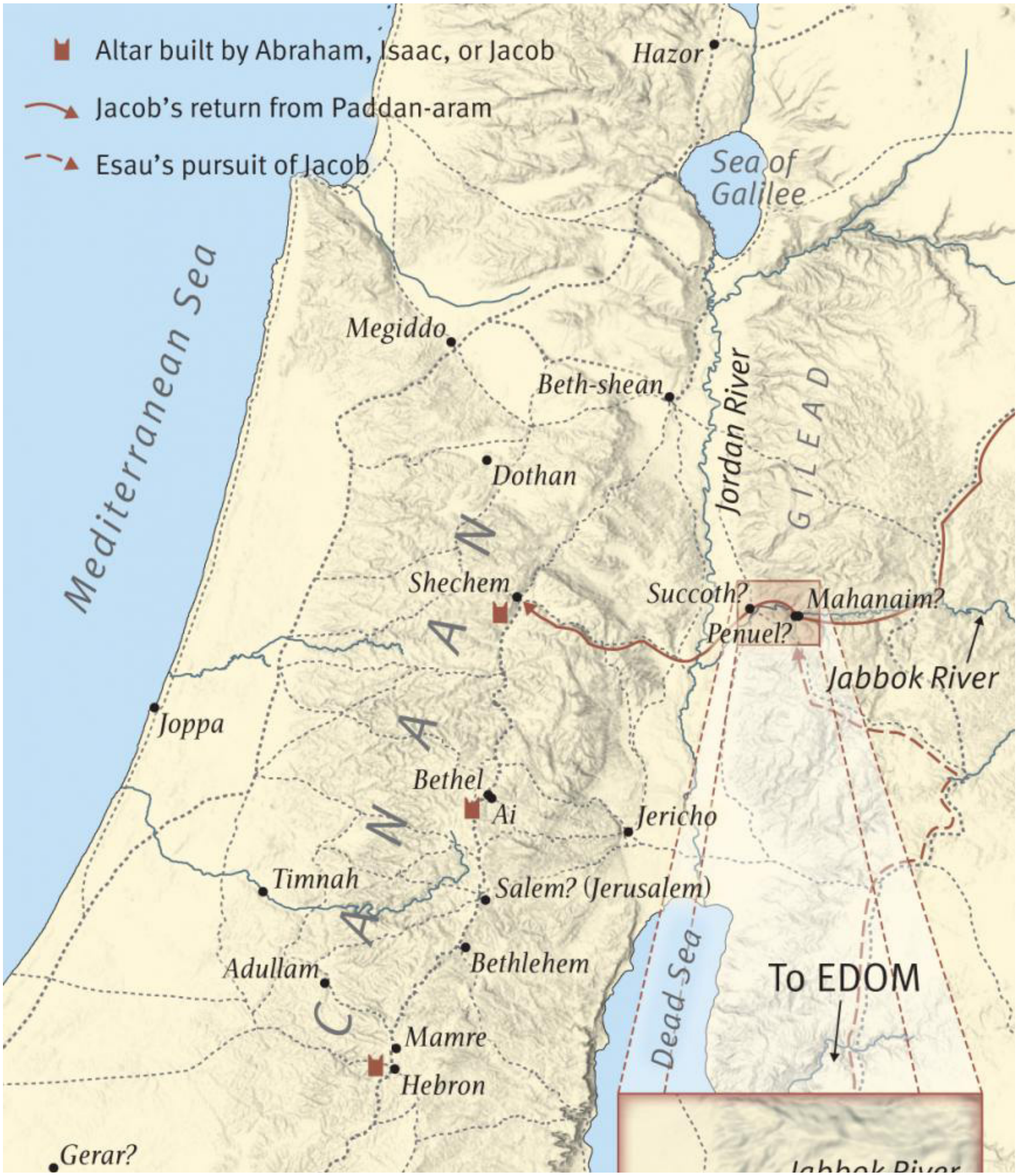
GENESIS—NOTE ON 31:47–49 **Mizpah**, meaning "watchtower," became the name of a settlement north of the Jabbok River. It was the hometown of Jephthah (Judg. 11:11). Mizpah was also the name of an important city on the boundary between Israel and Judah, 8 miles (13 km) northwest of Jerusalem (Judges 20).

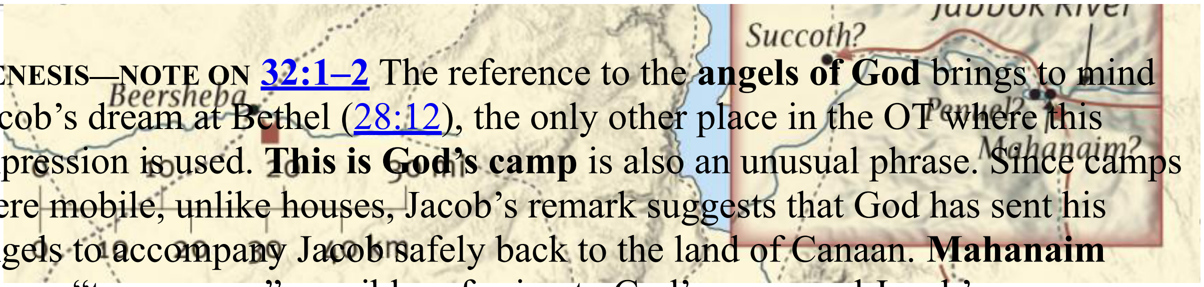
GENESIS—NOTE ON 32:1–21 After separating peacefully from Laban, Jacob prepares to meet his estranged brother Esau. Jacob is naturally hesitant about how he will be received some 20 years after fleeing from Esau in order to avoid being killed by him. Jacob's preparations are intended to promote a peaceful reconciliation.

Jacob Returns to Canaan

c. 1976 B.C.

After acquiring wealth in Paddan-aram, Jacob returned to Canaan. He came to Mahanaim, where he sent his household ahead of him and crossed the Jabbok alone. There he wrestled with a mysterious man until morning and named the place Peniel (also called Penuel). Jacob then encountered his brother Esau, who had come from Edom to meet him. After the two were reconciled, Esau returned to Edom, while Jacob journeyed to Canaan.


Altar built by Abraham, Isaac, or Jacob
Jacob's return from Paddan-aram
Esau's pursuit of Jacob
Hazor
Sea of Galilee
Mediterranean Sea
Megiddo
Beth-shean
Jordan River
GILEAD
Dothan
CANAAN
Shechem
Succoth?
Mahanaim?
Penuel?
Jabbok River
Joppa
Bethel
Ai
Jericho
Timnah
Salem? (Jerusalem)
Bethlehem
Adullam
Dead Sea
To EDOM
Mamre
Hebron
Gerar?



GENESIS—NOTE ON 32:1–2 The reference to the **angels of God** brings to mind Jacob's dream at Bethel (28:12), the only other place in the OT where this expression is used. **This is God's camp** is also an unusual phrase. Since camps were mobile, unlike houses, Jacob's remark suggests that God has sent his angels to accompany Jacob safely back to the land of Canaan. **Mahanaim** means "two camps," possibly referring to God's camp and Jacob's camp.

GENESIS—NOTE ON 32:3–5 **Jacob sent messengers before him**. The Hebrew term for "messengers" implies "angels" in v. 1. **The land of Seir, the country of Edom** lies east of Canaan in Transjordan. Esau was living in this area before Jacob returned. He may have already separated himself from his father Isaac, who is living at Mamre, near Hebron (see 35:27). "Seir" means "hairy" in Hebrew, and "Edom" is similar to the word for "red" (see 25:25).

GENESIS—NOTE ON 32:6 **four hundred men with him**. A force of this size suggests that Esau plans to attack Jacob.

GENESIS—NOTE ON 32:7–8 **two camps**. Jacob's actions, while understandable, show that he is still unable to trust God fully for protection.

GENESIS—NOTE ON 32:9–13 Jacob prays, because of his fear of Esau. Because God has prospered him so greatly, Jacob is able to divide everything that he has into **two camps**. **O LORD**. This is the first time Jacob addresses God using his special name, "Yahweh" (see note on 2:4). **make your offspring as the sand of the sea**. Genesis does not specify when this divine promise was made to Jacob, as it was to Abraham (see 22:17).

GENESIS—NOTE ON 32:18 **your servant Jacob . . . my lord Esau**. Jacob's humility is noteworthy, in light of the earlier statements about the older serving the younger (see 25:23) and about Jacob being lord over his brothers (27:29).

GENESIS—NOTE ON 32:22–32 This passage records a nighttime encounter between God and Jacob. Jacob is transformed by this extraordinary meeting, and his name is changed from "Jacob" to "Israel."

FACT

The Jabbok River. The Hebrew word for “wrestle” is *abbaq*. This has led many scholars to believe that the Jabbok River (32:22) was named after Jacob’s famous wrestling match with God.

GENESIS—NOTE ON **32:22–23** **ford of the Jabbok**. The Jabbok River flows westward into the Jordan Valley about 24 miles (39 km) north of the Dead Sea.

GENESIS—NOTE ON **32:24** **a man wrestled**. By the time their contest ends, Jacob is convinced that his opponent is God himself (see v. 30). This is possible, since God had previously come to Abraham in human form (18:1–15).

GENESIS—NOTE ON **32:25** **Jacob’s hip was put out of joint**. Jacob’s injury shows the strength of his opponent and his own desire to win the fight.

GENESIS—NOTE ON **32:26** **I will not let you go unless you bless me**. Jacob is so determined to be blessed that he will not release his opponent, even when his thigh is dislocated.

GENESIS—NOTE ON **32:28** **Your name shall no longer be called Jacob, but Israel**. “Israel” probably means “he strives with God.” It could also mean “God strives” (see ESV footnote). Jacob’s new name marks the end of a lifetime of struggling with others (see 25:22). Jacob has finally come to realize the importance of being blessed by God. The God of his father has now become his God (32:9). See Hos. 12:3–4.

JACOB

Jacob was the son of Isaac and Rebekah. His name means “he grasps the heel” or “he cheats.” Jacob used deception to receive the blessing intended for his brother Esau. He then fled to the home of his uncle Laban. When Jacob asked permission to marry Laban’s daughter Rachel, Laban agreed but then tricked him into marrying her older sister Leah instead. However, Jacob was allowed to marry Rachel as well, and he eventually became the father of 12 sons and a daughter. As he was returning to Canaan, Jacob wrestled with an angel of the Lord. During this struggle he was given a new name, Israel, which means “struggles with God.” Jacob’s 12 sons became the 12 tribes of Israel. **(Genesis 32:27–28)**

GENESIS—NOTE ON 32:30 **Jacob called the name of the place Peniel**. “Peniel” means “face of God.” Jacob’s encounter with God fills him with awe. When later Moses asks to see God’s glory, he is told, “You cannot see my face, for man shall not see me and live” (Ex. 33:20). In light of this, either Jacob’s encounter is a remarkable exception or **face to face** is a figure of speech for closeness to God.

GENESIS—NOTE ON 32:31 **Penuel** is a variant spelling of “Peniel.”

GENESIS—NOTE ON 33:1–20 Having met the Lord at Peniel, Jacob is reconciled with Esau.

GENESIS—NOTE ON 33:1–3 With **Esau** in sight, **Jacob** arranges his wives and **children** in order of importance, with priority being given to **Rachel** and **Joseph**.

GENESIS—NOTE ON 33:3 Jacob slowly approaches Esau, **bowing himself to the ground seven times**. Jacob’s actions are clearly intended to express his submission to Esau, despite the earlier divine revelation that the older would serve the younger (25:23).

GENESIS—NOTE ON 33:4 **Esau ran to meet him**. The unreserved manner in which Esau greets and embraces Jacob reveals that he is not angry with him.

GENESIS—NOTE ON 33:8 **All this company that I met** refers to the groups of animals that Jacob had sent ahead to Esau (see 32:13–21).

GENESIS—NOTE ON 33:10 **For I have seen your face, which is like seeing the face of God, and you have accepted me**. Jacob draws a remarkable parallel between his earlier encounter with God (32:30) and his meeting with Esau. Like God, Esau shows unmerited favor to Jacob.

GENESIS—NOTE ON 33:11 **Please accept my blessing**. Jacob’s blessing is his present of livestock. Previously, Jacob had taken Esau’s blessing as the firstborn. While Jacob cannot restore this to Esau, he wants to give him another blessing, which comes from God’s blessing of Jacob.

GENESIS—NOTE ON 33:12–14 While **Esau** wants his brother to return with him, Jacob politely refuses, using the travel-weariness of his children and livestock as an excuse. **until I come to my lord in Seir**. Apparently Jacob still does not fully trust Esau. He has no intention of following him to Seir (see v. 17). From where Esau and Jacob met, Seir was about 100 miles (161 km) to the south, while Succoth, on the border of Canaan, was only 4 miles (6.4 km) to the west.

GENESIS—NOTE ON 33:17–18 **Succoth** is in the Jordan Valley near where the Jabbok River joins the Jordan River. **Shechem**, about 20 miles (32 km) west of Succoth, was the first place named in connection with Abraham's arrival in Canaan (see 12:6).

FACT

The name Succoth (33:17) means "booths." A booth was a temporary dwelling resembling a tent or a hut. Most of the people around Succoth were nomads, and they probably lived in tents or booths.

GENESIS—NOTE ON 33:19 **hundred pieces of money**. The term translated as "money" is used rarely in the OT (see Josh. 24:32; Job 42:11). The precise value is uncertain.

GENESIS—NOTE ON 33:20 This is the first **altar** mentioned in connection with Jacob, and it signals his commitment to worship the Lord. This is seen by the name he gives the altar: **El-Elohe-Israel** means "God, the God of Israel." Jacob identifies the God worshiped at this altar as the One whom he had encountered at Peniel and who had changed his name.

GENESIS—NOTE ON 34:1–31 Almost as soon as Jacob returns to Canaan, an incident threatens the future security of his family. While the rape of Dinah by Shechem is inexcusable, the retribution by Simeon and Levi far exceeds the crime. Jacob is very conscious of how their actions have endangered his entire household.

GENESIS—NOTE ON 34:1 Dinah became friends with the **women of the land**. The only other occurrence of this expression in Genesis is in 27:46, when Rebekah speaks against Jacob's marrying "one of the women of the land."

GENESIS—NOTE ON 34:2–4 **Hamor the Hivite, the prince of the land**, was clearly a person of some importance in Shechem. While Hamor's son **Shechem** is initially attracted to Dinah by lust, he now desires to hold on to her as his wife.

GENESIS—NOTE ON 34:8–9 Although Hamor comes to speak to Jacob (v. 6), Jacob appears to be pushed aside by his sons. They are the ones who speak with Hamor and Shechem.

GENESIS—NOTE ON 34:11–12 In an attempt to win over Dinah's family, Shechem offers a generous **bride price and gift**. This was a normal part of marriage arrangements in the ancient Near East.

GENESIS—NOTE ON 34:14–17 In ch. 17, circumcision is introduced as the sign of God's covenant with Abraham. Those who are circumcised acknowledge Abraham as their father.

GENESIS—NOTE ON 34:21 **These men are at peace with us**. Hamor and Shechem are completely fooled by Jacob's sons.

GENESIS—NOTE ON 34:25 **two of the sons of Jacob, Simeon and Levi**. Although all of Jacob's sons were involved in the deception, only Simeon and Levi are involved in slaughtering **all the males**. This explains why both brothers are later passed over in favor of their younger brother Judah (49:5–7).

GENESIS—NOTE ON 35:1–29 Jacob moves by stages from Shechem to Bethel, eventually coming to Hebron, where his father Isaac is still alive. Transformed by the experiences of Bethel and Peniel, Jacob is now ready to assume his role as the one through whom God's promises to Abraham will be continued.

GENESIS—NOTE ON 35:1 Jacob had only set up a pillar at Bethel when God appeared to him (28:18). By returning to **Bethel** and building **an altar there**, Jacob acknowledges that God has been faithful to him (see 28:20–22).

GENESIS—NOTE ON 35:2–3 Jacob prepares his household for entering God's presence: **Bethel** is the "house of God." They must rid themselves of **foreign gods**, as emphasized in the first of the Ten Commandments (Ex. 20:3). Rachel's theft of her father's household gods suggests that polytheistic beliefs existed within Jacob's household. These must be abandoned. Jacob's household must **purify** themselves (Gen. 35:2). This may explain Jacob's final instruction to change **garments** (v. 2; see Ex. 19:10).

GENESIS—NOTE ON 35:4 It is not clear whether **the rings that were in their ears** were worn by the people or by the foreign gods. Some ancient Near

Eastern evidence indicates that idols could have earrings. Jacob probably buried these cultic objects.

FACT

Terebinths are huge, spreading trees that grow to a height of 20–26 feet (6–8 m). They have reddish-green leaves and red berries that grow in clusters. A perfumed, oily resin flows out of the bark when it is cut. Terebinths grow in hot, dry places, and were thus a source of welcome shade to the people of the Bible (35:4; Hos. 4:13).

GENESIS—NOTE ON **35:5** **a terror from God**. While the nature of this terror is unknown, other passages in Genesis record how the fear of God is used to protect the patriarchs (e.g., 20:8; 26:28–29). Jacob's fears (34:30) are answered by God's protection, in spite of Simeon and Levi's excessive revenge (34:25).

GENESIS—NOTE ON **35:6** **Luz (that is, Bethel)**. See note on 28:19.

GENESIS—NOTE ON **35:8** **Deborah, Rebekah's nurse**, was mentioned in 24:59, though not by name. Deborah's presence with Jacob may suggest that Rebekah had sent her to him in connection with her promise to bring Jacob back home (27:45).

GENESIS—NOTE ON **35:9** **blessed him**. This not only confirms the blessing of 32:29 but also makes Jacob equal to Abraham and Isaac (see 24:1; 25:11).

GENESIS—NOTE ON **35:10** On the change of Jacob's name to **Israel**, see note on 32:28.

GENESIS—NOTE ON **35:11–12** God's second statement emphasizes that Jacob is now heir to the divine promises given to Abraham and Isaac. **kings shall come from your own body**. The promise of royal descendants is first given to Abraham in 17:6. This theme will reappear in Joseph's dreams (37:6–10), showing that the ultimate fulfillment of the promise will come through Jacob's descendants. **The land that I gave**. The divine promise of the land is renewed to include Jacob and his descendants.

GENESIS—NOTE ON **35:14–15** **pillar**. See note on 28:18. **drink offering**. This is the only mention in Genesis of such an offering. Later references suggest that wine was used (e.g., Num. 15:1–10).

GENESIS—NOTE ON 35:16–20 **Rachel** dies while giving birth. The name that Rachel gives her newborn son, **Ben-oni**, is potentially ambiguous (see ESV footnote). Jacob changes the name to make its meaning certain. **Benjamin** means "son of my right hand."

GENESIS—NOTE ON 35:18 **her soul was departing**. This is one place in the OT where the Hebrew word translated "soul" refers to what gives life to the body.

GENESIS—NOTE ON 35:22–23 **Reuben went and lay with Bilhah his father's concubine**. While Reuben's action may have been prompted by lust, it challenged Jacob's position as head of the household. Jacob later denies Reuben the inheritance due him as the firstborn (49:3–4).

GENESIS—NOTE ON 35:26 **These were the sons of Jacob who were born to him in Paddan-aram**. Strictly speaking (see vv. 16–20), Benjamin was not born in Paddan-aram, but this is a general summary statement.

GENESIS—NOTE ON 35:27 **Mamre, or Kiriath-arba (that is, Hebron)**. See notes on 13:18; 23:2.

GENESIS—NOTE ON 35:28–29 In spite of hinting that he would soon die in 27:1–2, Isaac has remained alive during Jacob's 20 years of exile in Paddan-aram.

GENESIS—NOTE ON 36:1–8 These verses explain the summary description of Esau that comes in v. 9. These events occurred during Esau's time in Canaan, when five sons and some daughters were born to him. Esau then relocated in the hill country of Seir.

GENESIS—NOTE ON 36:1 **These are the generations of**. See note on 2:4. **Esau (that is, Edom)**. On the origin of the name "Edom," see note on 25:30.

GENESIS—NOTE ON 36:12 **concubine**. See note on 25:5–6.

GENESIS—NOTE ON 36:20–30 This section lists five chiefs associated with the **Horites**, the original inhabitants of **Seir**. Eventually, Esau's descendants assume control of Seir, renaming it "Edom."

GENESIS—NOTE ON 37:1 Whereas Esau's descendants dwell in Seir (alongside the Horites), **Jacob** settles in **Canaan** (like his father Isaac).

GENESIS—NOTE ON 37:2–50:26 *Jacob's Descendants.* The last main section of Genesis further develops the theme of a royal line descended from Abraham. As governor of Egypt, Joseph brings divine blessing to many people. Genesis, however, looks forward to a time when the leadership of Israel will pass from the tribe of Joseph's son Ephraim to the tribe of Judah (see Ps. 78:67–68). This story would have shown its first readers how they came to be in Egypt, namely, through God's mysterious use of both evil and noble deeds to bring about his purpose (see Gen. 50:20).

GENESIS—NOTE ON 37:2–36 Joseph is the second youngest son of Jacob, but his father gives him privileges normally given to the firstborn. Joseph's dreams further antagonize his older brothers, who cannot accept that he will someday reign over them.

GENESIS—NOTE ON 37:2 **These are the generations of**. See note on 2:4. **Joseph brought a bad report of them**. Joseph's action brings him into conflict with his brothers.

GENESIS—NOTE ON 37:3 **the son of his old age**. Since Benjamin, not Joseph, was actually the last son born to Jacob, the unusual Hebrew expression "son of old age" could mean either (1) someone who displays exceptional maturity while still young or perhaps (2) the son closest to Jacob in his old age. **robe of many colors**. The actual design of the cloak is uncertain.

GENESIS—NOTE ON 37:5 **Joseph had a dream**. In Genesis, dreams are normally associated with divine revelations (see 20:3; 28:12; 31:10–11; 40:5–8; 41:1).

GENESIS—NOTE ON 37:8 Joseph's brothers understand Joseph's first dream to mean that he will **reign over** them.

GENESIS—NOTE ON 37:9–11 The second dream reinforces the expectation that Joseph will have authority over the rest of his family. **Shall I and your mother**. When Joseph had this dream, his mother Rachel was probably dead (see 35:16–19); "your mother" refers to Leah.

GENESIS—NOTE ON 37:12–14 **Shechem**. See note on 33:17–18.

GENESIS—NOTE ON 37:15–17 Since his brothers have moved farther north, Joseph travels from Shechem to **Dothan**, a journey of about 16 to 20 miles (26 to 32 km), to find them.

FACT

A long walk! Jacob sent Joseph to see how his brothers were doing, as they tended their sheep (37:14). Joseph headed northward, probably walking, and didn't find his brothers until he came to Dothan (v. 17). The journey would have been more than 50 miles (80 km)!

GENESIS—NOTE ON **37:18–20** **this dreamer**. The brothers' comment is full of sarcasm. The expression implies "master/owner of the dreams."

GENESIS—NOTE ON **37:21–22** As the oldest, **Reuben** convinces his brothers not to kill Joseph. Reuben plans to rescue Joseph later and **restore him to his father**.

GENESIS—NOTE ON **37:25** **caravan of Ishmaelites**. These traders come from the Sinai Peninsula. Although initially identified as Ishmaelites (a broad category covering various people groups), in vv. 28 and 36 they are specifically called Midianites. **coming from Gilead**. See note on 31:21. **camels**. See note on 12:16.

GENESIS—NOTE ON **37:26–27** **Judah said to his brothers**. Although Judah shows compassion by not wanting to kill Joseph, he may have seen an opportunity to profit from selling his brother.

GENESIS—NOTE ON **37:29–30** **tore his clothes**. A visible sign of intense anguish and pain. **where shall I go?** Reuben's grief might not be about the loss of Joseph but about how upset his father will be with Reuben when he learns that Joseph is gone (see note on vv. 21–22).

FACT

A costly demonstration of grief. The Hebrew custom of tearing one's garments (37:29, 34) was an expression of grief, often after learning of the death of a loved one. It would surely have had great significance in a day when most people owned very few items of clothing.

GENESIS—NOTE ON **37:34** **put sackcloth on his loins**. A common mourning custom.

GENESIS—NOTE ON **37:35** **I shall go down to Sheol**. Jacob believes that his grief will continue through the afterlife. “Sheol” is the proper name for the place where people go after death, though specific knowledge about the afterlife was lacking at this time.

GENESIS—NOTE ON **38:1–30** The shocking account of Judah’s relationship with Tamar, which interrupts the story of Joseph in Egypt, fulfills an important role in Genesis by providing a record of Judah’s family line. The chapter concludes with a birth account in which a firstborn twin is pushed aside by his younger brother, Perez. The royal line of David—and therefore of Jesus Christ—will come from Perez. Although this chapter shows Judah at his worst, it also provides the background for the remarkable transformation in his life seen later in Genesis.

GENESIS—NOTE ON **38:1–2** A sense of danger is suggested through Judah’s separation from the rest of his family, his friendship with **Hirah** (a native of the Canaanite city of Adullam), and his marriage to a **Canaanite** woman. In Genesis, marriages to Canaanites are never viewed in a positive light (see 24:3; 26:34–35; 28:1).

GENESIS—NOTE ON **38:6–7** The nature of Er’s wickedness is unknown. No information on Tamar’s background is provided, although it is likely that she was a Canaanite.

GENESIS—NOTE ON **38:8** Judah instructs his second son **Onan** to fulfill the custom of “levirate marriage,” which required a brother to marry his brother’s childless widow and give her children. See Deut. 25:5–10. It plays an important role in the book of Ruth (Ruth 1:11–13; 4:1–12). Judah is eager that Tamar should have a son to continue the firstborn line of Er.

FACT

Levirate marriage is the practice of a man marrying the widow of his deceased brother, if she had no children (38:8). A child of this second marriage would provide security for the widow and would carry on the name of the deceased brother.

GENESIS—NOTE ON **38:9** **Onan knew that the offspring would not be his**. While publicly Onan appears to fulfill his father’s request, in private he refuses to father a child on behalf of Er. **he would waste the semen on the ground**. Onan avoided impregnating Tamar. He probably selfishly feared that a son born to Tamar would reduce the importance of his own family line and his share of Judah's inheritance.

GENESIS—NOTE ON 38:11 Judah protects his remaining son, **Shelah**, by sending Tamar back to her own family. He implies that one day she will marry Shelah. He treats Tamar as if she were dangerous, while it was actually the sons' evil actions that brought about their deaths.

GENESIS—NOTE ON 38:12 Sometime later Judah becomes a widower. After a period of mourning he travels to **Timnah**. Two locations are known by this name, but this one is probably in the southern hill country of Judah (see Josh. 15:57).

GENESIS—NOTE ON 38:13–14 Having waited for Judah to fulfill his promise regarding Shelah (v. 11), Tamar decides to take action. She puts off **her widow's garments** and covers herself **with a veil**, possibly intending to remind Judah that she is promised to Shelah. She goes to the entrance to **Enaim**, hoping to meet her father-in-law.

GENESIS—NOTE ON 38:15 When Judah sees Tamar, he assumes that she is a prostitute, **for she had covered her face**. Since engaged women also wore veils, Judah's belief that Tamar is a **prostitute** would not have been simply based on her covered face. Her being alone by the roadside possibly contributed to his assumption (Jer. 3:2 links "waysides" with prostitution).

GENESIS—NOTE ON 38:16–18 Tamar's request, **What will you give me . . . ?** recalls Judah's refusal to give her Shelah.

GENESIS—NOTE ON 38:21 Ironically, Hirah's description of Tamar as a **cult prostitute** introduces into the account a religious dimension linked to fertility rituals. The term used by Hirah is rarely used in the OT (see Deut. 23:17; Hos. 4:14).

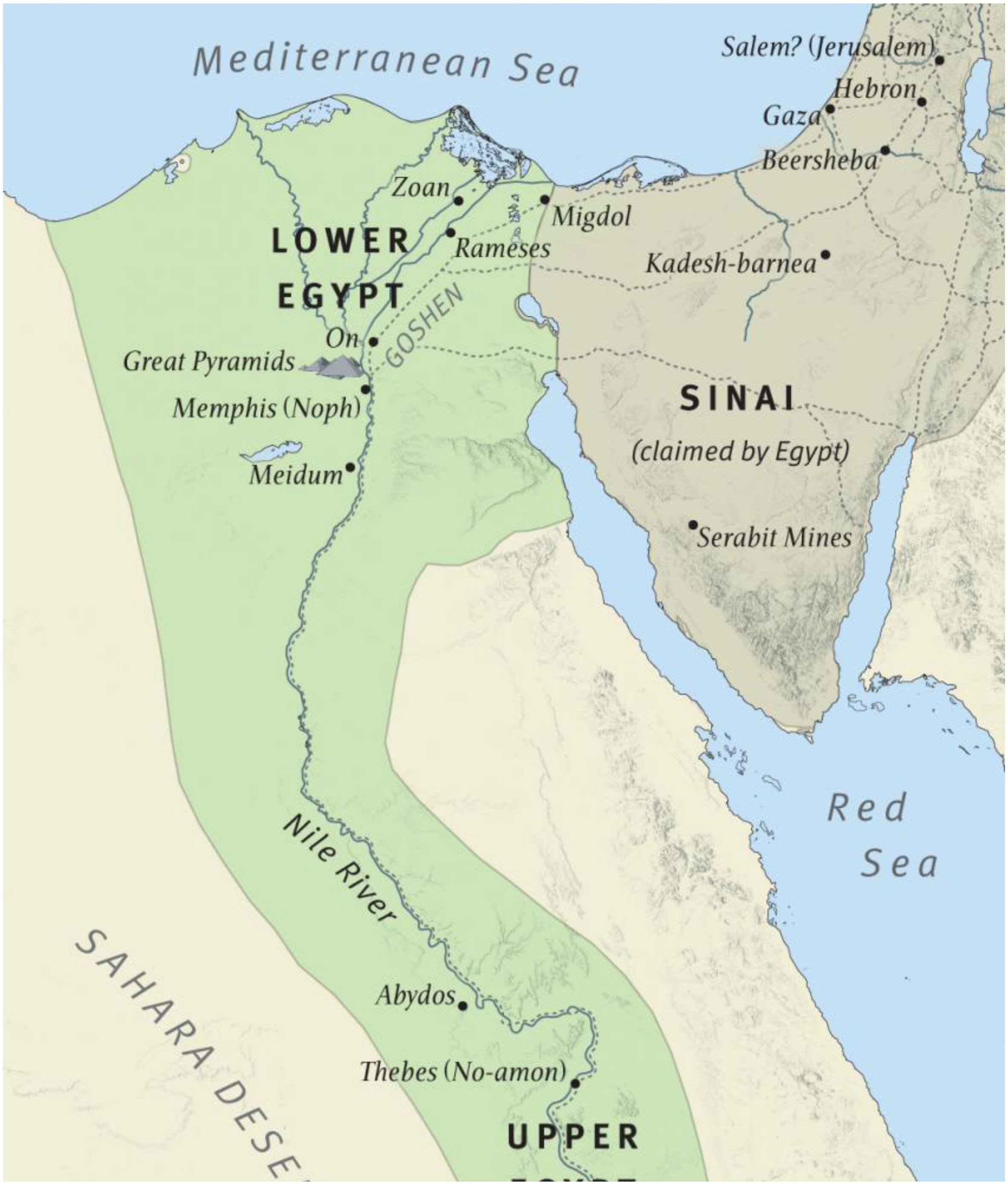
GENESIS—NOTE ON 38:24–26 When **Judah** discovers that he was responsible for Tamar's pregnancy, he acknowledges her righteousness in contrast to his own failure. This marks an important turning point for Judah.

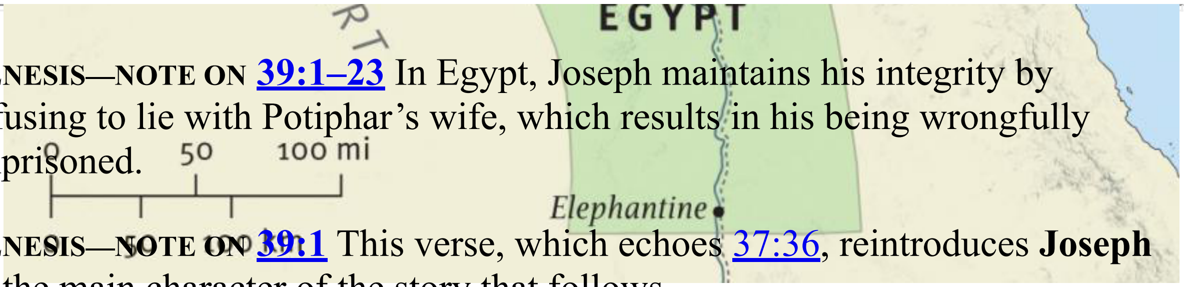
GENESIS—NOTE ON 38:27–30 With its focus on the identity of the firstborn, this birth account suggests that something significant will happen among the descendants of Perez.

Egypt at the Time of Joseph

c. 1900 B.C.

Joseph arrived in Egypt during the reign of the Twelfth Dynasty, arguably the zenith of Egypt's power. Shortly before this era, Upper and Lower Egypt had been unified under one ruler, and now Egyptian influence expanded south and east. The regular flooding of the Nile River provided a relatively stable supply of food and offered some degree of protection from the famines suffered by other lands of the ancient Near East.


Mediterranean Sea
Salem? (Jerusalem)
Hebron
Gaza
Beersheba
Zoan
Migdol
LOWER EGYPT
Rameses
Kadesh-barnea
GOSHEN
On
Great Pyramids
Memphis (Noph)
SINAI
(claimed by Egypt)
Meidum
Serabit Mines
Red Sea
Nile River
SAHARA DESE
Abydos
Thebes (No-amon)
UPPER



GENESIS—NOTE ON 39:1–23 In Egypt, Joseph maintains his integrity by refusing to lie with Potiphar’s wife, which results in his being wrongfully imprisoned.

GENESIS—NOTE ON 39:1 This verse, which echoes 37:36, reintroduces **Joseph** as the main character of the story that follows.

GENESIS—NOTE ON 39:2–5 **The LORD was with Joseph**. Joseph’s life in Egypt is governed by God’s providential care (see 50:20). God’s blessing will come through Joseph (compare 12:3; 18:18; 22:17; 30:27).

GENESIS—NOTE ON 39:6–9 **Handsome in form and appearance** echoes 29:17, which describes Joseph’s mother Rachel. Joseph recognizes that to give in to Potiphar’s wife would be an offense against his master and **against God** (see Ps. 51:4).

GENESIS—NOTE ON 39:13–15 Concerning the term “Hebrew,” see note on 10:21–32.

GENESIS—NOTE ON 39:20 Joseph’s imprisonment **where the king’s prisoners were confined** will prove significant for future developments.

GENESIS—NOTE ON 40:1–41:57 Some time after Joseph was imprisoned (ch. 39), two royal attendants are imprisoned for offending Pharaoh. With God’s help, Joseph interprets their dreams. This prepares the way for Joseph to be later summoned from prison to interpret Pharaoh’s dreams.

FACT

Cupbearers (40:1) were high-ranking officials who served the kings of the ancient Near East. Their job was dangerous: before bringing any drink to the king, they tasted it to make sure that it had not been poisoned.

GENESIS—NOTE ON 40:1 **committed an offense against**. In 39:9 the same Hebrew verb is translated “sin against.” The **cupbearer** and **baker** have sinned against **their lord**, who enjoyed divine status as **king of Egypt**. The repetition of the rarely used expression “king of Egypt” emphasizes the seriousness of their offense. The cupbearer and baker provided the king with drink and food.

They had unique access to him and were trusted to keep him from being poisoned.

GENESIS—NOTE ON 40:2–3 **captain of the guard**. This same title is given to Potiphar (37:36; 39:1). Since Potiphar's name is not used in this context, however, the captain is probably another person.

GENESIS—NOTE ON 40:4 In prison, Joseph served a captain of the guard and managed the affairs of his house.

GENESIS—NOTE ON 40:5–8 In the ancient Near East, **dreams** were often viewed as a medium of divine revelation.

GENESIS—NOTE ON 40:14–15 **remember me**. See note on v. 23. **that they should put me into the pit**. While Joseph's remark relates to Egypt, his mention of "the pit" recalls what his brothers did to him in Canaan (see 37:18–28).

GENESIS—NOTE ON 40:18–19 **In three days Pharaoh will lift up your head—from you!** The baker's corpse was to be hung **on a tree** and possibly decapitated.

GENESIS—NOTE ON 40:20–22 **Pharaoh's birthday** may refer to his actual birthday or to the anniversary of his becoming ruler, when pardons were more often granted. As Joseph said, the heads of both men are **lifted up**.

GENESIS—NOTE ON 40:23 **the chief cupbearer did not remember Joseph**. The reader knows that God will "remember" Joseph, as he does other people (8:1; 19:29; 30:22).

GENESIS—NOTE ON 41:1 **After two whole years**. These events take place two years after the chief cupbearer has been released from prison. Joseph is now 30 years old (see v. 46) and has been in Egypt for about 12 or 13 years (see 37:2).

GENESIS—NOTE ON 41:8 **the magicians of Egypt**. These were probably cultic officials who interpreted omens and signs, not illusionists who performed to entertain.

GENESIS—NOTE ON 41:12 **A young Hebrew** emphasizes that Joseph is not Egyptian.

GENESIS—NOTE ON 41:14 Social customs required that Joseph be **shaved** and clothed before entering Pharaoh's presence. **Out of the pit** shows what it was like for Joseph to be in prison.

GENESIS—NOTE ON 41:15–16 **God**, not Joseph, will **answer** Pharaoh's request (see 40:8).

GENESIS—NOTE ON 41:17–24 Pharaoh's repetition of vv. 1–8 shows the importance of the dreams.

GENESIS—NOTE ON 41:25–36 Stressing that the dreams come from God, Joseph says that the similar content of the dreams means they will be fulfilled soon. Joseph's detailed instructions impress Pharaoh.

GENESIS—NOTE ON 41:38 **the Spirit of God**. While Pharaoh undoubtedly interpreted this according to his own religious outlook, on various occasions God empowered people for special service by giving them his Spirit (see, e.g., Ex. 31:3; Judg. 3:10).

GENESIS—NOTE ON 41:40–41 Joseph is appointed to govern **all** the people of **Egypt**, second only to Pharaoh himself.

GENESIS—NOTE ON 41:42–43 To show Joseph's special status, Pharaoh gives him his royal **signet ring**, dresses him appropriately, and provides royal transport.

FACT

Signets were seals that bore a unique mark representing their owner. Some signets were worn around the neck; others were worn as rings (41:42). The signet was pressed into soft clay to leave an impression of its mark. Signet impressions were used to certify important documents.

GENESIS—NOTE ON 41:45 **called Joseph's name Zaphenath-paneah**. Joseph is fully integrated into the royal court when Pharaoh gives him an Egyptian name and a wife. Marrying into a prominent priestly family gives Joseph additional acceptance.

GENESIS—NOTE ON 41:50–52 The name **Manasseh** sounds like the Hebrew word for "forget," suggesting that things have moved on for Joseph. Ironically, however, the name also reminds him of his **father's** household. **Ephraim**, which means "twice fruitful," recalls the theme of being **fruitful** (see note on 1:28).

GENESIS—NOTE ON 41:54–57 As predicted in Pharaoh's dreams, the seven years of plenty are followed by a **famine** that extends well beyond Egypt. Joseph's preparations ensure that food is available for the Egyptians and **all the earth** (v. 57; that is, all the eastern Mediterranean region; see note on 6:17).

GENESIS—NOTE ON 42:1–38 Shortage of food in Canaan forces Jacob to send his sons to Egypt, but Benjamin, Joseph's younger brother, remains at home, for Jacob fears losing him, too. When Joseph encounters his brothers again, he deliberately conceals his identity. After accusing them of being spies, he holds Simeon hostage, sending the others back to Canaan on the understanding that they will return with Benjamin. Naturally, Jacob is very reluctant to permit this.

GENESIS—NOTE ON 42:6–9 About 20 years have passed since his brothers last saw Joseph. While Joseph recognizes them, they do not know who he is. **bowed themselves before him**. Joseph interprets the brothers' action as fulfilling his earlier **dreams** (37:5–11). Speaking through an interpreter and without disclosing his true identity, Joseph accuses his brothers of being **spies**. **the nakedness of the land**. A figure of speech referring to locations where Egypt would be most vulnerable to attack.

GENESIS—NOTE ON 42:10–17 **this day with our father** (v. 13). Seizing on this reference to Benjamin, Joseph demands that the brothers prove their trustworthiness by sending for him (v. 16). Then, to show his power, Joseph has them placed **in custody for three days** (v. 17).

GENESIS—NOTE ON 42:36–38 Reuben's response (v. 37) does little to reassure his father. Jacob is unlikely to entrust Benjamin to someone who cares so little for the lives of his own sons.

FACT

Money in the form of coins did not come into use until around the sixth century B.C. In Joseph's time, in the nineteenth century B.C., items such as spices, gems, or precious metals were used as money.

GENESIS—NOTE ON 42:38 **Sheol**. See note on 37:35.

GENESIS—NOTE ON 43:1–34 The ongoing famine eventually forces Jacob to send his sons back to Egypt with Benjamin. When the brothers return, they are unexpectedly invited to dine at Joseph’s house.

GENESIS—NOTE ON 43:1–10 Judah tries to persuade his father in a different way (see 42:37). First, he repeats what **the man said**, emphasizing that Joseph will not see them unless their brother is with them (43:3–5). Second, Judah offers himself as a **pledge** for the **safety** of Benjamin (v. 9).

GENESIS—NOTE ON 43:30–31 **his compassion grew warm for his brother**. Seeing Benjamin for the first time in 20 years, Joseph leaves the room so he can weep.

GENESIS—NOTE ON 43:32 **by himself**. Joseph eats apart from his brothers to keep up his disguise since it was an **abomination to the Egyptians** to **eat** with these foreigners, the **Hebrews**.

GENESIS—NOTE ON 44:1–34 Still disguising his true identity from his brothers, Joseph sends them away after the meal. But he gives instructions that his silver cup should be placed in the sack of Benjamin in order to accuse him of theft. Later, when the cup is found in Benjamin’s sack, the brothers are forced to return and face Joseph once more. When Joseph threatens to hold on to Benjamin, Judah pleads that he should become Joseph’s slave in place of Benjamin.

GENESIS—NOTE ON 44:3–5 **my lord . . . practices divination**. Since the steward’s remarks are in the context of deliberate deception, it is impossible to know whether he was saying that Joseph actually practiced divination. However, Joseph clearly intends that his brothers *believe* that he has supernatural powers (see v. 15).

GENESIS—NOTE ON 44:11–13 **they tore their clothes**. See 37:29.

GENESIS—NOTE ON 44:14–17 **Do you not know that a man like me can indeed practice divination?** Building on what his steward had said earlier (see v. 5), Joseph pretends he is able to discover secrets, and Judah apparently believes him: **God has found out the guilt of your servants**. Judah probably has in mind the brothers' treatment of Joseph, for he knows that they are innocent of taking the silver cup.

GENESIS—NOTE ON 44:18 Judah wants to speak to Joseph in private to ask him for an important favor.

GENESIS—NOTE ON 44:29 **Sheol**. See note on 37:35.

GENESIS—NOTE ON 44:30–34 **please let your servant remain instead of the boy**. Judah's selfless attitude is very different from his previous behavior (see 37:26–27). Before, Judah cared little about the impact that Joseph's absence would have on his **father**.

GENESIS—NOTE ON 45:1–28 Moved by Judah's speech, Joseph is unable to restrain his emotions. He reveals his true identity to his amazed brothers. In a long speech he attempts to lessen their sense of guilt by stressing God's role in sending him to Egypt in order to preserve the lives of his family. With the famine set to continue for another five years, Joseph sends his brothers back to Canaan in order to bring the rest of his family to Egypt. The narrator makes no comment on whether Joseph's deception of his brothers was right. The emphasis is on the consequences: the brothers acknowledged their guilt for what they did to Joseph, and they were concerned for their father and their youngest brother. This allowed for forgiveness between Joseph and his brothers.

GENESIS—NOTE ON 45:8 Joseph probably calls himself a **father to Pharaoh** to express his commitment to Pharaoh's well-being.

FACT

Joseph's words "God sent me" reveal his faith in the providence of God who used his brothers' evil act for great good—the preservation of Joseph and all his family (45:7). That same preserving providence of God is at work today all around the world to govern the lives of God's people.

GENESIS—NOTE ON 45:10 The precise location of the **land of Goshen** is not known. It was probably a region in the eastern delta of the Nile, in the area of the Wadi Tumilat. Joseph chooses Goshen because it was good land for herdsmen and it was close to him. It was far enough away from Egypt, though, that the family would keep their ethnic and religious distinctiveness.

GENESIS—NOTE ON 46:1–27 Jacob brings his family to Egypt. Verses 1–7 describe the journey to Egypt. Verses 8–27 list the people who made the journey.

GENESIS—NOTE ON 46:1 Jacob travels south to **Beersheba**, where his father Isaac (see 26:23–33) and grandfather Abraham (21:22–34) lived for a time. For more on Beersheba, see note on 21:31.

GENESIS—NOTE ON 46:2–4 Before Jacob leaves for Egypt, God speaks to him in a vision at **night** (v. 2). Previously, God had forbidden Isaac to go to Egypt during a famine (26:1–5). **I will also bring you up again** is both a promise of the exodus from Egypt (like 15:13–16) and a reassurance that Jacob himself will be buried in the Promised Land.

GENESIS—NOTE ON 46:5–7 Jacob took everything he owned and his entire family with him to Egypt.

GENESIS—NOTE ON 46:8–15 Although **Reuben** (v. 8) was the first son born to Jacob, his official status as **firstborn** was transferred to Joseph (see 1 Chron. 5:1–2). **his sons and his daughters numbered thirty-three**. The reference to daughters here is puzzling, since only one daughter, Dinah, is mentioned in the preceding list. These verses actually list 34 people associated with **Leah** (Gen. 46:15). The total of 33 probably represents some other method of counting.

GENESIS—NOTE ON 46:20 On Joseph’s wife and sons, see notes on 41:45; 41:50–52.

GENESIS—NOTE ON 46:26–27 The relationship between the numbers **sixty-six** and **seventy** presents a difficulty. The four totals linked to Jacob’s wives in vv. 8–25 add up to 70, which is the figure recorded in v. 27 (compare Deut. 10:22). Yet Gen. 46:26 mentions 66 persons as **belonging to Jacob**, excluding his sons’ wives. The numbers should be treated with caution. The Septuagint adjusts the number of Joseph’s sons from two to nine and totals the number of Jacob’s descendants in Egypt as 75, not 70 (see Acts 7:14 and note). Perhaps 70 is a round number, expressing the idea that all Israel went down to Egypt.

GENESIS—NOTE ON 46:31–34 Joseph prepares his brothers for a possible meeting with Pharaoh. To guarantee that they will be given the land of Goshen, he tells them to say they are **keepers of livestock** (which would include cattle and sheep) and that this is their traditional occupation. **every shepherd is an abomination to the Egyptians** (v. 34). The reason for the Egyptians' dislike of shepherds is unknown.

FACT

The Land of Goshen probably covered a small area. But it was very fertile and was a good place to raise sheep and cattle (46:28–34).

GENESIS—NOTE ON 47:1–6 Joseph introduces **five** of his brothers to Pharaoh, mentioning that his family is **now in the land of Goshen**.

GENESIS—NOTE ON 47:7–10 Joseph introduces his father Jacob to Pharaoh. **Jacob blessed Pharaoh** (vv. 7, 10). This could have been simply words of greeting and farewell. But it fits with the pattern of Abraham and his descendants mediating God's blessing to others (12:3). **How many are the days of the years of your life?** Pharaoh's question may have been motivated by the belief that a long life was a sign of divine favor. **Few and evil have been . . . the years of my life**. Perhaps Jacob is referring to events such as his treatment of Esau or his sons' deceiving him about Joseph. While Jacob is now 130 years old, Abraham and Isaac lived to be 175 and 180, respectively. The Hebrew term translated **sojourning** implies that Jacob and his fathers had no permanent home and perhaps anticipated something better to come. Compare Heb. 11:10.

GENESIS—NOTE ON 47:11–12 Joseph assigns land to his family in the **land of Rameses**. Previously, the name "land of Goshen" has been used for the territory where they were to live (e.g., 45:10; 46:28). The name "Rameses" is most often associated with the great thirteenth-century-B.C. Egyptian king Rameses II. While it is possible that the actual name "Rameses" goes back to the time of Joseph, this may be an example of a later term being substituted for an earlier name (see note on 14:13–16).

GENESIS—NOTE ON 47:13–14 The **famine** is so **severe** that the Egyptians eventually run out of **money** to buy **grain**.

GENESIS—NOTE ON 47:15–17 When all their **money is gone**, the Egyptians appeal to Joseph for help. He responds by offering to buy their **livestock**. This sustains the Egyptians for another **year**.

GENESIS—NOTE ON 47:18–25 With no money and no livestock, the Egyptians sell their land and even themselves, as debt-slaves, to Pharaoh. They also ask for seed to grow for the future. Joseph willingly grants these requests. The people's response (**You have saved our lives**; v. 25) shows that they have a positive opinion of Joseph. Joseph provides seed on the understanding that they may keep for themselves **four fifths** of the harvest (v. 24). While Pharaoh's share of one **fifth** may seem excessive, this must be viewed in light of the people's having no other means of sustaining themselves. A less kind ruler might have kept even more for himself.

GENESIS—NOTE ON 47:27–31 While the Egyptians struggle to survive during the famine, Jacob's family grows and prospers. The idea of being fruitful and multiplying first appears in 1:22, 28 and is repeated throughout Genesis (see 9:1, 7; 17:20; 28:3; 35:11; 48:4). Jacob asks to be buried in Canaan, for he knows that the family's future lies there.

GENESIS—NOTE ON 47:28–31 Jacob's approaching death, at age **147**, dominates the final chapters of Genesis. **put your hand under my thigh**. See note on 24:9. **bowed himself upon the head of his bed**. Jacob bows—possibly in worship, or perhaps in gratitude to Joseph (which would fulfill Joseph's dream; 37:9–11), or because of his frailty. Quoting from the Septuagint, Heb. 11:21 says that Jacob bowed over "the head of his staff."

GENESIS—NOTE ON 48:1–49:28 When Jacob is very old and close to death, he pronounces a variety of blessings on his sons. He first blesses Joseph's two sons, Manasseh and Ephraim (ch. 48), and then all his own sons (49:1–28).

FACT

"Do not bury me in Egypt." Once a family burial plot had been established, it was customary for future generations to be buried there as well (47:29-30). This helped to tie the family closer together and also to secure their property rights.

GENESIS—NOTE ON 48:3–7 Jacob refers to the appearance of God at Bethel, recalling God's promises there (see 28:13–15). He elevates his grandsons **Ephraim and Manasseh** to the status of full sons, on par with **Reuben and Simeon** (48:5). Later, this will result in Joseph's descendants being viewed as two separate tribes. When the land in Canaan is assigned (Joshua 13–21), Joseph's descendants receive one-sixth of the territory. This double portion confirms that Joseph was designated "firstborn" in place of Reuben (see 1 Chron. 5:1–2; and note on Gen. 35:22–23). By naming Ephraim before Manasseh (compare 48:1), Jacob anticipates what will happen in vv. 13–19.

GENESIS—NOTE ON 48:8–10 With his eyesight failing, Jacob finds it difficult to identify Joseph's two sons.

GENESIS—NOTE ON 48:13–20 By placing his **right hand** on the head of **Ephraim** (v. 13), Jacob gives him priority over his older brother **Manasseh** (see 41:51–52). Joseph protests, thinking his father has mistakenly placed his right hand on the wrong head (48:17–18). Jacob insists that Ephraim should be blessed as the firstborn, meaning that the special family line traced throughout Genesis will continue through Ephraim's descendants. The Ephraimites will become one of the leading tribes, with Joshua guiding the people into the Promised Land. But God will later reject the Ephraimites in favor of Judah (see Ps. 78:67–71).

GENESIS—NOTE ON 48:21–22 Jacob anticipates that, after his death, his family will return to Canaan. He gives Joseph **one mountain slope** that he took from the Amorites, possibly referring to 34:25–29 (see 33:18–19; Josh. 24:32).

GENESIS—NOTE ON 49:1–2 After blessing Joseph and his two sons, Jacob summons all his other **sons** together to tell them what will happen in the **days to come** (or "in the latter days"; see note on Isa. 2:2).

GENESIS—NOTE ON 49:3–4 **Reuben's** special standing as the **firstborn** is taken away because of his shocking behavior with Jacob's concubine, Bilhah (35:22–23).

GENESIS—NOTE ON 49:5–7 Jacob's statement regarding **Simeon and Levi** centers on their violent behavior (see ch. 34). Their descendants will be scattered throughout the other tribes (49:7). This will prevent them from bringing destruction on the whole nation. Fulfilling this prophecy, the Levites, as the priestly tribe, receive 48 cities distributed throughout the other tribes (Num. 18:23–24; 35:1–8; Josh. 21:1–45) and the Simeonites are assigned land within the territory of Judah (Josh. 19:1–9).

GENESIS—NOTE ON 49:8–12 As with the other blessings, Jacob sees the descendants of **Judah** in the light of Judah's own personal qualities. The nations will bring "tribute" (money or other gifts) and pledge their **obedience** to one of his descendants. Jacob thus predicts the great empire of David, and the greater kingdom of Jesus Christ, the second David. Abraham's blessing will come to the Gentiles as Christ includes them in his kingdom. To emphasize Judah's future royal status, he is compared to a **lion**, and one of his descendants will hold a **scepter** and a **ruler's staff**. If the phrase **until tribute comes to him** is taken to mean "until Shiloh comes" (see ESV footnote), then it could refer to the departure of the ark of the covenant from Shiloh, when the tribe of Judah (in the person of David) replaced the tribe of Ephraim as Israel's leading tribe (see Ps. 78:59–72, which summarizes the events in 1–2 Samuel). The royal line of Judah culminates with Jesus Christ (Matt. 1:1–16).

GENESIS—NOTE ON 49:13 **Zebulun** is listed here before Issachar, although Issachar was born before Zebulun (30:17–20). **at the shore of the sea**. Since Zebulun's territory did not actually extend to the Mediterranean Sea (see Josh. 19:10–16), Jacob's remarks are difficult to interpret. **haven for ships**. Major trading routes from the coast, which lay about 10 miles (16 km) to the west, ran through the region of Zebulun, and Zebulunites were involved in the coastal commerce of exporting and importing. And, if "Sidon" refers to Phoenicia in general, then the statement that **his border shall be at Sidon** is appropriate.

GENESIS—NOTE ON 49:14–15 Although Jacob's blessing of **Issachar** emphasizes the strength of his descendants, it also indicates that like a **donkey** they will be forced to work for others.

GENESIS—NOTE ON 49:16–18 Jacob sees in **Dan** and his descendants both positive and negative qualities. Their snakelike behavior is later seen in their assault on the unsuspecting inhabitants of Laish (Judges 18). **Dan shall judge**. The name "Dan" is a play on the Hebrew word "judge" (see Gen. 30:6). **I wait for your salvation, O LORD**. Jacob's pronouncements are interrupted here by a brief prayer that shows his concern for his descendants. Without divine help they will not survive.

GENESIS—NOTE ON 49:19 The descendants of **Gad** will become skillful warriors to defend their land, in the region of Gilead east of the Jordan River.

GENESIS—NOTE ON 49:20 **Asher's** descendants will enjoy success. Their territory along the coastal plain of Acco will provide fertile land and harbors for trade.

GENESIS—NOTE ON 49:21 Compared to a graceful **doe**, the tribe of **Naphtali** will flourish amid the rich natural resources of upper Galilee.

GENESIS—NOTE ON 49:22–26 Jacob reserves his longest blessing for **Joseph**, confirming his special standing. The references to God (using a variety of divine titles), along with the emphasis on blessing, give this pronouncement an added dimension. Joseph has survived, sustained by the **Mighty One of Jacob**. Jacob prays that Joseph's descendants will experience blessings that exceed those given to Abraham and Isaac.

GENESIS—NOTE ON 49:27 Using the image of a **wolf**, Jacob reveals that the descendants of **Benjamin** will be aggressive warriors (e.g., 1 Chron. 8:40; 12:2).

GENESIS—NOTE ON 49:29–50:14 Jacob's desire to be buried in Hebron shows his belief that, as God has promised, the future for his descendants will be in Canaan rather than in Egypt.

GENESIS—NOTE ON 49:29–33 In his final instruction to his sons, Jacob asks to be buried with his **fathers** in the **cave** Abraham purchased from **Ephron the Hittite** (see ch. 23). The burials of **Abraham** and **Isaac** are recounted in 25:8–10 and 35:27–29. While Jacob says that **Rebekah** and **Leah** were also buried at **Machpelah** (49:30), this information is not recorded elsewhere in Genesis. **was gathered to his people**. This phrase, commonly used in connection with dying, seems to reflect a belief in being reunited with others in the afterlife.

GENESIS—NOTE ON 50:1–3 Jacob's body was **embalmed** so that it could be transported to Hebron. The **seventy days** of mourning reflects Egyptian royal practice. Jacob is being shown great honor.

GENESIS—NOTE ON 50:7–9 Probably because Joseph was highly respected, the funeral procession includes a large number of prominent Egyptian officials and public figures.

GENESIS—NOTE ON 50:10–11 Coming to the **threshing floor of Atad**, the funeral procession halts to mourn for **seven days**. The expression **beyond the Jordan** could place Atad in either Canaan or Transjordan.

GENESIS—NOTE ON 50:12–14 These verses confirm that Jacob's request (49:29–32) was carried out.

GENESIS—NOTE ON 50:15–17 Afraid to address Joseph face-to-face, the brothers send a **message** confessing their guilt and seeking his forgiveness.

GENESIS—NOTE ON 50:18–21 Probably encouraged by news of Joseph's kind response to their message, the **brothers came and fell down before him**. Once again, their bowing and their words, **Behold, we are your servants**, fulfill Joseph's dreams (37:5–10). Echoing what he had already said (see 45:5–9), Joseph stresses that God transformed their **evil** into **good**. Many people have been **kept alive** as a result. The principle that God ultimately overrules human sin for his glory and the good of mankind is important in Scripture (Acts 3:13–26; Rom. 8:28). Joseph's gracious, forgiving attitude unites the family.

GENESIS—NOTE ON 50:22–23 **Joseph** lives long enough to see the grandchildren or great-grandchildren of Ephraim. The precise meaning of **third generation** is unclear.

FACT

God's providence. When Joseph's brothers sold him into slavery, the outcome could have been tragic. But God in his providence brought good out of their evil actions (50:20). This was a foreshadowing of God's bringing the ultimate good—eternal salvation for anyone who will receive it, whatever their ethnic or cultural background—out of the wicked actions of the men who crucified Jesus (Acts 2:22–24).

JOSEPH

Joseph was the son of Jacob and his favored wife Rachel. Jacob therefore showed favoritism toward Joseph, which made his brothers despise him. Out of jealousy, they sold him into slavery. Joseph was taken to Egypt, where he was purchased by a royal official. Joseph was imprisoned on false charges but was released after interpreting the dreams of Pharaoh. Because the dreams had predicted seven years of famine, Pharaoh put Joseph in charge of preparing for the famine. During the famine Joseph's family unknowingly came to him for help, and Joseph forgave his brothers and rescued his family. Through Joseph, God used evil to work out his good purposes, foreshadowing the time when he would bring the supreme good of eternal salvation out of the wicked actions of those who crucified Jesus. **(Genesis 50:19–20)**

GENESIS—NOTE ON 50:24–26 With death near, Joseph makes arrangements for his **bones** to be taken to Canaan. Later, Moses fulfills this instruction (Ex. 13:19), and Joseph's remains are eventually buried at Shechem (Josh. 24:32).

Exodus

(return to table of contents)

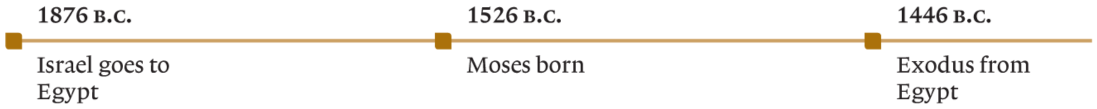
Exodus 1 • Exodus 2 • Exodus 3 • Exodus 4 • Exodus 5 • Exodus 6 •
Exodus 7 • Exodus 8 • Exodus 9 • Exodus 10 • Exodus 11 • Exodus 12 •
Exodus 13 • Exodus 14 • Exodus 15 • Exodus 16 • Exodus 17 • Exodus 18 •
Exodus 19 • Exodus 20 • Exodus 21 • Exodus 22 • Exodus 23 • Exodus 24 •
Exodus 25 • Exodus 26 • Exodus 27 • Exodus 28 • Exodus 29 • Exodus 30 •
Exodus 31 • Exodus 32 • Exodus 33 • Exodus 34 • Exodus 35 • Exodus 36 •
Exodus 37 • Exodus 38 • Exodus 39 • Exodus 40

- Introduction to Exodus
  - Timeline
  - Author and Date
  - Theme
  - Key Themes
  - Outline
  - The Journey to Mount Sinai
- Global Message of Exodus
  - The Continued Story of Redemptive History
  - The Meaning of the Exodus
  - God’s “Firstborn Son”
  - Universal Themes in Exodus
  - The Global Message of Exodus for Today
- Study Notes

Introduction to Exodus

Introduction to Exodus

Timeline



Author and Date

Exodus (meaning exit) is best understood to have been written primarily by Moses, like the rest of the Pentateuch, though some details (such as the narrative of his death in Deuteronomy 34) were clearly added at a later time. It also appears that some language and references were updated for later readers. There is no consensus among scholars as to the date when the events of the exodus took place. A common view is that the exodus occurred in c. 1446 B.C. This is based on the calculation of 480 years from Israel's departure from Egypt to the fourth year of Solomon's reign (c. 966 B.C.; see 1 Kings 6:1). However, because Exodus 1:11 depicts Israel working on a city called Raamses, some scholars believe that this would suggest that the exodus occurred during the reign of Raamses II in Egypt (c. 1279–1213 B.C.), possibly around 1260 B.C. (see note on 1 Kings 6:1).

Theme

The overarching theme of Exodus is the fulfillment of God's promises to the patriarchs. The success of the exodus must be credited to the power and purpose of God, who remembers his promises, punishes sin, and forgives the repentant. The book highlights Moses' faithfulness and prayerfulness.

Key Themes

1. *Covenant promises.* The events and instructions in Exodus are described as the Lord remembering his covenant promises to Abraham (2:24; 3:6, 14–17; 6:2–8). The promises extend to both Abraham's descendants and all the nations of the world (Gen. 12:1–3). They include land (which Israel will inhabit), numerous offspring (which will secure their ongoing identity), and blessing (God cares for them and other nations). The fulfillment of these promises is rooted in Israel's covenant relationship with the Lord (Gen. 17:7–8).
2. *Covenant mediator.* Moses mediates between the Lord and his people. Through Moses the Lord reveals his purposes to Israel and sustains the covenant relationship.
3. *Covenant presence.* God's presence with his people is highlighted throughout the book of Exodus.

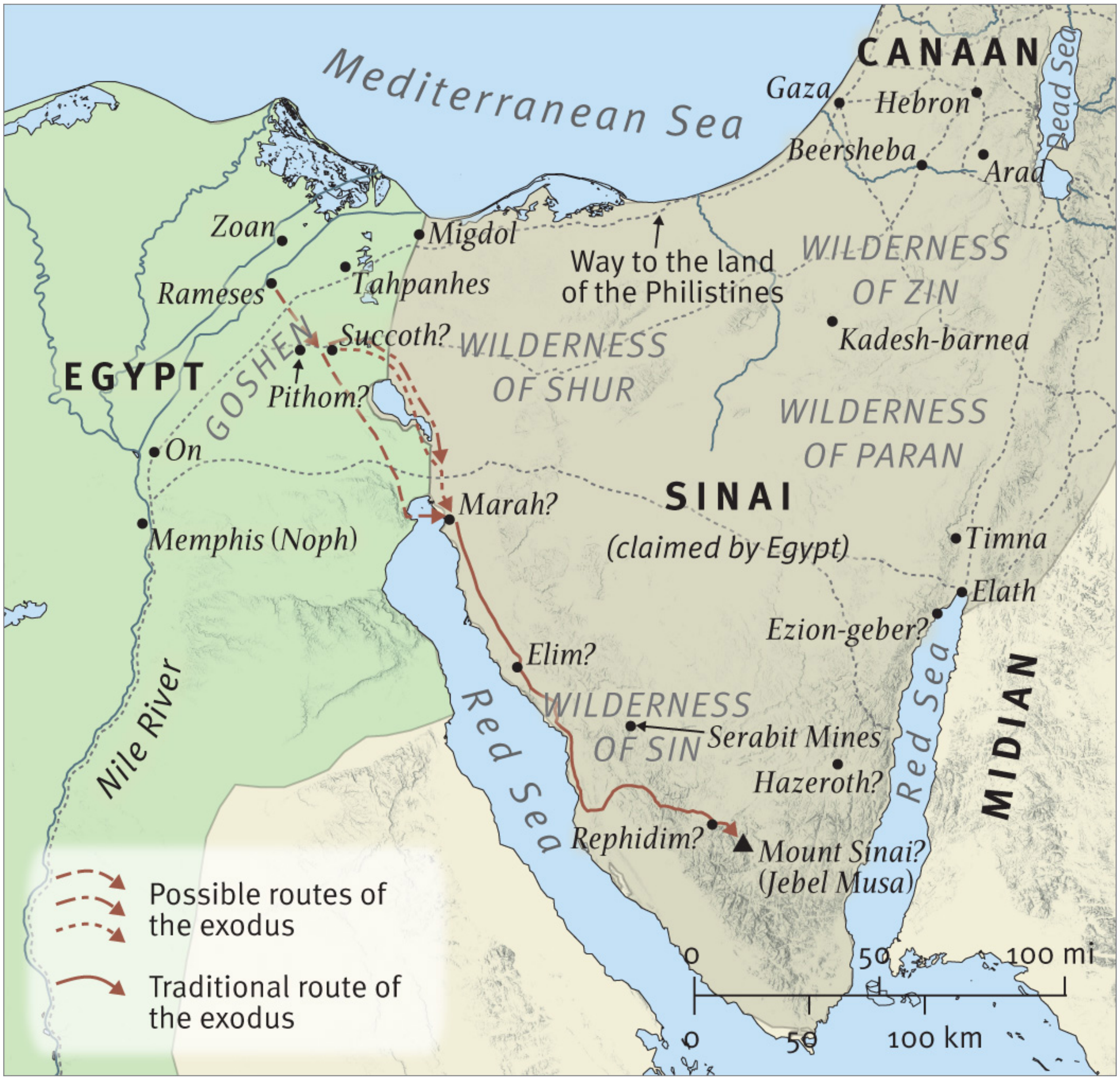
Outline

- I. Exodus of Israel from Egypt (1:1–18:27)
    - A. Setting: Israel in Egypt (1:1–2:25)
    - B. Call of Moses (3:1–4:31)
    - C. Moses and Aaron: initial request (5:1–7:7)
    - D. Plagues and exodus (7:8–15:21)
    - E. Journey (15:22–18:27)
- II. Covenant at Sinai (19:1–40:38)
    - A. Setting: Sinai (19:1–25)
    - B. Covenant words and rules (20:1–23:33)
    - C. Covenant confirmed (24:1–18)
    - D. Instructions for the tabernacle (25:1–31:17)
    - E. Moses receives the tablets (31:18)
    - F. Covenant breach, intercession, and renewal (32:1–34:35)
    - G. Tabernacle: preparation for the presence (35:1–40:38)

The Journey to Mount Sinai

1446 B.C.

Scholars disagree about the precise route of the exodus, but most agree that Mount Sinai is the site that today is called Jebel Musa ("Mountain of Moses").


Mediterranean Sea
CANAAN
Gaza
Hebron
Dead Sea
Beersheba
Arad
Zoan
Migdol
Way to the land of the Philistines
WILDERNESS OF ZIN
Rameses
Tahpanhes
Succoth?
WILDERNESS OF SHUR
Kadesh-barnea
EGYPT
GOSHEN
Pithom?
WILDERNESS OF PARAN
On
SINAI
Marah?
(claimed by Egypt)
Memphis (Noph)
Timna
Elath
Ezion-geber?
Elim?
Red Sea
WILDERNESS OF SIN
Serabit Mines
Red Sea
MIDIAN
Nile River
Hazeroth?
Rephidim?
Mount Sinai? (Jebel Musa)
Possible routes of the exodus
Traditional route of the exodus
0
50
100 mi
0
50
100 km

The Global Message of Exodus

The Continued Story of Redemptive History

The book of Exodus continues the story of the redemptive history that God began in the book of Genesis. The original purpose of Exodus was to help the people of Israel understand their identity as God's special people, and to learn about their covenant obligations to him. They were to see themselves as God's "firstborn son" (Ex. 4:22–23) and as a "kingdom of priests" (19:5–6), called to bring God's blessings to the nations. Exodus describes how the Lord delivered Israel from Egyptian oppression (chs. 1–15), brought her into covenant relationship with himself at Mount Sinai (chs. 16–24), and came to dwell in her midst in the tabernacle (chs. 25–40).

The Meaning of the Exodus

God's main purpose in delivering the people of Israel out of Egyptian oppression was so that he "might dwell among" them (Ex. 29:46). To understand why God desired to dwell in Israel's midst, we must consider the book of Exodus within the larger framework of redemptive history. The Creator-King's original intention was that he might dwell among his people, who would be a flourishing human community in a paradise-kingdom beginning in Eden and spreading throughout the whole world (see "The Global Message of Genesis"). The book of Revelation shows that these original creation intentions remain God's purpose for his people, and his purpose will be fulfilled at the end of history (Revelation 21–22). In those last two chapters of the Bible, as in the Bible's first two chapters, we see God dwelling with his people. In the book of Exodus we see this as well, as Israel learns about their covenant relationship with God, and as he dwells among them through the tabernacle.

The narrator of Exodus clearly states that the reason why God established the Mosaic covenant with Israel at Sinai was to carry forward his purpose as expressed within the earlier covenant with Abraham (Ex. 2:24; 3:6, 15, 16; 6:2–8). God's promises to Abraham in Genesis 12:1–3 function as his solution to the problem of the human sin and rebellion that we read about in Genesis 3–11. In Exodus, God advances his solution to the fall by establishing Israel as a theocracy (a nation governed directly by God). Through the Mosaic covenant, Israel becomes the initial fulfillment and next stage of the promise that in Abraham's lineage all the families of the earth would be blessed (Gen. 12:3).

God's "Firstborn Son"

In Exodus 4:22–23, God announced to Pharaoh that Israel was "my firstborn son." In the worldview of ancient Egypt, the firstborn son of a king would inherit the throne and would be under obligation to manifest the rule of the supreme deity of his father upon earth. Pharaoh thought of himself as the son and appointed representative of the supreme god of Egypt, and he believed that his own firstborn son would inherit this role.

Israel became the Lord's adopted firstborn son, and so was under obligation to manifest the Lord's rule upon earth. The original calling of humanity to be God's image-bearers, his appointed representatives, who establish and extend God's heavenly rule upon the earth, is now to be carried forward through the chosen people of Israel. Although Israel largely failed in this mission, Jesus ultimately suffers the punishment deserved by God's people and secures the success of this mission through God's new people, the church (Matt. 28:18–20).

Universal Themes in Exodus

The main theme of Exodus is the Lord's self-revelation in faithfulness, grace, and power, especially in supremacy over the false gods of the world.

The faithful God. Exodus 3:10–15 is the revelation of the personal name of God, YHWH, which is rendered in most Bibles with small capital letters, as "the LORD." The name is connected to the Hebrew verb "to be," and its meaning becomes clear throughout Exodus. First, the Lord is the God who "will be" with his chosen people to enable them to fulfill their God-given task (Ex. 3:12). Second, the Lord is the God "who will be who he is" (see 3:14). God will be what he has always been. He is the unchanging, self-consistent God. He will be faithful forever to his own character and covenant commitments. Third, the Lord is the God who "will be" sufficient in his people's moment of crisis (3:14b). God is faithful and powerful enough to carry through on his promise to deliver his people from Pharaoh and the gods of Egypt.

The gracious God. In Exodus 34:5–7, the Lord further unveils the essence of his character and the significance of his name to Moses, who had asked to see God's glory (Ex. 33:18). The context is crucial, for Exodus 32–34 concerns Israel's golden calf rebellion. It is in the midst of this crisis that God reveals that he is "a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness, keeping steadfast love for thousands, forgiving iniquity and transgression and sin" (34:6–7). Because of Israel's idolatry, the mission to rescue the world nearly collapses as God's people forsake him. Yet due to his grace and covenant love, the mission to bless the whole world (Gen. 12:1–3) continues to advance. The golden calf incident, however, has revealed that Israel, the one through whom worldwide blessing was to come, is herself part of the problem. God's own people have evil hearts (Ex. 32:9–10, 22; 33:5; 34:9).

The all-powerful God. In the exodus deliverance from Pharaoh, the Lord reveals himself as the only true God and king of the earth (Ex. 9:16; 15:11, 14–15, 18). In his victory over the world's most powerful nation, the Lord demonstrates that its most powerful "gods" were not gods at all (12:12; 15:11). The book of Exodus shows that the God of Abraham is the only true God of all the earth.

The Global Message of Exodus for Today

Nations, political power, and oppression. Israel's exodus from Egypt must be understood as the unique event that it was within the history of redemption. It would be wrong, therefore, to interpret the book of Exodus as declaring that God's primary purpose is to liberate all oppressed people from political or economic enslavement. If we read Exodus in this way, we may begin to see the church's primary mission as working to bring about political freedom and social justice. This is certainly a worthy and important goal, and Exodus does demonstrate vividly that God's ear is drawn to the groaning of the oppressed (Ex. 2:23–24). God is compassionate and cares for the widow, the fatherless, and the poor (22:21–27), and the church is called to do likewise. Yet this is not the main message of Exodus. The church's primary mission is the proclamation and living out of the gospel of Christ—for the fundamental problem plaguing humanity is not political oppression but its root cause, the evil human heart. And this fundamental problem is cured only in the work of Christ in dying and rising again. In doing all of this, Jesus accomplished a greater and final exodus deliverance for all who will put their trust in him.

The sojourner and the resident alien. In a time when economic crises, wars, and natural disasters compel individuals and whole peoples to flee their homelands and seek security in foreign countries, the issue of the resident alien has become acute throughout the entire global village. In Exodus, God commands Israel not to oppress the sojourner. He reminds his people of their own historic experience as oppressed sojourners in Egypt (Ex. 22:21; 23:9). While the book of Exodus is not a manual for dealing with the issue of illegal or unwanted immigration, the book certainly teaches that solutions must be sought with justice and compassion. And above all, global Christians must remember that they are resident aliens on earth and, most fundamentally, citizens of heaven (Phil. 3:20; 1 Pet. 1:1; 2:11).

Israel Increases Greatly in Egypt

EXODUS **1** [†] [a] These are the names of the sons of Israel who came to Egypt with Jacob, each with his household: [2][†]Reuben, Simeon, Levi, and Judah, [3]Issachar, Zebulun, and Benjamin, [4]Dan and Naphtali, Gad and Asher. [5][†]All the descendants of Jacob were [b] seventy persons; Joseph was already in Egypt. [6]Then [c] Joseph died, and all his brothers and all that generation. [7][†] [d] But the people of Israel were fruitful and increased greatly; they multiplied and grew exceedingly strong, so that the land was filled with them.

Pharaoh Oppresses Israel

[8][†]Now there arose a new king over Egypt, [e] who did not know Joseph. [9]And he said to his people, “Behold, [f] the people of Israel are too many and too mighty for us. [10] [g] Come, [h] let us deal shrewdly with them, lest they multiply, and, if war breaks out, they join our enemies and fight against us and escape from the land.” [11][†]Therefore they set taskmasters over them [i] to afflict them with heavy [j] burdens. They built for Pharaoh [k] store cities, Pithom and [l] Raamses. [12]But the more they were oppressed, the more they multiplied and the more they spread abroad. And the Egyptians were in dread of the people of Israel. [13]So they ruthlessly made the people of Israel [m] work as slaves [14]and [n] made their lives bitter with hard service, in mortar and brick, and in all kinds of work in the field. In all their work they ruthlessly made them work as slaves.

[15][†]Then the king of Egypt said to the Hebrew midwives, one of whom was named Shiphrah and the other Puah, [16]“When you serve as midwife to the Hebrew women and see them on the birthstool, if it is a son, you shall kill him, but if it is a daughter, she shall live.” [17]But the midwives [o] feared God and did not do as the king of Egypt commanded them, but let the male children live. [18]So the king of Egypt called the midwives and said to them, “Why have you done this, and let the male children live?” [19][†]The midwives said to Pharaoh, “Because the Hebrew women are not like the Egyptian women, for they are vigorous and give birth before the midwife

comes to them.” 20[p] So God dealt well with the midwives. And the people multiplied and grew very strong. 21And because the midwives feared God, [q] he gave them families. 22[†]Then Pharaoh commanded all his people, [r] “Every son that is born to the Hebrews [1] you shall cast into [s] the Nile, but you shall let every daughter live.”

The Birth of Moses

EXODUS 2 [†]Now a [t] man from the house of Levi went and took as his wife a Levite woman. 2[†]The woman conceived and bore a son, and [u] when she saw that he was a fine child, she hid him three months. 3When she could hide him no longer, she took for him a basket made of bulrushes [1] and daubed it with bitumen and pitch. She put the child in it and placed it among the [v] reeds by the river bank. 4And [w] his sister stood at a distance to know what would be done to him. 5Now the daughter of Pharaoh came down to bathe at the river, while her young women walked beside the river. She saw the basket among the reeds and sent her servant woman, and she took it. 6When she opened it, she saw the child, and behold, the baby was crying. She took pity on him and said, “This is one of the Hebrews’ children.” 7[†]Then his sister said to Pharaoh’s daughter, “Shall I go and call you a nurse from the Hebrew women to nurse the child for you?” 8And Pharaoh’s daughter said to her, “Go.” So the girl went and called the child’s mother. 9And Pharaoh’s daughter said to her, “Take this child away and nurse him for me, and I will give you your wages.” So the woman took the child and nursed him. 10[†]When the child grew older, she brought him to Pharaoh’s daughter, and he became [x] her son. She named him Moses, “Because,” she said, “I [y] drew him out of the water.” [2]

Moses Flees to Midian

11[†]One day, [z] when Moses had grown up, he went out to his people and looked on their [a] burdens, and he saw an Egyptian beating a Hebrew, one of his people. [3] 12He looked this way and that, and seeing no one, he [b] struck down the Egyptian and hid him in the sand. 13When [c] he went out the next day, behold, two Hebrews were struggling together. And he said to the man in the wrong, “Why do you strike your companion?” [14][†]He answered, [d]“Who made you a prince and a judge over us? Do you mean to kill me as you killed the Egyptian?” Then Moses was afraid, and thought, “Surely the thing is known.” [15][†]When Pharaoh heard of it, he sought to kill Moses. But [e]Moses fled from Pharaoh and stayed in the land of Midian. And he sat down by [f]a well.

[16]Now the [g]priest of Midian had seven daughters, and [h]they came and drew water and filled the troughs to water their father’s flock. [17]The shepherds came and drove them away, but Moses stood up and saved them, and [i]watered their flock. [18][†]When they came home to their father [j]Reuel, he said, “How is it that you have come home so soon today?” [19][†]They said, “An Egyptian delivered us out of the hand of the shepherds and even drew water for us and [i]watered the flock.” [20]He said to his daughters, “Then where is he? Why have you left the man? Call him, that he may [k]eat bread.” [21]And Moses was content to dwell with the man, and he gave Moses his daughter [l]Zipporah. [22]She gave birth to a son, and he called his name [m]Gershom, for he said, “I have been a [n]sojourner [4] in a foreign land.”

God Hears Israel’s Groaning

[23][†] [o]During those many days the king of Egypt died, and the people of Israel [p]groaned because of their slavery and cried out for help. [q]Their cry for rescue from slavery came up to God. [24][†]And [r]God heard their groaning, and God [s]remembered his covenant with [t]Abraham, with Isaac, and with Jacob. [25]God [u]saw the people of Israel—and God [v]knew.

The Burning Bush

EXODUS **3** [†]Now Moses was keeping the flock of his father-in-law, Jethro, the priest of Midian, and he led his flock to the west side of the wilderness and came to Horeb, the [w]mountain of God. [2][†] [x]And [y]the angel of the Lord appeared to him in a flame of fire out of the midst of a bush. He looked, and behold, the bush was burning, yet it was not consumed. [3]And Moses said, “I will turn aside to see this great sight, why the bush is not burned.” [4]When the LORD saw that he turned aside to see, [z]God called to him [a]out of the bush, “Moses, Moses!” And he said, “Here I am.” [5][†]Then he said, “Do not come near; [b]take your sandals off your feet, for the place on which you are standing is holy ground.” [6][†]And he said, [c]“I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob.” And Moses hid his face, for [d]he was afraid to look at God.

[7][†]Then the LORD said, [e]“I have surely seen the affliction of my people who are in Egypt and have heard their cry because of their [f]taskmasters. I know their sufferings, [8]and [g]I have come down to deliver them out of the hand of the Egyptians and [h]to bring them up out of that land to a [i]good and broad land, a land [j]flowing with milk and honey, to the place of [k]the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites. [9]And now, behold, [l]the cry of the people of Israel has come to me, and I have also seen the [m]oppression with which the Egyptians oppress them. [10] [n]Come, I will send you to Pharaoh that you may bring my people, the children of Israel, out of Egypt.” [11][†]But Moses said to God, [o]“Who am I that I should go to Pharaoh and bring the children of Israel out of Egypt?” [12]He said, [p]“But I will be with you, and this shall be the sign for you, that I have sent you: when you have brought the people out of Egypt, [q]you shall serve God on this mountain.”

[13][†]Then Moses said to God, “If I come to the people of Israel and say to them, ‘The God of your fathers has sent me to you,’ and they ask me, ‘What is his name?’ what shall I say to them?” [14][†]God said to Moses, “I AM WHO I AM.” [1] And he said, “Say this to the people of Israel, [r]‘I AM has sent me to you.’” [15][†]God also said to Moses, “Say this to the people of Israel, ‘The LORD, [2] the [s]God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you.’ This is [t]my name forever, and thus I am to be remembered throughout all generations. [16][†]Go and [u]gather the elders of Israel together and say to them, ‘The LORD, the God of your fathers, the God of Abraham, of Isaac, and of Jacob, has appeared to me, saying, [v]“I have observed you and what has been done to you in Egypt, [17]and I promise that [w]I will bring you up out of the affliction of Egypt to the land of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites, a land [w]flowing with milk and

honey.’” [18][†]And [x] they will listen to your voice, and you and the elders of Israel [y] shall go to the king of Egypt and say to him, ‘The LORD, the God of the Hebrews, has [z] met with us; and now, please let us go a three days’ journey into the wilderness, that we may sacrifice to the LORD our God.’ [19][†]But I know that the king of Egypt [a] will not let you go unless compelled [b] by a mighty hand. [3] [20]So [c] I will stretch out my hand and strike Egypt with [d] all the wonders that I will do in it; [e] after that he will let you go. [21]And [f] I will give this people favor in the sight of the Egyptians; and when you go, you shall not go empty, [22]but each woman shall ask of her neighbor, and any woman who lives in her house, for [g] silver and gold jewelry, and for clothing. You shall put them on your sons and on your daughters. So [h] you shall plunder the Egyptians.”

Moses Given Powerful Signs

EXODUS **4** Then Moses answered, “But behold, they will not believe me or listen to my voice, for they will say, ‘The LORD did not appear to you.’” [2]The LORD said to him, “What is that in your hand?” He said, [i] “A staff.” [3]And he said, “Throw it on the ground.” So he threw it on the ground, and it became a serpent, and Moses ran from it. [4]But the LORD said to Moses, “Put out your hand and catch it by the tail”—so he put out his hand and caught it, and it became a staff in his hand— [5]“that they may [j] believe that the LORD, [k] the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has appeared to you.” [6]Again, the LORD said to him, “Put your hand inside your cloak.” [1] And he put his hand inside his cloak, and when he took it out, behold, his hand was [l] leprous [2] like snow. [7]Then God said, “Put your hand back inside your cloak.” So he put his hand back inside his cloak, and when he took it out, behold, [m] it was restored like the rest of his flesh. [8]“If they will not believe you,” God said, “or listen to the first sign, they may believe the latter sign. [9]If they will not believe even these two signs or listen to your voice, you shall take some water from the Nile and pour it on the dry ground, and the water that you shall take from the Nile [n] will become blood on the dry ground.”

[10][†]But Moses said to the LORD, “Oh, my Lord, I am not eloquent, either in the past or since you have spoken to your servant, but [o]I am slow of speech and of tongue.” [11]Then the LORD said to him, “Who has made man’s mouth? Who makes him mute, or deaf, or seeing, or blind? Is it not I, the LORD? [12]Now therefore go, and [p]I will be with your mouth and teach you what you shall speak.” [13]But he said, “Oh, my Lord, please send someone else.” [14][†]Then the anger of the LORD was kindled against Moses and he said, “Is there not Aaron, your brother, the Levite? I know that he can speak well. Behold, [q]he is coming out to meet you, and when he sees you, he will be glad in his heart. [15][r]You shall speak to him and [s]put the words in his mouth, and [p]I will be with your mouth and with his mouth and will teach you both what to do. [16][†][t]He shall speak for you to the people, and he shall be your mouth, and [u]you shall be as God to him. [17]And take in your hand [v]this staff, with which you shall do the signs.”

Moses Returns to Egypt

[18][†]Moses went back to [w]Jethro his father-in-law and said to him, “Please let me go back to my brothers in Egypt to see whether they are still alive.” And Jethro said to Moses, “Go in peace.” [19]And the LORD said to Moses in Midian, “Go back to Egypt, for [x]all the men who were seeking your life are dead.” [20]So Moses took [y]his wife and his sons and had them ride on a donkey, and went back to the land of Egypt. And Moses took [z]the staff of God in his hand.

[21][†]And the LORD said to Moses, “When you go back to Egypt, see that you do before Pharaoh all the [a]miracles that I have put in your power. But [b]I will harden his heart, so that he will not let the people go. [22][†]Then you shall say to Pharaoh, ‘Thus says the LORD, [c]Israel is my [d]firstborn son, [23]and I say to you, “Let my son go that he may serve me.” If you refuse to let him go, behold, I [e]will kill your firstborn son.’”

[24][†]At a lodging place on the way [f]the LORD met him and [g]sought to put him to death. [25]Then [h]Zipporah took a [i]flint and cut off her son’s foreskin and touched Moses’ [3] feet with it and said, “Surely you are a

bridegroom of blood to me!” [26]So he let him alone. It was then that she said, “A bridegroom of blood,” because of the circumcision.

[27][†]The LORD said to Aaron, “Go into the wilderness [j]to meet Moses.” So he went and met him at the [k]mountain of God and kissed him. [28]And Moses [l]told Aaron all the words of the LORD with which he had sent him to speak, and all [m]the signs that he had commanded him to do. [29]Then Moses and Aaron [n]went and gathered together all the elders of the people of Israel. [30] [o]Aaron spoke all the words that the LORD had spoken to Moses and did the signs in the sight of the people. [31]And the people [p]believed; and when they heard that the LORD had [q]visited the people of Israel and that he had [r]seen their affliction, [s]they bowed their heads and worshiped.

Making Bricks Without Straw

EXODUS **5** [†]Afterward Moses and Aaron went and said to Pharaoh, “Thus says the LORD, the God of Israel, ‘Let my people go, that they may hold [t]a feast to me in the wilderness.’” [2][†]But Pharaoh said, [u]“Who is the LORD, that I should obey his voice and let Israel go? I do not know the LORD, and moreover, [v]I will not let Israel go.” [3]Then they said, “The [w]God of the Hebrews has met with us. Please let us go a three days’ journey into the wilderness that we may sacrifice to the LORD our God, lest he fall upon us with pestilence or with the sword.” [4]But the king of Egypt said to them, “Moses and Aaron, why do you take the people away from their work? Get back to your [x]burdens.” [5]And Pharaoh said, “Behold, [y]the people of the land are now many, [1] and you make them rest from their burdens!” [6]The same day Pharaoh commanded the [z]taskmasters of the people and their [a]foremen, [7]“You shall no longer give the people straw to make bricks, as in the past; let them go and gather straw for themselves. [8]But the number of bricks that they made in the past you shall impose on them, you shall by no means reduce it, for they are idle. Therefore they cry, ‘Let us go and offer sacrifice to our God.’ [9]Let heavier work be laid on the men that they may labor at it and pay no regard to lying words.”

[10][†]So the [b]taskmasters and the foremen of the people went out and said to the people, “Thus says Pharaoh, ‘I will not give you straw. [11]Go and get your straw yourselves wherever you can find it, but your work will not be

reduced in the least.'" [12]So the people were scattered throughout all the land of Egypt to gather stubble for straw. [13]The [c] taskmasters were urgent, saying, "Complete your work, your daily task each day, as when there was straw." [14]And the foremen of the people of Israel, whom Pharaoh's [c] taskmasters had set over them, were beaten and were asked, "Why have you not done all your task of making bricks today and yesterday, as in the past?"

[15][†]Then the foremen of the people of Israel came and cried to Pharaoh, "Why do you treat your servants like this? [16]No straw is given to your servants, yet they say to us, 'Make bricks!' And behold, your servants are beaten; but the fault is in your own people." [17]But he said, "You are idle, you are idle; that is why you say, 'Let us go and sacrifice to the LORD.' [18]Go now and work. No straw will be given you, but you must still deliver the same number of bricks." [19]The foremen of the people of Israel saw that they were in trouble when they said, "You shall by no means reduce your number of bricks, your daily task each day." [20]They met Moses and Aaron, who were waiting for them, as they came out from Pharaoh; [21]and [d] they said to them, "The LORD look on you and judge, because you have made us stink in the sight of Pharaoh and his servants, and have put a sword in their hand to kill us."

[22][†]Then Moses turned to the LORD and said, "O Lord, why have you done evil to this people? Why did you ever send me? [23]For since I came to Pharaoh to speak in your name, he has done evil to this people, and you have not delivered your people at all."

God Promises Deliverance

EXODUS 6 [†]But the LORD said to Moses, "Now you shall see what I will do to Pharaoh; for with a strong hand he will send them out, and with [e] a strong hand he will [f] drive them out of his land."

[2]God spoke to Moses and said to him, [g] "I am the LORD. [3][†]I appeared to Abraham, to Isaac, and to Jacob, as [h] God Almighty, [1] but by my name the [i] LORD I did not make myself known to them. [4][j] I also established my covenant with them [k] to give them the land of Canaan, the land in which they lived as sojourners. [5]Moreover, [l] I have heard the groaning of the

people of Israel whom the Egyptians hold as slaves, and I have remembered my covenant. [6][†]Say therefore to the people of Israel, [m] ‘I am the LORD, and [n] I will bring you out from under the burdens of the Egyptians, and I will deliver you from slavery to them, and [o] I will redeem you with an outstretched arm and with great acts of judgment. [7][†]I [p] will take you to be my people, and [q] I will be your God, and you shall know that [m] I am the LORD your God, who has brought you out [n] from under the burdens of the Egyptians. [8]I will bring you into [r] the land that I [s] swore to give to Abraham, to Isaac, and to Jacob. I will give it to you for a possession. [m] I am the LORD.’” [9]Moses spoke thus to the people of Israel, but they [t] did not listen to Moses, because of their broken spirit and harsh slavery.

[10]So the LORD said to Moses, [11]“Go in, tell Pharaoh king of Egypt to let the people of Israel go out of his land.” [12][†]But Moses said to the LORD, “Behold, the people of Israel have [t] not listened to me. How then shall Pharaoh listen to me, for [u] I am of uncircumcised lips?” [13]But the LORD spoke to Moses and Aaron and gave them a charge about the people of Israel and about Pharaoh king of Egypt: to bring the people of Israel out of the land of Egypt.

The Genealogy of Moses and Aaron

[14][†]These are the heads of their fathers’ houses: the [v] sons of Reuben, the firstborn of Israel: Hanoch, Pallu, Hezron, and Carmi; these are the clans of Reuben. [15]The [w] sons of Simeon: Jemuel, Jamin, Ohad, Jachin, Zohar, and Shaul, the son of a Canaanite woman; these are the clans of Simeon. [16]These are the names of the [x] sons of Levi according to their generations: Gershon, Kohath, and Merari, the years of the life of Levi being 137 years. [17]The [y] sons of Gershon: Libni and Shimei, by their clans. [18]The [z] sons of Kohath: Amram, Izhar, Hebron, and Uzziel, the years of the life of Kohath being 133 years. [19]The [a] sons of Merari: Mahli and Mushi. These are the clans of the Levites according to their generations. [20] [b] Amram took as his wife Jochebed his father’s sister, and she bore him Aaron and Moses, the years of the life of Amram being 137 years. [21] [c] The sons of Izhar: Korah, Nepheg, and Zichri. [22]The [d] sons of Uzziel: Mishael, Elzaphan, and Sithri. [23]Aaron took as his wife Elisheba, the daughter of [e] Amminadab and the

sister of [f]Nahshon, and she bore him [g]Nadab, Abihu, Eleazar, and Ithamar. [24]The [h]sons of Korah: Assir, Elkanah, and Abiasaph; these are the clans of the Korahites. [25]Eleazar, Aaron's son, took as his wife one of the daughters of Putiel, and [i]she bore him Phinehas. These are the heads of the fathers' houses of the Levites by their clans.

[26]These are the Aaron and Moses [j]to whom the LORD said: "Bring out the people of Israel from the land of Egypt [k]by their hosts." [27]It was they who spoke to Pharaoh king of Egypt about bringing out the people of Israel from Egypt, this Moses and this Aaron.

[28]On the day when the LORD spoke to Moses in the land of Egypt, [29]the LORD said to Moses, [l]"I am the LORD; [m]tell Pharaoh king of Egypt all that I say to you." [30]But Moses said to the LORD, "Behold, [n]I am of uncircumcised lips. How will Pharaoh listen to me?"

Moses and Aaron Before Pharaoh

EXODUS 7 And the LORD said to Moses, "See, I have made you like [o]God to Pharaoh, and your brother Aaron shall be your [p]prophet. [2] [q]You shall speak all that I command you, and your brother Aaron shall tell Pharaoh to let the people of Israel go out of his land. [3]But [r]I will harden Pharaoh's heart, and though I [s]multiply my signs and wonders in the land of Egypt, [4]Pharaoh will not listen to you. Then I will lay my hand on Egypt and bring my hosts, my people the children of Israel, out of the land of Egypt by great acts of judgment. [5][†]The Egyptians [t]shall know that I am the LORD, when I stretch out my hand against Egypt and bring out the people of Israel from among them." [6]Moses and Aaron did so; they did just as the LORD commanded them. [7]Now Moses was [u]eighty years old, and Aaron eighty-three years old, when they spoke to Pharaoh.

[8][†]Then the LORD said to Moses and Aaron, [9][†]"When Pharaoh says to you, [v]'Prove yourselves by working a miracle,' then you shall say to Aaron, 'Take your staff and cast it down before Pharaoh, that it may become a serpent.'" [10]So Moses and Aaron went to Pharaoh and did just as the LORD commanded. Aaron cast down his staff before Pharaoh and his servants, and it became a serpent. [11][†]Then Pharaoh summoned the wise men and the sorcerers, and they, the [w]magicians of Egypt, also [x]did the same by their

secret arts. [12]For each man cast down his staff, and they became serpents. But Aaron's staff swallowed up their staffs. [13][†]Still [r]Pharaoh's heart was hardened, and he would not listen to them, [r]as the LORD had said.

The First Plague: Water Turned to Blood

[14][†]Then the LORD said to Moses, "Pharaoh's heart is hardened; he refuses to let the people go. [15][y]Go to Pharaoh in the morning, as he is going out to the water. Stand on the bank of the Nile to meet him, and take in your hand [z]the staff that turned into a [a]serpent. [16][†]And you shall say to him, 'The [b]LORD, the God of the Hebrews, sent me to you, saying, "Let my people go, [c]that they may serve me in the wilderness." But so far, you have not obeyed. [17]Thus says the LORD, "By this [d]you shall know that I am the LORD: behold, with the staff that is in my hand I will strike the water that is in the Nile, and [e]it shall turn into blood. [18]The fish in the Nile shall die, and the Nile will stink, and the Egyptians will [f]grow weary of drinking water from the Nile."'" [19][†]And the LORD said to Moses, "Say to Aaron, 'Take your staff and [g]stretch out your hand over the waters of Egypt, over their rivers, their canals, and their ponds, and all their pools of water, so that they may become blood, and there shall be blood throughout all the land of Egypt, even in vessels of wood and in vessels of stone.'"

[20]Moses and Aaron did as the LORD commanded. In the sight of Pharaoh and in the sight of his servants he [h]lifted up the staff and struck the water in the Nile, and all the [i]water in the Nile turned into blood. [21]And the fish in the Nile died, and the Nile stank, so that the Egyptians [j]could not drink water from the Nile. There was blood throughout all the land of Egypt. [22]But [k]the magicians of Egypt did the same by their secret arts. So [l]Pharaoh's heart remained hardened, and he would not listen to them, as [m]the LORD had said. [23]Pharaoh turned and went into his house, and he did not take even this to heart. [24][†]And all the Egyptians dug along the Nile for water to drink, for they could not drink the water of the Nile.

[25]Seven full days passed after the LORD had struck the Nile.

The Second Plague: Frogs

EXODUS **8** [1] Then the LORD said to Moses, “Go in to Pharaoh and say to
him, ‘Thus says the LORD, “Let my people go, that [n] they may serve me.
[2]But if you [o] refuse to let them go, behold, I will plague all your country
with [p] frogs. [3][†]The Nile shall swarm with frogs that shall come up into
your house and into [q] your bedroom and on your bed and into the houses of
your servants and your people, [2] and into your ovens and your kneading
bowls. [4]The frogs shall come up on you and on your people and on all your
servants.”’” [5] [3] And the LORD said to Moses, “Say to Aaron, [r] ‘Stretch out
your hand with your staff over the rivers, over the canals and over the pools,
and make frogs come up on the land of Egypt!’” [6]So Aaron stretched out his
hand over the waters of Egypt, and [s] the frogs came up and covered the land
of Egypt. [7][†]But [t] the magicians did the same by their secret arts and made
frogs come up on the land of Egypt.

[8][†]Then Pharaoh called Moses and Aaron and said, [u] “Plead with the
LORD to take away the frogs from me and from my people, and [v] I will let
the people go to sacrifice to the LORD.” [9]Moses said to Pharaoh, “Be
pleased to command me when [u] I am to plead for you and for your servants
and for your people, that the frogs be cut off from you and your houses and
be left only in the Nile.” [10]And he said, “Tomorrow.” Moses said, “Be it as
you say, so [w] that you may know that [x] there is no one like the LORD our
God. [11]The frogs shall go away from you and your houses and your
servants and your people. They shall be left only in the Nile.” [12]So Moses
and Aaron went out from Pharaoh, and Moses cried to the LORD about the
frogs, as he had agreed with Pharaoh. [4] [13]And the LORD did according to
the word of Moses. The frogs died out in the houses, the courtyards, and the
fields. [14][†]And they gathered them together in heaps, and the land stank.
[15][†]But when Pharaoh saw that there was a [y] respite, he [z] hardened his
heart and would not listen to them, as the LORD had said.

The Third Plague: Gnats

[16]Then the LORD said to Moses, “Say to Aaron, [a] ‘Stretch out your staff and
strike the dust of the earth, so that it may become gnats in all the land of

Egypt.’” [17]And they did so. Aaron stretched out his hand with his staff and struck the dust of the earth, and [b]there were gnats on man and beast. All the dust of the earth became gnats in all the land of Egypt. [18][†]The [c]magicians tried by their secret arts to produce gnats, but they could not. So there were gnats on man and beast. [19]Then the magicians said to Pharaoh, “This is [d]the finger of God.” But Pharaoh’s heart was hardened, and he would not listen to them, as the LORD had said.

The Fourth Plague: Flies

[20][†]Then the LORD said to Moses, [e]“Rise up early in the morning and present yourself to Pharaoh, as he goes out to the water, and say to him, ‘Thus says the LORD, [f]“Let my people go, that they may serve me. [21]Or else, if you will not let my people go, behold, I will send swarms of flies on you and your servants and your people, and into your houses. And the houses of the Egyptians shall be filled with swarms of flies, and also the ground on which they stand. [22][†]But on that day [g]I will set apart the land of Goshen, where my people dwell, so that no swarms of flies shall be there, [h]that you may know that I am the LORD in the midst of the earth.[5] [23]Thus I will put a division[6] between my people and your people. Tomorrow this sign shall happen.”’” [24]And the LORD did so. [i]There came great swarms of flies into the house of Pharaoh and into his servants’ houses. Throughout all the land of Egypt the land was ruined by the swarms of flies.

[25]Then Pharaoh called Moses and Aaron and said, “Go, sacrifice to your God within the land.” [26]But Moses said, “It would not be right to do so, for the offerings we shall sacrifice to the LORD our God are an [j]abomination to the Egyptians. If we sacrifice offerings [j]abominable to the Egyptians before their eyes, will they not stone us? [27]We must go [k]three days’ journey into the wilderness and sacrifice to the LORD our God [l]as he tells us.” [28][†]So Pharaoh said, “I will let you go to sacrifice to the LORD your God in the wilderness; only you must not go very far away. [m]Plead for me.” [29]Then Moses said, “Behold, I am going out from you and I will plead with the LORD that the swarms of flies may depart from Pharaoh, from his servants, and from his people, tomorrow. Only let not Pharaoh [n]cheat again by not

letting the people go to sacrifice to the LORD.” **30**So Moses went out from Pharaoh and prayed to the LORD. **31**And the LORD did as Moses asked, and removed the swarms of flies from Pharaoh, from his servants, and from his people; not one remained. **32**But Pharaoh [o] hardened his heart this time also, and did not let the people go.

The Fifth Plague: Egyptian Livestock Die

EXODUS **9** [†]Then the LORD said to Moses, [p]“Go in to Pharaoh and say to him, ‘Thus says [q]the LORD, the God of the Hebrews, “Let my people go, that they may serve me. [2]For if you refuse to let them go and still hold them, [3]behold, [r]the hand of the LORD will fall with a very severe plague upon your livestock that are in the field, the horses, the donkeys, the camels, the herds, and the flocks. [4][s]But the LORD will make a distinction between the livestock of Israel and the livestock of Egypt, so that nothing of all that belongs to the people of Israel shall die.”’” [5]And the LORD set a time, saying, “Tomorrow the LORD will do this thing in the land.” [6]And the next day the LORD did this thing. [t]All the livestock of the Egyptians died, but not one of the livestock of the people of Israel died. [7]And Pharaoh sent, and behold, not one of the livestock of Israel was dead. But [u]the heart of Pharaoh was hardened, and he did not let the people go.

The Sixth Plague: Boils

[8][†]And the LORD said to Moses and Aaron, “Take handfuls of soot from the kiln, and let Moses throw them in the air in the sight of Pharaoh. [9][†]It shall become fine dust over all the land of Egypt, and become [v]boils breaking out in sores on man and beast throughout all the land of Egypt.” [10]So they took soot from the kiln and stood before Pharaoh. And Moses threw it in the air, and it became boils breaking out in sores on man and beast. [11]And [w]the magicians could not stand before Moses because of the boils, for the boils came upon the magicians and upon all the Egyptians. [12][x]But the LORD hardened the heart of Pharaoh, and he did not listen to them, as [y]the LORD had spoken to Moses.

The Seventh Plague: Hail

[13][†]Then the LORD said to Moses, [z]“Rise up early in the morning and present yourself before Pharaoh and say to him, ‘Thus says the LORD, the God of the Hebrews, “Let my people go, that they may serve me. [14][†]For this time I will send all my plagues on you yourself, [1] and on your servants

and your people, so [a]that you may know that there is none like me in all the earth. [15]For by now I could have put out my hand and struck you and your people with pestilence, and you would have been cut off from the earth. [16] [b]But for this purpose I have raised you up, to show you my power, so [c]that my name may be proclaimed in all the earth. [17] [d]You are still exalting yourself against my people and will not let them go. [18][†]Behold, about this time tomorrow I will cause very heavy hail to fall, such as never has been in Egypt from the day it was founded until now. [19]Now therefore send, [e]get your livestock and all that you have in the field into safe shelter, for every man and beast that is in the field and is not brought home will die when the hail falls on them.”’” [20]Then whoever feared the word of the LORD among the servants of Pharaoh hurried his slaves and his livestock into the houses, [21]but whoever did not pay attention to the word of the LORD left his slaves and his livestock in the field.

[22]Then the LORD said to Moses, “Stretch out your hand toward heaven, so that there may be [f]hail in all the land of Egypt, on man and beast and every plant of the field, in the land of Egypt.” [23]Then Moses stretched out his staff toward heaven, and the [g]LORD sent thunder and hail, and fire ran down to the earth. And the LORD rained hail upon the land of Egypt. [24]There was hail and fire flashing continually in the midst of the hail, very heavy hail, such as had never been in all the land of Egypt since it became a nation. [25]The hail struck down everything that was in the field in all the land of Egypt, both man and beast. And the hail [h]struck down every plant of the field and broke every tree of the field. [26] [i]Only in the land of Goshen, where the people of Israel were, was there no hail.

[27][†]Then Pharaoh sent and called Moses and Aaron and said to them, “This time [j]I have sinned; the [k]LORD is in the right, and I and my people are in the wrong. [28] [l]Plead with the LORD, for there has been enough of God’s thunder and hail. I will let you go, and you shall stay no longer.” [29]Moses said to him, “As soon as I have gone out of the city, [m]I will stretch out my hands to the LORD. The thunder will cease, and there will be no more hail, so that you may know that [n]the earth is the LORD’s. [30]But as for you and your servants, [o]I know that you do not yet fear the LORD God.” [31][†](The flax and the barley were struck down, for the barley was in the

ear and the flax was in bud. [32]But the wheat and the emmer [2] were not struck down, for they are late in coming up.) [33]So Moses went out of the city from Pharaoh and [m]stretched out his hands to the LORD, and the thunder and the hail ceased, and the rain no longer poured upon the earth. [34][†]But when Pharaoh saw that the rain and the hail and the thunder had ceased, he sinned yet again and [p]hardened his heart, [q]he and his servants. [35][†]So [r]the heart of Pharaoh was hardened, and he did not let the people of Israel go, just as the LORD had spoken through Moses.

The Eighth Plague: Locusts

EXODUS **10** [†]Then the LORD said to Moses, “Go in to Pharaoh, for I have hardened his heart and the heart of his servants, that I may show these signs of mine among them, [2][†]and [s]that you may tell in the hearing of your son and of your grandson how I have dealt harshly with the Egyptians and what signs I have done among them, [t]that you may know that I am the LORD.”

[3]So Moses and Aaron went in to Pharaoh and said to him, “Thus says the LORD, the God of the Hebrews, ‘How long will you refuse to [u]humble yourself before me? Let my people go, that they may serve me. [4]For if you refuse to let my people go, behold, tomorrow I will bring [v]locusts into your country, [5]and they shall cover the face of the land, so that no one can see the land. And they shall [w]eat what is left to you after the hail, and they shall eat every tree of yours that grows in the field, [6][†]and they shall fill [x]your houses and the houses of all your servants and of all the Egyptians, as neither your fathers nor your grandfathers have seen, from the day they came on earth to this day.’” Then he turned and went out from Pharaoh.

[7][†]Then Pharaoh’s servants said to him, “How long shall this man be a snare to us? Let the men go, that they may serve the LORD their God. Do you not yet understand that Egypt is ruined?” [8][†]So Moses and Aaron were brought back to Pharaoh. And he said to them, [y]“Go, serve the LORD your God. But which ones are to go?” [9]Moses said, “We will go with our young and our old. We will go with our sons and daughters and with our flocks and herds, for [z]we must hold a feast to the LORD.” [10]But he said to them, “The LORD be with you, if ever I let you and your [a]little ones go! Look, you have some evil purpose in mind. [1] [11]No! Go, the men among you, and

serve the LORD, for that is what you are asking." And they were driven out
from Pharaoh's presence.

[12]Then the LORD said to Moses, [b]"Stretch out your hand over the land of
Egypt for the locusts, so that they may come upon the land of Egypt and
[c]eat every plant in the land, all that the hail has left." [13]So Moses stretched
out his staff over the land of Egypt, and the LORD brought an east wind
upon the land all that day and all that night. When it was morning, the east
wind had brought the locusts. [14] [d]The locusts came up over all the land of
Egypt and settled on the whole country of Egypt, [e]such a dense swarm of
locusts as had never been before, nor ever will be again. [15]They covered the
face of the whole land, so that the land was darkened, and [f]they ate all the
plants in the land and all the fruit of the trees that the hail had left. Not a
green thing remained, neither tree nor plant of the field, through all the land
of Egypt. [16]Then Pharaoh hastily called Moses and Aaron and said, [g]"I
have sinned against the LORD your God, and against you. [17][†]Now
therefore, forgive my sin, please, only this once, and [h]plead with the LORD
your God only to remove this death from me." [18]So [i]he went out from
Pharaoh and pleaded with the LORD. [19][†]And the LORD turned the wind
into a very strong west wind, which lifted the locusts and drove them [j]into
the Red Sea. Not a single locust was left in all the country of Egypt. [20]But
the LORD [k]hardened Pharaoh's heart, and he did not let the people of Israel
go.

The Ninth Plague: Darkness

[21]Then the LORD said to Moses, [l]"Stretch out your hand toward heaven,
that there may be [m]darkness over the land of Egypt, a darkness to be felt."
[22]So Moses stretched out his hand toward heaven, and there was pitch
darkness in all the land of Egypt three days. [23]They did not see one another,
nor did anyone rise from his place for three days, but [n]all the people of
Israel had light where they lived. [24][†]Then Pharaoh called Moses and said,
[o]"Go, serve the LORD; [p]your little ones also may go with you; only let
your flocks and your herds remain behind." [25]But Moses said, "You must
also let us have sacrifices and burnt offerings, that we may sacrifice to the
LORD our God. [26]Our livestock also must go with us; not a hoof shall be left

behind, for we must take of them to serve the LORD our God, and we do not know with what we must serve the LORD until we arrive there.” [27][†]But the LORD [q]hardened Pharaoh’s heart, and he would not let them go. [28]Then Pharaoh said to him, “Get away from me; take care never to see my face again, for on the day you see my face you shall die.” [29]Moses said, “As you say! [r]I will not see your face again.”

A Final Plague Threatened

EXODUS **11** [†]The LORD said to Moses, “Yet [s]one plague more I will bring upon Pharaoh and upon Egypt. Afterward he will let you go from here. [t]When he lets you go, he will drive you away completely. [2][†]Speak now in the hearing of the people, that [u]they ask, every man of his neighbor and every woman of her neighbor, for silver and gold jewelry.” [3][v]And the LORD gave the people favor in the sight of the Egyptians. Moreover, the man Moses was very great in the land of Egypt, in the sight of Pharaoh’s servants and in the sight of the people.

[4][†]So Moses said, “Thus says the LORD: [w]‘About midnight I will go out in the midst of Egypt, [5][†]and every firstborn in the land of Egypt shall die, from the firstborn of Pharaoh who sits on his throne, even to the firstborn of the slave girl who is [x]behind the handmill, and all the firstborn of the cattle. [6][y]There shall be a great cry throughout all the land of Egypt, such as there has never been, nor ever will be again. [7][†]But not a dog shall growl [z]against any of the people of Israel, either man or beast, that you may know that the LORD [a]makes a distinction between Egypt and Israel.’ [8]And [b]all these your servants shall come down to me and bow down to me, saying, ‘Get out, you and all the people who follow you.’ And after that I will go out.” And he went out from Pharaoh in hot anger. [9]Then the LORD said to Moses, [c]“Pharaoh will not listen to you, that [d]my wonders may be multiplied in the land of Egypt.”

[10]Moses and Aaron did all these wonders before Pharaoh, and the LORD [e]hardened Pharaoh’s heart, and he did not let the people of Israel go out of his land.

The Passover

EXODUS 12 [†]The LORD said to Moses and Aaron in the land of Egypt, [2][†][f]“This month shall be for you the beginning of months. It shall be the first month of the year for you. [3]Tell all the congregation of Israel that on the tenth day of this month every man shall take a lamb [g]according to their fathers’ houses, a lamb for a household. [4]And if the household is too small for a lamb, then he and his nearest neighbor shall take according to the number of persons; according to what each can eat you shall make your count for the lamb. [5]Your lamb shall be [h]without blemish, a male a year old. You may take it from the sheep or from the goats, [6]and you shall keep it until the [i]fourteenth day of this month, when the whole assembly of the congregation of Israel shall kill their lambs at twilight. [1]

[7]“Then they shall take some of the blood and put it on the [j]two doorposts and the lintel of the houses in which they eat it. [8][†]They shall eat the flesh that night, roasted on the fire; with [k]unleavened bread and bitter herbs they shall eat it. [9]Do not eat any of it raw or boiled in water, but [l]roasted, its head with its legs and its inner parts. [10]And [m]you shall let none of it remain until the morning; anything that remains until the morning you shall burn. [11][†]In this manner you shall eat it: with [n]your belt fastened, your sandals on your feet, and your staff in your hand. And you shall eat it in haste. [o]It is the LORD’s Passover. [12][†]For [p]I will pass through the land of Egypt that night, and I will strike all the firstborn in the land of Egypt, both man and beast; and on [q]all the gods of Egypt I will execute judgments: [r]I am the LORD. [13][†] [s]The blood shall be a sign for you, on the houses where you are. And when I see the blood, I will pass over you, and no plague will befall you to destroy you, when I strike the land of Egypt.

[14][†]“This day shall be [t]for you a memorial day, and you shall keep it as a feast to the LORD; throughout your generations, as a [u]statute forever, you shall keep it as a feast. [15][†] [v]Seven days you shall eat unleavened bread. On the first day you shall remove leaven out of your houses, for if anyone eats what is leavened, from the first day until the seventh day, [w]that person shall be cut off from Israel. [16]On the first day you shall hold a [x]holy assembly, and on the seventh day a holy assembly. No work shall be done on those days. But what everyone needs to eat, that alone may be prepared

by you. [17]And you shall observe the Feast of Unleavened Bread, for [y]on this very day I brought your [z]hosts out of the land of Egypt. Therefore you shall observe this day, throughout your generations, as a statute forever. [18][a]In the first month, from the fourteenth day of the month at evening, you shall eat unleavened bread until the twenty-first day of the month at evening. [19][†][b]For seven days no leaven is to be found in your houses. If anyone eats what is leavened, [b]that person will be cut off from the congregation of Israel, [c]whether he is a sojourner or a native of the land. [20]You shall eat nothing leavened; in all your dwelling places you shall eat unleavened bread."

[21]Then Moses called all the elders of Israel and said to them, "Go and select lambs for yourselves [d]according to your clans, and kill the Passover lamb. [22][†]Take a bunch of [e]hyssop and [f]dip it in the blood that is in the basin, and touch [g]the lintel and the two doorposts with the blood that is in the basin. [h]None of you shall go out of the door of his house until the morning. [23][†][i]For the LORD will pass through to strike the Egyptians, and when he sees the blood on [g]the lintel and on the two doorposts, the LORD will pass over the door and [j]will not allow the destroyer to enter your houses to strike you. [24]You shall observe this rite as a statute for you and for your sons forever. [25]And when you come to the land that the LORD will give you, [k]as he has promised, you shall keep this service. [26]And [l]when your children say to you, 'What do you mean by this service?' [27]you shall say, [m]'It is the sacrifice of the LORD's Passover, for he passed over the houses of the people of Israel in Egypt, when he struck the Egyptians but spared our houses.'" And the people [n]bowed their heads and worshiped.

[28]Then the people of Israel went and did so; as the LORD had commanded Moses and Aaron, so they did.

The Tenth Plague: Death of the Firstborn

[29][o]At midnight the [p]LORD struck down all the firstborn in the land of Egypt, [q]from the firstborn of Pharaoh who sat on his throne to the firstborn of the captive who was in the dungeon, and all the firstborn of the livestock. [30]And Pharaoh rose up in the night, he and all his servants and all the

Egyptians. And there was [r]a great cry in Egypt, for there was not a house where someone was not dead. [31]Then he summoned Moses and Aaron by night and said, “Up, go out from among my people, [s]both you and the people of Israel; and go, serve the LORD, as you have said. [32] [t]Take your flocks and your herds, as you have said, and be gone, and bless me also!”

The Exodus

[33] [u]The Egyptians were urgent with the people to send them out of the land in haste. For they said, “We shall all be dead.” [34]So the people took their dough before it was leavened, their kneading bowls being bound up in their cloaks on their shoulders. [35][†]The people of Israel had also done as Moses told them, for they had [v]asked the Egyptians for silver and gold jewelry and for clothing. [36] [w]And the LORD had given the people favor in the sight of the Egyptians, so that [x]they let them have what they asked. Thus they plundered the Egyptians.

[37][†]And the [y]people of Israel journeyed from [z]Rameses to Succoth, [a]about six hundred thousand men on foot, besides women and children. [38]A [b]mixed multitude also went up with them, and very much livestock, both flocks and herds. [39][†]And they baked unleavened cakes of the dough that they had brought out of Egypt, for it was not leavened, because [u]they were thrust out of Egypt and [c]could not wait, nor had they prepared any provisions for themselves.

[40]The time that the people of Israel lived in Egypt was 430 years. [41][†]At the end of [d]430 years, on that very day, all the hosts of the LORD went out from the land of Egypt. [42]It was a night of watching by the LORD, to bring them out of the land of Egypt; so this same night is a [e]night of watching kept to the LORD by all the people of Israel throughout their generations.

Institution of the Passover

[43][†]And the LORD said to Moses and Aaron, “This is the statute of the Passover: no foreigner shall eat of it, [44]but every slave [2] that is [f]bought for money may eat of it after you have circumcised him. [45] [g]No foreigner or hired worker may eat of it. [46]It shall be eaten in one house; you shall not

take any of the flesh outside the house, and [h] you shall not break any of its bones. [47] [i] All the congregation of Israel shall keep it. [48] [j] If a stranger shall sojourn with you and would keep the Passover to the LORD, let all his males be circumcised. Then he may come near and keep it; he [k] shall be as a native of the land. But no uncircumcised person shall eat of it. [49] There shall be [l] one law for the native and for the [j] stranger who sojourns among you.”

[50] All the people of Israel did just as the LORD commanded Moses and Aaron. [51] And on that very day the [m] LORD brought the people of Israel out of the land of Egypt by their [n] hosts.

Consecration of the Firstborn

EXODUS **13** The LORD said to Moses, [2] [†] [o] “Consecrate to me all the firstborn. Whatever is the first to open the womb among the people of Israel, both of man and of beast, is mine.”

The Feast of Unleavened Bread

[3] [†] Then Moses said to the people, [p] “Remember this day in which you came out from Egypt, out of the house of slavery, [q] for by a strong hand the LORD brought you out from this place. [r] No leavened bread shall be eaten. [4] Today, in the month of [s] Abib, you are going out. [5] And when the LORD brings you into [t] the land of the Canaanites, the Hittites, the Amorites, the Hivites, and the Jebusites, which [u] he swore to your fathers to give you, a land [v] flowing with milk and honey, [w] you shall keep this service in this month. [6] [†] [x] Seven days you shall eat unleavened bread, and on the seventh day there shall be a feast to the LORD. [7] Unleavened bread shall be eaten for seven days; no leavened bread shall be seen with you, and no leaven shall be seen with you in all your territory. [8] [y] You shall tell your son on that day, ‘It is because of what the LORD did for me when I came out of Egypt.’ [9] [†] And it shall [z] be to you as a sign on your hand and as [a] a memorial [z] between your eyes, that the law of the LORD may be in your mouth. For with a strong hand the LORD has brought you out of Egypt. [10] [b] You shall therefore keep this statute at its appointed time from year to year.

11[†]“When the LORD brings you into the land of the Canaanites, [c]as he swore to you and your fathers, and shall give it to you, 12 [d]you shall set apart to the LORD all that first opens the womb. All the firstborn of your animals that are males shall be the LORD’s. 13 [e]Every firstborn of a donkey you shall redeem with a lamb, or if you will not redeem it you shall break its neck. Every [f]firstborn of man among your sons you shall redeem. 14 [g]And when in time to come your son asks you, ‘What does this mean?’ you shall say to him, [h]‘By a strong hand the LORD brought us out of Egypt, from the house of [i]slavery. 15For when Pharaoh stubbornly refused to let us go, the [j]LORD killed all the firstborn in the land of Egypt, both the firstborn of man and the firstborn of animals. Therefore I sacrifice to the LORD all the males that first open the womb, but [k]all the firstborn of my sons I redeem.’ 16 [l]It shall be as a mark on your hand or frontlets between your eyes, for [m]by a strong hand the LORD brought us out of Egypt.”

Pillars of Cloud and Fire

17[†]When Pharaoh let the people go, God did [n]not lead them by way of the land of the Philistines, although that was near. For God said, “Lest the people [o]change their minds when they see war and return to Egypt.” 18[†]But God [p]led the people around by the way of the wilderness toward the Red Sea. And the people of Israel went up out of the land of Egypt equipped for battle. 19[†]Moses took the bones of Joseph with him, for Joseph [1] had made the sons of Israel solemnly swear, saying, [q]“God will surely visit you, and you shall carry up my bones with you from here.” 20And [r]they moved on from Succoth and encamped at Etham, on the edge of the wilderness. 21[†]And [s]the LORD went before them by day in a pillar of cloud to lead them along the way, and by night in a pillar of fire to give them light, that they might travel by day and by night. 22The pillar of cloud by day and the pillar of fire by night did not depart from before the people.

Crossing the Red Sea

EXODUS **14** Then the LORD said to Moses, 2[†]“Tell the people of Israel to [t]turn back and encamp in front of Pi-hahiroth, between [u]Migdol and the sea, in front of Baal-zephon; you shall encamp facing it, by the sea. [3]For Pharaoh will say of the people of Israel, ‘They are wandering in the land; the wilderness has shut them in.’ [4][†]And [v]I will harden Pharaoh’s heart, and he will pursue them, and I will [w]get glory over Pharaoh and all his host, [x]and the Egyptians shall know that I am the LORD.” And they did so.

[5][†]When the king of Egypt was told that the people had fled, the [y]mind of Pharaoh and his servants was changed toward the people, and they said, “What is this we have done, that we have let Israel go from serving us?” [6]So he made ready his chariot and took his army with him, [7][†]and took [z]six hundred chosen chariots and all the other chariots of Egypt with officers over all of them. [8]And [v]the LORD hardened the heart of Pharaoh king of Egypt, and he pursued the people of Israel while [a]the people of Israel were going out defiantly. [9]The [b]Egyptians pursued them, all Pharaoh’s horses and chariots and his horsemen and his army, and overtook them [c]encamped at the sea, by Pi-hahiroth, in front of Baal-zephon.

[10][†]When Pharaoh drew near, the people of Israel lifted up their eyes, and behold, the Egyptians were marching after them, and they feared greatly. And the people of Israel [d]cried out to the LORD. [11]They [e]said to Moses, “Is it because there are no graves in Egypt that you have taken us away to die in the wilderness? What have you done to us in bringing us out of Egypt? [12][†]Is not this what [f]we said to you in Egypt: ‘Leave us alone that we may serve the Egyptians’? For it would have been better for us to serve the Egyptians than to die in the wilderness.” [13][†]And Moses said to the people, [g]“Fear not, stand firm, and see the salvation of the LORD, which he will work for you today. For [h]the Egyptians whom you see today, you shall never see again. [14][i]The LORD will fight for you, and you have only [j]to be silent.”

[15]The LORD said to Moses, “Why do you cry to me? Tell the people of Israel to go forward. [16][k]Lift up your staff, and [k]stretch out your hand over the sea and divide it, that the people of Israel may go through the sea on dry ground. [17][†]And [l]I will harden the hearts of the Egyptians so that they shall go in after them, and [m]I will get glory over Pharaoh and all his host, his chariots, and his horsemen. [18]And the Egyptians [n]shall know that I am

the LORD, [m] when I have gotten glory over Pharaoh, his chariots, and his horsemen."

[19][†] [o] Then the angel of God who was going before the host of Israel moved and went behind them, and the pillar of cloud moved from before them and stood behind them, [20]coming between the host of Egypt and the host of Israel. And there was the cloud and the darkness. And it lit up the night [1] without one coming near the other all night.

[21]Then Moses [k] stretched out his hand over the sea, and the LORD drove the sea back by [p] a strong east wind all night and [q] made the sea dry land, and the waters were [r] divided. [22][†]And [s] the people of Israel went into the midst of the sea on dry ground, the waters being [t] a wall to them on their right hand and on their left. [23]The Egyptians pursued and went in after them into the midst of the sea, all Pharaoh's horses, his chariots, and his horsemen. [24]And in the morning watch the LORD in the pillar of fire and of cloud looked down on the Egyptian forces and threw the Egyptian forces into a panic, [25]clogging [2] their chariot wheels so that they drove heavily. And the Egyptians said, "Let us flee from before Israel, for the [u] LORD fights for them against the Egyptians."

[26]Then the LORD said to Moses, [v] "Stretch out your hand over the sea, that the water may come back upon the Egyptians, upon their chariots, and upon their horsemen." [27] [w] So Moses stretched out his hand over the sea, and the sea [x] returned to its normal course when the morning appeared. And as the Egyptians fled into it, the LORD [y] threw [3] the Egyptians into the midst of the sea. [28]The [z] waters returned and covered the chariots and the horsemen; of all the host of Pharaoh that had followed them into the sea, [a] not one of them remained. [29]But the [b] people of Israel walked on dry ground through the sea, the waters being a wall to them on their right hand and on their left.

[30]Thus the LORD [c] saved Israel that day from the hand of the Egyptians, and Israel saw the Egyptians dead on the seashore. [31][†] [d] Israel saw the great power that the LORD used against the Egyptians, so the people feared the LORD, and they [e] believed in the LORD and in his servant Moses.

The Song of Moses

EXODUS 15 [†]Then Moses and the people of Israel [f]sang this song to the LORD, saying,

[g]“I will sing to the LORD, for he has triumphed gloriously;
the horse and his rider [1] he has thrown into the sea.
2[†] [h]The LORD is my strength and my [i]song,
and he has become [j]my salvation;
this is my God, and I will praise him,
[k]my father’s God, and [l]I will exalt him.
3 The LORD is [m]a man of war;
[n]the LORD is his name.

4[†] [o]“Pharaoh’s chariots and his host he cast into the sea,
and his chosen [p]officers were sunk in the Red Sea.
5 The [q]floods covered them;
they [r]went down into the depths like a stone.
6[†] [s]Your right hand, O LORD, glorious in power,
your right hand, O LORD, [t]shatters the enemy.
7 In the [u]greatness of your majesty you overthrow your adversaries;
you send out your fury; it [v]consumes them like stubble.
8 At the [w]blast of your nostrils the waters piled up;
the [x]floods stood up in a heap;
the deeps congealed in the heart of the sea.
9[†] The enemy said, [y]‘I will pursue, I will overtake,
I [z]will divide the spoil, my desire shall have its fill of them.
I will draw my sword; my hand shall destroy them.’
10 You [a]blew with your wind; the [b]sea covered them;
they sank like lead in the mighty waters.

11 [c]“Who is like you, O LORD, among the gods?
Who is like you, majestic in holiness,
awesome in [d]glorious deeds, [e]doing wonders?
12 You stretched out [f]your right hand;

the earth swallowed them.

[13][†] “You have [g]led in your steadfast love the people whom [h]you have redeemed;
you have [i]guided them by your strength to your holy abode.
[14] [j]The peoples have heard; they tremble;
pangs have seized the inhabitants of Philistia.
[15] Now are the chiefs of Edom [k]dismayed;
trembling seizes the leaders of [l]Moab;
[m]all the inhabitants of Canaan have melted away.
[16][†] Terror and [n]dread fall upon them;
because of the greatness of your arm, they are still [o]as a stone,
till your people, O LORD, pass by,
till the people pass by whom [p]you have purchased.
[17] You will bring them in and [q]plant them on your own mountain,
the place, O LORD, which you have made for your abode,
[r]the sanctuary, O Lord, which your hands have established.
[18] [s]The LORD will reign forever and ever.”

[19]For when [t]the horses of Pharaoh with his chariots and his horsemen went into the sea, [u]the LORD brought back the waters of the sea upon them, but the people of Israel walked on dry ground in the midst of the sea. [20]Then [v]Miriam [w]the prophetess, the [x]sister of Aaron, took a tambourine in her hand, and [y]all the women went out after her with tambourines and dancing. [21]And Miriam sang to them:

[z]“Sing to the LORD, for he has triumphed gloriously;
the horse and his rider he has thrown into the sea.”

Bitter Water Made Sweet

[22][†]Then Moses made Israel set out from the Red Sea, and they went into the wilderness of [a]Shur. They went three days in the wilderness and found no water. [23]When they came to [b]Marah, they could not drink the water of Marah because it was bitter; therefore it was named Marah. [2] [24][†]And the

people [c] grumbled against Moses, saying, “What shall we drink?” [25][†]And he [d] cried to the LORD, and the LORD showed him a log, [3] and he [e] threw it into the water, and the water became sweet.

There the LORD [4] made for them a statute and a rule, and there he [f] tested them, [26]saying, [g] “If you will diligently listen to the voice of the LORD your God, and do that which is right in his eyes, and give ear to his commandments and keep all his statutes, I will put none of the [h] diseases on you that I put on the Egyptians, for I am the LORD, [i] your healer.”

[27][†]Then [j] they came to Elim, where there were twelve springs of water and seventy palm trees, and they encamped there by the water.

Bread from Heaven

EXODUS **16** They [k] set out from Elim, and all the congregation of the people of Israel came to the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after they had departed from the land of Egypt. [2][†]And the whole congregation of the people of Israel [l] grumbled against Moses and Aaron in the wilderness, [3][†]and the people of Israel said to them, [m] “Would that we had died by the hand of the LORD in the land of Egypt, [n] when we sat by the meat pots and ate bread to the full, for you have brought us out into this wilderness to kill this whole assembly with hunger.”

[4][†]Then the LORD said to Moses, “Behold, I am about to rain [o] bread from heaven for you, and the people shall go out and gather a day’s portion every day, that I may [p] test them, whether they will walk in my law or not. [5]On the sixth day, when they prepare what they bring in, [q] it will be twice as much as they gather daily.” [6]So Moses and Aaron said to all the people of Israel, [r] “At evening [s] you shall know that it was the LORD who brought you out of the land of Egypt, [7][†]and in the morning you shall see the [t] glory of the LORD, because he has heard your grumbling against the LORD. For [u] what are we, that you grumble against us?” [8]And Moses said, “When the LORD gives you in the evening meat to eat and in the morning bread to the full, because the LORD has heard your grumbling that you grumble against him—[v] what are we? Your grumbling is not [w] against us but against the LORD.”

[9]Then Moses [x]said to Aaron, “Say to the whole congregation of the
people of Israel, [y]‘Come near before the LORD, for he has heard your
grumbling.’” [10]And as soon as Aaron spoke to the whole congregation of
the people of Israel, they looked toward the wilderness, and behold, the
[t]glory of the LORD appeared in the cloud. [11]And the LORD said to Moses,
[12]“I [z]have heard the grumbling of the people of Israel. Say to them, ‘At
[a]twilight you shall eat meat, and [b]in the morning you shall be filled with
bread. Then you shall know that I am the LORD your God.’”

[13]In the evening [c]quail came up and covered the camp, and in the
morning [d]dew lay around the camp. [14]And when the dew had gone up,
there was on the face of the wilderness a fine, flake-like thing, fine as frost
on the ground. [15][†]When the people of Israel saw it, they said to one
another, [e]“What is it?” [1] For they [f]did not know what it was. And Moses
said to them, [g]“It is the bread that the LORD has given you to eat. [16]This is
what the LORD has commanded: ‘Gather of it, each one of you, as much as
he can eat. You shall each take an [h]omer, [2] according to the number of the
persons that each of you has in his tent.’” [17]And the people of Israel did so.
They gathered, some more, some less. [18]But when they measured it with an
omer, [i]whoever gathered much had nothing left over, and whoever gathered
little had no lack. Each of them gathered as much as he could eat. [19]And
Moses said to them, “Let no one leave any of it over till the morning.”
[20][†]But they did not listen to Moses. Some left part of it till the morning,
and [j]it bred worms and stank. And Moses was angry with them. [21]Morning
by morning they gathered it, each as much as he could eat; but when the sun
grew hot, it melted.

[22][†]On [k]the sixth day they gathered twice as much bread, two omers
each. And when all the leaders of the congregation came and told Moses,
[23]he said to them, “This is what the LORD has commanded: ‘Tomorrow is a
day of [l]solemn rest, a holy Sabbath to the LORD; bake what you will bake
and boil what you will boil, and all that is left over lay aside to be kept till
the morning.’” [24][†]So they laid it aside till the morning, as Moses
commanded them, and [m]it did not stink, and there were no worms in it.
[25]Moses said, “Eat it today, for [l]today is a Sabbath to the LORD; today you

will not find it in the field. [26]Six days you shall gather it, but on the seventh day, which is a Sabbath, there will be none."

[27]On the seventh day some of the people went out to gather, but they found none. [28]And the LORD said to Moses, [n]"How long will you refuse to keep my commandments and my laws? [29]See! The LORD has given you the Sabbath; therefore on the sixth day he gives you bread for two days. Remain each of you in his place; let no one go out of his place on the seventh day." [30]So the people [o]rested on the seventh day.

[31]Now the house of Israel called its name [p]manna. It was [q]like coriander seed, white, and the taste of it was like wafers made with honey. [32][†]Moses said, "This is what the LORD has commanded: 'Let an omer of it be kept throughout your generations, so that they may see the bread with which I fed you in the wilderness, when I brought you out of the land of Egypt.'" [33]And Moses said to Aaron, "Take a [r]jar, and put an omer of manna in it, and place it before the LORD to be kept throughout your generations." [34]As the LORD commanded Moses, so Aaron placed it before [s]the testimony to be kept. [35][†]The people of Israel [t]ate the manna forty years, till they came to a habitable land. They ate the manna till [u]they came to the border of the land of Canaan. [36](An omer is [v]the tenth part of an ephah.) [3]

Water from the Rock

EXODUS **17** [w]All the congregation of the people of Israel moved on from the wilderness of Sin by stages, according to the commandment of the LORD, and camped at Rephidim, but there was no water for the people to drink. **2**[†] [x]Therefore the people quarreled with Moses and said, “Give us water to drink.” And Moses said to them, “Why do you quarrel with me? Why do you [y]test the LORD?” **3**But the people thirsted there for water, and [z]the people grumbled against Moses and said, “Why did you bring us up out of Egypt, to kill us and our children and our livestock with thirst?” **4**So Moses cried to the LORD, “What shall I do with this people? They are almost ready [a]to stone me.” **5**And the LORD said to Moses, “Pass on before the people, taking with you some of the elders of Israel, and take in your hand the staff with [b]which you struck the Nile, and go. **6**[†] [c]Behold, I will stand before you there on the rock at Horeb, and you shall strike the rock, and water shall come out of it, and the people will drink.” And Moses did so, in the sight of the elders of Israel. **7**[†]And he called the name of the place [d]Massah [1] and [e]Meribah, [2] because of the quarreling of the people of Israel, and because they tested the LORD by saying, “Is the LORD among us or not?”

Israel Defeats Amalek

8[†] [f]Then Amalek came and fought with Israel at Rephidim. **9**[†]So Moses said to [g]Joshua, “Choose for us men, and go out and fight with Amalek. Tomorrow I will stand on the top of the hill with [h]the staff of God in my hand.” **10**So [g]Joshua did as Moses told him, and fought with Amalek, while Moses, Aaron, and [i]Hur went up to the top of the hill. **11**Whenever Moses [j]held up his hand, Israel prevailed, and whenever he lowered his hand, Amalek prevailed. **12**But Moses’ hands grew weary, so they took a stone and put it under him, and he sat on it, while Aaron and [i]Hur held up his hands, one on one side, and the other on the other side. So his hands were steady until the going down of the sun. **13**And [g]Joshua overwhelmed Amalek and his people with the sword.

[14][†]Then the LORD said to Moses, "Write this as a memorial in a book and recite it in the ears of [g] Joshua, that [k] I will utterly blot out the memory of Amalek from under heaven." [15]And Moses [l] built an altar and called the name of it, The LORD Is My Banner, [16]saying, "A hand upon the throne [3] of the LORD! [k] The LORD will have war with Amalek from generation to generation."

Jethro's Advice

EXODUS 18 [†] [m] Jethro, [n] the priest of Midian, Moses' father-in-law, heard of all that God had done for Moses and for Israel his people, how the LORD had brought Israel out of Egypt. [2][†]Now Jethro, Moses' father-in-law, had taken Zipporah, Moses' wife, after he had sent her home, [3][†]along with her [o] two sons. The name of the one was Gershom ([p] for he said, [q] "I have been a sojourner [1] in a foreign land"), [4]and the name of the other, Eliezer [2] (for he said, "The God of my father was my help, and delivered me from the sword of Pharaoh"). [5][†]Jethro, Moses' father-in-law, came with his sons and his wife to Moses in the wilderness where he was encamped at the [r] mountain of God. [6]And when he sent word to Moses, "I, [3] your father-in-law Jethro, am coming to you with your wife and her two sons with her," [7]Moses [s] went out to meet his father-in-law and bowed down and [t] kissed him. And they asked each other of their welfare and went into the tent. [8][†]Then Moses told his father-in-law [u] all that the LORD had done to Pharaoh and to the Egyptians for Israel's sake, all the hardship that had come upon them in the way, and how the LORD had delivered them. [9]And Jethro rejoiced for all the good that the LORD had done to Israel, in that he had delivered them out of the hand of the Egyptians.

[10]Jethro said, [v] "Blessed be the LORD, who has delivered you out of the hand of the Egyptians and out of the hand of Pharaoh and has delivered the people from under the hand of the Egyptians. [11]Now I know that [w] the LORD is greater than all gods, because in this affair they [x] dealt arrogantly with the people." [4] [12]And Jethro, Moses' father-in-law, brought a burnt offering and sacrifices to God; and Aaron came with all the elders of Israel to eat bread with Moses' father-in-law [y] before God.

[13][†]The next day Moses sat to judge the people, and the people stood around Moses from morning till evening. [14]When Moses' father-in-law saw all that he was doing for the people, he said, "What is this that you are doing for the people? Why do you sit alone, and all the people stand around you from morning till evening?" [15]And Moses said to his father-in-law, "Because [z]the people come to me to inquire of God; [16][a]when they have a dispute, they come to me and I decide between one person and another, and I [b]make them know the statutes of God and his laws." [17]Moses' father-in-law said to him, "What you are doing is not good. [18]You and the people with you will certainly wear yourselves out, for the thing is too heavy for you. [c]You are not able to do it alone. [19]Now obey my voice; I will give you advice, and God be with you! You shall [d]represent the people before God and [e]bring their cases to God, [20]and you shall warn them about the statutes and the laws, and make them know [f]the way in which they must walk and [g]what they must do. [21]Moreover, look for [h]able men from all the people, men who fear God, who are trustworthy and hate a bribe, and place such men over the people as chiefs of thousands, of hundreds, of fifties, and of tens. [22]And [i]let them judge the people at all times. [j]Every great matter they shall bring to you, but any small matter they shall decide themselves. So it will be easier for you, and they will [k]bear the burden with you. [23]If you do this, God will direct you, you will be [l]able to endure, and all this people also will go to their place in peace."

[24]So Moses listened to the voice of his father-in-law and did all that he had said. [25][m]Moses chose able men out of all Israel and made them heads over the people, chiefs of thousands, of hundreds, of fifties, and of tens. [26]And [n]they judged the people at all times. Any hard case they brought to Moses, but any small matter they decided themselves. [27]Then Moses let his father-in-law depart, and [o]he went away to his own country.

Israel at Mount Sinai

EXODUS **19** [†]On the third new moon after the people of Israel had gone out of the land of Egypt, on that day they [p]came into the wilderness of Sinai. [2]They set out from [q]Rephidim and came into the wilderness of Sinai, and they encamped in the wilderness. There Israel encamped before [r]the mountain, [3]while [s]Moses went up to God. [t]The LORD called to him out of the mountain, saying, “Thus you shall say to the house of Jacob, and tell the people of Israel: [4][†] [u]You yourselves have seen what I did to the Egyptians, and how [v]I bore you on eagles’ wings and brought you to myself. [5]Now therefore, if you will indeed obey my voice and keep my covenant, you shall be [w]my treasured possession among all peoples, for [x]all the earth is mine; [6][†]and you shall be to me a [y]kingdom of priests and [z]a holy nation. These are the words that you shall speak to the people of Israel.”

[7]So Moses came and called the elders of the people and set before them all these words that the LORD had commanded him. [8] [a]All the people answered together and said, “All that the LORD has spoken we will do.” And Moses reported the words of the people to the LORD. [9]And the LORD said to Moses, “Behold, I am coming to you [b]in a thick cloud, that [c]the people may hear when I speak with you, and may also [d]believe you forever.”

When Moses told the words of the people to the LORD, [10][†]the LORD said to Moses, “Go to the people and [e]consecrate them today and tomorrow, and let them [f]wash their garments [11]and be ready for the third day. For on the third day [g]the LORD will come down on Mount Sinai in the sight of all the people. [12]And you shall set limits for the people all around, saying, ‘Take care not to go up into the mountain or touch the edge of it. [h]Whoever touches the mountain shall be put to death. [13]No hand shall touch him, but he shall be stoned or shot; [1] whether beast or man, he shall not live.’ When [i]the trumpet sounds a long blast, they shall come up to the mountain.” [14]So Moses [j]went down from the mountain to the people and [e]consecrated the people; [f]and they washed their garments. [15][†]And he said to the people, “Be ready for the [k]third day; [l]do not go near a woman.”

[16][†]On the morning of the [k]third day there were [m]thunders and lightnings and [n]a thick cloud on the mountain and a very loud [o]trumpet blast, so that all the people in the camp [p]trembled. [17]Then [q]Moses brought the people out of the camp to meet God, and they took their stand at the foot of the mountain. [18]Now [r]Mount Sinai was wrapped in smoke because the LORD had descended on it in fire. The smoke of it went up like the smoke of a kiln, and [s]the whole mountain trembled greatly. [19]And as the [o]sound of

the trumpet grew louder and louder, Moses spoke, and [t]God answered him in thunder. [20]The LORD came down on Mount Sinai, to the top of the mountain. And the LORD called Moses to the top of the mountain, and Moses went up.

[21]And the LORD said to Moses, “Go down and warn the people, lest they break through to the LORD [u]to look and many of them perish. [22][†]Also let the priests who come near to the LORD [v]consecrate themselves, lest the LORD [w]break out against them.” [23]And Moses said to the LORD, “The people cannot come up to Mount Sinai, for you yourself warned us, saying, [x]‘Set limits around the mountain and consecrate it.’” [24]And the LORD said to him, “Go down, and come up bringing Aaron with you. But do not let the priests and the people [y]break through to come up to the LORD, lest he break out against them.” [25]So Moses went down to the people and told them.

The Ten Commandments

EXODUS **20** [†] [z]And [a]God spoke all these words, saying,

[2][†] [b]“I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery.

[3][†] [c]“You shall have no other gods before [1] me.

[4][†] [d]“You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. [5][†] [e]You shall not bow down to them or serve them, for I the LORD your God am [f]a jealous God, [g]visiting the iniquity of the fathers on the children to the third and the fourth generation of those who hate me, [6]but showing steadfast love to thousands [2] of those who love me and keep my commandments.

[7][†] [h]“You shall not take the name of the LORD your God in vain, for the LORD will not hold him guiltless who takes his name in vain.

[8][†] [i]“Remember the Sabbath day, to keep it holy. [9][j]Six days you shall labor, and do all your work, [10]but the [k]seventh day is a Sabbath to the LORD your God. On it you shall not do any work, you, or your son, or your daughter, your male servant, or your female servant, or your livestock, or the [l]sojourner who is within your gates. [11]For [m]in six days the LORD made

heaven and earth, the sea, and all that is in them, and rested on the seventh day. Therefore the LORD blessed the Sabbath day and made it holy.

12[†] [n] "Honor your father and your mother, [o] that your days may be long in the land that the LORD your God is giving you.

13[†] [p] "You shall not murder. [3]

14 [q] "You shall not commit adultery.

15 [r] "You shall not steal.

16[†] [s] "You shall not bear false witness against your neighbor.

17[†] [t] "You shall not covet [u] your neighbor's house; [v] you shall not covet your neighbor's wife, or his male servant, or his female servant, or his ox, or his donkey, or anything that is your neighbor's."

18Now when all the people saw [w] the thunder and the flashes of lightning and the sound of the trumpet and the mountain smoking, the people were afraid [4] and trembled, and they stood far off 19and said to Moses, [x] "You speak to us, and we will listen; but do not let God speak to us, lest we die." 20 [y] Moses said to the people, "Do not fear, for God has come to [z] test you, that the fear of him may be before you, that you may not sin." 21The people stood far off, while Moses drew near to the [a] thick darkness where God was.

Laws About Altars

22[†]And the LORD said to Moses, "Thus you shall say to the people of Israel: 'You have seen for yourselves that I have [b] talked with you from heaven. 23 [c] You shall not make gods of silver to be with me, nor shall you make for yourselves gods of gold. 24An altar of earth you shall make for me and sacrifice on it your burnt offerings and your peace offerings, your sheep and your oxen. [d] In every place where I cause my name to be remembered I will come to you and [e] bless you. 25 [f] If you make me an altar of stone, [g] you shall not build it of hewn stones, for if you wield your tool on it you profane it. 26And you shall not go up by steps to my altar, that your nakedness be not exposed on it.'

Laws About Slaves

EXODUS 21 [†]“Now these are the [h]rules that you shall set before them. [2][†] [i]When you buy a Hebrew slave, [1] he shall serve six years, and in the seventh he shall go out free, for nothing. [3]If he comes in single, he shall go out single; if he comes in married, then his wife shall go out with him. [4]If his master gives him a wife and she bears him sons or daughters, the wife and her children shall be her master’s, and he shall go out alone. [5][†]But [j]if the slave plainly says, ‘I love my master, my wife, and my children; I will not go out free,’ [6]then his master shall bring him to [k]God, and he shall bring him to the door or the doorpost. And his master shall bore his ear through with an awl, and he shall be his slave forever.

[7][†]“When a man [l]sells his daughter as a slave, she shall not go out as the male slaves do. [8]If she does not please her master, who has designated her [2] for himself, then he shall let her be redeemed. He shall have no right to sell her to a foreign people, since he has broken faith with her. [9]If he designates her for his son, he shall deal with her as with a daughter. [10]If he takes another wife to himself, he shall not diminish her food, her clothing, or [m]her marital rights. [11]And if he does not do these three things for her, she shall go out for nothing, without payment of money.

[12] [n]“Whoever strikes a man so that he dies shall be put to death. [13][†] [o]But if he did not lie in wait for him, but God let him fall into his hand, then [p]I will appoint for you a place to which he may flee. [14]But if a man willfully attacks another to kill him by cunning, [q]you shall take him from my altar, that he may die.

[15]“Whoever strikes his father or his mother shall be put to death.

[16] [r]“Whoever steals a man and sells him, and anyone found [s]in possession of him, shall be put to death.

[17][†] [t]“Whoever curses [3] his father or his mother shall be put to death.

[18]“When men quarrel and one strikes the other with a stone or with his fist and the man does not die but takes to his bed, [19]then if the man rises again and walks outdoors with his staff, he who struck him shall be clear; only he shall pay for the loss of his time, and shall have him thoroughly healed.

20[†]“When a man strikes his slave, male or female, with a rod and the slave dies under his hand, he shall be avenged. 21But if the slave survives a day or two, he is not to be avenged, for the [u] slave is his money.

22[†]“When men strive together and hit a pregnant woman, so that her children come out, but there is no harm, the one who hit her shall surely be fined, as the woman’s husband shall impose on him, and [v] he shall pay as the [w] judges determine. 23[†]But if there is harm,[4] then you shall pay [x] life for life, 24[y] eye for eye, tooth for tooth, hand for hand, foot for foot, 25burn for burn, wound for wound, stripe for stripe.

26“When a man strikes the eye of his slave, male or female, and destroys it, he shall let the slave go free because of his eye. 27If he knocks out the tooth of his slave, male or female, he shall let the slave go free because of his tooth.

28[†]“When an ox gores a man or a woman to death, the [z] ox shall be stoned, and its flesh shall not be eaten, but the owner of the ox shall not be liable. 29But if the ox has been accustomed to gore in the past, and its owner has been warned but has not kept it in, and it kills a man or a woman, the ox shall be stoned, and its owner also shall be put to death. 30If [a] a ransom is imposed on him, then [v] he shall give for the redemption of his life whatever is imposed on him. 31If it gores a man’s son or daughter, he shall be dealt with according to this same rule. 32If the ox gores a slave, male or female, the owner shall give to their master [b] thirty shekels[5] of silver, and [z] the ox shall be stoned.

Laws About Restitution

33[†]“When a man opens a pit, or when a man digs a pit and does not cover it, and an ox or a donkey falls into it, 34the owner of the pit shall make restoration. He shall give money to its owner, and the dead beast shall be his.

35“When one man’s ox butts another’s, so that it dies, then they shall sell the live ox and share its price, and the dead beast also they shall share. 36Or if it is known that the ox has been accustomed to gore in the past, and its owner has not kept it in, he shall repay ox for ox, and the dead beast shall be his.

EXODUS **22** [1] “If a man steals an ox or a sheep, and kills it or sells it, he shall repay five oxen for an ox, and [c] four sheep for a sheep. **2**[†] [2] If a thief is found [d] breaking in and is struck so that he dies, there shall be no bloodguilt for him, **3**but if the sun has risen on him, there shall be bloodguilt for him. He shall surely pay. If he has nothing, then [e] he shall be sold for his theft. **4**If the stolen beast [f] is found alive in his possession, whether it is an ox or a donkey or a sheep, [g] he shall pay double.

5“If a man causes a field or vineyard to be grazed over, or lets his beast loose and it feeds in another man’s field, he shall make restitution from the best in his own field and in his own vineyard.

6“If fire breaks out and catches in thorns so that the stacked grain or the standing grain or the field is consumed, he who started the fire shall make full restitution.

7“If a man gives to his neighbor money or goods to keep safe, and it is stolen from the man’s house, then, if the thief is found, [g] he shall pay double. **8**If the thief is not found, the owner of the house shall come near to God to show whether or not he has put his hand to his neighbor’s property. **9**[†]For every breach of trust, whether it is for an ox, for a donkey, for a sheep, for a cloak, or for any kind of lost thing, of which one says, ‘This is it,’ the case of both parties shall come before God. The one whom God condemns shall pay double to his neighbor.

10“If a man gives to his neighbor a donkey or an ox or a sheep or any beast to keep safe, and it dies or is injured or is driven away, without anyone seeing it, **11** [h] an oath by the Lord shall be between them both to see whether or not he has put his hand to his neighbor’s property. The owner shall accept the oath, and he shall not make restitution. **12**But if [i] it is stolen from him, he shall make restitution to its owner. **13**If it is torn by beasts, let him bring it as evidence. He shall not make restitution for what has been torn.

14“If a man borrows anything of his neighbor, and it is injured or dies, the owner not being with it, he shall make full restitution. **15**If the owner was with it, he shall not make restitution; if it was hired, it came for its hiring fee. [3]

Laws About Social Justice

[16][†] [j]“If a man seduces a virgin [4] who is not betrothed and lies with her,
he shall give the bride-price [5] for her and make her his wife. [17]If her father
utterly refuses to give her to him, [j]he shall pay money equal to the [k]bride-price for virgins.

[18] [l]“You shall not permit a sorceress to live.

[19] [m]“Whoever lies with an animal shall be put to death.

[20] [n]“Whoever sacrifices to any god, other than the LORD alone, shall be
devoted to destruction. [6]

[21] [o]“You shall not wrong a sojourner or oppress him, for you were
sojourners in the land of Egypt. [22][†] [p]You shall not mistreat any widow or
fatherless child. [23]If you do mistreat them, and they [q]cry out to me, I will
surely [r]hear their cry, [24]and my wrath will burn, and I will kill you with the
sword, and [s]your wives shall become widows and your children fatherless.

[25] [t]“If you lend money to any of my people with you who is poor, you
shall not be like a moneylender to him, and you shall not exact interest from
him. [26] [u]If ever you take your neighbor’s cloak in pledge, you shall return it
to him before the sun goes down, [27]for that is his only covering, and it is his
cloak for his body; in what else shall he sleep? And if he [q]cries to me, I
will hear, for I am [v]compassionate.

[28] [w]“You shall not revile God, nor [w]curse a ruler of your people.

[29]“You shall not delay to offer from the fullness of your harvest and from
the outflow of your presses. [x]The firstborn of your sons you shall give to
me. [30] [y]You shall do the same with your oxen and with your sheep: [z]seven
days it shall be with its mother; on the eighth day you shall give it to me.

[31] [a]“You shall be consecrated to me. Therefore [b]you shall not eat any
flesh that is torn by beasts in the field; [c]you shall throw it to the dogs.

EXODUS 23 [d]“You shall not spread a false report. You shall not join
hands with a wicked man to be a [e]malicious witness. [2]You shall not fall in
with the many to do evil, nor shall you bear witness in a lawsuit, siding with
the many, so as to pervert justice, [3] [f]nor shall you be partial to a poor man in
his lawsuit.

[4][†] [g]“If you meet your enemy’s ox or his donkey going astray, you shall
bring it back to him. [5]If you see the donkey of one who hates you lying

down under its burden, you shall refrain from leaving him with it; you shall
rescue it with him.

[6][†] [h] “You shall not pervert the justice due to your poor in his lawsuit.
[7] [d] Keep far from a false charge, and [i] do not kill the innocent and righteous,
for [j] I will not acquit the wicked. [8] [k] And you shall take no bribe, for a bribe
blinds the clear-sighted and subverts the cause of those who are in the right.

[9] [l] “You shall not oppress a sojourner. You know the heart of a sojourner,
for you were sojourners in the land of Egypt.

Laws About the Sabbath and Festivals

[10][†] [m] “For six years you shall sow your land and gather in its yield, [11]but
the seventh year you shall let it rest and lie fallow, that the poor of your
people may eat; and what they leave the beasts of the field may eat. You
shall do likewise with your vineyard, and with your olive orchard.

[12] [n] “Six days you shall do your work, but on the seventh day you shall
rest; that your ox and your donkey may have rest, and the son of your
servant woman, and the alien, may be refreshed.

[13] [o] “Pay attention to all that I have said to you, and make no mention of
the names of other gods, nor let it be heard on your lips.

[14][†] [p] “Three times in the year you shall keep a feast to me. [15] [q] You shall
keep the Feast of Unleavened Bread. As I commanded you, you shall eat
unleavened bread for seven days at the appointed time in the month of
[r] Abib, for in it you came out of Egypt. [s] None shall appear before me
empty-handed. [16]You shall keep [t] the Feast of Harvest, of the firstfruits of
your labor, of what you sow in the field. You shall keep the [u] Feast of
Ingathering at the end of the year, when you gather in from the field the
fruit of your labor. [17] [p] Three times in the year shall all your males appear
before the Lord GOD.

[18] [v] “You shall not offer the blood of my sacrifice with anything leavened,
or let the fat of my feast remain until the morning.

[19][†]“The best of the [w] firstfruits of your ground you shall bring into the
house of the LORD your God.

[x] “You shall not boil a young goat in its mother’s milk.

Conquest of Canaan Promised

[20][†] [y]“Behold, I send an angel before you to guard you on the way and to bring you to the place that I have prepared. [21]Pay careful attention to him and obey his voice; [z]do not rebel against him, [a]for he will not pardon your transgression, for my name is in him.

[22]“But if you carefully obey his voice and do all that I say, then [b]I will be an enemy to your enemies and an adversary to your adversaries.

[23] [y]“When my angel goes before you and brings you [c]to the Amorites and the Hittites and the Perizzites and the Canaanites, the Hivites and the Jebusites, and I blot them out, [24][†]you shall [d]not bow down to their gods nor serve them, [e]nor do as they do, but [f]you shall utterly overthrow them and break their [g]pillars in pieces. [25]You [h]shall serve the LORD your God, and [i]he [1] will bless your bread and your water, and [j]I will take sickness away from among you. [26] [k]None shall miscarry or be barren in your land; I will fulfill the [l]number of your days. [27]I will send [m]my terror before you and will throw into [n]confusion all the people against whom you shall come, and I will make all your enemies turn their backs to you. [28]And [o]I will send hornets [2] before you, which shall drive out the Hivites, the Canaanites, and the Hittites from before you. [29] [p]I will not drive them out from before you in one year, lest the land become desolate and the wild beasts multiply against you. [30]Little by little I will drive them out from before you, until you have increased and possess the land. [31] [q]And I will set your border from the Red Sea to the Sea of the Philistines, and from the wilderness to the Euphrates, [3] for [r]I will give the inhabitants of the land into your hand, and you shall drive them out before you. [32] [s]You shall make no covenant with them and their gods. [33]They shall not dwell in your land, lest they make you sin against me; for if you serve their gods, [t]it will surely be a snare to you.”

The Covenant Confirmed

EXODUS 24 [†]Then he said to Moses, “Come up to the LORD, you and Aaron, [u]Nadab, and Abihu, and [v]seventy of the elders of Israel, and

worship from afar. **[2]**Moses [w] alone shall come near to the LORD, but the
others shall not come near, and the people shall not come up with him.”

[3]Moses came and told the people all the words of the LORD and [x] all the
rules. [1] And all the people answered with one voice and said, [y] “All the
words that the LORD has spoken we will do.” **[4]**[†]And [z] Moses wrote down
all the words of the LORD. He rose early in the morning and built an altar at
the foot of the mountain, and twelve [a] pillars, according to the twelve tribes
of Israel. **[5]**[†]And he sent young men of the people of Israel, who offered
burnt offerings and sacrificed peace offerings of oxen to the LORD. **[6]**[†]And
[b] Moses took half of the blood and put it in basins, and half of the blood he
threw against the altar. **[7]**[†]Then he took the Book of the Covenant and read
it in the hearing of the people. And they said, [x] “All that the LORD has
spoken we will do, and we will be obedient.” **[8]** [c] And Moses took the blood
and threw it on the people and said, “Behold the blood of the covenant that
the LORD has made with you in accordance with all these words.”

[9][†]Then Moses and Aaron, Nadab, and Abihu, and [d] seventy of the
elders of Israel [e] went up, **[10]**and they [f] saw the God of Israel. There was
under his feet as it were a pavement of [g] sapphire stone, like the very
heaven for clearness. **[11]**And he did not lay his hand on the chief men of the
people of Israel; they beheld God, and [h] ate and drank.

[12]The LORD said to Moses, [i] “Come up to me on the mountain and wait
there, that I may give you the [j] tablets of stone, with the law and the
commandment, which I have written for their instruction.” **[13]**[†]So Moses
rose with his assistant [k] Joshua, and Moses went up [l] into the mountain of
God. **[14]**And he said to the elders, “Wait here for us until we return to you.
And behold, Aaron and [m] Hur are with you. Whoever has a dispute, let him
go to them.”

[15]Then Moses went up on the mountain, and [n] the cloud covered the
mountain. **[16]** [o] The glory of the LORD dwelt on Mount Sinai, and the cloud
covered it six days. And on the seventh day he called to Moses out of the
midst of the cloud. **[17]**[†]Now the appearance of the glory of the LORD was
like a [p] devouring fire on the top of the mountain in the sight of the people
of Israel. **[18]**Moses entered the cloud and went up on the mountain. And
Moses [q] was on the mountain forty days and forty nights.

Contributions for the Sanctuary

EXODUS **25** [†]The LORD said to Moses, [2] [r]“Speak to the people of Israel, that they take for me a contribution. From [s]every man whose heart moves him you shall receive the contribution for me. [3]And this is the contribution that you shall receive from them: gold, silver, and bronze, [4] [t]blue and purple and scarlet yarns and fine twined linen, goats’ hair, [5]tanned [u]rams’ skins, goatskins, [1] acacia wood, [6] [v]oil for the lamps, [w]spices for the anointing oil and for the fragrant incense, [7]onyx stones, and stones for setting, for the [x]ephod and for the breastpiece. [8][†]And let them make me a [y]sanctuary, that [z]I may dwell in their midst. [9][†] [a]Exactly as I show you concerning the pattern of the [b]tabernacle, and of all its furniture, so you shall make it.

The Ark of the Covenant

[10][†] [c]“They shall make an ark of acacia wood. Two cubits [2] and a half shall be its length, a cubit and a half its breadth, and a cubit and a half its height. [11]You shall overlay it with [d]pure gold, inside and outside shall you overlay it, and you shall make on it a molding of gold around it. [12]You shall cast four rings of gold for it and put them on its [e]four feet, two rings on the one side of it, and two rings on the other side of it. [13]You shall make poles of acacia wood and overlay them with gold. [14]And you shall put the poles into the rings on the sides of the ark to carry the ark by them. [15]The [f]poles shall remain in the rings of the ark; they shall not be taken from it. [16] [g]And you shall put into the ark the [h]testimony that I shall give you.

[17][†] [i]“You shall make a mercy seat [3] of pure gold. Two cubits and a half shall be its length, and a cubit and a half its breadth. [18]And you shall make two cherubim of gold; of [j]hammered work shall you make them, on the two ends of the mercy seat. [19]Make one cherub on the one end, and one cherub on the other end. [k]Of one piece with the mercy seat shall you make the cherubim on its two ends. [20] [l]The cherubim shall spread out their wings above, overshadowing the mercy seat with their wings, their faces one to another; toward the mercy seat shall the faces of the cherubim be. [21]And you shall put the mercy seat on the top of the ark, and in the ark you shall

put the testimony that I shall give you. 22 [m] There I will meet with you, and from above the mercy seat, from [n] between the two cherubim that are on the ark of the testimony, I will speak with you about all that I will give you in commandment for the people of Israel.

The Table for Bread

23 [†] [o] “You shall make a table of acacia wood. Two cubits shall be its length, a cubit its breadth, and a cubit and a half its height. 24 You shall overlay it with [p] pure gold and make a molding of gold around it. 25 And you shall make a rim around it a handbreadth [4] wide, and a molding of gold around the rim. 26 And you shall make for it four rings of gold, and fasten the rings to the four corners at its four legs. 27 Close to the frame the rings shall lie, as [q] holders for the poles to carry the table. 28 You shall make the poles of acacia wood, and overlay them with gold, and the table shall be carried with these. 29 And you shall make its plates and [r] dishes for incense, and its flagons and bowls with which to pour drink offerings; you shall make them of pure gold. 30 And you shall set the [s] bread of the Presence on the table before me regularly.

The Golden Lampstand

31 [†] [t] “You shall make a lampstand of pure gold. The lampstand shall be made of hammered work: its base, its stem, its cups, its calyxes, and its flowers shall be of one piece with it. 32 And there shall be six branches going out of its sides, three branches of the lampstand out of one side of it and three branches of the lampstand out of the other side of it; 33 three cups made like almond blossoms, each with calyx and flower, on one branch, and three cups made like almond blossoms, each with calyx and flower, on the other branch—so for the six branches going out of the lampstand. 34 And on the lampstand itself there shall be four cups made like almond blossoms, with their calyxes and flowers, 35 and a calyx of one piece with it under each pair of the six branches going out from the lampstand. 36 Their calyxes and their branches shall be of one piece with it, the whole of it a single piece of hammered work of pure gold. 37 You shall make seven lamps for it. And the lamps [u] shall be set up so as [v] to give light on the space in front of it. 38 Its

tongs and their trays shall be of pure gold. 39 It shall be made, with all these utensils, out of a talent [5] of pure gold. 40 And [w] see that you make them after the pattern for them, which is being shown you on the mountain.

The Tabernacle

EXODUS 26 [†]"Moreover, [x] you shall make the [y] tabernacle with ten curtains of [z] fine twined linen and blue and purple and scarlet yarns; you shall make them with cherubim [z] skillfully worked into them. 2 The length of each curtain shall be twenty-eight cubits, [1] and the breadth of each curtain four cubits; all the curtains shall be the same size. 3 Five curtains shall be coupled to one another, and the other five curtains shall be coupled to one another. 4 And you shall make loops of blue on the edge of the outermost curtain in the first set. Likewise you shall make loops on the edge of the outermost curtain in the second set. 5 Fifty loops you shall make on the one curtain, and fifty loops you shall make on the edge of the curtain that is in the second set; the loops shall be opposite one another. 6 And you shall make fifty clasps of gold, and couple the curtains one to the other with the clasps, so that the tabernacle may be a single whole.

7 "You shall also make [a] curtains of goats' hair for a tent over the tabernacle; eleven curtains shall you make. 8 The length of each curtain shall be thirty cubits, and the breadth of each curtain four cubits. The eleven curtains shall be the same size. 9 You shall couple five curtains by themselves, and six curtains by themselves, and the sixth curtain you shall double over at the front of the tent. 10 You shall make fifty loops on the edge of the curtain that is outermost in one set, and fifty loops on the edge of the curtain that is outermost in the second set.

11 "You shall make fifty clasps of bronze, and put the clasps into the loops, and couple the tent together that it may be a single whole. 12 And the part that remains of the curtains of the tent, the half curtain that remains, shall hang over the back of the tabernacle. 13 And the extra that remains in the length of the curtains, the cubit on the one side, and the cubit on the other side, shall hang over the sides of the tabernacle, on this side and that side, to cover it. 14 [b] And you shall make for the tent a covering of tanned [c] rams' skins and a covering of goatskins on top.

[15]“You shall make upright frames for the tabernacle of acacia wood. [16]Ten cubits shall be the length of a frame, and a cubit and a half the breadth of each frame. [17]There shall be two tenons in each frame, for fitting together. So shall you do for all the frames of the tabernacle. [18]You shall make the frames for the tabernacle: twenty frames for the south side; [19]and forty bases of silver you shall make under the twenty frames, two bases under one frame for its two tenons, and two bases under the next frame for its two tenons; [20]and for the second side of the tabernacle, on the north side twenty frames, [21]and their forty bases of silver, two bases under one frame, and two bases under the next frame. [22]And for the rear of the tabernacle westward you shall make six frames. [23]And you shall make two frames for corners of the tabernacle in the rear; [24]they shall be separate beneath, but joined at the top, at the first ring. Thus shall it be with both of them; they shall form the two corners. [25]And there shall be eight frames, with their bases of silver, sixteen bases; two bases under one frame, and two bases under another frame.

[26]“You shall make bars of acacia wood, five for the frames of the one side of the tabernacle, [27]and five bars for the frames of the other side of the tabernacle, and five bars for the frames of the side of the tabernacle at the rear westward. [28]The middle bar, halfway up the frames, shall run from end to end. [29]You shall overlay the frames with gold and shall make their rings of gold for [d]holders for the bars, and you shall overlay the bars with gold. [30][†]Then you shall erect the tabernacle [e]according to the plan for it that you were shown on the mountain.

[31][f]“And you shall make a veil of blue and purple and scarlet yarns and [g]fine twined linen. It shall be made with cherubim [g]skillfully worked into it. [32]And you shall hang it on four pillars of acacia overlaid with gold, with hooks of gold, on four bases of silver. [33][†]And you shall hang [f]the veil from the clasps, and bring [h]the ark of the testimony in there within the veil. And the veil shall separate for you the Holy Place from the Most Holy. [34][i]You shall put the mercy seat on the ark of the testimony in the Most Holy Place. [35]And [j]you shall set the table outside the veil, and the [k]lampstand on the south side of the tabernacle opposite the table, and you shall put the table on the north side.

[36]“You shall make a [l] screen for the entrance of the tent, of [m] blue and purple and scarlet yarns and [g] fine twined linen, embroidered with needlework. [37]And you shall make for the screen five pillars of acacia, and overlay them with gold. Their hooks shall be of gold, and you shall cast five bases of bronze for them.

The Bronze Altar

EXODUS **27** [†]“You shall make the [n] altar of acacia wood, five cubits [1] long and five cubits broad. The altar shall be square, and its height shall be three cubits. [2][†]And you shall make [o] horns for it on its four corners; its horns shall be of one piece with it, and [p] you shall overlay it with bronze. [3]You shall make pots for it to receive its ashes, and shovels and basins and [q] forks and fire pans. You shall make all its utensils of bronze. [4]You shall also make for it a grating, a network of bronze, and on the net you shall make four bronze rings at its four corners. [5]And you shall set it under the ledge of the altar so that the net extends halfway down the altar. [6]And you shall make poles for the altar, poles of acacia wood, and overlay them with bronze. [7]And the poles shall be put through the rings, so that the poles are on the two sides of the altar when it is carried. [8]You shall make it hollow, with boards. [r] As it has been shown you on the mountain, so shall it be made.

The Court of the Tabernacle

[9][†] [s] “You shall make the court of the tabernacle. On the south side the court shall have hangings of fine twined linen a hundred cubits long for one side. [10][†]Its twenty pillars and their twenty bases shall be of bronze, but the hooks of the pillars and their fillets shall be of silver. [11]And likewise for its length on the north side there shall be hangings a hundred cubits long, its pillars twenty and their bases twenty, of bronze, but the hooks of the pillars and their fillets shall be of silver. [12]And for the breadth of the court on the west side there shall be hangings for fifty cubits, with ten pillars and ten bases. [13][†]The breadth of the court on the front to the east shall be fifty cubits. [14]The hangings for the one side of the gate shall be fifteen cubits,

with their three pillars and three bases. [15]On the other side the hangings shall be fifteen cubits, with their three pillars and three bases. [16]For the gate of the court there shall be [t]a screen twenty cubits long, of blue and purple and scarlet yarns and fine twined linen, embroidered with needlework. It shall have four pillars and with them four bases. [17]All the pillars around the court shall be filleted with silver. Their hooks shall be of silver, and their bases of bronze. [18]The length of the court shall be a hundred cubits, the breadth fifty, and the height five cubits, with hangings of fine twined linen and bases of bronze. [19]All the utensils of the tabernacle for every use, and all its pegs and all the pegs of the court, shall be of bronze.

Oil for the Lamp

[20] [u]"You shall command the people of Israel that they bring to you pure beaten olive oil for the light, that a lamp may regularly be set up to burn. [21] [v]In the tent of meeting, [w]outside the veil that is before the testimony, Aaron and his sons shall tend it from evening to morning before the LORD. It shall be a statute forever to be observed throughout their generations by the people of Israel.

The Priests' Garments

EXODUS 28 "Then bring near to you [x]Aaron your brother, and his sons with him, from among the people of Israel, to serve me as priests—Aaron and Aaron's sons, [y]Nadab and Abihu, Eleazar and Ithamar. [2][†] [z]And you shall make holy garments for Aaron your brother, for glory and for beauty. [3]You shall speak to all the [a]skillful, whom I have filled with a spirit of skill, that they make Aaron's garments to consecrate him for my priesthood. [4]These are the garments that they shall make: a [b]breastpiece, an [c]ephod, [d]a robe, [e]a coat of checker work, [e]a turban, and [e]a sash. They shall make holy garments for Aaron your brother and his sons to serve me as priests. [5]They shall receive [f]gold, blue and purple and scarlet yarns, and fine twined linen.

[6] [g]"And they shall make the ephod of gold, of blue and purple and scarlet yarns, and of fine twined linen, skillfully worked. [7]It shall have two shoulder pieces attached to its two edges, so that it may be joined together.

[8]And the [h] skillfully woven band on it shall be made like it and be of one
piece with it, of gold, blue and purple and scarlet yarns, and fine twined
linen. [9][†]You shall take two onyx stones, and engrave on them the names
of the sons of Israel, [10]six of their names on the one stone, and the names of
the remaining six on the other stone, in the order of their birth. [11]As a
jeweler engraves signets, so shall you engrave the two stones with the
names of the sons of Israel. You shall enclose them in settings of gold
filigree. [12]And you shall set the two stones on the shoulder pieces of the
ephod, as stones of remembrance for the sons of Israel. And [i] Aaron shall
bear their names before the LORD on his two shoulders [j] for remembrance.
[13]You shall make settings of gold filigree, [14]and two chains of pure gold,
twisted like cords; and you shall attach the corded chains to the settings.

[15] [k] “You shall make a breastpiece of judgment, in skilled work. In the
style of the ephod you shall make it—of gold, blue and purple and scarlet
yarns, and fine twined linen shall you make it. [16]It shall be square and
doubled, a span [1] its length and a span its breadth. [17] [l] You shall set in it
four rows of stones. A row of sardius, [2] topaz, and carbuncle shall be the
first row; [18]and the second row an emerald, a sapphire, and a diamond;
[19]and the third row a jacinth, an agate, and an amethyst; [20]and the fourth
row a beryl, an onyx, and a jasper. They shall be set in gold filigree. [21]There
shall be twelve stones with their names according to the names of the sons
of Israel. They shall be like signets, each engraved with its name, for the
twelve tribes. [22]You shall make for the breastpiece twisted chains like
cords, of pure gold. [23]And you shall make for the breastpiece two rings of
gold, and put the two rings on the two edges of the breastpiece. [24]And you
shall put the two cords of gold in the two rings at the edges of the
breastpiece. [25]The two ends of the two cords you shall attach to the two
settings of filigree, and so attach it in front to the shoulder pieces of the
ephod. [26]You shall make two rings of gold, and put them at the two ends of
the breastpiece, on its inside edge next to the ephod. [27]And you shall make
two rings of gold, and attach them in front to the lower part of the two
shoulder pieces of the ephod, at its seam above the [m] skillfully woven band
of the ephod. [28]And they shall bind the breastpiece by its rings to the rings
of the ephod with a lace of blue, so that it may lie on the skillfully woven

band of the ephod, so that the breastpiece shall not come loose from the ephod. [29] [n] So Aaron shall bear the names of the sons of Israel in the breastpiece of judgment on his heart, when he goes into the Holy Place, to bring them to regular [o] remembrance before the LORD. [30][†]And in the breastpiece of judgment [p] you shall put the Urim and the Thummim, and they shall be on Aaron's heart, when he goes in before the LORD. Thus Aaron shall bear the judgment of the people of Israel on his heart before the LORD regularly.

[31] [q] "You shall make the robe of the ephod all of blue. [32]It shall have an opening for the head in the middle of it, with a woven binding around the opening, like the opening in a garment, [3] so that it may not tear. [33]On its hem you shall make pomegranates of blue and purple and scarlet yarns, around its hem, with bells of gold between them, [34]a golden bell and a pomegranate, a golden bell and a pomegranate, around the hem of the robe. [35][†]And it shall be on Aaron when he ministers, and its sound shall be heard when he goes into the Holy Place before the LORD, and when he comes out, so that he does not die.

[36][†]"You shall make [r] a plate of pure gold and engrave on it, like the engraving of a signet, [s] 'Holy to the LORD.' [37]And you shall fasten it on the turban by a cord of blue. It shall be on the front of the turban. [38]It shall be on Aaron's forehead, and Aaron shall [t] bear any guilt from the holy things that the people of Israel consecrate as their holy gifts. It shall regularly be on his forehead, that they may be accepted before the LORD.

[39]"You shall weave the coat in checker work of fine linen, and you shall make a turban of fine linen, and you shall make a sash embroidered with needlework.

[40] [u] "For Aaron's sons you shall make coats and sashes and caps. You shall make them [v] for glory and beauty. [41]And you shall put them on Aaron your brother, and on his sons with him, and shall [w] anoint them and ordain them and [x] consecrate them, that they may serve me as priests. [42][†]You shall make for them [y] linen undergarments to cover their naked flesh. They shall reach from the hips to the thighs; [43]and they shall be on Aaron and on his sons when they go into the tent of meeting or when they come near the altar to minister in the Holy Place, lest they [z] bear guilt and die. [a] This shall be a statute forever for him and for his offspring after him.

Consecration of the Priests

EXODUS **29** [†]“Now this is what you shall do to them to consecrate them, that they may serve me as priests. [b]Take one bull of the herd and two rams without blemish, [2] [c]and unleavened bread, unleavened cakes mixed with oil, and unleavened wafers smeared with oil. You shall make them of fine wheat flour. [3]You shall put them in one basket and bring them in the basket, and bring the bull and the two rams. [4]You shall bring Aaron and his sons to the entrance of the tent of meeting and [d]wash them with water. [5]Then [e]you shall take the garments, and put on Aaron the coat and the robe of the ephod, and the ephod, and the breastpiece, and gird him with the [f]skillfully woven band of the ephod. [6] [g]And you shall set the turban on his head and put the holy crown on the turban. [7][†]You shall take [h]the anointing oil and pour it on his head and anoint him. [8]Then you [i]shall bring his sons and put coats on them, [9]and you shall gird Aaron and his sons with [j]sashes and bind caps on them. And [k]the priesthood shall be theirs by a statute forever. Thus you shall [l]ordain Aaron and his sons.

[10][†]“Then you shall bring the bull before the tent of meeting. [m]Aaron and his sons shall lay their hands on the head of the bull. [11]Then you shall kill the bull before the LORD at the entrance of the tent of meeting, [12]and [n]shall take part of the blood of the bull and put it on the [o]horns of the altar with your finger, and the rest of[1] the blood you shall pour out at the base of the altar. [13]And you shall take all [p]the fat that covers the entrails, and the long lobe of the liver, and the two kidneys with the fat that is on them, and burn them on the altar. [14]But the flesh of the bull and its skin and its dung you shall burn with fire [q]outside the camp; [r]it is a sin offering.

[15][†]“Then [s]you shall take one of the rams, and [t]Aaron and his sons shall lay their hands on the head of the ram, [16]and you shall kill the ram and shall take its blood and throw it against the sides of the altar. [17]Then you shall [u]cut the ram into pieces, and wash its entrails and its legs, and put them with its pieces and its head, [18]and burn the whole ram on the altar. It is a burnt offering to the LORD. It is a [v]pleasing aroma, a food offering[2] to the LORD.

19[†] [w]"You shall take the other ram, [t]and Aaron and his sons shall lay their hands on the head of the ram, 20[†]and you shall kill the ram and take part of its blood and put it on the tip of the right ear of Aaron and on the tips of the right ears of his sons, and on the thumbs of their right hands and on the great toes of their right feet, and throw the rest of the blood against the sides of the altar. 21Then you shall take part of the blood that is on the altar, and of the [x]anointing oil, and sprinkle it on Aaron and his garments, and on his sons and his sons' garments with him. He and his garments shall be holy, and his sons and his sons' garments with him.

22"You shall also take the fat from the ram and the fat tail and the [y]fat that covers the entrails, and the long lobe of the liver and the two kidneys with the fat that is on them, and the right thigh (for it is a ram of [z]ordination), 23and [a]one loaf of bread and one cake of bread made with oil, and one wafer out of the basket of unleavened bread that is before the LORD. 24You shall put all these on the palms of Aaron and on the palms of his sons, and [b]wave them for a wave offering before the LORD. 25Then [c]you shall take them from their hands and burn them on the altar on top of the burnt offering, as a [d]pleasing aroma before the LORD. It is a food offering to the LORD.

26"You shall take the [e]breast of the ram of Aaron's [f]ordination and [g]wave it for a wave offering before the LORD, and it shall be your portion. 27[†]And you shall consecrate the [h]breast of the wave offering that is waved and the [i]thigh of the priests' portion that is contributed from the ram of [f]ordination, from what was Aaron's and his sons'. 28It shall be for Aaron and his sons as a [j]perpetual due from the people of Israel, for it is a [g]contribution. It shall be a [g]contribution from the people of Israel from their peace offerings, their contribution to the LORD.

29"The holy garments of Aaron [k]shall be for his sons after him; they shall [l]be anointed in them and ordained in them. 30The son who succeeds him as priest, who comes into the tent of meeting to minister in the Holy Place, shall wear them [m]seven days.

31[†]"You shall take the ram of ordination and [n]boil its flesh in a holy place. 32And Aaron and his sons shall eat the flesh of the ram and the [o]bread that is in the basket in the entrance of the tent of meeting. 33[p]They shall eat those things with which atonement was made at their ordination and consecration, but an [q] outsider shall not eat of them, because they are holy. [34]And if any of the flesh for the ordination or of the bread remain until the morning, then you shall [r] burn the remainder with fire. It shall not be eaten, because it is holy.

[35][†]“Thus you shall do to Aaron and to his sons, according to all that I have commanded you. Through [s] seven days shall you ordain them, [36]and every day you shall offer a [t] bull as a sin offering for atonement. Also you shall purify the altar, when you make atonement for it, and shall [u] anoint it to consecrate it. [37]Seven days you shall make atonement for the altar and consecrate it, and the [v] altar shall be most holy. [w] Whatever touches the altar shall become holy.

[38]“Now this is what you shall offer on the altar: [x] two lambs a year old [y] day by day regularly. [39]One lamb you shall offer [z] in the morning, and the other lamb you shall offer [a] at twilight. [40]And with the first lamb a tenth measure [3] of fine flour mingled with a fourth of a hin [4] of beaten oil, and a fourth of a hin of wine for a drink offering. [41]The other lamb you shall offer [a] at twilight, and shall offer with it a grain offering and its drink offering, as [b] in the morning, for a [c] pleasing aroma, a food offering to the LORD. [42]It shall be a [d] regular burnt offering throughout your generations at the entrance of the tent of meeting before the LORD, [e] where I will meet with you, to speak to you there. [43]There I will meet with the people of Israel, and it shall be [f] sanctified by my glory. [44]I will consecrate the tent of meeting and the altar. [g] Aaron also and his sons I will consecrate to serve me as priests. [45] [h] I will dwell among the people of Israel and will be their God. [46]And they shall know that [i] I am the LORD their God, who brought them out of the land of Egypt that I might dwell among them. I am the LORD their God.

The Altar of Incense

EXODUS **30** [†][j]“You shall make [k] an altar on which to burn incense; you shall make it of acacia wood. [2]A cubit [1] shall be its length, and a cubit its breadth. It shall be square, and two cubits shall be its height. [l] Its horns shall be of one piece with it. [3]You shall [m] overlay it with pure gold, its top and around its sides and its horns. And you shall make a molding of gold around it. [4]And you shall make two golden rings for it. Under its molding on two opposite sides of it you shall make them, and they shall be [n] holders for poles with which to carry it. [5]You shall make the poles of acacia wood and overlay them with gold. [6][†]And you shall put it in front of the veil that is above the ark of the testimony, in front of the [o] mercy seat that is above the testimony, where I will meet with you. [7]And Aaron shall [p] burn fragrant incense on it. Every morning when he [q] dresses the lamps he shall burn it, [8]and when Aaron sets up the lamps at twilight, he shall burn it, a regular incense offering before the LORD throughout your generations. [9][†]You shall not offer [r] unauthorized incense on it, or a burnt offering, or a grain offering, and you shall not pour a drink offering on it. [10] [s] Aaron shall make atonement on its horns once a year. With the blood of the [t] sin offering of atonement he shall make atonement for it once in the year throughout your generations. It is most holy to the LORD.”

The Census Tax

[11][†]The LORD said to Moses, [12][†] [u] “When you take the census of the people of Israel, then each shall give [v] a ransom for his life to the LORD when you number them, that there be no plague among them when you number them. [13]Each one who is numbered in the census shall give this: half a shekel [2] according to the [w] shekel of the sanctuary (the [x] shekel is twenty gerahs), [3] [y] half a shekel as an offering to the LORD. [14]Everyone who is numbered in the census, from twenty years old and upward, shall give the LORD’s offering. [15]The rich shall not give more, and the poor shall not give less, than [y] the half shekel, when you give the LORD’s offering to make atonement for your lives. [16]You shall take the atonement money from the people of Israel and shall [z] give it for the service of the tent of meeting, that it may bring the people of Israel to [a] remembrance before the LORD, so as to make atonement for your lives.”

The Bronze Basin

[17][†]The LORD said to Moses, [18]“You shall also make a [b]basin of bronze, with its stand of bronze, for washing. [b]You shall put it between the tent of meeting and the altar, and you shall put water in it, [19]with which Aaron and his sons [c]shall wash their hands and their feet. [20][†]When they go into the tent of meeting, or when they come near the altar to minister, to burn a food offering [4] to the LORD, they shall wash with water, so that they may not die. [21]They shall wash their hands and their feet, so that they may not die. It shall [d]be a statute forever to them, even to him and to his offspring throughout their generations.”

The Anointing Oil and Incense

[22][†]The LORD said to Moses, [23]“Take the [e]finest spices: of liquid myrrh 500 shekels, and of sweet-smelling cinnamon half as much, that is, 250, and 250 of [f]aromatic cane, [24]and 500 of cassia, according to the shekel of the sanctuary, and a [g]hin [5] of olive oil. [25]And you shall make of these a sacred anointing oil blended as by the [h]perfumer; it shall be a [i]holy anointing oil. [26][j]With it you shall anoint the tent of meeting and the ark of the testimony, [27]and the table and all its utensils, and the lampstand and its utensils, and the altar of incense, [28]and the altar of burnt offering with all its utensils and the [k]basin and its stand. [29]You shall consecrate them, that they may be most holy. [l]Whatever touches them will become holy. [30][m]You shall anoint Aaron and his sons, and consecrate them, that they may serve me as priests. [31]And you shall say to the people of Israel, ‘This shall be my holy anointing oil throughout your generations. [32]It shall not be poured on the body of an ordinary person, and you shall make no other like it in composition. [n]It is holy, and it shall be holy to you. [33][†][o]Whoever compounds any like it or whoever puts any of it on an outsider shall be cut off from his people.’”

[34]The LORD said to Moses, [p]“Take sweet spices, stacte, and onycha, and galbanum, sweet spices with pure frankincense (of each shall there be an equal part), [35]and make an [q]incense blended as by the [r]perfumer, [s]seasoned with salt, pure and holy. [36]You shall beat some of it very small, and put part of it before the testimony in the tent of meeting [t]where I shall

meet with you. [u]It shall be most holy for you. [37]And the incense that you shall make [v]according to its composition, you shall not make for yourselves. It shall be for you holy to the LORD. [38] [w]Whoever makes any like it to use as perfume shall be cut off from his people.”

Oholiab and Bezalel

EXODUS 31 The LORD said to Moses, [2]“See, I have called by name [x]Bezalel the son of Uri, son of [y]Hur, of the tribe of Judah, [3][†]and I have [z]filled him with the Spirit of God, with ability and intelligence, with knowledge and all craftsmanship, [4]to devise artistic designs, to work in gold, silver, and bronze, [5]in cutting stones for setting, and in carving wood, to work in every craft. [6]And behold, I have appointed with him [a]Oholiab, the son of Ahisamach, of the tribe of Dan. And I have given to all able men [b]ability, that they may make all that I have commanded you: [7] [c]the tent of meeting, and [d]the ark of the testimony, and [e]the mercy seat that is on it, and all the furnishings of the tent, [8][f]the table and its utensils, and [g]the pure lampstand with all its utensils, and [h]the altar of incense, [9]and [i]the altar of burnt offering with all its utensils, and [j]the basin and its stand, [10]and [k]the finely worked garments, [1] the holy garments for Aaron the priest and the garments of his sons, for their service as priests, [11]and [l]the anointing oil and the fragrant [m]incense for the Holy Place. According to all that I have commanded you, they shall do.”

The Sabbath

[12][†]And the LORD said to Moses, [13]“You are to speak to the people of Israel and say, ‘Above all you shall keep my Sabbaths, for this is a sign between me and you throughout your generations, that you may know that I, the LORD, sanctify you. [14][†]You shall keep the Sabbath, because it is holy for you. Everyone who profanes it shall be put to death. [n]Whoever does any work on it, that soul shall be cut off from among his people. [15] [o]Six days shall work be done, but [p]the seventh day is a Sabbath of solemn rest, holy to the LORD. [n]Whoever does any work on the Sabbath day shall be put to death. [16]Therefore the people of Israel shall keep the

Sabbath, observing the Sabbath throughout their generations, as a covenant forever. **17** [q] It is a sign forever between me and the people of Israel that [r] in six days the LORD made heaven and earth, and [s] on the seventh day he rested and was refreshed.'"

18[†]And he gave to Moses, when he had finished speaking with him on Mount Sinai, the [t] two tablets of the testimony, tablets of stone, written with [u] the finger of God.

The Golden Calf

EXODUS 32 [†]When the people saw that Moses [v] delayed to come down from the mountain, the people gathered themselves together to Aaron and said to him, [w] "Up, make us gods who shall [x] go before us. As for this Moses, the man who brought us up out of the land of Egypt, we do not know what has become of him." **2**So Aaron said to them, "Take off the [y] rings of gold that are in the ears of your wives, your sons, and your daughters, and bring them to me." **3**So all the people took off the rings of gold that were in their ears and brought them to Aaron. **4**[†] [z] And he received the gold from their hand and fashioned it with a graving tool and made a golden [1] calf. And they said, [a] "These are your gods, O Israel, who brought you up out of the land of Egypt!" **5**When Aaron saw this, he built an altar before it. And Aaron [b] made a proclamation and said, "Tomorrow shall be a feast to the LORD." **6**[†]And they rose up early the next day and offered burnt offerings and brought peace offerings. And [c] the people sat down to eat and drink and rose up [d] to play.

7And the LORD said to Moses, [e] "Go down, for your people, whom you brought up out of the land of Egypt, have [f] corrupted themselves. **8**They have turned aside quickly out of the way that [g] I commanded them. They have made for themselves a golden calf and have worshiped it and sacrificed to it and said, 'These are your gods, O Israel, who brought you up out of the land of Egypt!'" **9**And the LORD said to Moses, "I have seen this people, and behold, [h] it is a stiff-necked people. **10**Now therefore [i] let me alone, that [j] my wrath may burn hot against them and [k] I may consume them, in order that [l] I may make a great nation of you."

[11][†]But [m]Moses implored the LORD his God and said, “O LORD, why does your wrath burn hot against your people, whom you have brought out of the land of Egypt with great power and with a mighty hand? [12] [n]Why should the Egyptians say, ‘With evil intent did he bring them out, to kill them in the mountains and to consume them from the face of the earth’? Turn from your burning anger and [o]relent from this disaster against your people. [13]Remember Abraham, Isaac, and Israel, your servants, to whom you [p]swore by your own self, and said to them, [q]‘I will multiply your offspring as the stars of heaven, and all this land that I have promised I will give to your offspring, and they shall inherit it forever.’” [14]And the LORD [r]relented from the disaster that he had spoken of bringing on his people.

[15]Then [s]Moses turned and went down from the mountain with the [t]two tablets of the testimony in his hand, tablets that were written on both sides; on the front and on the back they were written. [16][†] [u]The tablets were the work of God, and the writing was the writing of God, engraved on the tablets. [17]When [v]Joshua heard the noise of the people as they shouted, he said to Moses, “There is a noise of war in the camp.” [18]But he said, “It is not the sound of [w]shouting for victory, or the sound of the cry of defeat, but the sound of singing that I hear.” [19][†]And as soon as he came near the camp and [x]saw the calf and the dancing, Moses’ anger burned hot, and he threw the tablets out of his hands and broke them at the foot of the mountain. [20][†]He took the calf that they had made and burned it with fire and ground it to powder and scattered it on the water and made the people of Israel drink it.

[21]And Moses said to Aaron, [y]“What did this people do to you that you have brought such a great sin upon them?” [22]And Aaron said, “Let not the anger of my lord burn hot. [z]You know the people, that they are set on evil. [23]For [a]they said to me, ‘Make us gods who shall go before us. As for this Moses, the man who brought us up out of the land of Egypt, we do not know what has become of him.’ [24][†]So [b]I said to them, ‘Let any who have gold take it off.’ So they gave it to me, and I threw it into the fire, and out came this calf.”

[25]And when Moses saw that the people had broken loose (for Aaron had let them break loose, [c]to the derision of their enemies), [26]then Moses stood in the gate of the camp and said, “Who is on the LORD’s side? Come to me.”

And all the sons of Levi gathered around him. [27][†]And he said to them,
“Thus says the LORD God of Israel, ‘Put your sword on your side each of
you, and go to and fro from gate to gate throughout the camp, and each of
you [d]kill his brother and his companion and his neighbor.’” [28]And the sons
of Levi did according to the word of Moses. And that day about three
thousand men of the people fell. [29]And Moses said, “Today you have been
[e]ordained for the service of the LORD, each one at the cost of his son and of
his brother, so that he might bestow a blessing upon you this day.”

[30]The next day Moses said to the people, [f]“You have sinned a great sin.
And now I will go up to the LORD; [g]perhaps I can make atonement for your
sin.” [31]So Moses returned to the LORD and said, “Alas, [f]this people has
sinned a great sin. They have [h]made for themselves gods of gold. [32]But
now, if [i]you will forgive their sin—but if not, please [j]blot me out of [k]your
book that you have written.” [33][†]But the LORD said to Moses, [l]“Whoever
has sinned against me, I will blot out of my book. [34][m]But now go, lead the
people to the place about which I have spoken to you; [n]behold, my angel
shall go before you. Nevertheless, in the day when I visit, I will visit their
sin upon them.”

[35]Then the LORD sent a plague on the people, because they made the calf,
the one that Aaron made.

The Command to Leave Sinai

EXODUS **33** [†]The LORD said to Moses, “Depart; go up from here, you [o] and the people whom you have brought up out of the land of Egypt, to the land of which I swore to Abraham, Isaac, and Jacob, saying, ‘To [p] your offspring I will give it.’ [2]I will send an [q] angel before you, [r] and I will drive out the Canaanites, the Amorites, the Hittites, the Perizzites, the Hivites, and the Jebusites. [3] [s] Go up to a land flowing with milk and honey; [t] but I will not go up among you, [u] lest I consume you on the way, for you are a [v] stiff-necked people.”

[4]When the people heard this disastrous word, they [w] mourned, and [x] no one put on his ornaments. [5]For the LORD had said to Moses, “Say to the people of Israel, ‘You are a [v] stiff-necked people; if for a single moment I should go up among you, I would [y] consume you. So now [x] take off your ornaments, that I may know what to do with you.’” [6]Therefore the people of Israel stripped themselves of their ornaments, from Mount Horeb onward.

The Tent of Meeting

[7][†]Now Moses used to take the tent and pitch it outside the camp, far off from the camp, and [z] he called it the tent of meeting. And everyone who [a] sought the LORD would go out to the tent of meeting, which was outside the camp. [8]Whenever Moses went out to the tent, all the people would rise up, and [b] each would stand at his tent door, and watch Moses until he had gone into the tent. [9]When Moses entered the tent, the [c] pillar of cloud would descend and stand at the entrance of the tent, and the LORD [1] would speak with Moses. [10]And when all the people saw the pillar of cloud standing at the entrance of the tent, all the people would rise up and worship, each at his tent door. [11]Thus [d] the LORD used to speak to Moses face to face, as a man speaks to his friend. When Moses turned again into the camp, his [e] assistant Joshua the son of Nun, a young man, would not depart from the tent.

Moses' Intercession

[12][†]Moses said to the LORD, "See, [f]you say to me, 'Bring up this people,' but you have not let me know whom you will send with me. Yet you have said, [g]'I know you by name, and you have also found favor in my sight.' [13]Now therefore, if I have found favor in your sight, please [h]show me now your ways, that I may know you in order to find favor in your sight. Consider too that this nation is [i]your people." [14]And he said, [j]"My presence will go with you, and [k]I will give you rest." [15]And he said to him, [l]"If your presence will not go with me, do not bring us up from here. [16]For how shall it be known that I have found favor in your sight, I and your people? [m]Is it not in your going with us, [n]so that we are distinct, I and your people, from every other people on the face of the earth?"

[17]And the LORD said to Moses, "This very thing that you have spoken I will do, [o]for you have found favor in my sight, and I know you by name." [18]Moses said, "Please [p]show me your glory." [19][†]And he said, [q]"I will make all my goodness pass before you and will proclaim before you my name 'The LORD.' And [r]I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. [20]But," he said, "you cannot see my face, for [s]man shall not see me and live." [21]And the LORD said, "Behold, there is a place by me where you shall stand on the rock, [22]and while my glory passes by I will put you in a [t]cleft of the rock, and I will [u]cover you with my hand until I have passed by. [23]Then I will take away my hand, and you shall see my back, but my face shall [v]not be seen."

Moses Makes New Tablets

EXODUS 34 The LORD said to Moses, [w]"Cut for yourself two tablets of stone like the first, [x]and I will write on the tablets the words that were on the first tablets, [y]which you broke. [2]Be ready by the morning, and come up in the morning to Mount Sinai, and present yourself there to me [z]on the top of the mountain. [3][†]No [a]one shall come up with you, and let no one be seen throughout all the mountain. Let no flocks or herds graze opposite that mountain." [4]So Moses cut two tablets of stone like the first. And he rose early in the morning and went up on Mount Sinai, as the LORD had commanded him, and took in his hand two tablets of stone. [5]The LORD [b]descended in the cloud and stood with him there, and [c]proclaimed the name of the LORD. [6][†]The LORD passed before him and proclaimed, [d]"The LORD, the LORD, a God merciful and [e]gracious, slow to anger, and abounding in steadfast [f]love and faithfulness, [7] [g]keeping steadfast love for thousands, [1] [h]forgiving iniquity and transgression and sin, but [i]who will by no means clear the guilty, [j]visiting the iniquity of the fathers on the children and the children's children, to the third and the fourth generation." [8]And Moses quickly [k]bowed his head toward the earth and worshiped. [9]And he said, "If now I have found favor in your sight, O Lord, please [l]let the Lord go in the midst of us, for [m]it is a stiff-necked people, and pardon our iniquity and our sin, and take us for [n]your inheritance."

The Covenant Renewed

[10]And he said, "Behold, [o]I am making a covenant. Before all your people [p]I will do marvels, such as have not been created in all the earth or in any nation. And all the people among whom you are shall see the work of the LORD, for it is an [q]awesome thing that I will do with you.

[11][†]"Observe what I command you this day. Behold, [r]I will drive out before you the Amorites, the Canaanites, the Hittites, the Perizzites, the Hivites, and the Jebusites. [12] [s]Take care, lest you make a covenant with the inhabitants of the land to which you go, lest it become a [t]snare in your midst. [13]You shall [u]tear down their altars and [v]break their pillars and cut down their [w]Asherim [14](for [x]you shall worship no other god, for the LORD, whose name is Jealous, is a jealous God), [15] [s]lest you make a covenant with the inhabitants of the land, and when they [y]whore after their gods and sacrifice to their gods and [z]you are invited, you eat of his sacrifice, [16]and you take of [a]their daughters for your sons, and their daughters [y]whore after their gods and make your sons whore after their gods.

[17][†] [b]"You shall not make for yourself any gods of cast metal.

[18] [c]"You shall keep the Feast of Unleavened Bread. Seven days you shall eat unleavened bread, as I commanded you, at the time appointed in [d]the month Abib, for in the month Abib you came out from Egypt. [19] [e]All that

open the womb are mine, all your male [2] livestock, the firstborn of cow and sheep. 20The [f] firstborn of a donkey you shall redeem with a lamb, or if you will not redeem it you shall break its neck. All the firstborn of your sons you shall redeem. And [g] none shall appear before me empty-handed.

21 [h] "Six days you shall work, but on the seventh day you shall rest. In plowing time and in harvest you shall rest. 22 [i] You shall observe the Feast of Weeks, the firstfruits of wheat harvest, and the Feast of Ingathering at the year's end. 23 [j] Three times in the year shall all your males appear before the LORD God, the God of Israel. 24For I will [k] cast out nations before you and [l] enlarge your borders; [m] no one shall covet your land, when you go up to appear before the LORD your God three times in the year.

25 [n] "You shall not offer the blood of my sacrifice with anything leavened, [o] or let the sacrifice of the Feast of the Passover remain until the morning. 26 [p] The best of the firstfruits of your ground you shall bring to the house of the LORD your God. [q] You shall not boil a young goat in its mother's milk."

27And the LORD said to Moses, "Write these words, for in accordance with these words [r] I have made a covenant with you and with Israel." 28 [s] So he was there with the LORD forty days and forty nights. He neither ate bread nor drank water. And he [t] wrote on the tablets the words of the covenant, the Ten Commandments. [3]

The Shining Face of Moses

29When Moses came down from Mount Sinai, with [u] the two tablets of the testimony in his hand as he came down from the mountain, Moses did not know that the skin of his face [v] shone because he had been talking with God. [4] 30Aaron and all the people of Israel saw Moses, and behold, the skin of his face [w] shone, and they were afraid to come near him. 31But Moses called to them, and Aaron and all the leaders of the congregation returned to him, and Moses talked with them. 32Afterward all the people of Israel came near, and he [x] commanded them all that the LORD had spoken with him in Mount Sinai. 33And when Moses had finished speaking with them, he put a [y] veil over his face.

34Whenever Moses [z] went in before the LORD to speak with him, he would remove the veil, until he came out. And when he came out and told the people of Israel what he was commanded, [35]the people of Israel would see the face of Moses, that the skin of Moses' face was [a] shining. And Moses would put the veil over his face again, until he went in to speak with him.

Sabbath Regulations

EXODUS **35** [†]Moses assembled all the congregation of the people of Israel and said to them, [b] "These are the things that the LORD has commanded you to do. [2] [c] Six days work shall be done, but on the seventh day you shall have a Sabbath of solemn rest, holy to the LORD. Whoever does any work on it shall be put to death. [3] [d] You shall kindle no fire in all your dwelling places on the Sabbath day."

Contributions for the Tabernacle

[4]Moses said to all the congregation of the people of Israel, "This is the thing that the LORD has commanded. [5][†] [e] Take from among you a contribution to the LORD. [f] Whoever is of a generous heart, let him bring the LORD's contribution: gold, silver, and bronze; [6]blue and purple and scarlet yarns and fine twined linen; goats' hair, [7]tanned rams' skins, and goatskins; [1] acacia wood, [8]oil for the light, spices for the anointing oil and for the fragrant incense, [9]and onyx stones and stones for setting, for the ephod and for the breastpiece.

[10][†]"Let [g] every skillful craftsman among you come and make all that the LORD has commanded: [11] [h] the tabernacle, its tent and its covering, its hooks and its frames, its bars, its pillars, and its bases; [12] [i] the ark with its poles, the mercy seat, and the [j] veil of the screen; [13] [k] the table with its poles and all its utensils, and the [l] bread of the Presence; [14] [m] the lampstand also for the light, with its utensils and its lamps, and the [n] oil for the light; [15] [o] and the altar of incense, with its poles, [p] and the anointing oil and the [q] fragrant incense, and [r] the screen for the door, at the door of the tabernacle; [16] [s] the altar of burnt offering, with its grating of bronze, its poles, and all its utensils, the [t] basin and its stand; [17] [u] the hangings of the court, its pillars and its bases, and the screen for the gate of the court;

18[v] the pegs of the tabernacle and the pegs of the court, and their [w] cords; 19the [x] finely worked garments for ministering [2] in the Holy Place, the holy garments for Aaron the priest, and the garments of his sons, for their service as priests."

20[†]Then all the congregation of the people of Israel departed from the presence of Moses. 21And they came, [y] everyone whose heart stirred him, and everyone whose spirit moved him, [z] and brought the LORD's contribution to be used for the tent of meeting, and for all its service, and for the holy garments. 22So they came, both men and women. All who were of a willing heart brought brooches and earrings and signet rings and armlets, all sorts of gold objects, every man dedicating an offering of gold to the LORD. 23And [a] every one who possessed [b] blue or purple or scarlet yarns or fine linen or goats' hair or tanned rams' skins or goatskins brought them. 24[c] Everyone who could make a contribution of silver or bronze brought it as the LORD's contribution. And every one who possessed acacia wood of any use in the work brought it. 25And every [d] skillful woman spun with her hands, and they all brought what they had spun in blue and purple and scarlet yarns and fine twined linen. 26All the women [y] whose hearts stirred them to use their skill spun the goats' hair. 27And the [e] leaders brought onyx stones and stones to be set, for the ephod and for the breastpiece, 28and spices and oil for the light, and for the anointing oil, and for the fragrant incense. 29[f] All the men and women, the people of Israel, whose heart moved them to bring anything for the work that the LORD had commanded by Moses to be done brought it as a freewill offering to the LORD.

Construction of the Tabernacle

30[†][g] Then Moses said to the people of Israel, "See, the LORD has called by name Bezalel the son of Uri, son of Hur, of the tribe of Judah; 31[†]and he has filled him with the Spirit of God, with [h] skill, with intelligence, with knowledge, and with all craftsmanship, 32to devise artistic designs, to work in gold and silver and bronze, 33in cutting stones for setting, and in carving wood, for work in every skilled craft. 34And he has inspired him to teach, both him and Oholiab the son of Ahisamach of the tribe of Dan. 35He has

[h] filled them with skill to do every sort of work done by an engraver or by a designer or by an embroiderer in blue and purple and scarlet yarns and fine twined linen, or by a weaver—by any sort of workman or skilled designer.

EXODUS **36** “Bezalel and Oholiab and [i] every craftsman in whom the Lord has put skill and intelligence to know how to do any work in the construction of the sanctuary shall work in accordance with all that the Lord has commanded.”

2[†]And Moses called Bezalel and Oholiab and every craftsman in whose mind the Lord had put skill, everyone [j] whose heart stirred him up to come to do the work. **3**And they received from Moses all the [k] contribution that the people of Israel had brought for doing the work on the sanctuary. They still kept bringing him [l] freewill offerings every morning, **4**so that all the craftsmen who were doing every sort of task on the sanctuary came, each from the task that he was doing, **5**and said to Moses, [m] “The people bring much more than enough for doing the work that the Lord has commanded us to do.” **6**So Moses gave command, and word was proclaimed throughout the camp, “Let no man or woman do anything more for the [n] contribution for the sanctuary.” So the people were restrained from bringing, **7**for the material they had was sufficient to do all the work, and more.

8 [o] And all the craftsmen among the workmen made the tabernacle with ten curtains. They were made of fine twined linen and blue and purple and scarlet yarns, with cherubim skillfully worked. **9**The length of each curtain was twenty-eight cubits, [1] and the breadth of each curtain four cubits. All the curtains were the same size.

10[†]He [2] coupled five curtains to one another, and the other five curtains he coupled to one another. **11**He made loops of blue on the edge of the outermost curtain of the first set. Likewise he made them on the edge of the outermost curtain of the second set. **12**He made fifty loops on the one curtain, and he made fifty loops on the edge of the curtain that was in the second set. The loops were opposite one another. **13**And he made fifty clasps of gold, and coupled the curtains one to the other with clasps. So the tabernacle was a single whole.

14He also made curtains of goats’ hair for a tent over the tabernacle. He made eleven curtains. **15**The length of each curtain was thirty cubits, and the breadth of each curtain four cubits. The eleven curtains were the same size.

[16]He coupled five curtains by themselves, and six curtains by themselves. [17]And he made fifty loops on the edge of the outermost curtain of the one set, and fifty loops on the edge of the other connecting curtain. [18]And he made fifty clasps of bronze to couple the tent together that it might be a single whole. [19]And he made for the tent a covering of tanned rams' skins and goatskins.

[20][p] Then he made the upright frames for the tabernacle of [q] acacia wood. [21]Ten cubits was the length of a frame, and a cubit and a half the breadth of each frame. [22]Each frame had two tenons for fitting together. He did this for all the frames of the tabernacle. [23]The frames for the tabernacle he made thus: twenty frames for the south side. [24]And he made forty bases of silver under the twenty frames, two bases under one frame for its two tenons, and two bases under the next frame for its two tenons. [25]For the second side of the tabernacle, on the north side, he made twenty frames [26]and their forty bases of silver, two bases under one frame and two bases under the next frame. [27]For the rear of the tabernacle westward he made six frames. [28]He made two frames for corners of the tabernacle in the rear. [29]And they were separate beneath but joined at the top, at the first ring. He made two of them this way for the two corners. [30]There were eight frames with their bases of silver: sixteen bases, under every frame two bases.

[31]He made bars of acacia wood, five for the frames of the one side of the tabernacle, [32]and five bars for the frames of the other side of the tabernacle, and five bars for the frames of the tabernacle at the rear westward. [33]And he made the middle bar to run from end to end halfway up the frames. [34]And he overlaid the frames with gold, and made their rings of gold for holders for the bars, and overlaid the bars with gold.

[35][r] He made the veil of blue and purple and scarlet yarns and fine twined linen; with cherubim skillfully worked into it he made it. [36]And for it he made four pillars of acacia and overlaid them with gold. Their hooks were of gold, and he cast for them four bases of silver. [37]He also made a screen for the entrance of the tent, of blue and purple and scarlet yarns and fine twined linen, embroidered with needlework, [38]and its five pillars with their hooks. He overlaid their capitals, and their fillets were of gold, but their five bases were of bronze.

Making the Ark

EXODUS **37** [†] [s] Bezalel made the ark of acacia wood. Two cubits [1] and a half was its length, a cubit and a half its breadth, and a cubit and a half its height. [2]And he overlaid it with pure gold inside and outside, and made a molding of gold around it. [3]And he cast for it four rings of gold for its [t] four feet, two rings on its one side and two rings on its other side. [4]And he made poles of acacia wood and overlaid them with gold [5]and put the poles into the rings on the sides of the ark to carry the ark. [6]And he made a mercy seat of pure gold. Two cubits and a half was its length, and a cubit and a half its breadth. [7]And he made two cherubim of gold. He made them of hammered work on the two ends of the mercy seat, [8]one cherub on the one end, and one cherub on the other end. Of one piece with the mercy seat he made the cherubim on its two ends. [9]The cherubim spread out their wings above, overshadowing the mercy seat with their wings, with their faces one to another; toward the mercy seat were the faces of the cherubim.

Making the Table

[10][†] [u] He also made the table of acacia wood. Two cubits was its length, a cubit its breadth, and a cubit and a half its height. [11]And he overlaid it with pure gold, and made a molding of gold around it. [12]And he made a rim around it a handbreadth [2] wide, and made a molding of gold around the rim. [13]He cast for it four rings of gold and fastened the rings to the four corners at its four legs. [14]Close to the frame were the rings, as holders for the poles to carry the table. [15]He made the poles of acacia wood to carry the table, and overlaid them with gold. [16]And he made the vessels of pure gold that were to be on the table, its plates and dishes for incense, and its bowls and flagons with which to pour drink offerings.

Making the Lampstand

[17][†] [v] He also made the lampstand of pure gold. He made the lampstand of hammered work. Its base, its stem, its cups, its calyxes, and its flowers were of one piece with it. [18]And there were six branches going out of its sides, three branches of the lampstand out of one side of it and three branches of

the lampstand out of the other side of it; [19]three cups made like almond blossoms, each with calyx and flower, on one branch, and three cups made like almond blossoms, each with calyx and flower, on the other branch—so for the six branches going out of the lampstand. [20]And on the lampstand itself were four cups made like almond blossoms, with their calyxes and flowers, [21]and a calyx of one piece with it under each pair of the six branches going out of it. [22]Their calyxes and their branches were of one piece with it. The whole of it was a single piece of hammered work of pure gold. [23]And he made its seven lamps and its tongs and its trays of pure gold. [24]He made it and all its utensils out of a talent [3] of pure gold.

Making the Altar of Incense

[25][†] [w] He made the altar of incense of acacia wood. Its length was a cubit, and its breadth was a cubit. It was square, and two cubits was its height. Its horns were of one piece with it. [26]He overlaid it with pure gold, its top and around its sides and its horns. And he made a molding of gold around it, [27]and made two rings of gold on it under its molding, on two opposite sides of it, as holders for the poles with which to carry it. [28]And he made the poles of acacia wood and overlaid them with gold.

[29] [x] He made the holy anointing oil also, and the [y] pure fragrant incense, blended as by the perfumer.

Making the Altar of Burnt Offering

EXODUS 38 [†] [z] He made the altar of burnt offering of acacia wood. Five cubits [1] was its length, and five cubits its breadth. It was square, and three cubits was its height. [2]He made horns for it on its four corners. Its horns were of one piece with it, and he overlaid it with bronze. [3]And he made all the utensils of the altar, the pots, the shovels, the basins, the forks, and the fire pans. He made all its utensils of bronze. [4]And he made for the altar a grating, a network of bronze, under its ledge, extending halfway down. [5]He cast four rings on the four corners of the bronze grating as holders for the poles. [6]He made the poles of acacia wood and overlaid them with bronze. [7]And he put the poles through the rings on the sides of the altar to carry it with them. He made it hollow, with boards.

Making the Bronze Basin

[8][†] [a] He made the basin of bronze and its stand of bronze, from the mirrors of the [b] ministering women who ministered in the entrance of the tent of meeting.

Making the Court

[9] [c] And he made the court. For the south side the hangings of the court were of fine twined linen, a hundred cubits; [10]their twenty pillars and their twenty bases were of bronze, but the hooks of the pillars and their fillets were of silver. [11]And for the north side there were hangings of a hundred cubits, their twenty pillars, their twenty bases were of bronze, but the hooks of the pillars and their fillets were of silver. [12]And for the west side were hangings of fifty cubits, their ten pillars, and their ten bases; the hooks of the pillars and their fillets were of silver. [13]And for the front to the east, fifty cubits. [14]The hangings for one side of the gate were fifteen cubits, with their three pillars and three bases. [15]And so for the other side. On both sides of the gate of the court were hangings of fifteen cubits, with their three pillars and their three bases. [16]All the hangings around the court were of fine twined linen. [17]And the bases for the pillars were of bronze, but the hooks of the pillars and their fillets were of silver. The overlaying of their capitals was also of silver, and all the pillars of the court were filleted with silver. [18]And the screen for the gate of the court was embroidered with needlework in blue and purple and scarlet yarns and fine twined linen. It was twenty cubits long and five cubits high in its breadth, corresponding to the hangings of the court. [19]And their pillars were four in number. Their four bases were of bronze, their hooks of silver, and the overlaying of their capitals and their fillets of silver. [20]And all the pegs for the tabernacle and for the court all around were of bronze.

Materials for the Tabernacle

[21]These are the records of the tabernacle, [d] the tabernacle of the testimony, as they were recorded at the commandment of Moses, the responsibility of the Levites [e] under the direction of Ithamar the son of Aaron the priest. [22][f] Bezalel the son of Uri, son of Hur, of the tribe of Judah, made all that the

LORD commanded Moses; [23]and with him was [f]Oholiab the son of Ahisamach, of the tribe of Dan, an engraver and designer and embroiderer in blue and purple and scarlet yarns and fine twined linen.

[24]All the gold that was used for the work, in all the construction of the sanctuary, the gold from the offering, was twenty-nine talents and 730 shekels, [2] by [g]the shekel of the sanctuary. [25]The silver from those of the congregation who were recorded was a hundred talents and 1,775 shekels, by the shekel of the sanctuary: [26]a [g]beka [3] a head (that is, half a shekel, by the shekel of the sanctuary), for everyone who was listed in the records, from twenty years old and upward, for [h]603,550 men. [27]The hundred talents of silver were for casting the [i]bases of the sanctuary and the bases of the veil; a hundred bases for the hundred talents, a talent a base. [28]And of the 1,775 shekels he made hooks for the pillars and overlaid their capitals and made fillets for them. [29]The bronze that was offered was seventy talents and 2,400 shekels; [30]with it he made the [j]bases for the entrance of the tent of meeting, [k]the bronze altar and the bronze grating for it and all the utensils of the altar, [31]the [l]bases around the court, and the [m]bases of the gate of the court, all the [n]pegs of the tabernacle, and all the pegs around the court.

Making the Priestly Garments

EXODUS 39 [†]From the [o]blue and purple and scarlet yarns they made [p]finely woven garments, [1] for ministering in the Holy Place. They made the holy garments for Aaron, [q]as the LORD had commanded Moses.

[2] [r]He made the ephod of gold, blue and purple and scarlet yarns, and fine twined linen. [3]And they hammered out gold leaf, and he cut it into threads to work into the blue and purple and the scarlet yarns, and into the fine twined linen, in skilled design. [4]They made for the ephod attaching shoulder pieces, joined to it at its two edges. [5]And the skillfully woven band on it was of one piece with it and made like it, of gold, blue and purple and scarlet yarns, and fine twined linen, as the LORD had commanded Moses.

[6]They made the onyx stones, enclosed in settings of gold filigree, and engraved like the engravings of a signet, according to the names of the sons

of Israel. [7]And he set them on the shoulder pieces of the ephod to be stones of remembrance for the sons of Israel, as the LORD had commanded Moses.

[8] [s] He made the breastpiece, in skilled work, in the style of the ephod, of gold, blue and purple and scarlet yarns, and fine twined linen. [9]It was square. They made the breastpiece doubled, a span [2] its length and a span its breadth when doubled. [10]And they set in it four rows of stones. A row of sardius, topaz, and carbuncle was the first row; [11]and the second row, an emerald, a sapphire, and a diamond; [12]and the third row, a jacinth, an agate, and an amethyst; [13]and the fourth row, a beryl, an onyx, and a jasper. They were enclosed in settings of gold filigree. [14]There were twelve stones with their names according to the names of the sons of Israel. They were like signets, each engraved with its name, for the twelve tribes. [15]And they made on the breastpiece twisted chains like cords, of pure gold. [16]And they made two settings of gold filigree and two gold rings, and put the two rings on the two edges of the breastpiece. [17]And they put the two cords of gold in the two rings at the edges of the breastpiece. [18]They attached the two ends of the two cords to the two settings of filigree. Thus they attached it in front to the shoulder pieces of the ephod. [19]Then they made two rings of gold, and put them at the two ends of the breastpiece, on its inside edge next to the ephod. [20]And they made two rings of gold, and attached them in front to the lower part of the two shoulder pieces of the ephod, at its seam above the skillfully woven band of the ephod. [21]And they bound the breastpiece by its rings to the rings of the ephod with a lace of blue, so that it should lie on the skillfully woven band of the ephod, and that the breastpiece should not come loose from the ephod, as the LORD had commanded Moses.

[22] [t] He also made the robe of the ephod woven all of blue, [23]and the opening of the robe in it was like the opening in a garment, with a binding around the opening, so that it might not tear. [24]On the hem of the robe they made pomegranates of blue and purple and scarlet yarns and fine twined linen. [25]They also made bells of pure gold, and put the bells between the pomegranates all around the hem of the robe, between the pomegranates— [26]a bell and a pomegranate, a bell and a pomegranate around the hem of the robe for ministering, as the LORD had commanded Moses.

[27] [u] They also made the coats, woven of fine [v] linen, for Aaron and his sons, [28]and the [v] turban of fine linen, and the caps of fine linen, and the

linen undergarments of fine twined linen, [29]and the sash of fine twined linen and of blue and purple and scarlet yarns, embroidered with needlework, as the LORD had commanded Moses.

[30] [w]They made the plate of the holy crown of pure gold, and wrote on it an inscription, like the engraving of a signet, “Holy to the LORD.” [31]And they tied to it a cord of blue to fasten it on the turban above, as the LORD had commanded Moses.

[32][†]Thus all the work of the tabernacle of the tent of meeting was finished, and the people of Israel did [x]according to all that the LORD had commanded Moses; so they did. [33]Then they brought the tabernacle to Moses, the tent and all its utensils, its hooks, its frames, its bars, its pillars, and its bases; [34]the covering of tanned rams’ skins and goatskins, and the [y]veil of the screen; [35]the ark of the testimony with its poles and the mercy seat; [36]the table with all its utensils, and the bread of the Presence; [37] [z]the lampstand of pure gold and its lamps with the lamps set and all its utensils, and the oil for the light; [38] [a]the golden altar, the anointing oil and the fragrant incense, and [b]the screen for the entrance of the tent; [39]the bronze altar, and its grating of bronze, its poles, and all its utensils; the basin and its stand; [40] [c]the hangings of the court, its pillars, and its bases, and the [d]screen for the gate of the court, its [e]cords, and its pegs; and all the utensils for the service of the tabernacle, for the tent of meeting; [41]the finely worked garments for ministering in the Holy Place, the holy garments for Aaron the priest, and the garments of his sons for their service as priests. [42] [f]According to all that the LORD had commanded Moses, so the people of Israel had done all the work. [43]And Moses saw all the work, and behold, they had done it; as the LORD had commanded, so had they done it. Then Moses [g]blessed them.

The Tabernacle Erected

EXODUS **40** The LORD spoke to Moses, saying, [2]“On the [h]first day of the first month you shall [i]erect the tabernacle of the tent of meeting. [3]And you shall put in it the ark of the testimony, and you shall [j]screen the ark with the veil. [4]And [k]you shall bring in the table and arrange it, and [l]you shall bring in the lampstand and set up its lamps. [5] [m]And you shall put the golden altar for incense before the ark of the testimony, and set up the screen for the door of the tabernacle. [6] [n] You shall set the altar of burnt offering before the door of the tabernacle of the tent of meeting, [7] [o] and place the basin between the tent of meeting and the altar, and put water in it. [8]And you shall set up the court all around, and hang up the screen for the gate of the court.

[9]"Then you shall take the [p] anointing oil and anoint the tabernacle and all that is in it, and consecrate it and all its furniture, so that it may become holy. [10]You shall also anoint [q] the altar of burnt offering and all its utensils, and consecrate the altar, [r] so that the altar may become most holy. [11]You shall also anoint the basin and its stand, and consecrate it. [12][†] [s] Then you shall bring Aaron and his sons to the entrance of the tent of meeting and shall wash them with water [13]and put on Aaron the holy garments. And you shall anoint him and consecrate him, that he may serve me as priest. [14]You shall bring his sons also and put coats on them, [15] [t] and anoint them, as you anointed their father, that they may serve me as priests. And their anointing shall admit them to a [u] perpetual priesthood throughout their generations."

[16][†]This Moses did; according to all that the LORD commanded him, so he did. [17]In the first month in the second year, on the first day of the month, [v] the tabernacle was erected. [18]Moses erected the tabernacle. He laid its bases, and set up its frames, and put in its poles, and raised up its pillars. [19]And he spread the tent over the tabernacle and put the covering of the tent over it, as the LORD had commanded Moses. [20]He [w] took the testimony and put it into the ark, and put the poles on the ark and set the mercy seat above on the ark. [21]And he brought the ark into the tabernacle and [x] set up the veil of the screen, and screened [y] the ark of the testimony, as the LORD had commanded Moses. [22] [z] He put the table in the tent of meeting, on the north side of the tabernacle, outside the veil, [23]and arranged the bread on it before the LORD, as the LORD had commanded Moses. [24] [a] He put the lampstand in the tent of meeting, opposite the table on the south side of the tabernacle, [25] [b] and set up the lamps before the LORD, as the LORD had commanded Moses. [26] [c] He put the golden altar in the tent of meeting before the veil, [27]and burned fragrant incense on it, as the LORD had commanded Moses. [28] [d] He put in place the screen for the door of the tabernacle. [29] [e] And he set the altar of burnt offering at the entrance of the tabernacle of the tent of

meeting, and offered on it the burnt offering and the [f] grain offering, as the LORD had commanded Moses. **30** [g] He set the basin between the tent of meeting and the altar, and put water in it for washing, **31**with which Moses and [h] Aaron and his sons [i] washed their hands and their feet. **32**When they went into the tent of meeting, and when they approached the altar, they washed, as the LORD commanded Moses. **33** [j] And he erected the court around the tabernacle and the altar, and set up the screen of the gate of the court. So [k] Moses finished the work.

The Glory of the LORD

34[†]Then [l] the cloud covered the tent of meeting, and [m] the glory of the LORD filled the tabernacle. **35**And Moses was not able to enter the tent of meeting because the cloud settled on it, and the glory of the LORD filled the tabernacle. **36**Throughout all their journeys, [n] whenever the cloud was taken up from over the tabernacle, the people of Israel would set out. **37**But [o] if the cloud was not taken up, then they did not set out till the day that it was taken up. **38**For the cloud of the LORD was on the tabernacle by day, and fire was in it by night, in the sight of all the house of Israel throughout all their journeys.

Study Notes for Exodus

EXODUS—NOTE ON 1:1–18:27 *Exodus of Israel from Egypt.* The first half of Exodus focuses on the departure of the people of Israel from Egypt.

FACT

As numerous as the stars. As the book of Exodus begins, some 350 years have passed since the end of Genesis. The 70 Israelites who went to Egypt have grown into a great multitude. This fulfills God's promise to multiply Abraham's descendants and to make them a blessing to all the nations of the world (Gen. 12:1–3; 15:5).

1:1–2:25 *Setting: Israel in Egypt.* The opening pages of Exodus set the stage for the rest of the book. Here we see the connection to the events of Genesis (Ex. 1:1–7), the oppression that has arisen under a new pharaoh (1:8–22), the preservation of Moses at birth (2:1–10) and later in Midian (2:11–22), and God's knowledge of Israel's suffering and his faithfulness to his covenant with Abraham and his descendants (2:23–25).

EXODUS—NOTE ON 1:1–7 These verses link Genesis and Exodus together. They connect Joseph bringing Jacob and his family to Egypt (see Gen. 46:8–27) and the death of that generation (see Gen. 50:26) with their descendants living in Egypt as the people of Israel.

EXODUS—NOTE ON 1:1 **the sons of Israel who came to Egypt with Jacob**. In Genesis God declared that Jacob would be called Israel (Gen. 32:28; 35:10). Using both names here connects the story of Exodus with the promise that God would be faithful to his covenant with Abraham and with Jacob (Gen. 35:11–12). God's faithfulness to his covenant promises is a central theme in Exodus (Ex. 2:24; 3:6–8, 15–17; 4:5; 6:2–8; 32:13).

EXODUS—NOTE ON 1:2–4 The names of Jacob's sons appear in birth order, grouped by their mothers (compare Gen. 35:23–26), though Joseph's name does not appear in the list.

EXODUS—NOTE ON 1:5 **seventy persons**. See note on Gen. 46:26–27.

EXODUS—NOTE ON 1:7 The Hebrew phrase translated **the people of Israel** is the same phrase as "the sons of Israel" in v. 1. Having mentioned the death of Joseph and all his generation (v. 6), the focus moves on from the 12 sons of Jacob to their offspring.

EXODUS—NOTE ON 1:8 The reference to a new leader in Egypt **who did not know Joseph** assumes that the reader is familiar with Joseph's history in Egypt (see Genesis 37–50, especially 41:37–45).

EXODUS—NOTE ON 1:11 The description of the taskmasters who **afflict** Israel echoes Gen. 15:13. Most scholars agree that the site of **Raamses** is at Qantir in the eastern Nile delta, about 12 miles (19 km) south of Tanis. **Pithom** is probably about 17 miles (27 km) southeast of Raamses.

EXODUS—NOTE ON 1:15–22 The defiant actions of the **Hebrew midwives** show that they **feared God** (vv. 17, 21) more than they feared the **king of Egypt**. Their actions introduce a central theme of the book of Exodus: Israel is called to fear God above any other ruler, nation, or circumstance.

EXODUS—NOTE ON 1:19 Some think that the midwives' answer is deceptive. It is not clear, however, that the reply is untrue; nor is it clear whether this is all that the women said. The narrator simply commends the women for refusing to go along with Pharaoh's murderous scheme.

EXODUS—NOTE ON 1:22 Pharaoh chooses to **let every daughter live** because he is primarily worried about Israel's *sons* fighting against Egypt (v. 10). However, some of Israel's daughters who fear God more than Pharaoh (Shiphrah and Puah, v. 15; Moses' mother and sister, 2:1–10) are part of the means by which God will bring his people out of slavery.

EXODUS—NOTE ON 2:1–22 These facts, together with the account of God's call on Moses (3:1–4:17), should lead the people of Israel to embrace Moses as God's authorized "prince and judge" (2:14) and lawgiver.

EXODUS—NOTE ON 2:2 **Fine child** must at least mean that Moses was healthy.

EXODUS—NOTE ON 2:7–9 Considering that she was a slave in Egypt, Moses' **sister** showed great courage in speaking to **Pharaoh's daughter** (v. 7). Her bold action results in Moses' mother's being paid **wages** to nurse her own son (v. 9).

FACT

Bitumen is a mineral found in Mesopotamia and Palestine. It was used as a mortar for setting bricks and for waterproofing rafts and boats (2:3).

EXODUS—NOTE ON **2:10** In Hebrew, the name **Moses** sounds like the verb “to draw out” (see ESV footnote). The name may also be related to the common Egyptian word for “son.” Since Pharaoh’s daughter clearly knows that Moses is a Hebrew child (vv. 6–9), it is possible that she chose the name for both its Hebrew and its Egyptian meanings.

EXODUS—NOTE ON **2:11** **when Moses had grown up**. Stephen says that Moses was 40 at this time (Acts 7:23). Even after being raised in Pharaoh’s house, Moses considers the Hebrew slaves to be **his people**.

EXODUS—NOTE ON **2:14** **Who made you a prince and a judge over us?** The words of the Hebrew man are a preview of the repeated grumbling of the Israelites as Moses leads them out of Egypt (see 5:21; 14:11, 12; 15:24; 16:2–3; 17:3).

EXODUS—NOTE ON **2:15** In sitting down **by a well**, Moses repeats the actions through which both Isaac (Gen. 24:11–28) and Jacob (Gen. 29:2–12) found their wives.

EXODUS—NOTE ON **2:18** **Reuel** is later referred to as “Jethro” (3:1; 4:18; 18:1). Clearly both names refer to the same person—the priest of Midian (2:16) who is Moses’ father-in-law.

EXODUS—NOTE ON **2:19** Moses apparently showed enough signs of his upbringing for Reuel’s daughters to assume he was Egyptian.

EXODUS—NOTE ON **2:23–25** The Lord does not view the offspring of **Abraham**, **Isaac**, and **Jacob** in terms of their years of slavery in Egypt but in terms of their **covenant** relationship with him.

EXODUS—NOTE ON **2:23** **many days**. Acts 7:30 understands this to be 40 years.

EXODUS—NOTE ON **2:24** **remembered**. See note on Gen. 8:1.

3:1–4:31 *Call of Moses.* These chapters focus primarily on the call of Moses at the burning bush (3:1–4:17). They also cover Moses' return from Midian to Egypt: the peaceful departure from Jethro (4:18–20), the Lord's reminder and further instruction to Moses (4:21–23), the preservation of Moses' life by Zipporah (4:24–26), and the arrival of Aaron before Moses met with the elders of Israel (4:27–31).

EXODUS—NOTE ON **3:1–4:17** Moses' call at the burning bush marks the beginning of his role as mediator between the Lord and his people.

EXODUS—NOTE ON **3:1** **Horeb, the mountain of God**. The mountain is also referred to as "Mount Sinai" (see 19:11). "Horeb" is the region where the mountain was located. Mount Sinai becomes known as "the mountain of God" because of the events that follow.

EXODUS—NOTE ON **3:2–4** These verses identify **the angel of the LORD** as **the LORD** and as **God**. The OT often closely identifies "the angel of the LORD" with God himself acting as his own messenger (e.g., Gen. 22:11–18). Here the angel appears to Moses in a **flame of fire**, a sign of God's presence.

EXODUS—NOTE ON **3:5** This is **holy ground** only because of God's presence, not because of anything special about the place. This is a theme in Exodus: God is holy, and he is the one who makes or declares places and people to be holy.

FACT

Holy means "set apart for God's special purpose." It is a condition of purity and freedom from sin. When the Bible speaks of God's holiness it means his utter separateness from everything else that exists, especially from all forms of evil.

EXODUS—NOTE ON **3:6** Moses is a descendant of **Abraham** and belongs to the people to whom God has pledged himself (see 2:23–25). Jesus quotes from this verse (Matt. 22:32), affirming that Abraham, Isaac, and Jacob still live.

EXODUS—NOTE ON **3:7–9** God tells Moses that he knows about Israel's affliction (**I have . . . seen**, **heard**, **know**; see also 2:23–25). He refers to the Hebrew slaves as **my people** (also 3:10). They belong to the group to whom he has made covenant promises.

EXODUS—NOTE ON 3:11–12 Who am I . . . ? Moses' question makes sense, and God does not criticize him for asking it (v. 11). "**I will be with you**." When the OT says that God is "with" someone, it means that God enables the person to do what God has asked him to do (see 4:12).

Covenantal Call and Dialogue

Moses' Questions and Concerns	Yahweh's Responses and Signs
Who am I that I should go? (3:11).	I will be with you; when you come out of Egypt, you will serve me on this mountain (3:12).
What is your name, that I may tell the people who sent me? (3:13).	I AM WHO I AM: Yahweh, the God of your fathers Abraham, Isaac, and Jacob (3:14–15).
How would the people believe that you have sent me? (4:1).	Yahweh turns Moses' rod into a serpent then back into a rod (4:2–4); Yahweh makes Moses' hand leprous and then heals it (4:6–7); Yahweh instructs Moses to turn water from the Nile into blood (4:9).
I am not eloquent; I am slow of speech (4:10).	I, Yahweh, am the one who made your mouth (4:11).
Please send someone else (4:13).	Aaron will go with you; you will speak my words to him and he will speak to the people for you (4:15–16).

EXODUS—NOTE ON 3:13 What is his name? Since Egyptians believed in many gods, it was essential to know the identity of the one true God (**the God of your fathers**). In ancient times, to know a person's name was to know something very essential about that person. Though Moses is apparently not familiar with God's name, this does not mean that the personal name of God was unknown to the Hebrews (see e.g., Gen. 4:26; 12:8; 26:25; 30:27). See note on Ex. 6:3–8.

EXODUS—NOTE ON 3:14 I AM WHO I AM. The three occurrences of "I AM" in v. 14 are all forms of the Hebrew verb "to be." Each relates to the divine name Yahweh ("the LORD"; see note on v. 15). The word translated "I am" can also be translated "I will be" (see ESV footnote). Given the context of v. 12 ("I will be with you"), the name of Yahweh ("the LORD") is a clear reminder of God's faithfulness to his people.

EXODUS—NOTE ON 3:15 The LORD. The ESV follows the tradition of replacing "Yahweh" (the four Hebrew consonants *YHWH*) with "the LORD" (with small capital letters). This practice goes back to the Septuagint, a pre-Christian Greek translation of the OT. Translating this term as "the LORD" also links up with the NT, which calls Christ "Lord," identifying him with the God of the OT.

EXODUS—NOTE ON 3:16–17 Go and gather the elders of Israel together and say to them. This is the first time Moses is told to relay the Lord's words to Israel.

EXODUS—NOTE ON 3:18 The powerful **king of Egypt** would think it ridiculous for Moses to make a request in the name of **the LORD, the God of the Hebrews**. What god would choose to be identified with a nation of slaves—and then also presume to make a request from the king of the nation that has enslaved them! **let us go . . . that we may sacrifice to the LORD our God**. This demand is repeated throughout the plagues: "Let my people go, that they may serve me" (7:16; 8:1, 20; 9:1, 13; 10:3). Israel's relationship with their Lord supersedes any claim that Pharaoh has on them.

EXODUS—NOTE ON 3:19 The strength of God's **hand** is the means by which he will bring Israel out of Egypt.

EXODUS—NOTE ON 4:10–12 **slow of speech and of tongue**. The magicians and advisers in Pharaoh's court were proud of their speaking abilities. Moses was fully justified in being concerned about his ability to present his case before Pharaoh.

EXODUS—NOTE ON 4:14 **the anger of the LORD was kindled against Moses**. Moses was responsible for doing what God had told him. Still, the Lord helps Moses by making Aaron his spokesman.

EXODUS—NOTE ON 4:16 **He shall speak**. A prophet is to speak *only* what God reveals, and *all* of what God reveals (see 7:1–2; Deut. 18:18–22). When God says that Moses **shall be as God** to Aaron, he is calling both of these men to faithfulness in speaking only what he reveals.

AARON

Aaron was Moses' brother and his spokesperson before Israel and Pharaoh. When Pharaoh refused to release the Hebrews, Aaron stretched out his rod to bring plagues upon the Egyptians. He helped Moses lead the Israelites out of Egypt and through the wilderness. At Sinai, however, Aaron gave in to the Israelites' sinful demand and designed a golden calf for them to worship. On another occasion, when the Lord miraculously provided water in the wilderness, both Moses and Aaron failed to give proper honor to the Lord, and as a result they were forbidden entry into the Promised Land. As a descendant of Levi, Aaron became Israel's first high priest, and all future priests were his descendants. **(Exodus 4:15)**

FACT

Putting words in his mouth? When God appointed Aaron as Moses' spokesperson (4:16), Moses was probably already familiar with the idea of someone being the "mouth" of another person. In ancient Egypt, there was a high official known as "the mouth of the king" whose job was to speak to the people of Egypt on behalf of Pharaoh.

EXODUS—NOTE ON **4:18–31** These verses are a transition from Moses' exile in Midian to his return to Egypt.

EXODUS—NOTE ON **4:21** **I will harden his heart**. The hardening of Pharaoh's heart is referred to throughout chs. 4–14, emphasizing Pharaoh's responsibility for his own actions (e.g., 8:15, 32; 9:34). However, the Lord states here that it is *his* sovereign hand that ultimately governs the events. Even if God hardens a sinner's heart, however, that person still remains responsible for his sin. See Rom. 9:16–18.

EXODUS—NOTE ON **4:22–23** **Israel is my firstborn son**. God has remembered his covenant with Abraham (see Gen. 15:13–21). He will bring his people to the land promised to their fathers (see Gen. 15:16; 28:15). Israel's true identity goes back to a time long before they had been in Egypt's service.

EXODUS—NOTE ON **4:24–26** The covenant requires circumcision (Gen. 17:9–14). Failure to be circumcised may lead to being "cut off" (some form of severe punishment from God; see note on Ex. 12:15).

EXODUS—NOTE ON **4:27** Aaron is to meet Moses **at the mountain of God**, which is also where Moses first received the call to lead Israel out of Egypt (see 3:1 and note).

5:1–7:7 *Moses and Aaron: Initial Request.* This section describes Moses' and Aaron's initial audience and request before Pharaoh (5:1–21) and the Lord's promises and encouragement in light of Pharaoh's response (5:22–6:9; 7:1–7). It also includes a genealogy of Moses and Aaron (6:10–30).

FACT

Pharaoh. Egypt's kings, called pharaohs, had absolute power over everything in Egypt. The OT mentions at least 10 different pharaohs.

EXODUS—NOTE ON 5:1 **Thus says the LORD**. Such statements of divine authority were common in the ancient Near East (compare v. 10) and among Hebrew prophets (e.g., Isa. 38:4–8; Jer. 2:1–2).

EXODUS—NOTE ON 5:2 Pharaoh's statement that he does not **know** the Lord may show a lack of knowledge of God's true identity, but it also shows his defiance against any claim the Lord might have on him. By contrast, God's desire is that his people might "know that I am the LORD" (8:10; see also 7:5, 17; 8:22; 9:14, 29; 10:2; 11:7).

EXODUS—NOTE ON 5:10 **Thus says Pharaoh**. Note the contrast to "Thus says the LORD" (v. 1).

FACT

Why was straw needed for making bricks? To withstand the harsh weather in Egypt, buildings needed especially strong bricks. Mixing straw with the clay allowed the clay to bind together and helped the bricks to dry evenly (5:10).

EXODUS—NOTE ON 5:15–16 In Pharaoh's presence, Israel's foremen refer to themselves as **your servants**, which is highlighted by its repetition. In stark contrast, the Lord has called Israel "my people" (v. 1).

EXODUS—NOTE ON 5:22–23 Although the Lord had promised that he would deliver his people (3:8) and had predicted that Pharaoh would resist letting them go (3:19–20; 4:21), Moses did not know exactly how this would happen. His first encounter with Pharaoh seemed to have brought **evil** by making both Israel's situation and Pharaoh's disposition worse than before.

EXODUS—NOTE ON 6:1 The **strong hand** in this verse belongs to God, not to Pharaoh. The Hebrew verb translated "**send . . . out**" is translated "let . . . go" in 3:20 and in the repeated command, "Let my people go" (e.g., 8:1).

The Battle between Yahweh and the Rulers of Egypt

Exodus tells about the plagues God brings about as he frees his people from Egypt. The plagues affect areas of life supposedly protected by Egypt's gods. Thus, they show God's power over the gods of the world's mightiest nation.

	Type of Plague	Reference	Warning?	Time of Warning	Instruction	Agent	Staff?	Pharaoh promises to let people go?	Pharaoh's heart hardened?

1st Cycle	1. Nile to blood	7:14–25	Yes	In the morning	Go to Pharaoh; Stand	Aaron	Yes	—	Yes
	2. Frogs from the Nile	8:1–15	Yes	—	Go in to Pharaoh	Aaron	Yes	Yes	Yes
	3. Dust to gnats	8:16–19	—	—	—	Aaron	Yes	—	Yes
2nd Cycle	4. Flies	8:20–32	Yes	Early in the morning	Present yourself to Pharaoh	God	—	Yes	Yes
	5. Egyptian livestock die	9:1–7	Yes	—	Go in to Pharaoh	God	—	—	Yes
	6. Boils	9:8–12	—	—	—	Moses	—	—	Yes
3rd Cycle	7. Hail	9:13–35	Yes	Early in the morning	Present yourself before Pharaoh	Moses	—	Yes	Yes
	8. Locusts	10:1–20	Yes	—	Go in to Pharaoh	Moses	Yes	Yes	Yes
	9. Darkness	10:21–29	—	—	—	Moses	Yes	Yes	Yes
	10. Death of firstborn	11:1–10; 12:29–32	Yes	—	—	God	Yes	Yes	Yes

---

EXODUS—NOTE ON **6:3–8** God **appeared** to Abraham, Isaac, and Jacob (e.g., Gen. 17:1; 26:2; 28:13), **but by my name the LORD I did not make myself known to them**. This may mean that the patriarchs did not fully understand the essential character of God as represented by the name Yahweh.

EXODUS—NOTE ON **6:6** **redeem**. See note on 15:13.

EXODUS—NOTE ON **6:7** **I will take you to be my people, and I will be your God** expresses the central idea of Israel’s relationship with the Lord (see Deut. 7:6–9). God will give them great blessing, protection, and joy. **and you shall know that I am the LORD your God**. God will reveal himself to Israel through his acts on their behalf (see Ex. 10:2).

EXODUS—NOTE ON **6:12** **I am of uncircumcised lips** (compare v. 30). It is difficult to determine whether Moses means something different from being “slow of speech and of tongue” (4:10). The phrase may echo 4:24–26. If so, Moses could be saying that he feels not only physically unable to speak (4:10) but also personally unfit to fulfill the task (compare Isa. 6:5).

EXODUS—NOTE ON **6:14–25** The genealogy begins as if the sons or **heads** of the household of Jacob’s sons will be listed in birth order (v. 14). First it names the sons of **Reuben** (v. 14b) and then **Simeon** (v. 15). Then it stops to focus on the **sons of Levi** (v. 16) and in particular on **Aaron**, **Moses** (v. 20), and Aaron’s sons (vv. 23, 25). The genealogy functions primarily to preserve (1) the family history of Moses and Aaron as the ones through whom the Lord led Israel out of Egypt, and (2) the history of Aaron’s sons as those who were called to be priests in Israel (see 28:1). Other figures in the genealogy are likely included because of their roles in events narrated in the book of Numbers: the **sons of Korah** (Ex. 6:24; Num. 16:1–50); and Aaron's grandson **Phinehas** (Ex. 6:25; Num. 25:1–9). Like many biblical genealogies, this one does not include every single generation.

EXODUS—NOTE ON 7:5 **The Egyptians shall know that I am the LORD**. The Hebrew term translated "the LORD" is the name God revealed to Moses (3:14–15). The Egyptians will know "that I am Yahweh," Israel's covenant God. See note on 5:2.

FACT

Lord of all creation. Each of the 10 plagues showed clearly that the God of Israel was infinitely more powerful than the false gods of the Egyptians.

7:8–15:21 *Plagues and Exodus*. This section includes the initial sign that Moses and Aaron perform before Pharaoh (7:8–13), the first nine plagues (7:14–10:29) leading up to the lengthy account and instructions surrounding the tenth plague and the exodus (11:1–13:16), and the crossing of the Red Sea and subsequent celebration (13:17–15:21).

EXODUS—NOTE ON 7:9 The **staff** signifies that God is the one working the signs through Moses and Aaron (see 4:1–17). See chart.

EXODUS—NOTE ON 7:11–12 This is the first of three times where the **magicians of Egypt** see the sign that Aaron performs and then do **the same by their secret arts** (also v. 22; 8:7). "Magician" likely refers to men who saw themselves as using their magic arts to serve Egypt's gods but who also were considered teachers of wisdom. Exodus does not provide any further explanation of how the magicians performed these signs. Although the magicians were able to perform each sign, they did not control the situation completely, as when **Aaron's staff swallowed up their staffs**.

EXODUS—NOTE ON 7:13 While the recurring references to the hardness of **Pharaoh's heart** show that the Lord is sovereign over the events (see 4:21; 7:3), they also show that Pharaoh is responsible for his own actions (see also 8:15, 32). See also Ps. 95:8; Heb. 3:7–4:13.

EXODUS—NOTE ON 7:14 **Then the LORD said to Moses**. This phrase introduces each plague (see 8:1, 16, 20; 9:1, 8, 13; 10:1, 21; 11:1). The events are governed by the word of the Lord spoken to Moses. **Pharaoh’s heart is hardened**. Even before the first plague, the Lord had said he would harden Pharaoh’s heart (4:21; 7:3). Pharaoh showed the state of his heart by refusing to listen (7:13).

FACT

River turned to blood. Egypt’s most important gods were associated with the Nile River. Turning the Nile to blood proved that the God of Israel had supreme control of the rivers.

EXODUS—NOTE ON 7:16 **The LORD, the God of the Hebrews**. To the king of a powerful nation like Egypt, the Lord’s identification with an enslaved people would seem to indicate that he had no power or authority. However, the Lord will reveal otherwise.

EXODUS—NOTE ON 7:19 **even in vessels of wood and . . . stone**. The extent of the first plague shows that it is not the result of natural causes.

EXODUS—NOTE ON 7:24–25 The description of the Egyptian people digging for water (v. 24) and the time frame of **seven full days** (v. 25) indicate that the magicians could not reverse the effects of the plague or cleanse the Nile.

EXODUS—NOTE ON 8:3–4 The account emphasizes that the effects will extend beyond the water of the Nile.

FACT

Frogs. The Egyptians worshiped the god Hekt, who was portrayed as having the head of a frog.

EXODUS—NOTE ON 8:7 This is the third time that the magicians observed the sign Aaron performed and then **did the same by their secret arts** (see 7:11–12 and note; 7:22). In each case, the narrator offers no further comment on the magicians’ work but focuses instead on how the events show God’s power.

EXODUS—NOTE ON 8:8 Pharaoh told Moses and Aaron to **plead with the LORD to take away the frogs**. Pharaoh knows the magicians of Egypt cannot do this. Even after this demonstration of God’s power, Pharaoh thinks it is up to him whether to keep Israel or to **let the people go**.

EXODUS—NOTE ON 8:14–15 Even when the Lord removes the frogs as Pharaoh asks, Pharaoh still refuses to obey.

EXODUS—NOTE ON 8:15 **As the LORD had said** (see 7:13, 22; 8:19; also 9:12, 35) further underscores that God controls the events.

EXODUS—NOTE ON 8:18–19 Some of Pharaoh's servants (see also 10:7) recognize that the God of Moses and Aaron has power over Egypt. Pharaoh's persistent defiance is harming his own people.

EXODUS—NOTE ON 8:20–21 In his message to Pharaoh the Lord refers to Israel as **my people** (v. 20; see 3:7) and to Egypt as **your people** (8:21). God will treat the two groups differently in the fourth plague.

EXODUS—NOTE ON 8:22 The **land of Goshen** (perhaps the eastern delta in Egypt) was originally given to Jacob and his family (Gen. 47:4–6). **that you may know that I am the LORD in the midst of the earth**. The Lord states repeatedly that the purpose of the plagues is that Pharaoh and the Egyptians would know who the Lord is (see note on Ex. 5:2).

EXODUS—NOTE ON 8:28 Even as he asks for Moses to intercede for him, Pharaoh tries to preserve some appearance of power by setting the conditions under which he would let Israel go (**only you must not go very far away**).

EXODUS—NOTE ON 9:1 **the God of the Hebrews**. Compare 3:18; 7:16. After the fourth plague (8:20–32), Pharaoh should begin to understand that the Lord favors Israel. This will be seen in the fifth plague (9:1–7) as well.

EXODUS—NOTE ON 9:8 Here the Lord commands **Moses** to bring about the sign. Moses is maturing in his leadership role.

FACT

Death of livestock. A number of the Egyptian gods were portrayed as having the head of an animal: Apis and Mnevis (bulls) and Khnum (a ram). Isis was depicted with cow horns on her head.

EXODUS—NOTE ON 9:9 The **boils** of the sixth plague are the first plague to affect the Egyptians physically. The plagues continue to grow both in what they show of the Lord's power and in their direct effect on the lives of Pharaoh and his people.

EXODUS—NOTE ON 9:13–35 The Lord explains to Pharaoh the power and purposes of the plagues (vv. 14–17). It is the first time he offers Pharaoh a way to avoid the effects of a plague (vv. 18–19).

EXODUS—NOTE ON 9:14–16 Although Pharaoh considered himself a representative of divine power, the plagues have revealed that there is no one like the Lord **in all the earth** (see v. 29). It was only by God's mercy that Egypt had not yet been destroyed **from the earth**. In God's plan, Pharaoh's main purpose was to show the Lord's power, so that the Lord's name would be proclaimed **in all the earth**.

EXODUS—NOTE ON 9:14 **this time I will send all my plagues on you yourself**. Literally (see ESV footnote), "this time I will send all my plagues on your heart" (that is, on Pharaoh's hard heart).

EXODUS—NOTE ON 9:18–21 Explaining how to find **safe shelter** from the hail was a test to indicate who had taken the plagues to heart and now **feared the word of the LORD**. The reference to those who **did not pay attention to the word of the LORD** again focuses on the hearts of Pharaoh and his servants (see v. 14). The Hebrew phrase is literally, "whoever did not set his heart to the word of the Lord."

EXODUS—NOTE ON 9:27 **This time I have sinned**. Even though he admits guilt for the first time, Pharaoh is still wrong: he has sinned in response to each plague, not just "this time."

EXODUS—NOTE ON 9:31–32 The explanation about Egypt's crops indicates that Pharaoh took comfort from what remained in his land rather than acknowledging the destruction that had already come.

EXODUS—NOTE ON 9:34 **he . . . hardened his heart, he and his servants**. Pharaoh's resistance to the Lord encourages his servants to adopt the same attitude.

EXODUS—NOTE ON 9:35 The two references to the **heart of Pharaoh** represent both his responsibility for his own actions (v. 34) and the Lord's sovereign control (v. 35; see also 10:1).

EXODUS—NOTE ON **10:1** **I have hardened his heart and the heart of his servants**. From here on, it is usually the Lord who is referred to as hardening the heart of Pharaoh (see note on 4:21).

EXODUS—NOTE ON **10:2** The Lord has Moses tell Pharaoh several times that he brought the plagues to the Egyptians so **that you may know that I am the LORD**. Here, he reminds Moses that this is also his purpose for Israel (see 6:7).

EXODUS—NOTE ON **10:6** The warning, timing, and extent of this plague indicate that, like the hail of the seventh plague, it was not simply a normal experience.

EXODUS—NOTE ON **10:7** Like the magicians in 8:19, some of **Pharaoh's servants** recognize what the plagues signify and boldly suggest to Pharaoh that he is not acting in his people's best interest.

EXODUS—NOTE ON **10:8–11** Pharaoh listens to his servants (v. 7). For the first time he calls Moses and Aaron back before a plague begins. However, as before, Pharaoh responds to Moses' answer with only partial obedience to the Lord's command. Then he angrily sends them away.

EXODUS—NOTE ON **10:17** Pharaoh pleads with Moses and Aaron that his sin be forgiven **only this once**. Compare "This time I have sinned" (9:27; see also 9:14). He recognizes neither the nature of his actions nor the seriousness of what the plagues represent.

EXODUS—NOTE ON **10:19** **Red Sea**. See note on 13:18.

EXODUS—NOTE ON **10:24** Pharaoh has offered to let the Israelites go and sacrifice "within the land" (8:25), without "your little ones" (10:9–11), and now without **your flocks and your herds**. Pharaoh is trying to keep some control over Israel by offering these compromises. He continues to ignore what the Lord has told him to do.

FACT

Was Pharaoh considered a god? According to some ancient Egyptian sources, each morning the pharaoh would conduct "the Rite of the House of the Morning," a ritual believed to awaken the sun god, causing the sun to rise.

EXODUS—NOTE ON 10:27–29 The interchange between Pharaoh and Moses in v. 28 may indicate that the warning of the tenth plague (11:4–8) comes while Moses is still in Pharaoh's presence.

EXODUS—NOTE ON 11:1–15:21 The chapters describing the tenth and final plague include extended accounts relating to: the warning (11:1–10); the instructions for Israel's Passover and the Feast of Unleavened Bread (12:1–28); the plague (12:29–32); the exodus (12:33–42); the statute for the Passover (12:43–51); the command to consecrate the firstborn and celebrate the Feast of Unleavened Bread (13:1–16); how Israel went out of Egypt (13:17–22); the events of the Red Sea (14:1–31); and the songs of Moses (15:1–18) and Miriam (15:19–21).

EXODUS—NOTE ON 11:1 **Yet one plague more**. This is the first time Moses is told precisely when the plagues will end.

EXODUS—NOTE ON 11:2–3 The Lord instructs Israel to ask the Egyptians **for silver and gold**, a fulfillment of what he told Moses at the burning bush (3:21–22).

EXODUS—NOTE ON 11:4 This time, when Moses declares, "**Thus says the LORD**," he does not repeat the request to let Israel go. This points to the finality of the coming plague.

EXODUS—NOTE ON 11:5 Earlier, God referred to Israel as "my firstborn son" (4:22) and said that Pharaoh's refusal would result in the death of his **firstborn** (4:23). Since Pharaoh is his people's representative, the plagues impact both him and his people.

EXODUS—NOTE ON 11:7 **The LORD makes a distinction between Egypt and Israel**, not because of anything good in Israel or bad in Egypt. Rather, this distinction is based on the Lord's complete rule over all nations and his covenant promises to Abraham (see Deut. 7:6–11).

EXODUS—NOTE ON 12:1–28 The people of Israel are called to act obediently so that the Lord will "pass over" them during the tenth plague.

EXODUS—NOTE ON 12:2 The events of the plagues and the exodus are so significant for Israel's identity as an emerging nation that the **month** they come out of Egypt will become for them **the first month of the year**.

EXODUS—NOTE ON 12:8 The Passover lamb is to be eaten **with unleavened bread**. Israel would be leaving Egypt so quickly that they would have packed up their dough before it rose (vv. 34, 39).

EXODUS—NOTE ON 12:11 Similar to the instruction about unleavened bread (v. 8), Israel is to eat the Passover dressed in a way that symbolizes their leaving Egypt in the middle of the night (vv. 31–34).

EXODUS—NOTE ON 12:12 Yahweh is the only true God of heaven and earth, and he is acting on the Israelites' behalf. This is being displayed in judgment on Egypt's land, animals, people, king, and **gods.**

EXODUS—NOTE ON 12:13 The **blood** placed on the doorway of the houses of Israel functioned both as the **sign** that they were a part of the Lord's people and as the signal that their house should be protected by the Lord (see also vv. 21–23).

FACT

What is the purpose of a "sign"? A "sign" is a visible symbol of God's work on his people's behalf. Throughout Scripture, God gives signs to his people as reminders of his presence, power, and promises. The blood placed on the doorway of the Israelites' houses was a sign (12:13) that the Israelites were the Lord's people and that he would protect them from death.

EXODUS—NOTE ON 12:14–20 The instructions in this section relate particularly to the way that Israel will celebrate the Feast of Unleavened Bread in the Promised Land.

EXODUS—NOTE ON 12:15 **that person shall be cut off from Israel** (also v. 19). Eating leavened bread during the Passover was a serious sin. Although being "cut off" is the punishment for several violations of the law (e.g., Gen. 17:14; Lev. 7:20–21; 20:17), it is not usually stated whether the community or the Lord will carry out the punishment (see note on Ex. 31:14–15). In this case, it is possible that the people themselves were to remove the violator from the celebration of the Passover. This would have been a merciful warning against disregarding the covenant so that the person would not be "cut off" forever.

EXODUS—NOTE ON 12:19 **a sojourner or a native of the land**. See vv. 43–49. The sojourners were non-Israelites, living among Israel. Often they were converts to the Lord.

EXODUS—NOTE ON 12:22 **hyssop**. A bushy shrub used as a brush in cleansing ceremonies (see Lev. 14:4–7; Num. 19:6, 18).

EXODUS—NOTE ON 12:23 **when he sees the blood**. See note on v. 13.

EXODUS—NOTE ON 12:35–36 Israel’s asking **for silver and gold jewelry and for clothing** (v. 35) fulfills what the Lord had promised Moses at the burning bush (3:22) and what he had promised Abraham—that his descendants would come out (of Egypt) “with great possessions” (Gen. 15:14).

EXODUS—NOTE ON 12:37 While the sons of Jacob and their families arrived in Egypt with 70 persons (see 1:5), the people of Israel who were going out of the land now numbered more than **six hundred thousand . . . , besides women and children**. This would suggest a total of about 2 million people.

EXODUS—NOTE ON 12:39 Israel’s inability to prepare **any provisions for themselves** is merciful because the Lord will continually demonstrate his provision for them. Israel needs to fully trust the Lord during the journey to Sinai (see 15:24; 16:2; 17:2–3).

EXODUS—NOTE ON 12:41 The reference to Israel as the **hosts of the LORD** (also vv. 17, 51; 7:4) brings to mind a military image. The pharaoh mentioned in 1:8 had enslaved Israel because he feared they would form a military alliance with one of Egypt’s enemies (1:10). Yet now, when Israel is equipped for battle, it is not to fight Egypt but to be ready to go into the land the Lord has promised them (13:18).

EXODUS—NOTE ON 12:43–49 The rules related to the Passover were necessary in light of the “mixed multitude” that went out of Egypt with Israel (v. 38). Participation in the feasts required that a person be identified as a part of God’s people by being **circumcised** (v. 48).

EXODUS—NOTE ON 13:2 In addition to the yearly sacrifice of the Passover (see 12:1–13), Israel is also called to **consecrate** to the Lord **all the firstborn** in Israel, whether animal or human. The instructions for how and why this is to be done are given in 13:11–16. This reminds Israel that their firstborn sons were spared (v. 15). “Consecrate” means “make holy by giving to God.” Thus the firstborn of sacrificial animals, such as sheep and cattle, had to be sacrificed.

However, firstborn donkeys and humans had to be redeemed: a lamb was offered in sacrifice instead of them (vv. 12–13).

EXODUS—NOTE ON 13:3 The repeated statement that the Lord brought his people out **by a strong hand** (also vv. 9, 14, 16) is the reason Israel is called to be faithful in keeping both the Feast of Unleavened Bread (vv. 3, 9) and the consecration of all the firstborn (vv. 14, 16). The statement also seems to be intended to encourage Israel to fear the Lord instead of the nations who inhabit the land of Canaan (see vv. 5, 11).

EXODUS—NOTE ON 13:6–7 These instructions relate to the Feast of Unleavened Bread, which begins with the celebration of Passover and is observed for **seven days** (see 12:14–20).

EXODUS—NOTE ON 13:9 The Lord's rules should govern Israel so fully that they would be obvious, like marks **on your hand** and **between your eyes** (also v. 16). **that the law of the LORD may be in your mouth**. They are to remind themselves and their children about the Lord's rules (Deut. 6:7).

EXODUS—NOTE ON 13:11–16 **set apart to the LORD all that first opens the womb** (v. 12). Every firstborn was regarded as belonging to the Lord. **And when in time to come your son asks you, "What does this mean?" you shall say . . .** (vv. 14–15). Parents were to explain to their children why they did the things that the Lord asked of them.

EXODUS—NOTE ON 13:17 Although the Lord has clearly shown that he can bring his people victoriously through **the land of the Philistines**, he mercifully chooses to take them on another route that will not lead to immediate armed conflict. However, this route will result in Israel being hemmed in between the Red Sea and Pharaoh's army of chariots (see 14:5–9).

FACT

The word redeem (13:13) means to free someone or something from harm by paying a price. Jesus is the supreme example of redemption in the Bible. He paid the ultimate price—his very life—to bring freedom from sin and eternal life to all who would put their trust in him, irrespective of background.

EXODUS—NOTE ON 13:18 **toward the Red Sea**. Here and in other accounts of the crossing of the sea, the water is referred to as *Yam Sup* (see also 15:4; Deut. 11:4; Ps. 106:7, 9, 22). Some modern scholars interpret *Yam Sup* as "Sea of Reeds/Papyrus." Because papyrus does not grow along the Red Sea/Gulf of Suez, some scholars have concluded that the *Yam Sup* is one of the marshy lakes in the area north of the Red Sea. They think the Israelites crossed a marshy area of a lake rather than a large body of water such as the Red Sea. Other scholars disagree, proposing that *sup* is related to a word that means "end." So *yam sup* would refer to the sea at the end of the land of Egypt (that is, the Red Sea). Every certain reference to *yam sup* in the Bible refers to the Red Sea or its northern extensions in the Gulfs of Aqaba and Suez (e.g., 1 Kings 9:26; Jer. 49:21). This suggests that the name *Yam Sup* is best understood to denote the Red Sea/Gulf of Suez and, therefore, the Israelites crossed this major body of water when they fled Egypt.

EXODUS—NOTE ON 13:19 Taking the **bones of Joseph** to Canaan fulfilled his last wishes (Gen. 50:24–25) and reaffirmed that God had kept his promises.

EXODUS—NOTE ON 13:21–22 Throughout the events of Exodus, **cloud** and **fire** signify God's presence (3:2; 16:10; 19:18; 40:38).

EXODUS—NOTE ON 14:2 The body of water that Israel is about to cross is referred to simply as "**the sea**" in this section. The exact route of the exodus is uncertain, but it is likely that they crossed the Red Sea at its northern end (see note on 13:18).

EXODUS—NOTE ON 14:4 The content of this verse is repeated nearly verbatim in vv. 17–18.

EXODUS—NOTE ON 14:5 **What is this we have done . . . ?** This arrogant question exhibits the hardness of heart that the Lord said he would bring about (see vv. 4, 8, 17).

EXODUS—NOTE ON 14:7 **Chariots** were a significant advantage in ancient Near Eastern warfare. Egypt was skilled in their use, as indicated by the **six hundred chosen chariots** in addition to all the others. Pharaoh was using his most imposing weapons to fight against what appeared to be a wandering and trapped nation.

EXODUS—NOTE ON 14:10 **they feared greatly**. God calls Israel to fear him more than any human force (see vv. 13, 31).

EXODUS—NOTE ON 14:12 When the people of Israel say, “**it would have been better for us to serve the Egyptians than to die in the wilderness**,” they are forgetting that the Lord himself brought them to this place.

EXODUS—NOTE ON 14:13 **Fear not**. Israel is being called once again not to fear any other nation or circumstance (see v. 10) but to fear the Lord (see v. 31).

EXODUS—NOTE ON 14:17–18 Although the plagues have continually revealed that all honor belongs to the Lord, and not to Pharaoh, the victory over Pharaoh’s chariots in the Red Sea will increase the Lord’s status in Egypt and the surrounding nations (see 9:16; 15:14–16).

EXODUS—NOTE ON 14:19 **the angel of God**. See note on 3:2–4.

EXODUS—NOTE ON 14:22 The text is clear that this is not a purely natural event. Similar events will take place when Joshua leads Israel across the Jordan into Canaan (Josh. 3:14–17), when Elijah and Elisha cross the Jordan together (2 Kings 2:8), and when Elisha returns across the Jordan alone (2 Kings 2:14).

EXODUS—NOTE ON 14:31 **they believed in the LORD and in his servant Moses**. Since the Lord has chosen Moses as the one through whom he will reveal his word, Israel must learn to follow Moses (see vv. 10, 13).

FACT

Chariots (14:23) were two-wheeled vehicles pulled by horses. They were made of wood and leather. Mainly intended for battle, chariots often had two riders: a driver and a warrior. Chariots were also used for hunting and for transportation. They were symbols of wealth and power. Egyptian pharaohs were sometimes buried with a chariot.

EXODUS—NOTE ON 15:1–18 The song of praise is a celebration of the Lord’s triumph over Pharaoh’s army in the Red Sea. It is similar to other songs or psalms in both the OT and NT that celebrate particular events: Deborah and Barak’s song in response to victory over Sisera and Jabin (Judg. 5:1–31); Hannah’s song at Samuel’s birth (1 Sam. 2:1–10); Mary’s response to the angel’s news (Luke 1:46–55); and Zechariah’s prophecy after John the Baptist’s birth (Luke 1:68–79).

EXODUS—NOTE ON 15:1 **the horse and his rider he has thrown into the sea**. The drowning of Pharaoh’s army is the central event celebrated by the song.

EXODUS—NOTE ON 15:2 **My father’s God** echoes the Lord’s words to Moses at the burning bush (“the God of your father”; 3:6).

EXODUS—NOTE ON 15:4 **Red Sea**. See note on 13:18.

EXODUS—NOTE ON 15:6 **right hand** (v. 12; compare v. 16). See also 6:1; 7:4–5.

EXODUS—NOTE ON 15:9 While the words of **the enemy** refer first of all to the actions of the Egyptians (**pursue**, **overtake**; see 14:9) who intended to bring Israel back to serve as their slaves (see 14:5), they also represent the pride and desire of any adversary of the Lord and his people (that is, to **divide the spoil**, **destroy**).

EXODUS—NOTE ON 15:13–18 These verses describe Israel’s journey out of Egypt and into Canaan. They anticipate the surrounding peoples’ fear. **your own mountain, the place . . . you have made for your abode** (v. 17). In one sense, all of Canaan is to be God’s dwelling. But his “abode” may refer more specifically to the hill of Jerusalem, where God’s temple will stand.

EXODUS—NOTE ON 15:13 **Redeemed** refers to God’s dealings for the sake of his people. Compare 6:6; Ps. 77:15; 106:10; Isa. 52:9. See note on Isa. 41:14.

EXODUS—NOTE ON 15:16 **purchased**. An image for how God “acquired” his people through his great deeds on their behalf. Compare Ps. 74:2.

15:22–18:27 *Journey.* Israel journeys from Egypt to Rephidim and responds to difficulties like the need for water (15:22–27; 17:1–7) and food (16:1–36). The narrative also includes two difficult situations the people face while encamped at Rephidim: the external attack by another nation (17:8) and the internal question of how to help the people make decisions according to God’s will (ch. 18). From Rephidim Israel will make their final short journey to the wilderness of Sinai (see 19:2).

MIRIAM

Miriam was the sister of Moses and Aaron. It was probably Miriam who saw Pharaoh’s daughter rescue Moses from the water, and offered to call a Hebrew woman to nurse the child. As a result, Moses was nursed by his own mother, who was paid wages to care for him. Miriam was a prophetess. Following the exodus she led the women of Israel in song and dance to celebrate God’s deliverance. Along with Aaron, she criticized Moses for marrying a Cushite woman, thus challenging his authority. God punished Miriam by inflicting her with leprosy, though she was healed after Moses prayed for her. Micah 6:4 lists Miriam alongside her brothers as one whom God appointed to lead Israel. **(Exodus 15:20–21)**

EXODUS—NOTE ON **15:22–27** The people of Israel do not trust that the Lord’s presence is sufficient for their protection and provision. This will be a recurring struggle in the journey to Sinai (see 16:2–3; 17:2–3) and beyond.

EXODUS—NOTE ON **15:24–26** **grumbled**. Israel had just seen the power of the Lord unforgettably demonstrated, yet they failed to trust him. In contrast, Moses **cried to the LORD** to meet their needs. The **statute** was intended to demonstrate that if the people would **diligently listen to the voice of the LORD**, he would always heal them.

EXODUS—NOTE ON **15:25–26** The **statute** calls Israel to obey all that the Lord has commanded and all that he will reveal later. This requires that the people follow Moses, through whom they will **listen to the voice of the LORD**.

EXODUS—NOTE ON **15:27** **Elim**, with its **twelve springs** and **seventy palm trees**, showed Israel that, since the Lord was leading them, they should not complain too quickly about difficult circumstances.

EXODUS—NOTE ON **16:2** Although the people **grumbled against Moses and Aaron**, Moses will make it clear that their complaint is really against the Lord (see v. 7).

FACT

Manna for Christians today? The manna that appeared each morning with the dew foreshadowed Jesus Christ, who is the true Bread from heaven (John 6:30–58).

EXODUS—NOTE ON 16:3 When the people of Israel wish that they had **died**, they show that they have not understood who God is and how he is working to fulfill his promises.

EXODUS—NOTE ON 16:4 When God provided **bread from heaven**, it met Israel's physical needs and showed that their whole lives were to be sustained by the Lord and governed by his word.

EXODUS—NOTE ON 16:7 The people are responding to the Lord's power as if it is disconnected from who he is (see v. 3). Moses says that they will see **the glory of the LORD** (v. 10), which is a sign of his presence (see 24:16–17; 40:34–35).

EXODUS—NOTE ON 16:15 The term "manna" (see v. 31) sounds like the Hebrew phrase "**What is it?**" (see ESV footnote).

EXODUS—NOTE ON 16:20 When the people do not **listen to Moses**, they are not obeying the Lord, who chose Moses to lead them.

EXODUS—NOTE ON 16:22–30 The instructions for gathering manna for six days and resting on the seventh as a **holy Sabbath** (v. 23) begin to shape Israel in the pattern of regular work and rest.

EXODUS—NOTE ON 16:24 The manna's condition (without **stink** and **worms**) is controlled, as their lives should be, by the word of the Lord (see v. 28).

EXODUS—NOTE ON 16:32–34 **placed it before the testimony**. The "testimony" refers to the two tablets of the Ten Commandments (see 31:18; 34:28–29) that will be placed in the ark (see 25:16).

EXODUS—NOTE ON 16:35 That Israel ate **manna till they came to the border of the land of Canaan** indicates that at least this verse was written after Israel had finished its wandering in the wilderness (see Josh. 5:12).

EXODUS—NOTE ON 17:2 The people again **quarrel** with Moses. He wonders why they continue to **test the LORD** (see also v. 7). They show a hardness of heart like Pharaoh and the Egyptians, which is how Ps. 95:7–9 describes these events.

EXODUS—NOTE ON 17:6 at Horeb. See note on 3:1. **I will stand before you there on the rock**. A further example of God's promise to Moses, "I will be with you" (3:12). The Lord's presence presumably was in the pillar of cloud (see 13:21–22). Because of God's promise to stand there "on the rock," some interpreters see a close identification between God's presence and the rock itself. The command, **you shall strike the rock**, is therefore understood as a command to strike God himself, the source of the life-giving water that flowed from the rock.

EXODUS—NOTE ON 17:7 The place where these events happened will bear names that reflect the events (see ESV footnotes). The names will be a reminder for the people.

EXODUS—NOTE ON 17:8–16 While Israel is camped at Rephidim (v. 8; compare v. 1), they are attacked by the people of Amalek, who inhabited the northern Sinai peninsula (Gen. 14:7).

FACT

Who were the Amalekites? The Amalekites were nomads living in the northern Sinai peninsula. They were the first to attack the Israelites after the exodus. They remained a threat to Israel for hundreds of years.

EXODUS—NOTE ON 17:9–13 The focus on Moses' **hand**(**s**) (vv. 9, 11, 12) indicates two things that the Israelites need to take to heart: (1) Moses is the Lord's choice to lead Israel (notice that Moses' hands relate to who **prevailed**; v. 11); and (2) the Lord is bringing about their deliverance through Moses (signified by the **staff of God** in Moses' hand).

EXODUS—NOTE ON 17:9 This is the first mention of **Joshua**, who will act as an assistant to Moses (see 24:13; 33:11). He will be among the few who are faithful in the wilderness (see Num. 14:6–9, 30). He will succeed Moses, leading Israel into Canaan (see Josh. 1:1–9).

EXODUS—NOTE ON 17:14–16 No explicit reason is given for the severity of the Lord's judgment on **Amalek**. (But see note on Josh. 6:17–18.) A later reference to the event (Deut. 25:17–19) says that Amalek "did not fear God," having attacked the people of Israel who were trailing behind and tired from the journey. The Amalekites still posed a threat to Israel in the days of Saul and David (1 Sam. 15:3).

EXODUS—NOTE ON **18:1–27** **Jethro, the priest of Midian, Moses' father-in-law** (see 3:1; 4:18). These verses repeat and emphasize several times Jethro's relationship to Moses.

EXODUS—NOTE ON **18:2** **Zipporah** was last mentioned traveling with Moses on the way back to Egypt (see 4:20, 24–26). The narrative does not describe why Moses **sent her home**, though it was probably for her safety. The interchange between Jethro and Moses appears to signify a relationship of peace and goodwill.

EXODUS—NOTE ON **18:3–4** The names of Moses' sons remind Moses (and Israel) of his time as a **sojourner** (see 2:22) in another land and that Yahweh, the **God** of his **father**, was his **help** (see 3:6).

EXODUS—NOTE ON **18:5** The provision of water from a rock takes place at Horeb (see 17:6) while Israel is camped at Rephidim (17:1, 8). The reference to Moses being **encamped at the mountain of God** seems to indicate that the events of this chapter occur at the same place. From here Israel will make the short trip to Mount Sinai (19:2).

EXODUS—NOTE ON **18:8–12** Having heard what the Lord has done on Israel's behalf, Jethro responds in a way that shows more faith than the response of those who had experienced the Lord's power firsthand.

EXODUS—NOTE ON **18:13–26** Jethro upholds Moses' role as the one through whom Israel would **know the statutes of God and his laws** (v. 16). He helps Moses find a way to have others **bear the burden** of judging the people (v. 22), thus ensuring their well-being.

EXODUS—NOTE ON **19:1–40:38** *Covenant at Sinai.* The second half of Exodus focuses on the events at Mount Sinai and the content of the law revealed to Moses.

19:1–25 *Setting: Sinai.* Israel arrives at Mount Sinai, where the rest of the events of Exodus will take place and where the Lord will reveal his covenant through Moses. In ch. 19, the Lord tells Moses how to prepare Israel for his presence at Sinai.

EXODUS—NOTE ON 19:1–3 When Israel comes to the **wilderness of Sinai** and camps at **the mountain**, the Lord's promise to Moses is fulfilled. He has brought the people out of Egypt and they will "serve God on this mountain" (3:12). **On the third new moon** means they arrived at Sinai about seven weeks after the exodus.

EXODUS—NOTE ON 19:4–6 The Lord calls Israel to be faithful to his **covenant** with them even before he has fully revealed it to them.

FACT

On eagles' wings. The kind of eagle that the author of Exodus probably had in mind had a wingspan of 8 to 10 feet (2–3 m), making it a fitting symbol of the Lord's ability to rescue his people from their life of slavery in Egypt.

EXODUS—NOTE ON 19:6 When the Lord calls Israel **a kingdom of priests and a holy nation**, he is referring to what Israel's life as a whole is to represent among the nations. By keeping the covenant (v. 5), the people of Israel would continue not only to set themselves apart from the surrounding nations but also to mediate the presence and blessing of the Lord to them (see Gen. 12:3; note on Isa. 61:5–7). When Peter applies these terms to the church (1 Pet. 2:5, 9), he is calling believers to faithfulness so that those around them "may see your good deeds and glorify God on the day of visitation" (1 Pet. 2:12).

EXODUS—NOTE ON 19:10–13 Through the instructions to **consecrate** the people and to **set limits**, the Lord is preparing Israel for the worship that will occur in the tabernacle (see 26:31–37). The Hebrew word for "consecrate" means to "set apart as holy." Moses is to prepare Israel to come before a holy God. **wash their garments**. Consecration includes changes in daily living (see 19:17).

EXODUS—NOTE ON 19:15 The instruction to **not go near a woman** probably includes abstaining from sex as a way of preparing to meet with God (compare Lev. 15:16–18). It does not imply that there is anything inherently unacceptable either in sexual relations or in women.

EXODUS—NOTE ON 19:16–20 All of these sights and sounds signify the Lord's presence (v. 18).

EXODUS—NOTE ON 19:22–24 The reference to **the priests** precedes the Lord's instructions that Aaron and his sons will fill that role (see 28:1). If Aaron's sons are being referred to here, they are grouped with **the people** who are restricted from coming up on the mountain. **break out against them**. That is, kill them (compare Lev. 10:1–2; 2 Sam. 6:6–8).

20:1–23:33 *Covenant Words and Rules.* This section records what will later be referred to as the "Book of the Covenant" (24:7) and includes: the Ten Commandments (20:1–21); instructions on worship (20:22–26; 23:10–19); rules and principles for community life (21:1–23:9); and instructions for entering the land of Canaan (23:20–33).

EXODUS—NOTE ON 20:1–21 (See note on Deut. 5:1–21.) The Ten Commandments or "ten words" (see ESV footnote at Ex. 34:28) are highlighted as the core of the covenant conditions revealed to Moses. They define the life that God calls his people to live before him (20:1–11) and with each other (vv. 12–17). The commandments are not exhaustive, but they show how to remain faithful to the Lord. NT authors assume the applicability of these commands in shaping the moral life of both Jewish and Gentile Christians (e.g., Rom. 13:9–10; Eph. 6:2).

EXODUS—NOTE ON 20:1 When **God spoke all these words**, he did so in such a way that all the people could hear. Compare "I have talked with you from heaven" (v. 22).

EXODUS—NOTE ON 20:2 **I am the LORD your God, who brought you out of . . . Egypt**. Throughout Israel's history, the Lord will identify himself in terms of his deliverance of the nation from Egypt (e.g., Judg. 6:8; 1 Sam. 10:18; Ps. 81:10; Jer. 34:13).

EXODUS—NOTE ON 20:3 **You shall have no other gods**. The Lord demands exclusive covenant loyalty. As the one true God, he cannot tolerate the worship of any "other gods" (22:20; 23:13, 24, 32). **before me**. This Hebrew expression most likely refers to worshiping other gods in addition to the Lord. Even though this commandment does not comment on whether these "other gods" might exist, Moses' statement to a later generation makes clear that only "the LORD is God; there is no other besides him" (Deut. 4:35, 39; see also Isa. 45:5–6). See also note on Deut. 5:7.

EXODUS—NOTE ON 20:4–6 **You shall not make for yourself a carved image**. The Lord commands Israel not to craft an image of anything in **heaven** or

earth for worship. This is because the Lord is a **jealous** God (see 34:14; Deut. 6:15). The Lord has no physical form and cannot be contained in one (Deut. 4:15–20).

EXODUS—NOTE ON **20:5–6** **a jealous God**. God the Creator is worthy of all honor from his creation. His creatures are functioning properly only when they give him the honor and worship that he deserves. God's jealousy shows his concern for his creatures' well-being. **visiting the iniquity of the fathers on the children**. Human experience confirms that immoral behavior by parents often results in suffering for their children and grandchildren. But this general principle is qualified in two ways: First, it applies only to **those who hate** God; the cycle of sin and suffering can be broken through repentance. Second, the suffering comes to **the third and the fourth generation**, while God shows **steadfast love** (v. 6) to **thousands of those who love me and keep my commandments** (that is, to the thousandth generation; see ESV footnote and compare Deut. 7:9).

EXODUS—NOTE ON **20:7** Taking the Lord's name **in vain** (see note on Deut. 5:11) refers primarily to taking a deceptive oath in God's name or invoking God's name to justify a dishonest act (Lev. 19:12). It also forbids using God's name in magic, or irreverently, or disrespectfully (Lev. 24:10–16).

EXODUS—NOTE ON **20:8–11** Israel is to **remember the Sabbath day** by keeping it **holy** (see notes on Deut. 5:12–15). The Lord had already begun to form the people's life in the rhythm of collecting manna for **six days** (Ex. 20:9) and resting on the **seventh day** as a **Sabbath** (see 16:22–26). Here the command imitates the Lord's pattern in creation (see Gen. 2:1–3).

EXODUS—NOTE ON **20:12** **Honor your father and your mother**. "Honor" means to show the proper respect due to the person and his or her role. Both Jesus and Paul underline the importance of this command (Mark 7:1–13; Eph. 6:1–3; 1 Tim. 5:4). This is the only one of the Ten Commandments with a specific promise attached to it: **that your days may be long**—meaning not just a long life but one filled with God's presence and favor. See note on Deut. 5:16.

EXODUS—NOTE ON **20:13–15** The sixth through eighth commandments present general prohibitions not to **murder** (see note on Deut. 5:17), **commit adultery**, or **steal**. These are the minimum standards for a just society. Israel is later called to be holy and to love the Lord with all their heart, soul, and might (Deut. 6:4–9), and to show their neighbors goodwill and generosity (Lev. 19:18). When Jesus refers to the law in the Sermon on the Mount ("you have heard that it was said," Matt. 5:21–48), he is correcting the mistaken assumption that these laws (as understood by the Pharisees) revealed all of what it meant to be a child of God. (See Matt. 5:21–24, 27–28; and note on Matt. 5:21–48.)

EXODUS—NOTE ON 20:16 Acting as a **false witness** (see 23:1–3) suggests a legal trial in which false testimony could lead to unjust punishment for one's **neighbor**.

EXODUS—NOTE ON 20:17 While the previous four commandments focus on actions committed or words spoken (vv. 13–16), the tenth commandment warns against allowing the heart to **covet . . . anything that is your neighbor's**. Coveting may cause a person to murder, steal, or lie in order to obtain the desired thing. Because coveting values a particular thing over trusting and obeying the Lord as the provider, it also breaks the first commandment.

EXODUS—NOTE ON 20:22–26 These verses introduce the first section of laws following the Ten Commandments (21:1–23:9), and 23:10–19 closes the section. Both the opening and closing verses focus on Israel's worship. Israel's relationship with the Lord is her first priority. The rules of 21:1–23:9 give more detailed explanations of the obligations implied by the first and second commandments (20:3–6).

EXODUS—NOTE ON 21:1–23:19 This section contains basic guidelines for living together as a just society and as a people set apart to the Lord. The specific laws are not intended to be exhaustive but are to encourage and safeguard justice, civility, and moral excellence.

FACT

How did people end up as slaves? The word translated "slave" can refer to several types of persons. Debt was the most common reason that people became slaves. The security provided by a good employer led some slaves to choose to remain in that status permanently. In ancient times, people could generally not be bought and sold at will, unlike much of the more horrific slavery in recent centuries around the world. Slavery has continued even to the present day, as vulnerable men, women, and even children are often forced into various kinds of unjust slavery.

EXODUS—NOTE ON 21:1 The word **rules** could also be translated “rulings” or “judgments”—that is, decisions by a judge to settle disputes.

EXODUS—NOTE ON 21:2–11 **When you buy a Hebrew slave**. Despite the use of “buy,” it should be clear that slaves were considered human beings rather than mere possessions, since there is no mention of slaves in the laws governing loss of property (21:33–22:15). (See notes on 1 Cor. 7:21; Eph. 6:5; Col. 3:22–25; Philem. 18–19.)

EXODUS—NOTE ON 21:5–6 Debt was the most common reason that people became slaves. To take a destitute person as a slave could be seen as benevolent, as it guaranteed him food and shelter and some income. The security provided by a good employer led some slaves to choose to remain in that status **forever**.

EXODUS—NOTE ON 21:7–11 If a poor family could not afford a normal wedding, the father might “sell” his daughter to a rich man as his “slave,” that is, as a secondary wife like Zilpah and Bilhah (Gen. 29:24, 29). These laws aim to prevent any mistreatment the daughter might then face.

EXODUS—NOTE ON 21:13 The reference to **a place to which he may flee** looks forward to the cities of refuge that the Lord will provide (see Num. 35:9–15) to protect those who killed unintentionally.

EXODUS—NOTE ON 21:17 Placing this rule here, with the prescription of the death penalty, highlights the gravity of the command to honor one’s parents (20:12; see Mark 7:9–10).

EXODUS—NOTE ON 21:20–21 These verses provide a general rule relating to cases in which a slave has been severely beaten by his master (**strikes his slave . . . with a rod**). The instruction not to avenge a slave who survives such a beating because **the slave is his money** relates only to the financial circumstances of the one he serves; it is neither a description of how a slave as a person is to be understood, nor a prescription for how a slave is to be treated. The expectation for how Israelites were to treat one another (and particularly those who were typically oppressed or overlooked) is indicated in the repeated statements at the end of this section of laws: "You shall not wrong a sojourner or oppress him" (22:21–24; 23:6–9). If a sojourner (resident alien) is to be well treated, how much more an Israelite.

EXODUS—NOTE ON 21:22–25 These verses are difficult to interpret. The ESV offers a traditional understanding in the text and an alternative view in the footnote. Interpreters agree that the passage describes a brawl in which a pregnant woman is accidentally hit, resulting in either a premature live birth or a miscarriage where the child dies (**her children come out**). Interpreters disagree, however, about the exact meaning of the Hebrew traditionally rendered **there is no harm . . . there is harm**, and **the judges determine** (see ESV footnote for the alternative reading). According to the traditional view, "harm" is suffered by either the woman or her baby. Depending on the extent of loss, the man who caused the injury shall pay "as the judges determine." The alternative view assumes that the baby has died, and the issue is who should pay the penalty. In a fight, it may not be obvious who is responsible for the lethal blow. If the offender can be identified, he alone must pay for the loss of life (see v. 30). If the offender cannot be identified, the community (**you**) **shall pay**. Either interpretation clearly regards the unborn child as fully human (see Ps. 71:5–6 and note; Ps. 139:13–16).

EXODUS—NOTE ON 21:23–25 Compensation for a life taken or harmed shall be **life for life, eye for eye, tooth for tooth . . . stripe for stripe** (see also Lev. 24:17–22). As it applies to human life, the rule is grounded in humanity being made in God's image (see Gen. 9:6). The principle was meant to guide judges in assessing damages. It was not intended to be applied literally in every case, and it assumed that circumstances would be taken into account (see Ex. 21:12–14, 19, 21, 26–28, 30). In Matt. 5:38–42, Jesus shows that the "eye for eye" principle was never intended to apply to ordinary human relationships; rather, believers should seek to imitate God's generosity.

EXODUS—NOTE ON 21:28–29 When an animal gores and kills a person, it **shall be stoned**, for human life is holy to the Lord (see also 19:12–13).

EXODUS—NOTE ON 21:33–36 If a person was irresponsible (such as in not covering a pit, v. 33) or had previous knowledge of a problem (such as knowing but disregarding an ox's tendency to gore, v. 36), such things should be taken into account when determining the amount of a fine.

FACT

Restitution. The Mosaic law decreed that those who caused others to lose property, through either theft or carelessness, had to make full restitution for the loss. By contrast, many other societies in both ancient and modern times have decreed prison time and even death for crimes against property.

EXODUS—NOTE ON 22:2–3 There is no penalty for killing an intruder who breaks in during the night, but **if the sun has risen on him**, the person who kills him is held responsible. The law protects both the one who is surprised by a thief at night and the thief himself, who could be identified during the day and brought to the judges for punishment.

EXODUS—NOTE ON 22:9 In this case, as also in v. 12, a person steals his neighbor's property by falsely claiming that he himself was the victim of a thief. Then, the person must **pay double to his neighbor**, which is the standard punishment for theft (see v. 4). The dishonest person would say "**this is it**" to indicate that "this is the item in dispute."

EXODUS—NOTE ON 22:16–17 Although **seduces** probably implies mutual consent, the man must provide for the woman he has seduced, both by marrying her (unless the father **utterly refuses**) and by paying the **bride-price** (see Deut. 22:28–29), even if the father forbids the marriage. Since the bride-price was equivalent to several years' wages, this amounts to a huge fine for premarital intercourse.

EXODUS—NOTE ON 22:22 The Lord repeatedly forbids the mistreatment of the **widow** and the **fatherless child** (e.g., Isa. 1:17, 23; Jer. 7:5–7; Zech. 7:10).

EXODUS—NOTE ON 23:4–5 Israelites are called to show love for an **enemy** or for **one who hates** them.

EXODUS—NOTE ON **23:6** To **pervert . . . justice** could involve taking advantage of the **poor** in a **lawsuit**. It could also mean showing partiality to them by altering testimony (v. 3).

EXODUS—NOTE ON **23:10–19** See note on 20:22–26.

EXODUS—NOTE ON **23:10–11** See Lev. 25:2–7.

EXODUS—NOTE ON **23:14–17** This section introduces the feasts of **Harvest** and **Ingathering**, which are explained in further detail later (see Lev. 23:9–22).

EXODUS—NOTE ON **23:19** The reason for this rule is not explained. Boiling a **young goat in its mother's milk** may have been a pagan religious ceremony practiced to induce fertility. Or it may be seen as a violation of the natural order: the young goat should drink its mother's milk and gain life from it, not be cooked in it.

EXODUS—NOTE ON **23:20–22** The **angel** who will go before Israel is closely identified with God himself: **my name is in him** implies God's nature and character; to **obey his voice** is to **do all that I say**.

EXODUS—NOTE ON **23:24** **you shall not bow down to their gods**. See note on 20:3.

24:1–18 *Covenant Confirmed.* This section describes three different aspects of the covenant being confirmed: (1) Moses leads the people of Israel in sacrificing to the Lord and in reconfirming the covenant (vv. 3–8); (2) Moses, Aaron and his sons, and the elders worship the Lord and share a meal in his presence (vv. 1–2, 9–11); and (3) Moses and Joshua go further up the mountain, so that Moses can enter the cloud of the Lord's presence (vv. 12–18).

FACT

What was the purpose of the Mosaic covenant? Israel was already God's chosen people because of the promises God made to Abraham. The covenant with Moses established the nation as a holy kingdom of priests, dedicated to serving God and teaching the other nations of the world about him (19:5–6). Israel was a theocracy, a nation ruled directly by God. The Mosaic covenant established the political, social, and religious aspects of Israel's life.

EXODUS—NOTE ON 24:1–2 The rules about who can enter the Lord's presence on Mount Sinai will prepare Israel for the similar rules regarding the tabernacle.

EXODUS—NOTE ON 24:4 This is one of three references in Exodus to Moses writing (also 34:28) or being commanded to write (17:14).

EXODUS—NOTE ON 24:5 **Burnt offerings** (10:25; 18:12) and **peace offerings** (20:24) have already been mentioned in Exodus, but the Lord had not yet given full instructions concerning them.

EXODUS—NOTE ON 24:6–8 Throwing **blood . . . against the altar** and **on the people** probably signifies cleansing and atonement. The blood links the altar and the people, symbolizing the union of God and Israel in the covenant.

EXODUS—NOTE ON 24:7 The **Book of the Covenant** apparently refers to both the Ten Commandments (20:1–21) and the commands and rules that follow (20:22–23:33).

EXODUS—NOTE ON 24:9–11 The men **saw the God of Israel** and remained unharmed. According to 33:20, "man shall not see [God] and live," so the "seeing" here was something different. Compare 33:23, which perhaps describes a partial vision of God (see notes on John 1:18; Rev. 22:4). The clear surface they saw **under his feet** may indicate that this is all they saw of God.

EXODUS—NOTE ON 24:13–14 This is the first time **Joshua** is referred to as Moses' **assistant** (also 33:11; Josh. 1:1). **Hur** helped Aaron hold up Moses' hands during the battle with Amalek (Ex. 17:10–12).

EXODUS—NOTE ON 24:17–18 **like a devouring fire**. God's presence is often signified by fire (see also 3:2; 13:21–22; 19:18; 40:38; compare Deut. 9:3). Moses is able to enter the **cloud** of God's presence; he is the one with whom God has chosen to meet and therefore he will not be destroyed (see Ex. 24:9–11).

25:1–31:17 *Instructions for the Tabernacle.* The instructions for the tabernacle (25:1–31:17) and the description of those instructions being carried out (35:4–40:38) make up most of the second half of the book of Exodus. The tabernacle is the means through which the Lord chose to dwell among his people (see 25:8; 29:45). There are two important keys to understanding the symbolism of the tabernacle. First, the tabernacle is seen as a palace for Israel's divine king. He is enthroned on the ark of the covenant in the Most Holy Place. Second, the tabernacle, like the garden of Eden, is where God dwells, and various details of the tabernacle suggest it is a mini-Eden.

EXODUS—NOTE ON 25:1–9 Israel's **contribution** for the sanctuary most likely came from the precious metals and other things that the people brought out of Egypt (see 3:21–22; 11:2; 12:35–36).

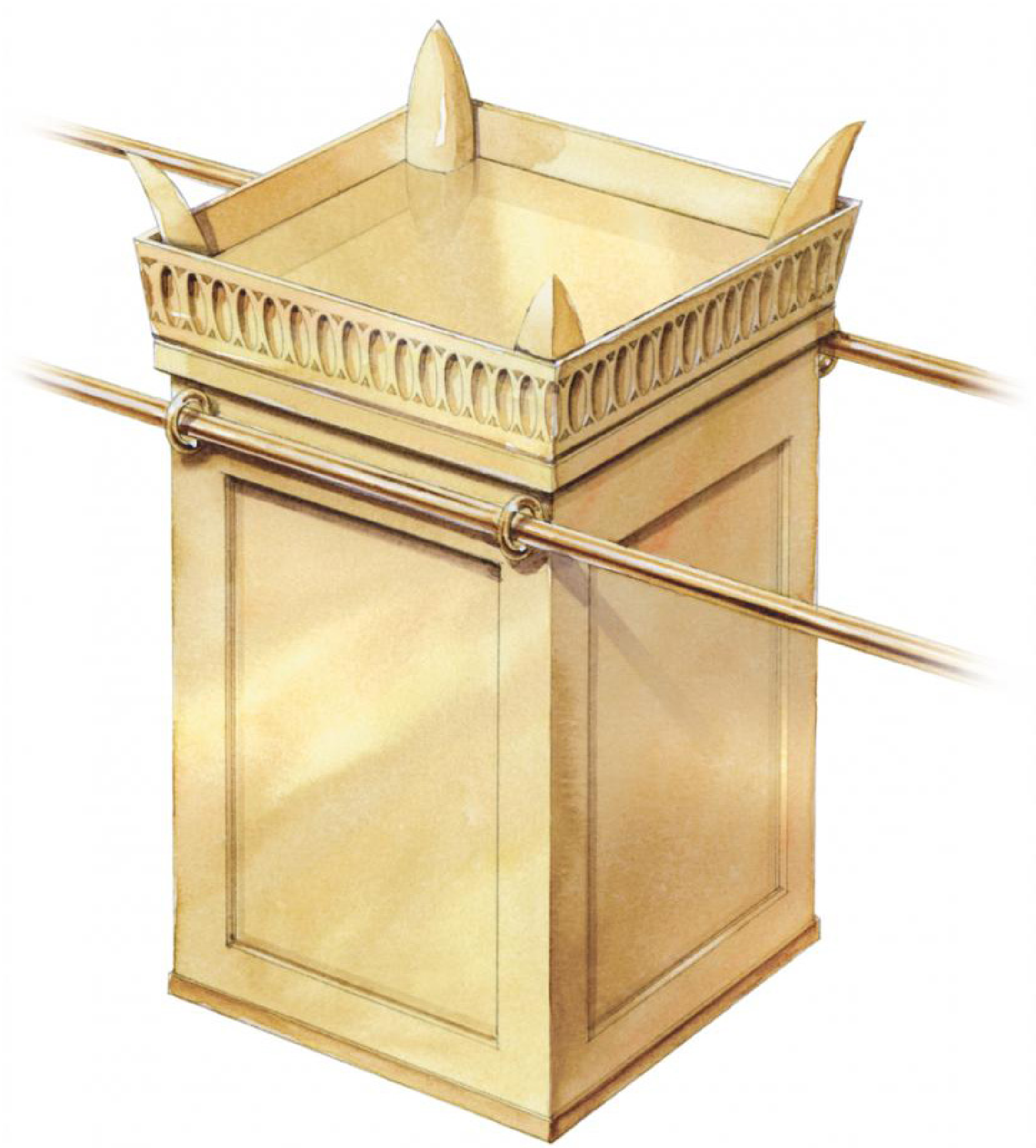
EXODUS—NOTE ON 25:8 A **sanctuary** is a "holy place." Like the ground at the burning bush, it is made holy by the Lord's presence (3:5).

EXODUS—NOTE ON 25:9 Israel is to follow the **pattern** for building the sanctuary **exactly** as the Lord shows Moses (also v. 40; 26:30; 27:8). Obedience to God's commands will show that the people fear him. Obedience to every detail is important because the structure itself will teach the people what it means to have a holy God dwell among them.

EXODUS—NOTE ON 25:10–22 The **ark** (see 37:1–9) is God's throne, from where he will meet and speak with Moses (25:22). It will contain the **testimony** (v. 16), that is, the tablets on which the Ten Commandments will be written.

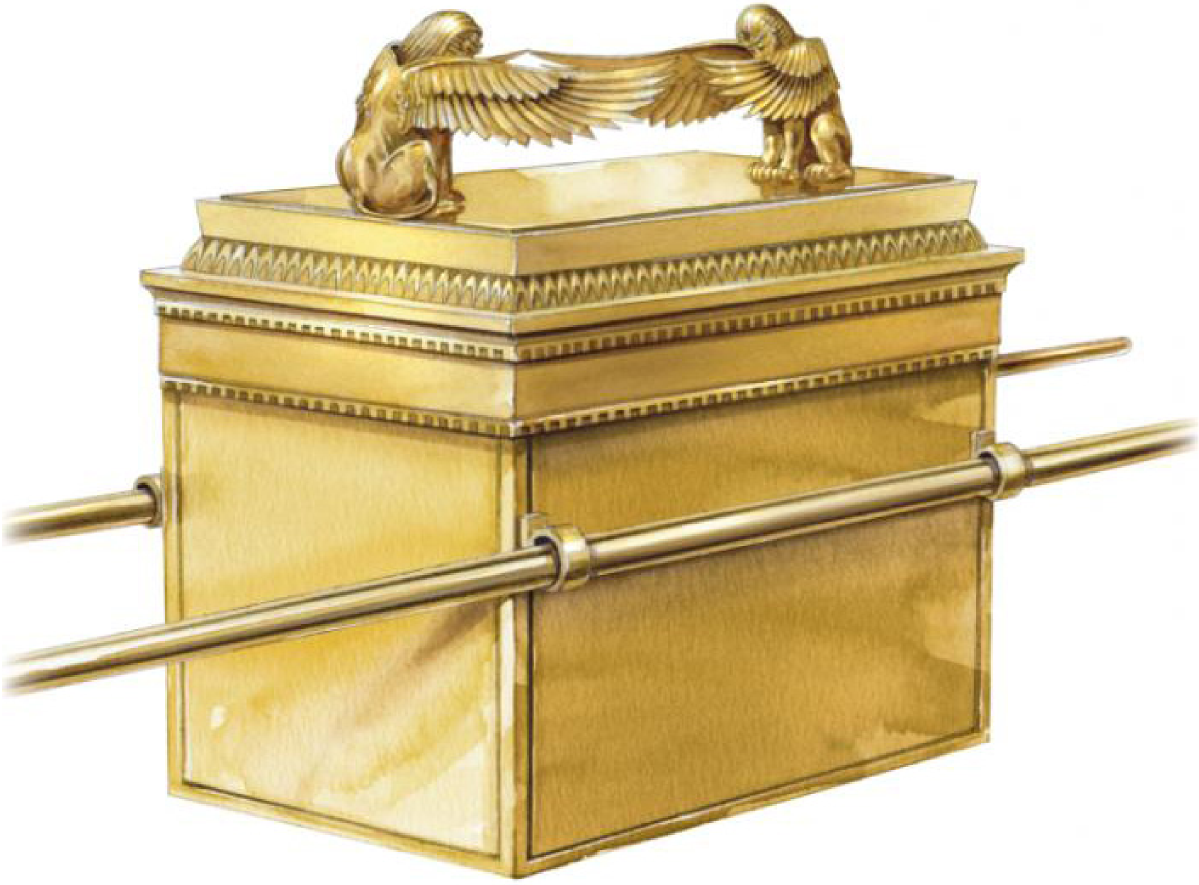
The Altar of Incense

The wooden altar, overlaid with pure gold (Ex. 30:1–10; 37:25–28), was 3 feet high, 1.5 feet long, and 1.5 feet wide (1 m x 0.5 m x 0.5 m). It stood in the Holy Place before the veil which separated the Holy Place from the Most Holy Place. It was transported by means of wooden poles which were overlaid with gold and inserted through rings attached to the sides of the altar.



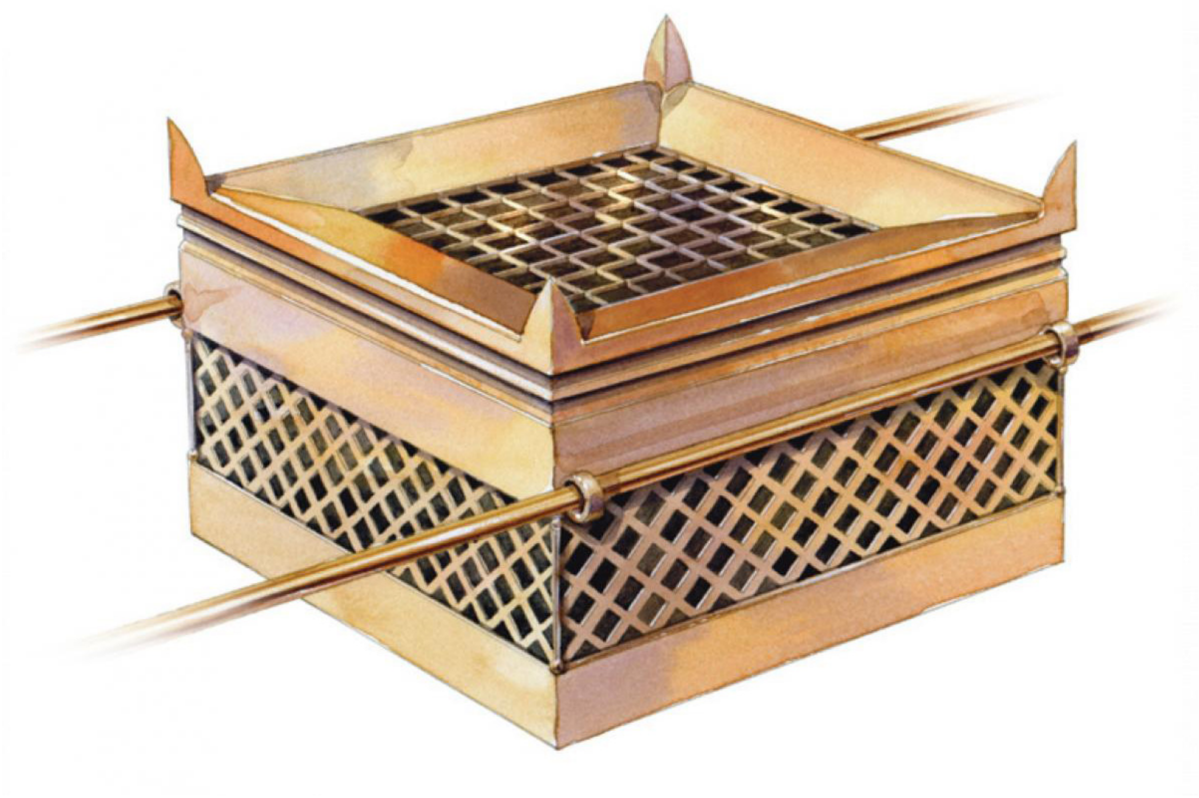
The Ark of the Covenant

The ark of the covenant (Ex. 25:10–22; 37:1–9) was the only piece of furniture in the Most Holy Place; the ark and its contents were kept hidden from view at all times. The ark itself was a wooden chest, overlaid with pure gold, measuring 3.75 feet long, 2.25 feet wide, and 2.25 feet high (1.1 m x 0.7 m x 0.7 m). It contained within it the two stone tablets of the Testimony (the Ten Commandments). The author of Hebrews adds that it also contained "a golden urn holding the manna, and Aaron's staff that budded" (Heb. 9:4). The ark was not to be touched by human hands. Two wooden poles, overlaid with gold, were used to transport it and were not to be removed from the ark. The mercy seat, or atonement cover, was a solid golden slab that fitted perfectly on top of the ark. The golden cherubim, which were hammered out *of the same piece of gold, had wings outstretched over the mercy seat and faces that looked downward (in reverent awe). It was here, from between the cherubim, that God spoke to Moses, the representative of the people of Israel. Ancient iconography often depicts cherubim as having a lion-like body, wings, and a human face.*



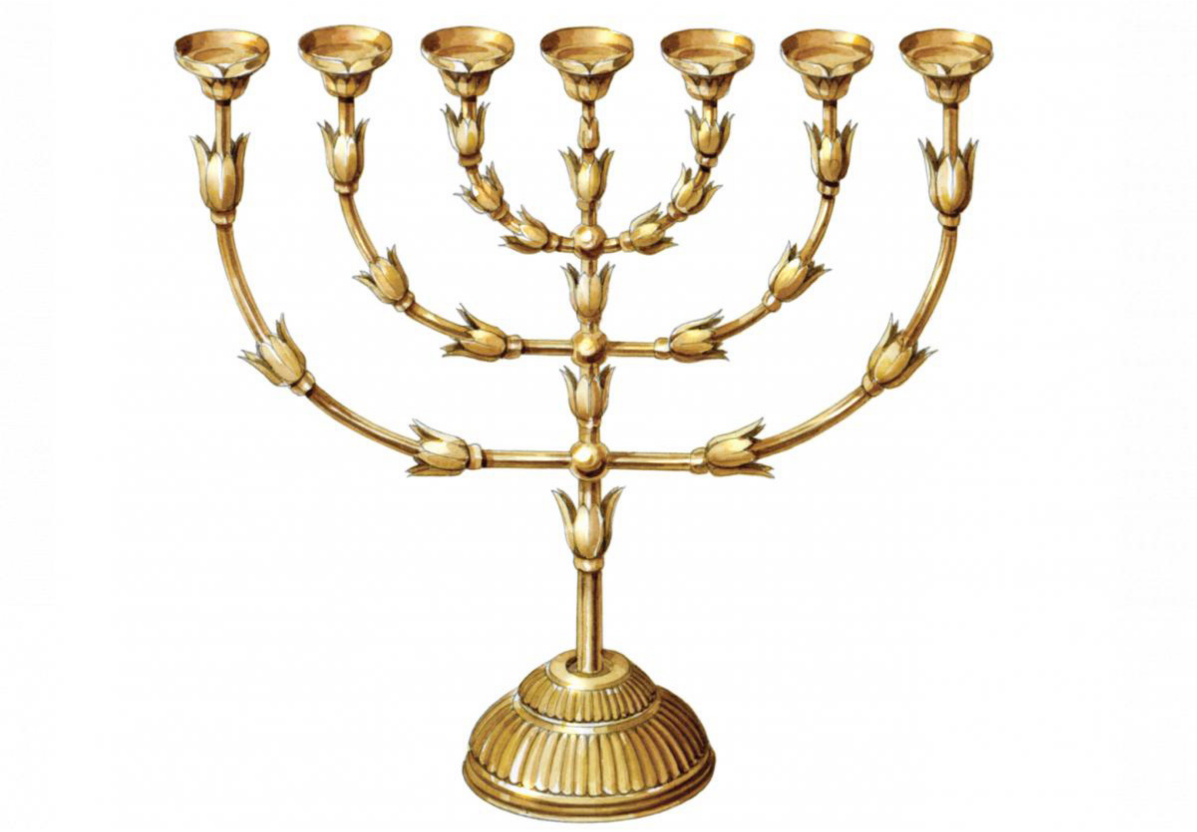
The Bronze Altar

The bronze altar for burnt offerings (Ex. 27:1–8; 38:1–7) stood in the outer courtyard with its poles removed. It was a hollow wooden box, overlaid with bronze, measuring 4.5 feet high, 7.5 feet long, and 7.5 feet wide (1.4 m x 2.3 m x 2.3 m). There was a bronze grating on the top and on the sides of the altar.



The Golden Lampstand

The golden lampstand ([Ex. 25:31–40](Ex. 25:31–40)) was made of pure gold, hammered out of one solid piece. Resting on a base, the central stem had six branches, three on either side, together carrying seven lamps. The lampstand with its branches was modeled on a flowering almond tree. Although the Bible text does not specify the size of the lampstand, the text indicates that the lampstand (and the utensels) were made out of pure gold, weighing one talent (about 75 lb. or 34 kg). The lampstand may have been 5 or 6 feet (1.5–1.8 m) tall.

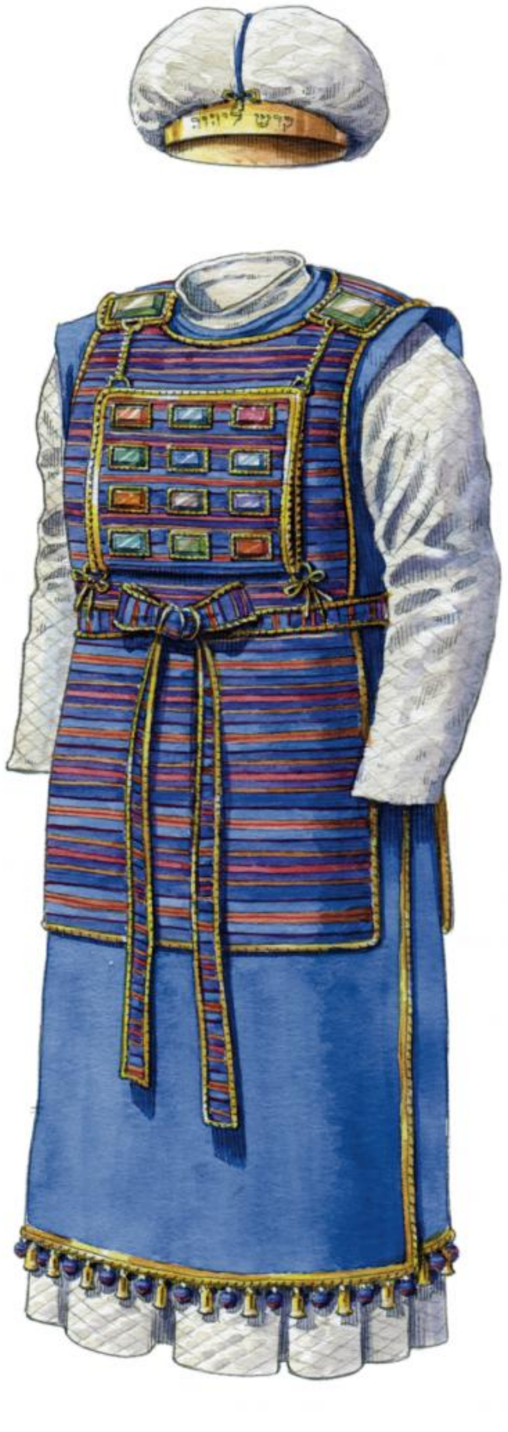


The High Priest’s Holy Garments

The illustration depicts the holy garments worn by the high priests (Exodus 28; 39).

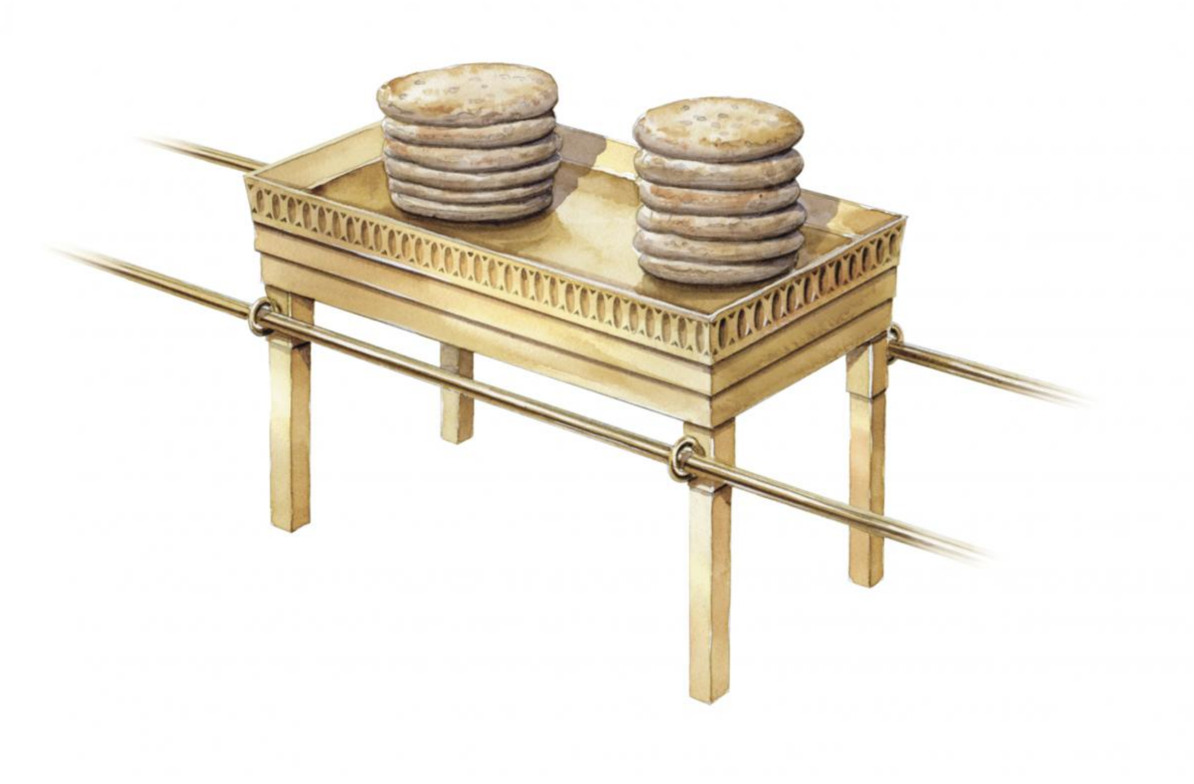
The turban of fine linen held a plate of pure shining gold, on which were engraved the Hebrew words for “Holy to YHWH.”

The ephod (a colorful linen torso garment held by a skillfully woven waistband) had two shoulder pieces, each holding an onyx stone. The names of the 12 sons of Israel were engraved on these two stones. The cloth breastpiece of judgment had four rows, each with three precious stones. Each of these stones had engraved upon it the name of one of the tribes of Israel. The breastpiece also contained the Urim and the Thummim, and was attached to the ephod by gold chains and rings. The blue robe was worn under the ephod (Lev. 8:7–8); colorful imitation pomegranates lined the hem of the robe, alternating with golden bells. The white coat or tunic of checkered weave and fine linen was probably held by the embroidered sash under the robe.


קדש ליהוה

The Table for the Bread of the Presence

The wooden table, overlaid with pure gold (Ex. 25:23–30; 37:10–16), was 3 feet long, 1.5 feet wide, and 2.25 feet high (1 m x 0.5 m x 0.7 m). It held the 12 loaves (Lev. 24:5–9) of the bread of the Presence, which were holy (1 Sam. 21:4). Wooden poles, overlaid with gold, were inserted through the rings of the table when the table was transported.



EXODUS—NOTE ON 25:17–22 The noun translated **mercy seat** may be related to the verb meaning "to make atonement." Some Bible versions translate it as "atonement cover." Cherubim are the traditional guardians of holy places (see illustration).

EXODUS—NOTE ON 25:23–30 The **table** (see 37:10–16) is one of three items in the Holy Place (see 40:4–5; see illustration). The **bread of the Presence** consisted of 12 flat loaves of bread, symbolizing the 12 tribes of Israel (Lev. 24:5–9).

FACT

The table for the bread of the Presence held the 12 loaves of sacred bread which were baked the day before the Sabbath. On the Sabbath, the priests would eat the bread from the week before and replace it with the newly baked bread. This bread symbolized Israel's dependence on God.

EXODUS—NOTE ON 25:31–40 The **lampstand** (see 37:17–24) provides light within the tabernacle. The priests will be instructed to keep it burning regularly (see 27:20–21; Lev. 24:1–4). It was a symbolic tree, recalling the tree of life in Eden.

EXODUS—NOTE ON 26:1–37 This section describes the curtains, frames, and bars (vv. 1–30) that would make up the **tabernacle** (see 36:8–38; and illustration). The tent's external dimensions were 45 feet long, 15 feet wide, and 15 feet high (13.7 m by 4.6 m by 4.6 m). It was surrounded by a screened courtyard 50 yards by 25 yards (45.7 m by 22.9 m); see 27:9–19.

EXODUS—NOTE ON 26:1 **cherubim**. See note on 25:17–22.

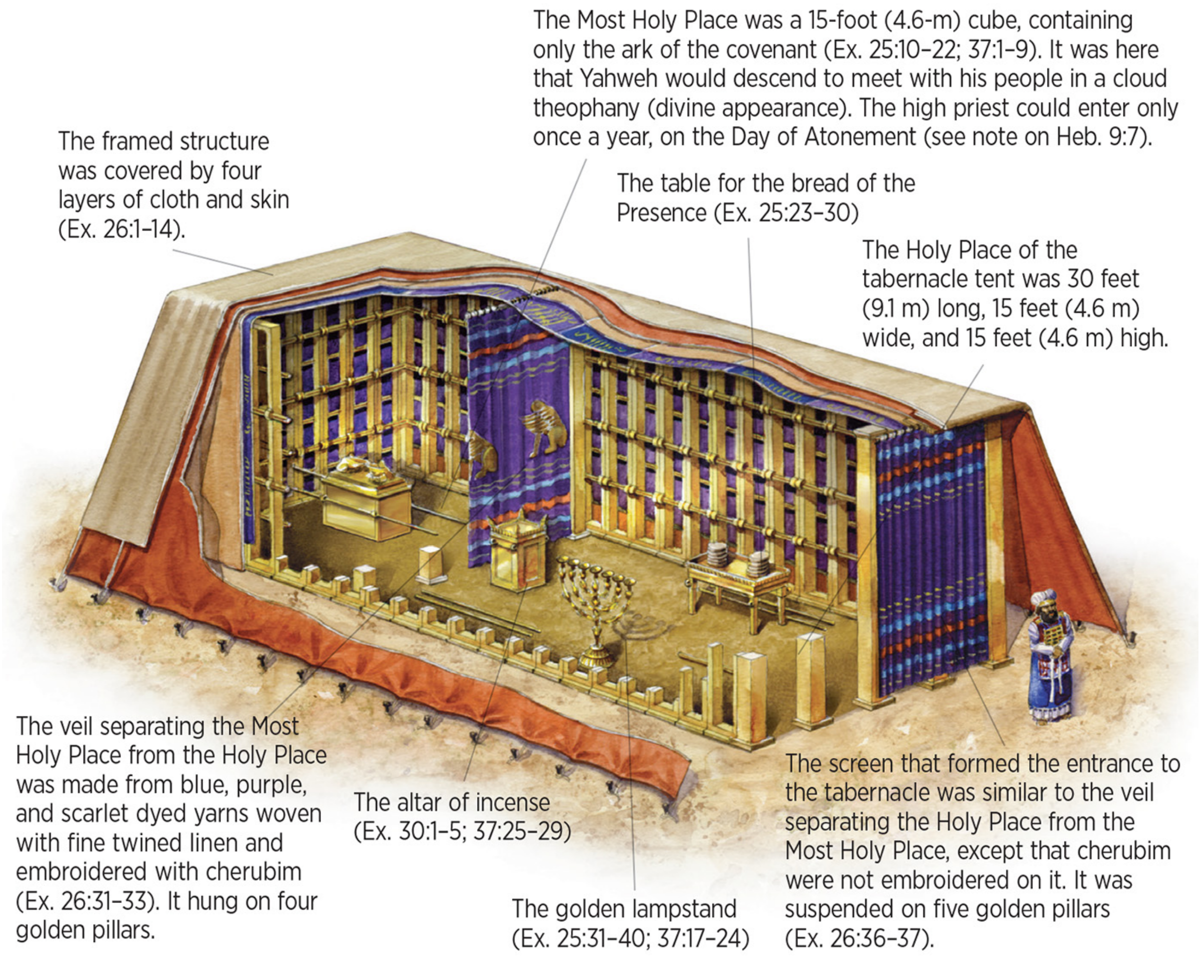
EXODUS—NOTE ON 26:30 **according to the plan for it that you were shown on the mountain**. See note on 25:9.

EXODUS—NOTE ON 26:33–35 The **Most Holy Place** will contain only the **ark of the testimony**. It is separated by a veil from the **Holy Place**, which will include the altar of incense (30:1–10) in addition to the **lampstand** and **table** (25:23–40).

EXODUS—NOTE ON 27:1–8 This **altar** made of wood and overlaid with **bronze** is referred to later by its function: "the altar of burnt offering" (38:1–7). The altar was placed before the door of the tabernacle, with the bronze basin between them (40:6–7). The altar and the bronze basin were the only two items in the tabernacle courtyard (see illustration of the bronze altar). This is where the priests will offer sacrifices (see Lev. 1:1–7:38).

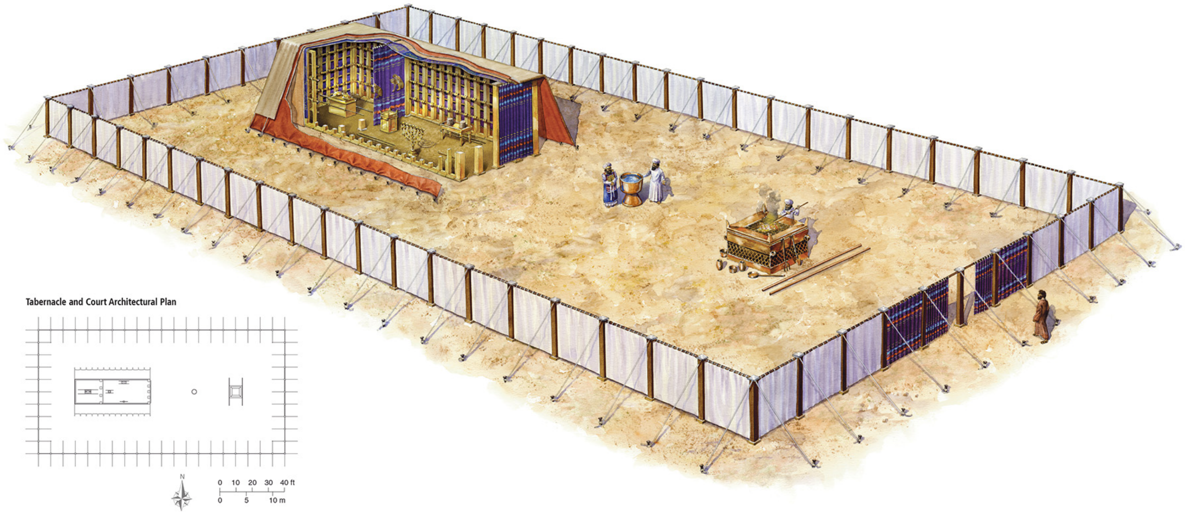
The Tabernacle Tent

The entire tent was 45 feet (13.7 m) long, 15 feet (4.6 m) wide, and 15 feet (4.6 m) high. It was a wooden skeletal structure, overlaid with gold, with no solid roof or front wall (Ex. 26:15–29). Five wooden bars (overlaid with gold) passed through rings attached to each frame (Ex. 26:26–30).

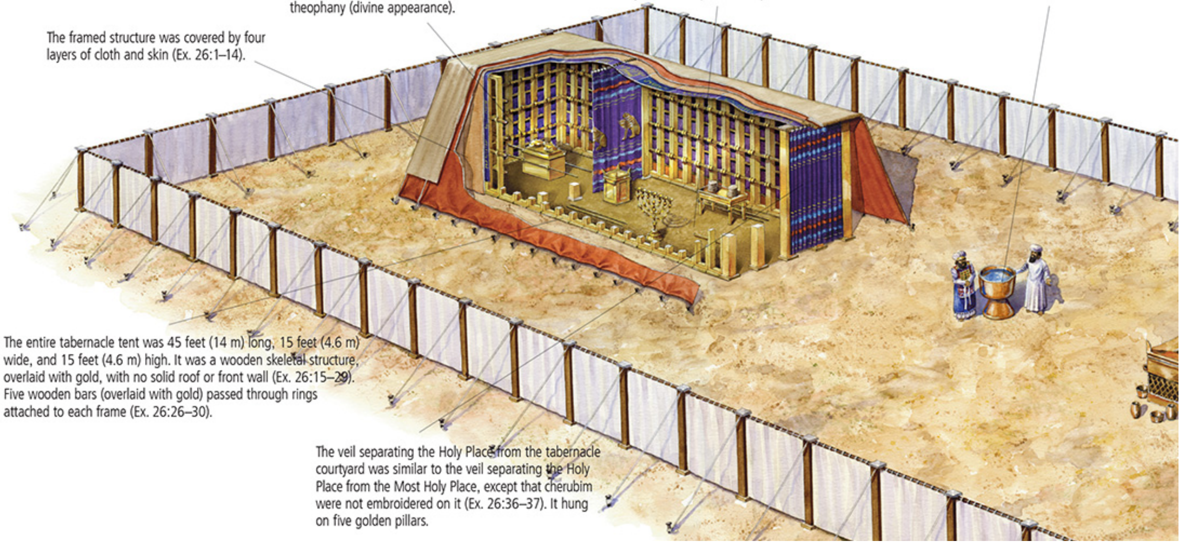

The Most Holy Place was a 15-foot (4.6-m) cube, containing only the ark of the covenant (Ex. 25:10–22; 37:1–9). It was here that Yahweh would descend to meet with his people in a cloud theophany (divine appearance). The high priest could enter only once a year, on the Day of Atonement (see note on Heb. 9:7).
The framed structure was covered by four layers of cloth and skin (Ex. 26:1–14).
The table for the bread of the Presence (Ex. 25:23–30)
The Holy Place of the tabernacle tent was 30 feet (9.1 m) long, 15 feet (4.6 m) wide, and 15 feet (4.6 m) high.
The veil separating the Most Holy Place from the Holy Place was made from blue, purple, and scarlet dyed yarns woven with fine twined linen and embroidered with cherubim (Ex. 26:31–33). It hung on four golden pillars.
The altar of incense (Ex. 30:1–5; 37:25–29)
The golden lampstand (Ex. 25:31–40; 37:17–24)
The screen that formed the entrance to the tabernacle was similar to the veil separating the Holy Place from the Most Holy Place, except that cherubim were not embroidered on it. It was suspended on five golden pillars (Ex. 26:36–37).

The Tabernacle And Court

The tabernacle was a portable temple—a "tent of meeting"—within a movable courtyard (Exodus 25–31; 35–40). It was constructed after the pattern that Yahweh revealed to Moses on Mount Sinai, and was assembled in the desert as Moses led the Israelites from Egypt to the Promised Land. The tabernacle courtyard was 150 feet (46 m) long and 75 feet (23 m) wide, totaling 11,250 square feet (1,045 square meters).


Tabernacle and Court Architectural Plan
N
0 10 20 30 40 ft
0 5 10 m

* * *



The Most Holy Place of the tabernacle tent was a 15-foot (4.6-m) cube, containing only the ark of the covenant (Ex. 25:10–22; 37:1–9). It was here that Yahweh would descend to meet with his people in a cloud theophany (divine appearance).

The Holy Place of the tabernacle tent was 30 feet (9.1 m) long, 15 feet (4.6 m) wide, and 15 feet (4.6 m) high. It housed the table (Ex. 25:23–30), the golden lampstand (Ex. 25:31–40; 37:17–24), and the altar of incense (Ex. 30:1–10; 37:25–29).

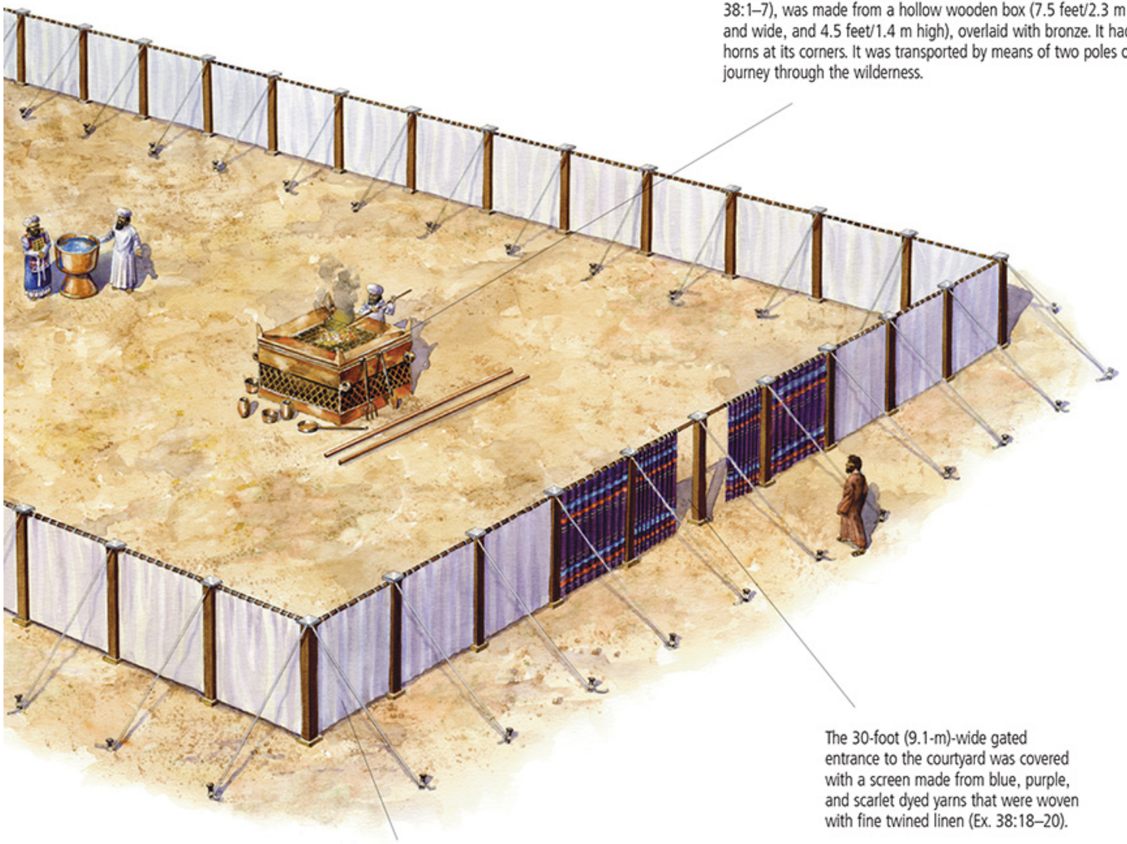
The bronze basin with its stand was for ceremonial washings (Ex. 30:17–21; 38:8).

The framed structure was covered by four layers of cloth and skin (Ex. 26:1–14).

The entire tabernacle tent was 45 feet (14 m) long, 15 feet (4.6 m) wide, and 15 feet (4.6 m) high. It was a wooden skeletal structure, overlaid with gold, with no solid roof or front wall (Ex. 26:15–29). Five wooden bars (overlaid with gold) passed through rings attached to each frame (Ex. 26:26–30).

The veil separating the Holy Place from the tabernacle courtyard was similar to the veil separating the Holy Place from the Most Holy Place, except that cherubim were not embroidered on it (Ex. 26:36–37). It hung on five golden pillars.

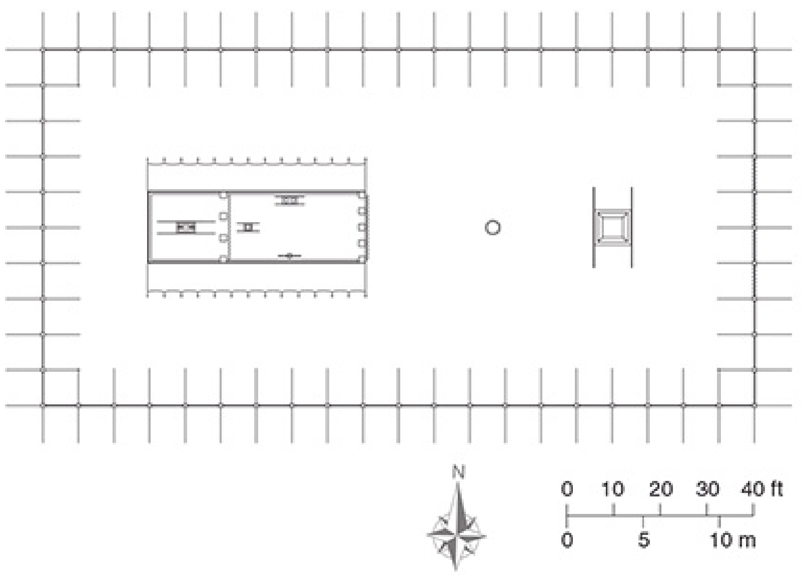
* * *



The bronze altar, also known as the altar of burnt offering (Ex. 27:1–8; 38:1–7), was made from a hollow wooden box (7.5 feet/2.3 m long and wide, and 4.5 feet/1.4 m high), overlaid with bronze. It had four horns at its corners. It was transported by means of two poles on its journey through the wilderness.

The 30-foot (9.1-m)-wide gated entrance to the courtyard was covered with a screen made from blue, purple, and scarlet dyed yarns that were woven with fine twined linen (Ex. 38:18–20).

The surrounding hangings (fine twined linen curtains connected to pillars and stabilized by guy ropes and pegs) stood about 7.5 feet (2.3 m) high. The 60 wooden pillars were overlaid with bronze, stood in copper sockets, and had capitals overlaid with silver (Ex. 27:9–19; 38:9–17).



Tabernacle and Court Architectural Plan

FACT

The bronze altar was the largest item in the tabernacle courtyard, measuring more than seven feet square. Bronze was more resistant than other metals to the heat required for burnt offerings. The altar provided a contrast to the items inside the tabernacle tent, which were overlaid with gold.

EXODUS—NOTE ON 27:2 The altar is to have **horns** on each corner. Their function and significance are not explained.

EXODUS—NOTE ON 27:9–19 The **court of the tabernacle** (see 38:9–20) encloses the tabernacle and the bronze basin and altar of burnt offering (see illustration of the tabernacle).

EXODUS—NOTE ON 27:10–11 Metals of lesser value than gold will be used for the court, since it is farther away from the Most Holy Place, where the Lord dwells.

EXODUS—NOTE ON 27:13 The sanctuary, like the garden of Eden, is entered from the east (see Gen. 3:24).

EXODUS—NOTE ON 28:2 **for glory and for beauty**. Like the tabernacle and its furniture, Aaron’s garments are made with precious materials and vivid colors, representing the glory of the Lord (see illustration).

EXODUS—NOTE ON 28:9–30 The priests' work of mediation goes in two directions: from God to Israel and from Israel to God. **two onyx stones**. Similar stones will decorate the new Jerusalem (Rev. 21:12–21).

EXODUS—NOTE ON 28:30 The exact nature of the **Urim and the Thummim** is not clear (see note on 1 Sam. 14:41–42). It does seem, however, that they were used to seek the Lord's direction on particular matters (see Num. 27:21; 1 Sam. 28:6; Ezra 2:63).

EXODUS—NOTE ON 28:35 **its sound shall be heard . . . so that he does not die**. The Lord did not need to be alerted to Aaron's presence by the sound of bells, but they were a way of showing reverence. Approaching God carelessly can lead to death (see 19:21–25).

FACT

The gold bells along the hems of the high priest's garment (28:33) served two purposes. They alerted people that the high priest was present, and they reminded the priest himself to be reverent and careful in carrying out his sacred duties.

EXODUS—NOTE ON 28:36–38 For an illustration of the **turban** and the **plate**, see p. 138.

EXODUS—NOTE ON 28:42–43 Aaron and his sons wear **linen undergarments** (v. 42) so that they will not **bear guilt and die** (v. 43). This relates to the rule in 20:26 about not approaching God's altar naked. Adam and Eve had to wear clothes in God's presence after the fall. So must the priests in the tabernacle.

EXODUS—NOTE ON 29:1–3 The animals and food to be offered in the consecration of Aaron and his sons (vv. 10–28) are a preview of the instructions for offerings in Lev. 1:1–7:38.

FACT

A veil separated the altar from the Most Holy Place of God’s presence in the tabernacle and later in the temple. Aaron the priest was to make atonement there once a year on behalf of the people and their sin (ch. 29). The tearing of the veil at Christ’s death indicated that the Mosaic institution of sacrifices and rituals had now been replaced by the final sacrifice of Christ. Jesus Christ’s sacrifice was enough "once for all" to sanctify eternally all who trusted in him (see Heb. 9:11–12; 10:1–18).

EXODUS—NOTE ON 29:7 The **anointing oil** will be used to anoint the tabernacle and all of its parts as well as Aaron and his sons (see 30:22–33).

EXODUS—NOTE ON 29:10–14 The **bull** is to be a **sin offering**, purifying the altar and making atonement for it (v. 36; see Lev. 4:1–12).

EXODUS—NOTE ON 29:15–18 The first of the two **rams** is to be a **burnt offering**. This offering atones for the sin of the one who offers it (see Lev. 1:3–9).

EXODUS—NOTE ON 29:19–28 The **other ram** (v. 19) is offered as a **ram of ordination** (vv. 22, 27), which differs in at least two ways from the burnt offering (vv. 15–18). First, some of its blood is placed on Aaron and his sons before it is thrown against the altar (v. 20). The blood is sprinkled on their clothes along with anointing oil to consecrate both the priests and their garments (v. 21). Second, rather than burning the whole ram on the altar, certain parts are offered to the Lord together with bread (vv. 22–25) and the breast is eaten by the priests (vv. 26–28).

EXODUS—NOTE ON 29:20 **the tip of the right ear**. Since Aaron and his sons were dressed in their priestly garments, the blood is placed on their exposed body parts to represent the whole. Specifying the **right** member of each of these body parts is probably related to the right hand being considered the place of honor (see Gen. 48:17–19). As in Ex. 24:6–8, putting the blood on the priests and on the altar serves to link them closely to God. It may also be seen as purifying them from sin.

EXODUS—NOTE ON 29:27–28 In **peace offerings** the breast and the right thigh are set apart for the priest (see Lev. 7:29–36).

EXODUS—NOTE ON 29:31–34 The priests' portion of the **ram of ordination** (vv. 26–28) must be treated as holy. The Lord specifies where it is to be cooked and eaten, who is able to eat it, and how long it may be kept.

EXODUS—NOTE ON 29:35–37 The ordination process will last **seven days** (see Lev. 8:33–36).

EXODUS—NOTE ON 30:1–10 The **altar** for burning **incense** is similar to the altar for burnt offering (27:1–8), except that it is smaller and is overlaid with **pure gold** (30:3). It is one of the three items in the Holy Place.

FACT

Altar of incense. Incense was burned to purify the altars after animals had been slaughtered there. Incense also symbolized Israel's constant prayer to God.

FACT

The level of detail given in God's instructions for the tabernacle in ch. 30 emphasizes that Israel is to worship the Lord in their midst according to his word and plan.

EXODUS—NOTE ON 30:6–8 The altar is to be placed in the Holy Place before the **veil** that separates it from the Most Holy Place and the ark of the testimony (v. 6; see illustration of the tabernacle tent).

EXODUS—NOTE ON 30:9 Like all the other tabernacle rules, the rule against offering **unauthorized incense** emphasizes God's holiness (see vv. 34–38; Lev. 10:1–3).

EXODUS—NOTE ON 30:11–16 Every person counted in a census is to give **half a shekel** for the service of the tabernacle. It is an **offering to the LORD**, either as a **ransom** or to **make atonement for your lives**.

EXODUS—NOTE ON 30:12 The **ransom** given with the census will prevent a **plague**. This warns Israel not to let pride in their great numbers replace their dependence on the Lord. Such pride in numbers appears to have been the reason for the Lord's judgment against David's census (see 2 Sam. 24:1–17; 1 Chron. 21:1–17).

EXODUS—NOTE ON 30:17–21 The **basin of bronze** is for the priests to wash themselves before serving in the tabernacle. It is in the courtyard (see illustration of the tabernacle and its court). The basin may also have been used to wash the sacrifices (Lev. 1:9).

EXODUS—NOTE ON 30:20–21 **so that they may not die**. See note on 28:35.

EXODUS—NOTE ON 30:22–38 This section gives instructions for making the **anointing oil** and **incense**. Since the oil is to consecrate the elements of the tabernacle and the priests, and the incense is to be burned inside the Holy Place, each is to be treated as **holy** and must not be used for any other purpose.

EXODUS—NOTE ON 30:33–38 **shall be cut off from his people**. See note on 12:15.

EXODUS—NOTE ON 31:3–5 Bezalel is described as being **filled . . . with the Spirit of God**, which means that he has been equipped to fulfill the particular task to which he was called (vv. 3b–4; compare 28:3; 35:31; Deut. 34:9; Mic. 3:8; Luke 1:15, 41; Acts 2:4; Eph. 5:18).

EXODUS—NOTE ON 31:12–17 Remembering the **Sabbath** by keeping it **holy** is central to Israel's life as the people of God. Observance of the Sabbath relates both to creation (v. 17), which Israel shares with all mankind, and to God's special choice of Israel (vv. 13, 16). The form of the Sabbath commandment in Exodus (20:8–11) stresses the first, while the form in Deuteronomy (Deut. 5:12–15) stresses the second.

EXODUS—NOTE ON 31:14–15 It is unclear exactly what is meant by being **cut off from among his people** (see 12:15 and note; compare Lev. 17:10; Num. 9:13). Sometimes, as here, the judgment appears to include death at the hand of the congregation. At other times, the person is killed directly by the Lord (see Ex. 30:38; Lev. 10:1–3) or suffers some other kind of separation from covenant benefits.

31:18 *Moses Receives the Tablets.* The Lord gives Moses the **tablets of the testimony** (the Ten Commandments), for which he had called him up to the mountain (24:12).

32:1–34:35 *Covenant Breach, Intercession, and Renewal.* This section illustrates Israel's need for sanctification from the Lord.

EXODUS—NOTE ON 32:1 **make us gods who shall go before us**. Speaking of this event, Stephen says that Israel “thrust [Moses] aside, and in their hearts they turned to Egypt” (Acts 7:39).

EXODUS—NOTE ON 32:4 **These are your gods, O Israel**. The plurals “these” and “gods” may mean that the people considered the **calf** to be another god equal to the Lord. Whatever they may have thought, their words and actions clearly violate both the first and second commandments (20:3–6).

EXODUS—NOTE ON 32:6 The people offered **burnt offerings** and **peace offerings** to the calf. These were the same offerings they had made to the Lord at Mount Sinai just before promising to keep his covenant (see 24:5).

EXODUS—NOTE ON 32:11 In his intercession, Moses uses the Lord’s own words when he refers to Israel as “**your people**” (see v. 7).

EXODUS—NOTE ON 32:16 **the writing was the writing of God**. See 31:18.

EXODUS—NOTE ON 32:19 When Moses saw the golden calf, his **anger burned hot**. The same words describe the Lord’s response (v. 10), and Aaron uses the same term in v. 22, pleading that the Lord would not let his anger “burn hot.” When Moses throws down the **tablets** and breaks them, it is a picture of what the people have done in worshiping the calf.

EXODUS—NOTE ON 32:20 The text does not explain why the people had to drink the **water** containing the powdered remains of the calf. It may represent (1) a further step in the destruction and desecration of the idol, (2) a step in shaming the Israelites for their folly, or (3) a type of test, like the test for adultery in Num. 5:16–22, exposing degrees of guilt.

EXODUS—NOTE ON 32:24 Amid these serious circumstances, there is pathetic humor in Aaron’s feeble attempt to claim that he merely threw the metal into the fire **and out came this calf** (see v. 4).

EXODUS—NOTE ON 32:27 **each of you kill his brother and his companion and his neighbor**. The Levites were to kill anyone guilty of violating God’s laws. In light of “whoever has sinned against me” (v. 33), it seems unlikely that the killing was random.

EXODUS—NOTE ON 32:33–34 The Lord determines whose names will be in his **book**. Compare “the book of the living” (Ps. 69:28), “the book” (Dan. 12:1), “names . . . written in heaven” (Luke 10:20), “the book of life” (Phil. 4:3).

EXODUS—NOTE ON 33:1–23 This chapter describes the difficult time following the golden calf episode, as the Lord says he no longer will go **among** his people (v. 3).

EXODUS—NOTE ON 33:7–11 Although the Lord has said he will no longer go “among” his people (v. 3), hope remains because of his presence in the **pillar of cloud** (see 13:21; 14:19; 24:15) and his continued relationship with Moses, to whom he speaks **face to face** (33:8–11).

EXODUS—NOTE ON 33:12–16 God has promised to send an “angel” to lead his rebellious people into the land (v. 2), but Moses demands that the Lord himself go with them (v. 15). God agrees to do this, and his presence is demonstrated personally to Moses (33:17–34:28) and publicly as well (chs. 35–40).

EXODUS—NOTE ON 33:19 **will show mercy on whom I will show mercy**. Paul quotes these words in Rom. 9:15 to show that, when God shows mercy, it is because he has deliberately chosen to do so. See note on Ex. 34:6–7.

MOSES

Moses’ life was spared when his mother hid him in a reed basket and set him adrift on the Nile. Rescued by Pharaoh’s daughter and raised as a prince, Moses nonetheless recognized the Hebrews as his people. After killing an Egyptian who was beating a Hebrew slave, Moses fled to Midian, where he married Zipporah. God spoke to him through a burning bush, instructing him to return to Egypt and rescue the Hebrews from slavery to the Egyptians. After performing powerful signs before Pharaoh, Moses led the Hebrews out of Egypt and brought them to Mount Sinai, where he received the Law and the Ten Commandments. He led the people of Israel for 40 years as they wandered in the wilderness. Through Moses God redeemed his people from slavery in Egypt, prefiguring Christ’s eternal redemption of his people from slavery to sin. **(Exodus 33:17)**

EXODUS—NOTE ON 34:3 As Moses goes to receive the law a second time, God decrees that **no one** besides Moses is to **be seen throughout all the mountain**.

This seems to be a stricter warning than when the law was first given (see 19:12, 17).

EXODUS—NOTE ON 34:6–7 The Lord's proclamation of his name and description of his character is a key OT passage (compare Neh. 9:17, 31; Ps. 86:15; Joel 2:13; Jonah 4:2). God is **merciful and gracious** (see Ex. 33:19). His **steadfast love** and forgiveness extends to **thousands** (probably of generations; see Deut. 7:9; and note on Ex. 20:5–6). On **visiting the iniquity of the fathers on the children**, see notes on 20:5–6 and Deut. 5:9–10.

EXODUS—NOTE ON 34:11–16 These instructions about **the inhabitants of the land** reinforce the command in 23:23–33.

EXODUS—NOTE ON 34:17 **Cast metal** is the same Hebrew word used of the "golden" calf (see ESV footnote at 32:4).

35:1–40:38 *Tabernacle: Preparation for the Presence.* The final section of Exodus describes the construction of the tabernacle, which is then filled by the glory of the Lord (40:34–38). The tabernacle is the visible guarantee of God's continuing presence with and care for Israel.

FACT

The Jewish year was based on the annual rotation of the sun, moon, and stars, and on the cycle for planting and harvesting crops. The OT refers to days, months, years, and seasons, but no passages specify a complete calendar.

EXODUS—NOTE ON 35:5–19 The lists of the materials needed (vv. 5–9; see 25:3–7) and the objects to be built (35:10–19) assume that the people already know the basic plan for the tabernacle (see 34:32).

EXODUS—NOTE ON 35:10 Moses called for material contributions for the tabernacle (vv. 5–9) and also for **every skillful craftsman** (see vv. 25–26; 36:1).

EXODUS—NOTE ON 35:20–29 The abundance of materials given for the tabernacle showed the people's willingness of **heart** (vv. 21–22, 26, 29).

EXODUS—NOTE ON 35:30–36:1 Just as the Lord enabled his people to contribute the materials needed for the sanctuary (see 25:1–9), he gave some of them the skills to build it.

EXODUS—NOTE ON 35:31 **he has filled him with the Spirit of God**. See 31:3–5 and note.

EXODUS—NOTE ON 36:2–7 The people responded so generously that they had to be **restrained from bringing** any more.

EXODUS—NOTE ON 36:10 Throughout the building of the tabernacle, the person leading the work is referred to as **he**; this is probably Bezalel (see 37:1), whom the Lord called to oversee the work (35:30–34).

EXODUS—NOTE ON 37:1–29 The pieces described in this chapter will be inside the tabernacle. The **ark** (vv. 1–9) is the only piece in the Most Holy Place (26:34), which is separated by a veil from the **table** (37:10–16), the **lampstand** (vv. 17–24), and the **altar of incense** (vv. 25–29) in the Holy Place (see 26:33–34; 40:3–5, 21–27).

FACT

Acacia wood was highly valued for its beauty and durability. Around the Mediterranean, some acacias are like shrubs, while others grow up to 50 feet (15 m) tall. They are one of the few large trees hardy enough to withstand the harsh desert climate. They are also resistant to insects, which find the taste of the wood unpleasant.

FACT

Every piece of furniture in the tabernacle was crafted according to God's plan. Each item represented something about God's character: his sovereignty, his generosity, his presence with his people. They were reminders of how God met their needs and forgave their sins.

EXODUS—NOTE ON 37:1–9 When the tabernacle is finally assembled (see 25:16; 40:20), the **ark** (see 25:10–20) will become known as "the ark of the testimony," because Moses will place in it the tablets of the Ten Commandments, also called the "testimony." See illustration of the ark.

EXODUS—NOTE ON 37:10–16 The **table** is now constructed, but the bread of the Presence (see 25:23–29) will be placed on it only when the tabernacle is finally assembled (see 40:23). See illustration of the table.

EXODUS—NOTE ON 37:17–24 **lampstand of pure gold**. See 25:31–39; and illustration.

EXODUS—NOTE ON 37:25–29 **altar of incense**. See 30:1–5; and illustration. **anointing oil**, **incense**. See note on 30:22–38.

EXODUS—NOTE ON 38:1–20 The pieces described are those in the **court** that surrounds the tabernacle (vv. 9–20; see 27:9–19). See illustration of the tabernacle and its court.

FACT

Cubits were a basic unit of measurement in Israel. One cubit equaled the distance from the elbow to the fingertips—about 18 inches (46 cm).

EXODUS—NOTE ON 38:8 The **mirrors** given by the **women** were highly polished pieces of bronze. They were probably among the treasures brought out of Egypt during the exodus (see 12:36). The original readers of Exodus would have understood the role of the women who **ministered in the entrance of the tent of meeting**, but it is not explained anywhere else in the OT. It is referred to elsewhere only in connection with the sin of Eli's sons (see 1 Sam. 2:22).

EXODUS—NOTE ON 39:1–31 This section describes the **garments** for Aaron and his sons. See illustration. After the description of each piece, it is emphasized that it was made **as the LORD had commanded Moses**.

FACT

Linen was made from the flax plant. The plants were pulled up by their roots and dried before undergoing a process known as "retting," which loosened the fibers. The fibers were then beaten and combed so that they could be spun into thread. The result was a fabric that was light, durable, and easy to bleach. It was ideal for the hot, dry climate of ancient Israel.

EXODUS—NOTE ON 39:32–43 The people completed **all the work of the tabernacle** and then brought the pieces to Moses.

EXODUS—NOTE ON 40:12–15 The anointing of **Aaron and his sons** commanded here is described in Lev. 8:1–13.

EXODUS—NOTE ON 40:16–33 The people's strict obedience to God's commands showed that they had repented of their sin with the golden calf. This made it possible for God to dwell among them again (vv. 34–38; compare "I will not go up among you," 33:3).

EXODUS—NOTE ON 40:34–38 The repetition in these verses emphasizes that the Lord is present with all his **glory** in the midst of his people. They can know that he is their God who has brought them out of the land of Egypt, and who dwells among them (see 29:43–46).

FACT

Israel has witnessed some incredible events, such as the 10 plagues and the parting of the Sea. Now, at the end of Exodus, God's glory fills the tabernacle and he will lead them to the Promised Land.

Leviticus

(return to table of contents)

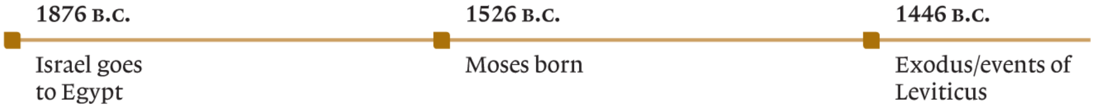
Leviticus 1 • Leviticus 2 • Leviticus 3 • Leviticus 4 • Leviticus 5 •
Leviticus 6 • Leviticus 7 • Leviticus 8 • Leviticus 9 • Leviticus 10 •
Leviticus 11 • Leviticus 12 • Leviticus 13 • Leviticus 14 • Leviticus 15 •
Leviticus 16 • Leviticus 17 • Leviticus 18 • Leviticus 19 • Leviticus 20 •
Leviticus 21 • Leviticus 22 • Leviticus 23 • Leviticus 24 • Leviticus 25 •
Leviticus 26 • Leviticus 27

- Introduction to Leviticus
  - Timeline
  - Author
  - Theme and Purpose
  - Problems in Understanding Leviticus
  - Key Themes
  - Outline
  - The Setting of Leviticus
- Global Message of Leviticus
  - Leviticus in Redemptive History
  - The Holiness of God
  - The Sacrificial System
  - The Mosaic Covenant and the New Creation
  - Holiness before God
  - Universal Themes in Leviticus
  - The Global Message of Leviticus for Today
- Study Notes

Introduction to Leviticus

Introduction to Leviticus

Timeline



Author

As with the other books of the Pentateuch, it is best to see Moses as the source and primary author of Leviticus. In Leviticus, Moses continues the story of Exodus.

Theme and Purpose

The book of Leviticus goes into deeper detail about the divine-human relationship put in place on Mount Sinai (Exodus 19–40). Leviticus assumes that Israel is sinful and impure, and it describes how to deal with sin and impurity so that the holy Lord can dwell among his people.

Problems in Understanding Leviticus

Readers may find Leviticus difficult to understand because they lack firsthand experience of the practices it describes.

Ritual vs. ethical commands. Chapters 1–16 describe various “ritual” regulations, while chs. 17–27 focus on ethical commands. Because the rituals of chs. 1–16 are unfamiliar, they are often seen as being disconnected from the ethical emphasis of the later chapters. It is more accurate, however, to see the entire book as being concerned with Israel’s being holy to the Lord.

Unclean, clean, holy. Leviticus often uses these terms differently than today. Modern readers might think of “clean” vs. “unclean” as being the same as healthy vs. unhealthy. In Leviticus, however, these words do not refer to hygiene. Rather, they describe the types of actions a person may or may not engage in, or the places he may or may not go. For example, those who are unclean may not partake of a peace offering (7:20). A modern analogy might be registering to vote: a person who is "registered" may vote, whereas a person who is not registered may not vote. The ritually "clean" person is not necessarily more righteous than one who is ritually unclean, just as a person who is registered to vote is not necessarily more righteous than a person who is not.

Even though ritual states and moral states are different, however, the ritual states in Leviticus also seem to symbolize grades of moral purity. By constantly calling the Israelites to ritual purity, the Lord was reminding them of their need for also seeking moral purity (20:24–26).

NT relevance of commands in Leviticus. What does Leviticus have to do with the church today? The sacrificial system of Leviticus has ceased for the people of God; it has been fulfilled in the coming of Christ (see Heb. 9:1–14, 24–28; 10:1–14). However, studying these laws is important because the sacrifices point to different aspects of the meaning of Christ's sacrifice of himself.

Second, the Holiness Code (chs. 17–27) deals with sanctification, that is, how one lives in the covenant community. The NT applies to Christians the same principle stated in Leviticus 11:44, "be holy, for I am holy" (see 1 Pet. 1:16). On the other hand, several details of the Holiness Code concern more symbolic aspects of holiness that are no longer followed in the Christian era (such as laws prohibiting garments with two kinds of cloth, Lev. 19:19, or prohibiting the shaving of the edges of a beard, 21:5). Further, the NT envisions a people of God transcending national boundaries. Therefore, current civil governments need not follow the OT civil laws (such as capital punishment for adultery; 20:10), although of course all governments must pursue justice, and Leviticus may certainly help in this regard.

Key Themes

1. The holy Lord is present among his people (Ex. 40:34; Lev. 1:1). They must therefore admit their sin and impurity and strive for personal holiness.

2. In order to approach God, worshipers must be wholehearted in their devotion (1:1–6:7; 22:17–30).
3. Those called to be spiritual leaders, such as priests, bear a heavier responsibility than the laypeople (chs. 4; 21). In addition to the outward holiness that the priests receive when they are ordained, they must maintain inward holiness (chs. 8; 9; 10; 21).
4. As is seen in the Day of Atonement ritual (ch. 16), the total cleansing of sins and uncleanness happens only when the innermost part of the tabernacle is purified. Humans, by themselves, can never achieve complete purification from sin.
5. Atonement is a gracious act of the Lord (17:11).

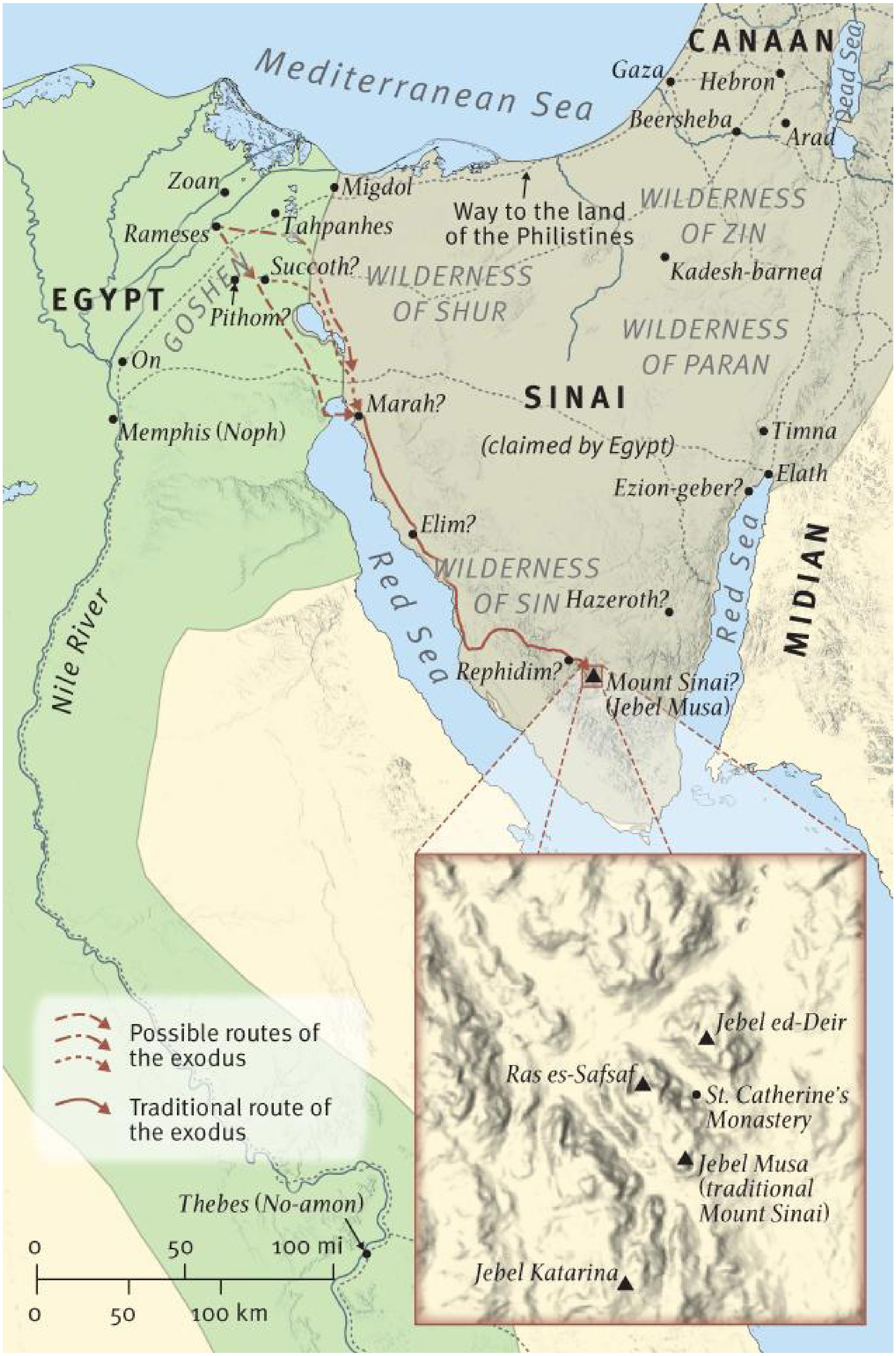
Outline

I. Five Major Offerings (1:1–6:7)
II. Handling of the Offerings (6:8–7:38)
III. The Establishment of the Priesthood (8:1–10:20)
IV. The Laws on Cleanness and Uncleanness (11:1–15:33)
V. The Day of Atonement Ritual (16:1–34)
VI. The Handling and Meaning of Blood (17:1–16)
VII. The Call to Holiness (18:1–22:33)
VIII. Holy Times (23:1–25:55)
IX. Blessings and Curses (26:1–46)
X. Vows and Dedication (27:1–34)

The Setting of Leviticus

c. 1446 B.C.

The book of Exodus finishes with Moses and Israel having constructed and assembled the tabernacle at the base of Mount Sinai. The book of Leviticus primarily records the instructions the Lord gives to Moses from the tent of meeting, but also includes narratives of a few events related to the tabernacle. (Regarding the date of the exodus, see Introduction to Exodus, and note on 1 Kings 6:1.)


Mediterranean Sea
CANAAN
Gaza
Hebron
Dead Sea
Beersheba
Arad
Zoan
Migdol
Rameses
Tahpanhes
Way to the land of the Philistines
WILDERNESS OF ZIN
Succoth?
WILDERNESS OF SHUR
Kadesh-barnea
EGYPT
GOSHEN
Pithom?
WILDERNESS OF PARAN
On
Marah?
SINAI
Memphis (Noph)
(claimed by Egypt)
Timna
Elath
Ezion-geber?
Elim?
Red Sea
WILDERNESS OF SIN
Hazeroth?
Red Sea
MIDIAN
Nile River
Rephidim?
Mount Sinai? (Jebel Musa)
Jebel ed-Deir
Ras es-Safsaf
St. Catherine's Monastery
Jebel Musa (traditional Mount Sinai)
Jebel Katarina
Possible routes of the exodus
Traditional route of the exodus
Thebes (No-amon)
0
50
100 mi
0
50
100 km

The Global Message of Leviticus

Leviticus in Redemptive History

The book of Leviticus takes place within the larger context of Exodus 19 to Numbers 10. The historical setting is that of Israel encamped at the base of Mount Sinai. Thus the book of Leviticus is a kind of parenthesis within the ongoing story of redemptive history, placed there to explain Israel's specific obligations within the Mosaic covenant.

The purpose of Leviticus is to instruct Israel concerning how to maintain holiness within the community, so that the Lord would continue to dwell among them. The Lord desires to dwell among his people so that he might bless them with his presence. If the Lord is with his people, Israel can then fulfill its vocation as his "kingdom of priests," to mediate the Abrahamic blessing to all the families of the earth (Gen. 12:3; Ex. 19:5–6).

The Holiness of God

It is the Lord's desire and intent to dwell among his people. Yet how can the perfectly holy God dwell among an unholy people? The golden calf rebellion, narrated in Exodus 32, revealed that Israel herself is subject to the fundamental problem of the evil heart. Israel lives in, and is part of, a fallen world filled with disease, decay, and death. Unholiness permeates everything, and holiness and unholiness must never come in contact with each other. When they do, the results are catastrophic (see also Lev. 10:1–3). What is the way forward, if God is to dwell with his people?

The Sacrificial System

The answer to this problem, as presented in Leviticus, is a sacrificial system. The tabernacle and the sacrifices offered there have been established so that the Lord can rest safely within the clean camp of Israel. The priests must strictly guard the sanctity of the tabernacle by purifying it regularly with sacrificial blood, which God designated as the cleansing agent. If, however, moral filth pollutes the tabernacle to a level that God cannot tolerate, he will be unable to dwell among his people. The Lord must then cast Israel away from his presence. Thus the threatened covenant curses climax with exile from the Promised Land, away from the presence of the Lord (Lev. 26:33–39). In exile, deprived of God's presence, Israel would become like any other nation and the Abrahamic mission (Gen. 12:3) would be dissolved.

The Mosaic Covenant and the New Creation

To understand Leviticus fully, the book must be viewed within its larger framework of global redemptive history. Israel functions within the Mosaic covenant stage of this history, as a pattern of the Creator-King's ultimate global program of new creation—that is, the restoration of Eden (see the "Global Message" essays on Genesis and Exodus). As Israel lived in holiness to the Lord in the Promised Land, he would bless her with such life that she would become a paradise-kingdom, a kind of miniature Eden. Rains in due season would bring about agricultural abundance (Lev. 26:3–5, 10). The people would dwell in safety and security (26:5–8). The creation mandate to "be fruitful and multiply" would find fulfillment in Israel's multiplying families (26:9; see Gen. 1:28). The Lord himself would dwell and walk among them, even as he did in the garden of Eden with Adam and Eve (Lev. 26:12a; see Gen. 3:8). Israel would be God's people and the Lord would be their God (Lev. 26:12b).

Holiness before God

Leviticus displays the magnificent reality of the Lord's presence with his people in the tabernacle. Because of God's presence with them, the book declares again and again, "You shall be holy because I am holy" (Lev. 11:44–45; 19:2; 20:7, 26; 21:8). To be holy means to be sacred, set apart from what is common for service to the holy God. A person or thing is made holy, or sanctified, by the blood of sacrifice. Conversely, a person or thing is de-sanctified, made common or unclean, by sin or contact with something or someone designated as unclean. All areas of life are regulated so that Israel might know the difference between what is holy and common, clean and unclean (10:10).

In the New Testament, this theme of holiness is picked up in 1 Peter and reapplied to Peter's Gentile (non-Jewish) audience. Having been redeemed by the sacrificial blood of Christ, Christians inherit Israel's calling as members of the new covenant community. They must therefore live in true holiness before the holy God (1 Pet. 1:15–16; 2:9–10).

Universal Themes in Leviticus

The centrality of God. Leviticus teaches that God is the center of all of life. God is the supreme reality around whom everything revolves and for whom all exists. Leviticus quietly yet clearly arranges all of life—space, persons, time, animals, possessions—around God. Everywhere in the world, down through human history, all of life gains its meaning only in relation to him.

The holiness of God. Leviticus teaches further that perfect holiness is required to be in the presence of the perfectly holy God. Once a year, on the holiest day of the calendar (the Day of Atonement), the holiest person (the high priest) enters the holiest place (the Most Holy Place), and offers the sacrifice upon the holiest object (the mercy seat of the ark of the covenant). This sacrifice provides a complete purification of the entire camp. Yet this sacrifice needed to be repeated annually, because it did not secure deliverance from the root cause of all sin, the evil human heart. Only in Jesus Christ was the ultimate cleansing achieved for the people of God, when God put him forward as the ultimate Day of Atonement sacrifice for anyone who believes (Rom. 3:21–25; Heb. 9:6–15; 10:1–14; 13:11–12).

The Global Message of Leviticus for Today

Love of God and sexual holiness. Jesus Christ pronounced all foods clean, eliminating certain distinctions that God had established in Leviticus for the old covenant people of God (Mark 7:19; compare Rom. 14:13–17). Jesus did, however, reassert the validity of the book's command, "You shall love your neighbor as yourself." He taught that it was the second most important commandment of the law, second only to loving God with all one's heart and soul and mind (Lev. 19:18; see Matt. 22:34–40; compare Rom. 13:8–10; Gal. 5:14; James 2:8). While numerous issues could be addressed with this command, one of the most urgent globally is that of sexual holiness. The gift of sex is reserved for one man and one woman within the permanent, sacred relationship of marriage. Sex, however, remains one of humanity's most powerful drives, and disciples across the globe often give in to temptation to sexual immorality. The result is defilement before a holy God, who warns that, while forgiveness remains for the penitent, those who persist in such unholy immorality will not inherit the kingdom of God (Gal. 5:19–21; Eph. 5:5).

Love of neighbor and sexual practice. What is often neglected in discussion of sexual immorality is how such acts transgress the command to love our neighbor, a command highlighted in Leviticus. Sexual sin always affects others. Adultery shatters the life of the adulterer’s spouse. Premarital sex robs a future marital partner of the wedding gifts of virginity, exclusivity, and chastity. Incest and sexual abuse destroy the family, shake the community, and put future marriage relationships at a disadvantage. Sex trafficking exploits women and children, selling them into horrifying conditions caused by greed and lust. If the global church does not speak out against such evils, we become, to some degree, complicit in them (see Lev. 5:1; James 4:17). All of life’s choices must be made in light of the command to love our neighbor. Immorality always harms others and leaves victims in its wake. In light of God’s holiness and his deliverance of us to himself, we must love our neighbor.

Laws for Burnt Offerings

LEVITICUS **1** [†][a]The LORD called Moses and spoke to him [b]from the tent of meeting, saying, [2]“Speak to the people of Israel and say to them, [c]When any one of you brings an offering to the LORD, you shall bring your offering of livestock from the herd or from the flock.

[3][†]“If his offering is a burnt offering from the herd, he shall offer [d]a male without blemish. He shall bring it to the entrance of the tent of meeting, that he may be accepted before the LORD. [4][e]He shall lay his hand on the head of the burnt offering, and it shall be [f]accepted for him [g]to make atonement for him. [5][†]Then he shall kill the bull before the LORD, and Aaron’s sons the priests shall bring the blood [h]and throw the blood against the sides of the altar that is at the entrance of the tent of meeting. [6]Then he shall flay the burnt offering and cut it into pieces, [7]and the sons of Aaron the priest shall put fire on the altar and [i]arrange wood on the fire. [8]And Aaron’s sons the priests shall arrange the pieces, the head, and the fat, on the wood that is on the fire on the altar; [9]but its entrails and its legs he shall wash with water. And the priest shall burn all of it on the altar, as [j]a burnt offering, a food offering [1] with a [k]pleasing aroma to the LORD.

[10]“If his gift for a burnt offering is from the flock, from the sheep or goats, he shall bring a male without blemish, [11][l]and he shall kill it on the north side of the altar before the LORD, and Aaron’s sons the priests shall throw its blood against the sides of the altar. [12]And he shall cut it into pieces, with its head and its fat, and the priest shall arrange them on the wood that is on the fire on the altar, [13]but the entrails and the legs he shall wash with water. And the priest shall offer all of it and burn it on the altar; it is [j]a burnt offering, a food offering with [k]a pleasing aroma to the LORD.

[14][†]“If his offering to the LORD is a burnt offering of birds, then he shall bring his offering of [m]turtledoves or pigeons. [15]And the priest shall bring it to the altar and wring off its head and burn it on the altar. Its blood shall be drained out on the side of the altar. [16]He shall remove its crop with its contents [2] and cast it [n]beside the altar on the east side, in the place for ashes. [17]He shall tear it open by its wings, but [o]shall not sever it completely. And the priest shall burn it on the altar, on the wood that is on

the fire. It is a burnt offering, a food offering with a pleasing aroma to the LORD.

Laws for Grain Offerings

LEVITICUS 2 [†]“When anyone brings a [p] grain offering as an offering to the LORD, his offering shall be of fine flour. [q] He shall pour oil on it and put frankincense on it [2]and bring it to Aaron’s sons the priests. And he shall take from it a handful of the fine flour and oil, with all of its frankincense, and the priest shall burn this as its [r] memorial portion on the altar, a food [s] offering with a pleasing aroma to the LORD. [3]But the [t] rest of the grain offering shall be for Aaron and his sons; [u] it is a most holy part of the LORD’s food offerings.

[4]“When you bring a grain offering baked in the oven as an offering, it shall be [v] unleavened loaves of fine flour mixed with oil or unleavened wafers smeared with oil. [5]And if your offering is a grain offering [w] baked on a griddle, it shall be of fine flour unleavened, mixed with oil. [6]You shall break it in pieces and pour oil on it; it is a grain offering. [7]And if your offering is a grain offering cooked in a pan, it shall be made of fine flour with oil. [8]And you shall bring the grain offering that is made of these things to the LORD, and when it is presented to the priest, he shall bring it to the altar. [9]And the priest shall take from the grain offering its memorial portion and burn this on the altar, a food [x] offering with a [y] pleasing aroma to the LORD. [10]But the [z] rest of the grain offering shall be for Aaron and his sons; [z] it is a most holy part of the LORD’s food offerings.

[11][†]“No grain offering that you bring to the LORD shall be made with [a] leaven, for you shall burn no leaven nor any honey as a food offering to the LORD. [12] [b] As an offering of firstfruits you may bring them to the LORD, but they shall not be offered on the altar for a pleasing aroma. [13]You [c] shall season all your grain offerings with salt. You shall not let the [d] salt of the covenant with your God be missing from your grain offering; [e] with all your offerings you shall offer salt.

[14]“If you offer a grain offering of firstfruits to the LORD, you shall offer for the grain offering of your firstfruits fresh [f] ears, roasted with fire,

crushed new grain. [15]And [g]you shall put oil on it and lay frankincense on it; it is a grain offering. [16]And the priest shall burn as its [h]memorial portion some of the crushed grain and some of the oil with all of its frankincense; it is a food offering to the LORD.

Laws for Peace Offerings

LEVITICUS 3 [†]“If his offering is [i]a sacrifice of peace offering, if he offers an animal from the herd, male or female, [j]he shall offer it [k]without blemish before the LORD. [2]And [l]he shall lay his hand on the head of his offering and kill it at the entrance of the tent of meeting, and Aaron’s sons the priests shall throw the blood against the sides of the altar. [3]And from the sacrifice of the peace offering, as a food offering to the LORD, he shall offer [m]the fat covering the entrails and all the fat that is on the entrails, [4] [n]and the two kidneys with the fat that is on them at the loins, and the long lobe of the liver that he shall remove with the kidneys. [5]Then Aaron’s sons [o]shall burn it on the altar on top of the burnt offering, which is on the wood on the fire; it is a food offering with a pleasing aroma to the LORD.

[6][†]“If his offering for a sacrifice of peace offering to the LORD is an animal from the flock, male or female, he shall offer it [k]without blemish. [7]If he offers a lamb for his offering, then he shall offer it before the LORD, [8]lay his hand on the head of his offering, and kill it in front of the tent of meeting; and Aaron’s sons shall throw its blood against the sides of the altar. [9]Then from the sacrifice of the peace offering he shall offer as a food offering to the LORD its fat; he shall remove the whole [p]fat tail, cut off close to the backbone, and the fat that covers the entrails and all the fat that is on the entrails [10]and the two kidneys with the fat that is on them at the loins and the long lobe of the liver that he shall remove [q]with the kidneys. [11]And the priest shall burn it on the altar as [r]a food offering to the LORD.

[12]“If his offering is a goat, then he shall offer it before the LORD [13]and lay his hand on its head and kill it in front of the tent of meeting, and the sons of Aaron shall throw its blood against the sides of the altar. [14]Then he shall offer from it, as his offering for a food offering to the LORD, the fat covering the entrails and all the fat that is on the entrails [15]and the two kidneys with the fat that is on them at the loins and the long lobe of the liver that he shall

remove [q]with the kidneys. [16][†]And the priest shall burn them on the altar as a [r]food offering with a pleasing aroma. [s]All fat is the LORD's. [17]It shall be a statute forever throughout your generations, in all your dwelling places, that you eat neither [s]fat nor [t]blood."

Laws for Sin Offerings

LEVITICUS **4** [†]And the LORD spoke to Moses, saying, [2]"Speak to the people of Israel, saying, [u]If anyone sins unintentionally [1] in any of the LORD's commandments [v]about things not to be done, and does any one of them, [3][†]if it is the anointed priest who [w]sins, thus bringing guilt on the people, then he shall offer for the sin that he has committed [x]a bull from the herd without blemish to the LORD for a sin offering. [4]He shall bring the bull to the [y]entrance of the tent of meeting before the LORD and lay his hand on the head of the bull and kill the bull before the LORD. [5]And the anointed priest [z]shall take some of the blood of the bull and bring it into the tent of meeting, [6]and the priest shall dip his finger in the blood and [z]sprinkle part of the blood seven times before the LORD in front of the veil of the sanctuary. [7]And the priest [a]shall put some of the blood on the horns of the altar of fragrant incense before the LORD that is in the tent of meeting, and [b]all the rest of the blood of the bull he shall pour out at the base of the altar of burnt offering that is at the entrance of the tent of meeting. [8]And all the fat of the bull of the sin offering he shall remove from it, [c]the fat that covers the entrails and all the fat that is on the entrails [9][d]and the two kidneys with the fat that is on them at the loins and the long lobe of the liver that he shall remove with the kidneys [10](just as these are taken from the ox of the sacrifice of the peace offerings); and the priest shall burn them on the altar of burnt offering. [11]But [e]the skin of the bull and all its flesh, with its head, its legs, its entrails, and its dung— [12]all the rest of the bull—he shall carry [f]outside the camp to a clean place, to the ash heap, and shall [g]burn it up on a fire of wood. On the ash heap it shall be burned up.

[13][†][h]"If the whole congregation of Israel sins unintentionally [2] and [i]the thing is hidden from the eyes of the assembly, and they do any one of the things that by the LORD's commandments ought not to be done, and they

realize their guilt,[3] [14][j]when the sin which they have committed becomes known, the assembly shall offer a bull from the herd for a sin offering and bring it in front of the tent of meeting. [15]And the elders of the congregation [k]shall lay their hands on the head of the bull before the LORD, and the bull shall be killed before the LORD. [16]Then [l]the anointed priest shall bring some of the blood of the bull into the tent of meeting, [17]and the priest shall dip his finger in the blood and sprinkle it seven times before the LORD in front of the veil. [18]And he shall put some of the blood on the horns of the altar that is in the tent of meeting before the LORD, and the rest of the blood he shall pour out at the base of the altar of burnt offering that is at the entrance of the tent of meeting. [19]And all its fat he shall take from it and burn on the altar. [20]Thus shall he do with the bull. As he did [m]with the bull of the sin offering, so shall he do with this. [n]And the priest shall make atonement for them, and they shall be forgiven. [21]And he shall carry the bull [f]outside the camp and burn it up as he burned the first bull; it is the sin offering for the assembly.

[22][†]“When a leader sins, [o]doing unintentionally any one of all the things that by the commandments of the LORD his God ought not to be done, and realizes his guilt, [23]or [p]the sin which he has committed is made known to him, he shall bring as his offering a goat, a male without blemish, [24]and [q]shall lay his hand on the head of the goat and kill it in the place where they kill the burnt offering before the LORD; it is a sin offering. [25][r]Then the priest shall take some of the blood of the sin offering with his finger and put it on the horns of the altar of burnt offering and pour out the rest of its blood at the base of the altar of burnt offering. [26]And all its fat he shall burn on the altar, like [s]the fat of the sacrifice of peace offerings. So [t]the priest shall make atonement for him for his sin, and he shall be forgiven.

[27]“If [u]anyone of the common people sins unintentionally in doing any one of the things that by the LORD’s commandments ought not to be done, and realizes his guilt, [28][v]or the sin which he has committed is made known to him, he shall bring for his offering a goat, a female without blemish, for his sin which he has committed. [29][w]And he shall lay his hand on the head of the sin offering and kill the sin offering in the place of burnt offering. [30]And the priest shall take some of its blood with his finger and put it on the

horns of the altar of burnt offering and pour out all the rest of its blood at the base of the altar. **31**And [x]all its fat he shall remove, [y]as the fat is removed from the peace offerings, and the priest shall burn it on the altar for a [z]pleasing aroma to the LORD. [a]And the priest shall make atonement for him, and he shall be forgiven.

32"If he brings a lamb as his offering for a sin offering, he shall bring [b]a female without blemish **33** [w]and lay his hand on the head of the sin offering and kill it for a sin offering in the place where they kill the burnt offering. **34**Then the priest shall take some of the blood of the sin offering with his finger and put it on the horns of the altar of burnt offering and pour out all the rest of its blood at the base of the altar. **35**And all its fat he shall remove [c]as the fat of the lamb is removed from the sacrifice of peace offerings, and the priest shall burn it on the altar, on top of the LORD's food offerings. [d]And the priest shall make atonement for him for the sin which he has committed, and he shall be forgiven.

LEVITICUS **5** [†]"If anyone sins in that he hears a public [e]adjuration to testify, and though he is a witness, whether he has seen or come to know the matter, yet does not speak, he shall [f]bear his iniquity; **2**or [g]if anyone touches an unclean thing, whether a carcass of an unclean wild animal or a carcass of unclean livestock or a carcass of unclean swarming things, and it is hidden from him and he has become unclean, and he realizes his guilt; **3**or if he touches [h]human uncleanness, of whatever sort the uncleanness may be with which one becomes unclean, and it is hidden from him, when he comes to know it, and realizes his guilt; **4**or if anyone utters with his lips a [i]rash oath to do evil or to do good, any sort of rash oath that people [j]swear, and it is hidden from him, when he comes to know it, and he realizes his guilt in any of these; **5**when he realizes his guilt in any of these and [k]confesses the sin he has committed, **6**he shall bring to the LORD as his compensation [1] for the sin that he has committed, a female from the flock, a lamb or a goat, for a sin offering. And the priest shall make atonement for him for his sin.

7[†]"But [l]if he cannot afford a lamb, then he shall bring to the LORD as his compensation for the sin that he has committed two [m]turtledoves or two pigeons, [2] one for a sin offering and the other for a burnt offering. **8**He shall bring them to the priest, who shall offer first the one for the sin offering. He shall [n] wring its head from its neck [n] but shall not sever it completely, [9]and he shall sprinkle some of the blood of the sin offering on the side of the altar, while [o] the rest of the blood shall be drained out [p] at the base of the altar; it is a sin offering. [10]Then he shall offer the second for a burnt offering according to the rule. [q] And the priest shall make atonement for him for the sin that he has committed, and he shall be forgiven.

[11]“But if he cannot afford two turtledoves or two pigeons, then he shall bring as his offering for the sin that he has committed a [r] tenth of an ephah [3] of fine flour for a sin offering. He [r] shall put no oil on it and shall put no frankincense on it, for it is a sin offering. [12]And he shall bring it to [s] the priest, and the priest shall take a handful of it as its memorial portion and [t] burn this on the altar, on the LORD’s food offerings; it is a sin offering. [13]Thus [q] the priest shall make atonement for him for the sin which he has committed in any one of these things, and he shall be forgiven. And the remainder [4] shall be for the priest, as in the grain offering.”

Laws for Guilt Offerings

[14][†]The LORD spoke to Moses, saying, [15] [u] “If anyone commits a breach of faith and sins unintentionally in any of the holy things of the LORD, [v] he shall bring to the LORD as his compensation, a ram without blemish out of the flock, valued [5] in silver shekels, [6] according to the [w] shekel of the sanctuary, for a guilt offering. [16]He shall also make restitution for what he has done amiss in the holy thing and [x] shall add a fifth to it and give it to the priest. [q] And the priest shall make atonement for him with the ram of the guilt offering, and he shall be forgiven.

[17] [y] “If anyone sins, doing any of the things that by the LORD’s commandments ought not to be done, [z] though he did not know it, then realizes his guilt, he shall bear his iniquity. [18] [a] He shall bring to the priest a ram without blemish out of the flock, or its equivalent for a guilt offering, and [q] the priest shall make atonement for him for the mistake that he made unintentionally, and he shall be forgiven. [19]It is a guilt offering; he has indeed incurred guilt before [7] the LORD.”

LEVITICUS **6** [†] [1] The LORD spoke to Moses, saying, [2]“If anyone sins and [b]commits a breach of faith against the LORD by [c]deceiving his neighbor in [d]a matter of deposit or security, or through robbery, or [e]if he has oppressed his neighbor [3]or [f]has found something lost and lied about it, [g]swearing falsely—in any of all the things that people do and sin thereby—[4]if he has sinned and has realized his guilt and will restore [e]what he took by robbery or what he got by oppression or the deposit that was committed to him or the lost thing that he found [5]or anything about which he has sworn falsely, he shall [h]restore it in full and shall add a fifth to it, and give it to him to whom it belongs on the day he realizes his guilt. [6]And he shall bring to the priest as his compensation to the LORD [i]a ram without blemish out of the flock, or its equivalent for a guilt offering. [7][j]And the priest shall make atonement for him before the LORD, and he shall be forgiven for any of the things that one may do and thereby become guilty.”

The Priests and the Offerings

[8][†] [2] The LORD spoke to Moses, saying, [9]“Command Aaron and his sons, saying, This is the law of the burnt offering. The burnt offering shall be on the hearth on the altar all night until the morning, and the fire of the altar shall be kept burning on it. [10]And [k]the priest shall put on his linen garment and put his linen undergarment on his body, and he shall take up the ashes to which the fire has reduced the burnt offering on the altar and put them [l]beside the altar. [11]Then [m]he shall take off his garments and put on other garments and carry the ashes [n]outside the camp to a clean place. [12]The fire on the altar shall be kept burning on it; it shall not go out. The priest shall burn wood on it every morning, and he shall arrange the burnt offering on it and shall burn on it [o]the fat of the peace offerings. [13]Fire shall be kept burning on the altar continually; it shall not go out.

[14][†]“And this is the law of [p]the grain offering. The sons of Aaron shall offer it before the LORD in front of the altar. [15]And one shall take from it a handful of the fine flour of the grain offering and its oil and all the frankincense that is on the grain offering and burn this as its [q]memorial portion on the altar, a pleasing aroma to the LORD. [16]And [r]the rest of it Aaron and his sons shall eat. It shall be eaten unleavened [s]in a holy place.

In the court of the tent of meeting they shall eat it. [17] [t]It shall not be baked
with leaven. [u]I have given it as their portion of my food offerings. [v]It is a
thing most holy, like the sin offering and the guilt offering. [18]Every male
among the children of Aaron may eat of it, as decreed forever throughout
your generations, from the LORD’s food offerings. Whatever touches them
shall become holy.”

[19][†]The LORD spoke to Moses, saying, [20] [w]“This is the offering that
Aaron and his sons shall offer to the LORD on the day when he is anointed: a
[x]tenth of an ephah [3] of fine flour as a regular grain offering, half of it in
the morning and half in the evening. [21]It shall be made with oil [y]on a
griddle. You shall bring it [z]well mixed, in baked [4] pieces like a grain
offering, and offer it for a pleasing aroma to the LORD. [22]The priest from
among Aaron’s sons, who is anointed to succeed him, shall offer it to the
LORD as decreed forever. [a]The whole of it shall be burned. [23]Every grain
offering of a priest shall be wholly burned. It shall not be eaten.”

[24][†]The LORD spoke to Moses, saying, [25]“Speak to Aaron and his sons,
saying, [b]This is the law of the sin offering. [c]In the place where the burnt
offering is killed shall the sin offering be killed before the LORD; [d]it is most
holy. [26] [e]The priest who offers it for sin shall eat it. [f]In a holy place it shall
be eaten, in the court of the tent of meeting. [27]Whatever touches its flesh
shall be holy, and when any of its blood is splashed on a garment, you shall
wash that on which it was splashed in a holy place. [28]And [g]the earthenware
vessel in which it is boiled [h]shall be broken. But if it is boiled in a bronze
vessel, that shall be scoured and rinsed in water. [29]Every male among the
priests may eat of it; [d]it is most holy. [30] [i]But no sin offering shall be eaten
from which any blood is brought into the tent of meeting to make
atonement in the Holy Place; it shall be burned up with fire.

LEVITICUS 7 [†][j]“This is the law of the [k]guilt offering. [l]It is most holy.
[2] [m]In the place where they kill the burnt offering they shall kill the guilt
offering, and its blood shall be thrown against the sides of the altar. [3]And
[n]all its fat shall be offered, the fat tail, the fat that covers the entrails, [4]the
two kidneys with the fat that is on them at the loins, and the long lobe of the
liver that he shall remove [o]with the kidneys. [5]The priest shall burn them on
the altar as a food offering to the LORD; it is a guilt offering. [6] [p]Every male

among the priests may eat of it. It shall be eaten in a holy place. [q] It is most
holy. [7]The [r] guilt offering is just like the sin offering; there is one law for
them. The priest who makes atonement with it shall have it. [8]And the priest
who offers any man’s burnt offering shall have for himself the skin of the
burnt offering that he has offered. [9]And [s] every grain offering baked [t] in the
oven and all that is prepared [u] on a pan or a griddle shall belong to the
priest who offers it. [10]And every grain offering, mixed with oil or dry, shall
be shared equally among all the sons of Aaron.

[11][†]“And this is the law of the sacrifice of peace offerings that one may
offer to the LORD. [12]If he offers it for a thanksgiving, then he shall offer
with the thanksgiving sacrifice [v] unleavened loaves mixed with oil,
unleavened wafers smeared with oil, and loaves of fine flour [w] well mixed
with oil. [13] [x] With the sacrifice of his peace offerings for thanksgiving he
shall bring his offering with loaves of leavened bread. [14]And from it he
shall offer one loaf from each offering, as a [y] gift to the LORD. [z] It shall
belong to the priest who throws the blood of the peace offerings. [15]And the
flesh of the sacrifice of his peace offerings [a] for thanksgiving shall be eaten
on the day of his offering. He shall not leave any of it until the morning.
[16]But [b] if the sacrifice of his offering is a vow offering or a freewill
offering, it shall be eaten on the day that he offers his sacrifice, and on the
next day what remains of it shall be eaten. [17]But what remains of the flesh
of the sacrifice on the third day shall be burned up with fire. [18]If any of the
flesh of the sacrifice of his peace offering is eaten on the third day, he who
offers it shall not be accepted, neither shall it be credited to him. It is
[c] tainted, and he who eats of it shall bear his iniquity.

[19]“Flesh that touches any unclean thing shall not be eaten. It shall be
burned up with fire. All who are clean may eat flesh, [20]but the person who
eats of the flesh of the sacrifice of the LORD’s peace offerings [d] while an
uncleanness is on him, that person shall be cut off from his people. [21]And if
anyone touches an unclean thing, whether [e] human uncleanness or an
[f] unclean beast or any [g] unclean detestable creature, and then eats some
flesh from the sacrifice of the LORD’s peace offerings, that person shall be
cut off from his people.”

[22]The LORD spoke to Moses, saying, [23]"Speak to the people of Israel, saying, [h]You shall eat no fat, of ox or sheep or goat. [24]The fat of an animal [i]that dies of itself and the fat of one that is torn by beasts may be put to any other use, but on no account shall you eat it. [25]For every person who eats of the fat of an animal of which a food offering may be made to the LORD shall be cut off from his people. [26]Moreover, [j]you shall eat no blood whatever, whether of fowl or of animal, in any of your dwelling places. [27]Whoever eats any blood, that person shall be cut off from his people."

[28]The LORD spoke to Moses, saying, [29]"Speak to the people of Israel, saying, [k]Whoever offers the sacrifice of his peace offerings to the LORD shall bring his offering to the LORD from the sacrifice of his peace offerings. [30] [l]His own hands shall bring the LORD's food offerings. He shall bring the fat with [m]the breast, that the breast may be waved as a wave offering before the LORD. [31] [n]The priest shall burn the fat on the altar, but [o]the breast shall be for Aaron and his sons. [32]And [o]the right thigh you shall give to the priest as a contribution from the sacrifice of your peace offerings. [33]Whoever among the sons of Aaron offers the blood of the peace offerings and the fat shall have the right thigh for a portion. [34]For the breast that is [o]waved and the thigh that is [o]contributed I have taken from the people of Israel, out of the sacrifices of their peace offerings, and [p]have given them to Aaron the priest and to his sons, as a perpetual due from the people of Israel. [35]This is the portion of Aaron and of his sons from the LORD's food offerings, from the day they were presented to serve as priests of the LORD. [36]The LORD commanded this to be given them by the people of Israel, [q]from the day that he anointed them. It is a perpetual due throughout their generations."

[37]This is the law [r]of the burnt offering, of the grain offering, of the sin offering, [s]of the guilt offering, [t]of the ordination offering, and [u]of the peace offering, [38]which the LORD commanded Moses on Mount Sinai, on the day that he commanded the people of Israel [v]to bring their offerings to the LORD, in the wilderness of Sinai.

Consecration of Aaron and His Sons

LEVITICUS 8 [†] [w] The LORD spoke to Moses, saying, [2]“Take Aaron and his sons with him, and [x] the garments and [y] the anointing oil and the bull of the sin offering and the two rams and the basket of unleavened bread. [3]And assemble all the congregation at the entrance of the tent of meeting.” [4]And Moses did as the LORD commanded him, and the congregation was assembled at the entrance of the tent of meeting.

[5]And Moses said to the congregation, [z] “This is the thing that the LORD has commanded to be done.” [6]And Moses brought Aaron and his sons and washed them with water. [7]And he put [a] the coat on him and tied the sash around his waist and clothed him with the robe and put the ephod on him and tied the skillfully woven band of the ephod around him, binding it to him with the band. [1] [8][†]And he placed the breastpiece on him, and [b] in the breastpiece he put the Urim and the Thummim. [9]And he set [a] the turban on his head, and [c] on the turban, in front, he set the golden plate, the holy crown, as the LORD commanded Moses.

[10][†] [d] Then Moses took the anointing oil and anointed the tabernacle and all that was in it, and consecrated them. [11]And he sprinkled some of it on the altar seven times, and anointed the altar and all its utensils and the basin and its stand, to consecrate them. [12]And [e] he poured some of the anointing oil on Aaron’s head and anointed him to consecrate him. [13]And Moses brought Aaron’s sons and clothed them with coats and tied sashes around their waists and bound caps on them, as the LORD commanded Moses.

[14][†]Then he brought [f] the bull of the sin offering, and Aaron and his sons [g] laid their hands on the head of the bull of the sin offering. [15]And he [2] killed it, and [h] Moses took the blood, and with his finger put it on the horns of the altar around it and purified the altar and poured out the blood at the base of the altar and consecrated it to make atonement for it. [16] [i] And he took all the fat that was on the entrails and the long lobe of the liver and the two kidneys with their fat, and Moses burned them on the altar. [17]But [j] the bull and its skin and its flesh and its dung he burned up with fire outside the camp, as the LORD commanded Moses.

18[†] [k] Then he presented the ram of the burnt offering, and Aaron and his sons laid their hands on the head of the ram. **19**And he killed it, and Moses threw the blood against the sides of the altar. **20**He cut the ram into pieces, and Moses burned [l] the head and the pieces and the fat. **21**He washed the entrails and the legs with water, and Moses burned the whole ram on the altar. It was a burnt offering with a pleasing aroma, a food offering for the LORD, as the LORD commanded Moses.

22[†]Then [m] he presented the other ram, the ram of ordination, and Aaron and his sons laid their hands on the head of the ram. **23**And he killed it, and Moses took some of its blood and [n] put it on the lobe of Aaron's right ear and on the thumb of his right hand and on the big toe of his right foot. **24**Then he presented Aaron's sons, and Moses put some of the blood on the lobes of their right ears and on the thumbs of their right hands and on the big toes of their right feet. And Moses threw the blood against the sides of the altar. **25**Then he took the fat and the fat tail and all the fat that was on the entrails and the long lobe of the liver and the two kidneys with their fat and the right thigh, **26**and out of the basket of unleavened bread that was before the LORD he took one unleavened loaf and one loaf of bread with oil and one wafer and placed them on the pieces of fat and on the right thigh. **27**And he put all these in the hands of Aaron and in the hands of his sons and waved them as a wave offering before the LORD. **28**Then Moses took them from their hands and burned them on the altar with the burnt offering. This was an ordination offering with a pleasing aroma, a food offering to the LORD. **29**And Moses took the breast and waved it for a wave offering before the LORD. It was Moses' portion of the ram of ordination, as the LORD commanded Moses.

30Then [o] Moses took some of the anointing oil and of the blood that was on the altar and sprinkled it on Aaron and his garments, and also on his sons and his sons' garments. So he consecrated Aaron and his garments, and his sons and his sons' garments with him.

31[†]And Moses said to Aaron and his sons, "Boil the flesh at the entrance of the tent of meeting, and there eat it and the bread that is in the basket of ordination offerings, as I commanded, saying, 'Aaron and his sons shall eat it.' **32**And what remains of the flesh and the bread you shall burn up with fire. **33**And you shall not go outside the entrance of the tent of meeting for seven days, until the days of your ordination are completed, for it [p] will take seven days to ordain you. [34]As has been done today, the LORD has commanded to be done to make atonement for you. [35]At the entrance of the tent of meeting you shall remain day and night for seven days, performing what the LORD has [q] charged, so that you do not die, for so I have been commanded.” [36]And Aaron and his sons did all the things that the LORD commanded by Moses.

The LORD Accepts Aaron’s Offering

LEVITICUS **9** [†] [r] On the eighth day Moses called Aaron and his sons and the elders of Israel, [2]and he said to Aaron, [s] “Take for yourself a bull calf for a sin offering and [t] a ram for a burnt offering, both without blemish, and offer them before the LORD. [3]And say to the people of Israel, [u] ‘Take a male goat for a sin offering, and a calf and a lamb, both a year old without blemish, for a burnt offering, [4]and an ox and a ram for peace offerings, to sacrifice before the LORD, and [v] a grain offering mixed with oil, for [w] today the LORD will appear to you.’” [5][†]And they brought what Moses commanded in front of the tent of meeting, and all the congregation drew near and stood before the LORD. [6]And Moses said, “This is the thing that the LORD commanded you to do, that the glory of the LORD may appear to you.” [7][†]Then Moses said to Aaron, “Draw near to the altar and [x] offer your sin offering and your burnt offering and [y] make atonement for yourself and for the people, and bring the offering of the people and make atonement for them, as the LORD has commanded.”

[8]So Aaron drew near to the altar and killed the calf of the sin offering, which was for himself. [9] [z] And the sons of Aaron presented the blood to him, and he dipped his finger in the blood and [a] put it on the horns of the altar and poured out the blood at the base of the altar. [10] [b] But the fat and the kidneys and the long lobe of the liver from the sin offering he burned on the altar, [c] as the LORD commanded Moses. [11] [d] The flesh and the skin he burned up with fire outside the camp.

[12]Then he killed the burnt offering, and Aaron’s sons handed him the blood, and he [e] threw it against the sides of the altar. [13] [f] And they handed the burnt offering to him, piece by piece, and the head, and he burned them

on the altar. 14 [g] And he washed the entrails and the legs and burned them with the burnt offering on the altar.

15 [h] Then he presented the people's offering and took the goat of the sin offering that was for the people and killed it and [i] offered it as a sin offering, [j] like the first one. 16 And he presented the burnt offering and offered it [k] according to the [l] rule. 17 And he presented the [m] grain offering, took a handful of it, and burned it on the altar, [n] besides the burnt offering of the morning.

18 Then he killed the ox and the ram, [o] the sacrifice of peace offerings for the people. And Aaron's sons handed him the blood, and he threw it against the sides of the altar. 19 But the fat pieces of the ox and of the ram, the fat tail and that which covers [p] the entrails and the kidneys and the long lobe of the liver— 20 they put the fat pieces on the breasts, [q] and he burned the fat pieces on the altar, 21 but the breasts and the right thigh Aaron waved [r] for a wave offering before the LORD, as Moses commanded.

22 [†]Then Aaron [s] lifted up his hands toward the people and [t] blessed them, and he came down from offering the sin offering and the burnt offering and the peace offerings. 23 And Moses and Aaron went into the tent of meeting, and when they came out they blessed the people, and [u] the glory of the LORD appeared to all the people. 24 And [v] fire came out from before the LORD and consumed the burnt offering and the pieces of fat on the altar, and when all the people saw it, [w] they shouted and [x] fell on their faces.

The Death of Nadab and Abihu

LEVITICUS 10 [†]Now [y] Nadab and Abihu, the sons of Aaron, [z] each took his censer and put fire in it and laid incense on it and offered [a] unauthorized [1] fire before the LORD, which he had not commanded them. 2 And fire [b] came out from before the LORD and consumed them, and they died before the LORD. 3 Then Moses said to Aaron, "This is what the LORD has said: 'Among [c] those who are near me [d] I will be sanctified, and before all the people I will be glorified.'" [e] And Aaron held his peace.

4 [†]And Moses called Mishael and Elzaphan, the sons of [f] Uzziel the uncle of Aaron, and said to them, "Come near; carry your brothers away from the front of the sanctuary and out of the camp." 5 So they came near

and carried them in their coats out of the camp, as Moses had said. [6]And
Moses said to Aaron and to Eleazar and Ithamar his sons, [g]“Do not let the
hair of your heads hang loose, and do not tear your clothes, lest you die, and
[h]wrath come upon all the congregation; but let your brothers, the whole
house of Israel, bewail the burning that the LORD has kindled. [7] [i]And do not
go outside the entrance of the tent of meeting, lest you die, [j]for the
anointing oil of the LORD is upon you.” And they did according to the word
of Moses.

[8][†]And the LORD spoke to Aaron, saying, [9][†] [k]“Drink no wine or strong
drink, you or your sons with you, when you go into the tent of meeting, lest
you die. It shall be a statute forever throughout your generations. [10]You are
to [l]distinguish between the holy and the common, and between the unclean
and the clean, [11]and [m]you are to teach the people of Israel all the statutes
that the LORD has spoken to them by Moses.”

[12]Moses spoke to Aaron and to Eleazar and Ithamar, his surviving sons:
“Take the [n]grain offering that is left of the LORD’s food offerings, and eat it
unleavened beside the altar, for [o]it is most holy. [13]You shall eat it in a holy
place, because it is your due and your sons’ due, from the LORD’s food
offerings, for [p]so I am commanded. [14]But the [q]breast that is waved and the
thigh that is contributed you shall eat in a clean place, you and your sons
and your daughters with you, for they are given as your due and your sons’
due from the sacrifices of the peace offerings of the people of Israel. [15] [r]The
thigh that is contributed and the breast that is waved they shall bring with
the food offerings of the fat pieces to wave for a wave offering before the
LORD, and it shall be yours and your sons’ with you as a due forever, as the
LORD has commanded.”

[16][†]Now Moses diligently inquired about [s]the goat of the sin offering,
and behold, it was burned up! And he was angry with Eleazar and Ithamar,
the surviving sons of Aaron, saying, [17] [t]“Why have you not eaten the sin
offering in the place of the sanctuary, since [o]it is a thing most holy and has
been given to you that you may bear the iniquity of the congregation, to
make atonement for them before the LORD? [18]Behold, [u]its blood was not
brought into the inner part of the sanctuary. You certainly ought to have
eaten it in the sanctuary, [v]as I commanded.” [19]And Aaron said to Moses,
“Behold, [w]today they have offered their sin offering and their burnt

offering before the LORD, and yet such things as these have happened to me! If I had eaten the sin offering today, [x]would the LORD have approved?” [20]And when Moses heard that, he approved.

Clean and Unclean Animals

LEVITICUS **11** [†]And the LORD spoke to Moses and Aaron, saying to them, [2]“Speak to the people of Israel, saying, [y]These are the living things that you may eat among all the animals that are on the earth. [3]Whatever parts the hoof and is cloven-footed and chews the cud, among the animals, you may eat. [4]Nevertheless, among those that chew the cud or part the hoof, you shall not eat these: The camel, because it chews the cud but does not part the hoof, is unclean to you. [5]And the [z]rock badger, because it chews the cud but does not part the hoof, is unclean to you. [6]And the hare, because it chews the cud but does not part the hoof, is unclean to you. [7]And the pig, because it parts the hoof and is cloven-footed but does not chew the cud, [a]is unclean to you. [8]You shall not eat any of their flesh, and you shall not touch their carcasses; they are unclean to you.

[9][†]“These you may eat, of all that are in the waters. Everything in the waters that has fins and scales, whether in the seas or in the rivers, you may eat. [10]But anything in the seas or the rivers that does not have fins and scales, of the swarming creatures in the waters and of the living creatures that are in the waters, is [b]detestable to you. [11]You shall regard them as detestable; you shall not eat any of their flesh, and you shall detest their carcasses. [12]Everything in the waters that does not have fins and scales is detestable to you.

[13][†]“And these you shall detest among the birds; [1] they shall not be eaten; they are [b]detestable: [c]the eagle, [2] the bearded vulture, the black vulture, [14]the kite, [d]the falcon of any kind, [15]every raven of any kind, [16]the ostrich, the nighthawk, the sea gull, the [e]hawk of any kind, [17]the [f]little owl, the cormorant, the [g]short-eared owl, [18]the barn owl, the [h]tawny owl, the carrion vulture, [19]the stork, the heron of any kind, the hoopoe, and [i]the bat.

[20][†]“All winged insects that go on all fours are detestable to you. [21]Yet among the winged insects that go on all fours you may eat those that have

jointed legs above their feet, with which to hop on the ground. [22]Of them you may eat: [j]the locust of any kind, the bald locust of any kind, the cricket of any kind, and the grasshopper of any kind. [23]But all other winged insects that have four feet are detestable to you.

[24][†]“And by these you shall become unclean. Whoever touches their carcass shall be unclean until the evening, [25]and whoever carries any part of their carcass [k]shall wash his clothes and be unclean until the evening. [26]Every animal that parts the hoof but is not cloven-footed or does not chew the cud is unclean to you. Everyone who touches them shall be unclean. [27]And all that walk on their paws, among the animals that go on all fours, are unclean to you. Whoever touches their carcass shall be unclean until the evening, [28]and he who carries their carcass [k]shall wash his clothes and be unclean until the evening; they are unclean to you.

[29][†]“And these are unclean to you among the swarming things that swarm on the ground: the mole rat, [l]the mouse, the great lizard of any kind, [30]the gecko, the monitor lizard, the lizard, the sand lizard, and the chameleon. [31]These are unclean to you among all that swarm. Whoever touches them when they are dead shall be unclean until the evening. [32]And anything on which any of them falls when they are dead shall be unclean, whether it is an article of wood or a garment or a skin or a sack, any article that is used for any purpose. [m]It must be put into water, and it shall be unclean until the evening; then it shall be clean. [33]And if any of them falls into any earthenware vessel, all that is in it shall be unclean, and you [n]shall break it. [34]Any food in it that could be eaten, on which water comes, shall be unclean. And all drink that could be drunk from every such vessel shall be unclean. [35]And everything on which any part of their carcass falls shall be unclean. Whether oven or stove, it shall be broken in pieces. They are unclean and shall remain unclean for you. [36][†]Nevertheless, a spring or a cistern holding water shall be clean, but whoever touches a carcass in them shall be unclean. [37]And if any part of their carcass falls upon any seed grain that is to be sown, it is clean, [38]but if water is put on the seed and any part of their carcass falls on it, it is unclean to you.

[39][†]“And if any animal which you may eat dies, whoever touches its carcass shall be unclean until the evening, [40]and [o]whoever eats of its

carcass shall wash his clothes and be unclean until the evening. And whoever carries the carcass shall wash his clothes and be unclean until the evening.

41 [p] "Every swarming thing that swarms on the ground is detestable; it shall not be eaten. 42 Whatever goes on its belly, and whatever goes on all fours, or whatever has many feet, any swarming thing that swarms on the ground, you shall not eat, for they are detestable. 43 [q] You shall not make yourselves detestable with any swarming thing that swarms, and you shall not defile yourselves with them, and become unclean through them. 44 [†] For I am the LORD your God. Consecrate yourselves therefore, and [r] be holy, for I am holy. [q] You shall not defile yourselves with any swarming thing that crawls on the ground. 45 [s] For I am the LORD who brought you up out of the land of Egypt to be your God. [r] You shall therefore be holy, for I am holy."

46 This is the law about beast and bird and every living creature that moves through the waters and every creature that swarms on the ground, 47 [t] to make a distinction between the unclean and the clean and between the living creature that may be eaten and the living creature that may not be eaten.

Purification After Childbirth

LEVITICUS 12 [†] The LORD spoke to Moses, saying, 2 "Speak to the people of Israel, saying, If a woman conceives and bears a male child, then [u] she shall be unclean seven days. [v] As at the time of her menstruation, she shall be unclean. 3 And on the [w] eighth day the flesh of his foreskin shall be circumcised. 4 Then she shall continue for thirty-three days in the blood of her purifying. She shall not touch anything holy, nor come into the sanctuary, until the days of her purifying are completed. 5 But if she bears a female child, then she shall be unclean two weeks, as in her menstruation. And she shall continue in the blood of her purifying for sixty-six days.

6 [u] "And when the days of her purifying are completed, whether for a son or for a daughter, she shall bring to the priest at the entrance of the tent of meeting a lamb a year old for a burnt offering, and a pigeon or a turtledove for a sin offering, 7 and he shall offer it before the LORD and make

atonement for her. Then she shall be clean from the flow of her blood. This is the law for her who bears a child, either male or female. 8[†]And if she cannot afford a lamb, then she shall take [x]two turtledoves or two pigeons,[1] [y]one for a burnt offering and the other for a sin offering. [z]And the priest shall make atonement for her, and she shall be clean."

Laws About Leprosy

LEVITICUS 13 [†]The LORD spoke to Moses and Aaron, saying, 2"When a person has on the skin of his body a [a]swelling or an eruption or a spot, and it turns into a case of leprous[1] disease on the skin of his body, [b]then he shall be brought to Aaron the priest or to one of his sons the priests, 3[†]and the priest shall examine the diseased area on the skin of his body. And if the hair in the diseased area has turned white and the disease appears to be deeper than the skin of his body, it is a case of leprous disease. When the priest has examined him, he shall pronounce him unclean. 4But if the spot is white in the skin of his body and appears no deeper than the skin, and the hair in it has not turned white, [c]the priest shall shut up the diseased person for seven days. 5And the priest shall examine him on the seventh day, and if in his eyes the disease is checked and the disease has not spread in the skin, then the [c]priest shall shut him up for another seven days. 6And the priest shall examine him again on the seventh day, and if the diseased area has faded and the disease has not spread in the skin, then the priest shall pronounce him clean; it is only an eruption. And [d]he shall wash his clothes and be clean. 7But if the eruption spreads in the skin, after he has shown himself to the priest for his cleansing, he shall appear again before the priest. 8And the priest shall look, and if the eruption has spread in the skin, then the priest shall pronounce him unclean; it is a leprous disease.

9[†]"When a man is afflicted with a leprous disease, he shall be brought to the priest, 10and the priest shall look. And if there is a [e]white swelling in the skin that has turned the hair white, and there is raw flesh in the swelling, 11it is a chronic leprous disease in the skin of his body, and the priest shall pronounce him unclean. [f]He shall not shut him up, for he is unclean. 12And if the leprous disease breaks out in the skin, so that the leprous disease covers all the skin of the diseased person from head to foot, so far as the priest can see, [13]then the priest shall look, and if the leprous disease has covered all his body, he shall pronounce him clean of the disease; it has all turned white, and he is clean. [14]But when raw flesh appears on him, he shall be unclean. [15]And the priest shall examine the raw flesh and pronounce him unclean. Raw flesh is unclean, for it is a leprous disease. [16]But if the raw flesh recovers and turns white again, then he shall come to the priest, [17]and the priest shall examine him, and if the disease has turned white, then the priest shall pronounce the diseased person clean; he is clean.

[18][†]“If there is in the skin of one’s body a [g] boil and it heals, [19]and in the place of the boil there comes a white swelling or a [h] reddish-white spot, then it shall be shown to the priest. [20]And the priest shall look, and if it appears deeper than the skin and its hair has turned white, then the priest shall pronounce him unclean. It is a case of leprous disease that has broken out in the boil. [21]But if the priest examines it and there is no white hair in it and it is not deeper than the skin, but has faded, then the priest shall shut him up seven days. [22]And if it spreads in the skin, then the priest shall pronounce him unclean; it is a disease. [23]But [i] if the spot remains in one place and does not spread, it is the scar of the boil, and the priest shall pronounce him clean.

[24]“Or, when the body has a burn on its skin and the raw flesh of the burn becomes a spot, [j] reddish-white or white, [25]the priest shall examine it, and if the hair in the spot has turned white and it appears deeper than the skin, then it is a leprous disease. It has broken out in the burn, and the priest shall pronounce him unclean; it is a case of leprous disease. [26]But if the priest examines it and there is no white hair in the spot and it is no deeper than the skin, but has faded, the priest shall shut him up seven days, [27]and the priest shall examine him the seventh day. If it is spreading in the skin, then the priest shall pronounce him unclean; it is a case of leprous disease. [28]But if the spot remains [k] in one place and does not spread in the skin, but has faded, it is a swelling from the burn, and the priest shall pronounce him clean, for it is the scar of the burn.

[29]“When a man or woman has a disease on the head or the beard, [30]the priest shall examine the disease. And if it appears deeper than the skin, and the hair in it is yellow and thin, then the priest shall pronounce him unclean. It is an itch, a leprous disease of the head or the beard. [31]And if the priest

examines the itching disease and it appears no deeper than the skin and there is no black hair in it, then the priest shall shut up the person with the itching disease for seven days, [32]and on the seventh day the priest shall examine the disease. If the itch has not spread, and there is in it no yellow hair, and the itch appears to be no deeper than the skin, [33]then he shall shave himself, but the itch he shall not shave; and the priest shall shut up the person with the itching disease for another seven days. [34]And on the seventh day the priest shall examine the itch, and if the itch has not spread in the skin and it appears to be no deeper than the skin, then the priest shall pronounce him clean. And [l]he shall wash his clothes and be clean. [35]But if the itch spreads in the skin after his cleansing, [36]then the priest shall examine him, and if the itch has spread in the skin, the priest need not seek for the yellow hair; he is unclean. [37]But if in his eyes the itch is unchanged and black hair has grown in it, the itch is healed and he is clean, and the priest shall pronounce him clean.

[38]"When a man or a woman has spots on the skin of the body, white spots, [39]the priest shall look, and if the spots on the skin of the body are of a dull white, it is leukoderma that has broken out in the skin; he is clean.

[40]"If a man's hair falls out from his head, he is bald; he is clean. [41]And if a man's hair falls out from his forehead, he has baldness of the forehead; he is clean. [42]But if there is on the bald head or the bald forehead a reddish-white diseased area, it is a leprous disease breaking out on his bald head or his bald forehead. [43]Then the priest shall examine him, and if the diseased swelling is reddish-white on his bald head or on his bald forehead, like the appearance of leprous disease in the skin of the body, [44]he is a leprous man, he is unclean. The priest must pronounce him unclean; his disease is on his head.

[45][†]"The leprous person who has the disease shall wear torn clothes and [m]let the hair of his head hang loose, and he shall [n]cover his upper lip [2] and cry out, [o]'Unclean, unclean.' [46]He shall remain unclean as long as he has the disease. He is unclean. He shall live alone. His dwelling shall be [p]outside the camp.

[47][†]"When there is a case of leprous disease in a [q]garment, whether a woolen or a linen garment, [48]in warp or woof of linen or wool, or in a skin or in anything made of skin, [49]if the disease is greenish or reddish in the

garment, or in the skin or in the warp or the woof or in any article made of skin, it is a case of leprous disease, and it shall be shown to the priest. [50]And the priest shall examine the disease and shut up that which has the disease for seven days. [51]Then he shall examine the disease on the seventh day. If the disease has spread in the garment, in the warp or the woof, or in the skin, whatever be the use of the skin, the disease is a [r] persistent leprous disease; it is unclean. [52]And he shall burn the garment, or the warp or the woof, the wool or the linen, or any article made of skin that is diseased, for it is a persistent leprous disease. It shall be burned in the fire.

[53]"And if the priest examines, and if the disease has not spread in the garment, in the warp or the woof or in any article made of skin, [54]then the priest shall command that they wash the thing in which is the disease, and he shall shut it up for another seven days. [55]And the priest shall examine the diseased thing after it has been washed. And if the appearance of the diseased area has not changed, though the disease has not spread, it is unclean. You shall burn it in the fire, whether the rot is on the back or on the front.

[56]"But if the priest examines, and if the diseased area has faded after it has been washed, he shall tear it out of the garment or the skin or the warp or the woof. [57]Then if it appears again in the garment, in the warp or the woof, or in any article made of skin, it is spreading. You shall burn with fire whatever has the disease. [58]But the garment, or the warp or the woof, or any article made of skin from which the disease departs when you have washed it, shall then be washed a second time, and be clean."

[59]This is the law for a case of leprous disease in a garment of wool or linen, either in the warp or the woof, or in any article made of skin, to determine whether it is clean or unclean.

Laws for Cleansing Lepers

LEVITICUS **14** [†]The LORD spoke to Moses, saying, [2]"This shall be the law of the leprous person for the day of his cleansing. [s] He shall be brought to the priest, [3]and the priest shall go [t] out of the camp, and the priest shall look. Then, if the case of leprous disease is healed in the leprous person, [4]the priest shall command them to take for him who is to be cleansed two live [1] clean birds and [u] cedarwood and [v] scarlet yarn and [w] hyssop. [5]And the priest shall command them to kill one of the birds in an earthenware vessel over fresh [2] water. [6]He shall take the live bird with the cedarwood and the scarlet yarn and the hyssop, and dip them and the live bird in the blood of the bird that was killed over the fresh water. [7]And he shall [x] sprinkle it [y] seven times on him who is to be cleansed of the leprous disease. Then he shall pronounce him clean and shall [z] let the living bird go [a] into the open field. [8]And he who is to be cleansed [b] shall wash his clothes and shave off all his hair and bathe himself in water, and he shall be clean. And after that he may come into the camp, but [c] live outside his tent seven days. [9]And [d] on the seventh day he shall shave off all his hair from his head, his beard, and his eyebrows. He shall shave off all his hair, and then he [b] shall wash his clothes and bathe his body in water, and he shall be clean.

[10][†]"And on the eighth day he [e] shall take two male lambs without blemish, and one ewe lamb a year old without blemish, and a [f] grain offering of three tenths of an ephah [3] of fine flour mixed with oil, and one log [4] of oil. [11]And the priest who cleanses him shall set the man who is to be cleansed and these things before the Lord, at the entrance of the tent of meeting. [12]And the priest shall take one of the male lambs and [g] offer it for a guilt offering, along with the log of oil, and [h] wave them for a wave offering before the Lord. [13]And he shall kill the lamb [i] in the place where they kill the sin offering and the burnt offering, in the place of the sanctuary. For [j] the guilt offering, like the sin offering, belongs to the priest; [k] it is most holy. [14]The priest shall take some of the blood of the guilt offering, and the priest shall put it [l] on the lobe of the right ear of him who is to be cleansed and on the thumb of his right hand and on the big toe of his right foot. [15]Then the priest shall take some of the log of oil and pour it into the palm of his own left hand [16]and dip his right finger in the oil that is in his left hand and sprinkle some oil with his finger seven times before the Lord. [17]And some of the oil that remains in his hand the priest shall put on the lobe of the right ear of him who is to be cleansed and on the thumb of his right hand and on the big toe of his right foot, on top of the blood of the guilt offering. [18]And the rest of the oil that is in the priest's hand he shall put on the head of him who is to be cleansed. [m] Then the priest shall make

atonement for him before the LORD. [19]The priest shall offer the sin offering, to make atonement for him who is to be cleansed from his uncleanness. And afterward he shall kill the burnt offering. [20]And the priest shall offer the burnt offering and the [f]grain offering on the altar. [m]Thus the priest shall make atonement for him, and he shall be clean.

[21][†]"But [n]if he is poor and cannot afford so much, then he shall take one male lamb for a guilt offering [h]to be waved, to make atonement for him, and a tenth of an ephah of fine flour mixed with oil for a grain offering, and a log of oil; [22][o]also two turtledoves or two pigeons, whichever he can afford. The one shall be a sin offering and the other a burnt offering. [23][p]And on the eighth day he shall bring them for his cleansing to the priest, to the entrance of the tent of meeting, before the LORD. [24][q]And the priest shall take the lamb of the guilt offering and the log of oil, and the priest shall wave them for a wave offering before the LORD. [25]And he shall kill the lamb of the guilt offering. [r]And the priest shall take some of the blood of the guilt offering and put it on the lobe of the right ear of him who is to be cleansed, and on the thumb of his right hand and on the big toe of his right foot. [26]And the priest shall pour some of the oil into the palm of his own left hand, [27]and shall sprinkle with his right finger some of the oil that is in his left hand seven times before the LORD. [28]And the priest shall put some of the oil that is in his hand on the lobe of the right ear of him who is to be cleansed and on the thumb of his right hand and on the big toe of his right foot, in the place where the blood of the guilt offering was put. [29]And the rest of the oil that is in the priest's hand he shall put on the head of him who is to be cleansed, to make atonement for him before the LORD. [30]And he shall offer, of the [s]turtledoves or pigeons, whichever he can afford, [31]one [5] for a sin offering and the other for a burnt offering, along with a grain offering. [m]And the priest shall make atonement before the LORD for him who is being cleansed. [32]This is the law for him in whom is a case of leprous disease, who cannot afford [t]the offerings for his cleansing."

Laws for Cleansing Houses

[33][†]The LORD spoke to Moses and Aaron, saying, [34]“When you come into the land of Canaan, which I give you [u] for a possession, and I put a case of leprous disease in a house in the land of your possession, [35]then he who owns the house shall come and tell the priest, ‘There seems to me to be some case of [v] disease in my house.’ [36]Then the priest shall command that they empty the house before the priest goes to examine the disease, lest all that is in the house be declared unclean. And afterward the priest shall go in to see the house. [37]And he shall examine the disease. And if the disease is in the walls of the house with greenish or reddish spots, and if it appears to be deeper than the surface, [38]then the priest shall go out of the house to the door of the house and shut up the house seven days. [39]And the priest shall come again on the seventh day, and look. If the disease has spread in the walls of the house, [40]then the priest shall command that they take out the stones in which is the disease and throw them into an unclean place outside the city. [41]And he shall have the inside of the house scraped all around, and the plaster that they scrape off they shall pour out in an unclean place outside the city. [42]Then they shall take other stones and put them in the place of those stones, and he shall take other plaster and plaster the house.

[43]“If the disease breaks out again in the house, after he has taken out the stones and scraped the house and plastered it, [44]then the priest shall go and look. And if the disease has spread in the house, it is a [w] persistent leprous disease in the house; it is unclean. [45]And he shall break down the house, its stones and timber and all the plaster of the house, and he shall carry them out of the city to an unclean place. [46]Moreover, whoever enters the house while it is shut up shall be unclean until the evening, [47]and whoever sleeps in the house [x] shall wash his clothes, and whoever eats in the house shall wash his clothes.

[48]“But if the priest comes and looks, and if the disease has not spread in the house after the house was plastered, then the priest shall pronounce the house clean, for the disease is healed. [49]And for the [y] cleansing of the house he shall take [z] two small birds, with cedarwood and scarlet yarn and hyssop, [50]and shall kill one of the birds in an earthenware vessel over fresh water [51]and shall take the cedarwood and the hyssop and the scarlet yarn, along

with the live bird, and dip them in the blood of the bird that was killed and in the fresh water and sprinkle the house seven times. [52]Thus he shall cleanse the house with the blood of the bird and with the fresh water and with the live bird and with the cedarwood and hyssop and scarlet yarn. [53]And he shall let the live bird go out of the city [a]into the open country. So he shall [b]make atonement for the house, and it shall be clean."

[54]This is the law for any case of leprous disease: for [c]an itch, [55]for [d]leprous disease in a garment or in [e]a house, [56]and [f]for a swelling or an eruption or a spot, [57]to [g]show when it is unclean and when it is clean. This is the law for leprous disease.

Laws About Bodily Discharges

LEVITICUS 15 [†]The LORD spoke to Moses and Aaron, saying, [2][†]“Speak to the people of Israel and say to them, [h] When any man has a discharge from his body, [1] his discharge is unclean. [3]And this is the law of his uncleanness for a discharge: whether his body runs with his discharge, or his body is blocked up by his discharge, it is his uncleanness. [4]Every bed on which the one with the discharge lies shall be unclean, and everything on which he sits shall be unclean. [5]And anyone who touches his bed [i] shall wash his clothes and [j] bathe himself in water and be unclean until the evening. [6]And whoever sits on anything on which the one with the discharge has sat shall wash his clothes and bathe himself in water and be unclean until the evening. [7]And whoever touches the body of the one with the discharge shall wash his clothes and bathe himself in water and be unclean until the evening. [8]And if the one with the discharge spits on someone who is clean, then he shall wash his clothes and bathe himself in water and be unclean until the evening. [9]And any saddle on which the one with the discharge rides shall be unclean. [10]And whoever touches anything that was under him shall be unclean until the evening. And whoever carries such things shall wash his clothes and bathe himself in water and be unclean until the evening. [11]Anyone whom the one with the discharge touches without having rinsed his hands in water shall wash his clothes and bathe himself in water and be unclean until the evening. [12]And an [k] earthenware vessel that the one with the discharge touches shall be broken, and every vessel of wood shall be rinsed in water.

[13]“And when the one with a discharge is cleansed of his discharge, then [l] he shall count for himself seven days for his cleansing, and wash his clothes. And he shall bathe his body in fresh water and shall be clean. [14]And on the eighth day he shall take two [m] turtledoves or two pigeons and come before the LORD to the entrance of the tent of meeting and give them to the priest. [15]And the priest shall use them, [n] one for a sin offering and the other for a burnt offering. [o] And the priest shall make atonement for him before the LORD for his discharge.

[16][†][p]“If a man has an emission of semen, he shall bathe his whole body in water and be unclean until the evening. [17]And every garment and every skin on which the semen comes shall be washed with water and be unclean until the evening. [18]If a man lies with a woman and has an emission of semen, both of them shall bathe themselves in water and [q]be unclean until the evening.

[19][†]“When a woman has a discharge, and the discharge in her body is blood, she shall be in her menstrual impurity for seven days, and whoever touches her shall be unclean until the evening. [20][r]And everything on which she lies during her menstrual impurity shall be unclean. Everything also on which she sits shall be unclean. [21]And whoever touches her bed shall wash his clothes and bathe himself in water and be unclean until the evening. [22]And whoever touches anything on which she sits shall wash his clothes and bathe himself in water and be unclean until the evening. [23]Whether it is the bed or anything on which she sits, when he touches it he shall be unclean until the evening. [24][†]And [s]if any man lies with her and her menstrual impurity comes upon him, he shall be unclean seven days, and every bed on which he lies shall be unclean.

[25][†]“If [t]a woman has a discharge of blood for many days, not at the time of her menstrual impurity, or if she has a discharge beyond the time of her impurity, all the days of the discharge she shall continue in uncleanness. As in the days of her impurity, she shall be unclean. [26]Every bed on which she lies, all the days of her discharge, shall be to her as the bed of her impurity. And everything on which she sits shall be unclean, as in the uncleanness of her menstrual impurity. [27]And whoever touches these things shall be unclean, and shall wash his clothes and bathe himself in water and be unclean until the evening. [28]But [u]if she is cleansed of her discharge, she shall count for herself seven days, and after that she shall be clean. [29]And on the eighth day she shall take two [v]turtledoves or two pigeons and bring them to the priest, to the entrance of the tent of meeting. [30]And the priest shall use one for a sin offering and the other for a burnt offering. And the priest shall make atonement for her before the Lord for her unclean discharge.

[31][†]“Thus you shall keep the people of Israel separate from their uncleanness, lest they die in their uncleanness by [w]defiling my tabernacle

that is in their midst.”

[32]This is the law [x]for him who has a discharge and [y]for him who has an emission of semen, becoming unclean thereby; [33] [z]also for her who is unwell with her menstrual impurity, that is, for anyone, [x]male or [a]female, who has a discharge, and for the [b]man who lies with a woman who is unclean.

The Day of Atonement

LEVITICUS 16 [†]The LORD spoke to Moses after [c]the death of the two sons of Aaron, when they drew near before the LORD and died, [2]and the LORD said to Moses, “Tell Aaron your brother not to [d]come at any time into the Holy Place inside the veil, before the mercy seat that is on the ark, so that he may not die. For [e]I will appear in the cloud over the mercy seat. [3][†]But in this way Aaron shall come into the Holy Place: [f]with a bull from the herd for a sin offering and [g]a ram for a burnt offering. [4]He shall put on [h]the holy linen coat and shall have the linen undergarment on his body, and he shall tie the linen sash around his waist, and wear the linen turban; these are the holy garments. [i]He shall bathe his body in water and then put them on. [5]And he shall take from [j]the congregation of the people of Israel two male goats for a sin offering, and one ram for a burnt offering.

[6]“Aaron shall [k]offer the bull as a sin offering for himself and shall [l]make atonement for himself and for his house. [7]Then he shall take the two goats and set them before the LORD at the entrance of the tent of meeting. [8]And Aaron shall cast lots over the two goats, one lot for the LORD and the other lot for [m]Azazel. [1] [9]And Aaron shall present the goat on which the lot fell for the LORD and use it as a sin offering, [10]but the goat on which the lot fell for [m]Azazel shall be presented alive before the LORD to make atonement over it, that it may be sent away into the wilderness to [m]Azazel.

[11][†]“Aaron shall present [k]the bull as a sin offering for himself, and shall make atonement for himself and for his house. He shall kill the bull as a sin offering for himself. [12]And he shall take [n]a censer full of coals of fire from the altar before the LORD, and two handfuls of sweet incense beaten small, and he shall bring it inside the veil [13] [o]and put the incense on the fire before the LORD, that the cloud of the incense may cover [p]the mercy seat that is

over the testimony, so that he does not die. [14]And [q]he shall take some of the blood of the bull and sprinkle it with his finger on the front of the mercy seat on the east side, and in front of the mercy seat he shall sprinkle some of the blood with his finger seven times.

[15][r]“Then he shall kill the goat of the sin offering that is for the people and bring its blood [s]inside the veil and do with its blood as he did with the blood of the bull, sprinkling it over the mercy seat and in front of the mercy seat. [16]Thus he shall [t]make atonement for the Holy Place, because of the uncleannesses of the people of Israel and because of their transgressions, all their sins. And so he shall do for the tent of meeting, which dwells with them in the midst of their uncleannesses. [17][u]No one may be in the tent of meeting from the time he enters to make atonement in the Holy Place until he comes out and has made atonement for himself and for his house and for all the assembly of Israel. [18][†]Then he shall go out to the altar that is [v]before the LORD and [w]make atonement for it, and shall take some of the blood of the bull and some of the blood of the goat, and put it on the horns of the altar all around. [19]And he shall sprinkle some of the blood on it with his finger seven times, and cleanse it and consecrate it from the uncleannesses of the people of Israel.

[20][†]“And when he has made an end of [x]atoning for the Holy Place and the tent of meeting and the altar, he shall present the live goat. [21]And Aaron shall lay both his hands on the head of the live goat, and confess over it all the iniquities of the people of Israel, and all their transgressions, all their sins. And he shall [y]put them on the head of the goat and send it away into the wilderness by the hand of a man who is in readiness. [22]The goat shall [z]bear all their iniquities on itself to a remote area, and [a]he shall let the goat go free in the wilderness.

[23][†]“Then Aaron shall come into the tent of meeting and [b]shall take off the linen garments that he put on when he went into the Holy Place and shall leave them there. [24]And he shall bathe his body in water in a holy place and put on his garments and come out and [c]offer his burnt offering and the burnt offering of the people and make atonement for himself and for the people. [25]And [d]the fat of the sin offering he shall burn on the altar. [26][†]And he who lets the goat go to [e]Azazel shall wash his clothes and [f]bathe his body in water, and afterward he may come into the camp.

[27] [g] And the bull for the sin offering and the goat for the sin offering, whose
blood was brought in to make atonement in the Holy Place, shall be carried
outside the camp. Their skin and their flesh and their dung shall be burned
up with fire. [28]And he who burns them shall wash his clothes and bathe his
body in water, and afterward he may come into the camp.

[29][†]“And it shall be a statute to you forever that [h] in the seventh month,
on the tenth day of the month, you shall [i] afflict yourselves [2] and shall do
no work, either [j] the native or the stranger who sojourns among you. [30]For
on this day shall atonement be made for you [k] to cleanse you. You shall be
clean before the LORD from all your sins. [31] [l] It is a Sabbath of solemn rest
to you, and you shall [i] afflict yourselves; it is a statute forever. [32] [m] And the
priest who is anointed and [n] consecrated as priest in his father’s place
[o] shall make atonement, wearing the holy linen garments. [33]He shall make
atonement for [p] the holy sanctuary, and he shall make atonement for the tent
of meeting and for [q] the altar, and he shall make atonement for [r] the priests
and for [s] all the people of the assembly. [34]And this shall be a statute forever
for you, that atonement may be made for the people of Israel [t] once in the
year because of all their sins.” And Aaron [3] did as the LORD commanded
Moses.

The Place of Sacrifice

LEVITICUS **17** [†]And the LORD spoke to Moses, saying, [2]“Speak to Aaron
and his sons and to all the people of Israel and say to them, This is the thing
that the LORD has commanded. [3]If any one of the house of Israel [u] kills an
ox or a lamb or a goat in the camp, or kills it outside the camp, [4]and [v] does
not bring it to the entrance of the tent of meeting to offer it as a gift to the
LORD in front of the tabernacle of the LORD, bloodguilt shall be imputed to
that man. He has shed blood, and that man [w] shall be cut off from among
his people. [5]This is to the end that the people of Israel may bring their
sacrifices that they sacrifice [x] in the open field, that they may bring them to
the LORD, to the priest at the entrance of the tent of meeting, and sacrifice
them [y] as sacrifices of peace offerings to the LORD. [6]And the priest shall
[y] throw the blood on the altar of the LORD at the entrance of the tent of
meeting and burn the fat [z] for a pleasing aroma to the LORD. [7]So they shall

no more sacrifice their sacrifices to goat demons, after whom they [a]whore. This shall be a statute forever for them throughout their generations.

[8]“And you shall say to them, Any one of the house of Israel, or of the strangers who sojourn among them, who [b]offers a burnt offering or sacrifice [9]and [c]does not bring it to the entrance of the tent of meeting to offer it to the LORD, [w]that man shall be cut off from his people.

Laws Against Eating Blood

[10][†]“If any one of the house of Israel or of the strangers who sojourn among them [d]eats any blood, I will [e]set my face against that person who eats blood and will cut him off from among his people. [11][†][f]For the life of the flesh is in the blood, and I have given it for you on the altar [g]to make atonement for your souls, [h]for it is the blood that makes atonement by the life. [12][†]Therefore I have said to the people of Israel, No person among you shall eat blood, neither shall any stranger who sojourns among you eat blood.

[13]“Any one also of the people of Israel, or of the strangers who sojourn among them, who takes in hunting any beast or bird that may be eaten shall [i]pour out its blood and [j]cover it with earth. [14]For the life of every creature [1] is its [k]blood: its blood is its life. [2] Therefore I have said to the people of Israel, You shall not eat the blood of any creature, for the life of every creature is its blood. Whoever eats it shall be cut off. [15][†][l]And every person who eats what dies of itself or what is torn by beasts, [m]whether he is a native or a sojourner, [n]shall wash his clothes and [o]bathe himself in water and be unclean until the evening; then he shall be clean. [16]But if he does not wash them or bathe his flesh, [p]he shall bear his iniquity.”

Unlawful Sexual Relations

LEVITICUS **18** [†]And the LORD spoke to Moses, saying, [2]“Speak to the people of Israel and say to them, [q]I am the LORD your God. [3][r]You shall not do as they do in the land of Egypt, where you lived, and [s]you shall not do as they do in the land of Canaan, to which I am bringing you. You shall not walk in their statutes. [4][t]You shall follow my rules [1] and keep my statutes and walk in them. [q]I am the LORD your God. [5][†] [t]You shall therefore keep my statutes and my rules; [u]if a person does them, he shall live by them: I am the LORD.

[6][†]“None of you shall approach any one of his close relatives to uncover nakedness. I am the LORD. [7] [v]You shall not uncover the nakedness of your father, which is the nakedness of your mother; she is your mother, you shall not uncover her nakedness. [8] [w]You shall not uncover the nakedness of your father’s wife; it is your father’s nakedness. [9] [x]You shall not uncover the nakedness of your sister, your father’s daughter or your mother’s daughter, whether brought up in the family or in another home. [10]You shall not uncover the nakedness of your son’s daughter or of your daughter’s daughter, for their nakedness is your own nakedness. [11]You shall not uncover the nakedness of your father’s wife’s daughter, brought up in your father’s family, since she is your sister. [12]You shall not uncover the nakedness of your father’s sister; she is your father’s relative. [13]You shall not uncover the nakedness of your mother’s sister, for she is your mother’s relative. [14]You shall not uncover the nakedness of your father’s brother, that is, you shall not approach his wife; she is your aunt. [15] [y]You shall not uncover the nakedness of your daughter-in-law; she is your son’s wife, you shall not uncover her nakedness. [16] [z]You shall not uncover the nakedness of your brother’s wife; it is your brother’s nakedness. [17]You shall not uncover the nakedness of a woman and of her daughter, and you shall not take her son’s daughter or her daughter’s daughter to uncover her nakedness; they are relatives; it is depravity. [18][†]And you shall not take a woman as a [a]rival wife to her sister, uncovering her nakedness [b]while her sister is still alive.

[19][†] [c]“You shall not approach a woman to uncover her nakedness while she is in her menstrual uncleanness. [20][†] [d]And you shall not lie sexually with your neighbor’s wife and so make yourself unclean with her. [21][†]You shall not give any of your children to [e]offer them [2] to [f]Molech, and so [g]profane the name of your God: I am the LORD. [22][†] [h]You shall not lie with a male as with a woman; it is an abomination. [23] [i]And you shall not lie with any animal and so make yourself unclean with it, neither shall any woman give herself to an animal to lie with it: it is [j]perversion.

[24][†] [k]“Do not make yourselves unclean by any of these things, [l]for by all these the nations I am driving out before you have become unclean, [25]and the [m]land became unclean, so that I punished its iniquity, and the land [n]vomited out its inhabitants. [26]But [o]you shall keep my statutes and my rules and do none of these abominations, either the [p]native or the stranger who sojourns among you [27](for the people of the land, who were before you, did all of these abominations, so that the land became unclean), [28]lest the land vomit you out when you make it unclean, as it vomited out the nation that was before you. [29]For everyone who does any of these abominations, the persons who do them shall be cut off from among their people. [30] [q]So keep my charge never to practice [r]any of these abominable customs that were practiced before you, and never to make yourselves unclean by them: [s]I am the LORD your God.”

The LORD Is Holy

LEVITICUS **19** [†]And the LORD spoke to Moses, saying, [2]“Speak to all the congregation of the people of Israel and say to them, [t]You shall be holy, for I the LORD your God am holy. [3] [u]Every one of you shall revere his mother and his father, and [v]you shall keep my Sabbaths: I am the LORD your God. [4] [w]Do not turn to idols [x]or make for yourselves any gods of cast metal: I am the LORD your God.

[5] [y]“When you offer a sacrifice of peace offerings to the LORD, you shall offer it so [z]that you may be accepted. [6]It shall be eaten the same day you offer it or on the day after, and anything left over until the third day shall be burned up with fire. [7]If it is eaten at all on the third day, it is [a]tainted; it will not be accepted, [8]and everyone who eats it shall [b]bear his iniquity, because [c]he has profaned what is holy to the LORD, and that person shall be cut off from his people.

Love Your Neighbor as Yourself

[9][†] [d]“When you reap the harvest of your land, you shall not reap your field right up to its edge, neither shall you gather the gleanings after your harvest. [10]And you shall not strip your vineyard bare, neither shall you gather the

fallen grapes of your vineyard. You shall leave them for the poor and for the sojourner: I am the LORD your God.

[11][†] [e]“You shall not steal; [f]you shall not deal falsely; you shall not lie to one another. [12] [g]You shall not swear by my name falsely, and so [h]profane the name of your God: I am the LORD.

[13] [i]“You shall not oppress your neighbor or rob him. [j]The wages of a hired worker shall not remain with you all night until the morning. [14] [k]You shall not curse the deaf or put a stumbling block before the blind, but you shall [l]fear your God: I am the LORD.

[15] [m]“You shall do no injustice in court. You shall not be partial to the poor or defer to the great, but in righteousness shall you judge your neighbor. [16] [n]You shall not go around as a slanderer among your people, and you shall not [o]stand up against the life [1] of your neighbor: I am the LORD.

[17][†] [p]“You shall not hate your brother in your heart, but [q]you shall reason frankly with your neighbor, lest you [r]incur sin because of him.
[18][†] [s]You shall not take vengeance or bear a grudge against the sons of your own people, but [t]you shall love your neighbor as yourself: I am the LORD.

You Shall Keep My Statutes

[19][†] [u]“You shall keep my statutes. You shall not let your cattle breed with a different kind. [v]You shall not sow your field with two kinds of seed, nor shall you wear a garment of cloth made of two kinds of material.

[20][†]“If a man lies sexually with a woman who is a slave, assigned to another man and not yet ransomed or given her freedom, a distinction shall be made. They shall not be put to death, because she was not free; [21]but [w]he shall bring his compensation to the LORD, to the entrance of the tent of meeting, a ram for a guilt offering. [22]And the priest shall make atonement for him with the ram of the guilt offering before the LORD for his sin that he has committed, and he shall be forgiven for the sin that he has committed.

[23][†]“When you come into the land and plant any kind of tree for food, then you shall regard its fruit as forbidden. [2] Three years it shall be forbidden to you; it must not be eaten. [24]And in the fourth year all its fruit

shall be holy, an offering of praise to the LORD. [25]But in the fifth year you may eat of its fruit, to increase its yield for you: I am the LORD your God.

[26][†] [x]“You shall not eat any flesh with the blood in it. [y]You shall not interpret omens or [z]tell fortunes. [27] [a]You shall not round off the hair on your temples or mar the edges of your beard. [28]You shall not make any [b]cuts on your body for the dead or tattoo yourselves: I am the LORD.

[29] [c]“Do not profane your daughter by making her a prostitute, lest the land fall into prostitution and the land become full of depravity. [30] [d]You shall keep my Sabbaths and [e]reverence my sanctuary: I am the LORD.

[31] [f]“Do not turn to mediums or necromancers; do not seek them out, and so make yourselves unclean by them: I am the LORD your God.

[32] [g]“You shall stand up before the gray head and honor the face of an old man, and you shall [h]fear your God: I am the LORD.

[33] [i]“When a stranger sojourns with you in your land, you shall not do him wrong. [34] [j]You shall treat the stranger who sojourns with you as the native among you, and [k]you shall love him as yourself, for you were strangers in the land of Egypt: I am the LORD your God.

[35] [l]“You shall do no wrong in judgment, in measures of length or weight or quantity. [36] [m]You shall have just balances, just weights, a just ephah, and a just hin: [3] I am the LORD your God, who brought you out of the land of Egypt. [37]And [n]you shall observe all my statutes and all my rules, and do them: I am the LORD.”

Punishment for Child Sacrifice

LEVITICUS **20** [†]The LORD spoke to Moses, saying, [2]“Say to the people of Israel, [o]Any one of the people of Israel or of the strangers who sojourn in Israel who gives any of his children to Molech shall surely be put to death. The people of the land shall stone him with stones. [3] [p]I myself will set my face against that man and will cut him off from among his people, because he has given one of his children to Molech, to make my sanctuary [q]unclean and [r]to profane my holy name. [4]And if the people of the land do at all close their eyes to that man when he gives one of his children to Molech, and do not [s]put him to death, [5]then I will set my face against that man and against his clan and will cut them off from among their people, him and all who follow him in [t] whoring after Molech.

[6]“If [u] a person turns to mediums and necromancers, whoring after them, [v] I will set my face against that person and will cut him off from among his people. [7][†] [w] Consecrate yourselves, therefore, and be holy, for I am the LORD your God. [8] [x] Keep my statutes and do them; [y] I am the LORD who sanctifies you. [9][†]For [z] anyone who curses his father or his mother shall surely be put to death; he has cursed his father or his mother; [a] his blood is upon him.

Punishments for Sexual Immorality

[10][†]“If a [b] man commits adultery with the wife of [1] his neighbor, both the adulterer and the adulteress shall surely be put to death. [11] [c] If a man lies with his father’s wife, he has uncovered his father’s nakedness; both of them shall surely be put to death; their blood is upon them. [12] [d] If a man lies with his daughter-in-law, both of them shall surely be put to death; they have committed [e] perversion; their blood is upon them. [13] [f] If a man lies with a male as with a woman, both of them have committed an abomination; they shall surely be put to death; their blood is upon them. [14] [g] If a man takes a woman and her mother also, it is depravity; he and they shall be burned with fire, that there may be no depravity among you. [15] [h] If a man lies with an animal, he shall surely be put to death, and you shall kill the animal. [16] [h] If a woman approaches any animal and lies with it, you shall kill the woman and the animal; they shall surely be put to death; their blood is upon them.

[17][†] [i] “If a man takes his sister, a daughter of his father or a daughter of his mother, and sees her nakedness, and she sees his nakedness, it is a disgrace, and they shall be cut off in the sight of the children of their people. He has uncovered his sister’s nakedness, and he shall bear his iniquity. [18] [j] If a man lies with a woman during her menstrual period and uncovers her nakedness, he has made naked her fountain, and she has uncovered the fountain of her blood. Both of them shall be cut off from among their people. [19] [k] You shall not uncover the nakedness of your mother’s sister or of your father’s sister, for that is to make naked [l] one’s

relative; they shall bear their iniquity. 20 [m] If a man lies with his uncle's wife, he has uncovered his uncle's nakedness; they shall bear their sin; they shall die childless. 21 [n] If a man takes his brother's wife, it is impurity. [2] He has uncovered his brother's nakedness; they shall be childless.

You Shall Be Holy

22[†] [o] "You shall therefore keep all my statutes and all my rules and do them, that the land where I am bringing you to live may not [p] vomit you out. 23 [q] And you shall not walk in the customs of the nation that I am driving out before you, for they did all these things, and therefore I detested them. 24But [r] I have said to you, 'You shall inherit their land, and I will give it to you to possess, a land [s] flowing with milk and honey.' I am the LORD your God, [t] who has separated you from the peoples. 25 [u] You shall therefore separate the clean beast from the unclean, and the unclean bird from the clean. You shall not make yourselves detestable by beast or by bird or by anything with which the ground crawls, which I have set apart for you to hold unclean. 26 [v] You shall be holy to me, [w] for I the LORD am holy and have separated you from the peoples, that you should be mine.

27[†] [x] "A man or a woman who is a medium or a necromancer shall surely be put to death. They shall be [y] stoned with stones; [z] their blood shall be upon them."

Holiness and the Priests

LEVITICUS **21** [†]And the LORD said to Moses, "Speak to the priests, the sons of Aaron, and say to them, [a] No one shall make himself unclean for the dead among his people, 2except for his closest relatives, his mother, his father, his son, his daughter, his brother, 3or his virgin sister (who is near to him because she has had no husband; for her he may make himself unclean). 4He shall not make himself unclean as a husband among his people and so profane himself. 5[†] [b] They shall not make bald patches on their heads, nor shave off the edges of their beards, nor make any cuts on their body. 6They shall be holy to their God and [c] not profane the name of their God. For they offer the LORD's food offerings, [d] the bread of their

God; therefore they shall be holy. [7][†] [e]They shall not marry a prostitute or a woman who has been defiled, neither shall they marry a woman [f]divorced from her husband, for the priest is holy to his God. [8]You shall sanctify him, for he offers the bread of your God. He shall be holy to you, for [g]I, the LORD, who sanctify you, [h]am holy. [9]And the daughter of any priest, if she profanes herself by whoring, profanes her father; [i]she shall be burned with fire.

[10][†] [j]“The priest who is chief among his brothers, on whose head the anointing oil is poured and who has been consecrated to wear the garments, [k]shall not let the hair of his head hang loose nor tear his clothes. [11]He shall not [l]go in to any dead bodies nor make himself unclean, even for his father or for his mother. [12] [m]He shall not go out of the sanctuary, lest he [n]profane the sanctuary of his God, for the [o]consecration of the anointing oil of his God is on him: I am the LORD. [13]And he shall take a wife in her virginity. [1] [14]A widow, [p]or a divorced woman, or a woman who has been defiled, or a prostitute, these he shall not marry. But he shall take as his wife a virgin [2] of his own people, [15]that he may not profane his offspring among his people, for [g]I am the LORD who sanctifies him.”

[16][†]And the LORD spoke to Moses, saying, [17]“Speak to Aaron, saying, None of your offspring throughout their generations who has a blemish may [q]approach to offer the bread of his God. [18]For no one who has a blemish shall draw near, a man [r]blind or lame, or one who has a mutilated face [s]or a limb too long, [19]or a man who has an injured foot or an injured hand, [20]or a hunchback or a dwarf or a man with a [r]defect in his sight or an itching disease or scabs or [t]crushed testicles. [21][†]No man of the offspring of Aaron the priest who has a blemish shall come near to [u]offer the LORD’s food offerings; since he has a blemish, he shall not come near to offer the bread of his God. [22]He may eat the bread of his God, both of [v]the most holy and of the [w]holy things, [23]but he shall not go through the veil or approach the altar, because he has a blemish, that he may not [x]profane my sanctuaries, [y]for I am the LORD who sanctifies them.” [24]So Moses spoke to Aaron and to his sons and to all the people of Israel.

LEVITICUS 22 [†]And the LORD spoke to Moses, saying, [2]“Speak to Aaron and his sons so that they [z]abstain from the holy things of the people of Israel, which they [a] dedicate to me, so that they do not [b] profane my holy name: I am the Lord. [3]Say to them, ‘If any one of all your offspring throughout your generations approaches the holy things that the people of Israel dedicate to the Lord, while [c] he has an uncleanness, that person shall be cut off from my presence: I am the Lord. [4][†]None of the offspring of Aaron who has a leprous disease or a [d] discharge may eat of the holy things [e] until he is clean. [f] Whoever touches anything that is unclean through contact with the dead or [g] a man who has had an emission of semen, [5]and [h] whoever touches a swarming thing by which he may be made unclean or [i] a person from whom he may take uncleanness, whatever his uncleanness may be— [6]the person who touches such a thing shall be unclean until the evening and shall not eat of the holy things unless he has [j] bathed his body in water. [7]When the sun goes down he shall be clean, and afterward he may eat of the holy things, because [k] they are his food. [8] [l] He shall not eat what dies of itself or is torn by beasts, and so make himself unclean by it: I am the Lord.’ [9]They shall therefore keep my charge, [m] lest they bear sin for it and die thereby when they profane it: [n] I am the Lord who sanctifies them.

[10][†] [o] “A lay person shall not eat of a holy thing; no foreign guest of the priest or hired worker shall eat of a holy thing, [11]but if a priest buys a slave [1] as his property for money, the slave [2] may eat of it, and [p] anyone born in his house may eat of his food. [12]If a priest’s daughter marries a layman, she shall not eat of the contribution of the holy things. [13]But if a priest’s daughter is widowed or divorced and has no child and [q] returns to her father’s house, [r] as in her youth, she may eat of her father’s food; yet no lay person shall eat of it. [14] [s] And if anyone eats of a holy thing unintentionally, he shall add [t] the fifth of its value to it and give the holy thing to the priest. [15]They [u] shall not profane the holy things of the people of Israel, which they contribute to the Lord, [16]and so cause them [m] to bear iniquity and guilt, by eating their holy things: [n] for I am the Lord who sanctifies them.”

Acceptable Offerings

17 [†]And the LORD spoke to Moses, saying, 18 "Speak to Aaron and his sons and all the people of Israel and say to them, [v]When any one of the house of Israel or of the sojourners in Israel presents a burnt offering as his offering, for any of their vows or freewill offerings that they offer to the LORD, 19 if it is to be accepted for you it shall be a [w]male without blemish, of the bulls or the sheep or the goats. 20 [x]You shall not offer anything that has a blemish, for it will not be acceptable for you. 21 And when anyone [y]offers a sacrifice of peace offerings to the LORD [z]to fulfill a vow or as a freewill offering from the herd or from the flock, to be accepted it must be perfect; there shall be no blemish in it. 22 Animals [a]blind or disabled or mutilated or having a discharge or [b]an itch or scabs you shall not offer to the LORD or give them to the LORD as a food [c]offering on the altar. 23 You may present a bull or a lamb that has a part [d]too long or too short for a freewill offering, but for a vow offering it cannot be accepted. 24 Any animal that has its testicles bruised or crushed or torn or cut you shall not offer to the LORD; you shall not do it within your land, 25 neither shall you offer as [e]the bread of your God any such animals gotten from a foreigner. Since there is a [f]blemish in them, because of their mutilation, they will not be accepted for you."

26 And the LORD spoke to Moses, saying, 27 [g]"When an ox or sheep or goat is born, it shall remain seven days with its mother, and from the eighth day on it shall be acceptable as a food offering to the LORD. 28 But you shall not kill an ox or a sheep [h]and her young in one day. 29 [†]And when you sacrifice a [i]sacrifice of thanksgiving to the LORD, you shall sacrifice it so that you may be accepted. 30 It shall be eaten on the same day; [j]you shall leave none of it until morning: I am the LORD.

31 [k]"So you shall keep my commandments and do them: I am the LORD. 32 [l]And you shall not profane my holy name, that [m]I may be sanctified among the people of Israel. [n]I am the LORD who sanctifies you, 33 who brought you out of the land of Egypt [o]to be your God: I am the LORD."

Feasts of the Lord

LEVITICUS **23** [†]The Lord spoke to Moses, saying, **2**“Speak to the people of Israel and say to them, [p] These are the appointed feasts of the Lord that you shall [q] proclaim as [r] holy convocations; they are my appointed feasts.

The Sabbath

3 [s] “Six days shall work be done, but on the seventh day is a Sabbath of solemn rest, a holy convocation. You shall do no work. It is a Sabbath to the Lord in all your dwelling places.

The Passover

4[†] [p] “These are the appointed feasts of the Lord, the [t] holy convocations, which you shall proclaim at the time appointed for them. **5** [u] In the first month, on the fourteenth day of the month at twilight, [1] is the Lord’s Passover. **6**And on the fifteenth day of the same month is the Feast of Unleavened Bread to the Lord; for seven days you shall eat unleavened bread. **7** [v] On the first day you shall have a holy convocation; you shall not do any ordinary work. **8**But you shall present a food offering to the Lord for seven days. On the seventh day is a holy convocation; you shall not do any ordinary work.”

The Feast of Firstfruits

9[†]And the Lord spoke to Moses, saying, **10**“Speak to the people of Israel and say to them, [w] When you come into the land that I give you and reap its harvest, you shall bring the sheaf of [x] the firstfruits of your harvest to the priest, **11**and he shall [y] wave the sheaf before the Lord, so that you may be accepted. On the day after the Sabbath the priest shall wave it. **12**And on the day when you [y] wave the sheaf, you shall offer a [z] male lamb a year old without blemish as a burnt offering to the Lord. **13** [a] And the grain offering with it shall be two tenths of an ephah [2] of fine flour mixed with oil, a food offering to the Lord with a pleasing aroma, [b] and the drink offering with it shall be of wine, a fourth of a hin. [3] [14]And you shall eat neither bread nor grain [c] parched or [c] fresh until this same day, until you have brought the offering of your God: it is a statute forever throughout your generations in all your dwellings.

The Feast of Weeks

[15][†] [d] "You shall count seven full weeks from the day after the Sabbath, from the day that you brought the sheaf of the [y] wave offering. [16]You shall count [e] fifty days to the day after the seventh Sabbath. Then you shall present a grain offering of [f] new grain to the LORD. [17]You shall bring from your dwelling places two loaves of bread to be waved, made of two tenths of an ephah. They shall be of fine flour, and they shall be baked with leaven, as [g] firstfruits to the LORD. [18]And you shall present with the bread seven lambs a year old without blemish, and one bull from the herd and two rams. They shall be a burnt offering to the LORD, with their grain offering and their drink offerings, a food offering with a pleasing aroma to the LORD. [19]And you shall offer one [h] male goat for a sin offering, and two male lambs a year old as a sacrifice of [i] peace offerings. [20]And the priest shall [y] wave them with the bread of the firstfruits as a wave offering before the LORD, with the two lambs. [j] They shall be holy to the LORD for the priest. [21]And you shall make a proclamation on the same day. You shall hold a holy convocation. You shall not do any ordinary work. It is a statute forever in all your dwelling places throughout your generations.

[22]"And [k] when you reap the harvest of your land, you shall not reap your field right up to its edge, nor shall you gather the gleanings after your harvest. You shall leave them for the poor and for the sojourner: I am the LORD your God."

The Feast of Trumpets

[23][†]And the LORD spoke to Moses, saying, [24]"Speak to the people of Israel, saying, In [l] the seventh month, on the first day of the month, you shall observe a day of solemn rest, [m] a memorial proclaimed with blast of trumpets, a holy convocation. [25]You shall not do any ordinary work, and you shall present a food offering to the LORD."

The Day of Atonement

[26][†]And the LORD spoke to Moses, saying, [27]“Now [n] on the tenth day of this seventh month is the Day of Atonement. It shall be for you a time of holy convocation, and you shall afflict yourselves [4] and present a food offering to the LORD. [28]And you shall not do any work on that very day, for it is a Day of Atonement, to make atonement for you before the LORD your God. [29]For whoever is not afflicted on that very day [o] shall be cut off from his people. [30]And whoever does any work on that very day, that person I will destroy from among his people. [31]You shall not do any work. It is a statute forever throughout your generations in all your dwelling places. [32]It shall be to you a Sabbath of solemn rest, and you shall afflict yourselves. On the ninth day of the month beginning at evening, from evening to evening shall you keep your Sabbath.”

The Feast of Booths

[33][†]And the LORD spoke to Moses, saying, [34]“Speak to the people of Israel, saying, [p] On the fifteenth day of this seventh month and for seven days is the Feast of Booths [5] to the LORD. [35]On the first day shall be a holy convocation; you shall not do any ordinary work. [36]For seven days you shall present food offerings to the LORD. [q] On the eighth day you shall hold a holy convocation and present a food offering to the LORD. It is a [r] solemn assembly; you shall not do any ordinary work.

[37][†] [s] “These are the appointed feasts of the LORD, which you shall proclaim as times of holy convocation, for presenting to the LORD food offerings, burnt offerings and grain offerings, sacrifices and drink offerings, each on its proper day, [38] [t] besides the LORD’s Sabbaths and besides your gifts and besides all your vow offerings and besides all your freewill offerings, which you give to the LORD.

[39]“On the fifteenth day of the seventh month, when you have [u] gathered in the produce of the land, you shall celebrate the feast of the LORD seven days. On the first day shall be a solemn rest, and on the eighth day shall be a solemn rest. [40]And [v] you shall take on the first day the fruit of splendid trees, branches of palm trees and boughs of leafy trees and willows of the brook, and [w] you shall rejoice before the LORD your God seven days.

41 [x] You shall celebrate it as a feast to the LORD for seven days in the year. It is a statute forever throughout your generations; you shall celebrate it in the seventh month. 42 [y] You shall dwell in booths for seven days. All native Israelites shall dwell in booths, 43 that [z] your generations may know that I made the people of Israel dwell in booths when I brought them out of the land of Egypt: I am the LORD your God."

44 Thus Moses [a] declared to the people of Israel the appointed feasts of the LORD.

The Lamps

LEVITICUS 24 [†] [b] The LORD spoke to Moses, saying, 2 "Command the people of Israel to bring you pure oil from beaten olives for the lamp, that a light may be kept burning regularly. 3 Outside the veil of the testimony, in the tent of meeting, Aaron shall arrange it from evening to morning before the LORD regularly. It shall be a statute forever throughout your generations. 4 He shall arrange the lamps on the [c] lampstand of pure gold [1] before the LORD regularly.

Bread for the Tabernacle

5 [†] "You shall take fine flour and bake twelve [d] loaves from it; two tenths of an ephah [2] shall be in each loaf. 6 And you shall set them in two piles, six in a pile, [e] on the table of pure gold [3] before the LORD. 7 And you shall put pure frankincense on each pile, that it may go with the bread as a memorial portion as a food offering to the LORD. 8 [f] Every Sabbath day Aaron shall arrange it before the LORD regularly; it is from the people of Israel as a covenant forever. 9 And [g] it shall be for Aaron and his sons, and [h] they shall eat it in a holy place, since it is for him a most holy portion out of the LORD's food offerings, a perpetual due."

Punishment for Blasphemy

10 [†] Now an Israelite woman's son, whose father was an Egyptian, went out among the people of Israel. And the Israelite woman's son and a man of Israel fought in the camp, 11 and the Israelite woman's son [i] blasphemed the

[j] Name, and cursed. Then they [k] brought him to Moses. His mother’s name
was Shelomith, the daughter of Dibri, of the tribe of Dan. 12 And [l] they put
him in custody, [m] till the will of the LORD should be clear to them.

13 [†] Then the LORD spoke to Moses, saying, 14 [n] “Bring out of the camp
the one who cursed, and let all who heard him [o] lay their hands on his head,
and let all the congregation stone him. 15 And speak to the people of Israel,
saying, Whoever curses his God shall [p] bear his sin. 16 Whoever
[q] blasphemes the name of the LORD shall surely be put to death. All the
congregation shall stone him. The sojourner as well as the native, when he
blasphemes the Name, shall be put to death.

An Eye for an Eye

17 [†] [r] “Whoever takes a human life shall surely be put to death.
18 [s] Whoever takes an animal’s life shall make it good, life for life. 19 If
anyone injures his neighbor, [t] as he has done it shall be done to him,
20 fracture for fracture, eye for eye, tooth for tooth; whatever injury he has
given a person shall be given to him. 21 [s] Whoever kills an animal shall
make it good, [r] and whoever kills a person shall be put to death. 22 You shall
have the [u] same rule for the sojourner and for the native, for I am the LORD
your God.” 23 So Moses spoke to the people of Israel, and [v] they brought out
of the camp the one who had cursed and stoned him with stones. Thus the
people of Israel did as the LORD commanded Moses.

The Sabbath Year

LEVITICUS 25 [†] [w] The LORD spoke to Moses on Mount Sinai, saying,
2 “Speak to the people of Israel and say to them, When you come into [x] the
land that I give you, the land shall keep a Sabbath to the LORD. 3 For six
years you shall sow your field, and for six years you shall prune your
vineyard and gather in its fruits, 4 but in the seventh year there shall be a
Sabbath of solemn rest for the land, a Sabbath to the LORD. You shall not
sow your field or prune your vineyard. 5 [y] You shall not reap what grows of
itself in your harvest, or gather the grapes of your undressed vine. It shall be
a year of solemn rest for the land. 6 The Sabbath of the land [1] shall provide

food for you, for yourself and for your male and female slaves [2] and for your hired worker and the sojourner who lives with you, 7and for your cattle and for the wild animals that are in your land: [z] all its yield shall be for food.

The Year of Jubilee

8[†]“You shall count seven weeks [3] of years, seven times seven years, so that the time of the seven weeks of years shall give you forty-nine years. 9Then you shall sound [a] the loud trumpet on the tenth day of the seventh month. [b] On the Day of Atonement you shall sound the trumpet throughout all your land. 10And you shall consecrate the fiftieth year, and [c] proclaim liberty throughout the land to all its inhabitants. It shall be a jubilee for you, when each of you shall return to his property and each of [d] you shall return to his clan. 11That fiftieth year shall be a jubilee for you; in it [e] you shall neither sow nor reap [y] what grows of itself nor gather the grapes from the undressed vines. 12For it is a jubilee. It shall be holy to you. [f] You may eat the produce of the field. [4]

13[†] [d] “In this year of jubilee each of you shall return to his property. 14And if you make a sale to your neighbor or buy from your neighbor, [g] you shall not wrong one another. 15 [h] You shall pay your neighbor according to the number of years after the jubilee, and he shall sell to you according to the number of years for crops. 16If the years are many, you shall increase the price, and if the years are few, you shall reduce the price, for it is the number of the crops that he is selling to you. 17 [i] You shall not wrong one another, but you shall fear your God, for I am the LORD your God.

18 [j] “Therefore you shall do my statutes and keep my rules and perform them, and then [k] you will dwell in the land securely. 19 [l] The land will yield its fruit, and [m] you will eat your fill [k] and dwell in it securely. 20And if you say, [n] ‘What shall we eat in the seventh year, if [o] we may not sow or gather in our crop?’ 21I will [p] command my blessing on you in the sixth year, so that it will produce a crop sufficient for three years. 22 [q] When you sow in the eighth year, you will be eating some of [r] the old crop; you shall eat the old until the ninth year, when its crop arrives.

Redemption of Property

23 [†]"The land shall not be sold in perpetuity, for [s] the land is mine. For you are strangers and sojourners with me. 24 And in all the country you possess, you shall allow a redemption of the land.

25 [†]"If your brother becomes poor and sells part of his property, [t] then his nearest redeemer shall come and redeem what his brother has sold. 26 If a man has no one to redeem it and then himself becomes prosperous and finds sufficient means to redeem it, 27 let [u] him calculate the years since he sold it and pay back the balance to the man to whom he sold it, and then return to his property. 28 But if he does not have sufficient means to recover it, then what he sold shall remain in the hand of the buyer until the year of jubilee. In the jubilee it shall [v] be released, and [w] he shall return to his property.

29 "If a man sells a dwelling house in a walled city, he may redeem it within a year of its sale. For a full year he shall have the right of redemption. 30 If it is not redeemed within a full year, then the house in the walled city shall belong in perpetuity to the buyer, throughout his generations; [v] it shall not be released in the jubilee. 31 But the houses of the villages that have no wall around them shall be classified with the fields of the land. They may be redeemed, and [v] they shall be released in the jubilee. 32 As for [x] the cities of the Levites, the Levites may redeem at any time the houses in the cities they possess. 33 And if one of the Levites exercises his right of redemption, then the house that was sold in a city they possess shall be released in the jubilee. For the houses in the cities of the Levites are their possession among the people of Israel. 34 But the fields [y] of pastureland belonging to their cities may not be sold, for that is their possession forever.

Kindness for Poor Brothers

35 [†]"If your brother becomes poor and cannot maintain himself with you, [z] you shall support him as though he were a stranger and a sojourner, and he shall live with you. 36 [a] Take no interest from him or profit, but [b] fear your God, that your brother may live beside you. 37 [a] You shall not lend him your money at interest, nor give him your food for profit. 38 [c] I am the LORD your God, who brought you out of the land of Egypt to give you the land of Canaan, and to be your God.

[39][†] [d]“If your brother becomes poor beside you and sells himself to you,
you shall not make him serve as a slave: [40]he shall be with you as a hired
worker and as a sojourner. He shall serve with you until the year of the
jubilee. [41] [v]Then he shall go out from you, [e]he and his children with him,
and go back to his own clan and return [f]to the possession of his fathers.
[42]For they are [g]my servants, [5] whom I brought out of the land of Egypt;
they shall not be sold as slaves. [43] [h]You shall not rule over him [i]ruthlessly
but [j]shall fear your God. [44]As for your male and female slaves whom you
may have: you may buy male and female slaves from among the nations
that are around you. [45] [k]You may also buy from among the strangers who
sojourn with you and their clans that are with you, who have been born in
your land, and they may be your property. [46]You may bequeath them to
your sons after you to inherit as a possession forever. You may make slaves
of them, but over your brothers the people of Israel [l]you shall not rule, one
over another ruthlessly.

Redeeming a Poor Man

[47][†]“If a stranger or sojourner with you becomes rich, and [m]your brother
beside him becomes poor and sells himself to the stranger or sojourner with
you or to a member of the stranger’s clan, [48]then after he is sold he may be
redeemed. One of his brothers may redeem him, [49]or his uncle or his cousin
may [n]redeem him, or a close relative from his clan may redeem him. Or if
he [o]grows rich he may redeem himself. [50]He shall calculate with his buyer
from the year when he sold himself to him until the year of jubilee, and the
price of his sale shall vary with the number of years. The time he was with
his owner shall be [p]rated as the time of a hired worker. [51]If there are still
many years left, he shall pay proportionately for his redemption some of his
sale price. [52]If there remain but a few years until the year of jubilee, he shall
calculate and pay for his redemption in proportion to his years of service.
[53]He shall treat him as a worker hired year by year. [l]He shall not rule
ruthlessly over him in your sight. [54]And if he is not redeemed by these
means, then [q]he and his children with him shall be released in the year of
jubilee. [55]For it is [r]to me that the people of Israel are servants. [6] They are

my servants whom I brought out of the land of Egypt: I am the LORD your God.

Blessings for Obedience

LEVITICUS **26** [†]“You shall not make [s]idols for yourselves or erect an [t]image or [u]pillar, and you shall not set up a [v]figured stone in your land to bow down to it, for I am the LORD your God. [2][w]You shall keep my Sabbaths and reverence my sanctuary: I am the LORD.

[3][†][x]“If you walk in my statutes and observe my commandments and do them, [4]then [y]I will give you your rains in their season, and the land shall yield its increase, and the trees of the field shall yield their fruit. [5][z]Your threshing shall last to the time of the grape harvest, and the grape harvest shall last to the time for sowing. And [a]you shall eat your bread to the full and [b]dwell in your land securely. [6][c]I will give peace in the land, and [d]you shall lie down, and none shall make you afraid. And [e]I will remove harmful beasts from the land, [f]and the sword shall not go through your land. [7]You shall chase your enemies, and they shall fall before you by the sword. [8][g]Five of you shall chase a hundred, and a hundred of you shall chase ten thousand, and your enemies shall fall before you by the sword. [9][h]I will turn to you and [i]make you fruitful and multiply you and will confirm my covenant with you. [10]You shall eat [j]old store long kept, and you shall clear out the old to make way for the new. [11][k]I will make my dwelling[1] among you, and my soul shall not abhor you. [12][l]And I [m]will walk among you and will be your God, and you shall be my people. [13][n]I am the LORD your God, who brought you out of the land of Egypt, that you should not be their slaves. [o]And I have broken the bars of your yoke and made you walk erect.

Punishment for Disobedience

[14][p]“But if you will not listen to me and will not do all these commandments, [15]if you spurn my statutes, and if your soul abhors my rules, so that you will not do all my commandments, but [q]break my covenant, [16]then I will do this to you: I will visit you with panic, with [r]wasting disease and fever that consume the eyes and make the heart ache.

And [s]you shall sow your seed in vain, for your enemies shall eat it. [17]I will [t]set my face against you, and [u]you shall be struck down before your enemies. [v]Those who hate you shall rule over you, and [w]you shall flee when none pursues you. [18][†]And if in spite of this you will not listen to me, then I will discipline you again [x]sevenfold for your sins, [19]and I will break [y]the pride of your power, and I [z]will make your heavens like iron and your earth like bronze. [20]And [a]your strength shall be spent in vain, for [b]your land shall not yield its increase, and the trees of the land shall not yield their fruit.

[21] [c]"Then if you walk contrary to me and will not listen to me, I will continue striking you, sevenfold for your sins. [22]And [d]I will let loose the wild beasts against you, which shall bereave you of your children and destroy your livestock and make you few in number, so that [e]your roads shall be deserted.

[23]"And [f]if by this discipline you are not turned to me [c]but walk contrary to me, [24] [g]then I also will walk contrary to you, and I myself will strike you sevenfold for your sins. [25]And [h]I will bring a sword upon you, that shall execute vengeance for the covenant. And if you gather within your cities, [i]I will send pestilence among you, and you shall be delivered into the hand of the enemy. [26] [j]When I break your supply [2] of bread, ten women shall bake your bread in a single oven and shall dole out your bread again by weight, and [k]you shall eat and not be satisfied.

[27][†]"But [l]if in spite of this you will not listen to me, but walk contrary to me, [28]then I will walk contrary to you [m]in fury, and I myself will discipline you [x]sevenfold for your sins. [29] [n]You shall eat the flesh of your sons, and you shall eat the flesh of your daughters. [30]And [o]I will destroy your high places and cut down your incense altars and [p]cast your dead bodies upon the dead bodies of your idols, and my soul will abhor you. [31]And I will [q]lay your cities waste and will [r]make your sanctuaries desolate, and [s]I will not smell your pleasing aromas. [32]And [t]I myself will devastate the land, so that your enemies who settle in it shall be [u]appalled at it. [33]And [v]I will scatter you among the nations, and I will unsheathe the sword after you, and your land shall be a desolation, and your cities shall be a waste.

[34][†] [w]“Then the land shall enjoy [3] its Sabbaths as long as it lies desolate, while you are in your enemies’ land; then the land shall rest, and enjoy its Sabbaths. [35]As long as it lies desolate it shall have rest, the rest that it did not have on your Sabbaths when you were dwelling in it. [36]And as for those of you who are left, [x]I will send faintness into their hearts in the lands of their enemies. The [y]sound of a [z]driven leaf shall put them to flight, and they shall flee as one flees from the sword, and they shall fall when none pursues. [37]They shall stumble over one another, as if to escape a sword, though none pursues. And [a]you shall have no power to stand before your enemies. [38]And you shall perish among the nations, and the land of your enemies shall eat you up. [39]And those of you who are left shall [b]rot away in your enemies’ lands because of their iniquity, and also because of the iniquities of their fathers they shall rot away like them.

[40][†]“But if [c]they confess their iniquity and the iniquity of their fathers in their treachery that they [d]committed against me, and also in walking contrary to me, [41]so that I walked contrary to them and brought them into the land of their enemies—if then their [e]uncircumcised heart is [f]humbled and they make amends for their iniquity, [42]then I will [g]remember my covenant with Jacob, and I will remember my covenant with Isaac and my covenant with Abraham, and I will [h]remember the land. [43]But [w]the land shall be abandoned by them and enjoy its Sabbaths while it lies desolate without them, and they shall make amends for their iniquity, because they spurned my rules and their soul abhorred my statutes. [44]Yet for all that, when they are in the land of their enemies, [i]I will not spurn them, neither will I abhor them so as to destroy them utterly and [j]break my covenant with them, for I am the LORD their God. [45]But I will for their sake remember the covenant with their forefathers, [k]whom I brought out of the land of Egypt [l]in the sight of the nations, that I might be their God: I am the LORD.”

[46] [m]These are the statutes and rules and laws that the LORD made between himself and the people of Israel through Moses [n]on Mount Sinai.

Laws About Vows

LEVITICUS **27** [†]The LORD spoke to Moses, saying, [2]"Speak to the people of Israel and say to them, If anyone [o] makes a special vow to the LORD involving the valuation of persons, [3]then the valuation of a male from twenty years old up to sixty years old shall be fifty shekels [1] of silver, according to the [p] shekel of the sanctuary. [4]If the person is a female, the valuation shall be thirty shekels. [5]If the person is from five years old up to twenty years old, the valuation shall be for a male twenty shekels, and for a female ten shekels. [6]If the person is from a month old up to five years old, the valuation shall be for a male five shekels of silver, and for a female the valuation shall be three shekels of silver. [7]And if the person is sixty years old or over, then the valuation for a male shall be fifteen shekels, and for a female ten shekels. [8]And if someone is too poor to pay the valuation, then he shall be made to stand before the priest, and the priest shall value him; the priest shall value him according to what the vower can afford.

[9][†]"If the vow [2] is an animal that may be offered as an offering to the LORD, all of it that he gives to the LORD is holy. [10] [q] He shall not exchange it or make a substitute for it, good for bad, or bad for good; and if he does in fact substitute one animal for another, then both it and the substitute shall be holy. [11]And if it is any unclean animal that may not be offered as an offering to the LORD, then he shall stand the animal before the priest, [12]and the priest shall value it as either good or bad; as the priest values it, so it shall be. [13] [r] But if he wishes to redeem it, he shall add a [s] fifth to the valuation.

[14]"When a man dedicates his house as a holy gift to the LORD, the priest shall value it as either good or bad; as the priest values it, so it shall stand. [15] [t] And if the donor wishes to redeem his house, he shall add a [s] fifth to the valuation price, and it shall be his.

[16][†]"If a man dedicates to the LORD part of the land that is his possession, then the valuation shall be in proportion to its seed. A homer [3] of barley seed shall be valued at fifty shekels of silver. [17]If he dedicates his field from the year of jubilee, the valuation shall stand, [18]but if he dedicates his field after the jubilee, then the priest shall [u] calculate the price according to the years that remain until the year of jubilee, and a deduction shall be

made from the valuation. **19** [v]And if he who dedicates the field wishes to redeem it, then he shall add a [s]fifth to its valuation price, and it shall remain his. **20**But if he does not wish to redeem the field, or if he has sold the field to another man, it shall not be redeemed anymore. **21**But the field, [w]when it is released in the jubilee, shall be a holy gift to the LORD, like a field that has been [x]devoted. The priest shall be in [y]possession of it. **22**If he dedicates to the LORD a field that he has bought, [z]which is not a part of his possession, **23** [a]then the priest shall calculate the amount of the valuation for it up to the year of jubilee, and the man shall give the valuation on that day as a holy gift to the LORD. **24** [b]In the year of jubilee the field shall return to him from whom it was bought, to whom the land belongs as a possession. **25**Every valuation shall be according to [c]the shekel of the sanctuary: [d]twenty gerahs [4] shall make a shekel.

26[†]“But a [e]firstborn of animals, which as a firstborn belongs to the LORD, no man may dedicate; whether ox or sheep, it is the LORD’s. **27**And if it is an unclean animal, then he shall buy it back at the valuation, [f]and add a fifth to it; or, if it is not redeemed, it shall be sold at the valuation.

28[†]“But [g]no devoted thing that a man devotes to the LORD, of anything that he has, whether man or beast, or of his inherited field, shall be sold or redeemed; every devoted thing is most holy to the LORD. **29** [h]No one devoted, who is to be devoted for destruction [5] from mankind, shall be ransomed; he shall surely be put to death.

30[†] [i]“Every tithe of the land, whether of the seed of the land or of the fruit of the trees, is the LORD’s; it is holy to the LORD. **31**If a man wishes to redeem some of his tithe, he shall add a fifth to it. **32**And every tithe of herds and flocks, every tenth animal of all that [j]pass under the herdsman’s staff, shall be holy to the LORD. **33**One shall not differentiate between good or bad, [k]neither shall he make a substitute for it; and if he does substitute for it, then both it and the substitute shall be holy; it shall not be redeemed.”

34[†] [l]These are the commandments that the LORD commanded Moses for the people of Israel [m]on Mount Sinai.

Study Notes for Leviticus

LEVITICUS—NOTE ON 1:1–6:7 *Five Major Offerings.* Leviticus describes five major offerings, each with its own characteristics.

FACT

Burnt offerings were the most costly type of sacrifice. Unlike other offerings, none of the remains could be used for other purposes.

LEVITICUS—NOTE ON 1:1–17 The **burnt offering** (see also 6:8–13) is the most costly offering, since it is completely burned up (except for the skin, which the priest kept). The motive for the burnt offering is not specified here, but other references to the sacrifices show that it is offered for thanksgiving, penitence, vows, and self-dedication.

LEVITICUS—NOTE ON 1:3–4 The bull offered in sacrifice must be **without blemish**. It should have no physical defects (22:22–24) that would lessen its value and make it unworthy for presenting to the Lord (compare Mal. 1:8). **lay his hand**. This action probably establishes some relationship between the offerers and animal so that the animal is **accepted** on their behalf. **shall be accepted . . . to make atonement for him**. "Make atonement" seems to involve both expiation (the removal of sin) and propitiation (the appeasement of wrath). The offerings that "make atonement" are the burnt offering, the sin offering (Lev. 4:26), and the guilt offering (5:16).

LEVITICUS—NOTE ON 1:5–9 Atonement is achieved through both the sacrifice and the priests who represent the Lord. **Food offering** is not a specific name of an offering but a more general term for what is "consumed" by the Lord in the fire. In other offerings, it is often coupled with a **pleasing aroma** (v. 9; compare Gen. 8:21), implying the Lord's acceptance (Lev. 1:3–4).

LEVITICUS—NOTE ON 1:14–17 Despite its small size, the burnt offering of a bird is acceptable to God. He considers it a **pleasing aroma**.

LEVITICUS—NOTE ON 2:1–16 The **grain offering** (see also 6:14–23) would ordinarily be offered with a burnt or peace offering. It probably served the same purpose as the offering it accompanied.

FACT

Grain offerings. Grain was highly valued by nomads such as the Israelites, since it could not be grown in the desert. Grain offerings were thus an act of worship and thanksgiving.

LEVITICUS—NOTE ON 2:1–3 The priest was to burn a **handful** of the offering as a **memorial portion** to the Lord (v. 2). The Israelites were asking the Lord to "remember" them with favor as they made their request or offered their praise.

LEVITICUS—NOTE ON 2:11–13 The worshipers are prohibited from burning **leaven** or **honey** on the altar, though the text does not explain why. They could, however, **season** their offerings with **salt**, which is described as the **salt of the covenant**. As a preservative, salt would remind them of the permanence of their covenant relationship with the Lord (see Num. 18:19).

LEVITICUS—NOTE ON 3:1–17 The **peace offering** (see also 7:11–36) expresses peace between an offerer and the Lord. As with the burnt offering, there are various motives for a peace offering, from petition to praise.

FACT

Peace offerings were also called fellowship offerings. They expressed peace and fellowship between the person making the offering and the Lord.

LEVITICUS—NOTE ON 3:1–5 For the burnt offering, the entire animal was to be burned up; for the **peace offering**, only the fatty parts are to be burned. The **fat** in ancient Israel represented the very best part of the animal (compare the "fat of the wheat," Num. 18:12).

LEVITICUS—NOTE ON 3:6–17 Almost the same instructions are given here for the offering of a sheep or a goat.

LEVITICUS—NOTE ON 3:16–17 The **fat**, being the very best part of the animal, was to be given to the Lord. The **blood** was reserved for atoning for the life of the Israelites, therefore it too must not be consumed (see notes on 17:11; 17:12).

LEVITICUS—NOTE ON 4:1–5:13 The **sin offering** (see also 6:24–30) is for restoring one's broken relationship with the Lord, whether that was caused by an unintentional sin (4:1–35) or by a sin of omission (5:1–13).

FACT

Sin offerings atoned for unintentional sins (4:1–35) and for sins of omission (5:1–13). The sacrificial animal was burned "outside of the camp" (4:12), rather than at the base of the altar. This foreshadowed the sacrificial death of Jesus Christ, who was crucified "outside the camp" (Heb. 13:13).

LEVITICUS—NOTE ON 4:1–21 These verses show how to deal with the sins of the priest and the whole congregation. Blood is sprinkled **in front of the veil** that separates the Holy Place from the Most Holy Place, indicating that their sins have defiled the Most Holy Place. But since this is a regular occasion, and not the Day of Atonement (ch. 16), the blood cannot be brought into the Most Holy Place. The priest and congregation as a corporate entity bear heavier responsibility than an individual leader or layperson. Therefore, a more costly animal is required for the sacrifice.

LEVITICUS—NOTE ON 4:3 **The anointed priest** probably refers to the high priest.

LEVITICUS—NOTE ON 4:13 **If the whole congregation . . . sins unintentionally**. For a possible biblical example of unintentional sin, see Josh. 9:15, where Israel made a wrongful covenant with the Gibeonites, not realizing that they were being deceived. **realize their guilt**. See ESV footnote; compare Lev. 4:22, 27; 5:2, 3, 4, 5.

LEVITICUS—NOTE ON 4:22–35 The **priest** atones for the sin of a **leader** or an individual by what he does with the **blood** at the **altar** of the **burnt offering** (v. 25) and by burning the **fat** on it (v. 26). The meat is not burned outside the camp, since it will be eaten by the priests (6:24–30).

LEVITICUS—NOTE ON 5:1–6 These verses describe four cases in which sinners either deliberately (v. 1) or unknowingly (vv. 2–4) fail to do something that is required. In any of these cases, once they realize their **guilt**, they are to confess their **sin** (v. 5) and bring a **sin offering**.

LEVITICUS—NOTE ON 5:7–13 Either a **lamb**, **two turtledoves**, or **two pigeons** could be offered for the **sin offering**, depending on the sinner's economic situation. Thus all Israelites could present an acceptable sacrifice.

LEVITICUS—NOTE ON 5:14–6:7 The offenses covered by the **guilt offering** (see also 7:1–10) appear to be more serious than those covered by the sin offering. The sacrificial animal is more costly (a male instead of a female) and the sins are described as a breach of faith (5:15).

LEVITICUS—NOTE ON 6:1–7 When a person sins against his **neighbor**, he should make it right both with the neighbor and with the Lord (see also Matt. 5:23–26).

LEVITICUS—NOTE ON 6:8–7:38 *Handling of the Offerings.* This section describes the proper handling, eating, and disposal of the various sacrifices and offerings described in 1:1–6:7. The sacrifices and offerings are either "holy" or "most holy" and must be treated with respect. Otherwise, the offering would not count and the offender would be punished (see 7:18, 20–21).

LEVITICUS—NOTE ON 6:8–13 **burnt offering**. See also 1:1–17. **fire on the altar shall be kept burning** (6:9, 12–13). This would encourage the priests to be faithful in their duties so that worship could continue without interruption.

LEVITICUS—NOTE ON 6:14–23 The initial description of the **grain offering** (2:1–16) describes what the *worshiper* does while this section focuses on what the *priests* do with grain offerings.

LEVITICUS—NOTE ON 6:14–18 The grain offering is **most holy** and must therefore be eaten by holy people (**the sons of Aaron**) in a **holy place** (**the court of the tent of meeting**).

LEVITICUS—NOTE ON 6:19–23 Since it appears that this grain offering was offered on behalf of the priests, it is not surprising that the high priest (**the priest . . . who is anointed**) would offer it, since he would represent the priests as a whole.

LEVITICUS—NOTE ON 6:24–30 The initial description of the **sin offering** (4:1–5:13) indicated that meat of the offering was to be **burned up** when its blood had been taken into the **Holy Place** (4:3–21; compare 6:30). These verses explain that the remaining meat of other sin offerings (4:22–35) is to be eaten by holy people (**priests**) in a **holy place** (6:26, 29). **blood . . . on a garment . . . bronze vessel**. The instructions of vv. 27–28 ensure that holy blood does not leave the holy place.

LEVITICUS—NOTE ON 7:1–10 This passage focuses on *how* the **guilt offering** is to be made. The earlier passage (5:14–6:7) focused on *when* it was to be offered.

LEVITICUS—NOTE ON 7:1–7 This ritual is similar to each of the other offerings, but is not identical with any of them. As in the sin offering, the remaining flesh goes to the **priest** and his family.

LEVITICUS—NOTE ON 7:11–36 The **peace offering** (see also 3:1–17) is subdivided into three types: **thanksgiving** in response to God’s favor (7:12, 13, 15), a **vow** (an offering in fulfillment of a vow; v. 16), and a **freewill** offering (when there is no specific obligation to make an offering; v. 16). **Cut off from his people** (vv. 20, 21, 25, 27) could mean that the person is isolated from the community, or it could mean that he actually dies (compare Ex. 31:14; Num. 4:18–20). On the prohibition against eating **fat** and **blood** (Lev. 7:22–27), see note on 3:16–17.

LEVITICUS—NOTE ON 8:1–10:20 *The Establishment of the Priesthood.* The book of Exodus ends with the construction of the tabernacle (Exodus 35–40), and Leviticus 1–7 provides a manual for sacrifice in the tabernacle. Now, ch. 8 records the installation of the priesthood; ch. 9 describes the first services in the tabernacle; and ch. 10 tells about an occasion when priests did not obey the Lord’s words, and also gives instructions on worship.

LEVITICUS—NOTE ON 8:1–4 Nearly one-third of the uses of the word **commanded** in Leviticus appear in ch. 8. As he learns of the Lord’s commands, Moses is completely obedient. **entrance of the tent of meeting**. That is, the entrance to the screened-off courtyard of the tabernacle.

LEVITICUS—NOTE ON 8:8 On **Urim** and **Thummim**, see note on Ex. 28:30.

FACT

What were the Urim and the Thummim? Mentioned in 8:8 and in various other OT passages, the Urim and the Thummim remain a mystery to modern readers. All that is known is that they were worn on the garment of the high priest, and were used in seeking the Lord’s will on particular matters.

LEVITICUS—NOTE ON 8:10–13 Anointing the **tabernacle** and **its utensils** with **oil** (Ex. 30:22–33) sets apart these items for holy use.

LEVITICUS—NOTE ON 8:14–17 Moses presents a **sin offering** to purify the priesthood and the altar.

LEVITICUS—NOTE ON 8:18–21 Compare Ex. 29:15–18 and Leviticus 1. **Aaron and his sons** dedicate themselves by offering a **ram** as a **burnt offering**. The use of this animal, which is probably costlier than a goat (compare 4:28 with 5:15, 18; 6:6), shows the greater importance of Aaron and his sons compared to the other priests.

LEVITICUS—NOTE ON 8:22–29 The second **ram** is for the sacrifice of installation. Placing its blood on the right extremities of the priests represents total dedication and purification.

LEVITICUS—NOTE ON 8:31–36 This is a meal of covenant agreement, symbolizing the bond between the Lord and his priesthood.

LEVITICUS—NOTE ON 9:1–24 Now that Aaron and his sons have been ordained, ch. 9 describes the first tabernacle service. Various offerings are required, because both the priests and the people are sinful. God delivered his covenant to his people at Sinai; now he descends upon his altar to dwell with them.

LEVITICUS—NOTE ON 9:1–4 The daily sacrifices in the tabernacle begin.

LEVITICUS—NOTE ON 9:5–6 The purpose of this service is for the **glory of the LORD** to be shown both to the people and to the priests. See note on Ex. 16:7; compare Ex. 40:34–35.

LEVITICUS—NOTE ON 9:7–21 First comes the **atonement** for the priests (vv. 7–14), and then for **the people** (vv. 15–21). As in other ceremonies, the atonement process moves from the removal of sinfulness (by the sin offering), to petitions and praises (the burnt offering), and finally to communion with the Lord (the peace offering).

LEVITICUS—NOTE ON 9:22–24 **Moses and Aaron** together enter the **tent**. This means that the priests (represented by Aaron) will now mediate between the Lord and the people, instead of Moses.

LEVITICUS—NOTE ON 10:1–3 **Nadab and Abihu**, the eldest of Aaron’s four sons, took censers of their own, put **incense** in them, and **offered unauthorized fire** (see ESV footnote) to the Lord. That is, they did the offering in their own way instead of in the way authorized by the Lord, and for this they died. Their sin probably also involved entering—or trying to enter—the Most Holy Place (see 16:1–3, 11–17; compare Heb. 9:7) after drinking alcohol (compare Lev. 10:8–11). **Aaron held his peace**. He apparently agreed that God was justified in killing Nadab and Abihu for their sin.

LEVITICUS—NOTE ON 10:4–7 The ordained priests were forbidden to mourn the death of their rebellious family members (but see note on 21:1–4).

LEVITICUS—NOTE ON 10:8–11 This is the only time in Leviticus that God speaks directly to Aaron alone. God outlines three major roles for the priesthood: (1) **to distinguish between the holy** and the profane, (2) to separate the **clean** from the **unclean**, and (3) to **teach the people** the laws of God.

LEVITICUS—NOTE ON 10:9–11 **Wine** and **strong drink** are forbidden while priests are "on duty," so that they can faithfully carry out their responsibilities. On their responsibility to **teach**, see also Deut. 33:10; Ezra 7:10; Neh. 8:1–12; Mal. 2:6–7.

LEVITICUS—NOTE ON 10:16–20 On the final day of the installation of the priesthood, Moses discovers that **Eleazar and Ithamar** have not followed the regulations concerning sacrifice. Aaron argues that the events of the day have been so exceptional that it is too dangerous to perform the ritual. Moses then realizes that, though mistakes were made, Aaron has a correct fear of God's holiness.

LEVITICUS—NOTE ON 11:1–15:33 *The Laws on Cleanness and Uncleanness.* Chapter 11 deals with foods that are clean and may be eaten, and foods that are unclean and may not be eaten. Chapter 12 addresses cleanliness and purification after childbirth. Chapters 13–14 provide regulations concerning cleanliness in matters of fungi, skin diseases, and infections. Chapter 15 considers bodily discharges that may make a person unclean. These five chapters define what is clean and unclean for Israel in God's sight.

LEVITICUS—NOTE ON 11:1–47 The reason a particular creature is called either clean or unclean has puzzled commentators throughout the ages. Yet the purpose of these laws is clear: to help Israel, as God's holy people, see the difference between ritual cleanness and ritual uncleanness (vv. 46–47). Seeing these differences in the *ritual* realm would constantly remind the people that they need to make such distinctions in the *moral* realm as well. Further, obeying these food laws expresses Israel's devotion to the Lord: just as God separated the Israelites from the other nations, so they must separate clean from unclean foods (20:24–26). This is why the restrictions can be removed in Acts 10:9–28, when the Jew vs. Gentile distinction is no longer relevant in defining the people of God (see also Mark 7:18–19; Col. 2:16–23). A "clean" animal is one "permitted" as food (Lev. 11:2). See the parallel list in Deut. 14:3–21.

LEVITICUS—NOTE ON 11:1–8 The laws regarding clean vs. unclean animals permit Israel to eat hoofed mammals with two functional toes, including domestic beasts such as sheep, goats, and cattle, and wild ones such as antelopes (compare Deut. 14:4–5). On the other hand a horse is not clean, because it has only one toe. What these animals eat is apparently not the basis of their cleanness or uncleanness. The **camel**, **rock badger** (hyrax), and **hare** are exclusively vegetarian, but they are considered unclean. The **pig** is the only animal in this list that is not strictly vegetarian. Many of the clean aquatic creatures (Lev. 11:9–12) are carnivorous.

LEVITICUS—NOTE ON 11:9–12 The requirement of **fins** and **scales** limits the clean aquatic animals to what modern zoologists would call fish.

LEVITICUS—NOTE ON 11:13–19 Almost all the unclean **birds** are predators and carrion-eaters (that is, they touch dead creatures and consume blood). The term translated "bird" covers a variety of creatures that fly (see ESV footnote), and can include the **bat**.

LEVITICUS—NOTE ON 11:20–23 If the **winged insects** have an ability to leave the ground, they are clean. For the **locust** and **grasshopper** as allowable food, compare the diet of John the Baptist (Matt. 3:4).

LEVITICUS—NOTE ON 11:24–28 The law gradually introduces the theme of death as a defiling force (see "carcasses" in vv. 8, 11).

LEVITICUS—NOTE ON 11:29–35 Not only are these creatures unclean for food, but touching them **when they are dead** will also defile a person.

FACT

The word unclean occurs more than 130 times in the OT, with half of those occurrences in Leviticus. It is not a statement about a person's hygiene. Rather, it relates to holiness in worship and in personal conduct (see note on 11:1–47).

LEVITICUS—NOTE ON 11:36–38 The water in **a spring or a cistern** was not contaminated by an unclean creature that fell into it. This may have been because the water in them was flowing and continuously refreshed. Or, the law may have allowed this concession because water was in such short supply in Palestine.

LEVITICUS—NOTE ON **11:39–40** Even the clean animals cause defilement after they have died.

LEVITICUS—NOTE ON **11:44–45** **For I am the LORD**. This is the first occurrence of this phrase in Leviticus, but it occurs frequently from ch. 18 on. **for I am holy**. Compare 19:2; 20:26; 21:8. The Lord, who is holy, calls his people to **consecrate** themselves and to **be holy**. Compare 20:7–8 and note. **who brought you up out of the land of Egypt**. God's people should pursue holiness in response to his gracious actions on their behalf.

LEVITICUS—NOTE ON **12:1–8** A **woman** who has just given birth is considered **unclean** because of loss of blood. Three steps are required to become clean again. The time of purification for the mother is twice as long if she gave birth to a female. This may have been because the female is *potentially* more unclean because of the probability of her menstruating and giving birth. Whatever the reason, this law in no way suggests that women are inferior to men.

LEVITICUS—NOTE ON **12:8** **lamb . . . two turtledoves**. Compare 5:11; and Luke 2:24, indicating the poverty of Jesus' parents.

LEVITICUS—NOTE ON **13:1–59** **Leprous disease** (v. 2 and throughout ch. 13) could include many skin ailments (see ESV footnote on v. 2). The basic symptoms are given in vv. 2–3. What today is called leprosy (Hansen's disease) was unknown in the Near East at the time of Leviticus.

FACT

Leprosy. The "leprosy" mentioned in the Bible was not what is commonly called leprosy today (Hansen's disease). Rather, it may have been a form of psoriasis or a fungal infection. Nonetheless it was highly contagious, so those who had leprosy had to follow strict rules of hygiene.

LEVITICUS—NOTE ON 13:3 The law required **unclean** people to live outside the camp until they were free of disease (vv. 45–46) and to present a sacrifice as part of a cleansing ceremony (14:1–32). See Introduction: Problems in Understanding Leviticus. The purpose of this law was to prevent what is unclean from coming into contact with what is holy, which would be dangerous for the unclean person and for the whole community. The law did not imply that the unclean person was under God's condemnation or that he or she should be excluded from the love of the community.

LEVITICUS—NOTE ON 13:9–17 This is the case of a person with a severe, chronic skin condition. The patient has **raw flesh**, that is, it is red and oozing. His condition is easily recognizable, and therefore no quarantine is needed. The priest simply declares him ritually **unclean** and impure.

LEVITICUS—NOTE ON 13:18–44 These rules deal with various cases of the leprous disease in relation to other common skin diseases. The **priest** is to determine if the condition makes the person unclean (compare 10:10–11) in order to protect the community.

LEVITICUS—NOTE ON 13:45–46 The person with a skin disease is to tear his clothes, go bareheaded, and have his beard and mouth covered—all signs of mourning (compare Ezek. 24:17, 22).

LEVITICUS—NOTE ON 13:47–59 **leprous disease in a garment**. Causes of such disease include various molds or fungi. If the disease spreads or does not go away, the owners are to **burn** the item. If the disease lessens, they may **tear** out the damaged portion and sew the item back together.

LEVITICUS—NOTE ON 14:1–32 Chapter 14 explains how an unclean person who had been placed outside the camp is readmitted into the covenant community.

LEVITICUS—NOTE ON 14:1–9 **Cedarwood**, **scarlet yarn**, and **hyssop** are used in this ritual because they all seem to have cleansing properties (see Num. 19:6). The live bird being driven into the fields may symbolize the patient's disease being carried outside the camp of Israel.

LEVITICUS—NOTE ON 14:10–20 This final series of sacrifices, focusing on cleansing at the sanctuary, restores the unclean person to full fellowship as a member of the covenant community.

LEVITICUS—NOTE ON 14:21–32 For the **poor**, birds are substituted for the expensive large animals, and only one-third the normal amount of grain is required.

LEVITICUS—NOTE ON 14:33–57 These laws regarding leprous disease in houses prepare for the time when Israel will settle in Canaan and live in houses. Houses may become infected with **disease**—things like mold, mildew, and fungus. These are unclean and dangerous, and must be eliminated. The priest determines the course of action.

LEVITICUS—NOTE ON 15:1–33 These regulations about discharges from male and female reproductive organs emphasize the transmission of infection. No matter how it happens, the person infected is required to separate himself or herself and to undergo the purification ritual. "Unclean" is not the same as "sinful," but rather has to do with what is permitted (compare note on 13:3). The Bible does not view the process of reproduction as evil; it is part of the original good creation. Certainly, however, the Creator of these functions has the right to tell his creatures how and when to use them.

FACT

Could a house have leprosy? The Israelites were told what to do if a house had a "leprous disease" (14:34). This most likely referred to things like mold, mildew, or fungus.

LEVITICUS—NOTE ON 15:2 The word **body** in this verse refers to the genitals. The same word is used in v. 19 of the vagina.

LEVITICUS—NOTE ON 15:16–18 The **emission of semen** makes a man unclean, perhaps because, like blood, it is a source of life.

LEVITICUS—NOTE ON 15:19–23 A woman who is menstruating is unclean, and her uncleanness may be transmitted to others.

LEVITICUS—NOTE ON 15:24 If a man has sexual relations with a woman during her **menstrual** period, then he is considered **unclean** for **seven days**, the same as for the woman herself. This rule may seem to conflict with 18:19 and 20:18, in which both the man and the woman are cut off from Israel. Perhaps the present rule relates to a more casual sexual act, whereas the later rules relate to a deliberate breaking of the law.

LEVITICUS—NOTE ON 15:25–30 These laws address irregular or unnatural flows of blood from a female (compare Mark 5:25–34).

LEVITICUS—NOTE ON 15:31–33 **defiling my tabernacle**. Uncleanness in the Israelite camp constantly defiles the sanctuary. This is why it needs to be cleansed on the Day of Atonement (see 16:16).

LEVITICUS—NOTE ON 16:1–34 *The Day of Atonement Ritual.* This annual observance highlights God's grace. Here God offers forgiveness and renewal for Israel's worship site, priests, and people. All sins can be forgiven. This ritual reminds readers that forgiveness comes from God, whose presence is symbolized by the ark in the Most Holy Place.

FACT

The Day of Atonement was the most solemn of all Hebrew festivals, focusing on personal remorse for sin. Today it is called Yom Kippur.

LEVITICUS—NOTE ON 16:1–2 Nadab and Abihu's sin was not simply being drunk (see 10:9). They sinned when they entered (or attempted to enter) the Most Holy Place (**inside the veil**). See note on 10:1–3.

LEVITICUS—NOTE ON 16:3–10 One of the goats offered for the people's sin purifies the tent of meeting, while the other is to be sent away alive into the wilderness. **Azazel** (vv. 8, 10) may have been a proper name. Or, it may be a compound word combining "goat" with "going away." In that case it would mean "goat that goes away" (or "scapegoat"). Either way, the goat is sent out to take sin away from Israel.

LEVITICUS—NOTE ON 16:11–17 The atonement-day ritual begins with atonement for the priests (vv. 11–14) and then for the people (vv. 15–17).

The **cloud** of incense is to protect Aaron from clearly seeing God’s presence in the Most Holy Place (see Ex. 33:20). **because of their transgressions, all their sins** (Lev. 16:16). “All their sins” (see also v. 21) probably refers to any sins not already atoned for through normal sacrifices.

LEVITICUS—NOTE ON 16:18–19 **Altar** here probably refers to the altar of burnt offering.

LEVITICUS—NOTE ON 16:20–22 Sending the guilt of all Israel into the desert is probably another way of cleansing the people, in addition to the prior purification of the sanctuary (vv. 3–20).

LEVITICUS—NOTE ON 16:23–25 Aaron leaves his Day of Atonement clothes inside the Holy Place because they are holy, not to be worn for the normal priestly activity.

LEVITICUS—NOTE ON 16:26–28 The person who handles the Azazel-goat is defiled because of contact with the uncleanness that the goat bore.

LEVITICUS—NOTE ON 16:29–34 On the **tenth day** of the **seventh month** (Tishri, that is, September/October), the Israelites and the strangers living among them are to **afflict** themselves (v. 29; literally, “humble their souls”). This term is connected with fasting and prayer (Ps. 35:13; Isa. 58:3).

LEVITICUS—NOTE ON 17:1–16 *The Handling and Meaning of Blood.* Chapter 17 deals with the handling of sacrificial animals, beginning with a reminder that the blood of slain animals should be brought to the sanctuary (vv. 3–4). Following these instructions prevents ongoing idolatry (v. 7) and emphasizes that the blood of a sacrificial animal is the “life” that takes the place of the offerer’s death (vv. 11–14). Animal blood is not to be used by Israel as it was used among the pagans of the time.

FACT

Were the Israelites vegetarians? During their wilderness journey, the Israelites seldom ate the meat of large animals. It was eaten only on special occasions.

LEVITICUS—NOTE ON 17:1–9 If a person slaughters an animal for sacrifice either **in the camp** or **outside the camp** (v. 3) and does not bring the blood to the sanctuary (v. 4), that act is practically the same as human murder (though not identical to it). The purpose of the rule is to prevent the people's idolatry in worshiping the **goat demons** (v. 7). Anyone who violates the prohibition is to be **cut off from his people** (v. 9).

LEVITICUS—NOTE ON 17:10 **Eats any blood** probably refers to eating meat that still has the blood in it (compare Gen. 9:4; Deut. 12:23).

LEVITICUS—NOTE ON 17:11 **and I have given it**. The Hebrew reads literally, "And I, I have given it." This underscores the action of the Lord himself in granting the means of **atonement**. It is his gracious gift. **makes atonement by the life**. That is, by the life of the animal, which ransoms the life of the offerer from the deserved judgment of the Lord.

LEVITICUS—NOTE ON 17:12 **Therefore**. Because the Lord has set aside the blood for the unique role of atonement (v. 11), the Israelites and all sojourners are prohibited from partaking of it.

LEVITICUS—NOTE ON 17:15–16 **dies of itself . . . is torn by beasts**. A person who eats from these animals is **unclean**, probably because the animals that have died in these ways have not had their blood drained properly.

LEVITICUS—NOTE ON 18:1–22:33 *The Call to Holiness.* This section applies the principle of holiness (19:1–2) to various aspects of Israelite life. Chapter 18 considers sexual behavior and how Israel is to act differently from the pagan nations. Chapters 19–20 apply the idea of holiness in various ways. The manner in which the people treat the land, their neighbors, their parents, and all other things is to be distinct. Holiness is to affect every area of Israelite life. Chapters 21–22 deal with the holiness of the priesthood.

LEVITICUS—NOTE ON 18:1–30 The rules from ch. 18 onward aim to lead the people to holiness, although the term "holy" or "holiness" is not mentioned in ch. 18. The minimal requirement for holiness is to not act like the Egyptians or Canaanites. The actions prohibited in this chapter are representative examples. They do not address every possible situation in life.

LEVITICUS—NOTE ON 18:5 **if a person does them, he shall live by them**. The person who responds rightly to God's grace ("does") will enjoy life under God's pleasure ("shall live"). Compare Deut. 4:1; 8:1; Neh. 9:29; Ezek. 20:11; John 15:10.

LEVITICUS—NOTE ON 18:6–18 These laws prohibit sexual relations (**approach . . . to uncover nakedness**), and therefore marriage, between people who are too closely related, either by blood (mother, sister, granddaughter, aunt) or by marriage (stepmother, stepsister, stepdaughter, stepgranddaughter, sister-in-law, daughter-in-law, aunt by marriage). No mention is made of the daughter, probably because this prohibition was already well known in the laws of other cultures. The rules enforce a distinction between family affection and erotic love, which protects the well-being of the community.

LEVITICUS—NOTE ON 18:18 **you shall not take a woman as a rival wife to her sister**. Polygamy violates the creation ideal (Gen. 2:24), and polygamous marriages in the Bible are generally unhappy ones (e.g., Gen. 29:30–30:2; 1 Sam. 1:2–7).

LEVITICUS—NOTE ON 18:19 Leviticus offers no explanation for this law. Unlike most of the other sexual laws of this chapter, such as those concerning adultery and homosexuality, this law is not repeated in the NT. In view of 15:19–24, the concern is probably the man's ceremonial uncleanness.

LEVITICUS—NOTE ON 18:20 This prohibition follows from the seventh commandment (Ex. 20:14) and is universally applicable. **make yourself unclean with her**. Although not all uncleanness is sin, all sin makes a person unclean.

LEVITICUS—NOTE ON 18:21 This refers to the cult of **Molech** (2 Kings 23:10; Jer. 32:35). The precise nature of the offering of **children** to this pagan god is uncertain. It may be that they are being given to the cult of Molech to train to be temple prostitutes, and that is why this passage is listed in a section dealing with sexual prohibitions. On the other hand, Roman authors describe the practice of sacrificing babies by fire, and this may indeed refer to this horrific custom.

LEVITICUS—NOTE ON 18:22 **You shall not lie with a male as with a woman**. This prohibits all male homosexual activity (compare 20:13; also note on Rom. 1:26–27). Such activity is utterly at odds with the creation ideal (see note on Gen. 2:23–24).

LEVITICUS—NOTE ON 18:24–30 All the listed offenses are declared to be an outrage to the Lord. They defile the offender and the **land**.

FACT

Abomination describes a behavior or action that is utterly repulsive and detestable to God. The offenses listed in 18:24–30 defile not only the person who committed the act but the entire land.

LEVITICUS—NOTE ON 19:1–37 The Lord strongly commands the people (including the priests) to become holy in their practice, as he is holy (v. 2). They do this by observing *all* the following negative and positive commandments.

LEVITICUS—NOTE ON 19:1–4 The term **holy** means "set apart, unique, and distinct." Human holiness means imitating God, becoming and acting like him.

LEVITICUS—NOTE ON 19:9–10 Caring for one's neighbor and helping provide for the **poor** and the **sojourner** displays holiness. On the other hand, harvesting **right up to** the **edge** of one's land may suggest selfishness. (For an example of this law being obeyed, see Ruth 2.)

LEVITICUS—NOTE ON 19:11–18 Holiness requires that a person keep the Word of God, especially the Ten Commandments.

LEVITICUS—NOTE ON 19:17 To **hate** in one's **heart** is prohibited. Instead one should **reason frankly** with his **neighbor** (compare Prov. 27:5–6). **lest you incur sin because of him**. This may mean that the person who refuses to reason with his neighbor, helping him see his sin, would share in the guilt of his sin. It might also mean that a failure to "reason frankly" will result in bitter feelings that will overflow into sinful action.

LEVITICUS—NOTE ON 19:18 The instruction of v. 17 is heightened: **you shall love your neighbor as yourself**. This is a fundamental principle of God’s law.

LEVITICUS—NOTE ON 19:19 Two different kinds of domesticated animals are not to be crossbred, and two types of **cloth** are not to be woven together. Ceremonial holiness requires that things stay in their proper sphere, just as Israel must observe its separation from the nations (20:22–26).

LEVITICUS—NOTE ON 19:20–22 The idea of holiness should govern sexual relations. Fair judgment must be made in legal matters pertaining to adultery and promiscuity.

LEVITICUS—NOTE ON 19:23–25 **Forbidden** literally means “uncircumcised.” As a child is not to be circumcised before the eighth day, so the fruit on a tree is not to be harvested until after the third year.

LEVITICUS—NOTE ON 19:26–31 These are all practices of the Canaanites. Holiness requires Israel not to act like the ungodly in any area of life.

LEVITICUS—NOTE ON 20:1–6 Worshipers of **Molech** ought to be stoned **to death** (v. 2). If that is not done, the Lord himself will **cut them off** (vv. 4–5; see note on 7:11–36). The Lord carries out the same punishment upon those who consult **mediums and necromancers** (20:6) in order to communicate with the spirits of the dead.

FACT

Beards. Art from Bible times often shows Israelite men with full, rounded beards. This set them apart from the Egyptians and Romans, who were generally clean-shaven. Other peoples living in Palestine would cut or clip their beards. The Israelites were forbidden to do so, perhaps to show their commitment to God in a pagan culture (19:27).

FACT

Private sin, public action. Though sexual immorality is often considered a private matter, it was not dealt with privately in ancient Israel. The Israelites understood that people's religious and moral behavior affected the lives and well-being of their families and neighbors. Therefore, the community as a whole was responsible for carrying out the punishment for sexual sin.

LEVITICUS—NOTE ON **20:7–8** The Lord **sanctifies** the Israelites by making them his holy people, set apart to be his own. Now he calls on them to **consecrate** themselves and **be holy** (dedicate themselves to holiness in practice); see note on 11:44–45.

LEVITICUS—NOTE ON **20:9** **anyone who curses his father or his mother**. Cursing one's parents is the exact opposite of "honoring" them (Ex. 20:12; 21:17; compare Prov. 20:20).

LEVITICUS—NOTE ON **20:10–20** This section includes the punishments for each of the sexual activities prohibited in ch. 18: capital punishment (20:10–16), exile (vv. 17–18), or barrenness (vv. 19–21).

LEVITICUS—NOTE ON **20:17** **sees her nakedness**. A euphemism for having sexual relations.

LEVITICUS—NOTE ON **20:22–26** **A land flowing with milk and honey** is a common scriptural description of Canaan (Ex. 13:5; Num. 13:27; etc.).

LEVITICUS—NOTE ON **20:27** In v. 6, the one who consults a **necromancer** or a **medium** was to be put to death. In this verse, the necromancer or the medium is to be **put to death**. Why this verse appears here in the text is puzzling. It may be because the act receives capital punishment, as do most of the other activities of the section.

LEVITICUS—NOTE ON **21:1–24** Stricter rules of holiness are required of priests because they work directly with the holy objects of the sanctuary.

LEVITICUS—NOTE ON 21:1–4 Ordinary **priests** are prohibited from contact with the dead, **except** in the case of their **closest relatives**. (The rules for high priests are given in vv. 10–15; see note.) **his virgin sister**. The assumption is that, once she marries, she is not regarded as one of his closest relatives, but comes under the care of her husband and his clan (see Gen. 2:24).

LEVITICUS—NOTE ON 21:5–6 Priests were prohibited from making **bald patches on their heads**, shaving off the **edges of their beards**, or making **cuts on their body** (compare 19:27–28). These are pagan mourning and burial practices. Israelite priests oversee the worship, and no Canaanite ritual is to enter the priestly system.

LEVITICUS—NOTE ON 21:7–8 The wife of a priest must be a woman of high moral character. She may not be a **prostitute**, because that is a defiling profession. She must not have been **divorced**. Even though divorce is allowed in the OT (see note on Deut. 24:1–4), a broken marriage falls short of the creation ideal, which the priests are to embody (compare Mal. 2:1–9).

LEVITICUS—NOTE ON 21:10–15 The high **priest** is subject to stricter holiness regulations than the ordinary priest. While an ordinary priest may marry a **widow**, the high priest must marry a **virgin** (vv. 13–14). (Perhaps this is to ensure that all the children in his home are his own.) The high priest may not participate in any mourning or burial activities (vv. 10–12; compare note on vv. 1–4). This is to keep him from any uncleanness that he might bring into the inner parts of the sanctuary.

LEVITICUS—NOTE ON 21:16–20 No priest who has a **blemish** may **approach** to offer sacrifices. The same requirement applies to sacrificial animals. Both the priest and the animal are to exemplify holiness and completeness (see 22:17–25).

LEVITICUS—NOTE ON 21:21–24 **for I am the LORD who sanctifies them** (v. 23c). Although “them” might refer to the priests with physical defects (vv. 17–23a), more likely it refers to **my sanctuaries** (v. 23b). While “my sanctuaries” matches the plural “them,” the references to the priests with physical defects are all singular.

LEVITICUS—NOTE ON 22:1–3 The heavy responsibility demanded of the priests is seen in the phrase **cut off from my presence**, which is more severe than the ordinary formula “cut off from his people” (19:8; 20:5) which describes the punishment for laymen. The priest is exiled from the service in the tabernacle (that is, in God’s presence).

FACT

The eating of holy things. Only priests and their families were allowed to eat the meat from sacrifices. Servants who were members of the household could also partake of the offerings, but hired laborers could not do so.

LEVITICUS—NOTE ON 22:4–9 For the background of these rules, see 11:1–47; 13:1–59; 15:1–33; and 17:15. Contracting uncleanness is certain, but when purification has been made, one can eat the holy offering. If purification is not made and the offering is eaten, the offender gives up his life.

LEVITICUS—NOTE ON 22:10–16 Priests and their families survived on food from donations to the tabernacle. The priests are to guard the holy food so that those not authorized to do so may not eat of it (vv. 15–16).

LEVITICUS—NOTE ON 22:17–25 Animals with defects are considered unholy and incomplete, and are not to be offered to the Holy One.

LEVITICUS—NOTE ON 22:29–30 A **thanksgiving** sacrifice was a type of peace offering (compare 7:15). **on the same day** (see also 7:15). This stricter rule could suggest that this offering was especially sacred or important.

LEVITICUS—NOTE ON 23:1–25:55 *Holy Times.* These chapters address holiness in relation to time.

LEVITICUS—NOTE ON 23:1–44 This chapter presents the calendar for feasts in Israel (compare Ex. 23:10–19; 34:18–26; Numbers 28–29; Deut. 16:1–17; see chart). Keeping this calendar sets Israel apart from all the surrounding nations.

LEVITICUS—NOTE ON 23:1–3 During the **appointed feasts**, people are to meet with the Lord. The **Sabbath** is a day of **solemn rest** and the basis for all the following feasts. The day is also one of **holy convocation**, or public assembly for worship (vv. 2, 4, 7, 21).

LEVITICUS—NOTE ON 23:4–8 The Passover is also called **the Feast of Unleavened Bread**. See Ex. 12:1–20; Luke 22:1.

Holy Feasts

The Sabbath principle is seen in each of these feasts, which are intended to express the divine-human relationship. Each feast requires (1) cessation from ordinary work and (2) dedication to the Lord by means of offerings.

Feast	Reference	General time of year	Specific time of year	Modern equivalent	Significance
Sabbath	23:3	Weekly	7th day	Saturday	Creation
Passover	23:4–8	Spring	14th of first month (Abib)	March/April (Easter)	Salvation
Firstfruits	23:9–14	Spring	16th of first month (Abib)	March/April (Easter)	Dedication
Weeks	23:15–21	Spring	1st of third month (Sivan)	Pentecost	Dedication
Trumpets	23:23–25	Fall	1st of seventh month (Tishri)	September	Solemn assembly; spiritual preparation
Day of Atonement	23:26–32	Fall	10th of seventh month (Tishri)	September/October	Redemption
Booths	23:33–36	Fall	15th–22nd of seventh month (Tishri)	September/October	Joyful remembrance of the Lord’s historic guidance

---

LEVITICUS—NOTE ON 23:9–14 For laws relating to the **firstfruits**, see Ex. 23:15 and 34:18–20. The feast celebrates the harvest as a blessing from God to his people.

LEVITICUS—NOTE ON 23:15–22 The Feast of Weeks is also called the “Feast of Harvest” (Ex. 23:16) and “the day of the firstfruits” (Num. 28:26). In the NT it is called “Pentecost” (Acts 2:1). This celebration recognizes the Lord as provider of the harvest, who deserves the first of all produce.

FACT

The Feast of Weeks is known in the NT as Pentecost (Acts 2:1). It was a celebration honoring the Lord as provider of all crops and as the One who deserved the firstfruits of those crops.

LEVITICUS—NOTE ON **23:23–25** At the Feast of Trumpets, trumpet blasts and a solemn assembly call the people to prepare for the most sacred month of the Hebrew calendar. It also marks the end of one agricultural year and the beginning of another. Following the Babylonian exile, Jews celebrated this day as Rosh Hashanah, or New Year's Day.

LEVITICUS—NOTE ON **23:26–32** During the **Day of Atonement**, the people are to humble themselves (see note on 16:29–34) and **not** do **any work**. Otherwise, they will be cut off from their people.

LEVITICUS—NOTE ON **23:33–36** The **Feast of Booths** was a weeklong feast celebrating the people's salvation from Egypt.

LEVITICUS—NOTE ON **23:37–44** These six **appointed feasts** are to help the people worship the Lord and remember his work on their behalf. Verses 39–44 return to discuss the Feast of Booths.

LEVITICUS—NOTE ON **24:1–9** These verses may have been a reminder not to forget the daily tabernacle activities in between the annual festivals described in ch. 23.

LEVITICUS—NOTE ON **24:5–9** The **twelve loaves** symbolize the 12 tribes of Israel as they stand in God's presence. In Ex. 25:30 the loaves are called "the bread of the Presence." New loaves are to be set out on each Sabbath.

LEVITICUS—NOTE ON **24:10–23** These verses are an example of the laws in Israel that arose in response to specific situations.

LEVITICUS—NOTE ON **24:10–12** The command against misusing God's name (Ex. 20:7; 22:28) is mentioned again. The Exodus passages did not specify a penalty.

LEVITICUS—NOTE ON **24:13–16** **let all who heard him lay their hands on his head**. This may have been done to pass onto the one who cursed the guilt of all who had heard his curse and had thus become defiled. Or, it may have been done simply to indicate who it was that had uttered the curse.

LEVITICUS—NOTE ON 24:17–23 **fracture for fracture, eye for eye, tooth for tooth**. This proverbial phrase means “the punishment must fit the crime” (compare Ex. 21:18–19). The law was intended for judges in a court of law; it was not intended as a way for individuals to “take the law into their own hands.”

LEVITICUS—NOTE ON 25:1–7 The practice of allowing no organized farming in the **seventh year** clearly benefits the soil. It also recognizes that all produce belongs to God and that he gives it freely to his people.

FACT

An eye for an eye? This law (24:19–20) was not meant to encourage personal revenge. Rather, it set a limit to the penalties in cases of personal injury. In other words, “let the punishment fit the crime.”

FACT

Listen for the trumpet! Once every 50 years, the Israelites were to observe the Year of Jubilee. They would know it was time for the special year to begin when they heard the sound of a trumpet (25:9). The Hebrew word for Jubilee is related to a term that means “ram’s horn.”

LEVITICUS—NOTE ON 25:8–12 Jubilee was a year of release and **liberty** (v. 10), when people were to **return** to their ancestral **property**. Israelites who had sold themselves as servants were to be released and sent home. This provided a periodic restoration of the means to earn a living for each family in an agrarian society. The jubilee did not equalize all possessions in Israel, however, since possessions such as cattle and money were not reallocated. The land was to lie fallow for two years in a row: the forty-ninth year (sabbatical year) and the fiftieth year (jubilee). This law prohibited the creation of large estates, which would have reduced many Israelites to being tenants on their ancestral land (see Isa. 5:8).

LEVITICUS—NOTE ON 25:13–17 The **price** of **property** must be calculated in terms of how many **years** have passed since the jubilee, since it is not the property itself that is being sold but the amount of **crops** that can be harvested before the next jubilee. Since all the Israelites eventually **return** to their inherited land, the act of selling agricultural land essentially means leasing it (but see vv. 29–31 for land that could be sold permanently). The instruction **you shall not wrong one another** (vv. 14, 17) relates to the economic oppression of the poor and needy (compare 19:33).

LEVITICUS—NOTE ON 25:23–24 **The land** is the Lord’s, and the Israelites are **strangers and sojourners**. They are tenants, essentially.

LEVITICUS—NOTE ON 25:25–28 If an Israelite is forced to sell his land, the land can be brought back to the family in one of three ways: (1) a close relative, called a kinsman-redeemer, buys it; (2) the one who sold it can buy it back; or (3) it is returned at the **jubilee**.

LEVITICUS—NOTE ON 25:35–38 Israelites are to show mercy to one another because they have received mercy from God.

LEVITICUS—NOTE ON 25:39–46 A poor Israelite may have sold himself to a fellow Israelite. His right to return to his house at the **jubilee** means he has sold just his labor, and not his status as a free Israelite.

LEVITICUS—NOTE ON 25:47–55 The **sojourner** is required to keep the laws of Israel while residing in the land.

LEVITICUS—NOTE ON 26:1–46 *Blessings and Curses.* Covenant documents include a list of consequences. Verses 1–13 display the blessings if Israel obeys the covenant; vv. 14–39 pronounce curses for disobedience.

FACT

Like any modern-day agreement between two parties, God’s covenant with Israel involved certain conditions. There were blessings for those who kept the covenant (26:1–13) and punishment for those who broke it (26:14–46).

LEVITICUS—NOTE ON 26:1–2 Faithfulness to God and keeping the Sabbath are at the heart of Israelite law.

LEVITICUS—NOTE ON 26:3–13 If the Israelites are faithful to the Word of God, then they will be blessed with abundance, a visible sign of the Lord's presence.

LEVITICUS—NOTE ON 26:18 **Sevenfold** means "fully" or "completely."

LEVITICUS—NOTE ON 26:27–33 **if in spite of this you will not listen**. The retribution for continued rebellion includes a horrific lapse into cannibalism and the destruction of the religious centers, the **cities**, and the **land**. The Lord's wrath is actually carried out by the people's **enemies**.

LEVITICUS—NOTE ON 26:34–39 When the people are punished by being pushed out of the land, the **land** will benefit by having **rest** (compare 25:2–7). The verb **enjoy** is a personification: the land will be purified and recover its holiness.

LEVITICUS—NOTE ON 26:40–46 If the people repent, God will deliver them from exile and restore them to the Land of Promise. **uncircumcised heart**. Although the Israelites are circumcised in the flesh, their unbelieving, disobedient hearts are actually like the hearts of the pagan peoples.

LEVITICUS—NOTE ON 27:1–34 *Vows and Dedication.* This final chapter describes means of redemption relating to vows made to the Lord. The material appears to be an appendix to the book because it does not fit smoothly with the previous content. This does not mean the chapter was added later. It was probably placed at the end to emphasize the importance of funding the sanctuary.

LEVITICUS—NOTE ON 27:1–8 In Israel, a man may make a **vow** to the Lord, offering himself or a member of his family to serve the Lord. This pledge entails service in the sanctuary. Because non-Levites cannot serve on the temple grounds, a person may be freed from this service by making a payment to the sanctuary.

LEVITICUS—NOTE ON 27:9–13 One of the vows a man can make is to donate a clean **animal** to the sanctuary. No substitution of the animal is permitted once the animal has been donated. A person may also contribute an **unclean**

animal. It will not be sacrificed, but the priests may sell it and use the money for the sanctuary.

LEVITICUS—NOTE ON 27:16–25 Dedicating **land** to the Lord is divided into two cases: inherited land (vv. 16–21) and purchased land (vv. 22–25). Since the land belongs to the Lord anyway, only the crops can be donated to the Lord. (In practice, this means donating them to the priests.) The rules of the **jubilee** year apply to these donations (vv. 17–18; see 25:15–16). If the donor does not redeem the land at jubilee, then he forfeits the land to the priesthood.

LEVITICUS—NOTE ON 27:26–27 The **firstborn** already **belongs to the LORD** (Ex. 13:2; 34:19–20).

LEVITICUS—NOTE ON 27:28–29 A **devoted thing** was something "set apart" or "set aside" for God's purposes. It could not be **ransomed** or "redeemed for other purposes."

LEVITICUS—NOTE ON 27:30–33 The **tithe** is already the Lord's. This law allows the rules for ordinary vows to govern the tithes as well (see vv. 9–13).

LEVITICUS—NOTE ON 27:34 The phrase **on Mount Sinai** appeared in 25:1 and 26:46, giving the impression that just chs. 25–27 were spoken on Mount Sinai. But the range of meaning of **commandments** probably includes "rules and statutes" (compare 26:14–15), which suggests that this verse refers to the entire content of Leviticus.

Numbers

(return to table of contents)

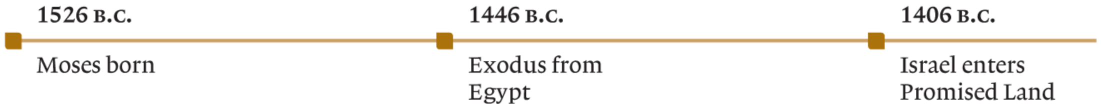
Numbers 1 • Numbers 2 • Numbers 3 • Numbers 4 • Numbers 5 •
Numbers 6 • Numbers 7 • Numbers 8 • Numbers 9 • Numbers 10 •
Numbers 11 • Numbers 12 • Numbers 13 • Numbers 14 • Numbers 15 •
Numbers 16 • Numbers 17 • Numbers 18 • Numbers 19 • Numbers 20 •
Numbers 21 • Numbers 22 • Numbers 23 • Numbers 24 • Numbers 25 •
Numbers 26 • Numbers 27 • Numbers 28 • Numbers 29 • Numbers 30 •
Numbers 31 • Numbers 32 • Numbers 33 • Numbers 34 • Numbers 35 •
Numbers 36

- Introduction to Numbers
  - Timeline
  - Author and Date
  - Theme and Purpose
  - Key Themes
  - Outline
  - Journeys in the Wilderness
- Global Message of Numbers
  - Numbers in Redemptive History
  - Conquest of the Promised Land
  - Tested in the Wilderness
  - Universal Themes in Numbers
  - The Global Message of Numbers for Today
- Study Notes

Introduction to Numbers

Introduction to Numbers

Timeline



Author and Date

Moses is the source and primary author of the book of Numbers, which is the fourth volume in the Pentateuch. Its English name comes from the censuses in chs. 1–4 and 26.

Numbers tells of Israel’s journey from Mount Sinai to the borders of the Promised Land, summarizing some 40 years of the nation’s history. With Israel having been freed from slavery in Egypt and then receiving the law (Exodus and Leviticus), the book of Numbers begins with the people’s final preparations to leave Sinai. It then records their triumphal setting out, before a series of events in which the people grumbled about the difficulty of the journey and the impossibility of conquering Canaan. This response leads God to delay their entry to Canaan by 40 years. The closing chapters of the book tell how the people at last set out again and reach the banks of the Jordan, ready to cross into the land promised to their forefathers.

Theme and Purpose

The theme of Numbers is the gradual fulfillment of the promises to Abraham that his descendants would be the people of God and would occupy the land of Canaan. The book shows the reality of God’s presence with Israel in the pillar of cloud and fire over the tabernacle. It also shows how Israel’s unbelief delays the entry into Canaan and costs many lives. Nevertheless, by the end of the book, Israel is ready to enter the land.

Key Themes

There were four elements to God's promise to Abraham in Genesis 12:1–3, and they all play a role in Numbers:

1. The land. Numbers describes Israel's journey toward the Promised Land.
2. Descendants. Abraham had been promised that his descendants would be as many as the stars of heaven (Gen. 15:5). Jacob's family consisted of just 70 persons when he entered Egypt (Gen. 46:27). Now they had increased immensely. The first census (Num. 1:1–46) showed that the fighting men numbered 603,550. That did not include women and children. Surveying their camp from a hilltop, Balaam declared, "Who can count the dust of Jacob or number the fourth part of Israel?" (23:10). Balaam went on to predict that Israel would become a powerful kingdom in its own right: "a star shall come out of Jacob, and a scepter shall rise out of Israel" (24:17).
3. Covenant relationship with God. The essence of the covenant was, "You shall be my people, and I will be your God." The Lord's presence with Israel is constantly highlighted throughout the book of Numbers.
4. Blessing to the nations. This is the aspect of the promises to Abraham that is least apparent in Numbers. To a greater or lesser degree, the nations that Israel encounters are all hostile. Nevertheless Balaam recalls the phrasing of Genesis 12:3 when he says, "Blessed are those who bless you, and cursed are those who curse you" (Num. 24:9). Nations who treat Israel generously by blessing her will themselves be blessed.

Outline

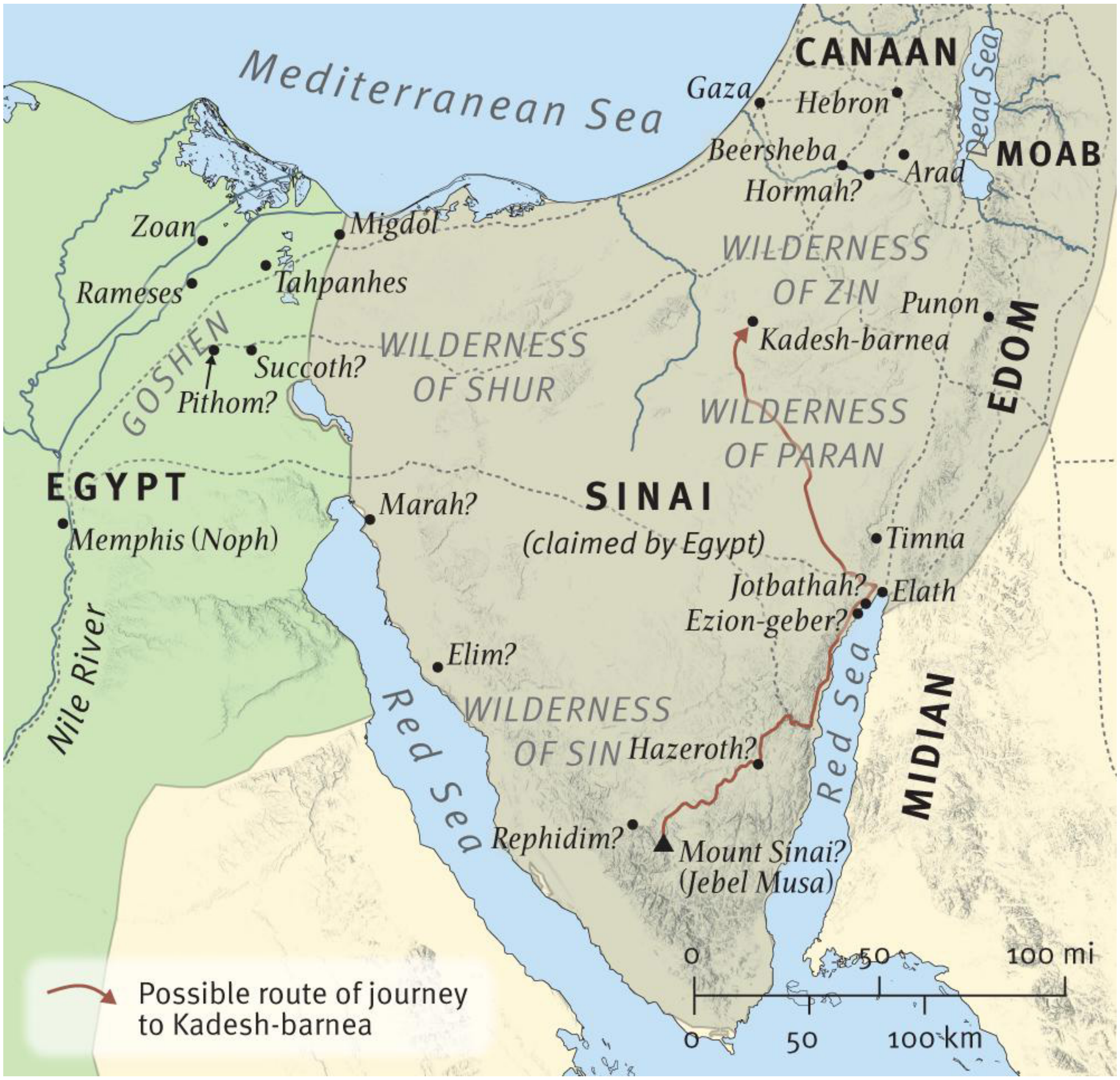
Numbers consists of three major blocks of material describing the events and laws associated with three centers where Israel encamped for a significant time. These centers are Sinai (chs. 1–10), Kadesh (chs. 13–19), and the plains of Moab (chs. 22–36). They are linked by two short travelogues recording what occurred as Israel journeyed from one camp to the next.

I. Israel Prepares to Enter the Land (1:1–10:10)
II. Marching from Sinai to Kadesh (10:11–12:16)
III. Forty Years near Kadesh (13:1–19:22)
IV. Marching from Kadesh to the Plains of Moab (20:1–21:35)
V. Israel in the Plains of Moab (22:1–36:13)

Journeys in the Wilderness

c. 1446 B.C.

The book of Numbers details the Israelites’ experience in the wilderness as they journeyed from Mount Sinai to Canaan. As with the exodus, it is difficult to establish the exact route that the Israelites took, but it is generally believed that they headed east from Mount Sinai until they reached the Red Sea, where they turned northward to the top of the gulf and on to Kadesh-barnea.


Mediterranean Sea
CANAAN
Gaza
Hebron
Dead Sea
MOAB
Beersheba
Arad
Hormah?
Zoan
Migdol
Rameses
Tahpanhes
WILDERNESS OF ZIN
Punon
Kadesh-barnea
EDOM
GOSHEN
Succoth?
Pithom?
WILDERNESS OF SHUR
WILDERNESS OF PARAN
EGYPT
SINAI
(claimed by Egypt)
Marah?
Memphis (Noph)
Timna
Jotbathah?
Elath
Ezion-geber?
Nile River
Elim?
Red Sea
WILDERNESS OF SIN
Hazeroth?
Red Sea
MIDIAN
Rephidim?
Mount Sinai?
(Jebel Musa)
0
50
100 mi
0
50
100 km
Possible route of journey to Kadesh-barnea

The Global Message of Numbers

Numbers in Redemptive History

The modern title of the book of Numbers is probably one reason that the church often neglects this important part of Scripture. The title, together with a first reading of its early chapters, may mislead the reader into believing that the book is primarily a detailed census of the population of Israel. The original Hebrew title of the book, however, is “In the Wilderness,” and this accurately describes the essence of the book. The original purpose of Numbers was to warn the second generation of Israel not to lapse into the rebellion and unbelief of their first-generation parents, lest they also perish in judgment in the wilderness between Egypt and the Promised Land. Yet its deeper purpose was to encourage them that the Lord was with them, and that he intended to fulfill his promise to their father Abraham to give his descendants the land and through them to bless the nations.

Numbers thus has something to say to Christians all around the globe today, for this book advances the history of redemption for all peoples—the story of salvation that began in Eden, was given as a solemn promise in Genesis 12:1–3, and which we see finally accomplished in Revelation 21–22.

Conquest of the Promised Land

In Numbers, Moses seeks to encourage the second generation of Israelites to advance to the Promised Land by faith and begin the war to take possession of it. This will be a holy war. The Israelite camp houses a holy army, for the Lord dwells at the center of the camp and has ordered its military configuration and census. The camp itself is arranged in three concentric circles (or squares), from greater to lesser holiness. The holy tabernacle sits at the center. The Levites, encamped immediately around the tabernacle, provide a protective space between it and the rest of the camp. The twelve tribes surround them as the outermost ring. As Israel prepares to set off from Mount Sinai toward Canaan, the tabernacle becomes the royal traveling tent of a King on the march to retake what is rightfully his. The camp is a holy army preparing for war to take the Promised Land by conquest.

Tested in the Wilderness

Israel's wilderness wandering can be seen as an "already–not yet" stage in redemptive history. Israel had already experienced God's salvation in their exodus deliverance from Egypt, but they had not yet obtained the Promised Land. The wilderness becomes the place of testing. When Israel first entered the wilderness, the Lord gave them manna from heaven, not merely to provide for their needs but also that "I may test them, whether they will walk in my law or not" (Ex. 16:4; compare 20:20). The wilderness was no easy stretch of land through which to journey. Hot and dry, it offered no shelter from the sweltering heat. Like much of the world today, the wilderness was barren, harsh, windswept, and inhospitable. Plants did not grow, and humans struggled to survive. God intended the wilderness to function as a test for his people, to reveal whether their faith was genuine or not. Those with genuine faith persevered with the Lord through the hardships and trials; those who did not trust the Lord fell away into apostasy and rebellion.

Universal Themes in Numbers

Abrahamic, messianic, and new creational themes are all seen in Balaam's oracles (Numbers 23–24). Genesis 12:3 and 49:9 are echoed in Numbers 24:9. Israel is reaffirmed as the bearer of a messianic hope and the channel through which the Abrahamic promise will be realized and the nations of the world blessed. The messianic promise from Genesis 49:9 of an ultimate king of the nations from the line of Judah is picked up and expounded (Num. 23:21, 24; 24:7, 9, 17–19). This king will bear Israel's vocation upon his shoulders and will fulfill the Abrahamic promise. Through him the world will be blessed and the curses of Genesis 3 will be overcome (see "The Global Message of Genesis"; compare Ps. 72:17). He will rule over the world as the king of Israel, depicted in a vision as an Eden-paradise-kingdom (Num. 24:3–7). All these hopes are finally fulfilled in Jesus

The Global Message of Numbers for Today

Murmuring rather than trusting. Grumbling plagues the global church today as it always has. Complaining when circumstances are difficult, when leaders appear ineffective, or when resources are scarce may seem like the normal and even right thing to do. The book of Numbers warns, however, that grumbling is taken by the Creator-King as treason. Whenever Israel murmured, God’s anger was roused and he broke out in judgment against them (Num. 11:1–3, 33–34; 12:10–16; 14:20–23, 27–38; 16:20–35, 46–50; 20:12; 21:6–9). The Lord had set out to test Israel, but Israel tested him instead—ten times (14:22). For their stubborn rebellion, the first generation’s bodies were strewn across the desert, and they never saw or entered the Promised Land.

The global church must recognize that grumbling, murmuring, and complaining all flow out of a lack of trust in the promises of its covenant Lord. By covenant, the Lord had become Israel’s God and had promised to provide for their needs and protect them. He had also sworn to bring them to the Promised Land, assuring them that it was “flowing with milk and honey”—far better than slavery in Egypt. The people, however, did not trust these promises. Their murmuring reflected the deeper issue of unbelieving hearts. Grumbling, complaining, and murmuring by the church is rebellion against Christ and reveals unbelief in the promises of God. Paul warns the church against such murmuring (Phil. 2:14–15).

Adversity in the wilderness. In 1 Corinthians 10:1–13, Paul refers to several events in Israel’s journey through the wilderness. He sees the church as being “in the wilderness,” on its way to a Promised Land, having been freed from slavery in an exodus deliverance (see 1 Cor. 5:7). God had tested his people Israel by the difficulties of the wilderness, in order to see if they would trust and obey him in the midst of adverse circumstances. Likewise, the span between the first and second comings of Christ can be seen as the church’s own wilderness journey. In his first coming, Christ delivered his people in the exodus deliverance of the cross; at his return, Christ will usher the church into the new creation, the true and final Promised Land. The wilderness march of Israel serves as a pattern of the church’s own wilderness march (1 Cor. 10:11).

Our march through this wilderness is not easy, nor does God intend it to be. It is a time of difficulty and suffering. It is a time of testing, to distinguish between those who profess faith in Christ and persevere in obedience to him (thus revealing genuine faith) and those who profess faith yet fall away in apostasy (revealing lack of true saving faith). Through difficult circumstances, the church must trust Christ as we march homeward. Christ has promised to every believer who overcomes the wilderness of this world the privilege “to eat of the tree of life, which is in the paradise of God” (Rev. 2:7). He has assured the church that he will bring her safely home to this Promised Land. This is indescribably better than any pleasures that the fallen world may offer (Heb. 11:24–26).

A Census of Israel's Warriors

NUMBERS **1** [†]The LORD spoke to Moses [a] in the wilderness of Sinai, [b] in the tent of meeting, on the first day of the second month, in the second year after they had come out of the land of Egypt, saying, [2] [c] "Take a census of all the congregation of the people of Israel, by clans, [d] by fathers' houses, according to the number of names, every male, head by head. [3][†] [e] From twenty years old and upward, all in Israel who are able to go to war, you and Aaron shall list them, [f] company by company. [4]And there shall be with you a man from each tribe, each man being the head of the house of his fathers. [5]And these are the names of the men who shall assist you. From Reuben, [g] Elizur the son of Shedeur; [6]from Simeon, [h] Shelumiel the son of Zurishaddai; [7]from Judah, [i] Nahshon the son of Amminadab; [8]from Issachar, [j] Nethanel the son of Zuar; [9]from Zebulun, [k] Eliab the son of Helon; [10]from the sons of Joseph, from Ephraim, [l] Elishama the son of Ammihud, and from Manasseh, [m] Gamaliel the son of Pedahzur; [11]from Benjamin, [n] Abidan the son of Gideoni; [12]from Dan, [o] Ahiezer the son of Ammishaddai; [13]from Asher, [p] Pagiel the son of Ochran; [14]from Gad, Eliasaph the son of [q] Deuel; [15]from Naphtali, [r] Ahira the son of Enan." [16]These were the ones [s] chosen from the congregation, [t] the chiefs of their ancestral tribes, the heads of the clans of Israel.

[17]Moses and Aaron took these men [u] who had been named, [18]and on the first day of the second month, they assembled the whole congregation together, who registered themselves by clans, by fathers' houses, according to the number of names from twenty years old and upward, head by head, [19]as the LORD commanded Moses. So he listed them in the wilderness of Sinai.

[20][†]The people of [v] Reuben, Israel's firstborn, their generations, by their clans, by their fathers' houses, according to the number of names, head by head, every male from twenty years old and upward, all who were able to go to war: [21]those listed of the tribe of Reuben were [w] 46,500.

[22]Of the people of Simeon, their generations, by their clans, by their fathers' houses, those of them who were listed, according to the number of names, head by head, every male from twenty years old and upward, all

who were able to go to war: [23]those listed of the tribe of Simeon were [x]59,300.

[24]Of the people of Gad, their generations, by their clans, by their fathers' houses, according to the number of the names, from twenty years old and upward, all who were able to go to war: [25]those listed of the tribe of Gad were [y]45,650.

[26][†]Of the people of Judah, their generations, by their clans, by their fathers' houses, according to the number of names, from twenty years old and upward, every man able to go to war: [27]those listed of the tribe of Judah were [z]74,600.

[28]Of the people of Issachar, their generations, by their clans, by their fathers' houses, according to the number of names, from twenty years old and upward, every man able to go to war: [29]those listed of the tribe of Issachar were [a]54,400.

[30]Of the people of Zebulun, their generations, by their clans, by their fathers' houses, according to the number of names, from twenty years old and upward, every man able to go to war: [31]those listed of the tribe of Zebulun were [b]57,400.

[32]Of the people of Joseph, namely, of the people of Ephraim, their generations, by their clans, by their fathers' houses, according to the number of names, from twenty years old and upward, every man able to go to war: [33]those listed of the tribe of Ephraim were [c]40,500.

[34]Of the people of Manasseh, their generations, by their clans, by their fathers' houses, according to the number of names, from twenty years old and upward, every man able to go to war: [35]those listed of the tribe of Manasseh were [d]32,200.

[36]Of the people of Benjamin, their generations, by their clans, by their fathers' houses, according to the number of names, from twenty years old and upward, every man able to go to war: [37]those listed of the tribe of Benjamin were [e]35,400.

[38]Of the people of Dan, their generations, by their clans, by their fathers' houses, according to the number of names, from twenty years old and upward, every man able to go to war: [39]those listed of the tribe of Dan were [f]62,700.

40Of the people of Asher, their generations, by their clans, by their fathers' houses, according to the number of names, from twenty years old and upward, every man able to go to war: 41those listed of the tribe of Asher were [g] 41,500.

42Of the people of Naphtali, their generations, by their clans, by their fathers' houses, according to the number of names, from twenty years old and upward, every man able to go to war: 43those listed of the tribe of Naphtali were [h] 53,400.

44 [i] These are those who were listed, whom Moses and Aaron listed with the help of the chiefs of Israel, twelve men, each representing his fathers' house. 45So all those listed of the people of Israel, by their fathers' houses, from twenty years old and upward, every man able to go to war in Israel—46all those listed were [j] 603,550.

Levites Exempted

47[†]But [k] the Levites were not listed along with them by their ancestral tribe. 48For the LORD spoke to Moses, saying, 49"Only the tribe of Levi you shall not list, and you shall not take a census of them among the people of Israel. 50 [l] But appoint the Levites over the tabernacle of the testimony, and over all its furnishings, and over all that belongs to it. They are to carry the tabernacle and all its furnishings, and they shall take care of it [m] and shall camp around the tabernacle. 51 [n] When the tabernacle is to set out, the Levites shall take it down, and when the tabernacle is to be pitched, the Levites shall set it up. [o] And if any outsider comes near, he shall be put to death. 52The people of Israel shall pitch their tents by their companies, each man in his own camp and [p] each man by his own standard. 53But the Levites shall camp around the tabernacle of the testimony, so that there may be no [q] wrath on the congregation of the people of Israel. [r] And the Levites shall keep guard over the tabernacle of the testimony." 54Thus did the people of Israel; they did according to all that the LORD commanded Moses.

Arrangement of the Camp

NUMBERS 2 [†]The LORD spoke to Moses and Aaron, saying, [2][†] [s]"The people of Israel shall camp each by his own standard, with the banners of their fathers' houses. They shall camp facing the tent of meeting on every side. [3]Those to camp on the east side toward the sunrise shall be of the standard of the camp of Judah by their companies, the chief of the people of Judah being [t]Nahshon the son of Amminadab, [4]his company as listed being 74,600. [5]Those to camp next to him shall be the tribe of Issachar, the chief of the people of Issachar being Nethanel the son of Zuar, [6]his company as listed being 54,400. [7]Then the tribe of Zebulun, the chief of the people of Zebulun being Eliab the son of Helon, [8]his company as listed being 57,400. [9]All those listed of the camp of Judah, by their companies, were 186,400. [u]They shall set out first on the march.

[10]"On the south side shall be the standard of the camp of Reuben by their companies, the chief of the people of Reuben being Elizur the son of Shedeur, [11]his company as listed being 46,500. [12]And those to camp next to him shall be the tribe of Simeon, the chief of the people of Simeon being Shelumiel the son of Zurishaddai, [13]his company as listed being 59,300. [14][†]Then the tribe of Gad, the chief of the people of Gad being Eliasaph the son of [v]Reuel, [15]his company as listed being 45,650. [16]All those listed of the camp of Reuben, by their companies, were 151,450. [w]They shall set out second.

[17] [x]"Then the tent of meeting shall set out, with the camp of the Levites in the midst of the camps; as they camp, so shall they set out, each in position, standard by standard.

[18]"On the west side shall be the standard of the camp of Ephraim by their companies, the chief of the people of Ephraim being Elishama the son of Ammihud, [19]his company as listed being 40,500. [20]And next to him shall be the tribe of Manasseh, the chief of the people of Manasseh being Gamaliel the son of Pedahzur, [21]his company as listed being 32,200. [22]Then the tribe of Benjamin, the chief of the people of Benjamin being Abidan the son of Gideoni, [23]his company as listed being 35,400. [24]All those listed of the camp of Ephraim, by their companies, were 108,100. [y]They shall set out third on the march.

[25]“On the north side shall be the standard of the camp of Dan by their
companies, the chief of the people of Dan being Ahiezer the son of
Ammishaddai, [26]his company as listed being 62,700. [27]And those to camp
next to him shall be the tribe of Asher, the chief of the people of Asher
being Pagiel the son of Ochran, [28]his company as listed being 41,500.
[29]Then the tribe of Naphtali, the chief of the people of Naphtali being Ahira
the son of Enan, [30]his company as listed being 53,400. [31]All those listed of
the camp of Dan were 157,600. [z] They shall set out last, standard by
standard.”

[32]These are the people of Israel as listed by their fathers’ houses. All
those listed in the camps by their companies were [a] 603,550. [33]But [b] the
Levites were not listed among the people of Israel, as the LORD commanded
Moses.

[34]Thus did the people of Israel. According to all that the LORD
commanded Moses, [c] so they camped by their standards, and so they set
out, each one in his clan, according to his fathers’ house.

The Sons of Aaron

NUMBERS 3 [†]These are the generations of Aaron and Moses at the time
when the LORD spoke with Moses on Mount Sinai. [2]These are the names of
the sons of Aaron: [d] Nadab the firstborn, and Abihu, Eleazar, and Ithamar.
[3]These are the names of the sons of Aaron, [e] the anointed priests, [f] whom he
ordained to serve as priests. [4] [g] But Nadab and Abihu died before the LORD
when they offered unauthorized fire before the LORD in the wilderness of
Sinai, and they had no children. So Eleazar and Ithamar served as priests in
the lifetime of Aaron their father.

Duties of the Levites

[5][†]And the LORD spoke to Moses, saying, [6] [h] “Bring the tribe of Levi near,
and set them before Aaron the priest, that they may minister to him. [7]They
shall keep guard over him and over the whole congregation before the tent
of meeting, [i] as they minister at the tabernacle. [8]They shall guard all the
furnishings of the tent of meeting, and keep guard over the people of Israel
as they minister at the tabernacle. [9]And [j] you shall give the Levites to Aaron

and his sons; they are [k] wholly given to him from among the people of Israel. **10**And you shall appoint Aaron and his sons, and [l] they shall guard their priesthood. But if [m] any outsider comes near, he shall be put to death."

11[†]And the LORD spoke to Moses, saying, **12**"Behold, [n] I have taken the Levites from among the people of Israel instead of every firstborn who opens the womb among the people of Israel. The Levites shall be mine, **13**for [o] all the firstborn are mine. [p] On the day that I struck down all the firstborn in the land of Egypt, I consecrated for my own all the firstborn in Israel, both of man and of beast. They shall be mine: I am the LORD."

14[†]And the LORD spoke to Moses in the wilderness of Sinai, saying, **15**"List the sons of Levi, by fathers' houses and by clans; [q] every male from a month old and upward you shall list." **16**So Moses listed them according to the word of the LORD, as he was commanded. **17** [r] And these were the sons of Levi by their names: Gershon and Kohath and Merari. **18**And these are the names of the sons of Gershon by their clans: [s] Libni and Shimei. **19**And the sons of Kohath by their clans: [t] Amram, Izhar, Hebron, and Uzziel. **20**And the sons of Merari by their clans: [u] Mahli and Mushi. These are the clans of the Levites, by their fathers' houses.

21To Gershon belonged the clan of the Libnites and the clan of the Shimeites; these were the clans of the Gershonites. **22**Their listing according to the number of all the males from a month old and upward was [1] 7,500. **23** [v] The clans of the Gershonites were to camp behind the tabernacle on the west, **24**with Eliasaph, the son of Lael as chief of the fathers' house of the Gershonites. **25**And the [w] guard duty of the sons of Gershon in the tent of meeting involved [x] the tabernacle, [y] the tent with [z] its covering, [a] the screen for the entrance of the tent of meeting, **26** [b] the hangings of the court, [c] the screen for the door of the court that is around the tabernacle and the altar, and [d] its cords—all the service connected with these.

27To Kohath belonged the clan of the [e] Amramites and the clan of the Izharites and the clan of the Hebronites and the clan of the Uzzielites; these are the clans of the Kohathites. **28**According to the number of all the males, from a month old and upward, there were 8,600, keeping guard over the sanctuary. **29**The clans of the sons of Kohath were to camp on the south side of the tabernacle, **30**with [f] Elizaphan the son of Uzziel as chief of the fathers' house of the clans of the Kohathites. [31]And their guard duty involved [g] the ark, [h] the table, [i] the lampstand, [j] the altars, the vessels of the sanctuary with which the priests minister, and [k] the screen; all the service connected with these. [32]And Eleazar the son of Aaron the priest was to be chief over the chiefs of the Levites, and to have oversight of those who kept guard over the sanctuary.

[33]To Merari belonged the clan of the Mahlites and the clan of the Mushites: these are the clans of Merari. [34]Their listing according to the number of all the males from a month old and upward was 6,200. [35]And the chief of the fathers' house of the clans of Merari was Zuriel the son of Abihail. They were to camp on the north side of the tabernacle. [36] [l] And the appointed guard duty of the sons of Merari involved the [m] frames of the tabernacle, [n] the bars, [o] the pillars, the bases, and all their accessories; all the service connected with these; [37]also [p] the pillars around the court, with their bases and [q] pegs and [r] cords.

[38]Those who were to camp before the tabernacle on the east, before the tent of meeting toward the sunrise, were Moses and Aaron and his sons, [s] guarding the sanctuary itself, to protect [2] the people of Israel. And any outsider who came near was to be put to death. [39]All those listed among the Levites, whom Moses and Aaron listed at the commandment of the Lord, by clans, all the males from a month old and upward, were [t] 22,000.

Redemption of the Firstborn

[40]And the Lord said to Moses, "List all the firstborn males of the people of Israel, from a month old and upward, taking the number of their names. [41] [u] And you shall take the Levites for me—I am the Lord—instead of all the firstborn among the people of Israel, and the cattle of the Levites instead of all the firstborn among the cattle of the people of Israel." [42]So Moses listed all the firstborn among the people of Israel, as the Lord commanded him. [43][†]And all the firstborn males, according to the number of names, from a month old and upward as listed were 22,273.

[44]And the Lord spoke to Moses, saying, [45] [v] "Take the Levites instead of all the firstborn among the people of Israel, and the cattle of the Levites instead of their cattle. The Levites shall be mine: I am the Lord. [46][†]And

[w] as the redemption price for the 273 of the firstborn of the people of Israel, over and above the number of the male Levites, [47]you shall take [x] five shekels [3] per head; you shall take them according to [y] the shekel of the sanctuary (the shekel of twenty gerahs [4]), [48]and give the money to Aaron and his sons as the redemption price for those who are over." [49]So Moses took the redemption money from those who were over and above those redeemed by the Levites. [50]From the firstborn of the people of Israel he took the money, [z] 1,365 shekels, by the shekel of the sanctuary. [51]And Moses [a] gave the redemption money to Aaron and his sons, according to the word of the LORD, as the LORD commanded Moses.

Duties of the Kohathites

NUMBERS 4 [†]The LORD spoke to Moses and Aaron, saying, [2]"Take a census of the sons of Kohath from among the sons of Levi, by their clans and their fathers' houses, [3] [b] from thirty years old up to fifty years old, all who can come on duty, to do the work in the tent of meeting. [4]This is the service of the sons of Kohath in the tent of meeting: [c] the most holy things. [5]When the camp is to set out, Aaron and his sons shall go in and take down [d] the veil of the screen and cover [e] the ark of the testimony with it. [6]Then they shall put on it a covering of goatskin [1] and spread on top of that a cloth all of blue, and shall put in its [f] poles. [7]And over the [g] table of the bread of the Presence they shall spread a cloth of blue and put on it the plates, the dishes for incense, the bowls, and the flagons for the drink offering; [h] the regular showbread also shall be on it. [8]Then they shall spread over them a cloth of scarlet and cover the same with a covering of goatskin, and shall [i] put in its poles. [9]And they shall take a cloth of blue and cover [j] the lampstand for the light, with its lamps, its tongs, its trays, and all the vessels for oil with which it is supplied. [10]And they shall put it with all its utensils in a covering of goatskin and put it on the carrying frame. [11]And over [k] the golden altar they shall spread a cloth of blue and cover it with a covering of goatskin, and shall put in its poles. [12]And they shall take all [l] the vessels of the service that are used in the sanctuary and put them in a cloth of blue and cover them with a covering of goatskin and put them on the carrying frame. [13]And they shall take away the ashes from the altar and spread a purple cloth over it. [14]And they shall put on it all the utensils of the altar, which are used for the service there, the fire pans, the forks, the shovels, and the basins, all the utensils of the altar; and they shall spread on it a covering of goatskin, and shall put in its poles. [15]And when Aaron and his sons have finished covering the sanctuary and all the furnishings of the sanctuary, as the camp sets out, after that [m]the sons of Kohath shall come to carry these, [n]but they must not touch the holy things, lest they die. These are the things of the tent of meeting that the sons of Kohath are to carry.

[16]"And Eleazar the son of Aaron the priest shall have charge of [o]the oil for the light, the [p]fragrant incense, [q]the regular grain offering, and [r]the anointing oil, with the oversight of the whole tabernacle and all that is in it, of the sanctuary and its vessels."

[17]The LORD spoke to Moses and Aaron, saying, [18]"Let not the tribe of the clans of the Kohathites be destroyed from among the Levites, [19]but deal thus with them, that they may live and not die when they come near to [s]the most holy things: Aaron and his sons shall go in and appoint them each to his task and to his burden, [20] [t]but they shall not go in to look on the holy things even for a moment, lest they die."

[21]The LORD spoke to Moses, saying, [22]"Take a census of the sons of Gershon also, by their fathers' houses and by their clans. [23] [u]From thirty years old up to fifty years old, you shall list them, all who can [v]come to do duty, to do service in the tent of meeting. [24]This is the service of the clans of the Gershonites, in serving and bearing burdens: [25] [w]they shall carry [x]the curtains of the tabernacle and the tent of meeting with [y]its covering and the covering of goatskin that is on top of it and the screen for the entrance of the tent of meeting [26]and the hangings of the court and the screen for the entrance of the gate of the court that is around the tabernacle and the altar, and their cords and all the equipment for their service. And they shall do all that needs to be done with regard to them. [27]All the service of the sons of the Gershonites shall be at the command of Aaron and his sons, in all that they are to carry and in all that they have to do. And you shall assign to their charge all that they are to carry. [28]This is the service of the clans of the sons of the Gershonites in the tent of meeting, and their guard duty is to be [z]under the direction of Ithamar the son of Aaron the priest.

[29]"As for the sons of Merari, you shall list them by their clans and their fathers' houses. [30] [u] From thirty years old up to fifty years old, you shall list them, everyone who can come on duty, to do the service of the tent of meeting. [31]And [a] this is what they are charged to carry, as the whole of their service in the tent of meeting: the frames of the tabernacle, with its bars, pillars, and bases, [32]and the pillars around the court with their bases, pegs, and cords, with all their equipment and all their accessories. And you shall [b] list by name the objects that they are required to carry. [33]This is the service of the clans of the sons of Merari, the whole of their service in the tent of meeting, [c] under the direction of Ithamar the son of Aaron the priest."

[34]And Moses and Aaron and the chiefs of the congregation listed the sons of the Kohathites, by their clans and their fathers' houses, [35] [u] from thirty years old up to fifty years old, everyone who could come on duty, for service in the tent of meeting; [36]and those listed by clans were 2,750. [37] [d] This was the list of the clans of the Kohathites, all who served in the tent of meeting, whom Moses and Aaron listed according to the commandment of the LORD by Moses.

[38]Those listed of the sons of Gershon, by their clans and their fathers' houses, [39] [u] from thirty years old up to fifty years old, everyone who could come on duty for service in the tent of meeting— [40]those listed by their clans and their fathers' houses were 2,630. [41] [e] This was the list of the clans of the sons of Gershon, all who served in the tent of meeting, whom Moses and Aaron listed according to the commandment of the LORD.

[42]Those listed of the clans of the sons of Merari, by their clans and their fathers' houses, [43] [u] from thirty years old up to fifty years old, everyone who could come on duty, for service in the tent of meeting— [44]those listed by clans were 3,200. [45] [f] This was the list of the clans of the sons of Merari, whom Moses and Aaron listed according to the commandment of the LORD by Moses.

[46]All those who were listed of the Levites, whom Moses and Aaron and the chiefs of Israel listed, by their clans and their fathers' houses, [47] [u] from thirty years old up to fifty years old, everyone who could come to do the service of ministry and the service of bearing burdens in the tent of meeting, [48]those listed were 8,580. [49]According to the commandment of the

LORD through Moses they were listed, [g] each one with his task of serving or carrying. Thus they were listed by him, [h] as the LORD commanded Moses.

Unclean People

NUMBERS 5 [†]The LORD spoke to Moses, saying, [2][†]“Command the people of Israel that they [i] put out of the camp everyone who is leprous [1] or has [j] a discharge and everyone who is [k] unclean through contact with the dead. [3]You shall put out both male and female, putting them outside the camp, that they may not defile their camp, [l] in the midst of which I dwell.” [4]And the people of Israel did so, and put them outside the camp; as the LORD said to Moses, so the people of Israel did.

Confession and Restitution

[5][†]And the LORD spoke to Moses, saying, [6]“Speak to the people of Israel, [m] When a man or woman commits any of the sins that people commit by breaking faith with the LORD, and that person realizes his guilt, [7] [n] he shall confess his sin that he has committed. [2] [o] And he shall make full restitution for his wrong, adding a fifth to it and giving it to him to whom he did the wrong. [8]But if the man has no next of kin to whom restitution may be made for the wrong, the restitution for wrong shall go to the LORD for the priest, in addition to [p] the ram of atonement with which atonement is made for him. [9]And [q] every contribution, all the holy donations of the people of Israel, which they bring to the priest, shall be his. [10]Each one shall keep his holy donations: whatever anyone gives to the priest shall be his.”

A Test for Adultery

[11][†]And the LORD spoke to Moses, saying, [12]“Speak to the people of Israel, If any man’s wife goes astray and breaks faith with him, [13]if a man [r] lies with her sexually, and it is hidden from the eyes of her husband, and she is undetected though she has defiled herself, and there is no witness against her, [s] since she was not taken in the act, [14]and if the spirit of jealousy comes over him and he is jealous of his wife who has defiled herself, or if the spirit of jealousy comes over him and he is jealous of his wife, though she has not

defiled herself, [15][†]then the man shall bring his wife to the priest and bring the offering required of her, a tenth of an ephah [3] of barley flour. [t] He shall pour no oil on it and put no frankincense on it, for it is a grain offering of jealousy, a grain offering of remembrance, [u] bringing iniquity to remembrance.

[16]"And the priest shall bring her near and set her before the Lord. [17]And the priest shall take holy water in an earthenware vessel and take some of the dust that is on the floor of the tabernacle and put it into the water. [18][†]And the priest shall set the woman before the Lord and [v] unbind the hair of the woman's head and place in her hands the grain offering of remembrance, which is the grain offering of jealousy. And in his hand the priest shall have the water of bitterness that brings the curse. [19]Then the priest shall make her take an oath, saying, 'If no man has lain with you, and if you have not turned aside to uncleanness while you were under your husband's authority, be free from this water of bitterness that brings the curse. [20]But if you have gone astray, though you are under your husband's authority, and if you have defiled yourself, and some man other than your husband has lain with you, [21]then' (let the priest make the woman take the oath of the curse, and say to the woman) [w] 'the Lord make you a curse and an oath among your people, when the Lord makes your thigh fall away and your body swell. [22]May this water that brings the curse [x] pass into your bowels and make your womb swell and your thigh fall away.' And the woman shall say, [y] 'Amen, Amen.'

[23]"Then the priest shall write these curses in a book and wash them off into the water of bitterness. [24]And he shall make the woman drink the water of bitterness that brings the curse, and the water that brings the curse shall enter into her and cause bitter pain. [25]And the priest shall take the grain offering of jealousy out of the woman's hand [z] and shall wave the grain offering before the Lord and bring it to the altar. [26]And the priest [a] shall take a handful of the grain offering, as its memorial portion, and burn it on the altar, and afterward shall make the woman drink the water. [27]And when he has made her drink the water, then, if she has defiled herself and has broken faith with her husband, the water that brings the curse shall enter into her and cause bitter pain, and her womb shall swell, and her thigh shall fall away, and the woman [b] shall become a curse among her people. [28]But if

the woman has not defiled herself and is clean, then she shall be free and shall conceive children.

[29]“This is the law in cases of jealousy, when a wife, [c] though under her husband’s authority, goes astray and defiles herself, [30]or when the spirit of jealousy comes over a man and he is jealous of his wife. Then he shall set the woman before the LORD, and the priest shall carry out for her all this law. [31]The man shall be free from iniquity, but the woman [d] shall bear her iniquity.”

The Nazirite Vow

NUMBERS **6** [†]And the LORD spoke to Moses, saying, [2]“Speak to the people of Israel and say to them, When either a man or a woman makes a special vow, the vow of [e] a Nazirite, [1] [f] to separate himself to the LORD, [3]he [g] shall separate himself from wine and strong drink. He shall drink no vinegar made from wine or strong drink and shall not drink any juice of grapes or eat grapes, fresh or dried. [4]All the days of his separation [2] he shall eat nothing that is produced by the grapevine, not even the seeds or the skins.

[5]“All the days of his vow of separation, no [h] razor shall touch his head. Until the time is completed for which he separates himself to the LORD, he shall be holy. [i] He shall let the locks of hair of his head grow long.

[6]“All the days that he separates himself to the LORD [j] he shall not go near a dead body. [7][†] [k] Not even for his father or for his mother, for brother or sister, if they die, shall he make himself unclean, because his separation to God is on his head. [8]All the days of his separation he is holy to the LORD.

[9]“And if any man dies very suddenly beside him and he defiles his consecrated head, then [l] he shall shave his head on the day of his cleansing; on the seventh day he shall shave it. [10] [m] On the eighth day he shall bring two turtledoves or two pigeons to the priest to the entrance of the tent of meeting, [11]and the priest shall offer one for a sin offering and the other for a burnt offering, and make atonement for him, because he sinned by reason of the dead body. And he shall consecrate his head that same day [12]and separate himself to the LORD for the days of his separation and bring a male lamb a year old [n] for a guilt offering. But the previous period shall be void, because his separation was defiled.

[13][†]“And this is the law for the Nazirite, [o]when the time of his separation has been completed: he shall be brought to the entrance of the tent of meeting, [14]and he shall bring his gift to the LORD, one male lamb a year old without blemish for a burnt offering, and one ewe lamb a year old without blemish [p]as a sin offering, and one ram without blemish [q]as a peace offering, [15]and a basket of unleavened bread, [r]loaves of fine flour mixed with oil, and unleavened wafers smeared with oil, and their [s]grain offering and their [t]drink offerings. [16]And the priest shall bring them before the LORD and offer [u]his sin offering and his burnt offering, [17]and he shall offer the ram as a sacrifice of peace offering to the LORD, with the basket of unleavened bread. The priest shall offer also its grain offering and its drink offering. [18]And the Nazirite [v]shall shave his consecrated head at the entrance of the tent of meeting and shall take the hair from his consecrated head and put it on the fire that is under the sacrifice of the peace offering. [19]And the priest shall take the [w]shoulder of the ram, when it is boiled, and one unleavened loaf out of the basket and one unleavened wafer, and [x]shall put them on the hands of the Nazirite, after he has shaved the hair of his consecration, [20]and the priest shall wave them for a wave offering before the LORD. [y]They are a holy portion for the priest, together with the breast that is waved and the thigh that is contributed. And after that the Nazirite may drink wine.

[21]“This is the law of the Nazirite. But if he vows an offering to the LORD above his Nazirite vow, as he can afford, in exact accordance with the vow that he takes, then he shall do in addition to the law of the Nazirite.”

Aaron’s Blessing

[22][†]The LORD spoke to Moses, saying, [23]“Speak to Aaron and his sons, saying, Thus [z]you shall bless the people of Israel: you shall say to them,

[24][†] The LORD [a]bless you and [b]keep you;
[25] the LORD [c]make his face to shine upon you and be gracious to you;
[26][†] the LORD [d]lift up his countenance [3] upon you and give you peace.

27 [e] “So shall they put my name upon the people of Israel, and I will bless them.”

Offerings at the Tabernacle’s Consecration

NUMBERS 7 [†]On the day when Moses had finished [f] setting up the tabernacle and had anointed and [g] consecrated it with all its furnishings and had anointed and consecrated the altar with all its utensils, 2 [h] the chiefs of Israel, heads of their fathers’ houses, who were the chiefs of the tribes, who were over those who were listed, approached 3 and brought their offerings before the LORD, six wagons and twelve oxen, a wagon for every two of the chiefs, and for each one an ox. They brought them before the tabernacle. 4 Then the LORD said to Moses, 5 “Accept these from them, that they may be used in the service of the tent of meeting, and give them to the Levites, to each man according to his service.” 6 So Moses took the wagons and the oxen and gave them to the Levites. 7 Two wagons and four oxen [i] he gave to the sons of Gershon, according to their service. 8 And four wagons and eight oxen [j] he gave to the sons of Merari, according to their service, under the direction of Ithamar the son of Aaron the priest. 9 But to the sons of Kohath he gave none, because they were charged with [k] the service of the holy things that [l] had to be carried on the shoulder. 10 [†]And the chiefs offered offerings for the [m] dedication of the altar on the day it was anointed; and the chiefs offered their offering before the altar. 11 And the LORD said to Moses, “They shall offer their offerings, one chief each day, for the dedication of the altar.”

12 He who offered his offering the first day was [n] Nahshon the son of Amminadab, of the tribe of Judah. 13 And his offering was one silver plate whose weight was 130 shekels, [1] one silver basin of 70 shekels, according to [o] the shekel of the sanctuary, both of them full of fine flour mixed with oil for a [p] grain offering; 14 one golden dish of 10 shekels, full of [q] incense; 15 [r] one bull from the herd, one ram, one male lamb a year old, for a burnt offering; 16 one male goat for a [s] sin offering; 17 and for [t] the sacrifice of peace offerings, two oxen, five rams, five male goats, and five male lambs a year old. This was the offering of Nahshon the son of Amminadab.

18On the second day [u] Nethanel the son of Zuar, the chief of Issachar, made an offering. **19**He offered for his offering one silver plate whose weight was 130 shekels, one silver basin of 70 shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering; **20**one golden dish of 10 shekels, full of incense; **21**one bull from the herd, one ram, one male lamb a year old, for a burnt offering; **22**one male goat for a sin offering; **23**and for the sacrifice of peace offerings, two oxen, five rams, five male goats, and five male lambs a year old. This was the offering of Nethanel the son of Zuar.

24On the third day [v] Eliab the son of Helon, the chief of the people of Zebulun: **25**his offering was one silver plate whose weight was 130 shekels, one silver basin of 70 shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering; **26**one golden dish of 10 shekels, full of incense; **27**one bull from the herd, one ram, one male lamb a year old, for a burnt offering; **28**one male goat for a sin offering; **29**and for the sacrifice of peace offerings, two oxen, five rams, five male goats, and five male lambs a year old. This was the offering of Eliab the son of Helon.

30On the fourth day [w] Elizur the son of Shedeur, the chief of the people of Reuben: **31**his offering was one silver plate whose weight was 130 shekels, one silver basin of 70 shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering; **32**one golden dish of 10 shekels, full of incense; **33**one bull from the herd, one ram, one male lamb a year old, for a burnt offering; **34**one male goat for a sin offering; **35**and for the sacrifice of peace offerings, two oxen, five rams, five male goats, and five male lambs a year old. This was the offering of Elizur the son of Shedeur.

36On the fifth day [x] Shelumiel the son of Zurishaddai, the chief of the people of Simeon: **37**his offering was one silver plate whose weight was 130 shekels, one silver basin of 70 shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering; **38**one golden dish of 10 shekels, full of incense; **39**one bull from the herd, one ram, one male lamb a year old, for a burnt offering; **40**one male goat for a sin offering; **41**and for the sacrifice of peace offerings, two oxen, five rams, five male goats, and five male lambs a year old. This was the offering of Shelumiel the son of Zurishaddai.

[42]On the sixth day [y]Eliasaph the son of Deuel, the chief of the people of Gad: [43]his offering was one silver plate whose weight was 130 shekels, one silver basin of 70 shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering; [44]one golden dish of 10 shekels, full of incense; [45]one bull from the herd, one ram, one male lamb a year old, for a burnt offering; [46]one male goat for a sin offering; [47]and for the sacrifice of peace offerings, two oxen, five rams, five male goats, and five male lambs a year old. This was the offering of Eliasaph the son of Deuel.

[48]On the seventh day [z]Elishama the son of Ammihud, the chief of the people of Ephraim: [49]his offering was one silver plate whose weight was 130 shekels, one silver basin of 70 shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering; [50]one golden dish of 10 shekels, full of incense; [51]one bull from the herd, one ram, one male lamb a year old, for a burnt offering; [52]one male goat for a sin offering; [53]and for the sacrifice of peace offerings, two oxen, five rams, five male goats, and five male lambs a year old. This was the offering of Elishama the son of Ammihud.

[54]On the eighth day [a]Gamaliel the son of Pedahzur, the chief of the people of Manasseh: [55]his offering was one silver plate whose weight was 130 shekels, one silver basin of 70 shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering; [56]one golden dish of 10 shekels, full of incense; [57]one bull from the herd, one ram, one male lamb a year old, for a burnt offering; [58]one male goat for a sin offering; [59]and for the sacrifice of peace offerings, two oxen, five rams, five male goats, and five male lambs a year old. This was the offering of Gamaliel the son of Pedahzur.

[60]On the ninth day [b]Abidan the son of Gideoni, the chief of the people of Benjamin: [61]his offering was one silver plate whose weight was 130 shekels, one silver basin of 70 shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering; [62]one golden dish of 10 shekels, full of incense; [63]one bull from the herd, one ram, one male lamb a year old, for a burnt offering; [64]one male goat for

a sin offering; [65]and for the sacrifice of peace offerings, two oxen, five rams, five male goats, and five male lambs a year old. This was the offering of Abidan the son of Gideoni.

[66]On the tenth day [c] Ahiezer the son of Ammishaddai, the chief of the people of Dan: [67]his offering was one silver plate whose weight was 130 shekels, one silver basin of 70 shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering; [68]one golden dish of 10 shekels, full of incense; [69]one bull from the herd, one ram, one male lamb a year old, for a burnt offering; [70]one male goat for a sin offering; [71]and for the sacrifice of peace offerings, two oxen, five rams, five male goats, and five male lambs a year old. This was the offering of Ahiezer the son of Ammishaddai.

[72]On the eleventh day [d] Pagiel the son of Ochran, the chief of the people of Asher: [73]his offering was one silver plate whose weight was 130 shekels, one silver basin of 70 shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering; [74]one golden dish of 10 shekels, full of incense; [75]one bull from the herd, one ram, one male lamb a year old, for a burnt offering; [76]one male goat for a sin offering; [77]and for the sacrifice of peace offerings, two oxen, five rams, five male goats, and five male lambs a year old. This was the offering of Pagiel the son of Ochran.

[78]On the twelfth day [e] Ahira the son of Enan, the chief of the people of Naphtali: [79]his offering was one silver plate whose weight was 130 shekels, one silver basin of 70 shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering; [80]one golden dish of 10 shekels, full of incense; [81]one bull from the herd, one ram, one male lamb a year old, for a burnt offering; [82]one male goat for a sin offering; [83]and for the sacrifice of peace offerings, two oxen, five rams, five male goats, and five male lambs a year old. This was the offering of Ahira the son of Enan.

[84]This was the dedication offering for the altar on the day when it was anointed, from the chiefs of Israel: twelve silver plates, twelve silver basins, twelve golden dishes, [85]each silver plate weighing 130 shekels and each basin 70, all the silver of the vessels 2,400 shekels according to the shekel of the sanctuary, [86]the twelve golden dishes, full of incense, weighing 10

shekels apiece according to the shekel of the sanctuary, all the gold of the dishes being 120 shekels; 87all the cattle for the burnt offering twelve bulls, twelve rams, twelve male lambs a year old, with their grain offering; and twelve male goats for a sin offering; 88and all the cattle for the sacrifice of peace offerings twenty-four bulls, the rams sixty, the male goats sixty, the male lambs a year old sixty. This was the dedication offering for the altar after it [f] was anointed.

89[†]And when Moses went into the tent of meeting [g] to speak with the LORD, he heard [h] the voice speaking to him from above the mercy seat that was on the ark of the testimony, from between the two cherubim; and it spoke to him.

The Seven Lamps

NUMBERS 8 [†]Now the LORD spoke to Moses, saying, 2"Speak to Aaron and say to him, When you set up the lamps, the seven lamps shall give light in front of the lampstand." 3And Aaron did so: he set up its lamps in front of the lampstand, as the LORD commanded Moses. 4And [i] this was the workmanship of the lampstand, hammered work of gold. From its base to its flowers, it was hammered work; according to the pattern that the LORD had shown Moses, so he made the lampstand.

Cleansing of the Levites

5[†]And the LORD spoke to Moses, saying, 6"Take the Levites from among the people of Israel and cleanse them. 7Thus you shall do to them to cleanse them: sprinkle the [j] water of purification upon them, and [k] let them go with a razor over all their body, and wash their clothes and cleanse themselves. 8Then let them take a bull from the herd and [l] its grain offering of fine flour mixed with oil, [m] and you shall take another bull from the herd for a sin offering. 9 [n] And you shall bring the Levites before the tent of meeting [o] and assemble the whole congregation of the people of Israel. 10When you bring the Levites before the LORD, the people of Israel [p] shall lay their hands on the Levites, 11and Aaron shall offer the Levites before the LORD as a wave offering from the people of Israel, that they may do the service of the LORD. 12Then the Levites [q] shall lay their hands on the heads of the bulls, and you shall offer [r] the one for a sin offering and the other for a burnt offering to the LORD to make atonement for the Levites. [13]And you shall set the Levites before Aaron and his sons, and shall offer them as [s] a wave offering to the LORD.

[14]"Thus you shall separate the Levites from among the people of Israel, and [t] the Levites shall be mine. [15]And after that the Levites shall go in to serve at the tent of meeting, when you have cleansed them and offered them as a [s] wave offering. [16]For they are [u] wholly given to me from among the people of Israel. [v] Instead of all who open the womb, the firstborn of all the people of Israel, I have taken them for myself. [17] [w] For all the firstborn among the people of Israel are mine, both of man and of beast. On the day that I struck down all the firstborn in the land of Egypt I consecrated them for myself, [18]and I have taken the Levites instead of all the firstborn among the people of Israel. [19] [u] And I have given the Levites as a gift to Aaron and his sons from among the people of Israel, to do the service for the people of Israel at the tent of meeting and [x] to make atonement for the people of Israel, [y] that there may be no plague among the people of Israel when the people of Israel come near the sanctuary."

[20]Thus did Moses and Aaron and all the congregation of the people of Israel to the Levites. According to all that the LORD commanded Moses concerning the Levites, the people of Israel did to them. [21]And [z] the Levites purified themselves from sin and washed their clothes, and [a] Aaron offered them as a wave offering before the LORD, and Aaron made atonement for them to cleanse them. [22]And after that the Levites went in to do their service in the tent of meeting before Aaron and his sons; as the LORD had commanded Moses concerning the Levites, so they did to them.

Retirement of the Levites

[23][†]And the LORD spoke to Moses, saying, [24]"This applies to the Levites: [b] from twenty-five years old and upward they [1] shall come to do duty in the service of the tent of meeting. [25]And from the age of fifty years they shall withdraw from the duty of the service and serve no more. [26]They minister [2] to their brothers in the tent of meeting [c] by keeping guard, but

they shall do no service. Thus shall you do to the Levites in assigning their duties."

The Passover Celebrated

NUMBERS 9 [†]And the LORD spoke to Moses in the wilderness of Sinai, [d]in the first month of the second year after they had come out of the land of Egypt, saying, [2]"Let the people of Israel keep the Passover at its appointed time. [3] [e]On the fourteenth day of this month, at twilight, you shall keep it at its appointed time; according to all its statutes and all its rules you shall keep it." [4]So Moses told the people of Israel that they should keep the Passover. [5]And they kept the Passover in the first month, on the fourteenth day of the month, at twilight, in the wilderness of Sinai; according to all that the LORD commanded Moses, so the people of Israel did. [6][†]And there were certain men who were [f]unclean through touching a dead body, so that they could not keep the Passover on that day, and [g]they came before Moses and Aaron on that day. [7]And those men said to him, "We are unclean through touching a dead body. Why are we kept from bringing the LORD's [h]offering at its appointed time among the people of Israel?" [8]And Moses said to them, "Wait, that [i]I may hear what the LORD will command concerning you."

[9]The LORD spoke to Moses, saying, [10]"Speak to the people of Israel, saying, If any one of you or of your descendants is unclean through touching a dead body, or is on a long journey, he shall still keep the Passover to the LORD. [11] [j]In the second month on the fourteenth day at twilight they shall keep it. [k]They shall eat it with unleavened bread and bitter herbs. [12] [l]They shall leave none of it until the morning, [m]nor break any of its bones; [n]according to all the statute for the Passover they shall keep it. [13]But if anyone who is clean and is not on a journey fails to keep the Passover, [o]that person shall be cut off from his people because he did not bring the LORD's [p]offering at its appointed time; that man shall bear his sin. [14]And if a stranger sojourns among you and would keep the Passover to the LORD, according to the statute of the Passover and according to its rule, so shall he do. [q]You shall have one statute, both for the sojourner and for the native."

The Cloud Covering the Tabernacle

15[†] [r] On the day that the tabernacle was set up, the cloud covered the tabernacle, the tent of the testimony. And [s] at evening it was over the tabernacle like the appearance of fire until morning. 16So it was always: the cloud covered it by day [1] and the appearance of fire by night. 17And whenever the cloud [t] lifted from over the tent, after that the people of Israel set out, and in the place where the cloud settled down, there the people of Israel camped. 18At the command of the LORD the people of Israel set out, and at the command of the LORD they camped. [u] As long as the cloud rested over the tabernacle, they remained in camp. 19Even when the cloud continued over the tabernacle many days, the people of Israel [v] kept the charge of the LORD and did not set out. 20Sometimes the cloud was a few days over the tabernacle, and according to the command of the LORD they remained in camp; then according to the command of the LORD they set out. 21And sometimes the cloud remained from evening until morning. And when the cloud lifted in the morning, they set out, or if it continued for a day and a night, when the cloud lifted they set out. 22Whether it was two days, or a month, or a longer time, that the cloud continued over the tabernacle, abiding there, the people of Israel [w] remained in camp and did not set out, but when it lifted they set out. 23At the command of the LORD they camped, and at the command of the LORD they set out. [v] They kept the charge of the LORD, at the command of the LORD by Moses.

The Silver Trumpets

NUMBERS **10** [†]The LORD spoke to Moses, saying, [2]“Make two silver trumpets. Of hammered work you shall make them, and you shall use them for [x]summoning the congregation and for breaking camp. [3]And when [y]both are blown, all the congregation shall gather themselves to you at the entrance of the tent of meeting. [4]But if they blow only one, then [z]the chiefs, the heads of the tribes of Israel, shall gather themselves to you. [5]When you blow an alarm, [a]the camps that are on the east side shall set out. [6]And when you blow an alarm the second time, [b]the camps that are on the south side shall set out. An alarm is to be blown whenever they are to set out. [7]But when the assembly is to be gathered together, [c]you shall blow a long blast, but you shall not [d]sound an alarm. [8][e]And the sons of Aaron, the priests, shall blow the trumpets. The trumpets shall be to you for a perpetual statute throughout your generations. [9]And [f]when you go to war in your land against the adversary who [g]oppresses you, then you shall [d]sound an alarm with the trumpets, that you may be [h]remembered before the LORD your God, and you shall be saved from your enemies. [10][i]On the day of your gladness also, and at your appointed feasts and [j]at the beginnings of your months, you shall blow the trumpets over your burnt offerings and over the sacrifices of your peace offerings. They shall be [k]a reminder of you before your God: I am the LORD your God.”

Israel Leaves Sinai

[11][†]In the second year, in the second month, on the twentieth day of the month, [l]the cloud lifted from over the tabernacle of the testimony, [12]and the people of Israel [m]set out by stages from the [n]wilderness of Sinai. And the cloud settled down in the [o]wilderness of Paran. [13]They set out for the first time [p]at the command of the LORD by Moses. [14]The standard of the camp of the people of Judah set out [q]first by their companies, and over their company was [r]Nahshon the son of Amminadab. [15]And over the company of the tribe of the people of Issachar was Nethanel the son of Zuar. [16]And

over the company of the tribe of the people of Zebulun was Eliab the son of Helon.

17 And when [s] the tabernacle was taken down, the sons of Gershon and the sons of Merari, [t] who carried the tabernacle, set out. 18 And [u] the standard of the camp of Reuben set out by their companies, and over their company was [v] Elizur the son of Shedeur. 19 And over the company of the tribe of the people of Simeon was [w] Shelumiel the son of Zurishaddai. 20 And over the company of the tribe of the people of Gad was [x] Eliasaph the son of [y] Deuel.

21 Then the Kohathites set out, [z] carrying the holy things, and [a] the tabernacle was set up before their arrival. 22 And [b] the standard of the camp of the people of Ephraim set out by their companies, and over their company was [c] Elishama the son of Ammihud. 23 And over the company of the tribe of the people of Manasseh was [c] Gamaliel the son of Pedahzur. 24 And over the company of the tribe of the people of Benjamin was [d] Abidan the son of Gideoni.

25 Then [e] the standard of the camp of the people of Dan, acting as the [f] rear guard of all the camps, set out by their companies, and over their company was [g] Ahiezer the son of Ammishaddai. 26 And over the company of the tribe of the people of Asher was [h] Pagiel the son of Ochran. 27 And over the company of the tribe of the people of Naphtali was [i] Ahira the son of Enan. 28 [j] This was the order of march of the people of Israel by their companies, when they set out.

29 [†]And Moses said to Hobab the son of [k] Reuel the Midianite, Moses' father-in-law, "We are setting out for the place of which the LORD said, [l] 'I will give it to you.' Come with us, and we will do good to you, for [m] the LORD has promised good to Israel." 30 But he said to him, "I will not go. I will depart to my own land and to my kindred." 31 And he said, "Please do not leave us, for you know where we should camp in the wilderness, and you will serve [n] as eyes for us. 32 And if you do go with us, [o] whatever good the LORD will do to us, the same will we do to you."

33 [†]So they set out from [p] the mount of the LORD three days' journey. And the ark of the covenant of the LORD went before them three days'

journey, to seek out [q] a resting place for them. 34 [r] And the cloud of the LORD was over them by day, whenever they set out from the camp.

35 And whenever the ark set out, Moses said, [s] "Arise, O LORD, and let your enemies be scattered, and let those who hate you flee before you." 36 And when it rested, he said, "Return, O LORD, to the ten thousand thousands of Israel."

The People Complain

NUMBERS 11 [†]And [t] the people complained in the hearing of the LORD about their misfortunes, and when the LORD heard it, [u] his anger was kindled, and [v] the fire of the LORD burned among them and consumed some outlying parts of the camp. 2 Then [w] the people cried out to Moses, [x] and Moses prayed to the LORD, and the fire died down. 3 So the name of that place was called [y] Taberah, [1] because the fire of the LORD burned among them.

4 [†]Now the [z] rabble that was among them had a strong craving. And the people of Israel also [a] wept again and said, [b] "Oh that we had meat to eat! 5 [c] We remember the fish we ate in Egypt that cost nothing, the cucumbers, the melons, the leeks, the onions, and the garlic. 6 But now our strength is dried up, and there is nothing at all but this manna to look at."

7 [†]Now [d] the manna was like coriander seed, and its appearance like that of bdellium. 8 [e] The people went about and gathered it and ground it in handmills or beat it in mortars and boiled it in pots and made cakes of it. [f] And the taste of it was like the taste of cakes baked with oil. 9 [g] When the dew fell upon the camp in the night, the manna fell with it.

10 Moses heard the people [h] weeping throughout their clans, everyone at the door of his tent. And the anger of the LORD blazed hotly, and Moses was displeased. 11 [i] Moses said to the LORD, "Why have you dealt ill with your servant? And why have I not found favor in your sight, that you lay the burden of all this people on me? 12 Did I conceive all this people? Did I give them birth, that you should say to me, [j] 'Carry them in your bosom, as a [k] nurse carries a nursing child,' to the land [l] that you swore to give their fathers? 13 [m] Where am I to get meat to give to all this people? For they weep before me and say, 'Give us meat, that we may eat.' 14 [n] I am not able

to carry all this people alone; the burden is too heavy for me. [15]If you will treat me like this, kill me at once, if I find favor in your sight, that I may not see my wretchedness."

Elders Appointed to Aid Moses

[16][†]Then the LORD said to Moses, "Gather for me [o]seventy men of the elders of Israel, whom you know to be the elders of the people and [p]officers over them, and bring them to the tent of meeting, and let them take their stand there with you. [17][q]And I will come down and talk with you there. And [r]I will take some of the Spirit that is on you and put it on them, and [s]they shall bear the burden of the people with you, so that you may not bear it yourself alone. [18]And say to the people, [t]'Consecrate yourselves for tomorrow, and you shall eat meat, for you have wept in the hearing of the LORD, saying, "Who will give us meat to eat? [u]For it was better for us in Egypt." Therefore the LORD will give you meat, and you shall eat. [19]You shall not eat just one day, or two days, or five days, or ten days, or twenty days, [20]but a whole month, [v]until it comes out at your nostrils and becomes loathsome to you, because you have rejected the LORD who is among you and have wept before him, saying, [w]"Why did we come out of Egypt?"'" [21]But Moses said, [x]"The people among whom I am number six hundred thousand on foot, and you have said, 'I will give them meat, that they may eat a whole month!' [22][y]Shall flocks and herds be slaughtered for them, and be enough for them? Or shall all the fish of the sea be gathered together for them, and be enough for them?" [23]And the LORD said to Moses, [z]"Is the LORD's hand shortened? Now you shall see whether [a]my word will come true for you or not."

[24][†]So Moses went out and told the people the words of the LORD. [b]And he gathered seventy men of the elders of the people and placed them around the tent. [25]Then [c]the LORD came down in the cloud and spoke to him, and took some of the Spirit that was on him and put it on the seventy elders. And as soon as the Spirit rested on them, they prophesied. But they did not continue doing it.

[26]Now two men remained in the camp, one named Eldad, and the other named Medad, and the Spirit rested on them. They were among those

registered, but they [d]had not gone out to the tent, and so they prophesied in the camp. [27]And a young man ran and told Moses, “Eldad and Medad are prophesying in the camp.” [28]And [e]Joshua the son of Nun, the assistant of Moses from his youth, said, “My lord Moses, [f]stop them.” [29]But Moses said to him, “Are you jealous for my sake? [g]Would that all the LORD’s people were prophets, that the LORD would put his Spirit on them!” [30]And Moses and the elders of Israel returned to the camp.

Quail and a Plague

[31][†]Then a [h]wind from the LORD sprang up, and it brought quail from the sea and let them fall beside the camp, about a day’s journey on this side and a day’s journey on the other side, around the camp, and about two cubits [2] above the ground. [32]And the people rose all that day and all night and all the next day, and gathered the quail. Those who gathered least gathered ten [i]homers. [3] And they spread them out for themselves all around the camp. [33][j]While the meat was yet between their teeth, before it was consumed, the anger of the LORD was kindled against the people, and [k]the LORD struck down the people with a very great plague. [34]Therefore the name of that place was called [l]Kibroth-hattaavah, [4] because there they buried the people who had the craving. [35][m]From Kibroth-hattaavah the people journeyed to [n]Hazeroth, and they remained at [n]Hazeroth.

Miriam and Aaron Oppose Moses

NUMBERS 12 [†]Miriam and Aaron spoke against Moses because of the Cushite woman whom he had married, for he had married a Cushite woman. [2]And they said, “Has the LORD indeed spoken only through Moses? [o]Has he not spoken through us also?” And [p]the LORD heard it. [3][†]Now the man Moses was very meek, more than all people who were on the face of the earth. [4]And suddenly the LORD said to Moses and to Aaron and Miriam, “Come out, you three, to the tent of meeting.” And the three of them came out. [5]And [q]the LORD came down in a pillar of cloud and stood at the entrance of the tent and called Aaron and Miriam, and they both came forward. [6][†]And he said, “Hear my words: If there is a prophet among you, I the LORD make myself known to him [r] in a vision; I speak with him [s] in a dream. 7Not so with [t] my servant Moses. [u] He is faithful in all my house. 8With him I speak [v] mouth to mouth, clearly, and not in [w] riddles, and he beholds [x] the form of the LORD. Why then were you not afraid to speak against my servant Moses?” 9[†]And the anger of the LORD was kindled against them, and he departed.

10When the cloud removed from over the tent, behold, [y] Miriam was [z] leprous, [1] like snow. And Aaron turned toward Miriam, and behold, she was leprous. 11And Aaron said to Moses, “Oh, my lord, [a] do not punish us [2] because we have done foolishly and have sinned. 12Let her not be as one dead, whose flesh is half eaten away when he comes out of his mother’s womb.” 13[†]And Moses cried to the LORD, “O God, please heal her—please.” 14But the LORD said to Moses, “If her father had but [b] spit in her face, should she not be shamed seven days? Let her be [c] shut outside the camp seven days, and after that she may be brought in again.” 15So Miriam [d] was shut outside the camp seven days, and the people did not set out on the march till Miriam was brought in again. 16After that the people set out from [e] Hazeroth, and camped in [f] the wilderness of Paran.

Spies Sent into Canaan

NUMBERS **13** [†]The LORD spoke to Moses, saying, 2[†] [g] “Send men to spy out the land of Canaan, which I am giving to the people of Israel. From each tribe of their fathers you shall send a man, every one a chief among them.” 3So Moses sent them from [h] the wilderness of Paran, according to the command of the LORD, all of them men who were heads of the people of Israel. 4[†]And these were their names: From the tribe of Reuben, Shammua the son of Zaccur; 5from the tribe of Simeon, Shaphat the son of Hori; 6 [i] from the tribe of Judah, [j] Caleb the son of Jephunneh; 7from the tribe of Issachar, Igal the son of Joseph; 8from the tribe of Ephraim, [k] Hoshea the son of Nun; 9from the tribe of Benjamin, Palti the son of Raphu; 10from the tribe of Zebulun, Gaddiel the son of Sodi; 11from the tribe of Joseph (that is, from the tribe of Manasseh), Gaddi the son of Susi; 12from the tribe of Dan, Ammiel the son of Gemalli; 13from the tribe of Asher, Sethur the son of

Michael; [14]from the tribe of Naphtali, Nahbi the son of Vophsi; [15]from the tribe of Gad, Geuel the son of Machi. [16]These were the names of the men whom Moses sent to spy out the land. And Moses called [k]Hoshea the son of Nun Joshua.

[17][†]Moses sent them to spy out the land of Canaan and said to them, "Go up into [l]the Negeb and go up into [m]the hill country, [18]and see what the land is, and whether the people who dwell in it are strong or weak, whether they are few or many, [19]and whether the land that they dwell in is good or bad, and whether the cities that they dwell in are camps or strongholds, [20][†]and whether the land is [n]rich or poor, and whether there are trees in it or not. [o]Be of good courage and bring some of the fruit of the land." Now the time was the season of the first ripe grapes.

[21]So they went up and spied out the land [p]from the wilderness of Zin to Rehob, [q]near Lebo-hamath. [22][†]They went up into [m]the Negeb and came to [r]Hebron. [s]Ahiman, Sheshai, and Talmai, the [t]descendants of Anak, were there. ([u]Hebron was built seven years before [u]Zoan in Egypt.) [23][†]And [v]they came to the Valley of Eshcol and cut down from there a branch with a single cluster of grapes, and they carried it on a pole between two of them; they also brought some pomegranates and figs. [24]That place was called the Valley of Eshcol, [1] because of the cluster that the people of Israel cut down from there.

Report of the Spies

[25][†]At the end of forty days they returned from spying out the land. [26]And they came to Moses and Aaron and to all the congregation of the people of Israel in the wilderness of Paran, at [w]Kadesh. They brought back word to them and to all the congregation, and showed them the fruit of the land. [27]And they told him, "We came to the land to which you sent us. It [x]flows with milk and honey, [y]and this is its fruit. [28][z]However, the people who dwell in the land are strong, and the cities are fortified and very large. And besides, we saw the descendants of Anak there. [29][a]The Amalekites dwell in the land of the Negeb. The Hittites, the Jebusites, and the Amorites dwell in the hill country. [b]And the Canaanites dwell by the sea, and along the Jordan."

[30]But [c]Caleb quieted the people before Moses and said, “Let us go up at once and occupy it, for we are well able to overcome it.” [31] [d]Then the men who had gone up with him said, “We are not able to go up against the people, for they are stronger than we are.” [32]So [e]they brought to the people of Israel a bad report of the land that they had spied out, saying, “The land, through which we have gone to spy it out, is a land that devours its inhabitants, and [f]all the people that we saw in it are of great height. [33]And there we saw the [g]Nephilim (the sons of Anak, who come from the [g]Nephilim), and we seemed to ourselves [h]like grasshoppers, and so we seemed to them.”

The People Rebel

NUMBERS 14 Then all the congregation raised a loud cry, and the people [i]wept that night. [2]And all the people of Israel [j]grumbled against Moses and Aaron. The whole congregation said to them, “Would that we had died in the land of Egypt! Or [k]would that we had died in this wilderness! [3]Why is the LORD bringing us into this land, to fall by the sword? [l]Our wives and our little ones will become a prey. Would it not be better for us to go back to Egypt?” [4]And they said to one another, [m]“Let us choose a leader and [n]go back to Egypt.”

[5]Then [o]Moses and Aaron fell on their faces before all the assembly of the congregation of the people of Israel. [6][†][p]And Joshua the son of Nun and Caleb the son of Jephunneh, who were among those who had spied out the land, tore their clothes [7]and said to all the congregation of the people of Israel, [q]“The land, which we passed through to spy it out, is an exceedingly good land. [8][†]If [r]the LORD delights in us, he will bring us into this land and give it to us, [s]a land that flows with milk and honey. [9]Only [t]do not rebel against the LORD. And [u]do not fear the people of the land, for [v]they are bread for us. Their protection is removed from them, and the LORD is with us; do not fear them.” [10] [w]Then all the congregation said to stone them with stones. But [x]the glory of the LORD appeared at the tent of meeting to all the people of Israel.

[11][†]And the LORD said to Moses, “How long will this people [y]despise me? And how long will they not [z]believe in me, in spite of all the signs that

I have done among them? [12]I will strike them with the pestilence and disinherit them, and I [a]will make of you a nation greater and mightier than they.”

Moses Intercedes for the People

[13][†]But [b]Moses said to the LORD, “Then the Egyptians will hear of it, for you brought up this people in your might from among them, [14]and they will tell the inhabitants of this land. [c]They have heard that you, O LORD, are in the midst of this people. For you, O LORD, are seen face to face, and [d]your cloud stands over them and you go before them, in a pillar of cloud by day and in a pillar of fire by night. [15]Now if you kill this people as one man, then the nations who have heard your fame will say, [16]‘It is because the LORD [e]was not able to bring this people into the land that he swore to give to them that he has killed them in the wilderness.’ [17]And now, please let the power of the Lord be great as you have promised, saying, [18][f]‘The LORD is slow to anger and abounding in steadfast love, forgiving iniquity and transgression, but he will by no means clear the guilty, [g]visiting the iniquity of the fathers on the children, to the third and the fourth generation.’ [19]Please [h]pardon the iniquity of this people, according to the greatness of your steadfast love, just [i]as you have forgiven this people, from Egypt until now.”

God Promises Judgment

[20][†]Then the LORD said, “I have pardoned, [j]according to your word. [21][†]But truly, as I live, and as all [k]the earth shall be filled with the glory of the LORD, [22][l]none of the men who have seen my glory and my signs that I did in Egypt and in the wilderness, and yet have put me to the test these [m]ten times and have not obeyed my voice, [23][n]shall see the land that I swore to give to their fathers. And none of those who despised me shall see it. [24]But my servant [o]Caleb, because he has a different spirit and has [p]followed me fully, I will bring into the land into which he went, and his descendants shall possess it. [25][q]Now, since the Amalekites and the

Canaanites dwell in the valleys, [r]turn tomorrow and set out for the wilderness by the way to the Red Sea.”

[26]And the LORD spoke to Moses and to Aaron, saying, [27]“How long shall [s]this wicked congregation grumble against me? [t]I have heard the grumblings of the people of Israel, which they grumble against me. [28]Say to them, [u]‘As I live, declares the LORD, [v]what you have said in my hearing I will do to you: [29][†] [w]your dead bodies shall fall in this wilderness, and [x]of all your number, listed in the census [y]from twenty years old and upward, who have grumbled against me, [30]not one shall come into the land where I [z]swore that I would make you dwell, [a]except Caleb the son of Jephunneh and Joshua the son of Nun. [31] [b]But your little ones, who you said would become a prey, I will bring in, and they shall know the land that [c]you have rejected. [32]But as for you, [w]your dead bodies shall fall in this wilderness. [33]And your children [d]shall be shepherds in the wilderness [e]forty years and shall [f]suffer for your faithlessness, until the last of your dead bodies lies in the wilderness. [34] [g]According to the number of the days in which you spied out the land, [h]forty days, a year for each day, you shall bear your iniquity forty years, and you shall know my displeasure.’ [35] [i]I, the LORD, have spoken. Surely this will I do to all [j]this wicked congregation who are gathered together against me: in this wilderness they shall come to a full end, and there they shall die.”

[36][†] [k]And the men whom Moses sent to spy out the land, who returned and made all the congregation grumble against him by bringing up a bad report about the land— [37]the men who brought up a bad report of the land —[l]died by plague before the LORD. [38]Of those men who went to spy out the land, [m]only Joshua the son of Nun and Caleb the son of Jephunneh remained alive.

Israel Defeated in Battle

[39]When Moses told these words to all the people of Israel, the people [n]mourned greatly. [40]And they rose early in the morning and went up to the heights of the hill country, saying, [o]“Here we are. We will go up to the place that the LORD has promised, for we have sinned.” [41][†] [p]But Moses

said, “Why now are you transgressing the command of the LORD, when that will not succeed? [42] [q] Do not go up, [r] for the Lord is not among you, lest you be struck down before your enemies. [43]For there [s] the Amalekites and the Canaanites are facing you, and you shall fall by the sword. Because you have turned back from following the LORD, the LORD will not be with you.” [44] [t] But they presumed to go up to the heights of the hill country, although neither [u] the ark of the covenant of the LORD nor Moses departed out of the camp. [45]Then [v] the Amalekites and the Canaanites who lived in that hill country came down and defeated them and pursued them, even to [w] Hormah.

Laws About Sacrifices

NUMBERS **15** [†]The LORD spoke to Moses, saying, [2]“Speak to the people of Israel and say to them, [x] When you come into the land you are to inhabit, which I am giving you, [3]and [y] you offer to the LORD from the herd or from the flock a food offering [1] or a burnt offering or a sacrifice, [z] to fulfill a vow or as a freewill offering or [a] at your appointed feasts, to make a [b] pleasing aroma to the LORD, [4]then [c] he who brings his offering shall offer to the LORD [d] a grain offering of a tenth of an ephah [2] of fine flour, [e] mixed with a quarter of a hin [3] of oil; [5]and you shall offer with the burnt offering, or for the sacrifice, a quarter of a hin of [f] wine for the drink offering for each lamb. [6] [g] Or for a ram, you shall offer for a grain offering two tenths of an ephah of fine flour mixed with a third of a hin of oil. [7]And for the drink offering you shall offer a third of a hin of wine, a [b] pleasing aroma to the LORD. [8]And when you offer a bull as a burnt offering or sacrifice, to [z] fulfill a vow or for [h] peace offerings to the LORD, [9]then one shall offer [i] with the bull a grain offering of three tenths of an ephah of fine flour, mixed with half a hin of oil. [10]And you shall offer for the drink offering half a hin of wine, as a food offering, a pleasing aroma to the LORD.

[11] [j] “Thus it shall be done for each bull or ram, or for each lamb or young goat. [12]As many as you offer, so shall you do with each one, as many as there are. [13]Every native Israelite shall do these things in this way, in offering a food offering, with a pleasing aroma to the LORD. [14]And if a

stranger is sojourning with you, or anyone is living permanently among you, and he wishes to offer a food offering, with a pleasing aroma to the LORD, he shall do as you do. **15**For the assembly, [k] there shall be one statute for you and for the stranger who sojourns with you, a statute forever throughout your generations. You and the sojourner shall be alike before the LORD. **16**One law and one rule shall be for you and for the stranger who sojourns with you."

17[†]The LORD spoke to Moses, saying, **18** [l] "Speak to the people of Israel and say to them, When you come into the land to which I bring you **19**and when you eat of [m] the bread of the land, you shall present a contribution to the LORD. **20** [n] Of the first of your dough you shall present a loaf as a contribution; like a [o] contribution from the threshing floor, so shall you present it. **21** [n] Some of the first of your dough you shall give to the LORD as a contribution throughout your generations.

Laws About Unintentional Sins

22[†] [p] "But if you sin unintentionally, [4] and do not observe all these commandments that the LORD has spoken to Moses, **23**all that the LORD has commanded you by Moses, from the day that the LORD gave commandment, and onward throughout your generations, **24**then if it was done unintentionally [q] without the knowledge of the congregation, all the congregation shall offer one bull from the herd for a burnt offering, a pleasing aroma to the LORD, [r] with its grain offering and its drink offering, according to the rule, and [s] one male goat for a sin offering. **25** [t] And the priest shall make atonement for all the congregation of the people of Israel, and they shall be forgiven, because it was a mistake, and they have brought their offering, a food offering to the LORD, and their sin offering before the LORD for their mistake. **26**And all the congregation of the people of Israel shall be forgiven, and the stranger who sojourns among them, because the whole population was involved in the mistake.

27[†] [u] "If one person sins unintentionally, he shall offer a female goat a year old for a sin offering. **28** [v] And the priest shall make atonement before the LORD for the person who makes a mistake, when he sins unintentionally, to make atonement for him, and he shall be forgiven. **29** [w] You shall have

one law for him who does anything unintentionally, for him who is native
among the people of Israel and for the stranger who sojourns among them.
[30][†] [x]But the person who does anything with a high hand, whether he is
native or a sojourner, reviles the LORD, and that person shall be cut off from
among his people. [31]Because he has [y]despised the word of the LORD and
has broken his commandment, that person shall be utterly cut off; his
iniquity shall be on him."

A Sabbathbreaker Executed

[32][†]While the people of Israel were in the wilderness, they found a man
[z]gathering sticks on the Sabbath day. [33]And those who found him gathering
sticks brought him to Moses and Aaron and to all the congregation.
[34] [a]They put him in custody, because it had not been made clear what
should be done to him. [35]And the LORD said to Moses, [b]"The man shall be
put to death; all the congregation shall [c]stone him with stones outside the
camp." [36]And all the congregation brought him outside the camp and stoned
him to death with stones, as the LORD commanded Moses.

Tassels on Garments

[37]The LORD said to Moses, [38]"Speak to the people of Israel, and tell them to
[d]make tassels on the corners of their garments throughout their generations,
and to put a cord of blue on the tassel of each corner. [39]And it shall be a
tassel for you to look at and remember all the commandments of the LORD,
to do them, [e]not to follow [5] after your own heart and your own eyes,
which you are inclined [f]to whore after. [40]So you shall remember and do all
my commandments, and be [g]holy to your God. [41] [h]I am the LORD your
God, who brought you out of the land of Egypt to be your God: I am the
LORD your God."

Korah's Rebellion

NUMBERS **16** [†]Now [i]Korah the son of Izhar, son of Kohath, son of Levi,
and [j]Dathan and Abiram the sons of Eliab, and On the son of Peleth, sons
of Reuben, took men. [2]And they rose up before Moses, with a number of

the people of Israel, 250 chiefs of the congregation, chosen from the
assembly, well-known men. [3][†] [k]They assembled themselves together
against Moses and against Aaron and said to them, [l]“You have gone too
far! For [m]all in the congregation are holy, every one of them, and the LORD
is among them. Why then do you exalt yourselves above the assembly of
the LORD?” [4]When Moses heard it, [n]he fell on his face, [5]and he said to
Korah and all his company, “In the morning the LORD will show [o]who is
his, [1] and who is [p]holy, and will bring him near to him. The one [q]whom
he chooses he will [r]bring near to him. [6]Do this: take [s]censers, Korah and
all his company; [7]put fire in them and put incense on them before the LORD
tomorrow, and the man whom the LORD chooses shall be the holy one. [t]You
have gone too far, sons of Levi!” [8][†]And Moses said to Korah, “Hear now,
you sons of Levi: [9]is it [u]too small a thing for you that the God of Israel has
[v]separated you from the congregation of Israel, to bring you near to
himself, to do service in the tabernacle of the LORD and to stand before the
congregation to minister to them, [10]and that he has brought you near him,
and all your brothers the sons of Levi with you? And would you seek the
priesthood also? [11]Therefore it is against the LORD that you and all your
company have gathered together. What is [w]Aaron that you grumble against
him?”

[12][†]And Moses sent to call Dathan and Abiram the sons of Eliab, and
they said, “We will not come up. [13]Is it [x]a small thing that you have
brought us up out of [y]a land flowing with milk and honey, to kill us in the
wilderness, that you must also [z]make yourself a prince over us?
[14]Moreover, you have not brought us into a land flowing with milk and
honey, nor given us inheritance of fields and vineyards. Will you put out the
eyes of these men? We will not come up.” [15][†]And Moses was very angry
and said to the LORD, [a]“Do not respect their offering. [b]I have not taken one
donkey from them, and I have not harmed one of them.”

[16][†]And Moses said to Korah, “Be present, you and all your company,
[c]before the LORD, you and they, and Aaron, tomorrow. [17]And [d]let every
one of you take his censer and put incense on it, and every one of you bring
before the LORD his censer, [e]250 censers; you also, and Aaron, each his
censer.” [18]So every man took his censer and put fire in them and laid

incense on them and stood at the entrance of the tent of meeting with Moses and Aaron. [19]Then Korah assembled all the congregation against them at the entrance of the tent of meeting. [f]And the glory of the LORD appeared to all the congregation.

[20][†]And the LORD spoke to Moses and to Aaron, saying, [21][g]"Separate yourselves from among this congregation, that I may consume them [h]in a moment." [22]And they [i]fell on their faces and said, "O God, [j]the God of the spirits of all flesh, [k]shall one man sin, and will you be angry with all the congregation?" [23]And the LORD spoke to Moses, saying, [24]"Say to the congregation, Get away from the dwelling of Korah, Dathan, and Abiram."

[25]Then Moses rose and went to Dathan and Abiram, and the elders of Israel followed him. [26]And he spoke to the congregation, saying, [l]"Depart, please, from the tents of these wicked men, and touch nothing of theirs, lest you be swept away with all their sins." [27]So they got away from the dwelling of Korah, Dathan, and Abiram. And Dathan and Abiram came out and stood [m]at the door of their tents, together with their wives, their sons, and their little ones. [28]And Moses said, "Hereby you shall know that the LORD has sent me to do all these works, and that it has not been [n]of my own accord. [29]If these men die as all men die, or if they are visited by the fate of all mankind, [o]then the LORD has not sent me. [30]But if the LORD creates something new, and [p]the ground opens its mouth and swallows them up with all that belongs to them, and they [q]go down alive into Sheol, then you shall know that these men have despised the LORD."

[31][r]And as soon as he had finished speaking all these words, the ground under them split apart. [32]And the earth opened its mouth and swallowed them up, with their households and [s]all the people who belonged to Korah and all their goods. [33]So they and all that belonged to them went down alive into Sheol, and the earth closed over them, and [t]they perished from the midst of the assembly. [34]And all Israel who were around them fled at their cry, for they said, "Lest the earth swallow us up!" [35][†]And [u]fire came out from the LORD and consumed [v]the 250 men offering the incense.

[36][2] Then the LORD spoke to Moses, saying, [37]"Tell Eleazar the son of Aaron the priest to take up the censers out of the blaze. Then scatter the fire far and wide, for they have become holy. [38]As for the censers of [w]these

men who have sinned at the cost of their lives, let them be made into hammered plates as a covering for the altar, for they offered them before the LORD, and they became holy. [x] Thus they shall be a sign to the people of Israel.” [39] [†]So Eleazar the priest took the bronze censers, which those who were burned had offered, and they were hammered out as a covering for the altar, [40] to be a reminder to the people of Israel, so [y] that no outsider, who is not of the descendants of Aaron, should draw near to burn incense before the LORD, lest he become like Korah and his company—as the LORD said to him through Moses.

[41] [†]But on the next day all the congregation of the people of Israel [z] grumbled against Moses and against Aaron, saying, “You have killed the people of the LORD.” [42] And when the congregation had assembled against Moses and against Aaron, they turned toward the tent of meeting. And behold, [a] the cloud covered it, and [b] the glory of the LORD appeared. [43] And Moses and Aaron came to the front of the tent of meeting, [44] and the LORD spoke to Moses, saying, [45] [c] “Get away from the midst of this congregation, that I may consume them in a moment.” [d] And they fell on their faces. [46] And Moses said to Aaron, “Take your censer, and put fire on it from off the altar and lay incense on it and carry it quickly to the congregation and make atonement for them, for [e] wrath has gone out from the LORD; the plague has begun.” [47] So Aaron took it as Moses said and ran into the midst of the assembly. And behold, the plague had already begun among the people. And he put on the incense and made atonement for the people. [48] And he stood between the dead and the living, and [f] the plague was stopped. [49] Now those who died in the plague were 14,700, [g] besides those who died in the affair of Korah. [50] And Aaron returned to Moses at the entrance of the tent of meeting, when the plague was stopped.

Aaron’s Staff Buds

NUMBERS **17** [†] [1] The LORD spoke to Moses, saying, [2] [h] “Speak to the people of Israel, and get from them staffs, one for each fathers’ house, from all their chiefs according to their fathers’ houses, twelve staffs. Write each man’s name on his staff, [3] and write Aaron’s name on the staff of Levi. For there shall be one staff for the head of each fathers’ house. [4] Then you shall deposit them in the tent of meeting before the testimony, [i] where I meet with you. [5]And the staff of the man [j] whom I choose shall sprout. Thus I will make to cease from me [k] the grumblings of the people of Israel, which they grumble against you.” [6][†]Moses spoke to the people of Israel. And all their chiefs gave him staffs, one for each chief, according to their fathers’ houses, twelve staffs. And the staff of Aaron was among their staffs. [7]And Moses deposited the staffs before the LORD in [l] the tent of the testimony.

[8]On the next day Moses went into the tent of the testimony, and behold, the staff of Aaron for the house of Levi had sprouted and put forth buds and produced blossoms, and it bore ripe almonds. [9]Then Moses brought out all the staffs from before the LORD to all the people of Israel. And they looked, and each man took his staff. [10][†]And the LORD said to Moses, “Put back [m] the staff of Aaron before the testimony, to be kept [n] as a sign for the rebels, [o] that you may make an end of their grumblings against me, lest they die.” [11]Thus did Moses; as the LORD commanded him, so he did.

[12][†]And the people of Israel said to Moses, “Behold, we perish, we are undone, we are all undone. [13] [p] Everyone who comes near, who comes near to the tabernacle of the LORD, shall die. Are we all to perish?”

Duties of Priests and Levites

NUMBERS **18** [†]So the LORD said to Aaron, “You and your sons and your father’s house with you shall [q]bear iniquity connected with the sanctuary, [r]and you and your sons with you shall bear iniquity connected with your priesthood. [2]And with you bring your brothers also, the tribe of Levi, the tribe of your father, that they may [s]join you and [t]minister to you while you and your sons with you are before the tent of the testimony. [3]They shall keep guard over you and [u]over the whole tent, [v]but shall not come near to the vessels of the sanctuary or to the altar [w]lest they, and you, die. [4]They shall join you and keep guard over the tent of meeting for all the service of the tent, [x]and no outsider shall come near you. [5]And you shall [y]keep guard over the sanctuary and over the altar, [z]that there may never again be wrath on the people of Israel. [6] [a]And behold, I have taken your brothers the Levites from among the people of Israel. [b]They are a gift to you, given to the LORD, to do the service of the tent of meeting. [7]And [c]you and your sons with you shall guard your priesthood for all that concerns the altar and [d]that is within the veil; and you shall serve. I give your priesthood as a gift,[1] and [e]any outsider who comes near shall be put to death.”

[8][†]Then the LORD spoke to Aaron, “Behold, [f]I have given you charge of the contributions made to me, all the consecrated things of the people of Israel. I have given them to you [g]as a portion and to your sons as a perpetual due. [9]This shall be yours of the most holy things, reserved from the fire: every offering of theirs, every grain offering of theirs and every [h]sin offering of theirs and every [i]guilt offering of theirs, which they render to me, shall be most holy to you and to your sons. [10]In a most holy place shall you eat it. Every male may eat it; it is holy to you. [11]This also is yours: the contribution of their gift, all the [j]wave offerings of the people of Israel. I have given them to [k]you, and to your sons and daughters with you, as a perpetual due. [l]Everyone who is clean in your house may eat it. [12] [m]All the best of the oil and all the best of the wine and of the grain, [n]the firstfruits of what they give to the LORD, I give to you. [13]The first ripe fruits of all that is in their land, [o]which they bring to the LORD, shall be yours. [l]Everyone

who is clean in your house may eat it. 14 [p] Every devoted thing in Israel shall be yours. 15 [q] Everything that opens the womb of all flesh, whether man or beast, which they offer to the LORD, shall be yours. Nevertheless, [r] the firstborn of man you shall redeem, and the firstborn of unclean animals you shall redeem. 16 And their redemption price [s] (at a month old you shall redeem them) you shall fix at five shekels [2] in silver, according to the shekel of the sanctuary, [t] which is twenty gerahs. 17 [u] But the firstborn of a cow, or the firstborn of a sheep, or the firstborn of a goat, you shall not redeem; they are holy. You shall sprinkle their blood on the altar and shall burn their fat as a food offering, with a pleasing aroma to the LORD. 18 But their flesh shall be yours, as [v] the breast that is waved and as the right thigh are yours. 19 [†] [w] All the holy contributions that the people of Israel present to the LORD I give to you, and to your sons and daughters with you, as a perpetual due. [x] It is a covenant of salt forever before the LORD for you and for your offspring with you." 20 And the LORD said to Aaron, "You shall have no inheritance in their land, neither shall you have any portion among them. [y] I am your portion and your inheritance among the people of Israel.

21 [†] [z] "To the Levites I have given every tithe in Israel for an inheritance, in return for their service that they do, their service in the tent of meeting, 22 [a] so that the people of Israel do not come near the tent of meeting, [b] lest they bear sin and die. 23 But [c] the Levites shall do the service of the tent of meeting, [d] and they shall bear their iniquity. It shall be a perpetual statute throughout your generations, and among the people of Israel they shall have no inheritance. 24 For the tithe of the people of Israel, which [e] they present as a contribution to the LORD, I have given to the Levites for an inheritance. Therefore I have said of them that they shall have no inheritance [f] among the people of Israel."

25 [†] And the LORD spoke to Moses, saying, 26 "Moreover, you shall speak and say to the Levites, 'When you take from the people of Israel the tithe that I have given you from them for your inheritance, then you shall present a contribution from it to the LORD, [g] a tithe of the tithe. 27 [h] And your contribution shall be counted to you as though it were the grain of the threshing floor, and as the fullness of the winepress. 28 So you shall also present a contribution to the LORD from all your tithes, which you receive from the people of Israel. And from it you shall give the LORD's

contribution to Aaron the priest. [29]Out of all the gifts to you, you shall present every contribution due to the LORD; from each its best part is to be dedicated.' [30]Therefore you shall say to them, 'When you have offered from it the best of it, [i]then the rest shall be counted to the Levites as produce of the threshing floor, and as produce of the winepress. [31]And you may eat it in any place, you and your households, for it is [j]your reward in return for your service in the tent of meeting. [32]And you shall [k]bear no sin by reason of it, when you have contributed the best of it. But you shall not [l]profane the holy things of the people of Israel, lest you die.'"

Laws for Purification

NUMBERS **19** [†]Now the LORD spoke to Moses and to Aaron, saying, [2]"This is the statute of the law that the LORD has commanded: Tell the people of Israel to bring you a red heifer without defect, in which there is no blemish, [m]and on which a yoke has never come. [3]And you shall give it to Eleazar the priest, and [n]it shall be taken outside the camp and slaughtered before him. [4]And Eleazar the priest shall take some of its blood with his finger, and [o]sprinkle some of its blood toward the front of the tent of meeting seven times. [5]And the heifer shall be burned in his sight. [p]Its skin, its flesh, and its blood, with its dung, shall be burned. [6]And the priest shall take [q]cedarwood and hyssop and scarlet yarn, and throw them into the fire burning the heifer. [7]Then the priest [r]shall wash his clothes and bathe his body in water, and afterward he may come into the camp. But the priest shall be unclean until evening. [8] [s]The one who burns the heifer [r]shall wash his clothes in water and bathe his body in water and shall be unclean until evening. [9]And a man who is clean shall gather up [t]the ashes of the heifer and deposit them outside the camp in a [u]clean place. And they shall be kept for the water for [v]impurity for the congregation of the people of Israel; it is a sin offering. [10]And the one who gathers the ashes of the heifer [r]shall wash his clothes and be unclean until evening. And this shall be a perpetual statute for the people of Israel, and for the stranger who sojourns among them.

[11][†] [w]"Whoever touches the dead body of any person shall be unclean seven days. [12]He [x]shall cleanse himself with the water on the third day and

on the seventh day, and so be clean. But if he does not cleanse himself on the third day and on the seventh day, he will not become clean. [13]Whoever touches a dead person, the body of anyone who has died, and does not cleanse himself, [y] defiles the tabernacle of the LORD, [z] and that person shall be cut off from Israel; because the water for impurity was not thrown on him, he shall be unclean. His uncleanness is still on him.

[14]"This is the law when someone dies in a tent: everyone who comes into the tent and everyone who is in the tent shall be unclean seven days. [15]And every [a] open vessel that has no cover fastened on it is unclean. [16] [b] Whoever in the open field touches someone who was killed with a sword or who died naturally, or touches a human bone or a [c] grave, shall be unclean seven days. [17]For the unclean they shall take [d] some ashes of the burnt sin offering, and fresh [1] water shall be added in a vessel. [18]Then a clean person shall take [e] hyssop and dip it in the water and sprinkle it on the tent and on all the furnishings and on the persons who were there and on whoever touched the bone, or the slain or the dead or the grave. [19]And the clean person shall sprinkle it on the unclean [f] on the third day and on the seventh day. [g] Thus on the seventh day he shall cleanse him, and he shall [h] wash his clothes and bathe himself in water, and at evening he shall be clean.

[20]"If the man who is unclean does not cleanse himself, [i] that person shall be cut off from the midst of the assembly, since he has defiled the sanctuary of the LORD. Because the water for impurity has not been thrown on him, he is unclean. [21]And it shall be a statute forever for them. The one who sprinkles the water for impurity shall wash his clothes, and the one who touches the water for impurity shall be unclean until evening. [22]And [j] whatever the unclean person touches shall be unclean, and anyone who touches it shall be unclean until evening."

The Death of Miriam

NUMBERS 20 [†]And the people of Israel, the whole congregation, came [k] into the wilderness of Zin in the first month, and the people stayed in Kadesh. And [l] Miriam died there and was buried there.

The Waters of Meribah

2[†] [m] Now there was no water for the congregation. [n] And they assembled themselves together against Moses and against Aaron. 3And the people [o] quarreled with Moses and said, “Would that we had perished [p] when our brothers perished before the LORD! 4Why have you brought the assembly of the LORD into this wilderness, that we should die here, both we and our cattle? 5And [q] why have you made us come up out of Egypt to bring us to this evil place? It is no place for grain or figs or vines or pomegranates, and there is no water to drink.” 6Then Moses and Aaron went from the presence of the assembly to the entrance of the tent of meeting and [r] fell on their faces. [s] And the glory of the LORD appeared to them, 7and the LORD spoke to Moses, saying, 8 [t] “Take the staff, and assemble the congregation, you and Aaron your brother, and tell the rock before their eyes to yield its water. So [u] you shall bring water out of the rock for them and give drink to the congregation and their cattle.” 9And Moses took the staff [v] from before the LORD, as he commanded him.

Moses Strikes the Rock

10Then Moses and Aaron gathered the assembly together before the rock, and he said to them, [w] “Hear now, you rebels: shall we bring water for you out of this rock?” 11And Moses lifted up his hand and struck the rock with his staff twice, [u] and water came out abundantly, and the congregation drank, and their livestock. 12And the LORD said to Moses and Aaron, “Because [x] you did not believe in me, [y] to uphold me as holy in the eyes of the people of Israel, therefore you shall not bring this assembly into the land that I have given them.” 13 [z] These are the waters of Meribah, [1] where the people of Israel quarreled with the LORD, and through them he showed himself holy.

Edom Refuses Passage

14[†] [a] Moses sent messengers from Kadesh to [b] the king of Edom: “Thus says [c] your brother Israel: You know all the hardship that we have met: 15 [d] how our fathers went down to Egypt, [e] and we lived in Egypt a long time. [f] And the Egyptians dealt harshly with us and our fathers. 16[†]And [g] when we cried to the LORD, he heard our voice and [h] sent an angel and brought us out of Egypt. And here we are in Kadesh, a city on the edge of your territory. 17[†] [i] Please let us pass through your land. We will not pass through field or vineyard, [j] or drink water from a well. We will go along the King's Highway. We will not turn aside to the right hand or to the left until we have passed through your territory." 18But Edom said to him, "You shall not pass through, lest I come out with the sword against you." 19And the people of Israel said to him, "We will go up by the highway, [k] and if we drink of your water, I and my livestock, [l] then I will pay for it. Let me only pass through on foot, nothing more." 20But he said, [m] "You shall not pass through." And Edom came out against them with a large army and with a strong force. 21Thus Edom [n] refused to give Israel passage through his territory, so Israel [o] turned away from him.

The Death of Aaron

22[†]And they journeyed from [p] Kadesh, and the people of Israel, the whole congregation, came to [q] Mount Hor. 23And the LORD said to Moses and Aaron at Mount Hor, on the border of the land of Edom, 24 [r] "Let Aaron be gathered to his people, for he shall not enter the land that I have given to the people of Israel, because [s] you rebelled against my command at the waters of Meribah. 25Take Aaron and Eleazar his son and bring them up to Mount Hor. 26[†]And strip Aaron of his garments and put them on Eleazar his son. And Aaron [r] shall be gathered to his people and shall die there." 27Moses did as the LORD commanded. And they went up Mount Hor in the sight of all the congregation. 28[†] [t] And Moses stripped Aaron of his garments and put them on Eleazar his son. And Aaron died there [u] on the top of the mountain. Then Moses and Eleazar came down from the mountain. 29And when all the congregation saw that Aaron had perished, [v] all the house of Israel wept for Aaron thirty days.

Arad Destroyed

NUMBERS **21** [†]When [w] the Canaanite, the king of Arad, who lived in [x] the Negeb, heard that Israel was coming by the way of Atharim, he fought against Israel, and took some of them captive. **2**[†] [y] And Israel vowed a vow to the LORD and said, "If you will indeed give this people into my hand, then I will devote their cities to destruction." [1] **3**And the LORD heeded the voice of Israel and gave over the Canaanites, and they devoted them and their cities to destruction. So the name of the place was called [z] Hormah. [2]

The Bronze Serpent

4[†]From Mount Hor [a] they set out by the way to the Red Sea, [b] to go around the land of Edom. And the people became impatient on the way. **5**And the people [c] spoke against God and against Moses, [d] "Why have you brought us up out of Egypt to die in the wilderness? For there is no food and no water, and [e] we loathe this worthless food." **6** [f] Then the LORD sent fiery serpents among the people, and [g] they bit the people, so that many people of Israel died. **7** [h] And the people came to Moses and said, "We have sinned, for we have spoken against the LORD and against you. [i] Pray to the LORD, that he take away the serpents from us." So Moses prayed for the people. **8**And the LORD said to Moses, "Make a fiery serpent and set it on a pole, and everyone who is bitten, when he sees it, shall live." **9**[†]So [j] Moses made a bronze [3] serpent and set it on a pole. And if a serpent bit anyone, he would look at the bronze serpent and live.

The Song of the Well

10[†]And the people of Israel set out and [k] camped in Oboth. **11** [k] And they set out from Oboth and [k] camped at Iye-abarim, in the wilderness that is opposite Moab, toward the sunrise. **12**From there they set out and camped in [l] the Valley of Zered. **13**From there they set out and camped on the other side of the Arnon, which is in the wilderness that extends from the border of the Amorites, for the [m] Arnon is the border of Moab, between Moab and the Amorites. **14**[†]Therefore it is said in the Book of the Wars of the LORD,

“Waheb in Suphah, and the valleys of the Arnon,
15 and the slope of the valleys
that extends to the seat of [n] Ar,
and leans to the border of Moab.”

16[†]And from there they continued [o] to Beer; [4] that is the well of which the LORD said to Moses, “Gather the people together, so that [p] I may give them water.” **17**Then Israel sang this song:

“Spring up, O well!—Sing to it!—
18 the well that the princes made,
that the nobles of the people dug,
with [q] the scepter and with their staffs.”

And from the wilderness they went on to Mattanah, **19**and from Mattanah to Nahaliel, and from Nahaliel to Bamoth, **20**and from Bamoth to the valley lying in the region of Moab by the top of Pisgah [r] that looks down on the desert. [5]

King Sihon Defeated

21[†]Then [s] Israel sent messengers to Sihon king of the Amorites, saying, **22** [t] “Let me pass through your land. We will not turn aside into field or vineyard. We will not drink the water of a well. We will go by the King’s Highway until we have passed through your territory.” **23** [u] But Sihon would not allow Israel to pass through his territory. He gathered all his people together and went out against Israel to the wilderness and [v] came to Jahaz and fought against Israel. **24** [w] And Israel defeated him with the edge of the sword and took possession of his land from the Arnon to the [x] Jabbok, as far as to the Ammonites, for the border of the Ammonites was strong. **25**And Israel took all these cities, and Israel settled in all the cities of the Amorites, in Heshbon, and in all its villages. **26**For Heshbon was the city of Sihon the king of the Amorites, who had fought against the former king of Moab and taken all his land out of his hand, as far as the Arnon. **27**[†]Therefore the [y] ballad singers say,

“Come to [z] Heshbon, let it be built;
let the city of Sihon be established.
28 For [a] fire came out from [z] Heshbon,
flame from the city of Sihon.
It devoured [n] Ar of Moab,
and swallowed [6] the heights of the Arnon.
29[†] [a] Woe to you, O Moab!
You are undone, O people of [b] Chemosh!
He has made his sons fugitives,
and his daughters captives,
to an Amorite king, Sihon.
30 So we overthrew them;
Heshbon, as far as [c] Dibon, perished;
and we laid waste as far as Nophah;
fire spread as far as [d] Medeba.” [7]

King Og Defeated

31[†]Thus Israel lived in the land of the Amorites. **32**And Moses sent to spy out [e] Jazer, and they captured its villages and dispossessed the Amorites who were there. **33**Then they turned and went up by the way to Bashan. And Og the king of Bashan came out against them, he and all his people, to battle [f] at Edrei. **34** [g] But the LORD said to Moses, “Do not fear him, for I have given him into your hand, and all his people, and his land. And [h] you shall do to him as you did to Sihon king of the Amorites, who lived at Heshbon.” **35**So they defeated him and his sons and all his people, until he had no survivor left. And they possessed his land.

Balak Summons Balaam

NUMBERS 22 [†]Then [i] the people of Israel set out and camped in the plains of Moab beyond the Jordan at Jericho. **2**And [j] Balak the son of Zippor saw all that Israel had done to the Amorites. **3**And [k] Moab was in great dread of the people, because they were many. Moab was overcome with fear of the people of Israel. **4**And Moab said to [l] the elders of Midian, “This horde will now lick up all that is around us, as the ox licks up the grass of the field.”

So Balak the son of Zippor, who was king of Moab at that time, [5] [m] sent messengers to Balaam the son of Beor [n] at Pethor, which is near the River in the land of the people of Amaw, [1] to call him, saying, “Behold, a people has come out of Egypt. They cover the face of the earth, and they are dwelling opposite me. [6] [o] Come now, curse this people for me, since they are too mighty for me. Perhaps I shall be able to defeat them and drive them from the land, for I know that he whom you bless is blessed, and he whom you curse is cursed.”

[7][†]So the elders of Moab and [l] the elders of Midian departed with [p] the fees for divination in their hand. And they came to Balaam and gave him Balak’s message. [8]And he said to them, “Lodge here tonight, and I will bring back word to you, as the LORD speaks to me.” So the princes of Moab stayed with Balaam. [9] [q] And God came to Balaam and said, “Who are these men with you?” [10]And Balaam said to God, “Balak the son of Zippor, king of Moab, has sent to me, saying, [11]‘Behold, a people has come out of Egypt, and it covers the face of the earth. Now come, curse them for me. Perhaps I shall be able to fight against them and drive them out.’” [12]God said to Balaam, “You shall not go with them. You shall not curse the people, for [r] they are blessed.” [13]So Balaam rose in the morning and said to the princes of Balak, “Go to your own land, for the LORD has refused to let me go with you.” [14]So the princes of Moab rose and went to Balak and said, “Balaam refuses to come with us.”

[15][†]Once again Balak sent princes, more in number and more honorable than these. [16]And they came to Balaam and said to him, “Thus says Balak the son of Zippor: ‘Let nothing hinder you from coming to me, [17] [s] for I will surely do you great honor, and whatever you say to me I will do. [t] Come, curse this people for me.’” [18]But Balaam answered and said to the servants of Balak, [u] “Though Balak were to give me his house full of silver and gold, [v] I could not go beyond the command of the LORD my God to do less or more. [19][†]So you, too, [w] please stay here tonight, that I may know what more the LORD will say to me.” [20] [q] And God came to Balaam at night and said to him, “If the men have come to call you, rise, go with them; [x] but only do what I tell you.” [21]So Balaam rose in the morning and saddled his donkey and went with the princes of Moab.

Balaam’s Donkey and the Angel

[22][†]But God’s anger was kindled because he went, [y]and the angel of the LORD took his stand in the way [z]as his adversary. Now he was riding on the donkey, and his two servants were with him. [23]And the donkey saw the angel of the LORD standing in the road, with a drawn sword in his hand. And the donkey turned aside out of the road and went into the field. And Balaam struck the donkey, to turn her into the road. [24]Then the angel of the LORD stood in a narrow path between the vineyards, with a wall on either side. [25]And when the donkey saw the angel of the LORD, she pushed against the wall and pressed Balaam’s foot against the wall. So he struck her again. [26]Then the angel of the LORD went ahead and stood in a narrow place, where there was no way to turn either to the right or to the left. [27]When the donkey saw the angel of the LORD, she lay down under Balaam. And Balaam’s anger was kindled, and he struck the donkey with his staff. [28]Then the LORD [a]opened the mouth of the donkey, and she said to Balaam, “What have I done to you, that you have struck me these three times?” [29]And Balaam said to the donkey, “Because you have made a fool of me. I wish I had a sword in my hand, for then I would kill you.” [30]And the donkey said to Balaam, “Am I not your donkey, on which you have ridden all your life long to this day? Is it my habit to treat you this way?” And he said, “No.”

[31]Then the LORD [b]opened the eyes of Balaam, and he saw the angel of the LORD standing in the way, with his drawn sword in his hand. And he bowed down and fell on his face. [32]And the angel of the LORD said to him, “Why have you struck your donkey these three times? Behold, I have come out [c]to oppose you because your way is perverse [2] before me. [33]The donkey saw me and turned aside before me these three times. If she had not turned aside from me, surely just now I would have killed you and let her live.” [34][†]Then Balaam said to the angel of the LORD, [d]“I have sinned, for I did not know that you stood in the road against me. Now therefore, if it is evil in your sight, I will turn back.” [35]And the angel of the LORD said to Balaam, “Go with the men, [e]but speak only the word that I tell you.” So Balaam went on with the princes of Balak.

[36][†]When Balak heard that Balaam had come, he went out to meet him at the city of Moab, [f]on the border formed by the Arnon, at the extremity of the border. [37]And Balak said to Balaam, “Did I not send to you to call you?

Why did you not come to me? Am I not able to [g] honor you?” [38]Balaam said to Balak, “Behold, I have come to you! Have I now any power of my own to speak anything? [h] The word that God puts in my mouth, that must I speak.” [39][†]Then Balaam went with Balak, and they came to Kiriath-huzoth. [40]And Balak sacrificed oxen and sheep, and sent for Balaam and for the princes who were with him.

[41][†]And in the morning Balak took Balaam and brought him up to Bamoth-baal, and from there he saw a fraction of the people.

Balaam’s First Oracle

NUMBERS **23** And Balaam said to Balak, [i]“Build for me here seven altars, and prepare for me here seven bulls and seven rams.” [2]Balak did as Balaam had said. And Balak and Balaam [j] offered on each altar a bull and a ram. [3]And Balaam said to Balak, [k]“Stand beside your burnt offering, and I will go. Perhaps the Lord will come [l] to meet me, and whatever he shows me I will tell you.” And he went to a bare height, [4] [m] and God met Balaam. And Balaam said to him, “I have arranged the seven altars and I have offered on each altar a bull and a ram.” [5]And the Lord [n] put a word in Balaam’s mouth and said, “Return to Balak, and thus you shall speak.” [6]And he returned to him, and behold, he and all the princes of Moab were standing beside his burnt offering. [7]And Balaam [o] took up his discourse and said,

“From [p] Aram Balak has brought me,
the king of Moab [q] from the eastern mountains:
‘Come, [r] curse Jacob for me,
and come, denounce Israel!’
[8] How can I curse whom God has not cursed?
How can I denounce whom the Lord has not denounced?
[9][†] For from the top of the crags [s] I see him,
from the hills I behold him;
behold, [t] a people dwelling alone,
and [u] not counting itself among the nations!
[10][†] [v] Who can count the dust of Jacob
or number the fourth part [1] of Israel?

Let me die [w]the death of the upright,
and let my end be like his!”

[11]And Balak said to Balaam, “What have you done to me? [x]I took you to curse my enemies, and behold, you have done nothing but bless them.” [12]And he answered and said, [y]“Must I not take care to speak what the LORD puts in my mouth?”

Balaam’s Second Oracle

[13][†]And Balak said to him, “Please come with me to another place, from which you may see them. You shall see only a fraction of them and shall not see them all. Then curse them for me from there.” [14]And he took him to the field of Zophim, to the top of Pisgah, [z]and built seven altars and offered a bull and a ram on each altar. [15]Balaam said to Balak, [a]“Stand here beside your burnt offering, while I meet the LORD over there.” [16]And the LORD met Balaam and [b]put a word in his mouth and said, “Return to Balak, and thus shall you speak.” [17]And he came to him, and behold, he was standing beside his burnt offering, and the princes of Moab with him. And Balak said to him, “What has the LORD spoken?” [18]And Balaam took up his discourse and said,

“Rise, Balak, and hear;
give ear to me, O son of Zippor:
[19][†] [c]God is not man, that he should lie,
or a son of man, that he should change his mind.
Has he said, and will he not do it?
Or has he spoken, and will he not fulfill it?
[20] Behold, I received a command to bless:
[d]he has blessed, and [e]I cannot revoke it.
[21][†] [f]He has not beheld misfortune in Jacob,
nor has he seen trouble in Israel.
The LORD their God is with them,
and the shout of a king is among them.
[22] [g]God brings them out of Egypt
and is for them like [h]the horns of the wild ox.

23[†] For there is no enchantment against Jacob,
  no [i] divination against Israel;
now it shall be said of Jacob and Israel,
  [j] 'What has God wrought!'
24[†] Behold, a people! [k] As a lioness it rises up
  and as a lion it lifts itself;
[l] it does not lie down until it has devoured the prey
  and drunk the blood of the slain."

25And Balak said to Balaam, "Do not curse them at all, and do not bless them at all." 26But Balaam answered Balak, "Did I not tell you, [m] 'All that the LORD says, that I must do'?" 27And Balak said to Balaam, [n] "Come now, I will take you to another place. Perhaps it will please God that you may curse them for me from there." 28So Balak took Balaam to the top of [o] Peor, which overlooks [p] the desert. [2] 29And Balaam said to Balak, [q] "Build for me here seven altars and prepare for me here seven bulls and seven rams." 30 [r] And Balak did as Balaam had said, and offered a bull and a ram on each altar.

Balaam's Third Oracle

NUMBERS 24 [†]When Balaam saw that it pleased the LORD to bless Israel, he did not go, as at [s] other times, to look for omens, but set his face toward the wilderness. 2And Balaam lifted up his eyes and saw Israel [t] camping tribe by tribe. And [u] the Spirit of God came upon him, 3and he [v] took up his discourse and said,

"The oracle of Balaam the son of Beor,
  the oracle of the man whose eye is opened, [1]
4 the oracle of him who hears the words of God,
  who sees the vision of the Almighty,
  [w] falling down with his eyes uncovered:
5[†] How lovely are your tents, O Jacob,
  your encampments, O Israel!
6 Like palm groves [2] that stretch afar,

like gardens beside a river,
[x] like aloes [y] that the LORD has planted,
like cedar trees beside the waters.
[7][†] Water shall flow from his buckets,
and his seed shall be [z] in many waters;
his king shall be higher than [a] Agag,
and [b] his kingdom shall be exalted.
[8] God brings him out of Egypt
and is for him like the [c] horns of the wild ox;
he shall [d] eat up the nations, his adversaries,
and shall [e] break their bones in pieces
and [f] pierce them through with his arrows.
[9][†] He crouched, he lay down like a lion
and [g] like a lioness; who will rouse him up?
[h] Blessed are those who bless you,
and cursed are those who curse you."

[10]And Balak's anger was kindled against Balaam, and he [i] struck his hands together. And Balak said to Balaam, [j] "I called you to curse my enemies, and behold, you have blessed them these three times. [11]Therefore now flee to your own place. I said, [k] 'I will certainly honor you,' but the LORD has held you back from honor." [12]And Balaam said to Balak, "Did I not tell your messengers whom you sent to me, [13] [l] 'If Balak should give me his house full of silver and gold, I would not be able to go beyond the word of the LORD, to do either good or bad [m] of my own will. What the LORD speaks, that will I speak'? [14]And now, behold, I am going to my people. Come, [n] I will let you know what this people will do to your people [o] in the latter days."

Balaam's Final Oracle

[15][†] [p] And he took up his discourse and said,

"The oracle of Balaam the son of Beor,
the oracle of the man whose eye is opened,

[16] the oracle of him who hears the words of God,
and knows the knowledge of [q] the Most High,
who sees the vision of the Almighty,
[r] falling down with his eyes uncovered:
[17][†] [s] I see him, but not now;
I behold him, but not near:
[t] a star shall come out of Jacob,
and [u] a scepter shall rise out of Israel;
it shall [v] crush the forehead [3] of Moab
and break down all the sons of Sheth.
[18][†] [w] Edom shall be dispossessed;
[x] Seir also, his enemies, shall be dispossessed.
Israel is doing valiantly.
[19][†] And one from Jacob shall exercise dominion
and destroy the survivors of cities!”

[20][†]Then he looked on Amalek and [y] took up his discourse and said,

“Amalek was the first among the nations,
[z] but its end is utter destruction.”

[21][†]And he looked on the Kenite, and took up his discourse and said,

“Enduring is your dwelling place,
and your nest is set in the rock.
[22] Nevertheless, Kain shall be burned
when Asshur takes you away captive.”

[23][†]And he took up his discourse and said,

“Alas, who shall live when God does this?
[24] But ships shall come from [a] Kittim
and shall afflict Asshur and [b] Eber;
and he too [c] shall come to utter destruction.”

[25][†]Then Balaam rose and [d]went back to his place. And Balak also went his way.

Baal Worship at Peor

NUMBERS **25** [†]While Israel lived in [e]Shittim, [f]the people began to whore with the daughters of Moab. [2][g]These invited the people to the sacrifices of their gods, and the people ate and bowed down to their gods. [3][†]So Israel yoked himself to Baal of Peor. And the anger of the LORD was kindled against Israel. [4][†]And the LORD said to Moses, [h]“Take all the chiefs of the people and [i]hang [1] them in the sun before the LORD, [j]that the fierce anger of the LORD may turn away from Israel.” [5]And Moses said to [k]the judges of Israel, [l]“Each of you kill those of his men who have yoked themselves to Baal of Peor.”

[6][†]And behold, one of the people of Israel came and brought a Midianite woman to his family, in the sight of Moses and in the sight of the whole congregation of the people of Israel, while they were [m]weeping in the entrance of the tent of meeting. [7][†][n]When Phinehas [o]the son of Eleazar, son of Aaron the priest, saw it, he rose and left the congregation and took a spear in his hand [8]and went after the man of Israel into the chamber and pierced both of them, the man of Israel and the woman through her belly. Thus the plague on the people of Israel was stopped. [9][†]Nevertheless, [p]those who died by the plague were twenty-four thousand.

The Zeal of Phinehas

[10]And the LORD said to Moses, [11]“Phinehas the son of Eleazar, son of Aaron the priest, has turned back my wrath from the people of Israel, in that he [q]was jealous with my jealousy among them, so that I did not consume the people of Israel in [r]my jealousy. [12]Therefore say, [s]‘Behold, I give to him my covenant of peace, [13]and it shall be to him and to [t]his descendants after him the covenant of [u]a perpetual priesthood, because he was jealous for his God and made atonement for the people of Israel.’”

[14]The name of the slain man of Israel, who was killed with the Midianite woman, was Zimri the son of Salu, chief of a father’s house belonging to

the Simeonites. [15]And the name of the Midianite woman who was killed was Cozbi the daughter of [v]Zur, who was the tribal head of a father's house in Midian.

[16][†]And the LORD spoke to Moses, saying, [17][w]"Harass the Midianites and strike them down, [18]for they have harassed you with their [x]wiles, with which they beguiled you in the matter of [y]Peor, and in the matter of Cozbi, the daughter of the chief of Midian, their sister, who was killed on the day of the plague on account of Peor."

Census of the New Generation

NUMBERS **26** [†] [z]After the plague, the LORD said to Moses and to Eleazar the son of Aaron, the priest, [2] [a]“Take a census of all the congregation of the people of Israel, from twenty years old and upward, by their fathers’ houses, all in Israel who are able to go to war.” [3]And Moses and Eleazar the priest spoke with them [b]in the plains of Moab by the Jordan at Jericho, saying, [4]“Take a census of the people,[1] from twenty years old and upward,” as the LORD [c]commanded Moses. The people of Israel who came out of the land of Egypt were:

[5] [d]Reuben, the firstborn of Israel; the sons of Reuben: of Hanoch, the clan of the Hanochites; of Pallu, the clan of the Palluites; [6]of Hezron, the clan of the Hezronites; of Carmi, the clan of the Carmites. [7]These are the clans of the Reubenites, and those listed were [e]43,730. [8]And the sons of Pallu: Eliab. [9][†]The sons of Eliab: Nemuel, Dathan, and Abiram. These are the Dathan and Abiram, [f]chosen from the congregation, who contended against Moses and Aaron in the company of Korah, when they contended against the LORD [10]and [g]the earth opened its mouth and swallowed them up together with Korah, when that company died, when the fire devoured 250 men, and [h]they became a warning. [11][†]But [i]the sons of Korah did not die.

[12]The sons of [j]Simeon according to their clans: of Nemuel, the clan of the Nemuelites; of Jamin, the clan of the Jaminites; of Jachin, the clan of the Jachinites; [13]of Zerah, the clan of the Zerahites; of Shaul, the clan of the Shaulites. [14]These are the clans of the Simeonites, [k]22,200.

[15]The sons of [l]Gad according to their clans: of Zephon, the clan of the Zephonites; of Haggi, the clan of the Haggites; of Shuni, the clan of the Shunites; [16]of Ozni, the clan of the Oznites; of Eri, the clan of the Erites; [17]of Arod, the clan of the Arodites; of Areli, the clan of the Arelites. [18]These are the clans of the sons of Gad as they were listed, [m]40,500.

[19][†]The sons of [n]Judah were Er and Onan; and Er and Onan died in the land of Canaan. [20]And the sons of Judah according to their clans were: of Shelah, the clan of the Shelanites; of Perez, the clan of the Perezites; of Zerah, the clan of the Zerahites. [21]And the sons of Perez were: of Hezron,

the clan of the Hezronites; of Hamul, the clan of the Hamulites. [22]These are the clans of Judah as they were listed, [o] 76,500.

[23]The sons of [p] Issachar according to their clans: of Tola, the clan of the Tolaites; of Puvah, the clan of the Punites; [24]of Jashub, the clan of the Jashubites; of Shimron, the clan of the Shimronites. [25]These are the clans of Issachar as they were listed, [q] 64,300.

[26]The sons of [r] Zebulun, according to their clans: of Sered, the clan of the Seredites; of Elon, the clan of the Elonites; of Jahleel, the clan of the Jahleelites. [27]These are the clans of the Zebulunites as they were listed, [s] 60,500.

[28][†]The sons of [t] Joseph according to their clans: Manasseh and Ephraim. [29] [u] The sons of Manasseh: of [v] Machir, the clan of the Machirites; and Machir was the father of Gilead; [w] of Gilead, the clan of the Gileadites. [30]These are the sons of Gilead: of Iezer, the clan of the Iezerites; of Helek, the clan of the Helekites; [31]and of Asriel, the clan of the Asrielites; and of Shechem, the clan of the Shechemites; [32]and of Shemida, the clan of the Shemidaites; and of Hepher, the clan of the Hepherites. [33]Now [x] Zelophehad the son of Hepher had no sons, but daughters. And the names of the daughters of Zelophehad were Mahlah, Noah, Hoglah, Milcah, and Tirzah. [34]These are the clans of Manasseh, and those listed were [y] 52,700.

[35]These are the sons of Ephraim according to their clans: of Shuthelah, the clan of the Shuthelahites; of Becher, the clan of the Becherites; of Tahan, the clan of the Tahanites. [36]And these are the sons of Shuthelah: of Eran, the clan of the Eranites. [37]These are the clans of the sons of Ephraim as they were listed, [z] 32,500. These are the sons of Joseph according to their clans.

[38]The sons of [a] Benjamin according to their clans: of Bela, the clan of the Belaites; of Ashbel, the clan of the Ashbelites; of Ahiram, the clan of the Ahiramites; [39]of Shephupham, the clan of the Shuphamites; of Hupham, the clan of the Huphamites. [40]And the sons of Bela were Ard and Naaman: of Ard, the clan of the Ardites; of Naaman, the clan of the Naamites. [41]These are the sons of Benjamin according to their clans, and those listed were [b] 45,600.

[42]These are the sons of [c]Dan according to their clans: of Shuham, the clan of the Shuhamites. These are the clans of Dan according to their clans. [43]All the clans of the Shuhamites, as they were listed, were [d]64,400.

[44]The sons of [e]Asher according to their clans: of Imnah, the clan of the Imnites; of Ishvi, the clan of the Ishvites; of Beriah, the clan of the Beriites. [45]Of the sons of Beriah: of Heber, the clan of the Heberites; of Malchiel, the clan of the Malchielites. [46]And the name of the daughter of Asher was Serah. [47]These are the clans of the sons of Asher as they were listed, [f]53,400.

[48]The sons of [g]Naphtali according to their clans: of Jahzeel, the clan of the Jahzeelites; of Guni, the clan of the Gunites; [49]of Jezer, the clan of the Jezerites; of Shillem, the clan of the Shillemites. [50]These are the clans of Naphtali according to their clans, and those listed were [h]45,400.

[51]This was the list of the people of Israel, [i]601,730.

[52]The LORD spoke to Moses, saying, [53][j]“Among these the land shall be divided for inheritance according to the number of names. [54][k]To a large tribe you shall give a large inheritance, and to a small tribe you shall give a small inheritance; every tribe shall be given its inheritance in proportion to its list. [55]But the land shall be [l]divided by lot. According to the names of the tribes of their fathers they shall inherit. [56]Their inheritance shall be divided according to lot between the larger and the smaller.”

[57][m]This was the list of the Levites according to their clans: of Gershon, the clan of the Gershonites; of Kohath, the clan of the Kohathites; of Merari, the clan of the Merarites. [58]These are the clans of Levi: the clan of the Libnites, the clan of the Hebronites, the clan of the Mahlites, the clan of the Mushites, the clan of the Korahites. And Kohath was the father of Amram. [59]The name of Amram’s wife was [n]Jochebed the daughter of Levi, who was born to Levi in Egypt. And she bore to Amram Aaron and Moses and Miriam their sister. [60][o]And to Aaron were born Nadab, Abihu, Eleazar, and Ithamar. [61][p]But Nadab and Abihu died when they offered unauthorized fire before the LORD. [62]And those listed were [q]23,000, every male from a month old and upward. For [r]they were not listed among the people of Israel, because [s]there was no inheritance given to them among the people of Israel.

[63]These were those listed by Moses and Eleazar the priest, who listed the people of Israel [t]in the plains of Moab by the Jordan at Jericho. [64] [u]But among these there was not one of those listed by Moses and Aaron the priest, who had listed the people of Israel in the wilderness of Sinai. [65]For the LORD had said of them, [v]"They shall die in the wilderness." Not one of them was left, [w]except Caleb the son of Jephunneh and Joshua the son of Nun.

The Daughters of Zelophehad

NUMBERS **27** [†]Then drew near the daughters of [x]Zelophehad the son of Hepher, son of Gilead, son of Machir, son of Manasseh, from the clans of Manasseh the son of Joseph. The names of his daughters were: Mahlah, Noah, Hoglah, Milcah, and Tirzah. [2]And they stood before Moses and before Eleazar the priest and before the chiefs and all the congregation, at the entrance of the tent of meeting, saying, [3][†]"Our father [y]died in the wilderness. He was not among the company of those who gathered themselves together against the LORD [z]in the company of Korah, but [a]died for his own sin. And he had no sons. [4]Why should the name of our father be taken away from his clan because he had no son? [b]Give to us a possession among our father's brothers."

[5]Moses [c]brought their case before the LORD. [6]And the LORD said to Moses, [7]"The daughters of Zelophehad [d]are right. [e]You shall give them possession of an inheritance among their father's brothers and transfer the inheritance of their father to them. [8]And you shall speak to the people of Israel, saying, 'If a man dies and has no son, then you shall transfer his inheritance to his daughter. [9]And if he has no daughter, then you shall give his inheritance to his brothers. [10]And if he has no brothers, then you shall give his inheritance to his father's brothers. [11]And if his father has no brothers, then you shall give his inheritance to the nearest [f]kinsman of his clan, and he shall possess it. And it shall be for the people of Israel [g]a statute and rule, as the LORD commanded Moses.'"

Joshua to Succeed Moses

12[†]The LORD said to Moses, "Go up into [h]this mountain of Abarim and see the land that I have given to the people of Israel. **13**When you have seen it, you also [i]shall be gathered to your people, as your brother Aaron was, **14**[j]because you rebelled against my word in the wilderness of Zin when the congregation quarreled, failing [k]to uphold me as holy at the waters before their eyes." (These are [l]the waters of Meribah of Kadesh in the wilderness of Zin.) **15**Moses spoke to the LORD, saying, **16**"Let the LORD, [m]the God of the spirits of all flesh, appoint a man over the congregation **17**who [n]shall go out before them and come in before them, who shall lead them out and bring them in, that the congregation of the LORD may not be [o]as sheep that have no shepherd." **18**So the LORD said to Moses, "Take [p]Joshua the son of Nun, a man [q]in whom is the Spirit, and [r]lay your hand on him. **19**Make him stand before Eleazar the priest and all the congregation, and you shall [s]commission him in their sight. **20**[†]You shall invest him with some of your authority, [t]that all the congregation of the people of Israel may obey. **21**And he shall stand before Eleazar the priest, who shall inquire for him [u]by the judgment of the Urim before the LORD. At his word they shall go out, and at his word they shall come in, both he and all the people of Israel with him, the whole congregation." **22**And Moses did as the LORD commanded him. He took Joshua and made him stand before Eleazar the priest and the whole congregation, **23**and he laid his hands on him and [s]commissioned him as the LORD directed through Moses.

Daily Offerings

NUMBERS **28** [†]The LORD spoke to Moses, saying, **2**"Command the people of Israel and say to them, 'My offering, [v]my food for my food offerings, my [w]pleasing aroma, you shall be careful to offer to me at its appointed time.' **3** [x]And you shall say to them, This is the food offering that you shall offer to the LORD: two male lambs a year old without blemish, day by day, as a regular offering. **4**The one lamb you shall offer in the morning, and the other lamb you shall offer at twilight; **5**also [y]a tenth of an ephah [1] of fine flour for [z]a grain offering, mixed [a]with a quarter of a hin [2] of beaten oil.

[6]It is a [b] regular burnt offering, which was ordained at Mount Sinai for a pleasing aroma, a food offering to the LORD. [7]Its drink offering shall be a quarter of a hin for each lamb. In the Holy Place you shall pour out a drink offering of strong drink to the LORD. [8]The other lamb you shall offer at twilight. Like the grain offering of the morning, and like its drink offering, you shall offer it as a food offering, with a pleasing aroma to the LORD.

Sabbath Offerings

[9][†]"On the Sabbath day, two male lambs a year old without blemish, and two tenths of an ephah of fine flour for a grain offering, mixed with oil, and its drink offering: [10]this is [c] the burnt offering of every Sabbath, besides the regular burnt offering and its drink offering.

Monthly Offerings

[11][†] [d] "At the beginnings of your months, you shall offer a burnt offering to the LORD: two bulls from the herd, one ram, seven male lambs a year old without blemish; [12]also [e] three tenths of an ephah of fine flour for a grain offering, mixed with oil, for each bull, and two tenths of fine flour for a grain offering, mixed with oil, for the one ram; [13]and a tenth of fine flour mixed with oil as a grain offering for every lamb; for a burnt offering with a pleasing aroma, a food offering to the LORD. [14]Their drink offerings shall be half a hin of wine for a bull, a third of a hin for a ram, and a quarter of a hin for a lamb. This is the burnt offering of each month throughout the months of the year. [15]Also [f] one male goat for a sin offering to the LORD; it shall be offered besides the regular burnt offering and its drink offering.

Passover Offerings

[16][†] [g] "On the fourteenth day of the first month is the LORD's Passover, [17][†] [h] and on the fifteenth day of this month is a feast. Seven days shall unleavened bread be eaten. [18][†] [i] On the first day there shall be a holy convocation. You shall not do any ordinary work, [19][†]but offer a food offering, a burnt offering to the LORD: two bulls from the herd, one ram, and seven male lambs a year old; [j] see that they are without blemish; [20]also their

grain offering of fine flour mixed with oil; three tenths of an ephah shall you offer for a bull, and two tenths for a ram; [21]a tenth shall you offer for each of the seven lambs; [22]also [k] one male goat for a sin offering, to make atonement for you. [23]You shall offer these besides the burnt offering of the morning, which is for a regular burnt offering. [24]In the same way you shall offer daily, for seven days, the food of a food offering, with a pleasing aroma to the LORD. It shall be offered besides the regular burnt offering and its drink offering. [25]And [l] on the seventh day you shall have a holy convocation. You shall not do any ordinary work.

Offerings for the Feast of Weeks

[26][†]“On [m] the day of the firstfruits, when you offer a grain offering of new grain to the LORD at your Feast of Weeks, you shall have a holy convocation. You shall not do any ordinary work, [27]but offer a burnt offering, with a pleasing aroma to the LORD: [n] two bulls from the herd, one ram, seven male lambs a year old; [28]also their grain offering of fine flour mixed with oil, three tenths of an ephah for each bull, two tenths for one ram, [29]a tenth for each of the seven lambs; [30]with [o] one male goat, to make atonement for you. [31]Besides the regular burnt offering and its grain offering, you shall offer them and their drink offering. [p] See that they are without blemish.

Offerings for the Feast of Trumpets

NUMBERS 29 [†]“On the first day of the seventh month you shall have a holy convocation. You shall not do any ordinary work. [q] It is a day for you to blow the trumpets, [2]and you shall offer a burnt offering, for a pleasing aroma to the LORD: one bull from the herd, one ram, seven male lambs a year old without blemish; [3]also their grain offering of fine flour mixed with oil, three tenths of an ephah [1] for the bull, two tenths for the ram, [4]and one tenth for each of the seven lambs; [5]with [o] one male goat for a sin offering, to make atonement for you; [6]besides [r] the burnt offering of the new moon, and its grain offering, and [s] the regular burnt offering and its grain offering, and their drink offering, according to the rule for them, for a pleasing aroma, a food offering to the LORD.

Offerings for the Day of Atonement

7[†] [t]"On the tenth day of this seventh month you shall have a holy convocation and [u]afflict yourselves. [2] You shall do no work, 8but you shall offer a burnt offering to the LORD, a pleasing aroma: one bull from the herd, one ram, seven male lambs a year old: [v]see that they are without blemish. 9And their grain offering shall be of fine flour mixed with oil, three tenths of an ephah for the bull, two tenths for the one ram, 10a tenth for each of the seven lambs: 11also [w]one male goat for a sin offering, besides [x]the sin offering of atonement, and the regular burnt offering and its grain offering, and their drink offerings.

Offerings for the Feast of Booths

12[†] [y]"On the fifteenth day of the seventh month you shall have a holy convocation. You shall not do any ordinary work, and you shall keep a feast to the LORD seven days. 13And [z]you shall offer a burnt offering, a food offering, with a pleasing aroma to the LORD, thirteen bulls from the herd, two rams, fourteen male lambs a year old; they shall be without blemish; 14and their grain offering of fine flour mixed with oil, three tenths of an ephah for each of the thirteen bulls, two tenths for each of the two rams, 15and a tenth for each of the fourteen lambs; 16also one male goat for a sin offering, besides the regular burnt offering, its grain offering and its drink offering.

17"On the second day twelve bulls from the herd, two rams, fourteen male lambs a year old without blemish, 18with the grain offering and the drink offerings for the bulls, for the rams, and for the lambs, [a]in the prescribed quantities; 19also one male goat for a sin offering, besides the regular burnt offering and its grain offering, and their drink offerings.

20"On the third day eleven bulls, two rams, fourteen male lambs a year old without blemish, 21with the grain offering and the drink offerings for the bulls, for the rams, and for the lambs, in the prescribed quantities; 22also one male goat for a sin offering, besides the regular burnt offering and its grain offering and its drink offering.

[23]“On the fourth day ten bulls, two rams, fourteen male lambs a year old without blemish, [24]with the grain offering and the drink offerings for the bulls, for the rams, and for the lambs, in the prescribed quantities; [25]also one male goat for a sin offering, besides the regular burnt offering, its grain offering and its drink offering.

[26]“On the fifth day nine bulls, two rams, fourteen male lambs a year old without blemish, [27]with the grain offering and the drink offerings for the bulls, for the rams, and for the lambs, in the prescribed quantities; [28]also one male goat for a sin offering; besides the regular burnt offering and its grain offering and its drink offering.

[29]“On the sixth day eight bulls, two rams, fourteen male lambs a year old without blemish, [30]with the grain offering and the drink offerings for the bulls, for the rams, and for the lambs, in the prescribed quantities; [31]also one male goat for a sin offering; besides the regular burnt offering, its grain offering, and its drink offerings.

[32]“On the seventh day seven bulls, two rams, fourteen male lambs a year old without blemish, [33]with the grain offering and the drink offerings for the bulls, for the rams, and for the lambs, in the prescribed quantities; [34]also one male goat for a sin offering; besides the regular burnt offering, its grain offering, and its drink offering.

[35] [b] “On the eighth day you shall have a [c] solemn assembly. You shall not do any ordinary work, [36]but you shall offer a burnt offering, a food offering, with a pleasing aroma to the LORD: one bull, one ram, seven male lambs a year old without blemish, [37]and the grain offering and the drink offerings for the bull, for the ram, and for the lambs, in the prescribed quantities; [38]also one male goat for a sin offering; besides the regular burnt offering and its grain offering and its drink offering.

[39][†]“These you shall offer to the LORD at your [d] appointed feasts, in addition to your [e] vow offerings and your freewill offerings, for your burnt offerings, and for your grain offerings, and for your drink offerings, and for your peace offerings.”

[40] [3] So Moses told the people of Israel everything just as the LORD had commanded Moses.

Men and Vows

NUMBERS **30** [†]Moses spoke to [f]the heads of the tribes of the people of Israel, saying, “This is what the LORD has commanded. [2][g]If a man vows a vow to the LORD, or [h]swears an oath to bind himself by a pledge, he shall not break his word. [i]He shall do according to all that proceeds out of his mouth.

Women and Vows

[3][†]“If a woman vows a vow to the LORD and binds herself by a pledge, while within her father’s house in her youth, [4]and her father hears of her vow and of her pledge by which she has bound herself and says nothing to her, then all her vows shall stand, and every pledge by which she has bound herself shall stand. [5]But if her father opposes her on the day that he hears of it, no vow of hers, no pledge by which she has bound herself shall stand. And the LORD will forgive her, because her father opposed her.

[6]“If she marries a husband, while under her [j]vows or any thoughtless utterance of her lips by which she has bound herself, [7]and her husband hears of it and says nothing to her on the day that he hears, then her vows shall stand, and her pledges by which she has bound herself shall stand. [8]But if, on the day that her husband comes to hear of it, he opposes her, then he makes void her [j]vow that was on her, and the thoughtless utterance of her lips by which she bound herself. [k]And the LORD will forgive her. [9](But any vow of a widow or of a divorced woman, anything by which she has bound herself, shall stand against her.) [10][†]And if she vowed in her husband’s house or bound herself by a pledge with an oath, [11]and her husband heard of it and said nothing to her and did not oppose her, then all her vows shall stand, and every pledge by which she bound herself shall stand. [12]But if her husband makes them null and void on the day that he hears them, then whatever proceeds out of her lips concerning her vows or concerning her pledge of herself shall not stand. Her husband has made them void, and [l]the LORD will forgive her. [13]Any vow and any binding oath to afflict herself, [1] her husband may establish, [2] or her husband may make void. [14]But if her husband says nothing to her from day to day, then he establishes all her vows or all her pledges that are upon her. He has

established them, because he said nothing to her on the day that he heard of them. [15]But if he makes them null and void after he has heard of them, then [m] he shall bear her iniquity."

[16]These are the statutes that the LORD commanded Moses about a man and his wife and about a father and his daughter while she is in her youth within her father's house.

Vengeance on Midian

NUMBERS **31** [†]The LORD spoke to Moses, saying, **2** [n]“Avenge the people of Israel on the Midianites. Afterward you shall [o]be gathered to your people.” **3**So Moses spoke to the people, saying, “Arm men from among you for the war, that they may go against Midian to execute the LORD’s vengeance on Midian. **4**You shall send a thousand from each of the tribes of Israel to the war.” **5**So there were provided, out of the thousands of Israel, a thousand from each tribe, twelve thousand [p]armed for war. **6**[†]And Moses sent them to the war, a thousand from each tribe, together with Phinehas the son of Eleazar the priest, with the vessels of the sanctuary and [q]the trumpets for the alarm in his hand. **7**They warred against Midian, as the LORD commanded Moses, and [r]killed every male. **8**They killed the kings of Midian with the rest of their slain, [s]Evi, Rekem, [t]Zur, Hur, and Reba, the five kings of Midian. And they also killed [u]Balaam the son of Beor with the sword. **9**And the people of Israel took captive the women of Midian and their little ones, and they took as plunder all their cattle, their flocks, and all their goods. **10**All their cities in the places where they lived, and all their [v]encampments, they burned with fire, **11** [w]and took all the spoil and all the plunder, both of man and of beast. **12**Then they brought the captives and the plunder and the spoil to Moses, and to Eleazar the priest, and to the congregation of the people of Israel, at the camp on [x]the plains of Moab by the Jordan at Jericho.

13[†]Moses and Eleazar the priest and all the chiefs of the congregation went to meet them outside the camp. **14**And Moses was angry with [y]the officers of the army, the commanders of thousands and the commanders of hundreds, who had come from service in the war. **15**Moses said to them, “Have you [z]let all the women live? **16**Behold, [a]these, [b]on Balaam’s advice, caused the people of Israel to act treacherously against the LORD in the incident of [c]Peor, and so [d]the plague came among the congregation of the LORD. **17**Now therefore, [e]kill every male among the little ones, and kill every woman who has known man by lying with him. **18**But all the young girls who have not known man by lying with him [f]keep alive for yourselves. [19][†] [g]Encamp outside the camp seven days. Whoever of you has killed any person and [h]whoever has touched any slain, purify yourselves and your captives on the third day and on the seventh day. [20]You shall purify every garment, every article of skin, all work of goats' hair, and every article of wood."

[21]Then Eleazar the priest said to the men in the army who had gone to battle: "This is the statute of the law that the Lord has commanded Moses: [22]only the gold, the silver, the bronze, the iron, the tin, and the lead, [23]everything that can stand the fire, you shall pass through the fire, and it shall be clean. Nevertheless, it shall also be purified [i]with the water for impurity. And whatever cannot stand the fire, you shall pass through the water. [24]You must [j]wash your clothes on the seventh day, and you shall be clean. And afterward you may come into the camp."

[25][†]The Lord said to Moses, [26]"Take the count of the plunder that was taken, both of man and of beast, you and Eleazar the priest and the heads of the fathers' houses of the congregation, [27]and [k]divide the plunder into two parts between the warriors who went out to battle and all the congregation. [28]And levy for the Lord a tribute from the men of war who went out to battle, [l]one out of five hundred, of the people and of the oxen and of the donkeys and of the flocks. [29]Take it from their half and give it to Eleazar the priest as a contribution to the Lord. [30]And from the people of Israel's half you shall take [m]one drawn out of every fifty, of the people, of the oxen, of the donkeys, and of the flocks, of all the cattle, and give them to the Levites [n]who keep guard over the tabernacle of the Lord." [31]And Moses and Eleazar the priest did as the Lord commanded Moses.

[32]Now the plunder remaining of the spoil that the army took was 675,000 sheep, [33]72,000 cattle, [34]61,000 donkeys, [35]and 32,000 persons in all, women who had not known man by lying with him. [36]And the half, the portion of those who had gone out in the army, numbered 337,500 sheep, [37]and [o]the Lord's tribute of sheep was 675. [38]The cattle were 36,000, of which the Lord's tribute was 72. [39]The donkeys were 30,500, of which the Lord's tribute was 61. [40]The persons were 16,000, of which the Lord's tribute was 32 persons. [41]And Moses gave the tribute, which was the

contribution for the LORD, to Eleazar the priest, [p] as the LORD commanded Moses.

[42]From the people of Israel's half, which Moses separated from that of the men who had served in the army— [43]now the congregation's half was 337,500 sheep, [44]36,000 cattle, [45]and 30,500 donkeys, [46]and 16,000 persons — [47] [q] from the people of Israel's half Moses took one of every 50, both of persons and of beasts, and gave them to the Levites who kept guard over the tabernacle of the LORD, as the LORD commanded Moses.

[48][†]Then [r] the officers who were over the thousands of the army, the commanders of thousands and the commanders of hundreds, came near to Moses [49]and said to Moses, "Your servants have counted the men of war who are under our command, and there is not a man missing from us. [50]And we have brought the LORD's offering, what each man found, articles of gold, armlets and bracelets, signet rings, earrings, and beads, [s] to make atonement for ourselves before the LORD." [51]And Moses and Eleazar the priest received from them the gold, all crafted articles. [52]And all the gold of the contribution that they presented to the LORD, from the commanders of thousands and the commanders of hundreds, was 16,750 shekels. [1] [53] [t] (The men in the army had each taken plunder for himself.) [54]And Moses and Eleazar the priest received the gold from the commanders of thousands and of hundreds, and brought it into the tent of meeting, [u] as a memorial for the people of Israel before the LORD.

Reuben and Gad Settle in Gilead

NUMBERS 32 [†]Now the people of Reuben and the people of Gad had a very great number of livestock. And they saw the land of [v] Jazer and the land of Gilead, and behold, the place was a place for livestock. [2]So the people of Gad and the people of Reuben came and said to Moses and to Eleazar the priest and to the chiefs of the congregation, [3][†] [w] "Ataroth, [x] Dibon, Jazer, Nimrah, Heshbon, Elealeh, Sebam, [y] Nebo, and Beon, [4]the land [z] that the LORD struck down before the congregation of Israel, is a land for livestock, and your servants have livestock." [5]And they said, "If we have found favor in your sight, let this land be given to your servants for a possession. Do not take us across the Jordan."

[6][†]But Moses said to the people of Gad and to the people of Reuben, “Shall your brothers go to the war while you sit here? [7]Why will you discourage the heart of the people of Israel from going over into the land that the LORD has given them? [8]Your fathers did this, [a]when I sent them from Kadesh-barnea to see the land. [9]For when they went up to the Valley of Eshcol and saw the land, they discouraged the heart of the people of Israel from going into the land that the LORD had given them. [10][b]And the LORD’s anger was kindled on that day, and he swore, saying, [11]‘Surely none of the men who came up out of Egypt, [c]from twenty years old and upward, shall see the land that I swore to give [d]to Abraham, to Isaac, and to Jacob, because they have not wholly followed me, [12]none except Caleb the son of Jephunneh the [e]Kenizzite and Joshua the son of Nun, for [f]they have wholly followed the LORD.’ [13]And the LORD’s anger was kindled against Israel, and he made them [g]wander in the wilderness forty years, until [h]all the generation that had done evil in the sight of the LORD was gone. [14]And behold, you have risen in your fathers’ place, a brood of sinful men, to increase still more the fierce anger of the LORD against Israel! [15]For if you [i]turn away from following him, he will again abandon them in the wilderness, and you will destroy all this people.”

[16]Then they came near to him and said, [j]“We will build sheepfolds here for our livestock, and cities for our little ones, [17]but [k]we will take up arms, ready to go before the people of Israel, until we have brought them to their place. And our little ones shall live in the fortified cities because of the inhabitants of the land. [18][l]We will not return to our homes until each of the people of Israel has gained his inheritance. [19]For we will not inherit with them on the other side of the Jordan and beyond, [m]because our inheritance has come to us on this side of the Jordan to the east.” [20]So [n]Moses said to them, “If you will do this, if you will take up arms to go before the LORD for the war, [21]and every armed man of you will pass over the Jordan before the LORD, until he has [o]driven out his enemies from before him [22]and the land is subdued before the LORD; then after that you shall return and be free of obligation to the LORD and to Israel, and [p]this land shall be your possession before the LORD. [23][†]But if you will not do so, behold, you have sinned against the LORD, and [q]be sure your sin will find you out.

24 [r] Build cities for your little ones and folds for your sheep, and do what you have promised." 25 And the people of Gad and the people of Reuben said to Moses, "Your servants will do as my lord commands. 26 [s] Our little ones, our wives, our livestock, and all our cattle shall remain there in the cities of Gilead, 27 [t] but your servants will pass over, every man who is [u] armed for war, before the LORD to battle, as my lord orders."

28 So [v] Moses gave command concerning them to Eleazar the priest and to [w] Joshua the son of Nun and to the heads of the fathers' houses of the tribes of the people of Israel. 29 And Moses said to them, "If the people of Gad and the people of Reuben, every man who is armed to battle before the LORD, will pass with you over the Jordan and the land shall be subdued before you, then you shall give them the land of Gilead for a possession. 30 However, if they will not pass over with you armed, they shall have possessions among you in the land of Canaan." 31 And the people of Gad and the people of Reuben answered, "What the LORD has said to your servants, we will do. 32 We will pass over armed before the LORD into the land of Canaan, and the possession of our inheritance shall remain with us beyond the Jordan."

33 And [x] Moses gave to them, to the people of Gad and to the people of Reuben and to the half-tribe of Manasseh the son of Joseph, the kingdom of Sihon king of the Amorites and the kingdom of Og king of Bashan, the land and its cities with their territories, the cities of the land throughout the country. 34 [†] And the people of Gad built [y] Dibon, [z] Ataroth, [a] Aroer, 35 Atroth-shophan, [b] Jazer, Jogbehah, 36 [c] Beth-nimrah and Beth-haran, [d] fortified cities, and folds for sheep. 37 And the people of Reuben built [e] Heshbon, [y] Elealeh, Kiriathaim, 38 [f] Nebo, and [g] Baal-meon ([h] their names were changed), and [c] Sibmah. And they gave other names to the cities that they built. 39 And the sons of [i] Machir the son of Manasseh went to Gilead and captured it, and dispossessed the Amorites who were in it. 40 [†] And Moses [j] gave Gilead to Machir the son of Manasseh, and he settled in it. 41 And [k] Jair the son of Manasseh went and captured their villages, and called them Havvoth-jair. [1] 42 And Nobah went and captured Kenath and its villages, and called it Nobah, after his own name.

Recounting Israel’s Journey

NUMBERS 33 [†]These are the stages of the people of Israel, when they went out of the land of Egypt by their companies under the leadership of Moses and Aaron. [2]Moses wrote down their starting places, [l]stage by stage, by command of the LORD, and these are their stages according to their starting places. [3]They [m]set out from Rameses in [n]the first month, on the fifteenth day of the first month. On the day after the Passover, the people of Israel went out [o]triumphantly in the sight of all the Egyptians, [4]while the Egyptians were burying all their firstborn, [p]whom the LORD had struck down among them. [q]On their gods also the LORD executed judgments.

[5][†]So the people of Israel set out from Rameses and camped at [r]Succoth. [6]And they set out from Succoth and camped at [s]Etham, which is on the edge of the wilderness. [7]And they set out from Etham and turned back to [t]Pi-hahiroth, which is east of Baal-zephon, and they camped before Migdol. [8]And they set out from before Hahiroth [1] and [u]passed through the midst of the sea into the wilderness, and they [v]went a three days’ journey in the wilderness of Etham and camped at Marah. [9]And they set out from Marah and came to [w]Elim; at Elim there were twelve springs of water and seventy palm trees, and they camped there. [10]And they set out from Elim and camped by the Red Sea. [11]And they set out from the Red Sea and camped in [x]the wilderness of Sin. [12]And they set out from the wilderness of Sin and camped at Dophkah. [13]And they set out from Dophkah and camped at Alush. [14]And they set out from Alush and camped at [y]Rephidim, where there was no water for the people to drink. [15]And they set out from Rephidim and camped in the [z]wilderness of Sinai. [16][†]And they set out from the wilderness of Sinai and camped at [a]Kibroth-hattaavah. [17]And they set out from Kibroth-hattaavah and camped at [b]Hazeroth. [18][†]And they [c]set out from Hazeroth and camped at Rithmah. [19]And they set out from Rithmah and camped at Rimmon-perez. [20]And they set out from Rimmon-perez and camped at Libnah. [21]And they set out from Libnah and camped at Rissah. [22]And they set out from Rissah and camped at Kehelathah. [23]And they set out from Kehelathah and camped at Mount Shepher. [24]And they set out from Mount Shepher and camped at Haradah. [25]And they set out from

Haradah and camped at Makheloth. [26]And they set out from Makheloth and
camped at Tahath. [27]And they set out from Tahath and camped at Terah.
[28]And they set out from Terah and camped at Mithkah. [29]And they set out
from Mithkah and camped at Hashmonah. [30][†]And they set out from
Hashmonah and camped at Moseroth. [31]And they set out from Moseroth
and camped at [d]Bene-jaakan. [32]And they set out from Bene-jaakan and
camped at [e]Hor-haggidgad. [33]And they set out from Hor-haggidgad and
camped at [e]Jotbathah. [34]And they set out from Jotbathah and camped at
Abronah. [35][†]And they set out from Abronah and camped at [f]Ezion-geber.
[36]And they set out from Ezion-geber and camped in the [g]wilderness of Zin
(that is, Kadesh). [37][†]And they set out from [h]Kadesh and camped at
[i]Mount Hor, on the edge of the land of Edom.

[38]And Aaron the priest went up [j]Mount Hor at the command of the Lord
and died there, in the fortieth year after the people of Israel had come out of
the land of Egypt, on the first day of the fifth month. [39]And Aaron was
[k]123 years old when he died on Mount Hor.

[40]And [l]the Canaanite, the king of Arad, who lived in the Negeb in the
land of Canaan, heard of the coming of the people of Israel.

[41]And they set out from Mount Hor and camped at Zalmonah. [42]And they
set out from Zalmonah and camped at Punon. [43]And they set out from
Punon and camped at [m]Oboth. [44]And they set out from Oboth and camped
at [n]Iye-abarim, in the territory of Moab. [45]And they set out from Iyim and
camped at [o]Dibon-gad. [46]And they set out from Dibon-gad and camped at
Almon-diblathaim. [47]And they set out from Almon-diblathaim [p]and
camped in the mountains of Abarim, before Nebo. [48]And they set out from
the mountains of Abarim and camped in [q]the plains of Moab by the Jordan
at Jericho; [49]they camped by the Jordan from Beth-jeshimoth as far as
[r]Abel-shittim in the plains of Moab.

Drive Out the Inhabitants

[50][†]And the Lord spoke to Moses in the plains of Moab by the Jordan at
Jericho, saying, [51]“Speak to the people of Israel and say to them, [s]When
you pass over the Jordan into the land of Canaan, [52]then [t]you shall drive

out [u] all the inhabitants of the land from before you and destroy all their [v] figured stones and destroy all their metal images and demolish all their high places. [53]And you shall take possession of the land and settle in it, for I have given the land to you to possess it. [54] [w] You shall inherit the land by lot according to your clans. [x] To a large tribe you shall give a large inheritance, and to a small tribe you shall give a small inheritance. Wherever the lot falls for anyone, that shall be his. According to the tribes of your fathers you shall inherit. [55]But if you do not drive out the inhabitants of the land from before you, then those of them whom you let remain shall be as [y] barbs in your eyes and thorns in your sides, and they shall trouble you in the land where you dwell. [56]And I will do to you [z] as I thought to do to them."

Boundaries of the Land

NUMBERS 34 [†]The LORD spoke to Moses, saying, [2]"Command the people of Israel, and say to them, When you enter [a] the land of Canaan [b] (this is the land that shall fall to you for an inheritance, the land of Canaan as defined by its borders), [3] [c] your south side shall be from the wilderness of Zin alongside Edom, and your southern border shall run from the end of [d] the Salt Sea on the east. [4]And your border shall turn south of [e] the ascent of Akrabbim, and cross to Zin, and its limit shall be south of Kadesh-barnea. Then it shall go on to [e] Hazar-addar, and pass along to Azmon. [5]And the border shall turn [f] from Azmon to [g] the Brook of Egypt, and its limit shall be at the sea.

[6]"For the western border, you shall have the Great Sea and its [1] coast. This shall be your western border.

[7][†]"This shall be your northern border: from the Great Sea you shall draw a line to [h] Mount Hor. [8]From Mount Hor you shall draw a line [i] to Lebo-hamath, and the limit of the border shall be at [j] Zedad. [9]Then the border shall extend to Ziphron, and its limit shall be at [k] Hazar-enan. This shall be your northern border.

[10][†]"You shall draw a line for your eastern border from Hazar-enan to Shepham. [11]And the border shall go down from Shepham to [l] Riblah on the east side of Ain. And the border shall go down and reach to the shoulder of [m] the Sea of Chinnereth on the east. [12]And the border shall go down to the

Jordan, and its limit shall be at [n] the Salt Sea. This shall be your land as defined by its borders all around.”

[13]Moses commanded the people of Israel, saying, [o] “This is the land that you shall inherit by lot, which the LORD has commanded to give to the nine tribes and to the half-tribe. [14] [p] For the tribe of the people of Reuben by fathers’ houses and the tribe of the people of Gad by their fathers’ houses have received their inheritance, and also the half-tribe of Manasseh. [15]The two tribes and the half-tribe have received their inheritance beyond the Jordan east of Jericho, toward the sunrise.”

List of Tribal Chiefs

[16][†]The LORD spoke to Moses, saying, [17]“These are the names of the men who shall divide the land to you for inheritance: [q] Eleazar the priest and Joshua the son of Nun. [18]You shall take one [r] chief from every tribe to divide the land for inheritance. [19]These are the names of the men: Of the tribe of Judah, Caleb the son of Jephunneh. [20]Of the tribe of the people of Simeon, Shemuel the son of Ammihud. [21]Of the tribe of Benjamin, Elidad the son of Chislon. [22]Of the tribe of the people of Dan a chief, Bukki the son of Jogli. [23]Of the people of Joseph: of the tribe of the people of Manasseh a chief, Hanniel the son of Ephod. [24]And of the tribe of the people of Ephraim a chief, Kemuel the son of Shiphtan. [25]Of the tribe of the people of Zebulun a chief, Elizaphan the son of Parnach. [26]Of the tribe of the people of Issachar a chief, Paltiel the son of Azzan. [27]And of the tribe of the people of Asher a chief, Ahihud the son of Shelomi. [28]Of the tribe of the people of Naphtali a chief, Pedahel the son of Ammihud. [29]These are the men whom the LORD commanded to divide the inheritance for the people of Israel in the land of Canaan.”

Cities for the Levites

NUMBERS 35 [†]The LORD spoke to Moses in [s] the plains of Moab by the Jordan at Jericho, saying, [2] [t] “Command the people of Israel to give to the Levites some of the inheritance of their possession as cities for them to dwell in. And you shall give to the Levites pasturelands around the cities.

[3]The cities shall be theirs to dwell in, and their pasturelands shall be for their cattle and for their livestock and for all their beasts. [4]The pasturelands of the cities, which you shall give to the Levites, shall reach from the wall of the city outward a thousand cubits [1] all around. [5]And you shall measure, outside the city, on the east side two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thousand cubits, the city being in the middle. This shall belong to them as pastureland for their cities.

[6]“The cities that you give to the Levites shall be [u] the six cities of refuge, where you shall permit the manslayer to flee, and in addition to them you shall give forty-two cities. [7]All the cities that you give to the Levites shall be [v] forty-eight, with their pasturelands. [8]And as for the cities that you shall give [w] from the possession of the people of Israel, [x] from the larger tribes you shall take many, and from the smaller tribes you shall take few; each, in proportion to the inheritance that it inherits, shall give of its cities to the Levites.”

Cities of Refuge

[9][†]And the LORD spoke to Moses, saying, [10]“Speak to the people of Israel and say to them, [y] When you cross the Jordan into the land of Canaan, [11] [z] then you shall select cities to be cities of refuge for you, that the manslayer who kills any person without intent may flee there. [12]The cities shall be for you a refuge from the avenger, that the manslayer may not die until he stands before the congregation for judgment. [13]And the cities that you give shall be your [a] six cities of refuge. [14] [b] You shall give three cities beyond the Jordan, and three cities in the land of Canaan, to be cities of refuge. [15]These six cities shall be for refuge for the people of Israel, and [c] for the stranger and for the sojourner among them, that anyone who kills any person without intent may flee there.

[16][†] [d]“But if he struck him down with an iron object, so that he died, he is a murderer. The murderer shall be put to death. [17]And if he struck him down with a stone tool that could cause death, and he died, he is a murderer. The murderer shall be put to death. [18]Or if he struck him down with a wooden tool that could cause death, and he died, he is a murderer. The

murderer shall be put to death. [19] [e] The avenger of blood shall himself put the murderer to death; when he meets him, he shall put him to death. [20]And if he pushed him out of hatred or hurled something at him, [f] lying in wait, so that he died, [21]or in enmity struck him down with his hand, so that he died, then he who struck the blow shall be put to death. He is a murderer. [e] The avenger of blood shall put the murderer to death when he meets him.

[22][†]"But if he pushed him suddenly without enmity, or hurled anything on him [g] without lying in wait [23]or used a stone that could cause death, and without seeing him dropped it on him, so that he died, though he was not his enemy and did not seek his harm, [24]then [h] the congregation shall judge between the manslayer and [e] the avenger of blood, in accordance with these rules. [25]And the congregation shall rescue the manslayer from the hand of the avenger of blood, and the congregation shall restore him to his city of refuge to which he had fled, and he shall live in it [i] until the death of the high priest [j] who was anointed with the holy oil. [26]But if the manslayer shall at any time go beyond the boundaries of his city of refuge to which he fled, [27]and [e] the avenger of blood finds him outside the boundaries of his city of refuge, and the avenger of blood kills the manslayer, he shall not be guilty of blood. [28]For he must remain in his city of refuge [i] until the death of the high priest, but after the death of the high priest the manslayer may return to the land of his possession. [29]And these things shall be for [k] a statute and rule for you throughout your generations in all your dwelling places.

[30][†]"If anyone kills a person, the murderer shall be put to death on the [l] evidence of witnesses. But no person shall be put to death on the testimony of one witness. [31]Moreover, you shall accept no ransom for the life of a murderer, who is guilty of death, but he shall be put to death. [32]And you shall accept no ransom for him who has fled to his city of refuge, that he may return to dwell in the land before the death of the high priest. [33]You shall not [m] pollute the land in which you live, for blood [m] pollutes the land, and no atonement can be made for the land for the blood that is shed in it, except [n] by the blood of the one who shed it. [34] [o] You shall not defile the land in which you live, in the midst of which I dwell, [p] for I the LORD dwell in the midst of the people of Israel."

Marriage of Female Heirs

NUMBERS **36** [†]The heads of the fathers' houses of the clan of the [q] people of Gilead the son of Machir, son of Manasseh, from the clans of the people of Joseph, came near and spoke before Moses and before the chiefs, the heads of the fathers' houses of the people of Israel. **2**They said, [r] "The LORD commanded my lord to give the land for inheritance by lot to the people of Israel, and [s] my lord was commanded by the LORD to give the inheritance of Zelophehad our brother to his daughters. **3**But if they are married to any of the sons of the other tribes of the people of Israel, then their inheritance will be taken from the inheritance of our fathers and added to the inheritance of the tribe into which they marry. So it will be taken away from the lot of our inheritance. **4**And when [t] the jubilee of the people of Israel comes, then their inheritance will be added to the inheritance of the tribe into which they marry, and their inheritance will be taken from the inheritance of the tribe of our fathers."

5And Moses commanded the people of Israel according to the word of the LORD, saying, "The tribe of the people of Joseph [u] is right. **6**This is what the LORD commands concerning the daughters of Zelophehad: 'Let them marry whom they think best, [v] only they shall marry within the clan of the tribe of their father. **7**The inheritance of the people of Israel shall not be transferred from one tribe to another, for every one of the people of Israel [w] shall hold on to the inheritance of the tribe of his fathers. **8**And [x] every daughter who possesses an inheritance in any tribe of the people of Israel shall be wife to one of the clan of the tribe of her father, so that every one of the people of Israel may possess the inheritance of his fathers. **9**So no inheritance shall be transferred from one tribe to another, for each of the tribes of the people of Israel shall hold on to its own inheritance.'"

10The daughters of Zelophehad did as the LORD commanded Moses, **11** [y] for Mahlah, Tirzah, Hoglah, Milcah, and Noah, the daughters of Zelophehad, were married to sons of their father's brothers. **12**They were married into the clans of the people of Manasseh the son of Joseph, and their inheritance remained in the tribe of their father's clan.

13[†]These are the commandments and the rules that the LORD commanded through Moses to the people of Israel [z] in the plains of Moab by the Jordan at Jericho.

Study Notes for Numbers

NUMBERS—NOTE ON 1:1–10:10 *Israel Prepares to Enter the Land.* Numbers tells how Israel traveled from Mount Sinai to the Jordan Valley, the eastern border of the Promised Land. The first 10 chapters relate Israel’s preparations to enter the land.

FACT

Where do the events in Numbers take place? Chapters 1–9 take place near Mount Sinai. In chs. 10–12 the people travel to Kadesh, where they will spend the next 40 years (chs. 13–19). Next they journey toward Canaan (chs. 20–21), and in the final chapters of Numbers (22–36) they camp in the plains of Moab, across the Jordan River from the Promised Land.

NUMBERS—NOTE ON 1:1–46 This first census has two purposes: (1) to show that God’s promise of many descendants for Abraham has been fulfilled (Gen. 22:17); and (2) to count the number of men over 20 years old who could fight.

NUMBERS—NOTE ON 1:1 **The wilderness of Sinai** is the area near Mount Sinai. Israel has been encamped there since Ex. 19:1. **The tent of meeting**, otherwise known as the tabernacle (see Exodus 25–31; 35–40), had been completed just one month earlier (Ex. 40:2). It now served as God’s earthly dwelling, where he gave instructions to Moses.

NUMBERS—NOTE ON 1:3 **All . . . able to go to war** shows that the invasion of Canaan is about to happen.

NUMBERS—NOTE ON 1:20–46 The number of men between the ages of 20 and 60 comes to 603,550. This counts **every man able to go to war in Israel** (see vv. 45–46). When women, children, and men under 20 and over 60 are included, the total population would probably have been about 2 million, a remarkable fulfillment of God’s promises.

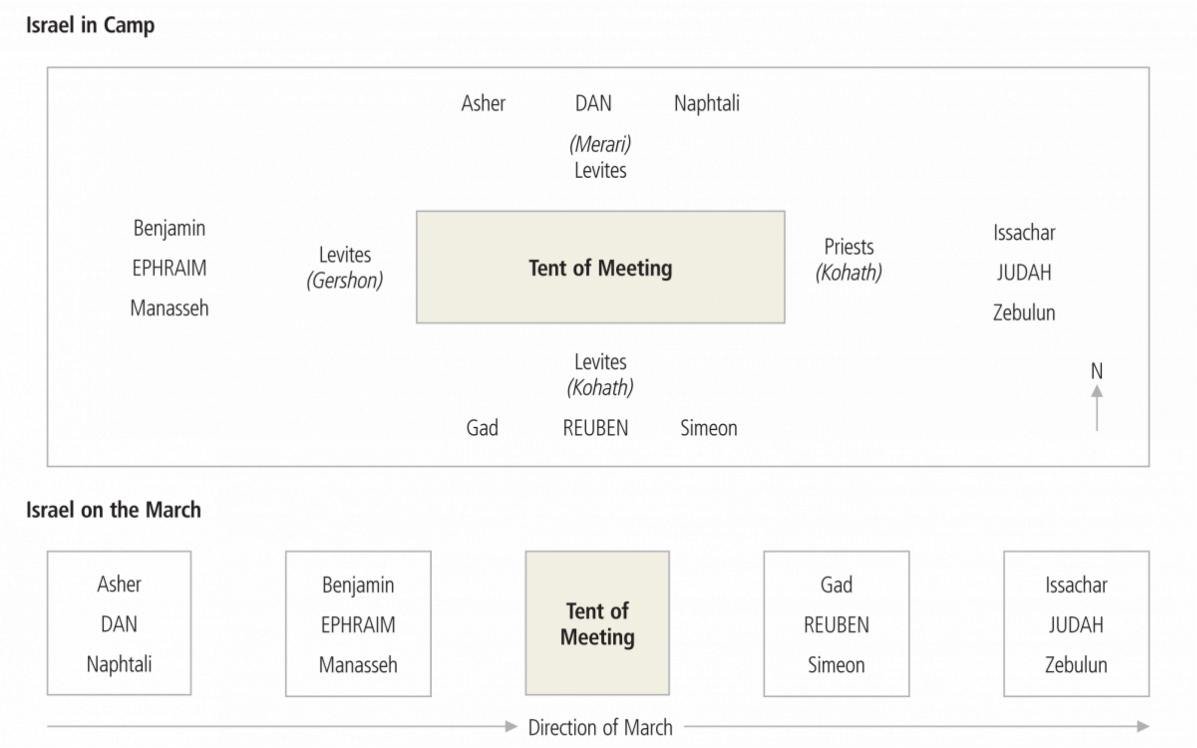
NUMBERS—NOTE ON 1:26–27 **Judah** is the largest tribe. Its position in the camp (2:3) and its leadership on the march (2:9) shows Judah’s importance among the tribes. David and Jesus came from this tribe.

NUMBERS—NOTE ON 1:47–54 The **Levites**, the priestly tribe, were not included in the census because they were responsible for the **tabernacle**, the most vital part of the whole camp. They dismantled, carried, and reassembled the tabernacle (vv. 50–51) and guarded it from intruders. Laypeople were not allowed to enter the tabernacle, so the Levites were told to execute any outsider breaking in (vv. 51–53).

NUMBERS—NOTE ON 2:1–34 This chapter describes how the camp was to be arranged and the order in which the tribes were to march. At the center of the camp was the tabernacle. Surrounding it were the Levites. Beyond them the other tribes were encamped.

Israel in Camp and on the March

Both in camp and on the march, the tabernacle (guarded by the Levites) is always at the center, as God is at the heart of the nation. The Judah group has pride of place in the camp and leads the nation on the march (capital letters designate the lead tribe in each of the four groups).


Israel in Camp
Asher
DAN
Naphtali
(Merari)
Levites
Benjamin
EPHRAIM
Manasseh
Levites
(Gershon)
Tent of Meeting
Priests
(Kohath)
Issachar
JUDAH
Zebulun
Levites
(Kohath)
Gad
REUBEN
Simeon
N
Israel on the March
Asher
DAN
Naphtali
Benjamin
EPHRAIM
Manasseh
Tent of Meeting
Gad
REUBEN
Simeon
Issachar
JUDAH
Zebulun
Direction of March

FACT

The arrangement of the Israelites' camp symbolized the Lord's prominence. It was arranged in a square, with the east side of the camp considered the prime position. This pattern is still followed by tent-dwellers today in the Middle East. In a Bedouin camp the chieftain's tent occupies a central position. The families are then assigned positions around his tent.

NUMBERS—NOTE ON 2:2 It is unknown what Israel's tribal **banners** and standards looked like. **Facing** could also be translated "at a distance from." A gap had to be kept between the non-Levites and the tabernacle.

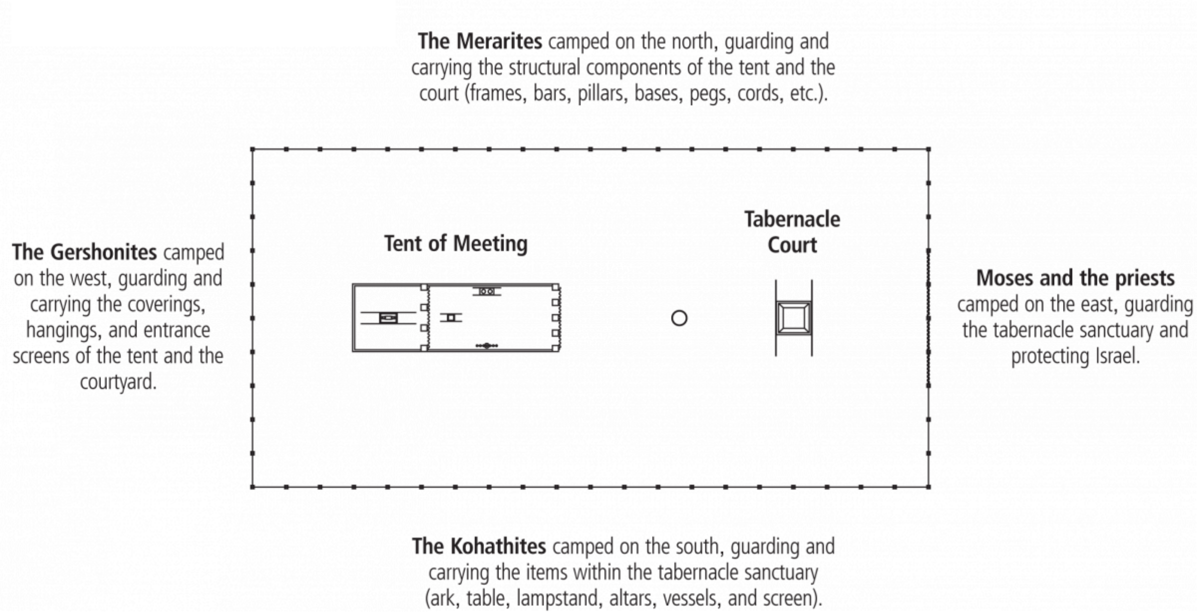
NUMBERS—NOTE ON 2:14 **Reuel** is elsewhere called Deuel (1:14). The letters D and R are easily confused in Hebrew script.

NUMBERS—NOTE ON 3:1–4:49 The two censuses of Levites count different groups. The first (3:1–51) counts every male Levite over one month old. The male Levites took the place of the firstborn males of the other tribes to serve the Lord, so the first census ensures that the number of the Levites matches the number of other firstborn sons. The second census (4:1–49) counts Levites between 30 and 50 years of age. This census aims to find if there are enough able-bodied male Levites to transport the tabernacle.

NUMBERS—NOTE ON 3:1–4 This census begins with the **priests**, the most holy family of the Levites. The priests were descended from **Aaron**, who belonged to the Kohathite clan within the tribe of Levi (Ex. 6:16–25).

NUMBERS—NOTE ON 3:5–10 The two main tasks of the Levites were (1) guarding the tabernacle from intruders and (2) ministering **at the tabernacle** (which included carrying it from place to place).

Positions and Duties of the Levites


The Merarites camped on the north, guarding and carrying the structural components of the tent and the court (frames, bars, pillars, bases, pegs, cords, etc.).
The Gershonites camped on the west, guarding and carrying the coverings, hangings, and entrance screens of the tent and the courtyard.
Tent of Meeting
Tabernacle Court
Moses and the priests camped on the east, guarding the tabernacle sanctuary and protecting Israel.
The Kohathites camped on the south, guarding and carrying the items within the tabernacle sanctuary (ark, table, lampstand, altars, vessels, and screen).

NUMBERS—NOTE ON 3:11–13 In the final plague, every **firstborn** male Egyptian and every firstborn of their cattle died, but the Israelite boys and cattle were spared. After this, all Israelite firstborn boys and cattle were dedicated to God. That meant the cattle were sacrificed and the boys should have served God in the sanctuary (Ex. 11:4–13:15). But after the golden calf incident, the Levites served in place of the firstborn boys (Ex. 32:25–29) from other tribes.

FACT

Guard duty. It was the Levites' job to put to death anyone other than Aaron and his sons who attempted to enter the holy ground of the tabernacle. This included Israelites and not just outsiders. Only those whom God had chosen could be appointed to serve as priests.

NUMBERS—NOTE ON 3:14–39 The census results are listed by clan. Each clan is responsible for carrying a specific part of the tabernacle and for guarding a specific side of the tabernacle. The total number of Levites (v. 39) is **22,000**, which is 300 less than the sum of the individual Levite clans. The likeliest explanation is that, correcting a copyist's error, the number of Kohathites should be 8,300, not 8,600. The numerals 6 and 3 are very similar in Hebrew.

NUMBERS—NOTE ON 3:43 **all the firstborn males . . . were 22,273**. If the total population was over 2 million, then this number would represent only firstborn males born since the exodus. Other interpreters understand this figure as the total of all the firstborn in Israel, which would indicate a much smaller total population.

NUMBERS—NOTE ON 3:46–49 The census showed that there were **273** fewer **Levites** than **firstborn** males in the other tribes. To redeem these 273 Israelites who had no Levite to take their place, **five shekels** per person had to be paid (see Lev. 27:6). This would have been about a year's pay for a herdsman.

NUMBERS—NOTE ON 4:1–49 Levites between 30 and 50 years old were responsible for moving the tabernacle from campsite to campsite. This chapter specifies what each Levitical clan must do (vv. 3–33) and then records their number (vv. 34–49). For a full description of the tabernacle, see Exodus 25–31 and notes, and illustration.

FACT

Symbols of holiness are found all throughout Numbers. The tabernacle objects that were farther from the presence of God in the Most Holy Place could be made of ordinary materials like bronze. Within the Most Holy Place, everything was overlaid with pure gold.

NUMBERS—NOTE ON 4:1–20 The Kohathite priests handle the **most holy** items of the tabernacle (such as the ark, lampstand, and altars). The non-priestly Kohathites will die if they even look at these objects (compare Ex. 33:20).

NUMBERS—NOTE ON 5:1–6:27 The concept of uncleanness is important in the Bible, and it is not what most people assume the term means (for a discussion of the term, see Introduction to Leviticus; see also Leviticus 11–16). There were different levels of uncleanness, ranging from a mild form caused by marital intercourse (Lev. 15:18), to moderate caused by skin disease (Leviticus 13), to severe uncleanness triggered by sins like idolatry, adultery, and homicide. Severe uncleanness had led to the Canaanites losing their land, and Israel was warned that the same thing could happen to them (Lev. 20:22–23). People who were unclean were forbidden to participate in worship. Their uncleanness could infect the tabernacle, making it impossible for God to dwell there. The Day of Atonement cleansed the tabernacle once a year (Leviticus 16) to ensure God’s continuing presence with his people. These regulations in Numbers 5–6 protect the camp from uncleanness so that the tabernacle will remain pure and God can stay with his people.

NUMBERS—NOTE ON 5:1–4 The unclean must live separate from the people, outside the campsite (compare Lev. 13:46; 2 Kings 7:3).

NUMBERS—NOTE ON 5:2 **leprous**. The skin conditions involved are described in Leviticus 13. **dead**. On the uncleanness caused by death, see Num. 19:11–22. **discharge**. See notes on Leviticus 15.

NUMBERS—NOTE ON 5:5–10 This law expands on Lev. 6:1–7, which deals with the case of someone stealing his neighbor’s property and then taking an oath denying that he did so.

NUMBERS—NOTE ON 5:11–31 The ritual described here is designed to distinguish between actual adultery (vv. 12–14a) and unwarranted suspicion (v. 14b). In Israel as well as in other ancient Near Eastern countries, adulterers faced the death penalty (Deut. 22:22). It is not clear what the threat that her **womb swell** and her **thigh fall away** means, but it could refer to miscarriage. The guilty wife is threatened with childlessness, while the innocent wife is assured **she shall be free and shall conceive children** (Num. 5:28; compare Gen. 20:17–18).

FACT

What is a “grain offering of jealousy”? This was part of a ritual to determine the guilt or innocence of a woman accused of adultery (5:11–31). Oil and frankincense were not poured over this offering, as they were with other grain offerings. The lack of these elements showed that this was not a joyful occasion.

NUMBERS—NOTE ON 5:15 **grain offering**. For the normal procedure, see Leviticus 2. The absence of **oil** and **frankincense** shows that this is not a joyful occasion.

NUMBERS—NOTE ON 5:18 **unbind the hair**. An act of shaming, or perhaps of mourning (compare Lev. 10:6; 21:10).

NUMBERS—NOTE ON **6:1–21** Nazirites were the most dedicated laypeople in the OT. Samson, Samuel, and John the Baptist were lifelong Nazirites, but usually a person vowed to become a Nazirite for a limited period of time.

FACT

Nazirites were dedicated laypersons. Samson, Samuel, and John the Baptist were lifelong Nazirites.

NUMBERS—NOTE ON **6:7–12** Contact with death brought severe uncleanness. It had to be remedied by offering three sacrifices (**sin**, **burnt**, and **guilt** offerings; Lev. 1:14–16; 5:7–10, 14–16) and by starting the period of the Nazirite vow all over again: **the previous period shall be void** (Num. 6:12).

NUMBERS—NOTE ON **6:7** **his separation to God is on his head**. The word translated “separation” is also used of the high priest’s crown (Lev. 8:9). Both the priestly crown and the Nazirite’s uncut hair reminded other people of their dedication to God’s service.

NUMBERS—NOTE ON **6:13–20** When the period for which a Nazirite had dedicated himself ended, he had to bring various offerings. His unshaven head marked his dedication to God, and by burning the **hair** he symbolically gave himself to God. **The shoulder of the ram** is given to the **priest**, in addition to his usual share of the sacrifice (the **breast** and the **thigh**; see Lev. 7:31–34).

NUMBERS—NOTE ON **6:22–27** This famous blessing shows that God’s will is to bless every Israelite, not just the Nazirites. The priests offer God’s blessing to the people.

NUMBERS—NOTE ON **6:24–25** **The LORD bless you**. God blesses by giving good harvests, peace, children, and his own presence (Lev. 26:3–13). **keep**. That is, “guard” and “protect.” **his face to shine upon you**. A shining face indicates God’s favor on his people.

NUMBERS—NOTE ON **6:26** The “countenance” is the face or its expression. For God to **lift up his countenance** involves taking notice of his people and treating them with favor. **Peace** (Hebrew *shalom*) involves more than the English sense of “lack of war”; it means total well-being.

NUMBERS—NOTE ON **7:1–89** **On the day when Moses had finished setting up the tabernacle**. These events took place on or soon after the "first day of the first month" (see Ex. 40:2), a month before those described in Numbers 1–6, which began on "the first day of the second month" (1:1). Placing chs. 1–6 first helps readers see the significance of what is described in this chapter. Numbers 3–4 describes the duties of the priests and Levites; ch. 7 shows how the other tribes supported them. The Gershonites, who carried the tabernacle curtains and hangings, and the Merarites, who carried the poles, frames, and bases, were given wagons and oxen. The Kohathites, who carried the tabernacle furniture on shoulder poles, received none (v. 9).

NUMBERS—NOTE ON **7:10–88** On 12 successive days the chiefs of the 12 tribes brought gifts to show their tribes' support for the tabernacle worship. All made equal donations. As in chs. 1–4, the tribe of Judah takes the lead (see note on 1:26–27).

NUMBERS—NOTE ON **7:89** This verse reinforces the importance of the tabernacle, where God speaks to Moses **from between the two cherubim**. For a description of the cherubim on the ark, see Ex. 25:10–22, and illustration.

NUMBERS—NOTE ON **8:1–4** The lampstand is described more fully in Ex. 25:31–40. Its construction is explained in Ex. 37:17–24; see also illustration. This section gives instructions for its operation. **The seven lamps . . . give light in front of the lampstand**, so that their light shines on the table opposite it in the tabernacle (see illustration). On this table are 12 flat loaves of bread symbolizing the 12 tribes of Israel (Ex. 25:23–30). Light reflects God's glorious presence (see notes on John 1:4–5; 8:12).

NUMBERS—NOTE ON **8:5–22** The Levites took the place of the firstborn Israelites (vv. 16–18). Their cleansing made them fit to be offered to God. The leaders then laid hands on them, symbolizing that the Levites represent the congregation (vv. 9–11). Then, like parts of a sacrifice, they are offered **as a wave offering** (v. 11). "Sacrificial waving" is usually a side-to-side movement, but how the *Levites* were "waved" is unclear. Part of the Levites' job is to guard the tabernacle. They protect the community by preventing an Israelite from approaching the sanctuary incorrectly and thus causing a plague (see v. 19).

NUMBERS—NOTE ON 8:23–26 At age 50 Levites were to retire from **the duty of the service** because carrying the tabernacle was too hard for older men. They could continue as guards (vv. 25–26). In 4:23 Levites start carrying the tabernacle at age 30, but here they start at age 25. Perhaps from the ages of 25 to 30 they were apprentices.

FACT

Laying on of hands in the OT was used primarily in dealing with sacrificial offerings, usually animals. This act identified the animal as belonging to a particular person. The animal was seen to be taking that person's place as a sacrifice.

NUMBERS—NOTE ON 9:1–5 The first Passover took place in Egypt just before the exodus. So this **Passover**, celebrated a year later at **Sinai**, was the first one that could look back to God's faithfulness in bringing the people out of Egypt and through the Red Sea. **On the fourteenth day** (vv. 3, 5) places the celebration between the events described in chs. 7–8 and the censuses of chs. 1–4. **according to all its statutes**. See Exodus 12–13, which describes the original Passover in Egypt and gives many regulations about later Passover celebrations.

FACT

The delayed Passover (9:6–14) took place one month after the official Passover. It was for those who could not attend the regular Passover due to ceremonial uncleanness. Sharing in the Passover was a high privilege. Not participating in the Passover was grounds for exclusion from the community.

NUMBERS—NOTE ON 9:6–14 The regular **Passover** of the "first month" was carried out properly (v. 5), but some people could not join in because they were unclean through contact with a corpse (see ch. 19). If, therefore, they wanted to celebrate the Passover at another time, they were allowed to keep it one month later than usual (9:11–12). However, failure to celebrate the Passover when one is able to do so is a serious sin, punished by being **cut off** (v. 13). This could mean dying suddenly as a divine punishment, being executed, or being separated from the rest of the community. **if a stranger sojourns among you** (v. 14). Non-Israelites living among God's people are not required to keep the

Passover, but they are welcome to observe it if they would like (see Ex. 20:10; Lev. 16:29).

NUMBERS—NOTE ON 9:15–23 Wherever and whenever the cloud moved, the people followed it until it stopped.

NUMBERS—NOTE ON 9:15 **the cloud covered the tabernacle**. This evidence of God's presence (compare Ex. 40:34–38) could be seen all the time by Israel.

NUMBERS—NOTE ON 10:1–10 The trumpets signal when the different tribes are to set out (see vv. 5–7). They are also used to call the **congregation** (v. 3) or the **chiefs** (v. 4). Their use in **war** and on the festival days is described (vv. 9–10). But blowing the trumpets was also a kind of prayer, a plea to God to remember his people and their needs, **that you may be remembered before the LORD your God** (v. 9). Blowing the trumpets involves long notes, whereas sounding an **alarm** is done with short blasts. **On the day of your gladness** (v. 10) would include such occasions as festivals or victory celebrations after battle.

NUMBERS—NOTE ON 10:11–12:16 *Marching from Sinai to Kadesh.* Numbers alternates sections on law-giving and organization with "travel reports." In chs. 10–12 Israel moves from the foot of Mount Sinai to Kadesh (later called Kadesh-barnea; 32:8), an oasis on the southern border of Canaan. Another such report of travel will come in chs. 20–21.

NUMBERS—NOTE ON 10:11–28 The people of Israel have been at Sinai for almost a full year (see Ex. 19:1). They now begin their journey to the Promised Land, following the cloud that represents God's presence.

NUMBERS—NOTE ON 10:29–32 The relationship of **Hobab** and **Reuel** to Jethro (Ex. 3:1; 18:1–2) is uncertain. The simplest solution is that Reuel and Jethro are alternative names of **Moses' father-in-law**. This would make Hobab Moses' brother-in-law. In Judg. 4:11, Hobab's descendants are called Kenites, whereas here he is called a **Midianite**; the Kenites were most likely a subgroup of the Midianites. **I will depart to my own land and to my kindred**. Hobab apparently rejects a share in Canaan, and the text does not say whether Moses' offer persuades him to reconsider. In Numbers 25 and 31, the Midianites are fierce enemies of Israel, but in Judg. 1:16 and 4:11, the Kenites are Israel's allies in Canaan.

NUMBERS—NOTE ON 10:33–36 The repetition of **three days** emphasizes the short distance that was traveled.

FACT

The ark of the covenant traveled in front of the Israelites as they marched to Kadesh (10:33); like the cloud (11:25), it symbolized God's presence and his guidance of the people.

NUMBERS—NOTE ON 11:1–3 This is a general complaint by the people. As on other occasions, Moses' intercession stops God's judgment (Ex. 32:11–14, 31–32; Num. 12:13–15; 14:11–25).

NUMBERS—NOTE ON 11:4–35 The people complain about the monotony of their diet of manna. What they really want, however, are the pleasures of **Egypt** (vv. 4–5). They are not satisfied with God's plans.

NUMBERS—NOTE ON 11:7 **Bdellium** is a pale yellow resin found in desert areas.

FACT

Bdellium (11:7) has been described as a precious stone similar to a pearl. It has also been described as a pale, yellow tree resin. Ancient history books tell of its being used to make perfumes, which means it was probably a resin.

NUMBERS—NOTE ON 11:16–23 Though God gives his people the **meat** they want, he punishes them for their ungrateful attitude.

NUMBERS—NOTE ON 11:24–30 These **seventy elders** prophesied for only a short time (**they did not continue doing it**), but this was enough to give them credibility as Moses' assistants. Their prophesying would have involved speaking under the influence of the Holy **Spirit**. It is unclear whether **Eldad and Medad** were attached to the group of 70. In any case, they prophesied in a different place (**in the camp**), whereas the 70 had prophesied **around the tent** (v. 24). This made their prophesying much more obvious to the other Israelites, which was a concern to Joshua (vv. 27–28). **Would that all the LORD's people were prophets!** Moses' positive response (v. 29) will later be echoed by the prophet Joel's vision of the "day of the LORD," when "your sons and daughters shall prophesy" (Joel 2:28; compare Acts 2:17). When the OT speaks of the work of the **Spirit**, it is focusing on the empowering of the Spirit for service, rather than on an internal, personal experience.

NUMBERS—NOTE ON 11:31–34 Quail (small partridges) migrate north across the Sinai Peninsula in the spring and fall, so these were not a regular food item. There were so many quail that anyone could collect at least **ten homers** (v. 32), roughly 60 bushels (480 dry gallons or 2,200 liters)! The people's greed was punished by **a very great plague** (v. 33). It led to many deaths, and the place was named **Kibroth-hattaavah**, "graves of craving" (v. 34).

NUMBERS—NOTE ON 12:1–16 Moses' brother Aaron, the high priest, and his sister Miriam, a prophetess (Ex. 15:20), challenge his unique position. Their initial remarks, concerning Moses' Cushite wife, are only a cover for their real complaint: **Has the LORD . . . spoken only through Moses?**

FACT

Did Moses have a second wife? The "Cushite woman" mentioned in 12:1 was probably Moses' second wife. "Cush" can refer to Ethiopia or to a much larger portion of Africa, depending on the era in biblical history. The controversy about her may have been due to ethnic prejudice. If so, God's response indicates that the Lord's people must reject such prejudice.

NUMBERS—NOTE ON 12:1–2 Nothing is known about the **Cushite woman** beyond this brief mention. Cush normally refers to ancient Ethiopia, so the Cushite woman probably was Moses' second wife.

NUMBERS—NOTE ON 12:3–4 The Hebrew term translated **meek** is more often rendered as "humble" or "poor."

NUMBERS—NOTE ON 12:6–8 Unlike with ordinary prophets, who receive their revelations in **vision** and **dream**, God speaks to Moses **mouth to mouth**. This implies verbal communication. **He is faithful in all my house**. The Lord regarded Moses as a trusted household manager. It is not clear how seeing **the form of the LORD** differs from seeing his face. The Lord had previously forbidden Moses to see his face (Ex. 33:18–23). Someday, however, believers will see the Lord face to face (Ps. 17:15; Rev. 22:4). **Why then were you not afraid to speak against my servant Moses?** To oppose Moses was also to oppose God himself.

NUMBERS—NOTE ON **12:9–12** Miriam and Aaron should have realized that Moses had a unique kind of access to God. Their lack of awareness prompts God's **anger**. **leprous, like snow**. In the Bible, "leprosy" includes a variety of skin diseases (see note on Lev. 13:1–59).

NUMBERS—NOTE ON **12:13–16** As final proof of Moses' special status before the Lord, his prayer for his sister's healing is immediately answered. But she must **be shut outside the camp seven days** before being readmitted (see Lev. 14:1–9; Num. 5:2). God explains this punishment by comparing it to the punishment given to rebellious children (12:14; compare Deut. 25:9).

13:1–19:22 *Forty Years near Kadesh.* The central section of the book of Numbers spans 40 years. During this time the Israelites lived in or near Kadesh (later called Kadesh-barnea; 32:8), a large oasis about 50 miles (80 km) southwest of Beersheba. It marked the southern limit of the land of Canaan, according to 34:4. As a result of the rebellion after the spies' negative reports, God punished the people by making them wait 40 years to enter the land.

NUMBERS—NOTE ON **13:1–14:45** The rebellion recorded in these chapters recalls the rebellion at Sinai, when the Israelites worshiped the golden calf (Exodus 32–34).

NUMBERS—NOTE ON **13:2** **land . . . which I am giving**. God reminds Moses of his promise to Israel.

NUMBERS—NOTE ON **13:4–16** This list of tribal leaders differs from that in chs. 1–2. Perhaps younger, more energetic leaders were needed for the spying mission. In 13:16, **Hoshea** ("he saves") is renamed **Joshua** ("Yahweh saves"). The faith Joshua will display in 14:6 shows the suitability of his new name.

NUMBERS—NOTE ON **13:17–24** The spies cover some 220 miles (354 km). They travel from the **Negeb**, south of Beersheba, all the way to the far north—**Rehob, near Lebo-hamath**—about 47 miles (76 km) north of Damascus.

NUMBERS—NOTE ON **13:20** The **season of the first ripe grapes** is late July.

NUMBERS—NOTE ON **13:22** **Hebron** is about 20 miles (32 km) south of Jerusalem. It is where God had promised the land to Abraham forever (Gen. 17:8). Hebron is also the burial place of the patriarchs and their wives (see Genesis 23). **the descendants of Anak**. The Anakim were famous for their height (see Num. 13:33; Deut. 9:2). **Zoan** is Tanis, in the Nile delta. Several hundred years later, during Israel's monarchy, it would be Egypt's capital.

NUMBERS—NOTE ON **13:23** **Eshcol** (which means **cluster**) cannot be precisely located, but **grapes** grow well in the Hebron area.

NUMBERS—NOTE ON **13:25–33** The spies' report covers the same events described in vv. 17–24. But while the earlier account is straightforward and factual, the spies' account is vivid and exaggerated, designed to dismay the hearers. Their reference to **Nephilim** is most likely an excuse for their disobedience rather than an accurate report of what they saw in Canaan. The only other biblical mention of the Nephilim is before the flood (see note on Gen. 6:4).

FACT

Exaggerated claims? The spies' reports about the size of the people of Canaan were exaggerations calculated to scare the people. However, their report about the size of the cities was true. Canaanite cities of that time were large and heavily defended. The city walls were often built of stone, and some were as thick as 24 feet (7.3 m).

NUMBERS—NOTE ON **14:6–9** **Joshua** and **Caleb** rightly call the reaction to the spies' report a rebellion **against the LORD**.

NUMBERS—NOTE ON **14:6** **tore their clothes**. A typical sign of grief (Gen. 37:29, 34).

NUMBERS—NOTE ON **14:8** **If the LORD delights in us, he will bring us into this land and give it to us**. God's blessing on Joshua and Caleb (see vv. 30, 38; 26:65) shows his approval of their faith.

NUMBERS—NOTE ON **14:11–12** **How long will this people despise me?** The Lord shows the severity of his anger by threatening to destroy the **nation** and start all over again with **Moses** alone. He made a similar threat in Ex. 32:10.

NUMBERS—NOTE ON **14:13–19** Moses prays here, as he did after the golden calf incident (Exodus 32).

NUMBERS—NOTE ON 14:20–35 God declares, **I have pardoned, according to your word**. That is, he will not destroy Israel immediately; however, they cannot go ahead with their planned entry into Canaan.

FACT

God's glory (14:21) refers to his measureless power and splendor.

NUMBERS—NOTE ON 14:21 **all the earth shall be filled with the glory of the LORD**. God's purposes will not be defeated by human failure. (See notes on Ps. 72:18–20; Isa. 6:3.)

NUMBERS—NOTE ON 14:29 All those **twenty years old and upward** will die in the wilderness. They were the ones who had been enrolled to fight (1:3) but in this case had refused to do so.

CALEB

Caleb was one of 12 tribal leaders sent by Moses to spy out the land of Canaan. Of the 12 spies, only Caleb and Joshua brought back an encouraging report. The other spies emphasized the strength of Canaan's inhabitants and concluded that Israel would face certain defeat. However, Caleb and Joshua urged the people not to rebel against the Lord's promise to give the land to them or to fear Canaan's inhabitants. They reminded the people that the Lord would protect them and keep his promise if they obeyed. When the congregation responded with anger, the Lord punished their disbelief. He promised that the entire generation would die in the wilderness, with the exception of Caleb and Joshua. When Caleb was 85 years old, he was given Hebron for an inheritance. **(Numbers 14:24)**

NUMBERS—NOTE ON 14:36–38 God forgives sin, but sin still has consequences. Israel would remain the people of God, but the generation that rebelled against him would die in the wilderness.

NUMBERS—NOTE ON 14:36–37 **died by plague**. God judged the 10 faithless spies because their bad report had **made all the congregation grumble** against Moses.

NUMBERS—NOTE ON 14:41–45 The Israelites disobeyed Moses' command and **presumed** to decide their own course of action. This brought God's judgment.

Hormah (meaning “Destruction”; see 21:3) is a village on the southern border of Canaan (Josh. 15:30).

NUMBERS—NOTE ON 15:1–41 At each place where Israel encamped for a long time, laws were given: at Sinai (Exodus 20–Numbers 9), Kadesh (Numbers 15), and the plains of Moab (Numbers 28–36). The Kadesh laws are the briefest and are mainly clarifications of the Sinai laws.

NUMBERS—NOTE ON 15:1–16 Leviticus 1–7 explained how each type of sacrifice was to be conducted. It did not explain that burnt offerings and peace offerings must be accompanied by **flour**, **oil**, and **wine**, possibly because these were not available in the wilderness. But **when you come into the land** (Num. 15:2), those things will be available.

NUMBERS—NOTE ON 15:17–21 The principle of firstfruits is now extended to baking. The first **dough** is to be given to the priests.

NUMBERS—NOTE ON 15:22–31 Sins that are unintentional or that are done in ignorance may be atoned for by a sin offering (compare Lev. 4:1–5:13).

NUMBERS—NOTE ON 15:22–26 These verses deal with unintentional sin committed by the entire **congregation** (compare Lev. 4:13–21).

NUMBERS—NOTE ON 15:27–29 These verses deal with unintentional sin committed by **one person** (compare Lev. 4:27–35). Atonement is required for such a person even though his sin is not as serious as willful sin. An immigrant (**stranger who sojourns**) may also seek atonement for unintentional sin (see also Num. 15:14–16).

NUMBERS—NOTE ON 15:30–31 Sins committed **with a high hand** probably are deliberate, defiant sins, since these are contrasted with unintentional sins (vv. 22, 24, 27). Those who sin intentionally **shall be cut off** (see Gen. 17:14; Ex. 12:15; 31:14; Num. 9:13; and note on 9:6–14).

NUMBERS—NOTE ON 15:32–36 This seems to be a case of sinning intentionally and publicly. The offender is executed, not just left to be “cut off” (compare vv. 30–31). In this case it is clear that the man has sinned, since all work **on the Sabbath** is prohibited (Ex. 20:10), including lighting a fire (Ex. 35:3).

NUMBERS—NOTE ON **16:1** **Korah** was a Levite (but not a priest) from the Kohathite clan. They camped near the tribe of **Reuben** (2:10–11; 3:29), from which the other leaders (**Dathan**, **Abiram**, and **On**) came. This could explain their cooperation. On is not mentioned later.

NUMBERS—NOTE ON **16:3** The claim that **all . . . are holy** could be based on the repeated call in the law to be holy (e.g., Lev. 11:45; 19:2; Num. 15:40). But this ethical holiness is not identical with priestly holiness, which gives the priest the right to approach God in the offering of sacrifice and incense. When the Kohathites claim that Moses and Aaron **exalt** themselves, they show that they do not understand that the priesthood is a matter of God's choosing (see Heb. 5:4).

NUMBERS—NOTE ON **16:8–11** The Levites already enjoy great privileges in serving in the tabernacle, so they should not **seek the priesthood also**.

NUMBERS—NOTE ON **16:12–15** The Reubenite complaint is about dying in the **wilderness** instead of in Canaan or Egypt. This is a rebellion against God's will and purpose like that provoked by the spies (chs. 13–14).

NUMBERS—NOTE ON **16:15** **I have not taken one donkey from them**. Moses did not misuse his office for personal gain.

NUMBERS—NOTE ON **16:16–19**, **35–40** For a similar judgment on the unauthorized offering of incense, see Lev. 10:1–3.

NUMBERS—NOTE ON **16:20–34** **And the earth opened its mouth**. God swiftly judges those who thought they could take the privileges of priesthood for themselves. **Sheol** (v. 33) is the place of the dead, often pictured as being under the earth (Gen. 37:35; Ps. 6:5; Isa. 14:9–11).

FACT

What is a censer? A censer (16:17) was a vessel used for burning incense before the Lord. Censers were usually made of stone, but portable ones could be made of bronze. They held live coals for burning the incense.

NUMBERS—NOTE ON **16:35** **fire came out from the LORD and consumed the 250 men**. This punishment shows that no one should presume to come into

God’s presence without God’s authorization (but compare Heb. 10:19, with regard to believers under the new covenant).

KORAH

Korah, who was from the tribe of Levi, led a rebellion against Moses and Aaron. Dathan, Abiram, and 250 well-known chiefs of the congregation joined with him. Korah and his men accused Moses and Aaron of exalting themselves above the people of Israel. They failed to recognize, however, that it is God who gives authority to whomever he chooses. As punishment for their rebellion, Korah, Dathan, and Abiram, together with their households and possessions, were swallowed up by the earth in front of the people of Israel. God sent fire to consume the 250 chiefs. The people of Israel grumbled against Moses and Aaron and remained sympathetic to the punished rebels, so God sent a plague as further punishment. **(Numbers 16:31–35)**

NUMBERS—NOTE ON 16:39–40 **A covering for the altar** is mentioned in Ex. 38:2. This new one may have replaced or been put on top of the old one.

NUMBERS—NOTE ON 16:41–50 God sent a plague because **all the congregation** falsely accused Moses and Aaron. God had chosen Aaron as high priest. Only he could minister atonement. **Aaron** stopped the punishment by holding a **censer** and standing **between the dead and the living** (v. 48).

NUMBERS—NOTE ON 17:1–13 This procedure showed who had the right to approach God (16:5).

NUMBERS—NOTE ON 17:6 The **twelve staffs** probably do not include Aaron’s. There are 12 tribes in chs. 1 and 7, so Aaron’s staff brings the number to 13.

NUMBERS—NOTE ON 17:10 The miraculous **staff** was kept in the ark (**before the testimony**) as a **sign** and a warning (see note on Heb. 9:4).

NUMBERS—NOTE ON 17:12–13 **we are undone**. Apparently the miracle of Aaron’s staff finally convinced the people that the priests had a special place in the life of the nation.

NUMBERS—NOTE ON 18:1–7 In general, the priests guarded the interior of the tabernacle (vv. 5–7) and the Levites guarded its exterior (vv. 3–4). Any

outsider (that is, any unauthorized person) is to be executed if he is caught trespassing (vv. 4, 7). If a Levite enters the area guarded by the priests, both the Levite and priest will die (v. 3). These rigorous measures are designed **that there may never again be wrath on the people of Israel** (v. 5). The risk of divine judgment for ritual trespass will be limited to the priests and Levites, who **bear iniquity connected with your priesthood** (v. 1).

NUMBERS—NOTE ON 18:8–20 The priests' income came from the sacrifices and similar offerings. Only priests could eat parts of the cereal, sin, and guilt offerings (vv. 8–10). All clean members of the priestly families could eat (vv. 11–19) parts of the peace offerings (v. 11), firstfruits of the harvest (vv. 12–13), and firstborn animals (vv. 17–18). The **firstborn of man** and the **firstborn of unclean animals** must be "redeemed," that is, replaced by a gift. Parents must give five shekels for their firstborn son (v. 16; see also Ex. 13:1–2, 11–16).

NUMBERS—NOTE ON 18:19 **Covenant of salt forever** indicates a permanent and unbreakable agreement (compare 2 Chron. 13:5). The salt's significance may be as a preservative or as a seasoning of food. It points to a shared meal between two parties, symbolic of their friendship and the binding nature of their covenant.

NUMBERS—NOTE ON 18:21–24 The Levites' income comes from the **tithe** given by the other tribes. It compensates them for having **no inheritance among the people of Israel** (vv. 23–24). Unlike other tribes, they had no tribal territory, only 48 cities scattered through the land (35:1–8).

NUMBERS—NOTE ON 18:25–32 The Levites had to give a tenth of their income to the priests. The priests were to receive the **best** tenth of the tithe (vv. 29–30; compare Lev. 22:18–25; Mal. 1:6–14).

NUMBERS—NOTE ON 19:1–22 Human corpses caused the most serious pollution under the Mosaic system, affecting all who approached them. Those who have been near or have touched corpses must keep away from the sanctuary and must undergo ritual cleansing.

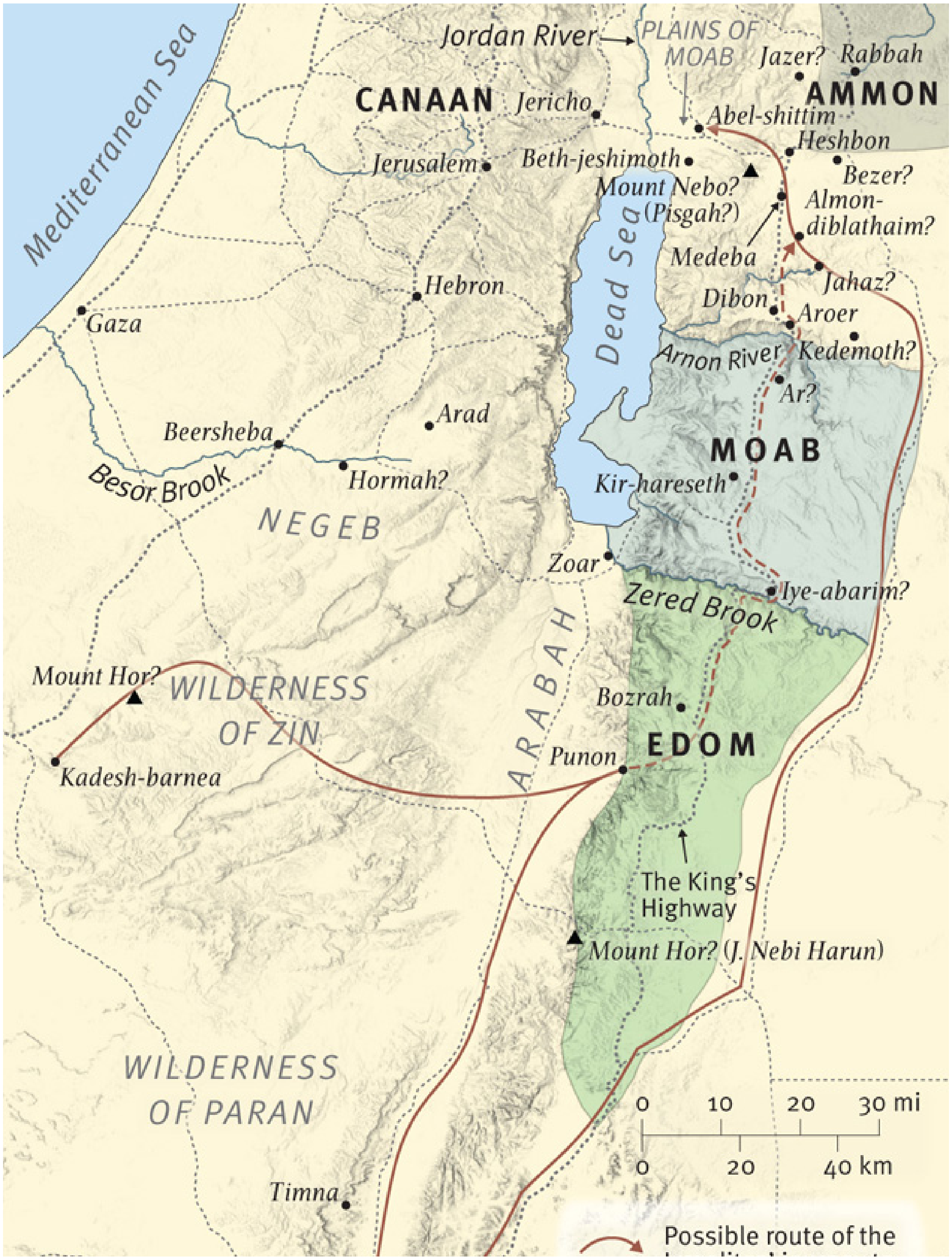
NUMBERS—NOTE ON 19:1–10 The ashes of the **red heifer** are described as a **sin offering** (v. 9). They cleanse both the sanctuary and the worshiper (see Leviticus 4).

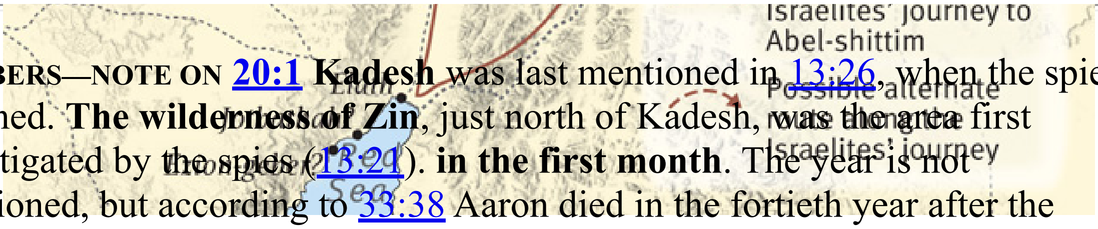
NUMBERS—NOTE ON 19:11–22 The process of the cleansing ash has two phases. Failure to carry out this rite **defiles the tabernacle**, and **that person shall be cut off** (see note on 9:6–14).

NUMBERS—NOTE ON 20:1–21:35 *Marching from Kadesh to the Plains of Moab.* After nearly 40 years of aimless wandering in the wilderness, Israel is ready to enter the Land of Promise. Most of the older generation have died out, and the younger ones are now taking over.

The Journey to Canaan

After many years of wandering in the wilderness as a consequence of their sin, the Israelites set out from Kadesh-barnea toward the Promised Land. It is difficult to know for certain the exact route they took from Kadesh-barnea to the plains of Moab, but it is possible that they followed a course that went around the lands of Edom and Moab along a desert route, after being refused passage through those lands—or they may have taken another route, through the heart of Edom and Moab along the King's Highway.


Mediterranean Sea
Jordan River
PLAINS OF MOAB
Jazer?
Rabbah
AMMON
CANAAN
Jericho
Abel-shittim
Heshbon
Jerusalem
Beth-jeshimoth
Bezer?
Mount Nebo? (Pisgah?)
Almon-diblathaim?
Dead Sea
Medeba
Hebron
Jahaz?
Dibon
Aroer
Gaza
Arnon River
Kedemoth?
Ar?
Arad
Beersheba
MOAB
Besor Brook
Hormah?
Kir-hareseth
NEGEB
Zoar
Iye-abarim?
Zered Brook
Mount Hor?
WILDERNESS OF ZIN
ARABAH
Bozrah
Punon
EDOM
Kadesh-barnea
The King's Highway
Mount Hor? (J. Nebi Harun)
WILDERNESS OF PARAN
0
10
20
30 mi
0
20
40 km
Timna
Possible route of the



NUMBERS—NOTE ON **[20:1](#)** **Kadesh** was last mentioned in [13:26](#), when the spies returned. **The wilderness of Zin**, just north of Kadesh, was the area first investigated by the spies ([13:21](#)). **in the first month**. The year is not mentioned, but according to [33:38](#) Aaron died in the fortieth year after the exodus, and this would fit here. The death of **Miriam** is a important moment. She was the sister who saved Moses' life ([Ex. 2:4–8](#)). She was a prophetess and an influential woman ([Ex. 15:20–21](#)).

NUMBERS—NOTE ON **[20:2–13](#)** Even though Moses' error seems minor, v. [12](#) indicates that carelessness in responding to God's command was the real issue: **Because you did not believe in me, to uphold me as holy in the eyes of the people**. As the mediators of God's laws to Israel, Moses and Aaron had to be exemplary in their obedience. Their failure to follow God's instruction exactly kept them from entering Canaan. **Meribah** means "quarreling."

NUMBERS—NOTE ON **[20:14–21](#)** **your brother Israel**. Esau (Edom) was the twin brother of Jacob (Israel); see [Gen. 25:24–26](#). The Edomites were therefore the people with whom Israel had the closest connection. Yet there was always tension and hostility between these two nations.

NUMBERS—NOTE ON **[20:16](#)** **Kadesh, a city on the edge of your territory**. In the second millennium B.C., Edom's main settlements were southeast of the Dead Sea. Kadesh-barnea (see note on [10:11–12:16](#)) is a long way west of there, in northern Sinai. This suggests that either the Edomites were living west of the Dead Sea, or another Kadesh is meant instead of Kadesh-barnea.

NUMBERS—NOTE ON **[20:17–21](#)** **The King's Highway** is the main trade route from Damascus to Arabia, passing through Edom in the high hills southeast of the Dead Sea. Israel wanted to travel north along this road. But the Edomites refused to let them pass through their territory, so **Israel turned away**. Apparently they headed south toward the Gulf of Aqaba ([21:4](#)) and then northward through the wilderness east of the King's Highway (see [Deut. 2:1–8](#)).

FACT

The King's Highway ([20:17](#)) is the main trade route from Damascus to Arabia. It runs north to south, east of the Jordan River and Dead Sea. The King's Highway has been in continuous use for more than 3,000 years.

NUMBERS—NOTE ON 20:22–29 Aaron's death fulfills the judgment pronounced on him in v. 12.

NUMBERS—NOTE ON 20:22–23 The location of **Mount Hor** is uncertain. It is probably somewhere north of the Gulf of Aqaba, if that is where **the border . . . of Edom** ran. "The Mount of the Prophet Aaron" near Petra, Jordan, is the traditional location.

NUMBERS—NOTE ON 20:26 **gathered to his people**. After death, one is reunited with one's deceased relatives, according to OT belief (see note on 2 Sam. 12:23; see also Gen. 25:8; Num. 20:24; Deut. 32:50).

NUMBERS—NOTE ON 20:28 **stripped Aaron . . . and put them on Eleazar his son**. Aaron's death meant his son must follow him as high priest, the supreme mediator between God and Israel.

ELEAZAR

Eleazar was the third son of Aaron. His older brothers, Nadab and Abihu, died after offering unauthorized fire before the Lord. Following their death, Eleazar and his younger brother, Ithamar, were placed in charge of the tent of meeting. Eleazar supervised those who guarded the sanctuary. After Aaron's death, he became high priest of Israel. He assisted Moses in taking a census of Israel. This was to establish the size of the tribes so that each could be given an appropriate inheritance. Moses commissioned Joshua as his successor in the presence of Eleazar, who later helped Joshua divide the Promised Land among the tribes of Israel. Eleazar died soon after the death of Aaron. He had one son, Phinehas, and was an ancestor of Ezra the scribe. **(Numbers 20:25–28)**

NUMBERS—NOTE ON 21:1–3 This victory at Hormah marks a turning point. From now on, one victory follows another until they reach the Jordan, ready to enter Canaan.

NUMBERS—NOTE ON 21:1 This battle was not begun by **Israel**; they were attacked by **the king of Arad**. This was also true of other battles in the Transjordan (the area east of the Jordan River); compare vv. 21–23, 33–35; 25:17–18.

NUMBERS—NOTE ON **21:2–3** **devote their cities to destruction**. Israel promised to keep no spoils of war for themselves if God gave them victory. Later God ordered that all Canaanite cities that resisted Israel should be treated like **Hormah** (Deut. 20:16–18).

NUMBERS—NOTE ON **21:4–9** The people once again grumble about their food. They are punished by poisonous snake bites.

NUMBERS—NOTE ON **21:9** **bronze serpent**. The Hebrew term translated "bronze" can also mean "copper" (see ESV footnote). The redness of copper suggests atonement (see 19:1–10). Jesus compares his own death on the cross to the uplifted serpent (John 3:14–15). By the time of King Hezekiah of Judah (c. 715 B.C.), this copper serpent had become an object of worship among the Israelites (2 Kings 18:4).

FACT

The bronze serpent. When the people of Israel looked upon the serpent in order to live (21:9), it was a prophetic picture of the day when believers would look to the crucified Christ for salvation (John 3:14–15).

NUMBERS—NOTE ON **21:10–20** These verses summarize Israel's passage through the Transjordan, east of the Dead Sea, around the territory of Moab and through the land of the Amorites. Many of the places cannot be precisely located, but the general route is clear.

NUMBERS—NOTE ON **21:14–15** **The Book of the Wars of the LORD** was perhaps a collection of ancient songs, like the Book of Jashar (see Josh. 10:13; 2 Sam. 1:18). The ESV translates the Hebrew text as it exists today. Because of the difficulty in understanding these verses, some have suggested the text may have been changed through a copyist's error.

NUMBERS—NOTE ON **21:16–18** These verses celebrate finding an abundant **well**.

NUMBERS—NOTE ON **21:21–30** **Sihon**, king of the Amorites, attacked Israel and was defeated (v. 24). This was the first land the Israelites settled (v. 25).

NUMBERS—NOTE ON **21:27–30** This old poem celebrates the previous capture of Moabite territory by **Sihon**. It is probably included to show that the Israelites were justified in displacing the Amorites from their land, since they had acquired it from the Moabites by force. The poem also helps to explain why the king of Moab later hired Balaam to curse Israel (chs. 22–24): **Moab** had been defeated by Sihon, and Sihon had been defeated by Israel, so what hope did Moab have against Israel?

NUMBERS—NOTE ON 21:29 **Chemosh** was the god of Moab (Judg. 11:24).

NUMBERS—NOTE ON 21:31–35 The campaign against **Og** is reported more fully in Deut. 3:1–11. This large area in northern Transjordan was later settled by three tribes (see Numbers 32).

NUMBERS—NOTE ON 22:1–36:13 *Israel in the Plains of Moab.* These chapters tell of Israel's lengthy encampment in the plains of Moab at the northern end of the Dead Sea. Here they prepared to cross the Jordan and enter Canaan proper.

FACT

Balaam remembered. Evidence for Balaam's existence can be seen on an eighth-century B.C. inscription found in Jordan. It begins with, "Inscription of Balaam the son of Beor, the man who was seer of the gods."

NUMBERS—NOTE ON 22:1–24:25 This amusing account makes a serious point: the one true God is on Israel's side, so no human power can prevail against them (23:21–23). Even a pagan prophet like Balaam can see this. The story presents Balaam as a corrupt person whom God used to deliver his word.

NUMBERS—NOTE ON 22:1–6 The Moabite king **Balak** summoned a prophet to defeat Israel by cursing them (v. 6). **Pethor** is in northern Syria **near the River** Euphrates, some 400 miles (644 km) by road north of Moab.

NUMBERS—NOTE ON 22:7–14 When **Balaam** says that God refused him permission to go, **Balak** increases his payment offer. This suggests the original messengers had reported to Balak that Balaam would prophesy against Israel, for the right price.

NUMBERS—NOTE ON 22:15–21 Money becomes much more of an issue (vv. 15–18), but again Balaam awaits God's permission.

NUMBERS—NOTE ON 22:19 **what more the LORD will say to me**. Surely Balaam understood that the Lord did not want him to prophesy against Israel

(v. 12). Likely, he just wanted the money and the honor that Balak offered (v. 17; compare 2 Pet. 2:15).

NUMBERS—NOTE ON 22:22–35 The episode with the donkey exposes Balaam's prophetic pretensions in a comical way: Balaam, the international expert on magic, cannot see the angel, but his donkey can! The encounter reinforces God's message that Balaam must **speak only the word that I tell you** (v. 35).

NUMBERS—NOTE ON 22:22 **But God's anger was kindled**, apparently because God knew that Balaam would curse Israel for the right price, in spite of God's strict instructions to the contrary (vv. 12, 20).

NUMBERS—NOTE ON 22:34–35 **if it is evil in your sight**. Despite the clear statements of God (see v. 12) and of the angel of the Lord in v. 32, Balaam continues to seek a way to get what Balak had promised him (v. 17). Even though he had just been told that this was "perverse" (v. 32), he questions the truth of this statement by saying "if it is evil" (v. 34). **The angel of the LORD** manifests the presence and authority of the Lord himself (compare Gen. 16:7; 18:1–2; Ex. 3:1–6; and notes).

NUMBERS—NOTE ON 22:36–40 Balaam reasserts his intention to say only what God allows him to say (v. 38), despite the fee he has been offered.

BALAAM

Balaam was a well-known non-Israelite prophet. Balak, the king of Moab, was terrified of the Israelites, and so he summoned Balaam to place a curse on them. God spoke to Balaam, however, and forbade him to curse Israel. He permitted Balaam to go to Balak on the condition that he speak only as the Lord instructed. God reinforced this condition in a grimly humorous episode involving a talking donkey. Balak tried many times to persuade Balaam to curse Israel, but his plan backfired. Balaam instead pronounced four blessings on the nation. Although Balaam was unable to curse the Israelites, he later advised Balak to send women to seduce Israel away from God and into idolatry (31:6). **(Numbers 22:22–35)**

NUMBERS—NOTE ON 22:36 **The city of Moab** is on the **Arnon**, which formed the northern border of Moab (21:13). **at the extremity of the border**. By meeting him as soon as he entered Moabite territory, Balak showed his respect for Balaam.

NUMBERS—NOTE ON 22:39 The location of **Kiriath-huzoth** is unknown.

NUMBERS—NOTE ON 22:41–24:14 The first three attempts to persuade Balaam to curse Israel follow a similar pattern, though there are some significant differences in the third. This pattern shows that Balaam's words, which are the opposite of what he was hired to say, are inspired by God and therefore must be reliable.

NUMBERS—NOTE ON 22:41–23:12 In the Bible, a **curse** was generally promised by one who had the authority to carry it out. It was not a meaningless threat. **Aram** is the region of Syria, where Balaam came from.

NUMBERS—NOTE ON 23:9 **A people dwelling alone** shows Israel's sense of being a chosen people, different from other nations.

FACT

Aram. The pagan prophet Balaam described himself as being from Aram. Aram was a confederation of small towns in present-day Syria. It was named for Aram, the son of Shem and grandson of Noah. It was in this region that the Aramaic language developed.

NUMBERS—NOTE ON 23:10 **The dust of Jacob** suggests that God's promise to the patriarchs has been fulfilled (see Gen. 13:16; 28:14). **let my end be like his**. That is, "Let me be like Jacob, in life and in death."

NUMBERS—NOTE ON 23:13–30 Balaam observes that **God** does not **change his mind**, so the blessing already pronounced cannot be turned into a curse (vv. 19–20). Israel will be free from disaster (v. 21).

NUMBERS—NOTE ON 23:19 **God is not man, that he should lie**. Balaam is affirming God's truthfulness in general (compare Titus 1:2). His promises to Israel will come to pass.

NUMBERS—NOTE ON 23:21 **the shout of a king is among them**. The king here is God himself, whose festivals are marked by shouts and trumpet blasts (e.g., 29:1).

NUMBERS—NOTE ON 23:23 Because God is with Israel, attempts to attack them with magic will fail.

NUMBERS—NOTE ON 23:24 **lioness**. This is a frightening image of Israel's military might. It is an indirect warning to Balak not to attack them.

NUMBERS—NOTE ON 24:1–14 The mention of the Spirit of God empowering Balaam (v. 2) shows the validity of Balaam's third blessing. Balaam describes himself as **the man . . . who hears the words of God**.

NUMBERS—NOTE ON 24:5–6 This picture of Israel's future success in Canaan uses imagery from the garden of Eden (see Gen. 2:9–10).

NUMBERS—NOTE ON 24:7 **Water shall flow from his buckets**. This continues the image of well-watered gardens. **his seed shall be in many waters**. This may refer to the fertility of the land, or to the growth of Israel's population. **His king shall be higher than Agag** seems to be a prediction of Saul's defeat of Agag (1 Sam. 15:1–9).

NUMBERS—NOTE ON 24:9 Balak, by demanding a curse on Israel, will himself be **cursed** (see v. 17).

FACT

Wild oxen (24:8) are believed to be the ancestors of domestic cattle. In the OT, the wild ox was a symbol of strength.

NUMBERS—NOTE ON 24:15–19 An **oracle** was a prophet's verbal statement about what God had shown him in a vision. Balaam's final oracle begins like the previous one (compare vv. 3–4 with vv. 15–16). But it rapidly becomes a prophecy about the rise of the Davidic dynasty, which conquered the surrounding peoples, including Moab (2 Sam. 8:2–12).

NUMBERS—NOTE ON 24:17 **star . . . scepter**. Symbols of kingship (see Gen. 49:10). **Sons of Sheth**. Probably nomads living in Canaan.

NUMBERS—NOTE ON 24:18 **Seir** is another name for Edom.

NUMBERS—NOTE ON 24:19 This prophecy ends with another prediction of Moab being ruled by the Davidic dynasty.

NUMBERS—NOTE ON 24:20–25 Balaam adds three short oracles against the nations: Israel's future will be secure, as other nations are destroyed.

NUMBERS—NOTE ON 24:20 This oracle predicts the defeat of the Amalekites (compare Ex. 17:8–16), probably in the time of David.

NUMBERS—NOTE ON 24:21–22 The next oracle predicts the defeat of the Kenites by **Asshur**. The Kenites were on good terms with Israel (see Judg. 1:16). Asshur is probably a tribe that lived in northern Sinai (Gen. 25:3–6; 2 Sam. 2:9).

NUMBERS—NOTE ON 24:23–24 These verses are difficult to interpret. It appears that Balaam predicts the Philistines (**Kittim**) arriving on the coasts of Canaan. This happened in the twelfth century B.C. They defeated **Asshur and Eber** before they themselves came **to utter destruction** at the hands of David. All these prophecies seem to focus on the time of David.

NUMBERS—NOTE ON 24:25 **Then Balaam rose and went back to his place**. This is not the end of the story of Balaam. Later he advised Balak to send women to seduce Israel and lead them away from God (31:16–18; compare Rev. 2:14).

NUMBERS—NOTE ON 25:1–18 Once again, Israel is unfaithful to the Lord. However, unlike earlier times when they were unfaithful—at Sinai (Exodus 25–34) and at Kadesh (Numbers 13–14)—in this case God does not threaten to destroy the whole nation or delay their entry into Canaan. God will fulfill his promises to Israel, in spite of their continuing unfaithfulness (see Deut. 9:5).

NUMBERS—NOTE ON 25:1–2 **Whore . . . sacrifices of their gods . . . ate** echoes the terms used in Ex. 34:15–16. The people were breaking the first commandment.

NUMBERS—NOTE ON 25:1 **Shittim** was the final campsite before the Israelites crossed the Jordan (see Josh. 2:1). This is possibly Tell el-Hammam, about 10 miles (16 km) east of Jericho.

NUMBERS—NOTE ON 25:3 **Baal** was the main Canaanite fertility god. **Israel** was constantly tempted to worship Baal.

NUMBERS—NOTE ON 25:4–5 **the fierce anger of the LORD**. Drastic action was the only way to stop the **Baal** worship and the prostitution that went with it. **hang them in the sun**. This most likely refers to the ancient Near Eastern practice of impaling dead bodies on a stick after execution. This was a form of disgrace (rather than burying the bodies) and served as a public warning to all.

NUMBERS—NOTE ON 25:6 A chief's son (v. 14) openly violates the ban on sexual relationships with foreign women by taking a **Midianite** princess (v. 15) into a tent near the tabernacle. The Moabites and Midianites who had hired Balaam (22:4, 7) had evidently corrupted Israel as well.

NUMBERS—NOTE ON 25:7–8 **Phinehas**, the high priest's son, executes the chief's son and the princess. His action stopped the **plague** that God sent to punish the people. Phinehas was rewarded for this by becoming the head of a permanent priestly dynasty (vv. 10–13).

NUMBERS—NOTE ON 25:9 A large number of people died because of the **plague.** This parallels the plagues at Sinai and Kadesh (Ex. 32:35; Num. 14:37; 16:49).

NUMBERS—NOTE ON 25:16–18 The ongoing struggle with **Midian** is reported in ch. 31 and Judges 6–8.

NUMBERS—NOTE ON 26:1–65 The first census (ch. 1) established the number of fighting men in Israel. This second census establishes the size of each tribe, so that each may receive the appropriate amount of land (26:53–54). The total number of Israelites has changed very little between the censuses, but the people being counted are quite different (vv. 64–65). Only Joshua and Caleb figure in both totals. See note on 1:20–46.

NUMBERS—NOTE ON 26:1 **Eleazar** has now taken over from his father, **Aaron**, as high priest.

NUMBERS—NOTE ON 26:9–11 These verses recall the events in ch. 16.

NUMBERS—NOTE ON 26:11 **But the sons of Korah did not die** clarifies a possible misreading of 16:32.

NUMBERS—NOTE ON 26:19–21 **sons of Judah**. See Genesis 38.

NUMBERS—NOTE ON 26:28–37 Verse 28 reverses the order of **Ephraim** and **Manasseh** in 1:32–35. The detail given here about Manasseh explains the identity of **the daughters of Zelophehad** (26:33), who are prominent in chs. 27 and 36. (See also note on 27:1–11.)

NUMBERS—NOTE ON 27:1–30:16 Chapters 27–30 address laws for the land, particularly the inheritance rules and the celebration of festivals.

NUMBERS—NOTE ON 27:1–11 **daughters of Zelophehad**. Under traditional rules, daughters did not inherit from their father. The father would provide a monetary gift for them when they were married, but his land and other possessions were divided among his sons. If he had no sons, his estate would pass to his nearest male relative. The daughters point out that in this situation the land could pass out of Zelophehad's family and his name could be forgotten. A new rule is devised for the case of a man without sons: his daughters will inherit before his brothers or uncles (v. 8).

NUMBERS—NOTE ON 27:1 **Noah** here is a woman's name.

NUMBERS—NOTE ON 27:3–4 **He was not . . . in the company of Korah** (see ch. 16). Perhaps those involved in Korah's rebellion lost their right to inherit, or perhaps these daughters just wanted to make clear that their father had not been among those notorious sinners. The daughters' request shows their faith that the Promised Land would be conquered.

NUMBERS—NOTE ON 27:12–23 Moses' sin at Meribah meant he could not enter the land, so a successor had to be appointed (20:10–13).

NUMBERS—NOTE ON 27:12 Like Aaron, Moses climbed a **mountain** to die (compare 20:22–29). From it he will see the promised **land** (see Deuteronomy 34).

NUMBERS—NOTE ON 27:20–21 **some of your authority**. The people will obey Joshua, as they have Moses. **Eleazar** the high **priest** will aid him by seeking God's will. The **Urim** and Thummim were used by the priest to make crucial decisions (see Ex. 28:30; compare note on 1 Sam. 14:41–42).

NUMBERS—NOTE ON 28:1–29:40 While he lives, Moses still gives God's law to Israel. First among his final instructions are laws about public sacrifices (compare Ex. 23:10–19; 34:18–26; Leviticus 23; Deut. 16:1–17). The regulations make several points: (1) They show the importance of the sacrificial system in Israel. These sacrifices must be offered daily on behalf of the whole nation. (2) They assure Joshua that the nation will become prosperous enough to provide for this expensive worship. (3) They show the importance of the Sabbath. Every seventh day is a Sabbath, and the number of sacrifices doubles on those days. The seventh month is marked by a huge number of extra sacrifices, especially during the Feast of Booths. That feast is clearly the biggest celebration of the year.

JOSHUA

Joshua was a spiritual and military leader of Israel. He accompanied Moses part of the way up Mount Sinai and also assisted him at the tent of meeting. He was one of the 12 spies sent to explore the land of Canaan. Upon their return, most of the spies said it would be impossible to conquer the land, but Joshua and Caleb encouraged the people to trust the Lord for victory. Because of their obedience and faith, Joshua and Caleb were the only two men of their generation allowed to enter Canaan. The Lord appointed Joshua to lead Israel into the Promised Land. He was also put in charge of dividing the land among the tribes. **(Numbers 27:18–23)**

FACT

How wealthy would the Israelites become? The sacrifices described in chs. 28–29 called for a total of 113 bulls, 1,086 lambs, more than a ton of flour, and 1,000 bottles of oil and wine. Israel would have had to become a successful agricultural society after reaching the Promised Land in order to meet the requirements for these sacrifices.

NUMBERS—NOTE ON 28:1–8 **Pleasing** (or “soothing”) **aroma** is a phrase used often to describe God’s acceptance of a sacrifice (see Gen. 8:21).

NUMBERS—NOTE ON 28:9–10 There are twice as many burnt offerings on the **Sabbath** as on other days of the week.

NUMBERS—NOTE ON 28:11–15 The Israelites celebrated the first day of each month, which was indicated by the new moon (see The Hebrew Calendar). As many sacrifices were offered then as at Passover or Pentecost (see vv. 16–31). It was an occasion for family worship (1 Sam. 20:5–6) and a day when commerce stopped (Amos 8:5).

NUMBERS—NOTE ON 28:16–25 The Feast of Unleavened bread immediately followed **Passover**, which is celebrated **on the fourteenth day of the first month** (in late March or April).

NUMBERS—NOTE ON 28:17 **Unleavened**, that is, made without yeast (see Ex. 12:15–20).

NUMBERS—NOTE ON 28:18 **Holy convocation** is probably a gathering for worship. **Ordinary work**, literally, "work of labor." This seems to be a milder ban than the rule for the Sabbath and the Day of Atonement, when absolutely no work was permitted (see Lev. 23:3, 28; Num. 29:7).

NUMBERS—NOTE ON 28:19–24 These sacrifices are to be offered on each of the **seven days** of unleavened bread.

NUMBERS—NOTE ON 28:26–31 The **Feast of Weeks** took place seven weeks after Passover. It coincided with the grain festival in Israel, so it is called **the day of the firstfruits** (see also Lev. 23:15–22). This description (Num. 28:1–29:40) requires one more bull and one less ram than the description in Leviticus.

NUMBERS—NOTE ON 29:1–6 Every new moon was a holy day (28:11–15). Since the seventh month of the year was holy, the first day of that month was especially holy. It was marked by a **holy convocation**, no **ordinary work**, the blowing of **trumpets**, and almost twice as many sacrifices as on other new moon festivals. According to 10:10, blowing the trumpets at the festivals is a plea to God to act on Israel's behalf.

NUMBERS—NOTE ON 29:7–11 The Day of Atonement is fully described in Leviticus 16. This is simply a list of the main sacrifices and a reminder of the layperson's duties.

NUMBERS—NOTE ON 29:12–38 During the Feast of Booths all the Israelites lived in temporary dwellings. This reminded them of their time in the wilderness (see Lev. 23:33–43). The feast's importance is shown by the large number of sacrifices the priests offered. The feast occurred at the end of harvest in October, so that the people could thank God for the harvest and to pray for rain in the following months. In Israel, rain is expected only between October and April.

FACT

During the Feast of Booths, the Israelites were to live in temporary dwellings ("booths") as a reminder of their life in the wilderness. The large number of sacrifices offered during the eight days shows the importance of this feast. The Feast of Booths was celebrated in October, at the end of the agricultural year. It was also a time to pray for plenty of rain in the next year. In Israel, rain is expected only between October and April.

NUMBERS—NOTE ON 29:39–40 Private sacrifices, such as those connected with vows, may be offered at any time.

NUMBERS—NOTE ON 30:1–16 In a crisis people often make a vow: "If God delivers me from X, I promise to do Y." There are many examples in the Bible (e.g., Gen. 28:20–22; 1 Sam. 1:11). There is a danger that when the crisis is over, the vow may not be fulfilled (see Deut. 23:21–23; Eccles. 5:4–6). These laws concern those few circumstances in which a person may be excused from fulfilling a vow.

NUMBERS—NOTE ON 30:1–2 When a man makes a **vow** (to do something like offer a sacrifice) or a **pledge** (to go without something), **he shall not break his word**.

NUMBERS—NOTE ON 30:3–9 Until she marries, a **woman** is under her father's authority. If she makes a vow and her father objects, she will be forgiven for not carrying it out. If a woman under a vow gets married, her new husband can cancel her vow. Widows and divorcees are not subject to the authority of a father or a husband, so their vows are binding.

NUMBERS—NOTE ON 30:10–16 Vows a woman makes after marrying may be canceled by her husband as soon as he hears of them, but if he **says nothing** they are binding (v. 14). If he later objects to the vows, he—not his wife—will suffer the penalty for breaking them.

NUMBERS—NOTE ON 31:1–54 The Midianites were nomadic people who lived in the deserts on the outside edges of Canaan. They were associated with the Ishmaelites, Amalekites, and Moabites. It is the Moabite Midianites who are discussed here. Urged on by Balaam (v. 16), they had seduced the Israelites into worshiping Baal at Peor (ch. 25). Since persuading Israelites to worship other gods is a capital offense (see Deuteronomy 13), the Lord instructs the people to go to war against these Midianites. This will be the last campaign headed by Moses (Num. 31:1–2), but the Israelites will fight many similar battles against the enemies of God after they enter Canaan.

NUMBERS—NOTE ON **31:6** **Phinehas** had intervened to stop the plague brought on by the worship of Baal (25:7). Here, he goes into battle as chaplain of the army because his father, the high priest, has to keep away from the pollution caused by death in battle. **Vessels of the sanctuary** may refer to the priestly garments, the ark, or the Urim and Thummim (see note on Ex. 28:30).

NUMBERS—NOTE ON **31:13–18** Normally in wars outside Canaan, the women were spared (Deut. 20:14). But because these **women** had seduced the Israelites, they had to be killed (compare Num. 25:6–9). Killing **every male among the little ones** would end the Midianite nation. Girls without sexual experience, who were not involved with the sin of Baal-peor, were allowed to live and marry Israelite warriors.

NUMBERS—NOTE ON **31:19–24** Though the war had been ordered by God, it still made the soldiers unclean. They and the spoils had to be purified.

NUMBERS—NOTE ON **31:25–47** Half of the spoils of war went to the soldiers and half to those who stayed behind (v. 27; compare 1 Sam. 30:24). From their share the soldiers were to give one-five-hundredth to the priests. From their share the people were to give one-fiftieth to the Levites. Similar instructions are given in Num. 18:26 for tithes.

NUMBERS—NOTE ON **31:48–54** Conducting a census involves an offering of half a silver shekel per person (Ex. 30:11–16). On this occasion they dedicate all the **gold** captured from the Midianites: 16,750 **shekels** (Num. 31:52) on behalf of 12,000 warriors (v. 5).

NUMBERS—NOTE ON **32:1–42** The conquest of the kings of Transjordan, Sihon and Og, was described in ch. 21. The high hills (2,500 feet [762 m]) of Transjordan were good for raising cattle, so it must have seemed a good idea for some of the Israelites to settle there. However, since Transjordan south of the Sea of Galilee is outside the Promised Land, Moses is shocked by Reuben and Gad’s request.

NUMBERS—NOTE ON **32:1** **The land of Jazer** means the land surrounding the village of Jazer. **Gilead** normally means the hilly area south of the Jabbok

River, but in vv. 39–40 it refers to the area north of the Jabbok.

NUMBERS—NOTE ON 32:3 These towns were part of Sihon's territory (see 21:2–32). Later they became part of the land of Reuben and Gad (32:34–38).

NUMBERS—NOTE ON 32:6–19 Moses summarizes the spy episode (see chs. 13–14). He sees Reuben and Gad's proposal as provoking God to abandon Israel entirely (32:15).

NUMBERS—NOTE ON 32:23 **Your sin will find you out**, that is, "you will suffer for your sin." God will not endure unfaithfulness among his people.

NUMBERS—NOTE ON 32:34 **Dibon** and **Aroer** later belonged to Reuben (Josh. 13:16–17). Heshbon (Num. 32:37) would belong to **Gad** (Josh. 21:39).

FACT

Amorites. The Amorites inhabited the land west of the Euphrates River, which included Canaan. In fact, the name "Amorite" means "westerner." They spoke a dialect similar to both the Canaanites and the Hebrews and were often considered to be a Canaanite tribe. However, many of the Canaanites considered the Amorites to be barbaric and uncivilized. Eventually Israel would conquer the Amorites and absorb them into Hebrew culture as servants.

NUMBERS—NOTE ON 32:40–42 The settlement of **Manasseh** in northern **Gilead** (see also Josh. 13:29–31) seems to have caused less trouble than the settlement of Reuben and Gad in southern Gilead. This may have been because northern Gilead was within the boundaries of Canaan (see Numbers 34).

NUMBERS—NOTE ON 33:1–56 Most of Numbers is said to have been given to Moses by God ("The LORD spoke to Moses"; 1:1; 2:1; 3:5; etc.), but only ch. 33, which lists Israel's campsites on the journey to Canaan, is said to have been recorded by Moses (v. 2). The chapter can be seen as Moses' testimony of what God has done for Israel during his lifetime.

NUMBERS—NOTE ON 33:1–4 These verses summarize Exodus 2–12. **On their gods also the LORD executed judgments**. The ten plagues and the defeat of Pharaoh, who was regarded as a god, demonstrated that the Lord is more powerful than all the gods of Egypt. As the Lord had treated the Egyptian gods, so Israel was to wipe out the worship of rival deities in Canaan (Num. 33:52).

NUMBERS—NOTE ON 33:5–15 These verses summarize Ex. 12:37–19:2.

NUMBERS—NOTE ON 33:16–17 These verses summarize Israel's journeys in chs. 10–11.

NUMBERS—NOTE ON 33:18–29 This part of the wilderness journey is mentioned only here.

NUMBERS—NOTE ON 33:30–34 This part of the wilderness journey is probably mentioned also in Deut. 10:6–7, if the similar place names refer to the same places.

NUMBERS—NOTE ON 33:35 **Ezion-geber** is probably at the northern end of the Gulf of Aqaba.

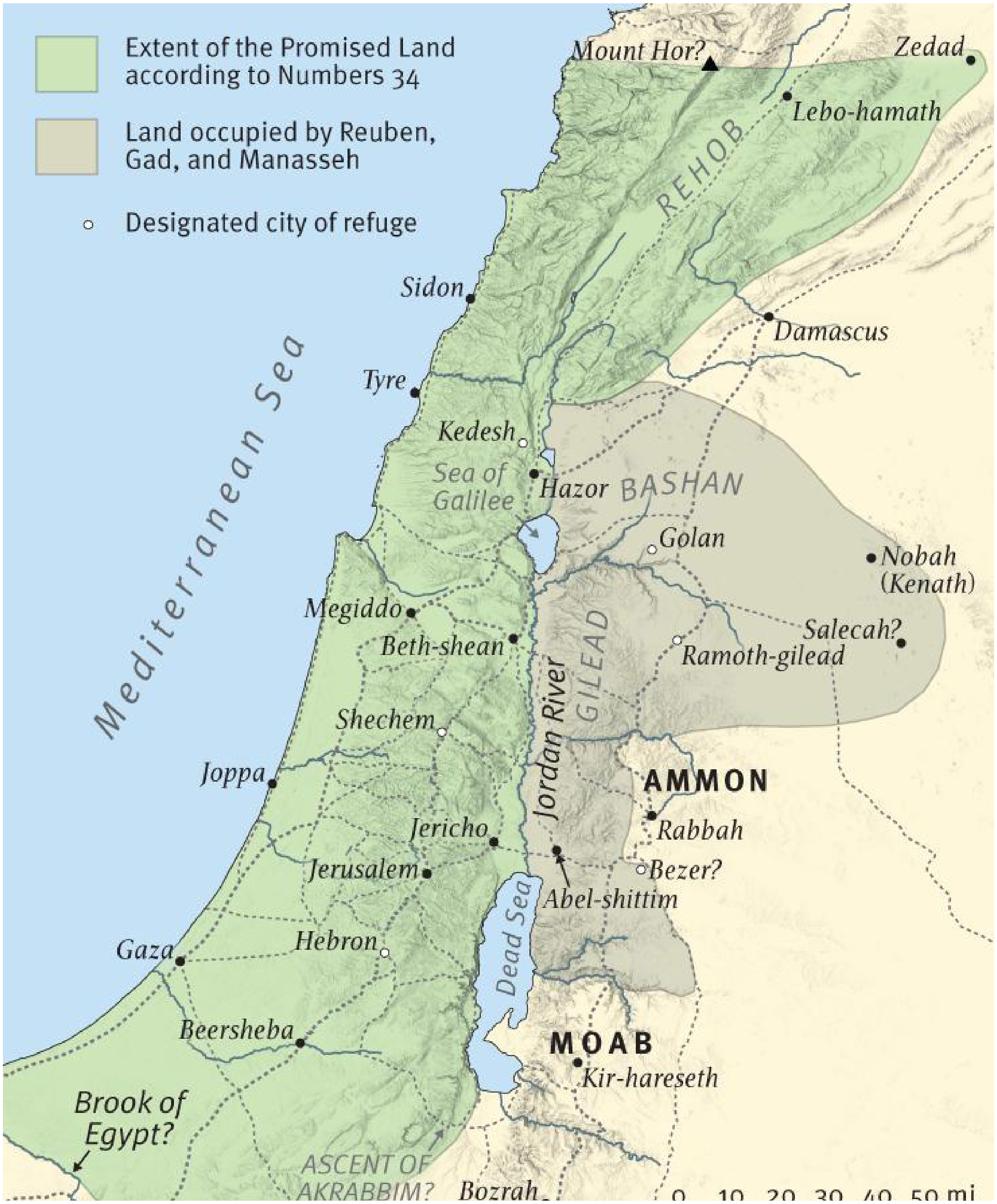
NUMBERS—NOTE ON 33:37–49 These verses summarize chs. 20–25.

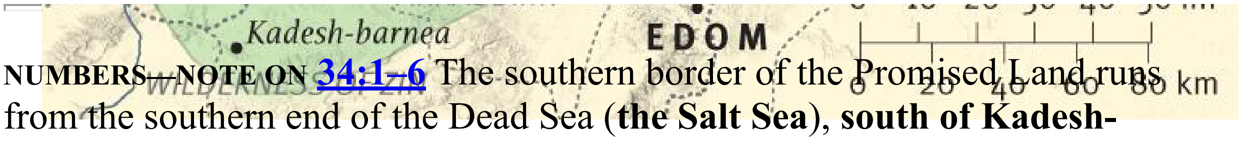
NUMBERS—NOTE ON 33:50–56 Deuteronomy and Judges often repeat this stern warning against behaving like ungodly people and mixing their religions with Israelite worship. Israel will go into exile if she compromises her faith in God: **I will do to you as I thought to do to them**.

NUMBERS—NOTE ON 34:1–15 God promised Abraham that his descendants would be given "all the land of Canaan" (Gen. 17:8). Here the Lord describes the borders of the Promised Land. The boundary is not always clear. In general terms, Canaan consisted of the land between the Mediterranean Sea and the Jordan River plus modern Lebanon and a portion of modern Syria.

The Boundaries of the Promised Land

The original boundaries of the Promised Land as defined in Numbers 34 are somewhat different from the boundaries of the land that the Israelites eventually occupied. The original boundaries included the mountainous area north of Sidon and Damascus, but the Israelites never occupied this area during the settlement period. Conversely, the original boundaries did not include land east of the Jordan River, but the Israelites occupied this land after capturing it from Og and Sihon.


🟩 Extent of the Promised Land according to Numbers 34
▨ Land occupied by Reuben, Gad, and Manasseh
○ Designated city of refuge
Mount Hor?
Zedad
Lebo-hamath
REHOB
Sidon
Damascus
Tyre
Kedesh
Sea of Galilee
Hazor
BASHAN
Golan
Nobah (Kenath)
Mediterranean Sea
Megiddo
Beth-shean
GILEAD
Salecah?
Ramoth-gilead
Jordan River
Shechem
Joppa
AMMON
Rabbah
Jericho
Jerusalem
Bezer?
Abel-shittim
Dead Sea
Gaza
Hebron
Beersheba
MOAB
Kir-hareseth
Brook of Egypt?
ASCENT OF AKRABBIM?
Bozrah
0 10 20 30 40 50 mi



NUMBERS—NOTE ON 34:1–6 The southern border of the Promised Land runs from the southern end of the Dead Sea (**the Salt Sea**), **south of Kadesh-barnea**, to the Mediterranean coast, west of Gaza (**the Brook of Egypt**). The western border of the Promised Land is the Mediterranean (**the Great Sea**).

NUMBERS—NOTE ON 34:7–9 The northern border of the Promised Land runs from the Mediterranean, north of Byblos, to **Hazar-enan**, which was perhaps an oasis on the edge of the desert east of Zedad.

NUMBERS—NOTE ON 34:10–15 The eastern border of the Promised Land is the hardest to define. From **Hazar-enan** it apparently runs southward along the edge of the desert before swinging westward to the Sea of Galilee (**Sea of Chinnereth**). From there it runs south along the Jordan River to the Dead Sea.

NUMBERS—NOTE ON 34:16–29 The men who divide the land are the chiefs of the 10 tribes who will settle west of the Jordan. No chiefs of Reuben and Gad are listed because they are settling east of the Jordan.

NUMBERS—NOTE ON 35:1–8 The Levites were excluded from inheriting land (26:52–62). They were to live among the people, instructing them in God’s ways. In return, they were to receive tithes from the other tribes in the form of livestock. Here, they are assigned 48 villages and the surrounding grazing land for their livestock. The grazing land was to extend for **a thousand cubits** (500 yards [457 m]) from the wall of each city.

NUMBERS—NOTE ON 35:9–34 Canaan is the holy land because God dwells there. He is the holy one, and sin and death are in absolute opposition to him (see note on 5:1–6:27). If the land is made unclean by violent death, atonement must be made. Otherwise the Lord will not protect the land, and Israel will be exiled. The cities of refuge and the laws associated with them show how cases of homicide are to be handled. The Israelite legal system involved the injured person seeking justice in court. A **manslayer** is someone who **kills any person without intent**. The manslayer is protected from the victim’s angry relatives (**the avenger of blood**). He may flee to one of the **cities of refuge**. There, the judges will decide whether the killer deserves to be executed for his crime. The guidelines for these decisions are stated in 35:16–24.

NUMBERS—NOTE ON 35:9–15 **Six cities of refuge** were chosen. The law of refuge applied not just to the Israelites but also to the **stranger** and the **sojourner** (compare 15:15; Lev. 18:26).

NUMBERS—NOTE ON 35:16–21 These verses list examples of premeditated killings. The killer in these cases had with him a lethal weapon (an **iron** tool or a **stone**), or he was known to have **hatred** for his victim, or he was **lying in wait** for him. These killings all count as murder, and the killer may be executed.

NUMBERS—NOTE ON 35:22–29 These verses list examples of killings that are the result of an accident or impulsive behavior (**he pushed him suddenly without enmity**). The killer in this case is punished by confinement in one of the cities of refuge. If the avenger of blood finds him outside the boundaries of the city, he may kill him. The manslayer must stay there until the high priest dies.

NUMBERS—NOTE ON 35:30–34 At least two **witnesses** are required for a murder conviction (see also Deut. 19:15–21). **Ransom** (monetary compensation) is not permitted for murder or less serious homicide (see also Gen. 9:5–6).

NUMBERS—NOTE ON 36:1–13 The jubilee occurred every 50 years. During that time, land that had been sold was to return to its original owner (Lev. 25:10–28). This did not apply to land transferred through marriage. Normally when men married, there was no transfer of land; it stayed within the man’s own tribe. But if a land-owning daughter married, the land would be transferred to her husband’s family and tribe. To prevent tribal land being lost through intermarriage, Moses rules that Zelophehad’s daughters (see Num. 27:1–11) must marry men from their own tribe (36:6). In this way tribal lands will be preserved. This insistence that **every one . . . shall hold on to** his own **inheritance** can be seen as a promise that the tribes will always live in their God-given land (Gen. 17:8).

NUMBERS—NOTE ON 36:13 The book closes by reminding the reader that **the LORD commanded** its content **through Moses**. It is to Israel’s benefit to obey these instructions.

Deuteronomy

(return to table of contents)

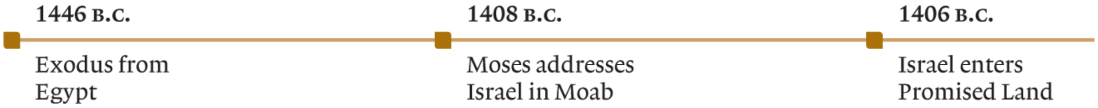
Deuteronomy 1 • Deuteronomy 2 • Deuteronomy 3 • Deuteronomy 4 • Deuteronomy 5 • Deuteronomy 6 • Deuteronomy 7 • Deuteronomy 8 • Deuteronomy 9 • Deuteronomy 10 • Deuteronomy 11 • Deuteronomy 12 • Deuteronomy 13 • Deuteronomy 14 • Deuteronomy 15 • Deuteronomy 16 • Deuteronomy 17 • Deuteronomy 18 • Deuteronomy 19 • Deuteronomy 20 • Deuteronomy 21 • Deuteronomy 22 • Deuteronomy 23 • Deuteronomy 24 • Deuteronomy 25 • Deuteronomy 26 • Deuteronomy 27 • Deuteronomy 28 • Deuteronomy 29 • Deuteronomy 30 • Deuteronomy 31 • Deuteronomy 32 • Deuteronomy 33 • Deuteronomy 34

- Introduction to Deuteronomy
  - Timeline
  - Theme
  - Purpose and Background
  - Key Themes
  - Outline
  - The Setting of Deuteronomy
- Global Message of Deuteronomy
  - A New Generation and the Redemptive Story
  - Devotion to the King of Israel
  - A Heart of Sin and the Coming Promise
  - Universal Themes in Deuteronomy
  - The Global Message of Deuteronomy for Today
- Study Notes

Introduction to Deuteronomy

Introduction to Deuteronomy

Timeline



Theme

Deuteronomy, the final book in the Pentateuch, contains Moses' last three sermons and two prophetic poems about Israel's future. Reflecting on the nation's past mistakes, Moses urges the people not to repeat those errors when they enter the Promised Land. Possessing Canaan will fulfill the promises made to the patriarchs, but if the people fall into idolatry or fail to keep the law, they will be exiled.

Purpose and Background

Deuteronomy is largely a sermon, or set of sermons, preached by Moses to all of Israel shortly before his death. It is a motivational sermon, urging Israel's faithful obedience to the covenant laws given 40 years previously at Sinai (Exodus 19–40).

The sermon is especially important because of Israel's earlier failure to conquer the land (see Deut. 1:19–46). Now that they are back at the eastern border of the Promised Land, Moses wants to ensure that the people will be obedient this time. The sermon encourages obedience by constantly reassuring them of God's faithfulness and his power to keep his promises. God is still faithful, despite Israel's persistent sin (e.g., 1:19–46; 9:1–29). He is merciful to his sinful people, for the sake of his promises to Abraham.

In Deuteronomy, Moses urges Israel to trust and obey, and to conquer the land. He highlights God's uniqueness (e.g., ch. 4), his power over other nations and armies (e.g., 2:1–23), and his grace and faithfulness. He reminds the people that God promised the land, that God's gift of the land is undeserved (9:4–6), and that the land is full of good things (e.g., 6:10–12).

Moses emphasizes the importance of God's law, given at Sinai (e.g., see 5:1–3). The large central section of Deuteronomy (12:1–26:19) recites the law and urges Israel to keep it. The law is wide-ranging, incorporating all areas of life (economics, family and sexual relationships, religious observance, leadership, justice, guidance, food, property, and warfare). The details of the laws expand upon the great command of 6:5, that Israel is to love the Lord with all its heart, soul, and strength. Chapters 12–16 show what such total love of God will look like and provide examples of what the Ten Commandments (ch. 5) mean in practice.

Key Themes

1. God's uniqueness (4:1–40).
2. Israel's election (4:5–9; 7:6; 10:14–15; 14:1–2, 21).
3. The land's goodness (1:25; 6:10–11; 8:7–13; 11:8–15).
4. God's faithful promise-keeping (1:8, 19–46; 7:1–26; 8:1–20; 9:1–10:11).
5. God's power to defeat the enemies in the land (2:1–3:11; 4:1–40; 7:1–26).
6. Exhortations to Israel to love, serve, fear, and obey God (6:5; 10:12–13; 13:4).
7. Warnings against idolatry and instruction for proper worship of God (4:9–31; 5:6–10; 7:1–5; 8:19–20; 12:1–32; 13:1–18).
8. The impact of God's laws (12:1–27:26).
9. Moses' imminent death (1:37; 3:26; 4:21; 32:51; 34:1–12).

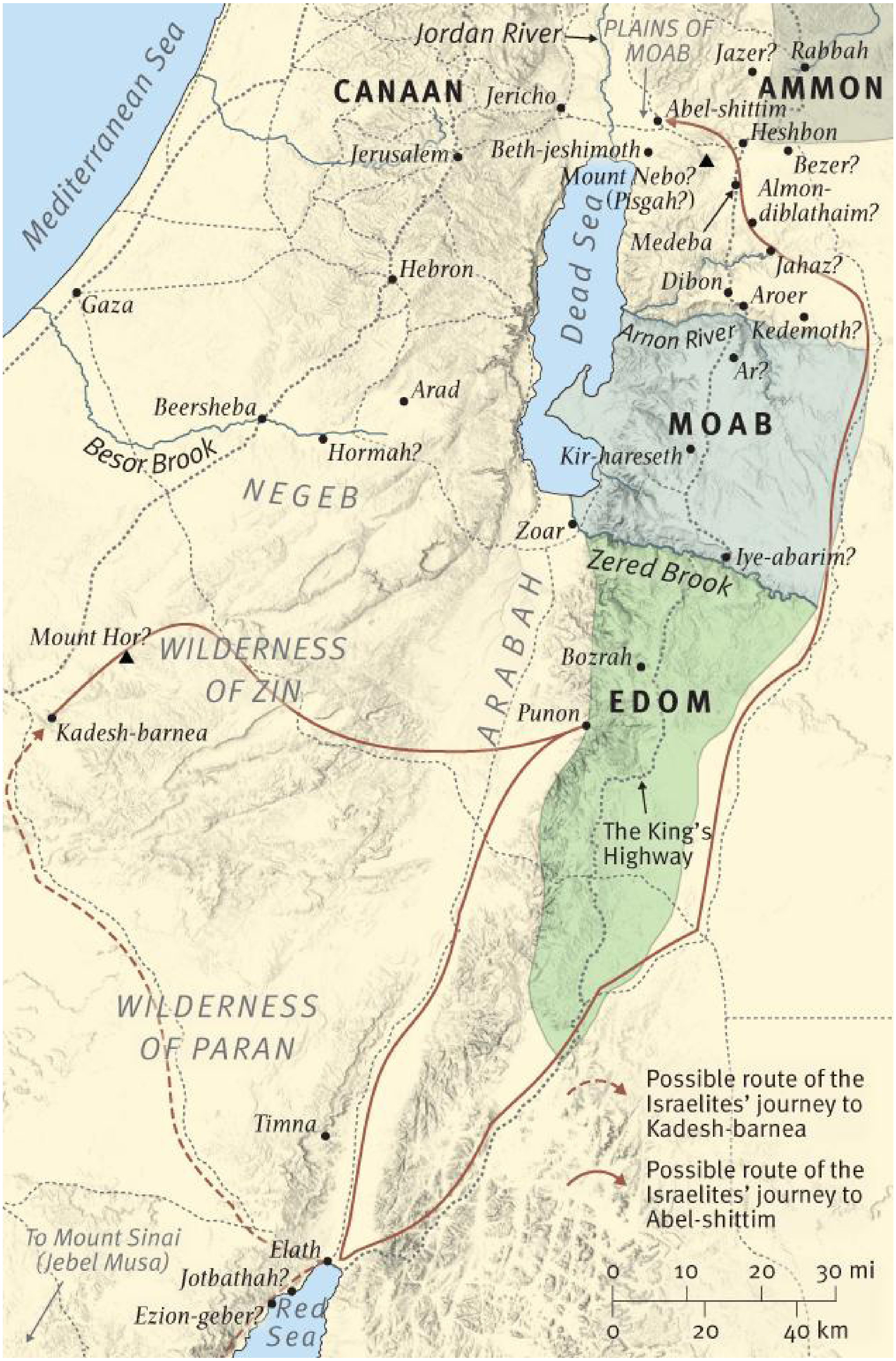
Outline

I. Prologue (1:1–5)
II. Moses' First Speech: Historical Prologue (1:6–4:43)
III. Moses' Second Speech: General Covenant Stipulations (4:44–11:32)
IV. Moses' Second Speech: Specific Covenant Stipulations (12:1–26:19)
V. Moses' Third Speech: Blessings and Curses (27:1–28:68)
VI. Moses' Third Speech: Final Exhortation (29:1–30:20)
VII. Succession of Leadership (31:1–34:12)

The Setting of Deuteronomy

c. 1406 B.C.

The book of Deuteronomy records Moses’ words to the Israelites as they waited on the plains of Moab to enter Canaan. Moses begins by reviewing the events of Israel’s journey from Mount Sinai to the plains of Moab.


Mediterranean Sea
Jordan River
PLAINS OF MOAB
Jazer?
Rabbah
CANAAN
Jericho
AMMON
Abel-shittim
Heshbon
Jerusalem
Beth-jeshimoth
Bezer?
Mount Nebo? (Pisgah?)
Almon-diblathaim?
Dead Sea
Medeba
Hebron
Jahaz?
Dibon
Aroer
Gaza
Arnon River
Kedemoth?
Ar?
Arad
Beersheba
MOAB
Hormah?
Besor Brook
Kir-hareseth
NEGEB
Zoar
Iye-abarim?
Zered Brook
ARABAH
Mount Hor?
WILDERNESS OF ZIN
Bozrah
EDOM
Punon
Kadesh-barnea
The King's Highway
WILDERNESS OF PARAN
Possible route of the Israelites' journey to Kadesh-barnea
Possible route of the Israelites' journey to Abel-shittim
Timna
To Mount Sinai (Jebel Musa)
Elath
Jotbathah?
Ezion-geber?
Red Sea
0 10 20 30 mi
0 20 40 km

The Global Message of Deuteronomy

A New Generation and the Redemptive Story

The book of Deuteronomy takes place within the larger context of Numbers 22 to Joshua 2. The historical setting is that of Israel encamped on the plains of Moab, just outside of the Promised Land. For forty years, Israel wandered in the wilderness between Egypt and the Promised Land. During this time, the first generation perished except for Caleb, Joshua, and Moses. Deuteronomy is Moses' final address to second-generation Israel. Its purpose is to challenge and exhort this generation to total devotion to the Lord within a renewed covenant relationship, promising blessings for loyalty and threatening curses for rebellion.

Devotion to the King of Israel

Most of Deuteronomy is comprised of three speeches of Moses, each of which expresses Israel's covenant relationship with God. Deuteronomy is a covenant document, similar in many ways to the covenant agreements between kings and their subjects in the ancient Near Eastern world. Deuteronomy reveals that the Lord, Israel's king, established a covenantal relationship with Israel.

This relationship was based on loyalty, similar to a marriage relationship; it was not an impersonal contract based on regulations, as in a formal business arrangement. Deuteronomy is fundamentally about relationship, not rules. At the heart of the covenantal relationship is the one true living God and his demand for absolute devotion from his people. Deuteronomy 6:4–5 summarizes the life of faithfulness that the Lord required of his people: "Hear, O Israel: The LORD our God, the LORD is one. You shall love the LORD your God with all your heart and with all your soul and with all your might."

Such love for God is expressed through obedience to his commands. Faith always expresses itself in obedience (see John 14:15, 21; Gal. 5:6; James 2:14–26; 1 John 5:3). True faith *in* God is demonstrated by a life of faithfulness *to* God. Indeed, the Lord Jesus Christ taught that Deuteronomy 6:4–5 was the heart of the covenant and its greatest obligation; love for God must result in love for one's neighbor (Mark 12:28–31).

A Heart of Sin and the Coming Promise

Deuteronomy must be viewed within the larger framework of redemptive history. The golden calf rebellion narrated in the book of Exodus had already revealed that Israel was a part of the problem that she had been set apart to solve. Israel was "set on evil" as a stiff-necked people (Ex. 32:9–10, 22; 33:5; 34:9). Like all people everywhere, Israel had inherited from Adam an evil heart (see the "Global Message" essays on Genesis and Exodus). Deuteronomy develops this theme, describing Israel's "stiff-necked" condition as uncircumcision of the heart (Deut. 9:6, 13–14; 10:16). Although Moses gives the people the choice of either covenant blessing or curse, he knows that they will deserve cursing rather than blessing, since their hearts are full of rebellion (31:21, 27; 32:5, 20). In the mysterious counsel of his sovereign will, the Lord had not yet given Israel a new heart (29:4).

Moses promises, however, that in their eventual exile the Lord himself will circumcise Israel's heart, so that they can be loyal to God and thus inherit the blessings (Deut. 30:6). The covenant Lord will provide what he demands; he will perform the miraculous "heart surgery" required to recreate his people so that, released from the slavery to sin inherited from Adam, they might be completely devoted to their God. Enabled by sovereign grace, the people of God will inherit the covenantal blessings of the paradise-kingdom begun in Eden (28:1–14; 30:1–10). Centuries of sinful history (as recorded in Joshua through the books of Kings and Chronicles) will pass before Israel finds herself in exile under the threatened Mosaic covenant curses. And five more centuries will come and go before the promised circumcision of the heart finally arrives, in the person and work of Jesus Christ (Rom. 2:28–29; Phil. 3:3; Col. 2:11). In his cross and resurrection, the Lord recreates a people who fulfill the law by the enabling power of the Spirit (Rom. 8:1–4).

Universal Themes in Deuteronomy

What God requires of everyone. While the cultures of the world are diverse, the essence of what God requires from his covenant people is the same for all people everywhere. God demands a life of total devotion. Deuteronomy regulated all of life for Israel, teaching them that everything must be subject to the Lord. All of life is worship to be offered to God.

The Mosaic covenant of Deuteronomy is not the church's covenant; the church lives in relationship with God under the new covenant (Jer. 31:31–34; Luke 22:20; 2 Cor. 3:6; Heb. 8:6–13). Nevertheless, both covenants govern every area of life; it is only the way in which loyalty to God is expressed that has changed. In every era of redemptive history, God calls people to yield all that they are to his goodness and lordship.

The letter and the spirit of the law. Deuteronomy's commandments were not intended to be exhaustive, covering every possible circumstance. Instead, they established a standard by offering examples. They set out in broad outline what loyalty to the Lord should look like within the Mosaic covenant and offered guidelines that enabled judges and priests to render judgments upon matters not explicitly covered by the Mosaic law.

In a similar way, the New Testament does not attempt to cover every possible situation. With Spirit-led wisdom, believers around the world must discern the Lord's will in difficult matters not specifically addressed in Scripture (Rom. 12:2; Eph. 5:10, 17; Col. 1:9–10). As we walk in love, we know we are doing that which pleases God and expresses the spirit of the law (Rom. 13:8–10).

The Global Message of Deuteronomy for Today

Physical health and material wealth? Deuteronomy teaches that the Lord blesses his people for faithfulness and curses them for rebellion. Some segments of the global church, however, have twisted this into a "prosperity" gospel which promises physical health and material wealth to believers in this life if they will only have enough faith. This teaching, however, fails to account for the clear instruction of the New Testament. It is true that God does ultimately bless the righteous and condemn the wicked, but the material expression of this spiritual reality awaits Christ's final and triumphant return.

Suffering and trials. Prosperity teaching fails to grasp the "already–not yet" situation of the church. While the new age has dawned in Christ's first coming, it will not be completed until his return. Therefore, while the blessings of the age to come have begun, they will not be poured out in fullness upon the church until Christ returns and completes the work of salvation. In fact, the New Testament teaches that the normal experience of the church in this present evil age will be suffering and trials, following the pattern of her crucified Lord (Matt. 10:25; 1 Pet. 2:21; 4:12–13). There will be no crown without a cross. The global church must come to terms with the truth that glory is promised but its visible manifestation is still to come (2 Cor. 4:17–18). The church is still "in the wilderness" and has not yet arrived at the ultimate Promised Land.

The Command to Leave Horeb

DEUTERONOMY **1** [†]These are the words that Moses spoke to all Israel beyond the Jordan in the wilderness, in [a]the Arabah opposite [b]Suph, between [c]Paran and Tophel, Laban, Hazeroth, and Dizahab. [2][†]It is eleven days' journey from Horeb by the way of Mount Seir to [d]Kadesh-barnea. [3][e]In the fortieth year, on the first day of the eleventh month, Moses spoke to the people of Israel according to all that the LORD had given him in commandment to them, [4]after [f]he had defeated Sihon the king of the Amorites, who lived in Heshbon, and [g]Og the king of Bashan, who lived in Ashtaroth and in [h]Edrei. [5][†]Beyond the Jordan, [i]in the land of Moab, Moses undertook to explain this law, saying, [6][†]"The LORD our God said to us in Horeb, [j]'You have stayed long enough at this mountain. [7][†]Turn and take your journey, and go to [k]the hill country of the Amorites and to all their neighbors in [a]the Arabah, [l]in the hill country and in the lowland and in the Negeb and [l]by the seacoast, the land of the Canaanites, and Lebanon, as far as the great river, the river Euphrates. [8][†]See, I have set the land before you. Go in and take possession of the land that the LORD swore to your fathers, [m]to Abraham, to Isaac, and to Jacob, to give to them and to their offspring after them.'

Leaders Appointed

[9]"At that time [n]I said to you, 'I am not able to bear you by myself. [10][†]The LORD your God has multiplied you, and behold, [o]you are today as numerous as the stars of heaven. [11][p]May the LORD, the God of your fathers, make you a thousand times as many as you are and bless you, [q]as he has promised you! [12][r]How can I bear by myself the weight and burden of you and your strife? [13][†][s]Choose for your tribes wise, understanding, and experienced men, and I will appoint them as your heads.' [14]And you answered me, 'The thing that you have spoken is good for us to do.' [15]So I took the heads of your tribes, wise and experienced men, [t]and set them as heads over you, commanders of thousands, commanders of hundreds, commanders of fifties, commanders of tens, and officers, throughout your

tribes. 16[†]And I charged your judges at that time, ‘Hear the cases between your brothers, and [u]judge righteously between a man and his brother or the alien who is with him. 17[v]You shall not be partial in judgment. You shall hear the small and the great alike. You shall not be intimidated by anyone, for [w]the judgment is God’s. And the case that is too hard for you, you shall [x]bring to me, and I will hear it.’ 18And I commanded you at that time all the things that you should do.

Israel’s Refusal to Enter the Land

19“Then we set out from Horeb and [y]went through all that great and terrifying wilderness that you saw, on the way to the hill country of the Amorites, as the LORD our God commanded us. And [z]we came to Kadesh-barnea. 20[†]And I said to you, ‘You have come to the hill country of the Amorites, which the LORD our God is giving us. 21See, the LORD your God has set the land before you. Go up, take possession, as the LORD, the God of your fathers, has told you. [a]Do not fear or be dismayed.’ 22Then all of you came near me and said, ‘Let us send men before us, that they may explore the land for us and bring us word again of the way by which we must go up and the cities into which we shall come.’ 23[†]The thing seemed good to me, and [b]I took twelve men from you, one man from each tribe. 24And [c]they turned and went up into the hill country, and came to the Valley of Eshcol and spied it out. 25And they took in their hands some of the fruit of the land and brought it down to us, and brought us word again and said, ‘It is a good land that the LORD our God is giving us.’

26“Yet you would not go up, but rebelled against the command of the LORD your God. 27And [d]you murmured in your tents and said, ‘Because the LORD [e]hated us he has brought us out of the land of Egypt, [f]to give us into the hand of the Amorites, to destroy us. 28[†]Where are we going up? [g]Our brothers have made our hearts melt, saying, [h]“The people are greater and taller than we. The cities are great and fortified up to heaven. And besides, we have seen [i]the sons of the Anakim there.”’ 29[†]Then I said to you, ‘Do not be in dread or afraid of them. 30The LORD your God who goes before you [j]will himself fight for you, just as he did for you in Egypt before your eyes, 31and in the wilderness, where you have seen how the LORD your God

[k] carried you, as a man carries his son, all the way that you went until you came to this place.' [32][†]Yet in spite of this word [l] you did not believe the LORD your God, [33] [m] who went before you in the way [n] to seek you out a place to pitch your tents, in fire by night and in the cloud by day, to show you by what way you should go.

The Penalty for Israel's Rebellion

[34]"And the LORD heard your words and was angered, and he swore, [35] [o] 'Not one of these men of this evil generation shall see the good land that I swore to give to your fathers, [36][†] [p] except Caleb the son of Jephunneh. He shall see it, and to him and to his children I will give the land on which he has trodden, because he has wholly followed the LORD!' [37][†]Even with me [q] the LORD was angry on your account and said, 'You also shall not go in there. [38] [r] Joshua the son of Nun, [r] who stands before you, he shall enter. [s] Encourage him, for he shall cause Israel to inherit it. [39][†]And as for [t] your little ones, who you said would become a prey, and your children, who today [u] have no knowledge of good or evil, they shall go in there. And to them I will give it, and they shall possess it. [40]But as for you, [v] turn, and journey into the wilderness in the direction of the Red Sea.'

[41]"Then you answered me, [w] 'We have sinned against the LORD. We ourselves will go up and fight, just as the LORD our God commanded us.' And every one of you fastened on his weapons of war and thought it easy to go up into the hill country. [42][†]And the LORD said to me, [x] 'Say to them, Do not go up or fight, [y] for I am not in your midst, lest you be defeated before your enemies.' [43]So I spoke to you, and you would not listen; but you rebelled against the command of the LORD and [z] presumptuously went up into the hill country. [44] [a] Then the Amorites who lived in that hill country came out against you and chased you [b] as bees do and beat you down in Seir as far as [c] Hormah. [45]And you returned and wept before the LORD, but the LORD did not listen to your voice or give ear to you. [46]So [d] you remained at Kadesh many days, the days that you remained there.

The Wilderness Years

DEUTERONOMY **2** [†]“Then we turned and journeyed into the wilderness in the direction of the Red Sea, [e]as the LORD told me. And for many days we traveled around Mount Seir. [2][†]Then the LORD said to me, [3]‘You have been traveling around this mountain country [f]long enough. Turn northward [4]and command the people, “You are about to pass through the territory of [g]your brothers, the people of Esau, [h]who live in Seir; and [i]they will be afraid of you. So be very careful. [5][†]Do not contend with them, for I will not give you any of their land, no, not so much as for the sole of the foot to tread on, because [h]I have given Mount Seir to Esau as a possession. [6][†][j]You shall purchase food from them with money, that you may eat, and you shall also buy water from them with money, that you may drink. [7]For the LORD your God has blessed you in all the work of your hands. [k]He knows your going through this great wilderness. [l]These forty years the LORD your God has been with you. You have lacked nothing.”’ [8][†]So [m]we went on, away from our brothers, the people of Esau, who live in Seir, away from [n]the Arabah road from [o]Elath and [p]Ezion-geber.

“And we turned and went in the direction of the wilderness of Moab. [9][†]And the LORD said to me, [q]‘Do not harass Moab or contend with them in battle, for I will not give you any of their land for a possession, because I have given [r]Ar to [s]the people of Lot for a possession.’ [10][†]([t]The Emim formerly lived there, [u]a people great and many, and tall [v]as the Anakim. [11]Like the Anakim they are also counted as [w]Rephaim, but the Moabites call them Emim. [12][x]The Horites also lived in Seir formerly, but the people of Esau dispossessed them and destroyed them from before them and settled in their place, [y]as Israel did to the land of their possession, which the LORD gave to them.) [13][†]‘Now rise up and go over [z]the brook Zered.’ So we went over [z]the brook Zered. [14]And the time from our leaving [a]Kadesh-barnea until we crossed [b]the brook Zered was thirty-eight years, [c]until the entire generation, that is, the men of war, had perished from the camp, as the LORD had sworn to them. [15]For indeed the hand of the LORD was against them, to destroy them from the camp, until they had perished.

[16]“So as soon as all the men of war had perished and were dead from among the people, [17]the LORD said to me, [18]‘Today you are to cross the

border of Moab at Ar. [19]And when you approach the territory of the people of Ammon, [d] do not harass them or contend with them, for I will not give you any of the land of the people of Ammon as a possession, because I have given it to [e] the sons of Lot for a possession.' [20](It is also counted as a land of [f] Rephaim. Rephaim formerly lived there—but the Ammonites call them Zamzummim— [21] [g] a people great and many, and tall as the Anakim; but the LORD destroyed them before the Ammonites, [1] and they dispossessed them and settled in their place, [22]as he did for the people of Esau, who live in Seir, when he destroyed [h] the Horites before them and they dispossessed them and settled in their place even to this day. [23]As for [i] the Avvim, who lived in villages as far as [j] Gaza, [k] the Caphtorim, who came from Caphtor, destroyed them and settled in their place.) [24][†]'Rise up, set out on your journey and [l] go over the Valley of the Arnon. Behold, I have given into your hand Sihon the Amorite, king of [m] Heshbon, and his land. Begin to take possession, and [n] contend with him in battle. [25]This day I will begin to put [o] the dread and fear of you on the peoples who are under the whole heaven, who shall hear the report of you and shall tremble and be in anguish because of you.'

The Defeat of King Sihon

[26][†]"So I sent messengers from the wilderness of [p] Kedemoth to Sihon the king of [m] Heshbon, [q] with words of peace, saying, [27] [r] 'Let me pass through your land. I will go only by the road; I will turn aside neither to the right nor to the left. [28] [s] You shall sell me food for money, that I may eat, and give me water for money, that I may drink. Only let me pass through on foot, [29] [t] as the sons of Esau who live in Seir and the Moabites who live in Ar did for me, until I go over the Jordan into the land that the LORD our God is giving to us.' [30][†]But [u] Sihon the king of [m] Heshbon would not let us pass by him, for the LORD your God [v] hardened his spirit and made his heart obstinate, that he might give him into your hand, as he is this day. [31]And the LORD said to me, 'Behold, I have begun to give Sihon and his land over to you. Begin to take possession, that you may occupy his land.' [32][†]Then [w] Sihon came out against us, he and all his people, to battle at Jahaz. [33]And [x] the LORD our God gave him over to us, and [y] we defeated him and his

sons and all his people. [34][†]And we captured all his cities at that time and devoted to destruction [2] every [z]city, men, women, and children. We left no survivors. [35]Only the livestock we took as spoil for ourselves, with the plunder of the cities that we captured. [36] [a]From Aroer, which is on the edge of the Valley of the Arnon, and from [b]the city that is in the valley, as far as Gilead, there was not a city too high for us. [c]The LORD our God gave all into our hands. [37]Only to the land of the sons of Ammon you did not draw near, that is, to all the banks of the river [d]Jabbok and the cities of the hill country, whatever the LORD our God had forbidden us.

The Defeat of King Og

DEUTERONOMY **3** [†]“Then we turned and went up the way to Bashan. And [e]Og the king of Bashan came out against us, he and all his people, to battle at [f]Edrei. [2]But the LORD said to me, ‘Do not fear him, for I have given him and all his people and his land into your hand. And you shall do to him as you did to [g]Sihon the king of the Amorites, who lived at Heshbon.’ [3]So the LORD our God gave into our hand Og also, the king of Bashan, and all his people, [h]and we struck him down until he had no survivor left. [4]And we took all his cities at that time—there was not a city that we did not take from them—sixty cities, [i]the whole region of Argob, the kingdom of Og in Bashan. [5][†]All these were cities fortified with high walls, gates, and bars, besides very many unwalled villages. [6]And [j]we devoted them to destruction, [1] as we did to Sihon the king of Heshbon, devoting to destruction every [k]city, men, women, and children. [7]But all the livestock and the spoil of the cities we took as our plunder. [8][†]So we took the land at that time out of the hand of the two kings of the Amorites who were beyond the Jordan, from the Valley of the Arnon to Mount Hermon [9](the Sidonians call [l]Hermon [m]Sirion, while the Amorites call it [n]Senir), [10]all the cities of the [o]tableland and all Gilead and all Bashan, as far as [p]Salecah and Edrei, cities of the kingdom of Og in Bashan. [11][†](For [q]only Og the king of Bashan was left of the remnant of [r]the Rephaim. Behold, his bed was a bed of iron. Is it not in [s]Rabbah of the Ammonites? Nine cubits [2] was its length, and four cubits its breadth, according to the [t]common cubit. [3])

[12]“When we took possession of this land at that time, I gave to the Reubenites and the Gadites the territory beginning [u]at Aroer, which is on the edge of the Valley of the Arnon, and half the hill country of Gilead with [v]its cities. [13][w]The rest of Gilead, and all Bashan, the kingdom of Og, that is, [x]all the region of Argob, I gave to the half-tribe of Manasseh. (All that portion of Bashan is called the land of [r]Rephaim. [14][y]Jair the Manassite took all the region of Argob, that is, Bashan, as far as the border of [z]the Geshurites and the Maacathites, and called the villages [a]after his own name, Havvoth-jair, as it is to this day.) [15][†]To Machir [b]I gave Gilead, [16]and to the Reubenites [c]and the Gadites I gave the territory from Gilead as far as the Valley of the Arnon, with the middle of the valley as a border, as far over as the river Jabbok, [d]the border of the Ammonites; [17][†]the Arabah also, with the Jordan as the border, from [e]Chinnereth as far as [f]the Sea of the Arabah, [g]the Salt Sea, under [h]the slopes of Pisgah on the east.

[18][†]“And I commanded you at that time, saying, ‘The LORD your God has given you this land to possess. [i]All your men of valor shall cross over armed before your brothers, the people of Israel. [19]Only your wives, your little ones, and your livestock [j](I know that you have much livestock) shall remain in the cities that I have given you, [20][†][k]until the LORD gives rest to your brothers, as to you, and they also occupy the land that the LORD your God gives them beyond the Jordan. Then each of you may return to his possession which I have given you.’ [21]And I commanded [l]Joshua at that time, ‘Your eyes have seen all that the LORD your God has done to these two kings. So will the LORD do to all the kingdoms into which you are crossing. [22]You shall not fear them, for it is [m]the LORD your God who fights for you.’

Moses Forbidden to Enter the Land

[23]“And I pleaded with the LORD at that time, saying, [24][†]‘O Lord GOD, you have only begun to show your servant [n]your greatness and your mighty hand. For [o]what god is there in heaven or on earth who can do such works and mighty acts as yours? [25]Please let me go over and see [p]the good land beyond the Jordan, that good hill country and [q]Lebanon.’ [26][†]But [r]the LORD was angry with me because of you and would not listen to me. And

the Lord said to me, [s]‘Enough from you; do not speak to me of this matter again. [27] [t]Go up to the top of Pisgah and lift up your eyes westward and northward and southward and eastward, and look at it with your eyes, for you shall not go over this Jordan. [28]But [u]charge Joshua, and encourage and strengthen him, for he shall go over at the head of this people, and he shall put them in possession of the land that you shall see.’ [29][†]So we remained in [v]the valley opposite Beth-peor.

Moses Commands Obedience

DEUTERONOMY **4** [†]“And now, O Israel, listen to [w]the statutes and the rules [1] that I am teaching you, and do them, [x]that you may live, and go in and take possession of the land that the Lord, the God of your fathers, is giving you. [2][†] [y]You shall not add to the word that I command you, nor take from it, that you may keep the commandments of the Lord your God that I command you. [3][†]Your eyes have seen what the Lord did [z]at Baal-peor, for the Lord your God destroyed from among you all the men who followed the Baal of Peor. [4]But you who held fast to the Lord your God are all alive today. [5]See, I have taught you statutes and rules, as the Lord my God commanded me, that you should do them in the land that you are entering to take possession of it. [6][†] [a]Keep them and do them, for [b]that will be your wisdom and your understanding in the sight of the peoples, who, when they hear all these statutes, will say, ‘Surely this great nation is a wise and understanding people.’ [7][†]For [c]what great nation is there that has [d]a god so near to it as the Lord our God is to us, whenever we call upon him? [8]And what great nation is there, that has statutes and rules so [e]righteous as all this law that I set before you today?

[9][†] [f]“Only take care, and [g]keep your soul diligently, lest you forget the things that your eyes have seen, and lest they depart from your heart all the days of your life. [h]Make them known to your children and your children’s children— [10][†]how on [i]the day that you stood before the Lord your God at Horeb, the Lord said to me, [j]‘Gather the people to me, that I may let them hear my words, [k]so that they may learn to fear [l]me all the days that they live on the earth, and that they may teach their children so.’ [11]And [m]you came near and stood at the foot of the mountain, while [n]the

mountain burned with fire to the heart of heaven, wrapped in darkness, cloud, and gloom. [12]Then [o] the LORD spoke to you out of the midst of the fire. You heard the sound of words, [p] but saw no form; [q] there was only a voice. [13][†] [r] And he declared to you his covenant, which he commanded you to perform, that is, [s] the Ten Commandments, [2] [t] and he wrote them on two tablets of stone. [14]And [u] the LORD commanded me at that time to teach you statutes and rules, that you might do them in the land that you are going over to possess.

Idolatry Forbidden

[15][†] [v] “Therefore watch yourselves very carefully. Since [w] you saw no form on the day that the LORD spoke to you at Horeb out of the midst of the fire, [16]beware [x] lest you act corruptly [y] by making a carved image for yourselves, in the form of any figure, [z] the likeness of male or female, [17]the likeness of any animal that is on the earth, the likeness of any winged bird that flies in the air, [18]the likeness of anything that creeps on the ground, the likeness of any fish that is in the water under the earth. [19]And beware lest you raise your eyes to heaven, and when you see [a] the sun and the moon and the stars, [b] all the host of heaven, you be drawn away and bow down to them and serve them, things that the LORD your God has allotted to all the peoples under the whole heaven. [20][†]But the LORD has taken you and [c] brought you out of the iron furnace, out of Egypt, [d] to be a people of his own inheritance, as you are this day. [21][†]Furthermore, [e] the LORD was angry with me because of you, and he swore that I should not cross the Jordan, and that I should not enter the good land that the LORD your God is giving you for an inheritance. [22]For I must die in this land; [f] I must not go over the Jordan. But you shall go over and take possession of [g] that good land. [23][†] [h] Take care, lest you forget the covenant of the LORD your God, which he made with you, and [i] make a carved image, the form of anything that the LORD your God has forbidden you. [24]For [j] the LORD your God is a consuming fire, [k] a jealous God.

[25]“When you father children and children’s children, and have grown old in the land, [l] if you act corruptly by making a carved image in the form of anything, and [m] by doing what is evil in the sight of the LORD your God, so

as to provoke him to anger, [26]I [n] call heaven and earth to witness against you today, that you will soon utterly perish from the land that you are going over the Jordan to possess. You will not live long in it, but will be utterly destroyed. [27][†]And the LORD [o] will scatter you among the peoples, [p] and you will be left few in number among the nations where the LORD will drive you. [28]And [q] there you will serve gods of wood and stone, the work of human hands, [r] that neither see, nor hear, nor eat, nor smell. [29][†] [s] But from there you will seek the LORD your God and you will find him, if you search after him with all your heart and with all your soul. [30]When you are in tribulation, and all these things come upon you [t] in the latter days, you will return to the LORD your God and obey his voice. [31][†]For the LORD your God is [u] a merciful God. [v] He will not leave you or destroy you or forget the covenant with your fathers that he swore to them.

The LORD Alone Is God

[32][†]"For [w] ask now of the days that are past, which were before you, since the day that God created man on the earth, and ask from one end of heaven to the other, whether such a great thing as this has ever happened or was ever heard of. [33] [x] Did any people ever hear the voice of a god speaking out of the midst of the fire, as you have heard, and still live? [34]Or has any god ever attempted to go and take a nation for himself from the midst of another nation, by trials, [y] by signs, by wonders, and [z] by war, [a] by a mighty hand and [b] an outstretched arm, and by great deeds of terror, all of which the LORD your God did for you in Egypt before your eyes? [35][†]To you it was shown, [c] that you might know that the LORD is God; [d] there is no other besides him. [36] [e] Out of heaven he let you hear his voice, that he might discipline you. And on earth he let you see his great fire, and [x] you heard his words out of the midst of the fire. [37][†]And because [f] he loved your fathers and chose their offspring after them [3] and brought you out of Egypt [g] with his own presence, by his great power, [38] [h] driving out before you nations greater and mightier than you, to bring you in, to give you their land for an inheritance, as it is this day, [39]know therefore today, and lay it to your heart, that [i] the LORD is God in heaven above and on the earth beneath; [j] there is no other. [40] [k] Therefore you shall keep his statutes and his commandments,

which I command you today, [l] that it may go well with you and with your children after you, and that you may prolong your days in the land that the LORD your God is giving you for all time."

Cities of Refuge

41[†]Then Moses [m] set apart three cities in the east beyond the Jordan, 42that [n] the manslayer might flee there, anyone who kills his neighbor unintentionally, without being at enmity with him in time past; he may flee to one of these cities and save his life: 43 [o] Bezer in the wilderness on the [p] tableland for the Reubenites, Ramoth in Gilead for the Gadites, and Golan in Bashan for the Manassites.

Introduction to the Law

44[†]This is the law that Moses set before the people of Israel. 45These are the testimonies, the statutes, and the rules, which Moses spoke to the people of Israel when they came out of Egypt, 46beyond the Jordan [q] in the valley opposite Beth-peor, in the land of Sihon the king of the Amorites, who lived at Heshbon, [r] whom Moses and the people of Israel defeated when they came out of Egypt. 47And they took possession of his land and the land [s] of Og, the king of Bashan, the two kings of the Amorites, who lived to the east beyond the Jordan; 48 [t] from Aroer, which is on the edge of the Valley of the Arnon, as far as Mount [u] Sirion [4] (that is, [v] Hermon), 49together with all the Arabah on the east side of the Jordan as far as [w] the Sea of the Arabah, under the slopes of Pisgah.

The Ten Commandments

DEUTERONOMY 5 [†]And Moses summoned all Israel and said to them, "Hear, O Israel, the statutes and the rules that I speak in your hearing today, and you shall learn them and be careful to do them. 2 [x] The LORD our God made a covenant with us in Horeb. 3[†] [y] Not with our fathers did the LORD make this covenant, but with us, who are all of us here alive today. 4The LORD spoke with you [z] face to face at the mountain, out of the midst of the fire, 5[†] [a] while I stood between the LORD and you at that time, to declare to you the word of the LORD. For [b]you were afraid because of the fire, and you did not go up into the mountain. He said:

6[†][c]“‘I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery.

7[†]“‘You shall have no other gods before [1] me.

8[†]“‘You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth. **9**[†]You shall not bow down to them or serve them; for I the LORD your God am a jealous God, visiting the iniquity of the fathers on the children to the third and fourth generation of those who hate me, **10**but showing steadfast love to [d]thousands [2] of those who love me and keep my commandments.

11[†]“‘You shall not take the name of the LORD your God in vain, for the LORD will not hold him guiltless who takes his name in vain.

12[†]“‘Observe the Sabbath day, to keep it holy, as the LORD your God commanded you. **13**Six days you shall labor and do all your work, **14**but [e]the seventh day is a Sabbath to the LORD your God. On it you shall not do any work, you or your son or your daughter or your male servant or your female servant, or your ox or your donkey or any of your livestock, or the sojourner who is within your gates, [f]that your male servant and your female servant may rest as well as you. **15**[†][g]You shall remember that you were a slave [3] in the land of Egypt, and the LORD your God brought you out from there [h]with a mighty hand and an outstretched arm. Therefore the LORD your God commanded you to keep the Sabbath day.

16[†]“‘Honor your father and your mother, as the LORD your God commanded you, [i]that your days may be long, and that it may go well with you in the land that the LORD your God is giving you.

17[†][j]“‘You shall not murder. [4]

18[†][j]“‘And you shall not commit adultery.

19“‘And you shall not steal.

20[†]“‘And you shall not bear false witness against your neighbor.

21“‘And you shall not covet your neighbor’s wife. And you shall not desire your neighbor’s house, his field, or his male servant, or his female servant, his ox, or his donkey, or anything that is your neighbor’s.’

[22]“These words the LORD spoke to all your assembly [k] at the mountain out of the midst of the fire, the cloud, and the thick darkness, with a loud voice; and he added no more. And [l] he wrote them on two tablets of stone and gave them to me. [23]And [m] as soon as you heard the voice out of the midst of the darkness, while the mountain was burning with fire, you came near to me, all the heads of your tribes, and your elders. [24]And you said, ‘Behold, the LORD our God has shown us his glory and [n] greatness, and [o] we have heard his voice out of the midst of the fire. This day we have seen God speak with man, and man [p] still live. [25]Now therefore why should we die? For this great fire will consume us. [q] If we hear the voice of the LORD our God any more, we shall die. [26] [p] For who is there of all flesh, that has heard the voice of the living God speaking out of the midst of fire as we have, and has still lived? [27]Go near and hear all that the LORD our God will say, and [r] speak to us all that the LORD our God will speak to you, and we will hear and do it.’

[28]“And the LORD heard your words, when you spoke to me. And the LORD said to me, ‘I have heard the words of this people, which they have spoken to you. [s] They are right in all that they have spoken. [29] [t] Oh that they had such a heart as this always, to fear me and to keep all my commandments, [u] that it might go well with them and with their descendants [5] forever! [30]Go and say to them, “Return to your tents.” [31]But you, stand here by me, and [v] I will tell you the whole commandment and the statutes and the rules that you shall teach them, that they may do them in the land that I am giving them to possess.’ [32][†]You shall be careful therefore to do as the LORD your God has commanded you. [w] You shall not turn aside to the right hand or to the left. [33] [x] You shall walk in all the way that the LORD your God has commanded you, that you may live, and [y] that it may go well with you, and that you may live long in the land that you shall possess.

The Greatest Commandment

DEUTERONOMY **6** “Now this is [z] the commandment—the statutes and the rules [1]—that the LORD your God commanded me to teach you, that you may do them in the land to which you are going over, to possess it, [2]that

[a] you may fear the Lord your God, you and your son and your son’s son, by keeping all his statutes and his commandments, which I command you, all the days of your life, and [b] that your days may be long. [3][†]Hear therefore, O Israel, and be careful to do them, that it may go well with you, and that you may multiply greatly, [c] as the Lord, the God of your fathers, has promised you, in a land flowing with milk and honey.

[4][†]“Hear, O Israel: [d] The Lord our God, the Lord is one. [2] [5][†]You [e] shall love the Lord your God with all your heart and with all your soul and with all your might. [6]And [f] these words that I command you today shall be on your heart. [7][†] [g] You shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise. [8] [h] You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. [9] [i] You shall write them on the doorposts of your house and on your gates.

[10]“And when the Lord your God brings you into the land that he swore to your fathers, to Abraham, to Isaac, and to Jacob, to give you—with great and good cities [j] that you did not build, [11]and houses full of all good things that you did not fill, and cisterns that you did not dig, and vineyards and olive trees that you did not plant—and when you eat and are full, [12][†] [k] then take care lest you forget the Lord, who brought you out of the land of Egypt, out of the house of slavery. [13][†]It is [l] the Lord your God you shall fear. Him you shall serve and [m] by his name you shall swear. [14][†]You shall not [n] go after other gods, [o] the gods of the peoples who are around you— [15]for [p] the Lord your God in your midst [q] is a jealous God— [r] lest the anger of the Lord your God be kindled against you, and he destroy you from off the face of the earth.

[16][†] [s] “You shall not put the Lord your God to the test, [t] as you tested him at Massah. [17]You shall [u] diligently keep the commandments of the Lord your God, and his testimonies and his statutes, which he has commanded you. [18] [v] And you shall do what is right and good in the sight of the Lord, that it may go well with you, and that you may go in and take possession of the good land that the Lord swore to give to your fathers [19] [w] by thrusting out all your enemies from before you, as the Lord has promised.

[20][†] [x]“When your son asks you in time to come, ‘What is the meaning of the testimonies and the statutes and the rules that the LORD our God has commanded you?’ [21]then you shall say to your son, [y]‘We were Pharaoh’s slaves in Egypt. And the LORD brought us out of Egypt with a mighty hand. [22]And [z]the LORD showed signs and wonders, great and grievous, against Egypt and against Pharaoh and all his household, before our eyes. [23]And he brought us out from there, that he might bring us in and give us the land that he swore to give to our fathers. [24]And the LORD commanded us to do all these statutes, [a]to fear the LORD our God, [b]for our good always, that [c]he might preserve us alive, as we are this day. [25][†]And [d]it will be righteousness for us, if we are careful to do all this commandment before the LORD our God, as he has commanded us.’

A Chosen People

DEUTERONOMY **7** [†]“When the [e] LORD your God brings you into the land that you are entering to take possession of it, and clears away many nations before you, [f] the Hittites, the Girgashites, the Amorites, the Canaanites, the Perizzites, the Hivites, and the Jebusites, seven nations [g] more numerous and mightier than you, [2] [h] and when the LORD your God gives them over to you, and you defeat them, then you must [i] devote them to complete destruction. [1] [j] You shall make no covenant with them and show no mercy to them. [3][†] [k] You shall not intermarry with them, giving your daughters to their sons or taking their daughters for your sons, [4]for they would turn away your sons from following me, to serve other gods. [l] Then the anger of the LORD would be kindled against you, and he would destroy you [m] quickly. [5][†]But thus shall you deal with them: [n] you shall break down their altars and dash in pieces their [n] pillars and chop down their [n] Asherim and [o] burn their carved images with fire.

[6][†]“For [p] you are a people holy to the LORD your God. The LORD your God has chosen you to be [p] a people for his treasured possession, out of all the peoples who are on the face of the earth. [7]It was not because you were more in number than any other people that the LORD set his love on you and chose you, for you were the fewest of all peoples, [8]but [q] it is because the LORD loves you and is keeping [r] the oath that he swore to your fathers, that the LORD has brought you out with a mighty hand and redeemed you from the house of slavery, from the hand of Pharaoh king of Egypt. [9]Know therefore that the LORD your God is God, [s] the faithful God [t] who keeps covenant and steadfast love with those who love him and keep his commandments, to a thousand generations, [10]and [u] repays to their face those who hate him, by destroying them. [v] He will not be slack with one who hates him. He will repay him to his face. [11] [w] You shall therefore be careful to do the commandment and the statutes and the rules that I command you today.

[12][†] [x] “And because you listen to these rules and keep and do them, the LORD your God will keep with you [y] the covenant and the steadfast love

that he swore to your fathers. [13]He will [z]love you, bless you, and multiply you. [a]He will also bless the fruit of your womb and the fruit of your ground, your grain and your wine and your oil, the increase of your herds and the young of your flock, in the land that he swore to your fathers to give you. [14]You shall be blessed above all peoples. [b]There shall not be male or female barren among you or among your livestock. [15]And the LORD will take away from you all sickness, and none of the evil [c]diseases of Egypt, which you knew, will he inflict on you, but he will lay them on all who hate you. [16]And [d]you shall consume all the peoples that the LORD your God will give over to you. [e]Your eye shall not pity them, neither shall you serve their gods, for that would be [f]a snare to you.

[17][†]“If you say in your heart, ‘These nations are greater than I. How can I dispossess them?’ [18][g]you shall not be afraid of them but you shall [h]remember what the LORD your God did to Pharaoh and to all Egypt, [19]the great trials that your eyes saw, [i]the signs, the wonders, the mighty hand, and the outstretched arm, by which the LORD your God brought you out. So will the LORD your God do to all the peoples of whom you are afraid. [20][†]Moreover, [j]the LORD your God will send hornets among them, until those who are left and hide themselves from you are destroyed. [21]You shall not be in dread of them, for the LORD your God is [k]in your midst, [l]a great and awesome God. [22][m]The LORD your God will clear away these nations before you little by little. You may not make an end of them at once, [2] lest the wild beasts grow too numerous for you. [23][n]But the LORD your God will give them over to you and throw them into great confusion, until they are destroyed. [24]And [o]he will give their kings into your hand, and you shall [p]make their name perish from under heaven. [q]No one shall be able to stand against you until you have destroyed them. [25][†]The carved images of their gods [r]you shall burn with fire. You [s]shall not covet the silver or the gold that is on them or take it for yourselves, lest you be [t]ensnared by it, for it is an abomination to the LORD your God. [26]And you shall not bring an abominable thing into your house and become devoted to destruction [3] like it. You shall utterly detest and abhor it, [u]for it is devoted to destruction.

Remember the LORD Your God

DEUTERONOMY **8** “The whole commandment that I command you today [v] you shall be careful to do, that you may live and multiply, and go in and possess the land that the LORD swore to give to your fathers. [2][†]And you shall remember the whole way that the LORD your God has led you [w] these forty years in the wilderness, that he might humble you, [x] testing you [y] to know what was in your heart, [z] whether you would keep his commandments or not. [3]And he humbled you and [a] let you hunger and [b] fed you with manna, which you did not know, nor did your fathers know, that he might make you know that [c] man does not live by bread alone, but man lives by every word [1] that comes from the mouth of the LORD. [4][†] [d] Your clothing did not wear out on you and your foot did not swell these forty years. [5][†]Know then in your heart that, [e] as a man disciplines his son, the LORD your God disciplines you. [6]So you shall keep the commandments of the LORD your God by walking in his ways and by fearing him. [7]For the LORD your God is bringing you into a good land, [f] a land of brooks of water, of fountains and springs, flowing out in the valleys and hills, [8]a land of wheat and barley, [g] of vines and fig trees and pomegranates, a land of olive trees and honey, [9]a land in which you will eat bread without scarcity, in which you will lack nothing, a land whose stones are iron, and out of whose hills you can dig copper. [10]And you shall eat and be full, and you shall bless the LORD your God for the good land he has given you.

[11]“Take care lest you forget the LORD your God by not keeping his commandments and his rules and his statutes, which I command you today, [12] [h] lest, when you have eaten and are full and have built good houses and live in them, [13]and when your herds and flocks multiply and your silver and gold is multiplied and all that you have is multiplied, [14][†] [i] then your heart be lifted up, and you [j] forget the LORD your God, who brought you out of the land of Egypt, out of the house of slavery, [15][†]who [k] led you through the great and terrifying wilderness, [l] with its fiery serpents and scorpions [m] and thirsty ground where there was no water, [n] who brought you water out of the flinty rock, [16]who fed you in the wilderness with [o] manna that your fathers did not know, that he might humble you and test you, [p] to do you good in the end. [17][†]Beware [q] lest you say in your heart, ‘My power

and the might of my hand have gotten me this wealth.’ [18]You shall remember the LORD your God, for [r]it is he who gives you power to get wealth, [s]that he may confirm his covenant that he swore to your fathers, as it is this day. [19][†]And if you forget the LORD your God and go after other gods and serve them and worship them, [t]I solemnly warn you today that you shall surely perish. [20]Like the nations that the LORD makes to perish before you, [u]so shall you perish, because you would not obey the voice of the LORD your God.

Not Because of Righteousness

DEUTERONOMY 9 [†]“Hear, O Israel: you are [v]to cross over the Jordan today, to go in to dispossess nations [w]greater and mightier than you, cities great and fortified up to heaven, [2][†]a people great and tall, [x]the sons of the Anakim, [y]whom you know, and of whom you have heard it said, ‘Who can stand before the sons of Anak?’ [3][†]Know therefore today that he who [z]goes over before you [a]as a consuming fire is the LORD your God. He will destroy them and subdue them before you. [b]So you shall drive them out and make them perish quickly, as the LORD has promised you.

[4][†][c]“Do not say in your heart, after the LORD your God has thrust them out before you, ‘It is because of my righteousness that the LORD has brought me in to possess this land,’ whereas it is [d]because of the wickedness of these nations that the LORD is driving them out before you. [5][e]Not because of your righteousness or the uprightness of your heart are you going in to possess their land, but because of the wickedness of these nations the LORD your God is driving them out from before you, and that he may confirm [f]the word that the LORD swore to your fathers, to Abraham, to Isaac, and to Jacob.

[6]“Know, therefore, that the LORD your God is not giving you this good land to possess because of your righteousness, for you are [g]a stubborn people. [7][†]Remember and do not forget how you provoked the LORD your God to wrath in the wilderness. [h]From the day you came out of the land of Egypt until you came to this place, you have been rebellious against the LORD. [8][†]Even [i]at Horeb you provoked the LORD to wrath, and the LORD was so angry with you that he was ready to destroy you. [9][†][j]When I went

up the mountain to receive the tablets of stone, the tablets of the covenant that the LORD made with you, I remained on the mountain [k]forty days and forty nights. I neither ate bread nor drank water. [10]And [l]the LORD gave me the two tablets of stone written with the finger of God, and on them were all the words that the LORD had spoken with you on the mountain out of the midst of the fire [m]on the day of the assembly. [11]And at the end of forty days and forty nights the LORD gave me the two tablets of stone, the tablets of the covenant. [12][†]Then the LORD said to me, [n]'Arise, go down quickly from here, for your people whom you have brought from Egypt have acted corruptly. They have [o]turned aside quickly out of the way that I commanded them; they have made themselves a metal image.'

The Golden Calf

[13][p]"Furthermore, the LORD said to me, 'I have seen this people, and behold, it is [g]a stubborn people. [14][q]Let me alone, that I may destroy them and [r]blot out their name from under heaven. And [s]I will make of you a nation mightier and greater than they.' [15][t]So I turned and came down from the mountain, and [u]the mountain was burning with fire. And the two tablets of the covenant were in my two hands. [16]And [v]I looked, and behold, you had sinned against the LORD your God. You had made yourselves a golden [1] calf. [w]You had turned aside quickly from the way that the LORD had commanded you. [17][†]So I took hold of the two tablets and threw them out of my two hands and broke them before your eyes. [18][†]Then I [x]lay prostrate before the LORD [y]as before, forty days and forty nights. I neither ate bread nor drank water, because of all the sin that you had committed, [z]in doing what was evil in the sight of the LORD to provoke him to anger. [19]For I was afraid of the anger and hot displeasure that the LORD bore against you, so that he was ready to destroy you. [a]But the LORD listened to me that time also. [20]And the LORD was so angry with Aaron that he was ready to destroy him. And I prayed for Aaron also at the same time. [21][†]Then [b]I took the sinful thing, the calf that you had made, and burned it with fire and crushed it, grinding it very small, until it was as fine as dust. And I threw the dust of it into the brook that ran down from the mountain.

[22]“At [c] Taberah also, and at [d] Massah and at [e] Kibroth-hattaavah you provoked the LORD to wrath. [23]And [f] when the LORD sent you from Kadesh-barnea, saying, ‘Go up and take possession of the land that I have given you,’ then you rebelled against the commandment of the LORD your God and [g] did not believe him or obey his voice. [24] [h] You have been rebellious against the LORD from the day that I knew you.

[25][†] [x] “So I lay prostrate before the LORD for these forty days and forty nights, because the LORD had said he would destroy you. [26] [i] And I prayed to the LORD, ‘O Lord GOD, do not destroy your people and your heritage, whom you have redeemed through your greatness, whom you have brought out of Egypt with a mighty hand. [27]Remember your servants, Abraham, Isaac, and Jacob. Do not regard the stubbornness of this people, or their wickedness or their sin, [28]lest the land from which you brought us say, [j] “Because the LORD was not able to bring them into the land that he promised them, and because he hated them, he has brought them out to put them to death in the wilderness.” [29] [k] For they are your people and your heritage, whom you brought out by your great power and by your outstretched arm.’

New Tablets of Stone

DEUTERONOMY 10 [†]“At that time the LORD said to me, [l] ‘Cut for yourself two tablets of stone like the first, and come up to me on the mountain and [m] make an ark of wood. [2]And I will write on the tablets the words that were on the first tablets that you broke, and [n] you shall put them in the ark.’ [3]So I made an ark [o] of acacia wood, and [p] cut two tablets of stone like the first, and went up the mountain with the two tablets in my hand. [4]And [q] he wrote on the tablets, in the same writing as before, the Ten Commandments [1] [r] that the LORD had spoken to you on the mountain out of the midst of the fire [s] on the day of the assembly. And the LORD gave them to me. [5]Then I turned and [t] came down from the mountain and [u] put the tablets in the ark that I had made. [v] And there they are, as the LORD commanded me.”

[6][†](The people of Israel [w] journeyed from Beeroth Bene-jaakan [2] to Moserah. [x] There Aaron died, and there he was buried. And his son Eleazar ministered as priest in his place. [7] [y] From there they journeyed to Gudgodah,

and from Gudgodah to Jotbathah, a land with brooks of water. [8]At that time [z]the LORD set apart the tribe of Levi [a]to carry the ark of the covenant of the LORD [b]to stand before the LORD to minister to him and [c]to bless in his name, to this day. [9][d]Therefore Levi has no portion or inheritance with his brothers. The LORD is his inheritance, as the LORD your God said to him.)

[10][e]"I myself stayed on the mountain, as at the first time, forty days and forty nights, [f]and the LORD listened to me that time also. The LORD was unwilling to destroy you. [11][†][g]And the LORD said to me, 'Arise, go on your journey at the head of the people, so that they may go in and possess the land, which I swore to their fathers to give them.'

Circumcise Your Heart

[12][†]"And now, Israel, [h]what does the LORD your God require of you, but [i]to fear the LORD your God, [j]to walk in all his ways, [k]to love him, to serve the LORD your God with all your heart and with all your soul, [13]and [l]to keep the commandments and statutes of the LORD, which I am commanding you today [m]for your good? [14][†]Behold, [n]to the LORD your God belong heaven and the heaven of heavens, [o]the earth with all that is in it. [15]Yet [p]the LORD set his heart in love on your fathers and chose their offspring after them, you above all peoples, as you are this day. [16][†]Circumcise therefore [q]the foreskin of your heart, and be no longer [r]stubborn. [17][†]For the LORD your God is [s]God of gods and [t]Lord of lords, [u]the great, the mighty, and the awesome God, who is [v]not partial and takes no bribe. [18][w]He executes justice for the fatherless and the widow, and loves the sojourner, giving him food and clothing. [19][x]Love the sojourner, therefore, for you were sojourners in the land of Egypt. [20][†][i]You shall fear the LORD your God. You shall serve him and [y]hold fast to him, and [z]by his name you shall swear. [21][a]He is your praise. He is your God, [b]who has done for you these great and terrifying things that your eyes have seen. [22][†]Your fathers went down to Egypt [c]seventy persons, and now the LORD your God has made you [d]as numerous as the stars of heaven.

Love and Serve the LORD

DEUTERONOMY **11** [†] [e]“You shall therefore love the LORD your God and [f]keep his charge, his statutes, his rules, and his commandments always. [2][†]And consider today (since I am not speaking to [g]your children who have not known or seen it), consider the discipline [1] of the LORD your God, [h]his greatness, [i]his mighty hand and his outstretched arm, [3][j]his signs and his deeds that he did in Egypt to Pharaoh the king of Egypt and to all his land, [4]and what he did to the army of Egypt, to their horses and to their chariots, [k]how he made the water of the Red Sea flow over them as they pursued after you, and how the LORD has destroyed them to this day, [5]and [l]what he did to you in the wilderness, until you came to this place, [6][†]and [m]what he did to Dathan and Abiram the sons of Eliab, son of Reuben, how the earth opened its mouth and swallowed them up, with their households, their tents, and every living thing that followed them, in the midst of all Israel. [7][†]For your eyes have seen [n]all the great work of the LORD that he did.

[8]“You shall therefore keep the whole commandment that I command you today, that you may [o]be strong, and go in and take possession of the land that you are going over to possess, [9]and [p]that you may live long in the land [q]that the LORD swore to your fathers to give to them and to their offspring, [r]a land flowing with milk and honey. [10]For the land that you are entering to take possession of it is not like the land of Egypt, from which you have come, where you sowed your seed and irrigated it, [2] like a garden of vegetables. [11][s]But the land that you are going over to possess is a land of hills and valleys, which drinks water by the rain from heaven, [12]a land that the LORD your God cares for. [t]The eyes of the LORD your God are always upon it, from the beginning of the year to the end of the year.

[13]“And if you will indeed obey my commandments that I command you today, [u]to love the LORD your God, and to serve him with all your heart and with all your soul, [14][†][v]he [3] will give the rain for your land in its season, [w]the early rain and the later rain, that you may gather in your grain and your wine and your oil. [15][x]And he will give grass in your fields for your livestock, and [y]you shall eat and be full. [16][†]Take care [z]lest your heart be deceived, and you turn aside and [a]serve other gods and worship them;

[17]then [b]the anger of the LORD will be kindled against you, and he [c]will shut up the heavens, so that there will be no rain, and the land will yield no fruit, and [d]you will perish quickly off the good land that the LORD is giving you.

[18][†] [e]“You shall therefore lay up these words of mine in your heart and in your soul, and [f]you shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. [19]You shall teach them to your children, talking of them when you are sitting in your house, and when you are walking by the way, and when you lie down, and when you rise. [20] [g]You shall write them on the doorposts of your house and on your gates, [21] [h]that your days and the days of your children may be multiplied in the land that the LORD swore to your fathers to give them, [i]as long as the heavens are above the earth. [22]For if [j]you will be careful to do all this commandment that I command you to do, loving the LORD your God, walking in all his ways, and [k]holding fast to him, [23]then the LORD [l]will drive out all these nations before you, and you will [m]dispossess nations greater and mightier than you. [24] [n]Every place on which the sole of your foot treads shall be yours. Your territory shall be [o]from the wilderness to [4] the Lebanon and from the River, the river Euphrates, to the western sea. [25] [p]No one shall be able to stand against you. The LORD your God will lay [q]the fear of you and the dread of you on all the land that you shall tread, [r]as he promised you.

[26][†] [s]“See, I am setting before you today a blessing and a curse: [27] [t]the blessing, if you obey the commandments of the LORD your God, which I command you today, [28][†]and [u]the curse, if you do not obey the commandments of the LORD your God, but turn aside from the way that I am commanding you today, [v]to go after other gods that you have not known. [29][†]And when the LORD your God brings you into the land that you are entering to take possession of it, you shall set [w]the blessing on Mount Gerizim and the curse on Mount Ebal. [30][†]Are they not beyond the Jordan, west of the road, toward the going down of the sun, in the land of the Canaanites who live in the [x]Arabah, opposite Gilgal, beside [y]the oak [5] of Moreh? [31]For you are [z]to cross over the Jordan to go in to take possession of the land that the LORD your God is giving you. And when you possess it

and live in it, [32]you shall be careful [a]to do all the statutes and the rules that
I am setting before you today.

The LORD's Chosen Place of Worship

DEUTERONOMY **12** [†] [b]“These are the statutes and rules that you shall be
careful to do in the land that the LORD, the God of your fathers, has given
you to possess, [c]all the days that you live on the earth. [2][†] [d]You shall
surely destroy all the places where the nations whom you shall dispossess
served their gods, [e]on the high mountains and on the hills and under every
green tree. [3]You shall tear down their altars and dash in pieces [f]their pillars
and burn their [g]Asherim with fire. You shall chop down the carved images
of their gods and [h]destroy their name out of that place. [4][†] [i]You shall not
worship the LORD your God in that way. [5][†]But you shall seek [j]the place
that the LORD your God will choose out of all your tribes to put his name
and make his habitation [1] there. There you shall go, [6]and there you shall
bring your burnt offerings and your sacrifices, [k]your tithes and the
contribution that you present, your vow offerings, your freewill offerings,
and the [l]firstborn of your herd and of your flock. [7][†]And [m]there you shall
eat before the LORD your God, and [n]you shall rejoice, you and your
households, in all that you undertake, in which the LORD your God has
blessed you.

[8][†]“You shall not do according to all that we are doing here today,
[o]everyone doing whatever is right in his own eyes, [9]for you have not as yet
come to [p]the rest and to the inheritance that the LORD your God is giving
you. [10]But when [q]you go over the Jordan and live in the land that the LORD
your God is giving you to inherit, [r]and when he gives you rest from all
your enemies around, so that you live in safety, [11]then to [j]the place that the
LORD your God will choose, to make his name dwell there, there you shall
bring all that I command you: your burnt offerings and your sacrifices,
[k]your tithes and the contribution that you present, and all your finest vow
offerings that you vow to the LORD. [12][†]And [n]you shall rejoice before the
LORD your God, you and your sons and your daughters, your male servants
and your female servants, and the Levite that is within your towns, since
[s]he has no portion or inheritance with you. [13][†] [t]Take care that you do not

offer your burnt offerings at any place that you see, [14]but at [j]the place that the LORD will choose in one of your tribes, there you shall offer your burnt offerings, and there you shall do all that I am commanding you.

[15][†]“However, you may slaughter and eat meat within any of your towns, as much as you desire, [u]according to the blessing of the LORD your God that he has given you. [v]The unclean and the clean may eat of it, as of the gazelle and as of the deer. [16][†] [w]Only you shall not eat the blood; you shall pour it out on the earth like water. [17][†]You may not eat within your towns [k]the tithe of your grain or of your wine or of your oil, or the firstborn of your herd or of your flock, or any of your vow offerings that you vow, or your freewill offerings or the contribution that you present, [18]but [m]you shall eat them before the LORD your God in [j]the place that the LORD your God will choose, you and your son and your daughter, your male servant and your female servant, and the Levite who is within your towns. And [n]you shall rejoice before the LORD your God in all that you undertake. [19] [x]Take care that you do not neglect the Levite as long as you live in your land.

[20]“When the LORD your God [y]enlarges your territory, [z]as he has promised you, and you say, ‘I will eat meat,’ because you crave meat, you may eat meat whenever you desire. [21]If [a]the place that the LORD your God will choose to put his name there is too far from you, [b]then you may kill any of your herd or your flock, which the LORD has given you, as I have commanded you, and you may eat within your towns whenever you desire. [22]Just [c]as the gazelle or the deer is eaten, so you may eat of it. [c]The unclean and the clean alike may eat of it. [23] [d]Only be sure that you do not eat the blood, [e]for the blood is the life, and you shall not eat the life with the flesh. [24]You shall not eat it; you shall pour it out on the earth like water. [25]You shall not eat it, [f]that all may go well with you and with your children after you, [g]when you do what is right in the sight of the LORD. [26][†]But the [h]holy things that are due from you, and [i]your vow offerings, you shall take, and you shall go to [a]the place that the LORD will choose, [27]and [j]offer your burnt offerings, the flesh and the blood, on the altar of the LORD your God. The blood of your sacrifices shall be poured out on the altar of the LORD your God, but the flesh you may eat. [28]Be careful to obey all these

words that I command you, [f]that it may go well with you and with your children after you forever, when you do what is good and right in the sight of the LORD your God.

Warning Against Idolatry

[29]“When [k]the LORD your God cuts off before you the nations whom you go in to dispossess, and you dispossess them and dwell in their land, [30][†]take care [l]that you be not ensnared to follow them, after they have been destroyed before you, and that you do not inquire about their gods, saying, ‘How did these nations serve their gods?—that I also may do the same.’ [31][†] [m]You shall not worship the LORD your God in that way, for every [n]abominable thing that the LORD hates they have done for their gods, for [o]they even burn their sons and their daughters in the fire to their gods.

[32][†] [2] “Everything that I command you, you shall be careful to do. [p]You shall not add to it or take from it.

DEUTERONOMY **13** [†]“If a prophet or [q]a dreamer of dreams arises among you and gives you a sign or a wonder, [2][†]and [r]the sign or wonder that he tells you comes to pass, and if he says, ‘Let us go after other gods,’ which you have not known, ‘and let us serve them,’ [3][†]you shall not listen to the words of that prophet or that dreamer of dreams. For the LORD your God [s]is testing you, to know whether you love the LORD your God with all your heart and with all your soul. [4][†]You shall [t]walk after the LORD your God and fear him and keep his commandments and obey his voice, and you shall serve him and [u]hold fast to him. [5][†]But [v]that prophet or that dreamer of dreams shall be put to death, because he has taught rebellion against the LORD your God, who brought you out of the land of Egypt and redeemed you out of the house of slavery, to make you leave the way in which the LORD your God commanded you to walk. [w]So you shall purge the evil [1] from your midst.

[6][†] [x]“If your brother, the son of your mother, or your son or your daughter or [y]the wife you embrace [2] or your friend [z]who is as your own soul entices you secretly, saying, ‘Let us go and serve other gods,’ [a]which neither you nor your fathers have known, [7]some [b]of the gods of the peoples who are around you, whether near you or far off from you, from the one end

of the earth to the other, 8[†]you shall [c] not yield to him or listen to him, nor [d] shall your eye pity him, nor shall you spare him, nor shall you conceal him. 9But you shall kill him. [e] Your hand shall be first against him to put him to death, and afterward the hand of all the people. 10[f] You shall stone him to death with stones, because he sought to draw you away from the LORD your God, who brought you out of the land of Egypt, out of the house of slavery. 11[†]And [g] all Israel shall hear and fear and never again do any such wickedness as this among you.

12[†]“If you hear in one of your cities, which the LORD your God is giving you to dwell there, 13that certain [h] worthless fellows have gone out among you and have drawn away the inhabitants of their city, saying, ‘Let us go and serve other gods,’ which you have not known, 14then you shall inquire and make search and ask [i] diligently. And behold, if it be true and certain that such an abomination has been done among you, 15you shall surely put the inhabitants of that city to the sword, devoting it to destruction, [3] all who are in it and its cattle, with the edge of the sword. 16You shall gather all its spoil into the midst of its open square and [j] burn the city and all its spoil with fire, as a whole burnt offering to the LORD your God. It shall be a [k] heap forever. It shall not be built again. 17[l] None of the devoted things shall stick to your hand, [m] that the LORD may turn from the fierceness of his anger and show you mercy and have compassion on you and multiply you, [n] as he swore to your fathers, 18if you obey the voice of the LORD your God, [o] keeping all his commandments that I am commanding you today, and doing what is right in the sight of the LORD your God.

Clean and Unclean Food

DEUTERONOMY 14 [†]“You are [p] the sons of the LORD your God. [q] You shall not cut yourselves or make any [r] baldness on your foreheads for the dead. 2For [s] you are a people holy to the LORD your God, and the LORD has chosen you to be a people for his treasured possession, out of all the peoples who are on the face of the earth.

3[†] [t] “You shall not eat any abomination. 4[†] [u] These are the animals you may eat: the ox, the sheep, the goat, 5the deer, the gazelle, the roebuck, the wild goat, the ibex, [1] the antelope, and the mountain sheep. [6]Every animal that parts the hoof and has the hoof cloven in two and chews the cud, among the animals, you may eat. [7]Yet of those that chew the cud or have the hoof cloven you shall not eat these: the camel, the hare, and the [v]rock badger, because they chew the cud but do not part the hoof, are unclean for you. [8]And the pig, because it parts the hoof but does not chew the cud, is unclean for you. Their flesh you shall not eat, and [w]their carcasses you shall not touch.

[9]"Of all that are in the waters you may eat these: whatever has fins and scales you may eat. [10]And whatever does not have fins and scales you shall not eat; it is unclean for you.

[11][†]"You may eat all clean birds. [12]But these are the ones that you shall not eat: the eagle, [2] the bearded vulture, the black vulture, [13]the kite, the falcon of any kind; [14]every raven of any kind; [15]the ostrich, the nighthawk, the sea gull, the hawk of any kind; [16]the little owl and the short-eared owl, the barn owl [17]and the tawny owl, the carrion vulture and the cormorant, [18]the stork, the heron of any kind; the hoopoe and the bat. [19]And all winged insects are unclean for you; they shall not be eaten. [20]All clean winged things you may eat.

[21][†] [x]"You shall not eat anything that has died naturally. You may give it to the sojourner who is within your towns, that he may eat it, or you may sell it to a foreigner. For [y]you are a people holy to the LORD your God.

[z]"You shall not boil a young goat in its mother's milk.

Tithes

[22][†] [a]"You shall tithe all the yield of your seed that comes from the field year by year. [23][†]And before the LORD your God, in the place that he will choose, to make his name dwell there, [b]you shall eat the tithe of your grain, of your wine, and of your oil, [c]and the firstborn of your herd and flock, [d]that you may learn to fear the LORD your God always. [24][†]And if the way is too long for you, so that you are not able to carry the tithe, when the LORD your God blesses you, because [e]the place is too far from you, which the LORD your God chooses, to set his name there, [25]then you shall turn it into money and bind up the money in your hand and go to the place that the

LORD your God chooses [26]and spend the money for whatever you desire—oxen or sheep or wine or strong drink, whatever your appetite craves. And [b]you shall eat there before the LORD your God and rejoice, you and your household. [27][†]And you shall not neglect [f]the Levite who is within your towns, for [g]he has no portion or inheritance with you.

[28][†] [h]"At the end of every three years you shall bring out all the tithe of your produce in the same year and lay it up within your towns. [29]And the Levite, because [g]he has no portion or inheritance with you, and the sojourner, the fatherless, and the widow, who are within your towns, shall come and eat and be filled, that [i]the LORD your God may bless you in all the work of your hands that you do.

The Sabbatical Year

DEUTERONOMY **15** [†]“At the end of [j] every seven years you shall grant a release. [2]And this is the manner of the release: every creditor shall release what he has lent to his neighbor. He shall not exact it of his neighbor, his brother, because the LORD’s release has been proclaimed. [3] [k] Of a foreigner you may exact it, but whatever of yours is with your brother your hand shall release. [4][†] [l] But there will be no poor among you; [m] for the LORD will bless you in the land that the LORD your God is giving you for an inheritance to possess— [5] [n] if only you will strictly obey the voice of the LORD your God, being careful to do all this commandment that I command you today. [6]For the LORD your God will bless you, [o] as he promised you, and [p] you shall lend to many nations, but you shall not borrow, and [q] you shall rule over many nations, but they shall not rule over you.

[7][†]“If among you, one of your brothers should become poor, in any of your towns within your land that the LORD your God is giving you, [r] you shall not harden your heart or shut your hand against your poor brother, [8]but [s] you shall open your hand to him and lend him sufficient for his need, whatever it may be. [9][†]Take care lest there be an unworthy thought in your heart and you say, ‘The seventh year, the year of release is near,’ and your [t] eye look grudgingly [1] on your poor brother, and you give him nothing, and he [u] cry to the LORD against you, and [v] you be guilty of sin. [10]You shall give to him freely, and [w] your heart shall not be grudging when you give to him, because [x] for this the LORD your God will bless you in all your work and in all that you undertake. [11]For [y] there will never cease to be poor in the land. Therefore I command you, [s] ‘You shall open wide your hand to your brother, to the needy and to the poor, in your land.’

[12][†] [z] “If your brother, a Hebrew man or a Hebrew woman, is sold [2] to you, he shall serve you six years, and in the seventh year you shall let him go free from you. [13][†]And when you let him go free from you, you shall not let him go empty-handed. [14]You shall furnish him liberally out of your flock, out of your threshing floor, and out of your winepress. [a] As the LORD your God has blessed you, you shall give to him. [15] [b] You shall remember that you were a slave in the land of Egypt, and the LORD your God

redeemed you; therefore I command you this today. 16[†]But [c] if he says to you, ‘I will not go out from you,’ because he loves you and your household, since he is well-off with you, 17then you shall take an awl, and put it through his ear into the door, and he shall be your slave [3] forever. And to your female slave [4] you shall do the same. 18[†]It shall not seem hard to you when you let him go free from you, for at half the cost of a hired worker he has served you six years. So the LORD your God will bless you in all that you do.

19[†] [d] “All the firstborn males that are born of your herd and flock you shall dedicate to the LORD your God. You shall do no work with the firstborn of your herd, nor shear the firstborn of your flock. 20 [e] You shall eat it, you and your household, before the LORD your God year by year at the place that the LORD will choose. 21 [f] But if it has any blemish, if it is lame or blind or has any serious blemish whatever, you shall not sacrifice it to the LORD your God. 22You shall eat it within your towns. [g] The unclean and the clean alike may eat it, as though it were a gazelle or a deer. 23 [h] Only you shall not eat its blood; you shall pour it out on the ground like water.

Passover

DEUTERONOMY **16** [†]“Observe the [i] month of Abib and keep the Passover to the LORD your God, for [j] in the month of Abib the LORD your God brought you out of Egypt by night. 2[†]And you shall offer the Passover sacrifice to the LORD your God, from the flock or [k] the herd, [l] at the place that the LORD will choose, to make his name dwell there. 3[†]You shall eat no leavened bread with it. [m] Seven days you shall eat it with unleavened bread, the bread of affliction—for you came out of the land of Egypt [n] in haste—that all the days of your life you may remember the day when you came out of the land of Egypt. 4 [o] No leaven shall be seen with you in all your territory for seven days, [p] nor shall any of the flesh that you sacrifice on the evening of the first day remain all night until morning. 5[†]You may not offer the Passover sacrifice within any of your towns that the LORD your God is giving you, 6but at the place that the LORD your God will choose, to make his name dwell in it, there you shall offer the Passover sacrifice, in the evening at sunset, at the time you came out of Egypt. 7[†]And you shall

cook it and eat it at the place that the LORD your God will choose. And in
the morning you shall turn and go to your tents. [8]For [q] six days you shall
eat unleavened bread, and on the seventh day there shall be [r] a solemn
assembly to the LORD your God. You shall do no work on it.

The Feast of Weeks

[9][†] [s] “You shall count seven weeks. Begin to count the seven weeks from
the time the sickle is first put to the standing grain. [10]Then you shall keep
[t] the Feast of Weeks to the LORD your God with [u] the tribute of a freewill
offering from your hand, which you shall give [v] as the LORD your God
blesses you. [11]And [w] you shall rejoice before the LORD your God, you and
your son and your daughter, your male servant and your female servant, the
Levite who is within your towns, the sojourner, the fatherless, and the
widow who are among you, at the place that the LORD your God will
choose, to make his name dwell there. [12] [x] You shall remember that you
were a slave in Egypt; and you shall be careful to observe these statutes.

The Feast of Booths

[13][†] [y] “You shall keep the Feast of Booths seven days, when you have
gathered in the produce from your threshing floor and your winepress.
[14] [z] You shall rejoice in your feast, you and your son and your daughter,
your male servant and your female servant, the Levite, the sojourner, the
fatherless, and the widow who are within your towns. [15]For [a] seven days
you shall keep the feast to the LORD your God at the place that the LORD
will choose, because the LORD your God will bless you in all your produce
and in all the work of your hands, so that you will be altogether joyful.

[16][†] [b] “Three times a year all your males shall appear before the LORD
your God at the place that he will choose: at the Feast of Unleavened Bread,
at the Feast of Weeks, and at the Feast of Booths. [c] They shall not appear
before the LORD empty-handed. [17]Every man [d] shall give as he is able,
[v] according to the blessing of the LORD your God that he has given you.

Justice

[18][†]“You shall appoint [e]judges and officers in all your towns that the LORD your God is giving you, according to your tribes, and they shall judge the people with righteous judgment. [19][†][f]You shall not pervert justice. [g]You shall not show partiality, [h]and you shall not accept a bribe, for a bribe blinds the eyes of the wise and subverts the cause of the righteous. [20]Justice, and only justice, you shall follow, that you may live and inherit the land that the LORD your God is giving you.

Forbidden Forms of Worship

[21][†]“You shall not plant any tree as [i]an Asherah beside the altar of the LORD your God that you shall make. [22]And you shall not set up a pillar, which the LORD your God hates.

DEUTERONOMY **17** [†][j]“You shall not sacrifice to the LORD your God an ox or a sheep in which is a blemish, any defect whatever, for that is an abomination to the LORD your God.

[2][†][k]“If there is found among you, within any of your towns that the LORD your God is giving you, a man or woman who does what is evil in the sight of the LORD your God, [l]in transgressing his covenant, [3]and has gone and served other gods and worshiped them, or [m]the sun or the moon or any of the host of heaven, [n]which I have forbidden, [4][†]and it is told you and you hear of it, then you shall inquire [o]diligently, and if it is true and certain that such an abomination has been done in Israel, [5]then you shall bring out to your gates that man or woman who has done this evil thing, and you [p]shall stone that man or woman to death with stones. [6][†][q]On the evidence of two witnesses or of three witnesses the one who is to die shall be put to death; a person shall not be put to death on the evidence of one witness. [7][r]The hand of the witnesses shall be first against him to put him to death, and afterward the hand of all the people. So [s]you shall purge [1] the evil [2] from your midst.

Legal Decisions by Priests and Judges

[8][†]“If any case arises requiring decision between one kind of homicide and another, one kind of legal right and another, or one kind of assault and

another, any case within your towns that is too difficult for you, then you shall arise and go up to [t] the place that the LORD your God will choose. [9] [u] And you shall come to the Levitical priests and to the judge who is in office in those days, and you shall consult them, and [v] they shall declare to you the decision. [10][†]Then you shall do according to what they declare to you from that place that the LORD will choose. And you shall be careful to do according to all that they direct you. [11]According to the instructions that they give you, and according to the decision which they pronounce to you, you shall do. You shall not turn aside from the verdict that they declare to you, either to the right hand or to the left. [12]The man who [w] acts presumptuously by not obeying the priest [x] who stands to minister there before the LORD your God, or the judge, that man shall die. So [s] you shall purge the evil from Israel. [13]And all the people [y] shall hear and fear and not act presumptuously again.

Laws Concerning Israel's Kings

[14][†]"When you come to the land that the LORD your God is giving you, and you possess it and dwell in it and then say, [z] 'I will set a king over me, like all the nations that are around me,' [15]you may indeed set a king over you [a] whom the LORD your God will choose. One [b] from among your brothers you shall set as king over you. You may not put a foreigner over you, who is not your brother. [16][†]Only he must not acquire many [c] horses for himself or cause the people [d] to return to Egypt in order to acquire many horses, since the LORD has said to you, [e] 'You shall never return that way again.' [17]And he [f] shall not acquire many wives for himself, lest his heart turn away, [g] nor shall he acquire for himself excessive silver and gold.

[18][†]"And when he sits on the throne of his kingdom, [h] he shall write for himself in a book a copy of this law, [i] approved by [3] the Levitical priests. [19]And [j] it shall be with him, and he shall read in it all the days of his life, [k] that he may learn to fear the LORD his God by keeping all the words of this law and these statutes, and doing them, [20]that his heart may not be lifted up above his brothers, and that he [l] may not turn aside from the commandment, either to the right hand or to the left, [m] so that he may continue long in his kingdom, he and his children, in Israel.

Provision for Priests and Levites

DEUTERONOMY 18 [†]“The Levitical priests, all the tribe of Levi, [n] shall have no portion or inheritance with Israel. They [o] shall eat the LORD’s food offerings [1] as their [2] inheritance. 2They shall have no inheritance among their brothers; the LORD is their inheritance, as he promised them. 3[†]And this shall be the priests’ due from the people, from those offering a sacrifice, whether an ox or a sheep: [p] they shall give to the priest the shoulder and the two cheeks and the stomach. 4 [q] The firstfruits of your grain, of your wine and of your oil, and the first fleece of your sheep, you shall give him. 5For the LORD your God has chosen him out of all your tribes [r] to stand and minister in the name of the LORD, him and his sons for all time.

6[†]“And if a Levite comes from any of your towns out of all Israel, [s] where he lives—and he may come when he desires [3]—[t] to the place that the LORD will choose, 7and ministers in the name of the LORD his God, [u] like all his fellow Levites who stand to minister there before the LORD, 8then he may have equal [v] portions to eat, besides what he receives from the sale of his patrimony. [4]

Abominable Practices

9[†]“When you come into the land that the LORD your God is giving you, [w] you shall not learn to follow the abominable practices of those nations. 10There shall not be found among you anyone [x] who burns his son or his daughter as an offering, [5] anyone who [y] practices divination or [z] tells fortunes or interprets omens, or [a] a sorcerer 11or a charmer or [b] a medium or a necromancer or [c] one who inquires of the dead, 12[†] [d] for whoever does these things is an abomination to the LORD. And [e] because of these abominations the LORD your God is driving them out before you. 13You shall be blameless before the LORD your God, 14for these nations, which you are about to dispossess, listen to fortune-tellers and to diviners. But as for you, the LORD your God has not allowed you to do this.

A New Prophet like Moses

[15][†][f]“The LORD your God will raise up for you a prophet like me from among you, from your brothers—it is to him you shall listen— [16]just as you desired of the LORD your God at Horeb [g] on the day of the assembly, when you said, [h] ‘Let me not hear again the voice of the LORD my God or see this great fire any more, lest I die.’ [17]And the LORD said to me, [i] ‘They are right in what they have spoken. [18][f]I will raise up for them a prophet like you from among their brothers. [j] And I will put my words in his mouth, and [k] he shall speak to them all that I command him. [19] [l] And whoever will [m] not listen to my words that he shall speak in my name, I myself will require it of him. [20][†] [n] But the prophet who presumes to speak a word in my name that I have not commanded him to speak, or [6] who speaks in the name of other gods, that same prophet shall die.’ [21]And if you say in your heart, ‘How may we know the word that the LORD has not spoken?’— [22] [o] when a prophet speaks in the name of the LORD, if the word does not come to pass or come true, that is a word that the LORD has not spoken; [n] the prophet has spoken it presumptuously. You need not be afraid of him.

Laws Concerning Cities of Refuge

DEUTERONOMY **19** [†]“When [p] the LORD your God cuts off the nations whose land the LORD your God is giving you, and you dispossess them and dwell in their cities and in their houses, [2] [q] you shall set apart three cities for yourselves in the land that the LORD your God is giving you to possess. [3]You shall measure the distances [1] and divide into three parts the area of the land that the LORD your God gives you as a possession, so that any manslayer can flee to them.

[4][†]“This is the provision for [r] the manslayer, who by fleeing there may save his life. If anyone kills his neighbor unintentionally without having hated him in the past— [5]as when someone goes into the forest with his neighbor to cut wood, and his hand swings the axe to cut down a tree, and the head slips from the handle and strikes his neighbor so that he dies—he may flee to one of these cities and live, [6]lest [s] the avenger of blood in hot anger pursue the manslayer and overtake him, because the way is long, and strike him fatally, though the man did not deserve to die, since he had not

hated his neighbor in the past. [7]Therefore I command you, You shall set apart three cities. [8][†] [t]And if the LORD your God enlarges your territory, [u]as he has sworn to your fathers, and [v]gives you all the land that he promised to give to your fathers— [9]provided you are careful to keep all this commandment, which I command you today, by loving the LORD your God and by walking ever in his ways—[w]then you shall add three other cities to these three, [10]lest innocent blood be shed in your land that the LORD your God is giving you for an inheritance, and so the guilt of bloodshed be upon you.

[11]"But if anyone hates his neighbor and lies in wait for him and attacks him [x]and strikes him fatally so that he dies, and he flees into one of these cities, [12]then the elders of his city shall send and take him from there, and hand him over to the avenger of blood, so that he may die. [13][†] [y]Your eye shall not pity him, [z]but you shall purge the guilt of innocent blood [2] from Israel, so that it may be well with you.

Property Boundaries

[14][†] [a]"You shall not move your neighbor's landmark, which the men of old have set, in the inheritance that you will hold in the land that the LORD your God is giving you to possess.

Laws Concerning Witnesses

[15][†]"A single witness shall not suffice against a person for any crime or for any wrong in connection with any offense that he has committed. [b]Only on the evidence of two witnesses or of three witnesses shall a charge be established. [16][†]If [c]a malicious witness arises to accuse a person of wrongdoing, [17]then both parties to the dispute shall appear before the LORD, [d]before the priests and the judges who are in office in those days. [18]The judges shall [e]inquire diligently, and if the witness is a false witness and has accused his brother falsely, [19][f]then you shall do to him as he had meant to do to his brother. So you shall purge the evil [3] from your midst. [20]And the rest [g]shall hear and fear, and shall never again commit any such evil among

you. 21[†] [y]Your eye shall not pity. [h]It shall be life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

Laws Concerning Warfare

DEUTERONOMY **20** [†]“When you go out to war against your enemies, and see [i]horses and chariots and an army larger than your own, you shall not be afraid of them, for the LORD your God is [j]with you, who brought you up out of the land of Egypt. 2And when you draw near to the battle, [k]the priest shall come forward and speak to the people 3and shall say to them, ‘Hear, O Israel, today you are drawing near for battle against your enemies: let not your heart faint. Do not fear or panic or be in dread of them, 4for the LORD your God is he who goes with you [l]to fight for you against your enemies, to give you the victory.’ 5[†]Then the officers shall speak to the people, saying, ‘Is there any man who has built a new house and has not dedicated it? Let him go back to his house, lest he die in the battle and another man dedicate it. 6And is there any man who has planted a vineyard and has not [m]enjoyed its fruit? Let him go back to his house, lest he die in the battle and another man enjoy its fruit. 7 [n]And is there any man who has betrothed a wife and has not taken her? Let him go back to his house, lest he die in the battle and another man take her.’ 8[†]And the officers shall speak further to the people, and say, [o]‘Is there any man who is fearful and fainthearted? Let him go back to his house, lest he make the heart of his fellows melt like his own.’ 9And when the officers have finished speaking to the people, then commanders shall be appointed at the head of the people.

10[†]“When you draw near to a city to fight against it, [p]offer terms of peace to it. 11And if it responds to you peaceably and it opens to you, then all the people who are found in it shall do forced labor for you and shall serve you. 12But if it makes no peace with you, but makes war against you, then you shall besiege it. 13And when the LORD your God gives it into your hand, [q]you shall put all its males to the sword, 14 [r]but the women and the little ones, the livestock, and everything else in the city, all its spoil, you [s]shall take as plunder for yourselves. And [t]you shall enjoy the spoil of your enemies, which the LORD your God has given you. 15Thus you shall do to all the cities that are very far from you, which are not cities of the nations here. 16[†]But [u] in the cities of these peoples that the LORD your God is giving you for an inheritance, you shall save alive nothing that breathes, 17but [v] you shall devote them to complete destruction, [1] the Hittites and the Amorites, the Canaanites and the Perizzites, the Hivites and the Jebusites, as the LORD your God has commanded, 18that [w] they may not teach you to do according to all their abominable practices that they have done for their gods, and so you [x] sin against the LORD your God.

19[†]“When you besiege a city for a long time, making war against it in order to take it, [y] you shall not destroy its trees by wielding an axe against them. You may eat from them, but you shall not cut them down. Are the trees in the field human, that they should be besieged by you? 20Only the trees that you know are not trees for food you may destroy and cut down, that you may build siegeworks against the city that makes war with you, until it falls.

Atonement for Unsolved Murders

DEUTERONOMY 21 [†]“If in the land that the LORD your God is giving you to possess someone is found slain, lying in the open country, and it is not known who killed him, 2then your elders and your judges shall come out, and they shall measure the distance to the surrounding cities. 3And the elders of the city that is nearest to the slain man shall take a heifer [z] that has never been worked and that has not pulled in a yoke. 4[†]And the elders of that city shall bring the heifer down to a valley with running water, which is neither plowed nor sown, and shall break the heifer’s neck there in the valley. 5Then the priests, the sons of Levi, shall come forward, for the LORD your God has chosen [a] them to minister to him and to bless in the name of the LORD, and [b] by their word every dispute and every assault shall be settled. 6And all the elders of that city nearest to the slain man [c] shall wash their hands over the heifer whose neck was broken in the valley, 7and they shall testify, ‘Our hands did not shed this blood, nor did our eyes see it shed. 8Accept atonement, O LORD, for your people Israel, whom you have redeemed, and [d] do not set the guilt of innocent blood in the midst of your people Israel, so that their blood guilt be atoned for.’ 9[†]So [e] you shall purge the guilt of innocent blood from your midst, when you do what is right in the sight of the LORD.

Marrying Female Captives

[10][†]“When you go out to war against your enemies, and the LORD your God gives them into your hand and you take them captive, [11]and you see among the captives a beautiful woman, and you desire to take her to be your wife, [12][†]and you bring her home to your house, she shall shave her head and pare her nails. [13]And she shall take off the clothes in which she was captured and shall remain in your house and [f]lament her father and her mother a full month. After that you may go in to her and be her husband, and she shall be your wife. [14]But if you no longer delight in her, you shall [g]let her go where she wants. But you shall not sell her for money, nor shall you [h]treat her as a slave, since you have humiliated her.

Inheritance Rights of the Firstborn

[15][†]“If a man has two wives, [i]the one loved and the other unloved, and both the loved and the unloved have borne him children, and if the firstborn son belongs to the unloved, [1] [16]then on the day when [j]he assigns his possessions as an inheritance to his sons, he may not treat the son of the loved as the firstborn in preference to the son of the unloved, who is the firstborn, [17]but he shall acknowledge the firstborn, the son of the unloved, by giving him a double portion of all that he has, for he is [k]the firstfruits of his strength. [l]The right of the firstborn is his.

A Rebellious Son

[18][†]“If a man has a stubborn and rebellious son who will not obey the voice of his father or the voice of his mother, and, though they discipline him, will not listen to them, [19]then his father and his mother shall take hold of him and bring him out to the elders of his city at the gate of the place where he lives, [20]and they shall say to the elders of his city, ‘This our son is stubborn and rebellious; he will not obey our voice; he is a glutton and a drunkard.’ [21] [m]Then all the men of the city shall stone him to death with

stones. [n] So you shall purge the evil from your midst, [o] and all Israel shall hear, and fear.

A Man Hanged on a Tree Is Cursed

[22] "And if a man has committed a crime punishable by death and he is put to death, and you hang him on a tree, [23] [p] his body shall not remain all night on the tree, but you shall bury him the same day, for [q] a hanged man is cursed by God. [r] You shall not defile your land that the LORD your God is giving you for an inheritance.

Various Laws

DEUTERONOMY 22 “You [s] shall not see your brother’s ox or his sheep going astray and ignore them. You shall take them back to your brother. [2]And if he does not live near you and you do not know who he is, you shall bring it home to your house, and it shall stay with you until your brother seeks it. Then you shall restore it to him. [3]And you shall do the same with his donkey or with his garment, or with any lost thing of your brother’s, which he loses and you find; you may not ignore it. [4] [t] You shall not see your brother’s donkey or his ox fallen down by the way and ignore them. You shall help him to lift them up again.

[5]“A woman shall not wear a man’s garment, nor shall a man put on a woman’s cloak, [u] for whoever does these things is an abomination to the Lord your God.

[6][†]“If you come across a bird’s nest in any tree or on the ground, with young ones or eggs and the mother sitting on the young or on the eggs, [v] you shall not take the mother with the young. [7]You shall let the mother go, but the young you may take for yourself, [w] that it may go well with you, and that you may live long.

[8][†]“When you build a new house, you shall make a parapet for your roof, that you may not bring the guilt of blood upon your house, if anyone should fall from it.

[9][†] [x] “You shall not sow your vineyard with two kinds of seed, lest the whole yield be forfeited, [1] the crop that you have sown and the yield of the vineyard. [10]You shall not plow with an ox and a donkey together. [11]You shall not wear cloth of wool and linen mixed together.

[12][†] [y] “You shall make yourself tassels on the four corners of the garment with which you cover yourself.

Laws Concerning Sexual Immorality

[13]“If any man takes a wife and [z] goes in to her and then hates her [14][†]and accuses her of misconduct and brings a bad name upon her, saying, ‘I took this woman, and when I came near her, I did not find in her evidence of virginity,’ [15]then the father of the young woman and her mother shall take

and bring out the evidence of her virginity to the elders of the city in the gate. [16]And the father of the young woman shall say to the elders, ‘I gave my daughter to this man to marry, and he hates her; [17]and behold, he has accused her of misconduct, saying, “I did not find in your daughter evidence of virginity.” And yet this is the evidence of my daughter’s virginity.’ And they shall spread the cloak before the elders of the city. [18]Then the elders of that city shall take the man and whip [2] him, [19][†]and they shall fine him a hundred shekels [3] of silver and give them to the father of the young woman, because he has brought a bad name upon a virgin [4] of Israel. And she shall be his wife. [a]He may not divorce her all his days. [20]But if the thing is true, that evidence of virginity was not found in the young woman, [21][†]then they shall bring out the young woman to the door of her father’s house, and [b]the men of her city shall stone her to death with stones, because she has [c]done an outrageous thing in Israel by whoring in her father’s house. [d]So you shall purge the evil from your midst.

[22][†] [e]“If a man is found lying with the wife of another man, both of them shall die, the man who lay with the woman, and the woman. [d]So you shall purge the evil from Israel.

[23][†]“If there is a [f]betrothed virgin, and a man meets her in the city and lies with her, [24]then you shall bring them both out to the gate of that city, and you shall stone them to death with stones, the young woman because she did not cry for help though she was in the city, and the man because he violated his neighbor’s wife. [d]So you shall purge the evil from your midst.

[25]“But if in the open country a man meets a young woman who is betrothed, and the man seizes her and lies with her, then only the man who lay with her shall die. [26]But you shall do nothing to the young woman; she has committed no offense punishable by death. For this case is like that of a man attacking and murdering his neighbor, [27]because he met her in the open country, and though the betrothed young woman cried for help there was no one to rescue her.

[28] [g]“If a man meets a virgin who is not betrothed, and seizes her and lies with her, and they are found, [29][†]then the man who lay with her shall give to the father of the young woman fifty shekels of silver, and she shall be his wife, because he has violated her. He may not divorce her all his days.

[30][†] [5] [h]“A man shall not take his father’s wife, so that he does not
[i]uncover his father’s nakedness. [6]

Those Excluded from the Assembly

DEUTERONOMY **23** [†]“No one whose testicles are crushed or whose male
organ is cut off shall enter the assembly of the LORD.
[2][†][j]“No one born of a forbidden union may enter the assembly of the
LORD. Even to the tenth generation, none of his descendants may enter the
assembly of the LORD.
[3] [k]“No Ammonite or Moabite may enter the assembly of the LORD. Even
to the tenth generation, none of them may enter the assembly of the LORD
forever, [4] [l]because they did not meet you with bread and with water on the
way, when you came out of Egypt, and because they [m]hired against you
Balaam the son of Beor from Pethor of [n]Mesopotamia, to curse you. [5]But
the LORD your God would not listen to Balaam; instead the LORD your God
turned [o]the curse into a blessing for you, because the LORD your God loved
you. [6]You [p]shall not seek their peace or their prosperity all your days
forever.
[7][†]“You shall not abhor an Edomite, for [q]he is your brother. You shall
not abhor an Egyptian, because [r]you were a sojourner in his land.
[8]Children born to them in the third generation may enter the assembly of
the LORD.

Uncleanness in the Camp

[9][†]“When you are encamped against your enemies, then you shall keep
yourself from every evil thing.
[10]“If any man among you becomes [s]unclean because of a nocturnal
emission, then he shall go outside the camp. He shall not come inside the
camp, [11]but when evening comes, he shall [t]bathe himself in water, and as
the sun sets, he may come inside the camp.
[12]“You shall have a place outside the camp, and you shall go out to it.
[13]And you shall have a trowel with your tools, and when you sit down
outside, you shall dig a hole with it and turn back and cover up your
excrement. [14]Because [u]the LORD your God walks in the midst of your

camp, to deliver you and to give up your enemies before you, therefore your camp must be holy, so that he may not see anything indecent among you and turn away from you.

Miscellaneous Laws

15[†] [v]"You shall not give up to his master a slave [1] who has escaped from his master to you. 16He shall dwell with you, in your midst, in the place that he shall choose within one of your towns, wherever it suits him. You shall not wrong him.

17[†]"None of the [w]daughters of Israel shall be a cult prostitute, and none [x]of the sons of Israel shall be a cult prostitute. 18You shall not bring the fee of a prostitute or the wages of a dog [2] into the house of the LORD your God in payment for any vow, for both of these are an abomination to the LORD your God.

19[†] [y]"You shall not charge interest on loans to your brother, [z]interest on money, interest on food, interest on anything that is lent for interest. 20 [a]You may charge a foreigner interest, but you may not charge your brother interest, [b]that the LORD your God may bless you in all that you undertake in the land that you are entering to take possession of it.

21[†] [c]"If you make a vow to the LORD your God, you shall not delay fulfilling it, for the LORD your God will surely require it of you, and you will be guilty of sin. 22But if you refrain from vowing, you will not be guilty of sin. 23You shall be careful to do what has passed your lips, for you have voluntarily vowed to the LORD your God what you have promised with your mouth.

24[†]"If you go into your neighbor's vineyard, you may eat your fill of grapes, as many as you wish, but you shall not put any in your bag. 25If you go into your neighbor's standing grain, [d]you may pluck the ears with your hand, but you shall not put a sickle to your neighbor's standing grain.

Laws Concerning Divorce

DEUTERONOMY 24 [†]"When a man takes a wife and marries her, if then she finds no favor in his eyes because he has found some indecency in her, and [e]he writes her a certificate of divorce and puts it in her hand and sends her out of his house, and she departs out of his house, [2]and if she goes and becomes another man’s wife, [3]and the latter man hates her and writes her a certificate of divorce and puts it in her hand and sends her out of his house, or if the latter man dies, who took her to be his wife, [4]then [f]her former husband, who sent her away, may not take her again to be his wife, after she has been defiled, for that is an abomination before the LORD. And you shall not bring sin upon the land that the LORD your God is giving you for an inheritance.

Miscellaneous Laws

[5][†] [g]“When a man is newly married, he shall not go out with the army or be liable for any other public duty. He shall be free at home one year [h]to be happy with his wife whom he has taken.

[6][†]“No one shall take a mill or an upper millstone in pledge, for that would be taking a life in pledge.

[7][†] [i]“If a man is found stealing one of his brothers of the people of Israel, and if he [j]treats him as a slave or sells him, then that thief shall die. [k]So you shall purge the evil from your midst.

[8][†]“Take care, in [l]a case of leprous [1] disease, to be very careful to do according to all that the Levitical priests shall direct you. As I commanded them, so you shall be careful to do. [9]Remember what the LORD your God did to [m]Miriam [n]on the way as you came out of Egypt.

[10][†]“When you make your neighbor a loan of any sort, you shall not go into his house to collect his pledge. [11]You shall stand outside, and the man to whom you make the loan shall bring the pledge out to you. [12][†]And if he is a poor man, you shall not sleep in his pledge. [13] [o]You shall restore to him the pledge as the sun sets, that he may sleep in his cloak and [p]bless you. And [q]it shall be righteousness for you before the LORD your God.

[14]“You shall not [r]oppress a hired worker who is poor and needy, whether he is one of your brothers or one of the sojourners who are in your land within your towns. [15] [s]You shall give him his wages on the same day, before the sun sets (for he is poor and counts on it), [t]lest he cry against you to the LORD, and you be guilty of sin.

16 [u] “Fathers shall not be put to death because of their children, nor shall children be put to death because of their fathers. Each one shall be put to death for his own sin.

17 [v] “You shall not pervert the justice due to the sojourner or to the fatherless, [w] or take a widow’s garment in pledge, 18 but [x] you shall remember that you were a slave in Egypt and the LORD your God redeemed you from there; therefore I command you to do this.

19 [†] [y] “When you reap your harvest in your field and forget a sheaf in the field, you shall not go back to get it. It shall be for the sojourner, the fatherless, and the widow, [z] that the LORD your God may bless you in all the work of your hands. 20 When you beat your olive trees, you shall not go over them again. It shall be for the sojourner, the fatherless, and the widow. 21 When you gather the grapes of your vineyard, you shall not strip it afterward. It shall be for the sojourner, the fatherless, and the widow. 22 [x] You shall remember that you were a slave in the land of Egypt; therefore I command you to do this.

DEUTERONOMY **25** [†]“If there is a [a] dispute between men and they come into court and the judges decide between them, [b] acquitting the innocent and condemning the guilty, 2 then if the guilty man deserves to be beaten, the judge shall cause him to lie down and be beaten in his presence with a number of stripes in proportion to his offense. 3 [†] [c] Forty stripes may be given him, but not more, lest, if one should go on to beat him with more stripes than these, your brother be degraded in your sight.

4 [†] [d] “You shall not muzzle an ox when it is treading out the grain.

Laws Concerning Levirate Marriage

5 [†] [e] “If brothers dwell together, and one of them dies and has no son, the wife of the dead man shall not be married outside the family to a stranger. Her [f] husband’s brother shall go in to her and take her as his wife and perform the duty of a husband’s brother to her. 6 And the first son whom she bears shall succeed to the name of his dead brother, that [g] his name may not be blotted out of Israel. 7 [†] And if the man does not wish to take his brother’s wife, then his brother’s wife shall [h] go up to the gate to the elders and say, ‘My husband’s brother refuses to perpetuate his brother’s name in

Israel; he will not perform the duty of a husband’s brother to me.’ [8]Then the elders of his city shall call him and speak to him, and if he persists, saying, [i] ‘I do not wish to take her,’ [9][†]then his brother’s wife shall go up to him in the presence of the elders and [j] pull his sandal off his foot and [k] spit in his face. And she shall answer and say, ‘So shall it be done to the man who does not [l] build up his brother’s house.’ [10]And the name of his house [1] shall be called in Israel, ‘The house of him who had his sandal pulled off.’

Miscellaneous Laws

[11]“When men fight with one another and the wife of the one draws near to rescue her husband from the hand of him who is beating him and puts out her hand and seizes him by the private parts, [12]then you shall cut off her hand. [m] Your eye shall have no pity.

[13][†]“You [n] shall not have in your bag two kinds of weights, a large and a small. [14]You shall not have in your house two kinds of measures, a large and a small. [15]A full and fair [2] weight you shall have, a full and fair measure you shall have, [o] that your days may be long in the land that the LORD your God is giving you. [16]For [p] all who do such things, all who act dishonestly, [q] are an abomination to the LORD your God.

[17][†] [r] “Remember what Amalek did to you [s] on the way as you came out of Egypt, [18]how he attacked you on the way when you were faint and weary, and [t] cut off your tail, those who were lagging behind you, and he did not fear God. [19]Therefore [u] when the LORD your God has given you rest from all your enemies around you, in the land that the LORD your God is giving you for an inheritance to possess, you shall [v] blot out the memory of Amalek from under heaven; you shall not forget.

Offerings of Firstfruits and Tithes

DEUTERONOMY **26** [†]“When you come into the land that the LORD your God is giving you for an inheritance and have taken possession of it and live in it, [2][†] [w] you shall take some of the first of all the fruit of the ground, which you harvest from your land that the LORD your God is giving you, and you shall put it in a basket, and you shall [x] go to the place that the LORD

your God will choose, to make his name to dwell there. [3]And you shall go
to the priest who is in office at that time and say to him, ‘I declare today to
the LORD your God that I have come into the land [y]that the LORD swore to
our fathers to give us.’ [4][†]Then the priest shall take the basket from your
hand and set it down before the altar of the LORD your God.

[5][†]“And you shall make response before the LORD your God, ‘A
[z]wandering Aramean was my father. And he went down into Egypt and
sojourned there, [a]few in number, and there he became a nation, great,
mighty, and populous. [6]And [b]the Egyptians treated us harshly and
humiliated us and laid on us hard labor. [7]Then [c]we cried to the LORD, the
God of our fathers, and the LORD heard our voice and saw our affliction, our
toil, and our oppression. [8]And [d]the LORD brought us out of Egypt [e]with a
mighty hand and an outstretched arm, with great deeds of terror, [1] with
signs and wonders. [9]And he brought us into this place and gave us this land,
[f]a land flowing with milk and honey. [10]And behold, now I bring the first of
the fruit of the ground, which you, O LORD, have given me.’ And you shall
set it down before the LORD your God and worship before the LORD your
God. [11]And [g]you shall rejoice in all the good that the LORD your God has
given to you and to your house, you, and the Levite, and the sojourner who
is among you.

[12][†]“When you have finished paying all [h]the tithe of your produce in
the third year, which is [i]the year of tithing, giving it to the Levite, the
sojourner, the fatherless, and the widow, so that they may eat within your
towns and be filled, [13]then you shall say before the LORD your God, ‘I have
removed the sacred portion out of my house, and moreover, I have given it
to the Levite, the sojourner, the fatherless, and the widow, according to all
your commandment that you have commanded me. I have not transgressed
any of your commandments, [j]nor have I forgotten them. [14][†][k]I have not
eaten of the tithe while I was mourning, or removed any of it while I was
unclean, or offered any of it [l]to the dead. I have obeyed the voice of the
LORD my God. I have done according to all that you have commanded me.
[15][†][m]Look down from your holy habitation, from heaven, and bless your
people Israel and the ground that you have given us, as you swore to our
fathers, a land flowing with milk and honey.’

[16][†]“This day the LORD your God commands you to do these statutes and rules. You shall therefore be careful to do them with all your heart and with all your soul. [17] [n] You have declared today that the LORD is your God, and that you will walk in his ways, and keep his statutes and his commandments and his rules, and will obey his voice. [18][†]And the LORD has declared today that you are [o] a people for his treasured possession, as he has promised you, and that you are to keep all his commandments, [19]and that he will set you in praise and in fame and in honor [p] high above all nations [q] that he has made, and that you shall be [r] a people holy to the LORD your God, as he promised.”

The Altar on Mount Ebal

DEUTERONOMY **27** [†]Now Moses and the elders of Israel commanded the people, saying, “Keep the whole commandment that I command you today. [2][†]And on the day [s] you cross over the Jordan to the land that the LORD your God is giving you, you shall set up large stones and plaster them with plaster. [3] [t] And you shall write on them all the words of this law, when you cross over to enter the land that the LORD your God is giving you, [u] a land flowing with milk and honey, as the LORD, the God of your fathers, has promised you. [4][†]And when you have crossed over the Jordan, you shall set up these stones, concerning which I command you today, [v] on Mount Ebal, and you shall plaster them with plaster. [5]And there you shall build an altar to the LORD your God, an altar of stones. [w] You shall wield no iron tool on them; [6][†]you shall build an altar to the LORD your God of uncut [1] stones. And you shall offer burnt offerings on it to the LORD your God, [7]and you shall sacrifice peace offerings and [x] shall eat there, and you [x] shall rejoice before the LORD your God. [8]And [y] you shall write on the stones all the words of this law very plainly.”

Curses from Mount Ebal

[9][†]Then Moses and the Levitical priests said to all Israel, “Keep silence and hear, O Israel: [z] this day you have become the people of the LORD your

God. [10]You shall therefore obey the voice of the LORD your God, keeping his commandments and his statutes, which I command you today.”

[11]That day Moses charged the people, saying, [12][†]“When you have crossed over the Jordan, [a]these shall stand on Mount Gerizim to bless the people: Simeon, Levi, Judah, Issachar, Joseph, and Benjamin. [13]And these shall stand on Mount Ebal for the curse: Reuben, Gad, Asher, Zebulun, Dan, and Naphtali. [14][†]And [b]the Levites shall declare to all the men of Israel in a loud voice:

[15][†][c]“‘Cursed be the man who makes a carved or cast metal image, an abomination to the LORD, a thing made by the hands of a craftsman, and sets it up in secret.’ [d]And all the people shall answer and say, ‘Amen.’

[16][†][e]“‘Cursed be anyone who dishonors his father or his mother.’ And all the people shall say, ‘Amen.’

[17][†][f]“‘Cursed be anyone who moves his neighbor’s landmark.’ And all the people shall say, ‘Amen.’

[18][†][g]“‘Cursed be anyone who misleads a blind man on the road.’ And all the people shall say, ‘Amen.’

[19][†][h]“‘Cursed be anyone who perverts the justice due to the sojourner, the fatherless, and the widow.’ And all the people shall say, ‘Amen.’

[20][†][i]“‘Cursed be anyone who lies with his father’s wife, because he has [j]uncovered his father’s nakedness.’ [2] And all the people shall say, ‘Amen.’

[21] [k]“‘Cursed be anyone who lies with any kind of animal.’ And all the people shall say, ‘Amen.’

[22] [l]“‘Cursed be anyone who lies with his sister, whether the daughter of his father or the daughter of his mother.’ And all the people shall say, ‘Amen.’

[23] [m]“‘Cursed be anyone who lies with his mother-in-law.’ And all the people shall say, ‘Amen.’

[24][†][n]“‘Cursed be anyone who strikes down his neighbor in secret.’ And all the people shall say, ‘Amen.’

[25][†][o]“‘Cursed be anyone who takes a bribe to shed innocent blood.’ And all the people shall say, ‘Amen.’

[26][†][p]“‘Cursed be anyone who does not confirm the words of this law by doing them.’ And all the people shall say, ‘Amen.’

Blessings for Obedience

DEUTERONOMY **28** [†]“And [q] if you faithfully obey the voice of the LORD your God, being careful to do all his commandments that I command you today, the LORD your God will set you [r] high above all the nations of the earth. [2]And all these blessings shall come upon you and [s] overtake you, if you obey the voice of the LORD your God. [3][†]Blessed shall you be in the city, and [t] blessed shall you be in the field. [4]Blessed shall be [u] the fruit of your womb and the fruit of your ground and the fruit of your cattle, the increase of your herds and the young of your flock. [5]Blessed shall be your basket and your [v] kneading bowl. [6]Blessed shall you be [w] when you come in, and blessed shall you be when you go out.

[7][†]“The LORD [x] will cause your enemies who rise against you to be defeated before you. They shall come out against you one way and flee before you seven ways. [8]The LORD [y] will command the blessing on you in your barns and [z] in all that you undertake. [a] And he will bless you in the land that the LORD your God is giving you. [9][†] [b] The LORD will establish you as a people holy to himself, as he has sworn to you, if you keep the commandments of the LORD your God and walk in his ways. [10]And [c] all the peoples of the earth shall see that you are [d] called by the name of the LORD, and they shall be [e] afraid of you. [11]And [f] the LORD will make you abound in prosperity, in [u] the fruit of your womb and in the fruit of your livestock and in the fruit of your ground, within the land that the LORD swore to your fathers to give you. [12]The LORD will open to you his good treasury, the heavens, [g] to give the rain to your land in its season and [h] to bless all the work of your hands. And [i] you shall lend to many nations, but you shall not borrow. [13]And the LORD will make you [j] the head and not the tail, and you shall only go up and not down, if you obey the commandments of the LORD your God, which I command you today, being careful to do them, [14] [k] and if you do not turn aside from any of the words that I command you today, to the right hand or to the left, to go after other gods to serve them.

Curses for Disobedience

[15]“But [l] if you will not obey the voice of the LORD your God or be careful to do all his commandments and his statutes that I command you today,

then all these curses shall come upon you and [m] overtake you. [16]Cursed shall you be [n] in the city, and cursed shall you be in the field. [17]Cursed shall be your basket and your kneading bowl. [18]Cursed shall be the fruit of your womb and the fruit of your ground, the increase of your herds and the young of your flock. [19]Cursed shall you be when you come in, and cursed shall you be when you go out.

[20]"The LORD [o] will send on you curses, confusion, and [p] frustration in all that you undertake to do, [q] until you are destroyed and perish quickly on account of the evil of your deeds, because you have forsaken me. [21]The LORD will make [r] the pestilence stick to you until he has consumed you off the land that you are entering to take possession of it. [22] [s] The LORD will strike you with wasting disease and with fever, inflammation and fiery heat, and with drought [1] and with [t] blight and with mildew. They shall pursue you until you perish. [23][†]And [u] the heavens over your head shall be bronze, and the earth under you shall be iron. [24]The LORD will make the rain of your land powder. From heaven dust shall come down on you until you are destroyed.

[25] [v] "The LORD will cause you to be defeated before your enemies. You shall go out one way against them and flee seven ways before them. And you [w] shall be a horror to all the kingdoms of the earth. [26]And [x] your dead body shall be food for all birds of the air and for the beasts of the earth, and [y] there shall be no one to frighten them away. [27]The LORD will strike you [z] with the boils of Egypt, and with tumors and [a] scabs and itch, of which you cannot be healed. [28]The LORD will strike you with [b] madness and blindness and confusion of mind, [29]and you shall [c] grope at noonday, as the blind grope in darkness, and you shall not prosper in your ways. [2] And you shall be only oppressed and robbed continually, and there shall be no one to help you. [30][†] [d] You shall betroth a wife, but another man shall ravish her. [e] You shall build a house, but you shall not dwell in it. [f] You shall plant a vineyard, but you shall not enjoy its fruit. [31]Your ox shall be slaughtered before your eyes, but you shall not eat any of it. Your donkey shall be seized before your face, but shall not be restored to you. Your sheep shall be given to your enemies, but there shall be no one to help you. [32] [g] Your sons and your daughters shall be given to another people, while your eyes look

on and fail with longing for them all day long, [h]but you shall be helpless.
[33]A nation that you have not known shall eat up the fruit of your ground and
of all your labors, and you shall be only oppressed and crushed continually,
[34]so that you are driven mad [i]by the sights that your eyes see. [35]The LORD
will strike you on the knees and on the legs [j]with grievous boils of which
you cannot be healed, from the sole of your foot to the crown of your head.

[36]"The LORD will [k]bring you and your king whom you set over you to a
nation that neither you [l]nor your fathers have known. And [m]there you shall
serve other gods of wood and stone. [37]And you shall become [n]a horror, a
proverb, and a byword among all the peoples where the LORD will lead you
away. [38][o]You shall carry much seed into the field and shall gather in little,
for [p]the locust shall consume it. [39][q]You shall plant vineyards and dress
them, but you shall neither drink of the wine nor gather the grapes, for the
worm shall eat them. [40]You shall have olive trees throughout all your
territory, but you [r]shall not anoint yourself with the oil, for your olives
shall drop off. [41]You shall father sons and daughters, but they shall not be
yours, for [s]they shall go into captivity. [42][p]The cricket [3] shall possess all
your trees and the fruit of your ground. [43][t]The sojourner who is among you
shall rise higher and higher above you, and you shall come down lower and
lower. [44][†] [u]He shall lend to you, and you shall not lend to him. [t]He shall
be the head, and you shall be the tail.

[45][v]"All these curses shall come upon you and pursue you and overtake
you till you are destroyed, because you did not obey the voice of the LORD
your God, to keep his commandments and his statutes that he commanded
you. [46][†]They shall be [w]a sign and a wonder against you and your
offspring forever. [47][x]Because you did not serve the LORD your God with
joyfulness and gladness of heart, because of the abundance of all things,
[48][†]therefore you shall serve your enemies whom the LORD will send
against you, in hunger and thirst, in nakedness, and lacking everything. And
he [y]will put a yoke of iron on your neck until he has destroyed you. [49][z]The
LORD will bring a nation against you from far away, from the end of the
earth, [a]swooping down like the eagle, a nation [b]whose language you do
not understand, [50]a hard-faced nation [c]who shall not respect the old or
show mercy to the young. [51]It shall [d]eat the offspring of your cattle and the

fruit of your ground, until you are destroyed; it also shall not leave you grain, wine, or oil, the increase of your herds or the young of your flock, until they have caused you to perish.

[52]“They shall [e]besiege you in all your towns, until your high and fortified walls, in which you trusted, come down throughout all your land. And they shall besiege you in all your towns throughout all your land, which the LORD your God has given you. [53][†]And [f]you shall eat the fruit of your womb, the flesh of your sons and daughters, whom the LORD your God has given you, [g]in the siege and in the distress with which your enemies shall distress you. [54]The man who is the most tender and refined among you will [h]begrudge food to his brother, to [i]the wife he embraces, [4] and to the last of the children whom he has left, [55]so that he will not give to any of them any of the flesh of his children whom he is eating, because he has nothing else left, [j]in the siege and in the distress with which your enemy shall distress you in all your towns. [56][k]The most tender and refined woman among you, who would not venture to set the sole of her foot on the ground because she is so delicate and tender, will begrudge to the husband she embraces, [5] to her son and to her daughter, [57]her afterbirth that comes out from between her feet and her children whom she bears, because lacking everything she will eat them secretly, [j]in the siege and in the distress with which your enemy shall distress you in your towns.

[58][†]“If you are not careful to do all the words of this law that are written in this book, that you may fear this glorious and awesome name, [l]the LORD your God, [59]then the LORD will bring on you and your offspring extraordinary afflictions, afflictions severe and lasting, and sicknesses grievous and lasting. [60][†]And he will bring upon you again all [m]the diseases of Egypt, of which you were afraid, and they shall cling to you. [61][†]Every sickness also and every affliction that is not recorded in the book of this law, the LORD will bring upon you, until you are destroyed. [62][†]Whereas [n]you were as numerous [o]as the stars of heaven, you shall be left few in number, because you did not obey the voice of the LORD your God. [63]And as the LORD [p]took delight in doing you good and multiplying you, so the LORD will [q]take delight in bringing ruin upon you and destroying you. And you shall be plucked off the land that you are entering to take possession of it.

[64][†]“And the LORD [r]will scatter you among all peoples, from one end of the earth to the other, and [s]there you shall serve other gods [t]of wood and stone, [u]which neither you nor your fathers have known. [65]And [v]among these nations you shall find no respite, and there shall be no resting place for the sole of your foot, but [w]the LORD will give you there a trembling heart and failing eyes and [x]a languishing soul. [66]Your life shall hang in doubt before you. Night and day you shall be in dread and have no assurance of your life. [67][y]In the morning you shall say, ‘If only it were evening!’ and at evening you shall say, ‘If only it were morning!’ because of the dread that your heart shall feel, and [z]the sights that your eyes shall see. [68]And the LORD [a]will bring you back in ships to Egypt, a journey that I promised that [b]you should never make again; and there you shall offer yourselves for sale to your enemies as male and female slaves, but there will be no buyer.”

The Covenant Renewed in Moab

DEUTERONOMY **29** [†] [1] These are the words of the covenant that the LORD commanded Moses to make with the people of Israel [c] in the land of Moab, besides [d] the covenant that he had made with them at Horeb.

2[†] [2] And Moses summoned all Israel and said to them: [e] “You have seen all that the LORD did before your eyes in the land of Egypt, to Pharaoh and to all his servants and to all his land, **3**the great [f] trials that your eyes saw, the signs, and those great wonders. **4**[†]But to this day [g] the LORD has not given you a heart to understand or eyes to see or ears to hear. **5**[†] [h] I have led you forty years in the wilderness. Your clothes have not worn out on you, and your sandals have not worn off your feet. **6** [i] You have not eaten bread, and you have not drunk wine or strong drink, that you may know that I am the LORD your God. **7**And when you came to this place, [j] Sihon the king of Heshbon and Og the king of Bashan came out against us to battle, but we defeated them. **8**We took their land and [k] gave it for an inheritance to the Reubenites, the Gadites, and the half-tribe of the Manassites. **9** [l] Therefore keep the words of this covenant and do them, that you may prosper [3] in all that you do.

10“You are standing today all of you before the LORD your God: the heads of your tribes, [4] your elders, and your officers, all the men of Israel, **11**your little ones, your wives, and the [m] sojourner who is in your camp, from [n] the one who chops your wood to the one who draws your water, **12**so that you may enter into the [o] sworn covenant of the LORD your God, which the LORD your God is making with you today, **13**[†]that he may [p] establish you today as his people, and that [q] he may be your God, as he promised you, and [r] as he swore to your fathers, to Abraham, to Isaac, and to Jacob. **14**It is not with you alone [s] that I am making this sworn covenant, **15**[†]but with whoever is standing here with us today before the LORD our God, [t] and with whoever is not here with us today.

16“You know how we lived in the land of Egypt, and how we came through the midst of the nations through which you passed. **17**And you have seen their detestable things, their idols of wood and stone, of silver and

gold, which were among them. [18][†]Beware lest there be among you a man
or woman or clan or tribe whose heart is turning away today from the LORD
our God to go and serve the gods of those nations. Beware lest there be
among you [u]a root bearing poisonous and bitter fruit, [19][†]one who, when
he hears the words of this sworn covenant, blesses himself in his heart,
saying, ‘I shall be safe, though I walk in the stubbornness of my heart.’ This
will lead to the sweeping away of moist and dry alike. [20][†]The LORD will
not be willing to forgive him, but rather [v]the anger of the LORD and [w]his
jealousy will smoke against that man, and the curses written in this book
will settle upon him, and the LORD [x]will blot out his name from under
heaven. [21]And the LORD will single him out from all the tribes of Israel for
calamity, in accordance with all the curses of the covenant written in this
Book of the Law. [22]And the next generation, your children who rise up after
you, and the foreigner who comes from a far land, [y]will say, when they see
the afflictions of that land and the sicknesses with which the LORD has made
it sick— [23][†]the whole land burned out with brimstone and [z]salt, nothing
sown and nothing growing, where no plant can sprout, [a]an overthrow like
that of Sodom and Gomorrah, [b]Admah, and Zeboiim, which the LORD
overthrew in his anger and wrath— [24][†]all the nations [c]will say, [d]‘Why
has the LORD done thus to this land? What caused the heat of this great
anger?’ [25]Then people will say, ‘It is because they abandoned the covenant
of the LORD, the God of their fathers, which he made with them when he
brought them out of the land of Egypt, [26]and went and served other gods
and worshiped them, gods whom they had not known and whom he had not
allotted to them. [27]Therefore the anger of the LORD was kindled against this
land, [e]bringing upon it all the curses written in this book, [28]and the LORD
[f]uprooted them from their land in anger and fury and great wrath, and
[g]cast them into another land, as they are this day.’

[29][†]“The secret things belong to the LORD our God, but the things that
are revealed belong to us and to our children forever, that we may do all the
words of this law.

Repentance and Forgiveness

DEUTERONOMY **30** [†] [h]“And [i]when all these things come upon you, the blessing and the curse, which I have set before you, and [j]you call them to mind among all the nations where the LORD your God has driven you, [2]and [k]return to the LORD your God, you and your children, and obey his voice in all that I command you today, with all your heart and with all your soul, [3]then the LORD your God [l]will restore your fortunes and have mercy on you, and he will [m]gather you again from all the peoples where the LORD your God has scattered you. [4] [n]If your outcasts are in the uttermost parts of heaven, from there the LORD your God will gather you, and from there he will take you. [5]And the LORD your God will bring you into the land that your fathers possessed, that you may possess it. [o]And he will make you more prosperous and numerous than your fathers. [6][†]And [p]the LORD your God will circumcise your heart and the heart of your offspring, [q]so that you will love the LORD your God with all your heart and with all your soul, that you may live. [7]And the LORD your God will put all these curses on your foes and enemies who persecuted you. [8]And you shall again obey the voice of the LORD and keep all his commandments that I command you today. [9][†] [r]The LORD your God will make you abundantly prosperous in all the work of your hand, in the fruit of your womb and in the fruit of your cattle and in the fruit of your ground. [s]For the LORD will again take delight in prospering you, as he took delight in your fathers, [10]when you obey the voice of the LORD your God, to keep his commandments and his statutes that are written in this Book of the Law, when you turn to the LORD your God with all your heart and with all your soul.

The Choice of Life and Death

[11][†]“For this commandment that I command you today [t]is not too hard for you, neither is it far off. [12] [u]It is not in heaven, that you should say, ‘Who will ascend to heaven for us and bring it to us, that we may hear it and do it?’ [13]Neither is it beyond the sea, that you should say, ‘Who will go over the sea for us and bring it to us, that we may hear it and do it?’ [14]But the word is very near you. It is in your mouth and in your heart, so that you can do it.

[15][†]“See, [v] I have set before you today life and good, death and evil. [16]If you obey the commandments of the LORD your God [1] that I command you today, [w] by loving the LORD your God, by walking in his ways, and by keeping his commandments and his statutes and his rules, [2] then you shall live and multiply, and the LORD your God will bless you in the land that you are entering to take possession of it. [17]But if [x] your heart turns away, and you will not hear, but are drawn away to worship other gods and serve them, [18] [y] I declare to you today, that you shall surely perish. You shall not live long in the land that you are going over the Jordan to enter and possess. [19][†]I call heaven and earth to witness against you today, that I have set before you life and death, [z] blessing and curse. Therefore choose life, that you and your offspring may live, [20]loving the LORD your God, obeying his voice [a] and holding fast to him, for [b] he is your life and length of days, that you may dwell in [c] the land that the LORD swore to your fathers, to Abraham, to Isaac, and to Jacob, to give them.”

Joshua to Succeed Moses

DEUTERONOMY **31** [†]So Moses continued to speak these words to all Israel. [2][†]And he said to them, “I am [d] 120 years old today. I am no longer able to [e] go out and come in. The LORD has said to me, [f] ‘You shall not go over this Jordan.’ [3]The LORD your God [g] himself will go over before you. He will destroy these nations before you, so that you shall dispossess them, and Joshua will go over at your head, [h] as the LORD has spoken. [4][†]And the LORD will do to them [i] as he did to Sihon [j] and Og, the kings of the Amorites, and to their land, when he destroyed them. [5]And the LORD will give them over to you, and you shall do to them [k] according to the whole commandment that I have commanded you. [6][†] [l] Be strong and courageous. Do not fear or be in dread of them, [m] for it is the LORD your God who goes with you. [n] He will not leave you or forsake you.”

[7][†]Then [o] Moses summoned Joshua and said to him in the sight of all Israel, [l] “Be strong and courageous, for you shall go with this people into the land that the LORD has sworn to their fathers to give them, and you shall put them in possession of it. [8]It is the LORD [p] who goes before you. He will

be with you; [n]he will not leave you or forsake you. [q]Do not fear or be dismayed.”

The Reading of the Law

[9][†]Then Moses [r]wrote this law and gave it to the priests, the sons of Levi, [s]who carried the ark of the covenant of the LORD, and to all the elders of Israel. [10][†]And Moses commanded them, [t]“At the end of every seven years, at the set time in the year of release, at [u]the Feast of Booths, [11]when all Israel comes [v]to appear before the LORD your God at the place that he will choose, [w]you shall read this law before all Israel in their hearing. [12][†][x]Assemble the people, men, women, and little ones, and the sojourner within your towns, that they may hear and learn to fear the LORD your God, and be careful to do all the words of this law, [13]and that their children, [y]who have not known it, [z]may hear and learn to fear the LORD your God, [a]as long as you live in the land that you are going over the Jordan to possess.”

Joshua Commissioned to Lead Israel

[14][†]And the LORD said to Moses, [b]“Behold, the days approach when you must die. Call Joshua and present yourselves in the tent of meeting, that [c]I may commission him.” And Moses and Joshua went and presented themselves in the tent of meeting. [15]And [d]the LORD appeared in the tent in a pillar of cloud. And the pillar of cloud stood over the entrance of the tent.

[16][†]And the LORD said to Moses, [b]“Behold, you are about to lie down with your fathers. Then this people will rise and [e]whore after the foreign gods among them in the land that they are entering, and they will [f]forsake me and [g]break my covenant that I have made with them. [17]Then my anger will be kindled against them in that day, and [h]I will forsake them and [i]hide my face from them, and they will be devoured. And many evils and troubles will come upon them, so that they will say in that day, [j]‘Have not these evils come upon us because [k]our God is not among us?’ [18]And I will surely hide my face in that day because of all the evil that they have done, because [l]they have turned to other gods.

[19]“Now therefore write [m] this song and [n] teach it to the people of Israel. Put it in their mouths, that this song may be [o] a witness for me against the people of Israel. [20]For when I have brought them into the land [p] flowing with milk and honey, which I swore to give to their fathers, and they have eaten and are full and [q] grown fat, [r] they will turn to other gods and serve them, and [s] despise me and [g] break my covenant. [21]And when many evils and troubles have come upon them, this song shall confront them as [t] a witness (for it will live unforgotten in the mouths of their offspring). For [u] I know what they are inclined to do even today, before I have brought them into the land that I swore to give.” [22]So Moses wrote this song the same day and taught it to the people of Israel.

[23][†] [v] And the LORD [1] commissioned Joshua the son of Nun and said, [w] “Be strong and courageous, for you shall bring the people of Israel into the land that I swore to give them. [x] I will be with you.”

[24][†]When Moses had finished [y] writing the words of this law in a book to the very end, [25]Moses commanded [z] the Levites who carried the ark of the covenant of the LORD, [26][†]“Take this Book of the Law [a] and put it by the side of the ark of the covenant of the LORD your God, that it may be there for [b] a witness against you. [27]For I know how rebellious and [c] stubborn you are. Behold, even today while I am yet alive with you, [d] you have been rebellious against the LORD. How much more after my death! [28][†]Assemble to me all the elders of your tribes and your officers, that I may speak [e] these words in their ears and [f] call heaven and earth to witness against them. [29][†]For I know that after my death [g] you will surely act corruptly and turn aside from the way that I have commanded you. And [h] in the days to come [i] evil will befall you, because you will do what is evil in the sight of the LORD, [j] provoking him to anger through the work of your hands.”

The Song of Moses

[30][†]Then Moses spoke the words of this song until they were finished, in the ears of all the assembly of Israel:

DEUTERONOMY 32 “Give ear, [k] O heavens, and I will speak,

and let [l] the earth hear the words of my mouth.
2 May [m] my teaching drop as the rain,
my speech distill as the dew,
like gentle rain upon the tender grass,
and [n] like showers upon the herb.
3 For I will proclaim the name of the LORD;
ascribe [o] greatness to our God!

4[†] [p] “The Rock, [q] his work is perfect,
for [r] all his ways are justice.
A God of faithfulness and [s] without iniquity,
just and upright is he.
5[†] They have dealt corruptly with him;
they are no longer his children [t] because they are blemished;
they are [u] a crooked and twisted generation.
6[†] Do you thus repay the LORD,
you foolish and senseless people?
Is not he [v] your father, who [w] created you,
who [x] made you and established you?
7[†] [y] Remember the days of old;
consider the years of many generations;
[z] ask your father, and he will show you,
your elders, and they will tell you.
8[†] When the Most High [a] gave to the nations their inheritance,
when he [b] divided mankind,
he fixed the borders [1] of the peoples
according to the number of the sons of God. [2]
9 But the LORD’s portion is his people,
Jacob his allotted heritage.

10 “He found him [c] in a desert land,
and in the howling waste of the wilderness;
he [d] encircled him, he cared for him,
he [e] kept him as the apple of his eye.

11 [f]Like an eagle that stirs up its nest,
that flutters over its young,
spreading out its wings, catching them,
bearing them on its pinions,
12 [g]the LORD alone guided him,
[h]no foreign god was with him.
13 [i]He made him ride on the high places of the land,
and he ate the produce of the field,
and he suckled him with [j]honey out of the rock,
and [k]oil out of [l]the flinty rock.
14[†] Curds from the herd, and milk from the flock,
with fat [3] of lambs,
rams of Bashan and goats,
with the very finest [4] of the wheat—
and you drank foaming wine made from [m]the blood of the grape.

15[†] "But [n]Jeshurun grew fat, and [o]kicked;
[p]you grew fat, stout, and sleek;
[q]then he forsook God [r]who made him
and scoffed at [s]the Rock of his salvation.
16 [t]They stirred him to jealousy with strange gods;
with abominations they provoked him to anger.
17 [u]They sacrificed to demons that were no gods,
to gods they had never known,
to [v]new gods that had come recently,
whom your fathers had never dreaded.
18 You were unmindful of [w]the Rock that bore [5] you,
and you [x]forgot the God who gave you birth.

19 [y]"The LORD saw it and spurned them,
because of the provocation of [z]his sons and his daughters.
20[†] And he said, [a]'I will hide my face from them;
I will see what their end will be,
for they are a perverse generation,
children in whom is no faithfulness.

21 [b] They have made me jealous with what is no god;
they have provoked me to anger [c] with their idols.
So [d] I will make them jealous with those who are no people;
I will provoke them to anger with [e] a foolish nation.
22[†] For [f] a fire is kindled by my anger,
and it burns to [g] the depths of Sheol,
devours the earth and its increase,
and sets on fire the foundations of the mountains.

23 “‘And I will heap disasters upon them;
[h] I will spend my arrows on them;
24 they shall be wasted with hunger,
and devoured by plague
and poisonous pestilence;
I will send [i] the teeth of beasts against them,
with the venom of [j] things that crawl in the dust.
25 [k] Outdoors the sword shall bereave,
and indoors terror,
for young man and woman alike,
the nursing child with the man of gray hairs.
26 [l] I would have said, “I will cut them to pieces;
[m] I will wipe them from human memory,”
27[†] had I not feared provocation by the enemy,
lest their adversaries should misunderstand,
lest they should say, [n] “Our hand is triumphant,
it was not the LORD who did all this.”’

28[†] “For they are a nation void of counsel,
and there is [o] no understanding in them.
29 [p] If they were wise, they would understand this;
they would [q] discern their latter end!
30[†] How could [r] one have chased a thousand,
and two have put ten thousand to flight,
unless their Rock [s] had sold them,
and the LORD had given them up?

31 For [t] their rock is not as our Rock;
[u] our enemies are by themselves.
32 For their vine [v] comes from the vine of Sodom
and from the fields of Gomorrah;
their grapes are grapes of [w] poison;
their clusters are bitter;
33 their wine is the poison of [x] serpents
and the cruel venom of asps.

34 "'Is not this laid up in store with me,
[y] sealed up in my treasuries?
35[†] [z] Vengeance is mine, and recompense,[6]
[a] for the time when their foot shall slip;
for [b] the day of their calamity is at hand,
and their doom comes swiftly.'
36 For [c] the LORD will vindicate[7] his people
[d] and have compassion on his servants,
when he sees that their power is gone
and there is none remaining, [e] bond or free.
37 Then he will say, [f] 'Where are their gods,
[g] the rock in which they took refuge,
38 who ate the fat of their sacrifices
and drank the wine of their drink offering?
Let them rise up and help you;
let them be your protection!

39[†] "'See now that [h] I, even I, am he,
and there is no god beside me;
[i] I kill and I make alive;
[j] I wound and I heal;
and there is none that can deliver out of my hand.
40 For [k] I lift up my hand to heaven
and swear, As I live forever,
41 if I [l] sharpen my flashing sword[8]
and my hand takes hold on judgment,

I will take vengeance on my adversaries
and will repay those who hate me.
42 I will make my arrows drunk with blood,
and [m] my sword shall devour flesh—
with the blood of the slain and the captives,
from the [n] long-haired heads of the enemy.'

43[†] [o] "Rejoice with him, O heavens; [9]
bow down to him, all gods, [10]
for he [p] avenges the blood of his children [11]
and takes vengeance on his adversaries.
He repays those who hate him [12]
and cleanses [13] his people's land." [14]

44Moses came and recited all the words of this song in the hearing of the people, he and [q] Joshua [15] the son of Nun. 45And when Moses had finished speaking all these words to all Israel, 46[†]he said to them, [r] "Take to heart all the words by which I am warning you today, [s] that you may command them to your children, that they may be careful to do all the words of this law. 47For it is no empty word for you, [t] but your very life, and by this word you shall live long in the land that you are going over the Jordan to possess."

Moses' Death Foretold

48[†]That very day the LORD spoke to Moses, 49[†]"Go up [u] this mountain of the Abarim, Mount Nebo, which is in the land of Moab, opposite Jericho, and view the land of Canaan, which I am giving to the people of Israel for a possession. 50And die on the mountain which you go up, and be gathered to your people, as [v] Aaron your brother died in Mount Hor and was gathered to his people, 51 [w] because you broke faith with me in the midst of the people of Israel at the waters of Meribah-kadesh, in the wilderness of Zin, and because you did not treat me as holy in the midst of the people of Israel. 52For [x] you shall see the land before you, but you shall not go there, into the land that I am giving to the people of Israel."

Moses’ Final Blessing on Israel

DEUTERONOMY 33 [†]This is the blessing with which Moses [y]the man of God blessed the people of Israel before his death. **2**[†]He said,

[z]“The LORD came from Sinai
and dawned from Seir upon us; [1]
he shone forth from Mount Paran;
he came [a]from the ten thousands of holy ones,
with flaming fire [2] at his right hand.
3 Yes, [b]he loved his people, [3]
[c]all his holy ones were in his [4] hand;
[d]so they followed [5] in your steps,
receiving direction from you,
4 when [e]Moses commanded us a law,
as a possession for the assembly of Jacob.
5[†] Thus the LORD [6] [f]became king in [g]Jeshurun,
when the heads of the people were gathered,
all the tribes of Israel together.

6[†] [h]“Let Reuben live, and not die,
but let his men be few.”

7And this he said of Judah:

“Hear, O LORD, the voice of Judah,
and bring him in to his people.
With your hands contend [7] for him,
and be a help against his adversaries.”

8[†]And [i]of Levi he said,

“Give to Levi [8] [j]your Thummim,
and your Urim to your godly one,
[k]whom you tested at Massah,
with whom you quarreled at the waters of Meribah;
9 who said of his father and mother,

'I regard them not';
[l] he disowned his brothers
and ignored his children.
For [m] they observed your word
and kept your covenant.
10[†] [n] They shall teach Jacob your rules
and Israel your law;
[o] they shall put incense before you
and [p] whole burnt offerings on your altar.
11 Bless, O LORD, his substance,
and [q] accept the work of his hands;
crush the loins of his adversaries,
of those who hate him, that they rise not again."

12 [r] Of Benjamin he said,

"The beloved of the LORD dwells in safety.
The High God [9] surrounds him all day long,
and dwells between his shoulders."

13[†]And [s] of Joseph he said,

[t] "Blessed by the LORD be his land,
with the choicest gifts of heaven [u] above, [10]
and of the deep that crouches beneath,
14 with the choicest fruits of the sun
and the rich yield of the months,
15[†] with the finest produce of the ancient mountains
and the abundance of [v] the everlasting hills,
16 with the best gifts of the earth and [w] its fullness
and the favor of [x] him who dwells in the bush.
May these rest on the head of Joseph,
on the pate of him who is prince among his brothers.
17 [y] A firstborn bull [11]—he has majesty,
and his horns are the horns of a [z] wild ox;

with them [a]he shall gore the peoples,
all of them, to the ends of the earth;
[b]they are the ten thousands of Ephraim,
and they are the thousands of Manasseh.”

[18]And of Zebulun he said,

[c]“Rejoice, Zebulun, in your going out,
and Issachar, in your tents.
[19] They shall call peoples [d]to their mountain;
there they offer [e]right sacrifices;
for they draw from the abundance of the seas
and the hidden treasures of the sand.”

[20]And [f]of Gad he said,

“Blessed be he who enlarges Gad!
Gad crouches [g]like a lion;
he tears off arm and scalp.
[21][†] [h]He chose the best of the land for himself,
for there a commander’s portion was reserved;
and [i]he came with the heads of the people,
with Israel he executed the justice of the Lord,
and his judgments for Israel.”

[22][†]And [j]of Dan he said,

[k]“Dan is a lion’s cub
[l]that leaps from Bashan.”

[23][†]And [m]of Naphtali he said,

“O Naphtali, sated with favor,
and full of the blessing of the Lord,
[n]possess the lake [12] and the south.”

24[†]And [o] of Asher he said,

“Most blessed of sons be Asher;
let him be the favorite of his brothers,
and let him [p] dip his foot in oil.
25 Your bars shall be iron and bronze,
and as your days, so shall your strength be.

26[†] [q] “There is none like God, O [r] Jeshurun,
[s] who rides through the heavens to your help,
through the skies in his majesty.
27 The eternal God is your [t] dwelling place, [13]
and underneath are the everlasting arms. [14]
And he thrust out the enemy before you
and said, ‘Destroy.’
28 So Israel lived in safety,
[u] Jacob lived [v] alone, [15]
in a land of grain and wine,
whose heavens drop down dew.
29 Happy are you, O Israel! [w] Who is like you,
a people [x] saved by the LORD,
[y] the shield of your help,
and the sword of your triumph!
Your enemies shall come fawning to you,
and you shall tread upon their backs.”

The Death of Moses

DEUTERONOMY **34** [†]Then Moses went up from the plains of Moab [a] to Mount Nebo, to the top of Pisgah, which is opposite Jericho. And the LORD showed him all the land, Gilead as far as Dan, 2all Naphtali, the land of Ephraim and Manasseh, all the land of Judah [b] as far as the western sea, 3 [c] the Negeb, and [d] the Plain, that is, the Valley of Jericho [e] the city of palm trees, as far as [f] Zoar. 4[†]And the LORD said to him, [g] “This is the land of which I swore to Abraham, to Isaac, and to Jacob, ‘I will give it to your offspring.’ [h] I have let you see it with your eyes, but [i] you shall not go over there.” [5]So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD, [6][†]and he buried him in the valley in the land of Moab opposite Beth-peor; but [j]no one knows the place of his burial to this day. [7] [k]Moses was 120 years old when he died. [l]His eye was undimmed, and his vigor unabated. [8]And the people of Israel [m]wept for Moses in the plains of Moab thirty days. Then the days of weeping and mourning for Moses were ended.

[9][†]And Joshua the son of Nun was full of [n]the spirit of wisdom, for [o]Moses had laid his hands on him. So [p]the people of Israel obeyed him and did as the LORD had commanded Moses. [10][†]And there has not [q]arisen a prophet since in Israel like Moses, [r]whom the LORD knew face to face, [11]none like him for all [s]the signs and the wonders that the LORD sent him to do in the land of Egypt, to Pharaoh and to all his servants and to all his land, [12]and for all the mighty power and all the great deeds of terror that Moses did in the sight of all Israel.

Study Notes for Deuteronomy

DEUTERONOMY—NOTE ON 1:1–5 *Prologue.* Beginning with this prologue, there are a number of similarities between the structure of Deuteronomy and ancient treaty documents (see chart).

Ancient Treaty Structures and Deuteronomy

Ancient Treaty Structure	Deuteronomy
Preamble	1:1–5
Historical Prologue	1:6–4:49
General Stipulations	5:1–11:32
Specific Stipulations	12:1–26:19
Blessings and Curses	27:1–28:68
Document Clause	31:9–29
Witnesses	32:1–47

DEUTERONOMY—NOTE ON 1:1 In the Hebrew Bible, the name for the book of Deuteronomy is taken from the opening phrase, **These are the words**. Most of Deuteronomy, through ch. 30, is the spoken words of Moses. **Moses** has been Israel's leader since he was called by God (Exodus 3). Deuteronomy is Moses' final speech before his death. **beyond the Jordan**. That is, east of the Jordan River, on the north end of the Dead Sea. Since leaving Egypt and crossing the Red Sea (Exodus 14–15), Israel has been in the **wilderness** for 40 years. **Arabah**. The low Jordan Valley and area surrounding the Dead Sea.

DEUTERONOMY—NOTE ON 1:2–4 These verses emphasize that it was only an **eleven days' journey** from Mount Sinai to the Promised Land, and yet it had taken the Israelites 40 years to get there (**fortieth year**). The long delay was God's punishment for Israel's initial failure to trust him to bring them into the land (Num. 14:26–35). **according to all that the LORD had given him**. Deuteronomy rarely distinguishes between God's words and Moses' words. **defeated Sihon . . . and Og**. See Num. 21:21–35.

DEUTERONOMY—NOTE ON 1:2 **Horeb** is the name Deuteronomy uses for Mount Sinai (except at 33:2). This is where Israel received the commandments (Ex. 19:1–Num. 10:12). **Kadesh-barnea**. A town on the southern border of the Promised Land where Israel camped (Num. 13:26).

DEUTERONOMY—NOTE ON 1:5 **Moab** is east of the Jordan River. Israel had not fought against Moab on the way to the Promised Land. **This law** refers to the entire law given to Israel at Sinai (Ex. 19:1–Num. 10:12). Moses' task is not simply to repeat that law but to explain it.

DEUTERONOMY—NOTE ON 1:6–4:43 *Moses' First Speech: Historical Prologue.* Moses' first speech reviews Israel's past failure at Kadesh; its passing through Edom, Moab, and Ammon without fighting; its successes over Heshbon and Bashan; and the distribution of those two lands. The purpose of chs. 1–3 is not simply to retell history but to use history to persuade Israel to trust God so that they can conquer the land. Chapter 4 is a transition from the history in chs. 1–3 to the repetition of the Ten Commandments in ch. 5.

DEUTERONOMY—NOTE ON 1:6–8 Moses' first sermon begins by focusing on the land.

DEUTERONOMY—NOTE ON 1:6 Deuteronomy typically names God as **the LORD our** (or your) **God**. "LORD" is Yahweh, the personal and covenantal name for God revealed to Moses (Ex. 3:13–15; see note on Gen. 2:4).

DEUTERONOMY—NOTE ON 1:7 **Turn and take your journey**. Israel began their journey from Sinai in Num. 10:11. At this time in history, the terms **Amorites** and **Canaanites** essentially referred to the same people, the occupants of Canaan.

FACT

The Arabah (1:7) refers to the rugged and extremely dry region surrounding and south of the Dead Sea. The Israelites' travels took them through this area.

DEUTERONOMY—NOTE ON 1:8 **See**. From the plains of Moab, Israel can now survey the land before it. The promise of land was made first **to Abraham**

(Gen. 12:7; 15:18–21), repeated **to Isaac** (Gen. 26:4), and then **to Jacob** (Gen. 28:13; 35:12), including **land** for **their offspring after them**.

DEUTERONOMY—NOTE ON 1:10 The people should believe God's promise to bring them into the land of Canaan, because he has already fulfilled his promise that Abraham's descendants would be as **numerous as the stars of heaven** (see Gen. 15:5).

DEUTERONOMY—NOTE ON 1:13 The people had nominated the judges and Moses confirmed them. Exodus 18:25 says simply that Moses chose them.

DEUTERONOMY—NOTE ON 1:16–17 **alien**. Aliens were non-Israelites who resided in the land and accepted Israelite rule and law. They did not own land and so were vulnerable to oppression.

DEUTERONOMY—NOTE ON 1:20–21 **And I said to you**. Almost all of those who were adults when they came out of Egypt had died by this time because of their earlier refusal to enter the land (see Num. 14:26–35). Yet when Moses describes those earlier failures, he addresses his current audience as "you," as if they themselves were responsible for those failures. The current generation assumes responsibility for their parents' sin. **Do not fear**. God alone is to be feared (Deut. 10:12; 13:4).

DEUTERONOMY—NOTE ON 1:23–25 **twelve men**. See Num. 13:4–16. **The Valley of Eshcol** is close to Hebron and is still renowned for its fruit.

DEUTERONOMY—NOTE ON 1:28 **Anakim** were reputed to be giants (Num. 13:33; compare Deut. 9:2).

DEUTERONOMY—NOTE ON 1:29–31 **before your eyes . . . you have seen**. Moses addresses his audience as though they were there with the previous generation (see note on vv. 20–21). **carried you, as a man carries his son**. The image is tender and loving, disproving the false claim of v. 27.

DEUTERONOMY—NOTE ON 1:32–33 **you did not believe**. Their rebellion (v. 26) was a result of their unbelief. **in fire by night and in the cloud by day**. See Ex. 13:21.

DEUTERONOMY—NOTE ON 1:36 **Caleb** was one of the 12 spies (Num. 13:30). He encouraged the people to enter the land. **wholly followed**. See Num. 14:24.

DEUTERONOMY—NOTE ON 1:37–38 **Even with me**. Moses' failure occurred when he disobeyed the Lord's instructions at Meribah (see Num. 20:2–13 and note). **on your account**. Moses says that his own sin was provoked by Israel. See also Deut. 3:26; 4:21; 32:51. **Joshua the son of Nun** was Moses' assistant (Ex. 24:13) and one of the 12 spies (Num. 13:8). With Caleb, he encouraged the people to enter the land (Num. 14:6–9). Joshua became Israel's leader after Moses (Num. 27:18–23; Deut. 31:3).

DEUTERONOMY—NOTE ON 1:39 **Who today have no knowledge of good or evil** probably refers to young children not old enough to know right and wrong. They would not have been part of the earlier rebellion.

DEUTERONOMY—NOTE ON 1:42–44 If God did not **fight** for Israel, defeat was certain (compare v. 30). **chased you as bees do**. Compare Ex. 23:28. Instead of fighting for Israel, God fought against it.

DEUTERONOMY—NOTE ON 2:1–23 Moses recalls a time near the end of the 40-year wilderness period when Israel peacefully passed through three nations distantly related to it (see Num. 20:14–21:20).

FACT

Was Deuteronomy a treaty? There are many similarities between the book of Deuteronomy and various ancient Near Eastern treaties that date from the time of Moses. When a nation made a treaty with a less powerful nation, the document began with the past relationship between the countries. Next, the treaty stated the laws that would govern the relationship from that point on. Finally, the treaty concluded with a list of blessings and punishments for obedience or disobedience.

DEUTERONOMY—NOTE ON 2:1 **Red Sea** probably includes the Gulf of Aqaba, the northeastern arm of the Red Sea. **Mount Seir** is south of the Dead Sea, in the land of Edom (see 1:2).

DEUTERONOMY—NOTE ON 2:2–4 **the LORD said to me**. This expression highlights Moses' role as God's official spokesman. **long enough**. See also 1:6. This formally announces the end of the 40-year wilderness wandering. **your brothers**. The nation of Edom descended from Jacob's twin brother, **Esau** (Gen. 25:30; 32:3; 36:1). Deuteronomy refers to Edom as Seir, Mount Seir, or Esau, perhaps to emphasize the blood relationship.

DEUTERONOMY—NOTE ON 2:5 **as a possession**. This expression also occurs in vv. 9, 19 with respect to Moab and Ammon (and in v. 12 with respect to Israel's own territory). Apparently God forbids Israel to take land from these nations because they are related to Israel (the Edomites through Esau; the Moabites and Ammonites through Lot).

DEUTERONOMY—NOTE ON 2:6–7 Israel is not to be indebted to anyone other than God.

DEUTERONOMY—NOTE ON 2:8 **Elath and Ezion-geber** were seaports on the Red Sea at the Gulf of Aqaba (see v. 1). The **Arabah road** ran from these towns northward to the Dead Sea.

DEUTERONOMY—NOTE ON 2:9 **Moab**, like Ammon (v. 19), was descended from **Lot**, Abraham's nephew (Gen. 19:36–37).

DEUTERONOMY—NOTE ON 2:10–12 The people whom God had removed to give Moab its land included the very people Israel now feared (see 1:28). Israel should trust God instead of fearing these people. **Rephaim**, like Anakim, were so **tall** that the people of Israel thought of them as "giants" (see 2:20–21; 3:11, 13). Edom's success is a model to encourage Israel. The **land of their possession** may refer only to the Transjordanian land Israel already possessed (2:24–3:17). **Horites**. See Gen. 14:6; 36:20–30.

DEUTERONOMY—NOTE ON 2:13–15 The **brook Zered** was actually a "wadi," which means it usually flowed only after rain. It was the border between Edom and Moab. **thirty-eight years**. The adults who earlier refused to enter Canaan have now all died in the wilderness, just as God had said they would (see Num. 14:22–23, 35).

DEUTERONOMY—NOTE ON 2:24–25 The wadi **Arnon** (see note on vv. 13–15) flowed into the Dead Sea and marked the border between Moab to the south and Amorite territory and Ammon to the north. **Sihon the Amorite**. See Num. 21:21–30. According to Gen. 15:16, the land would be given to Israel when the wickedness of the Amorites was complete, and now that time has come. The defeat of various nations represents God's punishment for their sin (Deut. 18:12; see note on Josh. 6:17–18).

DEUTERONOMY—NOTE ON 2:26 **Heshbon** was a fertile land north of Moab and Ammon, east of the Jordan River. The offer of **words of peace** does not seem to match the instruction to fight in v. 24.

DEUTERONOMY—NOTE ON 2:30 **God hardened his spirit and made his heart obstinate** just as with Pharaoh during the plagues (Ex. 9:12; 10:1–2; etc.). On hardening, see note on Ex. 4:21.

DEUTERONOMY—NOTE ON 2:32 **Jahaz** is mentioned in Josh. 13:18 and 21:36–37.

DEUTERONOMY—NOTE ON 2:34–35 **devoted to destruction**. Since God is the victor, the spoils of battle belong to him. God orders Sihon's destruction (see notes on Lev. 27:28–29; Deut. 20:16–18). Destroying the city is an act of devotion to God.

DEUTERONOMY—NOTE ON 3:1–11 This section recounts Israel's second Transjordanian victory (see Num. 21:31–35). Like Sihon, Og was an Amorite (Deut. 3:8).

FACT

Nations fought for control of Gilead (2:36) because an international trade route, known as the King's Highway, passed through it. The region was also an important area for agriculture. It was especially famous for the "balm of Gilead," a resin used as medicine (Jer. 8:22).

DEUTERONOMY—NOTE ON 3:1 **Bashan** is the area northeast of the Sea of Galilee. **Edrei** was a town on its southern border.

DEUTERONOMY—NOTE ON 3:5–7 In remembering these victories, Moses tries to persuade Israel to cross the Jordan, trusting in God's power. **devoted them to destruction**. See note on 2:34–35.

DEUTERONOMY—NOTE ON 3:8–10 **Mount Hermon** (9,232 feet/2,814 m) is a snowcapped mountain at the northern border of Israel.

DEUTERONOMY—NOTE ON 3:11 **Rephaim**. See note on 2:10–12. **Rabbah**, capital of Ammon (2 Sam. 11:1; Amos 1:13–14), is modern-day Amman, Jordan. The "giant" Rephaim have been killed, so Israel should no longer fear them (see Deut. 1:28).

DEUTERONOMY—NOTE ON 3:15 **Machir** was the son of Manasseh (Gen. 50:23). Here it refers to his descendants (see also Josh. 17:1).

DEUTERONOMY—NOTE ON 3:17 **Chinnereth** is another name for the Sea of Galilee. **Pisgah** is the peak of Mount Nebo, overlooking Jericho and the north end of the Dead Sea. It is the place where Moses will die (v. 27; 34:1–4).

DEUTERONOMY—NOTE ON 3:18–22 Two and a half tribes already possess their land east of the Jordan, but they are commanded to join the remaining tribes to conquer the land west of the Jordan. Only then can they return to inhabit their Transjordanian land. The wives and children of all the tribes are to stay in Transjordan and await the completed conquest.

DEUTERONOMY—NOTE ON 3:18 **men of valor**. A military term, meaning soldiers.

DEUTERONOMY—NOTE ON 3:20 The word **rest** here conveys the idea of peace after warfare, but it also describes the well-being of God's people, living in God's chosen place, under his rule.

FACT

The Jordan River begins in the foothills of Mount Hermon and empties into the Dead Sea. The Jordan is more than 200 miles (322 km) long—the longest river in Palestine.

DEUTERONOMY—NOTE ON 3:24 **O Lord GOD** is a standard form for beginning a prayer (compare 9:26).

DEUTERONOMY—NOTE ON 3:26–28 **because of you**. See note on 1:37–38. **Pisgah**. See 3:17 and note.

DEUTERONOMY—NOTE ON 3:29 **Beth-peor**. See "Baal of Peor" (Num. 25:1–5).

DEUTERONOMY—NOTE ON 4:1 **And now**. After summarizing Israel's history, Moses begins to encourage the people. **Listen** means "pay attention and obey." **that you may . . . take possession**. Possession of the Promised Land is linked to obeying **the statutes and the rules** that govern life.

DEUTERONOMY—NOTE ON 4:2 **not add . . . nor take from**. Israel is to submit to God's entire word (see also 12:32).

DEUTERONOMY—NOTE ON 4:3–4 **Your eyes have seen**. See also 3:21. **Baal-peor**. See Num. 25:1–5. **Held fast** describes faithfulness to a covenant, as in marriage (Gen. 2:24).

DEUTERONOMY—NOTE ON 4:6 Israel's obedience to God will show other nations their **wisdom** and **understanding**. It will draw attention to Israel's God.

DEUTERONOMY—NOTE ON 4:7–8 God is **so near** to his people, especially in answering their prayers (**whenever we call upon him**). God is also "very near" them through his word (30:14).

DEUTERONOMY—NOTE ON 4:9 **Make them known**. Each generation is responsible to instruct the next generation in the faith.

DEUTERONOMY—NOTE ON 4:10 To **fear** the Lord means to respect, obey, and worship him.

DEUTERONOMY—NOTE ON 4:13–14 The **Ten Commandments** (literally, "Ten Words") are a concise summary of the Sinai **covenant** (Ex. 20:1, 18–19; 24:12). The **statutes and rules** are the other laws given at Sinai. God spoke these laws to Moses and told him to teach them to Israel (Exodus 21–Leviticus 27).

DEUTERONOMY—NOTE ON 4:15–19 Because God does not have a visible form, the worship of idols and images is prohibited (see the second commandment, 5:8–9).

DEUTERONOMY—NOTE ON 4:20 The people should worship the Lord because he saved them from slavery in Egypt (**iron furnace**; see also 1 Kings 8:51; Jer. 11:4). **his own inheritance**. Israel enjoys the privilege of being God's special family (see Deut. 9:26, 29).

DEUTERONOMY—NOTE ON 4:21–22 **because of you**. See note on 1:37–38. **good land**. Compare 1:25, 35. The repeated emphasis encourages Israel to enter the land.

DEUTERONOMY—NOTE ON 4:23–24 **Take care** suggests how easy it is to fall into idolatry (see v. 19). **consuming fire** (compare 5:25; 9:3). God is **jealous** for his people's faithfulness.

DEUTERONOMY—NOTE ON 4:27–28 **scatter**. See 28:64–68. **few in number**. See 28:62. The punishment for idolatry is exile to a pagan land.

DEUTERONOMY—NOTE ON 4:29–30 Exile is not the end. There remains hope of repentance and return (see 30:1–10). **with all your heart and . . . soul**. See note on 6:5.

DEUTERONOMY—NOTE ON 4:31 **merciful**. God's mercy does not contradict his jealous anger (v. 24; compare 5:9–10; Ex. 34:6–7). God is merciful because of his **covenant** with Abraham (Deut. 4:23; 9:27; 30:5, 20; compare Rom. 3:3–4). He will maintain his covenant, even if Israel forgets it.

DEUTERONOMY—NOTE ON 4:32–34 The Lord's approach to Israel at Sinai was unique. **By a mighty hand and an outstretched arm** represents God's power (see 7:19; 11:2; 26:8; Ex. 3:19–20).

FACT

A book of sermons? Deuteronomy consists of at least three addresses or sermons from Moses to Israel. Moses encourages Israel to obey all the commandments of God.

DEUTERONOMY—NOTE ON 4:35–36 **there is no other**. The Bible clearly teaches monotheism, that is, belief in only one true God (compare Mark 12:32).

DEUTERONOMY—NOTE ON 4:37–39 **loved**. A key theme of Deuteronomy is God's love for the patriarchs (compare 10:15) and for his people in general (5:10; 7:9; 23:5).

DEUTERONOMY—NOTE ON 4:41–43 **Three cities** of refuge are set apart **in the east beyond the Jordan**. A person guilty of unpremeditated murder could flee to one of these cities to escape revenge from the dead person's family. In 19:1–13, three cities west of the Jordan are set apart for the same purpose. Compare Num. 35:9–28.

DEUTERONOMY—NOTE ON 4:44–11:32 *Moses' Second Speech: General Covenant Stipulations*. The first part of Moses' second speech consists mostly of general conditions of God's covenant with Israel. More specific terms follow in the second part of that speech, chs. 12–16.

DEUTERONOMY—NOTE ON 5:1–21 These verses restate the Ten Commandments (Ex. 20:1–17). The detailed laws recorded later, in Deuteronomy 12–26, follow the general pattern of these ten laws. This suggests that they are a summary of God's requirements for his people. All but the Sabbath commandment (5:12–15) and the commandment against carved images (vv. 8–10) are explicitly reinforced in the NT.

DEUTERONOMY—NOTE ON 5:1 **Statutes and the rules** covers all the ethical teaching of Deuteronomy.

DEUTERONOMY—NOTE ON 5:3 **Not with our fathers . . . but with us**. God made his covenant at Horeb (Exodus 19–24) with the previous generation of Israel. However, it applies to the current generation just as it did to their parents. See notes on Deut. 1:20–21 and 1:29–31.

DEUTERONOMY—NOTE ON 5:5 you were afraid. See vv. 22–27.

DEUTERONOMY—NOTE ON 5:6 The Ten Commandments begin by taking note of Israel's preexisting relationship with the Lord (**your God**). Obedience to the laws does not earn the relationship but is in response to it.

DEUTERONOMY—NOTE ON 5:7 no other gods. Exclusive worship of the Lord is the logical response to the fact that there is no other god like him (4:35, 39; Isa. 46:9).

DEUTERONOMY—NOTE ON 5:8 God's people shall not worship any **carved image** of him (see 4:12, 15–19, 23). At Horeb, God's revelation of himself was audible but not visible.

DEUTERONOMY—NOTE ON 5:9–10 jealous. See 4:24 and note on 4:23–24. **visiting the iniquity of the fathers on the children to the . . . fourth generation**. This punishment is not for those who follow the Lord but for **those who hate** him. Such people may suffer the effects of their ancestors' sins or even continue in the same sins. See also Ex. 34:6–7. For those who love God, his **steadfast love** far outlasts the effects of sin on future generations.

DEUTERONOMY—NOTE ON 5:11 To **take the name** of the Lord is to utter it, as in an oath. **In vain** means "for a worthless purpose." For example, one should not use God's name when making a vow or an oath that he or she does not intend to fulfill. The commandment also prohibits assigning the wrong character or motive to God (such as in 1:27).

DEUTERONOMY—NOTE ON 5:12–14 Sabbath rest also applies to domestic animals and to **the sojourner who is within your gates**. These were foreigners who became permanent residents in Israel and followed its rules but who could not own land (see note on 1:16–17). The work prohibited on the Sabbath is not defined here, but see Ex. 34:21; 35:3; Num. 15:32–36.

DEUTERONOMY—NOTE ON 5:15 In Ex. 20:11, Israel is told to keep the **Sabbath** as an imitation of God's rest after the creation (see Gen. 2:1–3; compare Ex. 31:17). Here, the motivation for keeping the Sabbath is Israel's liberation from slavery.

DEUTERONOMY—NOTE ON 5:16 **that your days may be long**. See also 4:40; 6:2. This does not mean merely a long life, but a life filled with God's presence and favor: **that it may go well with you**.

DEUTERONOMY—NOTE ON 5:17 **You shall not murder**. The verb used here includes both intentional and accidental killing (compare 19:4–6; Num. 35:22–25). However, this verb is never used in the OT to describe killing in war.

DEUTERONOMY—NOTE ON 5:18 **you shall not commit adultery**. This specific law forbids having sexual relations with a person married to someone else. A later section (21:10–23:14) gives more detailed laws about other kinds of sexual sin.

DEUTERONOMY—NOTE ON 5:20 **you shall not bear false witness**. The term "bear witness" suggests a legal trial in which false testimony could lead to unfair punishment for the **neighbor**. For detailed laws concerning false witness, see 19:16–21; 25:1–16. For the importance of telling the truth, see Lev. 19:11.

DEUTERONOMY—NOTE ON 5:32–33 **not turn aside to the right hand or to the left**. God's way is a straight path. See also 17:11; 28:14. **walk in all the way**. See also 10:12; 30:16.

DEUTERONOMY—NOTE ON 6:3 **milk and honey**. This description of the land is an added incentive to obedience. See also 11:9; 26:15.

DEUTERONOMY—NOTE ON 6:4 **Hear, O Israel**. This verse is called the *Shema*, from the Hebrew word for "hear." **The LORD our God, the LORD is one**. See ESV footnote. The Lord alone is Israel's God. It is a statement of exclusivity. Compare ch. 4; and 5:6–7.

FACT

Deuteronomy 6:4 is called the *Shema*, from the Hebrew word for “hear.” Today many people of the Jewish faith fulfill the commands of 6:8–9 literally: They write Bible verses on pieces of paper, place them in small boxes, and then they either tie the boxes to their arm or their forehead, or attach them to the doorposts of their home.

DEUTERONOMY—NOTE ON 6:5 **love**. See 4:37. **all**. Because the Lord alone is Israel’s God, they should give him their exclusive and total devotion. Israelites are to love the Lord with all their **heart**, **soul**, and **might**. Jesus called this the “great and first commandment” (Matt. 22:38). In quoting the commandment, Jesus added “with all your mind” (Matt. 22:37). In early Hebrew, “heart” included what today is called the “mind.”

DEUTERONOMY—NOTE ON 6:7–9 The two pairs of opposites—**sit**/**walk** and **lie down**/**rise**—suggest that the teaching is to take place at any and all opportunities. **bind them . . . write them**. Many Jews have fulfilled these commands literally, placing the text of vv. 4–5 and other Scripture verses in boxes bound on the arm and forehead (v. 8) or attached to doorposts (v. 9). See also 11:18–20.

DEUTERONOMY—NOTE ON 6:12 To **forget the LORD** is a moral problem, parallel to disobedience (8:11).

DEUTERONOMY—NOTE ON 6:13 **fear**. See 4:10. Jesus quotes this verse to Satan in the wilderness (Matt. 4:10).

DEUTERONOMY—NOTE ON 6:14–15 **other gods**. As seen elsewhere in Deuteronomy, the greatest tragedy for Israel would be unfaithfulness to God (compare 4:16–19; 8:11–20). **jealous**. See 4:24 and note on 4:23–24.

DEUTERONOMY—NOTE ON 6:16 **You shall not put the LORD your God to the test**. Testing God is an act of disobedience and shows a lack of trust in him. Jesus quoted this verse during his wilderness temptations (Matt. 4:7).

DEUTERONOMY—NOTE ON 6:20–24 **What is the meaning . . . ?** When future Israelite children ask their parents the reason for any law, the parents should explain how the law relates to their being freed from slavery in Egypt. See also 5:6; Ex. 12:26.

DEUTERONOMY—NOTE ON 6:25 **Righteousness for us** does not mean righteousness as a means of salvation. In this context, it means simply that keeping the Passover is the right thing to do. See also 24:13.

DEUTERONOMY—NOTE ON 7:1–2 **devote them to complete destruction**. See 2:34–35; 20:10–18; and notes. **no mercy**. The nations listed in 7:1 inhabit the land God promised to Israel. They are being punished for their sins (Gen. 15:16), and God is using Israel to do this. Showing any mercy would make it more likely that Israel would follow their evil ways (Deut. 7:16).

DEUTERONOMY—NOTE ON 7:3–4 The order for "complete destruction" of the Canaanites (vv. 1–2) was not a case of genocide but was to judge those peoples for their sin (Gen. 15:16) and to prevent the Israelites from intermarrying with them (Deut. 7:3–4). The prohibition against intermarriage was not to forbid interracial marriage but was so that Israel would not **turn away** from the one true God (compare 20:18). Such apostasy would be much more likely than the conversion of their non-Israelite spouses (compare 2 Cor. 6:14–15).

DEUTERONOMY—NOTE ON 7:5 All the objects used in Canaanite religion are to be totally destroyed so that they will not be a trap for Israel (see v. 16 and note on 12:2–3). The **pillars** were made of stone. **Asherim** were wooden poles decorated with female fertility symbols (see note on Judg. 6:25–26).

DEUTERONOMY—NOTE ON 7:6 **holy to the LORD**. Holiness means being exclusively separated to God. Israel must have no association with pagan religion. **chosen**. See 10:15; 14:2. **treasured possession**. See Ex. 19:5; Deut. 26:18.

DEUTERONOMY—NOTE ON 7:12–15 Obedience to the **covenant** leads to blessings for Israel (see 28:1–14). **Evil diseases** may refer to the plagues against Egypt (Exodus 7–14), or to more common diseases there.

DEUTERONOMY—NOTE ON 7:17–18 Israel is warned three times (see also 8:17; 9:4) not to **say in your heart** certain things that express fear (7:17) or pride (8:17; 9:4). The cure for unnecessary fear is to **remember what the LORD your God did**.

DEUTERONOMY—NOTE ON 7:20 **Hornets** may be a literal reference to the winged insect. Or it may describe people who flee in panic as if being chased by hornets. See Ex. 23:28; and note on Josh. 24:12. Compare “bees”; Deut. 1:44.

DEUTERONOMY—NOTE ON 7:25–26 **burn.** See note on v. 5. **Abomination** refers to a significant sin with which God is especially angry. **devoted to destruction**. See note on 2:34–35.

DEUTERONOMY—NOTE ON 8:2–3 In Deuteronomy, Israel is frequently urged to remember their slavery in Egypt as a reason to keep the law (e.g., 15:15; 16:12). Remembrance should lead to obedience (e.g., 9:7; 16:3). **Manna** literally means “What is it?” (Ex. 16:15).

DEUTERONOMY—NOTE ON 8:4 **clothing . . . foot**. Compare 29:5.

FACT

Jesus quoted from the book of Deuteronomy more than any other OT book. He quoted 8:3 when tempted by Satan (Matt. 4:4).

DEUTERONOMY—NOTE ON 8:5 **disciplines**. See Prov. 3:11–12; Heb. 12:5–11.

DEUTERONOMY—NOTE ON 8:14 **heart . . . lifted up**. Pride comes from forgetting life in the wilderness (vv. 14–16) and failing to apply its lessons to the new life in Canaan.

DEUTERONOMY—NOTE ON 8:15 **water out of the flinty rock**. See Ex. 17:6 and Num. 20:8, 11.

DEUTERONOMY—NOTE ON 8:17 **say in your heart**. This verse puts into words the pride described in v. 14.

DEUTERONOMY—NOTE ON 8:19–20 Forgetfulness also leads to idolatry and perishing.

DEUTERONOMY—NOTE ON 9:1–10:11 Continuing the theme of Israel's "heart" problem, this section gives examples of Israel's stubbornness.

DEUTERONOMY—NOTE ON 9:2 **Anakim**. See 1:28 and note.

DEUTERONOMY—NOTE ON 9:3 **Quickly** contrasts with "little by little" in 7:22. Compared with their long settlement in the land, the Canaanites will disappear quickly, but Israel's conquest of the land will take a long time.

DEUTERONOMY—NOTE ON 9:4–5 **Do not say in your heart** (see 7:17–18 and note). While victory in the Promised Land is God's punishment of the nations' wickedness, that does not imply Israel's righteousness. Israel's possession of the land is due solely to God's faithfulness to his promises.

DEUTERONOMY—NOTE ON 9:7–21 The golden calf incident is retold at length to demonstrate Israel's stubbornness.

DEUTERONOMY—NOTE ON 9:8 **Even at Horeb**, where they heard God's voice directly, Israel misbehaved (compare Exodus 32–34).

DEUTERONOMY—NOTE ON 9:9–10 **all the words . . . spoken with you**. That is, the Ten Commandments (see 5:22).

DEUTERONOMY—NOTE ON 9:12–13 God distances himself from Israel. **Your people whom you have brought** and **this people** contrasts with God's earlier description of them as "my people" (Ex. 6:7).

DEUTERONOMY—NOTE ON 9:17 **broke them**. Moses' breaking the tablets symbolized the deliberate ending of Israel's covenant relationship with God. It was an impulsive gesture of fury and despair following God's words recalled in vv. 12–14.

DEUTERONOMY—NOTE ON 9:18–20 This is the second period of **forty days and forty nights** (see vv. 9–11). **The LORD listened to me** refers to Moses' intercession for the people (see vv. 25–29). **Aaron** was Moses' brother, the first high priest of Israel.

DEUTERONOMY—NOTE ON 9:21 No mention is made here of forcing Israel to drink the water containing the ground-up golden calf (compare Ex. 32:20).

DEUTERONOMY—NOTE ON 9:25 **forty days and forty nights**. Considering its placement in Ex. 32:11–14, it is unclear if this is the same period as in Deut. 9:18. It may have occurred earlier (see vv. 9–11), as the following prayer implies.

DEUTERONOMY—NOTE ON 10:1 The ark was constructed (Ex. 37:1–9) soon after the writing of the replacement tablets (Ex. 34:1–4).

DEUTERONOMY—NOTE ON 10:6–9 Since the **tribe of Levi** owned no land (18:1–2), the other tribes provided for them (e.g., 12:12, 18; 14:27).

DEUTERONOMY—NOTE ON 10:11 The command to **arise** and **go on your journey** indicates that, with the tablets replaced and the ark of the covenant built, Moses' intercession for Israel has been answered fully.

DEUTERONOMY—NOTE ON 10:12–13 **And now** marks a transition from the retelling of history to encouragement. **what does the LORD your God require of you**. Compare Mic. 6:8. Five commands follow. **for your good**. Obedience to the Lord always benefits those who obey.

DEUTERONOMY—NOTE ON 10:14–15 **set his heart in love on your fathers**. See 4:37 and 7:7–8; note on 4:37–39; compare 10:12.

DEUTERONOMY—NOTE ON 10:16 **Circumcise . . . your heart**. Here, circumcision symbolizes removing the stubbornness that prevents the heart from loving God. Compare Ex. 6:12, where "uncircumcised lips" are lips that do not speak well; and Jer. 6:10, where "uncircumcised ears" are ears that do not hear clearly. This kind of circumcision can happen only with the Lord's help (Deut. 30:6).

DEUTERONOMY—NOTE ON 10:17 The fact that Israel has been chosen by God (v. 15) does not mean that he will ignore their sin, for he is **not partial**.

DEUTERONOMY—NOTE ON 10:20 **fear the LORD your God**. Compare vv. 12–13. **hold fast**. See 4:4 and note on 4:3–4.

FACT

A sojourner was a person from another country who was living and working in Israel. The Israelites were taught to love and respect the sojourners living among them, for they themselves had been sojourners in Egypt (10:19).

DEUTERONOMY—NOTE ON **10:22** **down to Egypt seventy persons**. See Gen. 46:27 and Ex. 1:5. Part of God's promise to Abraham has been fulfilled (Gen. 15:5). See Deut. 1:10 and note.

DEUTERONOMY—NOTE ON **11:1** Because God rescued Israel from Egypt (10:21–22), **therefore** they should **love** him.

DEUTERONOMY—NOTE ON **11:2** Moses addresses the adults of Israel as if all of them had experienced the exodus and wilderness events, even though the adults who left Egypt had died in the wilderness. See 1:20–21 and note. **discipline**. See 8:5.

DEUTERONOMY—NOTE ON **11:6** **Dathan and Abiram**, along with Korah, rebelled against Moses' leadership in the wilderness (Num. 16:1–35).

DEUTERONOMY—NOTE ON **11:7** **your eyes have seen**. See note on v. 2.

DEUTERONOMY—NOTE ON **11:14** **early rain and the later rain**. Both the rains that come in October/November and those that come in March/April are needed for good crops.

DEUTERONOMY—NOTE ON **11:16–17** **Take care lest your heart be deceived, and you . . . serve other gods**. In light of vv. 14–15, Moses is probably warning them not to believe that the Canaanite fertility gods are the source of rain, crops, and animals.

DEUTERONOMY—NOTE ON **11:18–21** On teaching **these words** to the next generation, see note on 6:7–9. **as long as the heavens are above the earth**. That is, forever.

DEUTERONOMY—NOTE ON 11:26 **I am setting before you today**. This expression, repeated in v. 32, emphasizes the importance of making the right decision.

DEUTERONOMY—NOTE ON 11:28 Since the people are in a covenant relationship with **the LORD your God**, it would be foolish for them to worship the Canaanite Baals, with whom they have had no such relationship (**that you have not known**).

DEUTERONOMY—NOTE ON 11:29 See 27:1–14 for details on this ceremony and the two mountains.

DEUTERONOMY—NOTE ON 11:30 **Arabah**. See 1:1 and note; 1:7. **Gilgal**. See Josh. 4:19. The **oak of Moreh** is where the Lord first promised to give Abraham the land of Canaan (Gen. 12:6).

DEUTERONOMY—NOTE ON 12:1–26:19 *Moses' Second Speech: Specific Covenant Stipulations*. In this second part of Moses' second speech, he discusses in more detail the things he discussed in the first part of the speech (chs. 5–11). This second part of the speech seems to follow the order of the Ten Commandments.

DEUTERONOMY—NOTE ON 12:1–32 Chapter 12 deals with proper worship. It builds on the first commandment, about having no other gods besides the Lord.

DEUTERONOMY—NOTE ON 12:2–3 When the Israelites enter Canaan, they are to destroy all the existing worship centers. Canaanite religion focused on fertility. It set up its shrines on **mountains**, **hills**, and under **trees**. **Asherim**. See note on 7:5.

DEUTERONOMY—NOTE ON 12:4 They should not use Canaanite religious places and objects to worship the Lord.

DEUTERONOMY—NOTE ON 12:5–6 Moses looked to the day when the Lord would **put his name and make his habitation** in a permanent **place**, though God is not limited to just one place. It is a single place, in contrast to the "places" in vv. 2, 13–14. This place is not named here, though centuries later it was clearly identified with Jerusalem. Until then, the “place” was wherever the tabernacle was located. This was often at Shiloh (Josh. 18:1).

DEUTERONOMY—NOTE ON 12:7 eat. The peace offering sacrifices were not totally burned up on the altar. Part of the animal was to be eaten by the offerer, the offerer’s household, and the priests. **before the LORD your God**. That is, in his presence (also vv. 12, 18).

DEUTERONOMY—NOTE ON 12:8–9 You shall not do according to all that we are doing here today. Once the people enter the land, the laws of worship, especially regarding the place where it is to occur, will be stricter. **rest**. See 3:20 and note.

DEUTERONOMY—NOTE ON 12:12 Levites served in various **towns**. They owned no land (**portion or inheritance**) and relied on offerings for survival (v. 19; Num. 26:62).

DEUTERONOMY—NOTE ON 12:13–14 While **in one of your tribes** could mean one place per tribal territory, v. 5 has already specified one place for the entire nation.

DEUTERONOMY—NOTE ON 12:15 you may . . . eat meat within any of your towns. Apparently the people had been told that, ordinarily, they could eat only sacrificial meat (Lev. 17:1–7). Now, partly because of the distances that people would be from the central place for sacrifice (Deut. 12:20–21), they are allowed to eat non-sacrificial meat. **Unclean and the clean** is a ceremonial distinction, not a moral one. Leviticus 12–15 defines certain people as unclean. They are forbidden to eat sacrificial meat, but this would not apply to meat from non-sacrificial animals.

DEUTERONOMY—NOTE ON 12:16 you shall not eat the blood. See Gen. 9:4 and Lev. 3:17. The blood is the life (Deut. 12:23–24) and is therefore linked to atonement for sin (Lev. 17:10–12). See also Acts 15:20.

DEUTERONOMY—NOTE ON 12:17–19 tithe . . . offerings. See v. 11. **servant . . . and the Levite**. See note on v. 12.

DEUTERONOMY—NOTE ON 12:26–27 **Holy things** are things set apart for God: sacrifices, offerings, tithes, objects of vows. See vv. 17–18. **The blood of your sacrifices shall be poured out on the altar**. E.g., Lev. 1:5.

DEUTERONOMY—NOTE ON 12:30 **take care that you be not ensnared**. See 7:2; and note on 7:5.

DEUTERONOMY—NOTE ON 12:31 **You shall not worship . . . in that way** (see v. 4). Canaanite worship is not only wrong, it is accompanied by **abominable** moral practices (see 7:25), among which is child sacrifice. See 2 Kings 16:3; Jer. 32:35.

DEUTERONOMY—NOTE ON 12:32 **not add to it or take from it**. See note on 4:2.

DEUTERONOMY—NOTE ON 13:1–18 Much of OT law is “case law,” which explains the correct legal response to specific situations. Here, each situation is introduced with **if** (vv. 1, 6, 12).

DEUTERONOMY—NOTE ON 13:2 **sign or wonder**. The Bible records miracles from sources other than the Lord, e.g., the Egyptian magicians (Ex. 7:22; etc.) and Simon the Sorcerer (Acts 8:9).

DEUTERONOMY—NOTE ON 13:3 **For the LORD your God is testing you**. The Lord uses false prophets to test his people’s faithfulness. Signs and wonders, when accompanied by false teaching, are not from the Lord. **love**. See 4:37–39 and note.

DEUTERONOMY—NOTE ON 13:4 **walk . . . fear**. See 10:12–13, 20 and notes. **hold fast**. See note on 4:3–4.

DEUTERONOMY—NOTE ON 13:5 Even though the prophet or dreamer of dreams is used by God to test Israel, that person is not innocent. **purge the evil from your midst**. See 17:7; 21:21 (the death penalty is implied in these cases). Israel is commanded not to allow any unbelieving Israelites to live among them (compare 1 Cor. 5:13).

DEUTERONOMY—NOTE ON 13:6 Faithfulness to the Lord takes priority even over close personal relations (compare Luke 14:26–33).

DEUTERONOMY—NOTE ON 13:8 Even if a beloved friend tries to lead a person astray, **you shall not yield to him**.

DEUTERONOMY—NOTE ON 13:11 Besides punishing the offender, capital punishment serves as a warning to others (see note on v. 5).

DEUTERONOMY—NOTE ON 13:12–17 Rumors of apostasy must be checked carefully (**inquire and make search and ask diligently**) to ensure that they are **true and certain**. If the rumors prove to be true, then not just the **worthless fellows** who led the apostasy but also all the **inhabitants of that** city must die, because they allowed the apostasy to go unchecked. **devoting it to destruction**. See 2:34–35 and note.

DEUTERONOMY—NOTE ON 14:1–21 Israel's diet was to be distinctive, showing how the nation itself was different from all other nations (compare Leviticus 11).

DEUTERONOMY—NOTE ON 14:1–2 **You are the sons of . . . God**. While the NT often refers to individual believers as "sons" or "children" of God, this is fairly rare in the OT (see 1:31; 8:5; Isa. 1:2). The nation as a whole is called God's "son" in Ex. 4:22–23 and Hos. 11:1. **cut yourselves or make any baldness on your foreheads for the dead**. Probably both of these activities were part of pagan worship (Lev. 19:27–28; see also 1 Kings 18:28). Compare Lev. 21:5–6.

DEUTERONOMY—NOTE ON 14:3 Unclean animals are regarded as an **abomination** (see Leviticus 11; Deut. 7:25–26 and note). Clean and unclean animals are kept separate to illustrate the separation of Israel from other nations (14:2).

DEUTERONOMY—NOTE ON 14:4–8 Clean animals have a cloven hoof and chew the cud. Cleanness cannot be based on the animals' vegetarian diet, since unclean animals such as the **camel**, **hare**, and **rock badger** are vegetarian.

DEUTERONOMY—NOTE ON 14:11–20 Unclean birds seem to be birds of prey. These eat dead creatures and blood, which are forbidden to Israelites (v. 21).

DEUTERONOMY—NOTE ON 14:21 Israelites cannot eat **anything that has died naturally**, probably because the blood is still in the animal (see note on 12:16). **holy to the Lord**. See 7:6; 14:2. **You shall not boil a young goat in its mother's milk**. To do so would be an insult to God's creative design (compare Ex. 23:19 and note; Deut. 22:6–7).

DEUTERONOMY—NOTE ON 14:22–29 People practiced tithing (giving 10 percent) as early as the days of Abram (Gen. 14:20). For laws about tithing, see Lev. 27:30–33; Num. 18:8–32.

FACT

Death penalty for apostasy? Anyone who urged a fellow Israelite to "go and serve other gods" was to be put to death (13:6–11). While the NT does not prescribe death for such an offense, it gives serious warning to anyone who leads another person into sin (Matt. 18:6).

DEUTERONOMY—NOTE ON 14:23 in the place that he will choose. See 12:5–6 and note. **you shall eat**. Deuteronomy's emphasis on festive celebration of the land's blessing is seen here with an annual "tithe party." The whole household (14:26) plus the Levites (v. 27) are to be included. The person who truly learns **to fear** the Lord will also learn to trust that the 90 percent remaining after the tithe will be enough.

DEUTERONOMY—NOTE ON 14:24–26 when . . . God blesses you. A blessing is clearly expected. **wine or strong drink**. The Bible condemns drunkenness (Prov. 23:29–35; Gal. 5:21) and forbids priests to drink while in the sanctuary (Lev. 10:9), but it expects that drinking will sometimes take place at celebratory occasions such as weddings (John 2:1–10). **rejoice**. See Deut. 12:7.

DEUTERONOMY—NOTE ON 14:27 you shall not neglect the Levite. See notes on 10:6–9 and 12:12.

DEUTERONOMY—NOTE ON 14:28–29 An additional **tithe** is to be given every third year for those who own no land and therefore may be poor.

DEUTERONOMY—NOTE ON 15:1–18 The laws in these verses relate to the sabbatical year. See Ex. 23:10–11 and Lev. 25:1–7.

DEUTERONOMY—NOTE ON 15:1–3 All debts between Israelites, however large, were to be cancelled at the end of every seventh year. Debts owed by foreigners were not cancelled (compare 14:21).

DEUTERONOMY—NOTE ON 15:4–6 There will be no poor among you is in effect a command to be generous: "Let there be no poor among you." Since the land will be sufficiently blessed by God (v. 6), if the laws are followed (v. 5), there should be no poor. But see v. 11 and note on vv. 9–11.

DEUTERONOMY—NOTE ON 15:7–8 **If . . . one of your brothers**. The law of vv. 7–8 does not apply to the poor outside of Israel. **should become poor . . . lend . . . for his need**. The cause of the fellow Israelite's poverty is not the issue, even if it involves wastefulness or foolishness. **you shall not harden your heart or shut your hand**. It may be costly to the Israelite to give what is needed, but he must be willing to do so.

DEUTERONOMY—NOTE ON 15:9–11 If the sabbatical year is close, loans are less likely to be repaid, but the one asked to lend should have no such **unworthy thought** in his **heart**. Verse 4 expressed an ideal situation (see note on vv. 4–6), but the reality is that Israel will never perfectly keep the law, so **there will never cease to be poor** people among them. There will always be a need for generosity. Compare Matt. 26:11.

DEUTERONOMY—NOTE ON 15:12 When a wealthier Israelite allowed a debtor to become his "slave," it was considered an act of mercy (Gen. 47:21–25). Indebted people sometimes chose to remain slaves permanently, because of the security it provided (see Deut. 15:16–17). This type of slavery was very different from the kind of slavery usually seen today, which involves kidnapping and forced labor.

DEUTERONOMY—NOTE ON 15:13–15 When a slave ends his term of service, his former owner is to give him supplies and not **let him go empty-handed**, to help ensure that he won't have to return to slavery. The Israelites should desire to treat their slaves kindly as they remember (1) God's blessings (**As the LORD . . . has blessed you**) and (2) their own long years of slavery in Egypt (**remember that you were a slave**; see 8:2–3 and note).

DEUTERONOMY—NOTE ON 15:16–17 Piercing with an **awl** marks permanent ownership. See Ex. 21:5–6; and note on Deut. 15:12.

DEUTERONOMY—NOTE ON 15:18 A warning against greed.

DEUTERONOMY—NOTE ON 15:19–23 Giving the firstborn is an expression of thanks and trust that more animals are to come. The animal is to be eaten in the central place **before the LORD**.

DEUTERONOMY—NOTE ON 16:1–17 These verses deal with the three main Israelite feasts (see Ex. 23:14–17). If Deuteronomy's detailed laws are arranged in the order of the Ten Commandments, this section corresponds to the Sabbath law in Deut. 5:12. On Passover, see Ex. 12:2–39; Num. 28:16–25. On the Feast of Weeks, see Lev. 23:15–22; Num. 28:26–31. On the Feast of Booths, see Lev. 23:33–43; Num. 29:12–40. All the feasts occur at the central place of worship. For those who lived outside Jerusalem, attendance required several days of travel (compare Luke 2:41–52).

DEUTERONOMY—NOTE ON 16:1 **Abib**. The first month (Ex. 12:2; Lev. 23:5), corresponding to March/April.

DEUTERONOMY—NOTE ON 16:2 **flock or the herd**. In Deuteronomy, the Passover sacrifice does not need to be a lamb (compare Ex. 12:3, 21).

DEUTERONOMY—NOTE ON 16:3 **eat no leavened bread**. Unleavened Bread is the name of the seven-day feast after Passover (Ex. 23:15; compare Ex. 12:15–20). **remember**. Remembrance leads to obedience (see Deut. 8:2–3 and note).

FACT

What is unleavened bread? Leaven is another name for yeast. Because bread made without yeast does not rise, unleavened bread is flat. During the exodus, the Israelites left Egypt so quickly that there was no time for their bread to rise. Unleavened bread was therefore used in Passover celebrations.

DEUTERONOMY—NOTE ON 16:5–6 **You may not offer the Passover sacrifice within any of your towns**. During their wilderness journeys, the Israelites could celebrate the Passover in their tents (see Ex. 12:21–24). Deuteronomy, however, gives instructions for the time when they will be settled in the Promised Land.

DEUTERONOMY—NOTE ON 16:7 **Cook** means roast, not boil (Ex. 12:8–9).

DEUTERONOMY—NOTE ON 16:9–10 The Feast of Weeks is called the Feast of Harvest in Ex. 23:16. The **seven weeks** are counted **from the time the sickle is first put to the standing grain**, marking the end of the grain harvest. The Greek name for this festival is Pentecost, meaning 50 days (see Acts 2:1). A **freewill offering** expresses thankfulness for the harvest.

DEUTERONOMY—NOTE ON 16:13 The **Feast of Booths** or Tabernacles is called the Feast of Ingathering in Ex. 23:16 and 34:22. It occurred in September/October and marked the harvest of summer fruits such as dates, grapes, and olives. The law was to be read every seventh year during this feast (Deut. 31:9–13).

FACT

Threshing is the process of separating kernels of grain (such as barley and wheat) from their stalks. This was done by beating the stalks or by using an ox or a donkey to pull a weighted sled over the harvest. Often large, flat rocks were used as threshing floors (16:13).

DEUTERONOMY—NOTE ON 16:16–17 **all your males**. Presumably females were free to attend the feast (vv. 11, 14), but only males were required to attend. The repeated mention of **blessing** encourages Israel to enter the land.

DEUTERONOMY—NOTE ON 16:18–18:22 Most of these laws are about the various leaders for Israel. Leaders, like parents, exercise God’s authority toward those under them. This section recalls the fifth commandment: “Honor your father and your mother” (5:16).

DEUTERONOMY—NOTE ON 16:19 **You shall not . . .** Justice comes from God’s character. See 1:17 and note on 1:16–17; 10:17; Ex. 23:6–8.

DEUTERONOMY—NOTE ON 16:21–22 **tree as an Asherah . . . pillar**. See note on 7:5. Canaanite worship items were to be destroyed (7:5; 12:3). This law prohibits bringing pagan religious practices into the central place of worship. Compare 2 Kings 21:7.

DEUTERONOMY—NOTE ON 17:1 sacrifice . . . blemish. See Lev. 22:17–25; Mal. 1:6–8; and note on Deut. 15:19–23. **abomination**. See note on 7:25–26.

DEUTERONOMY—NOTE ON 17:2–3 does what is evil. More specifically, commits idolatry. See 4:19.

DEUTERONOMY—NOTE ON 17:4–5 Because idolatry breaks the first commandment, it is a capital offense. **out to your gates**. Capital punishment was usually outside the walls or camp (Lev. 24:14; Num. 15:35).

DEUTERONOMY—NOTE ON 17:6–7 On the evidence of . . . witnesses. The standard biblical requirement for finding someone guilty of a capital offense is two witnesses (Num. 35:30). See Deut. 19:16–21 on penalties for false witnesses. Insisting that **the hand of the witnesses shall be first** to stone the guilty helps prevent false testimony and adds seriousness to their testimony (compare 13:9). **purge the evil**. See 13:5 and note.

DEUTERONOMY—NOTE ON 17:8–9 Straightforward judicial cases should be decided in local courts. Difficult cases are to be tried in the central sanctuary. Worship and justice are tied together.

DEUTERONOMY—NOTE ON 17:10–13 The decision of the central sanctuary court is final. **that man shall die**. Refusal to follow the ruling of the court is itself a capital offense, for it is a rejection of God's justice and rule. **purge the evil**. See 13:5 and note. **not act presumptuously again**. See 13:11.

DEUTERONOMY—NOTE ON 17:14–15 I will set a king over me, like all the nations. See 1 Sam. 8:5, 20. Even though it will be several centuries before Israel has a king, Deuteronomy provides legislation for when that happens. **God will choose** their king.

DEUTERONOMY—NOTE ON 17:16–17 Governmental leaders would constantly face temptation to abuse their power for personal gain. Since the Lord had just rescued Israel from slavery in **Egypt**, kings would be forbidden to turn to Egypt for help (e.g., Isa. 31:1; compare Deut. 28:68).

DEUTERONOMY—NOTE ON 17:18–20 **A copy of this law** probably refers to chs. 1–30 (see 31:9). Reading and obeying the word of God trains people to **fear the LORD** (see note on 4:10). **to the right hand or to the left**. See Josh. 1:7 and note on Deut. 5:32–33.

DEUTERONOMY—NOTE ON 18:1–2 **shall have no portion or inheritance**. See 12:12 and note. **the LORD is their inheritance**. See Num. 18:20. It was a privilege to serve the Lord in the central sanctuary. The priests received a blessing being near the Lord's presence.

DEUTERONOMY—NOTE ON 18:3–4 Parts of the sacrifices and firstfruits are for the Levites. Compare Lev. 7:28–34 and Num. 18:9–24, where the portions for the priests are slightly different.

FACT

Sheep are mentioned more than any other animal in the Bible. Sheep are dependent on shepherds to protect and care for them.

DEUTERONOMY—NOTE ON 18:6–8 Levites who minister in the country are allowed to **minister** in the central sanctuary occasionally. **sale of his patrimony**. Apart from their share of offerings, Levites may also make money from their personal property.

DEUTERONOMY—NOTE ON 18:9–11 **abominable practices of those nations**. See note on 12:2–3. **burns his son or his daughter as an offering**. See 12:31 and note.

DEUTERONOMY—NOTE ON 18:12 **because of these abominations the LORD your God is driving them out**. The destruction of the Canaanites was not an attack on innocent people. It was God's judgment against serious sin (Gen. 15:16; see notes on Deut. 7:1–2; Josh. 6:17).

DEUTERONOMY—NOTE ON 18:15–19 On the **voice of the LORD**, see 5:23–28. **a prophet like you**. In the first century A.D., Jews expected a final prophet, whom NT writers identified as Jesus (Acts 3:22–24; 7:37; compare John 1:21).

DEUTERONOMY—NOTE ON 18:20–22 False prophets, whether speaking in God's name or the **name of other gods**, are to be put to death (13:1–5). However, if a prophet's words do come true, this does not automatically mean that person is God's prophet (see 13:5 and note).

DEUTERONOMY—NOTE ON 19:1–21:14 This section corresponds to the sixth commandment: "You shall not murder" (5:17).

DEUTERONOMY—NOTE ON 19:1–3 **dwell in their cities and in their houses**. See 6:10–11. The **three cities** of refuge are to be located for reasonable access. See Num. 35:9–34 and notes. Joshua 20:1–9 names these three cities.

DEUTERONOMY—NOTE ON 19:4–6 The cities of refuge are to ensure justice for a **manslayer** who unintentionally kills someone. Otherwise, he might be killed by the **avenger of blood**, someone from the victim's family seeking revenge. The law clearly distinguishes between manslaughter (which is unpremeditated) and murder. The death penalty does not apply for manslaughter.

DEUTERONOMY—NOTE ON 19:8–10 The law assumes that Israel's territory will grow (see 12:20) and that they will need more cities of refuge. That these additional three cities of refuge were never appointed indicates Israel's lack of faith. **innocent blood**. A manslayer is innocent of murder.

DEUTERONOMY—NOTE ON 19:13 **purge the guilt**. Compare v. 19; 13:5 (and note), where the expression is "purge the evil."

DEUTERONOMY—NOTE ON 19:14 Moving the **landmark**, or boundary stone, of a neighbor is essentially theft of land (see also 27:17). The law emphasizes keeping land in families, since inheritance rights are basic to Israel's life in the land.

DEUTERONOMY—NOTE ON 19:15 On **witnesses**, see Num. 35:30; Deut. 17:6 and note on 17:6–7.

DEUTERONOMY—NOTE ON 19:16–18 In disputed legal cases, the issue is taken to the central sanctuary, **before the LORD** (17:8–9).

DEUTERONOMY—NOTE ON 19:21 **eye shall not pity**. See 13:8. **life for life**. Punishment is to be appropriate for the crime. See Ex. 21:23–25 and Matt. 5:38.

DEUTERONOMY—NOTE ON 20:1–20 These laws on warfare (especially vv. 16–18) may seem to be at odds with the teachings of the NT. But three things should be kept in mind: (1) they applied specifically to securing the Promised Land; (2) the Israelite armies were to offer terms of peace before attacking a city (see v. 10); (3) assuming the rightfulness of Israel's cause, these laws actually helped to limit the loss of life in warfare. See notes on 7:1–2; 18:12.

DEUTERONOMY—NOTE ON 20:5–7 Three situations would exempt a man from military service. Compare 28:30. God desired that his people enjoy the blessings of housing, crops, and marriage. He could bring victory in battle, even with these three groups of men exempted from service.

DEUTERONOMY—NOTE ON 20:8 Fear could be contagious, so those who were fearful were also exempted.

DEUTERONOMY—NOTE ON 20:10–15 Verses 10–15 apply to cities outside the boundaries of the Promised Land (see v. 15). If the city rejects the **terms of peace**, God assures victory over it.

DEUTERONOMY—NOTE ON 20:16–18 Only the cities within the Promised Land are to be devoted **to complete destruction**. The mandate for complete destruction does not apply to cities outside Canaan (see vv. 10–15). God is the victor, and the spoils of war belong to him (see 2:34–35; 7:2). This kind of destruction is a sign of final judgment. See note on Josh. 6:17–18.

DEUTERONOMY—NOTE ON 20:19–20 Israel is to inherit trees that it did not plant (see 6:11).

DEUTERONOMY—NOTE ON 21:1 **in the land**. These laws will keep the Promised Land free from being unclean.

DEUTERONOMY—NOTE ON 21:4 The **heifer's** death atones for sin committed by an unknown person.

DEUTERONOMY—NOTE ON 21:9 purge the guilt. Compare 13:5.

DEUTERONOMY—NOTE ON 21:10 This law must apply to conquests of cities far away (20:10–15), otherwise the women would have been destroyed (20:17).

DEUTERONOMY—NOTE ON 21:12–13 shave her head and pare her nails . . . take off the clothes. These actions indicate a change from her former life, including its religious practices.

DEUTERONOMY—NOTE ON 21:15–23:14 Many of the laws in this section address the sexual faithfulness of God's people, corresponding to the seventh commandment: "You shall not commit adultery" (5:18).

FACT

Inheritance rights. In Israel, the firstborn son received a double share of the inheritance. The firstborn also had more responsibility for the family than other children. The law protected the special rights of the firstborn (21:15–17).

DEUTERONOMY—NOTE ON 21:15–17 This law assumes that polygamy exists but does not condone it. (The ethical ideal for marriage comes from Gen. 2:24. On polygamy, see note on 1 Tim. 3:2–3.) **double portion**. The OT, in line with ancient Near Eastern practice, gave a double share of inheritance to the oldest son.

DEUTERONOMY—NOTE ON 21:18–21 Breaking the fifth commandment (5:16) brought the death penalty. Parents were to report their own rebellious children to the authorities. **purge the evil**. See 13:5.

DEUTERONOMY—NOTE ON 22:6–7 Like the treatment of trees in 20:19–20, this law preserves life. It requires wise, respectful use of the creation.

DEUTERONOMY—NOTE ON 22:8 Builders and homeowners must take adequate safety measures. Flat roofs were used for various household activities, including sleeping in hot weather.

DEUTERONOMY—NOTE ON 22:9–11 These laws prohibit mixing various items, reflecting God's ordering of creation "according to its kind" (e.g., Gen. 1:25).

DEUTERONOMY—NOTE ON 22:12 **tassels**. See Num. 15:38–41.

FACT

Why did the Israelites sew tassels on their garments? In the ancient world, tassels were worn by nobles and other high-class people. In Israel they were worn by *everyone* as a mark of their special status and responsibilities as God's chosen people (22:12; Num. 15:37–41).

DEUTERONOMY—NOTE ON 22:14–15 **evidence of virginity**. This may be a garment stained with menstrual blood (v. 17), which demonstrates that she is not pregnant, or a stain of hymenal blood, showing that the girl's first intercourse took place on her wedding night. **The gate** was where legal matters were heard and resolved.

DEUTERONOMY—NOTE ON 22:19 **A hundred shekels** is a very large fine. Workers in OT times earned half a shekel per month. This law discouraged men from making false accusations and seeking an easy divorce.

DEUTERONOMY—NOTE ON 22:21 **purge the evil**. See 13:5.

DEUTERONOMY—NOTE ON 22:22 Adultery was a capital offense throughout the ancient world. To be convicted, the couple must be caught in the act (**found lying**). They were both punished equally.

DEUTERONOMY—NOTE ON 22:23–24 **betrothed . . . wife**. Betrothal was much more binding than modern engagement. The woman is called "wife" in v. 24.

DEUTERONOMY—NOTE ON 22:29 **Fifty shekels** appears to be the bride-price (see Ex. 22:16). The law protects the woman, who is less likely to be married because she has been raped.

DEUTERONOMY—NOTE ON 22:30 **uncover his father's nakedness**. See ESV footnote; also 27:20. It probably means to bring dishonor to the father. The father's wife would presumably be a woman other than the man's mother.

DEUTERONOMY—NOTE ON 23:1 In Deuteronomy, **assembly** usually refers to Israel gathered at Horeb/Sinai. In this chapter, it looks forward to Israel gathered for worship in the Promised Land. **Testicles are crushed** probably refers to men made eunuchs in the context of pagan worship.

DEUTERONOMY—NOTE ON 23:2–4 **Tenth generation** may mean forever (see v. 6). **no Ammonite or Moabite**. The story of Ruth indicates that there were exceptions (see note on Ruth 1:4). **Balaam**. See Numbers 22–24.

DEUTERONOMY—NOTE ON 23:7–8 **You shall not abhor an Edomite**. Edom is descended from Esau, Jacob's twin (Gen. 25:19–26). Both Edomites and Egyptians **may enter the assembly of the LORD**. With God, faith is the issue, not race.

DEUTERONOMY—NOTE ON 23:9–14 When Israel's army was fighting the enemy, it was considered a religious gathering. Laws of cleanness applied.

DEUTERONOMY—NOTE ON 23:15–24:22 These laws address property offenses related to the eighth commandment: "You shall not steal" (5:19).

DEUTERONOMY—NOTE ON 23:15 The refugee **slave** is most likely a foreigner, not an Israelite slave.

DEUTERONOMY—NOTE ON 23:17 **cult prostitute**. Cultic prostitution was a part of Canaanite fertility rites. It was strictly prohibited for Israel.

DEUTERONOMY—NOTE ON 23:19–20 To seek a loan in ancient times was an act of desperation, often caused by crop failure. The prohibition against charging interest among Israelites (Ex. 22:25) protected the poor. **may bless you**. Wealth is to come as a gift from God, not from selfish hoarding.

DEUTERONOMY—NOTE ON 23:21–23 Vows were voluntary, but once a vow was made, it was binding. God keeps his promises and desires that his people do so as well.

DEUTERONOMY—NOTE ON 23:24–25 **you may eat your fill**. These laws benefit the poor and are not an excuse for theft (see notes on 15:4–6; 15:7–8).

DEUTERONOMY—NOTE ON 24:1–4 By charging his wife with **some indecency**, the first husband acquired her dowry—her father's marriage present to her—when he divorced her. If she then remarried, she would have received a second dowry. If her second marriage ended, through either death or divorce, she would have been able to keep her second dowry. The first husband is forbidden to exploit her by remarrying her in order to acquire her second dowry. This is the only OT law about divorce. Elsewhere it is assumed that divorce will sometimes occur (e.g., Lev. 21:7, 14; Num. 30:9). See Jesus' comments on Deut. 24:1–4 in Matt. 5:31–32. In Matt. 19:7, Pharisees use this law to defend their position on divorce. Jesus, however, refers all the way back to creation (Gen. 1:27; 2:24) to show God's ideal plan for marriage. Deuteronomy 24:1–4 recognizes that people have hard hearts and will sometimes fall short of God's ideal. It preserves a minimum level of civility in cases of divorce.

DEUTERONOMY—NOTE ON 24:5 The military exemption of **one year** gives the couple time to have at least one child and develop their relationship. Compare note on 20:5–7.

DEUTERONOMY—NOTE ON 24:6 **mill or an upper millstone**. If these items were taken as security for a loan, it could deprive a poor person of the ability to earn a living.

FACT

What was an upper millstone? Israelite women ground their grain in mills made of two circular stones. The grain was placed on the flat lower stone and then crushed as the upper millstone rolled over it. To deprive the miller of either stone would make her work impossible (24:6).

DEUTERONOMY—NOTE ON 24:7 **that thief shall die**. Kidnapping is regarded as theft. It is the only kind of theft that is punishable by death. **purge the evil**. See 13:5.

DEUTERONOMY—NOTE ON 24:8–9 Since a **leprous disease** makes a person unclean, a priest must make the official diagnosis. See Leviticus 13 and note on Lev. 13:1–59.

DEUTERONOMY—NOTE ON 24:10 **not go into his house to collect his pledge**. This law protects the dignity of the poor person who is forced into asking for a loan.

DEUTERONOMY—NOTE ON 24:12 **not sleep in his pledge**. A person's cloak could not be taken as security for a loan because it probably also served as the person's blanket (see v. 13; Amos 2:8).

DEUTERONOMY—NOTE ON 24:19–22 The blessings of the land are for the people as a whole to share. Compare 23:24–25, and see Lev. 19:9–10. See also this law in practice in Ruth 2.

DEUTERONOMY—NOTE ON 25:1–16 The laws in this section relate to things like administering justice, providing for widows, and being honest in business. They relate to the ninth commandment: "You shall not bear false witness" (5:20; compare 25:1, 13–15).

DEUTERONOMY—NOTE ON 25:3 The limit of **forty stripes** was to prevent the guilty person from being degraded or permanently harmed. For fear of miscounting and going beyond 40, later Jews limited flogging to 39, as in the case of Paul (2 Cor. 11:24).

DEUTERONOMY—NOTE ON 25:4 Paul applied this law to the work of Christian leaders: If even an ox deserves to be fed, how much more do gospel workers deserve support (1 Cor. 9:9; 1 Tim. 5:18).

DEUTERONOMY—NOTE ON 25:5 **Her husband's brother shall . . . take her as his wife**. This was called "levirate marriage" (from the Latin word *levir*, meaning "brother-in-law"). It was to protect the widow and provide descendants for the deceased man. It was a case where polygamy was allowed (the brother-in-law may already be married). See also Gen. 38:8–10; Ruth 4:1–12.

DEUTERONOMY—NOTE ON 25:7 **gate**. See 22:15 and note on 22:14–15.

DEUTERONOMY—NOTE ON 25:9 **pull his sandal off his foot and spit in his face**. This public event shames the brother-in-law (Num. 12:14). He is not, however, forced into marrying the widow. This protects her from being mistreated by a reluctant husband.

FACT

Shoes and sandals were considered the most humble articles of clothing. They were removed at the doorway before entering a home. People also removed their shoes during periods of mourning. Going barefoot was a sign of poverty and shame (25:9–10).

DEUTERONOMY—NOTE ON 25:13–16 **two kinds of weights . . . two kinds of measures**. A dishonest person might use one set of weights or measures for selling and another for buying. See Lev. 19:35–36. See also Prov. 11:1. **days may be long**. See Deut. 5:16 and note.

DEUTERONOMY—NOTE ON 25:17–19 See Ex. 17:8–16 for the account of the Amalekites’ opposition to Israel.

DEUTERONOMY—NOTE ON 26:1–19 The final section of specific laws deals with the offering of firstfruits and tithes in the land.

DEUTERONOMY—NOTE ON 26:2 **first of all the fruit**. This law acknowledges the faithfulness of God and the goodness of the land (v. 3). **place that the LORD your God will choose**. See 12:5 and note on 12:5–6.

DEUTERONOMY—NOTE ON 26:4 **the priest shall take**. See note on 18:3–4.

DEUTERONOMY—NOTE ON 26:5–10 These verses could be seen as a statement of faith, used in Israel’s worship to remember God’s faithfulness. **Aramean** refers to Jacob, who married the daughters of his uncle Laban, an Aramean (Gen. 28:5). **down into Egypt**. See Ex. 1:1–7. **treated us harshly**. See Exodus 1–2. **cried to the LORD**. See Ex. 2:23–24. **signs and wonders**. The plagues of Egypt (Ex. 7:14–12:32). **milk and honey**. See Deut. 6:3.

DEUTERONOMY—NOTE ON 26:12 in the third year, which is the year of tithing. See 14:28–29 and note.

DEUTERONOMY—NOTE ON 26:14 Offered . . . to the dead describes a forbidden pagan practice.

DEUTERONOMY—NOTE ON 26:15 Look down from your holy habitation. God dwells in **heaven**, though on earth his name and presence also dwell in the central place of worship. See 4:36 and note on 12:5–6; compare 1 Kings 8:27–30.

DEUTERONOMY—NOTE ON 26:16 with all your heart. See 4:29; 6:5 and note.

DEUTERONOMY—NOTE ON 26:18–19 treasured possession . . . holy to the LORD. See 7:6.

DEUTERONOMY—NOTE ON 27:1–28:68 *Moses' Third Speech: Blessings and Curses*. Ancient covenant treaties included blessings for keeping the treaty conditions and curses for not keeping them (see chart). These chapters describe the blessings and curses Israel will face for either keeping or failing to keep its covenant with the Lord.

FACT

At more than 3,000 feet (914 m) high, Mount Ebal is one of the highest points in Samaria.

DEUTERONOMY—NOTE ON 27:1–8 Moses looks ahead to a covenant ceremony after arriving in the land.

DEUTERONOMY—NOTE ON 27:2–3 on the day. Not necessarily the precise day but simply "when." **plaster them with plaster**. White plaster provides a backdrop for the writing. **write on them all the words of this law**. This is in addition to the permanent written record (31:24–26).

DEUTERONOMY—NOTE ON 27:4–5 today. See note on vv. 2–3. **Mount Ebal** is north of Shechem (see 11:29). **wield no iron tool**. Israel's altars were to be of unhewn stone (Ex. 20:25).

DEUTERONOMY—NOTE ON 27:6–7 **Burnt offerings** were the basic sacrifices dealing with sin (Leviticus 1). After sins are atoned for, **peace offerings** celebrate fellowship with God (Leviticus 3).

DEUTERONOMY—NOTE ON 27:9 **you have become the people of the LORD**. Compare Ex. 19:5–6; Deut. 7:6; 14:2. The covenant of Horeb is renewed here in Moab (29:1). After the conquest, it will be renewed again at Shechem (Joshua 24).

DEUTERONOMY—NOTE ON 27:12–13 **Mount Gerizim** is south of Shechem. Shechem is on the shoulder of the two mountains, Gerizim and **Ebal** (see 11:29 and note on 27:4–5). These verses describe a ceremony in which Israel hears blessings and curses concerning the law. In this chapter, however, there are only curses read by the Levites. See Josh. 8:30–35 for the carrying out of these instructions (compare Joshua 24).

DEUTERONOMY—NOTE ON 27:14 **Levites** must refer to the Levitical priests, since the rest of the tribe of Levi are on Mount Gerizim (see v. 12).

DEUTERONOMY—NOTE ON 27:15 On **image**, see 5:8–10. “**Amen**.” **All the people** express their acceptance of God’s justice and judgment.

DEUTERONOMY—NOTE ON 27:16 On dishonoring **father** and **mother**, see 5:16.

DEUTERONOMY—NOTE ON 27:17 On **neighbor’s landmark**, see 19:14.

DEUTERONOMY—NOTE ON 27:18 On misleading the **blind**, see Lev. 19:14.

DEUTERONOMY—NOTE ON 27:19 On perverting **justice**, see 24:17–18.

DEUTERONOMY—NOTE ON 27:20–22 On uncovering one’s **father’s nakedness**, see 22:30; Lev. 18:8. On lying with an **animal**, see Lev. 18:23. On lying with one’s **sister**, see Lev. 18:9.

DEUTERONOMY—NOTE ON 27:24 On striking down one’s **neighbor**, see 19:11.

DEUTERONOMY—NOTE ON 27:25 On taking a **bribe**, see 16:19.

DEUTERONOMY—NOTE ON 27:26 The list of 12 curses is merely a sample of the law. It is not meant to include all situations. Paul quotes this verse in Gal. 3:10 to show that no human can perfectly obey God's law, and that therefore all need his grace.

DEUTERONOMY—NOTE ON 28:1–68 The focus shifts from specific sins that warrant curses to the content of the curses (vv. 15–68), preceded by a shorter list of blessings (vv. 1–14).

DEUTERONOMY—NOTE ON 28:3–6 For parallel curses, see vv. 16–19. **city . . . field . . . come in . . . go out**. The pairing of opposites indicates a blessing in all areas of life. **fruit**. The emphasis on fertility challenges the Canaanite view that Baal was the fertility god.

DEUTERONOMY—NOTE ON 28:7 **your enemies . . . to be defeated**. Compare v. 25.

DEUTERONOMY—NOTE ON 28:9 **a people holy**. See 7:6 and note.

DEUTERONOMY—NOTE ON 28:23 **heavens . . . shall be bronze**. Unable to bring rain. **earth . . . shall be iron**. Unable to produce food.

DEUTERONOMY—NOTE ON 28:30 **betroth a wife**. Compare 24:5. **build a house . . . plant a vineyard**. Compare 20:5–7.

DEUTERONOMY—NOTE ON 28:44 **lend . . . head . . . tail**. Compare vv. 12–13.

DEUTERONOMY—NOTE ON 28:46 **a sign and a wonder**. Signs and wonders usually refer to Israel's salvation from slavery (e.g., 4:34; 7:19; 26:8); the use of the terms here is highly ironic.

DEUTERONOMY—NOTE ON 28:48 **Yoke of iron** suggests a return to slavery (see also v. 68).

DEUTERONOMY—NOTE ON 28:53 **eat the fruit of your womb**. The siege from the future enemy will be so dire that Israelites will resort to eating their children to stay alive. See 2 Kings 6:28–29; Lam. 4:10.

DEUTERONOMY—NOTE ON **28:58** **glorious and awesome name, the LORD your God**. The name is *YHWH* (Yahweh), revealed to Moses at the burning bush (see Ex. 3:14 and note).

DEUTERONOMY—NOTE ON **28:60** **all the diseases of Egypt**. See 7:15 and note on 7:12–15.

DEUTERONOMY—NOTE ON **28:61** **The book of this law** (compare v. 58) refers to chs. 1–30. See 31:9, 24, 26.

DEUTERONOMY—NOTE ON **28:62** **Numerous . . . few** threatens a reversal of the promises to Abraham. See 1:10 and note.

DEUTERONOMY—NOTE ON **28:64–66** **scatter**. See 4:27. Because the people will continue in their disobedience and will not repent, they will receive the consequences. The curse of exile will come for the northern kingdom from Assyria (2 Kings 17) and for the southern kingdom from Babylon (2 Kings 25).

DEUTERONOMY—NOTE ON **29:1–30:20** *Moses' Third Speech: Final Exhortation.* These chapters represent the climax of Moses' preaching. He pleads with Israel to accept the covenant.

DEUTERONOMY—NOTE ON **29:1** The covenant **in the land of Moab** restates the covenant **at Horeb** (Sinai).

DEUTERONOMY—NOTE ON **29:2–3** **You have seen . . . before your eyes . . . your eyes saw**. See 1:30–31 and note on 1:29–31.

DEUTERONOMY—NOTE ON **29:4** **not given you a heart to understand or eyes to see or ears to hear**. Israel needs God to correct its lack of obedient heart, eyes, and ears. See 30:6 and note.

DEUTERONOMY—NOTE ON **29:5–8** **clothes . . . feet**. See 8:4. **that you may know**. See 8:3. **Sihon . . . Og**. See 2:24–3:17.

DEUTERONOMY—NOTE ON **29:13** **establish you today as his people**. See 27:9 and note.

DEUTERONOMY—NOTE ON 29:15 **Whoever is not here with us today** refers to future generations.

DEUTERONOMY—NOTE ON 29:18 **root bearing poisonous and bitter fruit**. If one Israelite begins to practice idolatry, the sin will be contagious, infecting other Israelites (v. 19).

DEUTERONOMY—NOTE ON 29:19 **blesses himself in his heart**. An expression of pride (compare 8:17 and note on 7:17–18).

DEUTERONOMY—NOTE ON 29:20–21 **jealousy**. See 4:24 and note on 4:23–24. **Book of the Law**. See 28:61 and note.

DEUTERONOMY—NOTE ON 29:23 The destruction of **Sodom and Gomorrah** (Gen. 19:24–25) is used several times in the Bible as an example of God's judgment (e.g., Amos 4:11; Matt. 10:14; 2 Pet. 2:6). **Admah, and Zeboiim**. See Gen. 10:19.

FACT

Brimstone most likely refers to sulfur. It is a bright yellow, highly combustible mineral that puts out a terrible odor when it burns. Brimstone is abundant in the area around the Dead Sea. During earthquakes hot gases are released from inside the earth, which can cause the brimstone deposits to burst into flame (29:23).

DEUTERONOMY—NOTE ON 29:24–28 These verses anticipate future idolatry and God's curses.

DEUTERONOMY—NOTE ON 29:29 **secret things belong to the LORD our God**. Not everything that is true of God has been revealed. The things that *have* been revealed enable God's people to obey him (**that we may do**); that there are still secret things means they must trust and be humble before him, and never imagine they know all the answers.

DEUTERONOMY—NOTE ON 30:1–2 This verse anticipates that the exiles (29:28) will **return** to God, or repent. **all your heart . . . soul**. Compare 30:6, 10. See 6:5 and note.

DEUTERONOMY—NOTE ON 30:6 **the LORD . . . will circumcise your heart**. See note on 10:16. **so that you will love**. God's changing of the heart makes obedience possible (6:5).

DEUTERONOMY—NOTE ON 30:9 The blessings promised in 28:1–14 will now happen.

DEUTERONOMY—NOTE ON 30:11–14 **not too hard**. When the heart is circumcised (see note on v. 6), keeping the law is possible. **the word . . . is in your mouth and in your heart**. This is the result of the changed heart that enables obedience.

DEUTERONOMY—NOTE ON 30:15 **I have set before you**. See also v. 19. Moses ends his sermon by seeking a commitment from Israel to obey God's commands.

DEUTERONOMY—NOTE ON 30:19–20 To **choose life** is to choose God himself. It is to trust in God's grace and the changes he makes in a person's heart. **holding fast**. See 4:4 and note on 4:3–4.

FACT

Walk this way! The Bible often describes godly living as "walking" with the Lord (30:16; Ps. 23:4; Eph. 4:1).

DEUTERONOMY—NOTE ON 31:1–34:12 *Succession of Leadership*. In these final chapters, leadership passes from Moses to Joshua and the covenant is written down.

DEUTERONOMY—NOTE ON 31:2 **No longer able to go out and come in** refers to Moses' old age. **You shall not go over this Jordan**. Moses' exclusion from the Promised Land was due to his sin (4:21–22; 32:51–52).

DEUTERONOMY—NOTE ON 31:4 **Sihon and Og**. See 2:24–3:11.

DEUTERONOMY—NOTE ON 31:6 **Be strong and courageous**. This command to all Israel is also made directly to Joshua (vv. 7, 23; Josh. 1:6, 7, 9). **Do**

not fear. See Deut. 1:28. **He will not leave you or forsake you**. Compare 1 Chron. 28:20.

DEUTERONOMY—NOTE ON **31:7–8** **Moses** commissions **Joshua.** God repeats this charge in v. 23.

DEUTERONOMY—NOTE ON **31:9** **wrote this law**. See Ex. 24:4; 34:27; Num. 33:2. The writing and preservation of Deuteronomy 1–30 by Moses indicates that God's law remains valid for future generations.

DEUTERONOMY—NOTE ON **31:10–11** **end of every seven years, at the set time in the year of release**. See 15:1. **Feast of Booths**. See 16:13–15. This passage gives one of the clearest examples of how people were taught the law. The priests had responsibility to **read this law** aloud to the people at the great fall festival. **at the place**. See 12:5.

DEUTERONOMY—NOTE ON **31:12** **men, women, and little ones, and the sojourner**. According to 16:16, only the men were required to attend the feast each ordinary year. However in the seventh year, when the law was read, everyone was required to attend.

DEUTERONOMY—NOTE ON **31:14–15** **tent of meeting**. See Ex. 33:7–11 and Num. 1:1. **I may commission him**. See Deut. 31:23. **pillar of cloud**. See Ex. 33:9.

DEUTERONOMY—NOTE ON **31:16–18** **whore**. The OT often uses the language of prostitution and adultery to describe idolatry (e.g., Ezekiel 16).

DEUTERONOMY—NOTE ON **31:23** **Be strong and courageous**. See v. 6. **I will be with you**. God made the same promise to Moses in Ex. 3:12.

DEUTERONOMY—NOTE ON **31:24** **the words of this law in a book**. See v. 9 and note.

DEUTERONOMY—NOTE ON **31:26–27** **Book of the Law**. That is, chs. 1–30. See 31:9 and note. **by the side of the ark of the covenant**. The tablets of the Ten Commandments were placed inside the ark. The Book of the Law was to be alongside the ark in the Most Holy Place of the tabernacle.

DEUTERONOMY—NOTE ON 31:28 The three witnesses of Israel's faithlessness are the song (v. 19), the Book of the Law (v. 26), and **heaven and earth**.

DEUTERONOMY—NOTE ON 31:29 **the work of your hands**. That is, the making of idols.

DEUTERONOMY—NOTE ON 31:30–32:47 In addition to the writing of the law and its recital every seven years (31:9–13), the Song of Moses (31:30–32:47) will be a witness against Israel if they fail to keep the law.

DEUTERONOMY—NOTE ON 32:4 On God as **the Rock**, see vv. 15, 18, 30–31; also Ps. 18:2.

DEUTERONOMY—NOTE ON 32:5 **no longer his children**. See note on 14:1–2. Compare Hos. 1:9. **crooked and twisted generation**. See Phil. 2:15.

DEUTERONOMY—NOTE ON 32:6 **your father**. See v. 5. The notion of God as father of his people is rare in the OT. Compare note on 14:1–2.

DEUTERONOMY—NOTE ON 32:7 **Remember**. See note on 8:2–3.

DEUTERONOMY—NOTE ON 32:8–9 **gave to the nations their inheritance**. For example, Edom, Moab, and Ammon in 2:1–23, as well as Israel throughout the book. **the LORD's portion**. A term of special affection. See note on 4:20.

DEUTERONOMY—NOTE ON 32:14 **Bashan** was a particularly fertile area, where Og had been king (3:1–11).

DEUTERONOMY—NOTE ON 32:15–17 **Jeshurun** means "the upright one." It was a poetic name for Israel (see Isa. 44:2) but is used sarcastically here. **jealousy with strange gods**. See Deut. 4:24 and note on 4:23–24. Throughout Deuteronomy, idolatry is seen as the most serious sin and the greatest threat to the nation (see also 32:21). God, the Rock, has redeemed Israel; idols or false gods have no real existence (v. 17).

DEUTERONOMY—NOTE ON 32:20 **hide my face**. Often, God's punishment of sin is his withdrawal from the sinner (v. 18).

DEUTERONOMY—NOTE ON **32:22** **depths of Sheol**. The place of the dead.

DEUTERONOMY—NOTE ON **32:27** God will not punish his people forever, **lest their adversaries should misunderstand**, and think that he is unable to save his people. Compare 9:28.

DEUTERONOMY—NOTE ON **32:28–29** **If they were wise, they would understand**. Israel would fall far short of the ideal of demonstrating a godly wisdom that is admired by other nations (as described in 4:6–8).

DEUTERONOMY—NOTE ON **32:30–31** Israel's **Rock** is God. The **rock** of the **enemies** refers to the so-called gods of other nations, who are nothing. Hence the enemies are **by themselves**.

DEUTERONOMY—NOTE ON **32:35–36** **Vengeance is mine, and recompense**. God will judge the wicked. **For the LORD will vindicate his people**. Beyond defeat and exile, God will restore his people (30:1–3).

DEUTERONOMY—NOTE ON **32:39** **I, even I, am he**. The repetition of "I" emphasizes God's sovereignty (compare Ex. 3:14). **no god beside me**. See Deut. 4:35; 5:7; and note on 4:35–36.

DEUTERONOMY—NOTE ON **32:43** The song ends in triumph. In spite of Israel's sin and exile, God will ultimately restore them.

DEUTERONOMY—NOTE ON **32:46–47** **it is . . . your very life**. Compare "he is your life"; 30:19–20.

DEUTERONOMY—NOTE ON **32:48–33:29** Like a patriarch, Moses blesses Israel before his death.

DEUTERONOMY—NOTE ON **32:49–51** **Abarim, Mount Nebo**. See 34:1. **Aaron your brother died in Mount Hor**. See 10:6 and Num. 20:24–28. **you broke faith with me**. See Num. 20:11–13.

DEUTERONOMY—NOTE ON **33:1–29** There is no mention of Simeon in the list of tribes, perhaps because the tribe was going to be scattered (Gen. 49:7) and absorbed by Judah.

FACT

Genesis through Deuteronomy are the foundation of the Bible. They introduce the key promises that show God’s purposes in history and prepare for the coming of Jesus Christ.

DEUTERONOMY—NOTE ON 33:1 **man of God**. Moses was held in high esteem.

DEUTERONOMY—NOTE ON 33:2 **Sinai** was the mountain where God gave Israel the law. This is the only place in Deuteronomy where Mount Sinai is called by that name. Everywhere else, it is called “Horeb.” **Seir** is another name for Edom, where Sinai was situated (see Judg. 5:4–5). **Mount Paran** was in the same area (Deut. 1:1–2). **holy ones**. Angels or heavenly beings.

DEUTERONOMY—NOTE ON 33:5 The real **king** of Israel was God. **Jeshurun**. See v. 26 and 32:15. **When the heads of the people were gathered** refers to the covenant renewal in Moab, as recorded in Deuteronomy.

DEUTERONOMY—NOTE ON 33:6 **Reuben** was the eldest son of Jacob, and so is listed first (as in Gen. 49:3).

DEUTERONOMY—NOTE ON 33:8 **Thummim**, **Urim**. See note on 1 Sam. 14:41–42. **Massah**. See Ex. 17:7. The blessing of **Levi** (Deut. 33:8–11) acknowledges the tribe’s faithfulness during the golden calf incident (Ex. 32:26–29).

DEUTERONOMY—NOTE ON 33:10 The two main roles of the priestly tribe of Levi were to **teach** the **law** (31:11) and to oversee the offering of sacrifices.

DEUTERONOMY—NOTE ON 33:13 **Joseph** here includes the two tribes of Manasseh and Ephraim, the sons of Joseph (see v. 17).

DEUTERONOMY—NOTE ON 33:15–16 Compare the blessing by Jacob on Joseph in Gen. 49:26. **who dwells in the bush**. See Ex. 3:1–6.

DEUTERONOMY—NOTE ON 33:21 **chose the best of the land for himself**. See Num. 32:1–5, where Gad and Reuben request land across the Jordan that is ideal for cattle.

DEUTERONOMY—NOTE ON 33:22 **Bashan**. This blessing seems to predict Dan’s migration to the north (see Judges 18).

DEUTERONOMY—NOTE ON 33:23 **the lake**. Naphtali’s land bordered the Sea of Galilee.

DEUTERONOMY—NOTE ON 33:24 **let him dip his foot in oil**. Olive oil was a symbol of wealth.

DEUTERONOMY—NOTE ON 33:26 **There is none like God**. Compare 4:35. **Jeshurun**. See note on 32:15–17.

DEUTERONOMY—NOTE ON 34:1–12 Moses dies and is buried on Mount Nebo, overlooking the Promised Land.

DEUTERONOMY—NOTE ON 34:1–3 **Mount Nebo, to the top of Pisgah**. See 3:17, 27. **Gilead**. See 2:36. **Dan**. See 33:22 and note. **western sea**. The Mediterranean. **the Negeb**. The arid land across southern Canaan (see 1:7).

DEUTERONOMY—NOTE ON 34:4 **the land of which I swore**. See 1:7–8. Deuteronomy begins and ends with the theme of the land promised by God. **I have let you see it with your eyes, but you shall not go over there**. See Num. 27:12–14.

DEUTERONOMY—NOTE ON 34:6–7 **he buried him**. Moses is buried by God himself outside Canaan. **Beth-peor**. See “Baal of Peor” (Num. 25:1–5). **vigor unabated**. Compare Deut. 31:2.

DEUTERONOMY—NOTE ON 34:9 On the commissioning of **Joshua**, see 31:7–8, 14, 23. **wisdom**. See 1:13.

DEUTERONOMY—NOTE ON 34:10 **there has not arisen a prophet since**. See 18:15–19 for the expectation that God will raise up a prophet like Moses (that is, Jesus; see John 1:21; Acts 3:22–24). **face to face**. See Ex. 33:11.

Joshua

(return to table of contents)

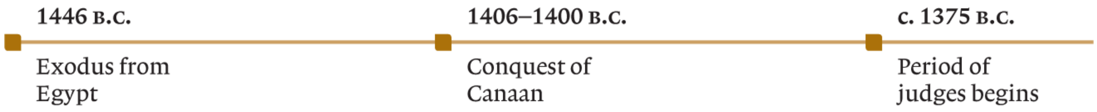
Joshua 1 • Joshua 2 • Joshua 3 • Joshua 4 • Joshua 5 • Joshua 6 • Joshua 7 • Joshua 8 • Joshua 9 • Joshua 10 • Joshua 11 • Joshua 12 • Joshua 13 • Joshua 14 • Joshua 15 • Joshua 16 • Joshua 17 • Joshua 18 • Joshua 19 • Joshua 20 • Joshua 21 • Joshua 22 • Joshua 23 • Joshua 24

- Introduction to Joshua
    - Timeline
    - Author and Date
    - Theme
    - Purpose and Background
    - Key Themes
    - Outline
    - The Setting of Joshua
- Global Message of Joshua
    - The Beginnings of a New Era
    - The Return of the Creator-King
    - The Righteous Judge of All the Earth
    - Universal Themes in Joshua
    - The Global Message of Joshua for Today
- Study Notes

Introduction to Joshua

Introduction to Joshua

Timeline



Author and Date

While this book mentions Joshua writing (8:32; 24:26), it does not claim he wrote the book. The repeated references to something existing “to this day” (see 4:9; 5:9; 6:25; etc.) seem to suggest that there was a significant lapse of time between the events recorded in the book and the time when the writing of the book was completed. The final writing may have taken place in the time of the exile (post-587 B.C.), but the writing probably began much earlier.

Theme

Joshua records part two of God’s grandest work of redemption in the OT period. In part one (the Pentateuch), the Lord redeemed his people out of slavery in Egypt and formalized his covenantal love for them at Sinai. Moses led the people during that time. Now in part two, under the leadership of Joshua, the Lord brings his people into the Land of Promise and gives them rest.

Purpose and Background

The book of Joshua seeks to explain God’s purpose in the events surrounding Israel’s capture of and settlement in Canaan. Those events are seen as the fulfillment of God’s promises to Abraham, Isaac, and Jacob.

Such an account would have been relevant to ancient Israel from its earliest arrival in Canaan, and to every generation of God's people to the present day.

Joshua comes immediately after the Pentateuch and in many ways completes its story. The theme of the first five books of the Bible is the progressive fulfillment of the "patriarchal promise," made first to Abraham (Gen. 12:1–3) and repeated to his son Isaac (Gen. 26:2–4) and his grandson Jacob (Gen. 28:13–15; etc.). The Lord promised Abraham and his descendants that they would be blessed and would become a blessing to others, that they would grow to become a great nation, and that they would be given a land of their own—and that these blessings would be enjoyed within a close covenant relationship with God.

By the end of the Pentateuch, Israel has been brought into a covenant relationship with the Lord and has become a great people. But they remain outside the Land of Promise, on the plains of Moab. Forty years before, the Lord had chosen Moses to lead his people out of slavery in Egypt and to bring them to the land he had promised (Ex. 3:6–8; 6:2–8). Now, after so many years of wandering, Joshua, the "new Moses" (Josh. 1:1–9), is to lead God's people into the land, take it, and divide it among them as their inheritance from the Lord.

Key Themes

1. The Lord's continuing presence as the key to strength and courage (e.g., 1:5, 9).
2. The importance of the Lord's instructions for succeeding in one's mission and acting with wisdom (1:7–8).
3. The ability of the Lord to save the "outsider" (Rahab), and the danger of the "insider" falling away (Achan; see chs. 2 and 7).
4. The Lord as divine Warrior and the reality of judgment (e.g., 10:42; 11:19–20).
5. The danger of failing to ask the Lord (e.g., 9:14).
6. The Lord as Protector of the covenant (e.g., 10:1–15, especially v. 11).
7. The unity of the people of God (18:1–10; 22:34).
8. The sovereignty of God in giving his people a place and rest (1:13; 11:23; 21:43–45).

9. The faithfulness of God in fulfilling all his good promises (1:2; 21:43–45).
10. The necessity of removing false gods and worshiping God alone (ch. 24).

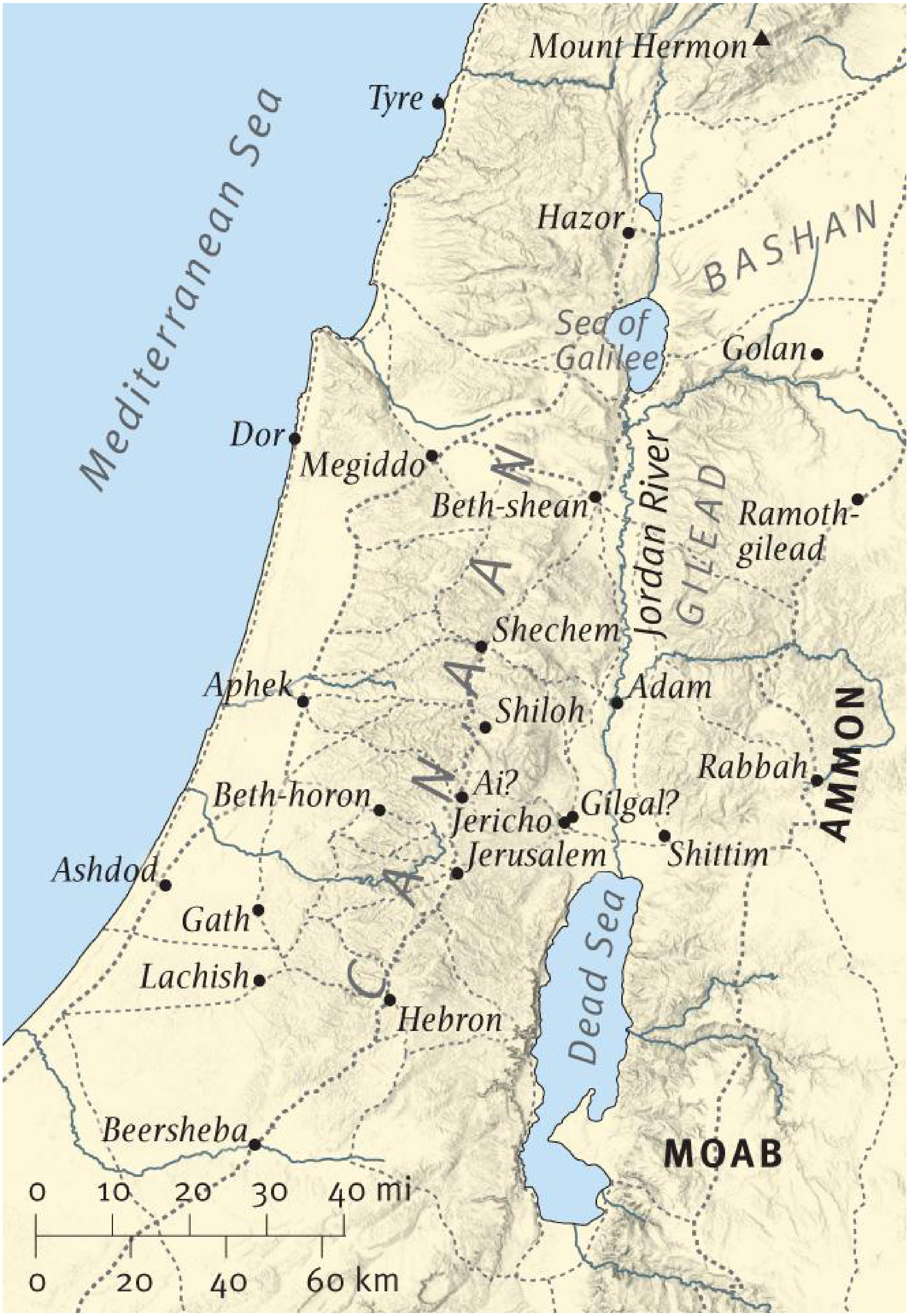
Outline

I. Crossing into the Land (1:1–5:15)
II. Taking the Land (6:1–12:24)
III. Dividing the Land (13:1–21:45)
IV. Serving the Lord in the Land (22:1–24:33)

The Setting of Joshua

c. 1406 B.C.

The book of Joshua recounts Israel's conquest of the land of Canaan under Joshua's command. The book opens with Joshua being commissioned by the Lord as the leader of the Israelites. It tells of his victories over the Canaanite kings and how he allotted the land of Canaan among the tribes of Israel. The book ends with Joshua encouraging the people to remain faithful to the Lord.


Mount Hermon
Tyre
Mediterranean Sea
Hazor
BASHAN
Sea of Galilee
Golan
Dor
Megiddo
Beth-shean
Ramoth-gilead
Jordan River
GILEAD
CANAAN
Shechem
Aphek
Adam
Shiloh
AMMON
Rabbah
Ai?
Beth-horon
Gilgal?
Jericho
Shittim
Jerusalem
Ashdod
Gath
Dead Sea
Lachish
Hebron
Beersheba
MOAB
0 10 20 30 40 mi
0 20 40 60 km

The Global Message of Joshua

The Beginnings of a New Era

With the book of Joshua, one era of redemptive history comes to an end and a new one begins. Moses, leader of first-generation Israel and mediator of the Sinai covenant, has died (Josh. 1:1; see Deut. 34:1–12). The Lord appoints Joshua to take Moses' place and lead second-generation Israel into the Promised Land (Josh. 1:1–16). The original purpose of the book of Joshua was to document for Israel how the Lord fulfilled his promise to Abraham, to bring his descendants into the Promised Land (1:6; 21:43–45; see Gen. 12:1–7; 13:14–15; 15:7–21).

The Return of the Creator-King

In the Lord's conquest of Canaan through his people Israel, the Creator-King has returned to reclaim a portion of a world that is rightfully his but that has been usurped by Satan (see "The Global Message of Genesis"). Israel's settlement in the land begins a significant new stage in the history of redemption.

The book of Joshua can be seen as a pattern and a platform. First, by settling his people in a place under his protection to take pleasure in his presence, God recreates Eden. This pattern is repeated throughout the Bible, giving ever-increasing clarity as to how the ultimate new creation will look when all is accomplished, when creation is liberated from its bondage to sin and renewed in Christ. Second, however, the land functions as a platform. The Lord establishes his holy dominion in the land, to use it as a base of operations from which he will advance his original intentions for creation, including the promise to bless all the nations of the world (see Gen. 12:3).

The Righteous Judge of All the Earth

With its documentation of a divinely sanctioned holy war, the book of Joshua tends to make Christians uncomfortable. Yet the church must understand, first, that the conquest under Joshua is a unique event within redemptive history and provides no basis for the church—or any other faith community—to take up similar military campaigns. Second, the Canaanites were not innocent people. We learn, for example, that one of the main reasons for their destruction was that they burned their own children in sacrifices to their gods (Lev. 18:21; Deut. 12:31; 18:9–12). In light of their brutal practices, and because no international organization was available to intervene, the righteous Judge of all the earth invaded history and rendered judgment (see Gen. 15:16). Third, on the last day of history the world's rightful King will return to lead his heavenly armies into the ultimate holy war (Rev. 19:11–21), the pattern for which we see in the book of Joshua.

Universal Themes in Joshua

The Lord as covenant-keeper. The book of Joshua presents the Lord as a covenant-keeping God. The Lord made a promise more than four hundred years earlier to Abraham, to give his descendants the Promised Land and to bless all nations through them. Joshua shows how the Lord brought the twelve tribes of Israel into possession of the land, fulfilling his promise (Gen. 15:13; Ex. 12:40; Josh. 21:43–45).

The true people of God. Joshua chapters 2–7 tells the stories of two vastly different characters and invites the reader to contemplate the significance of their unexpected role reversal. The first character is Rahab, an inhabitant of Jericho, a Canaanite city bound for destruction (Josh. 2:1–3). Rahab is a pagan. She is also female, the unprivileged gender of her patriarchal world, as well as a prostitute, the lowest and most dishonorable of professions (2:1). Rahab is a person of no importance, and one would expect her to be swept away with the rest of her city. The second character, Achan, is quite different. He is an Israelite, from the favored tribe of Judah, and is of a noble clan and a wealthy family (Josh. 7:18, 24). Achan is male, the privileged gender of his patriarchal world, and he is a select warrior, chosen as one of only three thousand soldiers for a special military operation against the city of Ai (7:2–4). In summary, Achan is an honored Israelite, bound for a life of prosperity in the land "flowing with milk and honey."

In a stunning reversal, however, Rahab becomes a full member of the people of God and Achan is executed as if he were a pagan Canaanite (Josh. 6:25; 7:11–12, 15, 24–26). Why did such a role reversal occur? The answer revolves around faith. Rahab, by faith, hid the Israelite spies out of reverent fear of the God of Israel (2:8–13; see Heb. 11:31). Achan’s unbelief, however, became clear to all when he coveted and stole treasures devoted to the Lord, breaking two of the Ten Commandments (Josh. 7:21; see Deut. 5:19, 21). A Gentile becomes a full member of the people of God, while an Israelite forfeits this inheritance through unbelief.

The New Testament is not the first instance of Gentile inclusion within the people of God on the basis of faith alone! Rahab’s faith functions as an example for how every person of the global community—both Jew and Gentile—must respond to the one true God as revealed in the gospel (Rom. 1:16–18).

The Global Message of Joshua for Today

The global problem of religious violence. A crucial theme of Joshua for global Christians today is that of the relationship between religion and violence. Religion and war have a long history of collaboration, and the past century has witnessed some of its most lethal results. Ideologically inspired assaults will come to mind for people in all parts of the world. European Jews will recall how the racist doctrines of Nazism fueled a “holy war” against them. In Sudan and Nigeria, atrocities committed by an Islamic north against a Christian south come to mind. U.S. citizens will immediately think of “9/11” and Al Qaeda’s attacks on the World Trade Center and the Pentagon. In India, militant Hindu fundamentalism in recent times has stirred up its adherents to hostility against Muslims and Christians, who are viewed as unwelcome propagators of foreign religions. And the Christian church is not innocent in this matter. The bloody medieval crusades against Muslims occupying the Holy Land were church-sanctioned holy wars. They remain a blight upon the church’s history.

The way of the cross versus the way of the crusade. The book of Joshua tells of God using his people on a single mission as his agents in judgment on corrupt societies in the Promised Land. It offers no encouragement whatsoever for any modern community to take up arms against another in the name of its ideology. Rather it instructs us concerning God’s faithfulness to keep his promises and to destroy evil from the face of the earth. Meanwhile, we remember that Jesus took the way of a cross, not a crusade, and calls his disciples to do likewise (Matt. 16:24). The gospel is spread not by causing others to suffer, but by our glad suffering.

God Commissions Joshua

JOSHUA **1** [†]After the death of Moses the [a]servant of the LORD, the LORD said to Joshua the son of Nun, Moses’ [b]assistant, [2][†]“Moses my servant is dead. Now therefore arise, go over this Jordan, you and all this people, into the land that I am giving to them, to the people of Israel. [3][†][c]Every place that the sole of your foot will tread upon I have given to you, just as I promised to Moses. [4][†][d]From the wilderness and this Lebanon as far as the great river, the river Euphrates, all the land of the Hittites to the Great Sea toward the going down of the sun shall be your territory. [5][†][e]No man shall be able to stand before you all the days of your life. Just [f]as I was with Moses, so [g]I will be with you. [h]I will not leave you or forsake you. [6][i]Be strong and courageous, for you shall cause this people to inherit the land that I swore to their fathers to give them. [7]Only be strong and [j]very courageous, being careful to do according to all the law [k]that Moses my servant commanded you. [l]Do not turn from it to the right hand or to the left, that you may have good success [1] wherever you go. [8]This Book of the Law shall not depart from your mouth, but [m]you shall meditate on it day and night, so that you may be careful to do according to all that is written in it. For then you will make your way prosperous, and then you will have good success. [9]Have I not commanded you? [n]Be strong and courageous. [o]Do not be frightened, and do not be dismayed, for the LORD your God is with you wherever you go.”

Joshua Assumes Command

[10]And Joshua commanded the [p]officers of the people, [11]“Pass through the midst of the camp and command the people, ‘Prepare your provisions, for [q]within three days [r]you are to pass over this Jordan to go in to take possession of the land that the LORD your God is giving you to possess.’”

[12][†]And to the Reubenites, the Gadites, and the half-tribe of Manasseh Joshua said, [13][†]“Remember the word that [s]Moses the servant of the LORD commanded you, saying, ‘The LORD your God is providing you a place of rest and will give you this land.’ [14][†]Your wives, your little ones, and your

livestock shall remain in the land that Moses gave you beyond the Jordan, but all the men of valor among you shall pass over armed before your brothers and shall help them, [15] [t]until the LORD gives rest to your brothers as he has to you, and they also take possession of the land that the LORD your God is giving them. [u]Then you shall return to the land of your possession and shall possess it, the land that Moses the servant of the LORD gave you beyond the Jordan toward the sunrise.”

[16]And they answered Joshua, “All that you have commanded us we will do, and wherever you send us we will go. [17]Just as we obeyed Moses in all things, so we will obey you. Only may the LORD your God [v]be with you, as he was with Moses! [18]Whoever rebels against your commandment and disobeys your words, whatever you command him, shall be put to death. [w]Only be strong and courageous.”

Rahab Hides the Spies

JOSHUA 2 [†]And Joshua the son of Nun [x]sent [1] two men secretly from Shittim as spies, saying, “Go, view the land, especially Jericho.” And they went and came into the house of [y]a prostitute whose name was [z]Rahab and lodged there. [2][†]And it was told to the king of Jericho, “Behold, men of Israel have come here tonight to search out the land.” [3]Then the king of Jericho sent to Rahab, saying, “Bring out the men who have come to you, who entered your house, for they have come to search out all the land.” [4][†]But the woman had taken the two men and hidden them. And she said, “True, the men came to me, but I did not know where they were from. [5]And when the gate was about to be closed at dark, the men went out. I do not know where the men went. Pursue them quickly, for you will overtake them.” [6][†]But she had brought them up to the roof and hid them with the stalks of flax that she had laid in order on the roof. [7][†]So the men pursued after them on the way to the Jordan [a]as far as the fords. And the gate was shut as soon as the pursuers had gone out.

[8]Before the men [2] lay down, she came up to them on the roof [9][†]and said to the men, “I know that the LORD has given you the land, [b]and that the fear of you has fallen upon us, and that all the inhabitants of the land [c]melt away before you. [10][†]For we have heard how the LORD [d]dried up

the water of the Red Sea before you when you came out of Egypt, and [e] what you did to the two kings of the Amorites who were beyond the Jordan, to [f] Sihon and Og, whom you devoted to destruction. [3] **11**[†]And [g] as soon as we heard it, [h] our hearts melted, and there was no spirit left in any man because of you, for [i] the LORD your God, he is God in the heavens above and on the earth beneath. **12**[†]Now then, please swear to me by the LORD that, as I have dealt kindly with you, you also will deal kindly with my father's house, and [j] give me a sure sign **13**that you will save alive my father and mother, my brothers and sisters, and all who belong to them, and deliver our lives from death." **14**And the men said to her, "Our life for yours even to death! If you do not tell this business of ours, then when the LORD gives us the land [k] we will deal kindly and faithfully with you."

15Then she [l] let them down by a rope through the window, for her house was built into the city wall, so that she lived in the wall. **16**And she said [4] to them, "Go into the hills, or the pursuers will encounter you, and hide there three days until the pursuers have returned. Then afterward you may go your way." **17**The men said to her, "We will be guiltless with respect to this oath of yours that you have made us swear. **18** [m] Behold, when we come into the land, you shall tie this scarlet cord in the window through which you let us down, [n] and you shall gather into your house your father and mother, your brothers, and all your father's household. **19**Then if anyone goes out of the doors of your house into the street, [o] his blood shall be on his own head, and we shall be guiltless. But if a hand is laid on anyone who is with you in the house, his blood shall be on our head. **20**But if you [p] tell this business of ours, then we shall be guiltless with respect to your oath that you have made us swear." **21**And she said, "According to your words, so be it." Then she sent them away, and they departed. And she tied the scarlet cord in the window.

22They departed and went into the hills and remained there three days until the pursuers returned, and the pursuers searched all along the way and found nothing. **23**Then the two men returned. They came down from the hills and [q] passed over and came to Joshua the son of Nun, and they told him all that had happened to them. **24**[†]And they said to Joshua, "Truly

[r] the LORD has given all the land into our hands. And also, all the inhabitants of the land [s] melt away because of us.”

Israel Crosses the Jordan

JOSHUA 3 [†]Then Joshua rose early in the morning and they set out [t] from Shittim. And they came to the Jordan, he and all the people of Israel, and lodged there before they passed over. [2] [u] At the end of three days the officers went through the camp [3][†]and commanded the people, “As soon as you see the ark of the covenant of the LORD your God being carried by [v] the Levitical priests, then you shall set out from your place and follow it. [4][†] [w] Yet there shall be a distance between you and it, about 2,000 cubits [1] in length. Do not come near it, in order that you may know the way you shall go, for you have not passed this way before.” [5][†]Then Joshua said to the people, [x] “Consecrate yourselves, for tomorrow the LORD will do wonders among you.” [6]And Joshua said to the priests, [y] “Take up the ark of the covenant and pass on before the people.” So they took up the ark of the covenant and went before the people.

[7][†]The LORD said to Joshua, “Today I will begin to [z] exalt you in the sight of all Israel, that they may know that, [a] as I was with Moses, so I will be with you. [8]And as for you, command [b] the priests who bear the ark of the covenant, ‘When you come to the brink of the waters of the Jordan, [c] you shall stand still in the Jordan.’” [9]And Joshua said to the people of Israel, “Come here and listen to the words of the LORD your God.” [10][†]And Joshua said, “Here is how you shall know that [d] the living God is among you and that he will without fail [e] drive out from before you the Canaanites, the Hittites, the Hivites, the Perizzites, the Girgashites, the Amorites, and the Jebusites. [11]Behold, the ark of the covenant of [f] the Lord of all the earth [2] [g] is passing over before you into the Jordan. [12]Now therefore [h] take twelve men from the tribes of Israel, [i] from each tribe a man. [13]And [j] when the soles of the feet of the priests bearing the ark of the LORD, [f] the Lord of all the earth, shall rest in the waters of the Jordan, the waters of the Jordan shall be cut off from flowing, and the waters coming down from above shall [k] stand in one heap.”

[14]So when the people set out from their tents to pass over the Jordan with
the priests bearing [l]the ark of the covenant before the people, [15][†]and as
soon as those bearing the ark had come as far as the Jordan, and [m]the feet
of the priests bearing the ark were dipped in the brink of the water (now
[n]the Jordan overflows all its banks [o]throughout the time of harvest),
[16][†]the waters coming down from above stood and rose up in a heap very
far away, at Adam, the city that is beside [p]Zarethan, and those flowing
down toward the Sea of [q]the Arabah, [r]the Salt Sea, were completely cut
off. And the people passed over opposite Jericho. [17][†]Now the priests
bearing the ark of the covenant of the LORD stood firmly on dry ground in
the midst of the Jordan, [s]and all Israel was passing over on dry ground until
all the nation finished passing over the Jordan.

Twelve Memorial Stones from the Jordan

JOSHUA **4** When all the nation had finished passing [t]over the Jordan, the
LORD said to Joshua, [2][†] [u]“Take twelve men from the people, from each
tribe a man, [3]and command them, saying, ‘Take [v]twelve stones from here
out of the midst of the Jordan, from the very place [w]where the priests’ feet
stood firmly, and bring them over with you and lay them down in [x]the
place where you lodge tonight.’” [4]Then Joshua called the twelve men from
the people of Israel, whom he had appointed, a man from each tribe. [5]And
Joshua said to them, “Pass on before the ark of the LORD your God into the
midst of the Jordan, and take up each of you a stone upon his shoulder,
according to the number of the tribes of the people of Israel, [6]that this may
be a sign among you. [y]When your children ask in time to come, ‘What do
those stones mean to you?’ [7]then you shall tell them that [z]the waters of the
Jordan were cut off before the ark of the covenant of the LORD. When it
passed over the Jordan, the waters of the Jordan were cut off. So these
stones shall be to the people of Israel [a]a memorial forever.”

[8]And the people of Israel did just as Joshua commanded and took up
twelve stones out of the midst of the Jordan, according to the number of the
tribes of the people of Israel, just as the LORD told Joshua. And they carried
them over with them to the place where they lodged and laid them down [1]
there. [9][†]And Joshua set up [2] twelve stones in the midst of the Jordan, [b]in

the place where the feet of the priests bearing the ark of the covenant had stood; and they are there to this day. [10]For the priests bearing the ark stood in the midst of the Jordan until everything was finished that the LORD commanded Joshua to tell the people, according to all that Moses had commanded Joshua.

The people passed over in haste. [11]And when all the people had finished passing over, the ark of the LORD and the priests passed over before the people. [12]The sons of Reuben and the sons of Gad and the half-tribe of Manasseh [c]passed over armed before the people of Israel, as Moses had told them. [13][†]About 40,000 ready for war passed over before the LORD for battle, to the plains of Jericho. [14][†]On that day the LORD [d]exalted Joshua in the sight of all Israel, and they stood in awe of him just as they had stood in awe of Moses, all the days of his life.

[15]And the LORD said to Joshua, [16]"Command the priests bearing [e]the ark of the testimony to come up out of the Jordan." [17]So Joshua commanded the priests, "Come up out of the Jordan." [18]And when the priests bearing the ark of the covenant of the LORD came up from the midst of the Jordan, and the soles of the priests' feet were lifted up on dry ground, the waters of the Jordan returned to their place and overflowed all its banks, [f]as before.

[19]The people came up out of the Jordan on the tenth day of the first month, and they encamped at [g]Gilgal on the east border of Jericho. [20][†]And [h]those twelve stones, which they took out of the Jordan, Joshua set up at Gilgal. [21][†]And he said to the people of Israel, [i]"When your children ask their fathers in times to come, 'What do these stones mean?' [22]then you shall let your children know, [j]'Israel passed over this Jordan on dry ground.' [23]For the LORD your God dried up the waters of the Jordan for you until you passed over, as the LORD your God did to the Red Sea, [k]which he dried up for us until we passed over, [24][l]so that all the peoples of the earth may know that the hand of the LORD is [m]mighty, that you may [n]fear the LORD your God forever." [3]

The New Generation Circumcised

JOSHUA 5 [†]As soon as all the kings of the Amorites who were beyond the Jordan to the west, and all the kings of the Canaanites [o]who were by the sea, [p] heard that the LORD had dried up the waters of the Jordan for the people of Israel until they had crossed over, their hearts [q] melted and [r] there was no longer any spirit in them because of the people of Israel.

[2][†]At that time the LORD said to Joshua, "Make [s] flint knives and circumcise the sons of Israel a second time." [3]So Joshua made flint knives and circumcised the sons of Israel at Gibeath-haaraloth. [1] [4]And this is the reason why Joshua circumcised them: [t] all the males of the people who came out of Egypt, all the men of war, had died in the wilderness on the way after they had come out of Egypt. [5]Though all the people who came out had been circumcised, yet all the people who were born on the way in the wilderness after they had come out of Egypt had not been circumcised. [6][†]For the people of Israel walked [u] forty years in the wilderness, until all the nation, the men of war who came out of Egypt, perished, because they did not obey the voice of the LORD; the LORD [v] swore to them that he would not let them see the land that the LORD had sworn to their fathers to give to us, [w] a land flowing with milk and honey. [7]So it was [x] their children, whom he raised up in their place, that Joshua circumcised. For they were uncircumcised, because they had not been circumcised on the way.

[8]When the circumcising of the whole nation was finished, they remained in their places in the camp until they were healed. [9][†]And the LORD said to Joshua, "Today I have rolled away the [y] reproach of Egypt from you." And so the name of that place is called [z] Gilgal [2] to this day.

First Passover in Canaan

[10][†]While the people of Israel were encamped at Gilgal, they kept the Passover [a] on the fourteenth day of the month in the evening on the plains of Jericho. [11]And the day after the Passover, on that very day, they ate of the produce of the land, unleavened cakes and parched grain. [12][†]And [b] the manna ceased the day after they ate of the produce of the land. And there was no longer manna for the people of Israel, but they ate of the fruit of the land of Canaan that year.

The Commander of the LORD’s Army

[13][†]When Joshua was by Jericho, he lifted up his eyes and looked, and behold, [c]a man was standing before him [d]with his drawn sword in his hand. And Joshua went to him and said to him, “Are you for us, or for our adversaries?” [14]And he said, “No; but I am the commander of the army of the LORD. Now I have come.” And Joshua [e]fell on his face to the earth and worshiped and said to him, “What does my lord say to his servant?” [15]And the commander of the LORD’s army said to Joshua, [f]“Take off your sandals from your feet, for the place where you are standing is holy.” And Joshua did so.

The Fall of Jericho

JOSHUA **6** [†]Now Jericho was shut up inside and outside because of the people of Israel. None went out, and none came in. [2]And the LORD said to Joshua, “See, [g]I have given Jericho into your hand, with its king and mighty men of valor. [3]You shall march around the city, all the men of war going around the city once. Thus shall you do for six days. [4][†]Seven priests shall bear seven [h]trumpets of [i]rams’ horns before the ark. On the seventh day you shall march around the city seven times, and [j]the priests shall blow the trumpets. [5][†]And when they make a long blast with the ram’s horn, when you hear the sound of the trumpet, then all the people shall shout with a great shout, and the wall of the city will fall down flat,[1] and the people shall go up, everyone straight before him.” [6]So Joshua the son of Nun called the priests and said to them, “Take up the ark of the covenant and let seven priests bear seven trumpets of rams’ horns before the ark of the LORD.” [7]And he said to the people, “Go forward. March around the city and let [k]the armed men pass on before the ark of the LORD.”

[8]And just as Joshua had commanded the people, the seven priests bearing the seven trumpets of rams’ horns before the LORD went forward, blowing the trumpets, with the ark of the covenant of the LORD following them. [9]The armed men were walking before the priests who were blowing the trumpets, and the [l]rear guard was walking after the ark, while the trumpets blew continually. [10]But Joshua commanded the people, “You shall not shout or make your voice heard, neither shall any word go out of your mouth, until

the day I tell you to shout. Then you shall shout.” [11]So he caused the ark of the Lord to circle the city, going about it once. And they came into the camp and spent the night in the camp.

[12]Then Joshua rose early in the morning, and [m]the priests took up the ark of the Lord. [13]And the seven priests bearing the seven trumpets of rams’ horns before the ark of the Lord walked on, and they blew the trumpets continually. And the armed men were walking before them, and the rear guard was walking after the ark of the Lord, while the trumpets blew continually. [14]And the second day they marched around the city once, and returned into the camp. So they did for six days.

[15]On the seventh day they rose early, at the dawn of day, and marched around the city in the same manner seven times. It was only on that day that they marched around the city seven times. [16]And at the seventh time, when the priests had blown the trumpets, Joshua said to the people, “Shout, for the Lord has given you the city. [17][†]And the city and all that is within it shall be [n]devoted to the Lord for destruction. [2] Only Rahab the prostitute and all who are with her in her house shall live, because she [o]hid the messengers whom we sent. [18]But you, keep yourselves from the things devoted to destruction, lest when you have devoted them you take any of the devoted things and make the camp of Israel [p]a thing for destruction and [q]bring trouble upon it. [19]But all silver and gold, and every vessel of bronze and iron, are holy to the Lord; they shall go into the treasury of the Lord.” [20][†]So the people shouted, and the trumpets were blown. As soon as the people heard the sound of the trumpet, the people shouted a great shout, and [r]the wall fell down flat, so that the people went up into the city, every man straight before him, and they captured the city. [21][†]Then they [s]devoted all in the city to destruction, both men and women, young and old, oxen, sheep, and donkeys, with the edge of the sword.

[22]But to the two men who had spied out the land, Joshua said, “Go into the prostitute’s house and bring out from there the woman and all who belong to her, [t]as you swore to her.” [23][†]So the young men who had been spies went in and brought out Rahab and [u]her father and mother and brothers and all who belonged to her. And they brought all her relatives and put them outside the camp of Israel. [24]And they burned the city with fire, and everything in it. [v]Only the silver and gold, and the vessels of bronze

and of iron, they put into the treasury of the house of the LORD. [25]But Rahab the prostitute and her father's household and all who belonged to her, Joshua saved alive. And [w]she has lived in Israel to this day, because she hid the messengers whom Joshua sent to spy out Jericho.

[26][†]Joshua laid an oath on them at that time, saying, [x]"Cursed before the LORD be the man who rises up and rebuilds this city, Jericho.

"At the cost of his firstborn shall he
lay its foundation,
and at the cost of his youngest son
shall he set up its gates."

[27][y]So the LORD was with Joshua, and [z]his fame was in all the land.

Israel Defeated at Ai

JOSHUA **7** [†]But the people of Israel broke faith in regard to the devoted things, for [a]Achan the son of Carmi, son of Zabdi, son of Zerah, of the tribe of Judah, took some of the devoted things. And the anger of the LORD burned against the people of Israel.

[2][†]Joshua sent men from Jericho to Ai, which is near [b]Beth-aven, east of Bethel, and said to them, "Go up and spy out the land." And the men went up and spied out Ai. [3]And they returned to Joshua and said to him, "Do not have all the people go up, but let about two or three thousand men go up and attack Ai. Do not make the whole people toil up there, for they are few." [4]So about three thousand men went up there from the people. And [c]they fled before the men of Ai, [5]and the men of Ai killed about thirty-six of their men and chased them before the gate as far as Shebarim and struck them at the descent. And the hearts of the people [d]melted and became as water.

[6][†]Then Joshua [e]tore his clothes and [f]fell to the earth on his face before the ark of the LORD until the evening, he and the elders of Israel. And they put [g]dust on their heads. [7]And Joshua said, "Alas, O Lord GOD, [h]why have you brought this people over the Jordan at all, to give us into the hands of the Amorites, to destroy us? Would that we had been content to dwell beyond the Jordan! [8]O Lord, what can I say, when Israel has turned their

backs before their enemies! [9]For the Canaanites and all the inhabitants of the land will hear of it and will surround us and [i]cut off our name from the earth. And what will you do for your great name?”

The Sin of Achan

[10][†]The LORD said to Joshua, “Get up! Why have you fallen on your face? [11]Israel has sinned; they have [j]transgressed my covenant that I commanded them; they have taken some of the [k]devoted things; they have stolen and lied and put them among their own belongings. [12] [l]Therefore the people of Israel cannot stand before their enemies. They [m]turn their backs before their enemies, because they have become [n]devoted for destruction. [1] I will be with you no more, unless you destroy [o]the devoted things from among you. [13][†]Get up! Consecrate the people and say, [p]‘Consecrate yourselves for tomorrow; for thus says the LORD, God of Israel, “There are devoted things in your midst, O Israel. You cannot stand before your enemies until you take away the devoted things from among you.” [14][†]In the morning therefore you shall be brought near [q]by your tribes. And the tribe that the LORD takes by lot shall come near by clans. And the clan that the LORD takes shall come near by households. And the household that the LORD takes shall come near man by man. [15][†] [r]And he who is taken with the devoted things shall be burned with fire, he and all that he has, because he has [s]transgressed the covenant of the LORD, and because he has done [t]an outrageous thing in Israel.’”

[16]So Joshua rose early in the morning and brought Israel near tribe by tribe, and the tribe of Judah was taken. [17]And he brought near the clans of Judah, and the clan of the [u]Zerahites was taken. And he brought near the clan of the Zerahites man by man, and Zabdi was taken. [18]And he brought near his household man by man, and Achan the son of Carmi, son of Zabdi, son of Zerah, of the tribe of Judah, was taken. [19][†]Then Joshua said to Achan, “My son, [v]give glory to the LORD God of Israel and [w]give praise [2] to him. And [x]tell me now what you have done; do not hide it from me.” [20]And Achan answered Joshua, “Truly [y]I have sinned against the LORD God of Israel, and this is what I did: [21][†]when I saw among the spoil a beautiful cloak from Shinar, and 200 shekels of silver, and a bar of gold

weighing 50 shekels, [3] then I coveted them and took them. And see, they are hidden in the earth inside my tent, with the silver underneath.”

[22]So Joshua sent messengers, and they ran to the tent; and behold, it was hidden in his tent with the silver underneath. [23]And they took them out of the tent and brought them to Joshua and to all the people of Israel. And they laid them down before the LORD. [24][†]And Joshua and all Israel with him took Achan the son of Zerah, and the silver and the cloak and the bar of gold, and his sons and daughters and his oxen and donkeys and sheep and his tent and all that he had. And they brought them up to the [z] Valley of Achor. [25]And Joshua said, “Why did you [a] bring trouble on us? The LORD brings trouble on you today.” And all Israel [b] stoned him with stones. [c] They burned them with fire and stoned them with stones. [26]And they raised over him [d] a great heap of stones that remains to this day. Then [e] the LORD turned from his burning anger. Therefore, to this day the name of that place is called the Valley of Achor. [4]

The Fall of Ai

JOSHUA 8 [†]And the LORD said to Joshua, [f]“Do not fear and do not be dismayed. Take all the fighting men with you, and arise, go up to Ai. See, [g] I have given into your hand the king of Ai, and his people, his city, and his land. [2][†]And you shall do to Ai and its king as you did [h] to Jericho and its king. Only [i] its spoil and its livestock you shall take as plunder for yourselves. Lay an ambush against the city, behind it.”

[3][†]So Joshua and all the fighting men arose to go up to Ai. And Joshua chose 30,000 mighty men of valor and sent them out by night. [4]And he commanded them, “Behold, [j] you shall lie in ambush against the city, behind it. Do not go very far from the city, but all of you remain ready. [5]And I and all the people who are with me will approach the city. And when they come out against us [k] just as before, we shall flee before them. [6]And they will come out after us, until we have [l] drawn them away from the city. For they will say, ‘They are fleeing from us, just as before.’ So we will flee before them. [7]Then you shall rise up from the ambush and seize the city, for the LORD your God will give it into your hand. [8][†]And as soon as you have taken the city, you shall set the city on fire. You shall do according to the

word of the LORD. [m] See, I have commanded you." [9]So Joshua sent them out. And they went to the place of ambush and lay between Bethel and Ai, to the west of Ai, but Joshua spent that night among the people.

[10]Joshua arose early in the morning and mustered the people and went up, he and the elders of Israel, before the people to Ai. [11]And [n] all the fighting men who were with him went up and drew near before the city and encamped on the north side of Ai, with a ravine between them and Ai. [12][†]He took about 5,000 men and set them in ambush between Bethel and Ai, to the west of the city. [13]So they stationed the forces, the main encampment that was north of the city and its rear guard west of the city. But Joshua spent that night in the valley. [14]And as soon as the king of Ai saw this, he and all his people, the men of the city, hurried and went out early to the appointed place [1] toward [o] the Arabah to meet Israel in battle. [p] But he did not know that there was an ambush against him behind the city. [15]And Joshua and all Israel [q] pretended to be beaten before them and fled in the direction of the wilderness. [16]So all the people who were in the city were called together to pursue them, and as they pursued Joshua they [r] were drawn away from the city. [17]Not a man was left in Ai or Bethel who did not go out after Israel. They left the city open and pursued Israel.

[18][†]Then the LORD said to Joshua, [s] "Stretch out the javelin that is in your hand toward Ai, for I will give it into your hand." And Joshua stretched out the javelin that was in his hand toward the city. [19]And the men in the ambush rose quickly out of their place, and as soon as he had stretched out his hand, they ran and entered the city and captured it. And they hurried to set the city on fire. [20]So when the men of Ai looked back, behold, the smoke of the city went up to heaven, and they had no power to flee this way or that, for the people who fled to the wilderness turned back against the pursuers. [21]And when Joshua and all Israel saw that the ambush had captured the city, and that the smoke of the city went up, then they turned back and struck down the men of Ai. [22]And the others came out from the city against them, so they were in the midst of Israel, some on this side, and some on that side. And Israel struck them down, until there was [t] left none that survived or escaped. [23]But the king of Ai they took alive, and brought him near to Joshua.

24When Israel had finished killing all the inhabitants of Ai in the open wilderness where they pursued them, and all of them to the very last had fallen by the edge of the sword, all Israel returned to Ai and struck it down with the edge of the sword. **25**And all who fell that day, both men and women, were 12,000, all the people of Ai. **26**But Joshua did not draw back his hand with which he [u]stretched out the javelin until he had devoted all the inhabitants of Ai to destruction.[2] **27**Only the livestock and the spoil of that city Israel took as their plunder, according to the word of the LORD that he [v]commanded Joshua. **28**[†]So Joshua burned Ai and made it forever a [w]heap of ruins, as it is to this day. **29**[x]And he hanged the king of Ai on a tree until evening. [y]And at sunset Joshua commanded, and they took his body down from the tree and threw it at the entrance of the gate of the city and [z]raised over it a great heap of stones, which stands there to this day.

Joshua Renews the Covenant

30[†]At that time Joshua built an altar to the LORD, the God of Israel, [a]on Mount Ebal, **31**just as Moses the servant of the LORD had commanded the people of Israel, as it is written in the Book of the Law of Moses, “an altar of uncut stones, upon which no man has wielded an iron tool.” And they offered on it burnt offerings to the LORD and sacrificed peace offerings. **32**[†]And there, in the presence of the people of Israel, he wrote on [b]the stones a copy of the law of Moses, which he had written. **33**And all Israel, [c]sojourner as well as native born, with their elders and officers and their judges, stood on opposite sides of the ark before the Levitical priests [d]who carried the ark of the covenant of the LORD, half of them in front of Mount Gerizim and half of them in front of Mount Ebal, [e]just as Moses the servant of the LORD had commanded at the first, to bless the people of Israel. **34**[†]And afterward [f]he read all the words of the law, [g]the blessing and the curse, according to all that is written in the Book of the Law. **35**There was not a word of all that Moses commanded that Joshua did not read before all the assembly of Israel, [h]and the women, and the little ones, and [i]the sojourners who lived[3] among them.

The Gibeonite Deception

JOSHUA **9** [†]As soon as all the kings who were beyond the Jordan [j]in the hill country and in the lowland all along the coast [k]of the Great Sea toward Lebanon, [l]the Hittites, the Amorites, the Canaanites, the Perizzites, the Hivites, and the Jebusites, heard of this, [2]they gathered together as one to fight against Joshua and Israel.

[3][†]But when the inhabitants of [m]Gibeon heard what Joshua had done [n]to Jericho and [o]to Ai, [4][†]they on their part acted with cunning and went and made ready provisions and took worn-out sacks for their donkeys, and wineskins, worn-out and torn and mended, [5]with worn-out, patched sandals on their feet, and worn-out clothes. And all their provisions were dry and crumbly. [6][†]And they went to Joshua in [p]the camp at Gilgal and said to him and to the men of Israel, “We have come from a distant country, so now make a covenant with us.” [7][†]But the men of Israel said to [q]the Hivites, “Perhaps you live among us; then [r]how can we make a covenant with you?” [8]They said to Joshua, [s]“We are your servants.” And Joshua said to them, “Who are you? And where do you come from?” [9]They said to him, [t]“From a very distant country your servants have come, because of the name of the LORD your God. [u]For we have heard a report of him, and all that he did in Egypt, [10] [v]and all that he did to the two kings of the Amorites who were beyond the Jordan, to Sihon the king of Heshbon, and to Og king of Bashan, who lived in [w]Ashtaroth. [11]So our elders and all the inhabitants of our country said to us, ‘Take provisions in your hand for the journey and go to meet them and say to them, “We are your servants. Come now, make a covenant with us.”’ [12]Here is our bread. It was still warm when we took it from our houses as our food for the journey on the day we set out to come to you, but now, behold, it is dry and crumbly. [13]These wineskins were new when we filled them, and behold, they have burst. And these garments and sandals of ours are worn out from the very long journey.” [14][†]So the men took some of their provisions, but [x]did not ask counsel from the LORD. [15]And Joshua [y]made peace with them and made a covenant with them, to let them live, and the leaders of the congregation swore to them.

[16]At the end of three days after they had made a covenant with them,
they heard that they were their neighbors [z]and that they lived among them.
[17]And the people of Israel set out and reached their cities on the third day.
[a]Now their cities were Gibeon, Chephirah, Beeroth, and Kiriath-jearim.
[18][†]But the people of Israel did not attack them, because the leaders of the
congregation had sworn to them by the LORD, the God of Israel. Then all
the congregation murmured against the leaders. [19]But all the leaders said to
all the congregation, “We have sworn to them by the LORD, the God of
Israel, and now we may not touch them. [20]This we will do to them: let them
live, lest [b]wrath be upon us, [c]because of the oath that we swore to them.”
[21]And the leaders said to them, “Let them live.” So they became [d]cutters of
wood and drawers of water for all the congregation, just as the leaders [e]had
said of them.

[22]Joshua summoned them, and he said to them, “Why did you deceive us,
saying, [f]‘We are very far from you,’ when [g]you dwell among us? [23][†]Now
therefore you are cursed, and some of you shall never be anything but
servants, [h]cutters of wood and drawers of water for the house of my God.”
[24]They answered Joshua, “Because it was told to your servants for a
certainty that the LORD your God had [i]commanded his servant Moses to
give you all the land and to destroy all the inhabitants of the land from
before you—so [j]we feared greatly for our lives because of you and did this
thing. [25]And now, behold, we are in your hand. Whatever seems good and
right in your sight to do to us, do it.” [26]So he did this to them and delivered
them out of the hand of the people of Israel, and they did not kill them.
[27][†]But Joshua made them that day [k]cutters of wood and drawers of water
for the congregation and for the altar of the LORD, to this day, [l]in the place
that he should choose.

The Sun Stands Still

JOSHUA **10** [†]As soon as Adoni-zedek, king of Jerusalem, heard how
Joshua had captured Ai and had devoted it to destruction, [1] [m]doing to Ai
and its king [n]as he had done to Jericho and its king, and [o]how the
inhabitants of Gibeon had made peace with Israel and were among them,
[2][†][p]he [2] feared greatly, because Gibeon was a great city, like one of the

royal cities, and because it was greater than Ai, and all its men were warriors. [3]So Adoni-zedek king of Jerusalem sent to Hoham king of Hebron, to Piram king of Jarmuth, to Japhia king of Lachish, and to Debir king of Eglon, saying, [4]“Come up to me and help me, and let us strike Gibeon. For [q] it has made peace with Joshua and with the people of Israel.” [5][†]Then the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon, [r] gathered their forces and went up with all their armies and encamped against Gibeon and made war against it.

[6]And the men of Gibeon sent to Joshua [s] at the camp in Gilgal, saying, “Do not relax your hand from your servants. Come up to us quickly and save us and help us, for all the kings of the Amorites who dwell in the hill country are gathered against us.” [7]So Joshua went up from Gilgal, he and [t] all the people of war with him, and all the mighty men of valor. [8][†]And the LORD said to Joshua, [u] “Do not fear them, for I have given them into your hands. [v] Not a man of them shall stand before you.” [9][†]So Joshua came upon them suddenly, having marched up all night from Gilgal. [10][†] [w] And the LORD threw them into a panic before Israel, who [3] struck them with a great blow at Gibeon and chased them by the way of [x] the ascent of Beth-horon and struck them as far as Azekah and Makkedah. [11][†]And as they fled before Israel, while they were [x] going down the ascent of Beth-horon, [y] the LORD threw down large stones from heaven on them as far as Azekah, and they died. There were more who died because of the hailstones than the sons of Israel killed with the sword.

[12][†]At that time Joshua spoke to the LORD in the day when the LORD gave the Amorites over to the sons of Israel, and he said in the sight of Israel,

[z] “Sun, stand still at Gibeon,
  and moon, in the Valley of Aijalon.”
[13] And the sun stood still, and the moon stopped,
  until the nation took vengeance on their enemies.

Is this not written in the Book of Jashar? The sun stopped in the midst of heaven and did not hurry to set for about a whole day. [14] [a] There has been no day like it before or since, when the LORD heeded the voice of a man, for [b] the LORD fought for Israel.

15[†]So [c] Joshua returned, and all Israel with him, to the camp at Gilgal.

Five Amorite Kings Executed

16These five kings fled and hid themselves in the cave at [d] Makkedah. 17And it was told to Joshua, "The five kings have been found, hidden in the cave at Makkedah." 18And Joshua said, "Roll large stones against the mouth of the cave and set men by it to guard them, 19but do not stay there yourselves. Pursue your enemies; [e] attack their rear guard. Do not let them enter their cities, for the LORD your God has given them into your hand." 20When Joshua and the sons of Israel had finished striking them with a great blow [f] until they were wiped out, and when the remnant that remained of them had entered into the fortified cities, 21then all the people returned safe to Joshua in the camp at Makkedah. [g] Not a man moved his tongue against any of the people of Israel.

22Then Joshua said, "Open the mouth of the cave and bring those five kings out to me from the cave." 23And they did so, and brought those five kings out to him from the cave, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon. 24[†]And when they brought those kings out to Joshua, Joshua summoned all the men of Israel and said to the chiefs of the men of war who had gone with him, "Come near; put your feet on the necks of these kings." Then they came near and put their feet on their necks. 25And Joshua said to them, [h] "Do not be afraid or dismayed; be strong and courageous. [i] For thus the LORD will do to all your enemies against whom you fight." 26[†]And afterward Joshua struck them and put them to death, and he hanged them on five trees. And [j] they hung on the trees until evening. 27[†]But at the time of the going down of the sun, Joshua commanded, and [k] they took them down from the trees and threw them into the cave where they had hidden themselves, and they set large stones against the mouth of the cave, which remain to this very day.

28[†]As for [l] Makkedah, Joshua captured it on that day and struck it, and its king, with the edge of the sword. He devoted to destruction every person in it; he left none remaining. And he did to the king of Makkedah [m] just as he had done to the king of Jericho.

Conquest of Southern Canaan

[29]Then Joshua and all Israel with him passed on from Makkedah to [n] Libnah and fought against Libnah. [30]And the LORD gave it also and its king into the hand of Israel. And he struck it with the edge of the sword, and every person in it; he left none remaining in it. And he did to its king [m] as he had done to the king of Jericho.

[31]Then Joshua and all Israel with him passed on from Libnah to [o] Lachish and laid siege to it and fought against it. [32]And the LORD gave Lachish into the hand of Israel, and he captured it on the second day and struck it with the edge of the sword, and every person in it, as he had done to Libnah.

[33]Then Horam king of [p] Gezer came up to help Lachish. And Joshua struck him and his people, until he left none remaining.

[34]Then Joshua and all Israel with him passed on from Lachish to [q] Eglon. And they laid siege to it and fought against it. [35]And they captured it on that day, and struck it with the edge of the sword. And he devoted every person in it to destruction that day, as he had done to Lachish.

[36]Then Joshua and all Israel with him went up from Eglon to [r] Hebron. And they fought against it [37]and captured it and struck it with the edge of the sword, and its king and its towns, and every person in it. He left none remaining, as he had done to Eglon, and devoted it to destruction and every person in it.

[38]Then Joshua and all Israel with him turned back to [s] Debir and fought against it [39]and he captured it with its king and all its towns. And they struck them with the edge of the sword and devoted to destruction every person in it; he left none remaining. Just as he had done to Hebron and to Libnah and its king, so he did to Debir and to its king.

[40][†]So Joshua struck the whole land, the hill country and the Negeb and the lowland [t] and the slopes, and all their kings. He left none remaining, [u] but devoted to destruction all that breathed, just as the LORD God of Israel commanded. [41]And Joshua struck them from [v] Kadesh-barnea as far as

Gaza, and all the country of [w]Goshen, as far as Gibeon. [42]And Joshua captured all these kings and their land at one time, [x]because the LORD God of Israel fought for Israel. [43][†][y]Then Joshua returned, and all Israel with him, to the camp at Gilgal.

Conquests in Northern Canaan

JOSHUA 11 [†]When Jabin, king of Hazor, heard of this, he [z]sent to Jobab king of Madon, and to the king of Shimron, and to the king of Achshaph, [2]and to the kings who were in the northern hill country, and in the [a]Arabah south of [b]Chinneroth, and in the lowland, and [c]in Naphoth-dor on the [d]west, [3]to the Canaanites in the east and the west, the Amorites, the Hittites, the Perizzites, and the [e]Jebusites in the hill country, and the [f]Hivites under [g]Hermon in the land of [h]Mizpah. [4][†]And they came out with all their troops, a great horde, in number [i]like the sand that is on the seashore, with very many horses and chariots. [5][†]And all these kings joined their forces and came and encamped together at the waters of Merom to fight against Israel.

[6][†]And the LORD said to Joshua, [j]“Do not be afraid of them, for tomorrow at this time I will give over all of them, slain, to Israel. You shall [k]hamstring their horses and burn their [l]chariots with fire.” [7]So Joshua and all his warriors came [m]suddenly against them by the waters of Merom and fell upon them. [8]And the LORD gave them into the hand of Israel, who struck them and chased them as far as [n]Great Sidon and [o]Misrephoth-maim, and eastward as far as the Valley of [p]Mizpeh. And they struck them until he left none remaining. [9]And Joshua did to them [q]just as the LORD said to him: he hamstrung their horses and burned their chariots with fire.

[10][†]And Joshua turned back at that time and captured [r]Hazor and struck its king with the sword, for Hazor formerly was the head of all those kingdoms. [11]And they struck with the sword all who were in it, devoting them to destruction; [1] [s]there was none left that breathed. And he burned Hazor with fire. [12]And all the cities of those kings, and all their kings, Joshua captured, and struck them with the edge of the sword, devoting them to destruction, [t]just as Moses the servant of the LORD had commanded. [13]But none of the cities that stood on mounds did Israel burn, except Hazor

alone; that Joshua burned. [14]And all the spoil of these cities and the livestock, the people of Israel took for their plunder. But every person they struck with the edge of the sword until they had destroyed them, and they did not leave any who breathed. [15] [u]Just as the LORD had commanded Moses his servant, [v]so Moses commanded Joshua, [w]and so Joshua did. He left nothing undone of all that the LORD had commanded Moses.

[16][†]So Joshua took all that land, [x]the hill country and all the Negeb and [y]all the land of Goshen [z]and the lowland [z]and the Arabah [a]and the hill country of Israel and its lowland [17] [b]from Mount Halak, which rises toward Seir, as far as [c]Baal-gad in the Valley of Lebanon below [d]Mount Hermon. And he captured [e]all their kings and struck them and put them to death. [18]Joshua made war [f]a long time with all those kings. [19]There was not a city that made peace with the people of Israel except [g]the Hivites, the inhabitants of Gibeon. They took them all in battle. [20]For it was the LORD's doing [h]to harden their hearts that they should come against Israel in battle, in order that they should be devoted to destruction and should receive no mercy but be destroyed, [i]just as the LORD commanded Moses.

[21][†]And Joshua came at that time and cut off [j]the Anakim from the hill country, from Hebron, from Debir, from Anab, and from all the hill country of Judah, and from all the hill country of Israel. Joshua devoted them to destruction with their cities. [22]There was none of the Anakim left in the land of the people of Israel. Only in Gaza, [k]in Gath, and in Ashdod did some remain. [23][†]So Joshua took the whole land, [l]according to all that the LORD had spoken to Moses. [m]And Joshua gave it for an inheritance to Israel [n]according to their tribal allotments. And the land had rest from war.

Kings Defeated by Moses

JOSHUA **12** [†]Now these are the kings of the land whom the people of Israel defeated and took possession of their land beyond the Jordan toward the sunrise, from [o]the Valley of the Arnon to Mount Hermon, with all [p]the Arabah eastward: [2] [q]Sihon king of the Amorites who lived at Heshbon and ruled from Aroer, which is on the edge of the Valley of the Arnon, and [r]from the middle of the valley as far as the [s]river Jabbok, the boundary of the Ammonites, that is, half of Gilead, [3]and [p]the Arabah [t]to the Sea of

Chinneroth eastward, and in the direction of Beth-jeshimoth, to the Sea of the Arabah, the Salt Sea, southward to the foot of [u]the slopes of Pisgah; [4]and [v]Og [1] king of Bashan, one of the remnant of [w]the Rephaim, [x]who lived at Ashtaroth and at Edrei [5]and ruled over [y]Mount Hermon and [z]Salecah and all Bashan [a]to the boundary of the Geshurites and the Maacathites, and over half of Gilead to the boundary of Sihon king of Heshbon. [6][b]Moses, the servant of the Lord, and the people of Israel defeated them. And Moses the servant of the Lord [c]gave their land for a possession to the Reubenites and the Gadites and the half-tribe of Manasseh.

Kings Defeated by Joshua

[7]And these are the kings of the land whom Joshua and the people of Israel defeated on the west side of the Jordan, from Baal-gad in the Valley of Lebanon to [d]Mount Halak, that rises toward Seir (and Joshua gave their land to the tribes of Israel as a possession [e]according to their allotments, [8][f]in the hill country, in the lowland, in the Arabah, in the slopes, in the wilderness, and in the Negeb, the land of [g]the Hittites, the Amorites, the Canaanites, the Perizzites, the Hivites, and the Jebusites): [9][†] [h]the king of Jericho, one; [i]the king of Ai, which is beside Bethel, one; [10][j]the king of Jerusalem, one; [j]the king of Hebron, one; [11][j]the king of Jarmuth, one; [j]the king of Lachish, one; [12][j]the king of Eglon, one; [k]the king of Gezer, one; [13][l]the king of Debir, one; the king of Geder, one; [14]the king of Hormah, one; the king of Arad, one; [15][m]the king of Libnah, one; the king of Adullam, one; [16][n]the king of Makkedah, one; [o]the king of Bethel, one; [17]the king of Tappuah, one; the king of Hepher, one; [18]the king of Aphek, one; the king of Lasharon, one; [19][p]the king of Madon, one; [q]the king of Hazor, one; [20][p]the king of Shimron-meron, one; [p]the king of Achshaph, one; [21][r]the king of Taanach, one; [r]the king of Megiddo, one; [22]the king of Kedesh, one; the king of Jokneam in Carmel, one; [23][r]the king of Dor in [s]Naphath-dor, one; the king of Goiim in Galilee, [2] one; [24][†]the king of Tirzah, one: in all, thirty-one kings.

Land Still to Be Conquered

JOSHUA 13 [†]Now Joshua [t] was old and advanced in years, and the LORD said to him, “You are old and advanced in years, and there remains yet very much land [u] to possess. **2** [v] This is the land that yet remains: all the [w] regions of the Philistines, and all those of the Geshurites **3**(from the [x] Shihor, which is east of Egypt, northward to the boundary of Ekron, it is counted as Canaanite; [y] there are five rulers of the Philistines, those of Gaza, Ashdod, Ashkelon, Gath, and Ekron), and those of [z] the Avvim, **4**in the south, all the land of the Canaanites, and Mearah that belongs to the Sidonians, to Aphek, to the boundary of [a] the Amorites, **5**and the land of the [b] Gebalites, and all Lebanon, toward the sunrise, from [c] Baal-gad below Mount Hermon to [d] Lebo-hamath, **6**all the inhabitants of the hill country from Lebanon to [e] Misrephoth-maim, even all the Sidonians. I myself will drive [f] them out from before the people of Israel. Only [g] allot the land to Israel [h] for an inheritance, as I have commanded you. **7**Now therefore [i] divide this land for an inheritance to the nine tribes and half the tribe of Manasseh.”

The Inheritance East of the Jordan

8With the other half of the tribe of Manasseh [1] the Reubenites and the Gadites received their inheritance, [j] which Moses gave them, beyond the Jordan eastward, as Moses the servant of the LORD gave them: **9** [k] from Aroer, which is on the edge of the Valley of the Arnon, and the city that is in the middle of the valley, and [l] all the tableland of Medeba as far as Dibon; **10** [m] and all the cities of Sihon king of the Amorites, who reigned in Heshbon, as far as the boundary of the Ammonites; **11**[†]and Gilead, and the [n] region of the Geshurites and Maacathites, and all Mount Hermon, and [n] all Bashan to Salecah; **12** [n] all the kingdom of Og in Bashan, who reigned in Ashtaroth and in Edrei (he alone was left of [n] the remnant of the Rephaim); [o] these Moses had struck and driven out. **13**[†] [p] Yet the people of Israel did not drive out the Geshurites or the Maacathites, but Geshur and Maacath dwell in the midst of Israel to this day.

14[†] [q] To the tribe of Levi alone Moses gave no inheritance. The offerings by fire to the LORD God of Israel are their inheritance, as he said to him.

[15]And Moses gave an inheritance to the tribe of the people of Reuben according to their clans. [16]So their territory was from Aroer, [r] which is on the edge of the Valley of the Arnon, and the city that is in the middle of the valley, and all the tableland by [s] Medeba; [17]with Heshbon, and all its cities that are in the tableland; [s] Dibon, and Bamoth-baal, and Beth-baal-meon, [18] [t] and Jahaz, and Kedemoth, and Mephaath, [19]and [u] Kiriathaim, and [u] Sibmah, and Zereth-shahar on the hill of the valley, [20]and [v] Beth-peor, and [w] the slopes of Pisgah, and [w] Beth-jeshimoth, [21]that is, [x] all the cities of the tableland, and all the kingdom of Sihon king of the Amorites, who reigned in Heshbon, [y] whom Moses defeated with [z] the leaders of Midian, Evi and Rekem and Zur and Hur and Reba, the princes of Sihon, who lived in the land. [22][†] [z] Balaam also, the son of Beor, the one who practiced divination, was killed with the sword by the people of Israel among the rest of their slain. [23]And the border of the people of Reuben was the Jordan as a boundary. This was the inheritance of the people of Reuben, according to their clans with their cities and villages.

[24]Moses gave an inheritance also to the tribe of Gad, to the people of Gad, according to their clans. [25] [a] Their territory was Jazer, and all the cities of Gilead, and half the land of the Ammonites, to Aroer, which is east of [b] Rabbah, [26]and from Heshbon to Ramath-mizpeh and Betonim, and from [c] Mahanaim to the territory of Debir, [2] [27]and in the valley Beth-haram, Beth-nimrah, [d] Succoth, and Zaphon, the rest of the kingdom of Sihon king of Heshbon, having the Jordan as a boundary, to the lower end of the Sea of [e] Chinnereth, eastward beyond the Jordan. [28]This is the inheritance of the people of Gad according to their clans, with their cities and villages.

[29]And Moses gave an inheritance to the half-tribe of Manasseh. It was allotted to the half-tribe of the people of Manasseh according to their clans. [30]Their region extended from [f] Mahanaim, through all Bashan, the whole kingdom of Og king of Bashan, and all [g] the towns of Jair, which are in Bashan, sixty cities, [31]and half Gilead, and [h] Ashtaroth, and Edrei, the cities of the kingdom of Og in Bashan. These were allotted to the people of [i] Machir the son of Manasseh for the half of the people of Machir according to their clans.

32These are the inheritances that Moses distributed [j] in the plains of Moab, beyond the Jordan east of Jericho. **33** [k] But to the tribe of Levi Moses gave no inheritance; the LORD God of Israel is their inheritance, [k] just as he said to them.

The Inheritance West of the Jordan

JOSHUA 14 [†]These are the inheritances that the people of Israel received in the land of Canaan, which [l] Eleazar the priest and Joshua the son of Nun and the heads of the fathers' houses of the tribes of the people of Israel gave them to inherit. **2**[†]Their inheritance was [m] by lot, just as the LORD had commanded by the hand of Moses for the nine and one-half tribes. **3**[†] [n] For Moses had given an inheritance to the two and one-half tribes beyond the Jordan, [o] but to the Levites he gave no inheritance among them. **4**For [p] the people of Joseph were two tribes, Manasseh and Ephraim. And no portion was given to the Levites in the land, but only cities to dwell in, with their pasturelands for their livestock and their substance. **5**The people of Israel did [q] as the LORD commanded Moses; they allotted the land.

Caleb's Request and Inheritance

6[†]Then the people of Judah came to Joshua at Gilgal. And Caleb the son of Jephunneh the [r] Kenizzite said to him, "You know [s] what the LORD said to Moses the man of God in Kadesh-barnea concerning you and me. **7**I was forty years old when Moses the servant of the LORD [t] sent me from Kadesh-barnea to spy out the land, and I brought him word again as it was in my heart. **8**[†]But [u] my brothers who went up with me made the heart of the people melt; yet I wholly followed the LORD my God. **9**And Moses swore on that day, saying, [v] 'Surely the land [w] on which your foot has trodden shall be an inheritance for you and your children forever, because you have wholly followed the LORD my God.' **10**And now, behold, the LORD has kept me alive, [x] just as he said, these [y] forty-five years since the time that the LORD spoke this word to Moses, while Israel walked in the wilderness. And now, behold, I am this day [y] eighty-five years old. **11** [z] I am still as strong today as I was in the day that Moses sent me; my strength now is as my strength was then, for war and [a] for going and coming. [12]So now give me this hill country of which the LORD spoke on that day, for you heard on that day how the [b] Anakim were there, with great fortified cities. It may be that the LORD will be with me, and I shall drive them out just as the LORD said.”

[13]Then Joshua [c] blessed him, and he gave [d] Hebron to Caleb the son of Jephunneh for an inheritance. [14]Therefore Hebron became the inheritance of Caleb the son of Jephunneh the Kenizzite to this day, [e] because he wholly followed the LORD, the God of Israel. [15][f] Now the name of Hebron formerly was Kiriath-arba. [1] (Arba [2] was the greatest man among the Anakim.) [g] And the land had rest from war.

The Allotment for Judah

JOSHUA **15** [†]The allotment for the tribe of the people of Judah according to their clans reached southward [h] to the boundary of Edom, to [i] the wilderness of Zin at the farthest south. [2]And their south boundary ran from the end of the [h] Salt Sea, from the bay that faces southward. [3]It goes out southward of [j] the ascent of Akrabbim, passes along to Zin, and goes up south of Kadesh-barnea, along by Hezron, up to Addar, turns about to Karka, [4]passes along to Azmon, goes out by [k] the Brook of Egypt, and comes to its end at the sea. This shall be your south boundary. [5]And the east boundary is the [h] Salt Sea, to the mouth of the Jordan. And the boundary on the north side runs from the bay of the sea at the mouth of the Jordan. [6]And the boundary goes up to [l] Beth-hoglah and passes along north of [m] Beth-arabah. And the boundary goes up to [n] the stone of Bohan the son of Reuben. [7]And the boundary goes up to Debir from [o] the Valley of Achor, and so northward, turning toward Gilgal, which is opposite [p] the ascent of Adummim, which is on the south side of the valley. And the boundary passes along to the waters of [p] En-shemesh and ends at [q] En-rogel. [8][†]Then the boundary goes up by [r] the Valley of the Son of Hinnom at the southern shoulder of the Jebusite ([s] that is, Jerusalem). And the boundary goes up to the top of the mountain that lies over against the Valley of Hinnom, on the west, at the northern end of the Valley [t] of Rephaim. [9]Then the boundary extends from the top of the mountain [u] to the spring of the waters of Nephtoah, and from there to the cities of Mount Ephron. Then the boundary bends around to Baalah ([v]that is, Kiriath-jearim). [10]And the boundary circles west of Baalah to Mount Seir, passes along to the northern shoulder of Mount Jearim (that is, Chesalon), and goes down to [w]Beth-shemesh and passes along by [x]Timnah. [11]The boundary goes out [y]to the shoulder of the hill north of Ekron, then the boundary bends around to Shikkeron and passes along to Mount [z]Baalah and goes out to Jabneel. Then the boundary comes to an end at the sea. [12]And the west boundary was [a]the Great Sea with its coastline. This is the boundary around the people of Judah according to their clans.

[13][†]According to the commandment of the LORD to Joshua, he gave to Caleb the son of Jephunneh a portion among the people of Judah, [b]Kiriath-arba, that is, [b]Hebron (Arba was the father of Anak). [14]And Caleb drove out from there the three sons of Anak, [c]Sheshai and Ahiman and Talmai, the descendants of Anak. [15]And he went up from there against the inhabitants of Debir. [d]Now the name of Debir formerly was Kiriath-sepher. [16]And Caleb said, “Whoever strikes Kiriath-sepher and captures it, to him will I give Achsah my daughter as wife.” [17][e]And Othniel the son of Kenaz, [f]the brother of Caleb, captured it. And he gave him Achsah his daughter as wife. [18]When she came to him, she urged him to ask her father for a field. And she got off her donkey, and Caleb said to her, “What do you want?” [19]She said to him, “Give me a blessing. Since you have given me the land of the Negeb, give me also springs of water.” And he gave her the upper springs and the lower springs.

[20]This is the inheritance of the tribe of the people of Judah according to their clans. [21]The cities belonging to the tribe of the people of Judah in the extreme south, toward the boundary of Edom, were Kabzeel, [g]Eder, Jagur, [22]Kinah, Dimonah, Adadah, [23]Kedesh, Hazor, Ithnan, [24][h]Ziph, Telem, Bealoth, [25]Hazor-hadattah, Kerioth-hezron (that is, Hazor), [26]Amam, Shema, Moladah, [27]Hazar-gaddah, Heshmon, Beth-pelet, [28]Hazar-shual, [i]Beersheba, Biziothiah, [29]Baalah, Iim, Ezem, [30]Eltolad, Chesil, Hormah, [31][j]Ziklag, Madmannah, Sansannah, [32]Lebaoth, Shilhim, Ain, and Rimmon: in all, twenty-nine cities with their villages.

33 And in the lowland, [k] Eshtaol, Zorah, Ashnah, 34 Zanoah, En-gannim, Tappuah, Enam, 35 [l] Jarmuth, [m] Adullam, [n] Socoh, [n] Azekah, 36 Shaaraim, Adithaim, Gederah, Gederothaim: fourteen cities with their villages.

37 Zenan, Hadashah, Migdal-gad, 38 Dilean, Mizpeh, Joktheel, 39 [o] Lachish, Bozkath, [p] Eglon, 40 Cabbon, Lahmam, Chitlish, 41 Gederoth, Beth-dagon, Naamah, and [q] Makkedah: sixteen cities with their villages.

42 [r] Libnah, Ether, Ashan, 43 Iphtah, Ashnah, Nezib, 44 [s] Keilah, Achzib, and Mareshah: nine cities with their villages.

45 [t] Ekron, with its towns and its villages; 46 from Ekron to the sea, all that were by the side of Ashdod, with their villages.

47 [t] Ashdod, its towns and its villages; [t] Gaza, its towns and its villages; to [u] the Brook of Egypt, and [v] the Great Sea with its coastline.

48 And in the hill country, Shamir, Jattir, Socoh, 49 Dannah, Kiriath-sannah ([w] that is, Debir), 50 Anab, Eshtemoh, Anim, 51 [x] Goshen, Holon, and [y] Giloh: eleven cities with their villages.

52 Arab, Dumah, Eshan, 53 Janim, Beth-tappuah, Aphekah, 54 Humtah, [z] Kiriath-arba (that is, [z] Hebron), and Zior: nine cities with their villages.

55 [a] Maon, [a] Carmel, [b] Ziph, Juttah, 56 Jezreel, Jokdeam, Zanoah, 57 Kain, Gibeah, and [c] Timnah: ten cities with their villages.

58 Halhul, Beth-zur, Gedor, 59 Maarath, Beth-anoth, and Eltekon: six cities with their villages.

60 [d] Kiriath-baal (that is, Kiriath-jearim), and Rabbah: two cities with their villages.

61 In the wilderness, [e] Beth-arabah, Middin, Secacah, 62 Nibshan, the City of Salt, and [f] Engedi: six cities with their villages.

63 [†] But the [g] Jebusites, the inhabitants of Jerusalem, [h] the people of Judah could not drive out, [h] so the Jebusites dwell with the people of Judah at Jerusalem to this day.

The Allotment for Ephraim and Manasseh

JOSHUA 16 [†]The allotment of the people of Joseph went from the Jordan by Jericho, east of the waters of Jericho, [i] into the wilderness, going up from Jericho into the hill country to Bethel. [2]Then [j] going from Bethel to Luz, it passes along to Ataroth, the territory of the Archites. [3]Then it goes down westward to the territory of the Japhletites, as far as the territory of Lower [k] Beth-horon, then to [l] Gezer, and it ends at the sea.

[4] [m] The people of Joseph, Manasseh and Ephraim, received their inheritance.

[5]The territory of the people of Ephraim by their clans was as follows: the boundary of their inheritance on the east was [n] Ataroth-addar as far as Upper Beth-horon, [6]and the boundary goes from there to the sea. On the north is [o] Michmethath. Then on the east the boundary turns around toward Taanath-shiloh and passes along beyond it on the east to Janoah, [7]then it goes down from Janoah to Ataroth and [p] to Naarah, and touches Jericho, ending at the Jordan. [8]From [q] Tappuah the boundary goes westward to the brook Kanah and ends at the sea. Such is the inheritance of the tribe of the people of Ephraim by their clans, [9]together with [q] the towns that were set apart for the people of Ephraim within the inheritance of the Manassites, all those towns with their villages. [10][†]However, [r] they did not drive out the Canaanites who lived in Gezer, so the Canaanites have lived in the midst of Ephraim to this day but have been made [s] to do forced labor.

JOSHUA 17 Then allotment was made to the people of Manasseh, for he was [t] the firstborn of Joseph. To [u] Machir the firstborn of Manasseh, the father of Gilead, [v] were allotted Gilead and Bashan, because he was a man of war. [2]And allotments were made [w] to the rest of the people of Manasseh by their clans, Abiezer, Helek, Asriel, Shechem, Hepher, and Shemida. These were the male descendants of Manasseh the son of Joseph, by their clans.

[3][†]Now [x] Zelophehad the son of Hepher, son of Gilead, son of Machir, son of Manasseh, had no sons, but only daughters, and these are the names of his daughters: [x] Mahlah, Noah, Hoglah, Milcah, and Tirzah. [4]They approached [y] Eleazar the priest and Joshua the son of Nun and the leaders

and said, [z]“The LORD commanded Moses to give us an inheritance along with our brothers.” So according to the mouth of the LORD he gave them an inheritance among the brothers of their father. [5]Thus there fell to Manasseh ten portions, besides [a]the land of Gilead and Bashan, which is on the other side of the Jordan, [6]because the daughters of Manasseh received an inheritance along with his sons. The land of Gilead was allotted to the rest of the people of Manasseh.

[7]The territory of Manasseh reached from Asher to [b]Michmethath, which is east of Shechem. Then the boundary goes along southward to the inhabitants of En-tappuah. [8]The land of [c]Tappuah belonged to Manasseh, but the town of Tappuah on the boundary of Manasseh belonged to the people of Ephraim. [9][c]Then the boundary went down to the brook Kanah. These cities, to the south of the brook, among the cities of Manasseh, belong to Ephraim. Then the boundary of Manasseh goes on the north side of the brook and ends at the sea, [10]the land to the south being Ephraim’s and that to the north being Manasseh’s, with the sea forming its boundary. On the north Asher is reached, and on the east Issachar. [11]Also in Issachar and in Asher [d]Manasseh had Beth-shean and its villages, and Ibleam and its villages, and the inhabitants of [d]Dor and its villages, and the inhabitants of En-dor and its villages, and the inhabitants of [d]Taanach and its villages, and the inhabitants of [d]Megiddo and its villages; [e]the third is Naphath. [1] [12][†][f]Yet the people of Manasseh could not take possession of those cities, but the Canaanites persisted in dwelling in that land. [13]Now when the people of Israel grew strong, they put the Canaanites [g]to forced labor, but did not utterly drive them out.

[14]Then [h]the people of Joseph spoke to Joshua, saying, “Why have you given me but [i]one lot and one portion as an inheritance, although I am [j]a numerous people, since all along the LORD has blessed me?” [15]And Joshua said to them, “If you are a numerous people, go up by yourselves to the forest, and there clear ground for yourselves in the land of the Perizzites and [k]the Rephaim, since [l]the hill country of Ephraim is too narrow for you.” [16][†]The people of Joseph said, “The hill country is not enough for us. Yet all the Canaanites who dwell in the plain have [m]chariots of iron, both those in Beth-shean and its villages and those in [n]the Valley of

Jezreel.” [17]Then Joshua said to the house of Joseph, to Ephraim and Manasseh, “You are a numerous people and have great power. You shall not have one allotment only, [18]but the hill country shall be yours, for though it is a forest, you shall clear it and possess it to its farthest borders. For you shall drive out the Canaanites, [o]though they have chariots of iron, and though they are strong.”

Allotment of the Remaining Land

JOSHUA **18** [†]Then the whole congregation of the people of Israel assembled at [p]Shiloh and set up [q]the tent of meeting there. The land lay subdued before them.

[2]There remained among the people of Israel seven tribes whose inheritance had not yet been apportioned. [3]So Joshua said to the people of Israel, [r]“How long will you put off going in to take possession of the land, which the LORD, the God of your fathers, has given you? [4]Provide three men from each tribe, and I will send them out that they may set out and go up and down the land. They shall write a description of it with a view to their inheritances, and then come to me. [5]They shall divide it into seven portions. [s]Judah shall continue in his territory on the south, [t]and the house of Joseph shall continue in their territory on the north. [6]And you shall describe the land in seven divisions and bring the description here to me. [u]And I will cast lots for you here before the LORD our God. [7][†] [v]The Levites have no portion among you, for the priesthood of the LORD is their heritage. [w]And Gad and Reuben and half the tribe of Manasseh have received their inheritance beyond the Jordan eastward, which Moses the servant of the LORD gave them.”

[8]So the men arose and went, and Joshua charged those who went to write the description of the land, saying, “Go up and down in the land and write a description and return to me. And I will cast lots for you here before the LORD in Shiloh.” [9][†]So the men went and passed up and down in the land and wrote in a book a description of it by towns in seven divisions. Then they came to Joshua to the camp at Shiloh, [10]and Joshua [x]cast lots for them in Shiloh before the LORD. And there Joshua apportioned the land to the people of Israel, [y]to each his portion.

The Inheritance for Benjamin

[11][†]The lot of the tribe of the people of Benjamin according to its clans came up, and the territory allotted to it fell between the people of Judah and the people of Joseph. [12] [z]On the north side their boundary began at the Jordan. [a]Then the boundary goes up to the shoulder north of Jericho, then up through the hill country westward, and it ends at the wilderness of [b]Beth-aven. [13]From there the boundary passes along southward in the direction of Luz, to the shoulder of [c]Luz (that is, Bethel), then the boundary goes down to [d]Ataroth-addar, on the mountain that lies south of Lower [e]Beth-horon. [14]Then the boundary goes in another direction, turning on the [f]western side southward from the mountain that lies to the south, opposite Beth-horon, and it ends at Kiriath-baal ([g]that is, Kiriath-jearim), a city belonging to the people of Judah. This forms the western side. [15]And the southern side begins at the outskirts of Kiriath-jearim. And the boundary goes from there to Ephron, [1] [g]to the spring of the waters of Nephtoah. [16]Then the boundary goes down to the border of the mountain that overlooks [h]the Valley of the Son of Hinnom, which is at the north end of the Valley of [i]Rephaim. And it then goes down the [h]Valley of Hinnom, south of the shoulder of the Jebusites, and downward to [j]En-rogel. [17]Then it bends in a northerly direction going on to En-shemesh, and from there goes to Geliloth, which is opposite the ascent of Adummim. Then it goes down to [k]the stone of Bohan the son of Reuben, [18]and passing on to the north of [l]the shoulder of Beth-arabah [2] it goes down to [l]the Arabah. [19]Then the boundary passes on to the north of the shoulder of [k]Beth-hoglah. And the boundary ends at the northern bay of [m]the Salt Sea, at the south end of the Jordan: this is the southern border. [20]The Jordan forms its boundary on the eastern side. This is the inheritance of the people of Benjamin, according to their clans, boundary by boundary all around.

[21]Now the cities of the tribe of the people of Benjamin according to their clans were [n]Jericho, Beth-hoglah, Emek-keziz, [22]Beth-arabah, Zemaraim, Bethel, [23]Avvim, Parah, Ophrah, [24]Chephar-ammoni, Ophni, Geba—twelve cities with their villages: [25]Gibeon, Ramah, Beeroth, [26]Mizpeh, Chephirah, Mozah, [27]Rekem, Irpeel, Taralah, [28]Zela, Haeleph, [o]Jebus [3] (that is, Jerusalem), Gibeah [4] and Kiriath-jearim [5]—fourteen cities with their

villages. This is the inheritance of the people of Benjamin according to its clans.

The Inheritance for Simeon

JOSHUA **19** [†]The second lot came out for Simeon, for the tribe of the people of Simeon, according to their clans, [p]and their inheritance was in the midst of the inheritance of the people of Judah. **2** [q]And they had for their inheritance Beersheba, Sheba, Moladah, **3**Hazar-shual, Balah, Ezem, **4**Eltolad, Bethul, Hormah, **5**Ziklag, Beth-marcaboth, Hazar-susah, **6**Beth-lebaoth, and Sharuhen—thirteen cities with their villages; **7**Ain, Rimmon, Ether, and Ashan—four cities with their villages, **8**together with all the villages around these cities as far as Baalath-beer, Ramah of the Negeb. This was the inheritance of the tribe of the people of Simeon according to their clans. **9** [r]The inheritance of the people of Simeon formed part of the territory of the people of Judah. Because the portion of the people of Judah was too large for them, the people of Simeon obtained an inheritance in the midst of their inheritance.

The Inheritance for Zebulun

10The third lot came up for the people of Zebulun, according to their clans. And the territory of their inheritance reached as far as Sarid. **11**Then their boundary goes up [s]westward and on to Mareal and touches Dabbesheth, then the brook that is east of [t]Jokneam. **12**From Sarid it goes in the other direction eastward toward the sunrise to the boundary of Chisloth-tabor. From there it goes to Daberath, then up to Japhia. **13**From there it passes along on the east toward the sunrise to Gath-hepher, to Eth-kazin, and going on to Rimmon it bends toward Neah, **14**then on the north the boundary turns about to Hannathon, and it ends at the Valley of Iphtahel; **15**[†]and Kattath, Nahalal, [u]Shimron, Idalah, and Bethlehem—twelve cities with their villages. **16**This is the inheritance of the people of Zebulun, according to their clans—these cities with their villages.

The Inheritance for Issachar

17The fourth lot came out for Issachar, for the people of Issachar, according to their clans. 18Their territory included Jezreel, Chesulloth, [v] Shunem, 19Hapharaim, Shion, Anaharath, 20Rabbith, Kishion, Ebez, 21Remeth, En-gannim, En-haddah, Beth-pazzez. 22The boundary also touches Tabor, Shahazumah, and Beth-shemesh, and its boundary ends at the Jordan—sixteen cities with their villages. 23This is the inheritance of the tribe of the people of Issachar, according to their clans—the cities with their villages.

The Inheritance for Asher

24The fifth lot came out for the tribe of the people of Asher according to their clans. 25Their territory included Helkath, Hali, Beten, Achshaph, 26Allammelech, Amad, and Mishal. On the west it touches [w] Carmel and Shihor-libnath, 27then it turns eastward, it goes to Beth-dagon, and touches Zebulun and the Valley of Iphtahel northward to Beth-emek and Neiel. Then it continues in the north to [x] Cabul, 28Ebron, Rehob, Hammon, Kanah, as far as [y] Sidon the Great. 29Then the boundary turns to Ramah, reaching to the fortified city of Tyre. Then the boundary turns to Hosah, and it ends at the sea; Mahalab, [1] Achzib, 30Ummah, Aphek and Rehob—twenty-two cities with their villages. 31This is the inheritance of the tribe of the people of Asher according to their clans—these cities with their villages.

The Inheritance for Naphtali

32The sixth lot came out for the people of Naphtali, for the people of Naphtali, according to their clans. 33And their boundary ran from Heleph, from [z] the oak in Zaanannim, and Adami-nekeb, and Jabneel, as far as Lakkum, and it ended at the Jordan. 34Then the boundary turns [a] westward to Aznoth-tabor and goes from there to Hukkok, touching Zebulun at the south and Asher on the west and Judah on the east at the Jordan. 35The fortified cities are Ziddim, Zer, Hammath, Rakkath, [b] Chinnereth, 36Adamah, Ramah, [c] Hazor, 37Kedesh, Edrei, En-hazor, 38Yiron, Migdal-el, Horem, Beth-anath, and Beth-shemesh—nineteen cities with their villages.

[39]This is the inheritance of the tribe of the people of Naphtali according to their clans—the cities with their villages.

The Inheritance for Dan

[40]The seventh lot came out for the tribe of the people of Dan, according to their clans. [41]And the territory of its inheritance included Zorah, Eshtaol, Irshemesh, [42] [d] Shaalabbin, [d] Aijalon, Ithlah, [43]Elon, Timnah, Ekron, [44]Eltekeh, Gibbethon, Baalath, [45]Jehud, Bene-berak, Gath-rimmon, [46]and Me-jarkon and Rakkon with the territory over against [e] Joppa. [47][†]When [f] the territory of the people of Dan was lost to them, the people of Dan went up and fought against Leshem, and after capturing it and striking it with the sword they took possession of it and settled in it, calling Leshem, Dan, after the name of Dan their ancestor. [48]This is the inheritance of the tribe of the people of Dan, according to their clans—these cities with their villages.

The Inheritance for Joshua

[49][†]When they had finished distributing the several territories of the land as inheritances, the people of Israel gave an inheritance among them to Joshua the son of Nun. [50]By command of the LORD they gave him the city that he asked, [g] Timnath-serah in the hill country of Ephraim. And he rebuilt the city and settled in it.

[51][†] [h] These are the inheritances that Eleazar the priest and Joshua the son of Nun and the heads of the fathers' houses of the tribes of the people of Israel distributed by lot [i] at Shiloh before the LORD, at the entrance of the tent of meeting. So they finished dividing the land.

The Cities of Refuge

JOSHUA **20** [†]Then the LORD said to Joshua, [2]"Say to the people of Israel, [j] 'Appoint the cities of refuge, of which I spoke to you through Moses, [3][†]that the manslayer who strikes any person without intent or unknowingly may flee there. They shall be for you a refuge from the avenger of blood. [4]He shall flee to one of these cities and shall stand [k] at the entrance of the gate of the city and explain his case to the elders of that city.

Then they shall take him into the city and give him a place, and he shall remain with them. [5]And if the avenger of blood pursues him, they shall not give up the manslayer into his hand, because he struck his neighbor unknowingly, and did not hate him in the past. [6][†]And he shall remain in that city [l] until he has stood before the congregation for judgment, until the death of him who is high priest at the time. Then the manslayer may return to his own town and his own home, to the town from which he fled.'"

[7]So they set apart [m] Kedesh in Galilee in the hill country of Naphtali, and [n] Shechem in the hill country of Ephraim, and [o] Kiriath-arba (that is, Hebron) [p] in the hill country of Judah. [8]And beyond the Jordan east of Jericho, they appointed [q] Bezer in the wilderness on the tableland, from the tribe of Reuben, and [r] Ramoth in Gilead, from the tribe of Gad, and [s] Golan in Bashan, from the tribe of Manasseh. [9]These were the cities designated for all the people of Israel and [t] for the stranger sojourning among them, that anyone who killed a person without intent could flee there, so that he might not die by the hand of the avenger of blood, till he stood before the congregation.

Cities and Pasturelands Allotted to Levi

JOSHUA 21 [†]Then the heads of the fathers' houses of the Levites came [u] to Eleazar the priest and to Joshua the son of Nun and to the heads of the fathers' houses of the tribes of the people of Israel. [2]And they said to them [v] at Shiloh in the land of Canaan, [w] "The LORD commanded through Moses that we be given cities to dwell in, along with their pasturelands for our livestock." [3]So by command of the LORD the people of Israel gave to the Levites the following cities and pasturelands out of their inheritance.

[4]The lot came out for the clans of the Kohathites. So those Levites who were descendants of Aaron the priest [x] received by lot from the tribes of Judah, Simeon, and Benjamin, thirteen cities.

[5]And the rest of the Kohathites received by lot [y] from the clans of the tribe of Ephraim, from the tribe of Dan and the half-tribe of Manasseh, ten cities.

[6]The [z] Gershonites received by lot from the clans of the tribe of Issachar, from the tribe of Asher, from the tribe of Naphtali, and from the half-tribe

of Manasseh in Bashan, thirteen cities.

7The [a]Merarites according to their clans received from the tribe of Reuben, the tribe of Gad, and the tribe of Zebulun, twelve cities.

8These cities and their pasturelands the people of Israel [b]gave by lot to the Levites, [c]as the LORD had commanded through Moses.

9Out of the tribe of the people of Judah and the tribe of the people of Simeon they gave the following cities mentioned by name, 10which went to [d]the descendants of Aaron, one of the clans of the Kohathites who belonged to the people of Levi; since the lot fell to them first. 11 [e]They gave them [f]Kiriath-arba (Arba being the father of Anak), that is Hebron, [g]in the hill country of Judah, along with the pasturelands around it. 12But the fields of the city and its villages had been given to Caleb the son of Jephunneh as his possession.

13And to the descendants of Aaron the priest they gave Hebron, [h]the city of refuge for the manslayer, with its pasturelands, [i]Libnah with its pasturelands, 14Jattir with its pasturelands, Eshtemoa with its pasturelands, 15Holon with its pasturelands, Debir with its pasturelands, 16Ain with its pasturelands, Juttah with its pasturelands, Beth-shemesh with its pasturelands—nine cities out of these two tribes; 17then out of the tribe of Benjamin, [j]Gibeon with its pasturelands, Geba with its pasturelands, 18Anathoth with its pasturelands, and Almon with its pasturelands—four cities. 19The cities of the descendants of Aaron, the priests, were in all thirteen cities with their pasturelands.

20 [k]As to the rest of the Kohathites belonging to the Kohathite clans of the Levites, the cities allotted to them were out of the tribe of Ephraim. 21To them were given Shechem, [l]the city of refuge for the manslayer, with its pasturelands in the hill country of Ephraim, Gezer with its pasturelands, 22Kibzaim with its pasturelands, Beth-horon with its pasturelands—four cities; 23and out of the tribe of Dan, Elteke with its pasturelands, Gibbethon with its pasturelands, 24Aijalon with its pasturelands, Gath-rimmon with its pasturelands—four cities; 25and out of the half-tribe of Manasseh, Taanach with its pasturelands, and Gath-rimmon with its pasturelands—two cities. 26The cities of the clans of the rest of the Kohathites were ten in all with their pasturelands.

27 [m] And to the Gershonites, one of the clans of the Levites, were given out of the half-tribe of Manasseh, Golan in Bashan with its pasturelands, [l] the city of refuge for the manslayer, and Beeshterah with its pasturelands—two cities; 28 and out of the tribe of Issachar, Kishion with its pasturelands, Daberath with its pasturelands, 29 Jarmuth with its pasturelands, En-gannim with its pasturelands—four cities; 30 and out of the tribe of Asher, Mishal with its pasturelands, Abdon with its pasturelands, 31 Helkath with its pasturelands, and Rehob with its pasturelands—four cities; 32 and out of the tribe of Naphtali, Kedesh in Galilee with its pasturelands, [l] the city of refuge for the manslayer, Hammoth-dor with its pasturelands, and Kartan with its pasturelands—three cities. 33 The cities of the several clans of the Gershonites were in all thirteen cities with their pasturelands.

34 [n] And to the rest of the Levites, the Merarite clans, were given out of the tribe of Zebulun, Jokneam with its pasturelands, Kartah with its pasturelands, 35 Dimnah with its pasturelands, Nahalal with its pasturelands—four cities; 36 and out of the tribe of Reuben, [o] Bezer with its pasturelands, Jahaz with its pasturelands, 37 Kedemoth with its pasturelands, and Mephaath with its pasturelands—four cities; 38 and out of the tribe of Gad, [o] Ramoth in Gilead with its pasturelands, the city of refuge for the manslayer, [p] Mahanaim with its pasturelands, 39 [p] Heshbon with its pasturelands, Jazer with its pasturelands—four cities in all. 40 As for the cities of the several Merarite clans, that is, the remainder of the clans of the Levites, those allotted to them were in all twelve cities.

41 [q] The cities of the Levites in the midst of the possession of the people of Israel were in all forty-eight cities with their pasturelands. 42 These cities each had its pasturelands around it. So it was with all these cities.

43 [†] [r] Thus the Lord gave to Israel all the land that he swore to give to their fathers. And they took possession of it, and they settled there. 44 [s] And the Lord gave them rest on every side just as he had sworn to their fathers. [t] Not one of all their enemies had withstood them, for [u] the Lord had given all their enemies into their hands. 45 [v] Not one word of all the good promises that the Lord had made to the house of Israel had failed; all came to pass.

The Eastern Tribes Return Home

JOSHUA **22** [†]At that time Joshua summoned the Reubenites and the Gadites and the half-tribe of Manasseh, [2]and said to them, “You have kept [w]all that Moses the servant of the LORD commanded you [x]and have obeyed my voice in all that I have commanded you. [3]You have not forsaken your brothers these many days, down to this day, but have been careful to keep the charge of the LORD your God. [4][y]And now the LORD your God has given rest to your brothers, as he promised them. Therefore turn and go to your tents in the land where your possession lies, [z]which Moses the servant of the LORD gave you on the other side of the Jordan. [5][a]Only be very careful to observe the commandment and the law that Moses the servant of the LORD commanded you, [b]to love the LORD your God, and to walk in all his ways and to keep his commandments and to cling to him and to serve him with all your heart and with all your soul.” [6]So Joshua [c]blessed them and sent them away, and they went to their tents.

[7]Now to the one half of the tribe of Manasseh Moses had given a possession in Bashan, [d]but to the other half Joshua had given a possession beside their brothers in the land west of the Jordan. And when Joshua sent them away to their homes and blessed them, [8][†]he said to them, “Go back to your tents with much wealth and with very much livestock, with silver, gold, bronze, and iron, and with much clothing. [e]Divide the spoil of your enemies with your brothers.” [9]So the people of Reuben and the people of Gad and the half-tribe of Manasseh returned home, parting from the people of Israel at Shiloh, which is in the land of Canaan, to go [f]to the land of Gilead, their own land of which they had possessed themselves by command of the LORD through Moses.

The Eastern Tribes’ Altar of Witness

[10][†]And when they came to the region of the Jordan that is in the land of Canaan, the people of Reuben and the people of Gad and the half-tribe of Manasseh built there an altar by the Jordan, an altar of imposing size. [11]And the people of Israel [g]heard it said, “Behold, the people of Reuben and the people of Gad and the half-tribe of Manasseh have built the altar at the frontier of the land of Canaan, in the region about the Jordan, on the side

that belongs to the people of Israel." [12]And when the people of Israel heard of it, [h]the whole assembly of the people of Israel gathered at Shiloh to make war against them.

[13][†]Then the people of Israel sent to the people of Reuben and the people of Gad and the half-tribe of Manasseh, in the land of Gilead, [i]Phinehas the son of Eleazar the priest, [14]and with him ten chiefs, one from each of the tribal families of Israel, [j]every one of them the head of a family among the clans of Israel. [15]And they came to the people of Reuben, the people of Gad, and the half-tribe of Manasseh, in the land of Gilead, and they said to them, [16]"Thus says the whole congregation of the LORD, 'What is this breach of faith that you have committed against the God of Israel in turning away this day from following the LORD by building yourselves an altar this day [k]in rebellion against the LORD? [17]Have we not had enough of [l]the sin at Peor from which even yet we have not cleansed ourselves, and for which there came a plague upon the congregation of the LORD, [18]that you too must turn away this day from following the LORD? And if [k]you too rebel against the LORD today then tomorrow [m]he will be angry with the whole congregation of Israel. [19]But now, if the land of your possession is unclean, pass over into the LORD's land [n]where the LORD's tabernacle stands, and take for yourselves a possession among us. [o]Only do not rebel against the LORD or make us as rebels by building for yourselves an altar other than the altar of the LORD our God. [20][p]Did not Achan the son of Zerah break faith in the matter of the devoted things, and [m]wrath fell upon all the congregation of Israel? And he did not perish alone for his iniquity.'"

[21][†]Then the people of Reuben, the people of Gad, and the half-tribe of Manasseh said in answer to the heads of the families of Israel, [22]"The Mighty One, [q]God, the LORD! The Mighty One, God, the LORD! [r]He knows; and let Israel itself know! If it was in rebellion or in breach of faith against the LORD, do not spare us today [23]for building an altar to turn away from following the LORD. Or if we did so to offer burnt offerings or grain offerings or peace offerings on it, may the LORD himself [s]take vengeance. [24]No, but we did it from fear that [t]in time to come your children might say to our children, 'What have you to do with the LORD, the God of Israel? [25]For the LORD has made the Jordan a boundary between us and you, you

people of Reuben and people of Gad. You have no portion in the LORD.’ So
your children might make our children cease to worship the LORD.
[26]Therefore we said, ‘Let us now build an altar, not for burnt offering, nor
for sacrifice, [27]but to be [u]a witness between us and you, and between our
generations after us, that we [v]do perform the service of the LORD in his
presence with our burnt offerings and sacrifices and peace offerings, so
your children will not say to our children in time to come, “You have no
portion in the LORD.”’ [28]And we thought, ‘If this should be said to us or to
our descendants in time to come, we should say, “Behold, the copy of the
altar of the LORD, which our fathers made, not for burnt offerings, nor for
sacrifice, but to be [u]a witness between us and you.”’ [29]Far be it from us that
we should [w]rebel against the LORD and turn away this day from following
the LORD [w]by building an altar for burnt offering, grain offering, or
sacrifice, other than the altar of the LORD our God that stands before his
tabernacle!”

[30]When [x]Phinehas the priest and the chiefs of the congregation, the
heads of the families of Israel who were with him, heard the words that the
people of Reuben and the people of Gad and the people of Manasseh spoke,
[y]it was good in their eyes. [31]And Phinehas the son of Eleazar the priest said
to the people of Reuben and the people of Gad and the people of Manasseh,
“Today we know that [z]the LORD is in our midst, because you have not
committed this breach of faith against the LORD. Now you have delivered
the people of Israel from the hand of the LORD.”

[32]Then Phinehas the son of Eleazar the priest, and the chiefs, returned
from the people of Reuben and the people of Gad [a]in the land of Gilead to
the land of Canaan, to the people of Israel, and brought back word to them.
[33]And the report [b]was good in the eyes of the people of Israel. And the
people of Israel [c]blessed God and spoke no more of making war against
them to destroy the land where the people of Reuben and the people of Gad
were settled. [34][†]The people of Reuben and the people of Gad called the
altar Witness, “For,” they said, [d]“it is a witness between us that the LORD is
God.”

Joshua’s Charge to Israel’s Leaders

JOSHUA 23 [†]A long time afterward, when the LORD had given [e] rest to Israel from all their surrounding enemies, and Joshua [f] was old and well advanced in years, [2]Joshua [g] summoned all Israel, its elders and heads, its judges and officers, and said to them, “I am now old and well advanced in years. [3]And you have seen all that the LORD your God has done to all these nations for your sake, [h] for it is the LORD your God who has fought for you. [4][†]Behold, [i] I have allotted to you as an inheritance for your tribes those nations that remain, along with all the nations that I have already cut off, from the Jordan to the Great Sea in the west. [5]The LORD your God [j] will push them back before you and drive them out of your sight. And you shall possess their land, [k] just as the LORD your God promised you. [6]Therefore, [l] be very strong to keep and to do all that is written in the Book of the Law of Moses, [m] turning aside from it neither to the right hand nor to the left, [7][†] [n] that you may not mix with these nations remaining among you [o] or make mention of the names of their gods [p] or swear by them or serve them or bow down to them, [8] [q] but you shall cling to the LORD your God just as you have done to this day. [9] [r] For the LORD has driven out before you great and strong nations. And as for you, [s] no man has been able to stand before you to this day. [10] [t] One man of you puts to flight a thousand, since it is the LORD your God [u] who fights for you, just as he promised you. [11] [v] Be very careful, therefore, to love the LORD your God. [12]For if you turn back and cling to the remnant of these nations remaining among you [w] and make marriages with them, so that you associate with them and they with you, [13]know for certain that [x] the LORD your God will no longer drive out these nations before you, [y] but they shall be a snare and a trap for you, a whip on your sides and thorns in your eyes, until you perish from off this good ground that the LORD your God has given you.

[14]“And now [z] I am about to go the way of all the earth, and you know in your hearts and souls, all of you, that [a] not one word has failed of all the good things [1] that the LORD your God promised concerning you. All have come to pass for you; not one of them has failed. [15][†]But just as all the good things that the LORD your God promised concerning you have been fulfilled for you, so the LORD will bring upon you [b] all the evil things, until

he has destroyed you from off this good land that the LORD your God has given you, [16]if you transgress the covenant of the LORD your God, which he commanded you, and go and serve other gods and bow down to them. Then the anger of the LORD will be kindled against you, and you shall perish quickly from off the good land that he has given to you."

The Covenant Renewal at Shechem

JOSHUA **24** [†]Joshua gathered all the tribes of Israel [c] to Shechem and [d] summoned the elders, the heads, the judges, and the officers of Israel. And [e] they presented themselves before God. [2][†]And Joshua said to all the people, "Thus says the LORD, the God of Israel, 'Long ago, [f] your fathers lived beyond the Euphrates, [1] Terah, the father of Abraham and of Nahor; and [g] they served other gods. [3] [h] Then I took your father Abraham from beyond the River and [i] led him through all the land of Canaan, and made his offspring many. [j] I gave him Isaac. [4]And to Isaac I gave [k] Jacob and Esau. [l] And I gave Esau the hill country of Seir to possess, [m] but Jacob and his children went down to Egypt. [5] [n] And I sent Moses and Aaron, [o] and I plagued Egypt with what I did in the midst of it, and [p] afterward I brought you out.

[6]"'Then [p] I brought your fathers out of Egypt, and [q] you came to the sea. [r] And the Egyptians pursued your fathers with chariots and horsemen to the Red Sea. [7] [s] And when they cried to the LORD, [t] he put darkness between you and the Egyptians [u] and made the sea come upon them and cover them; [v] and your eyes saw what I did in Egypt. [w] And you lived in the wilderness a long time. [8]Then I brought you to the land of the Amorites, who lived on the other side of the Jordan. [x] They fought with you, and I gave them into your hand, and you took possession of their land, and I destroyed them before you. [9] [y] Then Balak the son of Zippor, king of Moab, arose and fought against Israel. [z] And he sent and invited Balaam the son of Beor to curse you, [10] [a] but I would not listen to Balaam. [a] Indeed, he blessed you. So I delivered you out of his hand. [11] [b] And you went over the Jordan and came to Jericho, [c] and the leaders of Jericho fought against you, and also [c] the Amorites, the Perizzites, the Canaanites, the Hittites, the Girgashites, the

Hivites, and the Jebusites. And I gave them into your hand. [12][†]And I sent [d]the hornet before you, which drove them out before you, the two kings of the Amorites; it was [e]not by your sword or by your bow. [13]I gave you a land on which you had not labored [f]and cities that you had not built, and you dwell in them. You eat the fruit of vineyards and olive orchards that you did not plant.’

Choose Whom You Will Serve

[14][†][g]“Now therefore fear the LORD and serve him in sincerity and in faithfulness. [h]Put away the gods that your fathers served beyond the River and in Egypt, and serve the LORD. [15][†][i]And if it is evil in your eyes to serve the LORD, [j]choose this day whom you will serve, whether [h]the gods your fathers served in the region beyond the River, or [k]the gods of the Amorites in whose land you dwell. [l]But as for me and my house, we will serve the LORD.”

[16]Then the people answered, “Far be it from us that we should forsake the LORD to serve other gods, [17]for it is the LORD our God who brought us and our fathers up from the land of Egypt, out of the house of slavery, and who did those great signs in our sight and preserved us in all the way that we went, and among all the peoples through whom we passed. [18]And the LORD drove out before us all the peoples, the Amorites who lived in the land. Therefore we also will serve the LORD, for he is our God.”

[19][†]But Joshua said to the people, “You are not able to serve the LORD, for he is [m]a holy God. He is [n]a jealous God; [o]he will not forgive your transgressions or your sins. [20][p]If you forsake the LORD and serve foreign gods, then [q]he will turn and do you harm and consume you, after having done you good.” [21]And the people said to Joshua, “No, but we will serve the LORD.” [22]Then Joshua said to the people, “You are witnesses against yourselves that [r]you have chosen the LORD, to serve him.” And they said, “We are witnesses.” [23][†]He said, “Then [s]put away the foreign gods that are among you, and incline your heart to the LORD, the God of Israel.” [24]And the people said to Joshua, “The LORD our God we will serve, and his voice we will obey.” [25]So Joshua [t]made a covenant with the people that day, and put in place [u]statutes and rules for them at Shechem. [26][†]And

Joshua [v] wrote these words in the Book of the Law of God. And [w] he took a large stone and set it up there [x] under the terebinth that was by the sanctuary of the LORD. **27**And Joshua said to all the people, "Behold, [y] this stone shall be a witness against us, for [z] it has heard all the words of the LORD that he spoke to us. Therefore it shall be a witness against you, lest you deal falsely with your God." **28**So Joshua [a] sent the people away, every man to his inheritance.

Joshua's Death and Burial

29[†] [b] After these things Joshua the son of Nun, the servant of the LORD, died, being 110 years old. **30**And they buried him in his own inheritance at [c] Timnath-serah, which is in the hill country of Ephraim, north of the mountain of Gaash.

31[†] [d] Israel served the LORD all the days of Joshua, and all the days of the elders who outlived Joshua [e] and had known all the work that the LORD did for Israel.

32[†] [f] As for the bones of Joseph, which the people of Israel brought up from Egypt, they buried them at Shechem, in the piece of land [g] that Jacob bought from the sons of Hamor the father of Shechem for a hundred pieces of money. [2] It became an inheritance of the descendants of Joseph.

33[†]And Eleazar the son of Aaron died, and they buried him at Gibeah, the town of [h] Phinehas his son, which had been given him in [i] the hill country of Ephraim.

Study Notes for Joshua

JOSHUA—NOTE ON 1:1–5:15 *Crossing into the Land.* Leadership of Israel passes from Moses to Joshua, who has been chosen (see Deut. 31:1–8) to lead the people to their inheritance in Canaan, the Land of Promise.

FACT

The Historical Books. Joshua begins the section of the Bible known as the Historical Books. There are 12 Historical Books: Joshua, Judges, Ruth, 1–2 Samuel, 1–2 Kings, 1–2 Chronicles, Ezra, Nehemiah, and Esther.

JOSHUA—NOTE ON 1:1 **After the death of Moses** links the book of Joshua to the preceding "five books of Moses" (the Pentateuch), the last of which ends with Moses' death (Deuteronomy 34). Similarly, the book of Joshua will end and the book of Judges will begin with references to Joshua's death (Josh. 24:29; Judg. 1:1; 2:8). These notices link the books together and show that the Lord continues to deal with his people Israel through key leaders. That Joshua, the **son of Nun**, was an Ephraimite is clear from Num. 13:8, but little else is known of his father, Nun. Joshua himself is mentioned some 30 times in the Pentateuch, three times under his original name Hoshea ("salvation") and the remainder as Joshua ("Yahweh saves"), the name Moses gave him (Num. 13:16). His first appearance is as a military commander, fighting the Amalekites shortly after Israel's exodus from Egypt (Ex. 17:8–13). As **Moses' assistant**, Joshua accompanied him at least partway up Mount Sinai (Ex. 24:13; 32:17). He also assisted Moses at the tent of meeting, where the Lord would "speak to Moses face to face" (Ex. 33:11). Joshua was among the 12 men sent to explore the land of Canaan (Num. 13:8). He joined Caleb in encouraging the people to trust God for victory (Num. 14:6–9). Because of this act of faith, he and Caleb were the only ones from their generation allowed to enter the Promised Land. Near the time of Moses' death, when Moses requested that a new leader be appointed, the Lord instructed him to choose Joshua (Num. 27:18–19). Joshua was to lead Israel into the Promised Land (Deut. 1:38; 3:28; 31:23) and divide it among the tribes (Num. 34:17).

JOSHUA—NOTE ON 1:2 **the land that I am giving to them**. The promise first given to Abraham (Gen. 12:1–3) included three key elements: *family*

(Abraham’s descendants would become a great nation); *blessing* (Abraham’s descendants would enjoy the blessings of covenant relationship with the Lord and would in turn be a blessing to the nations); and *land* (Gen. 12:1, 5–7; 15:18). The dominant theme of the book of Joshua is the Lord’s faithfulness in fulfilling all his “good promises” (Josh. 21:45), especially the promise of land (1:6; 21:43).

Joshua 1:1–9 as a “Table of Contents” for the Rest of the Book

“Table of Contents” Item:	Corresponds To:
“arise, go over this Jordan . . . into the land that I am giving . . . to the people of Israel” (1:2–5)	Israel conquers Canaan (1:10–12:24)
“you shall cause this people to inherit the land” (1:6)	Israel’s inheritance distributed (chs. 13–21)
“be strong and very courageous, being careful to do according to all the law . . .” (1:7–9)	Covenant renewal (chs. 22–24)

JOSHUA—NOTE ON 1:3 Every place that the sole of your foot will tread upon. Even though the Lord is giving Israel the land, they still have to step out in faith and take it (see vv. 9, 18).

JOSHUA—NOTE ON 1:4 This description recalls Num. 34:1–12, where the Lord provides Moses more detailed boundaries of the land Israel will have in Canaan (see also Gen. 10:19; 15:18; Num. 13:17–22; Deut. 1:7).

JOSHUA—NOTE ON 1:5–9 Be strong and courageous (see Deut. 31:6–8, 23). Joshua will need strength and courage to accept his *task* (**you shall cause this people to inherit the land**); to obey the *Torah* (**Book of the Law**); and to resist being *terrified* (**do not be frightened, and do not be dismayed**).

JOSHUA—NOTE ON 1:12 For Moses’ instructions to **the Reubenites**, **the Gadites**, **and the half-tribe of Manasseh**, see Num. 32:6–28.

JOSHUA—NOTE ON 1:13 Like the OT notion of *shalom* (“peace, well-being”), **rest** suggests freedom from threat, the enjoyment of one’s inheritance, security within the borders of the land, and a state of all-around well-being.

JOSHUA—NOTE ON 1:14 Only the men were expected to participate in combat (see note on Jer. 50:37).

JOSHUA—NOTE ON 2:1 Shittim was east of the Jordan River, though its exact location is unknown (see Num. 25:1–3). **into the house of a prostitute**. There is no suggestion of a sexual relationship between the spies and **Rahab**. Her house most likely was a kind of inn or way station and a logical place to gather information. Although a prostitute, Rahab was saved by God's mercy. She is remembered as an ancestor of Christ (Matt. 1:5), and for her faith (Heb. 11:31) and good works (James 2:25).

FACT

Double walls. Like several other ancient cities, Jericho was most likely protected by a double wall. Poorer citizens of the city often built their homes between the inner and outer walls.

JOSHUA—NOTE ON 2:2 it was told to the king of Jericho. Canaan was made up of various city-states. Each had a central city surrounded by villages and farmland and its own "king." Many of the cities were walled.

JOSHUA—NOTE ON 2:4 I did not know. The author does not pass judgment on Rahab's deceptive response (compare note on 1 Sam. 19:14).

JOSHUA—NOTE ON 2:6 Flax is the plant from which linen is made. The flat rooftops of houses were convenient places for drying the stalks.

JOSHUA—NOTE ON 2:7 The **Jordan** River was generally impassable except by swimming or wading at shallow areas (or **fords**). One of the few places where the Jordan could be crossed was near Jericho (on Jericho, see note on 6:1–2). The king's men probably hoped to catch the fleeing spies there.

JOSHUA—NOTE ON 2:9 I know that the LORD has given you the land. Rahab shows remarkable awareness of Israel's history (see 1:2). The fact that she later "lived in Israel" (6:25) suggests that Rahab experienced a genuine spiritual conversion.

JOSHUA—NOTE ON 2:10 In Genesis 15 the Lord promised Abraham that his descendants would inherit the land of Canaan after the wickedness of the **Amorites** was complete. The term "Amorite" describes the inhabitants of Canaan generally, and the inhabitants of the hill country specifically. **Sihon and Og**. See Numbers 21; Deuteronomy 3.

JOSHUA—NOTE ON 2:11 as soon as we heard . . . our hearts melted. Compare Ex. 15:14–15. On Rahab's apparent faith, see note on Josh. 2:9.

RAHAB

Rahab was a Gentile prostitute who lived in Jericho. When Joshua sent two spies to gather information about the city, she hid the men from the king. She also deceived the men who came looking for the spies. She convinced them to leave the city in pursuit of the spies, who were actually hidden on her roof. She demonstrated a remarkable awareness of Israel's history and of the Lord's intention to give Israel the land of Canaan. In response to her kindness, Joshua spared Rahab and her household when Israel destroyed Jericho. Rahab was Boaz's mother and is one of four women listed in the genealogy of Jesus. She is commended in the NT for her faith and for her good works. **(Joshua 2:10–11)**

JOSHUA—NOTE ON 2:12–14 **we will deal kindly and faithfully with you**. The spies' response reflects the gracious character of Israel's God. The distinction between Israel and Canaan was not based on race but on loyalty to the Lord. The general instruction to destroy the Canaanites (see Deut. 7:1–2; and note on Josh. 6:17–18) did not apply to people who came to genuine faith in Israel's God.

JOSHUA—NOTE ON 2:24 The spies' report echoes what Rahab herself said (v. 9). The good report of the two spies contrasts starkly with the bad report of the 10 spies 40 years earlier (Num. 13:25–33).

JOSHUA—NOTE ON 3:1–4:24 Chapters 3 and 4 form a unit, with the common theme of crossing the Jordan.

FACT

The Jordan River. In Hebrew, Jordan means "descending" or "downward." From Galilee to the Dead Sea the river drops 600 feet (185 m) in 65 miles (105 km). The spring rains and snowmelt from Mount Hermon in the north flood the river, causing it to overflow its banks (3:15).

JOSHUA—NOTE ON 3:1 **Shittim**. See note on 2:1.

JOSHUA—NOTE ON 3:3 On the construction of the **ark of the covenant** and its significance, see Ex. 25:10–22. It was normally kept in the Most Holy Place of the tabernacle (and later in the temple).

JOSHUA—NOTE ON 3:4 Two thousand **cubits** is just over half a mile (0.8 km). From that distance, more people would have been able to see the ark and follow its path. The holiness of the ark may also have prompted this safe distance.

JOSHUA—NOTE ON 3:5 **Consecrate yourselves**. Sanctifying, or “separating,” oneself included washing one’s clothes and temporarily refraining from sexual relations (see Ex. 19:10–15).

JOSHUA—NOTE ON 3:7 **Today I will begin to exalt you**. The Lord acted through Joshua so that the people “stood in awe of him just as they had stood in awe of Moses” (4:14).

JOSHUA—NOTE ON 3:10–11 These seven people groups are described in Deut. 7:1 as “seven nations more numerous and mightier than yourselves.” **the ark of the covenant of the Lord of all the earth**. The literal Hebrew (see ESV footnote) strongly connects the Lord to his ark (see Josh. 3:13) and highlights his presence with his people.

JOSHUA—NOTE ON 3:15 The Jordan **overflows all its banks**—caused by spring rains and snowmelt from the Mount Hermon region and the Jordan’s headwaters—**throughout the time of harvest**, that is, the grain harvest of March–April. Normally the Jordan has a 3- to 10-foot (0.9- to 3.0-m) depth and 90- to 100-foot (27- to 31-m) width. It would have been much more difficult to cross with the added water.

JOSHUA—NOTE ON 3:16 Apparently the water was stopped as far upriver as **Adam**, identified with modern Damiya, east of the Jordan and just south of where the Jordan and the Jabbok River join (about 18 miles [29 km] north of the fords of the Jordan). It is a place where mudslides have occasionally completely blocked the Jordan’s southward flow. **the waters coming down from above stood and rose up in a heap**. The waters could have been held back by mudslides, or through no visible natural means. Either way the event was miraculous, as it occurred just as the priests stepped into the water (v. 15).

JOSHUA—NOTE ON 3:17 **all Israel . . . the nation**. In Egypt and in the wilderness, Israel was referred to as a “people.” Now that they have entered the Promised Land, they begin to be called a “nation.”

JOSHUA—NOTE ON 4:2 **twelve men**. Each of the 12 tribes is represented, showing the importance of the Jordan crossing for all Israel (see 3:12).

Historical Books Timeline

1406 [or 1220] B.C.	Moses' death; Israel's entry into Canaan under Joshua
1375 [or 1210]	Joshua's death
1375–1055 [or 1210–1050/42/30]	Period of the judges
1050/42/30–1010	Saul's reign
1010–971	David's reign
971–931	Solomon's reign
931–722	Divided kingdom (Israel)—19 kings
722	Destruction of Samaria (Israel's capital) by Assyria; Israel's resettlement
931–586	Divided kingdom (Judah)—19 kings, 1 queen
586	Destruction of Jerusalem and temple by Babylon; Judah exiled to Babylon
586–538	Judah's exile in Babylon
561	Release of King Jehoiachin from prison in Babylon
539	Cyrus II of Persia captures Babylon
538	First return of Jews to Jerusalem under Jeshua and Zerubbabel
516	Temple rebuilding completed
478	Esther and Mordecai rise in the Persian court
458	Ezra's return to Jerusalem from Babylon
445	Nehemiah's return to Jerusalem from Babylon
445–???	Walls of Jerusalem rebuilt
433	Nehemiah's visit to Babylon and return to Jerusalem

JOSHUA—NOTE ON 4:9 **Joshua set up twelve stones in the midst of the Jordan**. It is unclear whether this is a separate group of stones from those set up in Gilgal (vv. 8, 20). The Hebrew text could suggest a second memorial, but the larger context suggests only one set of stones. **to this day**. The "day" in question is the day either of the author of Joshua or of the historical sources he used (compare 2 Chron. 5:9).

JOSHUA—NOTE ON 4:13 **plains of Jericho**. The troops passed over a broad plain between Jericho and the Jordan River, some 5 miles (8 km) east of Jericho.

JOSHUA—NOTE ON 4:14 **exalted**. See 3:7.

JOSHUA—NOTE ON 4:20 The **twelve stones** that **Joshua set up at Gilgal** represent the first of seven stone memorials described in Joshua (see 7:26; 8:28–29; 8:32; 10:27; 22:34; 24:26–27).

JOSHUA—NOTE ON 4:21–23 These **stones** will help teach future generations to respect and obey the all-powerful God.

JOSHUA—NOTE ON 5:1–15 A new generation is circumcised to remind them of their privileged covenant relationship with God. The Passover celebration reminds them that God released them from slavery.

JOSHUA—NOTE ON 5:1 **There was no longer any spirit in them** explains why Israel is able to exist unopposed in enemy territory long enough for the events of ch. 5 to take place.

JOSHUA—NOTE ON 5:2 **Make flint knives . . . circumcise . . . a second time**. Circumcision was a reminder of God's lasting covenant with Israel (Gen. 17:10–14). All males were circumcised when they were eight days old. Flint, or obsidian, was easily available and was particularly well suited for use in circumcisions.

FACT

Circumcision was widely practiced in the ancient Near East, though not by every people group. In Egypt, it was considered a rite of passage. For the people of Israel, however, it was a sign of the nation's covenant with God. Flint or obsidian knives were generally used to perform circumcision.

JOSHUA—NOTE ON 5:6 Scripture frequently describes Canaan as a **land flowing with milk and honey** (see Ex. 13:5; Lev. 20:24; Num. 13:27; etc.).

JOSHUA—NOTE ON 5:9 The **reproach of Egypt** may have been the insults the Egyptians would have made if the Lord had not brought Israel into the Promised Land (Ex. 32:12; Num. 14:13–16; Deut. 9:28). It could also represent the disobedient generation that has now died (see Josh. 5:4–6).

JOSHUA—NOTE ON 5:10 For the background of the **Passover**, see Exodus 12; on the timing of the Passover, see Ex. 12:18; Lev. 23:5.

JOSHUA—NOTE ON 5:12 **manna ceased**. See Ex. 16:35. They no longer need the food that God gave them in the desert. They now enjoy the **fruit of the land of Canaan**.

JOSHUA—NOTE ON 5:13–14 **a man was standing before him**. Joshua seems to wonder if this man is an Israelite or an enemy solider. The **commander of the army of the LORD** answers "**No**," that is, "Neither." Joshua's reaction to the man shows that Joshua believes this being possesses divine authority. The expression **with his drawn sword in his hand** appears in Num. 22:23, 31 and 1 Chron. 21:16, where it refers to the angel of the Lord. The "army of the LORD" is the force God commands when judging (Isa. 13:4) or protecting (1 Kings 22:19). **Worshiped** could be translated "bowed down." Joshua possibly believed he was in God's presence. In Ex. 23:20–33 God promises his angel to guide Israel to victory.

JOSHUA—NOTE ON 6:1–12:24 *Taking the Land.* Although the Promised Land is God's gift to the Israelites (6:2), now that they are in the land they must conquer it.

FACT

Jericho is one of the oldest cities in the world. At about 750 feet (229 m) below sea level, it is also one of the lowest cities in the world. Jericho receives only a few inches of rainfall each year, and yet it was an oasis for travelers because of its abundant supply of spring water. Jericho is often referred to as the "city of palms" (see Deut. 34:3).

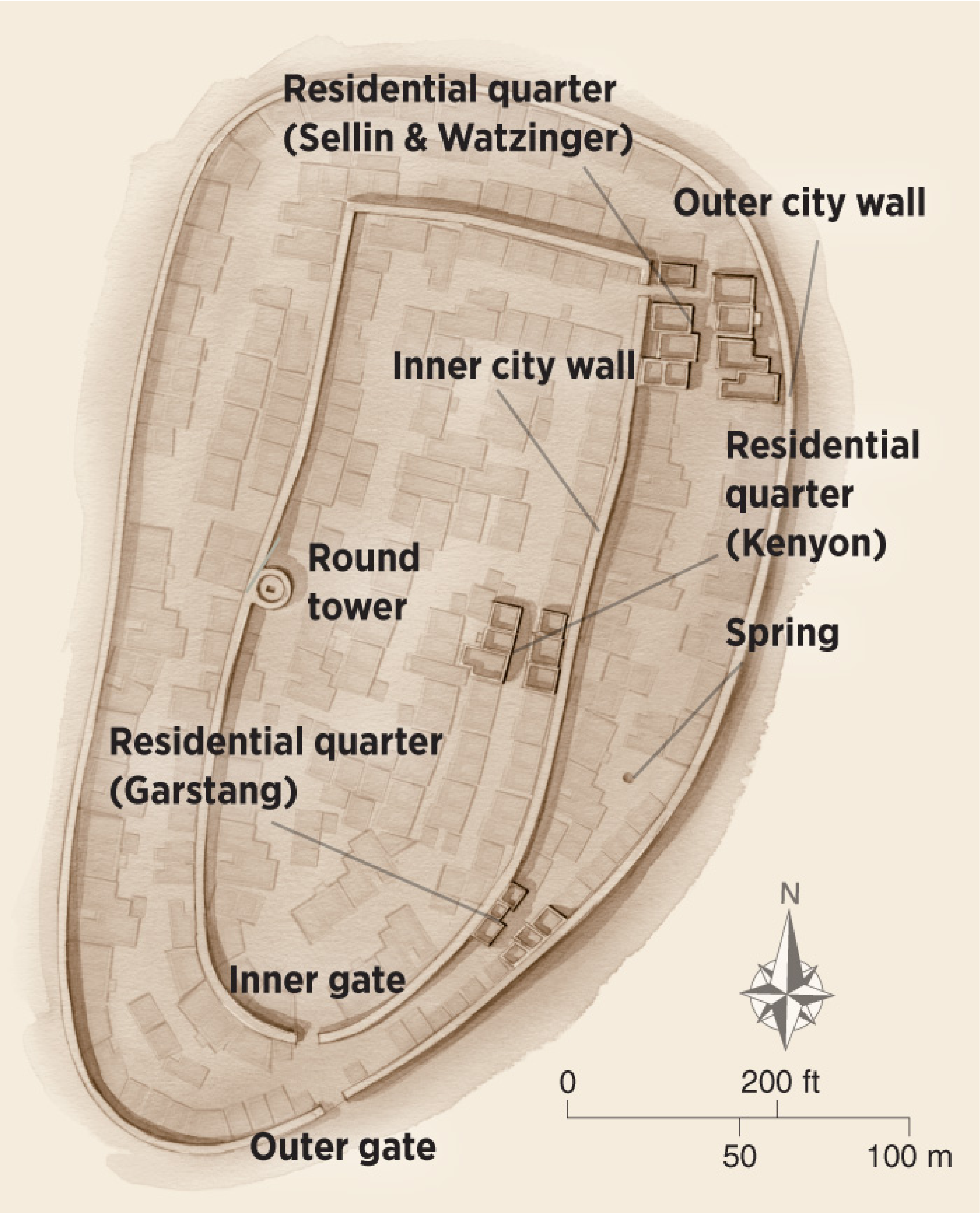
JOSHUA—NOTE ON 6:1–27 As the first city to be taken in Canaan, Jericho was to be completely dedicated to the Lord, as a kind of symbolic "firstfruits" (compare Lev. 23:10). The people of Israel were to take no goods and were to leave no survivors. See note on Josh. 6:17–18.

JOSHUA—NOTE ON 6:1–2 **Jericho** is one of the oldest known fortified cities in the ancient Near East. It is about 750 feet (229 m) below sea level. Well supplied with spring water, Jericho was an oasis and was sometimes referred to as the "city of palms" (Judg. 1:16). The name "Jericho" sounds like the Hebrew word for "moon," so Canaanite Jericho may have been a center of moon worship. If so, the Lord's destruction of Jericho would have suggested victory over the false gods of Canaan.

JOSHUA—NOTE ON 6:4 **the ark**. The visible symbol of the Lord's presence emphasizes that the conquest of the land of Canaan was the Lord's doing. See also v. 8.

The City of Jericho

Jericho (Tell es-Sultan) is perhaps the oldest city on earth, and it is the lowest city on the surface of the planet (c. 750 feet /229 m below sea level). Jericho has undergone massive excavation work; major digs were led by Ernst Sellin and Carl Watzinger (1907–1909, 1911), John Garstang (1930–1936), and Kathleen Kenyon (1952–1958). Many important finds have been made at the site, one of the most notable *being a city wall, some 4.5 feet (1.5 m) wide, attached to a monumental round stone tower. These are some of the earliest fortifications known to mankind. The diagram below portrays some of the remains from the excavations at Jericho from various periods of her history. Thus, the outer city wall comes from the Late Middle Bronze Age (2000–1550 B.C.) whereas the inner city wall dates to the Early Bronze Age (3200–2200 B.C.). Jericho was the first city west of the Jordan captured by the Israelites under the command of Joshua (Joshua 6). Whether or not there exist archaeological remains from that destruction is a hotly debated issue among archaeologists. Following the Israelite destruction, Jericho was abandoned for centuries until a new settlement was established by Hiel the Bethelite in the ninth century B.C. (1 Kings 16:34).*


Residential quarter (Sellin & Watzinger)
Outer city wall
Inner city wall
Residential quarter (Kenyon)
Round tower
Spring
Residential quarter (Garstang)
N
Inner gate
0
200 ft
50
100 m
Outer gate

JOSHUA—NOTE ON 6:5 and the wall of the city will fall down flat. Archaeologists have explored the site of Jericho for many years. Many aspects of their findings seemed to fit the biblical description of the city's destruction, but there are differences of opinion about the age of the ruins. Even so, the various proposed dates for Jericho's fall are all within the range of possible dates for Israel's exodus from Egypt and conquest of Canaan (see note on 1 Kings 6:1).

JOSHUA—NOTE ON **6:17–18** **devoted to the LORD for destruction**. See notes on Lev. 27:28–29; Deut. 2:34–35; 20:16–18. This order to destroy every living thing was not a license to kill indiscriminately in other warfare situations, because cities outside the Land of Promise were to be treated more leniently (Deut. 20:10–15). Rather, this was a specific order intended to punish the Canaanites, whose wickedness had become complete (Gen. 15:16; Lev. 18:1–3). The decree of destruction was also to protect the Israelites from worshiping other gods because of Canaanite influence (Deut. 7:1–6). Jericho's destruction was not a general guideline for the conduct of war. Instead, it is a picture of what will happen in the final judgment to all who continue to rebel against God. Nor can the destruction of Jericho or of the Canaanites in general be seen as a case of ethnic cleansing, for the Lord warns that if Israel does not totally destroy Jericho, the **camp of Israel** itself will become **a thing for destruction**. Furthermore, Canaanites such as Rahab (Joshua 2) and the Gibeonites (ch. 9) who devote themselves to the Lord are spared, while Israelites who defy the Lord, such as Achan (ch. 7), are killed.

JOSHUA—NOTE ON **6:20** **So the people shouted**. Hebrews 11:30 commends the people's faith: they believed the promise of Josh. 6:2–5 and showed their faith by obeying the instructions.

JOSHUA—NOTE ON **6:21** **devoted . . . to destruction**. See note on vv. 17–18.

JOSHUA—NOTE ON **6:23** **Rahab . . . and all who belonged to her** are spared, in keeping with the promise in 2:14, 17–20. Their placement **outside the camp of Israel** is apparently temporary (see 6:25).

JOSHUA—NOTE ON **6:26** Jericho's ruins are to serve as a warning to Israel. Any attempt to rebuild the city, therefore, will defy the Lord's rule. For the fulfillment of Joshua's curse, see 1 Kings 16:34.

JOSHUA—NOTE ON **7:1–26** Chapter 7 tells how Joshua launches an unsuccessful attack on the city of Ai. There is no mention either of a divine order to do so or of anyone inquiring of the Lord about the proposed action.

FACT

How did the people of Israel consecrate themselves? The people of Israel were often instructed to consecrate themselves in preparation to meet with God. Sanctifying, or “separating” oneself included washing one’s clothes and temporarily abstaining from sexual relations (3:5; Ex. 19:14–15).

JOSHUA—NOTE ON 7:1 **But the people of Israel broke faith**. See note on 1 Chron. 2:3–8. While **Achan** is the actual sinner, Israel as a covenant community is held responsible for sin in its midst. The **anger of the LORD** leads to Israel’s first defeat in Canaan. Despite his fine Israelite pedigree (**of the tribe of Judah**), Achan’s sin harms his family and his people.

JOSHUA—NOTE ON 7:2–5 For a second time (see 2:1) **Joshua sent men** to **spy out the land**. But this spying mission proves disastrous, and in the battle **thirty-six of their men** die. As a result, **the hearts of the people melted and became as water**. This recalls earlier descriptions of Canaanite morale when they heard news of the approaching Israelites (2:11; 5:1).

JOSHUA—NOTE ON 7:6–9 After tearing **his clothes** (a sign of distress and mourning; see Gen. 37:29, 34), Joshua challenges God: If God’s promises fail, Joshua insists, it will damage **your great name**. On the issue of Israel’s fate and the Lord’s reputation, see Num. 14:13–16; Deut. 9:26–29.

JOSHUA—NOTE ON 7:10–12 **Get up! . . . Israel has sinned**. The Lord focuses on the real reason for Israel’s defeat. They have **transgressed my covenant**. They have **taken some of the devoted things** (see note on 6:17–18), **stolen**, **lied**, and **put them among their own belongings**. All of these things are explicitly forbidden in the Law of Moses (Deut. 7:25–26). When God assured Joshua of victory in Canaan (Josh. 1:7–8), he made it clear that the people needed to follow his law for this to happen.

JOSHUA—NOTE ON 7:13 **Consecrate yourselves**. See note on 3:5.

JOSHUA—NOTE ON 7:14 **takes by lot**. It is likely that God indicated his choice by lot (or by Urim and Thummim; see note on 1 Sam. 14:41–42).

JOSHUA—NOTE ON 7:15 The sinful one makes himself and **all that he has** liable to the same treatment that the **devoted things** would receive. The “devoted things” are “all that is within” Jericho, which was to be “devoted” to the Lord for “destruction” (see 6:17–18 and note).

JOSHUA—NOTE ON 7:19 Joshua’s demand that Achan **give glory to the LORD God** and **give praise to him** is probably not commanding worship but preparing Achan to **tell me now what you have done**. The word “praise” can imply *confession* as well as *adoration*.

JOSHUA—NOTE ON 7:21 The five pounds of silver and a pound and a quarter of gold that Achan **saw among the spoil** is worth about what an average worker would have earned in a lifetime.

JOSHUA—NOTE ON 7:24–26 The word **them** (vv. 24, 25) might well include Achan’s children, but this is uncertain. Verse 15 only says “all that he has” and this could be what “them” refers to. **all Israel stoned him**. This execution involved the entire community because everyone had been defiled and needed to be purified. It also freed any individual from acting as sole executioner. The heap of stones over Achan will remind Israel of its potential for unfaithfulness and of the dire consequences of such apostasy.

JOSHUA—NOTE ON 8:1–35 Having been defeated in Ai (ch. 7), Israel now follows God’s instructions and is successful.

FACT

Ambush. Battles were sometimes won by deceptive military strategy rather than by brute strength. If an army had smaller numbers or was unfamiliar with the territory, an ambush (8:2) was a great way to “even the odds.”

JOSHUA—NOTE ON 8:1 **do not be dismayed**. Despite their unfaithfulness (7:1), Israel is now restored and given a second chance.

JOSHUA—NOTE ON 8:2 **its spoil and its livestock you shall take as plunder**. God has the right to determine the nature and extent of destruction in any given instance. For example, in Deuteronomy 20 the treatment of cities outside the land of Canaan is less severe than that of cities within the land.

JOSHUA—NOTE ON 8:3–4 Thirty thousand men may seem to be a large number to **lie in ambush**. Possibly the Hebrew word “thousand” should be understood in the alternative sense of "military unit." And, the 30 "thousands" or "units" may not all have been involved in the ambush (see v. 12).

JOSHUA—NOTE ON 8:8 In contrast to the first attack on Ai, this time everything is done **according to the word of the LORD** (also v. 27).

JOSHUA—NOTE ON 8:12 Perhaps the **5,000 men** (or 5 units) set **in ambush** represent a section of the force mentioned in vv. 3–4, and the other 25,000 men (or 25 units) make up the main attack force. If so, this may help to explain why the king of Ai falls for the deception. Israel appears to be attempting the same direct approach of ch. 7, but with more than eight times as many troops.

JOSHUA—NOTE ON 8:18–20 **Stretch out the javelin . . . toward Ai**. Perhaps this served as a signal to the **men in the ambush** to attack the city. This action symbolizes the Lord's giving the city into Joshua's **hand**.

JOSHUA—NOTE ON 8:28–29 **heap of ruins. . . . heap of stones**. Both "heaps" remain **to this day**—that is, to the time the text was written.

JOSHUA—NOTE ON 8:30–35 For Moses' instructions regarding the event recorded here, see Deut. 27:1–8. Joshua carefully complies with these directions.

JOSHUA—NOTE ON 8:30–33 **Mount Ebal**, along with its counterpart **Mount Gerizim** (see Deut. 11:29), is some 20 miles (32 km) north of Ai, near Shechem. Israel's ancestors had ties to Shechem beginning with Abraham (Gen. 12:6–7; also Jacob, in Gen. 33:18–20; 34:1–31). These associations may help explain how Israel is able to hold a covenant renewal there, apparently without having to capture it first.

JOSHUA—NOTE ON 8:32 Joshua **wrote on the stones a copy of the law of Moses**, creating a fourth stone monument in the land (see note on 4:20). This was a reminder to Israel to obey God's law (see 1:7–8).

JOSHUA—NOTE ON 8:34 For **the blessing and the curse**, see Deuteronomy 28.

JOSHUA—NOTE ON 9:1–27 Having failed to consult the Lord, Israel is tricked into making a peace covenant with the Gibeonites. The Gibeonites claimed to be from a "distant country" (v. 6) but were actually Canaanites, with whom the Israelites were forbidden to make treaties (Deut. 7:1–2). The Gibeonites express belief in the power and supremacy of the Lord, which eases the tension created by their being allowed to remain in the land.

FACT

Wineskins used for storing and pouring wine (9:13) were made from the skin of a goat or other animal. Jesus uses wineskins as a metaphor to contrast the outdated religious rules of the Pharisees and the new life that he brings (Matt. 9:17).

JOSHUA—NOTE ON 9:3 Archaeologists have confirmed that **Gibeon** was 6 miles (9.7 km) northwest of Jerusalem.

JOSHUA—NOTE ON 9:4 **Cunning** implies cleverness and calculation.

JOSHUA—NOTE ON 9:6 The Gibeonites claimed that they came from a **distant country**. This suggests they were aware that the Israelites were to be more lenient toward cities outside the Land of Promise, while destroying cities within the land (Deut. 20:10–18).

JOSHUA—NOTE ON 9:7 The **Hivites** are included in the lists of Deut. 20:17 (those to be devoted "to complete destruction") and Josh. 9:1–2 (those determined to "fight against Joshua and Israel"). The Gibeonites may have been a subgroup of a larger Hivite population in Canaan.

JOSHUA—NOTE ON 9:14 The notice that Israel **did not ask counsel from the LORD** helps explain how Israel was deceived. Israel's leaders trusted their impressions instead of seeking direction from the Lord.

JOSHUA—NOTE ON 9:18 **the leaders . . . had sworn**. Oaths that establish a covenant relationship must be kept (compare Gen. 26:26–31; 2 Sam. 21:7; Ezek. 16:59–60).

JOSHUA—NOTE ON 9:23 The Gibeonite deceivers are declared to be **cursed**, to be **cutters of wood and drawers of water**. Yet Joshua assigns them to **the house of my God**. Supplying wood and water for the sacrificial system in Israel would indeed be hard work, but to be closely associated with the house of God would have been considered a blessing (Ps. 84:10).

JOSHUA—NOTE ON 9:27 in the place that he should choose. See Deut. 12:5. Shiloh appears to have served as Israel's central sanctuary from the time of Joshua (see Josh. 18:1) until the fall of Shiloh just prior to the monarchy (1 Sam. 4:3; compare Ps. 78:60; Jer. 7:12).

JOSHUA—NOTE ON 10:1–43 Because the events of ch. 10 are brought on by Canaanite aggression, Israel's defeat of the south can be viewed as defensive.

FACT

Royal humiliation. In the ancient Near East, victors would often put their feet on the necks of defeated foes (10:24). This was usually done to people in positions of leadership. The act was meant to show dominance over the defeated foe.

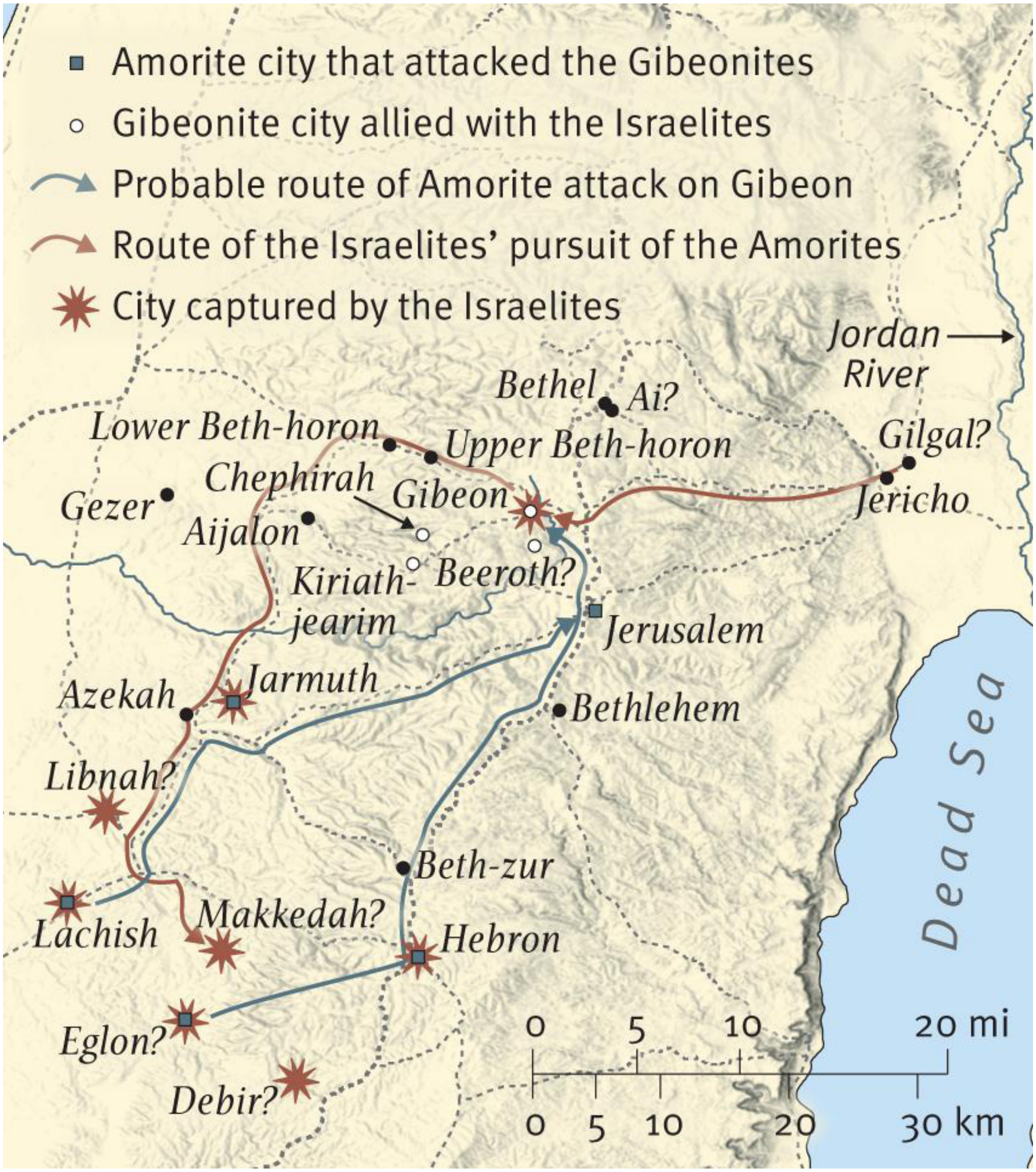
JOSHUA—NOTE ON 10:1 The name **Adoni-zedek** sounds like "lord of righteousness."

JOSHUA—NOTE ON 10:2–4 Gibeon was a great city. A **royal** city would have had its own "king" and would likely have controlled a larger district.

The Conquest of Canaan: The Southern Campaign

c. 1400 B.C.

Upon hearing that the Gibeonites signed a peace treaty with the Israelites, five Amorite cities attacked Gibeon. Joshua's forces came up from Gilgal to defend the Gibeonites, and they chased the Amorites as far as Azekah and Makkedah. Joshua's forces continued their attack until they had captured Libnah, Lachish, Makkedah, Eglon, Debir, Hebron, and most likely Jarmuth.



▪ Amorite city that attacked the Gibeonites
○ Gibeonite city allied with the Israelites
Probable route of Amorite attack on Gibeon
Route of the Israelites' pursuit of the Amorites
City captured by the Israelites
Jordan River
Bethel
Ai?
Lower Beth-horon
Upper Beth-horon
Gilgal?
Chephirah
Gibeon
Jericho
Gezer
Aijalon
Kiriath-jearim
Beeroth?
Jerusalem
Azekah
Jarmuth
Bethlehem
Dead Sea
Libnah?
Beth-zur
Lachish
Makkedah?
Hebron
Eglon?
Debir?
0
5
10
20 mi
0
5
10
20
30 km

JOSHUA—NOTE ON **10:5** **Amorites**. See 2:10 and note.

JOSHUA—NOTE ON **10:8** **I have given them into your hands**. The Lord assures Joshua that he will be with him in defending the Gibeonites against the Jerusalem coalition. The past tense “have given” is significant. God has decided on the outcome, but Israel must still do some hard fighting (see 1:3 and note; compare 2:9, 24; 6:2, 16; 8:1; 10:19).

JOSHUA—NOTE ON **10:9** **marched up all night from Gilgal**. While the precise location of Gilgal is not known, according to 4:19 it was “on the east border of Jericho.” From the vicinity of Jericho in the Jordan Valley to Gibeon in the hill country would have been an uphill journey of 15 miles (24 km).

JOSHUA—NOTE ON **10:10** The battle spread west and then southwestward, covering more than 30 miles (48 km). This gave Israel a foothold in central Canaan, controlling the major east-west corridor from the Jordan through the central hills to the coast. It also opened the way for Joshua’s southern campaign (vv. 29–43).

JOSHUA—NOTE ON **10:11** **Large stones from heaven** refers to the **hailstones** with which the Lord destroyed the fleeing Amorite troops.

JOSHUA—NOTE ON **10:12–14** **Sun, stand still** suggests a cosmic miracle, in which the earth ceased rotating for a time. While scholars have proposed many other explanations for this amazing event, each one has difficulties. Each also fails to do justice to the claim that **there has been no day like it before or since**. The author’s emphasis is on the extraordinary answer that God gave to Joshua’s prayer: **the LORD heeded the voice of a man**. The **Book of Jashar** is also mentioned in 2 Sam. 1:18. It may have contained poetic accounts or songs of the deeds of heroes, but there are no surviving copies.

JOSHUA—NOTE ON **10:15** The notice that **Joshua returned . . . to the camp at Gilgal** anticipates the conclusion of the entire southern campaign (see v. 43).

JOSHUA—NOTE ON **10:24** In the ancient Near East, victors would often put their **feet on the necks** of defeated enemies, symbolizing supremacy.

JOSHUA—NOTE ON **10:26** **hanged them on five trees**. A sign of curse (Deut. 21:22–23; compare the treatment of the king of Ai in Josh. 8:28–29).

JOSHUA—NOTE ON **10:27** The **large stones** set **against the mouth of the cave** containing the bodies of the slain Amorite kings serve as a fifth monument in the land (see note on 4:20). This monument recalls God's gracious action in defending Israel's covenant with a Canaanite city (even though they acted recklessly in making it). **to this very day**. See note on 4:9.

JOSHUA—NOTE ON **10:28–39** Joshua next conquers the important towns in the southern part of the land, establishing Israel's hold on it.

JOSHUA—NOTE ON **10:40–42** This summary of the conquest credits Joshua with acting obediently by taking no prisoners. It is very clear that the ultimate cause of Israel's success is that **the LORD God of Israel fought for Israel**.

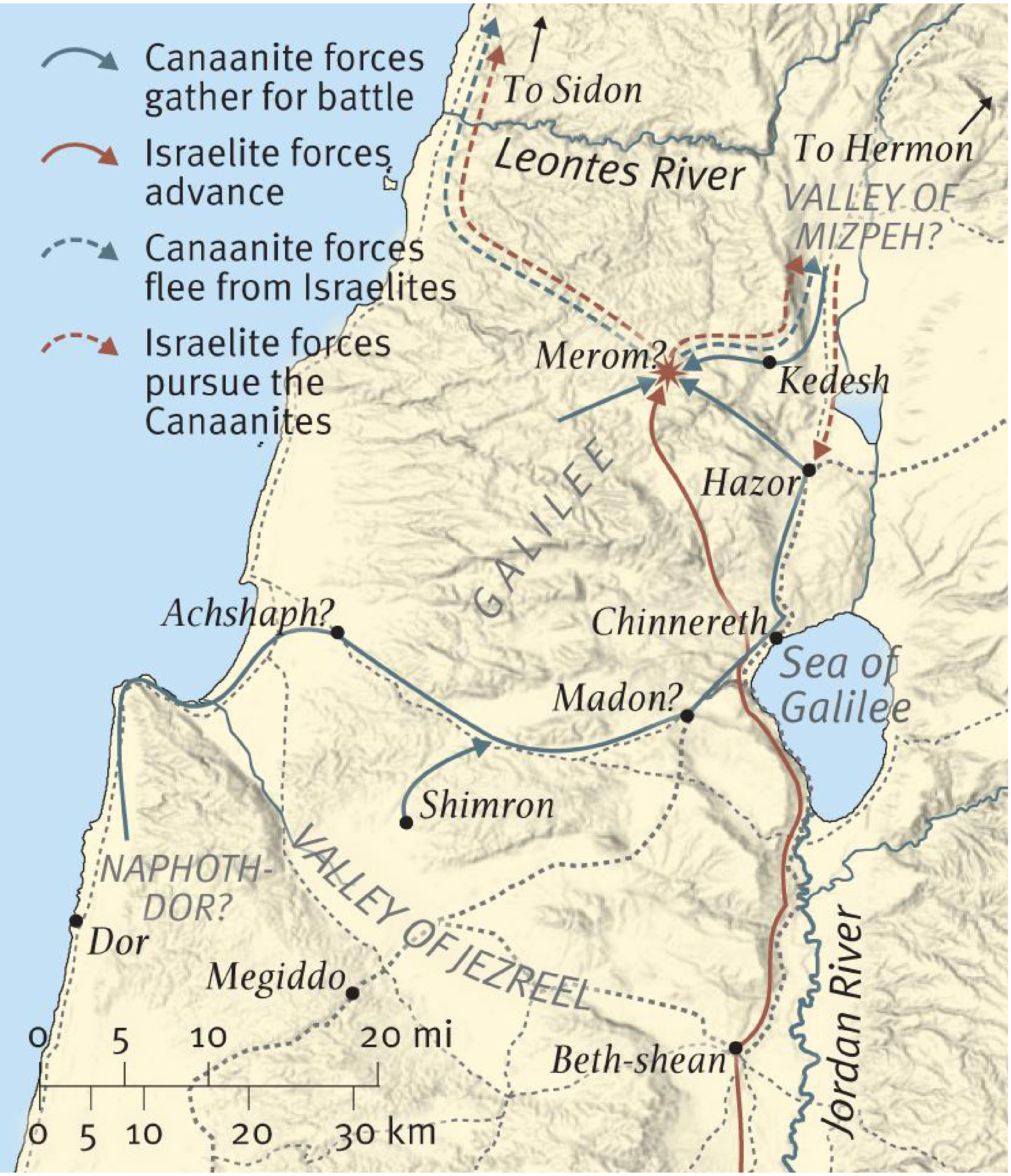
JOSHUA—NOTE ON **10:43** Joshua's return to **the camp at Gilgal** (anticipated already in v. 15) marks the successful conclusion of the central and southern campaigns.

JOSHUA—NOTE ON **11:1–12:24** The northern campaign takes shape as an effort to defend the Israelites against the coalition of northern kings gathered around Jabin of Hazor.

The Conquest of Canaan: The Northern Campaign

c. 1400 B.C.

After Joshua’s forces defeated several Amorite kings in the south, the king of Hazor assembled the northern Canaanite kings to battle the Israelites. Joshua and his men defeated the Canaanites at the waters of Merom and pursued them to Great Sidon and the Valley of Mizpeh. Then Joshua turned back and captured the city of Hazor.



Canaanite forces gather for battle
Israelite forces advance
Canaanite forces flee from Israelites
Israelite forces pursue the Canaanites
To Sidon
Leontes River
To Hermon
VALLEY OF MIZPEH?
Merom?
Kedesh
Hazor
GALILEE
Achshaph?
Chinnereth
Sea of Galilee
Madon?
Shimron
NAPHOTH-DOR?
VALLEY OF JEZREEL
Dor
Megiddo
Beth-shean
Jordan River
0 5 10 20 mi
0 5 10 20 30 km

FACT

How long did it take to conquer Canaan? Though the brevity of Joshua's account may make it seem like a swift military campaign, the conquest of Canaan probably took about seven years.

JOSHUA—NOTE ON **11:1** **Jabin, king of Hazor** is not the Jabin mentioned in Judg. 4:2. Hazor was probably the largest city in Syria-Palestine in its day. It was located about 10 miles (16 km) north of the Sea of Galilee and covered an area of over 200 acres.

JOSHUA—NOTE ON **11:4** The **great horde** gathered by the northern city-kings had **chariots** of light construction, with four-spoked wheels, drawn by two **horses** (contrast the "chariots of iron" of 17:16–18).

JOSHUA—NOTE ON **11:5** **Merom** may be another name for Madon (v. 1). It was probably 5 miles (8 km) west of the Sea of Galilee.

JOSHUA—NOTE ON **11:6** In keeping with the prohibition against placing confidence in military strength (see Deut. 17:16), Joshua is told to **hamstring their horses and burn their chariots**. Hamstringing would have involved cutting the horses' equivalent of the Achilles tendon, which would make the animal unfit for military use (see also 2 Sam. 8:4).

JOSHUA—NOTE ON **11:10–15** Joshua **burned Hazor with fire** (v. 11). He struck the other coalition cities as well, **devoting them to destruction** (v. 12; see note on 6:17–18). None of these other cities was burned **except Hazor alone** (11:13). Only three sites (Jericho in 6:24, Ai in 8:28, and Hazor) are explicitly said to have been burned.

JOSHUA—NOTE ON **11:16–20** Joshua's conquest of Canaan took **a long time**, perhaps seven years. **it was the LORD's doing to harden their hearts**. On human responsibility vs. divine sovereignty, compare the hardening of Pharaoh's heart (Ex. 4:21–14:31 and notes).

JOSHUA—NOTE ON **11:21–22** Joshua **cut off the Anakim**. This was the race of giants amid whom the terrified Israelite spies had felt like "grasshoppers" (Num. 13:33). Joshua has now largely destroyed this threat (see Josh. 14:6–15).

JOSHUA—NOTE ON 11:23 This verse begins the transition from the conquest phase (**Joshua took the whole land**) to the occupation phase (**Joshua gave it for an inheritance to Israel**; see chs. 13–19). **rest from war**. There will be more fighting when the Israelites try to occupy the conquered territories, but the land is in their control (see 18:1).

JOSHUA—NOTE ON 12:1–24 Before the land is divided and assigned to the tribes, the conquest is summarized. Verses 1–6 describe the land **beyond the Jordan** (that is, east of the Jordan) that Israel had conquered under Moses (Num. 21:21–35). Joshua 12:7–24 lists the kings whom **Joshua and the people of Israel defeated on the west side of the Jordan**.

JOSHUA—NOTE ON 12:1 **took possession of their land**. It now falls to Israel to prove faithful in occupying the territories.

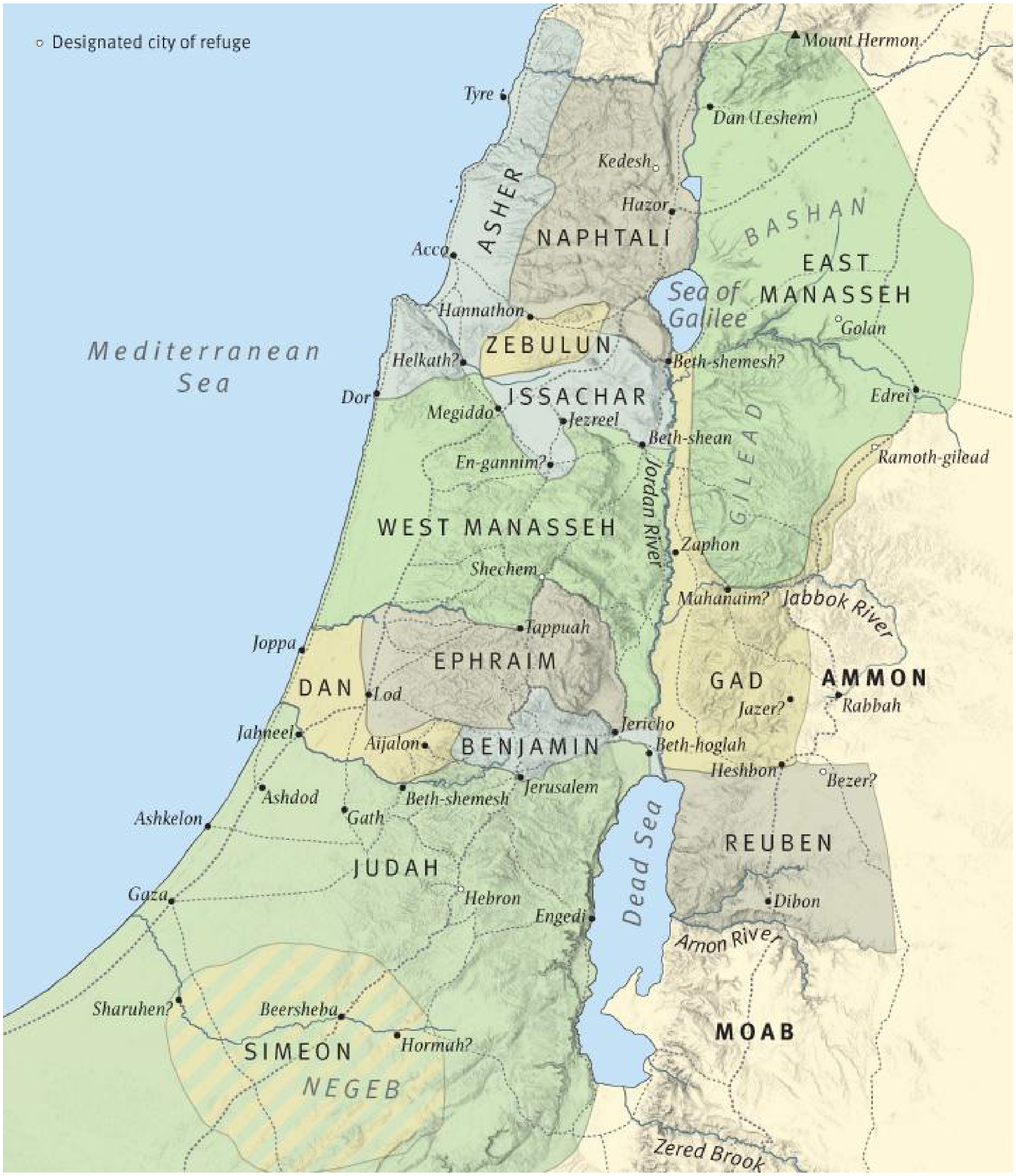
JOSHUA—NOTE ON 12:9 The list of defeated kings generally follows the route of the preceding narrative: the central, southern, and northern campaigns. Some kings who were not mentioned during the narrative of the conquest are included in this list. This reminds readers that this is not a complete report of Israel’s history.

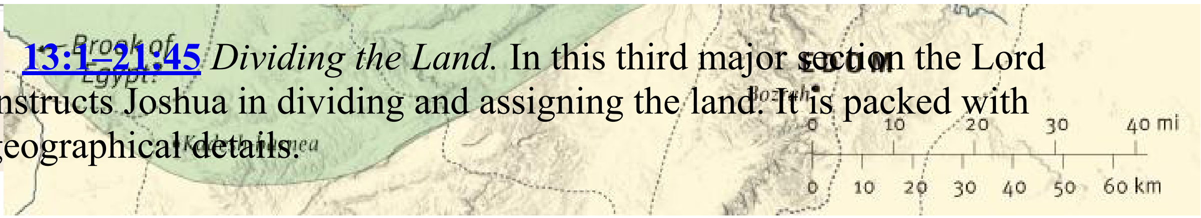
JOSHUA—NOTE ON 12:24 This list of **thirty-one kings** suggests Israel’s overall success in gaining the upper hand in Canaan and in conquering the leaders who fought against them. It does not necessarily mean that all the cities formerly ruled by these kings were destroyed.

The Allotment of the Land

c. 1400 B.C.

During the conquest of Canaan, Joshua allotted the land to the tribes of Israel. These boundaries, however, do not necessarily reflect the land each tribe actually inhabited by the end of the conquest. Several tribes, such as Dan, were unable to drive out the Canaanites that lived in much of their allotted territory (19:47), while other tribes controlled portions of land that were not originally allotted to them (e.g., 17:11).


○ Designated city of refuge
Mount Hermon
Tyre
Dan (Leshem)
Kedesh
Hazor
ASHER
NAPHTALI
BASHAN
Acco
EAST MANASSEH
Sea of Galilee
Hannathon
Golan
Mediterranean Sea
ZEBULUN
Helkath?
Beth-shemesh?
Dor
ISSACHAR
Edrei
Megiddo
Jezreel
Beth-shean
GILEAD
En-gannim?
Ramoth-gilead
Jordan River
WEST MANASSEH
Zaphon
Shechem
Mahanaim?
Jabbok River
Tappuah
Joppa
EPHRAIM
GAD
AMMON
DAN
Lod
Jazer?
Rabbah
Jabneel
Jericho
Aijalon
BENJAMIN
Beth-hoglah
Heshbon
Bezer?
Ashdod
Beth-shemesh
Jerusalem
Ashkelon
Gath
Dead Sea
REUBEN
JUDAH
Gaza
Hebron
Engedi
Dibon
Arnon River
Sharuhen?
Beersheba
MOAB
SIMEON
Hormah?
NEGEB
Zered Brook



13:1–21:45 *Dividing the Land.* In this third major section the Lord instructs Joshua in dividing and assigning the land. It is packed with geographical details.

JOSHUA—NOTE ON 13:1–7 there remains yet very much land to possess. These verses speak of enemies whose land Israel has yet to possess. The Lord pledges to continue to drive them out. He instructs Joshua to go ahead and allot the land.

JOSHUA—NOTE ON 13:11 Geshurites and Maacathites. Geshur and Maacah were two small kingdoms north and east of the Sea of Galilee. This Geshur is not to be confused with the Geshur mentioned in v. 2, which lay far to the south on the Philistine coast.

FACT

Mount Hermon (13:5) represented the northern boundary of the Promised Land. At over 9,000 feet (2,743 m), its snowy peak and thick forests were home to leopards and lions.

JOSHUA—NOTE ON 13:13 the people of Israel did not drive out . . . dwell in the midst of Israel to this day. See note on 15:63.

JOSHUA—NOTE ON 13:14 The notice that the **tribe of Levi** receives **no inheritance** (repeated in v. 33, explained in 14:3–4, and recalled in 18:7) anticipates the designation of Levitical cities in ch. 21; see Deut. 10:9 and note on Num. 18:21–24.

JOSHUA—NOTE ON 13:22 Balaam . . . the son of Beor. See Numbers 22–24; 31:8.

JOSHUA—NOTE ON 14:1–19:51 These chapters describe the tribal assignments west of the Jordan.

JOSHUA—NOTE ON 14:1 Eleazar the priest was Aaron’s son and Israel’s second high priest (Num. 20:25; Deut. 10:6). Moses had directed that Eleazar, along with **Joshua**, would be in charge of dividing the land (Num. 34:17). **heads**. See Num. 34:18–29.

JOSHUA—NOTE ON 14:2 That the **inheritance was by lot** guaranteed divine oversight and protected Israel's leaders from any suspicion of favoritism. See Num. 26:52–56; 33:50–54; 34:1–15.

JOSHUA—NOTE ON 14:3 **Levites**. See note on 13:14.

JOSHUA—NOTE ON 14:6–15 Caleb receives his inheritance of Hebron, which **Moses swore** to give him many years before (v. 9; Deut. 1:36). Caleb was 40 years old when Moses sent him as a spy (Josh. 14:7). From that time to the entry into the land of Canaan was another 38 years (Deut. 2:14), making Caleb 78 years old at the beginning of the conquest. Caleb receives his territory at age 85, seven years after the start of the conquest (Josh. 14:10). Caleb maintains that he will be able to drive out from Hebron the formidable **Anakim**, provided that **the LORD will be with** him (v. 12). Joshua was already credited with cutting off the Anakim from Hebron (11:21). Either the Anakim have strengthened their position in Hebron (11:22 mentions some survivors) or, more likely, as commander-in-chief Joshua supported and received general credit for Caleb's eventual defeat of the Anakim (14:12–14; 15:14).

JOSHUA—NOTE ON 14:8–9 Those who **wholly followed the LORD** will be able to enjoy their inheritance (see also v. 14).

JOSHUA—NOTE ON 15:1–63 As the distribution of western lands begins, the important tribe of **Judah** receives its land first. The tribal boundaries are described (vv. 1–12), followed by listings of cities according to region (vv. 20–62).

FACT

Anakim were apparently a race of very tall people, descended from Anak. After the Israelites conquered Canaan, many of the Anakim took up residence with the Philistines. Because of this, many assume that Goliath was descended from the Anakim.

JOSHUA—NOTE ON 15:8 **Jerusalem** was not fully conquered until the time of David (2 Sam. 5:6–10). For other attempts to conquer Jerusalem, see Judg. 1:8, 21.

JOSHUA—NOTE ON 15:13–19 **he gave to Caleb . . . Caleb drove out**. See note on 14:6–15. **Othniel** (15:17) reappears as a judge-deliverer in Judg. 3:7–11.

JOSHUA—NOTE ON 15:63 How is it that **the people of Judah could not drive out** their enemies? In 17:12 the Manassites are unable to occupy certain towns because “the Canaanites persisted in dwelling in that land.” In 17:16 the Ephraimites cite Canaanite possession of “chariots of iron” as preventing them from taking the plains. These statements seem to contrast with the dominant theological conviction of the book of Joshua that “the hand of the LORD is mighty” (4:24). Perhaps statements of what Israel “could not” do are to be read as early evidence of spiritual decline, which will become increasingly evident in the book of Judges. The note that the Canaanites **dwell with the people of Judah at Jerusalem to this day** recalls Moses’ repeated warnings against allowing the Canaanites to survive and live among the Israelites (see note on 6:17–18).

JOSHUA—NOTE ON 16:1 Chapters 16–17 describe the **allotment of the people of Joseph**, that is, of Ephraim (16:5–10) and of Manasseh (17:1–13).

JOSHUA—NOTE ON 16:10 did not drive out. See note on 15:63.

JOSHUA—NOTE ON 17:3–6 The **daughters** of **Zelophehad** receive their inheritance, as **the LORD commanded Moses** (see Num. 27:1–11; 36:1–13).

FACT

Megiddo was the site of many important OT battles. It was a walled city that guarded the main road that linked Egypt and Syria. Its setting made Megiddo a strategic military stronghold. In John’s visions in Revelation, Megiddo represents the global combat zone where the final battle between Christ and Satan will be fought. The word Armageddon means “Mount Megiddo” (Zech. 12:11; Rev. 16:16).

JOSHUA—NOTE ON 17:12 could not take possession. See note on 15:63.

JOSHUA—NOTE ON 17:16–18 chariots of iron. Intimidating as such military machinery must have been (see also Judg. 1:19), Joshua insisted, **you shall drive out the Canaanites** (see note on Josh. 15:63).

JOSHUA—NOTE ON 18:1–10 That the assembly gathers before the **tent of meeting**, or tabernacle (see Ex. 27:21; 40:2), recalls Israel’s history under Moses. **Shiloh** serves as the central sanctuary that Israel was to establish in the land (Deut. 12:10–11). Shiloh was likely destroyed following the battle of

Ebenezer (1 Samuel 4; Jer. 26:6); it was replaced as central sanctuary by Jerusalem in King David’s time. Mention of **the God of your fathers** evokes God’s promise of land to the patriarchs (see note on Josh. 1:2). The Lord has fulfilled all his “good promises” (21:45).

JOSHUA—NOTE ON 18:7 **The Levites have no portion among you**. See note on 13:14. This verse prepares for assigning Levitical cities throughout the territories in ch. 21.

JOSHUA—NOTE ON 18:9 **wrote in a book**. Or on a scroll, or some other writing material (the term does not specify).

JOSHUA—NOTE ON 18:11 Though one of the smaller tribes, **Benjamin** would be significant as the tribe of Israel’s first king, Saul (1 Sam. 9:21).

JOSHUA—NOTE ON 19:1–9 The allotment for **Simeon** fell **in the midst . . . of Judah** (v. 1; see note on Gen. 49:5–7). Because of this, no boundary description is given for Simeon, only a list of cities.

FACT

Bethlehem? There are actually two places called Bethlehem in the Bible. The town where Ruth lived and where Jesus was born was about 5 miles (8 km) south of Jerusalem. The one mentioned in 19:15 was about 7 miles (11 km) northwest of Nazareth, the town where Jesus spent his childhood years.

JOSHUA—NOTE ON 19:15 **Bethlehem** is a northerly village, not the more famous Bethlehem in Judah.

JOSHUA—NOTE ON 19:47 On how Dan’s territory **was lost to them**, see Judg. 1:34. The story of how **Dan went up and fought against Leshem** is told in Judges 18.

JOSHUA—NOTE ON 19:49–50 **By command of the LORD**, Joshua is given **Timnath-serah** (called Timnath-heres in the notice of Joshua’s death in Judg. 2:6–10). The site is in southwest Ephraim. Joshua receives his inheritance only after all others have received theirs. This speaks well of him as a leader.

JOSHUA—NOTE ON 19:51 **Eleazar the priest**. See note on 14:1.

JOSHUA—NOTE ON 20:1–21:45 The designation of six cities of refuge (ch. 20) and 48 Levitical cities (21:1–42) demonstrates the Lord's concern that the land be a place where justice prevails and true worship is encouraged.

FACT

A manslayer was a person who unintentionally took another person's life. Such a person could flee to a "city of refuge" (20:1–6) for safety until his case was heard. The term "manslayer" corresponds to the modern use of the term "manslaughter" for unintentional killing.

JOSHUA—NOTE ON 20:1–2 The fullest description of how the **cities of refuge** are to function appears in Num. 35:6–34, where the Lord expands his initial instructions to Moses in Ex. 21:12–14. There are to be six sites chosen from the Levitical cities, with three on each side of the Jordan (Num. 35:13–14). They are to provide security and access to fair trials for anyone accused of manslaughter (Num. 35:15). In Deut. 4:41–43 Moses designates the three cities of refuge in the newly conquered territory east of the Jordan, one in each tribal area. In Deut. 19:1–10, he instructs Israel about the cities that will be designated west of the Jordan once the land is conquered. The three cities west of the Jordan are finally named in Josh. 20:7. Should God enlarge Israel's territory, an additional three cities can be designated (Deut. 19:8–9). That the additional three are not mentioned in Joshua may mean that Israel was not entirely successful in taking over all the land.

JOSHUA—NOTE ON 20:3 A **manslayer** was a person who unintentionally or without premeditation took another's life. The **avenger of blood** was responsible for seeing that the murderer was punished (see Num. 35:16–19).

JOSHUA—NOTE ON 20:6 **until the death of him who is high priest at the time**. This verse condenses the fuller instructions in Numbers 35.

JOSHUA—NOTE ON 21:1–41 In Num. 35:1–8, **the LORD commanded through Moses** that 48 cities (including the six cities of refuge) be assigned to the **Levites**. Taking cities and their pasturelands from each of the tribes would scatter the Levites throughout the whole of Israel (see Gen. 49:7) so that they could fulfill their duties of teaching the Israelites. They were grouped by their relation to one of Levi's three sons (see Gen. 46:11). The **Kohathites** (Josh. 21:4), from whom **Aaron** and his line descended (Ex. 6:16–20), received cities in the center and the south. The **Gershonites** (Josh. 21:6) and **Merarites** (v. 7) received cities in the north and east.

JOSHUA—NOTE ON 21:43–45 These verses should be understood as a summary statement emphasizing the Lord's decisive action on behalf of Israel. They are not saying that all of Israel's enemies had been removed from the land. Although Israel had taken **possession** of the land and **settled there**, much work remained to be done (see 23:5). Still, the Lord has been utterly true to his **good promises**.

JOSHUA—NOTE ON 22:1–24:33 *Serving the Lord in the Land.* In this final section, with the Lord having fulfilled all his "good promises" (21:45), it is now Israel's turn to respond. In his old age, Joshua charges the people to unite and serve the Lord alone.

JOSHUA—NOTE ON 22:1–34 The tribes of Reuben, Gad, and the eastern half of Manasseh are released to return to their homes east of the Jordan River. They have fulfilled their duties to their fellow Israelites west of the Jordan (see Numbers 32).

JOSHUA—NOTE ON 22:8 **Divide the spoil . . . with your brothers**. The spoils of victory are regarded as gifts from the Lord. They are to be shared with allies, or covenant partners, regardless of their actual role in the conflict (see Num. 31:25–31; 1 Sam. 30:24).

FACT

Dividing the spoils after a war or battle was a very common practice. Livestock, precious metals, clothing, and even people could be taken as spoils. These things were considered gifts from the victor's gods. In the case of the Israelites, they were considered gifts from the Lord. All gifts were to be shared with allies no matter how much or how little they helped in winning the victory.

JOSHUA—NOTE ON 22:10–11 As they returned to their homes east of the Jordan, the eastern tribes built an **altar of imposing size**, apparently on the western shore of the Jordan (**on the side that belongs to the people of Israel**) but large enough to be seen from either side.

JOSHUA—NOTE ON 22:13–20 Fearing that the altar means the eastern tribes have strayed from following God, the tribes west of the Jordan send a group to confront them. **Phinehas the son of Eleazar**. See Num. 25:1–9. Given its communal responsibility, all Israel can suffer for the sins of a few or even just one. The group rightly fears that the Lord may become **angry with the whole congregation of Israel** (Josh. 22:18).

JOSHUA—NOTE ON 22:21–31 The group from the western tribes is relieved that the altar built by the eastern tribes is only a **copy of the altar of the LORD** (v. 28). It is not intended to rival the altar at Shiloh. It is only to serve as a **witness** (v. 28), a visible monument to counter any suggestion (now or in the future) that the eastern tribes **have no portion in the LORD** (v. 25).

JOSHUA—NOTE ON 22:34 called the altar Witness. This sixth monument in the land (see note on 4:20) bears witness to the unity of the Israelite tribes on both sides of the Jordan.

Seven Stone Memorials in the Land

4:20	Gilgal	a reminder of God's faithfulness in bringing Israel safely across the Jordan into the Promised Land
7:26	over Achan	a reminder of Israel's potential for unfaithfulness and of the dire consequences that result
8:28–29	over the king of Ai	a monument to Israel's second chance and restoration
8:30–32	Joshua engraves a copy of the law	a reminder of Israel's duty to live in obedience to the divine "Torah," or "instruction"
10:27	over Amorite kings at Gibeon	a reminder of God's gracious action in defending Israel's covenant with a Canaanite city
22:34	peace in the land of Gilead	a witness to the unity of the Transjordanian tribes with Israel west of the Jordan
24:26–27	covenant renewal at Shechem	a reminder of Israel's duty to serve the Lord, who fulfilled every promise in bringing them into the land

JOSHUA—NOTE ON 23:1–16 The next generation of leaders is charged in terms echoing the charge to Joshua in ch. 1.

JOSHUA—NOTE ON 23:1 A long time afterward. Probably more than 25 years has elapsed since Israel first crossed the Jordan into the land.

JOSHUA—NOTE ON 23:4–5 I have allotted . . . those nations that remain. Joshua reminds Israel's leaders of the Lord's promise to **drive . . . out** the remaining peoples and their own responsibility to **possess their land** (see 13:1).

JOSHUA—NOTE ON 23:7–8 Allegiance to the gods of other nations continued to be the primary threat Israel faced while living among (**mix with**) the nations (compare Ps. 106:34–39).

JOSHUA—NOTE ON 23:15–16 Key Mosaic descriptions of blessings and curses are in Lev. 26:14–46 and Deut. 28:15–68.

JOSHUA—NOTE ON 24:1–33 Joshua again called for an assembly at Shechem for a ceremony of covenant renewal (compare 8:30–35; Deut. 11:26–30; 27:1–28:68).

FACT

Shechem was an important center of pagan worship before and during the time of Joshua. It also became important for Israel as the place where they renewed their covenant with the Lord.

JOSHUA—NOTE ON 24:1 **Shechem**. See 8:30–33 and Judges 9.

JOSHUA—NOTE ON 24:2 **Thus says the Lord**. Joshua relays the Lord's word, just as Moses did (Deut. 5:27; 18:15–19).

The Covenant Renewal Ceremony at Shechem (Josh. 24:2–27) Compared with Other Ancient Treaties

Element	Function	Verses
preamble	introduces the suzerain (i.e., the sovereign)	v. 2
historical prologue	recounts the suzerain's past gracious dealings with the vassal (i.e., the subordinate)	vv. 2–13
stipulations	outlines the vassal's consequent responsibilities in respect to the suzerain	vv. 14–24
written record	preserves the covenant agreement	v. 26
witnesses	named	vv. 26–27; see v. 22
blessings and curses	considered	implicit throughout, esp. in v. 20

JOSHUA—NOTE ON 24:12 It seems best to take **the hornet** as a symbol for the sting of fear that the Lord inflicts on his enemies. See Ex. 23:27–28, where "hornet" parallels "my terror." Compare also Deut. 7:20. The focus in all three contexts where "hornet" appears is on the Lord's driving out Israel's enemies.

JOSHUA—NOTE ON 24:14 Having seen the Lord's faithfulness, Israel is called to **fear the Lord**—implying reverence and true devotion—**and serve him**.

JOSHUA—NOTE ON 24:15 **choose this day whom you will serve**. Joshua has urged the people to serve the Lord alone, and to put away the false gods (v. 14). Now he makes his admonition even sharper: **if it is evil in** their **eyes to serve the LORD**, then they must choose between two different categories of false **gods**: (1) their ancestral gods from Mesopotamia (**beyond the River**), or (2) the gods worshiped by the peoples they have dispossessed in Canaan.

JOSHUA—NOTE ON 24:19–21 **You are not able to serve the LORD**. Joshua is not saying that it is impossible to truly serve the Lord. Rather, he is saying it cannot be done casually or without divine assistance. It is troubling that the people simply reassert their claim—**No, but we will serve the LORD**—rather than ask for further instruction or prayer. Joshua's warning that **he will not forgive your transgressions or your sins** is not to suggest that God is unforgiving but that he cannot allow unfaithfulness to go uncorrected.

JOSHUA—NOTE ON 24:23 The mention of **foreign gods . . . among you** makes the reader wonder how these idols could have been tolerated up to this point. Perhaps, as in vv. 14–15, Joshua is referring to the inner attitudes of the people's hearts.

JOSHUA—NOTE ON 24:26–27 The title **Book of the Law of God** occurs elsewhere only in Neh. 8:18, where it is explicitly identified with the "Book of the Law of Moses" (Neh. 8:1) and "Book of the Law" (Neh. 8:3). Those same titles are also found in Joshua (see "Book of the Law" [Josh. 1:8] and note on 1:5–9, and "Book of the Law of Moses" [8:31] and note on 8:32). It is likely that "Book of the Law of God" in Joshua refers to the particular covenant enacted by Joshua with the people in 24:25. This writing has not survived, except as mentioned here. **a large stone . . . a witness**. This seventh monument in the land (see note on 4:20) reminds Israel to serve the Lord, who fulfilled every promise in bringing them into the land.

JOSHUA—NOTE ON 24:29 Now at the end of his life, and for the first time, Joshua is called **the servant of the LORD** like Moses (see note on 1:1).

JOSHUA—NOTE ON 24:31 **Israel served the LORD all the days of Joshua, and . . . elders**. But what will happen in the next generation? See Judg. 2:6–15.

JOSHUA—NOTE ON 24:32 Burying **the bones of Joseph . . . at Shechem** brings the book of Joshua (and the patriarchal history) to a fitting close. Joseph's final wish is granted (Gen. 50:25; Ex. 13:19). All three aspects of God's promise to the patriarchs are, at least in part, fulfilled. Israel has become a great nation*;* it stands in a blessed relationship to the Lord; and it has a land of its own.

JOSHUA—NOTE ON 24:33 Eleazar the son of Aaron died. Given Eleazar's importance (see note on 14:1) both in the Pentateuch and in Joshua, his death is one more sign of an era ending.

Judges

(return to table of contents)

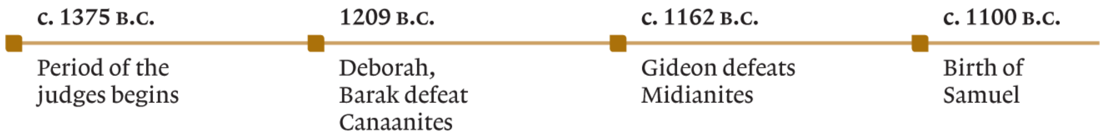
Judges 1 • Judges 2 • Judges 3 • Judges 4 • Judges 5 • Judges 6 • Judges 7 • Judges 8 • Judges 9 • Judges 10 • Judges 11 • Judges 12 • Judges 13 • Judges 14 • Judges 15 • Judges 16 • Judges 17 • Judges 18 • Judges 19 • Judges 20 • Judges 21

- Introduction to Judges
  - Timeline
  - Author and Date
  - Theme
  - Purpose and Pattern
  - Key Themes
  - Outline
  - The Setting of Judges
- Global Message of Judges
  - Who Will Lead Israel?
  - The Need for Righteous Leadership
  - Crisis
  - Universal Themes in Judges
  - The Global Message of Judges for Today
- Study Notes

Introduction to Judges

Introduction to Judges

Timeline



c. 1375 B.C.	1209 B.C.	c. 1162 B.C.	c. 1100 B.C.
Period of the judges begins	Deborah, Barak defeat Canaanites	Gideon defeats Midianites	Birth of Samuel

Author and Date

Nowhere in Scripture is an author of this book named. The events in Judges took place in the period between Joshua’s death and the rise of Samuel and Saul. Most of the book was likely written by David’s time (1010–970 B.C.).

Theme

The theme of Judges is the downward spiral of Israel’s national and spiritual life into chaos and rebellion against God, showing the need for a godly king (17:6; 21:25).

Purpose and Pattern

The book of Judges was written to show the consequences of religious unfaithfulness and to point the way to a king who, if righteous, would lead the people to God. In the book of Joshua, the people of Israel seemed to want to follow the Lord and obey his commands. The book of Judges reveals, however, that the people had been rebelling even in Joshua’s time. This disobedience continued and grew more serious throughout the period of the judges. As summarized in Judges 2:16–23, time and again Israel turned its back on God and embraced the gods and ways of the Canaanites. Israel’s history unfolds in a repetitive way, with each cycle taking Israel further away from God. By the end of the book, Israel had violated its covenant with God in almost every way imaginable.

Key Themes

1. Israel’s existence in the land, which had been promised by God, was threatened by its continuing rebellion. Israel had not conquered the land completely (ch. 1), because of its unfaithfulness (2:1–3, 20–22). Therefore, the day would come when the nation would be taken captive, away from the land (18:30).
2. The oppressions, chaos, and generally negative picture in the book are due to Israel’s repeated sin. Time and again the Israelites broke the covenant, turning to the Canaanite gods and “doing evil” (2:3, 11–13, 17, 19; 3:6, 7, 12; 4:1; 6:1, 10; 8:24–27, 33; 10:6; 13:1; 17:6; 21:25), and they repeatedly suffered the consequences.
3. Despite Israel’s repeated falling away, God in his faithfulness continually delivered them. This was not due to Israel’s merits or its repentance. Instead it was because of God’s compassion and pity (2:16, 18) and his faithfulness to his promises to Abraham (Deut. 6:10–11; compare Gen. 12:7; 15:7, 18–21; 26:2–3; 35:12).
4. The judges were not able to stop the peoples’ unfaithfulness. If anything, they made it worse. Major judges such as Gideon (8:24–27), Jephthah (11:30–31, 34–40), and Samson (chs. 14–16) were guilty of significant sin. The shining exception was Deborah (chs. 4–5).
5. Israel needed a godly king to lead it in doing right *in the Lord’s eyes* rather than a leader who “did what was right in his own eyes” (compare 17:6; 21:25). God had promised from the beginning that there would be kings (Gen. 17:6, 16; 35:11; 49:10), and had explained what a godly king would look like (Deut. 17:14–20). The book of Judges shows the depths to which the people of Israel descended in the absence of a godly king.

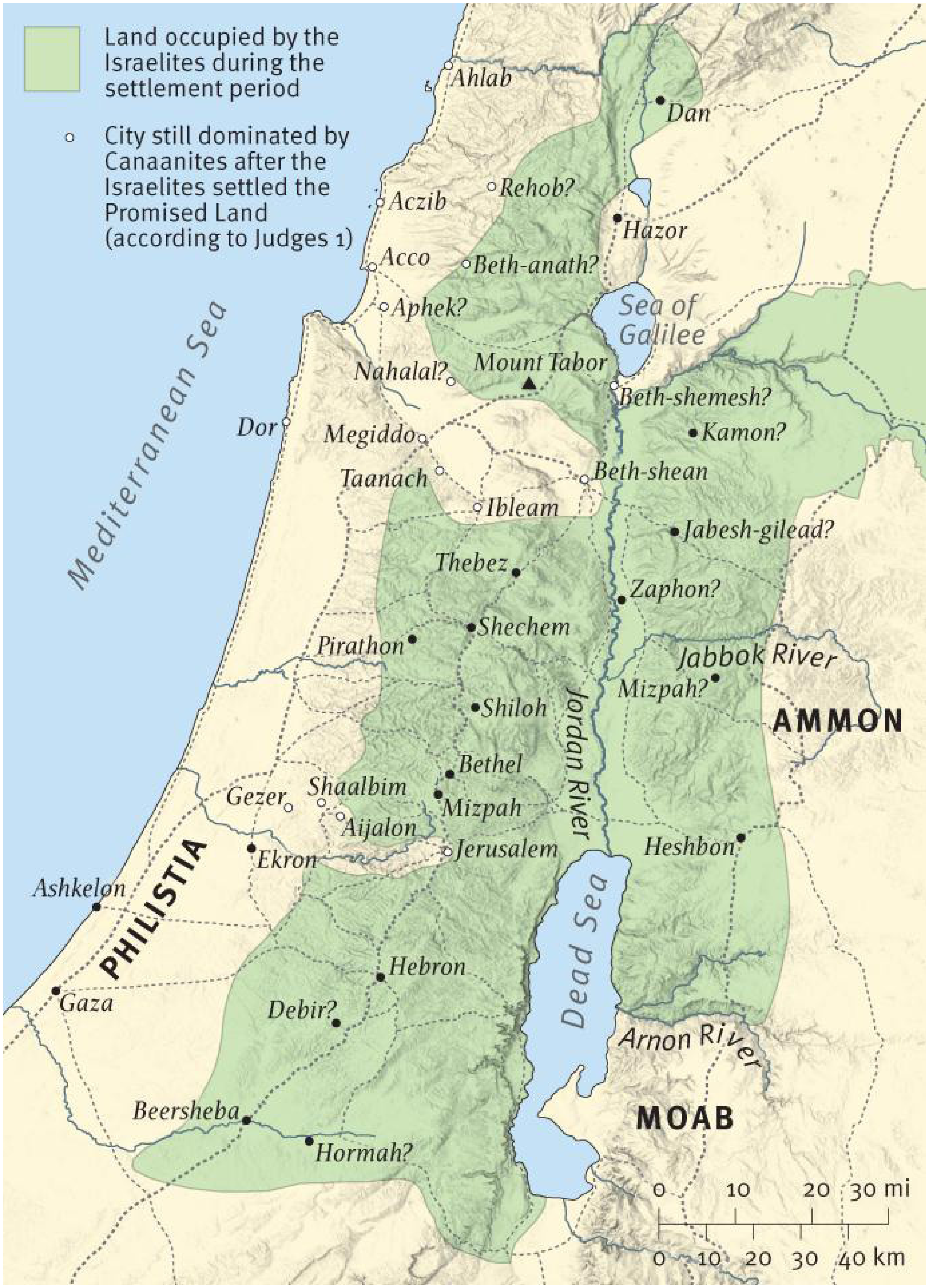
Outline

I. The Roots of Israel’s Unfaithfulness (1:1–3:6)
II. The Downward Spiral of Israel’s Unfaithfulness (3:7–16:31)
III. The Depths of Israel’s Unfaithfulness (17:1–21:25)

The Setting of Judges

c. 1375 B.C.

The book of Joshua told the story of Israel’s conquest of the Promised Land. But the conquest was not complete. The book of Judges tells of the various leaders raised up to deliver Israel from the enemies remaining in the land.


🟩 Land occupied by the Israelites during the settlement period
○ City still dominated by Canaanites after the Israelites settled the Promised Land (according to Judges 1)
Ahlab
Dan
Rehob?
Aczib
Hazor
Acco
Beth-anath?
Aphek?
Sea of Galilee
Mediterranean Sea
Mount Tabor
Nahalal?
Beth-shemesh?
Dor
Megiddo
Kamon?
Taanach
Beth-shean
Ibleam
Jabesh-gilead?
Thebez
Zaphon?
Shechem
Pirathon
Jabbok River
Mizpah?
Shiloh
Jordan River
AMMON
Bethel
Shaalbim
Gezer
Mizpah
Aijalon
Heshbon
Jerusalem
Ekron
Ashkelon
PHILISTIA
Dead Sea
Hebron
Gaza
Debir?
Arnon River
MOAB
Beersheba
Hormah?
0 10 20 30 mi
0 10 20 30 40 km

The Global Message of Judges

Who Will Lead Israel?

The book of Judges continues the redemptive history narrated in the book of Joshua. Judges begins with, “After the death of Joshua . . . ,” just as the book of Joshua began with, “After the death of Moses . . .” (Josh. 1:1). The reader therefore might expect that God will appoint a Moses-like leader for Israel upon Joshua’s death, just as he had appointed Joshua as a second Moses (see Josh. 1:1–5, 16–18; 3:7; 4:14). While the tribe of Judah is confirmed in its role of leading the twelve tribes in battle, nevertheless no “Moses figure” emerges for Israel after Joshua (Judg. 1:1–2; 2:8–10). Still, the mention of Judah is perhaps significant, for the ancient prophecy had foretold that from Judah a messianic world-king would arise. Perhaps God was now setting the tribe in its leadership role to keep this promise in view before all Israel (Gen. 49:9–10; see Num. 2:9; Judg. 1:1–2; 20:18).

This expectation of an ultimate king from Judah, and the presentation of evidence of Israel’s acute need for such a king, quietly shapes the rest of the book of Judges.

The Need for Righteous Leadership

In Judges, the second generation passes away and a leaderless third generation, “who did not know the LORD or the work that he had done for Israel,” takes over (Judg. 2:10). This generation quickly abandons the Lord and serves other gods (2:11–15). Under the leadership of Joshua, Israel had remained faithful to the Lord (see Josh. 24:31). Likewise in Judges, after a judge delivers Israel, the people return to the Lord and remain faithful all the days of that judge’s rule. It becomes clear that Israel must have divinely chosen and righteous leadership in place in order to flourish, for such leadership restrains her inclination to idolatry and keeps her faithful to her covenant Lord.

Crisis

"In those days there was no king in Israel. Everyone did what was right in his own eyes" (Judg. 17:6; 21:25; compare 18:1; 19:1). This ominous statement frames the final section of the book—noteworthy for its lack of any divinely-appointed leader—and provides the reason for Israel's meltdown in the final chapters. There was no king in Israel. God raises the judges up in response to Israel's cries for help, after Israel has already fallen into distress. The judges therefore are thrown into a crisis already in progress. A king would offer leadership of a more permanent nature and could prevent such crisis situations.

The original purpose of the book of Judges was therefore to demonstrate that Israel needed a divinely chosen and righteous king. The king must implement the Lord's rule over Israel and restrain her inclination toward idolatry lest she forfeit her life in the Promised Land. Israel's wayward heart also jeopardizes the global mission of God, for if Israel does not faithfully trust God in the Promised Land, she will not be able to fulfill her calling to be a light to the nations of the world (Gen 12:1–3; note also Isa. 49:6).

Judges shows that death poses a serious dilemma for leadership continuity. For in the gap left by the death of a leader, Israel is left without a restraint against her inclination toward idolatry. Whether it was Joshua or one of the judges who died, Israel always strayed (Judg. 2:6–19; compare Deut. 31:27). Israel's deepest need is for a divinely chosen and righteous king from Judah who would live forever to rule over the people of God. Sensing this, a later psalmist asked the Lord for just this kind of king (Psalm 72). In Christ, this need is finally met.

Universal Themes in Judges

The true global Judge and King. Global Christians learn from the book of Judges that the Lord—and none other—is Judge and King of all the world. God's purpose in his mission of redemption is to fulfill his original intentions for creation. The Creator-King's goal is the restoration of righteous human rule over the world, under God as ultimate King. The book of Judges supports this goal by reaffirming two realities. First, the people of God need a divinely chosen and righteous human king if they are to flourish. This human king would not rule apart from God but would implement the rule of God over the people of God. Second and more fundamentally, however, God is the true Judge and King (Judg. 8:22–23; 11:27). While God rules through human leaders, he will always remain his people's ultimate King. He alone is worthy of their exclusive allegiance, devotion, and worship (Ps. 96:9). The foundation of his throne is justice and righteousness, and his kingdom is everlasting (Ps. 89:14; 145:13).

Longing for the righteous ruler of all creation. When we turn to the New Testament, the global mission takes a climactic step forward in Jesus of Nazareth. The Creator-King's mission to restore human rule over the world finds its fulfillment in Jesus Christ. Jesus is the ultimate human judge, for whom Samson and the other judges provided a prophetic pattern. Barak, for example, delivered Israel from Jabin, king of Canaan, but Christ delivers the people of God from Satan (Col. 1:13–14). Gideon secured rest in the land for forty years; Christ secures the ultimate rest of a new and everlasting creation (Heb. 4:8–16). The longing for an ultimate, divinely chosen, and righteous king from Judah is fulfilled in Christ (Rev. 5:5). He embodies perfect human ruling as the crucified, resurrected, and enthroned Lord of the world, and he brings many sons and daughters to glory in order that they might share in his rule (Heb. 1:1–13; 2:5–11).

Jesus is Lord. All Christians around the world, whatever their cultural or ethnic background, bow to God, the Lord of heaven and earth, and to his Son, Jesus Christ. And one day, every tongue and every people will confess that Jesus is Lord (Phil. 2:10–11).

The Global Message of Judges for Today

Urgent need for godly leadership. A primary lesson from Judges for Christians around the world concerns the need for consistent, godly leadership. The story of the church in the twentieth century was its unprecedented growth in the non-Western world. The church is no longer merely a faith of the West but has emerged as a global reality, with some 2.2 billion people affiliated and with adherents in virtually every nation. Although this global growth is cause for celebration, it has also created new issues. One urgent concern is that the explosive growth has outstripped the global church's ability to provide trained leadership for its churches. In Ethiopia, for example, one single pastor may be called upon to provide oversight to five or six rural churches.

Not a leadership manual. However, in its urgent quest to develop healthy leaders, the global church must not turn to the book of Judges as if it were a leadership manual. It wasn't written merely to offer practical advice. Instead, the book of Judges—together with all the other narrative books of the Old Testament—functions primarily to tell its part of redemptive history and to document the unstoppable progress of God's global program of new creation. In and through and despite sinful people, God's mission advances to heal the wounds caused by rebellious humanity and their destructive "leadership" decisions. The Bible does, however, provide much wisdom and guidance concerning what church leaders should be and what they should do. The reader is encouraged to turn to the letters of the apostle Paul—especially his letters to Timothy and Titus—for help in this regard.

The Continuing Conquest of Canaan

JUDGES **1** [†]After the death of Joshua, the people of Israel [a] inquired of the LORD, [b] “Who shall go up first for us against the Canaanites, to fight against them?” [2][†]The LORD said, “Judah shall go up; behold, I have given the land into his hand.” [3]And Judah said to Simeon his brother, “Come up with me into the territory allotted to me, that we may fight against the Canaanites. [c] And I likewise will go with you into the territory allotted to you.” So Simeon went with him. [4]Then Judah went up and the LORD gave the Canaanites and the Perizzites into their hand, and they defeated 10,000 of them at Bezek. [5][†]They found Adoni-bezek at Bezek and fought against him and defeated the Canaanites and the Perizzites. [6]Adoni-bezek fled, but they pursued him and caught him and cut off his thumbs and his big toes. [7]And Adoni-bezek said, “Seventy kings with their thumbs and their big toes cut off [d] used to pick up scraps under my table. [e] As I have done, so God has repaid me.” And they brought him to Jerusalem, and he died there.

[8][†][f] And the men of Judah fought against Jerusalem and captured it and struck it with the edge of the sword and set the city on fire. [9]And afterward the men of Judah went down to fight against the Canaanites who lived in [g] the hill country, in the Negeb, and in [g] the lowland. [10][†] [h] And Judah went against the Canaanites who lived in Hebron [i] (now the name of Hebron was formerly Kiriath-arba), and they defeated [j] Sheshai and Ahiman and Talmai.

[11]From there they went against the inhabitants of Debir. The name of Debir was formerly Kiriath-sepher. [12]And Caleb said, “He who attacks Kiriath-sepher and captures it, I will give him Achsah my daughter for a wife.” [13]And Othniel the son of Kenaz, [k] Caleb’s younger brother, captured it. And he gave him Achsah his daughter for a wife. [14]When she came to him, she urged him to ask her father for a field. And she dismounted from her donkey, and Caleb said to her, “What do you want?” [15]She said to him, “Give me a blessing. Since you have set me in the land of the Negeb, give me also springs of water.” And Caleb gave her the upper springs and the lower springs.

[16][†]And the descendants of the [l] Kenite, Moses’ father-in-law, went up with the people of Judah [m] from the city of palms into the wilderness of

Judah, which lies in the Negeb near [n] Arad, [o] and they went and settled with the people. [17] [p] And Judah went with Simeon his brother, and they defeated the Canaanites who inhabited Zephath and devoted it to destruction. So the name of the city was called [q] Hormah. [1] [18][†]Judah also [r] captured Gaza with its territory, and Ashkelon with its territory, and Ekron with its territory. [19][†] [p] And the LORD was with Judah, and he took possession of the [s] hill country, but he could not drive out the inhabitants of the plain because they had [t] chariots of iron. [20] [u] And Hebron was given to Caleb, as Moses had said. And he drove out from it [v] the three sons of Anak. [21]But the people of Benjamin did not drive out the Jebusites who lived in Jerusalem, [w] so the Jebusites have lived with the people of Benjamin in Jerusalem to this day.

[22][†]The house of Joseph also went up against Bethel, [x] and the LORD was with them. [23]And the house of Joseph scouted out Bethel. ([y] Now the name of the city was formerly Luz.) [24]And the spies saw a man coming out of the city, and they said to him, “Please show us the way into the city, [z] and we will deal kindly with you.” [25]And he showed them the way into the city. And they struck the city with the edge of the sword, but they let the man and all his family go. [26]And the man went to [a] the land of the Hittites and built a city and called its name Luz. That is its name to this day.

Failure to Complete the Conquest

[27] [b] Manasseh did not drive out the inhabitants of Beth-shean and its villages, or Taanach and its villages, or the inhabitants of Dor and its villages, or the inhabitants of Ibleam and its villages, or the inhabitants of Megiddo and its villages, for the Canaanites persisted in dwelling in that land. [28]When Israel grew strong, they put the Canaanites to forced labor, but did not drive them out completely.

[29] [c] And Ephraim did not drive out the Canaanites who lived in Gezer, so the Canaanites lived in Gezer among them.

[30]Zebulun did not drive out the inhabitants of Kitron, or the inhabitants of [d] Nahalol, so the Canaanites lived among them, but became subject to forced labor.

31 [e] Asher did not drive out the inhabitants of Acco, or the inhabitants of Sidon or of Ahlab or of Achzib or of Helbah or of Aphik or of Rehob, 32 so the Asherites lived among the Canaanites, the inhabitants of the land, for they did not drive them out.

33 Naphtali did not drive out the inhabitants of [f] Beth-shemesh, or the inhabitants of Beth-anath, so they lived among the Canaanites, the inhabitants of the land. Nevertheless, the inhabitants of Beth-shemesh and of Beth-anath became subject to forced labor for them.

34 [†] [g] The Amorites pressed the people of Dan back into the hill country, for they did not allow them to come down to the plain. 35 The Amorites persisted in dwelling in Mount Heres, [h] in Aijalon, and in Shaalbim, but the hand of the house of Joseph rested heavily on them, and they became subject to forced labor. 36 And the border of the Amorites ran from [i] the ascent of Akrabbim, from Sela and upward.

Israel’s Disobedience

JUDGES 2 [†]Now the angel of the LORD went up from Gilgal to [j] Bochim. And he said, “I brought you up from Egypt and brought you into the land that I swore to give to your fathers. I said, [k] ‘I will never break my covenant with you, 2 [†] [l] and you shall make no covenant with the inhabitants of this land; [m] you shall break down their altars.’ But you have not obeyed my voice. What is this you have done? 3 So now I say, [n] I will not drive them out before you, but they shall become [o] thorns in your sides, and their gods shall be a snare to you.” 4 As soon as the angel of the LORD spoke these words to all the people of Israel, the people lifted up their voices and wept. 5 [†]And they called the name of that place Bochim. [1] And they sacrificed there to the LORD.

The Death of Joshua

6 [†]When Joshua dismissed the people, the people of Israel went each to his inheritance to take possession of the land. 7 [p] And the people served the LORD all the days of Joshua, and all the days of the elders who outlived Joshua, who had seen all the great work that the LORD had done for Israel. 8 And Joshua the son of Nun, the servant of the LORD, died at the age of 110

years. [9]And they buried him within the boundaries of [q]his inheritance in Timnath-heres, [r]in the hill country of Ephraim, north of the mountain of Gaash. [10]And all that generation also were gathered to their fathers. And there arose another generation after them who did not know the LORD or the work that he had done for Israel.

Israel’s Unfaithfulness

[11][†] [s]And the people of Israel did what was evil in the sight of the LORD and served the Baals. [12] [t]And they abandoned the LORD, the God of their fathers, who had brought them out of the land of Egypt. [u]They went after other gods, from among the gods of the peoples who were around them, and [v]bowed down to them. [w]And they provoked the LORD to anger. [13][†]They abandoned the LORD [x]and served the Baals and the Ashtaroth. [14] [y]So the anger of the LORD was kindled against Israel, and he [z]gave them over to plunderers, who plundered them. [a]And he sold them into the hand of their surrounding enemies, [b]so that they could no longer withstand their enemies. [15][†]Whenever they marched out, the hand of the LORD was against them for harm, as the LORD had warned, [c]and as the LORD had sworn to them. And they were in terrible distress.

The LORD Raises Up Judges

[16][†] [d]Then the LORD raised up judges, [e]who saved them out of the hand of those who plundered them. [17][†]Yet they did not listen to their judges, for [f]they whored after other gods and bowed down to them. [g]They soon turned aside from the way in which their fathers had walked, who had obeyed the commandments of the LORD, and they did not do so. [18][†]Whenever the LORD raised up judges for them, [h]the LORD was with the judge, and he saved them from the hand of their enemies all the days of the judge. [i]For the LORD was moved to pity by [j]their groaning because of those who afflicted and oppressed them. [19]But [k]whenever the judge died, they turned back and were more corrupt than their fathers, going after other gods, serving them and bowing down to them. They did not drop any of their practices or their stubborn ways. [20][†] [l]So the anger of the LORD was

kindled against Israel, and he said, “Because this people [m] have transgressed my covenant that I commanded their fathers and have not obeyed my voice, [21] [n] I will no longer drive out before them any of the nations that Joshua left when he died, [22]in order [o] to test Israel by them, whether they will take care to walk in the way of the LORD as their fathers did, or not.” [23]So the LORD left those nations, not driving them out quickly, and he did not give them into the hand of Joshua.

JUDGES **3** [†] [p] Now these are the nations that the LORD left, to test Israel by them, that is, all in Israel who had not experienced all the wars in Canaan. [2]It was only in order that the generations of the people of Israel might know war, to teach war to those who had not known it before. [3][†]These are the nations: [q] the five lords of the Philistines and all the Canaanites and the Sidonians and the Hivites who lived on Mount Lebanon, from Mount Baal-hermon as far as Lebo-hamath. [4]They were for [r] the testing of Israel, to know whether Israel would obey the commandments of the LORD, which he commanded their fathers by the hand of Moses. [5]So the people of Israel lived [s] among the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites. [6] [t] And their daughters they took to themselves for wives, and their own daughters they gave to their sons, and they served their gods.

Othniel

[7][†] [u] And the people of Israel did what was evil in the sight of the LORD. They forgot the LORD their God and served the Baals and [v] the Asheroth. [8]Therefore the anger of the LORD was kindled against Israel, [w] and he sold them into the hand of [x] Cushan-rishathaim king of Mesopotamia. And the people of Israel served Cushan-rishathaim eight years. [9][†]But when the people of Israel [y] cried out to the LORD, the LORD raised up a [z] deliverer for the people of Israel, who saved them, [a] Othniel the son of Kenaz, Caleb’s younger brother. [10] [b] The Spirit of the LORD was upon him, and he judged Israel. He went out to war, and the LORD gave Cushan-rishathaim king of Mesopotamia into his hand. And his hand prevailed over Cushan-rishathaim. [11] [c] So the land had rest forty years. Then Othniel the son of Kenaz died.

Ehud

12[†] [d] And the people of Israel again did what was evil in the sight of the LORD, and the LORD strengthened Eglon [e] the king of Moab against Israel, because they had done what was evil in the sight of the LORD. 13He gathered to himself the Ammonites and the [f] Amalekites, and went and defeated Israel. And they took possession of [g] the city of palms. 14And the people of Israel served Eglon the king of Moab eighteen years.

15Then the people of Israel [h] cried out to the LORD, and the LORD raised up for them [h] a deliverer, Ehud, the son of Gera, the Benjaminite, [i] a left-handed man. The people of Israel sent tribute by him to Eglon the king of Moab. 16And Ehud made for himself a sword with two edges, a cubit [1] in length, and he bound it on his right thigh under his clothes. 17And he presented the tribute to Eglon king of Moab. Now Eglon was a very fat man. 18And when Ehud had finished presenting the tribute, he sent away the people who carried the tribute. 19But he himself turned back [j] at the idols near Gilgal and said, “I have a secret message for you, O king.” And he commanded, “Silence.” And all his attendants went out from his presence. 20[†]And Ehud came to him as he was sitting alone in his [k] cool roof chamber. [l] And Ehud said, “I have a message from God for you.” And he arose from his seat. 21And Ehud reached with his left hand, took the sword from his right thigh, and thrust it into his belly. 22And the hilt also went in after the blade, and the fat closed over the blade, for he did not pull the sword out of his belly; and the dung came out. 23Then Ehud went out into the porch [2] and closed the doors of the roof chamber behind him [m] and locked them.

24When he had gone, the servants came, and when they saw that the doors of the roof chamber were locked, they thought, [n] “Surely he is relieving himself in the closet of the cool chamber.” 25And they waited till they were embarrassed. But when he still did not open the doors of the roof chamber, they took the key and opened them, and there lay their lord dead on the floor.

26Ehud escaped while they delayed, and he passed beyond [o] the idols and escaped to Seirah. 27When he arrived, [p] he sounded the trumpet in [q] the hill country of Ephraim. Then the people of Israel went down with him from the hill country, and he was their leader. [28]And he said to them, “Follow after me, [r] for the LORD has given your enemies the Moabites into your hand.” So they went down after him and seized [s] the fords of the Jordan against the Moabites and did not allow anyone to pass over. [29]And they killed at that time about 10,000 of the Moabites, all strong, able-bodied men; not a man escaped. [30]So Moab was subdued that day under the hand of Israel. [t] And the land had rest for eighty years.

Shamgar

[31][†]After him was [u] Shamgar the son of Anath, who killed 600 of the Philistines [v] with an oxgoad, and he also [w] saved Israel.

Deborah and Barak

JUDGES 4 [†] [x] And the people of Israel again did what was evil in the sight of the LORD after Ehud died. [2]And the LORD [y] sold them into the hand of [z] Jabin king of Canaan, who reigned in [z] Hazor. The commander of his army was [a] Sisera, who lived in [b] Harosheth-hagoyim. [3]Then the people of Israel [c] cried out to the LORD for help, for he had [d] 900 chariots of iron and he oppressed the people of Israel cruelly for twenty years.

[4][†]Now Deborah, a prophetess, the wife of Lappidoth, was judging Israel at that time. [5]She used to sit under the palm of Deborah between Ramah and Bethel in [e] the hill country of Ephraim, and the people of Israel came up to her for judgment. [6][†]She sent and summoned [f] Barak the son of Abinoam from [g] Kedesh-naphtali and said to him, “Has not the LORD, the God of Israel, commanded you, ‘Go, gather your men at Mount [h] Tabor, taking 10,000 from the people of Naphtali and the people of Zebulun. [7]And I will draw out Sisera, the general of Jabin’s army, to meet you by [i] the river Kishon with his chariots and his troops, [j] and I will give him into your hand’?” [8]Barak said to her, “If you will go with me, I will go, but if you will not go with me, I will not go.” [9]And she said, “I will surely go with you. Nevertheless, the road on which you are going will not lead to your glory, for the LORD will [k] sell Sisera into the hand of a woman.” Then Deborah arose and went with Barak to Kedesh. [10]And Barak called out

[l]Zebulun and Naphtali to Kedesh. And 10,000 men went up at his heels, and Deborah went up with him.

[11][†]Now Heber [m]the Kenite had separated from the Kenites, the descendants of [n]Hobab the father-in-law of Moses, and had pitched his tent as far away as the oak in [o]Zaanannim, which is near Kedesh.

[12]When Sisera was told that Barak the son of Abinoam had gone up to Mount Tabor, [13][†]Sisera called out all his chariots, [p]900 chariots of iron, and all the men who were with him, from Harosheth-hagoyim to the river Kishon. [14]And Deborah said to Barak, “Up! For this is the day in which [q]the LORD has given Sisera into your hand. [r]Does not the LORD go out before you?” So Barak went down from Mount Tabor with 10,000 men following him. [15][s]And the LORD routed Sisera and all his chariots and all his army before Barak by the edge of the sword. And Sisera got down from his chariot and fled away on foot. [16]And Barak pursued the chariots and the army to Harosheth-hagoyim, and all the army of Sisera fell by the edge of the sword; not a man was left.

[17][†]But Sisera fled away on foot to the tent of Jael, the wife of Heber the Kenite, for there was peace between Jabin the king of Hazor and the house of Heber the Kenite. [18]And Jael came out to meet Sisera and said to him, “Turn aside, my lord; turn aside to me; do not be afraid.” So he turned aside to her into the tent, and she covered him with a rug. [19]And he said to her, “Please give me a little water to drink, for I am thirsty.” So she opened [t]a skin of milk and gave him a drink and covered him. [20]And he said to her, “Stand at the opening of the tent, and if any man comes and asks you, ‘Is anyone here?’ say, ‘No.’” [21]But Jael the wife of Heber took a tent peg, and took a hammer in her hand. Then she went softly to him and drove the peg into his temple until it went down into the ground while he was lying fast asleep from weariness. So he died. [22]And behold, as Barak was pursuing Sisera, Jael went out to meet him and said to him, “Come, and I will show you the man whom you are seeking.” So he went in to her tent, and there lay Sisera dead, with the tent peg in his temple.

[23][u]So on that day God subdued Jabin the king of Canaan before the people of Israel. [24]And the hand of the people of Israel pressed harder and harder against Jabin the king of Canaan, until they destroyed Jabin king of Canaan.

The Song of Deborah and Barak

JUDGES **5** [†] [v]Then sang Deborah and Barak the son of Abinoam on that day:

2 “That the leaders took the lead in Israel,
that [w]the people offered themselves willingly,
bless the LORD!

3 “Hear, O kings; give ear, O princes;
to the LORD I will sing;
I will make melody to the LORD, the God of Israel.

4[†] “LORD, [x]when you went out from Seir,
when you marched from the region of Edom,
[y]the earth trembled
and the heavens dropped,
yes, the clouds dropped water.
5 The mountains [z]quaked before the LORD,
[a]even Sinai before the LORD, the God of Israel.

6[†] “In the days of [b]Shamgar, son of Anath,
in the days of [c]Jael, [d]the highways were abandoned,
and travelers kept to the byways.
7 The villagers ceased in Israel;
they ceased to be until I arose;
I, Deborah, arose as a mother in Israel.
8 [e]When new gods were chosen,
then war was in the gates.
[f]Was shield or spear to be seen
among forty thousand in Israel?
9 My heart goes out to the commanders of Israel
who [g]offered themselves willingly among the people.
Bless the LORD.

10[†] “Tell of it, [h]you who ride on white donkeys,
you who sit on rich carpets [1]

and you who walk by the way.
11 To the sound of musicians [2] at the watering places,
there they repeat the righteous triumphs of the LORD,
the righteous triumphs of his villagers in Israel.

“Then down to the gates marched the people of the LORD.

12 [i] “Awake, awake, Deborah!
Awake, awake, break out in a song!
Arise, Barak, [j] lead away your captives,
O son of Abinoam.
13 [†] Then down marched the remnant of the noble;
the people of the LORD marched down for me against the mighty.
14 From [k] Ephraim their root [l] they marched down into the valley, [3]
following you, Benjamin, with your kinsmen;
from [m] Machir marched down the commanders,
and from Zebulun those who bear the lieutenant’s [4] staff;
15 the princes of Issachar came with Deborah,
and Issachar faithful to [n] Barak;
into the valley they rushed at his heels.
Among the clans of Reuben
there were great searchings of heart.
16 Why did you sit still [o] among the sheepfolds,
to hear the whistling for the flocks?
Among the clans of Reuben
there were great searchings of heart.
17 [p] Gilead stayed beyond the Jordan;
[q] and Dan, why did he stay with the ships?
[r] Asher sat still [s] at the coast of the sea,
staying by his landings.
18 [t] Zebulun is a people who risked their lives to the death;
[t] Naphtali, too, on the heights of the field.

19 [†] “The kings came, they fought;
then fought the kings of Canaan,

at [u]Taanach, by the waters of [v]Megiddo;
[w]they got no spoils of silver.
20 [x]From heaven the stars fought,
from their courses they fought against Sisera.
21 [y]The torrent Kishon swept them away,
the ancient torrent, the torrent Kishon.
March on, my soul, with might!

22 “Then loud beat the horses’ hoofs
with the galloping, galloping of his steeds.

23 “Curse Meroz, says the angel of the Lord,
curse its inhabitants thoroughly,
[z]because they did not come to the help of the Lord,
to the help of the Lord against the mighty.

24[†] “Most blessed of women be [a]Jael,
the wife of Heber the Kenite,
of tent-dwelling women most blessed.
25 [b]He asked for water and she gave him milk;
she brought him curds in a noble’s bowl.
26 [c]She sent her hand to the tent peg
and her right hand to the workmen’s mallet;
she struck Sisera;
she crushed his head;
she shattered and pierced his temple.
27 Between her feet
he sank, he fell, he lay still;
between her feet
he sank, he fell;
where he sank,
there he fell—dead.

28[†] [d]“Out of the window she peered,
the mother of Sisera wailed through [e]the lattice:
‘Why is his chariot so long in coming?

Why tarry the hoofbeats of his chariots?’
[29] Her wisest princesses answer,
indeed, she answers herself,
[30] ‘Have they not found and [f] divided the spoil?—
A womb or two for every man;
spoil of dyed materials for Sisera,
spoil of dyed materials embroidered,
two pieces of dyed work embroidered for the neck as spoil?’

[31] [g] “So may all your enemies perish, O LORD!
But your friends be [h] like the sun [i] as he rises in his might.”

[j] And the land had rest for forty years.

Midian Oppresses Israel

JUDGES **6** [†] [k] The people of Israel did what was evil in the sight of the LORD, and the LORD gave them into the hand of [l] Midian seven years. [2][†]And the hand of Midian overpowered Israel, and because of Midian the people of Israel made for themselves the dens that are in the mountains and [m] the caves and the strongholds. [3]For whenever the Israelites planted crops, the Midianites and [n] the Amalekites and [o] the people of the East would come up against them. [4]They would encamp against them [p] and devour the produce of the land, as far as Gaza, and leave no sustenance in Israel and no sheep or ox or donkey. [5]For they would come up with their livestock and their tents; they would come [q] like locusts in number—both they and their camels could not be counted—so that they laid waste the land as they came in. [6]And Israel was brought very low because of Midian. And the people of Israel [r] cried out for help to the LORD.

[7][†]When the people of Israel cried out to the LORD on account of the Midianites, [8]the LORD sent a prophet to the people of Israel. And he said to them, “Thus says the LORD, the God of Israel: [s] I led you up from Egypt and brought you out of the house of slavery. [9]And I delivered you from the hand of the Egyptians and from the hand of all who oppressed you, and [t] drove them out before you and gave you their land. [10]And I said to you, ‘I am the

LORD your God; [u] you shall not fear the gods of the Amorites in whose land you dwell.' But you have not obeyed my voice."

The Call of Gideon

[11][†]Now the angel of the LORD came and sat under the terebinth at Ophrah, which belonged to Joash [v] the Abiezrite, while his son [w] Gideon was beating out wheat in the winepress to hide it from the Midianites. [12]And [x] the angel of the LORD appeared to him and said to him, [y] "The LORD is with you, O mighty man of valor." [13]And Gideon said to him, "Please, sir, [1] if the LORD is with us, why then has all this happened to us? And where are [z] all his wonderful deeds [a] that our fathers recounted to us, saying, 'Did not the LORD bring us up from Egypt?' But now the LORD has forsaken us and given us into the hand of Midian." [14]And the LORD [2] turned to him and said, "Go in this might of yours and save Israel from the hand of Midian; [b] do not I send you?" [15]And he said to him, [c] "Please, Lord, how can I save Israel? Behold, [d] my clan is the weakest in Manasseh, and I am the least in my father's house." [16]And the LORD said to him, [e] "But I will be with you, and you shall strike the Midianites as one man." [17]And he said to him, [f] "If now I have found favor in your eyes, then [g] show me a sign that it is you who speak with me. [18]Please [h] do not depart from here until I come to you and bring out my present and set it before you." And he said, "I will stay till you return."

[19]So Gideon went into his house [i] and prepared a young goat and unleavened cakes from an ephah [3] of flour. The meat he put in a basket, and the broth he put in a pot, and brought them to him under the terebinth and presented them. [20]And the angel of God said to him, "Take the meat and the unleavened cakes, and put them [j] on this rock, and [k] pour the broth over them." And he did so. [21]Then the angel of the LORD reached out the tip of the staff that was in his hand and touched the meat and the unleavened cakes. [l] And fire sprang up from the rock and consumed the meat and the unleavened cakes. And the angel of the LORD vanished from his sight. [22][†]Then Gideon perceived that he was the angel of the LORD. And Gideon said, [m] "Alas, O Lord GOD! For now I have seen the angel of the LORD face to face." [23]But the LORD said to him, [n] "Peace be to you. Do not fear; you

shall not die.” [24][†]Then Gideon built an altar there to the LORD and called it, [o]The LORD Is Peace. To this day it still stands at [p]Ophrah, which belongs to the Abiezrites.

[25][†]That night the LORD said to him, “Take your father’s bull, and the second bull seven years old, and pull down the altar of Baal that your father has, and cut down [q]the Asherah that is beside it [26]and build an altar to the LORD your God on the top of the [r]stronghold here, with stones laid in due order. Then take the second bull and offer it as a burnt offering with the wood of the Asherah that you shall cut down.” [27]So Gideon took ten men of his servants and did as the LORD had told him. But because he was too afraid of his family and the men of the town to do it by day, he did it by night.

Gideon Destroys the Altar of Baal

[28]When the men of the town rose early in the morning, behold, the altar of Baal was broken down, and the Asherah beside it was cut down, and the second bull was offered on the altar that had been built. [29]And they said to one another, “Who has done this thing?” And after they had searched and inquired, they said, “Gideon the son of Joash has done this thing.” [30]Then the men of the town said to Joash, “Bring out your son, that he may die, for he has broken down the altar of Baal and cut down the Asherah beside it.” [31]But Joash said to all who stood against him, “Will you contend for Baal? Or will you save him? Whoever contends for him shall be put to death by morning. If he is a god, let him contend for himself, because his altar has been broken down.” [32][†]Therefore on that day Gideon [4] was called [s]Jerubbaal, that is to say, “Let Baal contend against him,” because he broke down his altar.

[33]Now [t]all the Midianites and the Amalekites and the people of the East came together, and they crossed the Jordan and encamped in [u]the Valley of Jezreel. [34][†]But [v]the Spirit of the LORD clothed Gideon, [w]and he sounded the trumpet, and the Abiezrites were called out to follow him. [35][x]And he sent messengers throughout all Manasseh, and they too were called out to follow him. [x]And he sent messengers to Asher, Zebulun, and Naphtali, and they went up to meet them.

The Sign of the Fleece

[36][†][y] Then Gideon said to God, “If you will save Israel by my hand, as you have said, [37]behold, I am laying a fleece of wool on the threshing floor. If there is dew on the fleece alone, and it is dry on all the ground, then I shall know that you will save Israel by my hand, as you have said.” [38]And it was so. When he rose early next morning and squeezed the fleece, he wrung enough dew from the fleece to fill a bowl with water. [39]Then Gideon said to God, [z]“Let not your anger burn against me; let me speak just once more. Please let me test just once more with the fleece. Please let it be dry on the fleece only, and on all the ground let there be dew.” [40]And God did so that night; and it was dry on the fleece only, and on all the ground there was dew.

Gideon’s Three Hundred Men

JUDGES **7** Then [a]Jerubbaal (that is, Gideon) and all the people who were with him rose early and encamped beside [b]the spring of Harod. And the camp of Midian was north of them, [c]by the hill of Moreh, in the valley.

[2][†]The LORD said to Gideon, “The people with you are too many for me to give the Midianites into their hand, [d]lest Israel boast over me, saying, ‘My own hand has saved me.’ [3][†]Now therefore proclaim in the ears of the people, saying, [e]‘Whoever is fearful and trembling, let him return home and hurry away from Mount Gilead.’” Then 22,000 of the people returned, and 10,000 remained.

[4][†]And the LORD said to Gideon, “The people are still too many. Take them down to the water, and I will test them for you there, and anyone of whom I say to you, ‘This one shall go with you,’ shall go with you, and anyone of whom I say to you, ‘This one shall not go with you,’ shall not go.” [5]So he brought the people down to the water. And the LORD said to Gideon, “Every one who laps the water with his tongue, as a dog laps, you shall set by himself. Likewise, every one who kneels down to drink.” [6]And the number of those who lapped, putting their hands to their mouths, was 300 men, but all the rest of the people knelt down to drink water. [7]And the LORD said to Gideon, [f]“With the 300 men who lapped I will save you and give the Midianites into your hand, and let all the others go every man to

his home.” [8]So the people took provisions in their hands, and their trumpets. And he sent all the rest of Israel every man to his tent, but retained the 300 men. And the camp of Midian was below him [g] in the valley.

[9]That same [h] night the LORD said to him, “Arise, go down against the camp, [i] for I have given it into your hand. [10][†]But if you are afraid to go down, go down to the camp with Purah your servant. [11][j] And you shall hear what they say, and afterward your hands shall be strengthened to go down against the camp.” [k] Then he went down with Purah his servant to the outposts of the armed men who were in the camp. [12]And the Midianites and the Amalekites and [l] all the people of the East lay along the valley like locusts in abundance, and their camels were without number, [m] as the sand that is on the seashore in abundance. [13][†]When Gideon came, behold, a man was telling a dream to his comrade. And he said, “Behold, I dreamed a dream, and behold, a cake of barley bread tumbled into the camp of Midian and came to the tent and struck it so that it fell and turned it upside down, so that the tent lay flat.” [14]And his comrade answered, “This is no other than the sword of Gideon the son of Joash, a man of Israel; God has given into his hand Midian and all the camp.”

[15]As soon as Gideon heard the telling of the dream and its interpretation, he worshiped. And he returned to the camp of Israel and said, “Arise, for the LORD has given the host of Midian into your hand.” [16]And he divided the 300 men into three companies and put trumpets into the hands of all of them and empty jars, with [n] torches inside the jars. [17]And he said to them, “Look at me, and do likewise. When I come to the outskirts of the camp, do as I do. [18][†]When I blow the trumpet, I and all who are with me, then blow the trumpets also on every side of all the camp and shout, [o] ‘For the LORD and for Gideon.’”

Gideon Defeats Midian

[19][†]So Gideon and the hundred men who were with him came to the outskirts of the camp at the beginning of the middle watch, when they had just set the watch. And they blew the trumpets and smashed the jars that were in their hands. [20][†]Then the three companies blew the trumpets and

broke the jars. They held in their left hands the torches, and in their right hands the trumpets to blow. [o] And they cried out, “A sword for the LORD and for Gideon!” [21]Every man stood in his place around the camp, [p] and all the army ran. They cried out and fled. [22][†] [q] When they blew the 300 trumpets, [r] the LORD set [s] every man’s sword against his comrade and against all the army. And the army fled as far as Beth-shittah toward Zererah, [1] as far as the border of Abel-meholah, by Tabbath. [23]And the men of Israel were called out from Naphtali and from Asher and from all Manasseh, and they pursued after Midian.

[24] [t] Gideon sent messengers throughout [u] all the hill country of Ephraim, saying, “Come down against the Midianites and capture the waters against them, as far as [v] Beth-barah, and also the Jordan.” So all the men of Ephraim were called out, and they captured the waters as far as Beth-barah, and also the Jordan. [25]And they captured [w] the two princes of Midian, Oreb and Zeeb. They killed Oreb [x] at the rock of Oreb, and Zeeb they killed at the winepress of Zeeb. Then they pursued Midian, and they brought the heads of Oreb and Zeeb to Gideon [y] across the Jordan.

Gideon Defeats Zebah and Zalmunna

JUDGES 8 [†] [z]Then the men of Ephraim said to him, “What is this that you have done to us, not to call us when you went to fight against Midian?” And they accused him fiercely. **2**And he said to them, “What have I done now in comparison with you? Is not [a]the gleaning of the grapes of Ephraim better than the grape harvest of Abiezer? **3** [b]God has given into your hands the princes of Midian, Oreb and Zeeb. What have I been able to do in comparison with you?” [c]Then their anger [1] against him subsided when he said this.

4And Gideon came to the Jordan and crossed over, he and [d]the 300 men who were with him, exhausted yet pursuing. **5**So he said to the men of [e]Succoth, “Please give loaves of bread to the people who follow me, for they are exhausted, and I am pursuing after Zebah and Zalmunna, the kings of Midian.” **6**And the officials of Succoth said, [f]“Are the hands of Zebah and Zalmunna already in your hand, [g]that we should give bread to your army?” **7**So Gideon said, “Well then, when the LORD has given Zebah and Zalmunna into my hand, [h]I will flail your flesh with the thorns of the wilderness and with briers.” **8**And from there he went up to [i]Penuel, and spoke to them in the same way, and the men of Penuel answered him as the men of Succoth had answered. **9**And he said to the men of Penuel, [j]“When I come again in peace, [k]I will break down this tower.”

10Now Zebah and Zalmunna were in Karkor with their army, about 15,000 men, all who were left of all the army of [l]the people of the East, for there had fallen 120,000 men [m]who drew the sword. **11**And Gideon went up by the way of the tent dwellers east of [n]Nobah and Jogbehah and attacked the army, for the army felt [o]secure. **12**And Zebah and Zalmunna fled, and he pursued them [p]and captured the two kings of Midian, Zebah and Zalmunna, and he threw all the army into a panic.

13Then Gideon the son of Joash returned from the battle by the ascent of Heres. **14**And he captured a young man of Succoth and questioned him. And he wrote down for him the officials and elders of Succoth, seventy-seven men. **15**And he came to the men of Succoth and said, “Behold Zebah and

Zalmunna, about whom you taunted me, saying, [q] 'Are the hands of Zebah and Zalmunna already in your hand, that we should give bread to your men who are exhausted?'" [16][†]And he took the elders of the city, and he took thorns of the wilderness and briers and with them taught the men of Succoth a lesson. [17] [r] And he broke down the tower of Penuel and killed the men of the city.

[18]Then he said to Zebah and Zalmunna, "Where are the men whom you killed at [s] Tabor?" They answered, "As you are, so were they. Every one of them resembled the son of a king." [19]And he said, "They were my brothers, the sons of my mother. [t] As the LORD lives, if you had saved them alive, I would not kill you." [20]So he said to Jether his firstborn, "Rise and kill them!" But the young man did not draw his sword, for he was afraid, because he was still a young man. [21]Then Zebah and Zalmunna said, "Rise yourself and fall upon us, for as the man is, so is his strength." And Gideon arose and [u] killed Zebah and Zalmunna, and he took [v] the crescent ornaments that were on the necks of their camels.

Gideon's Ephod

[22][†]Then the men of Israel said to Gideon, "Rule over us, you and your son and your grandson also, for you have saved us from the hand of Midian." [23]Gideon said to them, "I will not rule over you, and my son will not rule over you; [w] the LORD will rule over you." [24]And Gideon said to them, "Let me make a request of you: every one of you give me the earrings from his spoil." (For they had golden earrings, [x] because they were Ishmaelites.) [25]And they answered, "We will willingly give them." And they spread a cloak, and every man threw in it the earrings of his spoil. [26]And the weight of the golden earrings that he requested was 1,700 shekels [2] of gold, besides [y] the crescent ornaments and [z] the pendants and the purple garments worn by the kings of Midian, and besides the collars that were around the necks of their camels. [27][†]And Gideon [a] made an ephod of it and put it in his city, [b] in Ophrah. And all Israel [c] whored after it there, and it became a [d] snare to Gideon and to his family. [28]So Midian was subdued before the people of Israel, and they raised their heads no more. [e] And the land had rest forty years in the days of Gideon.

The Death of Gideon

[29][†][f]Jerubbaal the son of Joash went and lived in his own house. [30]Now Gideon had [g]seventy sons, his own offspring, [3] for he had many wives. [31]And his concubine [h]who was in Shechem also bore him a son, and he called his name Abimelech. [32]And Gideon the son of Joash died [i]in a good old age and was buried in the tomb of Joash his father, [j]at Ophrah of the Abiezrites.

[33][†][k]As soon as Gideon died, the people of Israel turned again and [l]whored after the Baals and made [m]Baal-berith their god. [34]And the people of Israel [n]did not remember the LORD their God, who had delivered them from the hand of all their enemies on every side, [35][o]and they did not show steadfast love to the family of Jerubbaal (that is, Gideon) in return for all the good that he had done to Israel.

Abimelech’s Conspiracy

JUDGES **9** [†]Now Abimelech the son of Jerubbaal went to Shechem to [p]his mother’s relatives and said to them and to the whole clan of his mother’s family, [2]“Say in the ears of all the leaders of Shechem, ‘Which is better for you, that all [q]seventy of the sons of Jerubbaal rule over you, or that one rule over you?’ Remember also that [p]I am [r]your bone and your flesh.”

[3]And his mother’s relatives spoke all these words on his behalf in the ears of all the leaders of Shechem, and their hearts inclined to follow Abimelech, for they said, [s]“He is our brother.” [4]And they gave him seventy pieces of silver out of the house of [t]Baal-berith with which Abimelech hired [u]worthless and reckless fellows, who followed him. [5]And he went to his father’s house at [v]Ophrah [w]and killed his brothers the sons of Jerubbaal, seventy men, on one stone. But Jotham the youngest son of Jerubbaal was left, for he hid himself. [6]And all the leaders of Shechem came together, and all [x]Beth-millo, and they went and made Abimelech king, by the oak of the pillar at Shechem.

[7][†]When it was told to Jotham, he went and stood on top of [y]Mount Gerizim and cried aloud and said to them, “Listen to me, you leaders of Shechem, that God may listen to you. [8][z]The trees once went out to anoint a king over them, and they said to the olive tree, [a]‘Reign over us.’ [9]But the

olive tree said to them, ‘Shall I leave my abundance, by which gods and men are honored, and go hold sway over the trees?’ [10]And the trees said to the fig tree, ‘You come and reign over us.’ [11]But the fig tree said to them, ‘Shall I leave my sweetness and my good fruit and go hold sway over the trees?’ [12]And the trees said to the vine, ‘You come and reign over us.’ [13]But the vine said to them, ‘Shall I leave my wine that [b]cheers God and men and go hold sway over the trees?’ [14]Then all the trees said to the bramble, ‘You come and reign over us.’ [15]And the bramble said to the trees, ‘If in good faith you are anointing me king over you, then come and [c]take refuge in my shade, but if not, [d]let fire come out of the bramble and devour [e]the cedars of Lebanon.’

[16]“Now therefore, if you acted in good faith and integrity when you made Abimelech king, and if you have dealt well with [f]Jerubbaal and his house and have done to him [g]as his deeds deserved— [17]for my father fought for you and risked his life and delivered you from the hand of Midian, [18]and you have risen up against my father’s house this day [h]and have killed his sons, seventy men on one stone, and have made [i]Abimelech, the son of his female servant, king over the leaders of Shechem, [j]because he is your relative— [19]if you then have acted in good faith and integrity with Jerubbaal and with his house this day, then [k]rejoice in Abimelech, and let him also rejoice in you. [20][†]But if not, [l]let fire come out from Abimelech and devour the leaders of Shechem and Beth-millo; and let fire come out from the leaders of Shechem and from Beth-millo and devour Abimelech.” [21]And Jotham ran away and fled and went to [m]Beer and lived there, because of Abimelech his brother.

The Downfall of Abimelech

[22][†]Abimelech ruled over Israel three years. [23][†][n]And God sent an evil spirit between Abimelech and the leaders of Shechem, and the leaders of Shechem [o]dealt treacherously with Abimelech, [24][p]that the violence done to the seventy sons of Jerubbaal might come, and their blood be laid on Abimelech their brother, who killed them, and on the men of Shechem, who strengthened his hands to kill his brothers. [25]And the leaders of Shechem

put men in ambush against him on the mountaintops, and they robbed all who passed by them along that way. And it was told to Abimelech.

[26]And Gaal the son of Ebed moved into Shechem with his relatives, and the leaders of Shechem put confidence in him. [27]And they went out into the field and gathered the grapes from their vineyards and trod them and held a festival; and they went into [q] the house of their god and ate and drank and reviled Abimelech. [28]And Gaal the son of Ebed said, [r] “Who is Abimelech, and who are we of Shechem, that we should serve him? Is he not the son of Jerubbaal, and is not Zebul his officer? Serve the men of [s] Hamor the father of Shechem; but why should we serve him? [29]Would that this people were under my hand! Then I would remove Abimelech. I would say [1] to Abimelech, ‘Increase your army, and come out.’”

[30]When Zebul the ruler of the city heard the words of Gaal the son of Ebed, his anger was kindled. [31]And he sent messengers to Abimelech secretly, [2] saying, “Behold, Gaal the son of Ebed and his relatives have come to Shechem, and they are stirring up [3] the city against you. [32]Now therefore, go by night, you and the people who are with you, and set an ambush in the field. [33]Then in the morning, as soon as the sun is up, rise early and rush upon the city. And when he and the people who are with him come out against you, you may do to them [t] as your hand finds to do.”

[34]So Abimelech and all the men who were with him rose up by night and set an ambush against Shechem in four companies. [35]And Gaal the son of Ebed went out and stood in the entrance of the gate of the city, and Abimelech and the people who were with him rose from the ambush. [36]And when Gaal saw the people, he said to Zebul, “Look, people are coming down from [u] the mountaintops!” And Zebul said to him, “You mistake [4] the shadow of the mountains for men.” [37]Gaal spoke again and said, “Look, people are coming down from the center of the land, and one company is coming from the direction of the Diviners’ Oak.” [38]Then Zebul said to him, “Where is your mouth now, you who said, [v] ‘Who is Abimelech, that we should serve him?’ Are not these the people whom you despised? Go out now and fight with them.” [39]And Gaal went out at the head of the leaders of Shechem and fought with Abimelech. [40]And Abimelech chased him, and he fled before him. And many fell wounded, up to the entrance of the gate.

[41]And Abimelech lived at Arumah, and Zebul drove out Gaal and his relatives, so that they could not dwell at Shechem.

[42]On the following day, the people went out into the field, and Abimelech was told. [43]He took his people and divided them into three companies and set an ambush in the fields. And he looked and saw the people coming out of the city. So he rose against them and killed them. [44]Abimelech and the company that was with him [w]rushed forward and stood at the entrance of the gate of the city, while the two companies rushed upon all who were in the field and killed them. [45][†]And Abimelech fought against the city all that day. He captured the city and killed the people who were in it, and [x]he razed the city and [y]sowed it with salt.

[46]When all the leaders of the Tower of Shechem heard of it, they entered [z]the stronghold of the house of [a]El-berith. [47]Abimelech was told that all the leaders of the Tower of Shechem were gathered together. [48]And Abimelech went up to Mount [b]Zalmon, he and all the people who were with him. And Abimelech took an axe in his hand and cut down a bundle of brushwood and took it up and laid it on his shoulder. And he said to the men who were with him, “What you have seen me do, hurry and do as I have done.” [49]So every one of the people cut down his bundle and following Abimelech put it against [c]the stronghold, and they set the stronghold on fire over them, so that all the people of the Tower of Shechem also died, about 1,000 men and women.

[50]Then Abimelech went to Thebez and encamped against Thebez and captured it. [51]But there was a strong tower within the city, and all the men and women and all the leaders of the city fled to it and shut themselves in, and they went up to the roof of the tower. [52]And Abimelech came to the tower and fought against it and drew near to the door of the tower to burn it with fire. [53][d]And a certain woman threw an upper millstone on Abimelech’s head and crushed his skull. [54][†][e]Then he called quickly to the young man his armor-bearer and said to him, “Draw your sword and kill me, lest they say of me, ‘A woman killed him.’” And his young man thrust him through, and he died. [55]And when the men of Israel saw that Abimelech was dead, everyone departed to his home. [56][f]Thus God returned the evil of Abimelech, which he committed against his father in killing his seventy brothers. [57]And God also made all the evil of the men of Shechem

return on their heads, and upon them came [g]the curse of Jotham the son of Jerubbaal.

Tola and Jair

JUDGES 10 [†]After Abimelech there arose to [h]save Israel Tola the son of Puah, son of Dodo, a man of Issachar, and he lived at Shamir in [i]the hill country of Ephraim. [2]And he judged Israel twenty-three years. Then he died and was buried at Shamir.

[3][†]After him arose Jair the Gileadite, who judged Israel twenty-two years. [4]And he had thirty sons who [j]rode on thirty donkeys, and they had thirty cities, called Havvoth-jair to this day, [k]which are in the land of Gilead. [5]And Jair died and was buried in Kamon.

Further Disobedience and Oppression

[6][†][l]The people of Israel again did what was evil in the sight of the LORD [m]and served the Baals and the Ashtaroth, the gods of Syria, [n]the gods of Sidon, the gods of Moab, the gods of the Ammonites, and the gods of the Philistines. And they [o]forsook the LORD and did not serve him. [7]So the anger of the LORD was kindled against Israel, and [p]he sold them into the hand of the Philistines and into the hand of the Ammonites, [8]and they crushed and oppressed the people of Israel that year. For eighteen years they oppressed all the people of Israel who were beyond the Jordan in the land of the Amorites, which is in Gilead. [9]And the Ammonites crossed the Jordan to fight also against Judah and against Benjamin and against the house of Ephraim, so that Israel was severely distressed.

[10]And the people of Israel [q]cried out to the LORD, saying, “We have sinned against you, because [r]we have forsaken our God and have served the Baals.” [11]And the LORD said to the people of Israel, “Did I not save you [s]from the Egyptians and [t]from the Amorites, [u]from the Ammonites and [v]from the Philistines? [12]The Sidonians also, and [w]the Amalekites and the Maonites oppressed you, and you cried out to me, and I [x]saved you out of their hand. [13]Yet you have [y]forsaken me and served other gods; therefore I will save you no more. [14][†]Go and cry out [z]to the gods whom you have

chosen; let them save you in the time of your distress.” [15]And the people of Israel said to the Lord, “We have sinned; do to us whatever seems good to you. Only please deliver us this day.” [16][†]So they put away the foreign gods from among them and served the Lord, and [a]he became impatient over the misery of Israel.

[17]Then the Ammonites were called to arms, and they encamped in Gilead. And the people of Israel came together, and they encamped at [b]Mizpah. [18]And the people, the leaders of Gilead, said one to another, “Who is the man who will begin to fight against the Ammonites? [c]He shall be head over all the inhabitants of Gilead.”

Jephthah Delivers Israel

JUDGES **11** [†]Now [d]Jephthah the Gileadite was [e]a mighty warrior, but he was the son of a prostitute. Gilead was the father of Jephthah. [2]And Gilead’s wife also bore him sons. And when his wife’s sons grew up, they drove Jephthah out and said to him, “You shall not have an inheritance in our father’s house, for you are the son of another woman.” [3]Then Jephthah fled from his brothers and lived in the land of [f]Tob, and [g]worthless fellows collected around Jephthah and went out with him.

[4]After a time the Ammonites made war against Israel. [5]And when the Ammonites made war against Israel, the elders of Gilead went to bring Jephthah from the land of [f]Tob. [6][†]And they said to Jephthah, “Come and be our leader, that we may fight against the Ammonites.” [7]But Jephthah said to the elders of Gilead, “Did you not hate me and drive me out of my father’s house? Why have you come to me now when you are in distress?” [8][†]And the elders of Gilead said to Jephthah, “That is why we have turned to you now, that you may go with us and fight against the Ammonites and [h]be our head over all the inhabitants of Gilead.” [9]Jephthah said to the elders of Gilead, “If you bring me home again to fight against the Ammonites, and the Lord gives them over to me, I will be your head.” [10]And the elders of Gilead said to Jephthah, [i]“The Lord will be witness between us, if we do not do as you say.” [11][†]So Jephthah went with the elders of Gilead, and the people [j]made him head and leader over them. And Jephthah spoke all his words [k]before the Lord at [l]Mizpah.

[12][†]Then Jephthah sent messengers to the king of the Ammonites and said, “What do you have against me, that you have come to me to fight against my land?” [13]And the king of the Ammonites answered the messengers of Jephthah, [m]“Because Israel on coming up from Egypt took away my land, from the [n]Arnon to the [o]Jabbok and to the Jordan; now therefore restore it peaceably.” [14]Jephthah again sent messengers to the king of the Ammonites [15]and said to him, “Thus says Jephthah: [p]Israel did not take away the land of Moab or the land of the Ammonites, [16]but when they came up from Egypt, Israel went through the wilderness [q]to the Red Sea and [r]came to Kadesh. [17][†] [s]Israel then sent messengers to the king of Edom, saying, ‘Please let us pass through your land,’ [t]but the king of Edom would not listen. And they sent also to the king of Moab, but he would not consent. So Israel [u]remained at Kadesh.

[18]“Then they journeyed through the wilderness and [v]went around the land of Edom and the land of Moab and [w]arrived on the east side of the land of Moab and [x]camped on the other side of the Arnon. But they did not enter the territory of Moab, for the Arnon was the boundary of Moab. [19] [y]Israel then sent messengers to Sihon king of the Amorites, king of Heshbon, and Israel said to him, ‘Please let us pass through your land to our country,’ [20]but Sihon did not trust Israel to pass through his territory, so Sihon gathered all his people together and encamped at Jahaz and fought with Israel. [21]And the Lord, the God of Israel, gave Sihon and all his people into the hand of Israel, and they defeated them. So Israel took possession of all the land of the Amorites, who inhabited that country. [22]And they took possession of all the territory of the Amorites from the Arnon to the Jabbok and from the wilderness to the Jordan. [23]So then the Lord, the God of Israel, dispossessed the Amorites from before his people Israel; and are you to take possession of them? [24][†]Will you not possess what [z]Chemosh your god gives you to possess? [a]And all that the Lord our God has dispossessed before us, we will possess. [25]Now are you any better than [b]Balak the son of Zippor, king of Moab? Did he ever contend against Israel, or did he ever go to war with them? [26]While Israel lived [c]in Heshbon and its villages, and [d]in Aroer and its villages, and in all the cities that are on the banks of the Arnon, 300 years, why did you not deliver them

within that time? 27 I therefore have not sinned against you, and you do me wrong by making war on me. [e] The LORD, the Judge, decide this day between the people of Israel and the people of Ammon." 28 But the king of the Ammonites did not listen to the words of Jephthah that he sent to him.

Jephthah's Tragic Vow

29 [†] [f] Then the Spirit of the LORD was upon Jephthah, and he passed through Gilead and Manasseh and passed on to Mizpah of Gilead, and from Mizpah of Gilead he passed on to the Ammonites. 30 And Jephthah [g] made a vow to the LORD and said, "If you will give the Ammonites into my hand, 31 [†] then whatever [1] comes out from the doors of my house to meet me when I return in peace from the Ammonites [h] shall be the LORD's, and [i] I will offer it [2] up for a burnt offering." 32 So Jephthah crossed over to the Ammonites to fight against them, and the LORD gave them into his hand. 33 And he struck them from Aroer to the neighborhood of [j] Minnith, twenty cities, and as far as Abel-keramim, with a great blow. So the Ammonites were subdued before the people of Israel.

34 Then Jephthah came to his home at [k] Mizpah. And behold, his daughter came out to meet him [l] with tambourines and with dances. She was his only child; besides her he had neither son nor daughter. 35 [†] And as soon as he saw her, he tore his clothes and said, "Alas, my daughter! You have brought me very low, and you have become the cause of great trouble to me. For I have opened my mouth to the LORD, [m] and I cannot take back my vow." 36 And she said to him, "My father, you have opened your mouth to the LORD; do to me according to what has gone out of your mouth, now that the LORD has avenged you on your enemies, on the Ammonites." 37 So she said to her father, "Let this thing be done for me: leave me alone two months, that I may go up and down on the mountains and weep for my virginity, I and my companions." 38 So he said, "Go." Then he sent her away for two months, and she departed, she and her companions, and wept for her virginity on the mountains. 39 [†] And at the end of two months, she returned to her father, [n] who did with her according to his vow that he had made. She had never known a man, and it became a custom in Israel 40 that the

daughters of Israel went year by year to lament the daughter of Jephthah the Gileadite four days in the year.

Jephthah’s Conflict with Ephraim

JUDGES 12 [†] [o] The men of Ephraim were called to arms, and they crossed to Zaphon and said to Jephthah, “Why did you cross over to fight against the Ammonites and did not call us to go with you? We will burn your house over you with fire.” [2] And Jephthah said to them, “I and my people had a great dispute with the Ammonites, and when I called you, you did not save me from their hand. [3] And when I saw that you would not save me, [p] I took my life in my hand and crossed over against the Ammonites, and the LORD gave them into my hand. Why then have you come up to me this day to fight against me?” [4] Then Jephthah gathered all the men of Gilead and fought with Ephraim. And the men of Gilead struck Ephraim, because they said, [q] “You are fugitives of Ephraim, you Gileadites, in the midst of Ephraim and Manasseh.” [5] And the Gileadites captured [r] the fords of the Jordan against the Ephraimites. And when any of the fugitives of Ephraim said, “Let me go over,” the men of Gilead said to him, “Are you an Ephraimite?” When he said, “No,” [6] [†] they said to him, “Then say Shibboleth,” and he said, “Sibboleth,” for he could not pronounce it right. Then they seized him and slaughtered him at [r] the fords of the Jordan. At that time 42,000 of the Ephraimites fell.

[7] Jephthah judged Israel six years. Then Jephthah the Gileadite died and was buried in his city in Gilead. [1]

Ibzan, Elon, and Abdon

[8] [†] After him Ibzan of Bethlehem judged Israel. [9] He had thirty sons, and thirty daughters he gave in marriage outside his clan, and thirty daughters he brought in from outside for his sons. And he judged Israel seven years. [10] Then Ibzan died and was buried at Bethlehem.

[11] [†] After him Elon the Zebulunite judged Israel, and he judged Israel ten years. [12] Then Elon the Zebulunite died and was buried at Aijalon in the land of Zebulun.

[13][†]After him Abdon the son of Hillel the Pirathonite judged Israel. [14]He had forty [s]sons and thirty grandsons, who [t]rode on seventy donkeys, and he judged Israel eight years. [15]Then Abdon the son of Hillel the Pirathonite died and was buried at Pirathon in the land of Ephraim, in the hill country of the Amalekites.

The Birth of Samson

JUDGES 13 [†]And the people of Israel again [u]did what was evil in the sight of the LORD, so the LORD gave them [v]into the hand of the Philistines for forty years.

[2]There was a certain man of [w]Zorah, of the tribe of the Danites, whose name was Manoah. [x]And his wife was barren and had no children. [3][†][y]And the angel of the LORD appeared to the woman and said to her, "Behold, you are barren and have not borne children, but you shall conceive and bear a son. [4]Therefore be careful [z]and drink no wine or strong drink, and eat nothing unclean, [5][†]for behold, you shall conceive and bear a son. [a]No razor shall come upon his head, for the child shall be [z]a Nazirite to God from the womb, and he shall [b]begin to save Israel from the hand of the Philistines." [6][†]Then the woman came and told her husband, [c]"A man of God came to me, and his appearance was like the appearance of the angel of God, very awesome. [d]I did not ask him where he was from, and he did not tell me his name, [7]but he said to me, [e]'Behold, you shall conceive and bear a son. So then drink no wine or strong drink, and eat nothing unclean, for the child shall be a Nazirite to God from the womb to the day of his death.'"

[8]Then Manoah prayed to the LORD and said, "O Lord, please let the man of God whom you sent come again to us and teach us what we are to do with the child who will be born." [9]And God listened to the voice of Manoah, and the angel of God came again to the woman as she sat in the field. But Manoah her husband was not with her. [10]So the woman ran quickly and told her husband, "Behold, the man who came to me the other day has appeared to me." [11]And Manoah arose and went after his wife and came to the man and said to him, "Are you the man who spoke to this woman?" And he said, "I am." [12]And Manoah said, "Now when your words come true, [f]what is to be the child's manner of life, and what is his

mission?” [13]And the angel of the LORD said to Manoah, “Of all that I said to the woman let her be careful. [14]She may not eat of anything that comes from the vine, [g]neither let her drink wine or strong drink, or eat any unclean thing. All that I commanded her let her observe.”

[15]Manoah said to the angel of the LORD, “Please let us detain you and [h]prepare a young goat for you.” [16]And the angel of the LORD said to Manoah, “If you detain me, I will not eat of your food. But if you prepare a burnt offering, then offer it to the LORD.” (For Manoah did not know that he was the angel of the LORD.) [17]And Manoah said to the angel of the LORD, [i]“What is your name, so that, when your words come true, we may honor you?” [18][†]And the angel of the LORD said to him, [j]“Why do you ask my name, seeing [k]it is wonderful?” [19]So [l]Manoah took the young goat with the grain offering, and offered it on the rock to the LORD, to the one who works [1] wonders, and Manoah and his wife were watching. [20]And when the flame went up toward heaven from the altar, the angel of the LORD went up in the flame of the altar. Now Manoah and his wife were watching, [m]and they fell on their faces to the ground.

[21]The angel of the LORD appeared no more to Manoah and to his wife. [n]Then Manoah knew that he was the angel of the LORD. [22][†]And Manoah said to his wife, [n]“We shall surely die, for we have seen God.” [23]But his wife said to him, “If the LORD had meant to kill us, he would not have accepted a burnt offering and a grain offering at our hands, or shown us all these things, or now announced to us such things as these.” [24]And the woman bore a son and called his name Samson. [o]And the young man grew, and the LORD blessed him. [25][†][p]And the Spirit of the LORD began to stir him in Mahaneh-dan, between [q]Zorah and Eshtaol.

Samson’s Marriage

JUDGES **14** [†][r]Samson went down to [s]Timnah, and at Timnah he saw one of the daughters of the Philistines. [2][†]Then he came up and told his father and mother, “I saw one of the daughters of the Philistines at Timnah. [t]Now get her for me as my wife.” [3]But his father and mother said to him, “Is there not a woman among the daughters [u]of your relatives, or among all our people, that you must go to take a wife from the [v]uncircumcised

Philistines?” But Samson said to his father, “Get her for me, for she is right in my eyes.”

[4] [†]His father and mother did not know that it was [w] from the LORD, for he was seeking an opportunity against the Philistines. [x] At that time the Philistines ruled over Israel.

[5] Then Samson went down with his father and mother to Timnah, and they came to the vineyards of Timnah. And behold, a young lion came toward him roaring. [6] [†] [y] Then the Spirit of the LORD rushed upon him, and although he had nothing in his hand, he tore the lion in pieces as one tears a young goat. But he did not tell his father or his mother what he had done. [7] Then he went down and talked with the woman, and she was right in Samson’s eyes.

[8] [†]After some days he returned to take her. And he turned aside to see the carcass of the lion, and behold, there was a swarm of bees in the body of the lion, and honey. [9] He scraped it out into his hands and went on, eating as he went. And he came to his father and mother and gave some to them, and they ate. But he did not tell them that he had scraped the honey from the carcass of the lion.

[10] [†]His father went down to the woman, and Samson prepared a feast there, for so the young men used to do. [11] As soon as the people saw him, they brought thirty companions to be with him. [12] And Samson said to them, [z] “Let me now put a riddle to you. If you can tell me what it is, within [a] the seven days of the feast, and find it out, then I will give you thirty linen garments and thirty [b] changes of clothes, [13] but if you cannot tell me what it is, then you shall give me thirty linen garments and thirty changes of clothes.” And they said to him, “Put your riddle, that we may hear it.” [14] And he said to them,

“Out of the eater came something to eat.
Out of the strong came something sweet.”

And in three days they could not solve the riddle.

[15] [†]On the fourth [1] day they said to Samson’s wife, [c] “Entice your husband to tell us what the riddle is, [d] lest we burn you and your father’s house with fire. Have you invited us here to impoverish us?” [16] And

Samson's wife wept over him and said, [e]"You only hate me; you do not love me. You have put a riddle to my people, and you have not told me what it is." And he said to her, "Behold, I have not told my father nor my mother, and shall I tell you?" [17]She wept before him the seven days that their feast lasted, and on the seventh day he told her, because [f]she pressed him hard. Then she told the riddle to her people. [18][†]And the men of the city said to him on the seventh day before the sun went down,

"What is sweeter than honey?
What is stronger than a lion?"

And he said to them,

"If you had not plowed with my heifer,
you would not have found out my riddle."

[19][g]And the Spirit of the LORD rushed upon him, and he went down to [h]Ashkelon and struck down thirty men of the town and took their spoil and gave the garments to those who had told the riddle. In hot anger he went back to his father's house. [20]And Samson's wife was given to [i]his companion, [j]who had been his best man.

Samson Defeats the Philistines

JUDGES **15** After some days, at the time of wheat harvest, Samson went to visit his wife with [k] a young goat. And he said, “I will go in to my wife in the chamber.” But her father would not allow him to go in. [2]And her father said, “I really thought that you utterly hated her, [l] so I gave her to your companion. Is not her younger sister more beautiful than she? Please take her instead.” [3]And Samson said to them, “This time I shall be innocent in regard to the Philistines, when I do them harm.” [4][†]So Samson went and caught 300 foxes and took torches. And he turned them tail to tail and put a torch between each pair of tails. [5]And when he had set fire to the torches, he let the foxes go into the standing grain of the Philistines and set fire to the stacked grain and the standing grain, as well as the olive orchards. [6]Then the Philistines said, “Who has done this?” And they said, “Samson, the son-in-law of the Timnite, because he has taken his wife [m] and given her to his companion.” And the Philistines came up and [n] burned her and her father with fire. [7]And Samson said to them, “If this is what you do, I swear I will be avenged on you, and after that I will quit.” [8][†]And he struck them hip and thigh with a great blow, and he went down and stayed in the [o] cleft of the rock of Etam.

[9]Then the Philistines came up and encamped in Judah and [p] made a raid on [q] Lehi. [10]And the men of Judah said, “Why have you come up against us?” They said, “We have come up to bind Samson, to do to him as he did to us.” [11]Then 3,000 men of Judah went down to the cleft of the rock of Etam, and said to Samson, “Do you not know that [r] the Philistines are rulers over us? What then is this that you have done to us?” And he said to them, “As they did to me, so have I done to them.” [12]And they said to him, “We have come down to bind you, that we may give you into the hands of the Philistines.” And Samson said to them, “Swear to me that you will not attack me yourselves.” [13]They said to him, “No; we will only bind you and give you into their hands. We will surely not kill you.” So they bound him with two [s] new ropes and brought him up from the rock.

[14][†]When he came to Lehi, the Philistines came shouting to meet him. [t] Then the Spirit of the LORD rushed upon him, and the ropes that were on

his arms became as flax that has caught fire, and his bonds melted off his hands. **15**And he found a fresh jawbone of a donkey, and put out his hand and took it, [u]and with it he struck 1,000 men. **16**And Samson said,

“With the jawbone of a donkey,
  heaps upon heaps,
with the jawbone of a donkey
  have I struck down a thousand men.”

17As soon as he had finished speaking, he threw away the jawbone out of his hand. And that place [v]was called Ramath-lehi. [1]

18[†]And he was very thirsty, and he called upon the LORD and said, [w]“You have granted this great salvation by the hand of your servant, and shall I now die of thirst and fall into the hands of the uncircumcised?” **19**And God split open the hollow place that is [v]at Lehi, and water came out from it. And when he drank, [x]his spirit returned, and he revived. Therefore the name of it was called En-hakkore; [2] it is at Lehi to this day. **20**And he judged Israel [y]in the days of the Philistines twenty years.

Samson and Delilah

JUDGES **16** [†]Samson went to [z]Gaza, and there he saw a prostitute, and he went in to her. **2**[†]The Gazites were told, “Samson has come here.” And they [a]surrounded the place and set an ambush for him all night at the gate of the city. They kept quiet all night, saying, “Let us wait till the light of the morning; then we will kill him.” **3**But Samson lay till midnight, and at midnight he arose and took hold of the doors of the gate of the city and the two posts, and pulled them up, bar and all, and put them on his shoulders and carried them to the top of the hill that is in front of Hebron.

4[†]After this he loved a woman in the Valley of Sorek, whose name was Delilah. **5**And [b]the lords of the Philistines came up to her and said to her, [c]“Seduce him, and see where his great strength lies, and by what means we may overpower him, that we may bind him to [d]humble him. And we will each give you 1,100 pieces of silver.” **6**So Delilah said to Samson, “Please tell me where your great strength lies, and how you might be bound, that one could [d] subdue you.”

[7][†]Samson said to her, “If they bind me with seven fresh bowstrings that have not been dried, [e] then I shall become weak and be like any other man.” [8]Then the lords of the Philistines brought up to her seven fresh bowstrings that had not been dried, and she bound him with them. [9]Now she had men lying in ambush in an inner chamber. And she said to him, “The Philistines are upon you, Samson!” But he snapped the bowstrings, as a thread of flax snaps when it touches the fire. So the secret of his strength was not known.

[10]Then Delilah said to Samson, “Behold, you have mocked me and told me lies. Please tell me how you might be bound.” [11][†]And he said to her, “If they bind me with [f] new ropes that have not been used, then I shall become weak and be like any other man.” [12]So Delilah took new ropes and bound him with them and said to him, “The Philistines are upon you, Samson!” And the men lying in ambush were in an inner chamber. But he snapped the ropes off his arms like a thread.

[13][†]Then Delilah said to Samson, “Until now you have mocked me and told me lies. Tell me how you might be bound.” And he said to her, “If you weave the seven locks of my head with the web and fasten it tight with the pin, then I shall become weak and be like any other man.” [14]So while he slept, Delilah took the seven locks of his head and wove them into the web. [1] And she made them tight with the pin and said to him, “The Philistines are upon you, Samson!” But he awoke from his sleep and pulled away the pin, the loom, and the web.

[15]And she said to him, [g] “How can you say, ‘I love you,’ when your heart is not with me? You have mocked me these three times, and you have not told me where your great strength lies.” [16][†]And [h] when she pressed him hard with her words day after day, and urged him, his soul was vexed to death. [17]And he told her all his heart, and said to her, [i] “A razor has never come upon my head, for I have been a Nazirite to God from my mother’s womb. If my head is shaved, then my strength will leave me, and I shall become weak and be like any other man.”

[18][†]When Delilah saw that he had told her all his heart, she sent and called the lords of the Philistines, saying, “Come up again, for he has told me all his heart.” Then the lords of the Philistines came up to her and

brought [j] the money in their hands. [19]She made him sleep on her knees. And she called a man and had him shave off the seven locks of his head. Then she began [k] to torment him, and his strength left him. [20][†]And she said, “The Philistines are upon you, Samson!” And he awoke from his sleep and said, “I will go out as at other times and shake myself free.” But he did not know that [l] the LORD had left him. [21]And the Philistines seized him and gouged out his eyes and brought him down to Gaza and bound him with bronze shackles. [m] And he ground at the mill in the prison. [22][†]But the hair of his head began to grow again after it had been shaved.

The Death of Samson

[23]Now the lords of the Philistines gathered to offer a great sacrifice to [n] Dagon their god and to rejoice, and they said, “Our god has given Samson our enemy into our hand.” [24]And when the people saw him, [o] they praised their god. For they said, “Our god has given our enemy into our hand, the ravager of our country, who has killed many of us.” [2] [25]And [p] when their hearts were merry, they said, “Call Samson, that he may entertain us.” So they called Samson out of the prison, and he entertained them. They made him stand between the pillars. [26]And Samson said to the young man who held him by the hand, “Let me feel the pillars on which the house rests, that I may lean against them.” [27]Now the house was full of men and women. All the lords of the Philistines were there, and [q] on the roof there were about 3,000 men and women, who looked on while Samson entertained.

[28][†]Then Samson called to the LORD and said, “O Lord GOD, [r] please remember me and please strengthen me only this once, O God, that I may be avenged on the Philistines for my two eyes.” [29]And Samson grasped the two middle pillars on which the house rested, and he leaned his weight against them, his right hand on the one and his left hand on the other. [30]And Samson said, “Let me die with the Philistines.” Then he bowed with all his strength, and the house fell upon the lords and upon all the people who were in it. So the dead whom he killed at his death were more than those whom he had killed during his life. [31][†]Then his brothers and all his family came down and took him and brought him up and buried him [s] between Zorah and Eshtaol in the tomb of Manoah his father. He had judged Israel twenty years.

Micah and the Levite

JUDGES **17** [†]There was a man of [t] the hill country of Ephraim, whose name was Micah. **2**And he said to his mother, “The 1,100 pieces of silver that were taken from you, about which you uttered a curse, and also spoke it in my ears, behold, the silver is with me; I took it.” And his mother said, [u] “Blessed be my son by the LORD.” **3**[†]And he restored the 1,100 pieces of silver to his mother. And his mother said, “I dedicate the silver to the LORD from my hand for my son, to make [v] a carved image and [w] a metal image. Now therefore I will restore it to you.” **4**So when he restored the money to his mother, his mother [x] took 200 pieces of silver and gave it to the silversmith, who made it into a carved image and a metal image. And it was in the house of Micah. **5**[†]And the man Micah had a shrine, and he made [y] an ephod and [z] household gods, and [a] ordained [1] one of his sons, who became his priest. **6**[†] [b] In those days there was no king in Israel. [c] Everyone did what was right in his own eyes.

7Now there was a young man of [d] Bethlehem in Judah, of the family of Judah, who was a Levite, and he sojourned there. **8**And the man departed from the town of Bethlehem in Judah to sojourn where he could find a place. And as he journeyed, he came to [e] the hill country of Ephraim to the house of Micah. **9**[†]And Micah said to him, “Where do you come from?” And he said to him, “I am a Levite of Bethlehem in Judah, and I am going to sojourn where I may find a place.” **10**And Micah said to him, “Stay with me, and be to me [f] a father and a priest, and I will give you ten pieces of silver a year and a suit of clothes and your living.” And the Levite went in. **11**And the Levite [g] was content to dwell with the man, and the young man became to him like one of his sons. **12**And Micah [h] ordained the Levite, and the young man [i] became his priest, and was in the house of Micah. **13**Then Micah said, “Now I know that the LORD will prosper me, because I have a Levite as priest.”

Danites Take the Levite and the Idol

JUDGES **18** [†][j] In those days there was no king in Israel. And in those days [k] the tribe of the people of Dan was seeking for itself an inheritance to dwell in, for until then no inheritance among the tribes of Israel had fallen to them. [2][†]So the people of Dan sent five able men from the whole number of their tribe, [l]from Zorah and from Eshtaol, [m]to spy out the land and to explore it. And they said to them, “Go and explore the land.” And they came [n]to the hill country of Ephraim, to the house of Micah, and lodged there. [3]When they were by the house of Micah, they recognized the voice of the young Levite. And they turned aside and said to him, “Who brought you here? What are you doing in this place? What is your business here?” [4]And he said to them, “This is how Micah dealt with me: [o]he has hired me, and I have become his priest.” [5][†]And they said to him, [p]“Inquire of God, please, that we may know whether the journey on which we are setting out will succeed.” [6]And the priest said to them, [q]“Go in peace. The journey on which you go is under the eye of the LORD.”

[7][†]Then the five men departed and came to [r]Laish and saw the people who were there, how they lived in security, after the manner of the Sidonians, [s]quiet and unsuspecting, lacking [1] nothing that is in the earth and possessing wealth, and how [t]they were far from the Sidonians and had no dealings with anyone. [8]And when they came to their brothers at [u]Zorah and Eshtaol, their brothers said to them, “What do you report?” [9]They said, [v]“Arise, and let us go up against them, for we have seen the land, and behold, it is very good. [w]And will you do nothing? [x]Do not be slow to go, to enter in and possess the land. [10]As soon as you go, you will come to an [y]unsuspecting people. The land is spacious, for God has given it into your hands, [z]a place where there is no lack of anything that is in the earth.”

[11]So 600 men of the tribe of Dan, [a]armed with weapons of war, set out from Zorah and Eshtaol, [12][†]and went up and encamped at Kiriath-jearim in Judah. On this account that place is called [b]Mahaneh-dan [2] to this day; behold, it is west of [c]Kiriath-jearim. [13]And they passed on from there to [d]the hill country of Ephraim, and came to the house of Micah.

[14][†]Then the five men who had gone to scout out the country of Laish said to their brothers, “Do you know that [e]in these houses there are an ephod, household gods, a carved image, and a metal image? Now therefore consider what you will do.” [15]And they turned aside there and came to the house of the young Levite, at the home of Micah, and [f]asked him about his welfare. [16]Now the 600 men of the Danites, [g]armed with their weapons of

war, stood by the entrance of the gate. [17]And [h]the five men who had gone to scout out the land went up and entered and took [i]the carved image, the ephod, the household gods, and the metal image, while the priest stood by the entrance of the gate with the 600 men armed with weapons of war. [18]And when these went into Micah’s house and took [i]the carved image, the ephod, the household gods, and the metal image, the priest said to them, “What are you doing?” [19]And they said to him, “Keep quiet; [j]put your hand on your mouth and come with us and be to us [k]a father and a priest. Is it better for you to be priest to the house of one man, or to be priest to a tribe and clan in Israel?” [20]And the priest’s heart was glad. He took the ephod and the household gods and the carved image and went along with the people.

[21][†]So they turned and departed, putting the little ones and the livestock and [l]the goods in front of them. [22]When they had gone a distance from the home of Micah, the men who were in the houses near Micah’s house were called out, and they overtook the people of Dan. [23]And they shouted to the people of Dan, who turned around and said to Micah, “What is the matter with you, that you come with such a company?” [24]And he said, [m]“You take my gods that I made and the priest, and go away, and what have I left? How then do you ask me, ‘What is the matter with you?’” [25]And the people of Dan said to him, “Do not let your voice be heard among us, lest angry fellows fall upon you, and you lose your life with the lives of your household.” [26]Then the people of Dan went their way. And when Micah saw that they were too strong for him, he turned and went back to his home.

[27]But the people of Dan took what Micah had made, and the priest who belonged to him, and they came to Laish, to a people [n]quiet and unsuspecting, and [o]struck them with the edge of the sword and burned the city with fire. [28]And there was no deliverer because it was [p]far from Sidon, and they had no dealings with anyone. It was in the valley that belongs to [q]Beth-rehob. Then they rebuilt the city and lived in it. [29]And they named the city [r]Dan, after the name of Dan their ancestor, who was born to Israel; but [s]the name of the city was Laish at the first. [30][†]And the people of Dan set up the carved image for themselves, and Jonathan the son of Gershom, [t]son of Moses, [3] [u]and his sons were priests to the tribe of the Danites until

the day [v] of the captivity of the land. [31]So they set up Micah’s carved image that he made, [w] as long as the house of God was at Shiloh.

A Levite and His Concubine

JUDGES 19 [†]In those days, [x] when there was no king in Israel, a certain Levite was sojourning in the remote parts of [y] the hill country of Ephraim, who took to himself a concubine from [z] Bethlehem in Judah. [2]And his concubine was unfaithful to [1] him, and she went away from him to her father’s house at Bethlehem in Judah, and was there some four months. [3][†]Then her husband arose and went after her, to speak kindly to her and bring her back. He had with him his servant and a couple of donkeys. And she brought him into her father’s house. And when the girl’s father saw him, he came with joy to meet him. [4]And his father-in-law, the girl’s father, made him stay, and he remained with him three days. So they ate and drank and spent the night there. [5]And on the fourth day they arose early in the morning, and he prepared to go, but the girl’s father said to his son-in-law, [a] “Strengthen your heart with a morsel of bread, and after that you may go.” [6]So the two of them sat and ate and drank together. And the girl’s father said to the man, “Be pleased to spend the night, and [b] let your heart be merry.” [7]And when the man rose up to go, his father-in-law pressed him, till he spent the night there again. [8]And on the fifth day he arose early in the morning to depart. And the girl’s father said, [c] “Strengthen your heart and wait until the day declines.” So they ate, both of them. [9]And when the man and his concubine and his servant rose up to depart, his father-in-law, the girl’s father, said to him, “Behold, now the day has waned toward evening. Please, spend the night. Behold, the day draws to its close. Lodge here and let your heart be merry, and tomorrow you shall arise early in the morning for your journey, and go home.”

[10][†]But the man would not spend the night. He rose up and departed and arrived opposite [d] Jebus (that is, Jerusalem). He had with him a couple of saddled donkeys, and his concubine was with him. [11]When they were near Jebus, the day was nearly over, and the servant said to his master, “Come now, let us turn aside to this city of the Jebusites and spend the night in it.” [12]And his master said to him, “We will not turn aside into the city of

foreigners, who do not belong to the people of Israel, but we will pass on to [e]Gibeah.” [13]And he said to his young man, “Come and let us draw near to one of these places and spend the night at Gibeah or at [f]Ramah.” [14]So they passed on and went their way. And the sun went down on them near Gibeah, which belongs to Benjamin, [15]and they turned aside there, to go in and spend the night at Gibeah. And he went in and sat down in the open square of the city, [g]for no one took them into his house to spend the night.

[16][†]And behold, an old man was coming from his work in the field at evening. The man was from [h]the hill country of Ephraim, and he was sojourning in Gibeah. [i]The men of the place were Benjaminites. [17]And he lifted up his eyes and saw the traveler in the open square of the city. And the old man said, “Where are you going? And where do you come from?” [18]And he said to him, “We are passing from Bethlehem in Judah to the remote parts of the hill country of Ephraim, from which I come. I went to Bethlehem in Judah, and I am going [j]to the house of the Lord,[2] [g]but no one has taken me into his house. [19]We have straw and feed for our donkeys, with bread and wine for me and your female servant and the young man with your servants. [k]There is no lack of anything.” [20]And the old man said, [l]“Peace be to you; I will care for all your wants. [m]Only, do not spend the night in the square.” [21]So he brought him into his house and gave the donkeys feed. [n]And they washed their feet, and ate and drank.

Gibeah’s Crime

[22][†]As they were [o]making their hearts merry, behold, the men of the city, worthless fellows, [p]surrounded the house, beating on the door. And they said to the old man, the master of the house, “Bring out the man who came into your house, that we may know him.” [23]And the man, the master of the house, went out to them and said to them, “No, my brothers, [q]do not act so wickedly; since this man has come into my house, [r]do not do this vile thing. [24][s]Behold, here are my virgin daughter and his concubine. Let me bring them out now. [t]Violate them and do with them what seems good to you, but against this man [r]do not do this outrageous thing.” [25]But the men would not listen to him. So the man seized his concubine and made her go out to them. And they knew her and abused her all night until the morning.

And as the dawn began to break, they let her go. [26]And as morning appeared, the woman came and fell down at the door of the man’s house where her master was, until it was light.

[27][†]And her master rose up in the morning, and when he opened the doors of the house and went out to go on his way, behold, there was his concubine lying at the door of the house, with her hands on the threshold. [28]He said to her, “Get up, let us be going.” [u]But there was no answer. Then he put her on the donkey, and the man rose up and went away to his home. [29]And when he entered his house, he took a knife, and taking hold of his concubine he [v]divided her, limb by limb, into twelve pieces, and sent her throughout all the territory of Israel. [30][w]And all who saw it said, “Such a thing has never happened or been seen from the day that the people of Israel came up out of the land of Egypt until this day; [x]consider it, take counsel, and speak.”

Israel’s War with the Tribe of Benjamin

JUDGES **20** [†]Then [y]all the people of Israel came out, [z]from Dan to Beersheba, including the land of Gilead, and the congregation assembled as one man to the LORD at [a]Mizpah. [2]And the [b]chiefs of all the people, of all the tribes of Israel, presented themselves in the assembly of the people of God, 400,000 men on foot [c]that drew the sword. [3](Now the people of Benjamin heard that the people of Israel had gone up to Mizpah.) And the people of Israel said, “Tell us, how did this evil happen?” [4]And the Levite, the husband of the woman who was murdered, answered and said, [d]“I came to Gibeah that belongs to Benjamin, I and my concubine, to spend the night. [5][e]And the leaders of Gibeah rose against me and surrounded the house against me by night. They meant to kill me, and they violated my concubine, and she is dead. [6][f]So I took hold of my concubine and cut her in pieces and sent her throughout all the country of the inheritance of Israel, for they have committed abomination and [g]outrage in Israel. [7]Behold, you people of Israel, all of you, [h]give your advice and counsel here.”

[8]And all the people arose as one man, saying, “None of us will go to his tent, and none of us will return to his house. [9][†]But now this is what we will do to Gibeah: we will go up against it by lot, [10]and we will take ten

men of a hundred throughout all the tribes of Israel, and a hundred of a thousand, and a thousand of ten thousand, to bring provisions for the people, that when they come they may repay Gibeah of Benjamin, for all the outrage that they have committed in Israel.” [11]So all the men of Israel gathered against the city, united as one man.

[12][†] [i] And the tribes of Israel sent men through all the tribe of Benjamin, saying, “What evil is this that has taken place among you? [13]Now therefore give up the men, [j] the worthless fellows in Gibeah, that we may put them to death [k] and purge evil from Israel.” But the Benjaminites would not listen to the voice of their brothers, the people of Israel. [14]Then the people of Benjamin came together out of the cities to Gibeah to go out to battle against the people of Israel. [15][†]And the people of Benjamin mustered out of their cities on that day [l] 26,000 men [m] who drew the sword, besides the inhabitants of Gibeah, who mustered 700 chosen men. [16]Among all these were 700 chosen men who were [n] left-handed; every one could sling a stone at a hair and not miss. [17]And the men of Israel, apart from Benjamin, mustered [m] 400,000 men who drew the sword; all these were men of war.

[18][†]The people of Israel arose and went up to [o] Bethel and inquired of God, [p] “Who shall go up first for us to fight against the people of Benjamin?” And the Lord said, [p] “Judah shall go up first.”

[19]Then the people of Israel rose in the morning and encamped against Gibeah. [20]And the men of Israel went out to fight against Benjamin, and the men of Israel drew up the battle line against them at Gibeah. [21] [q] The people of Benjamin came out of Gibeah and destroyed on that day 22,000 men of the Israelites. [22]But the people, the men of Israel, took courage, and again formed the battle line in the same place where they had formed it on the first day. [23] [r] And the people of Israel went up and wept before the Lord until the evening. And they inquired of the Lord, “Shall we again draw near to fight against our brothers, the people of Benjamin?” And the Lord said, “Go up against them.”

[24]So the people of Israel came near against the people of Benjamin the second day. [25][†]And Benjamin [s] went against them out of Gibeah the second day, and destroyed 18,000 men of the people of Israel. All these were men who [t] drew the sword. [26]Then all the people of Israel, the whole

army, went up and came to [u]Bethel and wept. They sat there before the Lord and fasted that day until evening, and offered burnt offerings and peace offerings before the Lord. [27]And the people of Israel inquired of the Lord [v](for the ark of the covenant of God was there in those days, [28][†]and [w]Phinehas the son of Eleazar, son of Aaron, [x]ministered before it in those days), saying, “Shall we go out once more to battle against our brothers, the people of Benjamin, or shall we cease?” And the Lord said, “Go up, for tomorrow I will give them into your hand.”

[29] [y]So Israel set men in ambush around Gibeah. [30]And the people of Israel went up against the people of Benjamin on the third day and set themselves in array against Gibeah, as at other times. [31]And the people of Benjamin went out against the people and were drawn away from the city. And as at other times they began to strike and kill some of the people in the highways, [z]one of which goes up to [a]Bethel and the other to Gibeah, and in the open country, about thirty men of Israel. [32]And the people of Benjamin said, [b]“They are routed before us, as at the first.” But the people of Israel said, “Let us flee and draw them away from the city to the highways.” [33]And all the men of Israel rose up out of their place and set themselves in array at Baal-tamar, and the men of Israel who were in ambush rushed out of their place from Maareh-geba. [1] [34]And there came against Gibeah 10,000 chosen men out of all Israel, and the battle was hard, [c]but the Benjaminites did not know that disaster was close upon them. [35]And the Lord defeated Benjamin before Israel, and the people of Israel destroyed 25,100 men of Benjamin that day. All these were men who [d]drew the sword. [36]So the people of Benjamin saw that they were defeated.

The men of Israel gave ground to Benjamin, because they trusted the men in ambush whom they had set against Gibeah. [37] [e]Then the men in ambush hurried and rushed against Gibeah; the men in ambush moved out and struck all the city with the edge of the sword. [38]Now the appointed signal between the men of Israel and the men in the main ambush was that when they made a great cloud of smoke rise up out of the city [39]the men of Israel should turn in battle. Now Benjamin had begun to strike and kill about thirty men of Israel. They said, [f]“Surely they are defeated before us, as in the first battle.” [40]But when the signal began to rise out of the city in a column of smoke, the Benjaminites looked behind them, and behold, [g]the whole of the city went up in smoke to heaven. [41]Then the men of Israel turned, and the men of Benjamin were dismayed, [h] for they saw that disaster was close upon them. [42]Therefore they turned their backs before the men of Israel in [i] the direction of the wilderness, but the battle overtook them. And those who came out of the cities were destroying them in their midst. [43]Surrounding the Benjaminites, they pursued them and trod them down from Nohah [2] as far as opposite Gibeah on the east. [44]Eighteen thousand men of Benjamin fell, all of them men of valor. [45]And they turned [i] and fled toward the wilderness to the rock of [j] Rimmon. Five thousand men of them were cut down in the highways. And they were pursued hard to Gidom, and 2,000 men of them were struck down. [46]So all who fell that day of Benjamin were 25,000 men who drew the sword, all of them men of valor. [47][†]But 600 men turned and [i] fled toward the wilderness to the rock of [j] Rimmon and remained at the rock of Rimmon four months. [48]And the men of Israel turned back against the people of Benjamin and struck them with the edge of the sword, the city, men and beasts and all that they found. And all the towns that they found they set on fire.

Wives Provided for the Tribe of Benjamin

JUDGES **21** [†]Now the men of Israel had sworn [k] at Mizpah, “No one of us shall give his daughter in marriage to Benjamin.” [2]And the people came to [l] Bethel and sat there till evening before God, and they lifted up their voices and wept bitterly. [3]And they said, “O LORD, the God of Israel, why has this happened in Israel, that today there should be one tribe lacking in Israel?” [4]And the next day the people rose early and [m] built there an altar and offered burnt offerings and peace offerings. [5]And the people of Israel said, “Which of all the tribes of Israel did not come up in the assembly to the LORD?” [n] For they had taken a great oath concerning him who did not come up to the LORD to Mizpah, saying, “He shall surely be put to death.” [6]And the people of Israel [o] had compassion for Benjamin their brother and said, “One tribe is cut off from Israel this day. [7][p] What shall we do for wives for those who are left, since we have sworn by the LORD that we will not give them any of our daughters for wives?”

[8]And they said, “What one is there of the tribes of Israel that did not come up to the LORD to Mizpah?” And behold, no one had come to the camp from [q]Jabesh-gilead, to the assembly. [9]For when the people were mustered, behold, not one of the inhabitants of [q]Jabesh-gilead was there. [10][†]So the congregation sent 12,000 of their bravest men there and commanded them, [r]“Go and strike the inhabitants of Jabesh-gilead with the edge of the sword; also the women and the little ones. [11]This is what you shall do: [s]every male and every woman that has lain with a male you shall devote to destruction.” [12]And they found among the inhabitants of Jabesh-gilead 400 young virgins who had not known a man by lying with him, and they brought them to the camp at [t]Shiloh, which is in the land of Canaan.

[13]Then the whole congregation sent word to the people of Benjamin who were at the [u]rock of Rimmon and [v]proclaimed peace to them. [14]And Benjamin returned at that time. And they gave them the women whom they had saved alive of the women of Jabesh-gilead, but they were not enough for them. [15]And the people [w]had compassion on Benjamin because the LORD had made a breach in the tribes of Israel.

[16]Then the elders of the congregation said, [x]“What shall we do for wives for those who are left, since the women are destroyed out of Benjamin?” [17]And they said, “There must be an inheritance for the survivors of Benjamin, that a tribe not be blotted out from Israel. [18]Yet we cannot give them wives from our daughters.” [y]For the people of Israel had sworn, “Cursed be he who gives a wife to Benjamin.” [19]So they said, “Behold, there is the yearly feast of the LORD at Shiloh, which is north of Bethel, on the east of [z]the highway that goes up from Bethel to Shechem, and south of Lebonah.” [20]And they commanded the people of Benjamin, saying, “Go and lie in ambush in the vineyards [21]and watch. If the daughters of Shiloh come out to [a]dance in the dances, then come out of the vineyards and snatch each man his wife from the daughters of Shiloh, and go to the land of Benjamin. [22]And when their fathers or their brothers come to complain to us, we will say to them, ‘Grant them graciously to us, because we did not take for each man of them his wife in battle, neither did you give them to them, else you would now be guilty.’” [23]And the people of Benjamin did so and took their wives, according to their number, from the dancers whom

they carried off. Then they went and returned to their inheritance [b] and rebuilt the towns and lived in them. **24**And the people of Israel departed from there at that time, every man to his tribe and family, and they went out from there every man to his inheritance.

25[†] [c] In those days there was no king in Israel. Everyone did what was right in his own eyes.

Study Notes for Judges

JUDGES—NOTE ON 1:1–3:6 *The Roots of Israel's Unfaithfulness*. This introduction identifies the root causes and effects of Israel's wickedness. The pattern established here repeats throughout the book (3:7–16:31).

JUDGES—NOTE ON 1:1–2:5 Canaan was not completely conquered during Joshua's day, so military action continued (1:1–26). Several tribes had conquered only parts of their land (1:27–36).

JUDGES—NOTE ON 1:1 **After the death of Joshua** a new era begins, but no new leader is appointed. This will lead to disorder and wickedness.

JUDGES—NOTE ON 1:2–3 **Judah shall go up**. Judah had been destined for leadership in Israel since receiving Jacob's blessing (Gen. 49:8–12). **Judah** and **Simeon** were closely linked because both had the same mother (Gen. 29:33, 35). Simeon had inherited land in Judah's territory (see notes on Gen. 49:5–7; Josh. 19:1–9).

JUDGES—NOTE ON 1:5–7 Each city and town in Canaan had its own "king," such as **Adoni-bezek**, whose name means "Lord of Bezek." **cut off his thumbs and his big toes**. This would prevent him from ever engaging in battle again.

JUDGES—NOTE ON 1:8 **Jerusalem** lay between Judah and Benjamin. Neither tribe drove out its inhabitants completely (Josh. 15:63; Judg. 1:21).

FACT

Toes and Thumbs. Victors in ancient battles would often cut off the thumbs and toes of their foes (1:6–7). This would allow their enemies to live but would prevent them from ever participating in another battle.

JUDGES—NOTE ON 1:10–15 This passage (almost identical to Josh. 15:13–19) is probably a "flashback" to the earlier capture of **Hebron** and **Debir**.

JUDGES—NOTE ON 1:16 **The Kenite, Moses' father-in-law** was Jethro (Ex. 3:1). The Israelites and Kenites had been friendly during Israel's wilderness wanderings (Num. 10:29–32). **city of palms**. Another name for Jericho (2 Chron. 28:15).

JUDGES—NOTE ON 1:18 Gaza . . . Ashkelon . . . Ekron. Judah captured three of the major Philistine cities (Josh. 13:2–3). Later the cities returned to Philistine control (Judg. 14:19; 16:1; 1 Sam. 5:10).

JUDGES—NOTE ON 1:19 he could not drive out. The Israelites failed to drive out the Canaanites completely, as God had instructed (Josh. 6:17; 11:14). This was a main cause of Israel’s unfaithfulness (Judg. 2:11–3:6).

JUDGES—NOTE ON 1:22–36 After an initial success at Bethel (vv. 22–26), six tribes failed to drive out the Canaanites from their territories (vv. 27–36). This area included almost the entire northern two-thirds of the Promised Land. The Israelites were apparently satisfied with a comfortable home in a productive land. They were not eager to achieve God’s full purpose there.

JUDGES—NOTE ON 1:22 The house of Joseph. There was no tribe of Joseph. His inheritance had been split between his two sons, Ephraim and Manasseh (Gen. 48:5–6). **Bethel** means “the house of God.”

JUDGES—NOTE ON 1:34 Amorites were Canaanite peoples (see Josh. 3:10) living in the central hill country. They eventually forced the tribe of Dan to move northward (Josh. 19:47; Judg. 18:1).

JUDGES—NOTE ON 2:1 The angel of the LORD was God’s representative, speaking authoritatively to the people about their unfaithfulness (see note on Gen. 16:7). This angel may be the same one promised to Moses in Ex. 23:20–23, or it may have been an appearance of the Lord himself. **I will never break my covenant**. See Lev. 26:44; Ps. 89:34.

The Judges

Judge	Reference	Tribe	Oppressor	Period of Oppression	Period of Rest	Total Length of Time*
Othniel	3:7–11	Judah	Mesopotamians	8 years (3:8)	40 years (3:11)	48 years
Ehud	3:12–30	Benjamin	Moabites	18 years (3:14)	80 years (3:30)	98 years
Shamgar	3:31		Philistines			
Deborah	chs. 4–5	Ephraim	Canaanites	20 years (4:3)	40 years (5:31)	60 years
Gideon	chs. 6–8	Manasseh	Midianites	7 years (6:1)	40 years (8:28)	47 years
Tola	10:1–2	Issachar			23 years (10:2)	23 years
Jair	10:3–5	Gilead-Manasseh			22 years (10:3)	22 years
Jephthah	10:6–12:7	Gilead-Manasseh	Ammonites		24 years (10:8; 12:7)	24 years
Ibzan	12:8–10	Judah or Zebulun?			7 years (12:9)	7 years

Elon	12:11–12	Zebulun			10 years (12:11)	10 years
Abdon	12:13–15	Ephraim			8 years (12:14)	8 years
Samson	chs. 13–16	Dan	Philistines	40 years (13:1)	20 years (15:20; 16:31)	60 years

*Added together, the dates in this column total about 410 years. However, many of the episodes in Judges overlap each other, unfolding in different parts of the land.

JUDGES—NOTE ON 2:2–3 Israel had disobeyed God’s commands. See Ex. 23:32; 34:12–13; Deut. 12:3. So these nations would **be a snare** to them (e.g., by pagan rituals; Judg. 8:27), just as God had warned (Ex. 23:33; Num. 33:55; Josh. 23:13).

JUDGES—NOTE ON 2:5 they sacrificed there. The Israelites were apparently upset by God’s threats (v. 4), and they responded by offering a sacrifice. If they were truly repenting of their sin, their repentance did not last long (see vv. 11–15).

JUDGES—NOTE ON 2:6–3:6 The recurring downward cycle of history presented in 2:16–23 is such that “whenever the judge died, they turned back and were more corrupt than their fathers” (2:19).

JUDGES—NOTE ON 2:6–10 Joshua had already died (1:1), but the repetition of information about Joshua introduces the rebellion to follow.

JUDGES—NOTE ON 2:11 the people of Israel did . . . evil. This clear statement about Israel’s wickedness recurs throughout the book (e.g., 3:7; 6:1; 13:1). It is also repeated many times in 1–2 Kings, regarding the kings of Israel and Judah (e.g., 1 Kings 15:26, 34; 2 Kings 21:2). Israel’s tendency throughout its history was to turn away from the Lord. Only God’s grace and the leadership of a few godly individuals kept Israel from complete paganism. **served the Baals**. See note on Judg. 3:7.

JUDGES—NOTE ON 2:13 Ashtaroth is the plural of Ashtoreth, a goddess of fertility, love, and war closely associated with Baal (10:6; 1 Sam. 12:10). Ashtoreth is also known by her Greek name Astarte and in Mesopotamian texts as Ishtar. She should not be confused with Asherah (plural Asheroth; see notes on Judg. 3:7; 6:25–26).

FACT

Ashtoreth was the goddess of fertility, love, and war in Canaanite culture. Canaanite legends portray her as Baal's wife or sister. She is also known by her Greek name, Astarte, and in Mesopotamian texts as Ishtar.

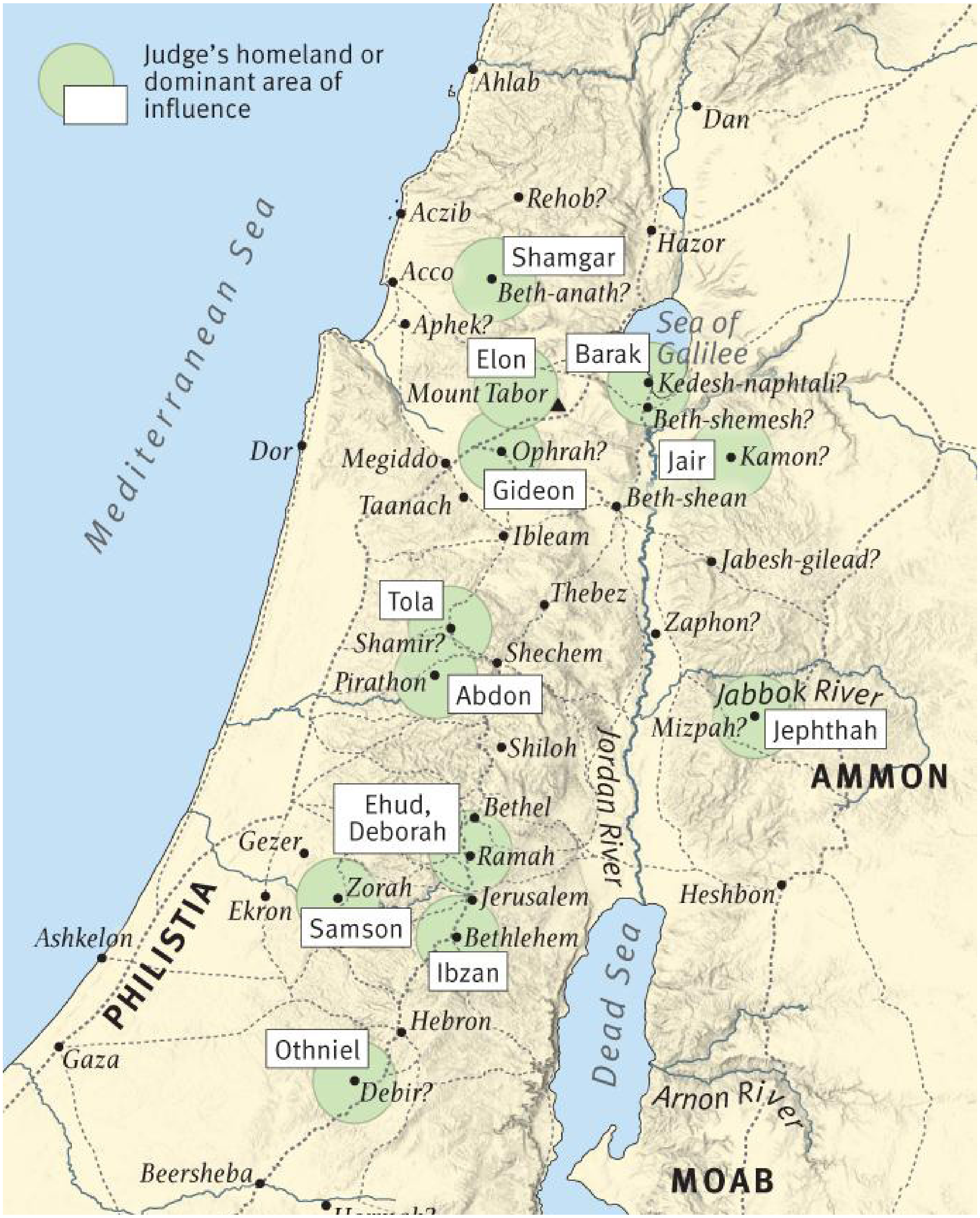
JUDGES—NOTE ON 2:15 as the LORD had sworn. See Deut. 28:25; Josh. 23:13.

JUDGES—NOTE ON 2:16 the LORD raised up judges. The judges' primary (though temporary) function was military. They were provided by the grace of God.

The Judges of Israel

c. 1375–1050/1210–1050 B.C.

The judges came from various tribes and regions of Israel, and they likely held varying degrees of influence over their neighboring regions and tribes.


Judge's homeland or dominant area of influence
Mediterranean Sea
Ahlab
Dan
Rehob?
Aczib
Hazor
Shamgar
Acco
Beth-anath?
Aphek?
Sea of Galilee
Elon
Barak
Kedesh-naphtali?
Mount Tabor
Beth-shemesh?
Dor
Megiddo
Ophrah?
Jair
Kamon?
Gideon
Taanach
Beth-shean
Ibleam
Jabesh-gilead?
Thebez
Tola
Zaphon?
Shamir?
Shechem
Pirathon
Abdon
Jabbok River
Mizpah?
Jephthah
Shiloh
Jordan River
AMMON
Ehud, Deborah
Bethel
Gezer
Ramah
Zorah
Jerusalem
Heshbon
Ekron
Samson
Ashkelon
Bethlehem
PHILISTIA
Ibzan
Dead Sea
Hebron
Othniel
Gaza
Debir?
Arnon River
Beersheba
MOAB

0 10 20 30 mi
0 10 20 30 40 km

JUDGES—NOTE ON 2:17 whored. Israel is described as committing adultery against God by following other gods (compare Ezekiel 16; 23; Hosea 1–3).

JUDGES—NOTE ON 2:18 moved to pity. Compare 1 Sam. 15:29, “have regret”; Jonah 3:10, “relented.” God graciously changed his course concerning the Israelites because of his compassion for their suffering (see Judg. 10:16).

JUDGES—NOTE ON 2:20 The term **this people** is normally reserved for pagans (e.g., vv. 21, 23; 3:1). Its use here shows the disgust God feels toward his people, whom he now regards as being just like the other nations.

JUDGES—NOTE ON 3:1 to test Israel. To see if Israel would truly follow the Lord (2:22; 3:4).

JUDGES—NOTE ON 3:3 Philistines belonged to the mercenary sea peoples, mentioned in Egyptian texts as early as the fourteenth century B.C.

JUDGES—NOTE ON 3:7–16:31 *The Downward Spiral of Israel’s Unfaithfulness.* The main part of the book of Judges shows how Israel fell increasingly into sin. It includes the stories of 12 judges raised up to deliver Israel from successive crises brought on by its unfaithfulness.

JUDGES—NOTE ON 3:7–11 This main section of the book begins by repeating much of 2:11–14.

JUDGES—NOTE ON 3:7 the Baals and the Asheroth. Baal was the most powerful god of the Canaanites. Asherah was a Canaanite goddess, a companion of El, the head of the Canaanite gods (see notes on 2:13; 6:25–26). At some point Baal may have replaced El as the most powerful Canaanite god. The use of the plural forms (Baals and Asheroth) shows that each was worshiped in multiple places.

JUDGES—NOTE ON 3:9–10 Othniel of Judah had captured the city of Kiriath-sepher and had become Caleb’s son-in-law (see 1:13). **The Spirit of the Lord was upon him**. See note on 14:6.

JUDGES—NOTE ON 3:12–30 The story of Ehud killing Eglon is graphic, highlighting the rough nature of this period and many of its “heroes.”

JUDGES—NOTE ON 3:20 his cool roof chamber. In ancient cities, the coolest place in the house was on the roof.

FACT

Cool breezes were rare in the arid climate of ancient Israel. Usually the best place to feel a nice breeze was on the roof of the house. Roofs served many purposes. They provided a place to dry grain and fruit and to store the harvest. They were also a good place to sleep on hot summer nights.

JUDGES—NOTE ON 3:31 Shamgar, mentioned only here and in 5:6, is apparently Hurrian, not Israelite. His designation as "son of Anath" probably refers to the Canaanite warrior goddess Anath.

EHUD

The story of Ehud begins by saying that he was "a left-handed man" (3:15), and in fact the Lord used Ehud's left-handedness to defeat Israel's enemy. Ehud led a delegation to pay tribute to Eglon, king of Moab, who was ruling over Israel. Because he was left-handed, Ehud was able to conceal a sword on his right thigh, where it would not be expected. He then pretended to have a secret message for the king. While he was alone with King Eglon, Ehud killed him, then managed to escape before the king's servants realized what had happened. The graphic details in this account show the rough nature of this time in Israel's history and the earthy character of many of its "heroes." **(Judges 3:28)**

JUDGES—NOTE ON 4:1–5:31 The fourth judge, Deborah, distinguishes herself as the most godly of all the judges. Her actions and words consistently pointed to God, not away from him.

JUDGES—NOTE ON 4:1–3 Israel again did . . . evil. Compare 3:7–8, 12–14.

JUDGES—NOTE ON 4:4–5 Deborah is called a **prophetess**, one of five such women in the OT (compare Miriam [Ex. 15:20]; Huldah [2 Kings 22:14]; Isaiah's wife [Isa. 8:3]; and Noadiah [a false prophetess; Neh. 6:14]). Deborah functioned as a civil leader (Judg. 4:6–10; 5:7) and as a judge of legal cases (4:4–5).

JUDGES—NOTE ON **4:6–9** **Has not the LORD, the God of Israel, commanded you**? A woman would not normally be a military leader in Israel, so Barak summoned the tribes of Israel and led the army (see vv. 10, 14, 15, 16, 22). At least six tribes participated, the nearest thing in Judges to an “all-Israelite” coalition.

JUDGES—NOTE ON **4:11** The introduction of **Heber**, Jael’s husband, anticipates vv. 17–22. **The Kenites** were distantly related to the Israelites (see note on 1:16).

DEBORAH

When the Canaanite king Jabin, with his 900 chariots of iron, oppressed Israel, the Lord raised up a woman to save them. Deborah, a prophetess, was called to lead the nation as a judge and deliverer. Since women did not usually go into battle, Deborah called upon Barak to lead the army against Jabin, but then Barak insisted that Deborah go into battle with him. Following the victory, Deborah and Barak sang a song of praise to the Lord. The defeat of Jabin ushered in a period of 40 years of peace for the people of Israel. Although many of the judges made poor choices during their rule, Deborah’s actions and words consistently pointed to God. **(Judges 4:4–7)**

JUDGES—NOTE ON **4:13** **900 chariots of iron**. Chariots were swift and easily maneuverable, the ancient equivalent of tanks. However, the chariots got mired in the **river Kishon** (see 5:19–22).

FACT

Chariots of iron. Iron chariots were the equivalent of tanks in the ancient Near East. They were greatly feared by enemy foot soldiers. Charioteers could run over them, and archers riding in the chariots could hit them from a distance. The only real problem with chariots was that their wheels could get mired in mud.

JUDGES—NOTE ON **4:17–24** The story of Sisera’s death by the hand of **Jael** is told in great detail, similar to the story of Ehud’s killing of Eglon (3:12–30). **God** himself is credited with subduing **Jabin**.

JUDGES—NOTE ON 5:1–31 The victory song of Deborah and Barak praises God for his triumph over the Canaanites on Israel's behalf (compare the Song of Moses and Miriam in Ex. 15:1–21).

JUDGES—NOTE ON 5:1 **Sang** is feminine singular ("she sang"), emphasizing Deborah's prominence over Barak (see 4:8–9).

JUDGES—NOTE ON 5:4–5 The Lord's marching from **Seir** and **Edom** may suggest the time following Israel's exodus from Egypt (compare Num. 10:12; 20:22).

JUDGES—NOTE ON 5:6–8 Before Deborah **arose** as a deliverer, life as it had been had **ceased** when Israel submitted to its enemies. **a mother in Israel**. A title of honor and respect. **new gods**. See 10:14.

JUDGES—NOTE ON 5:10–11 All classes of society were to testify to the mighty acts of God, from the ruling classes (those riding on **white donkeys**) to the lowest classes (those **who walk by the way**, that is, along the road). **Watering places** were public places where the entire community gathered.

FACT

Donkeys played many roles in the ancient Near East. They provided much of the heavy labor in agriculture and provided personal transportation. The number of donkeys a man possessed often determined his wealth. White donkeys were highly prized (5:10) because they were rare.

JUDGES—NOTE ON 5:13–18 Five of the tribes (plus the western part of Manasseh, here called **Machir**) are mentioned favorably because they responded to Deborah and Barak's call to arms. Four tribes (and the other part of Manasseh) did not respond to the order. Judah and Simeon are not mentioned. Dan's connection with **ships** (v. 17) probably reflects the tribe's original inheritance along the south-central coastal plain, with access to the sea (Josh. 19:40–46).

JUDGES—NOTE ON 5:19–23 The imagery suggests that the forces of nature fought on God's side (and the Canaanite deities, who supposedly ruled over nature, were powerless to help against the true God). The frantic pounding of the **horses' hoofs** suggests the disorder caused by the waters of the **Kishon** (vv. 21–22; see 4:7).

JUDGES—NOTE ON 5:24–27 **Most blessed of women**. **Jael** is a heroine for killing Sisera (see 4:17–22).

JUDGES—NOTE ON 5:28–30 **The mother of Sisera** is a pitiable figure, but these verses highlight Jael’s achievement. Rather than bringing stolen goods to impress his women, Sisera lay dead at another woman’s feet. **A womb or two**. A crude reference to captured women.

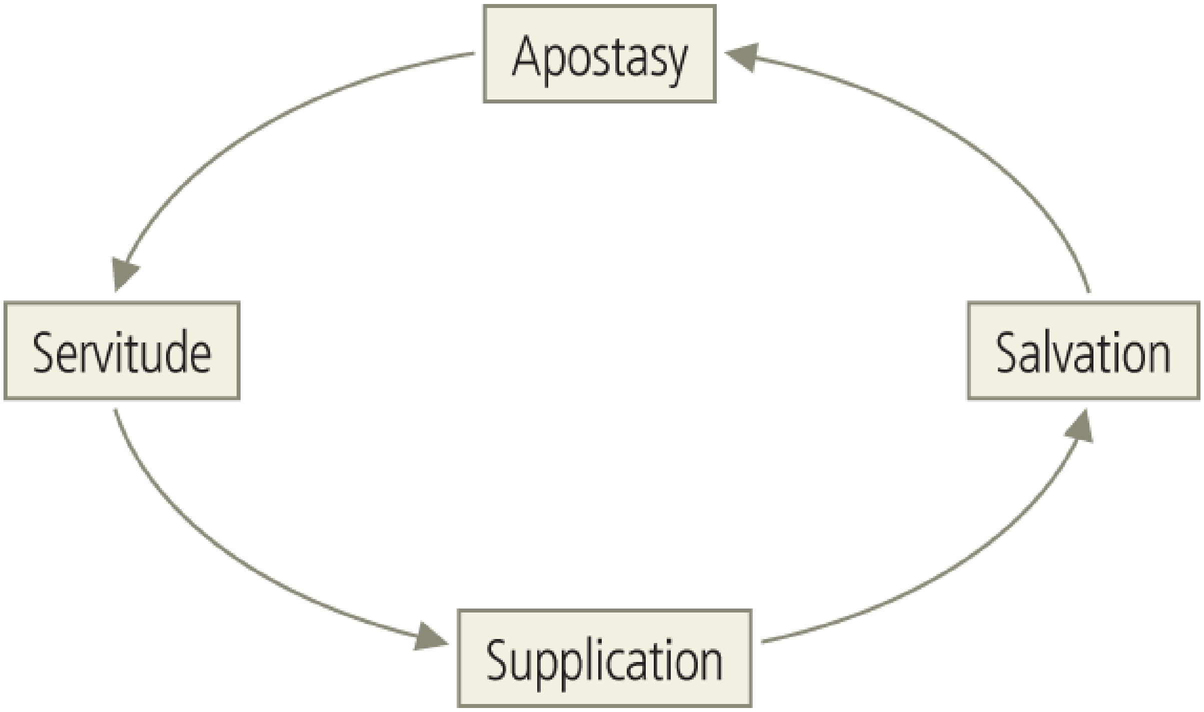
JUDGES—NOTE ON 6:1–8:35 The fifth judge was Gideon, who fought the Midianites twice. The first time he followed God’s instructions (7:1–8:3); the second time he did not (8:4–21).

Common Cycle for Each Judge

God’s sending of judges to Israel repeatedly followed a fourfold cycle:

1. apostasy: the Israelites do what is evil in the sight of the Lord;
2. servitude: God allows the nation to be conquered and oppressed by a neighboring nation;
3. supplication: the people cry out to God; and
4. salvation: God sends a judge to deliver the Israelites.

The cycle then repeats after the judge dies.



JUDGES—NOTE ON 6:2–4 The Midianites oppressed the Israelites so greatly that they were forced to live in **dens** and **caves**, and they couldn't harvest their **crops**.

JUDGES—NOTE ON 6:7–10 The message of the unnamed **prophet** represents the first time God rebuked the people when they called upon him.

FACT

Camels at war? The Midianites were among the first to use camels in warfare (6:5). Their camels were most likely the single-humped dromedary, which could travel more than 150 miles (240 km) in one day. The two-humped Bactrian camel was slower but could carry more weight than the dromedary. It was therefore ideal for trade caravans. Camels could be dangerous and unpredictable. If they became angry, they could wreck an entire campsite.

JUDGES—NOTE ON 6:11 the angel of the LORD. See note on 2:1. **beating out wheat in the winepress**. Wheat was usually threshed on open threshing floors, where the wind could carry away the chaff—and Gideon had access to such a place (see 6:37). The fact that he was doing his threshing within the confines of a winepress and was doing it secretly, **to hide it from the Midianites**, shows the extent to which they were oppressing Israel.

JUDGES—NOTE ON 6:22 Gideon feared for his life because he had encountered God's angel **face to face** (compare Gen. 32:30; Ex. 33:20).

JUDGES—NOTE ON 6:24 To this day. See note on Josh. 4:9. The **Abiezrites** were part of the tribe of Manasseh that settled west of the Jordan River (Josh. 17:1–2).

JUDGES—NOTE ON 6:25–26 Asherah is sometimes the name of a pagan goddess. Here, it refers to the wooden poles at places where she was worshiped.

JUDGES—NOTE ON 6:32 Gideon's new name, **Jerubbaal**, meant "Let Baal contend," echoing Joash's mockery of those who trusted in Baal (v. 31). With this name, Gideon became a living reminder of Baal's powerlessness.

JUDGES—NOTE ON 6:34 Spirit of the LORD clothed. See 1 Chron. 12:18; 2 Chron. 24:20. Other terms for the Spirit's activity in Judges include "was upon" (Judg. 3:10; 11:29) and "rushed upon" (14:6, 19; 15:14). See note on 14:6.

JUDGES—NOTE ON 6:36–40 laying a fleece. Gideon's desire to **test** God directly violated Mosaic law (Deut. 6:16). **Let not your anger burn against me**. Gideon knew that he was doing something unwise, if not sinful. He already knew God's will (see Judg. 6:14–16, 36). His requests reveal his weak faith.

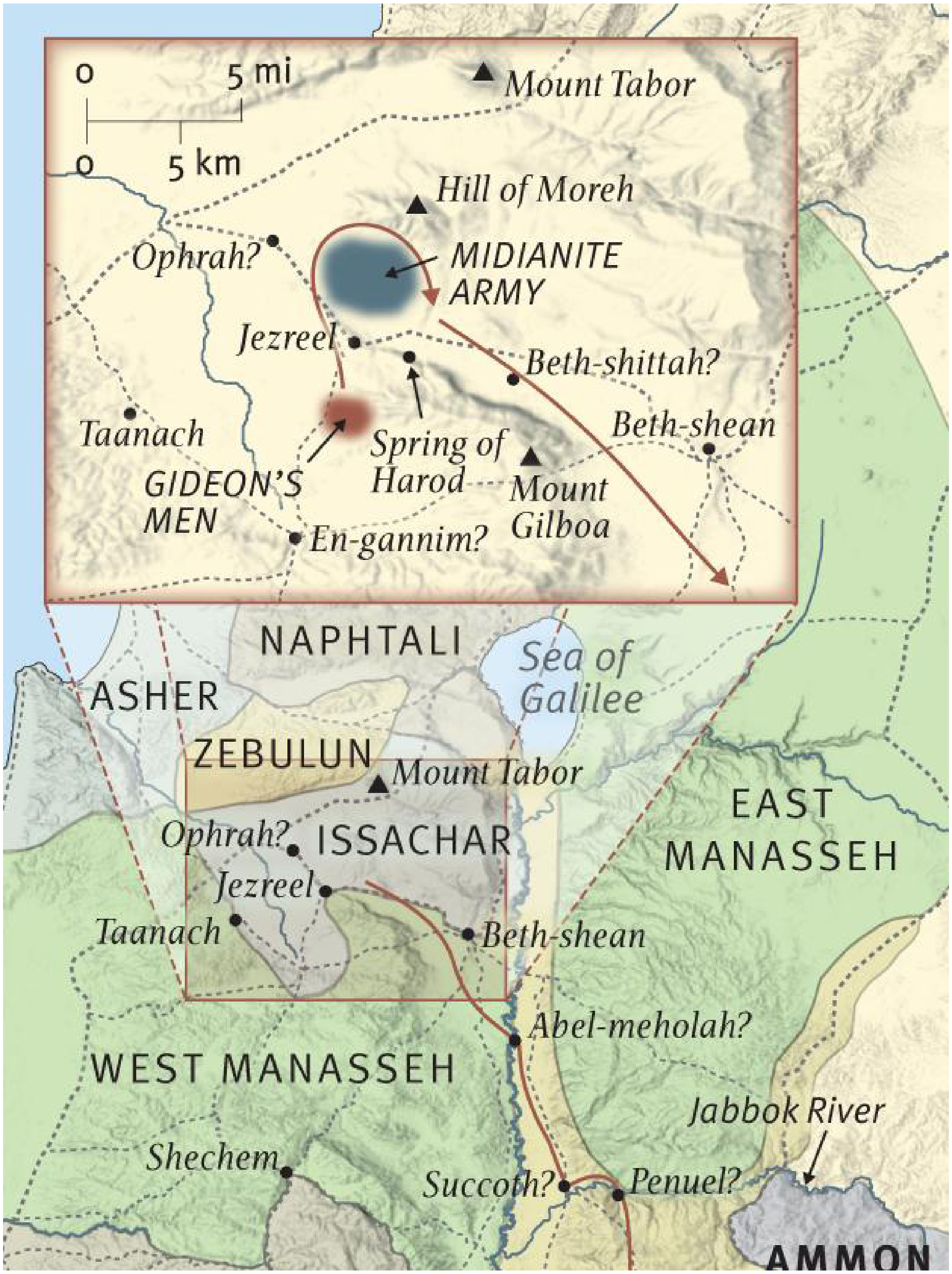
JUDGES—NOTE ON 7:2 lest Israel boast. God made it clear that the glory for this victory was to be all his.

GIDEON

Gideon was called by God to free the Israelites from oppression by the Midianites. After destroying an altar of Baal, he was given the name Jerubbaal, which means, "let Baal contend." The name was a mocking challenge to this powerless false god. The God of Israel proved his own power by leading Gideon to choose his army in a very unusual way, reducing it from 32,000 to only 300 men. Those 300 men defeated the Midianites, not with the sword but with trumpets, torches, and pitchers! Gideon was viewed as a hero, and the people tried to make him king. He refused their request, rightly declaring that "the Lord will rule over you" (8:23). Sadly, however, Gideon went on to do things that suggested a heart filled with pride rather than humility. **(Judges 6:36–40)**

Gideon Defeats the Midianites

Gideon's small army of 300 men camped by the spring of Harod while the vast Midianite army spread out in the Jezreel Valley by the hill of Moreh. When Gideon's men encircled and surprised the Midianites during the night, the Midianites fled. Gideon's men chased them to Abel-meholah and beyond, passing through Succoth and Penuel on their way to Karkor, where they captured the leaders of the Midianite army.


0
5 mi
0
5 km
Mount Tabor
Hill of Moreh
Ophrah?
MIDIANITE ARMY
Jezreel
Beth-shittah?
Beth-shean
Taanach
Spring of Harod
Mount Gilboa
GIDEON'S MEN
En-gannim?
NAPHTALI
Sea of Galilee
ASHER
ZEBULUN
Mount Tabor
Ophrah?
ISSACHAR
Jezreel
Taanach
Beth-shean
EAST MANASSEH
Abel-meholah?
WEST MANASSEH
Jabbok River
Shechem
Succoth?
Penuel?
AMMON

EPHRAIM
0
30 mi
0
40 km
GAD
Jordan River
Jogbehah
Rabbah
To Karkor?

JUDGES—NOTE ON 7:3 The Mosaic laws allowed military exemptions for several classes of people, including those who were **fearful** (Deut. 20:5–8) since they might cause others to fear.

JUDGES—NOTE ON 7:4–5 **Every one who laps . . . as a dog laps**. The second **test** for reducing Gideon’s forces took into account how men drank water from a brook. Neither way of drinking is singled out as the “right” way, so this may be simply a means of reducing the number of men rather than a critique of either form of drinking.

JUDGES—NOTE ON 7:10–14 God gave Gideon a preview of the coming victory by allowing him to enter the Midianite camp and overhear a Midianite’s dream about Israel’s triumph.

JUDGES—NOTE ON 7:13–15 **Tumbled** literally means “turned itself over.” The loaf in the dream, symbolizing the **sword of Gideon**, “overturned” the Midianite camp. The dream provided the confirmation that Gideon needed, in light of his earlier fear (v. 10).

JUDGES—NOTE ON 7:18 **For the LORD and for Gideon** is a war cry.

JUDGES—NOTE ON 7:19 **middle watch**. Jewish tradition divides the night into three segments, or “watches.” The later division into four watches (Matt. 14:25) seems to have been influenced by Roman practice.

FACT

The night watch. Watchmen were an important part of life in Bible times. They provided night-time protection both for soldiers in their tents and for ordinary people in their homes.

JUDGES—NOTE ON 7:20 **A sword for the LORD and for Gideon!** Ironically, no Israelite swords were used at all, only torches, trumpets, and jars.

JUDGES—NOTE ON 7:22–25 The victory was clearly God’s. He turned the Midianites’ own swords against them (v. 22) and they fled.

JUDGES—NOTE ON 8:1–3 The Ephraimites complained that they had been called upon too late to take part in the battle, but Gideon’s flattering response soothed them.

JUDGES—NOTE ON 8:16–17 Gideon's actions here fulfill his pledges in vv. 7 and 9.

JUDGES—NOTE ON 8:22–28 Despite God's faithfulness to Gideon, he leads the people into improper worship practices.

FACT

Crescents. Midianite kings often decorated their camels with gold or silver pendants in the shape of a crescent moon (8:21). They may have believed the crescents were magic, since many of Israel's neighbors worshiped the moon. Crescents are mentioned in Isaiah 3:16–18 as part of the "finery" that the Lord will take away from the "daughters of Zion."

JUDGES—NOTE ON 8:22–23 **Rule over us**. It was God (not any human being) who delivered his people (see note on 7:2). **the LORD will rule over you**. The Hebrew word order might be paraphrased as, "It is *the Lord*, and no other, who shall rule over you!" While Gideon's words were theologically correct, his later actions show either that he was only pretending or that he was self-deceived. He appears eventually to have been seduced by the power of being a king (8:24–28, 31).

JUDGES—NOTE ON 8:27 The original **ephod** was an ornate ceremonial garment worn by the high priest (Exodus 28; 39). According to the Mosaic law, there was to be only one ephod in Israel (Ex. 28:15–30). It was used to inquire of God (see 1 Sam. 14:3; 23:9; 30:7). The ephod Gideon set up in his own city ultimately **became a snare** to him and his family, echoing Judg. 2:3. **whored**. See note on 2:17.

JUDGES—NOTE ON 8:29–32 **for he had many wives**. On polygamy, see note on Gen. 16:3. Gideon had insisted that he should not be king (see note on Judg. 8:22–23), but he ended up functioning as king, and he named one of his sons **Abimelech**, which means "my father is king." Abimelech's impact on the nation will be seen in ch. 9.

JUDGES—NOTE ON 8:33–35 The steady downward cycle of Israel's unfaithfulness continued. Though he had accomplished some good things, Gideon contributed significantly to this downward slide. **whored**. See note on

2:17. **Baal-berith** means “Baal of the covenant.” Israel made its covenant with one of the Baals, not with its own covenant-keeping God (see 9:46). **Jerubbaal (that is, Gideon)**. See note on 6:32.

JUDGES—NOTE ON 9:1–6 Abimelech rose to power by ruthlessly killing his own brothers, with the help of the Shechemites. He was then “made king” at Shechem (v. 6). **Jerubbaal**. That is, Gideon (see 8:35 and note on 6:32). **worthless and reckless fellows**. Abimelech’s character can be judged by the company that he kept.

JUDGES—NOTE ON 9:7–21 Jotham, the only brother of Abimelech to survive his murderous rampage, tells a fable criticizing Abimelech’s actions. In the fable, the noble trees of the forest each reject the offer of kingship. Finally, the dishonorable bramble bush accepts the call and becomes king. The fable is an indictment of the Shechemites (who have chosen a king of such low character) and of Abimelech himself.

ABIMELECH

Gideon’s son Abimelech became king over the city of Shechem thanks to his family’s successful campaign to influence the city’s leaders. He then removed his strongest competition for leadership by ruthlessly killing 70 of his own brothers. Abimelech’s youngest brother Jotham, who alone had escaped the murderous rampage, courageously condemned Abimelech and the leaders. He told a fable that predicted the judgment that would fall on Abimelech and the leaders for the deaths of Gideon’s sons. When the people of Shechem later turned against Abimelech, he successfully resisted their rebellion by killing many people and destroying their city. But then, as he tried to capture a nearby city, a woman dropped a millstone on his head, crushing his skull. This episode in Israel’s history shows some of the consequences of Israel’s unfaithfulness to the Lord (8:33–34). **(Judges 9:5–6)**

JUDGES—NOTE ON 9:7 **Mount Gerizim**. See Deut. 11:26–32; Josh. 8:30–35.

JUDGES—NOTE ON 9:20 **let fire come out**. Jotham’s challenge was prophetic (see vv. 49, 54).

FACT

Mount Gerizim and Mount Ebal make up the sides of the east-west pass into the Valley of Shechem. When Joshua conquered central Israel, he used these mountains as symbols, pronouncing blessings from Mount Gerizim and punishments from Mount Ebal (Josh. 8:30–35). Perhaps because of its historical importance, Jotham chose Mount Gerizim as the place to tell his prophetic story about the trees and the bramble bush (Judg. 9:7–21).

JUDGES—NOTE ON 9:22–55 The Shechemites, who had made Abimelech their king (vv. 1–6), eventually rebelled against him (vv. 26–33). Abimelech was able to stop the revolt, and he burned Shechem and its defenses (vv. 34–39). Abimelech himself was then killed while trying to destroy neighboring Thebez (vv. 50–55).

JUDGES—NOTE ON 9:22 The Hebrew word for **ruled** suggests that **Abimelech** had only the power of a secondary commander, not of a true king.

JUDGES—NOTE ON 9:23 **God sent an evil spirit between**. "Evil spirit" probably means a "spirit of ill will" or a "harmful spirit" between the parties. Thus God himself brought about the split between the two sides.

JUDGES—NOTE ON 9:45 **sowed it with salt**. This physical and also symbolic action turned Shechem into a barren, uninhabitable desert (compare Deut. 29:23; Ps. 107:34). It was later rebuilt by Jeroboam (1 Kings 12:25).

JUDGES—NOTE ON 9:54 **kill me**. Being killed by a woman was a disgrace to a warrior.

JUDGES—NOTE ON 10:1–2 **Tola** was the sixth judge, the second "minor" judge. Little is recorded about him. He judged 23 years. He **arose to save** Israel after Abimelech's damaging rule.

JUDGES—NOTE ON 10:3–5 **Jair**, the seventh judge and third minor judge, judged 22 years. He was rather wealthy (v. 4) and lived in **Gilead**.

JUDGES—NOTE ON 10:6–12:7 Jephthah was the eighth judge and, like Jair, was from Gilead. He is the third judge (after Deborah and Gideon) whose story is told in great detail.

JUDGES—NOTE ON 10:6 The references to seven groupings of foreign **gods** (compare the seven nations in vv. 11–12) shows the wide scope of Israel's unfaithfulness. Not only did they worship the major Canaanite deities (Baal, Asherah, Ashtoreth; see notes on 2:13; 3:7; 6:25–26), but apparently they worshiped the gods of any people with whom they came into contact.

JUDGES—NOTE ON 10:14 **gods whom you have chosen**. See v. 6. The Israelites had also "chosen" new gods in Deborah's time (5:8).

JUDGES—NOTE ON 10:16 **he became impatient over the misery of Israel**. This phrase may be saying that God was moved to mercy by Israel's misery and repentance (see 2:18). Another interpretation is that Israel's unfaithfulness, which causes their misery, is making God impatient. This would indicate that Israel's "repentance" was only superficial.

JUDGES—NOTE ON 11:1–3 **Jephthah** was a **mighty warrior**, but his illegitimacy caused his half brothers to force him out of his father's house. He attracted **worthless fellows** (v. 3; compare 2 Chron. 13:7), which indicates a weak personal character.

JUDGES—NOTE ON 11:6 **Come and be our leader**. God did not "raise up" Jephthah, as he had previous judges (3:9, 15; 4:6; 6:14). The people appointed a leader without seeking God's approval—another sign of their increasing rebellion.

JEPHTHAH

Jephthah, one of the judges of Israel, was a mighty warrior from Gilead. Because he was the son of a prostitute, his half brothers rejected him. He fled to another town, where he associated with "worthless fellows" (11:3). This was probably a reflection on his own character as well. When enemies began oppressing the Israelites, they appointed Jephthah as their leader without seeking God's approval. Before going into battle with the Ammonites, Jephthah made a foolish vow: that if he were victorious, he would sacrifice to the Lord the first thing to emerge from his house upon his return. When he did return victorious, he was greeted at the door by his daughter, his only child. Jephthah followed through on his irresponsible vow, even though the Mosaic law did not require him to do so. **(Judges 11:5)**

JUDGES—NOTE ON 11:8 **that you may go with us and fight**. Compare the language later used by the Israelites to ask Samuel for a king: “that our king may . . . go out before us and fight” (1 Sam. 8:20). In both cases, even though God granted it, the request was inappropriate. God, not any judge or any king, was to be Israel’s commander in war.

JUDGES—NOTE ON 11:11 **Jephthah spoke all his words before the LORD**. Jephthah displayed a strange mixture of faith and foolishness. While he acknowledged God (see vv. 21, 23, 27, 30–31; 12:3), overall his foolishness seemed to outweigh his faith (see note on 11:31).

JUDGES—NOTE ON 11:12–28 In an impressive speech, Jephthah answered the Ammonite charge (v. 13) that Israel had unlawfully seized the disputed territory. Jephthah asserted that “the LORD, the God of Israel” was himself the one who had displaced these peoples (vv. 21, 23, 24). Israel was not an aggressor (v. 15) but merely a recipient of the Lord’s generosity. Sihon, king of the Amorites, had taken some of the Ammonite territory, and then Israel had taken Sihon’s territory (see Num. 21:25–26). And the Ammonites never really had claim to the land to begin with; rather, it was the land of the Amorites (Judg. 11:19–22). Finally, it was a little late to be challenging Israel’s claim to the land in any case, since 300 years had passed since the events in question (v. 26). Jephthah ended by appealing to God to judge between the two sides.

JUDGES—NOTE ON 11:17–22 The review of the past refers to events in the **wilderness** described in Num. 20:14–21. **All the territory** refers to the limits of the Amorites’ land, precisely what the Ammonites claimed was theirs in Judg. 11:13 (compare Num. 21:24).

JUDGES—NOTE ON 11:24 **Chemosh** was the Moabites’ god (1 Kings 11:7, 33); elsewhere, the Ammonites’ god was Molech (1 Kings 11:7) or Milcom (1 Kings 11:5, 33). However, Ammon and Moab were closely associated, as both were descended from Lot (Gen. 19:37, 38). The two nations likely shared cultural and religious heritages, and Chemosh may have been considered stronger than Molech/Milcom.

JUDGES—NOTE ON 11:29 **the Spirit of the LORD was upon**. See note on 14:6.

JUDGES—NOTE ON 11:31 **whatever comes out**. The wording here would indicate that Jephthah intended to offer some animal as a burnt offering.

However, the grammar also allows for “whoever” (see ESV footnote), in which case Jephthah would have intended to offer a human sacrifice all along. If so, what surprised him was not that he had to sacrifice a person, but that it was his daughter. Human sacrifice was strictly forbidden in Israel (Lev. 18:21; 20:2; Deut. 12:31; Ezek. 20:30–31). Yet, Jephthah’s foolishness drove him to make such a vow (see note on Judg. 11:39).

JUDGES—NOTE ON 11:35 I cannot take back my vow. Vows were solemn affairs, made only to God. People were not forced to take them, but, if they did, they had to be kept, under normal circumstances (Deut. 23:21–23; Eccles. 5:4–5). But any vow that would result in sin was not binding (Lev. 5:4–6). The law did not require Jephthah to follow through with killing his daughter.

JUDGES—NOTE ON 11:39 who did with her according to his vow. Most likely this means Jephthah literally sacrificed his daughter as a burnt offering. Another interpretation is that Jephthah dedicated his daughter to permanent virginity, as a figurative sacrifice (see references to her uniqueness [v. 34] and virginity [vv. 37–40]). This would be a tragedy for her, as she would bear no children, and also for Jephthah, whose family line would come to an end. Some support for this comes from Jephthah’s speech in vv. 12–28, which shows enough knowledge of Israel’s history to imply that he might have stopped short of literally sacrificing his own child.

JUDGES—NOTE ON 12:1–7 This episode recalls Ephraim’s earlier challenge to Gideon (8:1–3). While Gideon was able to pacify Ephraim, Jephthah was not, and a civil war erupted. The Ephraimites were defeated, and they never again played any important role in Israel’s history.

FACT

Is it “Shibboleth” or “Sibboleth”? The Gileadites came up with a clever test to distinguish between their friends and their enemies (12:1–6). Knowing that the rival Ephraimites spoke a slightly different dialect, they asked them to say the word “Shibboleth.” The Ephraimites pronounced the word with an “s” rather than a “sh” sound, thus making them easy to spot. Today, a “shibboleth” is a word or expression of belief that “insiders” use to determine who is an “outsider.” Thus, if a person doesn’t express his beliefs using just the right words, he may be rejected by a particular group.

JUDGES—NOTE ON 12:6 Shibboleth . . . Sibboleth. The Gileadites devised a test to catch the Ephraimites using a word that was difficult for outsiders to pronounce correctly. Modern English uses the term “shibboleth” to refer to words, expressions, ideas, or beliefs used by “insiders” to differentiate themselves from “outsiders.” Tragically, Israel is again turning upon itself in internal strife (see 8:17).

JUDGES—NOTE ON 12:8–10 Ibzan, the ninth judge, was known for marrying his 30 **sons** and 30 **daughters** to outsiders (v. 9).

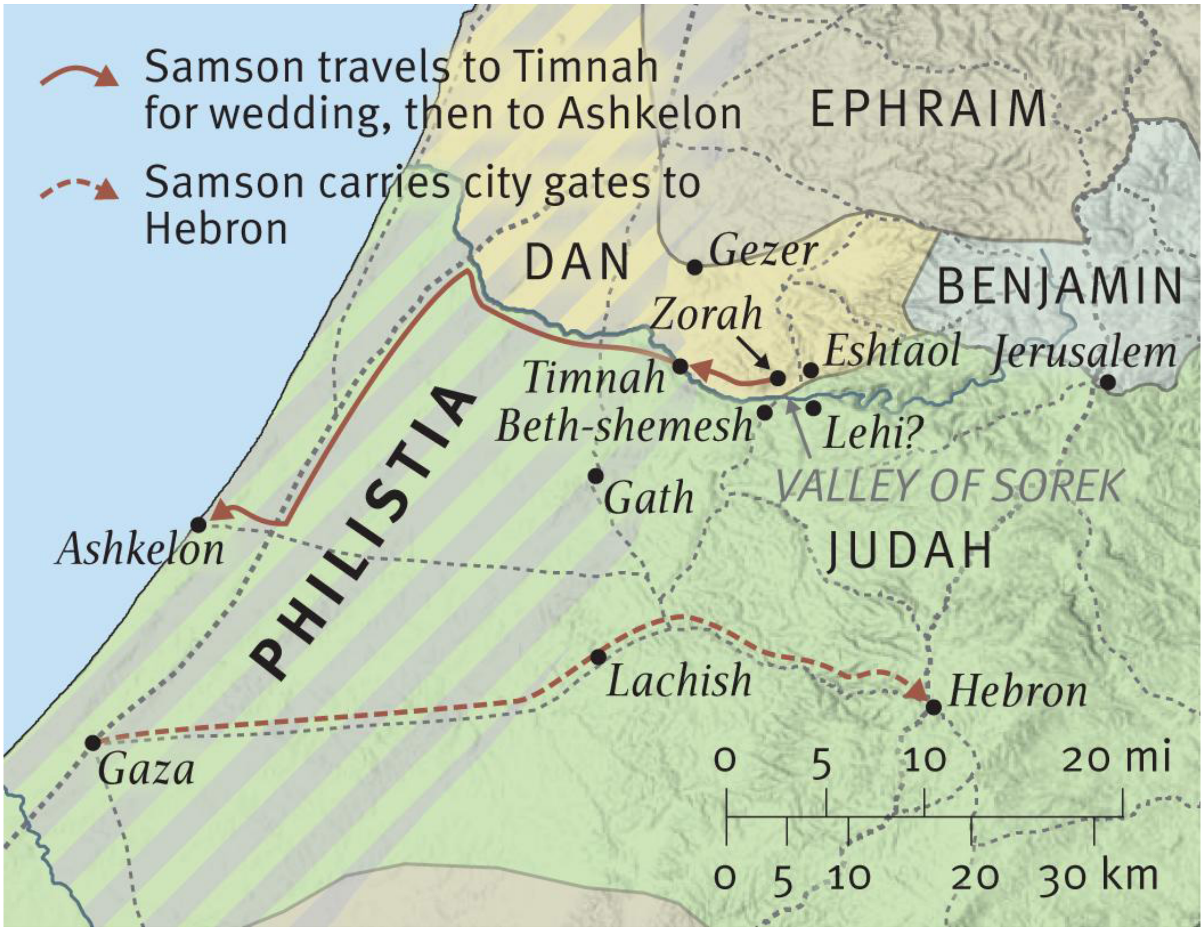
JUDGES—NOTE ON 12:11–12 Elon was the tenth judge. Nothing is reported about him other than the length of his rule (**ten years**).

JUDGES—NOTE ON 12:13–15 Abdon, the eleventh judge, was wealthy and had many children.

JUDGES—NOTE ON 13:1–16:31 Samson was the twelfth and last judge. He lived around the beginning of the eleventh century B.C., about 50 years before Saul became king. His physical strength was unparalleled. Rather than lead an army, he battled the Philistines by himself. He was, however, a deeply flawed hero. While God used him to deliver the Israelites, and while he even called upon God on occasion to help him (15:18; 16:28, 30), his life was one of continued unfaithfulness, just like the nation he judged.

Samson's Exploits

The Philistines ruled over Israel during Samson's lifetime, and Samson was raised up by God to begin to deliver Israel from them. Samson's marriage to a Philistine woman in Timnah led to a number of encounters with the Philistines, often resulting in their harm at Samson's hand.


Samson travels to Timnah for wedding, then to Ashkelon
Samson carries city gates to Hebron
EPHRAIM
DAN
Gezer
BENJAMIN
Zorah
Eshtaol
Jerusalem
Timnah
Beth-shemesh
Lehi?
PHILISTIA
Gath
VALLEY OF SOREK
Ashkelon
JUDAH
Lachish
Hebron
Gaza
0 5 10 20 mi
0 5 10 20 30 km

JUDGES—NOTE ON 13:3 the angel of the LORD. See note on 2:1. The angel's identity was not revealed (13:6, 17–18).

JUDGES—NOTE ON 13:5–7 Any man or woman could take a vow to become a **Nazirite**, to separate himself or herself to God (see Numbers 6). It was to be voluntary (Num. 6:2) and for a limited time (Num. 6:5, 13). It involved: (1) abstinence from wine, strong drink, or anything associated with the vine (Num. 6:3–4); (2) no cutting of the hair (Num. 6:5); and (3) no contact with the dead (Num. 6:6–8). Three things are unusual concerning Samson and this Nazirite vow: (1) it was not voluntary—God ordered it **from the womb**; (2) it was to last **to the day of his death** (compare 1 Sam. 1:11; Luke 1:15 for similar situations); and (3) he broke every one of its stipulations.

JUDGES—NOTE ON 13:5 **begin to save Israel**. Samson's successes were short-lived, since the **Philistines** would still be active enemies of Israel in the days of Samuel, Saul, and David.

JUDGES—NOTE ON 13:6 **A man of God** describes prophets elsewhere in the OT (e.g., Deut. 33:1; 1 Sam. 2:27; 1 Kings 17:18). At first, Samson's mother may have thought she was dealing with a prophet, but she quickly realized this was someone greater.

JUDGES—NOTE ON 13:18 **wonderful**. Or "incomprehensible."

JUDGES—NOTE ON 13:22 **we have seen God**. Manoah's fears echo those of Gideon upon encountering the angel of the Lord (see 6:22; compare Gen. 32:30; Ex. 33:20).

JUDGES—NOTE ON 13:25 **the Spirit of the LORD began to stir him**. God's Spirit was pushing Samson toward the work that God wanted him to do (see 14:4). See note on 14:6.

JUDGES—NOTE ON 14:1 **Timnah** was approximately 20 miles (32 km) west of Jerusalem. Archaeologists believe it was a thriving city during the time of the judges.

JUDGES—NOTE ON 14:2–3 **uncircumcised Philistines**. Israelites were forbidden to marry unbelieving foreigners (Ex. 34:16; Deut. 7:3). Also, Samson's demand for a wife (Judg. 14:2–3) was against the tradition of marriages being arranged by the parents (Gen. 24:1–4; 38:6). **she is right in my eyes** (see Judg. 14:7). This self-centered demand contrasts with being "right in the Lord's eyes" (compare Deut. 6:18; 12:25). In fact, Samson's attitude describes the entire era of the judges, when everyone did what was right in their own eyes (Judg. 17:6; 18:1; 19:1; 21:25).

JUDGES—NOTE ON 14:4 **it was from the LORD**. Despite Israel's unfaithfulness and Samson's selfish life, God would use Samson for his own purposes.

Samson's Ten Feats of Strength and Heroism

Part 1: Three mentions of the "Spirit of the LORD"		
1. The killing of the lion	14:5–9	"The Spirit of the LORD rushed upon him" (14:6).
2. The killing of 30 Philistines	14:19	"The Spirit of the LORD rushed upon him" (14:19).
3. The burning of the fields	15:4–6	
4. Another slaughter of the Philistines	15:7–8	
5. Escape from ropes and killing of 1,000 Philistines	15:14–17	"The Spirit of the LORD rushed upon him" (15:14).
Part 2: No mention of the "Spirit of the LORD"		
6. The Gaza-gate incident	16:3	
7. Escape from the bowstrings	16:9	
8. Escape from the new ropes	16:12	
9. Escape from the loom	16:14	
10. Final destruction of 3,000 Philistines	16:28–30	

JUDGES—NOTE ON 14:6 the Spirit of the LORD rushed upon him. The OT speaks many times of God's Spirit acting upon individuals, usually to empower them for some service for the people of God.

JUDGES—NOTE ON 14:8–9 carcass of the lion. Samson's contact with the dead lion violated his Nazirite vow (see 13:5).

JUDGES—NOTE ON 14:10 The Hebrew word for **feast** implies a dinner that includes alcohol, another violation of Samson's Nazirite vow (see 13:5).

JUDGES—NOTE ON 14:15 fourth day. The Hebrew text has "seventh day" (compare v. 18); the ESV reading is based on Greek and Syriac versions (see ESV footnote). The difference is only one letter in Hebrew, which could easily have been miscopied by a scribe in an early manuscript. "Fourth" fits better with the immediate context (v. 14 mentions three days of futile guessing about the riddle).

FACT

Riddles were as popular in ancient Near Eastern cultures as they are around the world today. Samson's riddle about the lion and the honey (14:5–18) is the best example of a riddle in Scripture.

JUDGES—NOTE ON 14:18 If you had not plowed with my heifer. This may have been a saying in Samson's time (heifers were occasionally used for plowing; see Deut. 21:3). Here it is a coarse reference to their use of Samson's wife.

JUDGES—NOTE ON 15:4 Possibly, the animals were not **foxes** but jackals, which were more common in Palestine. The two animals look similar, and the same Hebrew word is used for both. Whereas foxes are solitary, jackals travel in packs, and thus **300** of them could be caught more easily. Both animals have long tails that could be tied together.

FACT

Were the “foxes” actually jackals? The same Hebrew word can mean either “fox” or “jackal.” While foxes usually travel alone, jackals can often be seen roaming in small packs around nightfall. They can be instantly recognized by their wailing, even if they are not seen. It would have been easier for Samson to round up 300 jackals than to catch 300 foxes (15:4), though neither task would have been easy!

JUDGES—NOTE ON 15:8 **he struck them hip and thigh**. The exact meaning of this idiom is obscure. Perhaps it means Samson left his enemies lying on the ground in a tangled jumble of legs and thighs.

JUDGES—NOTE ON 15:14–15 **Spirit of the Lord**. See note on 14:6. **fresh jawbone**. Presumably it would not have been dry and brittle, so there was no danger of its breaking.

JUDGES—NOTE ON 15:18–19 **to this day**. See note on Josh. 4:9.

SAMSON

Samson was the twelfth and final judge of Israel. God raised him up to deliver Israel from the Philistines. Possessing great strength, he often battled the Philistines single-handedly. Samson was a life-long Nazirite, but he broke every one of his vows. He made particularly bad decisions regarding his relationships with women. This is most evident in his relationship with Delilah, to whom he revealed the secret of his strength. Paid by the Philistines to seduce Samson, Delilah cut off his hair while he slept. He was attacked and blinded by a group of Philistines lying in wait, and taken as their prisoner. His final feat of strength was to bring down a Philistine temple, killing about 3,000 Philistines along with himself. Despite Samson’s sinful life and continued unfaithfulness, God used him to save Israel. **(Judges 15:14–17)**

JUDGES—NOTE ON 16:1 **prostitute**. Hebrew has two words for prostitutes. One refers to prostitutes associated with pagan worship (Gen. 38:21–22; Deut. 23:17; 1 Kings 14:24). The other (used here) signifies prostitution with no such religious connection (compare Gen. 38:15).

FACT

City gates in Bible times were often very elaborate. Many of them were two stories high or even higher. The actual opening would be narrow, with guardrooms on each side. The gateposts were anchored deep in the ground to support the doors. City gates would often have multiple doors and entrances as well as sharp turns. These were designed to slow down enemies if they tried to get through the gate. They were also the place where business transactions and judicial decisions were made.

JUDGES—NOTE ON 16:2–3 **at the gate**. Gates from the Early Iron Age were elaborate complexes, at least two stories high, with guardrooms on each side of a narrow opening. **The two posts** were set deep in the ground to support the doors.

JUDGES—NOTE ON 16:4–5 **Delilah** was the third Philistine woman with whom Samson had a relationship (see 14:1; 16:1).

JUDGES—NOTE ON 16:7–9 In the first test of Samson’s strength, the **seven fresh bowstrings**, made of animal gut, were weaker than dried and aged strings.

JUDGES—NOTE ON 16:11 **new ropes**. In the second test, Samson toyed with the Philistines, suggesting that they use the same bonds that the men of Judah had previously found to be worthless (see 15:13).

JUDGES—NOTE ON 16:13–14 **Made them tight with the pin** translates the same Hebrew phrase that was used when Jael drove a tent peg into Sisera’s head (4:21). The exact situation here is unclear, but Samson obviously had no trouble escaping once more.

JUDGES—NOTE ON 16:16 **she pressed him**. Delilah did precisely what Samson’s wife had done earlier (14:17). Samson’s weak character shows through again. He did not learn from his previous mistake, but revealed the information in both cases.

JUDGES—NOTE ON 16:18 **told her all his heart**. Delilah knew that Samson was finally telling the truth.

JUDGES—NOTE ON 16:20–21 **the LORD had left him**. Samson broke the final Nazirite stipulation when his hair was cut. The power the Lord had given him was now gone (see note on 14:6) and he was captured.

JUDGES—NOTE ON 16:22 **the hair of his head began to grow again**. There was no magical power in Samson's hair, for his strength came only from the Lord (14:6, 19; 15:14; 16:20). But the growth of his hair indicates that God was renewing his previous power (compare vv. 17, 19–20). Samson may also have begun to renew his faith (see v. 28).

FACT

Blinding a prisoner and forcing him to grind grain at a mill (16:21) was a common form of punishment in the ancient Near East. This is one more example of how the Bible presents an accurate record of the events of its day.

JUDGES—NOTE ON 16:28–30 Samson demonstrated faith by calling upon God and believing that God would help him (see Heb. 11:32–34). However, Samson seems to have desired God's help more for personal revenge than for the protection of God's people. **two middle pillars**. A Philistine temple discovered from the period of the judges had two central pillars to support the roof of the entire structure. Canaanite and Israelite temples did not use that design.

JUDGES—NOTE ON 16:31 The main body of the book of Judges now ends. Despite the generally ungodly character of the judges themselves, God had worked to deliver Israel and to protect his own name and reputation.

JUDGES—NOTE ON 17:1–21:25 *The Depths of Israel's Unfaithfulness.* Whereas chs. 2–16 describe external threats to Israel, chs. 17–21 describe internal threats. The most sordid and tragic stories in the book are found here.

JUDGES—NOTE ON 17:3–4 **a carved image**. (See Ex. 20:4.) These were normally carved from wood or chiseled out of rock but sometimes were made from a mold (compare Isa. 40:19). **a metal image**. Compare 2 Kings 17:16. Micah's mother approved of his making these images. This shows how God's people sometimes are tempted to mix elements of true worship with practices unacceptable to God. It is another consequence of Israel's lack of good leadership. The **house of Micah** was a group of housing units for travelers and relatives (see Judg. 18:2).

JUDGES—NOTE ON 17:5 a shrine. Literally, "a house of God." This was a perversion of the true sanctuary where worship was to take place (compare "the house of God" at Shiloh in 18:31). Micah also **made an ephod** (compare 8:27) and various **household gods** (compare Gen. 31:19); these are later condemned as idolatry (1 Sam. 15:23). Micah further violated the Mosaic law by appointing his own son as his private **priest**, an office meant for serving all of Israel. Furthermore, Micah's son was not descended from Aaron (as the priests were supposed to be), nor was he even a Levite (see Ex. 28:1; Num. 16:39–40; 17:8).

JUDGES—NOTE ON 17:6 no king in Israel. Compare 18:1; 19:1; 21:25. **right in his own eyes** (see 21:25). In the nation's rebellion, people were doing whatever they wanted, rather than seeking the Lord (see 14:3).

JUDGES—NOTE ON 17:9 Levite of Bethlehem. This Levite had been living as a sojourner, a resident alien, in Judah. The Levites did not have their own tribal territory, but they had 48 cities scattered among the other tribes (Joshua 21). However, Bethlehem was not one of those designated cities, and this Levite was only too happy to settle in Micah's household as his private priest, displacing Micah's son (Judg. 17:10–11; see note on v. 5).

JUDGES—NOTE ON 18:1 no king in Israel. Compare 17:6; 19:1; 21:25. **Dan was seeking . . . an inheritance**. The Danites had been unable to settle in their allotted territory (Josh. 19:40–47) because they had failed to capture it (Judg. 1:34–35).

JUDGES—NOTE ON 18:2–4 Zorah . . . Eshtaol. These towns were in the Judean lowlands approximately 15 miles (24 km) west of Jerusalem.

JUDGES—NOTE ON 18:5–6 Considering the highly negative tone of chs. 17–21 and future events in this particular narrative (18:30), it is difficult to take seriously the spies' desire to **inquire of God** concerning their journey. The statement **under the eye of the LORD** suggests that the priest's response was vague. It does not mean that God approved of what the Danites were going to do.

JUDGES—NOTE ON **18:7** **Laish** was about 25 miles (40 km) north of the Sea of Galilee, making the Danites’ trip from Zorah and Eshtaol to Laish about a hundred miles (161 km). Laish was renamed Dan (v. 29; see note on 20:1–2).

FACT

Laish was about 25 miles (40 km) north of the Sea of Galilee. The Danites would have traveled about a hundred miles (161 km) to reach the city (18:7). After they invaded and destroyed Laish, the city was renamed Dan (18:29). For many years thereafter, this city would be considered the northern border of Israel. The nation was often described as extending “from Dan to Beersheba” (20:1).

JUDGES—NOTE ON **18:12** **Kiriath-jearim**, a chief city of the Gibeonites (Josh. 9:17), was approximately 8 miles (13 km) northwest of Jerusalem. Its precise location is debated.

JUDGES—NOTE ON **18:14–20** **ephod, household gods, a carved image, and a metal image** (v. 14). Rather than condemning Micah’s collection of pagan religious objects (see 17:3–5), the Danites took them for themselves. **a father and a priest**. The Danites’ offer of more money and prestige, and the Levite’s acceptance, further show the period’s rebellion. Their stealing from another tribe (18:18, 21) fulfills Jacob’s prediction that Dan would deal viciously with others (Gen. 49:17).

JUDGES—NOTE ON **18:21** As the Danites fled, they placed what they had stolen **in front of them**, with the warriors behind, as protection against pursuit from Micah’s household or neighbors.

JUDGES—NOTE ON **18:30–31** The Levite’s name is revealed (**Jonathan**), as well as his lineage. Even those in the family of **Moses** are rebelling against God. **Captivity of the land** could refer to the Babylonian captivity (587 B.C.). Or, since Dan is in the north, it could refer to the Assyrian captivity of 722 (or even earlier, when Dan passed into Assyrian control). In any case, the Danites’ priest and his descendants served in that role for centuries, and only the fall of the nation ended the arrangement. **Shiloh** was destroyed at the end of the period of the judges, c. 1050 B.C. (see Ps. 78:60; Jer. 7:12, 14).

JUDGES—NOTE ON 19:1–30 In one of the most sordid stories in the Bible, rape, murder, and cruelty lead to the death of an innocent woman and, eventually, to civil war.

JUDGES—NOTE ON 19:1 **no king in Israel**. Compare 17:6; 18:1; 21:25. **concubine**. See note on Gen. 25:5–6.

JUDGES—NOTE ON 19:3–9 An elaborate ritual of hospitality takes place, in sharp contrast to what follows.

JUDGES—NOTE ON 19:10–12 **Jebus (that is, Jerusalem)**. Jerusalem was then in the hands of the Jebusites and therefore is referred to as a **city of foreigners** (see note on 1:8). **Gibeah** was about 4 miles (6 km) north of Jerusalem. The Levite considered Gibeah a safer place to spend the night than Jerusalem, because Gibeah was a Benjaminite city (19:14, 16).

JUDGES—NOTE ON 19:16–21 **old man . . . sojourning in Gibeah**. The Levite had thought it would be safer to stay in Gibeah than in Jerusalem (see note on vv. 10–12). Yet in Gibeah he found hospitality from an outsider rather than from the residents of the city—a striking commentary on the deplorable state of affairs in Israel. **hill country of Ephraim**. See v. 1.

FACT

Jebus (19:11) was the name of Jerusalem during this time because it was still under the control of the Jebusites. It would stay in the hands of the Jebusites until David conquered it and claimed it for Israel (2 Sam. 5:6–10).

JUDGES—NOTE ON 19:22–26 The “hospitality” offered by Gibeah was like that of Sodom (compare Genesis 19). It is likely the author patterned this text after the Genesis account, as if to say, “Things are as bad now as in the days of Sodom!”

JUDGES—NOTE ON 19:22 **that we may know him**. The word “know” was the normal Hebrew euphemism for sexual relations (compare Gen. 4:1). The same expression appears in Gen. 19:5, where the men of Sodom wanted to have homosexual relations with Lot’s guests.

JUDGES—NOTE ON 19:27–30 The Levite’s reaction to his concubine’s death illustrates his heartlessness. His gruesome response was intended to rally the 12 tribes against Gibeah. **has never happened or been seen**. It is unclear what was being referred to here—the outrageous actions of the men of Gibeah or the cutting up of the concubine—but it is more likely the former (see 20:10).

JUDGES—NOTE ON 20:1–48 Gibeah was a Benjaminite city, and so an assembly of all Israel came together at Mizpah to take action against Benjamin (vv. 1–11). The Benjaminites, who apparently were not at the assembly (v. 3), refused to deliver the inhabitants of Gibeah to them, Instead, they prepared for battle (vv. 12–17). It was a grim measure of Israel's rebellion that such destruction was directed against fellow Israelites.

JUDGES—NOTE ON 20:1–2 **From Dan to Beersheba** was a phrase commonly used to describe the entire land of Israel, from north to south (compare 1 Sam. 3:20; 2 Sam. 24:2; 1 Kings 4:25). **assembly**. The Hebrew word indicates a specially called gathering, usually for a religious (Num. 16:3; 1 Chron. 28:8) or military purpose (Num. 22:4, "horde"; 1 Sam. 17:47).

JUDGES—NOTE ON 20:9 The tribes agreed to send a tenth of their men (v. 10), chosen **by lot**.

JUDGES—NOTE ON 20:12–14 **purge evil from Israel** (compare Deut. 13:5; 17:7; etc.). This evil deed pollutes the whole people. Benjamin's decision to protect the evildoers sets the stage for further horrors.

JUDGES—NOTE ON 20:15–16 **26,000 men**. The Benjaminite force, large as it was, equaled only a small fraction of the Israelite coalition (400,000 men; v. 17). **left-handed**. The left-handedness of the **700** expert slingers was an advantage, since their shots would come from an unexpected angle.

JUDGES—NOTE ON 20:18 **Judah . . . first**. As before (1:1–2), Judah took the lead.

FACT

Slings (20:16) were weapons made of two long straps, usually either leather or cloth. These were attached to a wider pocket in the middle, where the thrower would place a rock or some other object. The sling was then swung above the head until one of the straps was let go, releasing the rock. Slings were designed to incapacitate the enemy. A fellow soldier with a sword or spear could then deliver the fatal blow.

JUDGES—NOTE ON 20:25–26 The fasting and sacrificing of the Israelites is very rare in this period. See note on 2:5.

JUDGES—NOTE ON 20:28 **Phinehas**. See Num. 25:6–11.

JUDGES—NOTE ON 20:47 Despite the defeat, **600 men** of Benjamin survived to become the core of the renewed tribe (21:13–15).

JUDGES—NOTE ON 21:1–9 The other tribes **had sworn at Mizpah** that **no one of us shall give his daughter in marriage to Benjamin** (see 20:1). Now, regretting that their oath could result in the loss of an entire tribe, they recalled that they had taken a second oath (**great oath**; 21:5) that any city that didn't join in the fight against Benjamin should **surely be put to death** (v. 5). That oath now provided the justification for raiding Jabesh-gilead to provide wives for the Benjaminites.

JUDGES—NOTE ON 21:10–11 **devote to destruction**. This phrase is found throughout Joshua describing the Israelites' destruction of the Canaanites (e.g., Josh. 6:17–18; 10:28; see note on Josh. 6:17–18). Here, the total destruction was directed against an Israelite city, Jabesh-gilead, to punish it for not joining the battle against Benjamin. In doing this the Israelites acted on their own, without seeking the Lord's will. Two hundred more wives were kidnapped at Shiloh, justified on questionable grounds (Judg. 21:16–24).

JUDGES—NOTE ON 21:25 The final editorial comment echoes earlier ones (17:6; 18:1; 19:1). Israel's wickedness had reached a low point.

Ruth

(return to table of contents)

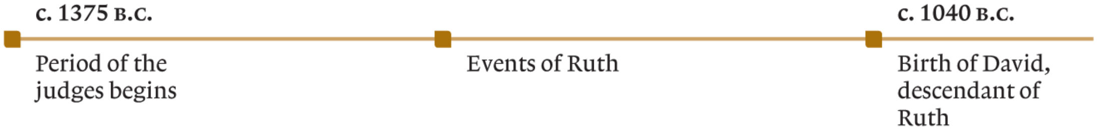
Ruth 1 • Ruth 2 • Ruth 3 • Ruth 4

- Introduction to Ruth
  - Timeline
  - Author and Date
  - Theme
  - Key Themes
  - Outline
  - The Setting of Ruth
- Global Message of Ruth
  - Ruth and the Redeemer
  - The Lord Intervenes
  - The Significance of Ruth’s Identity
  - The Redemption of Ruth and the Coming Messiah
  - The Universal Significance of Ruth
  - The Global Message of Ruth for Today
- Study Notes

Introduction to Ruth

Introduction to Ruth

Timeline


c. 1375 B.C.
Period of the judges begins
Events of Ruth
c. 1040 B.C.
Birth of David, descendant of Ruth

Author and Date

The story of Ruth takes place in the time of the judges (after the conquest of Canaan and before c. 1050 B.C.). No author is named, but the mention of David and his genealogy (4:17–22) places the writing sometime after David became king (2 Samuel 2) in c. 1010 B.C.

Theme

Ruth shows how God's people can experience his sovereignty, wisdom, and covenant kindness. These often come in hard circumstances and are expressed through the kindness of others.

Key Themes

1. *Kindness.* Ruth shows kindness to her mother-in-law, Naomi, by leaving her homeland to care for her (1:16–17; 2:11, 18, 23). Boaz shows kindness to Ruth as he welcomes her to Israel, acts as her kinsman-redeemer (4:9–10), and marries her (4:13). Human kindness reflects the Lord's kindness toward his people (see Ex. 15:13; Deut. 7:8–9; Psalm 136).
2. *Redemption.* Redemption is linked to kindness and is at the heart of the story (2:20). The book of Ruth describes two legal practices combined into one: property redemption by a near kinsman, and levirate marriage. Property redemption by a relative assured that land would not remain outside the family (see Lev. 25:23–25). Levirate marriage involved a

> childless widow marrying her husband's brother to provide an heir for the deceased husband (Deut. 25:5–6). Boaz, a close relative of Ruth, redeemed the family property for her (Ruth 4:9), married her (4:10, 13), and fathered Obed (4:13, 17), who became heir to the property of Ruth's deceased first husband.

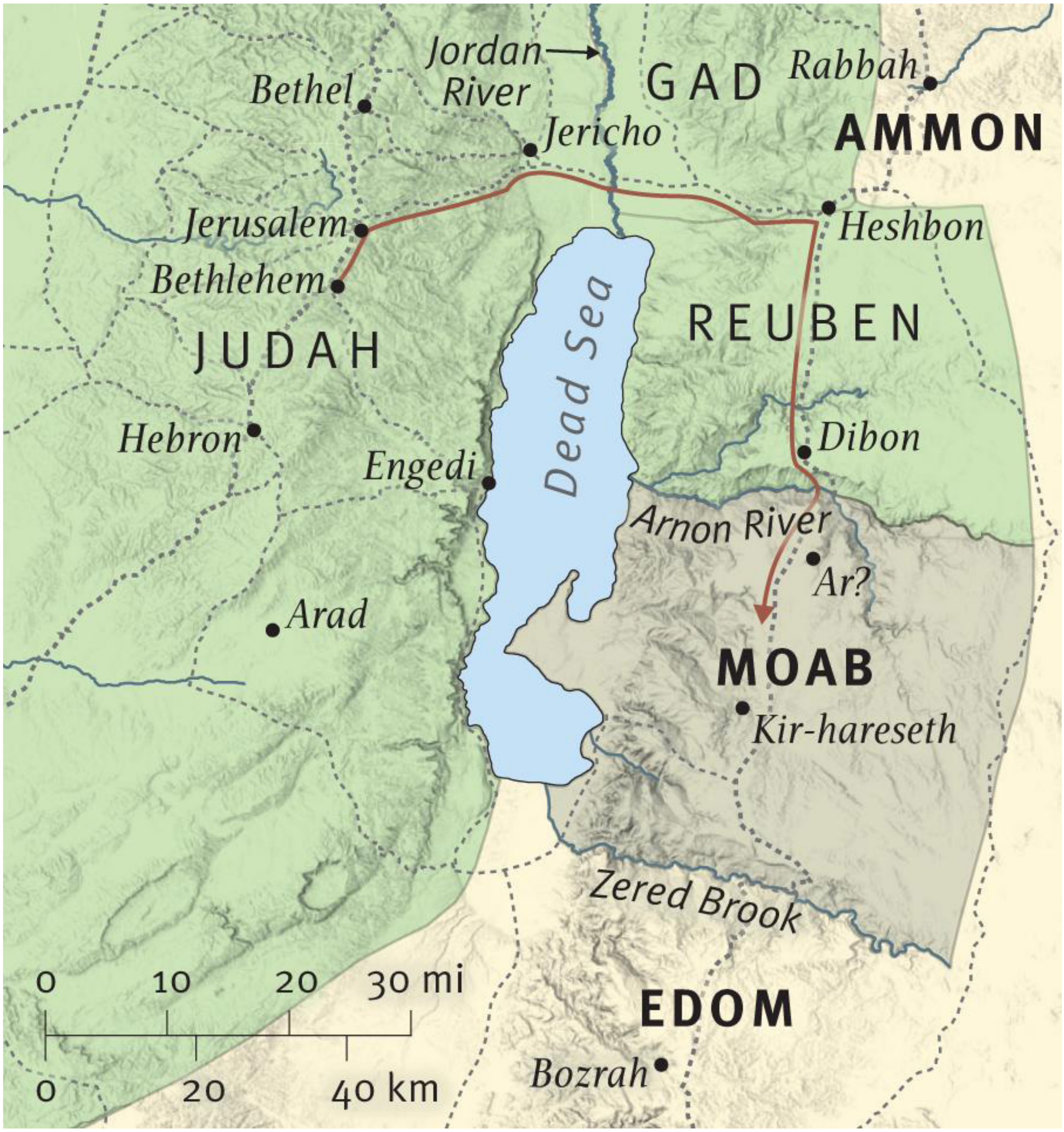
Ruth and Naomi's desperate conditions changed for the better (4:13–17) when Boaz agreed to be their kinsman-redeemer (4:9–10). This resulted in blessing for Ruth (marriage and motherhood; 4:13) and for Naomi (happiness in her old age; 4:14–15). Redemption also brought blessing to the community (4:11–12) and, through David, to the nation (4:14, 17). Ultimate redemption would finally come through David's "son," Jesus the Christ. In him, redeemed people of all nations, no longer strangers and aliens, become fellow citizens in God's household (Eph. 2:11–22).

Outline

I. Introduction: Naomi's Family Dies (1:1–5)
II. Scene 1: Naomi Returns to Bethlehem with Ruth (1:6–22)
III. Scene 2: Ruth Gleans in Boaz's Field (2:1–23)
IV. Scene 3: Ruth, at the Threshing Floor, Asks Boaz to Marry Her (3:1–18)
V. Scene 4: Boaz Arranges Redemption at the Gate (4:1–12)
VI. Conclusion: Naomi Blessed with a New Family (4:13–17)
VII. Genealogy: Extended Blessing (4:18–22)

The Setting of Ruth

A famine in Judah forces Naomi and her husband to leave Israel and move to Moab, where their sons marry Moabite women. When Naomi's husband and sons die, she decides to return to her home in Israel, and her daughter-in-law Ruth chooses to go with her. Ruth lived during the time of the judges.


Jordan River
GAD
Rabbah
Bethel
Jericho
AMMON
Jerusalem
Heshbon
Bethlehem
Dead Sea
REUBEN
JUDAH
Dibon
Hebron
Engedi
Arnon River
Ar?
Arad
MOAB
Kir-hareseth
Zered Brook
0 10 20 30 mi
0 20 40 km
EDOM
Bozrah

The Global Message of Ruth

Ruth and the Redeemer

The book of Ruth is set within the larger historical context of the "days when the judges ruled" (Ruth 1:1) and provides a vivid picture of the decline taking place during this period of Israel's history. This book also, however, plays its role in preparing for a final redeemer of God's people.

The Lord Intervenes

The book of Judges, then, provides the setting for Ruth. The basic purpose of the book of Ruth is to show how the Lord intervened to protect Naomi's family line from extinction, in order that her great-great-grandson David—the future, divinely chosen king of Israel and ancestor of the Messiah—might be born (Ruth 4:17–22). The book is ultimately the world's miracle story. It recounts how close the world came to having its hope of cosmic restoration cut off forever, but how the Lord intervened to preserve Naomi's line to ensure that God's mission to rescue the world through the Messiah, the Son of David, stayed on course (see Matt. 1:1–6). Ruth is thus good news for global Christians.

The Significance of Ruth's Identity

To understand just how miraculous it was that David was born, the reader must understand the massive yet largely unstated significance behind Ruth's identity as a Moabite. The Moabite nation was the result of the incestuous relationship between Abraham's nephew Lot and Lot's older daughter (Gen. 19:30–37). The Moabite people were therefore related to Israel. This is why, as Israel prepared to enter the Promised Land, the Lord commanded them not to go to battle with Moab. He was not going to give any of the land of Moab to Israel, for he had given it to the descendants of Lot (Deut. 2:9). Although the Moabites refused to show the hospitality due to members of their extended family, they did permit Israel to cross through their territory on the way to the Promised Land (Deut. 2:26–29). Before it was all over, however, Moab decided to hire Balaam, a diviner, to curse Israel, having determined that Israel was their enemy (Numbers 22–24). When that failed, Moabite women seduced Israelite men into immorality and idolatry (Numbers 25).

The Lord thus excluded Moabites from the temple, and Israel was not to seek Moab's peace or prosperity (Deut. 23:3–6). Consequently, Ruth's ethnic identity is what makes Boaz's redemption of Ruth—and, more significantly, the Lord's redemption of Ruth—so amazing. Ruth was a Moabite who worshiped Moabite gods.

The Redemption of Ruth and the Coming Messiah

What accounts, then, for the redemption of Ruth, and thus for the rescue of Naomi's property, family name, and lineage? By the grace of God, this redemption flows from Ruth's unexpected decision not to abandon Naomi. Ruth commits tenaciously to Naomi with an oath of loyalty, declaring her commitment to become as an Israelite daughter to her and to worship Israel's God. Ruth thus abandons her Moabite identity and gods. Boaz then accepts Ruth, otherwise a "foreigner" (Ruth 2:10), because of this loyalty (2:11). Ruth embodies the Lord's loyalty to Naomi (1:8; 2:20; 3:10). And because Ruth has taken refuge under the wings of the Lord, Boaz takes her under his wing, redeeming her (compare 2:12 with 3:9). Boaz embodies the Lord's redemption of Ruth in his own redemption of her.

The book narrates how Moabite Ruth becomes a daughter of Israel, better "than seven sons" to Naomi (Ruth 4:15). By her faith, Ruth becomes a deeply significant woman in Israel's history, on a par with Leah and Rachel, who built up the twelve tribes, and like Tamar, who built up the line of Judah (4:11–12). Because of the Lord's faithfulness to Ruth and Boaz, the world would be given the Messiah.

The Universal Significance of Ruth

The dominant theme in Ruth for global Christianity is Gentile inclusion into the people of God. Ruth is a classic example within the Old Testament of how an individual outside the covenant community becomes a member of the people of God by faith alone (see Rom. 3:29–30). Ruth is a foreigner and part of a despised people who had treated Israel with inhospitality and hostility. Nevertheless, through her faith, the Lord welcomes Ruth into his covenant community as a full member. In fact, by her unswerving loyalty to

Naomi, Ruth matches the great matriarchs of ancient Israel. Ruth is one of only five women to be mentioned in the genealogy of Jesus (Matt. 1:1–16).

The Global Message of Ruth for Today

The book of Ruth has much to teach us today regarding relationships with foreigners and the ultimate healing of ethnic strife. Paul's letter to the Galatians, with its clear call to unity and to welcoming the outsider, calls the global church to offer equal treatment to those whom the broader community has despised and treated as outsiders.

The global message of Ruth applies wherever ethnic strife exists—whether in the despiteful treatment of the Dalit people in India; or the brutal genocide in nations such as Rwanda and Sudan; or the atrocities in Croatia, Serbia, and Bosnia; or the occasional antagonism against immigrants in North America.

The gospel of Jesus Christ is the only ultimate cure for ethnic strife, but its teaching that in Christ all are equal, accepted, and loved must penetrate to the depths of the heart and soul of the global church. The book of Ruth shows that the Lord delights to accept ethnic outsiders into his community if, through faith in Christ, they are willing to come. The faithful town of Bethlehem likewise understood that this was the way of the Lord, when its community embraced Ruth (Ruth 4:11–12, 14–15; compare Gal. 3:28; Col. 3:11).

Naomi Widowed

RUTH **1** [†]In the days [a]when the judges ruled there was [b]a famine in the land, and a man of [c]Bethlehem in Judah went to sojourn in the country of Moab, he and his wife and his two sons. [2][†]The name of the man was Elimelech and the name of his wife Naomi, and the names of his two sons were Mahlon and Chilion. They were [d]Ephrathites from Bethlehem in Judah. They went into the country of Moab and remained there. [3]But Elimelech, the husband of Naomi, died, and she was left with her two sons. [4][†]These took Moabite wives; the name of the one was Orpah and the name of the other Ruth. They lived there about ten years, [5][†]and both Mahlon and Chilion died, so that the woman was left without her two sons and her husband.

Ruth’s Loyalty to Naomi

[6][†]Then she arose with her daughters-in-law to return from the country of Moab, for she had heard in the fields of Moab that [e]the LORD had visited his people and [f]given them food. [7][†]So she set out from the place where she was with her two daughters-in-law, and they went on the way to return to the land of Judah. [8][†]But Naomi said to her two daughters-in-law, “Go, return each of you to her mother’s house. May the LORD [g]deal kindly with you, as you have dealt with [h]the dead and with me. [9]The LORD grant that you may find [i]rest, each of you in the house of her husband!” Then she kissed them, and they lifted up their voices and wept. [10]And they said to her, “No, we will return with you to your people.” [11][†]But Naomi said, “Turn back, my daughters; why will you go with me? Have I yet sons in my womb [j]that they may become your husbands? [12]Turn back, my daughters; go your way, for I am too old to have a husband. If I should say I have hope, even if I should have a husband this night and should bear sons, [13]would you therefore wait till they were grown? Would you therefore refrain from marrying? No, my daughters, for it is exceedingly bitter to me for your sake that [k]the hand of the LORD has gone out against me.”

[14][†]Then they lifted up their voices and wept again. And Orpah kissed her mother-in-law, but Ruth clung to her.

[15][†]And she said, “See, your sister-in-law has gone back to her people and to [l]her gods; return after your sister-in-law.” [16][†]But Ruth said, “Do not urge me to leave you or to return from following you. For where you go I will go, and where you lodge I will lodge. [m]Your people shall be my people, and your God my God. [17][†]Where you die I will die, and there will I be buried. [n]May the LORD do so to me and more also if anything but death parts me from you.” [18] [o]And when Naomi saw that she was determined to go with her, she said no more.

Naomi and Ruth Return

[19][†]So the two of them went on until they came to Bethlehem. And when they came to Bethlehem, [p]the whole town was stirred because of them. And the women said, “Is this Naomi?” [20][†]She said to them, “Do not call me Naomi; [1] call me [q]Mara, [2] for the Almighty has dealt very bitterly with me. [21] [r]I went away full, and the LORD has brought me back empty. Why call me Naomi, when the LORD has testified against me and the Almighty has brought calamity upon me?”

[22][†]So Naomi returned, and Ruth the Moabite her daughter-in-law with her, who returned from the country of Moab. And they came to Bethlehem [s]at the beginning of barley harvest.

Ruth Meets Boaz

RUTH **2** [†]Now Naomi had [t]a relative of her husband’s, a worthy man of the clan of Elimelech, whose name was [u]Boaz. [2][†]And Ruth the Moabite said to Naomi, “Let me go to the field and [v]glean among the ears of grain after him [w]in whose sight I shall find favor.” And she said to her, “Go, my daughter.” [3][†]So she set out and went and gleaned in the field after the reapers, and she happened to come to the part of the field belonging to Boaz, who was of the clan of Elimelech. [4]And behold, Boaz came from Bethlehem. And he said to the reapers, [x]“The LORD be with you!” And they answered, “The LORD bless you.” [5]Then Boaz said to his young man who was in charge of the reapers, “Whose young woman is this?” [6]And the servant who was in charge of the reapers answered, “She is the young Moabite woman, [y] who came back with Naomi from the country of Moab. [7]She said, ‘Please let me glean and gather among the sheaves after the reapers.’ So she came, and she has continued from early morning until now, except for a short rest.” [1]

[8][†]Then Boaz said to Ruth, “Now, listen, my daughter, do not go to glean in another field or leave this one, but keep close to my young women. [9]Let your eyes be on the field that they are reaping, and go after them. Have I not charged the young men not to touch you? And when you are thirsty, go to the vessels and drink what the young men have drawn.” [10][†]Then [z] she fell on her face, bowing to the ground, and said to him, “Why have I found favor in your eyes, that you should [a] take notice of me, since I am a foreigner?” [11]But Boaz answered her, [b] “All that you have done for your mother-in-law since the death of your husband has been fully told to me, and how you left your father and mother and your native land and came to a people that you did not know before. [12][†] [c] The LORD repay you for what you have done, and a full reward be given you by the LORD, the God of Israel, under whose wings you have come to take refuge!” [13]Then she said, [d] “I have found favor in your eyes, my lord, for you have comforted me and spoken kindly to your servant, though I am not one of your servants.”

[14]And at mealtime Boaz said to her, “Come here and eat some bread and dip your morsel in the wine.” So she sat beside the reapers, and he passed to her roasted grain. And she ate until [e] she was satisfied, and she had some left over. [15]When she rose to glean, Boaz instructed his young men, saying, “Let her glean even among the sheaves, and do not reproach her. [16]And also pull out some from the bundles for her and leave it for her to glean, and do not rebuke her.”

[17][†]So she gleaned in the field until evening. Then she beat out what she had gleaned, and it was about an ephah [2] of barley. [18]And she took it up and went into the city. Her mother-in-law saw what she had gleaned. She also brought out and gave her what food she had left over [f] after being satisfied. [19]And her mother-in-law said to her, “Where did you glean today? And where have you worked? Blessed be the man [g] who took notice of you.” So she told her mother-in-law with whom she had worked and said,

“The man’s name with whom I worked today is Boaz.” [20][†]And Naomi said to her daughter-in-law, [h]“May he be blessed by the LORD, whose kindness has not forsaken [i]the living or the dead!” Naomi also said to her, “The man is a close relative of ours, one of [j]our redeemers.” [21][†]And Ruth the Moabite said, “Besides, he said to me, ‘You shall keep close by my young men until they have finished all my harvest.’” [22]And Naomi said to Ruth, her daughter-in-law, “It is good, my daughter, that you go out with his young women, lest in another field you be assaulted.” [23][†]So she kept close to the young women of Boaz, gleaning until the end of the barley and wheat harvests. And she lived with her mother-in-law.

Ruth and Boaz at the Threshing Floor

RUTH 3 [†]Then Naomi her mother-in-law said to her, “My daughter, should I not seek [k]rest for you, that it may be well with you? [2][†]Is not Boaz [l]our relative, [m]with whose young women you were? See, he is winnowing barley tonight at the threshing floor. [3][†] [n]Wash therefore and anoint yourself, and put on your cloak and go down to the threshing floor, but do not make yourself known to the man until he has finished eating and drinking. [4][†]But when he lies down, observe the place where he lies. Then go and uncover his feet and lie down, and he will tell you what to do.” [5]And she replied, “All that you say I will do.”

[6]So she went down to the threshing floor and did just as her mother-in-law had commanded her. [7]And when Boaz had eaten and drunk, and [o]his heart was merry, he went to lie down at the end of the heap of grain. Then she came softly and uncovered his feet and lay down. [8]At midnight the man was startled and turned over, and behold, a woman lay at his feet! [9][†]He said, “Who are you?” And she answered, “I am Ruth, your servant. [p]Spread your wings [1] over your servant, for you are [q]a redeemer.” [10][†]And he said, [r]“May you be blessed by the LORD, my daughter. You have made this last kindness greater than [s]the first in that you have not gone after young men, whether poor or rich. [11][†]And now, my daughter, do not fear. I will do for you all that you ask, for all my fellow townsmen know that you are [t]a worthy woman. [12][†]And now it is true that I am [u]a redeemer. Yet there is a redeemer nearer than I. [13]Remain tonight, and in the morning, if he will

[v]redeem you, good; let him do it. But if he is not willing to redeem you, then, [w]as the LORD lives, I will redeem you. Lie down until the morning."

[14][†]So she lay at his feet until the morning, but arose before one could recognize another. And he said, "Let it not be known that the woman came to the threshing floor." [15][†]And he said, "Bring the garment you are wearing and hold it out." So she held it, and he measured out six measures of barley and put it on her. Then she went into the city. [16]And when she came to her mother-in-law, she said, "How did you fare, my daughter?" Then she told her all that the man had done for her, [17]saying, "These six measures of barley he gave to me, for he said to me, 'You must not go back empty-handed to your mother-in-law.'" [18]She replied, "Wait, my daughter, until you learn how the matter turns out, for the man will not rest but will settle the matter today."

Boaz Redeems Ruth

RUTH **4** [†]Now Boaz had gone up to [x]the gate and sat down there. And behold, [y]the redeemer, of whom Boaz had spoken, came by. So Boaz said, "Turn aside, friend; sit down here." And he turned aside and sat down. [2]And he took ten men [z]of the elders of the city and said, "Sit down here." So they sat down. [3][†]Then he said to the redeemer, "Naomi, who has come back from the country of Moab, is selling the parcel of land that belonged to our relative Elimelech. [4]So I thought I would tell you of it and say, [a]'Buy it in the presence of those sitting here and in the presence of the elders of my people.' If you will redeem it, redeem it. But if you [1] will not, tell me, that I may know, for there is no one besides you to redeem it, and I come after you." And he said, "I will redeem it." [5]Then Boaz said, "The day you buy the field from the hand of Naomi, you also acquire Ruth [2] the Moabite, the widow of the dead, in order [b]to perpetuate the name of the dead in his inheritance." [6][c]Then the redeemer said, "I cannot redeem it for myself, lest I impair my own inheritance. Take my right of redemption yourself, for I cannot redeem it."

[7][†][d]Now this was the custom in former times in Israel concerning redeeming and exchanging: to confirm a transaction, the one drew off his sandal and gave it to the other, and this was the manner of attesting in

Israel. [8]So when the redeemer said to Boaz, “Buy it for yourself,” he drew off his sandal. [9]Then Boaz said to the elders and all the people, “You are witnesses this day that I have bought from the hand of Naomi all that belonged to Elimelech and all that belonged to [e]Chilion and to Mahlon. [10][†]Also Ruth the Moabite, the widow of Mahlon, I have bought to be my wife, [f]to perpetuate the name of the dead in his inheritance, that the name of the dead may not be cut off from among his brothers and from the gate of his native place. You are witnesses this day.” [11][†]Then all the people who were [g]at the gate and the elders said, “We are witnesses. May the LORD make the woman, who is coming into your house, like Rachel and Leah, [h]who together [i]built up the house of Israel. May you act worthily in [j]Ephrathah and [k]be renowned in Bethlehem, [12][†]and may your house be like the house of Perez, [l]whom Tamar bore to Judah, because [m]of the offspring that the LORD will give you by this young woman.”

Ruth and Boaz Marry

[13][†]So Boaz took Ruth, and she became his wife. And he went in to her, [n]and the LORD gave her conception, and she bore a son. [14][†][o]Then the women said to Naomi, “Blessed be the LORD, who has not left you this day without [p]a redeemer, and may his name [q]be renowned in Israel! [15][†]He shall be to you a restorer of life and a nourisher of your old age, for your daughter-in-law who loves you, [r]who is more to you than seven sons, has given birth to him.” [16]Then Naomi took the child and laid him on her lap and became his nurse. [17][†][s]And the women of the neighborhood gave him a name, saying, “A son has been born to Naomi.” They named him Obed. He was the father of Jesse, the father of David.

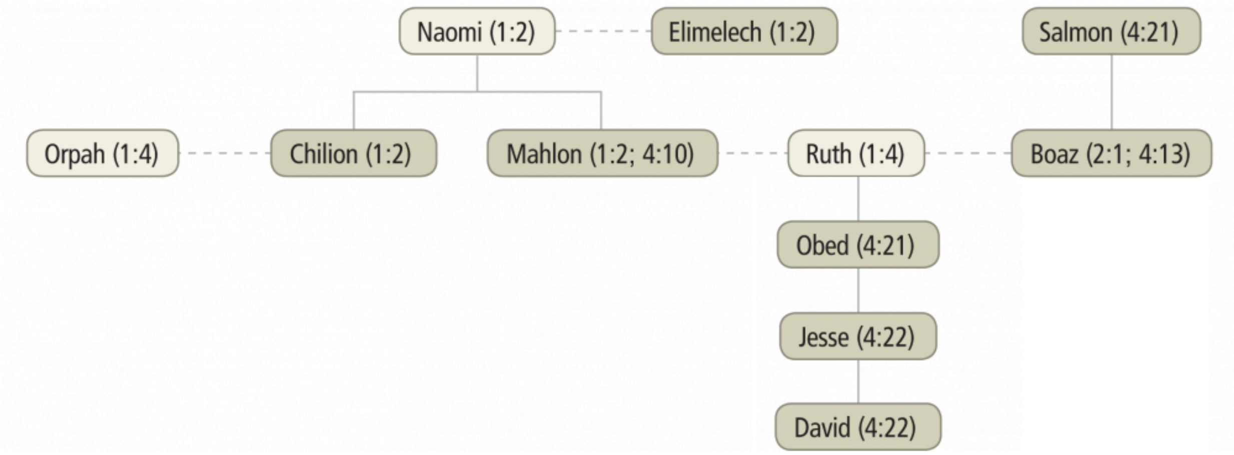
The Genealogy of David

[18][†]Now these are the generations of Perez: [t]Perez fathered Hezron, [19]Hezron fathered Ram, Ram fathered Amminadab, [20][†][u]Amminadab fathered Nahshon, Nahshon fathered Salmon, [21][†]Salmon fathered Boaz, Boaz fathered Obed, [22][†]Obed fathered Jesse, and Jesse fathered David.

Study Notes for Ruth

RUTH—NOTE ON 1:1–5 *Introduction: Naomi's Family Dies.* This brief introduction tells how Naomi lost her entire family.

Family of Ruth


Naomi (1:2)
Elimelech (1:2)
Salmon (4:21)
Orpah (1:4)
Chilion (1:2)
Mahlon (1:2; 4:10)
Ruth (1:4)
Boaz (2:1; 4:13)
Obed (4:21)
Jesse (4:22)
David (4:22)

RUTH—NOTE ON 1:1 days when the judges ruled. (See Judg. 2:6–3:6.) A **famine** was sometimes a divine punishment (Deut. 11:14; 32:24; compare Lev. 26:3–4), but it could also advance God's purposes, as it did for Israel in Joseph's time (Gen. 45:5–8; Ps. 105:16–45). **Bethlehem** (which means "house of bread") was in a fertile region. **to sojourn**. To be a resident alien (Deut. 24:17). **Moab**. A country across the Dead Sea from Judah, and one of Israel's enemies.

RUTH—NOTE ON 1:2 This verse lists the clan (**Ephrathites**), city (**Bethlehem**), and tribal territory (**Judah**) of the family (see note on 4:11; see 1 Sam. 17:12).

RUTH—NOTE ON 1:4 Moabite wives. While Israelites were strictly forbidden to marry Canaanites (Deut. 7:1–4), there was no specific prohibition against their marrying Moabites. However, all intermarriage was discouraged because of the commitment of other nations to other gods (such as Molech).

RUTH—NOTE ON 1:5 Elimelech had no living brothers. A childless widow such as Naomi would have faced an uncertain future, including the lack of financial support.

RUTH—NOTE ON 1:6–22 *Scene 1: Naomi Returns to Bethlehem with Ruth.* This first scene relates Ruth's kindness in returning with Naomi to Bethlehem.

RUTH—NOTE ON 1:6 **the LORD had visited**. God had sent rain to Bethlehem; now, in the springtime, there would be **food**.

RUTH—NOTE ON 1:7 The repeated mentions of **daughters-in-law** (vv. 6, 7, 8) and "my daughters" (vv. 11, 12, 13) show Naomi's love for them.

RUTH—NOTE ON 1:8–9 **return each of you to her mother's house**. Naomi hopes that both Ruth and Orpah will remarry and have children. **find rest . . . in the house of her husband**. She hopes they will find security and stability in raising a family (compare 3:1).

RUTH—NOTE ON 1:11–13 **sons in my womb . . . your husbands**. Naomi's question assumes that the widows could marry their dead husbands' brothers (levirate marriage, Deut. 25:5–10). Even if it had been possible for Naomi to have another son, however, he would not be able to give Orpah or Ruth a child for many years. This is not a solution to their problem. **the hand of the LORD . . . against me**. Naomi wrongly thinks her hard circumstances come from God's anger toward her.

RUTH—NOTE ON 1:14 **Ruth clung** to Naomi, an expression of loyalty and devotion (compare Gen. 2:24, "hold fast").

RUTH—NOTE ON 1:15 Orpah's returning to **her people** meant returning to **her gods** (see Judg. 10:6).

RUTH—NOTE ON 1:16 **Your people shall be my people, and your God my God**. Ruth understood that her decision would mean accepting Naomi's God, since gods and territory went together (compare 2:12).

RUTH—NOTE ON 1:17 **May the LORD do so to me**. Ruth swears this oath in the name of Yahweh (compare 1 Sam. 3:17; 1 Kings 2:23), thereby claiming him as her God.

RUTH

Naomi, along with her husband and two sons, moved from Israel to Moab to seek relief from a famine. In Moab, one of her sons married Ruth, a Moabite. When Naomi's husband and sons died, she decided to return to her home in Bethlehem. Naomi urged Ruth to stay behind in her native land, but out of love for her mother-in-law, Ruth chose to return with her to Bethlehem and to serve the Lord. Following her mother-in-law's daring plan, Ruth took courageous steps to provide a new family for herself and Naomi. She married Boaz, and they had a son, Obed, who became the grandfather of King David. This means that Ruth was included in the lineage of Jesus Christ. Ruth's expression of love for her mother-in-law (1:16–17) has set a high standard for godly relationships down through the ages. **(Ruth 1:16–17)**

RUTH—NOTE ON 1:19 **the whole town was stirred**. This may mean the people of Bethlehem were excited about the arrival of Ruth. More likely, it means they were concerned to see Naomi returning from Moab without her husband and sons.

RUTH—NOTE ON 1:20–21 **the LORD has testified against me**. Naomi thinks her suffering means that God is punishing her for some unknown sin.

RUTH—NOTE ON 1:22 **Ruth** is often referred to as **the Moabite**. This helps to emphasize how God's kindness extends through the Israelites to other nations (2:20) and also how God can choose to bless Israel through the kindness of people from other nations (3:10; 4:13–22). **barley harvest**. In April/May, a few weeks before the wheat harvest (see 2:23).

RUTH—NOTE ON 2:1–23 *Scene 2: Ruth Gleans in Boaz's Field.* This encounter between Ruth and Boaz in the harvest field is one of their two crucial meetings.

FACT

Gleaning was the Hebrew practice of allowing the poor to follow behind those harvesting crops to gather any food or grain left by the harvesters. Gleaners often worked from morning to evening, to gather enough to sustain themselves and their families. After sundown they would take the gathered grain and thresh it to separate the edible portion from the husk.

RUTH—NOTE ON **2:1** **Boaz** is described as **worthy**, which can refer to one's character, wealth, social standing, or strength. The same word is used to describe Ruth (3:11).

RUTH—NOTE ON **2:2** **glean**. The poor, sojourners, widows, and orphans were allowed to gather standing grain in corners or borders of fields, as well as stalks or sheaves that had been left behind by workers (Lev. 19:9–10; Deut. 24:19). **in whose sight I shall find favor**. See note on Ruth 2:10.

RUTH—NOTE ON **2:3** From a human point of view, Ruth just **happened** to be in the right place. But in fact she was there through God's mysterious providence.

RUTH—NOTE ON **2:8–9** Boaz has charged the **young men** working in his field (see vv. 15, 21, 22) **not to touch** Ruth, to ensure her safety.

RUTH—NOTE ON **2:10** **found favor**. Ruth wonders why Boaz would act so kindly toward her. Ruth calls herself a **foreigner**, but because of her loyalty to Naomi and to the Lord she has become a sojourner, who can enjoy many of the rights of an Israelite (Lev. 24:22; Num. 9:14; 15:14–16; Ezek. 47:22–23).

RUTH—NOTE ON **2:12** **wings . . . refuge**. Compare Ps. 36:7; 57:1; Matt. 23:37.

RUTH—NOTE ON **2:17–18** Gleaning went from early morning (v. 7) to **evening**, that is, before sundown. After sundown was the time to **beat out** or winnow what had been gathered (see note on 3:2). An **ephah of barley** is about 5.5 gallons (22 liters)—at least a two-week supply for the two women.

RUTH—NOTE ON 2:20 **Whose kindness** could refer to both the kindness of Boaz and the kindness of the Lord. Naomi foresees that this kindness will be shown to the **living** (Ruth) in marriage (Deut. 25:5–6; Ruth 4:10a, 13) and also to Naomi's **dead** husband and sons (1:8) by continuing their name through the birth of children to Ruth (4:5, 10; Lev. 25:23, 25). **close relative . . . one of our redeemers**. Boaz is neither the closest relative to Naomi nor the only one (see note on Ruth 3:12–13). This situation combines two Israelite customs: the redemption of family land and levirate marriage (see Introduction: Key Themes; "Redemption").

RUTH—NOTE ON 2:21 **Moabite**. See note on 1:22. **close by my young men**. See note on 2:8–9.

RUTH—NOTE ON 2:23 The **barley** harvest was in April/May, and the **wheat** harvest was a few weeks later (see 1:22).

RUTH—NOTE ON 3:1–18 *Scene 3: Ruth, at the Threshing Floor, Asks Boaz to Marry Her.* This is the second crucial encounter between Ruth and Boaz.

FACT

Threshing floors were places where grain was separated from the chaff. The floor was usually packed clay soil that had been worn smooth. Sheaves of grain were spread out on the floor and trampled upon, ideally by oxen. The oxen would also drag notched wooden sleds which would help pull the grain from the sheaves. Thieves would often try to steal grain during harvest time. Thus, it was not uncommon for the workers to sleep at the threshing floor.

RUTH—NOTE ON 3:1 **rest**. See note on 1:8–9. **be well with you**. By having children (see Deut. 6:3).

RUTH—NOTE ON 3:2 **winnowing . . . tonight**. The winnowing took place during the breezes that begin after sundown (see note on 2:17–18). The **threshing floor** would have been east of the city so that the westerly wind would carry the chaff away from the city.

RUTH—NOTE ON 3:3 **Wash . . . anoint . . . put on**. She must make herself attractive and meet Boaz at the right time.

RUTH—NOTE ON 3:4 To **uncover his feet and lie down** there (vv. 8, 14) will demonstrate Ruth's dependence on Boaz in view of her bold marriage proposal (v. 9). Some scholars believe that "uncover his feet" implies sexual contact, but there is no evidence for this, and it would be out of place in this story.

RUTH—NOTE ON 3:9 **Ruth, your servant**. A maidservant was considered a full member of an Israelite household (e.g., Ex. 20:10) and could give birth to an heir (see Gen. 30:3–4, 9). In Ruth 2:12, Boaz had expressed his hope that Ruth would find the refuge she was looking for, under the Lord's "wings." Now, Ruth invites Boaz to **spread** his **wings** (that is, the edge of his garment; see ESV footnote) over her in order to claim her in marriage. **redeemer**. See note on 3:12–13.

RUTH—NOTE ON 3:10 **this last kindness**. That is, Ruth claiming Boaz as her redeemer (v. 9). Boaz was impressed that Ruth was not merely seeking marriage with eligible **young men**. Ruth's **first** act of kindness was her earlier acts of kindness to Naomi (2:11). "This last kindness" was **greater** than Ruth's earlier kindnesses to Naomi, because of all the people who would be affected by her thus continuing the family line.

RUTH—NOTE ON 3:11 **worthy woman**. See note on 2:1; compare Prov. 31:10, "excellent wife," using the same Hebrew expression.

RUTH—NOTE ON 3:12–13 **redeemer nearer**. The order of these relations is: brother, uncle, cousin, or other close relative (Lev. 25:48–49; Num. 27:11; see Introduction: Key Themes; "Redemption"). **as the LORD lives**. A solemn oath (compare Judg. 8:19; 1 Kings 2:24).

RUTH—NOTE ON 3:14 **Let it not be known**. Boaz is concerned for propriety and for his and Ruth's good reputation.

RUTH—NOTE ON 3:15 **six measures of barley**. Boaz's ample supply would also confirm his intentions to Naomi (v. 17).

RUTH—NOTE ON 4:1–12 *Scene 4: Boaz Arranges Redemption at the Gate.* Both verb and noun forms of "redeem" occur throughout this scene (compare 2:20; 3:9, 12, 13; 4:14).

FACT

Redemption is a key theme in the book of Ruth. The words "redeem," "redeemer," and "redemption" appear 23 times.

RUTH—NOTE ON 4:1–2 The city **gate** served as a combined town hall and courthouse (compare 2 Sam. 15:2; Job 29:7–17; Prov. 22:22; 31:23; Amos 5:10). **Elders** witnessed transactions (Ruth 4:4, 9–11; see Deut. 25:7) and decided legal cases (see Deut. 21:19; 22:15).

RUTH—NOTE ON 4:3–6 Redemption is referred to here in terms of buying and **selling** (vv. 4, 5, 8, 9, 10; Ps. 74:2; Jer. 32:7). When the "redeemer nearer" learns that **Ruth** will become his wife as part of the transaction, he changes his mind. Apparently he was concerned that any son born to him and Ruth would share the inheritance already planned for his present children.

RUTH—NOTE ON 4:7–8 **in former times**. The practice must be explained since the readers of the book of Ruth no longer do this. **exchanging**. Transferring the right of redemption (v. 6). **sandal**. A symbol of this exchange (compare Ps. 60:8; Amos 2:6; 8:6).

RUTH—NOTE ON 4:10 **Moabite** (see note on 1:22). To preserve the family property, Ruth was **bought** (redeemed) **to be** Boaz's **wife** (see 4:13; Deut. 25:5). **not be cut off from among his brothers**. That is, from his clan relatives (Ruth 4:3). **from the gate**. Men of this family may have held prominent positions in the gate. **His . . . place** refers to his social standing.

BOAZ

When Naomi and her Moabite daughter-in-law Ruth came to Bethlehem as childless widows to start a new life, they encountered Boaz, a relative of Naomi's deceased husband. He was a good man who allowed the poor to glean in his field, as God commanded in the Law. The report of Ruth's loyalty to Naomi and to the Lord impressed him, and he protected Ruth while she worked in his field. By Israelite tradition, Boaz was among those who could rescue Naomi and Ruth from poverty. He could do so by redeeming Naomi's ancestral land and by marrying Ruth, thus providing heirs for Naomi's and Ruth's deceased husbands. After Ruth revealed her interest in Boaz, he agreed to do all of this. As he and Ruth moved toward marriage, Boaz was very careful to make sure that everything was done in an orderly and honorable way. Boaz and Ruth became the parents of Obed, who became King David's grandfather. **(Ruth 4:9–10)**

RUTH—NOTE ON **4:11** **Rachel and Leah**. Through childbearing they **built up the house of Israel**, that is, established and continued Jacob's family (Deut. 25:9; Ps. 127:1, 3). Through Boaz's offspring, David's family, or "house," was built (2 Sam. 7:11, 26). David's selection as king was the pride of **Ephrathah** and **Bethlehem** (see note on Ruth 1:2; see 1 Sam. 17:12).

RUTH—NOTE ON **4:12** **Perez**. Ancestor of the preeminent Judean Perezite clan (Num. 26:20–21) and of prominent leaders (1 Chron. 9:4; 27:2–3; Neh. 11:4–6; Matt. 1:3). **Tamar**, **Judah**. See Gen. 38:6–8. **offspring**. See Ruth 4:17; Ps. 89:4, 29.

RUTH—NOTE ON **4:13–17** *Conclusion: Naomi Blessed with a New Family.* The conclusion serves as the reversal of the introduction. The Lord, through Ruth's love, restores Naomi's life.

RUTH—NOTE ON **4:13** The word **son** sounds like "built up" (v. 11). The son is the one through whom the house (1:9; 4:11, 12) is built.

RUTH—NOTE ON **4:14** Calling the heir a **redeemer** indicates that he is the one in whom redemption is realized.

RUTH—NOTE ON 4:15 Naomi had complained that the Lord had “brought me back empty” (1:21). But now, he will be a **restorer of life** for her. **who loves you**. Ruth’s love for Naomi has been steadfast throughout the book (see 1:16–17). The number **seven** expresses completion, or fullness; this is the answer to Naomi’s complaint against God (see note on 1:20–21).

RUTH—NOTE ON 4:17 **son . . . to Naomi**. Elimelech’s heir (v. 9). The Lord, through Ruth, also rewards Naomi (2:12) and gives her rest (1:9; 3:1). The childless widow became the grandmother of **Obed**, who was the grandfather of **David**.

RUTH—NOTE ON 4:18–22 *Genealogy: Extended Blessing.* Looking backward and forward, this genealogy (compare 1 Chron. 2:5–15) shows how the Lord repaid and rewarded Ruth, as Boaz desired (Ruth 2:12). The Lord brought about a new family line which became, through David, the greatest in all Israel. Jesus’ genealogy includes three foreign women—Tamar, Rahab, and Ruth (Matt. 1:3, 5).

RUTH—NOTE ON 4:18 **Perez**. See notes on v. 12 and Matt. 1:3. In a genealogy, the word “fathered” can mean fathered a later descendant; thus biblical genealogies, including this one, may skip generations.

RUTH—NOTE ON 4:20 **Nahshon**, Aaron’s brother-in-law, was a leader among the Judean clans (Ex. 6:23; Num. 1:7; 10:14).

RUTH—NOTE ON 4:21 **Salmon fathered Boaz** by Rahab (Matt. 1:5; see Josh. 6:25).

RUTH—NOTE ON 4:22 Boaz and Ruth’s family eventually includes **David**. From David will come the Messiah.

1 Samuel

(return to table of contents)

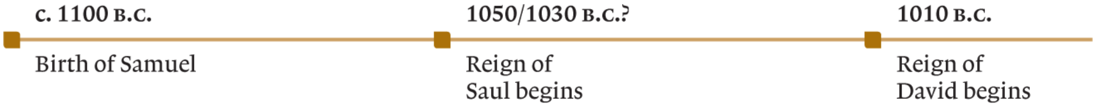
1 Samuel 1 • 1 Samuel 2 • 1 Samuel 3 • 1 Samuel 4 • 1 Samuel 5 •
1 Samuel 6 • 1 Samuel 7 • 1 Samuel 8 • 1 Samuel 9 • 1 Samuel 10 •
1 Samuel 11 • 1 Samuel 12 • 1 Samuel 13 • 1 Samuel 14 • 1 Samuel 15 •
1 Samuel 16 • 1 Samuel 17 • 1 Samuel 18 • 1 Samuel 19 • 1 Samuel 20 •
1 Samuel 21 • 1 Samuel 22 • 1 Samuel 23 • 1 Samuel 24 • 1 Samuel 25 •
1 Samuel 26 • 1 Samuel 27 • 1 Samuel 28 • 1 Samuel 29 • 1 Samuel 30 •
1 Samuel 31

- Introduction to 1 Samuel
  - Timeline
  - Author and Date
  - Theme
  - Purpose
  - 1 Samuel Key Themes
  - 2 Samuel Key Themes
  - 1 Samuel Outline
  - 2 Samuel Outline
  - The Setting of 1 Samuel
  - The Setting of 2 Samuel
- Global Message of 1 Samuel
  - First Samuel in Redemptive History
  - The Folly of Superstition
  - God’s Grace to Israel and to the World
  - The Global Message of 1 Samuel for Today
- Study Notes

Introduction to 1–2 Samuel

Introduction to 1–2 Samuel

Timeline



Author and Date

The author or authors of 1 and 2 Samuel are not known. These books recount the stories of Samuel, Saul, and David. Saul's reign began between 1050–1030 B.C. and ended in 1010. David then reigned until 971. The books were probably written soon after the end of his reign.

Theme

The central theme of the books of Samuel is how the Lord (1) established a dynasty ("house") in Israel for David rather than Saul and (2) how he chose Jerusalem as the place where David's successor would establish the temple ("house") for the worship of the divine King Yahweh.

Purpose

The purpose of 1 Samuel is to highlight two major events: the establishment of the monarchy in Israel (chs. 8–12); and the rise of David to be king after Saul (chs. 16–31). After ruling for a while, Saul was rejected by the Lord in favor of David (chs. 15–16), though Saul stayed on the throne until his death at Mount Gilboa (ch. 31). Later, in 2 Samuel 7, God promises David and his house an eternal dynasty. The book of 1 Samuel establishes the principle that obedience to the word of God is the necessary condition for a king to be acceptable to the God of Israel.

First and Second Samuel deal with a transitional period in the history of ancient Israel. There is a transition of leadership first from the priest Eli to the judge Samuel, then from the judge Samuel to the king Saul, and then from Saul to David. Samuel thus is the link between the judgeship and the kingship in Israel. He is the prophet God uses to anoint both Saul and David. The kingdom of Saul was also transitional. Under Saul, Israel was more than a loose confederation that gathered together whenever there was a common threat, but there was no strong central rule such as existed later. The story of the rise of David in the second half of 1 Samuel prepares for the full-scale kingship of David in 2 Samuel.

1 Samuel Key Themes

1. *God's kingship.* God is King of the universe and always has been. No human king can assume kingship except as a deputy of the divine King.
2. *God's providential guidance*. God providentially and individually guided the lives of chosen people such as Hannah, Samuel, and David. Even the life of Saul was in God's providential care (see 1 Sam. 9:16). God's timing is always perfect (see 1 Samuel 9 and the end of 1 Samuel 23), for he is the Lord of history.
3. *God's sovereign will and power*. God chooses or rejects people according to his absolute sovereign will and purpose. He may change his way of dealing with individuals according to his plan and purpose, but his decision is always just and right. At the same time, he is merciful and gracious.

Therefore, obedience to God's word is of prime importance. Only God's grace allows sinful human beings to be in relationship with the holy God. Only the God-given way of approaching him through sacrifice can prepare humans to come closer to God. Believers can only wait on God, who will do his will according to his own purpose. What is impossible for humans is possible for God. This should encourage believers to put their faith in the one who is sovereign over the entire creation.

2 Samuel Key Themes

The themes of 1 Samuel are related to the themes of 2 Samuel: the sovereign God, who has guided David's life, chooses David as the ruler of God's people. God pledges to David an eternal covenant. David thus becomes the prototype of the future Messiah, Jesus Christ.

1. *Davidic covenant*. See 2 Samuel 7.

2. *Messianic promise*. Second Samuel 7 is a turning point in the history of salvation. God chose David to be the beginning of an enduring dynasty, from which the ultimate Ruler, Jesus, would come. God used David to fulfill his eternal plan of salvation, not because he was perfect from a human viewpoint, but because the Lord was "with him" and showed grace to him.

1 Samuel Outline

I. The Story of Samuel (1:1–7:17)
II. Transition to the Monarchy (8:1–22)
III. The Story of Saul (9:1–15:35)
IV. The Story of Saul and David (16:1–31:13)

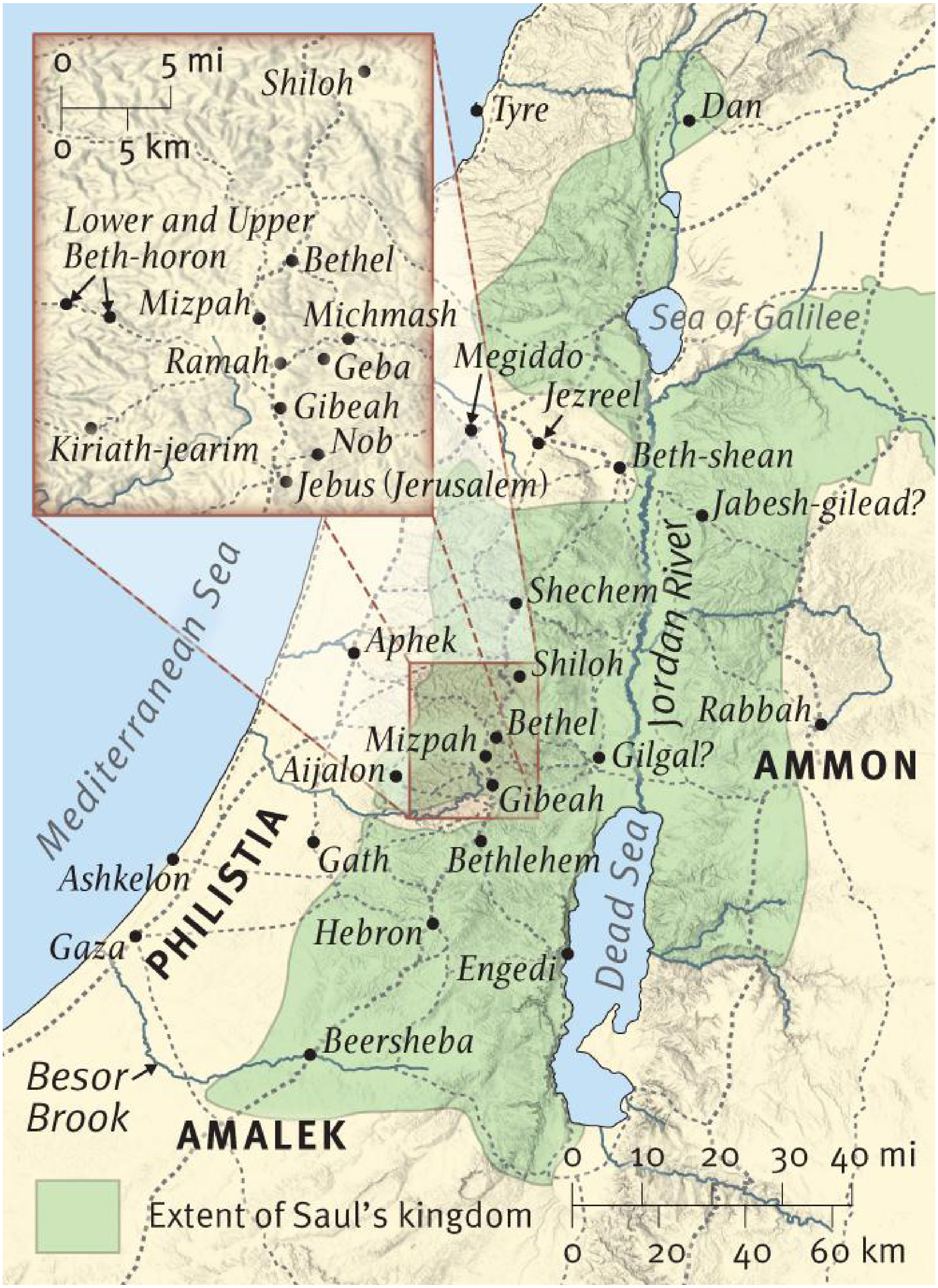
2 Samuel Outline

I. Story of King David (1:1–20:26)
II. Epilogue (21:1–24:25)

The Setting of 1 Samuel

c. 1050 B.C.

The book of 1 Samuel is set in Israel during the transition between the period of the judges and the period of the monarchy. It opens with Samuel's birth and then describes his role as judge over Israel. When the people ask for a king, the Lord instructs Samuel to anoint Saul as Israel's first king.

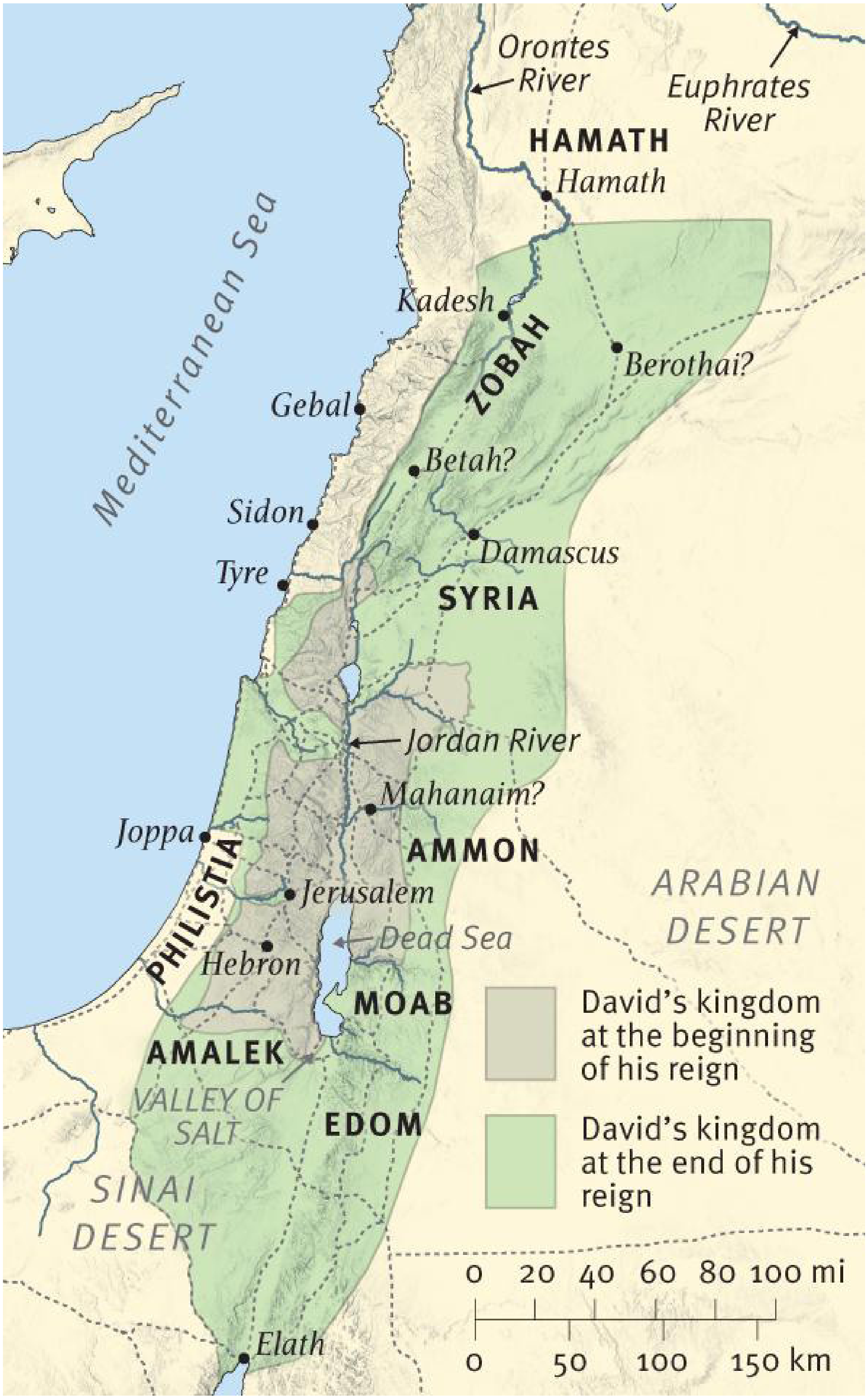

0 5 mi
0 5 km
Shiloh
Lower and Upper Beth-horon
Bethel
Mizpah
Michmash
Ramah
Geba
Gibeah
Kiriath-jearim
Nob
Jebus (Jerusalem)
Tyre
Dan
Sea of Galilee
Megiddo
Jezreel
Beth-shean
Jabesh-gilead?
Mediterranean Sea
Shechem
Jordan River
Aphek
Shiloh
Rabbah
Bethel
Mizpah
Gilgal?
Aijalon
AMMON
Gibeah
PHILISTIA
Gath
Bethlehem
Ashkelon
Dead Sea
Hebron
Gaza
Engedi
Beersheba
Besor Brook
AMALEK
Extent of Saul's kingdom
0 10 20 30 40 mi
0 20 40 60 km

The Setting of 2 Samuel

The Setting of 2 Samuel

c. 1000 B.C.

The book of 2 Samuel recounts David’s reign over Israel and his battles to establish Israel as the dominant power in Syria and Palestine. David expanded Israel’s borders from Saul’s smaller territory. By the end of his reign, David controlled all of Israel, Edom, Moab, Ammon, Syria, and Zobah. Other kingdoms, such as Tyre and Hamath, established treaties with him.


Orontes River
Euphrates River
HAMATH
Hamath
Mediterranean Sea
Kadesh
ZOBAH
Berothai?
Gebal
Betah?
Sidon
Damascus
Tyre
SYRIA
Jordan River
Mahanaim?
Joppa
AMMON
PHILISTIA
Jerusalem
ARABIAN DESERT
Dead Sea
Hebron
MOAB
AMALEK
VALLEY OF SALT
EDOM
SINAI DESERT
Elath
David's kingdom at the beginning of his reign
David's kingdom at the end of his reign
0 20 40 60 80 100 mi
0 50 100 150 km

The Global Message of 1 Samuel

First Samuel in Redemptive History

God's purpose in setting apart Abraham and his descendants, the Israelites, was to bless the nations of the world. The way we see this purpose move forward in 1 Samuel is through the beginning of the kingship in Israel. While on one level it was an act of faithlessness when Israel clamored to have a king like all the other nations of the world (1 Sam. 8:4–22), God used their wayward request to begin a succession of kings that would ultimately be fulfilled in the true and final king, Jesus himself.

In this way 1 Samuel demonstrates God's continued care for his people, raising up for them a king who would be Israel's champion, representative, and example. Saul, the first king, was outwardly impressive but failed to trust God truly. He proved himself to be a flawed, headstrong, and unworthy king. David, however, in spite of his profound moral failures, was God's choice to be the start of a dynasty that will never end. Indeed, while this dynasty proved to produce one failed king after another, these failures served to heighten the longing for a true king who would not fail but would prove himself the ultimate champion, representative, and example for God's people.

In God's miraculous mercy, in the fullness of time, this dynasty did indeed bring forth a Ruler to lead God's people in bringing blessing to all the nations of the earth.

The Folly of Superstition

Superstition today. The book of 1 Samuel provides the most systematic teaching in the Old Testament about the phenomenon of superstition. Though some might define superstition narrowly as social taboos or irrational beliefs, superstition is not limited to these things. At the heart of superstition is simply fear of the unknown. Any attempt to manipulate an unknown deity or the powers that supposedly control the world counts as a form of superstition. Understood in this broader sense, it becomes evident that superstition is still found around the world today, even among those with a Christian background. Believers sometimes think that daily Bible reading and prayer will bring predictable blessings, or that God may be bargained with through giving a bigger offering, or that wearing Christian symbols brings protection from harm. All this is superstition.

Superstition in 1 Samuel. In 1 Samuel 4–7, the story of the ark of the covenant (which represented God's presence; see Ex. 25:10–22) demonstrates how a missionary God responds to superstitious people. In a battle against the Philistines, the Israelites believe that the presence of the ark can guarantee victory in battle: "Let us bring the ark of the covenant of the LORD here from Shiloh, that it may come among us and save us from the power of our enemies" (1 Sam. 4:3). But the presence of the ark among them makes no difference. Not only is Israel defeated by the Philistines, but two tragedies follow: "The ark of God was captured, and the two sons of Eli, Hophni and Phinehas, died" (4:11). Here is the greatest crisis so far in Israel's history. The ark, which symbolized God's presence and accompanied Israel into the Promised Land, has been taken. And the priest's two sons, the future leaders of Israel, are both dead. To the Israelites, these setbacks mean nothing less than the collapse of their nation. Their divine leadership and their human leadership have both been lost.

God's Grace to Israel and to the World

God's greater purposes. The rest of 1 Samuel 4–7 reveals, however, that God often allows the superstitions of his people to *fail* so that they might learn that he remains sovereign even in defeat. Israel has given up hope because their false reliance on the ark has failed. But the battle over superstition is just getting started—the Philistines will soon see how a missionary God also defeats *their* superstition about the ark. They do what victorious armies in the ancient world typically did, moving the symbol of their enemy's god into the temple of their own god: "Then the Philistines took the ark of God and brought it into the house of Dagon and set it up beside Dagon" (1 Sam. 5:2).

To the Philistines it is clear that Dagon, their god of fertility, is stronger than the God of Israel, because Israel lost the battle. On this point the Israelites would perhaps have agreed. But the next morning, the Philistines wake up to find Dagon flat on his face before the ark of the Lord. The Philistines wonder if perhaps Dagon was positioned improperly on his throne, so they return Dagon to his place. Once more, however, they find Dagon lying prostrate, this time with his head and hands cut off (1 Sam. 5:4).

Drawing all people to himself. Israel is defeated, but the God of Israel certainly is not. He has allowed the ark to be taken by the Philistines because of the superstition of the Israelites, but now the ark defeats the superstition of the Philistines! This account shows that when God's people are faithless and attempt to manipulate God through their superstitions, he may allow their superstitions to succeed before then using his power to humble them. The humbled Philistines show more respect to the ark than the Israelites had done: "What shall we do with the ark of the God of Israel?" (1 Sam. 5:8; compare 4:3). God has hidden his power in Israel but reveals his power in Philistia—the Israelites give up on their God because superstition has led to defeat, yet due to the same superstition and its effects in Philistia, the Philistines give up on Dagon and acknowledge the God of Israel. Thus the superstitious world of both the Israelites and Philistines has been turned upside down by a missionary God who is creatively drawing all peoples to himself.

The Global Message of 1 Samuel for Today

Rejecting superstition. The God of the Bible, the one true God, is not a fickle tribal deity. He cannot be manipulated. When God's people are superstitious, they show a lack of heartfelt faith in the God who orders all things according to his infinite wisdom. We can pray and act in confidence, not in the fear that drives superstition. Like the mobile ark in 1 Samuel 4–7, the sovereign God of the world is not captive to any particular place or human agenda or superstition.

God's wisdom through human folly. God is at work not only in victory but also in defeat. His redemptive purposes are accomplished despite, and even through, human weakness and sinfulness. The supreme example of this is the cross of Christ. The world thought that it was defeating God by nailing his Son Jesus to a Roman cross, yet in that moment God was accomplishing his greatest victory (1 Cor. 1:18–2:16). As we confess our sinfulness and place our trust in Jesus alone, the missionary God who has overcome the powers of this world exchanges our sins and superstitions for the righteousness of Christ himself (2 Cor. 5:21) and the abiding presence of his Spirit, who never leaves us (John 14:16–17).

The Birth of Samuel

1 SAMUEL **1** [†]There was a certain man of [a]Ramathaim-zophim of [b]the hill country of Ephraim whose name was Elkanah the son of Jeroham, son of Elihu, son of Tohu, son of Zuph, [c]an Ephrathite. [2][†]He had two wives. The name of the one was Hannah, and the name of the other, Peninnah. And Peninnah had children, but Hannah had no children.

[3][†]Now this man used to go up [d]year by year from his city [e]to worship and to sacrifice to the LORD of hosts [f]at Shiloh, where the two sons of Eli, Hophni and Phinehas, were priests of the LORD. [4][†]On the day when Elkanah sacrificed, [g]he would give portions to Peninnah his wife and to all her sons and daughters. [5]But to Hannah he gave a double portion, because he loved her, though the LORD had closed her womb. [1] [6]And her rival used to provoke her grievously to irritate her, because the LORD had closed her womb. [7][†]So it went on year by year. As often as she went up to the house of the LORD, she used to provoke her. Therefore Hannah wept and would not eat. [8][†]And Elkanah, her husband, said to her, “Hannah, why do you weep? And why do you not eat? And why is your heart sad? [h]Am I not more to you than ten sons?”

[9][†]After they had eaten and drunk in Shiloh, Hannah rose. Now Eli the priest was sitting on the seat beside the doorpost of [i]the temple of the LORD. [10]She was [j]deeply distressed and prayed to the LORD and wept bitterly. [11][†]And she [k]vowed a vow and said, “O LORD of hosts, if you will indeed [l]look on the affliction of your servant and [m]remember me and not forget your servant, but will give to your servant a son, then I will give him to the LORD all the days of his life, [n]and no razor shall touch his head.”

[12][†]As she continued praying before the LORD, Eli observed her mouth. [13]Hannah was speaking in her heart; only her lips moved, and her voice was not heard. Therefore Eli took her to be a drunken woman. [14]And Eli said to her, “How long will you go on being drunk? Put your wine away from you.” [15]But Hannah answered, “No, my lord, I am a woman troubled in spirit. I have drunk neither wine nor strong drink, but [o]I have been pouring out my soul before the LORD. [16]Do not regard your servant as [p]a worthless woman, for all along I have been speaking out of my great anxiety and

vexation.” **17**Then Eli answered, [q]“Go in peace, and the God of Israel [r]grant your petition that you have made to him.” **18**And she said, [s]“Let your servant find favor in your eyes.” Then the woman [t]went her way and ate, and her face was no longer sad.

19They rose early in the morning and worshiped before the LORD; then they went back to their house at [u]Ramah. And Elkanah knew Hannah his wife, and the LORD [v]remembered her. **20**[†]And in due time Hannah conceived and bore a son, and she called his name Samuel, for she said, “I have asked for him from the LORD.”[2]

Samuel Given to the LORD

21The man Elkanah and all his house [w]went up to offer to the LORD the yearly sacrifice and to pay his vow. **22**But Hannah did not go up, for she said to her husband, “As soon as the child is weaned, I will bring him, so that he may appear in the presence of the LORD [x]and dwell there forever.” **23**[y]Elkanah her husband said to her, “Do what seems best to you; wait until you have weaned him; [z]only, may the LORD establish his word.” So the woman remained and nursed her son until she weaned him. **24**[†]And when she had weaned him, [a]she took him up with her, along with a three-year-old bull,[3] an ephah[4] of flour, and a skin of wine, and she brought him to [b]the house of the LORD at Shiloh. And the child was young. **25**Then they slaughtered the bull, and they brought the child to Eli. **26**[†]And she said, “Oh, my lord! [c]As you live, my lord, I am the woman who was standing here in your presence, praying to the LORD. **27**[†]For this child I prayed, [d]and the LORD has granted me my petition that I made to him. **28**Therefore I have lent him to the LORD. As long as he lives, he is lent to the LORD.”

[e]And he worshiped the LORD there.

Hannah’s Prayer

1 SAMUEL 2 [†]And Hannah prayed and said,

[f]“My heart exults in the LORD;
  [g]my horn is exalted in the LORD.

My mouth derides my enemies,
because [h]I rejoice in your salvation.

2[†] [i]“There is none holy like the LORD:
for there is none besides you;
there is [j]no rock like our God.
3[†] Talk no more so very proudly,
let not arrogance come from your mouth;
for the LORD is a God of knowledge,
and by him actions are weighed.
4 [k]The bows of the mighty are broken,
but the feeble bind on strength.
5[†] Those who were full have hired themselves out for bread,
but those who were hungry have ceased to hunger.
[l]The barren has borne seven,
[m]but she who has many children is forlorn.
6[†] [n]The LORD kills and brings to life;
he brings down to Sheol and raises up.
7 [o]The LORD makes poor and makes rich;
[p]he brings low and he exalts.
8[†] [q]He raises up the poor from the dust;
he lifts the needy from the ash heap
[r]to make them sit with princes
and inherit a seat of honor.
[s]For the pillars of the earth are the LORD’s,
and on them he has set the world.

9 [t]“He will guard the feet of his faithful ones,
but the wicked shall be cut off in darkness,
for not by might shall a man prevail.
10[†] [u]The adversaries of the LORD shall be broken to pieces;
[v]against them he will thunder in heaven.
[w]The LORD will judge the ends of the earth;
he will give strength to his king
[x]and exalt the horn of his anointed.”

[11][†]Then Elkanah went home [y]to Ramah. [z]And the boy [1] was ministering to the LORD in the presence of Eli the priest.

Eli's Worthless Sons

[12][†]Now the sons of Eli were [a]worthless men. [b]They did not know the LORD. [13][†]The custom of the priests with the people was that when any man offered sacrifice, the priest's servant would come, while the meat was boiling, with a three-pronged fork in his hand, [14]and he would thrust it into the pan or kettle or cauldron or pot. All that the fork brought up the priest would take for himself. This is what they did at Shiloh to all the Israelites who came there. [15][†]Moreover, [c]before the fat was burned, the priest's servant would come and say to the man who was sacrificing, "Give meat for the priest to roast, for he will not accept boiled meat from you but only raw." [16]And if the man said to him, "Let them burn the fat first, and then take as much as you wish," he would say, "No, you must give it now, and if not, I will take it by force." [17]Thus the sin of the young men was very great [d]in the sight of the LORD, [e]for the men treated the offering of the LORD with contempt.

[18][†][f]Samuel was ministering before the LORD, a boy [g]clothed with a linen ephod. [19]And his mother used to make for him a little robe and take it to him each year [h]when she went up with her husband to offer the yearly sacrifice. [20]Then Eli would bless Elkanah and his wife, and say, "May the LORD give you children by this woman [i]for the petition she asked of the LORD." So then they would return to their home.

[21][j]Indeed the LORD visited Hannah, and she conceived and bore three sons and two daughters. [k]And the boy Samuel grew in the presence of the LORD.

Eli Rebukes His Sons

[22][†]Now Eli was very old, and he kept hearing all that his sons were doing to all Israel, and how they lay with the women who [l]were serving at the entrance to the tent of meeting. [23]And he said to them, "Why do you do such things? For I hear of your evil dealings from all these people. [24]No, my sons; it is no good report that I hear the people of the LORD spreading

abroad. 25[†]If someone sins against a man, God will mediate for him, but if someone sins against the LORD, who can intercede for him?" But they would not listen to the voice of their father, [m] for it was the will of the LORD to put them to death.

26[†]Now the boy Samuel [n] continued to grow both in stature and in favor with the LORD and also with man.

The LORD Rejects Eli's Household

27[†]And there came [o] a man of God to Eli and said to him, "Thus says the LORD, [p] 'Did I indeed reveal myself to the house of your father when they were in Egypt subject to the house of Pharaoh? 28 [q] Did I choose him out of all the tribes of Israel to be my priest, to go up to my altar, to burn incense, [r] to wear an ephod before me? [s] I gave to the house of your father all my offerings by fire from the people of Israel. 29Why then do you [t] scorn [2] my sacrifices and my offerings that I commanded for my dwelling, and honor your sons above me by fattening yourselves on the choicest parts of every offering of my people Israel?' 30[†]Therefore the LORD, the God of Israel, declares: [v] 'I promised that your house and the house of your father should go in and out before me forever,' [w] but now the LORD declares: 'Far be it from me, for those who honor me I will honor, and those who despise me shall be lightly esteemed. 31[†]Behold, [x] the days are coming when I will cut off your strength and the strength of your father's house, so that there will not be an old man in your house. 32Then [y] in distress you will look with envious eye on all the prosperity that shall be bestowed on Israel, [z] and there shall not be an old man in your house forever. 33The only one of you whom I shall not cut off from my altar shall be spared to weep his [3] eyes out to grieve his heart, and all the descendants [4] of your house shall die by the sword of men. [5] 34 [a] And this that shall come upon your two sons, Hophni and Phinehas, shall be the sign to you: both of them shall die [b] on the same day. 35[†] [c] And I will raise up for myself a faithful priest, who shall do according to what is in my heart and in my mind. [d] And I will build him a sure house, and he shall go in and out before [e] my anointed forever. 36And everyone who is left in your house shall come to implore him for a piece of silver or a loaf of bread and shall say, “Please put me in one of the priests’ places, that I may eat a morsel of bread.”’”

The Lord Calls Samuel

1 SAMUEL **3** [†] [f] Now the boy Samuel was ministering to the LORD in the presence of Eli. [g] And the word of the LORD was rare in those days; there was no frequent vision.

[2]At that time Eli, [h] whose eyesight had begun to grow dim so that he could not see, was lying down in his own place. [3][†] [i] The lamp of God had not yet gone out, and Samuel was lying down [j] in the temple of the LORD, where the ark of God was.

[4]Then the LORD called Samuel, and he said, “Here I am!” [5]and ran to Eli and said, “Here I am, for you called me.” But he said, “I did not call; lie down again.” So he went and lay down.

[6]And the LORD called again, “Samuel!” and Samuel arose and went to Eli and said, “Here I am, for you called me.” But he said, “I did not call, my son; lie down again.” [7][†]Now Samuel did not yet know the LORD, and the word of the LORD had not yet been revealed to him.

[8]And the LORD called Samuel again the third time. And he arose and went to Eli and said, “Here I am, for you called me.” Then Eli perceived that the LORD was calling the boy. [9]Therefore Eli said to Samuel, “Go, lie down, and if he calls you, you shall say, ‘Speak, LORD, for your servant hears.’” So Samuel went and lay down in his place.

[10][†]And the LORD came and stood, calling as at other times, “Samuel! Samuel!” And Samuel said, “Speak, for your servant hears.” [11]Then the LORD said to Samuel, “Behold, I am about to do a thing in Israel [k] at which the two ears of everyone who hears it will tingle. [12][†]On that day I will fulfill against Eli [l] all that I have spoken concerning his house, from beginning to end. [13] [l] And I declare to him that I am about to punish his house forever, for the iniquity that he knew, [m] because his sons were blaspheming God, [1] [n] and he did not restrain them. [14][†]Therefore I swear to the house of Eli [o] that the iniquity of Eli’s house shall not be atoned for by sacrifice or offering forever.”

[15]Samuel lay until morning; then he opened the doors of the house of the LORD. And Samuel was afraid to tell the vision to Eli. [16]But Eli called Samuel and said, “Samuel, my son.” And he said, “Here I am.” [17][†]And Eli said, “What was it that he told you? Do not hide it from me. [p]May God do so to you and more also if you hide anything from me of all that he told you.” [18][†]So Samuel told him everything and hid nothing from him. And he said, [q]“It is the LORD. Let him do what seems good to him.”

[19][†] [r]And Samuel grew, and the LORD was with him [s]and let none of his words fall to the ground. [20][†]And all Israel [t]from Dan to Beersheba knew that Samuel was established as a prophet of the LORD. [21]And the LORD appeared again at Shiloh, for the LORD revealed himself to Samuel [u]at Shiloh [v]by the word of the LORD.

The Philistines Capture the Ark

1 SAMUEL **4** [†]And the word of Samuel came to all Israel.

Now Israel went out to battle against the Philistines. They encamped at [w]Ebenezer, and the Philistines encamped at [x]Aphek. [2]The Philistines drew up in line against Israel, and when the battle spread, Israel was defeated before the Philistines, who killed about four thousand men on the field of battle. [3][†]And when the people came to the camp, the elders of Israel said, “Why has the LORD defeated us today before the Philistines? Let us bring the ark of the covenant of the LORD here [y]from Shiloh, that it [1] may come among us and save us from the power of our enemies.” [4]So the people sent to Shiloh and brought from there the ark of the covenant of the LORD of hosts, [z]who is enthroned on the cherubim. And the two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God.

[5][†]As soon as the ark of the covenant of the LORD came into the camp, all Israel [a]gave a mighty shout, so that the earth resounded. [6][†]And when the Philistines heard the noise of the shouting, they said, “What does this great shouting in the camp of the Hebrews mean?” And when they learned that the ark of the LORD had come to the camp, [7][†]the Philistines were afraid, for they said, “A god has come into the camp.” And they said, “Woe to us! For nothing like this has happened before. [8]Woe to us! Who can deliver us from the power of these mighty gods? These are the gods who

struck the Egyptians with every sort of plague in the wilderness. [9] [b] Take courage, and be men, O Philistines, lest you become slaves to the Hebrews [c] as they have been to you; be men and fight.”

[10][†]So the Philistines fought, [d] and Israel was defeated, [e] and they fled, every man to his home. And there was a very great slaughter, for thirty thousand foot soldiers of Israel fell. [11] [f] And the ark of God was captured, [g] and the two sons of Eli, Hophni and Phinehas, died.

The Death of Eli

[12]A man of Benjamin ran from the battle line and came to Shiloh the same day, [h] with his clothes torn and with dirt on his head. [13]When he arrived, [i] Eli was sitting on his seat by the road watching, for his heart trembled for the ark of God. And when the man came into the city and told the news, all the city cried out. [14]When Eli heard the sound of the outcry, he said, “What is this uproar?” Then the man hurried and came and told Eli. [15]Now Eli was ninety-eight years old [j] and his eyes were set so that he could not see. [16]And the man said to Eli, “I am he who has come from the battle; I fled from the battle today.” And he said, [k] “How did it go, my son?” [17][†]He who brought the news answered and said, “Israel has fled before the Philistines, and there has also been a great defeat among the people. Your two sons also, Hophni and Phinehas, are dead, and the ark of God has been captured.” [18][†]As soon as he mentioned the ark of God, Eli fell over backward [l] from his seat by the side of the gate, and his neck was broken and he died, for the man was old and heavy. He had judged Israel forty years.

[19]Now his daughter-in-law, the wife of Phinehas, was pregnant, about to give birth. And when she heard the news that the ark of God was captured, and that her father-in-law and her husband were dead, she bowed and gave birth, for her pains came upon her. [20]And about the time of her death the women attending her said to her, [m] “Do not be afraid, for you have borne a son.” But she did not answer or pay attention. [21][†]And she named the child [n] Ichabod, saying, [o] “The glory has departed [2] from Israel!” because [p] the ark of God had been captured and because of her father-in-law and her husband. [22]And she said, “The glory has departed from Israel, [p] for the ark of God has been captured.”

The Philistines and the Ark

1 SAMUEL **5** When the Philistines captured the ark of God, they brought it from [q] Ebenezer to [r] Ashdod. [2][†]Then the Philistines took the ark of God and brought it into the house of Dagon and set it up beside [s] Dagon. [3]And when the people of Ashdod rose early the next day, behold, [t] Dagon had fallen face downward on the ground before the ark of the LORD. So they took Dagon and put him back in his place. [4]But when they rose early on the next morning, behold, Dagon had fallen face downward on the ground before the ark of the LORD, [u] and the head of Dagon and both his hands were lying cut off on the threshold. Only the trunk of Dagon was left to him. [5]This is why the priests of Dagon and all who enter the house of Dagon [v] do not tread on the threshold of Dagon in Ashdod to this day.

[6][†] [w] The hand of the LORD was heavy against the people of Ashdod, and he terrified and afflicted them with [x] tumors, both Ashdod and its territory. [7]And when the men of Ashdod saw how things were, they said, “The ark of the God of Israel must not remain with us, for his hand is hard against us and against Dagon our god.” [8][†]So they sent and gathered together all [y] the lords of the Philistines and said, “What shall we do with the ark of the God of Israel?” They answered, “Let the ark of the God of Israel be brought around to Gath.” So they brought the ark of the God of Israel there. [9]But after they had brought it around, [z] the hand of the LORD was against the city, causing a very great panic, and he afflicted the men of the city, both young and old, so that [x] tumors broke out on them. [10]So they sent the ark of God to Ekron. But as soon as the ark of God came to Ekron, the people of Ekron cried out, “They have brought around to us the ark of the God of Israel to kill us and our people.” [11] [y] They sent therefore and gathered together all the lords of the Philistines and said, “Send away the ark of the God of Israel, and let it return to its own place, that it may not kill us and our people.” For there was a deathly panic throughout the whole city. [w] The hand of God was very heavy there. [12]The men who did not die were struck with [x] tumors, and the cry of the city went up to heaven.

The Ark Returned to Israel

1 SAMUEL **6** The ark of the LORD was in the country of the Philistines seven
months. [2]And the Philistines called for the priests and [a]the diviners and
said, “What shall we do with the ark of the LORD? Tell us with what we
shall send it to its place.” [3][†]They said, “If you send away the ark of the
God of Israel, do not send it empty, but by all means return him [b]a guilt
offering. Then you will be healed, and it will be known to you why [c]his
hand does not turn away from you.” [4]And they said, “What is the guilt
offering that we shall return to him?” They answered, “Five golden
[d]tumors and five golden mice, [e]according to the number of the lords of the
Philistines, for the same plague was on all of you and on your lords. [5][†]So
you must make images of your [d]tumors and images of your mice that
ravage the land, [f]and give glory to the God of Israel. Perhaps [g]he will
lighten his hand from off you [h]and your gods and your land. [6][†]Why
should you harden your hearts as [i]the Egyptians and [j]Pharaoh hardened
their hearts? After he had dealt severely with them, [k]did they not send the
people away, and they departed? [7][†]Now then, take and prepare [l]a new
cart and two milk cows [m]on which there has never come a yoke, and yoke
the cows to the cart, but take their calves home, away from them. [8]And take
the ark of the LORD and place it on the cart and put in a box at its side [n]the
figures of gold, which you are returning to him as [b]a guilt offering. Then
send it off and let it go its way [9]and watch. If it goes up on the way to its
own land, to [o]Beth-shemesh, then it is he who has done us this great harm,
but if not, then we shall know that it is not [p]his hand that struck us; it
happened to us by coincidence.”

[10]The men did so, and took two milk cows and yoked them to the cart
and shut up their calves at home. [11]And they put the ark of the LORD on the
cart and the box with the golden mice and the images of their tumors.
[12][†]And the cows went straight in the direction of [q]Beth-shemesh along
[r]one highway, lowing as they went. They turned neither to the right nor to
the left, and the lords of the Philistines went after them as far as the border
of [q]Beth-shemesh. [13]Now the people of [q]Beth-shemesh were reaping their
wheat harvest in the valley. And when they lifted up their eyes and saw the
ark, they rejoiced to see it. [14]The cart came into the field of Joshua of Beth-

shemesh and stopped there. [s]A great stone was there. And they split up the wood of the cart and offered the cows as a burnt offering to the LORD. [15]And the Levites took down the ark of the LORD and the box that was beside it, in which were the golden figures, and set them upon [s]the great stone. And the men of [q]Beth-shemesh offered burnt offerings and sacrificed sacrifices on that day to the LORD. [16]And when [t]the five lords of the Philistines saw it, they returned that day to Ekron.

[17][†]These are the golden tumors that the Philistines returned as a [u]guilt offering to the LORD: one for Ashdod, one for Gaza, one for Ashkelon, one for Gath, one for Ekron, [18]and the golden mice, according to the number of all the cities of the Philistines belonging to the five lords, [v]both fortified cities and unwalled villages. [w]The great stone beside which they set down the ark of the LORD is a witness to this day in the field of Joshua of Beth-shemesh.

[19][†][x]And he struck some of the men of Beth-shemesh, because they looked upon the ark of the LORD. He struck seventy men of them, [1] and the people mourned because the LORD had struck the people with a great blow. [20][†]Then the men of Beth-shemesh said, [y]"Who is able to stand before the LORD, this holy God? And to whom shall he go up away from us?" [21][†]So they sent messengers to the inhabitants of [z]Kiriath-jearim, saying, "The Philistines have returned the ark of the LORD. Come down and take it up to you."

1 SAMUEL **7** [†]And the men of Kiriath-jearim came and took up the ark of the LORD and brought it to the house of [a]Abinadab on the hill. And they consecrated his son Eleazar to have charge of the ark of the LORD. [2][†]From the day that the ark was lodged at Kiriath-jearim, a long time passed, some twenty years, and all the house of Israel lamented after the LORD.

Samuel Judges Israel

[3][†]And Samuel said to all the house of Israel, [b]"If you are returning to the LORD with all your heart, then [c]put away the foreign gods and the [d]Ashtaroth from among you and [e]direct your heart to the LORD [f]and serve him only, and he will deliver you out of the hand of the Philistines." [4]So the

people of Israel put away the Baals and the Ashtaroth, and they served the LORD only.

5[†]Then Samuel said, “Gather all Israel at [g] Mizpah, and I will pray to the LORD for you.” **6**So they gathered at [g] Mizpah [h] and drew water and poured it out before the LORD [i] and fasted on that day and said there, [j] “We have sinned against the LORD.” And Samuel judged the people of Israel at Mizpah. **7**Now when the Philistines heard that the people of Israel had gathered at Mizpah, the lords of the Philistines went up against Israel. And when the people of Israel heard of it, they were afraid of the Philistines. **8**And the people of Israel said to Samuel, “Do not cease to cry out to the LORD our God for us, that he may save us from the hand of the Philistines.” **9**[†]So Samuel took a nursing lamb and offered it as a whole burnt offering to the LORD. And [k] Samuel cried out to the LORD for Israel, and the LORD answered him. **10**[†]As Samuel was offering up the burnt offering, the Philistines drew near to attack Israel. [l] But the LORD thundered with a mighty sound that day against the Philistines and threw them into confusion, and they were defeated before Israel. **11**And the men of Israel went out from Mizpah and pursued the Philistines and struck them, as far as below Beth-car.

12Then Samuel [m] took a stone and set it up between Mizpah and Shen [1] and called its name Ebenezer; [2] for he said, “Till now the LORD has helped us.” **13**[†] [n] So the Philistines were subdued and did not again enter the territory of Israel. And the hand of the LORD was against the Philistines all the days of Samuel. **14**[†]The cities that the Philistines had taken from Israel were restored to Israel, from Ekron to Gath, and Israel delivered their territory from the hand of the Philistines. There was peace also between Israel and the Amorites.

15[†] [o] Samuel judged Israel all the days of his life. **16**And he went on a circuit year by year to Bethel, Gilgal, and Mizpah. And he judged Israel in all these places. **17**Then he would return to [p] Ramah, for his home was there, and there also he judged Israel. [q] And he built there an altar to the LORD.

Israel Demands a King

1 SAMUEL **8** [†]When Samuel became old, [r]he made his sons judges over Israel. [2][†]The name of his firstborn son was Joel, and the name of his second, Abijah; they were judges in Beersheba. [3][†]Yet his sons did not walk in his ways [s]but turned aside after gain. [t]They took bribes and perverted justice.

[4][†]Then all the elders of Israel gathered together and came to Samuel at [p]Ramah [5]and said to him, “Behold, you are old and your sons do not walk in your ways. [u]Now appoint for us a king to judge us like all the nations.” [6][†]But the thing displeased Samuel when they said, “Give us a king to judge us.” And Samuel prayed to the LORD. [7]And the LORD said to Samuel, “Obey the voice of the people in all that they say to you, [v]for they have not rejected you, [w]but they have rejected me from being king over them. [8]According to all the deeds that they have done, from the day I brought them up out of Egypt even to this day, forsaking me and serving other gods, so they are also doing to you. [9][†]Now then, obey their voice; only you shall solemnly warn them [x]and show them the ways of the king who shall reign over them.”

Samuel’s Warning Against Kings

[10]So Samuel told all the words of the LORD to the people who were asking for a king from him. [11][†]He said, [y]“These will be the ways of the king who will reign over you: [z]he will take your sons and appoint them to his chariots and to be his horsemen and to run before his chariots. [12][†]And he will appoint for himself commanders of thousands and commanders of fifties, and some [a]to plow his ground and to reap his harvest, and to make his implements of war and the equipment of his chariots. [13]He will take your daughters to be perfumers and cooks and bakers. [14][†] [b]He will take the best of your fields and vineyards and olive orchards and give them to his servants. [15]He will take the tenth of your grain and of your vineyards and give it to his officers and to his servants. [16]He will take your male servants and female servants and the best of your young men [1] and your donkeys, and put them to his work. [17][†]He will take the tenth of your

flocks, and you shall be his slaves. [18]And in that day you will cry out because of your king, whom you have chosen for yourselves, [c]but the Lord will not answer you in that day.”

The Lord Grants Israel’s Request

[19][†]But the people refused to obey the voice of Samuel. And they said, “No! But there shall be a king over us, [20][d]that we also may be like all the nations, and that our king may judge us and go out before us and fight our battles.” [21]And when Samuel had heard all the words of the people, he repeated them in the ears of the Lord. [22][†]And the Lord said to Samuel, [e]“Obey their voice and make them a king.” Samuel then said to the men of Israel, “Go every man to his city.”

Saul Chosen to Be King

1 SAMUEL **9** [†]There was a man of Benjamin whose name was [f]Kish, the son of Abiel, son of Zeror, son of Becorath, son of Aphiah, a Benjaminite, a man of wealth. [2][†]And he had a son whose name was Saul, [g]a handsome young man. There was not a man among the people of Israel more handsome than he. [h]From his shoulders upward he was taller than any of the people.

[3][†]Now the donkeys of Kish, Saul's father, were lost. So Kish said to Saul his son, "Take one of the young men with you, and arise, go and look for the donkeys." [4]And he passed through [i]the hill country of Ephraim and passed through the land of [j]Shalishah, but they did not find them. And they passed through the land of Shaalim, but they were not there. Then they passed through the land of Benjamin, but did not find them.

[5]When they came to the land of Zuph, Saul said to his servant [1] who was with him, "Come, let us go back, [k]lest my father cease to care about the donkeys and become anxious about us." [6]But he said to him, "Behold, there is [l]a man of God in this city, and he is a man who is held in honor; [m]all that he says comes true. So now let us go there. Perhaps he can tell us the way we should go." [7]Then Saul said to his servant, "But if we go, [n]what can we bring the man? For the bread in our sacks is gone, and there is no present to bring to the man of God. What do we have?" [8]The servant answered Saul again, "Here, I have with me a quarter of a shekel [2] of silver, and I will give it to the man of God to tell us our way." [9][†](Formerly in Israel, when a man [o]went to inquire of God, he said, "Come, let us go to the seer," for today's "prophet" was formerly called a seer.) [10]And Saul said to his servant, "Well said; come, let us go." So they went to the city where the man of God was.

[11]As they went up the hill to the city, [p]they met young women coming out to draw water and said to them, "Is the seer here?" [12][†]They answered, "He is; behold, he is just ahead of you. Hurry. He has come just now to the city, because the people [q]have a sacrifice today on [r]the high place. [13]As soon as you enter the city you will find him, before he goes up to the high place to eat. For the people will not eat till he comes, since he must bless

the sacrifice; afterward those who are invited will eat. Now go up, for you will meet him immediately.” [14]So they went up to the city. As they were entering the city, they saw Samuel coming out toward them on his way up to the high place.

[15]Now the day before Saul came, [s]the LORD had [t]revealed to Samuel: [16][†]“Tomorrow about this time I will send to you a man from the land of Benjamin, [u]and you shall anoint him to be prince [3] over my people Israel. He shall save my people from the hand of the Philistines. [v]For I have seen [4] my people, because their cry has come to me.” [17]When Samuel saw Saul, the LORD told him, [w]“Here is the man of whom I spoke to you! He it is who shall restrain my people.” [18]Then Saul approached Samuel in the gate and said, “Tell me where is the house of the seer?” [19]Samuel answered Saul, “I am the seer. Go up before me to the high place, for today you shall eat with me, and in the morning I will let you go and will tell you all that is on your mind. [20][†][x]As for your donkeys that were lost three days ago, do not set your mind on them, for they have been found. And for whom is all that is desirable in Israel? Is it not for you and for all your father’s house?” [21]Saul answered, “Am I not a Benjaminite, [y]from the least of the tribes of Israel? [z]And is not my clan the humblest of all the clans of the tribe of Benjamin? Why then have you spoken to me in this way?”

[22]Then Samuel took Saul and his young man and brought them into the hall and gave them a place at the head of those who had been invited, who were about thirty persons. [23]And Samuel said to the cook, “Bring the portion I gave you, of which I said to you, ‘Put it aside.’” [24][†]So the cook took up [a]the leg and what was on it and set them before Saul. And Samuel said, “See, what was kept is set before you. Eat, because it was kept for you until the hour appointed, that you might eat with the guests.” [5]

So Saul ate with Samuel that day. [25]And when they came down from the high place into the city, a bed was spread for Saul [6] [b]on the roof, and he lay down to sleep. [26]Then at the break of dawn [7] Samuel called to Saul on the roof, “Up, that I may send you on your way.” So Saul arose, and both he and Samuel went out into the street.

[27]As they were going down to the outskirts of the city, Samuel said to Saul, “Tell the servant to pass on before us, and when he has passed on, stop here yourself for a while, that I may make known to you the word of God.”

Saul Anointed King

1 SAMUEL **10** [†] [c] Then Samuel took a flask of oil and poured it on his head [d] and kissed him and said, “Has not the LORD anointed you to be prince [1] over [e] his people Israel? And you shall reign over the people of the LORD and you will save them from the hand of their surrounding enemies. And this shall be the sign to you that the LORD has anointed you to be prince [2] over his heritage. [2]When you depart from me today, you will meet two men by [f] Rachel’s tomb in the territory of Benjamin at Zelzah, and they will say to you, [g] ‘The donkeys that you went to seek are found, and now [h] your father has ceased to care about the donkeys and is anxious about you, saying, “What shall I do about my son?”’ [3]Then you shall go on from there farther and come to the [i] oak of Tabor. Three men [j] going up [k] to God at Bethel will meet you there, one carrying three young goats, another carrying three loaves of bread, and another carrying a skin of wine. [4][†]And they will greet you and give you two loaves of bread, which you shall accept from their hand. [5]After that you shall come to [l] Gibeath-elohim, [3] [m] where there is a garrison of the Philistines. And there, as soon as you come to the city, you will meet a group of prophets coming down [n] from the high place with harp, tambourine, flute, and lyre before them, prophesying. [6][†] [o] Then the Spirit of the LORD will rush upon you, [p] and you will prophesy with them and be turned into another man. [7]Now when [q] these signs meet you, do what your hand finds to do, [r] for God is with you. [8]Then go down before me [s] to Gilgal. And behold, I am coming down to you to offer burnt offerings and [t] to sacrifice peace offerings. [u] Seven days you shall wait, until I come to you and show you what you shall do.”

[9][†]When he turned his back to leave Samuel, God gave him another heart. And all these signs came to pass that day. [10]When they came to [v] Gibeah, [4] behold, a group of prophets met him, [o] and the Spirit of God rushed upon him, and he prophesied among them. [11][†]And when all who knew him previously saw how he prophesied with the prophets, the people said to one another, “What has come over the son of Kish? [w] Is Saul also among the prophets?” [12][†]And a man of the place answered, [x] “And who is their father?” Therefore it became a proverb, [w] “Is Saul also among the prophets?” [13]When he had finished prophesying, he came to the high place.

[14][†] [y]Saul's uncle said to him and to his servant, "Where did you go?" And he said, [z]"To seek the donkeys. And when we saw they were not to be found, we went to Samuel." [15]And Saul's uncle said, "Please tell me what Samuel said to you." [16]And Saul said to his uncle, [a]"He told us plainly that the donkeys had been found." But about the matter of the kingdom, of which Samuel had spoken, he did not tell him anything.

Saul Proclaimed King

[17]Now Samuel called the people together [b]to the LORD [c]at Mizpah. [18]And he said to the people of Israel, [d]"Thus says the LORD, the God of Israel, 'I brought up Israel out of Egypt, and I delivered you from the hand of the Egyptians and from the hand of all the kingdoms that were oppressing you.' [19] [e]But today you have rejected your God, who saves you from all your calamities and your distresses, and you have said to him, 'Set a king over us.' Now therefore [f]present yourselves before the LORD by your tribes and by your thousands."

[20]Then Samuel [g]brought all the tribes of Israel near, and the tribe of Benjamin was taken by lot. [21]He brought the tribe of Benjamin near by its clans, and the clan of the Matrites was taken by lot; [5] and Saul the son of Kish was taken by lot. But when they sought him, he could not be found. [22][†] [h]So they inquired again of the LORD, "Is there a man still to come?" and the LORD said, "Behold, he has hidden himself among the baggage." [23]Then they ran and took him from there. And when he stood among the people, [i]he was taller than any of the people from his shoulders upward. [24][†]And Samuel said to all the people, "Do you see him [j]whom the LORD has chosen? There is none like him among all the people." And all the people shouted, [k]"Long live the king!"

[25][†]Then Samuel told the people [l]the rights and duties of the kingship, and he wrote them in a book and laid it up before the LORD. Then Samuel sent all the people away, each one to his home. [26][†]Saul also went to his home [m]at Gibeah, and with him went men of valor whose hearts God had touched. [27]But some [n]worthless fellows said, "How can this man save us?" And they despised him and brought him no present. But he held his peace.

Saul Defeats the Ammonites

1 SAMUEL 11 [†] [o]Then Nahash the Ammonite went up and besieged [p]Jabesh-gilead, and all the men of Jabesh said to Nahash, [q]"Make a treaty with us, and we will serve you." [2][†]But Nahash the Ammonite said to them, "On this condition I will make a treaty with you, [r]that I gouge out all your right eyes, and thus [s]bring disgrace on all Israel." [3][†]The elders of Jabesh said to him, "Give us seven days' respite that we may send messengers through all the territory of Israel. Then, if there is no one to save us, we will give ourselves up to you." [4][†]When the messengers came to [t]Gibeah of Saul, they reported the matter in the ears of the people, [u]and all the people wept aloud.

[5]Now, behold, Saul was coming from the field behind the oxen. And Saul said, "What is wrong with the people, that they are weeping?" So they told him the news of the men of Jabesh. [6][†] [v]And the Spirit of God rushed upon Saul when he heard these words, and his anger was greatly kindled. [7]He took a yoke of oxen [w]and cut them in pieces and sent them throughout all the territory of Israel by the hand of the messengers, saying, [x]"Whoever does not come out after Saul and Samuel, so shall it be done to his oxen!" Then the dread of the LORD fell upon the people, and they came out [y]as one man. [8][†]When he mustered them at [z]Bezek, [a]the people of Israel were three hundred thousand, and the men of Judah thirty thousand. [9]And they said to the messengers who had come, "Thus shall you say to the men of Jabesh-gilead: 'Tomorrow, by the time the sun is hot, you shall have [b]salvation.'" When the messengers came and told the men of Jabesh, they were glad. [10][†]Therefore the men of Jabesh said, [c]"Tomorrow we will give ourselves up to you, and you may do to us whatever seems good to you." [11] [d]And the next day Saul put the people [e]in three companies. And they came into the midst of the camp in the morning watch and struck down the Ammonites until the heat of the day. And those who survived were scattered, so that no two of them were left together.

The Kingdom Is Renewed

[12][†]Then the people said to Samuel, [f]"Who is it that said, 'Shall Saul reign over us?' [g]Bring the men, that we may put them to death." [13]But Saul said,

[h] “Not a man shall be put to death this day, for today [i] the Lord has worked [j] salvation in Israel.” [14]Then Samuel said to the people, “Come, let us go to Gilgal and there renew the kingdom.” [15]So all the people went to [k] Gilgal, and there they made Saul king [l] before the Lord in Gilgal. There [m] they sacrificed peace offerings before the Lord, and there Saul and all the men of Israel rejoiced greatly.

Samuel’s Farewell Address

1 SAMUEL **12** [†]And Samuel said to all Israel, “Behold, I have obeyed [n] your voice in all that you have said to me [o] and have made a king over you. [2]And now, behold, the king [p] walks before you, [q] and I am old and gray; and behold, my sons are with you. I have walked before you from my youth until this day. [3][†]Here I am; testify against me before the Lord and before [r] his anointed. [s] Whose ox have I taken? Or whose donkey have I taken? Or whom have I defrauded? Whom have I oppressed? Or from whose hand have I taken a bribe to blind my eyes with it? Testify against me [1] and I will restore it to you.” [4]They said, “You have not defrauded us or oppressed us or taken anything from any man’s hand.” [5]And he said to them, “The Lord is witness against you, and [r] his anointed is witness this day, that you have not found anything [t] in my hand.” And they said, “He is witness.”

[6]And Samuel said to the people, [u] “The Lord is witness, [2] who appointed Moses and Aaron and brought your fathers up out of the land of Egypt. [7]Now therefore stand still that I may plead with you before the Lord concerning all the righteous deeds of the Lord that he performed for you and for your fathers. [8] [v] When Jacob went into Egypt, and the Egyptians oppressed them, [3] [w] then your fathers cried out to the Lord and [x] the Lord sent Moses and Aaron, [y] who brought your fathers out of Egypt and made them dwell in this place. [9]But [z] they forgot the Lord their God. [a] And he sold them into the hand of Sisera, commander of the army of Hazor, [4] [b] and into the hand of the Philistines, [c] and into the hand of the king of Moab. And they fought against them. [10][†] [d] And they cried out to the Lord and said, ‘We have sinned, because we have forsaken the Lord [e] and have served the Baals and the Ashtaroth. But now [f] deliver us out of the hand of

our enemies, that we may serve you.’ [11]And the Lord sent [g] Jerubbaal [h] and Barak [5] [i] and Jephthah and [j] Samuel and delivered you out of the hand of your enemies on every side, and you lived in safety. [12]And when you saw that [k] Nahash the king of the Ammonites came against you, [l] you said to me, ‘No, but a king shall reign over us,’ [m] when the Lord your God was your king. [13]And now [n] behold the king whom you have chosen, for whom you have asked; behold, [o] the Lord has set a king over you. [14][†]If you will [p] fear the Lord and serve him and obey his voice and not rebel against the commandment of the Lord, and if both you and the king who reigns over you will follow the Lord your God, it will be well. [15]But [q] if you will not obey the voice of the Lord, but rebel against the commandment of the Lord, then [r] the hand of the Lord will be against you and [s] your king. [6] [16]Now therefore [t] stand still and see this great thing that the Lord will do before your eyes. [17] [u] Is it not wheat harvest today? [v] I will call upon the Lord, that he may send thunder and rain. And you shall know and see that [w] your wickedness is great, which you have done in the sight of the Lord, in asking for yourselves a king.” [18]So Samuel called upon the Lord, and the Lord sent thunder and rain that day, [x] and all the people greatly feared the Lord and Samuel.

[19]And all the people said to Samuel, [y] “Pray for your servants to the Lord your God, that we may not die, for we have added to all our sins this evil, to ask for ourselves a king.” [20]And Samuel said to the people, “Do not be afraid; you have done all this evil. Yet [z] do not turn aside from following the Lord, but serve the Lord with all your heart. [21][†]And [z] do not turn aside after [a] empty things that cannot profit or deliver, for they are empty. [22] [b] For the Lord will not forsake his people, [c] for his great name’s sake, because [d] it has pleased the Lord to make you a people for himself. [23][†]Moreover, as for me, far be it from me that I should sin against the Lord by ceasing [e] to pray for you, [f] and I will instruct you in the good and the right way. [24] [g] Only fear the Lord and serve him faithfully with all your heart. For consider [h] what great things he has done for you. [25][†]But if you still do wickedly, [i] you shall be swept away, [j] both you and your king.”

Saul Fights the Philistines

1 SAMUEL 13 [†]Saul lived for one year and then became king, and when he had reigned for two years over Israel, [1] 2[†]Saul chose three thousand men of Israel. Two thousand were with Saul in [k]Michmash and the hill country of Bethel, and a thousand were with Jonathan in [l]Gibeah of Benjamin. The rest of the people he sent home, every man to his tent. 3Jonathan defeated [m]the garrison of the Philistines that was [n]at Geba, and the Philistines heard of it. And Saul [o]blew the trumpet throughout all the land, saying, "Let the Hebrews hear." 4And all Israel heard it said that Saul had defeated the garrison of the Philistines, and also that Israel had become a stench to the Philistines. And the people were called out to join Saul at Gilgal.

5[†]And the Philistines mustered to fight with Israel, thirty thousand chariots and six thousand horsemen and troops [p]like the sand on the seashore in multitude. They came up and encamped in Michmash, to the east of [q]Beth-aven. 6When the men of Israel saw that they were in trouble (for the people were hard pressed), the people hid themselves [r]in caves and in holes and in rocks and in tombs and in cisterns, 7[†]and some Hebrews crossed the fords of the Jordan to the land of Gad and Gilead. Saul was still at Gilgal, and all the people followed him trembling.

Saul's Unlawful Sacrifice

8[†] [s]He waited seven days, the time appointed by Samuel. But Samuel did not come to Gilgal, and the people were scattering from him. 9So Saul said, "Bring the burnt offering here to me, and the peace offerings." And he offered the burnt offering. 10As soon as he had finished offering the burnt offering, behold, Samuel came. And Saul went out to meet him and greet him. 11Samuel said, "What have you done?" And Saul said, "When I saw that the people were scattering from me, and that you did not come within the days appointed, and that the Philistines had mustered at Michmash, 12I said, 'Now the Philistines will come down against me at Gilgal, and I have not sought the favor of the LORD.' So I forced myself, and offered the burnt offering." 13[†]And Samuel said to Saul, [t]"You have done foolishly. [u]You have not kept the command of the LORD your God, with which he commanded you. For then the LORD would have established your kingdom over Israel forever. [14]But now [v]your kingdom shall not continue. The LORD has sought out a man [w]after his own heart, and the LORD has commanded him to be prince [2] over his people, because you have not kept what the LORD commanded you.” [15]And Samuel arose and went up from Gilgal. The rest of the people went up after Saul to meet the army; they went up from Gilgal [3] to [x]Gibeah of Benjamin.

And Saul numbered the people who were present with him, [y]about six hundred men. [16][†]And Saul and Jonathan his son and the people who were present with them stayed in [z]Geba of Benjamin, but the Philistines encamped in Michmash. [17]And [a]raiders came out of the camp of the Philistines in three companies. One company turned toward Ophrah, to the land of Shual; [18]another company turned toward [b]Beth-horon; and another company turned toward the border that looks down on the Valley of [c]Zeboim toward the wilderness.

[19][†] [d]Now there was no blacksmith to be found throughout all the land of Israel, for the Philistines said, “Lest the Hebrews make themselves swords or spears.” [20]But every one of the Israelites went down to the Philistines to sharpen his plowshare, his mattock, his axe, or his sickle, [4] [21]and the charge was two-thirds of a shekel [5] for the plowshares and for the mattocks, and a third of a shekel [6] for sharpening the axes and for setting the goads. [7] [22]So on the day of the battle [e]there was neither sword nor spear found in the hand of any of the people with Saul and Jonathan, but Saul and Jonathan his son had them. [23]And [f]the garrison of the Philistines went out to the [g]pass of [h]Michmash.

Jonathan Defeats the Philistines

1 SAMUEL **14** [†]One day Jonathan the son of Saul said to the young man who carried his armor, “Come, let us go over to the Philistine garrison on the other side.” But he did not tell his father. [2][†]Saul was staying in the outskirts of Gibeah in the pomegranate cave [1] at [h]Migron. The people who were with him were about [i]six hundred men, [3]including [j]Ahijah the son of Ahitub, [k]Ichabod’s brother, son of Phinehas, son of Eli, the priest of the LORD [l]in Shiloh, [m]wearing an ephod. And the people did not know that

Jonathan had gone. **4**[†]Within [n] the passes, by which Jonathan sought to go over to the Philistine garrison, there was a rocky crag on the one side and a rocky crag on the other side. The name of the one was Bozez, and the name of the other Seneh. **5**The one crag rose on the north in front of Michmash, and the other on the south in front of [o] Geba.

6[†]Jonathan said to the young man who carried his armor, “Come, let us go over to the garrison of these [p] uncircumcised. It may be that the LORD will work for us, [q] for nothing can hinder the LORD from saving by many or by few.” **7**And his armor-bearer said to him, “Do all that is in your heart. Do as you wish. [2] Behold, I am with you heart and soul.” **8**Then Jonathan said, “Behold, we will cross over to the men, and we will show ourselves to them. **9**If they say to us, ‘Wait until we come to you,’ then we will stand still in our place, and we will not go up to them. **10**[†]But if they say, ‘Come up to us,’ then we will go up, for the LORD has given them into our hand. And this shall be the sign to us.” **11**So both of them showed themselves to the garrison of the Philistines. And the Philistines said, “Look, Hebrews are coming [r] out of the holes where they have hidden themselves.” **12**And the men of the garrison hailed Jonathan and his armor-bearer and said, “Come up to us, and we will show you a thing.” And Jonathan said to his armor-bearer, “Come up after me, for the LORD has given them into the hand of Israel.” **13**Then Jonathan climbed up on his hands and feet, and his armor-bearer after him. And they fell before Jonathan, and his armor-bearer killed them after him. **14**[†]And that first strike, which Jonathan and his armor-bearer made, killed about twenty men within as it were half a furrow’s length in an acre [3] of land. **15**[†]And there was a panic in the camp, in the field, and among all the people. The garrison and even [s] the raiders trembled, the earth quaked, and it became a very great panic. [4]

16[†]And the watchmen of Saul in Gibeah of Benjamin looked, and behold, the multitude [t] was dispersing here and there. [5] **17**Then Saul said to the people who were with him, “Count and see who has gone from us.” And when they had counted, behold, Jonathan and his armor-bearer were not there. **18**[†]So Saul said to Ahijah, “Bring the ark of God here.” For the ark of God went at that time with the people [6] of Israel. **19**Now [u] while Saul was talking to the priest, the tumult in the camp of the Philistines increased more and more. So Saul said to the priest, “Withdraw your hand.” **20**Then

Saul and all the people who were with him rallied and went into the battle. And behold, [v]every Philistine’s sword was against his fellow, and there was very great confusion. [21][†]Now the Hebrews who had been with the Philistines before that time and who had gone up with them into the camp, [w]even they also turned to be with the Israelites who were with Saul and Jonathan. [22]Likewise, when all the men of Israel [x]who had hidden themselves [y]in the hill country of Ephraim heard that the Philistines were fleeing, they too followed hard after them in the battle. [23][†][z]So the LORD saved Israel that day. And the battle passed beyond [a]Beth-aven.

Saul’s Rash Vow

[24][†]And the men of Israel had been hard pressed that day, [b]so Saul had laid an oath on the people, saying, “Cursed be the man who eats food until it is evening and I am avenged on my enemies.” So none of the people had tasted food. [25]Now when all the people [7] came to the forest, behold, there was honey on the ground. [26]And when the people entered the forest, behold, the honey was dropping, but no one put his hand to his mouth, for the people feared the oath. [27][†]But Jonathan had not heard his father charge the people with the oath, [c]so he put out the tip of the staff that was in his hand and dipped it in the honeycomb and put his hand to his mouth, and his eyes became bright. [28][†]Then one of the people said, “Your father strictly charged the people with an oath, saying, ‘Cursed be the man who eats food this day.’” And the people were [d]faint. [29]Then Jonathan said, “My father has troubled the land. See how my eyes have become bright because I tasted a little of this honey. [30]How much better if the people had eaten freely today of the spoil of their enemies that they found. For now the defeat among the Philistines has not been great.”

[31]They struck down the Philistines that day from [e]Michmash to [f]Aijalon. And the people were very [d]faint. [32][†]The people [g]pounced on the spoil and took sheep and oxen and calves and slaughtered them on the ground. And the people ate them [h]with the blood. [33]Then they told Saul, “Behold, the people are sinning against the LORD by eating [h]with the blood.” And he said, “You have dealt treacherously; roll a great stone to me here.” [8] [34]And Saul said, “Disperse yourselves among the people and say

to them, ‘Let every man bring his ox or his sheep and slaughter them here and eat, and do not sin against the LORD by eating with the blood.’” So every one of the people brought his ox with him that night and they slaughtered them there. [35]And Saul [i]built an altar to the LORD; it was the first altar that he built to the LORD.

[36]Then Saul said, “Let us go down after the Philistines by night and plunder them until the morning light; let us not leave a man of them.” And they said, “Do whatever seems good to you.” But [j]the priest said, “Let us draw near to God here.” [37]And Saul inquired of God, “Shall I go down after the Philistines? Will you give them into the hand of Israel?” [k]But he did not answer him that day. [38]And Saul said, “Come here, all you leaders of the people, and know and see how this sin has arisen today. [39][†]For [l]as the LORD lives who saves Israel, [m]though it be in Jonathan my son, he shall surely die.” But there was not a man among all the people who answered him. [40]Then he said to all Israel, “You shall be on one side, and I and Jonathan my son will be on the other side.” And the people said to Saul, “Do what seems good to you.” [41][†]Therefore Saul said, “O LORD God of Israel, why have you not answered your servant this day? If this guilt is in me or in Jonathan my son, O LORD, God of Israel, give Urim. But if this guilt is in your people Israel, give Thummim.”[9] [n]And Jonathan and Saul were taken, but the people escaped. [42]Then Saul said, [n]“Cast the lot between me and my son Jonathan.” And Jonathan was taken.

[43]Then Saul said to Jonathan, [o]“Tell me what you have done.” And Jonathan told him, [p]“I tasted a little honey with the tip of the staff that was in my hand. Here I am; I will die.” [44]And Saul said, [q]“God do so to me and more also; [r]you shall surely die, Jonathan.” [45][†]Then the people said to Saul, “Shall Jonathan die, who has worked this great salvation in Israel? Far from it! [l]As the LORD lives, [s]there shall not one hair of his head fall to the ground, for he has worked with God this day.” So the people ransomed Jonathan, so that he did not die. [46]Then Saul went up from pursuing the Philistines, and the Philistines went to their own place.

Saul Fights Israel's Enemies

[47]When Saul had taken the kingship over Israel, he fought against all his enemies on every side, against Moab, [t]against the Ammonites, against Edom, against the kings of [u]Zobah, and against the Philistines. Wherever he turned he routed them. [48]And he did valiantly [v]and struck the Amalekites and delivered Israel out of the hands of those who plundered them.

[49][†] [w]Now the sons of Saul were Jonathan, Ishvi, and Malchi-shua. And the names of his two daughters were these: the name of the firstborn was [x]Merab, and the name of the younger Michal. [50][†]And the name of Saul's wife was Ahinoam the daughter of Ahimaaz. [y]And the name of the commander of his army was Abner the son of Ner, [z]Saul's uncle. [51] [a]Kish was the father of Saul, and Ner the father of Abner was the son of [a]Abiel.

[52]There was hard fighting against the Philistines all the days of Saul. And when Saul saw any strong man, or any valiant man, [b]he attached him to himself.

The Lord Rejects Saul

1 SAMUEL **15** [†]And Samuel said to Saul, [c]"The Lord sent me to anoint you king over his people Israel; now therefore listen to the words of the Lord. [2][†]Thus says the Lord of hosts, 'I have noted what Amalek did to Israel [d]in opposing them on the way when they came up out of Egypt. [3][†]Now go and strike Amalek and [e]devote to destruction [1] all that they have. Do not spare them, [f]but kill both man and woman, child and infant, ox and sheep, camel and donkey.'"

[4][†]So Saul summoned the people and numbered them in Telaim, two hundred thousand men on foot, and ten thousand men of Judah. [5]And Saul came to the city of Amalek and lay in wait in the valley. [6][†]Then Saul said to [g]the Kenites, "Go, depart; go down from among the Amalekites, lest I destroy you with them. [h]For you showed kindness to all the people of Israel when they came up out of Egypt." So the Kenites departed from among the Amalekites. [7] [i]And Saul defeated the Amalekites from [j]Havilah as far as [k]Shur, which is east of Egypt. [8]And he took Agag the king of the

Amalekites alive [l] and devoted to destruction all the people with the edge of the sword. [9][†] [m] But Saul and the people spared Agag and the best of the sheep and of the oxen and of the fattened calves [2] and the lambs, and all that was good, and would not utterly destroy them. All that was despised and worthless they devoted to destruction.

[10]The word of the LORD came to Samuel: [11][†] [n] “I regret [3] that I have made Saul king, for he has turned back from following me and [o] has not performed my commandments.” And Samuel was angry, and he cried to the LORD all night. [12][†]And Samuel rose early to meet Saul in the morning. And it was told Samuel, “Saul came to [p] Carmel, and behold, he set up a monument for himself and turned and passed on and went down to Gilgal.” [13]And Samuel came to Saul, and Saul said to him, [q] “Blessed be you to the LORD. I have performed the commandment of the LORD.” [14]And Samuel said, “What then is this bleating of the sheep in my ears and the lowing of the oxen that I hear?” [15][†]Saul said, “They have brought them from the Amalekites, [r] for the people spared the best of the sheep and of the oxen to sacrifice to the LORD your God, and the rest we have devoted to destruction.” [16]Then Samuel said to Saul, “Stop! I will tell you what the LORD said to me this night.” And he said to him, “Speak.”

[17][†]And Samuel said, [s] “Though you are little in your own eyes, are you not the head of the tribes of Israel? The LORD anointed you king over Israel. [18]And the LORD sent you on a mission and said, ‘Go, devote to destruction the sinners, the Amalekites, and fight against them until they are consumed.’ [19]Why then did you not obey the voice of the LORD? [t] Why did you pounce on the spoil and do what was evil in the sight of the LORD?” [20][†]And Saul said to Samuel, [u] “I have obeyed the voice of the LORD. I have gone on the mission on which the LORD sent me. I have brought Agag the king of Amalek, and I have devoted the Amalekites to destruction. [21] [v] But the people took of the spoil, sheep and oxen, the best of the things devoted to destruction, to sacrifice to the LORD your God in Gilgal.” [22][†]And Samuel said,

[w] “Has the LORD as great delight in burnt offerings and sacrifices,
as in obeying the voice of the LORD?
Behold, [x] to obey is better than sacrifice,

and to listen than the fat of rams.
23[†] For rebellion is as the sin of divination,
and presumption is as iniquity and [y]idolatry.
Because [z]you have rejected the word of the Lord,
[a]he has also rejected you from being king."

24[†]Saul said to Samuel, [b]"I have sinned, for I have transgressed the commandment of the Lord and your words, because I feared the people and obeyed their voice. 25Now therefore, please pardon my sin and [c]return with me that I may bow before the Lord." 26And Samuel said to Saul, "I will not return with you. [d]For you have rejected the word of the Lord, [e]and the Lord has rejected you from being king over Israel." 27[†][f]As Samuel turned to go away, Saul seized the skirt of his robe, and it tore. 28[†]And Samuel said to him, [g]"The Lord has torn the kingdom of Israel from you this day and has given it to a neighbor of yours, who is better than you. 29[†]And also the Glory of Israel [h]will not lie or have regret, for he is not a man, that he should have regret." 30[†]Then he said, "I have sinned; yet [i]honor me now before the elders of my people and before Israel, [j]and return with me, that I may bow before the Lord your God." 31[†]So Samuel turned back after Saul, and Saul bowed before the Lord.

32[†]Then Samuel said, "Bring here to me Agag the king of the Amalekites." And Agag came to him cheerfully. [4] Agag said, "Surely the bitterness of death is past." 33And Samuel said, [k]"As your sword has made women childless, so shall your mother be childless among women." And Samuel hacked Agag to pieces before the Lord [l]in Gilgal.

34[†]Then Samuel went [m]to Ramah, and Saul went up to his house in [n]Gibeah of Saul. 35[†][o]And Samuel did not see Saul again until the day of his death, [p]but Samuel grieved over Saul. [q]And the Lord regretted that he had made Saul king over Israel.

David Anointed King

1 SAMUEL **16** [†]The Lord said to Samuel, [r]"How long will you grieve over Saul, since [s]I have rejected him from being king over Israel? [t]Fill your horn with oil, and go. I will send you to Jesse the Bethlehemite, [u]for I

have provided for myself a king among his sons.” [2][†]And Samuel said, “How can I go? If Saul hears it, he will kill me.” And the LORD said, “Take a heifer with you and say, [v]‘I have come to sacrifice to the LORD.’ [3]And invite Jesse to the sacrifice, and I will show you what you shall do. [w]And you shall anoint for me him whom I declare to you.” [4]Samuel did what the LORD commanded and came to Bethlehem. The elders of the city [x]came to meet him trembling and said, [y]“Do you come peaceably?” [5][†]And he said, “Peaceably; I have come to sacrifice to the LORD. [z]Consecrate yourselves, and come with me to the sacrifice.” And he consecrated Jesse and his sons and invited them to the sacrifice.

[6]When they came, he looked on [a]Eliab and thought, “Surely the LORD’s anointed is before him.” [7][†]But the LORD said to Samuel, [b]“Do not look on his appearance or on the height of his stature, because I have rejected him. For the LORD sees not as man sees: man looks on the outward appearance, [c]but the LORD looks on the heart.” [8][†]Then Jesse called [d]Abinadab and made him pass before Samuel. And he said, “Neither has the LORD chosen this one.” [9]Then Jesse made [d]Shammah pass by. And he said, “Neither has the LORD chosen this one.” [10][†]And Jesse made seven of his sons pass before Samuel. And Samuel said to Jesse, “The LORD has not chosen these.” [11]Then Samuel said to Jesse, “Are all your sons here?” And he said, [e]“There remains yet the youngest, [1] but behold, he is keeping the sheep.” And Samuel said to Jesse, [f]“Send and get him, for we will not sit down till he comes here.” [12]And he sent and brought him in. Now he was [g]ruddy and had beautiful eyes and was handsome. And the LORD said, [h]“Arise, anoint him, for this is he.” [13][†]Then Samuel took [i]the horn of oil [j]and anointed him in the midst of his brothers. [k]And the Spirit of the LORD rushed upon David from that day forward. And Samuel rose up and went to Ramah.

David in Saul’s Service

[14][†] [l]Now the Spirit of the LORD departed from Saul, [m]and a harmful spirit from the LORD tormented him. [15]And Saul’s servants said to him, “Behold now, a harmful spirit from God is tormenting you. [16][†]Let our lord now command your servants [n]who are before you to seek out a man who is

skillful in playing the lyre, and when the harmful spirit from God is upon you, he will [o]play it, and you will be well." [17]So Saul said to his servants, "Provide for me a man who can play well and bring him to me." [18]One of the young men answered, "Behold, I have seen a son of Jesse the Bethlehemite, who is skillful in playing, [p]a man of valor, a man of war, prudent in speech, and a man of good presence, [q]and the LORD is with him." [19]Therefore Saul sent messengers to Jesse and said, "Send me David your son, [r]who is with the sheep." [20][s]And Jesse took a donkey laden with bread and a skin of wine and a young goat and sent them by David his son to Saul. [21][†]And David came to Saul [t]and entered his service. And Saul loved him greatly, and he became his armor-bearer. [22][†]And Saul sent to Jesse, saying, "Let David remain in my service, for he has found favor in my sight." [23]And [u]whenever the harmful spirit from God was upon Saul, David took the lyre [o]and played it with his hand. So Saul was refreshed and was well, and the harmful spirit departed from him.

David and Goliath

1 SAMUEL **17** [†]Now the Philistines [v]gathered their armies for battle. And they were gathered at [w]Socoh, which belongs to Judah, and encamped between Socoh and [x]Azekah, in [y]Ephes-dammim. [2]And Saul and the men of Israel were gathered, and encamped in [z]the Valley of Elah, and drew up in line of battle against the Philistines. [3]And the Philistines stood on the mountain on the one side, and Israel stood on the mountain on the other side, with a valley between them. [4][†]And there came out from the camp of the Philistines a champion named [a]Goliath of [b]Gath, whose height was six [1] cubits [2] and a span. [5]He had a helmet of bronze on his head, and he was armed with a coat of mail, and the weight of the coat was five thousand shekels [3] of bronze. [6]And he had bronze armor on his legs, and a [c]javelin of bronze slung between his shoulders. [7]The shaft of his spear was like a weaver's beam, and his spear's head weighed six hundred shekels of iron. [d]And his shield-bearer went before him. [8]He stood and shouted to the ranks of Israel, "Why have you come out to draw up for battle? Am I not a Philistine, and [e]are you not servants of Saul? Choose a man for yourselves, and let him come down to me. [9]If he is able to fight with me and kill me, then we will be your servants. But if I prevail against him and kill him, then you shall be our servants [f]and serve us." [10]And the Philistine said, [g]"I defy the ranks of Israel this day. Give me a man, that we may fight together." [11][†]When Saul and all Israel heard these words of the Philistine, they were dismayed and greatly afraid.

[12][†]Now David was [h]the son of an [i]Ephrathite of Bethlehem in Judah, [j]named Jesse, [k]who had eight sons. In the days of Saul the man was already old and advanced in years. [4] [13]The three oldest sons of Jesse had followed Saul to the battle. And [l]the names of his three sons who went to the battle were Eliab the firstborn, and next to him Abinadab, and the third Shammah. [14] [m]David was the youngest. The three eldest followed Saul, [15]but David went back and forth from Saul [n]to feed his father's sheep at Bethlehem. [16]For forty days the Philistine came forward and took his stand, morning and evening.

[17]And Jesse said to David his son, “Take for your brothers an ephah [5] of this parched grain, and these ten loaves, and carry them quickly to the camp to your brothers. [18][†] [o] Also take these ten cheeses to the commander of their thousand. [p] See if your brothers are well, and bring some token from them.”

[19]Now Saul and they and all the men of Israel were in the Valley of Elah, fighting with the Philistines. [20]And David rose early in the morning and left the sheep with a keeper and took the provisions and went, as Jesse had commanded him. And he came to [q] the encampment as the host was going out to the battle line, shouting the war cry. [21]And Israel and the Philistines drew up for battle, army against army. [22]And David left the [r] things in charge of the keeper of the [r] baggage and ran to the ranks and went and greeted his brothers. [23]As he talked with them, behold, [s] the champion, the Philistine of Gath, Goliath by name, came up out of the ranks of the Philistines and spoke [t] the same words as before. And David heard him.

[24]All the men of Israel, when they saw the man, fled from him and were much afraid. [25][†]And the men of Israel said, “Have you seen this man who has come up? Surely he has come up to [u] defy Israel. And the king will enrich the man who kills him with great riches [v] and will give him his daughter and make his father’s house free in Israel.” [26]And David said to the men who stood by him, “What shall be done for the man who kills this Philistine and takes away [w] the reproach from Israel? For who is this [x] uncircumcised Philistine, that he should [u] defy the armies of [y] the living God?” [27]And the people answered him in the same way, [z] “So shall it be done to the man who kills him.”

[28]Now Eliab his eldest brother heard when he spoke to the men. And Eliab’s anger was kindled against David, and he said, “Why have you come down? And with whom have you left those few sheep in the wilderness? I know your presumption and the evil of your heart, for you have come down to see the battle.” [29]And David said, “What have I done now? Was it not but a word?” [30]And he turned away from him toward another, and spoke [b] in the same way, and the people answered him again as before.

[31]When the words that David spoke were heard, they repeated them before Saul, and he sent for him. [32]And David said to Saul, [c] “Let no man’s

heart fail because of him. [d] Your servant will go and fight with this Philistine.” [33]And Saul said to David, “You are not able to go against this Philistine to fight with him, for you are but a youth, and he has been a man of war from his youth.” [34][†]But David said to Saul, “Your servant used to keep sheep for his father. And when there came a lion, or a bear, and took a lamb from the flock, [35]I went after him and struck him and delivered it out of his mouth. And if he arose against me, I caught him by his beard and struck him and killed him. [36]Your servant has struck down both lions and bears, and this uncircumcised Philistine shall be like one of them, [e] for he has defied the armies of the living God.” [37]And David said, [f]“The LORD who delivered me from the paw of the lion and from the paw of the bear will deliver me from the hand of this Philistine.” And Saul said to David, “Go, [g] and the LORD be with you!”

[38]Then Saul clothed David with his armor. He put a helmet of bronze on his head and clothed him with a coat of mail, [39]and David strapped his sword over his armor. And he tried in vain to go, for he had not tested them. Then David said to Saul, “I cannot go with these, for I have not tested them.” So David put them off. [40]Then he took his staff in his hand and chose five smooth stones from the brook and put them in his shepherd’s pouch. His sling was in his hand, and he approached the Philistine.

[41]And the Philistine moved forward and came near to David, [h] with his shield-bearer in front of him. [42]And when the Philistine looked and saw David, he disdained him, for he was but a youth, [i] ruddy and handsome in appearance. [43][†]And the Philistine said to David, “Am I [j] a dog, that you come to me with sticks?” And the Philistine cursed David by his gods. [44][†]The Philistine said to David, “Come to me, and I will give your flesh [k] to the birds of the air and to the beasts of the field.” [45]Then David said to the Philistine, “You come to me with a sword and with a spear and with [l] a javelin, but I come to you in the name of the LORD of hosts, the God of the armies of Israel, [e] whom you have defied. [46]This day the LORD will deliver you into my hand, and I will strike you down and cut off your head. [m] And I will give the dead bodies of the host of the Philistines this day [n] to the birds of the air and to the wild beasts of the earth, [o] that all the earth may know that there is a God in Israel, [47]and that all this assembly may know that [p] the

LORD saves not with sword and spear. [q] For the battle is the LORD's, and he
will give you into our hand."

[48]When the Philistine arose and came and drew near to meet David,
David ran quickly toward the battle line to meet the Philistine. [49]And David
put his hand in his bag and took out a stone and slung it and struck the
Philistine on his forehead. The stone sank into his forehead, and he fell on
his face to the ground.

[50]So David prevailed over the Philistine with a sling and with a stone,
and struck the Philistine and killed him. There was no sword in the hand of
David. [51]Then David ran and stood over the Philistine [r] and took his sword
and drew it out of its sheath and killed him and cut off his head with it.
When the Philistines saw that their champion was dead, [s] they fled.
[52][†]And the men of Israel and Judah rose with a shout and pursued the
Philistines as far as Gath [6] and the gates of [t] Ekron, so that the wounded
Philistines fell on the way from [u] Shaaraim as far as [v] Gath and Ekron.
[53]And the people of Israel came back from chasing the Philistines, and they
plundered their camp. [54][†]And David took [w] the head of the Philistine
[x] and brought it to Jerusalem, but he put his armor in his tent.

[55][†]As soon as Saul saw David go out against the Philistine, he said to
Abner, [y] the commander of the army, "Abner, [z] whose son is this youth?"
And Abner said, [a] "As your soul lives, O king, I do not know." [56]And the
king said, "Inquire whose son the boy is." [57]And as soon as David returned
from the striking down of the Philistine, Abner took him, and brought him
before Saul [b] with the head of the Philistine in his hand. [58]And Saul said to
him, "Whose son are you, young man?" And David answered, [c] "I am the
son of your servant Jesse the Bethlehemite."

David and Jonathan's Friendship

1 SAMUEL **18** As soon as he had finished speaking to Saul, the soul of
Jonathan was knit to the soul of David, and Jonathan [d] loved him as his own
soul. [2][†]And Saul took him that day [e] and would not let him return to his
father's house. [3][†]Then Jonathan made a covenant with David, because
[d] he loved him as his own soul. [4]And Jonathan stripped himself of the robe
that was on him and gave it to David, and his armor, and even his sword

and his bow and his belt. [5]And David went out [f] and was successful wherever Saul sent him, so that Saul set him over the men of war. And this was good in the sight of all the people and also in the sight of Saul's servants.

Saul's Jealousy of David

[6][†]As they were coming home, when David returned from striking down the Philistine, [g] the women came out of all the cities of Israel, singing and dancing, to meet King Saul, with tambourines, with songs of joy, and with musical instruments. [1] [7][†]And the women [h] sang to one another as they celebrated,

[i] "Saul has struck down his thousands,
  and David his ten thousands."

[8]And Saul was very angry, and this saying displeased him. He said, "They have ascribed to David ten thousands, and to me they have ascribed thousands, and what more can he have but [j] the kingdom?" [9]And Saul eyed David from that day on.

[10]The next day [k] a harmful spirit from God rushed upon Saul, and [l] he raved within his house while David was [m] playing the lyre, as he did day by day. [n] Saul had his spear in his hand. [11]And Saul [o] hurled the spear, for he thought, "I will pin David to the wall." But David evaded him twice.

[12][p] Saul was afraid of David because [q] the LORD was with him [r] but had departed from Saul. [13]So Saul removed him from his presence and made him a commander of a thousand. [s] And he went out and came in before the people. [14]And David [t] had success in all his undertakings, [q] for the LORD was with him. [15]And when Saul saw that [t] he had great success, he stood in fearful awe of him. [16][u] But all Israel and Judah loved David, for he went out and came in before them.

David Marries Michal

[17][†]Then Saul said to David, "Here is [v] my elder daughter Merab. [w] I will give her to you for a wife. Only be valiant for me [x] and fight the LORD's

battles.” For Saul thought, “Let not my hand be against him, [y]but let the hand of the Philistines be against him.” [18][†]And David said to Saul, [z]“Who am I, and who are my relatives, my father’s clan in Israel, that I should be son-in-law to the king?” [19]But at the time when Merab, Saul’s daughter, should have been given to David, she was given to [a]Adriel the [b]Meholathite for a wife.

[20][†]Now [v]Saul’s daughter Michal [c]loved David. And they told Saul, and the thing pleased him. [21]Saul thought, “Let me give her to him, that she may [d]be a snare for him [e]and that the hand of the Philistines may be against him.” Therefore Saul said to David a second time, [2] [f]“You shall now be my son-in-law.” [22]And Saul commanded his servants, “Speak to David in private and say, ‘Behold, the king has delight in you, and all his servants love you. Now then become the king’s son-in-law.’” [23]And Saul’s servants spoke those words in the ears of David. And David said, [g]“Does it seem to you a little thing to become the king’s son-in-law, since I am a poor man and have no reputation?” [24]And the servants of Saul told him, “Thus and so did David speak.” [25][†]Then Saul said, “Thus shall you say to David, ‘The king desires no [h]bride-price except a hundred foreskins of the Philistines, [i]that he may be avenged of the king’s enemies.’” [j]Now Saul thought to make David fall by the hand of the Philistines. [26]And when his servants told David these words, it pleased David well to be the king’s son-in-law. [k]Before the time had expired, [27]David arose and went, [l]along with his men, and killed two hundred of the Philistines. [m]And David brought their foreskins, which were given in full number to the king, that he might become the king’s son-in-law. And Saul gave him his daughter Michal for a wife. [28]But when Saul saw and knew that [n]the Lord was with David, [o]and that Michal, Saul’s daughter, loved him, [29]Saul was even more afraid of David. So Saul was David’s enemy continually.

[30][p]Then the commanders of the Philistines came out to battle, and as often as they came out [q]David had more success than all the servants of Saul, so that his name was highly esteemed.

Saul Tries to Kill David

1 SAMUEL **19** [†]And Saul spoke to Jonathan his son and to all his servants, that they should kill David. [r]But Jonathan, Saul’s son, delighted much in David. [2]And Jonathan told David, “Saul my father seeks to kill you. Therefore be on your guard in the morning. Stay in a secret place and hide yourself. [3]And I will go out and stand beside my father in the field where you are, and I will speak to my father about you. And if I learn anything I will tell you.” [4][†]And Jonathan spoke well of David to Saul his father and said to him, “Let not the king [s]sin against his servant David, because he has not sinned against you, and because his deeds have brought good to you. [5][†]For [t]he took his life in his hand [u]and he struck down the Philistine, [v]and the LORD worked a great salvation for all Israel. You saw it, and rejoiced. Why then will you sin against [w]innocent blood by killing David without cause?” [6]And Saul listened to the voice of Jonathan. Saul swore, [x]“As the LORD lives, he shall not be put to death.” [7]And Jonathan called David, and Jonathan reported to him all these things. And Jonathan brought David to Saul, and he was in his presence [y]as before.

[8]And there was war again. And David went out and fought with the Philistines and struck them with a great blow, so that they fled before him. [9][†][z]Then a harmful spirit from the LORD came upon Saul, as he sat in his house with his spear in his hand. [a]And David was playing the lyre. [10][†][b]And Saul sought to pin David to the wall with the spear, but he eluded Saul, so that he struck the spear into the wall. And David fled and escaped that night.

[11][c]Saul sent messengers to David’s house to watch him, that he might kill him in the morning. But Michal, David’s wife, told him, “If you do not escape with your life tonight, tomorrow you will be killed.” [12][d]So Michal let David down through the window, and he fled away and escaped. [13][†]Michal took [e]an image [1] and laid it on the bed and put a pillow of goats’ hair at its head and covered it with the clothes. [14][†]And when Saul sent messengers to take David, she said, “He is sick.” [15]Then Saul sent the messengers to see David, saying, “Bring him up to me in the bed, that I may kill him.” [16]And when the messengers came in, behold, [e]the image was in the bed, with the pillow of goats’ hair at its head. [17]Saul said to Michal,

“Why have you deceived me thus and let my enemy go, so that he has escaped?” And Michal answered Saul, “He said to me, ‘Let me go. [f]Why should I kill you?’”

[18]Now David fled and escaped, and he came to Samuel at [g]Ramah and told him all that Saul had done to him. And he and Samuel went and lived at Naioth. [19][†]And it was told Saul, “Behold, David is at Naioth in Ramah.” [20][†]Then Saul sent messengers to take David, and when they saw the company of the prophets prophesying, and Samuel standing as head over them, [h]the Spirit of God came upon the messengers of Saul, [i]and they also prophesied. [21]When it was told Saul, he sent other messengers, [i]and they also prophesied. And Saul sent messengers again the third time, [i]and they also prophesied. [22]Then he himself went to Ramah and came to the great well that is in Secu. And he asked, “Where are Samuel and David?” And one said, “Behold, they are at Naioth in [g]Ramah.” [23][†]And he went there to Naioth in Ramah. [j]And the Spirit of God came upon him also, and as he went he prophesied until he came to Naioth in Ramah. [24][k]And he too stripped off his clothes, and he too prophesied before Samuel and lay naked all that day and all that night. Thus it is said, [l]“Is Saul also among the prophets?”

Jonathan Warns David

1 SAMUEL **20** Then David fled from Naioth [m]in Ramah and came and said before Jonathan, “What have I done? What is my guilt? And what is my sin before your father, that he seeks my life?” [2]And he said to him, “Far from it! You shall not die. Behold, my father does nothing either great or small without disclosing it to me. And why should my father hide this from me? It is not so.” [3]But David vowed again, saying, “Your father knows well that [n]I have found favor in your eyes, and he thinks, ‘Do not let Jonathan know this, lest he be grieved.’ But truly, [o]as the LORD lives and [p]as your soul lives, there is but a step between me and death.” [4]Then Jonathan said to David, “Whatever you say, I will do for you.” [5][†]David said to Jonathan, “Behold, tomorrow is [q]the new moon, and I should not fail to sit at table with the king. But let me go, [r]that I may hide myself in the field till the third day at evening. [6][s]If your father misses me at all, then say, ‘David earnestly asked leave of me to run [t] to Bethlehem his city, for there is a yearly [u] sacrifice there for all the clan.’ [7]If he says, ‘Good!’ it will be well with your servant, but if he is angry, then know that [v] harm is determined by him. [8]Therefore deal kindly with your servant, [w] for you have brought your servant into a covenant of the LORD with you. [x] But if there is guilt in me, kill me yourself, for why should you bring me to your father?” [9]And Jonathan said, “Far be it from you! If I knew that [v] it was determined by my father that harm should come to you, would I not tell you?” [10]Then David said to Jonathan, “Who will tell me if your father answers you roughly?” [11]And Jonathan said to David, “Come, let us go out into the field.” So they both went out into the field.

[12]And Jonathan said to David, “The LORD, the God of Israel, be witness! [1] When I have sounded out my father, about this time tomorrow, or the third day, behold, if he is well disposed toward David, shall I not then send and disclose it to you? [13]But should it please my father to do you harm, [y] the LORD do so to Jonathan and more also if I do not disclose it to you and send you away, that you may go in safety. [z] May the LORD be with you, as he has been with my father. [14]If I am still alive, show me the steadfast love of the LORD, that I may not die; [15][†] [a] and do not cut off [2] your steadfast love from my house forever, when the LORD cuts off every one of the enemies of David from the face of the earth.” [16]And Jonathan made a covenant with the house of David, saying, [b] “May [3] the LORD take vengeance on David’s enemies.” [17]And Jonathan made David swear again by his love for him, [c] for he loved him as he loved his own soul.

[18]Then Jonathan said to him, [d] “Tomorrow is the new moon, and [e] you will be missed, because [f] your seat will be empty. [19]On the third day go down quickly to the place where you hid yourself when the matter was in hand, and remain beside the stone heap. [4] [20]And I will shoot three arrows to the side of it, as though I shot at a mark. [21]And behold, I will send the boy, saying, ‘Go, find the arrows.’ If I say to the boy, ‘Look, the arrows are on this side of you, take them,’ then you are to come, for, [g] as the LORD lives, it is safe for you and there is no danger. [22]But if I say to the youth, [h] ‘Look, the arrows are beyond you,’ then go, for the LORD has sent you

away. 23 [i] And as for the matter of which you and I have spoken, behold, [j] the LORD is between you and me forever."

24So David hid himself in the field. And when the new moon came, the king sat down to eat food. 25The king sat on his seat, as at other times, on the seat by the wall. Jonathan sat opposite, [5] and Abner sat by Saul's side, [k] but David's place was empty.

26[†]Yet Saul did not say anything that day, for he thought, "Something has happened to him. [l] He is not clean; surely he is not clean." 27But on [m] the second day, the day after the new moon, [k] David's place was empty. And Saul said to Jonathan his son, "Why has not the son of Jesse come to the meal, either yesterday or today?" 28Jonathan answered Saul, [n] "David earnestly asked leave of me to go to Bethlehem. 29[†]He said, 'Let me go, for our clan holds a sacrifice in the city, and my brother has commanded me to be there. So now, if I have found favor in your eyes, let me get away and see my brothers.' For this reason he has not come to the king's table."

30Then Saul's anger was kindled against Jonathan, and he said to him, "You son of a perverse, rebellious woman, do I not know that you have chosen the son of Jesse to your own shame, and to the shame of your mother's nakedness? 31[†]For as long as the son of Jesse lives on the earth, neither you nor your kingdom shall be established. Therefore send and bring him to me, for he shall surely die." 32Then Jonathan answered Saul his father, [o] "Why should he be put to death? What has he done?" 33 [p] But Saul hurled his spear at him to strike him. So Jonathan knew [q] that his father was determined to put David to death. 34And Jonathan rose from the table in fierce anger and ate no food the second day of the month, for he was grieved for David, because his father had disgraced him.

35In the morning Jonathan went out into the field to the appointment with David, and with him a little boy. 36And he said to his boy, "Run and find the arrows that I shoot." As the boy ran, he shot an arrow beyond him. 37And when the boy came to the place of the arrow that Jonathan had shot, Jonathan called after the boy and said, [r] "Is not the arrow beyond you?" 38And Jonathan called after the boy, "Hurry! Be quick! Do not stay!" So Jonathan's boy gathered up the arrows and came to his master. 39But the boy knew nothing. Only Jonathan and David knew the matter. 40And

Jonathan gave his weapons to his boy and said to him, “Go and carry them to the city.” [41]And as soon as the boy had gone, David rose from beside the stone heap [6] and fell on his face to the ground and bowed three times. And they kissed one another and wept with one another, David weeping the most. [42]Then Jonathan said to David, [s]“Go in peace, because we have sworn both of us in the name of the LORD, saying, [t]‘The LORD shall be between me and you, [u]and between my offspring and your offspring, forever.’” And he rose and departed, and Jonathan went into the city. [7]

David and the Holy Bread

1 SAMUEL **21** [†] [1] Then David came to [v]Nob to [w]Ahimelech the priest. And Ahimelech [x]came to meet David trembling and said to him, “Why are you alone, and no one with you?” [2][†]And David said to Ahimelech the priest, “The king has charged me with a matter and said to me, ‘Let no one know anything of the matter about which I send you, and with which I have charged you.’ I have made an appointment with the young men for such and such a place. [3]Now then, what do you have on hand? Give me five loaves of bread, or whatever is here.” [4][†]And the priest answered David, “I have no common bread on hand, but there is [y]holy bread—[z]if the young men have kept themselves from women.” [5]And David answered the priest, “Truly women have been kept from us as always when I go on an expedition. The vessels of the young men are holy even when it is an ordinary journey. How much more today will their vessels be holy?” [6]So the priest gave him [y]the holy bread, for there was no bread there but the bread of the Presence, [a]which is removed from before the LORD, to be replaced by hot bread on the day it is taken away.

[7][†]Now a certain man of the servants of Saul was there that day, detained before the LORD. His name was [b]Doeg the Edomite, the chief of Saul’s herdsmen.

[8]Then David said to Ahimelech, “Then have you not here a spear or a sword at hand? For I have brought neither my sword nor my weapons with me, because the king’s business required haste.” [9]And the priest said, [c]“The sword of Goliath the Philistine, whom you struck down in [d]the Valley of Elah, behold, it is here wrapped in a cloth behind the ephod. If

you will take that, take it, for there is none but that here." And David said, "There is none like that; give it to me."

David Flees to Gath

[10][†]And David rose and fled that day from Saul and went to [e] Achish the king of Gath. [11]And the servants of Achish said to him, "Is not this David the king of the land? [f] Did they not sing to one another of him in dances,

> 'Saul has struck down his thousands,
>   and David his ten thousands'?"

[12]And David [g] took these words to heart and was much afraid of Achish the king of Gath. [13]So he changed his behavior before them and pretended to be insane in their hands and made marks on the doors of the gate and let his spittle run down his beard. [14][†]Then Achish said to his servants, "Behold, you see the man is mad. Why then have you brought him to me? [15]Do I lack madmen, that you have brought this fellow to behave as a madman in my presence? Shall this fellow come into my house?"

David at the Cave of Adullam

1 SAMUEL 22 [†]David departed from there and escaped to [h] the cave of [i] Adullam. And when his brothers and all his father's house heard it, they went down there to him. [2][†][j] And everyone who was in distress, and everyone who was in debt, and everyone who was bitter in soul, [1] gathered to him. And he became commander over them. And there were with him [k] about four hundred men.

[3]And David went from there to Mizpeh of Moab. And he said to the king of Moab, "Please let my father and my mother stay [2] with you, till I know what God will do for me." [4]And he left them with the king of Moab, and they stayed with him all the time that David was in the stronghold. [5][†]Then the prophet [l] Gad said to David, "Do not remain in the stronghold; depart, and go into the land of Judah." So David departed and went into the forest of Hereth.

Saul Kills the Priests at Nob

6[†]Now Saul heard that David was discovered, and the men who were with him. Saul was sitting at Gibeah under [m] the tamarisk tree on the height with his spear in his hand, and all his servants were standing about him. **7**And Saul said to his servants who stood about him, "Hear now, people of Benjamin; will the son of Jesse [n] give every one of you fields and vineyards, will he make you all commanders of thousands and commanders of hundreds, **8**[†]that all of you have conspired against me? No one discloses to me [o] when my son makes a covenant with the son of Jesse. None of you [p] is sorry for me or discloses to me that my son has stirred up my servant against me, [q] to lie in wait, as at this day." **9**Then answered [r] Doeg the Edomite, who stood by the servants of Saul, "I saw the son of Jesse [s] coming to Nob, to [t] Ahimelech the son of Ahitub, **10** [u] and he inquired of the LORD for him and [v] gave him provisions and gave him the sword of Goliath the Philistine."

11Then the king sent to summon Ahimelech the priest, the son of Ahitub, and all his father's house, the priests who were at Nob, and all of them came to the king. **12**And Saul said, "Hear now, son of Ahitub." And he answered, "Here I am, my lord." **13**And Saul said to him, "Why have you conspired against me, you and the son of Jesse, in that you have given him bread and a sword and [u] have inquired of God for him, so that he has risen against me, [w] to lie in wait, as at this day?" **14**Then Ahimelech answered the king, "And who among all your servants is so faithful as David, who is the king's son-in-law, and captain over [3] your bodyguard, and honored in your house? **15**Is today the first time [u] that I have inquired of God for him? No! Let not the king impute anything to his servant or to all the house of my father, for your servant has known nothing of all this, [x] much or little." **16**And the king said, "You shall surely die, Ahimelech, you and all your father's house." **17**And the king said to [y] the guard who stood about him, "Turn and kill the priests of the LORD, because their hand also is with David, and they knew that he fled and did not disclose it to me." But the servants of the king would not put out their hand to strike the priests of the LORD. **18**Then the king said to Doeg, "You turn and strike the priests." And Doeg the Edomite turned and struck down the priests, [z] and he killed on that day eighty-five persons who wore the linen ephod. [19][†]And Nob, the city of the priests, he put to the sword; [a]both man and woman, child and infant, ox, donkey and sheep, he put to the sword.

[20][†]But one of the sons of Ahimelech the son of Ahitub, named [b]Abiathar, escaped and fled after David. [21]And Abiathar told David that Saul had killed the priests of the LORD. [22]And David said to Abiathar, "I knew on that day, [c]when Doeg the Edomite was there, that he would surely tell Saul. I have occasioned the death of all the persons of your father's house. [23][d]Stay with me; do not be afraid, for he who seeks my life seeks your life. With me you shall be in safekeeping."

David Saves the City of Keilah

1 SAMUEL **23** [†]Now they told David, "Behold, the Philistines are fighting against [e]Keilah and are robbing the threshing floors." [2]Therefore David [f]inquired of the LORD, "Shall I go and attack these Philistines?" And the LORD said to David, "Go and attack the Philistines and save Keilah." [3]But David's men said to him, "Behold, we are afraid here in Judah; how much more then if we go to Keilah against the armies of the Philistines?" [4]Then David [f]inquired of the LORD again. And the LORD answered him, "Arise, go down to Keilah, [g]for I will give the Philistines into your hand." [5]And David and his men went to Keilah and fought with the Philistines and brought away their livestock and struck them with a great blow. So David saved the inhabitants of Keilah.

[6][h]When Abiathar the son of Ahimelech had fled to David to Keilah, he had come down with an ephod in his hand. [7][†]Now it was told Saul that David had come to Keilah. And Saul said, "God has given him into my hand, for he has shut himself in by entering a town that has gates and bars." [8]And Saul summoned all the people to war, to go down to Keilah, to besiege David and his men. [9]David knew that Saul was plotting harm against him. And he said to Abiathar the priest, [i]"Bring the ephod here." [10]Then David said, "O LORD, the God of Israel, your servant has surely heard that Saul seeks to come to Keilah, to destroy the city on my account. [11]Will the men of Keilah surrender me into his hand? Will Saul come down, as your servant has heard? O LORD, the God of Israel, please tell your

servant." And the LORD said, "He will come down." [12]Then David said, "Will the men of Keilah surrender me and my men into the hand of Saul?" And the LORD said, [j]"They will surrender you." [13]Then David and his men, [k]who were about six hundred, arose and departed from Keilah, and they went [l]wherever they could go. When Saul was told that David had escaped from Keilah, he gave up the expedition. [14][†]And David remained in the strongholds in the wilderness, in the hill country [m]of the wilderness of [n]Ziph. And Saul sought him every day, but God did not give him into his hand.

Saul Pursues David

[15]David saw that Saul had come out to seek his life. David was in the wilderness of Ziph at Horesh. [16][†]And Jonathan, Saul's son, rose and went to David at Horesh, and strengthened his hand in God. [17]And he said to him, "Do not fear, for the hand of Saul my father shall not find you. You shall be king over Israel, and I shall be next to you. [o]Saul my father also knows this." [18][p]And the two of them made a covenant before the LORD. David remained at Horesh, and Jonathan went home.

[19][†][q]Then the Ziphites went up to Saul at Gibeah, saying, "Is not David hiding among us in the strongholds at Horesh, on the hill of Hachilah, which is south of [r]Jeshimon? [20]Now come down, O king, according to all your heart's desire to come down, [s]and our part shall be to surrender him into the king's hand." [21]And Saul said, [t]"May you be blessed by the LORD, [u]for you have had compassion on me. [22]Go, make yet more sure. Know and see the place where his foot is, and who has seen him there, for it is told me that he is very cunning. [23]See therefore and take note of all the lurking places where he hides, and come back to me with sure information. Then I will go with you. And if he is in the land, I will search him out among all the thousands of Judah." [24][†]And they arose and went to Ziph ahead of Saul.

Now David and his men were [v]in the wilderness of Maon, [w]in the Arabah to the south of [r]Jeshimon. [25]And Saul and his men went to seek him. And David was told, so he went down to the rock and lived in the wilderness of Maon. And when Saul heard that, he pursued after David in the wilderness of Maon. 26Saul went on one side of the mountain, and David and his men on the other side of the mountain. And David was hurrying to get away from Saul. As Saul and his men were closing in on David and his men to capture them, 27[†]a messenger came to Saul, saying, “Hurry and come, for the Philistines have made a raid against the land.” 28So Saul returned from pursuing after David and went against the Philistines. Therefore that place was called the Rock of Escape. [1] 29[†] [2] And David went up from there and lived in the strongholds of [x] Engedi.

David Spares Saul’s Life

1 SAMUEL 24 [†] [1] [y] When Saul returned from following the Philistines, he was told, “Behold, David is in the wilderness of Engedi.” 2[†]Then Saul took [z] three thousand chosen men out of all Israel and went to seek David and his men in front of the Wildgoats’ Rocks. 3And he came to the sheepfolds by the way, where there was a cave, and Saul went in [a] to relieve himself. [2] Now David and his men were sitting in the innermost parts [b] of the cave. 4And the men of David said to him, [c] “Here is the day of which the LORD said to you, ‘Behold, I will give your enemy into your hand, and you shall do to him as it shall seem good to you.’” Then David arose and stealthily cut off a corner of Saul’s robe. 5And afterward [d] David’s heart struck him, because he had cut off a corner of Saul’s robe. 6[†]He said to his men, [e] “The LORD forbid that I should do this thing to my lord, the LORD’s anointed, to put out my hand against him, seeing he is [f] the LORD’s anointed.” 7So David persuaded his men with these words [g] and did not permit them to attack Saul. And Saul rose up and left the cave and went on his way.

8Afterward David also arose and went out of the cave, and called after Saul, “My lord the king!” And when Saul looked behind him, David bowed with his face to the earth and paid homage. 9And David said to Saul, “Why do you listen to the words of men who say, ‘Behold, David seeks your harm’? 10Behold, this day your eyes have seen how the LORD gave you today into my hand in the cave. [h] And some told me to kill you, but I spared you. [3] I said, ‘I will not put out my hand against my lord, [f] for he is the LORD’s anointed.’ 11See, my father, see the corner of your robe in my hand.

For by the fact that I cut off the corner of your robe and did not kill you, you may know and see that [i] there is no wrong or treason in my hands. I have not sinned against you, though [j] you hunt my life to take it. [12][†] [k] May the LORD judge between me and you, may the LORD avenge me against you, but my hand shall not be against you. [13]As the proverb of the ancients says, 'Out of the wicked comes wickedness.' But my hand shall not be against you. [14]After whom has the king of Israel come out? After whom do you pursue? [l] After a dead dog! [m] After a flea! [15] [k] May the LORD therefore be judge and give sentence between me and you, and see to it and [n] plead my cause and deliver me from your hand."

[16]As soon as David had finished speaking these words to Saul, Saul said, [o] "Is this your voice, my son David?" And Saul lifted up his voice and wept. [17]He said to David, "You are more righteous than I, [p] for you have repaid me good, whereas I have repaid you evil. [18]And you have declared this day how you have dealt well with me, in that you did not kill me when the LORD put me into your hands. [19]For if a man finds his enemy, will he let him go away safe? So may the LORD reward you with good for what you have done to me this day. [20][†]And now, behold, [q] I know that you shall surely be king, and that the kingdom of Israel shall be established in your hand. [21] [r] Swear to me therefore by the LORD that you will not cut off my offspring after me, and [s] that you will not destroy my name out of my father's house." [22][†]And David swore this to Saul. Then Saul went home, but David and his men went up [t] to the stronghold.

The Death of Samuel

1 SAMUEL **25** [†] [u]Now Samuel died. And all Israel assembled [v]and mourned for him, and they buried him [w]in his house at [x]Ramah.

David and Abigail

Then David rose and went down to [y]the wilderness of Paran. [2][†]And there was a man in [z]Maon whose business was in [a]Carmel. The man was very rich; he had three thousand sheep and a thousand goats. [b]He was shearing his sheep in Carmel. [3][†]Now the name of the man was Nabal, and the name of his wife Abigail. The woman was discerning and beautiful, but the man was harsh and badly behaved; [c]he was a Calebite. [4][†]David heard in the wilderness that Nabal [b]was shearing his sheep. [5]So David sent ten young men. And David said to the young men, “Go up to Carmel, and go to Nabal and greet him in my name. [6]And thus you shall greet him: [d]‘Peace be to you, and peace be to your house, and peace be to all that you have. [7]I hear that you have shearers. Now your shepherds have been with us, and we did them no harm, [e]and they missed nothing all the time they were in Carmel. [8]Ask your young men, and they will tell you. Therefore let my young men find favor in your eyes, for we come [f]on a feast day. Please give whatever you have at hand to your servants and to your son David.’”

[9]When David’s young men came, they said all this to Nabal in the name of David, and then they waited. [10][†]And Nabal answered David’s servants, [g]“Who is David? Who is the son of Jesse? [h]There are many servants these days who are breaking away from their masters. [11]Shall I take [i]my bread and my water and my meat that I have killed for my shearers and give it to [j]men who come from I do not know where?” [12]So David’s young men turned away and came back and told him all this. [13]And David said to his men, “Every man strap on his sword!” And every man of them strapped on his sword. David also strapped on his sword. And [k]about four hundred men went up after David, [k]while two hundred [l]remained with the baggage.

[14]But one of the young men told Abigail, Nabal’s wife, “Behold, David sent messengers out of the wilderness to greet our master, and he railed at

them. [15]Yet the men were very good to us, and we suffered no harm, [n] and we did not miss anything when we were in the fields, as long as we went with them. [16]They were [o] a wall to us both by night and by day, all the while we were with them keeping the sheep. [17]Now therefore know this and consider what you should do, [p] for harm is determined against our master and against all his house, and he is such [q] a worthless man that one cannot speak to him."

[18]Then Abigail made haste and took two hundred loaves and two skins of wine and five sheep already prepared and five seahs [1] of parched grain and a hundred clusters of raisins and two hundred cakes of figs, and laid them on donkeys. [19]And she said to her young men, "Go on before me; behold, I come after you." But she did not tell her husband Nabal. [20]And as she rode on the donkey and came down under cover of the mountain, behold, David and his men came down toward her, and she met them. [21]Now David had said, "Surely in vain have I guarded all that this fellow has in the wilderness, [r] so that nothing was missed of all that belonged to him, and he has [s] returned me evil for good. [22][†] [t] God do so to the enemies of David [2] and more also, if by morning I leave so much as one male of all who belong to him."

[23][†]When Abigail saw David, she hurried [u] and got down from the donkey [v] and fell before David on her face and bowed to the ground. [24]She fell at his feet and said, [w] "On me alone, my lord, be the guilt. Please let your servant speak in your ears, and hear the words of your servant. [25]Let not my lord regard [q] this worthless fellow, Nabal, for as his name is, so is he. Nabal [3] is his name, and folly is with him. But I your servant did not see the young men of my lord, whom you sent. [26]Now then, my lord, [x] as the LORD lives, and as your soul lives, because [y] the LORD has restrained you from bloodguilt and from [z] saving with your own hand, now then [a] let your enemies and those who seek to do evil to my lord be as Nabal. [27]And now let this [b] present that your servant has brought to my lord be given to the young men who follow my lord. [28]Please forgive the trespass of your servant. For the LORD will certainly make my lord [c] a sure house, because my lord [d] is fighting the battles of the LORD, and evil shall not be found in you so long as you live. [29]If men rise up to pursue you and to seek your life,

the life of my lord shall be bound in the bundle of the living in the care of the LORD your God. And the lives of your enemies [e] he shall sling out as from the hollow of a sling. [30]And when the LORD has done to my lord according to all the good that he has spoken concerning you and has appointed you prince [4] over Israel, [31]my lord shall have no cause of grief or pangs of conscience for having shed blood without cause or for my lord [z] working salvation himself. And when the LORD has dealt well with my lord, then remember your servant."

[32][†]And David said to Abigail, [f]"Blessed be the LORD, the God of Israel, who sent you this day to meet me! [33]Blessed be your discretion, and blessed be you, [y] who have kept me this day from bloodguilt [z] and from working salvation with my own hand! [34]For as surely [g] as the LORD, the God of Israel, lives, [y] who has restrained me from hurting you, unless you had hurried and come to meet me, truly by morning there had not been left to Nabal so much as one male." [35][†]Then David received from her hand what she had brought him. And he said to her, [h]"Go up in peace to your house. See, I have obeyed your voice, and I have granted your petition."

[36]And Abigail came to Nabal, and behold, [i] he was holding a feast in his house, like the feast of a king. And Nabal's heart [j] was merry within him, for he was very drunk. So she told him nothing [k] at all until the morning light. [37][†]In the morning, when the wine had gone out of Nabal, his wife told him these things, and his heart died within him, and he became as a stone. [38]And about ten days later [l] the LORD struck Nabal, and he died.

[39]When David heard that Nabal was dead, he said, [f]"Blessed be the LORD who has [m] avenged the insult I received at the hand of Nabal, [n] and has kept back his servant from wrongdoing. [o] The LORD has returned the evil of Nabal on his own head." Then David sent and [p] spoke to Abigail, to take her as his wife. [40]When the servants of David came to Abigail at Carmel, they said to her, "David has sent us to you to take you to him as his wife." [41]And she rose [q] and bowed with her face to the ground and said, "Behold, your handmaid is a servant to wash the feet of the servants of my lord." [42]And Abigail hurried and rose and mounted a donkey, and her five young women attended her. She followed the messengers of David and became his wife.

[43][†]David also took Ahinoam of [r] Jezreel, [s] and both of them became his wives. [44][†]Saul had given Michal his daughter, David’s wife, to Palti the son of Laish, who was of Gallim.

David Spares Saul Again

1 SAMUEL **26** [†] [t] Then the Ziphites came to Saul at Gibeah, saying, “Is not David hiding himself on the hill of Hachilah, which is on the east of Jeshimon?” [2]So Saul arose and went down to [u] the wilderness of Ziph with [v] three thousand chosen men of Israel to seek David in the wilderness of Ziph. [3]And Saul encamped on the hill of Hachilah, which is beside the road on the east of Jeshimon. But David remained in the wilderness. When he saw that Saul came after him into the wilderness, [4]David sent out spies and learned that Saul had indeed come. [5]Then David rose and came to the place where Saul had encamped. And David saw the place where Saul lay, with [w] Abner the son of Ner, the commander of his army. Saul was lying within [x] the encampment, while the army was encamped around him.

[6][†]Then David said to Ahimelech the Hittite, and to Joab’s brother [y] Abishai the son of Zeruiah, [z] “Who will go down with me into the camp to Saul?” And Abishai said, “I will go down with you.” [7]So David and Abishai went to the army by night. And there lay Saul sleeping within [x] the encampment, with his spear stuck in the ground [a] at his head, and Abner and the army lay around him. [8]Then Abishai said to David, [b] “God has given your enemy into your hand this day. Now please let me pin him to the earth with one stroke of the spear, and I will not strike him twice.” [9]But David said to Abishai, “Do not destroy him, for who can put out his hand [c] against the LORD’s anointed and be guiltless?” [10]And David said, [d] “As the LORD lives, [e] the LORD will strike him, or [f] his day will come to die, [g] or he will go down into battle and perish. [11][†] [h] The LORD forbid that I should put out my hand against the LORD’s anointed. But take now the spear that is [i] at his head and the jar of water, and let us go.” [12]So David took the spear and the jar of water from Saul’s head, and they went away. No man saw it or knew it, nor did any awake, for they were all asleep, because [j] a deep sleep from the LORD had fallen upon them.

[13]Then David went over to the other side and stood far off on the top of the hill, with a great space between them. [14]And David called to the army, and to Abner the son of Ner, saying, “Will you not answer, Abner?” Then Abner answered, “Who are you who calls to the king?” [15]And David said to Abner, “Are you not a man? Who is like you in Israel? Why then have you not kept watch over your lord the king? For one of the people came in to destroy the king your lord. [16][†]This thing that you have done is not good. [k] As the LORD lives, you deserve to die, because you have not kept watch over your lord, the LORD’s anointed. And now see where the king’s spear is and the jar of water that was [l] at his head.”

[17]Saul recognized David’s voice and said, [m] “Is this your voice, my son David?” And David said, “It is my voice, my lord, O king.” [18]And he said, [n] “Why does my lord pursue after his servant? For what have I done? What evil is on my hands? [19][†]Now therefore let my lord the king hear the words of his servant. If it is the LORD who has stirred you up against me, may he accept an offering, but if it is men, may they be cursed before the LORD, [o] for they have driven me out this day that I should have no share in [p] the heritage of the LORD, saying, ‘Go, serve other gods.’ [20]Now therefore, let not my blood fall to the earth away from the presence of the LORD, for the king of Israel has come out to seek [q] a single flea like one who hunts a partridge in the mountains.”

[21]Then Saul said, [r] “I have sinned. Return, my son David, for I will no more do you harm, because my life was precious in your eyes this day. Behold, I have acted foolishly, and have made a great mistake.” [22]And David answered and said, “Here is the spear, O king! Let one of the young men come over and take it. [23] [s] The LORD rewards every man for his righteousness and his faithfulness, for the LORD gave you into my hand today, and I would not put out my hand against the LORD’s anointed. [24]Behold, as your life was precious this day in my sight, so may my life be precious in the sight of the LORD, and may he deliver me out of all tribulation.” [25]Then Saul said to David, “Blessed be you, my son David! You will do many things and will [t] succeed in them.” So David went his way, and Saul returned to his place.

David Flees to the Philistines

1 SAMUEL **27** [†]Then David said in his heart, “Now I shall perish one day by the hand of Saul. There is nothing better for me than that I should escape to the land of the Philistines. Then Saul will despair of seeking me any longer within the borders of Israel, and I shall escape out of his hand.” [2]So David arose and went over, he and [u]the six hundred men who were with him, [v]to Achish the son of Maoch, king of Gath. [3]And David lived with Achish at Gath, he and his men, every man with his household, and David with [w]his two wives, Ahinoam of Jezreel, and Abigail of Carmel, Nabal’s widow. [4]And when it was told Saul that David had fled to Gath, he no longer sought him.

[5][†]Then David said to Achish, “If [x]I have found favor in your eyes, let a place be given me in one of the country towns, that I may dwell there. For why should your servant dwell in the royal city with you?” [6][†]So that day Achish gave him [y]Ziklag. Therefore Ziklag has belonged to the kings of Judah to this day. [7][z]And the number of the days that David lived in the country of the Philistines was a year and four months.

[8][†]Now David [a]and his men went up and made raids against [b]the Geshurites, [c]the Girzites, and [d]the Amalekites, for these were the inhabitants of the land from of old, [e]as far as Shur, to the land of Egypt. [9]And David would strike the land and would leave neither man nor woman alive, but would take away the sheep, the oxen, the donkeys, the camels, and the garments, and come back to Achish. [10][†]When Achish asked, “Where have you [f]made a raid today?” David would say, “Against the Negeb of Judah,” or, “Against the Negeb of [g]the Jerahmeelites,” or, “Against the Negeb of [h]the Kenites.” [11]And David would leave neither man nor woman alive to bring news to Gath, thinking, “lest they should tell about us and say, ‘So David has done.’” Such was his custom all the while he lived in the country of the Philistines. [12]And Achish trusted David, thinking, “He has made himself an utter stench to his people Israel; therefore he shall always be my servant.”

Saul and the Medium of En-dor

1 SAMUEL **28** [†]In those days [i] the Philistines gathered their forces for war, to fight against Israel. And Achish said to David, “Understand that you and your men are to go out with me in the army.” [2]David said to Achish, “Very well, you shall know what your servant can do.” And Achish said to David, “Very well, I will make you my bodyguard for life.”

[3][†]Now [j] Samuel had died, and all Israel had mourned for him and buried him [k] in Ramah, his own city. And Saul had put [l] the mediums and the necromancers out of the land. [4]The Philistines assembled and came and encamped [m] at Shunem. And Saul gathered all Israel, and they encamped [n] at Gilboa. [5]When Saul saw the army of the Philistines, he was afraid, and his heart trembled greatly. [6][†]And when Saul inquired of the Lord, [o] the Lord did not answer him, either [p] by dreams, or [q] by Urim, or by prophets. [7][†]Then Saul said to his servants, [r] “Seek out for me a woman who is a medium, that I may go to her and inquire of her.” And his servants said to him, “Behold, there is a medium at [s] En-dor.”

[8]So Saul [t] disguised himself and put on other garments and went, he and two men with him. And they came to the woman by night. And he said, [u] “Divine for me by a spirit and bring up for me whomever I shall name to you.” [9]The woman said to him, “Surely you know what Saul has done, [l] how he has cut off the mediums and the necromancers from the land. Why then are you laying a trap for my life to bring about my death?” [10]But Saul swore to her by the Lord, [v] “As the Lord lives, no punishment shall come upon you for this thing.” [11]Then the woman said, “Whom shall I bring up for you?” He said, “Bring up Samuel for me.” [12][†]When the woman saw Samuel, she cried out with a loud voice. And the woman said to Saul, “Why have you deceived me? You are Saul.” [13][†]The king said to her, “Do not be afraid. What do you see?” And the woman said to Saul, “I see a god coming up out of the earth.” [14]He said to her, “What is his appearance?” And she said, “An old man is coming up, and he is wrapped [w] in a robe.” And Saul knew that it was Samuel, and he bowed with his face to the ground and paid homage.

[15][†]Then Samuel said to Saul, “Why have you disturbed me by bringing me up?” Saul answered, “I am in great distress, for the Philistines are

warring against me, and [x]God has turned away from me and [y]answers me no more, either by prophets or by dreams. Therefore I have summoned you to tell me what I shall do." [16]And Samuel said, "Why then do you ask me, since the LORD has turned from you and become your enemy? [17]The LORD has done to you as he spoke by me, for [z]the LORD has torn the kingdom out of your hand and given it to your neighbor, David. [18] [a]Because you did not obey the voice of the LORD and did not carry out his fierce wrath against Amalek, therefore the LORD has done this thing to you this day. [19][†]Moreover, the LORD will give Israel also with you into the hand of the Philistines, and tomorrow you [b]and your sons shall be with me. The LORD will give the army of Israel also into the hand of the Philistines."

[20]Then Saul fell at once full length on the ground, filled with fear because of the words of Samuel. And there was no strength in him, for he had eaten nothing all day and all night. [21]And the woman came to Saul, and when she saw that he was terrified, she said to him, "Behold, your servant has obeyed you. [c]I have taken my life in my hand and have listened to what you have said to me. [22]Now therefore, you also obey your servant. Let me set a morsel of bread before you; and eat, that you may have strength when you go on your way." [23]He refused and said, "I will not eat." But his servants, together with the woman, urged him, and he listened to their words. So he arose from the earth and sat on the bed. [24][†]Now the woman had a fattened calf in the house, and she quickly killed it, and she took flour and kneaded it and baked unleavened bread of it, [25][†]and she put it before Saul and his servants, and they ate. Then they rose and went away that night.

The Philistines Reject David

1 SAMUEL **29** [†] [d]Now the Philistines had gathered all their forces at [e]Aphek. And the Israelites were encamped by [f]the spring that is in [g]Jezreel. [2]As [h]the lords of the Philistines were passing on by hundreds and by thousands, and David and his men were passing on in the rear [i]with Achish, [3]the commanders of the Philistines said, "What are these Hebrews doing here?" And Achish said to the commanders of the Philistines, "Is this not David, the servant of Saul, king of Israel, who has been with me [j]now

for days and years, and since he deserted to me [k] I have found no fault in him to this day.” [4][†]But [h] the commanders of the Philistines were angry with him. And the commanders of the Philistines said to him, “Send the man back, that he may return [l] to the place to which you have assigned him. He shall not go down with us to battle, [m] lest in the battle he become an adversary to us. For how could this fellow reconcile himself to his lord? Would it not be with the heads of the men here? [5]Is not this David, of whom they sing to one another in dances,

> [n] ‘Saul has struck down his thousands,
> and David his ten thousands’?”

[6][†]Then Achish called David and said to him, [o] “As the Lord lives, you have been honest, and to me it seems right that [p] you should march out and in with me in the campaign. For I have found nothing wrong in you from the day of your coming to me to this day. Nevertheless, the lords do not approve of you. [7]So go back now; and go peaceably, that you may not displease the lords of the Philistines.” [8][†]And David said to Achish, “But what have I done? What have you found in your servant from the day I entered your service until now, that I may not go and fight against the enemies of my lord the king?” [9]And Achish answered David and said, “I know that you are as blameless in my sight [q] as an angel of God. Nevertheless, [r] the commanders of the Philistines have said, ‘He shall not go up with us to the battle.’ [10]Now then rise early in the morning [s] with the servants of your lord who came with you, and start early in the morning, and depart as soon as you have light.” [11][†]So David set out with his men early in the morning to return to the land of the Philistines. But the Philistines went up to [t] Jezreel.

David’s Wives Are Captured

1 SAMUEL 30 [†]Now when David and his men came to [u] Ziklag on the third day, [v] the Amalekites had [w] made a raid against the Negeb and against Ziklag. They had overcome Ziklag and burned it with fire [2]and taken captive the women and all [1] who were in it, both small and great. They killed no one, but carried them off and went their way. [3]And when David and his men came to the city, they found it burned with fire, and their wives and sons and daughters taken captive. [4]Then David and the people who were with him raised their voices and wept until they had no more strength to weep. [5]David's [x]two wives also had been taken captive, Ahinoam of Jezreel and Abigail the widow of Nabal of Carmel. [6][†]And David was greatly distressed, for the people spoke [y]of stoning him, because all the people were bitter in soul, [2] each for his sons and daughters. But David strengthened himself in the LORD his God.

[7] [z]And David said to Abiathar the priest, the son of Ahimelech, "Bring me the ephod." So Abiathar brought the ephod to David. [8] [a]And David inquired of the LORD, "Shall I pursue after this [b]band? Shall I overtake them?" He answered him, "Pursue, for you shall surely overtake [c]and shall surely rescue." [9][†]So David set out, and [d]the six hundred men who were with him, and they came to the brook Besor, where those who were left behind stayed. [10]But David pursued, he and four hundred men. [e]Two hundred stayed behind, who were too exhausted to cross the brook Besor.

[11][†]They found an Egyptian in the open country and brought him to David. And they gave him bread and he ate. They gave him water to drink, [12]and they gave him a piece of a cake of figs and two clusters of raisins. And when he had eaten, [f]his spirit revived, for he had not eaten bread or drunk water for three days and three nights. [13]And David said to him, "To whom do you belong? And where are you from?" He said, "I am a young man of Egypt, servant to an Amalekite, and my master left me behind because I fell sick three days ago. [14][†] [g]We had made a raid against the Negeb of [h]the Cherethites and against that which belongs to Judah and against the Negeb of Caleb, and we burned Ziklag with fire." [15]And David said to him, "Will you take me down to this band?" And he said, "Swear to me by God that you will not kill me or deliver me into the hands of my master, and I will take you down to this [i]band."

David Defeats the Amalekites

[16]And when he had taken him down, behold, they were spread abroad over all the land, eating and drinking and dancing, because of all the great spoil

they had taken from the land of the Philistines and from the land of Judah. [17][†]And David struck them down from twilight until the evening of the next day, and not a man of them escaped, except four hundred young men, who mounted camels and fled. [18][j]David recovered all that the Amalekites had taken, and David rescued his two wives. [19]Nothing was missing, whether small or great, sons or daughters, spoil or anything that had been taken. [j]David brought back all. [20]David also captured all the flocks and herds, and the people drove the livestock before him, [3] and said, “This is David’s spoil.”

[21]Then David came to [k]the two hundred men who had been too exhausted to follow David, and who had been left [k]at the brook Besor. And they went out to meet David and to meet the people who were with him. And when David came near to the people he greeted them. [22]Then all the wicked and worthless fellows among the men who had gone with David said, “Because they did not go with us, we will not give them any of the spoil that we have recovered, except that each man may lead away his wife and children, and depart.” [23]But David said, “You shall not do so, my brothers, with what the Lord has given us. He has preserved us and given into our hand the band that came against us. [24]Who would listen to you in this matter? [l]For as his share is who goes down into the battle, so shall his share be who stays by the baggage. They shall share alike.” [25][†]And he made it a statute and a rule for Israel from that day forward to this day.

[26][†]When David came to Ziklag, he sent part of the spoil to his friends, the elders of Judah, saying, “Here is a present for you from the spoil of the enemies of the Lord.” [27]It was for those in [m]Bethel, in Ramoth of the Negeb, in [n]Jattir, [28]in [o]Aroer, in Siphmoth, in [p]Eshtemoa, [29]in Racal, in the cities of [q]the Jerahmeelites, in the cities of [r]the Kenites, [30]in [s]Hormah, in Bor-ashan, in Athach, [31]in [t]Hebron, for all the places where David and his men had roamed.

The Death of Saul

1 SAMUEL **31** [†] [u]Now the Philistines were fighting against Israel, and the men of Israel fled before the Philistines and fell slain [v]on Mount Gilboa. [2]And the Philistines overtook Saul and his sons, and the Philistines struck

down [w] Jonathan and [x] Abinadab and Malchi-shua, the sons of Saul. [3] [y] The battle pressed hard against Saul, and the archers found him, and he was badly wounded by the archers. [4] [†] [z] Then Saul said to his armor-bearer, “Draw your sword, and thrust me through with it, lest these [a] uncircumcised come and thrust me through, and mistreat me.” But his armor-bearer would not, [b] for he feared greatly. Therefore Saul took his own sword [c] and fell upon it. [5] And when his armor-bearer saw that Saul was dead, he also fell upon his sword and died with him. [6] Thus Saul died, and his three sons, and his armor-bearer, and all his men, on the same day together. [7] [†] And when the men of Israel who were on the other side of the valley and those beyond the Jordan saw that the men of Israel had fled and that Saul and his sons were dead, they abandoned their cities and fled. And the Philistines came and lived in them.

[8] The next day, when the Philistines came to strip the slain, they found Saul and his three sons fallen on Mount Gilboa. [9] So they cut off his head and stripped off his armor and sent messengers throughout the land of the Philistines, [d] to carry the good news [e] to the house of their idols and to the people. [10] [†] [f] They put his armor in the temple of [g] Ashtaroth, and they fastened his body to the wall of [h] Beth-shan. [11] [†] [i] But when the inhabitants of Jabesh-gilead heard what the Philistines had done to Saul, [12] [j] all the valiant men arose and went all night and took the body of Saul and the bodies of his sons from the wall of Beth-shan, and they came to Jabesh [k] and burned them there. [13] And they took their bones [l] and buried them under [m] the tamarisk tree in Jabesh and [n] fasted seven days.

Study Notes for 1 Samuel

1 SAMUEL—NOTE ON 1:1–7:17 *The Story of Samuel.* Samuel's birth is God's answer to the prayer of a childless woman. Samuel becomes a prophet who guides Israel as they move from the period of the judges to the period of the kings. These chapters also tell the story of Eli, the priest at Shiloh, and his two wicked sons, Hophni and Phineas.

1 SAMUEL—NOTE ON 1:1–28 These verses record the birth and dedication of Samuel.

1 SAMUEL—NOTE ON 1:1 **Ramathaim-zophim** is called Ramah in v. 19 and 2:11. Samuel later lived there (7:17; 8:4; 25:1). It is presumably the city in the land of **Zuph** where Saul meets him (9:5).

1 SAMUEL—NOTE ON 1:2 **two wives**. Probably **Hannah** was Elkanah's first wife, since she is named first. He most likely married **Peninnah** because of Hannah's inability to have children.

1 SAMUEL—NOTE ON 1:3 **year by year**. This may have been an annual family gathering, including women and children. **the LORD of hosts**. This is the first appearance in the Bible of the title "the LORD of hosts," to whom Elkanah sacrifices and Hannah prays (v. 11) at Shiloh. The title is used in Samuel several times and very frequently in the Psalms and the Prophets. "Hosts" can refer to any large group of items such as heavenly bodies (Isa. 40:26), angelic beings (Josh. 5:14), the armies of Israel (1 Sam. 17:45), or all creatures (Gen. 2:1). **Shiloh** is 20 miles (32 km) north of Jerusalem. The tent of meeting was set up there in Josh. 18:1.

1 SAMUEL—NOTE ON 1:4 **portions**. Elkanah's sacrifice is a peace offering. Parts of the sacrificial animal are burned, parts are given to the priest, and parts are eaten by the people who brought the sacrifice (Lev. 7:11–36; see also 1 Sam. 2:12–17).

1 SAMUEL—NOTE ON 1:7, 9 **house of the LORD . . . temple of the LORD**. Was this a tent, or a building with solid walls? The word "house" refers to a dwelling without specifying the material it was made of. In 2 Sam. 7:2 David says, “the ark of God dwells in a tent,” and in 2 Sam. 7:6 the Lord says, “I have not lived in a house . . . to this day.” First Samuel 2:22 mentions the “tent of meeting.” On the other hand, “doorpost of the temple” (1:9) and “opened the doors” (3:15) suggest something more permanent. Perhaps there was a more solid structure surrounding a tent.

1 SAMUEL—NOTE ON 1:8 **Am I not more to you than ten sons?** Elkanah tries to comfort Hannah because of her barrenness.

1 SAMUEL—NOTE ON 1:9 The **seat** was a symbol of Eli’s authority; normally, people sat on the ground.

1 SAMUEL—NOTE ON 1:11 **I will give him to the LORD all the days of his life** may mean that Hannah will dedicate her son as a Nazirite. According to Numbers 6, people could make a special vow to separate themselves to serve the Lord for a time. This involved letting **no razor . . . touch** one’s **head**, eating and drinking nothing from the grapevine, and not going near a dead body. Hannah mentions only the razor in the text, but that probably stood for the entire vow. According to Lev. 27:1–8, a person as young as a month old could be given to the Lord with such a vow.

FACT

Children were of great importance in ancient times for several reasons. They carried on the family name and helped to care for the family’s flocks and herds. Women who could not have children were often looked down upon because children were considered a blessing from the Lord. It was common for children to die as infants, so couples would often have many children, knowing some would not survive.

HANNAH

Hannah was one of Elkanah's two wives. Although his other wife, Peninnah, had children, Hannah did not. While at the temple in Shiloh, Hannah wept bitterly because of her inability to have a child. Deeply distressed, she prayed to the Lord. She vowed that if he gave her a son, she would dedicate the child to God. Eli the priest observed Hannah praying and thought that she was drunk. When he realized that her display of emotion was genuine, however, he blessed Hannah. God answered Hannah's prayer, and she gave birth to Samuel. When the child was weaned, she took him to Eli at the temple in fulfillment of her vow. Hannah's song, praising God for her new son, is very similar to the prayer of Mary in Luke 1:46–55 as she looked forward to the birth of her son Jesus. (**1 Samuel 1:9–11**)

---

1 SAMUEL—NOTE ON 1:12–18 Eli assumes that Hannah is **drunk** and therefore rebukes her. This shows his devotion to the law, which forbade drunkenness in the sanctuary.

1 SAMUEL—NOTE ON 1:20 **Samuel** can mean "name of God" or "offspring of God." Samuel bore the name of God, who gave him to Hannah.

1 SAMUEL—NOTE ON 1:24 **Three-year-old bull** could also be translated "three bulls" (ESV footnote). In either case, Elkanah apparently was a prosperous man, able to afford an expensive animal offering and large amounts of grain and **wine**. See Num. 15:9; 28:12, 20, 28.

1 SAMUEL—NOTE ON 1:26 **As you live**, or "as your soul lives," is a common OT form of oath (2 Sam. 11:11), as is the phrase "as the LORD lives" (see 1 Sam. 14:39; 26:16). The two oaths were often combined (20:3; 25:26).

1 SAMUEL—NOTE ON 1:27–28 **And the LORD has granted me my petition that I made to him** repeats almost word for word Eli's blessing in v. 17. The words "petition" (here and v. 17), "asked" (v. 20), and "lent" (v. 28 twice) are all from the same Hebrew word family.

1 SAMUEL—NOTE ON 2:1–10 Hannah's song is very similar to the prayer of Mary in Luke 1:46–56. There are also many similarities to psalms and other passages of the OT—especially Psalm 113—as the numerous ESV cross-references show. The reference to the "king" in 1 Sam. 2:10 looks forward to the rest of 1 Samuel.

1 SAMUEL—NOTE ON 2:1 **my horn is exalted in the LORD**. This is the theme of Hannah’s song. When Hannah speaks of **my enemies**, she is referring to the enemies of God.

1 SAMUEL—NOTE ON 2:2 **there is none besides you**. There is no **holy** being besides the Lord. Only the Lord is God (see Deut. 4:35; 32:39). The Lord is often described as a **rock** (compare Deut. 32:4, 15; 2 Sam. 22:2), which means that he provides shelter and protection for his people. In saying **our God**, Hannah is speaking as a member of the covenant community.

1 SAMUEL—NOTE ON 2:3 **by him actions are weighed**. God’s **knowledge** extends even to the motives behind human actions.

1 SAMUEL—NOTE ON 2:5 **seven**. Hannah actually had only six children, including Samuel (v. 21). This is a general statement, and seven is a poetic number for perfection.

1 SAMUEL—NOTE ON 2:6–7 The Lord controls not only birth and death, but all of **life** in between.

1 SAMUEL—NOTE ON 2:6 **Sheol**. The place of the dead. God also **raises up** a soul from Sheol (compare Ps. 30:3). He has authority over the dead as well as the living.

1 SAMUEL—NOTE ON 2:8 **the pillars of the earth are the LORD’s**. The Lord is sovereign over life, for he created and owns the world (**on them he has set the world**). Compare “pillars” (Job 9:6; Ps. 75:3) and “foundations” (2 Sam. 22:16). The Lord upholds the physical place where his people live as well as the moral order of this world. He protects his faithful, while he destroys the wicked (1 Sam. 2:9).

1 SAMUEL—NOTE ON 2:10 **The LORD will judge**. See Ps. 96:10. **The ends of the earth** describes God’s uniqueness, majesty, and authority (compare Ps. 67:7; 98:3; Prov. 30:4; Isa. 52:10; Mic. 5:4; Zech. 9:10). Since there was currently no **king** in Israel, it is possible that the last two lines of this verse are a comment by the writer of 1 Samuel rather than part of Hannah’s actual prayer. The law made provision for a king, however, and the idea of kingship was well known in Israel even before it was practiced (Judg. 9:6; 1 Samuel 8), so these could have been Hannah’s words. The phrase **his anointed** appears here for the first time in the Bible. In Samuel, it usually refers to a king. The Hebrew word for “anointed” can also be translated “Messiah.”

1 SAMUEL—NOTE ON 2:11–36 At the same time that the boy Samuel is ministering to the Lord (vv. 11, 18; 3:1), Eli’s own two sons, Hophni and Phineas (see 1:3; 2:34), are hindering the worship there.

1 SAMUEL—NOTE ON 2:12–17 These verses describe how the **worthless . . . sons of Eli** (v. 12) treated the tabernacle sacrifices **with contempt** (v. 17). They behaved in this way because they **did not know the LORD** (v. 12).

1 SAMUEL—NOTE ON 2:13–14 The priests were to be supported by portions of the sacrifices of the people (see, e.g., Lev. 7:31–32; Deut. 18:3). But the **custom** described in these verses seems to have been a serious deviation from the law.

1 SAMUEL—NOTE ON 2:15–16 These verses seem to suggest that Eli’s sons were guilty of a further deviation from the already degenerate custom described in vv. 13–14. This is an extraordinary situation: the **priest**, who was supposed to know the rules of sacrifice, was engaging in behavior that shocked even the ordinary worshiper.

1 SAMUEL—NOTE ON 2:18–21 The story returns to **Samuel**. Before, Samuel was **ministering** “in the presence of Eli the priest” (v. 11), but now he is ministering simply **before the LORD**, in the garment of a priest. The **linen ephod** was probably a simple tunic or apron worn by priests (22:18).

1 SAMUEL—NOTE ON 2:22–23 Eli’s sons committed sexual immorality with **women** who worked with them in the sanctuary.

1 SAMUEL—NOTE ON 2:25 **if someone sins against the LORD, who can intercede for him?** This shows the need for a mediator between man and God. Hophni and Phineas had rebelled against God, even ignoring their father’s warnings about their behavior. Because of Eli’s sons’ willful rejection of him, **it was the will of the LORD to put them to death**.

1 SAMUEL—NOTE ON 2:26 Similar language is used in Luke 2:52 to describe the physical and spiritual growth of the boy Jesus.

1 SAMUEL—NOTE ON 2:27–28 A **man of God** (a prophet) confronts Eli about the wicked behavior of his two sons. **I gave to the house of your father all my offerings by fire**. When an offering was made, part was burned as a "memorial portion." The remaining part was normally eaten by the priests (Lev. 6:14–18; 7:1–38). But Eli's sons have made a mockery of this law (1 Sam. 2:12–17).

FACT

"Thus says the Lord." Ancient messengers would begin their message by stating the sender's name and saying, "[The sender's name] has spoken thus." The message would then be delivered in the first person as if the sender were saying it himself (2:27).

1 SAMUEL—NOTE ON 2:30 Though the Lord had **promised** the priesthood (**go in and out before me**) to the descendants of Levi, the agreement can be broken if they are not obedient.

1 SAMUEL—NOTE ON 2:31–34 The man of God (see v. 27) declares a curse for Eli and all his descendants for their breaking of the covenant. Compare the punishments described in Deut. 28:15–68. **Behold, the days are coming** indicates that the prophesied events will happen during a future time of God's judgment. The **only one** who would be **spared** from this judgment would be Abiathar, who escaped when the 85 priests of Nob were killed (1 Sam. 22:18–20). Solomon later banished him, and this was seen as the final fulfillment of the prophecy against Eli and his priestly descendants (1 Kings 2:26–27). Eli will not live to experience the punishment, but the death of his two sons **on the same day** (see 1 Sam. 4:11) will be a **sign** to him that the prophecy is true.

1 SAMUEL—NOTE ON 2:35 The **faithful priest** with a **sure house** is probably Zadok, a priest under David and a descendant of Ithamar's brother Eleazar, son of Aaron (2 Sam. 8:17; 1 Chron. 24:3; see also Judg. 20:28). The **anointed** is the king (see 2 Sam. 7:16).

1 SAMUEL—NOTE ON 3:1–4:1a The word of the LORD was rare in those days in Israel (3:1), but that is about to change, as the Lord calls Samuel to serve him.

1 SAMUEL—NOTE ON 3:3 The **lamp of God** was in the tent of meeting, in the Holy Place. It burned every day from evening to morning (Ex. 27:20–21; Lev.

24:1–3). It **had not yet gone out**, so the time was probably just before dawn. The **ark of God** was beyond the veil, in the Most Holy Place.

1 SAMUEL—NOTE ON **3:7** **Samuel did not yet know the LORD** in a personal relationship, though of course he knew *about* him.

1 SAMUEL—NOTE ON **3:10** **Samuel! Samuel!** The Lord called other people by uttering their name twice, e.g., Abraham (Gen. 22:11), Jacob (Gen. 46:2), and Moses (Ex. 3:4).

FACT

Samuel! Samuel! When God called Samuel to his service, he called out his name twice (3:10). Abraham, Jacob, and Moses also heard the Lord speak their name twice at a crucial point in their lives.

---

1 SAMUEL—NOTE ON **3:12** **all that I have spoken**. See 2:27–36.

1 SAMUEL—NOTE ON **3:14** Though normal or unintentional sins of priests could be **atoned for** by **offering** (Lev. 4:3–12), Eli's sons sinned defiantly. Their guilt could not be removed (see Num. 15:30 and note on Num. 15:30–31; see also Heb. 10:26–27), as Eli himself recognizes (1 Sam. 2:25).

1 SAMUEL—NOTE ON **3:17** **May God do so to you and more also if** is a form of solemn appeal to the Lord, a kind of oath. Compare Ruth 1:17; 2 Sam. 3:9; 19:13; 1 Kings 19:2.

1 SAMUEL—NOTE ON **3:18** **It is the LORD**. Eli accepts the judgment humbly.

1 SAMUEL—NOTE ON **3:19** **the LORD . . . let none of his words fall to the ground**. That is, all that Samuel spoke was fulfilled, and so he could be known as a prophet (see Deut. 18:21–22).

1 SAMUEL—NOTE ON **3:20** **From Dan to Beersheba** is the traditional limits of Israel to the north and south (Judg. 20:1; 2 Sam. 17:11).

1 SAMUEL—NOTE ON **4:1b–7:1** The ark of the covenant was the visible sign of God's presence with Israel. After a disastrous defeat by the Philistines, the elders of Israel realize that the defeat was the work of the Lord, but apparently they do not seek to know how they have sinned. Instead, they decide that

bringing the ark to the battlefield will save them. But that plan does not work. Israel is defeated, the ark is captured by the Philistines, and Eli and his sons die. However, the Lord cannot let the enemy think that they have defeated him. For seven months he causes plagues and disturbances wherever the Philistines take the ark, until they give up and send it back to Israel with a tribute of gold. The ark will then remain in Kiriath-jearim until David takes it to Jerusalem (2 Samuel 6). Samuel is completely absent from this story (reappearing in 1 Sam. 7:3), which indicates that these events took place while he was growing up.

SAMUEL

Samuel's birth was God's answer to Hannah's prayer for a son. Dedicated to the Lord as a small child, he lived and ministered at Shiloh. When he was a young man, the Lord spoke to him and established him as a prophet. Samuel called the people of Israel to repent and put aside idolatry. During Samuel's lifetime, Israel changed from a collection of tribes ruled by various temporary "judges" to a nation ruled by a king. As the last judge of Israel, Samuel anointed Saul as Israel's first king. When Saul disobeyed God and was rejected as king, Samuel anointed David as his successor. Samuel acted as a faithful judge, prophet, and priest, foreshadowing the work of Christ as king, prophet, and priest (Heb. 1:1–3). **(1 Samuel 3:19–21)**

---

1 SAMUEL—NOTE ON 4:1b–22 After suffering defeat in battle, the Israelites try to use the ark of the covenant to ensure victory. Instead, the Philistines defeat them again, killing Eli's two sons and taking the ark into exile. When Eli hears of it, he suddenly dies. For reflections on these events see Ps. 78:58–66 and Jer. 7:8–15.

1 SAMUEL—NOTE ON 4:1b **Aphek** was 8 miles (13 km) east of Tel Aviv, north of the Philistia plain, and just to the west of the hill country of Ephraim. The location of **Ebenezer** is uncertain, but it may have been 2 miles (3.2 km) farther east.

1 SAMUEL—NOTE ON 4:3–4 **from Shiloh**. The **ark of the covenant** had been "in the temple of the LORD" in Shiloh (3:3). (On the details of the ark, see Ex. 25:10–22; 37:1–9; and illustration.) Moses was commanded by the Lord to put the tablets of the covenant, the "testimony," into the ark (Ex. 25:16; Deut. 10:5; see 1 Kings 8:9). **enthroned**. The ark represented God's actual presence among his people (Ex. 25:22). It showed that he was fighting for Israel. **Let us bring**

the ark of the covenant of the Lord . . . that it may come among us. The language here suggests that the people were treating the ark disrespectfully.

The Journey of the Ark of the Covenant in 1–2 Samuel

1 Sam. 3:3	The Lord calls to Samuel who is sleeping in the tent of meeting, “where the ark of God was”
1 Samuel 4	Philistines capture the ark (for seven months: 1 Sam. 6:1)
1 Sam. 5:1–7	Philistines bring the ark to Ashdod, setting it up next to the idol Dagon
1 Sam. 5:8–9	Philistines bring the ark to Gath
1 Sam. 5:10–12	Philistines send the ark to Ekron
1 Sam. 6:10–15	Philistines return the ark with guilt offering to Beth-shemesh
1 Sam. 6:19–21	The Lord strikes 70 men for looking into the ark
1 Sam. 7:1–2	Men of Kiriath-jearim take the ark to the house of Abinadab (where it stays for 20 years)
1 Sam. 14:18	Saul commands Ahijah to bring the ark to the war camp
2 Sam. 6:2–5	David begins to move the ark to Jerusalem on a cart
2 Sam. 6:6–7	The Lord strikes Uzzah dead for holding on to the ark
2 Sam. 6:10–11	David takes the ark to the house of Obed-edom, where it stays for three months
2 Sam. 6:12–17	David brings the ark to Jerusalem, and places it inside the tent he pitched for it
2 Sam. 15:24–25	Zadok brings the ark to David, who commands him to carry it back to Jerusalem
2 Sam. 15:29	Zadok and Abiathar carry the ark back to Jerusalem

---

1 SAMUEL—NOTE ON 4:3 The **elders of Israel** were senior tribal leaders entrusted with important decisions. They realize that the defeat was a punishment from the Lord, but there is no indication that they want to know how they have sinned.

1 SAMUEL—NOTE ON 4:5 **a mighty shout**. The Israelites are confident in the ark’s power, but the rest of the story will show that they have failed to approach God’s presence in faith and obedience.

1 SAMUEL—NOTE ON 4:6 The Philistines usually refer to the Israelites as **Hebrews** (e.g., 14:11; 29:3). The term apparently comes from the name Eber (Gen. 10:21–25). “Hebrew” is an ethnic term for the people (see Gen. 14:13), while “Israel” is a religious and political designation.

FACT

The term “Hebrews” is used in 4:6 by the Philistines to describe the Israelites as an ethnic group. The term literally means “descendants of Eber” (Gen. 10:21–25). After David established the monarchy, the nation was referred to as “Israel” rather than “the Hebrews.”

1 SAMUEL—NOTE ON 4:7–8 **A god**. The Philistines thought the ark was an image of Israel’s God. Because they believed in the existence of many **gods**, the Philistines assumed Israel did as well. **Struck the Egyptians . . . in the wilderness** probably shows the Philistines’ ignorance about the exact course of events during Israel’s wilderness wanderings.

1 SAMUEL—NOTE ON 4:10 **Israel was defeated**. In view of v. 3, one cannot give the Philistines all the credit for defeating Israel. The phrase **every man to his home** was a common way of describing the disbanding of an army, either intentionally (Judg. 20:8; 1 Sam. 13:2; 2 Sam. 20:1, 22) or because of defeat (2 Chron. 25:22).

1 SAMUEL—NOTE ON 4:17 **Your two sons . . . are dead** is the sign that Eli had been told to expect as a forewarning of the destruction of his priestly descendants (2:34), but it seems that he is even more concerned about the **ark**.

1 SAMUEL—NOTE ON 4:18 Besides being a priest at Shiloh, Eli had also **judged Israel** for **forty years**.

ELI

Eli was a priest at Shiloh and a judge of Israel. He became Samuel’s guardian after Hannah brought her son to the temple. When God spoke to Samuel, it was Eli who realized the voice was the Lord’s, and he told Samuel how to respond. Eli had two sons, Hophni and Phinehas, who also served as priests. Both of them were wicked and blasphemed God. Although Eli rebuked his sons, they did not listen. A messenger from God announced to Eli that his household had been rejected by the Lord. Eli died after receiving news that both of his sons had been killed in battle and the ark of the Lord had been captured. **(1 Samuel 4:12–18)**

---

1 SAMUEL—NOTE ON 4:21–22 Like Eli (see note on v. 17), Phinehas’s wife seems more concerned with the fate of the **ark** than with the death of her husband. **Ichabod** means “where is the glory?” She mourns for Israel because it is without the presence of God. She doesn’t know that the Lord is going to demonstrate his glory in the land of Philistia, as will be seen in ch. 5.

1 SAMUEL—NOTE ON 5:2–5 When the Philistines set the **ark** beside their god **Dagon**, the idol fell to the floor and was broken. A people whose gods were in enemy hands was considered to be completely conquered.

1 SAMUEL—NOTE ON 5:6 The **tumors**, together with an apparently abnormal number of mice in the area (6:5), have led most commentators to identify the disease as bubonic plague. Yet 5:12 has no reference to the mice at all.

1 SAMUEL—NOTE ON 5:8 The five (6:4, 16) **lords** were the rulers of the five leading Philistine cities (see 6:17).

1 SAMUEL—NOTE ON 6:3 Many ancient religions recognized that it was wrong to mishandle objects used in worship. The Philistines thought the Israelites' God was angry about how they treated the ark. They hoped he would be satisfied by a **guilt offering**.

1 SAMUEL—NOTE ON 6:5 Even the pagan Philistines must eventually **give glory to the God of Israel**.

1 SAMUEL—NOTE ON 6:6 **as the Egyptians**. The Philistine religious professionals knew about the events of the exodus (see especially Ex. 10:1–2; but see also note on 1 Sam. 4:7–8).

1 SAMUEL—NOTE ON 6:7–9 Untrained **milk cows** could not pull a **cart** well as a team. If they went anywhere, it would be **home** to their **calves**. Therefore, if they pulled the cart uphill toward Israel, it must be the work of the Lord (v. 9).

1 SAMUEL—NOTE ON 6:12 **Beth-shemesh** was partway up the Sorek Valley, connecting Israel and Philistia. It was the scene of many of Samson's exploits. It is listed among the Levitical cities in Josh. 21:16.

1 SAMUEL—NOTE ON 6:17–18 All of the Philistines, **both fortified cities and unwalled villages**, participated in the **guilt offering**.

FACT

Why the offering of golden mice and tumors? The tumors that afflicted the Philistines were most likely inflamed lymph nodes. This is the most common symptom of bubonic plague, which is often spread through rodents such as mice. Therefore, in order to appease the God of Israel, the Philistines sent gold replicas of the mice and tumors (6:17).

---

1 SAMUEL—NOTE ON **6:19** **Looked upon** indicates staring, peering into, perhaps gloating. This irreverence explains why God **struck some of the men**.

1 SAMUEL—NOTE ON **6:20** The Israelites in **Beth-shemesh** responded to the presence of the ark in much the same way as the Philistines had responded (5:7–10)!

1 SAMUEL—NOTE ON **6:21** **Kiriath-jearim** was about 10 miles (16 km) farther up the Sorek Valley toward Jerusalem, strategically situated on a hill at the intersection of the boundaries of Judah, Dan, and Benjamin.

1 SAMUEL—NOTE ON **7:1** **Eleazar** may have been descended from Aaron, and that may have been why the people of Beth-shemesh asked Kiriath-jearim to take the ark. (Aaron also had a son named Eleazar; the name was probably common in the Levitical families.)

1 SAMUEL—NOTE ON **7:2–17** Samuel has not appeared since 4:1, but when he calls the people to repent of their idolatry, they respond. He is clearly the leader of “all . . . Israel” (8:4).

1 SAMUEL—NOTE ON **7:3–4** **Returning** here means repenting, that is, a change of direction back to the Lord. Samuel gives three commands: (1) turn away from idolatry; (2) direct the **heart to the LORD**; and (3) **serve him** alone (see Deut. 6:4–15; Josh. 24:14–28; Judg. 10:6–16). **Foreign gods and the Ashtaroth** refers to all idols. **The Baals and the Ashtaroth** has the same meaning.

1 SAMUEL—NOTE ON **7:5–6** **Mizpah** was probably about 7 miles (11 km) north of Jerusalem, near an important north-south road. It was a place of assembly for all Israel, as in Judges 20–21 and also 1 Sam. 10:17–27, where Saul was proclaimed king. Samuel was the judge for the city. **I will pray to the LORD for you**. Samuel was known as an intercessor (7:8; 12:23; Jer. 15:1). They **drew water and poured it out before the LORD and fasted**. Like fasting, pouring out the water was an act of self-denial.

1 SAMUEL—NOTE ON **7:9** **nursing lamb**. An animal could be sacrificed once it was eight days old (Lev. 22:27). A basic purpose of the **whole burnt offering** was to make atonement (Lev. 1:4).

1 SAMUEL—NOTE ON **7:10** **confusion**. Compare Ex. 14:24, where the Lord threw the Egyptian army into “panic.” Compare also “confusion” (Ex. 23:27), “panic” (Josh. 10:10), and “routed” (2 Sam. 22:15 and Ps. 18:14). These are all the same Hebrew word.

1 SAMUEL—NOTE ON **7:13** **did not again enter the territory of Israel**. The victory is here described as a decisive turning point, although Philistine armies do reappear later (e.g., 10:5; 13:3).

FACT

Ebenezer (7:12) means “stone of help.” The monument was raised to remember the victory of the Israelites over the Philistines. Samuel chose to name it after the place where the Philistines first defeated the Israelites. This monument represented a chance of a fresh start for Israel because God had changed their circumstances and restored them as a nation.

1 SAMUEL—NOTE ON **7:14** **Restored to Israel, from Ekron to Gath** probably means that the Israelite territories that had come under the control of those two Philistine cities were now freed. **peace also between Israel and the Amorites**. Thus Israel was no longer bothered by enemies from outside or from inside the land.

1 SAMUEL—NOTE ON **7:15–16** **Samuel judged Israel all the days of his life**. This is a summary of Samuel’s activities as judge. From his hometown of **Ramah**, he visited the cities of **Bethel, Gilgal, and Mizpah**, which are all in or around the territory of Benjamin. In the book of Judges and here in 1 Samuel, a “judge” can be someone who simply leads or governs, but apparently Samuel also “judged” in the sense of deciding legal cases.

1 SAMUEL—NOTE ON **8:1–22** *Transition to the Monarchy.* Chapter 8 is a turning point in OT history, marking Israel’s transition from judgeship to kingship. Until now the people had depended on the Lord to raise up judges to lead them as needed, but now they want a monarchy. Samuel’s sons were causing problems, but instead of rejecting these hereditary judges and demanding that better judges be appointed, the people ask for a hereditary kingship. As threats from their enemies resumed (v. 20; 9:16; 10:5; 12:12), they may have felt the need for stronger and more permanent leadership. But the text suggests that they simply wanted to have their own king, “like all the nations” around them. In doing so, they were rejecting the Lord as their true king (8:7).

1 SAMUEL—NOTE ON **8:1** **he made his sons judges**. Samuel himself may have contributed to the problem (see note on vv. 1–22) by appointing his sons as judges. There had not been hereditary judges before; Gideon had rejected the idea (Judg. 8:22–23).

1 SAMUEL—NOTE ON **8:2** **Beersheba** was the extreme south of Israel in traditional descriptions (see 3:20).

1 SAMUEL—NOTE ON **8:3** **turned aside after gain . . . took bribes and perverted justice**. Such self-serving practices by leaders are criticized repeatedly in the Bible.

1 SAMUEL—NOTE ON **8:4–5** **appoint for us a king . . . like all the nations**. Samuel had appointed judges. The elders, recognizing his authority, ask for a king. They want to exchange their unique position as the people of the incomparable God (2:2) to be “like all the nations.” The law had given permission to appoint a king, but it was not a requirement (Deut. 17:14–20).

1 SAMUEL—NOTE ON **8:6** **the thing displeased Samuel**. Literally, “the thing was evil in Samuel’s eyes.” It was more than just a personal sense of rejection.

1 SAMUEL—NOTE ON **8:9–18** The Lord told Samuel to **solemnly warn** the people about **the ways of the king**, since they so desperately wanted their own king. Some of the things Samuel warned about were the normal cost of running a large central government, but others were clearly abuses of power (see note on vv. 14–15).

1 SAMUEL—NOTE ON **8:11** Having men **run before his chariots** was a status symbol. Both Absalom and Adonijah had a chariot, horses, horsemen, and 50 runners to run before them (2 Sam. 15:1; 1 Kings 1:5).

1 SAMUEL—NOTE ON **8:12–13** The **commanders of thousands and commanders of fifties** were probably permanent officers over soldiers forced to serve. The king will also force people to make weapons, prepare his food, and provide him with luxuries (**perfumers and cooks and bakers**).

1 SAMUEL—NOTE ON **8:14–15** **the best of your fields and vineyards and olive orchards**. Rather than serving the people without seeking self-enrichment (as Samuel did, 12:3–5), the king would use his power to "take" the best for himself and those around him (8:11–15). **Servants** refers to high-ranking officials.

1 SAMUEL—NOTE ON **8:17** **you shall be his slaves**. The Israelites and all their possessions would be subject to the king's use. Forced labor (see 1 Kings 5:13–16) would probably be the most objectionable form of this "slavery."

1 SAMUEL—NOTE ON **8:19–21** "We," "us," and "our" appear frequently in this short speech. The king's functions are (1) to give influence and status **like all the nations**; (2) to **judge us** (2 Sam. 15:2–4; 1 Kings 3:16–28; Psalm 72); and (3) to **go out before us and fight our battles**—that is, be a war leader (e.g., 1 Sam. 14:47–48).

1 SAMUEL—NOTE ON **8:22** **make them a king**. The Lord grants the people's demands, even though it means that they have rejected him (v. 7). By raising up David's dynasty, God will bring good out of Israel's sinful desire for a king.

1 SAMUEL—NOTE ON **9:1–15:35** *The Story of Saul.* Saul, the first king over all Israel, starts out well. But he fails as a king because he will not obey the word of God that comes through Samuel.

1 SAMUEL—NOTE ON **9:2** Saul seems to be the ideal candidate for king, with a striking physical appearance. **From his shoulders upward he was taller than any of the people**. See also 10:23.

1 SAMUEL—NOTE ON **9:3–8** Saul's father sends him in search of some lost **donkeys**. Just as Saul is about to give up the search, God intervenes through Saul's servant. The servant suggests that they inquire of a local **man of God** (that is, a "seer"; v. 9). The servant just happens to have some **silver** with him, which would provide the customary **present** for the seer (compare 1 Kings 14:3; 2 Kings 8:8).

1 SAMUEL—NOTE ON **9:9** **Inquire** refers to seeking guidance from the Lord, either through a prophet or by lots (compare 10:22; 2 Kings 22:13; Jer. 21:2). It could also refer to inquiring of pagan gods (2 Kings 1:2). **Seer**, **prophet**, and "man of God" (1 Sam. 9:6) are used almost interchangeably in the OT.

FACT

A gift for the prophet. Gift-giving was an important custom in the social dealings of the ancient world, as is often the case today in various cultures around the world. It was expected that a person seeking knowledge from a prophet would give a gift in exchange (9:6–8).

1 SAMUEL—NOTE ON **9:12** As they prepared to enter Canaan, the Israelites were told to destroy all the "high places" of the Canaanites (Num. 33:52). However, worship of the Lord at such places was allowed before the time of the temple (1 Kings 3:2, 4). Such worship sites were often built on hills or mountains to represent the power of the Lord (or of a pagan deity). After the temple was built, worship at these high places was no longer acceptable (2 Kings 23:15).

1 SAMUEL—NOTE ON **9:16** **you shall anoint him**. The king was the Lord's "anointed one," a term that can also be translated "messiah."

1 SAMUEL—NOTE ON **9:20–21** **for whom is all that is desirable in Israel?** As king, why should Saul concern himself with donkeys when he will receive the choicest things of the land (see 8:11–17)? However, Samuel's question could also be seen as a criticism, since it can be translated, "For whom is all the desire of Israel?" In making Saul its king, Israel gets what it desires (ch. 8). **Am I not . . . from the least . . . the humblest of all the clans**? Saul's emphasis on his low status indicates that he understands this question in the former, positive sense.

1 SAMUEL—NOTE ON **9:24** **the cook took up the leg**. The leg was the priest's portion (Ex. 29:27). Saul is told in 1 Sam. 10:4 to accept bread that probably was originally intended as an offering and would have been eaten by the priests (see Num. 18:8). These are indications of the sacredness of his kingship.

1 SAMUEL—NOTE ON **10:1** **the LORD has anointed you**. This is a private anointing. Later Samuel will demonstrate publicly, by casting lots, that Saul has been chosen by the Lord (see vv. 17–27). The Hebrew for **his heritage** appears six times in Samuel and can refer either to the Lord's land or to his people Israel.

1 SAMUEL—NOTE ON **10:4** The **two loaves of bread** were probably intended for the sacrificial meal (see note on 9:24), because the men were "going up to God

at Bethel" (10:3). Saul's authority as divinely anointed king is acknowledged through this act.

1 SAMUEL—NOTE ON 10:6 In 1 and 2 Samuel, the phrase "the Spirit of the LORD" appears only in connection with Saul and David (1 Sam. 16:13–14; 2 Sam. 23:2). The expression **the Spirit of the LORD will rush upon** (someone) appears only in Judges and 1 Samuel, ending with David (Judg. 14:6, 19; 15:14; 1 Sam. 10:10; 11:6; 16:13). It always speaks of God's Spirit coming suddenly on someone to equip and empower that person to serve God's people. **be turned into another man**. He will be equipped to play a new role (see Judg. 6:34; 11:29).

FACT

Though musical instruments were used to induce trances in pagan worship, the Israelites used them for pleasing the Lord. The instruments used by the prophets in 10:5 were the same ones used during feasts (Isa. 5:12).

1 SAMUEL—NOTE ON 10:9–10 Saul is given **another heart** and he prophesies. This is possible because the **Spirit of God rushed upon him** (see v. 6; 11:6). Later the Spirit of the Lord "departed from Saul" (16:14; 18:12).

1 SAMUEL—NOTE ON 10:11–12 The people who **knew him previously** were shocked to see Saul **prophesying**. Their response, **Is Saul also among the prophets?** became a **proverb**, that is, an often-repeated saying in Israel (compare "Thus it is said"; 19:24).

1 SAMUEL—NOTE ON 10:12 **who is their father?** The man's question may simply be about leadership, since "father" elsewhere describes the leader of a group of prophets (2 Kings 2:12; 6:21; 13:14). If so, the man may have been implying that no good leader would permit someone like Saul to join his group. On the other hand, he may have been wondering why Saul was associating with such madmen as these prophets (compare 2 Kings 9:11). See also note on 1 Sam. 19:23–24.

1 SAMUEL—NOTE ON 10:14–16 **Saul's uncle**, probably Abner (see 14:50), asks where he has been and **what Samuel said** to him. Saul's fate would be of great concern to Abner, since he was probably next in line after Kish and Saul to inherit Abiel's estate (see 9:1).

1 SAMUEL—NOTE ON 10:22 Saul had **hidden himself**, perhaps for fear of accepting his new responsibilities.

1 SAMUEL—NOTE ON 10:24 **Long live the king!** At last Saul is publicly and officially presented and accepted by the people as the king. Here Samuel says that **the LORD has chosen** Saul, while in 12:13 he says to the people, “you have chosen.”

1 SAMUEL—NOTE ON 10:25 **The rights and duties of the kingship** represent the agreement between the people and the king about the king’s privileges and responsibilities. Here **Samuel** was the intermediary and witness. He also **laid** the document **before the LORD**, that is, deposited it in a sanctuary.

1 SAMUEL—NOTE ON 10:26 **Gibeah** (“hill”), Saul’s home, was about 3 miles (4.8 km) north of Jerusalem. It had a panoramic view and a north-south road nearby. This is probably the same as “Gibeath-elohim, where there was a garrison of Philistines” (v. 5).

1 SAMUEL—NOTE ON 11:1–15 Saul’s victory over the Ammonites confirms his kingship.

1 SAMUEL—NOTE ON 11:1 **Jabesh-gilead** was probably east of the Jordan River near the western edge of the Gilead mountains.

1 SAMUEL—NOTE ON 11:2 To **make a treaty** is literally “to cut a treaty,” which usually involved sacrificial animals. But Nahash demands to “cut” the treaty with the men’s eyes.

1 SAMUEL—NOTE ON 11:3 For **elders**, see note on 4:3.

1 SAMUEL—NOTE ON 11:4 There were probably strong blood ties between Jabesh-gilead and **Gibeah** (see Judg. 21:12). The 42-mile (68-km) journey from Jabesh to Gibeah may have taken two days.

1 SAMUEL—NOTE ON 11:6–7 As in 10:6 (see note there), **the Spirit of God rushed upon Saul**, and he is filled with power like one of the judges (Judg. 3:10; 6:34; 11:29; 14:6).

1 SAMUEL—NOTE ON 11:8 **Bezek** was probably on the opposite side of the Jordan from Jabesh.

1 SAMUEL—NOTE ON 11:10 **Give ourselves up to you** can also mean “march out to you.” The speech of the men is deliberately unclear.

1 SAMUEL—NOTE ON 11:12–15 This ceremony at the worship center of **Gilgal** seems to be a religious coronation, as opposed to the political recognition in 10:17–25.

1 SAMUEL—NOTE ON 12:1–25 The setting of this address is not clear, though it was probably a different occasion than ch. 11. From now on, Samuel will no longer be the judge of all Israel: the age of kingship has begun. But this is neither a retirement ceremony for Samuel nor his last public address; his authority as the prophet who gives the word of God to the king and people of Israel remains powerful (see 12:18), and he has one more king to anoint (ch. 16).

SAUL

God chose Saul to be the first king of Israel. Soon after Samuel anointed him privately, the entire nation discovered by means of casting lots that he was to be their king. Saul was a gifted military leader who won the confidence of Israel by saving the city of Jabesh-gilead from the Ammonites. The Bible describes him as a tall, handsome man. Although Saul was chosen by God, he was not faithful to the Lord. He eventually grew proud and disobedient, and God rejected him as king. Tormented into paranoia by a harmful spirit, Saul became insanely jealous of David’s popularity and success and sought to kill him. He was wounded in a battle against the Philistines, and ultimately took his own life to avoid capture. **(1 Samuel 11:15)**

---

1 SAMUEL—NOTE ON 12:3–6 Samuel asks the people to **testify** to his honorable behavior as a judge, in contrast to that of his sons (see 8:3). **Whose ox have I taken?** Samuel has not used his office as a means of personal enrichment (see notes on 8:3; 8:14–15).

FACT

A king is crowned. Saul becomes the first king of all 12 tribes of Israel in ch. 12. Only three kings (Saul, David, and Solomon) ruled the entire nation before the people divided into the nations of Israel and Judah.

1 SAMUEL—NOTE ON 12:10 **the Baals and the Ashtaroth**. That is, the foreign gods and goddesses; see note on 7:3–4.

1 SAMUEL—NOTE ON 12:14–15 No **king** in Israel is exempt from obeying the Lord's commandments.

1 SAMUEL—NOTE ON 12:21 **empty things**. Worthless idols. Those who trust in them receive only emptiness in return.

1 SAMUEL—NOTE ON 12:23 Praying and instruction are two of Samuel's major roles as prophet, even now that Israel has its king.

1 SAMUEL—NOTE ON 12:25 Both the people and the king are required to obey the Lord.

1 SAMUEL—NOTE ON 13:1–23 In preparing for battle, Saul disobeys God's commands given through Samuel. God cannot endure such a king over Israel.

FACT

Lord of lords. Beginning with Saul and David, kings ruled over Israel. But kings did not have supreme authority. That position still belonged to the Lord. Any king who undermined the authority of the Lord or the words he sent through his prophets would eventually see his kingdom fail.

1 SAMUEL—NOTE ON 13:1 The Hebrew text of this verse is difficult, and various solutions have been proposed. One possibility (see ESV footnote) is that some numbers, giving Saul's age and length of reign, were lost from the text in the process of transmission. Most Septuagint manuscripts lack this verse completely. Acts 13:21 says that Saul reigned for "forty years."

1 SAMUEL—NOTE ON 13:2 In ch. 9 Saul is described as a "young man," but here he has a son who can command troops, and so a number of years may have passed. **Michmash** is about 7 miles (11 km) northeast of Jerusalem and 3 or 4 miles (4.8 or 6.4 km) south of Bethel. These **three thousand men** were Saul's standing army.

1 SAMUEL—NOTE ON 13:5 **Thirty thousand chariots** seems to be a very high number. Some ancient Bible manuscripts have "three thousand." **Beth-aven** is probably the Beth-aven near Ai (Josh. 7:2).

1 SAMUEL—NOTE ON 13:7 land of Gad and Gilead. Or “land of Gad, that is, Gilead.”

1 SAMUEL—NOTE ON 13:8–15 Saul knows he has done wrong, for he starts making excuses (vv. 11–12). Saul is unable to trust and obey the word of the Lord, so instead he responds to circumstances or relies on religious ritual to gain God’s favor (see 14:24 and the incident in 4:3).

1 SAMUEL—NOTE ON 13:13–14 Saul fails to acknowledge the prophet’s higher role as God’s messenger (compare 15:11, 13, 19, 22–23). He loses the kingship because of his disobedience.

1 SAMUEL—NOTE ON 13:16 Geba is only a mile or two (1.6–3.2 km) from **Michmash**. The two are separated by a deep ravine, which is an important pass from the Jordan Valley into the Ephraimite hills. The Philistines were stationed at the hilltop that overlooks the ravine from the north, while Saul’s army was encamped to the south. See ch. 14.

1 SAMUEL—NOTE ON 13:19–22 no blacksmith (in) **Israel**. The Philistines apparently had been able to take over the production of the kind of metal (probably iron) needed for **swords** and **spears**. This put the Israelites at a great disadvantage. Thus the Israelite victory at Michmash (ch. 14) was certainly the Lord’s doing.

1 SAMUEL—NOTE ON 14:1–52 This chapter focuses on Saul’s son Jonathan, who will become a friend of David. Jonathan’s act of trust in this chapter is sandwiched between two examples of Saul’s disobedience (chs. 13 and 15).

1 SAMUEL—NOTE ON 14:2–3 The **outskirts of Gibeah** may mean “the edge of the hill.” **Migron** may mean “threshing floor.” Court was often held under a tree (22:6; Judg. 4:5) or on threshing floors (1 Kings 22:10).

1 SAMUEL—NOTE ON 14:4 Bozez means “the gleaming one,” and **Seneh** means “the thorny one.”

1 SAMUEL—NOTE ON 14:6 Jonathan’s trust contrasts with Saul’s concern about numbers (13:11, 15). **Uncircumcised** was a customary insult directed at the Philistines (see Judg. 14:3; 1 Sam. 17:26; 2 Sam. 1:20).

1 SAMUEL—NOTE ON 14:10 if they say, “Come up to us.” This would give Jonathan and the armor-bearer the opportunity to get into the Philistine camp at what was probably its most thinly protected point, without raising an alarm. The guards’ words in v. 12 suggest that an attack by these two lone men was unexpected.

1 SAMUEL—NOTE ON 14:14 The Hebrew “yoke” (ESV footnote) was a unit for measuring area.

1 SAMUEL—NOTE ON 14:15 A very great panic is literally “a panic of God” (see ESV footnote), suggesting divine intervention.

1 SAMUEL—NOTE ON 14:16 Saul was in **Gibeah**, about 4 miles (6.4 km) from Michmash. His **watchmen** were probably stationed nearer, watching Michmash.

1 SAMUEL—NOTE ON 14:18 The **ark** had apparently been brought from Kiriath-jearim to be with the army for some special reason. Saul wanted **Ahijah**, who carried the sacred lots in the ephod, to cast the lots before the ark.

1 SAMUEL—NOTE ON 14:21–22 Some people called **Hebrews** had previously sided with the Philistines (compare 29:3) while others **had hidden themselves** during this time of war. Now that Israel is succeeding, both groups commit to fighting for Israel.

1 SAMUEL—NOTE ON 14:23 beyond Beth-aven. This battle seems to have driven the Philistines from the central mountain areas.

1 SAMUEL—NOTE ON 14:24 so Saul had laid an oath. Jonathan, of course, had not been present at the time.

1 SAMUEL—NOTE ON 14:27 His eyes became bright suggests renewed vitality (compare Ezra 9:8; Ps. 13:3).

1 SAMUEL—NOTE ON 14:28 this day. See v. 24 (“until it is evening”). The day began at sunset.

1 SAMUEL—NOTE ON 14:32–33 When evening comes (v. 34) and the people are once again free to eat (see v. 24), they are in such a hurry that they do not drain the **blood** properly from the animals they kill (v. 33). Eating meat with blood is strictly prohibited in the law (Gen. 9:4; Lev. 17:10–14).

1 SAMUEL—NOTE ON **14:39** **he shall surely die**. Saul assumes that the Lord does not answer Saul's prior question (v. 37) because of some unknown sin (v. 38). Just as it was Saul's own poor decision to impose the ban on eating (v. 24), it is also his decision to kill the person, whoever it is, whose guilt has prevented the Lord from answering him.

1 SAMUEL—NOTE ON **14:41–42** **give Urim. . . . give Thummim. . . . Cast the lot**. The Urim and Thummim (or just Urim) are mentioned also in Ex. 28:30; Num. 27:21; Deut. 33:8; 1 Sam. 28:6; and Ezra 2:63. They may have been two stones of two different colors, one representing a positive and the other a negative answer, that were kept in the "breastpiece of judgment" of the priest's ephod (see Ex. 28:30; Lev. 8:8). They were the only legitimate means of directly seeking a "yes" or "no" answer from the Lord, apart from God's speaking directly to people.

1 SAMUEL—NOTE ON **14:45** **Shall Jonathan die? . . . Far from it! As the LORD lives . . .** The people use the same oath that Saul used in v. 39. They obviously think God spoke much more clearly in Jonathan's victory than in Saul's foolish oath (v. 24).

1 SAMUEL—NOTE ON **14:49** It is possible, but not certain, that **Ishvi** is a variation of the name Ish-bosheth (2 Sam. 2:8; he is called "Eshbaal" in 1 Chron. 8:33).

1 SAMUEL—NOTE ON **14:50–51** **Abner the son of Ner, Saul's uncle**. Although it may not be clear from the text, Abner was Saul's uncle.

1 SAMUEL—NOTE ON **15:1–35** The Lord finally rejects Saul as king.

1 SAMUEL—NOTE ON **15:2** **what Amalek did to Israel**. The Amalekites were a nomadic tribe that inhabited the desert south of Judah (Num. 13:29). They attacked Israel at Rephidim (Ex. 17:8), and the Lord declared war on them (Ex. 17:14–16; Deut. 25:17–19). They joined other groups against Israel in Num. 14:41–45; Judg. 3:13; 6:3; 10:12. Later, they attacked David's city of Ziklag (1 Samuel 30), and David subdued them in 2 Sam. 8:12.

1 SAMUEL—NOTE ON 15:3 **devote to destruction**. This usually meant that all living things—men, women, children, and livestock—were to be killed (see notes on Deut. 20:16–18; Josh. 6:17–18). This was done partly to protect Israel from the influence of paganism.

1 SAMUEL—NOTE ON 15:4 Although the army of **Judah** is mentioned separately (as also in 11:8), it seems that Judahites in general considered themselves part of the larger nation. Judah was near the Amalekites and must have been particularly affected by their raids (30:14).

1 SAMUEL—NOTE ON 15:6 **Kenites**. Moses' father-in-law Jethro was a Kenite (Judg. 1:16). He and his son had been helpful to the Israelites (Exodus 18; Num. 10:29–32). **depart; . . . lest I destroy you with them**. The Kenites had settled among the Amalekites. Saul's action in this situation is admirable.

FACT

Why did Saul spare the Kenites? Moses' father-in-law Jethro was a Kenite. Jethro and his son were helpful and kind to the Israelites when they came out of Egypt. Because of this, David also showed favor to the Kenites when he became king.

---

1 SAMUEL—NOTE ON 15:9 **Spared** is in sharp contrast to Samuel's instructions ("Do not spare," v. 3).

1 SAMUEL—NOTE ON 15:11 **I regret** (also vv. 29, 35). Here, as in Gen. 6:6, the Lord "regrets" something. This means that God feels genuine sorrow when contemplating Saul's sin. It does not mean that God thinks his decision to make Saul king was a mistake in his plans for history (see Isa. 46:9–10). For more on divine regret, see note on 1 Sam. 15:29.

1 SAMUEL—NOTE ON 15:12 **Carmel** here is a town in Judah about 7 miles (11 km) south of Hebron. That Saul has gone there to **set up a monument for himself** raises further suspicions about his character.

1 SAMUEL—NOTE ON 15:15 Saul's excuse for his disobedience (**the people spared**) contrasts with the facts ("Saul and the people spared," v. 9). **to sacrifice to the LORD your God**. They were probably also planning to share in eating the sacrifices, contrary to the order for destruction (see note on v. 3).

1 SAMUEL—NOTE ON 15:17 Samuel reminds Saul here again (see v. 1) that **the LORD anointed you king over Israel**. Why should Saul, as God's anointed, yield to the people's opinion over God's directions? He became king because the people asked for a king; now he is rejected because he listened to them (compare Prov. 29:25) rather than leading them to obey God.

1 SAMUEL—NOTE ON 15:20–21 **I have obeyed . . . but the people**. See note on v. 15.

1 SAMUEL—NOTE ON 15:22 The Lord himself does not need **sacrifices** like the gods of other religions. Rather, the people need to bring sacrifices in order to approach the holy God (see Leviticus 1–5). Even the best **sacrifice** without obedience gains nothing.

1 SAMUEL—NOTE ON 15:23 **Rebellion** (see 12:15) and **presumption** mean rejecting the Lord. The Hebrew word translated **idolatry** refers to either "household gods" (Gen. 31:19; Judg. 17:5; 1 Sam. 19:13) or "ancestor figurines" used as aids in divination (Ezek. 21:21; Hos. 3:4; Zech. 10:2). Saul is **rejected** as **king** here and also in 1 Sam. 15:26 (see 13:13–14).

1 SAMUEL—NOTE ON 15:24–26 Saul confesses, **I have sinned**. At least he admits the basic issue (**I feared the people**). Instead of being struck with the awfulness of his sin, Saul is more concerned with his reputation among the people (v. 30). **the LORD has rejected you from being king**. In 13:13, God rejected Saul's dynasty. Here, Saul himself is rejected as king.

1 SAMUEL—NOTE ON 15:27 Saul seizes the **skirt of** Samuel's **robe** as a final, humble plea for mercy.

1 SAMUEL—NOTE ON 15:28 The term **this day** is used in a legal sense: the rejection is final and has already taken effect (see Ruth 4:9–10; Ps. 2:7). In God's sight, the kingdom has already been **torn** from Saul and **given** to someone else (past tense), though the actual act is yet to come.

1 SAMUEL—NOTE ON 15:29 Verses 11 and 35 say that God regretted making Saul king, while here Samuel denies that God will ever **lie or have regret**. The term for "have regret" can be translated "relent" or "change one's mind" (e.g., Ex. 32:14; Num. 23:19; Ps. 106:45; Jonah 3:9–10) or "have pity or compassion" (Deut. 32:36; Judg. 2:18; Ps. 135:14) as well as "be sorry" or "have regret" (see Gen. 6:6–7). Thus the term as used in 1 Sam. 15:11, 35 describes God’s own feeling of sorrow that Saul had turned out as he did. In v. 29, God will not change his mind concerning a decision once he has made it. For further discussion of God’s “relenting” from sending good or disaster on a people, see note on Jonah 3:10.

1 SAMUEL—NOTE ON **15:30** **honor me now**. What Saul wants most is now clearly seen (see vv. 24–25).

1 SAMUEL—NOTE ON **15:31** Samuel chooses to stay with Saul. This could be because of concern for Saul personally (v. 35) or for the peace of the nation.

1 SAMUEL—NOTE ON **15:32–33** **Bring here to me Agag**. Samuel himself takes on the task that Saul failed to finish. **Hacked . . . to pieces** was not the normal means of putting to death. Usually slaying **before the LORD** involves sacrificing an animal (see Ex. 29:11; Lev. 1:5). In this case Agag himself is the sacrifice, justly put to death for his own sin (see note on 1 Sam. 15:3).

1 SAMUEL—NOTE ON **15:34** **Ramah** is only 2 miles (3.2 km) from **Gibeah**.

1 SAMUEL—NOTE ON **15:35** Formerly angry, Samuel now **grieved over Saul**. On **the LORD regretted**, see notes on vv. 11 and 29.

1 SAMUEL—NOTE ON **16:1–31:13** *The Story of Saul and David.* Now that Saul has been completely rejected as king, David is introduced as his successor. God trains David, through suffering, to lead his people.

1 SAMUEL—NOTE ON **16:1–13** God tells Samuel that David is his choice to replace Saul as king. After David’s anointing, before a limited audience, the Spirit of God empowers him for service.

1 SAMUEL—NOTE ON **16:1** **Jesse** was a descendant of Perez, son of Judah and Tamar (Gen. 38:29), and a grandson of Ruth and Boaz (Ruth 4:18–22). Bethlehem is in Judah, about 10 miles (16 km) from Ramah.

1 SAMUEL—NOTE ON **16:2** **and say, “I have come to sacrifice to the LORD.”** This was a true but incomplete statement of the reasons Samuel came to Bethlehem (see v. 1). Yet the Lord told him to say it, so it should not be considered morally wrong. It seems that telling only part of what one knows to be true is morally right in some situations.

The Fall of Saul and the Rise of David in 1 Samuel

Saul	David
Holy Spirit removed; evil spirit given (16:14–23)	Anointed with Holy Spirit (16:1–13)
Jealous and treacherous (ch. 18)	Faithful friend (ch. 20)
Attempts to kill David (ch. 19)	Protects Saul’s life (chs. 24; 26)
Failed holy warrior (ch. 15)	Mighty holy warrior (ch. 17)
Kingdom torn away (13:13–14; 15:11, 26)	Kingdom promised forever (2 Sam. 7:1–17)

---

1 SAMUEL—NOTE ON 16:5 Consecrate yourselves. They would probably wash themselves and perhaps also wash their clothes (Ex. 19:10; Num. 8:21).

1 SAMUEL—NOTE ON 16:7 man looks on the outward appearance, but the LORD looks on the heart. The “heart” in Scripture refers to a person’s inward moral and spiritual life, including the emotions, will, and reason.

1 SAMUEL—NOTE ON 16:8–9 And he said. It is unclear whether the Lord is speaking to Samuel or Samuel is speaking to Jesse.

1 SAMUEL—NOTE ON 16:10 seven of his sons. Was David the seventh son or the eighth? Jesse had eight sons according to 17:12. David is listed as “seventh” in 1 Chron. 2:15, but this may represent the “telescoping” of a genealogy to give David the number of perfection (see notes on 1 Chron. 2:9–17; Matt. 1:17).

1 SAMUEL—NOTE ON 16:13 David’s name is mentioned here for the first time. **the Spirit of the LORD rushed upon David from that day forward**. See note on 10:6.

1 SAMUEL—NOTE ON 16:14–23 Saul and David become acquainted when David begins serving Saul. As the story develops, David will become Saul’s most successful servant.

1 SAMUEL—NOTE ON 16:14 The Spirit of the LORD departed from Saul as soon as the Lord’s Spirit came upon David (see v. 13). A **harmful spirit** sent by the Lord **tormented** Saul as a form of judgment for his turning against the Lord (15:22–29). Though God himself never does evil, he sometimes uses evil agents to accomplish his purposes (such as the Babylonians conquering Israel, or sinful people crucifying Christ).

1 SAMUEL—NOTE ON 16:16–18 David was already **skillful in playing the lyre**, but **a man of valor, a man of war** probably refers to his ability and not his experience (see 17:13, 33). Perhaps some of Saul's men knew of how David had single-handedly defeated both lions and bears (see 17:36).

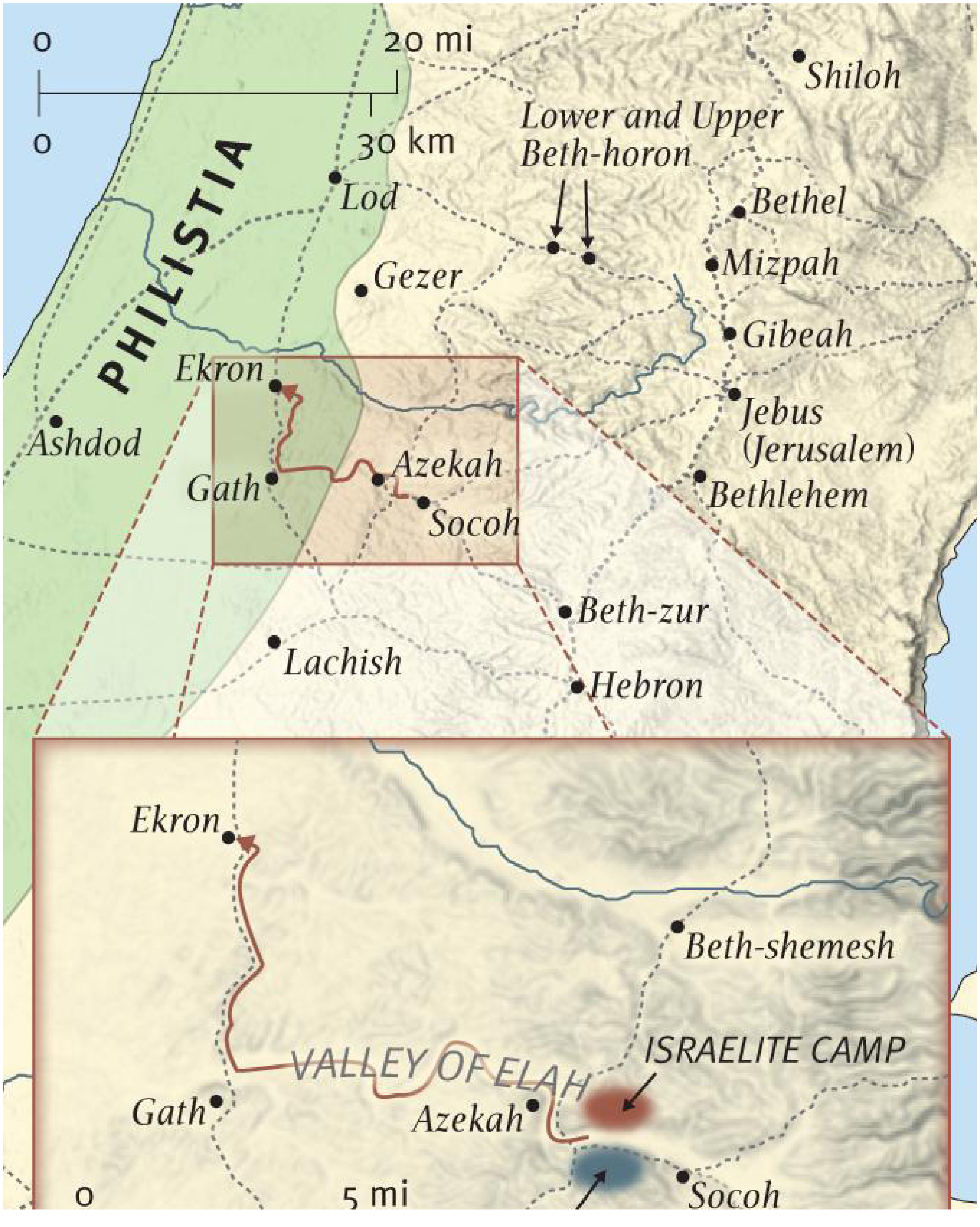
1 SAMUEL—NOTE ON 16:21 An **armor-bearer** was a close personal attendant.

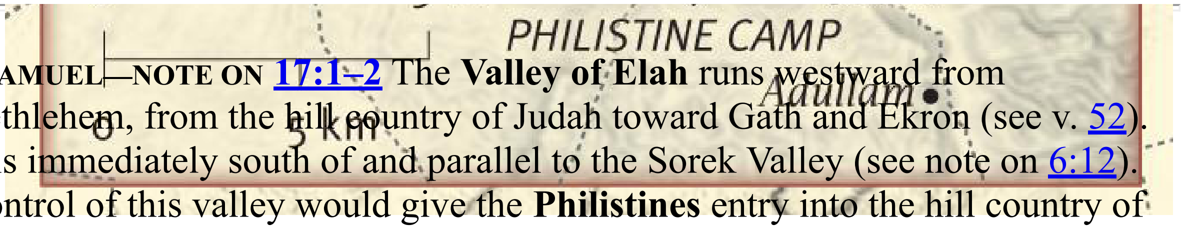
1 SAMUEL—NOTE ON 16:22 As was his custom (see 14:52) with brave men, Saul kept David nearby.

1 SAMUEL—NOTE ON 17:1–54 David has been chosen by the Lord, anointed as king privately, and has been serving in Saul's court. Now, he defeats Goliath and, as a result, becomes publicly known. David's victory leads to Saul's jealousy, which drives the plot of the rest of the book. David shows himself better qualified than Saul to serve as the king of Israel.

The Battle at Elah

Sometime after being anointed as the next king of Israel, David was sent from Bethlehem by his father to take food to his brothers serving in the Israelite army near Socoh and Azekah. When David arrived, he learned of the Philistines' challenge to the Israelites to send a champion to fight their warrior Goliath from Gath. David took up the challenge and killed Goliath, leading the Israelites to rout the Philistines and chase them all the way to Gath and Ekron.


0
20 mi
0
30 km
PHILISTIA
Shiloh
Lower and Upper Beth-horon
Lod
Bethel
Mizpah
Gezer
Gibeah
Ekron
Jebus (Jerusalem)
Ashdod
Azekah
Gath
Bethlehem
Socoh
Beth-zur
Lachish
Hebron
Ekron
Beth-shemesh
ISRAELITE CAMP
VALLEY OF ELAH
Gath
Azekah
Socoh
0
5 mi



1 SAMUEL—NOTE ON 17:1–2 The **Valley of Elah** runs westward from Bethlehem, from the hill country of Judah toward Gath and Ekron (see v. 52). It is immediately south of and parallel to the Sorek Valley (see note on 6:12). Control of this valley would give the **Philistines** entry into the hill country of Judah.

1 SAMUEL—NOTE ON 17:4–11 A **champion** in ancient Near Eastern literature is a man who steps out to fight between two battle lines. Here Goliath offers to fight, on behalf of his side, against any champion that Israel will put forward. A champion's personal victory would amount to victory for his side (vv. 8–10). **Six cubits and a span** is about 9 feet 9 inches (3 m).

FACT

A battle of champions. To save lives, the outcomes of battles were at times decided by one-on-one combat (17:4). A champion was selected from the opposing armies to fight each other. Both sides assumed that the gods had thereby determined the winning side.

1 SAMUEL—NOTE ON 17:11 It was Saul's job to accept the challenge on behalf of Israel. Instead he was **greatly afraid** (see 15:24), along with everyone else.

1 SAMUEL—NOTE ON 17:12 **Ephrathite** refers to a man from Judean Ephrathah, around **Bethlehem** (see Ruth 1:2; 4:11; Mic. 5:2).

1 SAMUEL—NOTE ON 17:18 **their thousand**. The Hebrew term usually means "thousand," but in the present context it probably refers to a military unit of undetermined size.

1 SAMUEL—NOTE ON 17:25–26 **Have you seen**? "You" is plural; the question is not directed toward David. **armies of the living God**. To David, this battle is fundamentally spiritual (see vv. 45–47; see Eph. 6:12). **His father's house** refers to a person's extended family, smaller than a tribe or clan, with 50 to 100 persons. **Free** means exempt from taxes and other obligations to the palace.

1 SAMUEL—NOTE ON 17:34 **a lion, or a bear**. Both lions and bears were common in the land during this time.

1 SAMUEL—NOTE ON **17:43** **sticks**. Goliath sees David's staff (v. 40) but not the true weapon, the sling. Goliath's **gods** are probably Dagon (5:2) and Ashtaroth (31:10).

1 SAMUEL—NOTE ON **17:44, 46** In Israel, being unburied and exposed to **birds** and **beasts** was considered worse than death itself (see 31:8–13; 2 Samuel 21; Ps. 79:2–3).

1 SAMUEL—NOTE ON **17:52** **men of Israel and Judah**. There were divisions between Judah and the rest of Israel from the earliest time of the Davidic monarchy (see 11:8; 15:4; 2 Sam. 19:41–43).

FACT

Fed to the birds and beasts. In Israel, being killed and left for scavenger birds, like vultures, was considered shameful (17:46). It deprived a person of a meaningful burial where family members could properly mourn.

1 SAMUEL—NOTE ON **17:54** **Jerusalem** refers to a suburb in the area around Jerusalem, not the Jebusite walled city that David captured later (see 2 Sam. 5:6–9).

1 SAMUEL—NOTE ON **17:55–18:5** Immediately after his defeat of Goliath, everyone loves David. Saul takes him into his service. All of Saul's officials love David, even though they are potentially his rivals. Even members of Saul's own family welcome David into the royal court. Jonathan becomes an especially close friend of David, even though he realizes that David will eventually receive the crown that by hereditary right should be his.

1 SAMUEL—NOTE ON **17:55–58** **whose son is this youth?** Even though Saul knew David, he would not remember the name of David's father. He wants to ask his father to let him keep David permanently (see 18:2).

1 SAMUEL—NOTE ON **18:2** Saul **took** David into his service and **would not let him return to his father's house**. This was an example of the "ways of the king" that Samuel had warned of ("he will take your sons"; 8:11).

1 SAMUEL—NOTE ON **18:3–4** **he loved him as his own soul**. Jonathan would eventually give up any claim to the throne for David's sake (23:17) and would even risk his life for David (20:30–33); see note on 2 Sam. 1:26. **Jonathan . . .**

gave his robe and other symbols of royal power **to David**. Perhaps unintentionally, Jonathan's actions foreshadowed the transfer of the kingship to David.

1 SAMUEL—NOTE ON 18:6–30 As David's success increases, Saul's jealousy also increases.

JONATHAN

Jonathan was King Saul's oldest son. He showed great trust in God at Michmash (14:6), where he led a daring raid that brought an Israelite victory over the Philistines. Jonathan became a close friend of David. The Bible says that he loved David "as his own soul" (18:1). When his father sought to kill David, Jonathan warned his friend and helped him escape. As Saul's popular eldest son, Jonathan would have been easily accepted as Saul's heir. He showed radical self-denial, however, in giving up any right to the throne of Israel. He gave his absolute support to David as the Lord's choice to succeed Saul as king. Jonathan remained devoted to his father, dying alongside him at Mount Gilboa. **(1 Samuel 18:1–4)**

FACT

The sound of victory. The sight of women singing, dancing, and playing tambourines was very common following a military victory (18:6). Ancient clay figurines or plaques showing women playing tambourines have been found in Israel.

1 SAMUEL—NOTE ON **18:7–9** **Saul has struck down his thousands, and David his ten thousands** could be seen as simply an example of Hebrew parallelism, meaning "Saul and David together have killed many thousands." Yet naming two distinct people in a number parallelism was unusual, and Saul in his paranoia interpreted the song as saying that David was superior to him.

1 SAMUEL—NOTE ON **18:17** **fight the LORD's battles**. See 17:47. Saul tried to use David's commitment to God to get him killed by the Philistines. Saul's plotting shows little faith in the Lord, for he thought the Philistines could defeat David even though "the LORD was with him" (18:12).

1 SAMUEL—NOTE ON **18:18–19** **Who am I**? Saul used David's humble reply as an excuse to give Merab to another man.

1 SAMUEL—NOTE ON 18:20–21 that she may be a snare for him. Saul agrees to let his daughter Michal marry David. Saul hopes that he can use her to destroy David.

1 SAMUEL—NOTE ON 18:25 The **bride-price** was normally money, but since David could not afford what was due a king’s daughter, the king let him display his bravery instead. The Philistines had **foreskins** because they were “uncircumcised” (see 14:6 and note).

1 SAMUEL—NOTE ON 19:1–20:42 Saul moves from trying to use the Philistines to kill David to actually ordering him killed. Jonathan brings about a reconciliation between Saul and David, but David finally flees the court permanently.

1 SAMUEL—NOTE ON 19:4 Jonathan appeals to Saul the **king** on the basis of a king’s obligation to do justice (see 25:31).

Events of 1–2 Samuel Referenced in the Psalms

1 Samuel	**Incident**	**Psalm**
19:11	David’s house surrounded	59
21:10–11	David seized by Achish	56
21:12–22:1	David escapes from Achish (called Abimelech in Psalm 34 title)	34
22:1 (possibly also 24:3)	David in cave	57; 142
22:9–19	Doeg the Edomite	52
23:14–15 (possibly)	Desert of Judah	63
23:19	David betrayed by Ziphites	54

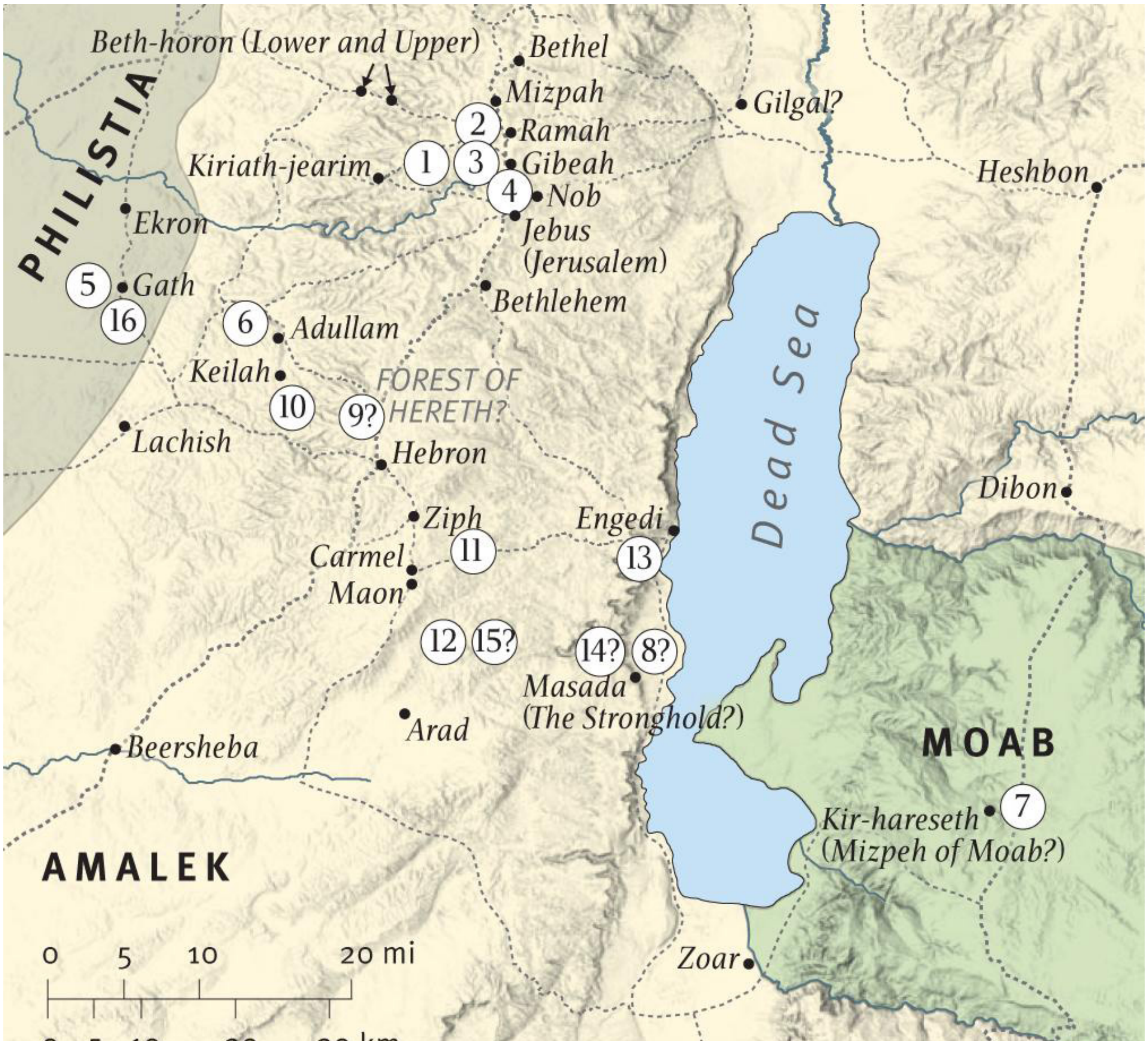
2 Samuel	**Incident**	**Psalm**
8:1–14	Victory over Transjordan	60
chs. 11–12	Against house of Uriah	51
chs. 15–17	Absalom’s revolt	3
chs. 15–17 (possibly)	Desert of Judah	63
ch. 22	Victory over all enemies	18

---

1 SAMUEL—NOTE ON 19:5 took his life in his hand. Jonathan reminds Saul that David has risked his life for Israel.

David Flees from Saul

David's growing reputation among the people as a warrior and leader incited Saul's jealousy, and Saul began trying to kill David. David fled from Saul in Gibeah (1) and went to Samuel at Naioth in Ramah (2), but soon Saul sought him there, and David fled back to Jonathan in Gibeah (3). After Jonathan warned David of Saul's determination to kill him, David fled to Ahimelech the priest at Nob (4), where he collected food and Goliath's sword. David briefly sought refuge in the Philistine city of Gath (5) and then set up his headquarters at the cave of Adullam (6), where the ranks of his army swelled to 400 men. In order to protect his parents from harm, David left them in the care of the king of Moab at Mizpeh (7) and went to live in "the stronghold" (8). After some time, David went to the forest of Hereth (9) and then left to rescue nearby Keilah (10) from some Philistine raiding parties. When David heard that Saul was coming to Keilah, he and his growing army of 600 men relocated to the wilderness of Ziph (11). After the men of Ziph betrayed David to Saul, David and his men went to live in the wilderness of Maon (12) and narrowly escaped capture there by Saul. Fleeing the strongholds of Engedi (13), David again evaded capture by Saul and refused an opportunity to take Saul's life. David returned to "the stronghold" (14) and then to the wilderness of Paran (15). While he was there, David was again betrayed to Saul by the men of Ziph and refused another opportunity to take Saul's life. Finally, David and his men sought refuge with Achish, the king of Gath (16).


Beth-horon (Lower and Upper)
Bethel
PHILISTIA
Mizpah
Gilgal?
2
Ramah
Kiriath-jearim
1
3
Gibeah
Heshbon
4
Nob
Ekron
Jebus
(Jerusalem)
5
Gath
16
Bethlehem
6
Adullam
Dead Sea
Keilah
FOREST OF
HERETH?
10
9?
Lachish
Hebron
Dibon
Ziph
Engedi
11
Carmel
13
Maon
12
15?
14?
8?
Masada
(The Stronghold?)
Arad
MOAB
Beersheba
Kir-hareseth
7
(Mizpeh of Moab?)
AMALEK
Zoar
0 5 10 20 mi

0 5 10 20 30 km

1 SAMUEL—NOTE ON 19:9 harmful spirit from the LORD. See note on 16:14.

1 SAMUEL—NOTE ON 19:10 David fled and escaped also in vv. 12, 18.

1 SAMUEL—NOTE ON 19:13 The **image** here was of human size and shape; contrast Laban's smaller household gods in Gen. 31:19, 34–35.

1 SAMUEL—NOTE ON 19:14 He is sick. The author does not pass judgment on Michal's apparently deceptive response (compare note on Josh. 2:4).

1 SAMUEL—NOTE ON 19:19 Naioth may refer to a shepherds' camp in **Ramah**, 10–15 miles (16–24 km) north of Bethlehem. It was common for groups of prophets to live in such settlements.

1 SAMUEL—NOTE ON 19:20–21 They also prophesied (twice in these verses) probably means that Saul's messengers uttered words of prayer and praise to God as well as correction for each other, under the influence of the **Spirit of God**.

1 SAMUEL—NOTE ON 19:23–24 he too prophesied before Samuel. The earlier question, "Who is their father?" (10:12), is answered by Samuel's presence as "head" over the prophets (see 19:20). The **Spirit of God** came on Saul to take away his self-control and turn his hostility to prophetic praise. Even the will of the king is subject to the Lord's will. **And he too stripped off his clothes**. The aggressive, angry king is humbled, even comically humiliated, before the power of the Lord. **Thus it is said**. See note on 10:11–12.

1 SAMUEL—NOTE ON 20:5 The **new moon** was the day of the first appearance of the crescent moon in the western sky at sunset, marking the beginning of the month in the lunar calendar. It was one of Israel's main festivals (see Num. 10:10; 1 Chron. 23:31; Ezek. 46:3). One could not always predict the exact day when the new moon would become visible, so it may be that the feast was held on the first possible day, and if the moon did not appear on that day, the feast was held on the second day as well (1 Sam. 20:27). Hence, David proposed meeting on the **third day** (see also "or the third day"; v. 12).

FACT

What was the significance of the new moon? The new moon was the day of the first appearance of the crescent moon in the western sky at sunset. This marked the beginning of the month in the lunar calendar. One of the main festivals in Israelite society was held at the time of the new moon.

1 SAMUEL—NOTE ON **20:15** **my house**. That is, “my offspring”; see v. 42. See also 2 Samuel 9, where David shows “kindness” to Jonathan’s son Mephibosheth.

1 SAMUEL—NOTE ON **20:26** Because the feast involved sacrifices, one had to be **clean** to participate (on the terms “clean” and “unclean,” see Introduction to Leviticus, Problems in Understanding Leviticus).

1 SAMUEL—NOTE ON **20:29** **My brother** presumably refers to David’s eldest brother, Eliab (17:28). It reflects a system of family leadership passing to the eldest son; his father Jesse had already retired (see 17:12; compare Laban’s role in Gen. 24:50).

1 SAMUEL—NOTE ON **20:31** **neither you nor your kingdom shall be established**. Jonathan had already accepted this to be God’s will (vv. 14–15). Saul, on the other hand, assumed that kingship was hereditary, though there was no divine revelation to justify such an assumption.

1 SAMUEL—NOTE ON **21:1–26:25** David begins his life as a fugitive. He moves around from place to place, gathering a group of 400 men, which later increases to 600. Saul is single-minded in his determination to kill David. He destroys the priests of Nob for innocently aiding David, and whenever he gets some firm news of David, he pursues him with his whole army. David continues to respect Saul as king and does not kill him, even when he apparently has God-sent opportunities to do so.

FACT

After the destruction of Shiloh, Nob apparently became the city where the priests and Levites lived. Although its exact location is unknown, it was probably a mile or two north of Jerusalem. After the building of the temple, Jerusalem became the nation’s official religious center.

1 SAMUEL—NOTE ON 21:1–23:29 Chapter 21 tells of David's visit to the shrine at Nob and ch. 22 tells of the disastrous consequences of that visit. Throughout these chapters are various other stories of David's flight from Saul.

1 SAMUEL—NOTE ON 21:1 **Nob**, a city between Jerusalem and Gibeah, apparently became the priestly city after the destruction of Shiloh. **Ahimelech** was the great-grandson of Eli. Jesus refers to this incident as being "in the time of Abiathar the high priest" (Mark 2:26), identifying Abiathar by the title he later held.

1 SAMUEL—NOTE ON 21:2 **The king has charged me**. David deceived Ahimelech the priest by implying that he (David) was on official business for the king. David's deception would result in the deaths of Ahimelech and the priests at Nob (22:9–19; see 22:22). Though David normally acted in an upright way, the Bible does not hesitate to record his wrongdoing.

1 SAMUEL—NOTE ON 21:4–5 **Common bread**, which might be eaten by anyone, is distinguished from **holy bread**, which, like sacrifices, could be eaten only by the "clean" (e.g., Lev. 10:10). Sexual contact was one source of uncleanness (Ex. 19:15; Lev. 15:18), especially on a military expedition (see 2 Sam. 11:9–11; on the terms "clean" and "unclean," see Introduction to Leviticus, Problems in Understanding Leviticus). The "holy bread" was the bread of the Presence (Ex. 25:30; Lev. 24:5–9). Ahimelech was bending the rules, since only priests were allowed to eat the bread, and only in a holy place. However, Jesus endorsed Ahimelech's judgment in responding with mercy rather than strict adherence to the ceremonial law.

1 SAMUEL—NOTE ON 21:7 **Doeg**. See 22:9–19.

1 SAMUEL—NOTE ON 21:10–15 David apparently had the idea of serving **Achish** (**into my house**, v. 15) as an anonymous mercenary, but he was recognized. It is not clear why they called David "king." They may have been speaking ironically, mocking David. Or perhaps the Philistines used the word in a broader sense than it bore in Israel.

1 SAMUEL—NOTE ON 21:14 **you see the man is mad**. David pretended to be insane, and Achish was convinced of it. God was continuing to protect David.

1 SAMUEL—NOTE ON 22:1–4 **Adullam** is halfway between Gath and Bethlehem, and the cave is probably nearby. David's family is in danger from Saul, so they join him. But because life in the wilderness would be too difficult for David's aged parents, he takes them to **Moab**, where David's great-grandmother Ruth had come from.

1 SAMUEL—NOTE ON **22:2** **everyone who was in distress**. David was gathering the outcasts of Israel, but under his leadership they became an effective fighting force (see 23:5; 27:8), for "the LORD was with him" (18:12).

1 SAMUEL—NOTE ON **22:5** The **stronghold** was probably not in Judah, since Gad told David to **go into the land of Judah**. It may have been Masada, the mesa on the western shore of the Dead Sea which would be the last holdout of the Jews in A.D. 73. The location of **Hereth** is unknown.

1 SAMUEL—NOTE ON **22:6** **Saul was sitting at Gibeah under the tamarisk tree**. Court was often held under a tree (Judg. 4:5).

1 SAMUEL—NOTE ON **22:8–10** **all of you have conspired against me**. Saul does not trust in the Lord, and now he trusts no one else either, even his own servants. Doeg is called **the Edomite** three times in this episode (vv. 9, 18, 22; also 21:7), probably to point out that it was a foreigner who betrayed David and killed the priests. In 21:1–9 there is no reference to Ahimelech's consulting the Lord, so Doeg may be lying here.

1 SAMUEL—NOTE ON **22:19** Saul treats **Nob** like some enemy city that has been "devoted to destruction" (see note on 15:3), though previously he had failed to destroy the Amalekites (ch. 15).

1 SAMUEL—NOTE ON **22:20** Through **Abiathar**, the benefit of true priestly counsel moves from Saul to David. Abiathar will remain with David as his priest until David's death (2 Sam. 20:25).

1 SAMUEL—NOTE ON **23:1** **Keilah** was probably 3 miles (4.8 km) south of Adullam and east of Gath. It was apparently closer to Philistine territory than Hereth was.

1 SAMUEL—NOTE ON **23:7** **God has given him into my hand**. Saul apparently still believes that the Lord is on his side.

1 SAMUEL—NOTE ON **23:14–15** **Ziph** was about 5 miles (8 km) southeast of Hebron, near where the land starts going down toward the Dead Sea. **Horesh**

was probably a grove of trees nearby.

1 SAMUEL—NOTE ON 23:16–18 Though David’s situation is much worse than in ch. 20, Jonathan sees even more clearly than before that David will be king.

1 SAMUEL—NOTE ON 23:19 The **Ziphites** were Judahites, but they apparently were not happy to have David and his men in the area. David composed Psalm 54 in response to this occasion.

FACT

Psalms of deliverance. Many of the psalms of David were composed during his time spent on the run from Saul.

1 SAMUEL—NOTE ON 23:24–28 Apparently David was on the eastern slope of a mountain trying to escape toward the Dead Sea, while Saul was on the western slope. Saul divided his force into two flanks and sent them around the mountain to the north and south to encircle David. Since the land to the east was open country, he could easily have captured him.

1 SAMUEL—NOTE ON 23:27 The **raid** by the **Philistines** was undoubtedly caused by the Lord to save David at the last minute.

1 SAMUEL—NOTE ON 23:29 **Engedi** is an oasis on the western shore of the Dead Sea, due east of Ziph.

1 SAMUEL—NOTE ON 24:1–26:25 The three episodes in the next three chapters all have the same theme: David, who as a warrior has already killed many of the Lord’s enemies, should not kill for his own advantage. He should let the Lord act for him.

1 SAMUEL—NOTE ON 24:2 **Three thousand chosen men** is five times as many as David’s men (23:13). This suggests that Saul is very afraid of David.

1 SAMUEL—NOTE ON 24:6 David respects Saul as **the LORD’s anointed** because Saul is still on the royal throne as king over Israel, even though the Spirit of the Lord has already left him.

FACT

Why was David sorry after he had cut Saul's robe? The cutting of another person's clothes (24:5) was considered an act of humiliation and provocation. Thus, it could lead to war (2 Sam. 10:4–5). David realizes that doing this to the Lord's anointed one is an offense against the Lord himself.

---

1 SAMUEL—NOTE ON 24:12–13 **May the LORD judge**. David is willing to let the Lord defend him against his enemies (compare Deut. 32:35). **Out of the wicked comes wickedness**. That is, if David were as wicked as Saul believed him to be, he would certainly have killed Saul.

1 SAMUEL—NOTE ON 24:20 **I know that you shall surely be king**. As with the reconciliation in 19:7, this one will be temporary.

1 SAMUEL—NOTE ON 24:22 **but David and his men went up to the stronghold**. Despite Saul's acknowledgment of David's right to the throne (v. 20), David does not trust him.

1 SAMUEL—NOTE ON 25:1 Samuel died and was buried **in his house**. Burial in a house was common in some ancient cultures, though unusual in Israel. Perhaps David went to **Paran** because he feared that Samuel's death might turn Saul against him again.

1 SAMUEL—NOTE ON 25:2 "The wilderness of Paran" (v. 1) usually refers to the northeastern part of the Sinai peninsula (Num. 10:12). If the "stronghold" of 1 Sam. 24:22 is Masada, David would not have had to travel very far. **Carmel** is not the mountain in the north of Israel but a Judahite town between Ziph and Maon (see 15:12).

1 SAMUEL—NOTE ON 25:3 **Nabal** means "foolish" or "boorish" (see v. 25). Since it is unlikely that someone would be given a name with that meaning, it may have originated from another Hebrew word that is now unknown. **Calebite** may mean a descendant of Caleb, one of the scouts who was willing to enter Canaan (Num. 14:6–7) and who was given the land around Hebron (Josh. 14:6–14). Nabal's wife **Abigail** should not be confused with David's sister Abigail (1 Chron. 2:16–17).

1 SAMUEL—NOTE ON 25:4–8 Sheepshearing was a time of festivity (v. 8) as well as work. David addresses Nabal politely and respectfully. Sending **ten young**

men suggests that he was asking for a substantial handout, but hardly enough to feed 600 men.

1 SAMUEL—NOTE ON **25:10** Nabal refuses David's polite request (which might have been justifiable), and he treats David's men with contempt. Like Saul and Doeg (20:27, 30; 22:8, 9, 13), Nabal seems to use **the son of Jesse** as an insult.

1 SAMUEL—NOTE ON **25:22** **God do so to the enemies of David and more also** is a common conditional curse formula (as in 3:17 and 14:44). The word **male** in this verse translates a Hebrew phrase that literally means "one who urinates at a wall." In the Bible, the phrase always refers to the killing of all the males of a group (compare 1 Kings 14:10; 2 Kings 9:8).

1 SAMUEL—NOTE ON **25:23–31** **Abigail** warns David not to shed innocent blood. It would not be good for the future king to have killed fellow Israelites. He must let God remove his enemies, not take vengeance himself. **The bundle of the living** (v. 29), or "the document of the living," is probably equivalent to "the book of the living" in Ps. 69:28.

1 SAMUEL—NOTE ON **25:32–35** For David to give up taking vengeance meant breaking the vow he made in v. 22. If one vows to sin, however, it is better to break the vow than to commit the sin vowed. Indeed, the very act of making a rash vow is a sin (Lev. 5:4–6). Jephthah (Judg. 11:29–40) and Herod the tetrarch (Matt. 14:7–9) should have broken their sinful vows.

1 SAMUEL—NOTE ON **25:35** **Go up in peace to your house** is more than just a conventional greeting. David is telling Abigail that her household is safe.

ABIGAIL

Abigail was the wife of Nabal, a wealthy but extremely foolish man. Nabal insulted David by refusing to care for and feed David and his men. His rudeness made David very angry, but Abigail wisely convinced David not to take vengeance. She sent food to David and spoke humbly and respectfully to him. Abigail calmed David's anger and persuaded him not to kill her wicked husband and his household. Impressed by Abigail's wisdom and discernment, David blessed Abigail and sent her home in peace. When she told Nabal what had happened, his "heart died within him" (25:37). A few days later, the Lord struck Nabal and he died. Following his death, David married Abigail. **(1 Samuel 25:32–35)**

---

1 SAMUEL—NOTE ON 25:37–38 Abigail’s words had a devastating effect on Nabal. Whether he had a heart attack (**his heart died within him**) or a stroke (**he became as a stone**), **ten days later the LORD struck Nabal, and he died**.

1 SAMUEL—NOTE ON 25:43 Because **Ahinoam** is always mentioned first, David probably married her before he married Abigail (v. 42). Ahinoam was the mother of David’s eldest son, Amnon (2 Sam. 3:2; 13:1–13). Abigail became the mother of David’s little-known second son Chileab (2 Sam. 3:3), also known as Daniel (1 Chron. 3:1). Since no mention is made of Chileab in the later family quarrels, he probably died young.

1 SAMUEL—NOTE ON 25:44 David had probably not seen his first wife, **Michal**, since she helped him escape from Saul in 19:11–17.

1 SAMUEL—NOTE ON 26:1–25 This chapter resembles ch. 24, but there are too many differences to think that they are simply different versions of the same event.

1 SAMUEL—NOTE ON 26:1 The **Ziphites** are no happier to have David among them now than they were in 23:19.

1 SAMUEL—NOTE ON 26:6 **Ahimelech the Hittite** is mentioned nowhere else in Scripture. He may have been a hired warrior. **Joab’s brother Abishai the son of Zeruiah**. Zeruiah was David’s sister (1 Chron. 2:16–17), so Joab and Abishai were David’s nephews. For more on David’s family relationships, see note on 2 Sam. 2:13.

1 SAMUEL—NOTE ON 26:11–12 **“take now the spear. . . .” So David took the spear**. The narrator can say that David “took the spear” because David was the one who ordered it to be taken (“take now the spear”).

1 SAMUEL—NOTE ON 26:16 **you deserve to die, because you have not kept watch over your lord**. David uses the plural “you.” He is accusing Saul’s men as a group.

1 SAMUEL—NOTE ON 26:19–20 **they have driven me out this day**. David has concluded that he can no longer stay in Israel. **Partridge** is literally a “calling [bird].” Abner had asked who was “calling” the king (v. 14), so, perhaps humorously, David compares himself to a partridge being hunted down by Saul.

FACT

“Go, serve other gods.” Telling a fellow Israelite to go and serve other gods (26:19) was a capital offense against the Lord. For non-Israelites, it was a commonly accepted practice to serve the gods of the nation where one lived, regardless of one’s own national gods.

---

1 SAMUEL—NOTE ON 27:1–30:31 David and his men finally gain some stability by serving the Philistine king Achish of Gath. David pretends to be loyal to Achish by attacking various non-Israelite peoples in the area while giving the impression that he is attacking Israel itself (27:8–12). When the Philistines prepare to attack Saul’s army, however, it seems that David is in danger of becoming an enemy of his own people. But the Philistine leaders do not trust him in battle, so he and his men go back to their city of Ziklag (30:1). On arrival, they find that Ziklag has been destroyed by the Amalekites. David manages to pursue and destroy the raiders and gain much spoil, which he shares with the cities of Judah. Meanwhile in ch. 28, as the Philistines prepare to invade, Saul seeks advice from the deceased Samuel through divination but receives only a prophecy of his own death.

1 SAMUEL—NOTE ON 27:1–12 Here, as in 21:10, David goes to the Philistine city of Gath as a mercenary. Whereas before he went anonymously and alone, here he goes in his own name, accompanied by his 600 men and their families. As he said in 26:19, he has finally concluded that he can no longer stay in Israel. Though he is the rightful king, he must remain a while longer in exile. To stay in good favor with the Philistines, David must pretend to be attacking Israel (27:8–12).

1 SAMUEL—NOTE ON 27:5 **let a place be given me in one of the country towns**. David probably wanted to get away from Gath so he could act freely, without interference.

1 SAMUEL—NOTE ON 27:6 **Ziklag** may have been some distance from Gath, but the cities nearer to Gath probably belonged to other foreigners serving Achish, a fact that David must have been well aware of when he made his request.

1 SAMUEL—NOTE ON 27:8 The **Geshurites** are those living near the Philistines (Josh. 13:2), not the Geshurites living near Bashan (Josh. 13:11). The **Girzites** are not mentioned elsewhere in the Bible. The **Amalekites** mentioned in these chapters lived in the south, toward the Egyptian border.

1 SAMUEL—NOTE ON 27:10–12 The **Negeb** was the area east and west of Beersheba and north of Kadesh-barnea. David would tell Achish that he attacked Judahite, Jerahmeelite, or Kenite settlements in the area. This would leave the impression that he was attacking the outposts of Israel itself and thus was loyal to the Philistines. **Achish trusted David**. The deception worked.

1 SAMUEL—NOTE ON 28:1–2 After David has been with Achish for over a year, the Philistines decide to attack Israel. Apparently they wanted to gain control over the northern Jezreel Valley, a wide, agriculturally rich plain. **you and your men are to go out with me**. David, as a paid soldier for Achish, is naturally expected to participate in the attack.

1 SAMUEL—NOTE ON 28:3–25 The story now shifts to King Saul's visit to the medium at En-dor and returns to David and the Philistines in 29:1. Saul faces overwhelming odds as the Philistines prepare to attack. In desperation he apparently decides that the only one who can guide him is the deceased prophet Samuel. This account shows that in some circumstances a medium may be able to contact the dead, but it stresses the wrongness of the practice. First Chronicles mentions this incident as one reason for Saul's death (1 Chron. 10:13–14).

1 SAMUEL—NOTE ON 28:3–4 **Saul had put the mediums and the necromancers out of the land**. Mosaic laws forbade mediums and necromancers, who consult the spirits of the dead, as well as other forms of divination (Lev. 19:31; 20:27). Saul's action in banishing them shows that he knows this, yet now he will go ahead and consult a medium anyway.

1 SAMUEL—NOTE ON 28:6 **By dreams, or by Urim, or by prophets** were the allowable means of determining the will of the Lord. **The LORD did not answer** because he had rejected Saul from being king (15:23).

1 SAMUEL—NOTE ON 28:7–8 **En-dor** was 4.5 miles (7.2 km) northeast of Shunem, where the Philistines were encamped, so it was on the other side of the enemy from Saul. He was risking his life by going there, so he **disguised himself** and went **by night**.

1 SAMUEL—NOTE ON **28:12** **she cried out with a loud voice**. Perhaps Samuel's appearance surprised the woman and she realized something was happening outside of her control. Readers are not told how the woman realized who **Saul** was.

1 SAMUEL—NOTE ON **28:13–14** **A god** is a term used of the spirits of the dead in ancient Near Eastern texts.

1 SAMUEL—NOTE ON **28:15–19** **Then Samuel said to Saul**. The Bible text assumes that the spirit raised by the medium really is Samuel. He is called "Samuel" in vv. 15–16. He speaks much as he had spoken to Saul during his lifetime (compare vv. 16–18 with 15:18, 26–28: in both places, Samuel describes David as Saul's "neighbor"). He uses the name of **the LORD** seven times, and adds the true prophecy that Saul and his **sons** will die. An evil spirit would not deliver a true prophecy or true words to Saul, as Samuel does here. That the woman's actions brought Samuel up is implied by 28:15, **Why have you disturbed me**? Therefore, whatever the limits on a medium's power normally were, in this case the Lord let her raise the spirit of Samuel himself.

1 SAMUEL—NOTE ON **28:19** **Be with me** may simply mean that Saul will die. Some think it implies that Saul's spirit will join Samuel's in the place of the dead, perhaps even among those whose sins are forgiven.

1 SAMUEL—NOTE ON **28:24** A **fattened calf** is a stall-fed calf that was being prepared for eating, rather than a pasture-fed calf.

FACT

How is a fattened calf different from a regular calf? A fattened calf (28:24) was one that had been set aside for a special occasion. While most cattle simply grazed in fields, these select animals were fed in a stall. The extra food and the inability to roam freely meant that they would gain more weight.

1 SAMUEL—NOTE ON **28:25** Saul **went away**, back to Gilboa. Saul apparently accepted that his death was the unchangeable will of the Lord. He does not try to escape the battle on the next day.

1 SAMUEL—NOTE ON 29:1–11 The story backtracks to right after 28:2, partially repeating 28:1.

1 SAMUEL—NOTE ON 29:4 Although Achish of Gath trusted David, the other Philistine **commanders** mistrusted him. They feared that he would seek to regain the favor of Saul (**his lord**) by betraying the Philistines and presenting him with **the heads of the men here** (probably meaning "our heads"). One can see the hand of the Lord working even through the Philistine commanders to keep David from fighting the Lord's people, which he had managed to avoid doing so far. That would probably have prevented him from being accepted by Israel as king.

1 SAMUEL—NOTE ON 29:6 **As the LORD lives**. For polytheistic people, it was quite acceptable to make an oath in the name of a god other than the gods they normally served.

1 SAMUEL—NOTE ON 29:8 **fight against the enemies of my lord the king**. The identity of "my lord the king" is perhaps deliberately unclear. On the surface the phrase refers to Achish, but it is possible David was actually referring to Saul, whose "enemies" were the Philistines. Readers are not told what David was thinking.

1 SAMUEL—NOTE ON 29:11 From here, the action splits. Chapter 30 follows David's actions as he is sent home to Ziklag, while ch. 31 continues Saul's actions in 28:5–25 and the Philistines' actions in ch. 29. **The Philistines went up to Jezreel** by way of Shunem (see 28:4, then ch. 31). Saul's visit to the medium (28:5–25) occurred within this area. Jezreel is at the northwest foot of Mount Gilboa and guards the eastern entrance to the Jezreel Valley.

1 SAMUEL—NOTE ON 30:1 **the third day**. It was about 50 miles (81 km) from Aphek to Ziklag. The Amalekites surely knew that the bulk of the armies of Philistia and Judah had gone to battle in the north, and they had taken advantage of the situation to **raid** Ziklag.

1 SAMUEL—NOTE ON 30:6 **But David strengthened himself in the LORD his God**. Rather than despairing over the destruction of Ziklag, David turns to God in prayer and worship (see Ps. 56:3–4).

1 SAMUEL—NOTE ON 30:9 If the hypothesis is correct that Ziklag was Tel esh-Sheriah and the **brook Besor** was Wadi Ghazzeh, this takes place about 12 miles (19 km) southwest of Ziklag.

1 SAMUEL—NOTE ON 30:11–12 **Bread** here may refer simply to bread, or it may be a general term for food.

FACT

Pressed fig cakes were a common food for travelers (30:12). The dried figs would not spoil, and their sugar content made them an ideal energy food.

1 SAMUEL—NOTE ON 30:14 The **Negeb of the Cherethites** is probably southern Philistia (see Ezek. 25:16 and Zeph. 2:5, where "Cherethites" seems to be a synonym for "Philistines"). The **Negeb of Caleb** is the area south of Hebron.

1 SAMUEL—NOTE ON 30:17 The word translated **twilight** usually means "dusk" but occasionally it can mean "dawn." The meaning of the word here is not clear. If it means "dawn," David and his men probably waited until morning to attack in order to avoid killing their own people or letting the Amalekites escape. The battle continued during the daylight hours until sunset, which would be considered the start of the next day.

1 SAMUEL—NOTE ON 30:25 **Rule** is translated elsewhere as "custom" (2:13), "ways" (8:11), and "rights and duties" (10:25).

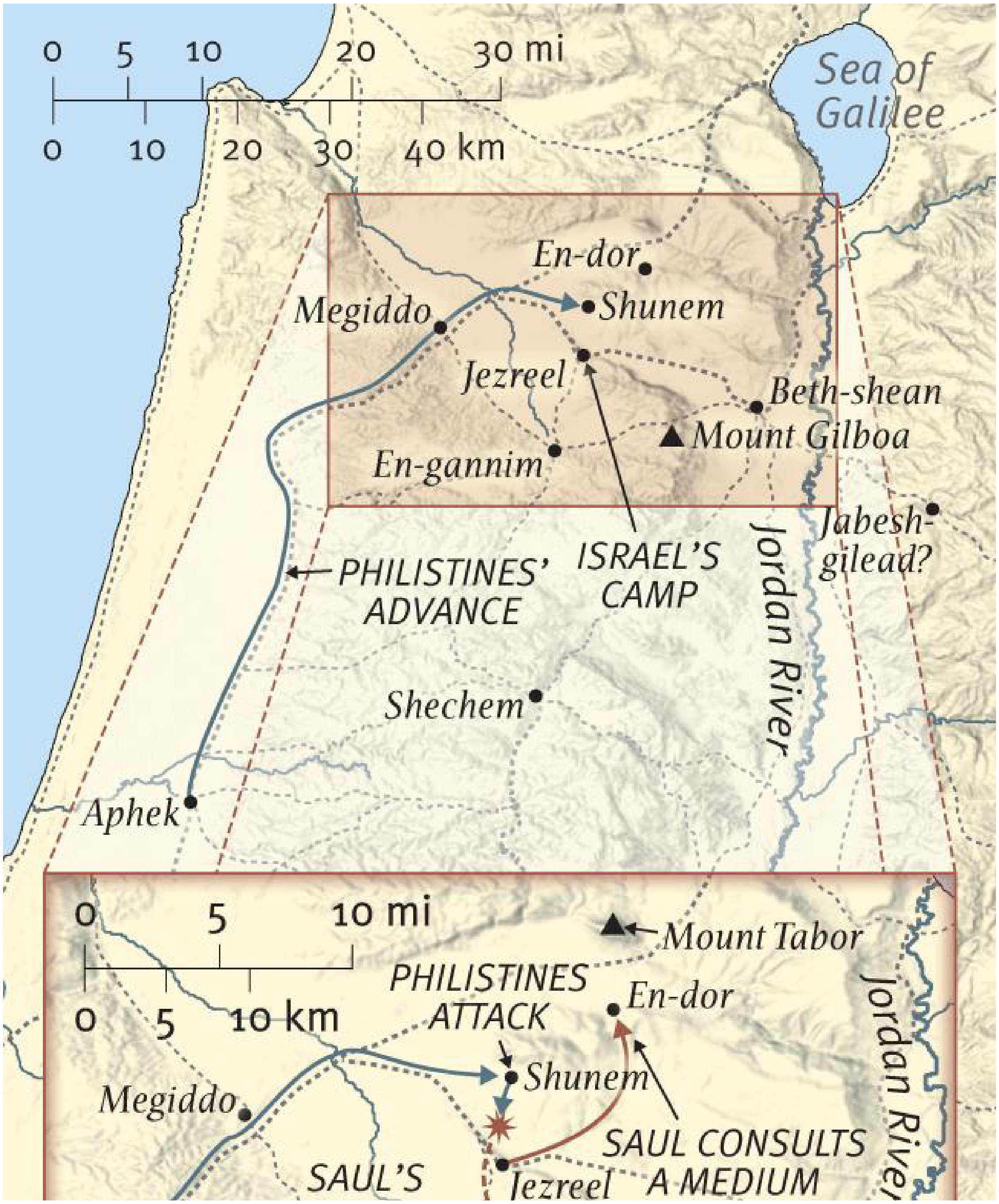
1 SAMUEL—NOTE ON 30:26–31 **David** generously distributes the spoils of victory to all who sided with him. He even gives gifts to others who will soon be his subjects. **Hebron** was the major city in the area. **Bethel** is not the famous Bethel (7:16; 10:3; 13:2) but an otherwise unknown city in Judah. **Jattir** and **Eshtemoa** are Levitical cities in the Judean hills (Josh. 15:48, 50; 21:14). **Bor-ashan** is probably Ashan in the Shephelah (Josh. 19:7). The locations of the other places are uncertain.

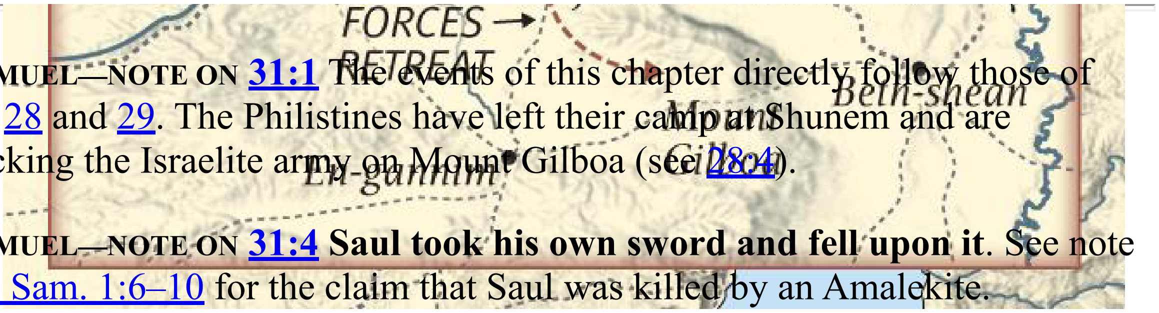
1 SAMUEL—NOTE ON 31:1–13 The army of Israel is completely defeated, Saul's sons are killed, Saul kills himself to avoid capture, and the Philistines take over the region.

The Battle at Mount Gilboa

c. 1010 B.C.

Philistine forces advanced to Shunem from Aphek and prepared to attack the Israelites near their camp in Jezreel. Saul, fearing the great army that faced him, slipped away during the night to consult a medium at En-dor in order to seek the counsel of the deceased Samuel. When the Philistines attacked the next morning, the Israelites retreated up the slopes of Mount Gilboa. Saul and three of his sons were killed, and the Philistines mocked Israel by hanging their bodies on the wall of Beth-shean. Later, men from Jabesh-gilead traveled through the night and recovered the bodies.


0 5 10 20 30 mi
0 10 20 30 40 km
Sea of Galilee
En-dor
Shunem
Megiddo
Jezreel
Beth-shean
Mount Gilboa
En-gannim
Jabesh-gilead?
PHILISTINES' ADVANCE
ISRAEL'S CAMP
Jordan River
Shechem
Aphek
0 5 10 mi
0 5 10 km
Mount Tabor
PHILISTINES ATTACK
En-dor
Shunem
Megiddo
SAUL CONSULTS A MEDIUM
SAUL'S
Jezreel
Jordan River



1 SAMUEL—NOTE ON 31:1 The events of this chapter directly follow those of chs. 28 and 29. The Philistines have left their camp at Shunem and are attacking the Israelite army on Mount Gilboa (see 28:4).

1 SAMUEL—NOTE ON 31:4 **Saul took his own sword and fell upon it**. See note on 2 Sam. 1:6–10 for the claim that Saul was killed by an Amalekite.

1 SAMUEL—NOTE ON 31:7 The **other side of the valley** is the north side of the Jezreel Valley.

1 SAMUEL—NOTE ON 31:10 **Beth-shan** is at the intersection of the north-south road along the Jordan Valley and the road from Gilead to the Jezreel Valley.

1 SAMUEL—NOTE ON 31:11–13 Saul had saved **Jabesh-gilead** at the beginning of his reign (ch. 11), which the men of the city remembered. They cross the Jordan and go about 10 miles (16 km) to Beth-shan. The burning of bodies was usually considered desecration, but here the purpose may have been to keep them from further dishonor. **bones**. Even after lengthy burning, large bones would remain. David later reburied the bones (2 Sam. 21:12–14).

2 Samuel

(return to table of contents)

2 Samuel 1 • 2 Samuel 2 • 2 Samuel 3 • 2 Samuel 4 • 2 Samuel 5 •
2 Samuel 6 • 2 Samuel 7 • 2 Samuel 8 • 2 Samuel 9 • 2 Samuel 10 •
2 Samuel 11 • 2 Samuel 12 • 2 Samuel 13 • 2 Samuel 14 • 2 Samuel 15 •
2 Samuel 16 • 2 Samuel 17 • 2 Samuel 18 • 2 Samuel 19 • 2 Samuel 20 •
2 Samuel 21 • 2 Samuel 22 • 2 Samuel 23 • 2 Samuel 24

- Global Message of 2 Samuel
    - Second Samuel in Redemptive History
    - Blessing the Nations
    - A Sure Promise
    - The Global Message of 2 Samuel for Today: True Kingship
- Study Notes

The Global Message of 2 Samuel

Second Samuel in Redemptive History

The reign of King David in 2 Samuel represents a breakthrough in God's plan to redeem the world. The covenants that God had already made with his people, first with Abraham (Gen. 12:1–3; 15:1–21; 17:1–21) and then with Israel (Exodus 19–24), culminate in God's promise to give David an eternal kingdom (2 Sam. 7:8–16). The later kings of Israel and Judah will be far from perfect—their unrighteousness eventually leads to God's punishment through exile to a foreign land. But God's promise of an eternal kingdom means that David's family will ultimately bring a worldwide blessing for all peoples, most notably in the last and greatest Son of David, Jesus Christ.

The Israelites asked for a king. That was what they got. But their kings were plagued with the same fundamental problem that afflicted the people—sin. What the people needed most desperately was not a king to reign over them as a fellow sinner and to lead them to victory *over* other nations. What they needed was a king to lead them in victory over sin itself, and to bring that victory *to* other nations.

Blessing the Nations

The covenant with Abraham. God's covenants with Abraham and Israel paved the way for his covenant with David. Back before Abraham's time, rebellious humanity had plotted to "make a name *for ourselves*" (Gen. 11:4). Such sinful rebellion was thwarted when God chose an unlikely man, Abraham, and sent him on a rather different road to greatness: "I will bless you and make your name great, so that you will be a blessing" (Gen. 12:2). God planned to bless Abraham so that he would be the channel through whom "all the families of the earth shall be blessed" (Gen. 12:3). The Abrahamic commission to bless the world is later extended to Abraham's descendants, Israel, a people chosen by God to be "a kingdom of priests"

(Ex. 19:6). Thus the covenant God made with Israel at Sinai commissions a people who will mediate between a righteous God and a sinful world.

The covenant with David. The Davidic covenant joins together the ideas of divine election, kingship, priesthood, and blessing for the nations, all of which are found in God's earlier covenants with Abraham and Israel. After God has given rest from Israel's enemies (2 Sam. 7:1), King David desires to build God a "house" (7:2), that is, a temple like those of other deities in the ancient world. But the God of Israel does not need such a house, since his presence is not confined to a single place (7:4–7). As in the promises to Abraham, God promises David a "great name" (7:9; compare Gen. 12:2) through building *him* a "house" (2 Sam. 7:11–12)—that is, an eternal kingdom through David's descendants (7:13). Unlike other kings, the "house" of David will remain even when his descendants fall into sin. God will forgive them and establish this dynasty forever (7:14–17).

Understanding the global significance of God's promises to him, David responds with words of gratitude and amazement (2 Sam. 7:18–29). This guarantee of a future dynasty must serve as "instruction for mankind" (7:19), a truth that all nations must know (see also 22:50–51). David receives "greatness" (7:21) so that he might declare to the nations that God is "great" (7:22). The mighty God who promises David a "great name" (7:9) has been working since the days of the exodus to make a name for himself among the nations of the world (7:23, 26).

A Sure Promise

David's sin. God's promise of an everlasting kingdom is quickly jeopardized by the sinful behavior of David and the later kings of Israel and Judah. David commits adultery with Bathsheba and then manipulates the death of her husband Uriah (2 Samuel 11–12). David's son Absalom attempts to seize the throne (chs. 13–18). Solomon walks away from God, and the Davidic kingdom splits in two (1 Kings 11–12). And the last of numerous evil Davidic rulers, King Zedekiah, is taken into exile when Jerusalem is destroyed by Babylon (2 Kings 25). Kingship, then, appears to work out poorly in the long run for God's people. Yet David could assert at the end of his life that God would preserve his throne forever: "He has made with me an everlasting covenant, ordered in all things and secure" (2 Sam. 23:5). But how can David's royal line endure in light of his family's tendency to rule sinfully like other earthly kings?

The Messiah's suffering. The answer lies in the way the Bible speaks of the coming Messiah more broadly than as a Davidic king of military power. For all his virtues, David was typical among ancient rulers for maintaining his kingdom with military might (e.g., see 2 Sam. 22:35, 38). The New Testament transforms the expectation of a coming king by joining the military dimensions of Davidic kingship with other messianic foreshadowings such as the "suffering servant" of Isaiah 40–55. Jesus is not only a king who will one day rule over his enemies in perfect justice. He is also a king who suffers for the sake of God's people (Mark 8:31; 9:31; 10:33–34). Indeed, Jesus' "weakness" in suffering is precisely what overcomes the powers of the world and crowns him as the rightful king (Phil. 2:5–11; Col. 2:14–15). The cross of Jesus redefines true greatness.

The Global Message of 2 Samuel for Today: True Kingship

In his suffering, then, Jesus Christ is crowned as the last and greatest king, fulfilling the Davidic covenant. It is in Jesus that God's promise of an eternal kingdom is fulfilled. Yet this promise is clinched in two stages. His first crowning as a suffering king occurs through his death on the cross in the middle of history (Matt. 27:29; Mark 15:12–13; John 19:19). His second crowning as a triumphant king will occur when Jesus returns to earth at the end of history to claim and vindicate his own people, a people from every tribe and language and people group (Rev. 5:5, 9).

Around the globe today, many different forms of government exist. Some are more healthy than others. Leaders within various governmental systems vary widely in terms of integrity, virtue, and wisdom. Throughout the world, believers are to submit to the government God has placed over them (Rom. 13:1–7; 1 Pet. 2:13–17), while always remembering that their first loyalty is to God (Acts 4:19–20; 5:29).

We must work for justice and peace in the various governments that are over us, yet not place our final hope in human government. Whatever the specific political situation of global believers, we take heart in the hope of a coming leader and king who will reign one day in perfect integrity, virtue, and wisdom. This is the final Son of David, Jesus himself. "Of the increase of his government and of peace there will be no end, on the throne of David and over his kingdom, to establish it and uphold it with justice and with righteousness" (Isa. 9:7).

David Hears of Saul’s Death

2 SAMUEL **1** [†]After the death of Saul, when David had returned [a] from striking down the Amalekites, David remained two days in Ziklag. [2]And on the third day, behold, [b] a man came from Saul’s camp, [c] with his clothes torn and dirt on his head. And when he came to David, [d] he fell to the ground and paid homage. [3]David said to him, “Where do you come from?” And he said to him, “I have escaped from the camp of Israel.” [4]And David said to him, [e] “How did it go? Tell me.” And he answered, “The people fled from the battle, and also many of the people have fallen and are dead, and Saul and his son Jonathan are also dead.” [5]Then David said to the young man who told him, “How do you know that Saul and his son Jonathan are dead?” [6][†]And the young man who told him said, [f] “By chance I happened to be on Mount Gilboa, and there was Saul leaning on his spear, and behold, the chariots and the horsemen were close upon him. [7]And when he looked behind him, he saw me, and called to me. And I answered, ‘Here I am.’ [8]And he said to me, ‘Who are you?’ I answered him, ‘I am an Amalekite.’ [9]And he said to me, [g] ‘Stand beside me and kill me, for anguish has seized me, and yet my life still lingers.’ [10]So I stood beside him and killed him, because I was sure that he could not live after he had fallen. [h] And I took the crown that was on his head and the armlet that was on his arm, and I have brought them here to my lord.”

[11]Then David took hold of his clothes and [i] tore them, and so did all the men who were with him. [12][†]And they mourned and wept [j] and fasted until evening for Saul and for Jonathan his son and for the people of the LORD and for the house of Israel, because they had fallen by the sword. [13]And David said to the young man who told him, “Where do you come from?” And he answered, “I am the son of a sojourner, an Amalekite.” [14][†]David said to him, “How is it you were not [k] afraid to put out your hand to destroy [l] the LORD’s anointed?” [15][†]Then [m] David called one of the young men and said, “Go, execute him.” And he struck him down so that he died. [16][†]And David said to him, [n] “Your blood be on your head, for your own mouth has testified against you, saying, ‘I have killed [o] the LORD’s anointed.’”

David’s Lament for Saul and Jonathan

17[†]And David [p]lamented with this lamentation over Saul and Jonathan his son, **18**[†]and he said it [1] should be taught to the people of Judah; behold, it is written in [q]the Book of Jashar. [2] He said:

19[†] “Your glory, O Israel, is slain on your high places!
[r]How the mighty have fallen!
20[†] [s]Tell it not in Gath,
[t]publish it not in the streets of Ashkelon,
[u]lest the daughters of the Philistines rejoice,
lest the daughters of [v]the uncircumcised exult.

21[†] [w]“You mountains of Gilboa,
let there be no dew or rain upon you,
nor fields of offerings! [3]
For there the shield of the mighty was defiled,
the shield of Saul, not [x]anointed with oil.

22[†] “From the blood of the slain,
from the fat of the mighty,
[y]the bow of Jonathan turned not back,
and the sword of Saul returned not empty.

23[†] “Saul and Jonathan, beloved and lovely!
In life and in death they were not divided;
they were [z]swifter than eagles;
they were [a]stronger than lions.

24[†] “You daughters of Israel, weep over Saul,
who clothed you luxuriously in scarlet,
[b]who put ornaments of gold on your apparel.

25 [c]“How the mighty have fallen
in the midst of the battle!

“Jonathan lies slain on your high places.
[26][†] I am distressed for you, my brother Jonathan;
very pleasant have you been to me;
[d] your love to me was extraordinary,
surpassing the love of women.

[27] [c] “How the mighty have fallen,
and the weapons of war perished!”

David Anointed King of Judah

2 SAMUEL **2** [†]After this David [e] inquired of the LORD, “Shall I go up into any of the cities of Judah?” And the LORD said to him, “Go up.” David said, “To which shall I go up?” And he said, “To [f] Hebron.” [2]So David went up there, and [g] his two wives also, Ahinoam of Jezreel and Abigail the widow of Nabal of Carmel. [3]And David brought up [h] his men who were with him, everyone with his household, and they lived in the towns of Hebron. [4][†]And the men of Judah came, and there they anointed David [i] king over the house of Judah.

When they told David, [j] “It was the men of Jabesh-gilead who buried Saul,” [5]David sent messengers to the men of Jabesh-gilead and said to them, [k] “May you be blessed by the LORD, because you showed this loyalty to Saul your lord and buried him. [6]Now may the LORD show steadfast love and faithfulness to you. And I will do good to you because you have done this thing. [7]Now therefore let your hands be strong, and be valiant, for Saul your lord is dead, and [i] the house of Judah has anointed me king over them.”

Ish-bosheth Made King of Israel

[8][†]But [l] Abner the son of Ner, commander of Saul’s army, took Ish-bosheth the son of Saul and brought him over to [m] Mahanaim, [9]and he made him king over Gilead and the Ashurites and Jezreel and Ephraim and Benjamin and all Israel. [10][†]Ish-bosheth, Saul’s son, was forty years old when he began to reign over Israel, and he reigned two years. But the house

of Judah followed David. [11] [n] And the time that David was king in Hebron over [i] the house of Judah was seven years and six months.

The Battle of Gibeon

[12][†]Abner the son of Ner, and the servants of Ish-bosheth the son of Saul, went out from Mahanaim to Gibeon. [13][†]And Joab the son of Zeruiah and the servants of David went out and met them at [o] the pool of Gibeon. And they sat down, the one on the one side of the pool, and the other on the other side of the pool. [14]And Abner said to Joab, “Let the young men arise and compete before us.” And Joab said, “Let them arise.” [15]Then they arose and passed over by number, twelve for Benjamin and Ish-bosheth the son of Saul, and twelve of the servants of David. [16]And each caught his opponent by the head and thrust his sword in his opponent’s side, so they fell down together. Therefore that place was called Helkath-hazzurim, [1] which is at Gibeon. [17]And the battle was very fierce that day. And Abner and the men of Israel were beaten before the servants of David.

[18]And the [p] three sons of Zeruiah were there, Joab, Abishai, and Asahel. Now Asahel was [q] as swift of foot as a wild gazelle. [19][†]And Asahel pursued Abner, and as he went, he turned neither to the right hand nor to the left from following Abner. [20]Then Abner looked behind him and said, “Is it you, Asahel?” And he answered, “It is I.” [21]Abner said to him, “Turn aside to your right hand or to your left, and seize one of the young men and take his spoil.” But Asahel would not turn aside from following him. [22]And Abner said again to Asahel, “Turn aside from following me. Why should I strike you to the ground? How then could I lift up my face to your brother Joab?” [23][†]But he refused to turn aside. Therefore Abner struck him [r] in the stomach with the butt of his spear, so that the spear came out at his back. And he fell there and died where he was. And all who came to the place where Asahel had fallen and died, stood still.

[24]But Joab and Abishai pursued Abner. And as the sun was going down they came to the hill of Ammah, which lies before Giah on the way to the wilderness of Gibeon. [25]And the people of Benjamin gathered themselves together behind Abner and became one group and took their stand on the top of a hill. [26]Then Abner called to Joab, “Shall the sword devour forever?

Do you not know that the end will be bitter? How long will it be before you tell your people to turn from the pursuit of their brothers?” [27]And Joab said, “As God lives, if [s]you had not spoken, surely the men would not have given up the pursuit of their brothers until the morning.” [28][†]So Joab blew the trumpet, and all the men stopped and pursued Israel no more, nor did they fight anymore.

[29][†]And Abner and his men went all that night through [t]the Arabah. They crossed the Jordan, and marching the whole morning, they came to [u]Mahanaim. [30]Joab returned from the pursuit of Abner. And when he had gathered all the people together, there were missing from David’s servants nineteen men besides Asahel. [31]But the servants of David had struck down of Benjamin 360 of Abner’s men. [32]And they took up Asahel and buried him in the tomb of his father, which was at Bethlehem. And Joab and his men marched all night, and the day broke upon them at Hebron.

Abner Joins David

2 SAMUEL **3** There was a long war between the house of Saul and the house of David. And David grew stronger and stronger, while the house of Saul became weaker and weaker.

[2][†] [v]And sons were born to David at Hebron: his firstborn was Amnon, of [w]Ahinoam of Jezreel; [3]and his second, Chileab, of [w]Abigail the widow of Nabal of Carmel; and the third, Absalom the son of Maacah [x]the daughter of Talmai king of [y]Geshur; [4]and the fourth, [z]Adonijah the son of Haggith; and the fifth, Shephatiah the son of Abital; [5]and the sixth, Ithream, of Eglah, David’s wife. These were born to David in Hebron.

[6]While there was war between the house of Saul and the house of David, Abner was making himself strong in the house of Saul. [7][†]Now Saul had a concubine whose name was [a]Rizpah, the daughter of Aiah. And Ish-bosheth said to Abner, [b]“Why have you gone in to my father’s concubine?” [8]Then Abner was very angry over the words of Ish-bosheth and said, “Am I [c]a dog’s head of Judah? To this day I keep showing steadfast love to the house of Saul your father, to his brothers, and to his friends, and have not given you into the hand of David. And yet you charge me today with a fault concerning a woman. [9] [d]God do so to Abner and more also, if I do not

accomplish for David [e] what the LORD has sworn to him, [10]to transfer the kingdom from the house of Saul and set up the throne of David over Israel and over Judah, [f] from Dan to Beersheba." [11]And Ish-bosheth could not answer Abner another word, because he feared him.

[12][†]And Abner sent messengers to David on his behalf, [1] saying, "To whom does the land belong? Make your covenant with me, and behold, my hand shall be with you to bring over all Israel to you." [13]And he said, "Good; I will make a covenant with you. But one thing I require of you; that is, [g] you shall not see my face unless you first bring [h] Michal, Saul's daughter, when you come to see my face." [14]Then David sent messengers to Ish-bosheth, Saul's son, saying, "Give me my wife Michal, [i] for whom I paid the bridal price of a hundred foreskins of the Philistines." [15]And Ish-bosheth sent and took her from her husband Paltiel the son of Laish. [16]But her husband went with her, weeping after her all the way to [j] Bahurim. Then Abner said to him, "Go, return." And he returned.

[17]And Abner conferred with the elders of Israel, saying, "For some time past you have been seeking David as king over you. [18]Now then bring it about, [k] for the LORD has promised David, saying, 'By the hand of my servant David I will save my people Israel from the hand of the Philistines, and from the hand of all their enemies.'" [19]Abner also spoke to [l] Benjamin. And then Abner went to tell David at Hebron all that Israel and the whole house of Benjamin thought good to do.

[20]When Abner came with twenty men to David at Hebron, David made a feast for Abner and the men who were with him. [21]And Abner said to David, "I will arise and go and [m] will gather all Israel to my lord the king, that they may make a covenant with you, and that you may [n] reign over all that your heart desires." So David sent Abner away, and he went in peace.

[22][†]Just then the servants of David arrived with Joab from a raid, bringing much spoil with them. But Abner was not with David at Hebron, for he had sent him away, and he had gone in peace. [23]When Joab and all the army that was with him came, it was told Joab, "Abner the son of Ner came to the king, and he has let him go, and he has gone in peace." [24]Then Joab went to the king and said, "What have you done? Behold, Abner came to you. Why is it that you have sent him away, so that he is gone? [25][†]You

know that Abner the son of Ner came to deceive you and to know [o] your going out and your coming in, and to know all that you are doing.”

Joab Murders Abner

[26][†]When Joab came out from David’s presence, he sent messengers after Abner, and they brought him back from the cistern of Sirah. But David did not know about it. [27][†]And when Abner returned to Hebron, Joab took him aside into the midst of the gate to speak with him privately, [p] and there he struck him [q] in the stomach, so that he died, for the blood of Asahel his brother. [28][†]Afterward, when David heard of it, he said, “I and my kingdom are forever guiltless before the LORD for the blood of Abner the son of Ner. [29] [r] May it fall upon the head of Joab and upon all his father’s house, and may the house of Joab never be without [s] one who has a discharge or who is [t] leprous or who holds a spindle or who falls by the sword or who lacks bread!” [30]So Joab and Abishai his brother killed Abner, because [u] he had put their brother Asahel to death in the battle at Gibeon.

David Mourns Abner

[31]Then David said to Joab and to all the people who were with him, [v] “Tear your clothes and [w] put on sackcloth and mourn before Abner.” And King David followed the bier. [32]They buried Abner at Hebron. And the king lifted up his voice and wept at the grave of Abner, and all the people wept. [33]And the king [x] lamented for Abner, saying,

[y] “Should Abner die [z] as a fool dies?
[34] Your hands were not bound;
your feet were not fettered;
as one falls before the wicked
you have fallen.”

And all the people wept again over him. [35]Then all the people came [a] to persuade David to eat bread while it was yet day. But David swore, saying, [b] “God do so to me and more also, if I taste bread or anything else [c] till the sun goes down!” [36]And all the people took notice of it, and it pleased them, as everything that the king did pleased all the people. [37]So all the people and all Israel understood that day that it had not been the king’s will to put to death Abner the son of Ner. [38]And the king said to his servants, “Do you not know that a prince and a great man has fallen this day in Israel? [39]And I was gentle today, though anointed king. [d] These men, the sons of Zeruiah, are more severe than I. [e] The LORD repay the evildoer according to his wickedness!”

Ish-bosheth Murdered

2 SAMUEL **4** When Ish-bosheth, Saul’s son, heard that Abner had died at Hebron, [f] his courage failed, and all Israel was dismayed. [2][†]Now Saul’s son had two men who were captains of raiding bands; the name of the one was Baanah, and the name of the other Rechab, sons of Rimmon a man of Benjamin from Beeroth ([g] for Beeroth also is counted part of Benjamin; [3] [h] the Beerothites fled [i] to Gittaim and have been sojourners there to this day).

[4][†][j] Jonathan, the son of Saul, had a son who was crippled in his feet. He was five years old when the news about Saul and Jonathan [k] came from Jezreel, and his nurse took him up and fled, and as she fled in her haste, he fell and became lame. And his name was Mephibosheth.

[5]Now the sons of Rimmon the Beerothite, Rechab and Baanah, set out, and about the heat of the day they came to the house of Ish-bosheth as he was taking his noonday rest. [6]And they came into the midst of the house as if to get wheat, and they stabbed him [l] in the stomach. Then Rechab and Baanah his brother escaped. [1] [7][†]When they came into the house, as he lay on his bed in his bedroom, they struck him and put him to death and beheaded him. They took his head and went by the way of [m] the Arabah all night, [8]and brought the head of Ish-bosheth to David at Hebron. And they said to the king, “Here is the head of Ish-bosheth, the son of Saul, your enemy, [n] who sought your life. The LORD has avenged my lord the king this day on Saul and on his offspring.” [9]But David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, [o] “As the LORD lives, [p] who has redeemed my life out of every adversity, [10][†] [q] when one told me, ‘Behold, Saul is dead,’ and thought he was bringing good news, [r] I

seized him and killed him at Ziklag, which was the reward I gave him for his news. [11]How much more, when wicked men have killed a righteous man in his own house on his bed, shall I not now [s]require his blood at your hand and destroy you from the earth?” [12][†]And David commanded his young men, and they killed them and cut off their hands and feet and hanged them beside the pool at Hebron. But they took the head of Ish-bosheth and buried it [t]in the tomb of Abner at Hebron.

David Anointed King of Israel

2 SAMUEL **5** [†]Then all the tribes of Israel [u]came to David at Hebron and said, “Behold, [v]we are your bone and flesh. [2]In times past, when Saul was king over us, [w]it was you who led out and brought in Israel. And the LORD said to you, [x]‘You shall be shepherd of my people Israel, and you shall be prince [1] over Israel.’” [3]So all the elders of Israel came to the king at Hebron, [y]and King David made a covenant with them at Hebron [z]before the LORD, and they anointed David king over Israel. [4]David was thirty years old when he began to reign, and [a]he reigned forty years. [5] [a] At Hebron he reigned over Judah [b]seven years and six months, and at Jerusalem he reigned over all Israel and Judah thirty-three years. [2]

[6][†] [c] And the king and his men went to Jerusalem [d]against the Jebusites, the inhabitants of the land, who said to David, “You will not come in here, but the blind and the lame will ward you off”—thinking, “David cannot come in here.” [7]Nevertheless, David took the stronghold of Zion, [e]that is, the city of David. [8][†]And David said on that day, “Whoever would strike the Jebusites, let him get up the water shaft to attack ‘the lame and the blind,’ who are hated by David’s soul.” Therefore it is said, “The blind and the lame shall not come into the house.” [9][†]And David lived in the stronghold and called it [e]the city of David. And David built the city all around from the [f]Millo inward. [10]And David became greater and greater, for the LORD, the God of hosts, was with him.

[11][†] [g] And [h]Hiram king of Tyre sent messengers to David, and cedar trees, also carpenters and masons who built David a house. [12]And David knew that the LORD had established him king over Israel, and that he had exalted his kingdom for the sake of his people Israel.

13[†]And David took more [i] concubines and wives from Jerusalem, after he came from Hebron, and more sons and daughters were born to David. 14[j] And these are the names of those who were born to him in Jerusalem: Shammua, Shobab, Nathan, Solomon, 15Ibhar, Elishua, Nepheg, Japhia, 16Elishama, Eliada, and Eliphelet.

David Defeats the Philistines

17[†]When the Philistines heard that David had been anointed king over Israel, all the Philistines went up to search for David. But David heard of it and went down [k] to the stronghold. 18Now the Philistines had come and spread out in [l] the Valley of Rephaim. 19And David [m] inquired of the LORD, "Shall I go up against the Philistines? Will you give them into my hand?" And the LORD said to David, "Go up, for I will certainly give the Philistines into your hand." 20And David came to Baal-perazim, and David defeated them there. And he said, "The LORD has broken through my enemies before me like a breaking flood." [n] Therefore the name of that place is called Baal-perazim. [3] 21And the Philistines left their idols there, and David and his men carried them away.

22[†]And the Philistines came up yet again [o] and spread out in the Valley of Rephaim. 23[p] And when David inquired of the LORD, he said, "You shall not go up; go around to their rear, and come against them opposite the balsam trees. 24And [q] when you hear the sound of marching in the tops of the balsam trees, then rouse yourself, [r] for then the LORD has gone out before you to strike down the army of the Philistines." 25And David did as the LORD commanded him, and struck down the Philistines from Geba [s] to Gezer.

The Ark Brought to Jerusalem

2 SAMUEL **6** [†] [t] David again gathered all the chosen men of Israel, thirty thousand. 2And David arose and went with all the people who were with him from [u] Baale-judah [v] to bring up from there the ark of God, which is called by the name of the LORD of hosts [w] who sits enthroned on the cherubim. 3[†]And they carried the ark of God [x] on a new cart and brought

it [y] out of the house of Abinadab, which was on the hill. And Uzzah and Ahio, [1] the sons of Abinadab, were driving the new cart, [2] [4]with the ark of God, and Ahio went before the ark.

Uzzah and the Ark

[5][†]And David and all the house of Israel were celebrating before the LORD, with [z] songs [3] and lyres and harps and tambourines and castanets and cymbals. [6][†]And when they came to the threshing floor of [a] Nacon, Uzzah [b] put out his hand to the ark of God and took hold of it, for the oxen stumbled. [7]And the anger of the LORD was kindled against Uzzah, and [c] God struck him down there because of his error, and he died there beside the ark of God. [8]And David was angry because the LORD had broken out against Uzzah. And that place is called Perez-uzzah [4] to this day. [9]And David was afraid of the LORD that day, and he said, “How can the ark of the LORD come to me?” [10]So David was not willing to take the ark of the LORD into the city of David. But David took it aside [d] to the house of Obed-edom the Gittite. [11]And the ark of the LORD remained in the house of Obed-edom the Gittite three months, [e] and the LORD blessed Obed-edom and all his household.

[12][†]And it was told King David, “The LORD has blessed the household of Obed-edom and all that belongs to him, because of the ark of God.” [f] So David went and brought up the ark of God from the house of Obed-edom [g] to the city of David with rejoicing. [13]And when [h] those who bore the ark of the LORD had gone six steps, [i] he sacrificed an ox and a fattened animal. [14][†]And David [j] danced before the LORD with all his might. And David was [k] wearing a linen ephod. [15]So David and all the house of Israel brought up the ark of the LORD with shouting and with the sound of the horn.

David and Michal

[16][†]As the ark of the LORD came into the city of David, Michal the daughter of Saul looked out of the window and saw King David leaping and dancing before the LORD, and she despised him in her heart. [17]And they brought in the ark of the LORD and set it [l] in its place, inside the tent that

David had pitched for it. [m]And David offered burnt offerings and peace offerings before the LORD. [18]And when David had finished offering the burnt offerings and the peace offerings, [n]he blessed the people in the name of the LORD of hosts [19]and distributed among all the people, the whole multitude of Israel, both men and women, a cake of bread, a portion of meat, [5] and a cake of raisins to each one. [o]Then all the people departed, each to his house.

[20][†]And David returned to bless his household. But Michal the daughter of Saul came out to meet David and said, “How the king of Israel honored himself today, [p]uncovering himself today before the eyes of his servants’ female servants, as one of the [q]vulgar fellows shamelessly uncovers himself!” [21]And David said to Michal, “It was before the LORD, [r]who chose me above your father and above all his house, to appoint me as prince [6] over Israel, the people of the LORD—and I will celebrate before the LORD. [22]I will make myself yet more contemptible than this, and I will be abased in your [7] eyes. But by the female servants of whom you have spoken, by them I shall be held in honor.” [23]And Michal the daughter of Saul had no child to the day of her death.

The Lord’s Covenant with David

2 SAMUEL **7** [†] [s]Now when the king lived in his house and the LORD [t]had given him rest from all his surrounding enemies, [2]the king said to [u]Nathan the prophet, “See now, I dwell [v]in a house of cedar, but the ark of God dwells [w]in a tent.” [3]And Nathan said to the king, [x]“Go, do all that is in your heart, for the LORD is with you.”

[4]But that same night the word of the LORD came to Nathan, [5]“Go and tell my servant David, ‘Thus says the LORD: [y]Would you build me a house to dwell in? [6][†]I have not lived in a house [z]since the day I brought up the people of Israel from Egypt to this day, but I have been moving about [a]in a tent for my dwelling. [7]In all places where [b]I have moved with all the people of Israel, did I speak a word with [c]any of the judges [1] of Israel, whom I commanded [d]to shepherd my people Israel, saying, “Why have you not built me a house of cedar?”’ [8][†]Now, therefore, thus you shall say

to my servant David, ‘Thus says the LORD of hosts, [e]I took you from the pasture, from following the sheep, that you should be prince [2] over my people Israel. [9][f]And I have been with you wherever you went and have cut off all your enemies from before you. And I will make for you a great name, like the name of the great ones of the earth. [10]And I will appoint a place for my people Israel [g]and will plant them, so that they may dwell in their own place [h]and be disturbed no more. [i]And violent men shall afflict them no more, as formerly, [11][j]from the time that I appointed judges over my people Israel. And [k]I will give you rest from all your enemies. Moreover, the LORD declares to you that [l]the LORD will make you a house. [12][†][m]When your days are fulfilled and [n]you lie down with your fathers, [o]I will raise up your offspring after you, who shall come from your body, and I will establish his kingdom. [13][p]He shall build a house for my name, and [q]I will establish the throne of his kingdom forever. [14][†][r]I will be to him a father, and he shall be to me a son. When he commits iniquity, [s]I will discipline him with the rod of men, with the stripes of the sons of men, [15][s]but my steadfast love will not depart from him, [t]as I took it from Saul, whom I put away from before you. [16][u]And your house and your kingdom shall be made sure forever before me. [3] [u]Your throne shall be established forever.’” [17]In accordance with all these words, and in accordance with all this vision, Nathan spoke to David.

David’s Prayer of Gratitude

[18][†]Then King David went in and sat before the LORD and said, [v]“Who am I, O Lord GOD, and what is my house, that you have brought me thus far? [19]And yet this was a small thing in your eyes, O Lord GOD. [w]You have spoken also of your servant’s house for a great while to come, and this is instruction for mankind, O Lord GOD! [20]And what more can David say to you? [x]For you know your servant, O Lord GOD! [21]Because of your promise, and according to your own heart, you have brought about all this greatness, to make your servant know it. [22][y]Therefore you are great, O LORD God. [z]For there is none like you, and there is no God besides you, according to all that we have heard with our ears. [23][a]And who is like your people Israel, the one nation on earth whom God went to redeem to be his

people, making himself a name [b] and doing for them [4] great and awesome things by driving out [5] before your people, whom [c] you redeemed for yourself from Egypt, a nation and its gods? **24** [d] And you established for yourself your people Israel to be your people forever. And you, O LORD, became their God. **25**And now, O LORD God, confirm forever the word that you have spoken concerning your servant and concerning his house, and do as you have spoken. **26**And your name will be magnified forever, saying, 'The LORD of hosts is God over Israel,' and the house of your servant David will be established before you. **27**For you, O LORD of hosts, the God of Israel, have made this revelation to your servant, saying, 'I will build you a house.' Therefore your servant has found courage to pray this prayer to you. **28**And now, O Lord GOD, you are God, and [e] your words are true, and you have promised this good thing to your servant. **29**Now therefore may it please you to bless the house of your servant, so that it may continue forever before you. For you, O Lord GOD, have spoken, [f] and with your blessing shall the house of your servant be blessed forever."

David's Victories

2 SAMUEL **8** [†] [g] After this David defeated the Philistines and subdued them, and David took [h] Metheg-ammah out of the hand of the Philistines.

2 [i] And he defeated Moab and he measured them with a line, making them lie down on the ground. Two lines he measured to be put to death, and one full line to be spared. And the Moabites [j] became servants to David and [k] brought tribute.

3[†]David also defeated [l] Hadadezer the son of Rehob, king of [m] Zobah, as he went to restore his power at the river Euphrates. **4** [n] And David took from him 1,700 horsemen, and 20,000 foot soldiers. And David [o] hamstrung all the chariot horses but left enough for 100 chariots. **5** [p] And when the [q] Syrians of Damascus came to help [l] Hadadezer king of [m] Zobah, David struck down 22,000 men of the Syrians. **6**[†]Then David put garrisons in Aram of Damascus, and the Syrians [r] became servants to David and brought tribute. [s] And the LORD gave victory to David wherever he went. **7**And David took [t] the shields of gold that were carried by the servants of Hadadezer and brought them to Jerusalem. 8And from Betah and from Berothai, cities of Hadadezer, King David took very much bronze.

9When Toi king of [u] Hamath heard that David had defeated the whole army of Hadadezer, 10Toi sent his son Joram to King David, to ask about his health and to bless him because he had fought against Hadadezer and defeated him, for Hadadezer had often been at war with Toi. And Joram brought with him articles of silver, of gold, and of bronze. 11 [v] These also King David dedicated to the Lord, together with the silver and gold that he dedicated from all the nations he subdued, 12from Edom, [w] Moab, [x] the Ammonites, [y] the Philistines, [z] Amalek, and from the spoil of Hadadezer the son of Rehob, king of [m] Zobah.

13[†]And David made a name for himself when he returned from striking down 18,000 Edomites in [a] the Valley of Salt. 14Then he put garrisons in Edom; throughout all Edom he put garrisons, [b] and all the Edomites became David's servants. And the Lord gave victory to David wherever he went.

David's Officials

15[†]So David reigned over all Israel. And David administered justice and equity to all his people. 16 [c] Joab the son of Zeruiah was over the army, and [d] Jehoshaphat the son of Ahilud was recorder, 17[†]and [e] Zadok the son of Ahitub and Ahimelech the son of Abiathar were priests, and [f] Seraiah was secretary, 18[†]and [g] Benaiah the son of Jehoiada was over [1] the [h] Cherethites and the Pelethites, and David's sons were priests.

David’s Kindness to Mephibosheth

2 SAMUEL 9 [†]And David said, “Is there still anyone left of the house of Saul, that I may [i] show him kindness for Jonathan’s sake?” [2][†]Now there was a servant of the house of Saul whose name was [j] Ziba, and they called him to David. And the king said to him, “Are you Ziba?” And he said, “I am your servant.” [3]And the king said, “Is there not still someone of the house of Saul, that I may show [k] the kindness of God to him?” Ziba said to the king, “There is still a son of [l] Jonathan; he is crippled in his feet.” [4]The king said to him, “Where is he?” And Ziba said to the king, “He is in the house of [m] Machir the son of Ammiel, at Lo-debar.” [5]Then King David sent and brought him from the house of Machir the son of Ammiel, at Lo-debar. [6][†]And [n] Mephibosheth the son of Jonathan, son of Saul, came to David and fell on his face and paid homage. And David said, “Mephibosheth!” And he answered, “Behold, I am your servant.” [7]And David said to him, “Do not fear, [i] for I will show you kindness for the sake of your father Jonathan, and I will restore to you all the land of Saul your father, and [o] you shall eat at my table always.” [8]And he paid homage and said, “What is your servant, that you should show regard for [p] a dead dog such as I?”

[9][†]Then the king called Ziba, Saul’s servant, and said to him, “All that belonged to Saul and to all his house I have given to your master’s grandson. [10]And you and your sons and your servants shall till the land for him and shall bring in the produce, that your master’s grandson may have bread to eat. But Mephibosheth your master’s grandson [o] shall always eat at my table.” Now Ziba had [q] fifteen sons and twenty servants. [11][†]Then Ziba said to the king, “According to all that my lord the king commands his servant, so will your servant do.” So Mephibosheth [o] ate at David’s [1] table, like one of the king’s sons. [12]And Mephibosheth had a young son, [r] whose name was Mica. And all who lived in Ziba’s house became Mephibosheth’s servants. [13]So Mephibosheth lived in Jerusalem, for [o] he ate always at the king’s table. Now [l] he was lame in both his feet.

David Defeats Ammon and Syria

2 SAMUEL 10 [†] [s] After this the king of the Ammonites died, and Hanun his son reigned in his place. [2]And David said, “I will deal loyally [1] with Hanun the son of [t] Nahash, as his father dealt loyally with me.” So David sent by his servants to console him concerning his father. And David’s servants came into the land of the Ammonites. [3]But the princes of the Ammonites said to Hanun their lord, “Do you think, because David has sent comforters to you, that he is honoring your father? Has not David sent his servants to you to search the city and to spy it out and to overthrow it?” [4]So Hanun took David’s servants and shaved off half the beard of each and cut off their garments in the middle, [u] at their hips, and sent them away. [5]When it was told David, he sent to meet them, for the men were greatly ashamed. And the king said, “Remain at Jericho until your beards have grown and then return.”

[6][†]When the Ammonites saw that they had become a stench to David, the Ammonites sent and hired the Syrians of [v] Beth-rehob, and [w] the Syrians of Zobah, 20,000 foot soldiers, and the king of [x] Maacah with 1,000 men, and the men of [y] Tob, 12,000 men. [7]And when David heard of it, he sent Joab and all the host of [z] the mighty men. [8]And the Ammonites came out and drew up in battle array at the entrance of the gate, and [w] the Syrians of Zobah and of Rehob and [y] the men of Tob and Maacah were by themselves in the open country.

[9][†]When Joab saw that the battle was set against him both in front and in the rear, he chose some of the best men of Israel and arrayed them against the Syrians. [10]The rest of his men he put in the charge of Abishai his brother, and he arrayed them against the Ammonites. [11]And he said, “If the Syrians are too strong for me, then you shall help me, but if the Ammonites are too strong for you, then I will come and help you. [12][†] [a] Be of good courage, and [b] let us be courageous for our people, and for the cities of our God, and [c] may the LORD do what seems good to him.” [13]So Joab and the people who were with him drew near to battle against the Syrians, and they fled before him. [14]And when the Ammonites saw that the Syrians fled, they likewise fled before Abishai and entered the city. Then Joab returned from fighting against the Ammonites and came to Jerusalem.

[15]But when the Syrians saw that they had been defeated by Israel, they gathered themselves together. [16]And Hadadezer sent and brought out the Syrians who were beyond [d]the Euphrates. [2] They came to Helam, with [e]Shobach the commander of the army of Hadadezer at their head. [17]And when it was told David, he gathered all Israel together and crossed the Jordan and came to Helam. The Syrians arrayed themselves against David and fought with him. [18]And the Syrians fled before Israel, and David killed of the Syrians the men of 700 chariots, and 40,000 horsemen, and wounded [f]Shobach the commander of their army, so that he died there. [19]And when all the kings who were servants of Hadadezer saw that they had been defeated by Israel, they made peace with Israel [g]and became subject to them. So the Syrians were afraid to save the Ammonites anymore.

David and Bathsheba

2 SAMUEL **11** [†] [h] [i]In the spring of the year, the time when kings go out to battle, David sent Joab, and his servants with him, and all Israel. And they ravaged the Ammonites and besieged [j]Rabbah. But David remained at Jerusalem.

[2][†]It happened, late one afternoon, when David arose from his couch and was walking on [k]the roof of the king's house, that he saw from the roof a woman bathing; and the woman was very beautiful. [3][†]And David sent and inquired about the woman. And one said, "Is not this [l]Bathsheba, the daughter of Eliam, the wife of [m]Uriah the Hittite?" [4][†]So David sent messengers and took her, and she came to him, and he lay with her. ([n]Now she had been purifying herself from her uncleanness.) Then she returned to her house. [5]And the woman conceived, and she sent and told David, "I am pregnant."

[6][†]So David sent word to Joab, "Send me Uriah the Hittite." And Joab sent Uriah to David. [7]When Uriah came to him, David asked how Joab was doing and how the people were doing and how the war was going. [8]Then David said to Uriah, "Go down to your house and [o]wash your feet." And Uriah went out of the king's house, and there followed him a present from the king. [9][†]But Uriah slept at the door of the king's house with all the servants of his lord, and did not go down to his house. [10]When they told

David, “Uriah did not go down to his house,” David said to Uriah, “Have you not come from a journey? Why did you not go down to your house?” [11]Uriah said to David, [p]“The ark and Israel and Judah dwell in booths, and my lord Joab and [q]the servants of my lord are camping in the open field. Shall I then go to my house, to eat and to drink and to lie with my wife? As you live, and [r]as your soul lives, I will not do this thing.” [12]Then David said to Uriah, “Remain here today also, and tomorrow I will send you back.” So Uriah remained in Jerusalem that day and the next. [13]And David invited him, and he ate in his presence and drank, [s]so that he made him drunk. And in the evening he went out to lie on his couch with [q]the servants of his lord, but he did not go down to his house.

[14][†]In the morning David [t]wrote a letter to Joab and sent it by the hand of Uriah. [15]In the letter he wrote, “Set Uriah in the forefront of the hardest fighting, and then draw back from him, [u]that he may be struck down, and die.” [16]And as Joab was besieging the city, he assigned Uriah to the place where he knew there were valiant men. [17]And the men of the city came out and fought with Joab, and some of the servants of David among the people fell. Uriah the Hittite also died. [18]Then Joab sent and told David all the news about the fighting. [19]And he instructed the messenger, “When you have finished telling all the news about the fighting to the king, [20]then, if the king’s anger rises, and if he says to you, ‘Why did you go so near the city to fight? Did you not know that they would shoot from the wall? [21][†] [v]Who killed Abimelech the son of Jerubbesheth? Did not a woman cast an upper millstone on him from the wall, so that he died at Thebez? Why did you go so near the wall?’ then you shall say, ‘Your servant Uriah the Hittite is dead also.’”

[22]So the messenger went and came and told David all that Joab had sent him to tell. [23]The messenger said to David, “The men gained an advantage over us and came out against us in the field, but we drove them back to the entrance of the gate. [24]Then the archers shot at your servants from the wall. Some of the king’s servants are dead, and your servant Uriah the Hittite is dead also.” [25]David said to the messenger, “Thus shall you say to Joab, ‘Do not let this matter displease you, for the sword devours now one and now another. Strengthen your attack against the city and overthrow it.’ And encourage him.”

[26][†]When the wife of Uriah heard that Uriah her husband was dead, she lamented over her husband. [27]And when the mourning was over, David sent and brought her to his house, and [w]she became his wife and bore him a son. But the thing that David had done displeased the LORD.

Nathan Rebukes David

2 SAMUEL **12** [†]And the LORD sent [x]Nathan to David. He came to him and said to him, [y]“There were two men in a certain city, the one rich and the other poor. [2]The rich man had very many flocks and herds, [3]but the poor man had nothing but one little ewe lamb, which he had bought. And he brought it up, and it grew up with him and with his children. It used to eat of his morsel and drink from his cup and lie in his arms, [1] and it was like a daughter to him. [4][†]Now there came a traveler to the rich man, and he was unwilling to take one of his own flock or herd to prepare for the guest who had come to him, but he took the poor man’s lamb and prepared it for the man who had come to him.” [5][†]Then David’s anger was greatly kindled against the man, and he said to Nathan, [z]“As the LORD lives, the man who has done this deserves to die, [6]and he shall restore the lamb [a]fourfold, because he did this thing, and because he had no pity.”

[7][†]Nathan said to David, “You are the man! Thus says the LORD, the God of Israel, [b]‘I anointed you king over Israel, and I delivered you out of the hand of Saul. [8][†]And I gave you your master’s house and your master’s wives into your arms and gave you the house of Israel and of Judah. And if this were too little, I would add to you as much more. [9][†][c]Why have you despised the word of the LORD, [d]to do what is evil in his sight? [e]You have struck down Uriah the Hittite with the sword and [f]have taken his wife to be your wife and have killed him with the sword of the Ammonites. [10][†]Now therefore the sword shall never depart from your house, because you have despised me and have taken the wife of Uriah the Hittite to be your wife.’ [11]Thus says the LORD, ‘Behold, I will raise up evil against you out of your own house. And I will take your wives before your eyes and give them to your neighbor, and he shall lie with your wives in the sight of this sun. [12]For you did it secretly, [g]but I will do this thing before all Israel and before the sun.’” [13][†][h]David said to Nathan, [i]“I have sinned against the

LORD." And Nathan said to David, [j]"The LORD also has put away your sin; you shall not die. [14]Nevertheless, because by this deed you have utterly [k]scorned the LORD, [2] the child who is born to you shall die." [15][†]Then Nathan went to his house.

David's Child Dies

And the LORD afflicted the child that Uriah's wife bore to David, and he became sick. [16]David therefore sought God on behalf of the child. And David [l]fasted and went in [m]and lay all night on the ground. [17]And the elders of his house stood beside him, to raise him from the ground, but he would not, nor did he eat food with them. [18]On the seventh day the child died. And the servants of David were afraid to tell him that the child was dead, for they said, "Behold, while the child was yet alive, we spoke to him, and he did not listen to us. How then can we say to him the child is dead? He may do himself some harm." [19]But when David saw that his servants were whispering together, David understood that the child was dead. And David said to his servants, "Is the child dead?" They said, "He is dead." [20][†]Then David arose from the earth [n]and washed and anointed himself and changed his clothes. And he went into the house of the LORD [o]and worshiped. He then went to his own house. And when he asked, they set food before him, and he ate. [21]Then his servants said to him, "What is this thing that you have done? You fasted and wept for the child while he was alive; but when the child died, you arose and ate food." [22]He said, "While the child was still alive, I fasted and wept, for I said, [p]'Who knows whether the LORD will be gracious to me, that the child may live?' [23][†]But now he is dead. Why should I fast? Can I bring him back again? I shall go to him, [q]but he will not return to me."

Solomon's Birth

[24][†]Then David comforted his wife, Bathsheba, and went in to her and lay with her, and [r]she bore a son, and he called his name [s]Solomon. And the LORD loved him [25]and sent a message by Nathan the prophet. So he called his name Jedidiah, [3] because of the LORD.

Rabbah Is Captured

[26][†] [t]Now Joab [u]fought against [v]Rabbah of the Ammonites and took the royal city. [27]And Joab sent messengers to David and said, “I have fought against Rabbah; moreover, I have taken the city of waters. [28]Now then gather the rest of the people together and encamp against the city and take it, lest I take the city and it be called by my name.” [29]So David gathered all the people together and went to Rabbah and fought against it and took it. [30]And he took the crown of their king from his head. The weight of it was a talent [4] of gold, and in it was a precious stone, and it was placed on David’s head. And he brought out the spoil of the city, a very great amount. [31]And he brought out the people who were in it and set them to labor with saws and iron picks and iron axes and made them toil at [5] the brick kilns. And thus he did to all the cities of the Ammonites. Then David and all the people returned to Jerusalem.

Amnon and Tamar

2 SAMUEL **13** [†]Now [w]Absalom, David’s son, had a beautiful sister, whose name was [x]Tamar. And after a time Amnon, David’s son, loved her. [2]And Amnon was so tormented that he made himself ill because of his sister Tamar, for she was a virgin, and it seemed impossible to Amnon to do anything to her. [3][†]But Amnon had a friend, whose name was Jonadab, the son of [y]Shimeah, David’s brother. And Jonadab was a very crafty man. [4]And he said to him, “O son of the king, why are you so haggard morning after morning? Will you not tell me?” Amnon said to him, “I love Tamar, my brother Absalom’s sister.” [5]Jonadab said to him, “Lie down on your bed and pretend to be ill. And when your father comes to see you, say to him, ‘Let my sister Tamar come and give me bread to eat, and prepare the food in my sight, that I may see it and eat it from her hand.’” [6][†]So Amnon lay down and pretended to be ill. And when the king came to see him, Amnon said to the king, “Please let my sister Tamar come and [z]make a couple of cakes in my sight, that I may eat from her hand.”

[7]Then David sent home to Tamar, saying, “Go to your brother Amnon’s house and prepare food for him.” [8]So Tamar went to her brother Amnon’s house, where he was lying down. And she took dough and kneaded it and

made cakes in his sight and baked the cakes. [9]And she took the pan and emptied it out before him, but he refused to eat. And Amnon said, [a]"Send out everyone from me." So everyone went out from him. [10]Then Amnon said to Tamar, "Bring the food into the chamber, that I may eat from your hand." And Tamar took the cakes she had made and brought them into the chamber to Amnon her brother. [11]But when she brought them near him to eat, he took hold of her and said to her, "Come, lie with me, my sister." [12][†]She answered him, "No, my brother, do not violate [1] me, for [b]such a thing is not done in Israel; do not do this [c]outrageous thing. [13]As for me, where could I carry my shame? And as for you, you would be as one of [d]the outrageous fools in Israel. Now therefore, please speak to the king, for he will not withhold me from you." [14]But he would not listen to her, and being stronger than she, he violated her and lay with her.

[15][†]Then Amnon hated her with very great hatred, so that the hatred with which he hated her was greater than the love with which he had loved her. And Amnon said to her, "Get up! Go!" [16]But she said to him, "No, my brother, for this wrong in sending me away is greater than the other that you did to me." [2] But he would not listen to her. [17]He called the young man who served him and said, "Put this woman out of my presence and bolt the door after her." [18]Now she was wearing [e]a long robe [3] with sleeves, for thus were the virgin daughters of the king dressed. So his servant put her out and bolted the door after her. [19][†]And Tamar [f]put ashes on her head and [g]tore the long robe that she wore. And [h]she laid her hand on her head and went away, crying aloud as she went.

[20][†]And her brother Absalom said to her, "Has Amnon your brother been with you? Now hold your peace, my sister. He is your brother; do not take this to heart." So Tamar lived, a desolate woman, in her brother Absalom's house. [21][†]When King David heard of all these things, he was very angry. [4] [22]But Absalom spoke to Amnon [i]neither good nor bad, for Absalom hated Amnon, because he had violated his sister Tamar.

Absalom Murders Amnon

[23][†]After two full years Absalom had [j]sheepshearers at Baal-hazor, which is near Ephraim, and Absalom invited all the king's sons. [24]And Absalom

came to the king and said, “Behold, your servant has sheepshearers. Please let the king and his servants go with your servant.” [25]But the king said to Absalom, “No, my son, let us not all go, lest we be burdensome to you.” He pressed him, but he would not go but gave him his blessing. [26]Then Absalom said, “If not, please let my brother Amnon go with us.” And the king said to him, “Why should he go with you?” [27]But Absalom pressed him until he let Amnon and all the king’s sons go with him. [28]Then Absalom commanded his servants, “Mark when Amnon’s [k] heart is merry with wine, and when I say to you, ‘Strike Amnon,’ then kill him. Do not fear; have I not commanded you? Be courageous and be valiant.” [29][†]So the servants of Absalom did to Amnon as Absalom had commanded. Then all the king’s sons arose, and each mounted his mule and fled.

[30]While they were on the way, news came to David, “Absalom has struck down all the king’s sons, and not one of them is left.” [31]Then the king arose and [l] tore his garments and [m] lay on the earth. And all his servants who were standing by tore their garments. [32]But [n] Jonadab the son of Shimeah, David’s brother, said, “Let not my lord suppose that they have killed all the young men, the king’s sons, for Amnon alone is dead. For by the command of Absalom this has been determined from the day he violated his sister Tamar. [33]Now therefore let not my lord the king so [o] take it to heart as to suppose that all the king’s sons are dead, for Amnon alone is dead.”

Absalom Flees to Geshur

[34] [p] But Absalom fled. And the young man who kept the watch lifted up his eyes and looked, and behold, many people were coming from the road behind him [5] by the side of the mountain. [35]And Jonadab said to the king, “Behold, the king’s sons have come; as your servant said, so it has come about.” [36]And as soon as he had finished speaking, behold, the king’s sons came and lifted up their voice and wept. And the king also and all his servants wept very bitterly.

[37][†] [q] But Absalom fled and went to [r] Talmai the son of Ammihud, king of [s] Geshur. And David mourned for his son day after day. [38] [q] So Absalom fled and went to Geshur, and was there three years. [39]And the spirit of the

king [6] longed to go out [7] to Absalom, because [t] he was comforted about Amnon, since he was dead.

Absalom Returns to Jerusalem

2 SAMUEL 14 [†]Now Joab the son of Zeruiah knew [u] that the king's heart went out to Absalom. [2]And Joab sent to [v] Tekoa and brought from there a wise woman and said to her, "Pretend to be a mourner and put on mourning garments. [w] Do not anoint yourself with oil, but behave like a woman who has been mourning many days for the dead. [3]Go to the king and speak thus to him." So Joab [x] put the words in her mouth.

[4][†]When the woman of Tekoa came to the king, [y] she fell on her face to the ground and paid homage and said, [z] "Save me, O king." [5]And the king said to her, "What is your trouble?" She answered, [a] "Alas, I am a widow; my husband is dead. [6]And your servant had two sons, and they quarreled with one another in the field. There was no one to separate them, and one struck the other and killed him. [7]And now the whole clan has risen against your servant, and they say, 'Give up the man who struck his brother, that we may put him to death for the life of his brother whom he killed.' And so they would [b] destroy the heir also. Thus they would quench my coal that is left and leave to my husband neither name nor [c] remnant on the face of the earth."

[8][†]Then the king said to the woman, "Go to your house, and I will give orders concerning you." [9]And the woman of Tekoa said to the king, [d] "On me be the guilt, my lord the king, and on my father's house; let the king and his throne be guiltless." [10]The king said, "If anyone says anything to you, bring him to me, and he shall never touch you again." [11]Then she said, "Please let the king invoke the LORD your God, that [e] the avenger of blood kill no more, and my son be not destroyed." He said, [f] "As the LORD lives, [g] not one hair of your son shall fall to the ground."

[12]Then the woman said, "Please let your servant speak a word to my lord the king." He said, "Speak." [13]And the woman said, "Why then have you planned such a thing against [h] the people of God? For in giving this decision the king convicts himself, inasmuch as the king does not bring [i] his

banished one home again. [14]We must all die; we are [j] like water spilled on the ground, which cannot be gathered up again. But God will not take away life, and he devises means [k] so that the banished one will not remain an outcast. [15]Now I have come to say this to my lord the king because the people have made me afraid, and your servant thought, 'I will speak to the king; it may be that the king will perform the request of his servant. [16]For the king will hear and deliver his servant from the hand of the man who would destroy me and my son together from [l] the heritage of God.' [17]And your servant thought, 'The word of my lord the king will set me at rest,' for my lord the king is [m] like the angel of God to discern good and evil. The LORD your God be with you!"

[18]Then the king answered the woman, "Do not hide from me anything I ask you." And the woman said, "Let my lord the king speak." [19]The king said, "Is the hand of Joab with you in all this?" The woman answered and said, [n] "As surely as you live, my lord the king, one cannot turn to the right hand or to the left from anything that my lord the king has said. It was your servant Joab who commanded me; [o] it was he who put all these words in the mouth of your servant. [20]In order to change the course of things your servant Joab did this. But my lord has wisdom like the wisdom of [m] the angel of God to know all things that are on the earth."

[21]Then the king said to Joab, "Behold now, I grant this; go, bring back the young man Absalom." [22]And Joab fell on his face to the ground and paid homage [p] and blessed the king. And Joab said, "Today your servant knows that I have found favor in your sight, my lord the king, in that the king has granted the request of his servant." [23]So Joab arose and went to [q] Geshur and brought Absalom to Jerusalem. [24][†]And the king said, "Let him dwell apart in his own house; he is not to come into my presence." So Absalom lived apart in his own house and did not come into the king's presence.

[25]Now in all Israel there was no one so much to be praised for his handsome appearance as Absalom. [r] From the sole of his foot to the crown of his head there was no blemish in him. [26][†]And when he cut the hair of his head (for at the end of every year he used to cut it; when it was heavy on him, he [s] cut it), he weighed the hair of his head, two hundred shekels [1] by

the king’s weight. **[27]**[†]There were born [t]to Absalom three sons, and one daughter whose name was Tamar. She was a beautiful woman.

[28][†]So Absalom lived two full years in Jerusalem, without coming into the king’s presence. **[29]**Then Absalom sent for Joab, to send him to the king, but Joab would not come to him. And he sent a second time, but Joab would not come. **[30]**Then he said to his servants, “See, Joab’s field is next to mine, and he has barley there; go and set it on fire.” So Absalom’s servants set the field on fire. [2] **[31]**Then Joab arose and went to Absalom at his house and said to him, “Why have your servants set my field on fire?” **[32]**Absalom answered Joab, “Behold, I sent word to you, ‘Come here, that I may send you to the king, to ask, “Why have I come from [q]Geshur? It would be better for me to be there still.” Now therefore let me go into the presence of the king, [u]and if there is guilt in me, let him put me to death.’” **[33]**[†]Then Joab went to the king and told him, and he summoned Absalom. So he came to the king and bowed himself on his face to the ground before the king, and the king kissed Absalom.

Absalom’s Conspiracy

2 SAMUEL **15** [†]After this Absalom [v]got himself a chariot and horses, and fifty men to run before him. **[2]**And Absalom used to rise early and stand beside [w]the way of the gate. And when any man had a dispute to come before the king for judgment, Absalom would call to him and say, “From what city are you?” And when he said, “Your servant is of such and such a tribe in Israel,” **[3]**[†]Absalom would say to him, “See, your claims are good and right, but there is no man designated by the king to hear you.” **[4]**[†]Then Absalom would say, [x]“Oh that I were judge in the land! Then every man with a dispute or cause might come to me, and I would give him justice.” **[5]**And whenever a man came near to pay homage to him, he would put out his hand and take hold of him and kiss him. **[6]**Thus Absalom did to all of Israel who came to the king for judgment. So Absalom stole the hearts of the men of Israel.

[7][†]And at the end of four [1] years Absalom said to the king, “Please let me go and pay my vow, which I have vowed to the LORD, in Hebron. **[8]**For your servant [z]vowed a vow [a]while I lived at Geshur in Aram, saying, ‘If the LORD will indeed bring me back to Jerusalem, then I will offer worship to [2] the LORD.'" [9]The king said to him, [b]"Go in peace." So he arose and went to Hebron. [10][†]But Absalom sent secret messengers throughout all the tribes of Israel, saying, "As soon as you hear the sound of the trumpet, then say, 'Absalom is king at Hebron!'" [11]With Absalom went two hundred men from Jerusalem [c]who were invited guests, and they went in their innocence and knew nothing. [12][†]And while Absalom was offering the sacrifices, he sent for [3] [d]Ahithophel the Gilonite, [e]David's counselor, from his city [f]Giloh. And the conspiracy grew strong, and the people with Absalom [g]kept increasing.

David Flees Jerusalem

[13][†]And a messenger came to David, saying, [h]"The hearts of the men of Israel have gone after Absalom." [14]Then David said to all his servants who were with him at Jerusalem, "Arise, and let us [i]flee, or else there will be no escape for us from Absalom. Go quickly, lest he overtake us quickly and bring down ruin on us and strike the city with the edge of the sword." [15]And the king's servants said to the king, "Behold, your servants are ready to do whatever my lord the king decides." [16]So the king went out, and all his household after him. And the king left [j]ten concubines to keep the house. [17]And the king went out, and all the people after him. And they halted at the last house.

[18][†]And [k]all his servants passed by him, and all the Cherethites, and all the Pelethites, and all the six hundred Gittites who had followed him from [l]Gath, passed on before the king. [19]Then the king said to [m]Ittai the Gittite, "Why do you also go with us? Go back and stay with the king, for you are a foreigner and also an exile from your home. [20]You came only yesterday, and shall I today make you wander about with us, since I go [n]I know not where? Go back and take your brothers with you, and may the LORD show [4] steadfast love and faithfulness to you." [21]But Ittai answered the king, [o]"As the LORD lives, and as my lord the king lives, [p]wherever my lord the king shall be, whether for death or for life, there also will your servant be." [22]And David said to Ittai, "Go then, pass on." So Ittai the Gittite passed on with all his men and all the little ones who were with him.

[23][†]And all the land wept aloud as all the people passed by, and the king crossed [q]the brook [r]Kidron, and all the people passed on toward [s]the wilderness.

[24][†]And [t]Abiathar came up, and behold, [u]Zadok came also with all the Levites, [v]bearing the ark of the covenant of God. And they set down the ark of God until the people had all passed out of the city. [25][†]Then the king said to Zadok, “Carry the ark of God back into the city. If I find favor in the eyes of the Lord, he will [w]bring me back and let me see both it and his [x]dwelling place. [26]But if he says, ‘I have no [y]pleasure in you,’ behold, here I am, [z]let him do to me what seems good to him.” [27][†]The king also said to Zadok the priest, “Are you not a [a]seer? Go back [5] to the city in peace, with [b]your two sons, Ahimaaz your son, and Jonathan the son of Abiathar. [28][†]See, I will wait at [c]the fords of [s]the wilderness until word comes from you to inform me.” [29]So Zadok and Abiathar carried the ark of God back to Jerusalem, and they remained there.

[30][†]But David went up the ascent of the Mount of Olives, weeping as he went, [d]barefoot and [e]with his head covered. And all the people who were with him covered their heads, and they went up, [f]weeping as they went. [31][†]And it was told David, “Ahithophel is among the conspirators with Absalom.” And David said, “O Lord, please [g]turn the counsel of Ahithophel into foolishness.”

[32]While David was coming to the summit, where God was worshiped, behold, Hushai [h]the Archite came to meet him [i]with his coat torn and [i]dirt on his head. [33][†]David said to him, “If you go on with me, you will be [j]a burden to me. [34]But if you return to the city and say to Absalom, [k]‘I will be your servant, O king; as I have been your father’s servant in time past, so now I will be your servant,’ then you will defeat for me the counsel of Ahithophel. [35]Are not Zadok and Abiathar the priests with you there? So whatever you hear from the king’s house, [l]tell it to Zadok and Abiathar the priests. [36]Behold, [m]their two sons are with them there, Ahimaaz, Zadok’s son, and Jonathan, Abiathar’s son, [m]and by them you shall send to me everything you hear.” [37]So Hushai, [n]David’s friend, came into the city, [o]just as Absalom was entering Jerusalem.

David and Ziba

2 SAMUEL **16** [†]When David had passed a little beyond [p] the summit, [q] Ziba the servant of Mephibosheth met him, with a couple of donkeys saddled, bearing two hundred loaves of bread, [r] a hundred bunches of raisins, a hundred of summer fruits, and a skin of wine. [2]And the king said to Ziba, “Why have you brought these?” Ziba answered, [s] “The donkeys are for the king’s household to ride on, the bread and summer fruit for the young men to eat, and the wine for those who [t] faint in the wilderness to drink.” [3]And the king said, “And where is your master’s son?” [u] Ziba said to the king, “Behold, he remains in Jerusalem, for he said, ‘Today the house of Israel will give me back the kingdom of my father.’” [4]Then the king said to Ziba, “Behold, all that belonged to Mephibosheth is now yours.” And Ziba said, “I pay homage; let me ever find favor in your sight, my lord the king.”

Shimei Curses David

[5][†]When King David came to [v] Bahurim, there came out a man of the family of the house of Saul, whose name was [w] Shimei, the son of Gera, and as he came [x] he cursed continually. [6]And he threw stones at David and at all the servants of King David, and all the people and all the mighty men were on his right hand and on his left. [7]And Shimei said as he [x] cursed, “Get out, get out, you man of blood, you worthless man! [8]The LORD [y] has avenged on you all [z] the blood of the house of Saul, in whose place you have reigned, and the LORD has given the kingdom into the hand of your son Absalom. See, your evil is on you, for you are a man of blood.”

[9][†]Then Abishai the son of Zeruiah said to the king, “Why should this [a] dead dog [b] curse my lord the king? Let me go over and take off his head.” [10][†]But the king said, [c] “What have I to do with you, [d] you sons of Zeruiah? If he is cursing because the LORD has said to him, ‘Curse David,’ who then shall say, ‘Why have you done so?’” [11]And David said to Abishai and to all his servants, “Behold, [e] my own son seeks my life; how much more now may this Benjaminite! Leave him alone, and let him curse, for the LORD has told him to. [12]It may be that the LORD will look on the wrong done to me, [1] and that the LORD will repay me with good for his cursing

today.” 13So David and his men went on the road, while Shimei went along on the hillside opposite him and [f] cursed as he went and threw stones at him and flung dust. 14[†]And the king, and all the people who were with him, [g] arrived weary at the Jordan. [2] And there he refreshed himself.

Absalom Enters Jerusalem

15[†] [h] Now Absalom and all the people, the men of Israel, came to Jerusalem, and Ahithophel with him. 16And when Hushai the Archite, [h] David’s friend, came to Absalom, Hushai said to Absalom, [i] “Long live the king! Long live the king!” 17And Absalom said to Hushai, “Is this your loyalty to your friend? [j] Why did you not go with your friend?” 18And Hushai said to Absalom, “No, for whom the LORD and this people and all the men of Israel have chosen, his I will be, and with him I will remain. 19And again, [k] whom should I serve? Should it not be his son? As I have served your father, so I will serve you.”

20Then Absalom said to Ahithophel, “Give your counsel. What shall we do?” 21[†]Ahithophel said to Absalom, “Go in to [l] your father’s concubines, whom he has left to keep the house, and all Israel will hear that you have made yourself a stench to your father, and [m] the hands of all who are with you will be strengthened.” 22So they pitched a tent for Absalom [n] on the roof. And Absalom went in to his father’s concubines [o] in the sight of all Israel. 23[†]Now in those days the counsel that Ahithophel gave was as if one consulted the word of God; so was all the counsel of Ahithophel esteemed, [p] both by David and by Absalom.

Hushai Saves David

2 SAMUEL 17 [†]Moreover, Ahithophel said to Absalom, “Let me choose twelve thousand men, and I will arise and pursue David tonight. 2I will come upon him while he is [q] weary and discouraged and throw him into a panic, and all the people who are with him will flee. [r] I will strike down only the king, 3and I will bring all the people back to you as a bride comes home to her husband. You seek the life of only one man, [1] and all the

people will be at peace.” 4And the advice seemed right in the eyes of Absalom and all the elders of Israel.

5Then Absalom said, “Call [s] Hushai the Archite also, and let us hear what he has to say.” 6And when Hushai came to Absalom, Absalom said to him, “Thus has Ahithophel spoken; shall we do as he says? If not, you speak.” 7[†]Then Hushai said to Absalom, “This time the counsel that Ahithophel has given is not good.” 8Hushai said, “You know that your father and his men are mighty men, and that they are enraged, [2] [t] like a bear robbed of her cubs in the field. Besides, your father is expert in war; he will not spend the night with the people. 9Behold, even now he has hidden himself in one of the pits or in some other place. And as soon as some of the people fall [3] at the first attack, whoever hears it will say, ‘There has been a slaughter among the people who follow Absalom.’ 10Then even the valiant man, whose heart is like the heart of a lion, will utterly [u] melt with fear, for all Israel knows that your father is a mighty man, and that those who are with him are valiant men. 11But my counsel is that all Israel be gathered to you, [v] from Dan to Beersheba, [w] as the sand by the sea for multitude, and that you go to battle in person. 12So we shall come upon him in some place where he is to be found, and we shall light upon him as the dew falls on the ground, and of him and all the men with him not one will be left. 13If he withdraws into a city, then all Israel will bring ropes to that city, and we shall drag it into the valley, until not even a pebble is to be found there.” 14And Absalom and all the men of Israel said, “The counsel of Hushai the Archite is better than the counsel of Ahithophel.” [x] For the LORD had ordained [4] to defeat the good counsel of Ahithophel, so that the LORD might bring harm upon Absalom.

15[y] Then Hushai said to Zadok and Abiathar the priests, “Thus and so did Ahithophel counsel Absalom and the elders of Israel, and thus and so have I counseled. 16Now therefore send quickly and tell David, ‘Do not stay tonight at [z] the fords of the wilderness, but by all means pass over, lest the king and all the people who are with him be [a] swallowed up.’” 17[†]Now [b] Jonathan and Ahimaaz were waiting at [c] En-rogel. A female servant was to go and tell them, and they were to go and tell King David, for they were not to be seen entering the city. 18But a young man saw them and told

Absalom. So both of them went away quickly and came to the house of a man at [d] Bahurim, who had a well in his courtyard. And they went down into it. **19** [e] And the woman took and spread a covering over the well's mouth and scattered grain on it, and nothing was known of it. **20** When Absalom's servants came to the woman at the house, they said, "Where are Ahimaaz and Jonathan?" And the woman said to them, "They have gone over the brook [5] of water." And when they had sought and could not find them, they returned to Jerusalem.

21 After they had gone, the men came up out of the well, and went and told King David. They said to David, [f] "Arise, and go quickly over the water, for thus and so has Ahithophel counseled against you." **22** Then David arose, and all the people who were with him, and they crossed the Jordan. By daybreak not one was left who had not crossed the Jordan.

23 [†]When Ahithophel saw that his counsel was not followed, he saddled his donkey and went off home to [g] his own city. He [h] set his house in order and [i] hanged himself, and he died and was buried in the tomb of his father.

24 [†]Then David came to [j] Mahanaim. And Absalom crossed the Jordan with all the men of Israel. **25** [†]Now Absalom had set [k] Amasa over the army instead of Joab. Amasa was the son of a man named Ithra the Ishmaelite, [6] who had married Abigal the daughter of [l] Nahash, sister of Zeruiah, Joab's mother. **26** And Israel and Absalom encamped in the land of Gilead.

27 [†]When David came to Mahanaim, [m] Shobi the son of Nahash from [n] Rabbah of the Ammonites, and [o] Machir the son of Ammiel from Lo-debar, and [p] Barzillai the Gileadite from Rogelim, **28** brought beds, basins, and earthen vessels, wheat, barley, flour, parched grain, beans and lentils, [7] **29** honey and curds and sheep and cheese from the herd, for David and the people with him to eat, for they said, "The people are hungry and [q] weary and thirsty [r] in the wilderness."

Absalom Killed

2 SAMUEL **18** [†]Then David mustered the men who were with him and set over them commanders of thousands and commanders of hundreds. **2** [†]And David sent out the army, one third under the command of Joab, one third

under the command of Abishai the son of Zeruiah, Joab's brother, and one third under the command of [s] Ittai the Gittite. And the king said to the men, "I myself will also go out with you." [3] [t] But the men said, "You shall not go out. For if we flee, they will not care about us. If half of us die, they will not care about us. But you are worth ten thousand of us. Therefore it is better that you send us help from the city." [4]The king said to them, "Whatever seems best to you I will do." So the king stood at the side of the gate, while all the army marched out by hundreds and by thousands. [5][†]And the king ordered Joab and Abishai and Ittai, "Deal gently for my sake with the young man Absalom." [u] And all the people heard when the king gave orders to all the commanders about Absalom.

[6][†]So the army went out into the field against Israel, and the battle was fought in the [v] forest of Ephraim. [7]And the men of Israel were defeated there by the servants of David, and the loss there was great on that day, twenty thousand men. [8]The battle spread over the face of all the country, and the forest devoured more people that day than the sword.

[9][†]And Absalom happened to meet the servants of David. Absalom was riding on his mule, and the mule went under the thick branches of a great oak, [1] [w] and his head caught fast in the oak, and he was suspended between heaven and earth, while the mule that was under him went on. [10]And a certain man saw it and told Joab, "Behold, I saw Absalom hanging in an oak." [11]Joab said to the man who told him, "What, you saw him! Why then did you not strike him there to the ground? I would have been glad to give you ten pieces of silver and a belt." [12]But the man said to Joab, "Even if I felt in my hand the weight of a thousand pieces of silver, I would not reach out my hand against the king's son, for [x] in our hearing the king commanded you and Abishai and Ittai, 'For my sake protect the young man Absalom.' [13]On the other hand, if I had dealt treacherously against his life [2] (and there is nothing hidden from the king), then you yourself would have stood aloof." [14]Joab said, "I will not waste time like this with you." And he took three javelins in his hand and thrust them into the heart of Absalom while he was still alive in the oak. [15]And ten young men, Joab's armor-bearers, surrounded Absalom and struck him and killed him.

[16]Then Joab blew the trumpet, and the troops came back from pursuing Israel, for Joab restrained them. [17][†]And they took Absalom and threw him

into a great pit in the forest and raised over him [y] a very great heap of stones. And all Israel [z] fled every one to his own home. 18[†]Now Absalom in his lifetime had taken and set up for himself [a] the pillar that is in [b] the King's Valley, for he said, [c] "I have no son to keep my name in remembrance." He called the pillar after his own name, and it is called Absalom's monument [3] to this day.

David Hears of Absalom's Death

19[†]Then Ahimaaz the son of Zadok said, [d] "Let me run and carry news to the king that [e] the Lord has delivered him from the hand of his enemies." 20And Joab said to him, "You are not to carry news today. You may carry news another day, but today you shall carry no news, because the king's son is dead." 21Then Joab said to the Cushite, "Go, tell the king what you have seen." The Cushite bowed before Joab, and ran. 22Then Ahimaaz the son of Zadok said again to Joab, "Come what may, let me also run after the Cushite." And Joab said, "Why will you run, my son, seeing that you will have no reward for the news?" 23"Come what may," he said, "I will run." So he said to him, "Run." Then Ahimaaz ran by the way of [f] the plain, and outran the Cushite.

24[†]Now David [g] was sitting between the two gates, and [h] the watchman went up to the roof of the gate by the wall, and when he lifted up his eyes and looked, he saw a man running alone. 25The watchman called out and told the king. And the king said, "If he is alone, there is news in his mouth." And he drew nearer and nearer. 26The watchman saw another man running. And the watchman called to the gate and said, "See, another man running alone!" The king said, "He also brings news." 27The watchman said, "I think the running of the first is [i] like the running of Ahimaaz the son of Zadok." And the king said, [j] "He is a good man and comes with good news."

28Then Ahimaaz cried out to the king, "All is well." And he bowed before the king with his face to the earth and said, [k] "Blessed be the Lord your God, who has delivered up the men who raised their hand against my lord the king." 29[†]And the king said, [l] "Is it well with the young man Absalom?" Ahimaaz answered, "When Joab sent the king's servant, your servant, I saw a great commotion, but I do not know what it was.” [30]And the king said, “Turn aside and stand here.” So he turned aside and stood still.

David’s Grief

[31]And behold, the Cushite came, and the Cushite said, “Good news for my lord the king! For [m]the LORD has delivered you this day from the hand of all who rose up against you.” [32]The king said to the Cushite, [l]“Is it well with the young man Absalom?” And the Cushite answered, [n]“May the enemies of my lord the king and all who rise up against you for evil be like that young man.” [33] [4] And the king was deeply moved and went up [g]to the chamber over the gate and wept. And as he went, he said, [o]“O my son Absalom, my son, my son Absalom! Would I had died instead of you, O Absalom, my son, my son!”

Joab Rebukes David

2 SAMUEL **19** It was told Joab, “Behold, the king is weeping and mourning for Absalom.” [2][†]So the victory that day was turned into mourning for all the people, for the people heard that day, “The king is grieving for his son.” [3]And the people stole into the city that day as people steal in who are ashamed when they flee in battle. [4][†]The king [p]covered his face, and the king cried with a loud voice, [q]“O my son Absalom, O Absalom, my son, my son!” [5]Then Joab came into the house to the king and said, “You have today covered with shame the faces of all your servants, who have this day saved your life and the lives of your sons and your daughters and the lives of your wives and your concubines, [6]because you love those who hate you and hate those who love you. For you have made it clear today that commanders and servants are nothing to you, for today I know that if Absalom were alive and all of us were dead today, then you would be pleased. [7]Now therefore arise, go out and speak [r]kindly to your servants, for I swear by the LORD, if you do not go, not a man will stay with you this night, and this will be worse for you than all the evil that has come upon you from your youth until now.” [8][†]Then the king arose and took his [s]seat in the gate. And the people were all told, “Behold, the king is sitting in the gate.” And all the people came before the king.

David Returns to Jerusalem

Now Israel had [t]fled every man to his own home. [9]And all the people were arguing throughout all the tribes of Israel, saying, [u]“The king delivered us from the hand of our enemies and [v]saved us from the hand of the Philistines, and now [w]he has fled out of the land from Absalom. [10][†]But Absalom, whom we anointed over us, is dead in battle. Now therefore why do you say nothing about bringing the king back?”

[11]And King David sent this message to [x]Zadok and Abiathar the priests: “Say to the elders of Judah, ‘Why should you be the last to bring the king back to his house, when the word of all Israel has come to the king? [1] [12]You are my brothers; [y]you are my bone and my flesh. Why then should you be the last to bring back the king?’ [13][†]And say to Amasa, [z]‘Are you

not my bone and my flesh? [a] God do so to me and more also, if you are not [b] commander of my army from now on in place of Joab.'" [14]And he swayed the heart of all the men of Judah [c] as one man, so that they sent word to the king, "Return, both you and all your servants." [15][†]So the king came back to the Jordan, and Judah came to Gilgal to meet the king and to bring the king over the Jordan.

David Pardons His Enemies

[16][†]And [d] Shimei the son of Gera, the Benjaminite, from Bahurim, hurried to come down with the men of Judah to meet King David. [17]And with him were a thousand men from Benjamin. And [e] Ziba the servant of the house of Saul, with his fifteen sons and his twenty servants, rushed down to the Jordan before the king, [18]and they crossed the ford to bring over the king's household and to do his pleasure. And Shimei the son of Gera fell down before the king, as he was about to cross the Jordan, [19]and said to the king, [f] "Let not my lord hold me guilty or remember how your servant [g] did wrong on the day my lord the king left Jerusalem. Do not let the king take it to heart. [20]For your servant knows that I have sinned. Therefore, behold, I have come this day, the first [h] of all the house of Joseph to come down to meet my lord the king." [21]Abishai the son of Zeruiah answered, "Shall not Shimei be put to death for this, because [i] he cursed the LORD's anointed?" [22]But David said, [j] "What have I to do with you, you sons of Zeruiah, that you should this day be as an adversary to me? [k] Shall anyone be put to death in Israel this day? For do I not know that I am this day king over Israel?" [23] [l] And the king said to Shimei, "You shall not die." And the king gave him his oath.

[24][†]And [m] Mephibosheth the son of Saul came down to meet the king. He had neither taken care of his feet nor trimmed his beard nor washed his clothes, from the day the king departed until the day he came back in safety. [25]And when he came to Jerusalem to meet the king, the king said to him, [n] "Why did you not go with me, Mephibosheth?" [26]He answered, "My lord, O king, my servant deceived me, for your servant said to him, 'I will saddle a donkey for myself, [2] that I may ride on it and go with the king.' For [o] your servant is lame. [27] [p] He has slandered your servant to my lord the

king. But my lord the king is [q] like the angel of God; do therefore what seems good to you. [28]For all my father's house were but men doomed to death before my lord the king, but [r] you set your servant among those who eat at your table. What further right have I, then, to cry to the king?" [29]And the king said to him, "Why speak any more of your affairs? I have decided: you and Ziba shall divide the land." [30]And Mephibosheth said to the king, "Oh, let him take it all, since my lord the king has come safely home."

[31][†]Now [s] Barzillai the Gileadite had come down from Rogelim, and he went on with the king to the Jordan, to escort him over the Jordan. [32]Barzillai was a very aged man, eighty years old. [t] He had provided the king with food while he stayed at Mahanaim, for he was a very wealthy man. [33]And the king said to Barzillai, "Come over with me, and I will provide for you with me in Jerusalem." [34]But Barzillai said to the king, [u] "How many years have I still to live, that I should go up with the king to Jerusalem? [35]I am this day [v] eighty years old. Can I discern what is pleasant and what is not? Can your servant taste what he eats or what he drinks? Can I still listen to the voice of singing men and singing women? Why then should your servant be [w] an added burden to my lord the king? [36]Your servant will go a little way over the Jordan with the king. Why should the king repay me with such a reward? [37]Please let your servant return, that I may die in my own city near the grave of my father and my mother. But here is your servant [x] Chimham. Let him go over with my lord the king, and do for him whatever seems good to you." [38]And the king answered, "Chimham shall go over with me, and I will do for him whatever seems good to you, and all that you desire of me I will do for you." [39]Then all the people went over the Jordan, and the king went over. And [y] the king kissed Barzillai and blessed him, and he returned to his own home. [40]The king went on to Gilgal, and Chimham went on with him. All the people of Judah, and also half the people of Israel, brought the king on his way.

[41][†]Then all the men of Israel came to the king and said to the king, "Why have our brothers the men of Judah stolen you away and [z] brought the king and his household over the Jordan, and all David's men with him?" [42]All the men of Judah answered the men of Israel, "Because the king is [a] our close relative. Why then are you angry over this matter? Have we

eaten at all at the king’s expense? Or has he given us any gift?” 43And the men of Israel answered the men of Judah, “We have [b]ten shares in the king, and in David also we have more than you. Why then did you despise us? Were we not the first to speak of bringing back our king?” [c]But the words of the men of Judah were fiercer than the words of the men of Israel.

The Rebellion of Sheba

2 SAMUEL **20** [†]Now there happened to be there [d]a worthless man, whose name was Sheba, the son of Bichri, a Benjaminite. And he blew the trumpet and said,

> [e]“We have no portion in David,
> and we have no inheritance in the son of Jesse;
> [f]every man to his tents, O Israel!”

2So all the men of Israel withdrew from David and followed Sheba the son of Bichri. But the men of Judah followed their king steadfastly from the Jordan to Jerusalem.

3[†]And David came to his house at Jerusalem. And the king took [g]the ten concubines whom he had left to care for the house and put them in a house under guard and provided for them, but did not go in to them. So they were shut up until the day of their death, living as if in widowhood.

4[†]Then the king said to [h]Amasa, “Call the men of Judah together to me within three days, and be here yourself.” 5So Amasa went to summon Judah, but he delayed beyond the set time that had been appointed him. 6[†]And David said to Abishai, “Now Sheba the son of Bichri will do us more harm than Absalom. Take [i]your lord’s servants and pursue him, lest he get himself to fortified cities and escape from us.” [1] 7And there went out after him Joab’s men and the [j]Cherethites and the Pelethites, and all the mighty men. They went out from Jerusalem to pursue Sheba the son of Bichri. 8[†]When they were at the great stone that is in Gibeon, Amasa came to meet them. Now Joab was wearing a soldier’s garment, and over it was a belt with a sword in its sheath fastened on his thigh, and as he went forward it fell out. 9And Joab said to Amasa, “Is it well with you, my brother?” And Joab took Amasa by the beard with his right hand [k]to kiss him. [10]But Amasa did not observe the sword that was in Joab's hand. [l] So Joab struck him with it [m] in the stomach and spilled his entrails to the ground without striking a second blow, and he died.

Then Joab and Abishai his brother pursued Sheba the son of Bichri. [11][†]And one of Joab's young men took his stand by Amasa and said, "Whoever favors Joab, and whoever is for David, let him follow Joab." [12]And Amasa lay wallowing in his blood in the highway. And anyone who came by, seeing him, stopped. And when the man saw that all the people stopped, he carried Amasa out of the highway into the field and threw a garment over him. [13]When he was taken out of the highway, all the people went on after Joab to pursue Sheba the son of Bichri.

[14][†]And Sheba passed through all the tribes of Israel to [n] Abel of [n] Beth-maacah, [2] and all [o] the Bichrites [3] assembled and followed him in. [15][†]And all the men who were with Joab came and besieged him in [n] Abel of Beth-maacah. [p] They cast up a mound against the city, and it stood against the rampart, and they were battering the wall to throw it down. [16][†]Then a wise woman called from the city, "Listen! Listen! Tell Joab, 'Come here, that I may speak to you.'" [17]And he came near her, and the woman said, "Are you Joab?" He answered, "I am." Then she said to him, "Listen to the words of your servant." And he answered, "I am listening." [18]Then she said, "They used to say in former times, 'Let them but ask counsel at [n] Abel,' and so they settled a matter. [19]I am one of those who are peaceable and faithful in Israel. You seek to destroy a city that is a mother in Israel. Why will you [q] swallow up [r] the heritage of the LORD?" [20]Joab answered, "Far be it from me, far be it, that I should [q] swallow up or destroy! [21]That is not true. But a man of [s] the hill country of Ephraim, called Sheba the son of Bichri, has lifted up his hand against King David. Give up him alone, and I will withdraw from the city." And the woman said to Joab, "Behold, his head shall be thrown to you over the wall." [22][†]Then the woman went to all the people [t] in her wisdom. And they cut off the head of Sheba the son of Bichri and threw it out to Joab. So he blew the trumpet, and they dispersed from the city, [u] every man to his home. And Joab returned to Jerusalem to the king.

[23][†] [v] Now Joab was in command of all the army of Israel; and Benaiah the son of Jehoiada was in command of the Cherethites and the Pelethites;

[24]and [w] Adoram was in charge of the forced labor; and Jehoshaphat the son of Ahilud was the recorder; [25]and Sheva was secretary; and [x] Zadok and Abiathar were priests; [26]and [y] Ira the Jairite was also David's priest.

David Avenges the Gibeonites

2 SAMUEL **21** [†]Now there was a famine in the days of David for three years, year after year. And David [z] sought the face of the LORD. And the LORD said, "There is bloodguilt on Saul and on his house, because he put the Gibeonites to death." [2]So the king called the Gibeonites and spoke to them. Now the Gibeonites were not of the people of Israel but [a] of the remnant of the Amorites. Although the people of Israel had sworn to spare them, Saul had sought to strike them down in his zeal for the people of Israel and Judah. [3][†]And David said to the Gibeonites, "What shall I do for you? And how shall I make atonement, that you may bless [b] the heritage of the LORD?" [4]The Gibeonites said to him, "It is not a matter of silver or gold between us and Saul or his house; neither is it for us to put any man to death in Israel." And he said, "What do you say that I shall do for you?" [5]They said to the king, "The man who consumed us and planned to destroy us, so that we should have no place in all the territory of Israel, [6]let seven of his sons be given to us, so that we may hang them before the LORD at [c] Gibeah of Saul, [d] the chosen of the LORD." And the king said, "I will give them."

[7][†]But the king spared Mephibosheth, the son of Saul's son Jonathan, because of [e] the oath of the LORD that was between them, between David and Jonathan the son of Saul. [8]The king took the two sons of [f] Rizpah the daughter of Aiah, whom she bore to Saul, Armoni and Mephibosheth; and the five sons of Merab [1] the daughter of Saul, whom [g] she bore to [h] Adriel the son of Barzillai the Meholathite; [9][†]and he gave them into the hands of the Gibeonites, and they hanged them on the mountain before the LORD, and the seven of them perished together. They were put to death in the first days of harvest, [i] at the beginning of barley harvest.

[10][†][j] Then Rizpah the daughter of Aiah took sackcloth and spread it for herself on the rock, from the beginning of harvest until rain fell upon them from the heavens. And she did not allow the birds of the air to come upon them by day, or the beasts of the field by night. [11]When David was told

what Rizpah the daughter of Aiah, the concubine of Saul, had done, [12]David
went and took the bones of Saul and the bones of his son Jonathan from the
men of Jabesh-gilead, [k]who had stolen them from the public square of
[l]Beth-shan, where the Philistines had hanged them, on the day the
Philistines killed Saul on Gilboa. [13]And he brought up from there the bones
of Saul and the bones of his son Jonathan; and they gathered the bones of
those who were hanged. [14]And they buried the bones of Saul and his son
Jonathan in the land of Benjamin in [m]Zela, in the tomb of Kish his father.
And they did all that the king commanded. And after that [n]God responded
to the plea for the land.

War with the Philistines

[15][†]There was war again between the Philistines and Israel, and David
went down together with his servants, and they fought against the
Philistines. And David grew weary. [16][†]And Ishbi-benob, one of the
descendants [o]of the giants, whose spear weighed three hundred shekels [2]
of bronze, and who was armed with a new sword, thought to kill David.
[17]But Abishai the son of Zeruiah came to his aid and attacked the Philistine
and killed him. Then David's men swore to him, [p]"You shall no longer go
out with us to battle, lest you quench [q]the lamp of Israel."

[18][r]After this there was again war with the Philistines at Gob. Then
[s]Sibbecai [t]the Hushathite struck down Saph, who was one of the
descendants [u]of the giants. [19][†]And there was again war with the
Philistines at Gob, and [v]Elhanan the son of Jaare-oregim, the Bethlehemite,
struck down Goliath the Gittite, [w]the shaft of whose spear was like a
weaver's beam. [3] [20]And there was again war at Gath, where there was a
man of great stature, who had six fingers on each hand, and six toes on each
foot, twenty-four in number, and he also was descended [x]from the giants.
[21][†]And when [y]he taunted Israel, Jonathan the son of Shimei, David's
brother, struck him down. [22]These four were descended [x]from the giants in
Gath, and they fell by the hand of David and by the hand of his servants.

David’s Song of Deliverance

2 SAMUEL **22** [†]And David spoke [z]to the LORD the words of this song on the day when the LORD delivered him from the hand of all his enemies, and from the hand of Saul. 2 [a]He said,

[b]“The LORD is my rock and my fortress and my deliverer,
3 [c]my [1] God, my rock, [d]in whom I take refuge,
[e]my shield, and [f]the horn of my salvation,
[g]my stronghold and [h]my refuge,
my savior; you save me from violence.
4 I call upon the LORD, who is [i]worthy to be praised,
and I am saved from my enemies.

5[†] [j]“For the waves of death encompassed me,
the torrents of destruction assailed me; [2]
6 [k]the cords of Sheol entangled me;
the snares of death confronted me.

7[†] [l]“In my distress I called upon the LORD;
to my God I called.
From his temple he heard my voice,
and my cry [m]came to his ears.

8[†] “Then [n]the earth reeled and rocked;
[o]the foundations of the heavens trembled
and quaked, because he was angry.
9 Smoke went up from his nostrils, [3]
and devouring fire from his mouth;
[p]glowing coals flamed forth from him.
10[†] [q]He bowed the heavens and [r]came down;
[s]thick darkness was under his feet.
11 He rode on a cherub and flew;
he was seen on [t]the wings of the wind.
12 He made [s]darkness around him [u]his canopy,
thick clouds, a gathering of water.

13 Out of the brightness before him
[v] coals of fire flamed forth.
14 [w] The Lord thundered from heaven,
and the Most High uttered his voice.
15[†] And he sent out [x] arrows and scattered them;
lightning, and routed them.
16 Then the channels of the sea were seen;
the foundations of the world were laid bare,
at the rebuke of the Lord,
at the [y] blast of the breath of his nostrils.

17[†] [z] “He sent from on high, he took me;
he drew me out of many waters.
18 He rescued me from my strong enemy,
from those who hated me,
for they were too mighty for me.
19 They confronted me in the day of my calamity,
but the Lord was my support.
20[†] [a] He brought me out into a broad place;
he rescued me, because [b] he delighted in me.

21 “The Lord [c] dealt with me according to my righteousness;
according to the [d] cleanness of my hands he rewarded me.
22 [e] For I have kept the ways of the Lord
and have not wickedly departed from my God.
23 [f] For all his rules were before me,
and from his statutes I did not turn aside.
24 I was [g] blameless before him,
and I kept myself from guilt.
25 [d] And the Lord has rewarded me according to my righteousness,
according to my cleanness in his sight.

26[†] [h] “With the merciful you show yourself merciful;
with the [g] blameless man you show yourself blameless;
27 with the purified you deal purely,

and with the crooked you make yourself seem tortuous.
28 [i] You save a humble people,
[j] but your eyes are on the haughty to bring them down.
29 [k] For you are my lamp, O LORD,
and my God lightens my darkness.
30 For by you I can run against a troop,
and by my God I can leap over a wall.
31 This God—[l] his way is perfect;
the [m] word of the LORD proves true;
he is [n] a shield for all those who take refuge in him.

32 “For who is God, but the LORD?
[o] And who is a rock, except our God?
33 This God is my [p] strong refuge
and has made my [4] way blameless. [5]
34 [q] He made my feet like the feet of a deer
and set me secure [r] on the heights.
35[†] [s] He trains my hands for war,
so that my arms can bend a bow of bronze.
36 You have given me the shield of your salvation,
and your gentleness made me great.
37 [t] You gave a wide place for my steps under me,
and my feet [6] did not slip;
38 I pursued my enemies and destroyed them,
and did not turn back until they were consumed.
39 I consumed them; I thrust them through, so that they did not rise;
they fell [u] under my feet.
40 For you equipped me with strength for the battle;
you made [v] those who rise against me sink under me.
41 You [w] made my enemies turn their backs to me, [7]
those who hated me, and I destroyed them.
42 They looked, but there was none to save;
they cried to the LORD, but [x] he did not answer them.
43 I beat them fine [y] as the dust of the earth;

I crushed them and stamped them down [z] like the mire of the streets.

44 “You delivered me from strife with my people; [8]
you kept me as the head of [a] the nations;
[b] people whom I had not known served me.
45 Foreigners came cringing to me;
as soon as they heard of me, they obeyed me.
46 Foreigners lost heart
and came trembling [9] [c] out of their fortresses.

47 “The LORD lives, and blessed be my rock,
and exalted be [d] my God, [e] the rock of my salvation,
48 the God who gave me vengeance
and [f] brought down peoples under me,
49 who brought me out from my enemies;
you exalted me above [v] those who rose against me;
you delivered me from [g] men of violence.

50 [h] “For this I will praise you, O LORD, among the nations,
and sing praises to your name.
51 [i] Great salvation he brings [10] to his king,
and shows steadfast love to [j] his anointed,
to David and his offspring [k] forever.”

The Last Words of David

2 SAMUEL **23** [†]Now these are the last words of David:

The oracle of David, the son of Jesse,
the oracle of [l] the man who was raised on high,
[j] the anointed of the God of Jacob,
the sweet psalmist of Israel: [1]

2[†] [m] “The Spirit of the LORD speaks by me;
his word is on my tongue.

3 The God of Israel has spoken;
[n] the Rock of Israel has said to me:
When one rules justly over men,
ruling [o] in the fear of God,
4[†] he [p] dawns on them like the morning light,
like the sun shining forth on a cloudless morning,
like rain [2] that makes grass to sprout from the earth.

5[†] “For does not my house stand so with God?
[q] For he has made with me an everlasting covenant,
ordered in all things and secure.
For will he not cause to prosper
all my help and my desire?
6 But worthless men [3] are all like thorns that are thrown away,
for they cannot be taken with the hand;
7 but the man who touches them
arms himself with iron and the shaft of a spear,
and they are utterly consumed with fire.” [4]

David’s Mighty Men

8[†] [r] These are the names of the mighty men whom David had: [s] Josheb-basshebeth a Tahchemonite; he was chief of the three. [5] He wielded his spear [6] against eight hundred whom he killed at one time.

9And next to him among the three mighty men was Eleazar the son of [t] Dodo, son of [u] Ahohi. He was with David when they defied the Philistines who were gathered there for battle, and the men of Israel withdrew. 10He rose and struck down the Philistines until his hand was weary, and his hand clung to the sword. And the LORD brought about a great victory that day, and the men returned after him only to strip the slain.

11[†]And next to him was Shammah, the son of Agee the [v] Hararite. The Philistines gathered together at Lehi, where there was a plot of ground full of lentils, and the men fled from the Philistines. 12But he took his stand in the midst of the plot and defended it and struck down the Philistines, and the LORD worked a great victory.

[13][†]And three of the thirty chief men went down and came about harvest time to David at the [w]cave of Adullam, when a band of Philistines was encamped [x]in the Valley of Rephaim. [14]David was then [y]in the stronghold, and [z]the garrison of the Philistines was then at Bethlehem. [15]And David said longingly, "Oh, that someone would give me water to drink from the well of Bethlehem that is by the gate!" [16][†]Then the three mighty men broke through the camp of the Philistines and drew water out of the well of Bethlehem that was by the gate and carried and brought it to David. But he would not drink of it. He poured it out to the LORD [17]and said, "Far be it from me, O LORD, that I should do this. Shall I drink [a]the blood of the men who went at the risk of their lives?" Therefore he would not drink it. These things the three mighty men did.

[18][†]Now Abishai, the brother of Joab, the son of Zeruiah, was chief of the thirty.[7] And he wielded his spear against three hundred men[8] and killed them and won a name beside the three. [19]He was the most renowned of the thirty[9] and became their commander, but he did not attain to [b]the three.

[20]And [c]Benaiah the son of Jehoiada was a valiant man[10] of [d]Kabzeel, a doer of great deeds. He struck down two ariels[11] of Moab. He also went down and struck down a lion in a pit on a day when snow had fallen. [21]And he struck down an Egyptian, a handsome man. The Egyptian had a spear in his hand, but Benaiah went down to him with a staff and snatched the spear out of the Egyptian's hand and killed him with his own spear. [22]These things did Benaiah the son of Jehoiada, and won a name beside the three mighty men. [23]He was renowned among the thirty, but he did not attain to the three. And David set him over his bodyguard.

[24][e]Asahel the brother of Joab was one of the thirty; Elhanan the son of Dodo of Bethlehem, [25][f]Shammah of Harod, Elika of Harod, [26]Helez the Paltite, Ira the son of Ikkesh [g]of Tekoa, [27]Abiezer [h]of Anathoth, Mebunnai [i]the Hushathite, [28]Zalmon [j]the Ahohite, Maharai [k]of Netophah, [29]Heleb the son of Baanah [k]of Netophah, Ittai the son of Ribai of [l]Gibeah of the people of Benjamin, [30]Benaiah [m]of Pirathon, Hiddai of the brooks of [n]Gaash, [31]Abi-albon the Arbathite, Azmaveth of [o]Bahurim, [32][†]Eliahba the Shaalbonite, the sons of Jashen, Jonathan, [33][p]Shammah the Hararite,

Ahiam the son of Sharar the Hararite, [34]Eliphelet the son of Ahasbai [q] of Maacah, [r] Eliam the son of [s] Ahithophel of Gilo, [35]Hezro [12] [t] of Carmel, Paarai the Arbite, [36]Igal the son of Nathan [u] of Zobah, Bani the Gadite, [37]Zelek the Ammonite, Naharai [v] of Beeroth, the armor-bearer of Joab the son of Zeruiah, [38] [w] Ira the [x] Ithrite, Gareb the Ithrite, [39] [y] Uriah the Hittite: thirty-seven in all.

David’s Census

2 SAMUEL **24** [†] [z] [a] Again the anger of the LORD was kindled against Israel, and he incited David against them, saying, [b] “Go, number Israel and Judah.” [2]So the king said to Joab, the commander of the army, [1] who was with him, “Go through all the tribes of Israel, [c] from Dan to Beersheba, and number the people, that I may know the number of the people.” [3][†]But Joab said to the king, [d] “May the LORD your God add to the people a hundred times as many as they are, while the eyes of my lord the king still see it, but why does my lord the king delight in this thing?” [4]But the king’s word prevailed against Joab and the commanders of the army. So Joab and the commanders of the army went out from the presence of the king to number the people of Israel. [5][†]They crossed the Jordan and began from [e] Aroer, [2] and from the city that is in the middle of the [f] valley, toward Gad and on to [g] Jazer. [6]Then they came to Gilead, and to Kadesh in the land of the Hittites; [3] and they came to Dan, and from Dan [4] they went around to [h] Sidon, [7]and came to the fortress of Tyre and to all the cities of the [i] Hivites and [i] Canaanites; and they went out to the Negeb of Judah at Beersheba. [8]So when they had gone through all the land, they came to Jerusalem at the end of nine months and twenty days. [9][†]And Joab gave the sum of the numbering of the people to the king: in Israel there were 800,000 valiant men [j] who drew the sword, and the men of Judah were 500,000.

The LORD’s Judgment of David’s Sin

[10][†]But [k] David’s heart struck him after he had numbered the people. And David said to the LORD, [l] “I have sinned greatly in what I have done. But

now, O LORD, please take away the iniquity of your servant, for I have done [m] very foolishly." [11]And when David arose in the morning, the word of the LORD came to [n] the prophet Gad, David's [o] seer, saying, [12]"Go and say to David, 'Thus says the LORD, Three things I offer [5] you. Choose one of them, that I may do it to you.'" [13][†]So Gad came to David and told him, and said to him, "Shall [p] three [6] years of famine come to you in your land? Or will you flee three months before your foes while they pursue you? Or shall there be three days' pestilence in your land? Now consider, and decide what answer I shall return to him who sent me." [14]Then David said to Gad, "I am in great distress. Let us fall into the hand of the LORD, [q] for his mercy is great; but let me not fall into the hand of man."

[15] [r] So the LORD sent a pestilence on Israel from the morning until the appointed time. And there died of the people from [s] Dan to Beersheba 70,000 men. [16]And when [t] the angel stretched out his hand toward Jerusalem [u] to destroy it, [v] the LORD relented from the calamity and said to the angel [u] who was working destruction among the people, "It is enough; now stay your hand." And [t] the angel of the LORD was by the threshing floor of [w] Araunah the Jebusite. [17][†]Then David spoke to the LORD when he saw the angel who was striking the people, and said, "Behold, I have sinned, and I have done wickedly. But these sheep, what have they done? Please let your hand be against me and against my father's house."

David Builds an Altar

[18][†]And Gad came that day to David and said to him, "Go up, raise an altar to the LORD on the threshing floor of [x] Araunah the Jebusite." [19]So David went up at Gad's word, as the LORD commanded. [20][†]And when Araunah looked down, he saw the king and his servants coming on toward him. And Araunah went out and paid homage to the king with his face to the ground. [21]And Araunah said, "Why has my lord the king come to his servant?" David said, "To buy the threshing floor from you, in order to build an altar to the LORD, that the plague [y] may be averted from the people." [22]Then Araunah said to David, "Let my lord the king take and offer up what seems good to him. Here are the oxen for the burnt offering and the [z] threshing sledges and the yokes of the oxen for the wood. [23][†]All this, O king,

Araunah gives to the king.” And Araunah said to the king, “May the LORD your God [a] accept you.” **24**But the king said to Araunah, “No, but I will buy it from you for a price. I will not offer burnt offerings to the LORD my God that cost me nothing.” So David bought the threshing floor and the oxen for fifty shekels [7] of silver. **25**[†]And David built there an altar to the LORD and offered burnt offerings and peace offerings. [b] So the LORD responded to the plea for the land, and the plague was averted from Israel.

Study Notes for 2 Samuel

2 SAMUEL—NOTE ON 1:1–20:26 *Story of King David.* Most of 2 Samuel tells of David's rise to kingship, first over Judah and then over all Israel. Most of the problems David had to deal with resulted from his own sins.

2 SAMUEL—NOTE ON 1:1–27 The book begins where 1 Samuel ends, with the death of King Saul and his sons at Mount Gilboa. David, who is in Ziklag, hears of Saul's death. But instead of rejoicing that his enemy is dead, he mourns Saul's death and executes the man who claims to have killed Saul.

2 SAMUEL—NOTE ON 1:1–2 An Amalekite man (see v. 8) arrives to report the events of 1 Samuel 31. The torn **clothes** and **dirt** are signs of mourning.

2 SAMUEL—NOTE ON 1:6–10 **So I stood beside him and killed him** (v. 10). The narrator in 1 Samuel 31 said that Saul killed himself. This man is lying to gain favor with the person most likely to replace Saul as king.

2 SAMUEL—NOTE ON 1:12 David and his men **fasted** in mourning. After this summary statement, the story resumes the actual dialogue between David and the young man who told of Saul's death.

FACT

Laments were a common way of showing grief and mourning for the dead. They could poetically capture a person's feelings toward the departed.

2 SAMUEL—NOTE ON 1:14 **How is it you were not afraid . . . to destroy the LORD's anointed?** See note on 1 Sam. 24:6. As a sojourner subject to the laws of Israel (Lev. 24:22), the Amalekite should have respected Saul as his king (as did Saul's armor-bearer; 1 Sam. 31:4–5). David himself had refrained from killing Saul (1 Samuel 24; 26).

2 SAMUEL—NOTE ON 1:15 **Go, execute him**. David believed the Amalekite's story (but see note on vv. 6–10). On that basis he had him executed. David's action shows he had no part in Saul's death.

2 SAMUEL—NOTE ON 1:16 **Your blood be on your head** means that the Amalekite (not David) is responsible for his own death (see Josh. 2:19; 1 Kings 2:32, 37; Ezek. 33:4).

2 SAMUEL—NOTE ON 1:17–27 **And David lamented**. Though terribly wronged by Saul, David chose to remember him in a generous way.

2 SAMUEL—NOTE ON 1:18 **It should be taught** refers to the lament that follows. Compare the heading of Psalm 60, "A Miktam of David; for instruction." The **Book of Jashar** is a non-biblical written source.

2 SAMUEL—NOTE ON 1:19 **How the mighty have fallen!** This is the theme line of David's lament for Saul and Jonathan, repeated in vv. 25, 27.

2 SAMUEL—NOTE ON 1:20 **Gath** and **Ashkelon** are Philistine cities. David does not want the Philistines to rejoice over Saul's death.

2 SAMUEL—NOTE ON 1:21 **let there be no dew or rain . . . nor fields of offerings!** David wishes for lack of blessing on the place where Saul and Jonathan died. The line **the shield of the mighty was defiled** is paralleled by the next line, **the shield of Saul, not anointed with oil** (that is, "not in proper condition," since leather shields were treated with oil).

2 SAMUEL—NOTE ON 1:22 **Blood** and **fat** are often used as a word pair to refer to the whole of a sacrifice. For **bow of Jonathan**, see 1 Sam. 20:18–23.

2 SAMUEL—NOTE ON 1:23 **In life and in death . . . not divided**. In 1 Samuel 14 Jonathan acted without his father's knowledge and readily criticized him, and they disagreed over David (see especially 1 Sam. 22:8). Yet they apparently maintained a relationship, eventually fighting and dying together for Israel.

2 SAMUEL—NOTE ON 1:24 **Scarlet** cloth, colored with a dye made from the dried bodies of an insect, was a sign of prosperity (Prov. 31:21).

2 SAMUEL—NOTE ON 1:26 **surpassing the love of women**. David's remark does not carry any sexual overtones. Rather, he is calling attention to Jonathan's self-denial in giving up any right to the throne of Israel (1 Sam. 23:17). Jonathan loved and supported David as the Lord's choice to succeed his father Saul. He even risked his life for David (1 Sam. 20:30–33).

2 SAMUEL—NOTE ON 2:1–5:5 Judah makes David its king. Saul's general Abner, however, seeks to restore Saul's kingdom with Saul's son Ish-bosheth as king. During the struggle between the two kingdoms, Abner, who has decided to go with David, is killed by David's commander Joab. Later, Ish-bosheth is killed by two of his own men, but David executes them for murder. With no candidate for king in the house of Saul, all of Israel unites to anoint the hero David as king. There are many cases of Israelites' shedding the blood of fellow Israelites, and this is tragic, but the narrator holds David innocent in each case, and thus he is qualified to be king over all Israel.

2 SAMUEL—NOTE ON 2:1–3 Saul is no longer pursuing David, and David's home base of Ziklag has burned. After inquiring of the Lord, David moves to the **Hebron** area with his family and men. Hebron was the most important city of southern Judah. It was not far from Bethlehem.

2 SAMUEL—NOTE ON 2:4b–7 See 1 Sam. 31:11–13. David seems to be presenting himself as Saul's successor and suggesting that **Jabesh-gilead** should enter into a treaty relationship with Judah. He is moved by their faithfulness toward Saul and wants to reward them.

2 SAMUEL—NOTE ON 2:4 Rather than seeking a relative of Saul (from the tribe of Benjamin, 1 Sam. 9:1), the people of **Judah** choose one of their own, the hero David, as king. He was also chosen by the Lord (1 Sam. 16:1–23).

2 SAMUEL—NOTE ON 2:8–9 **Abner** tries to continue Saul's kingdom, on a reduced scale. From these verses and 3:9, it appears that Abner, not **Ish-bosheth**, was actually in charge. **Mahanaim**, a city on the Jabbok River, was apparently the capital of Gilead. The fact that the capital had to be in Transjordan suggests the weakness of Ish-bosheth's reign. **Gilead and the Ashurites and Jezreel** refers to the northern and Transjordanian part of the country. **Ephraim and Benjamin** refers to the central and main part. Ish-bosheth did not necessarily have real control over all this area; the Philistines apparently were in the Jezreel Valley (1 Sam. 31:7). **All Israel** is a summary description of the area just mentioned.

2 SAMUEL—NOTE ON 2:10–11 For a time, there are two kings in the land of Israel.

2 SAMUEL—NOTE ON 2:12 **Gibeon** is about 6 miles (9.7 km) north-northwest of Jerusalem. The "pool" (v. 13) is probably the huge round cistern cut into the rock on its north side (compare Jer. 41:12).

2 SAMUEL—NOTE ON 2:13 This marks the first appearance of **Joab the son of Zeruiah**, though Abishai was referred to as his brother in 1 Sam. 26:6. Joab was commander over the army (2 Sam. 8:16). He appears frequently in 2 Samuel, often in a major role. Since Abner knows him and his brothers well (2:20–22), Joab probably came to Saul's court soon after David's rise to prominence. He was one of the three sons of David's sister Zeruiah (1 Chron. 2:16), so he was David's nephew (2 Sam. 2:18).

FACT

The pool of Gibeon (2:13) was probably a huge round cistern cut into limestone rock. Since the water was about 80 feet (24 m) below ground, nearly 30 feet (9 m) of stairs were carved into the side of the shaft. These stairs led to a tunnel about 40 feet (12 m) long. At the end of this tunnel was the pool, where a person could draw water for daily use.

2 SAMUEL—NOTE ON 2:19 **Asahel** was one of David's mighty warriors, "one of the thirty" (23:24; see also 1 Chron. 11:26).

2 SAMUEL—NOTE ON 2:23 Abner, an experienced warrior, apparently stopped suddenly, thrusting **his spear** backward so forcefully that it went right through Asahel's body as he ran into it.

2 SAMUEL—NOTE ON 2:28 Here, as in 18:16 and 20:22, Joab uses a **trumpet** to summon an army and mark the end of fighting after a victory.

2 SAMUEL—NOTE ON 2:29 The **Arabah** is part of the Jordan Valley rift south of the Dead Sea.

2 SAMUEL—NOTE ON 3:2–5 It is assumed that **Chileab** (called Daniel in 1 Chron. 3:1) died young, since he is not mentioned as a possible successor in 1 Kings 1. **Geshur** was north of the area controlled by Saul's house, so David's marriage with its king's daughter strengthened him against Ish-bosheth (2 Sam. 3:1).

2 SAMUEL—NOTE ON 3:7 Saul’s concubine **Rizpah** bore him two sons. Taking the previous king’s wives was considered acceptable only for the new king (see 12:8; 16:21–22). If Abner had sex with Rizpah, it could be considered an act of treason.

2 SAMUEL—NOTE ON 3:12–15 David clearly does not mind taking the Israelite kingdom from Ish-bosheth, and he stresses his closeness to Saul as Saul’s son-in-law. David states that he has legally paid the bride-price for **Michal** (see 1 Sam. 18:25–27). Apparently David never divorced Michal, even though Saul had given her to another man (1 Sam. 25:44).

FACT

Dogs are mentioned 40 times in Scripture, and few of the references are positive. Dogs were viewed as unclean animals because they were scavengers, not pets. To compare someone to a dog was a great insult (3:8).

2 SAMUEL—NOTE ON 3:22–30 Joab’s motive for killing Abner could have been concern for David’s position as king (v. 25), concern for his own position (v. 23), personal revenge (v. 30), or a mixture of these motives (compare 18:14; 20:10).

2 SAMUEL—NOTE ON 3:25 **Know your going out and your coming in** mainly refers to military actions (as in 1 Sam. 18:13). In other words, Joab claims that Abner came as a spy.

2 SAMUEL—NOTE ON 3:26 **Sirah** is about 2.5 miles (4 km) north of Hebron.

2 SAMUEL—NOTE ON 3:27 **into the midst of the gate**. City gates were elaborate structures.

2 SAMUEL—NOTE ON 3:28–39 Joab is apparently too important and useful for David to punish him for killing Abner. Instead David curses Joab and publicly mourns Abner, having a funeral for him and chanting a lament for him. This is the only funeral described in detail in the OT. Because of Abner’s relationship to Saul, it was important for David and his future kingdom that **all Israel** know it was not David’s will to put Abner to death.

2 SAMUEL—NOTE ON 4:2–3 **Beeroth** is about 2 miles (3.2 km) south of Gibeon. It is one of the cities that tricked Joshua into making a treaty with them (Josh.

9:17). The Beerothites had probably **fled to Gittaim** when Saul put the Gibeonites to death (see 2 Sam. 21:1). Apparently after that the Benjaminites (Neh. 11:33), including **Rimmon** and his family, came to live there.

ABNER

Abner was the commander of Saul's army. When Saul died, Abner took the king's son, Ish-bosheth, and made him king of Israel. During the Battle of Gibeon, Abner killed Asahel, one of David's mighty men. This led to hostility between himself and Asahel's brothers, Joab and Abishai. After a quarrel with Ish-bosheth, Abner convinced the elders of Israel that they should side with David. He was welcomed by David but was then murdered by Joab. David cursed Joab for killing Abner and held a public funeral for the murdered warrior. David called Abner "a prince and a great man" (3:38). **(2 Samuel 3:38)**

---

2 SAMUEL—NOTE ON 4:4 The information about **Mephibosheth** is probably put here to show why there was no move to make him king after Ish-bosheth's death. He was still a child, and he was **crippled**. Apparently his real name was "Merib-baal" (1 Chron. 8:34). Because "baal" could mean "lord" in general, the name probably referred to the Lord of Israel (as in 2 Sam. 5:20). At some point, to avoid using the name of the god Baal, in Samuel he is referred to as "Mephibosheth." Similarly, Saul's son Ish-bosheth is called "Eshbaal" in 1 Chron. 8:33, but "Ish-bosheth" in Samuel. Jerubbaal (that is, Gideon; Judg. 6:32) is called "Jerubbesheth" in 2 Sam. 11:21.

2 SAMUEL—NOTE ON 4:7 This verse is an expansion of the previous verse.

2 SAMUEL—NOTE ON 4:10–11 This refers to the incident in 1:13–16. The Amalekite had at least given the excuse that Saul had requested his own death, but Ish-bosheth's death was outright murder.

2 SAMUEL—NOTE ON 4:12 Unlike the case of Joab, there is no problem with executing the killers of Ish-bosheth. For hanging a body after death, see 21:6 and Josh. 10:26.

FACT

Hanging by the neck was never used as a form of execution in ancient Israel. However, the hanging of a person's body after execution was a common practice (4:12). This was done to cast shame on the criminal and to warn others not to commit similar crimes.

---

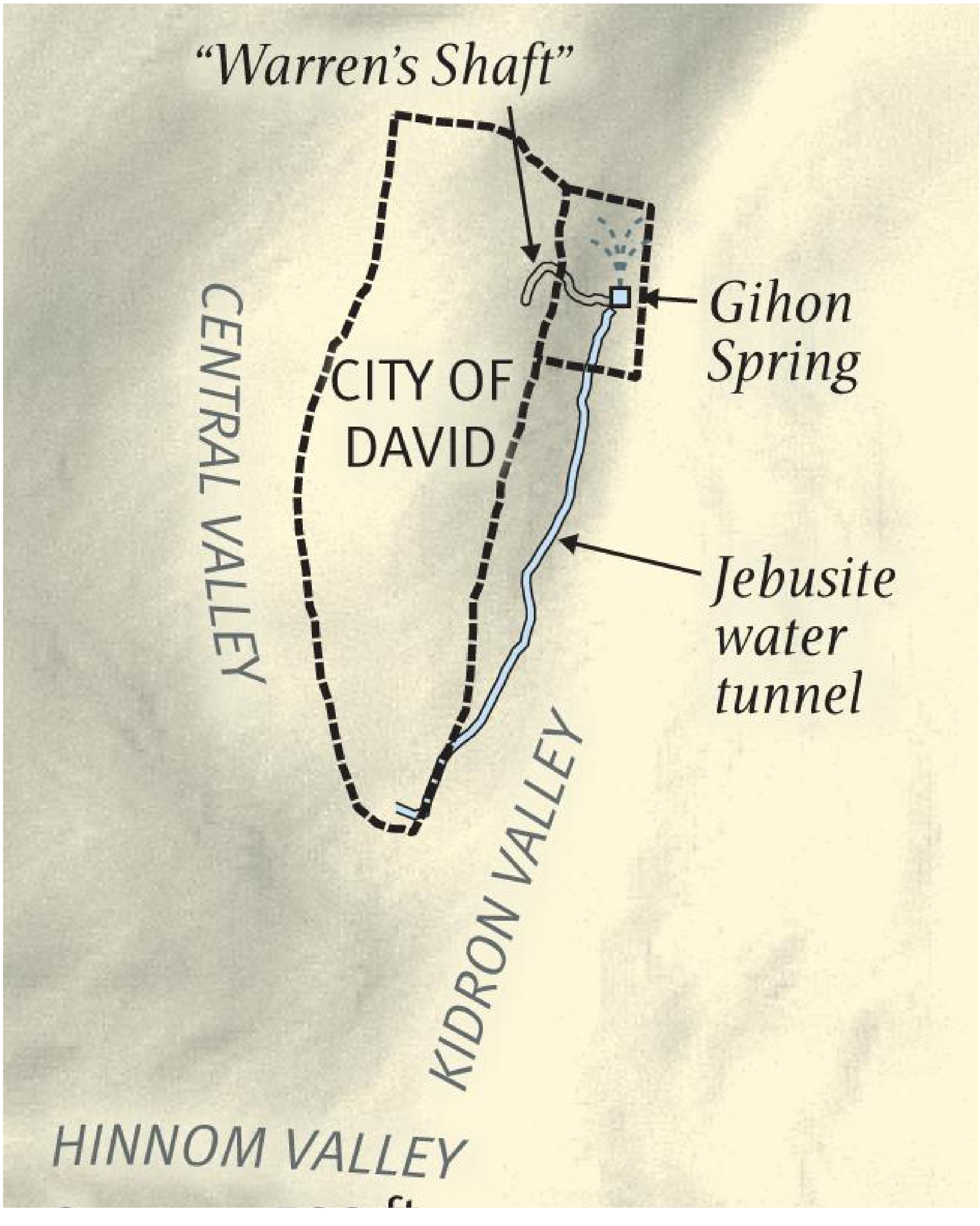
2 SAMUEL—NOTE ON 5:1 we are your bone and flesh. Even though there is a distinct division between Judah and the rest of Israel, they still recognize each other as family (compare "brothers," 2:26–27).

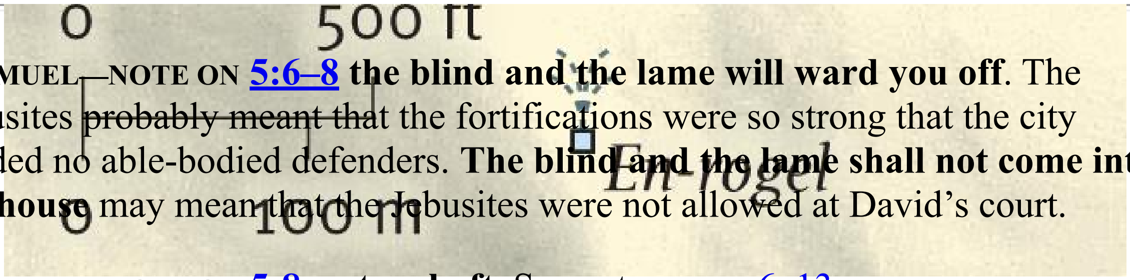
2 SAMUEL—NOTE ON 5:6–13 The account of David's kingship over all of Israel starts with his capture of the Jebusite city of **Jerusalem**, on the boundary between Judah and Benjamin. Jerusalem had not been controlled by any one tribe, and thus it was both symbolically and geographically better suited to be the capital of all Israel than Hebron, which was in central Judah. Jerusalem was the "Salem" of which Melchizedek was king (Gen. 14:18). It had been too strong to be conquered when the Israelites first entered Canaan (Josh. 15:63). **The stronghold of Zion** was on the western slope of the Kidron Valley above the city's water source, the spring of Gihon. According to 1 Chron. 11:6, Joab led the attack by entering through the water shaft and was made David's chief commander because of his success.

David Captures the Stronghold of Zion

c. 1005 B.C.

After securing his reign over all Israel, David moved his capital from Hebron, a southern city of Judah, to a more central and tribally neutral location at Jerusalem. At the time, Jerusalem (called "the stronghold of Zion") was held by the Jebusites, and its terraced defensive walls and nearby steep hills and valleys made it seem impenetrable. But David sent men up a water shaft (believed by some to be Warren's Shaft) to capture the stronghold, and he renamed it the city of David.


"Warren's Shaft"
Gihon Spring
CENTRAL VALLEY
CITY OF DAVID
Jebusite water tunnel
KIDRON VALLEY
HINNOM VALLEY



2 SAMUEL—NOTE ON 5:6–8 **the blind and the lame will ward you off**. The Jebusites probably meant that the fortifications were so strong that the city needed no able-bodied defenders. **The blind and the lame shall not come into the house** may mean that the Jebusites were not allowed at David's court.

2 SAMUEL—NOTE ON 5:8 **water shaft**. See note on vv. 6–13.

2 SAMUEL—NOTE ON 5:9 **The Millo** (see 1 Kings 9:15; 1 Chron. 11:8) was a series of terrace walls, built on a steep slope, that supported the fill dirt behind it to create level areas. Houses were built on these artificial platforms and connected by narrow staircases. During heavy rains, the fill became heavy and increased the pressure on the terrace walls. These required regular maintenance, lest the houses fall down the steep slope and the city disintegrate.

FACT

Millo means "fill" in Hebrew. The Millo (5:9) was a series of terraces built so that houses and other structures could rest on flat areas of land. A retaining wall would first be built and then workers would "fill" dirt in behind it, piling it up until it formed a raised terrace.

---

2 SAMUEL—NOTE ON 5:11 **Hiram king of Tyre** provides David with cedars to build his house. Tyre was a trading empire. It was important to them to keep the inland trade route from Israel to Egypt open to their merchants.

2 SAMUEL—NOTE ON 5:13–14 This is a summary statement about David's kingship in Jerusalem (compare 3:2–5). It does not mean that these sons were all born before 5:17.

2 SAMUEL—NOTE ON 5:17–21 Until now the **Philistines** may have considered David to be a paid soldier fighting for them (1 Samuel 27). But when David becomes **king over Israel** (that is, both Israel and Judah) and even captures Jerusalem, they realize he is a threat. **went down to the stronghold**. This is probably toward the Philistine country. The **Valley of Rephaim** is the valley leading toward Jerusalem from the southwest. "Baal" in **Baal-perazim** is here a common noun meaning "lord." **The Philistines left their idols there** (2 Sam. 5:21) is a reversal of 1 Samuel 4, where the Philistines carried off the ark of the covenant. According to 1 Chron. 14:12, David had these idols burned.

2 SAMUEL—NOTE ON 5:22–25 It may be that the **sound of marching** was a distinct sound caused by the Lord that frightened the Philistines (as in 2 Kings 7:6). Another possibility is that the Philistines knew the sound was of **trees**, so David used it as cover for his attack. He drove the Philistines out of the central hill country.

2 SAMUEL—NOTE ON 6:1–23 Jerusalem would not only be the political capital of a united Israel. It would be the religious center as well.

2 SAMUEL—NOTE ON 6:1–2 **Baale-judah** was called Kiriath-jearim in earlier times (1 Sam. 7:1). **the LORD of hosts who sits enthroned on the cherubim**. See note on 1 Sam. 4:3–4.

2 SAMUEL—NOTE ON 6:3–4 **They carried the ark** on a **new cart**. Presumably this refers to a ritually clean cart. But God had commanded that the ark be carried by Levites, using poles placed through rings on the sides of the ark (see Ex. 25:14–15; Num. 4:15; 7:8–9; Deut. 31:9).

2 SAMUEL—NOTE ON 6:5 **Before the LORD**, as in Ex. 28:29, means that the Lord himself was present above the ark (see note on 1 Sam. 4:3–4). Both 2 Sam. 6:5–15 and 1 Sam. 4:1–7:2 show that the ark was not just a symbol of God's presence. Wherever the ark was, God manifested his presence in a special way, so the ark should not be treated lightly. **with songs . . . cymbals**. Music is part of worship in most societies, and it was an important part of Israelite worship. **lyres and harps and tambourines**. The lyre was basically a sound box with arms in a U-shape supporting a bar across the top. The lyre seems to have been considered the premier instrument. The harp was similar to today's concert harp. The tambourine was similar to the modern tambourine, but without the small cymbals. The Hebrew word translated **castanets** appears only here in the Bible.

2 SAMUEL—NOTE ON 6:6–11 **and God struck him down** (v. 7). Touching the ark was a direct violation of God's law (Num. 4:15). Even though Uzzah touched the ark to prevent it from falling, he and those with him were wrong to transport it on a cart rather than having the Levites carry it on poles (see note on 2 Sam. 6:3–4). **afraid of the LORD**. This incident was a dramatic reminder to David of God's holiness and of the necessity of approaching God only according to his revealed instruction.

2 SAMUEL—NOTE ON 6:12–15 **those who bore the ark**. This time the ark is carried properly (v. 13; 1 Chron. 15:12–15). The text may indicate that only one sacrifice was offered at the beginning of the journey, when they **had gone six steps**. But some interpreters think it means that David sacrificed every six steps. **he sacrificed**. Here and in 2 Sam. 6:17 it is doubtful that David himself killed all the animals, but it was done at his direction. David's **ephod** was the simple linen robe worn by priests (see 1 Sam. 2:18). The ram's **horn** was an instrument used especially for signaling.

2 SAMUEL—NOTE ON 6:14 **David danced before the LORD**. The term for "dancing" in vv. 14 and 16 does not appear elsewhere in Scripture. It seems to describe a whirling dance. Dancing expresses joy (compare Ex. 15:20–21; Ps. 30:11) and can be a part of jubilant worship (see Ps. 149:3; 150:4).

FACT

Dancing was a vital part of both worship and celebration (6:14). The Hebrew word for dance can mean to twist or whirl about in circular movements or to leap or skip. Performed by both males and females, it was quite similar to traditional dancing in some parts of the world today.

---

2 SAMUEL—NOTE ON 6:16–19 **Michal . . . despised him in her heart**. Michal is identified not as David's wife but as the **daughter of Saul.** She shares Saul's lack of spiritual understanding. She should have been rejoicing with David. The **tent** corresponds to the tabernacle of Exodus 26.

2 SAMUEL—NOTE ON 6:20–23 Michal's sarcastic comment, "**How the king of Israel honored himself today**," suggests she felt he should have worn his royal robes. Michal's remark about David **uncovering himself** seems to be an expression of Michal's contempt for David rather than a statement of fact. **had no child**. The text does not say what caused Michal's childlessness. It could have been God's judgment of Michal for her contempt toward David, or the natural result of the rift between Michal and David.

MICHAL

Saul's daughter Michal loved David, and Saul hoped to use this to his advantage. Saul offered David the right to marry Michal, but he asked for a very unusual "bride-price" which he assumed would lead to David's death (1 Sam. 18:20–25). The scheme didn't work, and Michal became David's wife. When Saul once again tried to kill David, Michal warned him and helped him escape. Saul then gave Michal to another man even though she was still married to David. After Saul's death, David arranged for Michal to be returned to him. But the story of David and Michal had a sad ending. When David brought the ark of the covenant to Jerusalem, he celebrated by dancing before the Lord. This caused Michal to despise him, and she remained childless throughout her life. **(2 Samuel 6:16–19)**

---

2 SAMUEL—NOTE ON 7:1–29 This chapter, with its promise of the Messiah, is a key passage in the history of salvation. Verses 8–17 are often described as the "Davidic covenant," even though the word "covenant" does not appear there. This covenant is described in Ps. 89:3, using the words "I have made a covenant with my chosen one." The Lord states that he will establish David's house forever, and he promises David an eternal throne. This points to Solomon, who would "sit on the throne of Israel" and build "the house for the name of the LORD" (1 Kings 8:20). The promise will be completely fulfilled in Jesus, the Messiah who will sit on the throne eternally, thus establishing David's throne forever (2 Sam. 7:16; Luke 1:32–33). See 2 Chron. 13:5; 21:7; Ps. 89:20–38; Jer. 33:17.

2 SAMUEL—NOTE ON 7:1–3 **the LORD is with you**. Nathan gives his own opinion as David's counselor. That night, however, he receives a specific revelation from God, which he delivers to David in his role as a prophet (vv. 4–17).

2 SAMUEL—NOTE ON 7:6–7 **I have not lived in a house**. Nothing in the regulations about the ark in Exodus suggests that it was to be placed in a building. Rather, it would need carrying poles (Ex. 25:10–16), as it was carried from place to place.

FACT

Building a house for gods was a common thing for a king or leader to do in the ancient Near East. David's desire to build a temple for the Lord (7:6–7) may have been influenced by this tradition. Ultimately, however, the temple was built only because the Lord directed that David's son Solomon "shall build a house for my name" (7:13).

---

2 SAMUEL—NOTE ON 7:8–17 God will not let David build him a house. Instead, the Lord will build David a house (a ruling dynasty). See notes on 1 Chron. 17:10b–14; 22:6–16.

2 SAMUEL—NOTE ON 7:12 **Your offspring after you** refers to Solomon.

2 SAMUEL—NOTE ON 7:14 **I will be to him a father, and he shall be to me a son**. Hebrews 1:5 applies these words to Christ. As Messiah, Jesus inherits David's role as representative of God's people (his "son," Ex. 4:22–23; see Ps. 89:26–27).

2 SAMUEL—NOTE ON 7:18–29 In this moving prayer, David uses the phrase **O Lord God** (or "O Lord God") eight times, expressing his close intimacy with his God. **this is instruction for mankind** (v. 19). All people can learn about God's faithfulness and grace from his promises to David. **there is none like you, and there is no God besides you** (v. 22). The Bible clearly teaches monotheism (compare 1 Sam. 2:2). **Who is like your people Israel** describes the uniqueness of Israel, God's people, whom he has redeemed from Egypt and established for himself forever.

2 SAMUEL—NOTE ON 7:18 **Who am I, O Lord . . . , that you have brought me thus far?** David humbly considers himself unworthy of all the Lord's blessings. He attributes all his success to the Lord.

2 SAMUEL—NOTE ON 8:1–18 Chapter 8 lists David's military victories. These events do not necessarily match the historical order of the rest of the book.

DAVID

David was the youngest son of Jesse of Bethlehem. When Saul was rejected as king, God chose David as his successor. A handsome and gifted man, David played the lyre to soothe Saul, gaining his favor and eventually becoming his armor-bearer. On a mission to deliver food to his older brothers, David fought and killed the giant Goliath. He became Israel's greatest king, and made Jerusalem the nation's capital city. Although he was a godly man, David fell into sin with Bathsheba. God used him not because he was mighty or perfect, but because he found favor in God's sight. The Lord promised David an eternal throne (2 Sam. 7:16), and through his lineage came Jesus the Messiah. **(2 Samuel 7:1–29)**

---

2 SAMUEL—NOTE ON 8:1 **Metheg-ammah** perhaps refers to a type of land. After the time of David, there are no references to battles with the **Philistines** until the time of Hezekiah (2 Kings 18:8).

2 SAMUEL—NOTE ON 8:3–12 **Zobah** and **Damascus** were both in Syria. Zobah was in the northern part of the Lebanon Valley (see Josh. 11:17), in what is now called the Bekaa Valley. Having captured **chariot horses**, David apparently decided to experiment with a small chariot force. He may have hamstrung the other horses (2 Sam. 8:4) to keep them from being used again by enemy soldiers. He may also have recalled the warnings of Moses that future Israelite kings should not be tempted to acquire many horses (Deut. 17:16). The hamstrung horses supposedly could have been used as farm or pack horses. **Hamath** was on the middle Orontes River; it bordered Zobah on the north.

2 SAMUEL—NOTE ON 8:6 **And the LORD gave victory**. God's blessing, not David's skill, is the reason for David's victories (see v. 14).

FACT

Hamstringing horses (8:4) was a practice used by victorious armies to ensure that their enemy's horses could not be used in battle again. It involved severing the leg tendon on the horse so that it could not gallop. Though it was a cruel act, many of the horses could still be used for farming.

---

2 SAMUEL—NOTE ON 8:13 The **Valley of Salt** must have been in the Edomite territory south and east of the Dead Sea.

2 SAMUEL—NOTE ON 8:15–18 This is a list of David's officials (for similar lists, see 20:23–26; 1 Kings 4:1–6). It was the task of the king to establish **justice and equity** (see 1 Kings 10:9). **Jehoshaphat the son of Ahilud** appears as **recorder** in all three lists.

2 SAMUEL—NOTE ON 8:17 **Zadok** helped David during Absalom's rebellion (15:27–28; 17:15; 19:11) and later he supported Solomon (1 Kings 1:8). Zadok's father **Ahitub** was probably not Ahitub the father of Ahimelech, priest at Nob (1 Sam. 22:9). **Abiathar** appeared in 1 Samuel accompanying David (1 Sam. 22:20; 23:6; 30:7). He worked with Zadok during Absalom's rebellion.

2 SAMUEL—NOTE ON 8:18 **Benaiah** led David's personal force of **Cherethites and . . . Pelethites**. He was one of David's mighty men (23:20–22). Like Zadok, he supported Solomon against Adonijah and became commander of the whole army under Solomon (1 Kings 1:1–2:46; 4:1–6). The Cherethites and Pelethites were foreigners who made up the king's bodyguard (see 1 Sam. 28:2). **David's sons were priests**. This may mean that they were chaplains for the royal family; only the descendants of Levi could serve as priests in the tabernacle and temple.

2 SAMUEL—NOTE ON 9:1–13 Often in ancient times, even in Israel, a change in royal dynasty led to the killing of all male heirs of the defeated family (compare 2 Kings 10; 11; etc.). But David keeps his promise to Jonathan and Saul that he would not destroy their descendants (see 1 Sam. 20:14–17, 42; 24:21–22).

2 SAMUEL—NOTE ON 9:2–4 For **Ziba**, Saul's **servant**, see note on v. 9. The exact location of **Lo-debar** is unknown, but it seems to have been in northern Transjordan (17:27).

2 SAMUEL—NOTE ON 9:6–8 For the name **Mephibosheth**, see note on 4:4. The word **father** can mean either "father" or "grandfather," depending on the context. **Dead dog** is a term of self-abasement here and in 1 Sam. 24:14.

2 SAMUEL—NOTE ON 9:9 **Ziba** had probably continued to be in charge of Saul's land after his death, but had paid the profits from the estate to David. From now on he is required to pay the benefits to **your master's grandson**, that is, Mephibosheth, the son of Jonathan and grandson of Saul.

2 SAMUEL—NOTE ON 9:11 Mephibosheth ate at David's table, like one of the king's sons. The arrangement is similar to that for David's older sons. Though they "ate at David's table," some of them lived in their own houses in Jerusalem (13:7, 20) and had fields and farmlands of their own (13:23; 14:30).

2 SAMUEL—NOTE ON 10:1–12:31 The Ammonite war is the background for the events of chs. 10–12. The war led to David's domination of the Syrian kingdoms (see 8:3–12; 10:15–19). Unfortunately, it was also the setting for his sin with Bathsheba (11:1–12:25).

2 SAMUEL—NOTE ON 10:1–19 Israel's war with Ammon began when the Ammonites disgraced David's ambassadors; it did not result from any wrongdoing by David.

2 SAMUEL—NOTE ON 10:1–5 David wants to **deal loyally** with **Hanun** because of his father **Nahash** (presumably the Nahash mentioned in 1 Samuel 11), who had **dealt loyally** with David. Also, David wants to keep the Ammonites as peaceful neighbors. It may be that the **princes of the Ammonites** are alarmed by the representatives of David, who had conquered Moab (2 Sam. 8:2), the country directly south of them. **shaved off half the beard of each**. This act of humiliation amounted to breaking off diplomatic relations. David allows his messengers to **remain at Jericho** so that they would not have to display their humiliation in the royal court.

2 SAMUEL—NOTE ON 10:6–8 Beth-rehob, **Zobah**, **Maacah**, and **Tob** were Syrian kingdoms in the northern Transjordan and Lebanon Valley. Hiring armies was a common practice of the day (compare 2 Kings 7:6). The **gate** is that of the city of Rabbah (2 Sam. 11:1), the capital of Ammon, near present-day Amman, Jordan.

2 SAMUEL—NOTE ON 10:9–19 David's army under Joab is trapped between the Syrians and the Ammonites, but they defeat the Syrians and force them to leave. **Hadadezer** of Zobah (see 8:5) attacks again at **Helam**, apparently a city in northern Transjordan, but is again defeated.

2 SAMUEL—NOTE ON 10:12 let us be courageous . . . and may the LORD do what seems good to him. Joab expresses both faith in God and a resolve to fight with all his strength. Faith and human effort rightly go together.

2 SAMUEL—NOTE ON 11:1–12:25 The story of the Ammonite war continues up through 11:1 and concludes in 12:26–31. In between comes the account of David and Bathsheba (11:2–12:25).

The Rise and Failure of David in 1 and 2 Samuel

David's Rise (1 Samuel 16–2 Samuel 10)	**David's Failures (2 Samuel 11–20)**
Eager holy warrior	Remains in palace
Marries honorably	Adultery with Bathsheba
Protects Saul's life	Plots Uriah's death
Decisive	Indecisive
Prayers effective	Prayers ineffective
Fearless when outnumbered	Fearfully takes census
Attracts thousands of followers	Loses thousands of followers

2 SAMUEL—NOTE ON 11:1 With the defeat of the Syrians, David can concentrate on besieging Rabbah (10:14). **the time when kings go out to battle. . . . But David remained at Jerusalem**. The connection of these two phrases hints that something is wrong: **all Israel** went out to battle, but Israel's leader did not.

2 SAMUEL—NOTE ON 11:2 Archaeological discoveries suggest that **the roof of the king's house** may have overlooked the entire city (see illustration). **bathing**. See note on v. 4.

2 SAMUEL—NOTE ON 11:3 **Uriah the Hittite** is listed among David's top warriors, the "thirty," in 23:39.

2 SAMUEL—NOTE ON 11:4 **sent messengers and took her**. Considering David's elaborate attempt to cover up his act of adultery (vv. 6–13), it is hardly likely that he made his intention clear when he summoned Bathsheba. Since she had been **purifying herself from her uncleanness** ("bathing," v. 2), probably after her menstrual period (see Lev. 15:19–24), it is clear that her husband, Uriah, was not the father of the child who was conceived (2 Sam. 11:5).

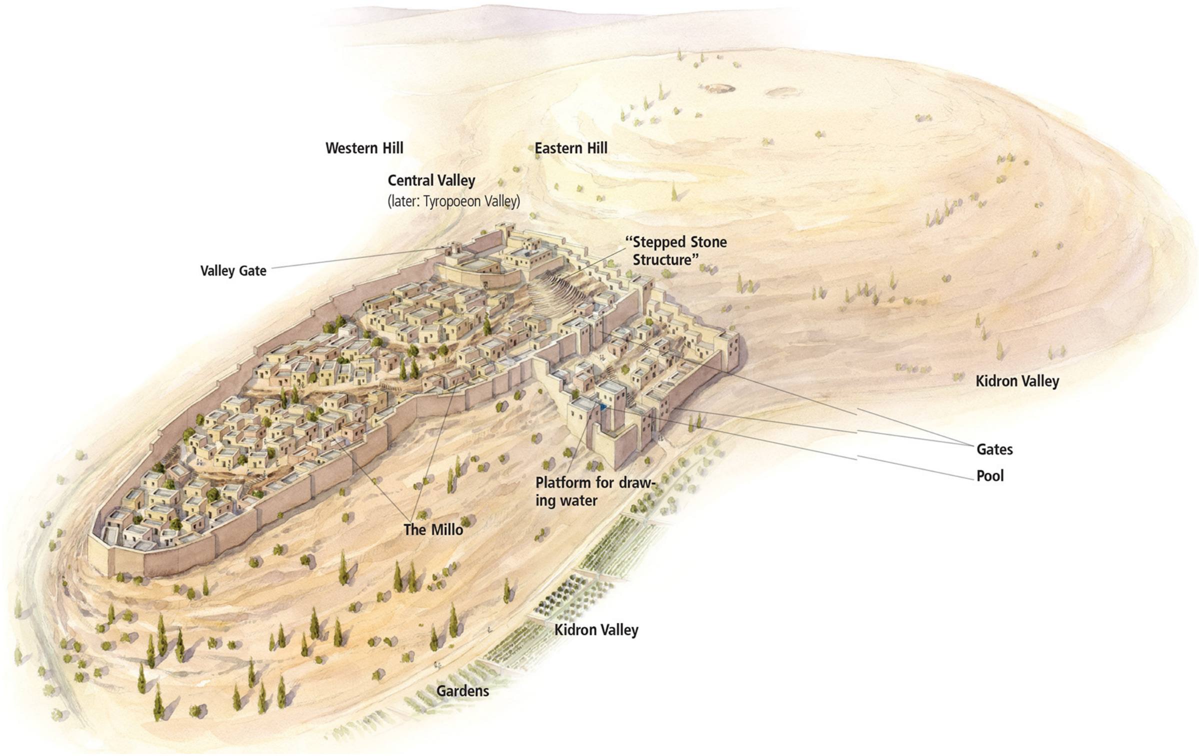
Jerusalem In the Time of David (c. 1010–970 B.C.)

About four millennia ago, Melchizedek was king of Jerusalem, which was then called Salem (Gen. 14:18). This was an unwalled city, which was taken over in c. 1850 B.C. by the Jebusites, who built a city wall around it and called it Jebus (see 1 Chron. 11:4).

King David captured this city after having ruled for seven years in Hebron (2 Sam. 5:5). The city was strongly fortified, especially the area around the Gihon Spring, where massive towers dating from this period have been excavated. The Jebusites were so confident of their fortifications that they taunted David, saying that even the blind and the lame would prevent him from capturing their city (2 Sam. 5:6).

However, Joab, David's commander-in-chief, managed to secretly enter the city through its water system and open the gates for David to take control (1 Chron. 11:6). The Jebusite Citadel was destroyed and replaced by the "stronghold of Zion, that is, the city of David" (2 Sam. 5:7).

Later on in his life, David built an altar on the threshing floor of Araunah the Jebusite, which stopped a plague sent by God upon Israel from reaching Jerusalem (2 Sam. 24:18–25).

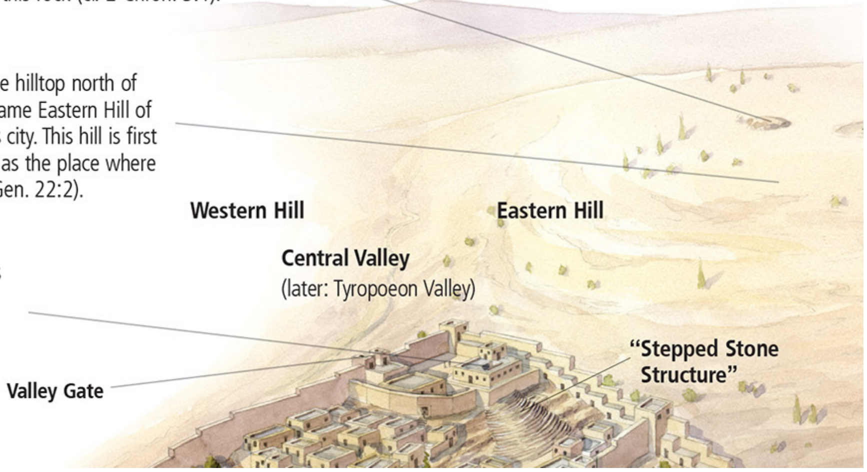

Western Hill
Eastern Hill
Central Valley
(later: Tyropoeon Valley)
"Stepped Stone Structure"
Valley Gate
Kidron Valley
Gates
Pool
Platform for drawing water
The Millo
Kidron Valley
Gardens

• •

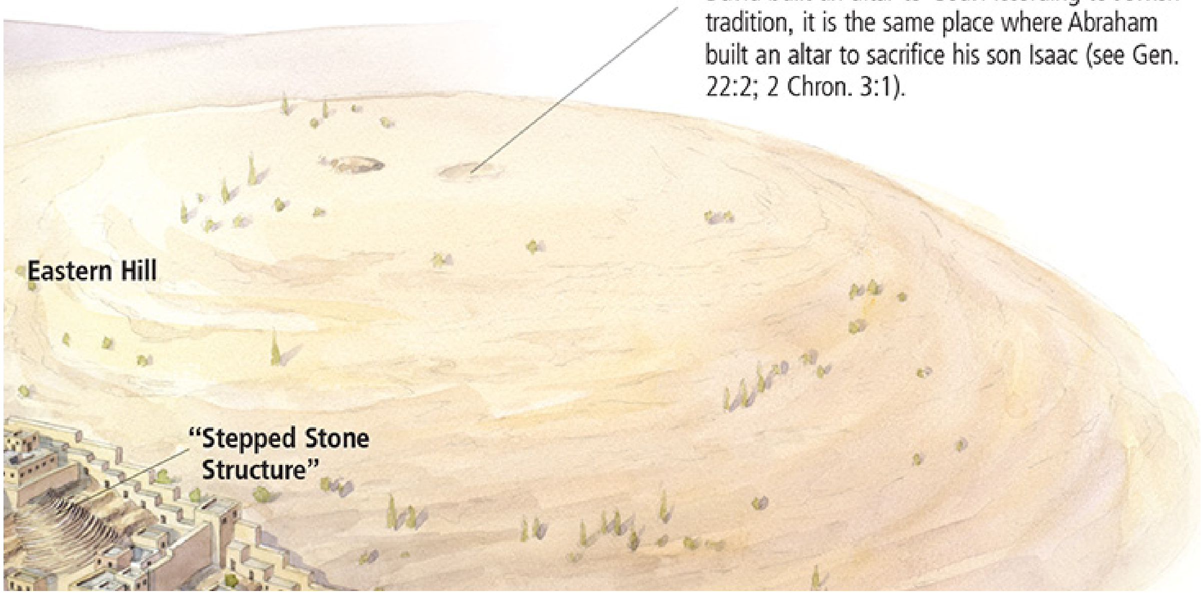
The top of Mount Moriah, called **The Rock** (Arabic "Sakhra"), is now visible inside the Islamic Dome of the Rock. King Solomon built the Most Holy Place (or Holy of Holies) of the temple on this rock (cf. 2 Chron. 3:1).

Mount Moriah is the name of the hilltop north of the city of David. It is part of the same Eastern Hill of Jerusalem on which David built his city. This hill is first mentioned in the book of Genesis as the place where Abraham went to sacrifice Isaac (Gen. 22:2).

David's Palace was built on the ruins of the Jebusite Citadel. The excavated "Stepped Stone Structure" supported this building on the east.

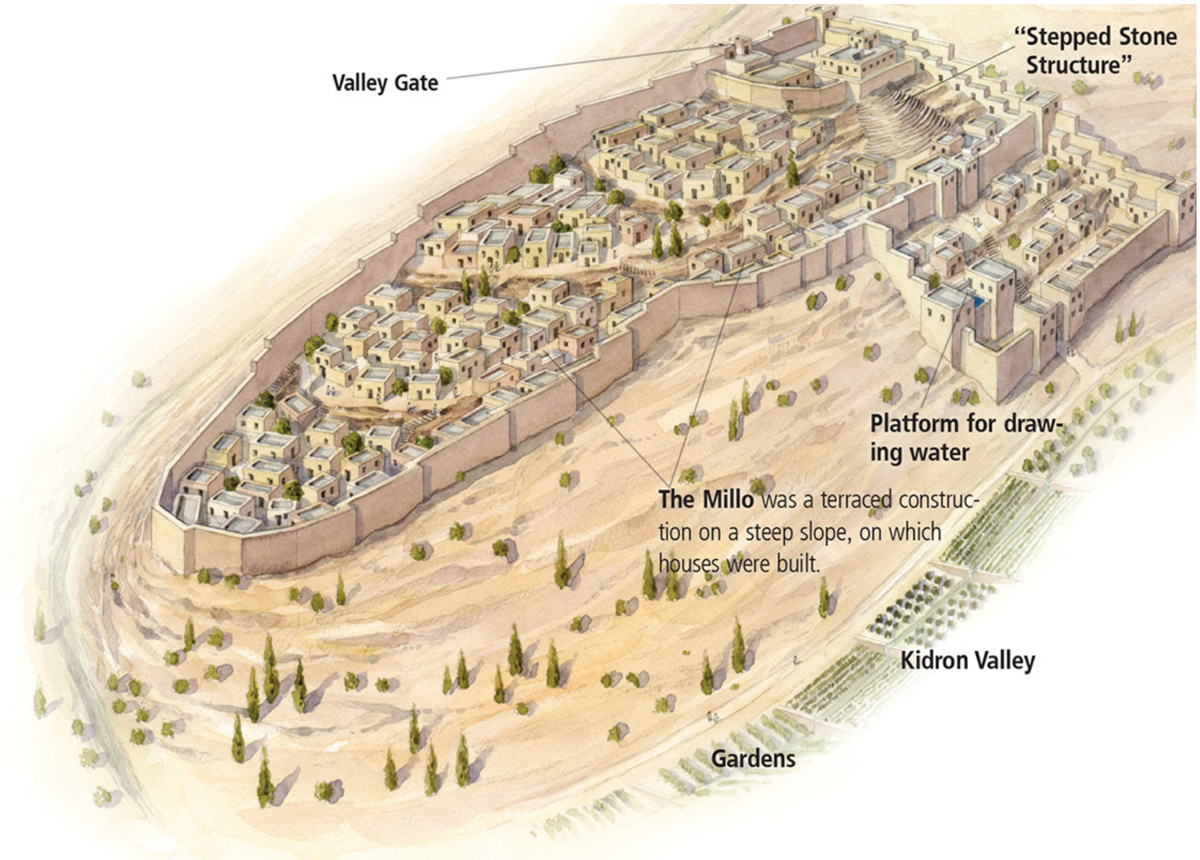

Western Hill
Eastern Hill
Central Valley
(later: Tyropoeon Valley)
"Stepped Stone Structure"
Valley Gate

• •


Eastern Hill
"Stepped Stone Structure"

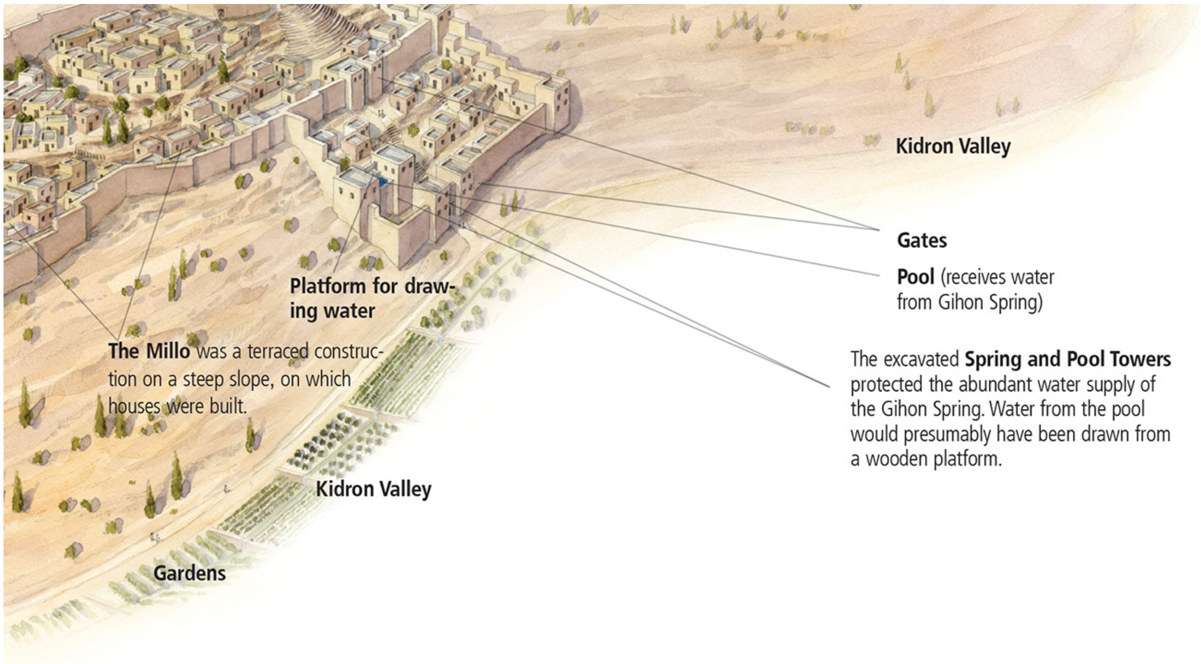
Araunah's threshing floor, located on the top of Mount Moriah, was the place where David built an altar to God. According to Jewish tradition, it is the same place where Abraham built an altar to sacrifice his son Isaac (see Gen. 22:2; 2 Chron. 3:1).

• •


Valley Gate
"Stepped Stone Structure"
Platform for drawing water
Kidron Valley
Gardens

The Millo was a terraced construction on a steep slope, on which houses were built.

• •


Kidron Valley
Gates
Platform for drawing water
Kidron Valley
Gardens

Pool (receives water from Gihon Spring)

The Millo was a terraced construction on a steep slope, on which houses were built.

The excavated **Spring and Pool Towers** protected the abundant water supply of the Gihon Spring. Water from the pool would presumably have been drawn from a wooden platform.

2 SAMUEL—NOTE ON 11:6–13 Instead of repenting and trying to settle the matter openly, David tries to cover up his adultery.

2 SAMUEL—NOTE ON 11:9 Sexual intercourse was a source of ritual impurity (Lev. 15:18), and so it was avoided during a military campaign, as is mentioned in 1 Sam. 21:5. Uriah considered himself still on duty, in contrast to David.

FACT

Sexual activity while on military duty was expressly forbidden by law in ancient Israel. It brought about ritual impurity and therefore forced a soldier to undergo purification rituals. This would prevent him from performing his military duty.

2 SAMUEL—NOTE ON 11:14–15 **Uriah** unknowingly takes with him the **letter** that orders him killed. David is so overwhelmed by the need to cover up his wrongdoings that he will take the life of his faithful soldier.

2 SAMUEL—NOTE ON 11:21 **Jerubbesheth**. See note on 4:4. **cast an upper millstone on him from the wall**. See Judg. 9:53.

2 SAMUEL—NOTE ON 11:26–27 The **mourning** period was probably seven days (Gen. 50:10; 1 Sam. 31:13).

2 SAMUEL—NOTE ON 12:1–23 Through the prophet **Nathan**, God calls David to account for his sins of adultery and murder (ch. 11).

FACT

David's disobedience. David broke three of the Ten Commandments in his relationship with Bathsheba. He broke the tenth commandment by coveting another man's wife, then the seventh commandment by committing adultery. He broke the sixth commandment by arranging the death of Bathsheba's husband, Uriah.

2 SAMUEL—NOTE ON 12:4 The rich man in Nathan's story **took the poor man's lamb**, just as David "took" Bathsheba (see 11:4). The Lord's special concern for the poor is a major theme in the Bible. As his representative, the king was supposed to protect the poor against abuse by the powerful (Ex. 23:6; Lev. 19:15).

2 SAMUEL—NOTE ON 12:5–6 David is truly concerned about justice, when not blinded by his own passion. **fourfold**. See Ex. 22:1.

2 SAMUEL—NOTE ON 12:7–13 David has **despised** the Lord and his word.

2 SAMUEL—NOTE ON 12:8 **gave you . . . your master's wives**. There is no other record of David marrying Saul's wives, but he was certainly in a position to do so.

2 SAMUEL—NOTE ON 12:9 **With the sword** is a general term for causing violent death, as in 11:25.

2 SAMUEL—NOTE ON 12:10–11 **the sword shall never depart from your house**. David's sons Amnon (13:29), Absalom (18:15), and Adonijah (1 Kings 2:25) all die by the sword. **he shall lie with your wives in the sight of this sun**. Absalom will rebel against David and publicly have sex with David's concubines on a rooftop (2 Sam. 16:22).

2 SAMUEL—NOTE ON 12:13–14 David confesses his sin with Bathsheba and appears to repent. Yet the results of his actions remain: **the child . . . shall die**.

2 SAMUEL—NOTE ON 12:15–23 When the child falls ill, David hopes that the Lord might change his mind and let him live, so he petitions him with fasting. When the child died, David **washed and anointed himself** and **ate**, even though fasting and refraining from anointing were also part of ordinary mourning (1 Sam. 31:13; 2 Sam. 3:35; 14:2). He has accepted the Lord's final verdict, knowing that the child **will not return to me**.

NATHAN

Nathan was a prophet during the reigns of David and Solomon. When David desired to build a temple, he asked for Nathan's counsel. At first, Nathan told him to go ahead, with the Lord's blessing. But then, after hearing directly from the Lord, Nathan told David that one of his sons, rather than David himself, would be the one to build the temple. Through Nathan God also promised to establish the house and the kingdom of David forever. After David sinned with Bathsheba, God sent Nathan to rebuke him. To show David how wrong it was for him to take another man's wife, Nathan told a parable about a rich man who took the only lamb belonging to a poor man. It was a powerful story, and David repented of his sin. **(2 Samuel 12:1–15)**

2 SAMUEL—NOTE ON 12:20 The **house** is presumably the tent where the ark of the covenant was housed (6:17).

2 SAMUEL—NOTE ON 12:23 **I shall go to him** seems to indicate that David expects a future personal reunion with the child.

2 SAMUEL—NOTE ON 12:24–25 First Chronicles 3:5 suggests that **Solomon** was the fourth son of David by Bathsheba. The line promised to David will continue through this son, and from this line the Messiah will eventually come (Matt. 1:6).

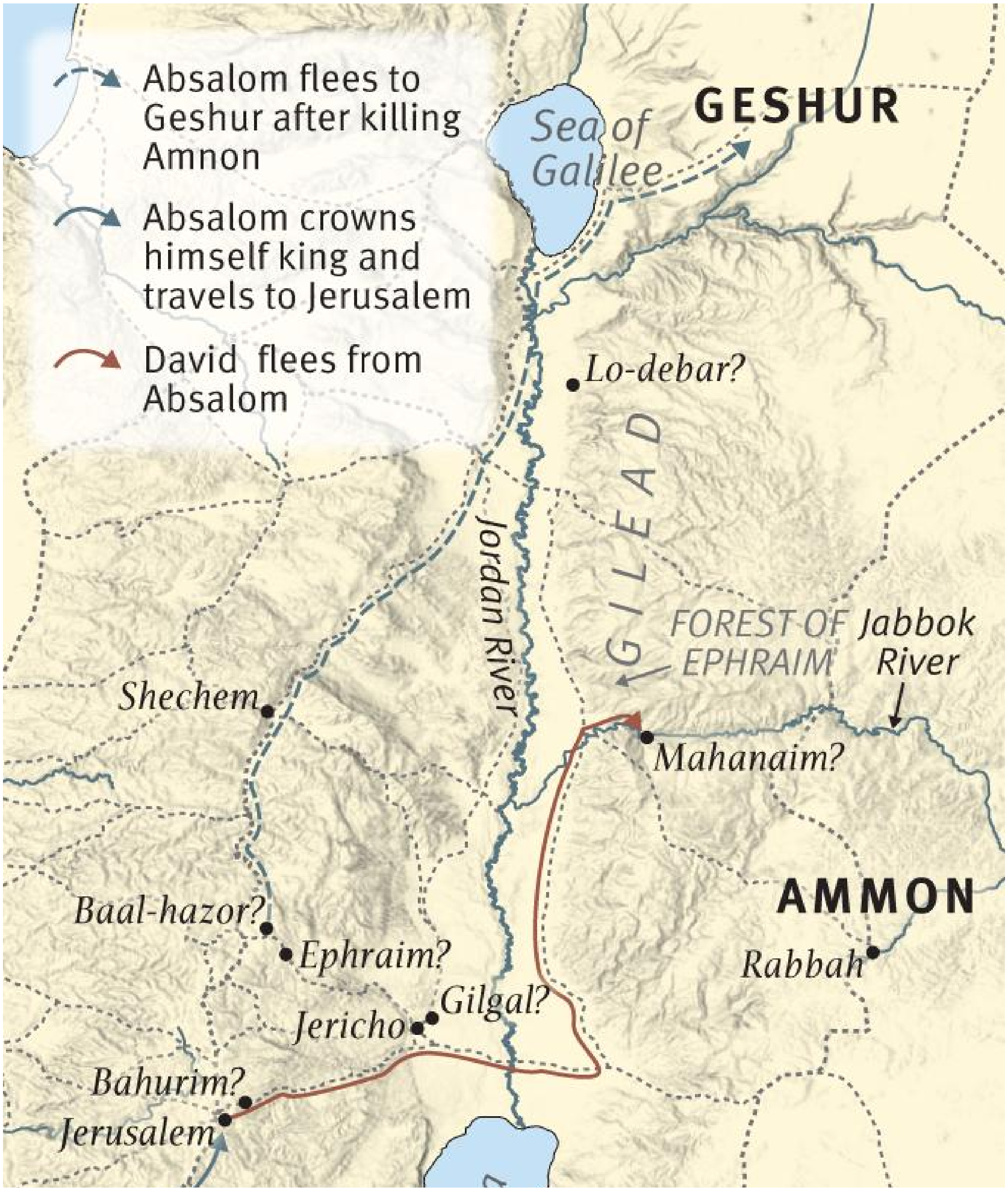
2 SAMUEL—NOTE ON 12:26–31 The author returns to the siege of **Rabbah**, last mentioned in 11:25. The **city of waters** was probably that section of the city that controlled the water supply. With no water, the inhabitants would soon have to surrender. Therefore, Joab calls David to come to the front so that he can get credit for the victory.

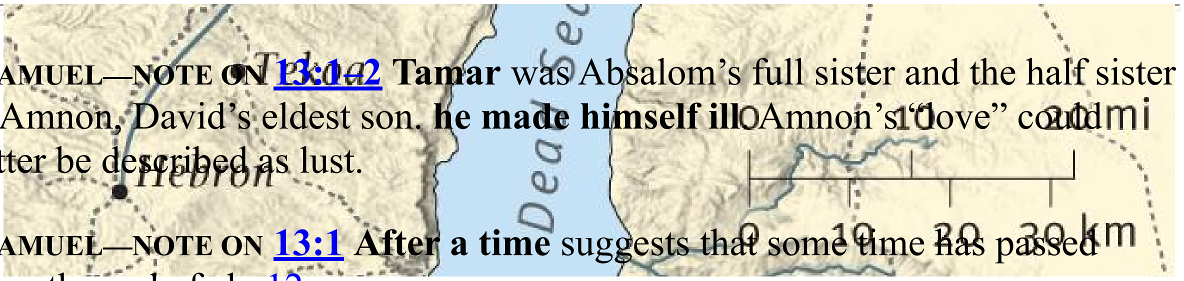
2 SAMUEL—NOTE ON 13:1–20:26 Nathan had warned David of "evil . . . out of your own house" (12:11) as a result of his sin with Bathsheba. Chapters 13–20 show how this prophecy comes true. Absalom kills his half brother Amnon to avenge the rape of his sister, but is eventually pardoned by David. Absalom then forms a conspiracy and declares himself king, but the rebellion is put down and Absalom is killed. In the aftermath there is an attempt by a group of Benjaminites to withdraw from Israel.

David and Absalom

c. 985 B.C.

In retaliation for the incestuous rape of his sister, Absalom killed his brother Amnon at Baal-hazor and fled to Geshur. After three years, arrangements were made for Absalom to return to Jerusalem, and later he and David were reconciled. Soon after this, however, Absalom led a coup against David in Hebron, and David fled to Mahanaim. When Absalom attacked David's forces in the forest of Ephraim, Absalom was defeated and killed, allowing David to return to Jerusalem.


Absalom flees to Geshur after killing Amnon
Absalom crowns himself king and travels to Jerusalem
David flees from Absalom
GESHUR
Sea of Galilee
Lo-debar?
GILEAD
Jordan River
FOREST OF EPHRAIM
Jabbok River
Shechem
Mahanaim?
AMMON
Baal-hazor?
Ephraim?
Rabbah
Gilgal?
Jericho
Bahurim?
Jerusalem



2 SAMUEL—NOTE ON [**13:1–2**]() **Tamar** was Absalom's full sister and the half sister of Amnon, David's eldest son. **he made himself ill.** Amnon's "love" could better be described as lust.

2 SAMUEL—NOTE ON [**13:1**]() **After a time** suggests that some time has passed since the end of ch. [12]().

2 SAMUEL—NOTE ON [**13:3**]() The term **crafty** is normally translated "wise" or "skillful." Here, however, it is used in a negative sense.

2 SAMUEL—NOTE ON [**13:6–8**]() **cakes**. Perhaps something considered helpful for the sick.

2 SAMUEL—NOTE ON [**13:12–13**]() **such a thing is not done in Israel**. Intercourse between brother and sister, even half brother and half sister, was forbidden in [Lev. 18:9](). **he will not withhold me from you**. Perhaps Tamar is saying that David would be willing to bend the rules, or perhaps she is just trying to escape.

2 SAMUEL—NOTE ON [**13:15–17**]() **Then Amnon hated her**. Having succeeded in seducing Tamar, Amnon's professed love for her quickly turned to hatred. **this wrong . . . is greater than the other**. If a man seduced an unmarried woman, he had to marry her unless her father refused ([Ex. 22:16]()). Having harmed Tamar, Amnon had a responsibility toward her. **Put this woman out**. Amnon's hatred and contempt of his sister is expressed by his final refusal to heed her wishes or even use her name.

FACT

Why did Tamar not want to be sent away? Although Amnon raped her, Tamar knew that the Mosaic Law said he must now marry her or pay damages for what he had done. Though she told her father David what had happened, he did nothing to punish Amnon ([13:20]()-22). Both Amnon and David ignored God's standards in this sad episode.

2 SAMUEL—NOTE ON [**13:19**]() Putting **ashes** (or dirt) on one's head and tearing one's clothes were expressions of grief or humiliation.

2 SAMUEL—NOTE ON 13:20 Following her rape by Amnon, Absalom advised Tamar to **not take this to heart**. But Absalom himself did take it to heart (vv. 23–29).

2 SAMUEL—NOTE ON 13:21 David was **very angry**, but he did not do anything to punish Amnon. He showed favoritism toward his eldest son (3:2; see also ESV footnote), which caused many of the later problems in David's family (see 1 Kings 1:6). Because of his sin with Bathsheba, David had lost his moral courage and wisdom.

2 SAMUEL—NOTE ON 13:23 As seen in 1 Samuel 25, sheepshearing was a time of feasting. Absalom invited David to the festivities, probably guessing that he would decline, in order to mask his true intentions. If he had started out by inviting Amnon, it could have seemed suspicious.

2 SAMUEL—NOTE ON 13:29 The king's sons seem to have normally ridden mules. Absalom even rides one into battle (18:9).

2 SAMUEL—NOTE ON 13:37 **Talmai** was Absalom's maternal grandfather (3:3).

2 SAMUEL—NOTE ON 14:1–3 **The king's heart went out to Absalom** does not necessarily imply that his thoughts were positive, just that he kept thinking about the matter. **Tekoa** is in the Judean hills about 10 miles (16 km) south of Jerusalem, near Bethlehem.

2 SAMUEL—NOTE ON 14:4–7 A woman uses a parable to appeal to David, for the good of his family, to set aside the ordinary laws demanding the death of a murderer (e.g., Num. 35:31). Now that Amnon is dead, apparently Absalom is considered the **heir**.

2 SAMUEL—NOTE ON 14:8–17 Perhaps David already suspects that Joab is involved in the woman's coming to him, so he deliberately uses the vague word **anyone** in v. 10. The woman, however, sticks to her own story by referring to **my son**, while she uses a very sensitive term, **avenger of blood** (v. 11), which would apply to David himself. David indirectly expresses his determination to bring back his own lost son (v. 11). The woman says what Joab has sent her to say (vv. 13–14) and then goes back to her made-up story (vv. 15–17). **This** in v. 15 would refer both to her real message in vv. 13–14 and to her "family problem" in vv. 5–7.

2 SAMUEL—NOTE ON **14:24** **he is not to come into my presence**. David's forgiveness is incomplete, as Absalom complains in v. 32. David is unwilling to punish, but he is also unwilling to forgive fully. The situation remains unresolved.

FACT

Geshur was a border town between the nation of Israel and Aram to the north. David's wife and Absalom's mother, Maacah, was from this city, which may explain why Absalom fled there.

---

2 SAMUEL—NOTE ON **14:26** The reference to Absalom's long **hair** gives a detail that will be important later (18:9). **The king's weight** indicates that Israel had a royal standard of measurement.

2 SAMUEL—NOTE ON **14:27** Since the **three sons** are unnamed and Absalom says he had no sons (18:18), these sons probably died young. His **daughter**, **Tamar**, was probably named for his sister.

2 SAMUEL—NOTE ON **14:28–32** **Absalom** is dissatisfied with being kept away by David. He wants to be either executed or restored to the royal household (v. 32).

2 SAMUEL—NOTE ON **14:33** **the king kissed Absalom**. The kiss points to Absalom's restoration.

2 SAMUEL—NOTE ON **15:1–19:43** The account of Absalom's rebellion against David is divided into six parts: (1) Absalom's conspiracy and proclaiming himself king (15:1–12); (2) David's escape from Absalom, and the people he met on the way (15:13–16:14); (3) the war council where the competition between Ahithophel and Hushai determines David's fate (16:15–17:23); (4) David's favorable reception at Mahanaim (17:24–29); (5) the battle and the death of Absalom (18:1–19:8a); and (6) David's return to Jerusalem (19:8b–43).

FACT

Regicide is the act of murdering a king. In most cases, a person who killed a king was trying to place himself on the throne.

---

2 SAMUEL—NOTE ON 15:1 a chariot and horses, and fifty men to run before him. Absalom's pride stands in contrast to David's humility (1 Sam. 26:9–11; 2 Sam. 7:18; 15:25–26). Later Adonijah behaves similarly, "saying 'I will be king' " (1 Kings 1:5). See also 1 Sam. 8:11.

2 SAMUEL—NOTE ON 15:3 there is no man designated by the king to hear you. Absalom's statement was surely an exaggeration. The widow of Tekoa got a hearing. And if it had been known that there was no chance of a hearing, people would not have come to Jerusalem in hopes of having their cases heard.

2 SAMUEL—NOTE ON 15:4 Oh that I were judge in the land! Absalom is essentially saying that he wants to be king. For the judging role of kings, see 1 Sam. 8:5; Prov. 31:9.

2 SAMUEL—NOTE ON 15:7 Hebron was where David had ruled when he was king only of Judah (2:4). It was Absalom's birthplace (3:2–3).

ABSALOM

David's son Absalom was a handsome man with the personality of a strong leader. When Absalom's half brother Amnon raped Absalom's sister Tamar, Absalom retaliated by killing Amnon. He then fled into exile. Three years later he returned to Jerusalem and was reconciled with David. But then he led a rebellion against David, and David himself was forced to flee the city. While battling David's men, Absalom's long hair became stuck in the branches of an oak tree, enabling David's commander Joab to kill him. Absalom's death allowed David to return to Jerusalem, but he mourned bitterly for his fallen son. Absalom's betrayal of his father helped fulfill Nathan's prophecy (12:10–12) that, because of his sin with Bathsheba, the "sword shall never depart" from David's house. **(2 Samuel 15:1–6)**

---

2 SAMUEL—NOTE ON 15:10 The phrase **the tribes of Israel** sometimes refers to all of Israel, and at other times refers to Israel as opposed to Judah. Here, it refers to all of Israel, including Judah. It is clear that Judah participated in the rebellion. In chs. 15–18, "Israel" usually means "Absalom's side," while David's side is referred to as "David's servants" or "the army."

2 SAMUEL—NOTE ON 15:12 These **sacrifices** were apparently part of a coronation ceremony (see 1 Sam. 11:14–15; 1 Kings 1:9–11) formally declaring Absalom’s kingship (2 Sam. 15:10; 16:16).

2 SAMUEL—NOTE ON 15:13–16:14 David flees Jerusalem so that the city will not be destroyed.

2 SAMUEL—NOTE ON 15:18–20 The **Cherethites** and the **Pelethites** are David’s bodyguard (8:18). The **Gittites** (that is, men from Gath) had come **yesterday** (15:20), that is, recently, and could **go back** to their homes. This group is probably not David’s own 600 men who had gone with him from Israel to Ziklag (1 Sam. 27:2).

2 SAMUEL—NOTE ON 15:23 The **brook Kidron** runs just east of Jerusalem. The Mount of Olives (v. 30) is to the east of the brook.

2 SAMUEL—NOTE ON 15:24–37 Though David leaves the city, by the providence of God he is able to set up a messenger system: from Hushai, to Zadok and Abiathar, to their sons (via a maid, 17:17), to David (15:36).

2 SAMUEL—NOTE ON 15:25–26 **Carry the ark of God back into the city**. David does not try to use the ark as some sort of good luck charm. Perhaps he realizes that Absalom’s rebellion is partly the result of David’s own sins (12:10), and he does not know how far the Lord intends to punish him (**let him do to me what seems good to him**).

2 SAMUEL—NOTE ON 15:27 **Are you not a seer?** Perhaps David is implying that Zadok does not know precisely what God will do about David (see note on vv. 25–26). Maybe he is indicating that Zadok, because the people hold him in honor as a seer, will be allowed to pass safely into the city, where he will be most useful to David.

2 SAMUEL—NOTE ON 15:28 The **fords of the wilderness** were at the west bank of the Jordan River.

2 SAMUEL—NOTE ON 15:30 Going **barefoot and with his head covered** were signs of mourning. **weeping as he went**. David had many reasons to weep: his own misfortunes and the dangers he now faced, as well as the troubles now facing Israel and his own family, for which he was partly responsible.

2 SAMUEL—NOTE ON 15:31–32 **Ahithophel** had been David’s trusted counselor (v. 12; see 16:23), but now he was **among the conspirators**.

2 SAMUEL—NOTE ON **15:33–36** **whatever you hear . . . tell**. Although earlier David may have questioned Zadok's "seeing" (v. 27), it is clear that what Zadok and Abiathar "hear" from the undercover work of Hushai in Jerusalem (v. 34) will benefit David and his followers (vv. 35–36; see 17:15–16, 22).

2 SAMUEL—NOTE ON **16:1–4** **Ziba**, the **servant of Mephibosheth** (the disabled grandson of Saul, whom David had taken into his care; see ch. 9), arrives with provisions for David and his people. Ziba implies that the gifts are entirely his idea, and that Mephibosheth himself sees David's difficulty as an opportunity to reclaim the kingdom (**Today the house of Israel will give me back the kingdom of my father**). Mephibosheth will later present a different version of the situation (19:24–29). **Behold, all that belonged to Mephibosheth is now yours**. David judged too quickly, without opportunity to hear a defense from the accused Mephibosheth.

2 SAMUEL—NOTE ON **16:5** **Shimei** is apparently a prominent man (19:16). **Bahurim** is a Benjaminite town on the north side of the Mount of Olives; some of its inhabitants supported David (17:18).

FACT

A stiff penalty. The punishment for cursing God (Lev. 24:10–23), the king (Ex. 22:28), or one's parents (Lev. 20:9) was death. Shimei cursed King David (2 Sam. 16:5–14), but later begged David's forgiveness, and David forgave him (19:16–23).

2 SAMUEL—NOTE ON **16:9** As always, Abishai is ready to act (compare 1 Sam. 26:8). Cursing a ruler is forbidden in Ex. 22:28.

2 SAMUEL—NOTE ON **16:10–11** **What have I to do with you**? David's point is that he and Abishai do not see things the same way, and it would be disastrous for him to take Abishai's advice. **let him curse, for the LORD has told him to**. David expresses his trust in God's providence (compare 15:25–26; 16:12). He still wonders whether all this opposition is the Lord's just punishment for his sin, and he humbly endures the abuse.

2 SAMUEL—NOTE ON **16:14** **arrived weary**. The journey from Jerusalem to **the Jordan** was 21 miles (36 km).

2 SAMUEL—NOTE ON 16:15–17:23 The writer resumes his account from 15:37. For “Israel,” see note on 15:10.

2 SAMUEL—NOTE ON 16:21–22 Absalom’s public sexual relations with several of David’s **concubines** would indeed have **strengthened . . . the hands** of Absalom’s followers, as he made it clear that he was claiming the throne. Nathan had prophesied such an event (see 12:11).

2 SAMUEL—NOTE ON 16:23 Ahithophel’s advice was highly valued. It seems he has chosen to help Absalom.

2 SAMUEL—NOTE ON 17:1–23 This chapter presents the crucial contest between Ahithophel (Absalom’s ally) and Hushai (David’s ally) before Absalom and the elders of Israel (vv. 4, 14). Ahithophel offers the good advice to attack and kill David immediately. With no one else to turn to, he says, the whole country would embrace Absalom. If this advice had been followed, it is likely that David would have been defeated. But Absalom decides to also hear advice from Hushai. Hushai gives a time-consuming speech that flatters Absalom, giving David enough time to regroup and prepare for battle. Hushai knows that if Ahithophel’s advice is accepted, there will be no time to lose. So even before he hears the council’s response he sends word to David that he should at least cross the Jordan River (vv. 15–16). The council rejects Ahithophel’s good advice in favor of Hushai’s misleading advice. The poor decision leads to Absalom’s defeat. When Absalom finally gathers his army and goes after David (v. 24), David is already in Mahanaim in Gilead, with the forest of Ephraim (18:6) between him and Absalom.

2 SAMUEL—NOTE ON 17:1 **Ahithophel** suggests that he himself lead the force against David.

2 SAMUEL—NOTE ON 17:7–13 **my counsel is that all Israel be gathered to you . . . and that you go to battle in person** (v. 11). Hushai appeals to Absalom’s pride and suggests that Absalom, not Ahithophel, should gather even more support and then personally lead the forces against David (v. 11). His proposal will let David choose his own time and place of battle with his experienced, trained force. Cities were often attacked by pulling down the walls with **ropes** attached to grappling hooks. Since cities were usually built on high places, they were hard to rebuild once the stones of their walls had been dragged **into the valley**.

2 SAMUEL—NOTE ON **17:17–18** **Jonathan and Ahimaaz** were known to be allied with David, so rather than be seen in Jerusalem they waited **at En-rogel**, a spring near the city, for a **female servant** to deliver word from Hushai for David. The servant's normal duties probably included trips to the spring.

FACT

When attacking a city, ropes with grappling hooks were often used to bring down its walls (17:13). Since most cities were built on hills, the attackers could simply pull the walls away and down the slopes of the hill.

2 SAMUEL—NOTE ON **17:23** Realizing that the rejection of his advice meant Absalom's defeat and his own ruin, Ahithophel **set his house in order and hanged himself**.

2 SAMUEL—NOTE ON **17:24–29** From the place where he crossed the Jordan River (see 16:14), David had traveled another 37 miles (59 km) north.

2 SAMUEL—NOTE ON **17:25** **Amasa** is David's nephew (1 Chron. 2:16–17).

2 SAMUEL—NOTE ON **17:27–29** **Mahanaim**, a city in the deep canyon of the Jabbok River, is where Saul's son Ish-bosheth had set up his capital before David became king (2:8). **Shobi the son of Nahash from Rabbah of the Ammonites** apparently was the brother of Hanun, the king of Ammon (10:2). David had probably set him on the throne in place of his brother (12:30). **Machir** had sheltered Mephibosheth in his childhood (9:4). **Barzillai** later accompanies David on his trip back to Jerusalem (19:31–39). The fact that these people came from a distance to help him suggests that David had real support in the area of Gilead.

2 SAMUEL—NOTE ON **18:1–19:8a** After a brief description of the battle, the author focuses on how Absalom died and on David's grief over his son's death.

2 SAMUEL—NOTE ON **18:2–3** David's men believe that the ultimate success or failure of Absalom's rebellion will depend on whether Absalom can kill David. This was also the opinion of Ahithophel (17:3).

2 SAMUEL—NOTE ON **18:5** **Deal gently . . . with . . . Absalom**. Why did David make this request? Was it out of pure fatherly love, or did it also involve a feeling of guilt toward Absalom?

2 SAMUEL—NOTE ON 18:6–8 The **forest of Ephraim** was actually not in Ephraim but east of the Jordan in Gilead. Here David's experienced army could effectively attack a much larger force, most of whom were apparently unable to move around well in a forest (**the forest devoured more people . . . than the sword**).

2 SAMUEL—NOTE ON 18:9 The king's sons usually rode mules, rather than horses (13:29). **his head caught fast in the oak**. It seems that Absalom's hair got tangled in the tree (see 14:26). In God's providence, the source of Absalom's pride became the cause of his downfall.

2 SAMUEL—NOTE ON 18:17 every one to his own home. See note on 1 Sam. 4:10.

FACT

The forest of Ephraim was east of the Jordan River in Gilead. Gilead was known for its forests, and there David's men would have a tactical advantage against a larger force.

---

2 SAMUEL—NOTE ON 18:18 I have no son. See note on 14:27. The author contrasts the memorial pillar with Absalom's actual tomb, a big pile of rocks (18:17; compare Josh. 7:26; 8:29).

2 SAMUEL—NOTE ON 18:19–23 today you shall carry no news, because the king's son is dead. Joab does not seem to be hiding anything from David (**Go, tell the king what you have seen**). But he apparently wants to protect **Ahimaaz**, **son of Zadok** the priest, from having to deliver the bad news to David. **Then Ahimaaz . . . outran the Cushite**. It may be that the Cushite took a direct road over the mountains, while Ahimaaz took the longer but easier way along the plain.

2 SAMUEL—NOTE ON 18:24–25 The **two gates** are the outer gate and the inner gate of the gate complex. A man running **alone** would be a messenger; a group would probably be men fleeing.

2 SAMUEL—NOTE ON 18:29 a great commotion. Ahimaaz may have been trying to break the news gently.

2 SAMUEL—NOTE ON 19:2 **So the victory that day was turned into mourning**. David lets his own grief overcome his kingly responsibilities and even his gratitude to God for saving the nation.

2 SAMUEL—NOTE ON 19:4–6 Because David has **covered his face** with grief, he has **covered with shame the faces** of his loyal **servants**. **you love those who hate you and hate those who love you**. The words for "love" and "hate" here can mean "be loyal" and "be disloyal."

2 SAMUEL—NOTE ON 19:8 David makes peace with his men, behaving as king and **sitting in the gate**.

JOAB

Joab was the commander of David's army. He was a complicated person, showing both strong faith and chilling ruthlessness in battle. In retaliation for the death of his brother Asahel, Joab murdered Abner, Saul's general. He helped to bring about David's reconciliation with Absalom. But later, after Absalom rebelled against David, Joab killed Absalom even though David had told him not to do so. Then, Joab rebuked David for mourning for his rebellious son rather than rejoicing with his victorious troops. As Joab so memorably expressed it, "you love those who hate you and hate those who love you" (19:6). Later, Joab supported Adonijah instead of Solomon as David's successor. David advised Solomon to have Joab put to death. Joab was killed as he hid in the sanctuary. **(2 Samuel 19:1–8)**

---

2 SAMUEL—NOTE ON 19:10 **why do you say nothing**? The question highlights the factions that developed within Israel and Judah concerning David's return to the throne.

2 SAMUEL—NOTE ON 19:13–14 **commander of my army**. It seems shocking for David to demote the victorious loyal general Joab in favor of the soundly defeated rebel general **Amasa** (17:25). Perhaps David did this because Joab had disobeyed his specific order not to kill Absalom (18:5, 14). He may also have promoted Amasa out of a desire to reunite the nation—which is exactly what happened (**he swayed the heart of all the men of Judah**).

2 SAMUEL—NOTE ON 19:15 **Gilgal** was an important religious center near Jericho and the Jordan River (Josh. 4:19; 5:10; 1 Sam. 10:8; 11:14; 15:21). Its location is uncertain.

2 SAMUEL—NOTE ON 19:16–23 At the Jordan (see v. 15), David meets various people he had encountered during his flight from Jerusalem. David wants this to be a day of rejoicing, not revenge. However he apparently did not fully forgive **Shimei** (see 1 Kings 2:8–9, 36–46).

2 SAMUEL—NOTE ON 19:24–30 David also met **Mephibosheth the son of Saul** (actually Jonathan's son [4:4] and Saul's grandson) after David had come **to Jerusalem**. The narrator does not state whether Mephibosheth or Ziba is telling the truth, but Mephibosheth's sorrow (19:24) and gracious humility (v. 30) suggests that he is the honest one. In a city facing invasion, it is not surprising that a **lame** Mephibosheth (v. 26) was stuck when his own donkey was taken by Ziba.

2 SAMUEL—NOTE ON 19:31–40 As he crossed the Jordan (see v. 15), David also met **Barzillai**, who had helped him in Mahanaim (v. 32; see 17:27). David never forgot Barzillai's help (1 Kings 2:7).

2 SAMUEL—NOTE ON 19:41–43 Apparently David left Mahanaim and came to the Jordan without allowing time for all the northern tribes to come and accompany him. They resent this, being the larger group and considering themselves more loyal to David (vv. 9–11) than Judah. The men of Judah retort that David did not favor his own tribe with grants (unlike Saul in 1 Sam. 22:7).

FACT

Kissing was a cultural means of showing respect, friendship, or reverence, as it is in many places today. A kiss was often given as a form of greeting or farewell (19:39). There are only three places in all of Scripture where kissing is connected with romance (Prov. 7:13, Song 1:2; 8:1.).

2 SAMUEL—NOTE ON 20:1–26 Sheba's rebellion is directly connected with the split within the nation seen in 19:41–43. This particular rebellion does not seem to have gained support outside of Sheba's own clan (20:14), but the feeling that the king was not treating them well seems to have lingered among the northern tribes. That feeling increased under Solomon, who did not require Judah to supply him with food (1 Kings 4:7–19), and finally caused the nation to split in two (1 Kings 12).

2 SAMUEL—NOTE ON 20:1 Sheba rejects David’s right to rule and leads a revolt.

2 SAMUEL—NOTE ON 20:3 The **ten concubines** are those whom Absalom had claimed in 16:22.

2 SAMUEL—NOTE ON 20:4–5 David had made **Amasa** commander in 19:13, replacing Joab. **Three days** is a rather short time if he is supposed to gather men from all over Judah.

2 SAMUEL—NOTE ON 20:6 When Amasa failed to produce an armed force on schedule (v. 5), David turned to **Abishai**, brother of Joab (see note on 19:13–14). Abishai and Joab had often worked together in battle (3:30; 10:9–10; 18:2; also 1 Kings 11:15; 1 Chron. 18:12). **Sheba . . . will do us more harm**. David seems to have overestimated Sheba’s strength. Apparently only the members of Sheba’s own Bichrite clan were truly committed to his cause (2 Sam. 20:14). **Your lord’s servants** refers to David’s standing army, as does “the servants of David” in 18:7.

2 SAMUEL—NOTE ON 20:8–10 Readers are not told why **Amasa** was in **Gibeon** instead of in Judah. The **sword** falls out of Joab’s **belt**, but when he takes Amasa’s **beard** with his **right hand**, with his left hand he either picks it up again or gets out a hidden sword (compare the story of Ehud; Judg. 3:15–23). Compare Joab’s similar murder of Abner in 2 Sam. 3:27 and his execution of Absalom in 18:14. **brother**. Joab and Amasa were first cousins.

2 SAMUEL—NOTE ON 20:11–13 The **people** who are addressed in v. 11 and who **stopped** at the sight of **Amasa** were probably the “men of Judah” of v. 4 who had come from Judah to Gibeon with Amasa.

2 SAMUEL—NOTE ON 20:14 Sheba and his men go to **Abel**. It is located just west of Dan in the north of Israel.

2 SAMUEL—NOTE ON 20:15 The **mound** is a ramp built against the wall to get near its top.

2 SAMUEL—NOTE ON 20:16–22 The **woman** is **wise** (v. 16), skilled in choosing a strategy to avert destruction and in persuading people to follow her plan. **A mother in Israel** (v. 19) describes a main city with associated (daughter) villages (see Judg. 1:27). The **hill country of Ephraim** (2 Sam. 20:21) includes Benjaminite territory.

2 SAMUEL—NOTE ON 20:22 **Joab returned to Jerusalem to the king**. Apparently David did not punish Joab for the murder of Amasa (since Joab was still commander at the end of David's reign; 1 Kings 1:19), but he did not forgive him either (1 Kings 2:5).

2 SAMUEL—NOTE ON 20:23–26 This list is very similar to the lists in 8:15–18 and 1 Kings 4:1–6. The posts and officials overlap to a large degree, but the order is different. **David's priest** (2 Sam. 20:26) may have been similar to a private chaplain or adviser.

21:1–24:25 *Epilogue.* The last four chapters provide an epilogue to David's story. They contain six episodes, which are not necessarily in chronological order (e.g., the first episode occurred "in the days of David"; 21:1). The first describes a famine and its connection to Saul's family. The second details David's wars with Philistia. The third and fourth are psalms of David. The fifth lists David's heroic warriors. The sixth describes David's pride and its results, concluding with the important story of how David acquired the future site of the temple.

2 SAMUEL—NOTE ON 21:1–14 When told by the Lord that a famine is the result of Saul's misdeed against the Gibeonites, David has Saul's sons slain to make atonement.

2 SAMUEL—NOTE ON 21:1–2 Joshua 9 tells how the **Gibeonites** tricked the Israelites into guaranteeing their safety with an oath (Josh. 9:15). Because of his **zeal**, Saul had broken that oath and killed some Gibeonites. This incident is not recorded elsewhere.

2 SAMUEL—NOTE ON 21:3–6 The Gibeonites' request that **seven of his sons** be given to them to be put to death ignores the command in Deut. 24:16: "nor shall children be put to death because of their fathers." The narrator never says that God approved of David's action here.

2 SAMUEL—NOTE ON 21:7–8 The writer lists the sons of Saul who were handed over to the Gibeonites. **Mephibosheth** the son of **Rizpah** (Saul's concubine; see 3:7) is different from **Mephibosheth** son of Jonathan, who was spared. Likewise **Barzillai**, grandfather of five of the hanged men, is not the Barzillai of 19:31–40.

2 SAMUEL—NOTE ON 21:9 The **beginning of barley harvest** was April.

FACT

Barley was an essential grain for the Israelite people and their livestock (21:9). A failed barley crop could spell disaster for a whole community.

2 SAMUEL—NOTE ON 21:10–14 **Rizpah**, mother of two of the men hanged by the Gibeonites, sheltered their bodies from the birds and wild animals (compare 1 Sam. 17:44, 46; Ps. 79:2). According to Deut. 21:22–23, the bodies of those who are hanged should be buried that same day (see Josh. 8:29). **until rain fell upon them**. It may have been decided that the men would not be buried until the rains fell and the famine stopped. This suggests that, when David heard what Rizpah was doing, he buried them earlier than planned. God responded (2 Sam. 21:14), probably by sending rain.

2 SAMUEL—NOTE ON 21:15–22 This section tells of four fights with Philistine giants. "There was war again" suggests that this is an excerpt from some writing about David's wars.

2 SAMUEL—NOTE ON 21:16 The **giants** are usually identified as the Rephaim, the ancient, pre-Israelite inhabitants of Canaan (e.g., Gen. 15:20; Deut. 2:10–11, 20–21; 3:11).

2 SAMUEL—NOTE ON 21:19 **Elhanan . . . struck down Goliath the Gittite**. Since David killed Goliath of Gath (1 Samuel 17), and "Gittite" means someone from Gath, this statement is puzzling. Among the proposed solutions are three that uphold the truthfulness of Scripture: (1) in view of the parallel passage in 1 Chron. 20:5, perhaps this passage should read "Lahmi the brother of Goliath"; (2) the passages refer to two different men named Goliath; (3) "Goliath" was a common noun meaning "giant."

2 SAMUEL—NOTE ON 21:21 **Jonathan** may be the Jonathan listed as one of David's 30 mighty men (23:32). **Shimei** was David's third eldest brother, not the Shimei of chs. 16 and 19. His name is given in various forms in 1 Sam. 16:9; 17:13; 2 Sam. 13:3; and 1 Chron. 2:13.

2 SAMUEL—NOTE ON 22:1–51 David's song recorded in this chapter is almost identical with Psalm 18, where it was adapted to serve as a public hymn.

2 SAMUEL—NOTE ON 22:5–6 Here **Sheol** is a synonym for "death."

2 SAMUEL—NOTE ON 22:7 **Heard** implies an attentive listening and, usually, a positive response. **Temple** probably refers to the heavenly temple of God, from which he came down (v. 10; see Ps. 11:4; Mic. 1:2–3).

2 SAMUEL—NOTE ON 22:8–16 The Lord's sudden appearance to help David is described in vivid language. It sounds like a description of a volcano, which causes earthquake, **smoke**, **fire**, fiery **coals**, and ash clouds (compare Ps. 77:18; Isa. 5:25; 24:18).

2 SAMUEL—NOTE ON 22:10 **Bowed the heavens** could mean "spread open" or "parted" the heavens.

2 SAMUEL—NOTE ON 22:15 **Them** refers to David's enemies.

FACT

David's Song of Deliverance is nearly identical to Psalm 18. Perhaps 2 Samuel 22 was meant to be read aloud for instruction and Psalm 18 was meant to be sung or prayed as part of worship.

---

2 SAMUEL—NOTE ON 22:17 **many waters**. Compare v. 5, where "waves" and "torrents" of trouble were overwhelming David.

2 SAMUEL—NOTE ON 22:20 A **broad place** is a place of comfort and freedom.

2 SAMUEL—NOTE ON 22:26–27 To the **crooked**, God shows himself **tortuous**. That is, he makes simple truths seem confusing and impossible to understand.

2 SAMUEL—NOTE ON 22:35 A **bow of bronze** is probably a bow reinforced with bronze, which would be powerful but difficult to draw.

2 SAMUEL—NOTE ON 23:1–7 The "last words of David" are a song praising God for establishing his house as the ruler; the song recalls God's promise in 7:8–19. It contrasts the just ruler and worthless men. The righteous ruler is like the morning light at sunrise; worthless men are like uprooted thorns.

2 SAMUEL—NOTE ON 23:1 The man **who was raised on high** refers to David's position as king. **the sweet psalmist of Israel**. David wrote about half of the psalms in the book of Psalms.

2 SAMUEL—NOTE ON **23:2** **The Spirit of the LORD speaks by me.** David describes himself as a prophet, whose songs and wise sayings come from God (see Acts 1:16; 4:25).

2 SAMUEL—NOTE ON **23:4** **Like the morning light, like the sun . . . like rain** are images for bringing health and life. **He** in this verse refers to the just ruler of the previous verse.

2 SAMUEL—NOTE ON **23:5** This verse refers to the covenant God made with David in ch. 7 (see also Ps. 89:29; 132:12). **Ordered in all things and secure** is probably a legal term. It stresses the validity of God's covenant with David.

2 SAMUEL—NOTE ON **23:8–39** This list of David's mighty men is divided into two groups: **the three** (vv. 8–12), and **the thirty** (vv. 18–39). Together, these two groups include **thirty-seven in all** (v. 39). Actually, the list of the "thirty" includes 34 names. This could mean that (1) "thirty" is a round number; or (2) the group began with 30 members and continued to be called "the thirty" when other men were added to the group; or (3) the group remained at 30, but when some died they were replaced by others on this list (the parallel list in 1 Chron. 11:10–47 has 16 additional names, probably for this reason).

2 SAMUEL—NOTE ON **23:11–12** **Shammah** is remembered for defending a garden against the **Philistines**. Compare the Philistines' robbing the threshing floors in 1 Sam. 23:1.

2 SAMUEL—NOTE ON **23:13–17** The **three** men remembered in these verses were apparently not the "three" of vv. 8–12 but rather members of the "thirty" listed in vv. 18–39. This episode may have occurred while David was fleeing Saul, or possibly during one of the Philistine attacks in 5:17–25. **Oh, that someone would give me water . . . from the well of Bethlehem**. David's words are not a command. It probably did not occur to him that someone might actually act on his words.

2 SAMUEL—NOTE ON **23:16–17** When his men actually brought David **water** from Bethlehem, **he would not drink of it. He poured it out to the LORD**. David realized that the water represented the very **blood** of his men, for they had risked their lives to get it. By pouring it out, David was saying that he was not worthy of it; he offered it "to the LORD" instead.

2 SAMUEL—NOTE ON 23:18–39 This is the list of David’s **thirty** men. Some of the names appear as officers in 1 Chronicles 27. Most appear in the list in 1 Chron. 11:20–47, which is an expansion of this list but is not labeled as being a list of “the thirty” (compare 2 Sam. 23:24 and 1 Chron. 11:26).

2 SAMUEL—NOTE ON 23:32 The **sons of Jashen** probably refers to two men, possibly twins. In the list, however, they seem to be counted as one item.

ABISHAI

Abishai was David’s nephew and became the commander of David’s “thirty men.” Like his brothers Joab and Asahel, Abishai was a loyal but ruthless warrior. He killed 18,000 Edomites in the Valley of Salt. He urged David to allow him to kill Saul, but David refused to let him kill “the LORD’s anointed” (1 Sam. 26:8–9). He fought alongside his brothers at the Battle of Gibeon, where Abner killed Asahel. Abishai later helped Joab kill Abner in revenge. When Shimei cursed David, Abishai thought he should be put to death, but again David refused his request. He helped lead David’s troops against Absalom, and again fought for David when Sheba led a rebellion against him. Abishai also saved David’s life by killing the Philistine giant Ishbi-benob. **(2 Samuel 23:18–19)**

2 SAMUEL—NOTE ON 24:1–25 The Lord’s anger and David’s sin lead to a plague. It also leads to the purchase of a place of worship in Jerusalem.

2 SAMUEL—NOTE ON 24:1 Here the text says **the LORD . . . incited David**, while the parallel account in 1 Chron. 21:1 reads, “Satan . . . incited David.” God himself never does evil, but sometimes he uses either Satanic forces or sinful human beings to accomplish his purposes. For more on how to reconcile the two accounts, see note on 1 Chron. 21:1; see also notes on Gen. 50:18–21; 1 Sam. 16:14; Mark 14:21; Acts 2:23.

2 SAMUEL—NOTE ON 24:3 By numbering the people for military purposes (v. 9), David apparently was showing a lack of trust in the Lord to supply soldiers when they were needed. He was also displaying a sinful pride in the hundreds of thousands of fighting men at his command (see v. 10). **Joab** knew it was wrong. See note on 1 Chron. 21:5–6.

2 SAMUEL—NOTE ON 24:5–8 The **fortress of Tyre** was probably an Israelite fortress.

2 SAMUEL—NOTE ON 24:9 For the contradiction between these numbers and those given in 1 Chron. 21:5–6, see note there.

2 SAMUEL—NOTE ON 24:10 **I have sinned**. See note on v. 3.

2 SAMUEL—NOTE ON 24:13 Pestilence kills faster (**three days**) than famine (**three years**).

FACT

David's census was most likely a military census. Its purpose would have been to find the age and location of potential new draftees for service in the army. It was either intended to give David pride in the number of his supporters or was a sign of his fear of another rebellion. Either way, it showed his lack of faith in God.

---

2 SAMUEL—NOTE ON 24:17 **Behold, I have sinned**. David pleads that the people may not suffer for his sin. But he is the representative of God's people: they will bear the consequences of his behavior, whether good or evil.

2 SAMUEL—NOTE ON 24:18 **Go up**. From David's home there was a yet higher place, the **threshing floor of Araunah the Jebusite**. The Jebusites were the previous inhabitants of Jerusalem (see 5:6), and some still lived there.

2 SAMUEL—NOTE ON 24:20 **Araunah looked down**. Threshing floors were usually on a high place so that the wind could blow the chaff away. This site was on the top of a hill about 450 yards (412 m) to the north of the city of David (see illustration).

2 SAMUEL—NOTE ON 24:23–24 David feels that, because he is the one who sinned, and because it is for the sake of the nation, he should pay for the sacrifice. He pays **fifty shekels of silver** for the **threshing floor and the oxen**.

2 SAMUEL—NOTE ON 24:25 The parallel account in 1 Chron. 22:1 states that this threshing floor is where Solomon would build the temple. This is a fitting end to the story of David.

1 Kings

(return to table of contents)

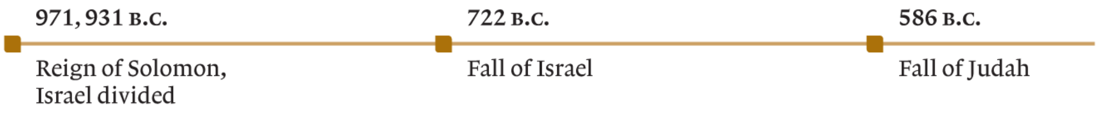
1 Kings 1 • 1 Kings 2 • 1 Kings 3 • 1 Kings 4 • 1 Kings 5 • 1 Kings 6 •
1 Kings 7 • 1 Kings 8 • 1 Kings 9 • 1 Kings 10 • 1 Kings 11 • 1 Kings 12 •
1 Kings 13 • 1 Kings 14 • 1 Kings 15 • 1 Kings 16 • 1 Kings 17 •
1 Kings 18 • 1 Kings 19 • 1 Kings 20 • 1 Kings 21 • 1 Kings 22

- Introduction to 1 Kings
  - Timeline
  - Author and Date
  - Theme
  - Purpose, Occasion, and Background
  - Key Themes
  - 1 Kings Outline
  - 2 Kings Outline
  - The Extent of Solomon’s Kingdom
  - Israel and Judah in 2 Kings
- Global Message of 1 Kings
  - Spiritual Warfare on Mount Carmel
  - God Usurps Baal’s Power in Sidon
  - God Defeats Baal’s Prophets in Israel
  - Prayer in Spiritual Warfare
- Study Notes

Introduction to 1–2 Kings

Introduction to 1–2 Kings

Timeline



Author and Date

The author or authors of these two books is unknown. As the titles of the books indicate, 1–2 Kings describe the period of the monarchy in ancient Israel (970–586 B.C.), concentrating on the kings who ruled after David.

Theme

The books show that Israel suffers again and again because of its great sinfulness (2 Kings 17:7–23; 24:1–4). Yet there is still hope for the nation, because God's chosen family of kings has not come to an end (2 Kings 25:27–30), and God remains ready to forgive those who repent (1 Kings 8:22–61).

Purpose, Occasion, and Background

The fall of Jerusalem to Babylon in 586 B.C. raised several questions: Was Israel's God not in fact in control of history, as Moses had claimed? If the God of Moses did exist, and was good and all-powerful, how was it that God's chosen city and temple had been destroyed, and his chosen royal family had all but come to its end?

The books of Kings respond to such questions, explaining why Israel was defeated. Israel's God is indeed in control of nature and history. There are no other true gods anywhere. It is this good and all-powerful God who has overseen the destruction of his chosen city and his temple, and Israel's exile to Babylon. Israel's sin has caused these punishments.

After the division of the kingdom, the northern kingdom of Israel lasted slightly more than 200 years (931–722 B.C.), with 19 different kings, all of whom were wicked. The southern kingdom of Judah had the same number of kings, but many of them were good, and Judah lasted almost 150 years longer (931–586 B.C.). Toward the end of Judah's monarchy came two of its best kings: Hezekiah (2 Kings 18:1–20:21) and Josiah (2 Kings 22:1–23:30). Yet the people still rebelled against the Lord, and Judah, like Israel, eventually went into exile as punishment for its sin. But hope remained, for God's chosen royal line had not come to a complete end (2 Kings 25:27–30), and God remained ready to forgive those who repented.

Key Themes

1. *Yahweh is the only true God, and he controls nature.* There is only one living God, and he is the Lord. He alone controls the natural order (1 Kings 17–19; 2 Kings 1:2–17; 4:8–37; 5:1–18; 6:1–7, 27).
2. *Yahweh controls history.* The Lord rules over the past, present, and future. He alone controls the historical process (1 Kings 11:14, 23; 14:1–18; 22:1–38; 2 Kings 5:1–18; 10:32–33; 18:17–19:37).
3. *Yahweh demands exclusive worship*. As the only God, the Lord demands exclusive worship. He alone will be worshiped, by Israelite and foreigner alike (1 Kings 8:41–43, 60; 2 Kings 5:15–18; 17:24–41).
4. *The content and place of true worship.* Much of 1–2 Kings is concerned with exposing false religion. It speaks out against the *content* of false worship (1 Kings 11:1–40; 12:25–13:34; 14:22–24; 16:29–33; 2 Kings 16:1–4; 17:7–23; 21:1–9). It also exposes the wrongful *place* of such false worship (1 Kings 3:2; 5:1–9:9; 15:14; 22:43; 2 Kings 18:4; 23:1–20).
5. *The consequences of false worship.* True worship of God includes obedience to the law of God. The worship of something other than God always leads to mistreating other people.
6. *Yahweh is the just and gracious Lawgiver*. The Lord gave the law, which defines true worship, right thinking, and correct behavior. The Lord is also the one who punishes wrongdoers.
7. *Yahweh is the promise-giver.* Israel's God is a promise-giver. The divine promises given to the patriarchs and to David are an important theme in

1–2 Kings.

1 Kings Outline

I. The Reign of King Solomon (1:1–11:43)
II. The Kingdom Is Divided (12:1–14:31)
III. Abijam and Asa (15:1–24)
IV. From Nadab to Ahab (15:25–16:34)
V. Elijah and Ahab (17:1–22:40)
VI. Jehoshaphat and Ahaziah (22:41–53)

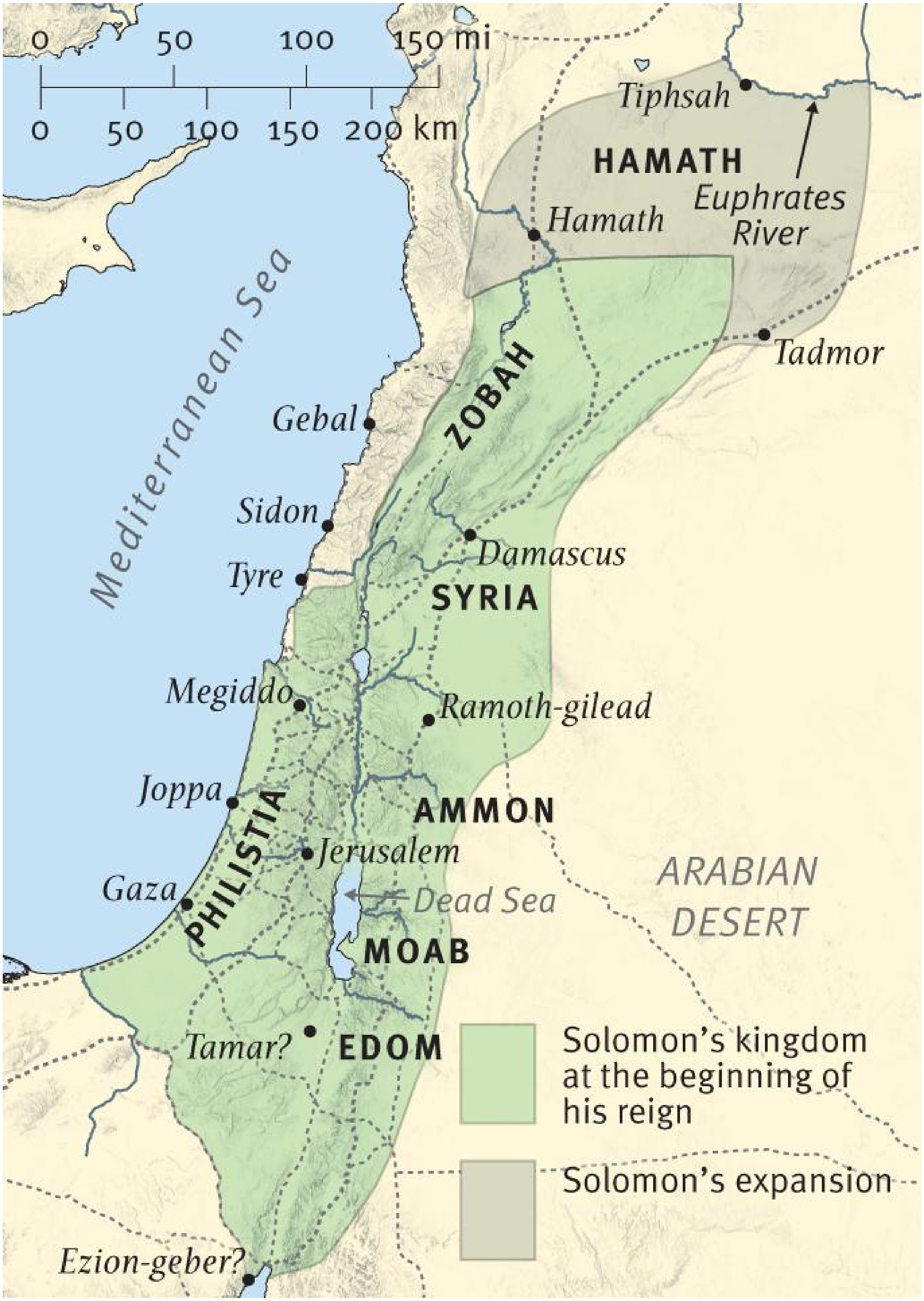
2 Kings Outline

I. The Death of Ahaziah (1:1–18)
II. Elisha and Israel (2:1–10:36)
III. Joash (11:1–12:21)
IV. Jehoahaz and Jehoash (13:1–25)
V. Amaziah, Jeroboam II, and Azariah (14:1–15:7)
VI. Israel’s Last Days (15:8–31)
VII. Jotham and Ahaz (15:32–16:20)
VIII. The End of Israel (17:1–41)
IX. Hezekiah (18:1–20:21)
X. Manasseh and Amon (21:1–26)
XI. Josiah (22:1–23:30)
XII. The End of Judah (23:31–25:30)

The Extent of Solomon’s Kingdom

c. 971–931 B.C.

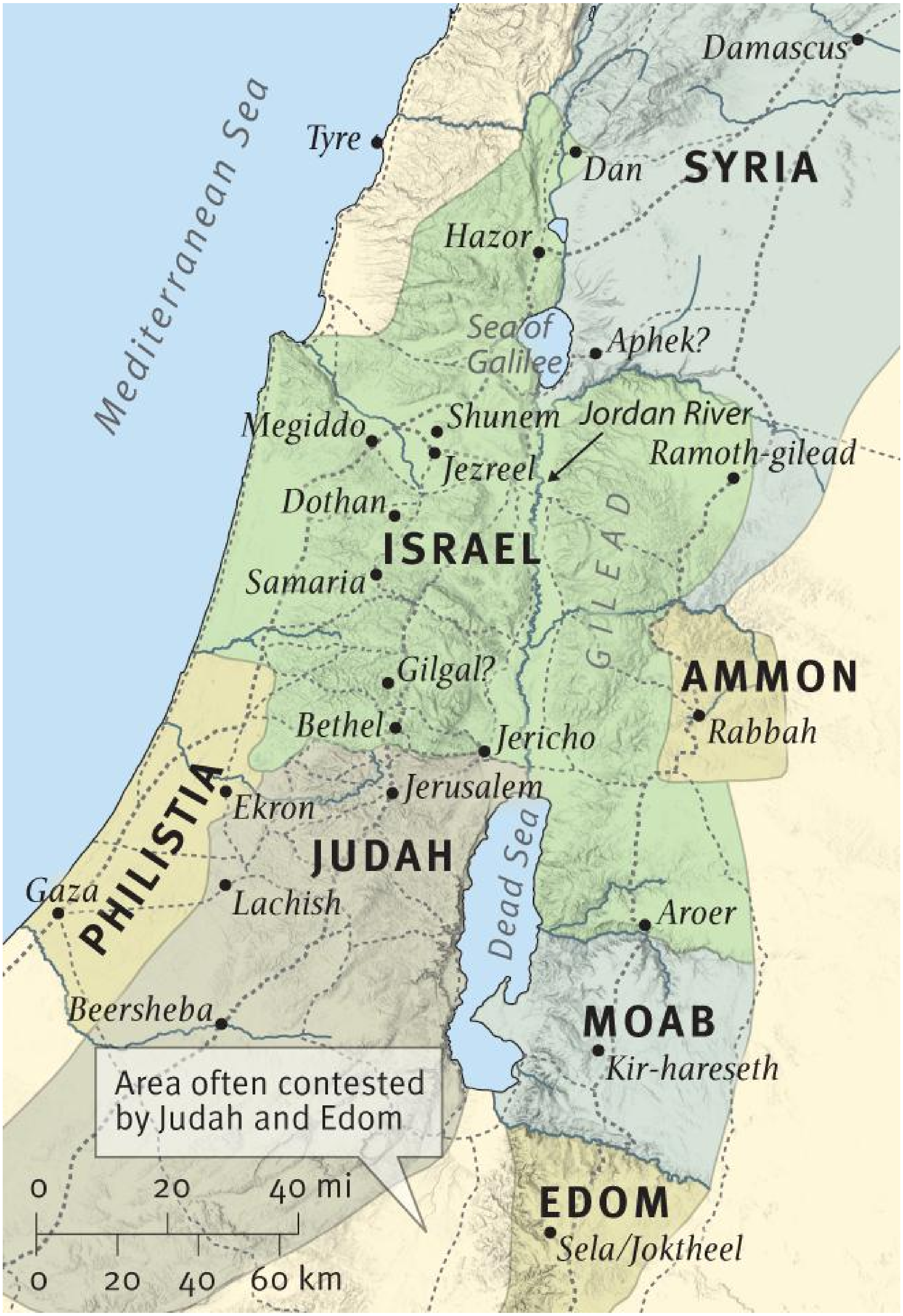
Solomon’s reign marked the high point of Israel’s power and wealth in biblical times. Solomon’s father, David, had given him a kingdom that included Edom, Moab, Ammon, Syria, and Zobah. Solomon would later rule over the kingdom of Hamath as well, and his marriage to Pharaoh’s daughter resulted in an alliance with Egypt. Solomon controlled important trade routes between several major world powers, including Egypt, Arabia, Mesopotamia, and Anatolia (Asia Minor).


0 50 100 150 mi
0 50 100 150 200 km
Mediterranean Sea
Tiphsah
HAMATH
Euphrates River
Hamath
Tadmor
ZOBAH
Gebal
Sidon
Damascus
Tyre
SYRIA
Megiddo
Ramoth-gilead
Joppa
AMMON
PHILISTIA
Jerusalem
ARABIAN DESERT
Gaza
Dead Sea
MOAB
Tamar?
EDOM
Ezion-geber?
🟩 Solomon's kingdom at the beginning of his reign
▨ Solomon's expansion

Israel and Judah in 2 Kings

c. 853 B.C.

The book of 2 Kings tells of events in Israel and Judah from the death of Ahab to the exile of Israel and Judah. The story involves Israel, Judah, Syria, Ammon, Moab, Edom, and Philistia, as well as Egypt, Assyria, Babylonia, and other kingdoms far beyond Israel’s borders.


Damascus
Mediterranean Sea
Tyre
Dan
SYRIA
Hazor
Sea of Galilee
Aphek?
Megiddo
Shunem
Jordan River
Ramoth-gilead
Jezreel
Dothan
ISRAEL
GILEAD
Samaria
AMMON
Gilgal?
Rabbah
Bethel
Jericho
Jerusalem
PHILISTIA
Ekron
JUDAH
Dead Sea
Gaza
Lachish
Aroer
Beersheba
MOAB
Kir-hareseth
Area often contested by Judah and Edom
0
20
40 mi
EDOM
Sela/Joktheel
0
20
40
60 km

The Global Message of 1 Kings

The books of 1 and 2 Kings record Israel's prolonged struggle between true and false worship. From the reign of King Solomon until the exile to Babylon—a period of nearly 400 years—the prophets of God clash with the kings of Israel and Judah regarding their idolatrous behavior. Since God's predictions about exile are eventually fulfilled, the prophets prove to have the last word over those kings who follow other gods. In this way the Lord shows himself superior over all other spiritual powers, including the false gods that so many of Israel's faithless kings follow.

Amid the chorus of idols beckoning for the attention of God's people both in ancient times and today, only the God and Father of our Lord Jesus Christ reigns supreme and deserves our trust.

Spiritual Warfare on Mount Carmel

In 1 Kings, the sovereignty of the Lord over other powers is expressed most powerfully in the confrontation between the prophet Elijah and the prophets of Baal on Mount Carmel (1 Kings 18). This story is frequently cited as an example of a "power encounter"—that is, a procedure for triumphing over the powers of darkness. Advocates of such approaches to spiritual warfare typically claim that power encounters are necessary to bring breakthroughs for the gospel, especially in animistic and tribal contexts. But the broader context of 1 Kings 17–18 indicates that "truth encounters" and "power encounters" always work together in proving that the Lord is superior to all false gods.

God Usurps Baal's Power in Sidon

God's fickle people. The prophet Elijah appears on the scene (1 Kings 17:1) shortly after we read that King Ahab has built a temple in Israel for Baal, the Canaanite god of fertility (16:32). This happens only a few decades after Solomon built the temple in Jerusalem and confessed, "O Lord, God of Israel, there is no God like you, in heaven above or on earth beneath" (8:23). Yet Israel's king now chooses to worship a pagan deity who must die every year in the autumn season and be resurrected to life in the spring so that the rains may come. Since the land of Israel lacked a constant water supply, each planting season brought the annual temptation for God's people to put their hope in fertility gods like Baal.

God's powerful word. Elijah's opening words to Ahab pose a direct challenge to Baal and his supposed power: "As the Lord, the God of Israel, lives, before whom I stand, there shall be neither dew nor rain these years, *except by my word*" (1 Kings 17:1). Elijah declares that his God, not Baal, always lives and controls the rain. This truth will be proven through the powerful "word" that Elijah receives from God. This divine word tells Elijah to hide east of the Jordan, where he will receive miraculous sustenance from ravens by a brook (17:3–4). Once this brook dries up from drought, the "word" tells Elijah to go and stay in Zarephath, a town in Sidon (17:7–9).

God's surprising ways. The land of Sidon is Baal's home territory. But God does not call Elijah to confront Baal directly at this point, choosing instead to send him to the most unlikely person to give him food in a famine—a widow whose own supplies are about to run out. When Elijah asks her for food and water, her reply is an implicit challenge to see whether the Lord can do better than Baal: "*As the* Lord *your God lives*, I have nothing baked, only a handful of flour in a jar and a little oil in a jug. And now I am gathering a couple of sticks that I may go in and prepare it for myself and my son, that we may eat it and die" (1 Kings 17:12). Elijah reassures her that the Lord will be faithful to his "word" in providing for her (17:14–16), and later he raises her son from the dead—something Baal cannot do (17:17–24). It is amazing that Elijah's ministry begins here in a destitute widow's home, far from Israel, but it is in such surprising places that God's word is proven faithful. By first defeating Baal in Sidon, the God of Israel proves that he rules over the whole earth.

God Defeats Baal's Prophets in Israel

Elijah's proposal. In chapter 18, Elijah's return to Israel begins with the now-familiar refrain, "the word of the Lord came to Elijah," telling him to go to King Ahab (1 Kings 18:1). Ahab resents Elijah's return and refuses to acknowledge the prophet by name (18:17) since pronouncing his name in Hebrew would undermine Ahab's loyalty to Baal (in Hebrew, "Elijah" means "the Lord is my God"). So Elijah suggests having a contest to settle this theological dispute once and for all: "Now therefore send and gather all Israel to me at Mount Carmel, and the 450 prophets of Baal and the 400 prophets of Asherah, who eat at Jezebel's table" (18:19). A single prophet of the Lord will confront 850 pagan prophets! Yet Elijah's concern is more for the faith of the people, whom he challenges to make up their minds: "How long will you go limping between two different opinions? If the LORD is God, follow him; but if Baal, then follow him" (18:21). Elijah declares that the god who answers by fire is the true God (18:24).

God's victory. The people soon learn that their loyalty to Baal is misguided. After preparing the bull to be consumed by Baal's fire from heaven, the prophets repeatedly call out, "O Baal, answer us!" (1 Kings 18:26). Nobody responds, so Elijah taunts the people (18:27). Baal's prophets respond by trying harder, shouting louder, and slashing themselves in an effort to compel Baal to answer (18:28). But Baal is not there: "There was no voice. No one answered; no one paid attention" (18:29). Baal is silent and nowhere to be found because the Lord alone is supreme over all pagan powers.

Prayer in Spiritual Warfare

Dignified faith. Many people think that prayer in spiritual warfare must be aggressive and loud. Though Elijah has mocked the prophets of Baal, his final prayer to the Lord is simple and dignified rather than obnoxious: "O LORD, God of Abraham, Isaac, and Israel, let it be known this day that you are God in Israel, and that I am your servant, and that I have done all these things at your word" (1 Kings 18:36). No gyrating and ritual are found here, just Elijah's straightforward request that God would show his power. This is the quiet trust in the Lord that is called for as God's people today all around the world engage in battling "the cosmic powers over this present darkness" (Eph. 6:12).

Confidence in God's word. Such trust is generated as we hold fast to God's word. The divine word that sustained Elijah in chapter 17 accomplished its victory in chapter 18. The Lord answered Elijah with fire, and the people confessed, "The LORD, he is God; the LORD, he is God" (1 Kings 18:39). A steady downpour then began to fall in response to Elijah's silent prayers for rain (18:42). In 1 Kings 17–18, confronting and subduing pagan powers is more about faithful prayer than frenetic ritual. Spiritual warfare according to the Bible is not a confrontation of escalating, frantic chaos but rather a firm trust in the Lord who is sovereign over all the powers. His divine word is our anchor and confidence. Indeed, he “upholds the universe by the word of his power” (Heb. 1:3).

David in His Old Age

1 KINGS **1** [†]Now King David was old and advanced in years. And although they covered him with clothes, he could not get warm. [2][†]Therefore his servants said to him, "Let a young woman be sought for my lord the king, and let her wait on the king and be in his service. Let her lie in your arms, [1] that my lord the king may be warm." [3]So they sought for a beautiful young woman throughout all the territory of Israel, and found Abishag the [a]Shunammite, and brought her to the king. [4]The young woman was very beautiful, and she was of service to the king and attended to him, but the king knew her not.

Adonijah Sets Himself Up as King

[5][†]Now [b]Adonijah the son of Haggith exalted himself, saying, "I will be king." [c]And he prepared for himself chariots and horsemen, and fifty men to run before him. [6]His father had never at any time displeased him by asking, "Why have you done thus and so?" He was also a very handsome man, [d]and he was born next after Absalom. [7][†]He conferred with [e]Joab the son of Zeruiah and with [f]Abiathar the priest. And they followed Adonijah and helped him. [8]But [f]Zadok the priest and [g]Benaiah the son of Jehoiada and [h]Nathan the prophet and [i]Shimei and Rei and [j]David's mighty men were not with Adonijah.

[9]Adonijah sacrificed sheep, oxen, and fattened cattle by the Serpent's Stone, which is beside [k]En-rogel, and he invited all his brothers, the king's sons, and all the royal officials of Judah, [10]but he did not invite Nathan the prophet or Benaiah or the mighty men or [l]Solomon his brother.

Nathan and Bathsheba Before David

[11]Then Nathan said to Bathsheba the mother of Solomon, "Have you not heard that [b]Adonijah the son of Haggith has become king and David our lord does not know it? [12]Now therefore come, let me give you advice, that you may save your own life and the life of your son Solomon. [13][†]Go in at once to King David, and say to him, 'Did you not, my lord the king, swear

to your servant, saying, [m]“Solomon your son shall reign after me, and he shall sit on my throne”? Why then is Adonijah king?’ [14]Then while you are still speaking with the king, I also will come in after you and confirm [2] your words.”

[15]So Bathsheba went to the king in his chamber (now the king was very old, and Abishag the Shunammite was attending to the king). [16]Bathsheba bowed and paid homage to the king, and the king said, “What do you desire?” [17]She said to him, “My lord, you swore to your servant by the LORD your God, saying, [m]‘Solomon your son shall reign after me, and he shall sit on my throne.’ [18]And now, behold, Adonijah is king, although you, my lord the king, do not know it. [19][n]He has sacrificed oxen, fattened cattle, and sheep in abundance, and has invited all the sons of the king, [f]Abiathar the priest, and Joab the commander of the army, but [l]Solomon your servant he has not invited. [20][†]And now, my lord the king, the eyes of all Israel are on you, to tell them who shall sit on the throne of my lord the king after him. [21]Otherwise it will come to pass, when my lord the king [o]sleeps with his fathers, that I and my son Solomon will be counted offenders.”

[22]While she was still speaking with the king, Nathan the prophet came in. [23]And they told the king, “Here is Nathan the prophet.” And when he came in before the king, he bowed before the king, with his face to the ground. [24]And Nathan said, “My lord the king, have you said, ‘Adonijah shall reign after me, and he shall sit on my throne’? [25]For he has gone down this day and [n]has sacrificed oxen, fattened cattle, and sheep in abundance, and has invited all the king’s sons, the commanders [3] of the army, and Abiathar the priest. And behold, they are eating and drinking before him, and saying, [p]‘Long live King Adonijah!’ [26][q]But me, your servant, and Zadok the priest, and Benaiah the son of Jehoiada, and your servant Solomon he has not invited. [27]Has this thing been brought about by my lord the king and you have not told your servants who should sit on the throne of my lord the king after him?”

Solomon Anointed King

[28]Then King David answered, “Call Bathsheba to me.” So she came into the king’s presence and stood before the king. [29]And the king swore, saying,

[r]“As the LORD lives, who has redeemed my soul out of every adversity, [30][s]as I swore to you by the LORD, the God of Israel, saying, ‘Solomon your son shall reign after me, and he shall sit on my throne in my place,’ even so will I do this day.” [31][†]Then Bathsheba bowed with her face to the ground and paid homage to the king and said, [t]“May my lord King David live forever!”

[32]King David said, “Call to me Zadok the priest, Nathan the prophet, and Benaiah the son of Jehoiada.” So they came before the king. [33][†]And the king said to them, “Take with you [u]the servants of your lord and have Solomon my son ride on my own mule, and bring him down to [v]Gihon. [34]And let Zadok the priest and Nathan the prophet there [w]anoint him king over Israel. [x]Then blow the trumpet and say, [y]‘Long live King Solomon!’ [35]You shall then come up after him, and he shall come and sit on my throne, for he shall be king in my place. And I have appointed him to be ruler over Israel and over Judah.” [36]And Benaiah the son of Jehoiada answered the king, “Amen! May the LORD, the God of my lord the king, say so. [37][z]As the LORD has been with my lord the king, even so may he be with Solomon, [a]and make his throne greater than the throne of my lord King David.”

[38][†]So Zadok the priest, Nathan the prophet, and Benaiah the son of Jehoiada, [b]and the Cherethites and the Pelethites went down and had Solomon ride on King David’s mule and brought him to Gihon. [39][†]There Zadok the priest took the horn of [c]oil from the tent and [d]anointed Solomon. [x]Then they blew the trumpet, and all the people said, [y]“Long live King Solomon!” [40]And all the people went up after him, playing on pipes, and rejoicing with great joy, so that the earth was split by their noise.

[41][†]Adonijah and all the guests who were with him heard it as they finished feasting. And when Joab heard the sound of the trumpet, he said, “What does this uproar in the city mean?” [42]While he was still speaking, behold, [e]Jonathan the son of Abiathar the priest came. And Adonijah said, “Come in, [f]for you are a worthy man and bring good news.” [43]Jonathan answered Adonijah, “No, for our lord King David has made Solomon king, [44]and the king has sent with him Zadok the priest, Nathan the prophet, and Benaiah the son of Jehoiada, and the [b]Cherethites and the Pelethites. And they had him ride on the king’s mule. [45]And Zadok the priest and Nathan

the prophet have anointed him king at [y]Gihon, and they have gone up from there rejoicing, so that the city is in an uproar. This is the noise that you have heard. [46][g]Solomon sits on the royal throne. [47]Moreover, the king’s servants came to congratulate our lord King David, saying, [h]‘May your God make the name of Solomon more famous than yours, and make his throne greater than your throne.’ And the king [i]bowed himself on the bed. [48]And the king also said, ‘Blessed be the Lord, the God of Israel, [j]who has granted someone [4] to sit on my throne this day, my own eyes seeing it.’”

[49]Then all the guests of Adonijah trembled and rose, and each went his own way. [50][†]And Adonijah feared Solomon. So he arose and went [k]and took hold of [l]the horns of the altar. [51]Then it was told Solomon, “Behold, Adonijah fears King Solomon, for behold, he has laid hold of the horns of the altar, saying, ‘Let King Solomon swear to me first that he will not put his servant to death with the sword.’” [52]And Solomon said, “If he will show himself a worthy man, [m]not one of his hairs shall fall to the earth, but if wickedness is found in him, he shall die.” [53]So King Solomon sent, and they brought him down from the altar. And he came and paid homage to King Solomon, and Solomon said to him, “Go to your house.”

David’s Instructions to Solomon

1 KINGS **2** [n]When David’s time to die drew near, he commanded Solomon his son, saying, [2][†][o]“I am about to go the way of all the earth. [p]Be strong, and show yourself a man, [3]and keep the charge of the Lord your God, walking in his ways and keeping his statutes, his commandments, his rules, and his testimonies, as it is written in the Law of Moses, [q]that you may prosper in all that you do and wherever you turn, [4][†]that the Lord may [r]establish his word that he spoke concerning me, saying, [s]‘If your sons pay close attention to their way, [t]to walk before me in faithfulness with all their heart and with all their soul, [u]you shall not lack [1] a man on the throne of Israel.’

[5][†]“Moreover, you also know what Joab the son of Zeruiah [v]did to me, how he dealt with the two commanders of the armies of Israel, [w]Abner the son of Ner, [x]and Amasa the son of Jether, whom he killed, avenging [2] in time of peace for blood that had been shed in war, and putting the blood of

war [3] on the belt around his [4] waist and on the sandals on his feet. [6][†]Act therefore [y] according to your wisdom, but do not let his gray head go down to Sheol in peace. [7]But deal loyally with the sons of [z] Barzillai the Gileadite, and let them be [a] among those who eat at your table, [b] for with such loyalty [5] they met me when I fled from Absalom your brother. [8]And there is also with you [c] Shimei the son of Gera, the Benjaminite from Bahurim, who cursed me with a grievous curse on the day [d] when I went to Mahanaim. [e] But when he came down to meet me at the Jordan, I swore to him by the LORD, saying, 'I will not put you to death with the sword.' [9]Now therefore do not hold him guiltless, [f] for you are a wise man. You will know what you ought to do to him, and you shall [g] bring his gray head down with blood to Sheol."

The Death of David

[10][†] [h] Then David slept with his fathers and was buried in [i] the city of David. [11][†]And the time that David reigned over Israel was [j] forty years. He reigned seven years in Hebron and thirty-three years in Jerusalem. [12][†] [k] So Solomon sat on the throne of David his father, and his kingdom was firmly established.

Solomon's Reign Established

[13]Then Adonijah the son of Haggith came to Bathsheba the mother of Solomon. And she said, [l] "Do you come peacefully?" He said, "Peacefully." [14]Then he said, "I have something to say to you." She said, "Speak." [15]He said, "You know that [m] the kingdom was mine, and that all Israel fully expected me to reign. However, the kingdom has turned about and become my brother's, [n] for it was his from the LORD. [16]And now I have one request to make of you; do not refuse me." She said to him, "Speak." [17][†]And he said, "Please ask King Solomon—he will not refuse you—to give me [o] Abishag the Shunammite as my wife." [18]Bathsheba said, "Very well; I will speak for you to the king."

[19]So Bathsheba went to King Solomon to speak to him on behalf of Adonijah. And the king rose to meet her and bowed down to her. Then he

sat on his throne and had a seat brought for the king’s mother, [p] and she sat on his right. [20]Then she said, “I have one small request to make of you; do not refuse me.” And the king said to her, “Make your request, my mother, for I will not refuse you.” [21]She said, “Let [o] Abishag the Shunammite be given to Adonijah your brother as his wife.” [22][†]King Solomon answered his mother, “And why do you ask [o] Abishag the Shunammite for Adonijah? Ask for him the kingdom also, [q] for he is my older brother, and on his side [r] are Abiathar [6] the priest and Joab the son of Zeruiah.” [23]Then King Solomon swore by the LORD, saying, [s] “God do so to me and more also if this word does not cost Adonijah his life! [24]Now therefore [t] as the LORD lives, who has established me and placed me on the throne of David my father, and who has made me a house, [u] as he promised, Adonijah shall be put to death today.” [25]So King Solomon sent [v] Benaiah the son of Jehoiada, and he struck him down, and he died.

[26][†]And to Abiathar the priest the king said, “Go to [w] Anathoth, to your estate, for you deserve death. But I will not at this time put you to death, [x] because you carried the ark of the Lord GOD before David my father, [y] and because you shared in all my father’s affliction.” [27][†] [z] So Solomon expelled Abiathar from being priest to the LORD, thus fulfilling [a] the word of the LORD that he had spoken concerning the house of Eli in Shiloh.

[28][†]When the news came to Joab—for Joab [b] had supported Adonijah although [c] he had not supported Absalom—Joab fled to the tent of the LORD and caught hold of the [d] horns of the altar. [29]And when it was told King Solomon, “Joab has fled to the tent of the LORD, and behold, he is beside the altar,” Solomon sent Benaiah the son of Jehoiada, saying, “Go, strike him down.” [30]So Benaiah came to the tent of the LORD and said to him, “The king commands, ‘Come out.’” But he said, “No, I will die here.” Then Benaiah brought the king word again, saying, “Thus said Joab, and thus he answered me.” [31]The king replied to him, [e] “Do as he has said, strike him down and bury him, [f] and thus take away from me and from my father’s house the guilt for the blood that Joab shed without cause. [32]The LORD will [g] bring back his bloody deeds on his own head, because, without the knowledge of my father David, he attacked and killed with the sword two men [h] more righteous and better than himself, [i] Abner the son of Ner,

commander of the army of Israel, and [j] Amasa the son of Jether, commander of the army of Judah. [33] [g] So shall their blood come back on the head of Joab and on the head of his descendants forever. But for David and for his descendants and for his house and for his throne there shall be peace from the LORD forevermore." [34]Then Benaiah the son of Jehoiada went up and struck him down and put him to death. And he was buried in his own house in the wilderness. [35] [k] The king put Benaiah the son of Jehoiada over the army in place of Joab, and the king put [l] Zadok the priest [m] in the place of Abiathar.

[36][†]Then the king sent and summoned [n] Shimei and said to him, "Build yourself a house in Jerusalem and dwell there, and do not go out from there to any place whatever. [37]For on the day you go out and cross [o] the brook Kidron, know for certain that you shall die. [p] Your blood shall be on your own head." [38]And Shimei said to the king, "What you say is good; as my lord the king has said, so will your servant do." So Shimei lived in Jerusalem many days.

[39]But it happened at the end of three years that two of Shimei's servants ran away to [q] Achish, son of Maacah, king of Gath. And when it was told Shimei, "Behold, your servants are in Gath," [40]Shimei arose and saddled a donkey and went to Gath to Achish to seek his servants. Shimei went and brought his servants from Gath. [41]And when Solomon was told that Shimei had gone from Jerusalem to Gath and returned, [42]the king sent and summoned Shimei and said to him, "Did I not make you swear by the LORD and solemnly warn you, saying, 'Know for certain that on the day you go out and go to any place whatever, you shall die'? And you said to me, 'What you say is good; I will obey.' [43]Why then have you not kept your oath to the LORD and the commandment with which I commanded you?" [44]The king also said to Shimei, "You know in your own heart [r] all the harm that you did to David my father. So the LORD will [s] bring back your harm on your own head. [45]But King Solomon shall be blessed, [t] and the throne of David shall be established before the LORD forever." [46]Then the king commanded Benaiah the son of Jehoiada, and he went out and struck him down, and he died.

[u] So the kingdom was established in the hand of Solomon.

Solomon’s Prayer for Wisdom

1 KINGS **3** [†] [v] Solomon made a marriage alliance with Pharaoh king of Egypt. He took Pharaoh’s daughter and brought her into [w] the city of David until he had finished [x] building his own house [y] and the house of the LORD [z] and the wall around Jerusalem. [2][†] [a] The people were sacrificing at the high places, however, because no house had yet been built for the name of the LORD.

[3]Solomon [b] loved the LORD, [c] walking in the statutes of David his father, only he sacrificed and made offerings at the high places. [4]And the king went to Gibeon to sacrifice there, [d] for that was the great high place. Solomon used to offer a thousand burnt offerings on that altar. [5] [e] At Gibeon [f] the LORD appeared to Solomon [g] in a dream by night, and God said, “Ask what I shall give you.” [6]And Solomon said, “You have shown great and steadfast love to your servant David my father, because [h] he walked before you in faithfulness, in righteousness, and in uprightness of heart toward you. And you have kept for him this great and steadfast love and [i] have given him a son to sit on his throne this day. [7][†]And now, O LORD my God, [j] you have made your servant king in place of David my father, [k] although I am but a little child. I do not know [l] how to go out or come in. [8] [m] And your servant is in the midst of your people whom you have chosen, a great people, [n] too many to be numbered or counted for multitude. [9] [o] Give your servant therefore an understanding mind [p] to govern your people, that I may [q] discern between good and evil, for who is able to govern this your great people?”

[10]It pleased the Lord that Solomon had asked this. [11][†]And God said to him, “Because you have asked this, and have not asked for yourself long life or riches or the life of your enemies, but have asked for yourself understanding to discern what is right, [12]behold, [r] I now do according to your word. Behold, [s] I give you a wise and discerning mind, so that none like you has been before you and none like you shall arise after you. [13] [t] I give you also what you have not asked, [u] both riches and honor, so that no other king shall compare with you, all your days. [14]And if you will walk in my ways, keeping my statutes and my commandments, [v] as your father David walked, then [w] I will lengthen your days.”

[15]And Solomon [x]awoke, and behold, it was a dream. Then he came to Jerusalem and stood before the ark of the covenant of the Lord, and offered up burnt offerings and peace offerings, and made a feast for all his servants.

Solomon’s Wisdom

[16][†]Then two prostitutes came to the king [y]and stood before him. [17]The one woman said, “Oh, my lord, this woman and I live in the same house, and I gave birth to a child while she was in the house. [18]Then on the third day after I gave birth, this woman also gave birth. And we were alone. There was no one else with us in the house; only we two were in the house. [19]And this woman’s son died in the night, because she lay on him. [20]And she arose at midnight and took my son from beside me, while your servant slept, and laid him at her breast, and laid her dead son at my breast. [21]When I rose in the morning to nurse my child, behold, he was dead. But when I looked at him closely in the morning, behold, he was not the child that I had borne.” [22]But the other woman said, “No, the living child is mine, and the dead child is yours.” The first said, “No, the dead child is yours, and the living child is mine.” Thus they spoke before the king.

[23]Then the king said, “The one says, ‘This is my son that is alive, and your son is dead’; and the other says, ‘No; but your son is dead, and my son is the living one.’” [24]And the king said, “Bring me a sword.” So a sword was brought before the king. [25]And the king said, “Divide the living child in two, and give half to the one and half to the other.” [26]Then the woman whose son was alive said to the king, because [z]her heart yearned for her son, “Oh, my lord, give her the living child, and by no means put him to death.” But the other said, “He shall be neither mine nor yours; divide him.” [27][†]Then the king answered and said, “Give the living child to the first woman, and by no means put him to death; she is his mother.” [28]And all Israel heard of the judgment that the king had rendered, and they stood in awe of the king, because they perceived that [a]the wisdom of God was in him to do justice.

Solomon’s Officials

1 KINGS **4** [†]King Solomon was king over all Israel, [2][†]and these were his high officials: Azariah the son of Zadok was [b]the priest; [3][†]Elihoreph and Ahijah the sons of Shisha were secretaries; [c]Jehoshaphat the son of Ahilud was recorder; [4][d]Benaiah the son of Jehoiada was in command of the army; [e]Zadok and Abiathar were priests; [5][†]Azariah the son of Nathan was over [f]the officers; Zabud the son of Nathan was priest and [g]king’s friend; [6]Ahishar was in charge of the palace; and [h]Adoniram the son of Abda was in charge of [i]the forced labor.

[7][†]Solomon had twelve officers over all Israel, who provided food for the king and his household. Each man had to make provision for one month in the year. [8]These were their names: Ben-hur, in [j]the hill country of Ephraim; [9]Ben-deker, in Makaz, Shaalbim, Beth-shemesh, and Elonbeth-hanan; [10]Ben-hesed, in Arubboth (to him belonged Socoh and all the land of Hepher); [11]Ben-abinadab, in all [k]Naphath-dor (he had Taphath the daughter of Solomon as his wife); [12]Baana the son of Ahilud, in [l]Taanach, Megiddo, and all [l]Beth-shean that is beside Zarethan below Jezreel, and from Beth-shean to Abel-meholah, as far as the other side of Jokmeam; [13]Ben-geber, [m]in Ramoth-gilead (he had [n]the villages of Jair the son of Manasseh, which are in Gilead, and he had [o]the region of Argob, which is in Bashan, sixty great cities with walls and bronze bars); [14]Ahinadab the son of Iddo, in Mahanaim; [15]Ahimaaz, in Naphtali (he had taken Basemath the daughter of Solomon as his wife); [16]Baana the son of Hushai, in Asher and Bealoth; [17]Jehoshaphat the son of Paruah, in Issachar; [18][p]Shimei the son of Ela, in Benjamin; [19]Geber the son of Uri, in the land of Gilead, [q]the country of Sihon king of the Amorites and of Og king of Bashan. And there was one governor who was over the land.

Solomon’s Wealth and Wisdom

[20]Judah and Israel were as many [r]as the sand by the sea. They ate and drank and were happy. [21][†] [1] [s]Solomon ruled over all the kingdoms from the [t]Euphrates [2] to the land of the Philistines and to the border of Egypt. [u]They brought tribute and served Solomon all the days of his life.

[22]Solomon's provision for one day was thirty cors [3] of fine flour and sixty cors of meal, [23]ten fat oxen, and twenty pasture-fed cattle, a hundred sheep, besides deer, gazelles, roebucks, and fattened fowl. [24]For he had dominion over all the region west of the Euphrates [4] from Tiphsah to [v] Gaza, over all the kings west of the Euphrates. [w] And he had peace on all sides around him. [25][†]And Judah and Israel [x] lived in safety, [y] from Dan even to Beersheba, [z] every man under his vine and under his fig tree, all the days of Solomon. [26][†] [a] Solomon also had 40,000 [5] stalls of horses for his chariots, and 12,000 horsemen. [27]And those officers supplied provisions for King Solomon, and for all who came to King Solomon's table, each one in his month. They let nothing be lacking. [28]Barley also and straw for the horses and [b] swift steeds they brought to the place where it was required, each according to his duty.

[29] [c] And God gave Solomon wisdom and understanding beyond measure, and breadth of mind [d] like the sand on the seashore, [30][†]so that Solomon's wisdom surpassed the wisdom of all [e] the people of the east [f] and all the wisdom of Egypt. [31]For he was [c] wiser than all other men, wiser than Ethan the Ezrahite, and Heman, Calcol, and Darda, the sons of Mahol, and his fame was in all the surrounding nations. [32] [g] He also spoke 3,000 proverbs, [h] and his songs were 1,005. [33][†]He spoke of trees, from the cedar that is in Lebanon to the hyssop that grows out of the wall. He spoke also of beasts, and of birds, and of reptiles, and of fish. [34]And people of all nations came to hear the wisdom of Solomon, and from [i] all the kings of the earth, who had heard of his wisdom.

Preparations for Building the Temple

1 KINGS 5 [1] Now [j] Hiram king of Tyre sent his servants to Solomon when he heard that they had anointed him king in place of his father, [k] for Hiram always loved David. [2]And Solomon sent word to Hiram, [3][†] [l] "You know that David my father could not build a house for the name of the LORD his God [m] because of the warfare with which his enemies surrounded him, until the LORD put them under the soles of his feet. [4] [n] But now the LORD my God has given me rest on every side. There is neither adversary nor misfortune.

[5]And so I intend to build a house for the name of the LORD my God, [o]as the LORD said to David my father, ‘Your son, whom I will set on your throne in your place, shall build the house for my name.’ [6][†]Now therefore command that cedars of Lebanon be cut for me. And my servants will join your servants, and I will pay you for your servants such wages as you set, for you know that there is no one among us who knows how to cut timber like the Sidonians.”

[7][†]As soon as Hiram heard the words of Solomon, he rejoiced greatly and said, “Blessed be the LORD this day, who has given to David a wise son to be over this great people.” [8]And Hiram sent to Solomon, saying, “I have heard the message that you have sent to me. I am ready to do all you desire in the matter of cedar and cypress timber. [9][†]My servants shall bring it down to the sea from Lebanon, and I will make it into rafts to go by sea to the place you direct. And I will have them broken up there, and you shall receive it. And you shall meet my wishes [p]by providing food for my household.” [10]So Hiram supplied Solomon with all the timber of cedar and cypress that he desired, [11]while Solomon gave Hiram 20,000 cors [2] of wheat as food for his household, and 20,000 [3] cors of beaten oil. Solomon gave this to Hiram year by year. [12]And the LORD gave Solomon wisdom, [q]as he promised him. And there was peace between Hiram and Solomon, and the two of them made a treaty.

[13][†]King Solomon drafted [r]forced labor out of all Israel, and the draft numbered 30,000 men. [14][†]And he sent them to Lebanon, 10,000 a month in shifts. They would be a month in Lebanon and two months at home. [s]Adoniram was in charge of the draft. [15]Solomon also [t]had 70,000 burden-bearers and 80,000 stonecutters in the hill country, [16]besides Solomon’s 3,300 [u]chief officers who were over the work, [v]who had charge of the people who carried on the work. [17][†]At the king’s command [w]they quarried out great, costly stones in order to lay the foundation of the house with dressed stones. [18][†]So Solomon’s builders and Hiram’s builders and [x]the men of Gebal did the cutting and prepared the timber and the stone to build the house.

Solomon Builds the Temple

1 KINGS **6** [†] [y] In the four hundred and eightieth year after the people of Israel came out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month of Ziv, which is the second month, [z] he began to build the house of the LORD. **2** [a] The house that King Solomon built for the LORD was sixty cubits [1] long, twenty cubits wide, and thirty cubits high. **3**The vestibule in front of the nave of the house was twenty cubits long, equal to the width of the house, and ten cubits deep in front of the house. **4**And [b] he made for the house windows with recessed frames. [2] **5** [c] He also built a structure [3] against the wall of the house, running around the walls of the house, both the nave and [d] the inner sanctuary. And he made [e] side chambers all around. **6**The lowest story [4] was five cubits broad, the middle one was six cubits broad, and the third was seven cubits broad. For around the outside of the house he made offsets on the wall in order that the supporting beams should not be inserted into the walls of the house.

7When the house was built, [f] it was with stone prepared at the quarry, so that neither hammer nor axe nor any tool of iron was heard in the house while it was being built.

8The entrance for the lowest [5] story was on the south side of the house, and one went up by stairs to the middle story, and from the middle story to the third. **9** [g] So he built the house and finished it, and he made the ceiling of the house of beams and planks of cedar. **10**He built the structure against the whole house, five cubits high, and it was joined to the house with timbers of cedar.

11Now the word of the LORD came to Solomon, **12**[†]"Concerning this house that you are building, [h] if you will walk in my statutes and obey my rules and keep all my commandments and walk in them, then I will establish my word with you, [i] which I spoke to David your father. **13**And [j] I will dwell among the children of Israel [k] and will not forsake my people Israel."

14[†] [l] So Solomon built the house and finished it. **15**He lined the walls of the house on the inside with boards of cedar. From the floor of the house to the walls of the ceiling, he covered them on the inside with wood, [m] and he covered the floor of the house with boards of cypress. **16** [n] He built twenty cubits of the rear of the house with boards of cedar from the floor to the walls, and he built this within as an inner sanctuary, as [o] the Most Holy Place. [17]The house, that is, the nave in front of the inner sanctuary, was forty cubits long. [18]The cedar within the house was carved in the form of [p] gourds and open flowers. All was cedar; no stone was seen. [19]The inner sanctuary he prepared in the innermost part of the house, to set there the ark of the covenant of the LORD. [20]The inner sanctuary [6] was twenty cubits long, twenty cubits wide, and twenty cubits high, and he overlaid it with pure gold. He also overlaid [7] an altar of cedar. [21]And Solomon overlaid the inside of the house with pure gold, and he drew chains of gold across, in front of the inner sanctuary, and overlaid it with gold. [22]And he overlaid the whole house with gold, until all the house was finished. [q] Also the whole altar that belonged to the inner sanctuary he overlaid with gold.

[23] [r] In the inner sanctuary [s] he made two cherubim of olivewood, each ten cubits high. [24]Five cubits was the length of one wing of the cherub, and five cubits the length of the other wing of the cherub; it was ten cubits from the tip of one wing to the tip of the other. [25]The other cherub also measured ten cubits; both cherubim had the same measure and the same form. [26]The height of one cherub was ten cubits, and so was that of the other cherub. [27]He put the cherubim in the innermost part of the house. [t] And the wings of the cherubim were spread out so that a wing of one touched the one wall, and a wing of the other cherub touched the other wall; their other wings touched each other in the middle of the house. [28]And he overlaid the cherubim with gold.

[29]Around all the walls of the house he carved engraved figures of cherubim and palm trees and open flowers, in the inner and outer rooms. [30]The floor of the house he overlaid with gold in the inner and outer rooms.

[31]For the entrance to the inner sanctuary he made doors of olivewood; the lintel and the doorposts were five-sided. [8] [32]He covered the two doors of olivewood with carvings of cherubim, palm trees, and open flowers. He overlaid them with gold and spread gold on the cherubim and on the palm trees.

[33]So also he made for the entrance to the nave doorposts of olivewood, in the form of a square, [34]and two doors of cypress wood. [u] The two leaves of the one door were folding, and the two leaves of the other door were folding. [35]On them he carved cherubim and palm trees and open flowers,

and he overlaid them with gold evenly applied on the carved work.
[36][†] [v] He built the inner court with three courses of cut stone and one course of cedar beams.

[37] [w] In the fourth year the foundation of the house of the LORD was laid, in the month of Ziv. [38][†]And in the eleventh year, in the month of Bul, which is the eighth month, the house was finished in all its parts, and according to all its specifications. He was seven years in building it.

Solomon Builds His Palace

1 KINGS **7** Solomon was [x] building his own house thirteen years, and he finished his entire house.

[2][†]He built [y] the House of the Forest of Lebanon. Its length was a hundred cubits [1] and its breadth fifty cubits and its height thirty cubits, and it was built on four [2] rows of cedar pillars, with cedar beams on the pillars. [3]And it was covered with cedar above the chambers that were on the forty-five pillars, fifteen in each row. [4]There were window frames in three rows, and window opposite window in three tiers. [5]All the doorways and windows [3] had square frames, and window was opposite window in three tiers.

[6][†]And he made [z] the Hall of Pillars; its length was fifty cubits, and its breadth thirty cubits. There was a porch in front with pillars, and [a] a canopy in front of them.

[7]And he made the Hall of the Throne where he was to pronounce judgment, even the Hall of Judgment. [b] It was finished with cedar from floor to rafters. [4]

[8]His own house where he was to dwell, in the other court back of the hall, was of like workmanship. Solomon also made a house like this hall for Pharaoh’s daughter [c] whom he had taken in marriage.

[9]All these were made of costly stones, cut according to measure, sawed with saws, back and front, even from the foundation to the coping, and from the outside to the great court. [10]The foundation was of costly stones, huge stones, stones of eight and ten cubits. [11]And above were costly stones, cut according to measurement, and cedar. [12] [d] The great court had three courses

of cut stone all around, and a course of cedar beams; so had the inner court of the house of the LORD and [e] the vestibule of the house.

The Temple Furnishings

13[†]And King Solomon sent and brought [f] Hiram from Tyre. **14**He was the son of a widow of the tribe of Naphtali, and his father was a man of Tyre, a worker in bronze. And [g] he was full of wisdom, understanding, and skill for making any work in bronze. He came to King Solomon and did all his work.

15[†] [h] He cast [i] two pillars of bronze. [j] Eighteen cubits was the height of one pillar, and a line of twelve cubits measured its circumference. It was hollow, and its thickness was four fingers. The second pillar was the same. [5] **16**He also made two capitals of cast bronze to set on the tops of the pillars. The height of the one capital was five cubits, and [j] the height of the other capital was five cubits. **17**There were lattices of checker work with wreaths of chain work for the capitals on the tops of the pillars, a lattice [6] for the one capital and a lattice for the other capital. **18**Likewise he made pomegranates [7] in two rows around the one latticework to cover the capital that was on the top of the pillar, and he did the same with the other capital. **19**Now the capitals that were on the tops of the pillars in the vestibule were of lily-work, four cubits. **20**The capitals were on the two pillars and also above the rounded projection which was beside the latticework. There were [k] two hundred pomegranates in two rows all around, and so with the other capital. **21** [l] He set up the pillars at the vestibule of the temple. He set up the pillar on the south and called its name Jachin, and he set up the pillar on the north and called its name Boaz. **22**And on the tops of the pillars was lily-work. Thus the work of the pillars was finished.

23[†] [m] Then he made [n] the sea of cast metal. It was round, ten cubits from brim to brim, and five cubits high, and a line of thirty cubits measured its circumference. **24**Under its brim were [o] gourds, for ten cubits, compassing the sea all around. The gourds were in two rows, cast with it when it was cast. **25**It stood on [p] twelve oxen, three facing north, three facing west, three facing south, and three facing east. The sea was set on them, and all their rear parts were inward. **26**Its thickness was a handbreadth, [8] and its brim was made like the brim of a cup, like the flower of a lily. It held two thousand baths. [9]

[27]He also made the [q] ten stands of bronze. Each stand was four cubits long, four cubits wide, and three cubits high. [28]This was the construction of the stands: they had panels, and the panels were set in the frames, [29]and on the panels that were set in the frames were lions, oxen, and cherubim. On the frames, both above and below the lions and oxen, there were wreaths of beveled work. [30]Moreover, each stand had four bronze wheels and axles of bronze, and at the four corners were supports for a basin. The supports were cast with wreaths at the side of each. [31]Its opening was within a crown that projected upward one cubit. Its opening was round, as a pedestal is made, a cubit and a half deep. At its opening there were carvings, and its panels were square, not round. [32]And the four wheels were underneath the panels. The axles of the wheels were of one piece with the stands, and the height of a wheel was a cubit and a half. [33]The wheels were made like a chariot wheel; their axles, their rims, their spokes, and their hubs were all cast. [34]There were four supports at the four corners of each stand. The supports were of one piece with the stands. [35]And on the top of the stand there was a round band half a cubit high; and on the top of the stand its stays and its panels were of one piece with it. [36]And on the surfaces of its stays and on its panels, he carved cherubim, lions, and palm trees, according to the space of each, with wreaths all around. [37]After this manner he made [q] the ten stands. All of them were cast alike, of the same measure and the same form.

[38]And he made [r] ten basins of bronze. Each basin held forty baths, each basin measured four cubits, and there was a basin for each of the ten stands. [39]And he set the stands, five on the south side of the house, and five on the north side of the house. And he set the sea at the southeast corner of the house.

[40] [s] Hiram also made [t] the pots, the shovels, and the basins. So Hiram finished all the work that he did for King Solomon on the house of the LORD: [41]the two pillars, the two bowls of the capitals that were on the tops of the pillars, and the two [u] latticeworks to cover the two bowls of the capitals that were on the tops of the pillars; [42]and the [v] four hundred pomegranates for the two latticeworks, two rows of pomegranates for each latticework, to cover the two bowls of the capitals that were on the pillars;

43the ten stands, and the ten basins on the stands; **44**and [w]the one sea, and the twelve oxen underneath the sea.

45Now [x]the pots, the shovels, and the basins, all these vessels in the house of the LORD, which Hiram made for King Solomon, were of burnished bronze. **46**In the plain of the Jordan the king cast them, in the clay ground between [y]Succoth and [z]Zarethan. **47**And Solomon left all the vessels unweighed, because there were so many of them; [a]the weight of the bronze was not ascertained.

48[†]So Solomon made all the vessels that were in the house of the LORD: [b]the golden altar, [c]the golden table for [d]the bread of the Presence, **49** [e]the lampstands of pure gold, five on the south side and five on the north, before the inner sanctuary; [f]the flowers, the lamps, and the tongs, of gold; **50**the cups, snuffers, basins, dishes for incense, and [g]fire pans, of pure gold; and the sockets of gold, for the doors of the innermost part of the house, [h]the Most Holy Place, and for the doors of the nave of the temple.

51Thus all the work that King Solomon did on the house of the LORD was finished. And Solomon brought in [i]the things that David his father had dedicated, the silver, the gold, and the vessels, and stored them in the treasuries of the house of the LORD.

The Ark Brought into the Temple

1 KINGS **8** [†] [j] Then Solomon assembled the elders of Israel and all the heads of the tribes, [k] the leaders of the fathers' houses of the people of Israel, before King Solomon in Jerusalem, [l] to bring up the ark of the covenant of the LORD out of [m] the city of David, which is Zion. **2**[†]And all the men of Israel assembled to King Solomon at [n] the feast in the month Ethanim, which is the seventh month. **3**[†]And all the elders of Israel came, and [o] the priests took up the ark. **4**And they brought up the ark of the LORD, [p] the tent of meeting, and all the holy vessels that were in the tent; the priests and the Levites brought them up. **5**And King Solomon and all the congregation of Israel, who had assembled before him, were with him before the ark, [q] sacrificing so many sheep and oxen that they could not be counted or numbered. **6** [r] Then the priests brought the ark of the covenant of the LORD [s] to its place in [t] the inner sanctuary of the house, in the Most Holy Place, underneath the wings of the cherubim. **7**For the cherubim spread out their wings over the place of the ark, so that the cherubim overshadowed the ark and its poles. **8** [u] And the poles were so long that the ends of the poles were seen from the Holy Place before [t] the inner sanctuary; but they could not be seen from outside. And they are there to this day. **9**[†]There was nothing in the ark except [v] the two tablets of stone that Moses put there at Horeb, where [w] the LORD made a covenant with the people of Israel, when they came out of the land of Egypt. **10**[†]And when the priests came out of the Holy Place, [x] a cloud filled the house of the LORD, **11**so that the priests could not stand to minister because of the cloud, for the glory of the LORD filled the house of the LORD.

Solomon Blesses the LORD

12[†] [y] Then Solomon said, "The LORD [1] has said that he would dwell [z] in thick darkness. **13** [a] I have indeed built you an exalted house, [b] a place for you to dwell in forever." **14**Then the king turned around and [c] blessed all the assembly of Israel, while all the assembly of Israel stood. **15**And he said, [d] "Blessed be the LORD, the God of Israel, who with his hand has fulfilled

[e] what he promised with his mouth to David my father, saying, 16[f] 'Since the day that I brought my people Israel out of Egypt, I chose no city out of all the tribes of Israel in which to build a house, [g] that my name might be there. [h] But I chose David to be over my people Israel.' 17[†] [i] Now it was in the heart of David my father to build a house for the name of the LORD, the God of Israel. 18But the LORD said to David my father, 'Whereas it was in your heart to build a house for my name, you did well that it was in your heart. 19[j] Nevertheless, you shall not build the house, but your son who shall be born to you shall build the house for my name.' 20Now the LORD has fulfilled his promise that he made. For I have risen in the place of David my father, and sit on the throne of Israel, [k] as the LORD promised, and I have built the house for the name of the LORD, the God of Israel. 21And there I have provided a place for the ark, [l] in which is the covenant of the LORD that he made with our fathers, when he brought them out of the land of Egypt."

Solomon's Prayer of Dedication

22[†]Then Solomon [m] stood before the altar of the LORD in the presence of all the assembly of Israel and [n] spread out his hands toward heaven, 23and said, "O LORD, God of Israel, [o] there is no God like you, in heaven above or on earth beneath, [p] keeping covenant and showing steadfast love to your servants who walk before you with all their heart; 24you have kept with your servant David my father what you declared to him. [e] You spoke with your mouth, and with your hand have fulfilled it this day. 25Now therefore, O LORD, God of Israel, keep for your servant David my father what you have promised him, saying, [q] 'You shall not lack a man to sit before me on the throne of Israel, if only your sons pay close attention to their way, to walk before me as you have walked before me.' 26[r] Now therefore, O God of Israel, let your word be confirmed, which you have spoken to your servant David my father.

27[†]"But will God indeed dwell on the earth? Behold, [s] heaven and the highest heaven cannot contain you; how much less this house that I have built! 28Yet have regard to the prayer of your servant and to his plea, O LORD my God, listening to the cry and to the prayer that your servant prays before you this day, [29][t]that your eyes may be open night and day toward this house, the place of which you have said, [u]‘My name shall be there,’ that you may listen to the prayer that your servant offers toward this place. [30]And listen to the plea of your servant and of your people Israel, when they pray toward this place. And listen in heaven your dwelling place, and when you hear, forgive.

[31][†]“If a man sins against his neighbor and is made to take [v]an oath and comes and swears his oath before your altar in this house, [32]then hear in heaven and act and judge your servants, [w]condemning the guilty by bringing his conduct on his own head, and vindicating the righteous by rewarding him according to his righteousness.

[33][†][x]“When your people Israel are defeated before the enemy because they have sinned against you, and [y]if they turn again to you and acknowledge your name and pray and plead with you in this house, [34]then hear in heaven and forgive the sin of your people Israel and bring them again to the land that you gave to their fathers.

[35][z]“When heaven is shut up and there is no rain because they have sinned against you, if they pray toward this place and acknowledge your name and turn from their sin, when you afflict them, [36]then hear in heaven and forgive the sin of your servants, your people Israel, when [a]you teach them [b]the good way in which they should walk, and grant rain upon your land, which you have given to your people as an inheritance.

[37][c]“If there is famine in the land, if there is pestilence or blight or mildew or locust or caterpillar, if their enemy besieges them in the land at their gates,[2] whatever plague, whatever sickness there is, [38]whatever prayer, whatever plea is made by any man or by all your people Israel, each knowing the affliction of his own heart and stretching out his hands toward this house, [39]then hear in heaven your dwelling place and forgive and act and render to each whose heart you know, according to all his ways ([d]for you, you only, know the hearts of all the children of mankind), [40]that they may fear you [e]all the days that they live in the land that you gave to our fathers.

[41]“Likewise, when a foreigner, who is not of your people Israel, comes from a far country for your name’s sake [42](for they shall hear of your great name [f]and your mighty hand, and of your outstretched arm), when he

comes and prays toward this house, [43]hear in heaven your dwelling place and do according to all for which the foreigner calls to you, in order [g] that all the peoples of the earth may know your name and [h] fear you, as do your people Israel, and that they may know that this house that I have built is called by your name.

[44]"If your people go out to battle against their enemy, by whatever way you shall send them, and they pray to the LORD [i] toward the city that you have chosen and the house that I have built for your name, [45]then hear in heaven their prayer and their plea, and maintain their cause.

[46][†]"If they sin against you—[j] for there is no one who does not sin—and you are angry with them and give them to an enemy, so that they are carried away captive [k] to the land of the enemy, far off or near, [47]yet [l] if they turn their heart in the land to which they have been carried captive, and repent and plead with you in the land of their captors, saying, [m] 'We have sinned and have acted perversely and wickedly,' [48] [n] if they repent with all their mind and with all their heart in the land of their enemies, who carried them captive, and pray to you [o] toward their land, which you gave to their fathers, the city that you have chosen, and the house that I have built for your name, [49]then hear in heaven your dwelling place their prayer and their plea, and maintain their cause [50]and forgive your people who have sinned against you, and all their transgressions that they have committed against you, and [p] grant them compassion in the sight of those who carried them captive, that they may have compassion on them [51]([q] for they are your people, and your heritage, which you brought out of Egypt, [r] from the midst of the iron furnace). [52] [s] Let your eyes be open to the plea of your servant and to the plea of your people Israel, giving ear to them whenever they call to you. [53]For you separated them from among all the peoples of the earth to be your heritage, [t] as you declared through Moses your servant, when you brought our fathers out of Egypt, O Lord GOD."

Solomon's Benediction

[54][†] [u] Now as Solomon finished offering all this prayer and plea to the LORD, he arose from before the altar of the LORD, where he had [v] knelt with hands outstretched toward heaven. [55]And he stood and [w] blessed all the

assembly of Israel with a loud voice, saying, [56]"Blessed be the LORD who has given rest to his people Israel, according to all that he promised. [x] Not one word has failed of all his good promise, which he spoke by Moses his servant. [57]The LORD our God be with us, as he was with our fathers. [y] May he not leave us or forsake us, [58]that he may [z] incline our hearts to him, to walk in all his ways and to keep his commandments, his statutes, and his rules, which he commanded our fathers. [59]Let these words of mine, with which I have pleaded before the LORD, be near to the LORD our God day and night, and may he maintain the cause of his servant and the cause of his people Israel, as each day requires, [60]that [a] all the peoples of the earth may know that [b] the LORD is God; there is no other. [61] [c] Let your heart therefore be wholly true to the LORD our God, walking in his statutes and keeping his commandments, as at this day."

Solomon's Sacrifices

[62] [d] Then [e] the king, and all Israel with him, offered sacrifice before the LORD. [63]Solomon offered as peace offerings to the LORD 22,000 oxen and 120,000 sheep. So the king and all the people of Israel dedicated the house of the LORD. [64]The same day the king consecrated the middle of the court that was before the house of the LORD, for there he offered the burnt offering and the grain offering and the fat pieces of the peace offerings, because [f] the bronze altar that was before the LORD was too small to receive the burnt offering and the grain offering and the fat pieces of the peace offerings.

[65][†]So Solomon held [g] the feast at that time, and all Israel with him, a great assembly, from [h] Lebo-hamath to [i] the Brook of Egypt, before the LORD our God, seven days. [3] [66]On the eighth day he sent the people away, and they blessed the king and went to their homes joyful and glad of heart for all the goodness that the LORD had shown to David his servant and to Israel his people.

The LORD Appears to Solomon

1 KINGS 9 [j] As soon as Solomon had finished building the house of the LORD [k] and the king's house and [l] all that Solomon desired to build,

[2][†] [m] the LORD appeared to Solomon a second time, as he had appeared to him at Gibeon. [3]And the LORD said to him, “I have heard your prayer and your plea, which you have made before me. I have consecrated this house that you have built, [n] by putting my name there forever. [o] My eyes and my heart will be there for all time. [4][†]And as for you, if you will [p] walk before me, [q] as David your father walked, with integrity of heart and uprightness, doing according to all that I have commanded you, and keeping my statutes and my rules, [5] [r] then I will establish your royal throne over Israel forever, as I promised David your father, saying, ‘You shall not lack a man on the throne of Israel.’ [6][†] [s] But if you turn aside from following me, you or your children, and do not keep my commandments and my statutes that I have set before you, but go and serve other gods and worship them, [7][†] [t] then I will cut off Israel from the land that I have given them, [u] and the house that I have consecrated for my name I will cast out of my sight, [v] and Israel will become a proverb and a byword among all peoples. [8]And this house will become a heap of ruins. [1] Everyone passing by it will be astonished and will hiss, and they will say, [w] ‘Why has the LORD done thus to this land and to this house?’ [9]Then they will say, ‘Because [x] they abandoned the LORD their God who brought their fathers out of the land of Egypt and laid hold on other gods and worshiped them and served them. Therefore the LORD has brought all this disaster on them.’”

Solomon’s Other Acts

[10][†] [y] At the end of [z] twenty years, in which Solomon had built the two houses, the house of the LORD and the king’s house, [11][†]and Hiram king of Tyre had supplied Solomon with cedar and cypress timber and gold, as much as he desired, King Solomon gave to Hiram twenty cities in the land of Galilee. [12]But when Hiram came from Tyre to see the cities that Solomon had given him, they did not please him. [13][†]Therefore he said, “What kind of cities are these that you have given me, my brother?” So they are called the land of [a] Cabul to this day. [14][†]Hiram had sent to the king 120 talents [2] of gold.

[15][†]And this is the account of [b] the forced labor that King Solomon drafted to build the house of the LORD and his own house and [c] the Millo

and the wall of Jerusalem and [d] Hazor and [e] Megiddo and Gezer [16](Pharaoh king of Egypt had gone up and captured Gezer and burned it with fire, and had killed [f] the Canaanites who lived in the city, and had given it as dowry to [g] his daughter, Solomon's wife; [17]so Solomon rebuilt Gezer) and [h] Lower Beth-horon [18]and Baalath and Tamar in the wilderness, in the land of Judah, [3] [19]and all the store cities that Solomon had, and [i] the cities for his chariots, and the cities for [j] his horsemen, and whatever Solomon [k] desired to build in Jerusalem, in Lebanon, and in all the land of his dominion. [20]All the people who were left of the Amorites, the Hittites, the Perizzites, the Hivites, and the Jebusites, who were not of the people of Israel— [21] [l] their descendants who were left after them in the land, [m] whom the people of Israel were unable to devote to destruction [4]— [n] these Solomon drafted to be [o] slaves, and so they are to this day. [22]But [p] of the people of Israel Solomon made no slaves. They were the soldiers, they were his officials, his commanders, his captains, his chariot commanders and his horsemen.

[23]These were the chief officers who were over Solomon's work: [q] 550 [r] who had charge of the people who carried on the work.

[24]But [g] Pharaoh's daughter went up from the city of David to [s] her own house that Solomon had built for her. [t] Then he built [u] the Millo.

[25]Three times a year Solomon used to offer up burnt offerings and peace offerings on the altar that he built to the LORD, making offerings with it [5] before the LORD. So he finished the house.

[26]King Solomon built a fleet of ships at [v] Ezion-geber, which is near Eloth on the shore of the Red Sea, in the land of Edom. [27]And Hiram sent [w] with the fleet his servants, seamen who were familiar with the sea, together with the servants of Solomon. [28]And they went to [x] Ophir and brought from there gold, 420 talents, and they brought it to King Solomon.

The Queen of Sheba

1 KINGS **10** [†] [y] Now when [z] the queen of [a] Sheba heard of the fame of Solomon concerning the name of the LORD, she came [b] to test him with hard questions. [2]She came to Jerusalem with a very great retinue, with camels [c] bearing spices and very much gold and precious stones. And when she came to Solomon, she told him all that was on her mind. [3]And Solomon answered all her questions; there was nothing hidden from the king that he could not explain to her. [4]And when the queen of Sheba had seen all the wisdom of Solomon, the house that he had built, [5]the food of his table, the seating of his officials, and the attendance of his servants, their clothing, his cupbearers, and his burnt offerings that he offered at the house of the LORD, there was no more breath in her.

[6]And she said to the king, “The report was true that I heard in my own land of your words and of your wisdom, [7]but I did not believe the reports until I came and my own eyes had seen it. And behold, the half was not told me. Your wisdom and prosperity surpass the report that I heard. [8][†] [e]Happy are your men! Happy are your servants, who continually stand before you and hear your wisdom! [9][f]Blessed be the LORD your God, who has delighted in you and set you on the throne of Israel! [g]Because the LORD loved Israel forever, he has made you king, [h]that you may execute justice and righteousness.” [10][†] [i]Then she gave the king 120 talents [1] of gold, and a very great quantity of spices and precious stones. Never again came such an abundance of spices as these that the queen of Sheba gave to King Solomon.

[11]Moreover, [j]the fleet of Hiram, which brought [k]gold from Ophir, brought from Ophir a very great amount of almug wood and precious stones. [12]And the king made of the almug wood supports for the house of the LORD and for the king’s house, also lyres and harps for the singers. No such almug wood has come or been seen to this day.

[13]And King Solomon gave to the queen of Sheba all that she desired, whatever she asked besides what was given her by the bounty of King Solomon. So she turned and went back to her own land with her servants.

Solomon’s Great Wealth

[14][†] [l]Now the weight of gold that came to Solomon in one year was 666 talents of gold, [15]besides that which came from the explorers and from the business of the merchants, and from all the kings of the west and from the governors of the land. [16]King Solomon made 200 large shields of beaten gold; 600 shekels [2] of gold went into each shield. [17]And he made 300

[m] shields of beaten gold; three minas [3] of gold went into each shield. And the king put them in [n] the House of the Forest of Lebanon. [18]The king also made a great ivory throne and overlaid it with the finest gold. [19]The throne had six steps, and the throne had a round top, [4] and on each side of the seat were armrests and two lions standing beside the armrests, [20]while twelve lions stood there, one on each end of a step on the six steps. The like of it was never made in any kingdom. [21]All King Solomon's drinking vessels were of gold, and all the vessels of [n] the House of the Forest of Lebanon were of pure gold. None were of silver; silver was not considered as anything in the days of Solomon. [22]For the king had [o] a fleet of ships of Tarshish at sea with the fleet of Hiram. Once every three years the fleet of ships of Tarshish used to come bringing gold, silver, ivory, apes, and peacocks. [5]

[23][p] Thus King Solomon excelled all the kings of the earth in riches and in wisdom. [24]And the whole earth sought the presence of Solomon to hear his wisdom, which God had put into his mind. [25]Every one of them brought his present, articles of silver and gold, garments, myrrh, spices, horses, and mules, so much year by year.

[26][†] [q] And Solomon gathered together [r] chariots and horsemen. He had 1,400 chariots and 12,000 horsemen, whom he stationed in the [s] chariot cities and with the king in Jerusalem. [27]And the king made silver as common in Jerusalem as stone, and he made cedar as plentiful as [t] the sycamore of the Shephelah. [28]And Solomon's [u] import of horses was from Egypt and Kue, and the king's traders received them from Kue at a price. [29]A chariot could be imported from Egypt for 600 shekels of silver and a horse for 150, and so through the king's traders they were exported to all the kings of [v] the Hittites and the kings of Syria.

Solomon Turns from the LORD

1 KINGS 11 [†]Now [w] King Solomon loved many foreign women, along with the daughter of Pharaoh: Moabite, Ammonite, Edomite, Sidonian, and Hittite women, [2]from the nations concerning which the LORD had said to the people of Israel, [x] "You shall not enter into marriage with them, neither shall they with you, for surely they will turn away your heart after their gods." Solomon clung to these in love. [3]He had 700 wives, who were princesses, and 300 concubines. And his wives turned away his heart. [4]For when Solomon was old his wives turned away his heart after other gods, and [y]his heart was not wholly true to the LORD his God, [z]as was the heart of David his father. [5][†]For Solomon went after [a]Ashtoreth the goddess of the Sidonians, and after [b]Milcom the abomination of the Ammonites. [6]So Solomon did what was evil in the sight of the LORD and did not wholly follow the LORD, as David his father had done. [7][†]Then Solomon built a high place for [c]Chemosh the abomination of Moab, and for [d]Molech the abomination of the Ammonites, on the mountain east of Jerusalem. [8]And so he did for all his foreign wives, who made offerings and sacrificed to their gods.

The LORD Raises Adversaries

[9][†]And the LORD was angry with Solomon, because [e]his heart had turned away from the LORD, the God of Israel, [f]who had appeared to him twice [10]and [g]had commanded him concerning this thing, that he should not go after other gods. But he did not keep what the LORD commanded. [11]Therefore the LORD said to Solomon, "Since this has been your practice and you have not kept my covenant and my statutes that I have commanded you, [h]I will surely tear the kingdom from you and will give it to your servant. [12]Yet for the sake of David your father I will not do it in your days, but I will tear it out of the hand of your son. [13]However, [i]I will not tear away all the kingdom, but [j]I will give one tribe to your son, for the sake of David my servant and for the sake of Jerusalem [k]that I have chosen."

[14][†]And the LORD raised up an adversary against Solomon, Hadad the Edomite. He was of the royal house in Edom. [15]For [l]when David was in Edom, and Joab the commander of the army went up to bury the slain, he struck down every male in Edom [16](for Joab and all Israel remained there six months, until he had cut off every male in Edom). [17]But Hadad fled to Egypt, together with certain Edomites of his father's servants, Hadad still being a little child. [18]They set out from Midian and came to [m]Paran and took men with them from Paran and came to Egypt, to Pharaoh king of Egypt, who gave him a house and assigned him an allowance of food and

gave him land. [19]And Hadad found great favor in the sight of Pharaoh, so that he gave him in marriage the sister of his own wife, the sister of Tahpenes the queen. [20]And the sister of Tahpenes bore him Genubath his son, whom Tahpenes weaned in Pharaoh’s house. And Genubath was in Pharaoh’s house among the sons of Pharaoh. [21]But when Hadad heard in Egypt [n]that David slept with his fathers and that Joab the commander of the army was dead, Hadad said to Pharaoh, “Let me depart, that I may go to my own country.” [22]But Pharaoh said to him, “What have you lacked with me that you are now seeking to go to your own country?” And he said to him, “Only let me depart.”

[23]God also raised up as an adversary to him, Rezon the son of Eliada, who had fled from his master [o]Hadadezer king of Zobah. [24]And he gathered men about him and became leader of a marauding band, [p]after the killing by David. And they went to Damascus and lived there and made him king in Damascus. [25]He was an adversary of Israel all the days of Solomon, doing harm as Hadad did. And he loathed Israel and reigned over Syria.

[26][†] [q]Jeroboam the son of Nebat, [r]an Ephraimite of Zeredah, a servant of Solomon, whose mother’s name was Zeruah, a widow, also [s]lifted up his hand against the king. [27]And this was the reason why he lifted up his hand against the king. [t]Solomon built the Millo, and closed up the breach of the city of David his father. [28]The man Jeroboam was very able, and when Solomon saw that the young man was industrious he gave him charge over all the forced labor of the house of Joseph. [29]And at that time, when Jeroboam went out of Jerusalem, the prophet [u]Ahijah the Shilonite found him on the road. Now Ahijah had dressed himself in a new garment, and the two of them were alone in the open country. [30]Then Ahijah laid hold of the new garment that was on him, [v]and tore it into twelve pieces. [31]And he said to Jeroboam, “Take for yourself ten pieces, for thus says the LORD, the God of Israel, ‘Behold, [w]I am about to tear the kingdom from the hand of Solomon and will give you ten tribes [32](but [x]he shall have one tribe, for the sake of my servant David and for the sake of Jerusalem, [y]the city that I have chosen out of all the tribes of Israel), [33]because they have [1] forsaken me [z]and worshiped Ashtoreth the goddess of the Sidonians, Chemosh the god of Moab, and Milcom the god of the Ammonites, and they have not

walked in my ways, doing what is right in my sight and keeping my statutes and my rules, as David his father did. [34][†]Nevertheless, I will not take the whole kingdom out of his hand, but I will make him ruler all the days of his life, for the sake of David my servant whom I chose, who kept my commandments and my statutes. [35][a]But I will take the kingdom out of his son's hand and will give it to you, ten tribes. [36]Yet to his son [x]I will give one tribe, that David my servant may always have [b]a lamp before me in Jerusalem, [y]the city where I have chosen to put my name. [37]And I will take you, and you shall reign over all that your soul desires, and you shall be king over Israel. [38]And if you will listen to all that I command you, and will walk in my ways, and do what is right in my eyes by keeping my statutes and my commandments, as David my servant did, [c]I will be with you and [d]will build you a sure house, as I built for David, and I will give Israel to you. [39]And I will afflict the offspring of David because of this, but not forever.'" [40]Solomon sought therefore to kill Jeroboam. But Jeroboam arose and fled into Egypt, to [e]Shishak king of Egypt, and was in Egypt until the death of Solomon.

[41][f]Now the rest of the acts of Solomon, and all that he did, and his wisdom, are they not written in the Book of the Acts of Solomon? [42]And the time that Solomon reigned in Jerusalem over all Israel was forty years. [43][†]And Solomon [g]slept with his fathers and was buried in the city of David his father. And [h]Rehoboam his son reigned in his place.

Rehoboam's Folly

1 KINGS **12** [†][i]Rehoboam went to [j]Shechem, for all Israel had come to Shechem to make him king. [2]And as soon as [k]Jeroboam the son of Nebat heard of it (for [l]he was still in Egypt, where he had fled from King Solomon), then Jeroboam returned from [1] Egypt. [3]And they sent and called him, and Jeroboam and all the assembly of Israel came and said to Rehoboam, [4][†][m]"Your father made our yoke heavy. Now therefore lighten the hard service of your father and his heavy yoke on us, and we will serve you." [5]He said to them, [n]"Go away for three days, then come again to me." So the people went away.

[6]Then King Rehoboam took counsel with the old men, who had stood before Solomon his father while he was yet alive, saying, “How do you advise me to answer this people?” [7]And they said to him, “If you will be a servant to this people today and serve them, and speak good words to them when you answer them, then they will be your servants forever.” [8]But he abandoned the counsel that the old men gave him and took counsel with the young men who had grown up with him and stood before him. [9]And he said to them, “What do you advise that we answer this people who have said to me, ‘Lighten the yoke that your father put on us’?” [10][†]And the young men who had grown up with him said to him, “Thus shall you speak to this people who said to you, ‘Your father made our yoke heavy, but you lighten it for us,’ thus shall you say to them, ‘My little finger is thicker than my father’s thighs. [11]And now, whereas [m] my father laid on you a heavy yoke, I will add to your yoke. My father disciplined you with whips, but I will discipline you with scorpions.’”

[12]So Jeroboam and all the people came to Rehoboam the third day, as the king said, [o] “Come to me again the third day.” [13]And the king answered the people harshly, and forsaking the counsel that the old men had given him, [14][†]he spoke to them according to the counsel of the young men, saying, [m] “My father made your yoke heavy, but I will add to your yoke. My father disciplined you with whips, but I will discipline you with scorpions.” [15][†]So the king did not listen to the people, for [p] it was a turn of affairs brought about by the LORD that he might fulfill his word, which [q] the LORD spoke by Ahijah the Shilonite to Jeroboam the son of Nebat.

The Kingdom Divided

[16][†]And when all Israel saw that the king did not listen to them, the people answered the king, “What portion do we have in David? We have no inheritance in the son of Jesse. [r] To your tents, O Israel! Look now to your own house, David.” So Israel went to their tents. [17]But Rehoboam reigned over [s] the people of Israel who lived in the cities of Judah. [18][†]Then King Rehoboam sent [t] Adoram, who was taskmaster over the forced labor, and all Israel stoned him to death with stones. And King Rehoboam hurried to mount his chariot to flee to Jerusalem. [19] [u] So Israel has been in rebellion

against the house of David to this day. [20]And when all Israel heard that Jeroboam had returned, they sent and called him to the assembly and made him king over all Israel. There was none that followed the house of David but [v]the tribe of Judah only.

[21] [w]When Rehoboam came to Jerusalem, he assembled all the house of Judah and the tribe of Benjamin, 180,000 chosen warriors, to fight against the house of Israel, to restore the kingdom to Rehoboam the son of Solomon. [22]But the word of God came to [x]Shemaiah the man of God: [23]"Say to Rehoboam the son of Solomon, king of Judah, and to all the house of Judah and Benjamin, and to the [y]rest of the people, [24][†]'Thus says the LORD, You shall not go up or fight against your relatives the people of Israel. Every man return to his home, [z]for this thing is from me.'" So they listened to the word of the LORD and went home again, according to the word of the LORD.

Jeroboam's Golden Calves

[25][†]Then Jeroboam [a]built Shechem in the hill country of Ephraim and lived there. And he went out from there and [b]built Penuel. [26]And Jeroboam said in his heart, "Now the kingdom will turn back to the house of David. [27][†]If this people [c]go up to offer sacrifices in the temple of the LORD at Jerusalem, then the heart of this people will turn again to their lord, to Rehoboam king of Judah, and they will kill me and return to Rehoboam king of Judah." [28]So the king took counsel and [d]made two calves of gold. And he said to the people, "You have gone up to Jerusalem long enough. [e]Behold your gods, O Israel, who brought you up out of the land of Egypt." [29][†]And he set one in Bethel, and the other he put in Dan. [30]Then [f]this thing became a sin, for the people went as far as Dan to be before one. [2] [31]He also made [g]temples on high places and [h]appointed priests from among all the people, who were not of the Levites. [32]And Jeroboam appointed a feast on the fifteenth day of the eighth month like [i]the feast that was in Judah, and he offered sacrifices on the altar. So he did in Bethel, sacrificing to the calves that he made. And he placed in Bethel [j]the priests of the high places that he had made. [33]He went up to the altar that he had made in Bethel on the fifteenth day in the eighth month, in the month that

he had devised from his own heart. And he instituted a feast for the people of Israel and went up to the altar [k] to make offerings.

A Man of God Confronts Jeroboam

1 KINGS **13** [†]And behold, [l] a man of God came out of Judah by the word of the LORD to Bethel. Jeroboam was standing by the altar [m] to make offerings. [2][†] [n] And the man cried against the altar by the word of the LORD and said, “O altar, altar, thus says the LORD: ‘Behold, a son shall be born to the house of David, [o] Josiah by name, and he shall sacrifice on you the priests of the high places who make offerings on you, and human bones shall be burned on you.’” [3][†]And he gave [p] a sign the same day, saying, “This is the sign that the LORD has spoken: ‘Behold, the altar shall be torn down, and the ashes that are on it shall be poured out.’” [4]And when the king heard the saying of the man of God, which he cried against the altar at Bethel, Jeroboam stretched out his hand from the altar, saying, “Seize him.” And his hand, which he stretched out against him, dried up, so that he could not draw it back to himself. [5]The altar also was torn down, and the ashes poured out from the altar, according to the sign that the man of God had given by the word of the LORD. [6]And the king said to the man of God, [q] “Entreat now the favor of the LORD your God, and pray for me, that my hand may be restored to me.” And the man of God entreated the LORD, and the king’s hand was restored to him and became as it was before. [7][†]And the king said to the man of God, “Come home with me, and refresh yourself, and [r] I will give you a reward.” [8]And the man of God said to the king, [s] “If you give me half your house, [t] I will not go in with you. And I will not eat bread or drink water in this place, [9]for so was it commanded me by the word of the LORD, saying, ‘You shall neither eat bread nor drink water nor return by the way that you came.’” [10]So he went another way and did not return by the way that he came to Bethel.

The Prophet’s Disobedience

[11]Now [u] an old prophet lived in Bethel. And his sons [1] came and told him all that the man of God had done that day in Bethel. They also told to their father the words that he had spoken to the king. [12]And their father said to

them, “Which way did he go?” And his sons showed him the way that the man of God who came from Judah had gone. [13]And he said to his sons, “Saddle the donkey for me.” So they saddled the donkey for him and he mounted it. [14]And he went after the man of God and found him sitting under an oak. And he said to him, “Are you the man of God who came from Judah?” And he said, “I am.” [15]Then he said to him, “Come home with me and eat bread.” [16]And he said, [v]“I may not return with you, or go in with you, neither will I eat bread nor drink water with you in this place, [17]for it was said to me [w]by the word of the LORD, ‘You shall neither eat bread nor drink water there, nor return by the way that you came.’” [18]And he said to him, “I also am a prophet as you are, and an angel spoke to me by the word of the LORD, saying, ‘Bring him back with you into your house that he may eat bread and drink water.’” But he lied to him. [19]So he went back with him and ate bread in his house and drank water.

[20]And as they sat at the table, the word of the LORD came to the prophet who had brought him back. [21]And he cried to the man of God who came from Judah, “Thus says the LORD, ‘Because you have disobeyed the word of the LORD and have not kept the command that the LORD your God commanded you, [22]but have come back and have eaten bread and drunk water in the place of which he said to you, “Eat no bread and drink no water,” your body shall not come to the tomb of your fathers.’” [23]And after he had eaten bread and drunk, he saddled the donkey for the prophet whom he had brought back. [24]And as he went away [x]a lion met him on the road and killed him. And his body was thrown in the road, and the donkey stood beside it; the lion also stood beside the body. [25]And behold, men passed by and saw the body thrown in the road and the lion standing by the body. And they came and told it in the city where [y]the old prophet lived.

[26]And when the prophet who had brought him back from the way heard of it, he said, “It is the man of God who disobeyed the word of the LORD; therefore the LORD has given him to the lion, which has torn him and killed him, according to the word that the LORD spoke to him.” [27]And he said to his sons, “Saddle the donkey for me.” And they saddled it. [28]And he went and found his body thrown in the road, and the donkey and the lion standing beside the body. The lion had not eaten the body or torn the donkey. [29]And the prophet took up the body of the man of God and laid it on the donkey

and brought it back to the city [2] to mourn and to bury him. 30 And he laid the body in his own grave. And they mourned over him, saying, [z] "Alas, my brother!" 31 And after he had buried him, he said to his sons, "When I die, bury me in the grave in which the man of God is buried; [a] lay my bones beside his bones. 32 [b] For the saying that he called out by the word of the LORD against the altar in Bethel and against [c] all the houses of the high places that are in the cities of [d] Samaria shall surely come to pass."

33 After this thing Jeroboam did not turn from his evil way, but made priests for the high places again from among all the people. Any who would, he ordained to be priests of the high places. 34 [e] And this thing became sin to the house of Jeroboam, [f] so as to cut it off and to destroy it from the face of the earth.

Prophecy Against Jeroboam

1 KINGS **14** [†]At that time Abijah the son of Jeroboam fell sick. 2 [†]And Jeroboam said to his wife, "Arise, and disguise yourself, that it not be known that you are the wife of Jeroboam, and go to [g] Shiloh. Behold, Ahijah the prophet is there, [h] who said of me that I should be king over this people. 3 [i] Take with you ten loaves, some cakes, and a jar of honey, and go to him. He will tell you what shall happen to the child."

4 Jeroboam's wife did so. She arose and went to [g] Shiloh and came to the house of [j] Ahijah. Now [j] Ahijah could not see, for his eyes were dim because of his age. 5 And the LORD said to [j] Ahijah, "Behold, the wife of Jeroboam is coming to inquire of you concerning her son, for he is sick. Thus and thus shall you say to her."

When she came, she pretended to be another woman. 6 But when [j] Ahijah heard the sound of her feet, as she came in at the door, he said, "Come in, wife of Jeroboam. Why do you pretend to be another? For I am charged with unbearable news for you. 7 Go, tell Jeroboam, 'Thus says the LORD, the God of Israel: [k] "Because I exalted you from among the people and made you leader over my people Israel 8 and [l] tore the kingdom away from the house of David and gave it to you, and yet you have not been [m] like my servant David, who kept my commandments and followed me with all his heart, doing only that which was right in my eyes, 9 but you have done evil above all who were before you and have gone and [n]made for yourself other gods and [o]metal images, provoking me to anger, and [p]have cast me behind your back, [10][†]therefore behold, I will bring harm upon the house of Jeroboam and [q]will cut off from Jeroboam every male, [r]both bond and free in Israel, and [s]will burn up the house of Jeroboam, as a man burns up dung until it is all gone. [11][†] [t]Anyone belonging to Jeroboam who dies in the city the dogs shall eat, and anyone who dies in the open country the birds of the heavens shall eat, for the LORD has spoken it.'" [12]Arise therefore, go to your house. [u]When your feet enter the city, the child shall die. [13]And all Israel shall mourn for him and bury him, for he only of Jeroboam shall come to the grave, because in him [v]there is found something pleasing to the LORD, the God of Israel, in the house of Jeroboam. [14] [w]Moreover, the LORD will raise up for himself a king over Israel who shall cut off the house of Jeroboam today. And henceforth, [15][†]the LORD will strike Israel as a reed is shaken in the water, and [x]root up Israel out of [y]this good land that he gave to their fathers and scatter them [z]beyond the Euphrates, [1] because they have made their [a]Asherim, provoking the LORD to anger. [16]And he will give Israel up because of the sins of Jeroboam, which he sinned and made Israel to sin."

[17][†]Then Jeroboam's wife arose and departed and came to [b]Tirzah. And [c]as she came to the threshold of the house, the child died. [18]And all Israel buried him and mourned for him, [d]according to the word of the LORD, which he spoke by his servant Ahijah the prophet.

The Death of Jeroboam

[19][†]Now the rest of the acts of Jeroboam, [e]how he warred and how he reigned, behold, they are written in the Book of the Chronicles of the Kings of Israel. [20]And the time that Jeroboam reigned was twenty-two years. And he slept with his fathers, and Nadab his son reigned in his place.

Rehoboam Reigns in Judah

[21][†] [f]Now Rehoboam the son of Solomon reigned in Judah. Rehoboam was forty-one years old when he began to reign, and he reigned seventeen years

in Jerusalem, [g]the city that the LORD had chosen out of all the tribes of Israel, to put his name there. [h]His mother’s name was Naamah the Ammonite. [22][†] [i]And Judah did what was evil in the sight of the LORD, and they [j]provoked him to jealousy with their sins that they committed, more than all that their fathers had done. [23][†]For they also built for themselves [k]high places [l]and pillars and [m]Asherim on every high hill and [n]under every green tree, [24][†]and there were also [o]male cult prostitutes in the land. They did according to all the abominations of the nations that the LORD drove out before the people of Israel.

[25][†] [p]In the fifth year of King Rehoboam, Shishak king of Egypt came up against Jerusalem. [26]He took away the treasures of the house of the LORD and the treasures of the king’s house. [q]He took away everything. He also took away all the shields of gold [r]that Solomon had made, [27]and King Rehoboam made in their place shields of bronze, and committed them to the hands of the officers of the guard, who kept the door of the king’s house. [28]And as often as the king went into the house of the LORD, the guard carried them and brought them back to the guardroom.

[29] [s]Now the rest of the acts of Rehoboam and all that he did, are they not written in the Book of the Chronicles of the Kings of Judah? [30] [t]And there was war between Rehoboam and Jeroboam continually. [31]And Rehoboam slept with his fathers and was buried with his fathers in the city of David. [u]His mother’s name was Naamah the Ammonite. And [v]Abijam his son reigned in his place.

Abijam Reigns in Judah

1 KINGS **15** [†] [w]Now in the eighteenth year of King Jeroboam the son of Nebat, Abijam began to reign over Judah. [2][†]He reigned for three years in Jerusalem. His mother’s name was Maacah the daughter of Abishalom. [3]And he walked in all the sins that his father did before him, and [x]his heart was not wholly true to the LORD his God, as the heart of David his father. [4][†]Nevertheless, for David’s sake the LORD his God gave him [y]a lamp in Jerusalem, setting up his son after him, and establishing Jerusalem, [5]because [z]David did what was right in the eyes of the LORD and did not turn aside from anything that he commanded him all the days of his life, [a]except in the matter of Uriah the Hittite. [6][†] [b]Now there was war between Rehoboam and Jeroboam all the days of his life. [7] [c]The rest of the acts of Abijam and all that he did, are they not written in the Book of the Chronicles of the Kings of Judah? [d]And there was war between Abijam and Jeroboam. [8] [e]And Abijam slept with his fathers, and they buried him in the city of David. And Asa his son reigned in his place.

Asa Reigns in Judah

[9]In the twentieth year of Jeroboam king of Israel, Asa began to reign over Judah, [10][†]and he reigned forty-one years in Jerusalem. His mother’s name was Maacah the daughter of Abishalom. [11] [f]And Asa did what was right in the eyes of the LORD, as David his father had done. [12][†]He put away the [g]male cult prostitutes out of the land and removed [h]all the idols that his fathers had made. [13][†] [i]He also removed Maacah his mother from being queen mother because she had made an abominable image for Asherah. And Asa cut down her image and [j]burned it at the brook Kidron. [14][†] [k]But the high places were not taken away. Nevertheless, [l]the heart of Asa was wholly true to the LORD all his days. [15]And [m]he brought into the house of the LORD the sacred gifts of his father and his own sacred gifts, silver, and gold, and vessels.

[16] [n]And there was war between Asa and Baasha king of Israel all their days. [17][†] [o]Baasha king of Israel went up against Judah and [p]built Ramah,

[q] that he might permit no one to go out or come in to Asa king of Judah. 18[†]Then Asa took all the silver and the gold [r] that were left in the treasures of the house of the LORD and the treasures of the king's house and gave them into the hands of his servants. [s] And King Asa sent them to Ben-hadad the son of Tabrimmon, the son of Hezion, king of Syria, [t] who lived in Damascus, saying, 19"Let there be [u] a covenant [1] between me and you, as there was between my father and your father. Behold, I am sending to you a present of silver and gold. Go, break your covenant with Baasha king of Israel, that he may withdraw from me." 20And Ben-hadad listened to King Asa and sent the commanders of his armies against the cities of Israel and conquered [v] Ijon, [w] Dan, [x] Abel-beth-maacah, and all [y] Chinneroth, with all the land of Naphtali. 21And when Baasha heard of it, [z] he stopped building Ramah, and he lived in [a] Tirzah. 22Then King Asa made a proclamation to all Judah, none was exempt, and they carried away the stones of Ramah and its timber, with which Baasha had been building, and with them King Asa built [b] Geba of Benjamin and [c] Mizpah. 23 [d] Now the rest of all the acts of Asa, all his might, and all that he did, and the cities that he built, are they not written in the Book of the Chronicles of the Kings of Judah? But in his old age he was diseased in his feet. 24And Asa slept with his fathers and was buried with his fathers in the city of David his father, and [e] Jehoshaphat his son reigned in his place.

Nadab Reigns in Israel

25[†] [f] Nadab the son of Jeroboam began to reign over Israel in the second year of Asa king of Judah, and he reigned over Israel two years. 26He did what was evil in the sight of the LORD [g] and walked in the way of his father, and in his sin [h] which he made Israel to sin.

27 [i] Baasha the son of Ahijah, of the house of Issachar, conspired against him. And Baasha struck him down at [j] Gibbethon, which belonged to the Philistines, for Nadab and all Israel were laying siege to Gibbethon. 28So Baasha killed him in the third year of Asa king of Judah and reigned in his place. 29[†]And as soon as he was king, he killed all the house of Jeroboam. He left to the house of Jeroboam not one that breathed, until he had destroyed it, [k] according to the word of the LORD that he spoke by his

servant Ahijah the Shilonite. [30]It was for the sins of Jeroboam that he sinned and [h] that he made Israel to sin, and because of the anger to which he provoked the LORD, the God of Israel.

[31]Now the rest of the acts of Nadab and all that he did, are they not written in the Book of the Chronicles of the Kings of Israel? [32] [l] And there was war between Asa and Baasha king of Israel all their days.

Baasha Reigns in Israel

[33]In the third year of Asa king of Judah, Baasha the son of Ahijah began to reign over all Israel at Tirzah, and he reigned twenty-four years. [34]He did what was evil in the sight of the LORD [m] and walked in the way of Jeroboam and in his sin which he made Israel to sin.

1 KINGS 16 [†]And the word of the LORD came to [n] Jehu the son of [o] Hanani against Baasha, saying, [2]"Since I [p] exalted you out of the dust and made you leader over my people Israel, and [q] you have walked in the way of Jeroboam and have made my people Israel to sin, provoking me to anger with their sins, [3]behold, I will utterly [r] sweep away [s] Baasha and his house, and I will make your house [t] like the house of Jeroboam the son of Nebat. [4] [u] Anyone belonging to Baasha who dies in the city the dogs shall eat, and anyone of his who dies in the field the birds of the heavens shall eat."

[5]Now the rest of the acts of Baasha and what he did, and his might, are they not written in the Book of the Chronicles of the Kings of Israel? [6]And Baasha slept with his fathers and was buried at [v] Tirzah, and Elah his son reigned in his place. [7]Moreover, the word of the LORD came by the prophet [n] Jehu the son of Hanani against Baasha and his house, both because of all the evil that he did in the sight of the LORD, provoking him to anger with the work of his hands, in being like the house of Jeroboam, and also because [w] he destroyed it.

Elah Reigns in Israel

[8]In the twenty-sixth year of Asa king of Judah, Elah the son of Baasha began to reign over Israel in Tirzah, and he reigned two years. [9]But his servant [x] Zimri, commander of half his chariots, conspired against him.

When he was at Tirzah, drinking himself drunk in the house of Arza, [y] who was over the household in Tirzah, [10]Zimri came in and struck him down and killed him, in the twenty-seventh year of Asa king of Judah, and reigned in his place.

[11][†]When he began to reign, as soon as he had seated himself on his throne, he struck down [z] all the house of Baasha. He [a] did not leave him a single male of his relatives or his friends. [12]Thus Zimri destroyed all the house of Baasha, [b] according to the word of the LORD, which he spoke against Baasha by [n] Jehu the prophet, [13]for all the sins of Baasha and the sins of Elah his son, which they sinned and which they made Israel to sin, [c] provoking the LORD God of Israel to anger with their idols. [14][†]Now the rest of the acts of Elah and all that he did, are they not written in the Book of the Chronicles of the Kings of Israel?

Zimri Reigns in Israel

[15]In the twenty-seventh year of Asa king of Judah, Zimri reigned seven days in Tirzah. Now the troops were encamped against [d] Gibbethon, which belonged to the Philistines, [16]and the troops who were encamped heard it said, “Zimri has conspired, and he has killed the king.” Therefore all Israel made Omri, the commander of the army, king over Israel that day in the camp. [17]So Omri went up from Gibbethon, and all Israel with him, and they besieged Tirzah. [18]And when Zimri saw that the city was taken, he went into the citadel of the king’s house and burned the king’s house over him with fire and died, [19]because of his sins that he committed, doing evil in the sight of the LORD, [e] walking in the way of Jeroboam, and for his sin which he committed, making Israel to sin. [20]Now the rest of the acts of Zimri, and the conspiracy that he made, are they not written in the Book of the Chronicles of the Kings of Israel?

Omri Reigns in Israel

[21][†]Then the people of Israel were divided into two parts. Half of the people followed Tibni the son of Ginath, to make him king, and half followed Omri. [22]But the people who followed Omri overcame the people who followed Tibni the son of Ginath. So Tibni died, and Omri became

king. [23]In the thirty-first year of Asa king of Judah, Omri began to reign over Israel, and he reigned for twelve years; six years he reigned in Tirzah. [24][†]He bought the hill of [f] Samaria from Shemer for two talents [1] of silver, and he fortified the hill and called the name of the city that he built [g] Samaria, after the name of Shemer, the owner of the hill.

[25] [h] Omri did what was evil in the sight of the LORD, and did more evil [i] than all who were before him. [26]For [e] he walked in all the way of Jeroboam the son of Nebat, and in the sins that he made Israel to sin, [j] provoking the LORD, the God of Israel, to anger by their idols. [27]Now the rest of the acts of Omri that he did, and the might that he showed, are they not written in the Book of the Chronicles of the Kings of Israel? [28]And Omri slept with his fathers and was buried in Samaria, and Ahab his son reigned in his place.

Ahab Reigns in Israel

[29]In the thirty-eighth year of Asa king of Judah, Ahab the son of Omri began to reign over Israel, and Ahab the son of Omri reigned over Israel in Samaria twenty-two years. [30]And Ahab the son of Omri did evil in the sight of the LORD, [k] more than all who were before him. [31][†]And as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, [l] he took for his wife Jezebel the daughter of Ethbaal king of the [m] Sidonians, [n] and went and served Baal and worshiped him. [32]He erected an altar for Baal in [o] the house of Baal, which he built in Samaria. [33]And Ahab made an [p] Asherah. Ahab did more to provoke the LORD, the God of Israel, to anger [k] than all the kings of Israel who were before him. [34][†] [q] In his days Hiel of Bethel built [r] Jericho. He laid its foundation at the cost of Abiram his firstborn, and set up its gates at the cost of his youngest son Segub, according to the word of the LORD, which he spoke by Joshua the son of Nun.

Elijah Predicts a Drought

1 KINGS **17** [†]Now Elijah the Tishbite, of [s] Tishbe [1] in Gilead, said to Ahab, [t] “As the LORD, the God of Israel, lives, [u] before whom I stand, [v] there shall be neither dew nor rain these years, except by my word.” [2]And the word of the LORD came to him: [3]"Depart from here and turn eastward and hide yourself by the brook Cherith, which is east of the Jordan. [4]You shall drink from the brook, and I have commanded the ravens to feed you there." [5][†]So he went and did according to the word of the LORD. He went and lived by the brook Cherith that is east of the Jordan. [6]And the ravens brought him bread and meat in the morning, and bread and meat in the evening, and he drank from the brook. [7]And after a while the brook dried up, because there was no rain in the land.

The Widow of Zarephath

[8]Then the word of the LORD came to him, [9][†]"Arise, go to [w] Zarephath, which belongs to Sidon, and dwell there. Behold, I have commanded a widow there to feed you." [10]So he arose and went to [w] Zarephath. And when he came to the gate of the city, behold, a widow was there [x] gathering sticks. And he called to her and said, "Bring me a little water in a vessel, that I may drink." [11]And as she was going to bring it, he called to her and said, "Bring me a morsel of bread in your hand." [12]And she said, [t] "As the LORD your God lives, I have nothing baked, only a handful of flour in a jar and a little oil in a jug. And now I am gathering a couple of sticks that I may go in and prepare it for myself and my son, that we may eat it and die." [13][†]And Elijah said to her, "Do not fear; go and do as you have said. But first make me a little cake of it and bring it to me, and afterward make something for yourself and your son. [14]For thus says the LORD, the God of Israel, 'The jar of flour shall not be spent, and the jug of oil shall not be empty, until the day that the LORD sends rain upon the earth.'" [15]And she went and did as Elijah said. And she and he and her household ate for many days. [16]The jar of flour was not spent, neither did the jug of oil become empty, according to the word of the LORD that he spoke by Elijah.

Elijah Raises the Widow's Son

[17]After this the son of the woman, the mistress of the house, became ill. And his illness was so severe that there was no breath left in him. [18][†]And she said to Elijah, [y] "What have you against me, O [z] man of God? You have come to me to bring my sin to remembrance and to cause the death of my

son!” [19]And he said to her, “Give me your son.” And he took him from her arms and carried him up into the upper chamber where he lodged, and laid him on his own bed. [20]And he cried to the LORD, “O LORD my God, have you brought calamity even upon the widow with whom I sojourn, by killing her son?” [21][†] [a] Then he stretched himself upon the child three times and cried to the LORD, “O LORD my God, let this child’s life [2] come into him again.” [22]And the LORD listened to the voice of Elijah. And the life of the child came into him again, and [b] he revived. [23]And Elijah took the child and brought him down from the upper chamber into the house and delivered him to his mother. And Elijah said, “See, your son lives.” [24]And the woman said to Elijah, [c] “Now I know that you are a man of God, and that the word of the LORD in your mouth is truth.”

Elijah Confronts Ahab

1 KINGS **18** [†] [d] After many days the word of the LORD came to Elijah, in the third year, saying, “Go, show yourself to Ahab, and I will send rain upon the earth.” [2]So Elijah went to show himself to Ahab. Now the famine was severe in Samaria. [3]And Ahab called Obadiah, who was [e] over the household. (Now Obadiah feared the LORD greatly, [4]and [f] when Jezebel cut off the prophets of the LORD, Obadiah took a hundred prophets and hid them by fifties in a cave and fed them with bread and water.) [5]And Ahab said to Obadiah, “Go through the land to all the springs of water and to all the valleys. Perhaps we may find grass and save the horses and mules alive, and not lose some of the animals.” [6]So they divided the land between them to pass through it. Ahab went in one direction by himself, and Obadiah went in another direction by himself.

[7]And as Obadiah was on the way, behold, Elijah met him. And Obadiah recognized him and fell on his face and said, “Is it you, my lord Elijah?” [8]And he answered him, “It is I. Go, tell your lord, ‘Behold, Elijah is here.’” [9]And he said, “How have I sinned, that you would give your servant into the hand of Ahab, to kill me? [10] [g] As the LORD your God lives, there is no nation or kingdom where my lord has not sent to seek you. And when they would say, ‘He is not here,’ he would take an oath of the kingdom or nation, that they had not found you. [11]And now you say, ‘Go, tell your lord,

“Behold, Elijah is here.”’ [12]And as soon as I have gone from you, [h]the Spirit of the LORD will carry you I know not where. And so, when I come and tell Ahab and he cannot find you, he will kill me, although I your servant have feared the LORD from my youth. [13]Has it not been told my lord what I did [i]when Jezebel killed the prophets of the LORD, how I hid a hundred men of the LORD’s prophets by fifties in a cave and fed them with bread and water? [14]And now you say, ‘Go, tell your lord, “Behold, Elijah is here”’; and he will kill me.” [15]And Elijah said, [g]“As the LORD of hosts lives, before whom I stand, I will surely show myself to him today.” [16]So Obadiah went to meet Ahab, and told him. And Ahab went to meet Elijah.

[17][†]When Ahab saw Elijah, Ahab said to him, [j]“Is it you, you [k]troubler of Israel?” [18]And he answered, “I have not troubled Israel, but you have, and your father’s house, because you have [l]abandoned the commandments of the LORD and [m]followed the Baals. [19]Now therefore send and gather all Israel to me at Mount [n]Carmel, and the [o]450 prophets of Baal and [p]the 400 prophets of Asherah, [q]who eat at Jezebel’s table.”

The Prophets of Baal Defeated

[20][†]So Ahab sent to all the people of Israel and gathered the prophets together at Mount Carmel. [21][†]And Elijah came near to all the people and said, “How long [r]will you go limping between two different opinions? [s]If the LORD is God, follow him; but if Baal, then follow him.” And the people did not answer him a word. [22][†]Then Elijah said to the people, [t]“I, even I only, am left a prophet of the LORD, but Baal’s prophets are [u]450 men. [23]Let two bulls be given to us, and let them choose one bull for themselves and cut it in pieces and lay it on the wood, but put no fire to it. And I will prepare the other bull and lay it on the wood and put no fire to it. [24][†]And you call upon the name of your god, and I will call upon the name of the LORD, and the God who [v]answers by fire, he is God.” And all the people answered, “It is well spoken.” [25]Then Elijah said to the prophets of Baal, “Choose for yourselves one bull and prepare it first, for you are many, and call upon the name of your god, but put no fire to it.” [26]And they took the bull that was given them, and they prepared it and called upon the name of Baal from morning until noon, saying, “O Baal, answer us!” But there was

no voice, and no one answered. And they limped around the altar that they had made. [27][†]And at noon Elijah mocked them, saying, “Cry aloud, for he is a god. Either he is musing, or he is relieving himself, or he is on a journey, or perhaps he is asleep and must be awakened.” [28][†]And they cried aloud and [w]cut themselves after their custom with swords and lances, until the blood gushed out upon them. [29]And as midday passed, they raved on until the time of [x]the offering of the oblation, but there was no voice. No one answered; no one paid attention.

[30][†]Then Elijah said to all the people, “Come near to me.” And all the people came near to him. And he repaired the altar of the LORD that had been [y]thrown down. [31]Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, to whom the word of the LORD came, saying, [z]“Israel shall be your name,” [32]and with the stones he built an altar in the name of the LORD. And he made a trench about the altar, as great as would contain two seahs [1] of seed. [33][a]And he put the wood in order and cut the bull in pieces and laid it on the wood. And he said, “Fill four jars with water and [b]pour it on the burnt offering and on the wood.” [34]And he said, “Do it a second time.” And they did it a second time. And he said, “Do it a third time.” And they did it a third time. [35][†]And the water ran around the altar and filled the trench also with water.

[36][†]And at the time of [c]the offering of the oblation, Elijah the prophet came near and said, “O LORD, [d]God of Abraham, Isaac, and Israel, let it be known this day that [e]you are God in Israel, and that I am your servant, and that [f]I have done all these things at your word. [37]Answer me, O LORD, answer me, that this people may know that you, O LORD, are God, and that you have turned their hearts back.” [38][†][g]Then the fire of the LORD fell and consumed the burnt offering and the wood and the stones and the dust, and licked up the water that was in the trench. [39]And when all the people saw it, they fell on their faces and said, [h]“The LORD, he is God; the LORD, he is God.” [40]And Elijah said to them, “Seize the prophets of Baal; let not one of them escape.” And they seized them. And Elijah brought them down to [i]the brook Kishon and [j]slaughtered them there.

The Lord Sends Rain

[41]And Elijah said to Ahab, “Go up, eat and drink, for there is a sound of the rushing of rain.” [42][†]So Ahab went up to eat and to drink. And Elijah went up to the top of Mount Carmel. [k]And he bowed himself down on the earth and put his face between his knees. [43]And he said to his servant, “Go up now, look toward the sea.” And he went up and looked and said, “There is nothing.” And he said, “Go again,” seven times. [44]And at the seventh time he said, “Behold, [l]a little cloud like a man’s hand is rising from the sea.” And he said, “Go up, say to Ahab, ‘Prepare your chariot and go down, lest the rain stop you.’” [45][†]And in a little while the heavens grew black with clouds and wind, and there was a great rain. And Ahab rode and went to [m]Jezreel. [46][n]And the hand of the Lord was on Elijah, [o]and he gathered up his garment and ran before Ahab to the entrance of [p]Jezreel.

Elijah Flees Jezebel

1 KINGS **19** [†]Ahab told Jezebel all that Elijah had done, and how [q]he had killed all the prophets with the sword. [2]Then Jezebel sent a messenger to Elijah, saying, [r]“So may the gods do to me and more also, if I do not make your life as the life of one of them by this time tomorrow.” [3][†]Then he was afraid, and he arose and ran for his life and came to [s]Beersheba, which belongs to Judah, and left his servant there.

[4]But he himself went a day’s journey into the wilderness and came and sat down under a broom tree. [t]And he asked that he might die, saying, “It is enough; now, O Lord, take away my life, for I am no better than my fathers.” [5][†]And he lay down and slept under a broom tree. And behold, an angel touched him and said to him, “Arise and eat.” [6]And he looked, and behold, there was at his head a cake baked on hot stones and a jar of water. And he ate and drank and lay down again. [7][†]And the angel of the Lord came again a second time and touched him and said, “Arise and eat, for the journey is too great for you.” [8][†]And he arose and ate and drank, and went in the strength of that food [u]forty days and forty nights to [v]Horeb, the mount of God.

The LORD Speaks to Elijah

[9]There he came to a cave and lodged in it. And behold, [w]the word of the LORD came to him, and he said to him, “What are you doing here, Elijah?” [10][†]He said, “I have been very [x]jealous for the LORD, the God of hosts. For the people of Israel have forsaken your covenant, [y]thrown down your altars, and [z]killed your prophets with the sword, [a]and I, even I only, am left, and they seek my life, to take it away.” [11][†]And he said, “Go out and [b]stand on the mount before the LORD.” And behold, the LORD passed by, and [c]a great and strong wind tore the mountains and broke in pieces the rocks before the LORD, but the LORD was not in the wind. And after the wind [d]an earthquake, but the LORD was not in the earthquake. [12]And after the earthquake a fire, but the LORD was not in the fire. And after the fire the sound of a low whisper. [1] [13][†]And when Elijah heard it, [e]he wrapped his face in his cloak and went out and stood at the entrance of the cave. And behold, [f]there came a voice to him and said, “What are you doing here, Elijah?” [14]He said, [x]“I have been very jealous for the LORD, the God of hosts. For the people of Israel have forsaken your covenant, [y]thrown down your altars, and killed your prophets with the sword, and I, even I only, am left, and they seek my life, to take it away.” [15][†]And the LORD said to him, “Go, return on your way to the wilderness of Damascus. And when you arrive, you shall anoint Hazael to be king over Syria. [16][g]And Jehu the son of Nimshi you shall anoint to be king over Israel, and [h]Elisha the son of Shaphat of Abel-meholah you shall anoint to be prophet in your place. [17]And the one who escapes from [i]the sword of Hazael [j]shall Jehu put to death, and the one who escapes from the sword of Jehu [k]shall Elisha put to death. [18][l]Yet I will leave seven thousand in Israel, all the knees that have not bowed to Baal, and every mouth that has not [m]kissed him.”

The Call of Elisha

[19][†]So he departed from there and found Elisha the son of Shaphat, who was plowing with twelve yoke of oxen in front of him, and he was with the twelfth. Elijah passed by him and cast [n]his cloak upon him. [20][†]And he left the oxen and ran after Elijah and said, [o]“Let me kiss my father and my mother, and then I will follow you.” And he said to him, “Go back again,

for what have I done to you?” [21]And he returned from following him and took the yoke of oxen and sacrificed them and boiled their flesh [p]with the yokes of the oxen and gave it to the people, and they ate. Then he arose and went after Elijah and assisted him.

Ahab’s Wars with Syria

1 KINGS **20** [†] [q]Ben-hadad the king of Syria gathered all his army together. [r]Thirty-two kings were with him, and horses and chariots. And he went up and closed in on [s]Samaria and fought against it. [2][†]And he sent messengers into the city to Ahab king of Israel and said to him, “Thus says Ben-hadad: [3]‘Your silver and your gold are mine; your best wives and children also are mine.’” [4]And the king of Israel answered, “As you say, my lord, O king, I am yours, and all that I have.” [5]The messengers came again and said, “Thus says Ben-hadad: ‘I sent to you, saying, “Deliver to me your silver and your gold, your wives and your children.” [6]Nevertheless I will send my servants to you tomorrow about this time, and they shall search your house and the houses of your servants and lay hands on whatever pleases you and take it away.’”

[7]Then the king of Israel called all the [t]elders of the land and said, [u]“Mark, now, and see how this man is seeking trouble, for he sent to me for my wives and my children, and for my silver and my gold, and I did not refuse him.” [8]And all the elders and all the people said to him, “Do not listen or consent.” [9]So he said to the messengers of Ben-hadad, “Tell my lord the king, ‘All that you first demanded of your servant I will do, but this thing I cannot do.’” And the messengers departed and brought him word again. [10]Ben-hadad sent to him and said, [v]“The gods do so to me and more also, if the dust of Samaria shall suffice for handfuls for all the people [w]who follow me.” [11][†]And the king of Israel answered, “Tell him, ‘Let not him who straps on his armor boast himself as he who takes it off.’” [12]When Ben-hadad heard this message as [x]he was drinking with the kings in the booths, he said to his men, “Take your positions.” And they took their positions against the city.

Ahab Defeats Ben-hadad

13And behold, a prophet came near to Ahab king of Israel and said, “Thus says the LORD, Have you seen all this great multitude? Behold, [y] I will give it into your hand this day, [z] and you shall know that I am the LORD.” 14[†]And Ahab said, “By whom?” He said, “Thus says the LORD, By the servants of the governors of the districts.” Then he said, “Who shall begin the battle?” He answered, “You.” 15Then he mustered the servants of the governors of the districts, and they were 232. And after them he mustered all the people of Israel, seven thousand.

16And they went out at noon, while Ben-hadad [x] was drinking himself drunk in the booths, he and the thirty-two kings who helped him. 17The servants of the governors of the districts went out first. And Ben-hadad sent out scouts, and they reported to him, “Men are coming out from Samaria.” 18He said, “If they have come out for peace, take them alive. Or if they have come out for war, take them alive.”

19So these went out of the city, the servants of the governors of the districts and the army that followed them. 20And each struck down his man. The Syrians fled, and Israel pursued them, but Ben-hadad king of Syria escaped on a horse with horsemen. 21And the king of Israel went out and struck the horses and chariots, and struck the Syrians with a great blow.

22[†]Then [a] the prophet came near to the king of Israel and said to him, “Come, strengthen yourself, and consider well what you have to do, for [b] in the spring the king of Syria will come up against you.”

23And the servants of the king of Syria said to him, “Their gods are gods of the hills, and so they were stronger than we. But let us fight against them in the plain, and surely we shall be stronger than they. 24And do this: remove the kings, each from his post, and put commanders in their places, 25and muster an army like the army that you have lost, horse for horse, and chariot for chariot. Then we will fight against them in the plain, and surely we shall be stronger than they.” And he listened to their voice and did so.

Ahab Defeats Ben-hadad Again

26[†] [b] In the spring, Ben-hadad mustered the Syrians and went up to [c] Aphek to fight against Israel. 27And the people of Israel were mustered and were provisioned and went against them. The people of Israel encamped before them like two little flocks of goats, but the Syrians filled the country. [28][†]And a [d]man of God came near and said to the king of Israel, “Thus says the LORD, ‘Because the Syrians have said, [e]“The LORD is a god of the hills but he is not a god of the valleys,” therefore [f]I will give all this great multitude into your hand, and you shall know that I am the LORD.’” [29]And they encamped opposite one another seven days. Then on the seventh day the battle was joined. And the people of Israel struck down of the Syrians 100,000 foot soldiers in one day. [30]And the rest fled into the city of [c]Aphek, and the wall fell upon 27,000 men who were left.

Ben-hadad also fled and entered [g]an inner chamber in the city. [31][†]And his servants said to him, “Behold now, we have heard that the kings of the house of Israel are merciful kings. Let us [h]put sackcloth around our waists and ropes on our heads and go out to the king of Israel. Perhaps he will spare your life.” [32]So they [h]tied sackcloth around their waists and put ropes on their heads and went to the king of Israel and said, “Your servant Ben-hadad says, ‘Please, let me live.’” And he said, “Does he still live? He is my brother.” [33]Now the men were watching for a sign, and they quickly took it up from him and said, “Yes, your brother Ben-hadad.” Then he said, “Go and bring him.” Then Ben-hadad came out to him, and he caused him to come up into the chariot. [34][†]And Ben-hadad said to him, [i]“The cities that my father took from your father I will restore, and you may establish bazaars for yourself in [j]Damascus, as my father did in Samaria.” And Ahab said, “I will let you go on these terms.” So he made a covenant with him and let him go.

A Prophet Condemns Ben-hadad’s Release

[35][†]And a certain man of [k]the sons of the prophets said to his fellow [l]at the command of the LORD, “Strike me, please.” But the man refused to strike him. [36][†]Then he said to him, “Because you have not obeyed the voice of the LORD, behold, as soon as you have gone from me, a lion shall strike you down.” And as soon as he had departed from him, [m]a lion met him and struck him down. [37]Then he found another man and said, “Strike me, please.” And the man struck him—struck him and wounded him. [38]So

the prophet departed and waited for the king by the way, [n] disguising himself with a bandage over his eyes. [39][†]And as the king passed, he cried to the king and said, “Your servant went out into the midst of the battle, and behold, a soldier turned and brought a man to me and said, ‘Guard this man; if by any means he is missing, [o] your life shall be for his life, or else you shall pay a talent [1] of silver.’ [40]And as your servant was busy here and there, he was gone.” The king of Israel said to him, “So shall your judgment be; you yourself have decided it.” [41]Then he hurried to take the bandage away from his eyes, and the king of Israel recognized him as one of the prophets. [42]And he said to him, “Thus says the LORD, ‘Because you have let go out of your hand the man whom I had devoted to destruction, [2] therefore [o] your life shall be for his life, and your people for his people.’” [43]And the king of Israel [p] went to his house vexed and sullen and came to Samaria.

Naboth’s Vineyard

1 KINGS **21** [†]Now Naboth the Jezreelite had a vineyard in [q] Jezreel, beside the palace of Ahab king of Samaria. [2]And after this Ahab said to Naboth, [r] “Give me your vineyard, that I may have it for a vegetable garden, because it is near my house, and I will give you a better vineyard for it; or, if it seems good to you, I will give you its value in money.” [3][†]But Naboth said to Ahab, “The LORD forbid [s] that I should give you the inheritance of my fathers.” [4]And Ahab [t] went into his house vexed and sullen because of what Naboth the Jezreelite had said to him, for he had said, “I will not give you the inheritance of my fathers.” And he lay down on his bed and turned away his face and would eat no food.

[5]But Jezebel his wife came to him and said to him, “Why is your spirit so vexed that you eat no food?” [6]And he said to her, “Because I spoke to Naboth the Jezreelite and said to him, ‘Give me your vineyard for money, or else, if it please you, I will give you another vineyard for it.’ And he answered, ‘I will not give you my vineyard.’” [7][†]And Jezebel his wife said to him, “Do you now govern Israel? Arise and eat bread and let your heart be cheerful; I will give you the vineyard of Naboth the Jezreelite.”

[8][†] [u]So she wrote letters in Ahab's name and sealed them with his seal, and she sent the letters to [v]the elders and the leaders who lived with Naboth in his city. [9]And she wrote in the letters, "Proclaim a fast, and set Naboth at the head of the people. [10]And set two [w]worthless men opposite him, and let them bring a charge against him, saying, [x]'You have cursed [1] God and the king.' Then take him out and stone him to death." [11]And the men of his city, [v]the elders and the leaders who lived in his city, did as Jezebel had sent word to them. As it was written in the letters that she had sent to them, [12] [y]they proclaimed a fast and set Naboth at the head of the people. [13]And the two worthless men came in and sat opposite him. And the worthless men brought a charge against Naboth in the presence of the people, saying, "Naboth cursed God and the king." So they took him outside the city and stoned him to death with stones. [14]Then they sent to Jezebel, saying, "Naboth has been stoned; he is dead."

[15][†]As soon as Jezebel heard that Naboth had been stoned and was dead, Jezebel said to Ahab, "Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give you for money, for Naboth is not alive, but dead." [16]And as soon as Ahab heard that Naboth was dead, Ahab arose to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

The LORD Condemns Ahab

[17] [z]Then the word of the LORD came to Elijah the Tishbite, saying, [18]"Arise, go down to meet Ahab king of Israel, who is in [a]Samaria; behold, he is in the vineyard of Naboth, where he has gone to take possession. [19][†]And you shall say to him, 'Thus says the LORD, "Have you killed and also taken possession?"' And you shall say to him, 'Thus says the LORD: [b]"In the place where dogs licked up the blood of Naboth shall dogs lick your own blood."'"

[20]Ahab said to Elijah, [c]"Have you found me, O my enemy?" He answered, "I have found you, because [d]you have sold yourself to do what is evil in the sight of the LORD. [21]Behold, I will bring disaster upon you. I will utterly burn you up, and [e]will cut off from Ahab every male, bond or free, in Israel. [22]And I will make your house like [f]the house of Jeroboam the son of Nebat, and like [g]the house of Baasha the son of Ahijah, for the

anger to which you have provoked me, and because you [h] have made Israel to sin. [23][†]And of Jezebel the LORD also said, [i] ‘The dogs shall eat Jezebel within [j] the walls of Jezreel.’ [24] [k] Anyone belonging to Ahab who dies in the city the dogs shall eat, and anyone of his who dies in the open country the birds of the heavens shall eat.”

Ahab’s Repentance

[25]([l] There was none who sold himself to do what was evil in the sight of the LORD like Ahab, whom Jezebel his wife incited. [26]He acted very abominably in going after [m] idols, as [n] the Amorites had done, whom the LORD cast out before the people of Israel.)

[27]And when Ahab heard those words, he [o] tore his clothes and [p] put sackcloth on his flesh and [q] fasted and lay in sackcloth and went about dejectedly. [28]And the word of the LORD came to Elijah the Tishbite, saying, [29][†]“Have you seen how Ahab has humbled himself before me? Because he has humbled himself before me, I will not bring the disaster in his days; [r] but in his son’s days I will bring the disaster upon his house.”

Ahab and the False Prophets

1 KINGS 22 [†]For three years Syria and Israel continued without war. [2] [s] But in the third year [t] Jehoshaphat the king of Judah came down to the king of Israel. [3]And the king of Israel said to his servants, “Do you know that [u] Ramoth-gilead belongs to us, and we keep quiet and do not take it out of the hand of the king of Syria?” [4]And he said to Jehoshaphat, “Will you go with me to battle at Ramoth-gilead?” And Jehoshaphat said to the king of Israel, [v] “I am as you are, my people as your people, my horses as your horses.”

[5]And Jehoshaphat said to the king of Israel, “Inquire first for the word of the LORD.” [6][†]Then the king of Israel [w] gathered the prophets together, about four hundred men, and said to them, “Shall I go to battle against Ramoth-gilead, or shall I refrain?” And they said, “Go up, for the Lord will give it into the hand of the king.” [7]But [x] Jehoshaphat said, “Is there not here another prophet of the LORD of whom we may inquire?” [8][†]And the king

of Israel said to Jehoshaphat, “There is yet one man by whom we may inquire of the LORD, Micaiah the son of Imlah, but I hate him, for he never prophesies good concerning me, but evil.” And Jehoshaphat said, “Let not the king say so.” [9]Then the king of Israel summoned an officer and said, “Bring quickly Micaiah the son of Imlah.” [10][†]Now the king of Israel and Jehoshaphat the king of Judah were sitting on their thrones, arrayed in their robes, at the threshing floor [y]at the entrance of the gate of Samaria, and all the prophets were prophesying before them. [11]And Zedekiah the son of Chenaanah made for himself [z]horns of iron and said, “Thus says the LORD, ‘With these [a]you shall push the Syrians until they are destroyed.’” [12]And all the prophets prophesied so and said, “Go up to Ramoth-gilead and triumph; the LORD will give it into the hand of the king.”

Micaiah Prophesies Against Ahab

[13]And the messenger who went to summon Micaiah said to him, “Behold, the words of the prophets with one accord are favorable to the king. Let your word be like the word of one of them, and speak favorably.” [14]But Micaiah said, [b]“As the LORD lives, [c]what the LORD says to me, that I will speak.” [15][†]And when he had come to the king, the king said to him, “Micaiah, shall we go to Ramoth-gilead to battle, or shall we refrain?” And he answered him, “Go up and triumph; the LORD will give it into the hand of the king.” [16]But the king said to him, “How many times shall I make you swear that you speak to me nothing but the truth in the name of the LORD?” [17]And he said, “I saw all Israel scattered on the mountains, [d]as sheep that have no shepherd. And the LORD said, ‘These have no master; let each return to his home in peace.’” [18]And the king of Israel said to Jehoshaphat, [e]“Did I not tell you that he would not prophesy good concerning me, but evil?” [19]And Micaiah said, “Therefore hear the word of the LORD: [f]I saw the LORD sitting on his throne, [g]and all the host of heaven standing beside him on his right hand and on his left; [20]and the LORD said, ‘Who will entice Ahab, that he may go up and fall at Ramoth-gilead?’ And one said one thing, and another said another. [21][†]Then a spirit came forward and stood before the LORD, saying, ‘I will entice him.’ [22]And the LORD said to him, ‘By what means?’ And he said, ‘I will go out, and will be [h]a lying spirit in

the mouth of all his prophets.' And he said, 'You are to entice him, and you shall succeed; go out and do so.' [23][†]Now therefore behold, the LORD has put a lying spirit in the mouth of all these your prophets; the LORD has declared disaster for you."

[24][†]Then Zedekiah the son of Chenaanah came near [i] and struck Micaiah on the cheek and said, "How did the Spirit of the LORD go from me to speak to you?" [25][†]And Micaiah said, "Behold, you shall see on that day when you go [j] into an inner chamber to hide yourself." [26][†]And the king of Israel said, "Seize Micaiah, and take him back to Amon the governor of the city and to Joash the king's son, [27]and say, 'Thus says the king, [k] "Put this fellow in prison and feed him meager rations of bread and water, [l] until I come in peace."'" [28]And Micaiah said, "If you return in peace, [m] the LORD has not spoken by me." And he said, [n] "Hear, all you peoples!"

Ahab Killed in Battle

[29]So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead. [30][†]And the king of Israel said to Jehoshaphat, [o] "I will disguise myself and go into battle, but you wear your robes." And the king of Israel disguised himself and went into battle. [31]Now the king of Syria had commanded [p] the thirty-two captains of his chariots, "Fight with neither small nor great, but only with the king of Israel." [32][†]And when the captains of the chariots saw Jehoshaphat, they said, "It is surely the king of Israel." So they turned to fight against him. And Jehoshaphat cried out. [33]And when the captains of the chariots saw that it was not the king of Israel, they turned back from pursuing him. [34][†]But a certain man drew his bow at random [1] and struck the king of Israel between the scale armor and the breastplate. Therefore he said to the driver of his chariot, "Turn around and carry me out of the battle, [q] for I am wounded." [35][†]And the battle continued that day, and the king was propped up in his chariot facing the Syrians, until at evening he died. And the blood of the wound flowed into the bottom of the chariot. [36]And about sunset a cry went through the army, "Every man to his city, and every man to his country!"

[37]So the king died, and was brought to Samaria. And they buried the king in Samaria. [38][†]And they washed the chariot by the pool of Samaria, and

the dogs licked up his blood, and the prostitutes washed themselves in it, [r] according to the word of the LORD that he had spoken. [39][†]Now the rest of the acts of Ahab and all that he did, and [s] the ivory house that he built and all the cities that he built, are they not written in the Book of the Chronicles of the Kings of Israel? [40]So Ahab slept with his fathers, and Ahaziah his son reigned in his place.

Jehoshaphat Reigns in Judah

[41][†] [t] Jehoshaphat the son of [u] Asa began to reign over Judah in the fourth year of Ahab king of Israel. [42]Jehoshaphat was thirty-five years old when he began to reign, and he reigned twenty-five years in Jerusalem. His mother’s name was Azubah the daughter of Shilhi. [43][†] [v] He walked in all the way of Asa his father. He did not turn aside from it, doing what was right in the sight of the LORD. Yet [w] the high places were not taken away, and the people still sacrificed and made offerings on the high places. [44] [x] Jehoshaphat also made peace with the king of Israel.

[45]Now the rest of the acts of Jehoshaphat, and his might that he showed, and how he warred, are they not written [y] in the Book of the Chronicles of the Kings of Judah? [46]And from the land he exterminated the remnant [z] of the male cult prostitutes who remained in the days of his father Asa.

[47][†] [a] There was no king in Edom; a deputy was king. [48][†]Jehoshaphat made [b] ships of Tarshish to go to [c] Ophir for gold, but they did not go, for the ships were wrecked at [d] Ezion-geber. [49][†]Then Ahaziah the son of Ahab said to Jehoshaphat, “Let my servants go with your servants in the ships,” but Jehoshaphat was not willing. [50][†] [e] And Jehoshaphat slept with his fathers and was buried with his fathers in the city of David his father, and Jehoram his son reigned in his place.

Ahaziah Reigns in Israel

[51]Ahaziah the son of Ahab [f] began to reign over Israel in Samaria in the seventeenth year of Jehoshaphat king of Judah, and he reigned two years over Israel. [52]He did what was evil in the sight of the LORD [g] and walked in the way of his father and in the way of his mother and in the way of Jeroboam the son of Nebat, who made Israel to sin. [53] [h] He served Baal and

worshiped him and provoked the LORD, the God of Israel, to anger [i] in every way that his father had done.

Study Notes for 1 Kings

1:1–11:43 *The Reign of King Solomon.* First Kings 1–11 describes the reign of David’s son Solomon. Solomon was a great king when he obeyed God and depended on God for wisdom, but his reign ended tragically as he began worshiping other gods.

FACT

God promised to establish David’s kingdom forever (2 Sam. 7:1–17). Although Adonijah was David’s eldest living son, Nathan and Bathsheba’s actions ensured that Solomon’s claim to the throne was stronger (ch. 1). Solomon became king at David’s death.

---

1 KINGS—NOTE ON 1:2–4 let her wait on the king and be in his service. . . . lie in your arms. The Hebrew words used here imply that David could have had sexual relations with **Abishag**. The fact that he did not do so (**knew her not**) probably led Adonijah to believe that the king was near death and could be easily overthrown.

1 KINGS—NOTE ON 1:5–6 Adonijah was David’s oldest surviving son. David had the right, with God’s guidance, to appoint his own successor. But Adonijah **exalted himself** by trying to make himself king. Apparently Adonijah was used to getting his way, for David had never held him accountable for anything (never **asking, “Why have you done thus and so?”**). This is also how David had treated Absalom, who also rebelled (see note on 2 Sam. 13:21).

1 KINGS—NOTE ON 1:7–9 The events of chs. 1–2 are related to tensions between Judah and Israel as already seen in the books of Samuel and soon to reappear in 1 Kings 12 (see 2 Sam. 20:1; 1 Kings 12:16). It was the **royal officials of Judah** who were invited to Adonijah’s feast, not those of Israel. **Shimei** was an opponent of David from the house of Saul (2 Sam. 16:5–14). The spring **En-rogel** was south of Jerusalem, at the juncture of the Hinnom and Kidron Valleys. It provided a water source for the city.

1 KINGS—NOTE ON 1:13 Did you not . . . swear? This oath is not mentioned anywhere else, and Nathan does not mention it to David when he later confronts him (vv. 24–27). Perhaps David had privately promised Bathsheba that her son **Solomon** would be the next king.

1 KINGS—NOTE ON 1:20–21 Bathsheba is concerned that, if David does not appoint Solomon as the next king, she and her son will be treated as rivals for the throne (**counted offenders**). Their lives will be at risk.

1 KINGS—NOTE ON 1:31 **May my lord King David live forever!** Bathsheba uses the conventional language for addressing a king (compare Dan. 3:9). She is reaffirming her loyalty to David.

1 KINGS—NOTE ON 1:33 **my own mule**. Solomon's ride on David's mule marks him as David's favored son. The mule itself may have been regarded as a symbol of kingship (see Zech. 9:9; Matt. 21:1–11).

1 KINGS—NOTE ON 1:38 **Cherethites and . . . Pelethites**. These are probably the "servants" of v. 33, apparently David's own personal troops (see 2 Sam. 20:7, 23).

1 KINGS—NOTE ON 1:39 The **tent** might be the tabernacle, that is, "the tent of the LORD" (2:28–30). However, the text distinguishes between David's tent in Jerusalem (the temporary location of the ark of the covenant) and the tabernacle in Gibeon.

1 KINGS—NOTE ON 1:41–49 Adonijah's **guests**, who were in En-rogel (v. 9), were not able to directly observe Solomon's anointing (vv. 38–40). However, they were close enough that they **heard** people celebrating. Therefore they **trembled and rose** (v. 49), knowing that siding with Adonijah could mean being considered rebels.

1 KINGS—NOTE ON 1:50 **horns of the altar**. Adonijah believes that the altar, as a holy place, will protect him from Solomon's revenge. Many ancient Near Eastern cultures allowed people to seek asylum at shrines.

FACT

Horns of the altar. Many ancient Near Eastern cultures regarded shrines and temples as places where a person could seek safety and refuge. In Hebrew culture, a person accused of a crime might grasp the horns of the altar (1:50) to indicate that he was seeking protection from the Lord.

---

1 KINGS—NOTE ON 2:2–3 **Be strong, and show yourself a man**. David's parting words to Solomon echo God's words to Joshua when he became the leader of Israel after Moses' death (Josh. 1:6–9).

1 KINGS—NOTE ON 2:4 **his word that he spoke concerning me**. The reference is apparently to 2 Sam. 7:11b–16, although that passage does not mention any conditions attached to the promise (**If your sons pay close attention to their way**).

1 KINGS—NOTE ON 2:5 **what Joab the son of Zeruiah did to me**. Joab is to be killed to clear David's house of "the guilt for the blood" that Joab "shed without cause" (v. 31). It is interesting, however, that David himself had apparently not been concerned enough about this previously to take action against someone who had been so useful to him (e.g., 2 Sam. 11:15; 14:1–33).

1 KINGS—NOTE ON 2:6 **according to your wisdom**. Solomon must find a way to ensure that Joab's death is not a peaceful and natural death in old age (**do not let his gray head go down to Sheol in peace**). For "Sheol," see note on 1 Sam. 2:6.

1 KINGS—NOTE ON 2:10 **David slept with his fathers**. The metaphor of sleep hints at the expectation of awakening sometime in the future. "With his fathers" suggests that previous generations also join in this hope, and that David is somehow now with them.

1 KINGS—NOTE ON 2:11 David **reigned over Israel** for **forty years**, and died in 970 B.C.

1 KINGS—NOTE ON 2:12 **his kingdom was firmly established**. God has done for Solomon what he had done earlier for David (2 Sam. 5:12), keeping his promise to David (1 Kings 2:24).

1 KINGS—NOTE ON 2:17 **give me Abishag the Shunammite as my wife**. Second Samuel 16:20–22 suggests that sexual relations with the king's concubines amounted to a claim to the throne. Solomon interprets Adonijah's request as a revival of his conspiracy (1 Kings 1). It was precisely the "wickedness" against which Solomon had warned Adonijah in 1:52 (compare 2:22).

FACT

Why did Adonijah ask for Abishag? Marrying David's concubine (2:17) would have given Adonijah a claim to the throne.

---

1 KINGS—NOTE ON 2:22 my older brother. At least some Israelites would have believed that the eldest son had a special claim to the throne.

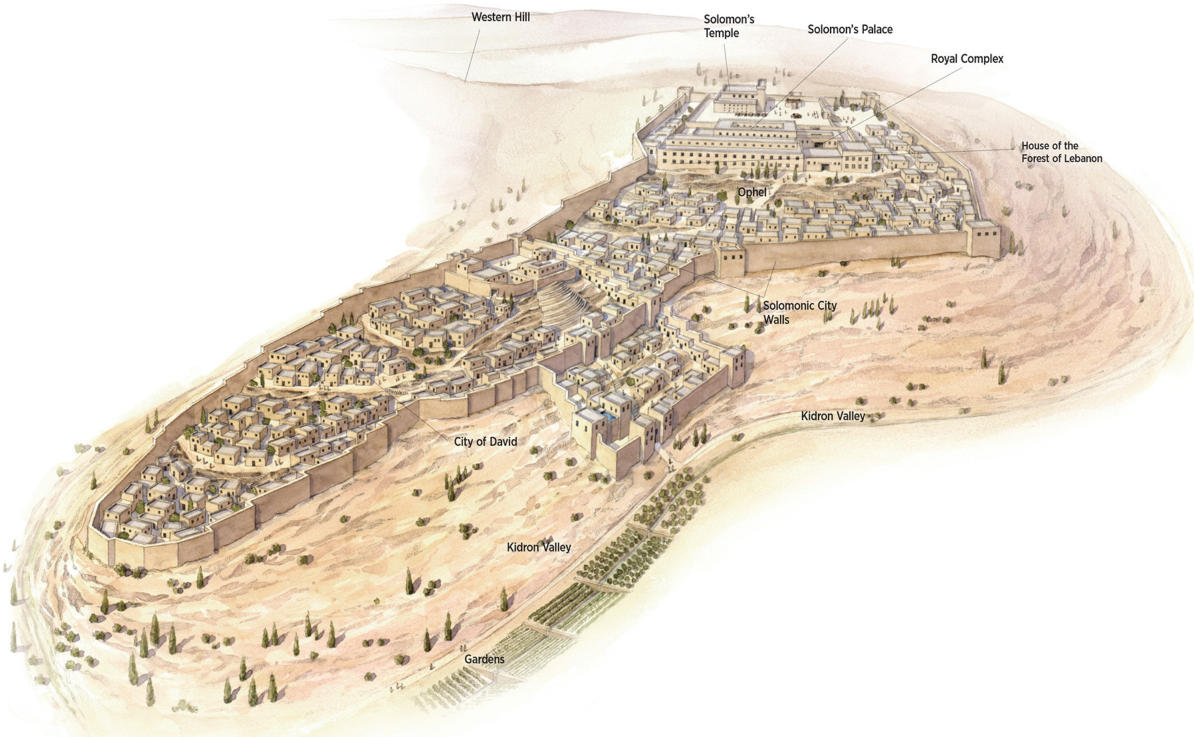
1 KINGS—NOTE ON 2:26 you deserve death. There is no evidence that Abiathar and Joab had anything to do with Adonijah's request regarding Abishag, but both are pronounced guilty by association.

Jerusalem in the Time of Solomon (c. 970–930 B.C.)

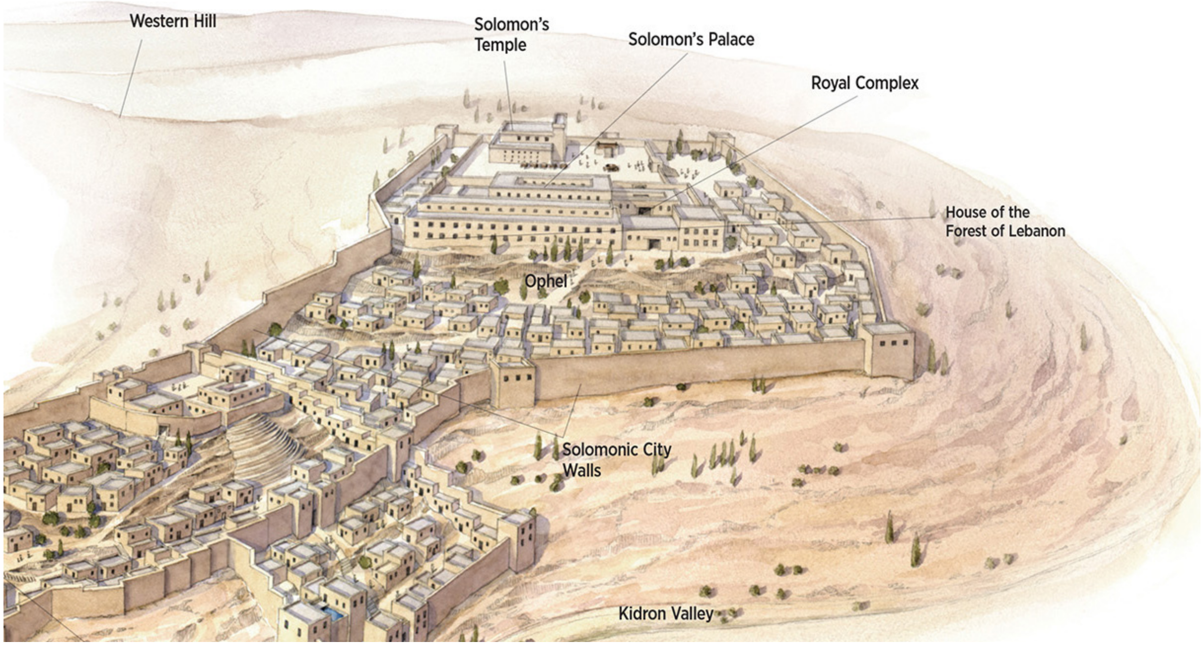
David commanded his son Solomon to build a new temple on Mount Moriah. This work took seven years, followed by 13 years of building a royal complex to the south of the temple (1 Kings 6:38; 7:1). As this quarter was located outside and north of the original city of David, new city walls must have been built to connect the two areas.

Solomon's temple was Israel's first permanent sanctuary. The temple was constructed on the top of Mount Moriah (2 Chron. 3:1). The royal complex was built to the immediate south of the temple. It consisted of Solomon's own palace and a smaller house for his Egyptian wife (1 Kings 7:8), an armory called the "House of the Forest of Lebanon" (vv. 2–5), a Hall of Pillars (v. 6), and a Hall of the Throne (v. 7). A special "Ascent" connected this complex with the temple.

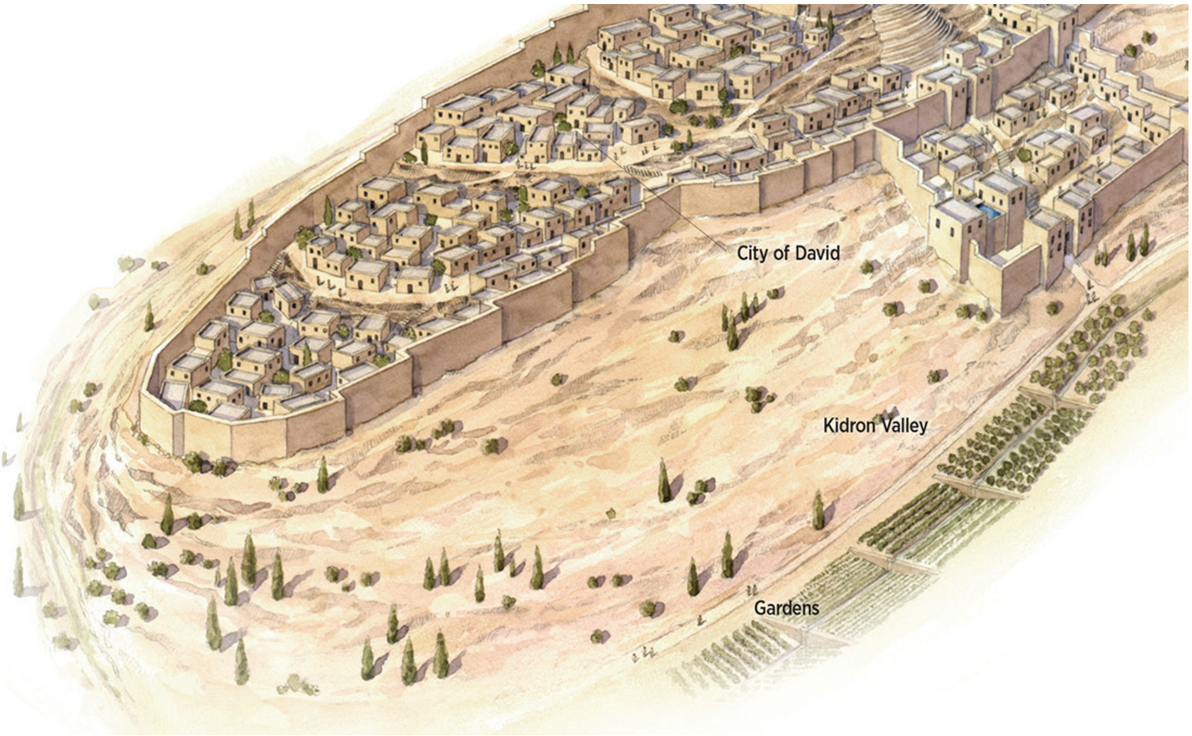
The area between the temple complex and the city of David was called the Ophel.


Western Hill
Solomon's Temple
Solomon's Palace
Royal Complex
House of the Forest of Lebanon
Ophel
Solomonic City Walls
Kidron Valley
City of David
Kidron Valley
Gardens

* * *


Western Hill
Solomon's Temple
Solomon's Palace
Royal Complex
House of the Forest of Lebanon
Ophel
Solomonic City Walls
Kidron Valley

* * *



---

1 KINGS—NOTE ON **2:27** **thus fulfilling the word of the LORD . . . concerning the house of Eli in Shiloh**. Compare 1 Sam. 2:27–36. Abiathar is identified as a member of Eli's house in 1 Sam. 22:20, and the "faithful priest" of 1 Sam. 2:35 is now discovered to be Zadok (1 Kings 2:35).

1 KINGS—NOTE ON **2:28–34** Following David's instructions (see vv. 5–6 and notes), Solomon moves to have **Joab** killed. **horns of the altar**. See note on 1:50. **Benaiah . . . struck him down**. Joab does not think that Solomon will be as ruthless as Joab had shown himself to be, that is, prepared even to have someone killed in the sanctuary. Though this was not strictly in compliance with Ex. 21:12–14 (which states that a murderer is to be *taken away* from the altar and put to death), taking refuge in the sanctuary applied only to the case of accidental death (Ex. 21:13), not intentional murder. David's view (see note on 1 Kings 2:5) was that Joab deserved death for the murder of both Abner (2 Sam. 3:27) and Amasa (2 Sam. 20:10).

1 KINGS—NOTE ON **2:36–46** Solomon moves next to kill **Shimei**, who had cursed David as he fled from Absalom (see vv. 7–8; 2 Sam. 16:5–13). When Shimei ignores Solomon's order not to go from Jerusalem to any other place, Solomon orders his execution.

1 KINGS—NOTE ON 3:1–28 Although Solomon has displayed a worldly kind of wisdom in his treatment of those who were a threat to him (2:6, 9), he still lacks a truly “wise and discerning mind” (3:12). The gift of wisdom that he now receives from God will allow him to govern more justly, as will be seen in vv. 16–28.

Solomon’s Tainted Glory in 1 Kings

Positives	Negatives
David’s chosen heir (ch. 1)	Gained power in bloody coup (ch. 2)
Nathan’s early support (ch. 1)	Prophetic voice disappears
Prayer for wisdom to rule righteously (chs. 3–4)	Rules with forced labor; accumulates wealth unjustly (9:15–22; 10:26–29)
Completion and dedication of temple (chs. 5–8)	Foreign wives lead him to idolatry (11:1–8)
The Lord supports Solomon (9:1–9)	The Lord rejects Solomon (11:9–12)

FACT

No witnesses. Under normal circumstances, priests and judges would have presided over the case between the two prostitutes (3:16–28). However, because there were no witnesses to the case, the law required them to go before Solomon. The king was considered to be the highest court of appeal.

---

1 KINGS—NOTE ON 3:1 Israel was warned against a “return to Egypt” (Deut. 17:16). They were also warned not to “intermarry” with the people of other nations, because such marriages would lead to their serving other gods (Deut. 7:3–4). Now, Solomon makes a **marriage alliance with Pharaoh**, and it will, in fact, lead him to serve other gods (1 Kings 11:3–4).

1 KINGS—NOTE ON 3:2 the high places. The continued growth of these local places of worship is one of the main concerns in 1–2 Kings (1 Kings 22:43; 2 Kings 12:3; 14:4). The ideal for God’s people was the one place of worship described in Deuteronomy 12.

1 KINGS—NOTE ON 3:7–9 I am but a little child. I do not know how. Solomon feels inadequate for the great task of leading Israel.

1 KINGS—NOTE ON 3:11–14 Solomon’s “wisdom” in ch. 2 was a self-serving kind. To be a good king, he will need a higher kind of wisdom. The fear of the Lord is the true beginning of wisdom (Job 28:28; Ps. 111:10; Prov. 15:33). **I give you a wise and discerning mind**. This wisdom is a supernatural gift from God.

1 KINGS—NOTE ON 3:16 **two prostitutes . . . stood before him**. The Israelite king represented the highest court of appeal.

1 KINGS—NOTE ON 3:27–28 Through Solomon's understanding of human nature, he identifies the true mother. Israel realizes that **the wisdom of God was in him**.

1 KINGS—NOTE ON 4:1–20 Solomon displayed great wisdom in the early years of his kingship, and as a result, "Judah and Israel . . . were happy" (v. 20).

1 KINGS—NOTE ON 4:2 Among the **high officials** of Solomon's kingdom is the chief **priest**, who is surprisingly not Zadok (2:35) but **Azariah the son of Zadok**. For some unknown reason, Zadok himself is now in a lesser position, along with Abiathar, who apparently has been reinstated (4:4; see 2:26–27 and notes). The new order, designed in God-given wisdom, is different from the old order, in which Zadok had replaced Abiathar who, perhaps unjustly, had been banished.

1 KINGS—NOTE ON 4:3 The **secretaries** may have had general managerial responsibilities, or more specific tasks such as recording history or writing letters. It is unclear what the **recorder** did. He may have been a royal messenger or even the state prosecutor.

1 KINGS—NOTE ON 4:5 **Azariah** was in charge of the 12 **officers** over all Israel mentioned in vv. 7–19. **Zabud** held the office of **king's friend**, that is, his personal adviser.

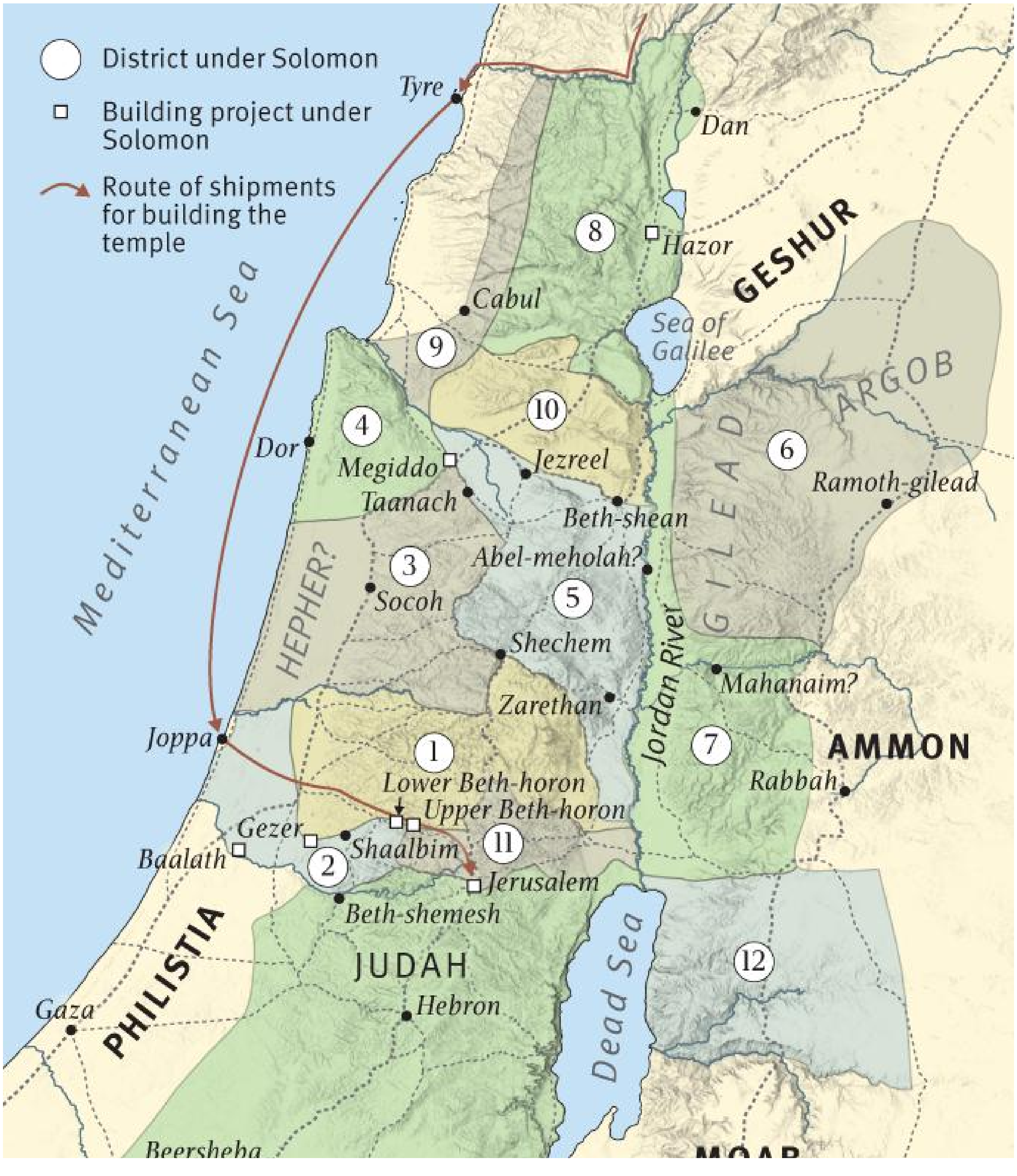
1 KINGS—NOTE ON 4:7–19 The **twelve officers** may have been tax supervisors. Their job was to ensure that local governments paid their dues to the central government. The **one governor who was over the land** was most likely Azariah (v. 5), to whom the 12 district officers were accountable.

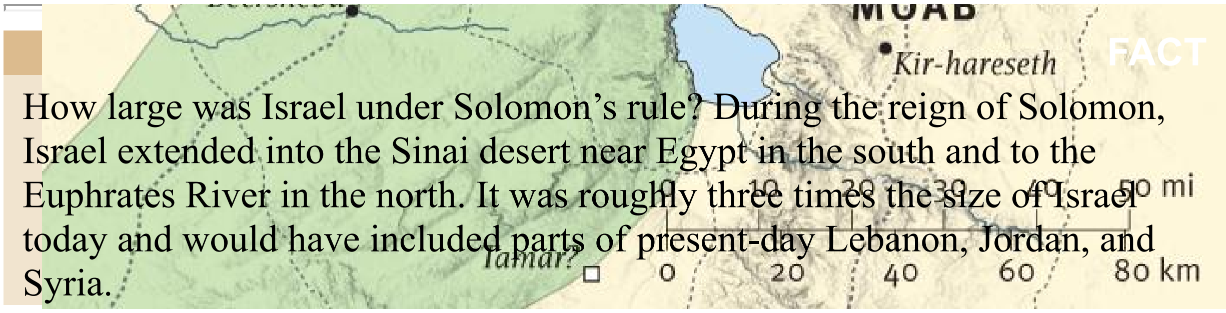
1 KINGS—NOTE ON 4:21–24 Solomon had a strong influence **over all the kingdoms from the Euphrates to the land of the Philistines and to the border of Egypt**. It is a large area, corresponding to the area promised to Abraham in Gen. 15:18.

Solomon’s Administrative Districts

c. 950 B.C.

Solomon reorganized the Israelite territory of his kingdom into 12 districts, each of which was responsible to supply the immense provisions for the king for one month out of the year. It appears that Judah, Solomon’s tribe, was exempted from this burden. Solomon also fortified key towns throughout his kingdom and built store cities for his economic enterprises. Among his most significant building projects were the temple and his royal palace in Jerusalem, built largely with cedar supplied by King Hiram of Tyre.


○ District under Solomon
□ Building project under Solomon
Route of shipments for building the temple
Mediterranean Sea
Tyre
Dan
8
Hazor
GESHUR
Cabul
Sea of Galilee
9
ARGOB
10
4
Dor
Megiddo
Jezreel
6
Taanach
Ramoth-gilead
Beth-shean
GILEAD
3
Abel-meholah?
HEPHER?
Socoh
5
Shechem
Jordan River
Mahanaim?
Zarethan
Joppa
1
7
AMMON
Lower Beth-horon
Rabbah
Upper Beth-horon
Gezer
Shaalbim
11
Baalath
2
Jerusalem
Beth-shemesh
PHILISTIA
Dead Sea
JUDAH
12
Hebron
Gaza
Beersheba



FACT

How large was Israel under Solomon’s rule? During the reign of Solomon, Israel extended into the Sinai desert near Egypt in the south and to the Euphrates River in the north. It was roughly three times the size of Israel today and would have included parts of present-day Lebanon, Jordan, and Syria.

1 KINGS—NOTE ON 4:25 **And Judah and Israel lived in safety . . . every man under his vine and under his fig tree**. The people lived under God’s blessing and had some economic independence.

1 KINGS—NOTE ON 4:26 **40,000 stalls of horses**. Although most Hebrew manuscripts place this number at 40,000, a Greek Septuagint manuscript and one Hebrew manuscript say 4,000, which is also the number indicated in 2 Chron. 9:25. So the number here could possibly be a copying error. Compare the 1,400 chariots in 1 Kings 10:26, which would suggest fewer than 40,000 horse stalls. In either case, such a large number of stalls (even 4,000) would violate the prohibition in Deut. 17:16 that the king “must not acquire many horses for himself.”

1 KINGS—NOTE ON 4:30–31 Solomon’s wisdom exceeded that of people from places well-known for their wisdom, including **all the people of the east** (see Matt. 2:1–12). His wisdom was greater than that of various individuals famous for their wisdom (**Ethan**, **Heman**, etc.).

1 KINGS—NOTE ON 4:33 **He spoke of trees . . . beasts . . . birds . . . reptiles, and of fish**. Careful observation of the natural world and how it works is one of the “normal” ways in which people gain wisdom. Solomon combined such wisdom with the special wisdom God gave him (ch. 3).

1 KINGS—NOTE ON 5:3–5 God has given Solomon the **rest on every side** that he had promised to David (2 Sam. 7:11). This picture reflects what happens when the people of Israel have a wise ruler and they walk in obedience to God’s commandments. The time is right for the divinely ordained temple-building project: **build the house for my name**. See 2 Sam. 7:13.

1 KINGS—NOTE ON 5:6 **Sidonians** is a general term for the Phoenicians, famous for their expertise in **timber**. Sidon, like Tyre, was on the Phoenician coast,

south of what is now Beirut. **my servants will join your servants . . . such wages as you set**. Solomon suggests to Hiram a cooperative effort and, possibly (although the Hebrew is unclear), that Hiram should set the wages to be paid to his men.

1 KINGS—NOTE ON 5:7–8 **Blessed be the LORD**. A Gentile recognizes God's blessing on his **great people**, Israel.

1 KINGS—NOTE ON 5:9–12 **My servants shall bring it down**. Hiram responds with proposals of his own—that his own men should cut the wood and transport it down the coast to Israel, and that Solomon's men should be involved only after this has been done. Instead of wages for Hiram's laborers, payment should be in the form of supplies of **food for his** royal **household**. Solomon agrees to supply food, but he sends workers to Lebanon "in shifts" to help with the timber (v. 14). Although he is happy to negotiate with Hiram to a certain extent, Solomon is also prepared to ignore terms that do not suit him. This clearly implies that Solomon has the upper hand in the relationship.

1 KINGS—NOTE ON 5:13 **Solomon drafted forced labor out of all Israel**. First Kings 9:15–23 makes it clear that Solomon did not force *Israelites* to work abroad, but only workers from the *Canaanite* population of Israel. Two quite distinct groups are intended in 5:13–18 and 9:15–23. The first group consists of **30,000** Canaanites and is supervised by 550 officials. The other comprises 150,000 Israelites and is supervised by 3,300 foremen.

1 KINGS—NOTE ON 5:14 **At home** likely refers to Solomon's house or palace, the construction of which will be described in ch. 7. Even at this early stage, it seems, Solomon is spending twice as much time on his palace as on the temple (see 6:38–7:1), while giving the appearance that he is moving quickly ahead with the temple.

1 KINGS—NOTE ON 5:17–18 **Dressed stones** probably describes "ashlar" masonry, which uses uniform, rectangular blocks that can be joined with mortar.

FACT

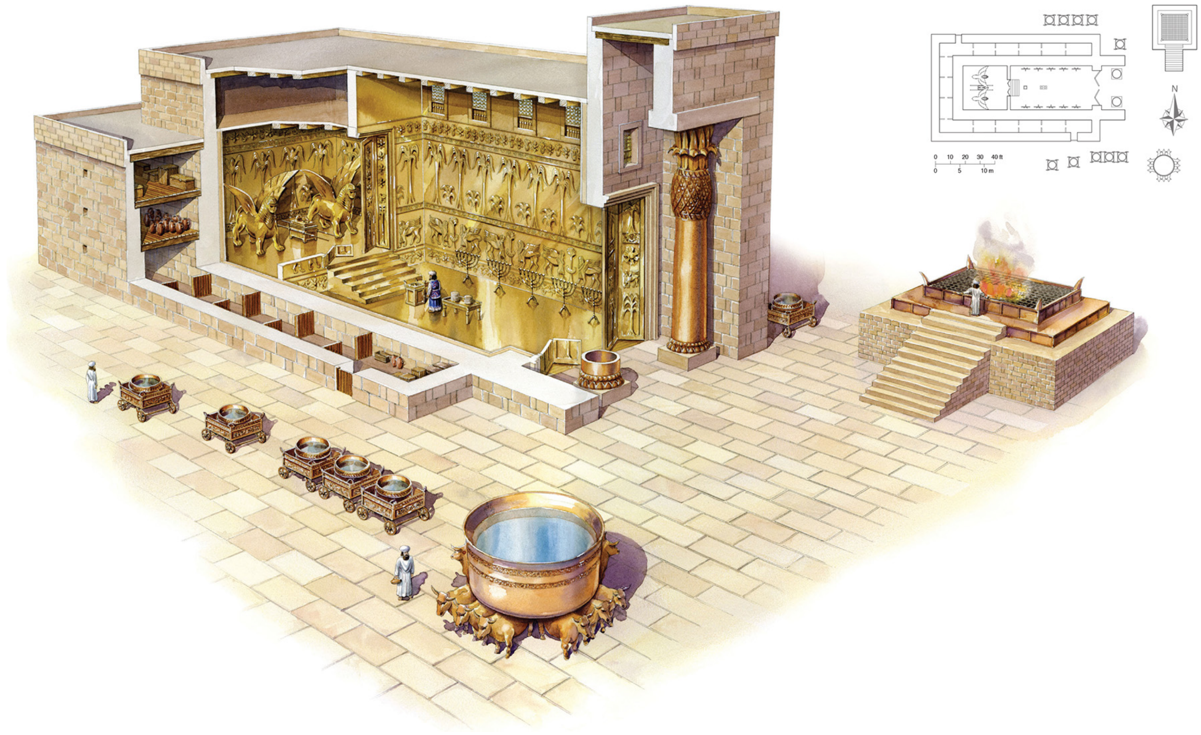
Dressed stones (5:17) are stones that have been cut and polished so that they have smooth faces and edges. This type of masonry was time-consuming and expensive, so it was used primarily for palaces and temples.

1 KINGS—NOTE ON 5:18 The **men of Gebal** are workers from Byblos, a coastal city north of Tyre.

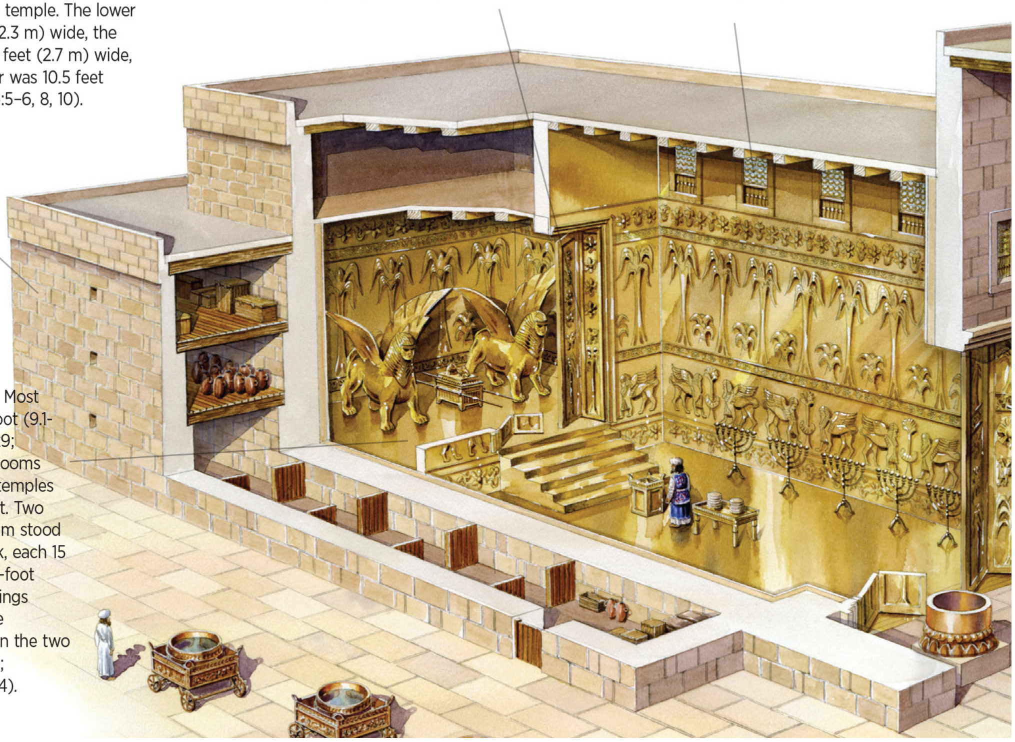
1 KINGS—NOTE ON 6:1–7:51 With preparation for the temple complete, the text describes the building and its furnishings. This is interrupted in 7:1–12 by a description of the building of Solomon's palace. The writer seems to suggest that Solomon's concern for his own house delayed the completion of the temple.

Solomon's Temple

Solomon began to build "the house of the LORD" in Jerusalem on Mount Moriah in the spring of 967 or 966 B.C. (1 Kings 6:1; 2 Chron. 3:1–2) and completed it seven years later, in the fall of 960 or 959 (1 Kings 6:38). The temple itself, not including the surrounding chambers on three sides, was 90 feet (27 m) long, 30 feet (9 m) wide, and 45 feet (14 m) high. It stood in the middle of a court with boundary walls.



• •



Two ornate wooden doors, overlaid with gold, separated the inner sanctuary from the nave (1 Kings 6:31–32).

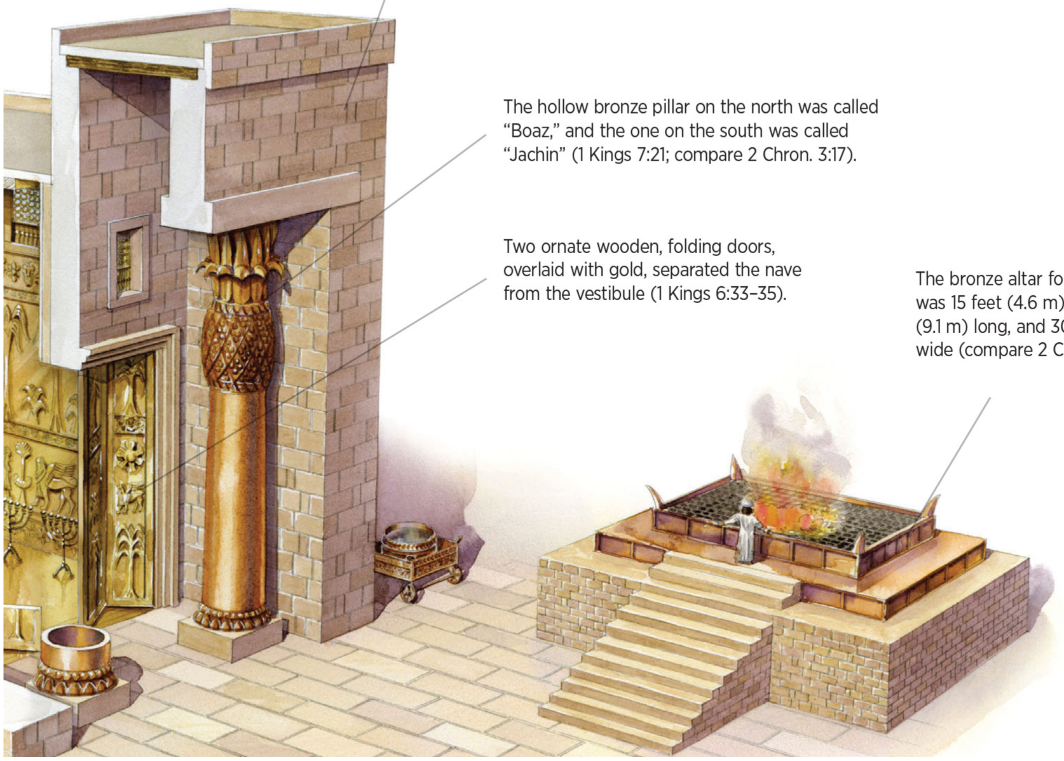
The nave had clerestory windows with recessed frames (1 Kings 6:4).

A structure with three levels was built around the walls of the temple. The lower chamber was 7.5 feet (2.3 m) wide, the middle chamber was 9 feet (2.7 m) wide, and the upper chamber was 10.5 feet (3.2 m) wide (1 Kings 6:5–6, 8, 10).

The inner sanctuary (or Most Holy Place) was a 30-foot (9.1-m) cube (1 Kings 6:15–29; 2 Chron. 3:8–14). Such rooms were often elevated in temples of the ancient Near East. Two massive golden cherubim stood on either side of the ark, each 15 feet (4.6 m) tall with 15-foot (4.6-m) wingspans (1 Kings 6:23–28). The ark of the covenant stood between the two cherubim (1 Kings 8:1–11; compare 2 Chron. 5:2–14).

• •

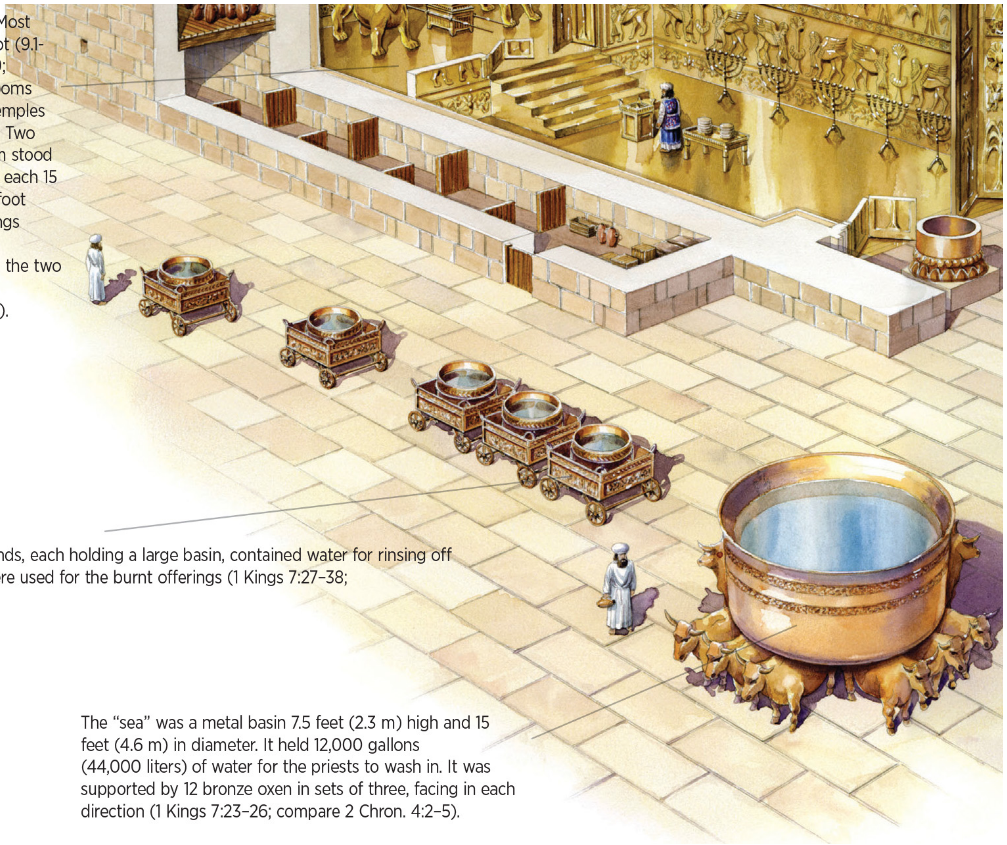
The vestibule was 30 feet (9.1 m) wide and 15 feet (4.6 m) deep (1 Kings 6:3; compare 2 Chron. 3:4).



The hollow bronze pillar on the north was called "Boaz," and the one on the south was called "Jachin" (1 Kings 7:21; compare 2 Chron. 3:17).

Two ornate wooden, folding doors, overlaid with gold, separated the nave from the vestibule (1 Kings 6:33–35).

The bronze altar for burnt offerings was 15 feet (4.6 m) high, 30 feet (9.1 m) long, and 30 feet (9.1 m) wide (compare 2 Chron. 4:1).

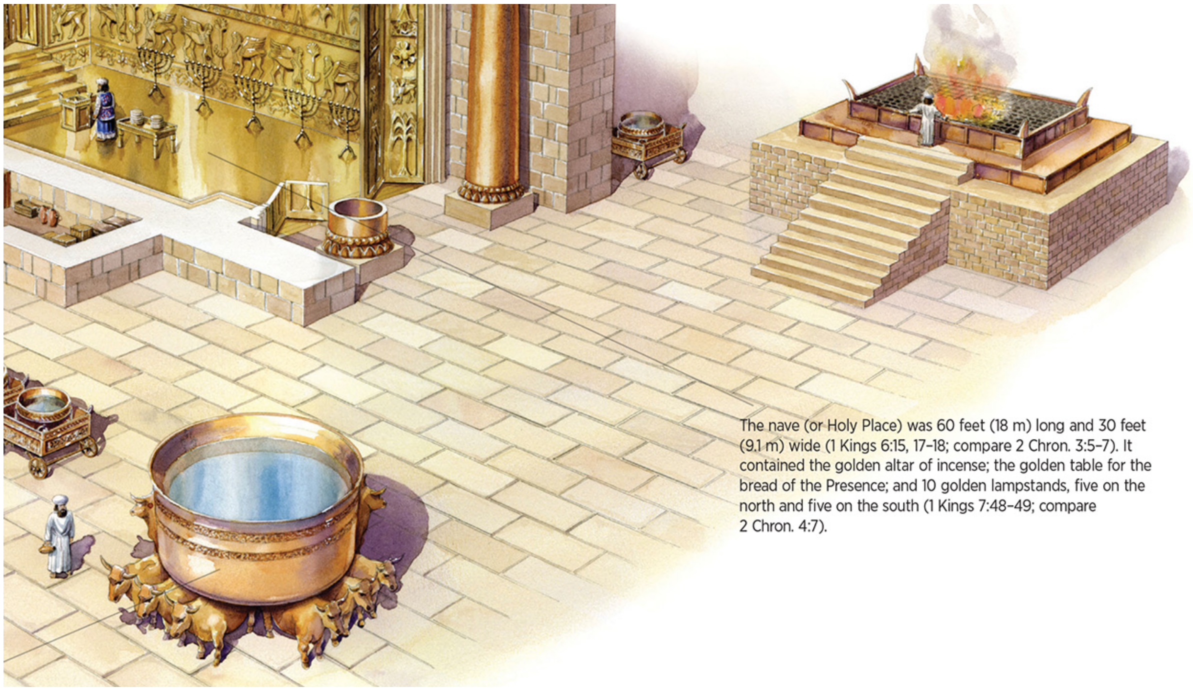


The inner sanctuary (or Most Holy Place) was a 30-foot (9.1-m) cube (1 Kings 6:15–29; 2 Chron. 3:8–14). Such rooms were often elevated in temples of the ancient Near East. Two massive golden cherubim stood on either side of the ark, each 15 feet (4.6 m) tall with 15-foot (4.6-m) wingspans (1 Kings 6:23–28). The ark of the covenant stood between the two cherubim (1 Kings 8:1–11; compare 2 Chron. 5:2–14).

Ten bronze wheeled stands, each holding a large basin, contained water for rinsing off the animal parts that were used for the burnt offerings (1 Kings 7:27–38; compare 2 Chron. 4:6).

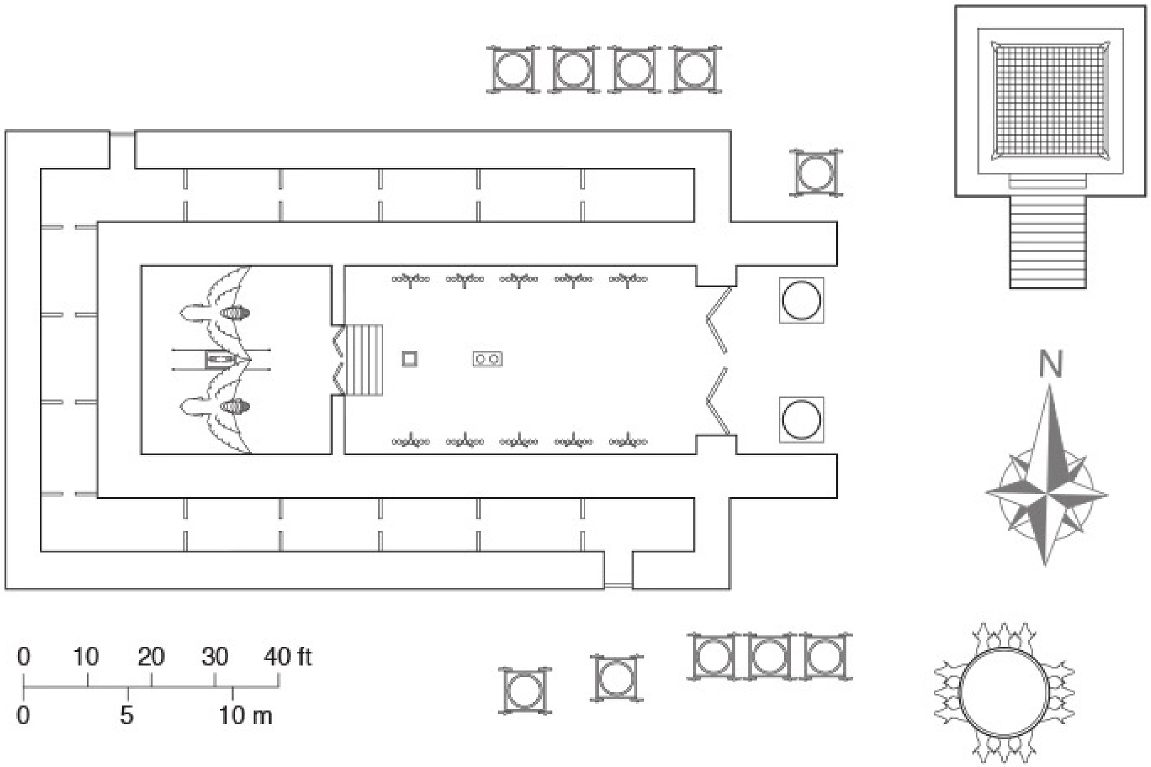
The "sea" was a metal basin 7.5 feet (2.3 m) high and 15 feet (4.6 m) in diameter. It held 12,000 gallons (44,000 liters) of water for the priests to wash in. It was supported by 12 bronze oxen in sets of three, facing in each direction (1 Kings 7:23–26; compare 2 Chron. 4:2–5).

• •



The nave (or Holy Place) was 60 feet (18 m) long and 30 feet (9.1 m) wide (1 Kings 6:15, 17–18; compare 2 Chron. 3:5–7). It contained the golden altar of incense; the golden table for the bread of the Presence; and 10 golden lampstands, five on the north and five on the south (1 Kings 7:48–49; compare 2 Chron. 4:7).

• •



1 KINGS—NOTE ON 6:1–10 The authors(s) describe the temple's overall proportions and its basic form (vv. 2–3); its **windows** (v. 4); and the structure around it with its **side chambers** (vv. 5–6, 8, 10). The work was carried out with reverence, avoiding the use of iron tools at the temple site: **neither hammer nor axe nor any tool of iron** (see Ex. 20:25 and Deut. 27:5–6 for the restrictions that appear to be in mind here). The temple was 90 feet (27 m) long, 30 feet (9 m) wide, and 45 feet (14 m) high (see illustration).

1 KINGS—NOTE ON 6:1 The **four hundred and eightieth year** after Israel's release from slavery and the **fourth year of Solomon's reign** over Israel was around the year 966 B.C. This verse is important for calculating the date of Israel's exodus from Egypt. The figure of 480 years would seem to support the traditional "early" date for the exodus, c. 1446 B.C. On the other hand, some scholars believe the 480 might be symbolic, i.e., that it could stand for 12 generations of 40 years each. This would match a "late" date for the exodus, about 1260 B.C. See Introduction to Exodus.

1 KINGS—NOTE ON 6:12–13 God will certainly **dwell among** his people once the temple is built, but the people must still obey his law (see Lev. 26:11–12). This was something the Israelites were always forgetting (see Jeremiah 7).

FACT

No tools of iron? The Lord had forbidden the use of iron tools in the construction of altars (Ex. 20:25). As they built the temple, the Israelites used iron tools on the stones only at the quarry, never at the construction site. They probably did this as an expression of reverence for the temple.

---

1 KINGS—NOTE ON 6:14–35 **Solomon built the house and finished it**. The repetition of v. 9a in v. 14 marks a return to the main story line of vv. 1–10 after the detour of vv. 11–13. Now the *inside* of the temple is described. Most attention is paid to the **inner sanctuary** (vv. 16, 19–32), the **Most Holy Place** where the **ark of the covenant** was to be placed (v. 19). It was within the inner sanctuary that the Lord sat. He was enthroned on the **cherubim** (v. 23; see 1 Sam. 4:4; Ps. 99:1).

1 KINGS—NOTE ON 6:36 This verse moves back outside the temple, to the **inner court**.

1 KINGS—NOTE ON 6:38–7:1 **the house was finished**. Solomon spent much more time building his own palace than he did building God's house. This is an early sign that he was not fully committed to the Lord. The author probably intended the following emphasis in 7:1: "But his *own* house Solomon spent thirteen years building."

1 KINGS—NOTE ON 7:2–5 **The House of the Forest of Lebanon**, just the first of several buildings in the palace complex, was much bigger than the temple (see 6:2). This building had so much cedar (7:2–3, 7, 11, 12) that it was named after the forest from which the cedar came. It was apparently designed as a treasury or armory (see 10:17, 21; Isa. 22:8). This shows that Solomon was much more concerned about his palace than about the temple.

FACT

The House of the Forest of Lebanon was part of Solomon's palace. It was much larger than the temple and designed to be a treasury or an armory. It got its name from the large amounts of cedar timber used to build it.

1 KINGS—NOTE ON 7:6–12 **The Hall of Pillars** was almost as large as the temple. There was a throne hall, also called **the Hall of Judgment**. Two palaces were built, one for Solomon and one for his Egyptian wife.

1 KINGS—NOTE ON 7:13–14 **Hiram from Tyre**, who makes the temple furnishings, is not the king of ch. 5. His mother was an Israelite **widow of the tribe of Naphtali**.

1 KINGS—NOTE ON 7:15–21 **two pillars of bronze**. Two massive pillars, called **Jachin** and **Boaz**, were positioned at the temple entrance. Along with their **capitals**, the pillars stood 27 cubits (40 feet/12 m), almost as high as the temple itself. They may have been freestanding, though some temples from the ancient world had pillars supporting the roof of the porch.

1 KINGS—NOTE ON 7:23–47 See note on 2 Chron. 4:2–6. The **sea of cast metal** was a large metal basin containing water. It would remind the people of how the Lord created the world out of water (Gen. 1:1–2:3; Ps. 74:12–17). Associated with the sea were **ten stands of bronze** (1 Kings 7:27). The **basins** of v. 40 are not those of vv. 38–39, but different utensils used in cleaning out the altar (see Ex. 27:3), as were the **pots** and **shovels**.

1 KINGS—NOTE ON 7:23 **ten cubits from brim to brim . . . thirty cubits** (in) **circumference**. These figures are given in whole numbers. The authors were not trying to give a precise equivalent for pi (which for the ten-cubit diameter would yield a circumference of 31.46 cubits).

1 KINGS—NOTE ON 7:48–51 **Solomon made all the vessels**. Hiram takes responsibility only for the work in bronze, while Solomon is in charge of the work in **gold**.

1 KINGS—NOTE ON 8:1–21 The ark of the covenant of God was the great symbol of the Lord’s presence with his people and the place where the tablets of the law were kept (Ex. 25:10–22; Deut. 10:1–5; Joshua 3–6). It had remained for some time in a tent sanctuary somewhere in the old city of David (2 Sam. 6:16–17; 7:2; 1 Kings 3:15). The temple was now ready to receive it.

1 KINGS—NOTE ON 8:2 **The feast in . . . the seventh month** is the Feast of Booths (see vv. 65–66; Lev. 23:33–43), during which the Israelites were to live in temporary shelters as a reminder of the exodus. It was observed in September/October.

1 KINGS—NOTE ON 8:3–4 **the priests took up the ark**. The ark had remained in a tent sanctuary somewhere in the old city of David (2 Sam. 6:16–17; 7:2; 1 Kings 3:15). Only priests could have taken it right into the inner sanctuary of the temple. Moving the ark, along with the **tent of meeting** (that is, the tabernacle), symbolized moving the “name” of the Lord to a more permanent dwelling (see 2 Sam. 7:6).

1 KINGS—NOTE ON 8:9 Though the ark had once contained the jar of manna and Aaron’s rod (Heb. 9:4; see Ex. 16:32–34; Num. 17:10–11), there was now **nothing in the ark except the two tablets of stone** on which were written the Ten Commandments.

1 KINGS—NOTE ON 8:10 A **cloud** was often associated with God’s appearing in the OT (e.g., Ex. 13:21–22; 16:10; 19:9). A cloud also covered the tabernacle upon its completion in Ex. 40:34–38.

1 KINGS—NOTE ON 8:12–13 **thick darkness**. Compare Ex. 20:21; Deut. 4:11.

1 KINGS—NOTE ON 8:17 **a house for the name of the LORD**. The word “name” is used in vv. 16–20 and in vv. 22–53 to avoid saying that God himself actually dwells in the temple (see also 3:2; 5:3, 5). God’s presence in the temple was real, for God’s “name” represents all that he is (see note on Acts 10:48). But he was not to be thought of as actually “living” in the temple, as other nations imagined concerning their false gods.

1 KINGS—NOTE ON 8:22–53 The ark of the covenant has arrived in the temple (vv. 1–13), and Solomon has addressed the people about the meaning of the event (vv. 14–21). He now prays to the Lord, reflecting on how God “dwells” in the temple. Each of the seven sections of the prayer includes a plea that God would “hear” his people “from heaven” (vv. 32, 34, 36, 39, 43, 45, 49).

1 KINGS—NOTE ON 8:27–30 **will God indeed dwell on the earth?** The temple is a special place where God’s **name** is, a place toward which his **eyes** are **open** (see Isa. 66:1–3). Though God will dwell in the temple (1 Kings 8:10, 13; see note on 1 Sam. 4:3–4), it is not to be thought of as the only place where God is. God hears prayers **in heaven** (1 Kings 8:30), which is his **dwelling place**. Even then, however, God cannot be limited to any one place. He does not, strictly speaking, dwell in even the **highest heaven** (v. 27). God cannot be confined by space.

1 KINGS—NOTE ON **8:31–32** **If a man sins against his neighbor**. This is the first of seven specific petitions in Solomon's prayer. It concerns a legal case that is impossible to resolve in any normal way because of difficulty with evidence or witnesses (see 3:16–28). A priestly ritual is involved here (compare Num. 5:11–31). Solomon calls upon God himself as judge to condemn the **guilty** and clear the **righteous** individual.

FACT

Praying toward Jerusalem (8:29) was a practice started by Solomon that many Jews around the world still follow today. It comes from Solomon's prayer of dedication, where he stated that God is too great to dwell in a temple. However, the Lord stated himself that his name would dwell in the temple forever (9:3), thus providing a symbolic place to which people could direct their prayers.

FACT

The building and dedication of the temple was perhaps the most significant event of King Solomon's reign. The temple replaced the Tent of Meeting and became the place of worship for Israel. It was a grand monument to God's glory for all to see.

---

1 KINGS—NOTE ON **8:33–40** **When your people Israel are defeated**. The second, third, and fourth petitions concern defeat in battle, followed by exile from the **land** (vv. 33–34), drought (vv. 35–36), and other difficulties. In each case the cause of the problem is sin. The people need to seek God's forgiveness and his instruction (vv. 35–36).

1 KINGS—NOTE ON **8:46–51** **carried away captive**. The seventh petition returns to defeat and exile, the major concern of the prayer. In exile, if the people should **repent** and pray toward **land**, **city**, and temple (v. 48; see Dan. 6:10 for the practice), then God is asked to take them back once more as his people and **maintain their cause** (1 Kings 8:49; see v. 45).

1 KINGS—NOTE ON **8:54–9:9** These verses tell of Solomon's second address to the people (8:54–61), of the conclusion of the temple's dedication (8:62–66),

and of God’s second appearance to Solomon. The Lord responds to Solomon’s prayer with some solemn words about dynasty and temple, people and land (9:1–9).

1 KINGS—NOTE ON 8:54–61 rest to his people Israel. Solomon recalls the promises given through **Moses**. “Rest” refers to the establishment of Israel within the land of Canaan. The ultimate purpose of Israel’s walking in God’s ways is that **all the peoples of the earth may know that the LORD is God; there is no other** (see Deut. 4:35). Israel’s calling is to be a light for the Gentiles (Isa. 49:6), bringing God’s salvation to the ends of the earth.

1 KINGS—NOTE ON 8:65–66 from Lebo-hamath to the Brook of Egypt. This phrase designates the whole Solomonic empire. It is similar to phrases in 4:21, 24.

1 KINGS—NOTE ON 9:2 a second time. The first occasion was in 3:4–15.

1 KINGS—NOTE ON 9:4–5 You shall not lack a man on the throne of Israel. See note on 2 Chron. 7:17–18.

1 KINGS—NOTE ON 9:6 if you turn aside from following me, you or your children. The future of the temple and the dynasty depends on the obedience of Solomon and of future generations of Israelites. The particular focus here is idolatry. The people must not **go and serve other gods and worship them**.

1 KINGS—NOTE ON 9:7–8 Disobedience will lead to loss of the Promised Land (see Deut. 29:22–28). The magnificent temple will become a **heap of ruins** to be scoffed at by those passing by. Israel will be transformed from a nation known for its wisdom (1 Kings 4:21–34) into a nation that is itself **a proverb and a byword** (see Deut. 28:37).

1 KINGS—NOTE ON 9:10–10:29 Solomon’s rule over the surrounding kingdoms, combined with his status in the world in general (4:21–34), put him in a position to build and dedicate the temple (5:1–8:66). This passage now considers the glory of Solomon’s empire in the light of 8:22–53 and 9:1–9.

1 KINGS—NOTE ON 9:10 At the end of twenty years would be c. 946 B.C.

1 KINGS—NOTE ON 9:11 Hiram king of Tyre. The **gold** mentioned in v. 11 was not part of the agreement struck between the two kings in 5:1–18, but Hiram supplied Solomon with **as much as he desired**. Solomon in turn “rewards” him with **twenty cities** that may not have been worth much.

1 KINGS—NOTE ON **9:13** The name **Cabul** probably comes from the noun “fetters” that is found in Ps. 149:8, a psalm that celebrates the supremacy of Israel over the nations. Hiram calls the land “fettered” to describe his relationship with Solomon.

1 KINGS—NOTE ON **9:14** Solomon accumulates huge amounts of **gold**. Biblical texts associate the accumulation of kingly wealth with spiritual unfaithfulness (e.g., Deut. 17:17). As will be seen, Solomon’s riches lead him astray.

1 KINGS—NOTE ON **9:15–25** **the account of the forced labor**. The author clarifies that Solomon used his task force of 30,000 Canaanite laborers (5:1–18) for the temple and his other building projects. Israelite workers did other tasks. **Pharaoh’s daughter** (9:24) was introduced in 3:1, using language similar to Moses’ warnings about intermarriage with foreigners (Deut. 7:1–6). Such marriages could lead to spiritual unfaithfulness. Mentioning the Canaanites (**Amorites**, **Hittites**, etc.) in connection with Pharaoh’s daughter serves to prepare the reader for Solomon’s worship of other gods (1 Kings 11:3–4).

FACT

The city of Megiddo was located on one of the most important trade routes of the ancient Near East. In fact, it was so important that when Egypt’s Pharaoh Thutmose III conquered the city in 1482 B.C. he said that capturing it was like capturing a thousand cities. It was so strategic that Israel’s King Ahab (869-850 B.C.) dug a 120-foot (37-m) deep shaft and a 215-foot-long tunnel to provide water for the city in case it came under siege.

1 KINGS—NOTE ON **9:15** **the Millo**. See note on 2 Sam. 5:9.

1 KINGS—NOTE ON **10:1–3** The **queen of Sheba** (see note on 2 Chron. 9:1–9, 12) arrives from Arabia (“Ophir” in 1 Kings 9:28) **to test** Solomon. **there was nothing hidden**. Solomon’s wisdom, given by God, was unprecedented. This foreign queen is amazed (10:4).

1 KINGS—NOTE ON **10:8** **Happy are your men! Happy are your servants**. Chapter 10 as a whole focuses on the benefit that wisdom brings to the royal

court, and particularly to Solomon himself.

1 KINGS—NOTE ON 10:10–13 The queen's gift of **120 talents of gold** (9,000 pounds/4,080 kg) is a remarkably large amount, yet Solomon was already receiving much more gold than this (notice that her gift is exactly the same size as Hiram's *first installment* in 9:14). Solomon was a much wealthier person than the queen. What she gives him is tiny compared to what he gives her.

1 KINGS—NOTE ON 10:14–25 weight of gold. The accumulation of gold continues. It is mentioned no fewer than 11 times in vv. 14, 16–18, 21–22, 25. It arrives in Israel by various means, including **ships of Tarshish** (v. 22), that is, ships capable of a journey to such a distant western port (see Isa. 66:19; Ezek. 27:12–15; Jonah 1:3). These ships are said to have sailed to lands so distant that it took **three years** to return with their extraordinary cargo.

FACT

666 talents of gold (10:14) was a lot of gold—nearly 25 tons! Solomon accumulated lots of gold and other valuable resources through his extensive trading with nations all over the known world.

1 KINGS—NOTE ON 10:26–29 chariots and horsemen . . . silver. The accumulation of silver and horses, as well as gold, is forbidden by Deut. 17:16–17. Solomon has violated all but one of the instructions in that passage. His violation of that one remaining instruction will be the subject of 1 Kings 11:1–6.

1 KINGS—NOTE ON 11:1–43 Throughout chs. 1–10 there have been hints that all is not well with Solomon's heart. Now comes the inevitable conclusion: Solomon's sins have led him to apostasy.

1 KINGS—NOTE ON 11:1–4 Solomon loved many foreign women . . . clung to these in love. Solomon loved the Lord (3:3). But he also loved the **daughter of Pharaoh** and many other women. Solomon's **heart** was divided.

1 KINGS—NOTE ON 11:5 Ashtoreth is the biblical name for Astarte. At ancient Ugarit in Syria, the planet Venus was worshiped as Astarte. **Milcom** was a god of the underworld.

1 KINGS—NOTE ON 11:7–8 The worship of other **gods** at high places is a key concern in 1–2 Kings (e.g., 1 Kings 12:25–33; 14:23; 16:31–33). **Chemosh** was the chief god of the Moabites. **Molech** may be the same as Milcom in 11:5. The Bible associates Molech with child sacrifice (e.g., Lev. 18:21; 2 Kings 16:3; Jer. 32:35).

1 KINGS—NOTE ON 11:9–13 the LORD was angry with Solomon. . . . I will surely tear the kingdom from you. This is what 2:4; 8:25; and 9:4–5 have led the reader to expect. Yet, while punishing Solomon and his kingdom, the Lord will show mercy: **I will not do it in your days** (11:12)**. . . . I will not tear away all the kingdom**. And, **one tribe** will remain **for the sake of David my servant and for the sake of Jerusalem that I have chosen** (v. 13).

1 KINGS—NOTE ON 11:14–25 Two men are **raised up** by God to oppose Solomon: **Rezon** from the north and **Hadad** from the south. Where the king once had peace on all sides (5:4), he now finds enemies.

1 KINGS—NOTE ON 11:26–33 Solomon's most significant enemy was **Jeroboam the son of Nebat**. He was the former superintendent of the **forced labor of the house of Joseph**, those who had been helping with the construction work in Jerusalem (vv. 27–28). He was met outside the city by the **prophet Ahijah** (v. 29) with a prophecy concerning the kingship. The **garment** here is divided into 12 pieces, of which **ten**, symbolizing 10 northern tribes, are given to Jeroboam (vv. 30–31). **One tribe** is to remain for the sake of **David** and **Jerusalem** (that is, Judah). The tribe Benjamin is not included (see 12:21), perhaps because it was regarded as part of Judah's territory.

FACT

From ancient times, Damascus has been a strategic location. It was a primary stopping point along the main caravan route that ran from Africa to Mesopotamia. When it became the capital of the Aramean kingdom (modern Syria), it served as a military outpost to prevent Israel from expanding northward.

---

1 KINGS—NOTE ON 11:34–39 a lamp before me in Jerusalem. Solomon will lose no tribes during his lifetime. His son is to have one tribe, to preserve the line of Davidic kings.

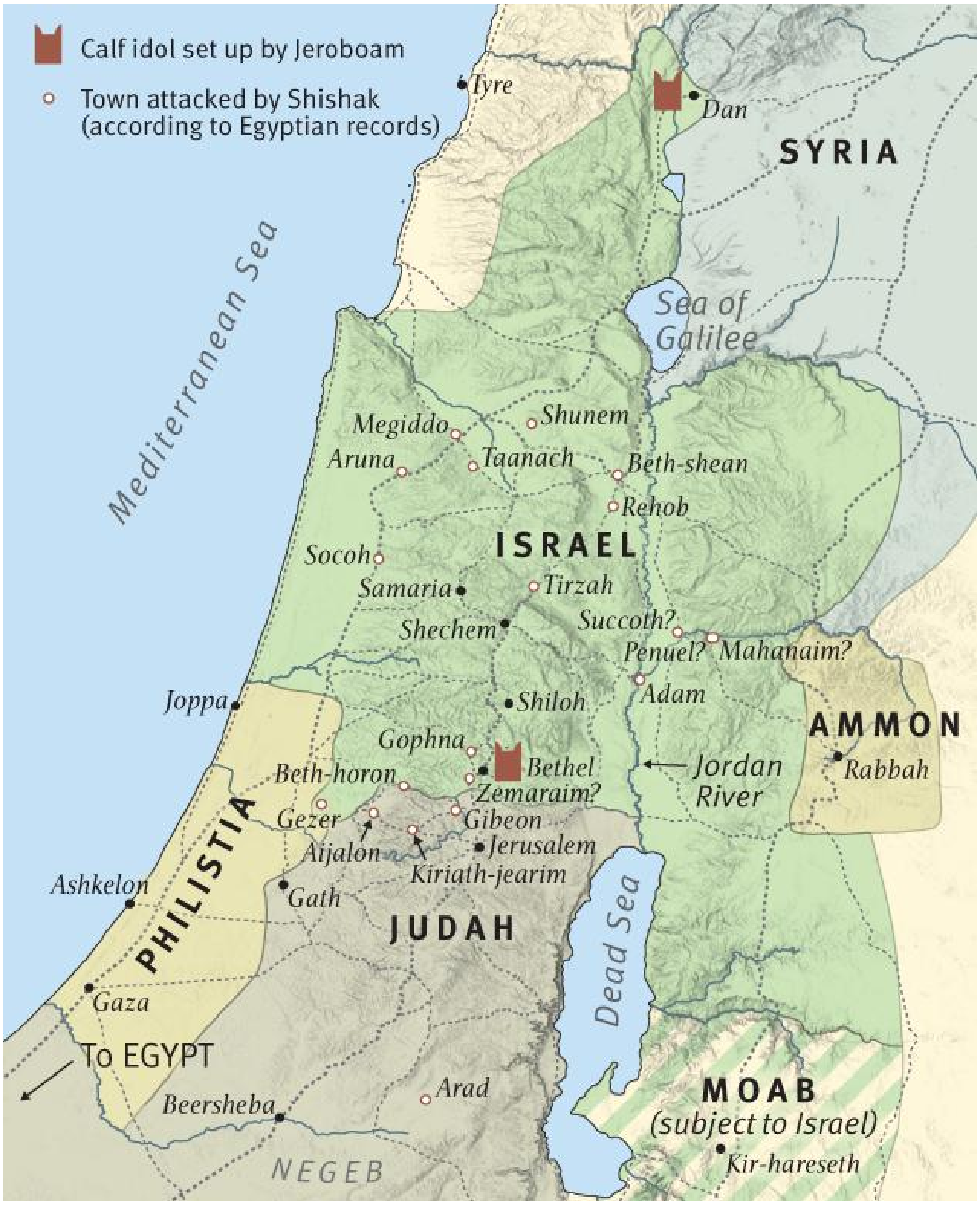
1 KINGS—NOTE ON 11:43 **slept with his fathers.** See note on 2:10. Almost all Israelite burials were in multichambered, rock-hewn tombs carved into hillsides. They were probably used as family tombs, so that even in death family ties were emphasized.

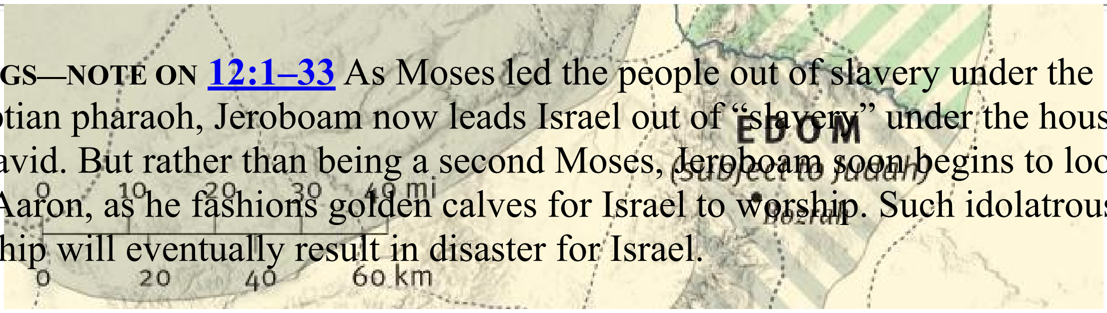
1 KINGS—NOTE ON 12:1–14:31 *The Kingdom Is Divided.* Two kingdoms emerge. Judah is made up of two tribes (Judah and Benjamin) in the south and is ruled by Rehoboam. Israel is made up of the ten northern tribes and is ruled by Jeroboam.

The Kingdom Divides

931 B.C.

When Solomon's son Rehoboam arrived at Shechem for his coronation after his father's death, he refused to lighten his father's heavy tax burden on the people, and the 10 northern tribes revolted and set up Jeroboam as their king. The northern kingdom would now be known as Israel and the southern kingdom as Judah. Five years later, Shishak (also called Sheshonq) king of Egypt invaded Judah and Israel and captured a number of towns. Rehoboam avoided Jerusalem's destruction by paying off Shishak with many of the treasures Solomon had placed in the temple.


Calf idol set up by Jeroboam
Town attacked by Shishak (according to Egyptian records)
Tyre
Dan
SYRIA
Mediterranean Sea
Sea of Galilee
Megiddo
Shunem
Aruna
Taanach
Beth-shean
Rehob
ISRAEL
Socoh
Samaria
Tirzah
Shechem
Succoth?
Penuel?
Mahanaim?
Adam
Joppa
Shiloh
AMMON
Gophna
Bethel
Jordan River
Rabbah
Beth-horon
Zemaraim?
Gezer
Gibeon
Aijalon
Jerusalem
Kiriath-jearim
Ashkelon
PHILISTIA
Gath
JUDAH
Dead Sea
Gaza
To EGYPT
Arad
MOAB (subject to Israel)
Beersheba
Kir-hareseth
NEGEB



1 KINGS—NOTE ON 12:1–33 As Moses led the people out of slavery under the Egyptian pharaoh, Jeroboam now leads Israel out of "slavery" under the house of David. But rather than being a second Moses, Jeroboam soon begins to look like Aaron, as he fashions golden calves for Israel to worship. Such idolatrous worship will eventually result in disaster for Israel.

1 KINGS—NOTE ON 12:1 **Shechem** was where the Israelites renewed their covenant with God (Josh. 24:1–27). It was also the site of Abimelech's attempt to make himself king (Judges 9).

1 KINGS—NOTE ON 12:4 **Your father made our yoke heavy**. Solomon placed great financial burdens on the people. They are no longer living in freedom in the Promised Land. They are again a people under **hard service**, as they were in Egypt (Ex. 1:14; 2:23). They toil as oxen would under a **heavy yoke**.

1 KINGS—NOTE ON 12:10–11 **My little finger is thicker than my father's thighs**. Rehoboam is saying that he will be much harsher than his father was. **Scorpions** probably refers to a particularly vicious form of whip.

1 KINGS—NOTE ON 12:14 **I will add to your yoke**. Rehoboam is behaving exactly as Pharaoh had behaved before him (compare Ex. 5:1–21).

FACT

How long did the United Kingdom of Israel last? All 12 tribes of Israel were together as one nation for a total of 120 years: 40 years under Saul, 40 years under David, and 40 years under Solomon (c. 1050-930 B.C.).

1 KINGS—NOTE ON 12:15 **a turn of affairs brought about by the LORD**. God is in control of all events. His word is being carried out, as was the case with the hardening of Pharaoh's heart (Ex. 4:21; 7:3–4, 13).

1 KINGS—NOTE ON 12:16 **What portion do we have in David?** The people do not support Rehoboam, so they leave for **their tents**.

The Divided Kingdom: Kings of Judah (all dates B.C.)

King	Years of Reign	Total Years	Accession Year*	Possible Co-Reigns	References in 1–2 Kings**	Notes

Rehoboam	931/930–915/914	17			1 Kings 12:1–24; 14:21–31	
Abijah/Abijam	915/914–912/911	3	18 of Jeroboam I		1 Kings 15:1–8	
Asa	912/911–871/870	41	20 of Jeroboam I		1 Kings 15:9–24	
Jehoshaphat	871/870–849/848	25	4 of Ahab	with Asa from 873	1 Kings 22:41–50	
Jehoram/Joram	849/848–842	7 (8)	5 of Joram	with Jehoshaphat from 853	2 Kings 8:16–24	Married Athaliah, a daughter of Ahab (Israel)
Ahaziah	842–841	1 (2)	11 of Joram		2 Kings 8:25–29; 9:21–28	Killed by Jehu (Israel) in 841
Athaliah (Q.)	841–835	6			2 Kings 11:1–20	Killed by Jehoiada the priest
Joash/Jehoash	835–796/795	39 (40)	7 of Jehu		2 Kings 12:1–21	Hidden from Athaliah for 6 years (841–835) by Jehosheba, the sister of Ahaziah; protected by Jehoiada the priest
Amaziah	796/795–767	29	2 of Joash/Jehoash		2 Kings 14:1–22	
Uzziah/Azariah	767–740/739	52	27 of Jeroboam II	with Amaziah from 791	2 Kings 15:1–7	
Jotham	750–735/730	16 (20)	2 of Pekah	Uzziah is alive in 750 but inactive in rule (see 2 Kings 15:5)	2 Kings 15:32–38	
Ahaz	735/730–715	16 (20)	17 of Pekah		2 Kings 16:1–20	
Hezekiah	715–687/686	29	3 of Hoshea	with Ahaz from 728	2 Kings 18:1–20:21	
Manasseh	687/686–642	55	No further accession dates after fall of Israel in 722	with Hezekiah from 697/696	2 Kings 21:1–18	
Amon	642–640	2			2 Kings 21:19–26	
Josiah	640–609	31			2 Kings 22:1–23:30	Killed by Pharaoh Neco of Egypt
Jehoahaz	609	3 months			2 Kings 23:31–34	Taken by Pharaoh Neco to Egypt
Jehoiakim	609–598	11			2 Kings 23:35–24:7	Set on the throne by Pharaoh Neco of Egypt
Jehoiachin/Jeconiah	598–597	3 months			2 Kings 24:8–17; 25:27–30	Exiled to Babylon by Nebuchadnezzar in 597; released and honored by Evil-merodach of Babylon in 562
Zedekiah	597–586	11			2 Kings 24:18–20	Zedekiah is Jehoiachin’s uncle; Jerusalem and Judah fall to Babylon in 586

*This chart follows the dating method found in both Kings and Chronicles: For Judah, accession to the throne is marked by a year within the reign of a king of Israel. Parentheses—e.g., 39 (40)—indicate non-accession year dating (year of accession is counted in the totals of both the predecessor and the new king). The actual number of years in a reign can be determined by subtracting 1 from the number given (40 – 1 = 39 actual years).

**The verses cited in 1–2 Kings do not include the initial mention of a ruler, which occurs in reference to the death of his father (e.g., Abijam in 1 Kings 14:31).

The Divided Kingdom: Kings of Israel (all dates B.C.)

King	**Years of Reign**	**Total Years**	**Accession Year***	**Possible Co-Reigns**	**References in 1–2 Kings****	**Notes**
Jeroboam I	931/930–911/910	21 (22)			1 Kings 11:26–40;12:1–14:20	
Nadab	911/910–910/909	1 (2)	2 of Asa		1 Kings 15:25–32	Killed by Baasha
Baasha	910/909–887/886	23 (24)	3 of Asa		1 Kings 15:27–16:7	
Elah	887/886–886/885	1 (2)	26 of Asa		1 Kings 16:8–14	Killed by Zimri
Zimri	886/885	7 days	26 of Asa		1 Kings 16:9–20	Killed himself by burning the king's house down while he was in it
Omri	886/885–875/874	11 (12)	31 of Asa	Tibni reigns after Zimri for 5 years as rival to Omri	1 Kings 16:16–17, 21–28	
Ahab	875/874–853	21 (22)	38 of Asa		1 Kings 16:29–17:1; 18:1–19:3; 20:1–22:40	
Ahaziah	853–852	1 (2)	17 of Jehoshaphat		1 Kings 22:51–53; 2 Kings 1:1–18	
Joram/Jehoram	852–841	11 (12)	18 of Jehoshaphat		2 Kings 3:1–27; ("king of Israel" in 6:8–7:20); 9:14–26	Killed by Jehu in 841
Jehu	841–814/813	27 (28)			2 Kings 9:1–10:36	
Jehoahaz	814/813–798/797	16 (17)	23 of Joash/Jehoash		2 Kings 13:1–9	
Joash/Jehoash	798/797–782/781	15 (16)	37 of Joash/Jehoash		2 Kings 13:10–25; 14:8–16	
Jeroboam II	782/781–753	41	15 of Amaziah	with Joash/Jehoash from 793/792	2 Kings 14:23–29	
Zechariah	753–752	6 months	38 of Uzziah		2 Kings 15:8–12	Killed by Shallum
Shallum	752	1 month	39 of Uzziah		2 Kings 15:10, 13–16	Killed by Menahem
Menahem	752–742/741	10	39 of Uzziah		2 Kings 15:14–22	
Pekahiah	742/741–740/739	2	50 of Uzziah		2 Kings 15:23–26	Killed by Pekah
Pekah	740/739–732/731	20***	52 of Uzziah	20 years counted from 752 to include the reigns of rivals Menahem and Pekahiah	2 Kings 15:25, 27–31	Killed by Hoshea
Hoshea	732/731–722	9	12 of Ahaz		2 Kings 15:30; 17:1–6	Samaria and Israel fall to Assyria in 722

* This chart follows the dating method found in both Kings and Chronicles: For Israel, accession to the throne is marked by a year within the reign of a king of Judah. Parentheses—e.g., 21 (22)—indicate non-accession year dating (year of accession is counted in the totals of both the predecessor and the new king). The actual number of years in a reign can be determined by subtracting 1 from the number given (22 – 1 = 21 actual years).

**The verses cited in 1–2 Kings do not include the initial mention of a ruler when it occurs in reference to the death of his father (e.g., Nadab in 1 Kings 14:20).

***See note on 2 Kings 15:27–31.

1 KINGS—NOTE ON 12:18 It is not clear whether **Adoram** is the person mentioned in 4:6 and 5:14. He comes to impose **forced labor** on Israel.

1 KINGS—NOTE ON 12:24 **they listened to the word of the LORD and went home**. War is avoided, at least for now. But the peace does not last long.

1 KINGS—NOTE ON 12:25 **Jeroboam built Shechem . . . Penuel**. The first task for Jeroboam was the obvious one of defense. He built up two major cities.

1 KINGS—NOTE ON 12:27–28 **two calves of gold**. Jeroboam fears that the presence of the **temple of the LORD at Jerusalem** will lead the people of northern Israel to return to Rehoboam. To prevent this, Jeroboam sets up his own system for worship. His words to the people about the calves—**Behold your gods, O Israel**—are almost exactly the words with which the people greeted Aaron's golden calf (Ex. 32:4). These bull idols were unacceptable for the worship of the Lord because they failed to show the difference between the Creator and his creation.

1 KINGS—NOTE ON 12:29–33 Jeroboam builds centers of worship within his own territory to rival Jerusalem, one in the far north (**Dan**) and one in the far south (**Bethel**). He appoints **priests** who had not been set apart by God for such service. He invents a central **feast** in the **eighth month**, a version of the Feast of Booths (or Tabernacles) (compare 8:2; Lev. 23:33–43).

1 KINGS—NOTE ON 13:1–34 Just as Solomon had stood at his altar in Jerusalem (8:22), Jeroboam now stands at the altar of his new temple in Bethel, ready to dedicate it to his gods. However, since this temple does not have God's blessing, Jeroboam will not even get a chance to speak.

1 KINGS—NOTE ON 13:2 The prophetic words about the future king **Josiah** point forward to a time when all the northern Israelite dynasties will have come to an end. Only the **house of David** will remain to take action against Bethel (2 Kings 22:1–23:30).

1 KINGS—NOTE ON 13:3–5 Since Josiah's reign is still a long way off, a **sign** is also described and then acted out. This indicates that the prophecy is true.

1 KINGS—NOTE ON 13:7–32 Jeroboam's invitation to the **man of God** to dine and receive a **reward** is an attempt to buy his loyalty, perhaps hoping for the curse on the altar to be reversed. The invitation (v. 15) from the **old prophet**

living **in Bethel** is an attempt to prevent the destruction of Bethel. Disobedience leads the man of God to an unfortunate end. Even prophets cannot escape if they are disobedient. **Samaria** is used here for the territory of which the city of Samaria became the capital under Omri, the father of Ahab (16:24).

1 KINGS—NOTE ON **14:1–20** Jeroboam had been promised a dynasty ("house") just like David's (11:38). His desire to have a temple ("house") just like David's, however, led him into disobedience. These verses describe the results of Jeroboam's desire to have more than he was promised.

FACT

Lions (13:24) were once plentiful in the ancient Near East. The last recorded sighting of a lion in this area was in the thirteenth century A.D.

---

1 KINGS—NOTE ON **14:2** **disguise yourself**. In spite of the events of ch. 13, Jeroboam apparently believes that he can fool the old prophet **Ahijah** into giving him a positive message about his son.

1 KINGS—NOTE ON **14:10** Since Jeroboam has failed to be like David (v. 8) and has worshiped other gods as Solomon did (v. 9), his dynasty will come to an end for lack of **male** descendants.

1 KINGS—NOTE ON **14:11** Jeroboam's dynasty will come to a dishonorable end, since the bodies mentioned will not be buried but will be eaten by **dogs** and **birds**. (See 1 Sam. 31:8–13 for the importance Israelites placed on having a proper burial.) Only Jeroboam's son Abijah will escape this fate (1 Kings 14:13).

1 KINGS—NOTE ON **14:15** In the absence of a strong dynasty to rule Israel, the nation is destined to know only the instability of a **reed . . . shaken** (or "swaying") **in the water**. Eventually the Israelites will be exiled to a land **beyond the Euphrates** River, Assyria (2 Kings 17:1–6, 21–23). Their idolatry includes making **Asherim**, or Asherah poles, connected with the worship of the goddess Asherah.

1 KINGS—NOTE ON **14:17** Jeroboam has apparently moved his royal court to **Tirzah**.

1 KINGS—NOTE ON 14:19 **the Book of the Chronicles of the Kings of Israel**. The author(s) of Kings specifically claim to have had access to written sources about the monarchic period, both for Israel and for Judah (e.g., v. 29; 22:45; 2 Kings 12:19; 20:20; 23:28). The reference here is to the Israelite royal record, preserved in palace archives and temple libraries along with foreign annals and inscriptions of various kinds. No copy of any of these chronicles remains today; they are not found in the Bible, and they are different from the books of 1–2 Chronicles. By the end of the second millennium B.C., literacy was widespread in and around Palestine, and writing was being employed in legal, business, literary, and religious texts.

1 KINGS—NOTE ON 14:21–31 The text now returns to Rehoboam's reign and what has been happening in Judah.

Evaluating Kings of Israel and Judah in 1–2 Kings

Good Bad **Mixture of good and bad**

Kings of Israel	Kings of Judah
Jeroboam (1 Kings 12:25–33)	Rehoboam (1 Kings 14:21–31)
Nadab (1 Kings 15:25–31)	Abijam (1 Kings 15:1–8)
Baasha (1 Kings 15:33–16:7)	Asa (1 Kings 15:9–24)
Elah (1 Kings 16:8–14)	Jehoshaphat (1 Kings 22:41–50)
Zimri (1 Kings 16:15–20)	Jehoram (2 Kings 8:16–24)
Omri (1 Kings 16:21–27)	Ahaziah (2 Kings 8:25–29; 9:29)
Ahab (1 Kings 16:29–33)	Athaliah (2 Kings 11) queen
Ahaziah (1 Kings 22:51–53; 2 Kings 1)	**Joash (2 Kings 12)**
Joram (Jehoram) (2 Kings 1:17; 3:1–3)	**Amaziah (2 Kings 14:1–22)**
Jehu (2 Kings 9:30–10:36)	**Azariah (Uzziah) (2 Kings 15:1–7)**
Jehoahaz (2 Kings 13:1–9)	**Jotham (2 Kings 15:32–38)**
Jehoash (2 Kings 13:10–25)	Ahaz (2 Kings 16)
Jeroboam II (2 Kings 14:23–29)	Hezekiah (2 Kings 18–20)
Zechariah (2 Kings 15:8–12)	Manasseh (2 Kings 21:1–18)
Shallum (2 Kings 15:13–16)	Amon (2 Kings 21:19–26)
Menahem (2 Kings 15:17–22)	Josiah (2 Kings 22:1–23:30)
Pekahiah (2 Kings 15:23–26)	Jehoahaz (Shallum) (2 Kings 23:31–35)
Pekah (2 Kings 15:27–31)	Jehoiakim (2 Kings 23:36–24:7)
Hoshea (2 Kings 17)	Jehoiachin (2 Kings 24:8–17; 25:27–30)
	Zedekiah (2 Kings 24:18–25:26)

---

1 KINGS—NOTE ON 14:22–24 **Judah did what was evil**. The whole nation has become involved in idolatrous worship.

1 KINGS—NOTE ON 14:23 **High places** and **Asherim** (see notes on 3:2; 14:15) are aspects of Judah's idolatrous worship. **Pillars** are among the Canaanite cult objects which Deut. 12:3 says the people must destroy upon entering the land.

These pillars were upright stones of various sizes. They were dedicated to particular deities.

FACT

What were high places? High places (14:23) were worship sites for local pagan gods. Before the temple was built in Jerusalem, Israelites often offered sacrifices in such places. After the temple was built, however, people were required to sacrifice there instead of at the high places.

1 KINGS—NOTE ON 14:24 **male cult prostitutes**. Worship under Rehoboam included prostitution. The people may have seen it as a way to persuade the gods and goddesses to deliver fertility to the land and the people.

1 KINGS—NOTE ON 14:25–26 **Shishak king of Egypt** has often been identified with the pharaoh Sheshonq I (945–924 B.C.), founder of the Twenty-second Dynasty in Egypt. His army apparently passed through Judah on its way to fight in northern Israel.

1 KINGS—NOTE ON 15:1–24 *Abijam and Asa.* The history of the kings of Judah continues. Abijam (vv. 1–8) is a bad Judean king. He follows the idolatry of the older Solomon and of Rehoboam. Asa (vv. 9–24) is a good Judean king, behaving more like David and the younger Solomon. All the Judean kings who follow are either faithful like Asa or disobedient like Abijam. The authors judge the kings in terms of whether or not they have been “like David.” After the history of these two kings, the text will return to the kings of Israel.

1 KINGS—NOTE ON 15:2–3 If **Abishalom** is the same as David’s son Absalom, one should remember that the Hebrew terms **daughter** and **father** (as well as “mother,” v. 10) do not necessarily refer to a first-generation relationship; they can mean “granddaughter,” etc.

1 KINGS—NOTE ON 15:4 **a lamp in Jerusalem**. See note on 11:34–39.

1 KINGS—NOTE ON 15:6–7 **there was war between Rehoboam and Jeroboam . . . between Abijam and Jeroboam**. The feud that began in ch. 12 between the houses of Rehoboam and Jeroboam continues.

1 KINGS—NOTE ON 15:10–11 Asa **reigned forty-one years**, from 910 to 869 B.C. On the generations depicted by mother, **daughter**, and **father**, see note on vv.

2–3.

1 KINGS—NOTE ON 15:12 **He put away the male cult prostitutes**. See note on 14:24.

1 KINGS—NOTE ON 15:13 The **queen mother** served as an adviser of the king and as teacher of the royal children. **abominable image for Asherah**. This is another object associated with the worship of the goddess Asherah like the Asherim mentioned in 14:15, 23. On the **brook Kidron**, see note on 2 Chron. 15:16.

FACT

The role of the queen mother was an important one in the royal court. She might serve as an adviser to the king and also as a teacher for his children.

1 KINGS—NOTE ON 15:14–15 Even though **the high places were not taken away**, Asa was commended for his religious policy. He was faithful enough to bring **into the house of the LORD the sacred gifts of his father and his own sacred gifts**. When 2 Chron. 14:3 says that Asa removed the high places, this should be taken as meaning he removed some but not all of them (compare 2 Chron. 15:17).

1 KINGS—NOTE ON 15:17 **Baasha king of Israel** finds Asa’s military position so weak that he is able to push into Benjamin and build up **Ramah**, only a few miles north of Jerusalem.

1 KINGS—NOTE ON 15:18–19 **Asa took all the silver and the gold**. Asa was forced to send a large bribe to **Damascus** to try to establish a new treaty like the one between his father Abijah and the previous Syrian king **Tabrimmon** (see note on 2 Chron. 16:2–5).

1 KINGS—NOTE ON 15:25–16:34 *From Nadab to Ahab.* The fulfillment of the prophecy against the house of Jeroboam (14:10–11) has been delayed until God makes it clear how differently he treats the house of David. “Because for David’s sake the LORD his God gave him a lamp in Jerusalem” (15:4), Judah’s wicked kings do not bring its downfall. Now, however, everything turns out for *Israel* just as Ahijah had prophesied in ch. 14.

1 KINGS—NOTE ON **15:29** **He left to the house of Jeroboam not one that breathed**. Baasha fulfills the prophecy of 14:10–11.

1 KINGS—NOTE ON **16:1–7** God’s judgment would come upon **Baasha and his house** (v. 3; see v. 11) both because of his **being like the house of Jeroboam** and **because he destroyed** Jeroboam’s house (v. 7; see 15:29). The fact that God had decided that Jeroboam’s house should be destroyed did not release Baasha from moral responsibility for his actions.

1 KINGS—NOTE ON **16:11** **he struck down all the house of Baasha**. Zimri in turn fulfills the word of the prophet Jehu (v. 7), although he then reigns for only seven days (v. 15).

1 KINGS—NOTE ON **16:14** **Chronicles of the Kings** (also vv. 20, 27). See note on 14:19.

1 KINGS—NOTE ON **16:21–24** Omri emerges from the civil war as king.

FACT

Though the story of King Omri is told in just eight verses (16:21–28), politically speaking he was one of Israel’s most important kings. He built the capital city of Samaria in a place that gave Israel a strategic advantage over its enemies. After his time, the Assyrians referred to Israel as “the land of Omri.”

---

1 KINGS—NOTE ON **16:24** The only recorded events of Omri’s reign are the purchase of the **hill of Samaria** and the building of a new northern capital on it. However, Omri’s descendants would hold the throne for more than a hundred years. The northern kingdom became so identified with this dynasty that Assyrian records referred to Israel as “the land of Omri.”

1 KINGS—NOTE ON **16:31–33** **went and served Baal and worshiped him . . . made an Asherah**. The Israelite king **Ahab**, son of Omri, added to the **sins of Jeroboam the son of Nebat** by marrying a foreign woman, **Jezebel**. She inevitably led him into the worship of Baal. Baal is a title (meaning “lord”) for the ancient Semitic god Hadad. Hadad was considered to be a storm god. The fertility of the land depended on his sending rain.

1 KINGS—NOTE ON **16:34** **Hiel . . . built Jericho. . . . at the cost of Abiram his firstborn, and . . . his youngest son Segub**. Joshua had pronounced a curse on anyone who might rebuild Jericho (Josh. 6:26). The author(s) of 1–2 Kings understand this curse as the prophetic **word of the LORD**. Although the text does not say specifically how the two sons of Hiel died, it is possible he offered them in sacrifice, or that they died as a special judgment from God, in fulfillment of Joshua's curse.

1 KINGS—NOTE ON **17:1–22:40** *Elijah and Ahab.* Other prophets had addressed earlier kings (see 14:7–13; 16:1–4). Until now no one had addressed the house of Omri. But now Elijah is introduced. His first task is to tackle the problem of the Baal worship that Ahab has introduced into Israel (16:31–32). He demonstrates beyond all doubt that Baal is no more a god than are Jeroboam's bull calves. His announcement of doom on the house of Omri will be delayed, however, until 21:21–24.

1 KINGS—NOTE ON **17:1–24** Chapter 17 provides the context—a divinely ordained drought—in which the climactic demonstration of the truth about God and the "gods" will take place (18:16–40).

1 KINGS—NOTE ON **17:1** **neither dew nor rain these years, except by my word**. According to Canaanite religion, Baal had authority over rain and fertility. The absence of rain meant that Baal was submitting to the god of death; he would revive later and, once again, water the earth. The true God of Israel, by contrast, is a God who **lives** and can either provide or deny the rain.

1 KINGS—NOTE ON **17:5** Elijah hides in a harsh area **east of the Jordan**, where there is no normal food supply. God is nevertheless able to provide for him.

1 KINGS—NOTE ON **17:9** **Zarephath, which belongs to Sidon**. The heartland of Baal worship is in Sidon, a region over which some thought Israel's God had no authority. Yet the Lord is God of all lands. He even **commanded** a **widow** of the region to feed Elijah. ("Command" here might mean "ordained.")

1 KINGS—NOTE ON **17:13** **first make me a little cake**. Against all parental instinct, the woman is asked to give Elijah something to eat, even before feeding herself and her **son**. This would be a great step of faith for her.

1 KINGS—NOTE ON **17:18–20** The widow appears convinced of the truth of Elijah's religion by seeing God's power in vv. 8–16. When death comes, she

knows it must be the Lord's doing. She blames God's prophet for reminding God of her sin. **Elijah** agrees with her about who is the ultimate cause (**have you brought calamity . . . by killing her son?**), but in his prayer he makes no comment on whether the widow's sin was the human cause.

1 KINGS—NOTE ON 17:21 he stretched himself upon the child three times. The purpose of this action is not made clear. Biblical prophets often "act out" their messages (e.g., Ezekiel 4), and Elijah's actions here appear to be part of his prayer. When faced with the "god of death," the Lord, unlike Baal, does not need to submit to him (see note on 1 Kings 17:1).

1 KINGS—NOTE ON 18:1–46 In ch. 17 Elijah has lived privately, first in the Transjordanian wilderness and then in Zarephath. Now he reappears in public. The drought will end, but not before all Israel sees that it is the Lord who makes that happen.

1 KINGS—NOTE ON 18:1–16 Even though Elijah has been living only a few miles from Jezebel's hometown of Sidon, he has remained hidden from Ahab. **Obadiah**, like the widow of Zarephath (17:18), mistakenly connects the prophet's presence with the coming of punishment for his own sin.

1 KINGS—NOTE ON 18:17–18 you troubler of Israel. Ahab sees Elijah, the prophet who has pronounced God's judgment, as the cause of the nation's trouble. But Elijah rightly answers that Ahab, who has turned to other gods, is Israel's true problem.

1 KINGS—NOTE ON 18:20 All Israel is now gathered on **Mount Carmel**. It is a hill near modern Haifa.

1 KINGS—NOTE ON 18:21 limping between . . . opinions. Compare v. 26, where the prophets of Baal "limped around the altar." The worship of the people is no better than the worship of these prophets, as they refuse to choose between the Lord and Baal.

1 KINGS—NOTE ON 18:22 I, even I only, am left. Although there were other prophets of the Lord in Israel at this time (see vv. 4, 13; 20:35–43; 22:1–28), Elijah feels that he is the only one willing to take a public stand against the prophets of Baal.

1 KINGS—NOTE ON 18:24 **the God who answers by fire, he is God**. The Lord is often associated with fire in the OT (e.g., Lev. 9:24; 10:2; Num. 16:35). Other ancient sources suggest that Baal was thought to control fire and lightning. The question here is, who really controls the fire?

1 KINGS—NOTE ON 18:27 **musing . . . relieving himself . . . on a journey . . . asleep and must be awakened**. Elijah taunts the prophets of Baal with some disrespectful suggestions as to why he does not answer them. A real god would not be limited in such ways.

1 KINGS—NOTE ON 18:28–29 **cut themselves**. The desperate attempt to manipulate Baal into action involves self-mutilation.

FACT

Why did the prophets of Baal cut themselves? According to one ancient Canaanite myth, the father of Baal slashes his chest, arms, and back upon learning of his son’s death. In the myth, Baal returns to life when the rains come. The prophets may have hoped that their actions would bring rain and end the drought.

1 KINGS—NOTE ON 18:30 **he repaired the altar of the LORD**. Sacrifices to the Lord were to take place only in Jerusalem, but the authors do not criticize Elijah for repairing this unauthorized altar. The Lord himself removes the altar after it has served its purpose (v. 38).

1 KINGS—NOTE ON 18:35 **the water ran around the altar**. The whole area is soaked with water so there is no possibility of natural combustion. If fire consumes this offering, it must be the Lord’s doing.

1 KINGS—NOTE ON 18:36–37 **Answer me, O LORD, answer me**. Elijah’s public prayer gives evidence of great faith and confidence that God will answer.

1 KINGS—NOTE ON 18:38–39 **fire of the LORD**. This cannot be the result of any natural phenomenon, since even lightning would not consume the stones. As **all the people** realize, this fire can only be a special work of God.

1 KINGS—NOTE ON 18:42 Elijah **bowed himself down on the earth and put his face between his knees**. The significance of this prophetic action, like that in

17:21, is unclear. He could be praying for rain, or he might simply be exhausted.

1 KINGS—NOTE ON 18:45–46 As the rains began, **Ahab . . . went to Jezreel**, where he had a palace (21:1) and where Jezebel was staying (19:1–2). That Elijah also went to Jezreel suggests he mistakenly thought his war with Baal worship was over.

1 KINGS—NOTE ON 19:1–21 Elijah has won a mighty battle on the mountain, but a stronger opponent than Ahab awaits him: Queen Jezebel.

1 KINGS—NOTE ON 19:1–2 **Jezebel sent a messenger**. Jezebel has already killed several prophets (see 18:4, 13). She is to be taken seriously when she threatens to take Elijah's **life**.

1 KINGS—NOTE ON 19:3 **he was afraid, and he arose and ran for his life**. The shock of Jezebel's resistance after Mount Carmel has led Elijah to forget to trust God. He flees to **Beersheba** in the far south of the Promised Land—as far away from Jezebel as he can get. The distance was about 120 miles (193 km), which would have taken an ordinary single traveler around six days.

1 KINGS—NOTE ON 19:5 The **broom tree** is a bush with many branches and twigs, small leaves, and clusters of flowers. **an angel touched him**. Elijah has been responding so far only to Jezebel's "messenger" (v. 2). Now God sends an "angel" or messenger of his own, leading Elijah back onto the path of faith.

FACT

Broom trees (19:5) are a type of desert shrub common in Palestine, Arabia, and Egypt. Its long branches form a bush that grows to about 12 feet (3.7 m) high. Wood from broom trees makes excellent charcoal.

1 KINGS—NOTE ON 19:7 **the journey is too great**. Elijah thought his journey was over; he has had "enough" (v. 4). But now he is to fortify himself for a further journey, which will otherwise be "too great" (same Hebrew word as "enough").

1 KINGS—NOTE ON 19:8 **he arose . . . and went . . . to Horeb, the mount of God**. Horeb is another name for Mount Sinai, where God first spoke the Ten Commandments to the people of Israel (Exodus 19–20). The **forty days and**

forty nights of Elijah's travels represented a journey of about 250 miles (400 km). The last part of the journey would have taken much longer because of rugged terrain.

1 KINGS—NOTE ON **19:10** **I, even I only, am left**. The resistance of one person (Jezebel) has turned massive victory into overwhelming defeat in Elijah's mind. He is certainly not the only one left, but that is how he feels.

1 KINGS—NOTE ON **19:11–12** **not in the wind . . . not in the earthquake . . . not in the fire**. The emphasis on Mount Carmel had been on God's spectacular ways, particularly his use of fire. The emphasis here is on God's quiet ways, being found in a **low whisper**.

1 KINGS—NOTE ON **19:13–14** **What are you doing here, Elijah?** The point of the demonstration on the mountain was presumably that Elijah would answer this question differently the second time (compare v. 9). His answer is, however, exactly the same as before (**I have been very jealous for the LORD**). There is a suggestion in the text that he does not particularly *want* to understand what God is saying through these events. He has always claimed to "stand before the Lord" (see 17:1; 18:15), but here on Mount Horeb, in spite of the command of 19:11 ("Go out and stand . . . before the LORD"), he apparently stays in the cave until the storm is over and he hears the "whisper" (v. 12). When he does go out, it is with his **cloak** over his **face**, which makes it difficult for him to "see."

1 KINGS—NOTE ON **19:15–18** **Go, return on your way to the wilderness of Damascus**. Elijah must now return to northern Syria-Palestine and **anoint Hazael**, **Jehu**, and **Elisha**. This new political and religious order will bring about the final victory over Baal worship. Elijah is to prepare the way.

1 KINGS—NOTE ON **19:19** **he departed from there and found Elisha**. Has Elijah regained his faith as a result of his trip to Mount Horeb? The closing verses of ch. 19 suggest not. There is no mention here or later of Elijah's ever even trying to meet Hazael and Jehu (see vv. 15–16). One never reads of Elijah anointing Hazael. Later, Elisha will arrange the anointing of Jehu (2 Kings 9:1–13). There is no mention of Elijah anointing Elisha as his prophetic successor; he merely enlists him as his assistant (1 Kings 19:21). Yet the very names of the two prophets indicate the way God's plan is unfolding. "Elijah" means "the

LORD, he is God,” and Elijah has demonstrated that truth (18:39). “Elisha” means “God saves.”

1 KINGS—NOTE ON **19:20–21** **Let me kiss my father and my mother**. Elisha immediately leaves his normal employment to follow his new mentor, pausing only briefly to cut his ties with his old life. He kisses his parents goodbye and destroys his old means of financial support (the 12 **yoke of oxen and . . . the yokes of the oxen** that control them), symbolizing that he has abandoned home and income for the Lord.

1 KINGS—NOTE ON **20:1–43** After Elijah’s recruitment of Elisha, one expects to read of his anointing of Hazael as king over Syria and of Jehu as king over Israel (compare 19:15–18). Instead, one finds a different prophet appearing (20:13) and a different king of Syria (Ben-hadad) losing a war with Ahab. The message of ch. 19 is thus illustrated: Elijah is not the only remaining servant of God (see 19:10, 14); and, the Lord will bring about in his own good time the events spoken of in 19:17.

1 KINGS—NOTE ON **20:2–9** **Your silver and your gold are mine** (v. 3). The king of Syria (Ben-hadad) tries to force Israel to serve him. Ahab accepts these terms at first (v. 4). Later he changes his mind (vv. 5–9) when a revision (v. 6) apparently makes the terms more extensive (**whatever pleases you**), intrusive (**search your house**), and immediate (**tomorrow**).

1 KINGS—NOTE ON **20:11** **Let not him who straps on his armor boast himself as he who takes it off**. It is unwise to boast about one’s exploits before the battle has even begun; there is time enough for boasting when the battle is won.

1 KINGS—NOTE ON **20:14–18** Israel is to fight according to a divine battle plan that does not make much human sense (as in the case of Gideon in Judges 7). The **servants**, young men unschooled in military matters, are to initiate the battle. The plan benefits from Ben-hadad’s being **drunk** as the Israelites approach (1 Kings 20:16). He is seemingly incapable of giving instructions (v. 18).

1 KINGS—NOTE ON **20:22–25** **strengthen yourself**. Both sides prepare for a continuation of warfare in the following **spring**, a common time for kings to go to war (compare 2 Sam. 11:1). The Syrians plan next time to **fight** the Israelites **in the plain** (1 Kings 20:23), where **horse** and **chariot** will give them an

advantage that they wouldn't have in the **hills**. But they fail to realize that the Lord is the only real God, and he can give victory to his people anywhere he chooses (ch. 17).

1 KINGS—NOTE ON 20:26 **Aphek**. The second battle is considerably farther north than the first (see Josh. 19:30), which took place near Samaria (1 Kings 20:1).

1 KINGS—NOTE ON 20:28 **god of the hills . . . not a god of the valleys**. God will prove that the Syrians' notions about him are false.

1 KINGS—NOTE ON 20:31 **Sackcloth** signifies repentance (compare 21:27), and **ropes** signify submissiveness (prisoners may be led by them).

1 KINGS—NOTE ON 20:34 **cities . . . bazaars**. The Israelite cities previously taken by the Syrians are returned. Ahab is given trading privileges in Damascus.

FACT

The word bazaar (20:34) meant "place of prices" in Persian. Bazaars were permanent places designated for merchants and traders to buy and sell goods. Either a part of one street or a whole district of a city would be used as a bazaar.

1 KINGS—NOTE ON 20:35 **sons of the prophets**. Prophets who lived in communities together (see note on 2 Kings 2:3).

1 KINGS—NOTE ON 20:36 **a lion shall strike you down**. Even prophets must obey God's word. See ch. 13, where the same point is made and the same punishment is pronounced. If disobedient prophets cannot escape God's judgment, then disobedient kings certainly will not.

1 KINGS—NOTE ON 20:39–42 **Your servant went out into the midst of the battle**. In circumstances similar to 2 Sam. 12:1–4, the prophet tricks the king into pronouncing judgment on himself. Disguising himself as a soldier, the prophet tells a story implying that, because he failed in his guard duties, he is liable to pay a fine of a **talent of silver** (an impossible amount for an ordinary soldier to raise) or suffer death. Ahab agrees that the death sentence is just. Thus he provides the prophet with the opportunity to condemn Ahab because the king has released an enemy king whom God **had devoted to destruction** (compare 1 Sam. 15:17–24). For “devoted to destruction,” see note on Deut. 20:16–18.

1 KINGS—NOTE ON 21:1–29 An apparently reinvigorated Elijah appears again in Jezreel to denounce another sin of Ahab and to foretell the destruction of Ahab’s family for all its sins.

1 KINGS—NOTE ON 21:3 **the inheritance of my fathers**. The land of Israel did not belong to the families who technically “owned” it. Instead it belonged to God. He had brought the Israelites into the land in fulfillment of the Abrahamic promise and had, through Joshua, divided it among the tribes as their inheritance (e.g., Gen. 17:8; Lev. 25:23; Josh. 13:1–7). A complex set of laws kept land in the family. This prevented it from being owned by only the rich (e.g., Deut. 25:5–10). Ahab’s offer shows his disregard for Israelite law.

1 KINGS—NOTE ON 21:7 **Do you now govern Israel?** Jezebel is the most powerful person in Israel (see 19:1–2), not her passive husband Ahab. She despises Ahab when he is unwilling to use his power for personal gain.

1 KINGS—NOTE ON 21:8–10 **Proclaim a fast**. Jezebel’s plan to have Naboth executed on false charges requires the cooperation of **elders** and **leaders** who don’t care about justice for the poor (see Deut. 19:11–13; 21:1–9). It also requires the cooperation of **two worthless men**, who will be the two witnesses required by OT law (see Deut. 19:15–21).

1 KINGS—NOTE ON 21:15 **take possession of the vineyard**. This assumes that the king is entitled to confiscate the property of an executed criminal. This custom is recorded in the history of other ancient nations, but there was no such provision in Israelite law. Ahab and Jezebel were ignoring Israelite law and introducing foreign ideas.

FACT

Confiscation of land. Israelite law did not allow the king to confiscate the land of an executed criminal. This was, however, a common practice outside of Israel. Perhaps Jezebel, who came from Tyre, based her plan to seize Naboth’s vineyard on this practice.

1 KINGS—NOTE ON **21:19** **In the place where dogs licked up the blood of Naboth shall dogs lick your own blood**. Ahab died in battle and was buried in Samaria (22:34–37), not outside Jezreel “in the place” where Naboth was stoned (21:19; see v. 13). Yet, when dogs in Samaria lick up the blood washed from Ahab’s chariot, the text declares that it was a fulfillment of this prophecy (22:38). The prophecy was probably fulfilled in stages, first by Ahab’s death and then by the death of his son Joram, whose body was in fact thrown into Naboth’s vineyard (2 Kings 9:25–26).

1 KINGS—NOTE ON **21:23–24** **The dogs shall eat . . . the birds of the heavens shall eat**. Israelites considered it a terrible thing not to be given a proper burial (Deut. 28:25–26).

1 KINGS—NOTE ON **21:29** **Because he has humbled himself**. Ahab was the worst of kings (vv. 25–26). He added to Jeroboam’s sin the worship of Baal (16:30–33). But Ahab repents, and so avoids God’s judgment on his house in his lifetime.

1 KINGS—NOTE ON **22:1–40** Although the house of Ahab is under a prophetic curse, the complete fulfillment of the prophecy will be delayed until the reign of Ahab’s son (see 21:27–29). However, Ahab’s own death has been foretold by two different prophets (20:41–42; 21:19). Now, after a third prophet confirms the word from the Lord, Ahab will die.

1 KINGS—NOTE ON **22:1–5** The peace that followed the battle of Aphek (20:26–34) lasted **three years**. Even after such a crushing defeat, the **king of Syria** was able to hold on to **Ramoth-gilead**, located on a major trade route from the Red Sea to Damascus. **Jehoshaphat** is apparently at peace with Ahab (see 22:44) after the long war described in 14:30; 15:6–7, 16–22. Jehoshaphat, who is a devout man (see 22:43, 46), is willing to go with Ahab **to battle at Ramoth-gilead**. But first he wishes to **inquire . . . for the word of the LORD**.

1 KINGS—NOTE ON **22:6–7** **gathered the prophets together**. These prophets are not truly prophets of the **Lord**, as events will prove. They say whatever the king wants to hear. This is further implied in Jehoshaphat’s response to their advice: **Is there not here another prophet of the LORD**? (See also note on 2 Chron. 18:4–14.)

1 KINGS—NOTE ON 22:8 **Let not the king say so**. Ahab should not ignore a prophet of the Lord simply because **he never prophesies good concerning me**.

1 KINGS—NOTE ON 22:10–12 The harvesting of cereal crops in Israel was followed by a threshing and winnowing process. Threshed material was thrown into the air with a fork or a shovel to allow the breeze to separate the grain, the straw, and the chaff. The grain would then be cleaned and stored in jars, grain pits, or storage houses. The location of this activity was the **threshing floor**, which in this case was at the city **gate**. Here **all the prophets were prophesying before** the kings, and **Zedekiah** acted out his message.

1 KINGS—NOTE ON 22:15–16 **Go up and triumph**. Ahab sees that Micaiah's words are merely a mocking imitation of the court prophets, who tell him only what he wants to hear.

FACT

Ahab's ivory palace. Archaeologists have discovered remains of Ahab's palace (22:39) in Samaria. Beautifully carved ivory fragments with Egyptian and Phoenician designs were found where its main floors and courtyard would have been.

---

1 KINGS—NOTE ON 22:21 **a spirit came forward**. The imagery is that of a council of war, with the heavenly king sitting on his throne surrounded by his army, making plans to defeat Ahab in battle.

1 KINGS—NOTE ON 22:23 **put a lying spirit in the mouth of all these . . . prophets**. Though God himself does not do evil, he sometimes uses evil agents to accomplish his purposes (see note on 1 Sam. 16:14).

1 KINGS—NOTE ON 22:24 **How did the Spirit of the Lord go from me to speak to you?** Zedekiah says that he has been influenced by "the Spirit of the Lord," who cannot give contradictory advice to him and Micaiah.

1 KINGS—NOTE ON 22:25 All will become clear, Micaiah claims, when the disaster that he is predicting comes and Zedekiah is forced to **hide** inside someone's home.

1 KINGS—NOTE ON 22:26 **Amon** is evidently one of Ahab's high officials, entrusted with control of city affairs in Samaria. **Joash the king's son** is responsible for prisoners.

1 KINGS—NOTE ON 22:30 **the king of Israel disguised himself**. Ahab's disguise is evidence of unclear thinking. If Micaiah has been lying, there is no danger. If he has been telling the truth, Ahab will die, whatever he does.

1 KINGS—NOTE ON 22:32–33 **Jehoshaphat cried out. And when the captains . . . saw that it was not the king of Israel**. Although only Jehoshaphat wears royal robes, he is saved from death because his shout (either its language or its accent) reveals that he is not the man Ben-hadad wants to kill (v. 31).

1 KINGS—NOTE ON 22:34 **between the scale armor and the breastplate**. The arrow shot **at random** flies to one of the few undefended spots on Ahab's body. Micaiah is proven to be a true prophet.

1 KINGS—NOTE ON 22:35 **propped up in his chariot**. The king stays on the battlefield all day, presumably to encourage his troops. At sunset he dies.

1 KINGS—NOTE ON 22:38 **according to the word of the LORD**. See 21:19, although that verse does not mention **prostitutes**, but only **dogs**. There is already a close association between the two, however, in Deut. 23:17–18. There Moses commands Israel not to become a cult prostitute or to bring into the temple the earnings of a female prostitute or a male prostitute (literally, "dog"; see ESV footnote on Deut. 23:18).

1 KINGS—NOTE ON 22:39 **Chronicles of the Kings** (also v. 45). See note on 14:19. Archaeologists have uncovered a palace reminiscent of Ahab's **ivory house** at Samaria.

1 KINGS—NOTE ON 22:41–53 *Jehoshaphat and Ahaziah.* Both Jehoshaphat and Ahaziah have already appeared in 1 Kings as characters in Ahab's story. They are, respectively, his comrade-in-arms and his successor (vv. 2–4, 40).

1 KINGS—NOTE ON 22:43–46 Jehoshaphat was a good king. He had nothing to do with **cult prostitutes** (15:12). Under his rule, however, the **high places** where ungodly worship occurred were not **taken away** (15:14).

1 KINGS—NOTE ON **22:47** **There was no king in Edom; a deputy was king**. The Hebrew word for "deputy" is also used to describe Solomon's various officials (4:5, 27; 5:16; 9:23). Jehoshaphat controlled Edom so completely that its king had no more power than one of Solomon's deputies.

1 KINGS—NOTE ON **22:48** **the ships were wrecked at Ezion-geber**. Because Jehoshaphat rules Edom, like Solomon he is able to build ships at Ezion-geber (see 9:26–28).

1 KINGS—NOTE ON **22:49** **Jehoshaphat was not willing**. The current peace between Israel and Judah (v. 44) is not strong. Whereas Solomon took Sidonians on board his ships (9:27), Jehoshaphat refuses even to have Israelites sail with his men. According to 2 Chron. 20:35–37, at first Jehoshaphat was willing to cooperate with Ahaziah. But after Eliezer prophesied against Jehoshaphat's alliance with Ahaziah, Jehoshaphat changed his mind.

1 KINGS—NOTE ON **22:50** **slept with his fathers**. See note on 2:10.

2 Kings

(return to table of contents)

2 Kings 1 • 2 Kings 2 • 2 Kings 3 • 2 Kings 4 • 2 Kings 5 • 2 Kings 6 •
2 Kings 7 • 2 Kings 8 • 2 Kings 9 • 2 Kings 10 • 2 Kings 11 • 2 Kings 12 •
2 Kings 13 • 2 Kings 14 • 2 Kings 15 • 2 Kings 16 • 2 Kings 17 •
2 Kings 18 • 2 Kings 19 • 2 Kings 20 • 2 Kings 21 • 2 Kings 22 •
2 Kings 23 • 2 Kings 24 • 2 Kings 25

- Global Message of 2 Kings
  - The Ongoing Story of Global Redemption
  - Naaman the Leper
  - Faith and Culture
  - Outsiders and Insiders
  - The Gospel: Exclusive and Inclusive
- Study Notes

The Global Message of 2 Kings

The Ongoing Story of Global Redemption

The book of 2 Kings continues the story of 1 Kings, telling how God's people gradually lose their distinct identity in the world due to the faithless kings who lead them.

Solomon had once dedicated the temple in Jerusalem by declaring that the God of Israel is completely unique: "There is no God like you, in heaven above or on earth beneath" (1 Kings 8:23). Solomon's prayer anticipates a time when foreign peoples will journey to the temple in Jerusalem because the God of Israel is famous for answering the prayers of all people (1 Kings 8:41–43). Yet the final chapter of 2 Kings describes a foreign nation coming to Jerusalem, not to worship there but to destroy the temple and take the people of God into exile (2 Kings 25:8–21). The tragic history that unfolds between the dedication and destruction of the temple shows how God's people and God's kings fail in their commission to reflect his character among the nations (Deut. 4:6–8; 26:16–19; Isa. 2:6–19).

Nevertheless, the theme of global redemption persists through 2 Kings—God remains at work in bringing the nations to himself despite the disobedience of his people.

Naaman the Leper

The convergence of these themes revolving around Israel's failed global mission is particularly evident in Israel's dealings with the kingdom of Syria (also known as Aram). In 2 Kings 5, Naaman, the military commander of Syria, is recognized as a great man since "by him the LORD had given victory to Syria" (2 Kings 5:1). God had permitted Syria to triumph over his own people. Among the Syrians was an Israelite girl who served in Naaman's house after being captured in battle (5:2). But more than being a trophy of war, this girl's presence among the Syrians sets the stage for Naaman's confession of faith in the God of Israel. The servant girl declares that the prophet Elisha can cure Naaman of his leprosy (5:3), prompting the Syrian king to send Naaman to Israel with sumptuous gifts and an official letter for the king of Israel (5:4–5).

This request shocks the Israelite king. He not only tears his clothes in a response of mourning but also asks a question that speaks better than he knows: “Am I God, to kill and to make alive, that this man sends word to me to cure a man of his leprosy?” (2 Kings 5:7). Earlier in 2 Kings, another Israelite king had foolishly sought a foreign god for healing from sickness because he was convinced that the Lord was no longer present and at work in Israel (1:2–3). But now, the Lord is willing to heal a foreigner on Israel’s own soil. Naaman complies with Elisha’s directions to wash himself in the Jordan and is cleansed from his leprosy (5:14). Various Israelite kings may doubt that the Lord is present and active in Israel, but Naaman recognizes that “there is no God in all the earth but in Israel” (5:15). A healed Syrian leper knows the incomparable power of Israel’s God better than the Israelite kings!

The themes of the chastising of Israel and the salvation of the nations have crossed in 2 Kings 5 in an ironic way. Solomon’s vision of foreigners coming to Israel on pilgrimage to worship the Lord has been fulfilled, though not because of Israel’s faithful witness to the Lord. Through a servant girl rather than a king, God’s mission to enfold the nations of the earth into his family takes a step forward.

Faith and Culture

The conversion of Naaman also sheds light on the perplexing relationship between faith and culture. Naaman was offended at first by Elisha’s instructions to wash in the Jordan, since the rivers of Syria seemed better to him (2 Kings 5:11–12). But he relents after his servants urge him to listen to Elisha (5:13; compare 5:3). After washing himself, receiving healing, and confessing his faith in the God of Israel (5:14–15), Naaman expresses his faith in the Lord according to the cultural norms that are most familiar to him—by offering gifts to the prophet Elisha (5:15) and taking two loads of Israelite soil back to Syria so that he may construct an earthen altar to the Lord (5:17; compare Ex. 20:25). Elisha refuses the first request (2 Kings 5:16) because accepting these gifts would affirm Naaman’s misconception that Israelite prophets work for profit. Here is an instance in which faith cannot give any ground to culture.

But the second request is more ambiguous—Naaman is requesting permission to erect an altar to the Lord as an alternative to worshiping Rimmon, the national god of the Syrians. Unauthorized altars to the Lord had already been the source of much sin in Israel (e.g., 1 Kings 3:4; 12:32–33; 14:23). But Naaman's conflict between his newfound faith and his home culture is different. As a steward of the Syrian king, Naaman must accompany his master to Rimmon's temple. Thus Naaman requests a concession from Elisha: "In this matter may the Lord pardon your servant: when my master goes into the house of Rimmon to worship there, leaning on my arm, and I bow myself in the house of Rimmon, the Lord pardon your servant in this matter" (2 Kings 5:18). Elisha grants Naaman's request as an affirmation of his sincere faith (5:19). In this instance, what is forbidden for Israelites is allowed for Naaman.

Outsiders and Insiders

Though the relationship between faith and culture can be difficult to understand, this story is unambiguous in its welcoming of foreigners on the one hand and its judgment upon Israel on the other. When Gehazi, the servant of Elisha, goes after Naaman to secure some of Syria's best things for himself, Elisha exposes this sin and condemns Gehazi: "Therefore the leprosy of Naaman shall cling to you and to your descendants forever" (2 Kings 5:27). The unmistakable contrast between Naaman the faithful foreigner and Gehazi the unfaithful Israelite reflects a common theme in the Old Testament historical books, and indeed throughout the Bible.

The idea that God frequently finds "outsiders" more receptive to his kingdom has never been easy for "insiders" to accept. Several centuries later, another prophet angered his hometown when he said that they were no different than the Israelites of Elisha's time when Naaman was healed (Luke 4:23–27). Jesus Christ had initially been welcomed in the synagogue of Nazareth (Luke 4:18–22) but soon found the audience to be unresponsive and even hostile. The reaction from the crowd upon hearing Jesus' condemnation of their sin is both predictable and tragic: "all in the synagogue were filled with wrath" (Luke 4:28).

The Gospel: Exclusive and Inclusive

The God who accepted the faith of Naaman is the same God who lives as "a friend of tax collectors and sinners" (Luke 7:34). This is the God who sent his only Son to suffer and die so that the only prerequisite to becoming a part of God’s family is to know and confess our need. Repentance before Jesus, with trusting faith in him, is all that is required (Luke 23:42–43).

The great message of the church for the world today is that all people of any background or ethnicity or class or any other socially distinguishing marker are freely invited to Jesus. The gospel is radically exclusive, because the gospel declares that Jesus is the only way to God (John 14:6; Acts 4:12). But the gospel is just as radically inclusive, for it says that anyone can come to Jesus and find welcome. “Come to me, all who labor and are heavy laden, and I will give you rest” (Matt. 11:28).

Elijah Denounces Ahaziah

2 KINGS **1** [†] [a] After the death of Ahab, Moab [b] rebelled against Israel.

[2][†]Now Ahaziah fell through the lattice in his upper chamber in Samaria, and lay sick; so he sent messengers, telling them, “Go, inquire of [c] Baal-zebub, the god of Ekron, [d] whether I shall recover from this sickness.” [3][†]But the angel of the LORD said to Elijah [e] the Tishbite, “Arise, go up to meet the messengers of the king of Samaria, and say to them, ‘Is it because there is no God in Israel that you are going to inquire of [c] Baal-zebub, the god of Ekron? [4]Now therefore thus says the LORD, [f] You shall not come down from the bed to which you have gone up, but you shall surely die.’” So Elijah went.

[5]The messengers returned to the king, and he said to them, “Why have you returned?” [6]And they said to him, “There came a man to meet us, and said to us, ‘Go back to the king who sent you, and say to him, Thus says the LORD, Is it because there is no God in Israel that you are sending to inquire of [c] Baal-zebub, the god of Ekron? Therefore you shall not come down from the bed to which you have gone up, but you shall surely die.’” [7]He said to them, “What kind of man was he who came to meet you and told you these things?” [8][†]They answered him, [g] “He wore a garment of hair, with a belt of leather about his waist.” And he said, “It is Elijah the Tishbite.”

[9][†]Then the king sent to him a captain of fifty men with his fifty. He went up to Elijah, who was sitting on the top of a hill, and said to him, [h] “O man of God, the king says, ‘Come down.’” [10]But Elijah answered the captain of fifty, “If I am a man of God, [i] let fire come down from heaven and consume you and your fifty.” Then fire came down from heaven and consumed him and his fifty.

[11]Again the king sent to him another captain of fifty men with his fifty. And he answered and said to him, “O man of God, this is the king’s order, ‘Come down quickly!’” [12]But Elijah answered them, “If I am a man of God, [j] let fire come down from heaven and consume you and your fifty.” Then the fire of God came down from heaven and consumed him and his fifty.

[13][†]Again the king sent the captain of a third fifty with his fifty. And the third captain of fifty went up and came and fell on his knees before Elijah and entreated him, “O man of God, please let my life, and the life of these fifty servants of yours, [k]be precious in your sight. [14]Behold, fire came down from heaven and consumed the two former captains of fifty men with their fifties, but now let my life be precious in your sight.” [15]Then the angel of the LORD said to Elijah, “Go down with him; do not be afraid of him.” So he arose and went down with him to the king [16]and said to him, “Thus says the LORD, ‘Because you have sent messengers to inquire of [c]Baal-zebub, the god of Ekron—is it because there is no God in Israel to inquire of his word?—therefore you shall not come down from the bed to which you have gone up, but you shall surely die.’”

[17]So he died according to the word of the LORD that Elijah had spoken. Jehoram became king in his place [l]in the second year of Jehoram the son of Jehoshaphat, king of Judah, because Ahaziah had no son. [18]Now the rest of the acts of Ahaziah that he did, are they not written in the Book of the Chronicles of the Kings of Israel?

Elijah Taken to Heaven

2 KINGS **2** [†]Now when the LORD was about to [m]take Elijah up to heaven by a whirlwind, Elijah and [n]Elisha were on their way from [o]Gilgal. [2][†]And Elijah said to Elisha, [p]“Please stay here, for the LORD has sent me as far as Bethel.” But Elisha said, [q]“As the LORD lives, and as you yourself live, I will not leave you.” So they went down to Bethel. [3][†]And [r]the sons of the prophets who were in Bethel came out to Elisha and said to him, “Do you know that today the LORD will take away your master from over you?” And he said, “Yes, I know it; keep quiet.”

[4][†]Elijah said to him, “Elisha, [p]please stay here, for the LORD has sent me to [t]Jericho.” But he said, [q]“As the LORD lives, and as you yourself live, I will not leave you.” So they came to Jericho. [5][r]The sons of the prophets who were at Jericho drew near to Elisha and said to him, “Do you know that today the LORD will take away your master from over you?” And he answered, “Yes, I know it; keep quiet.”

[6][†]Then Elijah said to him, [p]“Please stay here, for the LORD has sent me to the Jordan.” But he said, “As the LORD lives, and as you yourself live, I will not leave you.” So the two of them went on. [7]Fifty men of [r]the sons of the prophets also went and stood at some distance from them, as they both were standing by the Jordan. [8]Then Elijah [u]took his cloak and rolled it up and struck the water, [v]and the water was parted to the one side and to the other, till the two of them could go over on dry ground.

[9][†]When they had crossed, Elijah said to Elisha, “Ask what I shall do for you, before I am taken from you.” And Elisha said, “Please let there be a double portion of your spirit on me.” [10][†]And he said, “You have asked a hard thing; yet, if you see me as I am being taken from you, it shall be so for you, but if you do not see me, it shall not be so.” [11][†]And as they still went on and talked, behold, [w]chariots of fire and horses of fire separated the two of them. And Elijah went up by a whirlwind into heaven. [12]And Elisha saw it and he cried, “My father, my father! [x]The chariots of Israel and its horsemen!” And he saw him no more.

Then he took hold of his own clothes [y]and tore them in two pieces. [13]And he took up the cloak of Elijah that had fallen from him and went back and stood on the bank of the Jordan. [14][†]Then he took the cloak of Elijah that had fallen from him and struck the water, saying, “Where is the LORD, the God of Elijah?” And when he had struck the water, [v]the water was parted to the one side and to the other, and Elisha went over.

Elisha Succeeds Elijah

[15]Now when [r]the sons of the prophets who were at Jericho saw him opposite them, they said, “The spirit of Elijah rests on Elisha.” And they came to meet him and bowed to the ground before him. [16][†]And they said to him, “Behold now, there are with your servants fifty strong men. Please let them go and seek your master. It may be that [z]the Spirit of the LORD has caught him up and cast him upon some mountain or into some valley.” And he said, “You shall not send.” [17]But when they urged him [a]till he was ashamed, he said, “Send.” They sent therefore fifty men. And for three days they sought him but did not find him. [18]And they came back to him while

he was staying at Jericho, and he said to them, “Did I not say to you, ‘Do not go’?”

[19][†]Now the men of the city said to Elisha, “Behold, the situation of this city is pleasant, as my lord sees, but the water is bad, and the land is unfruitful.” [20]He said, “Bring me a new bowl, and put salt in it.” So they brought it to him. [21]Then he went to the spring of water and [b] threw salt in it and said, “Thus says the Lord, I have healed this water; from now on neither death nor miscarriage shall come from it.” [22]So the water has been healed to this day, according to the word that Elisha spoke.

[23][†]He went up from there to Bethel, and while he was going up on the way, some small boys came out of the city and jeered at him, saying, “Go up, you baldhead! Go up, you baldhead!” [24]And he turned around, and when he saw them, [c] he cursed them in the name of the Lord. And two she-bears came out of the woods and tore forty-two of the boys. [25]From there he went on to [d] Mount Carmel, and from there he returned [e] to Samaria.

Moab Rebels Against Israel

2 KINGS **3** [†][f]In the eighteenth year of Jehoshaphat king of Judah, Jehoram the son of Ahab became king over Israel in Samaria, and he reigned twelve years. [2][†]He did what was evil in the sight of the Lord, though not like his father and mother, for he put away the [g] pillar of Baal [h] that his father had made. [3]Nevertheless, he clung to [i] the sin of Jeroboam the son of Nebat, [j] which he made Israel to sin; he did not depart from it.

[4][†]Now Mesha king of Moab was a sheep breeder, [k] and he had to deliver to the king of Israel 100,000 lambs and the wool of 100,000 rams. [5]But [l] when Ahab died, the king of Moab rebelled against the king of Israel. [6]So King Jehoram marched out of Samaria at that time and mustered all Israel. [7][†]And he went and sent word to Jehoshaphat king of Judah, “The king of Moab has rebelled against me. Will you go with me to battle against Moab?” And he said, “I will go. [m] I am as you are, my people as your people, my horses as your horses.” [8]Then he said, “By which way shall we march?” Jehoram answered, “By the way of the wilderness of Edom.”

[9]So the king of Israel went with the king of Judah and [n] the king of Edom. And when they had made a circuitous march of seven days, there

was no water for the army or for the animals that followed them. [10]Then the king of Israel said, “Alas! [o]The LORD has called these three kings to give them into the hand of Moab.” [11][†][p]And Jehoshaphat said, “Is there no prophet of the LORD here, through whom we may inquire of the LORD?” Then one of the king of Israel’s servants answered, [q]“Elisha the son of Shaphat is here, [r]who poured water on the hands of Elijah.” [12]And Jehoshaphat said, “The word of the LORD is with him.” So the king of Israel and Jehoshaphat and the king of Edom went down to him.

[13]And Elisha said to the king of Israel, [s]“What have I to do with you? Go to [t]the prophets of your father and to [u]the prophets of your mother.” But the king of Israel said to him, “No; it is [o]the LORD who has called these three kings to give them into the hand of Moab.” [14]And Elisha said, [v]“As the LORD of hosts lives, before whom I stand, were it not that I have regard for Jehoshaphat the king of Judah, I would neither look at you nor see you. [15][†]But now [w]bring me a musician.” And when the musician played, [x]the hand of the LORD came upon him. [16]And he said, “Thus says the LORD, ‘I will make this dry streambed full of pools.’ [17]For thus says the LORD, ‘You shall not see wind or rain, but that streambed shall be filled with water, so that you shall drink, you, your livestock, and your animals.’ [18]This is a light thing in the sight of the LORD. He will also give the Moabites into your hand, [19]and you shall attack every fortified city and every choice city, and shall fell every good tree and stop up all springs of water [y]and ruin every good piece of land with stones.” [20][†]The next morning, about the time of [z]offering the sacrifice, behold, water came from the direction of Edom, till the country was filled with water.

[21]When all the Moabites heard that the kings had come up to fight against them, all who were able to put on armor, from the youngest to the oldest, were called out and were drawn up at the border. [22]And when they rose early in the morning and the sun shone on the water, the Moabites saw the water opposite them as red as blood. [23]And they said, “This is blood; the kings have surely fought together and struck one another down. Now then, Moab, to the spoil!” [24]But when they came to the camp of Israel, the Israelites rose and struck the Moabites, till they fled before them. And they went forward, striking the Moabites as they went. [1] [25]And they overthrew

the cities, and [a]on every good piece of land every man threw a stone until it was covered. They stopped every spring of water and felled all the good trees, till only its stones were left in [b]Kir-hareseth, and the slingers surrounded and attacked it. [26]When the king of Moab saw that the battle was going against him, he took with him 700 [c]swordsmen to break through, opposite the king of Edom, but they could not. [27][†]Then he took his oldest son who was to reign in his place [d]and offered him for a burnt offering on the wall. And there came great wrath against Israel. And they withdrew from him and returned to their own land.

Elisha and the Widow’s Oil

2 KINGS **4** [†]Now the wife of one of the [e]sons of the prophets cried to Elisha, “Your servant my husband is dead, and you know that your servant feared the LORD, [f]but the creditor has come to take my two children to be his slaves.” [2]And Elisha said to her, “What shall I do for you? Tell me; what have you in the house?” And she said, “Your servant has nothing in the house except a jar of oil.” [3]Then he said, “Go outside, borrow vessels from all your neighbors, empty vessels and not too few. [4]Then go in and shut the door behind yourself and your sons and pour into all these vessels. And when one is full, set it aside.” [5]So she went from him and shut the door behind herself and her sons. And as she poured they brought the vessels to her. [6]When the vessels were full, she said to her son, “Bring me another vessel.” And he said to her, “There is not another.” Then the oil stopped flowing. [7]She came and told the [g]man of God, and he said, “Go, sell the oil and pay your debts, and you and your sons can live on the rest.”

Elisha and the Shunammite Woman

[8]One day Elisha went on to [h]Shunem, where a [i]wealthy woman lived, who urged him to eat some food. So whenever he passed that way, he would turn in there to eat food. [9]And she said to her husband, “Behold now, I know that this is a holy [g]man of God who is continually passing our way. [10][†]Let us make a small room on the roof with walls and put there for him a bed, a table, a chair, and a lamp, so that whenever he comes to us, he can go in there.”

[11]One day he came there, and he turned into the chamber and rested there. [12]And he said to [j]Gehazi his servant, “Call this Shunammite.” When he had called her, she stood before him. [13][†]And he said to him, “Say now to her, ‘See, you have taken all this trouble for us; what is to be done for you? Would you have a word spoken on your behalf to the king or to [k]the commander of the army?’” She answered, “I dwell among my own people.” [14]And he said, “What then is to be done for her?” Gehazi answered, “Well, she has no son, and her husband is old.” [15]He said, “Call her.” And when he had called her, she stood in the doorway. [16]And he said, “At this season, [l]about this time next year, you shall embrace a son.” And she said, “No, my lord, [g]O man of God; [m]do not lie to your servant.” [17]But the woman conceived, and she bore a son about that time [l]the following spring, as Elisha had said to her.

Elisha Raises the Shunammite’s Son

[18]When the child had grown, he went out one day to his father among the reapers. [19]And he said to his father, “Oh, [n]my head, my head!” The father said to his servant, “Carry him to his mother.” [20]And when he had lifted him and brought him to his mother, the child sat on her lap till noon, and then he died. [21]And she went up [o]and laid him on the bed of the [g]man of God and shut the door behind him and went out. [22]Then she called to her husband and said, “Send me one of the servants and one of the donkeys, that I may quickly go to [g]the man of God and come back again.” [23][†]And he said, “Why will you go to him today? It is neither [p]new moon nor Sabbath.” She said, “All is well.” [24]Then she saddled the donkey, and she said to her servant, “Urge the animal on; do not slacken the pace for me unless I tell you.” [25]So she set out and came to the man of God [q]at Mount Carmel.

When the man of God saw her coming, he said to Gehazi his servant, “Look, there is the Shunammite. [26]Run at once to meet her and say to her, ‘Is all well with you? Is all well with your husband? Is all well with the child?’” And she answered, “All is well.” [27][†]And when she came [r]to the mountain to the man of God, she caught hold of his feet. And Gehazi came to push her away. But the man of God said, “Leave her alone, for she is in bitter distress, and the LORD has hidden it from me and has not told me.” [28]Then she said, “Did I ask my lord for a son? [s]Did I not say, ‘Do not deceive me?’” [29][†]He said to Gehazi, [t]“Tie up your garment and [u]take my staff in your hand and go. If you meet anyone, [v]do not greet him, and if anyone greets you, do not reply. And [u]lay my staff on the face of the child.” [30][†]Then the mother of the child said, [w]“As the LORD lives and as you yourself live, I will not leave you.” So he arose and followed her. [31]Gehazi went on ahead and laid the staff on the face of the child, but there was no sound or sign of life. Therefore he returned to meet him and told him, “The child [x]has not awakened.”

[32]When Elisha came into the house, he saw the child lying dead on his bed. [33]So he went in and [y]shut the door behind the two of them [z]and prayed to the LORD. [34][†]Then he went up and lay on the child, putting his mouth on his mouth, his eyes on his eyes, and his hands on his hands. And as [a]he stretched himself upon him, the flesh of the child became warm. [35]Then he got up again and walked once back and forth in the house, and went up [a]and stretched himself upon him. The child sneezed seven times, and the child opened his eyes. [36]Then he summoned Gehazi and said, “Call this Shunammite.” So he called her. And when she came to him, he said, “Pick up your son.” [37]She came and fell at his feet, bowing to the ground. [b]Then she picked up her son and went out.

Elisha Purifies the Deadly Stew

[38][†]And Elisha came again to [c]Gilgal when [d]there was a famine in the land. And as [e]the sons of the prophets [f]were sitting before him, he said to his servant, [g]“Set on the large pot, and boil stew for the sons of the prophets.” [39]One of them went out into the field to gather herbs, and found a wild vine and gathered from it his lap full of wild gourds, and came and cut them up into the pot of stew, not knowing what they were. [40][†]And they poured out some for the men to eat. But while they were eating of the stew, they cried out, “O man of God, there is death in the pot!” And they could not eat it. [41]He said, “Then bring flour.” [h]And he threw it into the pot and said, “Pour some out for the men, that they may eat.” And there was no harm in the pot.

[42][†]A man came from [i]Baal-shalishah, [j]bringing the man of God bread of the firstfruits, twenty loaves of barley and fresh ears of grain in his sack. And Elisha said, [k]“Give to the men, that they may eat.” [43]But his servant said, “How can I set this before a hundred men?” So he repeated, “Give them to the men, that they may eat, for thus says the LORD, ‘They shall eat and have some left.’” [44]So he set it before them. And they ate and had some left, according to the word of the LORD.

Naaman Healed of Leprosy

2 KINGS **5** [†] [l]Naaman, [m]commander of the army of the king of Syria, was a great man with his master and in high favor, because by him the LORD had given victory to Syria. He was a mighty man of valor, but he was a leper. [1] [2]Now the Syrians on [n]one of their raids had carried off a little girl from the land of Israel, and she worked in the service of Naaman’s wife. [3]She said to her mistress, “Would that my lord were with the prophet who is in Samaria! He would cure him of his leprosy.” [4]So Naaman went in and told his lord, “Thus and so spoke the girl from the land of Israel.” [5][†]And the king of Syria said, “Go now, and I will send a letter to the king of Israel.”

So he went, [o]taking with him ten talents of silver, six thousand shekels [2] of gold, and ten [p]changes of clothing. [6]And he brought the letter to the king of Israel, which read, “When this letter reaches you, know that I have sent to you Naaman my servant, that you may cure him of his leprosy.” [7]And when the king of Israel read the letter, [q]he tore his clothes and said, [r]“Am I God, to kill and to make alive, that this man sends word to me to cure a man of his leprosy? Only [s]consider, and see how he is seeking a quarrel with me.”

[8]But when Elisha the [t]man of God heard that the king of Israel had torn his clothes, he sent to the king, saying, “Why have you torn your clothes? Let him come now to me, that he may know that there is a prophet in Israel.” [9][†]So Naaman came with his horses and chariots and stood at the door of Elisha’s house. [10]And Elisha sent a messenger to him, saying, [u]“Go and wash in the Jordan seven times, and your flesh shall be restored, and you shall be clean.” [11]But Naaman was angry and went away, saying, “Behold, I thought that he would surely come out to me and stand and call

upon the name of the LORD his God, and wave his hand over the place and cure the leper. 12Are not Abana [3] and Pharpar, the rivers of [v] Damascus, better than all the waters of Israel? Could I not wash in them and be clean?" So he turned and went away in a rage. 13[†]But his servants came near and said to him, [w] "My father, it is a great word the prophet has spoken to you; will you not do it? Has he actually said to you, 'Wash, and be clean'?" 14[†]So he went down and dipped himself seven times in the Jordan, according to the word of the man of God, [x] and his flesh was restored like the flesh of a little child, [y] and he was clean.

Gehazi's Greed and Punishment

15Then he returned to the man of God, he and all his company, and he came and stood before him. And he said, "Behold, I know that [z] there is no God in all the earth but in Israel; so [a] accept now a present from your servant." 16[†]But he said, [b] "As the LORD lives, before whom I stand, [c] I will receive none." And he urged him to take it, but he refused. 17[†]Then Naaman said, "If not, please let there be given to your servant two mule loads of earth, for from now on your servant will not offer burnt offering or sacrifice to any god but the LORD. 18[†]In this matter may the LORD pardon your servant: when my master goes into the house of [d] Rimmon to worship there, [e] leaning on my arm, and I bow myself in the house of Rimmon, when I bow myself in the house of Rimmon, the LORD pardon your servant in this matter." 19He said to him, [f] "Go in peace."

But when Naaman had gone from him a short distance, 20[†] [g] Gehazi, the servant of Elisha the man of God, said, "See, my master has spared this Naaman the Syrian, in not accepting from his hand what he brought. [h] As the LORD lives, I will run after him and get something from him." 21So Gehazi followed Naaman. And when Naaman saw someone running after him, he got down from the chariot to meet him and said, [i] "Is all well?" 22And he said, "All is well. My master has sent me to say, 'There have just now come to me from [j] the hill country of Ephraim two young men of the sons of the prophets. Please give them a talent of silver and [k] two changes of clothing.'" 23And Naaman said, [l] "Be pleased to accept two talents." And he urged him and tied up two talents of silver in two bags, with two changes of clothing, and laid them on two of his servants. And they carried them before Gehazi. [24]And when he came to the hill, he took them from their hand and put them in the house, and he sent the men away, and they departed. [25]He went in and stood before his master, and Elisha said to him, “Where have you been, Gehazi?” And he said, “Your servant went nowhere.” [26][†]But he said to him, “Did not my heart go when the man turned from his chariot to meet you? Was it a time to accept money and garments, olive orchards and vineyards, sheep and oxen, male servants and female servants? [27]Therefore the leprosy of Naaman shall cling to you and to your descendants forever.” So he went out from his presence [m] a leper, like snow.

The Axe Head Recovered

2 KINGS **6** [†]Now [n] the sons of the prophets said to Elisha, “See, the place where we dwell under your charge is too small for us. [2]Let us go to the Jordan and each of us get there a log, and let us make a place for us to dwell there.” And he answered, “Go.” [3]Then one of them said, “Be pleased to go with your servants.” And he answered, “I will go.” [4]So he went with them. And when they came to the Jordan, they cut down trees. [5]But as one was felling a log, his axe head fell into the water, and he cried out, “Alas, my master! It was borrowed.” [6]Then the man of God said, “Where did it fall?” When he showed him the place, [o] he cut off a stick and threw it in there and made the iron float. [7]And he said, “Take it up.” So he reached out his hand and took it.

Horses and Chariots of Fire

[8][†]Once when the king of Syria was warring against Israel, he took counsel with his servants, saying, “At such and such a place shall be my camp.” [9][†]But the man of God sent word to the king of Israel, “Beware that you do not pass this place, for the Syrians are going down there.” [10]And the king of Israel sent to the place about which the man of God told him. Thus he used to warn him, so that he saved himself there more than once or twice.

[11]And the mind of the king of Syria was greatly troubled because of this thing, and he called his servants and said to them, “Will you not show me

who of us is for the king of Israel?” [12]And one of his servants said, “None, my lord, O king; but Elisha, the prophet who is in Israel, tells the king of Israel the words that you speak in your bedroom.” [13][†]And he said, “Go and see where he is, that I may send and seize him.” It was told him, “Behold, he is in [p]Dothan.” [14]So he sent there horses and chariots and a great army, and they came by night and surrounded the city.

[15]When the servant of the man of God rose early in the morning and went out, behold, an army with horses and chariots was all around the city. And the servant said, “Alas, my master! What shall we do?” [16][†]He said, “Do not be afraid, [q]for those who are with us are more than those who are with them.” [17][†]Then Elisha prayed and said, “O LORD, please [r]open his eyes that he may see.” So the LORD opened the eyes of the young man, and he saw, and behold, the mountain was full of [s]horses and chariots of fire all around Elisha. [18][†]And when the Syrians came down against him, Elisha prayed to the LORD and said, “Please strike this people with blindness.” [t]So he struck them with blindness in accordance with the prayer of Elisha. [19][†]And Elisha said to them, “This is not the way, and this is not the city. Follow me, and I will bring you to the man whom you seek.” And he led them to Samaria.

[20]As soon as they entered Samaria, Elisha said, “O LORD, [r]open the eyes of these men, that they may see.” So the LORD opened their eyes and they saw, and behold, they were in the midst of Samaria. [21]As soon as the king of Israel saw them, he said to Elisha, [u]“My father, shall I strike them down? Shall I strike them down?” [22][†]He answered, “You shall not strike them down. Would you strike down those whom you have taken captive [v]with your sword and with your bow? [w]Set bread and water before them, that they may eat and drink and go to their master.” [23]So he prepared for them a great feast, and when they had eaten and drunk, he sent them away, and they went to their master. And the Syrians did not come again [x]on raids into the land of Israel.

Ben-hadad’s Siege of Samaria

[24][†]Afterward [y]Ben-hadad king of Syria mustered his entire army and went up and besieged Samaria. [25][†]And there was a great famine in

Samaria, as they besieged it, until a donkey’s head was sold for eighty shekels of silver, and the fourth part of a kab [1] of dove’s dung for five shekels of silver. [26][†]Now as the king of Israel was passing by on the wall, a woman cried out to him, saying, “Help, my lord, O king!” [27]And he said, “If the Lord will not help you, how shall I help you? From the threshing floor, or from the winepress?” [28][†]And the king asked her, “What is your trouble?” She answered, “This woman said to me, ‘Give your son, that we may eat him today, and we will eat my son tomorrow.’ [29] [z] So we boiled my son and ate him. And on the next day I said to her, ‘Give your son, that we may eat him.’ But she has hidden her son.” [30][†]When the king heard the words of the woman, [a] he tore his clothes—now he was passing by on the wall—and the people looked, and behold, [a] he had sackcloth beneath on his body— [31]and he said, [b] “May God do so to me and more also, if the head of Elisha the son of Shaphat remains on his shoulders today.”

[32][†]Elisha was sitting in his house, [c] and the elders were sitting with him. Now the king had dispatched a man from his presence, but before the messenger arrived Elisha said to the elders, “Do you see how this [d] murderer has sent to take off my head? Look, when the messenger comes, shut the door and hold the door fast against him. Is not the sound of his master’s feet behind him?” [33]And while he was still speaking with them, the messenger came down to him and said, “This trouble is from the Lord! [e] Why should I wait for the Lord any longer?”

Elisha Promises Food

2 KINGS 7 [†]But Elisha said, “Hear the word of the Lord: thus says the Lord, [f] Tomorrow about this time a seah [1] of fine flour shall be sold for a shekel, [2] and two seahs of barley for a shekel, at the gate of Samaria.” [2][†]Then [g] the captain on whose hand the king leaned said to the man of God, [h] “If the Lord himself should make windows in heaven, could this thing be?” But he said, “You shall see it with your own eyes, but you shall not eat of it.”

The Syrians Flee

[3][†]Now there were four men who were lepers [3] [i] at the entrance to the gate. And they said to one another, “Why are we sitting here until we die? [4]If we say, ‘Let us enter the city,’ the famine is in the city, and we shall die there. And if we sit here, we die also. So now come, let us go over to the camp of the Syrians. If they spare our lives we shall live, and if they kill us we shall but die.” [5]So they arose at twilight to go to the camp of the Syrians. But when they came to the edge of the camp of the Syrians, behold, there was no one there. [6]For the Lord had made the army of the Syrians [j] hear the sound of chariots and of horses, the sound of a great army, so that they said to one another, “Behold, the king of Israel has hired against us [k] the kings of the Hittites and the kings of Egypt to come against us.” [7] [l] So they fled away in the twilight and abandoned their tents, their horses, and their donkeys, leaving the camp as it was, and fled for their lives. [8]And when these lepers came to the edge of the camp, they went into a tent and ate and drank, and they carried off silver and gold and clothing and went and hid them. Then they came back and entered another tent and carried off things from it and went and hid them.

[9]Then they said to one another, “We are not doing right. This day is a day of good news. If we are silent and wait until the morning light, punishment will overtake us. Now therefore come; let us go and tell the king’s household.” [10]So they came and called to the gatekeepers of the city and told them, “We came to the camp of the Syrians, and behold, there was no one to be seen or heard there, nothing but the horses tied and the donkeys tied and the tents as they were.” [11]Then the gatekeepers called out, and it was told within the king’s household. [12]And the king rose in the night and said to his servants, “I will tell you what the Syrians have done to us. They know that we are hungry. Therefore they have gone out of the camp to hide themselves in the open country, thinking, ‘When they come out of the city, we shall take them alive and get into the city.’” [13]And one of his servants said, “Let some men take five of the remaining horses, seeing that those who are left here will fare like the whole multitude of Israel who have already perished. Let us send and see.” [14]So they took two horsemen, and the king sent them after the army of the Syrians, saying, “Go and see.” [15]So they went after them as far as the Jordan, and behold, all the way was

littered with garments and equipment that the Syrians had thrown away in their haste. And the messengers returned and told the king.

[16]Then the people went out and plundered the camp of the Syrians. So a seah of fine flour was sold for a shekel, and two seahs of barley for a shekel, [m]according to the word of the LORD. [17]Now the king had appointed [n]the captain on whose hand he leaned to have charge of the gate. And the people trampled him in the gate, so that he died, as the man of God had said [o]when the king came down to him. [18]For when the man of God had said to the king, “Two seahs of barley shall be sold for a shekel, and a seah of fine flour for a shekel, about this time tomorrow in the gate of Samaria,” [19][n]the captain had answered the man of God, “If the LORD himself should make windows in heaven, could such a thing be?” And he had said, [p]“You shall see it with your own eyes, but you shall not eat of it.” [20][†]And so it happened to him, for the people trampled him in the gate and he died.

The Shunammite’s Land Restored

2 KINGS **8** [†]Now Elisha had said to the woman [q]whose son he had restored to life, “Arise, and depart with your household, and sojourn wherever you can, for the LORD [r]has called for a famine, and it will come upon the land for [s]seven years.” [2][†]So the woman arose and did according to the word of the man of God. She went with her household and sojourned in the land of the Philistines seven years. [3][†]And at the end of the seven years, when the woman returned from the land of the Philistines, she went to appeal to the king for her house and her land. [4]Now the king was talking with [t]Gehazi the servant of the man of God, saying, “Tell me all the great things that Elisha has done.” [5]And while he was telling the king how [q]Elisha had restored the dead to life, behold, the woman whose son he had restored to life appealed to the king for her house and her land. And Gehazi said, “My lord, O king, here is the woman, and here is her son whom Elisha restored to life.” [6][†]And when the king asked the woman, she told him. So the king appointed an official for her, saying, “Restore all that was hers, together with all the produce of the fields from the day that she left the land until now.”

Hazael Murders Ben-hadad

[7][†]Now Elisha came to [u]Damascus. [v]Ben-hadad the king of Syria was
sick. And when it was told him, “The man of God has come here,” [8][†]the
king said to [w]Hazael, [x]“Take a present with you and go to meet the man of
God, [y]and inquire of the LORD through him, saying, ‘Shall I recover from
this sickness?’” [9]So Hazael went to meet him, and took a present with him,
all kinds of goods of Damascus, forty camels’ loads. When he came and
stood before him, he said, [z]“Your son Ben-hadad king of Syria has sent me
to you, saying, ‘Shall I recover from this sickness?’” [10][†]And Elisha said
to him, [a]“Go, say to him, ‘You shall certainly recover,’ but [1] the LORD has
shown me that [b]he shall certainly die.” [11][†]And he fixed his gaze and
stared at him, [c]until he was embarrassed. And the man of God wept. [12]And
Hazael said, “Why does my lord weep?” He answered, “Because I know
[d]the evil that you will do to the people of Israel. You will set on fire their
fortresses, and you will kill their young men with the sword [e]and dash in
pieces their little ones and rip open their pregnant women.” [13]And Hazael
said, “What is your servant, [f]who is but a dog, that he should do this great
thing?” Elisha answered, [g]“The LORD has shown me that you are to be king
over Syria.” [14]Then he departed from Elisha and came to his master, who
said to him, “What did Elisha say to you?” And he answered, “He told me
[h]that you would certainly recover.” [15][†]But the next day he took the bed
cloth [2] and dipped it in water and spread it over his face, till he died. And
Hazael became king in his place.

Jehoram Reigns in Judah

[16][†]In the fifth year of [i]Joram the son of Ahab, king of Israel, when
Jehoshaphat was king of Judah, [3] Jehoram the son of Jehoshaphat, king of
Judah, began to reign. [17]He was [j]thirty-two years old when he became
king, and he reigned eight years in Jerusalem. [18][†]And he walked in the
way of the kings of Israel, as the house of Ahab had done, for [k]the daughter
of Ahab was his wife. And he did what was evil in the sight of the LORD.
[19][†]Yet the LORD was not willing to destroy Judah, for the sake of David

his servant, [l] since he promised to give [m] a lamp to him and to his sons forever.

[20][†]In his days Edom revolted from the rule of Judah and set up [n] a king of their own. [21]Then Joram [4] passed over to Zair with all his chariots and rose by night, and he and his chariot commanders struck the Edomites who had surrounded him, but his army [o] fled home. [22] [p] So Edom revolted from the rule of Judah to this day. Then [q] Libnah revolted at the same time. [23][†]Now the rest of the acts of Joram, and all that he did, are they not written in the Book of the Chronicles of the Kings of Judah? [24]So Joram slept with his fathers and was buried [r] with his fathers in the city of David, and [s] Ahaziah his son reigned in his place.

Ahaziah Reigns in Judah

[25] [t] In the [u] twelfth year of Joram the son of Ahab, king of Israel, Ahaziah the son of Jehoram, king of Judah, began to reign. [26]Ahaziah was [v] twenty-two years old when he began to reign, and he reigned one year in Jerusalem. His mother's name was Athaliah; she was [w] a granddaughter of Omri king of Israel. [27]He also walked in the way of the house of Ahab and did what was evil in the sight of the Lord, as the house of Ahab had done, for he was son-in-law to the house of Ahab.

[28][†]He went with Joram the son of Ahab to make war against [x] Hazael king of Syria at [y] Ramoth-gilead, and the Syrians wounded Joram. [29] [z] And King Joram returned to be healed in Jezreel of the wounds that the Syrians had given him at [a] Ramah, when he fought against Hazael king of Syria. And [b] Ahaziah the son of Jehoram king of Judah went down to see Joram the son of Ahab in Jezreel, because he was sick.

Jehu Anointed King of Israel

2 KINGS 9 [†]Then Elisha the prophet called one of [c] the sons of the prophets and said to him, [d] "Tie up your garments, and take this [e] flask of oil in your hand, and go to [f] Ramoth-gilead. [2][†]And when you arrive, look there for Jehu [g] the son of Jehoshaphat, son of Nimshi. And go in and have him rise from among [h] his fellows, and lead him to an inner chamber.

[3][†]Then take the flask of oil and pour it on his head and say, ‘Thus says the LORD, [i]I anoint you king over Israel.’ Then open the door and flee; do not linger.”

[4]So the young man, the servant of the prophet, went to Ramoth-gilead. [5]And when he came, behold, the commanders of the army were in council. And he said, “I have a word for you, O commander.” And Jehu said, “To which of us all?” And he said, “To you, O commander.” [6]So he arose and went into the house. And the young man poured the oil on his head, saying to him, “Thus says the LORD, the God of Israel, [i]I anoint you king over the people of the LORD, over Israel. [7][†]And you shall strike down the house of Ahab your master, so that I may avenge [j]on Jezebel the blood of my servants the prophets, and the blood of all the servants of the LORD. [8]For the whole house of Ahab shall perish, [k]and I will cut off from Ahab [l]every male, [m]bond or free, in Israel. [9]And I will make the house of Ahab like [n]the house of Jeroboam the son of Nebat, and like [o]the house of Baasha the son of Ahijah. [10][†][p]And the dogs shall eat Jezebel in the territory of Jezreel, and none shall bury her.” Then he opened the door and fled.

[11]When Jehu came out to the servants of his master, they said to him, [q]“Is all well? Why did [r]this mad fellow come to you?” And he said to them, “You know the fellow and his talk.” [12]And they said, “That is not true; tell us now.” And he said, “Thus and so he spoke to me, saying, ‘Thus says the LORD, I anoint you king over Israel.’” [13][†]Then in haste [s]every man of them took his garment and put it under him on the bare [1] steps, and they blew the trumpet and proclaimed, [t]“Jehu is king.”

Jehu Assassinates Joram and Ahaziah

[14]Thus Jehu the son of Jehoshaphat the son of Nimshi conspired against Joram. ([u]Now Joram with all Israel had been on guard at Ramoth-gilead against [v]Hazael king of Syria, [15][w]but King Joram had returned to be healed in Jezreel of the wounds that the Syrians had given him, when he fought with Hazael king of Syria.) So Jehu said, “If this is your decision, then let no one slip out of the city to go and tell the news in Jezreel.” [16]Then Jehu mounted his chariot and went to Jezreel, for Joram lay there. And Ahaziah king of Judah had come down to visit Joram.

17[†]Now the watchman was standing on the tower in Jezreel, and he saw the company of Jehu as he came and said, “I see a company.” And Joram said, “Take a horseman and send to meet them, and let him say, ‘Is it peace?’” 18So a man on horseback went to meet him and said, “Thus says the king, ‘Is it peace?’” And Jehu said, “What do you have to do with peace? Turn around and ride behind me.” And the watchman reported, saying, “The messenger reached them, but he is not coming back.” 19Then he sent out a second horseman, who came to them and said, “Thus the king has said, ‘Is it peace?’” And Jehu answered, “What do you have to do with peace? Turn around and ride behind me.” 20Again the watchman reported, “He reached them, but he is not coming back. And the driving [x] is like the driving of Jehu [y] the son of Nimshi, for he drives furiously.”

21Joram said, [z] “Make ready.” And they made ready his chariot. [a] Then Joram king of Israel and Ahaziah king of Judah set out, each in his chariot, and went to meet Jehu, and met him [b] at the property of Naboth the Jezreelite. 22[†]And when Joram saw Jehu, he said, “Is it peace, Jehu?” He answered, “What peace can there be, so long as [c] the whorings and the sorceries of your mother Jezebel are so many?” 23Then Joram reined about and fled, saying to Ahaziah, “Treachery, O Ahaziah!” 24And Jehu drew his bow with his full strength, and shot Joram between the shoulders, so that the arrow pierced his heart, and he sank in his chariot. 25[†]Jehu said to Bidkar [d] his aide, “Take him up and throw him [b] on the plot of ground belonging to Naboth the Jezreelite. For remember, when you and I rode side by side behind Ahab his father, how [e] the Lord made this [f] pronouncement against him: 26‘As surely as I saw yesterday the blood of Naboth and the blood of his sons—declares the Lord—I will repay you on this plot of ground.’ Now therefore take him up and throw him on the plot of ground, in accordance with the word of the Lord.”

27[†] [g] When Ahaziah the king of Judah saw this, he fled in the direction of Beth-haggan. And Jehu pursued him and said, “Shoot him also.” And they shot him [2] in the chariot at the ascent of Gur, which is by [h] Ibleam. And he fled to [h] Megiddo and died there. 28 [i] His servants carried him in a chariot to Jerusalem, and buried him in his tomb with his fathers in the city of David.

[29]In the [j] eleventh year of Joram the son of Ahab, Ahaziah began to reign over Judah.

Jehu Executes Jezebel

[30][†]When Jehu came to Jezreel, Jezebel heard of it. And [k] she painted her eyes and adorned her head and looked out of the window. [31][†]And as Jehu entered the gate, she said, [l] “Is it peace, you Zimri, murderer of your master?” [32][†]And he lifted up his face to the window and said, “Who is on my side? Who?” Two or three eunuchs looked out at him. [33]He said, “Throw her down.” So they threw her down. And some of her blood spattered on the wall and on the horses, and they trampled on her. [34]Then he went in and ate and drank. And he said, “See now to this cursed woman and bury her, [m] for she is a king’s daughter.” [35]But when they went to bury her, they found no more of her than the skull and the feet and the palms of her hands. [36][†]When they came back and told him, he said, “This is the word of the LORD, which he spoke by his servant Elijah the Tishbite: [n] ‘In the territory of Jezreel the dogs shall eat the flesh of Jezebel, [37]and the corpse of Jezebel shall be [o] as dung on the face of the field in the territory of Jezreel, so that no one can say, This is Jezebel.’”

Jehu Slaughters Ahab’s Descendants

2 KINGS **10** [†]Now Ahab had seventy sons in [p] Samaria. So Jehu wrote letters and sent them to Samaria, to the rulers of the city, [1] to the elders, and to [q] the guardians of the sons [2] of Ahab, saying, [2]“Now then, as soon as this letter comes to you, seeing your master’s sons are with you, and there are with you chariots and horses, fortified cities also, and weapons, [3][†]select the best and fittest of your master’s sons and set him on his father’s throne and fight for your master’s house.” [4]But they were exceedingly afraid and said, “Behold, the two kings could not stand before him. How then can we stand?” [5][†]So he who was over the palace, and he who was over the city, together with the elders and the guardians, sent to Jehu, saying, [r] “We are your servants, and we will do all that you tell us. We will not make anyone king. Do whatever is good in your eyes.” [6]Then he wrote to them a second letter, saying, “If you are on my side, and if you are ready to obey me, take the heads of your master’s sons and come to me at Jezreel tomorrow at this time.” Now the king’s sons, seventy persons, were with the great men of the city, [q] who were bringing them up. [7][†]And as soon as the letter came to them, they took the king’s sons [s] and slaughtered them, seventy persons, and put their heads in baskets and sent them to him at Jezreel. [8][†]When the messenger came and told him, “They have brought the heads of the king’s sons,” he said, “Lay them in two heaps at the entrance of the gate until the morning.” [9]Then in the morning, when he went out, he stood and said to all the people, “You are innocent. [t] It was I who conspired against my master and killed him, but who struck down all these? [10]Know then that there shall [u] fall to the earth nothing of the word of the LORD, which the LORD spoke concerning the house of Ahab, for the LORD has done [v] what he said by his servant Elijah.” [11]So Jehu struck down all who remained of the house of Ahab in Jezreel, all his great men and his close friends and his priests, until he left him none remaining.

[12][†]Then he set out and went to Samaria. On the way, when he was at Beth-eked of the Shepherds, [13]Jehu met [w] the relatives of Ahaziah king of Judah, and he said, “Who are you?” And they answered, “We are the relatives of Ahaziah, and we came down to visit the royal princes and the

sons of the queen mother.” [14]He said, “Take them alive.” And they took them alive and slaughtered them at the pit of Beth-eked, forty-two persons, and he spared none of them.

[15][†]And when he departed from there, he met [x]Jehonadab the son of [y]Rechab coming to meet him. And he greeted him and said to him, “Is your heart true to my heart as mine is to yours?” And Jehonadab answered, “It is.” Jehu said, [3] “If it is, [z]give me your hand.” So he gave him his hand. And Jehu took him up with him into the chariot. [16]And he said, “Come with me, and see [a]my zeal for the LORD.” So he [4] had him ride in his chariot. [17]And when he came to Samaria, [b]he struck down all who remained to Ahab in Samaria, till he had wiped them out, according to the word of the LORD [v]that he spoke to Elijah.

Jehu Strikes Down the Prophets of Baal

[18][†]Then Jehu assembled all the people and said to them, [c]“Ahab served Baal a little, but Jehu will serve him much. [19]Now therefore call to me all the [d]prophets of Baal, all his worshipers and all his priests. Let none be missing, for I have a great sacrifice to offer to Baal. Whoever is missing shall not live.” But Jehu did it with cunning in order to destroy the worshipers of Baal. [20][†]And Jehu ordered, [e]“Sanctify [f]a solemn assembly for Baal.” So [g]they proclaimed it. [21]And Jehu sent throughout all Israel, and all the worshipers of Baal came, so that there was not a man left who did not come. And they entered [h]the house of Baal, and the house of Baal was filled from one end to the other. [22]He said to him who was in charge of the wardrobe, “Bring out the vestments for all the worshipers of Baal.” So he brought out the vestments for them. [23]Then Jehu went into the house of Baal with Jehonadab the son of Rechab, and he said to the worshipers of Baal, “Search, and see that there is no servant of the LORD here among you, but only the worshipers of Baal.” [24]Then they [5] went in to offer sacrifices and burnt offerings.

Now Jehu had stationed eighty men outside and said, “The man who allows any of those whom I give into your hands to escape [i]shall forfeit his life.” [25]So as soon as he had made an end of offering the burnt offering, Jehu said to the guard and to the officers, [j]“Go in and strike them down; let not a man escape.” So when they put them to the sword, the guard and the officers cast them out and went into the inner room of the house of Baal, [26]and they brought out the [k] pillar that was in [h] the house of Baal and burned it. [27][†]And they demolished the [k] pillar of Baal, and demolished the house of Baal, and made it [l] a latrine to this day.

Jehu Reigns in Israel

[28]Thus Jehu wiped out Baal from Israel. [29][†]But Jehu did not turn aside from [m] the sins of Jeroboam the son of Nebat, [n] which he made Israel to sin—that is, the golden calves that were in Bethel and in Dan. [30][†]And the LORD said to Jehu, “Because you have done well in carrying out what is right in my eyes, and have done to the house of Ahab according to all that was in my heart, [o] your sons of the fourth generation shall sit on the throne of Israel.” [31]But Jehu was not careful to walk in the law of the LORD, the God of Israel, with all his heart. [p] He did not turn from the sins of Jeroboam, which he made Israel to sin.

[32][†]In those days the LORD [q] began to cut off parts of Israel. [r] Hazael defeated them throughout the territory of Israel: [33]from the Jordan eastward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from [s] Aroer, which is by the Valley of the Arnon, that is, [t] Gilead and Bashan. [34]Now the rest of the acts of Jehu and all that he did, and all his might, are they not written in the Book of the Chronicles of the Kings of Israel? [35]So Jehu slept with his fathers, and they buried him in Samaria. And Jehoahaz his son reigned in his place. [36]The time that Jehu reigned over Israel in Samaria was twenty-eight years.

Athaliah Reigns in Judah

2 KINGS **11** [†] [u] Now when [v] Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the royal family. [2]But Jehosheba, the daughter of King Joram, sister of Ahaziah, took [w] Joash the son of Ahaziah and stole him away from among the king’s sons who were being put to death, and she put [1] him and his nurse in a bedroom. Thus they [2] hid him from Athaliah, so that he was not put to death. [3]And he remained with her six years, hidden in the house of the LORD, while Athaliah reigned over the land.

Joash Anointed King in Judah

4 [x] But in the seventh year [y] Jehoiada sent and brought the captains of [z] the Carites and of the guards, and had them come to him in the house of the LORD. And he made a covenant with them and put them under oath in the house of the LORD, and he showed them the king's son. **5**[†]And he commanded them, "This is the thing that you shall do: one third of you, [a] those who come off duty on the Sabbath and guard the king's house **6**([b] another third being at the gate Sur and a third at the gate behind the guards) shall guard the palace. [3] **7**And the two divisions of you, which come on duty in force on the Sabbath and guard the house of the LORD on behalf of the king, **8**shall surround the king, each with his weapons in his hand. And whoever approaches the ranks is to be put to death. Be with the king [c] when he goes out and when he comes in."

9The captains did according to all that Jehoiada the priest commanded, and they each brought his men who were to go off duty on the Sabbath, with those who were to come on duty on the Sabbath, and came to Jehoiada the priest. **10**[†]And the priest gave to the captains the spears and [d] shields that had been King David's, which were in the house of the LORD. **11**And the guards stood, every man with his weapons in his hand, from the south side of the house to the north side of the house, around the altar and the house on behalf of the king. **12**[†]Then he brought out the king's son and put [e] the crown on him and gave him [f] the testimony. And they proclaimed him king and anointed him, and they clapped their hands and said, [g] "Long live the king!"

13When Athaliah heard the noise of the guard and of the people, she went into the house of the LORD to the people. **14**[†]And when she looked, there was the king standing [h] by the pillar, according to the custom, and the captains and the trumpeters beside the king, and all the people of the land rejoicing and [i] blowing trumpets. And Athaliah [j] tore her clothes and cried, "Treason! Treason!" **15**Then Jehoiada the priest commanded the captains who were set over the army, "Bring her out between the ranks, and put to death with the sword anyone who follows her." For the priest said, "Let her not be put to death in the house of the LORD." [16]So they laid hands on her; and she went through the horses' entrance to the king's house, and there she was put to death.

[17][†]And Jehoiada [k]made a covenant between the LORD and the king and people, that they should be the LORD's people, and also [l]between the king and the people. [18]Then all the people of the land went to [m]the house of Baal and tore it down; [n]his altars and his images they broke in pieces, and they killed Mattan the priest of Baal before the altars. And the priest posted watchmen over the house of the LORD. [19]And he took the captains, [o]the Carites, the guards, and all the people of the land, and they brought the king down from the house of the LORD, marching through [p]the gate of the guards to the king's house. And he took his seat on the throne of the kings. [20]So all the people of the land rejoiced, and the city was quiet after Athaliah had been put to death with the sword at the king's house.

Jehoash Reigns in Judah

[21][†] [4] [q]Jehoash [5] was seven years old when he began to reign.

2 KINGS **12** In the seventh year of Jehu, Jehoash [1] began to reign, and he reigned forty years in Jerusalem. His mother's name was Zibiah of Beersheba. [2][†]And Jehoash did what was right in the eyes of the LORD all his days, because Jehoiada the priest instructed him. [3]Nevertheless, [r]the high places were not taken away; the people continued to sacrifice and make offerings on the high places.

Jehoash Repairs the Temple

[4][†]Jehoash said to the priests, "All the money of the holy things [s]that is brought into the house of the LORD, the money for which each man is assessed—the money from the assessment of persons—and [t]the money that a man's heart prompts him to bring into the house of the LORD, [5]let the priests take, each from his donor, and let them repair the house wherever any need of repairs is discovered." [6]But by the twenty-third year of King Jehoash, the priests had made no repairs on the house. [7][†]Therefore King Jehoash summoned Jehoiada the priest and the other priests and said to

them, “Why are you not repairing the house? Now therefore take no more money from your donors, but hand it over for the repair of the house.” [8]So the priests agreed that they should take no more money from the people, and that they should not repair the house.

[9]Then Jehoiada the priest took [u] a chest and bored a hole in the lid of it and set it beside the altar on the right side as one entered the house of the LORD. And the priests who guarded the threshold put in it all the money that was brought into the house of the LORD. [10]And whenever they saw that there was much money in the chest, the king’s secretary and the high priest came up and they bagged and counted [v] the money that was found in the house of the LORD. [11]Then they would give the money that was weighed out into the hands of the workmen who had the oversight of the house of the LORD. And they paid it out to the carpenters and the builders who worked on the house of the LORD, [12]and [w] to the masons and the stonecutters, as well as to buy timber and quarried stone for making repairs on the house of the LORD, and for any outlay for the repairs of the house. [13][†] [x] But there were not made for the house of the LORD [y] basins of silver, snuffers, bowls, trumpets, or any vessels of gold, or of silver, from the money that was brought into the house of the LORD, [14]for that was given to the workmen who were repairing the house of the LORD with it. [15]And [z] they did not ask for an accounting from the men into whose hand they delivered the money to pay out to the workmen, for they dealt honestly. [16]The money from [a] the guilt offerings and the money from the [b] sin offerings was not brought into the house of the LORD; [c] it belonged to the priests.

[17][†]At that time [d] Hazael king of Syria went up and fought against Gath and took it. But when Hazael set his face [e] to go up against Jerusalem, [18]Jehoash king of Judah [f] took all the sacred gifts that Jehoshaphat and Jehoram and Ahaziah his fathers, the kings of Judah, had dedicated, [g] and his own sacred gifts, and all the gold that was found in the treasuries of the house of the LORD and of the king’s house, and sent these to Hazael king of Syria. Then Hazael went away from Jerusalem.

The Death of Joash

[19][†]Now the rest of the acts of Joash and all that he did, are they not written in the Book of the Chronicles of the Kings of Judah? **[20]**[†] [h] His servants arose and made a conspiracy [i] and struck down Joash in the house of [j] Millo, on the way that goes down to Silla. **[21]**It was [k] Jozacar the son of Shimeath and Jehozabad the son of [k] Shomer, his servants, who struck him down, so that he died. And they buried him with his fathers in the city of David, [l] and Amaziah his son reigned in his place.

Jehoahaz Reigns in Israel

2 KINGS **13** [†]In the twenty-third year of Joash the son of Ahaziah, king of Judah, Jehoahaz the son of Jehu began to reign over Israel in Samaria, and he reigned seventeen years. **[2]**He did what was evil in the sight of the LORD and followed the sins of Jeroboam the son of Nebat, [m] which he made Israel to sin; he did not depart from them. **[3]** [n] And the anger of the LORD was kindled against Israel, and he gave them continually into the hand of [o] Hazael king of Syria and into the hand of [p] Ben-hadad the son of Hazael. **[4]**[†]Then Jehoahaz [q] sought the favor of the LORD, and the LORD listened to him, [r] for he saw the oppression of Israel, how the king of Syria oppressed them. **[5]**(Therefore the LORD gave Israel [s] a savior, so that they escaped from the hand of the Syrians, and the people of Israel lived in [t] their homes as formerly. **[6]**[†]Nevertheless, they did not depart from the sins of the house of Jeroboam, [m] which he made Israel to sin, but walked [1] in them; and [u] the Asherah also remained in Samaria.) **[7]**[†]For there was not left to Jehoahaz an army of more than fifty horsemen and ten chariots and ten thousand footmen, for the king of Syria had destroyed them and made them like the dust [v] at threshing. **[8]**Now the rest of the acts of Jehoahaz and all that he did, and his might, are they not written in the Book of the Chronicles of the Kings of Israel? **[9]**[†]So Jehoahaz slept with his fathers, and they buried him in Samaria, and Joash his son reigned in his place.

Jehoash Reigns in Israel

[10]In the thirty-seventh year of Joash king of Judah, Jehoash [2] the son of Jehoahaz began to reign over Israel in Samaria, and he reigned sixteen years. [11]He also did what was evil in the sight of the LORD. He did not depart from all the sins of Jeroboam the son of Nebat, [m] which he made Israel to sin, but he walked in them. [12] [w] Now the rest of the acts of Joash [x] and all that he did, [y] and the might with which he fought against Amaziah king of Judah, are they not written in the Book of the Chronicles of the Kings of Israel? [13]So Joash slept with his fathers, and Jeroboam sat on his throne. And Joash was buried in Samaria with the kings of Israel.

The Death of Elisha

[14][†]Now when Elisha had fallen sick with the illness of which he was to die, Joash king of Israel went down to him and wept before him, crying, [z] "My father, my father! The chariots of Israel and its horsemen!" [15]And Elisha said to him, "Take a bow and arrows." So he took a bow and arrows. [16]Then he said to the king of Israel, "Draw the bow," and he drew it. And Elisha laid his hands on the king's hands. [17]And he said, "Open the window eastward," and he opened it. Then Elisha said, "Shoot," and he shot. And he said, "The LORD's arrow of victory, the arrow of victory over Syria! For you shall fight the Syrians in [a] Aphek until you have made an end of them." [18]And he said, "Take the arrows," and he took them. And he said to the king of Israel, "Strike the ground with them." And he struck three times and stopped. [19]Then [b] the man of God was angry with him and said, "You should have struck five or six times; then you would have struck down Syria until you had made an end of it, but now you will strike down Syria only [c] three times."

[20][†]So Elisha died, and they buried him. Now bands of [d] Moabites used to invade the land in the spring of the year. [21]And as a man was being buried, behold, a marauding band was seen and the man was thrown into the grave of Elisha, and as soon as the man touched the bones of Elisha, he revived and stood on his feet.

[22] [e] Now Hazael king of Syria oppressed Israel all the days of Jehoahaz. [23][†] [f] But the LORD was gracious to them and had compassion on them,

[g] and he turned toward them, [h] because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, nor has he cast them from his presence until now.

[24]When Hazael king of Syria died, Ben-hadad his son became king in his place. [25][†]Then Jehoash the son of Jehoahaz took again from Ben-hadad the son of Hazael the cities [i] that he had taken from Jehoahaz his father in war. [j] Three times Joash defeated him and recovered the cities of Israel.

Amaziah Reigns in Judah

2 KINGS **14** [†] [k] In the [l] second year of Joash the son of Joahaz, king of Israel, [m] Amaziah the son of Joash, king of Judah, began to reign. [2]He was twenty-five years old when he began to reign, and he reigned twenty-nine years in Jerusalem. His mother’s name was Jehoaddin of Jerusalem. [3]And he did what was right in the eyes of the LORD, yet not like David his father. He did in all things as Joash his father had done. [4] [n] But the high places were not removed; [o] the people still sacrificed and made offerings on the high places. [5]And as soon as the royal power was [p] firmly in his hand, he struck down his servants [q] who had struck down the king his father. [6]But he did not put to death the children of the murderers, according to what is written in the Book of the Law of Moses, where the LORD commanded, [r] “Fathers shall not be put to death because of their children, nor shall children be put to death because of their fathers. But each one shall die for his own sin.”

[7][†] [s] He struck down ten thousand Edomites in [t] the Valley of Salt and took [u] Sela by storm, and called it [v] Joktheel, which is its name to this day.

[8] [w] Then Amaziah sent messengers to Jehoash [1] the son of Jehoahaz, son of Jehu, king of Israel, saying, “Come, [x] let us look one another in the face.” [9][†]And Jehoash king of Israel sent word to Amaziah king of Judah, [y] “A thistle on Lebanon sent to a cedar on Lebanon, saying, ‘Give your daughter to my son for a wife,’ and a wild beast of Lebanon passed by and trampled down the thistle. [10]You have indeed [z] struck down Edom, [a] and your heart has lifted you up. Be content with your glory, and stay at home, for why should you provoke trouble so that you fall, you and Judah with you?”

[11][†]But Amaziah would not listen. So Jehoash king of Israel went up, and he and Amaziah king of Judah [x]faced one another in battle at [b]Beth-shemesh, which belongs to Judah. [12]And Judah was defeated by Israel, [c]and every man fled to his home. [13]And Jehoash king of Israel captured Amaziah king of Judah, the son of Jehoash, son of Ahaziah, at Beth-shemesh, and came to Jerusalem and broke down the wall of Jerusalem for four hundred cubits, [2] from [d]the Ephraim Gate to [e]the Corner Gate. [14]And he seized [f]all the gold and silver, and all the vessels that were found in the house of the LORD and in the treasuries of the king's house, also hostages, and he returned to Samaria.

[15][†] [g]Now the rest of the acts of Jehoash that he did, and his might, and how he fought with Amaziah king of Judah, are they not written in the Book of the Chronicles of the Kings of Israel? [16]And Jehoash slept with his fathers and was buried in Samaria with the kings of Israel, and Jeroboam his son reigned in his place.

[17] [h] Amaziah the son of Joash, king of Judah, lived fifteen years after the death of Jehoash son of Jehoahaz, king of Israel. [18]Now the rest of the deeds of Amaziah, are they not written in the Book of the Chronicles of the Kings of Judah? [19][†]And they made a conspiracy against him in Jerusalem, and he fled to [i]Lachish. But they sent after him to Lachish and put him to death there. [20]And they brought him on horses; and he was buried in Jerusalem with his fathers in the city of David. [21]And all the people of Judah took Azariah, who was sixteen years old, and made him king instead of his father Amaziah. [22][†]He built [j]Elath and restored it to Judah, after the king slept with his fathers.

Jeroboam II Reigns in Israel

[23]In the fifteenth year of Amaziah the son of Joash, king of Judah, Jeroboam the son of Joash, king of Israel, began to reign in Samaria, and he reigned forty-one years. [24]And he did what was evil in the sight of the LORD. He did not depart from all the sins of Jeroboam the son of Nebat, [k]which he made Israel to sin. [25][†] [l]He restored the border of Israel [m]from Lebo-hamath as far as the Sea of [n]the Arabah, according to the word of the LORD, the God of Israel, which he spoke by his servant [o]Jonah the son of

Amittai, the prophet, who was from [p] Gath-hepher. [26]For the Lord [q] saw that the affliction of Israel was very bitter, [r] for there was none left, bond or free, and there was none to help Israel. [27][†] [s] But the Lord had not said that he would blot out the name of Israel from under heaven, so he saved them by the hand of Jeroboam the son of Joash.

[28][†]Now the rest of the acts of Jeroboam and all that he did, and his might, how he fought, and how he restored [t] Damascus and [u] Hamath to Judah in Israel, are they not written in the Book of the Chronicles of the Kings of Israel? [29]And Jeroboam slept with his fathers, the kings of Israel, and Zechariah his son reigned in his place.

Azariah Reigns in Judah

2 KINGS **15** [v] In the twenty-seventh year of Jeroboam king of Israel, [w] Azariah the son of Amaziah, king of Judah, began to reign. [2]He was [x] sixteen years old when he began to reign, and he reigned fifty-two years in Jerusalem. His mother's name was Jecoliah of Jerusalem. [3][†]And he did what was right in the eyes of the Lord, according to all that his father Amaziah had done. [4] [y] Nevertheless, the high places were not taken away. The people still sacrificed and made offerings on the high places. [5][†] [z] And the Lord touched the king, so that he was a leper [1] to the day of his death, [a] and he lived in a separate house. [2] And Jotham the king's son was over the household, governing the people of the land. [6][†]Now the rest of the acts of Azariah, and all that he did, are they not written in the Book of the Chronicles of the Kings of Judah? [7]And Azariah slept with his fathers, and they buried him with his fathers [b] in the city of David, and Jotham his son reigned in his place.

Zechariah Reigns in Israel

[8][†]In the thirty-eighth year of Azariah king of Judah, Zechariah the son of Jeroboam reigned over Israel in Samaria six months. [9]And he did what was evil in the sight of the Lord, as his fathers had done. He did not depart from the sins of Jeroboam the son of Nebat, [c] which he made Israel to sin. [10]Shallum the son of Jabesh conspired against him and [d] struck him down at

Ibleam and put him to death and reigned in his place. **11**Now the rest of the deeds of Zechariah, behold, they are written in the Book of the Chronicles of the Kings of Israel. **12**(This was [e] the promise of the LORD that he gave to Jehu, “Your sons shall sit on the throne of Israel to the fourth generation.” And so it came to pass.)

Shallum Reigns in Israel

13Shallum the son of Jabesh began to reign in the thirty-ninth year of [f] Uzziah [3] king of Judah, and he reigned one month in [g] Samaria. **14**Then Menahem the son of Gadi came up from [h] Tirzah and came to Samaria, and he struck down Shallum the son of Jabesh in Samaria and put him to death and reigned in his place. **15**Now the rest of the deeds of Shallum, and the conspiracy that he made, behold, they are written in the Book of the Chronicles of the Kings of Israel. **16**[†]At that time Menahem sacked Tiphsah and all who were in it and its territory from Tirzah on, because they did not open it to him. Therefore he sacked it, [i] and he ripped open all the women in it who were pregnant.

Menahem Reigns in Israel

17In the thirty-ninth year of Azariah king of Judah, Menahem the son of Gadi began to reign over Israel, and he reigned ten years in Samaria. **18**And he did what was evil in the sight of the LORD. He did not depart all his days from all the sins of Jeroboam the son of Nebat, which he made Israel to sin. **19**[j] Pul [4] the king of Assyria came against the land, and Menahem gave [j] Pul a thousand talents [5] of silver, that he might help him [k] to confirm his hold on the royal power. **20**Menahem exacted the money from Israel, that is, from all the wealthy men, fifty shekels [6] of silver from every man, to give to the king of Assyria. So the king of Assyria turned back and did not stay there in the land. **21**Now the rest of the deeds of Menahem and all that he did, are they not written in the Book of the Chronicles of the Kings of Israel? **22**And Menahem slept with his fathers, and Pekahiah his son reigned in his place.

Pekahiah Reigns in Israel

[23]In the fiftieth year of Azariah king of Judah, Pekahiah the son of
Menahem began to reign over Israel in Samaria, and he reigned two years.
[24]And he did what was evil in the sight of the LORD. He did not turn away
from the sins of Jeroboam the son of Nebat, [c]which he made Israel to sin.
[25]And Pekah the son of Remaliah, his captain, conspired against him with
fifty men of the people of Gilead, and struck him down in Samaria, in the
citadel of the king’s house with Argob and Arieh; he put him to death and
reigned in his place. [26]Now the rest of the deeds of Pekahiah and all that he
did, behold, they are written in the Book of the Chronicles of the Kings of
Israel.

Pekah Reigns in Israel

[27][†]In the fifty-second year of Azariah king of Judah, Pekah the son of
Remaliah began to reign over Israel in Samaria, and he reigned twenty
years. [28]And he did what was evil in the sight of the LORD. He did not
depart from the sins of Jeroboam the son of Nebat, [l]which he made Israel
to sin.

[29]In the days of Pekah king of Israel, [m]Tiglath-pileser king of Assyria
came and captured [n]Ijon, [o]Abel-beth-maacah, Janoah, [p]Kedesh, [q]Hazor,
Gilead, and [r]Galilee, all the land of Naphtali, and he carried the people
captive to Assyria. [30]Then Hoshea the son of Elah made a conspiracy
against Pekah the son of Remaliah and struck him down and put him to
death and reigned in his place, [s]in the twentieth year of Jotham the son of
Uzziah. [31]Now the rest of the acts of Pekah and all that he did, behold, they
are written in the Book of the Chronicles of the Kings of Israel.

Jotham Reigns in Judah

[32][†]In the second year of Pekah the son of Remaliah, king of Israel, Jotham
the son of Uzziah, king of Judah, began to reign. [33]He was [t]twenty-five
years old when he began to reign, and he reigned sixteen years in
Jerusalem. His mother’s name was Jerusha the daughter of Zadok. [34][†]And
he did what was right in the eyes of the LORD, [u]according to all that his

father Uzziah had done. 35 [v] Nevertheless, the high places were not removed. The people still sacrificed and made offerings on the high places. He built [w] the upper gate of the house of the LORD. 36 Now the rest of the acts of Jotham and all that he did, are they not written in the Book of the Chronicles of the Kings of Judah? 37 [†] In those days the LORD began to send [x] Rezin the king of Syria and [x] Pekah the son of Remaliah against Judah. 38 Jotham slept with his fathers and was buried with his fathers in the city of David his father, and Ahaz his son reigned in his place.

Ahaz Reigns in Judah

2 KINGS 16 [†] In the seventeenth year of Pekah the son of Remaliah, Ahaz the son of Jotham, king of Judah, began to reign. 2 Ahaz was [y] twenty years old when he began to reign, and he reigned sixteen years in Jerusalem. And he did not do what was right in the eyes of the LORD his God, as his father David had done, 3 but he walked in the way of the kings of Israel. [z] He even burned his son as an offering, [1] [a] according to the despicable practices of the nations whom the LORD drove out before the people of Israel. 4 [b] And he sacrificed and made offerings [c] on the high places and on the hills and under every green tree.

5 [d] Then Rezin king of Syria and [d] Pekah the son of Remaliah, king of Israel, came up to wage war on Jerusalem, and they besieged Ahaz [e] but could not conquer him. 6 [†] At that time Rezin the king of Syria recovered [f] Elath for Syria and drove the men of Judah from [f] Elath, and the Edomites came to Elath, where they dwell to this day. 7 [†] [g] So Ahaz sent messengers to [h] Tiglath-pileser king of Assyria, saying, “I am your servant and your son. Come up and rescue me from the hand of the king of Syria and from the hand of the king of Israel, who are attacking me.” 8 Ahaz also [i] took the silver and gold that was found in the house of the LORD and in the treasures of the king’s house and sent a present to the king of Assyria. 9 [j] And the king of Assyria listened to him. The king of Assyria marched up against Damascus [k] and took it, carrying its people captive to [l] Kir, and he killed Rezin.

10 [†] When King Ahaz went to Damascus to meet [m] Tiglath-pileser king of Assyria, he saw the altar that was at Damascus. And King Ahaz sent to

[n]Uriah the priest a model of the altar, and its pattern, exact in all its details. [11]And Uriah the priest built the altar; in accordance with all that King Ahaz had sent from Damascus, so Uriah the priest made it, before King Ahaz arrived from Damascus. [12]And when the king came from Damascus, the king viewed the altar. [o]Then the king drew near to the altar and went up on it [13]and burned his burnt offering and his grain offering and poured his drink offering and threw the blood of his peace offerings on the altar. [14]And [p]the bronze altar that was before the LORD he removed [q]from the front of the house, from the place between [r]his altar and the house of the LORD, and put it on the north side of [r]his altar. [15]And King Ahaz commanded Uriah the priest, saying, “On the great altar burn [s]the morning burnt offering and the evening grain offering and the king’s burnt offering and his grain offering, with the burnt offering of all the people of the land, and their grain offering and their drink offering. And throw on it all the blood of the burnt offering and all the blood of the sacrifice, but [t]the bronze altar shall be for me to inquire by.” [16]Uriah the priest did all this, as King Ahaz commanded.

[17][†]And King Ahaz cut off the frames of the stands and removed the basin from them, and he took down [u]the sea [2] from off the bronze oxen that were under it and put it on a stone pedestal. [18]And the covered way for the Sabbath that had been built inside the house and the outer entrance for the king he caused to go around the house of the LORD, because of the king of Assyria. [19][†]Now the rest of the acts of Ahaz that he did, are they not written [v]in the Book of the Chronicles of the Kings of Judah? [20]And Ahaz slept with his fathers and [w]was buried with his fathers in the city of David, and Hezekiah his son reigned in his place.

Hoshea Reigns in Israel

2 KINGS 17 [†]In the twelfth year of Ahaz king of Judah, [x]Hoshea the son of Elah began to reign in Samaria over Israel, and he reigned nine years. [2]And he did what was evil in the sight of the LORD, yet not as the kings of Israel who were before him. [3][†][y]Against him came up [z]Shalmaneser king of Assyria. And Hoshea became his vassal and paid him tribute. [4]But the king of Assyria found treachery in Hoshea, for he had sent messengers to So, king of Egypt, and offered no tribute to the king of Assyria, as he had done year by year. Therefore the king of Assyria shut him up and bound him in prison. [5]Then the king of Assyria invaded all the land and came to Samaria, and for three years he besieged it.

The Fall of Israel

[6][†]In the ninth year of Hoshea, the king of Assyria [a]captured Samaria, [b]and he carried the Israelites away to Assyria [c]and placed them in Halah, and on the Habor, the river of [d]Gozan, and in the cities of [e]the Medes.

Exile Because of Idolatry

[7][†]And this occurred because the people of Israel had sinned against the LORD their God, [f]who had brought them up out of the land of Egypt from under the hand of Pharaoh king of Egypt, and had feared other gods [8][g]and walked in the customs of the nations whom the LORD drove out before the people of Israel, [h]and in the customs that the kings of Israel had practiced. [9]And the people of Israel did secretly against the LORD their God things that were not right. They built for themselves high places in all their towns, [i]from watchtower to fortified city. [10]They set up for themselves [j]pillars and Asherim on every high hill and under every green tree, [11]and there they made offerings on all the high places, as the nations did whom the LORD carried away before them. And they did wicked things, provoking the LORD to anger, [12]and they served idols, [k]of which the LORD had said to them, "You shall not do this." [13]Yet the LORD [l]warned Israel and Judah [m]by every prophet [n]and every seer, saying, [o]"Turn from your evil ways and keep my commandments and my statutes, in accordance with all the Law that I commanded your fathers, and that I sent to you by my servants the prophets."

[14]But they would not listen, [p]but were stubborn, as their fathers had been, who did not believe in the LORD their God. [15]They despised his statutes [q]and his covenant that he made with their fathers and the warnings that he gave them. They went after [r]false idols [s]and became false, and they followed the nations that were around them, concerning whom the [t]LORD had commanded them that they should not do like them. [16]And they

abandoned all the commandments of the LORD their God, and made for themselves metal images of [u] two calves; and they [v] made an Asherah and [w] worshiped all the host of heaven and served [x] Baal. 17 [y] And they burned their sons and their daughters as offerings [1] and used [z] divination and [a] omens and [b] sold themselves to do evil in the sight of the LORD, provoking him to anger. 18 Therefore the LORD was very angry with Israel and removed them out of his sight. None was left but [c] the tribe of Judah only.

19 [d] Judah also did not keep the commandments of the LORD their God, but walked in the customs that Israel had introduced. 20 And the LORD rejected all the descendants of Israel and afflicted them [e] and gave them into the hand of plunderers, until he had cast them out of his sight.

21 [f] When he had torn Israel from the house of David, [g] they made Jeroboam the son of Nebat king. And Jeroboam drove Israel from following the LORD [h] and made them commit great sin. 22 The people of Israel walked in all the sins that Jeroboam did. They did not depart from them, 23 until the LORD removed Israel out of his sight, [i] as he had spoken by all his servants the prophets. [j] So Israel was exiled from their own land to Assyria until this day.

Assyria Resettles Samaria

24 [†] [k] And the king of Assyria brought people from [l] Babylon, Cuthah, [m] Avva, [n] Hamath, and [o] Sepharvaim, and placed them in the cities of Samaria instead of the people of Israel. And they took possession of Samaria and lived in its cities. 25 And at the beginning of their dwelling there, they did not fear the LORD. Therefore the LORD sent lions among them, which killed some of them. 26 So the king of Assyria was told, “The nations that you have carried away and placed in the cities of Samaria do not know the law of the god of the land. Therefore he has sent lions among them, and behold, they are killing them, because they do not know the law of the god of the land.” 27 Then the king of Assyria commanded, “Send there one of the priests whom you carried away from there, and let him [2] go and dwell there and teach them the law of the god of the land.” 28 So one of the

priests whom they had carried away from Samaria came and lived in [p] Bethel and taught them how they should fear the LORD.

[29]But every nation still made gods of its own and put them [q] in the shrines of the high places that the Samaritans had made, every nation in the cities in which they lived. [30]The men of [r] Babylon made Succoth-benoth, the men of Cuth made Nergal, the men of Hamath made Ashima, [31]and the Avvites made Nibhaz and Tartak; and the Sepharvites [s] burned their children in the fire to [t] Adrammelech and Anammelech, the gods of [u] Sepharvaim. [32] [v] They also feared the LORD [w] and appointed from among themselves all sorts of people as priests of the high places, who sacrificed for them in the shrines of [x] the high places. [33]So they feared the LORD but also served their own gods, after the manner of the nations from among whom they had been carried away.

[34]To this day they do according to the former manner. They do not fear the LORD, and they do not follow the statutes or the rules or the law or the commandment that the LORD commanded the children of Jacob, [y] whom he named Israel. [35]The LORD made a covenant with them and commanded them, [z] “You shall not fear other gods [a] or bow yourselves to them or serve them or sacrifice to them, [36]but [b] you shall fear the LORD, [c] who brought you out of the land of Egypt with great power and [d] with an outstretched arm. You shall bow yourselves to him, and to him you shall sacrifice. [37]And the statutes and the rules and the law and the commandment that he wrote for you, [e] you shall always be careful to do. [z] You shall not fear other gods, [38]and [f] you shall not forget the covenant that I have made with you. [z] You shall not fear other gods, [39]but [b] you shall fear the LORD your God, and he will deliver you out of the hand of all your enemies.” [40]However, they would not listen, but they did according to their former manner.

[41] [g] So these nations feared the LORD and also served their carved images. Their children did likewise, and their children’s children—as their fathers did, so they do to this day.

Hezekiah Reigns in Judah

2 KINGS **18** [†] [h] In the third year of Hoshea son of Elah, king of Israel, [i] Hezekiah the son of Ahaz, king of Judah, began to reign. [2]He was [j] twenty-five years old when he began to reign, and he reigned twenty-nine years in Jerusalem. His mother's name was [k] Abi the daughter of Zechariah. [3] [l] And he did what was right in the eyes of the LORD, according to all that David his father had done. [4][†] [m] He removed the high places and broke the [n] pillars and cut down [o] the Asherah. And he broke in pieces [p] the bronze serpent that Moses had made, for until those days the people of Israel had made offerings to it (it was called Nehushtan). [1] [5][†] [q] He trusted in the LORD, the God of Israel, [r] so that there was none like him among all the kings of Judah after him, nor among those who were before him. [6] [s] For he held fast to the LORD. He did not depart from following him, but kept the commandments that the LORD commanded Moses. [7][†] [t] And the LORD was with him; wherever he went out, [u] he prospered. He rebelled against the king of Assyria and would not serve him. [8] [v] He struck down the Philistines as far as Gaza and its territory, [w] from watchtower to fortified city.

[9][†]In the fourth year of King Hezekiah, which was the seventh year of Hoshea son of Elah, king of Israel, [x] Shalmaneser king of Assyria came up against Samaria and besieged it, [10]and at the end of three years he took it. In the sixth year of Hezekiah, which was the ninth year of Hoshea king of Israel, Samaria was taken. [11]The king of Assyria carried the Israelites away to Assyria and put them in [y] Halah, and on the [y] Habor, [y] the river of Gozan, and in the cities of the Medes, [12]because they did not obey the voice of the LORD their God but transgressed his covenant, even all that Moses the servant of the LORD commanded. They neither listened nor obeyed.

Sennacherib Attacks Judah

[13][†] [z] In the fourteenth year of King Hezekiah, Sennacherib king of Assyria came up against all the fortified cities of Judah and took them. [14][†]And Hezekiah king of Judah sent to the king of Assyria at Lachish, saying, "I have done wrong; withdraw from me. Whatever you impose on me I will

bear." [a] And the king of Assyria required of Hezekiah king of Judah three hundred talents [2] of silver and thirty talents of gold. [15]And Hezekiah [b] gave him all the silver that was found in the house of the LORD and in the treasuries of the king's house. [16]At that time Hezekiah stripped the gold from the doors of the temple of the LORD and from the doorposts that Hezekiah king of Judah had overlaid and gave it to the king of Assyria. [17][†]And the king of Assyria sent the [c] Tartan, the Rab-saris, and the Rabshakeh with a great army from Lachish to King Hezekiah at Jerusalem. And they went up and came to Jerusalem. When they arrived, they came and stood by [d] the conduit of the upper pool, which is on the highway to the Washer's Field. [18][†]And when they called for the king, there came out to them [e] Eliakim the son of Hilkiah, who was over the household, and [f] Shebnah the secretary, and Joah the son of Asaph, the recorder.

[19][†]And the Rabshakeh said to them, "Say to Hezekiah, 'Thus says the great king, the king of Assyria: On what do you rest this trust of yours? [20]Do you think that mere words are strategy and power for war? In whom do you now trust, that you have rebelled against me? [21]Behold, you are trusting now in Egypt, that broken reed of [g] a staff, which will pierce the hand of any man who leans on it. Such is Pharaoh king of Egypt to all who trust in him. [22]But if you say to me, "We trust in the LORD our God," is it not he [h] whose high places and altars Hezekiah has removed, saying to Judah and to Jerusalem, "You shall worship before this altar in Jerusalem"? [23]Come now, make a wager with my master the king of Assyria: I will give you two thousand horses, if you are able on your part to set riders on them. [24]How then can you repulse a single captain among the least of my master's servants, when you trust in Egypt for chariots and for horsemen? [25]Moreover, is it without the LORD that I have come up against this place to destroy it? The LORD said to me, Go up against this land, and destroy it.'"

[26][†]Then [e] Eliakim the son of Hilkiah, and [f] Shebnah, and Joah, said to the Rabshakeh, "Please speak to your servants in [i] Aramaic, for we understand it. Do not speak to us in the language of Judah within the hearing of the people who are on the wall." [27]But the Rabshakeh said to them, "Has my master sent me to speak these words to your master and to you, and not to the men sitting on the wall, who are doomed with you to eat their own dung and to drink their own urine?"

[28]Then the Rabshakeh stood and called out in a loud voice in the language of Judah: "Hear the word of the great king, the king of Assyria! [29][†]Thus says the king: 'Do not let Hezekiah deceive you, for he will not be able to deliver you out of my [3] hand. [30]Do not let Hezekiah make you trust in the LORD by saying, The LORD will surely deliver us, and this city will not be given into the hand of the king of Assyria.' [31][†]Do not listen to Hezekiah, for thus says the king of Assyria: 'Make your peace with me [4] and come out to me. Then [j] each one of you will eat of his own vine, and each one of his own fig tree, and each one of you will drink the water of his own cistern, [32]until I come and take you away to a land like your own land, [k] a land of grain and wine, a land of bread and vineyards, a land of olive trees and [l] honey, that you may live, and not die. And do not listen to Hezekiah when he misleads you by saying, "The LORD will deliver us." [33] [m] Has any of the gods of the nations ever delivered his land out of the hand of the king of Assyria? [34] [n] Where are the gods of [o] Hamath and [p] Arpad? Where are the gods of Sepharvaim, Hena, and [q] Ivvah? Have they delivered Samaria out of my hand? [35]Who among all the gods of the lands have delivered their lands out of my hand, [r] that the LORD should deliver Jerusalem out of my hand?'"

[36]But the people were silent and answered him not a word, for the king's command was, "Do not answer him." [37]Then [s] Eliakim the son of Hilkiah, who was over the household, and Shebna the secretary, and Joah the son of Asaph, the recorder, came to Hezekiah [t] with their clothes torn and told him the words of the Rabshakeh.

Isaiah Reassures Hezekiah

2 KINGS **19** [†] [u] As soon as King Hezekiah heard it, [t] he tore his clothes and [v] covered himself with sackcloth and went into the house of the LORD. [2]And he sent Eliakim, who was over the household, and Shebna the secretary, and the senior priests, [v] covered with sackcloth, to the prophet Isaiah the son of Amoz. [3][†]They said to him, "Thus says Hezekiah, This day is a day of distress, of rebuke, and of disgrace; children have come to the point of birth, and there is no strength to bring them forth. [4] [w] It may be that the LORD your God heard all the words of the Rabshakeh, whom his master the king of Assyria has sent [x] to mock the living God, and will rebuke the words that the LORD your God has heard; therefore lift up your prayer for [y] the remnant that is left." [5] When the servants of King Hezekiah came to Isaiah, [6] Isaiah said to them, "Say to your master, 'Thus says the LORD: Do not be afraid because of the words that you have heard, with which [z] the servants of the king of Assyria have [a] reviled me. [7] [†] Behold, I will put a spirit in him, so that [b] he shall hear a rumor and return to his own land, and I will make him [c] fall by the sword in his own land.'"

Sennacherib Defies the LORD

[8] The Rabshakeh returned, and found the king of Assyria fighting against [d] Libnah, for he heard that the king had left [e] Lachish. [9] [f] Now the king heard concerning Tirhakah king of Cush, "Behold, he has set out to fight against you." So he sent messengers again to Hezekiah, saying, [10] [†] "Thus shall you speak to Hezekiah king of Judah: 'Do not let your God [g] in whom you trust deceive you by promising that [h] Jerusalem will not be given into the hand of the king of Assyria. [11] Behold, you have heard what the kings of Assyria have done to all lands, devoting them to destruction. And shall you be delivered? [12] [i] Have the gods of the nations delivered them, the nations that my fathers destroyed, [j] Gozan, [k] Haran, Rezeph, and the people of [l] Eden who were in Telassar? [13] [m] Where is the king of Hamath, the king of Arpad, the king of the city of Sepharvaim, the king of Hena, or the king of Ivvah?'"

Hezekiah's Prayer

[14] Hezekiah received [n] the letter from the hand of the messengers and read it; and Hezekiah went up to the house of the LORD and spread it before the LORD. [15] And Hezekiah prayed before the LORD and said: "O LORD, the God of Israel, [o] enthroned above the cherubim, [p] you are the God, you alone, of all the kingdoms of the earth; you have made heaven and earth. [16] [q] Incline your ear, O LORD, and hear; [r] open your eyes, O LORD, and see; and hear the words of Sennacherib, which he has sent [s] to mock the living God. [17] Truly, O LORD, the kings of Assyria have laid waste the nations and their

lands [18]and have cast their gods into the fire, for they were not gods, [t]but the work of men’s hands, wood and stone. Therefore they were destroyed. [19]So now, O LORD our God, save us, please, from his hand, [u]that all the kingdoms of the earth may know that [p]you, O LORD, are God alone.”

Isaiah Prophesies Sennacherib’s Fall

[20][†]Then Isaiah the son of Amoz sent to Hezekiah, saying, “Thus says the LORD, the God of Israel: Your prayer to me about Sennacherib king of Assyria [v]I have heard. [21][†]This is the word that the LORD has spoken concerning him:

“She despises you, she scorns you—
[w]the virgin daughter of Zion;
she [x]wags her head behind you—
the daughter of Jerusalem.

[22] “Whom have you [y]mocked and [z]reviled?
Against whom have you raised your voice
and lifted your eyes to the heights?
Against [a]the Holy One of Israel!
[23] [b]By your messengers you have mocked the Lord,
and you have said, [c]‘With my many chariots
I have gone up the heights of the mountains,
to the far recesses of [d]Lebanon;
I felled its tallest cedars,
its choicest cypresses;
I entered its farthest lodging place,
its most [e]fruitful forest.
[24] I dug wells
and drank foreign waters,
and I dried up with the sole of my foot
all the streams [f]of Egypt.’

[25] “Have you not heard
that [g]I determined it long ago?

I planned from days of old
what [h]now I bring to pass,
that you should turn fortified cities
into heaps of ruins,
[26] while their inhabitants, shorn of strength,
are dismayed and confounded,
and have become [i]like plants of the field
and like tender grass,
like grass on the housetops,
blighted before it is grown.

[27] “But I know your sitting down
[j]and your going out and coming in,
and your raging against me.
[28] Because you have raged against me
and your complacency has come into my ears,
I will [k]put my hook in your nose
and my bit in your mouth,
and [l]I will turn you back on the way
by which you came.

[29][†]“And this shall be [m]the sign for you: this year eat what grows of itself, and in the second year what springs of the same. Then in the third year sow and reap and plant vineyards, and eat their fruit. [30] [n]And the surviving remnant of the house of Judah shall again take root downward and bear fruit upward. [31]For out of Jerusalem shall go a remnant, and out of Mount Zion [o]a band of survivors. [p]The zeal of the Lord will do this.

[32][†]“Therefore thus says the Lord concerning the king of Assyria: He shall not come into this city or shoot an arrow there, or come before it with a shield or [q]cast up a siege mound against it. [33] [r]By the way that he came, by the same he shall return, and he shall not come into this city, declares the Lord. [34] [s]For I will defend this city to save it, for my own sake [t]and for the sake of my servant David.”

[35][†]And that night [u]the angel of the Lord went out and struck down 185,000 in the camp of the Assyrians. And when people arose early in the

morning, behold, these were all dead bodies. [36]Then Sennacherib king of Assyria departed and went home and lived at [v]Nineveh. [37][†]And as he was worshiping in the house of Nisroch his god, [w]Adrammelech and Sharezer, his sons, struck him down with the sword and escaped into the land of Ararat. And Esarhaddon his son reigned in his place.

Hezekiah’s Illness and Recovery

2 KINGS **20** [†] [x]In those days [y]Hezekiah became sick and was at the point of death. And Isaiah the prophet the son of Amoz came to him and said to him, “Thus says the LORD, [z]‘Set your house in order, for you shall die; you shall not recover.’” [2][†]Then Hezekiah turned his face to the wall and prayed to the LORD, saying, [3][†]“Now, O LORD, [a]please remember how I have walked before you in faithfulness and [b]with a whole heart, [c]and have done what is good in your sight.” [d]And Hezekiah wept bitterly. [4][†]And before Isaiah had gone out of the middle court, the word of the LORD came to him: [5][†]“Turn back, and say to Hezekiah [e]the leader of my people, Thus says the LORD, the God of David your father: [f]I have heard your prayer; [g]I have seen your tears. Behold, I will heal you. On the third day you shall go up to the house of the LORD, [6]and I will add fifteen years to your life. I will deliver you and this city out of the hand of the king of Assyria, [h]and I will defend this city for my own sake and for my servant David’s sake.” [7][†]And Isaiah said, “Bring a cake of figs. And let them take and lay it on the boil, that he may recover.”

[8][†]And Hezekiah said to Isaiah, “What shall be the sign that the LORD will heal me, and that I shall go up to the house of the LORD on the third day?” [9]And Isaiah said, “This shall be [i]the sign to you from the LORD, that the LORD will do the thing that he has promised: shall the shadow go forward ten steps, or go back ten steps?” [10]And Hezekiah answered, “It is an easy thing for the shadow [j]to lengthen ten steps. Rather let the shadow go back ten steps.” [11]And Isaiah the prophet called to the LORD, [k]and he brought the shadow back ten steps, by which it had gone down on the steps of Ahaz.

Hezekiah and the Babylonian Envoys

12 [l] At that time [m] Merodach-baladan the son of Baladan, king of Babylon, [n] sent envoys with letters and a present to Hezekiah, for he heard that Hezekiah had been sick. 13 [†]And Hezekiah welcomed them, and he showed them [o] all his treasure house, the silver, the gold, the spices, the precious oil, his armory, all that was found in his storehouses. There was nothing in his house or in all his realm that Hezekiah did not show them. 14 Then Isaiah the prophet came to King Hezekiah, and said to him, "What did these men say? And from where did they come to you?" And Hezekiah said, "They have come from a far country, from Babylon." 15 He said, "What have they seen in your house?" And Hezekiah answered, "They have seen all that is in my house; there is nothing in my storehouses that I did not show them."

16 Then Isaiah said to Hezekiah, "Hear the word of the LORD: 17 Behold, the days are coming, when [p] all that is in your house, and that which your fathers have stored up till this day, shall be carried to Babylon. Nothing shall be left, says the LORD. 18 [q] And some of your own sons, who shall be born to you, shall be taken away, [r] and they shall be eunuchs in the palace of the king of Babylon." 19 [†]Then Hezekiah said to Isaiah, [s] "The word of the LORD that you have spoken is good." For he thought, "Why not, if there will be peace and security in my days?"

20 [†] [t] The rest of the deeds of Hezekiah and all his might and how he made [u] the pool and the conduit [v] and brought water into the city, are they not written in the Book of the Chronicles of the Kings of Judah? 21 [w] And Hezekiah slept with his fathers, and Manasseh his son reigned in his place.

Manasseh Reigns in Judah

2 KINGS 21 [†] [x] Manasseh was twelve years old when he began to reign, and he reigned fifty-five years in Jerusalem. His mother's name was Hephzibah. 2 And he did what was evil in the sight of the LORD, [y] according to the despicable practices of the nations whom the LORD drove out before the people of Israel. 3 For he rebuilt the high places [z] that Hezekiah his father had destroyed, and he erected altars for Baal and made [a] an Asherah, [b] as Ahab king of Israel had done, [c] and worshiped all the host of heaven and served them. 4 [d] And he built altars in the house of the LORD, of which the LORD had said, [e] "In Jerusalem will I put my name." 5And he built altars [c] for all the host of heaven in [f] the two courts of the house of the LORD. 6 [g] And he burned his son as an offering [1] and [h] used fortune-telling and [i] omens and dealt [j] with mediums and with necromancers. He did much evil in the sight of the LORD, provoking him to anger. 7And the carved image of [a] Asherah that he had made he set in the house of which the LORD said to David and to Solomon his son, "In this house, [e] and in Jerusalem, which I have chosen out of all the tribes of Israel, I will put my name forever. 8[†] [k] And I will not cause the feet of Israel to wander anymore out of the land that I gave to their fathers, if only they will be careful to do according to all that I have commanded them, and according to all the Law that my servant Moses commanded them." 9But they did not listen, and Manasseh led them astray to do more evil than the nations had done whom the LORD destroyed before the people of Israel.

Manasseh's Idolatry Denounced

10And the LORD said by his servants the prophets, 11 [l] "Because Manasseh king of Judah has committed these abominations and has done things [m] more evil than all that the Amorites did, who were before him, [n] and has made Judah also to sin [o] with his idols, 12[†]therefore thus says the LORD, the God of Israel: Behold, I am bringing upon Jerusalem and Judah such disaster [2] that the ears of everyone who hears of it [p] will tingle. 13[†] [q] And I will stretch over Jerusalem the measuring line of Samaria, and the plumb line of the house of Ahab, and I will wipe Jerusalem as one wipes a dish, wiping it and turning it upside down. 14And I will forsake the remnant of my heritage and give them into the hand of their enemies, and they shall become a prey and a spoil to all their enemies, 15because they have done what is evil in my sight and have provoked me to anger, since the day their fathers came out of Egypt, even to this day."

16 [r] Moreover, Manasseh shed very much innocent blood, till he had filled Jerusalem from one end to another, besides the sin [s] that he made Judah to sin so that they did what was evil in the sight of the LORD.

[17][†] [t]Now the rest of the acts of Manasseh and all that he did, and the sin that he committed, are they not written in the Book of the Chronicles of the Kings of Judah? [18] [u]And Manasseh slept with his fathers and was buried in the garden of his house, [v]in the garden of Uzza, and Amon his son reigned in his place.

Amon Reigns in Judah

[19][†]Amon was twenty-two years old when he began to reign, and he reigned two years in Jerusalem. His mother’s name was Meshullemeth the daughter of Haruz of Jotbah. [20]And he did what was evil in the sight of the LORD, [w]as Manasseh his father had done. [21]He walked in all the way in which his father walked and served [x]the idols that his father served and worshiped them. [22] [y]He abandoned the LORD, the God of his fathers, and did not walk in the way of the LORD. [23]And the servants of Amon conspired against him and put the king to death in his house. [24]But the people of the land struck down all those who had conspired against King Amon, and the people of the land made Josiah his son king in his place. [25]Now the rest of the acts of Amon that he did, are they not written in the Book of the Chronicles of the Kings of Judah? [26]And he was buried in his tomb [z]in the garden of Uzza, and Josiah his son reigned in his place.

Josiah Reigns in Judah

2 KINGS **22** [†] [a]Josiah was eight years old when he began to reign, and he reigned thirty-one years in Jerusalem. His mother’s name was Jedidah the daughter of Adaiah of [b]Bozkath. [2][†]And he did what was right in the eyes of the LORD and walked in all the way of David his father, [c]and he did not turn aside to the right or to the left.

Josiah Repairs the Temple

[3][†]In the eighteenth year of King Josiah, the king sent Shaphan the son of Azaliah, son of Meshullam, the secretary, to the house of the LORD, saying, [4]“Go up to [d]Hilkiah the high priest, that he may count the money [e]that has been brought into the house of the LORD, which [f]the keepers of the

threshold have collected from the people. [5] [g] And let it be given into the hand of the workmen who have the oversight of the house of the LORD, and let them give it to the workmen who are at the house of the LORD, repairing the house [6](that is, to the carpenters, and to the builders, and to the masons), and let them use it for buying timber and quarried stone to repair the house. [7]But [h] no accounting shall be asked from them for the money that is delivered into their hand, for they deal honestly."

Hilkiah Finds the Book of the Law

[8][†]And Hilkiah the high priest said to Shaphan the secretary, "I have found [i] the Book of the Law in the house of the LORD." And Hilkiah gave the book to Shaphan, and he read it. [9]And Shaphan the secretary came to the king, and reported to the king, "Your servants have emptied out the money that was found in the house and have delivered it into the hand of the workmen who have the oversight of the house of the LORD." [10]Then Shaphan the secretary told the king, "Hilkiah the priest has given me a book." And Shaphan read it before the king.

[11][†]When the king heard the words of the Book of the Law, [j] he tore his clothes. [12]And the king commanded Hilkiah the priest, and [k] Ahikam the son of Shaphan, and [l] Achbor the son of [l] Micaiah, and Shaphan the secretary, and Asaiah the king's servant, saying, [13]"Go, inquire of the LORD for me, and for the people, and for all Judah, concerning the words of this book that has been found. For great is [m] the wrath of the LORD that is kindled against us, because our fathers have not obeyed the words of this book, to do according to all that is written concerning us."

[14][†]So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asaiah went to Huldah the prophetess, the wife of Shallum the son of [n] Tikvah, son of [n] Harhas, keeper of the wardrobe (now she lived in Jerusalem in [o] the Second Quarter), and they talked with her. [15]And she said to them, "Thus says the LORD, the God of Israel: 'Tell the man who sent you to me, [16]Thus says the LORD, Behold, I will bring disaster upon this place and upon its inhabitants, all the words of the book that the king of Judah has read. [17] [p] Because they have forsaken me and have made offerings to other gods, that they might provoke me to anger with all the work of their

hands, therefore [m] my wrath will be kindled against this place, and it will not be quenched. [18]But to the king of Judah, who sent you to inquire of the LORD, thus shall you say to him, Thus says the LORD, the God of Israel: Regarding the words that you have heard, [19] [q] because your heart was penitent, and you [r] humbled yourself before the LORD, when you heard how I spoke against this place and against its inhabitants, that they should become [s] a desolation and [t] a curse, and you [u] have torn your clothes and wept before me, I also have heard you, declares the LORD. [20][†]Therefore, behold, I will gather you to your fathers, and [v] you shall be gathered to your grave in peace, and your eyes shall not see all the disaster that I will bring upon this place.'" And they brought back word to the king.

Josiah's Reforms

2 KINGS **23** [w] Then the king sent, and all the elders of Judah and Jerusalem were gathered to him. [2][†]And the king went up to the house of the LORD, and with him all the men of Judah and all the inhabitants of Jerusalem and the priests and the prophets, all the people, both small and great. And [x] he read in their hearing all the words of the Book of the Covenant [y] that had been found in the house of the LORD. [3]And the king stood [z] by the pillar and [a] made a covenant before the LORD, [b] to walk after the LORD and to keep his commandments and his testimonies and his statutes with all his heart and all his soul, to perform the words of this covenant that were written in this book. And all the people joined in the covenant.

[4][†]And the king commanded Hilkiah the high priest and the priests [c] of the second order and the keepers of the threshold to bring out of the temple of the LORD all the vessels made for [d] Baal, for [e] Asherah, and for all the host of heaven. [f] He burned them outside Jerusalem in the fields of the Kidron and carried their ashes to Bethel. [5]And he deposed the priests whom the kings of Judah had ordained to make offerings in the high places at the cities of Judah and around Jerusalem; those also who burned incense to Baal, to the sun and the moon and the constellations [g] and all the host of the heavens. [6]And he brought out [h] the Asherah from the house of the LORD, outside Jerusalem, to the brook Kidron, [i] and burned it at the brook Kidron [j] and beat it to dust and cast the dust of it upon the graves [k] of the common

people. [7]And he broke down the houses of [l]the male cult prostitutes who were in the house of the LORD, [m]where the women wove hangings for [h]the Asherah. [8][†]And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had made offerings, from [n]Geba to Beersheba. And he broke down the high places of the gates that were at the entrance of the gate of Joshua the governor of the city, which were on one's left at the gate of the city. [9][o]However, the priests of the high places did not come up to the altar of the LORD in Jerusalem, but they ate unleavened bread among their brothers. [10][†]And he defiled [p]Topheth, which is [q]in the Valley of the Son of Hinnom, [r]that no one might burn his son or his daughter as an offering to [s]Molech. [1] [11][†]And he removed the horses that the kings of Judah had dedicated to the sun, at the entrance to the house of the LORD, by the chamber of Nathan-melech the chamberlain, which was in the precincts. [2] And he burned the chariots of the sun with fire. [12][†]And the altars [t]on the roof of the upper chamber of Ahaz, which the kings of Judah had made, and the altars [u]that Manasseh had made in the two courts of the house of the LORD, he pulled down and broke in pieces [3] and cast the dust of them [v]into the brook Kidron. [13][†]And the king defiled the high places that were east of Jerusalem, to the south of [w]the mount of corruption, which Solomon the king of Israel had built for [x]Ashtoreth the abomination of the Sidonians, and for [y]Chemosh the abomination of Moab, and for [z]Milcom the abomination of the Ammonites. [14][†]And he broke in pieces the [a]pillars and cut down the Asherim and filled their places with the bones of men.

[15][†]Moreover, the altar at Bethel, the high place erected [b]by Jeroboam the son of Nebat, [c]who made Israel to sin, [d]that altar with the high place he pulled down and burned, [4] reducing it to dust. He also burned the Asherah. [16]And as Josiah turned, he saw the tombs there on the mount. And he sent and took the bones out of the tombs and burned them on the altar and defiled it, [e]according to the word of the LORD that the man of God proclaimed, who had predicted these things. [17]Then he said, "What is that monument that I see?" And the men of the city told him, [f]"It is the tomb of the man of God who came from Judah and predicted [5] these things that you have done against the altar at Bethel." [18]And he said, "Let him be; let

no man move his bones." So they let his bones alone, with the bones [g]of the prophet who came out of Samaria. [19]And Josiah removed all the shrines also of the high places that were [h]in the cities of Samaria, which kings of Israel had made, provoking the LORD to anger. He did to them according to all that he had done at Bethel. [20]And [i]he sacrificed all the priests of the high places who were there, on the altars, [j]and burned human bones on them. Then he returned to Jerusalem.

Josiah Restores the Passover

[21]And the king commanded all the people, [k]"Keep the Passover to the LORD your God, [l]as it is written in this Book of the Covenant." [22][†] [m]For no such Passover had been kept since the days of the judges who judged Israel, or during all the days of the kings of Israel or of the kings of Judah. [23]But in the eighteenth year of King Josiah this Passover was kept to the LORD in Jerusalem.

[24][†]Moreover, Josiah put away [n]the mediums and the necromancers and [o]the household gods and [p]the idols and all the abominations that were seen in the land of Judah and in Jerusalem, that he might establish [q]the words of the law that were written in the book [r]that Hilkiah the priest found in the house of the LORD. [25][†] [s]Before him there was no king like him, who turned to the LORD with all his heart and with all his soul and with all his might, according to all the Law of Moses, nor did any like him arise after him.

[26][†]Still the LORD did not turn from the burning of his great wrath, by which his anger was kindled against Judah, [t]because of all the provocations with which Manasseh had provoked him. [27]And the LORD said, "I will remove Judah also out of my sight, [u]as I have removed Israel, and I will cast off this city that I have chosen, Jerusalem, [v]and the house of which I said, My name shall be there."

Josiah's Death in Battle

[28][†]Now the rest of the acts of Josiah and all that he did, are they not written in the Book of the Chronicles of the Kings of Judah? [29] [w]In his days

[x] Pharaoh Neco king of Egypt went up to the king of Assyria to the river Euphrates. King Josiah went to meet him, and Pharaoh Neco killed him at [y] Megiddo, as soon as he saw him. [30] [z] And his servants carried him dead in a chariot from [y] Megiddo and brought him to Jerusalem and buried him in his own tomb. [a] And the people of the land took Jehoahaz the son of Josiah, and anointed him, and made him king in his father's place.

Jehoahaz's Reign and Captivity

[31][†] [b] Jehoahaz was twenty-three years old when he began to reign, and he reigned three months in Jerusalem. His mother's name was [c] Hamutal the daughter of Jeremiah of Libnah. [32]And he did what was evil in the sight of the LORD, [d] according to all that his fathers had done. [33]And [x] Pharaoh Neco put him in bonds at [e] Riblah in the land of [f] Hamath, that he might not reign in Jerusalem, and laid on the land a tribute of a hundred talents [6] of silver and a talent of gold. [34]And [x] Pharaoh Neco made Eliakim the son of Josiah king in the place of Josiah his father, and [g] changed his name to Jehoiakim. But he took Jehoahaz away, [h] and he came to Egypt and died there. [35]And Jehoiakim [i] gave the silver and the gold to Pharaoh, but he taxed the land to give the money according to the command of Pharaoh. He exacted the silver and the gold of the people of the land, from everyone according to his assessment, to give it to Pharaoh Neco.

Jehoiakim Reigns in Judah

[36][†] [j] Jehoiakim was twenty-five years old when he began to reign, and he reigned eleven years in Jerusalem. His mother's name was Zebidah the daughter of Pedaiah of Rumah. [37]And he did what was evil in the sight of the LORD, [d] according to all that his fathers had done.

2 KINGS **24** [k] In his days, Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant for three years. Then he turned and rebelled against him. [2][†]And the LORD sent against him bands of the [l] Chaldeans and [m] bands of the Syrians and bands of the Moabites and bands of the Ammonites, and sent them against Judah to destroy it, [n] according to the word of the LORD that he spoke by his servants the prophets. [3]Surely this came upon Judah at the command of the LORD, to remove them out of his sight, [o] for the sins of Manasseh, according to all that he had done, [4]and also [p] for the innocent blood that he had shed. For he filled Jerusalem with innocent blood, and the LORD would not pardon. [5][†] [q] Now the rest of the deeds of Jehoiakim and all that he did, are they not written in the Book of the Chronicles of the Kings of Judah? [6]So Jehoiakim [r] slept with his fathers, and Jehoiachin his son reigned in his place. [7] [s] And the king of Egypt did not come again out of his land, [t] for the king of Babylon had taken all that belonged to the king of Egypt [u] from the Brook of Egypt to the river Euphrates.

Jehoiachin Reigns in Judah

[8][†] [v] Jehoiachin was [w] eighteen years old when he became king, and he reigned three months in Jerusalem. His mother's name was Nehushta the daughter of Elnathan of Jerusalem. [9]And he did what was evil in the sight of the LORD, [x] according to all that his father had done.

Jerusalem Captured

[10]At that time the servants of [y] Nebuchadnezzar king of Babylon came up to Jerusalem, and the city was besieged. [11]And [y] Nebuchadnezzar king of Babylon came to the city while his servants were besieging it, [12] [z] and Jehoiachin the king of Judah gave himself up to the king of Babylon, himself and his mother and his servants and his officials and his palace officials. [a] The king of Babylon took him prisoner [b] in the eighth year of his reign [13]and carried off all the treasures of the house of the LORD [c] and the treasures of the king's house, [d] and cut in pieces all the vessels of gold in the temple of the LORD, [e] which Solomon king of Israel had made, [f] as the LORD had foretold. [14] [g] He carried away all Jerusalem and all the officials and all the mighty men of valor, [h] 10,000 captives, [i] and all the craftsmen and the smiths. None remained, [j] except the poorest people of the land. [15] [k] And he carried away Jehoiachin to Babylon. The king's mother, the king's wives, his officials, and the chief men of the land he took into captivity from Jerusalem to Babylon. [16]And the king of Babylon brought

captive to Babylon all the men of valor, [l] 7,000, and the craftsmen and the metal workers, 1,000, all of them strong and fit for war. [17] [m] And the king of Babylon [n] made Mattaniah, [o] Jehoiachin's uncle, king in his place, [p] and changed his name to Zedekiah.

Zedekiah Reigns in Judah

[18][†] [q] Zedekiah was twenty-one years old when he became king, and he reigned eleven years in Jerusalem. His mother's name was [r] Hamutal the daughter of Jeremiah of Libnah. [19]And he did what was evil in the sight of the LORD, [s] according to all that Jehoiakim had done. [20]For because of the anger of the LORD it came to the point in Jerusalem and Judah that he cast them out from his presence.

[t] And Zedekiah rebelled against the king of Babylon.

Fall and Captivity of Judah

2 KINGS **25** [u] And in the ninth year of his reign, in the tenth month, on the tenth day of the month, [v] Nebuchadnezzar king of Babylon came with all his army against Jerusalem and laid siege to it. [w] And they built siegeworks all around it. [2]So the city was besieged till the eleventh year of King Zedekiah. [3]On the ninth day of the fourth month [x] the famine was so severe in the city that there was no food for the people of the land. [4]Then a breach was made in the city, and all the men of war fled by night by the way of the gate between the two walls, by [y] the king's garden, and [z] the Chaldeans were around the city. And they went in the direction of the [a] Arabah. [5]But the army of the Chaldeans pursued the king and overtook him in the plains of Jericho, and all his army was scattered from him. [6]Then they captured the king [b] and brought him up to the king of Babylon at [c] Riblah, and they passed sentence on him. [7]They slaughtered the sons of Zedekiah before his eyes, [d] and put out the eyes of Zedekiah and bound him in chains and took him to Babylon.

[8][†] [e] In the fifth month, on [f] the seventh day of the month—that was the nineteenth year of King Nebuchadnezzar, king of Babylon—Nebuzaradan, the captain of the bodyguard, a servant of the king of Babylon, came to

Jerusalem. [9][g] And he burned the house of the LORD [h] and the king’s house
and all the houses of Jerusalem; every great house he burned down. [10]And
all the army of the Chaldeans, who were with the captain of the guard,
[i] broke down the walls around Jerusalem. [11][j] And the rest of the people who
were left in the city and the deserters who had deserted to the king of
Babylon, together with the rest of the multitude, Nebuzaradan the captain of
the guard carried into exile. [12]But the captain of the guard left [k] some of the
poorest of the land to be vinedressers and plowmen.

[13][†] [l] And the pillars [m] of bronze that were in the house of the LORD, and
[n] the stands and [o] the bronze sea that were in the house of the LORD, the
Chaldeans broke in pieces and carried the bronze to Babylon. [14][p] And they
took away the pots and the shovels and the snuffers and the dishes for
incense and all the vessels of bronze used in the temple service, [15]the fire
pans also and the bowls. What was of gold the captain of the guard took
away as gold, and what was of silver, as silver. [16]As for the two pillars, the
one sea, and the stands that Solomon had made for the house of the LORD,
[q] the bronze of all these vessels was beyond weight. [17][r] The height of the
one pillar was eighteen cubits, [1] and on it was a capital of bronze. The
height of the capital was three cubits. A latticework and pomegranates, all
of bronze, were all around the capital. And the second pillar had the same,
with the latticework.

[18][s] And the captain of the guard took [t] Seraiah the chief priest and
[u] Zephaniah the second priest and the three keepers of the threshold; [19]and
from the city he took an officer who had been in command of the men of
war, and [v] five men of the king’s council who were found in the city; and
the secretary of the commander of the army, who mustered the people of the
land; and sixty men of the people of the land, who were found in the city.
[20]And Nebuzaradan the captain of the guard took them and brought them to
the king of Babylon at [w] Riblah. [21][†]And the king of Babylon struck them
down and put them to death at [w] Riblah in the land of Hamath. [x] So Judah
was taken into exile out of its land.

Gedaliah Made Governor of Judah

22[†]And over the people who remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, he appointed [y]Gedaliah the son of [z]Ahikam, son of Shaphan, governor. 23 [a]Now when all the captains and their men heard that the king of Babylon had appointed Gedaliah governor, they came with their men to Gedaliah at [b]Mizpah, namely, Ishmael the son of Nethaniah, and Johanan the son of Kareah, and Seraiah the son of Tanhumeth the Netophathite, and Jaazaniah the son of the Maacathite. 24And Gedaliah swore to them and their men, saying, "Do not be afraid because of the Chaldean officials. Live in the land and serve the king of Babylon, and it shall be well with you." 25 [c]But in the seventh month, [d]Ishmael the son of Nethaniah, son of Elishama, of the royal family, came with ten men and struck down Gedaliah and put him to death along with the Jews and the Chaldeans who were with him at Mizpah. 26 [e]Then all the people, both small and great, and the captains of the forces arose and went to Egypt, for they were afraid of the Chaldeans.

Jehoiachin Released from Prison

27[†][f]And in the thirty-seventh year of [g]the exile of Jehoiachin king of Judah, in the twelfth month, on the twenty-seventh day of the month, Evil-merodach king of Babylon, in the year that he began to reign, graciously [h]freed [2] Jehoiachin king of Judah from prison. 28And he spoke kindly to him and gave him a seat above the seats of the kings who were with him in Babylon. 29So Jehoiachin put off his prison garments. And every day of his life [i]he dined regularly at the king's table, 30and for his allowance, a regular allowance was given him by the king, according to his daily needs, as long as he lived.

Study Notes for 2 Kings

1:1–18 *The Death of Ahaziah*. King Ahaziah, Ahab’s son, has been injured. He wants to know whether he will live. Elijah obeys God and delivers a message to the king.

2 KINGS—NOTE ON **1:2** **Samaria** was the capital of the northern kingdom of Israel from the time of Omri (1 Kings 16:24) until the fall of the northern kingdom (2 Kings 17). **Ekron** was an important Philistine city about 25 miles (40 km) west of Jerusalem. **Baal-zebub** means “lord of the flies.” It is probably a deliberate misspelling of “Baal-zebul,” which means “Baal the exalted” or “Baal, master of the dwelling” (see note on Matt. 10:25). This change expresses the authors’ disrespect for this false god.

2 KINGS—NOTE ON **1:3–4** In a scene similar to the opening verses of 1 Kings 19, when Ahaziah sends messengers (2 Kings 1:2), the Lord responds by sending an **angel**.

2 KINGS—NOTE ON **1:8** **He wore a garment of hair**. Since the Hebrew word for “hair” could refer to either animal or human hair, some translators have thought it was describing Elijah as being long-haired or bearded.

FACT

Israel and Judah’s sins continue. Picking up where 1 Kings left off, Israel and Judah continued to decline through false worship and disobedience. They were led into sin by their kings, most of whom failed to follow the Lord.

---

2 KINGS—NOTE ON **1:9–12** **a captain of fifty men with his fifty. . . . another . . . with his fifty**. A hundred soldiers die as a result of Ahaziah’s choice to turn from God. The sins of leaders often lead to tragic consequences for those whom they lead (see note on 2 Sam. 24:17).

2 KINGS—NOTE ON **1:13–18** **third captain**. This man shows Elijah respect as a prophet of the Lord. Ahaziah has his desired meeting with Elijah, but it

changes nothing: the king dies. His brother **Jehoram** succeeds him (v. 17; see 3:1). On the **Chronicles of the Kings**, see note on 1 Kings 14:19.

2 KINGS—NOTE ON **2:1–10:36** *Elisha and Israel.* Elijah's ministry has been coming to a close since 1 Kings 19:15–18, where Elijah was told to anoint Elisha as his successor. The war with Baal worship will not end until Elisha has succeeded Elijah and Hazael and Jehu have appeared. Chapters 2–10 of 2 Kings tell of these events.

2 KINGS—NOTE ON **2:1–25** In these verses, the prophetic responsibility passes from Elijah to Elisha.

2 KINGS—NOTE ON **2:1–4** It is not clear why the Lord sends Elijah from **Gilgal** to Bethel, and then on to Jericho, but there are prophetic communities at all three cities (vv. 3, 5; 4:38), and Elijah is probably their leader. (Later, Elisha will be their leader.)

2 KINGS—NOTE ON **2:1** The idea of going **up to heaven** at the end of one's earthly life does not appear often in the OT (compare Gen. 5:24). More common is the idea of "going down" to Sheol, the world of the dead (e.g., Job 7:9; see note on 1 Sam. 2:6). Other passages speak of the dead being "gathered to their people" (e.g., Gen. 25:7–8; 1 Kings 2:10). This does not mean, however, that OT believers had no hope for eternal life. Various passages describe a hope for continuing fellowship with God after death (2 Kings 2:11; Ps. 16:10–11; 17:15; 23:6; 115:17–18; Eccles. 12:7). In the NT, Jesus implied that Abraham, Isaac, and Jacob were alive and in God's presence (Matt. 22:32); Moses and Elijah appeared talking with Jesus (Matt. 17:3); and the parable of the rich man and Lazarus described Lazarus as being in Abraham's presence immediately after death (Luke 16:22–25).

2 KINGS—NOTE ON **2:2** **Bethel** is identified with Jeroboam's spiritual unfaithfulness in 1 Kings 12–13. **Please stay here**. It is never made clear why Elijah keeps trying to get Elisha to remain behind on the day when he is to inherit Elijah's prophetic ministry. It is probably a testing of Elisha's worthiness for the task.

2 KINGS—NOTE ON **2:3–4** **keep quiet**. It is disrespectful for the prophets to speak of Elijah's death while he is still with them.

2 KINGS—NOTE ON 2:3 The **sons of the prophets** are not their physical descendants but groups of prophets usually affiliated with a more prominent prophet (see 1 Sam. 19:20; 2 Kings 4:38; 6:1). They must have received special revelations from God (see Deut. 18:18, 20; Jer. 14:14), though none of their prophecies are recorded in Scripture.

2 KINGS—NOTE ON 2:4–5 **Jericho** was in the Jordan Valley about 10 miles (16 km) northwest of the Dead Sea. It was the first city conquered by the Israelites in Canaan.

2 KINGS—NOTE ON 2:6–8 The **Jordan** River runs along a short stretch of a geological fault that starts in the north in Syria and extends southward into Africa. This miraculous crossing of the Jordan recalls Moses leading Israel across the Red Sea (Ex. 14:15–31).

2 KINGS—NOTE ON 2:9 Elisha asks Elijah to give him what an eldest son in Israel would expect from his father: a **double portion** of the inheritance (see Deut. 21:15–17). In this case, however, the inheritance is not land but spiritual power.

2 KINGS—NOTE ON 2:10 **You have asked a hard thing**. It is unclear how Elisha’s request can be hard, since Elisha has been chosen by God to succeed Elijah.

2 KINGS—NOTE ON 2:11–13 **chariots of fire and horses of fire**. The divine army, last seen waging war on Ahab (1 Kings 22:1–38), has come for Elijah. Elisha **took hold of his own clothes and tore them in two pieces**. This is perhaps part of a mourning ritual (compare Gen. 37:34; 2 Sam. 13:30–31), but it also suggests leaving his old life behind, as he picks up the **cloak of Elijah**. Compare 1 Kings 19:19–21, where Elijah threw his cloak upon Elisha to symbolize his being called to be a prophet.

2 KINGS—NOTE ON 2:14 **the water was parted . . . and Elisha went over**. Elisha is Elijah’s true successor. Empowered by the Spirit, he is able to repeat Elijah’s parting of the waters (v. 8).

2 KINGS—NOTE ON 2:16 **Please let them go and seek your master**. The sons of the prophets do not fully understand what has happened. They wonder whether the **Spirit of the LORD** has simply **caught** Elijah **up and cast him upon some mountain or into some valley**. They want to retrieve his body for burial.

2 KINGS—NOTE ON 2:19–22 **the water is bad, and the land is unfruitful**. Jericho was ideal for settlement because of a permanent spring which watered the land around it. Now, however, the water supply had become contaminated. (The city had been rebuilt under the shadow of Joshua's curse; see Josh. 6:26; 1 Kings 16:34). The use of **salt** here is symbolic; the water was healed by supernatural means: **Thus says the LORD, I have healed this water**.

2 KINGS—NOTE ON 2:23–24 The city of **Bethel** played a key role in Israel's rebellion against God (see 1 Kings 12:25–13:34). It is no surprise, therefore, to find young people from this city disrespecting a prophet of the Lord (**jeered at him**). **baldhead**. Elisha might have been naturally bald, or perhaps some prophets shaved their heads. **he cursed them. . . . And two she-bears . . . tore forty-two of the boys**. Though this judgment may at first seem harsh, the group probably posed a physical threat to Elisha.

2 KINGS—NOTE ON 3:1–27 Like Elijah before him, Elisha becomes involved in politics. Here, he is consulted about a military campaign (compare 1 Kings 22:1–28).

FACT

Though bears no longer live in the region of Palestine, the bear God used to punish the disrespectful boys (2:24) was probably of a type that could grow up to 7 feet (2 m) tall and reach 500 pounds (227 kg).

2 KINGS—NOTE ON 3:2 Although Jehoram allowed his people to worship **Baal** (see v. 13; 9:22; 10:18–28), he himself did not worship Baal as did **his father and mother** (that is, Ahab and Jezebel). Instead, he removed Baal's **pillar** from the temple (see 1 Kings 14:23).

2 KINGS—NOTE ON 3:4–5 **Mesha** was a ninth-century B.C. **king of Moab**. He began his reign under the authority of Israel and was required to give Israel a percentage of his agricultural produce (**lambs** and **wool**). After Ahab's death, Mesha rebelled.

FACT

The Moabite Stone is a small monument inscribed with details about the conflict between the Israelites and the Moabites (3:4–27). Written by the Moabites, it emphasizes their victories over Israel. More importantly, it features the earliest known reference to the Lord’s personal name (YHWH; see note on Gen. 2:4) outside of the Bible.

---

2 KINGS—NOTE ON 3:7–9 Confronted with the Moabite rebellion, Jehoram, like his father Ahab before him, seeks help from **Jehoshaphat**, king of Judah. Jehoshaphat responds to Jehoram just as he did to Ahab: **I am as you are, my people as your people, my horses as your horses** (compare 1 Kings 22:4). However, unlike on that earlier occasion, this time Jehoshaphat fails to seek the Lord’s will (contrast 1 Kings 22:5). They plan to attack Moab from the south, through the **wilderness of Edom**, rather than from the north. This is possible because Edom is under Judean rule (1 Kings 22:47) and her king is Jehoshaphat’s deputy rather than an independent monarch. The combined armies get lost, however, caught in a **circuitous march**. Not surprisingly, a military venture undertaken without prophetic advice faces disaster.

2 KINGS—NOTE ON 3:11–14 **Is there no prophet of the LORD here**? Faced with disaster, Jehoshaphat finally seeks divine guidance (compare 1 Kings 22:7). They find Elisha, the one **who poured water on the hands of Elijah** (probably a reference to Elisha’s having been Elijah’s servant).

2 KINGS—NOTE ON 3:15–19 **bring me a musician**. Music plays a part in Elisha receiving his message from God (compare 1 Sam. 10:5–11). The immediate crisis (no water, 2 Kings 3:9) is to be dealt with by a miracle, as the nearby **streambed shall be filled with water** from a mysterious source (neither **wind** nor **rain**). God will give the alliance a complete victory over Moab. They will **attack every fortified city and every choice city**, devastating the land as they move through it. Deuteronomy 20:19–20 prohibits this kind of destruction in normal cases, but here the Moabites as a nation are to be destroyed (see note on Deut. 20:16–18), rather than simply conquered.

2 KINGS—NOTE ON 3:20–24 Water mysteriously flows **from the direction of Edom**. This fools the Moabites into thinking Israel and Judah have slaughtered each other, because in the morning sunlight the water appears **red as blood**.

2 KINGS—NOTE ON 3:27 Just as Israel seemed to have defeated him, Mesha offered his son as **burnt offering on the wall**. As a consequence, **there came great wrath against Israel**. This does not refer to divine anger. Instead, it seems, Mesha's troops respond to his desperate act with an anger against Israel that carries them to victory against all the odds.

2 KINGS—NOTE ON 4:1–44 Several more miracles by Elisha remind the reader of the miracles performed by his predecessor, Elijah.

2 KINGS—NOTE ON 4:1–7 the creditor has come to take my two children to be his slaves (v. 1). In ancient Israel, indebtedness could lead to loss of property and even the loss of one's freedom (see Neh. 5:4–5). Persons and property ending up in the hands of creditors could often be bought back by a "kinsman-redeemer" (see Lev. 25:35–55; Ruth 4:1–12; Jer. 32:6–15). Apparently the widow in this story lacks such a redeemer, so Elisha takes on that role for her.

2 KINGS—NOTE ON 4:10 a small room on the roof. Roofs in ancient Israel were typically flat and served as important areas in the life of the family (see Josh. 2:6–8; 2 Sam. 11:2; 2 Kings 23:12). Occasionally, they provided accommodations for guests (see 1 Sam. 9:26; 2 Sam. 16:22). The structure here, however, is more permanent (it has **walls**).

2 KINGS—NOTE ON 4:13 a word spoken on your behalf. Elisha offers to help the Shunammite woman secure benefits from government officials. She has no need of their help, however, because she is wealthy (v. 8) and has the support and protection of her **own people**.

2 KINGS—NOTE ON 4:23 Her husband's response implies that it was customary in Israel to consult prophets only on particular days—the **new moon** and the **Sabbath** (see 1 Sam. 20:5–34; Amos 8:5). This woman's business, however, will not wait. **All is** not really **well**, but she does not want either her husband or Gehazi (2 Kings 4:26) getting in her way as she seeks Elisha's help.

2 KINGS—NOTE ON 4:27 the LORD has hidden it from me. Elisha did not know this would happen. Prophets are not all-knowing. They depend always on God's revelation.

2 KINGS—NOTE ON 4:29 Tie up your garment. As the woman had arrived at Carmel in great haste (v. 24), Elisha sends Gehazi back to Shunem in similar haste, his garment tied up so he can run (compare 1 Kings 18:46).

2 KINGS—NOTE ON 4:30–31 **I will not leave you**. The woman does not accept Elisha's plan to resurrect the boy from a distance, by his **staff**. She wants his personal attention, which in the end does prove crucial.

2 KINGS—NOTE ON 4:34 Elisha's actions vividly picture God restoring breath to the child (**putting his mouth on his mouth**), as well as sight (**his eyes**) and strength (**his hands**).

2 KINGS—NOTE ON 4:38 A general state of **famine** does not imply a complete absence of food (see, e.g., vv. 42–44).

2 KINGS—NOTE ON 4:40–41 **death in the pot**. As with the salt thrown into the water at Jericho (2:21), the flour is a visible sign of the Lord's power working through Elisha.

FACT

The wild gourds gathered by the prophet (4:38–41) were poisonous. The prophet, of course, did not realize this. He added the gourds to the stew, "not knowing what they were" (4:39).

---

2 KINGS—NOTE ON 4:42–44 **bread of the firstfruits**. The second miracle of the chapter also concerns provision for people who depend on Elisha. A limited amount of food is multiplied (compare vv. 1–7). The God of Elisha heals, provides, and brings life from death.

2 KINGS—NOTE ON 5:1–27 The account of Elisha's miracles continues with a story that again recalls the ministry of Elijah: the Lord is God not only of Israelites but also of foreigners (compare 1 Kings 17:17–24); he is, in fact, the only true God (compare 1 Kings 18:20–40).

2 KINGS—NOTE ON 5:1 **the LORD had given victory to Syria**. Israel's God is responsible for victory or defeat in battles, no matter which gods may be worshiped by the victorious or defeated peoples (see Dan. 1:1–2). Naaman, by whom God had given the Syrians victory on this occasion, was a **leper**. He suffered from some skin disorder, though not necessarily what is known today as "leprosy" (see note on Luke 5:12).

2 KINGS—NOTE ON 5:5–7 **a letter to the king of Israel**. There is an uneasy truce between Syria and Israel. There is sufficient tension, however, for Israel's king to be concerned that Syria’s king is **seeking a quarrel** by asking him to perform a task (**cure him of his leprosy**) that only God can accomplish. The tearing of **clothes** can indicate frustration, sorrow, or spiritual conviction (see 22:11–13). **Ten talents of silver** represents about 750 pounds (341 kg), compared with 150 pounds (68 kg; **six thousand shekels**) **of gold**. He could give a greater quantity of silver because of its lesser value, compared to gold.

FACT

Who was Rimmon? Rimmon was another name for the Syrian god Baal-hadad. Known as the storm god, he was depicted as a bearded deity holding a club and thunderbolt. He was considered the most powerful god in the Syrian religion.

2 KINGS—NOTE ON 5:9–12 **stood at the door**. Naaman clearly expects personal, immediate attention from Elisha. However, Elisha addresses him only through a **messenger** and sends him to **wash in the Jordan**. Moreover, Naaman was looking for a **cure**, and Elisha apparently offers only ritual cleansing (**wash . . . be clean**). He could have done this at home by bathing in the **rivers of Damascus**.

2 KINGS—NOTE ON 5:13 **Has he actually said . . . ?** Naaman’s **servants** have been listening more carefully, for Elisha did not speak only of ritual cleansing but of healing (“your flesh shall be restored,” v. 10).

2 KINGS—NOTE ON 5:14–15 **a little child**. The “great man” (v. 1) had a problem, to which the “little girl” (v. 2) had the solution. The solution involved Naaman’s becoming, like her, “a little child.” He had to submit to the authority of the prophet and acknowledge his new faith (**I know that there is no God in all the earth but in Israel**).

ELISHA

Elisha was Elijah’s disciple and assistant and, eventually, his successor. He served as a prophet for 55 years and became famous for the many miracles he performed. Among these miracles was the healing of Naaman, the commander of the Syrian army. Naaman was a leper and came to Israel seeking to be healed. Elisha told him to wash in the Jordan River seven times. At first, Naaman felt insulted by these simple instructions, but when he finally obeyed, he was healed instantly. Elisha’s God-given power did not end at his death. When a fallen soldier was thrown into Elisha’s grave, the soldier came back to life as soon as his body came into contact with the prophet’s bones (13:20–21). **(2 Kings 5:8–14)**

---

2 KINGS—NOTE ON 5:16 I will receive none. For Elisha to accept a gift would have suggested that he had performed the miracle by his own power.

2 KINGS—NOTE ON 5:17 two mule loads of earth. The earth is to be used to construct a mud-brick altar (see Ex. 20:24–25) for Naaman’s worship of the Lord.

2 KINGS—NOTE ON 5:18 may the LORD pardon. Naaman’s dilemma is that he will still be required by his official duties to attend the temple of **Rimmon**.

2 KINGS—NOTE ON 5:20–22 I will run . . . and get something from him. Gehazi tries to profit from the miracle (compare Joshua 7; Acts 8:18–24).

2 KINGS—NOTE ON 5:26 Was it a time to accept . . . ? Just as kings can misuse their power, so can the servants of prophets.

2 KINGS—NOTE ON 6:1–23 With the healing of Naaman, Elisha has involved himself with Syria for the first time. That involvement now occupies most of the next two chapters, as the authors prepare the reader for the bloody events of chs. 8–10.

2 KINGS—NOTE ON 6:1–7 A member of the prophetic community loses a borrowed **axe head**. Elisha, by the Lord’s power (2:14), miraculously makes the **iron float**, so that it is found.

2 KINGS—NOTE ON 6:8 the king of Syria was warring against Israel. Relations between Syria and Israel have worsened since ch. 5.

2 KINGS—NOTE ON 6:9 **the man of God sent word**. Elisha intervenes to help Jehoram. Nothing has changed in Jehoram's behavior (compare 3:2–3, 13), but the time has not yet arrived for final judgment on this royal dynasty (see chs. 9–10).

2 KINGS—NOTE ON 6:13 **Dothan** is only 10 miles (16 km) north of the capital city of Samaria. The Syrians have been able to advance a long way into Israel. But the Syrian king is deluded in thinking he can **send and seize** Elisha.

2 KINGS—NOTE ON 6:16 **those who are with us**. Elisha knows that the Lord has sent an army of angels to protect him.

2 KINGS—NOTE ON 6:17 **the mountain was full**. Syrian troops may surround the city (v. 15), but Elisha himself is supported **all around** by the army of the Lord.

2 KINGS—NOTE ON 6:18 **blindness**. Probably a dazed mental condition in which the Syrians are open to suggestion and manipulation but still able to follow the prophet to Samaria.

2 KINGS—NOTE ON 6:19 **I will bring you to the man whom you seek**. The statement is somewhat puzzling, but rather than leaving the Syrians, Elisha did in fact bring them face to face with the man they were looking for.

2 KINGS—NOTE ON 6:22 **You shall not strike them down**. Jehoram would not kill men **taken captive with your sword and with your bow**, and these are not even men like that. They are to be treated as guests.

2 KINGS—NOTE ON 6:24–7:20 The uneasy peace of ch. 5 gave way in 6:8–23 to occasional Syrian raids into Israelite territory. These were beginning to decrease (6:23), but now there is a full-blown invasion.

2 KINGS—NOTE ON 6:25 **donkey's head . . . dove's dung**. The siege was so severe that Samaria's inhabitants were reduced to eating valuable animals. They also were eating parts of the animals they normally would not eat, and they were purchasing them for high prices.

FACT

What is a siege? In ancient times, a “siege” occurred when an enemy army surrounded a city and demanded that it surrender. If the city refused, the invaders cut off food and water supplies and attempted to tear down the city’s defensive walls. Cities usually surrendered when they ran out of water. Those who fought to the end faced terrible consequences when their enemies finally overwhelmed them (6:24–7:20; 17:5; 25:1–2).

---

2 KINGS—NOTE ON 6:26–27 **Help, my lord, O king**. The plea is directed to the king as the ultimate court of human justice, as in 1 Kings 3:16–28. Israel has strayed a long way from that glorious era when a wise king could ensure justice. The normal food supply is exhausted, and nothing comes from the **threshing floor** (see note on 1 Kings 22:10–12) or **winepress**.

2 KINGS—NOTE ON 6:28–29 **Give your son**. The Bible reports other cases of cannibalism because of a long siege (e.g., Lam. 4:10; Ezek. 5:10).

2 KINGS—NOTE ON 6:30–31 **he tore his clothes**. See notes on 2:11–13; 5:5–7. Likewise, **sackcloth** symbolizes mourning and distress. Jehoram appears to believe that removing Elisha will remove the problems he is facing.

2 KINGS—NOTE ON 6:32 **the elders were sitting with him**. The elders of Samaria are gathered together in Elisha’s house (compare the similar situation in Ezek. 8:1; 20:1).

2 KINGS—NOTE ON 7:1 **a seah of fine flour . . . two seahs of barley**. A seah is about 7 quarts (7.7 liters). Rescue is coming, and normal business **at the gate of Samaria** will be resumed on the following day (the prices are much lower here than in 6:25).

FACT

A seah is a dry measurement equal to about 7 quarts or 7.7 liters.

---

2 KINGS—NOTE ON 7:2 **windows in heaven**. This officer cannot imagine how such an economic recovery could happen overnight. Will God hand out material blessings (see Mal. 3:10)? To mock the prophetic word is to mock the Lord himself, however, so he **shall see it . . . but . . . not eat**.

2 KINGS—NOTE ON 7:3–4 **four men who were lepers**. Faced with certain death if they **enter the city** or **sit** where they are, they instead choose possible death in the **camp of the Syrians**.

2 KINGS—NOTE ON 7:20 **the people trampled him**. The skeptical officer of v. 2 is trampled in the scramble to take the Syrians' supplies, fulfilling Elisha's prophecy.

2 KINGS—NOTE ON 8:1–6 After the long narrative about the siege of Samaria (6:24–7:20), the Shunammite woman of 4:8–37 reappears. In 4:13, the woman declined Elisha's offer of help, saying that she could get help from her own people. In 8:1–6, however, she is no longer with her own people, for she has followed Elisha's advice and avoided famine by going to live in Philistia.

2 KINGS—NOTE ON 8:1 **Elisha had said**. The prophecy had been delivered around the same time that Elisha restored the Shunammite woman's son to life (4:8–37), and the **famine** had followed soon after (see 4:38). This event is different from the more severe famine in Samaria described in 6:24–7:20.

2 KINGS—NOTE ON 8:2 The **land of the Philistines** was a natural place to seek refuge during a famine in Israel (compare Gen. 26:1). It was also close to Egypt, the breadbasket of the ancient world (e.g., Gen. 12:10; 47:4).

2 KINGS—NOTE ON 8:3 **her house and her land**. Someone has taken the woman's property in her absence—perhaps Jehoram himself, showing the same land-grabbing tendencies as his parents (see 1 Kings 21). In Israel the end of the seventh year was a time for restoration of property and cancellation of debt (Ex. 21:2–3; Deut. 15:1).

2 KINGS—NOTE ON 8:6 **all the produce**. The king also provides her with all the income from her land that she would have received had she stayed.

FACT

Was it Joram or Jehoram? At about the same time, Israel had a king named Joram who was sometimes called Jehoram, while Judah had a king named Jehoram who was sometimes called Joram. King Joram of Israel was a son of Ahab while King Jehoram of Judah married a daughter of Ahab.

FACT

Kings, priests, and prophets were sometimes anointed with oil as a sign that God had set them apart for a special purpose (see 1 Sam. 15:1; Lev. 8:30). More commonly, oil was used in cooking and to clean and moisturize the body (see Deut. 28:40; 2 Sam. 14:2).

2 KINGS—NOTE ON **8:7–15** The house of Omri has now held the throne of Israel since 1 Kings 16:23, and in spite of Elijah's prophecy about its end (1 Kings 21:21–24), one now reads of Ahab's second apostate son holding on to his kingdom with the help of Elisha. Did Elijah sabotage God's plan by failing to anoint Hazael and Jehu (1 Kings 19:15–18)? The answer is no. Hazael is now introduced, to be followed shortly by Jehu.

2 KINGS—NOTE ON **8:8–9** **meet the man of God**. It appears to have been customary when consulting prophets to offer some payment, in this case an extravagant gift of **forty camels' loads** of **goods** (see 1 Sam. 9:1–9; 1 Kings 14:1–4; 2 Kings 5:1–6). The messenger **Hazael** enters the narrative without details of his background or role.

2 KINGS—NOTE ON **8:10** **say to him, "You shall certainly recover**." Verses 11–12 indicate that Elisha knows that whatever Hazael says, he intends to kill the king.

2 KINGS—NOTE ON **8:11** **he fixed his gaze**. The text does not identify "he" and "him" in this verse. Most interpreters understand the first "he" to be Elisha, who "fixed his gaze" on Hazael, staring at him but also seeing with prophetic vision what Hazael would do in the future. Hazael does not know how to respond and is **embarrassed**, and then Elisha weeps.

2 KINGS—NOTE ON **8:15** **Hazael became king**. Hazael came to power in Syria sometime between 845 B.C., when it is known that Ben-hadad was still on the throne, and 841. He reigned for about 40 years and was one of Israel's most bitter enemies.

2 KINGS—NOTE ON **8:16–29** Judah was last mentioned in ch. 3, when Jehoshaphat was king of Judah. Another Judean king has come and gone in the meantime, however, and the reader must be told about him and be introduced to his successor in order to understand chs. 9–10.

2 KINGS—NOTE ON **8:16** **Jehoram the son of Jehoshaphat**. First introduced briefly in 1 Kings 22:50, this king is mentioned again in 2 Kings 1:17. In 8:21, 23–24, his name appears as "Joram," which is also the name of Israel's king in this period (v. 16). This Israelite king is himself called "Jehoram" in 1:17 and 3:1. At precisely the point when the southern monarchy has come to resemble the northern monarchy most closely in its worship (see note on 8:18), their kings are called by the same name. One must work hard to distinguish their actions in the text.

2 KINGS—NOTE ON **8:18** Jehoram **walked in the way of the kings of Israel**. His father, Jehoshaphat, had made peace with the king of Israel (1 Kings 22:44). From Jehoshaphat's reign onward, the fortunes of the house of Omri and the house of David were closely interconnected. Jehoram had married the **daughter of Ahab**, and the two kingdoms followed a similar religious policy (**as the house of Ahab had done**).

2 KINGS—NOTE ON **8:19** **he promised to give a lamp to him**. See 1 Kings 11:36; 15:4. Sins in David's family are to be punished with the "rod of men" (2 Sam. 7:14–16), not with the destruction of his dynasty.

2 KINGS—NOTE ON **8:20–22** **In his days Edom revolted**. The punishment of David's house in this case (see note on v. 19) comes in Jehoram's failure to subdue a rebellion by Edom, a country ruled by a **king** appointed by Judah (1 Kings 22:47; see note on 2 Kings 3:7–9). A city within Judah was also rebelling. **Libnah** was located southwest of Jerusalem (see also 2 Chron. 21:16–17).

2 KINGS—NOTE ON **8:23** **Chronicles of the Kings**. See note on 1 Kings 14:19.

2 KINGS—NOTE ON **8:28–29** **war against Hazael king of Syria**. Another joint battle against the Syrians at **Ramoth-gilead** (see 1 Kings 22:1–4) is followed by withdrawal to the stronghold of **Jezreel**, so that the Israelite king can recover from his wounds. Ramoth-gilead is apparently back in Israelite hands (2 Kings 9:14), perhaps abandoned in the general Syrian retreat in 7:3–7.

2 KINGS—NOTE ON **9:1–10:17** First Kings 19:15–18 tells of three men whom God would use to bring about the end of Baal worship in Israel. Two of those men—Elisha and Hazael—have already appeared on the scene. This next section tells the story of Jehu.

2 KINGS—NOTE ON 9:1 **Tie up your garments**. See 1 Kings 18:46 and 2 Kings 4:29. Speed will be important for this messenger from among the **sons of the prophets** (see note on 2:3). The army is still at **Ramoth-gilead**, even though the king has withdrawn to Jezreel (8:29).

2 KINGS—NOTE ON 9:2 **Jehu the son of Jehoshaphat, son of Nimshi**. Jehu was described in 1 Kings 19:16 only as "son of Nimshi" (see also 2 Kings 9:20). Nimshi is actually his grandfather rather than his father (who is not the Judean king Jehoshaphat). It is unusual for the grandfather to be referred to in citations of this kind. Perhaps Nimshi was a particularly well-known person.

2 KINGS—NOTE ON 9:3 **flask of oil**. Elijah had been commanded to **anoint** Jehu **king over Israel** (1 Kings 19:16), but had failed to do so. The reasons for Elisha's advice to the messenger to **open the door and flee** are not given. The reference to Jehu's reckless chariot driving (2 Kings 9:20) perhaps suggests that he has a reputation for reckless behavior and could be dangerous to the messenger.

2 KINGS—NOTE ON 9:7 **you shall strike down the house of Ahab**. The pronouncement the messenger delivered is much longer than the one Elisha gave in v. 3 and the one Jehu later gave to his fellow officers (v. 12). The authors probably shortened the other versions of the message to avoid repetition.

2 KINGS—NOTE ON 9:10 **none shall bury her**. It was considered a terrible thing in Israel not to be given a proper burial (see Deut. 28:25–26; Jer. 16:4).

2 KINGS—NOTE ON 9:13 **they blew the trumpet and proclaimed, "Jehu is king."** The people's eagerness to do this suggests that there was instability in the army because of Jehoram's lack of military success.

2 KINGS—NOTE ON 9:17–20 **I see a company**. As Jehu approaches with his army, the people in the city are not sure what is happening.

2 KINGS—NOTE ON 9:22 **Is it peace, Jehu?** It seems unlikely that Jehoram and Ahaziah would have left the safety of Jezreel to meet Jehu if they had doubted Jehu's peaceable intentions. The Hebrew phrase probably could be translated, "Is all well?" **What peace can there be**? Jehu's response is to ask how things can be well in a kingdom dominated by the Baal religion and the **whorings** of Joram's **mother Jezebel**.

2 KINGS—NOTE ON 9:25–26 plot of ground belonging to Naboth the Jezreelite. See note on 1 Kings 21:19.

2 KINGS—NOTE ON 9:27–28 he fled to Megiddo and died there. Linked with Ahab in marriage and practicing the same idol worship, **Ahaziah** also shares in his fate. He is **shot . . . in the chariot**, later to be transported dead to his capital city for burial.

2 KINGS—NOTE ON 9:30 she painted her eyes and adorned her head. Jezebel met her end proudly, dressed up as a queen should be.

2 KINGS—NOTE ON 9:31 Jezebel sarcastically compares Jehu to a previous king, **Zimri**, whose reign lasted only seven days (1 Kings 16:8–20). She implies that Jehu will not survive his own revolution.

2 KINGS—NOTE ON 9:32 Kings in ancient times often hired **eunuchs** (castrated males) to guard their harems. This assured the king that the males close to his women were not capable of sexual relations with them. Eunuchs also served as cooks, scribes, ambassadors, and in administrative roles.

FACT

Eunuchs had many roles in the ancient world. They served in the royal court as cooks, scribes, guards of the harem, and ambassadors. The Hebrew word for "eunuch" usually refers to a castrated man, though it does not always do so (see Gen. 39:1).

2 KINGS—NOTE ON 9:36 the word of the LORD, which he spoke by his servant Elijah. Elijah earlier prophesied the gruesome death of Jezebel (1 Kings 21:23). **dogs shall eat**. Leaving Jezebel's corpse to devouring dogs meant disgrace, since burial was now impossible.

2 KINGS—NOTE ON 10:1 Now Ahab had seventy sons in Samaria. Jehu now prepares to fulfill Elijah's prophecy of "cutting off" all the males of Ahab's house (1 Kings 21:21–22).

2 KINGS—NOTE ON 10:3 fight for your master's house. By writing letters to the leading citizens and challenging them to place one of Ahab's potential heirs **on his father's throne**, Jehu forces them to choose sides.

2 KINGS—NOTE ON 10:5 **he who was over the palace . . . he who was over the city**. These are the “rulers of the city” mentioned in v. 1. The joint reply of these two officials along with the **elders** and the other former Ahab loyalists (the “guardians”) reveals that they are now Jehu’s **servants**.

2 KINGS—NOTE ON 10:7 **they took the king’s sons and slaughtered them**. This fulfills the word of the Lord in 9:7–9 and is similar to other situations in which entire groups of people are put to death (see note on 2 Sam. 21:3–6). Such drastic action against a royal household was not uncommon in the ancient world. The number **seventy** in such contexts may be a round number, or purely figurative, rather than an exact number.

2 KINGS—NOTE ON 10:8–10 **two heaps at the entrance of the gate**. Jehu’s aim is to convince the people to make him king. He knows the people **struck down all these**, but he also tells them **the LORD** was carrying out his judgment on Ahab’s house through them.

2 KINGS—NOTE ON 10:12–14 His work in Jezreel complete, Jehu leaves for Samaria. On the way, he encounters some **relatives of Ahaziah king of Judah**. The Judean royal family keeps being drawn into Jehu’s destruction of the house of Ahab, with whom they have been allied (see 9:27 for the death of Ahaziah). **they took them alive and slaughtered them**. Jehu is thorough in exterminating all traces of the past.

2 KINGS—NOTE ON 10:15 **Is your heart true to my heart as mine is to yours?** The chapter’s theme is “who is on the Lord’s side; who is in the right?” **Jehonadab**, who is on the right side, reappears in Jeremiah 35 (“Jonadab”) as the founder of a purist religious group committed to Israel’s older ways.

2 KINGS—NOTE ON 10:18–27 **Jehu assembled all the people**. Jehu now gives his attention to Samaria, which had been the focal point for the Baal cult (see 1 Kings 16:32–33). He assembled all the prophets and worshipers of Baal by pretending that he himself wanted to worship their false god. Once every single worshiper had come together, Jehu killed them all.

2 KINGS—NOTE ON 10:20 **Sanctify a solemn assembly**. This phrase is probably a Canaanite religious term.

2 KINGS—NOTE ON 10:27 **demolished the pillar of Baal . . . the house of Baal**. See 1 Kings 16:32–33; 2 Kings 3:2. Baal worship in Israel is officially at an

end.

2 KINGS—NOTE ON 10:29 did not turn aside from the sins of Jeroboam. Jehu has dealt with Baal worship, but he does nothing at all about the **golden calves . . . in Bethel and in Dan** that Jeroboam installed after leading Israel in revolt against the house of David (1 Kings 12:25–30).

2 KINGS—NOTE ON 10:30 Since Jehu does not destroy the golden calves in Bethel and Dan (v. 29; see v. 31), it is surprising to find him described as someone who has carried out **what is right** in the **eyes** of the Lord. He also receives the promise of a dynasty, though it will not be an eternal dynasty like David's (it will last only till **the fourth generation**). Evidently what Jehu has done right (stopping Baal worship) far outweighs what he continues to do wrong.

2 KINGS—NOTE ON 10:32–33 the LORD began to cut off parts of Israel. First Kings 19:15–18 pointed to a time when God's judgment would fall on Israel because of Baal worship. These verses focus on the part that the Syrian king Hazael played in this judgment. Hazael conquered the area east of the Jordan as far south as the **Valley of the Arnon**, which was the southern limit of Israelite Transjordanian territory (see Josh. 12:2). This military success occurred during a time when Syria was itself free from any threats by its own northern neighbor, Assyria.

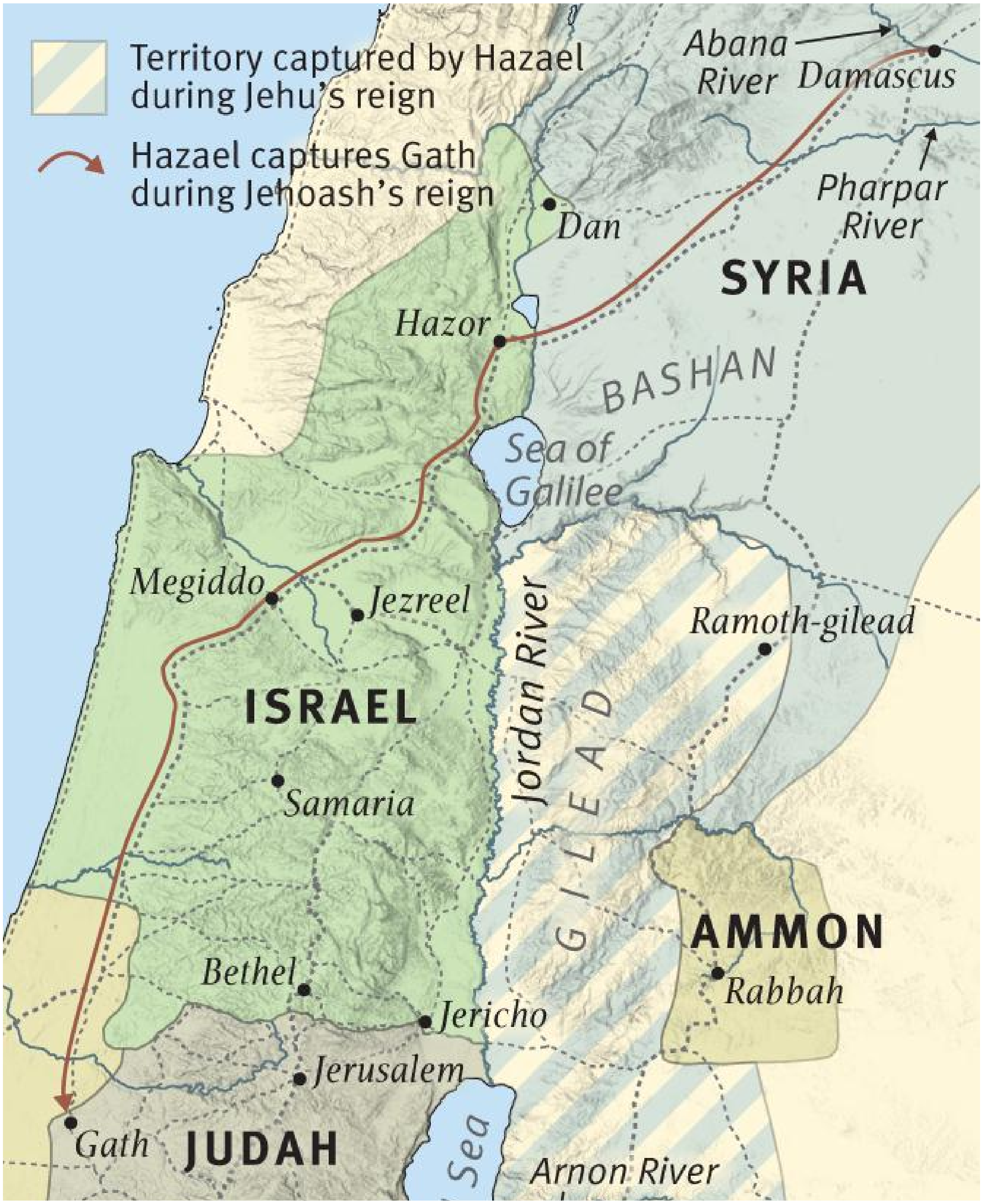
JEHU

Jehu was an army commander who became king of Israel. He was famous for his reckless driving (9:20) but also for his great zeal for the Lord. He set out to destroy every trace of Baal worship in Israel. He killed the kings of both Israel and Judah, and then the entire household of Ahab. He killed the wicked queen Jezebel and then all Ahab's sons, royal officials, and priests. Jehu then brought together all the followers of Baal by pretending that he himself wanted to worship their false god. Once all the Baal worshipers had assembled, Jehu killed them all. He destroyed the temple of Baal, turning it into a latrine. Sadly, though God used Jehu to completely eradicate Baal worship in Israel, he continued to worship the golden calves that Jeroboam had set up. **(2 Kings 10:28–31)**

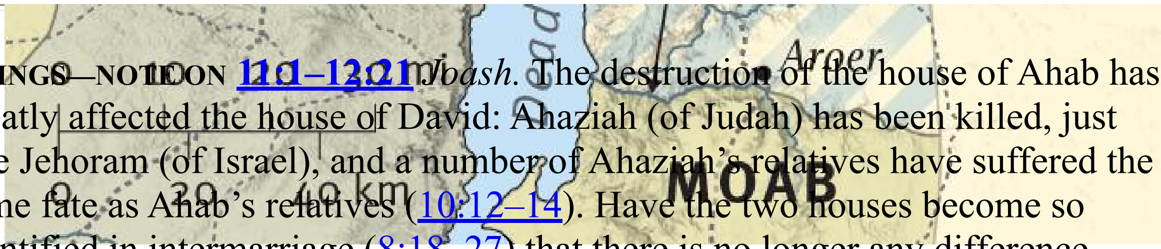
Syria Captures Gilead

c. 825–798 B.C.

The Syrians under Hazael continued to plague Israel during Jehu's reign, eventually capturing all of Gilead from Aroer on the Arnon River to Bashan in the north. Later during the reign of Jehoash (also called Joash), Hazael attacked Gath on the western border of Judah, and Jehoash sent Hazael treasures from the temple of the Lord to persuade him to withdraw from attacking Jerusalem.



Territory captured by Hazael during Jehu's reign
Hazael captures Gath during Jehoash's reign
Abana River
Damascus
Pharpar River
Dan
SYRIA
Hazor
BASHAN
Sea of Galilee
Megiddo
Jezreel
Jordan River
Ramoth-gilead
ISRAEL
GILEAD
Samaria
AMMON
Rabbah
Bethel
Jericho
Jerusalem
Gath
JUDAH
Sea
Arnon River



2 KINGS—NOTE ON 11:1–12:21 *Joash*. The destruction of the house of Ahab has greatly affected the house of David: Ahaziah (of Judah) has been killed, just like Jehoram (of Israel), and a number of Ahaziah's relatives have suffered the same fate as Ahab's relatives (10:12–14). Have the two houses become so identified in intermarriage (8:18, 27) that there is no longer any difference between them? Chapters 11–12 show that in fact the difference remains, for David's house survives even the assault of the wicked Queen Athaliah, a Judean "Jezebel."

FACT

Jehu pays tribute. Archaeologists have found a stone carving that shows King Jehu of Israel paying tribute to Shalmaneser III, king of Assyria. Known as the Black Obelisk, it depicts Jehu bowing to the ground in front of Shalmaneser.

FACT

Joash (or Jehoash) became King of Judah at the age of seven. Joash listened to the godly instruction of Jehoiada the priest and obeyed the Lord. But after Jehoiada died, Joash took advice from idolaters and forgot the Lord.

2 KINGS—NOTE ON 11:1–3 Athaliah the mother of Ahaziah may have been a daughter of Jezebel (8:26); she is certainly as evil. The nurse's willingness to endanger herself by saving the child **Joash** contrasts sharply with the cowardly leading men of Samaria in 10:1–7. See note on 2 Chron. 22:10–12.

2 KINGS—NOTE ON 11:5–8 This is the thing that you shall do. The palace guards are reassigned to provide security so that Joash can be crowned without interference by Athaliah.

2 KINGS—NOTE ON 11:10 spears and shields that had been King David's. The commanders are making it clear that they have allied themselves with David's cause. At the same time, the armor they are receiving can be passed on to the new king as symbols of his royal power.

2 KINGS—NOTE ON 11:12 the testimony. Joash is presented with a list of divinely ordained laws. For kings ruling under divine law, see Deut. 17:18–20; 1 Kings 2:3; 2 Kings 23:3.

2 KINGS—NOTE ON 11:14 The emphasis on **custom** is important, as the authors try to show that Joash is the rightful heir to the throne. The coronation takes place according to law and custom, and in full view of the **people of the land**.

2 KINGS—NOTE ON 11:17 **Jehoiada**. See notes on 2 Chron. 23:1–24:27; 23:3. The **king and people** once more identify themselves as **the LORD's people** (compare Josh. 24:1–27; 2 Kings 23:1–3). At the same time, a **covenant** is made between the king and the people (compare 2 Sam. 5:1–3). After several years of bad leadership, they are redefining kingship in distinctively Israelite terms.

2 KINGS—NOTE ON 11:21 Joash, introduced by that name in v. 2, will be called **Jehoash** throughout most of ch. 12. He will be called Joash again only in 12:19, where his death is reported. See also note on 13:9.

2 KINGS—NOTE ON 12:2–3 **Jehoash** (that is, Joash; see note on 11:21) **did what was right**. He was a relatively good king who rejected idolatrous worship, but the **high places were not taken away** (see note on 1 Kings 3:2; see also 1 Kings 15:14; 22:43).

2 KINGS—NOTE ON 12:4–5 **repair the house**. There were three sources of income for the repairs. Two of these were from regular temple income: payments from the census of male Israelites (**money for which each man is assessed**; Ex. 30:11–16), and monetary equivalents for things dedicated to God (**money from the assessment of persons**; Lev. 27:1–25). The third source of income, **money that a man's heart prompts him to bring**, refers to a special fund-raising campaign.

JOASH

Joash (also spelled Jehoash) was just an infant when his father, King Ahaziah of Judah, was murdered. Following the king’s death, Joash’s wicked grandmother Athaliah tried to kill everyone in the royal family so that she could claim the throne. Joash was spared when his aunt, Jehosheba, hid him in the temple. When Joash was seven years old, Jehoiada, the chief priest, revealed that the young boy was alive. Joash was proclaimed king, and Athaliah was put to death. Joash was a good king as long as Jehoiada was there to guide him. Probably his greatest achievement was making some much-needed repairs to the temple. After Jehoiada died, however, Joash listened to ungodly advice and disobeyed the Lord. His life ended tragically as he was murdered by his own men. **(2 Kings 12:1–3)**

FACT

Hazael (12:17) was king of Syria from 843–796 B.C. He threatened Israel during the reigns of Jehu (1 Kings 19:17), Joram (8:28), and Jehoahaz (13:22).

---

2 KINGS—NOTE ON 12:7–12 Joash’s initial plan is to leave the fundraising to the **priests** (vv. 4–5). But apparently the priests are not eager to spend good money on buildings. Therefore Joash takes control of the project, ensuring that the income goes directly to the **workmen** appointed to supervise the work.

2 KINGS—NOTE ON 12:13 But there were not made . . . any vessels of gold, or of silver. After all his efforts, Joash was able to achieve only a very humble restoration of the temple.

2 KINGS—NOTE ON 12:17–18 Judah, like Israel (10:32–33), is oppressed by **Hazael king of Syria**. In fact, Joash had to empty the **treasuries of the house of the LORD and of the king’s house**. Long past are the days when the king of Israel had “rest on every side” (1 Kings 5:4). Much later, Hag. 2:7–8 foretold that one day the nations would bring *their* wealth to the temple.

2 KINGS—NOTE ON 12:19 Chronicles of the Kings. See note on 1 Kings 14:19.

2 KINGS—NOTE ON 12:20 Silla was probably a neighborhood of Jerusalem below “the Millo” (see note on 2 Sam. 5:9). The **house of Millo** was perhaps a prominent building in the Millo.

2 KINGS—NOTE ON 13:1–25 *Jehoahaz and Jehoash.* The story goes back to the northern kingdom, Israel, and focuses on the two northern kings who ruled during Joash of Judah's lifetime.

2 KINGS—NOTE ON 13:1–5 **Jehoahaz the son of Jehu. . . . did what was evil**, and therefore **the anger of the LORD was kindled against Israel**. However, because of God's promise to Jehu (10:30), his anger is expressed only as oppression of Israel by Syria.

2 KINGS—NOTE ON 13:4–5 **Jehoahaz sought the favor of the LORD**. The language throughout vv. 3–5 recalls the book of Judges. When Israel cried out under foreign oppression, God sent a **savior** (v. 5; compare Judg. 3:9, 15). Likely the "savior" here is Assyria, which began military actions against Syria and Palestine in the closing years of the ninth century B.C. Since Syria needed to defend itself against Assyria, it left Israel alone.

2 KINGS—NOTE ON 13:6 **the Asherah . . . remained in Samaria**. On Asherim, see note on 1 Kings 14:15. The English translation here implies that this is the same Asherah that Ahab made earlier (1 Kings 16:33). It seems to have survived Jehu's reformation.

2 KINGS—NOTE ON 13:7–8 **dust at threshing**. See note on 1 Kings 22:10–12. The **army** of Jehoahaz is reduced to a small number, as insubstantial as chaff in the breeze. On the **Chronicles of the Kings**, see note on 1 Kings 14:19.

2 KINGS—NOTE ON 13:9 The next king of Israel, introduced here as **Joash**, is referred to as both Joash (e.g., v. 14) and Jehoash (v. 25) throughout the rest of this chapter and in ch. 14 (e.g., 14:8–9). He is not to be confused with Joash of Judah; see note on 11:21.

2 KINGS—NOTE ON 13:14–19 **Joash** (Jehoash of Israel) weeps because he thinks he is on the verge of defeat, lacking **chariots** and **horsemen** (v. 7). Elisha promises the king a series of victories (**three times**, v. 19). The victories would have been greater in number had the king been more enthusiastically obedient ("**You should have struck five or six times**") to the prophet's words. **Aphek** lay **eastward** of the main Israelite territory in Transjordan. This is the direction in which Jehoash shoots the **arrow** and from which the Syrian threat to Israel typically came.

2 KINGS—NOTE ON 13:20–21 grave of Elisha. Tombs in ancient Israel were often dug out of soft rock or located in caves (e.g., Genesis 23). They were not difficult to access. Israel needs to know that Elisha's powers to resurrect live on (compare 2 Kings 4:8–37), because just as this **man was thrown** into the grave of Elisha, so God will soon "throw" Israel into exile in Assyria (17:20). The Israelites need to maintain contact with the great prophets of the past through obedience to their teachings, so that their "death" in exile can be followed by resurrection (see Ezek. 37:1–14).

2 KINGS—NOTE ON 13:23–25 Israel is surviving because of God's promise to Jehu (10:30), and also because of **his covenant with Abraham, Isaac, and Jacob**. That is why he kept the Syrians at bay during the reign of Jehoahaz, in spite of Israel's sin; and that is why the equally sinful Jehoash was later able to lead Israel to something of a recovery. Even **until now** (that is, after the exile, when the authors are writing), Israel remains in God's **presence**.

2 KINGS—NOTE ON 13:25 Three times Joash (that is, Jehoash; see note on v. 9) **defeated him**, fulfilling Elisha's prophecy (v. 19).

2 KINGS—NOTE ON 14:1–15:7 *Amaziah, Jeroboam II, and Azariah.* The recovery that began under Jehoash (see note on 13:23–25) continues into ch. 14. The house of Jehu brings Israel relief from Syria to the north and also from a hostile Judah to the south.

2 KINGS—NOTE ON 14:1–6 Amaziah was a relatively good king of Judah (**he did what was right in the eyes of the LORD**). Like others before him, he failed to remove the **high places** (see note on 1 Kings 3:2), but he basically kept the **Law of Moses**. Yet the Judean kings from Joash to Jotham are regarded as **not like David** (contrast 1 Kings 3:3; 22:43 with 2 Kings 14:3; 15:3). There is some doubt in the authors' minds about the wholeheartedness of these kings' commitment to the Lord.

2 KINGS—NOTE ON 14:7 struck down ten thousand Edomites. Edom had revolted against Judean rule during Jehoram's reign (8:20–22). Amaziah does not reestablish Judean control over Edom, but this important victory does improve Judah's ability to trade (see note on 14:22).

2 KINGS—NOTE ON 14:9–10 A thistle . . . sent to a cedar. Emboldened by the success of his Edomite campaign (v. 7), Amaziah of Judah has decided to confront the more powerful Jehoash of Israel. Jehoash responds with this insult as a warning.

2 KINGS—NOTE ON 14:11–14 Beth-shemesh. This town on the northwest border of Judah, about 20 miles (32 km) by road from Jerusalem, guarded an important pass from the Philistine plain. Judah's defeat here led inevitably to an assault on Jerusalem itself and the destruction of about 600 feet (183 m) of the city **wall** on the northern side.

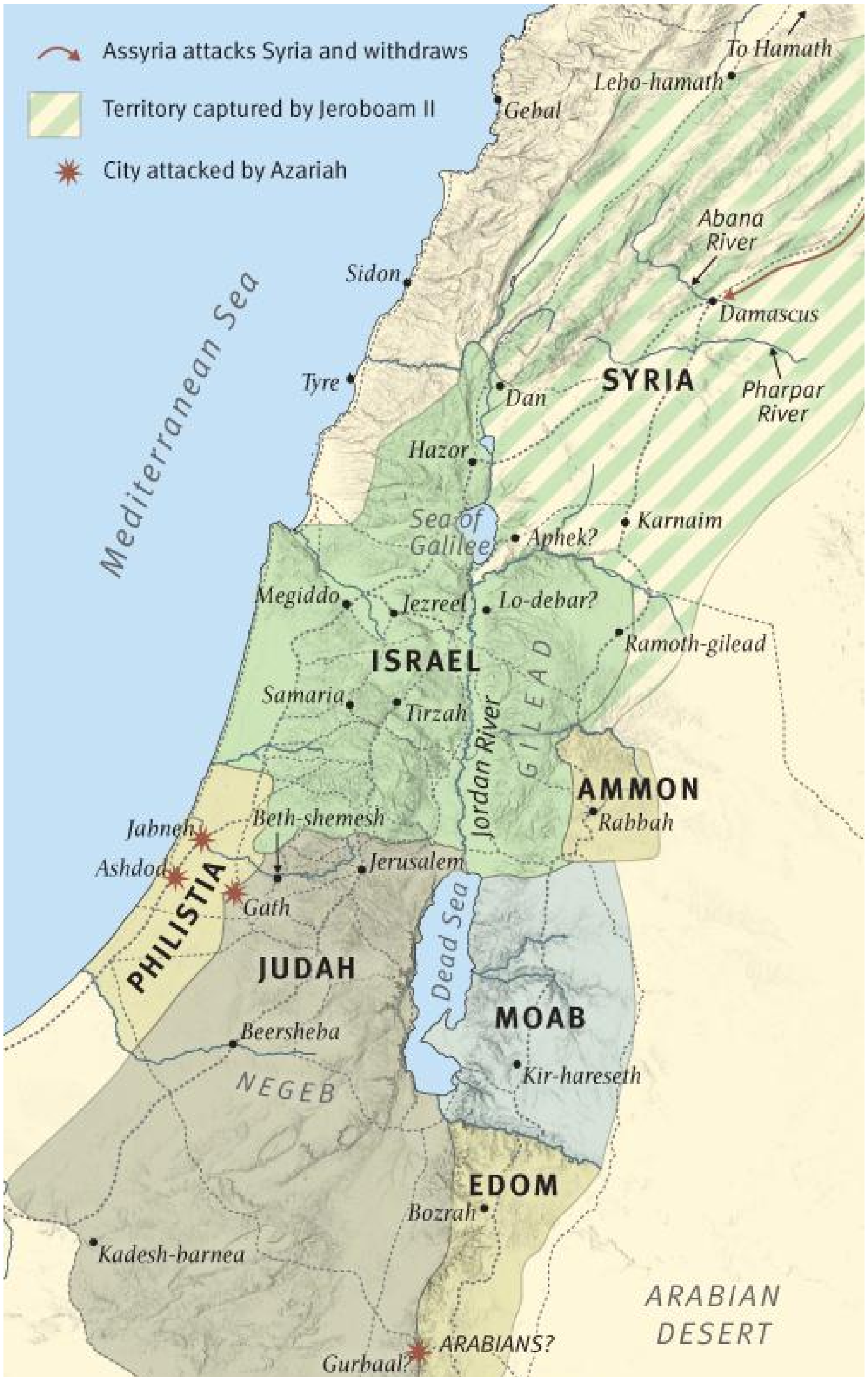
2 KINGS—NOTE ON 14:15–17 the rest of the acts of Jehoash. The information about Jehoash's death is repeated from 13:12–13 (where he is called Joash). This may have been to contrast his death with that of Amaziah (see 14:19). It is also possible that Jehoash is highlighted here because he, as king of Israel, was essentially also the ruler of Judah in this period, as was his son Jeroboam after him. Amaziah is not said to have "ruled" in Judah after Jehoash's death but merely to have **lived fifteen years** there. On the **Chronicles of the Kings**, see note on 1 Kings 14:19.

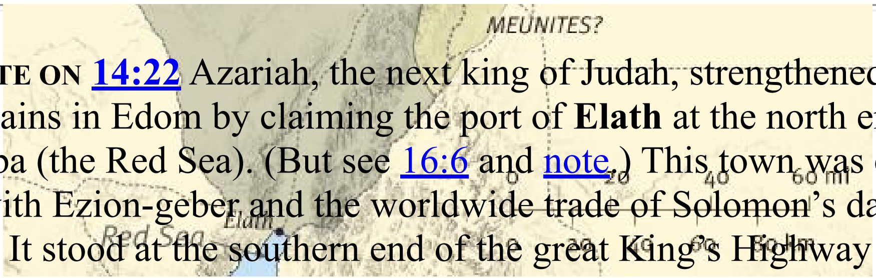
2 KINGS—NOTE ON 14:19 they made a conspiracy against him. Amaziah was bound to be unpopular since Jerusalem was invaded during his failed military action (vv. 11–14). **Lachish** was the most important fortified city in Judah besides Jerusalem. It defended one of the east-west valleys that gave access to the Judean Plateau and Jerusalem from the coastal plains.

Resurgence during the Time of Azariah and Jeroboam II

c. 767–753 B.C.

A power vacuum created by Assyria's attack and withdrawal from Syria allowed Jeroboam II of Israel and Azariah (also called Uzziah) of Judah to recover land that had once belonged to their kingdoms. Jeroboam recovered much of Gilead, and Azariah recovered Elath on the Red Sea. Jeroboam also subdued much of Syria's territory for a time, and Azariah captured some Philistine towns and fought against the Arabians at Gurbaal and the Meunites.


Assyria attacks Syria and withdraws
Territory captured by Jeroboam II
City attacked by Azariah
To Hamath
Lebo-hamath
Gebal
Abana River
Sidon
Damascus
Mediterranean Sea
Tyre
Dan
SYRIA
Pharpar River
Hazor
Sea of Galilee
Aphek?
Karnaim
Megiddo
Jezreel
Lo-debar?
Ramoth-gilead
ISRAEL
GILEAD
Samaria
Tirzah
Jordan River
AMMON
Rabbah
Jabneh
Beth-shemesh
Ashdod
Jerusalem
Gath
PHILISTIA
Dead Sea
JUDAH
MOAB
Beersheba
NEGEB
Kir-hareseth
EDOM
Bozrah
Kadesh-barnea
ARABIAN DESERT
ARABIANS?
Gurbaal?



2 KINGS—NOTE ON 14:22 Azariah, the next king of Judah, strengthened Amaziah’s gains in Edom by claiming the port of **Elath** at the north end of the Gulf of Aqaba (the Red Sea). (But see 16:6 and note.) This town was closely associated with Ezion-geber and the worldwide trade of Solomon’s day (1 Kings 9:26). It stood at the southern end of the great King’s Highway that ran all the way north to Damascus.

FACT

Elath (14:22) was a strategic seaport on the northernmost tip of the Red Sea. It was located at the southern end of the King’s Highway, which ran north all the way to Damascus.

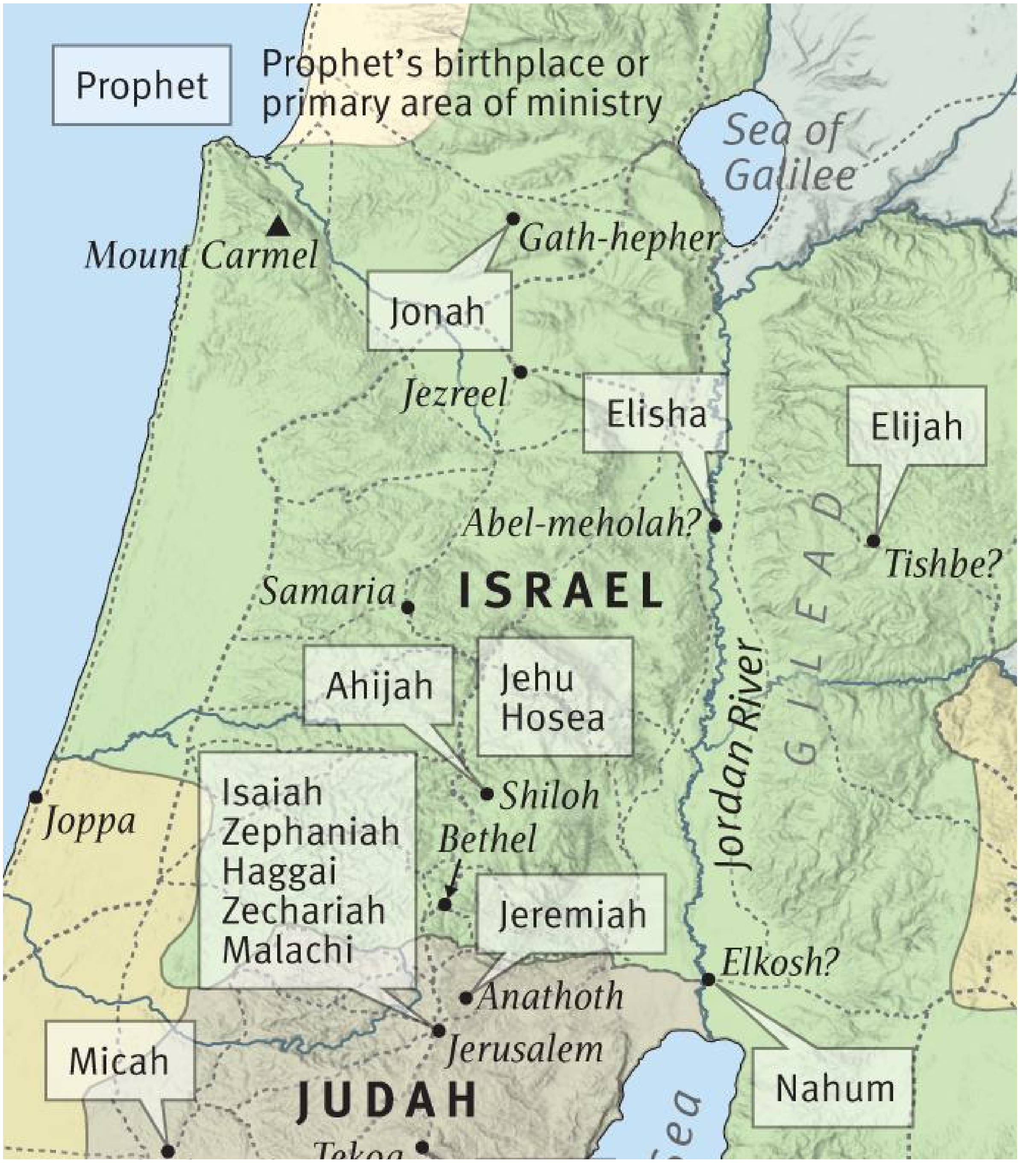
---

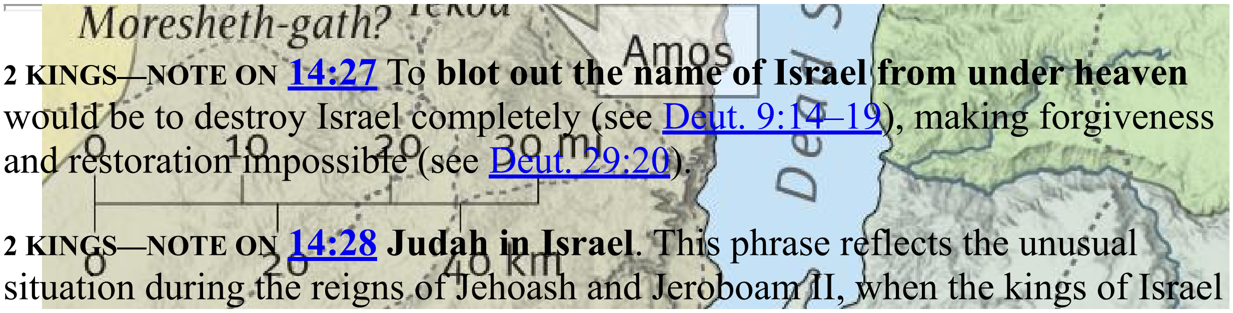
2 KINGS—NOTE ON 14:25 The Assyrian assault on the area north of Israel had seriously weakened the kingdoms of that region, including Syria. This had allowed Jehoash to recapture some Israelite towns from the Syrians (13:25). In the next few years, the Assyrian kings only occasionally ventured out on military campaigns to their west. This allowed Jeroboam II of Israel, son of Jehoash, to continue the Israelite recovery begun by his father. In fact, he **restored the border of** northern Israel to the size it had been during Solomon’s reign (1 Kings 8:65). **Jonah the son of Amittai**, whose story is told in the book of Jonah, had prophesied that Jeroboam would accomplish this.

Prophets of Israel and Judah

c. 875–430 B.C.

Prophets had been a part of Israelite society since the days of Moses, but the complex political, religious, and social situations of the divided monarchy made their role of communicating God's clear message even more pronounced. Unlike priests, prophets did not inherit their role by birth and often were not part of the religious establishment. They arose from various parts of Israel and Judah, with some having direct access to the king (e.g., Elijah and Elisha) and others communicating their messages directly to the people (e.g., Amos and Nahum).


Prophet
Prophet's birthplace or primary area of ministry
Sea of Galilee
Mount Carmel
Gath-hepher
Jonah
Jezreel
Elisha
Elijah
Abel-meholah?
Tishbe?
GILEAD
Samaria
ISRAEL
Ahijah
Jehu
Hosea
Jordan River
Shiloh
Bethel
Joppa
Isaiah
Zephaniah
Haggai
Zechariah
Malachi
Jeremiah
Elkosh?
Anathoth
Jerusalem
Micah
Nahum
JUDAH
Tekoa
Sea



2 KINGS—NOTE ON 14:27 To **blot out the name of Israel from under heaven** would be to destroy Israel completely (see Deut. 9:14–19), making forgiveness and restoration impossible (see Deut. 29:20).

2 KINGS—NOTE ON 14:28 Judah in Israel. This phrase reflects the unusual situation during the reigns of Jehoash and Jeroboam II, when the kings of Israel apparently controlled Judah as well (see note on vv. 15–17). During this time territory is being **restored** (see v. 22) to both the north and the south. Jeroboam II ruled Israel 40 years, from 786 to 746 B.C.

2 KINGS—NOTE ON 15:3–4 he did what was right [but] **the high places were not taken away**. See 14:3–4 for a similar description of Azariah's father, Amaziah. Azariah is also called Uzziah in various places (see 15:13, 30, 32, 34). It was during Azariah's (Uzziah's) reign that Isaiah began his prophetic ministry (Isa. 1:1; 6:1).

2 KINGS—NOTE ON 15:5 a leper to the day of his death. Sometime during his reign, Azariah became a leper and was unable to govern. He occupied a **separate house**, which is a symbolic way of saying that he was relieved of his responsibilities. He was regarded as essentially dead. See note on 2 Chron. 26:21–23. Azariah's son **Jotham** governed Judah in his place.

2 KINGS—NOTE ON 15:6 On the **Chronicles of the Kings**, see note on 1 Kings 14:19.

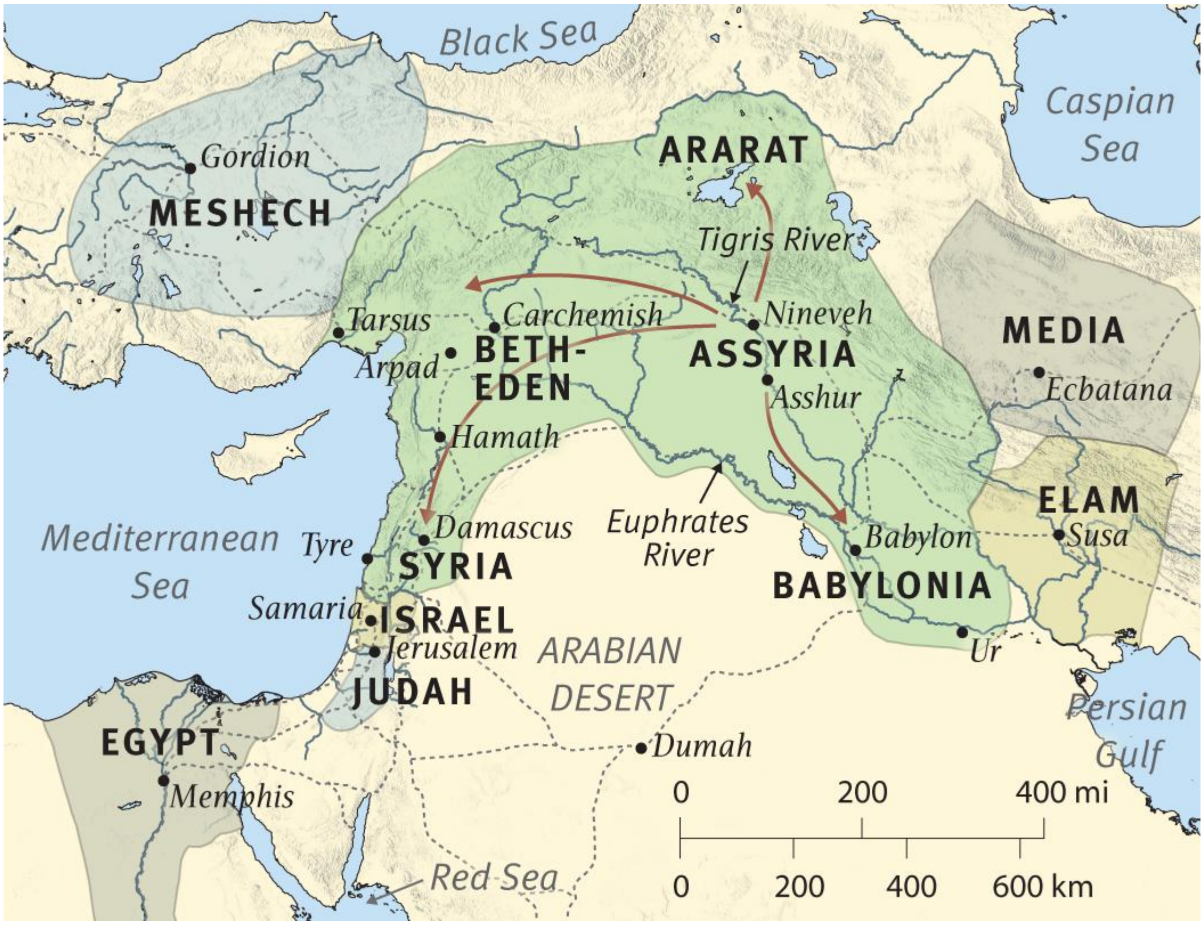
2 KINGS—NOTE ON 15:8–31 *Israel's Last Days.* The Lord had promised Jehu that his descendants would reign after him to the "fourth generation" (10:30). With the death of Jeroboam II and the coming of Zechariah to the throne, that fourth generation has arrived. Israel will now return to the unstable government of the days before the dynasties of Omri and Jehu (see 1 Kings 14–16). King will now follow king in quick succession.

2 KINGS—NOTE ON 15:16–22 Menahem sacked Tiphsah. This attack on an important city on the Euphrates River is the last, brutal action of an Israelite king claiming control of a Solomon-like empire (compare 1 Kings 4:24). Such a campaign would probably have taken place early in Menahem's reign. It probably happened either before the campaigns of **Pul the king of Assyria** in 743–740 B.C. began, or during these years as part of the anti-Assyrian struggle in the region. “Pul” is a short name for Tiglath-pileser III. Pul’s goal was apparently to establish an Assyrian trading center on the border with Egypt, and he needed to control the area north of Egypt in order to achieve that goal. Menahem’s tributary payment of **a thousand talents of silver** makes him Assyria’s friend for the time being.

The Resurgence of Assyrian Influence

c. 740 B.C.

Looming over most of the latter history of the divided monarchy is the growing power and influence of Assyria. The resurgence of this ancient empire dominated much of the politics of the ancient Near East from the time of Jeroboam and Azariah until the empire’s demise at the end of the seventh century B.C. Israel bore the brunt of Assyria’s forays into Palestine, though Judah experienced its share of attacks as well. Assyria would eventually engulf nearly the entire Near East from Ur to Ararat to Egypt.


Black Sea
Caspian Sea
ARARAT
Gordion
MESHECH
Tigris River
Tarsus
Carchemish
Nineveh
MEDIA
Arpad
BETH-EDEN
ASSYRIA
Ecbatana
Asshur
Hamath
ELAM
Mediterranean Sea
Tyre
Damascus
SYRIA
Euphrates River
Babylon
Susa
BABYLONIA
Samaria
ISRAEL
Jerusalem
JUDAH
ARABIAN DESERT
Ur
Persian Gulf
EGYPT
Memphis
Dumah
0
200
400 mi
0
200
400
600 km
Red Sea

2 KINGS—NOTE ON **15:27–31** **Pekah** is the last of the Israelite kings to rule during the long reign of **Azariah** in Judah. Toward the end of Pekah’s reign, in

733–732 B.C., **Tiglath-pileser king of Assyria** takes much of Israel’s northern and eastern territory. He deports much of Israel’s population in order to increase the Assyrian labor force and reduce opposition among conquered peoples. See note on 16:7–9.

FACT

Menahem’s tax receipts? Archaeologists working at the site of Samaria have discovered 63 shards of pottery, dating to about the time of King Menahem, on which tax payments are noted. These may be a record of the additional tax payments Menahem imposed on Israel to pay off the Assyrian king (15:19–20).

2 KINGS—NOTE ON **15:32–16:20** *Jotham and Ahaz.* The house of David has seen three of its last four kings assassinated, and the fourth relinquish his power because of his leprosy. Things are not about to improve, as Jotham and his unbelieving son Ahaz are introduced.

2 KINGS—NOTE ON **15:34–35** **the high places were not removed**. See note on 1 Kings 3:2. Jotham was a relatively good king. Nevertheless, he is described as being like **his father Uzziah** rather than like David (see note on 2 Kings 14:1–6). He failed to encourage the people to worship in Jerusalem. Rather, he allowed them to continue worshiping at the high places. Micah’s prophetic ministry began during Jotham’s reign (Mic. 1:1).

2 KINGS—NOTE ON **15:37** **the LORD began to send Rezin the king of Syria and Pekah . . . against Judah**. This is the beginning of the “Syro-Ephraimite War” described in Isaiah 7–9. As Syria and Israel (Ephraim) threaten Judah, Judah will look to Assyria for help.

2 KINGS—NOTE ON **16:1–4** **he did not do what was right**. Under Jotham’s son **Ahaz**, Judah returns to officially sanctioned idolatry. The **high places** become centers of Canaanite religion (see 1 Kings 14:23–24), which includes child sacrifice (see 1 Kings 16:34).

2 KINGS—NOTE ON **16:6** **Rezin . . . recovered Elath for Syria**. This town had only recently been won back for Judah by Azariah (14:22). Rezin briefly reestablishes Syrian control and then surrenders Elath to the Edomites. It appears the Edomites are allies with the Philistines in the assault on Judah (2 Chron. 28:17–18).

2 KINGS—NOTE ON **16:7–9** **I am your servant**. Rather than turning to the Lord for help, Ahaz agrees to be ruled by Assyria. Ahaz asks for Assyria's help, which arrives in the form of the Assyrian campaigns of 733–732 B.C. in Syria-Palestine. (See 15:27–31 and note.) **Kir** was the original home of the people of Syria (Amos 9:7), somewhere in Mesopotamia.

2 KINGS—NOTE ON **16:10–16** Ahaz travels to Damascus to meet his new Assyrian overlord (see note on vv. 7–9). Ahaz is so impressed by a pagan **altar** he sees in **Damascus** that he has a copy of it set up in Jerusalem. Ahaz's religion is a full-fledged mixing of the Israelite true religion with the pagan religions of the other nations, including divination (the interpretation of omens). The practice is forbidden in Deut. 18:10.

2 KINGS—NOTE ON **16:17–18** **cut off the frames . . . took down the sea**. See 1 Kings 7:23–36. Ahaz desecrates the furnishings of the temple in order not to offend his new master, Tiglath-pileser (**because of the king of Assyria**). Obedience to the Lord is gone, and therefore the Lord's blessing and protection are gone.

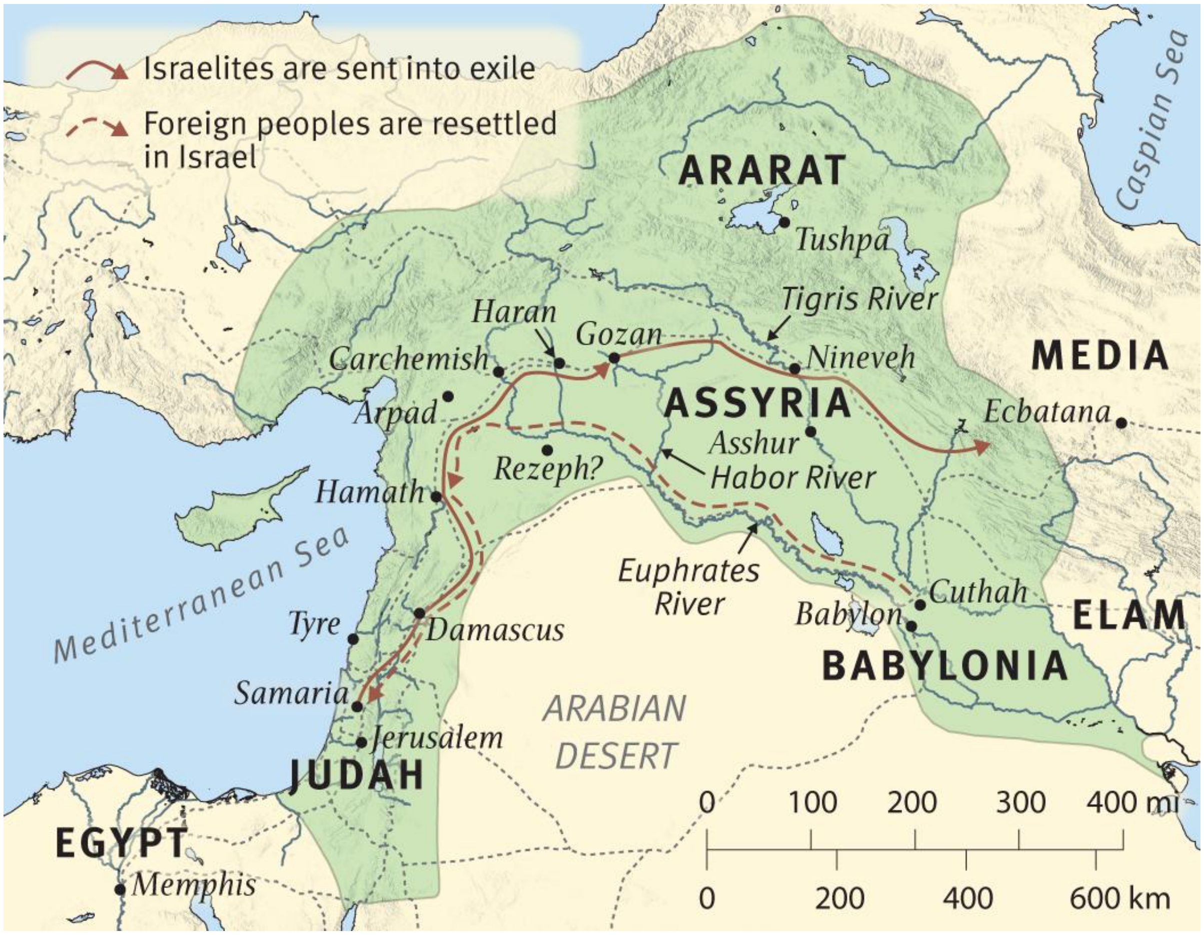
2 KINGS—NOTE ON **16:19** **Chronicles of the Kings**. See note on 1 Kings 14:19.

2 KINGS—NOTE ON **17:1–41** *The End of Israel.* The authors describe the uprooting and scattering of Israel, which was prophesied long before (1 Kings 14:15) but was delayed because of God's promises and his graciousness (2 Kings 10:30; 13:1–25; 14:23–29).

The Fall of Samaria and Deportation of Israelites

722 B.C.

During the reign of Hoshea of Israel, Shalmaneser of Assyria attacked Israel and made it a vassal kingdom. Later, however, Hoshea conspired against Assyria, refusing to pay the tribute and appealing to Egypt for help, so the Assyrians came and besieged Samaria until it fell. Many Israelites were exiled far from Israel to the area near Gozan and the cities of the Medes, and foreign peoples from other parts of the empire were relocated to Israel in an effort to prevent revolt. This signaled the end of the northern kingdom of Israel.


Israelites are sent into exile
Foreign peoples are resettled in Israel
ARARAT
Tushpa
Caspian Sea
Tigris River
Haran
Gozan
Carchemish
Nineveh
MEDIA
Arpad
ASSYRIA
Ecbatana
Asshur
Rezeph?
Habor River
Hamath
Mediterranean Sea
Euphrates River
Cuthah
Tyre
Damascus
Babylon
ELAM
BABYLONIA
Samaria
Jerusalem
ARABIAN DESERT
JUDAH
EGYPT
Memphis
0
100
200
300
400 mi
0
200
400
600 km

---

2 KINGS—NOTE ON 17:1–2 Hoshea was the last king over what remained of northern Israel after the Assyrian assault of 732 B.C. (15:27–31). He was **evil . . . , yet not as the kings of Israel who were before him**.

2 KINGS—NOTE ON 17:3–4 he had sent messengers to So, king of Egypt. Hoshea was a **vassal** to Shalmaneser V (727–722 B.C.), Tiglath-pileser's successor as king of Assyria. When Hoshea later tried to establish a relationship with Egypt instead, the Assyrian king became angry.

2 KINGS—NOTE ON 17:6 **the king of Assyria captured Samaria**. Samaria fell after a three-year siege. Shalmaneser is identified as the conqueror, c. 722 B.C. (see also 18:9–10). This agrees with the Babylonian Chronicle, but Shalmaneser's successor Sargon II (722–705 B.C.) claims this honor for himself in his inscriptions. The places of exile mentioned in this verse are scattered widely over the Assyrian Empire.

2 KINGS—NOTE ON 17:7–23 **this occurred because the people of Israel had sinned** (v. 7). The authors of 1–2 Kings give only this simple explanation for the end of the northern kingdom. The remainder of these verses give the details. Interestingly, some of the sins listed are those of **Judah**.

2 KINGS—NOTE ON 17:24–41 **the king of Assyria brought people . . . and placed them in the cities of Samaria**. Having sent the Israelites into exile, the Assyrians bring people from other nations to resettle the land. These new inhabitants of Israel thought they could worship the God of Israel while also serving **their own gods** (vv. 33, 40–41). But because he is the only God who truly exists, the Lord will not allow the worship of any false god (vv. 34–39).

FACT

Why were the Israelites deported? The Babylonians had learned that destroying an enemy's land but allowing them to remain in it was a bad idea. It ruined potential crop resources and gave an opportunity for the conquered people to regroup and rebel. Instead, they deported the conquered people to other lands, and brought in people from other places to live in the conquered territory. This mixing of ethnic groups made any organized rebellion less likely.

2 KINGS—NOTE ON 18:1–20:21 *Hezekiah.* In 715 B.C., seven years after the fall of the northern kingdom of Israel, Hezekiah comes to the throne in Judah. He resembles David more closely than any other king so far. He will succeed in reforming Judean worship. Hezekiah's trust in God will be vindicated when, in 701, the Assyrians fail to conquer Jerusalem.

2 KINGS—NOTE ON 18:4 **He removed the high places**. This is significant because even the most faithful of Judean kings prior to Hezekiah had failed to do this (e.g., 1 Kings 3:2; 15:14; 22:43). Hezekiah takes further action against the **bronze serpent** named **Nehushtan**, which Moses had made in the wilderness (Num. 21:4–9). It had recently become an object of worship.

2 KINGS—NOTE ON 18:5–6 He trusted in the Lord. Hezekiah’s trust was unparalleled in Judean history (**there was none like him**). This could be seen in the way he **held fast** to God throughout his life (see Deut. 13:4; 30:20).

2 KINGS—NOTE ON 18:7–8 Because of Hezekiah’s faithfulness, **the Lord was with him** in his military exploits (compare 1 Sam. 16:18; 18:12, 14; 2 Sam. 5:10).

2 KINGS—NOTE ON 18:9–12 Shalmaneser king of Assyria came up against Samaria. The verses repeat the story of how the northern kingdom fell (see 17:1–6). This reminds readers of the context of religious apostasy in which Hezekiah pursued his bold policy of rebellion against Assyria.

HEZEKIAH

Hezekiah was king of the southern kingdom, Judah, at the time when the Assyrians defeated the northern kingdom of Israel. Hezekiah was a good king who followed God throughout his life. He began his reign by completely reforming Judean worship. He removed the high places and all the idols that previous kings had allowed. At one point Hezekiah became very sick and was at the point of death, so he prayed that the Lord would heal him. God honored his prayer, promising to give him another 15 years of life. He also delivered Hezekiah and Jerusalem from the Assyrians. Hezekiah resembled King David more closely than any other Davidic king thus far. He is listed in the genealogy of Jesus (Matt. 1:9–10). **(2 Kings 18:3–8)**

2 KINGS—NOTE ON 18:13 Sennacherib king of Assyria came up against all the fortified cities of Judah. After Sargon II’s death, the new Assyrian king Sennacherib (704–681 B.C.) first fought in southern Mesopotamia (703–702) against the king of Babylon (see 20:12). He then turned his attention to Syria-Palestine in 701. The rebellion there quickly collapsed. Hezekiah did not have effective allies or fortresses.

2 KINGS—NOTE ON 18:14–16 I have done wrong. Hezekiah’s first response to the crisis is to bargain with Sennacherib. He went on to give him **all the silver** from the temple, and **stripped the gold** from its doors (compare note on 12:17–18).

2 KINGS—NOTE ON 18:17 While attacking Lachish, Sennacherib decides not to accept Hezekiah's attempt to persuade him to withdraw (vv. 14–16). Instead, Sennacherib sends an army to Jerusalem to pressure Hezekiah to surrender. The **Tartan** and **Rab-saris** were military officers. The **Rabshakeh**, or "chief cupbearer," would have accompanied the emperor as a personal attendant. His presence in this group is due to his linguistic abilities (vv. 19, 26). The **conduit of the upper pool** was just outside the city wall. It is the place where Isaiah had earlier encouraged Ahaz to have faith (Isa. 7:1–9).

2 KINGS—NOTE ON 18:18 over the household . . . the secretary . . . the recorder. Three of the most important Judean officials go out to negotiate with the three Assyrian officials.

2 KINGS—NOTE ON 18:19–25 Sennacherib's men claim that **Egypt** will not help Hezekiah. They also claim that **trust in the LORD** is useless, because the Lord is angry with Hezekiah for removing the **high places and altars**! Furthermore, they say, it is the Lord himself who has sent Assyria to **destroy** Judah because of this! The speech is obviously propaganda, and is not at all true.

2 KINGS—NOTE ON 18:26–28 Please speak to your servants in Aramaic. Aramaic was the language of the Assyrian Empire west of the Euphrates. The educated Judean royal officials would have understood it, but the ordinary **people** on the city **wall** would not. However, the Assyrians were trying to appeal to the listening people, so they ignored the request and continued to speak in Hebrew (**the language of Judah**).

FACT

"Please speak in Aramaic." As Assyria tried to conquer Judah, they sent a delegation to Jerusalem to engage in "psychological warfare" (18:17–37). They made public proclamations intended to turn the Judeans against their king. The Judean officials begged the Assyrians to speak only in Aramaic (v. 26), which these officials would have understood but which the ordinary bystanders did not understand. But the Assyrians went on speaking in Hebrew, seeking to demoralize all those who were listening.

---

2 KINGS—NOTE ON 18:29–30 The Rabshakeh says that trust in the Lord will not save the people of Judah. The reader is prepared to see God justify that trust.

2 KINGS—NOTE ON 18:31–35 **eat of his own vine . . . his own fig tree . . . drink the water of his own cistern**. The Assyrian king is presented as a powerful god able to provide for his worshipers, in contrast to the supposedly weak God of Israel, who is unable to **deliver**. The language of the false promise recalls Deut. 8:7–9.

2 KINGS—NOTE ON 19:1–2 **he tore his clothes**. A sign of deep emotion (see note on 5:5–7).

2 KINGS—NOTE ON 19:3–4 **there is no strength**. It is a day of great humiliation and powerlessness. The only hope for this **remnant** is that the Lord, who is truly **the living God** and not simply one false god among many, will act to defend his name (see vv. 30–31).

2 KINGS—NOTE ON 19:7–9 **I will put a spirit in him**. According to the prophet Isaiah (see vv. 2, 5–6), the Lord will influence Sennacherib's thinking so that several events will occur. However, the timing of these events is not clear.

2 KINGS—NOTE ON 19:10–13 **Do not let your God in whom you trust deceive you**. In 18:19–35 the Rabshakeh claimed that Hezekiah was deceiving the people about what would happen if they trusted the Lord (18:29–30); here he claims that Hezekiah is the one deceived by the God in whom he trusts.

2 KINGS—NOTE ON 19:20–28 A second prophecy from **Isaiah** (compare vv. 6–7), in three parts, brings God's response to Hezekiah's prayer. This king has been wrong to think that his military victories have resulted from his own strength. In reality, it was the Lord who **determined it long ago**. Assyria is merely the instrument of God's anger (see Isa. 10:5–11).

2 KINGS—NOTE ON 19:21 The terms **daughter of Zion** and **daughter of Jerusalem** are frequently used in the OT to describe the city of Jerusalem and its inhabitants. Jerusalem is as defenseless as a virgin daughter, but because of the Lord's protection she will not be violated by mighty Sennacherib. In fact, she **wags her head** at him, scoffing at his pride.

2 KINGS—NOTE ON 19:29–31 **this shall be the sign for you**. The second part of Isaiah's prophecy reveals the sign that Judah will recover from the Assyrian assault: the survivors will be provided for. Initially they will survive only because of the crops that spring up from what is already in the ground, but **in the third year** they will be able to **bear fruit** from their agricultural work.

2 KINGS—NOTE ON 19:32–34 concerning the king of Assyria. The third part of Isaiah's prophecy makes clear the circumstances in which Sennacherib will **return** home (vv. 28, 33).

FACT

Siege mounds were mounds or ramps built out of dirt, rubble, and timbers. They were designed so that soldiers could batter down a city's walls and fortifications. The Assyrians were the first to use wheeled towers with these mounds. Protected inside the tower as it was moved up the ramp to the wall, the soldiers could then exit the tower and invade the city. A siege mound can still be found today at Masada.

---

2 KINGS—NOTE ON 19:35–36 Sennacherib king of Assyria departed and went home. Sennacherib returned to Nineveh when he heard that **185,000** of his army had been struck down in one night by the **angel of the Lord**. Here is God's remarkable answer to Hezekiah's prayer (v. 19), and the fulfillment of God's promise in vv. 32–34.

2 KINGS—NOTE ON 19:37 Though he was **worshiping in the house of Nisroch his god**, this false god could not protect the king. Sennacherib's assassins flee to **Ararat**, known to the Assyrians as Urartu, a kingdom of eastern Asia Minor that flourished from the ninth to the sixth centuries B.C. **Esarhaddon** ruled Assyria from 681 to 669 B.C.

SENNACHERIB

Sennacherib became king of the powerful Assyrian Empire following the death of his father, Sargon II. After defeating Babylon, Sennacherib began attacking the area of Syria and Palestine. His official records claim that he captured 46 strong-walled cities in Israel. Following a major victory at Lachish, he laid siege to Jerusalem. Sennacherib forced Hezekiah to pay a huge tribute. He mocked God, urging Hezekiah to turn his back on the Lord. Instead, Hezekiah prayed for God's deliverance. God answered the king's prayer, and the siege of Jerusalem was broken when the angel of the Lord killed 185,000 Assyrians in a single night. Sennacherib withdrew and returned to Nineveh, only to be killed by his own sons as he worshiped in the temple of the false god Nisroch. (**2 Kings 19:35–37**)

2 KINGS—NOTE ON 20:1 **In those days**. Verses 1–19 are a "flashback" to the time around 713–712 B.C., some 12 years before Sennacherib's invasion and some 15 years before Hezekiah's death (see v. 6).

2 KINGS—NOTE ON 20:2 **Hezekiah turned his face to the wall**. Hezekiah is in distress and wants to be left alone.

2 KINGS—NOTE ON 20:3 **please remember**. The prayer is somewhat more self-centered than the one in 19:15–19, stressing the king's own righteousness.

2 KINGS—NOTE ON 20:4 **The middle court** was the area between the temple and the palace. Isaiah is on his way back to the temple.

2 KINGS—NOTE ON 20:5 **On the third day**. This is a detail not included in Isaiah's parallel account (Isa. 38:5). **you shall go up**. God's response to Hezekiah's prayer (2 Kings 20:3) shows that many prophecies, though stated in unconditional terms (v. 1), have implied conditions.

2 KINGS—NOTE ON 20:7 A **cake of figs**, serving as a medicated bandage, is applied to what may have been an inflamed area. There was a belief that figs had medicinal qualities. The healing of such a serious illness (v. 1) probably included a supernatural work of God as well.

2 KINGS—NOTE ON 20:8–11 A **sign** of the promised healing is provided in the unnatural movement of a **shadow** on some **steps** associated with **Ahaz** (it moves **back**, even though the sun has already caused it to go **down** the **steps**).

2 KINGS—NOTE ON 20:13–18 **he showed them all his treasure house**. Hezekiah is evidently proud of his wealth. After the kingdom falls, though, **nothing shall be left**, and even some of the king's **sons** (descendants) will be taken away into exile in **Babylon**. On **eunuchs**, see note on 9:32. Here the term may be intended symbolically rather than literally (the "sons" will be powerless servants of the **king of Babylon**).

2 KINGS—NOTE ON 20:19 **Why not**? Hezekiah is surprisingly unmoved by Isaiah's prophecy. All he cares about is **peace and security in** his **days**. Even this "king like David" has his dark side.

2 KINGS—NOTE ON 20:20 **the pool and the conduit**. The Gihon Spring in the Kidron Valley was Jerusalem's water source. A quarter-mile-long conduit

brought water from there to a reservoir at the southern end of the city of David. Since this water supply lay outside the city's walls, it could be cut off in time of siege. A tunnel leading from the conduit allowed residents to access its water from inside the city walls. In preparation for the Assyrian attack, Hezekiah had an additional tunnel cut that diverted water from the Gihon Spring directly underground to the Pool of Siloam, within the city walls. On the **Chronicles of the Kings**, see note on 1 Kings 14:19.

FACT

Hezekiah's tunnel. As Assyria prepared to attack Jerusalem, the city faced a crisis, since its water supply was outside the city walls. King Hezekiah responded by ordering the construction of a tunnel from the water source to the Pool of Siloam, within the city walls (20:20).

2 KINGS—NOTE ON 21:1–26 *Manasseh and Amon.* Even through the bad times, the Lord has been faithful to Judah because of his promise to David. Throughout chs. 16–20 it is suggested that Judah will eventually go into exile, just like Israel. As the wicked Manasseh begins his reign, these hints of disaster become prophetic announcements of judgment.

2 KINGS—NOTE ON 21:1–9 **Manasseh** is the very worst of the Judean kings. He participates in everything that has been corrupted in the religion of Israel and adds to it **despicable practices of the nations**.

2 KINGS—NOTE ON 21:8 For the **feet of Israel to wander . . . out of the land** would be for the people to go into exile. The authors make it clear that Judah will go into exile because of its own unfaithfulness rather than because of any weakness on God's part.

2 KINGS—NOTE ON 21:12 **ears . . . will tingle**. People will react when they hear of the **disaster** that happens to **Jerusalem and Judah** (compare Deut. 2:25; Isa. 32:11).

2 KINGS—NOTE ON 21:13 **the measuring line . . . the plumb line**. The city will be assessed by the divine architect (compare the use of the measuring line in Isa. 34:11; Lam. 2:8) and will be condemned.

2 KINGS—NOTE ON 21:17–18 Manasseh's burial site was outside the part of Jerusalem where previous kings were buried. The **garden of Uzza** was perhaps an enclosure on the Temple Mount dedicated to the Arabian goddess al-Uzza, identified with Venus. It could also have been an enclosure at the southern end of the Kidron Valley, just outside the city walls, where there was a “king’s garden” (25:4; Neh. 3:15). On the **Chronicles of the Kings**, see note on 1 Kings 14:19.

2 KINGS—NOTE ON 21:19–26 **Amon**. See note on 2 Chron. 33:21–25.

2 KINGS—NOTE ON 22:1–23:30 *Josiah.* Josiah is a long-awaited good king (see 1 Kings 13:2). He does many significant deeds, but it comes too late to change Judah’s fate.

2 KINGS—NOTE ON 22:2 Josiah is the ideal king who does not **turn** from the Mosaic law **to the right or to the left** (Deut. 17:20). His faithfulness to God is even greater than that of **David** and Hezekiah (2 Kings 23:21–25).

2 KINGS—NOTE ON 22:3–7 **the king sent Shaphan**. Like Joash in 12:1–16, Josiah’s initial concern is simply to repair the temple, not to reform its worship. In fact, the reforms introduced by Joash some 200 years previously are still in place. The doorkeepers still collect the **money** for temple repairs, and the **secretary** and the high priest still count and distribute the money to the men in charge of the work.

2 KINGS—NOTE ON 22:8 **I have found the Book of the Law**. The phrase “Book of the Law” may refer to all or part of the Pentateuch. Most scholars think a portion of Deuteronomy was discovered, which was read to the king and provided the basis for his actions. This written Law had been available to the kings of Israel and Judah in previous years (see 1 Kings 2:3; 2 Kings 10:31; 14:6; 18:6), but it was evidently lost or concealed during the long and wicked reign of Manasseh.

2 KINGS—NOTE ON 22:11–13 Brought up in a royal court that had disobeyed God for 57 years, Josiah did not know the Lord’s demands. As soon as he became aware, **he tore his clothes** in grief and despair (compare 5:7–8; 6:30) and sent officials to **inquire of the LORD**.

FACT

Why did Josiah tear his clothes when the Law was read? As the Book of the Law was read in public for the first time in nearly 60 years, King Josiah tore his clothes as a sign of his grief. He grieved when he realized that he, as the nation’s leader, had not been fulfilling the commandments of the Lord.

---

2 KINGS—NOTE ON 22:14–16 The officials (v. 11) consulted an otherwise unknown **prophetess** named **Huldah**. Her words confirm what is already known from the unnamed prophets of 21:10–15: the Lord is going to **bring disaster** on Jerusalem and its people.

2 KINGS—NOTE ON 22:20 Because Josiah has humbled himself before the Lord, he will die before the terrible events prophesied in 21:12–14 and 22:15–17 occur.

2 KINGS—NOTE ON 23:2–3 **the king went up to the house of the LORD**. Since Josiah is a faithful king, Huldah’s message of doom does not keep him from pursuing religious reform in light of the **Book of the Covenant**. His first move is to organize a covenant-renewal ceremony.

2 KINGS—NOTE ON 23:4–9 The eastern slopes of the **Kidron** Valley had been associated with idolatry since the time of Solomon (1 Kings 11:7). It was a convenient place to destroy cult objects, thereby desecrating the valley itself as a religious site. On **male cult prostitutes** (2 Kings 23:7), see note on 1 Kings 14:24. The **hangings for the Asherah** (2 Kings 23:7) are probably ritual garments used in the worship of this goddess (compare 10:22).

FACT

The host of heaven refers in 23:4 to false gods, represented by celestial bodies such as the sun, moon, and planets. King Josiah ordered the destruction of all these symbols of pagan worship.

---

2 KINGS—NOTE ON 23:8 **defiled the high places where the priests had made offerings**. These were local places of worship in various cities (see note on 1 Kings 3:2).

2 KINGS—NOTE ON 23:10 The **Valley of the Son of Hinnom** ran along the western and southern sides of ancient Jerusalem until it met the Kidron Valley running from north to south. It is associated with the worship of **Molech** (see note on 1 Kings 11:7–8) at the site named **Topheth**. “Hinnom Valley” is the short form of the name, transliterated into Greek as “Gehenna.”

2 KINGS—NOTE ON 23:11 **horses that the kings of Judah had dedicated to the sun**. The practice of dedicating horses to the sun appears to have been an Assyrian custom.

2 KINGS—NOTE ON 23:12 **altars on the roof**. The roof is a natural location for worship of the stars (see 16:1–4).

2 KINGS—NOTE ON 23:13 Because idolatrous altars were there, the Mount of Olives is here called the **mount of corruption**. **Ashtoreth** is the biblical name for Astarte or Venus. On **Chemosh** and **Milcom**, see notes on 1 Kings 11:5; 11:7–8.

2 KINGS—NOTE ON 23:14 **he broke in pieces the pillars**. Josiah destroys all the buildings associated with idol worship.

2 KINGS—NOTE ON 23:15–20 **altar at Bethel**. Josiah not only destroys but also defiles (vv. 8, 10, 13) the altar by placing pagan religious objects close to graves and human bones (vv. 6, 14). This fulfills the prophecy of 1 Kings 13:2. See also 1 Kings 13:11–32 for the background to 2 Kings 23:17–18.

2 KINGS—NOTE ON 23:22 A **Passover** like this had not been observed **since the days of the judges** (see Josh. 5:10–12 for the last mention of Passover and Deut. 16:1–8, especially v. 6, for instructions for Passover).

2 KINGS—NOTE ON 23:24 **Mediums** and **necromancers** try to get information by inquiring of the dead. The **household gods** were images of deities that were either life-size (1 Sam. 19:13–16) or figurine-size (Gen. 31:19–35). They were usually made of wood and covered with metal and precious stones.

2 KINGS—NOTE ON 23:25 Despite several generations of idolatry and rebellion against the Lord, somehow Josiah was a righteous king who **turned to the LORD with all his heart**.

JOSIAH

Josiah was only eight years old when he became king of Judah. He had been ruling Judah for 18 years when Hilkiah, the high priest, found the Book of the Law. As soon as Josiah heard the commands of God, he tore his clothes in grief and despair. He launched a massive effort to abolish pagan worship throughout Judah and Israel. After organizing a covenant-renewal ceremony, he destroyed all the buildings associated with idol worship. Among his most significant deeds was restoring the celebration of the Passover, which had not been observed since the days of the judges. Josiah was more faithful to the Lord than even David and Hezekiah. He was like the ideal king described in Deut. 17:19–20. **(2 Kings 23:25)**

---

2 KINGS—NOTE ON **23:26** Though Josiah was righteous, this did not turn away God's **wrath** from the nation. God will use exile to purify his people of deeply rooted unfaithfulness.

2 KINGS—NOTE ON **23:28–30** **Pharaoh Neco killed him at Megiddo**. This battle took place in 609 B.C. Pharaoh Neco II marched north for what was apparently the last joint Assyrian-Egyptian military effort against the Babylonians and their allies, the Medes. Megiddo controlled the main international highway running from Egypt to Damascus as it entered the Jezreel Valley. Josiah wanted to prevent Egypt's strengthening of Assyria. On the **Chronicles of the Kings**, see note on 1 Kings 14:19.

2 KINGS—NOTE ON **23:31–25:30** *The End of Judah.* The story of 1–2 Kings now ends as Babylon becomes the great world power. The Babylonians destroy Jerusalem and carry its treasures and its people to Babylon. The survival of Josiah's grandson Jehoiachin offers what little hope exists for the future of the "lamp" of David (1 Kings 11:36).

2 KINGS—NOTE ON **23:31–35** **Jehoahaz**. The new king of Judah is summoned to Neco's temporary headquarters at **Riblah**, as the Egyptians return from their unsuccessful siege of Haran (609 B.C.). Neco removes Jehoahaz from power (see note on 2 Chron. 36:1–4.)

2 KINGS—NOTE ON **23:36–24:7** The Egyptians replace Jehoahaz with his brother **Jehoiakim**. He faces the armies of **Babylon** that have just defeated Assyria and are now invading Palestine on their way to Egypt. Babylon's king **Nebuchadnezzar** was never able to defeat Egypt completely but he made

certain that the **king of Egypt did not come again out of his land**. Jehoiakim first switched his allegiance from Egypt to Babylon (604 B.C.). Then in 601, after Nebuchadnezzar failed to invade Egypt (that is, after **three years**), Jehoiakim rebelled against Babylon and looked once again to Egypt for help (see Jer. 46:14–28).

2 KINGS—NOTE ON 24:2 **And the LORD sent against him bands**. See 23:26–27.

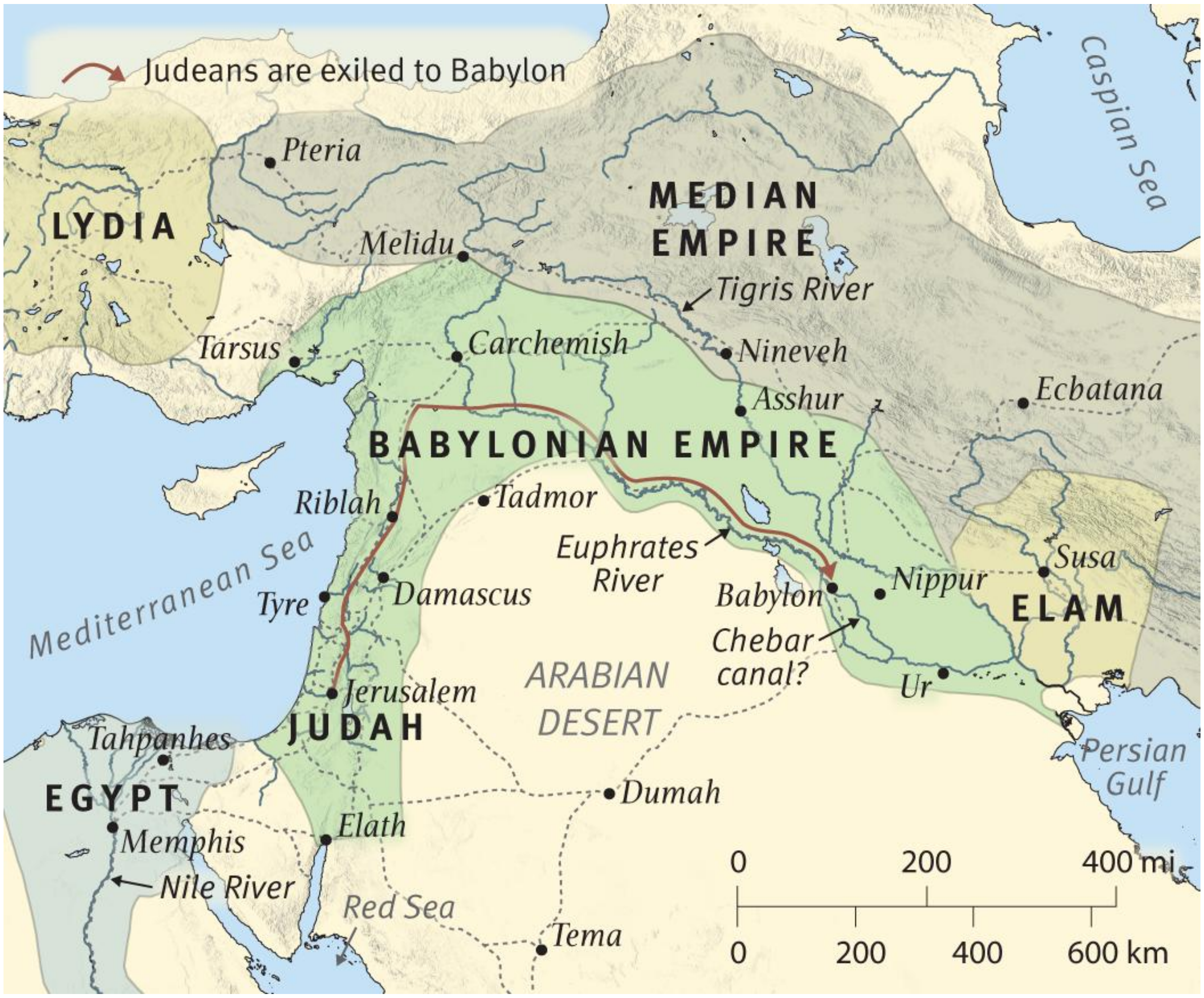
2 KINGS—NOTE ON 24:5 **Chronicles of the Kings**. See note on 1 Kings 14:19.

2 KINGS—NOTE ON 24:8–17 **Jehoiachin**. Babylon's withdrawal from Palestine in 601 B.C. turned out to be temporary. Jehoiakim's rebellion brought the Babylonian army to the gates of **Jerusalem** at the end of 598. The city surrendered in March 597 B.C. By this time Jehoiachin was king. Significant deportations followed (on deportation as an imperial tactic, see note on 15:27–31). Although 1–2 Kings does not mention this, the prophet Ezekiel was among the exiles. His prophetic ministry began a few years later in Babylon (Ezek. 1:2–3).

Exile to Babylon

597, 586, 582 B.C.

It appears that three separate deportations of Judeans to Babylon took place under the rule of Nebuchadnezzar (see also Jer. 52:28–30). The first came during the reign of Jehoiachin, when Nebuchadnezzar besieged Jerusalem and carried away many of the treasures of the temple and the royal palace. The second occurred after the fall of Jerusalem in 586 B.C., when the walls of the city were leveled and the temple was completely destroyed. The third appears to have occurred around 582 B.C. while King Nebuchadnezzar was reasserting his control over the general region of Palestine (see note on Jer. 52:28–30).


Judeans are exiled to Babylon
Pteria
LYDIA
Melidu
MEDIAN EMPIRE
Caspian Sea
Tigris River
Tarsus
Carchemish
Nineveh
Asshur
Ecbatana
BABYLONIAN EMPIRE
Riblah
Tadmor
Euphrates River
Susa
Mediterranean Sea
Tyre
Damascus
Babylon
Nippur
ELAM
Chebar canal?
ARABIAN DESERT
Ur
Jerusalem
JUDAH
Tahpanhes
Persian Gulf
EGYPT
Dumah
Memphis
Elath
Nile River
Red Sea
Tema
0 200 400 mi
0 200 400 600 km

---

2 KINGS—NOTE ON 24:18–25:7 Jehoiachin’s uncle Mattaniah ruled next, under the name of **Zedekiah**. He was under Babylonian control. Jeremiah 27:1 and 28:1 suggest that from early in his reign he was plotting a revolt, and eventually he **rebelled**. A two-year siege of Jerusalem followed. The city eventually fell in 587 or 586 B.C. Zedekiah fled, but was captured (see also note on 2 Chron. 36:11–16).

2 KINGS—NOTE ON 25:8–12 A few weeks after the fall of **Jerusalem**, the full vengeance of the Babylonian king came upon the city.

2 KINGS—NOTE ON 25:13–14 **Pillars of bronze that were in the house of the LORD** begins a detailed list of temple furnishings (vv. 13–17) carried off by the Babylonians for the value of their metal.

2 KINGS—NOTE ON 25:21 Almost all hope is gone in the summary statement, **So Judah was taken into exile out of its land**. But the land is still “its land,” holding out the promise of a future return.

2 KINGS—NOTE ON 25:22–26 **Gedaliah**, the new **governor** of the territory that once was Judah, was the grandson of King Josiah’s secretary **Shaphan**. His assassination caused a general flight to **Egypt**.

2 KINGS—NOTE ON 25:27–30 **Evil-merodach** was Nebuchadnezzar’s son and successor. His release of the Judean king **from prison** in 561 B.C. gives the reader some hope that there is still a future for the Davidic line.

FACT

What happened to the ark of the covenant? After the fall of Jerusalem, the ark completely disappeared from historical records. It is unlikely that the Babylonians took it because there is no mention of it in Babylonian records.

1 Chronicles

(return to table of contents)

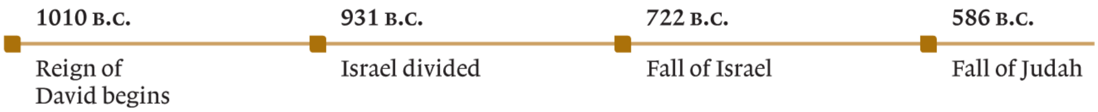
1 Chronicles 1 • 1 Chronicles 2 • 1 Chronicles 3 • 1 Chronicles 4 •
1 Chronicles 5 • 1 Chronicles 6 • 1 Chronicles 7 • 1 Chronicles 8 •
1 Chronicles 9 • 1 Chronicles 10 • 1 Chronicles 11 • 1 Chronicles 12 •
1 Chronicles 13 • 1 Chronicles 14 • 1 Chronicles 15 • 1 Chronicles 16 •
1 Chronicles 17 • 1 Chronicles 18 • 1 Chronicles 19 • 1 Chronicles 20 •
1 Chronicles 21 • 1 Chronicles 22 • 1 Chronicles 23 • 1 Chronicles 24 •
1 Chronicles 25 • 1 Chronicles 26 • 1 Chronicles 27 • 1 Chronicles 28 •
1 Chronicles 29

- Introduction to 1 Chronicles
  - Timeline
  - Author and Date
  - Basic Chronology of 1–2 Chronicles
  - Theme
  - Purpose, Occasion, and Background
  - Key Themes
  - Outline for 1–2 Chronicles
  - The Extent of David’s Kingdom
  - The Extent of Solomon’s Kingdom
- Global Message of 1 Chronicles
  - First Chronicles in Redemptive History
  - God’s Global Reign through a Davidic King
  - First Chronicles and the New Testament
  - First Chronicles and the Global Church Today
- Study Notes

Introduction to 1–2 Chronicles

Introduction to 1–2 Chronicles

Timeline



Author and Date

The text nowhere directly identifies its author, but traditionally he has been called "the Chronicler." He was either a priest or Levite who was employed in the service of the temple during the Persian period (539–332 B.C.). He had scribal training and access to the temple records.

Basic Chronology of 1–2 Chronicles

Events	Dates	Passages
Foundation of the Davidic monarchy	c. 1010–931 B.C.	1 Chronicles 10–2 Chronicles 9
History of Judah from the division of the kingdom until its fall	931–586	2 Chron. 10:1–36:21
Babylonian captivity	586–538	2 Chron. 36:17–21
Cyrus's decree	538	2 Chron. 36:22–23

Theme

The central theme of Chronicles is God's covenant with David as the basis of Israel's life and hope. The Davidic covenant is expressed in two institutions: the monarchy and the temple. These institutions are related (1 Chron. 17:10b–14), and together they represent God's kingdom in Israel (2 Chron. 13:5, 8). The Davidic covenant does not replace the Mosaic covenant but builds on it for the new age of the monarchy and the temple.

Purpose, Occasion, and Background

Judah and Benjamin, the only surviving tribes of Israel, had returned to the land after the Babylonian exile. They had rebuilt the temple in Jerusalem. But in many ways it seemed like they were still in exile (see Ezra 9:6–15; Neh. 9:32–36). There were questions about Israel's place in God's purposes and the meaning of his ancient promises to David. With such questions in mind, the Chronicler wrote his books to promote spiritual and social renewal. He presented an interpretation of Israel's past, drawing mainly on the books of Samuel and Kings. He showed how the nation's unfaithfulness to God had led to disaster but also how its faithful kings and people had experienced God's blessing.

Key Themes

1. *The Davidic covenant*. God's covenant with David preserved the nation and enabled Solomon to build the temple. God is committed to preserving the line of David's descendants even through spiritual unfaithfulness (2 Chron. 21:13) and exile (1 Chron. 3:17–24). Being heirs of God's covenant with David also involves living according to God's earlier covenant with Moses.
2. *The temple*. The temple is an expression of the Davidic covenant. David provided for the construction of the temple and organized its personnel. His faithful successors should ensure that the worship is maintained, and that the building is kept in repair and is purified after defilement. The temple personnel should come to the aid of the Davidic dynasty in times of crisis. The Levites played an essential role in maintaining the whole system of worship, and in many ways they are the forerunners of the Christian ministry.
3. *The people of Israel*. The Chronicler sought to address some urgent questions of his day concerning the identity of Israel. He wanted to instill fresh confidence in the people. The genealogies of Israel that begin the work (1 Chronicles 1–9) start by tracing the people's ancestry back to Adam, a striking reminder that Israel was at the center of God's purpose from the very beginning of creation.

Second, the genealogies makes it clear that all 12 tribes were descended from Jacob's sons (1 Chron. 2:1). The Chronicler's history of the divided kingdom (2 Chronicles 10–36) focuses mainly on Judah and Benjamin. But he tries to show that the northern tribes are still a part of Israel, even though they rebelled against the rightful Davidic king (2 Chron. 13:5).

While the Chronicler does focus on the nation's kings and its priesthood, he also includes many stories that highlight the participation of ordinary people in the life of the nation.

Outline for 1–2 Chronicles

I. A Genealogical Presentation of the Tribes of Israel (1 Chron. 1:1–9:44)
  A. Adam to Esau (1:1–54)
  B. The sons of Israel (2:1–2)
  C. The tribe of Judah (2:3–4:23)
  D. The tribe of Simeon (4:24–43)
  E. The Transjordanian tribes (5:1–26)
  F. The tribe of Levi (6:1–81)
  G. Other northern tribes (7:1–40)
  H. The tribe of Benjamin (8:1–40)
  I. The resettlement of Jerusalem (9:1–34)
  J. The genealogy of Saul (9:35–44)
II. The United Kingdom of David and Solomon (1 Chron. 10:1–2 Chron. 9:31)
  A. David's rise to power over Israel (1 Chron. 10:1–12:40)
  B. David's transfer of the ark of the covenant to Jerusalem (13:1–16:43)
  C. The dynastic promise to David (17:1–27)
  D. David's wars (18:1–20:8)
  E. David's census and preparation for the temple (21:1–29:30)
  F. Solomon's temple preparations (2 Chron. 1:1–2:18)
  G. Solomon's building of the temple (3:1–5:1)
  H. The dedication of the temple (5:2–7:22)
  I. Solomon's other accomplishments (8:1–16)
  J. Solomon's international relations and renown (8:17–9:31)
III. The Kingdom of Judah down to the Exile (2 Chron. 10:1–36:23)
  A. Rehoboam (10:1–12:16)
  B. Abijah (13:1–14:1)
  C. Asa (14:2–16:14)
  D. Jehoshaphat (17:1–21:1)
  E. Jehoram and Ahaziah (21:2–22:12)

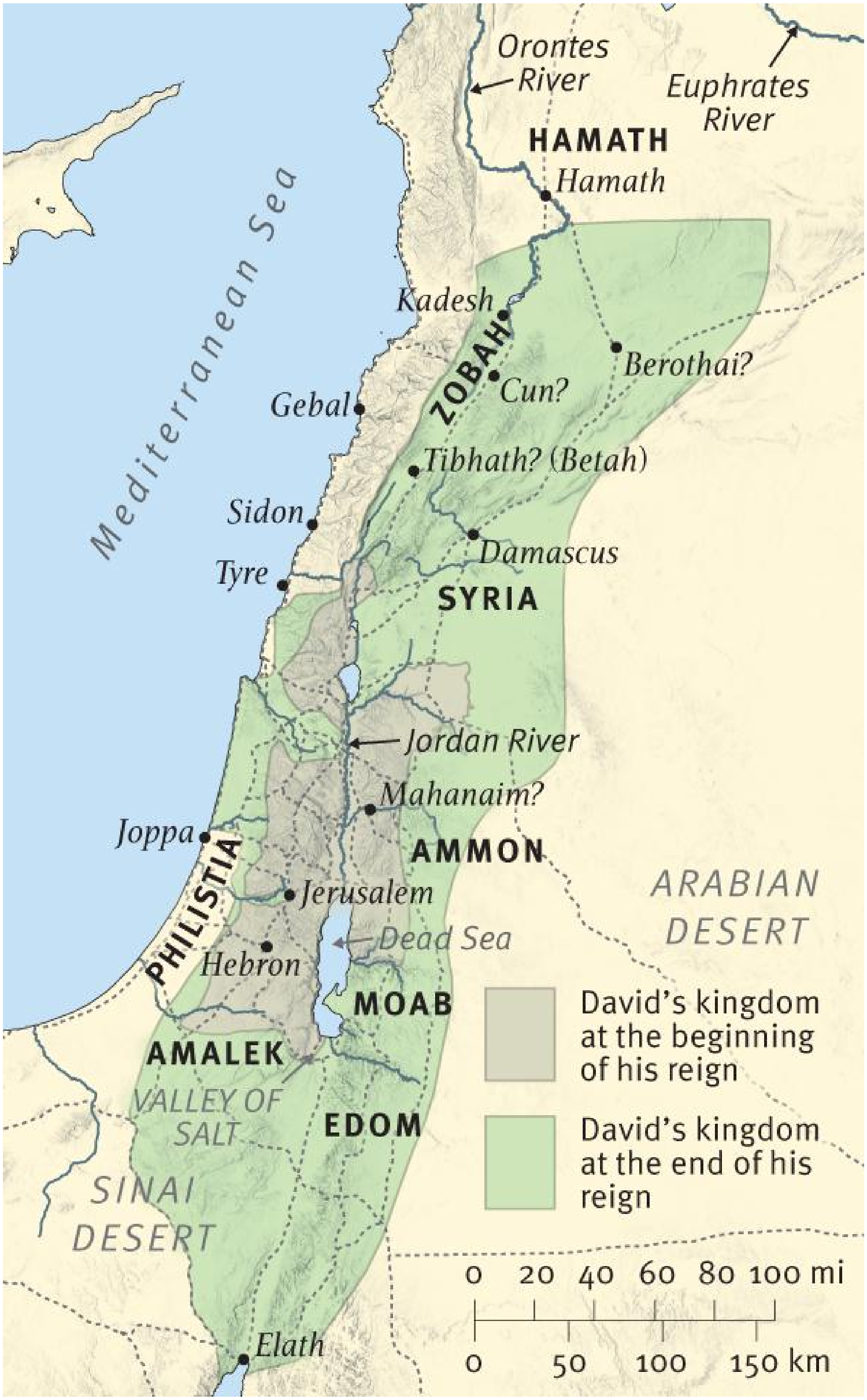
F. Joash (23:1–24:27)
G. Amaziah (25:1–28)
H. Uzziah (26:1–23)
I. Jotham (27:1–9)
J. Ahaz (28:1–27)
K. Hezekiah (29:1–32:33)
L. Manasseh (33:1–20)
M. Amon (33:21–25)
N. Josiah (34:1–35:27)
O. The last four kings (36:1–21)
P. Restoration (36:22–23)

The Extent of David’s Kingdom

The Extent of David’s Kingdom

1010–971 B.C.

David’s many battles eventually established Israel as the dominant power in Syria and Palestine. David expanded Israel’s borders until, by the end of his reign, he controlled all of Israel, Edom, Moab, Ammon, Syria, and Zobah. Other kingdoms, such as Tyre and Hamath, made treaties with him.

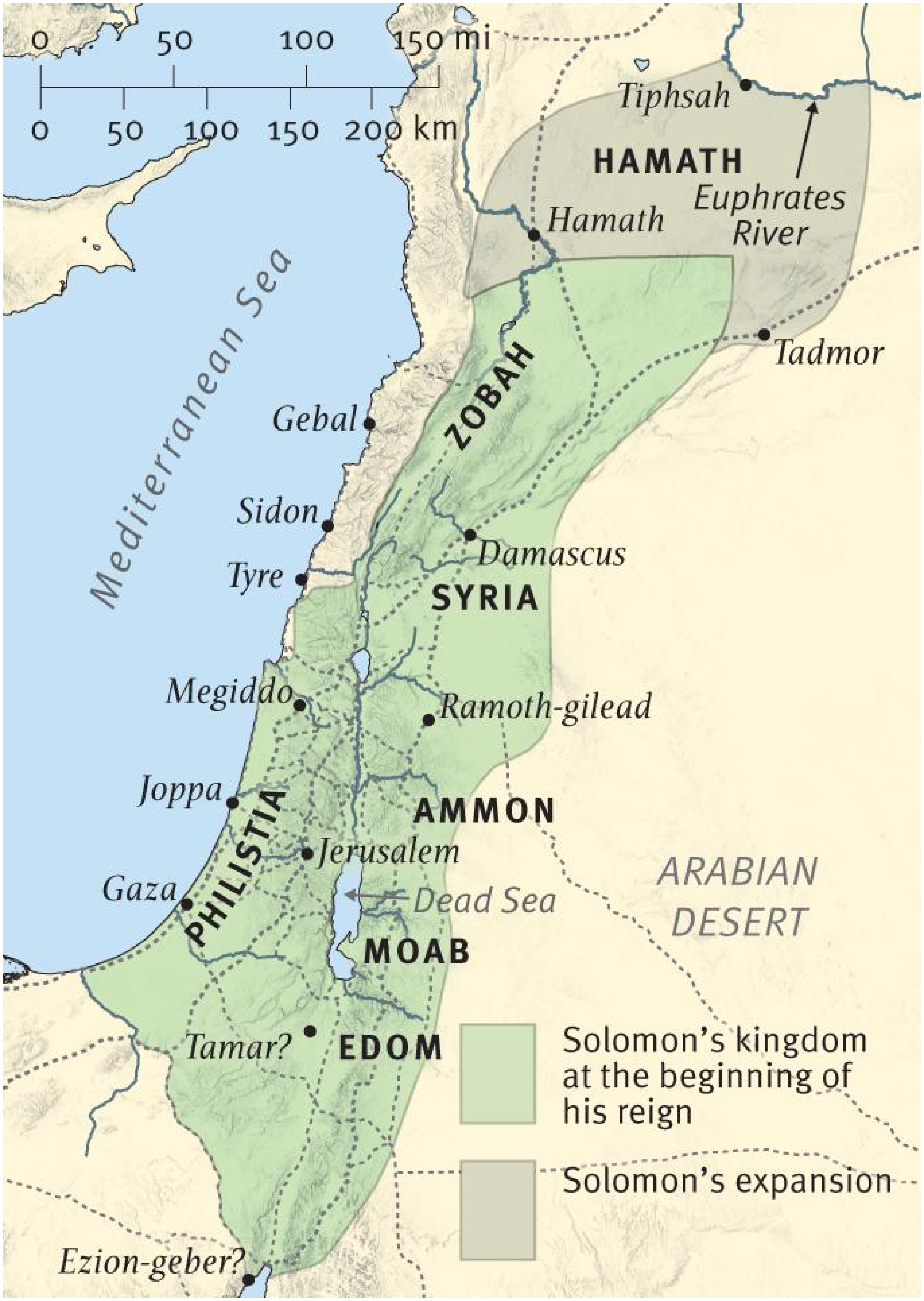

Orontes River
Euphrates River
HAMATH
Hamath
Mediterranean Sea
Kadesh
ZOBAH
Berothai?
Cun?
Gebal
Tibhath? (Betah)
Sidon
Damascus
Tyre
SYRIA
Jordan River
Mahanaim?
Joppa
AMMON
PHILISTIA
Jerusalem
ARABIAN DESERT
Dead Sea
Hebron
MOAB
AMALEK
VALLEY OF SALT
EDOM
SINAI DESERT
Elath
David's kingdom at the beginning of his reign
David's kingdom at the end of his reign
0 20 40 60 80 100 mi
0 50 100 150 km

The Extent of Solomon’s Kingdom

The Extent of Solomon’s Kingdom

c. 971–931 B.C.

Solomon’s reign marked the high point of Israel’s power and wealth in biblical times. His father David had given him a kingdom that included Edom, Moab, Ammon, Syria, and Zobah. Solomon would later bring the kingdom of Hamath-zobah under his dominion as well, and his marriage to Pharaoh’s daughter sealed an alliance with Egypt. His expansive kingdom controlled important trade routes between several major world powers, including Egypt, Arabia, Mesopotamia, and Anatolia (Asia Minor).


0
50
100
150 mi
0
50
100
150
200 km
Mediterranean Sea
Tiphsah
HAMATH
Euphrates River
Hamath
Tadmor
ZOBAH
Gebal
Sidon
Damascus
Tyre
SYRIA
Megiddo
Ramoth-gilead
Joppa
AMMON
PHILISTIA
Jerusalem
Gaza
Dead Sea
ARABIAN DESERT
MOAB
Tamar?
EDOM
Ezion-geber?
Solomon's kingdom at the beginning of his reign
Solomon's expansion

The Global Message of 1 Chronicles

First Chronicles in Redemptive History

Written soon after Israel's devastating exile from the Promised Land, 1 Chronicles emphasizes that God still has a plan for his people and his king in Jerusalem. The exile to Babylon had shattered Israel's faith in God's covenantal promises. How could the deported descendants of Abraham ever bless the nations (Gen. 12:1–3) as a special people (Ex. 19:5–6)? What happened to God's assurance to King David that his throne over Israel would be established forever (2 Sam. 7:16)? Though many of the Jews had already returned from exile, they remained slaves in their own land without a king to call their own (Neh. 9:32–37).

First Chronicles reviews the past glories of King David in order to pave the way for another Davidic king who will rule with God over the nations (see 1 Sam. 2:10; Psalm 72).

God's Global Reign through a Davidic King

The theme of universal redemption might seem subdued in 1 Chronicles, a book which sandwiches various stories about Israel's King David (1 Chronicles 10–21) in between genealogies (chs. 1–9) and various lists regarding Israel's army and temple furnishings (chs. 22–29). It is undoubtedly true that 1 Chronicles mainly concerns David and the city of Jerusalem. But this book also highlights three ways in which God's history with Israel occurs on a bigger stage and for a broader purpose. For King David has been placed in a position of authority in order to embody the reign of God over his entire creation.

The blessing of God for the nations. First, the genealogies of 1 Chronicles 1–9 stress the special place of David in God's global plan of salvation. First Chronicles begins with Adam just as Genesis does (Gen. 5:1; 1 Chron. 1:1), yet 1 Chronicles passes over many generations in focusing attention on the clan of David (2:15; 3:1–24). It is worth noting that the pivotal figure standing between the genealogies of Adam and David is Abraham the patriarch (1:28). The rebellious descendants of Adam had once sought to "make a name for ourselves, lest we be dispersed over the face of the whole earth" (Gen. 11:4). In response, God promised Abraham to "bless you and make your name great, . . . and in you all the families of the earth shall be blessed" (Gen. 12:2–3). The descendants of Abraham would one day become a blessing to all nations (Gen. 12:3; compare 1 Chron. 17:27). The continuity in God's covenants with Abraham and David is one of the main themes of 1 Chronicles (e.g., 16:16; 29:18).

The worship of God by the nations. Second, David calls on the nations to worship God just as Israel does. When the ark is brought to Jerusalem, David appoints the family of Asaph to declare the power of the God of Israel to the whole world: "Make known his deeds among the peoples! . . . Sing to the LORD, all the earth! Tell of his salvation from day to day. Declare his glory among the nations, his marvelous works among all the peoples! . . . Tremble before him, all the earth" (1 Chron. 16:8, 23–24, 30). The dedication of the ark must not be a private religious affair for Israelites only. All nations are invited to celebrate the abundant blessings of God upon his chosen people. Such a worldwide audience for Israel's worship is also envisioned in psalms about Zion and, later, its temple (e.g., Psalms 46–48; 67; 84).

The supremacy of God among the nations. Third and finally, the God who fulfills his promises to David has no equal among the gods. David had desired to build God a physical "house" (i.e., a temple; 1 Chron. 17:1) as other ancient peoples did for their deities. But the God of Israel does not need such a house (17:4–6; compare 2 Chron. 2:6; 6:18); instead, he says that he will build David a "house" in the form of an everlasting dynasty (1 Chron. 17:10–14). This remarkable promise leads David to proclaim the greatness of the God of Israel: "There is none like you, O LORD, and there is no God besides you, according to all that we have heard with our ears" (17:20). The God of the Bible cannot be limited to the puny categories and limitations of pagan deities.

First Chronicles and the New Testament

The final Davidic king. The theme of God's faithfulness to the Davidic covenant in spite of the exile provides a significant bridge between the Old and New Testaments. As does 1 Chronicles, the Gospel of Matthew begins with a genealogy, an abbreviated one this time, which features Abraham and David: "The book of the genealogy of Jesus Christ, the son of David, the son of Abraham" (Matt. 1:1). Matthew then highlights the arrival of Jesus in the world by calling attention to equal intervals from Abraham to David, from David to the exile, and from the exile to the coming of Christ (Matt. 1:17). This equality is achieved by omitting three kings in the second group and several generations unknown to us in the third, where thirteen generations cover some 600 years. Such selective genealogies were common in ancient literature. Matthew's point is that Jesus is the rightful heir to the covenant promises made to David about having a son who would reign forever (2 Sam. 7:12–16).

To all nations. Because he is the long-awaited son of Abraham and David, the arrival of Jesus in the world ushers in a new phase of God's plan of salvation. God now entrusts to Christians the privileges and responsibilities of being righteous citizens of Zion: "You are the light of the world. A city set on a hill cannot be hidden. . . . Let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven" (Matt. 5:14, 16; compare Ps. 48:1–2; Isa. 60:1–3). Jesus is the last and greatest Davidic king, who commissions Christians to instruct the peoples of the world with the truth about God: "Go therefore and make disciples of *all nations*, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you" (Matt. 28:19–20).

First Chronicles and the Global Church Today

God's purpose throughout history to restore the world to the way he intended it in Eden reaches a high point in the throne of David. For through David we discover that despite the sinfulness that continues down through David's line, God "will establish the throne of his kingdom forever" and God's "steadfast love will not depart from him" (2 Sam. 7:13, 15). These promises are the reason for the writing of 1 and 2 Chronicles.

In a day of political corruption of every kind at every level, God's people around the world can take heart in the invincible purpose of God to restore a kingdom in which justice and righteousness will one day be established. In the coming of Jesus, this kingdom has already dawned (Mark 1:14–15). Whatever the frustrations over governmental corruption or anxiety over political instability, in Christ anyone can be welcomed into a kingdom that will include much suffering (Acts 14:22) but finally perfect glory and joy (1 Thess. 2:12). Every Christian can say, with Paul, "The Lord will rescue me from every evil deed and bring me safely into his heavenly kingdom. To him be the glory forever and ever. Amen” (2 Tim. 4:18).

From Adam to Abraham

1 CHRONICLES **1** [†] [1] [a] Adam, Seth, Enosh; **2** [b] Kenan, Mahalalel, Jared; **3** Enoch, Methuselah, Lamech; **4** Noah, [c] Shem, Ham, and Japheth.

5 [†] [d] The sons of Japheth: Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras. **6** The sons of Gomer: Ashkenaz, Riphath, [2] and Togarmah. **7** The sons of Javan: Elishah, Tarshish, Kittim, and Rodanim.

8 [e] The sons of Ham: Cush, Egypt, Put, and Canaan. **9** The sons of Cush: Seba, Havilah, Sabta, Raama, and Sabteca. The sons of Raamah: Sheba and Dedan. **10** Cush fathered Nimrod. He was the first on earth to be a mighty man. [3]

11 [f] Egypt fathered Ludim, Anamim, Lehabim, Naphtuhim, **12** Pathrusim, Casluhim (from whom the Philistines came), and Caphtorim.

13 Canaan fathered Sidon his firstborn and Heth, **14** and the Jebusites, the Amorites, the Girgashites, **15** the Hivites, the Arkites, the Sinites, **16** the Arvadites, the Zemarites, and the Hamathites.

17 [g] The sons of Shem: Elam, Asshur, Arpachshad, Lud, and Aram. And the sons of Aram: [4] Uz, Hul, Gether, and Meshech. **18** Arpachshad fathered Shelah, and Shelah fathered Eber. **19** To Eber were born two sons: the name of the one was Peleg [5] (for in his days the earth was divided), and his brother's name was Joktan. **20** Joktan fathered Almodad, Sheleph, Hazarmaveth, Jerah, **21** Hadoram, Uzal, Diklah, **22** Obal, [6] Abimael, Sheba, **23** Ophir, Havilah, and Jobab; all these were the sons of Joktan.

24 [h] Shem, Arpachshad, Shelah; **25** Eber, Peleg, Reu; **26** Serug, Nahor, Terah; **27** Abram, that is, Abraham.

From Abraham to Jacob

28 [†] The sons of Abraham: [i] Isaac and [j] Ishmael. **29** [k] These are their genealogies: the firstborn of Ishmael, Nebaioth, and Kedar, Adbeel, Mibsam, **30** Mishma, Dumah, Massa, Hadad, Tema, **31** Jetur, Naphish, and Kedemah. These are the sons of Ishmael. **32** [l] The sons of Keturah, Abraham's concubine: she bore Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah. The sons of Jokshan: Sheba and Dedan. **33** The sons of Midian:

Ephah, Epher, Hanoch, Abida, and Eldaah. All these were the descendants of Keturah.

[34]Abraham fathered [i]Isaac. The sons of Isaac: [m]Esau and [n]Israel. [35][†] [o]The sons of Esau: Eliphaz, Reuel, Jeush, Jalam, and Korah. [36]The sons of Eliphaz: Teman, Omar, Zepho, Gatam, Kenaz, and of Timna, [7] Amalek. [37]The sons of Reuel: Nahath, Zerah, Shammah, and Mizzah.

[38] [p]The sons of Seir: Lotan, Shobal, Zibeon, Anah, Dishon, Ezer, and Dishan. [39]The sons of Lotan: Hori and Hemam; [8] and Lotan's sister was Timna. [40]The sons of Shobal: Alvan, [9] Manahath, Ebal, Shepho, [10] and Onam. The sons of Zibeon: Aiah and Anah. [41]The son [11] of Anah: Dishon. The sons of Dishon: Hemdan, [12] Eshban, Ithran, and Cheran. [42]The sons of Ezer: Bilhan, Zaavan, and Akan. [13] The sons of Dishan: Uz and Aran.

[43] [q]These are the kings who reigned in the land of Edom before any king reigned over the people of Israel: Bela the son of Beor, the name of his city being Dinhabah. [44]Bela died, and Jobab the son of Zerah of [r]Bozrah reigned in his place. [45]Jobab died, and Husham of the land of the [s]Temanites reigned in his place. [46]Husham died, and Hadad the son of Bedad, who defeated Midian in the country of Moab, reigned in his place, the name of his city being Avith. [47]Hadad died, and Samlah of Masrekah reigned in his place. [48]Samlah died, and Shaul of Rehoboth on the Euphrates [14] reigned in his place. [49]Shaul died, and Baal-hanan, the son of Achbor, reigned in his place. [50]Baal-hanan died, and Hadad reigned in his place, the name of his city being Pai; and his wife's name was Mehetabel, the daughter of Matred, the daughter of Mezahab. [51]And Hadad died.

The chiefs of Edom were: chiefs Timna, Alvah, Jetheth, [52]Oholibamah, Elah, Pinon, [53]Kenaz, Teman, Mibzar, [54]Magdiel, and Iram; these are the chiefs of Edom.

A Genealogy of David

1 CHRONICLES 2 [†]These are the sons of [t]Israel: [u]Reuben, Simeon, Levi, Judah, [v]Issachar, Zebulun, [2] [w]Dan, [x]Joseph, [y]Benjamin, [z]Naphtali, [a]Gad, and Asher. [3][†] [b]The sons of Judah: [c]Er, Onan and Shelah; these three Bath-shua the Canaanite bore to him. Now Er, Judah's firstborn, was evil in

the sight of the LORD, and he put him to death. [4]His daughter-in-law
[d]Tamar also bore him Perez and Zerah. Judah had five sons in all.

[5]The [e]sons of Perez: Hezron and Hamul. [6]The sons of Zerah: Zimri,
Ethan, Heman, Calcol, and Dara, five in all. [7]The son [1] of Carmi: Achan,
the troubler of Israel, who [f]broke faith in the matter of the devoted thing;
[8]and Ethan's son was Azariah.

[9][†]The sons of Hezron that were born to him: Jerahmeel, [g]Ram, and
[h]Chelubai. [10][g]Ram fathered Amminadab, and [i]Amminadab fathered
[j]Nahshon, prince of the sons of Judah. [11]Nahshon fathered [k]Salmon, [2]
Salmon fathered [l]Boaz, [12]Boaz fathered Obed, [l]Obed fathered Jesse.
[13][m]Jesse fathered Eliab his firstborn, Abinadab the second, [n]Shimea the
third, [14]Nethanel the fourth, Raddai the fifth, [15]Ozem the sixth, [o]David the
seventh. [16]And their sisters were Zeruiah and Abigail. [p]The sons of
Zeruiah: Abishai, Joab, and Asahel, three. [17][q]Abigail bore Amasa, and the
father of Amasa was [q]Jether the Ishmaelite.

[18][†][r]Caleb the son of Hezron fathered children by his wife Azubah, and
by Jerioth; and these were her sons: Jesher, Shobab, and Ardon. [19]When
Azubah died, [r]Caleb married [s]Ephrath, who bore him [t]Hur. [20]Hur fathered
Uri, and Uri fathered [u]Bezalel.

[21]Afterward Hezron went in to the daughter of [v]Machir the father of
Gilead, whom he married when he was sixty years old, and she bore him
Segub. [22]And Segub fathered Jair, who had twenty-three cities in the land of
Gilead. [23][w]But Geshur and Aram took from them Havvoth-jair, Kenath,
and its villages, sixty towns. All these were descendants of Machir, the
father of Gilead. [24]After the death of Hezron, [x]Caleb went in to
Ephrathah, [3] the wife of Hezron his father, and she bore him [y]Ashhur, the
father of Tekoa.

[25][†]The sons of [z]Jerahmeel, the firstborn of Hezron: Ram, his firstborn,
Bunah, Oren, Ozem, and Ahijah. [26]Jerahmeel also had another wife, whose
name was Atarah; she was the mother of Onam. [27]The sons of Ram, the
firstborn of Jerahmeel: Maaz, Jamin, and Eker. [28]The sons of Onam:
Shammai and Jada. The sons of Shammai: Nadab and Abishur. [29]The name
of Abishur's wife was Abihail, and she bore him Ahban and Molid. [30]The

sons of Nadab: Seled and Appaim; and Seled died childless. **31**The son [4] of Appaim: Ishi. [a]The son of Ishi: Sheshan. The son of Sheshan: Ahlai. **32**The sons of Jada, Shammai’s brother: Jether and Jonathan; and Jether died childless. **33**The sons of Jonathan: Peleth and Zaza. These were the descendants of Jerahmeel. **34**Now Sheshan had no sons, only daughters, but Sheshan had an Egyptian slave whose name was Jarha. **35**So Sheshan gave his daughter in marriage to Jarha his slave, and she bore him Attai. **36**Attai fathered Nathan, and Nathan fathered [b]Zabad. **37** [b]Zabad fathered Ephlal, and Ephlal fathered [c]Obed. **38**Obed fathered Jehu, and Jehu fathered Azariah. **39**Azariah fathered Helez, and Helez fathered Eleasah. **40**Eleasah fathered Sismai, and Sismai fathered Shallum. **41**Shallum fathered Jekamiah, and Jekamiah fathered [d]Elishama.

42[†]The sons of [e]Caleb the brother of Jerahmeel: Mareshah [5] his firstborn, who fathered Ziph. The son [6] of Mareshah: [f]Hebron. [7] **43**The sons of Hebron: Korah, Tappuah, Rekem and Shema. **44**Shema fathered Raham, the father of Jorkeam; and Rekem fathered Shammai. **45**The son of Shammai: Maon; and Maon fathered Beth-zur. **46**Ephah also, Caleb’s concubine, bore Haran, Moza, and Gazez; and Haran fathered Gazez. **47**The sons of Jahdai: Regem, Jotham, Geshan, Pelet, Ephah, and Shaaph. **48**Maacah, Caleb’s concubine, bore Sheber and Tirhanah. **49**She also bore Shaaph the father of Madmannah, Sheva the father of Machbenah and the father of Gibea; and the [g]daughter of Caleb was Achsah. **50**These were the descendants of Caleb.

The sons [8] of Hur the firstborn of [h]Ephrathah: Shobal the father of Kiriath-jearim, **51** [i]Salma, the father of Bethlehem, and Hareph the father of Beth-gader. **52**Shobal the father of Kiriath-jearim had other sons: [j]Haroeh, half of the Menuhoth. **53**And the clans of Kiriath-jearim: the Ithrites, the Puthites, the Shumathites, and the Mishraites; from these came the [k]Zorathites and the Eshtaolites. **54**The sons of Salma: Bethlehem, the Netophathites, Atroth-beth-joab and half of the Manahathites, the Zorites. **55**The clans also of the scribes who lived at Jabez: the Tirathites, the Shimeathites and the Sucathites. These are the [l]Kenites who came from Hammath, the father of [m]the house of Rechab.

Descendants of David

1 CHRONICLES 3 [†] [n]These are the sons of David who were born to him in Hebron: the firstborn, Amnon, by Ahinoam the Jezreelite; the second, [o]Daniel, by Abigail the Carmelite, [2]the third, Absalom, whose mother was Maacah, the daughter of Talmai, king of Geshur; the fourth, Adonijah, whose mother was Haggith; [3]the fifth, Shephatiah, by Abital; the sixth, Ithream, by his wife Eglah; [4]six were born to him in Hebron, [p]where he reigned for seven years and six months. [q]And he reigned thirty-three years in Jerusalem. [5] [r]These were born to him in Jerusalem: [s]Shimea, Shobab, Nathan and [t]Solomon, four by [u]Bath-shua, the daughter of [u]Ammiel; [6]then Ibhar, [v]Elishama, Eliphelet, [7]Nogah, Nepheg, Japhia, [8]Elishama, [w]Eliada, and Eliphelet, nine. [9]All these were David’s sons, besides the sons of the concubines, [x]and Tamar was their sister.

[10][†]The son of Solomon was [y]Rehoboam, [z]Abijah his son, [a]Asa his son, [b]Jehoshaphat his son, [11] [c]Joram his son, [d]Ahaziah his son, [e]Joash his son, [12] [f]Amaziah his son, [g]Azariah his son, [h]Jotham his son, [13] [i]Ahaz his son, [j]Hezekiah his son, [k]Manasseh his son, [14] [l]Amon his son, [m]Josiah his son. [15]The sons of Josiah: [n]Johanan the firstborn, the second [o]Jehoiakim, the third [p]Zedekiah, the fourth Shallum. [16]The descendants of [q]Jehoiakim: [r]Jeconiah his son, [s]Zedekiah his son; [17][†]and the sons of Jeconiah, the [t]captive: [u]Shealtiel his son, [18]Malchiram, Pedaiah, Shenazzar, Jekamiah, Hoshama and Nedabiah; [19][†]and the sons of Pedaiah: [v]Zerubbabel and Shimei; and the sons of [v]Zerubbabel: Meshullam and Hananiah, and Shelomith was their sister; [20]and Hashubah, Ohel, Berechiah, Hasadiah, and Jushab-hesed, five. [21]The sons of Hananiah: Pelatiah and Jeshaiah, his son [1] Rephaiah, his son Arnan, his son Obadiah, his son Shecaniah. [22]The son [2] of Shecaniah: [w]Shemaiah. And the sons of Shemaiah: [x]Hattush, Igal, Bariah, Neariah, and Shaphat, six. [23]The sons of Neariah: Elioenai, Hizkiah, and Azrikam, three. [24]The sons of Elioenai: Hodaviah, Eliashib, Pelaiah, Akkub, Johanan, Delaiah, and Anani, seven.

Descendants of Judah

1 CHRONICLES **4** [†] [y] The sons of Judah: [z] Perez, Hezron, [a] Carmi, Hur, and Shobal. **2** [b] Reaiah the son of Shobal fathered Jahath, and Jahath fathered Ahumai and Lahad. These were the clans of the [c] Zorathites. **3** These were the sons [1] of Etam: Jezreel, Ishma, and Idbash; and the name of their sister was Hazzelelponi, **4** and [d] Penuel fathered [e] Gedor, and Ezer fathered Hushah. These were the sons of Hur, the firstborn of [f] Ephrathah, the father of Bethlehem. **5** [g] Ashhur, the father of Tekoa, had two wives, Helah and Naarah; **6** Naarah bore him Ahuzzam, Hepher, Temeni, and Haahashtari. These were the sons of Naarah. **7** The sons of Helah: Zereth, Izhar, and Ethnan. **8** Koz fathered Anub, Zobebah, and the clans of Aharhel, the son of Harum. **9** [†] Jabez was [h] more honorable than his brothers; and his mother called his name Jabez, saying, “Because I bore him in pain.” [2] **10** Jabez called upon the God of Israel, saying, “Oh that you would bless me and enlarge my border, and that your hand might be with me, and that you would keep me from harm [3] so that it might not bring me pain!” And God granted what he asked. **11** Chelub, the brother of Shuhah, fathered Mehir, who fathered Eshton. **12** Eshton fathered Beth-rapha, Paseah, and Tehinnah, the father of Ir-nahash. These are the men of Recah. **13** [†] The sons of [i] Kenaz: [j] Othniel and Seraiah; and the sons of Othniel: Hathath and Meonothai. [4] **14** Meonothai fathered Ophrah; and Seraiah fathered Joab, the father of Ge-harashim, [5] so-called because they were craftsmen. **15** The sons of [k] Caleb the son of Jephunneh: Iru, Elah, and Naam; and the son [6] of Elah: Kenaz. **16** The sons of Jehallelel: Ziph, Ziphah, Tiria, and Asarel. **17** The sons of Ezrah: Jether, Mered, Epher, and Jalon. These are the sons of Bithiah, the daughter of Pharaoh, whom Mered married; [7] and she conceived and bore [8] Miriam, Shammai, and Ishbah, the father of Eshtemoa. **18** And his Judahite wife bore [l] Jered the father of Gedor, Heber the father of Soco, and Jekuthiel the father of Zanoah. **19** The sons of the wife of Hodiah, the sister of Naham, were the fathers of Keilah the Garmite and Eshtemoa the Maacathite. **20** The sons of Shimon: Amnon, Rinnah, Ben-hanan, and Tilon. The sons of Ishi: Zoheth and Ben-zoheth. **21** [†] The sons of [m] Shelah the son of Judah: Er the father of Lecah, Laadah the father of

Mareshah, and the clans of the house of linen workers at Beth-ashbea; **22**and Jokim, and the men of Cozeba, and Joash, and Saraph, who ruled in Moab and returned to Lehem [9] (now the records [10] are ancient). **23**These were the potters who were inhabitants of Netaim and Gederah. They lived there in the king’s service.

Descendants of Simeon

24[†] [n] The sons of Simeon: Nemuel, Jamin, Jarib, Zerah, Shaul; **25**Shallum was his son, Mibsam his son, Mishma his son. **26**The sons of Mishma: Hammuel his son, Zaccur his son, Shimei his son. **27**Shimei had sixteen sons and six daughters; but his brothers did not have many children, [o] nor did all their clan multiply [p] like the men of Judah. **28** [q] They lived in Beersheba, Moladah, Hazar-shual, **29** [r] Bilhah, Ezem, [s] Tolad, **30** [s] Bethuel, Hormah, Ziklag, **31**Beth-marcaboth, [t] Hazar-susim, [t] Beth-biri, and [t] Shaaraim. These were their cities until David reigned. **32**And their villages were Etam, Ain, Rimmon, Tochen, and Ashan, five cities, **33**along with all their villages that were around these cities as far as [u] Baal. These were their settlements, and they kept a genealogical record.

34Meshobab, Jamlech, Joshah the son of Amaziah, **35**Joel, Jehu the son of Joshibiah, son of Seraiah, son of Asiel, **36**Elioenai, Jaakobah, Jeshohaiah, Asaiah, Adiel, Jesimiel, Benaiah, **37**Ziza the son of Shiphi, son of Allon, son of Jedaiah, son of Shimri, son of Shemaiah— **38**these mentioned by name were princes in their clans, [v] and their fathers’ houses increased greatly. **39**They journeyed to the entrance of [w] Gedor, to the east side of the valley, to seek pasture for their flocks, **40**where they found rich, good pasture, and the land was very broad, [x] quiet, and peaceful, for the former inhabitants there belonged to Ham. **41** [y] These, registered by name, came in the days of Hezekiah, king of Judah, and destroyed their tents and the Meunites who were found there, and marked them for destruction to this day, [z] and settled in their place, because there was pasture there for their flocks. **42**And some of them, five hundred men of the Simeonites, went to [a] Mount Seir, having as their leaders Pelatiah, Neariah, Rephaiah, and Uzziel, the sons of Ishi. **43**And they defeated [b] the remnant of the Amalekites who had escaped, and they have lived there to this day.

Descendants of Reuben

1 CHRONICLES **5** [†]The sons of Reuben the firstborn of Israel ([c] for he was the firstborn, but because [d] he defiled his father’s couch, [e] his birthright was given to the sons of Joseph the son of Israel, so that he could not be enrolled as the oldest son; [2][f] though Judah became strong among his brothers and a [g] chief came from him, yet the birthright belonged to Joseph), [3][†]the [h] sons of Reuben, the firstborn of Israel: Hanoch, Pallu, Hezron, and Carmi. [4]The sons of Joel: Shemaiah his son, Gog his son, Shimei his son, [5]Micah his son, Reaiah his son, Baal his son, [6]Beerah his son, whom [i] Tiglath-pileser [1] king of Assyria carried away into exile; he was a chief of the Reubenites. [7]And his kinsmen by their clans, [j] when the genealogy of their generations was recorded: the chief, Jeiel, and Zechariah, [8]and Bela the son of Azaz, son of [k] Shema, son of Joel, who lived in [l] Aroer, as far as [m] Nebo and [n] Baal-meon. [9]He also lived to the east as far as the entrance of the desert this side of the Euphrates, because their livestock had multiplied [o] in the land of Gilead. [10]And in the days of Saul they waged war against the [p] Hagrites, who fell into their hand. And they lived in their tents throughout all the region east of Gilead.

Descendants of Gad

[11][†]The sons of Gad lived over against them in the land of Bashan as far as [q] Salecah: [12]Joel the chief, Shapham the second, Janai, and Shaphat in Bashan. [13]And their kinsmen according to their fathers’ houses: Michael, Meshullam, Sheba, Jorai, Jacan, Zia and Eber, seven. [14]These were the sons of Abihail the son of Huri, son of Jaroah, son of Gilead, son of Michael, son of Jeshishai, son of Jahdo, son of Buz. [15]Ahi the son of Abdiel, son of Guni, was chief in their fathers’ houses, [16]and they lived in Gilead, in Bashan and in its towns, and in all the pasturelands of [r] Sharon to their limits. [17]All of these were recorded in genealogies in the days of [s] Jotham king of Judah, and in the days of [t] Jeroboam king of Israel.

[18][†]The Reubenites, the Gadites, and the half-tribe of Manasseh had valiant men who carried shield and sword, and drew the bow, [u] expert in war, 44,760, able to go to war. [19]They waged war against the [v] Hagrites,

[w] Jetur, Naphish, and Nodab. [20]And when they prevailed [2] over them, the Hagrites and all who were with them were given into their hands, [x] for they cried out to God in the battle, and he granted their urgent plea [y] because they trusted in him. [21]They carried off their livestock: 50,000 of their camels, 250,000 sheep, 2,000 donkeys, and 100,000 men alive. [22]For many fell, because the war was of God. And they lived [z] in their place until [a] the exile.

The Half-Tribe of Manasseh

[23][†]The members of the half-tribe of Manasseh lived in the land. They were very numerous from Bashan to Baal-hermon, [b] Senir, and Mount Hermon. [24]These were the heads of their fathers' houses: Epher, [3] Ishi, Eliel, Azriel, Jeremiah, Hodaviah, and Jahdiel, mighty warriors, famous men, heads of their fathers' houses. [25][†]But they broke faith with the God of their fathers, and [c] whored [d] after the gods of the peoples of the land, whom God had destroyed before them. [26]So the God of Israel stirred up the spirit of [e] Pul king of Assyria, the spirit of [f] Tiglath-pileser king of Assyria, and he took them into exile, namely, the Reubenites, the Gadites, and the half-tribe of Manasseh, and brought them [g] to Halah, [g] Habor, Hara, and [g] the river Gozan, to this day.

Descendants of Levi

1 CHRONICLES **6** [†] [1] [h] The sons of Levi: Gershon, Kohath, and Merari. [2] [i] The sons of Kohath: Amram, Izhar, Hebron, and Uzziel. [3] [j] The children of Amram: Aaron, Moses, and Miriam. [k] The sons of Aaron: Nadab, Abihu, Eleazar, and Ithamar. [4] [l] [m] Eleazar fathered [n] Phinehas, Phinehas fathered Abishua, [5]Abishua fathered Bukki, Bukki fathered Uzzi, [6]Uzzi fathered Zerahiah, Zerahiah fathered [o] Meraioth, [7]Meraioth fathered Amariah, Amariah fathered Ahitub, [8] [p] Ahitub fathered [q] Zadok, Zadok fathered Ahimaaz, [9]Ahimaaz fathered Azariah, Azariah fathered Johanan, [10][†]and Johanan fathered Azariah ([r] it was he who served as priest [s] in the house that Solomon built in Jerusalem). [11] [l] Azariah fathered [t] Amariah, Amariah fathered Ahitub, [12]Ahitub fathered Zadok, Zadok fathered [u] Shallum,

[13]Shallum fathered [v]Hilkiah, Hilkiah fathered Azariah, [14]Azariah fathered
[w]Seraiah, Seraiah fathered Jehozadak; [15]and [x]Jehozadak went into exile
when the LORD sent Judah and Jerusalem into exile [y]by the hand of
Nebuchadnezzar.

[16][†] [2] The [z]sons of Levi: Gershom, Kohath, and Merari. [17]And these
are the names of the sons of Gershom: [a]Libni and Shimei. [18][b]The sons of
Kohath: Amram, Izhar, Hebron and Uzziel. [19][c]The sons of Merari: Mahli
and Mushi. These are the clans of the Levites according to their fathers.
[20][d]Of Gershom: Libni his son, [e]Jahath his son, Zimmah his son, [21]Joah his
son, Iddo his son, Zerah his son, Jeatherai his son. [22][†][f]The sons of
Kohath: Amminadab his son, Korah his son, Assir his son, [23]Elkanah his
son, Ebiasaph his son, Assir his son, [24]Tahath his son, Uriel his son, Uzziah
his son, and Shaul his son. [25]The sons of Elkanah: Amasai and Ahimoth,
[26]Elkanah his son, Zophai his son, Nahath his son, [27]Eliab his son, Jeroham
his son, Elkanah his son. [28][†]The sons of Samuel: Joel [3] his firstborn, the
second Abijah. [4] [29][g]The sons of Merari: Mahli, Libni his son, Shimei his
son, Uzzah his son, [30]Shimea his son, Haggiah his son, and Asaiah his son.

[31][†]These are the men [h]whom David put in charge of the service of
song in the house of the LORD [i]after the ark rested there. [32]They ministered
with song before the tabernacle of the tent of meeting until Solomon built
the house of the LORD in Jerusalem, and they performed their service
according to their order. [33]These are the men who served and their sons. Of
the sons of the Kohathites: Heman the singer the son of Joel, son of
[j]Samuel, [34]son of Elkanah, son of Jeroham, son of Eliel, son of Toah, [35]son
of Zuph, son of Elkanah, son of Mahath, son of Amasai, [36]son of Elkanah,
son of Joel, son of Azariah, son of Zephaniah, [37]son of Tahath, son of Assir,
son of Ebiasaph, son of Korah, [38]son of Izhar, son of Kohath, son of Levi,
son of Israel; [39]and his brother [k]Asaph, who stood on his right hand,
namely, Asaph the son of Berechiah, son of Shimea, [40]son of Michael, son
of Baaseiah, son of Malchijah, [41]son of Ethni, son of Zerah, son of Adaiah,
[42]son of Ethan, son of Zimmah, son of Shimei, [43]son of Jahath, son of
Gershom, son of Levi. [44]On the left hand were their brothers, the sons of
Merari: Ethan the son of Kishi, son of Abdi, son of Malluch, [45]son of
Hashabiah, son of Amaziah, son of Hilkiah, [46]son of Amzi, son of Bani, son

of Shemer, [47]son of Mahli, son of Mushi, son of Merari, son of Levi. [48]And their brothers the Levites were appointed for all the service of the tabernacle of the house of God.

[49][†]But Aaron and his sons made offerings [l] on the altar of burnt offering and on [m] the altar of incense for all the work of the Most Holy Place, and [n] to make atonement for Israel, according to all that Moses the servant of God had commanded. [50] [o] These are the sons of Aaron: Eleazar his son, Phinehas his son, Abishua his son, [51]Bukki his son, Uzzi his son, Zerahiah his son, [52]Meraioth his son, Amariah his son, Ahitub his son, [53]Zadok his son, Ahimaaz his son.

[54][†]These are their dwelling places according to their [p] settlements within their borders: to the sons of Aaron of the [q] clans of Kohathites, for theirs was the first lot, [55]to them they gave Hebron in the land of Judah and its surrounding pasturelands, [56] [r] but the fields of the city and its villages they gave to Caleb the son of Jephunneh. [57] [s] To the sons of Aaron they gave the cities of refuge: Hebron, Libnah with its pasturelands, Jattir, Eshtemoa with its pasturelands, [58]Hilen with its pasturelands, Debir with its pasturelands, [59]Ashan with its pasturelands, and Beth-shemesh with its pasturelands; [60]and from the tribe of Benjamin, Gibeon, [5] Geba with its pasturelands, Alemeth with its pasturelands, and Anathoth with its pasturelands. All their cities throughout their clans were thirteen.

[61] [t] To the rest of the Kohathites were given by lot out of the clan of the tribe, out of the half-tribe, the half of Manasseh, ten cities. [62]To the Gershomites according to their clans were allotted thirteen cities out of the tribes of Issachar, Asher, Naphtali and Manasseh in Bashan. [63] [u] To the Merarites according to their clans were allotted twelve cities out of the tribes of Reuben, Gad, and Zebulun. [64] [v] So the people of Israel gave the Levites the cities with their pasturelands. [65]They gave by lot out of the tribes of Judah, Simeon, and Benjamin [w] these cities that are mentioned by name.

[66] [x] And some of the clans of the sons of Kohath had cities of their territory out of the tribe of Ephraim. [67]They were given the cities of refuge: Shechem with its pasturelands in the hill country of Ephraim, Gezer with its pasturelands, [68] [y] Jokmeam with its pasturelands, Beth-horon with its

pasturelands, [69]Aijalon with its pasturelands, Gath-rimmon with its pasturelands, [70]and out of the half-tribe of Manasseh, Aner with its pasturelands, and Bileam with its pasturelands, for the rest of the clans of the Kohathites.

[71] [z] To the Gershomites were given out of the clan of the half-tribe of Manasseh: Golan in Bashan with its pasturelands and [a] Ashtaroth with its pasturelands; [72]and out of the tribe of Issachar: Kedesh with its pasturelands, Daberath with its pasturelands, [73]Ramoth with its pasturelands, and Anem with its pasturelands; [74]out of the tribe of Asher: Mashal with its pasturelands, Abdon with its pasturelands, [75]Hukok with its pasturelands, and Rehob with its pasturelands; [76]and out of the tribe of Naphtali: Kedesh in Galilee with its pasturelands, Hammon with its pasturelands, and Kiriathaim with its pasturelands. [77] [b] To the rest of the Merarites were allotted out of the tribe of Zebulun: [c] Rimmono with its pasturelands, [c] Tabor with its pasturelands, [78]and [d] beyond the Jordan at Jericho, on the east side of the Jordan, out of the tribe of Reuben: Bezer in the wilderness with its pasturelands, Jahzah with its pasturelands, [79]Kedemoth with its pasturelands, and Mephaath with its pasturelands; [80]and out of the tribe of Gad: [e] Ramoth in Gilead with its pasturelands, [f] Mahanaim with its pasturelands, [81] [g] Heshbon with its pasturelands, and [h] Jazer with its pasturelands.

Descendants of Issachar

1 CHRONICLES **7** [†]The sons [1] of Issachar: Tola, [i] Puah, [j] Jashub, and Shimron, four. [2]The sons of Tola: Uzzi, Rephaiah, Jeriel, Jahmai, Ibsam, and Shemuel, heads of their fathers’ houses, namely of Tola, mighty warriors of their generations, their number [k] in the days of David being 22,600. [3]The son [2] of Uzzi: Izrahiah. And the sons of Izrahiah: Michael, Obadiah, Joel, and Isshiah, all five of them were chief men. [4]And along with them, by their generations, according to their fathers’ houses, were units of the army for war, 36,000, for they had many wives and sons. [5]Their kinsmen belonging to all the clans of Issachar were in all 87,000 mighty warriors, enrolled by genealogy.

Descendants of Benjamin

[6][†] [l] The sons of Benjamin: Bela, Becher, and Jediael, three. [7]The sons of Bela: Ezbon, Uzzi, Uzziel, Jerimoth, and Iri, five, heads of fathers' houses, mighty warriors. And their enrollment by genealogies was 22,034. [8]The sons of Becher: Zemirah, Joash, Eliezer, Elioenai, Omri, Jeremoth, Abijah, [m] Anathoth, and Alemeth. All these were the sons of Becher. [9]And their enrollment by genealogies, according to their generations, as heads of their fathers' houses, mighty warriors, was 20,200. [10]The son of Jediael: Bilhan. And the sons of Bilhan: Jeush, Benjamin, Ehud, Chenaanah, Zethan, Tarshish, and Ahishahar. [11]All these were the sons of Jediael according to the heads of their fathers' houses, mighty warriors, 17,200, able to go to war. [12]And Shuppim and Huppim were the sons of Ir, Hushim the son of [n] Aher.

Descendants of Naphtali

[13][†] [o] The sons of Naphtali: [p] Jahziel, Guni, Jezer and [q] Shallum, the descendants of Bilhah.

Descendants of Manasseh

[14][†] [r] The sons of Manasseh: Asriel, whom his Aramean concubine bore; she bore [s] Machir the father of Gilead. [15][†]And Machir took a wife for Huppim and for Shuppim. The name of his sister was Maacah. And the name of the second was Zelophehad, and [t] Zelophehad had daughters. [16]And Maacah the wife of Machir bore a son, and she called his name Peresh; and the name of his brother was Sheresh; and his sons were Ulam and Rakem. [17]The son of Ulam: [u] Bedan. These were the sons of Gilead the son of Machir, son of Manasseh. [18]And his sister Hammolecheth bore Ishhod, Abiezer and Mahlah. [19]The sons of Shemida were Ahian, Shechem, Likhi, and Aniam.

Descendants of Ephraim

[20][†]The [v] sons of Ephraim: Shuthelah, and Bered his son, Tahath his son, Eleadah his son, Tahath his son, [21]Zabad his son, Shuthelah his son, and

Ezer and Elead, whom the men of Gath who were born in the land killed, because they came down to raid their livestock. 22And Ephraim their father mourned many days, and his brothers came to comfort him. 23And Ephraim went in to his wife, and she conceived and bore a son. And he called his name Beriah, because disaster had befallen his house. [3] 24His daughter was Sheerah, who built both Lower and Upper [w] Beth-horon, and Uzzen-sheerah. 25Rephah was his son, Resheph his son, Telah his son, Tahan his son, 26Ladan his son, Ammihud his son, [x] Elishama his son, 27Nun [4] his son, [y] Joshua his son. 28 [z] Their possessions and settlements were Bethel and its towns, and to the east Naaran, and to the west [a] Gezer and its towns, Shechem and its towns, and Ayyah and its towns; 29 [b] also in possession of the Manassites, [c] Beth-shean and its towns, Taanach and its towns, Megiddo and its towns, Dor and its towns. In these lived the sons of Joseph the son of Israel.

Descendants of Asher

30[†] [d] The sons of Asher: Imnah, Ishvah, Ishvi, Beriah, and their sister Serah. 31The sons of Beriah: Heber, and Malchiel, who fathered Birzaith. 32Heber fathered Japhlet, Shomer, Hotham, and their sister Shua. 33The sons of Japhlet: Pasach, Bimhal, and Ashvath. These are the sons of Japhlet. 34The sons of Shemer his brother: Rohgah, Jehubbah, and Aram. 35The sons of Helem his brother: Zophah, Imna, Shelesh, and Amal. 36The sons of Zophah: Suah, Harnepher, Shual, Beri, Imrah. 37Bezer, Hod, Shamma, Shilshah, Ithran, and Beera. 38The sons of Jether: Jephunneh, Pispa, and Ara. 39The sons of Ulla: Arah, Hanniel, and Rizia. 40All of these were men of Asher, heads of fathers' houses, approved, mighty warriors, chiefs of the princes. Their number enrolled by genealogies, for service in war, was 26,000 men.

A Genealogy of Saul

1 CHRONICLES **8** [†] [e] Benjamin fathered Bela his firstborn, Ashbel the second, [f] Aharah the third, 2Nohah the fourth, and Rapha the fifth. 3And Bela had sons: Addar, Gera, Abihud, 4Abishua, [g] Naaman, Ahoah, 5Gera,

[h] Shephuphan, and Huram. [6]These are the sons of Ehud (they were heads of fathers' houses of the inhabitants of Geba, and they were carried into exile to [i] Manahath): [7]Naaman, [1] Ahijah, and Gera, that is, Heglam, [2] who fathered Uzza and Ahihud. [8][†]And Shaharaim fathered sons in the country of Moab after he had sent away Hushim and Baara his wives. [9]He fathered sons by Hodesh his wife: Jobab, Zibia, Mesha, Malcam, [10]Jeuz, Sachia, and Mirmah. These were his sons, heads of fathers' houses. [11]He also fathered sons by Hushim: Abitub and Elpaal. [12]The sons of Elpaal: Eber, Misham, and Shemed, who built [j] Ono and [k] Lod with its towns, [13]and Beriah and [l] Shema (they were heads of fathers' houses of the inhabitants of [m] Aijalon, who caused the inhabitants of Gath to flee); [14]and Ahio, Shashak, and Jeremoth. [15]Zebadiah, Arad, Eder, [16]Michael, Ishpah, and Joha were sons of Beriah. [17]Zebadiah, Meshullam, Hizki, Heber, [18]Ishmerai, Izliah, and Jobab were the sons of Elpaal. [19]Jakim, Zichri, Zabdi, [20]Elienai, Zillethai, Eliel, [21]Adaiah, Beraiah, and Shimrath were the sons of Shimei. [22]Ishpan, Eber, Eliel, [23]Abdon, Zichri, Hanan, [24]Hananiah, Elam, Anthothijah, [25]Iphdeiah, and Penuel were the sons of Shashak. [26]Shamsherai, Shehariah, Athaliah, [27]Jaareshiah, Elijah, and Zichri were the sons of Jeroham. [28]These were the heads of fathers' houses, according to their generations, chief men. These lived in Jerusalem.

[29][†] [n] [o] Jeiel [3] the father of Gibeon lived in Gibeon, and the name of his wife was Maacah. [30]His firstborn son: Abdon, then Zur, Kish, Baal, Nadab, [31]Gedor, Ahio, Zecher, [32]and Mikloth (he fathered Shimeah). Now these also lived opposite their kinsmen in Jerusalem, with their kinsmen. [33] [p] Ner was the father of Kish, Kish of Saul, Saul of [q] Jonathan, Malchi-shua, Abinadab and Eshbaal; [34]and the son of Jonathan was Merib-baal; and Merib-baal was the father of [r] Micah. [35]The sons of Micah: Pithon, Melech, Tarea, and Ahaz. [36]Ahaz fathered Jehoaddah, and Jehoaddah fathered Alemeth, Azmaveth, and Zimri. Zimri fathered Moza. [37]Moza fathered Binea; Raphah was his son, Eleasah his son, Azel his son. [38]Azel had six sons, and these are their names: Azrikam, Bocheru, Ishmael, Sheariah, Obadiah, and Hanan. All these were the sons of Azel. [39]The sons of Eshek his brother: Ulam his firstborn, Jeush the second, and Eliphelet the third.

[40]The sons of Ulam were men who were mighty warriors, bowmen, having many sons and grandsons, 150. All these were Benjaminites.

A Genealogy of the Returned Exiles

1 CHRONICLES **9** [†]So all Israel was recorded in genealogies, and these are written in the Book of the Kings of Israel. And [s]Judah was taken into exile in Babylon because of their breach of faith. [2][t]Now the first to [u]dwell again in their possessions in their cities were Israel, the priests, the Levites, and the [v]temple servants. [3][†]And some of the people of Judah, Benjamin, Ephraim, and Manasseh lived in Jerusalem: [4]Uthai the son of Ammihud, son of Omri, son of Imri, son of Bani, from the sons of [w]Perez the son of Judah. [5]And of the Shilonites: Asaiah the firstborn, and his sons. [6]Of the sons of Zerah: Jeuel and their kinsmen, 690. [7]Of the Benjaminites: Sallu the son of Meshullam, son of Hodaviah, son of Hassenuah, [8]Ibneiah the son of Jeroham, Elah the son of Uzzi, son of Michri, and Meshullam the son of Shephatiah, son of Reuel, son of Ibnijah; [9]and their kinsmen according to their generations, [x]956. All these were heads of fathers’ houses according [y]to their fathers’ houses.

[10][†][z]Of the priests: Jedaiah, Jehoiarib, Jachin, [11]and Azariah the son of Hilkiah, son of Meshullam, son of Zadok, son of Meraioth, son of Ahitub, the [a]chief officer of the house of God; [12]and Adaiah the son of Jeroham, son of Pashhur, son of Malchijah, and Maasai the son of Adiel, son of Jahzerah, son of Meshullam, son of Meshillemith, son of Immer; [13]besides their kinsmen, heads of their fathers’ houses, 1,760, mighty men for the work of the service of the house of God.

[14][†][b]Of the Levites: Shemaiah the son of Hasshub, son of Azrikam, son of Hashabiah, of the sons of Merari; [15]and Bakbakkar, Heresh, Galal and Mattaniah the son of Mica, son of Zichri, son of Asaph; [16]and Obadiah the son of Shemaiah, son of Galal, son of Jeduthun, and Berechiah the son of Asa, son of Elkanah, who lived in the villages of the Netophathites.

[17][†]The gatekeepers were Shallum, Akkub, Talmon, Ahiman, and their kinsmen (Shallum was the chief); [18]until then they were [c]in the king’s gate on the east side as the gatekeepers of the camps of the Levites. [19]Shallum the son of Kore, son of [d]Ebiasaph, son of Korah, and his kinsmen of his

fathers' house, the [e] Korahites, were in charge of the work of the service, keepers of the thresholds of the tent, as their fathers had been in charge of the camp of the LORD, keepers of the entrance. [20]And [f] Phinehas the son of Eleazar was the chief officer over them in time past; the LORD was with him. [21] [g] Zechariah the son of Meshelemiah was gatekeeper at the entrance of the tent of meeting. [22]All these, who were chosen as gatekeepers at the thresholds, were 212. They were enrolled by genealogies in their villages. [h] David and Samuel [i] the seer established them in their office of trust. [23]So they and their sons were in charge of the gates of the house of the LORD, that is, the house of the tent, as guards. [24]The gatekeepers were on the four sides, east, west, north, and south. [25]And their kinsmen who were [j] in their villages were obligated to come [k] in every seven days, in turn, to be with these, [26]for the four chief gatekeepers, who were Levites, were entrusted to be over [l] the chambers and the treasures of the house of God. [27]And they lodged around the house of God, for on them lay the duty of watching, and [m] they had charge of opening it every morning.

[28]Some of them had charge of the utensils of service, for they were required to count them when they were brought in and taken out. [29]Others of them were appointed over the furniture and over all the holy utensils, also over the [n] fine flour, the wine, the oil, the incense, and the spices. [30]Others, of the sons of the priests, [o] prepared the mixing of the spices, [31][†]and Mattithiah, one of the Levites, the firstborn of [p] Shallum the [e] Korahite, was entrusted with [q] making the flat cakes. [32]Also some of their kinsmen of the Kohathites had [r] charge of the showbread, to prepare it every Sabbath.

[33]Now these, the [s] singers, the heads of fathers' houses of the Levites, were in the chambers of the temple free from other service, for they were on duty day and night. [34]These were heads of fathers' houses of the Levites, according to their generations, leaders. These lived in Jerusalem.

Saul's Genealogy Repeated

[35][†] [t] In Gibeon lived the father of Gibeon, Jeiel, and the name of his wife was Maacah, [36]and his firstborn son Abdon, then Zur, Kish, Baal, Ner, Nadab, [37]Gedor, Ahio, Zechariah, and Mikloth; [38]and Mikloth was the

father of Shimeam; and these also lived opposite their kinsmen in Jerusalem, with their kinsmen. **39** [u] Ner fathered Kish, Kish fathered Saul, Saul fathered Jonathan, Malchi-shua, Abinadab, and Eshbaal. **40**[†]And the son of Jonathan was [v] Merib-baal, and Merib-baal fathered Micah. **41**The sons of Micah: Pithon, Melech, Tahrea, and [w] Ahaz. [1] **42**And Ahaz fathered [x] Jarah, and Jarah fathered Alemeth, Azmaveth, and Zimri. And Zimri fathered Moza. **43**Moza fathered Binea, and [y] Rephaiah was his son, Eleasah his son, Azel his son. **44**Azel had six sons and these are their names: Azrikam, Bocheru, Ishmael, Sheariah, Obadiah, and Hanan; these were the sons of Azel.

The Death of Saul and His Sons

1 CHRONICLES **10** [†] [z] Now the Philistines fought against Israel, and the men of Israel fled before the Philistines and fell slain on Mount Gilboa. [2]And the Philistines overtook Saul and his sons, and the Philistines struck down Jonathan and Abinadab and Malchi-shua, the sons of Saul. [3]The battle pressed hard against Saul, and the archers found him, and he was wounded by the archers. [4][†]Then Saul said to his armor-bearer, “Draw your sword and thrust me through with it, lest these uncircumcised come and mistreat me.” But his armor-bearer would not, for he feared greatly. Therefore Saul took his own sword and fell upon it. [5]And when his armor-bearer saw that Saul was dead, he also fell upon his sword and died. [6]Thus Saul died; he and his three sons and all his house died together. [7]And when all the men of Israel who were in the valley saw that the army [1] had fled and that Saul and his sons were dead, they abandoned their cities and fled, and the Philistines came and lived in them.

[8]The next day, when the Philistines came to strip the slain, they found Saul and his sons fallen on Mount Gilboa. [9]And they stripped him and took his head and his armor, and sent messengers throughout the land of the Philistines to carry the good news to their idols and to the people. [10]And they put his armor in the temple of their gods and fastened his head in the temple of Dagon. [11][†]But when all Jabesh-gilead heard all that the Philistines had done to Saul, [12]all the valiant men arose and took away the body of Saul and the bodies of his sons, and brought them to Jabesh. And they buried their bones under the oak in Jabesh and fasted seven days.

[13][†]So Saul died [a] for his breach of faith. He broke faith with the LORD in that he did not keep the command of the LORD, and also [b] consulted a medium, seeking guidance. [14]He [c] did not seek guidance from the LORD. Therefore the LORD put him to death and [d] turned the kingdom over to David the son of Jesse.

David Anointed King

1 CHRONICLES **11** [†] [e]Then all Israel gathered together to David at Hebron and said, “Behold, we are your bone and flesh. [2]In times past, even when Saul was king, it was you who led out and brought in Israel. And the LORD your God said to you, [f]‘You shall be shepherd of my people Israel, and you shall be prince over my people Israel.’” [3]So all the elders of Israel came to the king at Hebron, and David made a covenant with them at Hebron before the LORD. And they anointed David king over Israel, [g]according to the word of the LORD by Samuel.

David Takes Jerusalem

[4][†]And David and all Israel went to Jerusalem, [h]that is, Jebus, where the Jebusites were, [i]the inhabitants of the land. [5]The inhabitants of Jebus said to David, “You will not come in here.” Nevertheless, David took the stronghold of Zion, that is, the city of David. [6]David said, “Whoever strikes the Jebusites first [j]shall be chief and commander.” And Joab the son of Zeruiah went up first, so he became chief. [7]And David lived in the stronghold; therefore it was called the city of David. [8][†]And he built the city all around from the Millo in complete circuit, and Joab repaired the rest of the city. [9]And David [k]became greater and greater, for the LORD of hosts was with him.

David’s Mighty Men

[10][†] [l]Now these are the chiefs of David’s mighty men, who gave him strong support in his kingdom, together with all Israel, to make him king, [m]according to the word of the LORD concerning Israel. [11]This is an account of David’s mighty men: [n]Jashobeam, a [n]Hachmonite, was [o]chief of the three. [1] He wielded his spear against 300 whom he killed at one time.

[12][†]And next to him among the three mighty men was Eleazar the son of [p]Dodo, the Ahohite. [13]He was with David at Pas-dammim [q]when the Philistines were gathered there for battle. There was a plot of ground full of barley, and the men fled from the Philistines. [14]But he took his [2] stand in

the midst of the plot and defended it and killed the Philistines. And the LORD saved them by a great victory.

[15][†]Three of the thirty chief men went down to the rock to David at the cave of Adullam, when the army of Philistines was encamped in the [r] Valley of Rephaim. [16]David was then in the stronghold, and the [s] garrison of the Philistines was then at Bethlehem. [17]And David said longingly, “Oh that someone would give me water to drink from the well of Bethlehem that is by the gate!” [18][†]Then the three mighty men broke through the camp of the Philistines and drew water out of the well of Bethlehem that was by the gate and took it and brought it to David. But David would not drink it. He poured it out to the LORD [19]and said, “Far be it from me before my God that I should do this. Shall I drink the lifeblood of these men? For at the risk of their lives they brought it.” Therefore he would not drink it. These things did the three mighty men.

[20]Now Abishai, the brother of Joab, was chief of the thirty. [3] And he wielded his spear against 300 men and killed them and won a name beside the three. [21]He was the most renowned [4] of the thirty [5] and became their commander, but he did not attain to the three.

[22]And Benaiah the son of Jehoiada was a valiant man [6] of Kabzeel, a doer of great deeds. He struck down two heroes of Moab. He also went down and struck down a lion in a pit on a day when snow had fallen. [23]And he struck down an Egyptian, a man of great stature, five cubits [7] tall. The Egyptian had in his hand a spear [t] like a weaver’s beam, but Benaiah went down to him with a staff and snatched the spear out of the Egyptian’s hand and killed him with his own spear. [24]These things did Benaiah the son of Jehoiada and won a name beside the three mighty men. [25][†]He was renowned among the thirty, but he did not attain to the three. And David set him over his bodyguard.

[26]The mighty men were [u] Asahel the brother of Joab, Elhanan the son of Dodo of Bethlehem, [27]Shammoth of Harod, [8] Helez the Pelonite, [28]Ira the son of Ikkesh of Tekoa, Abiezer of Anathoth, [29]Sibbecai the Hushathite, Ilai the Ahohite, [30]Maharai of Netophah, Heled the son of Baanah of Netophah, [31]Ithai the son of Ribai of Gibeah of the people of Benjamin, Benaiah of Pirathon, [32]Hurai of the brooks of Gaash, Abiel the Arbathite, [33]Azmaveth of Baharum, Eliahba the Shaalbonite, [34]Hashem [9] the Gizonite, Jonathan

the son of Shagee the Hararite, [35]Ahiam the son of Sachar the Hararite, Eliphal the son of Ur, [36]Hepher the Mecherathite, Ahijah the Pelonite, [37]Hezro of Carmel, Naarai the son of Ezbai, [38]Joel the brother of Nathan, Mibhar the son of [v] Hagri, [39]Zelek the Ammonite, Naharai of Beeroth, the armor-bearer of Joab the son of Zeruiah, [40]Ira the Ithrite, Gareb the Ithrite, [41]Uriah the Hittite, [w] Zabad the son of Ahlai, [42]Adina the son of Shiza the Reubenite, a leader of the Reubenites, and thirty with him, [43]Hanan the son of Maacah, and Joshaphat the Mithnite, [44]Uzzia the Ashterathite, Shama and Jeiel the sons of Hotham the Aroerite, [45]Jediael the son of Shimri, and Joha his brother, the Tizite, [46]Eliel the Mahavite, and Jeribai, and Joshaviah, the sons of Elnaam, and Ithmah the Moabite, [47]Eliel, and Obed, and Jaasiel the Mezobaite.

The Mighty Men Join David

1 CHRONICLES **12** [†] [x] Now these are the men who came to David at Ziklag, while he could not move about freely because of Saul the son of Kish. And they were among the mighty men who helped him in war. [2]They [y] were bowmen and could shoot arrows and sling stones with either the right or the [z] left hand; they were Benjaminites, [a] Saul's kinsmen. [3]The chief was Ahiezer, then Joash, both sons of Shemaah of [b] Gibeah; also Jeziel and Pelet, the sons of Azmaveth; Beracah, Jehu of [c] Anathoth, [4]Ishmaiah of [d] Gibeon, a mighty man among the thirty and a leader over the thirty; Jeremiah, [1] Jahaziel, Johanan, Jozabad of Gederah, [5]Eluzai, [2] Jerimoth, Bealiah, Shemariah, Shephatiah the Haruphite; [6]Elkanah, Isshiah, Azarel, Joezer, and Jashobeam, the [e] Korahites; [7]And Joelah and Zebadiah, the sons of Jeroham of Gedor.

[8][†]From the Gadites there went over to David at the stronghold in the wilderness mighty and experienced warriors, expert with shield and spear, whose faces were like the faces of lions and who were [f] swift as gazelles upon the mountains: [9]Ezer the chief, Obadiah second, Eliab third, [10]Mishmannah fourth, Jeremiah fifth, [11]Attai sixth, Eliel seventh, [12]Johanan eighth, Elzabad ninth, [13]Jeremiah tenth, Machbannai eleventh. [14]These Gadites were officers of the army; the least was a [g] match for a hundred

men and the greatest for a thousand. [15]These are the men who crossed the Jordan in the first month, when it was [h] overflowing all its banks, and put to flight all those in the valleys, to the east and to the west.

[16][†]And some of the men of Benjamin and Judah came to the stronghold to David. [17]David went out to meet them and said to them, “If you have come to me in friendship to help me, my heart will be joined to you; but if to betray me to my adversaries, although there is no wrong in my hands, then may the God of our fathers see and rebuke you.” [18]Then [i] the Spirit clothed [j] Amasai, chief of the thirty, and he said,

“We are yours, O David,
  and with you, O son of Jesse!
[k] Peace, peace to you,
  and peace to your helpers!
  For your God helps you.”

Then David received them and made them officers of his troops.

[19][†]Some of the men of Manasseh deserted to David [l] when he came with the Philistines for the battle against Saul. (Yet he did not help them, for the rulers of the Philistines took counsel and sent him away, saying, [m] “At peril to our heads he will desert to his master Saul.”) [20]As he went to Ziklag, these men of Manasseh deserted to him: Adnah, Jozabad, Jediael, Michael, Jozabad, Elihu, and Zillethai, chiefs of thousands in Manasseh. [21]They helped David against [n] the band of raiders, for they were all mighty men of valor and were commanders in the army. [22][†]For from day to day men came to David to help him, until there was a great army, like an army of God.

[23][†]These are the numbers of the divisions of the armed troops [o] who came to David in Hebron [p] to turn the kingdom of Saul over to him, [q] according to the word of the LORD. [24]The men of Judah bearing shield and spear were 6,800 armed troops. [25]Of the Simeonites, mighty men of valor for war, 7,100. [26]Of the Levites 4,600. [27]The prince Jehoiada, of the house of Aaron, and with him 3,700. [28] [r] Zadok, a young man mighty in valor, and twenty-two commanders from his own fathers’ house. [29]Of the Benjaminites, [s] the kinsmen of Saul, 3,000, of whom the [t] majority had to

that point kept their allegiance to the house of Saul. **30**Of the Ephraimites 20,800, mighty men of valor, famous men in their fathers' houses. **31**Of the half-tribe of Manasseh 18,000, who were [u] expressly named to come and make David king. **32**Of Issachar, men who [v] had understanding of the times, to know what Israel ought to do, 200 chiefs, and all their kinsmen under their command. **33**Of Zebulun 50,000 seasoned troops, [w] equipped for battle with all the weapons of war, to help David [3] with [x] singleness of purpose. **34**Of Naphtali 1,000 commanders with whom were 37,000 men armed with shield and spear. **35**Of the Danites 28,600 men equipped for battle. **36**Of [y] Asher 40,000 [z] seasoned troops [z] ready for battle. **37**Of the Reubenites and Gadites and the half-tribe of Manasseh from beyond the Jordan, 120,000 men armed with all the weapons of war.

38All these, men of war, arrayed in battle order, came to Hebron with [a] a whole heart to make David king over all Israel. Likewise, all the rest of Israel were of a [b] single mind to make David king. **39**And they were there with David for three days, eating and drinking, for their brothers had made preparation for them. **40**And also their relatives, from as far as Issachar and Zebulun and Naphtali, came bringing food on donkeys and on camels and on mules and on oxen, abundant provisions of flour, [c] cakes of figs, clusters of raisins, and wine and oil, oxen and sheep, for there was joy in Israel.

The Ark Brought from Kiriath-Jearim

1 CHRONICLES **13** [†]David consulted with the commanders of thousands and of hundreds, with every leader. **2**And David said to all the assembly of Israel, "If it seems good to you and from the LORD our God, let us send abroad to our brothers [d] who remain in all the lands of Israel, as well as to the priests and Levites in the cities that have pasturelands, that they may be gathered to us. **3**Then let us bring again the ark of our God to us, [e] for we did not seek it [1] in the days of Saul." **4**All the assembly agreed to do so, for the thing was right in the eyes of all the people.

Uzzah and the Ark

5[†][f]So David assembled all Israel [g]from the [h]Nile[2] of Egypt to Lebo-hamath, to bring the ark of God [i]from Kiriath-jearim. 6[j]And David and all Israel went up to [k]Baalah, that is, to Kiriath-jearim that belongs to Judah, to bring up from there the ark of God, which is called by the name of the LORD who [l]sits enthroned above the cherubim. 7[†]And they carried the ark of God on a new cart, from the house of [m]Abinadab, and Uzzah and Ahio[3] were driving the cart. 8[†]And David and all Israel were celebrating before God with all their might, with song and [n]lyres and harps and tambourines and cymbals and trumpets.

9And when they came to the threshing floor of [o]Chidon, Uzzah put out his hand to take hold of the ark, for the oxen stumbled. 10And the anger of the LORD was kindled against Uzzah, and he struck him down [p]because he put out his hand to the ark, and [q]he died there before God. 11And David was angry because the LORD had broken out against Uzzah. And that place is called Perez-uzza[4] to this day. 12And David was afraid of God that day, and he said, “How can I bring the ark of God home to me?” 13[†]So David did not take the ark home into the city of David, but took it aside to the house [r]of Obed-edom the Gittite. 14And the ark of God remained with the household of Obed-edom in his house three months. [s]And the LORD blessed the household of Obed-edom and all that he had.

David’s Wives and Children

1 CHRONICLES 14 [†][t]And Hiram king of Tyre sent messengers to David, and cedar trees, also masons and carpenters to build a house for him. 2And David knew that the LORD had established him as king over Israel, and that his kingdom was highly exalted for the sake of his people Israel.

3[†]And David took more wives in Jerusalem, and David fathered more sons and daughters. 4[u]These are the names of the children born to him in Jerusalem: [v]Shammua, Shobab, Nathan, Solomon, 5Ibhar, Elishua, Elpelet, 6Nogah, Nepheg, Japhia, 7Elishama, [w]Beeliada and [x]Eliphelet.

Philistines Defeated

8[†]When the Philistines heard that David had been anointed king over all Israel, all the Philistines went up to search for David. But David heard of it and went out against them. **9**Now the Philistines had come and [y]made a raid in the [z]Valley of Rephaim. **10**And David inquired of God, “Shall I go up against the Philistines? Will you give them into my hand?” And the LORD said to him, “Go up, and I will give them into your hand.” **11**And he went up to Baal-perazim, and David struck them down there. And David said, “God has broken through [1] my enemies by my hand, like a bursting flood.” Therefore the name of that place is called Baal-perazim. **12**And they left their gods there, and David gave command, and they were burned.

13And the Philistines yet again [a]made a raid in the valley. **14**And when David again inquired of God, [b]God said to him, “You shall not go up after them; go around and come against them opposite the balsam trees. **15**[†]And when you hear the sound of marching in the tops of the balsam trees, then go out to battle, for God has gone out before you to strike down the army of the Philistines.” **16**And David did as God commanded him, and they struck down the Philistine army from Gibeon to Gezer. **17**[†]And the fame of David went out into all lands, and the LORD brought the [c]fear of him upon all nations.

The Ark Brought to Jerusalem

1 CHRONICLES **15** [†]David [1] built houses for himself in the city of David. And he prepared a place for the ark of God and [d]pitched a tent for it. **2**Then David said that no one but the Levites may carry [e]the ark of God, for the LORD had chosen them to carry the ark of the LORD and to minister to him forever. **3**[f]And David assembled all Israel at Jerusalem to bring up the ark of the LORD [g]to its place, which he had prepared for it. **4**[†]And David gathered together the sons of Aaron and [h]the Levites: **5**of the sons of Kohath, Uriel the chief, with 120 of his brothers; **6**of the sons of Merari, Asaiah the chief, with 220 of his brothers; **7**of the sons of Gershom, Joel the chief, with 130 of his brothers; **8**of the sons of Elizaphan, Shemaiah the chief, with 200 of his brothers; **9**of the sons of Hebron, Eliel the chief, with 80 of his brothers; **10**of the sons of Uzziel, Amminadab the chief, with 112 of his brothers. [11][†]Then David summoned the priests [i]Zadok and [j]Abiathar, and the Levites Uriel, Asaiah, Joel, Shemaiah, Eliel, and Amminadab, [12]and said to them, “You are the heads of the fathers’ houses of the Levites. [k]Consecrate yourselves, you and your brothers, so that you may bring up the ark of the LORD, the God of Israel, [l]to the place that I have prepared for it. [13][m]Because you did not carry it the first time, the LORD our God broke out against us, because we did not seek him according to the rule.” [14]So the priests and the Levites consecrated themselves to bring up the ark of the LORD, the God of Israel. [15]And the Levites carried the ark of God on their shoulders [n]with the poles, [o]as Moses had commanded according to the word of the LORD.

[16][†]David also commanded the chiefs of the Levites to appoint their brothers as the singers who should play loudly on [p]musical instruments, on harps and lyres and cymbals, to raise sounds of joy. [17][†]So the Levites appointed [q]Heman the son of Joel; and of his brothers [r]Asaph the son of Berechiah; and of the sons of Merari, their brothers, [s]Ethan the son of Kushaiah; [18]and with them their brothers of the second order, Zechariah, Jaaziel, Shemiramoth, Jehiel, Unni, Eliab, Benaiah, Maaseiah, Mattithiah, Eliphelehu, and Mikneiah, and the gatekeepers Obed-edom and Jeiel. [19]The singers, Heman, Asaph, and Ethan, were to sound bronze cymbals; [20]Zechariah, [t]Aziel, Shemiramoth, Jehiel, Unni, Eliab, Maaseiah, and Benaiah were to play harps according to [u]Alamoth; [21]but Mattithiah, Eliphelehu, Mikneiah, [v]Obed-edom, Jeiel, and Azaziah were to lead with lyres according to [w]the Sheminith. [22]Chenaniah, leader of the Levites in music, should direct the music, for he understood it. [23]Berechiah and Elkanah were to be gatekeepers for the ark. [24]Shebaniah, Joshaphat, Nethanel, Amasai, Zechariah, Benaiah, and Eliezer, the priests, should [x]blow the trumpets before the ark of God. [v]Obed-edom and Jehiah were to be gatekeepers for the ark.

[25][†][y]So David and the elders of Israel and the commanders of thousands went to bring up the ark of the covenant of the LORD from the house of [v]Obed-edom with rejoicing. [26]And because God helped the Levites who were carrying the ark of the covenant of the LORD, they sacrificed [z]seven bulls and seven rams. [27]David was clothed with a robe of fine linen, as also

were all the Levites who were carrying the ark, and the singers and Chenaniah the leader of the music of the singers. And David wore a linen ephod. [28]So all Israel brought up the ark of the covenant of the LORD with shouting, to the sound of the horn, [a] trumpets, and cymbals, and made loud music on [b] harps and lyres.

[29]And as the ark of the covenant of the LORD came to the city of David, Michal the daughter of Saul looked out of the window and saw King David dancing and celebrating, and she despised him in her heart.

The Ark Placed in a Tent

1 CHRONICLES **16** [†]And they brought in the ark of God and set it inside [c] the tent that David had pitched for it, and they offered burnt offerings and peace offerings before God. [2]And when David had finished offering the burnt offerings and the peace offerings, he blessed the people in the name of the LORD [3]and distributed to all Israel, both men and women, to each a loaf of bread, a portion of meat, [1] and a cake of raisins.

[4][†]Then he appointed some of the Levites as ministers before the ark of the LORD, to invoke, to thank, and to praise the LORD, the God of Israel. [5] [d] Asaph was the chief, and second to him were Zechariah, Jeiel, Shemiramoth, Jehiel, Mattithiah, Eliab, Benaiah, Obed-edom, and Jeiel, who were to play harps and lyres; Asaph was to sound the cymbals, [6]and Benaiah and Jahaziel the priests were to blow trumpets regularly before the ark of the covenant of God. [7]Then on that day [e] David first appointed that thanksgiving be sung to the LORD by Asaph and his brothers.

David’s Song of Thanks

[8][†] [f] Oh give thanks to the LORD; [g] call upon his name;
[h] make known his deeds among the peoples!
[9] Sing to him, sing praises to him;
tell of all his wondrous works!
[10] Glory in his holy name;
let the hearts of those who seek the LORD rejoice!
[11] [i] Seek the LORD and his strength;
seek his presence continually!

12 [j] Remember the wondrous works that he has done,
[k] his miracles and the judgments he uttered,
13 O offspring of Israel his servant,
children of Jacob, his chosen ones!

14 He is the LORD our God;
[l] his judgments are in all the earth.
15 Remember his covenant forever,
the word that he commanded, for a thousand generations,
16 the covenant [m] that he made with Abraham,
his sworn promise to Isaac,
17 which [n] he confirmed to Jacob as a statute,
to Israel as an everlasting covenant,
18 saying, [o] "To you I will give the land of Canaan,
as your portion for an inheritance."

19 When you were [p] few in number,
of little account, and [q] sojourners in it,
20 wandering from nation to nation,
from one kingdom to another people,
21 he allowed no one to oppress them;
he [r] rebuked kings on their account,
22 saying, "Touch not my anointed ones,
do my [s] prophets no harm!"

23 [t] Sing to the LORD, all the earth!
Tell of his salvation from day to day.
24 Declare his glory among the nations,
his marvelous works among all the peoples!
25 For [u] great is the LORD, and greatly to be praised,
and he is to be feared [v] above all gods.
26 For all the gods of the peoples are worthless idols,
[w] but the LORD made the heavens.
27 Splendor and majesty are before him;
strength and joy are in his place.

28 Ascribe to the LORD, O families of the peoples,
[x] ascribe to the LORD glory and strength!
29 Ascribe to the LORD the glory due his name;
bring an offering and come before him!
[y] Worship the LORD in the splendor of holiness; [2]
30 tremble before him, all the earth;
yes, the world is established; it shall never be moved.
31 [z] Let the heavens be glad, and let the earth rejoice,
and let them say among the nations, [a] "The LORD reigns!"
32 [b] Let the sea roar, and all that fills it;
let the field exult, and everything in it!
33 Then shall the trees of the forest sing for joy
before the LORD, for he comes to judge the earth.
34 Oh give thanks to the LORD, for he is good;
for his steadfast love endures forever!

35 [†] [c] Say also:

"Save us, O God of our salvation,
and gather and deliver us from among the nations,
that we may give thanks to your holy name
and glory in your praise.
36 [d] Blessed be the LORD, the God of Israel,
from everlasting to everlasting!"

[e] Then all the people said, "Amen!" and praised the LORD.

Worship Before the Ark

37 [†] So David left Asaph and his brothers there [f] before the ark of the covenant of the LORD to minister regularly before the ark [g] as each day required, 38 and also [h] Obed-edom and his [3] sixty-eight brothers, while [h] Obed-edom, the son of Jeduthun, and [i] Hosah were to be gatekeepers. 39 And he left [j] Zadok the priest and his brothers the priests before the tabernacle of the LORD [k] in the high place that was at Gibeon 40 to offer burnt offerings to the LORD [l] on the altar of burnt offering [m] regularly

morning and evening, to do all that is written in the Law of the LORD that he commanded Israel. [41]With them were [n] Heman and Jeduthun [o] and the rest of those chosen and [p] expressly named to give thanks to the LORD, [q] for his steadfast love endures forever. [42]Heman and Jeduthun had trumpets and cymbals for the music and instruments [r] for sacred song. The sons of Jeduthun were appointed to the gate.

[43] [s] Then all the people departed each to his house, and David went home to bless his household.

The LORD's Covenant with David

1 CHRONICLES **17** [†] [t] Now when David lived in his house, David said to Nathan the prophet, "Behold, I dwell in a house of cedar, but the ark of the covenant of the LORD is under a tent." [2]And Nathan said to David, "Do all that is in your heart, for God is with you."

[3]But that same night the word of the LORD came to Nathan, [4]"Go and tell my servant David, 'Thus says the LORD: [u] It is not you who will build me a house to dwell in. [5]For I have not lived in a house since the day I brought up Israel to this day, [v] but I have gone from tent to tent and from dwelling to dwelling. [6]In all places where I have moved with all Israel, did I speak a word with any of the judges of Israel, whom I commanded to shepherd my people, saying, "Why have you not built me a house of cedar?"' [7]Now, therefore, thus shall you say to my servant David, 'Thus says the LORD of hosts, I took you from the pasture, from following the sheep, to be prince over my people Israel, [8]and I have been with you wherever you have gone and have cut off all your enemies from before you. And I will make for you a name, like the name of the great ones of the earth. [9]And I will appoint a place for my people Israel and will plant them, that they may dwell in their own place and be disturbed no more. And violent men shall waste them no more, as formerly, [10][†]from the time that I appointed judges over my people Israel. And I [w] will subdue all your enemies. Moreover, I declare to you that the LORD will build you a house. [11]When your days are fulfilled to walk with your fathers, I will raise up your offspring after you, one of your own sons, and I will establish his kingdom. [12]He shall build a house for me, and I will establish his throne forever. [13] [x] I will be to him a father, and he

shall be to me a son. I will not take my steadfast love from him, [y] as I took it from him who was before you, 14 but I will confirm him in my house and in my kingdom forever, and his throne shall be established forever.'" 15 In accordance with all these words, and in accordance with all this vision, Nathan spoke to David.

David's Prayer

16 Then King David went in and sat before the LORD and said, "Who am I, O LORD God, and what is my house, that you have brought me thus far? 17 And this was a small thing in your eyes, O God. You have also spoken of your servant's house for a great while to come, and have shown me future generations, [1] O LORD God! 18 And what more can David say to you for honoring your servant? For you know your servant. 19 [z] For your servant's sake, O LORD, and according to your own heart, you have done all this greatness, in making known all these great things. 20 There is none like you, O LORD, and there is no God besides you, according to all that we have heard with our ears. 21 And who is like your people Israel, the one [2] nation on earth whom God went to redeem to be his people, making for yourself a name for great and awesome things, in driving out nations before your people whom you redeemed from Egypt? 22 And you made your people Israel to be your people forever, and you, O LORD, became their God. 23 And now, O LORD, let the word that you have spoken concerning your servant and concerning his house be established forever, and do as you have spoken, 24 and your name will be established and magnified forever, saying, 'The LORD of hosts, the God of Israel, is Israel's God,' and the house of your servant David will be established before you. 25 For you, my God, have revealed to your servant that you will build a house for him. Therefore your servant has found courage to pray before you. 26 And now, O LORD, you are God, and you have promised this good thing to your servant. 27 Now you have been pleased to bless the house of your servant, that it may continue forever before you, for it is you, O LORD, who have blessed, and it is blessed forever."

David Defeats His Enemies

1 CHRONICLES **18** [†] [a] After this David defeated the Philistines and subdued them, and he took Gath and its villages out of the hand of the Philistines.

2And he defeated Moab, and the Moabites became servants to David and brought tribute.

3David also defeated [b] Hadadezer king of [c] Zobah-Hamath, as he went to set up his monument [1] at the river Euphrates. **4**And David took from him 1,000 chariots, [d] 7,000 horsemen, and 20,000 foot soldiers. And David hamstrung all the chariot horses, but left enough for 100 chariots. **5**And when the Syrians of Damascus came to help Hadadezer king [e] of Zobah, David struck down 22,000 men of the Syrians. **6**[†]Then David put garrisons [2] in Syria of Damascus, and the Syrians became servants to David and brought tribute. And the LORD gave victory to David [3] wherever he went. **7**And David took the shields of gold that were carried by the servants of Hadadezer and brought them to Jerusalem. **8**And from [f] Tibhath and from Cun, cities of Hadadezer, David took a large amount of bronze. [g] With it Solomon made the bronze sea and the pillars and the vessels of bronze.

9When [h] Tou king of Hamath heard that David had defeated the whole army of Hadadezer, king [e] of Zobah, **10**he sent his son [i] Hadoram to King David, to ask about his health and to bless him because he had fought against [b] Hadadezer and defeated him; for [b] Hadadezer had often been at war with Tou. And he sent all sorts of articles of gold, of silver, and of bronze. **11**These also King David dedicated to the LORD, together with the silver and gold that he had carried off from all the nations, from [j] Edom, Moab, the Ammonites, the Philistines, and Amalek.

12[†]And [k] Abishai, the son of Zeruiah, killed 18,000 Edomites in the Valley of Salt. **13**Then he put garrisons in Edom, and all the Edomites became David's servants. And the LORD gave victory to David wherever he went.

David's Administration

14[†]So David reigned over all Israel, and he administered justice and equity to all his people. **15**[†]And [l] Joab the son of Zeruiah was over the army; and

Jehoshaphat the son of Ahilud was recorder; 16 [m] and Zadok the son of Ahitub and [n] Ahimelech the son of Abiathar were priests; and [o] Shavsha was secretary; 17 and Benaiah the son of Jehoiada was over the Cherethites and the Pelethites; and David's sons were the [p] chief officials in the service of the king.

The Ammonites Disgrace David's Men

1 CHRONICLES **19** [†] [q] Now after this Nahash the king of the Ammonites died, and his son reigned in his place. 2 [†]And David said, "I will deal kindly with Hanun the son of Nahash, for his father dealt kindly with me." So David sent messengers to console him concerning his father. And David's servants came to the land of the Ammonites to Hanun to console him. 3 But the princes of the Ammonites said to Hanun, "Do you think, because David has sent comforters to you, that he is honoring your father? Have not his servants come to you to search and to overthrow and to spy out the land?" 4 So Hanun took David's servants and shaved them and cut off their garments in the middle, at their hips, and sent them away; 5 and they departed. When David was told concerning the men, he sent messengers to meet them, for the men were greatly ashamed. And the king said, "Remain at Jericho until your beards have grown and then return."

6 [†]When the Ammonites saw that they had become a stench to David, Hanun and the Ammonites sent 1,000 talents [1] of silver to hire chariots and horsemen [r] from Mesopotamia, from Aram-maacah, and from [s] Zobah. 7 They hired 32,000 chariots and the king of Maacah with his army, who came and encamped before [t] Medeba. And the Ammonites were mustered from their cities and came to battle. 8 When David heard of it, he sent Joab and all the army of the mighty men. 9 And the Ammonites came out and drew up in battle array at the entrance of the city, and the kings who had come were by themselves in the open country.

Ammonites and Syrians Defeated

10 When Joab saw that the battle was set against him both in front and in the rear, he chose some of the best men of Israel and arrayed them against the Syrians. 11 The rest of his men he put in the charge of [u] Abishai his brother,

and they were arrayed against the Ammonites. [12]And he said, “If the Syrians are too strong for me, then you shall help me, but if the Ammonites are too strong for you, then I will help you. [13]Be strong, and let us use our strength for our people and for the cities of our God, and may the LORD do what seems good to him.” [14]So Joab and the people who were with him drew near before the Syrians for battle, and they fled before him. [15]And when the Ammonites saw that the Syrians fled, they likewise fled before [u] Abishai, Joab’s brother, and entered the city. Then Joab came to Jerusalem.

[16]But when the Syrians saw that they had been defeated by Israel, they sent messengers and brought out the Syrians who were beyond the Euphrates, [2] with [v] Shophach the commander of the army of [w] Hadadezer at their head. [17]And when it was told to David, he gathered all Israel together and crossed the Jordan and came to them and drew up his forces against them. And when David set the battle in array against the Syrians, they fought with him. [18][†]And the Syrians fled before Israel, and David killed of the Syrians the men of [x] 7,000 chariots and 40,000 [x] foot soldiers, and put to death also [v] Shophach the commander of their army. [19]And when the servants of [w] Hadadezer saw that they had been defeated by Israel, they made peace with David and became subject to him. So the Syrians were not willing to save the Ammonites anymore.

The Capture of Rabbah

1 CHRONICLES **20** [†] [y] In the spring of the year, the time when kings go out to battle, Joab led out the army and ravaged the country of the Ammonites and came and besieged Rabbah. But David remained at Jerusalem. And [z] Joab struck down Rabbah and overthrew it. [2] [a] And David took the crown of their king from his head. He found that it weighed a talent [1] of gold, and in it was a precious stone. And it was placed on David’s head. And he brought out the spoil of the city, a very great amount. [3]And he brought out the people who were in it and set them to labor [2] [b] with saws and iron picks and axes. [3] And thus David did to all the cities of the Ammonites. Then David and all the people returned to Jerusalem.

Philistine Giants Killed

[4][†] [c] And after this there arose war with the Philistines at Gezer. Then Sibbecai the Hushathite struck down Sippai, who was one of the descendants of the giants, and the Philistines were subdued. [5][†]And there was again war with the Philistines, and Elhanan the son of [d] Jair struck down Lahmi [d] the brother of Goliath the Gittite, the shaft of whose spear was like a weaver’s beam. [6]And there was again war at Gath, where there was a man of great stature, who had six fingers on each hand and six toes on each foot, twenty-four in number, and he also was descended from the giants. [7][†]And when he taunted Israel, Jonathan the son of [e] Shimea, David’s brother, struck him down. [8]These were descended from the giants in Gath, and they fell by the hand of David and by the hand of his servants.

David’s Census Brings Pestilence

1 CHRONICLES **21** [†][f]Then [g]Satan stood against Israel and incited David to number Israel. [2]So David said to Joab and the commanders of the army, “Go, number Israel, from Beersheba to Dan, and bring me a report, that I may know their number.” [3][†]But Joab said, “May the Lord add to his people a hundred times as many as they are! Are they not, my lord the king, all of them my lord’s servants? Why then should my lord require this? Why should it be a cause of guilt for Israel?” [4]But the king’s word prevailed against Joab. So Joab departed and went throughout all Israel and came back to Jerusalem. [5][†]And Joab gave the sum of the numbering of the people to David. In all Israel there were [h]1,100,000 men who drew the sword, and in Judah [h]470,000 who drew the sword. [6][i]But he did not include Levi and Benjamin in the numbering, for the king’s command was abhorrent to Joab.

[7][†]But God was displeased with this thing, and he struck Israel. [8]And David said to God, “I have sinned greatly in that I have done this thing. But now, please [j]take away the iniquity of your servant, for I have acted very foolishly.” [9]And the Lord spoke to Gad, David’s [k]seer, saying, [10]“Go and say to David, ‘Thus says the Lord, Three things I offer you; choose one of them, that I may do it to you.’” [11]So Gad came to David and said to him, “Thus says the Lord, ‘Choose what you will: [12][†]either [l]three years of famine, or three months of devastation by your foes while the sword of your enemies overtakes you, or else three days of the sword of the Lord, pestilence on the land, with the angel of the Lord destroying throughout all the territory of Israel.’ Now decide what answer I shall return to him who sent me.” [13]Then David said to Gad, “I am in great distress. Let me fall into the hand of the Lord, for his mercy is very great, but do not let me fall into the hand of man.”

[14][†]So the Lord sent a pestilence on Israel, and 70,000 men of Israel fell. [15]And God sent the angel to Jerusalem to destroy it, but as he was about to destroy it, the Lord saw, and he [m]relented from the calamity. And he said to the angel who was working destruction, “It is enough; now stay your hand.” And the angel of the Lord was standing by the threshing floor

of Ornan the Jebusite. [16]And David lifted his eyes and saw the angel of the LORD standing between earth and heaven, and in his hand a drawn sword stretched out over Jerusalem. Then David and the elders, [n] clothed in sackcloth, fell upon their faces. [17][†]And David said to God, “Was it not I who gave command to number the people? It is I who have sinned and done great evil. But these sheep, what have they done? Please let your hand, O LORD my God, be against me and against my father’s house. But do not let the plague be on your people.”

David Builds an Altar

[18][†]Now [o] the angel of the LORD had commanded Gad to say to David that David should go up and raise an altar to the LORD on the threshing floor of Ornan the Jebusite. [19]So David went up at Gad’s word, which he had spoken in the name of the LORD. [20]Now Ornan was threshing wheat. He turned and saw the angel, and his four sons who were with him hid themselves. [21]As David came to Ornan, Ornan looked and saw David and went out from the threshing floor and paid homage to David with his face to the ground. [22]And David said to Ornan, “Give me the site of the threshing floor that I may build on it an altar to the LORD—give it to me at its full price—that the plague may be averted from the people.” [23]Then Ornan said to David, “Take it, and let my lord the king do what seems good to him. See, I give the oxen for burnt offerings and the threshing sledges for the wood and the wheat for a grain offering; I give it all.” [24]But King David said to Ornan, “No, but I will buy them for the full price. I will not take for the LORD what is yours, nor offer burnt offerings that cost me nothing.” [25]So David paid Ornan [p] 600 shekels [1] of gold by weight for the site. [26][†]And David built there an altar to the LORD and presented burnt offerings and peace offerings and called on the LORD, and the LORD [2] [q] answered him with fire from heaven upon the altar of burnt offering. [27]Then the LORD commanded the angel, and he put his sword back into its sheath.

[28][†]At that time, when David saw that the LORD had answered him at the threshing floor of Ornan the Jebusite, he sacrificed there. [29]For the tabernacle of the LORD, which Moses had made in the wilderness, and the

altar of burnt offering [r]were at that time in the high place at Gibeon, [30]but David could not go before it to inquire of God, for he was afraid of the sword of the angel of the LORD.

1 CHRONICLES **22** Then David said, [s]"Here shall be the house of the LORD God and here the altar of burnt offering for Israel."

David Prepares for Temple Building

[2][†]David commanded to gather together the [t]resident aliens who were in the land of Israel, and he [u]set stonecutters to prepare dressed stones for building the house of God. [3]David also provided great quantities of iron for nails for the doors of the gates and for clamps, [v]as well as bronze in quantities beyond weighing, [4]and cedar timbers without number, [w]for the Sidonians and Tyrians brought great quantities of cedar to David. [5]For David said, [x]"Solomon my son is young and inexperienced, and the house that is to be built for the LORD must be exceedingly magnificent, of fame and glory throughout all lands. I will therefore make preparation for it." So David provided materials in great quantity before his death.

Solomon Charged to Build the Temple

[6][†]Then he called for Solomon his son and charged him to build a house for the LORD, the God of Israel. [7]David said to Solomon, "My son, [y]I had it in my heart to build a house to the name of the LORD my God. [8]But the word of the LORD came to me, saying, [z]'You have shed much blood and have waged great wars. You shall not build a house to my name, because you have shed so much blood before me on the earth. [9]Behold, a son shall be born to you who shall be a man of rest. [a]I will give him rest from all his surrounding enemies. [b]For his name shall be Solomon, and I will give peace and quiet to Israel in his days. [10] [c]He shall build a house for my name. [d]He shall be my son, and I will be his father, and I will establish his royal throne in Israel forever.'

[11][†]"Now, my son, [e]the LORD be with you, so that you may succeed in building the house of the LORD your God, as he has spoken concerning you. [12] [f]Only, may the LORD grant you discretion and understanding, that when

he gives you charge over Israel you may keep the law of the LORD your God. 13 [g] Then you will prosper if you are careful to observe the statutes and the rules that the LORD commanded Moses for Israel. [h] Be strong and courageous. Fear not; do not be dismayed. 14[†]With great pains I have provided for the house of the LORD [i] 100,000 talents [1] of gold, a million talents of silver, and [j] bronze and iron beyond weighing, for there is so much of it; timber and stone, too, I have provided. To these you must add. 15You have an abundance of workmen: stonecutters, masons, carpenters, and all kinds of craftsmen without number, skilled in working 16gold, silver, bronze, and iron. Arise and work! [k] The LORD be with you!"

17David also commanded [l] all the leaders of Israel to help Solomon his son, saying, 18"Is not the LORD your God with you? And [m] has he not given you peace on every side? For he has delivered the inhabitants of the land into my hand, and the land is subdued before the LORD and his people. 19Now [n] set your mind and heart to seek the LORD your God. Arise and build the sanctuary of the LORD God, [o] so that the ark of the covenant of the LORD and the holy vessels of God may be brought into a house built [p] for the name of the LORD."

David Organizes the Levites

1 CHRONICLES **23** [†] [q] When David was old and full of days, [r] he made Solomon his son king over Israel.

2David [1] assembled all the leaders of Israel and the priests and the Levites. 3[†]The Levites, [s] thirty years old and upward, were numbered, and [t] the total was [u] 38,000 men. 4"Twenty-four thousand of these," David said, [2] [v] "shall have charge of the work in the house of the LORD, 6,000 shall be [w] officers and judges, 54,000 gatekeepers, and 4,000 shall offer praises to the LORD with the instruments [x] that I have made for praise." 6[†] [y] And David organized them in divisions [z] corresponding to the sons of Levi: Gershon, Kohath, and Merari.

7 [a] The sons of Gershon [3] were Ladan and Shimei. 8The sons of Ladan: [b] Jehiel the chief, and Zetham, and Joel, three. 9The sons of Shimei: Shelomoth, Haziel, and Haran, three. These were the heads of the fathers' houses of Ladan. 10And the sons of Shimei: Jahath, Zina, and Jeush and

Beriah. These four were the sons of Shimei. [11]Jahath was the chief, and Zizah the second; but Jeush and Beriah did not have many sons, therefore they became counted as a single father's house.

[12] [c]The sons of Kohath: Amram, Izhar, Hebron, and Uzziel, four. [13] [d]The sons of Amram: Aaron and Moses. [e]Aaron was set apart to dedicate the most holy things, that he and his sons forever should [f]make offerings before the LORD and [g]minister to him and [h]pronounce blessings in his name forever. [14]But the sons of Moses the [i]man of God were named among the [j]tribe of Levi. [15]The [k]sons of Moses: Gershom and Eliezer. [16]The sons of Gershom: [l]Shebuel the chief. [17]The sons of Eliezer: Rehabiah the chief. Eliezer had no other sons, but the sons of Rehabiah were very many. [18]The sons of Izhar: Shelomith the chief. [19]The [m]sons of Hebron: Jeriah the chief, Amariah the second, Jahaziel the third, and Jekameam the fourth. [20] [n]The sons of Uzziel: Micah the chief and Isshiah the second.

[21] [o]The sons of Merari: Mahli and Mushi. The sons of Mahli: Eleazar and [p]Kish. [22]Eleazar died [q]having no sons, but only daughters; their [r]kinsmen, the sons of Kish, married them. [23] [s]The sons of Mushi: Mahli, Eder, and Jeremoth, three.

[24][†] [t]These were the sons of Levi by their fathers' houses, the heads of fathers' houses [u]as they were listed according to the number of the names of the individuals from [v]twenty years old and upward who were to do the work for the service of the house of the LORD. [25]For David said, "The LORD, the God of Israel, [w]has given rest to his people, and he dwells in Jerusalem forever. [26]And so the Levites no longer need [x]to carry the tabernacle or any of the things for its service." [27]For by the last words of David the sons of Levi were numbered from [v]twenty years old and upward. [28]For their duty was to assist the sons of Aaron for the service of the house of the LORD, having the care of the courts and the chambers, the cleansing of all that is holy, and any work for the service of the house of God. [29]Their duty was also to assist with the [y]showbread, the [z]flour for the grain offering, the wafers of unleavened bread, the [a]baked offering, the [b]offering mixed with oil, and all [c]measures of quantity or size. [30]And they were to stand every morning, thanking and praising the LORD, and likewise at evening, [31]and whenever burnt offerings were offered to the LORD [d]on

Sabbaths, [e] new moons, and feast days, [f] according to the number required of them, regularly before the LORD. [32]Thus [g] they were to keep charge of the tent of meeting and the sanctuary, and to attend the sons of Aaron, their brothers, for the [h] service of the house of the LORD.

David Organizes the Priests

1 CHRONICLES **24** [†]The divisions of the sons of Aaron were these. The sons of [i] Aaron: Nadab, Abihu, Eleazar, and Ithamar. [2][†][j] But Nadab and Abihu died before their father and had no children, so Eleazar and Ithamar became the priests. [3][†]With the help of [k] Zadok of the sons of Eleazar, and Ahimelech of the sons of Ithamar, David organized them according to the appointed duties in their service. [4]Since more chief men were found among the sons of Eleazar than among the sons of Ithamar, they organized them under sixteen heads of fathers' houses of the sons of Eleazar, and eight of the sons of Ithamar. [5][†]They divided them [l] by lot, all alike, for there were sacred officers and officers of God among both the sons of Eleazar and the sons of Ithamar. [6]And the scribe Shemaiah, the son of Nethanel, a Levite, recorded them in the presence of the king and the princes and Zadok the priest and [m] Ahimelech the son of Abiathar and the heads of the fathers' houses of the priests and of the Levites, one father's house being chosen for Eleazar and one chosen for Ithamar.

[7]The first lot fell to Jehoiarib, the second to Jedaiah, [8]the third to Harim, the fourth to Seorim, [9]the fifth to Malchijah, the sixth to Mijamin, [10][†]the seventh to Hakkoz, the eighth to [n] Abijah, [11]the ninth to Jeshua, the tenth to Shecaniah, [12]the eleventh to Eliashib, the twelfth to Jakim, [13]the thirteenth to Huppah, the fourteenth to Jeshebeab, [14]the fifteenth to Bilgah, the sixteenth to Immer, [15]the seventeenth to Hezir, the eighteenth to Happizzez, [16]the nineteenth to Pethahiah, the twentieth to Jehezkel, [17]the twenty-first to Jachin, the twenty-second to Gamul, [18]the twenty-third to Delaiah, the twenty-fourth to Maaziah. [19]These had as their appointed duty in their service [o] to come into the house of the LORD according to the procedure established for them by Aaron their father, as the LORD God of Israel had commanded him.

[20][†]And of the rest of the sons of Levi: [p] of the sons of Amram, Shubael; of the sons of Shubael, Jehdeiah. [21] [q] Of Rehabiah: of the sons of Rehabiah, Isshiah the chief. [22]Of the Izharites, Shelomoth; of the sons of Shelomoth, Jahath. [23] [r] The sons of Hebron: [1] Jeriah the chief, [2] Amariah the second, Jahaziel the third, Jekameam the fourth. [24] [s] The sons of Uzziel, Micah; of the sons of Micah, Shamir. [25]The brother of Micah, Isshiah; of the sons of Isshiah, Zechariah. [26] [t] The sons of Merari: Mahli and Mushi. The sons of Jaaziah: Beno. [3] [27]The sons of Merari: of Jaaziah, Beno, Shoham, Zaccur, and Ibri. [28]Of Mahli: Eleazar, [u] who had no sons. [29]Of Kish, the sons of Kish: Jerahmeel. [30] [v] The sons of Mushi: Mahli, Eder, and Jerimoth. These were the sons of the Levites according to their fathers' houses. [31]These also, the head of each father's house and his younger brother alike, [w] cast lots, just as their brothers the sons of Aaron, in the presence of King David, [x] Zadok, Ahimelech, and the heads of fathers' houses of the priests and of the Levites.

David Organizes the Musicians

1 CHRONICLES **25** [†]David and the chiefs of the service also set apart for the service the sons of [y] Asaph, and of [z] Heman, and of [a] Jeduthun, who [b] prophesied with lyres, with [c] harps, and with cymbals. The list of those who did the work and of their duties was: [2]Of the sons of Asaph: Zaccur, Joseph, Nethaniah, and Asharelah, sons of Asaph, under the direction of Asaph, who [b] prophesied under the direction of the king. [3]Of Jeduthun, the sons of Jeduthun: Gedaliah, Zeri, Jeshaiah, Shimei, [1] Hashabiah, and Mattithiah, six, under the direction of their father Jeduthun, [b] who prophesied with the lyre in thanksgiving and praise to the LORD. [4]Of Heman, the sons of Heman: Bukkiah, Mattaniah, Uzziel, Shebuel and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamti-ezer, Joshbekashah, Mallothi, Hothir, Mahazioth. [5]All these were the sons of Heman [d] the king's seer, according to the promise of God to exalt him, for God had given Heman fourteen sons and three daughters. [6]They were all under the direction of their father in the music in the house of the LORD with cymbals, [c] harps, and lyres for the service of the house of God. Asaph, Jeduthun, and Heman were under the order of the king. [7]The number of them along with their brothers, who were trained in singing to the Lord, all who were skillful, was [e]288. [8]And they cast lots for their duties, [f]small and great, teacher and pupil alike.

[9]The first lot fell for Asaph to Joseph; the second to Gedaliah, to him and his brothers and his sons, twelve; [10]the third to Zaccur, his sons and his brothers, twelve; [11]the fourth to Izri, his sons and his brothers, twelve; [12]the fifth to Nethaniah, his sons and his brothers, twelve; [13]the sixth to Bukkiah, his sons and his brothers, twelve; [14]the seventh to Jesharelah, his sons and his brothers, twelve; [15]the eighth to Jeshaiah, his sons and his brothers, twelve; [16]the ninth to Mattaniah, his sons and his brothers, twelve; [17]the tenth to Shimei, his sons and his brothers, twelve; [18]the eleventh to Azarel, his sons and his brothers, twelve; [19]the twelfth to Hashabiah, his sons and his brothers, twelve; [20]to the thirteenth, Shubael, his sons and his brothers, twelve; [21]to the fourteenth, Mattithiah, his sons and his brothers, twelve; [22]to the fifteenth, to Jeremoth, his sons and his brothers, twelve; [23]to the sixteenth, to Hananiah, his sons and his brothers, twelve; [24]to the seventeenth, to Joshbekashah, his sons and his brothers, twelve; [25]to the eighteenth, to Hanani, his sons and his brothers, twelve; [26]to the nineteenth, to Mallothi, his sons and his brothers, twelve; [27]to the twentieth, to Eliathah, his sons and his brothers, twelve; [28]to the twenty-first, to Hothir, his sons and his brothers, twelve; [29]to the twenty-second, to Giddalti, his sons and his brothers, twelve; [30]to the twenty-third, to Mahazioth, his sons and his brothers, twelve; [31]to the twenty-fourth, to Romamti-ezer, his sons and his brothers, twelve.

Divisions of the Gatekeepers

1 CHRONICLES **26** [†]As for the divisions of the gatekeepers: of the Korahites, Meshelemiah the son of Kore, of the sons of Asaph. [2]And Meshelemiah had sons: [g]Zechariah the firstborn, Jediael the second, Zebadiah the third, Jathniel the fourth, [3]Elam the fifth, Jehohanan the sixth, Eliehoenai the seventh. [4]And [h]Obed-edom had sons: Shemaiah the firstborn, Jehozabad the second, Joah the third, Sachar the fourth, Nethanel the fifth, 5 Ammiel the sixth, Issachar the seventh, Peullethai the eighth, [i] for God blessed him. 6 Also to his son Shemaiah were sons born who were rulers in their fathers' houses, for they were men of great ability. 7 The sons of Shemaiah: Othni, Rephael, Obed and Elzabad, whose brothers were able men, Elihu and Semachiah. 8 All these were of the sons of Obed-edom with their sons and brothers, able men qualified for the service; sixty-two of Obed-edom. 9 And Meshelemiah had sons and brothers, able men, eighteen. 10 And [j] Hosah, of the sons of Merari, had sons: Shimri the chief (for though he was not the firstborn, his father made him chief), 11 Hilkiah the second, Tebaliah the third, Zechariah the fourth: all the sons and brothers of Hosah were thirteen.

12 [†]These divisions of the gatekeepers, corresponding to their chief men, had duties, just as their brothers did, ministering in the house of the Lord. 13 And they cast lots by fathers' houses, [k] small and great alike, for their gates. 14 The lot for the east fell to Shelemiah. They cast lots also for his son Zechariah, a shrewd counselor, and his lot came out for the north. 15 Obed-edom's came out for the south, and to his sons was allotted [l] the gatehouse. 16 For Shuppim and [j] Hosah it came out for the west, at the gate of Shallecheth on the road that goes up. Watch corresponded to watch. 17 On the east there were six each day, [1] on the north four each day, on the south four each day, as well as two and two at the gatehouse. 18 And for the [n] colonnade [2] on the west there were four at the road and two at the colonnade. 19 These were the divisions of the gatekeepers among the Korahites and the sons of Merari.

Treasurers and Other Officials

20 [†]And of the Levites, Ahijah had charge of [o] the treasuries of the house of God and the treasuries of the dedicated gifts. 21 The sons of Ladan, the sons of the Gershonites belonging to Ladan, the heads of the fathers' houses belonging to Ladan the Gershonite: [p] Jehieli. [3]

22 [q] The sons of Jehieli, Zetham, and Joel his brother, were in charge of the treasuries of the house of the Lord. 23 [r] Of the Amramites, the Izharites, the Hebronites, and the Uzzielites— 24 and [s] Shebuel the son of Gershom, son of Moses, was chief officer in charge of the treasuries. 25 His brothers:

from [t] Eliezer were his son Rehabiah, and his son [u] Jeshaiah, and his son Joram, and his son Zichri, and his son [v] Shelomoth. [26]This Shelomoth and his brothers were in charge of all the treasuries of the dedicated gifts that David the king and the heads of the fathers' houses and the officers of the thousands and the hundreds and the commanders of the army [w] had dedicated. [27]From spoil won in battles they dedicated gifts for the maintenance of the house of the LORD. [28]Also all that [x] Samuel the seer and Saul the son of Kish and Abner the son of Ner and Joab the son of Zeruiah had dedicated—all dedicated gifts were in the care of [v] Shelomoth [4] and his brothers.

[29][†]Of the Izharites, Chenaniah and his sons were appointed to [y] external duties for Israel, [z] as officers and judges. [30]Of the Hebronites, [a] Hashabiah and his brothers, 1,700 men of ability, had the oversight of Israel westward of the Jordan for all the work of the LORD and for the service of the king. [31]Of the Hebronites, [b] Jerijah was chief of the Hebronites of whatever genealogy or fathers' houses. (In the fortieth year of David's reign search was made and men of great ability among them were found at [c] Jazer in Gilead.) [32]King David appointed him and his brothers, 2,700 men of ability, heads of fathers' houses, to have the oversight of the Reubenites, the Gadites and the half-tribe of the Manassites for everything pertaining to God and for [d] the affairs of the king.

Military Divisions

1 CHRONICLES **27** [†]This is the number of the people of Israel, the heads of fathers' houses, the commanders of thousands and hundreds, and their officers who served the king in all matters concerning the divisions that came and went, month after month throughout the year, each division numbering 24,000:

[2] [e] Jashobeam the son of Zabdiel was in charge of the first division in the first month; in his division were 24,000. [3]He was a [f] descendant of Perez and was chief of all the commanders. He served for the first month. [4] [g] Dodai the Ahohite [1] was in charge of the division of the second month; in his division were 24,000. [5]The third commander, for the third month, was [h] Benaiah, the son of Jehoiada the chief priest; in his division were 24,000.

6This is the Benaiah [i]who was a mighty man of the thirty and in command of the thirty; Ammizabad his son was in charge of his division. [2] **7**[j]Asahel the brother of Joab was fourth, for the fourth month, and his son Zebadiah after him; in his division were 24,000. **8**The fifth commander, for the fifth month, was [k]Shamhuth the Izrahite; in his division were 24,000. **9**Sixth, for the sixth month, was [l]Ira, the son of Ikkesh the Tekoite; in his division were 24,000. **10**Seventh, for the seventh month, was [m]Helez the Pelonite, of the sons of Ephraim; in his division were 24,000. **11**Eighth, for the eighth month, was [n]Sibbecai the Hushathite, of the Zerahites; in his division were 24,000. **12**Ninth, for the ninth month, was [o]Abiezer of Anathoth, a Benjaminite; in his division were 24,000. **13**Tenth, for the tenth month, was [p]Maharai of Netophah, of the Zerahites; in his division were 24,000. **14**Eleventh, for the eleventh month, was [q]Benaiah of Pirathon, of the sons of Ephraim; in his division were 24,000. **15**Twelfth, for the twelfth month, was [r]Heldai the Netophathite, of [s]Othniel; in his division were 24,000.

Leaders of Tribes

16[†]Over the tribes of Israel, for the Reubenites, Eliezer the son of Zichri was chief officer; for the Simeonites, Shephatiah the son of Maacah; **17**for Levi, [t]Hashabiah the son of Kemuel; for Aaron, [u]Zadok; **18**for Judah, Elihu, one of David’s brothers; for Issachar, Omri the son of Michael; **19**for Zebulun, Ishmaiah the son of Obadiah; for Naphtali, Jeremoth the son of Azriel; **20**for the Ephraimites, Hoshea the son of Azaziah; for the half-tribe of Manasseh, Joel the son of Pedaiah; **21**for the half-tribe of Manasseh in Gilead, Iddo the son of Zechariah; for Benjamin, Jaasiel the son of Abner; **22**for Dan, Azarel the son of Jeroham. These were the [v]leaders of the tribes of Israel. **23**[†]David did not count those below twenty years of age, for the [w]Lord had promised to make Israel as many as the stars of heaven. **24**Joab the son of Zeruiah began to count, but [x]did not finish. Yet [y]wrath came upon Israel for this, and the number was not entered in the chronicles of King David.

25[†]Over the king’s treasuries was [z]Azmaveth the son of Adiel; and over the treasuries in the country, in the cities, in the villages, and in the towers, was Jonathan the son of Uzziah; [26]and over those who did the work of the field for tilling the soil was Ezri the son of Chelub; [27]and over the vineyards was Shimei the Ramathite; and over the produce of the vineyards for the wine cellars was Zabdi the Shiphmite. [28]Over the olive and [a]sycamore trees in the Shephelah was Baal-hanan the Gederite; and over the stores of oil was Joash. [29]Over the herds that pastured in [b]Sharon was Shitrai the Sharonite; over the herds in the valleys was Shaphat the son of Adlai. [30]Over the camels was Obil the Ishmaelite; and over the donkeys was Jehdeiah the Meronothite. Over the flocks was Jaziz the [c]Hagrite. [31]All these were stewards of King David's property.

[32][†]Jonathan, David's uncle, was a counselor, being a man of understanding and a scribe. He and Jehiel the son of Hachmoni attended the king's sons. [33][d]Ahithophel was the [e]king's counselor, and Hushai the Archite was the king's friend. [34]Ahithophel was succeeded by Jehoiada the son of [f]Benaiah, and [g]Abiathar. Joab was [h]commander of the king's army.

David's Charge to Israel

1 CHRONICLES **28** [†] [i]David assembled at Jerusalem all the officials of Israel, the [j]officials of the tribes, the officers of the divisions that served the king, the [k]commanders of thousands, the commanders of hundreds, the [l]stewards of all the property and livestock of the king and his sons, together with the palace officials, the [m]mighty men and all the seasoned warriors. [2]Then King David rose to his feet and said: "Hear me, my brothers and my people. [n]I had it in my heart to build a house of rest for the ark of the covenant of the LORD and for the [o]footstool of our God, and I made preparations for building. [3]But God said to me, [p]'You may not build a house for my name, for you are a man of war and have shed blood.' [4][†]Yet the LORD God of Israel [q]chose me from all my father's house to be king over Israel [r]forever. [s]For he chose Judah as leader, and in the house of Judah my father's [t]house, and among my father's sons he took pleasure in me to make me king over all Israel. [5]And of [u]all my sons (for the LORD has given me many sons) he [v]has chosen Solomon my son to sit on the throne of the kingdom of the LORD over Israel. [6][†]He said to me, 'It is [w]Solomon

your son who shall build my house and my courts, for I have chosen him to be my son, and I will be his father. [7][†]I will establish his kingdom [r]forever [x]if he continues strong in keeping my commandments and my rules, as he is today.’ [8]Now therefore in the sight of all Israel, the assembly of the LORD, and in the hearing of our God, observe and seek out all the commandments of the LORD your God, that you may possess this good land and leave it for an inheritance to your children after you forever.

David’s Charge to Solomon

[9]“And you, Solomon my son, know the God of your father and serve him with a [y]whole heart and with a willing mind, [z]for the LORD searches all hearts and understands every plan and thought. [a]If you seek him, he will be found by you, but if you forsake him, he will cast you off forever. [10]Be careful now, for the LORD has chosen you to build a house for the sanctuary; [b]be strong and do it.”

[11][†]Then David gave Solomon his son the [c]plan of the [d]vestibule of the temple, [1] and of its houses, its treasuries, its upper rooms, and its inner chambers, and of the room for the [e]mercy seat; [12]and the plan of all that he had in mind for the courts of the house of the LORD, all the surrounding chambers, [f]the treasuries of the house of God, and the treasuries for dedicated gifts; [13]for the [g]divisions of the priests and of the [h]Levites, and all the work of the service in the house of the LORD; for all the vessels for the service in the house of the LORD, [14]the weight of gold for all golden vessels for each service, the weight of silver vessels for each service, [15]the weight of the golden [i]lampstands and their lamps, the weight of gold for each lampstand and its lamps, the weight of silver for a lampstand and its lamps, according to the use of each lampstand in the service, [16]the weight of gold for each table for the showbread, the silver for the silver tables, [17]and pure gold for the forks, the basins and the cups; for the golden bowls and the weight of each; for the silver bowls and the weight of each; [18]for the [j]altar of incense made of refined gold, and its weight; also his plan for the golden chariot of the [k]cherubim that spread their wings and covered the ark of the covenant of the LORD. [19][†]“All this he made clear to me in

writing from the hand of the Lord, [l] all the work to be done according to the plan.”

[20][†]Then David said to Solomon his son, [m] “Be strong and courageous and do it. Do not be afraid and do not be dismayed, for the Lord God, even my God, is with you. He will not leave you or forsake you, until all the work for the service of the house of the Lord is finished. [21]And behold the [n] divisions of the priests and the Levites for all the service of the house of God; and with you in all the work will be [o] every willing man who has skill for any kind of service; also the officers and all the people will be wholly at your command.”

Offerings for the Temple

1 CHRONICLES **29** [†]And David the king said to all the assembly, “Solomon my son, whom alone God has chosen, is [p] young and inexperienced, and the work is great, for [q] the palace will not be for man but for the Lord God. [2]So I have provided for the house of my God, so far as I was able, the gold for the things of gold, the silver for the things of silver, and the bronze for the things of bronze, the iron for the things of iron, and wood for the things of wood, besides great quantities of [r] onyx and stones for setting, antimony, colored stones, all sorts of precious stones and marble. [3]Moreover, in addition to all that I have provided for the holy house, I have a treasure of my own of gold and silver, and because of my devotion to the house of my God I give it to the house of my God: [4] [s] 3,000 talents [1] of gold, of the gold of [t] Ophir, and 7,000 talents of refined silver, for overlaying the walls of the house, [2] [5]and for all the work to be done by craftsmen, gold for the things of gold and silver for the things of silver. Who then will offer willingly, consecrating himself [3] today to the Lord?”

[6]Then [u] the leaders of fathers’ houses made their freewill offerings, as did also the leaders of the tribes, the commanders of thousands and of hundreds, and [v] the officers over the king’s work. [7][†]They gave for the service of the house of God 5,000 talents and 10,000 [w] darics [4] of gold, 10,000 talents of silver, 18,000 talents of bronze and 100,000 talents of iron. [8]And whoever had precious stones gave them to the treasury of the house of the Lord, in the care of [x] Jehiel the Gershonite. [9]Then the people

rejoiced because they had given willingly, for with a [y] whole heart they had offered freely to the LORD. David the king also rejoiced greatly.

David Prays in the Assembly

10[†]Therefore David blessed the LORD in the presence of all the assembly. And David said: [z] "Blessed are you, O LORD, the God of Israel our father, forever and ever. 11 [a] Yours, O LORD, is the greatness and the power and the glory and the victory and the majesty, for all that is in the heavens and in the earth is yours. Yours is the kingdom, O LORD, and you are exalted as head above all. 12 [b] Both riches and honor come from you, and you rule over all. [c] In your hand are power and might, and in your hand it is to make great and to give strength to all. 13And now we thank you, our God, and praise your glorious name.

14"But who am I, and what is my people, that we should be able thus to offer willingly? For all things come from you, and of your own have we given you. 15 [d] For we are strangers before you and sojourners, as all our fathers were. Our days on the earth are [e] like a shadow, and there is no abiding.[5] 16O LORD our God, all this abundance that we have provided for building you a house for your holy name comes from your hand and is all your own. 17I know, my God, [f] that you test the heart and [g] have pleasure in uprightness. In the uprightness of my heart I have freely offered all these things, and now I have seen your people, who are present here, offering freely and joyously to you. 18O LORD, the God of Abraham, Isaac, and Israel, our fathers, keep forever such purposes and thoughts in the hearts of your people, and direct their hearts toward you. 19 [h] Grant to Solomon my son a whole heart that he may keep your commandments, your testimonies, and your statutes, performing all, and that he may [i] build the palace [j] for which I have made provision."

20Then David said to all the assembly, [k] "Bless the LORD your God." And all the assembly blessed the LORD, the God of their fathers, [l] and bowed their heads and paid homage to the LORD and to the king. 21And they offered sacrifices to the LORD, and on the next day offered burnt offerings to the LORD, 1,000 bulls, 1,000 rams, and 1,000 lambs, with their [m] drink offerings, and sacrifices in abundance for all Israel. [22][†]And they ate and drank before the Lord on that day with great gladness.

Solomon Anointed King

And they made Solomon the son of David king [n]the second time, and they [o]anointed him as prince for the Lord, and [p]Zadok as priest.

[23][†] [q]Then Solomon sat on the [r]throne of the Lord as king in place of David his father. And he prospered, and all Israel obeyed him. [24]All the leaders and the mighty men, and also all the sons of King David, pledged their allegiance to King Solomon. [25]And the Lord made Solomon very [s]great in the sight of all Israel and [t]bestowed on him such royal majesty as had not been on any king before him in Israel.

The Death of David

[26][†]Thus David the son of Jesse reigned over all Israel. [27]The [u]time that he reigned over Israel was forty years. He reigned seven years in Hebron and thirty-three years in Jerusalem. [28]Then he died [v]at a good age, [w]full of days, riches, and honor. And Solomon his son reigned in his place. [29]Now the acts of King David, from first to last, are written in the Chronicles [x]of Samuel the seer, and in the Chronicles of [y]Nathan the prophet, and in the Chronicles of [z]Gad the seer, [30]with accounts of all his rule and his might and of the circumstances [a]that came upon him and upon Israel and upon all the kingdoms of the countries.

Study Notes for 1 Chronicles

1 CHRONICLES—NOTE ON 1:1–9:44 *A Genealogical Presentation of the Tribes of Israel.* The genealogies of chs. 1–9 are intended to show the Chronicler's generation, now existing as the small province of Yehud (Judah) in the Persian Empire, that they are still God's people Israel and retain their central place in God's purposes. They are traced from Adam (1:1), through the tribes of Israel (chs. 2–8), to the community of Judean exiles restored from captivity in Babylon (9:2–34). The genealogies have been structured to show how the Chronicler conceived of Israel:

Judah (2:3–4:23)
Simeon (4:24–43)
The Transjordanian tribes (5:1–26)
Levi (6:1–81)
The northern tribes (7:1–40)
Benjamin (8:1–40)

The royal tribe of Judah leads the nation in partnership with its neighbor Benjamin. Levi is at the center to remind the people of their spiritual vocation. This section also announces some of the book's key themes: Israel's history of unfaithfulness, leading to exile (5:25–26; 9:1); the endurance of the Davidic line after the exile because of God's promise to his people (3:17–24); and the central role of the priests and Levites in offering worship and making atonement for Israel (6:1–81).

The opening chapter, drawn almost wholly from Genesis, traces the family of Israel (as Jacob is consistently known in this book) from Adam and shows that his descendants have spread among the nations. This lineage runs from Adam through 10 generations to Noah, then through Shem in 10 generations to Abraham, and on to Israel.

FACT

Why begin with Adam? By beginning with Adam, the Chronicler shows that God planned to make Israel his chosen people, out of all the nations of the world, since the very beginning of human history.

---

1 CHRONICLES—NOTE ON 1 Chron. 10:1–2 Chron. 9:31 *The United Kingdom of David and Solomon.* The second major section of 1–2 Chronicles concerns the reigns of David and Solomon over Israel. Their rule is presented as a unity; David makes the essential preparations for what Solomon completes.

1 CHRONICLES—NOTE ON 1:1–4 From Genesis 5. Israel's direct ancestral link with **Adam** means Israel is the focus of God's purpose from creation.

1 CHRONICLES—NOTE ON 1:5–27 From Gen. 10:1–29; 11:10–32. Israel is located within the nations, which are also God's creation and part of his purpose for Israel. The line continues through **Abraham**, who received covenantal promises (1 Chron. 16:16; 2 Chron. 20:7).

1 CHRONICLES—NOTE ON 1:28–34 From Gen. 25:1–4, 12–16. The **concubine** (1 Chron. 1:32) could have the status of a wife.

1 CHRONICLES—NOTE ON 1:35–54 From Gen. 36:10–14, 20–28, 31–43. The descendants of **Esau** and the **sons of Seir** (the Edomites) are grouped together because both inhabited Edom. The latter would often be in conflict with Judah (2 Chron. 20:10; 21:8; 25:5–13; 28:17).

2:1–2 *The Sons of Israel.* The sons of Israel are the subject of the following genealogies. Here the author lists the biological sons of Jacob (see Gen. 35:22–26). When he lists the tribes later in the book he traces how the land was divided (see Joshua 13–21). Thus, he includes the half-tribes of Manasseh in Transjordan (1 Chron. 5:23–26) and west of the Jordan (7:14–19) and omits Zebulun and Dan.

FACT

Why so many genealogies? The first readers of 1 Chronicles were Israelites living after the Babylonian exile. The genealogies showed them that they were still God's people. For Christians, the genealogies also show how God preserved the line of David's descendants that eventually led to Jesus the Messiah.

2:3–4:23 *The Tribe of Judah.* The first and most extensive place in the genealogy is given to Judah. The author has arranged it as follows:

2:3	Shelah, the oldest surviving son of Judah
2:4–8	Perez and Zerah, Judah’s sons by Tamar
2:9–3:24	Hezron, ancestor of David and his line
4:1–20	Perez’s other descendants
4:21–23	Shelah’s descendants

As is common in such literary arrangements, the central unit (2:9–3:24) is the focus of chief interest because it leads to David, the central human character in Chronicles.

1 CHRONICLES—NOTE ON 2:3–8 **Judah** is the central focus of the genealogy because God chose Judah to lead Israel (Gen. 49:8–12). God also chose David and his line to bless Israel and rule forever (2 Sam. 7:1–17; 1 Chron. 17:1–15). Judah’s five sons demonstrate both Yahweh’s judgment on disobedience (**Er**, **Onan**, **Shelah**) and his grace in continuing the lines of **Perez** and **Zerah**, the twins born from Judah’s unlawful union with **Tamar** (Genesis 38). **Achan** means “trouble” in the Hebrew text, a wordplay on the **troubler of Israel** (see Josh. 7:24–26). **broke faith**. This is the first instance of this key term in the book that describes Israel’s failure to obey the Lord (see Lev. 26:40).

1 CHRONICLES—NOTE ON 2:9–17 Verses 10–12 are drawn mainly from Ruth 4:19–22. Here, only the line of **David** (1 Chron. 2:15) came from **Ram**, and the rest of Judah from Hezron’s other sons, Jerahmeel and Caleb (**Chelubai** is a variant of “Caleb”). Although 1 Sam. 16:10–13 indicates that David was the eighth son of **Jesse**, the Chronicler presents him as the seventh, perhaps to indicate his favored place in God’s purpose.

1 CHRONICLES—NOTE ON 2:18–24 **Caleb the son of Hezron** is not the later contemporary of Joshua (see 4:15). He was an ancestor of **Bezalel** (2:20), the principal craftsman for the tabernacle (Ex. 31:2; 2 Chron. 1:5).

1 CHRONICLES—NOTE ON 2:25–41 Two lists (vv. 25–33 and 34–41) have been joined here, probably from material preserved by this clan, descendants of **Jerahmeel, the firstborn of Hezron**. They lived in the Negeb, on Judah's southern frontier, in David's day (1 Sam. 27:10). If this record of 23 generations is complete, **Elishama** may have been a contemporary of David, and the Chronicler would be drawing on ancient records from the early monarchy.

1 CHRONICLES—NOTE ON 2:42–55 An addition to vv. 18–24, made up of early lists of the descendants of Caleb (vv. 42–50a) and his son Hur (vv. 50b–55). Personal and place names are together in this section (**Hebron**, **Beth-zur**, **Kiriath-jearim**, **Bethlehem**), so "father" here sometimes means the "founder" or "leader" of a city.

1 CHRONICLES—NOTE ON 3:1–24 The genealogy of Ram (2:10–17) is resumed in this list of David's descendants. There are three distinct sections: David's children (3:1–9); **Solomon** and the kings of Judah (vv. 10–16); and the postexilic generations (vv. 17–24).

FACT

Do the books of Chronicles have a main theme? The central theme of 1–2 Chronicles is how God's covenant with David provided an enduring hope for Israel, even in its darkest hours.

1 CHRONICLES—NOTE ON 3:1–9 Drawn mainly from 2 Sam. 3:2–5 (see note) and 5:14–16, with a few textual variations (**Daniel** for "Chileab," and the addition of **Eliphelet**, 1 Chron. 3:6, and **Nogah**, v. 7). The narrative omits the troubles of David's family (2 Samuel 13–19; 1 Kings 1), but mentioning **Amnon**, **Absalom**, **Adonijah**, and **Tamar** implies readers are familiar with these accounts.

1 CHRONICLES—NOTE ON 3:10–16 The complete Davidic line down to the exile follows the spelling in Kings (**Azariah** is a variant of "Uzziah," 2 Chronicles 26). The pattern is altered here because **Josiah** was succeeded by three of his sons, but not according to their birth order: **Shallum** (throne name: Jehoahaz), replaced by **Jehoiakim** (who was succeeded by his own son, **Jeconiah** [a variant of "Jehoiachin"]), then **Zedekiah**, the last king of Judah.

1 CHRONICLES—NOTE ON 3:17–24 The line of David's descendants continued even after the exile, fulfilling God's promise of an enduring "house" for him, through which God's kingdom would be eternally established (17:10b, 14). **Zerubbabel** played a central role in restoring the temple (Ezra 5:2; Hag. 1:12–15). Possibly Ezra 3:2, which calls Zerubbabel the son of Shealtiel, implies an adoption or levirate marriage (see note on Matt. 22:24).

1 CHRONICLES—NOTE ON 3:19 sons of Zerubbabel. Matthew 1:13 and Luke 3:27 both trace Jesus' descent from David through sons of Zerubbabel other than those mentioned here, apparently using other historical records.

1 CHRONICLES—NOTE ON 4:1–23 Information about other **clans** rounds off the genealogy of Judah. Verses 1–20 supply additional details of the descendants of **Perez** (2:4–8), while 4:21–23 fill out the lineage of Judah's third son, **Shelah** (2:3).

1 CHRONICLES—NOTE ON 4:9–10 Jabez prays that his name, which is similar to the Hebrew word for "pain," will not be a bad omen. He desires to live under God's blessing and protection. On the gift of territorial expansion and divine protection in response to prayer, see 5:20–22 and 2 Chron. 20:6–12.

1 CHRONICLES—NOTE ON 4:13–15 The Kenizzites appear to have been a southern tribe absorbed into Judah. **Othniel** was the first major judge of Israel (Judg. 3:7–11) and a nephew of **Caleb** (Josh. 15:17).

1 CHRONICLES—NOTE ON 4:21–23 linen workers . . . potters. These records from before the exile to Babylon (vv. 22–23) indicate that certain Israelite clans specialized in trades or crafts such as linen work or pottery; see 2:55 on scribes. **Lehem** may be Bethlehem.

4:24–43 *The Tribe of Simeon.* This tribe's allotted territory lay within Judah and was taken from that tribe (vv. 28–33; see Josh. 19:1–9). By David's time (1 Chron. 4:31) Simeon had been largely absorbed back into Judah. Nevertheless, some Simeonite clans maintained their tribal identity through genealogical records (vv. 34–38). These records would have included the historical notes of two military expansions undertaken to relieve overpopulation (v. 38): one westward into Philistine territory in the **days of Hezekiah** in the eighth century B.C. (vv. 39–41), and another into the southern Negeb (vv. 42–43). The westward campaign to **Gedor** (probably "Gerar") is depicted in the language of the conquest under Joshua: **marked . . . for destruction** (see note on 1 Sam. 15:3).

5:1–26 *The Transjordanian Tribes*. By the Chronicler's time, Reuben (vv. 1–10), Gad (vv. 11–17), and the half-tribe of Manasseh (vv. 23–26) had largely lost their identities after Assyrian invasions in the eighth century B.C. Nonetheless, the Chronicler included within "all Israel" whatever remnants of the northern tribes still existed (see 2 Chron. 30:10–20).

1 CHRONICLES—NOTE ON 5:1–2 Because of his grave sin, Reuben forfeited **his birthright** as Israel's **firstborn** to Joseph's sons Ephraim and Manasseh (see Gen. 35:22; 49:3–4). The Chronicler expresses a receptive openness to the non-Judahite Israelites by stressing that **the birthright belonged to Joseph**, whose descendants would form the core of the northern kingdom. Leadership of the nation, however, passed from Reuben to **Judah**, from whose tribe David (**a chief**) arose.

1 CHRONICLES—NOTE ON 5:3–10 This is a partial genealogy of Reuben's line, extending to their exile by the Assyrian king **Tiglath-pileser** III, in his conquest of Gilead (Transjordanian Israel) in 733 B.C. See also 2 Chron. 28:19–21. These verses recount an earlier expansion of the Reubenites into **Gilead**, which was recaptured by the Moabites (in the 9th century B.C.). The **Hagrites** were linked with the Moabites (Ps. 83:6) and were descendants of Hagar (Genesis 16).

1 CHRONICLES—NOTE ON 5:11–17 The information about **Gad** in **Bashan** (northeast of the Sea of Galilee) is from records (possibly a military census; see v. 18) dating from the eighth-century B.C. reigns of **Jotham king of Judah** and **Jeroboam king of Israel** (v. 17).

FACT

Bashan, northeast of the Sea of Galilee, was known for its rich pastureland and healthy livestock (5:11–16). The OT sometimes uses the riches of Bashan as a symbol of overindulgence and arrogance. For example, Amos 4:1 refers to the proud, wealthy women of Samaria as "cows of Bashan."

---

1 CHRONICLES—NOTE ON **5:18–22** **for they cried out to God**. God answers his people and grants them victory when they cry out to him (compare 2 Chron. 14:9–15; 20:5–12). **They prevailed over them** may be, "they were helped to prevail over them" (see ESV footnote, and 2 Chron. 25:8; 32:8). **because the war was of God**. See also 2 Chron. 20:15 and 32:8 for the idea that God fights for his people.

1 CHRONICLES—NOTE ON **5:23–24** The **half-tribe of Manasseh** lived east of the Jordan between Gad's territory (**Bashan**) and **Mount Hermon** in Lebanon. Their large numbers and extensive lands indicate divine blessing.

1 CHRONICLES—NOTE ON **5:25–26** The **half-tribe of Manasseh** was defeated and exiled, along with the **Reubenites** and **Gadites**, into Assyrian lands by **Tiglath-pileser** (see note on 2 Kings 15:16–22). The Chronicler attributes this to God's initiative in human affairs: **the God of Israel stirred up the spirit of Pul** (see also 2 Chron. 21:16; 36:22). The writer's brief account is based on 2 Kings 17:7–23, along with details from 2 Kings 15:29; 17:6; 18:11. These idolatrous Israelites **broke faith**. Judah will be exiled for the same reasons (1 Chron. 9:1; 2 Chron. 36:14–20).

6:1–81 *The Tribe of Levi.* Levi is placed at the center of the Chronicler's ideal conception of Israel (see diagram in note on 1:1–9:44). The Davidic monarchy and the Jerusalem temple together form the institutional foundation of Israel's existence.

1 CHRONICLES—NOTE ON **6:1–15** Drawing from Ex. 6:16–25 for 1 Chron. 6:1–4a, this genealogy focuses on the line of **Eleazar** descended through **Kohath** from **Levi**. This traces the origin of the high-priestly line down to the exiled **Jehozadak**. The list of high priests is incomplete, omitting several mentioned in this book (Jehoiada, 2 Chron. 22:11; two other

Azariahs, 2 Chron. 26:20; 31:10) and elsewhere in the OT (Eli and his descendants, 1 Sam. 14:3; Uriah, 2 Kings 16:10). Jehozadak's line was preserved into the postexilic period (see Ezra 5:2, where he is called Jozadak), just as David's line was (1 Chron. 3:17–24).

1 CHRONICLES—NOTE ON 6:10 **Azariah**. See note on 1 Kings 4:2.

1 CHRONICLES—NOTE ON 6:16–30 This section details the three main Levite clans. Seven generations are given for descendants of **Gershom** and **Merari**. This probably takes them to the time of David, who reorganized the Levites' duties.

1 CHRONICLES—NOTE ON 6:22–27 The Kohathite line is a little more difficult to follow. **Amminadab** may be an alternative name for Izhar (see v. 38) or Amram (v. 18). These verses present the descent from Kohath through **Assir** to **Shaul**. **Elkanah** and **Ebiasaph**, v. 23, are Assir's brothers.

1 CHRONICLES—NOTE ON 6:28 The prophet **Samuel** is a Kohathite. First Samuel 1:1 states that his father Elkanah was from an "Ephraimite" family, but this may indicate the locality in which they lived (see Josh. 21:20–21) rather than their tribal identity. A clear genealogical link with the Kohathite singer Heman is established in 1 Chron. 6:33–38.

1 CHRONICLES—NOTE ON 6:31–48 For the Levites whom David **put in charge of the service of song** (v. 31), their leaders were appointed from each clan: **Heman**, from the Kohathites (vv. 33–38); **Asaph**, from the Gershomites (vv. 39–43); and **Ethan**, from the Merarites (vv. 44–47). Each line is traced back to Levi.

1 CHRONICLES—NOTE ON 6:49–53 It is a recurring theme that the Aaronic priests make **atonement for Israel** in order to maintain a relationship with God (see 2 Chron. 13:10–11; 29:21). Verses 50–53 of 1 Chronicles 6 repeat vv. 4–8. The effect is to tie all the Aaronic priests to **Zadok** and **Ahimaaz**, who lived in Solomon's time. Aaron's first two sons, Nadab and Abihu, who died for their disobedience, are not mentioned here (see v. 3; 24:1–2; also Ex. 6:23; Lev. 10:1–7).

1 CHRONICLES—NOTE ON 6:54–81 Summarized from Joshua 21 with some small omissions and variations of order. The Levites possessed no tribal territory, so they are distributed throughout the cities of Israel.

7:1–40 *Other Northern Tribes.* This chapter contains briefer details of those tribes, including part of Benjamin that belonged to the old northern kingdom of Israel. Their lands were no longer under Israelite control at the time of the Chronicler's writing.

1 CHRONICLES—NOTE ON 7:1–5 The list of the descendants of **Issachar** is composed from Gen. 46:13, Num. 26:23–25, and a military census from David's reign (1 Chron. 7:2–5; see ch. 21).

1 CHRONICLES—NOTE ON 7:6–12 These details of **Benjamin** differ from other lists (Gen. 46:21; Num. 26:38–39; 1 Chron. 8:1–3) and come mainly from military registers (7:7, 9, 11).

1 CHRONICLES—NOTE ON 7:13 Drawn from Gen. 46:24 and Num. 26:48–49. Details for Dan and Zebulun are missing, probably because of incomplete records.

1 CHRONICLES—NOTE ON 7:14–19 This section concerns the half of **Manasseh** that lived west of the Jordan. Details are from Num. 26:29–33 and Josh. 17:1–3. This genealogy places a particular emphasis on women. Maacah is called the **sister** of **Machir** in 1 Chron. 7:15, then his **wife** in v. 16; but "sister/brother" can often mean "relative" in the OT.

1 CHRONICLES—NOTE ON 7:15 **and Zelophehad had daughters**. See Num. 26:33; 27:1–11.

1 CHRONICLES—NOTE ON 7:20–29 The list of ancestors for **Joshua**, the most famous Ephraimite, is given in vv. 20–27 (from Num. 26:35). A historical note (1 Chron. 7:21b–24) probably refers to the postconquest period: the building of Lower and Upper Beth-horon fits better with the time of tribal settlement. In this case, **Ephraim** (v. 22) would refer not to the patriarch but to a later descendant. **Gath** may be Gittaim, on the Ephraimite border. Verses 28–29 draw on Joshua 16–17 for details of the settlements of Ephraim and Manasseh, since both tribes descended from Joseph.

1 CHRONICLES—NOTE ON 7:30–40 Genesis 46:17, Num. 26:44–46, and details from a military register (1 Chron. 7:40) provide the information for **Asher**. The total of fighting men for Asher (**26,000**, v. 40) is significantly less than that in Moses' day (Num. 26:47).

FACT

Why is the genealogy for Naphtali so short? The Chronicler was writing more than a thousand years after the beginning of Israel's tribes. During that time, all the tribes had gone into exile. This made it difficult to find genealogies for all the tribes.

8:1–40 *The Tribe of Benjamin.* A second, more detailed genealogy of this tribe has little in common with the earlier list (7:6–12) and serves a different function. Judah and Benjamin formed the core of the community in Jerusalem and Judah after the exile (see Ezra 1:5; Neh. 11:4–9). Most details in this section are probably from preexilic sources.

FACT

How many genealogies are there in the Bible? There are about 25 genealogical lists in the Bible. These genealogies show how God protected his covenant people through the centuries.

---

1 CHRONICLES—NOTE ON 8:1–7 These are the descendants of the famous judge **Ehud** (Judg. 3:15), who settled in the Benjaminite city of **Geba** (see 1 Kings 15:22) before their removal to **Manahath** (probably in Judah).

1 CHRONICLES—NOTE ON 8:8–27 These are the descendants of **Elpaal**, who led a westward expansion into the coastal plain (vv. 12–13) and settled in Jerusalem (v. 28).

1 CHRONICLES—NOTE ON 8:29–40 This is the genealogy of the most famous Benjaminite family, **Saul** and his descendants, through 15 generations. (Ner, in 1 Sam. 14:50, has the same name as Saul's ancestor.) The first section of the list is probably of early preexilic origin, since it contains names that would have been unacceptable in later times because of possible pagan connections (**Baal**, 1 Chron. 8:30; **Eshbaal**, v. 33, is known elsewhere as

Ishbosheth, 2 Sam. 2:8; and **Merib-baal**, 1 Chron. 8:34, is known as Mephibosheth, 2 Sam. 4:4; see note on 2 Sam. 4:4).

9:1–34 *The Resettlement of Jerusalem.* The Chronicler focuses on the worship personnel who return to Jerusalem from exile.

1 CHRONICLES—NOTE ON 9:1 The summarizing conclusion to the tribal **genealogies** of **all Israel** in chs. 2–8. Judah's exile to Babylon for **breach of faith** (see 2 Chron. 36:14–20) parallels the fate of the northern tribes ("they broke faith"; see 1 Chron. 5:25–26). **the Book of the Kings of Israel**. See note on 1 Kings 14:19.

1 CHRONICLES—NOTE ON 9:3–9 Repopulated Jerusalem includes people from **Ephraim** and **Manasseh**, as well as **Judah** and **Benjamin**. The Judahites are listed as descendants of the patriarch's sons.

1 CHRONICLES—NOTE ON 9:10–13 The **priests** in postexilic Jerusalem are praised for their temple ministry. Their numbers (**1,760**) have grown significantly (compare 1,192 in Neh. 11:12–14).

1 CHRONICLES—NOTE ON 9:14–16 Levitical singers and musicians include descendants of **Asaph** and **Jeduthun**, choir leaders in David's day (6:39; 25:1).

1 CHRONICLES—NOTE ON 9:17–32 The Levitical gatekeepers' authority is traced to their service under **Phinehas** (v. 20; see Num. 25:6–11) and their appointment by **David** (1 Chron. 9:22; 26:1–32). Along with their primary duty of safeguarding the temple, the gatekeepers were also responsible for the **utensils** and supplies used in the daily sacrifices (9:28–32).

1 CHRONICLES—NOTE ON 9:31 **making the flat cakes**. God notices and remembers those who faithfully perform routine tasks in service to him.

9:35–44 *The Genealogy of Saul.* This is repeated from 8:29–38 to introduce the Chronicler's account of Saul's reign (ch. 10). While Saul's dynasty ended with his death (10:6), his family line continued for many generations (9:40–44).

1 CHRONICLES—NOTE ON 9:40 Merib-baal. See note on 8:29–40.

10:1–12:40 *David's Rise to Power over Israel.* The Chronicler focuses on Israel's unity under David, passing over most of the conflict with Saul and Ishbosheth that 2 Samuel describes.

1 CHRONICLES—NOTE ON 10:1–12 Taken mainly from 1 Sam. 31:1–13. Saul's reign ends in disaster for Israel at the hands of the **Philistines** (1 Chron. 10:7). His death, along with the deaths of three of his sons, marks the end of his royal house (v. 6). **temple of Dagon** (v. 10). Saul's humiliation after his death contrasts with the triumph of the ark over Dagon in 1 Sam. 5:1–4.

1 CHRONICLES—NOTE ON 10:4 Saul took his own sword and fell upon it. See note on 2 Sam. 1:6–10 for the claim that Saul did not commit suicide but rather was killed by an Amalekite.

1 CHRONICLES—NOTE ON 10:11–12 Saul had saved **Jabesh-gilead** earlier (1 Samuel 11). This explains why the city gave a proper burial to Saul and his sons. David later reburied their bones (2 Sam. 21:14).

1 CHRONICLES—NOTE ON 10:13–14 his breach of faith (compare 2:7; 5:25; 9:1). Saul failed to **keep the command of the LORD** (see 1 Sam. 13:13). He consulted the **medium** of En-dor (1 Samuel 28) but did not **seek** the Lord. His sin caused his death. **turned the kingdom over to David**. This is the main point of the chapter.

1 CHRONICLES—NOTE ON 11:1–3 From 2 Sam. 5:1–3, omitting the war with Ishbosheth and David's seven-year reign in Hebron as king (2 Sam. 2:1–4:12; 5:4–5; contrast 1 Chron. 3:4; 29:27). **according to the word of the LORD by Samuel**. See 1 Sam. 13:14; 15:28.

1 CHRONICLES—NOTE ON 11:1 your bone and flesh. Despite a distinct division between Judah and the rest of Israel, they still recognized each other as family (compare "brothers"; 2 Sam. 2:26–27).

1 CHRONICLES—NOTE ON 11:4–9 From 2 Sam. 5:6–10. The conquest of **Jerusalem** by **David and all Israel** (see 2 Sam. 5:6, "the king and his men”) gave the tribes a focus for their national unity. Thinking of his fellow Israelites living after the exile, the Chronicler presents Jerusalem as the possession not just of Judah but of “all Israel.”

FACT

How did David conquer Jerusalem? The Chronicler tells of David’s conquest of Jerusalem in 11:4–10. Second Samuel 5:8 provides an additional interesting detail: David and his men were able to enter the city through an underground water shaft.

---

1 CHRONICLES—NOTE ON 11:8 **the Millo**. See note on 2 Sam. 5:9.

1 CHRONICLES—NOTE ON 11:10–47 From 2 Sam. 23:8–39, with additional material (1 Chron. 11:41b–47). These details of David’s mighty men illustrate the support David received from the people around him and from God (v. 10).

1 CHRONICLES—NOTE ON 11:12–13 The Chronicler may have intentionally skipped over material about Shammah from 2 Sam. 23:9–11. In that case the plurals “they . . . their” in 1 Chron. 11:14 (see ESV footnote) indicate that others (possibly including **David**) were with **Eleazar** in this battle **at Pas-dammim**. This location was not mentioned in 2 Samuel.

1 CHRONICLES—NOTE ON 11:15–19 The identity of these **three mighty men** is not known.

1 CHRONICLES—NOTE ON 11:18 **He poured it out to the LORD**. See note on 2 Sam. 23:16–17.

1 CHRONICLES—NOTE ON 11:25–47 The original list of the **thirty** (vv. 26–40b = 2 Sam. 23:24–39) has been supplemented with material from a different source (1 Chron. 11:41b–47; see note on 2 Sam. 23:8–39).

1 CHRONICLES—NOTE ON 12:1–22 Before his reign in Hebron, David took refuge from Saul in various strongholds in the Judean desert. He also stayed in Ziklag for 16 months under the protection of the Philistine king Achish (1 Sam. 27:6). This section provides a “flashback” to those days and places.

Like the rest of 1 Chron. 11:1–12:40, they show the growing support for David from every tribe of Israel.

1 CHRONICLES—NOTE ON 12:1–7 David gained support from Saul's own tribe of Benjamin while in **Ziklag**.

1 CHRONICLES—NOTE ON 12:8–15 David received support from the **Gadites** of Transjordan earlier, possibly at Adullam (1 Sam. 22:1) or Engedi (1 Sam. 23:29).

FACT

Bows and arrows were widely used in Bible times (12:2). Bows were made with single pieces of wood or by gluing layers of wood, horn, and sinew together. They were between 3 and 6 feet (0.9 and 1.8 m) long. Arrows were made of wood shafts or reeds that were tipped with metal heads. Bird feathers were added to guide the arrows.

---

1 CHRONICLES—NOTE ON 12:8 mighty . . . warriors, expert. A frequent theme here (see vv. 2, 14, 21–22) is that Israel's most skillful, heroic warriors are siding with David, confirming that he is the Lord's anointed.

1 CHRONICLES—NOTE ON 12:16–18 When David's life is threatened by Saul, **Amasai** encourages loyalty to David, declaring that he has God's support. **The Spirit clothed** is the Chronicler's characteristic phrase for prophetic inspiration (2 Chron. 15:1; 24:20; see Judg. 6:34).

1 CHRONICLES—NOTE ON 12:19–21 On the Philistines' relations with David, see 1 Samuel 29.

1 CHRONICLES—NOTE ON 12:22 from day to day men came to David to help him. This comment summarizes the chapter. A great army was gathered to David. **like an army of God**. God was strengthening David by sending warriors to him.

1 CHRONICLES—NOTE ON 12:23–37 To turn the kingdom of Saul over to him refers back to 10:14 and summarizes the overall theme of chs. 10–12.

according to the word of the LORD. The tribes, like their elders (11:3), act in obedience to the prophetic word declaring David to be king.

13:1–16:43 *David's Transfer of the Ark of the Covenant to Jerusalem.* The ark signified the Mosaic covenant. It also symbolized God's presence on earth. It had been neglected throughout Saul's reign, being kept in the village of Kiriath-jearim (13:3, 5). The Chronicler departs from his source's order (2 Samuel 5–6) to present David's first attempt to retrieve the ark (1 Chron. 13:5–14 = 2 Sam. 6:1–11); he places this event before David's establishment of his home and family in Jerusalem and his defeat of the Philistines (1 Chron. 14:1–17 = 2 Sam. 5:11–25). He changes the order of these events to show that David's true priority is his commitment to God.

1 CHRONICLES—NOTE ON 13:1–4 David's consultation shows a concern with national unity and a desire to involve the people in national issues. **we did not seek it**. See "seek my face," 2 Chron. 7:14. To "seek" the ark would mean caring for it rightly as the focus of worship. "Seeking God" will emerge as a major theme in Chronicles. During David's reign there will be an improvement in the people's commitment to God, compared to their level of commitment during the **days of Saul**.

1 CHRONICLES—NOTE ON 13:5–6 People from all over Israel participated in retrieving the ark: **from the Nile of Egypt to Lebo-hamath** in the far northeast. Compare the boundaries of the Promised Land, Gen. 15:18. On **who sits enthroned above the cherubim**, see note on 1 Sam. 4:3–4.

FACT

Why couldn't the ark be carried on an oxcart? The Lord had commanded that the ark should be carried with long poles (Ex. 25:12–15). Transporting the ark on an oxcart instead demonstrated a lack of reverence for this representation of God's presence. When the oxen stumbled, Uzzah touched the ark to steady it, and the Lord struck him dead. Even those whose job it was to carry the ark were forbidden to touch it (Num. 4:15).

1 CHRONICLES—NOTE ON 13:7–12 The Levites were to carry the ark on poles (Ex. 25:12–15; see note on 2 Sam. 6:3–4). Transporting the ark by **cart** (1

Chron. 13:7), as the Philistines had done (1 Samuel 6), demonstrated a lack of reverence for the sacred object of God's presence and for the Law of Moses. **Uzzah** intended well, but he disobeyed the Lord by touching the ark (see Num. 4:15; also note on 2 Sam. 6:6–11).

1 CHRONICLES—NOTE ON 13:8 On **David . . . celebrating before God** with various instruments, see note on 2 Sam. 6:5.

1 CHRONICLES—NOTE ON 13:13–14 **Obed-edom** was probably a foreigner, particularly if **Gittite** (a resident of Gath) means that he was a Philistine.

1 CHRONICLES—NOTE ON 14:1–17 Some events described here actually preceded the first mission to collect the ark (see 2 Sam. 5:11–25). These events (especially 1 Chron. 14:1, 3–5) were repositioned here to show that God blessed David because he gave priority to seeking God (see 13:3).

1 CHRONICLES—NOTE ON 14:1–2 **Hiram king of Tyre**. See note on 2 Sam. 5:11. Hiram's assistance in building David's **house** (palace) signifies a Gentile ruler's recognition of David's kingship over Israel. Hiram will later help Solomon build the temple (2 Chron. 2:11–16).

1 CHRONICLES—NOTE ON 14:3–7 See 3:5–8. **Nathan** (14:4) was an ancestor of Jesus (Luke 3:31; see note on Luke 3:23–38). **Beeliada** was also known as Eliada (2 Sam. 5:16; 1 Chron. 3:8).

1 CHRONICLES—NOTE ON 14:8–16 The first battle between David and the **Philistines** (vv. 8–12) may be a flashback to before David had conquered Jerusalem (2 Sam. 5:17, the source of 1 Chron. 14:8, refers to "the stronghold," possibly in Adullam, 1 Sam. 22:4). The time of the second battle is uncertain. David's success against the Philistines cleared the way for the ark's progress to Jerusalem.

1 CHRONICLES—NOTE ON 14:15 **sound of marching**. See note on 2 Sam. 5:22–25.

1 CHRONICLES—NOTE ON 14:17 **the LORD brought the fear of him upon all nations**. Such fear will keep them from attacking Israel. See also 2 Chron.

17:10; 20:29 for other examples of a fear sent by God on neighboring peoples.

1 CHRONICLES—NOTE ON 15:1–29 The relatively brief account of the second mission to bring the ark to Jerusalem (see 2 Sam. 6:12–19) has been expanded here. David appoints the Levites as the leaders of music and worship.

1 CHRONICLES—NOTE ON 15:1–3 The **tent** is not the Mosaic “tent of meeting,” which was in Gibeon at the time (16:39). Instead it was a temporary lodging for the ark (see 17:1). **Levites**. See Deut. 10:8; 18:5.

1 CHRONICLES—NOTE ON 15:4–10 The three main divisions of the Levites (**Kohath**, **Merari**, **Gershom**) are named. The Kohathites were responsible for carrying the ark (see Num. 7:9). The final three groups mentioned (1 Chron. 15:8–10) are also Kohathite families (see 6:18).

1 CHRONICLES—NOTE ON 15:11–15 “Seeking” God **according to the rule** is not legalism. It shows great regard for the **word of the LORD** and offers a safeguard against the kind of disaster that occurred in Perez-uzza (v. 13; see 13:5–11).

1 CHRONICLES—NOTE ON 15:16 The **Levites** begin, under David, a new ministry of music and praise in the presence of the ark. On the significance of their ministry for Israel, see 16:4–7 and note.

1 CHRONICLES—NOTE ON 15:17–24 **Obed-edom** (vv. 18, 24) may have been included among the Levitical **gatekeepers** because of his care for the ark, despite his probable Philistine origin (see note on 13:13–14). The postexilic Israelites had a much stricter policy concerning genealogical descent (see Ezra 2:61–63).

1 CHRONICLES—NOTE ON 15:25–29 This section supplements 2 Sam. 6:12–16 (which focuses on David) to emphasize the participation of **all Israel**. Details about the Levites and God’s help for them are added (1 Chron. 15:26–28). On David’s wife **Michal**, see note on 2 Sam. 6:16–19.

1 CHRONICLES—NOTE ON 16:1–43 The brief account in 2 Sam. 6:17–20 of the ark's arrival in Jerusalem and the festivities is greatly expanded here.

1 CHRONICLES—NOTE ON 16:4–7 David establishes a daily worship ministry by the Levites before the ark (vv. 6, 37), held at that time in Gibeon (vv. 39–42). Their task is **to invoke, to thank, and to praise the LORD**. It is a description of worship through prayer and songs, like those collected in Psalms.

1 CHRONICLES—NOTE ON 16:8–36 This psalm of praise is drawn from Ps. 105:1–15; 96:1–13; and 106:1, 47–48. The Chronicler has carefully woven them together and changed them slightly.

1 CHRONICLES—NOTE ON 16:8–22 The charge to **seek the LORD . . . continually** (v. 11) is a common theme for the writer (see 22:19a). The repeated instruction to Israel to **remember** God's miracles, and his promises of the land and protection to **Abraham** and **Israel** (16:18–22), would encourage the small, vulnerable postexilic community (see Nehemiah 4; 6).

1 CHRONICLES—NOTE ON 16:35–36 This request for deliverance and salvation **from among the nations** is the high point of the psalm (vv. 8–36). Here, it speaks more to the Chronicler's generation than to David's. It expresses a longing for the restoration and consolidation of a scattered people.

1 CHRONICLES—NOTE ON 16:37–43 Besides ministering before the ark, the Levites are also appointed to assist at the tabernacle at Gibeon by offering praise at the times of sacrifice. Solomon will move the tabernacle into the temple at the time of its dedication (2 Chron. 5:5).

17:1–27 *The Dynastic Promise to David.* See 2 Sam. 7:1–29 and note. God's promise to David is central to Chronicles. Israel's identity as God's people will be expressed through the Davidic dynasty and Solomon's temple. The promise to David is fulfilled in Jesus as the descendant of David (Rom. 1:3).

FACT

King David is the main character in 1 Chronicles. The writer presents a very positive picture of him, leaving out many of the tragic details of his life that the writer of 2 Samuel describes.

---

1 CHRONICLES—NOTE ON 17:10b–14 Rather than David building Yahweh a house, God **will build . . . a house** for David, in the form of a lasting dynasty. **Your offspring after you** refers to Solomon. The declaration **he shall build a house for me, and I will establish his throne forever** suggests that Solomon's building the temple is the act of obedience that will secure the promise. God's **steadfast love** will never be withdrawn from him as it was from Saul. David's successor will not be without sin, but God's love for David's house and his commitment to it will surpass its failings. Hebrews 1:5 applies the words **I will be to him a father, and he shall be to me a son** to Christ, because as Messiah he inherits David's role of representing God's people (his "son," Ex. 4:22–23; see Ps. 89:26–27).

18:1–20:8 *David's Wars.* The Chronicler draws from 2 Samuel 8–21 to show how God's promises to David (especially 1 Chron. 17:8–10b) are being fulfilled. As elsewhere in Chronicles, the materials do not always follow a strict chronology.

1 CHRONICLES—NOTE ON 18:1–13 From 2 Sam. 8:1–14. David's victories brought security to Israel (see 1 Chron. 17:9) and extended its boundaries, or at least its zones of influence, to their farthest point in history (see note on 2 Sam. 8:3–12). The victories are ascribed to Yahweh (1 Chron. 18:6, 13). David **dedicated** the gifts he received and the items taken in war to Yahweh for the temple (see 26:27; 2 Chron. 5:1).

1 CHRONICLES—NOTE ON 18:6 This Hebrew verb meaning "save" can also be translated **gave victory** (see ESV footnote; compare 11:14; 18:13).

1 CHRONICLES—NOTE ON 18:12 On the **Valley of Salt**, see note on 2 Sam. 8:13.

1 CHRONICLES—NOTE ON 18:14–17 From 2 Sam. 8:15–18 (see note there). As David's empire expanded, he organized his government according to the major areas of national life: defense, the legal system, and official worship.

1 CHRONICLES—NOTE ON **18:15–17** On **Jehoshaphat**, **Ahilud**, **Zadok**, **Ahitub**, **Ahimelech**, **Abiathar**, and **Benaiah**, see notes on 2 Sam. 8:17; 8:18.

1 CHRONICLES—NOTE ON **19:1–20:3** From 2 Sam. 10:1–19; 11:1; 12:26, 30–31. The main difference between these sources and the Chronicler's account is that he said nothing about David's sin with Bathsheba. This was not done to hide David's sin, since it was well known, but probably to focus on his military victories. The battles in 1 Chron. 19:1–15 seem to have preceded the decisive military effort in 18:5–8. David receives the crown of Ammon for his own house (20:2). Since David's line will produce One who will rule the Gentiles, it seems fitting that David himself is the first to do so.

1 CHRONICLES—NOTE ON **19:2** On **Hanun the son of Nahash**, see note on 2 Sam. 10:1–5.

1 CHRONICLES—NOTE ON **19:6–7** On **Zobah** and **Maacah**, see note on 2 Sam. 10:6–8.

1 CHRONICLES—NOTE ON **19:18** For the number **7,000** here, 2 Sam. 10:18 has "700." The difference is probably due to a scribal error.

1 CHRONICLES—NOTE ON **20:1–3** The Chronicler omits 2 Sam. 12:27–29, Joab's summons to David to come to Rabbah.

FACT

Why did ancient kings go to war in the spring? In Palestine, crops such as barley and wheat were harvested in the spring. An invading army could live off harvested grains.

1 CHRONICLES—NOTE ON **20:1** **the time when kings go out to battle. . . . But David remained at Jerusalem**. See note on 2 Sam. 11:1; the Chronicler omits any mention of David's sin with Bathsheba (see note on 1 Chron. 19:1–20:3). **Joab struck down Rabbah and overthrew it**. See note on 2 Sam. 12:26–31.

1 CHRONICLES—NOTE ON 20:4–8 From 2 Sam. 21:18–22. Three incidents from David's war against the Philistines in Gezer and Gath bring this unit back to where it began (1 Chron. 18:1). **The giants** were the Rephaim (see Gen. 14:5). **the Philistines were subdued**. Compare 1 Chron. 17:10.

1 CHRONICLES—NOTE ON 20:5 **Lahmi the brother of Goliath**. See note on 2 Sam. 21:19.

1 CHRONICLES—NOTE ON 20:7 On **Jonathan** and **Shimea**, see note on 2 Sam. 21:21.

21:1–29:30 *David's Census and Preparation for the Temple.* David paves the way for Solomon to build the temple. Even his census (21:1–22:1), though done out of wrong motives, yields a plot of land for the building site.

1 CHRONICLES—NOTE ON 21:1–22:1 From 2 Sam. 24:1–25, with significant changes and additions. The account of David's census and the resulting plague is an important turning point in Chronicles, between David's wars (1 Chronicles 18–20) and his temple preparations (chs. 22–29). Beyond describing the purchase of the site for the temple, the author shows the meaning of the temple itself as the place of mercy and forgiveness. It is David, the model of "seeking God," who shows the need for forgiveness (see 2 Chron. 6:36) and by his actions provides a model of true repentance (see note on 1 Chron. 21:17).

1 CHRONICLES—NOTE ON 21:1 On God using **Satan**, see note on 2 Sam. 24:1. This census was sinful probably because it arose from David's military ambitions (see 1 Chron. 21:5) and pride, and not from Yahweh's command. In addition, David did not collect the poll tax for a census as required by Ex. 30:12.

1 CHRONICLES—NOTE ON 21:3 The Chronicler's mention of **guilt** in relation to David's census is a significant addition to the account of this incident in 2 Sam. 24:3. For other mentions of "guilt" in Chronicles, see 2 Chron. 24:18; 28:13; 33:23.

1 CHRONICLES—NOTE ON 21:5–6 The Chronicler adds that **Joab** found David’s census **abhorrent** (again emphasizing David’s sinfulness). Because of this, Joab did not include the priestly tribe of Levi in the count (perhaps remembering Num. 1:47–49). He also left out Benjamin, whose territory included Jerusalem (the site of the ark) and Gibeon (the site of the tabernacle).

1 CHRONICLES—NOTE ON 21:7–13 David’s confession of guilt regarding the census leads him to appeal to God’s **mercy**, which **is very great**.

1 CHRONICLES—NOTE ON 21:12 **three years of famine**. See note on 2 Sam. 24:13.

1 CHRONICLES—NOTE ON 21:14–16 On **relented** (v. 15), see 1 Sam. 15:11–29 and notes; Jonah 3:10. The Chronicler does not tell readers what **the LORD saw**; probably it is the approaching **calamity**.

1 CHRONICLES—NOTE ON 21:17 Compared to 2 Sam. 24:17 (see note there), David here makes a fuller confession and asks for the plague to be removed.

1 CHRONICLES—NOTE ON 21:18–27 **raise an altar**. This was done to mark the special nature of the place and situation (compare Gen. 22:9–19). This will become the site of the temple (see 1 Chron. 22:1).

1 CHRONICLES—NOTE ON 21:26 **David built there an altar**. See note on 2 Sam. 24:25. **The LORD answered him with fire from heaven**, signifying God’s approval of the temple site (see Lev. 9:24; 2 Chron. 7:1).

1 CHRONICLES—NOTE ON 21:28–22:1 This material is not found in 2 Samuel 24. It explains why David did not go to Gibeon to offer sacrifice and why he concluded that God had authorized moving the sanctuary to Jerusalem (see 2 Chron. 1:3–6; 5:5).

1 CHRONICLES—NOTE ON 22:2–5 To prepare for building the temple, David recruited **resident aliens** as forced laborers (see 2 Sam. 20:24; see notes on 2 Chron. 2:2; 8:7–10). Items taken in war provided some of the material (see 1 Chron. 18:8). These events happened in the last years of David’s life, when Solomon was still **young and inexperienced** (22:5).

1 CHRONICLES—NOTE ON 22:6–16 Through private instruction, David prepares Solomon for his demanding duty as king. David refers back to the dynastic promise (17:7–14). Solomon’s reign will be the promised time of **peace and quiet** for Israel (see also Deut. 12:10–11).

1 CHRONICLES—NOTE ON 22:11–13 David emphasizes Solomon’s need to keep the Law of Moses in ruling his kingdom. **Be strong and courageous. Fear not**. See Deut. 31:7–8 and Josh. 1:9.

1 CHRONICLES—NOTE ON 22:14 In addition to gathering other materials for the temple, David gives 3,000 talents of gold and 7,000 talents of silver from his own treasure (29:3–4).

1 CHRONICLES—NOTE ON 23:1–27:34 In chs. 23–27 David continues to prepare for Solomon’s rule by providing religious, military, and political leadership.

FACT

New job descriptions for the Levites. For nearly 500 years a specific group of Levites had taken care of the portable tabernacle and its furniture, including the ark. Whenever the tabernacle was moved, each Levite had a specific job to do. Now that there would be a permanent temple, David gave new instructions to these faithful workers.

1 CHRONICLES—NOTE ON 23:3 A legitimate census of the Levites, as in Num. 4:1–3 (see 1 Chron. 21:1–17 and notes). The age of beginning service (**thirty . . . and upward**) was later lowered to 20 (23:24, 27). **38,000**. The Hebrew word here for “thousand” may denote “groups” or “units” of unknown size.

1 CHRONICLES—NOTE ON 23:6–23 David organizes the Levites according to their traditional clans: the Gershonites (vv. 7–11), the Kohathites (vv. 12–20), and the Merarites (vv. 21–23).

1 CHRONICLES—NOTE ON 23:24–32 David appears as the successor to Moses (see Numbers 4) as he defines the Levites’ duties in relation to the temple.

1 CHRONICLES—NOTE ON 24:1–19 David organizes the priests into 24 divisions by lot. Each division was to serve for two weeks of the year, based on a lunar calendar of 48 weeks.

1 CHRONICLES—NOTE ON 24:2 **Nadab and Abihu died**. See Lev. 10:1–3. The priesthood was hereditary. It descended through the lines of **Eleazar** and **Ithamar**.

1 CHRONICLES—NOTE ON 24:3 **Zadok**. See 1 Kings 1:8; 2:35. **Ahimelech**. The son of Abiathar (2 Sam. 8:17), with whom Zadok is usually paired (2 Sam. 15:35; 1 Kings 4:4).

1 CHRONICLES—NOTE ON 24:5–6 Specific duties were assigned by drawing lots between the families of Eleazar and of Ithamar.

1 CHRONICLES—NOTE ON 24:10 **Hakkoz**. See Ezra 2:61–63. **Abijah**. An ancestor of John the Baptist (Luke 1:5).

1 CHRONICLES—NOTE ON 24:20–31 The list of Levites in 23:6–23 is updated to include another generation in six of the Levitical families.

1 CHRONICLES—NOTE ON 25:1–8 David and the Levite leaders divided the musicians into the three family groups (see 6:31–47), **who prophesied with** musical instruments. That is, they wrote songs, as guided by the Spirit of God. In some cases, their songs seem to have become part of OT Scripture. **Asaph** is named in the titles of Psalms 50 and 73–83, and **Jeduthun** in the titles of Psalms 39; 62; and 77. **Heman** here may be the same person as Heman the Ezrahite named in the title of Psalm 88 (see also 1 Chron. 6:33).

FACT

What is a lyre? The lyre (25:3) is a triangular stringed musical instrument, with anywhere from 3 to 12 strings. It is held like a guitar and strummed with either the fingers or a pick.

---

1 CHRONICLES—NOTE ON 26:1–32 See 9:17–27 and 23:4a. The Levitical gatekeepers were to safeguard the sanctuary from trespassers and from idolatrous practices (see 2 Chron. 29:3–7). They were also responsible for the temple treasuries and for maintaining the building and its equipment (see 1 Chron. 9:22–32).

1 CHRONICLES—NOTE ON 26:1–11 **Obed-edom** is probably the Philistine who had acted as caretaker for the ark (13:14). This suggests the early kings were not very strict about who might count as a "Levite."

1 CHRONICLES—NOTE ON 26:12–19 The assignment of duties by lot. The **east** gate (v. 14) was the position of greatest responsibility, requiring six gatekeepers because it led directly to the temple entrance. It was known as "the king's gate" in postexilic times (9:18).

1 CHRONICLES—NOTE ON 26:20–28 The two **treasuries** were near the gates (see 9:26). One was for the **house of God**, presumably to store regular tithes and offerings. The other was for the **dedicated gifts**, that is, items taken in war (see 18:11) and other special gifts.

1 CHRONICLES—NOTE ON 26:29–32 See 23:4b. Two other groups of Levites, the **Izharites** and the **Hebronites**, were assigned to serve outside Jerusalem **as officers and judges** among Israelite tribes both west and east of the Jordan. Hebronites were appointed **for all the work of the LORD and for the service of the king**, possibly religious and civil taxation and administration, in the last year of David's rule (c. 970 B.C.; 26:31; see 29:27).

1 CHRONICLES—NOTE ON 27:1–15 The 12 military commanders are listed among David's "mighty men" (11:11–47) and among the leaders of Israel directly involved in the temple preparations (28:1). The army depicted here is not David's more permanent force (see 2 Sam. 15:18; 23:8–39). Instead it is a citizen militia of 12 divisions, each doing a month's duty on rotation. **24,000**. Probably either an ideal number or "24 units."

1 CHRONICLES—NOTE ON 27:16–22 These **leaders of the tribes** are probably David's appointees. Their actual role is unknown. The order of the tribes differs here from ch. 2. Aaron is counted as a tribe and Gad and Asher are omitted.

1 CHRONICLES—NOTE ON 27:23–24 Joab did not complete the unauthorized census (21:6) because he recognized that David's order was against God's promise to Abraham of countless descendants (see Gen. 15:5).

1 CHRONICLES—NOTE ON 27:25–31 A list of 12 administrators of the royal **property** (v. 31b). The incomes from these sources would have met some of the expenses of David's government.

1 CHRONICLES—NOTE ON 27:32–34 An additional list of royal counselors (see 18:14–17). This **Jonathan, David's uncle**, is not otherwise known. **Ahithophel** is mentioned frequently in 2 Sam. 15:12–17:23.

1 CHRONICLES—NOTE ON 28:1–21 This section resumes in a public setting David's private exhortation to Solomon in ch. 22. The audience (28:1) consists of the leaders listed in ch. 27, along with David's leading soldiers (see 11:10–12:40).

1 CHRONICLES—NOTE ON 28:4–5 **Solomon** is the only OT king after David said to have been **chosen** by God.

1 CHRONICLES—NOTE ON 28:6 **Solomon . . . shall build my house**. See 17:11–14; 22:9–10.

1 CHRONICLES—NOTE ON 28:7, 9 The establishment of Solomon's kingdom depends on his obedience to Yahweh. He will be obedient in building the temple, but will fail to serve God **with a whole heart** (see 1 Kings 11:4).

1 CHRONICLES—NOTE ON 28:11–19 The gold and silver temple **vessels** (vv. 14–17) were later removed by the Babylonians (2 Chron. 36:18) but were then returned by the Persians, after the exile (Ezra 1:7–11). Their presence in the postexilic temple, in the days when the Chronicler was writing, were a sign of God's covenant faithfulness to his people.

1 CHRONICLES—NOTE ON 28:19 **in writing from the hand of the LORD**. David may be claiming prophetic inspiration for his temple plans (compare

2 Chron. 29:25). Or, he may be making a stronger claim: that God actually gave him the temple plans in writing (compare Ex. 24:12; 31:18).

1 CHRONICLES—NOTE ON **28:20–21** David charges Solomon in public, just as he had previously done in private (22:11–13).

1 CHRONICLES—NOTE ON **29:1–9** The temple is referred to as a **palace** (v. 1), for it is God's kingly residence among his people. David calls for freewill offerings from the people, to show that they are **consecrating** themselves to Yahweh (see v. 5, ESV footnote; it is the same expression used to describe the ordination of priests, Ex. 28:41).

1 CHRONICLES—NOTE ON **29:7** **darics**. The daric was a Persian coin first minted under Darius I (522–486 B.C.). The Chronicler uses this word, which his own generation would have understood, to encourage them in giving.

1 CHRONICLES—NOTE ON **29:10–19** David's great prayer of praise and his humble request marks the high point of his reign. David says that God examines the human heart for **uprightness**, that is, integrity (v. 17).

1 CHRONICLES—NOTE ON **29:22** **they made Solomon the son of David king the second time**. Solomon had been quickly anointed and installed as king in response to Adonijah's attempted coup (1 Kings 1:28–40, not mentioned in Chronicles). This second ceremony occurred when his kingship was secure and widely acknowledged (1 Chron. 29:24).

1 CHRONICLES—NOTE ON **29:23** The Lord has done for **Solomon** what he had earlier done for **David** (14:2). This is one way God kept his promise to David (1 Kings 2:24).

1 CHRONICLES—NOTE ON **29:26–30** See 1 Kings 2:10–11. The various **Chronicles** mentioned in 1 Chron. 29:29 probably contained much of the material in the books of Samuel and Kings. They may have included additional records too (see note on 1 Kings 14:19). **Samuel**, **Nathan**, and **Gad** all played roles in David's life (see 1 Chron. 9:22; 17:1–15; 21:9–13). **The kingdoms of the countries** most likely refers to the surrounding nations that David had conquered.

2 Chronicles

(return to table of contents)

2 Chronicles 1 • 2 Chronicles 2 • 2 Chronicles 3 • 2 Chronicles 4 •
2 Chronicles 5 • 2 Chronicles 6 • 2 Chronicles 7 • 2 Chronicles 8 •
2 Chronicles 9 • 2 Chronicles 10 • 2 Chronicles 11 • 2 Chronicles 12 •
2 Chronicles 13 • 2 Chronicles 14 • 2 Chronicles 15 • 2 Chronicles 16 •
2 Chronicles 17 • 2 Chronicles 18 • 2 Chronicles 19 • 2 Chronicles 20 •
2 Chronicles 21 • 2 Chronicles 22 • 2 Chronicles 23 • 2 Chronicles 24 •
2 Chronicles 25 • 2 Chronicles 26 • 2 Chronicles 27 • 2 Chronicles 28 •
2 Chronicles 29 • 2 Chronicles 30 • 2 Chronicles 31 • 2 Chronicles 32 •
2 Chronicles 33 • 2 Chronicles 34 • 2 Chronicles 35 • 2 Chronicles 36

- Global Message of 2 Chronicles
  - Second Chronicles, Redemptive History, and the Nations
  - God’s Reputation and Israel’s Faithfulness
  - God’s Reputation and Israel’s Unfaithfulness
  - Hope of Restoration
  - God’s Sovereign Global Work Unhindered
- Study Notes

The Global Message of 2 Chronicles

Second Chronicles, Redemptive History, and the Nations

The book of 2 Chronicles picks up the story of kingship where 1 Chronicles leaves off (see the “Global Message of 1 Chronicles”). While 1 Chronicles focuses on David, 2 Chronicles covers the much longer period from David’s son Solomon until the last kings in the Davidic line. But a description of these kings for history’s sake is not the aim of 2 Chronicles. Instead the narrator draws our attention to episodes which show God’s desire for his kings to rule differently from those of the nations.

Since the nations recognized that the God of Israel was incomparable among the gods (e.g., Ex. 8:10; Josh. 2:10), Israel’s leaders also needed to embody this unique justice and righteousness among the nations. Thus 2 Chronicles offers a thematic history of Israel which addresses two questions: How would the nations be drawn to God when they saw the splendor that he bestowed on Israel’s kings? And could God show himself sovereign even when his people lost what Christopher J. H. Wright has called their “missional magnetism,” becoming no different from the world around them?

God’s Reputation and Israel’s Faithfulness

Second Chronicles describes how God gives splendor to his kings in order for the nations to recognize his greatness. This is evident in the conversations between King Solomon and two foreign rulers: Hiram king of Tyre (2 Chronicles 3–4), and the Queen of Sheba (ch. 9).

Hiram of Tyre. As Solomon prepares to build his palace and the temple in Jerusalem, he tells Hiram of his desire to exalt the God of Israel above all other gods: “The house that I am to build will be great, for our God is greater than all gods” (2 Chron. 2:5). Hiram affirms the connection between God’s greatness and Solomon’s splendor: “Because the Lord loves his people, he has made you king over them. . . . Blessed be the Lord God of Israel, who made heaven and earth, who has given King David a wise son, who has discretion and understanding" (2:11–12). Hiram's acknowledgment of the true God is not unusual in the broader context of 2 Chronicles. Solomon later dedicates the temple as a welcoming place for any foreigner who hears of the Lord's greatness and "comes from a far country for the sake of your great name and your mighty hand and your outstretched arm" (6:32). God is asked to answer the foreigner's prayer "in order that all the peoples of the earth may know your name and fear you, as do your people Israel" (6:33).

The Queen of Sheba. In a similar way, the Queen of Sheba recognizes that the kingdom of Solomon is an earthly expression of the kingdom of God: "Blessed be the LORD your God, who has delighted in you and set you on his throne as king for the LORD your God! Because your God loved Israel and would establish them forever, he has made you king over them, that you may execute justice and righteousness" (2 Chron. 9:8). Elsewhere Solomon prays that his kingdom would glorify God by reflecting God's own justice and righteousness (Ps. 72:1–4).

These and many other Old Testament passages demonstrate that God delights in placing godly leaders in authority over his people when their conduct brings honor to him. These leaders attract nonbelievers to seek after the God who inspires such honorable leadership.

God's Reputation and Israel's Unfaithfulness

When God's leaders dishonor him through their lives, however, God directs the nations of the world to assume a quite different role in restoring honor to his reputation. Second Chronicles repeatedly describes how the kings of Israel stopped reflecting the ways of their God by following the pagan ways of the nations (e.g., 2 Chron. 25:14–16; 33:2–9; 36:11–14). These sins lead to a major shift in how the nations relate to Israel. Rather than being co-worshipers of God with Israel, they are now commissioned as his agents to punish Israel's disobedience. God sends Shishak king of Egypt to defeat Rehoboam king of Judah (12:1–5). The Philistines and Arabians come to oppose King Jehoram for the same reason (21:16–17). The Edomites, Philistines, Assyrians, and Syrians each humiliate King Ahaz in various ways (28:19–25). Even Hezekiah and Josiah, two of the most godly rulers of God's people (chs. 29–32; 34–35), are punished by the hand of foreign nations for succumbing to pride later in life (32:25–31; 35:20–24).

Since the best of Israel's kings are unable to stay faithful, what hope remains for God's promise of an eternal throne for David (1 Chron. 17:10–14)? How will God accomplish his desire for "missional magnetism" to flow from Israel to the nations and back again (e.g., Isa. 2:1–4)?

Hope of Restoration

Second Chronicles offers only a preliminary answer to these questions. The story of global redemption does not end here but continues in the books of Ezra and Nehemiah and on into the New Testament.

The last chapter of 2 Chronicles, however, hints that the nations will again assume a pivotal role in fulfilling God's promises to Israel. Jeremiah the prophet predicts that after a foreign nation (Babylon) takes Israel into exile (2 Chron. 36:21), another foreign nation (Persia) will be moved by God's mighty hand to reverse this exile (36:22). The book then concludes with an imperial Persian decree for the Jews to go home and worship the only true God: "Thus says Cyrus king of Persia, 'The LORD, the God of heaven, has given me all the kingdoms of the earth, and he has charged me to build him a house at Jerusalem, which is in Judah. Whoever is among you of all his people, may the LORD his God be with him. Let him go up" (36:23). Much like Hiram and the Queen of Sheba before him, King Cyrus declares that the God of Israel is unique among the gods and worthy of honor. It is a great irony that 2 Chronicles ends with a Persian king's acknowledgment of the true God of Israel, since Israel herself usually forgot these truths!

God's Sovereign Global Work Unhindered

The God described in 2 Chronicles shows himself sovereign in the relationship between his people and the nations. The rulers of this world may be ignorant of or even opposed to him. Cyrus was only dimly aware of his place in God's plans (Isa. 45:4–5), and the leaders who executed Jesus did not grasp the significance of their actions (Luke 23:34; 1 Cor. 2:8). But the God who uses the nations in mysterious ways to deal with the disobedience of his people is still at work today—God has creatively bound together the fate of his people and the nations for the sake of his redemptive purposes in Christ (Rom. 15:8–12).

Solomon Worships at Gibeon

2 CHRONICLES **1** [†] [a] Solomon the son of David established himself in his kingdom, [b] and the LORD his God was with him and made him exceedingly great.

[2]Solomon spoke to all Israel, to the [c] commanders of thousands and of hundreds, to the judges, and to all the leaders in all Israel, the heads of fathers' houses. [3]And Solomon, and all the assembly with him, went to [d] the high place that was at Gibeon, [e] for [f] the tent of meeting of God, which Moses the servant of the LORD had made in the wilderness, was there. [4] [g] (But David had brought up the ark of God from Kiriath-jearim to the place that David had prepared for it, for he had pitched a tent for it in Jerusalem.) [5]Moreover, [h] the bronze altar that [i] Bezalel the son of Uri, son of Hur, had made, was there before the tabernacle of the LORD. And Solomon and the assembly [j] sought it [1] out. [6]And Solomon went up there to the bronze altar before the LORD, which was at the tent of meeting, [k] and offered a thousand burnt offerings on it.

Solomon Prays for Wisdom

[7][†] [l] In that night God appeared to Solomon, and said to him, "Ask what I shall give you." [8]And Solomon said to God, "You have shown great and steadfast love to David my father, [m] and have made me king in his place. [9]O LORD God, [n] let your word to David my father be now fulfilled, for you have made me king over a people as numerous [o] as the dust of the earth. [10]Give me now wisdom and knowledge to [p] go out and come in before this people, for who can govern this people of yours, which is so great?" [11]God answered Solomon, "Because this was in your heart, and you have not asked for [q] possessions, wealth, honor, or the life of those who hate you, and have not even asked for long life, but have asked for wisdom and knowledge for yourself that you may govern my people over whom I have made you king, [12]wisdom and knowledge are granted to you. I will also give you [q] riches, possessions, and honor, [r] such as none of the kings had who were before you, and none after you shall have the like." [13]So

Solomon came from [2] the [s]high place at Gibeon, from before [t]the tent of meeting, to Jerusalem. And he reigned over Israel.

Solomon Given Wealth

[14][†] [u]Solomon gathered together chariots and horsemen. [v]He had 1,400 chariots and 12,000 horsemen, whom he stationed [w]in the chariot cities and with the king in Jerusalem. [15]And the king made silver and gold as common in Jerusalem as stone, and he made cedar as plentiful as the sycamore of the Shephelah. [16]And Solomon's import of horses was from Egypt and Kue, and the king's traders would buy them from Kue for a price. [17]They imported a chariot from Egypt for 600 shekels [3] of silver, and a horse for 150. Likewise through them these were exported to all the kings of the Hittites and the kings of Syria.

Preparing to Build the Temple

2 CHRONICLES **2** [†] [1] [x]Now Solomon purposed to build a temple for the name of the LORD, and a royal palace for himself. [2][†] [2] [y]And Solomon assigned 70,000 men to bear burdens and 80,000 to quarry in the hill country, and [z]3,600 to oversee them. [3][†] [a]And Solomon sent word to Hiram the king of Tyre: [b]"As you dealt with David my father and sent him cedar to build himself a house to dwell in, so deal with me. [4]Behold, I am about to build a house for the name of the LORD my God and dedicate it to him for the burning of [c]incense of sweet spices before him, and for [d]the regular arrangement of the showbread, and for [e]burnt offerings morning and evening, [f]on the Sabbaths and the new moons and the appointed feasts of the LORD our God, as ordained forever for Israel. [5]The house that I am to build will be great, [g]for our God is greater than all gods. [6][†] [h]But who is able to build him a house, since [h]heaven, even highest heaven, cannot contain him? Who am I to build a house for him, except as a place to make offerings before him? [7]So now [i]send me a man skilled to work in gold, silver, bronze, and iron, and in purple, crimson, and blue fabrics, trained also in engraving, to be with the skilled workers who are with me in Judah and Jerusalem, [j]whom David my father provided. [8]Send me also cedar, cypress, and algum timber from Lebanon, for I know that [k] your servants know how to cut timber in Lebanon. And my servants will be with your servants, [9]to prepare timber for me in abundance, for the house I am to build will be great and wonderful. [10] [l] I will give for your servants, the woodsmen who cut timber, 20,000 cors [3] of crushed wheat, 20,000 cors of barley, 20,000 baths [4] of wine, and 20,000 baths of oil."

[11][†]Then Hiram the king of Tyre answered in a letter that he sent to Solomon, [m] "Because the LORD loves his people, he has made you king over them." [12]Hiram also said, "Blessed be the LORD God of Israel, [n] who made heaven and earth, who has given King David a wise son, who has discretion and understanding, [o] who will build a temple for the LORD and a royal palace for himself.

[13]"Now I have sent a skilled man, who has understanding, Huram-abi, [14] [p] the son of a woman of the daughters of Dan, and his father was a man of Tyre. He is [q] trained to work in gold, silver, bronze, iron, stone, and wood, and in purple, blue, and crimson fabrics and fine linen, and to do all sorts of engraving and execute any design that may be assigned him, with your craftsmen, the craftsmen of my lord, David your father. [15]Now therefore the wheat and barley, oil and wine, [r] of which my lord has spoken, let him send to his servants. [16] [s] And we will cut whatever timber you need from Lebanon and bring it to you in rafts by sea to [t] Joppa, so that you may take it up to Jerusalem."

[17]Then Solomon counted all the resident aliens who were in the land of Israel, [u] after the census of them that David his father had taken, and there were found 153,600. [18] [v] Seventy thousand of them he assigned to bear burdens, 80,000 to quarry in the hill country, and 3,600 as overseers to make the people work.

Solomon Builds the Temple

2 CHRONICLES 3 [†] [w] Then Solomon began to build the house of the LORD in Jerusalem [x] on Mount Moriah, where the LORD [1] had appeared to David his father, at the place that David had appointed, [y] on the threshing floor of Ornan the Jebusite. [2][†]He began to build in the second month of the fourth year of his reign. [3]These are Solomon's [z] measurements [2] for building the house of God: [a]the length, in cubits [3] of the old standard, was sixty cubits, and the breadth twenty cubits. 4[†]The vestibule in front of the nave of the house was twenty cubits long, equal to the width of the house, [4] and its height was 120 cubits. He overlaid it on the inside with pure gold. 5 [b]The nave he lined with cypress and covered it with fine gold [c]and made palms and chains on it. 6[†]He adorned the house with settings of precious stones. The gold was gold of Parvaim. 7So he lined the house with gold—its beams, its thresholds, its walls, and its doors—[c]and he carved cherubim on the walls.

8[†] [d]And he made the Most Holy Place. Its length, corresponding to the breadth of the house, was twenty cubits, and its breadth was twenty cubits. He overlaid it with 600 talents [5] of fine gold. 9The weight of gold for the nails was fifty shekels. [6] And he overlaid [e]the upper chambers with gold.

10[f]In the Most Holy Place he made two cherubim of wood [7] and overlaid [8] them with gold. 11The wings of the cherubim together extended twenty cubits: one wing of the one, of five cubits, touched the wall of the house, and its other wing, of five cubits, touched the wing of the other cherub; 12and of this cherub, one wing, of five cubits, touched the wall of the house, and the other wing, also of five cubits, was joined to the wing of the first cherub. 13The wings of these cherubim extended twenty cubits. The cherubim [9] stood on their feet, [g]facing the nave. 14[†] [h]And he made the veil of blue and purple and crimson fabrics and fine linen, and he worked cherubim on it.

15[†] [i]In front of the house he made two pillars thirty-five cubits high, with a capital of five cubits on the top of each. 16He made chains like a necklace [10] and put them on the tops of the pillars, and he made a hundred pomegranates and put them on the chains. 17[j]He set up the pillars in front of the temple, one on the south, the other on the north; that on the south he called Jachin, and that on the north Boaz.

The Temple’s Furnishings

2 CHRONICLES **4** [†]He made [k]an altar of bronze, twenty cubits [1] long and twenty cubits wide and ten cubits high. 2[†] [l]Then he made the sea of cast metal. It was round, ten cubits from brim to brim, and five cubits high, and a line of thirty cubits measured its circumference. [3]Under it were figures of gourds, [2] for ten cubits, compassing the sea all around. The gourds were in two rows, cast with it when it was cast. [4]It stood on twelve oxen, three facing north, three facing west, three facing south, and three facing east. The sea was set on them, and all their rear parts were inward. [5]Its thickness was a handbreadth. [3] And its brim was made like the brim of a cup, like the flower of a lily. [m] It held 3,000 baths. [4] [6] [n] He also made ten basins in which to wash, and set five on the south side, and five on the north side. In these they were to rinse off what was used for the burnt offering, and the sea was for the priests to wash in.

[7]And he made ten golden lampstands [o] as prescribed, and set them in the temple, five on the south side and five on the north. [8] [p] He also made ten tables and placed them in the temple, five on the south side and five on the north. And he made a hundred basins of gold. [9][†]He made [q] the court of the priests [r] and the great court and doors for the court and overlaid their doors with bronze. [10] [s] And he set the sea at the southeast corner of the house.

[11][†] [t] [u] Hiram also made the pots, the shovels, and the basins. [u] So Hiram finished the work that he did for King Solomon on the house of God: [12]the two pillars, [v] the bowls, and the two capitals on the top of the pillars; and the two latticeworks to cover the two bowls of the capitals that were on the top of the pillars; [13] [w] and the 400 pomegranates for the two latticeworks, two rows of pomegranates for each latticework, to cover the two bowls of the capitals that were on the pillars. [14] [n] He made the stands also, and the basins on the stands, [15]and the one sea, and the twelve oxen underneath it. [16]The pots, the shovels, [x] the forks, and all the equipment for these [t] [y] Huram-abi made of burnished bronze for King Solomon for the house of the LORD. [17]In the plain of the Jordan the king cast them, in the clay ground between Succoth and Zeredah. [5] [18] [z] Solomon made all these things in great quantities, for the weight of the bronze was not sought.

[19][†]So Solomon made all the vessels that were in the house of God: the golden altar, [a] the tables for the bread of the Presence, [20]the lampstands and their lamps of pure gold [b] to burn before the inner sanctuary, as prescribed; [21]the flowers, the lamps, and the tongs, of purest gold; [22]the snuffers,

basins, dishes for incense, and fire pans, of pure gold, and the sockets [6] of the temple, for the inner doors to the Most Holy Place and for the doors of the nave of the temple were of gold.

2 CHRONICLES **5** [c]Thus all the work that Solomon did for the house of the LORD was finished. And Solomon brought in the things that David his father had dedicated, and stored the silver, the gold, and all the vessels in the treasuries of the house of God.

The Ark Brought to the Temple

[2][†]Then Solomon assembled the elders of Israel and all the heads of the tribes, the leaders of the fathers' houses of the people of Israel, in Jerusalem, to bring up the ark of the covenant of the LORD out of [d]the city of David, which is Zion. [3]And all the men of Israel assembled before the king at the feast that is in the seventh month. [4]And all the elders of Israel came, [e]and the Levites took up the ark. [5][†]And they brought up the ark, the tent of meeting, and all the holy vessels that were in the tent; [f]the Levitical priests brought them up. [6]And King Solomon and all the congregation of Israel, who had assembled before him, were before the ark, sacrificing so many sheep and oxen that they could not be counted or numbered. [7][†]Then the priests brought the ark of the covenant of the LORD to its place, in the inner sanctuary of the house, in the Most Holy Place, underneath the wings of the cherubim. [8]The cherubim spread out their wings over the place of the ark, so that the cherubim made a covering above the ark and its poles. [9]And the poles were so long that the ends of the poles were seen [g]from the Holy Place before the inner sanctuary, but they could not be seen from outside. And they are [1] there to this day. [10][†]There was nothing in the ark except the two tablets [h]that Moses put there at Horeb, where the LORD made a covenant with the people of Israel, when they came out of Egypt. [11][†]And when the priests came out of the Holy Place (for all the priests who were present had consecrated themselves, without regard to [i]their divisions, [12]and all the Levitical [j]singers, [k]Asaph, [l]Heman, and Jeduthun, their sons and kinsmen, arrayed in fine linen, with [m]cymbals, harps, and lyres, stood east of the altar with 120 [n]priests who were trumpeters; [13]and it was the duty of the trumpeters and singers to make

themselves heard in unison in praise and thanksgiving to the Lord), and when the song was raised, [o] with trumpets and cymbals and other musical instruments, in praise to the Lord,

[p] “For he is good,
for his steadfast love endures forever,”

the house, the house of the Lord, was filled with a cloud, [14]so that the priests could not stand to minister because of the cloud, [q] for the glory of the Lord filled the house of God.

Solomon Blesses the People

2 CHRONICLES **6** [†] [r] Then Solomon said, “The Lord has said that he would dwell in thick darkness. [2]But I have built you [s] an exalted house, a place for you to dwell in forever.” [3][†]Then the king turned around and blessed all the assembly of Israel, while all the assembly of Israel stood. [4]And he said, “Blessed be the Lord, the God of Israel, who with his hand has fulfilled what he promised with his mouth to David my father, saying, [5]‘Since the day that I brought my people out of the land of Egypt, I chose no city out of all the tribes of Israel in which to build a house, that my name might be there, and I chose no man as prince over my people Israel; [6] [t] but I have chosen Jerusalem that my name may be there, [u] and I have chosen David to be over my people Israel.’ [7][†] [v] Now it was in the heart of David my father to build a house for the name of the Lord, the God of Israel. [8]But the Lord said to David my father, ‘Whereas [v] it was in your heart to build a house for my name, you did well that it was in your heart. [9]Nevertheless, it is not you who shall build the house, but your son who shall be born to you shall build the house for my name.’ [10]Now the Lord has fulfilled his promise that he made. For I have risen in the place of David my father and sit on the throne of Israel, as the Lord promised, and I have built the house for the name of the Lord, the God of Israel. [11]And there I have set the ark, [w] in which is the covenant of the Lord that he made with the people of Israel.”

Solomon’s Prayer of Dedication

12Then Solomon stood before the altar of the LORD in the presence of all the assembly of Israel and spread out his hands. 13 [x] Solomon had made a bronze platform five cubits [1] long, five cubits wide, and three cubits high, and had set it in the court, and he stood on it. [y] Then he knelt on his knees in the presence of all the assembly of Israel, and spread out his hands toward heaven, 14and said, “O LORD, God of Israel, [z] there is no God like you, in heaven or on earth, [a] keeping covenant and showing steadfast love to your servants who walk before you with all their heart, 15[†] [b] who have kept with your servant David my father what you declared to him. You spoke with your mouth, and with your hand have fulfilled it this day. 16Now therefore, O LORD, God of Israel, keep for your servant David my father what you have promised him, saying, [c] ‘You shall not lack a man to sit before me on the throne of Israel, [d] if only your sons pay close attention to their way, to walk in my law as you have walked before me.’ 17Now therefore, O LORD, God of Israel, let your word be confirmed, which you have spoken to your servant David.

18[†]“But will God indeed dwell with man on the earth? Behold, [e] heaven and the highest heaven cannot contain you, how much less this house that I have built! 19Yet have regard to the prayer of your servant and to his plea, O LORD my God, listening to the cry and to the prayer that your servant prays before you, 20 [f] that your eyes may be open day and night toward this house, the place where you have promised to set your name, that you may listen to the prayer that your servant offers toward this place. 21And listen to the pleas of your servant and of your people Israel, when they pray toward this place. And listen from heaven your dwelling place, [g] and when you hear, forgive.

22[†]“If a man sins against his neighbor and is made to take an oath and comes and swears his oath before your altar in this house, 23then hear from heaven and act and judge your servants, repaying the guilty by bringing his conduct on his own head, and vindicating the righteous by rewarding him according to his righteousness.

24[†]“If your people Israel are defeated before the enemy because they have sinned against you, and they turn again and acknowledge your name and pray and plead with you in this house, 25 [g] then hear from heaven and forgive the sin of your people Israel and bring them again to the land that you gave to them and to their fathers.

26[†] [h] "When heaven is shut up and there is no rain because they have sinned against you, if they pray toward this place and acknowledge your name and turn from their sin, when you afflict [2] them, 27 [g] then hear in heaven and forgive the sin of your servants, your people Israel, when you teach them the good way [3] in which they should walk, and grant rain upon your land, which you have given to your people as an inheritance.

28 [i] "If there is famine in the land, if there is pestilence or blight or mildew or locust or caterpillar, if their enemies besiege them in the land at their gates, whatever plague, whatever sickness there is, 29 whatever prayer, whatever plea is made by any man or by all your people Israel, each knowing his own affliction and his own sorrow and stretching out his hands toward this house, 30 [g] then hear from heaven your dwelling place and forgive and render to each whose heart you know, according to all his ways, [j] for you, you only, know the hearts of the children of mankind, 31 that they may fear you and walk in your ways all the days that they live in the land that you gave to our fathers.

32[†] "Likewise, when a foreigner, who is not of your people Israel, comes from a far country for the sake of your great name and your mighty hand and your outstretched arm, when he comes and prays toward this house, 33 hear from heaven your dwelling place and do according to all for which the foreigner calls to you, in order that all the peoples of the earth may know your name and fear you, as do your people Israel, and that they may know that this house [k] that I have built is called by your name.

34 "If your people go out to battle against their enemies, by whatever way you shall send them, and they pray to you toward this city that you have chosen and the house that I have built for your name, 35 then hear from heaven their prayer and their plea, and maintain their cause.

36[†] "If they sin against you— [l] for there is no one who does not sin—and you are angry with them and give them to an enemy, so that they are carried away captive to a land far or near, 37 yet if they turn their heart in the land to which they have been carried captive, and repent and plead with you in the land of their captivity, saying, 'We have sinned and have acted perversely and wickedly,' 38 if they repent with all their mind and with all their heart in the land of their captivity to which they were carried captive, and pray toward their land, which you gave to their fathers, the city that you have chosen and the house that I have built for your name, [39]then hear from heaven your dwelling place their prayer and their pleas, and maintain their cause and forgive your people who have sinned against you. [40]Now, O my God, [m] let your eyes be open [n] and your ears attentive to the prayer of this place.

[41][†] "And now arise, O LORD God, and go to your [o] resting place,
you and the ark of your might.
Let your priests, O LORD God, be [p] clothed with salvation,
and let your saints [q] rejoice in your goodness.
[42] O LORD God, [r] do not turn away the face of your anointed one!
[s] Remember your steadfast love for David your servant."

Fire from Heaven

2 CHRONICLES **7** [†] [t] As soon as Solomon finished his prayer, [u] fire came down from heaven and consumed the burnt offering and the sacrifices, [v] and the glory of the LORD filled the temple. [2]And the priests could not enter the house of the LORD, because the glory of the LORD filled the LORD's house. [3]When all the people of Israel saw the fire come down and the glory of the LORD on the temple, they bowed down with their faces to the ground on the pavement and worshiped and gave thanks to the LORD, saying, "For he is good, [w] for his steadfast love endures forever."

The Dedication of the Temple

[4] [x] Then the king and all the people offered sacrifice before the LORD. [5]King Solomon offered as a sacrifice 22,000 oxen and 120,000 sheep. So the king and all the people dedicated the house of God. [6]The priests stood at their posts; [y] the Levites also, with the instruments for music to the LORD that King David had made for giving thanks to the LORD—[w] for his steadfast love endures forever—whenever David offered praises by their ministry; [1] [z] opposite them the priests sounded trumpets, and all Israel stood.

[7] [a] And Solomon consecrated the middle of the court that was before the house of the LORD, for there he offered the burnt offering and the fat of the peace offerings, because the bronze altar Solomon had made could not hold the burnt offering and the grain offering and the fat.

[8][†]At that time Solomon held the feast for seven days, and all Israel with him, a very great assembly, from [b] Lebo-hamath to the [c] Brook of Egypt. [9]And on the eighth day they held a solemn assembly, for they had kept the dedication of the altar seven days and the feast seven days. [10]On the twenty-third day of the seventh month he sent the people away to their homes, joyful and glad of heart for the prosperity that the LORD had granted to David and to Solomon and to Israel his people.

If My People Pray

[11][†] [d] Thus Solomon finished the house of the LORD and the king's house. All that Solomon had planned to do in the house of the LORD and in his own house he successfully accomplished. [12][†]Then the LORD appeared to Solomon in the night and said to him: "I have heard your prayer [e] and have chosen this place for myself as a house of sacrifice. [13] [f] When I shut up the heavens so that there is no rain, or command the locust to devour the land, or send pestilence among my people, [14][†]if my people who are called by my name [g] humble themselves, and pray and seek my face and turn from their wicked ways, then I will hear from heaven and will forgive their sin and heal their land. [15] [h] Now my eyes will be open and my ears attentive to the prayer that is made in this place. [16] [e] For now I have chosen and consecrated this house that my name may be there forever. My eyes and my heart will be there for all time. [17][†]And as for you, if you will walk before me as David your father walked, doing according to all that I have commanded you and keeping my statutes and my rules, [18]then I will establish your royal throne, as I covenanted with David your father, saying, [i] 'You shall not lack a man to rule Israel.'

[19][†] [j] "But if you [2] turn aside and forsake my statutes and my commandments that I have set before you, and go and serve other gods and worship them, [20] [k] then I will pluck you [3] up from my land that I have given you, and this house that I have consecrated for my name, I will cast

out of my sight, and I will make it [l] a proverb and a byword among all peoples. [21]And at this house, which was exalted, everyone passing by will be astonished and say, [m] 'Why has the LORD done thus to this land and to this house?' [22]Then they will say, 'Because they abandoned the LORD, the God of their fathers who brought them out of the land of Egypt, and laid hold on other gods and worshiped them and served them. Therefore he has brought all this disaster on them.'"

Solomon's Accomplishments

2 CHRONICLES **8** [†] [n] At the end of twenty years, in which Solomon had built the house of the LORD and his own house, [2][†]Solomon rebuilt the cities that Hiram had given to him, and settled the people of Israel in them.

[3][†]And Solomon went to Hamath-zobah and took it. [4]He built Tadmor in the wilderness and all the store cities that he built in Hamath. [5][†]He also built [o] Upper Beth-horon and Lower Beth-horon, [p] fortified cities [p] with walls, gates, and bars, [6]and Baalath, and all the store cities that Solomon had and all the cities for his chariots and the cities for his horsemen, and whatever Solomon desired to build in Jerusalem, in Lebanon, and in all the land of his dominion. [7][†] [q] All the people who were left of the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites, who were not of Israel, [8]from their descendants who were left after them in the land, whom the people of Israel had not destroyed—these Solomon drafted [r] as forced labor, and so they are to this day. [9]But of the people of Israel Solomon made no slaves for his work; they were soldiers, and his officers, the commanders of his chariots, and his horsemen. [10]And these were the chief officers of King Solomon, 250, who exercised authority over the people.

[11][†] [s] Solomon brought Pharaoh's daughter up from the city of David to the house that he had built for her, for he said, "My wife shall not live in the house of David king of Israel, for the places to which the ark of the LORD has come are holy."

[12]Then Solomon offered up burnt offerings to the LORD on the altar of the LORD [t] that he had built before the vestibule, [13] [u] as the duty of each day required, offering [v] according to the commandment of Moses for the Sabbaths, the new moons, and the [w] three annual feasts—the Feast of

Unleavened Bread, the Feast of Weeks, and the Feast of Booths. [14]According to the ruling of David his father, he appointed [x] the divisions of the priests for their service, [y] and the Levites for their offices of praise and [z] ministry before the priests [u] as the duty of each day required, and [a] the gatekeepers in their divisions at each gate, for so David [b] the man of God had commanded. [15]And they did not turn aside from what the king had commanded the priests and Levites concerning any matter and concerning the treasuries.

[16]Thus was accomplished all the work of Solomon from [1] the day the foundation of the house of the LORD was laid until it was finished. So the house of the LORD was completed.

[17][†]Then Solomon went to [c] Ezion-geber and [d] Eloth on the shore of the sea, in the land of Edom. [18]And Hiram sent to him by the hand of his servants ships and servants familiar with the sea, and they went to Ophir together with the servants of Solomon and brought from there [e] 450 talents [2] of gold and brought it to King Solomon.

The Queen of Sheba

2 CHRONICLES **9** [†][f]Now when [g] the queen of Sheba heard of the fame of Solomon, she came to Jerusalem to test him with hard questions, having a very great retinue and camels bearing spices and very much gold and precious stones. And when she came to Solomon, she told him all that was on her mind. [2]And Solomon answered all her questions. There was nothing hidden from Solomon that he could not explain to her. [3]And when [g] the queen of Sheba had seen the wisdom of Solomon, the house that he had built, [4]the food of his table, the seating of his officials, and the attendance of his servants, and their clothing, his cupbearers, and their clothing, and his burnt offerings that he offered at the house of the LORD, there was no more breath in her.

[5]And she said to the king, “The report was true that I heard in my own land of your words and of your wisdom, [6]but I did not believe the [1] reports until I came and my own eyes had seen it. And behold, half the greatness of your wisdom was not told me; you surpass the report that I heard. [7][†]Happy are your wives! [2] Happy are these your servants, who

continually stand before you and hear your wisdom! [8]Blessed be the LORD your God, who has delighted in you [h] and set you on his throne as king for the LORD your God! [i] Because your God loved Israel and would establish them forever, he has made you king over them, that you may execute justice and righteousness.” [9][†]Then she gave the king 120 talents [3] of gold, and a very great quantity of spices, and precious stones. There were no spices such as those that the queen of Sheba gave to King Solomon.

[10]Moreover, the servants of Hiram and the servants of Solomon, [j] who brought gold from Ophir, brought algum wood and precious stones. [11]And the king made from the algum wood [k] supports for the house of the LORD and for the king’s house, lyres also and harps for the singers. There never was seen the like of them before in the land of Judah.

[12]And King Solomon gave to the queen of Sheba all that she desired, whatever she asked [l] besides what she had brought to the king. So she turned and went back to her own land with her servants.

Solomon’s Wealth

[13][†] [m] Now the weight of gold that came to Solomon in one year was 666 talents of gold, [14]besides that which the explorers and merchants brought. [n] And all the kings of Arabia and the governors of the land brought gold and silver to Solomon. [15][†]King Solomon made 200 large shields of beaten gold; 600 shekels [4] of beaten gold went into each shield. [16]And he made 300 shields of beaten gold; [o] 300 shekels of gold went into each shield; and the king put them in the House of the Forest of Lebanon. [17]The king also made a great ivory throne and overlaid it with pure gold. [18]The throne had six steps and a footstool of gold, which were attached to the throne, and on each side of the seat were armrests and two lions standing beside the armrests, [19]while twelve lions stood there, one on each end of a step on the six steps. Nothing like it was ever made for any kingdom. [20]All King Solomon’s drinking vessels were of gold, and all the vessels of the House of the Forest of Lebanon were of pure gold. Silver was not considered as anything in the days of Solomon. [21][†]For the king’s ships went to [p] Tarshish with the servants of Hiram. Once every three years the ships of Tarshish used to come bringing gold, silver, ivory, apes, and peacocks. [5]

[22]Thus King Solomon [q] excelled all the kings of the earth in riches and in wisdom. [23]And all the kings of the earth sought the presence of Solomon to hear his wisdom, which God had put into his mind. [24]Every one of them brought his present, articles of silver and of gold, garments, myrrh, spices, horses, and mules, so much year by year. [25]And Solomon had [r] 4,000 stalls for horses and chariots, and 12,000 horsemen, whom he stationed in the chariot cities and with the king in Jerusalem. [26] [s] And he ruled over all the kings [t] from the Euphrates [6] to the land of the Philistines and to the border of Egypt. [27] [u] And the king made silver as common in Jerusalem as stone, and he made cedar as plentiful as the sycamore of the Shephelah. [28] [v] And horses were imported for Solomon from Egypt and from all lands.

Solomon’s Death

[29][†] [w] Now the rest of the acts of Solomon, from [x] first to last, are they not written in the history of [y] Nathan the prophet, and in the prophecy of [z] Ahijah the Shilonite, and in the visions of [a] Iddo [b] the seer concerning Jeroboam the son of Nebat? [30]Solomon reigned in Jerusalem over all Israel forty years. [31]And Solomon slept with his fathers and was buried in [c] the city of David his father, and Rehoboam his son reigned in his place.

The Revolt Against Rehoboam

2 CHRONICLES 10 [†] [d] Rehoboam went to Shechem, for all Israel had come to Shechem to make him king. [2][†]And as soon as Jeroboam the son of Nebat heard of it (for he was in Egypt, [e] where he had fled from King Solomon), then Jeroboam returned from Egypt. [3]And they sent and called him. And Jeroboam and all Israel came and said to Rehoboam, [4][†] [f] “Your father made our yoke heavy. Now therefore lighten the hard service of your father and his heavy yoke on us, and we will serve you.” [5]He said to them, “Come to me again in three days.” So the people went away.

[6]Then King Rehoboam took counsel with the old men, [1] who had stood before Solomon his father while he was yet alive, saying, “How do you advise me to answer this people?” [7][†]And they said to him, [g] “If you will be good to this people and please them and speak good words to them, then

they will be your servants forever.” [8]But he abandoned the counsel that the old men gave him, and took counsel with the young men who had grown up with him and stood before him. [9]And he said to them, “What do you advise that we answer this people who have said to me, ‘Lighten the yoke that your father put on us’?” [10][†]And the young men who had grown up with him said to him, “Thus shall you speak to the people who said to you, ‘Your father made our yoke heavy, but you lighten it for us’; thus shall you say to them, ‘My little finger is thicker than my father’s thighs. [11]And now, whereas my father laid on you a heavy yoke, I will add to your yoke. My father disciplined you with whips, but I will discipline you with scorpions.’”

[12]So Jeroboam and all the people came to Rehoboam the third day, as the king said, “Come to me again the third day.” [13]And the king answered them harshly; and forsaking the counsel of the old men, [14]King Rehoboam spoke to them according to the counsel of the young men, saying, “My father made your yoke heavy, but I will add to it. My father disciplined you with whips, but I will discipline you with scorpions.” [15]So the king did not listen to the people, for it was a turn of affairs brought about by God that the LORD might fulfill his word, [h]which he spoke by Ahijah the Shilonite to Jeroboam the son of Nebat.

[16][†]And when all Israel saw that the king did not listen to them, the people answered the king, “What portion have we in David? We have no inheritance in the son of Jesse. [i]Each of you to your tents, O Israel! Look now to your own house, David.” So all Israel went to their tents. [17]But Rehoboam reigned over the people of Israel who lived in the cities of Judah. [18][†]Then King Rehoboam sent [j]Hadoram, [2] who was taskmaster over the forced labor, and the people of Israel stoned him to death with stones. And King Rehoboam quickly mounted his chariot to flee to Jerusalem. [19]So Israel has been in rebellion against the house of David to this day.

Rehoboam Secures His Kingdom

2 CHRONICLES **11** [†] [k]When Rehoboam came to Jerusalem, he assembled the house of Judah and Benjamin, 180,000 chosen warriors, to fight against Israel, to restore the kingdom to Rehoboam. [2]But the word of the LORD

came to [l] Shemaiah the man of God: [3]“Say to Rehoboam the son of Solomon, king of Judah, and to all Israel in Judah and Benjamin, [4][†]‘Thus says the LORD, You shall not go up or fight against [m] your relatives. Return every man to his home, for this thing is from me.’” So they listened to the word of the LORD and returned and did not go against Jeroboam.

[5][†]Rehoboam lived in Jerusalem, and he built [n] cities for defense in Judah. [6]He built Bethlehem, Etam, Tekoa, [7]Beth-zur, Soco, Adullam, [8]Gath, [o] Mareshah, Ziph, [9]Adoraim, Lachish, Azekah, [10]Zorah, Aijalon, and Hebron, fortified cities that are in Judah and in Benjamin. [11]He made the fortresses strong, and put commanders in them, and stores of food, oil, and wine. [12]And he put shields and spears in all the cities and made them very strong. So he held Judah and Benjamin.

Priests and Levites Come to Jerusalem

[13][†]And the priests and the Levites who were in all Israel presented themselves to him from all places where they lived. [14]For the Levites left [p] their common lands and their holdings and came to Judah and Jerusalem, [q] because Jeroboam and his sons cast them out from serving as priests of the LORD, [15]and he appointed his own [r] priests for the high places and for the goat idols and for [s] the calves that he had made. [16] [t] And those who had set their hearts to seek the LORD God of Israel came after them from all the tribes of Israel to Jerusalem to sacrifice to the LORD, the God of their fathers. [17][†] [u] They strengthened the kingdom of Judah, and for three years they made Rehoboam the son of Solomon secure, for they walked for three years in the way of David and Solomon.

Rehoboam’s Family

[18][†]Rehoboam took as wife Mahalath the daughter of Jerimoth the son of David, and of Abihail the daughter of [v] Eliab the son of Jesse, [19]and she bore him sons, Jeush, Shemariah, and Zaham. [20]After her he took [w] Maacah the daughter of Absalom, who bore him [x] Abijah, Attai, Ziza, and Shelomith. [21]Rehoboam loved Maacah the daughter of Absalom above all his wives and concubines (he took eighteen wives and sixty concubines,

and fathered twenty-eight sons and sixty daughters). 22 [y] And Rehoboam appointed [x] Abijah the son of Maacah as chief prince among his brothers, for he intended to make him king. 23 And he dealt wisely and distributed some of his sons through all the districts of Judah and Benjamin, in all the fortified cities, and he gave them abundant provisions and procured wives for them. [1]

Egypt Plunders Jerusalem

2 CHRONICLES **12** [†] [z] When the rule of Rehoboam was established [a] and he was strong, [b] he abandoned the law of the LORD, and all Israel with him. 2 [†] [c] In the fifth year of King Rehoboam, because they had been unfaithful to the LORD, [d] Shishak king of Egypt came up against Jerusalem 3 with 1,200 chariots and 60,000 horsemen. And the people were without number who came with him from Egypt—[e] Libyans, Sukkiim, and Ethiopians. 4 And he took [f] the fortified cities of Judah and came as far as Jerusalem. 5 [†] Then [g] Shemaiah the prophet came to Rehoboam and to the princes of Judah, who had gathered at Jerusalem because of Shishak, and said to them, “Thus says the LORD, [h] ‘You abandoned me, so I have abandoned you to the hand of Shishak.’” 6 [†] Then the princes of [i] Israel and the king humbled themselves and said, [j] “The LORD is righteous.” 7 When the LORD saw that they humbled themselves, the word of the LORD came to Shemaiah: [k] “They have humbled themselves. I will not destroy them, but I will grant them some deliverance, [l] and my wrath shall not be poured out on Jerusalem by the hand of Shishak. 8 Nevertheless, they shall be servants to him, [m] that they may know my service and the service of the kingdoms of the countries.”

9 [†] [n] So Shishak king of Egypt came up against Jerusalem. He took away the treasures of the house of the LORD and the treasures of the king’s house. He took away everything. He also took away [o] the shields of gold that Solomon had made, 10 and King Rehoboam made in their place shields of bronze and committed them to the hands of the officers of the guard, who kept the door of the king’s house. 11 And as often as the king went into the house of the LORD, the guard came and carried them and brought them back to the guardroom. 12 [†] And when [p] he humbled himself the wrath of the

LORD turned from him, so as not to make a complete destruction. Moreover, [q] conditions were good [1] in Judah.

13 [r] So King Rehoboam grew strong in Jerusalem and reigned. Rehoboam was forty-one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city that the LORD had chosen out of all the tribes of Israel to put his name there. His mother's name was Naamah the Ammonite. **14**[†]And he did evil, [s] for he did not set his heart to seek the LORD.

15[†] [t] Now the acts of Rehoboam, [u] from first to last, are they not written in the chronicles of [v] Shemaiah the prophet and of [w] Iddo [x] the seer? [2] There were continual wars between Rehoboam and Jeroboam. **16**And Rehoboam slept with his fathers and was buried in the city of David, and [y] Abijah [3] his son reigned in his place.

Abijah Reigns in Judah

2 CHRONICLES **13** [†] [z]In the eighteenth year of King Jeroboam, [y]Abijah began to reign over Judah. **2**[†]He reigned for three years in Jerusalem. His mother's name was [a]Micaiah [1] the daughter of Uriel of Gibeah.

[b]Now there was war between Abijah and Jeroboam. **3**[†]Abijah went out to battle, having an army of valiant men of war, 400,000 chosen men. And Jeroboam [c]drew up his line of battle against him with 800,000 chosen mighty warriors. **4**[†]Then Abijah stood up on Mount [d]Zemaraim that is in [e]the hill country of Ephraim and said, "Hear me, O Jeroboam and all Israel! **5**[†]Ought you not to know that the LORD God of Israel [f]gave the kingship over Israel forever to David and his sons by [g]a covenant of salt? **6**Yet Jeroboam the son of Nebat, a servant of Solomon the son of David, rose up [h]and rebelled against his lord, **7**and certain [i]worthless scoundrels gathered about him and defied Rehoboam the son of Solomon, when Rehoboam was [j]young and irresolute [2] and could not withstand them.

8[†]"And now you think to withstand the kingdom of the LORD in the hand of the sons of David, because you are a great multitude and have with you [k]the golden calves that Jeroboam made you for gods. **9** [l]Have you not driven out the priests of the LORD, the sons of Aaron, and the Levites, and made priests for yourselves like the peoples of other lands? Whoever comes [m]for ordination [3] with a young bull or seven rams becomes a priest of what are [n]no gods. **10**But as for us, the LORD is our God, and we have not forsaken him. We have priests ministering to the LORD who are sons of Aaron, and Levites for their service. **11**They offer to the LORD [o]every morning and every evening burnt offerings and incense of sweet spices, set out [p]the showbread on the table of pure gold, [q]and care for the golden lampstand that its lamps may [r]burn every evening. For we [s]keep the charge of the LORD our God, but you have forsaken him. **12**Behold, God is with us at our head, and his priests [t]with their battle trumpets to sound the call to battle against you. O sons of Israel, [u]do not fight against the LORD, the God of your fathers, for you cannot succeed."

13[†]Jeroboam had sent [v]an ambush around to come upon them from behind. Thus his troops [4] were in front of Judah, and the ambush was behind them. [14]And when Judah looked, behold, the battle was in front of and behind them. [w]And they cried to the LORD, and the priests [t]blew the trumpets. [15]Then the men of Judah raised the battle shout. And when the men of Judah shouted, [x]God defeated Jeroboam and all Israel before Abijah and Judah. [16]The men of Israel fled before Judah, [y]and God gave them into their hand. [17]Abijah and his people struck them with great force, so there fell slain of Israel 500,000 chosen men. [18]Thus the men of Israel were subdued at that time, and the men of Judah prevailed, [z]because they relied on the LORD, the God of their fathers. [19]And Abijah pursued Jeroboam [a]and took cities from him, Bethel with its villages and Jeshanah with its villages and [b]Ephron [5] with its villages. [20]Jeroboam did not recover his power in the days of Abijah. [c]And the LORD struck him down, [d]and he died. [21][†]But Abijah grew mighty. And he took fourteen wives and had twenty-two sons and sixteen daughters. [22][†]The rest of the acts of Abijah, his ways and his sayings, are written in the [e]story of the prophet [f]Iddo.

Asa Reigns in Judah

2 CHRONICLES **14** [1] [g]Abijah slept with his fathers, and they buried him in the city of David. And Asa his son reigned in his place. In his days the land had rest for ten years. [2][†] [2] And Asa did what was good and right in the eyes of the LORD his God. [3]He took away the foreign altars [h]and the high places and broke down [i]the pillars and cut down the [j]Asherim [4]and commanded Judah to seek the LORD, the God of their fathers, and to keep the law and the commandment. [5]He also took out of all the cities of Judah [h]the high places and the [k]incense altars. And the kingdom had rest under him. [6]He built [l]fortified cities in Judah, for the land had rest. He had no war in those years, [m]for the LORD gave him peace. [7]And he said to Judah, “Let us build these cities and surround them with [n]walls and towers, gates and bars. The land is still ours, because we have sought the LORD our God. We have sought him, [m]and he has given us peace on every side.” So they built and prospered. [8]And Asa had an army of [o]300,000 from Judah, armed with large shields and spears, and 280,000 men from Benjamin that carried shields and drew bows. All these were mighty men of valor.

[9][†]Zerah [p]the Ethiopian came out against them with an army of a million men and 300 chariots, and came as far as [q]Mareshah. [10]And Asa went out to meet him, and [r]they drew up their lines of battle in the Valley of Zephathah at [q]Mareshah. [11]And Asa [s]cried to the LORD his God, “O LORD, there is none like you to help, between the mighty and the weak. Help us, O LORD our God, [t]for we rely on you, [u]and in your name we have come against this multitude. O LORD, you are our God; let not man prevail against you.” [12][v]So the LORD defeated the Ethiopians before Asa and before Judah, and the Ethiopians fled. [13]Asa and the people who were with him pursued them as far as [w]Gerar, and the Ethiopians fell until none remained alive, for they were broken before the LORD and his army. The men of Judah [3] carried away very much spoil. [14]And they attacked all the cities around [w]Gerar, [x]for the fear of the LORD was upon them. They plundered all the cities, for there was much plunder in them. [15]And they struck down the tents of those who had livestock and carried away sheep in abundance and camels. Then they returned to Jerusalem.

Asa’s Religious Reforms

2 CHRONICLES **15** [†] [y]The Spirit of God came upon Azariah the son of Oded, [2]and he went out to meet Asa and said to him, “Hear me, Asa, and all Judah and Benjamin: [z]The LORD is with you while you are with him. [a]If you seek him, he will be found by you, [b]but if you forsake him, he will forsake you. [3][c]For a long time Israel was without the true God, and without a teaching priest and without law, [4][d]but when in their distress they turned to the LORD, the God of Israel, and sought him, he was found by them. [5]In those times there was no peace [e]to him who went out or to him who came in, for great disturbances afflicted all the inhabitants of the lands. [6]They were broken in pieces. Nation was crushed by nation and city by city, for God troubled them with every sort of distress. [7][f]But you, take courage! Do not let your hands be weak, [g]for your work shall be rewarded.”

[8][†]As soon as Asa heard these words, [h]the prophecy of Azariah the son of Oded, he took courage and put away the detestable idols from all the land of Judah and Benjamin and from [i]the cities that he had taken in [j]the hill

country of Ephraim, and he repaired the altar of the LORD [k]that was in front
of the vestibule of the house of the LORD. [1] [9]And he gathered all Judah and
Benjamin, [l]and those from Ephraim, Manasseh, and Simeon who were
residing with them, for great numbers had deserted to him from Israel when
they saw that the LORD his God was with him. [10][†]They were gathered at
Jerusalem in the third month of the fifteenth year of the reign of Asa.
[11]They sacrificed to the LORD on that day [m]from the spoil that they had
brought 700 oxen and 7,000 sheep. [12][†] [n]And they entered into a covenant
to seek the LORD, the God of their fathers, with all their heart and with all
their soul, [13][†]but that whoever would not seek the LORD, the God of
Israel, [o]should be put to death, whether young or old, man or woman.
[14]They swore an oath to the LORD with a loud voice and with shouting and
with trumpets and with horns. [15]And all Judah rejoiced over the oath, for
they had sworn with all their heart and had sought him with their whole
desire, and he was found by them, [p]and the LORD gave them rest all
around.

[16][†] [q]Even Maacah, [r]his mother, King Asa removed from being queen
mother because she had made a detestable image [s]for Asherah. Asa cut
down her image, [t]crushed it, and burned it at the brook Kidron. [17][†] [u]But
the high places were not taken out of Israel. Nevertheless, the heart of Asa
was wholly true all his days. [18]And he brought into the house of God the
sacred gifts of his father and his own sacred gifts, silver, and gold, and
vessels. [19]And there was no more war until the thirty-fifth year of the reign
of Asa.

Asa’s Last Years

2 CHRONICLES **16** [†] [v]In the [w]thirty-sixth year of the reign of Asa, Baasha
king of Israel went up against Judah and built Ramah, [x]that he might
permit no one to go out or come in to Asa king of Judah. [2][†]Then Asa took
silver and gold from the treasures of the house of the LORD and the king’s
house and sent them to Ben-hadad king of Syria, who lived in Damascus,
saying, [3]“There is a covenant [1] between me and you, as there was between
my father and your father. Behold, I am sending to you silver and gold. Go,
break your covenant with Baasha king of Israel, that he may withdraw from

me.” [4]And Ben-hadad listened to King Asa and sent the commanders of his armies against the cities of Israel, and they conquered Ijon, Dan, Abel-maim, and all the [y] store cities of Naphtali. [5]And when Baasha heard of it, he stopped building Ramah and let his work cease. [6]Then King Asa took all Judah, and they carried away the stones of Ramah and its timber, with which Baasha had been building, and with them he built Geba and Mizpah.

[7][†]At that time [z] Hanani [a] the seer came to Asa king of Judah and said to him, [b] “Because you relied on the king of Syria, and did not rely on the LORD your God, the army of the king of Syria has escaped you. [8]Were not [c] the Ethiopians and [d] the Libyans a huge army with very many chariots and horsemen? Yet [e] because you relied on the LORD, he gave them into your hand. [9][f] For the eyes of the LORD run to and fro throughout the whole earth, to give strong support to those [g] whose heart is blameless [2] toward him. [h] You have done foolishly in this, for from now on [i] you will have wars.” [10][†]Then Asa was angry with the seer and put him [j] in the stocks in prison, for he was in a rage with him because of this. And Asa inflicted cruelties upon some of the people at the same time.

[11][†] [k] The acts of Asa, from first to last, are written in the Book of the Kings of Judah and Israel. [12]In the thirty-ninth year of his reign Asa was diseased in his feet, and his disease became severe. Yet even in his disease he did not seek the LORD, but sought help from physicians. [13][†]And Asa slept with his fathers, dying in the forty-first year of his reign. [14]They buried him in the tomb that he had cut for himself in the city of David. They laid him on a bier [l] that had been filled with various kinds of spices prepared by the perfumer’s art, [m] and they made a very great fire in his honor.

Jehoshaphat Reigns in Judah

2 CHRONICLES **17** [†]Jehoshaphat his son reigned in his place and strengthened himself against Israel. [2]He placed forces in all the [n] fortified cities of Judah and set garrisons in the land of Judah, and in the cities of Ephraim [o] that Asa his father had captured. [3]The LORD was with Jehoshaphat, because he walked in the earlier ways of his father David. He did not seek the Baals, [4]but sought the God of his father and walked in his commandments, [p] and not according to the practices of Israel. [5]Therefore the LORD established the kingdom in his hand. And all Judah [q] brought tribute to Jehoshaphat, [r] and he had great riches and honor. [6]His heart was courageous in the ways of the LORD. And furthermore, [s] he took the high places and the Asherim out of Judah.

[7][†]In the third year of his reign he sent his officials, Ben-hail, Obadiah, Zechariah, Nethanel, and Micaiah, [t] to teach in the cities of Judah; [8] [u] and with them the Levites, Shemaiah, Nethaniah, Zebadiah, Asahel, Shemiramoth, Jehonathan, Adonijah, Tobijah, and Tobadonijah; and with these Levites, the priests Elishama and Jehoram. [9]And [t] they taught in Judah, having the Book of the Law of the LORD with them. They went about through all the cities of Judah and taught among the people.

[10][†] [v] And the fear of the LORD fell upon all the kingdoms of the lands that were around Judah, and they made no war against Jehoshaphat. [11]Some of the Philistines [w] brought Jehoshaphat presents and silver for tribute, and the Arabians also brought him 7,700 rams and 7,700 goats. [12][†]And Jehoshaphat grew steadily greater. He built in Judah fortresses and store cities, [13]and he had large supplies in the cities of Judah. He had soldiers, mighty men of valor, in Jerusalem. [14]This was the muster of them by fathers’ houses: Of Judah, the commanders of thousands: Adnah the commander, with 300,000 mighty men of valor; [15]and next to him Jehohanan the commander, with 280,000; [16]and next to him Amasiah the son of Zichri, [x] a volunteer for the service of the LORD, with 200,000 mighty men of valor. [17]Of Benjamin: Eliada, a mighty man of valor, with 200,000 men [y] armed with bow and shield; [18]and next to him Jehozabad with 180,000 armed for war. [19]These were in the service of the king, besides [z] those whom the king had placed in the fortified cities throughout all Judah.

Jehoshaphat Allies with Ahab

2 CHRONICLES **18** [†]Now Jehoshaphat [a] had great riches and honor, [b] and he made a marriage alliance with Ahab. [2] [c] After some years he went down to Ahab in Samaria. And Ahab killed an abundance of sheep and oxen for him and for the people who were with him, and induced him to go up

against Ramoth-gilead. [3][†]Ahab king of Israel said to Jehoshaphat king of
Judah, “Will you go with me to Ramoth-gilead?” He answered him, “I am
as you are, my people as your people. We will be with you in the war.”

[4][†]And Jehoshaphat said to the king of Israel, “Inquire first for the word
of the LORD.” [5]Then the king of Israel gathered the prophets together, four
hundred men, and said to them, “Shall we go to battle against Ramoth-
gilead, or shall I refrain?” And they said, “Go up, for God will give it into
the hand of the king.” [6]But Jehoshaphat said, “Is there not here another
prophet of the LORD of whom we may inquire?” [7]And the king of Israel said
to Jehoshaphat, “There is yet one man by whom we may inquire of the
LORD, Micaiah the son of Imlah; but I hate him, for he never prophesies
good concerning me, but always evil.” And Jehoshaphat said, “Let not the
king say so.” [8]Then the king of Israel summoned an officer and said, “Bring
quickly Micaiah the son of Imlah.” [9][†]Now the king of Israel and
Jehoshaphat the king of Judah were sitting on their thrones, arrayed in their
robes. And they were sitting at the threshing floor [d]at the entrance of the
gate of Samaria, and all the prophets were prophesying before them. [10]And
Zedekiah the son of Chenaanah made for himself horns of iron and said,
“Thus says the LORD, ‘With these you shall push the Syrians until they are
destroyed.’” [11]And all the prophets prophesied so and said, “Go up to
Ramoth-gilead and triumph. The LORD will give it into the hand of the
king.”

[12]And the messenger who went to summon Micaiah said to him,
“Behold, the words of the prophets with one accord are favorable to the
king. Let your word be like the word of one of them, and speak favorably.”
[13]But Micaiah said, [e]“As the LORD lives, [f]what my God says, that I will
speak.” [14][†]And when he had come to the king, the king said to him,
“Micaiah, shall we go to Ramoth-gilead to battle, or shall I refrain?” And he
answered, “Go up and triumph; they will be given into your hand.” [15][†]But
the king said to him, “How many times shall I make you swear that you
speak to me nothing but the truth in the name of the LORD?” [16]And he said,
“I saw all Israel scattered on the mountains, [g]as sheep that have no
shepherd. And the LORD said, ‘These have no master; let each return to his
home in peace.’” [17]And the king of Israel said to Jehoshaphat, “Did I not
tell you that he would not prophesy good concerning me, but evil?” [18]And

Micaiah said, “Therefore hear the word of the LORD: [h] I saw the LORD sitting on his throne, and all the host of heaven standing on his right hand and on his left. [19]And the LORD said, ‘Who will entice Ahab the king of Israel, that he may go up and fall at Ramoth-gilead?’ And one said one thing, and another said another. [20]Then a spirit came forward and stood before the LORD, saying, ‘I will entice him.’ And the LORD said to him, ‘By what means?’ [21]And he said, ‘I will go out, and will be [i] a lying spirit in the mouth of all his prophets.’ And he said, ‘You are to entice him, and you shall succeed; go out and do so.’ [22]Now therefore behold, the LORD has put a lying spirit in the mouth of these your prophets. The LORD has declared disaster concerning you.”

[23][†]Then Zedekiah the son of Chenaanah came near [j] and struck Micaiah on the cheek and said, “Which way did the Spirit of the LORD go from me to speak to you?” [24][†]And Micaiah said, “Behold, you shall see on that day when you go into an inner chamber to hide yourself.” [25][†]And the king of Israel said, “Seize Micaiah and take him back to Amon [k] the governor of the city and to Joash the king’s son, [26]and say, ‘Thus says the king, [l] Put this fellow in prison and feed him with meager rations of bread and water until I return in peace.’” [27]And Micaiah said, “If you return in peace, the LORD has not spoken by me.” And he said, [m] “Hear, all you peoples!”

The Defeat and Death of Ahab

[28][†]So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead. [29]And the king of Israel said to Jehoshaphat, “I will disguise myself and go into battle, but you wear your robes.” And the king of Israel disguised himself, and they went into battle. [30]Now the king of Syria had commanded the captains of his chariots, “Fight with neither small nor great, but only with the king of Israel.” [31]As soon as the captains of the chariots saw Jehoshaphat, they said, “It is the king of Israel.” So they turned to fight against him. And Jehoshaphat cried out, and the LORD helped him; God drew them away from him. [32]For as soon as the captains of the chariots saw that it was not the king of Israel, they turned back from pursuing him. [33]But a certain man drew his bow at random [1] and struck the king of Israel

between the scale armor and the breastplate. Therefore he said to the driver of his chariot, “Turn around and carry me out of the battle, for I am wounded.” [34]And the battle continued that day, and the king of Israel was propped up in his chariot facing the Syrians until evening. Then at sunset he died.

Jehoshaphat’s Reforms

2 CHRONICLES **19** [†]Jehoshaphat the king of Judah returned in safety to his house in Jerusalem. [2]But [n] Jehu the son of [o] Hanani [p] the seer went out to meet him and said to King Jehoshaphat, “Should you [q] help the wicked and love those who hate the LORD? Because of this, [r] wrath has gone out against you from the LORD. [3]Nevertheless, [s] some good is found in you, for [t] you destroyed the Asheroth out of the land, and have [u] set your heart to seek God.”

[4][†]Jehoshaphat lived at Jerusalem. And he went out again among the people, from Beersheba to [v] the hill country of Ephraim, and brought them back to the LORD, the God of their fathers. [5][†]He appointed [w] judges in the land in all [x] the fortified cities of Judah, city by city, [6]and said to the judges, “Consider what you do, [y] for you judge not for man but for the LORD. He is with you in giving judgment. [7]Now then, let the fear of the LORD be upon you. Be careful what you do, for [z] there is no injustice with the LORD our God, [a] or partiality or taking bribes.”

[8][†]Moreover, in Jerusalem Jehoshaphat [b] appointed certain Levites and priests and heads of families of Israel, [y] to give judgment for the LORD and to decide disputed cases. They had their seat at Jerusalem. [9]And he charged them: [c] “Thus you shall do in the fear of the LORD, in faithfulness, [d] and with your whole heart: [10] [e] whenever a case comes to you from your brothers who live in their cities, concerning bloodshed, law or commandment, statutes or rules, then you shall warn them, that they may not incur guilt before the LORD and [f] wrath may not come upon you and your brothers. Thus you shall do, and you will not incur guilt. [11]And behold, Amariah the chief priest is over you [g] in all matters of the LORD; and Zebadiah the son of Ishmael, the governor of the house of Judah, in all

the king's matters, and the Levites will serve you as officers. [h] Deal courageously, and may the LORD be with the upright!" [1]

Jehoshaphat's Prayer

2 CHRONICLES **20** [†]After this [i] the Moabites and Ammonites, and with them some of the Meunites, [1] came against Jehoshaphat for battle. **2**Some men came and told Jehoshaphat, "A great multitude is coming against you from Edom, [2] from beyond the sea; and, behold, they are in [j] Hazazon-tamar" (that is, [k] Engedi). **3**[†]Then Jehoshaphat was afraid and set his face [l] to seek the LORD, and [m] proclaimed a fast throughout all Judah. **4**And Judah assembled to seek help from the LORD; from all the cities of Judah they came to seek the LORD.

5And Jehoshaphat stood in the assembly of Judah and Jerusalem, in the house of the LORD, before the new court, **6**and said, "O LORD, God of our fathers, are you not [n] God in heaven? You [o] rule over all the kingdoms of the nations. [p] In your hand are power and might, so that none is able to withstand you. **7**Did you not, our God, [q] drive out the inhabitants of this land before your people Israel, and give it forever to the descendants of [r] Abraham your friend? **8**And they have lived in it and have built for you in it a sanctuary for your name, saying, **9** [s] 'If disaster comes upon us, the sword, judgment, [3] or pestilence, or famine, [t] we will stand before this house and before you—[u] for your name is in this house—and cry out to you in our affliction, and you will hear and save.' **10**And now behold, the men of [v] Ammon and Moab and [w] Mount Seir, whom [x] you would not let Israel invade when they came from the land of Egypt, [y] and whom they avoided and did not destroy— **11**behold, they reward us [z] by coming to drive us out of your possession, which you have given us to inherit. **12**O our God, will you not [a] execute judgment on them? For we are powerless against this great horde that is coming against us. We do not know what to do, but [b] our eyes are on you."

13Meanwhile all Judah stood before the LORD, with their little ones, their wives, and their children. **14**[†]And [c] the Spirit of the LORD came upon Jahaziel the son of Zechariah, son of Benaiah, son of Jeiel, son of

Mattaniah, a Levite of the sons of Asaph, in the midst of the assembly.
[15]And he said, “Listen, all Judah and inhabitants of Jerusalem and King Jehoshaphat: Thus says the LORD to you, [d]‘Do not be afraid and do not be dismayed at this great horde, [e]for the battle is not yours but God’s.
[16]Tomorrow go down against them. Behold, they will come up by the ascent of Ziz. You will find them at the end of [f]the valley, east of the wilderness of Jeruel. [17][g]You will not need to fight in this battle. Stand firm, hold your position, and see the salvation of the LORD on your behalf, O Judah and Jerusalem.’ [d]Do not be afraid and do not be dismayed. Tomorrow go out against them, [h]and the LORD will be with you.”

[18]Then Jehoshaphat [i]bowed his head with his face to the ground, and all Judah and the inhabitants of Jerusalem fell down before the LORD, worshiping the LORD. [19]And the Levites, of the [j]Kohathites and the [k]Korahites, stood up to praise the LORD, the God of Israel, with a very loud voice.

[20][†]And they rose early in the morning and went out into [l]the wilderness of Tekoa. And when they went out, Jehoshaphat stood and said, “Hear me, Judah and inhabitants of Jerusalem! [m]Believe in the LORD your God, and you will be established; believe his prophets, and you will succeed.” [21]And when he had taken counsel with the people, he appointed those who were to sing to the LORD and praise him [n]in holy attire, as they went before the army, and say,

[o]“Give thanks to the LORD,
for his steadfast love endures forever.”

[22]And when they began to sing and praise, the LORD set [p]an ambush against the men of [q]Ammon, Moab, and Mount Seir, who had come against Judah, so that they were routed. [23]For the men of Ammon and Moab rose against the inhabitants of Mount Seir, devoting them to destruction, and when they had made an end of the inhabitants of Seir, [r]they all helped to destroy one another.

The Lord Delivers Judah

24[†]When Judah came to the watchtower of the wilderness, they looked toward the horde, and behold, there [4] were dead bodies lying on the ground; none had escaped. 25When Jehoshaphat and his people came to take their spoil, they found among them, in great numbers, goods, clothing, and precious things, which they took for themselves until they could carry no more. They were three days in taking the spoil, it was so much. 26On the fourth day they assembled in the Valley of Beracah, [5] for there they blessed the Lord. Therefore the name of that place has been called the Valley of Beracah to this day. 27Then they returned, every man of Judah and Jerusalem, and Jehoshaphat at their head, returning to Jerusalem with joy, [s] for the Lord had made them rejoice over their enemies. 28They came to Jerusalem with harps and lyres and trumpets, to the house of the Lord. 29 [t] And the fear of God came on all the kingdoms of the countries when they heard that the Lord had fought against the enemies of Israel. 30So the realm of Jehoshaphat was quiet, [u] for his God gave him rest all around.

31[†] [v] Thus Jehoshaphat reigned over Judah. He was thirty-five years old when he began to reign, and he reigned twenty-five years in Jerusalem. His mother's name was Azubah the daughter of Shilhi. 32He walked in the way of Asa his father and did not turn aside from it, doing what was right in the sight of the Lord. 33 [w] The high places, however, were not taken away; [x] the people had not yet set their hearts upon the God of their fathers.

34Now the rest of the acts of Jehoshaphat, from first to last, are written in the chronicles of [y] Jehu the son of Hanani, [z] which are recorded in the Book of the Kings of Israel.

The End of Jehoshaphat's Reign

35[†] [a] After this Jehoshaphat king of Judah joined with Ahaziah king of Israel, who acted wickedly. 36He joined him in building ships to go to [b] Tarshish, and they built the ships in Ezion-geber. 37Then Eliezer the son of Dodavahu of Mareshah prophesied against Jehoshaphat, saying, [c] "Because you have joined with Ahaziah, the Lord will destroy what you have made." And the ships were wrecked and were not able to go to Tarshish.

Jehoram Reigns in Judah

2 CHRONICLES **21** [†] [d]Jehoshaphat slept with his fathers and was buried with his fathers in the city of David, and Jehoram his son reigned in his place. [2][†]He had brothers, the sons of Jehoshaphat: Azariah, Jehiel, Zechariah, Azariah, Michael, and Shephatiah; all these were the sons of Jehoshaphat king of [e]Israel. [1] [3]Their father gave them great gifts of silver, gold, and valuable possessions, together with [f]fortified cities in Judah, but he gave the kingdom to Jehoram, because he was the firstborn. [4]When Jehoram had ascended the throne of his father and was established, he killed all his brothers with the sword, and also some of the princes of [e]Israel. [5][g]Jehoram was [h]thirty-two years old when he became king, and he reigned eight years in Jerusalem. [6][†][i]And he walked in the way of the kings of Israel, as the house of Ahab had done, for [j]the daughter of Ahab was his wife. And he did what was evil in the sight of the LORD. [7][†]Yet the LORD was not willing to destroy the house of David, because of the covenant that he had made with David, and since he had promised to give [k]a lamp to him and to his sons forever.

[8][†]In his days Edom revolted from the [l]rule of Judah and set up a king of their own. [9]Then Jehoram passed over with his commanders and all his chariots, and he rose by night and struck the Edomites who had surrounded him and his chariot commanders. [10]So Edom revolted from [m]the rule of Judah to this day. At that time Libnah also revolted from his rule, because he had forsaken the LORD, the God of his fathers.

[11][†]Moreover, he made high places in the hill country of Judah and led the inhabitants of Jerusalem [n]into whoredom and made Judah go astray. [12]And a letter came to him from Elijah the prophet, saying, “Thus says the LORD, the God of David your father, [o]‘Because you have not walked in the ways of Jehoshaphat your father, or [p]in the ways of Asa king of Judah, [13][i]but have walked in the way of the kings of Israel and have enticed Judah and the inhabitants of Jerusalem [n]into whoredom, [q]as the house of Ahab led Israel into whoredom, and also you [r]have killed your brothers, of your father’s house, who were better than you, [14]behold, the LORD will bring a great plague on your people, your children, your wives, and all your possessions, [15]and you yourself will have a severe sickness [s]with a disease

of your bowels, until your bowels come out because of the disease, day by day.'"

16 [t] And the LORD stirred up against Jehoram the anger [2] of the Philistines and of [u] the Arabians who are near the Ethiopians. 17 And they came up against Judah and invaded it and carried away all the possessions they found that belonged to the king's house, and also his sons and his wives, so that no son was left to him except [v] Jehoahaz, his youngest son.

18 And after all this the LORD struck him [w] in his bowels with an incurable disease. 19 In the course of time, at the end of two years, his bowels came out because of the disease, and he died in great agony. His people made no fire in his honor, [x] like the fires made for his fathers. 20 [y] He was thirty-two years old when he began to reign, and he reigned eight years in Jerusalem. And he departed [z] with no one's regret. [a] They buried him in the city of David, but not in the tombs of the kings.

Ahaziah Reigns in Judah

2 CHRONICLES **22** [†] [b] And the inhabitants of Jerusalem made Ahaziah, his youngest son, king in his place, for the band of men that came with [c] the Arabians to the camp had killed all the older sons. So Ahaziah the son of Jehoram king of Judah reigned. 2 Ahaziah was twenty-two [1] years old when he began to reign, and he reigned one year in Jerusalem. His mother's name was Athaliah, [d] the granddaughter of Omri. 3 He also walked in the ways of the house of Ahab, for his mother was his counselor in doing wickedly. 4 He did what was evil in the sight of the LORD, as the house of Ahab had done. For after the death of his father they were his counselors, to his undoing. 5 [†] He even followed their counsel and went with Jehoram the son of Ahab king of Israel to make war against Hazael king of Syria at Ramoth-gilead. And the Syrians wounded Joram, 6 and he returned to be healed in Jezreel of the wounds that he had received at Ramah, when he fought against Hazael king of Syria. And Ahaziah the son of Jehoram king of Judah went down to see Joram the son of Ahab in Jezreel, because he was wounded.

7 But it was ordained by God that the downfall of Ahaziah should come about through his going to visit Joram. For when he came there, [e] he went out with Jehoram to meet Jehu the son of Nimshi, [f] whom the LORD had

anointed to destroy the house of Ahab. **8** [g] And when Jehu was [h] executing judgment on the house of Ahab, he met the princes of Judah and the sons of Ahaziah's brothers, who attended Ahaziah, and he killed them. **9** [i] He searched for Ahaziah, and he was captured while hiding in Samaria, and he was brought to Jehu and put to death. [j] They buried him, for they said, "He is the grandson of Jehoshaphat, [k] who sought the LORD with all his heart." And the house of Ahaziah had no one able to rule the kingdom.

Athaliah Reigns in Judah

10[†] [l] Now when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the royal family of the house of Judah. **11**But Jehoshabeath, [2] the daughter of the king, took Joash the son of Ahaziah and stole him away from among the king's sons who were about to be put to death, and she put him and his nurse in a bedroom. Thus Jehoshabeath, the daughter of King Jehoram and wife of Jehoiada the priest, because she was a sister of Ahaziah, hid him [3] from Athaliah, so that she did not put him to death. **12**And he remained with them six years, hidden in the house of God, while Athaliah reigned over the land.

Joash Made King

2 CHRONICLES **23** [†] [m] But in the seventh year Jehoiada took courage and entered into a covenant with the commanders of hundreds, Azariah the son of Jeroham, Ishmael the son of Jehohanan, Azariah the son of Obed, Maaseiah the son of Adaiah, and Elishaphat the son of Zichri. **2**And they went about through [n] Judah and gathered the Levites from all the cities of Judah, and the heads of fathers' houses of Israel, and they came to Jerusalem. **3**[†]And all the assembly made a covenant with the king in the house of God. And Jehoiada [1] said to them, "Behold, the king's son! Let him reign, [o] as the LORD spoke concerning the sons of David. **4**[†]This is the thing that you shall do: [p] of you priests and Levites who come off duty on the Sabbath, one third shall be gatekeepers, **5**[†]and one third shall be at the king's house and one third at the Gate of the Foundation. And all the people shall be in the courts of the house of the LORD. **6**Let no one enter the house of the LORD except the priests [q] and ministering Levites. They may enter, for they are holy, but all the people shall keep the charge of the LORD. [7]The Levites shall surround the king, each with his weapons in his hand. And whoever enters the house shall be put to death. Be with the king when he comes in and when he goes out.”

[8][†]The Levites and all Judah did according to all that Jehoiada the priest commanded, and they each brought his men, who were to go off duty on the Sabbath, with those who were to come on duty on the Sabbath, for Jehoiada the priest did not dismiss [r]the divisions. [9]And Jehoiada the priest gave to the captains the spears and the large and small shields that had been King David’s, which were in the house of God. [10]And he set all the people as a guard for the king, every man with his weapon in his hand, from the south side of the house to the north side of the house, around the altar and the house. [11][†]Then they brought out the king’s son and put the crown on him and gave him [s]the testimony. And they proclaimed him king, and Jehoiada and his sons anointed him, and they said, [t]“Long live the king.”

Athaliah Executed

[12]When Athaliah heard the noise of the people running and praising the king, she went into the house of the LORD to the people. [13][†]And when she looked, there was the king standing by his pillar at the entrance, and the captains and the trumpeters beside the king, and all the people of the land rejoicing and blowing trumpets, and the singers with their musical instruments leading in the celebration. And Athaliah tore her clothes and cried, “Treason! Treason!” [14]Then Jehoiada the priest brought out the captains who were set over the army, saying to them, “Bring her out between the ranks, and anyone who follows her is to be put to death with the sword.” For the priest said, “Do not put her to death in the house of the LORD.” [15]So they laid hands on her, [2] and she went into the entrance of [u]the horse gate of the king’s house, and they put her to death there.

Jehoiada’s Reforms

[16]And Jehoiada made a covenant between himself and all the people and the king that they should be the LORD’s people. [17]Then all the people went to the house of Baal and tore it down; his altars and his images they broke in

pieces, [v] and they killed Mattan the priest of Baal before the altars. **18**And Jehoiada posted watchmen for the house of the LORD under the direction of [w] the Levitical priests and the Levites [x] whom David had organized to be in charge of the house of the LORD, to offer burnt offerings to the LORD, [y] as it is written in the Law of Moses, with rejoicing and with singing, [z] according to the order of David. **19**He stationed [a] the gatekeepers at the gates of the house of the LORD so that no one should enter who was in any way unclean. **20**And he took the captains, the nobles, the governors of the people, and all the people of the land, and they brought the king down from the house of the LORD, marching [b] through the upper gate to the king's house. And they set the king on the royal throne. **21**So all the people of the land rejoiced, and the city was quiet after Athaliah had been put to death with the sword.

Joash Repairs the Temple

2 CHRONICLES 24 [†] [c] Joash [1] was seven years old when he began to reign, and he reigned forty years in Jerusalem. His mother's name was Zibiah of Beersheba. **2**[†] [d] And Joash did what was right in the eyes of the LORD all the days of Jehoiada the priest. **3**[†]Jehoiada got for him two wives, and he had sons and daughters.

4[†]After this Joash [e] decided to [f] restore the house of the LORD. **5**[†]And he gathered the priests and the Levites and said to them, "Go out to the cities of [g] Judah and gather from all Israel money to repair the house of your God from year to year, and see that you act quickly." But the Levites did not act quickly. **6**So the king summoned Jehoiada the chief and said to him, "Why have you not required the Levites to bring in from Judah and Jerusalem [h] the tax levied by Moses, the servant of the LORD, and the congregation of Israel for [i] the tent of testimony?" **7**For [j] the sons of Athaliah, that wicked woman, had broken into the house of God, and had also used all [k] the dedicated things of the house of the LORD for the Baals.

8[†]So the king commanded, and they made a chest and set it outside the gate of the house of the LORD. **9**And [l] proclamation was made throughout Judah and Jerusalem to bring in for the LORD [h] the tax that Moses the servant of God laid on Israel in the wilderness. **10**And all the princes and all the people rejoiced and brought their tax and dropped it into the chest until they had finished. [2] [11]And whenever the chest was brought to the king's officers by the Levites, when they saw that there was much money in it, the king's secretary and the officer of the chief priest would come and empty the chest and take it and return it to its place. Thus they did day after day, and collected money in abundance. [12]And the king and Jehoiada gave it to those who had charge of the work of the house of the LORD, and they hired masons and carpenters to restore the house of the LORD, and also workers in iron and bronze to repair the house of the LORD. [13]So those who were engaged in the work labored, and the repairing went forward in their hands, and they restored the house of God to its proper condition and strengthened it. [14][†]And when they had finished, they brought the rest of the money before the king and Jehoiada, and with it [m]were made utensils for the house of the LORD, both for the service and for the burnt offerings, and dishes for incense and vessels of gold and silver. And they offered burnt offerings in the house of the LORD regularly all the days of Jehoiada.

[15][†]But Jehoiada grew old and full of days, and died. He was 130 years old at his death. [16]And they buried him in the city of David among the kings, because he had done good in Israel, and toward God and his house.

[17]Now after the death of Jehoiada the princes of Judah came and paid homage to the king. Then the king listened to them. [18]And they abandoned the house of the LORD, the God of their fathers, and served [o]the Asherim and the idols. And [p]wrath came upon Judah and Jerusalem for this guilt of theirs. [19][q]Yet he sent prophets among them to bring them back to the LORD. [r]These testified against them, but they would not pay attention.

Joash's Treachery

[20][s]Then the Spirit of God clothed Zechariah [t]the son of Jehoiada the priest, and he stood above the people, and said to them, "Thus says God, [u]'Why do you break the commandments of the LORD, so that you cannot prosper? [v]Because you have forsaken the LORD, he has forsaken you.'" [21]But [w]they conspired against him, [x]and by command of the king they stoned him with stones in the court of the house of the LORD. [22]Thus Joash the king did not remember the kindness that Jehoiada, Zechariah's father, had shown him,

but killed his son. And when he was dying, he said, “May the LORD see [y] and avenge!” [3]

Joash Assassinated

[23][†]At the end of the year [z] the army of the Syrians came up against Joash. They came to Judah and Jerusalem and destroyed all the princes of the people from among the people and sent all their spoil to the king of Damascus. [24]Though the army of the Syrians had come with few men, [a] the LORD delivered into their hand a very great army, [y] because Judah [4] had forsaken the LORD, the God of their fathers. Thus they [b] executed judgment on Joash.

[25]When they had departed from him, leaving him [c] severely wounded, [d] his servants conspired against him because of the blood of [e] the son [5] of Jehoiada the priest, and killed him on his bed. So he died, and they buried him in the city of David, [f] but they did not bury him in the tombs of the kings. [26]Those who conspired against him were Zabad the son of Shimeath the Ammonite, and Jehozabad the son of Shimrith the Moabite. [27]Accounts of his sons and of the many oracles against him and of [g] the rebuilding [6] of the house of God are written in the [h] Story of the Book of the Kings. And Amaziah his son reigned in his place.

Amaziah Reigns in Judah

2 CHRONICLES **25** [†] [i] Amaziah was twenty-five years old when he began to reign, and he reigned twenty-nine years in Jerusalem. His mother’s name was Jehoaddan of Jerusalem. [2][†]And he did what was right in the eyes of the LORD, [j] yet not with a whole heart. [3]And as soon as the royal power was firmly his, he killed his servants who had struck down the king his father. [4]But he did not put their children to death, according to what is written in the Law, in the Book of Moses, where the LORD commanded, [k] “Fathers shall not die because of their children, nor children die because of their fathers, but each one shall die for his own sin.”

Amaziah's Victories

5[†]Then Amaziah assembled the men of Judah and set them by fathers' houses under commanders of thousands and of hundreds for all Judah and Benjamin. He mustered those [l]twenty years old and upward, and found that they were [m]300,000 choice men, fit for war, [n]able to handle spear and shield. 6He hired also 100,000 mighty men of valor from Israel for 100 talents [1] of silver. 7But [o]a man of God came to him and said, "O king, do not let the army of Israel go with you, for the LORD is not with Israel, with all these Ephraimites. 8But go, act, be strong for the battle. Why should you suppose that God will cast you down before the enemy? [p]For God has power to help or to cast down." 9And Amaziah said to the man of God, "But what shall we do about the hundred talents that I have given to the army of Israel?" The man of God answered, "The LORD is able to give you much more than this." 10Then Amaziah discharged the army that had come to him from Ephraim to go home again. And they became very angry with Judah and returned home in fierce anger. 11But Amaziah took courage and led out his people and went to the [q]Valley of Salt and struck down [r]10,000 men of Seir. 12The men of Judah captured another 10,000 alive and took them to the top of a rock and threw them down from the top of the rock, and they were all dashed to pieces. 13But the men of the army whom Amaziah sent back, not letting them go with him to battle, raided the cities of Judah, [s]from Samaria to Beth-horon, and struck down 3,000 people in them and took much spoil.

Amaziah's Idolatry

14After Amaziah came from striking down the Edomites, [t]he brought the gods [r]of the men of Seir and set them up as his gods and worshiped them, making offerings to them. 15Therefore the LORD was angry with Amaziah and sent to him a prophet, who said to him, "Why have you sought the gods of a people [u]who did not deliver their own people from your hand?" 16But as he was speaking, the king said to him, "Have we made you a royal counselor? Stop! Why should you be struck down?" So the prophet stopped, but said, "I know that [v]God has determined to destroy you, because you have done this and have not listened to my counsel."

Israel Defeats Amaziah

17[†] [w] Then Amaziah king of Judah took counsel and sent to Joash the son of Jehoahaz, son of Jehu, king of Israel, saying, “Come, let us look one another in the face.” 18And Joash the king of Israel sent word to Amaziah king of Judah, [x] “A thistle on Lebanon sent to a cedar on Lebanon, saying, ‘Give your daughter to my son for a wife,’ and a wild beast of Lebanon passed by and trampled down the thistle. 19You say, ‘See, I [2] have struck down Edom,’ and [y] your heart has lifted you up in boastfulness. But now stay at home. Why should you provoke trouble so that you fall, you and Judah with you?”

20But Amaziah would not listen, for it was of God, in order that he might give them into the hand of their enemies, [z] because they had sought the gods of Edom. 21So Joash king of Israel went up, and he and Amaziah king of Judah faced one another in battle at Beth-shemesh, which belongs to Judah. 22And Judah was defeated by Israel, and every man fled to his home. 23And Joash king of Israel captured Amaziah king of Judah, the son of Joash, son of [a] Ahaziah, at Beth-shemesh, and brought him to Jerusalem and broke down the wall of Jerusalem for 400 cubits, [3] from [b] the Ephraim Gate to the Corner Gate. 24And he seized all the gold and silver, and all the vessels that were found in the house of God, in the care of [c] Obed-edom. He seized also the treasuries of the king’s house, also hostages, and he returned to Samaria.

25[†] [d] Amaziah the son of Joash, king of Judah, lived fifteen years after the death of Joash the son of Jehoahaz, king of Israel. 26Now the rest of the deeds of Amaziah, from first to last, are they not written in the Book of the Kings of Judah and Israel? 27From the time when he turned away from the LORD they made a conspiracy against him in Jerusalem, and he fled to Lachish. But they sent after him to Lachish and put him to death there. 28And they brought him upon horses, and he was buried with his fathers in the city of David. [4]

Uzziah Reigns in Judah

2 CHRONICLES **26** [†]And all the people of Judah took Uzziah, who was sixteen years old, and made him king instead of his father Amaziah. [2][†]He built Eloth and restored it to Judah, after the king slept with his fathers. [3][†]Uzziah was [e] sixteen years old when he began to reign, and he reigned fifty-two years in Jerusalem. His mother's name was Jecoliah of Jerusalem. [4]And he did what was right in the eyes of the LORD, according to all that his father Amaziah had done. [5][†]He set himself to seek God [f] in the days of Zechariah, [g] who instructed him in the fear of God, and as long as he sought the LORD, God made him prosper.

[6][†]He went out and [h] made war against the Philistines and broke through the wall of Gath and the wall of Jabneh and the wall of Ashdod, and he built cities in the territory of Ashdod and elsewhere among the Philistines. [7]God helped him [i] against the Philistines and against the Arabians who lived in Gurbaal and against the [j] Meunites. [8]The Ammonites [k] paid tribute to Uzziah, and his fame spread even to the border of Egypt, for he became very strong. [9][†]Moreover, Uzziah built towers in Jerusalem at [l] the Corner Gate and at [m] the Valley Gate and at [n] the Angle, and fortified them. [10]And he built towers in the wilderness and [o] cut out many cisterns, for he had large herds, both in the Shephelah and in the plain, and he had farmers and vinedressers in the hills and in the fertile lands, for he loved the soil. [11]Moreover, Uzziah had an army of soldiers, fit for war, in divisions according to the numbers in the muster made by Jeiel the secretary and Maaseiah the officer, under the direction of Hananiah, one of the king's commanders. [12]The whole number of the heads of fathers' houses of mighty men of valor was 2,600. [13]Under their command was an army of [p] 307,500, who could make war with mighty power, to help the king against the enemy. [14]And Uzziah prepared for all the army shields, spears, helmets, [q] coats of mail, bows, and stones for slinging. [15]In Jerusalem he made machines, invented by skillful men, to be on the towers and the corners, to shoot arrows and great stones. And his fame spread far, for he was marvelously helped, till he was strong.

Uzziah's Pride and Punishment

[16][†]But when [r] he was strong, [s] he grew proud, to his destruction. For he was unfaithful to the LORD his God and entered the temple of the LORD to burn incense on the altar of incense. [17]But [t] Azariah the priest went in after him, with eighty priests of the LORD who were men of valor, [18]and they withstood King Uzziah and said to him, [u] "It is not for you, Uzziah, to burn incense to the LORD, [v] but for the priests, the sons of Aaron, who are consecrated to burn incense. Go out of the sanctuary, for you have done wrong, and it will bring you no honor from the LORD God." [19]Then Uzziah was angry. Now he had a censer in his hand to burn incense, and when he became angry with the priests, [w] leprosy [1] broke out on his forehead in the presence of the priests in the house of the LORD, by the altar of incense. [20]And Azariah the chief priest and all the priests looked at him, and behold, he was leprous in his forehead! And they rushed him out quickly, and he himself hurried to go out, because the LORD had struck him. [21][†] [x] And King Uzziah was a leper to the day of his death, and being a leper lived [y] in a separate house, for he was excluded from the house of the LORD. And Jotham his son was over the king's household, governing the people of the land.

[22][†]Now the rest of the acts of Uzziah, from first to last, [z] Isaiah the prophet the son of Amoz wrote. [23]And Uzziah slept with his fathers, and they buried him with his fathers in the burial field that belonged to the kings, for they said, "He is a leper." And Jotham his son reigned in his place.

Jotham Reigns in Judah

2 CHRONICLES **27** [†] [a] Jotham was twenty-five years old when he began to reign, and he reigned sixteen years in Jerusalem. His mother's name was Jerushah the daughter of Zadok. [2][†]And he did what was right in the eyes of the LORD according to all that his father Uzziah had done, [b] except he did not enter the temple of the LORD. But the people still followed corrupt practices. [3][†]He built the upper gate of the house of the LORD and did much building on the wall of [c] Ophel. [4]Moreover, he built cities in the hill country of Judah, and forts and towers on the wooded hills. [5]He fought with the king of the Ammonites and prevailed against them. And the Ammonites gave him that year 100 talents [1] of silver, and 10,000 cors [2] of wheat and 10,000 of barley. The Ammonites paid him the same amount in the second and the third years. **6**So Jotham became mighty, because he ordered his ways before the LORD his God. **7**[†] [d]Now the rest of the acts of Jotham, and all his wars and his ways, behold, they are written in the Book of the Kings of Israel and Judah. **8**He was [e]twenty-five years old when he began to reign, and he reigned sixteen years in Jerusalem. **9**And Jotham slept with his fathers, and they buried him in the city of David, and Ahaz his son reigned in his place.

Ahaz Reigns in Judah

2 CHRONICLES **28** [†] [f]Ahaz was twenty years old when he began to reign, and he reigned sixteen years in Jerusalem. And he did not do what was right in the eyes of the LORD, as his father David had done, **2**[†]but he walked in the ways of the kings of Israel. He even made [g]metal images for [h]the Baals, **3**[†]and [i]he made offerings in the [j]Valley of the Son of Hinnom and [k]burned his sons as an offering, [1] according to [l]the abominations of the nations whom the LORD drove out before the people of Israel. **4**And he sacrificed and [i]made offerings on the high places and on the hills and under every green tree.

Judah Defeated

5[†] [m]Therefore the LORD his God gave him into the hand of the king of Syria, who defeated him and took captive a great number of his people and brought them to Damascus. He was also given into the hand of the king of Israel, who struck him with great force. **6**For [n]Pekah the son of Remaliah killed 120,000 from Judah in one day, all of them men of valor, because they had forsaken the LORD, the God of their fathers. **7**And Zichri, a mighty man of Ephraim, killed Maaseiah the king's son and Azrikam the commander of the palace and Elkanah the next in authority to the king.

8[†]The men of Israel took captive 200,000 [o]of their relatives, women, sons, and daughters. They also took much spoil from them and brought the spoil to Samaria. **9**But a prophet of the LORD was there, whose name was

Oded, and he went out to meet the army that came to Samaria and said to them, “Behold, because the LORD, the God of your fathers, [p] was angry with Judah, he gave them into your hand, but you have killed them in a rage [q] that has reached up to heaven. [10]And now you intend to subjugate the people of Judah and Jerusalem, male and female, as your slaves. Have you not sins of your own against the LORD your God? [11]Now hear me, and send back the captives [o] from your relatives whom you have taken, for the fierce wrath of the LORD is upon you.”

[12]Certain chiefs also of the men of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, Jehizkiah the son of Shallum, and Amasa the son of Hadlai, stood up against those who were coming from the war [13]and said to them, “You shall not bring the captives in here, for you propose to bring upon us guilt against the LORD in addition to our present sins and guilt. For our guilt is already great, and there is fierce wrath against Israel.” [14]So the armed men left the captives and the spoil before the princes and all the assembly. [15]And [r] the men who have been mentioned by name rose and took the captives, and with the spoil they clothed all who were naked among them. They clothed them, gave them sandals, [s] provided them with food and drink, and anointed them, and carrying all the feeble among them on donkeys, they brought them to their kinsfolk at Jericho, [t] the city of palm trees. Then they returned to Samaria.

[16][†] [u] At that time King Ahaz sent to the king [2] of Assyria for help. [17]For the Edomites had again invaded and defeated Judah and carried away captives. [18] [v] And the Philistines had made raids on [w] the cities in the Shephelah and the Negeb of Judah, and had taken Beth-shemesh, Aijalon, Gederoth, Soco [x] with its villages, Timnah with its villages, and Gimzo with its villages. And they settled there. [19]For the LORD humbled Judah because of Ahaz king of Israel, for he had made [y] Judah act sinfully [3] and had been very unfaithful to the LORD. [20]So [z] Tiglath-pileser [4] king of Assyria came against him and afflicted him instead of strengthening him. [21] [a] For Ahaz took a portion from the house of the LORD and the house of the king and of the princes, and gave tribute to the king of Assyria, but it did not help him.

Ahaz’s Idolatry

[22][†]In the time of his distress he became yet more faithless to the LORD—this same King Ahaz. [23]For [b]he sacrificed to the gods of Damascus that had defeated him and said, [c]“Because the gods of the kings of Syria helped them, I will sacrifice to them that they may help me.” But they were the ruin of him and of all Israel. [24]And Ahaz gathered together the vessels of the house of God and [d]cut in pieces the vessels of the house of God, and he shut up the doors of the house of the LORD, and he made himself [e]altars in every corner of Jerusalem. [25]In every city of Judah he made high places to [f]make offerings to other gods, provoking to anger the LORD, the God of his fathers. [26][†][g]Now the rest of his acts and all his ways, from first to last, behold, they are written in the Book of the Kings of Judah and Israel. [27]And Ahaz slept with his fathers, and they buried him in the city, in Jerusalem, for [h]they did not bring him into the tombs of the kings of Israel. And Hezekiah his son reigned in his place.

Hezekiah Reigns in Judah

2 CHRONICLES **29** [†][j]Hezekiah began to reign when he was twenty-five years old, and he reigned twenty-nine years in Jerusalem. His mother’s name was Abijah [1] the daughter of [k]Zechariah. [2]And he did what was right in the eyes of the LORD, according to all that David his father had done.

Hezekiah Cleanses the Temple

[3][†]In the first year of his reign, in the first month, he [l]opened the doors of the house of the LORD and repaired them. [4][†]He brought in the priests and the Levites and assembled them in the square on the east [5]and said to them, “Hear me, Levites! Now [m]consecrate yourselves, and consecrate the house of the LORD, the God of your fathers, and carry out the filth from the Holy Place. [6][†]For our fathers have been unfaithful and have done what was evil in the sight of the LORD our God. They have forsaken him and [n]have turned away their faces from the habitation of the LORD and turned their backs. [7]They also [o]shut the doors of the vestibule and put out the lamps and have

not burned incense or offered burnt offerings in the Holy Place to the God of Israel. [8][†]Therefore [p] the wrath of the LORD came on Judah and Jerusalem, and he has made them [q] an object of horror, of astonishment, [r] and of hissing, as you see with your own eyes. [9]For behold, [s] our fathers have fallen by the sword, and our sons and our daughters and our wives are in captivity for this. [10]Now [t] it is in my heart [u] to make a covenant with the LORD, the God of Israel, in order that his fierce anger may turn away from us. [11]My sons, do not now be negligent, [v] for the LORD has chosen you to stand in his presence, to minister to him and to be his ministers and make offerings to him."

[12]Then the Levites arose, [w] Mahath the son of Amasai, and Joel the son of Azariah, of the sons of [x] the Kohathites; and of the sons of [x] Merari, Kish the son of Abdi, and Azariah the son of Jehallelel; and of the [x] Gershonites, Joah the son of Zimmah, and Eden the son of Joah; [13]and of the sons of [y] Elizaphan, Shimri and Jeuel; and of the sons of [z] Asaph, Zechariah and Mattaniah; [14]and of the sons of [a] Heman, Jehuel and Shimei; and of the sons of [b] Jeduthun, Shemaiah and Uzziel. [15]They gathered their brothers and [c] consecrated themselves and went in as the king had commanded, [d] by the words of the LORD, [e] to cleanse the house of the LORD. [16][†]The priests went into the inner part of the house of the LORD to cleanse it, and they brought out all the uncleanness that they found in the temple of the LORD into the court of the house of the LORD. And the Levites took it and carried it out to [f] the brook Kidron. [17]They began to consecrate [g] on the first day of the first month, and on the eighth day of the month they came to the vestibule of the LORD. Then for eight days they consecrated the house of the LORD, and on the sixteenth day of the first month they finished. [18][†]Then they went in to Hezekiah the king and said, "We have cleansed all the house of the LORD, the altar of burnt offering and all its utensils, and the table for the showbread and all its utensils. [19]All the utensils [h] that King Ahaz discarded in his reign when he was faithless, we have made ready and consecrated, and behold, they are before the altar of the LORD."

Hezekiah Restores Temple Worship

20[†]Then Hezekiah the king rose early and gathered the officials of the city and went up to the house of the LORD. 21And they brought seven bulls, seven rams, seven lambs, and seven male goats [i] for a sin offering for the kingdom and for the sanctuary and for Judah. And he commanded the priests, the sons of Aaron, to offer them on the altar of the LORD. 22So they slaughtered the bulls, and the priests received the blood [j] and threw it against the altar. And they slaughtered the rams, and their blood was thrown against the altar. And they slaughtered the lambs, and their blood was thrown against the altar. 23[†]Then the goats for the sin offering were brought to the king and the assembly, [k] and they laid their hands on them, 24and the priests slaughtered them and made a sin offering with their blood on the altar, [l] to make atonement for all Israel. For the king commanded that the burnt offering and the sin offering should be made for all Israel.

25[†] [m] And he stationed the Levites in the house of the LORD with cymbals, harps, and lyres, [n] according to the commandment of David and of Gad [o] the king's seer and of [p] Nathan the prophet, for the commandment was from the LORD through his prophets. 26The Levites stood with [q] the instruments of David, [r] and the priests with the trumpets. 27Then Hezekiah commanded that the burnt offering be offered on the altar. And when the burnt offering began, [s] the song to the LORD began also, and the trumpets, accompanied by the instruments of David king of Israel. 28The whole assembly worshiped, and the singers sang, and the trumpeters sounded. All this continued until the burnt offering was finished. 29When the offering was finished, [t] the king and all who were present with him bowed themselves and worshiped. 30And Hezekiah the king and the officials commanded the Levites to sing praises to the LORD with the words of David and of Asaph the seer. And they sang praises with gladness, and they bowed down and worshiped.

31[†]Then Hezekiah said, [u] "You have now consecrated yourselves to [2] the LORD. Come near; bring sacrifices and thank offerings to the house of the LORD." And the assembly brought sacrifices and thank offerings, and all who were [v] of a willing heart brought burnt offerings. 32The number of the burnt offerings that the assembly brought was 70 bulls, 100 rams, and 200 lambs; all these were for a burnt offering to the LORD. [33]And the consecrated offerings were 600 bulls and 3,000 sheep. [34]But the priests were too few and could not flay all the burnt offerings, so until other priests had consecrated themselves, [w]their brothers the Levites helped them, until the work was finished—[x]for the Levites were more upright in heart than the priests in consecrating themselves. [35]Besides the great number of burnt offerings, there was [y]the fat of the peace offerings, and there were [z]the drink offerings for the burnt offerings. Thus the service of the house of the LORD was restored. [36]And Hezekiah and all the people rejoiced because God had provided for the people, for the thing came about suddenly.

Passover Celebrated

2 CHRONICLES **30** [†]Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the LORD at Jerusalem to keep the Passover to the LORD, the God of Israel. [2][†]For the king and his princes and all the assembly in Jerusalem had taken counsel to keep the Passover [a]in the second month— [3]for they could not keep it [b]at that time [c]because the priests had not consecrated themselves in sufficient number, nor had the people assembled in Jerusalem— [4]and the plan seemed right to the king and all the assembly. [5]So they decreed to make a proclamation throughout all Israel, [d]from Beersheba to Dan, that the people should come and keep the Passover to the LORD, the God of Israel, at Jerusalem, for they had not kept it as often as prescribed. [6][†][e]So couriers went throughout all Israel and Judah with letters from the king and his princes, as the king had commanded, saying, “O people of Israel, [f]return to the LORD, the God of Abraham, Isaac, and Israel, that he may turn again to the remnant of you who have escaped from the hand of [g]the kings of Assyria. [7][h]Do not be like your fathers and your brothers, who were faithless to the LORD God of their fathers, so that he made them a desolation, as you see. [8][i]Do not now be stiff-necked as your fathers were, but yield yourselves to the LORD and come to his sanctuary, which he has consecrated forever, and serve the LORD your God, [j]that his fierce anger may turn away from you. [9]For [f]if you return to the LORD, your brothers and your children [k]will find compassion with their captors and return to this land. For [l] the LORD your God is gracious and merciful and will not turn away his face from you, [m] if you return to him.”

[10] [e] So the couriers went from city to city through the country of [n] Ephraim and Manasseh, and as far as Zebulun, but [o] they laughed them to scorn and mocked them. [11][†]However, [p] some men of Asher, of Manasseh, and of Zebulun humbled themselves and came to Jerusalem. [12]The hand of God was also on Judah to give them one heart to do what the king and the princes commanded [q] by the word of the LORD.

[13]And many people came together in Jerusalem to keep the Feast of Unleavened Bread [r] in the second month, a very great assembly. [14]They set to work and removed [s] the altars that were in Jerusalem, and all the altars for burning incense they took away [t] and threw into the brook Kidron. [15] [u] And they slaughtered the Passover lamb on the fourteenth day of the second month. [v] And the priests and the Levites were ashamed, [w] so that they consecrated themselves and brought burnt offerings into the house of the LORD. [16] [x] They took their accustomed posts according to the Law of Moses [y] the man of God. The priests threw the blood that they received from the hand of the Levites. [17][†]For there were many in the assembly who had not consecrated themselves. Therefore the Levites had to slaughter the Passover lamb for everyone who was not clean, to consecrate it to the LORD. [18][†]For a majority of the people, [z] many of them from Ephraim, Manasseh, Issachar, and Zebulun, had not cleansed themselves, yet they ate the Passover otherwise [a] than as prescribed. For Hezekiah had prayed for them, saying, “May the good LORD pardon everyone [19] [b] who sets his heart to seek God, the LORD, the God of his fathers, even though not according to the sanctuary’s rules of cleanness.” [1] [20]And the LORD heard Hezekiah and healed the people. [21]And the people of Israel who were present at Jerusalem kept [c] the Feast of Unleavened Bread seven days with great gladness, and the Levites and the priests praised the LORD day by day, singing with all their might [2] to the LORD. [22]And Hezekiah spoke [d] encouragingly to all the Levites who showed good skill in the service of the LORD. So they ate the food of the festival for seven days, sacrificing [e] peace offerings and giving thanks to the LORD, the God of their fathers.

[23][†]Then the whole assembly agreed together to keep the feast [f]for another seven days. So they kept it for another seven days with gladness. [24]For Hezekiah king of Judah [g]gave the assembly 1,000 bulls and 7,000 sheep for offerings, and the princes gave the assembly 1,000 bulls and 10,000 sheep. And the priests [h]consecrated themselves in great numbers. [25]The whole assembly of Judah, and the priests and the Levites, [i]and the whole assembly that came out of Israel, and the sojourners who came out of the land of Israel, and the sojourners who lived in Judah, rejoiced. [26]So there was great joy in Jerusalem, for [j]since the time of Solomon the son of David king of Israel there had been nothing like this in Jerusalem. [27]Then [k]the priests and the Levites arose and [l]blessed the people, and their voice was heard, and their prayer came to [m]his holy habitation in heaven.

Hezekiah Organizes the Priests

2 CHRONICLES 31 [†]Now when all this was finished, all Israel who were present went out to the cities of Judah and [n]broke in pieces the [o]pillars and cut down [p]the Asherim and broke down the high places and the altars throughout all Judah and Benjamin, and in Ephraim and Manasseh, until they had destroyed them all. Then all the people of Israel returned to their cities, every man to his possession.

[2][†]And Hezekiah appointed [q]the divisions of the priests and of the Levites, division by division, each according to his service, the priests and the Levites, [r]for burnt offerings and peace offerings, to minister in the gates of the camp of the LORD and to give thanks and praise. [3][†] [s]The contribution of the king from his own possessions was for the burnt offerings: the burnt offerings of morning and evening, and the burnt offerings for the Sabbaths, the new moons, and the appointed feasts, [t]as it is written in the Law of the LORD. [4]And he commanded the people who lived in Jerusalem to give [u]the portion due to the priests and the Levites, that they might give themselves to the Law of the LORD. [5][†]As soon as the command was spread abroad, the people of Israel gave in abundance the firstfruits of grain, wine, oil, honey, and of all the produce of the field. And they brought in abundantly [v]the tithe of everything. [6]And the people of Israel and Judah who lived in the cities of Judah also brought in the tithe of

cattle and sheep, and [w]the tithe of the dedicated things that had been dedicated to the LORD their God, and laid them in heaps. [7][†]In the third month they began to pile up the heaps, and finished them in the seventh month. [8]When Hezekiah and the princes came and saw the heaps, they blessed the LORD and his people Israel. [9]And Hezekiah questioned the priests and the Levites about the heaps. [10]Azariah the chief priest, who was [x]of the house of Zadok, answered him, "Since they began to bring the contributions into the house of the LORD, we have eaten and had enough and have plenty left, [y]for the LORD has blessed his people, so that we have this large amount left."

[11]Then Hezekiah commanded them to prepare [z]chambers in the house of the LORD, and they prepared them. [12]And they faithfully brought in the contributions, the tithes, and the dedicated things. The chief officer [a]in charge of them was Conaniah the Levite, with [b]Shimei his brother as second, [13][b]while Jehiel, Azaziah, Nahath, Asahel, Jerimoth, Jozabad, Eliel, Ismachiah, [b]Mahath, and Benaiah were overseers assisting Conaniah and Shimei his brother, by the appointment of Hezekiah the king and [x]Azariah the chief officer of the house of God. [14]And Kore the son of Imnah the Levite, keeper of the east gate, was over the freewill offerings to God, to apportion the contribution reserved for the LORD and the most holy offerings. [15][b]Eden, Miniamin, Jeshua, Shemaiah, Amariah, and Shecaniah were faithfully assisting him in [d]the cities of the priests, to distribute the portions to their brothers, old and young alike, by divisions, [16][†]except those enrolled by genealogy, males from three years old and upward—all who entered the house of the LORD [e]as the duty of each day required—for their service according to their offices, by their divisions. [17]The enrollment of the priests was according to their fathers' houses; that of the Levites [f]from twenty years old and upward was according to their offices, by their divisions. [18]They were enrolled with all their little children, their wives, their sons, and their daughters, the whole assembly, for they were faithful in keeping themselves holy. [19]And for the sons of Aaron, the priests, who were in the fields of common land belonging to their cities, there were men in the several cities who were [g]designated by name to distribute portions to every

male among the priests and to everyone among the Levites who was enrolled.

[20]Thus Hezekiah did throughout all Judah, [h] and he did what was good and right and faithful before the LORD his God. [21]And every work that he undertook in the service of the house of God and in accordance with the law and the commandments, seeking his God, he did with all his heart, and prospered.

Sennacherib Invades Judah

2 CHRONICLES **32** [†] [i] After these things and these acts of faithfulness, Sennacherib king of Assyria came and invaded Judah and encamped against the fortified cities, thinking to win them for himself. [2]And when Hezekiah saw that Sennacherib had come and intended to fight against Jerusalem, [3]he planned with his officers and his mighty men to stop the water of the springs that were outside the city; and they helped him. [4]A great many people were gathered, and they stopped all the springs and [j] the brook that flowed through the land, saying, “Why should the kings of Assyria come and find much water?” [5][†]He set to work resolutely and built up [k] all the wall that was broken down and raised towers upon it, [1] and outside it he built another wall, and he strengthened the [l] Millo in the city of David. He also made weapons and shields in abundance. [6]And he set combat commanders over the people and gathered them together to him in the square at the gate of the city and spoke [m] encouragingly to them, saying, [7] [n] “Be strong and courageous. [o] Do not be afraid or dismayed before the king of Assyria and all the horde that is with him, [p] for there are more with us than with him. [8]With him is [q] an arm of flesh, [r] but with us is the LORD our God, to help us and to fight our battles.” And the people took confidence from the words of Hezekiah king of Judah.

Sennacherib Blasphemes

[9][†]After this, Sennacherib king of Assyria, who was besieging Lachish with all his forces, sent his servants to Jerusalem to Hezekiah king of Judah and to all the people of Judah who were in Jerusalem, saying, [10]“Thus says Sennacherib king of Assyria, ‘On what are you trusting, that you endure the

siege in Jerusalem? [11]Is not Hezekiah misleading you, that he may give you over to die by famine and by thirst, when he tells you, “The LORD our God will deliver us from the hand of the king of Assyria”? [12] [s] Has not this same Hezekiah taken away his high places and his altars and commanded Judah and Jerusalem, “Before one altar you shall worship, and on it you shall burn your sacrifices”? [13]Do you not know what I and my fathers have done to all the peoples of other lands? Were the gods of the nations of those lands at all able to deliver their lands out of my hand? [14]Who among all the gods of those nations that my fathers devoted to destruction was able to deliver his people from my hand, that your God should be able to deliver you from my hand? [15]Now, therefore, do not let Hezekiah deceive you or mislead you in this fashion, and do not believe him, for no god of any nation or kingdom has been able to deliver his people from my hand or from the hand of my fathers. How much less will your God deliver you out of my hand!’”

[16]And his servants said still more against the LORD God and against his servant Hezekiah. [17]And he wrote letters to cast contempt on the LORD, the God of Israel, and to speak against him, saying, “Like the gods of the nations of the lands who have not delivered their people from my hands, so the God of Hezekiah will not deliver his people from my hand.” [18][†]And they shouted it with a loud voice in the language of Judah to the people of Jerusalem who were on the wall, to frighten and terrify them, in order that they might take the city. [19]And they spoke of the God of Jerusalem as they spoke of the gods of the peoples of the earth, which are the work of men’s hands.

The LORD Delivers Jerusalem

[20][†]Then Hezekiah the king and Isaiah the prophet, the son of Amoz, prayed because of this and cried to heaven. [21][†]And the LORD sent an angel, who cut off all the mighty warriors and commanders and officers in the camp of the king of Assyria. So he returned with [t] shame of face to his own land. And when he came into the house of his god, some of his own sons struck him down there with the sword. [22]So the LORD saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib king of Assyria and from the hand of all his enemies, and he provided for them on every side. [23]And many [u] brought gifts to the LORD to Jerusalem and

precious things to Hezekiah king of Judah, so that he was exalted in the sight of all nations from that time onward.

Hezekiah’s Pride and Achievements

[24][†] [v]In those days Hezekiah became sick and was at the point of death, and he prayed to the LORD, and he answered him and gave him a sign. **[25]**But Hezekiah [w]did not make return according to the benefit done to him, for [x]his heart was proud. Therefore [y]wrath came upon him and Judah and Jerusalem. **[26]**But Hezekiah [z]humbled himself for the pride of his heart, both he and the inhabitants of Jerusalem, so that the wrath of the LORD did not come upon them in the days of Hezekiah.

[27][†]And Hezekiah had very great riches and honor, and he made for himself treasuries for silver, for gold, for precious stones, for spices, for shields, and for all kinds of [a]costly vessels; **[28]**storehouses also for the yield of grain, wine, and oil; and stalls for all kinds of cattle, and sheepfolds. **[29]**He likewise provided cities for himself, and flocks and herds in abundance, for God had given him very great possessions. **[30]**This same Hezekiah [b]closed the upper outlet of the waters of [c]Gihon and directed them down to the west side of the city of David. And Hezekiah prospered in all his works. **[31]**And so in the matter of the envoys of the princes of Babylon, [d]who had been sent to him to inquire about [e]the sign that had been done in the land, God left him to himself, [f]in order to test him and to know all that was in his heart.

[32][†]Now the rest of the acts of Hezekiah and his good deeds, behold, they are written [g]in the vision of Isaiah the prophet the son of Amoz, [h]in the Book of the Kings of Judah and Israel. **[33]**And Hezekiah slept with his fathers, and they buried him in the [i]upper part of the tombs of the sons of David, and all Judah and the inhabitants of Jerusalem did him honor at his death. And Manasseh his son reigned in his place.

Manasseh Reigns in Judah

2 CHRONICLES **33** [†][j]Manasseh was twelve years old when he began to reign, and he reigned fifty-five years in Jerusalem. **[2]**[†]And he did what was

evil in the sight of the LORD, according to [k]the abominations of the nations whom the LORD drove out before the people of Israel. [3]For he rebuilt the high places [l]that his father Hezekiah had broken down, and he erected altars to the Baals, and made [m]Asheroth, and worshiped all the host of heaven and served them. [4]And he built altars in the house of the LORD, of which the LORD had said, [n]"In Jerusalem shall my name be forever." [5]And he built altars for all the host of heaven in [o]the two courts of the house of the LORD. [6][p]And he burned his sons as an offering [q]in the Valley of the Son of Hinnom, and [r]used fortune-telling and omens and sorcery, and dealt with [s]mediums and with necromancers. He did much evil in the sight of the LORD, provoking him to anger. [7]And [t]the carved image of the idol that he had made he set in the house of God, of which God said to David and to Solomon his son, "In this house, and in Jerusalem, which I have chosen out of all the tribes of Israel, [n]I will put my name forever, [8]and I will no more remove the foot of Israel from the land [u]that I appointed for your fathers, if only they will be careful to do all that I have commanded them, all the law, the statutes, and the rules given through Moses." [9]Manasseh led Judah and the inhabitants of Jerusalem astray, to do more evil than the nations whom the LORD destroyed before the people of Israel.

Manasseh's Repentance

[10][†]The LORD spoke to Manasseh and to his people, but they paid no attention. [11] [v]Therefore the LORD brought upon them the commanders of the army of the king of Assyria, who captured Manasseh with hooks and [w]bound him with chains of bronze and brought him to Babylon. [12][†]And when he was in distress, he entreated the favor of the LORD his God [x]and humbled himself greatly before the God of his fathers. [13]He prayed to him, and [y]God was moved by his entreaty and heard his plea and brought him again to Jerusalem into his kingdom. [z]Then Manasseh knew that the LORD was God.

[14]Afterward he built an outer wall for the city of David west of [a]Gihon, in the valley, and for the entrance into [b]the Fish Gate, and carried it around [c]Ophel, and raised it to a very great height. He also put commanders of the army in all the fortified cities in Judah. [15][†]And [d]he took away the foreign

gods and the idol from the house of the LORD, and all the altars that he had built on the mountain of the house of the LORD and in Jerusalem, and he threw them outside of the city. [16]He also restored the altar of the LORD and offered on it sacrifices of peace offerings and of thanksgiving, and he commanded Judah to serve the LORD, the God of Israel. [17] [e]Nevertheless, the people still sacrificed at the high places, but only to the LORD their God.

[18]Now the rest of the acts of Manasseh, and [f]his prayer to his God, and the words of [g]the seers who spoke to him in the name of the LORD, the God of Israel, behold, they are in the [h]Chronicles of the Kings of Israel. [19][†]And his prayer, and how [y]God was moved by his entreaty, and all his sin and his faithlessness, and the sites [i]on which he built high places and set up the [i]Asherim and the images, before [x]he humbled himself, behold, they are written in the Chronicles of the Seers. [1] [20]So Manasseh slept with his fathers, and they buried him in his house, and Amon his son reigned in his place.

Amon’s Reign and Death

[21][†][j]Amon was twenty-two years old when he began to reign, and he reigned two years in Jerusalem. [22]And he did what was evil in the sight of the LORD, as Manasseh his father had done. Amon sacrificed to all the images [k]that Manasseh his father had made, and served them. [23]And he did not humble himself before the LORD, [l]as Manasseh his father had humbled himself, but this Amon incurred guilt more and more. [24]And his servants conspired against him and put him to death in his house. [25]But the people of the land struck down all those who had conspired against King Amon. And the people of the land made Josiah his son king in his place.

Josiah Reigns in Judah

2 CHRONICLES **34** [†] [m]Josiah was eight years old when he began to reign, and he reigned thirty-one years in Jerusalem. [2][†]And he did what was right in the eyes of the LORD, and walked in the ways of David his father; and he did not turn aside to the right hand or to the left. [3][†]For in the eighth year of his reign, while he was yet a boy, he began to seek the God of David his father, and in the twelfth year he began to purge Judah and Jerusalem of the high places, the [n] Asherim, and the carved and the metal images. [4]And they chopped down the altars of the Baals in his presence, and he cut down the [o] incense altars that stood above them. And he broke in pieces the [n] Asherim and the carved and the metal images, and he made dust of them and [o] scattered it over the graves of those who had sacrificed to them. [5][p] He also burned the bones of the priests on their altars and cleansed Judah and Jerusalem. [6]And in the [q] cities of Manasseh, Ephraim, and Simeon, and as far as Naphtali, in their ruins [1] all around, [7]he broke down the altars and beat the [n] Asherim and the images [r] into powder and cut down all the incense altars throughout all the land of Israel. Then he returned to Jerusalem.

The Book of the Law Found

[8][†] [s] Now in the eighteenth year of his reign, when he had cleansed the land and the house, he sent Shaphan the son of Azaliah, and Maaseiah the [t] governor of the city, and Joah the son of Joahaz, [u] the recorder, to repair the house of the LORD his God. [9]They came to [v] Hilkiah the high priest and gave him the money that had been brought into the house of God, which the Levites, the keepers of the threshold, had collected from [q] Manasseh and Ephraim and from all the remnant of Israel and from all Judah and Benjamin and from the inhabitants of Jerusalem. [10]And they gave it to the workmen who were working in the house of the LORD. And the workmen who were working in the house of the LORD gave it for repairing and restoring the house. [11]They gave it to the carpenters and the builders to buy quarried stone, and timber for binders and [w] beams for the buildings that the kings of Judah had let go to ruin. [12]And the men did the work faithfully. Over them were set Jahath and Obadiah the Levites, of the sons of Merari, and Zechariah and Meshullam, of the sons of the Kohathites, to have oversight. [x] The Levites, all who were skillful with instruments of music, [13]were over [y] the burden-bearers and directed all who did work in every kind of service, and some of the Levites were scribes and officials and gatekeepers.

[14][†]While they were bringing out the money that had been brought into the house of the LORD, [v] Hilkiah the priest found the Book of the Law of the

LORD given through Moses. [15]Then Hilkiah answered and said to Shaphan
the secretary, “I have found the Book of the Law in the house of the LORD.”
And Hilkiah gave the book to Shaphan. [16]Shaphan brought the book to the
king, and further reported to the king, “All that was committed to your
servants they are doing. [17]They have emptied out the money that was found
in the house of the LORD and have given it into the hand of the overseers
and the workmen.” [18]Then Shaphan the secretary told the king, “Hilkiah the
priest has given me a book.” And Shaphan read from it before the king.

[19][†]And when the king heard the words of the Law, [z]he tore his clothes.
[20]And the king commanded Hilkiah, Ahikam the son of Shaphan, Abdon
the son of Micah, Shaphan the secretary, and Asaiah the king’s servant,
saying, [21]“Go, inquire of the LORD for me and for those who are left in
Israel and in Judah, concerning the words of the book that has been found.
For great is [a]the wrath of the LORD that is poured out on us, because our
fathers have not kept the word of the LORD, to do according to all that is
written in this book.”

Huldah Prophesies Disaster

[22][†]So Hilkiah and those whom the king had sent [2] went to Huldah the
prophetess, the wife of Shallum the son of Tokhath, son of Hasrah, keeper
of the wardrobe (now she lived in Jerusalem in the Second Quarter) and
spoke to her to that effect. [23]And she said to them, “Thus says the LORD, the
God of Israel: ‘Tell the man who sent you to me, [24]Thus says the LORD,
Behold, I will bring disaster upon this place and upon its inhabitants, all the
curses that are written in the book that was read before the king of Judah.
[25]Because they have forsaken me and [b]have made offerings to other gods,
that they might provoke me to anger with all the works of their hands,
therefore [a]my wrath will be poured out on this place and will not be
quenched. [26]But to the king of Judah, who sent you to inquire of the LORD,
thus shall you say to him, Thus says the LORD, the God of Israel: Regarding
the words that you have heard, [27][†]because your heart was tender and you
humbled yourself before God when you heard his words against this place
and its inhabitants, and you have humbled yourself before me and have torn
your clothes and wept before me, I also have heard you, declares the LORD.
[28][†]Behold, I will gather you to your fathers, and you shall be gathered to

your grave in peace, and your eyes shall not see all the disaster that I will bring upon this place and its inhabitants.'" And they brought back word to the king.

29 [c] Then the king sent and gathered together all the elders of Judah and Jerusalem. 30[†]And the king went up to the house of the LORD, with all the men of Judah and the inhabitants of Jerusalem and the priests and the Levites, all the people both great and small. And he read in their hearing all the words of the Book of the Covenant that had been found in the house of the LORD. 31And the king [d] stood in his place [e] and made a covenant before the LORD, to walk after the LORD and to keep his commandments and his testimonies and his statutes, with all his heart and all his soul, to perform the words of the covenant that were written in this book. 32[†]Then he made all who were present in Jerusalem and in Benjamin join in it. And the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers. 33And Josiah took away [f] all the abominations from all the territory that belonged to the people of Israel and made all who were present in Israel serve the LORD their God. All his days they did not turn away from following the LORD, the God of their fathers.

Josiah Keeps the Passover

2 CHRONICLES **35** [†] [g] Josiah kept a Passover to the LORD in Jerusalem. And they slaughtered the Passover lamb [h] on the fourteenth day of the first month. 2He appointed the priests to their offices [i] and encouraged them in the service of the house of the LORD. 3[†]And he said to the Levites [j] who taught all Israel and who were holy to the LORD, "Put the holy ark in the house that Solomon the son of David, king of Israel, built. You need not carry it on your shoulders. Now serve the LORD your God and his people Israel. 4Prepare yourselves [k] according to your fathers' houses by your divisions, [l] as prescribed in the writing of David king of Israel [m] and the document of Solomon his son. 5And [n] stand in the Holy Place [o] according to the groupings of the fathers' houses of your brothers the lay people, and according to the division of the Levites by fathers' household. 6And slaughter the Passover lamb, and [p] consecrate yourselves, and prepare for your brothers, to do according to the word of the LORD by Moses."

[7][†]Then Josiah contributed to the lay people, as Passover offerings for all who were present, lambs and young goats from the flock to the number of 30,000, and 3,000 bulls; [q]these were from the king's possessions. [8]And his officials contributed willingly to the people, to the priests, and to the Levites. [r]Hilkiah, Zechariah, and Jehiel, the chief officers of the house of God, gave to the priests for the Passover offerings 2,600 Passover lambs and 300 bulls. [9]Conaniah also, and Shemaiah and Nethanel his brothers, and Hashabiah and Jeiel and Jozabad, the chiefs of the Levites, gave to the Levites for the Passover offerings 5,000 lambs and young goats and 500 bulls.

[10]When the service had been prepared for, the priests [s]stood in their place, [t]and the Levites in their divisions according to the king's command. [11] [u]And they slaughtered the Passover lamb, and the priests [v]threw the blood that they received from them [w]while the Levites flayed the sacrifices. [12]And they set aside the burnt offerings that they might distribute them according to the groupings of the fathers' houses of the lay people, to offer to the LORD, as it is written in the Book of Moses. And so they did with the bulls. [13] [x]And they roasted the Passover lamb with fire according to the rule; and they [y]boiled the holy offerings in pots, in cauldrons, and in pans, and carried them quickly to all the lay people. [14]And afterward they prepared for themselves and for the priests, because the priests, the sons of Aaron, were offering the burnt offerings and the fat parts until night; so the Levites prepared for themselves and for the priests, the sons of Aaron. [15]The singers, the sons of Asaph, were in their place [z]according to the command of David, and Asaph, and Heman, and Jeduthun the king's [a]seer; [b]and the gatekeepers were at each gate. They did not need to depart from their service, for their brothers the Levites prepared for them.

[16]So all the service of the LORD was prepared that day, to keep the Passover and to offer burnt offerings on the altar of the LORD, according to the command of King Josiah. [17]And the people of Israel who were present kept the Passover at that time, [c]and the Feast of Unleavened Bread seven days. [18][†] [d]No Passover like it had been kept in Israel since the days of Samuel the prophet. None of the kings of Israel had kept such a Passover as was kept by Josiah, and the priests and the Levites, and all Judah and Israel

who were present, and the inhabitants of Jerusalem. [19]In the eighteenth year of the reign of Josiah this Passover was kept.

Josiah Killed in Battle

[20][†] [e] After all this, when Josiah had prepared the temple, Neco king of Egypt went up to fight at [f] Carchemish on the Euphrates, and Josiah went out to meet him. [21]But he sent envoys to him, saying, “What have we to do with each other, king of Judah? I am not coming against you this day, but against the house with which I am at war. And God has commanded me to hurry. Cease opposing God, who is with me, lest he destroy you.” [22]Nevertheless, Josiah did not turn away from him, but [g] disguised himself in order to fight with him. He did not listen to the words of Neco from the mouth of God, but came to fight in the plain of [h] Megiddo. [23]And the archers shot King Josiah. And the king said to his servants, [i] “Take me away, for I am badly wounded.” [24]So his servants took him out of the chariot and carried him in his second chariot and brought him to Jerusalem. And he died and was buried in the tombs of his fathers. [j] All Judah and Jerusalem mourned for Josiah. [25] [k] Jeremiah also uttered a lament for Josiah; and all [l] the singing men and singing women have spoken of Josiah in their laments to this day. They made these a rule in Israel; behold, they are written in the Laments. [26]Now the rest of the acts of Josiah, and his good deeds according to what is written in the Law of the LORD, [27]and his acts, first and last, behold, they are written in the Book of the Kings of Israel and Judah.

Judah’s Decline

2 CHRONICLES **36** [†] [m] The people of the land took Jehoahaz the son of Josiah and made him king in his father’s place in Jerusalem. [2]Jehoahaz was twenty-three years old when he began to reign, and he reigned three months in Jerusalem. [3]Then the king of Egypt deposed him in Jerusalem and [n] laid on the land a tribute of a hundred talents of silver and a talent [1] of gold. [4]And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and changed his name to Jehoiakim. But Neco took Jehoahaz his brother and carried him to Egypt.

5[†] [o] Jehoiakim was twenty-five years old when he began to reign, and he reigned eleven years in Jerusalem. He did what was evil in the sight of the LORD his God. 6 [p] Against him came up Nebuchadnezzar king of Babylon [q] and bound him in chains [r] to take him to Babylon. 7 [s] Nebuchadnezzar also carried part of the vessels of the house of the LORD to Babylon and put them in his palace in Babylon. 8 [t] Now the rest of the acts of Jehoiakim, and the abominations that he did, and what was found against him, behold, they are written in the Book of the Kings of Israel and Judah. And Jehoiachin his son reigned in his place.

9[†] [u] Jehoiachin was eighteen [2] years old when he became king, and he reigned three months and ten days in Jerusalem. He did what was evil in the sight of the LORD. 10In [v] the spring of the year King Nebuchadnezzar sent and brought him to Babylon, [w] with the precious vessels of the house of the LORD, and made his brother [x] Zedekiah king over Judah and Jerusalem.

11[†] [y] Zedekiah was twenty-one years old when he began to reign, and he reigned eleven years in Jerusalem. 12He did what was evil in the sight of the LORD his God. He did not humble himself before [z] Jeremiah the prophet, who spoke from the mouth of the LORD. 13 [a] He also rebelled against King Nebuchadnezzar, who had made him swear by God. [b] He stiffened his neck and hardened his heart against turning to the LORD, the God of Israel. 14All the officers of the priests and the people likewise were exceedingly unfaithful, following all the abominations of the nations. And they polluted the house of the LORD that he had made holy in Jerusalem.

15The LORD, the God of their fathers, [c] sent persistently to them by his messengers, because he had compassion on his people and on his dwelling place. 16 [d] But they kept mocking the messengers of God, [e] despising his words and scoffing at his prophets, [f] until the wrath of the LORD rose against his people, until there was no remedy.

Jerusalem Captured and Burned

17 [g] Therefore he brought up against them the king of the Chaldeans, who killed their young men with the sword in the house of their sanctuary and had no compassion on young man or virgin, old man or aged. He gave them all into his hand. 18 [h] And all the vessels of the house of God, great and

small, and the treasures of the house of the Lord, and the treasures of the king and of his princes, all these he brought to Babylon. [19][†] [i] And they burned the house of God and broke down the wall of Jerusalem and burned all its palaces with fire and destroyed all its precious vessels. [20]He [j] took into exile in Babylon those who had escaped from the sword, [k] and they became servants to him and to his sons until the establishment of the kingdom of Persia, [21]to fulfill the word of the Lord by the mouth of Jeremiah, until the land had [l] enjoyed its Sabbaths. All the days that it lay desolate [m] it kept Sabbath, to fulfill seventy years.

The Proclamation of Cyrus

[22][†] [n] Now in the first year of Cyrus king of Persia, [o] that the word of the Lord by the mouth of Jeremiah might be fulfilled, [p] the Lord stirred up the spirit of Cyrus king of Persia, so that he made a proclamation throughout all his kingdom and also put it in writing: [23]“Thus says Cyrus king of Persia, ‘The Lord, the God of heaven, has given me all the kingdoms of the earth, and he has charged me to build him a house at Jerusalem, which is in Judah. Whoever is among you of all his people, may the Lord his God be with him. Let him go up.’”

Study Notes for 2 Chronicles

1:1–2:18 *Solomon's Temple Preparations.* Second Chronicles 1:1–9:31 completes the second of the three main sections of 1–2 Chronicles. In 1 Chron. 10:1–29:30, David makes the essential preparations for building the temple. In 2 Chron. 1:1–9:31, Solomon completes the task. In this first section, 1:1–2:18, God provides Solomon with the wealth, material, and workers to build the temple.

FACT

David reigned for 40 years. He ruled over Judah for 7 years in Hebron, and then over all twelve tribes for 33 years in Jerusalem (29:27).

2 CHRONICLES—NOTE ON 1:1–6 Solomon's journey to the tabernacle and altar at **Gibeon** involves **all Israel**, like David's mission to retrieve the ark (1 Chron. 13:1–16:43). The Mosaic covenant provided the foundation of Solomon's reign, as it did for David. **Bezalel** is the master craftsman of the tabernacle. He is assisted by Oholiab (see Ex. 31:1–11).

2 CHRONICLES—NOTE ON 1:7–13 During the night (in a dream, according to 1 Kings 3:5), God invites Solomon to **ask** in prayer for whatever he desires (compare John 15:7). Solomon's request that God will fulfill his promise to David (see 1 Chron. 17:23) looks forward to the completion of the temple (2 Chron. 6:17). **numerous as the dust of the earth**. God's covenant promise to Abraham (Gen. 13:16) was being fulfilled in Solomon's day.

2 CHRONICLES—NOTE ON 1:14–17 From 1 Kings 10:27–29, and repeated with some changes at 2 Chron. 9:25–28. This section demonstrates the fulfillment of God's promise of wealth for Solomon (1:12; see note on 1 Kings 10:26–29).

2 CHRONICLES—NOTE ON 2:1 **a temple for the name of the LORD**. See Deut. 12:5. God's "name" in association with a place signifies that he chooses to be present there among his people. Yet God is not just present in the temple. He is present everywhere (2 Chron. 2:6). **royal palace**. Linked here with the temple, perhaps to indicate the close connection between the two "houses" of the Davidic covenant (see 1 Chron. 17:14).

FACT

Kue (1:16) was a province located in what is today the nation of Turkey. It was a landlocked area, accessible only through two mountain passes. In NT times it was known as Cilicia and its chief city was Tarsus. Both the apostle Paul and the Roman orator Cicero were from this province.

---

2 CHRONICLES—NOTE ON 2:2 Solomon used the forced labor of Canaanites (see vv. 17–18; see notes on 8:7–10; 1 Chron. 22:2–5) for building the temple.

2 CHRONICLES—NOTE ON 2:3–10 Solomon's letter to **Hiram**, **king of Tyre** (who had earlier assisted David; 1 Chron. 14:1), is considerably expanded from 1 Kings 5:3–6. This letter describes the purpose of the temple for worship according to the Law of Moses, it expresses the supremacy of Israel's God (2 Chron. 2:5–6), and it requests a skilled craftsman (v. 7) and different kinds of timber (v. 8).

2 CHRONICLES—NOTE ON 2:6 **heaven, even highest heaven, cannot contain him**. See note on 1 Kings 8:27–30.

2 CHRONICLES—NOTE ON 2:11–16 In his reply to Solomon, Hiram, though a Gentile, acknowledges Yahweh as Creator.

3:1–5:1 *Solomon's Building of the Temple.* The temple is to be a fit place for God to dwell among his people.

2 CHRONICLES—NOTE ON 3:1–17 The Chronicler's actual account of the construction of the temple is much briefer than the account in 1 Kings 6. The temple did not function as a place of congregational worship. Only priests would have been admitted to the temple itself. Only on the Day of Atonement could the high priest enter the Most Holy Place.

2 CHRONICLES—NOTE ON 3:1 Mount Zion is identified here with **Mount Moriah**, where Abraham was commanded to offer Isaac (Gen. 22:2).

2 CHRONICLES—NOTE ON 3:2 Compare 1 Kings 6:1. Depending on which chronology is followed, this may have been in either 966 or 959 B.C.

2 CHRONICLES—NOTE ON 3:4 **120 cubits**. The Septuagint and other ancient versions of the OT suggest that the **vestibule** was actually 20 cubits (30 feet/9.1 m) high. The Hebrew text lacks the word "cubits," so the precise height is uncertain.

2 CHRONICLES—NOTE ON 3:6 **Parvaim**. Possibly a place in northeastern Arabia.

2 CHRONICLES—NOTE ON 3:8–13 The **Most Holy Place** was the secret, cube-shaped room in which the ark of the covenant would be finally deposited (5:7). The **cherubim** were angelic beings that combined human and animal features (see Ezek. 10:14; 41:18–19). On the temple construction, see note on 1 Kings 6:14–35.

2 CHRONICLES—NOTE ON 3:14 The inclusion of the **veil** connected the temple with the Mosaic tabernacle (Ex. 26:31–35).

2 CHRONICLES—NOTE ON 3:15–17 **thirty-five cubits high**. Probably the combined heights of the pillars (see note on 1 Kings 7:15–21; see 1 Kings 7:15; 2 Kings 25:17). **Jachin** ("he establishes"); **Boaz** ("in him is strength").

2 CHRONICLES—NOTE ON 4:1 Solomon's **altar** stood outside the temple, perhaps in front of the temple entrance, just as Moses' altar had stood before the entrance of the tabernacle (Ex. 40:6).

FACT

Why did the pillars of the temple have names? Jachin means "he establishes," while Boaz means "in him is strength" (3:17). The names may have been a way of reminding worshipers that the Lord establishes his covenant through the temple.

---

2 CHRONICLES—NOTE ON 4:2–6 On various details of the temple, see notes on 1 Kings 7:23–47. The **sea** was a large, circular water tank, outside the southeast corner of the temple (2 Chron. 4:10). The priests used it for their ceremonial cleansing before they entered the temple (v. 6). It corresponded to the bronze basin that had stood between the entrance to the tabernacle and the Mosaic altar (Ex. 30:18–21). **3,000 baths**. First Kings 7:26 reads "two thousand baths." The difference may be due to a copyist's error. The **twelve oxen, three facing** each of four directions, probably signified the tribes of Israel. They would be a reminder of how the tribes encamped, three on each side, around the four sides of the tabernacle in the wilderness (see Num. 2:1–31).

FACT

What was the "sea" in the temple court? The sea (4:2) was a bronze water tank outside the southeast corner of the temple. The priests used it for ceremonial washing before entering the temple and to clean the area where sacrifices were made. It held at least 12,000 gallons (55,000 liters) of water.

2 CHRONICLES—NOTE ON 4:2 **ten cubits . . . thirty cubits**. See note on 1 Kings 7:23.

2 CHRONICLES—NOTE ON 4:9 **the court of the priests**. A feature that also corresponds to the tabernacle; see Ex. 27:9–19.

2 CHRONICLES—NOTE ON 4:11b–22 The **bronze** vessels and furnishings were in the temple entrance and court, while those inside (the place of greater holiness) were of **gold**. The **golden altar** was for burning incense (see Ex. 30:1–10; 1 Chron. 28:18). The **Most Holy Place** was separated from the Holy Place by **inner doors . . . of gold** as well as the veil (2 Chron. 3:14).

2 CHRONICLES—NOTE ON 4:19 **Solomon made all the vessels**. See note on 1 Kings 7:48–51.

5:2–7:22 *The Dedication of the Temple.* The Chronicler's account of the dedication of the temple is much longer than his description of its construction (77 verses compared to 40), since he is more concerned with the meaning of the temple than with its physical structure. He describes two appearances of the Lord (5:14; 7:1–3), Solomon's great prayer of dedication (6:14–42), and God's message to Solomon (7:12–22).

2 CHRONICLES—NOTE ON 5:2–3 **the feast that is in the seventh month**. The Feast of Booths (see Lev. 23:33–43). The temple was completed in the eighth month of Solomon's eleventh year (959 or 952 B.C.; see 1 Kings 6:38).

2 CHRONICLES—NOTE ON 5:5 Moses' **tent of meeting** and its **holy vessels** were brought up from Gibeon (1:3) to join the **ark**. Similarly, the **Levitical priests** Asaph, Heman, and Jeduthun (5:12; see 1 Chron. 16:37, 42) were united for this ceremony. From now on all of Israel's worship would be focused on the Jerusalem temple.

2 CHRONICLES—NOTE ON 5:7–9 The **priests** completed the transfer of the ark, since only they could enter the **Most Holy Place**. When the Chronicler said that the ark was **there to this day**, he was probably quoting from one of his historical sources. The ark was apparently destroyed along with the first temple and never replaced.

2 CHRONICLES—NOTE ON 5:10 The ark had once contained the jar of manna and Aaron's rod (Heb. 9:4; see Ex. 16:32–34; Num. 17:10–11), but now it held only the **two tablets** inscribed with the Ten Commandments.

2 CHRONICLES—NOTE ON 5:11–14 The appearance of the cloud and the inability of the priests even to **stand to minister** in God's presence signified that God was taking up residence in his temple (see also 7:3). This recalls the appearance of the glory cloud in the tabernacle and over the tent of meeting (Ex. 40:34–35).

2 CHRONICLES—NOTE ON 6:1–42 The account of Solomon's prayer of dedication is very similar to the parallel account in 1 Kings 8:12–50a, except that the Chronicler focuses on the Davidic covenant (2 Chron. 6:41–42, from Ps. 132:8–10).

2 CHRONICLES—NOTE ON 6:1–2 God was present in the **thick darkness** of the cloud on Mount Sinai (see Ex. 20:21). He has now graciously come to **dwell** in the Most Holy Place of the temple.

2 CHRONICLES—NOTE ON 6:3–11 God has fulfilled his promise to David (see 1 Chron. 17:23–24).

2 CHRONICLES—NOTE ON 6:7 On the **name of the LORD**, see notes on 1 Kings 8:17 and Acts 10:48.

2 CHRONICLES—NOTE ON 6:15 On God's promises to David, see 1 Chron. 17:11–14 and 22:9–10.

2 CHRONICLES—NOTE ON 6:18–21 Prayers offered in or toward the temple will come before God in his heavenly **dwelling place** because his **name** is on the temple (vv. 20, 34, 38). This signifies both God's spiritual presence in the temple and his ownership of it. (See note on 2:1.) The NT equivalent is prayer offered in Jesus' name (see John 14:13–14).

2 CHRONICLES—NOTE ON 6:22–23 Compare Ex. 22:10–12. If a person was accused of a crime but there were no witnesses, the law provided for oaths to be taken to determine guilt or innocence.

2 CHRONICLES—NOTE ON 6:24–25 Compare Lev. 26:17; Deut. 28:25; and note on 1 Kings 8:33–40. National defeat is included among the curses for covenant breaking. Exile is one possible punishment.

2 CHRONICLES—NOTE ON 6:26–27 **heaven is shut up . . . no rain**. See Deut. 28:23–24; 2 Chron. 7:13; and note on 1 Kings 8:33–40.

2 CHRONICLES—NOTE ON 6:32–33 Solomon's petition turns from Israelites to the **foreigner** who has heard of the Lord's **great name**, **mighty hand**, and **outstretched arm** (Deut. 4:34; 5:15) and prays toward the temple. Solomon desires that the prayers of this person, too, would be answered, and that **all the peoples of the earth** should **know** God's **name and fear** him (compare Isa. 2:1–5; 56:6–8; Luke 7:1–10). "Your mighty hand and your outstretched arm" recalls God's deliverance of Israel in the exodus (Ex. 3:19–20).

2 CHRONICLES—NOTE ON 6:36–39 See note on 1 Kings 8:46–51. The worst punishment Israel could receive for sin would be exile from the Promised Land (see 2 Chron. 36:15–20). **there is no one who does not sin**. See Eccles. 7:20; Rom. 3:23. **pray toward their land**. The position of one's body was a part of prayer, especially for exiles like Daniel, who consciously prayed in the direction of Jerusalem (Dan. 6:10).

2 CHRONICLES—NOTE ON 6:41–42 **steadfast love for David**. For the Chronicler, God's enduring covenant with David is the basis of the relationship between God and his people.

2 CHRONICLES—NOTE ON 7:1–22 These verses record God's twofold answer to Solomon's prayer, through the appearance of the glory of the Lord (vv. 1–3) and the words of the Lord (vv. 12–22). The emphasis is on repentance and restoration.

2 CHRONICLES—NOTE ON 7:1b–3 Just as a divine fire consumed the burnt offering in the Mosaic tabernacle, and "the glory of the LORD" was visible to the people (Lev. 9:23–24), the **fire . . . from heaven** that consumed the sacrifice signaled acceptance of the temple and the priests' ministry, while the **glory of the LORD** appeared on the **temple**, and the people worshiped. **For he is good, for his steadfast love endures forever**. Variations on this refrain from Psalm 136 occur several times in Chronicles (see 1 Chron. 16:34; 2 Chron. 5:13; 7:6; 20:21).

2 CHRONICLES—NOTE ON 7:8 **Lebo-hamath to the Brook of Egypt** designates the whole of Solomon's empire (see note on 1 Kings 8:65–66).

FACT

Trumpets were important instruments in Israel (7:6). They were constructed from metals such as bronze, copper, silver, or gold. They were used for a variety of purposes, for instance, to gather the congregation and to announce festivals.

2 CHRONICLES—NOTE ON 7:11–22 God's reply to Solomon's prayer is presented immediately after the account of the dedication, although in fact 13 years had passed, in which time the palace was also completed (v. 11; see 1 Kings 7:1; 9:10).

2 CHRONICLES—NOTE ON 7:12b The temple is for **sacrifice** as well as prayer.

2 CHRONICLES—NOTE ON 7:14 **if my people**. God's greatest desire is to forgive his repentant people and **heal their land**. Various words in this verse (**humble themselves**, **pray**, **seek**, **turn**) describe true repentance; these words will recur throughout chs. 10–36. "Heal their land" includes deliverance from drought and disease as well as the return of exiles to their rightful home (6:38). See Jer. 25:5; 26:3.

2 CHRONICLES—NOTE ON 7:17–18 **a man to rule Israel**. See Mic. 5:2. Israelites living after the return from exile, when Chronicles was being written, still looked forward to the coming of a Messiah through David's descendants, even though the last Davidic king had lost his kingdom many years before, in 586 B.C.

2 CHRONICLES—NOTE ON 7:19–22 The statement **if you turn aside and forsake my statutes** is addressed to the people ("you" in v. 19 is plural; see notes on 1 Kings 9:6; 9:7–8).

8:1–16 *Solomon's Other Accomplishments.* Solomon's further conquests and building projects are described, as well as his attention to matters of worship. The success of Solomon's various building projects are seen as blessings because of his obedience in building the temple.

FACT

Which took longer to build: Solomon's palace, or the temple? Although Solomon spent seven years building the temple, he spent 13 years building his own palace (8:1; 1 Kings 6:38; 7:1). This may have been an early sign that he was more devoted to his own causes than to the Lord.

---

2 CHRONICLES—NOTE ON **8:2** According to 1 Kings 9:11–14, Solomon had actually given these **cities** to **Hiram**, perhaps as collateral for a loan. In that case, the Chronicler is describing their return to Israelite control.

2 CHRONICLES—NOTE ON **8:3–4** **Hamath-zobah** was about 120 miles (193 km) north of Damascus (see 1 Chron. 18:3). **Tadmor** was about 125 miles (201 km) to the northeast. These commercial cities represented the farthest extent of Solomon's power.

2 CHRONICLES—NOTE ON **8:5** **Upper Beth-horon and Lower Beth-horon** were on a ridge above the Valley of Aijalon northwest of Jerusalem. They were crucial to the security of the city and provided access to the international coastal highway.

2 CHRONICLES—NOTE ON **8:7–10** Following ancient practices for controlling enemies, Solomon **drafted** the descendants of the Canaanites into **forced labor** for his construction projects. According to 1 Kings 5:13–18, he imposed less rigorous demands on the Israelites.

2 CHRONICLES—NOTE ON **8:11** Solomon's Egyptian wife, **Pharaoh's daughter**, was kept in a separate house and away from the ark, probably on account of her paganism (see 1 Kings 11:7–8).

8:17–9:31 *Solomon's International Relations and Renown.* Solomon's reputation and influence extend beyond the borders of Israel.

2 CHRONICLES—NOTE ON **8:17–18**; **9:10–11** The location of **Ezion-geber** has not been accurately identified. Israel forms the land bridge connecting the

Mediterranean world with the kingdoms on the Red Sea and beyond, into Asia. Solomon profited from his control of these trade routes, and from his seafaring partnership with King **Hiram** of Tyre. The Tyreans were renowned for their seamanship. **Ophir** was probably in southwest Arabia or the Horn of Africa.

2 CHRONICLES—NOTE ON 9:1–9, 12 **Sheba**, or Saba, covers about the same area as modern Yemen. Sheba traded in luxury goods from East Africa and India. The queen may have come to Israel to discuss trade (vv. 1, 9), but her visit was primarily a quest for **wisdom** (vv. 1, 6). This Gentile **queen** recognizes that Solomon sits on God's **throne** as his chosen **king**. She also recognizes that God himself is the true King of Israel (v. 8; compare 2:12). This would have been a great encouragement to the first readers of Chronicles, living after the exile, since no descendant of David was currently on the throne.

2 CHRONICLES—NOTE ON 9:7 **Happy are these your servants**. See note on 1 Kings 10:8.

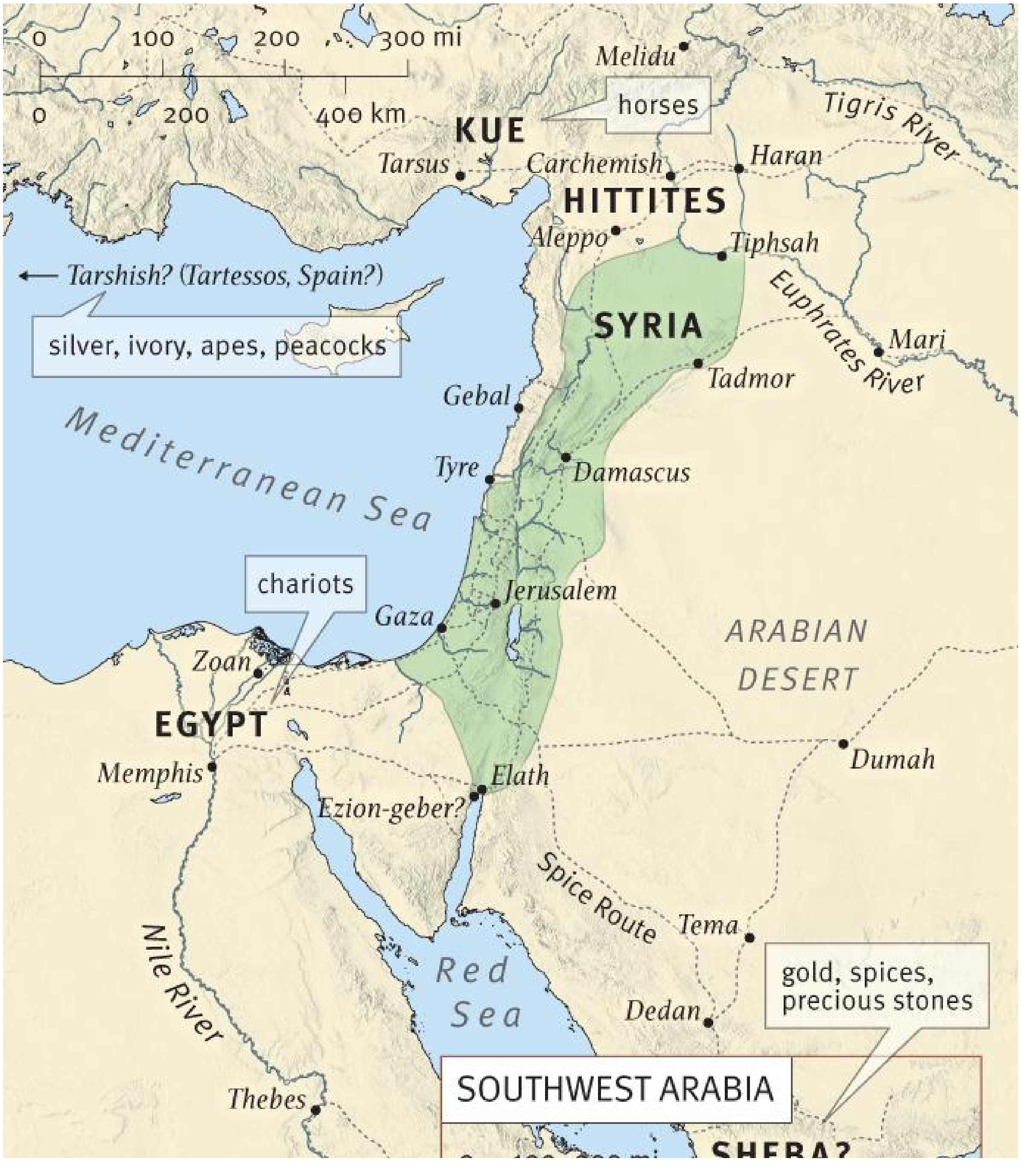
2 CHRONICLES—NOTE ON 9:9–12 On the queen's gift of **120 talents of gold**, see note on 1 Kings 10:10–13.

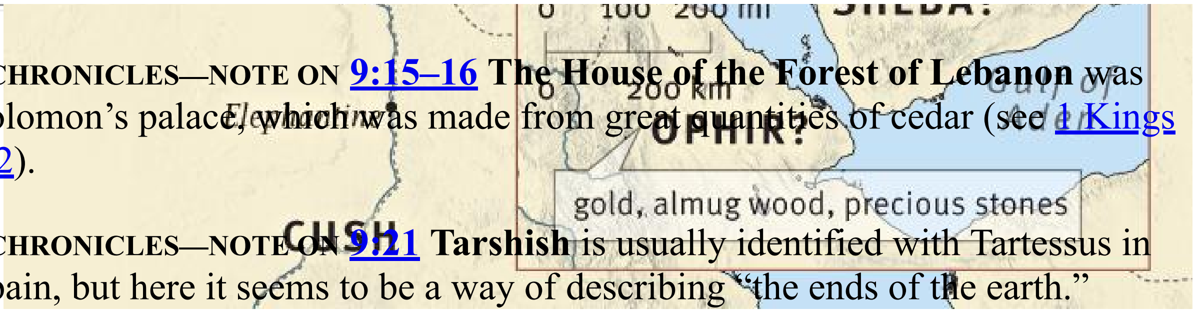
2 CHRONICLES—NOTE ON 9:13–14 Solomon's annual revenues in gold (equal to about 22 tons) would have come from gifts and trade (see note on 1 Kings 10:14–25).

Solomon's International Ventures

c. 950 B.C.

Solomon's firm control of important trade routes linking Egypt, Arabia, Mesopotamia, and Anatolia (Asia Minor) provided him with incalculable wealth. Partnering with King Hiram of Tyre, Solomon also launched his own trading expeditions to Ophir to acquire valuable and exotic goods. The queen of Sheba's visit to Solomon attests to his great fame throughout the ancient world. Solomon further augmented his wealth by buying horses from Kue and chariots from Egypt and selling them to the kings of Syria and the Hittites.


0 100 200 300 mi
0 200 400 km
Melidu
horses
KUE
Tarsus
Carchemish
Haran
Tigris River
HITTITES
Aleppo
Tiphsah
← Tarshish? (Tartessos, Spain?)
silver, ivory, apes, peacocks
SYRIA
Euphrates River
Mari
Tadmor
Gebal
Mediterranean Sea
Tyre
Damascus
chariots
Jerusalem
Gaza
ARABIAN DESERT
Zoan
EGYPT
Memphis
Elath
Ezion-geber?
Dumah
Spice Route
Tema
Nile River
Red Sea
gold, spices, precious stones
Dedan
SOUTHWEST ARABIA
Thebes
SHEBA?



2 CHRONICLES—NOTE ON 9:15–16 The House of the Forest of Lebanon was Solomon's palace, which was made from great quantities of cedar (see 1 Kings 7:2).

2 CHRONICLES—NOTE ON 9:21 Tarshish is usually identified with Tartessus in Spain, but here it seems to be a way of describing "the ends of the earth."

2 CHRONICLES—NOTE ON 9:29–31 Ahijah the Shilonite . . . Iddo the seer. Although the Chronicler says nothing about Solomon's spiritual unfaithfulness and the rebellions he faced in his declining years (1 Kings 11), the mention of these prophets directs the reader to these accounts in Kings. **Solomon slept with his fathers**. See notes on 1 Kings 2:10 and 11:43.

2 CHRONICLES—NOTE ON 10:1–36:23 *The Kingdom of Judah down to the Exile.* After the death of Solomon, and following the division of the nation into north and south, Chronicles deals almost exclusively with the southern kingdom of Judah. In contrast to 1–2 Kings, the history of the northern kingdom is considered by the Chronicler only as it affects that of Judah. The Chronicler understood that the northern tribes still belonged to Israel, but he focused on the southern kingdom, since it was ruled by the descendants of David, the king specially chosen by the Lord.

FACT

Second Chronicles covers a span of more than 400 years and the reigns of 20 different kings.

10:1–12:16 *Rehoboam.* The reign of Rehoboam (931–915 B.C.) is dominated by the division of the kingdom and the consequences thereof. While Rehoboam fails as a leader, he is also an example of repentance and obedience, leading to the restoration of blessing.

2 CHRONICLES—NOTE ON 10:1–19 From 1 Kings 12:1–19. Various people were to blame for the division of Israel into the northern and southern kingdoms. Solomon (2 Chron. 10:4, 10, 11) and Jeroboam (13:6–7) both contributed to the difficulties through their disobedience. Here the focus is on Rehoboam's foolishness in alienating the northern tribes. At the same time, the author notes that this was a **turn of affairs brought about by God** (10:15).

2 CHRONICLES—NOTE ON 10:1 **Shechem**. See note on 1 Kings 12:1.

2 CHRONICLES—NOTE ON 10:2 **Jeroboam**. See 1 Kings 11:26–40.

2 CHRONICLES—NOTE ON 10:4 **Your father made our yoke heavy**. See note on 1 Kings 12:4.

2 CHRONICLES—NOTE ON 10:7 **Speak good words** appears to mean "make an agreement" (see 2 Kings 25:28–29).

2 CHRONICLES—NOTE ON 10:10 **My little finger**. See note on 1 Kings 12:10–11.

2 CHRONICLES—NOTE ON 10:16 This rejection of the house of **David** is in sharp contrast to the declaration of loyalty in 1 Chron. 12:18.

2 CHRONICLES—NOTE ON 10:18 **Hadoram**, Solomon's taskmaster, was also called "Adoram" (see note on 1 Kings 12:18) or "Adoniram" (1 Kings 4:6; 5:14).

2 CHRONICLES—NOTE ON 11:1–12:16 Rehoboam's reign shows the themes of judgment and restoration (7:13–14) being acted out in the life of the kingdom.

2 CHRONICLES—NOTE ON 11:4 **your relatives**. Despite their rebellion, the northern tribes did not cease to be part of "all Israel." **they listened to the word of the LORD**. See note on 1 Kings 12:24.

2 CHRONICLES—NOTE ON 11:5–23 This information comes from a source other than 1–2 Kings. It illustrates the blessings that come to the southern kingdom (Judah) as they obey the word of the Lord (2 Chron. 11:4). Meanwhile, Jeroboam leads the northerners (Israel) into spiritual unfaithfulness.

2 CHRONICLES—NOTE ON 11:5–12 The **fortified cities** covered the eastern, southern, and western approaches to Judah. They were probably intended as a defense against Egypt, which was Jeroboam's ally. They did not prove effective against Shishak (12:4).

2 CHRONICLES—NOTE ON 11:13–17 Jeroboam created a new religion in Bethel and Dan. This cult mixed what God revealed to Moses with other practices. Jeroboam hoped to keep his people from going to sacrifice in Jerusalem. He feared they would support Judah’s king if they went there to worship (1 Kings 12:26–33).

2 CHRONICLES—NOTE ON 11:17 Rehoboam’s and Judah’s commitment to faithful worship and obedience to God’s law lasted only **three years** (see 12:1).

2 CHRONICLES—NOTE ON 11:18–23 The growth of Rehoboam’s family is a sign of God’s blessing on him. These details must refer to the whole of his 17-year reign, and not just the three-year period of faithfulness to God’s law.

2 CHRONICLES—NOTE ON 12:1 That Rehoboam and his people **abandoned the law of the LORD** is the same as abandoning God himself (v. 5). Likewise, Jesus said that the person who truly loved him would obey his commandments (John 14:21).

FACT

The title of chief prince (11:22–23) was most likely an administrative position. Members of the royal family were sometimes appointed to such positions to help them learn how to lead a kingdom.

2 CHRONICLES—NOTE ON 12:2 **Unfaithful** is an important term in Chronicles (see note on 1 Chron. 2:3–8). The Egyptian invasion is described as being God’s punishment for sin. **Shishak** is Sheshonq I, who ruled 945–924 B.C. The **fifth year of King Rehoboam** would be 925 B.C. (see note on 1 Kings 14:25–26).

2 CHRONICLES—NOTE ON 12:5 **You abandoned me, so I have abandoned you**. See 1 Chron. 28:9; 2 Chron. 15:2.

2 CHRONICLES—NOTE ON 12:6–8 **humbled themselves**. See 7:14. The partial **deliverance** was intended to bring the people of Judah closer to the Lord. This would have reminded the first readers of Chronicles of their own circumstances: they were subject to the Persian kings, yet free to worship the Lord (see Ezra 9:8–9).

2 CHRONICLES—NOTE ON 12:9–11 The **treasures** of the temple and palace were surrendered as tribute to **Shishak king of Egypt**, so that he would not attack the city.

2 CHRONICLES—NOTE ON 12:12 when he humbled himself the wrath of the LORD turned from him. For the Chronicler, this is the key point to remember about Rehoboam's reign.

2 CHRONICLES—NOTE ON 12:14 Whereas 1 Kings 14:22 blames the people for "doing evil," the Chronicler makes this charge against Rehoboam and adds that **he did not set his heart to seek the LORD** (compare 2 Chron. 11:16).

REHOBOAM

Following the death of King Solomon, the people of Israel gathered at Shechem to make Solomon's son, Rehoboam, their king. The people made one request: that Rehoboam lighten the heavy tax burden that his father had forced upon them. Rather than honor their request, however, Rehoboam vowed to make life even harder for the people of Israel. Disregarding the wise advice of his older counselors, Rehoboam followed the younger men's counsel and warned the people: "My father disciplined you with whips, but I will discipline you with scorpions" (10:14). His plan for more oppressive control backfired, however, when the 10 northern tribes revolted and set up Jeroboam as their king. The northern kingdom would now be known as Israel and the southern kingdom would be called Judah. **(2 Chronicles 12:13–14)**

---

2 CHRONICLES—NOTE ON 12:15–16 These verses generally follow 1 Kings 14:29–31 but specify that historical records from **Shemaiah** and **Iddo** contributed to the Chronicler's sources (see note on 1 Kings 14:19).

13:1–14:1 *Abijah.* The Chronicler's account of Abijah's reign is much longer than in 1 Kings 15:1–8 (where he is called Abijam). This account focuses on the "war between Abijam and Jeroboam" (1 Kings 15:7).

2 CHRONICLES—NOTE ON 13:2 three years. 915–912 B.C. **Micaiah**. Also spelled Maacah. See 11:20.

2 CHRONICLES—NOTE ON 13:3 Abijah seems to imply (v. 8) that Jeroboam started this war. He was trying to reunite the kingdom by force, as Rehoboam had tried to do earlier (11:1–4). Judah is outnumbered two to one by Israel.

2 CHRONICLES—NOTE ON 13:4 Mount Zemaraim was probably on the northern border of Benjamin, between the two kingdoms (see Josh. 18:22).

2 CHRONICLES—NOTE ON 13:5–8a Abijah condemns Jeroboam and the Israelites for rejecting God's decision to give permanent **kingship over Israel** to **David and his sons**. The term **covenant of salt** implies a permanent provision (see Num. 18:19). Jeroboam's kingship is dismissed as rebellion against his master, Solomon, while the Davidic kingdom is nothing less than the **kingdom of the Lord** (see 2 Chron. 9:8).

2 CHRONICLES—NOTE ON 13:8b–12 Abijah condemns the northerners for their religious unfaithfulness (compare Hos. 8:6). Judah, by contrast, has the legitimate priesthood and temple worship, so Israel should not **fight against the Lord**.

2 CHRONICLES—NOTE ON 13:13–19 Judah's reliance on God (vv. 14, 18) is the key factor in its success in this battle. **Bethel** was one of the locations of Jeroboam's calf cult (see v. 8 and 1 Kings 12:28–29).

2 CHRONICLES—NOTE ON 13:21 Large families are a sign of God's blessing (see 1 Chron. 28:5; 2 Chron. 11:18–21).

2 CHRONICLES—NOTE ON 13:22 **the story of the prophet Iddo**. See notes on 12:15–16 and 1 Kings 14:19.

14:2–16:14 *Asa.* The Chronicler's account of Asa's reign (910–869 B.C.) is much longer and more complex than that given in the earlier history (1 Kings 15:9–24). Asa's reign begins well but ends badly, as trust in God and obedience to the prophetic word give way to dependence on human alliances and rejection of God's prophet.

2 CHRONICLES—NOTE ON 14:2–8 Asa begins his reign by rooting out idolatry and commanding Judah **to seek the Lord**. The **high places** were local sites usually associated with pagan worship (see Deut. 12:2–3). **Asherim**. Poles representing the fertility goddess Asherah. Building projects, a large army, and peace are typical blessings for faithfulness in Chronicles (compare 2 Chron. 11:5–12; 13:3; 17:10).

2 CHRONICLES—NOTE ON 14:9 **Zerah the Ethiopian**. Literally "the Cushite," from modern Sudan (see 12:3; 16:8). Possibly a general in the service of Pharaoh Osorkon I, son of Shoshenq I (12:2). **A million men** is literally "a thousand thousands." An alternative translation is "a thousand units." This is more than double the size of Asa's army (14:8). **Mareshah**. One of Rehoboam's fortified cities on the southwestern border (11:8).

FACT

An unreported defeat? Scholars believe that Zerah the Ethiopian (14:9), who suffered a humiliating defeat by King Asa, may have been fighting on behalf of Egypt. There is no record of the battle in Egyptian history, but that does not mean the defeat did not occur, since the Pharaohs did not always record their defeats.

---

2 CHRONICLES—NOTE ON 15:1–7 **Azariah** is not otherwise known. His speech is intended to encourage Asa to continue his reforms and lead the people into covenant renewal. **If you seek him**. See 1 Chron. 28:9. The theme of "seeking the LORD" appears throughout 2 Chronicles 15 (vv. 4, 12, 13, 15). Verses 3–6 call to mind the unstable time of the judges.

2 CHRONICLES—NOTE ON 15:8 **Cities that he had taken in . . . Ephraim** implies that there had been conflict between Judah and Israel prior to the thirty-sixth year of Asa's reign (see note on 16:1).

2 CHRONICLES—NOTE ON 15:10 **the third month of the fifteenth year**. Probably May/June 895 B.C.

2 CHRONICLES—NOTE ON 15:12 This was essentially a renewal of the Sinai covenant (Exodus 19–20; 24). It gave the people an opportunity to affirm their total commitment to Yahweh.

2 CHRONICLES—NOTE ON 15:13 **whoever would not seek the LORD . . . should be put to death**. See Deut. 13:6–10 and 17:2–7.

2 CHRONICLES—NOTE ON 15:16 The **queen mother** served as an adviser to the king and a teacher of the royal children. The **brook Kidron**, or the "Kidron Valley," is just outside Jerusalem. See 29:16; 30:14.

2 CHRONICLES—NOTE ON 15:17 **The high places were not taken out of Israel** probably refers to those cities that previously belonged to the northern kingdom and were then under Asa's control. In Judah, Asa's reforms had been much more successful (14:3, 5). **the heart of Asa was wholly true all his days**

(see 1 Kings 15:14). This is the overall assessment, despite the decline of his last years.

2 CHRONICLES—NOTE ON **16:1** **In the thirty-sixth year of the reign of Asa** (c. 876 or 875 B.C.), **Baasha king of Israel went up against Judah**. The text raises a problem, since Baasha had already been dead 10 years (see 1 Kings 15:33; 16:8; and note on 1 Kings 15:17).). It is possible that the text reflects a copying error, and should have read the "sixteenth" year of Asa's reign. (See also note on 2 Chron. 15:8.) **Ramah** lay about 5 miles (8 km) north of Jerusalem. From Ramah, Baasha could control the main road to and from the city.

ASA

Asa became king following the death of his father, Abijah. As a result of his faithful leadership, Judah lived at peace during the first 10 years of his reign. The prophet Azariah prophesied concerning Asa, "The LORD is with you while you are with him. If you seek him, he will be found by you, but if you forsake him, he will forsake you" (15:2). Asa took the prophet's words to heart and immediately set about making religious reforms, including repair of the altar in the temple. He gathered the people together to make a covenant, commanding that anyone who would not seek the Lord would be put to death. Sadly, the last five years of Asa's reign were marked by spiritual and physical decline, as the king began to trust human alliances and ability rather than God. **(2 Chronicles 15:8–19)**

---

2 CHRONICLES—NOTE ON **16:2–5** **silver and gold**. See note on 1 Kings 15:18–19. **There is** (or "Let there be") **a covenant**. Asa entered into an alliance with Ben-hadad, at the cost of the temple and his palace. This helped Asa withstand the threat from Baasha, but Asa's action reflected a lack of faith in the Lord, who already had delivered him from a greater threat (2 Chron. 16:8). Such foreign alliances are condemned in 20:35–37; 22:5.

2 CHRONICLES—NOTE ON **16:7–9** The rebuke by the prophet **Hanani** contrasts with Azariah's encouraging message (15:2–7). Hanani implies that Asa could have defeated Syria as well as Israel (16:7), had he trusted in God. **the eyes of the LORD run to and fro throughout the whole earth**. God continuously watches and evaluates everyone's inner thoughts, attitudes, and convictions (**heart**). Compare Zech. 4:10.

2 CHRONICLES—NOTE ON 16:10 Asa was angry with the seer and put him . . . in prison. This is the OT example of a king persecuting a prophet (compare 18:26; 24:21; 25:16; 36:16).

2 CHRONICLES—NOTE ON 16:11–12 the Book of the Kings of Judah and Israel. See 12:15; 13:22; and note on 1 Kings 14:19. **diseased in his feet**. The Chronicler does not say whether Asa's foot disease is divine punishment for his lack of faith and his abuse of Hanani, though this may be implied. (A connection between sickness and divine punishment is made, however, in two other cases: 2 Chron. 21:16–20; 26:16–23.) Asa is not criticized so much for seeking **help from physicians** but for doing so apart from **the LORD** and his promises of "healing" (7:14; compare 30:20; and "the LORD, your healer," Ex. 15:26).

2 CHRONICLES—NOTE ON 16:13–14 forty-first year. Asa ruled 912–871 B.C. **a very great fire**. See 21:19; Jer. 34:5.

17:1–21:1 *Jehoshaphat*. The Chronicler's account of Jehoshaphat's reign is much longer than the one in Kings, where Jehoshaphat plays a subordinate role to the northern kings Ahab and Jehoram. The Chronicler focuses on Jehoshaphat as one who strengthens his kingdom spiritually and militarily (2 Chron. 17:1–19), organizes its system of courts (19:1–11), and demonstrates great faith and leadership in the face of a terrible military threat (20:1–29). At the same time, Jehoshaphat is criticized for his alliances with the evil northern kings (19:1–3; 20:37). Like his predecessors, Jehoshaphat is a mixture of good and bad qualities, but he is seen as mostly good.

FACT

Co-regency was the common practice of two kings ruling a country at the same time. The first king in the Bible to do this was David when he anointed his son Solomon to rule. Asa and Jehoshaphat reigned together for three years (chs. 16–17). Co-regency allowed the son to learn from the father as he ruled. It also protected the throne from being claimed by another heir.

2 CHRONICLES—NOTE ON 17:7–9 In the third year of his reign. Probably the first year of his reign alone (870 B.C.), following a three-year co-regency with his father (see 16:12; 20:31). Besides administering sacrifices, it was the priests' duty to instruct the people in the law (see Lev. 10:11; Neh. 8:7–9).

2 CHRONICLES—NOTE ON 17:10–11 The blessings of peace with the neighboring nations and of receiving tribute from them are seen as being a result of the people's faithfulness to the law (compare 1 Chron. 14:17; 2 Chron. 14:14). **Arabians** probably refers to tribes living to the south and southwest of Judah, close to the Philistines (see 21:16–17; 26:6–7).

2 CHRONICLES—NOTE ON 17:12–19 Large armies are a sign of God's blessing, but they cannot guarantee victory if the people's priorities are wrong or their faith is misplaced (compare Ps. 33:16–19).

2 CHRONICLES—NOTE ON 18:1–27 Like his father Asa (see 16:3), Jehoshaphat seeks an alliance with the northern kingdom based not on righteous grounds but on political expediency. In his account of Hezekiah's reign (chs. 29–30), the Chronicler will show how a true and beneficial unity among the tribes of Israel can be achieved.

FACT

Ramoth-gilead was a commercial center and an important border town between Israel and Syria. This made it a prime target for capture. It had already changed hands several times between the two nations before the events described in ch. 18.

2 CHRONICLES—NOTE ON 18:1–2 The Chronicler mentions the **marriage** of Jehoshaphat's son Jehoram to Ahab's daughter Athaliah (see 21:6). The statement that **Jehoshaphat had great riches and honor** indicates divine blessing on his reign and makes his alliance with Ahab even more unacceptable. The marriage was intended to guarantee peace between the kingdoms after 50 years of hostilities. Such an alliance, however, would require Jehoshaphat to "help the wicked and love those who hate the LORD" (19:2).

2 CHRONICLES—NOTE ON 18:3 **Ramoth-gilead** was southeast of the Sea of Galilee. The Syrians captured it during the reign of Ben-hadad (c. 860–843 B.C.).

2 CHRONICLES—NOTE ON 18:4–14 Jehoshaphat, in contrast to Ahab, at least wanted to seek the **word of the LORD** about the mission to recapture Ramoth-gilead (vv. 4, 6, 7). Ahab's **four hundred men** were called **prophets** (see note on 1 Kings 22:6–7), but they were also government officials, probably connected with the Baal worship that Jezebel had introduced into the northern kingdom (see 1 Kings 18:19). Jehoshaphat knew they were not Yahweh's prophets, so he persisted in his request (2 Chron. 18:6). **Micaiah the son of Imlah** was one of the authentic prophets of Yahweh (in a kingdom where they had recently been persecuted; see 1 Kings 18:4). His initial words to Ahab (2 Chron. 18:14) were apparently spoken ironically, as Ahab's reaction (v. 15) suggests.

2 CHRONICLES—NOTE ON 18:9–11 sitting at the threshing floor. See note on 1 Kings 22:10–12.

2 CHRONICLES—NOTE ON 18:14 Go up and triumph. See note on 1 Kings 22:15–16.

2 CHRONICLES—NOTE ON 18:15–22 Ahab's insistence on hearing what Micaiah has really received from Yahweh is answered with a report of two visions. The first concerns the outcome of the battle (v. 16), while the second makes the remarkable claim that God had put a **lying spirit in the mouth of** Ahab's **prophets** (vv. 18–22); see notes on 1 Sam. 16:14 and 1 Kings 22:24. As a follower of false gods (see 1 Kings 16:30–33), Ahab has been fittingly deceived by their spokesmen, his prophets. The irony of the situation is that Ahab is told the truth (2 Chron. 18:16, 18–22) but does not recognize it as such, even though he had insisted that Micaiah tell him the truth (v. 15). His repudiation of Micaiah's message and his treatment of the prophet (v. 26) indicate his contempt for unwelcome truth.

2 CHRONICLES—NOTE ON 18:23–27 Zedekiah . . . struck Micaiah on the cheek. Zedekiah claimed to speak in the name of Yahweh (v. 10), but he shows by his violent conduct that he has little concern for Yahweh's truth.

2 CHRONICLES—NOTE ON 18:24 you shall see . . . inner chamber. See note on 1 Kings 22:25.

2 CHRONICLES—NOTE ON 18:25 Amon . . . Joash. See note on 1 Kings 22:26.

2 CHRONICLES—NOTE ON 18:28–34 Ahab is enticed into battle, as the lying spirit promised (v. 20). Ahab decides to **disguise** himself (see note on 1 Kings 22:30) and directs Jehoshaphat to wear his royal **robes**. This indicates Ahab's dominant role in the alliance and perhaps also represents an attempt to avoid

Micaiah’s word of doom. But Jehoshaphat is saved as a consequence of his desperate prayer (2 Chron. 18:31b), while Ahab dies from an apparently **random** arrow (v. 33). This is clear evidence of God’s sovereign direction of events.

2 CHRONICLES—NOTE ON 19:1–3 This is the Chronicler’s own addition to 1 Kings 22. **Jehu the son of Hanani** ministered in the days of Baasha, king of Israel (1 Kings 16:1–3). His criticism of Jehoshaphat for his alliance with the ungodly Ahab echoes his criticism of the wicked Baasha (1 Kings 16:7). **Love** here refers to the commitment to support a treaty. God’s **wrath** may be avoided or lessened by repentance (see 2 Chron. 12:7; 32:25–26).

2 CHRONICLES—NOTE ON 19:4 **he went out again**. A continuation of the religious teaching mission described in 17:7–9, this time involving the king himself. **From Beersheba to the hill country of Ephraim** describes the limits of Judah from south to north.

JEHOSHAPHAT

Like his father, Asa, King Jehoshaphat was faithful to the Lord and received God’s blessings. He strengthened his kingdom both spiritually and militarily, and appointed teachers to go throughout Judah and teach the people concerning the Book of the Law. Large armies served Jehoshaphat, and he built up fortresses and store cities in Judah. He had great riches and honor. Jehoshaphat is criticized, however, for his association with the ungodly northern kingdom, including a marriage alliance with King Ahab. Such alliances caused the king to “help the wicked and love those who hate the LORD” (19:2). Despite his shortcomings, Jehoshaphat is remembered primarily for his great faith and leadership and as one who did “what was right in the sight of the LORD” (20:32). **(2 Chronicles 19:4)**

2 CHRONICLES—NOTE ON 19:5–7 The instructions in Deut. 16:18–17:13 guide Jehoshaphat’s action in appointing **judges** in the **fortified cities of Judah** and his words to them. Israel’s judges must act out of a sense of sacred duty (**you judge not for man but for the LORD**) and must reflect Yahweh’s concern for justice and impartiality. Jehoshaphat’s own name means “Yahweh judges.”

2 CHRONICLES—NOTE ON 19:8–11 The Jerusalem court would have supplemented the local courts. It probably dealt with the more difficult

disputed cases. The presiding justices **Amariah the chief priest** and **Zebadiah . . . the governor** are responsible for the interests of the temple and the crown, respectively. The judicial system has a vital role in ensuring that the nation's life is righteous and just, so that the people do not incur **guilt** and **wrath**.

2 CHRONICLES—NOTE ON 20:1–30 These verses describe a victory over Judah's enemies in which God acts for his people. Faith in God and obedience to his prophets (v. 20) was the nation's surest defense against their hostile neighbors (compare Ezra 4; Nehemiah 4).

2 CHRONICLES—NOTE ON 20:1–2 **After this**. The invasion followed Jehoshaphat's religious and judicial reforms (ch. 19), and so it was not a case of divine punishment (see 12:2). Instead it was an opportunity to exercise faith (compare note on 32:1–8). **great multitude**. Judah was apparently outnumbered by the coalition.

2 CHRONICLES—NOTE ON 20:3–4 The **fast** expressed the special intensity of the people's prayer (see Judg. 20:26; Ezra 8:21–23).

2 CHRONICLES—NOTE ON 20:14–19 The people must **go down against** the enemy, but as prayerful observers, not as combatants. Verse 17 is based very closely on Ex. 14:13–14.

2 CHRONICLES—NOTE ON 20:20–23 The **wilderness of Tekoa** is about 12 miles (19 km) south of Jerusalem. Jehoshaphat's call to faith is based on Isa. 7:9. **Believe** here means the active and obedient trust that God rewards (see Heb. 11:6), acting on the revealed word of **his prophets**, including Jahaziel. **Ambush** may mean either angelic agents (see 2 Chron. 32:21) or men (see Judg. 9:25), in which case suspicions among the coalition forces lead to panic and their own destruction (2 Chron. 20:23; see 1 Sam. 14:20).

2 CHRONICLES—NOTE ON 20:24–30 **Beracah** means "blessing." The return to Jerusalem takes the form of a triumphal procession, which ends appropriately in the temple, where the people first sought God's deliverance (v. 5).

2 CHRONICLES—NOTE ON 20:31–34 **The high places, however, were not taken away**. Some have claimed that this contradicts 17:6, which says that Jehoshaphat "took the high places . . . out of Judah." Both statements can be true if 17:6 refers to Jehoshaphat's official actions and 20:33 indicates that the people were not committed to Jehoshaphat's reforms (see 1 Kings 22:43).

2 CHRONICLES—NOTE ON **20:35–37** Jehoshaphat repeats his error of making an alliance (this time, a business agreement) with the Israelite king, Ahab's son **Ahaziah**.

2 CHRONICLES—NOTE ON **21:1** **Jehoshaphat slept with his fathers**. See notes on 1 Kings 2:10 and 11:43; see 1 Kings 22:50.

FACT

Tarshish (20:36) was a city at the western end of the Mediterranean Sea, possibly in Spain. It was famous for building ships to carry gold and silver to the Near East. Jonah tried to flee to Tarshish to avoid his responsibilities as a prophet.

21:2–22:12 *Jehoram and Ahaziah.* God is faithful to his promise to preserve David's lineage, even when specific Davidic kings behave like the wicked King Ahab.

2 CHRONICLES—NOTE ON **21:2–20** The Chronicler expands the account of Jehoram's reign in 2 Kings 8:16–24. Here, and in his accounts of Ahaziah (2 Chron. 22:1–9) and Athaliah (22:10–23:21), he highlights the disastrous influence of Ahab's house on the Davidic dynasty and Judah.

2 CHRONICLES—NOTE ON **21:2–6** Jehoram reigned c. 849–842 B.C., including a co-regency with his father from 853. His marriage to Athaliah, the **daughter of Ahab**, influenced him in the **evil** ways of that kingdom. He killed all of his brothers and other possible rivals (a policy that Athaliah would later repeat; see 22:10). Alliance with the ungodly would bring the dynasty to the brink of destruction.

2 CHRONICLES—NOTE ON **21:6** **he walked in the way of the kings of Israel**. See note on 2 Kings 8:18.

2 CHRONICLES—NOTE ON **21:7** **because of the covenant that he had made with David**. See 1 Chron. 17:14. **a lamp to him and to his sons forever**. Symbolic language for persistence and permanence in the darkest times, perhaps suggested by the constantly burning temple lamps (2 Chron. 13:11).

2 CHRONICLES—NOTE ON 21:8–10 **Edom** and **Libnah** revolted against Jehoram, and the Chronicler says it was **because** Jehoram **had forsaken the LORD, the God of his fathers**. Libnah was a Judean city on the border with Philistia.

2 CHRONICLES—NOTE ON 21:11–20 In contrast to his father Jehoshaphat, who removed the **high places** (17:6), Jehoram actually promotes their construction. He was probably influenced in this by his marriage to Athaliah, daughter of the northern king Ahab. The prophets often described idolatry as **whoredom** (see Ezek. 16:16; Hos. 4:17–18). **letter . . . from Elijah the prophet**. As always in Chronicles, the rebellious king is rebuked by a prophet. The last years of Elijah's ministry overlapped with the beginning of Jehoram's reign (2 Kings 1:17). On **disease** as divine punishment, see 2 Chron. 16:12; 26:19–21; and note on John 9:2.

2 CHRONICLES—NOTE ON 22:1–9 The Chronicler's account of **Ahaziah**'s brief reign (842–841 B.C.) is adapted from 2 Kings 8:24–29; 9:21, 28; 10:13–14. The Chronicler emphasizes the damaging influence of the **house of Ahab** on the young and ineffectual king; they were his **counselors, to his undoing** (2 Chron. 22:4b).

2 CHRONICLES—NOTE ON 22:5–9 The coup led by **Jehu** is described in detail in 2 Kings 9:1–28. The Chronicler assumes his readers are familiar with the story. He focuses instead on Ahaziah's fate, which was **ordained by God** (compare 2 Chron. 10:15; 24:20).

2 CHRONICLES—NOTE ON 22:10–12 With **Ahaziah** dead, his mother, **Athaliah**, daughter of Ahab, sets out to kill all of her own grandchildren, that is, all the potential successors to the throne (compare the similar massacre led by her husband, Jehoram; 21:4). However, **Jehoshabeath**, sister of Ahaziah, manages to save the infant **Joash**, who will eventually become king. Jehoshabeath is the **wife of Jehoiada the** high **priest**, which helps explain how Joash could remain hidden in the temple buildings throughout Athaliah's rule.

FACT

Athaliah was the only woman to rule over Judah. She was the granddaughter of Omri and the daughter of Ahab. After seizing the throne and murdering the rest of the royal family, she reigned for six years before being overthrown. The young child Joash was hidden during her reign and became king after her death.

23:1–24:27 *Joash.* Joash's rule marks the restoration of the throne from the usurper, Queen Athaliah, to the rightful Davidic king. It also marks Judah's return to its covenant commitment to the Lord (23:16). Spiritual reforms take place in large part through the influence of the high priest Jehoiada, who is Joash's uncle and becomes his counselor. Things begin going badly, however, after Jehoiada's death. Joash is the first of three kings (followed by Amaziah and Uzziah) whose reigns begin on a positive note but end in failure or disgrace because they reject godly advice.

2 CHRONICLES—NOTE ON **23:1–21** Mainly from 2 Kings 11:4–20. Numerous differences reflect the Chronicler's particular concerns.

2 CHRONICLES—NOTE ON **23:1b–2** The Chronicler emphasizes the role of the **Levites** (see also vv. 5–8) and the **heads of fathers' houses**, as well as military figures, in the uprising.

2 CHRONICLES—NOTE ON **23:3** **The assembly** was a representative body of the nation's leaders. Wise kings sought its advice and support (see 1 Chron. 13:2; 29:1; 2 Chron. 30:2). The **covenant with the king** probably included the arrangement for Jehoiada to supervise Joash until he reached adulthood (see 24:4). **Let him reign, as the LORD spoke**. The coup was in keeping with God's promise to preserve David's line (see 1 Chron. 17:14; 2 Chron. 6:10).

2 CHRONICLES—NOTE ON **23:4** **This is the thing that you shall do**. See note on 2 Kings 11:5–8.

2 CHRONICLES—NOTE ON **23:5–6** **All the people** participated in the coup, but they remained **in the courts** and did not enter the temple.

2 CHRONICLES—NOTE ON **23:8–9** The coup was timed to take place during the changing of the guards on the Sabbath, to bring the maximum number of armed men into the temple precincts without arousing suspicion. **the spears and . . . shields**. See note on 2 Kings 11:10.

2 CHRONICLES—NOTE ON **23:11** **the testimony**. See note on 2 Kings 11:12.

FACT

Why did the guards carry King David's spears? Even though King David's spears (23:9) were around 150 years old, they served an important purpose. Having the guards hold the spears at the coronation of Joash, who was only seven years old, symbolized his right to David's throne.

---

2 CHRONICLES—NOTE ON **23:13–15** The **pillar** is probably either Boaz or Jachin, the pillars at the temple entrance (3:17; see note on 2 Kings 11:14).

2 CHRONICLES—NOTE ON **24:1–27** Loosely adapted from 2 Kings 11:21–12:21, supplemented with the Chronicler's own material (see 2 Chron. 24:27).

2 CHRONICLES—NOTE ON **24:2** **Joash did what was right**. See note on 2 Kings 12:2–3.

2 CHRONICLES—NOTE ON **24:3** **got for him two wives**. Jehoiada acts to ensure that the Davidic line will continue after being nearly destroyed by Athaliah.

2 CHRONICLES—NOTE ON **24:4** **restore**. Athaliah and her family had defiled and damaged the temple (v. 7).

2 CHRONICLES—NOTE ON **24:5–6**, **9** **repair the house of your God**. See note on 2 Kings 12:4–5.

2 CHRONICLES—NOTE ON **24:8–11** **all the people rejoiced and brought their tax**. See 1 Chron. 29:6–9. The Chronicler wants his readers to see God's service at the temple not as a burden but as a joyful duty (see Ex. 36:2–7).

2 CHRONICLES—NOTE ON **24:14** The revival of temple worship lasted **all the days of Jehoiada**. After Jehoiada dies and is no longer there to guide him, Joash becomes spiritually unfaithful.

2 CHRONICLES—NOTE ON **24:15–22** Jehoiada's burial **among the kings** is unique for a high priest. **the king listened to them**. Without Jehoiada's influence, Joash follows evil advice.

2 CHRONICLES—NOTE ON **24:23–27** Judah's defeat by the smaller Syrian army is a sign of divine judgment.

25:1–28 *Amaziah.* Throughout his reign, Amaziah is halfhearted in his loyalty to God. His final failure comes after a steady degeneration.

2 CHRONICLES—NOTE ON 25:2 yet not with a whole heart. Second Kings 14:4 mentions that Amaziah failed to remove the high places.

2 CHRONICLES—NOTE ON 25:5–16 These verses describe the background and aftermath of the war against Edom (see 2 Kings 14:7).

2 CHRONICLES—NOTE ON 25:17–24 wild beast . . . trampled down the thistle. See note on 2 Kings 14:9–10. The Israelite king Joash interprets Amaziah's invitation as a challenge to battle. Amaziah's refusal to listen to Joash's blunt advice **was of God**, that is, subject to his sovereign control (compare 2 Chron. 10:15; 22:7). **Obed-edom**. See 1 Chron. 13:14; 26:15.

2 CHRONICLES—NOTE ON 25:25–28 The conspiracy against Amaziah (see note on 2 Kings 14:19) began **when he turned away from the LORD**, perhaps referring to 2 Chron. 25:14, 20.

FACT

Thistles (25:18) are flowering plants known for their sharp outer edges. This discourages animals from feeding on the plant. In the Bible, thistles often represent God's curse on the land.

26:1–23 *Uzziah.* Compare 2 Kings 15:2–7. The Chronicler emphasizes God's blessing on Uzziah's long reign (792–740 B.C.) but also the cause of his eventual downfall.

2 CHRONICLES—NOTE ON 26:1 Elsewhere, **Uzziah** is called "Azariah" (2 Kings 15:1, 6–7; 1 Chron. 3:12). The Chronicler may have called him Uzziah here to avoid confusion with the chief priest Azariah (2 Chron. 26:17–20).

2 CHRONICLES—NOTE ON 26:2 the king slept with his fathers. See note on 1 Kings 2:10.

2 CHRONICLES—NOTE ON 26:3 The long reign of **Uzziah** included co-regencies with his father Amaziah (796–767 B.C.) and his son Jotham (750–733). Isaiah's prophetic ministry began during Uzziah's reign (Isa. 1:1; 6:1).

2 CHRONICLES—NOTE ON 26:5 Zechariah was a religious adviser to Uzziah, as Jehoiada was for Joash (24:2). Nothing else is known about Zechariah.

UZZIAH

Uzziah was 16 years old when he became king, following the assassination of his father, Amaziah. Like many kings before him, Uzziah's reign began with a period of faithfulness and blessing: "as long as he sought the LORD, God made him prosper" (26:5). But this was followed by a period of sin, leading to punishment from the Lord. Uzziah successfully battled the Philistines and demanded tribute from the Ammonites. His fame spread far and wide. Sadly, Uzziah's success led to pride, and he began to desire spiritual as well as political authority over the people. Ignoring God's law, he entered the temple to burn incense and was confronted by the priests. Rather than repent of his actions, Uzziah grew angry. The Lord immediately struck him with leprosy, forcing him to withdraw from his royal duties. **(2 Chronicles 26:3–5)**

---

2 CHRONICLES—NOTE ON 26:6–8 Uzziah won victories over the **Philistines** in the west and southwest. He then built settlements in the conquered territories. The **Arabians** and **Meunites** (see 20:1) were nomadic groups in the south.

2 CHRONICLES—NOTE ON 26:9–10 Corner Gate. See 25:23. Uzziah promoted farming throughout the **wilderness** of Judah and the Negeb, the foothills of the **Shephelah** (west of Jerusalem), and the coastal **plain**.

2 CHRONICLES—NOTE ON 26:16–20 Unfaithful means offending God's holiness or failing to worship him appropriately (see "broke faith" in note on 1 Chron. 2:3–8). Uzziah violated God's holiness by trespassing in the temple, which was for the priests and Levites only. He also tried to offer **incense**, which only the **priests** were allowed to do (see Ex. 30:1–10; Num. 16:40).

2 CHRONICLES—NOTE ON 26:21–23 Because he **was a leper to the day of his death** (see note on 2 Kings 15:5), King Uzziah was not buried in the royal tombs of Jerusalem but in a **field**.

2 CHRONICLES—NOTE ON 26:21 Because of his leprosy, Uzziah had to withdraw from his royal duties (see Lev. 13:46; Num. 5:1–4), and **Jotham** became co-regent.

2 CHRONICLES—NOTE ON **26:22** **Isaiah the prophet . . . wrote**. This does not refer to the canonical book bearing his name, but to another work by this prophet. No copy of this work exists. See note on 32:32–33.

27:1–9 *Jotham.* The account of Jotham's reign (750–735 B.C., including 10 years as co-regent with Uzziah) shows that his military success and power were due to his faithfulness to God (v. 6).

2 CHRONICLES—NOTE ON **27:2** **Corrupt practices** probably refers to worship at the high places (see note on 2 Kings 15:34–35).

2 CHRONICLES—NOTE ON **27:3b–6** **Ophel**. The higher part of the area between the Temple Mount and the city of David (33:14; Neh. 3:26). **Ammonites**. See 2 Chron. 26:8.

2 CHRONICLES—NOTE ON **27:7** **His wars** may include the beginning of the "Syro-Ephraimite War" (see 2 Kings 15:37 and note).

28:1–27 *Ahaz.* The account of Ahaz's reign (735–715 B.C.) shows how his spiritual unfaithfulness brought Judah to ruin. Yet the dark picture of Judah's decline is lessened somewhat by its northern kinsmen, who respond to the prophetic word (vv. 8–15). Although the Chronicler does not mention it here, the northern kingdom fell to Assyria in 722 B.C., during the reign of Ahaz in the south (see 2 Kings 17:6).

2 CHRONICLES—NOTE ON **28:1** **he did not do what was right**. See note on 2 Kings 16:1–4.

2 CHRONICLES—NOTE ON **28:2** **metal images for the Baals**. Baal worship was especially associated with Ahab's dynasty (1 Kings 16:31).

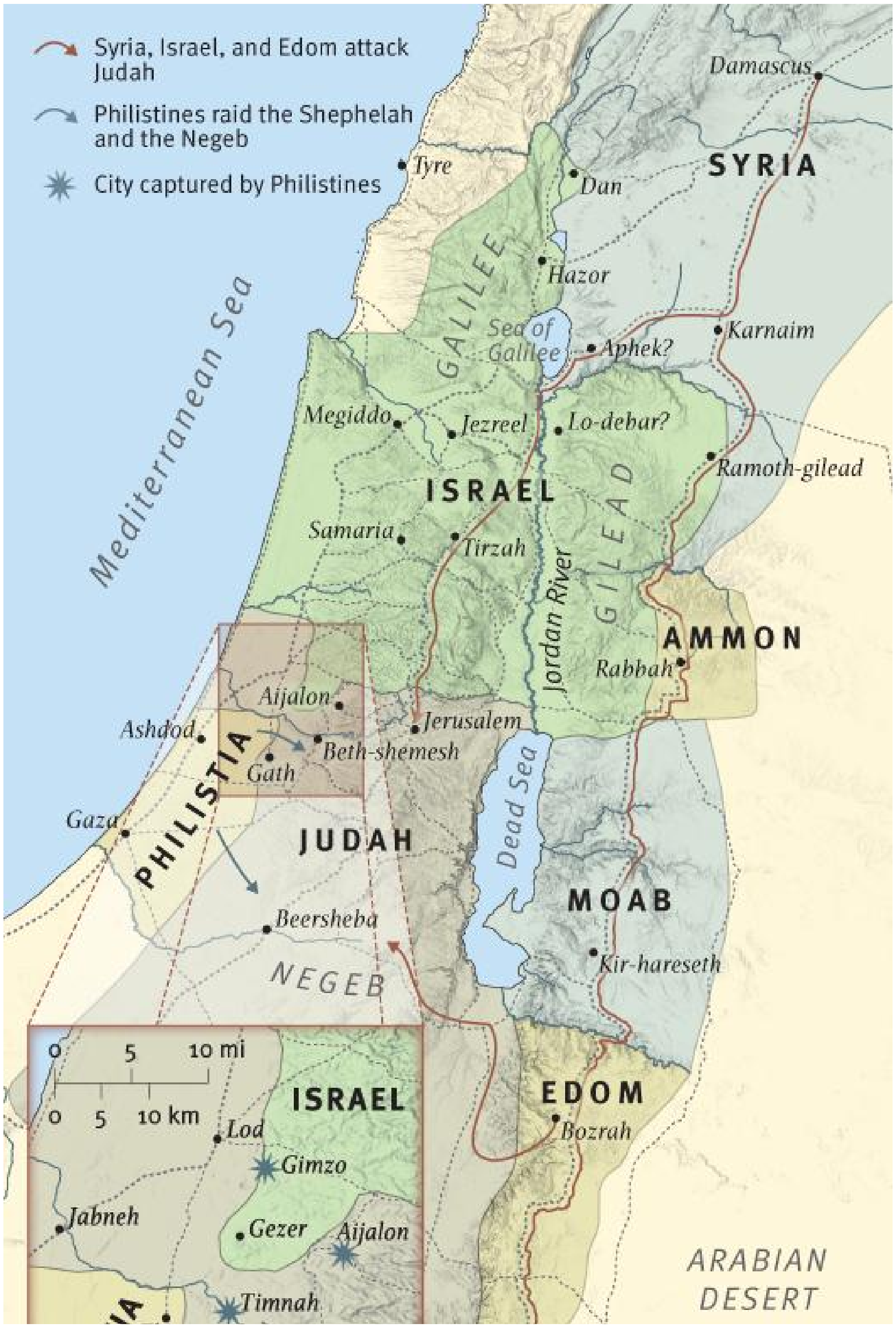
2 CHRONICLES—NOTE ON **28:3** **Valley of the Son of Hinnom**. See 33:6 and Jer. 7:31. The Canaanite practice of child sacrifice is strongly condemned in Lev. 20:1–5.

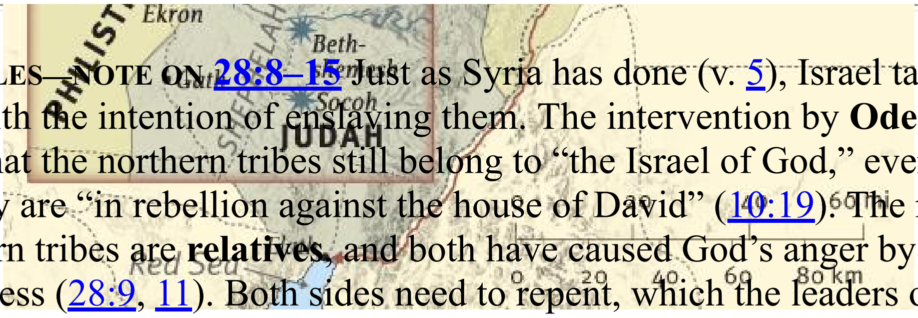
2 CHRONICLES—NOTE ON **28:5–7** See 2 Kings 16:5–7 and Isa. 7:1–6. The attacks by **Syria** and **Israel** were acts of divine judgment. The captives taken to **Damascus** were a sign of the coming exile (2 Chron. 36:20).

Syria and Israel Attack Judah

c. 740–732 B.C.

As the Assyrian Empire expanded westward, Syria and Israel sought to compel Judah and the other nearby states to form an anti-Assyrian alliance. Judah refused, leading Syria and Israel to attack Jerusalem. Syria also wrested Elath from Judah and gave it to the Edomites. The Edomites may have also raided Judah and taken captives at this time (see 28:17). The Philistines, who may have been part of the anti-Assyrian alliance, attacked Judah as well, capturing several cities in the Shephelah and the Negeb (see 28:18).


Syria, Israel, and Edom attack Judah
Philistines raid the Shephelah and the Negeb
City captured by Philistines
Mediterranean Sea
Damascus
SYRIA
Tyre
Dan
GALILEE
Hazor
Sea of Galilee
Aphek?
Karnaim
Megiddo
Jezreel
Lo-debar?
Ramoth-gilead
ISRAEL
GILEAD
Samaria
Tirzah
Jordan River
AMMON
Rabbah
Aijalon
Jerusalem
Ashdod
Beth-shemesh
Gath
PHILISTIA
Gaza
JUDAH
Dead Sea
MOAB
Beersheba
Kir-hareseth
NEGEB
EDOM
Bozrah
ARABIAN DESERT
0 5 10 mi
0 5 10 km
ISRAEL
Lod
Gimzo
Jabneh
Gezer
Aijalon
Timnah



2 CHRONICLES—NOTE ON 28:8–15 Just as Syria has done (v. 5), Israel takes captives with the intention of enslaving them. The intervention by **Oded** indicates that the northern tribes still belong to "the Israel of God," even though they are "in rebellion against the house of David" (10:19). The northern and southern tribes are **relatives**, and both have caused God's anger by their unfaithfulness (28:9, 11). Both sides need to repent, which the leaders of Ephraim demonstrate.

2 CHRONICLES—NOTE ON 28:16–21 Ahaz appeals to Tiglath-pileser III of **Assyria**, rather than God, for **help** against the **Edomites** and **Philistines**, who were invading Judah's southern borders (see 2 Kings 16:6–7a). This decision misfired. Although Judah received relief from its enemies (including the Syro-Ephraimite coalition, 2 Kings 16:9), it would be controlled by Assyria for 30 years (see Isa. 7:17; 8:7–8).

FACT

Ten Hebrew kings are mentioned among the records of the Assyrian Empire, which helps to show the reliability of biblical history. King Ahaz asked the Assyrians for help (28:16) but ended up becoming their servant (28:20–21).

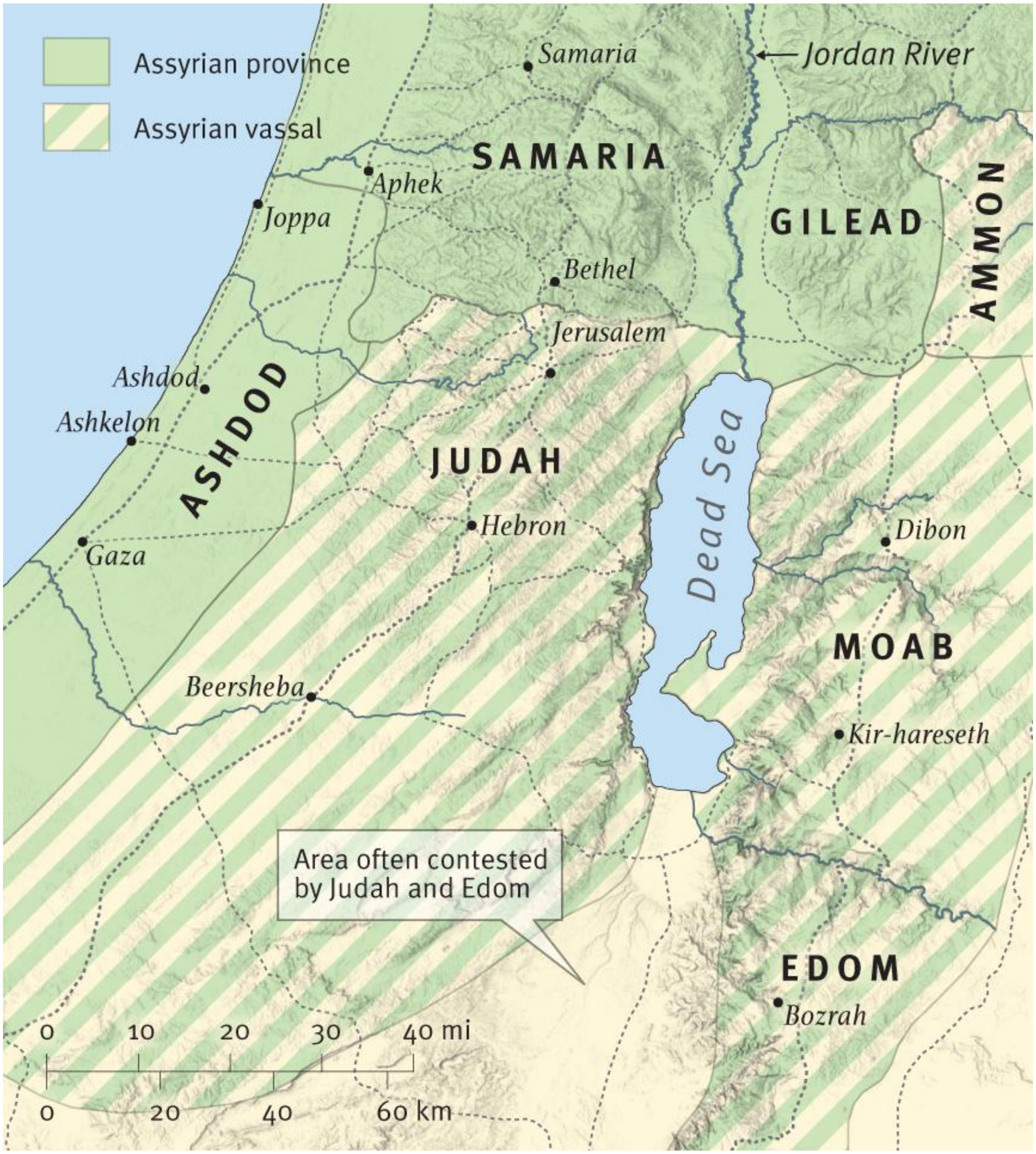
2 CHRONICLES—NOTE ON 28:22–27 Compare 2 Kings 16:10–18. Judah reaches its lowest point before the exile when Ahaz desecrates the temple and discourages faithful worship (2 Chron. 28:24; see 29:7, 18–19). Although this will be reversed somewhat by the reforming kings Hezekiah (chs. 29–32) and Josiah (chs. 34–35), Judah is headed for destruction and exile (see 28:5).

2 CHRONICLES—NOTE ON 28:26 On the **Book of the Kings of Judah and Israel**, see note on 1 Kings 14:19.

Judah after the Fall of Israel

c. 722 B.C.

During the reign of King Ahaz of Judah, both Israel and Judah had become vassals (semi-independent subjects) of Assyria. Later, however, King Hoshea of Israel rebelled, causing the Assyrians to completely annex Israel as a province of the empire. Philistia was annexed into the empire as well, leaving Judah, Ammon, Moab, and Edom as the remaining vassals in the region.


Assyrian province
Assyrian vassal
Samaria
Jordan River
SAMARIA
Aphek
Joppa
GILEAD
AMMON
Bethel
Jerusalem
Ashdod
Ashkelon
ASHDOD
JUDAH
Dead Sea
Hebron
Dibon
Gaza
MOAB
Beersheba
Kir-hareseth
Area often contested by Judah and Edom
EDOM
Bozrah
0 10 20 30 40 mi
0 20 40 60 km

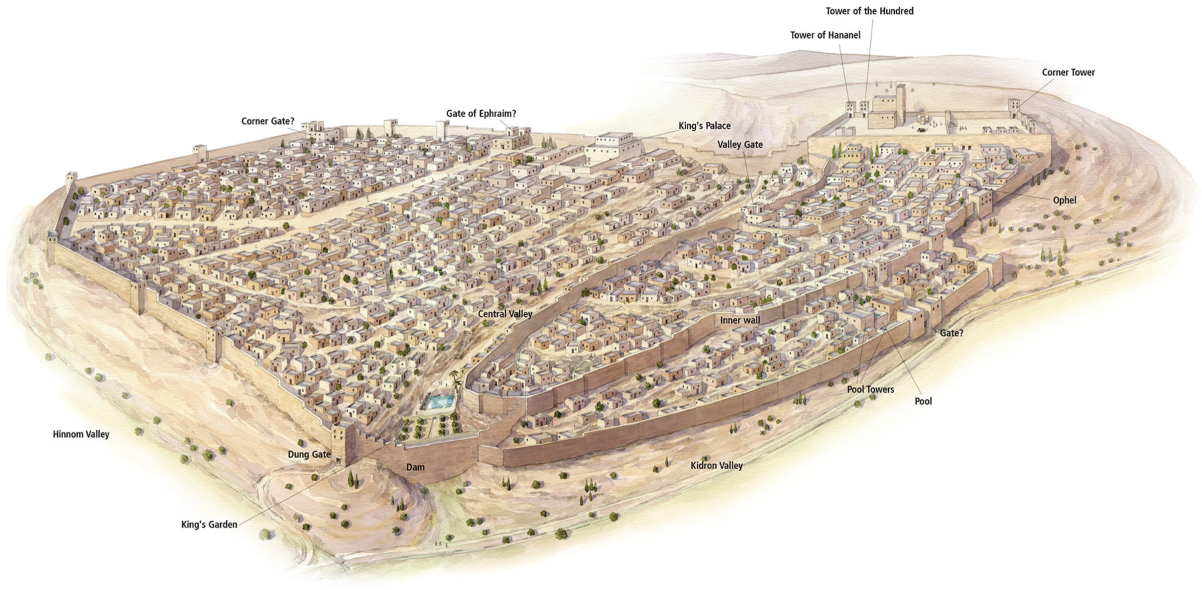
29:1–32:33 *Hezekiah.* The Chronicler devotes more attention to Hezekiah's reign (715–687 B.C.) than to that of any other king since David and Solomon. Second Kings 18–20 concentrates mainly on Hezekiah's role in the Assyrian crisis of 701 B.C. The Chronicler's account primarily presents Hezekiah as a restorer and reformer of Judah's worship.

AHAZ

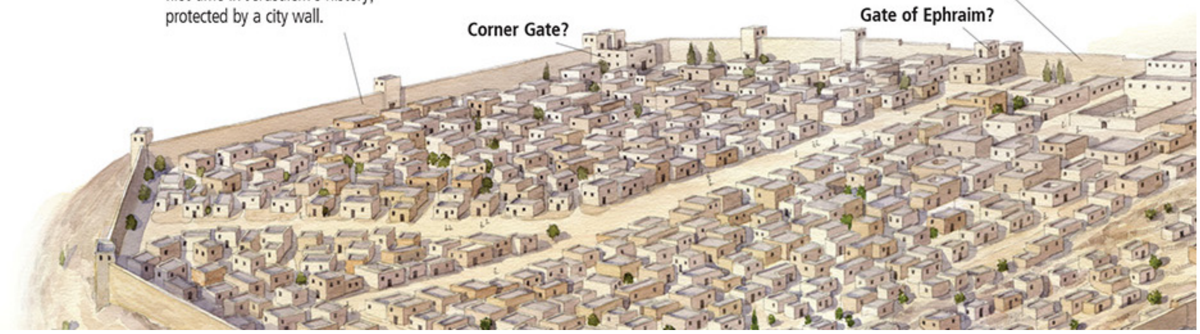
Ahaz was a wicked king whose apostasy led Judah astray and brought the nation to ruin. Rather than worship the God of Israel, Ahaz made images of Baal. He even sacrificed his own children to the false god, a practice strongly condemned by the Lord. Because of his wickedness, God allowed both Syria and Israel to successfully attack Judah. Ahaz did not repent and turn to the Lord for help in his time of distress, but rather sought help from the king of Assyria. The plan backfired, however, when the Assyrians "came against him and afflicted him instead of strengthening him" (28:20). Even then, Ahaz still turned away from the Lord. Not only did he close the doors of the temple, but also "in every city of Judah he made high places to make offerings to other gods" (28:25). **(2 Chronicles 28:22–27)**

Jerusalem in the Time of Hezekiah (c. 725–686 B.C.)

During the reign of King Hezekiah, the city of Jerusalem expanded more than ever before. Many refugees from the Assyrian invasion settled on the Western Hill, as the ancient city built by King Solomon on the Eastern Hill was not able to absorb them. New city walls encircled both hills, and thus Jerusalem became a city that was "bound firmly together" (Ps. 122:3).


Tower of the Hundred
Tower of Hananel
Corner Tower
Corner Gate?
Gate of Ephraim?
King's Palace
Valley Gate
Ophel
Central Valley
Inner wall
Gate?
Pool Towers
Pool
Hinnom Valley
Dung Gate
Dam
Kidron Valley
King's Garden

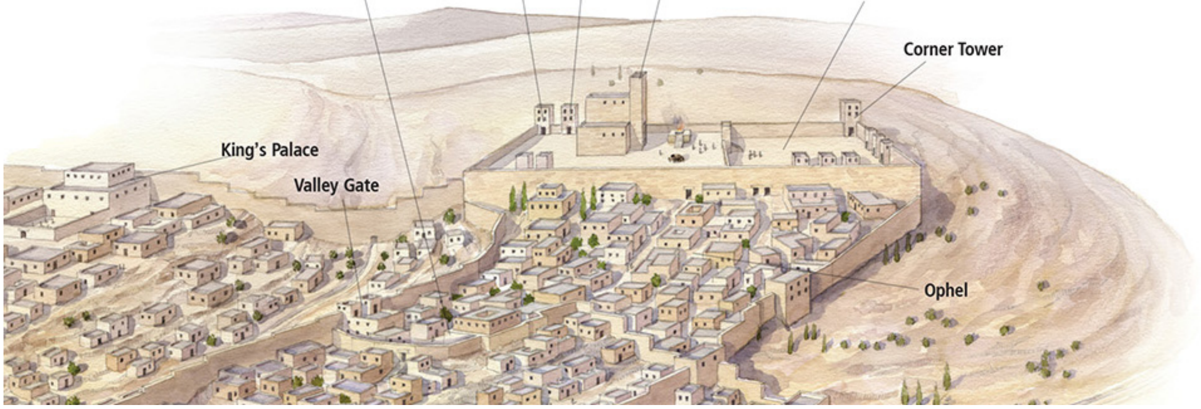
• •


Corner Gate?
Gate of Ephraim?

The Western Hill was, for the first time in Jerusalem's history, protected by a city wall.

The northern part of the new city wall was called the Broad Wall due to its extraordinary width of 21 feet (6.4 m). Hezekiah had many houses dismantled and their stones used in the construction of this wall (cf. Isa. 22:10). This wall was later mentioned in Neh. 3:8; 12:38. A long stretch of the wall (210 feet/64 m) was discovered in the Jewish Quarter Excavations in the Old City of Jerusalem.

• •

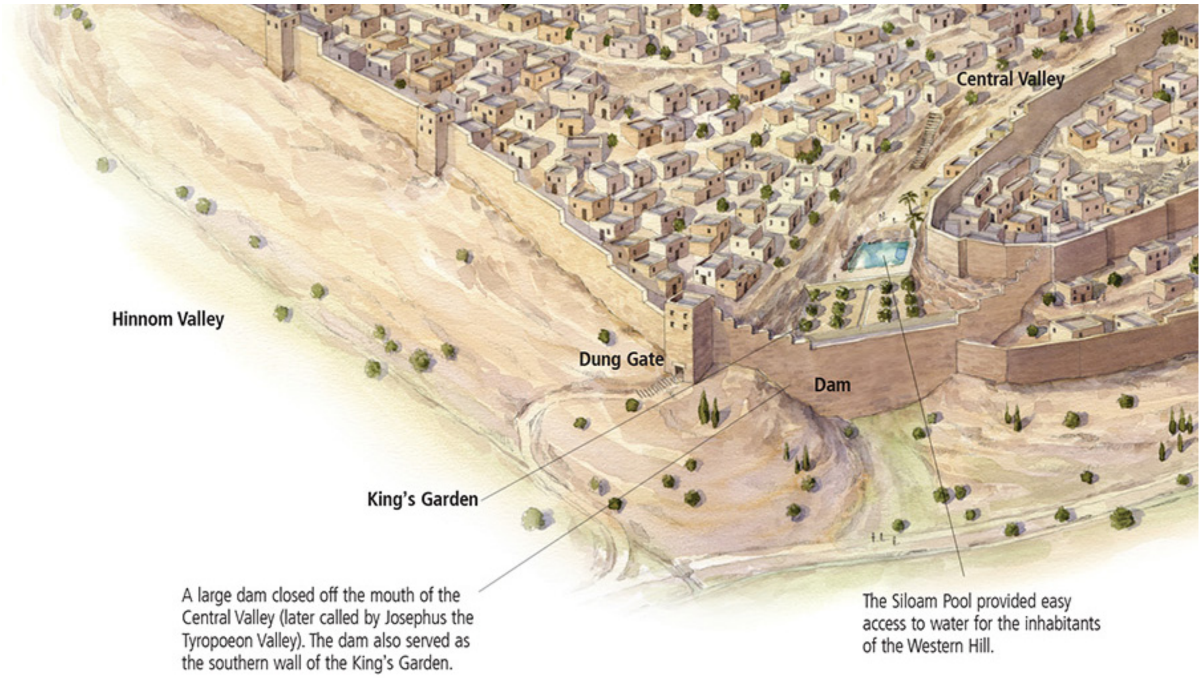

Tower of the Hundred
Tower of Hananel
Corner Tower
King's Palace
Valley Gate
Ophel

The temple itself was completely reconstructed by Hezekiah and was likely higher than King Solomon's temple.

The Eastern Hill of Jerusalem was where the original city of Melchizedek was located.

The Temple Mount was enlarged by King Hezekiah to a massive square platform with sides of 500 cubits (861 feet/262 m) in order to accommodate the increased number of worshipers. The twin towers of Hananel and the Hundred, together with the Corner Tower, protected the Temple Mount on the north side.

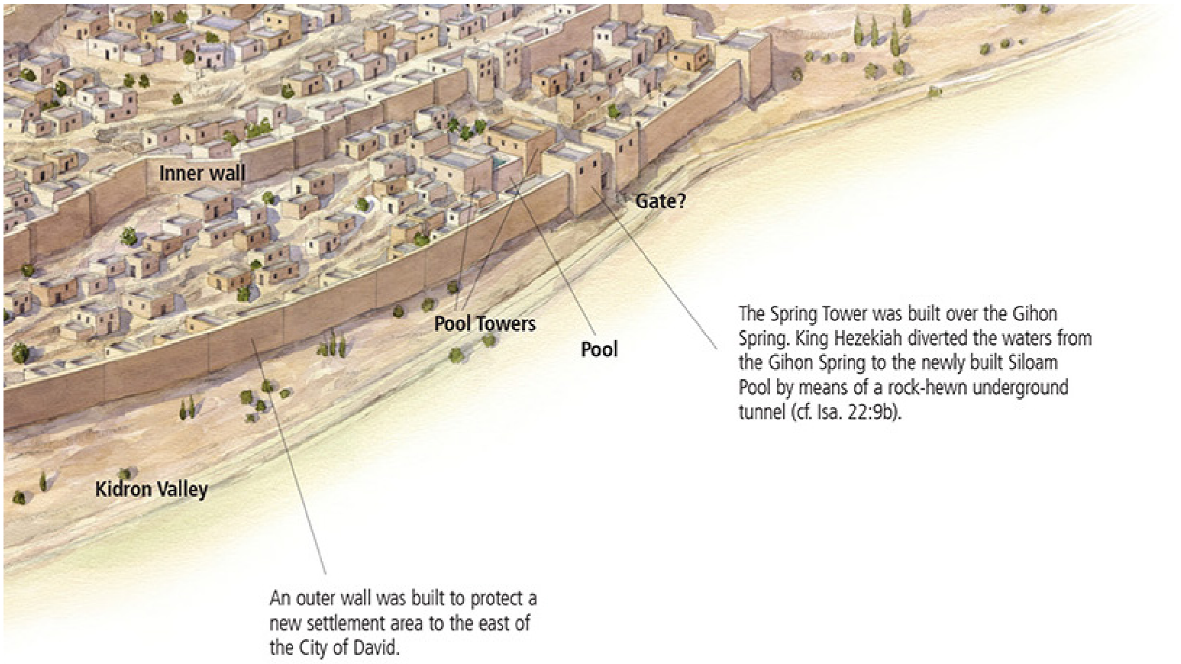
• •


Central Valley
Hinnom Valley
Dung Gate
Dam
King's Garden

A large dam closed off the mouth of the Central Valley (later called by Josephus the Tyropoeon Valley). The dam also served as the southern wall of the King's Garden.

The Siloam Pool provided easy access to water for the inhabitants of the Western Hill.

• •


Inner wall
Gate?
Pool Towers
Pool
Kidron Valley

The Spring Tower was built over the Gihon Spring. King Hezekiah diverted the waters from the Gihon Spring to the newly built Siloam Pool by means of a rock-hewn underground tunnel (cf. Isa. 22:9b).

An outer wall was built to protect a new settlement area to the east of the City of David.

---

2 CHRONICLES—NOTE ON **29:3** Hezekiah **opened the doors of the house of the LORD**, reversing his father's action (28:24).

2 CHRONICLES—NOTE ON 29:4–5 The **filth** refers to pagan worship objects in the sanctuary, which were to be removed and burned in the Kidron Valley (v. 16).

2 CHRONICLES—NOTE ON 29:6 **Unfaithful** and **forsaken** are key terms in Chronicles (see "broke faith" in note on 1 Chron. 2:3–8).

2 CHRONICLES—NOTE ON 29:8 **an object of horror, of astonishment, and of hissing**. See Jer. 29:18.

2 CHRONICLES—NOTE ON 29:16–17 The work of cleansing the temple took two weeks, until the **sixteenth day of the first month**, two days past the proper date of Passover (see Num. 9:1–11 and note on 2 Chron. 30:2–4).

2 CHRONICLES—NOTE ON 29:18–19 **All the utensils that King Ahaz discarded in his reign . . . we have made ready and consecrated**. See note on 1 Chron. 28:11–19.

2 CHRONICLES—NOTE ON 29:20–22 **sin offering**. See Lev. 4:1–5:13.

2 CHRONICLES—NOTE ON 29:23 **Laid their hands on them** recalls the scapegoat ritual of the Day of Atonement (Lev. 16:20–22).

FACT

What is a scapegoat? Laying hands on a sacrificial animal (29:23–24) was a symbolic act. It meant that human sin was being placed on the animal and taken away. On the Day of Atonement the people sacrificed a goat in this manner (see Lev. 16:20–22). Thus, today, when a person takes the blame for someone else, he or she may be referred to as a "scapegoat."

2 CHRONICLES—NOTE ON 29:25–30 The **burnt offering** signifies the people consecrating themselves to Yahweh (v. 31). **the song to the LORD**. See 1 Chron. 16:7.

2 CHRONICLES—NOTE ON 29:31–36 The **sacrifices and thank offerings** that the people bring to the temple are individual expressions of worship and thanksgiving.

2 CHRONICLES—NOTE ON 30:1–27 Hezekiah demonstrates his commitment to the Law of Moses by holding the Passover celebration immediately after the reconsecration of the temple. The ceremony differs from the usual standards, however, in its date (see note on vv. 2–4) and in its allowing those who are ceremonially unclean to participate (vv. 18–20). The Passover results in a unity between people from the north and south in true worship at the temple (v. 1; 31:1). Earlier kings had tried to achieve unity through military means (see 11:1–4; 13:8) or ungodly alliances (see 18:1; 19:2; 20:35).

2 CHRONICLES—NOTE ON 30:1 all Israel and Judah. Hezekiah includes the tribes defeated by Assyria in 725–722 B.C. in his invitation. Thus he tries to unite all Israel in worship of the Lord.

2 CHRONICLES—NOTE ON 30:2–4 The **Passover** was delayed until the **second month.** The law allowed this kind of delay for those who were ceremonially unclean or absent on a journey (Num. 9:9–13). This is an example of the Law of Moses being interpreted to cover new situations. Hezekiah consulted the **assembly**, as did David (1 Chron. 13:1–5) and Solomon (2 Chron. 1:2–5) before him.

2 CHRONICLES—NOTE ON 30:6–9 The **letters** of invitation are really a call to repentance (**return to the LORD**). Hezekiah hopes that the people will repent and that God will turn away from his **anger** and return the Assyrian captives (v. 9).

2 CHRONICLES—NOTE ON 30:11 humbled themselves. See 7:14.

2 CHRONICLES—NOTE ON 30:17 the Levites had to slaughter the Passover lamb for everyone. A new, permanent change in their duties (see 35:5–6). It had previously been the responsibility of the elders (Ex. 12:21).

2 CHRONICLES—NOTE ON 30:18–20 The people from the northern tribes who came to the Passover were ceremonially unclean and thus, according to the law, they were unable to eat the meal. However, their genuine repentance and Hezekiah's intercession were enough to make their participation acceptable. "Healing" here is probably symbolic language for forgiveness and spiritual cleansing (compare 7:14; Ps. 41:4; Jer. 30:17).

2 CHRONICLES—NOTE ON 30:23–27 The **feast** was extended for another week, just as the temple dedication had been. The **great joy** of this occasion recalls the time of Solomon (7:9–10).

2 CHRONICLES—NOTE ON 31:1 **all Israel**. The festival united Judah and Israel and led to a popular movement to end pagan worship.

2 CHRONICLES—NOTE ON 31:2–21 The final stage in Hezekiah's reforms is the restoration of the temple services, which evidently ceased when Ahaz closed the temple (28:24). This requires reorganization of the priests and Levites (31:2). It also requires that the people resume their tithes and offerings (vv. 4–19). Because of Hezekiah's faithful leadership in these reforms, the Lord blesses the nation (vv. 10, 21).

2 CHRONICLES—NOTE ON 31:3 Hezekiah leads with the example of his own generosity, as David did before (1 Chron. 29:2–5).

2 CHRONICLES—NOTE ON 31:5–6 The **firstfruits** were for the priests (Num. 18:12–13) and the tithes were for the Levites (Num. 18:21, 24).

2 CHRONICLES—NOTE ON 31:7 The gathering of food lasts from the grain harvest in **the third month** (May–June, the Feast of Weeks or Pentecost) until the fruit and vine harvest in **the seventh month** (September–October, the Feast of Ingathering or Tabernacles). On these occasions and at Passover, all Israelite men were to come to the temple (Ex. 23:16–17).

2 CHRONICLES—NOTE ON 31:16–18 Distribution of food was made to **priests** and their families, including provision for **males from three years old**, the age by which they had been weaned.

FACT

Generous givers. When Hezekiah asked the people to contribute financially to his temple restoration project, they gave generously (31:5). Their response recalls the time of the tabernacle's construction. The people gave so freely that Moses actually asked them to stop giving (Ex. 36:3–7).

2 CHRONICLES—NOTE ON 32:1–4, 30 Hezekiah built a new **water** system for Jerusalem. A tunnel brought water directly from the Gihon Spring to the Pool of Siloam.

2 CHRONICLES—NOTE ON 32:1–23 This account of Sennacherib's invasion (701 B.C.) condenses and simplifies the account in 2 Kings 18–19 (see note on 2 Kings 18:13). It highlights the uniqueness and supremacy of Israel's God, and his ability to **deliver** his people from their enemies.

2 CHRONICLES—NOTE ON 32:1–8 **After these things**. Hezekiah's faithful acts are followed by a military invasion, which tests his faith and resourcefulness. He encourages the people not to fear the strength of men (**arm of flesh**; see Jer. 17:5) but to have confidence in God's **help** (see 2 Chron. 14:11). Earlier, King Jehoshaphat endured a similar test after having led the nation in revival (see note on 20:1–2).

2 CHRONICLES—NOTE ON 32:5 Hezekiah **built another wall**, probably to protect the city against the invading Assyrians. The city wall was also extended to make room for the refugees arriving from the north. **the Millo**. See note on 2 Sam. 5:9.

FACT

Hezekiah's wall (32:5) was one of his many efforts to defend Jerusalem from the invading Assyrians. Archaeologists have uncovered a 650-foot (200-m)portion of this wall.

2 CHRONICLES—NOTE ON 32:9–16 **Sennacherib . . . was besieging Lachish**. See note on 2 Kings 18:17. See 2 Kings 18:19–35; 19:9–13 and notes. The speech of Sennacherib's **servants** follows the familiar pattern of propaganda. They are trying to separate the people from their leader and to intimidate them into submission.

2 CHRONICLES—NOTE ON 32:18 The **language of Judah** was Hebrew. Aramaic was the international language of Judah and the nations surrounding it (see 2 Kings 18:26–35).

2 CHRONICLES—NOTE ON 32:20 **Hezekiah the king and Isaiah the prophet**. The Chronicler omits details of Hezekiah's prayer and Isaiah's prophecy (see 2 Kings 19:15–34). He stresses that God has promised to hear his people's prayer in times of distress (see 2 Chron. 6:24–25). **cried to heaven**. See 2 Kings 19:1–2 and note.

2 CHRONICLES—NOTE ON 32:21 **Shame of face** was the result when the arrogant Assyrian king tried to destroy God's people (compare Ps. 34:4–7; 35:4–5). **some of his own sons struck him down**. This did not happen until 20 years later, in 681 B.C. (see notes on 2 Kings 19:35–36; 19:37).

2 CHRONICLES—NOTE ON 32:24–26, 31 Compare 2 Kings 20:1–19. These events preceded Sennacherib's invasion by a few years. The **sign** was the miraculous backward movement of the shadow. Related to this incident was the king's proud display of his wealth before the Babylonian envoys, which brought God's **wrath**.

2 CHRONICLES—NOTE ON 32:27–30a **Riches and honor** are regular signs of divine blessing on faithful rulers (see 1 Chron. 29:28; 2 Chron. 1:11; 17:5). Hezekiah's tunnel was part of the engineering work referred to in 32:30a (see vv. 3–4).

2 CHRONICLES—NOTE ON 32:32–33 **the vision of Isaiah the prophet . . . in the Book of the Kings of Judah and Israel**. Not the canonical book of Isaiah but a historical work now lost (see notes on 1 Kings 14:19; 2 Chron. 26:22).

33:1–20 *Manasseh.* Compare 2 Kings 21:1–10, 17–18. Kings presents Manasseh as the worst of Judah's kings, whose sins make the exile inevitable. Chronicles presents him as an example of forgiveness and restoration.

2 CHRONICLES—NOTE ON 33:1 **fifty-five years**. 697–642 B.C., probably including a co-regency of 10 years with Hezekiah.

2 CHRONICLES—NOTE ON 33:2–9 These verses largely reproduce 2 Kings 21:2–9 (see notes).

2 CHRONICLES—NOTE ON 33:10 **The LORD spoke to Manasseh and to his people**. Compare 2 Kings 21:10–15. **But they paid no attention**. Manasseh and his people are like Judah's final generation (2 Chron. 36:15–16).

2 CHRONICLES—NOTE ON 33:12–13 Compare 7:14.

2 CHRONICLES—NOTE ON 33:15–17 Manasseh's reform involved removing the pagan religious symbols that he himself had put in place (vv. 3, 7). The reform centered on the temple, and little if any of it extended beyond Jerusalem. Meanwhile, the people continued to worship at the high places, rather than at the temple. Manasseh removed the idols (v. 15), but it is not stated that he destroyed them. Amon would later put the idols back to use. Later still, the good king Josiah would destroy them (34:4–7).

MANASSEH

Manasseh, son of Hezekiah, ruled over Judah for 55 years. He was the longest reigning king in the nation's history. Unlike his father, who honored the Lord, Manasseh was perhaps the worst of Judah's kings. He actively pursued practices forbidden by God, and even built altars to false gods inside the temple. Manasseh burned his sons as child sacrifices, and practiced fortune-telling and sorcery. Unlike other evil kings, however, when Manasseh faced the judgment of the Lord for his actions, he repented. When he was taken as a captive to Babylon, he "entreated the favor of the LORD his God and humbled himself greatly before the God of his fathers" (33:12). God heard Manasseh's prayer, and restored him to his kingdom. **(2 Chronicles 33:9–14)**

---

2 CHRONICLES—NOTE ON 33:19 faithlessness. See note on 1 Chron. 2:3–8.

33:21–25 *Amon.* Compare 2 Kings 21:19–24. During his brief reign (642–640 B.C.), Amon **did not humble himself**. Instead he **incurred guilt more and more**.

34:1–35:27 *Josiah.* Compare 2 Kings 22:1–23:30a. The Chronicler devotes two entire chapters to Josiah's reign (640–609 B.C.). Josiah would have provided an example of faithfulness and godly leadership for the returned exiles who were the Chronicler's first readers (see Neh. 8:1–8).

2 CHRONICLES—NOTE ON 34:2 did not turn aside. See note on 2 Kings 22:2.

2 CHRONICLES—NOTE ON 34:3–7 Josiah moved decisively against pagan worship as soon as he reached adulthood at age 20 (see Num. 1:3). His reforms included both Judah and the former northern kingdom. The decline of Assyria after the death of Ashurbanipal (627 B.C.) allowed Josiah to pursue his reforms.

2 CHRONICLES—NOTE ON 34:8–13 The repair of the temple in 622 B.C. was part of Josiah's continuing reform. **he sent Shaphan**. See note on 2 Kings 22:3–7. Contributions came from various tribes, as they united to repair the temple.

2 CHRONICLES—NOTE ON 34:14 **The Book of the Law** was probably a scroll of Deuteronomy or a portion of it. Its discovery during the temple repair leads to further reform (vv. 29–33; see note on 2 Kings 22:8).

FACT

The Book of the Law of the Lord. The high priest discovered this forgotten book while the temple was being repaired (34:14). After reading the Law, King Josiah called the nation to further measures of repentance and reform. The book may have included part or all of Deuteronomy.

2 CHRONICLES—NOTE ON 34:19–21 **those who are left in Israel and in Judah**. The Chronicler mentions both the northern and southern kingdoms, to emphasize their unity (compare v. 9). **great is the wrath of the LORD . . . because our fathers have not kept the word of the LORD**. See note on 2 Kings 22:11–13.

2 CHRONICLES—NOTE ON 34:22–24 **Huldah**. See note on 2 Kings 22:14–16. **All the curses** refers to the covenant curses in Deuteronomy 27–29 (compare 2 Kings 22:16, “all the words”).

2 CHRONICLES—NOTE ON 34:27 **humbled yourself before me**. Compare 7:14. This emphasizes Josiah’s exemplary spiritual character (see 34:1–3).

2 CHRONICLES—NOTE ON 34:28 Josiah will be **gathered to** his **grave in peace**, even though he will die in battle. The destruction of Judah and the exile will not occur during Josiah’s lifetime (see note on 2 Kings 22:20).

2 CHRONICLES—NOTE ON 34:30–31 **the king went up to the house of the LORD**. See note on 2 Kings 23:2–3.

2 CHRONICLES—NOTE ON 34:32–33 Josiah imposes on the people a pledge of obedience to the Mosaic covenant, which they maintain in **all the territory . . . of Israel** (both north and south). But they keep their pledge only while Josiah lives (**all his days they did not turn away**). When Josiah dies, the people’s faithfulness dies as well (see notes on ch. 36).

2 CHRONICLES—NOTE ON 35:1–19 Compare 2 Kings 23:21–23.

2 CHRONICLES—NOTE ON 35:1 the first month. The regular month for celebration (Num. 28:16), in contrast to Hezekiah's delayed observance (2 Chron. 30:2).

2 CHRONICLES—NOTE ON 35:3–6 Put the holy ark in the house that Solomon . . . built (v. 3). The ark may have been removed during the reigns of Manasseh and Amon, or in the course of Josiah's renovation. Josiah directs the Levites in their new duties regarding the Passover lambs (see v. 11).

2 CHRONICLES—NOTE ON 35:7–9 Josiah and his officials imitate David (1 Chron. 29:2–5) and Solomon (2 Chron. 7:5) in their generosity.

2 CHRONICLES—NOTE ON 35:18 No Passover like it. Josiah's Passover exceeded all other such celebrations (compare 30:2–4, 18–20) in its commitment to faithful worship and in its inclusion of **all Judah and Israel** (see note on 2 Kings 23:22).

FACT

Passover is a feast remembering Israel's exodus from Egypt. It recalls their final meal in Egypt before deliverance. The most important element is the lamb (Ex. 12:5). It reminds participants of the blood smeared on the doorposts to protect them from the plague of the firstborn. Bitter herbs are eaten with the lamb, symbolizing the bitterness of Egyptian captivity.

---

2 CHRONICLES—NOTE ON 35:20–27 Josiah died while confronting Pharaoh **Neco** II at Megiddo in 609 B.C. The Egyptian king was bringing his army north to help the Assyrians fight against Babylon. Apparently Josiah decided to seek favor with Babylon by opposing the Egyptians (see note on 2 Kings 23:28–30). This suggests that he was no longer trusting in the Lord. Josiah had sought to follow God's words from the rediscovered Book of the Law and from Huldah the prophetess (2 Chron. 34:19, 26–27), but now he failed to **listen to the words of Neco from the mouth of God** (35:22). (God was speaking even through this Egyptian king, warning Josiah against meddling in a war between Babylon and Egypt.) Nevertheless, Josiah's reign is judged very positively. **the Laments** (v. 25). Not the biblical book of Lamentations.

36:1–21 *The Last Four Kings.* Compare 2 Kings 23:31–25:21. The Chronicler summarizes the reigns of Judah's last four kings. Because they abandon the covenant after Josiah's death, all four will go into exile, as will the people. Yet the exile will be a positive time of purification; the book concludes with a new act of God's grace, declared through a pagan king (2 Chron. 36:22–23).

FACT

Exile to Babylon. The people of Judah were deported to Babylon in four stages. In 605 B.C., Nebuchadnezzar defeated Jerusalem, carrying away treasures and some of the people. Daniel was taken to Babylon at this time. In 597, Babylon responded to rebellion in Jerusalem by defeating the city again. Ezekiel was taken into exile at this time. In 587, Babylon conquered Jerusalem for yet another rebellion. This time the Babylonians tore down the city's defensive walls and destroyed the temple. Jeremiah experienced this defeat. Finally, in 582, while reasserting its control over Palestine, Babylon took more Israelites into captivity.

---

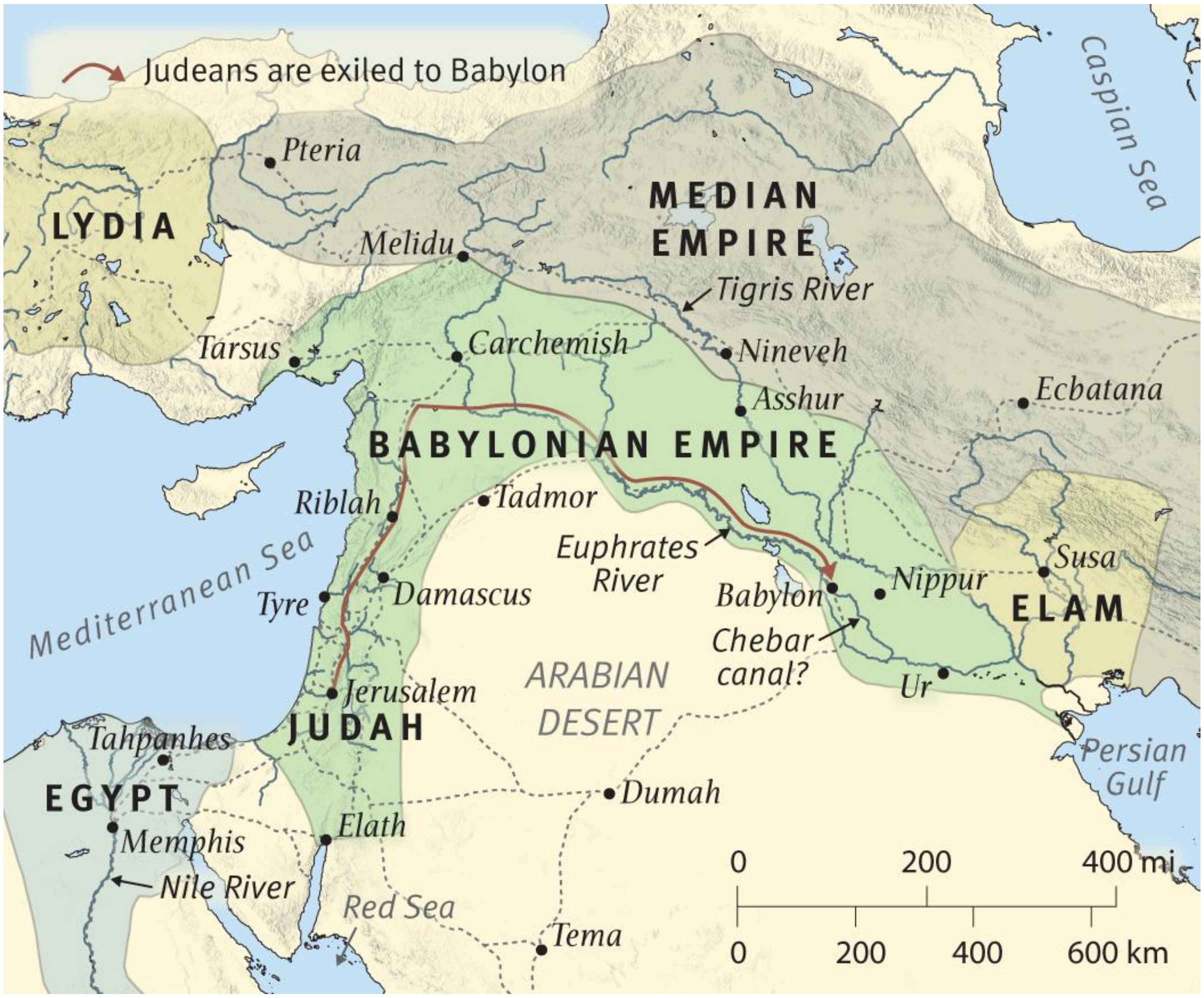
2 CHRONICLES—NOTE ON 36:1–4 Pharaoh Neco II asserted control over Judah after Josiah's death. The "people of the land" who made **Jehoahaz** king probably hoped he would continue Josiah's opposition to Egypt. Neco removed Jehoahaz in favor of **Eliakim**, whom he renamed **Jehoiakim** as a mark of his authority over him. The **tribute** that Neco imposed **on the land** was a tax charged to those who had supported Jehoahaz (2 Kings 23:35).

2 CHRONICLES—NOTE ON 36:5–8 Jehoiakim's reign (609–598 B.C.) was marked by a return to idolatry (Jer. 25:1–7) and the king's persecution of the prophets (Jer. 26:20–24; 36:20–31). Following his victory over Pharaoh Neco at Carchemish (605 B.C.), **Nebuchadnezzar** besieged Jerusalem (2 Kings 24:1) and carried off some of its citizens and some of the temple **vessels** to Babylon (2 Chron. 36:7; Dan. 1:1–2). This may have been the occasion when Nebuchadnezzar **bound him in chains to take him to Babylon**, taking control over Jehoiakim. Jehoiakim later rebelled against the Babylonians, and in 598 B.C. Nebuchadnezzar again attacked Jerusalem, just after Jehoiakim's death.

Exile to Babylon

597, 586, 582 B.C.

It appears that there were three separate deportations of Judeans to Babylon under the rule of Nebuchadnezzar (see also Jer. 52:28–30). The first came in 597 B.C. during the reign of Jehoiachin, when Nebuchadnezzar besieged Jerusalem and carried away many of the treasures of the temple and the royal palace. The second occurred after the fall of Jerusalem in 586 B.C., when the walls of the city were leveled and the temple was completely destroyed. The third appears to have occurred around 582 B.C. while King Nebuchadnezzar was reasserting his control over the general region of Palestine (see note on Jer. 52:28–30).


Judeans are exiled to Babylon
Pteria
LYDIA
Melidu
MEDIAN EMPIRE
Tigris River
Caspian Sea
Tarsus
Carchemish
Nineveh
Asshur
Ecbatana
BABYLONIAN EMPIRE
Riblah
Tadmor
Euphrates River
Susa
Mediterranean Sea
Tyre
Damascus
Babylon
Nippur
ELAM
Chebar canal?
Jerusalem
ARABIAN DESERT
Ur
Tahpanhes
JUDAH
Persian Gulf
EGYPT
Dumah
Memphis
Elath
Nile River
Red Sea
Tema
0
200
400 mi
0
200
400
600 km

---

2 CHRONICLES—NOTE ON 36:9–10 The reign of **Jehoiachin** lasted only for the duration of the siege. Then he was exiled to Babylon. **Brother** here means “relative”; **Zedekiah** was Jehoiachin’s uncle.

2 CHRONICLES—NOTE ON 36:11–16 The reign of **Zedekiah** (597–586 B.C.) ended in rebellion, a siege of almost two years, the destruction of Jerusalem and the temple, and the deportation of its leading citizens (see Jer. 52:28–30 and note for additional information about Jerusalem's final days). Zedekiah's reign represented the height of disobedience to God, with the king leading the way and the people becoming **exceedingly unfaithful** (see note on 1 Chron. 2:3–8). Their **mocking** rejection of the **prophets** (see Jer. 25:4) meant they refused to repent. Now there was **no remedy** (literally, "no healing"; see 2 Chron. 7:14) against God's **wrath** (see 34:25 and note on 2 Kings 24:18–25:7).

2 CHRONICLES—NOTE ON 36:19–21 they burned the house of God. Compare 2 Kings 25:8–12. The land lying **desolate** while the exiles pay for their sins is a covenant curse (Lev. 26:34–35, 43). It is also an opportunity for the land to recuperate and prepare to receive a purified people (see Lev. 26:44–45). **seventy years**. See Jer. 25:11; 29:10.

36:22–23 *Restoration.* From Ezra 1:1–3a. Israel's history has resumed through God's gracious initiative. **to build him a house**. The words of **Cyrus** recall David's charge to Solomon about the temple (1 Chron. 22:6, 18–19) and God's dynastic promise to David (1 Chron. 17:12; 22:10; 2 Chron. 6:9–10). **Let him go up** is an invitation to a restored people with a restored temple (1 Chron. 9:2–34) to respond to the Davidic covenant with obedient faith and worship.

Ezra

(return to table of contents)

Ezra 1 • Ezra 2 • Ezra 3 • Ezra 4 • Ezra 5 • Ezra 6 • Ezra 7 • Ezra 8 •
Ezra 9 • Ezra 10

- Introduction to Ezra
    - Timeline
    - Author and Date
    - Theme
    - Purpose, Occasion, and Background
    - Key Themes
    - Outline
    - The Persian Empire at the Time of Ezra
- Global Message of Ezra
    - The Big Picture of Ezra
    - The Global Message of Ezra
    - The Global Message of Ezra for Today
- Study Notes

Introduction to Ezra

Introduction to Ezra

Timeline

586 B.C.	538 B.C.	516 B.C.	458 B.C.
Fall of Judah/ temple destroyed	Decree of Cyrus/ end of exile	Temple rebuilt	Ezra arrives in Jerusalem

Author and Date

The book of Ezra never declares its author, and the book’s contents make it difficult to determine when it was written. Ezra 1–6 recounts events that occurred long before Ezra’s time. Ezra 7:27–9:15 clearly comes from Ezra’s own hand, since it is written in the first person. Ezra 7:1–26 and 10:1–44 describe events in Ezra’s time, but are written in the third person. It is possible Ezra may have combined the other materials with his autobiographical writings to form the book. Or, a later historian may have collected all the portions to describe Israelite history from c. 538–433 B.C. Many scholars believe that the same author wrote Ezra, Nehemiah, and 1–2 Chronicles. In ancient times, Ezra and Nehemiah were counted as one book. The events narrated in Ezra–Nehemiah occur over a century: Ezra 1–6 covers 538–515 B.C.; Ezra 7–Nehemiah 13 covers 458–433 B.C.

Theme

The theme of Ezra is faithfulness to the Lord, both in keeping the Mosaic law (7:6) and in worship. Because of his concern about worship, Ezra stresses the importance of rebuilding the temple.

Purpose, Occasion, and Background

As the people return from exile in Babylon to the Promised Land, they are under threat from the non-Jews living there. Having been driven from the land previously because of their sin, they also need to learn once again how to live in covenant with God. The land must be restored through the physical presence of God’s people, and the people must revive a spiritual commitment to serve God alone. As the temple is rebuilt and more exiles come back to the land, the people start to reestablish the nation that God had promised Abraham. As the priests return and begin to teach the people how to love God and live according to his ways, the people recommit themselves to the Lord.

The book of Ezra encourages the postexilic community toward pure worship and holy behavior. Ezra calls the people back to covenant loyalty and obedience to the Mosaic law. The book rejoices in God’s provision in returning them to the land, rebuilding the temple, and calling his people back to himself. The book also warns against falling away again through sin and against serving other gods. The remnant of Israel should persevere in hope, repent in humility, and live in obedience.

Key Themes

1. The Lord is faithful to his promises, and his mercy is greater than his anger (9:13).
2. The Lord works providentially by all means, especially through powerful rulers, to bring about his greater purposes (e.g., 6:22).
3. The exiles are the remnant of Israel, the “holy race” (9:2, 8). They are bound by covenant to guard their identity and character as the people of the Lord by obeying his law.
4. People belong to the Lord by willingly accepting his covenant. Membership in the covenant community is open to the people of any nation who meet this requirement (6:21).
5. Faithfulness to the Lord is demonstrated by proper attention to worship. In Ezra, this is shown especially in the rebuilding of the temple and in the proper ordering of its services. The priests, Levites, gatekeepers, musicians, and other temple servants once again perform their duties (2:36–58; 3:10–11).
6. The heart of worship is joy (6:22).

Outline

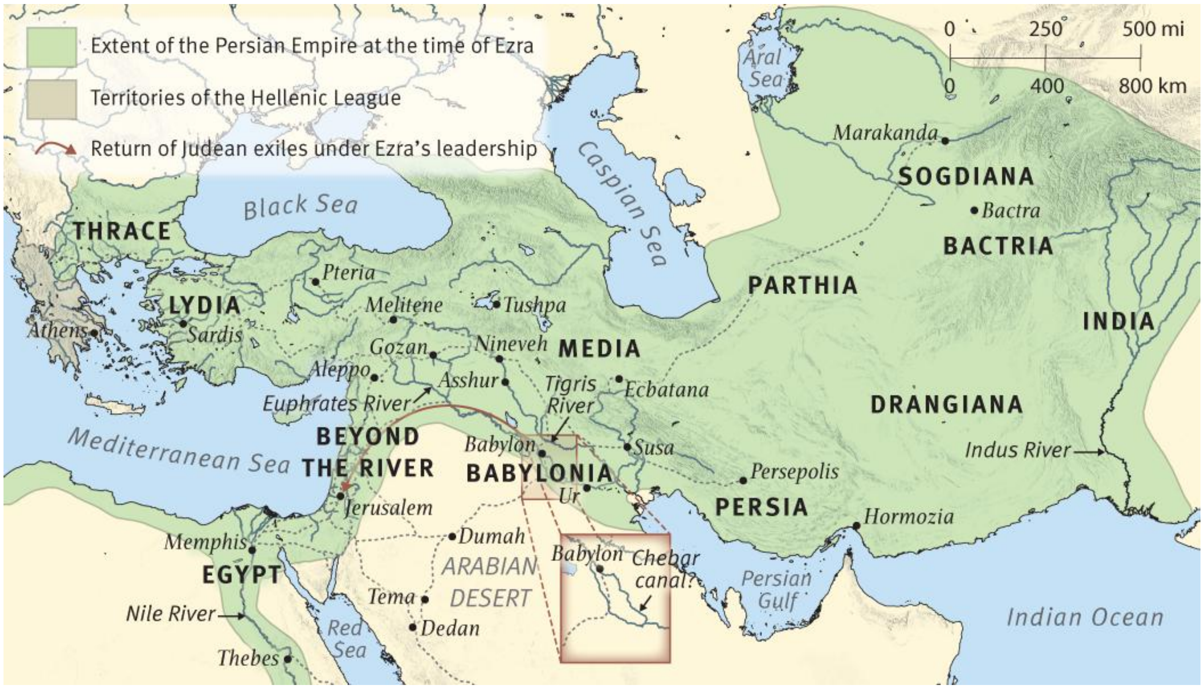
I. Cyrus’s Decree and the Return of Exiles from Babylon (1:1–2:70)
    A. The decree (1:1–4)
    B. The exiles respond to the decree (1:5–11)
    C. The exiles live again in their ancestral homes (2:1–70)

- II. The Returned Exiles Rebuild the Temple on Its Original Site (3:1–6:22)
  - A. The foundations of the temple are laid (3:1–13)
  - B. Enemies stall the project by conspiring against it (4:1–24)
  - C. The work is resumed, and local officials seek confirmation of Cyrus's decree (5:1–17)
  - D. King Darius discovers and reaffirms Cyrus's decree, and the work is completed (6:1–22)
- III. Ezra the Priest Comes to Jerusalem to Establish the Law of Moses (7:1–8:36)
  - A. King Artaxerxes gives Ezra authority to establish the Mosaic law (7:1–28)
  - B. Ezra journeys to Jerusalem with a new wave of returnees, bearing royal gifts for the temple (8:1–36)
- IV. Ezra Discovers and Confronts the Problem of Intermarriage (9:1–10:44)
  - A. Ezra discovers the problem of marriage to idolaters, and prays (9:1–15)
  - B. The people agree to dissolve the marriages (10:1–17)
  - C. List of those who were implicated (10:18–44)

The Persian Empire at the Time of Ezra

c. 458 B.C.

During the time of Ezra the Persian Empire had reached its greatest extent, engulfing nearly the entire Near East. In 539 B.C. the Persians under Cyrus the Great defeated the Babylonians and absorbed their territory into the empire, including the lands of Israel and Judah (known as Beyond the River). The next year Cyrus allowed the people of Judah to return home under the leadership of Zerubbabel and rebuild the temple of the Lord. Later, around 458 B.C., another group of Judean exiles returned under Ezra's leadership.


Extent of the Persian Empire at the time of Ezra
Territories of the Hellenic League
Return of Judean exiles under Ezra's leadership
0
250
500 mi
0
400
800 km
Aral Sea
Caspian Sea
Black Sea
THRACE
LYDIA
Athens
Sardis
Pteria
Melitene
Tushpa
Gozan
Nineveh
MEDIA
Aleppo
Asshur
Euphrates River
Tigris River
Ecbatana
Mediterranean Sea
BEYOND THE RIVER
Babylon
BABYLONIA
Susa
Persepolis
PERSIA
Ur
Jerusalem
Dumah
ARABIAN DESERT
Memphis
EGYPT
Tema
Dedan
Nile River
Thebes
Red Sea
Babylon
Chebar canal?
Persian Gulf
Hormozia
Indian Ocean
Marakanda
SOGDIANA
Bactra
BACTRIA
PARTHIA
INDIA
DRANGIANA
Indus River

The Global Message of Ezra

The Big Picture of Ezra

The central message of the book of Ezra is found in Ezra the scribe's moving confession on behalf of his people (Ezra 9:6–15). God had justly sent Israel into exile for its sins (9:6–7), but, in his perfect timing, the Jews who later returned to Jerusalem have received God's grace to revive them (9:8). God's mighty hand has stirred the Persians to send the Jews home with supplies to rebuild the temple in Jerusalem (9:9).

The completion of this task is in jeopardy, however, not from the Persian kings or external enemies but from within the community of faith itself—God's unholy people who dwell in God's holy city (9:10–12). Exile threatens to repeat itself unless the Jews repent from intermarrying with the peoples of the land (9:13–15).

Though Ezra's confession occurs in the second half of the book, its themes are found throughout this book. The two parts of the book of Ezra (chs. 1–6 and chs. 7–10) narrate historical events separated by about seventy years (compare 1:1; 7:1). Yet Ezra 1–6 and Ezra 7–10 share an important feature: both sections record the struggles of the Jewish remnant to stay faithful to the God who has graciously brought them home from exile.

The Global Message of Ezra

How does a book about Jews returning to Jerusalem contain global good news?

Blessing the nations. The international scope of the Lord's plan becomes evident from the first verse. The book of Ezra begins in Hebrew with the word "and" (Ezra 1:1), indicating that exile to Babylon will not be the end of the story. Israel's defeat hardly proved that Babylon's gods were stronger than the God of Israel—quite the opposite! Exile was just a forerunner to a new stage of history in which God would show his sovereignty over all nations. As God promised through the prophet Jeremiah (2 Chron. 36:22;

Ezra 1:1), the exile of his people to Babylon (2 Chron. 36:17–21) would be followed seventy years later by a return to the land (Jer. 25:11; 29:10). The sojourn in Babylon would be God's special way of preparing Israel to be a global blessing once again (Jer. 29:11–14). The nation would fulfill its original commission to bless the other nations of the world (Jer. 31:7; 33:9).

God's surprising deliverance. The promise of such a glorious restoration seems to fly in the face of reality. Much like Egypt in Exodus, Babylon was an arrogant superpower that would never liberate Israel willingly. But in the just providence of God, Babylon collapses under the weight of its own pride (see Daniel 5) and falls to Medo-Persia, a gentler empire with a rather different foreign policy. The book of Ezra tells us that "the LORD stirred up the spirit of Cyrus king of Persia" (Ezra 1:1) to send Israel back to its homeland. Cyrus provides Israel with supplies to rebuild the temple in Jerusalem (1:2–4). Much as God once granted Israel favor with the Egyptians (Ex. 3:22; 12:36), Israel receives favor from the Persians, who give them precious metals (Ezra 1:4) and return the temple's instruments of worship (1:6–11).

God also directs later Persian kings such as Darius and Artaxerxes to ensure that the Jews receive all that they need to revive their worship in Jerusalem (Ezra 6:6–12; 7:11–26). Each Persian king mentioned in the book of Ezra pays his respects to the "God of heaven" (1:2; 6:9, 10; 7:12, 21, 23). Ezra rightly praises God for touching the hearts of these kings (7:27–28).

A universal language. It is not only the story line of Ezra that emphasizes God's lordship over the nations; even the language of the book underscores this, for it sometimes shifts to Aramaic (Ezra 4:8–6:18; 7:12–26). This is significant because Aramaic was the international language of diplomacy in the Near East, whereas Hebrew was the specific language of the Jews. The God of Israel possesses authority over all peoples.

Intermarriage. Given these universal purposes of God, why is the book of Ezra so harsh in condemning intermarriage with other peoples, even to the point of describing how the Jews banished their foreign wives and children (Ezra 9–10)? The issue at stake here, however, is spiritual compromise rather than ethnic bias. As Ezra's confession indicates (9:10–15), intermarriage with the peoples was a return to the same sins that led Israel into exile in the first place. The spiritual condition of Israel was grave—even the priests of Ezra's time were guilty of intermarriage (10:5, 18). Since their leaders had led the way in rebelling against God, it was necessary for the Jews to take drastic measures in separating from the pagan influences brought by intermarriage. Otherwise God's judgment in the form of exile could easily have been repeated.

The Global Message of Ezra for Today

Though the book of Ezra narrates the activities of a tiny Jewish community, their story of repentance and redemption has three major implications for the global church today.

God's redemption and the world powers. First, God reigns supreme over all human powers, both cruel (Babylon) and gentler (Persia) ones. God may allow proud empires to have their day in the sun, but he also reserves the right to replace them when it suits his global purposes. So the political loyalties of Christians must belong, first and foremost, to the only King whose rule is eternal: "his dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed" (Dan. 7:14). Our allegiances must align with God's indestructible kingdom rather than with the fate of a particular country or political cause.

God's redemption and his people's suffering. Second, the children of God should differ from the world in how they view suffering. Unlike other ancient and modern peoples, they can have confidence that God is equally at work in victory and defeat. The book of Ezra shows us that the sovereignty of God extends even to the suffering of his oppressed people. The numerous miracles that God accomplished for the Jews in restoring them to the land did not spare them from suffering—instead, the eyes of God watched over his people even as he allowed their enemies to oppose them (Ezra 5:5). This truth finds its ultimate expression in how the crucifixion of Jesus Christ, an apparent defeat from a human perspective, actually proved to be God's greatest victory over the powers of this world (Col. 2:14–15).

God's redemption and his people's sin. Third and finally, the description of the Jews in Ezra shows that the greatest threat to God's global purposes is his own people who will not—or cannot—stay faithful to him. The Old Testament prophets had predicted a glorious restoration of Israel to the land. But the various struggles of the Jews who returned from exile seemed anything but glorious. The temple rebuilt in Ezra 4–6 did not remain forever—it was eventually destroyed by the Romans in A.D. 70. Spiritual apathy had begun long before this, however. Within a single generation after the rebuilt temple’s dedication (6:19–22), the Jews of Ezra’s time walked away from God (see Ezra 9–10; also Nehemiah 13). The spiritual problem of human hearts that cannot stay faithful to God finds its only solution in the saving grace of Jesus Christ. He is in himself a new temple (John 1:14; 2:18–21). Through his atoning work he has restored God’s presence to his people—the very reason the temple existed. And through the work of Jesus and the Holy Spirit, God is now building his church into a new temple in Christ that will embody his presence in the world (1 Cor. 3:16–17; Eph. 2:21; 1 Pet. 2:5).

The Proclamation of Cyrus

EZRA **1** [†] [a]In the first year of Cyrus king of Persia, [b]that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, so [c]that he made a proclamation throughout all his kingdom and also put it in writing:

[2][†]“Thus says Cyrus king of Persia: The LORD, the God of heaven, has given me all the kingdoms of the earth, and [d]he has charged me to build him a house at Jerusalem, which is in Judah. [3][†]Whoever is among you of all his people, may his God be with him, and let him go up to Jerusalem, which is in Judah, and rebuild the house of the LORD, the God of Israel—[e]he is the God who is in Jerusalem. [4]And let each survivor, in whatever place he sojourns, be assisted by the men of his place with silver and gold, with goods and with beasts, besides freewill offerings for the house of God that is in Jerusalem.”

[5][†]Then rose up the heads of the fathers’ houses of Judah and Benjamin, and the priests and the Levites, [f]everyone whose spirit [g]God had stirred to go up to rebuild the house of the LORD that is in Jerusalem. [6][†]And all who were about them [h]aided them with vessels of silver, with gold, with goods, with beasts, and with costly wares, besides all that was freely offered. [7] [i]Cyrus the king also brought out the vessels of the house of the LORD that [j]Nebuchadnezzar had carried away from Jerusalem and placed in the house of his gods. [8]Cyrus king of Persia brought these out in the charge of [k]Mithredath the treasurer, who counted them out to [l]Sheshbazzar the prince of Judah. [9]And this was the number of them: [m]30 basins of gold, 1,000 basins of silver, 29 censers, [10]30 bowls of gold, 410 bowls of silver, and 1,000 other vessels; [11]all the vessels of gold and of silver were 5,400. All these did Sheshbazzar bring up, when the exiles were brought up from Babylonia to Jerusalem.

The Exiles Return

EZRA **2** [†] [n]Now these were the people of the province who came up out of the captivity of those exiles [o]whom Nebuchadnezzar the king of Babylon

had carried captive to Babylonia. They returned to Jerusalem and Judah,
each to his own town. [2][†]They came with Zerubbabel, Jeshua, Nehemiah,
Seraiah, Reelaiah, [p]Mordecai, Bilshan, Mispar, Bigvai, Rehum, and
Baanah.

The number of the men of the people of Israel: [3][q]the sons of Parosh,
2,172. [4]The sons of Shephatiah, 372. [5]The sons of Arah, 775. [6]The sons of
Pahath-moab, namely the sons of Jeshua and Joab, 2,812. [7]The sons of
Elam, 1,254. [8]The sons of Zattu, 945. [9]The sons of Zaccai, 760. [10]The sons
of Bani, 642. [11]The sons of Bebai, 623. [12]The sons of Azgad, 1,222. [13]The
sons of Adonikam, 666. [14]The sons of Bigvai, 2,056. [15]The sons of Adin,
454. [16]The sons of Ater, namely of Hezekiah, 98. [17]The sons of Bezai, 323.
[18]The sons of Jorah, 112. [19]The sons of Hashum, 223. [20]The sons of Gibbar,
95. [21]The sons of Bethlehem, 123. [22]The men of Netophah, 56. [23]The men
of Anathoth, 128. [24]The sons of Azmaveth, 42. [25]The sons of Kiriath-arim,
Chephirah, and Beeroth, 743. [26]The sons of Ramah and Geba, 621. [27]The
men of Michmas, 122. [28]The men of Bethel and Ai, 223. [29]The sons of
Nebo, 52. [30]The sons of Magbish, 156. [31]The sons of [r]the other Elam,
1,254. [32]The sons of Harim, 320. [33]The sons of Lod, Hadid, and Ono, 725.
[34]The sons of Jericho, 345. [35]The sons of Senaah, 3,630.

[36][†]The priests: the [s]sons of Jedaiah, of the house of Jeshua, 973. [37]The
sons of Immer, 1,052. [38]The [t]sons of Pashhur, 1,247. [39]The sons of Harim,
1,017.

[40]The Levites: the sons of [u]Jeshua and Kadmiel, of the sons of
Hodaviah, 74. [41]The singers: the sons of [v]Asaph, 128. [42]The sons of the
[w]gatekeepers: the sons of Shallum, the sons of Ater, the sons of Talmon,
the sons of Akkub, the sons of Hatita, and the sons of Shobai, in all 139.

[43][†][x]The temple servants: the sons of Ziha, the sons of Hasupha, the
sons of Tabbaoth, [44]the sons of Keros, the sons of Siaha, the sons of Padon,
[45]the sons of Lebanah, the sons of Hagabah, the sons of Akkub, [46]the sons
of Hagab, the sons of Shamlai, the sons of Hanan, [47]the sons of Giddel, the
sons of Gahar, the sons of Reaiah, [48]the sons of Rezin, the sons of Nekoda,
the sons of Gazzam, [49]the sons of Uzza, the sons of Paseah, the sons of
Besai, [50]the sons of Asnah, the sons of Meunim, the sons of Nephisim, [51]the
sons of Bakbuk, the sons of Hakupha, the sons of Harhur, [52]the sons of

Bazluth, the sons of Mehida, the sons of Harsha, [53]the sons of Barkos, the sons of Sisera, the sons of Temah, [54]the sons of Neziah, and the sons of Hatipha.

[55][†] [y] The sons of Solomon's servants: the sons of Sotai, the sons of Hassophereth, the sons of Peruda, [56]the sons of Jaalah, the sons of Darkon, the sons of Giddel, [57]the sons of Shephatiah, the sons of Hattil, the sons of Pochereth-hazzebaim, and the sons of Ami.

[58]All the temple servants and the sons of Solomon's servants were 392.

[59][†]The following were those who came up from Tel-melah, Tel-harsha, Cherub, Addan, and Immer, [z] though they could not prove their fathers' houses or their descent, whether they belonged to Israel: [60]the sons of Delaiah, the sons of Tobiah, and the sons of Nekoda, 652. [61]Also, of the sons of the priests: the sons of Habaiah, the sons of Hakkoz, and the sons of [a] Barzillai (who had taken a wife from the daughters of Barzillai the Gileadite, and was called by their name). [62]These sought their registration among those enrolled in the genealogies, but they were not found there, and [b] so they were excluded from the priesthood as unclean. [63]The [c] governor told them that they were not [d] to partake of the most holy food, until there should be a priest to consult [e] Urim and Thummim.

[64][f] The whole assembly together was 42,360, [65]besides their male and female servants, of whom there were 7,337, and they had 200 male and female [g] singers. [66]Their horses were 736, their mules were 245, [67]their camels were 435, and their donkeys were 6,720.

[68][†] [h] Some of the heads of families, when they came to the house of the Lord that is in Jerusalem, made freewill offerings for the house of God, to erect it on its site. [69][†]According to their ability they gave to [i] the treasury of the work 61,000 darics [1] of gold, 5,000 minas [2] of silver, and 100 priests' garments.

[70][j] Now the priests, the Levites, some of the people, the singers, the gatekeepers, and the temple servants lived in their towns, and all the rest of Israel [3] in their towns.

Rebuilding the Altar

EZRA 3 [†] [k] When the seventh month came, and the children of Israel were in the towns, the people gathered as one man to Jerusalem. [2][†]Then arose Jeshua the son of Jozadak, with his fellow priests, and [l] Zerubbabel the son of [m] Shealtiel with his kinsmen, and they built the altar of the God of Israel, to offer burnt offerings on it, [n] as it is written in the Law of Moses the [o] man of God. [3][†]They set the altar in its place, [p] for fear was on them because of the peoples of the lands, and [q] they offered burnt offerings on it to the LORD, burnt offerings morning and evening. [4][†] [r] And they kept the Feast of Booths, [s] as it is written, [t] and offered the daily burnt offerings by number according to the rule, as each day required, [5]and after that the regular burnt [u] offerings, the offerings at the new moon [v] and at all the appointed feasts of the LORD, and the offerings of everyone who made a freewill offering to the LORD. [6]From the first day of the seventh month they began to offer burnt offerings to the LORD. But the foundation of the temple of the LORD was not yet laid. [7]So they gave money to the masons and the carpenters, [w] and food, drink, and oil to the Sidonians and the Tyrians [x] to bring cedar trees from Lebanon to the sea, to Joppa, [y] according to the grant that they had from Cyrus king of Persia.

Rebuilding the Temple

[8][†]Now in the second year after their coming to the house of God at Jerusalem, in the second month, [z] Zerubbabel the son of Shealtiel and [z] Jeshua the son of Jozadak made a beginning, together with the rest of their kinsmen, the priests and the Levites and all who had come to Jerusalem from the captivity. They [a] appointed the Levites, from twenty years old and upward, to [b] supervise the work of the house of the LORD. [9]And [z] Jeshua with his sons and his brothers, and Kadmiel and his sons, the sons of Judah, together [b] supervised the workmen in the house of God, along with the [c] sons of Henadad and the Levites, their sons and brothers.

[10]And when the builders laid the foundation of the temple of the LORD, the priests in their vestments came forward with trumpets, and the Levites, the sons of Asaph, with cymbals, to praise the LORD, [d] according to the

directions of David king of Israel. [11]And they sang responsively, praising and giving thanks to the LORD,

[e]"For he is good,
for his steadfast love endures forever toward Israel."

And all the people shouted with a great shout when they praised the LORD, because the foundation of the house of the LORD was laid. [12][†]But many of the priests and Levites and heads of fathers' houses, [f]old men who had seen the first house, wept with a loud voice when they saw the foundation of this house being laid, though many shouted aloud for joy, [13]so that the people could not distinguish the sound of the joyful shout from the sound of the people's weeping, for the people shouted with a great shout, and the sound was heard far away.

Adversaries Oppose the Rebuilding

EZRA 4 [†]Now when [g]the adversaries of Judah and Benjamin heard that the returned exiles were building a temple to the LORD, the God of Israel, [2]they approached Zerubbabel and the heads of fathers' houses and said to them, "Let us build with you, for we worship your God as you do, and we have been sacrificing to him ever [h]since the days of [i]Esarhaddon king of Assyria [j]who brought us here." [3][†]But Zerubbabel, Jeshua, and the rest of the heads of fathers' houses in Israel said to them, [k]"You have nothing to do with us in building a house to our God; but we alone will build to the LORD, the God of Israel, [l]as King Cyrus the king of Persia has commanded us."

[4][†]Then [m]the people of the land discouraged the people of Judah and made them afraid to build [5]and bribed counselors against them to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.

[6][†]And in the reign of [n]Ahasuerus, in the beginning of his reign, they wrote an accusation against the inhabitants of Judah and Jerusalem.

The Letter to King Artaxerxes

[7][†]In the days of Artaxerxes, Bishlam and [o]Mithredath and Tabeel and the rest of their associates wrote to Artaxerxes king of Persia. The letter was written [p]in Aramaic and translated. [1] [8]Rehum the commander and Shimshai the scribe wrote a letter against Jerusalem to Artaxerxes the king as follows: [9][†]Rehum the commander, Shimshai the scribe, and the rest of their associates, the [q]judges, the [r]governors, the officials, the Persians, the men of Erech, the Babylonians, the men of Susa, that is, the [s]Elamites, [10]and the rest of the nations whom the great and noble [t]Osnappar deported and settled in the cities of Samaria and in the rest of the province Beyond the River. [11][†](This is a copy of the letter that they sent.) "To Artaxerxes the king: Your servants, the men of the province Beyond the River, send greeting. And now [12][†]be it known to the king that the Jews who came up from you to us have gone to Jerusalem. They are rebuilding that rebellious and wicked city. They are [v]finishing the walls and repairing the foundations. [13][†]Now be it known to the king that if this city is rebuilt and the walls finished, they will not pay [w]tribute, custom, or toll, and the royal revenue will be impaired. [14]Now because we eat the salt of the palace and it is not fitting for us to witness the king's dishonor, therefore we send and inform the king, [15]in order that search may be made in the book of the records of your fathers. You will find in the book of the records and learn that this city is a rebellious city, hurtful to kings and provinces, and that sedition was stirred up in it from of old. That was why this city was laid waste. [16]We make known to the king that if this city is rebuilt and its walls finished, you will then have no possession in the province Beyond the River."

The King Orders the Work to Cease

[17][†]The king sent an answer: "To Rehum the commander and Shimshai the scribe and the rest of their associates who live in Samaria and in the rest of the province Beyond the River, greeting. And now [18]the letter that you sent to us has been [x]plainly read before me. [19]And I made a decree, and search has been made, and it has been found that this city from of old has risen against kings, and that rebellion and sedition have been made in it. [20]And

mighty kings have been over Jerusalem, [y] who ruled over the whole province Beyond the River, to whom [z] tribute, custom, and toll were paid. [21]Therefore make a decree that these men be made to cease, and that this city be not rebuilt, until a decree is made by me. [22]And take care not to be slack in this matter. Why should damage grow to the hurt of the king?”

[23]Then, when the copy of King Artaxerxes’ letter was read before Rehum and Shimshai the scribe and their associates, they went in haste to the Jews at Jerusalem and by force and power made them cease. [24][†]Then the work on the house of God that is in Jerusalem stopped, and it ceased until the second year of the reign of Darius king of Persia.

Rebuilding Begins Anew

EZRA 5 [†]Now the prophets, [a] Haggai and [b] Zechariah the son of Iddo, prophesied to the Jews who were in Judah and Jerusalem, in the name of the God of Israel who was over them. [2] [c] Then Zerubbabel the son of Shealtiel and [d] Jeshua the son of Jozadak arose and began to rebuild the house of God that is in Jerusalem, and the prophets of God were [e] with them, supporting them.

[3][†]At the same time [f] Tattenai the governor of the province Beyond the River and Shethar-bozenai and their associates came to them and spoke to them thus: [g] “Who gave you a decree to build this house and to finish this structure?” [4]They [1] also asked them this: “What are the names of the men who are building this building?” [5]But [h] the eye of their God was on the elders of the Jews, and they did not stop them until the report should reach Darius and then an answer be returned by letter concerning it.

Tattenai’s Letter to King Darius

[6][†]This is a copy of the letter that [f] Tattenai the governor of the province Beyond the River and Shethar-bozenai and his associates, the [i] governors who were in the province Beyond the River, sent to Darius the king. [7]They sent him a report, in which was written as follows: “To Darius the king, all peace. [8][†]Be it known to the king that we went to the province of Judah, to the house of the great God. It is being built with huge stones, and timber is laid in the walls. This work goes on diligently and prospers in their hands.

[9]Then we asked those elders and spoke to them thus: [g]‘Who gave you a decree to build this house and to finish this structure?’ [10]We also asked them their names, for your information, that we might write down the names of their leaders. [2] [11][†]And this was their reply to us: ‘We are the servants of the God of heaven and earth, and we are rebuilding the house that was built many years ago, [j]which a great king of Israel built and [k]finished. [12][†] [l]But because our fathers had angered the God of heaven, he [m]gave them into the hand of Nebuchadnezzar king of Babylon, the Chaldean, who destroyed this house and carried away the people to Babylonia. [13][†] [n]However, in the first year of Cyrus king of Babylon, Cyrus the king made a decree that this house of God should be rebuilt. [14][†] [o]And the gold and silver vessels of the house of God, which Nebuchadnezzar had taken out of the temple that was in Jerusalem and brought into the temple of Babylon, these Cyrus the king took out of the temple of Babylon, and they were delivered to one whose name was [p]Sheshbazzar, whom he had made governor; [15]and he said to him, “Take these vessels, go and put them in the temple that is in Jerusalem, and let the house of God be rebuilt on its site.” [16][†]Then this [p]Sheshbazzar came and [q]laid the foundations of the house of God that is in Jerusalem, and from that time until now it has been in building, and it is [r]not yet finished.’ [17]Therefore, if it seems good to the king, [s]let search be made in the royal archives there in Babylon, to see whether a decree was issued by Cyrus the king for the rebuilding of this house of God in Jerusalem. And let the king send us his pleasure in this matter.”

The Decree of Darius

EZRA **6** [†]Then Darius the king made a decree, and [t]search was made in Babylonia, in the house of the archives where the documents were stored. [2]And in Ecbatana, the citadel that is [u]in the province of Media, a scroll was found on which this was written: “A record. [3][†]In the first year of Cyrus the king, Cyrus the king issued a decree: Concerning the house of God at Jerusalem, let the house be rebuilt, the place where sacrifices were offered, and let its foundations be retained. Its height shall be sixty cubits [1] and its breadth sixty cubits, [4][†] [v]with three layers of great stones and one layer of timber. Let the cost be paid from the royal treasury. [5]And also [w]let the gold and silver vessels of the house of God, which Nebuchadnezzar took out of the temple that is in Jerusalem and brought to Babylon, be restored and brought back to the temple that is in Jerusalem, each to its place. You shall put them in the house of God.”

[6]“Now therefore, [x]Tattenai, governor of the province Beyond the River, Shethar-bozenai, [y]and your [2] associates the governors who are in the province Beyond the River, keep away. [7][†]Let the work on this house of God alone. Let the governor of the Jews and the elders of the Jews rebuild this house of God on its site. [8][†]Moreover, [z]I make a decree regarding what you shall do for these elders of the Jews for the rebuilding of this house of God. The cost is to be paid to these men in full and without delay from the royal revenue, the tribute of the province from Beyond the River. [9]And whatever is needed—bulls, rams, or sheep for burnt offerings to the God of heaven, wheat, salt, wine, or oil, as the priests at Jerusalem require—let that be given to them day by day without fail, [10]that they may offer pleasing sacrifices to the God of heaven [a]and pray for the life of the king and his sons. [11][†]Also I make a decree that if anyone alters this edict, a beam shall be pulled out of his house, and he shall be impaled on it, and [b]his house shall be made a dunghill. [12]May the God [c]who has caused his name to dwell there overthrow any king or people who shall put out a hand to alter this, or to destroy this house of God that is in Jerusalem. I Darius make a decree; let it be done with all diligence.”

The Temple Finished and Dedicated

[13]Then, according to the word sent by Darius the king, [x]Tattenai, the governor of the province Beyond the River, Shethar-bozenai, and their associates did with all diligence what Darius the king had ordered. [14][†][d]And the elders of the Jews built and prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. They finished their building by decree of the God of Israel and [e]by decree of Cyrus and [f]Darius and [g]Artaxerxes king of Persia; [15][†]and this house was finished on the third day of the [h]month of Adar, in the sixth year of the reign of Darius the king.

16[†]And the people of Israel, the priests and the Levites, and the rest of the returned exiles, celebrated the [i] dedication of this house of God with joy. 17They offered at the dedication of this house of God 100 bulls, 200 rams, 400 lambs, and as a sin offering for all Israel [j] 12 male goats, according to the number of the tribes of Israel. 18[†]And they set the priests [k] in their divisions and the Levites [l] in their divisions, for the service of God at Jerusalem, [m] as it is written in the Book of Moses.

Passover Celebrated

19[†] [n] On the fourteenth day of the first month, the returned exiles kept the Passover. 20 [o] For the priests and the Levites had purified themselves together; all of them were clean. [p] So they slaughtered the Passover lamb for all the returned exiles, for their fellow priests, and for themselves. 21[†]It was eaten by the people of Israel who had returned from exile, and [q] also by every one who had joined them and separated himself [r] from the uncleanness of the peoples of the land to worship the LORD, the God of Israel. 22And they kept the Feast of Unleavened Bread [s] seven days with joy, for the LORD had made them joyful [t] and had turned the heart of [u] the king of Assyria to them, so that he aided them in the work of the house of God, the God of Israel.

Ezra Sent to Teach the People

EZRA **7** [†]Now after this, [v] in the reign of [v] Artaxerxes king of Persia, [w] Ezra the son of Seraiah, son of Azariah, son of Hilkiah, 2son of Shallum, son of Zadok, son of Ahitub, 3son of Amariah, son of Azariah, son of Meraioth, 4son of Zerahiah, son of Uzzi, son of Bukki, 5son of Abishua, son of Phinehas, son of Eleazar, son of Aaron the chief priest— 6[†]this Ezra went up from Babylonia. He was a scribe [x] skilled in the Law of Moses that the LORD, the God of Israel, had given, and the king granted him all that he asked, [y] for the hand of the LORD his God was on him.

7And there went up also to Jerusalem, in the seventh year of Artaxerxes the king, some of the people of Israel, and [z] some of the priests and [a] Levites, the singers and gatekeepers, and the temple [b] servants. 8And

Ezra [1] came to Jerusalem in the fifth month, which was in the seventh year of the king. [9][†]For on the first day of the first month he began to go up from Babylonia, and on the first day of the fifth month he came to Jerusalem, [c] for the good hand of his God was on him. [10][†]For Ezra had set his heart to study the Law of the LORD, and to do it [d] and to [e] teach his statutes and rules in Israel.

[11][†]This is a copy of the letter that King Artaxerxes gave to Ezra the priest, the scribe, a man learned in matters of the commandments of the LORD and his statutes for Israel: [12][†]“Artaxerxes, [f] king of kings, to Ezra the priest, the [g] scribe of the Law of the God of heaven. Peace. [2] [h] And now [13][†] [i] I make a decree that anyone of the people of Israel or their priests or Levites in my kingdom, who freely offers to go to Jerusalem, may go with you. [14]For you are sent by the king [j] and his seven counselors to make inquiries about Judah and Jerusalem according to the Law of your God, which is in your hand, [15][†]and also to carry the silver and gold that the king [j] and his counselors have freely offered to the God of Israel, [k] whose dwelling is in Jerusalem, [16] [l] with all the silver and gold that you shall find in the whole province of Babylonia, and [m] with the freewill offerings of the people and the priests, vowed willingly for the house of their God that is in Jerusalem. [17]With this money, then, you shall with all diligence buy bulls, rams, and lambs, with their grain offerings and their drink offerings, and [n] you shall offer them on the altar of the house of your God that is in Jerusalem. [18]Whatever seems good to you and your brothers to do with the rest of the silver and gold, you may do, according to the will of your God. [19][†]The vessels that have been given you for the service of the house of your God, you shall deliver before the God of Jerusalem. [20]And whatever else is required for the house of your God, which it falls to you to provide, you may provide it out of the king’s treasury.

[21]“And I, Artaxerxes the king, make a decree to all the treasurers in the province Beyond the River: Whatever Ezra the priest, the scribe of the Law of the God of heaven, requires of you, let it be done with all diligence, [22][†]up to 100 talents [3] of silver, 100 cors [4] of wheat, 100 baths [5] of wine, 100 baths of oil, and salt without prescribing how much. [23][†]Whatever is decreed by the God of heaven, let it be done in full for the house of the God of heaven, lest his wrath be against the realm of the king

and his sons. 24We also notify you that it shall not be lawful to impose [o] tribute, custom, or toll on anyone of the priests, the Levites, the singers, the doorkeepers, the temple servants, or other servants of this house of God.

25"And you, Ezra, according to the wisdom of your God that is in your hand, [p] appoint magistrates and judges who may judge all the people in the province Beyond the River, all such as know the laws of your God. [q] And those who do not know them, you shall teach. 26Whoever will not obey the law of your God and the law of the king, let judgment be strictly executed on him, whether for death or for banishment or for confiscation of his goods or for imprisonment."

27[†] [r] Blessed be the LORD, the God of our fathers, [s] who put such a thing as this into the heart of the king, to beautify the house of the LORD that is in Jerusalem, 28 [t] and who extended to me his steadfast love before the king and his counselors, and before all the king's mighty officers. I took courage, for the hand of the LORD my God was on me, and I gathered leading men from Israel to go up with me.

Genealogy of Those Who Returned with Ezra

EZRA 8 [†]These are the heads of their fathers' houses, and this is the genealogy of those who went up with me from Babylonia, in the reign of Artaxerxes the king: 2Of the sons of Phinehas, Gershom. Of the sons of [u] Ithamar, Daniel. Of the sons of David, [v] Hattush. 3Of the sons of Shecaniah, who was of the sons of [w] Parosh, Zechariah, with whom were registered 150 men. 4 [x] Of the sons of Pahath-moab, Eliehoenai the son of Zerahiah, and with him 200 men. 5Of the sons of Zattu, [1] Shecaniah the son of Jahaziel, and with him 300 men. 6Of the sons of Adin, Ebed the son of Jonathan, and with him 50 men. 7Of the sons of Elam, Jeshaiah the son of Athaliah, and with him 70 men. 8Of the sons of Shephatiah, Zebadiah the son of Michael, and with him 80 men. 9Of the sons of Joab, Obadiah the son of Jehiel, and with him 218 men. 10Of the sons of Bani, [2] Shelomith the son of Josiphiah, and with him 160 men. 11 [y] Of the sons of Bebai, Zechariah, the son of Bebai, and with him 28 men. 12Of the sons of Azgad, Johanan the son of Hakkatan, and with him 110 men. 13Of the sons of Adonikam, those who came later, their names being Eliphelet, Jeuel, and

Shemaiah, and with them 60 men. [14]Of the sons of Bigvai, Uthai and Zaccur, and with them 70 men.

Ezra Sends for Levites

[15][†]I gathered them to the river that runs to [z]Ahava, and there we camped three days. As I reviewed the people and the priests, I found there [a]none of the sons of Levi. [16]Then I sent for Eliezer, Ariel, Shemaiah, Elnathan, Jarib, Elnathan, Nathan, Zechariah, and [b]Meshullam, leading men, and for Joiarib and Elnathan, who were men of insight, [17][†]and sent them to Iddo, the leading man at the place Casiphia, telling them what to say to Iddo and his brothers and [3] the temple servants at the place Casiphia, namely, to send us ministers for the house of our God. [18]And [c]by the good hand of our God on us, they brought us a man of discretion, of the sons of [d]Mahli the son of Levi, son of Israel, namely Sherebiah with his sons and kinsmen, 18; [19]also [e]Hashabiah, and with him Jeshaiah of [f]the sons of Merari, with his kinsmen and their sons, 20; [20][g]besides 220 of the temple servants, whom David and his officials had set apart to attend the Levites. These were all [h]mentioned by name.

Fasting and Prayer for Protection

[21][†][i]Then I proclaimed a fast there, at the river [j]Ahava, that we might humble ourselves before our God, [k]to seek from him a safe journey for ourselves, our children, and all our goods. [22][†]For I was ashamed to ask the king for a band of soldiers and horsemen to protect us against the enemy on our way, since we had told the king, [l]“The hand of our God is for good on [m]all who seek him, and the power of his wrath is against all who forsake him.” [23]So we fasted and implored our God for this, and he listened to our entreaty.

Priests to Guard Offerings

[24]Then I set apart twelve of the leading priests: [e]Sherebiah, [e]Hashabiah, and ten of their kinsmen with them. [25]And I weighed out to them the [n]silver and the gold and the vessels, the offering for the house of our God

that the king and his [o]counselors and his lords and all Israel there present had offered. [26][†][p]I weighed out into their hand 650 talents [4] of silver, and silver vessels worth 200 talents, [5] and 100 talents of gold, [27]20 bowls of gold worth 1,000 darics, [6] and two vessels of fine bright bronze as precious as gold. [28][†]And I said to them, [q]“You are holy to the Lord, and [r]the vessels are holy, and the silver and the gold are a freewill offering to the Lord, the God of your fathers. [29]Guard them and keep them until you weigh them before the chief priests and the Levites and the heads of fathers’ houses in Israel at Jerusalem, [s]within the chambers of the house of the Lord.” [30]So the priests and the Levites [p]took over the weight of the silver and the gold and the vessels, to bring them to Jerusalem, to the house of our God.

[31][†]Then we departed from the river Ahava [t]on the twelfth day of the first month, to go to Jerusalem. [u]The hand of our God was on us, and he delivered us from the hand of the enemy and from ambushes by the way. [32][†][v]We came to Jerusalem, and there we remained three days. [33]On the fourth day, within the house of our God, the silver and the gold and the vessels were [w]weighed into the hands of [x]Meremoth the priest, son of Uriah, and with him was Eleazar the son of Phinehas, and with them were the Levites, [y]Jozabad the son of Jeshua and Noadiah the son of [z]Binnui. [34]The whole was counted and weighed, and the weight of everything was recorded.

[35][†]At that time [a]those who had come from captivity, the returned exiles, offered burnt offerings to the God of Israel, [b]twelve bulls for all Israel, ninety-six rams, seventy-seven lambs, and as a sin offering twelve male goats. All this was a burnt offering to the Lord. [36][c]They also delivered the king’s commissions to the king’s [d]satraps [7] and to the governors of the province Beyond the River, and they aided the people and the house of God.

Ezra Prays About Intermarriage

EZRA **9** [†]After these things had been done, the officials approached me and said, “The people of Israel and the priests and the [e]Levites have not separated themselves from the peoples of the lands [f]with their abominations, from the [g] Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites. **2** [h] For they have taken some of their daughters to be wives for themselves and for their sons, so that the [i] holy race [1] has [j] mixed itself with the peoples of the lands. And in this faithlessness the hand of the officials and chief men has been foremost.” **3**[†]As soon as I heard this, I [k] tore my garment and my cloak and pulled hair from my head and beard and [l] sat appalled. **4**[†]Then all who [m] trembled at the words of the God of Israel, because of the faithlessness of the returned exiles, gathered around me while I sat [n] appalled until the evening sacrifice. **5**And at the [n] evening sacrifice I rose from my fasting, with my garment [k] and my cloak torn, and fell upon my knees [o] and spread out my hands to the LORD my God, **6**[†]saying:

“O my God, I am ashamed and blush to lift my face to you, my God, for our iniquities [p] have risen higher than our heads, and our [q] guilt has [r] mounted up to the heavens. **7**[†] [s] From the days of our fathers to this day we have been in great [q] guilt. And for our iniquities we, our kings, and our priests have been given into the hand of the kings of the lands, to the sword, to captivity, to plundering, [t] and to utter shame, as it is today. **8**[†]But now for a brief moment favor has been shown by the LORD our God, to leave us a [u] remnant and to give us a [v] secure hold [2] within his holy place, that our God may [w] brighten our eyes and grant us a little reviving in our slavery. **9**[†] [x] For we are slaves. Yet our God has not forsaken us in our slavery, [y] but has extended to us his steadfast love before the kings of Persia, to grant us some reviving to set up the house of our God, to repair its ruins, and to give us protection [3] in Judea and Jerusalem.

10[†]“And now, O our God, what shall we say after this? For we have forsaken your commandments, **11**which you commanded by your servants the prophets, saying, ‘The land that you are entering, to take possession of it, is a land impure with the impurity of the peoples of the lands, with their abominations that have filled it from end to end with [z] their uncleanness. **12** [a] Therefore do not give your daughters to their sons, neither take their daughters for your sons, and never seek their peace or prosperity, that you may be strong and eat the good of the land [b] and leave it for an inheritance to your children forever.’ [13]And after all that has come upon us for our evil deeds and for [c]our great guilt, seeing that you, our [d]God, have punished us less than our iniquities deserved and have given us such a [e]remnant as this, [14]shall we break your commandments again and [f]intermarry with the peoples who practice these abominations? Would you not be angry with us [g]until you consumed us, so that there should be no [e]remnant, nor any to escape? [15]O LORD, the God of Israel, you are just, for we are left a [e]remnant that has escaped, as it is today. Behold, we are before you in our [h]guilt, [i]for none can stand before you because of this.”

The People Confess Their Sin

EZRA **10** [†][j]While Ezra prayed and [k]made confession, weeping and [l]casting himself down [m]before the house of God, a very great assembly of men, women, and children, gathered to him out of Israel, for the people wept bitterly. [2][†]And Shecaniah the son of Jehiel, of the sons of Elam, addressed Ezra: [n]“We have broken faith with our God and have married foreign women from the peoples of the land, but even now there is hope for Israel in spite of this. [3][†]Therefore [o]let us make a covenant with our God to put away all these wives and [p]their children, according to the counsel of my lord [1] and of [q]those who tremble at the commandment of our God, and let it be done [r]according to the Law. [4]Arise, for it is your task, and we are with you; [s]be strong and do it.” [5]Then Ezra arose and made the leading priests and Levites and all Israel [t]take an oath that they would do as had been said. So they took the oath.

[6]Then Ezra withdrew [u]from before the house of God and went to the [v]chamber of [w]Jehohanan the son of [x]Eliashib, where he spent the night, [2] neither [y]eating bread nor drinking water, for he was mourning over the faithlessness of the exiles. [7][†]And a proclamation was made throughout Judah and Jerusalem to all the returned exiles that they should assemble at Jerusalem, [8]and that if anyone did not come within three days, by order of the officials and the elders all his property should be forfeited, and he himself banned from the congregation of the exiles.

[9][†]Then all the men of Judah and Benjamin assembled at Jerusalem within the three days. It was the ninth month, on the twentieth day of the

month. And all the people sat in the open square before the house of God, trembling because of this matter and because of the [z]heavy rain. [10][†]And Ezra the priest stood up and said to them, “You have broken faith and married foreign women, and so increased the guilt of Israel. [11][†]Now then [a]make confession to the LORD, the God of your fathers and do his will. [b]Separate yourselves from the peoples of the land and from the foreign wives.” [12]Then all the assembly answered with a loud voice, “It is so; we must do as you have said. [13]But the people are many, and it is a time of heavy rain; we cannot stand in the open. Nor is this a task for one day or for two, for we have greatly transgressed in this matter. [14][†]Let our officials stand for the whole assembly. Let all in our cities who have taken foreign wives come [c]at appointed times, and with them the elders and judges of every city, [d]until the fierce wrath of our God over this matter is turned away from us.” [15]Only Jonathan the son of Asahel and Jahzeiah the son of Tikvah opposed this, and [e]Meshullam and [f]Shabbethai the Levite supported them.

[16][†]Then the returned exiles did so. Ezra the priest selected men, [3] heads of fathers’ houses, according to their fathers’ houses, each of them designated by name. On the first day of the tenth month they sat down to examine the matter; [17]and by the first day of the first month they had come to the end of all the men who had married foreign women.

Those Guilty of Intermarriage

[18][†]Now there were found some of the sons of the priests who had married foreign women: Maaseiah, Eliezer, Jarib, and Gedaliah, some of the sons of [g]Jeshua the son of Jozadak and his brothers. [19]They [h]pledged themselves to put away their wives, and their guilt offering was [i]a ram of the flock for their guilt. [4] [20][j]Of the sons of Immer: Hanani and Zebadiah. [21][k]Of the sons of Harim: Maaseiah, Elijah, Shemaiah, Jehiel, and Uzziah. [22]Of the sons of Pashhur: Elioenai, Maaseiah, Ishmael, Nethanel, Jozabad, and Elasah.

[23]Of the Levites: Jozabad, Shimei, Kelaiah (that is, Kelita), Pethahiah, Judah, and Eliezer. [24]Of the singers: Eliashib. Of the gatekeepers: Shallum, Telem, and Uri.

25And of Israel: of the sons of Parosh: Ramiah, Izziah, Malchijah, Mijamin, Eleazar, Hashabiah, [5] and Benaiah. 26Of the sons of Elam: Mattaniah, Zechariah, Jehiel, Abdi, Jeremoth, and Elijah. 27Of the sons of Zattu: Elioenai, Eliashib, Mattaniah, Jeremoth, Zabad, and Aziza. 28Of the sons of Bebai were Jehohanan, Hananiah, Zabbai, and Athlai. 29Of the sons of Bani were Meshullam, Malluch, Adaiah, Jashub, Sheal, and Jeremoth. 30Of the sons of Pahath-moab: Adna, Chelal, Benaiah, Maaseiah, Mattaniah, Bezalel, Binnui, and Manasseh. 31Of the [l] sons of Harim: Eliezer, Isshijah, Malchijah, Shemaiah, Shimeon, 32Benjamin, Malluch, and Shemariah. 33Of the sons of Hashum: Mattenai, Mattattah, Zabad, Eliphelet, Jeremai, Manasseh, and Shimei. 34Of the sons of [m] Bani: Maadai, Amram, Uel, 35Benaiah, Bedeiah, Cheluhi, 36Vaniah, Meremoth, Eliashib, 37Mattaniah, Mattenai, Jaasu. 38Of the sons of Binnui: [6] Shimei, 39Shelemiah, Nathan, Adaiah, 40Machnadebai, Shashai, Sharai, 41Azarel, Shelemiah, Shemariah, 42Shallum, Amariah, and Joseph. 43Of the sons of Nebo: Jeiel, Mattithiah, Zabad, Zebina, Jaddai, Joel, and Benaiah. 44All these had married foreign women, and some of the women [n] had even borne children. [7]

Study Notes for Ezra

1:1–2:70 *Cyrus's Decree and the Return of Exiles from Babylon.* Ezra describes monumental political changes in the world as God's special work for his people.

1:1–4 *The Decree.* In the famous Cyrus Cylinder, Cyrus boasts that those "of the holy cities beyond the Tigris whose sanctuaries had been in ruins over a long period . . . I returned to their places." Ezra 1 reflects that proclamation as it affected the Jews.

EZRA—NOTE ON **1:1** **the first year of Cyrus**. The story of Ezra continues from Chronicles (see 2 Chron. 36:22–23). **might be fulfilled**. Jeremiah had predicted an exile lasting 70 years, after which Babylon would be punished and Judah would be restored to its land (see Jer. 25:11–14; 32:36–38). **the LORD stirred up the spirit of Cyrus**. God's hand was behind all the events of the book (see Ezra 1:5; 3:11; 5:5; 6:22; 7:6, 9; 8:18, 22; 10:14). On Cyrus's role, see also Isa. 44:28; 45:1.

EZRA—NOTE ON **1:2** **God of heaven** is used elsewhere as a title for the Lord when Jews relate to non-Jews (see 5:12). Cyrus uses diplomatic language typical of the time.

EZRA—NOTE ON **1:3–4** **he is the God who is in Jerusalem**. No doubt this is Cyrus's real view, although he is not necessarily claiming there is only one God (compare Darius's statement in 6:12). **Go up to Jerusalem** describes worship in the temple. The focus of the decree is on the rebuilding of the temple more than on the exiles returning. **let each survivor . . . be assisted by the men of his place**. Cyrus decrees that the people of his kingdom should supply the returning exiles with what they need for the rebuilding (compare Ex. 12:35–36).

FACT

Cyrus the Great was the founder of the largest empire the ancient Near East had seen thus far. He conquered much of Southwest and Central Asia, and reigned for 30 years. He was a strong military leader and a shrewd politician. Any people group he conquered was allowed to maintain its own customs and religion, so long as they swore loyalty to Persia, paid taxes, and did not rebel.

1:5–11 *The Exiles Respond to the Decree.* The exiles' leaders gather money and materials for the temple. Cyrus brings the items taken from the temple in 586 B.C. for the people to take back to Jerusalem.

EZRA—NOTE ON 1:5 The **heads of the fathers' houses** (extended families) and priests spearhead the response. The three tribes—**Judah**, **Benjamin**, and the **Levites**—had inhabited the former kingdom of Judah. They were taken off to Babylon in 586 B.C. No mention is made here or elsewhere of any large-scale return of other tribes, though a few people from other tribes are sometimes mentioned or implied (see 1 Chron. 9:3; Luke 2:36). The OT gives no further information on the fate of the other tribes.

EZRA—NOTE ON 1:6–11 The people of Persia help the Jewish exiles as their king commands. Cyrus gives back the **vessels of the house of the LORD** (v. 7), stolen from the temple in the Babylonian invasion (2 Kings 25:13–17). The title **prince of Judah** (Ezra 1:8) simply means he was a leader of the exiles.

2:1–70 *The Exiles Live Again in Their Ancestral Homes.* This long chapter tells of the exiles' return from Babylon to resettle in their former homes in Jerusalem and Judah. (The information in ch. 2 is given again in Neh. 7:6–73 in connection with a covenant renewal under Nehemiah.) It shows that the exiled Judeans responded to Cyrus's decree and saw it as a fulfillment of prophecy. The return is not just the end of the exile but also a reoccupation of the ancient Israelite homeland.

Chronology of Ezra

Event	Year	Reference
Cyrus king of Persia captures Babylon	539 B.C.	Dan. 5:30–31
First year of King Cyrus; issues proclamation freeing Jewish exiles to return	538–537	Ezra 1:1–4
Jewish exiles, led by Sheshbazzar, return from Babylon to Jerusalem	537?	Ezra 1:11
Altar rebuilt	537	Ezra 3:1–2

Temple rebuilding begins	536	Ezra 3:8
Adversaries oppose the rebuilding	536–530	Ezra 4:1–5
Temple rebuilding ceases	530–520	Ezra 4:24
Temple rebuilding resumes (2nd year of Darius)	520	Ezra 5:2; compare Hag. 1:14
Temple construction completed (6th year of Darius)	516	Ezra 6:15
Ezra departs from Babylon to Jerusalem (arrives in 7th year of Artaxerxes)	458	Ezra 7:6–9
Men of Judah and Benjamin assemble at Jerusalem	458	Ezra 10:9
Officials conduct three-month investigation	458–457	Ezra 10:16–17

EZRA—NOTE ON 2:2b–35 The laity is described partly by kinship (vv. 2b–19) and partly by place (vv. 20–35), without a real distinction (**the men of** and **the sons of** seem interchangeable). The places named are in Judah and Benjamin (see 1:5), north and south of Jerusalem, with a larger group in Benjamin (see Josh. 18:21–27).

EZRA—NOTE ON 2:2a **Zerubbabel** descended from King Jehoiachin (see 1 Chron. 3:16–19, where Jehoiachin is called Jeconiah). Jehoiachin was exiled in 597 B.C. and was later given a place in the Babylonian court (2 Kings 24:15; 25:27–30; see also Hag. 2:23). The **Nehemiah** named here is not the one who later rebuilt Jerusalem’s walls; he came to Jerusalem almost a century after these first returnees. The **Mordecai** of Esther was also much later, and did not return to Jerusalem.

EZRA—NOTE ON 2:36–58 Temple officials are divided by function, headed by the **priests** and **Levites**. The priests (vv. 36–39) are most important, set apart for worship at the altar. The Levites are attendants, some of them **singers** and **gatekeepers** (vv. 40–42; see also 1 Chron. 6:33–43; 9:17–18).

EZRA—NOTE ON 2:43–54 The **temple servants** were officials appointed by King David to help the Levites (see 8:20).

EZRA—NOTE ON 2:55–58 The **sons of Solomon’s servants** may be connected with foreigners whom Solomon drafted for building the temple (1 Kings 9:20–21). They are not regarded as slaves.

EZRA—NOTE ON 2:59–63 **whether they belonged to Israel**. People were coming back after a long exile to claim inheritance and property, so credentials needed to be established. **excluded from the priesthood**. Only priests from the correct lineage could serve at the altar. **a priest to consult**. The claims entered here are not permanently refused, but are investigated further before a ruling is made.

EZRA—NOTE ON 2:68 The location of the former temple is regarded as a holy place, so it can already be called **the house of the LORD that is in Jerusalem**.

EZRA—NOTE ON 2:69 **Darics** were gold coins used throughout the Persian Empire. Archaeologists have found darics bearing the name of the Persian province Yehud, probably indicating that the returned Jews were allowed to mint their own coins. Yehud was the Persian name for Judah (or Judea; see 9:9); it was within a larger province called Beyond the River (see 4:10; and note on 4:1–2).

FACT

Darics (2:69) were gold coins used throughout the Persian Empire. These coins were often called "archers" because of the image of an archer stamped on the face. When one particular king remarked that 30,000 archers had run him out of his kingdom, he was implying that he had been bribed to give up his throne.

EZRA—NOTE ON 3:1–6:22 *The Returned Exiles Rebuild the Temple on Its Original Site.* The book of Ezra spans several generations. The returnees begin rebuilding, encounter resistance, and finally receive renewed permission to rebuild.

3:1–13 *The Foundations of the Temple Are Laid.* The altar is rebuilt on its former site, and foundations are laid for the new temple.

EZRA—NOTE ON 3:1 The **seventh month**, Tishri (roughly September), was the month of the Day of Atonement (Lev. 23:26–32), followed by the Feast of Booths (or Tabernacles; Lev. 23:33–43), celebrating the exodus from Egypt. Thus, in the first year of their return, the people make their first pilgrimage to Jerusalem.

EZRA—NOTE ON 3:2 **built the altar**. The broken altar had to be rebuilt so sacrifices could once again be made.

EZRA—NOTE ON 3:3 **in its place**. There may have been visible remains of the original altar (perhaps implied by Jer. 41:4–5). In any case, its exact location was evidently known. It is possible the exiles hurried to build the altar because they feared **the peoples of the lands**—residents of Judah, and perhaps neighboring areas, who were not part of the returned exiles. Some may have had Jewish origins, but they appear to be a distinct group and would soon oppose the work.

EZRA—NOTE ON 3:4–7 For the **Feast of Booths**, see Num. 29:12–38.

EZRA—NOTE ON 3:8 Work begins with laying the foundation in the **second year** of the return (c. 537 B.C.). The **second month**, Ziv (1 Kings 6:1), is in the spring, the same time of year when Solomon had begun his temple (2 Chron. 3:2). The return from exile is dated starting **after their coming to the house of God at Jerusalem**. Even though the temple still lies in ruins, the place could be called "the house of God" because it had been consecrated for worship (see Jer. 41:5).

FACT

Joppa was 35 miles (56 km) northwest of Jeru-salem on the Mediterranean Sea and was a major seaport. Joppa had the only natural harbor in all of Palestine. Though the surrounding reefs made it dangerous for ships to enter the harbor, it was still greatly valued because of its strategic location for trade with the west.

EZRA—NOTE ON 3:12–13 **But many . . . wept with a loud voice**. Some of the older people remembered the former temple and believed this new one would not match its glory.

4:1–24 *Enemies Stall the Project by Conspiring against It.* The rebuilding project encounters opposition from other groups in the region, and the work ceases.

Adversaries Hinder Work

Ezra 4:5	The people of the land hired counselors to work against the Israelites from the reigns of Cyrus (539–530 B.C.) to Darius (522–486)
Ezra 4:6	Accusations arose during the reign of Xerxes (Ahasuerus) (486–464)
Ezra 4:7–23	Accusations arose during the reign of Artaxerxes (464–423):
	• First threat: they will withhold money (v. 13)
	• Second threat: the king is dishonored (v. 14)
	• Third threat: they have rebelled before (v. 15)
	• Fourth threat: they will take over the whole area (v. 16)
Ezra 4:24–6:12	Work on the temple stopped from 536–520; Darius finally gives order to rebuild it

EZRA—NOTE ON 4:1–2 **the adversaries of Judah and Benjamin**. The area where the **returned exiles** lived was officially a Persian province called Beyond the River (v. 10; that is, beyond the Euphrates from the perspective of Persia). Its administrative center was in Samaria, the capital of the former northern kingdom of Israel. Its population was largely descended from peoples settled there by **Esarhaddon king of Assyria** (see 2 Kings 17:24–33). Assyria had been resettling exiles from other lands in this area since Judah was conquered in 722 B.C. **Let us build with you, for we worship your God as you do**. Indeed, a priest had been sent to teach these peoples' ancestors the religion of Yahweh (2 Kings 17:24–28), though the account in 2 Kings reports that they worshiped other gods as well (2 Kings 17:29–41).

EZRA—NOTE ON 4:3 **we alone will build to the LORD**. Their stated reason for refusing the offer of help was that Cyrus's decree applied only to the returning exiles. No doubt they also understood that the actual intent of the offer was to sabotage the project.

EZRA—NOTE ON 4:4–5 The real attitude of these residents, now called **the people of the land**, becomes clear. They showed their opposition **all the days of Cyrus . . . even until the reign of Darius**, that is, right up to the completion of the temple in 516 B.C. They apparently turned local officials against the project. Even though the project had the full authority of King Cyrus, these local enemies took advantage of the distance of Jerusalem from the imperial capital in Persia.

EZRA—NOTE ON 4:6–23 This section interrupts the historical narrative (1:1–4:5), which resumes at 4:24.

EZRA—NOTE ON 4:6 This verse jumps forward to events during the reign of **Ahasuerus** (also called Xerxes, 486–464 B.C.), a key figure in the book of Esther (see Est. 1:1).

EZRA—NOTE ON 4:7–23 The author jumps forward again to another hostile episode, when leaders in the province sent a formal letter of complaint to King Artaxerxes I (reigned 464–423 B.C.).

EZRA—NOTE ON 4:7–8 The occasion of this **letter** against the Jewish community is not known, but apparently the people had attempted to rebuild the city walls even before the arrival of Nehemiah in 445 B.C. The letter was **in**

Aramaic, the language used by Persian diplomats. When the letter is introduced (v. 7b), the language changes from Hebrew to Aramaic until 6:18. It returns to Hebrew from 6:19 to the end of the book. Citing the letters in Aramaic gives authenticity to Ezra's account.

EZRA—NOTE ON 4:9–10 The people sending the letter give their names, professions, and national origins. Their ancestors were among the foreigners brought in by the conquering Assyrians to resettle the northern kingdom of Israel after 722 B.C.

EZRA—NOTE ON 4:11 **Beyond the River**. See note on 4:1–2.

FACT

Beyond the River was the name given by Persian rulers to their province that included Judah and Israel (4:11). The "River" refers to the Euphrates River, running through present-day Iraq. From the perspective of people living in Persia, Israel was indeed "beyond the river."

EZRA—NOTE ON 4:12 **that rebellious and wicked city**. Actually, the kings of Israel and Judah had often sought compromise with their Assyrian and Babylonian oppressors. The writers of this letter assume that the Persian rulers will be easily convinced that the returned exiles are ready to rebel.

EZRA—NOTE ON 4:13–16 The threat of an independence movement in Jerusalem is exaggerated. The imperial **records** would include those of Assyria and Babylon.

EZRA—NOTE ON 4:17–22 The king allowed the work of rebuilding to be stopped by force. This may explain why it was later reported that the walls of Jerusalem lay in ruins (Neh. 1:3).

EZRA—NOTE ON 4:24 The word **then** picks up the story from v. 5, going back to the period soon after the first return. It is implied that the temple rebuilding had ceased soon after it began, within about two years after c. 537 B.C. (see 3:8). It resumed in the **second year of the reign of Darius king of Persia**, 520 B.C., about 15 years later.

5:1–17 *The Work Is Resumed, and Local Officials Seek Confirmation of Cyrus's Decree.* After a period of inactivity, the leaders resume work on rebuilding the temple, and provincial officials inquire into its legitimacy.

FACT

The Behistun Inscription. This 50-by-80-foot (15-by-24 m) inscription was carved into the face of a cliff in western Iran. Using various languages, it provides an autobiography of Darius's life, lineage, and victories as king of Persia.

EZRA—NOTE ON 5:1–2 The **prophets, Haggai and Zechariah**, are also known from their books. These two books contain prophecies made in the second year of King Darius, 520 B.C. (Hag. 1:1; 2:1; Zech. 1:1, 7; see note on Ezra 4:24; see also 6:14). Haggai says the people had lost sight of their priority of rebuilding the temple (Hag. 1:4–6). Ezra 5:1–2 connects the work of the prophets and the renewed activity. **Zerubbabel** and **Jeshua** are simply reconfirming Cyrus's decree, recognizing it as God's will.

EZRA—NOTE ON 5:3–5 The officials **Tattenai** and **Shethar-bozenai** are much more neutral than the officials in 4:8–10. Clearly they have no knowledge of Cyrus's decree, probably because the work had long been stopped. They are interested only in the proper authorization of this work. They do not interfere with its progress. **The eye of their God** was watching over the builders' activity and protecting them.

ZERUBBABEL

King Cyrus of Persia decreed that the Jewish exiles in Babylon should return to Jerusalem and rebuild the destroyed temple. Zerubbabel, whom the prophet Haggai refers to as "governor of Judah" (Hag. 1:1), was one of the first exiles to return. Along with the priest Jeshua, he rebuilt the altar of the Lord so that sacrifices could once again be made. The following year, under the guidance and supervision of Zerubbabel and Jeshua, work began on the temple itself. The foundations of the temple were laid, but opposition from local governors prevented its completion for more than 20 years. With the support of the prophets Haggai and Zechariah, Zerubbabel and Jeshua resumed and completed the reconstruction of the temple during the reign of King Darius. **(Ezra 5:2)**

EZRA—NOTE ON 5:6–17 Verse 6 introduces the **copy of the letter** sent by **Tattenai** and **Shethar-bozenai** to **Darius**, and vv. 8–17 recite the letter itself.

EZRA—NOTE ON 5:8 The **province of Judah** lay within the Persian province Beyond the River (see also note on 2:69). Tattenai (5:6) served as governor of the province, in Samaria. **The house of the great God** is a diplomatic way of referring to the temple and the God of Israel. It does not imply the letter writers believe in him.

EZRA—NOTE ON 5:11 The letter writers probably got their information from the returned exiles themselves, since it reflects their understanding of the situation. Instead of giving their actual names when asked, the returned exiles say, **We are the servants of the God of heaven and earth**. That is, they are serving the one true God of the whole world. The **great king of Israel** is Solomon.

EZRA—NOTE ON 5:12 This verse sums up the message of 1–2 Kings.

EZRA—NOTE ON 5:13–15 These verses repeat information given in 1:2–4. The text stops short of claiming that Cyrus had also commanded that the rebuilding be funded by donations from places in Babylon where the exiles lived (see note on 1:3–4). This was perhaps more than Tattenai or even the exiles cared to suggest at this point.

EZRA—NOTE ON 5:13 **Cyrus the king made a decree**. See 1:1–4.

EZRA—NOTE ON 5:14 **Sheshbazzar** was one of the early leaders of the returning exiles (see 1:8). Here he is called **governor**, a name applied to Tattenai himself in 5:3. The term could be used loosely, since Judah would not have had a "governor" on a par with the governor of the entire province Beyond the River (v. 6, etc.). Darius's reply also refers to a "governor of the Jews" (6:7), a name given to Zerubbabel in Hag. 1:1.

EZRA—NOTE ON 5:16–17 **it has been in building**. The period when building had stopped was irrelevant both to the information Tattenai was giving and the request he was making. Tattenai, following the Jews' own account, wants to link the original authorization and the present building activity. So he portrays Sheshbazzar as having laid the temple's foundations, since it was under his authority, though that achievement is attributed to Zerubbabel and Jeshua in 3:8–10.

6:1–22 *King Darius Discovers and Reaffirms Cyrus's Decree, and the Work Is Completed.* A record of Cyrus's decree is discovered, and King Darius confirms that the Jews are to be allowed to continue the work.

EZRA—NOTE ON 6:1–2 King Darius's **search** for Cyrus's decree is **made** first **in Babylonia**. This is where Cyrus had declared himself king in 539 B.C. and where many exiled Jews lived. But the scroll containing it was found in **Ecbatana**, a summer residence of Persian kings, where Cyrus may have gone soon after his triumph over Babylon. The **province of Media** was formerly the seat of an empire itself, but Cyrus had made it part of Persia. The document discovered is a **record**, apparently a memorandum on the decree rather than the decree itself, which would probably have been on a clay tablet.

EZRA—NOTE ON 6:3–5 This record is not identical with the **decree** as recorded in 1:2–4. It gives new specifications about the building, its location, its size, and its materials. Perhaps a copy of the original decree had been found (see note on 6:1–2), and instructions may have been added to it. Also, different copies of Cyrus's original decree may have been made for different purposes (the one in 1:2–4 included wording for public proclamation, while this version in 6:3–5 was for the royal archives). The size of the temple might be specified in order to limit it, since public funds were being used to pay for it. The absence of a length dimension is odd, and the greater breadth than Solomon's temple is unexpected (compare 1 Kings 6:2), especially in view of Ezra 3:12.

EZRA—NOTE ON 6:4 Using **three layers of great stones and one layer of timber** follows the construction of the older temple (1 Kings 6:36; 7:12). While the original decree had required people in Babylon to help pay for the project (Ezra 1:4), this record requires that the **cost** be met from the **royal treasury**.

EZRA—NOTE ON 6:7 **Governor of the Jews** refers to Zerubbabel (compare Hag. 1:1). What became of the first governor, Sheshbazzar, is not known.

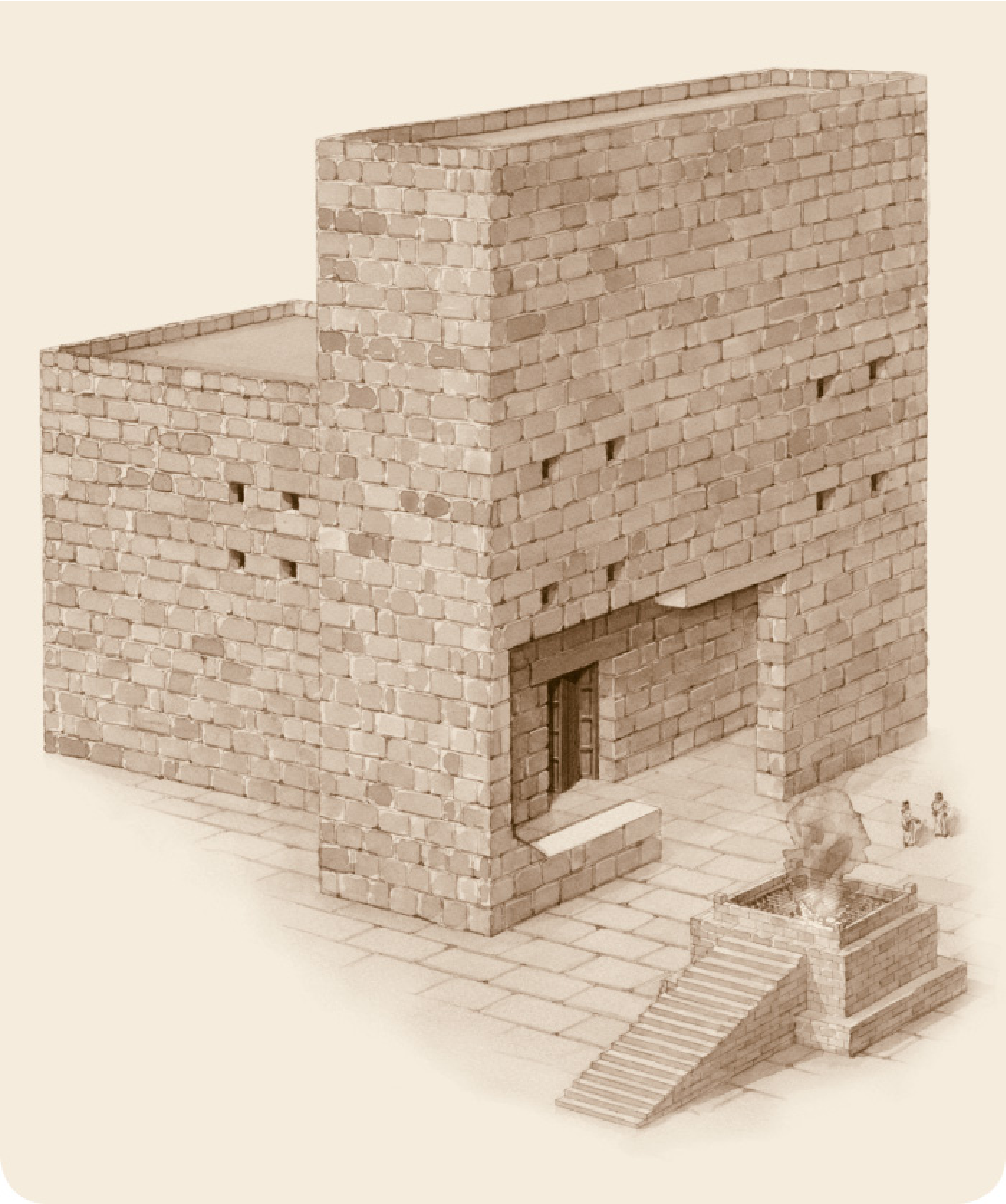
EZRA—NOTE ON 6:8–10 Darius confirms Cyrus's decree and also provides for costs from taxes raised in the province Beyond the River itself (v. 8). He also provides materials for sacrifices (v. 9), with the political condition that the Jews would **pray for the life of the king and his sons** (v. 10). Darius's generosity was part of his plan for maintaining Persian power.

EZRA—NOTE ON 6:11–12 Darius makes a further **decree**, backed up with a typical threat. He borrows language from the Israelite way of speaking about God's presence in Jerusalem (**the God who has caused his name to dwell there**, compare Deut. 12:5). This does not necessarily mean that Darius believes in the one true God (compare note on Ezra 1:3–4).

Zerubbabel's Temple

The rebuilding of Jerusalem's temple was done in stages (c. 536–516 B.C.). First, the altar was built, so that sacrifices could again be made (Ezra 3:2–3). The second phase was the laying of the foundation of the temple. This elicited mixed reactions from the people. Some rejoiced that the foundation was laid, while others, especially the elder priests, were sad, presumably because the quality of construction was inferior to that of the previous temple. Due to the opposition of the local population and the lack of motivation among the Jews, it took 20 years to complete the construction of the temple building.

The only information given in the biblical record about the architecture of the temple is the dimensions, which were sixty cubits (90 feet /27 m) high and wide (Ezra 6:3). As there is no mention of the length of the building, these dimensions must refer to the facade of the temple, i.e., the Porch.



EZRA—NOTE ON 6:14 God, speaking here through his prophets, is the real power behind events. But the actions of the Persian kings on behalf of the Jews are also acknowledged.

EZRA—NOTE ON 6:15 The **month of Adar** (February/March) was the last month of the year. The **sixth year of the reign of Darius** was 515 B.C., almost exactly 70 years after the destruction of the first temple (586), fulfilling the prophecy of 70 years of exile (see note on 1:1).

FACT

How long did it take to rebuild the temple? The Jews returning from exile faced many obstacles in rebuilding the temple. The non-Jewish people now living in the land resisted their efforts, and the returned exiles often lacked the motivation to work. The temple took 20 years to complete, and it fell far short of the grandeur of Solomon's temple.

EZRA—NOTE ON 6:16–17 **the people of Israel**. Even though the returned exiles consisted of only three tribes (see note on 1:5), they represent all 12, **the number of the tribes of Israel**. The other divisions, **the priests and the Levites** and the laity, are a typical way of describing the whole community in Ezra. **with joy**. The Lord had fulfilled his prophecies and answered his people's prayers. There is spontaneous joy when God's people see evidence that he is working in the world. The **dedication of this house** follows its completion.

EZRA—NOTE ON 6:18 The **priests** and **Levites** are set **in their divisions**, grouped according to their temple duties, as King David had done (1 Chronicles 23–27).

EZRA—NOTE ON 6:19–22 The text returns from Aramaic to Hebrew in v. 19 (see note on 4:7–8). The **Passover** is **kept** on its appointed date, followed immediately by the **Feast of Unleavened Bread**, which lasts for **seven days** (see Lev. 23:5–6). Participating are the **people of Israel** and the people of the land **who had joined them** (see note on Ezra 6:21). Persia's king now ruled over the territorial empire of the Assyrians, so he could be called **king of Assyria**.

EZRA—NOTE ON 6:21 Remarkably, the returning Jews are joined by **every one who had . . . separated himself from the uncleanness of the peoples of the land to worship the LORD**. The community was based on faith rather than on ancestry. Non-Israelites who expressed faith in God and a willingness to follow his law were welcome.

EZRA—NOTE ON 7:1–8:36 *Ezra the Priest Comes to Jerusalem to Establish the Law of Moses.* The text now skips ahead 57 years (see note on 7:1–7). Ezra the scribe is charged by King Artaxerxes to establish the Law of Moses in Jerusalem. This section tells of Ezra's commission, his journey, and his companions.

Kings of Persia Mentioned in Ezra–Nehemiah

Cyrus	539–530 B.C.
Darius I	522–486
Xerxes (Ahasuerus)	485–464
Artaxerxes I	464–423

7:1–28 *King Artaxerxes Gives Ezra Authority to Establish the Mosaic Law.* Artaxerxes gives Ezra the authority to establish the Mosaic law in Judah, to appoint officials to administer the law, and to provide for the further adornment of the temple.

EZRA—NOTE ON 7:1–7 Ezra is introduced first as a priest, in the line of **Aaron the chief priest**. He comes to Jerusalem in the **seventh year**, that is, in 458 B.C., 57 years after the temple dedication.

EZRA—NOTE ON 7:6–7 Ezra is **a scribe skilled in the Law of Moses**. The people badly need instruction in the law. Ezra has apparently asked the king for permission and resources to go **to Jerusalem** (v. 7). **Artaxerxes** grants Ezra all that he needs, **for the hand of the LORD his God was on him** (see note on 1:1). Ezra comes to Judah with a new wave of immigrants.

EZRA

Ezra is described as "a man learned in matters of the commandments of the Lord and his statutes for Israel" (7:11). Both a priest and scribe, Ezra was commissioned by King Artaxerxes of Persia to establish the Law of Moses in Jerusalem. The king also gave him money from the royal treasury to beautify the temple. Arriving in Jerusalem 57 years after the temple was rebuilt, Ezra appointed judges to administer the law. Seventy years of Babylonian exile had had a negative effect on the people's relationship with the Lord. The Lord enabled Ezra to guide Israel as they sought once again to live according to the law. **(Ezra 7:1–6)**

EZRA—NOTE ON 7:9 **the first month . . . the fifth month**. The journey of 900 miles (1,448 km) from Babylon to Jerusalem took nearly four months. This was a slow pace, probably because the caravan included children and elderly people.

FACT

How long was the journey from Babylon to Jerusalem? It took Ezra and the caravan he was traveling with four months to traverse the nearly 900 miles (1,448 km) from Babylon to Jerusalem. An army could have traveled much faster, but Ezra's entourage probably included children and elderly people.

EZRA—NOTE ON **7:10** Ezra's mission was to teach God's **statutes and rules**. These appear throughout Exodus to Deuteronomy, especially in Exodus 20–23, Leviticus, and Deuteronomy 12–26.

EZRA—NOTE ON **7:11** Artaxerxes' decree is in a **letter** in Aramaic (see note on 4:7–8) addressed to **Ezra**.

EZRA—NOTE ON **7:12** The title **king of kings** was used by Persia's kings. It expresses their sovereignty over many conquered peoples. Ezra is called **the scribe of the Law of the God of heaven**. This may refer to a responsibility he had in Babylon, even before returning to Jerusalem.

EZRA—NOTE ON **7:13–14** The **decree** from Artaxerxes echoes Cyrus's decree in authorizing any Jews who wish **to go to Jerusalem** (compare 1:3). The charge to **make inquiries about Judah and Jerusalem according to the Law of your God** no doubt reflects Ezra's own priority, and perhaps his belief that the law is not being properly kept there.

EZRA—NOTE ON **7:15–18** Ezra is permitted to gather further resources in the **whole province of Babylonia**. He is permitted to decide how best to use the resources.

EZRA—NOTE ON **7:19–20** **vessels . . . for the service of the house of your God**. Artaxerxes adds these to the temple treasures previously returned by Cyrus, apparently as his own gift. He also allows Ezra whatever he needs from the public funds in the **king's treasury**.

EZRA—NOTE ON 7:22 The talent was 75 pounds (34 kg). The amount of **silver** has been estimated at a quarter to a third of all the annual taxes paid in the province Beyond the River. The **wheat**, **wine**, and **oil** would have been used for cereal offerings, for drink offerings, and for the lamp in the temple (Ex. 27:20; 29:2). The quantities would have supplied the temple's needs for two years. **Salt**, supplied without limit, was for preservation and seasoning (Ex. 30:35; Lev. 2:13).

EZRA—NOTE ON 7:23 In making these provisions (v. 22), the king may have been hoping to keep away God's **wrath** against himself (the **king**) **and his sons** (see also 6:10).

EZRA—NOTE ON 7:27 **who put such a thing as this into the heart of the king**. See note on 1:1. **to beautify the house of the LORD**. The author uses the same terms as Isa. 60:7 (see note on Isa. 60:5–7); he sees this event as fulfilling Isaiah's prophecy.

8:1–36 *Ezra Journeys to Jerusalem with a New Wave of Returnees, Bearing Royal Gifts for the Temple.* This section gives a more extended account of Ezra's return to Jerusalem. Readers learn of those who returned with Ezra (vv. 1–14), how he recruited additional priests (vv. 15–20), their prayer for the journey (vv. 21–23), and Ezra's provision for the temple (vv. 24–36).

EZRA—NOTE ON 8:1–14 The party returning with Ezra was a considerable addition to Judah, numbered here according to the **heads of their fathers' houses**, that is, heads of families (v. 1). There are two priestly divisions, namely, **Phinehas** and **Ithamar**. These were the remaining sons of Aaron following the judgment on Nadab and Abihu (Lev. 10:1–7). Ezra was of the line of Phinehas (Ezra 7:5). **Daniel** (8:2) is otherwise unknown; he is not the Daniel carried off to Babylon in 605 B.C. A third division is a line of **David** (8:2; for **Hattush**, see 1 Chron. 3:22). Ezra's party aims to replenish the priesthood, and perhaps also to renew the claims of the Davidic house to rule in Judah.

EZRA—NOTE ON 8:15 The party camps outside Babylon at the **river that runs to Ahava**, no doubt one of the canals extending from the Euphrates. Ezra discovers that, though he had priests with him, there were **none of the sons of Levi**, that is, the Levites (see 2:40).

EZRA—NOTE ON 8:17–19 Nothing is known of **Iddo** or of **Casiphia**. But apparently there were Levites and **temple servants** (see 2:43–54; 1 Chron. 9:2) in Casiphia, perhaps training for when there would be a temple again in Jerusalem. **Mahli** and **Merari** belong to the same Levitical family (Num. 3:33).

EZRA—NOTE ON 8:21 **a fast**. Fasting had become important in the exile as a way of expressing repentance (see Neh. 9:1; Est. 4:3).

EZRA—NOTE ON 8:22–23 On **the power of his wrath**, see 6:10; 7:23. Contrast Ezra's policy in 8:22 with Nehemiah's (Neh. 2:9). **and he listened to our entreaty**. God's control of historical events is the background for this entire book (see Ezra 8:31; also note on 1:1).

EZRA—NOTE ON 8:26 The amounts of **silver** and **gold** are extraordinarily large, the silver weighing around 25 tons (22 metric tons) and the gold 3.75 tons (3.4 metric tons).

EZRA—NOTE ON 8:28–30 The priests themselves are **holy to the LORD** (Ex. 29:1). They are set aside for his service, as are the precious metals and **vessels** donated (see Ex. 30:26–29).

EZRA—NOTE ON 8:31 The group sets out **on the twelfth day of the first month** (Nisan, March/April). The plan to leave on the first day (7:9) had been delayed by the need to send for more Levites. **he delivered us from the hand of the enemy**. Whether there were actual attacks on the group is not said, but God's protection on the journey from Babylon recalls the exodus of Israel from Egypt.

EZRA—NOTE ON 8:32–34 **We came to Jerusalem**. This was on the first day of the fifth month (Ab, July/August), after nearly four months of travel (see note on 7:9).

EZRA—NOTE ON 8:35 For the first time, these **exiles** see and worship at the rebuilt temple.

EZRA—NOTE ON 9:1–10:44 *Ezra Discovers and Confronts the Problem of Intermarriage.* Ezra discovers that the Jewish community has mixed with idolatrous non-Jewish groups in religion and in marriage. He leads the community in repentance and in a systematic separation from the foreign women and their children.

9:1–15 *Ezra Discovers the Problem of Marriage to Idolaters, and Prays.* Ezra hears that many Israelites have married people of other religions. He prays about the situation (vv. 6–15).

EZRA—NOTE ON 9:1–2 For **the peoples of the lands**, see note on 3:3. **the Canaanites, the Hittites, the Perizzites, the Jebusites, . . . and the Amorites**. These were among the seven idolatrous nations Israel was commanded to drive out of the land (see Deut. 7:1–5). The **Ammonites** and **Moabites** lived east of the Jordan, outside of the Promised Land, and were especially hostile to Israel (Deut. 23:3–4). Some Israelites had taken **wives** from foreign nations who worshiped other gods. Such people could join the people of Israel, however, if they were willing to follow the Lord God alone (see note on Ezra 6:21). **Their abominations** (9:1) refers to their worship of other gods and the wicked practices that went with such worship (Deut. 12:31). The issue was not ethnic purity (see Ezra 6:21); intermarriage could lead to spiritual unfaithfulness, and so it was forbidden (Deut. 7:3). The **holy race** is literally “holy seed/offspring” and refers to the “offspring” of Abraham (Gen. 12:1–3; 15:5; 17:7–8). Isaiah uses the term “holy seed” to describe the surviving remnant of Israel that would be brought to life again after the terrible judgment of the exile (Isa. 6:13).

EZRA—NOTE ON 9:3 Ezra mourns that the “holy race” has compromised its newly won salvation by returning to the sins that had brought judgment in the first place.

EZRA—NOTE ON 9:4 **Trembled at the words of the God of Israel** describes eagerness to obey God and respect for his holiness (see Isa. 66:2).

EZRA—NOTE ON 9:6–7 Ezra confesses for the community, beginning with the historic sins of Israel that had led to the Babylonian exile. **our iniquities . . . our guilt**. These two strong terms are each repeated twice. Ezra knows that his people had deserved to be exiled because of their sins.

EZRA—NOTE ON 9:7 **the days of our fathers**. The time before the exile (see Zech. 1:4). The terms **sword**, **captivity**, **plundering**, and **shame** sum up the disasters experienced for failing to keep the covenant. They also bring to mind the consequences for disobedience noted in Lev. 26:14–39 and Deut. 28:15–68 (see 2 Kings 17:20; Jer. 24:9–10).

EZRA—NOTE ON 9:8 **For a brief moment**, that is, for the time following Cyrus's edict, Israel has enjoyed God's **favor**. It has actually been nearly a century, but that is "brief" compared to Israel's long history. Ezra refers to the returned exiles as the **remnant**, as does Nehemiah (Neh. 1:2; see also Isa. 10:20–22; Jer. 24:8). **His holy place** refers to the temple and, more broadly, to the land of Judah.

EZRA—NOTE ON 9:9 **we are slaves**. The exiles remain under the authority of **Persia** (see Neh. 9:36–37). Even so, God has shown the **steadfast love** that characterizes his covenant with Israel. He expects the same from Israel in return (compare Hos. 6:6). **Judea**. See note on Ezra 2:69.

EZRA—NOTE ON 9:10–12 Ezra alludes to Deut. 7:1–5 and the community's unlawful intermarriage. **impure . . . impurity . . . uncleanness**. The indigenous people's way of life and worship is totally incompatible with the life and worship required by the holy God of Israel.

10:1–17 *The People Agree to Dissolve the Marriages.* Ezra prays, and the people confess their sin (vv. 1–2). They agree to do God's will (vv. 3–5). Ezra seeks a solution (vv. 6–8), which is for them to separate from their wives (vv. 9–12), and the people obey (vv. 13–17).

EZRA—NOTE ON 10:1 **While Ezra prayed**. Ezra has been giving a first-person account since 7:27; now, a different narrator takes over. **a very great assembly**. Ezra's public prayer and grief bring many people to repentance—they **wept bitterly**.

EZRA—NOTE ON 10:2 **Shecaniah** speaks for the whole gathering. **Jehiel**. See also v. 26; Shecaniah's own father may have had a mixed marriage. The word translated **married** means literally "we have given a home," perhaps implying these were not actual marriages.

EZRA—NOTE ON 10:3 Shecaniah's belief that "there is hope for Israel" (v. 2) depends on their making a **covenant** with **God**. In this case it means a binding promise to **put away** the foreign **wives and their children**. This is not the usual expression for "divorce" and may also imply that these were not proper marriages. It simply means "bring out," in effect removing them from the community. Thus, the situation is not the same as 1 Cor. 7:12–14, where Paul tells Christians not to divorce their unbelieving spouses. This account in Ezra describes an unusual situation and does not call for divorcing unbelieving spouses today. **the counsel of my lord** (that is, Ezra). Ezra may have already outlined a plan for taking care of the foreign wives and their children, even though it is not recorded here (but see note on Ezra 10:18–44). **according to the Law**. That is, Deut. 7:1–5. **those who tremble**. See note on Ezra 9:4.

EZRA—NOTE ON 10:7–8 **assemble at Jerusalem**. This was a special gathering. Survival of the community was at stake. **banned from the congregation**. Anyone who refused to participate in the plan to renounce the foreign wives and children would also be removed from the community.

EZRA—NOTE ON 10:9 The **ninth month**, Chislev, is roughly December, the time of the so-called early rains. The people are **trembling** partly for fear of God (as in 9:4) and partly because they are cold and wet in the **heavy rain**.

EZRA—NOTE ON 10:10 **increased the guilt of Israel**. The return from exile had signified that Israel's past sins had been forgiven (Isa. 40:1–2). Ezra now points to renewed sin, and possibly the renewed wrath of God.

EZRA—NOTE ON 10:11 **Make confession** could also be translated in other contexts as "give thanks or praise" (compare Josh. 7:19 and ESV footnote). Rightful confession is itself a kind of worship.

EZRA—NOTE ON 10:14 **wrath of our God**. See note on v. 10.

EZRA—NOTE ON 10:16–17 **examine the matter**. Thorough inquiry was a part of judges' duties (see Deut. 17:4). The whole inquiry took three months.

FACT

An unscheduled assembly in Jerusalem. Three times each year, all the people of Israel were to gather in Jerusalem: Passover, Pentecost, and the Feast of Tabernacles. The unscheduled meeting in 10:9 took place in early winter, when it would have been cold and rainy in Jerusalem.

10:18–44 *List of Those Who Were Implicated.* The list of around a hundred names may suggest a more limited problem than one might have expected. In that case, the severe reaction of Ezra and the community recognizes the danger they all could face because of the actions of a few (see Deut. 17:7). The extensive inquiry must have considered each case separately (see Ezra 10:16–17). In some cases, a foreign wife and her children may have adopted Israel’s religion, as permitted in 6:21. Those who were turned away probably returned to their non-Jewish families.

Nehemiah

(return to table of contents)

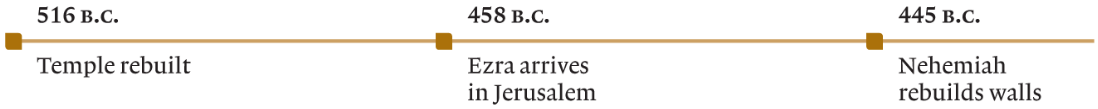
Nehemiah 1 • Nehemiah 2 • Nehemiah 3 • Nehemiah 4 • Nehemiah 5 •
Nehemiah 6 • Nehemiah 7 • Nehemiah 8 • Nehemiah 9 • Nehemiah 10 •
Nehemiah 11 • Nehemiah 12 • Nehemiah 13

- Introduction to Nehemiah
  - Timeline
  - Author and Date
  - Theme
  - Purpose and Background
  - Key Themes
  - Outline
  - The Persian Empire at the Time of Nehemiah
- Global Message of Nehemiah
  - The Big Picture of Nehemiah
  - Nehemiah’s Frailty
  - God’s Global Purposes in Nehemiah
  - Lessons for Global Leaders
  - Anticipating the Gospel of Jesus Christ.
- Study Notes

Introduction to Nehemiah

Introduction to Nehemiah

Timeline



Author and Date

Nehemiah is the central figure in the book. It contains some of his own records, but he is not the author of the entire book. The same author probably wrote Nehemiah and portions of Ezra. Nehemiah arrived in Jerusalem in 445 B.C., 13 years after Ezra arrived. He returned for a further visit sometime between 433 and 423 B.C. He may have made several journeys between Persian capitals and Jerusalem in this period of 20 years (see chart).

Theme

The theme of Nehemiah is the Lord's protection of his people and their need to be faithful in worship and in keeping the Mosaic law.

Purpose and Background

The basic purpose and background of Nehemiah are the same as that for Ezra (see Introduction to Ezra). Ezra, "a scribe skilled in the Law of Moses" (Ezra 7:6), called the returning exiles back to covenant loyalty and obedience to the law. Nehemiah rebuilt the city walls so that the community could be protected from enemies who might take advantage of them.

Key Themes

1. The Lord hears prayer (1:4–6).

2. The Lord works providentially, especially through powerful rulers, to bring about his greater purposes (e.g., 2:8).
3. The Lord protects his people. Because of this, they need not be afraid (4:14).
4. The Lord is merciful and faithful to his promises despite his people’s ongoing sin (9:32–35).
5. Worship is at the center of the life of God’s people. It includes the willing, joyful giving of resources (10:32–39).
6. God’s people need to be on their guard against their own moral weakness (ch. 13).

Outline

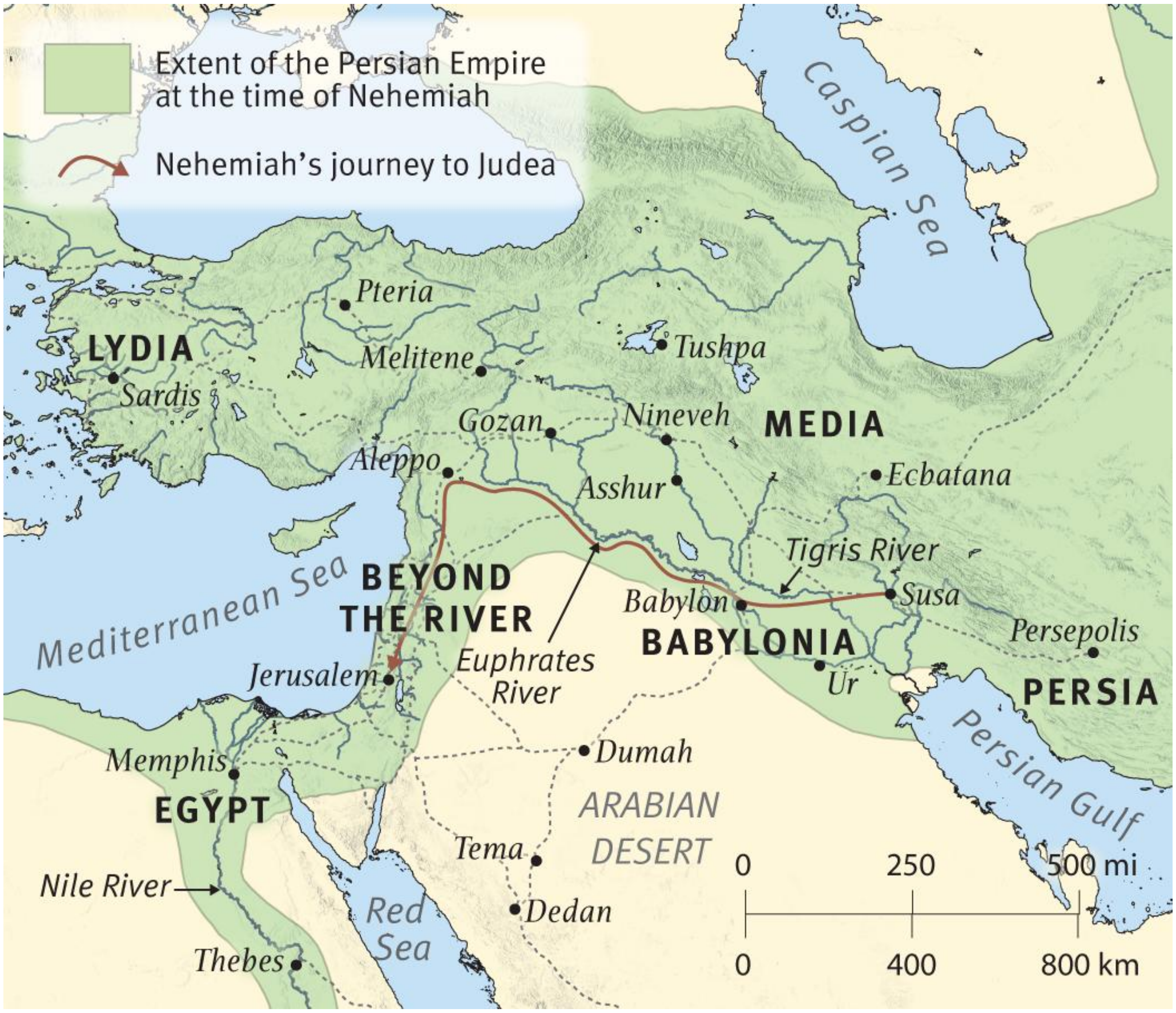
- I. Nehemiah Returns to Jerusalem to Rebuild Its Walls (1:1–2:20)
  - A. Nehemiah learns of Jerusalem’s dilapidation (1:1–11)
  - B. Nehemiah gains permission to return and inspects Jerusalem’s walls (2:1–16)
  - C. First signs of opposition (2:17–20)
- II. The Wall Is Built, Despite Difficulties (3:1–7:4)
  - A. The people work systematically on the walls (3:1–32)
  - B. Opposition intensifies, but the people continue watchfully (4:1–23)
  - C. Nehemiah deals with injustices in the community; Nehemiah’s personal contribution to the project (5:1–19)
  - D. A conspiracy against Nehemiah, but the wall is finished (6:1–7:4)
- III. A Record of Those Who Returned from Exile (7:5–73)
- IV. The Reading of the Law, and Covenant Renewal (8:1–10:39)
  - A. The law is read (8:1–8)
  - B. The people are to be joyful (8:9–12)
  - C. The people keep the Feast of Booths (8:13–18)
  - D. A prayer of confession, penitence, and covenant commitment (9:1–38)
  - E. Signatories and specific commitments (10:1–39)
- V. The Population of Jerusalem and the Villages; Priests and Levites (11:1–12:43)
  - A. Those who lived in Jerusalem and the villages of Judah (11:1–36)
  - B. High priests and leading Levites since the time of Zerubbabel (12:1–26)
  - C. Dedication of the walls (12:27–43)
- VI. Nehemiah Deals with Problems in the Community (12:44–13:31)

A. The administration of offerings for the temple (12:44–47)
B. Ejection of Tobiah the Ammonite from the temple (13:1–9)
C. Dealing with neglect of the offerings (13:10–14)
D. Dealing with Sabbath breaking (13:15–22)
E. The problem of intermarriage again (13:23–29)
F. Summary of Nehemiah’s temple reforms (13:30–31)

The Persian Empire at the Time of Nehemiah

c. 450 B.C.

During the time of Nehemiah, the Persian Empire had reached its greatest extent, engulfing nearly the entire Near East. In 539 B.C. the Persians under Cyrus the Great defeated the Babylonians and absorbed the lands of Israel and Judah (which they called “Beyond the River”) into their empire. The next year Cyrus allowed the people of Judah (now called Jews) to return home and rebuild the temple of the Lord. Several waves of returning Jews resettled in Judea. In about 445 B.C., Nehemiah was granted permission to rebuild Jerusalem’s ruined walls.


🟩 Extent of the Persian Empire at the time of Nehemiah
Nehemiah's journey to Judea
Caspian Sea
Pteria
LYDIA
Sardis
Melitene
Tushpa
Gozan
Nineveh
MEDIA
Aleppo
Asshur
Ecbatana
Tigris River
Mediterranean Sea
BEYOND THE RIVER
Babylon
Susa
BABYLONIA
Persepolis
Euphrates River
Jerusalem
Ur
PERSIA
Persian Gulf
Dumah
Memphis
EGYPT
ARABIAN DESERT
Tema
0
250
500 mi
Nile River
Red Sea
Dedan
Thebes
0
400
800 km

The Global Message of Nehemiah

The Big Picture of Nehemiah

The book of Nehemiah records the success and failure of visionary leadership among the exiles who returned to Jerusalem. Though the city wall in Jerusalem had been in ruins for almost 150 years (since Babylon destroyed Jerusalem in 586 B.C.), Nehemiah mobilized the Jews to rebuild the wall in only 52 days (Neh. 6:15)! He was an ordinary man whose preparation for ministry came in the Persian palace as the king's cupbearer (1:11–2:8). But he became an extraordinary leader through his diligence in prayer (1:5–11; 2:4; 4:9; 6:9), great faith in God (2:8, 20; 4:14, 20), and skill in organizing and managing people (chs. 3 and 5). Nehemiah's perseverance in the face of opposition led to the defeat of his opponents (chs. 4 and 6) and the renewal of the temple as a place of worship (ch. 12).

Nehemiah's Frailty

There is a darker side to Nehemiah's ambition, however. He is also portrayed as a leader whose task-oriented nature could lead him to lose sight of people (see his confession of guilt in Neh. 5:10). This trait became most evident when Nehemiah returned from a time in Persia to find that his ministry had failed despite its earlier success (ch. 13). Though his frustration is understandable, Nehemiah seems to go too far by becoming rather abusive against those who have broken their promises to God (13:25, 28; compare Ezra 9:3–5; 10:1). His career as a leader thus traces a familiar and troubling path: Nehemiah begins his ministry by confessing that he is a sinner like his people (Neh. 1:6) and he overcomes many obstacles through perseverance and prayer, but he concludes his ministry by confessing the sins of others with no mention of his own (13:29, 31). In this regard Nehemiah resembles other Old Testament leaders, such as David, Solomon, and Josiah, who started well but did not finish well.

In light of this focus on Nehemiah, the book that bears his name may seem somewhat unrelated to God's universal purposes. What does a story about rebuilding a city wall and reestablishing worship in Jerusalem have to do with God's universal mission to redeem his creation? Indeed, a book that describes intense opposition to intermarriage with other races (Nehemiah 13) may seem too sectarian for our pluralistic world (see "The Global Message of Ezra" for more discussion of intermarriage).

God's Global Purposes in Nehemiah

However, God's global purposes can still be seen in Nehemiah—in two major ways.

Strategic international influence. First, God reigns over the entire world as the "God of heaven" (Neh. 1:4, 5; 2:20; compare 9:5–6, 32). The book of Nehemiah begins, not in Jerusalem among God's people, but with an account of Nehemiah fulfilling the role of a civil servant in the Persian royal court. In God's sovereignty, the vocation of this cupbearer in exile provides the catalyst for the people of God to receive all that they need to revive their city (1:1–2:8). Like Joseph, Daniel, and Esther, Nehemiah has been placed by God in a foreign palace to advocate with rulers and achieve breakthroughs for God's people. This repeated pattern in the Old Testament shows that the exile played two complementary roles in God's plan for the nations: God sent the nations to take Israel into exile, but he also used the exile to move his children into positions of international influence. Thus God showed himself sovereign over the affairs of both his own people and the nations.

Blessing the nations. Second and related to this, the identity of God's chosen people is closely bound up with his purposes for all peoples. The communal confession of the Levites (Neh. 9:5–37), for example, begins by linking God's reign over creation with his special choice of Abraham and his descendants: "*You are the* Lord*, you alone*. You have made heaven, the heaven of heavens, with all their host, . . . *You are the* Lord, the God who chose Abram and brought him out of Ur of the Chaldeans and gave him the name Abraham" (9:6–7). God had blessed Israel so that they might bring divine blessing and righteousness to the nations (9:8–15; see also Gen. 12:1–3; 17:6–8). Yet the later history of Israel reveals a people who rebelled "presumptuously" (Neh. 9:16, 29) against God, much as Pharaoh "arrogantly" (9:10) opposed Israel. God's response to human pride, whether from foreign nations or his own people, has always been to vindicate his reputation: "you made a name for yourself, *as it is to this day*" (9:10). Thus

God's people were treated as his enemies when they became indistinguishable from the nations, as when Israel disobeyed God by mingling with the peoples of the land and adopting their customs (13:4–29). The fulfillment of God's global purposes always requires that his people be distinct from the other nations, so that they can be a blessing to those nations (Deut. 26:16–19; 1 Pet. 2:11–12).

Lessons for Global Leaders

The universal themes of Nehemiah gain particular relevance for today when we notice the book's unique emphasis on the first-person "I," that is, Nehemiah's description of himself as a leader on the international stage of history. No other historical book of the Old Testament exhibits such a personal touch. This observation invites further reflections on Nehemiah as an example of both promise and peril in leading God's people.

In the world but not of it. Most significantly, our God chooses to place his servants in surprising yet strategic positions among the nations. Nehemiah was outwardly a steward of the Persian empire, yet inwardly he was a servant of God who was passionate for his people (Neh. 1:3–4), faithful in prayer (1:5–7), and knowledgeable in God's Word (1:8–11). The dual identity of Nehemiah illustrates how a marketplace witness plays a legitimate and necessary role in accomplishing God's global purposes. There is a great need today for faithful believers employed in so-called "secular" vocations who know God's Word, pray before acting, and take calculated risks for the sake of God's kingdom. Like Nehemiah, such individuals have a unique role to play in changing the course of history. While supporting and encouraging those like Ezra who are religious professionals by training, we must also encourage those like Nehemiah whose primary ministry is in the marketplace.

Opposition. The book of Nehemiah also reminds us that, in a sinful world, God's leaders can expect opposition to God's work. Setbacks do not indicate that God has somehow lost control. Difficulty in ministry can frequently be God's creative means of achieving breakthroughs that could not happen otherwise. By the same token, however, the conclusion of Nehemiah's leadership career shows that the successes and failures of ministry are not ultimately in human hands. Those who overlook this principle, as Nehemiah apparently did toward the end of his ministry, run the risk of forgetting that caring for people matters more than the things they might accomplish.

Anticipating the Gospel of Jesus Christ.

On a broader note, the unraveling of the Jewish community during Nehemiah's trip to Persia (Neh. 13:6–7) points forward to the New Testament. The ending of the book of Nehemiah demonstrates how Israel's various leaders among those who returned to Jerusalem remained unable to accomplish the lasting deliverance and restoration envisioned by the prophets (e.g., Isaiah 40–55). Here it is noteworthy that, chronologically speaking, Nehemiah 13 narrates the latest events in the Old Testament historical books (about 445 B.C.). By concluding Israel's story on a bitter note, this chapter anticipates the need for the New Testament's message of inner transformation for the human heart. No matter how sincere they are, our promises to God cannot be faithfully kept without the saving grace of Jesus Christ and the sustaining power of the Holy Spirit.

Report from Jerusalem

NEHEMIAH **1** [†]The words of [a]Nehemiah the son of Hacaliah.

Now it happened in the month of [b]Chislev, [c]in the twentieth year, as I was in [d]Susa the citadel, **2**[†]that [e]Hanani, one of my brothers, came with certain men from Judah. And I asked them concerning the Jews who escaped, who had survived the exile, and concerning Jerusalem. **3**And they said to me, “The remnant there in the province who had survived the exile is in great trouble and [f]shame. [g]The wall of Jerusalem is broken down, [h]and its gates are destroyed by fire.”

Nehemiah’s Prayer

4[†]As soon as I heard these words I [i]sat down and wept and mourned for days, and I continued fasting and praying before the [j]God of heaven. **5**[†]And I said, “O Lord God of heaven, [k]the great and awesome God who keeps covenant and steadfast love with those who love him and keep his commandments, **6**[†][l]let your ear be attentive and your eyes open, to hear the prayer of your servant that I now pray before you day and night for the people of Israel your servants, [m]confessing the sins of the people of Israel, which we have sinned against you. Even [n]I and my father’s house have sinned. **7**[†][o]We have acted very corruptly against you and have not kept the commandments, the statutes, and the rules [p]that you commanded your servant Moses. **8**Remember the word that you commanded your servant Moses, saying, ‘If you are unfaithful, [q]I will scatter you among the peoples, **9**[†][r]but if you return to me and keep my commandments and do them, [s]though your outcasts are in the uttermost parts of heaven, from there I will gather them and bring them [t]to the place that I have chosen, to make my name dwell there.’ **10**[†][u]They are your servants and your people, whom you have redeemed by your great power and by your strong hand. **11**[†]O Lord, [l]let your ear be attentive to the prayer of your servant, and to the prayer of your servants who delight to fear your name, and give success to your servant today, and grant him mercy in the sight of this man.”

Now I was [v]cupbearer to the king.

Nehemiah Sent to Judah

NEHEMIAH 2 [†]In the month of Nisan, [w] in the twentieth year of King [x] Artaxerxes, when wine was before him, [y] I took up the wine and gave it to the king. Now I had not been sad in his presence. [2][†]And the king said to me, “Why is your face sad, seeing you are not sick? This is nothing but [z] sadness of the heart.” Then I was very much afraid. [3][†]I said to the king, [a] “Let the king live forever! Why should not my face be sad, [b] when the city, the place of my fathers’ graves, lies in ruins, and its gates have been destroyed by fire?” [4][†]Then the king said to me, “What are you requesting?” So I prayed [c] to the God of heaven. [5]And I said to the king, “If it pleases the king, and if your servant has found favor in your sight, that you send me to Judah, to the city of my fathers’ graves, that I may rebuild it.” [6]And the king said to me ([d] the queen sitting beside him), “How long will you be gone, and when will you return?” So it pleased the king to send me [e] when I had given him a time. [7][†]And I said to the king, “If it pleases the king, let letters be given me [f] to the governors of the province Beyond the River, that they may let me pass through until I come to Judah, [8]and a letter to Asaph, the keeper of the king’s forest, that he may give me timber to make beams for the gates of [g] the fortress of the temple, and for the wall of the city, and for the house that I shall occupy.” And the king granted me what I asked, [h] for the good hand of my God was upon me.

Nehemiah Inspects Jerusalem’s Walls

[9][†]Then I came to [i] the governors of the province Beyond the River and gave them the king’s letters. Now the king had sent with me officers of the army and horsemen. [10][†]But when [j] Sanballat the Horonite and [k] Tobiah the Ammonite servant heard this, it displeased them greatly that someone had come to seek the welfare of the people of Israel.

[11][†] [l] So I went to Jerusalem and was there three days. [12]Then I arose in the night, I and a few men with me. And I told no one what my God had put into my heart to do for Jerusalem. There was no animal with me but the one on which I rode. [13][†]I went out by night by [m] the Valley Gate to the Dragon Spring and to [n] the Dung Gate, and I inspected the walls of Jerusalem [o] that were broken down [p] and its gates that had been destroyed

by fire. [14]Then I went on to [q] the Fountain Gate and to [r] the King's Pool, but there was no room for the animal that was under me to pass. [15]Then I went up in the night [s] by the valley and inspected the wall, and I turned back and entered by the Valley Gate, and so returned. [16]And the officials did not know where I had gone or what I was doing, and I had not yet told the Jews, the priests, the nobles, the officials, and the rest who were to do the work.

[17][†]Then I said to them, "You see the trouble we are in, [t] how Jerusalem lies in ruins with its gates burned. Come, let us build the wall of Jerusalem, that we may no longer [u] suffer derision." [18][†]And I told them [v] of the hand of my God that had been upon me for good, and also of the words that the king had spoken to me. And they said, "Let us rise up and build." [w] So they strengthened their hands for the good work. [19][†]But when Sanballat the Horonite and Tobiah the Ammonite servant and [x] Geshem the Arab heard of it, [y] they jeered at us and despised us and said, "What is this thing that you are doing? [z] Are you rebelling against the king?" [20][†]Then I replied to them, [a] "The God of heaven will make us prosper, and we his servants will arise and build, but you have no portion or right or claim [1] in Jerusalem."

Rebuilding the Wall

NEHEMIAH 3 [†]Then [b] Eliashib the high priest rose up with his brothers the priests, and they built [c] the Sheep Gate. They consecrated it and [d] set its doors. They consecrated it as far as the Tower of the Hundred, as far as the [e] Tower of Hananel. [2]And next to him [f] the men of Jericho built. And next to them [1] Zaccur the son of Imri built.

[3]The sons of Hassenaah built [g] the Fish Gate. [h] They laid its beams and [d] set its doors, its bolts, and its bars. [4]And next to them [i] Meremoth the son of Uriah, son of Hakkoz repaired. And next to them [j] Meshullam the son of Berechiah, son of Meshezabel repaired. And next to them Zadok the son of Baana repaired. [5][†]And next to them [k] the Tekoites repaired, but their nobles would not stoop to serve their Lord. [2]

[6]Joiada the son of Paseah and Meshullam the son of Besodeiah [l] repaired the Gate of Yeshanah. [3] [h] They laid its beams and [d] set its doors, its bolts,

and its bars. [7][†]And next to them repaired Melatiah the Gibeonite and Jadon the Meronothite, the men of Gibeon and of Mizpah, the seat of [m] the governor of the province Beyond the River. [8][†]Next to them Uzziel the son of Harhaiah, goldsmiths, repaired. Next to him Hananiah, one of the perfumers, repaired, and they restored Jerusalem as far as [n] the Broad Wall. [9][†]Next to them Rephaiah the son of Hur, [o] ruler of half the district of [4] Jerusalem, repaired. [10]Next to them Jedaiah the son of Harumaph repaired opposite his house. And next to him Hattush the son of Hashabneiah repaired. [11]Malchijah the son of Harim and Hasshub the son of Pahath-moab repaired another section and [p] the Tower of the Ovens. [12]Next to him Shallum the son of Hallohesh, [q] ruler of half the district of Jerusalem, repaired, he and his daughters.

[13][†]Hanun and the inhabitants of Zanoah repaired [r] the Valley Gate. They rebuilt it and [s] set its doors, its bolts, and its bars, and repaired a thousand cubits [5] of the wall, as far as [t] the Dung Gate.

[14]Malchijah the son of Rechab, ruler of the district of [u] Beth-haccherem, repaired [t] the Dung Gate. He rebuilt it and [s] set its doors, its bolts, and its bars.

[15]And Shallum the son of Col-hozeh, ruler of the district of Mizpah, repaired [v] the Fountain Gate. He rebuilt it and covered it and [s] set its doors, its bolts, and its bars. And he built the wall of [w] the Pool of Shelah of [x] the king’s garden, as far as [y] the stairs that go down from the city of David. [16][†]After him Nehemiah the son of Azbuk, ruler of half the district of Beth-zur, repaired to a point opposite [z] the tombs of David, as far as [a] the artificial pool, and as far as the house of the mighty men. [17]After him the Levites repaired: Rehum the son of Bani. Next to him Hashabiah, ruler of half the district of Keilah, repaired for his district. [18]After him their brothers repaired: Bavvai the son of Henadad, ruler of half the district of Keilah. [19]Next to him Ezer the son of Jeshua, ruler of Mizpah, repaired another section opposite the ascent to the armory at [b] the buttress. [6] [20]After him Baruch the son of Zabbai repaired another section from the buttress to the door of the house of [c] Eliashib the high priest. [21]After him [d] Meremoth the son of Uriah, son of Hakkoz repaired another section from the door of the house of Eliashib to the end of the house of Eliashib. [22]After him the

priests, the men of [e] the surrounding area, repaired. [23]After them Benjamin and Hasshub repaired opposite their house. After them Azariah the son of Maaseiah, son of Ananiah repaired beside his own house. [24]After him Binnui the son of Henadad repaired another section, from the house of Azariah to the buttress [25]and to [f] the corner. Palal the son of Uzai repaired opposite the buttress and the tower projecting from the upper house of the king at [g] the court of the guard. After him Pedaiah the son of Parosh [26][†] [h] and the temple servants living on [i] Ophel repaired to a point opposite [j] the Water Gate on the east and the projecting tower. [27]After him [k] the Tekoites repaired another section opposite the great projecting tower as far as the wall of Ophel.

[28]Above [l] the Horse Gate the priests repaired, each one opposite his own house. [29][†]After them Zadok the son of Immer repaired opposite his own house. After him Shemaiah the son of Shecaniah, the keeper of the East Gate, repaired. [30]After him Hananiah the son of Shelemiah and Hanun the sixth son of Zalaph repaired another section. After him [m] Meshullam the son of Berechiah repaired opposite [n] his chamber. [31]After him Malchijah, one of the goldsmiths, repaired as far as the house of the temple servants and of the merchants, opposite the Muster Gate, [7] and to the upper chamber of the corner. [32][†]And between the upper chamber of the corner and [o] the Sheep Gate the goldsmiths and the merchants repaired.

Opposition to the Work

NEHEMIAH **4** [†] [1] Now when [q] Sanballat heard that we were building the wall, he was angry and greatly enraged, and he jeered at the Jews. [2]And he said in the presence of his brothers and of the army of [r] Samaria, “What are these feeble Jews doing? Will they restore it for themselves? [2] Will they sacrifice? Will they finish up in a day? Will they revive the stones out of the heaps of rubbish, and burned ones at that?” [3] [q] Tobiah the Ammonite was beside him, and he said, “Yes, what they are building—[s] if a fox goes up on it he will break down their stone wall!” [4] [t] Hear, O our God, for we are despised. [u] Turn back their taunt on their own heads and give them up to be plundered in a land where they are captives. [5] [v] Do not cover their guilt, and let not their sin be blotted out from your sight, for they have provoked you to anger in the presence of the builders.

[6][†]So we built the wall. And all the wall was joined together to half its height, for the people had a mind to work.

[7][†] [3] But when [q] Sanballat and Tobiah and the Arabs and the Ammonites and the Ashdodites heard that the repairing of the walls of Jerusalem was going forward and that the breaches were beginning to be closed, they were very angry. [8] [w] And they all plotted together to come and fight against Jerusalem and to cause confusion in it. [9]And we prayed to our God and set a guard as a protection against them day and night.

[10]In Judah it was said, [4] "The strength of those who bear the burdens is failing. There is too much rubble. By ourselves we will not be able to rebuild the wall." [11]And our enemies said, "They will not know or see till we come among them and kill them and stop the work." [12][†]At that time the Jews who lived near them came from all directions and said to us ten times, "You must return to us." [5] [13]So in the lowest parts of the space behind the wall, in open places, I stationed the people by their clans, with their swords, their spears, and their bows. [14]And I looked and arose and said to the nobles and to the officials and to the rest of the people, [x] "Do not be afraid of them. Remember the Lord, [y] who is great and awesome, [z] and fight for your brothers, your sons, your daughters, your wives, and your homes."

The Work Resumes

[15][†]When our enemies heard that it was known to us [a] and that God had frustrated their plan, we all returned to the wall, each to his work. [16][†]From that day on, half of my servants worked on construction, and half held the spears, shields, bows, and [b] coats of mail. And the leaders stood behind the whole house of Judah, [17]who were building on the wall. Those who carried burdens were loaded in such a way that each labored on the work with one hand and held his weapon with the other. [18]And each of the builders had his sword strapped at his side while he built. The man who sounded the trumpet was beside me. [19]And I said to [c] the nobles and to the officials and to the rest of the people, "The work is great and widely spread, and we are

separated on the wall, far from one another. [20][†]In the place where you
hear the sound of the trumpet, rally to us there. [d]Our God will fight for us.”

[21][†]So we labored at the work, and half of them held the spears from the
break of dawn until the stars came out. [22]I also said to the people at that
time, “Let every man and his servant pass the night within Jerusalem, that
they may be a guard for us by night and may labor by day.” [23]So neither I
nor my brothers nor my servants nor the men of the guard who followed
me, none of us took off our clothes; [e]each kept his weapon at his right
hand. [6]

Nehemiah Stops Oppression of the Poor

NEHEMIAH **5** [†]Now there arose [f]a great outcry of the people and of their
wives [g]against their Jewish brothers. [2][†]For there were those who said,
“With our sons and our daughters, we are many. So let us get grain, that we
may eat and keep alive.” [3]There were also those who said, “We are
mortgaging our fields, our vineyards, and our houses to get grain because of
the famine.” [4]And there were those who said, “We have borrowed money
for [h]the king’s tax on our fields and our vineyards. [5][†]Now [i]our flesh is as
the flesh of our brothers, our children are as their children. Yet [j]we are
forcing our sons and our daughters to be slaves, and some of our daughters
have already been enslaved, but it is not in our power to help it, for other
men have our fields and our vineyards.”

[6]I was very angry when I heard [f]their outcry and these words. [7][†]I took
counsel with myself, and I brought charges against the nobles and the
officials. I said to them, [k]“You are exacting interest, each from his brother.”
And I held a great assembly against them [8][†]and said to them, “We, as far
as we are able, [l]have bought back our Jewish brothers who have been sold
to the nations, but you even sell your brothers that they may be sold to us!”
They were silent and could not find a word to say. [9][†]So I said, “The thing
that you are doing is not good. Ought you not to walk [m]in the fear of our
God [n]to prevent the taunts of the nations our enemies? [10][†]Moreover, I
and my brothers and my servants are lending them money and grain. Let us
abandon this exacting of interest. [11][†]Return to them this very day their
fields, their vineyards, their olive orchards, and their houses, and the

percentage of money, grain, wine, and oil that you have been exacting from them.” [12]Then they said, “We will restore these and [o]require nothing from them. We will do as you say.” And I called the priests and [p]made them swear [q]to do as they had promised. [13][†] [r]I also shook out the fold [1] of my garment and said, “So may God shake out every man from his house and from his labor who does not keep this promise. So may he be shaken out and emptied.” [s]And all the assembly said “Amen” and praised the LORD. And the people did as they had promised.

Nehemiah’s Generosity

[14][†]Moreover, from the time that I was appointed to be their governor in the land of Judah, from [t]the twentieth year to [u]the thirty-second year of Artaxerxes the king, twelve years, [v]neither I nor my brothers ate the food allowance of the governor. [15][†]The former governors who were before me laid heavy burdens on the people and took from them for their daily ration [2] forty shekels [3] of silver. Even their servants lorded it over the people. But I did not do so, [w]because of the fear of God. [16][†]I also persevered in the work on this wall, and we acquired no land, and all my servants were gathered there for the work. [17][†]Moreover, there were [x]at my table 150 men, Jews and officials, besides those who came to us from the nations that were around us. [18][y]Now what was prepared at my expense [4] for each day was one ox and six choice sheep and birds, and every ten days all kinds of wine in abundance. Yet for all this [v]I did not demand the food allowance of the governor, because the service was too heavy on this people. [19][†] [z]Remember for my good, O my God, all that I have done for this people.

Conspiracy Against Nehemiah

NEHEMIAH **6** [†]Now when [a]Sanballat and Tobiah and [b]Geshem the Arab and the rest of our enemies heard that I had built the wall and that there was no breach left in it ([c]although up to that time I had not set up the doors in the gates), [2][†]Sanballat and Geshem sent to me, saying, “Come and let us meet together at Hakkephirim in the plain of [d]Ono.” But they intended to do me harm. 3[†]And I sent messengers to them, saying, “I am doing a great work and I cannot come down. Why should the work stop while I leave it and come down to you?” 4And they sent to me four times in this way, and I answered them in the same manner. 5[†]In the same way Sanballat for the fifth time sent his servant to me with an open letter in his hand. 6In it was written, “It is reported among the nations, and Geshem [1] also says it, that you and [e] the Jews intend to rebel; that is why you are building the wall. And according to these reports you wish to become their king. 7And you have also set up prophets to proclaim concerning you in Jerusalem, ‘There is a king in Judah.’ And now the king will hear of these reports. So now come and let us take counsel together.” 8Then I sent to him, saying, “No such things as you say have been done, for you are inventing them out of your own mind.” 9For they all wanted to frighten us, thinking, “Their hands will drop from the work, and it will not be done.” But now, O God, [2] strengthen my hands.

10[†]Now when I went into the house of Shemaiah the son of Delaiah, son of Mehetabel, who was [f] confined to his home, he said, “Let us meet together in the house of God, within the temple. Let us close the doors of the temple, for they are coming to kill you. They are coming to kill you by night.” 11But I said, “Should such a man as I run away? And what man such as I could go into the temple and live? [3] I will not go in.” 12[†]And I understood and saw that God had not sent him, [g] but he had pronounced the prophecy against me because Tobiah and Sanballat had hired him. 13[†]For this purpose he was hired, that I should be afraid and act in this way and sin, and so they could give me a bad name in order to taunt me. 14[†] [h] Remember Tobiah and Sanballat, O my God, according to these things that they did, and also [i] the prophetess Noadiah and the rest of the prophets who wanted to make me afraid.

The Wall Is Finished

15[†]So the wall was finished on the twenty-fifth day of the month Elul, in fifty-two days. 16And [j] when all our enemies heard of it, all the nations around us were afraid and fell greatly in their own esteem, [k] for they perceived that this work had been accomplished with the help of our God.

[17][†]Moreover, in those days the nobles of Judah sent many letters to
Tobiah, and Tobiah’s letters came to them. [18][†]For many in Judah were
bound by oath to him, because he was the son-in-law of Shecaniah the son
of [l]Arah: and his son Jehohanan had taken the daughter of [m]Meshullam
the son of Berechiah as his wife. [19]Also they spoke of his good deeds in my
presence and reported my words to him. And Tobiah sent letters to make me
afraid.

NEHEMIAH **7** [†]Now when the wall had been built [n]and I had set up the
doors, and the gatekeepers, the singers, and the Levites had been appointed,
[2][†]I gave [o]my brother Hanani and Hananiah the governor of [p]the castle
charge over Jerusalem, for he was [q]a more faithful and God-fearing man
than many. [3]And I said to them, “Let not the gates of Jerusalem be opened
until the sun is hot. And while they are still standing guard, let them shut
and bar the doors. Appoint guards from among the inhabitants of Jerusalem,
some at their guard posts and some in front of their own homes.” [4][†]The
city was wide and large, but the people within it were few, and no houses
had been rebuilt.

Lists of Returned Exiles

[5][†]Then my God put it into my heart to assemble the nobles and the
officials and the people to be enrolled by genealogy. And I found the book
of the genealogy of [r]those who came up at the first, and I found written in
it:

[6][†][s]These were the people of the province who came up out of the
captivity of those exiles whom Nebuchadnezzar the king of Babylon had
carried into exile. They returned to Jerusalem and Judah, each to his town.
[7]They came with Zerubbabel, Jeshua, Nehemiah, [t]Azariah, Raamiah,
Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baanah.

The number of the men of the people of Israel: [8]the sons of Parosh,
2,172. [9]The sons of Shephatiah, 372. [10]The sons of Arah, [u]652. [11]The sons
of Pahath-moab, namely the sons of Jeshua and Joab, 2,818. [12]The sons of
[v]Elam, 1,254. [13]The sons of Zattu, 845. [14]The sons of Zaccai, 760. [15]The
sons of [w]Binnui, 648. [16]The sons of Bebai, 628. [17]The sons of Azgad,
2,322. [18]The sons of Adonikam, 667. [19]The sons of Bigvai, 2,067. [20]The

sons of Adin, 655. [21]The sons of Ater, namely of Hezekiah, 98. [22]The sons
of Hashum, 328. [23]The sons of [x]Bezai, 324. [24]The sons of Hariph, 112.
[25]The sons of [y]Gibeon, 95. [26]The men of Bethlehem and Netophah, 188.
[27]The men of Anathoth, 128. [28]The men [z]of Beth-azmaveth, 42. [29]The men
of [a]Kiriath-jearim, Chephirah, and Beeroth, 743. [30]The men of Ramah and
Geba, 621. [31]The men of Michmas, 122. [32]The men of Bethel and Ai, 123.
[33]The men of the other Nebo, 52. [34]The sons of [b]the other Elam, 1,254.
[35]The sons of Harim, 320. [36]The sons of Jericho, 345. [37]The sons of Lod,
Hadid, and Ono, 721. [38]The sons of Senaah, 3,930.

[39]The priests: the sons of [c]Jedaiah, namely the house of Jeshua, 973.
[40]The sons of [d]Immer, 1,052. [41]The sons of [e]Pashhur, 1,247. [42]The sons of
[f]Harim, 1,017.

[43]The Levites: the sons of Jeshua, namely of Kadmiel of the sons of
[g]Hodevah, 74. [44]The singers: the sons of Asaph, 148. [45]The gatekeepers:
the sons of Shallum, the sons of Ater, the sons of Talmon, the sons of
Akkub, the sons of Hatita, the sons of Shobai, 138.

[46]The temple servants: the sons of Ziha, the sons of Hasupha, the sons of
Tabbaoth, [47]the sons of Keros, the sons of [h]Sia, the sons of Padon, [48]the
sons of Lebana, the sons of [i]Hagaba, the sons of [i]Shalmai, [49]the sons of
Hanan, the sons of Giddel, the sons of Gahar, [50]the sons of Reaiah, the sons
of Rezin, the sons of Nekoda, [51]the sons of Gazzam, the sons of Uzza, the
sons of Paseah, [52]the sons of Besai, the sons of Meunim, the sons of
[j]Nephushesim, [53]the sons of Bakbuk, the sons of Hakupha, the sons of
Harhur, [54]the sons of [k]Bazlith, the sons of Mehida, the sons of Harsha,
[55]the sons of Barkos, the sons of Sisera, the sons of Temah, [56]the sons of
Neziah, the sons of Hatipha.

[57]The sons of Solomon’s servants: the sons of Sotai, the sons of
Sophereth, the sons of [l]Perida, [58]the sons of Jaala, the sons of Darkon, the
sons of Giddel, [59]the sons of Shephatiah, the sons of Hattil, the sons of
Pochereth-hazzebaim, the sons of [m]Amon.

[60]All the temple servants and the sons of Solomon’s servants were 392.

[61] [n]The following were those who came up from Tel-melah, Tel-harsha,
Cherub, [o]Addon, and Immer, but they could not prove their fathers’ houses

nor their descent, whether they belonged to Israel: **62**the sons of Delaiah, the sons of Tobiah, the sons of Nekoda, 642. **63**Also, of the priests: the sons of Hobaiah, the sons of Hakkoz, the sons of Barzillai (who had taken a wife of the daughters of Barzillai the Gileadite and was called by their name). **64**These sought their registration among those enrolled in the genealogies, but it was not found there, so they were excluded from the priesthood as unclean. **65**[p] The [q] governor told them that they were not to partake of the most holy food until a priest with Urim and Thummim should arise.

Totals of People and Gifts

66The whole assembly together was 42,360, **67**besides their male and female servants, of whom there were 7,337. And they had 245 singers, male and female. **68**Their horses were 736, their mules 245, [1] **69**their camels 435, and their donkeys 6,720.

70Now some of the heads of fathers' houses gave to the work. The [q] governor gave to the treasury 1,000 darics [2] of gold, 50 basins, 30 priests' garments and 500 minas [3] of silver. [4] **71**And some of the heads of fathers' houses gave into the treasury of the work 20,000 darics of gold and 2,200 minas of silver. **72**[r] And what the rest of the people gave was 20,000 darics of gold, 2,000 minas of silver, and 67 priests' garments.

73So the priests, the Levites, the gatekeepers, the singers, some of the people, the temple servants, and all Israel, lived in their towns.

[s] And when the seventh month had come, the people of Israel were in their towns.

Ezra Reads the Law

NEHEMIAH 8 [†]And all the people gathered as one man into the square before [t] the Water Gate. And they told [u] Ezra the scribe to bring the Book of the Law of Moses that the LORD had commanded Israel. [2][†]So Ezra the priest [v] brought the Law before the assembly, both men and women and all who could understand what they heard, [w] on the first day of the seventh month. [3][†] [x] And he read from it facing the square before the Water Gate from early morning until midday, in the presence of the men and the women and those who could understand. And the ears of all the people were attentive to the Book of the Law. [4]And Ezra the scribe stood on a wooden platform that they had made for the purpose. And beside him stood Mattithiah, Shema, Anaiah, Uriah, Hilkiah, and Maaseiah on his right hand, and Pedaiah, Mishael, Malchijah, Hashum, Hashbaddanah, Zechariah, and Meshullam on his left hand. [5]And Ezra opened the book in the sight of all the people, for he was above all the people, and as he opened it all the people stood. [6]And Ezra blessed the LORD, the great God, and all the people answered, [y] "Amen, Amen," [z] lifting up their hands. [a] And they bowed their heads and worshiped the LORD with their faces to the ground. [7][†] [b] Also Jeshua, Bani, Sherebiah, Jamin, Akkub, Shabbethai, Hodiah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, the Levites, [1] [c] helped the people to understand the Law, [d] while the people remained in their places. [8]They read from the book, from the Law of God, clearly, [2] and they gave the sense, so that the people understood the reading.

This Day Is Holy

[9][†]And Nehemiah, who was [e] the governor, and Ezra [f] the priest and scribe, and the Levites who taught the people said to all the people, [g] "This day is holy to the LORD your God; [h] do not mourn or weep." For all the people wept as they heard the words of the Law. [10]Then he said to them, "Go your way. Eat the fat and drink sweet wine and [i] send portions to anyone who has nothing ready, for this day is holy to our Lord. And do not be grieved, for the joy of the LORD is your strength." [11]So the Levites

calmed all the people, saying, “Be quiet, for this day is holy; do not be grieved.” [12]And all the people went their way to eat and drink and to send portions and to make great rejoicing, because [j] they had understood the words that were declared to them.

Feast of Booths Celebrated

[13][†]On the second day the heads of fathers’ houses of all the people, with the priests and the Levites, came together to Ezra the scribe in order to study the words of the Law. [14]And they found it written in the Law that the LORD had commanded by Moses [k] that the people of Israel should dwell in booths [3] during the feast of the seventh month, [15]and that they should proclaim it and [l] publish it in all their towns and [m] in Jerusalem, “Go out to the hills and bring [n] branches of olive, wild olive, myrtle, palm, and other leafy trees to make booths, as it is written.” [16]So the people went out and brought them and made booths for themselves, each [o] on his roof, and in their courts and in the courts of the house of God, and in the square at [p] the Water Gate and in the square at [q] the Gate of Ephraim. [17][†]And all the assembly of those who had returned from the captivity made booths and lived in the booths, for from the days of Jeshua the son of Nun to that day [r] the people of Israel had not done so. And there was [s] very great rejoicing. [18]And day by day, from the first day to the last day, [t] he read from the Book of the Law of God. They kept the feast seven days, and [u] on the eighth day there was a solemn assembly, according to the rule.

The People of Israel Confess Their Sin

NEHEMIAH 9 [†]Now on the twenty-fourth day of [v] this month the people of Israel were assembled [w] with fasting [x] and in sackcloth, [y] and with earth on their heads. [2][†] [z] And the Israelites [1] separated themselves from all foreigners and stood and confessed their sins and the iniquities of their fathers. [3] [a] And they stood up in their place and read from the Book of the Law of the LORD their God for a quarter of the day; for another quarter of it they made confession and worshiped the LORD their God. [4]On the stairs of the Levites stood [b] Jeshua, Bani, Kadmiel, Shebaniah, Bunni, Sherebiah,

Bani, and Chenani; and they cried with a loud voice to the LORD their God.
[5]Then the Levites, Jeshua, Kadmiel, Bani, Hashabneiah, Sherebiah, Hodiah,
Shebaniah, and Pethahiah, said, “Stand up and bless the LORD your God
from everlasting to everlasting. [c]Blessed be your glorious name, which is
exalted above all blessing and praise.

[6][†] [2] [d]“You are the LORD, you alone. [e]You have made heaven, [f]the
heaven of heavens, [g]with all their host, [e]the earth and all that is on it, the
seas and all that is in them; [h]and you preserve all of them; and the host of
heaven worships you. [7][†]You are the LORD, the God [i]who chose Abram
and brought him out of [j]Ur of the Chaldeans [k]and gave him the name
Abraham. [8] [l]You found his heart faithful before you, [m]and made with him
the covenant to give to his offspring [n]the land of the Canaanite, the Hittite,
the Amorite, the Perizzite, the Jebusite, and the Girgashite. [o]And you have
kept your promise, for you are righteous.

[9][†] [p]“And you saw the affliction of our fathers in Egypt and heard [q]their
cry at the Red Sea, [10] [r]and performed signs and wonders against Pharaoh
and all his servants and all the people of his land, for you knew that [s]they
acted arrogantly against our fathers. And [t]you made a name for yourself, as
it is to this day. [11] [u]And you divided the sea before them, so that they went
through the midst of the sea on dry land, and you cast their pursuers into the
depths, [v]as a stone into mighty waters. [12][†]By [w]a pillar of cloud you led
them in the day, and by a pillar of fire in the night to light for them the way
in which they should go. [13][†] [x]You came down on Mount Sinai [y]and spoke
with them from heaven and gave them [z]right rules and true laws, good
statutes and commandments, [14] [a]and you made known to them your holy
Sabbath and commanded them commandments and statutes and a law by
Moses your servant. [15][†] [b]You gave them bread from heaven for their
hunger and [c]brought water for them out of the rock for their thirst, and you
[d]told them to go in to possess the land that you had sworn to give them.

[16][†]“But they and our fathers [e]acted presumptuously and stiffened their
neck and did not obey your commandments. [17]They refused to obey [f]and
were not mindful of the wonders that you performed among them, but they
stiffened their neck and appointed a leader to return to their slavery in
Egypt. But you are a God ready to forgive, [g]gracious and merciful, slow to

anger and abounding in steadfast love, and did not forsake them. [18]Even [h]when they had made for themselves a golden [3] calf and said, ‘This is your God who brought you up out of Egypt,’ [i]and had committed great blasphemies, [19]you [j]in your great mercies did not forsake them in the wilderness. [k]The pillar of cloud to lead them in the way did not depart from them by day, [k]nor the pillar of fire by night to light for them the way by which they should go. [20][l]You gave your good Spirit to instruct them [m]and did not withhold your manna from their mouth and gave them water for their thirst. [21][†] [n]Forty years you sustained them in the wilderness, and they lacked nothing. Their clothes did not wear out and their feet did not swell.

[22]“And you gave them kingdoms and peoples and allotted to them every corner. [o]So they took possession of the land of Sihon king of Heshbon [p]and the land of Og king of Bashan. [23][†]You multiplied their children [q]as the stars of heaven, and you brought them into the land that you had told their fathers to enter and possess. [24][r]So the descendants went in and possessed the land, [s]and you subdued before them the inhabitants of the land, the Canaanites, and gave them into their hand, with their kings and the peoples of the land, that they might do with them as they would. [25]And they captured [t]fortified cities and [u]a rich land, and took possession of [v]houses full of all good things, cisterns already hewn, vineyards, olive orchards and fruit trees in abundance. So they ate and were filled [w]and became fat and delighted themselves in [x]your great goodness.

[26][†] [y]“Nevertheless, they were disobedient and rebelled against you [z]and cast your law behind their back [a]and killed your prophets, who [b]had warned them in order to turn them back to you, [c]and they committed great blasphemies. [27][d]Therefore you gave them into the hand of their enemies, who made them suffer. [e]And in the time of their suffering they cried out to you and you heard them from heaven, and according to your great mercies you gave them [f]saviors who saved them from the hand of their enemies. [28][g]But after they had rest they did evil again before you, and you abandoned them to the hand of their enemies, so that they had dominion over them. Yet when they turned and cried to you, you heard from heaven, [h]and many times you delivered them according to your mercies. [29][†] [b]And

you warned them in order to turn them back to your law. Yet [i] they acted
presumptuously and did not obey your commandments, but sinned against
your rules, [j] which if a person does them, he shall live by them, [k] and they
turned a stubborn shoulder [l] and stiffened their neck and would not obey.
30[†]Many years [m] you bore with them [n] and warned them [o] by your Spirit
through your prophets. [p] Yet they would not give ear. [q] Therefore you gave
them into the hand of the peoples of the lands. **31**Nevertheless, [r] in your
great mercies [s] you did not make an end of them or forsake them, [t] for you
are a gracious and merciful God.

32[†]“Now, therefore, our God, [u] the great, the mighty, and the awesome
God, who keeps covenant and steadfast love, let not all the hardship seem
little to you that has come upon us, upon our kings, our princes, our priests,
our prophets, our fathers, and all your people, [v] since the time of the kings
of Assyria until this day. **33** [w] Yet you have been righteous in all that has
come upon us, for you have dealt faithfully [x] and we have acted wickedly.
34Our kings, our princes, our priests, and our fathers have not kept your law
or paid attention to your commandments and your warnings that you gave
them. **35**Even in their own kingdom, [y] and amid your great goodness that
you gave them, and in the large and [y] rich land that you set before them,
[z] they did not serve you or turn from their wicked works. **36**[†]Behold, [a] we
are slaves this day; in the land that you gave to our fathers to enjoy its fruit
and its good gifts, behold, we are slaves. **37** [b] And its rich yield goes to the
kings whom you have set over us because of our sins. They rule over our
bodies and over our livestock as they please, and we are in great distress.

38 [4] “Because of all this [c] we make a firm covenant in writing; on [d] the
sealed document are the names of [5] our princes, our Levites, and our
priests.

The People Who Sealed the Covenant

NEHEMIAH **10** [†] [1] [e] “On the seals are the names of [2] Nehemiah [f] the
governor, [g] the son of Hacaliah, Zedekiah, **2** [h] Seraiah, Azariah, Jeremiah,
3Pashhur, Amariah, Malchijah, **4** [i] Hattush, Shebaniah, Malluch, **5**Harim,
Meremoth, Obadiah, **6**Daniel, Ginnethon, Baruch, **7**Meshullam, Abijah,
Mijamin, **8**Maaziah, Bilgai, Shemaiah; these are the priests. **9**And the

Levites: [j] Jeshua the son of Azaniah, Binnui of the sons of [k] Henadad, Kadmiel; [10]and their brothers, Shebaniah, Hodiah, Kelita, Pelaiah, Hanan, [11]Mica, Rehob, Hashabiah, [12]Zaccur, Sherebiah, Shebaniah, [13]Hodiah, Bani, Beninu. [14]The chiefs of the people: [l] Parosh, Pahath-moab, Elam, Zattu, Bani, [15]Bunni, Azgad, Bebai, [16]Adonijah, Bigvai, Adin, [17]Ater, Hezekiah, Azzur, [18]Hodiah, Hashum, Bezai, [19]Hariph, Anathoth, Nebai, [20]Magpiash, Meshullam, Hezir, [21]Meshezabel, Zadok, Jaddua, [22]Pelatiah, Hanan, Anaiah, [23]Hoshea, Hananiah, Hasshub, [24]Hallohesh, Pilha, Shobek, [25]Rehum, Hashabnah, Maaseiah, [26]Ahiah, Hanan, Anan, [27]Malluch, Harim, Baanah.

The Obligations of the Covenant

[28] [m] “The rest of the people, the priests, the Levites, the gatekeepers, the singers, the temple servants, [n] and all who have separated themselves from the peoples of the lands to the Law of God, their wives, their sons, their daughters, all who have knowledge and understanding, [29][†]join with their brothers, their nobles, [o] and enter into a curse and an oath [p] to walk in God’s Law that was given by Moses the servant of God, and to observe and do all the commandments of the LORD our Lord and his rules and his statutes. [30][†] [q] We will not give our daughters to the peoples of the land or take their daughters for our sons. [31][†] [r] And if the peoples of the land bring in goods or any grain on the Sabbath day to sell, we will not buy from them on the Sabbath or on a holy day. And we will forego the crops of the [s] seventh year and the [t] exaction of every debt.

[32][†]“We also take on ourselves the obligation to give yearly [u] a third part of a shekel [3] for the service of the house of our God: [33][†] [v] for the showbread, [w] the regular grain offering, [w] the regular burnt offering, the Sabbaths, the new moons, the appointed feasts, the holy things, and the sin offerings to make atonement for Israel, and for all the work of the house of our God. [34] [x] We, the priests, the Levites, and the people, have likewise cast lots [y] for the wood offering, to bring it into the house of our God, according to our fathers’ houses, at times appointed, year by year, to burn on the altar of the LORD our God, [z] as it is written in the Law. [35][†]We obligate ourselves [a] to bring the firstfruits of our ground and the firstfruits of all fruit

of every tree, year by year, to the house of the LORD; [36][†]also to bring to the house of our God, to the priests who minister in the house of our God, the firstborn of our sons and of our cattle, [b]as it is written in the Law, and the firstborn of our herds and of our flocks; [37][†] [c]and to bring the first of our dough, and our contributions, the fruit of every tree, the wine and the oil, to the priests, [d]to the chambers of the house of our God; and to bring to the Levites the tithes from our ground, for it is the Levites who collect the tithes in all our towns where we labor. [38][†]And the priest, the son of Aaron, shall be with the Levites when the Levites receive the tithes. And the Levites shall bring up the tithe of the tithes to the house of our God, to the chambers of [e]the storehouse. [39]For the people of Israel and the sons of Levi [f]shall bring the contribution of grain, wine, and oil to the chambers, where the vessels of the sanctuary are, as well as the priests who minister, and the gatekeepers and the singers. [g]We will not neglect the house of our God."

The Leaders in Jerusalem

NEHEMIAH **11** [†]Now the leaders of the people [h]lived in Jerusalem. And the rest of the people [i]cast lots to bring one out of ten to live in Jerusalem [j]the holy city, while nine out of ten [1] remained in the other towns. [2]And the people blessed all the men [k]who willingly offered to live in Jerusalem.

[3][†] [l]These are the chiefs of the province who lived in Jerusalem; but in the towns of Judah [m]everyone lived on his property in their towns: Israel, the priests, the Levites, [n]the temple servants, [o]and the descendants of Solomon's servants. [4]And in Jerusalem lived certain of the sons of Judah and of the sons of Benjamin. Of the sons of Judah: Athaiah the son of Uzziah, son of Zechariah, son of Amariah, son of Shephatiah, son of Mahalalel, of the sons of [p]Perez; [5]and Maaseiah the son of Baruch, son of Col-hozeh, son of Hazaiah, son of Adaiah, son of Joiarib, son of Zechariah, son of the Shilonite. [6]All the sons of Perez who lived in Jerusalem were 468 valiant men.

[7]And these are the sons of Benjamin: Sallu the son of Meshullam, son of Joed, son of Pedaiah, son of Kolaiah, son of Maaseiah, son of Ithiel, son of Jeshaiah, [8]and his brothers, men of valor, 928. [2] [9]Joel the son of Zichri was their overseer; and Judah the son of Hassenuah was second over the city.

[10]Of the priests: Jedaiah the son of Joiarib, Jachin, [11][†]Seraiah the son of Hilkiah, son of Meshullam, son of Zadok, son of Meraioth, son of Ahitub, ruler of the house of God, [12]and their brothers who did the work of the house, 822; and Adaiah the son of Jeroham, son of Pelaliah, son of Amzi, son of Zechariah, son of Pashhur, son of Malchijah, [13]and his brothers, heads of fathers' houses, 242; and Amashsai, the son of Azarel, son of Ahzai, son of Meshillemoth, son of Immer, [14]and their brothers, mighty men of valor, 128; their overseer was Zabdiel the son of Haggedolim.

[15][†]And of the Levites: Shemaiah the son of Hasshub, son of Azrikam, son of Hashabiah, son of Bunni; [16]and Shabbethai and [q] Jozabad, of the chiefs of the Levites, who were over [r] the outside work of the house of God; [17]and [s] Mattaniah the son of Mica, son of Zabdi, son of Asaph, who was the leader of the praise, [3] who gave thanks, and Bakbukiah, the second among his brothers; and Abda the son of Shammua, son of Galal, son of Jeduthun. [18]All the Levites in [t] the holy city were 284.

[19]The gatekeepers, Akkub, Talmon and their brothers, who kept watch at the gates, were 172. [20][†]And the rest of Israel, and of the priests and the Levites, were in all the towns of Judah, [u] every one in his inheritance. [21] [v] But the temple servants lived on Ophel; and Ziha and Gishpa were over the temple servants.

[22]The overseer of the Levites in Jerusalem was Uzzi the son of Bani, son of Hashabiah, son of Mattaniah, son of Mica, of the sons of Asaph, the singers, over the work of the house of God. [23][†] [w] For there was a command from the king concerning them, and a fixed provision for the singers, [x] as every day required. [24]And Pethahiah the son of Meshezabel, of the sons of Zerah the son of Judah, was at the king's side [4] in all matters concerning the people.

Villages Outside Jerusalem

[25]And as for the villages, with their fields, some of the people of Judah lived in [y] Kiriath-arba and its villages, and in Dibon and its villages, and in Jekabzeel and its villages, [26]and in Jeshua and in Moladah and Beth-pelet, [27]in Hazar-shual, in Beersheba and its villages, [28]in Ziklag, in Meconah and its villages, [29]in En-rimmon, in Zorah, in Jarmuth, [30][†]Zanoah, Adullam,

and their villages, Lachish and its fields, and Azekah and its villages. So they encamped from Beersheba to [z] the Valley of Hinnom. [31][†]The people of Benjamin also lived from Geba onward, at Michmash, Aija, Bethel and its villages, [32]Anathoth, Nob, Ananiah, [33]Hazor, Ramah, Gittaim, [34]Hadid, Zeboim, Neballat, [35]Lod, and [a] Ono, the valley of craftsmen. [36][†]And certain divisions of the Levites in Judah were assigned to Benjamin.

Priests and Levites

NEHEMIAH 12 [†]These are [b] the priests and the Levites who came up with [c] Zerubbabel the son of Shealtiel, and [d] Jeshua: [e] Seraiah, Jeremiah, Ezra, [2]Amariah, Malluch, Hattush, [3]Shecaniah, Rehum, Meremoth, [4]Iddo, Ginnethoi, Abijah, [5]Mijamin, Maadiah, Bilgah, [6]Shemaiah, Joiarib, Jedaiah, [7]Sallu, Amok, Hilkiah, Jedaiah. These were the chiefs of the priests and of their brothers in the days of Jeshua.

[8]And the Levites: Jeshua, Binnui, Kadmiel, Sherebiah, Judah, and Mattaniah, who with his brothers was [f] in charge of the songs of thanksgiving. [9]And Bakbukiah and Unni and their brothers stood opposite them [g] in the service. [10]And Jeshua was the father of Joiakim, Joiakim the father of Eliashib, Eliashib the father of Joiada, [11]Joiada the father of Jonathan, and Jonathan the father of Jaddua.

[12][†] [h] And in the days of Joiakim were priests, heads of fathers' houses: of Seraiah, Meraiah; of Jeremiah, Hananiah; [13]of Ezra, Meshullam; of Amariah, Jehohanan; [14]of Malluchi, Jonathan; of Shebaniah, Joseph; [15]of Harim, Adna; of Meraioth, Helkai; [16]of Iddo, Zechariah; of Ginnethon, Meshullam; [17]of Abijah, Zichri; of Miniamin, of Moadiah, Piltai; [18]of Bilgah, Shammua; of Shemaiah, Jehonathan; [19]of Joiarib, Mattenai; of Jedaiah, Uzzi; [20]of Sallai, Kallai; of Amok, Eber; [21]of Hilkiah, Hashabiah; of Jedaiah, Nethanel.

[22][†]In the days of Eliashib, Joiada, Johanan, and Jaddua, the Levites were recorded as heads of fathers' houses; so too were the priests in the reign of Darius the Persian. [23][†]As for the sons of Levi, their heads of fathers' houses [i] were written in the Book of the Chronicles until the days of Johanan the son of Eliashib. [24][†]And the chiefs of the Levites: Hashabiah,

Sherebiah, and [j]Jeshua the son of Kadmiel, with their brothers who stood opposite them, [k]to praise and to give thanks, [l]according to the commandment of David [m]the man of God, [n]watch by watch. [25]Mattaniah, Bakbukiah, Obadiah, Meshullam, Talmon, and Akkub were gatekeepers standing guard at [o]the storehouses of the gates. [26]These were in the days of Joiakim the son of Jeshua son of Jozadak, and in the days of [p]Nehemiah the governor and of [p]Ezra, the priest and scribe.

Dedication of the Wall

[27][†]And at [q]the dedication of the wall of Jerusalem they sought the Levites in all their places, to bring them to Jerusalem to celebrate the dedication with gladness, with thanksgivings and with singing, [r]with cymbals, harps, and lyres. [28][†]And the sons of the singers gathered together from the district surrounding Jerusalem and from the villages of the Netophathites; [29]also from Beth-gilgal and from the region of Geba and Azmaveth, for the singers had built for themselves villages around Jerusalem. [30][†]And the priests and the Levites [s]purified themselves, and they purified the people and the gates and the wall.

[31][†]Then I brought the leaders of Judah up onto the wall and appointed two great choirs that gave thanks. [t]One went to the south on the wall to [u]the Dung Gate. [32]And after them went Hoshaiah and half of the leaders of Judah, [33]and Azariah, Ezra, Meshullam, [34]Judah, Benjamin, Shemaiah, and Jeremiah, [35]and certain of the priests' sons [v]with trumpets: Zechariah the son of Jonathan, son of Shemaiah, son of Mattaniah, son of Micaiah, son of Zaccur, son of Asaph; [36]and his relatives, Shemaiah, Azarel, Milalai, Gilalai, Maai, Nethanel, Judah, and Hanani, [w]with the musical instruments of David [x]the man of God. And Ezra the scribe went before them. [37]At [y]the Fountain Gate they went up straight before them by [z]the stairs of the city of David, at the ascent of the wall, above the house of David, to [a]the Water Gate on the east.

[38][b]The other choir of those who gave thanks went to the north, and I followed them with half of the people, on the wall, above [c]the Tower of the Ovens, to [d]the Broad Wall, [39]and above [e]the Gate of Ephraim, and by [f]the Gate of Yeshanah, [1] and by [g]the Fish Gate and [h]the Tower of Hananel and

[h] the Tower of the Hundred, to [i] the Sheep Gate; and they came to a halt at [j] the Gate of the Guard. [40]So both choirs of those who gave thanks stood in the house of God, and I and half of the officials with me; [41]and the priests Eliakim, Maaseiah, Miniamin, Micaiah, Elioenai, Zechariah, and Hananiah, [k] with trumpets; [42]and Maaseiah, Shemaiah, Eleazar, Uzzi, Jehohanan, Malchijah, Elam, and Ezer. And the singers sang with Jezrahiah as their leader. [43]And they offered great sacrifices that day and rejoiced, for God had made them rejoice with great joy; the women and children also rejoiced. And the joy of Jerusalem was heard far away.

Service at the Temple

[44][†] [l] On that day men were appointed over the storerooms, the contributions, the firstfruits, and the tithes, to gather into them the portions required by the Law for the priests and for the Levites according to the fields of the towns, for Judah rejoiced over the priests and the Levites who ministered. [45]And they performed the service of their God and the service of purification, as did the singers and the gatekeepers, [m] according to the command of David and his son Solomon. [46]For long ago in the days of David and [n] Asaph there were directors of the singers, and there were songs [2] of praise and thanksgiving to God. [47]And all Israel in the days of Zerubbabel and in the days of Nehemiah gave the [o] daily portions for the singers and the gatekeepers; [p] and they set apart that which was for the Levites; [q] and the Levites set apart that which was for the sons of Aaron.

Nehemiah’s Final Reforms

NEHEMIAH **13** [†]On that day [r] they read from the Book of Moses in the hearing of the people. And in it was found written [s] that no Ammonite or Moabite should ever enter the assembly of God, [2]for they did not meet the people of Israel with bread and water, but hired Balaam against them to curse them—yet our God turned the curse into a blessing. [3]As soon as the people heard the law, [t] they separated from Israel all [u] those of foreign descent.

[4][†]Now before this, [v]Eliashib the priest, who [w]was appointed over the
chambers of the house of our God, and who was related to [x]Tobiah,
[5]prepared for Tobiah a large chamber where they had previously put the
grain offering, the frankincense, the vessels, and the tithes of grain, wine,
and oil, [y]which were given by commandment to the Levites, singers, and
gatekeepers, and the contributions for the priests. [6][†]While this was taking
place, I was not in Jerusalem, for [z]in the thirty-second year of Artaxerxes
[a]king of Babylon I went to the king. And after some time I asked leave of
the king [7]and came to Jerusalem, and I then discovered the evil that Eliashib
had done for Tobiah, [b]preparing for him a chamber in the courts of the
house of God. [8]And I was very angry, and I threw all the household
furniture of Tobiah out of the chamber. [9][†]Then I gave orders, and they
[c]cleansed the chambers, and I brought back there the vessels of the house
of God, with the grain offering and the frankincense.

[10][†]I also found out that [d]the portions of the Levites had not been given
to them, so that the Levites and the singers, who did the work, had fled each
[e]to his field. [11][f]So I confronted the officials and said, [g]"Why is the house
of God forsaken?" And I gathered them together and set them in their
stations. [12]Then all Judah brought [h]the tithe of the grain, wine, and oil into
the storehouses. [13]And [i]I appointed as treasurers over the storehouses
Shelemiah the priest, Zadok the scribe, and Pedaiah of the Levites, and as
their assistant Hanan the son of Zaccur, son of Mattaniah, [j]for they were
considered reliable, and their duty was to distribute to their brothers.
[14][k]Remember me, O my God, concerning this, and do not wipe out my
good deeds that I have done for the house of my God and for his service.

[15][†]In those days I saw in Judah people treading winepresses [l]on the
Sabbath, and bringing in heaps of grain and loading them on donkeys, and
also wine, grapes, figs, and all kinds of loads, [m]which they brought into
Jerusalem on the Sabbath day. And [n]I warned them on the day when they
sold food. [16][†]Tyrians also, who lived in the city, brought in fish and all
kinds of goods and sold them on the Sabbath to the people of Judah, in
Jerusalem itself! [17][o]Then I confronted the nobles of Judah and said to
them, "What is this evil thing that you are doing, [p]profaning the Sabbath
day? [18][†][q]Did not your fathers act in this way, and did not our God bring

all this disaster [1] on us and on this city? Now you are bringing more wrath on Israel by profaning the Sabbath."

19[†]As soon as it [r] began to grow dark at the gates of Jerusalem before the Sabbath, I commanded that the doors should be shut and gave orders that they should not be opened until after the Sabbath. And I stationed some of my servants at the gates, that no load might be brought in on the Sabbath day. 20Then the merchants and sellers of all kinds of wares lodged outside Jerusalem once or twice. 21 [s] But I warned them and said to them, "Why do you lodge outside the wall? If you do so again, I will lay hands on you." From that time on they did not come on the Sabbath. 22[†]Then I commanded the Levites [t] that they should purify themselves and come and guard the gates, to keep the Sabbath day holy. [u] Remember this also in my favor, O my God, and spare me according to the greatness of your steadfast love.

23[†]In those days also I saw the Jews [v] who had married women [w] of Ashdod, [x] Ammon, and [x] Moab. 24And half of their children spoke the language of Ashdod, and they could not speak the language of Judah, but only the language of each people. 25[†] [o] And I confronted them and cursed them and beat some of them and pulled out their hair. [y] And I made them take an oath in the name of God, saying, "You shall not give your daughters to their sons, or take their daughters for your sons or for yourselves. 26 [z] Did not Solomon king of Israel sin on account of such women? [a] Among the many nations there was no king like him, and he was [b] beloved by his God, and God made him king over all Israel. Nevertheless, foreign women made even him to sin. 27Shall we then listen to you and do all this great evil and [c] act treacherously against our God by marrying foreign women?"

28And one of the sons of [d] Jehoiada, the son of [e] Eliashib the high priest, was the son-in-law of [f] Sanballat the Horonite. Therefore I chased him from me. 29[†] [g] Remember them, O my God, because they have desecrated the priesthood [h] and the covenant of the priesthood and the Levites.

30[†] [i] Thus I cleansed them from everything foreign, and I established the duties of the priests and Levites, each in his work; 31and I provided [j] for the wood offering [k] at appointed times, and for the firstfruits.

[l] Remember me, O my God, for good.

Study Notes for Nehemiah

1:1–2:20 *Nehemiah Returns to Jerusalem to Rebuild Its Walls.* This section recounts Nehemiah's vision for and first efforts in rebuilding Jerusalem. He learns of Jerusalem's decaying condition (1:1–11), gains permission to rebuild the city, inspects its walls (2:1–16), and endures the first wave of opposition (2:17–20).

1:1–11 *Nehemiah Learns of Jerusalem's Dilapidation.* Nehemiah hears of the distress of Jerusalem and Judah (vv. 1–3) and prays for God's favor toward them (vv. 4–11).

NEHEMIAH—NOTE ON **1:1** **Nehemiah** means "Yahweh has comforted." **The twentieth year** is that of Artaxerxes' reign, 445 B.C., 13 years after Ezra's arrival in Jerusalem (Ezra 7:7). **Chislev** is the ninth month (November/December), in the winter. **Susa the citadel** was a winter residence of the king.

NEHEMIAH—NOTE ON **1:2–3** **Hanani, one of my brothers**. See also 7:2. **came with certain men**. It is not known whether these men were residents of Jerusalem or of Persia. The nature of their mission is also unknown. **the Jews who escaped, who had survived the exile**. This, along with **the remnant**, refers to the returned exiles living in Jerusalem and Judah (see note on Ezra 9:8).

NEHEMIAH—NOTE ON **1:4** **wept and mourned**. Compare Ezra 9:4–5; 10:1. **God of heaven** was a way of referring to God in international contexts (see Ezra 1:2; 5:12).

NEHEMIAH—NOTE ON **1:5** **O LORD God of heaven**. This combination of names means that the God of Israel (Ex. 3:13–15) is the only God. **keeps covenant and steadfast love with those who love him and keep his commandments**. See Deut. 7:9. Steadfast love is God's faithfulness to Israel in his covenant with them, and it requires Israel's love in return (see also Deut. 6:5).

NEHEMIAH—NOTE ON **1:6** Nehemiah's use of "servant" for himself (**your servant**) and Israel (**your servants**) is significant since he is also a servant of

King Artaxerxes.

NEHEMIAH—NOTE ON 1:7 the commandments, the statutes, and the rules. See note on Ezra 7:10.

NEHEMIAH—NOTE ON 1:9 if you return to me. Nehemiah appeals to God’s promise that, if Israel repented, he would restore them to the land and prosperity (Lev. 26:40–42; Deut. 4:29–31; 30:1–6). While many of God’s people have returned from exile, the land is not yet secure. **The place that I have chosen** was primarily where the Lord’s sanctuary would be, that is, Jerusalem (2 Kings 21:4). **to make my name dwell there**. The Lord claimed the place as his own, against the claims of other gods or rulers.

NEHEMIAH—NOTE ON 1:10 Redeemed by your great power and by your strong hand refers to the deliverance of Israel from Egypt (Exodus 7–15; compare Deut. 4:34).

NEHEMIAH—NOTE ON 1:11 fear your name. On “fearing” God, see note on Prov. 1:7 and other verses mentioned there. God’s “name” here represents God’s character and all that he is. **mercy in the sight of this man** (Artaxerxes). Nehemiah knows that God can move powerful people to act in favor of his people (see Ezra 6:22). But he may also know that Artaxerxes has already decreed that work on rebuilding Jerusalem should stop (see Ezra 4:23; Neh. 1:2–3). The position of **cupbearer to the king** was a high office providing regular access to the king.

FACT

Cupbearer to the king may sound like a lowly position, but it was actually considered a high office. The cupbearer’s job was to taste any wine brought to the king, in case it was poisoned. The king had to trust his cupbearer with his very life. Because of their trusted position, many cupbearers, such as Nehemiah (1:11), were able to exert political influence in the royal court.

2:1–16 *Nehemiah Gains Permission to Return and Inspects Jerusalem’s Walls.* Nehemiah is allowed to go to Jerusalem (vv. 1–8). He surveys the walls, finding them in very poor condition (vv. 9–16).

NEHEMIAH—NOTE ON 2:2 Nehemiah did not show his grief during the four months since 1:1, perhaps because it was part of his duty to be positive and encouraging. Nehemiah was **very much afraid** because he was about to say something that the king might take as disloyalty.

Chronology of Nehemiah

Event	Month/Day	Year	Reference
Hanani brings Nehemiah a report from Jerusalem (20th year of Artaxerxes I)		445–444 B.C.	1:1
Nehemiah before King Artaxerxes	1	445	2:1
Nehemiah arrives to inspect Jerusalem walls		445	2:11
Wall is finished	6/25	445	6:15
People of Israel gather	7	445	7:73–8:1
People of Israel celebrate Feast of Booths	7/15–22	445	8:14
People of Israel fast and confess sins	7/24	445	9:1
Nehemiah returns to Susa (32nd year of Artaxerxes I)		433	5:14; 13:6

NEHEMIAH—NOTE ON **2:3** **Let the king live forever!** Nehemiah first shows his loyalty and explains the reason for his grief, without yet making his request. **my fathers' graves**. He may think that this way of speaking about Jerusalem will make the king sympathetic.

NEHEMIAH—NOTE ON **2:4–6** The king then invites a request. **So I prayed**. Nehemiah had already prayed a great deal, of course (see 1:4), but here he prays again before answering the king. When Nehemiah makes his request, the king agrees readily. He demands only that Nehemiah commit to a date when he will return to Susa.

NEHEMIAH—NOTE ON **2:7–8** Nehemiah is encouraged by the king's positive response. He now asks for specific authority to show letters to the **governors of the province Beyond the River**. This included the very people who had previously persuaded Artaxerxes to stop the rebuilding of the city (Ezra 4:7–9). Nehemiah goes further, requesting timber from the **king's forest** (location unknown). The name **Asaph** suggests that he was a Jewish royal official. The **fortress of the temple** was a special defense of the temple, probably on the northern, most vulnerable side. The temple fortress may have included the towers mentioned in Neh. 3:1. The wood for the **wall of the city** would have been mainly for the gates.

NEHEMIAH—NOTE ON **2:9** Nehemiah's imperial authority is shown by the **officers** and **horsemen** sent with him.

FACT

The fortress of the temple (2:8) provided extra defense for the temple area, since this section of Jerusalem was very vulnerable to attack. Many other governors of Jerusalem after Nehemiah built fortresses here, including Herod the Great, whose famous Antonia Fortress can be visited today.

NEHEMIAH—NOTE ON **2:10** **Sanballat the Horonite** was later the governor of Samaria, and he may have been so at this time. **Tobiah** is a Jewish name, yet as an **Ammonite** his people are one of Israel's historic enemies (2 Sam. 10:1–14). **Servant** here may mean government official.

NEHEMIAH—NOTE ON **2:11–12** **three days**. Compare Ezra 8:32. **in the night**. Nehemiah aims to keep his mission secret from potential enemies and his own people till his plans are fully formed (see also Neh. 2:16).

NEHEMIAH—NOTE ON **2:13–15** Nehemiah surveys the **walls** mainly on the southern and eastern sides—the city of David and the Kidron Valley. The **Valley Gate** was probably on the southwestern side of the city of David, and the **Dung Gate**, leading to the city dump, at its southern tip. The **Dragon Spring**, **Fountain Gate**, and **King's Pool** are unidentified, but were no doubt on the east where the Kidron Valley's water sources were. The **valley** is the Kidron Valley.

2:17–20 *First Signs of Opposition.* Nehemiah now exhorts his countrymen. They are willing to work, but opposition quickly emerges, as vv. 9–10 have already hinted.

NEHEMIAH—NOTE ON **2:18** **the hand of my God**. Compare 1:10; 2:8; Ezra 7:6, 28; 8:18. God was working to bless his people.

NEHEMIAH

As a Jewish captive in Babylon, Nehemiah held the distinguished position of cupbearer to King Artaxerxes. He was devastated to hear that the Jews who had returned to Jerusalem were in “great trouble and shame” (1:3). He expressed his concern to the king, and the king allowed him to return to Jerusalem to rebuild the city’s walls. Many of the non-Jewish people in Judah opposed the rebuilding effort, and the returned exiles soon became disheartened. Nehemiah encouraged the men, saying, “Do not be afraid of them. Remember the Lord, who is great and awesome, and fight for your brothers, your sons, your daughters, your wives, and your homes” (4:14). Under his leadership, the walls were rebuilt despite the difficult circumstances. As governor of Judah, Nehemiah was used mightily by God to bring the Jews back into a life of covenant faithfulness. **(Nehemiah 2:17–18)**

NEHEMIAH—NOTE ON 2:19 Opponents claim that the people are **rebelling against the king**. Artaxerxes had previously believed this extremely serious charge (Ezra 4:12–13, 19–22).

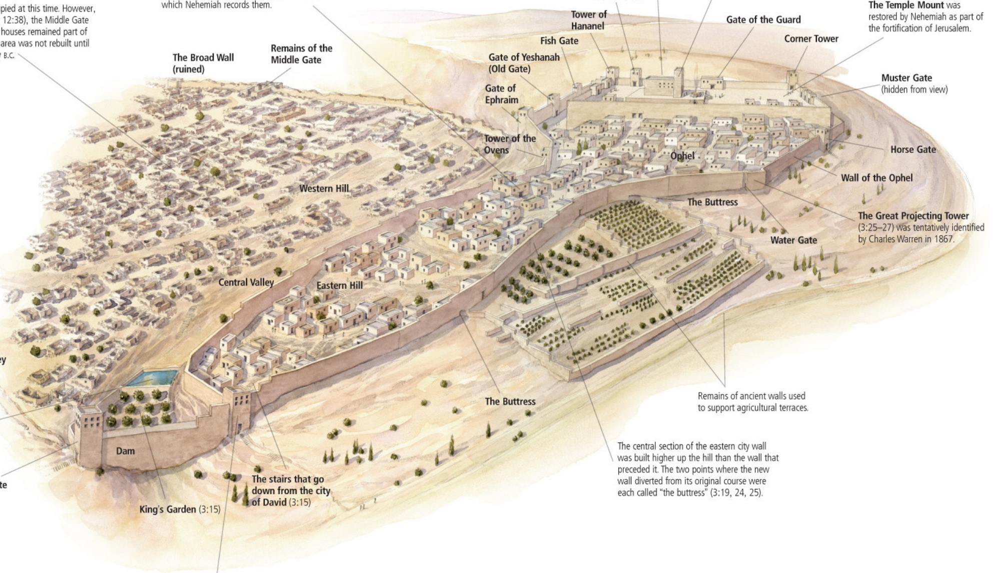
NEHEMIAH—NOTE ON 2:20 Nehemiah knows the king is on his side, but recognizes **the God of heaven** as his true authority. **but you have no portion or right or claim in Jerusalem**. He is convinced that they are opposing God’s work.

NEHEMIAH—NOTE ON 3:1–7:4 *The Wall Is Built, Despite Difficulties.* The people of Judah build and repair the walls, despite the efforts to stop them. Excavations in Jerusalem have uncovered remains of Nehemiah’s wall, which apparently incorporated walls from previous times.

Jerusalem in the Time of Nehemiah (c. 444–420? B.C.)

Jerusalem was destroyed by the Babylonians in 586 B.C. Upon their return from exile in 536 B.C., the Jews, under the leadership of Zerubbabel and Jeshua, first restored the altar and then laid the foundation of the temple. Twenty years later, in 516 B.C., the temple was rebuilt. This time period is referred to as the Second Temple period.

Later on, and under very difficult circumstances, Nehemiah restored the city wall. This is described in great detail in ch. 3. There is ample archaeological evidence, both positive and negative, to show that only the Eastern Hill of Jerusalem was fortified at that time and that the eastern wall of the city was built higher up the slope than the previous wall, so that the city was smaller than that of Solomon.


Sheep Gate
(hidden from view)
Tower of
the Hundred
Tower of
Hananel
Fish Gate
Gate of Yeshanah
(Old Gate)
Gate of
Ephraim
Tower of the
Ovens
Gate of the Guard
Corner Tower
Muster Gate
(hidden from view)
The Broad Wall
(ruined)
Remains of the
Middle Gate
Ophel
Horse Gate
Wall of the Ophel
The Buttress
Water Gate
Western Hill
Central Valley
Eastern Hill
Hinnom Valley
Dam
Dung Gate
King's Garden (3:15)
The stairs that go
down from the city
of David (3:15)
The Buttress

The Tower of Hananel, the Tower of the Hundred, the Sheep Gate, the Gate of the Guard, and the Corner Tower added strength to the northern wall of the Temple Mount, which also served as the northern city wall in this area.

The Valley Gate (2:13, 15; 3:13), the remains of which were excavated in 1924, was part of the western city wall. The other gates and the Tower of the Ovens, mentioned in chs. 3 and 12, are unattested to in the archaeological record, but are placed in the drawing in the order in which Nehemiah records them.

The Temple and the altar were rebuilt soon after the return from exile. The dimensions of the temple, given as 60 cubits (90 feet/27 m) high and wide (Ezra 6:3), probably refer to those of the porch. (For a cutaway illustration of the temple, see p. 813.)

The Western Hill was not occupied at this time. However, the ruins of the Broad Wall (3:8; 12:38), the Middle Gate (cf. Jer. 39:3), and the destroyed houses remained part of the landscape of Jerusalem. This area was not rebuilt until the middle of the second century B.C.

The Temple Mount was restored by Nehemiah as part of the fortification of Jerusalem.

The Great Projecting Tower (3:25–27) was tentatively identified by Charles Warren in 1867.

The Siloam Pool was again used as the city's water source. There is no mention in ch. 3 of the Gihon Spring, probably because it was no longer accessible after the Babylonians had destroyed its protective towers.

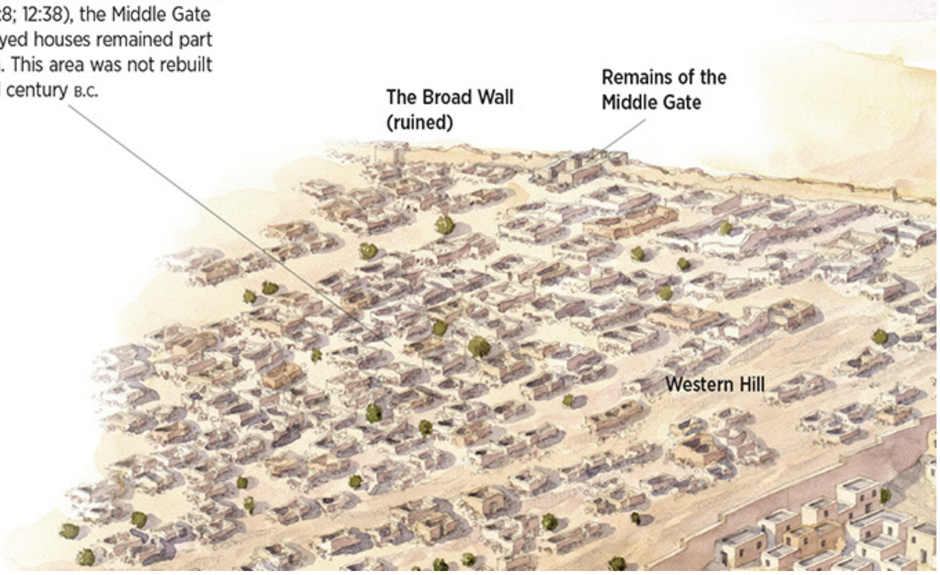
Remains of ancient walls used to support agricultural terraces.

The central section of the eastern city wall was built higher up the hill than the wall that preceded it. The two points where the new wall diverted from its original course were each called "the buttress" (3:19, 24, 25).

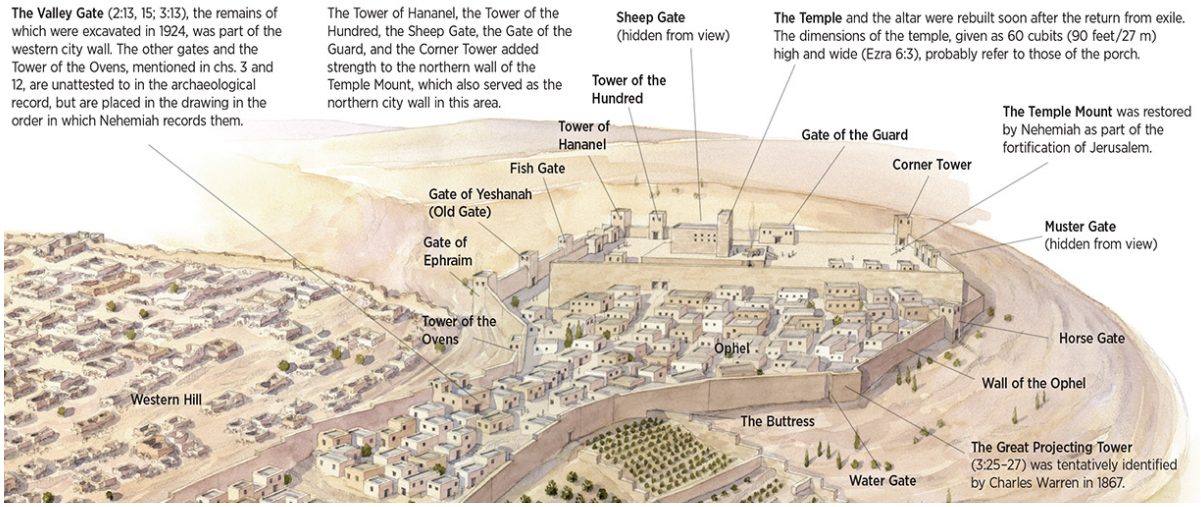
The Fountain Gate (2:14; 3:15; 12:37) was located in the southern part of the eastern wall, presumably close to the Siloam Pool.

• •

The Western Hill was not occupied at this time. However, the ruins of the Broad Wall (3:8; 12:38), the Middle Gate (see Jer. 39:3), and the destroyed houses remained part of the landscape of Jerusalem. This area was not rebuilt until the middle of the second century B.C.


The Broad Wall
(ruined)
Remains of the
Middle Gate
Western Hill

• •



The Valley Gate (2:13, 15; 3:13), the remains of which were excavated in 1924, was part of the western city wall. The other gates and the Tower of the Ovens, mentioned in chs. 3 and 12, are unattested to in the archaeological record, but are placed in the drawing in the order in which Nehemiah records them.

The Tower of Hananel, the Tower of the Hundred, the Sheep Gate, the Gate of the Guard, and the Corner Tower added strength to the northern wall of the Temple Mount, which also served as the northern city wall in this area.

Sheep Gate (hidden from view)

The Temple and the altar were rebuilt soon after the return from exile. The dimensions of the temple, given as 60 cubits (90 feet/27 m) high and wide (Ezra 6:3), probably refer to those of the porch.

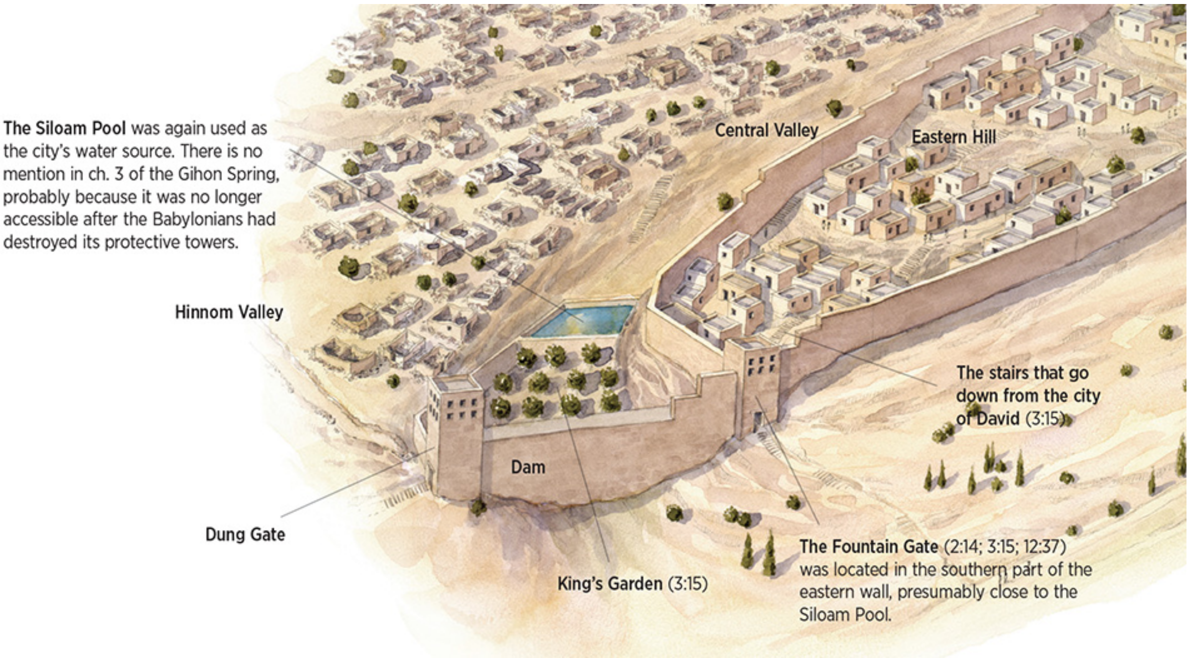
The Temple Mount was restored by Nehemiah as part of the fortification of Jerusalem.

Muster Gate (hidden from view)

The Great Projecting Tower (3:25–27) was tentatively identified by Charles Warren in 1867.

Tower of the Hundred
Tower of Hananel
Fish Gate
Gate of the Guard
Corner Tower
Gate of Yeshanah (Old Gate)
Gate of Ephraim
Tower of the Ovens
Ophel
Horse Gate
Wall of the Ophel
Western Hill
The Buttress
Water Gate

• •



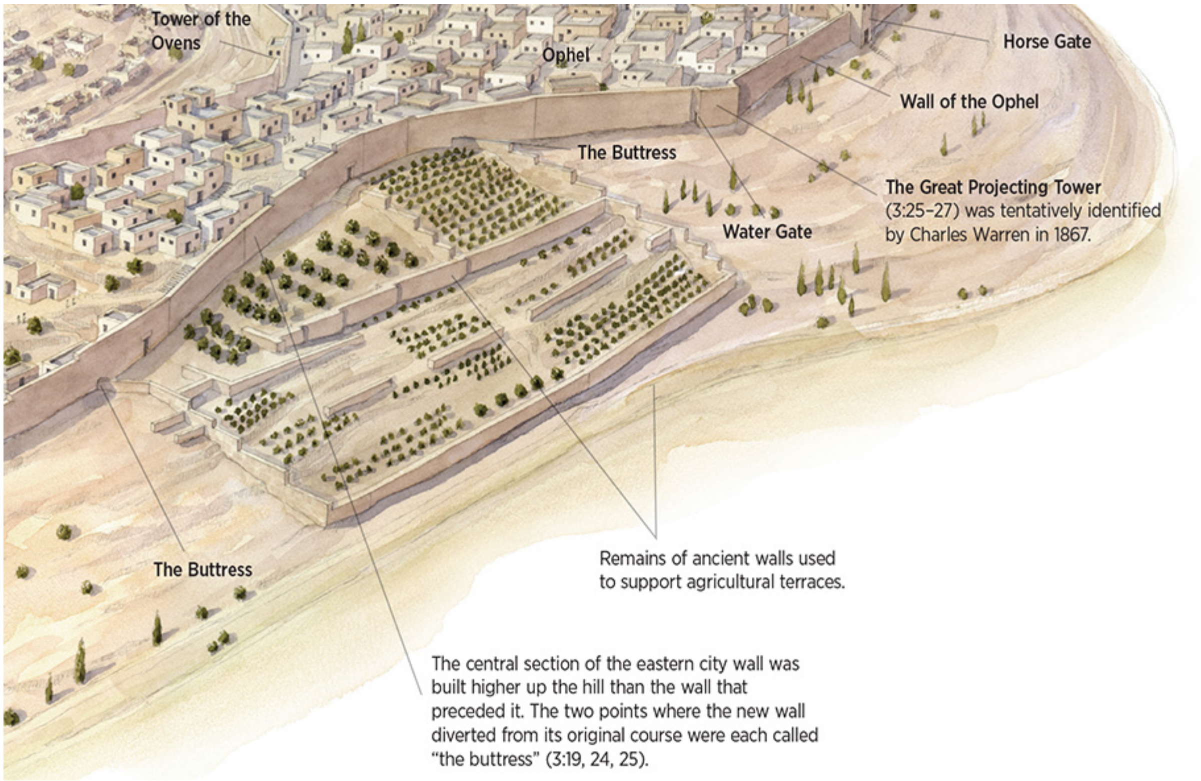
The Siloam Pool was again used as the city's water source. There is no mention in ch. 3 of the Gihon Spring, probably because it was no longer accessible after the Babylonians had destroyed its protective towers.

The stairs that go down from the city of David (3:15)

The Fountain Gate (2:14; 3:15; 12:37) was located in the southern part of the eastern wall, presumably close to the Siloam Pool.

Central Valley
Eastern Hill
Hinnom Valley
Dam
Dung Gate
King's Garden (3:15)

• •


Tower of the Ovens
Ophel
Horse Gate
Wall of the Ophel
The Buttress
The Great Projecting Tower (3:25–27) was tentatively identified by Charles Warren in 1867.
Water Gate
The Buttress
Remains of ancient walls used to support agricultural terraces.
The central section of the eastern city wall was built higher up the hill than the wall that preceded it. The two points where the new wall diverted from its original course were each called "the buttress" (3:19, 24, 25).

3:1–32 *The People Work Systematically on the Walls.* The building work is described, and the workers are named, section by section. The people responded to Nehemiah's challenge and believed that God would give them success.

NEHEMIAH—NOTE ON 3:1–2 **Eliashib the high priest** was the grandson of Jeshua, the priest in Zerubbabel's time (see 12:10; Ezra 5:2). **with his brothers**. The work was assigned to groups mainly by family and sometimes according to where they lived. The work began and ended at the **Sheep Gate**, on the northern side of the temple. **Tower**. See note on Neh. 2:7–8.

NEHEMIAH—NOTE ON 3:5 **the Tekoites . . . their nobles**. The leading people of Tekoa, not far south of Jerusalem, may have resented Nehemiah's leadership.

NEHEMIAH—NOTE ON 3:7 **Mizpah** was an important administrative center after Jerusalem's fall (Jer. 41:1).

NEHEMIAH—NOTE ON 3:8 **goldsmiths . . . perfumers**. Many workers were organized in groups by their trade.

NEHEMIAH—NOTE ON 3:9 **ruler of half the district of Jerusalem**. Similar expressions occur six times in vv. 12–18. They may refer to an administrative system that divided the province into six sections.

NEHEMIAH—NOTE ON 3:13–15 **Valley Gate . . . Dung Gate**. See note on 2:13–15. **a thousand cubits**. About 500 yards (457 m). **Fountain Gate**. See note on 2:13–15. **city of David**. The part of the city originally occupied by David, south of what is now the Temple Mount.

NEHEMIAH—NOTE ON 3:16 **After him** describes each successive group of builders. **Nehemiah the son of Azbuk** is a different Nehemiah, of course. **ruler of half the district**. See note on v. 9.

NEHEMIAH—NOTE ON 3:26 **temple servants**. See note on Ezra 2:43–54. **Ophel** was the whole southeastern hill. The **Water Gate**, in the old wall, probably opened onto the Gihon Spring, the main water source outside the city wall.

FACT

What was the Ophel? The Ophel (3:26) was a hill in Jerusalem between the Kidron and Central Valleys. It was northeast of the older City of David and just south of the Temple Mount. The oldest part of Jerusalem was built long before David captured the city from the Jebusites.

NEHEMIAH—NOTE ON 3:29 The **East Gate** may have been a gate into the temple rather than a gate in the wall.

NEHEMIAH—NOTE ON 3:32 **Sheep Gate**. See note on vv. 1–2.

4:1–23 *Opposition Intensifies, but the People Continue Watchfully.* While the building continues, Sanballat and his allies resort to direct action in order to stop it, but their plot is foiled.

FACT

Why did so many local people oppose Nehemiah? After the exile, people who had been living in Judah for over a hundred years saw it as belonging to them and not to the returning Jews. Nehemiah had the blessing of King Artaxerxes to rebuild the walls, but the king was in Persia, more than 1,100 miles (1,770 km) away. This made Nehemiah's enemies bolder in their opposition to him.

NEHEMIAH—NOTE ON 4:1–2 **Sanballat** (see 2:9–10) mocks the work, no doubt to encourage his **brothers** (or allies) to join him in resisting. **army of Samaria**. It is not clear whether Sanballat really had authority to command an army.

NEHEMIAH—NOTE ON 4:6 **half its height**. At this point, the project could still be stopped.

NEHEMIAH—NOTE ON 4:7–8 It is hard to imagine that the Nehemiah's opponents could have been successful, since his work had been authorized by the Persian king. Still, they were probably intimidating, since the Persian capital was about 1,100 miles (1,770 km) away, a journey of some 55 days.

NEHEMIAH—NOTE ON 4:12 Friends and families of people who have come from the villages to work on the walls try to persuade them to come home because of the danger.

NEHEMIAH—NOTE ON 4:15 **God had frustrated their plan**. The immediate threat is apparently over, but the work continues with half the people's attention given to defense.

NEHEMIAH—NOTE ON 4:16–17 **each labored on the work with one hand and held his weapon with the other**. Though Nehemiah and the people prayed and trusted God for protection (see vv. 4, 9, 14, 20), they also stayed ready to defend themselves. God often accomplishes his purposes by ordinary human means.

NEHEMIAH—NOTE ON 4:20 With the people spread out, they were vulnerable at every point (v. 19). Nehemiah addresses this problem with his plan to let the **sound of the trumpet** be heard—a well-established call to battle. **Our God will fight for us**. Compare Ex. 14:14; Deut. 1:30.

NEHEMIAH—NOTE ON 4:21–23 They worked on the wall in the day and guarded the city at night. By not taking **off** their **clothes**, they remained ready to engage the enemy.

5:1–19 *Nehemiah Deals with Injustices in the Community; Nehemiah's Personal Contribution to the Project.* Nehemiah takes measures to end the exploitation of the weak in the community by its powerful members, who are ignoring God's commandments.

NEHEMIAH—NOTE ON 5:1 **The people** are the ordinary citizens, not nobles or officials (see v. 7). **And of their wives** adds to the picture of families made desperate by hunger. **Jewish brothers** shows the strong bond among all Israelites. By Mosaic law, no Israelite should permanently enslave or take advantage of another (Deut. 15:1–15).

NEHEMIAH—NOTE ON 5:2–3 **let us get grain**. Perhaps the men who are working full time on the building project cannot do their usual work to feed their families. Some of them were **mortgaging** their **fields** and **houses** to pay the heavy tax charged by the Persians.

NEHEMIAH—NOTE ON 5:5 **forcing our sons and our daughters to be slaves**. Temporary debt-slavery (but not permanent chattel-slavery) was permitted in Mosaic law among Israelites. It was often the only way a debt could be paid (see Deut. 15:12).

FACT

The returned exiles would sometimes mortgage their property (5:3) to raise money for the heavy taxes imposed on them. This mortgaging would have involved temporarily forfeiting the use of one's property and any fruit it produced to wealthier people who could afford to pay the taxes. The Mosaic law forbade such practices, and Nehemiah was quick to oppose it.

NEHEMIAH—NOTE ON 5:7 **The nobles and the officials** within the Jewish community are accused of oppressing their own people. Oppression of the weak by the strong had been one of the reasons for the exile (see Isa. 5:7–10; Amos 2:6–8). **exacting interest**. Property might be taken in pledge, pending repayment of a loan. Taking interest from a fellow Israelite who borrowed out of need was forbidden (Deut. 23:19–20).

NEHEMIAH—NOTE ON 5:8 **sold . . . sell . . . sold**. In his anger, Nehemiah points out the irony of the Jews being redeemed from exile only to be sold into slavery by their own brothers.

NEHEMIAH—NOTE ON 5:9 **fear of our God**. See note on 1:11. **taunts**. See 4:1–4.

NEHEMIAH—NOTE ON 5:10 **Let us**. Nehemiah suggests that he himself has been guilty of this injustice.

NEHEMIAH—NOTE ON 5:11–12 **Return . . . their fields**. This commands returning the illegitimately seized interest, but it also seems to order a return of the items pledged to secure the loans. This goes beyond plans for debt-release (Deut. 15:1–11) or jubilee (Leviticus 25), since it is to be done without delay.

NEHEMIAH—NOTE ON 5:13 **shook out the fold**. A symbolic action matching the words of the curse that follow. **So may God shake out**. This type of curse-formula was a way of compelling people to do something. By saying **Amen**, the whole assembly agreed to the terms of Nehemiah's curse.

NEHEMIAH—NOTE ON 5:14 **governor**. This is the first indication that Nehemiah held this official post in the province of Yehud (Judea), within the larger province of Beyond the River. **twentieth . . . to the thirty-second year**. 445 to 433 B.C. Nehemiah returned to Susa in 433, and then returned to Jerusalem sometime between 433 and 423. **food allowance of the governor**. Governors could raise taxes for their own use, but Nehemiah has not done so.

NEHEMIAH—NOTE ON 5:15 **former governors**. Nehemiah's predecessors had used the people to enrich themselves and their **servants**.

NEHEMIAH—NOTE ON 5:16 **I also persevered**. Nehemiah has made himself equal with his fellow Jews, laboring with them and not using his position for gain.

NEHEMIAH—NOTE ON 5:17–18 **At my table** seems to refer to Nehemiah's obligations as governor. Those **who came . . . from the nations** may have been diplomatic visitors. This heavy burden makes Nehemiah's self-sacrifice of the **food allowance** all the more remarkable.

NEHEMIAH—NOTE ON 5:19 **Remember**. The first of Nehemiah's prayers asking God to remember either his deeds or his opponents' deeds (compare 6:14; 13:29).

6:1–7:4 *A Conspiracy against Nehemiah, but the Wall Is Finished.* Nehemiah's enemies try to scare him into ceasing the work, but he is not deterred and the wall is finished.

NEHEMIAH—NOTE ON 6:2 **Hakkephirim in the plain of Ono**. This unknown place is presumably near the town of Ono (see Ezra 2:33), north of Jerusalem, perhaps serving as a neutral ground. Nehemiah sees it as a conspiracy, since he knows they want to interrupt his work.

NEHEMIAH—NOTE ON 6:3 **I am doing a great work and I cannot come down**. Nehemiah refused to leave his work for discussions with his enemies. He knew such a meeting would be fruitless and probably dangerous.

NEHEMIAH—NOTE ON 6:5–7 Sanballat's **fifth** attempt to defeat Nehemiah was an **open letter** (v. 5). Its public nature was intended to exert extra pressure on Nehemiah. Sanballat once again accuses the people of rebelling against Persia (see Ezra 4:12–13). He portrays himself as loyal to Persia and as a friend of the Jews. He offers to defuse the danger posed by their supposed rebellion. **The king will hear** is, of course, a veiled threat. While he may have held long-term messianic hopes, Nehemiah remained a loyal servant of Artaxerxes. He had no desire to be king, and there is no reason to think he was a descendant of David.

FACT

An open letter (6:5) was one that was read to the entire public, not just the individual to whom it was addressed. By publicly claiming that Artaxerxes would be angry about the rebuilding of the walls, Sanballat was hoping to frighten the laborers into ceasing their work.

NEHEMIAH—NOTE ON 6:10–11 **Shemaiah** is not otherwise known, but he may have been a priest, which explains his proposal for a meeting in the temple (perhaps a second meeting from the one mentioned here). **confined to his home**. This possible translation of a difficult Hebrew word tries to explain why Nehemiah went to this man's house. It is not clear why he had been confined to his home: perhaps it was meant as a symbolic act suggesting that Jerusalem was surrounded by enemies. **within the temple . . . for they are coming to kill you**. This "warning" suggests a plot by Sanballat and other enemies. Shemaiah proposes that Nehemiah simply take refuge in the temple. Nehemiah replies that such an act would be cowardly.

NEHEMIAH—NOTE ON 6:12 **God had not sent him**. Nehemiah sees that Shemaiah's **prophecy** was false.

NEHEMIAH—NOTE ON 6:13 To **be afraid** would be the opposite of having faith in this situation, and so would be **sin** (see Deut. 1:28–33; note on Ezra 3:3). This sort of unbelief would allow his enemies **to taunt** Nehemiah (see Neh. 5:9) and thus undermine his authority.

NEHEMIAH—NOTE ON 6:14 **Remember**. See note on 5:19; compare 1:8.

NEHEMIAH—NOTE ON 6:15–16 **Elul** was the sixth **month** (August/September), so it has been less than six months since Nehemiah spoke to the king. **they perceived that this work had been accomplished with the help of our God**. If God had helped the people of Judah, the nations feared he would turn Judah into a powerful nation that would be a threat to them.

NEHEMIAH—NOTE ON 6:17 The **nobles of Judah** were cooperating with **Tobiah**. They were connected because Tobiah, an "Ammonite" (2:10), and his son had married into Jewish nobility. Ezra's measures against intermarriage (Ezra 9–10) perhaps explain Tobiah's hostility to Nehemiah's work.

NEHEMIAH—NOTE ON 6:18 **bound by oath to him**. It is not clear how they were bound. But there was clearly a powerful group in Jerusalem committed to Tobiah and opposed to Nehemiah.

NEHEMIAH—NOTE ON 7:1 **Gatekeepers**, **singers**, **Levites** is a typical grouping of worship officials (see Ezra 2:40–42). It is surprising to find them guarding the walls. Yet protecting the city was ultimately related to establishing the worship of Yahweh in his temple.

NEHEMIAH—NOTE ON 7:2–3 On **Hanani**, see 1:2. He and **Hananiah** possibly replace the "rulers" named in 3:9, 12. The appointed guards live in the city and so they are most committed to it.

NEHEMIAH—NOTE ON **7:4** Apparently the people are relatively **few**. Building **houses** has taken second place to reconstructing the walls.

FACT

Can Nehemiah's wall be seen today? In the 2,500 years since Nehemiah's day, Jerusalem has been rebuilt, destroyed, and rebuilt again. This has made evidence of Nehemiah's wall difficult to find. However, a part of the wall can still be seen.

NEHEMIAH—NOTE ON **7:5–73** *A Record of Those Who Returned from Exile.* Nehemiah lists the returned exiles from the time of Zerubbabel.

NEHEMIAH—NOTE ON **7:5** **my God put it into my heart**. See 2:12. As seen in his frequent prayers, Nehemiah maintains a close relationship with the Lord. He decides to take a census of the people. He is helped by the discovery of the **book of the genealogy** of the **first** returnees.

NEHEMIAH—NOTE ON **7:6–73** This list is virtually identical to the one in Ezra 2 (see notes there). Nehemiah's next concern is to repopulate Jerusalem (see Neh. 7:4).

8:1–10:39 *The Reading of the Law, and Covenant Renewal.* In this long section, the Book of the Law is solemnly read, the Feast of Booths is kept, and a great act of covenant renewal is performed. For the first time in this book, Ezra enters the story. This shows the unity of his and Nehemiah's projects. With the walls securely in place, the Mosaic law is once again made prominent. It is not security or the temple that is most essential to the life of the community; trust in God and obedience to his Word are most important.

8:1–8 *The Law Is Read.* Ezra reads the Book of the Law to all the people, and the Levites ensure that everyone has understood it.

NEHEMIAH—NOTE ON **8:2** The inclusion of both **men and women** is stressed, since the strict keeping of the great Jerusalem feasts was expected of men only (Deut. 16:16–17). **all who could understand**. "Understanding" is a key theme in this chapter, since it was vital that all should know God's law. The teaching of the law may have been neglected in the nearly one hundred years since the first return from Babylon. The **first day of the seventh month** was a day of rest, like a Sabbath, in the month of the Day of Atonement (see Lev. 23:24–25, 27, 34).

FACT

The Feast of Booths (8:2) marked the end of the agricultural year. It was a time to celebrate God’s provision and to ask his blessing for the next year’s crops. Once every seven years, the Book of the Law of Moses was to be read during the festival. This was done to instruct the children and as a reminder for the adults.

NEHEMIAH—NOTE ON 8:3–5 from early morning until midday. The book was lengthy, and there may have been frequent pauses for explanation (see note on v. 7). **opened the book**. The act of reading, in this setting, is also a corporate act of worship.

NEHEMIAH—NOTE ON 8:7 The **Levites** presumably moved among the crowd, ensuring that all could **understand**. Such interpretation was one of their special tasks (see Deut. 33:10; 2 Chron. 17:7–9).

8:9–12 *The People Are to Be Joyful.* Though sorrow for sin was the desired response to the teaching, joy at renewed relationship with God was its ultimate purpose. **the joy of the LORD is your strength**. As the people rejoiced in God, he would show himself strong to help and defend them. **Eat . . . drink . . . send portions** are important themes of worship in Deuteronomy, associated with God’s rich gifts and the privilege of sharing them (Deut. 12:12; 14:23, 26, 27–29).

8:13–18 *The People Keep the Feast of Booths.* This family-oriented festival highlighted God’s protection of Israel in the desert, before the conquest of Canaan.

NEHEMIAH—NOTE ON 8:13–15 The following **day**, as the leaders study the **Law**, they realize they are in the month of the Feast of Booths, the **feast of the seventh month** (Lev. 23:33–43). During this feast the people lived in temporary dwellings made from **branches** to commemorate how they had lived in **booths** in the wilderness (Lev. 23:43).

NEHEMIAH—NOTE ON 8:17–18 Jeshua is another form of “Joshua.” **had not done so**. Although the Feast of Booths had been celebrated on occasion (see 1

Kings 8:65; 2 Chron. 7:9; Ezra 3:4), it had apparently not been celebrated in this way (with such great joy, or in such unsettled conditions, or with all the people participating). **seven days**. See Lev. 23:34. For the reading of the law at the Feast of Booths (every seven years), see Deut. 31:10–11.

9:1–38 *A Prayer of Confession, Penitence, and Covenant Commitment.* The next phase in the great act of covenant renewal is a prayer of praise, confession, and petition.

FACT

Word pictures for worship and teaching. Religious images were strictly forbidden under the Mosaic law, but Israel's leaders often used vivid imagery in their story-telling to teach the people and to help them worship. Chapter 9 gives an example of this, as the Levites publicly recite the nation's history, from creation to the present.

NEHEMIAH—NOTE ON **9:1** **the twenty-fourth day**. It is still the seventh **month**, after the seven days of the Feast of Booths and an eighth day of solemn assembly (8:18).

NEHEMIAH—NOTE ON **9:2–3** **separated themselves from all foreigners**. See Ezra 9–10. Here it refers not just to marriage but also to the integrity of the community in general. **iniquities of their fathers**. That is, of all previous generations, as in the prayer that follows (Neh. 9:6–37).

NEHEMIAH—NOTE ON **9:6–37** The prayer mixes confession with memories of God's grace and petition. It follows the biblical story as told in Genesis–Kings.

NEHEMIAH—NOTE ON **9:6** **You are the LORD, you alone**. The uniqueness of Israel's God was proclaimed in the story of creation. **Heaven . . . the earth** sums up the whole creation (see Gen. 1:1; Ex. 20:11). **All their host** could refer to either angels or stars.

NEHEMIAH—NOTE ON **9:7–8** **Ur of the Chaldeans** is in southern Mesopotamia (see Gen. 11:31). **the name Abraham**. See Gen. 17:5. **the covenant**. God promised Abraham both descendants and land. The promise to drive out other nations has particular meaning in this period of restoration to the land.

NEHEMIAH—NOTE ON **9:9–11** **heard their cry at the Red Sea**. This condenses the whole story from Exodus 2–15 (see Ex. 2:23–25; 14:1–15:27). **signs and wonders . . . divided the sea**. This refers to the miracles done to compel Pharaoh to release the Israelites (Exodus 7–15).

NEHEMIAH—NOTE ON **9:12** The **pillar of cloud** and the **pillar of fire** provided God's guidance (see Ex. 13:21–22).

NEHEMIAH—NOTE ON **9:13–14** **Mount Sinai** is where God gave the Ten Commandments and detailed instructions for applying them (**rules**, **laws**, **statutes**, **commandments**).

NEHEMIAH—NOTE ON **9:15** **bread from heaven . . . water**. Compare Ex. 16:14–15; 17:6.

NEHEMIAH—NOTE ON **9:16–18** **appointed a leader**. See Num. 14:4. The people must have gone ahead and chosen a different leader, though Numbers 14 contains no record of it. **Golden calf** refers to the rebellion committed while the covenant was still being made at Sinai (Exodus 32; Deut. 9:7–21).

NEHEMIAH—NOTE ON **9:21** **Forty years**. See Deut. 2:7. **Their clothes did not wear out and their feet did not swell**. From Deut. 8:4, recalling God's extraordinary preservation of his people.

NEHEMIAH—NOTE ON **9:23** **stars of heaven**. See Deut. 1:10.

NEHEMIAH—NOTE ON **9:26–28** This pattern of sin, judgment, repentance, and deliverance is typical of the book of Judges. **killed your prophets**. Compare Matt. 23:31; Acts 7:52.

NEHEMIAH—NOTE ON **9:29–31** The story of God's long patience with the Israelites' sin, finally ending in judgment, is told in 1–2 Kings (see especially 2 Kings 17).

NEHEMIAH—NOTE ON **9:30–31** **you gave them into the hand of the peoples**. The northern kingdom was "[given] into the hand of" Assyria (2 Kings 17); Judah was conquered by Babylon (2 Kings 24–25). **you did not make an end of them**. God rescued his people from exile, as recorded in 2 Chron. 36:22–23 and in the books of Ezra and Nehemiah.

NEHEMIAH—NOTE ON 9:32–33 **All the hardship** refers to the sufferings of both exiles (Assyrian and Babylonian). Yet God has been **righteous** in his judgment.

NEHEMIAH—NOTE ON 9:36–38 **we are slaves**. The people's continuing sinfulness explains why they are not yet entirely free. To resolve this situation, the people will enter a solemn **covenant**.

10:1–39 *Signatories and Specific Commitments.* Many of the people agree to the covenant, and they accept the responsibility of funding the temple's activities.

FACT

Seals in the ancient Near East (e.g., 10:1) were stamps pressed into soft wax on documents that demonstrated ownership or authorship.

NEHEMIAH—NOTE ON 10:1–27 The long list of names shows that the entire community supported the covenant.

NEHEMIAH—NOTE ON 10:29 **a curse and an oath**. The two expressions together show the people's serious intention to keep their commitment.

NEHEMIAH—NOTE ON 10:30 Mosaic law prohibited intermarriage with the **peoples of the land** because they worshiped other gods. This is in the forefront because it was such a problem recently (Ezra 9–10).

NEHEMIAH—NOTE ON 10:31 The **Sabbath** commandment (Ex. 20:8–11; Deut. 5:12–15) was a key marker of Israel's identity. Trading with surrounding peoples on the Sabbath must have been a temptation (see Neh. 13:16–22). **crops of the seventh year**. The Sabbath idea extended to the seventh year, when normal cultivation was prohibited (Lev. 25:2–7).

NEHEMIAH—NOTE ON 10:32 **third part of a shekel**. No Mosaic law requires this tax. It is a new commitment to support **the service of the house of our God**. (However, compare Ex. 30:11–16.)

NEHEMIAH—NOTE ON 10:33–34 **showbread**. See Lev. 24:5–9. **wood offering**. Again, no specific law requires this tax, but the need for it is implied in Lev. 6:12–13. This is why it is described as **written in the Law**.

NEHEMIAH—NOTE ON 10:35–37 These agricultural offerings were to supply temple personnel, as specified in various laws (e.g., Ex. 23:19; Num. 18:12–13), but they were not always paid (see Neh. 13:10).

NEHEMIAH—NOTE ON 10:36 **firstborn of our sons**. On the redemption of firstborn sons, see note on Ex. 13:2. **herds . . . flocks**. See Num. 18:15–18; Deut. 15:19–23.

NEHEMIAH—NOTE ON 10:37 **first of our dough**. See Num. 15:20–21; Deut. 18:4. **Tithes** are for the Levites, according to Num. 18:21–24, though the entire nation is invited to partake of the tithe in Deut. 14:22–27.

NEHEMIAH—NOTE ON 10:38 **tithe of the tithes**. The Levites give part of the tithe to the priests (Num. 18:25–32).

NEHEMIAH—NOTE ON 11:1–12:43 *The Population of Jerusalem and the Villages; Priests and Levites.* These chapters depict the people's efforts to populate Jerusalem.

FACT

Why did the small towns of Judah send people to live in Jerusalem? In Nehemiah's time, Jerusalem was only one-fourth the size it had been before the exile. No one wanted to live in a city without defensive walls. Once the walls were completed, however, the community leaders wanted Jerusalem to become a thriving capital city once again. This meant transplanting citizens from the small towns (11:1–2).

11:1–36 *Those Who Lived in Jerusalem and the Villages of Judah.* This chapter addresses the need to maintain a proportion of the population in Jerusalem, and records the names of leaders who lived there. Populated villages of Judah are also named.

NEHEMIAH—NOTE ON 11:1 The community's **leaders** are concentrated in **Jerusalem**, but it is underpopulated (see also 7:4). The people in the provincial towns **cast lots** to decide who should relocate to the capital.

NEHEMIAH—NOTE ON 11:3–4 The **temple servants**, along with gatekeepers and singers (vv. 19, 21–22), were classes of Levites (see Ezra 2:40–43). **the descendants of Solomon's servants**. See note on Ezra 2:55–58. **sons of Judah**

. . . sons of Benjamin. These two tribes of the southern kingdom were exiled in Babylon, and now they make up the restored community.

NEHEMIAH—NOTE ON 11:11–12 The **ruler of the house of God** is the high priest. **Work of the house** probably means work inside the temple; contrast “outside,” v. 16.

NEHEMIAH—NOTE ON 11:15–16 **The Levites** were responsible for **the outside work of the house of God**, a lesser role than that of the priests in v. 12.

NEHEMIAH—NOTE ON 11:20–21 **the rest of Israel**. That is, after a tenth of the population had been resettled in Jerusalem (v. 1). **His inheritance** refers to property owned by one’s ancestors (see note on Ezra 2:59–63). **Ophel**. See note on Neh. 3:26.

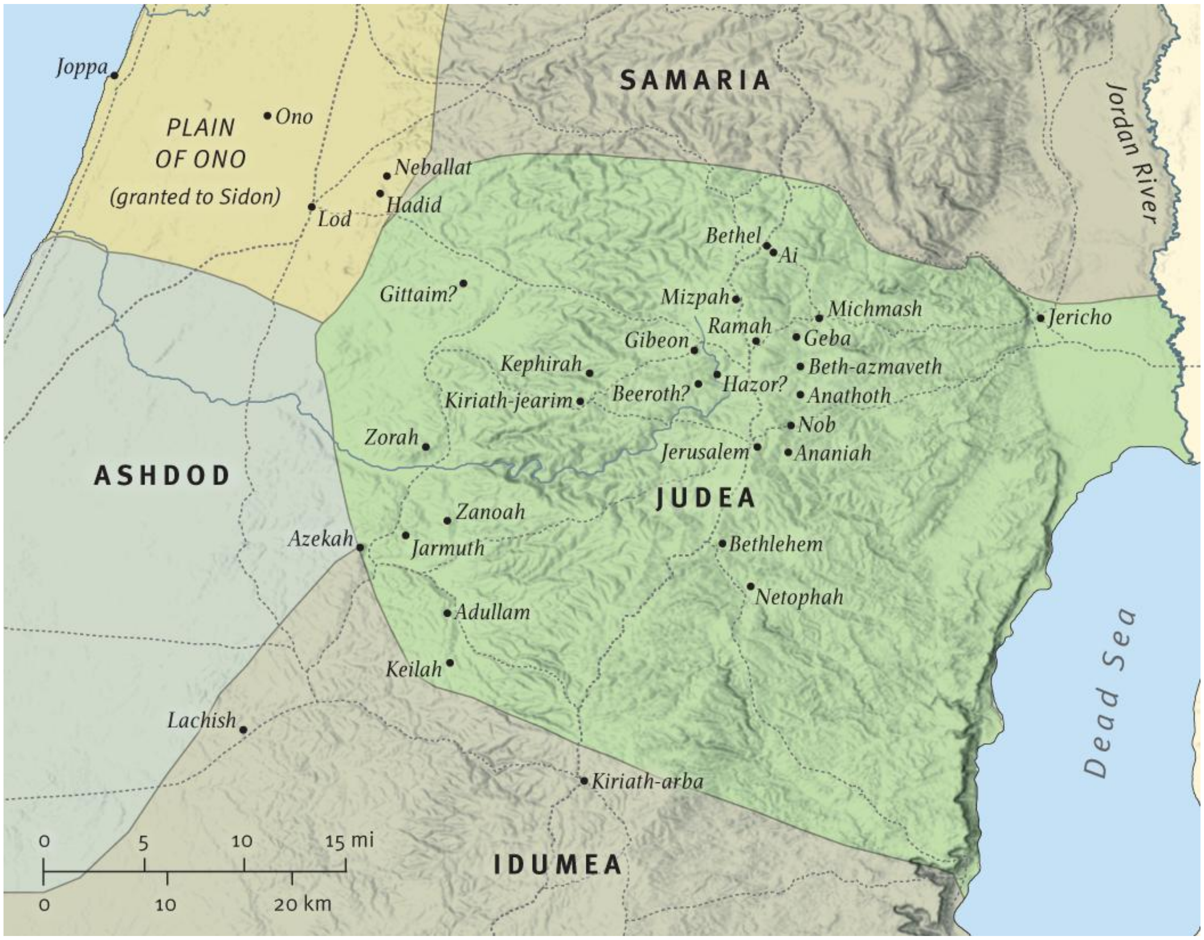
NEHEMIAH—NOTE ON 11:23–24 **Command from the king** must refer to the Persian king. The note about **Pethahiah** being **at the king’s side** indicates he oversaw Jewish affairs at the royal court.

NEHEMIAH—NOTE ON 11:30 **from Beersheba to the Valley of Hinnom**. The people of Judah lived south of Jerusalem. Beersheba was in the far south, and the Valley of Hinnom was on the southern edge of Jerusalem.

Judea under Persian Rule

538–332 B.C.

Under Persian rule, the lands of Israel (now called Samaria) and Judah (now called Judea) were minor provinces within the satrapy called Beyond the River. Returning Judeans settled mostly in the province of Judea, but a few settled in the plain of Ono and Idumea as well. The fact that the plain of Ono lay outside the jurisdiction of Judea may explain why Nehemiah suspected that the other local governors intended to do him harm there.


Joppa
Ono
PLAIN OF ONO
(granted to Sidon)
Lod
Neballat
Hadid
SAMARIA
Jordan River
Bethel
Ai
Gittaim?
Mizpah
Michmash
Ramah
Geba
Gibeon
Jericho
Kephirah
Beth-azmaveth
Hazor?
Beeroth?
Kiriath-jearim
Anathoth
Nob
Zorah
Jerusalem
Ananiah
ASHDOD
JUDEA
Zanoah
Azekah
Jarmuth
Bethlehem
Netophah
Adullam
Dead Sea
Keilah
Lachish
Kiriath-arba
0
5
10
15 mi
IDUMEA
0
10
20 km

NEHEMIAH—NOTE ON 11:31–35 The villages of Benjamin were mainly north and west of Jerusalem.

NEHEMIAH—NOTE ON 11:36 The **Levites** were in effect a third tribe in the restored community.

12:1–26 *High Priests and Leading Levites since the Time of Zerubbabel.* This section records the priests and Levites from the time of Zerubbabel (c. 538–535

B.C.) to Nehemiah. The aim is to show that the Levitical service continued during a very difficult time in Israel's history.

NEHEMIAH—NOTE ON **12:1a** **Zerubbabel . . . and Jeshua**. See note on Ezra 2:2a. Zerubbabel was the first leader of the returning exiles following King Cyrus's decree in 538 B.C., about a century before Nehemiah. Jeshua the high priest returned with him.

NEHEMIAH—NOTE ON **12:12–21** **Joiakim** was high priest after Jeshua (see v. 10), so this list gives the priests in his day, including **Ezra** (v. 13). **heads of fathers' houses** (v. 12). The list proceeds by family names: thus, Meraiah was priest in the (priestly) family of Seraiah.

NEHEMIAH—NOTE ON **12:22–23** As with the priests, a record of Levites was kept by families.

NEHEMIAH—NOTE ON **12:22** **Darius the Persian** is Darius I (522–486 B.C.), king of Persia at the time of Zerubbabel and the building of the temple (see Ezra 4:5, 24; 5:1–17; 6:1–22).

NEHEMIAH—NOTE ON **12:23** **Book of the Chronicles**. This is not the biblical book of that name, but simply a record of names, perhaps kept by the priests.

NEHEMIAH—NOTE ON **12:24–26** This is a similar record (see v. 23) for the time of Joiakim and later (see v. 10). **David the man of God**. See v. 36; 1 Chron. 25:2; 2 Chron. 8:14 in connection with David's organizing priests and Levites for temple service. **Joiakim** was high priest in Ezra's time (see Neh. 12:12).

12:27–43 *Dedication of the Walls.* This section describes the Levites' role at the dedication of the completed city wall. Two great choirs precede the leaders in two companies on the wall, north and south.

FACT

Dedications were ceremonies performed to consecrate something or someone for service to the Lord.

NEHEMIAH—NOTE ON **12:28–29** Levitical **singers** had settled in **villages around Jerusalem** near their work. The **Netophathites** were from Netophah, near Bethlehem. **Beth-gilgal** is presumably Gilgal, near Jericho (see Josh. 4:19). **Geba** and **Azmaveth** were north of Jerusalem.

NEHEMIAH—NOTE ON 12:30 They had **purified themselves**, as in readiness for worship (see Ex. 19:10, 14–15; Num. 8:5–7).

NEHEMIAH—NOTE ON 12:31–40 **Two great choirs** symbolically enclose the whole city for the dedication. Ezra goes with the southern group, Nehemiah with the northern. **Dung Gate** (v. 31). See note on 2:13–15. **Fountain Gate . . . Water Gate** (12:37). See note on 3:26. For details of the wall's layout, see 2:11–16 and 3:1–32. Both groups continue into the temple area to conclude the ceremony.

NEHEMIAH—NOTE ON 12:44–13:31 *Nehemiah Deals with Problems in the Community.* This section records problems that arose in relation to storing contributions for the temple and its personnel. It also describes Nehemiah's ongoing problems with his people and his opponents.

12:44–47 *The Administration of Offerings for the Temple.* These verses emphasize that the work of the priests and Levites had been in place since ancient times, and that since the days of Zerubbabel (a century before Nehemiah) they had been duly provided for. **On that day**. Arrangements for tithes and other offerings are made once again, at the dedication of the wall. **portions required by the Law**. The Mosaic requirement (Lev. 7:33) applied only to the priests, but here it is widened to include all the Levites.

13:1–9 *Ejection of Tobiah the Ammonite from the Temple.* While Nehemiah was in the Persian capital of Susa, reporting to the king (v. 6; see note on 2:4–6), his opponents took advantage of his absence and gave a non-Israelite a place to live in the temple. Upon his return to Jerusalem, Nehemiah discovered the problem and corrected it.

NEHEMIAH—NOTE ON 13:1–3 **no Ammonite or Moabite**. Moabites and Ammonites were specifically excluded from Israel's religious assembly because of their historical conflict with Israel and their idolatry (see Numbers 22–25; Deut. 23:3–5). **separated . . . foreign descent**. This resembles measures Ezra had taken a decade or so earlier (Ezra 9–10). Note Ezra 6:21, however, which allowed foreigners to join Israel if they embraced the Jewish religion. Compare also the story of Ruth, who came to faith in Israel’s God even though she was a Moabite.

NEHEMIAH—NOTE ON 13:4–9 The connection of these verses with vv. 1–3 is that **Tobiah**, an enemy of the community (2:10; 4:7–8), was an Ammonite. Eliashib’s offense is also related to proper care of tithes and offerings (12:44), because he gave Tobiah a room in the temple reserved for storing these.

NEHEMIAH—NOTE ON 13:4 **Now before this**. The time is unspecified.

NEHEMIAH—NOTE ON 13:6 **I was not in Jerusalem**. Nehemiah had been called back to the Persian court in the **thirty-second year** (433 B.C.; see 1:1) for an unspecified time. The journey between Jerusalem and Susa took about 55 days (see note on 4:7–8). Eliashib (see 12:10) may have taken advantage of Nehemiah’s absence, which may have been lengthy.

NEHEMIAH—NOTE ON 13:9 **Cleansed**, that is, purified in a ritual sense. Nehemiah sees the misuse of the temple as a violation of its holiness. He restores the polluted area to its proper use.

FACT

Tobiah was not a priest, so moving his household furniture into the temple desecrated the area (13:5, 7). His presence in the temple also meant that one of Nehemiah’s fierce opponents had been given a luxurious home in the temple.

13:10–14 *Dealing with Neglect of the Offerings.* The people had stopped providing for the **Levites**, so they had **fled each to his field**, where they could provide for themselves and their families. This, of course, had a negative impact on worship at the temple. Contrast the commitments made by the people in 10:32–39. Nehemiah responds by organizing the administration of the offerings. **I confronted the officials**. Note Nehemiah’s fearless action (see also 13:17). **Remember me**. Compare 1:8; 5:19; 6:14.

13:15–22 *Dealing with Sabbath Breaking.* The community once again sins, this time by breaking the **Sabbath** by trading.

NEHEMIAH—NOTE ON 13:16 **Tyrians**. Foreigners would not be bound by the Sabbath law, of course, but they find a ready market on the **Sabbath** among the

Jews.

NEHEMIAH—NOTE ON 13:18 Did not your fathers act in this way? Breaking the Sabbath was an obvious sign of previous generations' lack of commitment to God (see Jer. 17:19–27; Amos 8:4–6). Here it is given as the reason for the exile.

NEHEMIAH—NOTE ON 13:19–22 Nehemiah still has authority and resources to enforce his reforms (though it is not clear whether he is still governor).

NEHEMIAH—NOTE ON 13:22 the Levites . . . purify themselves. The gatekeeper Levites had been neglecting their duties. They needed to be ritually purified again for their task.

13:23–29 *The Problem of Intermarriage Again.* As the returned exiles ignored covenantal commitments such as Sabbath keeping, they began losing their sense of identity as God's special people. One result was more intermarriages with pagans.

NEHEMIAH—NOTE ON 13:23–27 Ezra's action against intermarriage (Ezra 9–10) apparently had little lasting effect. By losing **the language of Judah** (Neh. 13:24), the children of mixed marriages were losing their entire religious heritage.

NEHEMIAH—NOTE ON 13:25–28 Nehemiah calls the people back to the Mosaic law (Deut. 7:1–5) and cites the example of **Solomon**, who was turned away from the Lord by his foreign wives (1 Kings 11). Spiritual unfaithfulness in intermarriage has even affected the family of the high priest **Eliashib**.

NEHEMIAH—NOTE ON 13:29 Remember them. See also 6:14. **covenant of the priesthood**. The special obligations of the priests and Levites, for the sake of the whole people (see 1 Sam. 2:27–36; Mal. 2:4–9).

13:30–31 *Summary of Nehemiah's Temple Reforms.* These verses highlight all that Nehemiah has done to ensure pure worship in the temple and to establish proper support for the priests. **wood offering**. See 10:34. **Remember me**. Nehemiah asks the Lord to take note of his faithful actions (see also 1:8; 5:19; 6:14; 13:14).

Esther

(return to table of contents)

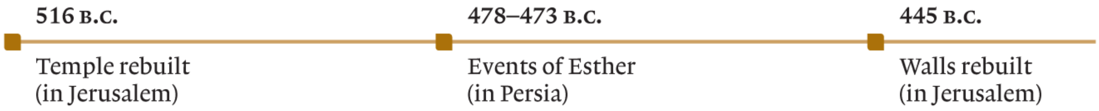
Esther 1 • Esther 2 • Esther 3 • Esther 4 • Esther 5 • Esther 6 • Esther 7 •
Esther 8 • Esther 9 • Esther 10

- Introduction to Esther
    - Timeline
    - Author and Date
    - Overview and Purpose
    - Key Themes
    - Outline
    - The Persian Empire at the Time of Esther
- Global Message of Esther
    - Esther and the Sovereign Rule of God
    - Still the Chosen People of God?
    - Universal Themes in Esther
    - The Global Message of Esther for Today
- Study Notes

Introduction to Esther

Introduction to Esther

Timeline


516 B.C.
Temple rebuilt (in Jerusalem)
478–473 B.C.
Events of Esther (in Persia)
445 B.C.
Walls rebuilt (in Jerusalem)

Author and Date

Like many OT books, Esther is an anonymous work. It is possible that the author was someone like Mordecai, who had access to historical documents (2:23; 6:1) and an interest in Jewish affairs.

Esther belongs to the period after the Babylonian exile, when Persia had replaced Babylon as the ruling power. The story is set in Susa, one of the Persian capitals, during the reign of King Ahasuerus, better known by his Greek name, Xerxes I (486–464 B.C.). Some Jews had returned to Jerusalem, where they enjoyed a reasonable amount of control over their own affairs. Others, like Esther and Mordecai, were still in exile. As a minority group, the Jews were viewed with suspicion and sometimes faced threats to their existence.

Overview and Purpose

The book of Esther tells how a Jewish girl became the queen of Persia and saved her people from a plot to destroy them. She is assisted in this by Mordecai, her cousin and guardian.

Esther was written to explain the origin of the Feast of Purim and to ensure that it would be observed by all future generations of the Jewish people (9:28). It has clearly achieved this purpose, since Jews have continued to observe Purim to the present day. The book of Esther is read as part of the celebration of Purim.

Esther is part of a much larger story that runs all the way from Abraham to Christ and, through him, to the church. If Haman had succeeded, the Jewish people as a whole would have been destroyed, and the story of God's saving work in and through Abraham's descendants would have come to an end. There would have been no fulfillment in Christ, and therefore no gospel and no Christian church. Christians should read the book of Esther, not just as a story about the Jews but as part of their own heritage. Christians are not obliged to observe the Feast of Purim, but they are to take to heart the truth that God providentially watches over his own (Rom. 8:28).

Key Themes

Esther is an entertaining historical story that also reveals important truths about how and why the Jews survived such an overwhelming threat:

1. *Divine providence*. God is not mentioned by name in the book of Esther. But it shows clearly that, even when God is most hidden, he is still working to protect his chosen people.
2. *Human responsibility*. Esther and Mordecai show great initiative and courage. Their actions are obviously significant. The providence of God does not negate the responsibility of people to act with courage and resolve when circumstances require it.
3. *The absurdity of wickedness*. Ahasuerus and Haman were important people who had considerable power. But the story of Esther often causes laughter at their expense. The proud people of this world are not nearly as powerful as they think they are. When they oppose God's people they bring about their own destruction. God laughs at such people (Ps. 2:4). The story of Esther invites us to laugh with him.

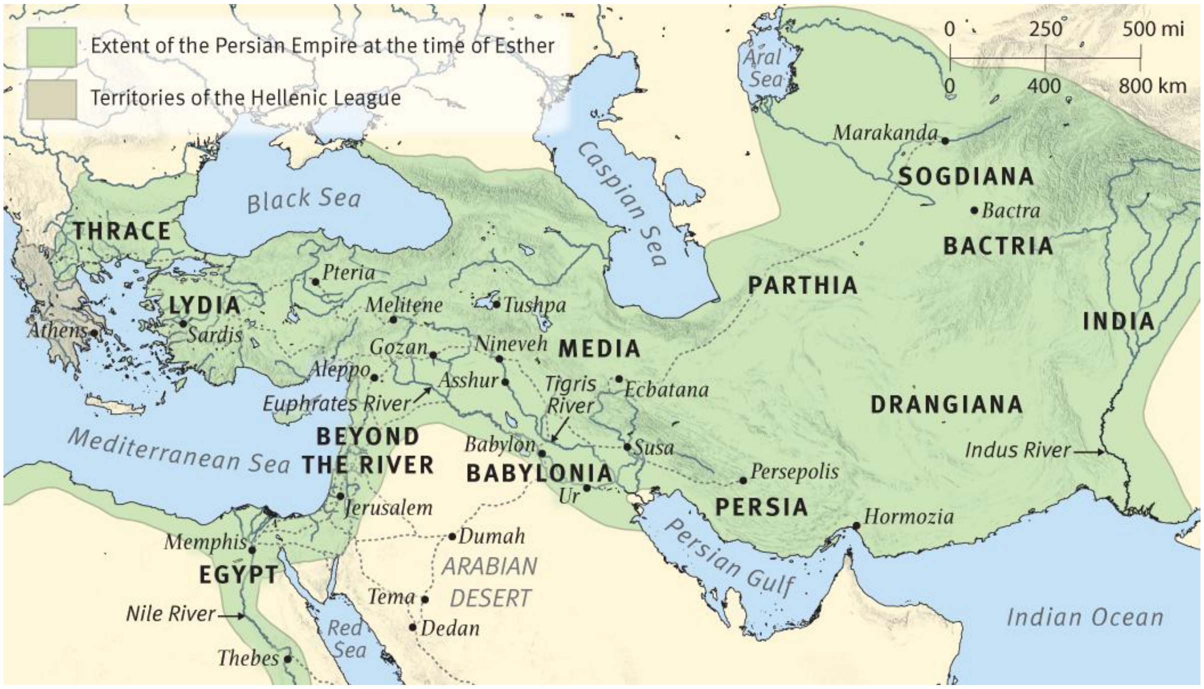
Outline

I. Introduction (1:1–2:23)
II. Main Action (3:1–9:19)
III. Conclusion (9:20–10:3)

The Persian Empire at the Time of Esther

c. 479 B.C.

Long before Esther's time, the people of Israel and Judah (later called Jews) had been dispersed throughout the Near East by the Assyrians and the Babylonians. Eventually the Persians absorbed nearly all of these lands into their empire, which reached its greatest extent during the time of Esther. Thus Haman’s plot to exterminate all Jews throughout the Persian Empire would have annihilated virtually all of the Jewish people, and Esther’s daring actions saved the whole nation from complete destruction.


Extent of the Persian Empire at the time of Esther
Territories of the Hellenic League
0 250 500 mi
0 400 800 km
Aral Sea
Marakanda
SOGDIANA
Bactra
BACTRIA
Caspian Sea
Black Sea
THRACE
PARTHIA
INDIA
Pteria
LYDIA
Athens
Sardis
Melitene
Tushpa
Gozan
Nineveh
MEDIA
Aleppo
Asshur
Tigris River
Ecbatana
Euphrates River
DRANGIANA
Mediterranean Sea
BEYOND THE RIVER
Babylon
Susa
Indus River
BABYLONIA
Persepolis
Ur
PERSIA
Jerusalem
Hormozia
Memphis
Dumah
ARABIAN DESERT
EGYPT
Persian Gulf
Tema
Nile River
Dedan
Red Sea
Indian Ocean
Thebes

The Global Message of Esther

Esther and the Sovereign Rule of God

The book of Esther is set far away from the Promised Land, on the opposite end of the world in the city of Susa, the capital of the powerful Persian empire (c. 539–331 B.C.). After the Babylonian empire destroyed the Jerusalem temple and decimated the kingdom of Judah (587/586 B.C.), a significant portion of the remaining Jewish population was exiled to Babylon. After Cyrus defeated the Babylonians and established his Persian empire, Cyrus granted freedom for the exiled Jewish people to return to their homeland and rebuild their temple (c. 539 B.C.). Some, but not all, of the Jews returned to the Promised Land and began to rebuild their lives. Others remained in exile and began to build Jewish communities in the Persian empire. Esther and Mordecai, the main characters of the book of Esther, were from families that chose to remain.

The book of Esther is in the Bible to show us that the hiddenness of God is not the absence of God. Even though God is not even mentioned in the entire book, he sovereignly and mercifully preserves his poeple in the midst of adversity.

Still the Chosen People of God?

After the Jewish exiles returned to the homeland, they entered what is called the postexilic ("after the exile") period of their existence. It was a time of great uncertainty, and the people had many questions. Were they still the people of God, or was God finished with them? And if homeland Jews were still the people of God, what about those Jews who never returned but chose to remain behind and live among the pagans? Were they still members of the covenant people, or had they forfeited their inheritance?

Therefore, while the immediate purpose of the book of Esther was to explain why all Jews everywhere should celebrate Purim (a festival not prescribed by the Law of Moses; see Est. 9:26–32), its deeper and more significant purpose was to demonstrate that the postexilic Jews—even those outside the Land—remained the chosen people of God. Through them, God was still committed by covenant to accomplish his plan of worldwide redemption and new creation. They were therefore protected by his quiet yet overruling sovereignty from all pagan attempts to destroy them until the "fullness of time," when Israel gave the Messiah to the world (Gal. 4:4).

Universal Themes in Esther

The sovereign rule of God. The primary theme of Esther that is universally applicable to global Christians is the sovereign rule of God, even amid seemingly insignificant events. The book of Esther is noteworthy for its complete lack of any mention of God. This has caused some to question whether it belongs in Scripture. The lack of reference to God, however, works as a literary device to make the reader realize that God is on every page. Throughout the book, God is controlling, directing, and working through all the seemingly trivial circumstances in order to protect his people and accomplish his ultimate purpose of cosmic redemption.

Coincidences? Note how the following "coincidences" work in the book to attain God's purposes. First, how wonderful that Esther was so beautiful and that King Ahasuerus chose her from among all the young women of the kingdom to be his next queen (Est. 2:17). Second, how fortunate that Mordecai overheard the plot against the king and rescued him from assassination, and that Mordecai's valiant deed of loyalty was recorded in the royal archives (2:21–23). Third, note that when Esther presented herself before the king (which, in Persian law, was punishable by death), she "won favor in his sight" and was spared and allowed to speak (5:2). Fourth, it was quite a stroke of good fortune that the king could not sleep and therefore ordered that the chronicles of memorable deeds should be read to him; that the scribe just happened to read about Mordecai and his heroic act; and that the king was alert enough to ask whether Mordecai had been rewarded for his deed (6:1–3). Fifth, how ironic for Haman to walk in just as the king was considering how he might honor Mordecai for his deed (6:4–12). Sixth, how unfortunate for Haman that he "was falling on the couch where Esther was" to beg for his life just as the king returned, and the king interpreted Haman's move as an assault upon Esther (7:8). Seventh, how interesting that Mordecai was made second in command in place of Haman over all of the vast Persian empire (8:2; 10:2–3).

God works all things together for good. Are these events insignificant circumstances? Are they merely chance? Or are they examples of God quietly yet sovereignly working on behalf of his people to accomplish his purposes? The Lord so governs situations that he overrules and thwarts the schemes of those who would seek to destroy his chosen people and works them instead for ultimate good (see Rom. 8:28).

The Global Message of Esther for Today

Living in exile. The contemporary church around the world has much to learn from the book of Esther concerning empire and living in exile. With the church now a global faith, it finds itself located increasingly within countries that are unfamiliar with the Christian tradition or even hostile to it. The global church in many places now lives an "exiled" sort of existence under pagan rule or tyrannical leaders, in circumstances similar to those faced by Esther and Mordecai under Persian imperial rule. In the New Testament, the book of Acts narrates how regularly the church had to navigate the precarious waters of a pagan empire. In fact, the Roman empire crushed the key figures of the New Testament. Pontius Pilate, a Roman procurator, crucified Jesus. King Herod Agrippa beheaded James (Acts 12:1–2). Caesar executed Peter and Paul in Rome. Roman power exiled John to the island of Patmos (Rev. 1:9).

Global sojourners. The letter of 1 Peter teaches the global church that its members are "exiles of the Dispersion" and "sojourners" (1 Pet. 1:1; 2:11). As disciples lived out their new faith before their pagan neighbors, this at times resulted in misunderstanding, suffering, and persecution (1 Pet. 2:12; 4:12–13, 16, 19; 5:9–10). Undoubtedly, this felt like "exile," as Christians realized that they no longer fit in with the immoral and idolatrous culture around them. The Roman empire was no longer their true home. They lived in the Roman empire, and they were Romans citizens (or freedmen, or slaves), but they no longer acted like Romans in numerous and important ways. Ultimately, however, Peter meant something more significant when he called the early Christians "exiles" and "sojourners." He has theological exile in view. Like Abraham, who wandered as a homeless "exile" and "sojourner" in the very land that God had promised to him (Gen. 23:4), Christians are exiles and sojourners in the very land that they will inherit—the whole world (Rom. 4:13). They do not inherit it now, as it lies broken in its present and fallen state, but they will enjoy the liberated and renewed world when all is accomplished in Christ (Rom. 8:18–25; Phil. 3:20–21).

Working for justice and compassion. The book of Esther illustrates that, while the Christian community journeys in this exiled existence and waits in hope for “relief and deliverance” (Est. 4:14), some believers may find themselves in positions of government within the empires in which they reside. Christians should not be anxious about working in such contexts, but should instead use the God-given opportunity to work for just and compassionate legislation, which promotes peace and stability for all citizens. In this way, they anticipate the life of the new creation and bring a glimmer of light to a dark world.

The King’s Banquets

ESTHER **1** [†]Now in the days of Ahasuerus, the Ahasuerus who reigned [a] from India to Ethiopia over [b] 127 provinces, [2][†]in those days when King Ahasuerus [c] sat on his royal throne in [d] Susa, the citadel, [3]in the third year of his reign [e] he gave a feast for all his officials and servants. The army of Persia and Media and the nobles and governors of the provinces were before him, [4][†]while he showed the riches of his royal glory and the splendor and pomp of his greatness for many days, 180 days. [5]And when these days were completed, the king gave for all the people present in Susa the citadel, both great and small, a feast lasting for seven days in the court of [f] the garden of the king’s palace. [6][†]There were white cotton curtains and violet hangings fastened with cords of fine linen and purple to silver rods [1] and marble pillars, and also [g] couches of gold and silver on a mosaic pavement of porphyry, marble, mother-of-pearl and precious stones. [7]Drinks were served in golden vessels, vessels of different kinds, and the royal wine was lavished according to the bounty of the king. [8]And drinking was according to this edict: “There is no compulsion.” For the king had given orders to all the staff of his palace to do as each man desired. [9]Queen Vashti also gave a feast for the women in the palace that belonged to King Ahasuerus.

Queen Vashti’s Refusal

[10][†]On the seventh day, [h] when the heart of the king was merry with wine, he commanded Mehuman, Biztha, [i] Harbona, [j] Bigtha and Abagtha, Zethar and Carkas, the seven eunuchs who served in the presence of King Ahasuerus, [11]to bring Queen Vashti before the king with [k] her royal crown, [2] in order to show the peoples and the princes her beauty, for she was lovely to look at. [12][†]But Queen Vashti refused to come at the king’s command delivered by the eunuchs. At this the king became enraged, and his anger burned within him.

[13][†]Then the king said to [l] the wise men [m] who knew the times (for this was the king’s procedure toward all who were versed in law and judgment, [14]the men next to him being Carshena, Shethar, Admatha, Tarshish, Meres,

Marsena, and [n] Memucan, [o] the seven princes of Persia and Media, [p] who saw the king’s face, and sat first in the kingdom): [15][†]“According to the law, what is to be done to Queen Vashti, because she has not performed the command of King Ahasuerus delivered by the eunuchs?” [16]Then Memucan said in the presence of the king and the officials, “Not only against the king has Queen Vashti done wrong, but also against all the officials and all the peoples who are in all the provinces of King Ahasuerus. [17]For the queen’s behavior will be made known to all women, causing them to look at their husbands with contempt, since they will say, ‘King Ahasuerus commanded Queen Vashti to be brought before him, and she did not come.’ [18]This very day the noble women of Persia and Media who have heard of the queen’s behavior will say the same to all the king’s officials, and there will be contempt and wrath in plenty. [19][†]If it please the king, let a royal order go out from him, and let it be written among the laws of the Persians and the Medes so [q] that it may not be repealed, that Vashti is never again to come before King Ahasuerus. And let the king give her royal position to another who is better than she. [20]So when the decree made by the king is proclaimed throughout all his kingdom, for it is vast, [r] all women will give honor to their husbands, high and low alike.” [21][†]This advice pleased the king and the princes, and the king did as Memucan proposed. [22]He sent letters to all the royal provinces, [s] to every province in its own script and to every people in its own language, that every man be master in his own household and speak according to the language of his people.

Esther Chosen Queen

ESTHER 2 [†]After these things, [t] when the anger of King Ahasuerus had abated, he remembered Vashti [u] and what she had done and what had been decreed against her. [2]Then the king’s young men who attended him said, “Let beautiful young virgins be sought out for the king. [3]And let the king appoint officers in all the provinces of his kingdom to gather all the beautiful young virgins to the harem in Susa the citadel, under custody of [v] Hegai, the king’s eunuch, who is in charge of the women. [w] Let their cosmetics be given them. [4]And let the young woman who pleases the king be queen instead of Vashti.” This pleased the king, and he did so.

[5][†]Now there was a Jew in Susa the citadel whose name was [x]Mordecai, the son of Jair, son of Shimei, son of Kish, a Benjaminite, [6][†][y]who had been carried away from Jerusalem among the captives carried away with Jeconiah king of Judah, whom Nebuchadnezzar king of Babylon had carried away. [7][†]He was bringing up Hadassah, that is Esther, [z]the daughter of his uncle, for she had neither father nor mother. The young woman had a beautiful figure and was lovely to look at, and when her father and her mother died, Mordecai took her as his own daughter. [8][†]So when the king’s order and his edict were proclaimed, and [a]when many young women were gathered in Susa the citadel in custody of [b]Hegai, Esther also was taken into the king’s palace and put in custody of Hegai, who had charge of the women. [9]And the young woman pleased him and won his favor. And he quickly provided her [c]with her cosmetics and her portion of food, and with seven chosen young women from the king’s palace, and advanced her and her young women to the best place in the harem. [10][†][d]Esther had not made known her people or kindred, for Mordecai had commanded her not to make it known. [11]And every day Mordecai walked in front of the court of the harem to learn how Esther was and what was happening to her.

[12][†]Now when the turn came for each young woman to go in to King Ahasuerus, after being twelve months under the regulations for the women, since this was the regular period of their beautifying, six months with oil of myrrh and six months with spices and ointments for women— [13]when the young woman went in to the king in this way, she was given whatever she desired to take with her from the harem to the king’s palace. [14]In the evening she would go in, and in the morning she would return to the second harem in custody of Shaashgaz, the king’s eunuch, who was in charge of the concubines. She would not go in to the king again, unless the king delighted in her and she was summoned by name.

[15]When the turn came for Esther [e]the daughter of Abihail the uncle of Mordecai, who had taken her as his own daughter, to go in to the king, she asked for nothing except what [f]Hegai the king’s eunuch, who had charge of the women, advised. Now Esther was winning favor in the eyes of all who saw her. [16][†]And when Esther was taken to King Ahasuerus, into his royal palace, in the tenth month, which is the month of Tebeth, in the seventh

year of his reign, [17]the king loved Esther more than all the women, and she won grace and favor in his sight more than all the virgins, so that he set [g]the royal crown [1] on her head and made her queen instead of Vashti. [18][†]Then the king [h]gave a great feast for all his officials and servants; it was Esther's feast. He also granted a remission of taxes to the provinces and gave gifts with royal generosity.

Mordecai Discovers a Plot

[19][†]Now when the virgins were gathered together [i]the second time, Mordecai was sitting [j]at the king's gate. [20] [k]Esther had not made known her kindred or her people, as Mordecai had commanded her, for Esther obeyed Mordecai just [l]as when she was brought up by him. [21]In those days, as Mordecai was sitting at the king's gate, [m]Bigthan and [n]Teresh, two of the king's eunuchs, who guarded the threshold, became angry and sought to lay hands on King Ahasuerus. [22]And this came to the knowledge of Mordecai, [o]and he told it to Queen Esther, and Esther told the king in the name of Mordecai. [23]When the affair was investigated and found to be so, the men were both hanged on the gallows. [2] And it was recorded in [p]the book of the chronicles in the presence of the king.

Haman Plots Against the Jews

ESTHER **3** [†]After these things King Ahasuerus [q]promoted Haman [r]the Agagite, the son of Hammedatha, [s]and advanced him and set his throne above all the officials who were with him. [2][†]And all the king's servants who were at the king's gate bowed down and paid homage to Haman, for the king had so commanded concerning him. [t]But Mordecai did not bow down or pay homage. [3]Then the king's servants who were [u]at the king's gate said to Mordecai, "Why do you transgress [v]the king's command?" [4]And when they spoke to him day after day and he would not listen to them, they told Haman, in order to see whether Mordecai's words would stand, for he had told them that he was a Jew. [5][†]And when Haman saw that [t]Mordecai did not bow down or pay homage to him, Haman was [w]filled with fury. [6]But he disdained to lay hands on Mordecai alone. So, as they had made known to him the people of Mordecai, Haman sought to destroy all the Jews, the people of Mordecai, throughout the whole kingdom of Ahasuerus.

7[†]In the first month, which is the month of Nisan, in the twelfth year of King Ahasuerus, [x] they cast Pur (that is, they cast lots) before Haman day after day; and they cast it month after month till the twelfth month, which is [y] the month of Adar. 8[†]Then Haman said to King Ahasuerus, "There is a certain people scattered abroad and dispersed among the peoples in all the provinces of your kingdom. [z] Their laws are different from those of every other people, and they do not keep the king's laws, so that it is not to the king's profit to tolerate them. 9[†]If it please the king, let it be decreed that they be destroyed, and I will pay 10,000 talents [1] of silver into the hands of those who have charge of the king's business, that they may put it into the king's treasuries." 10[†] [a] So the king took his signet ring from his hand and gave it to Haman [b] the Agagite, the son of Hammedatha, [c] the enemy of the Jews. 11And the king said to Haman, "The money is given to you, the people also, to do with them as it seems good to you."

12[†] [d] Then the king's scribes were summoned on the thirteenth day of the first month, and an edict, according to all that Haman commanded, was written to the king's [e] satraps and to the governors over all the provinces and to the officials of all the peoples, [f] to every province in its own script and every people in its own language. It was written [g] in the name of King Ahasuerus [h] and sealed with the king's signet ring. 13Letters were sent [i] by couriers to all the king's provinces with instruction [j] to destroy, to kill, and to annihilate all Jews, young and old, women and children, [k] in one day, the thirteenth day of the twelfth month, which is the month of Adar, [l] and to plunder their goods. 14 [m] A copy of the document was to be issued as a decree in every province by proclamation to all the peoples to be ready for that day. 15[†] [i] The couriers went out hurriedly by order of the king, and the decree was issued in Susa the citadel. And the king and Haman sat down to drink, [n] but the city of Susa was thrown into confusion.

Esther Agrees to Help the Jews

ESTHER 4 [†]When Mordecai learned all that had been done, Mordecai tore his clothes [o] and put on sackcloth and ashes, and went out into the midst of the city, and he cried out with a loud and bitter cry. [2]He went up to the entrance of the king's gate, for no one was allowed to enter the king's gate clothed in sackcloth. [3]And in every province, wherever the king's command and his decree reached, there was great mourning among the Jews, [p] with fasting and weeping and lamenting, and many of them [q] lay in sackcloth and ashes.

[4]When Esther's young women and her eunuchs came and told her, the queen was deeply distressed. She sent garments to clothe Mordecai, so that he might take off his sackcloth, but he would not accept them. [5]Then Esther called for Hathach, one of the king's eunuchs, who had been appointed to attend her, and ordered him to go to Mordecai to learn what this was and why it was. [6]Hathach went out to Mordecai in the open square of the city in front of the king's gate, [7]and Mordecai told him all that had happened to him, [r] and the exact sum of money that Haman had promised to pay into the king's treasuries for the destruction of the Jews. [8]Mordecai also gave him [s] a copy of the written decree issued in Susa for their destruction, that he might show it to Esther and explain it to her and command her to go to the king to beg his favor and plead with him on behalf of her people. [9]And Hathach went and told Esther what Mordecai had said. [10]Then Esther spoke to Hathach and commanded him to go to Mordecai and say, [11][†]"All the king's servants and the people of the king's provinces know that if any man or woman goes to the king inside [t] the inner court without being called, [u] there is but one law—to be put to death, except the one [v] to whom the king holds out the golden scepter so that he may live. But as for me, I have not been called to come in to the king these thirty days."

[12]And they told Mordecai what Esther had said. [13]Then Mordecai told them to reply to Esther, "Do not think to yourself that in the king's palace you will escape any more than all the other Jews. [14][†]For if you keep silent at this time, relief and deliverance will rise for the Jews from another place, but you and your father's house will perish. And who knows whether you have not come to the kingdom for such a time as this?" [15]Then Esther told

them to reply to Mordecai, [16][†]“Go, gather all the Jews to be found in Susa, and hold a fast on my behalf, and do not eat or drink for [w]three days, night or day. I and my young women will also fast as you do. Then I will go to the king, though it is against the law, [x]and if I perish, I perish.” [17]Mordecai then went away and did everything as Esther had ordered him.

Esther Prepares a Banquet

ESTHER 5 [†] [y]On the third day Esther put on her royal robes and stood in [z]the inner court of the king’s palace, in front of the king’s quarters, while the king was sitting on his royal throne inside the throne room opposite the entrance to the palace. [2]And when the king saw Queen Esther standing in the court, [a]she won favor in his sight, [b]and he held out to Esther the golden scepter that was in his hand. Then Esther approached and touched the tip of the scepter. [3][†]And the king said to her, “What is it, Queen Esther? What is your request? It shall be given you, even [c]to the half of my kingdom.” [4][†]And Esther said, “If it please the king, let the king and Haman come today to a feast that I have prepared for the king.” [5]Then the king said, “Bring Haman quickly, so that we may do as Esther has asked.” So the king and Haman came to the feast that Esther had prepared. [6][d]And as they were drinking wine after the feast, the king said to Esther, [e]“What is your wish? It shall be granted you. And what is your request? [c]Even to the half of my kingdom, it shall be fulfilled.” [7]Then Esther answered, “My wish and my request is: [8][f]If I have found favor in the sight of the king, and if it please the king to grant my wish and fulfill my request, let the king and Haman come to [g]the feast that I will prepare for them, and tomorrow I will do as the king has said.”

Haman Plans to Hang Mordecai

[9][†]And Haman went out that day [h]joyful and glad of heart. But when Haman saw Mordecai [i]in the king’s gate, [j]that he neither rose nor trembled before him, he was filled with wrath against Mordecai. [10]Nevertheless, Haman restrained himself and went home, and he sent and brought his friends and [k]his wife Zeresh. [11]And Haman recounted to them the splendor

of his riches, [l] the number of his sons, all the promotions with which [m] the king had honored him, and how he had advanced him above the officials and the servants of the king. 12Then Haman said, “Even Queen Esther let no one but me come with the king to the feast she prepared. And tomorrow also I am invited by her together with the king. 13Yet all this is worth nothing to me, so long as I see Mordecai the Jew sitting [i] at the king’s gate.” 14[†]Then [k] his wife Zeresh and all his friends said to him, [n] “Let a gallows [1] fifty cubits [2] high be made, and in the morning tell the king to have Mordecai hanged upon it. Then go joyfully with the king to the feast.” This idea pleased Haman, and he had the gallows made.

The King Honors Mordecai

ESTHER **6** [†]On that night the king could not sleep. And he gave orders to bring [o] the book of memorable deeds, the chronicles, and they were read before the king. 2And it was found written how [p] Mordecai had told about [q] Bigthana [1] and [r] Teresh, two of the king’s eunuchs, who guarded the threshold, and who had sought to lay hands on King Ahasuerus. 3And the king said, “What honor or distinction has been bestowed on Mordecai for this?” The king’s young men who attended him said, “Nothing has been done for him.” 4And the king said, “Who is in the court?” Now Haman had just entered [s] the outer court of the king’s palace to speak to the king about having Mordecai hanged on [t] the gallows [2] that he had prepared for him. 5[†]And the king’s young men told him, “Haman is there, standing in the court.” And the king said, “Let him come in.” 6[†]So Haman came in, and the king said to him, “What should be done to the man [u] whom the king delights to honor?” And Haman said to himself, “Whom would the king delight to honor more than me?” 7And Haman said to the king, “For the man whom the king delights to honor, 8let royal robes be brought, which the king has worn, [v] and the horse that the king has ridden, and on whose head [w] a royal crown [3] is set. 9And let the robes and the horse be handed over to one of the king’s most noble officials. Let them dress the man whom the king delights to honor, and let them lead him on the horse through the square of the city, [x] proclaiming before him: ‘Thus shall it be done to the man whom the king delights to honor.’” 10Then the king said to Haman, “Hurry; take the robes and the horse, as you have said, and do so to Mordecai the Jew, who sits [y] at the king’s gate. Leave out nothing that you have mentioned.” 11So Haman took the robes and the horse, and he dressed Mordecai and led him through the square of the city, proclaiming before him, “Thus shall it be done to the man whom the king delights to honor.”

12Then Mordecai returned to the king’s gate. But Haman hurried to his house, mourning [z] and with his head covered. 13[†]And Haman told [a] his wife Zeresh and all his friends everything that had happened to him. Then his wise men and his wife Zeresh said to him, “If Mordecai, before whom you have begun to fall, is of the Jewish people, you will not overcome him but will surely fall before him.”

Esther Reveals Haman’s Plot

14While they were yet talking with him, the king’s eunuchs arrived and hurried to bring Haman [b] to the feast that Esther had prepared.

ESTHER 7 So the king and Haman went in to feast with Queen Esther. 2[†]And on the second day, as they were drinking wine after the feast, the king again said to Esther, [c] “What is your wish, Queen Esther? It shall be granted you. And what is your request? [d] Even to the half of my kingdom, it shall be fulfilled.” 3Then Queen Esther answered, [e] “If I have found favor in your sight, O king, and if it please the king, let my life be granted me for my wish, and my people for my request. 4[†][f] For we have been sold, I and my people, [g] to be destroyed, to be killed, and to be annihilated. If we had been sold merely as slaves, men and women, I would have been silent, for our affliction is not to be compared with the loss to the king.” 5Then King Ahasuerus said to Queen Esther, “Who is he, and where is he, who has dared [1] to do this?” 6And Esther said, [h] “A foe and enemy! This wicked Haman!” Then Haman was terrified before the king and the queen.

Haman Is Hanged

7[†]And the king arose in his wrath from the wine-drinking and went into [i] the palace garden, but Haman stayed to beg for his life from Queen Esther, for he saw that harm was determined against him by the king. 8[†]And the king returned from [i] the palace garden to the place where they were drinking wine, as Haman was falling on [j] the couch where Esther was. And the king said, "Will he even assault the queen in my presence, in my own house?" As the word left the mouth of the king, they covered Haman's face. [9]Then [k] Harbona, one of the eunuchs in attendance on the king, said, "Moreover, [l] the gallows [2] that Haman has prepared for Mordecai, [m] whose word saved the king, is standing at Haman's house, fifty cubits [3] high." [10]And the king said, "Hang him on that." [n] So they hanged Haman on the gallows that he had prepared for Mordecai. [o] Then the wrath of the king abated.

Esther Saves the Jews

ESTHER 8 [†]On that day King Ahasuerus gave to Queen Esther the house of Haman, [h] the enemy of the Jews. And Mordecai came before the king, for Esther had told [p] what he was to her. [2] [q] And the king took off his signet ring, which he had taken from Haman, and gave it to Mordecai. And Esther set Mordecai over the house of Haman.

[3][†]Then Esther spoke again to the king. She fell at his feet and wept and pleaded with him to avert the evil plan of Haman [r] the Agagite and the plot that he had devised against the Jews. [4] [s] When the king held out the golden scepter to Esther, [5]Esther rose and stood before the king. And she said, "If it please the king, [t] and if I have found favor in his sight, and if the thing seems right before the king, and I am pleasing in his eyes, let an order be written to revoke [u] the letters devised by Haman [r] the Agagite, the son of Hammedatha, which he wrote to destroy the Jews who are in all the provinces of the king. [6]For how can I bear [v] to see the calamity that is coming to my people? Or how can I bear to see the destruction of my kindred?" [7]Then King Ahasuerus said to Queen Esther and to Mordecai the Jew, "Behold, [w] I have given Esther the house of Haman, and they have hanged him on the gallows, [1] because he intended to lay hands on the Jews. [8]But you may write as you please with regard to the Jews, in the name of the king, [x] and seal it with the king's ring, for an edict written in the name of the king and sealed with the king's ring [y] cannot be revoked."

[9][†] [z] The king's scribes were summoned at that time, in the third month, which is the month of Sivan, on the twenty-third day. And an edict was

written, according to all that Mordecai commanded concerning the Jews, to [a] the satraps and the governors and the officials of the provinces [b] from India to Ethiopia, [b] 127 provinces, [c] to each province in its own script and to each people in its own language, and also to the Jews in their script and their language. 10 [d] And he wrote in the name of King Ahasuerus [e] and sealed it with the king's signet ring. Then he sent the letters by mounted couriers riding on [f] swift horses that were used in the king's service, bred from the royal stud, 11[†]saying that the king allowed the Jews who were in every city [g] to gather and defend their lives, [h] to destroy, to kill, and to annihilate any armed force of any people or province that might attack them, children and women included, [i] and to plunder their goods, 12[†][j] on one day throughout all the provinces of King Ahasuerus, on the thirteenth day of the twelfth month, which is the month of Adar. 13 [k] A copy of what was written was to be issued as a decree in every province, being publicly displayed to all peoples, and the Jews were to be ready on that day to take vengeance on their enemies. 14So the couriers, mounted on their [f] swift horses that were used in the king's service, rode out hurriedly, urged by the king's command. And the decree was issued in Susa the citadel.

15[†]Then Mordecai went out from the presence of the king [l] in royal robes of blue and white, with a great golden crown [2] and [m] a robe of fine linen and purple, [n] and the city of Susa shouted and rejoiced. 16The Jews had [o] light and gladness and joy and honor. 17[†]And in every province and in every city, wherever the king's command and his edict reached, there was gladness and joy among the Jews, a feast and [p] a holiday. [q] And many from the peoples of the country declared themselves Jews, [r] for fear of the Jews had fallen on them.

The Jews Destroy Their Enemies

ESTHER 9 [†] [s] Now in the twelfth month, which is the month of Adar, [t] on the thirteenth day of the same, [u] when the king's command and edict were about to be carried out, [j] on the very day when the enemies of the Jews hoped to gain the mastery over them, the reverse occurred: the Jews gained mastery over those who hated them. 2 [v] The Jews gathered in their cities throughout all the provinces of King Ahasuerus to lay hands on those who sought their harm. And no one could stand against them, [w]for the fear of them had fallen on all peoples. [3]All the officials of the provinces and [x]the satraps and the governors and the royal agents also helped the Jews, for the fear of Mordecai had fallen on them. [4]For Mordecai was great in the king's house, and his fame spread throughout all the provinces, for the man Mordecai grew [y]more and more powerful. [5]The Jews struck all their enemies with the sword, killing and destroying them, and did as they pleased to those who hated them. [6]In Susa the citadel itself the Jews killed and destroyed 500 men, [7]and also killed Parshandatha and Dalphon and Aspatha [8]and Poratha and Adalia and Aridatha [9]and Parmashta and Arisai and Aridai and Vaizatha, [10][z]the ten sons of Haman the son of Hammedatha, [a]the enemy of the Jews, [b]but they laid no hand on the plunder.

[11][†]That very day the number of those killed in Susa the citadel was reported to the king. [12]And the king said to Queen Esther, "In Susa the citadel the Jews have killed and destroyed 500 men and also the ten sons of Haman. What then have they done in the rest of the king's provinces! [c]Now what is your wish? It shall be granted you. And what further is your request? It shall be fulfilled." [13]And Esther said, "If it please the king, let the Jews who are in Susa be allowed [d]tomorrow also to do according to this day's edict. And let the ten sons of Haman be hanged on the gallows."[1] [14]So the king commanded this to be done. A decree was issued in Susa, and the ten sons of Haman were hanged. [15]The Jews who were in Susa gathered also on the fourteenth day of the month of Adar and they killed 300 men in Susa, but they laid no hands on the plunder.

[16][†][e]Now the rest of the Jews who were in the king's provinces also [f]gathered to defend their lives, and got relief from their enemies and killed 75,000 of those who hated them, but they laid no hands on the plunder. [17]This was [g]on the thirteenth day of the month of Adar, and on the fourteenth day they rested and made that a day of feasting and gladness. [18]But the Jews who were in Susa gathered [g]on the thirteenth day and on the fourteenth, and rested [h]on the fifteenth day, making that a day of feasting and gladness. [19]Therefore the Jews of the villages, who live in [i]the rural towns, hold the fourteenth day of the month of Adar as a day for gladness

and feasting, as [j] a holiday, and [k] as a day on which they send gifts of food to one another.

The Feast of Purim Inaugurated

20[†]And Mordecai recorded these things and sent letters to all the Jews who were in all the provinces of King Ahasuerus, both near and far, 21obliging them to keep the fourteenth day of the month Adar and also the fifteenth day of the same, year by year, 22as the days on which the Jews got relief from their enemies, and as the month that had been turned for them from sorrow into gladness and from mourning into [j] a holiday; that they should make them days of feasting and gladness, days for sending gifts of food to one another and gifts to the poor.

23[†]So the Jews accepted what they had started to do, and what Mordecai had written to them. 24For Haman the Agagite, the son of Hammedatha, [l] the enemy of all the Jews, [m] had plotted against the Jews to destroy them, and [n] had cast Pur (that is, cast lots), to crush and to destroy them. 25But when it came before the king, he gave orders in writing [o] that his evil plan that he had devised against the Jews [p] should return on his own head, and that he and his sons should be hanged on the gallows. [2] 26Therefore they called these days Purim, after the term [n] Pur. Therefore, because of all that was written in [q] this letter, and of what they had faced in this matter, and of what had happened to them, 27the Jews firmly obligated themselves and their offspring and [r] all who joined them, that without fail they would keep [s] these two days according to what was written and at the time appointed every year, 28that these days should be remembered and kept throughout every generation, in every clan, province, and city, and that these days of Purim should never fall into disuse among the Jews, nor should the commemoration of these days cease among their descendants.

29Then Queen Esther, [t] the daughter of Abihail, and Mordecai the Jew gave full written authority, confirming [u] this second letter about Purim. 30Letters were sent to all the Jews, [v] to the 127 provinces of the kingdom of Ahasuerus, in words of peace and truth, 31that these days of Purim should be observed at their appointed seasons, as Mordecai the Jew and Queen Esther obligated them, and as they had obligated themselves and their offspring, with regard to [w] their fasts and their lamenting. [32]The command of Queen Esther confirmed these practices of [x] Purim, and it was recorded in writing.

The Greatness of Mordecai

ESTHER **10** [†]King Ahasuerus imposed tax on the land and on [y] the coastlands of the sea. [2][†]And all the acts of his power and might, and the full account of the high honor of Mordecai, [z] to which the king advanced him, are they not written in [a] the Book of the Chronicles of the kings of Media and Persia? [3][†]For Mordecai the Jew was [b] second in rank to King Ahasuerus, and he was great among the Jews and popular with the multitude of his brothers, for he [c] sought the welfare of his people and spoke peace to all his people.

Study Notes for Esther

ESTHER—NOTE ON 1:1–2:23 *Introduction.* The author sets the scene for the main action by describing Queen Vashti's downfall (1:1–22), her replacement by Esther (2:1–18), and how Mordecai prevented a plot against the king (2:19–23).

ESTHER—NOTE ON 1:1 **Ahasuerus** (Xerxes I) was king of Persia 486–464 B.C.

ESTHER—NOTE ON 1:2–3 **Susa**, in western **Persia** (now Shush, in southwestern Iran), was one of Persia's four capital cities (see Neh. 1:1; Dan. 8:2). **Media**. Northwestern Persia, near the Caspian Sea. Once a separate nation, it was conquered c. 550 B.C. by Cyrus the Great, who founded the Persian Empire.

ESTHER—NOTE ON 1:4–5 The **180 days** were probably spent in festivities including lavish meals. **The citadel** probably refers to the fortified palace complex. The **feast lasting for seven days** probably completed the 180 days of festivities.

ESTHER—NOTE ON 1:6–9 **no compulsion**. King Ahasuerus set aside the custom that everyone had to drink whenever the king drank. A separate **feast for the women** was another departure from normal Persian practice (see v. 8; 5:5–6).

ESTHER—NOTE ON 1:10 **eunuchs**. Castrated men who, among other duties, **served** in the royal harem.

FACT

Persian drinking vessels. The Persians were famous for making elaborate, expensive drinking cups and vessels. In fact, no two were alike. When the Greeks crushed the Persian Empire, the Persian drinking vessels were among the most highly valued spoils.

ESTHER—NOTE ON 1:12 The author does not explain why **Vashti refused to come**. Even the queen was expected to obey the king absolutely.

ESTHER—NOTE ON 1:13–14 **wise men**. Official advisers to the king. **the times**. The most favorable times for particular actions (see 3:7). **the seven princes**. The inner circle of the king's advisers. **Media**. See note on 1:2–3.

ESTHER—NOTE ON 1:15–18 **Memucan** repeatedly uses the word **all** to warn the king of a breakdown of proper domestic order throughout society.

ESTHER—NOTE ON 1:19–20 The Persian king's laws, once **written**, **may not be repealed** (see Dan. 6:8). This could cause complications if the king changed his mind (see Est. 8:5–8; Dan. 6:14–18). **Never again** implies divorce and the end of her queenship.

FACT

Absolute authority. Once the king wrote a law, it could not be overturned (1:19–20). But it could be modified by an additional law (8:8–9:1).

ESTHER—NOTE ON 1:21–22 **speak according to the language of his people**. This command is probably intended to ensure that all family members everywhere understand the edict.

ESTHER—NOTE ON 2:1–4 The **young men** were probably the king's personal household servants (see 6:3). **eunuch**. See note on 1:10.

FACT

Who is King Ahasuerus? The Persian king Ahasuerus is also known as Xerxes I. It was his army that fought against the Greek Spartans in 480 B.C. at the Battle of Thermopylae.

ESTHER—NOTE ON 2:5 Mordecai was descended from King Saul. His great-grandfather, **Kish**, has the same name as Saul's father (1 Sam. 9:1–2).

ESTHER—NOTE ON 2:6 **Jeconiah**, also known as Jehoiachin (1 Chron. 3:16), was the second-to-last king of Judah. He was deported to Babylon in 597

B.C. (2 Kings 24:10–17), which would have been 114 years before the present events. Therefore **who had been carried away from Jerusalem** must refer to Mordecai’s ancestor Kish, rather than to Mordecai himself (Est. 2:5).

ESTHER—NOTE ON 2:7 **Hadassah** (“myrtle”) is the Hebrew name of Mordecai’s cousin. **Esther** (“star”) is her Persian name.

ESTHER—NOTE ON 2:8–9 It is unclear from the word **taken** whether Esther went willingly. Given **the king’s order**, she probably had no choice. The **seven chosen young women** were her personal maids.

ESTHER—NOTE ON 2:10–11 Mordecai’s instruction to Esther not to reveal **her people or kindred** is the first hint of the prejudice against the Jewish people that will be seen in ch. 3. See note on 3:15.

ESTHER—NOTE ON 2:12–15 **myrrh**. An expensive perfume obtained from trees native to Africa and southern Asia. **Concubines**, the king’s mistresses, were housed separately (in the **second harem**). They had a lower status than his wife or wives. **Abihail** is the **uncle** referred to in v. 7.

ESTHER—NOTE ON 2:16 **Tebeth**, in midwinter, was the **tenth month** of the Jewish calendar. The **seventh year** would have been four years after the events of ch. 1 (see 1:3; and chart).

Chronology in Esther

The events of Esther unfold over a period of 10 years.

Reference	Event	Month	Day	Year of Ahasuerus’s Reign	Year
1:3	Ahasuerus holds his banquets			3	483 B.C.
2:16	Esther goes to Ahasuerus	10		7	479
3:7	Haman casts his lots	1		12	474
3:12	Haman issues his decree	1	13	12	474
3:13	Date planned for annihilation of the Jews	12	13	13	473
8:9	Mordecai issues his decree	3	23	13	473
8:12; 9:1	Day upon which Jews could defend themselves from attack	12	13	13	473
9:6–10, 20–22	Ten sons of Haman executed; Feast of Purim celebrated	12	14, 15	13	473

ESTHER—NOTE ON 2:18 **Esther’s feast** honored her as the new queen (see 1:3, 5, 9). **remission of taxes**. A customary form of celebration. **gifts with**

royal generosity. Probably food given to the poor, so that all could celebrate (see 9:22; Jer. 40:5).

ESTHER—NOTE ON **2:19–23** Mordecai happens to be in the right place at the right time to serve King Ahasuerus. This is one of many examples of God's hidden direction of events, though God is never actually mentioned in Esther (see Introduction: Key Themes).

ESTHER—NOTE ON **2:19–21** **the second time**. Possibly a second gathering of all the virgins (see v. 2) to complete the celebration of Esther's coronation. **the king's gate**. Where the king's officials dispensed justice (2 Sam. 15:2–6; see Ruth 4:1–11). **Mordecai was sitting**. Probably as an official, because of Esther's new influence with the king. **the threshold**. The door to the king's private rooms.

ESTHER—NOTE ON **3:1–9:19** *Main Action.* The plot to destroy the Jews (3:1–15) is foiled by the courageous actions of Esther and Mordecai (4:1–8:17), resulting in a complete victory for the Jews (9:1–19).

ESTHER—NOTE ON **3:1** **the Agagite**. A descendant of Agag, king of the Amalekites, one of Israel's ancient enemies (Ex. 17:8–16). Agag was defeated by King Saul and killed by the prophet Samuel (1 Sam. 15:1–33).

ESTHER—NOTE ON **3:2–4** **bowed down and paid homage**. Bowing was the normal way of paying respect to Persian royalty. It was not an act of worship (see Gen. 23:7; 1 Kings 1:16). **Mordecai did not bow**, because "he was a Jew." The text does not give any more reason. **he had told them that he was a Jew**. Mordecai did the very thing he had told Esther not to do (Est. 2:10, 20).

ESTHER—NOTE ON **3:5–6** **Haman . . . disdained to lay hands on Mordecai alone**. Haman hated the Jews and set out to destroy them all. **the whole kingdom of Ahasuerus**. This included Jerusalem and the surrounding area, with its mainly Jewish population (see 1:1; Neh. 1:1–3).

ESTHER—NOTE ON **3:7** **Nisan**. The first month of the Jewish religious calendar, which began in spring with the Passover (Ex. 12:1–2). **the twelfth year**. See Est. 2:16; Haman has been waiting for five years to carry out his plot. **Pur** (plural “purim”; see 9:26). The Persian word for “lot.” **cast lots**. A traditional way of seeking divine guidance (Josh. 18:6; Prov. 16:33).

ESTHER—NOTE ON 3:8 **they do not keep the king’s laws**. A reference to Mordecai’s refusal to bow (v. 2), implying that all Jews behave similarly. **not to the king’s profit**. A clever tactic by Haman. The remission of taxes (2:18) and Ahasuerus’s unsuccessful war with Greece in 480 B.C. may have left the royal treasury low on funds.

ESTHER—NOTE ON 3:9 **10,000 talents of silver**. About 12 million ounces (750,000 pounds).

ESTHER—NOTE ON 3:10–11 **signet ring**. A ring used to seal official documents (Jer. 22:24). Haman is empowered to act with royal authority. **The money is given to you**. Ahasuerus authorizes Haman to use as much of the 10,000 talents of silver as he needs to carry out his plot against the Jews.

ESTHER—NOTE ON 3:12–13 **the first month**. Presumably of the following (13th) year of Ahasuerus’s reign (see v. 7). **the twelfth month**. Because the empire was so large, it took almost 12 months to notify those responsible for carrying out the edict against the Jews.

ESTHER—NOTE ON 3:15 **sat down to drink**. Haman and the king callously celebrate the forthcoming massacre. **but . . . Susa was thrown into confusion**. This shows that many of Susa’s citizens did not share Haman’s intense hatred of the Jews.

ESTHER—NOTE ON 4:1–4 **sackcloth and ashes . . . fasting and weeping**. Traditional ways of expressing grief in the ancient Near East, including Israel. Such behavior was banned in **the king’s gate** (see note on 2:19–21). **garments to clothe Mordecai**. Because of the ban of 4:2, Esther probably feared for Mordecai’s safety.

ESTHER—NOTE ON 4:11 **one law**. The law in this matter was absolute, without any qualifications or exceptions. **not been called . . . these thirty days**. The king’s love for Esther may have begun to wane, making her task even more difficult (see 2:14, 17).

ESTHER—NOTE ON 4:14 **deliverance will rise . . . from another place**. Mordecai is confident that God will somehow rescue his people. **your father's house**. The family of Esther's father. Since Mordecai is sure the Jews will be delivered, his statement that Esther and her family **will perish** presumably means God will punish them for Esther's refusal to act. **for such a time as this**. Another hint of Mordecai's belief in God's providence.

ESTHER—NOTE ON 4:16 **hold a fast**. Not an outpouring of grief as in v. 3, but an effort to increase Esther's chances of success, through earnest prayer. This is the strongest indication yet of Esther's and Mordecai's faith in God (see Ezra 9:5; Neh. 1:4). **if I perish, I perish**. Esther realizes that God cannot be manipulated, even by fasting (see Dan. 3:17–18).

ESTHER—NOTE ON 5:1–2 At the end of **the third day** of fasting (4:16), Esther stands in **the inner court**, where Ahasuerus can see her, and risks her life by waiting for him to either reject or receive her. **the golden scepter**. A staff or rod; see 4:11.

ESTHER—NOTE ON 5:3 **even . . . half of my kingdom**. Esther rightly understands this as a traditional, grand gesture rather than one to be taken seriously (see Mark 6:23).

ESTHER—NOTE ON 5:4–8 **the feast that I will prepare**. Another feast, on the following day. Esther puts Haman further off guard, and makes sure the king is in the best possible mood, before making her request.

ESTHER—NOTE ON 5:9–13 **joyful . . . filled with wrath**. Haman is elated at how he has been treated by the king and queen, but he is again angry that Mordecai refuses to bow to him.

ESTHER—NOTE ON 5:14 There was a **gallows** in 2:23 but this is different one, built especially for hanging Mordecai. Its enormous height (75 feet/23 m) is probably intended to make a public spectacle of Mordecai. **tell the king**. Zeresh assumes that Haman's influence is now so great that he can virtually order the king to hang Mordecai.

ESTHER—NOTE ON 6:1 **that night the king could not sleep**. The perfect timing of the king's insomnia strongly suggests that God in his providence is guiding the circumstances and events, rather than their being mere coincidence or chance (compare Dan. 6:18). **the book of memorable deeds, the chronicles**. A record of significant events in the king's reign (see Est. 2:23; compare 1 Kings 14:29).

FACT

The invisible God. The book of Esther does not directly mention God, but his providential hand was clearly at work, as remains the case today all around the world.

ESTHER—NOTE ON 6:5 Haman is there. Haman now waits as Esther had done in 5:1. Again, the timing is perfect. Even though the text does not say so, God is invisibly at work.

ESTHER—NOTE ON 6:6–11 What should be done to the man . . . the king delights to honor? Neither Ahasuerus nor Haman is aware of the irony in the question. Haman's response shows both the extent of his vanity and his total unawareness of the trap he is walking into: **do so to Mordecai the Jew**.

ESTHER—NOTE ON 6:13 If Mordecai . . . is of the Jewish people, you . . . will surely fall before him. Even Haman's wife and advisers sense that an irresistible power or person protects the Jewish people.

ESTHER—NOTE ON 7:2 Even . . . half of my kingdom. See note on 5:3.

ESTHER—NOTE ON 7:4 I and my people. Esther reveals that she is a Jew and that Ahasuerus has been tricked into ordering the death of the queen he loves. **we have been sold**. Haman had "bought" the king's agreement to his plan (3:9). **our affliction is not to be compared with the loss to the king**. With this exaggerated comparison, Esther, like Haman, appeals to the king's self-interest: If he were to make the Jews his slaves, he would at least have their free labor. By killing them, he will lose a valuable asset.

ESTHER—NOTE ON 7:7 the palace garden. See 1:5. Ahasuerus withdraws briefly to compose himself.

ESTHER—NOTE ON 7:8 **falling on the couch**. Haman was probably kneeling, perhaps with his hands or arms on the couch, probably seeking mercy from Esther. But the king takes Haman's move as an **assault** on Esther. **they covered Haman's face**. Covering the head of a condemned prisoner is a well-known custom.

ESTHER—NOTE ON 8:1–2 **Ahasuerus gave . . . Esther the house of Haman**. The property of condemned criminals was forfeited to the crown. **his signet ring**. See note on 3:10–11.

ESTHER—NOTE ON 8:3–8 Haman was dead, but the decree he had issued with the king's authority was still in force, for **an edict . . . cannot be revoked** (v. 8; compare Dan. 6:8). The way to counter the edict was to issue another one that made it difficult or impossible to carry out the first one.

ESTHER—NOTE ON 8:9 **Sivan**. The third month of the Jewish religious calendar, in late spring.

ESTHER—NOTE ON 8:11 **any armed force**. The Jews are permitted to defend themselves only by destroying armed enemies who **attack them**, including any **children and women** who participate in the attack.

ESTHER—NOTE ON 8:12 **the thirteenth day of . . . Adar**. See 3:13.

ESTHER—NOTE ON 8:15–16 **Susa . . . rejoiced** (see 3:15). Further evidence that many of the Persian people did not share Haman's hatred toward the Jews. **The Jews had . . . honor**. Probably because people saw that the king himself now favored them.

FACT

Delivering the mail in Persia. The Persian Empire may have had the world's first postal service. Carriers rode on horseback to various stations throughout the empire, where they would deliver messages to other waiting carriers (8:14).

ESTHER—NOTE ON 8:17 **many . . . declared themselves Jews**. That is, they tried to pass themselves off as Jews. **fear of the Jews**. Because of the power now exercised by Mordecai (v. 15; 9:3–4).

ESTHER—NOTE ON **9:1–10** **The Jews . . . did as they pleased** (v. 5). They took full advantage of the opportunity to defeat their attackers, as they were allowed to do (see notes on 8:11; 9:11–15). **laid no hand on the plunder** (also in vv. 15–16). They had been given permission to take the property of those whom they conquered (8:11), but they did only what was necessary to defend themselves.

ESTHER—NOTE ON **9:11–15** **tomorrow also**. Probably because there were still armed men in Susa committed to carrying out the first edict. **the ten sons of Haman were hanged**. In keeping with Persian royal practice, the king wipes out the conspirator's family publicly, to prevent further trouble.

MORDECAI

Mordecai was a Jew living in exile in Persia. When Mordecai's cousin Esther became an orphan he took her as his own child. Eventually Esther became queen, and Mordecai became a royal official. One day, while serving King Ahasuerus, Mordecai discovered and reported a plot to kill the king, thus saving the king's life. Later, when Mordecai refused to bow down to Haman, who was second in command to the king, Haman persuaded the king to call for the death of all Jews. With the help of Queen Esther, Mordecai saved the Jews of Persia from this death sentence. Haman was hanged on the gallows he had prepared for Mordecai, and Mordecai replaced Haman as second in command to the king. **(Esther 9:4)**

ESTHER—NOTE ON **9:16–19** Two different dates arose for celebrating the deliverance of the Jews. In rural areas the fighting was completed on the **thirteenth** day of Adar, so they celebrated on the **fourteenth**. But in Susa it did not finish until the fourteenth, so they celebrated on the **fifteenth**. The celebration was still occurring on this date when Esther was written (v. 19).

ESTHER—NOTE ON **9:20–10:3** *Conclusion.* At the high point of the story, the tables are completely turned and the enemies of the Jews get what they deserve.

ESTHER—NOTE ON 9:20–21 **fourteenth . . . also the fifteenth**. (see note on vv. 16–19).

ESTHER—NOTE ON 9:23–32 **Purim**. The Hebrew plural of **Pur** (see note on 3:7). Jews still keep the Feast of Purim today. **This second letter** suggests that the differences between rural and urban Jews (9:9–16) had persisted to some extent in spite of the first letter (vv. 20–22). Both letters were distributed in the form of *many* **letters**, carried by many messengers but with the same basic content.

ESTHER—NOTE ON 10:1 **imposed tax**. Reversing the (temporary) remission of 2:18. If the **coastlands of the sea** are remote parts of Ahasuerus's empire (bordering the eastern Mediterranean), taxing them shows the impressive extent of his power (1:1; 10:2).

FACT

How is the festival of Purim related to Esther? Today, the Jewish festival of Purim celebrates the Jews' deliverance from Haman's plot to kill them. His plot involved casting lots ("purim") to gain the guidance of idols.

ESTHER—NOTE ON 10:2 **the Chronicles**. See note on 6:1. **Media and Persia**. See note on 1:2–3.

ESTHER—NOTE ON 10:3 **second in rank to King Ahasuerus**. Similar to Joseph (see Gen. 41:40). **brothers**. Fellow Jews.

Job

(return to table of contents)

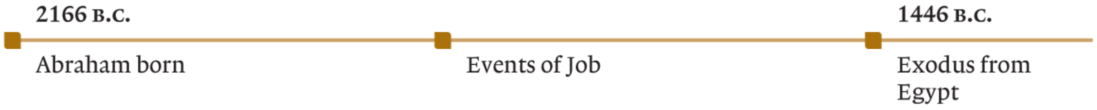
Job 1 • Job 2 • Job 3 • Job 4 • Job 5 • Job 6 • Job 7 • Job 8 • Job 9 • Job 10 •
Job 11 • Job 12 • Job 13 • Job 14 • Job 15 • Job 16 • Job 17 • Job 18 •
Job 19 • Job 20 • Job 21 • Job 22 • Job 23 • Job 24 • Job 25 • Job 26 •
Job 27 • Job 28 • Job 29 • Job 30 • Job 31 • Job 32 • Job 33 • Job 34 •
Job 35 • Job 36 • Job 37 • Job 38 • Job 39 • Job 40 • Job 41 • Job 42

- Introduction to Job
    - Timeline
    - Author and Date
    - Theological Themes
    - Purpose
    - Outline
- Global Message of Job
    - Universal Questions
    - Suffering in a Fallen World
    - A Global Message of Comfort and Hope
    - Our Intercession and Mission of Hope
- Study Notes

Introduction to Job

Introduction to Job

Timeline



Author and Date

The unknown Israelite author of this book presents Job as a person living in Uz (see note on 1:1). Job's godliness (1:1) matches the ideals of Israelite wisdom literature. He clearly knows Yahweh (1:21). The events of the book seem to be set in the times of the patriarchs (Abraham, Isaac, and Jacob).

Theological Themes

The book of Job concerns itself with the question of faith in a sovereign God. Can God be trusted? Is he good and just in his rule of the world? The book shows that the reasons for human suffering often remain a secret to human beings.

In the book of Job, God seems both too close and too far away. On the one hand, Job complains that God is watching him every moment so that he cannot even swallow his spit (7:19). On the other hand, Job finds God elusive (9:11). Though God is greatly concerned about humans, he does not always answer their most agonizing questions.

At the same time, Job's friends offer no real help. They come to "comfort" him (2:11), but Job ends up declaring them "miserable comforters" who would console him "with empty nothings" (21:34). These friends represent an oversimplified view of faith. They think that all human troubles are divine punishments for wrongdoing. Their "comfort" consists largely of urging Job to identify his sin and repent of it. These friends are negative examples of how to comfort those who are suffering.

The book illustrates that one does not need to fully understand God's will in order to be faithful while suffering. Those who suffer need not be afraid to express to God their confusion and questions.

Purpose

The book of Job was written to those who struggle with the question of how God can be good when the world is filled with suffering.

The author does not provide a formal defense of God's justice. Rather, as Job's friends offer their inadequate answers, the author shows how their reasoning fails. Then, in chs. 38–41, the Lord speaks in his own defense, bringing Job to fuller understanding (ch. 42).

Even during his suffering and confusion, before God finally speaks, Job can triumphantly declare, "I know that my Redeemer lives" (19:25).

Outline

I. Prologue: Job's Character and the Circumstances of His Test (1:1–2:13)
II. Dialogue: Job, His Suffering, and His Standing before God (3:1–42:6)
    A. Job: despair for the day of his birth (3:1–26)
    B. The friends and Job: can Job be right before God? (4:1–25:6)
        1. First cycle (4:1–14:22)
        2. Second cycle (15:1–21:34)
        3. Third cycle (22:1–25:6)
    C. Job: the power of God, place of wisdom, and path of integrity (26:1–31:40)
    D. Elihu: suffering as a discipline (32:1–37:24)
    E. Challenge: the Lord answers Job (38:1–42:6)
III. Epilogue: The Vindication, Intercession, and Restoration of Job (42:7–17)

The Global Message of Job

Universal Questions

With its story of one man's life and suffering, the book of Job raises universal questions. Why do people suffer, especially godly people? Where is God in suffering? Can God be trusted amid suffering? Job's friends try to answer such questions with superficial and simplistic solutions, eventually earning God's rebuke (Job 42:7–9).

Ultimately we learn from Job that we can hope steadfastly in our sovereign God. Instead of providing easy answers to hard questions, this incomparably glorious, all-knowing, and almighty God presents to people in all places and in all times the simplest, most powerful, and most universal answer to these questions. God's answer to human suffering has everything to do with his own infinite goodness and care for his creation.

Suffering in a Fallen World

In the life of Job we see the breadth and depth of human suffering. We see suffering in health (Job 2:7), suffering in the loss of property (1:14–17), and suffering in the tragic death of family members (1:18–19). In Job we also listen in on a discussion in the heavenly courtroom between God and Satan (1:6–12; 2:1–7), in which God delights in the upright life of Job. There we are given a window into the normally invisible reasons for our trials and suffering.

Sin and suffering. Suffering is universal, though the kind of suffering differs from circumstance to circumstance. Sometimes we suffer because of our own sin. There is no such thing as sin without consequences. Sometimes God himself directly chastises his people for their sins. However, Job's friends are wrong to assume that his suffering is a direct result of disobedience (Job 8:4), and it would likewise be wrong to conclude that all or even most suffering in the world today is divine punishment for specific sins. The speeches of Eliphaz (chs. 4; 5; 15; 22), Bildad (chs. 8; 18; 25), and Zophar (chs. 11; 20) reflect such wrong assumptions.

Common suffering. Another type of suffering is what we might call "common suffering." This is suffering that affects all people without distinction. It is simply the result of living in a fallen world. It includes health problems from colds to cancer. It includes bad weather, earthquakes, and typhoons. It includes financial struggles, and even death itself. Each tragic incident in Job's life includes an element of this common suffering.

Godliness and suffering. Not only are godly people afflicted with suffering just as others are, but the godly experience some kinds of suffering due specifically to their godliness (Matt. 10:24–33; Acts 14:22; 2 Tim. 3:12). Faithfulness to Christ will bring insult and at times persecution—suffering that could be avoided if we were not disciples of Christ. We see this principle in Job, for it was precisely Job's uprightness that prompted God to single him out to Satan and then led Satan to seek to afflict him (Job 1:8–12).

Devastating suffering. Job's suffering is uniquely profound and painful. Some suffering, we learn, defies any category. We discover in Job that Satan has a hand in some of the suffering of God's people (Job 1:6–12; 2:1–7; compare 2 Cor. 12:1–10). But even such demonically instigated suffering is not outside of God's sovereignty. Nor should our focus be on Satan when we suffer but rather on persisting in steadfast faith amid such God-ordained pain. At the very least a lesson to be learned from Job is that our vision and insight into suffering is severely limited. What is not limited, however, is God's perfect understanding and sovereign control over every event in our lives. In the "Yahweh speeches" of Job (chs. 38–41), God does not engage Job in the details of his questions and complaints. Rather, God reminds Job that God is God and Job is not. God laid the foundation of the earth (38:4); he is God over the seas (38:8, 16), over the stars (38:31–33), and over every creature (39:1–30; 40:15–41:34).

A Global Message of Comfort and Hope

The almighty, all-good God. Despite its focus on challenges and sufferings, the book of Job speaks a message of great hope to the world. We live in a world longing for comfort and hope, and such hope is found in the sovereign God who sees, who is good, and who is faithful. We are not victims of random fate or uncontrolled circumstances. We are loved faithfully and passionately by a sovereign God who works all things for our good (Rom. 8:28). The suffering global church can take comfort amid suffering, knowing that God is pleased with our faithfulness to him, even as God expressed delight in “my servant Job” (Job 1:6–8; 2:3). James 5:11 reminds us that God will fulfill his good purposes and is indeed compassionate and merciful toward his people.

No neat formulas. Living an upright life of faith in God does not exempt us from suffering. This was the fundamental misunderstanding of Job’s friends (Job 8:6) and the reason that their “comfort” was so “miserable” (16:2). Indeed, in Job and in all of Scripture we see that suffering is a part of the experience of godly people, and that suffering is also a means for our sanctification. Suffering is a blessing as through it we learn that God’s ways and purposes are much greater than we can know (chs. 40–41). His purposes and faithfulness are much greater than the achievement of ease and a comfortable life; the global church must not make an idol out of worldly comfort and earthly abundance.

The sufferings of the Savior. Job confessed faith in the living Redeemer (Job 19:25). That Redeemer would one day come and suffer for us on a cross. Here we have yet another kind of suffering, the atoning sufferings of Christ. He suffered for our salvation, bearing the penalty for our sin. It is also our great privilege to share in his suffering (2 Cor. 1:5; 2 Tim. 1:8; 2:3; 1 Pet. 4:13). These are not the sufferings of health problems or bad weather or the consequences of our own folly. These are sufferings that flow from our union with and loyalty to Christ. There is a global attack on the righteous, but God will continue to provide sufficient grace to his people (2 Cor. 12:9).He will grow both his people and his kingdom through such suffering as it is endured in faith.

Our Intercession and Mission of Hope

Though God’s righteous anger burned against the three friends of Job, their folly was forgiven in response to the righteous intervention of Job’s prayers (Job 42:7–9). What then is the Christian response to those who suffer—and to those who cause suffering?

We are to intercede for the world, both in prayer and in life. We are to “comfort those who are in any affliction, with the comfort with which we ourselves are comforted by God” (2 Cor. 1:4). This comfort must find expression in our ministry and service to those in need both where we live as well as around the world—to orphans, widows, and all those who suffer.

This comfort is most gloriously and eternally known as the church ministers the gospel of new hope in Christ to the world—to the lost, to the downtrodden, and even to our enemies (Matt. 5:44). For the greatest suffering in this world is not the loss of property or even family; it is to be lost in sin, without the living Redeemer.

Job’s Character and Wealth

JOB **1** [†]There was a man in the land of [a]Uz whose name was [b]Job, and that man was [c]blameless and upright, one who [d]feared God and [e]turned away from evil. [2][†]There were born to him [f]seven sons and three daughters. [3]He possessed 7,000 sheep, 3,000 camels, 500 yoke of oxen, and 500 female donkeys, and very many servants, so that this man was the greatest of all [g]the people of the east. [4]His sons used to go and hold a feast in the house of each one on his day, and they would send and invite their three sisters to eat and drink with them. [5][†]And when the days of the feast had run their course, Job would send and [h]consecrate them, and he would rise early in the morning and [i]offer burnt offerings according to the number of them all. For Job said, “It may be that my children have sinned, and [j]cursed [1] God in their hearts.” Thus Job did continually.

Satan Allowed to Test Job

[6][†]Now there was a day when [k]the sons of God came to present themselves before the LORD, and [l]Satan [2] also came among them. [7]The LORD said to Satan, “From where have you come?” Satan answered the LORD and said, “From [m]going to and fro on the earth, and from walking up and down on it.” [8]And the LORD said to Satan, “Have you [n]considered my [o]servant Job, that there is none like him on the earth, [p]a blameless and upright man, who fears God and turns away from evil?” [9]Then Satan answered the LORD and said, “Does Job fear God for no reason? [10]Have you not put [q]a hedge around him and his house and all that he has, on every side? You have [r]blessed the work of his hands, and his possessions have increased in the land. [11]But [s]stretch out your hand and [t]touch all that he has, and he will [u]curse you [v]to your face.” [12][†]And the LORD said to Satan, “Behold, all that he has is in your hand. Only against him do not stretch out your hand.” So Satan went out from the presence of the LORD.

Satan Takes Job’s Property and Children

[13][†]Now there was a day when his sons and daughters were eating and drinking wine in their oldest brother’s house, [14]and there came a messenger to Job and said, “The oxen were plowing and the donkeys feeding beside them, [15]and [w]the Sabeans fell upon them and took them and struck down the servants [3] with the edge of the sword, and I alone have escaped to tell you.” [16]While he was yet speaking, there came another and said, [x]“The fire of God fell from heaven and burned up the sheep and the servants and consumed them, and I alone have escaped to tell you.” [17]While he was yet speaking, there came another and said, [y]“The Chaldeans formed [z]three groups and made a raid on the camels and took them and struck down the servants with the edge of the sword, and I alone have escaped to tell you.” [18]While he was yet speaking, there came another and said, [a]“Your sons and daughters were eating and drinking wine in their oldest brother’s house, [19]and behold, a great wind came across [b]the wilderness and struck the four corners of the house, and it fell upon the young people, and they are dead, and I alone have escaped to tell you.”

[20][†]Then Job arose and [c]tore his [d]robe and [e]shaved his head [f]and fell on the ground and worshiped. [21][†]And he said, [g]“Naked I came from my mother’s womb, and naked shall I [h]return. The LORD [i]gave, and the LORD has taken away; [j]blessed be the name of the LORD.”

[22][k]In all this Job did not sin or charge God with [l]wrong.

Satan Attacks Job’s Health

JOB **2** [†]Again [m]there was a day when the sons of God came to present themselves before the LORD, and Satan also came among them to present himself before the LORD. [2]And the LORD said to Satan, “From where have you come?” Satan answered the LORD and said, “From going to and fro on the earth, and from walking up and down on it.” [3][†]And the LORD said to Satan, “Have you considered my servant Job, that there is none like him on the earth, a blameless and upright man, who fears God and turns away from evil? He still [n]holds fast his integrity, although you incited me against him to destroy him [o]without reason.” [4][†]Then Satan answered the LORD and said, “Skin for skin! All that a man has he will give for his life. [5]But

[p] stretch out your hand and touch his bone and his flesh, and he will [q] curse you to your face.” [6][†]And the Lord said to Satan, “Behold, he is in your hand; only spare his life.”

[7]So Satan went out from the presence of the Lord and struck Job with loathsome [r] sores from [s] the sole of his foot to the crown of his head. [8]And he took [t] a piece of broken pottery with which to scrape himself while he sat in [u] the ashes.

[9][†]Then his wife said to him, “Do you still [v] hold fast your integrity? [q] Curse God and die.” [10][†]But he said to her, “You speak as one of the [w] foolish women would speak. [x] Shall we receive good from God, and shall we not receive evil?” [1] [y] In all this Job did not [z] sin with his lips.

Job’s Three Friends

[11][†]Now when Job’s three [a] friends heard of all this evil that had come upon him, they came each from his own place, Eliphaz [b] the Temanite, Bildad [c] the Shuhite, and Zophar the Naamathite. They made an appointment together to come to [d] show him sympathy and comfort him. [12][†]And when they saw him from a distance, they did not recognize him. And they raised their voices and wept, and they [e] tore their robes and sprinkled [f] dust on their heads toward heaven. [13][†]And they sat with him on the ground [g] seven days and seven nights, and no one spoke a word to him, for they saw that his suffering was very great.

Job Laments His Birth

JOB **3** [†]After this Job [h] opened his mouth and cursed the day of his birth. [2]And Job said:

[3][†] [i] “Let the day perish on which I was born,
and the night that said,
‘A man is conceived.’
[4] Let that day be darkness!
May God above not seek it,
nor light shine upon it.

[5] Let gloom and [j] deep darkness claim it.
Let clouds dwell upon it;
let the blackness of the day terrify it.
[6] That night—let thick darkness seize it!
Let it not rejoice among the days of the year;
let it not come into the number of the months.
[7] Behold, let that night be barren;
let no joyful cry enter it.
[8][†] Let those curse it who curse the day,
who are ready to rouse up [k] Leviathan.
[9] Let the stars of its dawn be dark;
let it hope for light, but have none,
nor see [l] the eyelids of the morning,
[10] because it did not shut the doors of my mother’s womb,
nor hide trouble from my eyes.

[11] “Why [m] did I not die at birth,
come out from the womb and expire?
[12] Why did [n] the knees receive me?
Or why the breasts, that I should nurse?
[13][†] For then I would have lain down and been quiet;
I would have slept; then I would have been at rest,
[14] with kings and counselors of the earth
who [o] rebuilt ruins for themselves,
[15] or with princes who had gold,
who filled their houses with silver.
[16] Or why was I not as a hidden [p] stillborn child,
as infants who never see the light?
[17] There the wicked cease from troubling,
and there the weary are at [q] rest.
[18] There the prisoners are at ease together;
they hear not the voice of [r] the taskmaster.
[19] The small and the great are there,
and the slave is free from his master.

[20][†] “Why is light given to him who is in misery,
and life to [s]the bitter in soul,
[21] who [t]long for death, but it comes not,
and dig for it more than for [u]hidden treasures,
[22] who rejoice exceedingly
and are glad when they find the grave?
[23][†] Why is light given to a man whose [v]way is hidden,
whom God has [w]hedged in?
[24] For my sighing comes [x]instead of[1] my bread,
and my [y]groanings are poured out like water.
[25] [z]For the thing that I fear comes upon me,
and what I dread befalls me.
[26] I am not at ease, nor am I quiet;
I have no rest, but trouble comes.”

Eliphaz Speaks: The Innocent Prosper

JOB **4** [†]Then Eliphaz the Temanite answered and said:

[2] “If one ventures a word with you, will you be impatient?
Yet who can keep from speaking?
[3] Behold, you have instructed many,
and you have [a]strengthened the weak hands.
[4] Your words have upheld him who was stumbling,
and you have [a]made firm the feeble knees.
[5] But now it has come to you, and you are impatient;
it touches you, and you are dismayed.
[6] [b]Is not your fear of God[1] your [c]confidence,
and the integrity of your ways your hope?

[7] “Remember: [d]who that was innocent ever perished?
Or where were the upright cut off?
[8][†] As I have seen, those who [e]plow iniquity
and sow trouble reap the same.
[9] By [f]the breath of God they perish,

and by [g] the blast of his anger they are consumed.
10 The roar of the lion, the voice of the fierce lion,
[h] the teeth of the young lions are broken.
11 The strong lion perishes for lack of prey,
and the cubs of the lioness are scattered.

12[†] “Now a word was brought to me stealthily;
my ear received [i] the whisper of it.
13 Amid [j] thoughts from [k] visions of the night,
when [k] deep sleep falls on men,
14 dread came upon me, and trembling,
which made all my bones shake.
15 A spirit glided past my face;
the hair of my flesh stood up.
16 It stood still,
but I could not discern its appearance.
[l] A form was before my eyes;
there was silence, then I heard [m] a voice:
17 [n] ‘Can mortal man be in the right before [2] God?
Can a man be pure before his Maker?
18 Even in his servants [o] he puts no trust,
and his angels he charges with error;
19 how much more those who dwell in houses of [p] clay,
whose foundation is in [q] the dust,
who are crushed like [r] the moth.
20 Between [s] morning and evening they are beaten to pieces;
they perish forever [t] without anyone regarding it.
21 Is not their tent-cord plucked up within them,
[u] do they not die, and that without wisdom?’

JOB **5** [†] “Call now; is there anyone who will answer you?
To which of [v] the holy ones will you turn?
2 Surely vexation kills the fool,
and jealousy slays the simple.

3 [w] I have seen the fool taking root,
but suddenly I cursed his dwelling.
4 His children are [x] far from safety;
they are crushed in [y] the gate,
and there is no one to deliver them.
5 The hungry eat his harvest,
and he takes it even out of thorns, [1]
and the thirsty pant [2] after his [3] wealth.
6[†] For affliction does not come from the dust,
nor does trouble sprout from the ground,
7 but man is [z] born to trouble
as the sparks fly upward.

8 “As for me, I would seek God,
and to God would I commit my cause,
9 who [a] does great things and [b] unsearchable,
[c] marvelous things without number:
10 he gives [d] rain on the earth
and sends waters on the fields;
11 he [e] sets on high those who are lowly,
and those who mourn are lifted to safety.
12 He [f] frustrates the devices of the crafty,
so that their hands achieve no success.
13 He [g] catches the wise in their own craftiness,
and the schemes of the wily are brought to a quick end.
14 They meet with darkness in the daytime
and [h] grope at noonday as in the night.
15 But he [i] saves the needy from the sword of their mouth
and from the hand of the mighty.
16[†] So the poor have hope,
and [j] injustice shuts her mouth.

17 “Behold, [k] blessed is the one whom God reproves;
therefore [l] despise not the discipline of the [m] Almighty.
18 For he wounds, but he [n] binds up;

he [o] shatters, but his hands heal.
19[†] He will [p] deliver you from six troubles;
in seven no [q] evil [4] shall touch you.
20 [r] In famine he will redeem you from death,
and in war from the power of the sword.
21 You shall be [s] hidden from the lash of the tongue,
and shall not fear destruction when it comes.
22 At destruction and famine you shall laugh,
and shall not fear [t] the beasts of the earth.
23 For you shall be in league with the stones of the field,
and the beasts of the field shall be at peace with you.
24 You shall know that your [u] tent is at peace,
and you shall inspect your fold and miss nothing.
25 You shall know also that your [v] offspring shall be many,
and your descendants as [w] the grass of the earth.
26 You shall come to your grave in [x] ripe old age,
like a sheaf gathered up in its season.
27 Behold, this we have [y] searched out; it is true.
Hear, and know it for your good.” [5]

Job Replies: My Complaint Is Just

JOB 6 [†]Then Job answered and said:

2 “Oh that my vexation were weighed,
and all my calamity laid in the balances!
3 For then it would be heavier than [z] the sand of the sea;
therefore my words have been rash.
4 For [a] the arrows of the Almighty are in me;
my spirit drinks their poison;
the terrors of God are arrayed against me.
5 Does the wild donkey bray when he has grass,
or the ox low over his fodder?
6 Can that which is tasteless be eaten without salt,
or is there any taste in the juice of the mallow? [1]

7 My appetite refuses to touch them;
they are as food that is loathsome to me. [2]

8[†] “Oh that I might have my request,
and that God would fulfill my hope,
9 that it would [b]please God to crush me,
that he would let loose his hand and cut me off!
10 This would be my comfort;
I would even exult [3] in pain [c]unsparing,
for I have not denied the words of [d]the Holy One.
11 What is my strength, that I should wait?
And what is my end, that I should be patient?
12 Is my strength the strength of stones, or is my flesh bronze?
13 Have I any help in me,
when resource is driven from me?

14[†] “He who [e]withholds [4] kindness from a [f]friend
forsakes the fear of the Almighty.
15[†] My [g]brothers are [h]treacherous as a torrent-bed,
as torrential [i]streams that pass away,
16 which are dark with ice,
and where the snow hides itself.
17 When they melt, they disappear;
when it is hot, they vanish from their place.
18 The caravans turn aside from their course;
they go up into [j]the waste and perish.
19 The caravans of [k]Tema look,
the travelers of [l]Sheba hope.
20 They are [m]ashamed because they were confident;
they come there and are [m]disappointed.
21 For you have now become nothing;
you see my calamity and are afraid.
22 Have I said, ‘Make me a gift’?
Or, ‘From your wealth offer a bribe for me’?
23 Or, ‘Deliver me from the adversary’s hand’?

Or, ‘Redeem me from the hand of [n] the ruthless’?

24 “Teach me, and I will be silent;
make me understand how I have gone astray.
25[†] How forceful are upright words!
But what does reproof from you reprove?
26 Do you think that you can reprove words,
when the speech of a despairing man is [o] wind?
27 You would even [p] cast lots over the fatherless,
and bargain over your friend.

28[†] “But now, be pleased to look at me,
for I will not lie to your face.
29 [q] Please turn; let no injustice be done.
Turn now; my vindication is at stake.
30 Is there any injustice on my tongue?
Cannot my palate discern the cause of calamity?

Job Continues: My Life Has No Hope

JOB 7 “Has not man [r] a hard service on earth,
and are not his [s] days like the days of a hired hand?
2 Like a slave who longs for [t] the shadow,
and like [u] a hired hand who looks for his [v] wages,
3 so I am allotted months of [w] emptiness,
[x] and nights of misery are apportioned to me.
4 [y] When I lie down I say, ‘When shall I arise?’
But the night is long,
and I am full of tossing till the dawn.
5 My flesh is clothed with [z] worms and [a] dirt;
my skin hardens, then [b] breaks out afresh.
6 My days are [c] swifter than [d] a weaver’s shuttle
and come to their end without hope.

7 “Remember that my life is a [e] breath;

my eye will never again see good.
8 [f] The eye of him who sees me will behold me no more;
while your eyes are on me, [g] I shall be gone.
9 As [h] the cloud fades and vanishes,
so he who [i] goes down to Sheol does not come up;
10 he [j] returns no more to his house,
nor does his [k] place know him anymore.

11[†] “Therefore I will not [l] restrain my mouth;
I will speak in the anguish of my spirit;
I will [m] complain in [n] the bitterness of my soul.
12[†] Am I the sea, or [o] a sea monster,
that you set a guard over me?
13 [p] When I say, ‘My bed will comfort me,
my couch will ease my complaint,’
14 then you scare me with dreams
and terrify me with visions,
15 so that I would choose strangling
and death rather than my [q] bones.
16[†] I [r] loathe my life; I would not live forever.
[s] Leave me alone, for my days are [t] a breath.
17[†] [u] What is man, that you make so much of him,
and that you set your heart on him,
18 [v] visit him every morning
and [w] test him every moment?
19 How long will you not [x] look away from me,
nor leave me alone till I swallow my spit?
20 If I sin, what do I do to you, you watcher of mankind?
Why have you made me [y] your mark?
Why have I become a burden to you?
21 Why do you not pardon my transgression
and take away my iniquity?
For now I shall lie in [z] the earth;
you will [a] seek me, [b] but I shall not be.”

Bildad Speaks: Job Should Repent

JOB **8** [†]Then [c]Bildad the Shuhite answered and said:

[2] “How long will you say these things,
and the words of your mouth be a [d]great wind?
[3] [e]Does God pervert justice?
Or does the Almighty pervert the right?
[4][†] If your [f]children have sinned against him,
he has delivered them into the hand of their transgression.
[5] If you will seek God
and [g]plead with the Almighty for mercy,
[6] if you are pure and upright,
surely then he will [h]rouse himself for you
and [i]restore your rightful habitation.
[7] And though your beginning was small,
[j]your latter days will be very great.

[8][†] “For [k]inquire, please, of bygone ages,
and consider what [l]the fathers have searched out.
[9] For we are but of yesterday and know nothing,
for our days on earth are [m]a shadow.
[10] Will they not teach you and tell you
and utter words out of their understanding?

[11][†] “Can papyrus grow where there is no marsh?
Can reeds flourish where there is no water?
[12] While yet in flower and not cut down,
they [n]wither before any other plant.
[13] Such are the paths of all who [o]forget God;
[p]the hope of [q]the godless shall perish.
[14] His confidence is severed,
and his trust is [r]a spider’s web. [1]
[15] He leans against his [s]house, but it does not stand;
he lays hold of it, but it does not endure.

[16] He is a lush plant before the sun,
and his [t] shoots spread over his garden.
[17] His roots entwine the stone heap;
he looks upon a house of stones.
[18] If he is destroyed from his [u] place,
then it will deny him, saying, ‘I have never [v] seen you.’
[19] Behold, this is the joy of his way,
and out of [w] the soil others will spring.

[20][†] “Behold, God will not reject a blameless man,
nor take the hand of evildoers.
[21] He will yet [x] fill your mouth with laughter,
and your lips with shouting.
[22] Those who hate you will be [y] clothed with shame,
and the tent of the wicked will be no more.”

Job Replies: There Is No Arbiter

JOB 9 [†]Then Job answered and said:

[2] “Truly I know that it is so:
But how can a man be [z] in the right before God?
[3][†] If one wished to [a] contend with him,
one could not answer him once in a thousand times.
[4] He is [b] wise in heart and mighty in strength
—who has [c] hardened himself against him, and succeeded?—
[5] he who removes mountains, and they know it not,
when he overturns them in his anger,
[6] who [d] shakes the earth out of its place,
and [e] its pillars tremble;
[7] who commands the sun, and it does not rise;
who seals up the stars;
[8] who alone [f] stretched out the heavens
and trampled the waves of the sea;
[9] who [g] made [h] the Bear and [i] Orion,

the Pleiades [j] and the chambers of the south;
10 who does [k] great things beyond searching out,
and marvelous things beyond number.
11 Behold, he passes by me, and I [l] see him not;
he moves on, but I do not perceive him.
12 Behold, he snatches away; [m] who can turn him back?
[n] Who will say to him, 'What are you doing?'

13[†] "God will not turn back his anger;
beneath him bowed the helpers of [o] Rahab.
14 [p] How then can I [q] answer him,
choosing my words with him?
15[†] [r] Though I am in the right, I cannot answer him;
I must [s] appeal for mercy to my accuser. [1]
16 If I summoned him and he answered me,
I would not believe that he was listening to my voice.
17 For he crushes me with a tempest
and multiplies my wounds [t] without cause;
18 he will not let me get my breath,
but fills me with bitterness.
19 If it is a contest of [u] strength, behold, he is mighty!
If it is a matter of justice, who can [v] summon him? [2]
20[†] Though I am in the right, [w] my own mouth would condemn me;
though I am blameless, he would prove me perverse.
21[†] I am [x] blameless; I regard not myself;
I [y] loathe my life.
22[†] It is all one; therefore I say,
'He [z] destroys both the blameless and the wicked.'
23 When [a] disaster brings sudden death,
he mocks at the calamity [3] of the innocent.
24 [b] The earth is given into the hand of the wicked;
he [c] covers the faces of its judges—
[d] if it is not he, who then is it?

25 “My [e] days are swifter than [f] a runner;
they flee away; they see no good.
26 They go by like [g] skiffs of reed,
like [h] an eagle swooping on the prey.
27 If I say, [i] ‘I will forget my complaint,
I will put off my sad face, and [j] be of good cheer,’
28 I become [k] afraid of all my suffering,
for I know you will not [l] hold me innocent.
29 I shall be [m] condemned;
why then do I labor in vain?
30 If I wash myself with snow
and [n] cleanse my hands with lye,
31 yet you will plunge me into a pit,
and my own clothes will [o] abhor me.
32[†] For he is not a man, as I am, that I might answer him,
that we should [p] come to trial together.
33 [q] There is no [4] arbiter between us,
who might lay his hand on us both.
34 [r] Let him take his [s] rod away from me,
and let [t] not dread of him terrify me.
35 Then I would speak without fear of him,
for I am not so in myself.

Job Continues: A Plea to God

JOB **10** [†] “I [u] loathe my life;
I will give free utterance to my [v] complaint;
I will speak in [w] the bitterness of my soul.
2 I will say to God, Do not [x] condemn me;
let me know why you [y] contend against me.
3[†] [z] Does it seem good to you to oppress,
to despise [a] the work of your hands
[b] and favor the designs of the wicked?
4 Have you [c] eyes of flesh?
[d] Do you see as man sees?
5 Are your days as the days of man,
or your [e] years as a man’s years,
6 that you [f] seek out my iniquity
and search for my sin,
7 although you [g] know that I am not guilty,
and there is [h] none to deliver out of your hand?
8[†] [i] Your hands fashioned and made me,
and now you have destroyed me altogether.
9 Remember that you have made me like [j] clay;
and will you return me to the [k] dust?
10 Did you not pour me out like milk
and curdle me like cheese?
11 You clothed me with skin and flesh,
and knit me together with bones and sinews.
12 You have granted me life and steadfast love,
and your care has preserved my spirit.
13 Yet these things you hid in your heart;
I know that [l] this was your purpose.
14 If I sin, you [m] watch me
and do not [n] acquit me of my iniquity.
15[†] [o] If I am guilty, woe to me!

If I am [p] in the right, I cannot lift up my head,
for I am filled with disgrace
and [q] look on my affliction.
16 And were my head lifted up, [1] you would hunt me like [r] a lion
and again work [s] wonders against me.
17 You renew your [t] witnesses against me
and increase your vexation toward me;
you [u] bring fresh troops against me.

18 [v] "Why did you bring me out from the womb?
Would that I had died before any eye had seen me
19 [w] and were as though I had not been,
carried from the womb to the grave.
20 [x] Are not my days few?
[y] Then cease, and leave me alone, [z] that I may find a little cheer
21 [†] before I go—and [a] I shall not return—
to the land of [b] darkness and [c] deep shadow,
22 the land of gloom like thick darkness,
like deep shadow without any order,
where light is as thick darkness."

Zophar Speaks: You Deserve Worse

JOB 11 [†]Then [d] Zophar the Naamathite answered and said:

2 "Should [e] a multitude of words go unanswered,
and a man full of talk be judged right?
3 Should your babble silence men,
and when you mock, shall no one shame you?
4 For [f] you say, 'My [g] doctrine is pure,
and I am clean in God's [1] eyes.'
5 But oh, that God would speak
and open his lips to you,
6 and that he would tell you the secrets of wisdom!
For he is manifold in [h] understanding. [2]

Know then that God [i]exacts of you less than your guilt deserves.

7[†] [j]“Can you find out the deep things of God?
Can you find out the limit of the Almighty?
8 It is [k]higher than heaven [3]—what can you do?
Deeper than Sheol—what can you know?
9 Its measure is longer than the earth
and broader than the sea.
10 If he [l]passes through and [m]imprisons
and summons the court, who can [n]turn him back?
11 For he knows [o]worthless men;
when he sees iniquity, will he not consider it?
12[†] But a stupid man will get understanding
when [p]a wild donkey’s colt is [q]born a man!

13 “If you [r]prepare your heart,
you will [s]stretch out your hands toward him.
14 If iniquity is in your hand, put it far away,
and let not injustice dwell in your tents.
15 Surely then you will [t]lift up your face without [u]blemish;
you will be secure and will not fear.
16 You will [v]forget your misery;
you will remember it as waters that have passed away.
17 And your life will be [w]brighter than the noonday;
its darkness will be like the morning.
18 And you will feel secure, because there is hope;
you will look around and [x]take your rest in security.
19 You will [x]lie down, and none will make you afraid;
many will [y]court your favor.
20 But [z]the eyes of the wicked will fail;
all way of escape will be lost to them,
and their hope is [a]to breathe their last.”

Job Replies: The LORD Has Done This

JOB **12** [†]Then Job answered and said:

2[†] “No doubt you are the people,
and wisdom will die with you.
3 But I have [b]understanding as well as you;
I am not inferior to you.
Who does not know [c]such things as these?
4[†] I am [d]a laughingstock to my friends;
I, who [e]called to God and he answered me,
a just and blameless man, am a laughingstock.
5 In the thought of one who is [f]at ease there is contempt for misfortune;
it is ready for those whose feet slip.
6[†] [g]The tents of robbers are at peace,
and those who provoke God are secure,
who bring their god in their hand. [1]

7[†] “But ask the beasts, and they will teach you;
the birds of the heavens, and they will tell you;
8 or the bushes of the earth, [2] and they will teach you;
and the fish of the sea will declare to you.
9 Who among all these does not know
that [h]the hand of the LORD has done this?
10 In [i]his hand is the life of every living thing
and the breath of all mankind.
11 Does not [j]the ear test words
as the palate tastes food?
12 Wisdom is with [k]the aged,
and understanding in length of days.

13[†] [l]“With God [3] are wisdom and might;
he has counsel and understanding.
14 If he tears down, none can rebuild;
if he [m]shuts a man in, none can open.
15 If he [n]withholds the waters, they dry up;

if he [o] sends them out, they overwhelm the land.
[16] With him are strength and [p] sound wisdom;
the deceived and the deceiver are his.
[17] He leads [q] counselors away stripped,
and [r] judges he makes fools.
[18][†] He [s] looses the bonds of kings
and binds a waistcloth on their hips.
[19] He leads priests away stripped
and overthrows the mighty.
[20] He deprives of speech those who are trusted
[t] and takes away the discernment of the elders.
[21][†] He [u] pours contempt on princes
and loosens the belt of the strong.
[22] He [v] uncovers the deeps out of darkness
and brings [w] deep darkness to light.
[23] He [x] makes nations great, and he destroys them;
he enlarges nations, and [y] leads them away.
[24] He takes away understanding from the chiefs of the people of the earth
and [z] makes them wander in a trackless waste.
[25] They [a] grope in the dark without light,
and he makes them [b] stagger like a drunken man.

Job Continues: Still I Will Hope in God

JOB **13** “Behold, my eye has seen all this,
my ear has heard and understood it.
[2] [c] What you know, I also know;
I am not inferior to you.
[3][†] [d] But I would speak to the Almighty,
and I desire to [e] argue my case with God.
[4][†] As for you, [f] you whitewash with lies;
[g] worthless physicians are you all.
[5] Oh that you would [h] keep silent,
and it would be your wisdom!

6[†] Hear now my argument
and listen to the pleadings of my lips.
7 Will you [i] speak falsely for God
and speak [i] deceitfully for him?
8 Will you show partiality toward him?
Will you [j] plead the case for God?
9 Will it be well with you when he [k] searches you out?
Or [l] can you deceive him, as one deceives a man?
10 He will surely rebuke you
if in secret you show partiality.
11[†] Will not his [m] majesty terrify you,
and the dread of him fall upon you?
12 Your maxims are proverbs of [n] ashes;
your defenses are defenses of clay.

13 “Let me have silence, and I will speak,
and let come on me what may.
14 Why should I take my flesh in my teeth
and [o] put my life in my hand?
15 [p] Though he slay me, I will [q] hope in him; [1]
yet I will [r] argue my ways to his face.
16[†] This will be my salvation,
that the godless shall not come before him.
17 [s] Keep listening to my words,
and let my declaration be in your ears.
18 Behold, I have [t] prepared my case;
I know that I shall be in the right.
19 [u] Who is there who will contend with me?
For then I would be silent and die.
20[†] Only grant me two things,
then I will not [v] hide myself from your face:
21 [w] withdraw your hand far from me,
and let not [x] dread of you terrify me.
22 [y] Then call, and I will answer;

or let me speak, and you reply to me.
23 How many are my iniquities and my sins?
[z] Make me know my transgression and my sin.
24 Why [a] do you hide your face
and [b] count me as your enemy?
25 Will you frighten [c] a driven leaf
and pursue dry [d] chaff?
26 For you [e] write bitter things against me
and make me inherit [f] the iniquities of my youth.
27[†] You put my feet in [g] the stocks
and [h] watch all my paths;
you set a limit for [2] the soles of my feet.
28[†] Man [3] wastes away like [i] a rotten thing,
like a garment that is [j] moth-eaten.

Job Continues: Death Comes Soon to All

JOB **14** “Man who is [k] born of a woman
is [l] few of days and [m] full of trouble.
2 He comes out like [n] a flower and [o] withers;
he flees like [p] a shadow and continues not.
3 And do you [q] open your eyes on such a one
and [r] bring me into judgment with you?
4[†] Who can bring [s] a clean thing out of an unclean?
There is not one.
5 Since his [t] days are determined,
and [u] the number of his months is with you,
and you have appointed his limits that he cannot pass,
6 [v] look away from him and leave him alone, [1]
that he may enjoy, like [w] a hired hand, his day.

7[†] “For there is hope for a tree,
if it be cut down, that it will sprout again,
and that its shoots will not cease.

[8] Though its root grow old in the earth,
and [x] its stump die in the soil,
[9] yet at the scent of water it will bud
and put out [y] branches like a young plant.
[10] But a man dies and is laid low;
man breathes his last, and [z] where is he?
[11] [a] As waters fail from a lake
and a river wastes away and dries up,
[12] so a man lies down and rises not again;
till [b] the heavens are no more he will not awake
or be [c] roused out of his sleep.
[13] Oh that you would [d] hide me in [e] Sheol,
that you would [d] conceal me [f] until your wrath be past,
that you would appoint me a set time, and remember me!
[14] If a man dies, shall he live again?
All the days of my [g] service I would [h] wait,
till my renewal [2] should come.
[15][†] You would [i] call, and I would answer you;
you would long for the [j] work of your hands.
[16] For then you would [k] number my steps;
you would not keep [l] watch over my sin;
[17] my transgression would be [m] sealed up in a bag,
and you would cover over my iniquity.

[18] “But the mountain falls and [n] crumbles away,
and [o] the rock is removed from its place;
[19] the waters wear away the stones;
the torrents wash away the soil of the earth;
so you destroy the hope of man.
[20] You prevail forever against him, and he passes;
you change his countenance, and send him away.
[21] His sons come to honor, and he [p] does not know it;
they are brought low, and he perceives it not.
[22] He feels only the pain of his own body,

and he mourns only for himself.”

Eliphaz Accuses: Job Does Not Fear God

JOB **15** [†]Then [q] Eliphaz the Temanite answered and said:

2[†] “Should [r] a wise man answer with [s] windy knowledge,
and fill his [t] belly with [u] the east wind?
3 Should he argue in unprofitable talk,
or in words with which he can do no good?
4[†] But you are doing away with the fear of God [1]
and hindering meditation before God.
5 For your iniquity teaches your mouth,
and you choose the tongue of the crafty.
6 Your [v] own mouth condemns you, and not I;
[w] your own lips testify against you.

7 [x] “Are you the first man who was born?
Or [y] were you brought forth [z] before the hills?
8[†] Have you listened in [a] the council of God?
And do you limit wisdom to yourself?
9 [b] What do you know that we do not know?
What do you understand that is not clear to us?
10 [c] Both the gray-haired and the aged are among us,
older than your father.
11 Are the comforts of God too small for you,
or the word that deals gently with you?
12 Why does your heart carry you away,
and why do your eyes flash,
13 that you turn your [d] spirit against God
and bring such words out of your mouth?
14[†] [e] What is man, [f] that he can be pure?
Or he who is [g] born of a woman, that he can be righteous?
15 Behold, God [2] [h] puts no trust in his [i] holy ones,
and the heavens are not pure in his sight;

16 [j] how much less one who is abominable and [k] corrupt,
a man who [l] drinks injustice like water!

17 “I will show you; hear me,
and what I have seen I will declare
18 (what wise men have told,
without hiding it [m] from their fathers,
19 to whom alone the land was given,
and no [n] stranger passed among them).
20 [†] The wicked man writhes in pain all his days,
through all the [o] years that are laid up for [p] the ruthless.
21 [q] Dreadful sounds are in his ears;
in [r] prosperity the destroyer will come upon him.
22 He does not believe that he will return out of darkness,
and he is marked for the sword.
23 He [s] wanders abroad for bread, saying, ‘Where is it?’
He knows that a day of darkness is ready at his hand;
24 distress and anguish terrify him;
they [t] prevail against him, like a king ready for battle.
25 Because he has stretched out his hand against God
and defies the Almighty,
26 [u] running [v] stubbornly against him
with a thickly bossed shield;
27 [†] because he has [w] covered his face with his fat
and gathered fat upon his waist
28 and has lived in desolate cities,
in houses that none should inhabit,
which were ready to become heaps of ruins;
29 he will not be rich, and his wealth will not endure,
nor will his possessions spread over the earth; [3]
30 he will not depart from darkness;
the flame will dry up his shoots,
and by [x] the breath of his mouth he will depart.
31 [†] Let him not [y] trust in emptiness, deceiving himself,

for emptiness will be his payment.
[32] It will be paid in full [z] before his time,
and his branch will not be green.
[33] He will shake off his unripe grape like the vine,
and cast off his blossom like the olive tree.
[34] For [a] the company of the godless is barren,
and [b] fire consumes the tents of bribery.
[35] They [c] conceive trouble and give birth to evil,
and their [d] womb prepares deceit."

Job Replies: Miserable Comforters Are You

JOB **16** [†]Then Job answered and said:

[2] "I have heard [e] many such things;
[f] miserable comforters are you all.
[3] Shall [g] windy words have an end?
Or what provokes you that you answer?
[4] I also could speak as you do,
if you were in my place;
I could join words together against you
and [h] shake my head at you.
[5] I could strengthen you with my mouth,
and the solace of my lips would assuage your pain.

[6] "If I speak, my pain is not assuaged,
and if I forbear, how much of it leaves me?
[7] Surely now God has worn me out;
[i] he has [1] made desolate all my company.
[8][†] And he has shriveled me up,
which is [j] a witness against me,
and my [k] leanness has risen up against me;
it testifies to my face.
[9] He has [l] torn me in his wrath [m] and hated me;
he has [n] gnashed his teeth at me;

my adversary sharpens his eyes against me.
10 Men have [o] gaped at me with their mouth;
they have [p] struck me insolently on the cheek;
they [q] mass themselves together against me.
11 God gives me up to the ungodly
and casts me into the hands of the wicked.
12[†] I was at ease, and he broke me apart;
he seized me by the neck and dashed me to pieces;
he set me up as his [r] target;
13 his [s] archers surround me.
He slashes open my kidneys [t] and does not spare;
he [u] pours out my gall on the ground.
14 He breaks me with [v] breach upon breach;
he [w] runs upon me like a warrior.
15[†] I have sewed [x] sackcloth upon my skin
and have laid [y] my strength [z] in the dust.
16[†] My face is red with weeping,
and on my eyelids is [a] deep darkness,
17 although there is no [b] violence in my hands,
and my prayer is pure.

18 “O earth, [c] cover not my blood,
and let my [d] cry find no resting place.
19[†] Even now, behold, my [e] witness is in heaven,
and he who testifies for me is [f] on high.
20 My friends [g] scorn me;
my eye pours out tears to God,
21 that he would [h] argue the case of a man with God,
as [2] a son of man does with his neighbor.
22 For when a few years have come
I shall go the way [i] from which I shall not return.

Job Continues: Where Then Is My Hope?

JOB 17 “My spirit is broken; my days are [j] extinct;
[k] the graveyard is ready for me.
2 Surely there are mockers about me,
and my eye dwells on their [l] provocation.

3 “Lay down a pledge for me with you;
who is there who will put up [m] security for me?
4 Since you have closed their hearts to understanding,
therefore you will not let them triumph.
5[†] He who informs against his friends to get a share of their property—
the [n] eyes of his children will fail.

6 “He has made me [o] a byword of the peoples,
and I am one before whom men spit.
7[†] My [p] eye has grown dim from vexation,
and all my members are like [q] a shadow.
8 The upright are [r] appalled at this,
and the innocent stirs himself up against the godless.
9 Yet the righteous holds to his way,
and he who has [s] clean hands grows stronger and stronger.
10[†] But you, [t] come on again, all of you,
and I shall not find a wise man among you.
11 My [u] days are past; my plans are broken off,
the desires of my heart.
12 They [v] make night into day:
‘The light,’ they say, ‘is near to the darkness.’ [1]
13 If I hope for [w] Sheol as [x] my house,
if I make my bed in darkness,
14 if I say to the pit, ‘You are my father,’
and to the worm, ‘My mother,’ or ‘My sister,’
15 where then is my hope?
Who will see my hope?

16 Will it go down to the bars of [w] Sheol?
Shall we [y] descend together [z] into the dust?”

Bildad Speaks: God Punishes the Wicked

JOB 18 [†]Then [a]Bildad the Shuhite answered and said:

[2] "How long will you [b]hunt for words?
Consider, and then we will speak.
[3] Why are we counted as [c]cattle?
Why are we stupid in your sight?
[4] You who [d]tear yourself in your anger,
shall the earth be forsaken for you,
or [e]the rock be removed out of its place?

[5][†] "Indeed, [f]the light of the wicked is put out,
and the flame of his fire does not shine.
[6] The light is [g]dark in his tent,
and his lamp above him is put out.
[7][†] His strong steps are shortened,
and his [h]own schemes throw him down.
[8] For he is cast into a net by his own feet,
and he walks on its mesh.
[9] [i]A trap seizes him by the heel;
a snare lays hold of him.
[10] A rope is hidden for him in the ground,
a trap for him in the path.
[11][†] [j]Terrors frighten him on every side,
and chase him at his heels.
[12] His strength is famished,
and calamity is [k]ready for his stumbling.
[13] It consumes the parts of his skin;
[l]the firstborn of death consumes his limbs.
[14][†] He is torn from the tent in which he trusted
and is brought to [m]the king of terrors.
[15] In his tent dwells that which is none of his;
[n]sulfur is scattered over his habitation.

16 His [o] roots dry up beneath,
and his branches [p] wither above.
17 His [q] memory perishes from the earth,
and he has no name in the street.
18 [r] He is thrust from light into darkness,
and driven out of the world.
19 He has no [s] posterity or progeny among his people,
and no survivor where he used to live.
20 They of the west are appalled at his [t] day,
and [u] horror seizes them of the east.
21 Surely such are the dwellings of the unrighteous,
such is the place of him who [v] knows not God."

Job Replies: My Redeemer Lives

JOB 19 [†]Then Job answered and said:

2[†] "How long will you torment me
and break me in pieces with words?
3[†] These [w] ten times you have cast reproach upon me;
are you not ashamed to wrong me?
4 And even if it be true that I have erred,
my error remains with myself.
5 If indeed you [x] magnify yourselves against me
and make my disgrace an argument against me,
6[†] know then that God has [y] put me in the wrong
and closed his net about me.
7[†] Behold, I [z] cry out, 'Violence!' but I am not answered;
I call for help, but there is no justice.
8[†] He has [a] walled up my way, so that I cannot pass,
and he has set darkness upon my paths.
9 He has [b] stripped from me my glory
and taken the [c] crown from my head.
10 He breaks me down on every side, and I [d] am gone,
and my hope has he pulled up like a tree.

11 He has kindled his wrath against me
and [e] counts me as his adversary.
12 His [f] troops come on together;
they have [g] cast up their siege ramp [1] against me
and encamp around my tent.

13 “He has put my [h] brothers far from me,
and [i] those who knew me are wholly estranged from me.
14 My relatives [j] have failed me,
my close [k] friends have forgotten me.
15 The guests [l] in my house and my maidservants count me as a stranger;
I have become a foreigner in their eyes.
16 I call to my servant, but he gives me no answer;
I must plead with him with my mouth for mercy.
17 My breath is strange to my [m] wife,
and I am a stench to the children of [n] my own mother.
18 Even young [o] children despise me;
when I rise they talk against me.
19 All my [p] intimate friends abhor me,
and those whom I loved have turned against me.
20[†] My [q] bones stick to my skin and to my flesh,
and I have escaped by the skin of my teeth.
21 Have mercy on me, have mercy on me, O you my friends,
for the hand of God has [r] touched me!
22[†] Why do you, like God, [s] pursue me?
Why are you not satisfied with my flesh?

23[†] “Oh that my words were written!
Oh that they were [t] inscribed in a book!
24 Oh that with an iron [u] pen and lead
they were engraved in the rock forever!
25[†] For I [v] know that my [w] Redeemer lives,
and at the last he will stand upon the [x] earth. [2]
26 And after my skin has been thus destroyed,

yet in [3] my flesh I shall [y] see God,
[27] whom I shall see for myself,
and my eyes shall behold, and not [z] another.
My heart [a] faints within me!
[28][†] If you say, ‘How we will [s] pursue him!’
and, ‘The root of the matter is found in him,’
[29][†] be afraid of the sword,
for wrath brings the punishment of the sword,
that you may know there is [b] a judgment.”

Zophar Speaks: The Wicked Will Suffer

JOB 20 [†]Then [c] Zophar the Naamathite answered and said:

[2] “Therefore my [d] thoughts answer me,
because of my haste within me.
[3][†] I hear censure that insults me,
and out of my understanding a spirit answers me.
[4] Do you not know this from of old,
[e] since man was placed on earth,
[5] [f] that the exulting of the wicked is short,
and the joy of the godless but for a moment?
[6][†] [g] Though his height mount up to the heavens,
and his head reach to the clouds,
[7] he will perish forever like his own [h] dung;
those who have seen him will say, [i] ‘Where is he?’
[8] He will fly away like [j] a dream and not be found;
he will be chased away like a vision of the night.
[9] [k] The eye that saw him will see him no more,
nor will his place any more behold him.
[10][†] His children will seek the favor of the poor,
and his hands will [l] give back his wealth.
[11] His bones are full of his [m] youthful vigor,
but it will lie [n] down with him in the dust.

12 “Though evil is sweet in his mouth,
though he hides it [o] under his tongue,
13 though he is loath to let it go
and holds it in his mouth,
14 yet his food is turned in his stomach;
it is the venom of [p] cobras within him.
15 He swallows down riches and vomits them up again;
God casts them out of his belly.
16 He will suck the poison of cobras;
[q] the tongue of a viper will kill him.
17 He will not look upon [r] the rivers,
the streams flowing with [s] honey and [t] curds.
18 He will [u] give back the fruit of his toil
and will not [v] swallow it down;
from the profit of his trading
he will get no enjoyment.
19 For he has crushed and abandoned the poor;
he has seized a house that he did not build.

20 “Because he [w] knew no [x] contentment in his belly,
[y] he will not let anything in which he delights escape him.
21 There was nothing left after he had eaten;
therefore his prosperity will not endure.
22 In the fullness of his sufficiency he will be in distress;
the hand of everyone in misery will come against him.
23 To fill his belly to the full,
God [1] will send his burning anger against him
and rain it upon him [z] into his body.
24 [a] He will flee from an iron weapon;
[b] a bronze arrow will strike [c] him through.
25 It [d] is drawn forth and comes out of his body;
[e] the glittering point comes out of his [f] gallbladder;
[g] terrors come upon him.
26 Utter darkness is laid up for his treasures;

[h] a fire not fanned will devour him;
what is left in his tent will be consumed.
27[†] [i] The heavens will reveal his iniquity,
and the earth will rise up against him.
28 The possessions of his house will be carried away,
dragged off in the day of God's [2] wrath.
29 [j] This is the wicked man's portion from God,
[j] the heritage decreed for him by God."

Job Replies: The Wicked Do Prosper

JOB 21 [†]Then Job answered and said:

2 [k] "Keep listening to my words,
and let this be your comfort.
3 Bear with me, and I will speak,
and after I have spoken, [l] mock on.
4 As for me, is my [m] complaint against man?
Why should I not be impatient?
5 Look at me and be appalled,
and [n] lay your hand over your mouth.
6 When I remember, I am dismayed,
and shuddering seizes my flesh.
7[†] [o] Why do the wicked live,
reach old age, and grow mighty in power?
8 Their [p] offspring are established in their presence,
and their descendants before their eyes.
9 Their houses are [q] safe from fear,
and [r] no rod of God is upon them.
10 Their bull breeds without fail;
their cow calves and [s] does not miscarry.
11 They send out their [t] little boys like a flock,
and their children dance.
12 They sing to [u] the tambourine and [v] the lyre
and rejoice to the sound of [v] the pipe.

13 They [w] spend their days in prosperity,
and in [x] peace they go down to [y] Sheol.
14 They say to God, [z] ‘Depart from us!
We do not desire the knowledge of your ways.
15 [a] What is the Almighty, that we should serve him?
And what [b] profit do we get if we pray to him?’
16 Behold, is not their prosperity in their hand?
[c] The counsel of the wicked is far from me.

17 “How often is it that [d] the lamp of the wicked is put out?
That their calamity comes upon them?
That God [1] distributes pains in his anger?
18 That they are like [e] straw before the wind,
and like [f] chaff that the storm carries away?
19 You say, ‘God [g] stores up their iniquity for their [h] children.’
Let him pay it out to them, that they may [i] know it.
20 Let their own eyes see their destruction,
and let them [j] drink of the wrath of the Almighty.
21 For what do they care for their houses after them,
when [k] the number of their months is cut off?
22[†] [l] Will any teach God knowledge,
seeing that he [m] judges those who are on high?
23 One dies in his full vigor,
being wholly at ease and secure,
24 his pails [2] full of milk
and [n] the marrow of his bones moist.
25 Another dies in [o] bitterness of soul,
never having tasted of prosperity.
26 They [p] lie down alike in the dust,
and [q] the worms cover them.

27 “Behold, I know your thoughts
and your schemes to wrong me.
28 For you say, [r] ‘Where is the house of the prince?

Where is [s]the tent in which the wicked lived?’
29 Have you not asked those who travel the roads,
and do you not accept their testimony
30 that [t]the evil man is spared in the day of calamity,
that he is rescued in the day of wrath?
31 Who declares his way [u]to his face,
and who [v]repays him for what he has done?
32 When he is [w]carried to the grave,
watch is kept over his tomb.
33[†] [x]The clods of the valley are sweet to him;
[y]all mankind follows after him,
and those who go before him are innumerable.
34 How then will you comfort me with empty nothings?
There is nothing left of your answers but falsehood.”

Eliphaz Speaks: Job’s Wickedness Is Great

JOB 22 [†]Then [z]Eliphaz the Temanite answered and said:

2[†] [a]“Can a man be profitable to God?
Surely he who is wise is profitable to himself.
3 Is it any pleasure to the Almighty if you are in the right,
or is it gain to him if you [b]make your ways blameless?
4 Is it for your fear of him that he reproves you
and [c]enters into judgment with you?
5[†] Is not your evil abundant?
There is no end to your iniquities.
6 For you have [d]exacted pledges of your brothers for nothing
[e]and stripped the naked of their clothing.
7 You have given no water to the weary to drink,
and you have [f]withheld bread from the hungry.
8 [g]The man with power possessed the land,
and [h]the favored man lived in it.
9[†] You have [i]sent widows away empty,
and [j]the arms of [k]the fatherless were crushed.

10 Therefore [l] snares are all around you,
and sudden terror overwhelms you,
11 or [m] darkness, so that you cannot see,
and a [n] flood of [o] water covers you.

12 “Is not God high in the heavens?
See [p] the highest stars, how lofty they are!
13[†] But you say, [q] ‘What does God know?
Can he judge through [r] the deep darkness?
14 [s] Thick clouds veil him, so that he does not see,
and he walks on the vault of heaven.’
15 Will you keep to the old way
that wicked men have trod?
16[†] They were snatched away [t] before their time;
their foundation was washed away.
17 They said to God, [u] ‘Depart from us,’
and [v] ‘What can the Almighty do to us?’ [1]
18 Yet he filled their houses with good things—
but [w] the counsel of the wicked is far from me.
19 [x] The righteous see it and are glad;
the innocent one [y] mocks at them,
20 saying, ‘Surely our adversaries are cut off,
and what they left [z] the fire has consumed.’

21[†] [a] “Agree with God, and [b] be at peace;
thereby good will come to you.
22 Receive instruction from [c] his mouth,
and [d] lay up his words in your heart.
23 If you [e] return to the Almighty you will be [f] built up;
if you [g] remove injustice far from your tents,
24 if you lay gold in [h] the dust,
and gold of [i] Ophir among the stones of the torrent-bed,
25 then the Almighty will be your gold
and your precious silver.

26 For then you [j] will delight yourself in the Almighty
and [k] lift up your face to God.
27 You will [l] make your prayer to him, and he will hear you,
and you will [m] pay your vows.
28 You will decide on a matter, and it will be established for you,
and [n] light will shine on your ways.
29 For when they are humbled you say, 'It is because of pride'; [2]
but he saves [o] the lowly.
30[†] He [p] delivers even the one who is not innocent,
who will be delivered through [q] the cleanness of your hands."

Job Replies: Where Is God?

JOB 23 [†]Then Job answered and said:

2[†] "Today also my [r] complaint is bitter; [1]
my [s] hand is heavy on account of my groaning.
3[†] Oh, [t] that I knew where I might find him,
that I might come even to his [u] seat!
4 I would [v] lay my case before him
and fill my mouth with arguments.
5 I would know what he would answer me
and understand what he would say to me.
6 Would he [w] contend with me in the greatness of his power?
No; he would pay attention to me.
7 There an upright man could argue with him,
and I would be acquitted forever by my judge.

8 "Behold, [x] I go forward, but he is not there,
and backward, but I do not perceive him;
9 on the left hand when he is working, I do not behold him;
he turns to the right hand, but I do not see him.
10 But he [y] knows [z] the way that I [a] take;
when he has [b] tried me, I shall come out as gold.
11 My foot [c] has held fast to his steps;

I have kept his way and have [d]not turned aside.
12 I have not departed from the commandment of his lips;
I have [e]treasured the words of his mouth more than my [f]portion of food.
13[†] But he is unchangeable, [2] and [g]who can turn him back?
What he [h]desires, that he does.
14 For he will complete what he [i]appoints for me,
and many such things are [j]in his mind.
15 Therefore I am terrified at his presence;
when I consider, I am in dread of him.
16 God has made my [k]heart faint;
the Almighty has terrified me;
17 yet I am not silenced because of the darkness,
nor because thick darkness covers my face.

JOB **24** [†] “Why are [l]not times of judgment [m]kept by the Almighty,
and why do those who know him never see his [n]days?
2[†] Some move [o]landmarks;
they seize flocks and pasture them.
3 They drive away the donkey of the fatherless;
they [p]take the widow’s ox for a pledge.
4 They [q]thrust the poor off the road;
the poor of the earth [r]all hide themselves.
5 Behold, like wild donkeys in the desert
the poor [1] [s]go out to their toil, [t]seeking game;
the wasteland yields food for their children.
6 They gather their [2] fodder in the field,
and they glean the vineyard of the wicked man.
7 They [u]lie all night naked, without clothing,
and have no covering in the cold.
8 They are wet with the rain of the mountains
and [v]cling to the rock for lack of shelter.
9 (There are those who snatch the fatherless child from the breast,
and they take a pledge against the poor.)

[10] They go about naked, without clothing;
hungry, they [w] carry the sheaves;
[11] among the olive rows of the wicked [3] they make oil;
they tread the winepresses, but suffer thirst.
[12] From out of the city the dying groan,
and the soul of [x] the wounded cries for help;
yet God charges no one with [y] wrong.

[13][†] “There are those who rebel [z] against the light,
who are not acquainted with its ways,
and do not stay in its paths.
[14] The murderer rises before it is light,
that he [a] may kill the poor and needy,
and in the night he is like a thief.
[15] The eye of the adulterer also waits for [b] the twilight,
saying, ‘No [c] eye will see me’;
and he veils his face.
[16] In the dark they [d] dig through houses;
by day they shut themselves up;
they do not know the light.
[17] For [e] deep darkness is morning to all of them;
for they are friends with the terrors of deep darkness.

[18][†] “You say, [f] ‘Swift are they on the face of the waters;
their portion is cursed in the land;
no treader turns toward their vineyards.
[19] Drought and heat snatch away the snow waters;
so does [g] Sheol those who have sinned.
[20] The womb forgets them;
the worm finds them sweet;
they are [h] no longer remembered,
so wickedness is broken like [i] a tree.’

[21][†] “They wrong the barren, childless woman,
and do no good to the widow.

22 Yet God [4] prolongs the life of the mighty by his power;
they rise up when they despair of life.
23 He gives them security, and they are supported,
and his [j] eyes are upon their ways.
24 They are exalted [k] a little while, and then [l] are gone;
they are brought low and gathered up like all others;
they are [m] cut off like the heads of grain.
25 If it is [n] not so, who will prove me a liar
and show that there is nothing in what I say?”

Bildad Speaks: Man Cannot Be Righteous

JOB **25** [†]Then [o] Bildad the Shuhite answered and said:

2 “Dominion and fear are with God; [1]
he makes peace in his high heaven.
3 Is there any number to his [p] armies?
Upon whom does his [q] light not arise?
4[†] How then can man be [r] in the right before God?
How can he who is [s] born of woman be [t] pure?
5 Behold, even the moon is not bright,
and the stars are not pure in his eyes;
6 [u] how much less man, who is [v] a maggot,
and [w] the son of man, who is a worm!”

Job Replies: God’s Majesty Is Unsearchable

JOB 26 [†]Then Job answered and said:

2 [†] “How you have [x]helped him who has no power!
How you have saved [y]the arm that has no strength!
3 How you have [z]counseled him who has no wisdom,
and plentifully declared sound knowledge!
4 [†] With whose help have you uttered words,
and whose breath [a]has come out from you?
5 [†] The [b]dead tremble
under the waters and their inhabitants.
6 Sheol is [c]naked before God, [1]
and [d]Abaddon has no covering.
7 He [e]stretches out the north over [f]the void
and hangs the earth on nothing.
8 He [g]binds up the waters in his thick clouds,
and the cloud is not split open under them.
9 He covers the face of the full moon [2]
and [h]spreads over it his cloud.
10 He has inscribed [i]a circle on the face of the waters
at the boundary between light and darkness.
11 [†] [j]The pillars of heaven tremble
and are astounded at his [k]rebuke.
12 By his power he [l]stilled the sea;
by his understanding he shattered [m]Rahab.
13 [n]By his wind the heavens were made fair;
his hand pierced [o]the fleeing serpent.
14 Behold, these are but the outskirts of his [p]ways,
and how small [q]a whisper do we hear of him!
But the thunder of his power who can understand?”

Job Continues: I Will Maintain My Integrity

JOB **27** And Job again [r] took up his discourse, and said:

2 “As God lives, who has [s] taken away my right,
and the Almighty, who has [t] made my soul bitter,
3 as long as my breath is in me,
and [u] the spirit of God is in my nostrils,
4 my lips will not speak [v] falsehood,
and my tongue will not utter [v] deceit.
5 Far be it from me to say that you are right;
till I die I will not put away my [w] integrity from me.
6[†] I [x] hold fast my righteousness and will not let it go;
my heart does not [y] reproach me for any of my days.

7[†] “Let my enemy be as the wicked,
and let him who rises up against me be as the unrighteous.
8 [z] For what is the hope of the godless [a] when God cuts him off,
when God takes away his life?
9 [b] Will God hear his cry
when distress comes upon him?
10 Will he [c] take delight in the Almighty?
Will he call upon God at all times?
11[†] I will teach you concerning the hand of God;
[d] what is with the Almighty I will not conceal.
12 Behold, all of you have seen it yourselves;
why then have you become altogether vain?

13[†] [e] “This is the portion of a wicked man with God,
and the heritage that [f] oppressors receive from the Almighty:
14 If his [g] children are multiplied, it is for [h] the sword,
and his descendants have not enough bread.
15 Those who survive him the pestilence buries,
and his [i] widows do not weep.
16 Though he [j] heap up silver like dust,

and pile up clothing like clay,
17 he may pile it up, but the righteous will wear it,
and [k] the innocent will divide the silver.
18 He builds his [l] house like a moth’s,
like [m] a booth that [n] a watchman makes.
19 He goes to bed rich, but will [o] do so no more;
he opens his eyes, and [p] his wealth is gone.
20 [q] Terrors overtake him like [r] a flood;
in the night a whirlwind [s] carries him off.
21 [t] The east wind lifts him up and he is gone;
it [u] sweeps him out of his place.
22 It [1] hurls at him [v] without pity;
he flees from its [2] power in headlong flight.
23 It [w] claps its hands at him
and [x] hisses at him from its place.

Job Continues: Where Is Wisdom?

JOB 28 [†] “Surely there is a mine for silver,
and a place for gold that they [y] refine.
2 Iron is taken out of the earth,
and copper is smelted from the ore.
3 Man puts an end to darkness
and searches out to the farthest limit
the ore in [z] gloom and [a] deep darkness.
4 He opens shafts in a valley away from where anyone lives;
they are forgotten by travelers;
they hang in the air, far away from mankind; they swing to and fro.
5 As for the earth, [b] out of it comes bread,
but underneath it is turned up as by fire.
6 Its stones are the place of [c] sapphires, [1]
and it has dust of gold.

7 [†] “That path no bird of prey knows,
and the falcon’s eye has not seen it.

8 [d] The proud beasts have not trodden it;
[e] the lion has not passed over it.

9 “Man puts his hand to [f] the flinty rock
and overturns mountains by the roots.
10 [†] He cuts out channels in the rocks,
and his eye sees every precious thing.
11 [†] He dams up the streams so that they do not trickle,
and the thing that is hidden he brings out to light.

12 [†] [g] “But where shall wisdom be found?
And where is the place of understanding?
13 Man does not know its worth,
and it is not found in [h] the land of the living.
14 [i] The deep says, ‘It is not in me,’
and the sea says, ‘It is not with me.’
15 [†] It [j] cannot be bought for gold,
and silver cannot be weighed as its price.
16 It cannot be valued in [k] the gold of [l] Ophir,
in precious [m] onyx or [n] sapphire.
17 Gold and glass cannot equal it,
nor can it be exchanged for jewels of fine gold.
18 No mention shall be made of [o] coral or of crystal;
the price of wisdom is above [o] [p] pearls.
19 [q] The topaz of Ethiopia cannot equal it,
nor can it be valued in pure gold.

20 “From where, then, does wisdom come?
And where is the place of understanding?
21 [†] It is hidden from the eyes of [r] all living
and concealed from the birds of the air.
22 [†] [s] Abaddon and Death say,
‘We have heard a rumor of it with our ears.’

23 [†] [t] “God understands the way to it,

and he knows its place.
24 For he [u] looks to the ends of the earth
and sees everything under the heavens.
25 When he [v] gave to the wind its weight
and apportioned the waters by measure,
26 when he made a decree for the rain
and [w] a way for the lightning of the thunder,
27 then he saw it and declared it;
he established it, and searched it out.
28 And he said to man,
'Behold, [x] the fear of the Lord, that is wisdom,
and to [y] turn away from evil is understanding.'"

Job's Summary Defense

JOB **29** [†]And Job again [z] took up his discourse, and said:

2[†] "Oh, that I were as in the months of old,
as in the days when God watched over me,
3 when his [a] lamp shone upon my head,
and by his light I walked through darkness,
4 as I was in my prime, [1]
when the [b] friendship of God was upon my tent,
5 when the Almighty was yet with me,
when my [c] children were all around me,
6[†] when my steps were [d] washed with [e] butter,
and [f] the rock poured out for me streams of [g] oil!
7[†] When I went out to [h] the gate of the city,
when I prepared my seat in the square,
8 the young men saw me and withdrew,
and the aged rose and stood;
9 the princes refrained from talking
and [i] laid their hand on their mouth;
10 the voice of the nobles was hushed,
and their [j] tongue stuck to the roof of their mouth.

11[†] When the ear heard, it called me blessed,
and when the eye saw, it approved,
12 because I [k]delivered the poor who cried for help,
and the fatherless who had none to help him.
13 [l]The blessing of him who was [m]about to perish came upon me,
and I caused [n]the widow’s heart to sing for joy.
14[†] I [o]put on righteousness, and it clothed me;
my justice was like a robe and [p]a turban.
15 I was [q]eyes to the blind
and feet to the lame.
16[†] I was a father to the needy,
and I searched out [r]the cause of him whom I did not know.
17[†] I [s]broke [t]the fangs of the unrighteous
and made him drop his prey from his teeth.
18 [u]Then I thought, ‘I shall die in my [v]nest,
and I shall multiply my days as [w]the sand,
19 my [x]roots spread out to [y]the waters,
with the dew all night on my [z]branches,
20[†] my glory fresh with me,
and my [a]bow ever [b]new in my hand.’

21[†] “Men listened to me and waited
and kept silence for my counsel.
22 After I spoke they did not speak again,
and my word [c]dropped upon them.
23 They waited for me as for the rain,
and they [d]opened their mouths as for the [e]spring rain.
24[†] I smiled on them when they had no confidence,
and [f]the light of my [g]face they did not cast down.
25[†] I chose their way and sat as chief,
and I lived like [h]a king among his troops,
like one who comforts mourners.

JOB 30 [†] “But now they [i]laugh at me,

men who are [j] younger than I,
whose fathers I would have disdained
to set with the dogs of my flock.
2 What could I gain from the strength of their hands,
[k] men whose [l] vigor is gone?
3 Through want and hard hunger
they [m] gnaw [n] the dry ground by night in [o] waste and desolation;
4[†] they pick saltwort and the leaves of bushes,
and the roots of the broom tree for their food. [1]
5 [p] They are driven out from human company;
they shout after them as after a thief.
6 In the gullies of the torrents they must dwell,
in holes of the earth and of [q] the rocks.
7 Among the bushes they [r] bray;
under [s] the nettles they huddle together.
8[†] A senseless, a nameless brood,
they have been whipped out of the land.

9[†] “And now I have become their [t] song;
I am [u] a byword to them.
10 They [v] abhor me; they keep aloof from me;
they do not hesitate to [w] spit at the sight of me.
11[†] Because God has loosed my cord and humbled me,
they have cast off restraint [2] in my presence.
12 On my [x] right hand the rabble rise;
they push away my feet;
they [y] cast up against me their ways of destruction.
13 They break up my path;
they promote my [z] calamity;
they need no one to help them.
14 As through a wide [a] breach they come;
amid the crash they roll on.
15 [b] Terrors are turned upon me;
my honor is pursued as by the wind,

and my prosperity has passed away like [c] a cloud.

16 [†] “And now my soul is [d] poured out within me;
days of affliction have taken hold of me.
17 [e] The night [f] racks my bones,
and the pain that [g] gnaws me takes no rest.
18 With great force my garment is [h] disfigured;
it binds me about like the collar of my tunic.
19 God [3] has cast me into the mire,
and I have become like [i] dust and ashes.
20 I cry to you for help and you do not answer me;
I stand, and you only look at me.
21 You have [j] turned cruel to me;
with the might of your hand you [k] persecute me.
22 [l] You lift me up on the wind; you make me ride on it,
and you toss me about in the roar of the storm.
23 [m] For I know that you will bring me to death
and to the house appointed for [n] all living.

24 [†] “Yet does not one in a [o] heap of ruins stretch out his hand,
and in his disaster cry for help? [4]
25 Did not I [p] weep for him whose day was hard?
Was not my soul grieved for the needy?
26 But [q] when I hoped for good, evil came,
and when I waited for light, [r] darkness came.
27 My inward parts are in turmoil and never still;
days of affliction [s] come to meet me.
28 I [t] go about darkened, but not by the sun;
I stand up in [u] the assembly and cry for help.
29 I am a brother of [v] jackals
and a companion of [w] ostriches.
30 My [x] skin turns black and falls from me,
and my [y] bones burn with heat.
31 My [z] lyre is [a] turned to mourning,

and my [z] pipe to the voice of those who weep.

Job's Final Appeal

JOB **31** [†] "I have made a covenant with my [b] eyes;
how then could I gaze at a virgin?
[2] What would be [c] my portion from God above
and [c] my heritage from the Almighty on high?
[3] Is not calamity for the unrighteous,
and disaster for the workers of iniquity?
[4] [d] Does not he see my ways
and [e] number all my steps?

[5] "If I have walked with falsehood
and my foot has hastened to deceit;
[6] (Let me be [f] weighed in a just balance,
and let God know my integrity!)
[7] if my step has turned aside from the way
and [g] my heart has gone after my eyes,
and if any [h] spot has stuck to my hands,
[8] then let me [i] sow, and another eat,
and let what grows for me [1] be rooted out.

[9][†] "If my heart has been enticed toward a woman,
and I have [j] lain in wait at my neighbor's door,
[10] then let my wife [k] grind for another,
and let others [l] bow down on her.
[11] For that would be a heinous crime;
that would be an iniquity [m] to be punished by the judges;
[12] for that would be a fire [n] that consumes as far as Abaddon,
and it would burn to the root all my increase.

[13][†] "If I have rejected the cause of my manservant or my maidservant,
when they brought a complaint against me,
[14] what then shall I do when God rises up?

When he [o] makes inquiry, what shall I answer him?
15 Did [p] not he who made me in the womb make him?
And did not one fashion us in the womb?

16[†] “If I have [q] withheld anything that the poor desired,
or have [r] caused the eyes of the widow to fail,
17 or have eaten my morsel alone,
and the fatherless has not eaten of it
18 (for from my youth the fatherless [2] grew up with me as with a father,
and from my mother’s womb I guided the widow [3]),
19 if I have seen anyone [s] perish for [t] lack of clothing,
or the needy without [t] covering,
20 if his body has not [u] blessed me, [4]
and if he was not warmed with the fleece of my sheep,
21 if I have raised my hand against [v] the fatherless,
because I saw my help in [w] the gate,
22 then let my shoulder blade fall from my shoulder,
and let my arm be broken from its socket.
23 For I was [x] in terror of calamity from God,
and I could not have faced his [x] majesty.

24[†] [y] “If I have made gold my [z] trust
or called [a] fine gold my confidence,
25 if I have [b] rejoiced because my wealth was abundant
or because [c] my hand had found much,
26 [d] if I have looked at the sun [5] when it shone,
or [e] the moon moving in splendor,
27 and my heart has been secretly enticed,
and my mouth has kissed my hand,
28 this also would be [f] an iniquity to be punished by the judges,
for I would have been false to God above.

29 “If I have [g] rejoiced at the ruin of him who hated me,
or exulted when evil overtook him
30 ([h] I have not let my mouth sin

by asking for his life with a curse),
[31][†] if the men of my tent have not said,
'Who is there that has not been filled with his [i]meat?'
[32] ([j]the sojourner has not lodged in the street;
I have opened my doors to the traveler),
[33][†] if I [k]have concealed my transgressions [l]as others do [6]
by hiding my iniquity in my heart,
[34] because I stood in great fear of [m]the multitude,
and the contempt of families terrified me,
so that I kept silence, and did not go out of doors—
[35][†] Oh, that I had one to hear me!
(Here is my signature! Let the Almighty [n]answer me!)
Oh, that I had [o]the indictment written by my adversary!
[36] Surely I would carry it on my [p]shoulder;
I would [q]bind it on me as [r]a crown;
[37] I would give him an account of all my steps;
like a prince I would approach him.

[38] "If my land has cried out against me
and its furrows have wept together,
[39] [s]if I have eaten its yield without payment
and made its owners [t]breathe their last,
[40] let [u]thorns grow instead of wheat,
and foul weeds instead of barley."

The words of Job are ended.

Elihu Rebukes Job's Three Friends

JOB **32** [†]So these three men ceased to answer Job, because he was [v]righteous in his own eyes. [2]Then Elihu the son of Barachel [w]the Buzite, of the family of Ram, burned with anger. He burned with anger at Job because he justified himself [x]rather than God. [3]He burned with anger also at Job's three friends because they had found no answer, although they had [y]declared Job to be in the wrong. [4]Now Elihu had waited to speak to Job because they were older than he. [5]And when Elihu saw that there was no answer in the mouth of these three men, he burned with anger.

[6][†]And Elihu the son of Barachel the Buzite answered and said:

“I am young in years,
and you are [z]aged;
therefore I was timid and afraid
to declare my opinion to you.
[7] I said, ‘Let days speak,
and many years teach wisdom.’
[8][†] But it is [a]the spirit in man,
[b]the breath of the Almighty, that makes him [c]understand.
[9] [d]It is not the old [1] who are wise,
nor the aged who understand what is right.
[10] Therefore I say, ‘Listen to me;
let me also declare my opinion.’

[11] “Behold, I waited for your words,
I listened for your wise sayings,
while you searched out what to say.
[12] I gave you my attention,
and, behold, there was none among you who refuted Job
or who answered his words.
[13] Beware [e]lest you say, ‘We have found wisdom;
God may vanquish him, not a man.’
[14] He has not directed his words against me,
and I will not answer him with your speeches.

[15] “They are dismayed; they answer no more;
they have not a word to say.
[16] And shall I wait, because they do not speak,
because they stand there, and answer no more?
[17] I also will answer with my share;
I also will declare my opinion.
[18][†] For I am full of words;
the spirit within me constrains me.

[19] Behold, my belly is like wine that has no vent;
like new [f]wineskins ready to burst.
[20] [g]I must speak, that I may find [h]relief;
I must open my lips and answer.
[21] I will not [i]show partiality to any man
or use flattery toward any person.
[22] For I do not know how to flatter,
else my Maker would soon take me away.

Elihu Rebukes Job

JOB **33** [†] “But now, hear my speech, O Job,
and listen to all my words.
[2][†] Behold, I [j]open my mouth;
the tongue in my mouth speaks.
[3] My words declare the uprightness of my heart,
and what my lips know they speak sincerely.
[4] [k]The Spirit of God has made me,
and [l]the breath of the Almighty gives me life.
[5] [m]Answer me, if you can;
[n]set your words in order before me; take your stand.
[6] Behold, I am toward God as you are;
I too was pinched off from a piece of [o]clay.
[7] Behold, no [p]fear of me need terrify you;
my [q]pressure will not be heavy upon you.

[8] “Surely you have spoken in my ears,
and I have heard the sound of your words.
[9][†] You say, ‘I am [r]pure, without [s]transgression;
I am clean, and there is no iniquity in me.
[10] Behold, he finds occasions against me,
he [t]counts me as his enemy,
[11][†] he [u]puts my feet in the stocks
and [v]watches all my paths.’

12 “Behold, in this you are not right. I will answer you,
for God is greater than man.
13 Why do you [w] contend against him,
saying, ‘He [x] will answer none of man’s [1] words’? [2]
14[†] For God [y] speaks in one way,
[z] and in two, though man [a] does not perceive it.
15 In [b] a dream, in [c] a vision of [d] the night,
when [c] deep sleep falls on men,
while they slumber on their beds,
16 then he [e] opens the ears of men
and terrifies them with warnings,
17 that he may turn man aside from his [f] deed
and conceal pride from a man;
18[†] he keeps back his soul from the pit,
his life from [g] perishing by the sword.

19[†] “Man is also rebuked with pain on his bed
and with continual strife in his [h] bones,
20 so that his [i] life loathes bread,
and his appetite [j] the choicest food.
21 His flesh is so wasted away that it cannot be seen,
and his bones that were not seen [k] stick out.
22 His soul draws near [l] the pit,
and his life to [m] those who bring death.
23[†] If there be for him [n] an angel,
[o] a mediator, [p] one of the thousand,
to declare to man what is [q] right for him,
24 and he is merciful to him, and says,
‘Deliver him from going down into the pit;
I have found [r] a ransom;
25 let his flesh [s] become fresh with youth;
let him return to the days of his youthful vigor’;
26 then man [3] [t] prays to God, and he accepts him;
he [u] sees his face with a shout of joy,

and he [v] restores to man his righteousness.
27 He sings before men and says:
‘I [w] sinned and perverted what was right,
and it was not repaid to me.
28 He has redeemed my [x] soul from going down [y] into the pit,
and my life shall [z] look upon the light.’

29 “Behold, God does all these things,
twice, [a] three times, with a man,
30 to bring back his soul from the pit,
that he may be lighted with [b] the light of life.
31 Pay attention, O Job, listen to me;
be silent, and I will speak.
32 If you have any words, [c] answer me;
[d] speak, for I desire to justify you.
33 If not, [e] listen to me;
be silent, and I will teach you wisdom.”

Elihu Asserts God’s Justice

JOB 34 [†]Then Elihu answered and said:

[2] “Hear my words, you wise men,
and give ear to me, you who know;
[3][†] for [g] the ear tests words
as the palate tastes food.
[4] Let us choose [h] what is right;
let us know among ourselves what is good.
[5] For Job has said, ‘I am [i] in the right,
and [j] God has taken away my right;
[6] in spite of my right I am counted a liar;
my wound is incurable, though I am [k] without transgression.’
[7] What man is like Job,
who [l] drinks up scoffing like water,
[8][†] who travels in company with evildoers
and walks [m] with wicked men?
[9][†] For [n] he has said, ‘It profits a man nothing
that he should take delight in God.’

[10][†] “Therefore, hear me, you men of understanding:
far be it from God that he should [o] do wickedness,
and from the Almighty that he should do wrong.
[11] For according to [p] the work of a man he will repay him,
and [q] according to his ways he will make it befall him.
[12] Of a truth, God will not do wickedly,
and [r] the Almighty will not pervert justice.
[13] Who gave him charge over the earth,
and who [s] laid on him [1] the whole world?
[14] If he should [t] set his heart to it
and [u] gather to himself his [v] spirit and his breath,
[15] all flesh would perish together,
and man would [w] return to dust.

16 “If you have understanding, hear this;
listen to what I say.
17 [x] Shall one who hates justice govern?
Will you condemn him who is righteous and mighty,
18 who [y] says to a king, ‘Worthless one,’
and to nobles, ‘Wicked man,’
19 who [z] shows no partiality to princes,
nor regards the rich [a] more than the poor,
for [b] they are all the work of his hands?
20 In a moment [c] they die;
at [d] midnight the people are shaken and pass away,
and the mighty are taken away by [e] no human hand.

21 “For his eyes are on [f] the ways of a man,
and he sees all his [f] steps.
22 There is no [g] gloom or [h] deep darkness
where evildoers may hide themselves.
23[†] For God [2] has no need to consider a man further,
that he should go before God in [i] judgment.
24 He [j] shatters the mighty without investigation
and sets [l] others in their place.
25 Thus, knowing their works,
he [m] overturns them in the night, and they are crushed.
26[†] He strikes them for their wickedness
in a place for all to see,
27 because they turned aside from [n] following him
and had no regard for any of his ways,
28 so that they [o] caused the cry of the poor to come to him,
and he [p] heard the cry of the afflicted—
29 When he is quiet, who can condemn?
When he hides his face, who can behold him,
whether it be a nation or a man?—
30 that a godless man should not reign,
that he should not ensnare the people.

31 “For has anyone said to God,
‘I have borne punishment; I will not offend any more;
32 [r] teach me what I do not see;
if I have done iniquity, I will do it no more’?
33 Will he then make repayment to suit you,
because you reject it?
For you must choose, and not I;
therefore [s] declare what you know. [3]
34 [†] Men of understanding will say to me,
and the wise man who hears me will say:
35 ‘Job [t] speaks without knowledge;
his words are without insight.’
36 Would that Job were tried to the end,
because he answers like wicked men.
37 For he adds rebellion to his sin;
he [u] claps his hands among us
and multiplies his words against God.”

Elihu Condemns Job

JOB **35** [†]And Elihu answered and said:

2 [†] “Do you think this to be just?
Do you say, [v] ‘It is my right before God,’
3 that you ask, [w] ‘What advantage have I?
How am I better off than if I had sinned?’
4 I will answer you
and [x] your friends with you.
5 [y] Look at the heavens, and see;
and behold the clouds, which are higher than you.
6 [†] If you have sinned, [z] what do you accomplish against him?
And if your transgressions are multiplied, what do you do to him?
7 [a] If you are righteous, what do you give to him?
Or what does he receive from your hand?
8 Your wickedness concerns a man like yourself,

and your righteousness [b] a son of man.

9 “Because of the multitude of [c] oppressions people [d] cry out;
they call for help because of the arm of [e] the mighty. [1]
10 But none says, ‘Where is God my [f] Maker,
who gives [g] songs in the night,
11 who teaches us [h] more than the beasts of the earth
and makes us wiser than the birds of the heavens?’
12[†] There they [i] cry out, but he does not answer,
because of the pride of evil men.
13 Surely God does not hear an empty cry,
nor does the Almighty regard it.
14[†] How much less when you say that you [j] do not see him,
that the case is before him, and you are [k] waiting for him!
15 And now, because [l] his anger does not punish,
and he does not take much note of transgression, [2]
16 Job opens his mouth in empty talk;
he [m] multiplies words [n] without knowledge.”

Elihu Extols God’s Greatness

JOB 36 [†]And Elihu continued, and said:

2[†] “Bear with me a little, and I will show you,
for I have yet something to say on God’s behalf.
3 I will get my knowledge from [o] afar
and ascribe [p] righteousness to my [q] Maker.
4 For truly my words are not false;
one who is [r] perfect in knowledge is with you.

5[†] “Behold, God is mighty, and [s] does not despise any;
he is [t] mighty in strength of understanding.
6[†] He does not keep the wicked alive,
but gives [u] the afflicted their right.
7 He does not withdraw his [v] eyes from the righteous,

but with [w]kings on the throne
he sets them forever, and they are [x]exalted.
[8][†] And if they are [y]bound in chains
and caught in the cords of affliction,
[9] then he declares to them their work
and their transgressions, that they are [z]behaving arrogantly.
[10][†] He [a]opens their ears to instruction
and commands that they [b]return from iniquity.
[11] [c]If they listen and serve him,
they [d]complete their days in prosperity,
and their years in pleasantness.
[12] But if they do not listen, they [e]perish by the sword
and die [f]without knowledge.

[13][†] “The [g]godless in heart cherish anger;
they do not cry for help when he [h]binds them.
[14] They [i]die in youth,
and their life ends among the cult prostitutes.
[15] He delivers [j]the afflicted by their affliction
and [k]opens their ear by adversity.
[16][†] He also allured you out of distress
into [l]a broad place where there was no cramping,
and what was set on your [m]table was full of [n]fatness.

[17] “But you are full of the judgment on the wicked;
judgment and justice seize you.
[18][†] Beware lest wrath entice you into scoffing,
and let not the greatness of [o]the ransom turn you aside.
[19] Will your [p]cry for help avail to keep you from distress,
or all the force of your strength?
[20] Do not long for [q]the night,
when peoples vanish [r]in their place.
[21] Take care; [s]do not turn to iniquity,
for this you have chosen rather than affliction.

22[†] Behold, God is exalted in his power;
who is [t] a teacher like him?
23 Who has [u] prescribed for him his way,
or who can say, [v] ‘You have done wrong’?

24 “Remember to [w] extol his work,
of which men have [x] sung.
25 All mankind has looked on it;
man beholds it from afar.
26 Behold, God is great, and we [y] know him not;
the number of his [z] years is unsearchable.
27 For he draws up the drops of water;
they distill his [a] mist in [b] rain,
28 which [c] the skies pour down
and drop on mankind abundantly.
29 Can anyone understand [d] the spreading of the clouds,
the thunderings of his [e] pavilion?
30[†] Behold, he scatters his lightning about him
and covers the roots of the sea.
31[†] For by these he [f] judges peoples;
he gives [g] food in abundance.
32[†] He covers his [h] hands with the lightning
and commands it to strike the mark.
33 Its crashing declares his presence;[1]
the cattle also declare that he rises.

Elihu Proclaims God’s Majesty

JOB 37 “At this also my heart trembles
and leaps out of its place.
2 Keep listening to the thunder of his voice
and the rumbling that comes from his mouth.
3 Under the whole heaven he lets it go,
and his [i] lightning to the [j] corners of the earth.
4 After it [k] his voice roars;

[l] he thunders with his majestic voice,
and he does not restrain the lightnings [1] when his voice is heard.
5 God thunders wondrously with his voice;
he does [m] great things that we cannot [n] comprehend.
6 For to [o] the snow he says, ‘Fall on the earth,’
likewise to the downpour, his mighty downpour.
7[†] He [p] seals up the hand of every man,
that all men whom he made may [q] know it.
8 Then the beasts go into their [r] lairs,
and remain in their [s] dens.
9 From [t] its chamber [u] comes the whirlwind,
and [v] cold from the scattering winds.
10 By the breath of God [w] ice is given,
and [x] the broad waters are frozen fast.
11 He loads the thick cloud with moisture;
the clouds scatter his lightning.
12 They [y] turn around and around by his [z] guidance,
[z] to accomplish all that he commands them
on the face of [a] the habitable world.
13[†] Whether for [b] correction or for his [c] land
or for [d] love, he causes it to happen.

14[†] “Hear this, O Job;
stop and [e] consider the wondrous works of God.
15 Do you know how God lays his command upon them
and causes the lightning of his cloud to shine?
16 Do you know the balancings [2] of the clouds,
the wondrous works of him who is [f] perfect in knowledge,
17 you whose garments are hot
when the earth is still because of the south wind?
18 Can you, like him, [g] spread out the skies,
hard as a cast metal [h] mirror?
19 Teach us what we shall say to him;
we cannot draw up our case because of [i] darkness.

20 Shall it be told him that I would speak?
Did a man ever wish that he would be swallowed up?

21[†] “And now no one looks on the light
when it is bright in the skies,
when the wind has passed and cleared them.
22 Out of the north comes golden splendor;
God is clothed with [j] awesome majesty.
23 The Almighty—we [k] cannot find him;
he is [l] great in power;
[m] justice and abundant righteousness he will not [n] violate.
24 Therefore men [o] fear him;
he does not regard any who are [p] wise in their own conceit.” [3]

The LORD Answers Job

JOB 38 [†]Then the LORD [q] answered Job out of the whirlwind and said:

2[†] “Who is this that [r] darkens counsel by words [s] without knowledge?
3 [t] Dress for action [1] like a man;
I will question you, and you make it known to me.

4[†] “Where were you when I [u] laid the foundation of the earth?
Tell me, if you have understanding.
5 Who determined its measurements—surely you know!
Or who stretched the line upon it?
6 On what were its bases sunk,
or who laid its cornerstone,
7[†] when the morning stars [v] sang together
and all [w] the sons of God [x] shouted for joy?

8 “Or who [y] shut in the sea with doors
when it burst out from the womb,
9 when I made clouds its garment
and [z] thick darkness its swaddling band,

10 and prescribed [a] limits for it
and set bars and doors,
11 and said, ‘Thus far shall you come, and no farther,
and here shall your [b] proud waves be stayed’?

12[†] “Have you [c] commanded the morning since your days began,
and caused the dawn to know its place,
13 that it might take hold of [d] the skirts of the earth,
and the wicked be [e] shaken out of it?
14[†] It is changed like clay under the seal,
and its features stand out like a garment.
15 From the wicked their [f] light is withheld,
and [g] their uplifted arm is broken.

16 “Have you [h] entered into the springs of the sea,
or walked in the recesses of the deep?
17 Have [i] the gates of death been revealed to you,
or have you seen the gates of [j] deep darkness?
18 Have you comprehended the expanse of the earth?
Declare, if you know all this.

19 “Where is the way to the dwelling of light,
and where is the place of darkness,
20 that you may take it to its territory
and that you may discern [k] the paths to its home?
21 You know, for [l] you were born then,
and the number of your days is great!

22[†] “Have you entered [m] the storehouses of the snow,
or have you seen [m] the storehouses of the hail,
23 which I have reserved [n] for the time of trouble,
[n] for the day of battle and war?
24 What is the way to the place where the light is distributed,
or where the east wind is scattered upon the earth?

25 “Who has cleft a channel for the torrents of rain
and [o] a way for the thunderbolt,
26 to bring rain on [p] a land where no man is,
on [q] the desert in which there is no man,
27 to satisfy the waste and desolate land,
and to make the ground sprout with [r] grass?

28 “Has [s] the rain a father,
or who has begotten the drops of dew?
29 From whose womb did [t] the ice come forth,
and who has given birth to [t] the frost of heaven?
30 The waters become hard like stone,
and the face of the deep is [u] frozen.

31 [†] “Can you bind the chains of [v] the Pleiades
or loose the cords of [v] Orion?
32 Can you lead forth the Mazzaroth [2] in their season,
or can you guide [v] the Bear with its children?
33 Do you know [w] the ordinances of the heavens?
Can you establish their rule on the earth?

34 “Can you lift up your voice to the clouds,
that [x] a flood of waters may cover you?
35 Can you send forth lightnings, that they may go
and say to you, ‘Here we are’?
36 Who has [y] put wisdom in [z] the inward parts [3]
or given understanding to the mind? [4]
37 Who can number the clouds by wisdom?
Or who can tilt the waterskins of the heavens,
38 when the dust runs into a mass
and [a] the clods stick fast together?

39 [†] “Can you hunt the prey for the lion,
or [b] satisfy the appetite of the young lions,

40 when they crouch in their [c] dens
    or lie in wait [d] in their thicket?
41 Who provides for [e] the raven its prey,
    when its young ones cry to God for help,
    and wander about for lack of food?

JOB **39** “Do you know when [f] the mountain goats give birth?
    Do you observe [g] the calving of the does?
2 Can you number the months that they fulfill,
    and do you know the time when they give birth,
3 when they [h] crouch, bring forth their offspring,
    and are delivered of their young?
4 Their young ones become strong; they grow up in the open;
    they go out and [i] do not return to them.

5 “Who has let the wild donkey go free?
    Who has [j] loosed the bonds of the swift donkey,
6 to whom I have given [k] the arid plain for his home
    and [l] the salt land for his dwelling place?
7 He scorns the tumult of the city;
    he hears not the shouts of the driver.
8 He ranges the mountains as his pasture,
    and he searches after every green thing.

9[†] “Is [m] the wild ox willing to serve you?
    Will he spend the night at your [n] manger?
10 Can you bind [m] him in the furrow with ropes,
    or will he harrow the valleys after you?
11 Will you depend on him because his strength is great,
    and will you leave to him your labor?
12 Do you have faith in him that he will return your grain
    and gather it to your threshing floor?

13 “The wings of the ostrich wave proudly,
    but are they the pinions and plumage of love? [1]

14 For she leaves her eggs to the earth
and lets them be warmed on the ground,
15[†] forgetting that a foot may crush them
and that the wild beast may trample them.
16 She [o] deals cruelly with her young, as if they were not hers;
though her [p] labor be in vain, yet she has no fear,
17 because God has made her forget wisdom
and [q] given her no share in understanding.
18[†] When she rouses herself to flee, [2]
she laughs at the horse and his rider.

19 “Do you give the horse his might?
Do you clothe his neck with a mane?
20 Do you make him leap like the locust?
His majestic [r] snorting is terrifying.
21 He paws [3] in the valley and exults in his strength;
he [s] goes out to meet the weapons.
22 He laughs at fear and is not dismayed;
he does not turn back from the sword.
23 Upon him rattle the quiver,
the flashing spear, and the javelin.
24 With fierceness and rage he swallows the ground;
he cannot stand still at [t] the sound of the trumpet.
25 When the trumpet sounds, he says ‘Aha!’
He smells the battle from afar,
the thunder of the captains, and the shouting.

26 “Is it by your understanding that the hawk soars
and spreads his wings toward the south?
27 Is it at your command that the eagle mounts up
and makes his [u] nest on high?
28 On the rock he dwells and makes his home,
on [v] the rocky crag and stronghold.
29 From there he spies out the prey;
his eyes behold it from far away.

30 His young ones suck up blood,
and [w] where the slain are, there is he.”

JOB 40 [†]And the LORD [x] said to Job:

2 “Shall a faultfinder [y] contend with the Almighty?
He who argues with God, let him answer it.”

Job Promises Silence

3[†]Then Job answered the LORD and said:

4 “Behold, I am [z] of small account; what shall I answer you?
[a] I lay my hand on my mouth.
5 I have spoken [b] once, and I will not answer;
[b] twice, but I will proceed no further.”

The LORD Challenges Job

6[†]Then the LORD [c] answered Job out of the whirlwind and said:

7 [d] “Dress for action [1] like a man;
[e] I will question you, and you make it known to me.
8 Will you even put me in the wrong?
Will you condemn me that [f] you may be in the right?
9 Have you [g] an arm like God,
and can you thunder with [h] a voice like his?

10 “Adorn yourself with majesty and dignity;
[i] clothe yourself with glory and splendor.
11 Pour out the overflowings of your anger,
and look on everyone who is [j] proud and abase him.
12 Look on everyone who is proud and bring him low
and [k] tread down the wicked [l] where they stand.
13[†] [m] Hide them all in [n] the dust together;
bind their faces in the world below. [2]

[14] Then will I also acknowledge to you
that your own [o] right hand can save you.

[15][†] “Behold, Behemoth, [3]
which I made as I made you;
he eats [p] grass like an ox.
[16] Behold, his strength in his loins,
and his power in the muscles of his belly.
[17] He makes his tail stiff like a cedar;
the sinews of his thighs are knit together.
[18] His bones are tubes of bronze,
his limbs like bars of iron.

[19] “He is [q] the first of [r] the works [4] of God;
let him who made him bring near his sword!
[20] For the mountains yield food for him
where all the wild beasts play.
[21] Under the lotus plants he lies,
in the shelter of [s] the reeds and in the marsh.
[22] For his shade the lotus trees cover him;
the willows of the brook surround him.
[23] Behold, if the river is turbulent he is not frightened;
he is confident though Jordan rushes against his mouth.
[24] Can one take him by his eyes, [5]
or pierce his nose with a snare?

JOB 41 [†] [1] “Can you draw out [u] Leviathan [2] with a fishhook
or press down his tongue with a cord?
[2] Can you put [v] a rope in his nose
or pierce his jaw with [v] a hook?
[3] Will he make many pleas to you?
Will he speak to you soft words?
[4] Will he make a covenant with you
to take him for [w] your servant forever?
[5] Will you play with him as with a bird,

or will you put him on a leash for your girls?
6 Will traders bargain over him?
Will they divide him up among the merchants?
7 Can you fill his skin with harpoons
or his head with fishing spears?
8 Lay your hands on him;
remember the battle—you will not do it again!
9[†] [3] Behold, the hope of a man is false;
he is laid low even at the sight of him.
10 No one is so fierce that he dares to stir him up.
Who then is he who can stand before me?
11 [x] Who has first given to me, that I should repay him?
[y] Whatever is under the whole heaven is mine.

12 “I will not keep silence concerning his limbs,
or his mighty strength, or his goodly frame.
13 Who can strip off his outer garment?
Who would come near him with a bridle?
14 Who can open the doors of his face?
Around his teeth is terror.
15 His back is made of [4] rows of shields,
shut up closely as with a seal.
16 One is so near to another
that no air can come between them.
17 They are [z] joined one to another;
they clasp each other and cannot be separated.
18 His sneezings flash forth light,
and his eyes are like [a] the eyelids of the dawn.
19 Out of his mouth go flaming torches;
sparks of fire leap forth.
20 Out of his nostrils comes forth smoke,
as from a boiling pot and burning rushes.
21 His breath [b] kindles coals,
and a flame comes forth from his mouth.
22 In his neck abides strength,

and terror dances before him.
[23] The folds of his flesh [c] stick together,
firmly cast on him and immovable.
[24][†] His heart is hard as a stone,
hard as the lower millstone.
[25] When he raises himself up the mighty [5] are afraid;
at the crashing they are beside themselves.
[26] Though the sword reaches him, it does not avail,
nor the spear, the dart, or the javelin.
[27] He counts iron as straw,
and bronze as rotten wood.
[28] The arrow cannot make him flee;
for him sling stones are turned to stubble.
[29] Clubs are counted as stubble;
he laughs at the rattle of javelins.
[30] His underparts are like sharp [d] potsherds;
he spreads himself like [e] a threshing sledge on the mire.
[31] He makes the deep boil like a pot;
he makes the sea like a pot of ointment.
[32] Behind him he leaves a shining wake;
one would think the deep to be white-haired.
[33] [f] On earth there is not his like,
a creature without fear.
[34] He sees everything that is high;
he is king over all the [g] sons of pride.”

Job’s Confession and Repentance

JOB **42** [†]Then Job answered the LORD and said:

[2] “I know that you can [h] do all things,
and that no purpose of yours can be thwarted.
[3][†] [i] ‘Who is this that hides counsel without knowledge?’
Therefore I have uttered what I did not understand,
things [j] too wonderful for me, which I did not know.

4 ‘Hear, and I will speak;
[k] I will question you, and you make it known to me.’
5 I had heard of you by the hearing of the ear,
but now my eye sees you;
6[†] therefore I despise myself,
and repent [1] in [l] dust and ashes.”

The LORD Rebukes Job’s Friends

7[†]After the LORD had spoken these words to Job, the LORD said to Eliphaz [m] the Temanite: “My anger burns against you and against your two friends, for you have not spoken of me what is right, as my servant Job has. **8**[†]Now therefore take [n] seven bulls and seven rams and go to my servant Job and [o] offer up a burnt offering for yourselves. And my servant Job shall [p] pray for you, for I will accept his prayer not to deal with you according to your folly. For you have not spoken of me what is right, as my servant Job has.” **9** [q] So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went and did what the LORD had told them, and the LORD accepted Job’s prayer.

The LORD Restores Job’s Fortunes

10[†]And the LORD [r] restored the fortunes of Job, when he had prayed for his friends. And the LORD gave Job [s] twice as much as he had before. **11**[†]Then came to him all his [t] brothers and sisters and all who had [t] known him before, and ate bread with him in his house. And they [u] showed him sympathy and comforted him for all the evil [2] that the LORD had brought upon him. And each of them gave him [v] a piece of money [3] and [w] a ring of gold.

12And the LORD blessed [x] the latter days of Job more than his beginning. And he had [y] 14,000 sheep, 6,000 camels, 1,000 yoke of oxen, and 1,000 female donkeys. **13**He had also [z] seven sons and three daughters. **14**[†]And he called the name of the first daughter Jemimah, and the name of the second Keziah, and the name of the third Keren-happuch. **15**And in all the land there were no women so beautiful as Job’s daughters. And their father gave them an inheritance [a] among their brothers. **16**[†]And after this Job lived 140 years, and [b] saw his sons, and his sons' sons, four generations. **17**And Job died, an old man, and [c] full of days.

Study Notes for Job

1:1–2:13 *Prologue: Job's Character and the Circumstances of His Test.* The book opens by introducing Job as blameless and upright. He is blessed with family and possessions. His life embodies faith in God both for himself and on behalf of his family (1:1–5). The author then describes conversations between God and Satan as Satan requests permission to test Job's character by afflicting him (1:6–2:10). The author then describes how Job's three friends hear of his suffering and come to offer sympathy and comfort (2:11–13). This creates the context for the rest of the book.

FACT

Comfort is a key word in the book of Job. When faced with personal tragedies, Job receives no comfort from his friends (16:2). But when God answers him (see chs. 38–41), he finds the comfort he needs.

JOB—NOTE ON 1:1 The precise location of **the land of Uz** is unknown. It may be related to Aram (Gen. 10:22–23), where Abraham's nephew and family lived (Gen. 22:21), or to a descendant of Seir who lived alongside the sons of Esau in the land also referred to as Edom (Gen. 36:28; see also Lam. 4:21). Job's faithfulness is stated at the beginning and affirmed again in Job 1:8 and 2:3. He is **blameless and upright** (a phrase also used to describe Noah [Gen. 6:9] and Abraham [Gen. 17:1]). Job is **one who feared God and turned away from evil**, which is how the book of Proverbs describes one who is wise (see Prov. 3:7; 14:16; 16:6).

JOB—NOTE ON 1:2–4 The large numbers of children, livestock, and **servants**, along with the feasting, suggest Job has enormous wealth. **on his day**. Birthday. Compare 18:20.

JOB—NOTE ON 1:5 **cursed God in their hearts**. The Hebrew is literally "blessed God in their hearts" (see ESV footnote). The context indicates, however, that the opposite idea, “to curse,” is intended. The same verb is used in this way, as a euphemism, in v. 11; 2:5, 9; 1 Kings 21:10, 13.

JOB—NOTE ON 1:6–12 The Lord draws Satan’s attention to Job, initiating the chain of events related in the rest of the book.

JOB—NOTE ON 1:6 **Sons of God** refers to heavenly beings gathered before God like a council before a king (compare 15:8; Isa. 6:1–8). **Satan**. The Hebrew noun *satan* is commonly used to describe an adversary (e.g., 1 Sam. 29:4; 1 Kings 11:14). Here it refers to a specific individual (“the Adversary,” ESV footnote) who does not appear to be one of the sons of God but who **also came among them**. The dialogue that follows reveals the character of this figure to be consistent with that of the serpent in Genesis 3, a character who is also referred to by using this noun as a proper name, “Satan” (e.g., 1 Chron. 21:1; see also Rev. 12:9).

JOB—NOTE ON 1:12 Satan has to ask permission to test Job (see also 2:6). This indicates his authority is under God’s control.

JOB—NOTE ON 1:13–19 Job’s troubles come from multiple directions in rapid succession. The **Sabeans** come from the south (v. 15), the **fire** from heaven (v. 16), the **Chaldeans** from the north (v. 17), and the **wind** from the east (v. 19).

JOB—NOTE ON 1:20 In the wake of his loss, Job expresses both grief (**Job . . . tore his robe and shaved his head**) and trust in the Lord (**and fell on the ground and worshiped**).

JOB—NOTE ON 1:21 In contrast to what Satan suggests will happen (vv. 9–11), Job cries out, “**blessed be the name of the LORD**.”

JOB—NOTE ON 2:1–10 Job’s second test is like the first (1:6–22), but includes an attack on his health.

JOB—NOTE ON 2:1–6 The second glimpse of the heavenly court (**Again**, v. 1) deliberately echoes the first (compare 1:6–12).

JOB—NOTE ON 2:3 The Lord points out to Satan that even after all that has happened to him, Job **still holds fast his integrity**. His grief, worship, and profession of faith in 1:20–21 are a faithful response to the tragedies.

JOB—NOTE ON 2:4–5 **Skin for skin! All that a man has he will give for his life**. Satan is suggesting that Job has remained faithful so far because it cost him only the "skin" of his livestock and family, which he was happy to trade for his own life.

JOB—NOTE ON 2:6 **only spare his life**. For Job's faith to be truly tested, his life must be spared; he must be denied the mercy of death (compare 3:20–23).

JOB—NOTE ON 2:9 **Curse God and die**. Job's wife advises him to respond to his suffering in the very way that Satan was hoping he would respond (see 1:11; 2:5).

JOB—NOTE ON 2:10 Job does not presume fully to know his wife's heart, but he warns her against speaking like **one of the foolish women**.

JOB—NOTE ON 2:11 **Eliphaz** is from Teman, an important city in Edom (Gen. 36:11, 15; Ezek. 25:13; Amos 1:11–12). It was apparently known for its wisdom (Jer. 49:7). **Bildad** is from Shuah, which was probably in Edom or Arabia. **Zophar** is from Naamah, which was probably in the Sinai Peninsula or Arabian Desert.

JOB—NOTE ON 2:12 It is likely that Job's friends **did not recognize him** because, in addition to his sores, Job bore other external effects of his grief (see 1:20; 2:7–8).

JOB—NOTE ON 2:13 The silence over **seven days and seven nights** signifies a time of mourning in response to Job's suffering. Ezekiel exhibited a similar response upon meeting the exiles in Babylon (see Ezek. 3:15).

FACT

Seven days and seven nights was a traditional period for mourning in the ancient Near East (2:13).

JOB—NOTE ON 3:1–42:6 *Dialogue: Job, His Suffering, and His Standing before God.* Between the brief narrative sections of the prologue (1:1–2:13) and epilogue (42:7–17), the large central section of the book is dialogue in poetic form. It focuses on the question of what Job's suffering reveals both about him and about God's governing of the world.

3:1–26 *Job: Despair for the Day of His Birth.* Job is mystified by his current circumstances. He wonders whether he would have been better off in the darkness of never being born rather than having the light of life result in such suffering and grief. Throughout the dialogue with Job's friends, darkness and light will refer to death and life. It will also symbolize what is hidden vs. what is revealed.

JOB—NOTE ON 3:1–2 Job **cursed the day of his birth** because it began the path of his life, which had led to his present distress.

JOB—NOTE ON 3:3–10 In skillfully crafted poetry, Job says he wishes that he had never been born.

JOB—NOTE ON 3:8 Elements of ancient myth are sometimes used metaphorically in Scripture, often in images of God's power or authority (see 26:12). **Leviathan**. An ancient symbol of chaos (see note on Ps. 74:14).

JOB—NOTE ON 3:13–19 Job describes death as rest from the toil of life. He pictures its effect on people both high and low in society. He wishes he had joined those who were already in this state of rest rather than being born. Job refers to the **kings** and **princes** who labored to obtain wealth and build cities but now lay without them in death.

FACT

Was Job a real person? It is not known exactly when Job lived, but he was a real person. Ezekiel 14:14, 20 and James 5:11 refer to him as a historical figure.

JOB—NOTE ON 3:20–26 The final sequence of "why" questions reflects Job's current miserable state.

JOB—NOTE ON 3:23 Satan had argued that Job was upright only because God had put a “hedge” of blessing around him (1:10). Here, Job says that his suffering makes him one **whom God has hedged in**.

4:1–25:6 *The Friends and Job: Can Job Be Right before God?* The main section of the book contains the dialogue between Job and the three friends. It opens with Job’s initial lament (3:1–16) and then alternates between speeches by each friend (Eliphaz, Bildad, Zophar) and responses by Job.

JOB—NOTE ON 4:1–14:22 *First Cycle.* Eliphaz begins this round of dialogues with a fairly gentle tone (4:3–4). Sympathy for Job rapidly fades, however, as the friends assume that Job’s moral failures are the reason for his present trouble. Job, for his part, is bewildered by his suffering. He argues (chs. 6–7), disputes (chs. 9–10), and rejects (chs. 12–14) the counsel of his friends.

JOB—NOTE ON 4:1–5:27 Eliphaz opens his first response by acknowledging Job’s good character (4:2–4). He then states what he knows to be true about how God works (4:7–5:16). He summarizes what will be the argument of the three friends: in light of Job’s current suffering, he cannot possibly be right before God (see 4:17). Eliphaz suggests that Job accept his circumstance as God’s rebuke so that he might be delivered (5:17–27).

JOB—NOTE ON 4:8 **those who plow iniquity and sow trouble reap the same**. At the opening of his speech, Eliphaz introduces the claim that the friends will relentlessly defend throughout the dialogue: a person’s character can be judged by his or her circumstances.

JOB—NOTE ON 4:12–21 Eliphaz reports that he had a vision (vv. 12–16) and then describes its content (vv. 17–21). The vision raises the question, **Can mortal man be in the right before God?** Eliphaz argues that if God **puts no trust** even in his **angels**, then Job, a mortal man, should seek God’s help rather than presuming the right to protest against him.

JOB—NOTE ON 5:1 Eliphaz asks if there are any creatures left on earth (**anyone**) or in heaven (**the holy ones**) to whom Job can appeal. It is a rhetorical question; he assumes he is right and doesn’t really expect an answer.

JOB—NOTE ON 5:6–7 Returning to his agricultural comparison in 4:8, Eliphaz argues that **affliction** and **trouble** do not grow out of the **dust** or **ground**. Rather, they are the result of everything a person does from the day he is **born**.

JOB—NOTE ON 5:16–17 The wicked sit in stunned silence at the reversal of their fortune. Likewise, Eliphaz implies, Job should consider his misfortune as evidence of God's just purposes.

JOB—NOTE ON 5:19–26 **from six troubles; in seven** (v. 19). The numbers are used symbolically to draw particular attention to the final element: if Job will accept his situation as God's discipline, he will be spared from his trouble and will be brought to a "ripe old age" (v. 26).

JOB—NOTE ON 6:1–7:21 Job responds to Eliphaz's words of "comfort."

JOB—NOTE ON 6:8–9 Job expresses a hope for death at God's hand, to end his suffering.

JOB—NOTE ON 6:14 Eliphaz has suggested that Job's suffering may mean that he has been a fool (see 5:3–7). Job argues that a person such as Eliphaz **who withholds kindness from a friend** is himself acting unwisely (**forsakes the fear of the Almighty**).

JOB—NOTE ON 6:15 Job's friends are **treacherous as a torrent-bed**, which can suddenly appear, providing water to a thirsty traveler, but may then just as quickly dry up.

JOB—NOTE ON 6:25–26 If **upright words** are used properly, they can **reprove** a person and save him from foolishness. However, Job is a **despairing man**, pouring out his complaint before God. His friends are wrong to assume that he needs to be corrected.

JOB—NOTE ON 6:28–30 For the first time, Job declares that he is innocent and deserving of **vindication**.

JOB—NOTE ON 7:11 The three parallel statements of this verse (**I will . . .**) mark the transition from Job's response to Eliphaz to his response to God.

That transition is also marked by the change in reference to God from the third person (“he”) in 6:9 to the second person (“you”) in 7:12.

FACT

What is Sheol? In the OT, Sheol (7:9–10) is where the dead reside. It is a place of rest for believers (1 Sam. 28:14), but a place of punishment for the wicked (Isa. 14:3–23).

JOB—NOTE ON 7:12 Job wonders why God treats him as if he were as powerful and dangerous as the **sea** or a **sea monster**.

FACT

In the literature of the ancient Near East, the sea (9:8) is often seen as a threat to the order of nature. People looked upon the sea as something that could not be contained or conquered.

JOB—NOTE ON 7:16 **I loathe my life**. Compare 9:21; 42:6.

JOB—NOTE ON 7:17–18 **What is man, that you make so much of him** echoes Ps. 8:4 (“what is man that you are mindful of him”). However, where Psalm 8 marvels at how humanity has been crowned with glory by God, Job laments the weight of God’s watchful presence crushing him (Job 7:20).

JOB—NOTE ON 8:1–22 Bildad is the second friend to “comfort” Job.

JOB—NOTE ON 8:4–6 After the rhetorical questions in v. 3, Bildad presents two conditional statements (“if . . . then”) to Job that are meant to represent the consequences of God’s justice. The first statement (v. 4) assumes that Job’s **children** have suffered because of their sin. The second calls Job to remember that, if he will repent (v. 5) and if he is blameless (v. 6), then God will spare him from the end that his children have suffered.

JOB—NOTE ON 8:8–10 Bildad bases his advice on the wisdom of his **fathers**, that is, his ancestors.

JOB—NOTE ON 8:11–19 **Papyrus** and **reeds** grow quickly in the wetlands, but they are also very vulnerable. They need a constant supply of water. Other plants are deeply rooted in rocky soil, but they can be uprooted, leaving no trace of their presence. Likewise, the way of the wicked is fragile and futile.

JOB—NOTE ON 8:20–22 In his conclusion, Bildad asserts two things: if Job were a **blameless man**, God would not have rejected him; the **tent of the wicked** will not stand for long.

JOB—NOTE ON 9:1–10:22 Job responds, in a speech that is relentlessly legal: ch. 9 is framed by the term **contend** (9:3; 10:2), and legal terms occur throughout the chapter (e.g., 9:2, 3, 14, 19, 20, 32, 33).

JOB—NOTE ON 9:1–2 When Job says, "**I know that it is so**," he is most likely affirming that Bildad is right: God is just, and he will not reject the upright (8:3, 20). However, in light of these truths, and in light of how the friends have interpreted Job's circumstances, Job slightly modifies the original question of Eliphaz (4:17) and asks, **But how can a man be in the right before God?** If God is just and Job is in fact innocent of the foolishness or wickedness his friends accuse him of, how can he go about arguing his case?

JOB—NOTE ON 9:3–10 Job does not respond further to the specifics of Bildad's argument. Instead he describes the difficulty of anyone arguing a case before God (vv. 3–4), given his power and strength (vv. 5–10).

JOB—NOTE ON 9:13 **Rahab**, like Leviathan (see 3:8; compare 7:12), is the name of a beast from the myths of the non-Israelite peoples. Here the name seems to represent the forces of chaos (but see note on Isa. 30:6–7).

JOB—NOTE ON 9:15 **Though I am in the right, I cannot answer him**. Job states here (and again in v. 20) that his friends have applied their theology to him and his circumstances in a way that traps him. Job agrees that God is just, but he feels there is no room for him to make the case for his innocence.

JOB—NOTE ON 9:20 Job thinks that no matter what he says, God will find his words unpersuasive and **perverse**. When Job says, "**I am blameless**" (also in v. 21), he echoes God's description of him in 1:8; 2:3.

JOB—NOTE ON 9:21 **I regard not myself**. Job seems to be saying that he does not care whether he lives or dies. He is prepared to risk his life to find justice (13:14).

JOB—NOTE ON 9:22–24 Job argues that, from what one can observe in the world, **both the blameless and the wicked** are destroyed, both fall prey to **disaster**, and both suffer injustice. All of these things are governed by God (**if it is not he, who then is it?**).

JOB—NOTE ON 9:32–35 **There is no arbiter**. Job criticizes his friends for not comforting him. He longs for an impartial party to hear his case (see v. 33, ESV footnote). He also wants the threat of further suffering removed, so that he could **speak** freely.

JOB—NOTE ON 10:1–2 As in 7:11, Job explicitly announces his turn to address his Creator directly.

JOB—NOTE ON 10:3 Job's awareness that he is **the work of** God's **hands** provides the theme for the verses that follow.

JOB—NOTE ON 10:8–13 Job shares the wonder of the psalmist (Ps. 139:14) and the insight given to the prophet (Jer. 1:5a), but uses it here to proclaim his innocence.

JOB—NOTE ON 10:15–17 Even if he is in the **right** (v. 15; see also 9:15, 20), Job feels he has no strength to walk upright because of the weight of his suffering (10:15) and the threat of further affliction (vv. 16–17).

FACT

Clay was one of the most readily available materials in ancient times. It was used to construct buildings and to make everyday household items. Job describes himself as having been made "like clay" (10:9) and says that he will someday return to dust. This should remind readers of Genesis 2:7, where the Lord created man from dust.

JOB—NOTE ON 10:21–22 Job repeatedly describes death as **darkness** and **shadow**. The adjectives (**thick**, **deep**) underscore his plea to be released from suffering while he still has the light of life.

JOB—NOTE ON 11:1–20 Like Bildad (8:1–22), Zophar accuses Job of being presumptuous and speaking empty words.

JOB—NOTE ON 11:7 There is irony in this verse that Zophar will realize only during the events of the epilogue (42:7–9). Zophar accuses Job of wrongly thinking he can know **the deep things of God**, but it is Zophar who is presuming to know God's purposes in Job's suffering.

JOB—NOTE ON 11:12 Zophar says the path of the **stupid man** will never lead to **understanding**. He calls Job to turn away from insisting he is in the right and instead seek God in prayer and repentance (vv. 13–20).

JOB—NOTE ON 12:1–14:22 In the longest response of the dialogues with his three friends, Job shows his growing frustration with their claims of wisdom (even though he agrees with them about God's supreme power; 12:1–13:2) and with the conclusions they have drawn (13:3–19). Then, once again, he addresses his lamentation directly to God (13:20–14:22).

JOB—NOTE ON 12:2–3 Job reveals his frustration through sarcasm. Responding perhaps to Zophar's wish that God would tell Job "the secrets of wisdom" (11:5–6), Job says, "**wisdom will die with you**." In other words, Job's friends seem to think that they alone are wise.

JOB—NOTE ON 12:4–6 Job argues that his friends' understanding of wisdom seems to ignore both the suffering of the righteous and the security of the wicked. Furthermore, while true wisdom would make a person want to comfort those who are suffering, his friends have shown **contempt** instead (see note on 6:14).

JOB—NOTE ON 12:6 Job's reference to the **tents of robbers** may have been in response to one or more of his friends' earlier assertions (see 5:24; 8:22; 11:14).

JOB—NOTE ON 12:7–9 Job suggests that his friends inquire of the animals and plants of creation, because *they* **know** that it is **the LORD** who governs all of life.

JOB—NOTE ON 12:13–25 In these verses, Job asserts that God's providential governing of the world is much more extensive than his friends realize.

JOB—NOTE ON 12:18 **He looses the bonds of kings**, that is, kings lose their thrones. The bond is the royal sash or belt.

JOB—NOTE ON 12:21–24 **He pours contempt on princes** and **makes them wander in a trackless waste**. God governs the powerful as well as the weak. **Loosens the belt** is a way of describing the disarming of a soldier.

JOB—NOTE ON 13:3–19 Before he turns to address his lament directly to God (13:20–14:22), Job argues that his friends have misdiagnosed him (**worthless physicians**; 13:4) and misrepresented God (vv. 7–10).

JOB—NOTE ON 13:4 **you whitewash with lies**. Job's friends have tried to patch over his situation with statements they ought to know are not true about either Job or God.

JOB—NOTE ON 13:6–10 Using legal terminology, Job says his friends are showing favoritism to his divine opponent in making his **case** for him (v. 8).

JOB—NOTE ON 13:11 **Will not his majesty terrify you**? Job questions whether his friends have considered seriously the glory and power of God, as they speak so casually on his behalf.

JOB—NOTE ON 13:16 The **salvation** Job hopes for is that he will be able to make his case before God, and that God will be his redeemer (see 19:25).

JOB—NOTE ON 13:20 **Only grant me two things**. Job abruptly shifts from warning his friends to pleading his case with God.

JOB—NOTE ON 13:27 **you set a limit for the soles of my feet**. The symbolic language refers either to confinement ("set a limit for") or to the tracking of movement ("marked"; see ESV footnote). Both ideas express God's vigilant pursuit of Job: the Lord restrains Job’s feet, and watches (marks) everywhere he goes.

JOB—NOTE ON 13:28–14:22 As his lament before God continues, Job moves from referring primarily to his own situation (13:20–27) to focusing on the nature of life for all people.

JOB—NOTE ON 14:4–5 No mortal can work outside the **limits** that God has set.

FACT

The book of Job includes three cycles of conversations in which the friends of Job offer their comfort and advice, and then listen as Job responds. The first cycle covers chs. 4–14.

JOB—NOTE ON 14:7–14 Job laments the limits of mortality by contrasting the consequences of cutting down a **tree** (vv. 7–9) and the death of a **man** (vv. 10–14). There is **hope** (v. 7) for a tree: even if **root** and **stump** decay (v. 8), it may still grow again (v. 9). However, when a man dies, his life on earth is finished (see vv. 10, 12, 14).

JOB—NOTE ON 14:15–22 Job longs for a renewal in which God would secure his path and forgive his sin (vv. 15–17). But he concludes that just as the elements wash away rock and soil, so God will wear down a man over the course of his life (vv. 18–22). God can remove **the hope of man** through the persistent eroding effect of suffering.

JOB—NOTE ON 15:1–21:34 *Second Cycle.* The arguments of each participant harden in the second round of speeches. Once again the three friends say that Job is suffering because of his sin. Job refuses to accept that explanation. He sees the wicked not as sufferers but as those who prosper despite their godlessness.

JOB—NOTE ON 15:1–35 As in the first round of dialogues, Eliphaz speaks first.

JOB—NOTE ON 15:2 Eliphaz says Job is full of **wind** rather than wisdom.

JOB—NOTE ON 15:4 **you are doing away with the fear of God**. The Hebrew lacks the words "of God" (see ESV footnote). However, the reference to God in the second half of the verse and the overall emphasis of vv. 2–6 show that this is precisely what Eliphaz is saying. He thinks Job has become careless in his complaint to God and is thus "doing away with" the very thing that will bring him relief, namely, repentance and humility before God.

JOB—NOTE ON 15:8 **Have you listened in the council of God?** The question ought to appear ironic to the reader, who has overheard the conversations between the Lord and Satan in the prologue (1:7–12; 2:2–6). Eliphaz is guilty of the very sort of presumption for which he criticizes Job. He has concluded wrongly that Job's suffering is an obvious indicator of God's judgment.

JOB—NOTE ON 15:14–16 Eliphaz revisits the central questions of his first response (see 4:17–21): if God does not trust fully even his heavenly servants, how can Job, a mere man, continue to claim innocence?

JOB—NOTE ON 15:20–35 Eliphaz describes the **wicked man**. He hopes that Job will see himself in the descriptions and will repent.

JOB—NOTE ON 15:27 The double occurrence of **fat** in this verse should call to mind other uses of the word to describe a proud disregard of God (see Ps. 73:7; 119:70; contrast Job 16:8 and note).

JOB—NOTE ON 15:31–35 Assuming that his perspective is correct, Eliphaz mercilessly chooses words that focus on the loss of Job's children as an indication of God's judgment. Given what the reader knows about Job, this section ought to instill humility in any person who seeks to rebuke another. Job has endured not only his children's deaths but also the condemning "comfort" of his friends.

JOB—NOTE ON 16:1–17:16 Job responds again. He begins by pointing out that his friends have failed as comforters (16:2–5), even though comfort was their original purpose for coming to him (see 2:11). He then describes the seeming paradox of his situation: God is the one who has brought this suffering upon him, and although others take this as a sign of divine judgment, Job trusts that God will vindicate him (16:6–17:9). The friends' condemnation of Job leaves death as his only hope, but to long for death is to give up any possibility of vindication and thus is no hope at all (17:10–16).

JOB—NOTE ON 16:8 To counter Eliphaz's description of the "fat" wicked person (15:27), Job points to his own **shriveled** and shrunken state. It **testifies** that God's hand is against him, but not that he is guilty (16:17).

JOB—NOTE ON 16:12–14 Like a city invaded during war, Job feels that he has endured **breach upon breach** from God.

JOB—NOTE ON 16:15 **sewed sackcloth upon my skin**. Job's constant grief is like a coarse cloth stitched to his skin, a reality of unending pain. **laid my strength in the dust**. Literally, "buried my horn in the ground." The horn of an animal represents strength, power, and nobility. Every indication of dignity and worth has been taken from Job.

FACT

Sackcloth (16:15) was an outward sign of grieving. It was a coarse fabric used for grain sacks. It was very uncomfortable to wear and thus showed that the person was truly grieving. It was also worn to show repentance.

JOB—NOTE ON 16:16 **deep darkness**. Literally, "shadow of death." Job's gaunt eyes are those of a dying man.

JOB—NOTE ON 16:19 **witness . . . in heaven**. Job either believes he already has an advocate in heaven or that God will eventually see he is blameless and declare him innocent. See 9:33; 19:25.

JOB—NOTE ON 17:5 Since vv. 1–4 are likely addressed to God, in v. 5 Job may be asking God to remember what his friends have done, or he may be warning the friends of the consequences of such actions, or both. Verse 5 may be quoting a proverb of the day, similar to other warnings in the OT against being a false witness (see Deut. 19:18–19; Prov. 19:5).

FACT

Proverbs in Job. In 17:5, Job may have been quoting a proverb to warn his friends not to make false accusations against him. Proverbs are an effective and memorable way of stating a truth. The book of Proverbs is a rich resource of such wisdom.

JOB—NOTE ON 17:7 **all my members**. Job's entire body is exhausted from grief and pain. Compare 16:7–16.

JOB—NOTE ON 17:10–16 In both lines of v. 12, Job appears to refer to the viewpoint of his friends. They have said that if Job would simply repent, God will restore him and turn his **night into day** (see 5:17–27; 8:5–7; 11:13–20). However, Job argues that accepting that way of thinking would be to make his **bed in darkness** (17:13). It would mean denying that God is both sovereign and just (and thus knows the truth). Job continues to **hope** (v. 15) that God will vindicate him.

JOB—NOTE ON 18:1–21 Like Eliphaz, Bildad expressed his frustration (vv. 2–4): Who is Job to maintain his position and criticize the words of his friends? The remainder of Bildad's response is a description of the destiny of the wicked (vv. 5–21).

JOB—NOTE ON 18:5–6 Bildad is likely responding to Job with the repeated images of the **light of the wicked** (**flame**, **lamp**) going **dark** (**put out**, **does not shine**). Job ought to take the "darkness" as a warning.

JOB—NOTE ON 18:7–10 Bildad uses the vocabulary of a **trap** (**net**, **snare**, **rope**) to argue that what Job describes as God breaking him apart (see 16:7–14) is better described as Job suffering the consequences of his own sin.

JOB—NOTE ON 18:11–14 **Firstborn of death** and **king of terrors** personifies the process and finality of death.

JOB—NOTE ON 18:14–21 Bildad refers throughout these verses to the destruction of both the house and the household of the wicked (both of which Job has endured; 1:13–19) to assert that Job’s circumstances show he is one **who knows not God** (18:21).

JOB—NOTE ON 19:1–29 Job responds, asking his friends how long they will persist in accusing him and why they feel no shame for doing so. Even if he has done wrong, it is God who has brought about his circumstances (vv. 2–6). Job laments that his suffering has brought only isolation and indifference from his family and friends (vv. 7–22). Job hopes that his trust in the Lord will be a permanent witness (vv. 23–27). He warns his friends against judging him, lest they fall under the very judgment they assume has fallen on Job (vv. 28–29).

JOB—NOTE ON 19:2 **How long**? Job echoes the question from the first line of each of Bildad’s speeches (8:2; 18:2) to draw attention to how his friends have been condemning him.

JOB—NOTE ON 19:3 **Ten times** indicates completion, not 10 literal times (compare Gen. 31:7, 41; Num. 14:22).

JOB—NOTE ON 19:6 Job affirms that God is just, but also that his suffering is not because of his sin. It is God who has allowed or brought about his circumstances.

JOB—NOTE ON 19:7 **I cry out, “Violence!”** Habakkuk opens his prophecy with a similar complaint (Hab. 1:2–4).

JOB—NOTE ON 19:8 **He has walled up my way**. God’s fence had once kept trouble away from Job (1:10), but it has now become a wall that gives Job no way of escape (compare 3:23).

JOB—NOTE ON 19:20 **by the skin of my teeth**. Job has narrowly **escaped** death.

JOB—NOTE ON 19:22 **Why are you not satisfied with my flesh?** Job’s friends seem so convinced that he has sinned and that his suffering represents God’s judgment. Job asks why they continue to pursue him.

JOB—NOTE ON 19:23–24 Job wishes his **words** could be recorded as a witness that would remain when he is dead. He refers to two methods of recording: **inscribed in a book** could refer to a scroll, a book, or a clay tablet; **engraved in the rock** would provide a more public and permanent record.

JOB—NOTE ON 19:25–27 **For**. Job states why he wants his words recorded (see vv. 23–24): **I know that my Redeemer lives**. The Hebrew word for "Redeemer" often refers to a "kinsman-redeemer" (see Ruth 4:1–6 and Introduction to Ruth). This person had the right and responsibility to protect members of his family. Job believes that God will ultimately declare him innocent.

JOB

Job was a wealthy man whom the Bible describes as "blameless and upright" (1:1). When God pointed out Job's faithfulness, Satan responded that Job feared God only because the Lord had protected and blessed him. To test Job's integrity, God allowed Satan to take away all of Job's possessions and his children. In a single day Job lost everything, yet he responded faithfully (1:21). Next God gave Satan permission to attack Job's health. He struck Job with painful sores (2:7). Job's wife then urged him to "curse God and die" (2:9). Job's friends wrongly concluded that his sins caused his suffering, but Job refused to accept this. Instead, Job asked God to explain why he was suffering. God eventually answered Job's cries, and Job humbly submitted to God's sovereignty. The Lord then restored Job's fortune, giving him "twice as much as he had before" (42:10), and blessed him with more children. **(Job 19:25)**

JOB—NOTE ON 19:28–29 Job uses the image of the **sword** to refer to passing **judgment**. He warns the friends against assuming that they can wield the sword of judgment that belongs to God alone.

JOB—NOTE ON 19:29 The **wrath** of the friends is a sin that deserves **punishment** (see 31:11, 28). False testimony demands the same penalty that would have been given the accused (Deut. 19:16–19). **know there is a judgment**. The appearance of the Redeemer, says Job, would be bad news for his friends.

JOB—NOTE ON 20:1–29 In his second response, Zophar expresses frustration at Job's continued belief that God has brought about his suffering but will ultimately vindicate him (vv. 2–3). Zophar then describes the life of the wicked, implying that Job is himself such a person (vv. 4–29).

JOB—NOTE ON 20:3 **censure that insults me**. Zophar may be referring to Job's response to his previous speech. Job had sarcastically criticized his friends and claimed that he was not their inferior (see 12:2–3).

JOB—NOTE ON 20:6–7 Zophar warns Job that whatever **height** a wicked man may have achieved will not change the fact that, when his end comes, it will be quick and complete.

JOB—NOTE ON 20:10–21 Zophar argues that neither the wicked man (vv. 12–19) nor his offspring (v. 10) will enjoy what he has acquired, because he has gained it through taking advantage of the weak (vv. 19–21). Instead, his **children** will be forced to beg from the **poor** (v. 10), who were some of the very people their father mistreated to gain his wealth (v. 19).

JOB—NOTE ON 20:27 Zophar wrongly assumes that Job's circumstances on **earth** are a transparent indicator of his guilt before God in the **heavens**.

FACT

Honey is mentioned often in the Bible (see 20:17). People probably gathered the honey from wild bees. The gathering of wild honey led to an interesting episode in the life of Samson (Judg. 14:8–20).

JOB—NOTE ON 21:1–34 Job's response closes the second cycle of the dialogue with his friends.

JOB—NOTE ON 21:7–16 Job argues that, contrary to what his friends have been saying (e.g., 18:5–21), the **wicked** often prosper and their **offspring** flourish (compare Psalm 73).

JOB—NOTE ON 21:22 Since God is the judge of **those who are on high**, who are therefore unseen, the friends should be all the more careful about claiming to understand what God’s purposes are, based merely on what they see on earth.

JOB—NOTE ON 21:33 all mankind follows after him. Many people are fooled by the external successes of the evil man. They follow his example in life and honor him when he dies.

JOB—NOTE ON 22:1–25:6 *Third Cycle.* The consistent pattern of the first two cycles unravels in this last dialogue. Eliphaz describes Job’s life as a constant stream of wicked activity (ch. 22). Job’s reply (chs. 23–24) strongly implies that the divine power that has afflicted him is impulsive and destructive. Bildad offers the beginning of a reply (ch. 25) before Job interrupts with a further assertion of the mystery of divine power (ch. 26; see next section). Zophar does not speak in this cycle. Job and his friends disagree more strongly now than when they started this discussion.

JOB—NOTE ON 22:1–30 In his final speech, Eliphaz once more calls Job to repent.

JOB—NOTE ON 22:2–4 Eliphaz argues that there could be no purpose for suffering other than to indicate judgment and a need to repent (v. 4).

JOB—NOTE ON 22:5–11 Eliphaz assumes that Job’s circumstances reveal significant **evil** in his life. He describes the likely ways that Job has sinned.

JOB—NOTE ON 22:9 Eliphaz assumes that Job has mistreated **widows** and **the fatherless**. He speaks in terms similar to the warnings in the law (see Ex. 22:22; Deut. 24:17) and the prophets (see Isa. 1:17; Jer. 22:3; Ezek. 22:7) about such behavior.

FACT

A pledge (22:6) was an object of worth given as a down payment on a debt. Israelites were not to take in pledge essential items such as clothing (Ex. 22:26) or tools a person needed for their work (Deut. 24:6).

JOB—NOTE ON 22:13 you say, . . . Can he judge through the deep darkness? Eliphaz accuses Job of saying that God is so far above humans that he is unable to know about their lives.

JOB—NOTE ON 22:16–18 Within these verses, Eliphaz essentially quotes Job's words from 21:14–16. However, while Job was arguing that the wicked prosper in spite of their rebellion against God, Eliphaz says that the prosperity of the wicked is only temporary, and they are **snatched away before their time**. Likewise, while Job said, "the counsel of the wicked is far from me" (21:16) to distance himself from their wicked practices, Eliphaz uses the same words, **the counsel of the wicked** (22:18), to describe Job's position.

JOB—NOTE ON 22:21 When he urges Job to **"Agree with God,"** Eliphaz assumes that his own interpretation of Job's circumstances matches God's viewpoint.

JOB—NOTE ON 22:30 Eliphaz suggests that, if Job would repent of his supposed sin, he would be able to intercede even for **one who is not innocent**. Eliphaz does not realize that he himself stands in need of the very intercession he describes. In fact, forgiveness will later be granted to Eliphaz through Job's intercession on his behalf (see 42:7–9).

JOB—NOTE ON 23:1–24:25 Job is tired of arguing his case before his friends. In this reply, he ignores most of Eliphaz's most recent response. Instead, he expresses his desire to stand personally before the Lord.

JOB—NOTE ON 23:2 The opening phrase of Job's response is probably directed at his friends more than at God. **Today also**. Job is implying that his friends have neither comforted him well nor persuaded him of his guilt. **My hand is heavy** describes discouragement (compare "our hands fall helpless," Jer. 6:24).

JOB—NOTE ON 23:3–7 The last time Job used this kind of legal language, he was convinced that God would both ignore and condemn him (see 9:3, 16, 19). Here, his convictions are just the opposite: if Job were granted an audience, God would **pay attention** (23:6), and Job would be **acquitted** (v. 7).

JOB—NOTE ON 23:13–17 Although he has carefully considered his way (vv. 10–12), Job knows his future depends on what the Lord **appoints** to happen (vv. 13–14; compare Prov. 16:1, 9; 20:24; Jer. 10:23). Therefore, he is **terrified** at the thought of God's **presence** (Job 23:15–16). Still, even in the **darkness** of not being able to understand God's purposes fully, he continues his lament: **yet I am not silenced**.

JOB—NOTE ON 24:1–25 Job wishes that God's plans for the world and for Job would be more apparent.

JOB—NOTE ON 24:1 Job asks, why is it that (1) the wicked do not seem to experience **times of judgment** and (2) the righteous **never see his days?** Both parts of the question probably refer to the OT idea of the "day of the Lord," which often denotes the coming judgment (see Joel 2:1–11; and note on Amos 5:18–20) but which also represents the full revealing of God's glory.

JOB—NOTE ON 24:2–12 Job describes the injustices of the wicked (vv. 2–4) and the effects of the injustices on their victims (vv. 5–12). He concludes that God ignores these evils (v. 12). For a very different conclusion, see Lam. 3:31–36.

JOB—NOTE ON 24:13–17 Job describes people who oppose wisdom and righteousness as **those who rebel against the light**. Their reversal of the typical times of sleep and activity (**deep darkness** has become **morning**) shows that they **do not know the light** and instead have chosen to become **friends with the terrors of deep darkness**.

FACT

Those who rebel against the light is how Job describes people who oppose wisdom and righteousness (24:13). They sleep during the day and do their evil deeds at night.

JOB—NOTE ON 24:18–20 Job restates his friends' assertions to show that they seem to ignore the actual state of affairs on earth.

JOB—NOTE ON 24:18 “**Swift are they on the face of the waters**” may be a popular saying from the time of Job, but its meaning is unclear.

JOB—NOTE ON 24:21 Job notes the prevalence of injustice to the **barren, childless woman** and the **widow**. The care of such helpless people was an important part of the law (see Ex. 22:21–27; Deut. 24:17–22), and yet it seems as though God is not judging those guilty of such injustice.

JOB—NOTE ON 25:1–6 Bildad’s words represent the final speech of the three friends. The friends have argued that their theological understanding and application represent God’s perspective. They have never really considered the possibility that they could be wrong.

JOB—NOTE ON 25:4 **How then can man be in the right before God?** This question is repeated several times by Job and his friends in slightly different forms (4:17; 9:2; 15:14).

26:1–31:40 *Job: The Power of God, Place of Wisdom, and Path of Integrity.* Up until now, the dialogue between Job and his three friends has followed a pattern in which each speech by Job is followed by responses from the friends in a particular order: Eliphaz, Bildad, and Zophar. After two full cycles of the dialogue, it appears that Job is tired of the repetitive nature of his friends’ responses. He signals the end of the dialogue by cutting Bildad’s third response short and refusing to allow any third speech from Zophar. Job concludes with a lengthy monologue in which he takes up several themes. The friends’ presumed knowledge does not necessarily promote justice nor take into consideration the mystery of God’s ways (26:1–14). Job cannot agree that his suffering reveals wickedness, and he wishes that those who oppose him would be cut off along with the wicked (27:1–23). Job describes the value, mystery, and place of wisdom (28:1–28). He longs for the past (29:1–25), laments the present (30:1–31), and finishes with a plea that the true character of his life would be revealed and would be properly judged (31:1–40).

FACT

Hanging on nothing? Although he didn’t have all the tools of modern science, Job understood that God “hangs the earth on nothing” (26:7). His infinite power keeps every planet, moon, and star in its appointed place (Col. 1:15–17).

JOB—NOTE ON 26:2–3 How you have helped . . . saved . . . counseled . . . ! The presumed theological correctness of Bildad and the other two friends rings hollow. In their defense of God, they have not helped the poor and needy. In fact, they have wrongly accused Job, *who has been the protector* of the poor and needy. Nor have they understood the potentially disastrous consequences of their **sound knowledge**, that is, their firm belief that people are poor as a result of their own sin.

JOB—NOTE ON 26:4 Job asks his friends to examine **whose help** and **whose breath** has been behind their words, so they won’t wrongly assume that they have spoken on God’s behalf.

JOB—NOTE ON 26:5–10 The state or realm of the **dead** is not visible to humanity (it is **under the waters**), but it is **naked** and **has no covering** before God (vv. 5–6). Likewise, other things may be hidden: the heavens appear perched **over the void**, and the **earth** appears to hang **on nothing** (v. 7). It is God who has set the limits for all of these things (v. 10).

JOB—NOTE ON 26:11–14 The world reveals God’s **power** and **understanding** as the one who created and governs everything. How, then, can anyone who merely hears the **thunder of his power** claim to **understand** it?

JOB—NOTE ON 27:6 By saying that he will **hold fast** to his integrity, Job echoes the Lord’s description of him in the prologue (2:3).

JOB—NOTE ON 27:7–8 If Job is right to maintain his integrity (see vv. 2–6), then his adversaries should be considered **as the wicked** and **unrighteous**. There is no **hope** for the wicked **when God cuts him off**.

JOB—NOTE ON 27:11 Eliphaz claimed to speak for God in correcting Job (see 22:26–27). Job in turn declared that he received revelation from God that he could not deny (6:10). Now, he says that he **will not conceal** the thoughts of the Almighty.

JOB—NOTE ON 27:13 If Job's integrity is actually what is true **with God**, then Job's friends ought to consider whether they are the ones who stand in danger of the judgment that they have described.

JOB—NOTE ON 28:1–4 Job describes the difficulties of mining precious metals.

JOB—NOTE ON 28:7–8 Neither the birds of the sky (**falcon's eye**) nor the animals of the earth (**lion**) have any knowledge of activities like mining. They are uniquely human endeavors.

JOB—NOTE ON 28:10 **Channels** may refer to either rivers in general or the Nile specifically.

JOB—NOTE ON 28:11 Job's description of human industry (vv. 1–11) is summed up well in the second line of this verse: **the thing that is hidden he brings out to light**.

JOB—NOTE ON 28:12–22 **But where shall wisdom be found?** (Compare v. 20.) With all the negative statements in these verses, the answer is that true wisdom is unknown to mankind.

JOB—NOTE ON 28:15–19 These verses contain many references to **gold** and precious stones. All are expensive and difficult to obtain, yet none compare with the value of wisdom.

JOB—NOTE ON 28:21 The place of wisdom is hidden **from the eyes of all living** creatures on the earth, including humans and **the birds of the air**.

JOB—NOTE ON 28:22 The reference to **Abaddon and Death** here is likely related to Job's earlier description of them as a realm that is hidden from human observation (26:5–6).

JOB—NOTE ON 28:23–28 Only **God understands** and **knows** wisdom and how it is acquired (v. 23). God gives wisdom, and it is defined in relation to him: **the fear of the Lord, that is wisdom** (v. 28; see Prov. 1:7; 9:10), and **to turn away from evil is understanding** (see Prov. 3:7; 16:6).

JOB—NOTE ON 29:1–31:40 Chapters 29–31 conclude the dialogues with Job's reflections on his current and future state.

JOB—NOTE ON 29:2–6 Job recalls a time when he felt as if he were in his **prime**, as the **friendship of God** was evident on his household (v. 5) as well as his flocks and fields (v. 6).

JOB—NOTE ON 29:6 **washed with butter**. Job was renowned for his cattle and his olive groves.

FACT

Rocks pouring out streams of oil (29:6) is a reference to olive trees. They are one of the few trees that thrive in rocky soil. It can be 10 years or more before an olive tree yields fruit, but then it can produce olives for hundreds of years. Some olive trees are more than a thousand years old.

JOB—NOTE ON 29:7–25 Job looks back on what he had thought the course of his life would be. He had seen it as a well-rooted tree that would continue to bear fruit, benefiting himself and others (vv. 18–20). For similar images of the benefits of a faithful life, see Ps. 1:3; Prov. 3:13–18; Jer. 17:7–8.

JOB—NOTE ON 29:11–13 The **blessing** that Job received from others reflected the blessing he had been to those who had no one to **help** them and who needed to be **delivered**.

JOB—NOTE ON 29:14–16 Job used his possessions and influence to provide what others could not provide for themselves.

JOB—NOTE ON 29:16 **searched out the cause**. Job took up legal cases even when there could be no possible benefit for him in doing so.

JOB—NOTE ON 29:17 Job describes his actions on behalf of the needy as breaking **the fangs of the unrighteous**. He uncovered the traps of the wicked for their **prey**, the poor.

JOB—NOTE ON 29:20 The life of wisdom brings internal strength (**my glory**) and external vigor (**my bow**).

JOB—NOTE ON 29:21–22 Unlike the present, when his three friends challenge his every word, there was a time when people recognized Job's wisdom and after he **spoke they did not speak again**.

JOB—NOTE ON 29:24 As one who worked for righteousness and justice (vv. 12–17), the smile and **light** of Job's face encouraged those without hope and reflected God's character and presence (see "lamp" and "light" in v. 3).

JOB—NOTE ON 29:25 While Job had once been **like one who comforts mourners**, his three friends had set out to comfort him (2:11) but ended up accusing him instead.

JOB—NOTE ON 30:1–8 Although Job had delivered the truly needy from their unrighteous oppressors (29:11–17), those who now mock him are themselves needy, because of their own actions and foolishness.

JOB—NOTE ON 30:4 The plants mentioned here represent desperation.

JOB—NOTE ON 30:8 The Hebrew word translated **senseless** implies that these men are morally responsible for their circumstances (compare "foolish," 2:10; see the description of the foolish in Prov. 1:7, 29–32).

JOB—NOTE ON 30:9–15 Job describes his three friends as casting off any **restraint**, as if they were taking advantage of an easy military conquest (**through a wide breach**).

JOB—NOTE ON 30:11 **loosed my cord**. God has taken away Job's security (compare 29:4).

JOB—NOTE ON 30:16 **my soul is poured out**. A description of grief.

JOB—NOTE ON 30:24–31 Job pictures himself as one of those whose cries for **help** he used to answer (vv. 24–25). In his own distress he has only found **evil** where he hoped for **good** (v. 26), and isolation and mourning (vv. 27, 29–31) when he has called for **help** (v. 28).

JOB—NOTE ON 31:1–4 Job believes that his life is lived before and governed by **the Almighty**, who does **number all my steps**. **a covenant with my eyes**. Job professes purity in avoiding sexual lust: **how then could I gaze at a virgin?**

JOB—NOTE ON 31:9–12 **enticed toward a woman**. Job had avoided adultery, knowing that it can have far-reaching destructive effects like **fire** (see also Prov. 6:27–29). **burn to the root all my increase**. A judge could order heavy fines on an adulterer.

JOB—NOTE ON 31:13–15 Job met the needs of his servants, so that they would not have a **complaint** against him for which he would have no **answer** for God.

JOB—NOTE ON 31:16–23 The law commanded Israelites to care for the **poor**, **widow**, **fatherless**, and **needy** (Ex. 22:21–27). Job lived this way because he believed God weighed his actions and that **calamity** was the consequence for the unrighteous (Job 31:23; compare vv. 2–4).

JOB—NOTE ON 31:24–28 Job has guarded against the idolatry of trusting in the wealth that God has provided rather than trusting in God himself. He has also avoided the idolatry of worshiping what God has created.

JOB—NOTE ON 31:31–32 **Who is there that has not been filled with his meat?** Job's household was always well fed. **the sojourner has not lodged in the street**. Lodging was of critical importance to protect strangers from the dangers of the streets at night.

JOB—NOTE ON 31:33 **as others do**. See ESV footnote.

JOB—NOTE ON 31:35–37 Job wishes once again for an answer regarding his offenses (see vv. 13–15). Then he could give **an account of all my steps** to the One who numbers them (see v. 4).

32:1–37:24 *Elihu: Suffering as a Discipline.* A new speaker, Elihu, is introduced (32:1–5), followed by an uninterrupted record of his speeches (32:6–37:24). These include an announcement of his intention to speak (32:6–22), an initial challenge to Job (ch. 33), a general dispute against what Job has asserted (ch. 34), a description of Job's place before God (ch. 35), and a lengthy section that describes and defends God's majesty (chs. 36–37). Some scholars believe that Elihu's viewpoint in the dialogue is closest to that of God himself, but there is no hint of this in the chapters recording the Lord's own words (chs. 38–41).

FACT

Elihu is the only character in the book of Job with a Hebrew name.

JOB—NOTE ON 32:6–22 Elihu's opening speech repeats what the introductory section has described (vv. 1–5). Elihu directs his remarks primarily at the three friends.

ELIHU

Elihu rebuked both Job and his three friends. He was angry at Job for defending himself rather than God, and he was angry at Eliphaz, Bildad, and Zophar for failing to provide an answer for Job. During his lengthy speech, Elihu shifted the focus away from Job to God as the only source of certainty and hope. At the same time, he seemed to overestimate his own understanding, even claiming to speak "on God's behalf" (36:2). Actually, Elihu didn't understand the reasons for Job's suffering any more than the three friends did, and his statements were often similar to theirs. Although there was some truth in Elihu's argument, his application of those truths and the conclusions he drew about Job were often incorrect. **(Job 32:1–5)**

JOB—NOTE ON 32:8 Elihu plays on the words **spirit** and **breath** in his early speeches (see also 33:4; 34:14). He probably intends this as a reminder of Job's earlier plea (see 27:2–3), as he asserts his own right to speak.

JOB—NOTE ON 32:18–20 As in v. 8, Elihu claims he is not speaking by choice but by necessity. Elihu may be thinking he is like a prophet, but the reader must judge whether he is right.

JOB—NOTE ON 33:1–33 Elihu opens and closes this section with a call for Job to listen to his words and answer if he is able (vv. 1–7, 31–33). He then presents a summary of Job's contentions regarding himself, his circumstances, and God's seeming silence (vv. 8–13) and then suggests ways in which God speaks in order to turn a person from the way that leads to death (vv. 14–30).

JOB—NOTE ON 33:2–4 Elihu appears to be remembering Job's earlier statement where he declared that, as long as he had breath, he could not agree that his friends were right (see 27:2–6).

JOB—NOTE ON 33:9 Elihu summarizes Job's statements as if Job had argued that he was **pure** and **without transgression**. However, it is clear from Job's regular practice of making burnt offerings that this was not his claim (see 1:5). By mischaracterizing Job's plea, Elihu ends up offering a similar argument to that of the three friends: God is greater than man (33:12) and thus he must have intended to warn or rebuke Job (vv. 14–30).

JOB—NOTE ON 33:11 **puts my feet in the stocks**. Elihu quotes Job (compare 13:27).

JOB—NOTE ON 33:14 **For God speaks . . . though man does not perceive it**. Elihu is suggesting that Job has not recognized, and maybe even has ignored, the ways in which God has spoken to him.

JOB—NOTE ON 33:18 Elihu repeatedly states that the purpose of God's speaking to a person is to keep **his soul from the pit** (also vv. 22, 24, 28, 30). Thus he implies that Job's suffering may serve to correct his overall path rather than simply to punish some hidden sin.

FACT

Pits were used for everything from water collection and food storage to animal traps and prisons. Pits were often seen as signs of danger, representing the final destination of the wicked (33:18). Often the wicked are described as falling into the very pits that they themselves dug (Ps. 7:15; Prov. 26:27).

JOB—NOTE ON 33:19–22 pain on his bed . . . strife in his bones. Elihu uses vivid images, to make Job see his physical state as God's warning to him.

JOB—NOTE ON 33:23–28 Elihu poses a hypothetical situation in which an **angel** or **mediator** might deliver a person (vv. 23–25). He suggests that the appropriate response would be repentance and rejoicing (vv. 26–28). He implies that the loss of all of Job's possessions and family might be a **ransom** for his deliverance (v. 24).

JOB—NOTE ON 34:1–37 Elihu calls on "wise men" to hear Job's contention that he is in the right (vv. 2–9) and "men of understanding" to hear Elihu's argument against this claim (vv. 10–34). He presents both groups as those who will agree with Elihu against Job (vv. 35–37).

JOB—NOTE ON 34:3 palate tastes food. Truth is discerned through hearing, just as the quality of food is discerned through tasting. Job used this same proverb earlier to challenge his friends (12:11).

JOB—NOTE ON 34:8 Elihu describes Job as one who **walks** with **evildoers** and **wicked men**, a path that the wise are called to avoid (see Ps. 1:1).

JOB—NOTE ON 34:9 Although Job had stated that the wicked and the righteous seem to suffer the same fate, he did not say precisely what Elihu quotes him here as saying. Job had governed his own life by **delight in God** (see 23:10–12); he had argued that it was the *wicked* who live as if service to the Almighty **profits a man nothing** (see 21:15).

JOB—NOTE ON 34:10–12 Elihu's argument against Job results in the same dilemma that the three friends had: either Job is in the right or God is in the right, but it cannot be both (see 8:2–7).

JOB—NOTE ON 34:23 God has no need to consider a man further. Job has been asking for an opportunity to present his case before either God or some human judge, but Elihu says that God has already acted and does not need to give further consideration to Job's or any other person's case.

JOB—NOTE ON 34:26–28 Elihu suggests that Job has been struck **for all to see** because he has **turned aside** from following the Lord's **ways** by mistreating the **poor** and **afflicted**.

JOB—NOTE ON 34:34–37 Elihu says that any who are truly **men of understanding** or **wise** would agree with him, and that Job speaks like a fool who is **without knowledge** or **insight**. Furthermore, Elihu wishes that God's supposed judgment against Job would be taken to its logical **end**, because Job's words express **rebellion** and arrogance against God.

JOB—NOTE ON 35:1–16 Elihu thinks Job believes that his righteousness entitles him to God's blessing, but Elihu believes that neither faithfulness nor wickedness influences God (vv. 1–8). Job had observed how the oppressed cry out and the wicked are not punished, but Elihu argues that the oppressed often cry out in pride, and thus God does not respond (vv. 9–16).

JOB—NOTE ON 35:2 **my right before God**. Job had claimed that God had wronged him (19:6). In Elihu's view, this meant Job was claiming that *he* was right, rather than God (see 32:2).

JOB—NOTE ON 35:6–8 Elihu repeats an aspect of Eliphaz's final argument against Job—that God does not profit from Job's righteousness (see 22:2–3). Neither Eliphaz nor Elihu understand that the motivation for Job's complaint is his desire to see God glorified on earth in and through the lives of those who are faithful to him.

JOB—NOTE ON 35:12–13 Elihu says that God does not hear the **empty cry** of the oppressed, because of the **pride of evil men**. The context indicates that he is most likely referring to the oppressed themselves as "evil men."

FACT

Songs in the night. Without the conveniences of modern streetlights or flashlights, nights in the ancient world were very dark and often frightening. People could easily hurt themselves at night or fall prey to animals or criminals. Songs of worship were a great comfort in those circumstances (35:10).

JOB—NOTE ON 35:14–16 Elihu argues that, if God does not regard the cries of the proud oppressed (vv. 9–13), how can Job expect an answer (v. 14)? Elihu assumes that Job is an even more obstinate person, who takes his lack of punishment as reason to speak foolishly (vv. 15–16). This is extraordinarily insensitive, considering Job's actual situation.

JOB—NOTE ON 36:1–37:24 Elihu concludes his lengthy speech.

JOB—NOTE ON 36:2–4 Elihu presents his final speech as something offered **on God's behalf**. He emphasizes that, unlike Job (see 34:35), he has understanding that comes from outside himself (36:3), and that he is **perfect in knowledge**, something he will later ascribe also to God (see 37:16). Elihu is more arrogant than he realizes.

JOB—NOTE ON 36:5–21 Elihu implies that Job's situation is an example of God using affliction to deliver the righteous from their sin—if they are willing to accept his correction.

JOB—NOTE ON 36:6–7 The heart of Elihu's argument is that the afflicted are treated justly by God; they reveal the state of their heart by how they respond to affliction.

JOB—NOTE ON 36:8–15 Elihu describes **affliction** as a kind of captivity. He argues that God uses affliction to speak to people about their sin (v. 9).

JOB—NOTE ON 36:10 When Elihu says that God **opens** the **ears** (also v. 15), he is continuing his point from an earlier speech (see 33:14, 16). He suggests ways in which God has been speaking and Job may be failing to listen.

JOB—NOTE ON 36:13–14 Elihu describes those who hold onto their **anger** rather than crying out when God **binds** them through affliction (see v. 8). He warns that Job's continued complaining could result in his being like the **godless in heart**.

JOB—NOTE ON 36:16–17 Elihu suggests that Job should see his own suffering as God seizing him in **judgment** and **justice**.

JOB—NOTE ON 36:18 Elihu suggests that Job should consider the loss of his family, his reputation, and all his household as the **ransom** (compare 33:24) by which the Lord is trying to turn him from sin. He should not let the awful **greatness** of the ransom **turn** him **aside** from the path of repentance and restoration.

JOB—NOTE ON 36:22–37:13 Elihu describes God's power and majesty as manifested in storms, through which he accomplishes whatever purpose he has in mind.

JOB—NOTE ON 36:30 **Lightning** represents God's glory (compare Ps. 104:2–3). His glory **covers** (lights up) even the depths of the **sea**.

JOB—NOTE ON 36:31 **he judges peoples**. Judging and nourishing are often parallel aspects of God's provision. The clouds bear God's throne, from which he governs and feeds his people.

JOB—NOTE ON 36:32 **Hands** may be a way of describing the great arches of heaven, filled with God's light.

JOB—NOTE ON 37:7 **He seals up the hand of every man**. This probably refers to the way severe weather causes people to take shelter and thus prevents them from working.

FACT

The snow from Mount Hermon is an important water source for the Jordan River, but the climate in much of Israel is too mild for regular snowfall. In Job, snow is a symbol of purity (37:6).

JOB—NOTE ON 37:13 God's providential purposes may relate to people (**correction** or **love**) or may be **for his land** (see also 38:25–27).

JOB—NOTE ON 37:14–20 Elihu focuses on God's majesty. He calls on Job to listen (**Hear this, O Job**) and consider this description in his complaint before God.

JOB—NOTE ON 37:21–23 Elihu likens the **light** that comes after a storm has **cleared** to the God who is **clothed with awesome majesty**, who cannot simply be found, who is extremely powerful, and who does not **violate** what is right.

38:1–42:6 *Challenge: The Lord Answers Job.* The Lord responds in two speeches, each followed by a brief response from Job. Aware of God as never before, Job responds by humbly submitting to God's sovereignty and regretting his earlier words (42:1–6).

JOB—NOTE ON 38:1–40:2 After telling Job to prepare himself (38:1–3), the Lord asks Job whether he knows how creation was established (38:4–11) and if he has the knowledge or ability to govern it (38:12–38) or to shape the lives of its wonderful variety of creatures (38:39–40:2).

JOB—NOTE ON 38:1 **the LORD answered Job out of the whirlwind**. God reveals himself to Job in a display of both majestic power and personal presence. What the Lord will now say to Job will be in the context of steadfast love, not as judgment for what the friends assumed was Job's sin.

JOB—NOTE ON 38:2 Elihu had said that Job's words were generally "without knowledge" (34:35; 35:16). The Lord does not reprove Job so extensively when he indicates that Job **darkens counsel by words without knowledge**. Job had drawn conclusions about the nature of God from what was revealed on earth. God will remind Job that, even in what is revealed about God and his creation, much is still hidden.

JOB—NOTE ON 38:4–11 Job had begun by lamenting his birth and the timing of his life (ch. 3). Using the same language of birth, the Lord now asks Job about the birth of the universe. Can Job explain how the origin of the cosmos could or should have been different?

JOB—NOTE ON 38:7 The **sons of God** (compare 1:6 and note) are the heavenly beings surrounding God's throne.

JOB—NOTE ON 38:12–38 The Lord reminds Job that he cannot see fully what the Lord is doing about justice and judgment (see vv. 13, 15, 17, 22–23).

JOB—NOTE ON 38:14 **features stand out like a garment**. The changing colors of sunrise (see v. 12) are compared to the dyeing of a garment.

JOB—NOTE ON 38:22–23 The reference to **storehouses** that are reserved for **the time of trouble** is another reminder to Job that the Lord's rule over the earth takes into account things that are not known on earth (see vv. 13–15).

JOB—NOTE ON 38:31–32 **Mazzaroth** is a transliteration of an otherwise unknown Hebrew word. In the context, it must refer to one of the constellations. **The Bear** is also a constellation, as indicated by its connection with **Orion** and **Pleiades** in 9:9.

JOB—NOTE ON 38:39–39:30 The Lord now turns from describing his rule over all creation to his rule over specific creatures.

FACT

God's great majesty shines forth in poetic language in chs. 38–39. These are some of the Bible's most awe-inspiring passages about God.

JOB—NOTE ON 39:9 Hunting the **wild ox** was a sport of royalty.

JOB—NOTE ON 39:15 **foot may crush them**. The ostrich lays her eggs in a shallow nest on the ground. She sometimes scatters some of them, or deliberately destroys them if the nest is discovered.

JOB—NOTE ON 39:18 **rouses herself to flee**. The ostrich easily outruns the fearless warhorse. As it flees, the ostrich takes strides of over 15 feet (4.6 m) in length and reaches speeds of more than 40 miles (64 km) an hour.

JOB—NOTE ON 40:1–2 The Lord asks Job to answer, but the questions of chs. 38–39 have helped Job see that some things are beyond the reach of human power or understanding.

JOB—NOTE ON 40:3–5 In response to the Lord's questions, Job puts his **hand** over his **mouth**, just as princes had previously done in Job's presence (see 29:9). He pledges silence.

JOB—NOTE ON 40:6–41:34 Job knew what it was like to be misunderstood and misjudged by his friends. The Lord now shows Job how he had misjudged the Lord's rule over the world (40:6–9). Job had displayed godly character (see 29:11–17), but in speaking about divine justice Job was going beyond what he could comprehend (40:10–14). The Lord illustrates this point further by describing Behemoth (40:15–24) and Leviathan (ch. 41). If Job is unable to subdue these powerful beasts, who are themselves a part of God's creation, how much less should he presume to challenge God's ways in his life (41:9–11).

JOB—NOTE ON 40:6–14 **Will you even put me in the wrong? . . . that you may be in the right?** Job has tried to defend his own integrity in a way that seems to imply that God is acting against *his* own character (v. 8).

JOB—NOTE ON 40:13 **Hide them . . . in the dust** is a euphemism for "bury."

JOB—NOTE ON 40:15 **Behemoth** is probably a hippopotamus. Verses 16–18 can be read as poetic exaggeration.

FACT

Behemoth can refer to cattle. In 40:15 it is probably a hippopotamus.

JOB—NOTE ON 41:1–34 The Lord describes the power of **Leviathan** in terms of man's inability to subdue him. He compares such power to his own (vv. 9–11).

JOB—NOTE ON 41:1 **Leviathan** may be a crocodile, though some see it as a mythical creature representing forces overcome by God in creation (compare 3:8). Whatever powerful creature is in view, it is a part of God's creation and is governed by his power (see note on Ps. 74:14).

JOB—NOTE ON 41:9–11 If people are unable to subdue Leviathan, who is a part of God's creation, then how much more cautious should Job be about his desire to bring his case and **stand before** God.

JOB—NOTE ON 41:24 **Heart** in this verse represents the chest (see Ex. 28:29).

JOB—NOTE ON 42:1–6 In response to the Lord’s rebuke, Job confesses that the Lord’s power and purposes will not fail, and that he has spoken of things beyond his knowledge.

JOB—NOTE ON 42:3–4 In each of these verses, Job quotes the Lord’s questions (see 38:2–3; also 40:7) before responding to them.

JOB—NOTE ON 42:6 The Lord has already been merciful to Job. His rebukes and questions have been for Job’s own good. **I despise myself**. That is, “I recognize the ignorance behind my own words.” God’s mercy is pictured further in Job’s humble posture. In **dust and ashes** Job finally enjoys the comfort that his friends had withheld from him. **Repent** translates a form of the same word used of the friends’ intention to “comfort” Job in 2:11 (see ESV footnote).

JOB—NOTE ON 42:7–17 *Epilogue: The Vindication, Intercession, and Restoration of Job.* The final section of the book reveals on earth what the prologue had stated: Job’s suffering was not a consequence of sin (see 1:1–2:13).

JOB—NOTE ON 42:7–9 In God’s presence, Job finds the righteous judge for whom he had longed.

JOB—NOTE ON 42:7 **not spoken of me what is right, as my servant Job has**. Job’s words certainly expressed deep anguish and frustration, but God does not count these words as sinful. This is probably because Job never lost his earnest desire to appear before God.

JOB—NOTE ON 42:8 **for I will accept his prayer not to deal with you according to your folly**. The friends had been so sure they were defending wisdom against Job’s “folly,” only to find out they were totally mistaken. By interceding for his friends, Job exhibits the character of the Lord (slow to anger, abounding in love and mercy). He embodies the very mercy he himself had received. By doing so, he also continues the intercessory role he had faithfully performed for his family (see 1:5).

JOB—NOTE ON 42:10–17 Now that he has surrendered to God and has been reconciled with his friends, Job experiences restoration. He is still broken and bereaved, but as the restoration proceeds, his previous possessions of livestock are doubled (v. 12; compare 1:3), and 10 more children are born to him (42:13; compare 1:2).

ELIPHAZ, BILDAD, AND ZOPHAR

After the Lord allowed Satan to afflict Job, three of his friends, Eliphaz, Bildad, and Zophar, came to comfort him. However, all three wrongly assumed that Job's suffering was the result of some hidden sin. Each man urged Job to repent so that God would have mercy on him. But Job insisted that he was innocent. Although it is true that some suffering is a result of sin, Eliphaz, Bildad, and Zophar oversimplified this truth. They believed that all troubles are punishments for wrongdoing, which was not the case for Job. The wrong actions of Job's three friends should remind believers today to be wise and sensitive when dealing with people in distress. The Lord rebuked Job's three friends and instructed Job to pray for them. **(Job 42:7–9)**

JOB—NOTE ON 42:11 After he was restored, Job's siblings and other friends came to him and **showed him sympathy and comforted him**, which corrected a loss that Job had earlier lamented (see 19:13–19). This was the original intention of the three friends (see 2:11), but Job ends up receiving comfort primarily through his matured relationship with the Lord (see 42:6).

JOB—NOTE ON 42:14 **Jemimah . . . Keziah . . . Keren-happuch**. The name of the first daughter means "dove"; the second, "a kind of perfume"; and the third, "a type of eye shadow."

JOB—NOTE ON 42:16 Job **lived 140 years**. His long life (compare Ps. 90:10) was another sign of restoration (Job 42:10).

Psalms

(return to table of contents)

Psalm 1 • Psalm 2 • Psalm 3 • Psalm 4 • Psalm 5 • Psalm 6 • Psalm 7 •
Psalm 8 • Psalm 9 • Psalm 10 • Psalm 11 • Psalm 12 • Psalm 13 • Psalm 14 •
Psalm 15 • Psalm 16 • Psalm 17 • Psalm 18 • Psalm 19 • Psalm 20 •
Psalm 21 • Psalm 22 • Psalm 23 • Psalm 24 • Psalm 25 • Psalm 26 •
Psalm 27 • Psalm 28 • Psalm 29 • Psalm 30 • Psalm 31 • Psalm 32 •
Psalm 33 • Psalm 34 • Psalm 35 • Psalm 36 • Psalm 37 • Psalm 38 •
Psalm 39 • Psalm 40 • Psalm 41 • Psalm 42 • Psalm 43 • Psalm 44 •
Psalm 45 • Psalm 46 • Psalm 47 • Psalm 48 • Psalm 49 • Psalm 50 •
Psalm 51 • Psalm 52 • Psalm 53 • Psalm 54 • Psalm 55 • Psalm 56 •
Psalm 57 • Psalm 58 • Psalm 59 • Psalm 60 • Psalm 61 • Psalm 62 •
Psalm 63 • Psalm 64 • Psalm 65 • Psalm 66 • Psalm 67 • Psalm 68 •
Psalm 69 • Psalm 70 • Psalm 71 • Psalm 72 • Psalm 73 • Psalm 74 •
Psalm 75 • Psalm 76 • Psalm 77 • Psalm 78 • Psalm 79 • Psalm 80 •
Psalm 81 • Psalm 82 • Psalm 83 • Psalm 84 • Psalm 85 • Psalm 86 •
Psalm 87 • Psalm 88 • Psalm 89 • Psalm 90 • Psalm 91 • Psalm 92 •
Psalm 93 • Psalm 94 • Psalm 95 • Psalm 96 • Psalm 97 • Psalm 98 •
Psalm 99 • Psalm 100 • Psalm 101 • Psalm 102 • Psalm 103 • Psalm 104 •
Psalm 105 • Psalm 106 • Psalm 107 • Psalm 108 • Psalm 109 • Psalm 110 •
Psalm 111 • Psalm 112 • Psalm 113 • Psalm 114 • Psalm 115 • Psalm 116 •
Psalm 117 • Psalm 118 • Psalm 119 • Psalm 120 • Psalm 121 • Psalm 122 •
Psalm 123 • Psalm 124 • Psalm 125 • Psalm 126 • Psalm 127 • Psalm 128 •
Psalm 129 • Psalm 130 • Psalm 131 • Psalm 132 • Psalm 133 • Psalm 134 •
Psalm 135 • Psalm 136 • Psalm 137 • Psalm 138 • Psalm 139 • Psalm 140 •
Psalm 141 • Psalm 142 • Psalm 143 • Psalm 144 • Psalm 145 • Psalm 146 •
Psalm 147 • Psalm 148 • Psalm 149 • Psalm 150

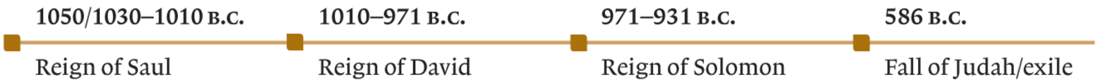
- Introduction to Psalms
  - Timeline
  - Author and Date
  - Key Themes

    - Types of Psalms
    - Structure
- Global Message of Psalms
    - Songs of Honest Lament
    - Songs of Repentance and Trust
    - Songs of Thanksgiving and Praise
    - The Global Message of the Psalms
    - Summoning the Nations
- Study Notes

Introduction to The Psalms

Introduction to The Psalms

Timeline



Author and Date

Individual psalms come from diverse periods of Israel's history, but at every stage they served as the songbook of God's people. David wrote about half of the Psalms. His role as king was more than that of a ruler. He was to represent and even embody the people, and their well-being was tied to his faithfulness. David, then, writes as a representative, and the readers must discern whether the emphasis of a psalm is more on his role as ruler or more on his role as ideal Israelite, in which he is an example for all. The historical occasions mentioned in the psalm titles help the reader see how faith applies to real-life situations.

Key Themes

The Psalter is fundamentally the hymnbook of God's people. It takes the basic themes of OT theology and turns them into song:

1. *Monotheism.* The one God, Maker and Ruler of all, will vindicate his goodness and justice in his own time. Everyone must know and love this God, whose purity, power, wisdom, faithfulness, and unceasing love are breathtakingly beautiful.
2. *Creation and fall*. Though God made man with dignity and purpose, all people since the fall are beset with sins and weaknesses that only God's grace can heal.

3. *Election and covenant*. The one true God chose a people for himself and bound himself to them by his covenant. This covenant expressed God's intention to save his people, and through them to bring light to the world.
4. *Covenant membership*. In his covenant, God offers grace to his people: forgiveness of their sins, the shaping of their lives to reflect his own glory, and a part to play as light to the Gentiles. Each member of God's people is responsible to believe God's promises and to grow in obeying his commands. Those who do this enjoy the full benefits of God's love and find delight in knowing him. The well-being of God's people as a whole affects the well-being of each member. Each one shares the joys and sorrows of the others. When believers suffer, they should not seek revenge but should pray. They can be confident that God will make all things right in his own time.
5. *Eschatology*. The story of God's people is headed toward a glorious future, in which all kinds of people will come to know the Lord. The personal faithfulness of God's people contributes to his ultimate purpose. The Messiah, the ultimate heir of David, will lead his people in the great task of bringing light to the Gentiles.

Types of Psalms

The Psalms can be identified according to some basic categories:

Laments, which lay a troubled situation before the Lord, asking him for help. There are community (Psalm 12) and individual (Psalm 13) laments. This category is the largest by far, including up to a third of all Psalms.

Hymns of praise, which call God's people to admire his great attributes and deeds. Examples include Psalms 8; 93; and 145.

Hymns of thanksgiving. As with laments, there are community (Psalm 9) and individual (Psalm 30) thanksgiving psalms.

Hymns celebrating God's law (Psalm 119).

Wisdom psalms (Psalms 1; 37), which reflect themes from the Wisdom Books (Job, Proverbs, Ecclesiastes, Song of Solomon).

Songs of confidence, which enable worshipers to deepen their trust in God amid difficult circumstances (Psalm 23).

Royal psalms, which present the Davidic monarchy as the vehicle of blessing for God's people. Some of these are prayers (Psalm 20), some are thanksgivings (Psalm 21). All relate to the Messiah, the ultimate heir of

David, either by setting a pattern (Psalms 20–21) or by portraying the king's reign in such a way that only the Messiah can completely fulfill it (Psalms 2; 72), or by focusing on the future (Psalm 110).

Historical psalms, which take lessons from the history of God's dealings with his people (Psalm 78).

Prophetic hymns, which echo the Prophets, calling people to covenant faithfulness (Psalm 81).

Structure

The standard Hebrew text divides the Psalms into five "books," perhaps in imitation of the five books of the Pentateuch.

The standard Hebrew text divides the Psalms into five "books," perhaps in imitation of the five books of the Pentateuch.

Book 1	Psalms 1–41	Psalms 1–2 provide an introduction to the Psalms as a whole. Except for Psalms 10 and 33, the remaining psalms of Book 1 are psalms of David. Most of them are prayers of distress. Others are statements of confidence in the God who alone can save (e.g., 9; 11; 16; 18), striking the note that concludes the book (40–41). Reflections on ethics and worship are found in Psalms 1; 14–15; 19; 24; and 26.
Book 2	Psalms 42–72	Book 2 introduces the first group of psalms by the "sons of Korah" (42; 44–49; 50). There are also more psalms of David (51–65; 68–69), including most of the "historical" psalms (51–52; 54; 56–57; 59–60; 63). Once again, lament and distress dominate these prayers, which now also include a communal voice (e.g., 44; compare 67; 68). The lone psalm attributed to Solomon concludes Book 2 with a look at God's ideal for Israel's kings—ultimately pointing to Christ as the final great King of God's people.
Book 3	Psalms 73–89	The tone darkens further in Book 3. The opening Psalm 73 starkly questions the justice of God before seeing light in God's presence. That light has almost escaped the psalmist in Psalm 88, the bleakest of all psalms. Book 2 ended with the high point of royal aspirations; Book 3 concludes in Psalm 89 with these expectations badly threatened. Sharp rays of hope occasionally pierce the darkness (e.g., 75; 85; 87). The brief third book contains most of the psalms of Asaph (73–83), as well as another set of Korah psalms (84–85; 87–88).
Book 4	Psalms 90–106	Psalm 90 opens the fourth book of the psalms. It may be seen as the first response to the problems raised by Book 3. Psalm 90, attributed to Moses, reminds the worshiper that God was active on Israel's behalf long before David. This theme is taken up in Psalms 103–106, which summarize God's dealings with his people before any kings reigned. In between there is a group of psalms (93–100) characterized by the refrain "The LORD reigns." This truth refutes the doubts of Psalm 89.
Book 5	Psalms 107–150	The structure of Book 5 reflects the closing petition of Book 4 in 106:47. It declares that God does answer prayer (107) and concludes with five Hallelujah psalms (146–150). In between there are several psalms affirming the validity of the promises to David (110; 132; 144), two collections of Davidic psalms (108–110; 138–145); the longest psalm, celebrating the value of God's law (119); and 15 psalms of ascent for use by pilgrims to Jerusalem (120–134).

The Global Message of Psalms

The Psalms are a resounding call for all God's people and for all the world to *sing*! We are called to sing songs of confession and trust in God; to sing songs of thanksgiving and praise. The Psalms summon the global church to take up the cause of calling the world to join in such global and eternal songs of trust in, delight in, and worship of God for his magnificence—especially his magnificence displayed in his saving mercy.

Songs of Honest Lament

There is a surprising degree of honesty found in the prayers and songs of the Psalms. We find honest lament to God, with frequent repetition of questions such as "Why?" and "How long?" The psalmist asks in Psalm 42:9, "Why have you forgotten me?" Another psalm wonders, "Why, O LORD, do you stand far away? Why do you hide yourself in times of trouble?" (10:1; see also 88:14). "How long, O LORD?" is a frequent cry to God in the Psalms (see 6:3; 13:1; 79:5; 89:46).

Such prayers flow from desperately challenging situations, in which life feels overwhelming. Yet they also reflect the confident expectations of our honest cries to our compassionate and faithful God. The Lord invites his people worldwide to be boldly transparent before him—no masks, no pretense—even when the heart is breaking. He promises never to abandon those who belong to him.

Songs of Repentance and Trust

Songs of repentance are scattered throughout the Psalms. In such songs there are confessions of corporate sin—"Both we and our fathers have sinned; we have committed iniquity; we have done wickedness" (Ps. 106:6)—and individual songs of penitence (Psalms 6; 25; 32; 38; 51; 130; 143). These are not hopeless laments, but cries to a God who is a gracious deliverer (6:4), who deals with us according to his great love and mercy (51:1), and whose forgiveness flows from his goodness and not ours (130:3–4).

There is abundant reason to trust such a God for every good thing and in every situation (Psalm 23). To such a God we turn in times of great trouble, when we are at an utter loss in this fallen world. When enemies surround us and there is no one to help, God is our hope for deliverance (Psalm 22). Whether the desperate individual (Psalm 13) or the destitute community (Psalm 12) is in view, God is faithful to his promises. His steadfast love endures. He is worthy of our songs!

Songs of Thanksgiving and Praise

The Psalms are a divinely orchestrated hymnbook of thanksgiving and praise for God's people. The covenant people of God return thanks to God for his wonderful deeds of deliverance, justice, and defense (Psalm 9), and for his favor and mercies (30:5, 7, 8, 10). All of this moves his people to burst into songs of joy and glad dancing (30:11–12).

In the Psalms, the people of God rejoice in all that God is and all that he has done. These songs of praise exalt God for his unsearchable greatness, his glorious splendor, and his awesome deeds (Ps. 145:3–6). He is worshiped as the King over all creation (93:1),the eternal King (10:16), the King of glory (24:8, 10), the King of all the earth (47:7), and the great King above all gods (95:3).

The Global Message of the Psalms

For all God's people. The global message of the Psalms is that in light of God's unfailing love and faithfulness there is a song to be sung by all God's people everywhere—whatever their circumstances, whatever their emotions, whatever their adversity. The song to be sung will be of varied themes: lament, confession, repentance, thanksgiving, or praise to God. All of these, however, are songs of worship, expressing the universal experiences of God's people. This is worship of God by the individual and the community, local and global, young and old (Ps. 148:12), now and forever (89:52). For a lost world filled with rebellion and sorrow, there is no greater remedy than a song that brings those who sing it to take refuge in God himself: a song for the oppressed, the hungry, the prisoner, the sojourner, the widow, and the fatherless (146:7–9).

A new song. The message of the Psalms is a call to the whole world to "Sing a new song!" "Oh sing to the LORD a new song; sing to the LORD, all the earth!" (Ps. 96:1). This is not a song of empty promises, but a song full of hope, a song exulting in the salvation of a covenant keeping and merciful

God; not a song that fades, but an enduring, eternal song; a song of a God who lifts us out of mud and mire (69:2, 14).

Celebrating salvation. The book of Psalms opens with a picture of the two ways of life—the blessed and fruitful life of the one who delights in God, and the fleeting life of the wicked who (apart from God) stand condemned (Psalm 1). The world is called to set aside folly and to join in the life and song of the Redeemer, celebrating the salvation that is rooted in the sacrifice of the Savior (Psalm 22). This new song has been sung down through the ages; it continues today throughout the world; and it will one day be sung in the very throne room of God (Rev. 14:3).

Summoning the Nations

To the ends of the earth. The global church has a message for the world: join in this song! It is a celebration that will generate further praise—globally, generationally, and eternally. The church is to "declare his glory among the nations!" (Ps. 96:3). From Israel to the Christian church today to the global kingdom that will one day be known to the very ends of the earth, the redeemed of the Lord will come from every nation, tribe, people, and language, giving God thanks and celebrating his grace (Rev. 7:9).

For all nations. There is a message for the nations: "Praise the LORD, all nations! Extol him, all peoples!" (Ps. 117:1). The Lord humbles the nations (9:5, 19, 20), but he extends to all an offer of mercy and grace. One day, the nations will become Christ's inheritance (2:8). This song begins with us but it must not end with us. There is a glorious globalization of the worship of God that we are privileged to help advance. In Christ we have found fullness of joy and pleasures forevermore (16:11). In turn we call the nations as well to be glad and sing for joy in him (67:4).

Fulfilled in Jesus. The love and mercy of God that forms the heart of the Psalms explodes onto history with the coming of Christ. It is in and through him that believers worldwide see God's covenant faithfulness right before their eyes.

Spreading God's glory. That glorious, global worship of God through Jesus Christ is not yet fully known or complete. Generating it is therefore our glad mission while on this earth. We will not rest till God's glorious name is blessed forever and the whole earth is filled with his glory (Ps. 72:19).

BOOK ONE

The Way of the Righteous and the Wicked

PSALM 1 [†] Blessed is the man [1]
who [a] walks not in [b] the counsel of the wicked,
nor stands in [c] the way of sinners,
nor [d] sits in [e] the seat of [f] scoffers;
[2][†] but his [g] delight is in the law [2] of the LORD,
and on his [h] law he meditates day and night.

[3][†] He is like [i] a tree
planted by [j] streams of water
that yields its fruit in its season,
and its [k] leaf does not wither.
[l] In all that he does, he prospers.
[4][†] The wicked are not so,
but are like [m] chaff that the wind drives away.

[5][†] Therefore the wicked [n] will not stand in the judgment,
nor sinners in [o] the congregation of the righteous;
[6][†] for the LORD [p] knows [q] the way of the righteous,
but the way of the wicked will perish.

The Reign of the LORD’s Anointed

PSALM 2 [†] [r] Why do [s] the nations rage [1]
and the peoples plot in vain?
[2][†] The kings of the earth set themselves,
and the rulers take counsel together,
against the LORD and against his [t] Anointed, saying,
[3] “Let us [u] burst their bonds apart
and cast away their cords from us.”

[4] He who [v] sits in the heavens [w] laughs;

the Lord holds them in derision.
5 Then he will speak to them in his [x] wrath,
and terrify them in his fury, saying,
6 “As for me, I have [y] set my King
on [z] Zion, my [a] holy hill.”

7[†] I will tell of the decree:
The Lord said to me, [b] “You are my Son;
today I have begotten you.
8[†] Ask of me, and I will make the nations your heritage,
and [c] the ends of the earth your possession.
9 You shall [d] break [2] them with [e] a rod of iron
and dash them in pieces like [f] a potter’s vessel.”

10[†] Now therefore, O kings, be wise;
be warned, O rulers of the earth.
11 [g] Serve the Lord with [h] fear,
and [i] rejoice with [h] trembling.
12[†] [j] Kiss [k] the Son,
lest he be angry, and you perish in the way,
for his [l] wrath is quickly kindled.
[m] Blessed are all who take refuge in him.

Save Me, O My God

A Psalm of David, [n] when he fled from Absalom his son.

PSALM **3** [†] O Lord, [o] how many are my foes!
Many are [p] rising against me;
2[†] many are saying of my soul,
[q] there is no salvation for him in God. Selah [1]

3 But you, O Lord, are [r] a shield [s] about me,
my glory, and [t] the lifter of my head.
4 I [u] cried aloud to the Lord,
and he [v] answered me from his [w] holy hill. Selah

5 I [x] lay down and slept;
I woke again, for the LORD sustained me.
6 I [y] will not be afraid of many thousands of people
who have [z] set themselves against me all around.

7[†] [a] Arise, O LORD!
Save me, O my God!
For you [b] strike all my enemies on the cheek;
you [c] break the teeth of the wicked.

8[†] [d] Salvation belongs to the LORD;
your blessing be on your people! Selah

Answer Me When I Call

To the [e] choirmaster: with [e] stringed instruments. A Psalm of David.

PSALM **4** [†] Answer me when I call, O God of my [f] righteousness!
You have [g] given me relief when I was in distress.
Be gracious to me and hear my prayer!

2 O men, [1] how long shall my honor be turned into shame?
How long will you love vain words and seek after [h] lies? Selah
3[†] But know that the LORD has [i] set apart [j] the godly for himself;
the LORD hears when I call to him.

4[†] [k] Be angry, [2] and do not sin;
[l] ponder in your own hearts [m] on your beds, and be silent. Selah
5 Offer [n] right sacrifices,
and put your [o] trust in the LORD.

6 There are many who say, “Who will show us some good?
[p] Lift up [q] the light of your face upon us, O LORD!”
7[†] You have put [r] more joy in my heart
than they have when their grain and wine abound.

8 In peace I will both [s] lie down and sleep;
for you alone, O Lord, make me [t] dwell in safety.

Lead Me in Your Righteousness

To the choirmaster: for the flutes. A Psalm of David.

PSALM 5 [†] Give ear to my words, O Lord;
consider my [u] groaning.
2 [†] Give attention to the sound of my cry,
my [v] King and my God,
for [w] to you do I pray.
3 [†] O Lord, in [x] the morning you hear my voice;
in the morning I prepare a sacrifice for you [1] and [y] watch.

4 [†] For you are not a God who delights in wickedness;
evil may not dwell with you.
5 The [z] boastful shall not [a] stand before your eyes;
you [b] hate all evildoers.
6 You destroy those who speak [c] lies;
the Lord abhors [d] the bloodthirsty and deceitful man.

7 [†] But I, through the abundance of your steadfast love,
will enter your house.
I will [e] bow down [f] toward your [g] holy temple
in the fear of you.
8 [h] Lead me, O Lord, in your righteousness
because of my enemies;
[i] make your way straight before me.

9 [†] For there is no truth in their mouth;
their inmost self is [j] destruction;
[k] their throat is [l] an open grave;
they [m] flatter with their tongue.
10 [†] [n] Make them bear their guilt, O God;
let them [o] fall by their own counsels;

because of the abundance of their transgressions cast them out,
for they have rebelled against you.

11 [†] But let all who [p] take refuge in you [q] rejoice;
let them ever sing for joy,
and spread your protection over them,
that those who love your name may [r] exult in you.
12 For you [s] bless the righteous, O LORD;
you [t] cover him with favor as with [u] a shield.

O LORD, Deliver My Life

To the choirmaster: with stringed instruments; according to [v] *The Sheminith.* [1] *A Psalm of David.*

PSALM 6 [†] O LORD, [w] rebuke me not in your anger,
nor [x] discipline me in your wrath.
2 Be gracious to me, O LORD, for I am languishing;
[y] heal me, O LORD, [z] for my bones are troubled.
3 My [a] soul also is greatly troubled.
But you, O LORD—[b] how long?

4 [†] Turn, O LORD, deliver my life;
save me for the sake of your steadfast love.
5 [†] For in [c] death there is no remembrance of you;
in Sheol who will give you praise?

6 I am [d] weary with my [e] moaning;
every night I flood my bed with tears;
I drench my couch with my weeping.
7 My [f] eye wastes away because of grief;
it grows weak because of all my foes.

8 [†] [g] Depart from me, all you [h] workers of evil,
for the LORD [i] has heard the sound of my weeping.
9 [†] The LORD has heard my [j] plea;
the LORD accepts my prayer.

10[†] All my enemies shall be ashamed and greatly troubled;
they shall [k] turn back and be put to shame in a moment.

In You Do I Take Refuge

A [l] Shiggaion [1] of David, which he sang to the LORD concerning the words of Cush, a Benjaminite.

PSALM 7 [†] O LORD my God, in you do I [m] take refuge;
[n] save me from all my pursuers and deliver me,
2 lest like [o] a lion they tear my soul apart,
rending it in pieces, with [p] none to deliver.

3 O LORD my God, [q] if I have done this,
if there is [r] wrong in my hands,
4 if I have repaid [s] my friend [2] with evil
or [t] plundered my enemy without cause,
5 let the enemy pursue my soul and overtake it,
and let him [u] trample my life to the ground
and lay my glory in the dust. Selah

6[†] [v] Arise, O LORD, in your anger;
[w] lift yourself up against the fury of my enemies;
[x] awake for me; you have appointed a judgment.
7 Let the assembly of the peoples be gathered about you;
over it return on high.

8 The LORD [y] judges the peoples;
[z] judge me, O LORD, according to my righteousness
and according to the integrity that is in me.
9 Oh, let the evil of the wicked come to an end,
and may you establish the righteous—
you who [a] test [b] the minds and hearts, [3]
O righteous God!
10 My shield is [c] with God,
who saves [d] the upright in heart.
11 God is [e] a righteous judge,

and a God who feels [f] indignation every day.

12 If a man [4] does not repent, God [5] will [g] whet his sword;
he has [h] bent and [i] readied his bow;
13 he has prepared for him his deadly weapons,
making his [j] arrows [k] fiery shafts.
14 Behold, the wicked man [l] conceives evil
and is [l] pregnant with mischief
and gives birth to lies.
15 He makes [m] a pit, digging it out,
and falls into the hole that he has made.
16 His [n] mischief returns upon his own head,
and on his own skull his violence descends.

17[†] I will give to the LORD the thanks due to his righteousness,
and I will [o] sing praise to the name of the LORD, the Most High.

How Majestic Is Your Name

To the choirmaster: according to The [p] *Gittith.* [1] *A Psalm of David.*

PSALM 8 [†] O LORD, our Lord,
how majestic is your [q] name in all the earth!
You have set your [r] glory above the heavens.
2[†] [s] Out of the mouth of babies and infants,
you have established [t] strength because of your foes,
to still [u] the enemy and the avenger.

3 When I [v] look at your heavens, the work of your [w] fingers,
the moon and the stars, [x] which you have set in place,
4 [y] what is man that you are [z] mindful of him,
and [a] the son of man that you [b] care for him?

5[†] Yet you have made him a little lower than [c] the heavenly beings [2]
and crowned him with [d] glory and honor.
6[†] You have given him [e] dominion over the works of your hands;

[f] you have put all things under his feet,
7 all sheep and oxen,
and also the beasts of the field,
8 the birds of the heavens, and the fish of the sea,
whatever passes along the paths of the seas.

9 O LORD, our Lord,
how majestic is your name in all the earth!

I Will Recount Your Wonderful Deeds

[1] To the choirmaster: according to Muth-labben. [2] A Psalm of David.

PSALM 9 [†] I will give thanks to the LORD with my whole heart;
I will recount all of your [g] wonderful deeds.
2 I will be glad and [h] exult in you;
I will [i] sing praise to your name, [j] O Most High.

3[†] When my enemies turn back,
they stumble and perish before [3] your presence.
4 For you have [k] maintained my just cause;
you have [l] sat on the throne, giving righteous judgment.

5 You have [m] rebuked the nations; you have made the wicked perish;
you have [n] blotted out their name forever and ever.
6 The enemy came to an end in everlasting ruins;
their cities you rooted out;
the very memory of them has perished.

7 But the LORD sits enthroned forever;
he has established his throne for justice,
8 and he [o] judges the world with righteousness;
he [p] judges the peoples with uprightness.

9 The LORD is [q] a stronghold for [r] the oppressed,
a stronghold in [s] times of trouble.

10[†] And those who [t]know your name put their trust in you,
for you, O LORD, have not forsaken those who seek you.

11[†] Sing praises to the LORD, who [u]sits enthroned in Zion!
Tell among the peoples his [v]deeds!
12[†] For he who [w]avenges blood is mindful of them;
he [x]does not forget the cry of the afflicted.

13[†] [y]Be gracious to me, O LORD!
See my affliction from those who hate me,
O you who lift me up from [z]the gates of death,
14 that I may recount all your praises,
that in the gates of [a]the daughter of Zion
I may [b]rejoice in your salvation.

15[†] The nations have sunk in [c]the pit that they made;
in [d]the net that they hid, their own foot has been caught.
16 The LORD has made himself [e]known; he has executed judgment;
the wicked are snared in the work of their own hands. Higgaion. [4]
Selah

17[†] The wicked shall [f]return to Sheol,
all the nations that [g]forget God.

18[†] For the needy shall not always be forgotten,
and [h]the hope of the poor shall not perish forever.

19 [i]Arise, O LORD! Let not [j]man prevail;
let the nations be judged before you!
20 Put them in fear, O LORD!
Let the nations know that they are but [j]men! Selah

Why Do You Hide Yourself?

PSALM 10 [†] Why, O LORD, do you stand [k]far away?

Why [l]do you hide yourself in [m]times of trouble?

2 In arrogance the wicked hotly pursue the poor;
let them [n]be caught in the schemes that they have devised.
3[†] For the wicked [o]boasts of the desires of his soul,
and the one greedy for gain [p]curses [1] and [q]renounces the LORD.
4 In the pride of his face [2] the wicked does not [q]seek him; [3]
all his thoughts are, [r]“There is no God.”
5 His ways prosper at all times;
your judgments are on high, [s]out of his sight;
as for all his foes, he [t]puffs at them.
6[†] He [u]says in his heart, “I shall not be moved;
throughout all generations I [v]shall not meet adversity.”
7[†] [w]His mouth is filled with cursing and [x]deceit and [y]oppression;
[z]under his tongue are [a]mischief and [b]iniquity.
8 He sits in ambush in the villages;
in [c]hiding places he murders the innocent.
His eyes stealthily watch for the helpless;
9 he lurks in ambush like [d]a lion in his [e]thicket;
he [f]lurks that he may seize the poor;
he seizes the poor when he draws him into his [g]net.
10 The helpless are crushed, sink down,
and fall by his might.
11[†] He says in his heart, “God has forgotten,
he has [h]hidden his face, he [i]will never see it.”

12[†] [j]Arise, O LORD; O God, [k]lift up your hand;
[l]forget not the afflicted.
13 Why does the wicked [m]renounce God
and say in his heart, “You will not [n]call to account”?
14[†] But you do see, for you [o]note mischief and vexation,
that you may take it into your hands;
to you the helpless [p]commits himself;
you have been [q]the helper of the fatherless.

15[†] [r]Break the arm of the wicked and evildoer;
[s]call his wickedness to account till you find none.

16[†] [t]The LORD is king forever and ever;
the [u]nations perish from his land.
17 O LORD, you hear the desire of the afflicted;
you will [v]strengthen their heart; you will incline your ear
18 to [w]do justice to the fatherless and [x]the oppressed,
so that [y]man who is of the earth may strike terror no more.

The LORD Is in His Holy Temple

To the choirmaster. Of David.

PSALM 11 [†] In the LORD I take refuge;
how can you say to my soul,
[z]“Flee like a bird to your mountain,
2 for behold, the wicked [a]bend the bow;
[b]they have fitted their arrow to the string
to shoot in the dark at the upright in heart;
3[†] if [c]the foundations are destroyed,
what can the righteous do?” [1]

4[†] [d]The LORD is in his holy temple;
the LORD’s [e]throne is in heaven;
his eyes see, his eyelids [f]test the children of man.
5[†] The LORD [g]tests the righteous,
but [h]his soul hates the wicked and the one who loves violence.
6[†] Let him rain coals on the wicked;
[i]fire and sulfur and a scorching wind shall be [j]the portion of their cup.
7 For the LORD is righteous;
he [k]loves righteous deeds;
[l]the upright shall behold his face.

The Faithful Have Vanished

To the choirmaster: according to The Sheminith. [1] *A Psalm of David.*

PSALM 12 [†] Save, O LORD, for [m]the godly one is gone;
for the faithful have vanished from among the children of man.
2 Everyone [n]utters lies to his neighbor;
with [o]flattering lips and [p]a double heart they speak.

3[†] May the LORD cut off all [o]flattering lips,
the tongue that makes [q]great boasts,

[4] those who say, “With our tongue we will prevail,
our lips are with us; who is master over us?”

[5][†] “Because [r]the poor are plundered, because the needy groan,
[s]I will now arise,” says the Lord;
“I will place him in the [t]safety for which he longs.”
[6][†] [u]The words of the Lord are pure words,
like silver refined in a furnace on the ground,
purified seven times.

[7][†] You, O Lord, will keep them;
you will guard us [2] from this generation forever.
[8][†] On every side the wicked prowl,
as vileness is exalted among the children of man.

How Long, O Lord?

To the choirmaster. A Psalm of David.

PSALM 13 [†] [v]How long, O Lord? Will you [w]forget me forever?
How long will you [x]hide your face from me?
[2][†] How long must I take [y]counsel in my soul
and have sorrow in my heart all the day?
How long shall my enemy be exalted over me?

[3][†] [z]Consider and answer me, O Lord my God;
[a]light up my eyes, lest [b]I sleep the sleep of death,
[4] [c]lest my enemy say, “I have prevailed over him,”
lest my foes rejoice because I am [d]shaken.

[5][†] But I have [e]trusted in your steadfast love;
my heart shall [f]rejoice in your salvation.
[6] I will sing to the Lord,
because he has dealt bountifully with me.

The Fool Says, There Is No God

To the choirmaster. Of David.

PSALM 14 [†] [g] The [h] fool says in his heart, [i] "There is no God."
They are [j] corrupt, they do abominable deeds,
[k] there is none who does good.

2 The LORD [l] looks down from heaven on the children of man,
to see if there are any who understand, [1]
who [m] seek after God.

3 [†] They have all turned aside; together they have become [n] corrupt;
there is none who does good,
not even one.

4 [†] Have they no [o] knowledge, all the evildoers
who [p] eat up my people as they eat bread
and [q] do not call upon the LORD?

5 [†] There they are in great terror,
for God is with [r] the generation of the righteous.
6 You would shame the plans of the poor,
but [2] the LORD is his [s] refuge.

7 [†] Oh, that salvation for Israel would come out of Zion!
When the LORD [t] restores the fortunes of his people,
let Jacob rejoice, let Israel be glad.

Who Shall Dwell on Your Holy Hill?

A Psalm of David.

PSALM 15 [†] O LORD, [u] who shall sojourn in your [v] tent?
Who shall dwell on your [w] holy hill?

2 [†] He who [x] walks blamelessly and [y] does what is right
and [z] speaks truth in his heart;

3 who [a] does not slander with his tongue
and does no evil to his neighbor,
nor [b] takes up a reproach against his friend;
4[†] [c] in whose eyes a vile person is despised,
but who honors those who fear the LORD;
who [d] swears to his own hurt and does not change;
5[†] who [e] does not put out his money at interest
and [f] does not take a bribe against the innocent.
He who does these things shall never be [g] moved.

You Will Not Abandon My Soul

A [h] Miktam [1] of David.

PSALM 16 [†] Preserve me, O God, for in you I [i] take refuge.
2 I say to the LORD, “You are my Lord;
[j] I have no good apart from you.”

3[†] As for [k] the saints in the land, they are the excellent ones,
in whom is all my delight. [2]

4[†] The sorrows of those who run after [3] another god shall multiply;
their drink offerings of blood I will not pour out
or [l] take their names on my lips.

5[†] The LORD is [m] my chosen portion and my [n] cup;
you hold my [o] lot.
6 [p] The lines have fallen for me in pleasant places;
indeed, I have a beautiful inheritance.

7[†] I bless the LORD who [q] gives me counsel;
in [r] the night also my [s] heart instructs me. [4]
8 [t] I have [u] set the LORD always before me;
because he is at my [v] right hand, I shall not be [w] shaken.

9[†] Therefore my heart is glad, and my [x] whole being [5] rejoices;

my flesh also dwells secure.
10[†] For you will not abandon my soul to [y] Sheol,
[z] or let your [a] holy one see [b] corruption. [6]

11[†] You make known to me [c] the path of life;
in your presence there is [d] fullness of joy;
at your right hand are [e] pleasures forevermore.

In the Shadow of Your Wings

A [f] Prayer of David.

PSALM 17 [†] Hear a just cause, O LORD; [g] attend to my cry!
Give ear to my prayer from lips free of deceit!
2 From your presence [h] let my vindication come!
Let your eyes behold the right!

3[†] You have [i] tried my heart, you have [j] visited me by [k] night,
you have [l] tested me, and you will find nothing;
I have purposed that my mouth will not transgress.
4 With regard to the works of man, by the word of your lips
I have avoided the ways of the violent.
5 My steps have [m] held fast to your paths;
my feet have not slipped.

6 I [n] call upon you, for you will answer me, O God;
[o] incline your ear to me; hear my words.
7 [p] Wondrously show [1] your steadfast love,
O Savior of those who seek refuge
from [q] their adversaries at your right hand.

8[†] Keep me as [r] the apple of your eye;
hide me in [s] the shadow of your wings,
9 from the wicked who do me violence,
my deadly enemies who [t] surround me.

10[†] [u] They close their hearts to pity;
with their mouths they [v] speak arrogantly.
11 They have now surrounded our [w] steps;
they set their eyes to [x] cast us to the ground.
12 He is like a lion eager to tear,
as a young lion [y] lurking in ambush.

13[†] Arise, O Lord! Confront him, subdue him!
Deliver my soul from the wicked by your sword,
14[†] from men by your hand, O Lord,
from [z] men of the world whose [a] portion is in this life. [2]
You fill their womb with treasure; [3]
they are satisfied with [b] children,
and they leave their abundance to their infants.

15[†] As for me, I shall [c] behold your face in righteousness;
when I [d] awake, I shall be [e] satisfied with your likeness.

The Lord Is My Rock and My Fortress

To the choirmaster. A Psalm of David, [f] *the servant of the LORD,* [g] *who addressed the words of this* [h] *song to the LORD on the day when the LORD rescued him from the hand of all his enemies, and from the hand of Saul. He said:*

PSALM 18 [†] I love you, O Lord, my strength.
2 The Lord is my [i] rock and my [j] fortress and my deliverer,
my God, my [i] rock, in [k] whom I take refuge,
my [l] shield, and [m] the horn of my salvation, my [n] stronghold.
3 I call upon the Lord, who is [o] worthy to be praised,
and I am saved from my enemies.

4 [p] The cords of death encompassed me;
[q] the torrents of destruction assailed me; [1]
5 [p] the cords of Sheol entangled me;
the snares of death confronted me.

6 [r] In my distress I called upon the LORD;
to my God I cried for help.
From his [s] temple he heard my voice,
and my cry to him reached his ears.

7[†] Then the earth [t] reeled and rocked;
the foundations also of the mountains trembled
and quaked, because he was angry.
8 Smoke went up from his nostrils, [2]
and devouring [u] fire from his mouth;
glowing coals flamed forth from him.
9 He [v] bowed the heavens and [w] came down;
[x] thick darkness was under his feet.
10 He rode on a cherub and flew;
he came swiftly on [z] the wings of the wind.
11 He made darkness his covering, his [a] canopy around him,
thick clouds [b] dark with water.
12 Out of the brightness before him
[c] hailstones and coals of fire broke through his clouds.

13 The LORD also [d] thundered in the heavens,
and the Most High uttered his [e] voice,
hailstones and coals of fire.
14 And he sent out his [f] arrows and scattered them;
he flashed forth lightnings and [g] routed them.
15 Then [h] the channels of the sea were seen,
and the foundations of the world were laid bare
at your [i] rebuke, O LORD,
at the blast of [j] the breath of your nostrils.

16 He [k] sent from on high, he took me;
he [l] drew me out of [m] many waters.
17 He rescued me from my strong enemy
and from those who hated me,
for they were [n] too mighty for me.

[18] They confronted me in the day of my calamity,
but the LORD was my support.
[19] He brought me out into [o]a broad place;
he rescued me, because he [p]delighted in me.

[20][†] The LORD dealt with me [q]according to my righteousness;
according to [r]the cleanness of my hands he rewarded me.
[21] For I have [s]kept the ways of the LORD,
and have not wickedly departed from my God.
[22] For [t]all his rules [3] were before me,
and his statutes I did not put away from me.
[23] I was [u]blameless before him,
and I kept myself from my guilt.
[24] So the LORD has rewarded me according to my righteousness,
according to the cleanness of my hands in his sight.

[25] With [v]the merciful you show yourself merciful;
with the blameless man you show yourself blameless;
[26] with the purified you show yourself pure;
and with [w]the crooked you make yourself seem tortuous.
[27] For you save [x]a humble people,
but [y]the haughty eyes you bring down.
[28] For it is you who light my [z]lamp;
the LORD my God lightens my darkness.
[29] For by you I can run against a troop,
and by my God I can [a]leap over [b]a wall.
[30][†] This God—his way is [c]perfect; [4]
the word of the LORD [d]proves true;
he is [e]a shield for all those who [f]take refuge in him.

[31][†] For [g]who is God, but the LORD?
And who is [h]a rock, except our God?—
[32] the God who [i]equipped me with strength
and made my way [j]blameless.
[33] He made my feet like the feet of a [k]deer

and set me secure on [l] the heights.
34 He [m] trains my hands for war,
so that my arms can bend a bow of bronze.
35 You have given me the shield of your salvation,
and your right hand [n] supported me,
and your [o] gentleness made me great.
36 You [p] gave a wide place for my steps under me,
and my feet did not slip.
37 I pursued my enemies and overtook them,
and did not turn back till they were consumed.
38 I thrust them through, so that they were not able to rise;
they fell under my feet.
39 For you equipped me with strength for the battle;
you made those who rise against me sink under me.
40 You made my enemies [q] turn their backs to me, [5]
and those who hated me I destroyed.
41 [r] They cried for help, but there was none to save;
they cried to the Lord, but he did not answer them.
42 I beat them fine as [s] dust before the wind;
I cast them out like [t] the mire of the streets.

43 You delivered me from [u] strife with the people;
you made me [v] the head of the nations;
[w] people whom I had not known served me.
44 As soon as they heard of me they obeyed me;
[x] foreigners [y] came cringing to me.
45 [x] Foreigners lost heart
and [z] came trembling out of their fortresses.

46[†] The Lord lives, and blessed be my rock,
and exalted be the God of my salvation—
47 the God who gave me vengeance
and [a] subdued peoples under me,
48 who delivered me from my enemies;

yes, you [b] exalted me above those who rose against me;
you rescued me from [c] the man of violence.

49 [d] For this I will praise you, O LORD, among the nations,
and [e] sing to your name.
50 [†] Great [f] salvation he brings to his king,
and shows steadfast love to his [g] anointed,
to [h] David and his offspring forever.

The Law of the LORD Is Perfect

To the choirmaster. A Psalm of David.

PSALM 19 [†] [i] The heavens declare the glory of God,
and the sky above [1] proclaims his handiwork.
2 Day to day pours out speech,
and night to night reveals knowledge.
3 [†] There is no speech, nor are there words,
whose voice is not heard.
4 [†] [j] Their [k] voice [2] goes out through all the earth,
and their words to the end of the world.
In them he has set a tent for [l] the sun,
5 [m] which comes out like [n] a bridegroom leaving his chamber,
and, like a strong man, runs its course with joy.
6 Its rising is from the end of the heavens,
and its circuit to the end of them,
and there is nothing hidden from its heat.

7 [†] [o] The law of the LORD is perfect, [3]
[p] reviving the soul;
[q] the testimony of the LORD is [r] sure,
[s] making wise [t] the simple;
8 [†] [u] the precepts of the LORD are right,
rejoicing the heart;
the commandment of the LORD is [v] pure,
[w] enlightening the eyes;

9 [†] the fear of the LORD is clean,
enduring forever;
the rules [4] of the LORD are [x] true,
and righteous altogether.
10 More to be desired are they than [y] gold,
even much [z] fine gold;
[a] sweeter also than honey
and drippings of [b] the honeycomb.
11 [†] Moreover, by them is your servant warned;
[c] in keeping them there is great reward.

12 [†] [d] Who can discern his errors?
[e] Declare me innocent from [f] hidden faults.
13 [†] [g] Keep back your servant also from [h] presumptuous sins;
let them not have [i] dominion over me!
Then I shall be blameless,
and innocent of great transgression.

14 [†] Let the words of my mouth and the meditation of my heart
be acceptable in your sight,
O LORD, my [j] rock and my [k] redeemer.

Trust in the Name of the LORD Our God

To the choirmaster. A Psalm of David.

PSALM 20 [†] May the LORD [l] answer you in the day of trouble!
May [m] the name of the God of Jacob [n] protect you!
2 [†] May he send you help from [o] the sanctuary
and give you support from [p] Zion!
3 [†] May he [q] remember all your offerings
and regard with favor your burnt sacrifices! Selah

4 May he [r] grant you your heart’s desire
and fulfill all your plans!
5 May we shout for joy over [s] your salvation,

and in the name of our God set up our [t]banners!
May the LORD fulfill all your petitions!

6[†] Now I know that the LORD saves his anointed;
he will answer him from his holy heaven
with [u]the saving might of his right hand.
7 Some trust in [v]chariots and some in [w]horses,
[x]but we trust in the name of the LORD our God.
8 They collapse and fall,
but we rise and stand upright.

9[†] O LORD, save [y]the king!
May he answer us when we call.

The King Rejoices in the LORD’s Strength

To the choirmaster. A Psalm of David.

PSALM 21 [†] O LORD, in your [z]strength the king rejoices,
and in your [a]salvation how greatly he exults!
2 You have [b]given him his heart’s desire
and have not withheld the request of his lips. Selah
3 For you [c]meet him with rich blessings;
you set [d]a crown of [e]fine gold upon his head.
4 He asked life of you; you [f]gave it to him,
[g]length of days forever and ever.
5 His [h]glory is great through your salvation;
[i]splendor and majesty you bestow on him.
6 For you make him most blessed forever; [1]
you make him glad with the [j]joy of your presence.
7[†] For the king trusts in the LORD,
and through the steadfast love of the Most High he shall not be [k]moved.

8[†] Your hand will [l]find out all your enemies;
your right hand will find out those who hate you.
9 You will make them as [m]a blazing oven
when you appear.
The LORD will swallow them up in his [n]wrath,
and [o]fire will consume them.
10 You [p]will destroy their [q]descendants from the earth,
and their offspring from among the children of man.
11 Though they plan evil against you,
though they [r]devise mischief, they will not succeed.
12 For you will put them [s]to flight;
you will [t]aim at their faces with your bows.

13[†] Be exalted, O LORD, in your strength!
We will sing and praise your power.

Why Have You Forsaken Me?

To the choirmaster: according to The Doe of the Dawn. A Psalm of David.

PSALM 22 [†] [u] My God, my God, why have you forsaken me?
Why are you so [v] far from saving me, from the words of my
[w] groaning?
2 O my God, I cry by [x] day, but you do not answer,
and by night, but I find no rest.

3 Yet you are [y] holy,
[z] enthroned on [a] the praises [1] of Israel.
4 In you our fathers trusted;
they trusted, and you delivered them.
5 To you they [b] cried and were rescued;
in you they [c] trusted and were not put to shame.

6 [†] But I am [d] a worm and not a man,
[e] scorned by mankind and [f] despised by the people.
7 All who see me [g] mock me;
they make mouths at me; they [h] wag their heads;
8 [i] “He trusts in the LORD; let him [j] deliver him;
let him rescue him, for he [k] delights in him!”

9 [†] Yet you are he who [l] took me from the womb;
you made me trust you at my mother’s breasts.
10 On you was I cast from my birth,
and from [m] my mother’s womb you have been my God.
11 Be not [n] far from me,
for trouble is near,
and there is [o] none to help.

12 [†] Many bulls encompass me;
[p] strong bulls of [q] Bashan surround me;
13 they [r] open wide their mouths at me,
like a ravening and roaring lion.

14 I am [s] poured out like water,
and all my bones are [t] out of joint;
my [u] heart is like [v] wax;
it is melted within my breast;
15 my strength is [w] dried up like a potsherd,
and my [x] tongue sticks to my jaws;
you lay me in the dust of death.

16 For [y] dogs encompass me;
a company of evildoers [z] encircles me;
they have [a] pierced my hands and feet [2]—
17 I can count all my bones—
they [b] stare and gloat over me;
18[†] [c] they divide my garments among them,
and for my clothing they cast lots.

19[†] But you, O LORD, [n] do not be far off!
O you my help, [d] come quickly to my aid!
20 Deliver my soul from the sword,
my precious life from the power of [e] the dog!
21 Save me from [f] the mouth of the lion!
You have rescued [3] me from the horns of [g] the wild oxen!

22[†] [h] I will tell of your name to my [i] brothers;
in the midst of the congregation I will praise you:
23 You who [j] fear the LORD, praise him!
All you offspring of Jacob, [k] glorify him,
and stand in awe of him, all you offspring of Israel!
24 For he has not despised or abhorred
the affliction of [l] the afflicted,
and he has not [m] hidden his face from him,
but has heard, when he [n] cried to him.

25 From you comes my praise in the great [o] congregation;
my [p] vows I will [q] perform before those who fear him.

26 [r] The afflicted [4] shall [s] eat and be satisfied;
those who seek him shall praise the LORD!
May your hearts [t] live forever!

27 All [u] the ends of the earth shall remember
and turn to the LORD,
and all [v] the families of the nations
shall worship before you.
28 For [w] kingship belongs to the LORD,
and he rules over the nations.

29 All [x] the prosperous of the earth eat and worship;
before him shall [y] bow all who go down to the dust,
even the one who could not [z] keep himself alive.
30 Posterity shall serve him;
it shall be told of the Lord to the coming [a] generation;
31 they shall [b] come and proclaim his righteousness to a people yet [c] unborn,
that he has done it.

The LORD Is My Shepherd

A Psalm of David.

PSALM 23 [†] The LORD is my [d] shepherd; I shall not [e] want.
2 He makes me lie down in green [f] pastures.
He leads me beside still waters. [1]
3 [†] He [g] restores my soul.
He [h] leads me in [i] paths of righteousness [2]
for his [j] name's sake.

4 [†] Even though I [k] walk through the valley of [l] the shadow of death, [3]
I will [m] fear no evil,
for [n] you are with me;
your [o] rod and your staff,
they comfort me.

5[†] You [p] prepare a table before me
in [q] the presence of my enemies;
you [r] anoint my head with oil;
my [s] cup overflows.
6 Surely [4] goodness and mercy [5] shall follow me
all the days of my life,
and I shall [t] dwell [6] in the house of the LORD
[u] forever. [7]

The King of Glory

A Psalm of David.

PSALM 24 [†] [v] The earth is the LORD's and the fullness thereof, [1]
the world and those who dwell therein,
2 for he has [w] founded it upon [x] the seas
and established it upon the rivers.

3[†] [y] Who shall ascend the hill of the LORD?
And who shall stand in his [z] holy place?
4 [a] He who has [b] clean hands and [c] a pure heart,
who does not [d] lift up his soul to [e] what is false
and does not swear deceitfully.
5 He will receive [f] blessing from the LORD
and [g] righteousness from [h] the God of his salvation.
6 Such is [i] the generation of those who seek him,
who [j] seek the face of the God of Jacob. [2] Selah

7[†] [k] Lift up your heads, O gates!
And be lifted up, O ancient doors,
that [l] the King of glory may come in.
8 Who is this King of glory?
The LORD, strong and mighty,
the LORD, [m] mighty in battle!
9 Lift up your heads, O gates!
And lift them up, O ancient doors,

that the King of glory may come in.
10 Who is this King of glory?
[n] The LORD of hosts,
he is the King of glory! Selah

Teach Me Your Paths

[1]. *Of David.*

PSALM 25 [†] To you, O LORD, I [o] lift up my soul.
2 [†] O my God, in you I [p] trust;
[q] let me not be put to shame;
[r] let not my enemies exult over me.
3 Indeed, [s] none who wait for you shall be put to shame;
they shall be ashamed who are [t] wantonly [u] treacherous.

4 [†] [v] Make me to know your ways, O LORD;
teach me your paths.
5 Lead me in your [w] truth and teach me,
for you are the God of my salvation;
for you I wait all the day long.

6 [†] Remember your [x] mercy, O LORD, and your steadfast love,
[y] for they have been from of old.
7 Remember not [z] the sins of my youth or my transgressions;
according to your [a] steadfast love remember me,
for the sake of your goodness, O LORD!

8 [†] [b] Good and upright is the LORD;
therefore he [c] instructs sinners in the way.
9 He leads the humble in what is right,
and teaches the humble his way.
10 All the paths of the LORD are [d] steadfast love and faithfulness,
for those who keep his covenant and his testimonies.

11 For your [e] name’s sake, O LORD,

pardon my guilt, for it is [f] great.
12 [†] Who is the man who fears the Lord?
Him [c] will he instruct in the way that he should choose.
13 His soul shall [g] abide in well-being,
and his [h] offspring [i] shall inherit the land.
14 [j] The friendship [2] of the Lord is for those who fear him,
and he makes known to them his covenant.
15 My [k] eyes are ever toward the Lord,
for he will [l] pluck my feet out of the net.

16 [†] [m] Turn to me and be gracious to me,
for I am lonely and afflicted.
17 The troubles of my heart are enlarged;
bring me out of my distresses.
18 [n] Consider my affliction and my trouble,
and forgive all my sins.

19 Consider how many are my foes,
and with what violent hatred they hate me.
20 Oh, guard my soul, and deliver me!
[o] Let me not be put to shame, for I take refuge in you.
21 May integrity and uprightness preserve me,
for I wait for you.

22 [†] [p] Redeem Israel, O God,
out of all his troubles.

I Will Bless the Lord

Of David.

PSALM 26 [†] [q] Vindicate me, O Lord,
for I have [r] walked in my integrity,
and I have [s] trusted in the Lord without wavering.
2 [t] Prove me, O Lord, and try me;
test my heart and [u] my mind. [1]

3 For your [v] steadfast love is before my eyes,
and I [w] walk in your [v] faithfulness.

4[†] I do not [x] sit with men of [y] falsehood,
nor do I consort with hypocrites.
5 I [z] hate the assembly of evildoers,
and I will not sit with the wicked.

6 I [a] wash my hands in innocence
and go around your altar, O LORD,
7 proclaiming thanksgiving aloud,
and telling all your [b] wondrous deeds.

8 O LORD, I [c] love the habitation of your house
and the place where your glory dwells.
9 [d] Do not sweep my soul away with sinners,
nor my life with bloodthirsty men,
10 in whose hands are evil devices,
and whose right hands are full of [e] bribes.

11 But as for me, I shall walk in my integrity;
redeem me, and be gracious to me.
12 My foot stands on [f] level ground;
in [g] the great assembly I will bless the LORD.

The LORD Is My Light and My Salvation

Of David.

PSALM 27 [†] The LORD is my [h] light and my [i] salvation;
[j] whom shall I fear?
The LORD is the stronghold [1] of my life;
of whom shall I be afraid?

2 When evildoers assail me
to [k] eat up my flesh,
my adversaries and foes,

it is they who stumble and fall.

3 [l] Though an army encamp against me,
my heart shall not fear;
though war arise against me,
yet [2] I will be confident.

4[†] [m] One thing have I asked of the LORD,
that will I seek after:
that I may [n] dwell in the house of the LORD
all the days of my life,
to gaze upon [o] the beauty of the LORD
and to inquire [3] in his temple.

5 For he will [p] hide me in his shelter
in the day of trouble;
he will conceal me under the cover of his tent;
he will [q] lift me high upon a rock.

6 And now my [r] head shall be lifted up
above my enemies all around me,
and I will offer in his tent
sacrifices with shouts of [s] joy;
[t] I will sing and make melody to the LORD.

7 [u] Hear, O LORD, when I cry aloud;
be gracious to me and answer me!
8[†] You have said, [v] “Seek [4] my face.”
My heart says to you,
“Your face, LORD, do I seek.” [5]
9 [w] Hide not your face from me.
Turn not your servant away in anger,
O you who have been my help.
Cast me not off; forsake me not,
[x] O God of my salvation!
10 For [y] my father and my mother have forsaken me,

but the LORD will [z] take me in.

11 [a] Teach me your way, O LORD,
and lead me on [b] a level path
because of my enemies.
12 [c] Give me not up to the will of my adversaries;
for [d] false witnesses have risen against me,
and they [e] breathe out violence.

13[†] I believe [6] that I shall look upon [f] the goodness of the LORD
in [g] the land of the living!
14[†] [h] Wait for the LORD;
[i] be strong, and let your heart take courage;
wait for the LORD!

The LORD Is My Strength and My Shield

Of David.

PSALM 28 [†] To you, O LORD, I call;
[j] my rock, be not deaf to me,
lest, if you [k] be silent to me,
I become like those who [l] go down to the pit.
2[†] [m] Hear the voice of my pleas for mercy,
when I cry to you for help,
when I [n] lift up my hands
[o] toward your most holy sanctuary. [1]

3[†] Do not [p] drag me off with the wicked,
with the workers of evil,
[q] who speak peace with their neighbors
while evil is in their hearts.
4 [r] Give to them according to their work
and according to the evil of their deeds;
give to them according to the work of their hands;
[s] render them their due reward.

[5] Because they [t] do not regard the works of the LORD
or the work of his hands,
he will tear them down and build them up no more.

[6][†] Blessed be the LORD!
For he has [u] heard the voice of my pleas for mercy.
[7] The LORD is my strength and [v] my shield;
in him my heart [w] trusts, and I am helped;
my heart exults,
and with my [x] song I give thanks to him.

[8] The LORD is the strength of his people; [2]
he is [y] the saving refuge of his anointed.
[9] Oh, save your people and bless [z] your heritage!
[a] Be their shepherd and [b] carry them forever.

Ascribe to the LORD Glory

A Psalm of David.

PSALM 29 [†] Ascribe to the LORD, O heavenly beings, [1]
[c] ascribe to the LORD glory and strength.
[2] Ascribe to the LORD the glory due his name;
worship the LORD in [d] the splendor of holiness. [2]

[3][†] The voice of the LORD is over [e] the waters;
the God of glory [f] thunders,
the LORD, over many waters.
[4] The voice of the LORD is [g] powerful;
the voice of the LORD is full of majesty.

[5] The voice of the LORD breaks the cedars;
the LORD breaks [h] the cedars of Lebanon.
[6] He makes Lebanon to [i] skip like a calf,
and [j] Sirion like a young [k] wild ox.

7 The voice of the LORD flashes forth flames of fire.
8 The voice of the LORD shakes the wilderness;
the LORD shakes the wilderness of [l] Kadesh.

9 The voice of the LORD makes [m] the deer give birth [3]
and strips the forests bare,
and in his temple all cry, “Glory!”

10[†] The LORD sits enthroned over [n] the flood;
the LORD sits enthroned [o] as king forever.
11 May the LORD give [p] strength to his people!
May the LORD bless [4] his people with [q] peace!

Joy Comes with the Morning

A Psalm of David. A song at the dedication of [r] the temple.

PSALM 30 [†] I will [s] extol you, O LORD, for you have drawn me up
and have not let my foes [t] rejoice over me.
2 O LORD my God, I [u] cried to you for help,
and you have [v] healed me.
3 O LORD, you have brought up my soul from [w] Sheol;
you restored me to life from among those who [x] go down to the pit. [1]

4[†] Sing praises to the LORD, O you [y] his saints,
and [z] give thanks to his holy name. [2]
5 [a] For his anger is but for a moment,
and [b] his favor is for a lifetime. [3]
[c] Weeping may tarry for the night,
but [d] joy comes with the morning.

6[†] As for me, I said in my [e] prosperity,
“I shall never be [f] moved.”
7 By your favor, O LORD,
you made my [g] mountain stand strong;

you [h] hid your face;
I was [i] dismayed.

8 [†] To you, O LORD, I cry,
and [j] to the Lord I plead for mercy:
9 “What profit is there in my death, [4]
if I go down to the pit? [5]
Will [k] the dust praise you?
Will it tell of your faithfulness?
10 [l] Hear, O LORD, and be merciful to me!
O LORD, be my helper!”

11 [†] You have turned for me my mourning into [m] dancing;
you have loosed my sackcloth
and clothed me with gladness,
12 that my [n] glory may sing your praise and not be silent.
O LORD my God, I will give thanks to you forever!

Into Your Hand I Commit My Spirit

To the choirmaster. A Psalm of David.

PSALM 31 [†] [o] In you, O LORD, do I [p] take refuge;
[q] let me never be put to shame;
in your [r] righteousness deliver me!
2 Incline your ear to me;
rescue me speedily!
Be [s] a rock of [t] refuge for me,
a strong fortress to save me!

3 For you are my rock and my fortress;
and for your [u] name’s sake you lead me and guide me;
4 you [v] take me out of [w] the net they have hidden for me,
for you are my [x] refuge.
5 [†] [y] Into your hand I commit my spirit;
you have redeemed me, O LORD, [z] faithful God.

[6] I [a]hate[1] those who pay [b]regard to worthless [c]idols,
but I trust in the Lord.
[7] I will rejoice and be glad in your steadfast love,
because you have seen my affliction;
you have [d]known the distress of my soul,
[8] and you have not [e]delivered me into the hand of the enemy;
you have set my feet in [f]a broad place.

[9] Be gracious to me, O Lord, for I am [g]in distress;
[h]my eye is wasted from grief;
my soul and my body also.
[10][†] For my life is spent with sorrow,
and my years with sighing;
my strength fails because of my iniquity,
and [i]my bones waste away.

[11] Because of all my adversaries I have become [j]a reproach,
especially to my [k]neighbors,
and an object of dread to my acquaintances;
those who see me in the street [l]flee from me.
[12] I have been [m]forgotten like one who is dead;
I have become like [n]a broken vessel.
[13] For I [o]hear the whispering of many—
terror on every side!—
[p]as they scheme together against me,
as they plot to take my life.

[14][†] But I [q]trust in you, O Lord;
I say, “You are my God.”
[15] My [r]times are in your hand;
[s]rescue me from the hand of my enemies and from my persecutors!
[16] [t]Make your face shine on your servant;
save me in your steadfast love!
[17] O Lord, [u]let me not be put to shame,
for I call upon you;

let the wicked be put to shame;
let them go [v] silently to Sheol.
18 Let the lying lips be mute,
which [w] speak [x] insolently against the righteous
in pride and contempt.

19[†] Oh, how abundant is your goodness,
which you have stored up for those who fear you
and worked for those who take refuge in you,
[y] in the sight of the children of mankind!
20 In [z] the cover of your presence you hide them
from the plots of men;
you [a] store them in your shelter
from the strife of tongues.

21 Blessed be the LORD,
for he has wondrously [b] shown his steadfast love to me
when I was in [c] a besieged city.
22 I had said in my [d] alarm,[2]
“I am [e] cut off from [f] your sight.”
But you heard the voice of my pleas for mercy
when I cried to you for help.

23 Love the LORD, all you his [g] saints!
The LORD preserves the faithful
but abundantly [h] repays the one who acts in pride.
24 [i] Be strong, and let your heart take courage,
all you who wait for the LORD!

Blessed Are the Forgiven

A Maskil[1] of David.

PSALM 32 [†] [j] Blessed is the one whose [k] transgression is forgiven,
whose sin is covered.
2 Blessed is the man against whom the LORD [l] counts no iniquity,

and in whose spirit [m] there is no deceit.

3[†] For when I kept silent, my [n] bones wasted away
through my [o] groaning all day long.
4 For day and night your [p] hand was heavy upon me;
my strength was dried up [2] as by the heat of summer. Selah

5 I [q] acknowledged my sin to you,
and I did not cover my iniquity;
I said, “I [r] will confess my transgressions to the LORD,”
and you forgave the iniquity of my sin. Selah

6[†] Therefore let everyone who is [s] godly
offer prayer to you at a time when you [t] may be found;
surely in the rush of [u] great waters,
they shall not reach him.
7 You are a [v] hiding place for me;
you preserve me from [w] trouble;
you surround me with [x] shouts of deliverance. Selah

8 I will [y] instruct you and teach you in the way you should go;
I will [z] counsel you with my eye upon you.
9 [a] Be not like a horse or a mule, without understanding,
which must be curbed with [b] bit and bridle,
or it will not stay near you.

10 [c] Many are the sorrows of the wicked,
but steadfast love surrounds the one who [d] trusts in the LORD.
11 [e] Be glad in the LORD, and rejoice, O righteous,
and [f] shout for joy, all you [g] upright in heart!

The Steadfast Love of the Lord

PSALM **33** [†] [h] Shout for joy in the Lord, O you righteous!
[i] Praise befits the upright.
[2] Give thanks to the Lord with the [j] lyre;
make melody to him with [j] the harp of [k] ten strings!
[3] Sing to him [l] a new song;
play skillfully on the strings, with loud shouts.

[4][†] For the word of the Lord is upright,
and all his work is done in [m] faithfulness.
[5] He [n] loves righteousness and justice;
[o] the earth is full of the steadfast love of the Lord.

[6] By [p] the word of the Lord the heavens were made,
and by [q] the breath of his mouth all [r] their host.
[7] He gathers the waters of the sea as [s] a heap;
he [t] puts the deeps in storehouses.

[8] Let all the earth fear the Lord;
let all the inhabitants of the world stand in awe of him!
[9] For [u] he spoke, and it came to be;
he commanded, and it stood firm.

[10][†] The Lord [v] brings the counsel of the nations to nothing;
he frustrates the plans of the peoples.
[11] [w] The counsel of the Lord stands forever,
the plans of his heart to all generations.
[12] [x] Blessed is the nation whose God is the Lord,
the people whom he has [y] chosen as his heritage!

[13] The Lord [z] looks down from heaven;
he sees all the children of man;
[14] from [a] where he sits enthroned he [b] looks out
on all the inhabitants of the earth,

15 he who fashions the hearts of them all
and observes all their deeds.
16 [c] The king is not saved by his great army;
a warrior is not delivered by his great strength.
17 [d] The war horse is a false hope for salvation,
and by its great might it cannot rescue.

18 Behold, [e] the eye of the LORD is on those who fear him,
[f] on those who hope in his steadfast love,
19 that he may [g] deliver their soul from death
and keep them alive in [h] famine.

20[†] Our soul [i] waits for the LORD;
he is our [j] help and [k] our shield.
21 For our heart is [l] glad in him,
because we [m] trust in his holy name.
22 Let your steadfast love, O LORD, be upon us,
even as we hope in you.

Taste and See That the LORD Is Good

[1] *Of David, when he* [n] *changed his behavior before* [o] *Abimelech, so that he drove him out, and he went away.*

PSALM 34 [†] I will bless the LORD [p] at all times;
his praise shall continually be in my mouth.
2 My soul [q] makes its boast in the LORD;
let the humble hear and [r] be glad.
3 Oh, [s] magnify the LORD with me,
and let us exalt his name together!

4[†] I [t] sought the LORD, and he answered me
and delivered me from all my fears.
5 Those who look to him are [u] radiant,
and their faces shall never be ashamed.
6 [v] This poor man cried, and the LORD heard him

and [w]saved him out of all his troubles.
7 [x]The angel of the LORD [y]encamps
around those who fear him, and delivers them.

8[†] Oh, [z]taste and see that [a]the LORD is good!
[b]Blessed is the man who takes refuge in him!
9 Oh, fear the LORD, you his saints,
for those who fear him have no lack!
10 [c]The young lions suffer want and hunger;
but those who [d]seek the LORD lack no good thing.

11 [e]Come, O children, listen to me;
[f]I will teach you the fear of the LORD.
12 [g]What man is there who desires life
and loves many days, that he may [h]see good?
13 [i]Keep your tongue from evil
and your lips from [j]speaking deceit.
14 [k]Turn away from evil and do good;
seek peace and [l]pursue it.

15[†] [m]The eyes of the LORD are toward the righteous
[n]and his ears toward their cry.
16 [o]The face of the LORD is against those who do evil,
to [p]cut off the memory of them from the earth.
17 [n]When the righteous cry for help, the LORD hears
and delivers them out of all their troubles.
18 The LORD is near to [q]the brokenhearted
and saves [r]the crushed in spirit.

19 [s]Many are the afflictions of the righteous,
[t]but the LORD delivers him out of them all.
20 He keeps all his bones;
[u]not one of them is broken.
21 [v]Affliction will slay the wicked,

and those who hate the righteous will be condemned.
22 The Lord [w] redeems the life of his servants;
none of those who take refuge in him will be [x] condemned.

Great Is the Lord

Of David.

PSALM **35** [†] Contend, O Lord, with those who [y] contend with me;
[z] fight against those who fight against me!
2 Take hold of [a] shield and buckler
and rise for my help!
3 Draw the spear and javelin [1]
against my pursuers!
Say to my soul,
"I am your salvation!"

4[†] [b] Let them be [c] put to shame and dishonor
who seek after my life!
Let them be [d] turned back and disappointed
who devise evil against me!
5 Let them be like [e] chaff before the wind,
with the angel of the Lord driving them away!
6 Let their way be dark and [f] slippery,
with the angel of the Lord pursuing them!

7 For [g] without cause [h] they hid their net for me;
without cause they dug [i] a pit for my life. [2]
8 Let [j] destruction come upon him [k] when he does not know it!
And let the net that he hid ensnare him;
let him fall into it—to his destruction!

9[†] Then my soul will rejoice in the Lord,
[l] exulting in his salvation.
10 All my [m] bones shall say,
"O Lord, [n] who is like you,
delivering the poor

from him who is too strong for him,
the poor and needy from him who robs him?"

11 [o] Malicious [3] witnesses rise up;
they ask me of things that I do not know.
12 [p] They repay me evil for good;
my soul is bereft. [4]
13 But I, [q] when they were sick—
I [r] wore sackcloth;
I [s] afflicted myself with fasting;
I prayed [t] with head bowed [5] on my chest.
14 I went about as though I grieved for my friend or my brother;
as one who laments his mother,
I [u] bowed down in mourning.

15 But at my stumbling they rejoiced and gathered;
they gathered together against me;
[v] wretches whom I did not know
tore at me without ceasing;
16 like profane mockers at a feast, [6]
they [w] gnash at me with their teeth.

17 How long, O Lord, will you [x] look on?
Rescue me from their destruction,
[y] my precious life from the lions!
18 I will thank you in [z] the great congregation;
in the mighty throng I will praise you.

19[†] [a] Let not those rejoice over me
who are [b] wrongfully my foes,
and let not those [c] wink the eye
who [d] hate me [e] without cause.
20 For they do not speak peace,
but against those who are quiet in the land
they devise words of deceit.

[21] They [f] open wide their mouths against me;
they say, [g] “Aha, Aha!
Our eyes have seen it!”

[22][†] [h] You have seen, O LORD; [i] be not silent!
O Lord, [j] be not far from me!
[23] Awake and [k] rouse yourself for [l] my vindication,
for my cause, my God and my Lord!
[24] [m] Vindicate me, O LORD, my God,
according to your righteousness,
and [n] let them not rejoice over me!
[25] Let them not say in their hearts,
[o] “Aha, our heart’s desire!”
Let them not say, [p] “We have swallowed him up.”

[26] Let them be [q] put to shame and disappointed altogether
who rejoice at my calamity!
Let them be [r] clothed with shame and dishonor
who [s] magnify themselves against me!

[27][†] Let those who delight in my righteousness
shout for joy and be glad
[t] and say evermore,
[u] “Great is the LORD,
who [v] delights in the welfare of his servant!”
[28] Then my [w] tongue shall tell of your righteousness
and of your praise all the day long.

How Precious Is Your Steadfast Love

To the choirmaster. Of David, the [x] *servant of the LORD.*

PSALM 36 [†] Transgression speaks to the wicked
deep in his heart; [1]
[y] there is no fear of God
before his eyes.

2 [z] For he flatters himself in his own eyes
that his iniquity cannot be found out and hated.
3 The words of his mouth are [a] trouble and deceit;
[b] he has ceased to act wisely and do good.
4 He [c] plots [d] trouble while on his bed;
he sets himself in [e] a way that is not good;
[f] he does not reject evil.

5[†] Your steadfast love, O LORD, extends to the heavens,
your faithfulness to the clouds.
6 [g] Your righteousness is like the mountains of God;
[h] your judgments are like the great deep;
man and beast you [i] save, O LORD.

7 [j] How precious is your steadfast love, O God!
The children of mankind take refuge [k] in the shadow of your wings.
8 They feast on [l] the abundance of your house,
and you give them drink from [m] the river of [n] your delights.
9[†] For with you is [o] the fountain of life;
[p] in your light do we see light.

10[†] Oh, continue your steadfast love to those who [q] know you,
and your righteousness to [r] the upright of heart!
11 Let not the foot of arrogance come upon me,
nor the hand of the wicked drive me away.
12 There [s] the evildoers lie fallen;
they are thrust down, [t] unable to rise.

He Will Not Forsake His Saints

[1] *Of David.*

PSALM 37 [†] [u] Fret not yourself because of evildoers;
be not [v] envious of wrongdoers!
2 For they will soon [w] fade like [x] the grass

and wither [y]like the green herb.

3 [z]Trust in the LORD, and do good;
[a]dwell in the land and befriend faithfulness. [2]
4[†] [b]Delight yourself in the LORD,
and he will [c]give you the desires of your heart.

5 [d]Commit your way to the LORD;
[z]trust in him, and he will act.
6 [e]He will bring forth your righteousness as the light,
and your justice as [f]the noonday.

7 [g]Be still before the LORD and wait patiently for him;
[h]fret not yourself over the one who [i]prospers in his way,
over the man who carries out evil devices!

8 [j]Refrain from anger, and forsake wrath!
[h]Fret not yourself; it tends only to evil.
9[†] [k]For the evildoers shall be cut off,
but those who wait for the LORD shall [l]inherit the land.

10 In [m]just a little while, the wicked will be no more;
though you look carefully at [n]his place, he will not be there.
11[†] But [o]the meek shall inherit the land
and delight themselves in [p]abundant peace.

12[†] The wicked [q]plots against the righteous
and [r]gnashes his teeth at him,
13 but the Lord [s]laughs at the wicked,
for he sees that his [t]day is coming.

14 The wicked draw the sword and [u]bend their bows
to bring down the poor and needy,
to slay those whose [v]way is upright;
15 their sword shall enter their own heart,

and their [w] bows shall be broken.

16 [x] Better is the little that the righteous has
than the abundance of many wicked.
17 For [y] the arms of the wicked shall be broken,
but the LORD [z] upholds the righteous.

18 The LORD [a] knows the days of the blameless,
and their [b] heritage will remain forever;
19 they are not put to shame in evil times;
in [c] the days of famine they have abundance.

20 But the wicked will perish;
the enemies of the LORD are like [d] the glory of the pastures;
they vanish—like [e] smoke they vanish away.

21[†] The wicked borrows but does not pay back,
but the righteous [f] is generous and gives;
22 for those blessed by the LORD [3] shall [g] inherit the land,
but those cursed by him [h] shall be cut off.

23 The [i] steps of a man are [j] established by the LORD,
when he delights in his way;
24 [k] though he fall, he shall not be cast headlong,
for the LORD [l] upholds his hand.

25 I have been young, and now am old,
yet I have not seen the righteous forsaken
or his children [m] begging for bread.
26 He is ever [n] lending generously,
and his children become a blessing.

27 [o] Turn away from evil and do good;
so shall you [p] dwell forever.
28 For the LORD [q] loves justice;

he will not forsake his [r] saints.
They are preserved forever,
but the children of the wicked shall be [s] cut off.
29 The righteous shall inherit the land
and [p] dwell upon it forever.

30 The mouth of the righteous utters wisdom,
and his tongue speaks justice.
31 [t] The law of his God is in his heart;
his [u] steps do not slip.

32[†] The wicked [v] watches for the righteous
and seeks to put him to death.
33 The LORD will not [w] abandon him to his power
or let him [x] be condemned when he is brought to trial.

34 [y] Wait for the LORD and keep his way,
and he will exalt you to inherit the land;
you will look on [z] when the wicked are cut off.

35 [a] I have seen a wicked, ruthless man,
spreading himself like [b] a green laurel tree. [4]
36 But he passed away, [5] and behold, [c] he was no more;
though I sought him, he could not be found.

37 Mark the blameless and behold the upright,
for there is a future for the man of [d] peace.
38 But [e] transgressors shall be altogether destroyed;
the future of the wicked [f] shall be cut off.

39 [g] The salvation of the righteous is from the LORD;
he is their stronghold in [h] the time of trouble.
40 The LORD helps them and [i] delivers them;
[j] he delivers them from the wicked and saves them,
because they [k] take refuge in him.

Do Not Forsake Me, O LORD

A Psalm of David, [l] *for the memorial offering.*

PSALM 38 [†] O LORD, [m] rebuke me not in your anger,
nor discipline me in your wrath!
[2] For your [n] arrows have sunk into me,
and your hand [o] has come down on me.

[3] There is [p] no soundness in my flesh
because of your indignation;
there is no health in my [q] bones
because of my sin.
[4] For my [r] iniquities have gone over my head;
like a heavy burden, they are too heavy for me.

[5] My wounds stink and fester
because of my foolishness,
[6] I am [s] utterly bowed down and [t] prostrate;
all the day I [u] go about mourning.
[7] For my sides are filled with burning,
and there is [p] no soundness in my flesh.
[8] I am feeble and crushed;
I [v] groan because of the tumult of my heart.

[9][†] O Lord, all my longing is before you;
my [w] sighing is not hidden from you.
[10] My heart throbs; my strength fails me,
and [x] the light of my eyes—it also has gone from me.
[11] My [y] friends and companions [z] stand aloof from my [a] plague,
and my nearest kin [b] stand far off.

[12] Those who seek my life [c] lay their snares;
those who seek my hurt [d] speak of ruin
and meditate [e] treachery all day long.

13 But I am like a deaf man; I do not hear,
like [f] a mute man who does not open his mouth.
14 I have become like a man who does not hear,
and in whose mouth are no [g] rebukes.

15 [†] But for [h] you, O LORD, do I wait;
it is you, O Lord my God, who will answer.
16 For I said, "Only [i] let them not rejoice over me,
who [j] boast against me when my [k] foot slips!"

17 For I am [l] ready to fall,
and my pain is ever before me.
18 I [m] confess my iniquity;
I am [n] sorry for my sin.
19 But my foes are vigorous, they are mighty,
and many are those who hate me [o] wrongfully.
20 Those who [p] render me evil for good
[q] accuse me because I [r] follow after good.

21 Do not forsake me, O LORD!
O my God, be not [s] far from me!
22 [t] Make haste to help me,
O Lord, my [u] salvation!

What Is the Measure of My Days?

To the choirmaster: to [v] Jeduthun. A Psalm of David.

PSALM 39 [†] I said, "I will [w] guard my ways,
that I [x] may not sin with my tongue;
I will [y] guard my mouth with a muzzle,
so long as the wicked are in my presence."
2 I was [z] mute and silent;
I held my peace to no avail,
and my distress grew worse.
3 My [a] heart became hot within me.

As I mused, the fire burned;
then I spoke with my tongue:

[4][†] “O Lord, [b] make me know my end
and what is the measure of my days;
let me know how fleeting I am!
[5] Behold, you have made my days a few handbreadths,
and [c] my lifetime is as nothing before you.
Surely [d] all mankind stands as a mere breath! Selah
[6] Surely a man [e] goes about as a shadow!
Surely for nothing [1] they are in turmoil;
man [f] heaps up wealth and does not know who will gather!

[7][†] “And now, O Lord, for what do I wait?
[g] My hope is in you.
[8] Deliver me from all my transgressions.
[h] Do not make me the scorn of the fool!
[9] [i] I am mute; I do not open my mouth,
[j] for it is you who have done it.
[10] [k] Remove your stroke from me;
I am spent by the hostility of your hand.
[11] When you discipline a man
with [l] rebukes for sin,
you [m] consume like a [n] moth what is dear to him;
[o] surely all mankind is a mere breath! Selah

[12] [p] “Hear my prayer, O Lord,
and give ear to my cry;
hold not your peace at my tears!
For I am [q] a sojourner with you,
[q] a guest, like all my fathers.
[13] [r] Look away from me, that I may smile again,
[s] before I depart and [t] am no more!”

My Help and My Deliverer

To the choirmaster. A Psalm of David.

PSALM 40 [†] I [u] waited patiently for the LORD;
he inclined to me and [v] heard my cry.
[2] He drew me up from [w] the pit of destruction,
out of [x] the miry bog,
and [y] set my feet upon a rock,
[z] making my steps secure.
[3] He put [a] a new song in my mouth,
a song of praise to our God.
Many will [b] see and fear,
and put their trust in the LORD.

[4] Blessed is the man who [c] makes
the LORD his trust,
who does not turn to the proud,
to those who [d] go astray after a lie!
[5] You have multiplied, O LORD my God,
your [e] wondrous deeds and your [f] thoughts toward us;
none can compare with you!
I will proclaim and tell of them,
yet they are [g] more than can be told.

[6][†] [h] In sacrifice and offering you have not delighted,
but you have given me an open [i] ear. [1]
Burnt offering and sin offering
you have not required.
[7] Then I said, “Behold, I have come;
in the scroll of the book it is written [j] of me:
[8] [k] I delight to do your will, O my God;
your law is [l] within my heart.”

[9] I have told the glad news of deliverance [2]
in [m] the great congregation;

behold, I have not [n] restrained my lips,
    [o] as you know, O LORD.
10 I have not hidden your deliverance within my heart;
    I have spoken of your faithfulness and your salvation;
I have not concealed your steadfast love and your faithfulness
    from the great congregation.

11[†] As for you, O LORD, you will not restrain
    your mercy from me;
your [p] steadfast love and your faithfulness will
    ever preserve me!
12 For evils have [q] encompassed me
    beyond number;
my [r] iniquities have overtaken me,
    and I cannot [s] see;
they are [t] more than the hairs of my head;
    my heart [u] fails me.

13 [v] Be pleased, O LORD, to [w] deliver me!
    O LORD, [x] make haste to help me!
14 [y] Let those be put to shame and disappointed altogether
    who seek to snatch away my life;
let those be [z] turned back and brought to dishonor
    who delight in my hurt!
15 Let those be appalled because of their shame
    who [a] say to me, "Aha, Aha!"

16 But may all who seek you
    rejoice and be glad in you;
may those who love your salvation
    [b] say continually, "Great is the LORD!"
17 As for me, I am [c] poor and needy,
    but [d] the Lord takes thought for me.
You are my help and my deliverer;
    do not delay, O my God!

O Lord, Be Gracious to Me

To the choirmaster. A Psalm of David.

PSALM 41 [†] [e] Blessed is the one who considers the poor! [1]
[f] In the day of trouble the Lord delivers him;
[2] the Lord protects him and keeps him alive;
he is called blessed in the land;
you [g] do not give him up to the will of his enemies.
[3] The Lord sustains him on his sickbed;
in his illness you restore him to full health. [2]

[4] As for me, I said, "O Lord, [h] be gracious to me;
[i] heal me, [3] for I have sinned against you!"
[5] My enemies say of me in malice,
"When will he die, and his name perish?"
[6] And when one comes to see me, [j] he utters empty words,
while his heart gathers iniquity;
when he goes out, he tells it abroad.
[7] All who hate me whisper together about me;
they imagine the worst for me. [4]

[8] They say, "A deadly thing is poured out [5] on him;
he will not rise again from where he lies."
[9][†] Even my [k] close friend in whom I trusted,
who [l] ate my bread, has lifted his heel against me.
[10] But you, O Lord, be gracious to me,
and raise me up, that I may repay them!

[11][†] By this I know that [m] you delight in me:
my enemy will not shout in triumph over me.
[12] But [n] you have upheld me because of [o] my integrity,
and [p] set me in your presence [q] forever.

[13] [r] Blessed be the Lord, the God of Israel,
from everlasting to everlasting!
Amen and Amen.

BOOK TWO

Why Are You Cast Down, O My Soul?

To the choirmaster. A Maskil[1] *of* [s] *the Sons of Korah.*

PSALM 42 [†] [t] As a deer pants for flowing streams,
so pants my soul for you, O God.
2 [u] My soul thirsts for God,
for [v] the living God.
When shall I come and [w] appear before God? [2]
3 [x] My tears have been my food
day and night,
[y] while they say to me all the day long,
“Where is your God?”
4 These things I remember,
as I [z] pour out my soul:
[a] how I would go [b] with the throng
and lead them in procession to the house of God
with glad shouts and songs of praise,
[c] a multitude keeping festival.

5 [d] Why are you cast down, O my soul,
and why are you [e] in turmoil within me?
[f] Hope in God; for I shall again praise him,
my salvation [3] **6**[†] and my God.

My soul is cast down within me;
therefore I [g] remember you
[h] from the land of Jordan and of [i] Hermon,
from Mount Mizar.
7 Deep calls to deep
at the roar of your waterfalls;
[j] all your breakers and your [k] waves
have gone over me.
8 By day the Lord [l] commands his steadfast love,

and at [m] night his song is with me,
a prayer to the God of my life.
9 I say to God, [n] my rock:
"Why have you forgotten me?
[o] Why do I go mourning
because of the oppression of the enemy?"
10 As with a deadly wound in my bones,
my adversaries taunt me,
[p] while they say to me all the day long,
"Where is your God?"

11 [q] Why are you cast down, O my soul,
and why are you in turmoil within me?
Hope in God; for I shall again praise him,
my salvation and my God.

Send Out Your Light and Your Truth

PSALM 43 [†] [r] Vindicate me, O God, and [s] defend my cause
against an ungodly people,
from [t] the deceitful and unjust man
deliver me!
2 For you are [u] the God in whom I take refuge;
why have you [v] rejected me?
Why do I [w] go about mourning
because of the oppression of the enemy?

3 [x] Send out your light and your truth;
let them lead me;
let them bring me to your [y] holy hill
and to your [z] dwelling!
4 Then I will go to the altar of God,
to God my exceeding joy,
and I will praise you with the lyre,
O God, my God.

5 [a] Why are you cast down, O my soul,
and why are you in turmoil within me?
[b] Hope in God; for I shall again praise him,
my salvation and my God.

Come to Our Help

To the choirmaster. [c] A Maskil[1] of the Sons of Korah.

PSALM 44 [†] O God, we have heard with our ears,
[d] our fathers have told us,
what deeds you performed in their days,
[e] in the days of old:
2 you with your own hand [f] drove out the nations,
but [g] them you planted;
you afflicted the peoples,
but [h] them you set free;
3 for not [i] by their own sword did they win the land,
nor did their own arm save them,
but your right hand and your arm,
and [j] the light of your face,
[k] for you delighted in them.

4 [l] You are my King, O God;
[m] ordain salvation for Jacob!
5 Through you we [n] push down our foes;
through your name we [o] tread down those who rise up against us.
6 For not in [p] my bow do I trust,
nor can my sword save me.
7 But you have saved us from our foes
and have [q] put to shame those who hate us.
8 [r] In God we have boasted continually,
and we will give thanks to your name forever. Selah

9[†] But you have [s] rejected us and disgraced us
and [t] have not gone out with our armies.

10 You have made us [u] turn back from the foe,
and those who hate us have gotten spoil.
11 You have made us like [v] sheep for slaughter
and have [w] scattered us among the nations.
12 [x] You have sold your people for a trifle,
demanding no high price for them.
13 You have made us [y] the taunt of our neighbors,
the derision and [z] scorn of those around us.
14 You have made us [a] a byword among the nations,
[b] a laughingstock [2] among the peoples.
15 All day long my disgrace is before me,
and [c] shame has covered my face
16 at the sound of the taunter and reviler,
at the sight of [d] the enemy and the avenger.

17[†] [e] All this has come upon us,
though we have not forgotten you,
and we have not been false to your covenant.
18 Our heart has not turned back,
nor have our [f] steps [g] departed from your way;
19 yet you have [h] broken us in the place of [i] jackals
and covered us with [j] the shadow of death.
20 If we had forgotten the name of our God
or [k] spread out our hands to [l] a foreign god,
21 [m] would not God discover this?
[n] For he knows the secrets of the heart.
22 Yet [o] for your sake we are killed all the day long;
we are regarded as sheep to be slaughtered.

23[†] [p] Awake! Why are you sleeping, O Lord?
Rouse yourself! [q] Do not reject us forever!
24 Why [r] do you hide your face?
Why do you forget our affliction and oppression?
25 For our [s] soul is bowed down to the dust;

our belly clings to the ground.
26 Rise up; [t] come to our help!
[u] Redeem us for the sake of your steadfast love!

Your Throne, O God, Is Forever

To the choirmaster: according to Lilies. A Maskil[1] *of* [v] *the Sons of Korah; a love song.*

PSALM 45 [†] My heart overflows with a pleasing theme;
I address my verses to the king;
my tongue is like the pen of [w] a ready scribe.

2[†] You are [x] the most handsome of the sons of men;
[y] grace is poured upon your lips;
therefore God has blessed you forever.
3 [z] Gird your [a] sword on your thigh, O [b] mighty one,
in [c] your splendor and majesty!

4 In your majesty [d] ride out victoriously
for the cause of truth and meekness and righteousness;
let your right hand teach you [e] awesome deeds!
5 Your arrows are sharp
in the heart of the king's enemies;
the peoples fall under you.

6[†] [f] Your throne, O God, is forever and ever.
The [g] scepter of your kingdom is a scepter of uprightness;
7 [h] you have loved righteousness and hated wickedness.
Therefore [i] God, your God, has [j] anointed you
with the oil of [k] gladness [l] beyond your companions;
8 your robes are all fragrant with [m] myrrh and aloes and cassia.
From ivory palaces [n] stringed instruments make you glad;
9 daughters of kings are among your ladies of honor;
[o] at your right hand stands the queen in [p] gold of Ophir.

10[†] Hear, O daughter, and consider, and incline your ear:

forget your people and your father’s house,
[11] and the king will desire your beauty.
Since he is your [q] lord, [r] bow to him.
[12] The people [2] of Tyre will [s] seek your favor with [t] gifts,
[u] the richest of the people. [3]

[13] All glorious is [v] the princess in her chamber, with robes interwoven with gold.
[14] [w] In many-colored robes [x] she is led to the king,
with her virgin companions following behind her.
[15] With joy and gladness they are led along
as they enter the palace of the king.

[16][†] In place of your fathers shall be your sons;
you will make them [y] princes in all the earth.
[17] [z] I will cause your name to be remembered in all generations;
therefore nations will praise you forever and ever.

God Is Our Fortress

To the choirmaster. Of [a] the Sons of Korah. According to [b] Alamoth. [1] A Song.

PSALM 46 [†] God is our [c] refuge and strength,
a very [d] present [2] help in [e] trouble.
[2] Therefore we will not fear [f] though the earth gives way,
though the mountains be moved into [g] the heart of the sea,
[3] though [h] its waters roar and foam,
though the mountains tremble at its swelling. Selah

[4] There is [i] a river whose streams make glad [j] the city of God,
the holy [k] habitation of the Most High.
[5] [l] God is in the midst of her; she shall not be moved;
God will help her when morning dawns.
[6] [m] The nations rage, the kingdoms totter;
he [n] utters his voice, the earth [o] melts.
[7] [p] The LORD of hosts is with us;

the God of Jacob is our fortress. Selah

8 [†] [q] Come, behold the works of the LORD,
how he has brought desolations on the earth.
9 [r] He makes wars cease to the end of the earth;
he [s] breaks the bow and shatters the spear;
[t] he burns the chariots with fire.
10 [u] “Be still, and know that I am God.
[v] I will be exalted among the nations,
I will be exalted in the earth!”
11 [p] The LORD of hosts is with us;
the God of Jacob is our fortress. Selah

God Is King over All the Earth

To the choirmaster. A Psalm of [w] *the Sons of Korah.*

PSALM 47 [†] [x] Clap your hands, all peoples!
[y] Shout to God with loud songs of joy!
2 For the LORD, the Most High, [z] is to be feared,
[a] a great king over all the earth.
3 He [b] subdued peoples under us,
and nations under our feet.
4 He chose our [c] heritage for us,
[d] the pride of Jacob whom he loves. Selah

5 [†] God [e] has gone up with a shout,
the LORD with the sound of a trumpet.
6 Sing praises to God, sing praises!
Sing praises to our King, sing praises!
7 For God is [f] the King of all the earth;
sing praises [g] with a psalm! [1]

8 [†] God [h] reigns over the nations;
God sits on his holy throne.
9 [i] The princes of the peoples gather

as the people of the God of Abraham.
For [j] the shields of the earth belong to God;
he is highly exalted!

Zion, the City of Our God

A Song. A Psalm of [k] the Sons of Korah.

PSALM **48** [†] [l] Great is the LORD and greatly to be praised
in [m] the city of our God!
His [n] holy mountain, [2] [o] beautiful in elevation,
is [p] the joy of all the earth,
Mount Zion, in the far north,
[q] the city of the great King.
[3] Within her citadels God
has made himself known as a fortress.

[4] For behold, [r] the kings assembled;
they came on together.
[5] As soon as they saw it, they were astounded;
they were in panic; they took to flight.
[6] [s] Trembling took hold of them there,
anguish [t] as of a woman in labor.
[7][†] By [u] the east wind you [v] shattered
the ships of [w] Tarshish.
[8] As we have heard, so have we seen
in the city of the LORD of hosts,
in [m] the city of our God,
which God will [x] establish forever. Selah

[9][†] We have thought on your [y] steadfast love, O God,
in the midst of your temple.
[10] As your [z] name, O God,
so your praise reaches to [a] the ends of the earth.
Your right hand is filled with righteousness.
[11] Let Mount [b] Zion be glad!

Let [b] the daughters of Judah rejoice
because of your judgments!

12[†] Walk about Zion, go around her,
number her towers,
13 consider well her [c] ramparts,
go through her citadels,
[d] that you may tell the next generation
14 that this is God,
our God forever and ever.
He will [e] guide us forever. [1]

Why Should I Fear in Times of Trouble?

To the choirmaster. A Psalm of [f] the Sons of Korah.

PSALM 49 [†] [g] Hear this, all peoples!
Give ear, all inhabitants of the world,
2 [h] both low and high,
rich and poor together!
3 My mouth shall speak [i] wisdom;
the meditation of my heart shall be understanding.
4 I will incline my ear to [j] a proverb;
I will solve my [k] riddle to the music of the lyre.

5[†] [l] Why should I fear in [m] times of trouble,
when the iniquity of those who cheat me surrounds me,
6 those who [n] trust in their wealth
and boast of the abundance of their riches?
7 Truly no man [o] can ransom another,
or [p] give to God [q] the price of his life,
8 for [r] the ransom of their life is costly
and can never suffice,
9 that he should live on forever
and [s] never see the pit.

10 For he sees [t] that even the wise die;
[u] the fool and the stupid alike must perish
and [v] leave their wealth to others.
11 Their [w] graves are their homes forever, [1]
their dwelling places [x] to all generations,
though they [y] called lands by their own names.
12 Man in his pomp [z] will not remain;
[a] he is like the beasts that perish.

13[†] This is the path of those who have [b] foolish confidence;
yet after them people approve of their boasts. [2] Selah
14 Like sheep they are appointed for Sheol;
death shall be their shepherd,
and the upright [c] shall rule over them in the morning.
[d] Their form shall be consumed [e] in Sheol, with no place to dwell.
15 But God will [f] ransom my soul from the power of Sheol,
for he will [g] receive me. Selah

16 Be not afraid when a man becomes rich,
when the glory of his house increases.
17 [h] For when he dies he will [i] carry nothing away;
his glory will not go down after him.
18 For though, while he lives, he counts himself [j] blessed
—and though you get praise when you do well for yourself—
19 his soul will [k] go to the generation of his fathers,
who will never again [l] see light.
20 [m] Man in his pomp yet without understanding is like the beasts that perish.

God Himself Is Judge

A Psalm of [n] Asaph.

PSALM 50 [†] [o] The Mighty One, God the LORD,
speaks and summons the earth
[p] from the rising of the sun to its setting.

2 Out of Zion, [q] the perfection of beauty,
[r] God shines forth.

3 Our God comes; he [s] does not keep silence; [1]
before him is a devouring [t] fire,
around him a mighty tempest.
4 [u] He calls to the heavens above
and to the earth, that he may judge his people:
5 “Gather to me my faithful ones,
who made [v] a covenant with me by sacrifice!”
6 [w] The heavens declare his righteousness,
for [x] God himself is judge! Selah

7[†] [y] “Hear, O my people, and I will speak;
O Israel, I will testify against you.
[z] I am God, your God.
8 Not for your sacrifices [a] do I rebuke you;
your burnt offerings are continually before me.
9 I will not accept a bull from your house
or goats from your folds.
10 For every beast of the forest is mine,
the cattle on a thousand hills.
11 [b] I know all the birds of the hills,
and all that moves in the field is mine.

12 “If I were hungry, I would not tell you,
[c] for the world and its fullness are mine.
13 Do I eat the flesh of bulls
or drink the blood of goats?
14 [d] Offer to God a sacrifice of thanksgiving, [2]
and [e] perform your vows to the Most High,
15 and [f] call upon me in the day of trouble;
I will [g] deliver you, and you shall [h] glorify me.”

16[†] But to the wicked God says:

“What right have you to recite my statutes
or take my covenant on your lips?
17 [i] For you hate discipline,
[j] and you cast my words behind you.
18 If you see a thief, [k] you are pleased with him,
[l] and you keep company with adulterers.

19 “You give your mouth free rein for evil,
[m] and your tongue frames deceit.
20 You sit and speak against your brother;
you slander your own mother’s son.
21 These things you have done, and I [n] have been silent;
you thought that I [3] was one like yourself.
But now I [o] rebuke you and [p] lay the charge before you.

22 “Mark this, then, you who [q] forget God,
lest I tear you apart, and there be [r] none to deliver!
23 [†] The one who [s] offers thanksgiving as his sacrifice glorifies me;
to one who [t] orders his way rightly
I will show the [u] salvation of God!”

Create in Me a Clean Heart, O God

To the choirmaster. A Psalm of David, when [v] Nathan the prophet went to him, after he had gone in to Bathsheba.

PSALM 51 [†] [w] Have mercy on me, [1] O God,
according to your steadfast love;
according to your [x] abundant mercy
[y] blot out my transgressions.
2 [z] Wash me thoroughly from my iniquity,
and [a] cleanse me from my sin!

3 [b] For I know my transgressions,
and my sin is ever before me.
4 [†] [c] Against you, you only, have I sinned

and done what is evil [d] in your sight,
[e] so that you may be justified in your words
and blameless in your judgment.
5[†] Behold, [f] I was brought forth in iniquity,
and in sin did my mother conceive me.
6[†] Behold, you delight in truth in [g] the inward being,
and you teach me wisdom in the secret heart.

7 Purge me [h] with hyssop, and I shall be clean;
[z] wash me, and I shall be [i] whiter than snow.
8 Let me hear joy and gladness;
[j] let the bones [k] that you have broken rejoice.
9[†] [l] Hide your face from my sins,
and [y] blot out all my iniquities.
10 [m] Create in me a [n] clean heart, O God,
and [o] renew a right [2] spirit within me.
11[†] [p] Cast me not away from your presence,
and take not [q] your Holy Spirit from me.
12 Restore to me the joy of your salvation,
and uphold me with a willing spirit.

13 Then I will teach transgressors your ways,
and sinners will [r] return to you.
14[†] Deliver me from [s] bloodguiltiness, O God,
O [t] God of my salvation,
and [u] my tongue will sing aloud of your [v] righteousness.
15 O Lord, open my lips,
and my mouth will declare your praise.
16[†] [w] For you will not delight in sacrifice, or I would give it;
you will not be pleased with a burnt offering.
17 The sacrifices of God are [x] a broken spirit;
a broken and contrite heart, O God, you will not despise.

18 [y] Do good to Zion in your good pleasure;
[z] build up the walls of Jerusalem;

19 then will you delight in [a] right sacrifices,
in burnt offerings and [b] whole burnt offerings;
then bulls will be offered on your altar.

The Steadfast Love of God Endures

To the choirmaster. A Maskil[1] *of David, when* [c] *Doeg, the Edomite, came and told Saul, "David has come to the house of Ahimelech."*

PSALM 52 [†] Why do you boast of evil, O mighty man?
The steadfast love of God endures all the day.
2 Your [d] tongue plots destruction,
like [e] a sharp razor, you [f] worker of deceit.
3 You love evil more than good,
and [g] lying more than speaking what is right. Selah
4 You love all words that devour,
O deceitful tongue.

5 [†] But God will break you down forever;
he will snatch and [h] tear you from your tent;
he will uproot you from [i] the land of the living. Selah
6 The righteous shall [j] see and fear,
and shall [k] laugh at him, saying,
7 "See the man who would not make
God his refuge,
but [l] trusted in the abundance of his riches
and sought refuge in his own destruction!" [2]

8 [†] But I am like [m] a green olive tree
in the house of God.
I trust in the steadfast love of God
forever and ever.
9 I will thank you forever,
because you have done it.
I will wait for your name, [n] for it is good,
in the presence of the [o] godly.

There Is None Who Does Good

To the choirmaster: according to [p] *Mahalath. A Maskil* [1] *of David.*

PSALM **53** [†] [q] The fool says in his heart, "There is no God."
They are corrupt, doing abominable iniquity;
there is none who does good.

[2] God looks down from heaven
on the children of man
to see if there are any who understand, [2]
who seek after God.

[3] They have all fallen away;
together they have become corrupt;
there is none who does good,
not even one.

[4] Have those who work evil no knowledge,
who eat up my people as they eat bread,
and do not call upon God?

[5] There they are, in great terror,
[r] where there is no terror!
For God [s] scatters the bones of him who encamps against you;
you put them to shame, for God has rejected them.

[6] Oh, that salvation for Israel would come out of Zion!
When God restores the fortunes of his people,
let Jacob rejoice, let Israel be glad.

The Lord Upholds My Life

To the choirmaster: with [t] *stringed instruments. A Maskil* [1] *of David,* [u] *when the Ziphites went and told Saul, "Is not David hiding among us?"*

PSALM **54** [†] O God, save me by your [v] name,
and vindicate me by your might.

2 O God, [w]hear my prayer;
give ear to the words of my mouth.

3[†] [x]For [y]strangers [2] have risen against me;
ruthless men [z]seek my life;
they do not set God before themselves. Selah

4 Behold, [a]God is my helper;
the Lord is the upholder of my life.
5 He will return the evil to my enemies;
in your [b]faithfulness [c]put an end to them.

6[†] With a freewill offering I will sacrifice to you;
I will give thanks to your name, O LORD, [d]for it is good.
7 For he has delivered me from every trouble,
and my eye has [e]looked in triumph on my enemies.

Cast Your Burden on the LORD

To the choirmaster: with [f]stringed instruments. A Maskil [1] of David.

PSALM 55 [†] [g]Give ear to my prayer, O God,
and hide not yourself from my plea for mercy!
2 Attend to me, and answer me;
I am restless [h]in my complaint and I [i]moan,
3 because of the noise of the enemy,
because of the oppression of the wicked.
For they [j]drop trouble upon me,
and in anger they bear a grudge against me.

4[†] My heart is in anguish within me;
[k]the terrors of death have fallen upon me.
5 Fear and trembling come upon me,
and [l]horror [m]overwhelms me.
6 And I say, "Oh, that I had wings like a dove!
I would fly away and be at rest;

7 [n] yes, I would wander far away;
I would lodge in the wilderness; Selah
8 I would hurry to find a shelter
from [o] the raging wind and tempest.”

9[†] Destroy, O Lord, [p] divide their tongues;
for I see [q] violence and strife in the city.
10 Day and night they go around it
on its walls,
and [r] iniquity and trouble are within it;
11 ruin is in its midst;
[s] oppression and fraud
do not depart from its marketplace.

12[†] For it is not an enemy who taunts me—
then I could bear it;
it is not an adversary who [t] deals insolently with me—
then I could hide from him.
13 [u] But it is you, a man, my equal,
my companion, my familiar friend.
14 We used to take sweet counsel together;
within God’s house we walked in [v] the throng.
15 Let death steal over them;
let them go down to Sheol [w] alive;
for evil is in their dwelling place and in their heart.

16[†] But I call to God,
and the LORD will save me.
17 [x] Evening and [y] morning and at [z] noon
I [a] utter my complaint and moan,
and he hears my voice.
18 He redeems my soul in safety
from the battle that I wage,
for [b] many are arrayed against me.
19 God will give ear and humble them,

he who is [c] enthroned from of old, Selah
because they do not [d] change
and do not fear God.

20[†] My companion [2] [e] stretched out his hand against his friends;
he violated his covenant.
21 His [f] speech was [g] smooth as butter,
yet war was in his heart;
his words were softer than oil,
yet they were [h] drawn swords.

22[†] [i] Cast your burden on the LORD,
and he will sustain you;
[j] he will never permit
the righteous to be moved.

23 But you, O God, [k] will cast them down
into [l] the pit of destruction;
men of [m] blood and treachery
shall not [n] live out half their days.
But I will [o] trust in you.

In God I Trust

To the choirmaster: according to The Dove on Far-off Terebinths. A [p] Miktam [1] of David, when the [q] Philistines seized him in Gath.

PSALM 56 [†] [r] Be gracious to me, O God, for man [s] tramples on me;
all day long an attacker oppresses me;
2 my enemies trample on me all day long,
for many attack me proudly.
3 When I am afraid,
I [t] put my trust in you.
4 In God, whose word I praise,
in God I trust; [u] I shall not be afraid.
What can flesh do to me?

5 All day long they injure my cause; [2]
all their thoughts are against me for evil.
6 They [v] stir up strife, they [w] lurk;
they [x] watch my steps,
as they have waited for my life.
7 For their crime will they escape?
[y] In wrath [z] cast down the peoples, O God!

8[†] You have kept count of my tossings; [3]
[a] put my tears in your bottle.
[b] Are they not in your book?
9 Then my enemies will turn back
[c] in the day when I call.
This I know, that [4] [d] God is for me.
10 In God, whose word I praise,
in the LORD, whose word I praise,
11 in God I trust; [u] I shall not be afraid.
What can man do to me?

12[†] I must perform my [e] vows to you, O God;
I will [e] render thank offerings to you.
13 [f] For you have delivered my soul from death,
yes, my feet from falling,
[g] that I may walk before God
[h] in the light of life.

Let Your Glory Be over All the Earth

To the choirmaster: according to [i] Do Not Destroy. A [j] Miktam [1] of David, when he fled from Saul, in [k] the cave.

PSALM 57 [†] [l] Be merciful to me, O God, be merciful to me,
for in you my soul [m] takes refuge;
in [n] the shadow of your wings I will take refuge,
[o] till the storms of destruction pass by.
2 I cry out to God Most High,

to God who [p] fulfills his purpose for me.
3 [†] [q] He will send from heaven and save me;
he will put to shame [r] him who tramples on me. Selah
[s] God will send out [t] his steadfast love and his faithfulness!

4 My soul is in the midst of [u] lions;
I lie down amid fiery beasts—
the children of man, whose [v] teeth are spears and arrows,
whose [w] tongues are sharp swords.

5 [x] Be exalted, O God, above the heavens!
Let your glory be over all the earth!

6 [†] They set [y] a net for my steps;
my soul was [z] bowed down.
They [a] dug a pit in my way,
but they have fallen into it themselves. Selah
7 [b] My heart is [c] steadfast, O God,
my heart is steadfast!
I will sing and make melody!
8 [†] [d] Awake, [e] my glory! [2]
Awake, [f] O harp and lyre!
I will awake the dawn!
9 I will give thanks to you, O Lord, among the peoples;
I will sing praises to you among the nations.
10 For your [g] steadfast love is great to the heavens,
your faithfulness to the clouds.

11 [x] Be exalted, O God, above the heavens!
Let your glory be over all the earth!

God Who Judges the Earth

To the choirmaster: according to [h] Do Not Destroy. A [i] Miktam [1] of David.

PSALM 58 [†] Do you indeed decree what is right, you gods? [2]

Do you judge the children of man uprightly?
2 No, in your hearts you devise wrongs;
your hands [j] deal out violence on earth.

3[†] The wicked are [k] estranged from the womb;
they go astray from birth, speaking lies.
4 [l] They have venom like the venom of a serpent,
like the deaf adder that stops its ear,
5 so that it [m] does not hear the voice of charmers
or of the cunning enchanter.

6[†] O God, [n] break the teeth in their mouths;
tear out the fangs of the young lions, O LORD!
7 Let them [o] vanish like water that runs away;
when he [p] aims his arrows, let them be blunted.
8 Let them be like the snail [o] that dissolves into slime,
like [q] the stillborn child who never sees the sun.
9 Sooner than your pots can feel the heat of [r] thorns,
whether green or ablaze, may he [s] sweep them away! [3]

10[†] [t] The righteous will rejoice when he sees the vengeance;
he will [u] bathe his feet in the blood of the wicked.
11 Mankind will say, “Surely there is [v] a reward for the righteous;
surely there is a God who [w] judges on earth.”

Deliver Me from My Enemies

To the choirmaster: according to [x] *Do Not Destroy. A* [y] *Miktam* [1] *of David,* [z] *when Saul sent men to watch his house in order to kill him.*

PSALM 59 [†] [a] Deliver me from my enemies, O my God;
[b] protect me from those who [c] rise up against me;
2 deliver me from [d] those who work evil,
and save me from [e] bloodthirsty men.

3 For behold, they [f] lie in wait for my life;

fierce men [g] stir up strife against me.
[h] For no transgression or sin of mine, O LORD,
4 for no fault of mine, they run and make ready.
[i] Awake, come to meet me, and see!
5 [†] You, [j] LORD God of hosts, are God of Israel.
Rouse yourself to punish all the nations;
spare none of those who treacherously plot evil. Selah

6 [†] Each evening they [k] come back,
howling like dogs
and prowling about the city.
7 There they are, [l] bellowing with their mouths
with [m] swords in their lips—
for [n] “Who,” they think, [2] “will hear us?”

8 But you, O LORD, [o] laugh at them;
you hold all the nations in derision.
9 O my Strength, I will watch for you,
for you, O God, are [p] my fortress.
10 [q] My God in his steadfast love [3] [r] will meet me;
God will let me [s] look in triumph on my enemies.

11 [†] Kill them not, lest my people forget;
make them totter [4] by your power and [t] bring them down,
O Lord, our [u] shield!
12 For [v] the sin of their mouths, the words of their lips,
let them be trapped in their pride.
For the cursing and lies that they utter,
13 [w] consume them in wrath;
consume them till they are no more,
that they may [x] know that God rules over Jacob
to [y] the ends of the earth. Selah

14 [z] Each evening they come back,
howling like dogs

and prowling about the city.
15 They [a] wander about for food
and growl if they do not get their fill.

16 But I will sing of your strength;
I will sing aloud of your steadfast love in the morning.
For you have been to me [b] a fortress
and [c] a refuge in [d] the day of my distress.
17 O my Strength, I will sing praises to you,
for you, O God, [b] are my fortress,
[e] the God who shows me steadfast love.

He Will Tread Down Our Foes

To the choirmaster: according to [f] Shushan Eduth. A [g] Miktam [1] of David; [h] for instruction; when he [i] strove with Aram-naharaim and with Aram-zobah, and when Joab on his return struck down twelve thousand of Edom in the Valley of Salt.

PSALM 60 [†] O God, [j] you have rejected us, [k] broken our defenses;
you have been angry; [l] oh, restore us.
2 You have made the land to quake; you have torn it open;
[m] repair its breaches, for it totters.
3 [n] You have made your people see hard things;
[o] you have given us [p] wine to drink that made us stagger.

4 You have set up [q] a banner for those who fear you,
that they may flee to it [r] from the bow. [2] Selah
5 [s] That your [t] beloved ones may be delivered,
give salvation by your right hand and answer us!

6 [†] God has spoken [u] in his holiness: [3]
“With exultation [v] I will divide up [w] Shechem
and portion out the Vale of [x] Succoth.
7 [y] Gilead is mine; Manasseh is mine;
[z] Ephraim is [a] my helmet;
Judah is my [b] scepter.

[8] [c] Moab is my washbasin;
upon Edom I [d] cast my shoe;
over [e] Philistia I shout in triumph.” [4]

[9] Who will bring me to the fortified city?
[f] Who will lead me to Edom?
[10] Have you not [g] rejected us, O God?
You [h] do not go forth, O God, with our armies.
[11] Oh, grant us help against the foe,
for [i] vain is the salvation of man!
[12] With God we shall [j] do valiantly;
it is he who will [k] tread down our foes.

Lead Me to the Rock

To the choirmaster: with [l] *stringed instruments. Of David.*

PSALM 61 [†] Hear my cry, O God,
[m] listen to my prayer;
[2] from the end of the earth I call to you
when my heart is [n] faint.
Lead me to [o] the rock
that is higher than I,
[3] for you have been [p] my refuge,
a strong [q] tower against the enemy.

[4][†] Let me [r] dwell in your tent forever!
Let me take refuge under [s] the shelter of your wings! Selah
[5] For you, O God, have heard my vows;
you have given me the heritage of those who fear your name.

[6][†] [t] Prolong [u] the life of the king;
may his years endure to all generations!
[7] May he be enthroned forever before God;
appoint [v] steadfast love and faithfulness to watch over him!

8 So will I ever sing praises to your name,
as I [w]perform my vows day after day.

My Soul Waits for God Alone

To the choirmaster: according to [x]Jeduthun. A Psalm of David.

PSALM 62 [†] For God alone [y]my soul [z]waits in silence;
from him comes my salvation.
2 [a]He alone is my rock and my salvation,
my [b]fortress; [c]I shall not be greatly shaken.

3[†] How long will all of you attack a man
to batter him,
like [d]a leaning wall, a tottering fence?
4 They only plan to thrust him down from his [e]high position.
They take pleasure in falsehood.
[f]They bless with their mouths,
but inwardly they curse. Selah

5 For God alone, O [y]my soul, wait in silence,
for my hope is from him.
6 [a]He only is my rock and my salvation,
my fortress; I shall not be shaken.
7 On God rests my [g]salvation and my glory;
my mighty rock, [h]my refuge is God.

8[†] [i]Trust in him at all times, O people;
[j]pour out your heart before him;
God is [h]a refuge for us. Selah

9 [k]Those of low estate are but a breath;
those of high estate [l]are a delusion;
in the balances they go up;
[k]they are together lighter than a breath.
10 Put no trust in extortion;

[m] set no vain hopes on robbery;
[n] if riches increase, set not your heart on them.

[11][†] [o] Once God has spoken;
[o] twice have I heard this:
that [p] power belongs to God,
[12][†] and that to you, O Lord, [q] belongs steadfast love.
For you will [r] render to a man
according to his work.

My Soul Thirsts for You

A Psalm of David, [s] when he was in the wilderness of Judah.

PSALM 63 [†] O God, you are my God; [t] earnestly I seek you;
[u] my soul thirsts for you;
my flesh faints for you,
as in [v] a dry and weary land where there is no water.
[2] So I have looked upon you in the sanctuary,
beholding [w] your power and glory.
[3][†] Because your [x] steadfast love is better than life,
my lips will praise you.
[4] So I will bless you [y] as long as I live;
in your [z] name I will [a] lift up my hands.

[5] My soul will be [b] satisfied as with fat and rich food,
and my mouth will praise you with joyful lips,
[6][†] when I remember you [c] upon my bed,
and meditate on you in [c] the watches of the night;
[7] for you have been my help,
and in [d] the shadow of your wings I will sing for joy.
[8] My soul [e] clings to you;
your right hand [f] upholds me.

[9][†] But those who seek to destroy my life
[g] shall go down into [h] the depths of the earth;
[10][†] they shall be given over to the power of the sword;
they shall be a portion for jackals.
[11] But [i] the king shall rejoice in God;
all who [j] swear by him shall exult,
[k] for the mouths of [l] liars will be stopped.

Hide Me from the Wicked

To the choirmaster. A Psalm of David.

PSALM 64 [†] Hear my voice, O God, in my [m] complaint;
preserve my life from dread of the enemy.
2 Hide me from [n] the secret plots of the wicked,
from the throng of evildoers,
3 who [o] whet their tongues like swords,
who [p] aim bitter words like arrows,
4 shooting from [q] ambush at the blameless,
shooting at him suddenly and [r] without fear.
5 They [s] hold fast to their evil purpose;
they talk of [t] laying snares secretly,
thinking, [u] “Who can see them?”
6 They search out injustice,
saying, “We have accomplished a diligent search.”
For [v] the inward mind and heart of a man are deep.

7[†] [w] But God shoots his arrow at them;
they are wounded suddenly.
8 They are brought to ruin, with their own [x] tongues turned against them;
all who [y] see them will [z] wag their heads.
9 Then all mankind [y] fears;
they [a] tell what God has brought about
and ponder what he has done.

10 Let [b] the righteous one rejoice in the LORD
and [c] take refuge in him!
Let all [d] the upright in heart exult!

O God of Our Salvation

To the choirmaster. A Psalm of David. A Song.

PSALM 65 [†] Praise [e] is due to you, [1] O God, in Zion,

and to you shall [f]vows be performed.
2 O you who [g]hear prayer,
to you [h]shall all flesh come.
3 When [i]iniquities prevail against me,
you [j]atone for our transgressions.
4 [k]Blessed is the one you choose and bring near,
to [l]dwell in your courts!
We shall be [m]satisfied with the goodness of your house,
the holiness of your temple!

5[†] By [n]awesome deeds you answer us with righteousness,
O God of our salvation,
the hope of all [o]the ends of the earth
and of the farthest seas;
6 the one who by his strength established the mountains,
being [p]girded with might;
7 who [q]stills the roaring of the seas,
the roaring of their waves,
[r]the tumult of the peoples,
8 so that those who dwell at the ends of the earth are in awe at your signs.
You make the going out of the morning and the evening to shout for joy.

9[†] You visit the earth and [s]water it;[2]
you greatly enrich it;
[t]the river of God is full of water;
[u]you provide their grain,
for so you have prepared it.
10 You water its furrows abundantly,
settling its ridges,
softening it with [v]showers,
and blessing its growth.
11 You crown the year with your bounty;
your wagon tracks [w]overflow with abundance.
12 [x]The pastures of the wilderness overflow,

the hills [y] gird themselves with joy,
13 [z] the meadows clothe themselves with flocks,
the valleys deck themselves with grain,
they [a] shout and sing together for joy.

How Awesome Are Your Deeds

To the choirmaster. A Song. A Psalm.

PSALM 66 [†] [b] Shout for joy to God, all the earth;
2 sing the glory of his name;
[c] give to him glorious praise!
3 Say to God, [d] "How awesome are your deeds!
So great is your power that your enemies [e] come cringing to you.
4 [f] All the earth worships you
and sings praises to you;
they sing praises to your name." Selah

5 [†] [g] Come and see what God has done:
[d] he is awesome in his deeds toward the children of man.
6 He [h] turned the sea into dry land;
they [i] passed through the river on foot.
There did we rejoice in him,
7 who rules by his might forever,
whose [j] eyes keep watch on the nations—
let not the rebellious exalt themselves. Selah

8 Bless our God, O peoples;
let the sound of his praise be heard,
9 who has kept our soul among the living
and [k] has not let our feet slip.
10 For you, O God, have [l] tested us;
you have tried us as silver is tried.
11 You brought us into [m] the net;
you laid a crushing burden on our backs;
12 you let men [n] ride over our heads;

we went through fire and through [o] water;
yet you have brought us out to a place of abundance.

13 [†] I will come into your house with burnt offerings;
I will [p] perform my vows to you,
14 that which my lips uttered
and my mouth promised [q] when I was in trouble.
15 I will offer to you burnt offerings of fattened animals,
with the smoke of the sacrifice of rams;
I will make an offering of bulls and goats. Selah

16 [†] [r] Come and hear, all you who fear God,
and I will tell what he has done for my soul.
17 I cried to him with my mouth,
and high praise was on [1] my tongue. [2]
18 If I had [s] cherished iniquity in my heart,
[t] the Lord would not have listened.
19 But truly [u] God has listened;
he has attended to the voice of my prayer.

20 Blessed be God,
because he has not rejected my prayer
or removed his steadfast love from me!

Make Your Face Shine upon Us

To the choirmaster: with [v] stringed instruments. A Psalm. A Song.

PSALM 67 [†] May God [w] be gracious to us and bless us
and make his face to [x] shine upon us, Selah
2 that [y] your way may be known on earth,
your [z] saving power among all nations.
3 [a] Let the peoples praise you, O God;
let all the peoples praise you!

4 [†] Let the nations be glad and sing for joy,

for you [b] judge the peoples with equity
and guide the nations upon earth. Selah
5 [a] Let the peoples praise you, O God;
let all the peoples praise you!

6[†] The earth has [c] yielded its increase;
God, our God, shall bless us.
7 God shall bless us;
let [d] all the ends of the earth fear him!

God Shall Scatter His Enemies

To the choirmaster. A Psalm of David. A Song.

PSALM 68 [†] [e] God shall arise, his enemies shall be [f] scattered;
and those who hate him shall flee before him!
2 As [g] smoke is driven away, so you shall drive them away;
[h] as wax melts before fire,
so the wicked shall perish before God!
3 But [i] the righteous shall be glad;
they shall exult before God;
they shall be jubilant with joy!

4[†] Sing to God, [j] sing praises to his name;
[k] lift up a song to him who [l] rides through [m] the deserts;
his name is [n] the LORD;
exult before him!
5 [o] Father of the fatherless and [p] protector of widows
is God in his holy habitation.
6 God [q] settles the solitary in a home;
he [r] leads out the prisoners to prosperity,
but [s] the rebellious dwell in [t] a parched land.

7[†] O God, when you [u] went out before your people,
[v] when you marched through [w] the wilderness, Selah
8 [x] the earth quaked, the heavens poured down rain,

before God, the One of Sinai,
before God, the God of Israel.
9 [y]Rain in abundance, O God, you shed abroad;
you restored your inheritance as it languished;
10 your flock [1] found a dwelling in it;
in your goodness, O God, you [z]provided for the needy.

11[†] The Lord gives [a]the word;
[b]the women who announce the news are a great host:
12 [c]“The kings of the armies—they flee, they flee!”
The women at home [d]divide the spoil—
13 though you men lie among [e]the sheepfolds—
the wings of a dove covered with silver,
its pinions with shimmering gold.
14 When the Almighty scatters kings there,
let snow fall on [f]Zalmon.

15[†] O mountain of God, mountain of Bashan;
O many-peaked [2] mountain, mountain of Bashan!
16 Why do you look with hatred, O many-peaked mountain,
at the mount that God [g]desired for his abode,
yes, where the LORD will dwell forever?
17 [h]The chariots of God are twice ten thousand,
thousands upon thousands;
the Lord is among them; Sinai is now in the sanctuary.
18[†] [i]You ascended on high,
[j]leading a host of captives in your train
and [k]receiving gifts among men,
even among [l]the rebellious, [m]that the LORD God may dwell there.

19[†] Blessed be the Lord,
who daily [n]bears us up;
God is our salvation. Selah
20 Our God is a God of salvation,
[o]and to GOD, the Lord, belong deliverances from death.

21 [p] But God will strike the heads of his enemies,
the hairy crown of him who walks in his guilty ways.
22 The Lord said,
“I will bring them back [q] from Bashan,
[r] I will bring them back from the depths of the sea,
23 that you may [s] strike your feet in their blood,
that [t] the tongues of your dogs may have their portion from the foe.”

24 [†] Your procession is [3] seen, O God,
the procession of my God, my King, into the sanctuary—
25 [u] the singers in front, [v] the musicians last,
between them [w] virgins playing tambourines:
26 [x] “Bless God in the great congregation,
the Lord, O you [4] who are of [y] Israel’s fountain!”
27 There is [z] Benjamin, the least of them, in the lead,
the princes of Judah in their throng,
the princes of [a] Zebulun, the princes of Naphtali.

28 [†] [b] Summon your power, O God, [5]
the power, O God, by which you have worked for us.
29 Because of your temple at Jerusalem
kings shall [c] bear gifts to you.
30 Rebuke [d] the beasts that dwell among the reeds,
the herd of [e] bulls with the calves of the peoples.
[f] Trample underfoot those who lust after tribute;
scatter the peoples who delight in war. [6]
31 Nobles shall come from [g] Egypt;
[h] Cush shall hasten to [i] stretch out her hands to God.

32 [†] [j] O kingdoms of the earth, sing to God;
sing praises to the Lord, Selah
33 to him [k] who rides in [l] the heavens, the ancient heavens;
behold, he [m] sends out his voice, his mighty voice.
34 [n] Ascribe power to God,

whose majesty is over Israel,
and whose [o] power is in [p] the skies.
35 [q] Awesome is God from his [7] [r] sanctuary;
the God of Israel—he is the one who gives [s] power and strength to his people.
Blessed be God!

Save Me, O God

To the choirmaster: according to [t] Lilies. Of David.

PSALM 69 [†] Save me, O God!
For [u] the waters have come up to my neck. [1]
2 I sink in deep [v] mire,
where there is no foothold;
I have come into deep waters,
and the flood [w] sweeps over me.
3 [x] I am weary with my crying out;
[y] my throat is parched.
[z] My eyes grow dim
with [a] waiting for my God.

4 [†] [b] More in number than the hairs of my head
are [c] those who hate me [d] without cause;
mighty are those who would destroy me,
[e] those who attack me with lies.
What I did not steal
must I now restore?
5 O God, you know my folly;
the wrongs I have done are not hidden from you.

6 [†] Let not those who hope in you [f] be put to shame through me,
O Lord GOD of hosts;
let not those who seek you be brought to dishonor through me,
O God of Israel.
7 For it is [g] for your sake that I have borne reproach,

that dishonor has covered my face.
8 I have become [h] a stranger to my brothers,
an alien to my mother’s sons.

9[†] For [i] zeal for your house has consumed me,
and [j] the reproaches of those who reproach you have fallen on me.
10 When I wept and humbled [2] my soul with fasting,
it became my reproach.
11 When I made [k] sackcloth my clothing,
I became [l] a byword to them.
12 I am the talk of those who [m] sit in the gate,
and the drunkards make [n] songs about me.

13[†] But as for me, my [o] prayer is to you, O LORD.
At [p] an acceptable time, O God,
in the abundance of your steadfast love answer me in your saving faithfulness.
14 Deliver me
from sinking in [q] the mire;
[r] let me be delivered from my enemies
and from [s] the deep waters.
15 Let not the flood sweep over me,
or the deep swallow me up,
or [t] the pit close [u] its mouth over me.

16 Answer me, O LORD, for your [v] steadfast love is good;
according to your abundant [w] mercy, [x] turn to me.
17 [y] Hide not your face from your servant;
[z] for I am in distress; [a] make haste to answer me.
18 Draw near to my soul, redeem me;
ransom me because of my enemies!

19 You know my [b] reproach,
and my shame and my dishonor;
my foes are all known to you.

20 [b] Reproaches have broken my heart,
so that I am in [c] despair.
I [d] looked for [e] pity, but there was none,
and for [f] comforters, but I found none.
21 [†] They gave me [g] poison for food,
and for my thirst they gave me [h] sour wine to drink.

22 [†] [i] Let their own [j] table before them become a snare;
[k] and when they are at peace, let it become a trap. [3]
23 [l] Let their eyes be darkened, so that they cannot see,
[m] and make their loins tremble continually.
24 Pour out your indignation upon them,
and let your burning anger overtake them.
25 [†] [n] May their camp be a desolation;
let no one dwell in their tents.
26 For they [o] persecute him whom [p] you have struck down,
and they recount the pain of [q] those you have wounded.
27 [r] Add to them punishment upon punishment;
may they have no acquittal from you. [4]
28 Let them be [s] blotted out of the book of the living;
let them not be [t] enrolled among the righteous.

29 [†] But I am afflicted and in pain;
let your salvation, O God, [u] set me on high!

30 I will [v] praise the name of God with a song;
I will [w] magnify him with [x] thanksgiving.
31 This will [y] please the LORD more than an ox
or a bull [z] with horns and hoofs.
32 When [a] the humble see it they will be glad;
you who seek God, [a] let your hearts revive.
33 For the LORD hears the needy
and [b] does not despise his own people who are prisoners.

34[†] Let [c]heaven and earth praise him,
the seas and everything that moves in them.
35 For [d]God will save Zion
and build up the cities of Judah,
and people shall dwell there and possess it;
36 [e]the offspring of his servants shall inherit it,
and those who love his name shall dwell in it.

O LORD, Do Not Delay

To the choirmaster. Of David, [f]for the memorial offering.

PSALM 70 [†] [g]Make haste, O God, to deliver me!
O LORD, make haste to help me!
2 Let them be put to shame and confusion
who seek my life!
Let them be turned back and brought to dishonor
who delight in my hurt!
3 Let them turn back because of their shame
who say, "Aha, Aha!"

4[†] May all who seek you
rejoice and be glad in you!
May those who love your salvation
say evermore, "God is great!"
5 But I am poor and needy;
[h]hasten to me, O God!
You are my help and my deliverer;
O LORD, do not delay!

Forsake Me Not When My Strength Is Spent

PSALM 71 [†] [i]In you, O LORD, do I take refuge;
let me never be put to shame!
2 In your righteousness deliver me and rescue me;
incline your ear to me, and save me!
3 Be to me a rock of [j]refuge,

to which I may continually come;
you have [k]given the command to save me,
for you are my [l]rock and my fortress.

4[†] [m]Rescue me, O my God, from the hand of the wicked,
from the grasp of the unjust and cruel man.
5[†] For you, O Lord, are my [n]hope,
my trust, O LORD, from my youth.
6 Upon you I have leaned [o]from before my birth;
you are he who [p]took me from my mother’s womb.
My praise is continually of you.

7 I have been as [q]a portent to many,
but you are my strong refuge.
8 My [r]mouth is filled with your praise,
and with your glory all the day.
9[†] [s]Do not cast me off in the time of old age;
forsake me not when my strength is spent.
10 For my enemies speak concerning me;
those who [t]watch for my life [u]consult together
11 and say, “God has forsaken him;
pursue and seize him,
for there is none to deliver him.”

12 O God, be not [v]far from me;
O my God, [w]make haste to help me!
13 May my accusers be [x]put to shame and consumed;
[y]with scorn and disgrace may they be covered
who [z]seek my hurt.
14[†] But I will [a]hope continually
and will [b]praise you yet more and more.
15 My [c]mouth will tell of your righteous acts,
of your deeds of salvation all the day,
for [d]their number is past my knowledge.
16 With the mighty deeds of the Lord GOD I will come;

I will remind them of your righteousness, yours alone.

[17] O God, from my youth you have taught me,
and I still proclaim your wondrous deeds.
[18][†] So even to [e] old age and gray hairs,
O God, [f] do not forsake me,
until I proclaim your might to another generation,
your power to all those to come.
[19] Your [g] righteousness, O God,
reaches the high heavens.
You who have done [h] great things,
O God, [i] who is like you?
[20] You who have [j] made me see many troubles and calamities
will [k] revive me again;
from the depths of the earth
you will bring me up again.
[21] You will increase my greatness
and comfort me again.

[22][†] I will also praise you with [l] the harp
for your faithfulness, O my God;
I will sing praises to you with the lyre,
O [m] Holy One of Israel.
[23] My lips will shout for joy,
when I sing praises to you;
my soul also, which you have [n] redeemed.
[24] And my [o] tongue will talk of your righteous help all the day long,
for they have been [p] put to shame and disappointed
who sought to do me hurt.

Give the King Your Justice

Of [q] Solomon.

PSALM 72 [†] Give the king your [r] justice, O God,
and your righteousness to the royal son!

[2] May he [s] judge your people with righteousness,
and your poor with justice!
[3] Let the mountains bear [t] prosperity for the people,
and the hills, in righteousness!
[4] May he defend the cause of the poor of the people,
give deliverance to the children of the needy,
and crush the oppressor!

[5][†] May they fear you [1] while [u] the sun endures,
and as long as the moon, [v] throughout all generations!
[6] May he be like [w] rain that falls on [x] the mown grass,
like [y] showers that water the earth!
[7] In his days may [z] the righteous flourish,
and [a] peace abound, till the moon be no more!

[8][†] May he have dominion from [b] sea to sea,
and from [b] the River [2] to the [c] ends of the earth!
[9] May desert tribes [d] bow down before him,
and his enemies [e] lick the dust!
[10] May the kings of [f] Tarshish and of [g] the coastlands
render him [h] tribute;
may the kings of [i] Sheba and [j] Seba
bring gifts!
[11] May all kings [k] fall down before him,
all nations serve him!

[12][†] For he delivers [l] the needy when he calls,
the poor and him who has no helper.
[13] He has pity on the weak and the needy,
and saves the lives of the needy.
[14] From oppression and violence he redeems their life,
and [m] precious is their blood in his sight.

[15] Long may he live;
may [n] gold of Sheba be given to him!

May prayer be made [o] for him continually,
and blessings invoked for him all the day!
16 May there be abundance of grain in the land;
on the tops of the mountains may it wave;
may its fruit be like Lebanon;
and may people [p] blossom in the cities
like the [q] grass of the field!
17[†] [r] May his name endure forever,
his fame continue as long as the sun!
[s] May people be blessed in him,
[t] all nations call him blessed!

18[†] [u] Blessed be the Lord, the God of Israel,
who alone does [v] wondrous things.
19 Blessed be his [w] glorious name forever;
may [x] the whole earth be filled with his glory!
[y] Amen and Amen!

20 [z] The prayers of [a] David, the son of Jesse, are ended.

BOOK THREE

God Is My Strength and Portion Forever

A Psalm of [b] *Asaph.*

PSALM **73** [†] Truly God is good to [c] Israel,
to those who are [d] pure in heart.
2 But as for me, my feet had almost stumbled,
my steps had nearly slipped.
3 [e] For I was [f] envious of the arrogant
when I saw the [g] prosperity of the wicked.

4 [†] For they have no pangs until death;
their bodies are fat and sleek.
5 They are not in trouble as others are;
they are not [h] stricken like the rest of mankind.
6 Therefore pride is [i] their necklace;
violence covers them as [j] a garment.
7 Their [k] eyes swell out through fatness;
their hearts overflow with follies.
8 They scoff and [l] speak with malice;
loftily they threaten oppression.
9 They set their mouths against the heavens,
and their tongue struts through the earth.
10 Therefore his people turn back to them,
and find [m] no fault in them. [1]
11 And they say, [n] "How can God know?
Is there knowledge in the Most High?"
12 Behold, these are the wicked;
always at ease, they [o] increase in riches.
13 [†] All in vain have I [p] kept my heart clean
and [q] washed my hands in innocence.
14 For all the day long I have been [h] stricken
and [r] rebuked [s] every morning.

[15] If I had said, “I will speak thus,”
I would have betrayed [t]the generation of your children.

[16][†] But when I thought how to understand this,
it seemed to me [u]a wearisome task,
[17] until I went into [v]the sanctuary of God;
then I discerned their [w]end.

[18][†] Truly you set them in [x]slippery places;
you make them fall to ruin.
[19] How they are destroyed [y]in a moment,
swept away utterly by [z]terrors!
[20] Like [a]a dream when one awakes,
O Lord, when [b]you rouse yourself, you despise them as phantoms.
[21][†] When my soul was embittered,
when I was pricked in heart,
[22] I was [c]brutish and ignorant;
I was like [d]a beast toward you.

[23] Nevertheless, I am continually with you;
you [e]hold my right hand.
[24] You [f]guide me with your counsel,
and afterward you will [g]receive me to glory.
[25] [h]Whom have I in heaven but you?
And there is nothing on earth that I desire besides you.
[26] [i]My flesh and my heart may fail,
but God is [j]the strength [2] of my heart and my [k]portion [l]forever.

[27] For behold, those who are [m]far from you shall perish;
you put an end to everyone who is [n]unfaithful to you.
[28] But for me it is good to [o]be near God;
I have made the Lord GOD my [p]refuge,
that I may [q]tell of all your works.

Arise, O God, Defend Your Cause

A Maskil[1] *of* [r] *Asaph.*

PSALM 74 [†] O God, why do you [s] cast us off forever?
Why does your anger [t] smoke against [u] the sheep of your pasture?
2 [v] Remember your congregation, which you have [w] purchased of old,
which you have [x] redeemed to be [y] the tribe of your heritage!
Remember Mount Zion, [z] where you have dwelt.
3 Direct your steps to [a] the perpetual ruins;
the enemy has destroyed everything in the sanctuary!

4 [†] Your foes have [b] roared in the midst of your meeting place;
[c] they set up their [d] own signs for [e] signs.
5 They were like those who swing [f] axes
in a forest of trees. [2]
6 And all its [g] carved wood
they broke down with hatchets and hammers.
7 They [h] set your sanctuary on fire;
they [i] profaned [j] the dwelling place of your name,
bringing it down to the ground.
8 They [k] said to themselves, “We will utterly subdue them”;
they burned all the meeting places of God in the land.

9 [†] We do not see our [l] signs;
[m] there is no longer any prophet,
and there is none among us who knows how long.
10 How long, O God, [n] is the foe to scoff?
Is the enemy to revile your name forever?
11 Why [o] do you hold back your hand, your right hand?
Take it from the fold of your garment [3] and destroy them!

12 [†] Yet [p] God my King is from of old,
working salvation in the midst of the earth.
13 You [q] divided the sea by your might;
you [r] broke the heads of [s] the sea monsters [4] on the waters.

14[†] You crushed the heads of [t] Leviathan;
you gave him as food for the creatures of the wilderness.
15 You [u] split open springs and brooks;
you [v] dried up ever-flowing streams.
16 Yours is the day, yours also the night;
you have established [w] the heavenly lights and the sun.
17 You have [x] fixed all the boundaries of the earth;
you have made [y] summer and winter.

18[†] [z] Remember this, O LORD, how the enemy scoffs,
and [a] a foolish people reviles your name.
19 Do not deliver the soul of your [b] dove to the wild beasts;
[c] do not forget the life of your poor forever.

20 Have regard for [d] the covenant,
for [e] the dark places of the land are full of the habitations of violence.
21 Let not [f] the downtrodden [g] turn back in shame;
let [h] the poor and needy praise your name.

22 Arise, O God, [i] defend your cause;
[j] remember how the foolish scoff at you all the day!
23 Do not forget the clamor of your foes,
[k] the uproar of those who rise against you, which goes up continually!

God Will Judge with Equity

To the choirmaster: according to [l] Do Not Destroy. [m] A Psalm of Asaph. A Song.

PSALM 75 [†] We give thanks to you, O God;
we give thanks, for your name is [n] near.
We [1] recount your wondrous deeds.

2[†] “At [o] the set time that I appoint
I will judge [p] with equity.

3 When the earth [q] totters, and all its inhabitants,
it is I who keep steady its [r] pillars. Selah
4[†] I say to the boastful, ‘Do not boast,’
and to the wicked, [s] ‘Do not lift up your horn;
5 do not lift up your horn on high,
or speak with haughty neck.’”

6[†] For not from the east or from the west
and not from the wilderness comes [t] lifting up,
7 but it is [u] God who executes judgment,
[v] putting down one and lifting up another.
8 [w] For in the hand of the LORD there is [x] a cup
with foaming wine, [y] well mixed,
and he pours out from it,
and all the wicked of the earth
shall [z] drain it down to the dregs.

9 But I will declare it forever;
I will sing praises to the God of Jacob.
10[†] [a] All the horns of the wicked I will cut off,
[b] but the horns of the righteous shall be lifted up.

Who Can Stand Before You?

To the choirmaster: with [c] stringed instruments. A Psalm of [d] Asaph. A Song.

PSALM 76 [†] In Judah God is [e] known;
his name is great in Israel.
2 His [f] abode has been established in [g] Salem,
his [h] dwelling place in Zion.
3[†] There he [i] broke the flashing arrows,
the shield, the sword, and the weapons of war. Selah

4 Glorious are you, more majestic
[j] than the mountains full of [k] prey.
5 [l] The stouthearted were stripped of their spoil;

[m] they sank into sleep;
all the men of war
were unable to use their hands.
[6] At your rebuke, O God of Jacob,
both [n] rider and horse lay stunned.

[7] [o] But you, you are to be feared!
Who can [p] stand before you
when once your anger is roused?
[8] From the heavens you uttered judgment;
[q] the earth feared and was still,
[9] when God [r] arose to establish judgment,
to save all the humble of the earth. Selah

[10] [†] Surely [s] the wrath of man shall praise you;
the remnant [1] of wrath you will put on like a belt.
[11] [t] Make your vows to the LORD your God and perform them;
let all around him [u] bring gifts
to him who [v] is to be feared,
[12] who [w] cuts off the spirit of princes,
who [x] is to be feared by the kings of the earth.

In the Day of Trouble I Seek the Lord

To the choirmaster: according to [y] Jeduthun. A Psalm of [z] Asaph.

PSALM **77** [†] I [a] cry aloud to God,
aloud to God, and he will hear me.
[2] [b] In the day of my trouble I seek the Lord;
in [c] the night my [d] hand is stretched out without wearying;
my soul [e] refuses to be comforted.
[3] When I remember God, I [f] moan;
when I meditate, my spirit faints. Selah

[4] [†] You hold my eyelids open;
I am so [g] troubled that I cannot speak.

5 I consider [h] the days of old,
the years long ago.
6 I said, [1] “Let me remember my [i] song in the night;
let me [j] meditate in my heart.”
Then my spirit made a diligent search:
7[†] “Will the Lord [k] spurn forever,
and never again [l] be favorable?
8 Has his steadfast love forever ceased?
Are his [m] promises at an end for all time?
9 [n] Has God forgotten to be gracious?
[o] Has he in anger shut up his compassion?” Selah

10[†] Then I said, “I will appeal to this,
to the years of the [p] right hand of the Most High.” [2]

11 I will remember the deeds of the LORD;
yes, I will [q] remember your wonders of old.
12 I will ponder all your [r] work,
and meditate on your [s] mighty deeds.
13 Your way, O God, is [t] holy.
[u] What god is great like our God?
14 You are the God who [v] works wonders;
you have [w] made known your might among the peoples.
15 You [x] with your arm redeemed your people,
the children of Jacob and Joseph. Selah

16 When [y] the waters saw you, O God,
when the waters saw you, they were afraid;
indeed, the deep trembled.
17 The clouds poured out water;
the skies [z] gave forth thunder;
your [a] arrows flashed on every side.
18 [b] The crash of your thunder was in the whirlwind;
[c] your lightnings lighted up the world;

the earth [d] trembled and shook.
19 Your [e] way was through the sea,
your path through the great waters;
yet your footprints [f] were unseen. [3]
20[†] You [g] led your people like a flock
by the hand of Moses and Aaron.

Tell the Coming Generation

A Maskil [1] *of* [h] *Asaph.*

PSALM 78 [†] [i] Give ear, O my people, to my teaching;
incline your ears to the words of my mouth!
2 [j] I will open my mouth [k] in a parable;
I will utter dark sayings from of old,
3 things that we have heard and known,
that our [l] fathers have told us.
4 We will not [m] hide them from their children,
but [n] tell to the coming generation
the glorious deeds of the LORD, and his might,
and [o] the wonders that he has done.

5 He established [p] a testimony in [q] Jacob
and appointed a law in [q] Israel,
which he commanded our fathers
to teach to their children,
6 that [r] the next generation might know them,
the children yet unborn,
and arise and tell them to their children,
7 so that they should set their hope in God
and not forget [s] the works of God,
but [t] keep his commandments;
8 and that they should not be [u] like their fathers,
[v] a stubborn and rebellious generation,
a generation [w] whose heart was not steadfast,
whose spirit was not faithful to God.

9[†] The Ephraimites, armed with [2] the bow,
[x] turned back on the day of battle.
10 They [y] did not keep God's covenant,
but refused to walk according to his law.
11 They [z] forgot his works
and [a] the wonders that he had shown them.
12 In the sight of their fathers [b] he performed wonders
in the land of Egypt, in [c] the fields of Zoan.
13 He [d] divided the sea and let them pass through it,
and made the waters [e] stand like a heap.
14 [f] In the daytime he led them with a cloud,
and all the night with a fiery light.
15 He [g] split rocks in the wilderness
and gave them drink abundantly as from the deep.
16 He made streams come out of [h] the rock
and caused waters to flow down like rivers.

17[†] Yet they sinned still more against him,
[i] rebelling against the Most High in the desert.
18 They [j] tested God in their heart
by demanding the food they craved.
19 They spoke against God, saying,
[k] "Can God [l] spread a table in the wilderness?
20 [m] He struck the rock so that water gushed out
and streams overflowed.
Can he also give bread
or provide meat for his people?"

21 Therefore, when the LORD heard, he was full of wrath;
[n] a fire was kindled against Jacob;
his anger rose against Israel,
22 because they [o] did not believe in God
and did not trust his saving power.
23 Yet he commanded the skies above
and [p] opened the doors of heaven,

24 and he [q] rained down on them manna to eat
and gave them [r] the grain of heaven.
25 Man ate of the bread of [s] the angels;
he sent them food [t] in abundance.
26 He [u] caused the east wind to blow in the heavens,
and by his power he led out the south wind;
27 he rained meat on them like [v] dust,
winged birds like [w] the sand of the seas;
28 he [x] let them fall in the midst of their camp,
all around their dwellings.
29 And they [y] ate and were well filled,
for he gave them what they [z] craved.
30 But before they had satisfied their craving,
[a] while the food was still in their mouths,
31 the anger of God rose against them,
and he killed [b] the strongest of them
and laid low [c] the young men of Israel.

32[†] In spite of all this, they [d] still sinned;
[e] despite his wonders, they did not believe.
33 So he made [f] their days [g] vanish like [3] a breath, [4]
and their years in terror.
34 When he killed them, they [h] sought him;
they repented and sought God earnestly.
35 They remembered that God was their [i] rock,
the Most High God their [j] redeemer.
36 But they [k] flattered him with their mouths;
they [l] lied to him with their tongues.
37 Their [m] heart was not [n] steadfast toward him;
they were not faithful to his covenant.
38 Yet he, being [o] compassionate,
[p] atoned for their iniquity
and did not destroy them;
he restrained his anger often

and did not stir up all his wrath.
39 He [q] remembered that they were but [r] flesh,
[s] a wind that passes and comes not again.
40[†] How often they [t] rebelled against him in the wilderness
and [u] grieved him in [v] the desert!
41 They [w] tested God again and again
and provoked [x] the Holy One of Israel.
42 They [y] did not remember his power [5]
or the day when he redeemed them from the foe,
43 [z] when he performed his [a] signs in Egypt
and his [b] marvels in [c] the fields of Zoan.
44 He [d] turned their rivers to blood,
so that they could not drink of their streams.
45 He sent among them swarms of [e] flies, which devoured them,
and [f] frogs, which destroyed them.
46 He gave their crops to [g] the destroying locust
and the fruit of their labor to the locust.
47 He destroyed their vines with [h] hail
and their sycamores with frost.
48 He gave over their [i] cattle to the hail
and their flocks to thunderbolts.
49 He let loose on them his burning anger,
wrath, indignation, and distress,
a company of [j] destroying angels.
50 He made a path for his anger;
he did not spare them from death,
but gave their lives over to the plague.
51 He struck down every [k] firstborn in Egypt,
the firstfruits of their strength in the tents of [l] Ham.
52 Then he led out his people [m] like sheep
and guided them in the wilderness like a flock.
53 [n] He led them in safety, so that they [o] were not afraid,
but [p] the sea overwhelmed their enemies.
54 And he brought them to his [q] holy land,

[r] to the mountain which his right hand had [s] won.
[55] He [t] drove out nations before them;
he [u] apportioned them for a possession
and settled the tribes of Israel in their tents.

[56][†] Yet they [v] tested and [w] rebelled against the Most High God
and did not keep his testimonies,
[57] but turned away and acted treacherously like their fathers;
they twisted like [x] a deceitful bow.
[58] For they [y] provoked him to anger with their [z] high places;
they [a] moved him to jealousy with their [b] idols.
[59] When God heard, he was full of [c] wrath,
and he utterly rejected Israel.
[60] He [d] forsook his dwelling at [e] Shiloh,
the tent where he dwelt among mankind,
[61] and delivered his [f] power to captivity,
his [g] glory to the hand of the foe.
[62] He [h] gave his people over to the sword
and [i] vented his wrath on his heritage.
[63] [j] Fire devoured their young men,
and their young women had no [k] marriage song.
[64] Their [l] priests fell by the sword,
and their [m] widows made no lamentation.
[65][†] Then the Lord [n] awoke as from sleep,
like a strong man shouting because of wine.
[66] And he [o] put his adversaries to rout;
he put them to everlasting shame.

[67] He rejected the tent of [p] Joseph;
he did not choose the tribe of Ephraim,
[68] but he chose the tribe of Judah,
Mount Zion, which he [q] loves.
[69] He [r] built his sanctuary like the high heavens,
like the earth, which he has founded forever.

70 He [s] chose David his servant
and took him from the sheepfolds;
71 from [t] following the nursing ewes he brought him
to [u] shepherd Jacob his people,
Israel his [v] inheritance.
72 With [w] upright heart he shepherded them
and [x] guided them with his skillful hand.

How Long, O LORD?

A Psalm of [y] Asaph.

PSALM **79** [†] O God, [z] the nations have come into your [a] inheritance;
they have defiled your [b] holy temple;
they have [c] laid Jerusalem in ruins.
2 They have given [d] the bodies of your servants
to the birds of the heavens for food,
the flesh of your [e] faithful to [f] the beasts of the earth.
3 They have poured out their blood like water
all around Jerusalem,
and there was [g] no one to bury them.
4 We have become [h] a taunt to our neighbors,
[h] mocked and derided by those around us.

5[†] [i] How long, O LORD? Will you be angry [j] forever?
Will your [k] jealousy [l] burn like fire?
6 [m] Pour out your anger on the nations
that [n] do not know you,
and on the kingdoms
that [o] do not call upon your name!
7 For they have devoured Jacob
and laid waste his habitation.

8[†] [p] Do not remember against us [q] our former iniquities; [1]
let your compassion come speedily to meet us,
for we are [r] brought very low.
9 [s] Help us, O God of our salvation,
for the glory of your name;
deliver us, and [t] atone for our sins,
for your [u] name's sake!
10 [v] Why should the nations say,
"Where is their God?"
Let [w] the avenging of the outpoured blood of your servants

be known among the nations before our eyes!

11[†] Let [x] the groans of the prisoners come before you;
according to your great power, preserve those [y] doomed to die!
12 Return [z] sevenfold into the [a] lap of our neighbors
the [b] taunts with which they have taunted you, O Lord!
13 But we your people, the [c] sheep of your pasture,
will [d] give thanks to you forever;
from generation to generation we will recount your praise.

Restore Us, O God

To the choirmaster: according to [e] Lilies. A Testimony. Of [f] Asaph, a Psalm.

PSALM 80 [†] Give ear, O Shepherd of Israel,
you who lead [g] Joseph like [h] a flock.
You who are [i] enthroned upon the cherubim, [j] shine forth.
2 Before [k] Ephraim and Benjamin and Manasseh,
[l] stir up your might
and [m] come to save us!

3[†] [n] Restore us, [1] O God;
[o] let your face shine, that we may be saved!

4[†] O [p] Lord God of hosts,
[q] how long will you be angry with your people's prayers?
5 You have fed them with [r] the bread of tears
and given them tears to drink in full measure.
6 [s] You make us an object of contention for our [s] neighbors,
and our enemies laugh among themselves.

7 [n] Restore us, O God of hosts;
let your face shine, that we may be saved!

8[†] You brought [t] a vine out of Egypt;
you [u] drove out the nations and planted it.

[9] You [v] cleared the ground for it;
it took deep root and filled the land.
[10] The mountains were covered with its shade,
the mighty cedars with its branches.
[11] It sent out its branches to [w] the sea
and its shoots to [w] the River. [2]
[12] Why then have you [x] broken down its walls,
so that all who pass along the way pluck its fruit?
[13] [y] The boar from the forest ravages it,
and all that move in the field feed on it.

[14] Turn again, O God of hosts!
[z] Look down from heaven, and see;
have regard for this vine,
[15][†] the stock that your right hand planted,
and for the son whom you made strong for yourself.
[16][†] They have [a] burned it with fire; they have [a] cut it down;
may they perish at [b] the rebuke of your face!
[17] But [c] let your hand be on the man of your right hand,
the son of man whom you have made strong for yourself!
[18] Then we shall not turn back from you;
[d] give us life, and we will call upon your name!

[19] [e] Restore us, O LORD God of hosts!
Let your face shine, that we may be saved!

Oh, That My People Would Listen to Me

To the choirmaster: according to [f] The Gittith. [1] Of [g] Asaph.

PSALM 81 [†] [h] Sing aloud to God our strength;
[i] shout for joy to the God of Jacob!
[2] Raise a song; sound [j] the tambourine,
[k] the sweet lyre with [k] the harp.
[3] Blow the trumpet at [l] the new moon,
at the full moon, on our feast day.

4 [†] For it is a statute for Israel,
a rule [2] of the God of Jacob.
5 He made it [m] a decree in [n] Joseph
when he [o] went out over [3] the land of Egypt.
[p] I hear a language [q] I had not known:
6 “I [r] relieved your [4] shoulder of [s] the burden;
your hands were freed from the basket.
7 In distress you [t] called, and I delivered you;
I [u] answered you in the secret place of thunder;
I [v] tested you at the waters of Meribah. Selah
8 [†] [w] Hear, O my people, while I admonish you!
O Israel, if you would but listen to me!
9 There shall be no [x] strange god among you;
you shall not bow down to a [y] foreign god.
10 [z] I am the LORD your God,
who brought you up out of the land of Egypt.
[a] Open your mouth wide, and I will fill it.

11 [†] “But my people did not listen to my voice;
Israel [b] would not submit to me.
12 So I [c] gave them over to their [d] stubborn hearts,
to follow their own [e] counsels.
13 [f] Oh, that my people would listen to me,
that Israel would [g] walk in my ways!
14 I would soon subdue their enemies
and [h] turn my hand against their foes.
15 Those who hate the LORD would [i] cringe toward him,
and their fate would last forever.
16 But he would feed you [5] with [j] the finest of the wheat,
and with [k] honey from the rock I would satisfy you.”

Rescue the Weak and Needy

A Psalm of [l] Asaph.

PSALM 82 [†] [m] God [n] has taken his place in the divine council;
in the midst of [p] the gods he [q] holds judgment:
2 [†] “How long will you judge unjustly
and [r] show partiality to [s] the wicked? Selah
3 [t] Give justice to [u] the weak and the fatherless;
[v] maintain the right of the afflicted and the destitute.
4 [w] Rescue the weak and the needy;
[x] deliver them from the hand of the wicked.”

5 [†] [y] They have neither knowledge nor understanding,
[z] they walk about in darkness;
[a] all the foundations of the earth are [b] shaken.

6 [†] [c] I said, “You are gods,
sons of the Most High, all of you;
7 nevertheless, like men [d] you shall die,
and fall like any prince.” [1]

8 [†] [e] Arise, O God, judge the earth;
for you shall [f] inherit all the nations!

O God, Do Not Keep Silence

A Song. A Psalm of [g] Asaph.

PSALM 83 [†] O God, do not keep silence;
[h] do not hold your peace or be still, O God!
2 For behold, your enemies [i] make an uproar;
those who hate you have [j] raised their heads.
3 They lay [k] crafty plans against your people;
they consult together against your [l] treasured ones.
4 They say, “Come, [m] let us wipe them out as a nation;
let the name of Israel be remembered no more!”

[5] For they conspire with one accord;
against you they make a covenant—
[6] the tents of [n] Edom and [o] the Ishmaelites,
[p] Moab and [q] the Hagrites,
[7] [r] Gebal and [p] Ammon and [s] Amalek,
[t] Philistia with the inhabitants of [u] Tyre;
[8] [v] Asshur also has joined them;
they are the strong arm of [w] the children of Lot. Selah

[9][†] Do to them as you did to [x] Midian,
as to [y] Sisera and Jabin at [z] the river Kishon,
[10] who were destroyed at [a] En-dor,
who became [b] dung for the ground.
[11] Make their nobles like [c] Oreb and Zeeb,
all their princes like [d] Zebah and Zalmunna,
[12] who said, [e] "Let us take possession for ourselves
of the pastures of God."

[13] O my God, make them like [f] whirling dust, [1]
like [g] chaff before the wind.
[14] As [h] fire consumes the forest,
as the flame [i] sets the mountains ablaze,
[15] so may you pursue them [j] with your tempest
and terrify them with your hurricane!
[16] [k] Fill their faces with shame,
that they may seek your name, O Lord.
[17] Let them be [l] put to shame and dismayed forever;
let them perish in disgrace,
[18] that they may [m] know that you alone,
[n] whose name is the Lord,
are [o] the Most High over all the earth.

My Soul Longs for the Courts of the Lord

To the choirmaster: according to [p] *The Gittith.* [1] *A Psalm of* [q] *the Sons of Korah.*

PSALM 84 [†] How [r] lovely is your [s] dwelling place,
O Lord of hosts!
2 My soul [t] longs, yes, [u] faints
for the courts of the Lord;
my heart and flesh sing for joy
to [v] the living God.

3 Even the sparrow finds a home,
and the swallow a nest for herself,
where she may lay her young,
at your altars, O Lord of hosts,
[w] my King and my God.
4 [x] Blessed are those who dwell in your house,
ever [y] singing your praise! Selah

5[†] Blessed are those whose strength is in you,
[z] in whose heart are the highways to Zion. [2]
6 As they go through the Valley of Baca
they make it a place of springs;
[a] the early rain also covers it with [b] pools.
7 They go [c] from strength to strength;
each one [d] appears before God in Zion.

8 O [e] Lord God of hosts, hear my prayer;
give ear, O God of Jacob! Selah
9 [f] Behold our [g] shield, O God;
look on the face of your anointed!

10[†] For a day [h] in your courts is better
than a thousand elsewhere.
I would rather be [i] a doorkeeper in the house of my God
than dwell in the tents of wickedness.
11 For the Lord God is [j] a sun and [g] shield;

the Lord bestows favor and honor.
[k] No good thing does he withhold
from those who [l] walk uprightly.
12 O Lord of hosts,
[m] blessed is the one who trusts in you!

Revive Us Again

To the choirmaster. A Psalm of [n] the Sons of Korah.

PSALM 85 [†] LORD, you were [o] favorable to your land;
you [p] restored the fortunes of Jacob.
[2] You [q] forgave the iniquity of your people;
you [q] covered all their sin. Selah
[3] You withdrew all your wrath;
you [r] turned from your hot anger.

[4][†] [s] Restore us again, O God of our salvation,
and put away your indignation toward us!
[5] [t] Will you be angry with us forever?
Will you prolong your anger to all generations?
[6] Will you not [u] revive us again,
that your people may [v] rejoice in you?
[7] Show us your steadfast love, O LORD,
and grant us your salvation.

[8][†] [w] Let me hear what God the LORD will speak,
for he will [x] speak peace to his people, to his [y] saints;
but let them not [z] turn back to [a] folly.
[9][†] Surely his [b] salvation is near to those who fear him,
that [c] glory may dwell in our land.

[10][†] [d] Steadfast love and faithfulness meet;
[e] righteousness and peace kiss each other.
[11] Faithfulness springs up from the ground,
and righteousness looks down from the sky.
[12] Yes, [f] the LORD will give what is good,
and our land [g] will yield its increase.
[13] [h] Righteousness will go before him
and make his footsteps a way.

Great Is Your Steadfast Love

[i] *A Prayer of David.*

PSALM **86** [†] [j] Incline your ear, O LORD, and answer me,
for I am [k] poor and needy.
2 Preserve my life, for I am [l] godly;
save your servant, who [m] trusts in you—you are my God.
3 [n] Be gracious to me, O Lord,
for to you do I cry all the day.
4 Gladden the soul of your servant,
for [o] to you, O Lord, do I lift up my soul.
5 For you, O Lord, are good and [p] forgiving,
[q] abounding in steadfast love to all who call upon you.
6 [r] Give ear, O LORD, to my prayer;
listen to my plea for grace.
7 In [s] the day of my trouble I call upon you,
[t] for you answer me.

8 [†] There is [u] none like you among the gods, O Lord,
[v] nor are there any works like yours.
9 [w] All the nations you have made shall come
and worship before you, O Lord,
and shall glorify your name.
10 For [x] you are great and [y] do wondrous things;
[z] you alone are God.
11 [†] [a] Teach me your way, O LORD,
that I may [b] walk in your truth;
[c] unite my heart to fear your name.
12 I give thanks to you, O Lord my God, with my whole heart,
and I will glorify your name forever.
13 [d] For great is your steadfast love toward me;
you have [e] delivered my soul from the depths of Sheol.

14 [†] O God, insolent men have [f] risen up against me;
a band of ruthless men seeks my life,

and they do not set you before them.
15 But you, O Lord, are a God [g] merciful and gracious,
slow to anger and abounding in steadfast love and faithfulness.
16 [h] Turn to me and be gracious to me;
give your strength to [i] your servant,
and save [i] the son of your maidservant.
17 [j] Show me a sign of your [k] favor,
that those who hate me may see and be put to shame
because you, LORD, have helped me and comforted me.

Glorious Things of You Are Spoken

A Psalm of [l] the Sons of Korah. A Song.

PSALM 87 [†] On [m] the holy mount [n] stands the city he founded;
2 the LORD [o] loves the gates of Zion
more than all the dwelling places of Jacob.
3 [p] Glorious things of you are spoken,
O [q] city of God. Selah

4 [†] Among those who [r] know me I mention [s] Rahab and Babylon;
behold, Philistia and Tyre, with [t] Cush [1]—
“This one was born there,” they say.
5 And of Zion it shall be said,
“This one and that one were born in her”;
for the Most High himself will [u] establish her.
6 The LORD records as he [v] registers the peoples,
“This one was born there.” Selah

7 [w] Singers and [x] dancers alike say,
“All my [y] springs are in you.”

I Cry Out Day and Night Before You

A Song. A Psalm of [z] *the Sons of Korah. To the choirmaster: according to* [a] *Mahalath Leannoth. A Maskil* [1] *of* [b] *Heman the Ezrahite.*

PSALM 88 [†] O LORD, [c] God of my salvation;
I [d] cry out day and night before you.
[2] Let my prayer come before you;
[e] incline your ear to my cry!

[3] [†] For my soul is full of troubles,
and [f] my life draws near to [g] Sheol.
[4] I am counted among those who [h] go down to the pit;
I am a man who has no strength,
[5] like one set loose among the dead,
like the slain that lie in the grave,
like those whom [i] you remember no more,
for they are [j] cut off from your hand.
[6] You have put me in [k] the depths of the pit,
in the [l] regions dark and [m] deep.
[7] Your wrath [n] lies heavy upon me,
and you overwhelm me with [o] all your waves. Selah

[8] You have caused [p] my companions to shun me;
you have made me [q] a horror [2] to them.
I am [r] shut in so that I cannot escape;
[9] [s] my eye grows dim through sorrow.
Every day I call upon you, O LORD;
I [t] spread out my hands to you.
[10] [†] Do you work wonders for the dead?
[u] Do the departed rise up to praise you? Selah
[11] Is your steadfast love declared in the grave,
or your faithfulness in Abaddon?
[12] Are your [v] wonders known in [w] the darkness,
or your righteousness in the land of [x] forgetfulness?

13[†] But I, O Lord, cry [y] to you;
[z] in the morning my prayer comes before you.
14 O Lord, why [a] do you cast my soul away?
Why [b] do you hide your face from me?
15 Afflicted and close to death from my youth up,
I suffer your terrors; I am helpless. [3]
16 Your wrath has swept over me;
your [c] dreadful assaults destroy me.
17 They [d] surround me like a flood [e] all day long;
they [f] close in on me together.
18 You have caused [g] my beloved and my friend to shun me;
my companions have become darkness. [4]

I Will Sing of the Steadfast Love of the Lord

A Maskil [1] *of* [h] *Ethan the Ezrahite.*

PSALM **89** [†] [i] I will sing of [j] the steadfast love of the Lord, forever;
with my mouth I will make known your [k] faithfulness to all generations.
2 For I said, [j] “Steadfast love will be built up forever;
in the heavens [l] you will establish your [k] faithfulness.”
3 You have said, “I have made [m] a covenant with my [n] chosen one;
I have [o] sworn to David my servant:
4 ‘I will establish your [p] offspring forever,
and build your [q] throne for all generations.’” Selah

5 Let [r] the heavens praise your [s] wonders, O Lord,
your faithfulness in the assembly of [t] the holy ones!
6 For [u] who in the skies can be compared to the Lord?
[u] Who among the heavenly beings [2] is like the Lord,
7 a God greatly [v] to be feared in the council of [t] the holy ones,
and awesome above all [w] who are around him?
8[†] O Lord God of hosts,
[x] who is mighty as you are, O [y] Lord,

with your faithfulness all around you?
9 You rule the raging of the sea;
when its waves rise, you [z]still them.
10 You [a]crushed [b]Rahab like a carcass;
you [c]scattered your enemies with your mighty arm.
11 [d]The heavens are yours; the earth also is yours;
[e]the world and all that is in it, you have [f]founded them.
12 [g]The north and the south, you have created them;
[h]Tabor and [i]Hermon [j]joyously praise your name.
13[†] You have a mighty arm;
strong is your hand, high your right hand.
14 [k]Righteousness and justice are the foundation of your throne;
[l]steadfast love and faithfulness go before you.
15[†] Blessed are the people who know [m]the festal shout,
who walk, O Lord, in [n]the light of your face,
16 who exult in your [o]name all the day
and in your righteousness are [p]exalted.
17 For you are [q]the glory of their strength;
by your favor our [r]horn is exalted.
18 For our [s]shield belongs to the Lord,
our king to [t]the Holy One of Israel.

19[†] [u]Of old you spoke in a vision to your godly one,[3] and said:
“I have [v]granted help to one who is [w]mighty;
I have exalted one [x]chosen from the people.
20 [y]I have found David, my servant;
with my holy oil I have [z]anointed him,
21 so that my [a]hand shall be established with him;
my arm also shall strengthen him.
22 The enemy shall not outwit him;
[b]the wicked shall not humble him.
23 I will [c]crush his foes before him
and strike down those who hate him.
24[†] My [d]faithfulness and my [d]steadfast love shall be with him,

and in my name shall his [e]horn be exalted.
25 I will set his hand on [f]the sea
and his right hand on [f]the rivers.
26[†] He shall cry to me, ‘You are my [g]Father,
my God, and [h]the Rock of my salvation.’
27 And I will make him the [i]firstborn,
[j]the highest of the kings of the earth.
28 My steadfast love I will keep for him forever,
and my [k]covenant will stand firm [4] for him.
29 I will establish his [l]offspring forever
and his [l]throne as [m]the days of the heavens.
30 [n]If his children forsake my law
and do not walk according to my rules, [5]
31 if they violate my statutes
and do not keep my commandments,
32 then I will punish their transgression with [o]the rod
and their iniquity with stripes,
33 but I will not remove from him my steadfast love
or be false to my faithfulness.
34 I will not violate my [k]covenant
or alter the word that went forth from my lips.
35 Once for all I have sworn [p]by my holiness;
I will not [q]lie to David.
36 His [l]offspring shall endure forever,
[r]his [l]throne as long as [s]the sun before me.
37 Like [s]the moon it shall be established forever,
[t]a faithful witness in the skies.” Selah

38[†] But now you have [u]cast off and rejected;
you are full of wrath against your [v]anointed.
39 You have [w]renounced [x]the covenant with your servant;
you have [y]defiled his [z]crown in the dust.
40 You have [a]breached all his walls;
you have laid his strongholds in ruins.

41 [a] All who pass by plunder him;
he has become [b] the scorn of his neighbors.
42 You have exalted the right hand of his foes;
you have made all his enemies rejoice.
43 You have also turned back the edge of his sword,
and you have not made him stand in battle.
44 You have made his splendor to cease
and cast his throne to the ground.
45 You have cut short [c] the days of his youth;
you have [d] covered him with shame. Selah

46[†] [e] How long, O LORD? Will you hide yourself forever?
How long will your wrath [f] burn like fire?
47 [g] Remember [h] how short my [i] time is!
For what vanity you have created all the children of man!
48 [j] What man can live and never [k] see death?
Who can deliver his soul from the power of [l] Sheol? Selah

49 Lord, where is your [m] steadfast love of old,
which by your [m] faithfulness you swore to David?
50 [n] Remember, O Lord, how your servants are mocked,
and how I bear in my [o] heart the insults [6] of all the many nations,
51 with which your enemies mock, O LORD,
with which they mock [p] the footsteps of your [q] anointed.

52 [r] Blessed be the LORD forever!
Amen and Amen.

BOOK FOUR

From Everlasting to Everlasting

A [s] Prayer of Moses, the [t] man of God.

PSALM 90 [†] Lord, you have been our [u] dwelling place [1]
in all generations.
2 [v] Before the [w] mountains were brought forth,
or ever you had formed the earth and the world,
[x] from everlasting to everlasting you are God.

3[†] You return man to dust
and say, [y] "Return, [z] O children of man!" [2]
4 For [a] a thousand years in your sight
are but as [b] yesterday when it is past,
or as [c] a watch in the night.

5 You [d] sweep them away as with a flood; they are like [e] a dream,
like [f] grass that is renewed in the morning:
6 in [i] the morning it flourishes and is renewed;
in the evening it [j] fades and [k] withers.

7[†] For we are brought to an end by your anger;
by your wrath we are dismayed.
8 You have [l] set our iniquities before you,
our [m] secret sins in the light of your presence.

9 For all our days pass away under your wrath;
we bring our years to an end like a sigh.
10 The years of our life are seventy,
or even by reason of strength eighty;
yet their span [3] is but toil and trouble;
they are soon gone, and we fly away.
11 Who considers the power of your anger,
and your wrath according to the fear of you?

12[†] [n]So teach us to number our days
that we may get a heart of wisdom.
13[†] [o]Return, O LORD! [p]How long?
Have [q]pity on your servants!
14 Satisfy us in the [s]morning with your steadfast love,
that we may [t]rejoice and be glad all our days.
15 Make us glad for as many days as you have [u]afflicted us,
and for as many years as we have seen evil.
16[†] Let your [v]work be shown to your servants,
and your glorious power to their children.
17 Let the [x]favor [4] of the Lord our God be upon us,
and establish [y]the work of our hands upon us;
yes, establish the work of our hands!

My Refuge and My Fortress

PSALM 91 [†] He who dwells in [a]the shelter of the Most High
will abide in [b]the shadow of the Almighty.
2 I will say [1] to the LORD, “My [c]refuge and my [d]fortress,
my God, in whom I [e]trust.”

3[†] For he will deliver you from [f]the snare of the fowler
and from the deadly pestilence.
4 He will [g]cover you with his pinions,
and under his [h]wings you will [i]find refuge;
his [j]faithfulness is [k]a shield and buckler.
5 [l]You will not fear [m]the terror of the night,
nor the arrow that flies by day,
6 nor the pestilence that stalks in darkness,
nor the destruction that wastes at noonday.

7 A thousand may fall at your side,
ten thousand at your right hand,
but it will not come near you.
8 You will only look with your eyes

and [n] see the recompense of the wicked.

9 Because you have made the LORD your [o] dwelling place—
the Most High, who is my [c] refuge [2]—
10[†] [p] no evil shall be allowed to befall you,
[q] no plague come near your tent.

11 [r] For he will command his [s] angels concerning you
to [t] guard you in all your ways.
12 On their hands they will bear you up,
lest you [u] strike your foot against a stone.
13 You will tread on [v] the lion and the [w] adder;
the young lion and [x] the serpent you will [y] trample underfoot.

14[†] "Because he [z] holds fast to me in love, I will deliver him;
I will protect him, because he [a] knows my name.
15 When he [b] calls to me, I will answer him;
I will be with him in trouble;
I will rescue him and [c] honor him.
16 With [d] long life I will satisfy him
and [e] show him my salvation."

How Great Are Your Works

A Psalm. A Song for the Sabbath.

PSALM 92 [†] [f] It is good to give thanks to the LORD,
to sing praises to your name, [g] O Most High;
2 to declare your [h] steadfast love in [i] the morning,
and your [h] faithfulness by [i] night,
3 to the music of [j] the lute and [j] the harp,
to the melody of [j] the lyre.
4 For you, O LORD, have made me glad by your [k] work;
at [l] the works of your hands I sing for joy.

5 How [m] great are your works, O LORD!

Your [n] thoughts are very [o] deep!
6 [†] The stupid man cannot know;
the fool cannot understand this:
7 that though [p] the wicked sprout like grass
and all [q] evildoers flourish,
they are doomed to destruction forever;
8 but you, O LORD, are [r] on high forever.
9 [†] For behold, your enemies, O LORD,
for behold, your enemies shall perish;
all evildoers shall be [s] scattered.

10 [†] But you have exalted my [t] horn like that of [u] the wild ox;
you have [v] poured over me [1] fresh oil.
11 My [w] eyes have seen the downfall of my enemies;
my ears have heard the doom of my evil assailants.

12 [†] [x] The righteous flourish like the palm tree
and grow like a cedar in Lebanon.
13 They are planted in the house of the LORD;
they flourish in [y] the courts of our God.
14 They still bear fruit in old age;
they are ever full of sap and green,
15 [z] to declare that the LORD is upright;
he is my [a] rock, and there is [b] no unrighteousness in him.

The LORD Reigns

PSALM 93 [†] [c] The LORD reigns; he is [d] robed in majesty;
the LORD is [e] robed; he has [f] put on strength as his belt.
[g] Yes, the world is established; [h] it shall never be moved.
2 [i] Your throne is established from of old;
[j] you are from everlasting.

3 [†] [k] The floods have lifted up, O LORD,
the floods have lifted up their voice;

the floods lift up their roaring.
4 Mightier than the thunders of many waters,
mightier than the waves of the sea,
[l]the LORD [m]on high is mighty!

5[†] Your [n]decrees are very trustworthy;
[o]holiness befits your house,
O LORD, forevermore.

The LORD Will Not Forsake His People

PSALM 94 [†] O LORD, God of [p]vengeance,
O God of vengeance, [q]shine forth!
2[†] [r]Rise up, O [s]judge of the earth;
repay to the [t]proud what they deserve!
3 O LORD, [u]how long shall the wicked,
how long shall [v]the wicked exult?
4[†] They pour out their [w]arrogant words;
all [x]the evildoers boast.
5 They [y]crush your people, O LORD,
and afflict your heritage.
6 They kill [z]the widow and the sojourner,
and murder [z]the fatherless;
7 [a]and they say, “The LORD does not see;
the God of Jacob does not perceive.”

8[†] [b]Understand, O dullest of the people!
Fools, when will you be wise?
9 [c]He who planted the ear, does he not hear?
He who formed the eye, does he not see?
10 He who [d]disciplines the nations, does he not rebuke?
He who [e]teaches man knowledge—
11 [f]the LORD—knows the thoughts of man,
that they are [g]but a breath. [1]

12[†] [h]Blessed is the man whom you [i]discipline, O LORD,
and whom you teach out of your law,
13 to give him [j]rest from [k]days of trouble,
until [l]a pit is dug for the wicked.
14[†] [m]For the LORD will not forsake his [n]people;
he will not abandon his [n]heritage;
15 for [o]justice will return to the righteous,
and all the upright in heart will [p]follow it.

16[†] [q]Who rises up for me against the wicked?
Who stands up for me against evildoers?
17 [r]If the LORD had not been my help,
my soul would soon have lived in the land of [s]silence.
18 When I thought, [t]“My foot slips,”
your steadfast love, O LORD, [u]held me up.
19[†] When the cares of my heart are many,
your consolations cheer my soul.
20[†] Can [w]wicked rulers be allied with you,
those who frame injustice by [x]statute?
21 They [y]band together against the life of the righteous
and condemn [z]the innocent to death. [2]
22[†] But the LORD has become my [a]stronghold,
and my God [b]the rock of my [c]refuge.
23 He will bring back on them [d]their iniquity
and [e]wipe them out for their wickedness;
the LORD our God will wipe them out.

Let Us Sing Songs of Praise

PSALM 95 [†] Oh come, let us sing to the LORD;
let us [f]make a joyful noise to [g]the rock of our salvation!
2 Let us [h]come into his presence with thanksgiving;
let us [f]make a joyful noise to him with songs of praise!
3 For the LORD is [i]a great God,

and a great King [j] above all gods.
[4] In his hand are the depths of the earth;
the heights of the mountains are his also.
[5] The sea is his, for [k] he made it,
and his hands formed [k] the dry land.

[6] Oh come, let us worship and bow down;
let us [l] kneel before the Lord, our [m] Maker!
[7][†] For he is our [n] God,
and we are the people of his [o] pasture,
and the sheep of his hand.
[p] Today, if you [q] hear his voice,
[8] [r] do not harden your hearts, as at [s] Meribah,
as on the day at [t] Massah in the wilderness,
[9] when your fathers put me to the [u] test
and put me to the proof, though they had seen my [v] work.
[10] [w] For forty years I loathed that generation
and said, “They are a people who go astray in their heart,
and they have not known [x] my ways.”
[11][†] Therefore I [y] swore in my wrath,
“They shall not enter [z] my rest.”

Worship in the Splendor of Holiness

PSALM 96 [†] [a] Oh sing to the LORD [b] a new song;
sing to the LORD, all the earth!
2 Sing to the LORD, bless his name;
[c] tell of his salvation from day to day.
3 Declare his glory among the nations,
his marvelous works among all the peoples!
4 [†] For [d] great is the LORD, and [e] greatly to be praised;
he is to be feared above [f] all gods.
5 For all the gods of the peoples are worthless idols,
but the LORD [g] made the heavens.
6 Splendor and majesty are before him;
[h] strength and beauty are in his sanctuary.

7 [†] Ascribe to the LORD, O [i] families of the peoples,
[j] ascribe to the LORD glory and strength!
8 Ascribe to the LORD [k] the glory due his name;
bring [l] an offering, and [m] come into his courts!
9 Worship the LORD in [n] the splendor of holiness; [1]
[o] tremble before him, all the earth!

10 [†] Say among the nations, [p] “The LORD reigns!
Yes, the world is established; it shall never be moved;
he will [q] judge the peoples with equity.”

11 Let [r] the heavens be glad, and let [s] the earth rejoice;
let [t] the sea roar, and all that fills it;
12 let [u] the field exult, and everything in it!
Then shall all [v] the trees of the forest sing for joy
13 before the LORD, for he comes,
for he comes [w] to judge the earth.
He will judge the world in righteousness,
and the peoples in his faithfulness.

The Lord Reigns

PSALM 97 [†] [x] The Lord reigns, [y] let the earth rejoice;
let the many [z] coastlands be glad!
2 [a] Clouds and thick darkness are all around him;
[b] righteousness and justice are the foundation of his throne.
3 [c] Fire goes before him
and burns up his adversaries all around.
4 His [d] lightnings light up the world;
the earth sees and [e] trembles.
5 The mountains [f] melt like [g] wax before the Lord,
before [h] the Lord of all the earth.

6 [†] [i] The heavens proclaim his righteousness,
and all [j] the peoples see his glory.
7 All worshipers of images are [k] put to shame,
who make their boast in [l] worthless idols;
[m] worship him, all you gods!

8 Zion hears and [n] is glad,
and the daughters of Judah rejoice,
because of your judgments, O Lord.
9 For you, O Lord, are [o] most high over all the earth;
you are exalted far above [p] all gods.

10 [†] O you who love the Lord, [q] hate evil!
He [r] preserves the lives of his [s] saints;
he [t] delivers them from the hand of the wicked.
11 [†] [u] Light [v] is sown [1] for the righteous,
and joy for the upright in heart.
12 [w] Rejoice in the Lord, O you righteous,
and [x] give thanks to his holy name!

Make a Joyful Noise to the LORD

A Psalm.

PSALM 98 [†] Oh sing to the LORD [y] a new song,
for he has done [z] marvelous things!
His [a] right hand and his holy arm
have worked salvation for him.
[2] The LORD has [b] made known his salvation;
he has [c] revealed his righteousness in [d] the sight of the nations.
[3] He has [e] remembered his [f] steadfast love and faithfulness
to the house of Israel.
All [g] the ends of the earth have seen
[h] the salvation of our God.

[4][†] [i] Make a joyful noise to the LORD, all the earth;
[j] break forth into joyous song and sing praises!
[5] Sing praises to the LORD with the lyre,
with the lyre and the [k] sound of melody!
[6] With [l] trumpets and the sound of [m] the horn
[i] make a joyful noise before the King, the LORD!

[7][†] [n] Let the sea roar, and [o] all that fills it;
[o] the world and those who dwell in it!
[8] Let the rivers [p] clap their hands;
let [q] the hills sing for joy together
[9] before the LORD, for he comes
to [r] judge the earth.
He will judge the world with righteousness,
and the peoples with equity.

The LORD Our God Is Holy

PSALM 99 [†] [s] The LORD reigns; [t] let the peoples tremble!
He [u] sits enthroned upon the cherubim; [v] let the earth quake!
[2] The LORD is [w] great in Zion;

he is [x]exalted over all the peoples.
[3] Let them praise your [y]great and awesome name!
[z]Holy is he!
[4][†] [a]The King in his might [b]loves justice. [1]
You have established equity;
you have executed justice
and righteousness in Jacob.
[5] [c]Exalt the LORD our God;
[d]worship at his [e]footstool!
[z]Holy is he!

[6][†] [f]Moses and Aaron were among his [g]priests,
Samuel also was among those who [h]called upon his name.
They [i]called to the LORD, and he answered them.
[7] In [j]the pillar of the cloud he spoke to them;
they [k]kept his testimonies
and the statute that he gave them.

[8][†] O LORD our God, you answered them;
you were [l]a forgiving God to them,
but [m]an avenger of their wrongdoings.
[9] Exalt the LORD our God,
and worship at his [n]holy mountain;
for the LORD our God is holy!

His Steadfast Love Endures Forever

A Psalm for [o]giving thanks.

PSALM 100 [†] [p]Make a joyful noise to the LORD, all the earth!
[2] [q]Serve the LORD with gladness!
[r]Come into his presence with singing!

[3][†] Know that [s]the LORD, he is God!
It is he who [t]made us, and [u]we are his; [1]
we are his [v]people, and [w]the sheep of his pasture.

[4][†] [x]Enter his gates with thanksgiving,
and his [y]courts with praise!
Give thanks to him; [z]bless his name!

[5][†] [a]For the LORD is good;
his steadfast love endures forever,
and his [b]faithfulness to all generations.

I Will Walk with Integrity

A Psalm of David.

PSALM 101 [†] I will sing of [c]steadfast love and justice;
to you, O LORD, I will make music.
[2] I will [d]ponder the way [e]that is blameless.
Oh when will you [f]come to me?
I will [g]walk with [h]integrity of heart
within my house;
[3] I will not set before my eyes
anything [i]that is worthless.
I hate the work of those who [j]fall away;
it shall not cling to me.
[4] [k]A perverse heart shall be far from me;
I will [l]know nothing of evil.

[5][†] Whoever slanders his neighbor [m]secretly
I will [n]destroy.
Whoever has a [o]haughty look and an [p]arrogant heart
I will not endure.

[6][†] I will look with favor on the faithful in the land,
that they may dwell with me;
he who walks in [q]the way that is blameless
shall minister to me.

[7] No one who [r]practices deceit

shall dwell in my house;
no one who utters lies
shall [s] continue before my eyes.

8 [t] Morning by morning I will destroy
all the wicked in the land,
[u] cutting off all [v] the evildoers
from [w] the city of the LORD.

Do Not Hide Your Face from Me

A Prayer of one afflicted, when he is [x]*faint and* [y]*pours out his complaint before the LORD.*

PSALM 102 [†] [z]Hear my prayer, O LORD;
let my cry [a]come to you!
[2] [b]Do not hide your face from me
in [c]the day of my distress!
[d]Incline your ear to me;
[e]answer me speedily [f]in the day when I call!

[3][†] For my days [g]pass away like smoke,
and my [h]bones burn like a furnace.
[4] My heart is [i]struck down like grass and [j]has withered;
I [k]forget to eat my bread.
[5] Because of my loud groaning
my [l]bones cling to my flesh.
[6] I am like [m]a desert owl of the wilderness,
like an owl [1] of the waste places;
[7] I [n]lie awake;
I am like a lonely sparrow on the housetop.
[8] All the day my enemies taunt me;
those who [o]deride me [p]use my name for a curse.
[9] For I eat ashes like bread
and [q]mingle tears with my drink,
[10] because of your indignation and anger;
for you have [r]taken me up and [s]thrown me down.
[11] My days are like [t]an evening shadow;
I [j]wither away like grass.

[12][†] But you, O LORD, are [u]enthroned forever;
you [v]are remembered throughout all generations.
[13] You will [w]arise and have [x]pity on Zion;
it is the time to favor her;

[y]the appointed time has come.
14 For your servants hold her [z]stones dear
and have pity on her dust.
15 Nations will [a]fear the name of the LORD,
and all [b]the kings of the earth will fear your glory.
16 For the LORD [c]builds up Zion;
he [d]appears in his glory;
17 he [e]regards the prayer of the destitute
and does not despise their prayer.

18[†] Let this be [f]recorded for [g]a generation to come,
so that [h]a people yet to be created may praise the LORD:
19 that he [i]looked down from his holy height;
from heaven the LORD looked at the earth,
20 to hear [j]the groans of the prisoners,
to set free [k]those who were doomed to die,
21 that they may [l]declare in Zion the name of the LORD,
and in Jerusalem his praise,
22 when [m]peoples gather together,
and kingdoms, to worship the LORD.

23[†] He has broken my strength in midcourse;
he [n]has shortened my days.
24 "O my God," [o]I say, "take me not away
in the midst of my days—
[p]you whose years endure
throughout all generations!"

25[†] [q]Of old you laid the foundation of the earth,
and [r]the heavens are the work of your hands.
26 [s]They will perish, but [t]you will remain;
they will all wear out like a garment.
You will change them like a robe, and they will pass away,
27 but [u]you are the same, and your years have no end.
28[†] [v]The children of your servants [w]shall dwell secure;

[x] their offspring shall be established before you.

Bless the LORD, O My Soul

Of David.

PSALM 103 [†] [y] Bless the LORD, O my soul,
and all that is within me,
bless his holy name!
2 [y] Bless the LORD, O my soul,
and [z] forget not all his benefits,
3 [†] who [a] forgives all your iniquity,
who [b] heals all your diseases,
4 who [c] redeems your life from the pit,
who [d] crowns you with steadfast love and mercy,
5 who [e] satisfies you with good
so that your youth is renewed like [f] the eagle’s.

6 [†] The LORD works [g] righteousness
and justice for all who are oppressed.
7 [†] He made known his [h] ways to Moses,
his [i] acts to the people of Israel.
8 [†] The LORD is [j] merciful and gracious,
slow to anger and abounding in steadfast love.
9 [k] He will not always chide,
nor will he [l] keep his anger forever.
10 He does not deal with us [m] according to our sins,
nor repay us according to our iniquities.
11 For [n] as high as the heavens are above the earth,
so great is his [o] steadfast love toward [p] those who fear him;
12 as far as the east is from the west,
so far does he [q] remove our transgressions from us.
13 As [r] a father shows compassion to his children,
so the LORD shows compassion [p] to those who fear him.
14 [†] For he knows our frame;[1]

he [s]remembers that we are dust.

[15] As for man, his days are like [t]grass;
he flourishes like [u]a flower of the field;
[16] for [v]the wind passes over it, and [w]it is gone,
and [x]its place knows it no more.
[17][†] But [y]the steadfast love of the LORD is from everlasting to everlasting on [p]those who fear him,
and his righteousness to [z]children’s children,
[18] to those who [a]keep his covenant
and [b]remember to do his commandments.
[19] The LORD has [c]established his throne in the heavens,
and his [d]kingdom rules over all.

[20][†] Bless the LORD, O you [e]his angels,
you [f]mighty ones who [g]do his word,
obeying the voice of his word!
[21] Bless the LORD, all his [h]hosts,
his [i]ministers, who do his will!
[22] [j]Bless the LORD, all his works,
in all places of his dominion.
[k]Bless the LORD, O my soul!

O LORD My God, You Are Very Great

PSALM 104 [†] [l]Bless the LORD, O my soul!
O LORD my God, you are [m]very great!
[n]You are clothed with splendor and majesty,
[2] covering yourself with light as with a garment,
[o]stretching out the heavens [p]like a tent.
[3] He [q]lays the beams of his [r]chambers on the waters;
he makes [s]the clouds his chariot;
he rides on [t]the wings of the wind;
[4] he [u]makes his messengers winds,

his [v]ministers [w]a flaming fire.

5[†] He [x]set the earth on its foundations,
so that it should never be moved.
6 You [y]covered it with the deep as with a garment;
the waters stood above the mountains.
7 At [z]your rebuke they fled;
at [a]the sound of your thunder they [b]took to flight.
8 The mountains rose, the valleys sank down
to the place that you [c]appointed for them.
9 You set [d]a boundary that they may not pass,
so that they [e]might not again cover the earth.

10[†] You make springs gush forth in the valleys;
they flow between the hills;
11 they [f]give drink to every beast of the field;
the wild donkeys quench their thirst.
12 Beside them the birds of the heavens dwell;
they sing among the branches.
13 [g]From your lofty abode you [h]water the mountains;
the earth is satisfied with the fruit of your work.

14[†] You cause [i]the grass to grow for the livestock
and [j]plants for man to cultivate,
that he may bring forth [k]food from the earth
15[†] and [l]wine to gladden the heart of man,
[m]oil to make his face shine
and bread to [n]strengthen man's heart.

16 The trees of the LORD are watered abundantly,
[o]the cedars of Lebanon [p]that he planted.
17 In them the birds build their nests;
the stork has her home in the fir trees.
18 The high mountains are for [q]the wild goats;
the rocks are a refuge for [r]the rock badgers.

19[†] He made the moon to mark the [s] seasons; [1]
the sun knows its time for setting.
20 [t] You make darkness, and it is night,
when all the beasts of the forest creep about.
21 [u] The young lions roar for their prey,
seeking their food from God.
22 When the sun rises, they steal away
and lie down in their [v] dens.
23 [w] Man goes out to his work
and to his labor until the evening.

24 O Lord, how manifold are your works!
In [x] wisdom have you made them all;
the earth is full of your creatures.
25[†] Here is the sea, great and wide,
[y] which teems with creatures innumerable,
living things both small and great.
26 There go the ships,
and [z] Leviathan, which you formed to [a] play in it. [2]

27[†] These [b] all look to you,
to [c] give them their food in due season.
28 When you give it to them, they gather it up;
when you [d] open your hand, they are filled with good things.
29 When you [e] hide your face, they are [f] dismayed;
when you [g] take away their breath, they die
and [h] return to their dust.
30 When you [i] send forth your Spirit, [3] they are created,
and you [j] renew the face of the ground.

31[†] May the glory of the Lord [k] endure forever;
may the Lord [l] rejoice in his works,
32 who looks on the earth and it [m] trembles,
who [n] touches the mountains and they smoke!

[33] I will sing to the LORD [o] as long as I live;
I will sing praise to my God while I have being.
[34] May my [p] meditation be pleasing to him,
for I rejoice in the LORD.
[35] Let [q] sinners be consumed from the earth,
and let the wicked be no more!
[r] Bless the LORD, O my soul!
[s] Praise the LORD!

Tell of All His Wonderful Works

PSALM 105 [†] [t] Oh give thanks to the LORD; [u] call upon his name;
[v] make known his deeds among the peoples!
[2] Sing to him, sing praises to him;
[w] tell of all his wondrous works!
[3] Glory in his holy name;
let the hearts of those who seek the LORD rejoice!
[4] Seek the LORD and his [x] strength;
[y] seek his presence continually!
[5] Remember the [z] wondrous works that he has done,
his miracles, and [a] the judgments he uttered,
[6] O offspring of [b] Abraham, his servant,
children of Jacob, his [c] chosen ones!

[7][†] He is the LORD our God;
his [d] judgments are in all the earth.
[8][†] He [e] remembers his covenant forever,
the word that he commanded, for [f] a thousand generations,
[9] [g] the covenant that he made with Abraham,
his [h] sworn promise to Isaac,
[10][†] which he confirmed to [i] Jacob as a statute,
to Israel as an everlasting covenant,
[11] saying, [j] "To you I will give the land of Canaan
as [k] your portion for an inheritance."

12[†] When they were [l] few in number,
of little account, and [m] sojourners in it,
13 wandering from nation to nation,
from one kingdom to another people,
14 he [n] allowed no one to oppress them;
he [o] rebuked kings on their account,
15[†] saying, [p] “Touch not my anointed ones,
do my prophets no harm!”

16[†] When he [q] summoned a famine on the land
and [r] broke all supply [1] of bread,
17 he had [s] sent a man ahead of them,
Joseph, who was [t] sold as a slave.
18 His [u] feet were hurt with fetters;
his neck was put in a collar of iron;
19 until [v] what he had said came to pass,
the word of the LORD [w] tested him.
20 [x] The king sent and [y] released him;
the ruler of the peoples set him free;
21 he [z] made him lord of his house
and ruler of all his possessions,
22 to bind [2] his princes at his pleasure
and to teach his elders wisdom.

23 Then [a] Israel came to Egypt;
Jacob [b] sojourned in [c] the land of Ham.
24[†] And the LORD [d] made his people very fruitful
and made them stronger than their foes.
25 He [e] turned their hearts to hate his people,
to [f] deal craftily with his servants.

26 He [g] sent Moses, his servant,
and Aaron, [h] whom he had chosen.
27 [i] They performed his signs among them
and miracles in [c] the land of Ham.

28 He [j] sent darkness, and made the land dark;
they [k] did not rebel [3] against his words.
29 He turned their waters into blood
and [l] caused their fish to die.
30 Their land swarmed with frogs,
even in [m] the chambers of their kings.
31 He spoke, and there came [n] swarms of flies,
[o] and gnats throughout their country.
32 He gave them hail for rain,
and fiery [p] lightning bolts through their land.
33 He struck down their vines and fig trees,
and [q] shattered the trees of their country.
34 He spoke, and the [r] locusts came,
young locusts without number,
35 which devoured all the vegetation in their land
and ate up the fruit of their ground.
36[†] He [s] struck down all the firstborn in their land,
[s] the firstfruits of all their strength.

37 Then he brought out Israel with [t] silver and gold,
and there was none among his tribes who stumbled.
38 [u] Egypt was glad when they departed,
for [v] dread of them had fallen upon it.

39 He [w] spread a cloud for a covering,
and fire to give light by night.
40 [x] They asked, and he [y] brought quail,
and gave them [z] bread from heaven in abundance.
41 He opened the rock, and [a] water gushed out;
it flowed through [b] the desert like a river.
42[†] For he [c] remembered his holy promise,
and [d] Abraham, his servant.

43 So he brought his people out with joy,

his [d] chosen ones with [e] singing.
44 And he [f] gave them the lands of the nations,
and they took possession of the fruit of the peoples’ toil,
45 that they might [g] keep his statutes
and [h] observe his laws.
[i] Praise the LORD!

Give Thanks to the LORD, for He Is Good

PSALM 106 [†] [i] Praise the LORD!
[j] Oh give thanks to the LORD, [k] for he is good,
[l] for his steadfast love endures forever!
2 Who can utter the mighty deeds of the LORD,
or declare all his praise?
3 Blessed are they who observe justice,
who [m] do righteousness at all times!

4[†] [n] Remember me, O LORD, when you show favor to your people;
help me when you save them, [1]
5 that I may look upon the prosperity of your [o] chosen ones,
that I may rejoice in the gladness of your nation,
that I may glory with your inheritance.

6[†] [p] Both we and [q] our fathers have sinned;
we have committed iniquity; we have done wickedness.
7[†] Our fathers, when they were in Egypt,
did not consider your wondrous works;
they [r] did not remember the abundance of your steadfast love,
but [s] rebelled by the sea, at the Red Sea.
8 Yet he saved them [t] for his name’s sake,
[u] that he might make known his mighty power.
9 He [v] rebuked the Red Sea, and it [w] became dry,
and he [x] led them through the deep as through a desert.
10 So he [y] saved them from the hand of the foe
and [z] redeemed them from the power of the enemy.

11 And [a] the waters covered their adversaries;
not one of them was left.
12 Then [b] they believed his words;
they [c] sang his praise.

13[†] But they soon [d] forgot his works;
they did not wait for [e] his counsel.
14 But they had [f] a wanton craving in the wilderness,
and [g] put God to the test in the desert;
15 he [h] gave them what they asked,
but sent [i] a wasting disease among them.

16[†] When men in the camp [j] were jealous of Moses
and Aaron, [k] the holy one of the LORD,
17 [l] the earth opened and swallowed up Dathan,
and covered the company of Abiram.
18 [m] Fire also broke out in their company;
the flame burned up the wicked.

19[†] They [n] made a calf in Horeb
and worshiped a metal image.
20 They [o] exchanged the glory of God [2]
for the image of an ox that eats grass.
21 They [p] forgot God, their Savior,
who had done great things in Egypt,
22 wondrous works in [q] the land of Ham,
and awesome deeds by the Red Sea.
23 Therefore [r] he said he would destroy them—
had not Moses, his [s] chosen one,
[t] stood in the breach before him,
to turn away his wrath from destroying them.

24[†] Then they [u] despised [v] the pleasant land,
having [w] no faith in his promise.
25 They [x] murmured in their tents,

and did not obey the voice of the LORD.
[26] Therefore he [y] raised his hand and swore to them
that he would make them fall in the wilderness,
[27] and would make their offspring fall among the nations,
[z] scattering them among the lands.

[28][†] Then they [a] yoked themselves to the [a] Baal of Peor,
and ate sacrifices offered to [b] the dead;
[29] they provoked the LORD to anger with their deeds,
and a plague broke out among them.
[30] Then [c] Phinehas stood up and intervened,
and the plague was stayed.
[31] And that was [d] counted to him as righteousness
from generation to generation forever.

[32][†] They [e] angered him at the waters of Meribah,
and it went ill with Moses on their account,
[33] for they [f] made his spirit bitter, [3]
and he [g] spoke rashly with his lips.

[34][†] They did not [h] destroy the peoples,
[i] as the LORD commanded them,
[35] but they [j] mixed with the nations
and learned to do as they did.
[36] They served their idols,
which became [k] a snare to them.
[37] They [l] sacrificed their sons
and their daughters to [m] the demons;
[38] they poured out innocent blood,
the blood of their sons and daughters,
whom they sacrificed to the idols of Canaan,
and the land was [n] polluted with blood.
[39] Thus they [o] became unclean by their acts,
and [p] played the whore in their deeds.

40 Then [q] the anger of the LORD was kindled against [r] his people,
and he abhorred his [r] heritage;
41 he [s] gave them into the hand of the nations,
so that those who hated them ruled over them.
42 Their enemies [t] oppressed them,
and they were brought into subjection under their power.
43 [u] Many times he delivered them,
but they were rebellious in their [v] purposes
and were [w] brought low through their iniquity.

44 Nevertheless, he looked upon their distress,
when he [x] heard their cry.
45 For their sake he [y] remembered his covenant,
and [z] relented according to [a] the abundance of his steadfast love.
46 He caused them to be [b] pitied
by all those who held them captive.

47 [c] Save us, O LORD our God,
and [d] gather us from among the nations,
that we may give thanks to your holy name
and glory in your praise.

48[†] [e] Blessed be the LORD, the God of Israel,
from everlasting to everlasting!
[e] And let all the people say, “Amen!”
[f] Praise the LORD!

BOOK FIVE

Let the Redeemed of the Lord Say So

PSALM **107** [†] [g] Oh give thanks to the Lord, [h] for he is good,
for his steadfast love endures forever!
2 Let [i] the redeemed of the Lord say so,
whom he has [j] redeemed from trouble [1]
3 and [k] gathered in from the lands,
from the east and from the west,
from the north and from the south.

4 [†] Some [l] wandered in desert wastes,
finding no way [m] to a city to dwell in;
5 hungry and thirsty,
their soul [n] fainted within them.
6 Then they [o] cried to the Lord in their trouble,
and he delivered them from their distress.
7 He led them by [p] a straight way
till they reached [m] a city to dwell in.
8 [q] Let them thank the Lord for his steadfast love,
for his wondrous works to the children of man!
9 For he [r] satisfies the longing soul,
[s] and the hungry soul he fills with good things.

10 [†] [t] Some sat in darkness and in [u] the shadow of death,
prisoners in [v] affliction and in irons,
11 for they [w] had rebelled against the words of God,
and [x] spurned the counsel of the Most High.
12 So he bowed their hearts down with hard labor;
they fell down, [y] with none to help.
13 [z] Then they cried to the Lord in their trouble,
and he delivered them from their distress.
14 He brought them out of [a] darkness and the shadow of death,
and [b] burst their bonds apart.

15 [c] Let them thank the LORD for his steadfast love,
for his wondrous works to the children of man!
16 For he [d] shatters the doors of bronze
and cuts in two the bars of iron.

17[†] Some were [e] fools through their sinful ways,
and because of their iniquities suffered affliction;
18 [f] they loathed any kind of food,
and they [g] drew near to [h] the gates of death.
19 [i] Then they cried to the LORD in their trouble,
and he delivered them from their distress.
20 He [j] sent out his word and [k] healed them,
and [l] delivered them from their destruction.
21 [m] Let them thank the LORD for his steadfast love,
for his wondrous works to the children of man!
22 And let them [n] offer sacrifices of thanksgiving,
and [o] tell of his deeds in [p] songs of joy!

23[†] Some [q] went down to the sea in ships,
doing business on the great waters;
24 they saw the deeds of the LORD,
his wondrous works in the deep.
25 For he [r] commanded and [s] raised the stormy wind,
which lifted up the waves of the sea.
26 They mounted up to heaven; they went down to the depths;
their courage [t] melted away in their evil plight;
27 they reeled and [u] staggered like drunken men
and [v] were at their wits' end. [2]
28 [w] Then they cried to the LORD in their trouble,
and he delivered them from their distress.
29 He [x] made the storm be still,
and the waves of the sea were hushed.
30 Then they were glad that the waters [3] were quiet,
and he brought them to their desired haven.
31 [y] Let them thank the LORD for his steadfast love,

for his wondrous works to the children of man!
32 Let them [z] extol him in [a] the congregation of the people,
and praise him in the assembly of the elders.

33[†] He [b] turns rivers into a desert,
springs of water into thirsty ground,
34 [c] a fruitful land into a salty waste,
because of the evil of its inhabitants.
35 He [d] turns a desert into pools of water,
[e] a parched land into springs of water.
36 And there he lets the hungry dwell,
and they establish [f] a city to live in;
37 they sow fields and plant vineyards
and get a fruitful yield.
38 [g] By his blessing they multiply greatly,
and he does not let their livestock diminish.

39 When they are diminished and brought low
through oppression, evil, and sorrow,
40 [h] he pours contempt on princes
and [i] makes them wander [j] in trackless wastes;
41 but [k] he raises up the needy out of affliction
and [l] makes their families like flocks.
42 [m] The upright see it and are glad,
and [n] all wickedness shuts its mouth.

43[†] [o] Whoever is wise, let him attend to these things;
let them consider the steadfast love of the LORD.

With God We Shall Do Valiantly

A Song. A Psalm of David.

PSALM 108 [†] [p] My heart is steadfast, O God!
I will sing and make melody with all my being! [1]
2 Awake, O harp and lyre!

I will awake the dawn!
[3] I will give thanks to you, O LORD, among the peoples;
I will sing praises to you among the nations.
[4] For your steadfast love is great [q] above the heavens;
your faithfulness reaches to the clouds.

[5][†] Be exalted, O God, above the heavens!
Let your glory be over all the earth!
[6] [r] That your beloved ones may be delivered,
give salvation by your right hand and answer me!

[7][†] God has promised in his holiness: [2]
"With exultation I will divide up Shechem
and portion out the Valley of Succoth.
[8] Gilead is mine; Manasseh is mine;
Ephraim is my helmet,
Judah my scepter.
[9] Moab is my washbasin;
upon Edom I cast my shoe;
[s] over Philistia I shout in triumph."

[10][†] Who will bring me to the fortified city?
Who will lead me to Edom?
[11] Have you not rejected us, O God?
You do not go out, O God, with our armies.
[12] Oh grant us help against the foe,
for vain is the salvation of man!
[13] With God we shall do valiantly;
it is he who will tread down our foes.

Help Me, O LORD My God

To the choirmaster. A Psalm of David.

PSALM 109 [†] [t] Be not silent, O [u] God of my praise!
[2] For wicked and [v] deceitful mouths are opened against me,
speaking against me with lying tongues.

[3] They encircle me with words of hate,
and attack me [w]without cause.
[4] In return for my love they [x]accuse me,
but I [y]give myself to prayer. [1]
[5][†] So they [z]reward me evil for good,
and hatred for my love.

[6][†] [a]Appoint a wicked man [b]against him;
let an accuser stand [c]at his right hand.
[7] When he is tried, let him come forth guilty;
let his [d]prayer be counted as sin!
[8][†] May his [e]days be few;
may [f]another take his [g]office!
[9][†] May his [h]children be fatherless
and his wife a widow!
[10] May his children [i]wander about and beg,
[j]seeking food far from the ruins they inhabit!
[11] May [k]the creditor seize all that he has;
may [k]strangers plunder the fruits of his toil!
[12] Let there be none to [l]extend kindness to him,
nor any to [m]pity his fatherless children!
[13] May his [n]posterity be cut off;
may his [o]name be blotted out in the second generation!
[14] May [p]the iniquity of his fathers be remembered before the LORD,
and let not the sin of his mother be [q]blotted out!
[15] [r]Let them be before the LORD continually,
that he may [s]cut off the memory of them from the earth!

[16][†] For he did not remember to show kindness,
but pursued [t]the poor and needy
and [u]the brokenhearted, to put them to death.
[17] [v]He loved to curse; let curses come [2] upon him!
He did not delight in blessing; may it be far [3] from him!
[18] He [w]clothed himself with cursing as his coat;

may it [x] soak [4] into his body like water,
like oil into his bones!
19 May it be like a garment that he wraps around him,
like a belt that he puts on every day!
20 May this be the reward of my [y] accusers from the LORD,
of those who speak evil against my life!

21[†] But you, O GOD my Lord,
deal on my behalf [z] for your name's sake;
because your [a] steadfast love is good, deliver me!
22 For I am [b] poor and needy,
and my heart is stricken within me.
23 I am gone like [c] a shadow at evening;
I am [d] shaken off like a locust.
24 My knees are weak [e] through fasting;
my [f] body has become gaunt, with no fat.
25 I am [g] an object of scorn to my accusers;
when they see me, they [h] wag their heads.

26 [i] Help me, O LORD my God!
Save me according to your steadfast love!
27 Let them [j] know that this is your hand;
you, O LORD, have done it!
28 [k] Let them curse, but you will bless!
They arise and are put to shame, but [l] your servant will be glad!
29 May my accusers be [m] clothed with dishonor;
may they [n] be wrapped in their own shame as in a cloak!

30[†] With my mouth I will give great thanks to the LORD;
I will [o] praise him in the midst of the throng.
31 For he stands [p] at the right hand of the needy one,
to save him from those who condemn his soul to death.

Sit at My Right Hand

A Psalm of David.

PSALM 110 [†] [q] The LORD says to my Lord:
[r] "Sit at my right hand,
[s] until I make your enemies your [t] footstool."

2 [†] The LORD sends forth [u] from Zion
[v] your mighty scepter.
[w] Rule in the midst of your enemies!
3 [x] Your people will [y] offer themselves freely
on the day of your [z] power, [1]
in [a] holy garments; [2]
from the womb of the morning,
the dew of your youth will be yours. [3]
4 [†] [b] The LORD has [c] sworn
and will [d] not change his mind,
[e] "You are [f] a priest [g] forever
after the order of [h] Melchizedek."

5 [†] The Lord is at your [i] right hand;
he will [j] shatter kings on [k] the day of his wrath.
6 He will [l] execute judgment among the nations,
[m] filling them with corpses;
he will [n] shatter chiefs [4]
over the wide earth.
7 He will [o] drink from the brook by the way;
therefore he will lift up his head.

Great Are the LORD's Works

PSALM 111 [†] [1] [p] Praise the LORD!
I [q] will give thanks to the LORD with my whole heart,
in the company of [r] the upright, in the congregation.
2 [†] Great are the [s] works of the LORD,

[t] studied by all who delight in them.
3[†] [u] Full of splendor and majesty is his work,
and his [v] righteousness endures forever.
4[†] He has [w] caused his wondrous works to be remembered;
the LORD is gracious and merciful.
5[†] He provides food for those who fear him;
he [x] remembers his covenant forever.
6[†] He has shown his people the power of his works,
in giving them the inheritance of the nations.
7[†] The works of his hands are faithful and just;
all his precepts are [y] trustworthy;
8 they are [z] established forever and ever,
to be performed with [a] faithfulness and uprightness.
9 He sent [b] redemption to his people;
he has [c] commanded his covenant forever.
[d] Holy and awesome is his name!
10 [e] The fear of the LORD is the beginning of wisdom;
all those who practice it have [f] a good understanding.
His [g] praise endures forever!

The Righteous Will Never Be Moved

PSALM 112 [†] [1] [h] Praise the LORD!
[i] Blessed is the man who fears the LORD,
who [j] greatly delights in his commandments!
2 His [k] offspring will be mighty in the land;
[l] the generation of the upright will be blessed.
3[†] [m] Wealth and riches are in his house,
and his [n] righteousness endures forever.
4[†] Light dawns in the darkness [o] for the upright;
he is gracious, merciful, and [p] righteous.
5 It is well with the man who [q] deals generously and lends;
who conducts his affairs with justice.
6 For the righteous will [r] never be moved;

[s] he will be remembered forever.
7 He is not [t] afraid of bad news;
his [u] heart is firm, [v] trusting in the LORD.
8 His heart is steady; he will not be afraid,
until he looks in triumph on his adversaries.
9 He has [w] distributed freely; he has given to the poor;
his righteousness endures forever;
his [x] horn is exalted in honor.
10[†] The wicked man sees it and is angry;
he [y] gnashes his teeth and [z] melts away;
[a] the desire of the wicked will perish!

Who Is like the LORD Our God?

PSALM 113 [†] [b] Praise the LORD!
[c] Praise, O [d] servants of the LORD,
praise the name of the LORD!

2 [e] Blessed be the name of the LORD
from this time forth and forevermore!
3 [f] From the rising of the sun to its setting,
[g] the name of the LORD is [h] to be praised!

4[†] The LORD is [i] high above all nations,
and his [j] glory above the heavens!
5 [k] Who is like the LORD our God,
who is seated on high,
6 who [l] looks far down
on the heavens and the earth?
7 He [m] raises the poor from the dust
and lifts the needy from the ash heap,
8 to make them [n] sit with princes,
with the princes of his people.
9 He [o] gives the barren woman a home,
making her the joyous mother of children.

[b] Praise the LORD!

Tremble at the Presence of the Lord

PSALM 114 [†] When [p] Israel went out from Egypt,
the house of Jacob from [q] a people of strange language,
2 Judah became his [r] sanctuary,
Israel his dominion.

3 [†] [s] The sea looked and fled;
[t] Jordan turned back.
4 [u] The mountains skipped like rams,
the hills like lambs.

5 What [v] ails you, O sea, that you flee?
O Jordan, that you turn back?
6 O mountains, that you skip like rams?
O hills, like lambs?

7 [†] [w] Tremble, O earth, at the presence of the Lord,
at the presence of the God of Jacob,
8 who turns [x] the rock into [y] a pool of water,
[z] the flint into a spring of water.

To Your Name Give Glory

PSALM 115 [†] [a] Not to us, O LORD, not to us, but to your name give glory,
[b] for the sake of your steadfast love and your faithfulness!

2 [†] Why should the nations say,
[c] "Where is their God?"
3 [†] [d] Our God is in the heavens;
[e] he does all that he pleases.

4 [†] [f] Their idols are silver and gold,

[g] the work of human hands.
5 They have mouths, [h] but do not speak;
eyes, but do not see.
6 They have ears, but do not hear;
noses, but do not smell.
7 They have hands, but do not feel;
feet, but do not walk;
and they do not make a sound in their throat.
8 [i] Those who make them become like them;
so do all who trust in them.

9 O [j] Israel,[1] [k] trust in the LORD!
He is their [l] help and their shield.
10 O [j] house of Aaron, trust in the LORD!
He is their help and [m] their shield.
11 You [n] who fear the LORD, trust in the LORD!
He is their help and their shield.

12 The LORD has remembered us; he will bless us;
he will bless [o] the house of Israel;
he will bless [o] the house of Aaron;
13 he will [p] bless those who fear the LORD,
[q] both the small and the great.

14[†] May the LORD [r] give you increase,
you and your children!
15 May [s] you be blessed by the LORD,
[t] who made heaven and earth!

16 The heavens are the LORD's heavens,
but the earth he has given to the children of man.
17[†] [u] The dead do not praise the LORD,
nor do any who go down into [v] silence.
18 But [w] we will bless the LORD
from this time forth and forevermore.

[x] Praise the LORD!

I Love the LORD

PSALM 116 [†] I [y] love the LORD, because he has [z] heard
my voice and my pleas for mercy.
[2] Because he [a] inclined his ear to me,
therefore I will call on him as long as I live.
[3][†] [b] The snares of death encompassed me;
the pangs of Sheol laid hold on me;
I suffered distress and anguish.
[4][†] Then [c] I called on the name of the LORD:
“O LORD, I pray, deliver my soul!”

[5][†] [d] Gracious is the LORD, and [e] righteous;
our God is [f] merciful.
[6] The LORD preserves [g] the simple;
when [h] I was brought low, he saved me.
[7] Return, O my soul, to your [i] rest;
for the LORD has [j] dealt bountifully with you.

[8][†] For [k] you have delivered my soul from death,
my eyes from tears,
my feet from stumbling;
[9] I will walk before the LORD
[l] in the land of the living.

[10] [m] I believed, [n] even when [1] I spoke:
“I am greatly afflicted”;
[11] [o] I said in my alarm,
[p] “All mankind are liars.”

[12][†] What shall I [q] render to the LORD
for all his benefits to me?
[13] I will lift up [r] the cup of salvation
and [s] call on the name of the LORD,

[14] I will [t] pay my vows to the LORD
in the presence of all his people.

[15] [u] Precious in the sight of the LORD
is the death of his [v] saints.
[16] O LORD, I am your [w] servant;
I am your servant, [x] the son of your maidservant.
You have [y] loosed my bonds.
[17] I will [z] offer to you the sacrifice of thanksgiving
and [s] call on the name of the LORD.
[18] I will [t] pay my vows to the LORD
in the presence of all his people,
[19] in [a] the courts of the house of the LORD,
in your midst, O Jerusalem.
[b] Praise the LORD!

The LORD's Faithfulness Endures Forever

PSALM 117 [†] [c] Praise the LORD, all nations!
Extol him, all peoples!
[2] For [d] great is his steadfast love toward us,
and [e] the faithfulness of the LORD endures forever.
[b] Praise the LORD!

His Steadfast Love Endures Forever

PSALM 118 [†] [f] Oh give thanks to the LORD, for he is good;
for his steadfast love endures forever!

[2] [g] Let Israel say,
"His steadfast love endures forever."
[3] [g] Let the house of Aaron say,
"His steadfast love endures forever."
[4] [g] Let those who fear the LORD say,
"His steadfast love endures forever."

5 [h] Out of my distress I [i] called on the LORD;
the LORD answered me and set me [j] free.
6 [k] The LORD is on my side; [l] I will not fear.
What can man do to me?
7 [m] The LORD is on my side as my helper;
I shall [n] look in triumph on those who hate me.

8[†] [o] It is better to take refuge in the LORD
[p] than to trust in man.
9 It is better to take refuge in the LORD
[p] than to trust in princes.

10[†] [q] All nations surrounded me;
in the name of the LORD I cut them off!
11 They surrounded me, surrounded me on every side;
in the name of the LORD I cut them off!
12 [r] They surrounded me like bees;
they went out like [s] a fire among thorns;
in the name of the LORD I cut them off!
13 I was [t] pushed hard,[1] so that I was falling,
but the LORD helped me.

14[†] The LORD is my strength and my song;
[u] he has become my salvation.
15 Glad songs of salvation
are in the tents of the righteous:
[v] "The right hand of the LORD [w] does valiantly,
16 the right hand of the LORD exalts,
the right hand of the LORD [w] does valiantly!"

17[†] [x] I shall not die, but I shall live,
and [y] recount the deeds of the LORD.
18 The LORD has [z] disciplined me severely,
but he has not given me over to death.

19[†] [a]Open to me the gates of righteousness,
that I may enter through them
and give thanks to the LORD.
20 This is the gate of the LORD;
[b]the righteous shall enter through it.
21 I thank you that [c]you have answered me
[u]and have become my salvation.
22[†] [d]The stone that the builders rejected
has become the cornerstone. [2]
23 This is the LORD’s doing;
it is marvelous in our eyes.
24 This is the day that the LORD has made;
let us rejoice and be glad in it.

25[†] Save us, we pray, O LORD!
O LORD, we pray, give us success!

26[†] [e]Blessed is he who comes in the name of the LORD!
We [f]bless you from the house of the LORD.
27 The LORD is God,
and he has made [g]his light to shine upon us.
Bind the festal sacrifice with cords,
up to [h]the horns of the altar!

28[†] You are my God, and I will give thanks to you;
you are my God; I will [i]extol you.
29 [j]Oh give thanks to the LORD, for he is good;
for his steadfast love endures forever!

Your Word Is a Lamp to My Feet

Aleph

PSALM 119 [†] [1] Blessed are those whose [k] way is blameless,
who [l] walk in the law of the Lord!
2[†] Blessed are those who [m] keep his [n] testimonies,
who [o] seek him with their whole heart,
3 who also [p] do no wrong,
but walk in his ways!
4 You have commanded your [q] precepts
to be kept diligently.
5[†] Oh that my ways may [r] be steadfast
in keeping your statutes!
6 [s] Then I shall not be put to shame,
having my eyes fixed on all your commandments.
7 I will praise you with an upright heart,
when I learn [t] your righteous rules. [2]
8 I will keep your statutes;
[u] do not utterly forsake me!

Beth

9 How can [v] a young man keep his way pure?
By guarding it according to your word.
10 [w] With my whole heart I seek you;
let me not [x] wander from your commandments!
11 I have [y] stored up your word in my heart,
that I might not sin against you.
12 Blessed are you, O Lord;
[z] teach me your statutes!
13 With my lips I [a] declare
all the rules [3] of your mouth.
14 In the way of your testimonies I [b] delight
as much as in all [c] riches.

15 I will [d] meditate on your precepts
and fix my eyes on your [e] ways.
16 I will [f] delight in your statutes;
I will not forget your word.

Gimel

17 [g] Deal bountifully with your servant,
[h] that I may live and keep your word.
18 [†] Open my eyes, that I may behold
wondrous things out of your law.
19 I am [i] a sojourner on the earth;
[j] hide not your commandments from me!
20 My soul is consumed with [k] longing
for your rules [4] at all times.
21 [†] You rebuke [l] the insolent, [m] accursed ones,
who [n] wander from your commandments.
22 Take away from me [o] scorn and contempt,
[p] for I have kept your testimonies.
23 [†] Even though [q] princes sit plotting against me,
your servant will [r] meditate on your statutes.
24 Your testimonies are my [s] delight;
they are my [t] counselors.

Daleth

25 [u] My soul clings to the dust;
[v] give me life [w] according to your word!
26 When [x] I told of my ways, you answered me;
[y] teach me your statutes!
27 [z] Make me understand the way of your precepts,
and I will [a] meditate on your wondrous works.
28 [b] My soul melts away for sorrow;
strengthen me according to your word!
29 Put false ways far from me
and graciously [c] teach me your law!

30 I have chosen the way of faithfulness;
I [d] set your rules before me.
31 I cling to your testimonies, O LORD;
[e] let me not be put to shame!
32[†] I will run in the way of your commandments
when you [f] enlarge my heart! [5]

He

33 [g] Teach me, O LORD, the way of your statutes;
and I will keep it [h] to the end. [6]
34 [i] Give me understanding, that I may keep your law
and observe it with my whole heart.
35 [j] Lead me in the path of your commandments,
for I [k] delight in it.
36[†] [l] Incline my heart to your testimonies,
and not to [m] selfish gain!
37 [n] Turn my eyes from looking at worthless things;
and [o] give me life in your ways.
38 [p] Confirm to your servant your promise,
[q] that you may be feared.
39 Turn away the [r] reproach that I dread,
for your rules are good.
40 Behold, I [s] long for your precepts;
[t] in your righteousness give me life!

Waw

41[†] Let your [u] steadfast love come to me, O LORD,
your salvation [v] according to your promise;
42 then [w] shall I have an answer for him [r] who taunts me,
for I trust in your word.
43 And take not the word of truth utterly out of my mouth,
for my [x] hope is in your rules.
44 I will keep your law continually,
forever and ever,

45 and I shall walk [y] in a wide place,
for I have [z] sought your precepts.
46 I will also speak of your testimonies [a] before kings
and shall not be put to shame,
47 for I [b] find my delight in your commandments,
which I love.
48 I will [c] lift up my hands toward your commandments, which I love,
and I will [d] meditate on your statutes.

ZAYIN

49 Remember [e] your word to your servant,
in which you have made me [f] hope.
50 This is [g] my comfort in my affliction,
that your promise [h] gives me life.
51 [i] The insolent utterly deride me,
but I do not [j] turn away from your law.
52 When I think of your rules from of old,
I take comfort, O LORD.
53 [k] Hot indignation seizes me because of the wicked,
who forsake your law.
54 Your statutes have been my songs
in the house of my [l] sojourning.
55 I [m] remember your name in the night, O LORD,
and keep your law.
56 This blessing has fallen to me,
that [n] I have kept your precepts.

HETH

57[†] [o] The LORD is my portion;
I promise to keep your words.
58 I [p] entreat your favor with all my heart;
be gracious to me [q] according to your promise.
59[†] When I [r] think on my ways,
I turn my feet to your testimonies;
60 I hasten and do not delay

to keep your commandments.
61 Though [s] the cords of the wicked ensnare me,
I do not [t] forget your law.
62 At [u] midnight I rise to praise you,
because of your [v] righteous rules.
63 [w] I am a companion of all who fear you,
of those who keep your precepts.
64 [x] The earth, O LORD, is full of your steadfast love;
[y] teach me your statutes!

TETH

65 You have dealt well with your servant,
O LORD, [z] according to your word.
66 Teach me [a] good judgment and knowledge,
for I believe in your commandments.
67 [b] Before I was afflicted I went astray,
but now I keep your word.
68 [c] You are good and do good;
[d] teach me your statutes.
69 [e] The insolent [f] smear me with lies,
but with my whole heart I [g] keep your precepts;
70 their heart is unfeeling [h] like fat,
but I [i] delight in your law.
71 It is [j] good for me that I was afflicted,
that I might learn your statutes.
72 [k] The law of your mouth is better to me
than thousands of gold and silver pieces.

YODH

73 [l] Your hands have made and fashioned me;
[m] give me understanding that I may learn your commandments.
74 Those who fear you shall see me and [n] rejoice,
because I have [o] hoped in your word.
75 I know, O LORD, that your rules are [p] righteous,

and that in [q] faithfulness you have afflicted me.
76 [†] Let your steadfast love comfort me
according to your promise to your servant.
77 Let your [r] mercy come to me, that I may live;
for your law is my [s] delight.
78 Let [t] the insolent be put to [u] shame,
because they have [v] wronged me with falsehood;
as for me, I will [w] meditate on your precepts.
79 Let those who fear you [x] turn to me,
that they may know your testimonies.
80 May my heart be [y] blameless in your statutes,
[z] that I may not be put to shame!

Kaph

81 My soul [a] longs for your salvation;
I [b] hope in your word.
82 My [c] eyes long for your promise;
I ask, [d] “When will you comfort me?”
83 [†] For I have [e] become like a [f] wineskin in the smoke,
yet I have not forgotten your statutes.
84 [g] How long must your servant endure? [7]
[h] When will you judge those who persecute me?
85 [i] The insolent have [j] dug pitfalls for me;
they do not live according to your law.
86 All your commandments are [k] sure;
they persecute me [l] with falsehood; [m] help me!
87 They have almost made an end of me on earth,
but I have not forsaken your precepts.
88 In your steadfast love [n] give me life,
that I may keep the testimonies of your mouth.

Lamedh

89 Forever, O Lord, your [o] word
is firmly fixed in the heavens.
90 Your [p] faithfulness endures to all generations;

you have [q] established the earth, and it [r] stands fast.
91 By your [s] appointment they stand this day,
for all things are your servants.
92 If your law had not been my [t] delight,
I would have perished in my affliction.
93 I will never forget your precepts,
for by them you have [u] given me life.
94 I am yours; save me,
[v] for I have sought your precepts.
95 The wicked lie in wait to destroy me,
but I consider your testimonies.
96 I have seen a limit to all perfection,
but your commandment is exceedingly [w] broad.

Mem

97 Oh how [x] I love your law!
It is my [y] meditation all the day.
98 [†] Your commandment makes me [z] wiser than my enemies,
for it is ever with me.
99 I have more understanding than all my teachers,
for [a] your testimonies are my meditation.
100 I understand more than [b] the aged, [8]
for I [c] keep your precepts.
101 I [d] hold back my feet from every evil way,
in order to keep your word.
102 I do not turn aside from your rules,
for you have taught me.
103 How [e] sweet are your words to my taste,
sweeter than honey to my mouth!
104 Through your precepts I get understanding;
therefore [f] I hate every false way.

Nun

105 [†] [g] Your word is a lamp to my feet
and a light to my path.

[106] I have [h] sworn an oath and confirmed it,
to keep your [i] righteous rules.
[107] I am severely [j] afflicted;
[k] give me life, O LORD, according to your word!
[108] Accept [l] my freewill offerings of praise, O LORD,
and [m] teach me your rules.
[109] I hold my life [n] in my hand continually,
but I do not [o] forget your law.
[110] The wicked have laid [p] a snare for me,
but [q] I do not stray from your precepts.
[111] Your testimonies are [r] my heritage forever,
for they are [s] the joy of my heart.
[112] I [t] incline my heart to perform your statutes
forever, [u] to the end. [9]

SAMEKH

[113][†] I hate [v] the double-minded,
but I love [w] your law.
[114] You are my [x] hiding place and my [y] shield;
I [z] hope in your word.
[115] [a] Depart from me, you evildoers,
that I may [b] keep the commandments of my God.
[116] Uphold me [c] according to your promise, that I may live,
and let me not be [d] put to shame in my [e] hope!
[117] [f] Hold me up, that I may be safe
and have regard for your statutes continually!
[118] You [g] spurn all who [h] go astray from your statutes,
for their cunning is in vain.
[119] All the wicked of the earth you discard like [i] dross,
therefore [j] I love your testimonies.
[120] My flesh [k] trembles for fear of you,
and I am afraid of your judgments.

AYIN

121 I have done what is just and right;
do not leave me to my oppressors.
122 Give your servant [l] a pledge of good;
let not [m] the insolent oppress me.
123 My [n] eyes long for your salvation
and for the fulfillment of your righteous promise.
124 Deal with your servant according to your steadfast love,
and [o] teach me your statutes.
125 I am your [p] servant; [q] give me understanding,
that I may know your testimonies!
126[†] It is time for the LORD to act,
for your law has been broken.
127 Therefore I [r] love your commandments
above gold, above fine gold.
128 Therefore I consider all your precepts to be right;
I hate every [s] false way.

PE

129[†] Your testimonies are [t] wonderful;
therefore my soul [u] keeps them.
130[†] The unfolding of your words gives light;
it imparts [v] understanding to the simple.
131 I [w] open my mouth and [x] pant,
because I [y] long for your commandments.
132 [z] Turn to me and be gracious to me,
as is your way with those who love your name.
133 [a] Keep steady my steps according to your promise,
and let no iniquity [b] get dominion over me.
134 [c] Redeem me from man’s oppression,
that I may keep your precepts.
135 [d] Make your face shine upon your servant,
and [e] teach me your statutes.
136 My eyes [f] shed streams of tears,

because people [g] do not keep your law.

TSADHE

137 [h] Righteous are you, O LORD,
and right are your rules.
138 You have appointed your testimonies in [i] righteousness
and in all [j] faithfulness.
139 My [k] zeal consumes me,
because my foes forget your words.
140 Your promise is well [l] tried,
and your servant [m] loves it.
141 I am small and despised,
yet I do not [n] forget your precepts.
142 Your righteousness is righteous forever,
and your law is [o] true.
143 Trouble and anguish have found me out,
but your commandments are my [p] delight.
144 Your testimonies are righteous forever;
[q] give me understanding that I may [r] live.

QOPH

145 With my [s] whole heart I cry; answer me, O LORD!
I will [t] keep your statutes.
146 I call to you; save me,
that I may observe your testimonies.
147 I rise before [u] dawn and cry for help;
I [v] hope in your words.
148 My eyes are awake before [w] the watches of the night,
that I may meditate on your promise.
149 Hear my voice according to your steadfast love;
O LORD, [x] according to your justice [y] give me life.
150 They draw near who persecute me with evil purpose;
they are far from your law.
151 But [z] you are near, O LORD,

and all your commandments are [a] true.
152 Long have I known from your testimonies
that you have [b] founded them forever.

RESH

153 Look on my [c] affliction and deliver me,
for [d] I do not forget your law.
154 [e] Plead my cause and redeem me;
[f] give me life according to your promise!
155 [†] [g] Salvation is far from the wicked,
[h] for they do not seek your statutes.
156 [i] Great is your mercy, O LORD;
[f] give me life according to your rules.
157 [j] Many are my persecutors and my adversaries,
but I do not [k] swerve from your testimonies.
158 I look at [l] the faithless with [m] disgust,
because they do not keep your commands.
159 Consider how I [n] love your precepts!
[f] Give me life according to your steadfast love.
160 [o] The sum of your word is [p] truth,
and every one of your [q] righteous rules endures forever.

SIN AND SHIN

161 [r] Princes persecute me [s] without cause,
but my heart [t] stands in awe of your words.
162 I [t] rejoice at your word
like one who [u] finds great spoil.
163 I hate and abhor falsehood,
but I love [v] your law.
164 Seven times a day I praise you
for your [q] righteous rules.
165 Great [w] peace have those who love your law;
[x] nothing can make them stumble.
166 I [y] hope for your salvation, O LORD,

and I do your commandments.
[167] My soul keeps your testimonies;
I [y] love them exceedingly.
[168][†] I keep your precepts and testimonies,
[z] for all my ways are before you.

TAW

[169] Let my [a] cry come before you, O LORD;
[b] give me understanding [c] according to your word!
[170] Let my plea come before you;
[d] deliver me according to your word.
[171] My lips will [e] pour forth praise,
for you [f] teach me your statutes.
[172] My tongue will sing of your word,
for [g] all your commandments are right.
[173] Let your hand be ready to help me,
for I have [h] chosen your precepts.
[174] I [i] long for your salvation, O LORD,
and your law is my [j] delight.
[175] Let my soul live and praise you,
and let your rules help me.
[176][†] I have [k] gone astray like a lost sheep; seek your servant,
for I do not [l] forget your commandments.

Deliver Me, O LORD

A Song of [m] Ascents.

PSALM 120 [†] In my distress I called to the LORD,
and he answered me.
[2] Deliver me, O LORD,
from lying lips,
from a deceitful tongue.

[3][†] What shall be given to you,
[n] and what more shall be done to you,

you deceitful tongue?
4 [o] A warrior's [p] sharp arrows,
with glowing [q] coals of the broom tree!

5[†] Woe to me, that I sojourn in [r] Meshech,
that I dwell among [s] the tents of [t] Kedar!
6 Too long have I had my dwelling
among those who hate peace.
7 [u] I am for peace,
but when I speak, they are for war!

My Help Comes from the LORD

A Song of [m] Ascents.

PSALM 121 [†] I [v] lift up my eyes to [w] the hills.
From where does my help come?
2 [x] My help comes from the LORD,
who [y] made heaven and earth.

3[†] He will not [z] let your foot be moved;
he who [a] keeps you will not slumber.
4 Behold, he who keeps Israel
will neither slumber nor sleep.

5 The LORD is your keeper;
the LORD is your [b] shade on your [c] right hand.
6 [d] The sun shall not [e] strike you by day,
nor the moon by night.

7 The LORD will [a] keep you from all evil;
he will [a] keep your life.
8 The LORD will keep
your [f] going out and your coming in
from this time forth and forevermore.

Let Us Go to the House of the LORD

A Song of [m] Ascents. Of David.

PSALM 122 [†] I was glad when they said to me,
[g] “Let us go to the house of the LORD!”
[2] Our feet have been standing
within your gates, O Jerusalem!

[3][†] Jerusalem—[h] built as a city
that is [i] bound firmly together,
[4][†] to which the tribes [j] go up,
the tribes of the LORD,
as was [k] decreed for [1] Israel,
to give thanks to the name of the LORD.
[5] There [l] thrones for judgment were set,
the thrones of the house of David.

[6][†] [m] Pray for the peace of Jerusalem!
“May they be secure who love you!
[7] Peace be within your [n] walls
and security within your [n] towers!”
[8] For my brothers and companions’ sake
I will say, [o] “Peace be within you!”
[9] For the sake of the house of the LORD our God,
I will [p] seek your good.

Our Eyes Look to the LORD Our God

A Song of [m] Ascents.

PSALM 123 [†] To you I [q] lift up my eyes,
O you who are [r] enthroned in the heavens!
[2] Behold, as the eyes of servants
look to the hand of their master,
as the eyes of a maidservant
to the hand of her mistress,

so our eyes look to the LORD our God,
    till he has mercy upon us.

3[†] [s]Have mercy upon us, O LORD, have mercy upon us,
    for we have had more than enough of [t]contempt.
4 Our soul has had more than enough
    of [u]the scorn of [v]those who are at ease,
    of the contempt of [w]the proud.

Our Help Is in the Name of the LORD

A Song of [m] Ascents. Of David.

PSALM 124 [†] [x] If it had not been the LORD who was on our side—
[y] let Israel now say—
2 if it had not been the LORD who was on our side
when people rose up against us,
3 then they would have [z] swallowed us up alive,
when their anger was kindled against us;
4 then [a] the flood would have [b] swept us away,
the torrent would have gone [c] over us;
5 then over us would have gone
the raging waters.

6[†] Blessed be the LORD,
who has not given us
as prey to their teeth!
7 We have escaped like a bird
from [d] the snare of the fowlers;
the snare is broken,
and we have escaped!

8[†] [e] Our help is in the name of the LORD,
who made heaven and earth.

The LORD Surrounds His People

A Song of [m] Ascents.

PSALM 125 [†] Those who [f] trust in the LORD are like Mount Zion,
which [g] cannot be moved, but abides forever.
2 As the mountains surround Jerusalem,
so [h] the LORD surrounds his people,
from this time forth and forevermore.
3[†] For [i] the scepter of wickedness shall not [j] rest

on [k]the land allotted to the righteous,
lest the righteous [l]stretch out
their hands to do wrong.
[4][†] [m]Do good, O Lord, to those who are good,
and to those who are [n]upright in their hearts!
[5] But those who [o]turn aside to their [p]crooked ways
the Lord will lead away with [q]evildoers!
[r]Peace be upon Israel!

Restore Our Fortunes, O Lord

A Song of [m]Ascents.

PSALM 126 [†] When the Lord [s]restored the fortunes of Zion,
we were like those who [t]dream.
[2] Then our [u]mouth was filled with laughter,
and our tongue with shouts of joy;
then they said among the nations,
[v]“The Lord has done great things for them.”
[3] The Lord has done great things for us;
we are glad.

[4][†] Restore our fortunes, O Lord,
like streams in the Negeb!
[5] [w]Those who sow in tears
shall reap with shouts of joy!
[6] He who goes out weeping,
bearing the seed for sowing,
shall come home with shouts of joy,
bringing his sheaves with him.

Unless the Lord Builds the House

A Song of [m]Ascents. Of Solomon.

PSALM 127 [†] Unless the Lord builds the house,
those who build it labor in vain.

Unless the LORD [x] watches over the city,
the watchman stays awake in vain.
2 It is in vain that you rise up early
and go late to rest,
eating the bread of anxious [y] toil;
for he gives to his [z] beloved [a] sleep.

3[†] Behold, [b] children are a heritage from the LORD,
[c] the fruit of the womb a reward.
4 Like arrows in the hand of [d] a warrior
are the children [1] of one's youth.
5 Blessed is the man
who fills his quiver with them!
He shall not be put to shame
when he speaks with his enemies [e] in the gate. [2]

Blessed Is Everyone Who Fears the LORD

A Song of [m] Ascents.

PSALM 128 [†] [f] Blessed is everyone who fears the LORD,
who [g] walks in his ways!
2 You [h] shall eat the fruit of the labor of your hands;
you shall be blessed, and it shall be well with you.

3 Your wife will be like [i] a fruitful vine
within your house;
your children will be like [j] olive shoots
around your table.
4 Behold, thus shall the man be blessed
who fears the LORD.

5[†] [k] The LORD bless you [l] from Zion!
May you see [m] the prosperity of Jerusalem
all the days of your life!
6 May you see your [n] children's children!

[o] Peace be upon Israel!

They Have Afflicted Me from My Youth

A Song of [m] Ascents.

PSALM 129 [†] “Greatly [1] have they [p] afflicted me [q] from my youth”—
[r] let Israel now say—
[2] “Greatly have they [p] afflicted me [q] from my youth,
[s] yet they have not prevailed against me.
[3] [t] The plowers plowed [u] upon my back;
they made long their furrows.”
[4] The LORD is righteous;
he has cut [v] the cords of the wicked.
[5] [†] May all who hate Zion
be [w] put to shame and turned backward!
[6] Let them be like [x] the grass on the housetops,
which [y] withers before it grows up,
[7] with which the reaper does not fill his hand
nor the binder of sheaves his arms,
[8] nor do those who pass by say,
[a] “The blessing of the LORD be upon you!
We [b] bless you in the name of the LORD!”

My Soul Waits for the Lord

A Song of [m] Ascents.

PSALM 130 [†] Out of [c] the depths I cry to you, O LORD!
[2] O Lord, hear my voice!
[d] Let your ears be attentive
to [e] the voice of my pleas for mercy!

[3] [†] If you, O LORD, should [f] mark iniquities,
O Lord, who could [g] stand?
[4] But with you there is [h] forgiveness,

[i] that you may be feared.

5 [†] I [j] wait for the LORD, [k] my soul waits,
and [l] in his word I hope;
6 my soul [m] waits for the Lord
more than [n] watchmen for [o] the morning,
more than watchmen for the morning.

7 O Israel, [p] hope in the LORD!
For [q] with the LORD there is steadfast love,
and with him is plentiful redemption.
8 And he will [r] redeem Israel
from all his iniquities.

I Have Calmed and Quieted My Soul

A Song of [m] Ascents. Of David.

PSALM **131** [†] O LORD, my heart is not [s] lifted up;
my eyes are not [t] raised too high;
I do not [u] occupy myself with things
too great and [v] too marvelous for me.
2 [†] But I have calmed and quieted my soul,
like a weaned [w] child with its mother;
like a weaned child is my soul within me.

3 [x] O Israel, hope in the LORD
from this time forth and forevermore.

The LORD Has Chosen Zion

A Song of [m] Ascents.

PSALM **132** [†] Remember, O LORD, in David’s favor,
all [y] the hardships he endured,
2 how he swore to the LORD
and [z] vowed to [a] the Mighty One of Jacob,

3 “I will not enter my house
or get into my bed,
4 I will not [b] give sleep to my eyes
or slumber to my eyelids,
5 until I [c] find a place for the LORD,
a dwelling place for [a] the Mighty One of Jacob.”

6[†] Behold, we heard of it in [d] Ephrathah;
we found it in [e] the fields of Jaar.
7 “Let us go to his dwelling place;
let us [f] worship at his [g] footstool!”

8[†] [h] Arise, O LORD, and go to your [i] resting place,
you and the ark of your [j] might.
9 Let your [k] priests be [l] clothed with righteousness,
and let your [m] saints shout for joy.
10 For the sake of your servant David,
[n] do not turn away the face of [o] your anointed one.

11[†] [p] The LORD swore to David a sure oath
[q] from which he will not turn back:
[r] “One of the sons of your body [1]
I will set on your throne.
12 If your sons keep my covenant
and my testimonies that I shall teach them,
their sons also forever
shall [s] sit on your throne.”

13 For the LORD has [t] chosen Zion;
he has [u] desired it for his dwelling place:
14 “This is my [v] resting place forever;
here I will [w] dwell, for I have desired it.
15 I will abundantly [x] bless her provisions;
I will [y] satisfy her poor with bread.
16 Her [z] priests I will clothe with salvation,

and her [z] saints will shout for joy.
17 There I will make [a] a horn to sprout for David;
I have prepared [b] a lamp for [c] my anointed.
18[†] His enemies I will [d] clothe with shame,
but on him his crown will shine.”

When Brothers Dwell in Unity

A Song of [m] Ascents. Of David.

PSALM **133** [†] Behold, how good and pleasant it is
when [e] brothers dwell in unity! [1]
2[†] It is like the precious [f] oil on [g] the head,
running down on the beard,
on the beard of Aaron,
running down on [h] the collar of his robes!
3[†] It is like [i] the dew of [j] Hermon,
which falls on [k] the mountains of Zion!
For there the Lord [l] has commanded the blessing,
life forevermore.

Come, Bless the Lord

A Song of [m] Ascents.

PSALM **134** [†] Come, bless the Lord, all you [m] servants of the Lord,
who [n] stand [o] by night in the house of the Lord!
2 [p] Lift up your hands to [q] the holy place
and bless the Lord!

3[†] May the Lord [r] bless you [s] from Zion,
he who [t] made heaven and earth!

Your Name, O Lord, Endures Forever

PSALM **135** [†] [u] Praise the Lord!
Praise the name of the Lord,

give praise, O [v] servants of the LORD,
2 who [n] stand in the house of the LORD,
in [w] the courts of the house of our God!
3 Praise the LORD, for [x] the LORD is good;
sing to his name, [y] for it is pleasant! [1]
4 For the LORD has [z] chosen Jacob for himself,
Israel as his [a] own possession.

5[†] For I know that [b] the LORD is great,
and that our Lord is above all gods.
6 [c] Whatever the LORD pleases, he does,
in heaven and on earth,
in the seas and all deeps.
7 [d] He it is who makes the clouds rise at the end of the earth,
who [e] makes lightnings for the rain
and brings forth the wind from his [f] storehouses.

8[†] He it was who [g] struck down the firstborn of Egypt,
both of man and of beast;
9 who in your midst, O Egypt,
sent [h] signs and wonders
against Pharaoh and all his servants;
10 [i] who struck down many nations
and killed mighty kings,
11 [j] Sihon, king of the Amorites,
and [k] Og, king of Bashan,
and [l] all the kingdoms of Canaan,
12 and [m] gave their land as a heritage,
a heritage to his people Israel.

13[†] [n] Your name, O LORD, endures forever,
[o] your renown, [2] O LORD, throughout all ages.
14 [p] For the LORD will vindicate his people
and [q] have compassion on his servants.

[15][†] [r] The idols of the nations are silver and gold,
the work of human hands.
[16] They have mouths, but do not speak;
they have eyes, but do not see;
[17] they have ears, but do not hear,
nor is there any breath in their mouths.
[18] Those who make them become like them,
so do all who trust in them.

[19][†] [s] O house of Israel, bless the LORD!
O house of Aaron, bless the LORD!
[20] O house of Levi, bless the LORD!
You who fear the LORD, bless the LORD!
[21][†] Blessed be the LORD [t] from Zion,
he who [u] dwells in Jerusalem!
[v] Praise the LORD!

His Steadfast Love Endures Forever

PSALM 136 [†] [w] Give thanks to the LORD, for he is good,
[x] for his steadfast love endures forever.
[2] Give thanks to [y] the God of gods,
for his steadfast love endures forever.
[3] Give thanks to [y] the Lord of lords,
for his steadfast love endures forever;

[4][†] to him who alone [z] does great wonders,
for his steadfast love endures forever;
[5] to him who [a] by understanding [b] made the heavens,
for his steadfast love endures forever;
[6] to him who [c] spread out the earth [d] above the waters,
for his steadfast love endures forever;
[7] to him who [e] made the great lights,
for his steadfast love endures forever;
[8] the sun to rule over the day,
for his steadfast love endures forever;

[9] the moon and stars to rule over the night,
for his steadfast love endures forever;

[10][†] to him who [f] struck down the firstborn of Egypt,
for his steadfast love endures forever;
[11] and [g] brought Israel out from among them,
for his steadfast love endures forever;
[12] with [h] a strong hand and an outstretched arm,
for his steadfast love endures forever;
[13] to him who [i] divided the Red Sea in two,
for his steadfast love endures forever;
[14] [j] and made Israel pass through the midst of it,
for his steadfast love endures forever;
[15] but [k] overthrew [1] Pharaoh and his host in the Red Sea,
for his steadfast love endures forever;
[16] to him who [l] led his people through the wilderness,
for his steadfast love endures forever;

[17][†] to him [m] who struck down great kings,
for his steadfast love endures forever;
[18] and killed mighty kings,
for his steadfast love endures forever;
[19] Sihon, king of the Amorites,
for his steadfast love endures forever;
[20] and Og, king of Bashan,
for his steadfast love endures forever;
[21] and gave their land as a heritage,
for his steadfast love endures forever;
[22][†] a heritage to Israel his [n] servant,
for his steadfast love endures forever.

[23][†] It is he who [o] remembered us in our low estate,
for his steadfast love endures forever;
[24] and [p] rescued us from our foes,
for his steadfast love endures forever;

25 he who [q] gives food to all flesh,
    for his steadfast love endures forever.

26 Give thanks to [r] the God of heaven,
    for his steadfast love endures forever.

How Shall We Sing the LORD's Song?

PSALM 137 [†] By the waters of Babylon,
    there we sat down and wept,
    when we remembered Zion.
2 On the willows [1] there
    we hung up our lyres.
3 For there our captors
    required of us songs,
and our tormentors, mirth, saying,
    "Sing us one of the songs of Zion!"

4[†] [s] How shall we sing the LORD's song
    in a foreign land?
5 If I forget you, O Jerusalem,
    [t] let my right hand forget its skill!
6 Let my [u] tongue stick to the roof of my mouth,
    if I do not remember you,
if I do not set Jerusalem
    above my highest joy!

7[†] Remember, O LORD, against the [v] Edomites
    [w] the day of Jerusalem,
how they said, [x] "Lay it bare, lay it bare,
    down to its foundations!"
8 O daughter of Babylon, [y] doomed to be destroyed,
    blessed shall he be who [z] repays you
    with what you have done to us!
9 Blessed shall he be who takes your little ones
    and [a] dashes them against the rock!

Give Thanks to the LORD

Of David.

PSALM 138 [†] [b] I give you thanks, O LORD, with my whole heart;
before [c] the gods I sing your praise;
2 I bow down [d] toward your [e] holy temple
and give thanks to your name for your steadfast love and your faithfulness,
for you have exalted above all things
your name and your word. [1]
3 On the day I called, you answered me;
my strength of soul you increased. [2]

4[†] [f] All the kings of the earth shall give you thanks, O LORD,
for they have heard the words of your mouth,
5 and they shall sing of [g] the ways of the LORD,
for great is the glory of the LORD.
6 [h] For though the LORD is high, he regards the lowly,
but the haughty he knows from afar.

7[†] [i] Though I walk in the midst of trouble,
you [j] preserve my life;
you [k] stretch out your hand against the wrath of my enemies,
and your [l] right hand delivers me.
8 The LORD will [m] fulfill his purpose for me;
[n] your steadfast love, O LORD, endures forever.
Do not forsake [o] the work of your hands.

Search Me, O God, and Know My Heart

To the choirmaster. A Psalm of David.

PSALM 139 [†] O LORD, you have [p] searched me and known me!
2 You [q] know when I sit down and when I rise up;
you [r] discern my thoughts from afar.
3 You search out my path and my lying down
and are acquainted with all my ways.

[4] Even before a word is on my tongue,
behold, O LORD, [s]you know it altogether.
[5][†] You [t]hem me in, behind and before,
and [u]lay your hand upon me.
[6] [v]Such knowledge is [w]too wonderful for me;
it is high; I cannot attain it.

[7][†] [x]Where shall I go from your Spirit?
Or where [y]shall I flee from your presence?
[8][†] [z]If I ascend to heaven, you are there!
[a]If I make my bed in Sheol, you are there!
[9] If I take the wings of the morning
and dwell in the uttermost parts of the sea,
[10] even there your hand shall [b]lead me,
and your right hand shall hold me.
[11] If I say, [c]“Surely the darkness shall cover me,
and the light about me be night,”
[12] [d]even the darkness is not dark to you;
the night is bright as the day,
for darkness is as light with you.

[13][†] For you [e]formed my inward parts;
you [f]knitted me together in my mother’s womb.
[14][†] I praise you, for I am fearfully and wonderfully made. [1]
[g]Wonderful are your works;
my soul knows it very well.
[15][†] [h]My frame was not hidden from you,
when I was being made in secret,
intricately woven in [i]the depths of the earth.
[16] Your eyes saw my unformed substance;
in your [j]book were written, every one of them,
the days that were formed for me,
when as yet there was none of them.

[17][†] How precious to me are your [k]thoughts, O God!

How vast is the sum of them!
[18] [l] If I would count them, they are more than [m] the sand.
I awake, and I am still with you.

[19][†] Oh that you would [n] slay the wicked, O God!
O [o] men of blood, [p] depart from me!
[20] They [q] speak against you with malicious intent;
your enemies [r] take your name in vain. [2]
[21] [s] Do I not hate those who hate you, O Lord?
And do I not [t] loathe those who [u] rise up against you?
[22] I hate them with complete hatred;
I count them my enemies.

[23][†] Search me, O God, and know my heart!
[v] Try me and know my thoughts! [3]
[24] And see if there be any grievous way in me,
and [w] lead me in [x] the way everlasting! [4]

Deliver Me, O Lord, from Evil Men

To the choirmaster. A Psalm of David.

PSALM 140 [†] [y] Deliver me, O Lord, from evil men;
preserve me from [z] violent men,
[2] who plan evil things in their heart
and [a] stir up wars continually.
[3][†] They make [b] their tongue sharp as [c] a serpent's,
and [d] under their lips is the [e] venom of asps. Selah

[4] Guard me, O Lord, from the hands of the wicked;
preserve me from [z] violent men,
who have planned to trip up my feet.
[5] The arrogant have [f] hidden a trap for me,
and with cords they have spread [g] a net; [1]
beside the way they have set [h] snares for me. Selah

6[†] [i] I say to the LORD, You are my God;
give ear to [j] the voice of my pleas for mercy, O LORD!
7 O LORD, my Lord, [k] the strength of my salvation,
you have covered my head in the day of battle.
8 [l] Grant not, O LORD, the desires of the wicked;
do not further their [2] evil plot, or [m] they will be exalted! Selah

9[†] As for the head of those who surround me,
let [n] the mischief of their lips overwhelm them!
10 Let [o] burning coals fall upon them!
Let them be cast into fire,
into miry pits, no more to rise!
11 Let not the slanderer be established in the land;
let evil hunt down the violent man speedily!

12[†] I know that the LORD will [p] maintain the cause of the afflicted,
and [q] will execute justice for the needy.
13 Surely [r] the righteous shall give thanks to your name;
[s] the upright shall dwell in your presence.

Give Ear to My Voice

A Psalm of David.

PSALM 141 [†] O LORD, I call upon you; [t] hasten to me!
Give ear to my voice when I call to you!
2 Let [u] my prayer be counted as incense before you,
and [v] the lifting up of my hands as [w] the evening sacrifice!

3[†] [x] Set a guard, O LORD, over my mouth;
[y] keep watch over the door of my lips!
4 [z] Do not let my heart incline to any evil,
to busy myself with wicked deeds
in company with men who [a] work iniquity,
and [b] let me not eat of their delicacies!

5 [c] Let a righteous man strike me—it is a kindness;
let him rebuke me—it is oil for my head;
let my head not refuse it.
Yet [d] my prayer is continually against their evil deeds.
6[†] When their judges are [e] thrown over the cliff, [1]
then they shall hear my words, for they are pleasant.
7 As when one plows and breaks up the earth,
so shall our bones [f] be scattered at the mouth of Sheol. [2]

8[†] But [g] my eyes are toward you, O GOD, my Lord;
[h] in you I seek refuge; leave me not defenseless! [3]
9 Keep me from [i] the trap that they have laid for me
and from the snares of evildoers!
10 Let the wicked [j] fall into their own nets,
while I pass by safely.

You Are My Refuge

A Maskil[1] *of David, when he was in* [k] *the cave. A Prayer.*

PSALM 142 [†] With my voice I [l] cry out to the LORD;
with my voice I [m] plead for mercy to the LORD.
[2] I [n] pour out my complaint before him;
I tell my trouble before him.

[3] [†] When my spirit [o] faints within me,
you know my way!
In the path where I walk
they have [p] hidden a trap for me.
[4] [q] Look to the [r] right and see:
[s] there is none who takes notice of me;
[t] no refuge remains to me;
no one cares for my soul.

[5] [†] I cry to you, O LORD;
I say, “You are my [u] refuge,
my [v] portion in [w] the land of the living.”
[6] [x] Attend to my cry,
for [y] I am brought very low!
Deliver me from my persecutors,
[z] for they are too strong for me!
[7] [a] Bring me out of prison,
that I may give thanks to your name!
The righteous will surround me,
for you will [b] deal bountifully with me.

My Soul Thirsts for You

A Psalm of David.

PSALM 143 [†] Hear my prayer, O LORD;
[c] give ear to my pleas for mercy!
In your [d] faithfulness answer me, in your [d] righteousness!

2 [e] Enter not into judgment with your servant,
for no one living is righteous [f] before you.

3 For the enemy has pursued my soul;
[g] he has crushed my life to the ground;
[h] he has made me sit in darkness like those long dead.
4 [†] Therefore my spirit [i] faints within me;
my heart within me is appalled.

5 [†] [j] I remember the days of old;
[k] I meditate on all that you have done;
I ponder the work of your hands.
6 [l] I stretch out my hands to you;
[m] my soul thirsts for you like [n] a parched land. Selah

7 [†] [o] Answer me quickly, O Lord!
[p] My spirit fails!
[q] Hide not your face from me,
[r] lest I be like those who go down to the pit.
8 [s] Let me hear in the morning of your steadfast love,
for in you I [t] trust.
[u] Make me know the way I should go,
[v] for to you I lift up my soul.

9 [†] [w] Deliver me from my enemies, O Lord!
I have fled to you for refuge. [1]
10 [x] Teach me to do your will,
for you are my God!
[y] Let your good Spirit [z] lead me
on [a] level ground!

11 [b] For your name’s sake, O Lord, [c] preserve my life!
In your righteousness [d] bring my soul out of trouble!
12 And in your steadfast love you will [e] cut off my enemies,
and you will destroy all the adversaries of my soul,

for I am your [f] servant.

My Rock and My Fortress

Of David.

PSALM 144 [†] Blessed be the LORD, my [g] rock,
[h] who trains my hands for war,
and my fingers for battle;
2 he is my [i] steadfast love and my [j] fortress,
my [k] stronghold and my deliverer,
my [l] shield and he in whom I take refuge,
who [m] subdues peoples [1] under me.

3 [†] O LORD, [n] what is man that you [o] regard him,
or the son of man that you think of him?
4 [p] Man is like a breath;
his days are like [q] a passing [r] shadow.

5 [†] [s] Bow your heavens, O LORD, and come down!
[t] Touch the mountains so that they smoke!
6 [u] Flash forth the lightning and scatter them;
[u] send out your arrows and rout them!
7 [v] Stretch out your hand from on high;
[w] rescue me and deliver me from the many waters,
from the hand [x] of foreigners,
8 whose mouths speak [y] lies
and whose right hand is [z] a right hand of falsehood.

9 [†] I will sing [a] a new song to you, O God;
upon [a] a ten-stringed harp I will play to you,
10 [†] who gives victory to kings,
who [b] rescues David his servant from the cruel sword.
11 Rescue me and deliver me
from the hand [x] of foreigners,

whose mouths speak [y] lies
and whose right hand is a right hand of falsehood.

12[†] May our sons in their youth
be like [c] plants full grown,
our daughters like [d] corner pillars
cut for the structure of a palace;
13 [e] may our granaries be full,
[f] providing all kinds of produce;
may our sheep bring forth thousands
and ten thousands in our fields;
14 may our cattle be heavy with young,
suffering no mishap or failure in bearing; [2]
may there be no [g] cry of distress in our streets!
15 [h] Blessed are the people to whom such blessings fall!
[i] Blessed are the people whose God is the LORD!

Great Is the LORD

[1] *A Song of Praise. Of David.*

PSALM 145 [†] [j] I will extol you, my God and [k] King,
and bless your name forever and ever.
2 Every day I will bless you
[l] and praise your name forever and ever.
3[†] [m] Great is the LORD, and greatly to be praised,
and his [n] greatness is unsearchable.

4[†] [o] One generation shall commend your works to another,
and shall declare your mighty acts.
5 On [p] the glorious splendor of your majesty,
and on your wondrous works, I will meditate.
6 They shall speak of [q] the might of your awesome deeds,
and I will declare your greatness.
7 They shall pour forth the fame of your [r] abundant goodness
and shall sing aloud of your righteousness.

8[†] The LORD is [s] gracious and merciful,
slow to anger and abounding in steadfast love.
9[†] The LORD is [t] good to all,
and his mercy is over all that he has made.

10[†] [u] All your works shall give thanks to you, O LORD,
and all your [v] saints shall bless you!
11 They shall speak of the glory of your kingdom
and tell of your power,
12 to [w] make known to the children of man your [2] [x] mighty deeds,
and [y] the glorious splendor of your kingdom.
13[†] [z] Your kingdom is an everlasting kingdom,
and your dominion endures throughout all generations.

[The LORD is faithful in all his words
and kind in all his works.] [3]
14[†] The LORD [a] upholds all who are falling
and [b] raises up all who are bowed down.
15 The eyes of all [c] look to you,
and you give them their food in due season.
16 You [d] open your hand;
you [e] satisfy the desire of every living thing.
17 The LORD is [f] righteous in all his ways
and [g] kind in all his works.
18 The LORD is [h] near to all who call on him,
to all who call on him [i] in truth.
19 He [j] fulfills the desire of those who fear him;
he also [k] hears their cry and saves them.
20[†] The LORD [l] preserves all who love him,
but all the wicked he will destroy.

21[†] My mouth will speak the praise of the LORD,
and [m] let all flesh bless his holy name forever and ever.

Put Not Your Trust in Princes

PSALM **146** [†] [n] Praise the LORD!
Praise the LORD, O my soul!
2 I will praise the LORD [o] as long as I live;
[p] I will sing praises to my God while I have my being.

3[†] [q] Put not your trust in princes,
[r] in a son of man, in whom there is [s] no salvation.
4 When [t] his breath departs, he returns to the earth;
on that very day his plans perish.

5[†] [u] Blessed is he whose help is the God of Jacob,
whose [v] hope is in the LORD his God,
6 [w] who made heaven and earth,
the sea, and all that is in them,
[x] who keeps faith forever;
7 [y] who executes justice for the oppressed,
[z] who gives food to the hungry.

[a] The LORD sets the prisoners free;
8 [b] the LORD opens the eyes of the blind.
[c] The LORD lifts up those who are bowed down;
[d] the LORD loves the righteous.
9 [e] The LORD watches over the sojourners;
[f] he upholds the widow and the fatherless,
but [g] the way of the wicked he brings to ruin.

10[†] [h] The LORD will reign forever,
your God, O Zion, to all generations.
[n] Praise the LORD!

He Heals the Brokenhearted

PSALM **147** [†] [i] Praise the LORD!
For [j] it is good to sing praises to our God;

for [k] it is pleasant, [1] and [l] a song of praise is fitting.
2 The LORD [m] builds up Jerusalem;
he [n] gathers the outcasts of Israel.
3 He heals [o] the brokenhearted
and [p] binds up their wounds.
4 He [q] determines the number of the stars;
he [r] gives to all of them their names.
5 [s] Great is our Lord, and [t] abundant in power;
[u] his understanding is beyond measure.
6 The LORD [v] lifts up the humble; [2]
he casts the wicked to the ground.

7 [†] [w] Sing to the LORD with thanksgiving;
make melody to our God on [x] the lyre!
8 He covers the heavens with clouds;
he prepares [y] rain for the earth;
he makes [z] grass grow on the hills.
9 He [a] gives to the beasts their food,
and to [b] the young ravens that cry.
10 [†] His delight is not in [c] the strength of the horse,
nor his pleasure in the legs of a man,
11 but the LORD [d] takes pleasure in those who fear him,
in those who [e] hope in his steadfast love.

12 [†] Praise the LORD, O Jerusalem!
Praise your God, O Zion!
13 For he strengthens [f] the bars of your gates;
he blesses your children within you.
14 He [g] makes peace in your borders;
he [h] fills you with the [i] finest of the wheat.
15 He [j] sends out his command to the earth;
his word runs swiftly.
16 He gives [k] snow like wool;
he scatters [l] frost like ashes.

17 He hurls down his crystals of [m] ice like crumbs;
who can stand before his [n] cold?
18 He [o] sends out his word, and melts them;
he makes his wind blow and the waters flow.
19 He declares his word to Jacob,
his [p] statutes and rules [3] to Israel.
20 He [q] has not dealt thus with any other nation;
they do not know his rules. [4]
[r] Praise the LORD!

Praise the Name of the LORD

PSALM 148 [†] [r] Praise the LORD!
Praise the LORD [s] from the heavens;
praise him [t] in the heights!
2 Praise him, all his angels;
praise him, all his [u] hosts!

3 Praise him, sun and moon,
praise him, all you shining stars!
4 Praise him, you [v] highest heavens,
and you [w] waters above the heavens!

5 [x] Let them praise the name of the LORD!
For [y] he commanded and they were created.
6 And he [z] established them forever and ever;
he gave [a] a decree, and it shall not [b] pass away. [1]

7 [†] Praise the LORD [c] from the earth,
you [d] great sea creatures and all deeps,
8 [e] fire and hail, [f] snow and mist,
[g] stormy wind [h] fulfilling his word!

9 [i] Mountains and all hills,
[j] fruit trees and all [k] cedars!

10 [l] Beasts and all livestock,
creeping things and [m] flying birds!

11 Kings of the earth and [n] all peoples,
princes and all rulers of the earth!
12 Young men and maidens together,
old men and children!

13[†] [o] Let them praise the name of the LORD,
for [p] his name alone is exalted;
[q] his majesty is above earth and heaven.
14 He has [r] raised up a horn for his people,
[s] praise for all his saints,
for the people of Israel who are [t] near to him.
[u] Praise the LORD!

Sing to the LORD a New Song

PSALM 149 [†] [u] Praise the LORD!
Sing to the LORD [v] a new song,
his praise in [w] the assembly of the godly!
2 Let Israel [x] be glad in [y] his Maker;
let the children of Zion rejoice in their [z] King!
3 Let them praise his name with [a] dancing,
making melody to him with [b] tambourine and [c] lyre!
4 For the LORD [d] takes pleasure in his people;
he [e] adorns the humble with salvation.
5 Let the godly exult in glory;
let them [f] sing for joy on their [g] beds.
6[†] Let [h] the high praises of God be in their throats
and [i] two-edged swords in their hands,
7[†] to execute vengeance on the nations
and punishments on the peoples,
8 to bind their kings with [j] chains
and their nobles with fetters of iron,

9 to execute on them the judgment [k] written!
[l] This is honor for all his godly ones.
[u] Praise the Lord!

Let Everything Praise the Lord

PSALM 150 [†] [u] Praise the Lord!
Praise God in his [m] sanctuary;
praise him in [n] his mighty heavens! [1]
2 Praise him for his [o] mighty deeds;
praise him according to his excellent [p] greatness!

3[†] Praise him with [q] trumpet sound;
praise him with [r] lute and [r] harp!
4 Praise him with [s] tambourine and [s] dance;
praise him with [t] strings and [u] pipe!
5 Praise him with sounding [v] cymbals;
praise him with loud clashing cymbals!
6 Let [w] everything that has breath praise the Lord!
[x] Praise the Lord!

Study Notes for Psalms, Book One

Psalm **PSALM—NOTE ON 1**. The first psalm serves as the gateway into the entire book of Psalms. Those who would worship God genuinely must embrace his Law (or Torah), his covenant instruction. They must love the Law, and must see themselves as the heirs and stewards of its story of redemption.

PSALM—NOTE ON 1:1 **Blessed**. The truly happy person is happy because God showers him with favor. **the man**. A specific, godly individual is presented as an example for others to imitate. Such teaching by use of a concrete example is common in OT wisdom literature. **wicked . . . sinners . . . scoffers**. These are people who refuse to live by the covenant. The godly person will not imitate such people’s immoral way of life.

PSALM—NOTE ON 1:2 **The law of the LORD** may refer to the Law of Moses. **Meditates** describes concentrated thinking. **day and night**. One should face every situation in life with a desire to please the Lord.

PSALM—NOTE ON 1:3 As a **tree** bears fruit not for itself but for others, so also, when the faithful person **prospers**, he brings benefit to others. See Jer. 17:8 for the same image.

PSALM—NOTE ON 1:4 When a farmer tosses threshed wheat into the air, **the wind drives away** the **chaff** (husks and straw). Those who reject God’s covenant are like chaff in that they bring no benefit to anyone (see 35:5).

PSALM—NOTE ON 1:5 The **judgment** on **the wicked** is likely the final judgment, which allows some to enter the **congregation of the righteous** while excluding others (Eccles. 12:14).

PSALM—NOTE ON 1:6 **Knows** means “knows with affection and approval” (compare Gen. 18:19; Amos 3:2).

Psalm **PSALM—NOTE ON 2**. God made David and his descendants kings in order to fulfill the purpose for which Abraham was called: to bring blessing to all nations (Gen. 12:1–3). At a time when Gentile kingdoms sought to throw off Israelite rule, this psalm recalls the promises made to the Davidic king at his coronation. Gentiles will find lasting joy only as subjects of this king. The psalm also looks to the future, when the Davidic Messiah will rule all nations.

PSALM—NOTE ON 2:2 The word "Messiah" comes from transliterating the Hebrew word for **Anointed**, and the word "Christ" comes from translating "Anointed" into Greek. For the Gentiles to rebel against the Davidic king is to rebel against the Lord who made him king (see Acts 4:25–26).

PSALM—NOTE ON 2:7 The **decree** is the divine word spoken when the king took his throne. **The LORD said**. The past tense indicates that the king recalls the divine word at a time of trouble after his coronation. **You are my Son**. In 2 Sam. 7:14, God says that he will take the heir of David as a "son." The people of Israel as a whole are called the "son of God" (see Ex. 4:22–23; Ps. 80:15; Hos. 11:1), and the king is called the "son of God" because he represents the people (see Ps. 89:27). Hebrews 1:5 combines Ps. 2:7 with 2 Sam. 7:14 to identify Jesus as the messianic heir of David. In Acts 13:33 and Rom. 1:4, Paul portrays the resurrection of Jesus as his coronation as the Davidic king.

FACT

Where is Zion? Zion (2:6) is the mountain where Jerusalem and the temple were built. The term "Zion" sometimes refers to ancient Jerusalem and sometimes stands for the permanent home where God's people will live forever with him (see Isa. 4:2–6; 12:1–6; 65:17–25).

PSALM—NOTE ON 2:8 The Gentile **nations** of the earth will find blessing in the heir of David who makes them his subjects (see Gen. 22:18; also Ps. 72:8–11, 17). This includes those nations who were in revolt (2:1). Thus Paul looks forward to a day when people from all nations will come to faith (Rom. 1:5).

PSALM—NOTE ON 2:10 **kings . . . rulers of the earth**. See v. 2.

PSALM—NOTE ON 2:12 Kiss the Son. The Son is the heir of David (v. 7). The kiss denotes religious homage, which the Davidic king deserves (v. 2). The kings must understand that the ruler whom they reject is not just another human ruler but is God’s own appointed king for the whole world.

Psalm PSALM—NOTE ON 3. This is the first psalm with a title. The title names David as the author and ties the psalm to Absalom’s rebellion (2 Samuel 15–16). Fourteen of the Davidic psalms add further information in their titles, connecting the psalm to a specific incident in David’s life (see chart). Since David as king is the representative of God’s people, it is likely that this psalm emphasizes David as the ideal member of the people of God. Thus it can be considered an individual lament. The information in the title helps readers to apply the lesson of the psalm: David shows genuine faith in his difficult circumstances, and readers can do the same.

Psalms Based on Incidents in David’s Life

Psalm	Incident in David’s Life	References
3	David flees from and battles Absalom	2 Samuel 15–17
7	The words of Cush, a Benjaminite (persecution by Saul?)	Unknown
18	David delivered from enemies and from Saul	2 Samuel 22
30	Dedication of the temple	Nothing in David’s lifetime; see 1 Kings 8:63
34	David delivered from danger by feigning madness in the presence of King Achish of Gath	1 Sam. 21:12–22:1
51	Nathan confronts David about his adultery with Bathsheba	2 Samuel 11–12
52	Doeg the Edomite tells Saul that David went to the house of Ahimelech	1 Sam. 22:9–19
54	The Ziphites tell Saul that David is hiding among them	1 Sam. 23:19
56	The Philistines seize David in Gath	1 Sam. 21:10–11
57	David flees from Saul into a cave	1 Sam. 22:1 or 24:3
59	Saul sends men to watch David’s house in order to kill him	1 Sam. 19:11
60	David’s victory over Transjordan	2 Sam. 8:1–14
63	David in the desert of Judah	2 Samuel 15–17?; 1 Sam. 23:14–15?
142	David flees from Saul into a cave	Same as Psalm 57

PSALM—NOTE ON 3:2 As is usually the case in the OT, **salvation** here refers to both physical and spiritual deliverance from danger. The fact that the enemies are saying this of David’s **soul** means they are implying that his sins are so bad that God cannot save him.

PSALM—NOTE ON 3:7 Arise. Compare Num. 10:35. **For you strike . . . you break**. David can boldly ask God for help because God has often protected him from enemies.

FACT

A shield for his people. Without the proper shield, an ancient warrior had little chance in battle. Psalms uses the term “shield” (3:3) to describe God’s protection of his people.

PSALM—NOTE ON 3:8 **Salvation belongs to the LORD**. It is the decision of the Lord, not of the enemies (v. 2), that makes the difference.

Psalm PSALM—NOTE ON 4. This psalm expresses quiet trust amid troubling circumstances, combining the categories of individual lament and confidence.

PSALM—NOTE ON 4:1 Because of their past experience with the Lord (**You have given me relief**), the faithful can pray confidently (**Answer me when I call** and **Be gracious to me and hear my prayer**). Compare 3:7.

PSALM—NOTE ON 4:3 **set apart**. God gives his special attention and affection to a person or a people in order to distinguish them. The Hebrew word for **the godly** is related to the Hebrew word for “steadfast love.” Thus “the godly” are those who have sincerely responded to God’s steadfast love.

PSALM—NOTE ON 4:4 **Be angry, and do not sin**. That is, “Even if you are angry at those who slander you, do not sin by seeking revenge.” The way to prevent such sin is to **ponder** and **be silent**: that is, reflect on how trustworthy the Lord has been. See Eph. 4:26.

PSALM—NOTE ON 4:7 True **joy** is not the result of material wealth. Rather, joy comes from knowing the Lord’s presence (v. 6) and peace.

Psalm PSALM—NOTE ON 5. This individual lament from David is the first psalm that prays for the downfall of one’s enemies. Such Psalms relate to situations where one is faced with bloodthirsty and deceitful persecutors.

PSALM—NOTE ON 5:2 **my King and my God**. Even a king such as David should be subject to God’s divine kingship.

PSALM—NOTE ON 5:3 **I prepare a sacrifice for you**. The mention of the **morning**, and of the Lord's house (v. 7), suggests this is describing the regular morning sacrifice in the temple. The faithful worshiper receives assurance and expresses personal consecration when he offers his sacrifices.

PSALM—NOTE ON 5:4–6 The singer praises God for loving what is right.

PSALM—NOTE ON 5:7 **Abundance of your steadfast love** comes from Ex. 34:6, the basic confession of OT faith.

PSALM—NOTE ON 5:9 Paul refers to this verse in Rom. 3:13 as he explains that both Jews and Gentiles are under the power of sin.

PSALM—NOTE ON 5:10 **Let them fall . . . cast them out** describes the judgment that must fall on those who persecute the godly. **for they have rebelled against you**. To harm the godly is to attack God himself.

PSALM—NOTE ON 5:11–12 The psalm closes by expressing the assurance enjoyed by the faithful.

Psalm PSALM—NOTE ON 6. An individual lament from David. It describes a person whose hard circumstances have led him to see his sins and to repent. Thus, it is often considered one of the "penitential" Psalms (compare Psalms 32; 38; 51; 130; 143).

FACT

How are the Psalms divided? The Psalms are divided into five books: 1–41; 42–72; 73–89; 90–106; 107–150. Each book ends with a "doxology," a hymn of praise to God.

PSALM—NOTE ON 6:1–5 These verses describe a life-threatening situation, such as a sickness. The situation has arisen from God's displeasure at some particular sins. The psalm provides a way for people to properly express their concerns to God in such circumstances.

PSALM—NOTE ON 6:4 **for the sake of your steadfast love**. Those who are repentant appeal to God's love and mercy, and not to their own well-doing.

PSALM—NOTE ON 6:5 If **Sheol** refers to the grave here, the idea is that the dead do not have the privilege of praising God in public worship.

PSALM—NOTE ON 6:8 **Depart from me, all you workers of evil** seems to be spoken to those who would take advantage of the singer's distress. But if **the LORD has heard**, then these enemies have no real power. See Luke 13:27.

PSALM—NOTE ON 6:9 When the Lord hears the **plea** and **prayer** (vv. 1–5), he forgives.

PSALM—NOTE ON 6:10 There is a reversal here: the singer's bones and soul were troubled (vv. 2–3), but now the **enemies** will be **greatly troubled**.

Psalm PSALM—NOTE ON 7. The title of this individual lament from David refers to an otherwise unknown incident in his life when a man of Benjamin (the tribe of Saul) slandered David. The psalm enables those who have been unfairly criticized (vv. 3–5) and persecuted to call on God for help.

PSALM—NOTE ON 7:1–2 Amid desperate circumstances, David express trust (**my God**, **refuge**).

PSALM—NOTE ON 7:6–11 The singers see their requests as part of the larger picture: God is a **righteous judge** (v. 11), to whom all the **peoples** of mankind are accountable (vv. 7, 8). In the Psalms, God is often described as "judging" on behalf of the innocent and oppressed.

PSALM—NOTE ON 7:17 The Lord's **righteousness** and his status as **the Most High** (see vv. 6–11) lead to thanksgiving and praise.

Psalm PSALM—NOTE ON 8. This hymn of praise helps the Lord's people celebrate their glorious Creator, and their privileged place in his creation. With Genesis 1–2 as a background, the Psalm presents mankind as the pinnacle of creation, as the rulers over the animal world, and as the object of God's special attention. At the same time, the mention of "foes," "enemy," and "avenger" (Ps. 8:2) reminds readers of Genesis 3 and God's plan for fallen mankind. Israel was to be the firstfruits of restored humanity. This helps explain why Heb. 2:6–8 quotes Ps. 8:4–6: Jesus, as Davidic king, is the ideal Israelite, and thus the ideal human being. He is crowned with glory and honor after his suffering on behalf of mankind.

FACT

What was the main purpose of the Psalms for the people of God? The Psalms were the songbook of the people of God when they gathered for worship.

PSALM—NOTE ON 8:1 God's covenant **name** (**LORD**) is **majestic . . . in all the earth**, even if not all people acknowledge it.

PSALM—NOTE ON 8:2 Perhaps the **babies** and **infants** are the people of Israel, seen as weak in comparison with the mighty unbelieving Gentiles, who are the **foes**, the **enemy**, the **avenger**. It is through the insignificant mouths of infants (that is, of Israel) that God reveals his majesty.

PSALM—NOTE ON 8:5 **the heavenly beings**. See Heb. 2:7. **Crowned him with glory and honor** describes mankind as God's kingly representative.

PSALM—NOTE ON 8:6 This echoes Gen. 1:26. **put all things under his feet**. Paul quotes this verse along with the explicitly messianic Ps. 110:1 (see 1 Cor. 15:25–27; Eph. 1:22). This verse is also quoted in Heb. 2:6–9.

Psalm PSALM—NOTE ON 9. Psalms 9–10 together follow a basically acrostic pattern, with the first word of each line beginning with successive letters of the Hebrew alphabet. The acrostic is not perfect, however. Several letters of the alphabet are missing or are out of order. Both psalms say that God cares about those who are "oppressed" (9:9; 10:18); both mention "times of trouble" (9:9; 10:1); both call on God to "arise" (9:19; 10:12); and both are sure that God will not "forget the afflicted" (9:12; 10:12). The key difference between the two psalms is that Psalm 9 is full of praise and thanks while Psalm 10 is mostly a lament.

PSALM—NOTE ON 9:1 **with my whole heart**. The biblical ideal is for people to love and praise God (compare Deut. 6:5), both in private and in public.

PSALM—NOTE ON 9:3–6 The psalm recalls God's protection of his people from evil nations. When an Israelite sings of his **just cause**, he should think about why God chose Israel: God chose Israel to be a light to the Gentiles through their faithfulness to God (compare v. 11).

PSALM—NOTE ON 9:10 To **know** God's **name**, to put **trust in** him, and to **seek** him are all ideals in the OT, even though the people of Israel often fell short of those ideals.

PSALM—NOTE ON 9:11 **Tell among the peoples his deeds**. God called Abram and Israel to be a blessing to the whole world (Gen. 12:3). Israel should long for the time when the Gentiles would receive that blessing. Compare Rom. 15:8–12.

PSALM—NOTE ON 9:12 **Mindful of them**, namely, of the oppressed people of Israel (v. 9), whose **blood** God **avenges** when the Gentiles spill it unjustly.

PSALM—NOTE ON 9:13–14 The song now becomes a prayer for deliverance from affliction. The result of God's answer to the prayer will be further praise in worship.

PSALM—NOTE ON 9:15–18 God defends the poor by defeating their oppressors. The **wicked** (vv. 16, 17) are those Gentiles who oppose God's purposes (vv. 15, 17). The **needy** and **poor** are the people of Israel who are threatened (v. 18).

PSALM—NOTE ON 9:17 **Sheol**. See note on 6:5.

FACT

What is "Sheol"? In the OT, the Hebrew word "Sheol" (9:17) refers to the place where people go when they die. It is similar to the Greek word "Hades." Both words are usually translated "death" or "the grave."

PSALM—NOTE ON 9:18 **not . . . forgotten**. Compare "not forget," v. 12. This is in contrast to those who forget God (v. 17).

Psalm **PSALM—NOTE ON 10**. See note on Psalm 9. Psalm 10 is a lament, relating to cases in which “the wicked hotly pursue the poor” (v. 2). These wicked could be faithless, wealthy Israelites (vv. 4, 13), and the poor are Israelites who are faithful but are also defenseless against the wicked. It was the task of the Davidic king to ensure justice, by force if necessary. It was the task of the general public to pray, perhaps by reciting a psalm like this.

PSALM—NOTE ON 10:1 **hide yourself**. That is, ignoring cries for help (compare 55:1; Isa. 58:7).

PSALM—NOTE ON 10:3 **renounces the LORD**. Compare v. 13.

PSALM—NOTE ON 10:6 **I shall not be moved**. It is irritating to the pious person when impious people feel safe in their impiety.

PSALM—NOTE ON 10:7 See Rom. 3:14.

PSALM—NOTE ON 10:11 As the wicked person oppresses the faithful, he assumes that **God has forgotten** them—that God is indifferent to their suffering. The faithful mention this to God, asking him to show the wicked that he has not, in fact, forgotten his people (see vv. 12–14).

PSALM—NOTE ON 10:12–15 These verses call God to action in response to vv. 1–11. Verses 12–15 repeat many words from vv. 1–11: “mischief” (vv. 7 and 14); “forget” (vv. 11 and 12); “see” (vv. 11 and 14); “renounce” (vv. 3 and 13); “helpless” (vv. 8, 10, and 14); and “wicked” (vv. 2–4, and 13, 15). The repetition shows that God’s action will be a direct answer to the injustice described.

PSALM—NOTE ON 10:14 The OT law is full of warnings about oppressing such people as **the fatherless** (see Ex. 22:22; Deut. 10:18). The true Israelite will care for them.

PSALM—NOTE ON 10:15 **till you find none**. That is, until there is no more wickedness.

PSALM—NOTE ON 10:16 **The LORD is king forever and ever**. Compare the similar wording in Ex. 15:18, where God reigns for the sake of his people, to promote their peace and purity. Just as God removes unbelieving nations from his land, he can be trusted to purge unbelieving Israelites from it as well.

Psalm PSALM—NOTE ON **11**. This psalm describes the confidence that the faithful may have, even in times of severe crisis.

PSALM—NOTE ON **11:3** The **foundations** would be either the *people* who lead Israel (compare the "pillars" of Isa. 19:10) or the *principles* of justice upon which Israel was founded. **what can the righteous do?** What security does he have?

PSALM—NOTE ON **11:4** **His holy temple** probably refers to God's heavenly dwelling, rather than his earthly temple. But one should not draw too much of a distinction between the two: in the OT, God's earthly sanctuary is the doorway into the heavenly (as in Isa. 6:1).

PSALM—NOTE ON **11:5** The **wicked** are those among God's people who would exploit and harm others.

PSALM—NOTE ON **11:6** **fire and sulfur**. See Gen. 19:24. **portion of their cup**. That is, the judgment God has assigned for them, whether in this life or the next (Jer. 13:25).

Psalm PSALM—NOTE ON **12**. This is a community lament, describing a time when liars are in positions of authority.

FACT

What is a psalm of lament? The main purpose of a psalm of lament is to tell the Lord about a difficult situation, to ask him for his help, and to praise him for helping. Some laments are community, congregational psalms. Others are individual, personal laments. One third of all the Psalms are psalms of lament.

PSALM—NOTE ON **12:1–2** The particular kinds of **lies** described are **flattering lips** and insincere speech (**a double heart**). Such people manipulate others for the sake of gain (v. 2).

PSALM—NOTE ON 12:3 **cut off**. By removing them from his people (see Lev. 20:3).

PSALM—NOTE ON 12:5 True Israelites will not oppress the **poor** and **needy** but will care for them (see Deut. 15:11; 24:14). When the poor are oppressed, God takes action (compare Ps. 9:18).

PSALM—NOTE ON 12:6 God's **words** are **pure**, **refined**, and **purified**; they are free of the impurities of lies, flattery, or insincerity (see v. 2).

PSALM—NOTE ON 12:7 **Them** probably refers to the poor and needy (v. 5) and the godly (v. 1).

PSALM—NOTE ON 12:8 This final verse describes again the conditions described in vv. 1–2. Ending on this somber note reminds the faithful of their constant dependence on God.

Psalm PSALM—NOTE ON 13. This is an individual lament. The worshiper is on the verge of despair.

PSALM—NOTE ON 13:1 **How long**? The question, repeated four times, is not asking for information but is expressing despair. If this psalm were a sermon, it would explain that the abandonment described here (**forget**, **hide . . . face**) is only apparent. But a song, whose goal is to describe feelings, does not need the same level of precision as a sermon.

PSALM—NOTE ON 13:2 The **enemy** is typically one who hates. The enemy's hatred of the singer's faithfulness leads him to gloat over the singer's misfortunes.

PSALM—NOTE ON 13:3 For God to **consider and answer** would be for him to relieve the singer's circumstances.

PSALM—NOTE ON 13:5–6 Confidence in the **steadfast love** of God, as revealed in his covenant with Israel (Ex. 34:6), leads to a trusting expectation of **salvation**. Compare Ps. 3:2 and note.

Psalm PSALM—NOTE ON 14. This is a community lament. Humans in general do not seek after God and thus they treat God's people cruelly. Compare Psalm 53.

FACT

How many of the Psalms were written by David? David is the author of about half of the Psalms. Other authors include Asaph, Solomon, Moses, and the sons of Korah.

PSALM—NOTE ON **14:1** A **fool** is someone who stubbornly rejects wisdom. **there is no God**. Godless fools believe that God takes no interest in human affairs and will not judge people for their deeds.

PSALM—NOTE ON **14:3** The word **all** in this verse refers to the Gentiles described in v. 2, and v. 4 reveals that they oppose God's people. Paul adapts the Greek Septuagint translation of vv. 1–3 in Rom. 3:10–12 as part of his argument that "all, both Jews and Greeks, are under sin" (Rom. 3:9).

PSALM—NOTE ON **14:4** To **eat up my people** is to consume their wealth and freedom, and possibly even their lives (see Mic. 3:1–3).

PSALM—NOTE ON **14:5–6** In the face of such threats (v. 4) the faithful must remember that the God of the covenant (**LORD**) is their refuge. He will protect them and defeat the evildoers.

PSALM—NOTE ON **14:7** The people pray that God will rescue them and promote their well-being. Their prayer concludes with firm hope (**when**, not if).

Psalm PSALM—NOTE ON **15**. This hymn celebrates the ideal worshiper of the Lord. The singers do not claim to have achieved these character qualities. They simply yearn to have them more and more.

PSALM—NOTE ON **15:1** The **tent** (compare 27:4–6) and **holy hill** describe the sanctuary where God is especially present with his people. To **sojourn** or **dwell** there is to be a welcomed guest in God's house (compare 61:4; 65:4).

PSALM—NOTE ON **15:2–5** These verses give specific examples of the kind of person who **walks blamelessly** and **does what is right**. Such a person is concerned about the well-being of fellow believers.

PSALM—NOTE ON 15:4 A **vile person** is the Israelite who rejects covenant life (compare Jer. 6:30, “rejected”). **Those who fear the LORD** are those who embrace the covenant.

PSALM—NOTE ON 15:5 **does not put out his money at interest**. When the law forbids Israelites to charge interest to fellow Israelites, it is referring to private loans to a neighbor rather than commercial transactions. In such cases, Israelites are forbidden to charge interest to their fellow Israelites (see Deut. 23:19–20, “your brother”), but they may charge interest to a foreigner. This psalm seems to suggest that the ideal person deals generously and fairly with all people, whether they are fellow Israelites or not. He goes beyond what the law requires.

Psalm PSALM—NOTE ON 16. When the faithful sing Psalm 16, they entrust themselves to the Lord. They experience confidence and contentment in his care. The psalm uses imagery from Israel’s allocation of the land under Joshua (vv. 5–6) to express contentment in this life. It also looks forward to everlasting life in God’s presence (vv. 9–11).

PSALM—NOTE ON 16:1–2 The Lord is the only one on whom the psalmist relies for well-being (**no good apart from you**, v. 2).

PSALM—NOTE ON 16:3 **The saints** are those who have embraced their privilege as God’s people. Since God has declared them holy, they live in a holy way.

PSALM—NOTE ON 16:4 **Those who run after another god** are idolaters, including unfaithful Israelites. **Their names** probably refers to the names of the false gods being worshiped.

PSALM—NOTE ON 16:5–6 The psalmist is satisfied with the Lord and his provision. The terms **portion**, **lot**, **lines**, and **inheritance** recall the allocation of the Promised Land into tribal and family plots.

PSALM—NOTE ON 16:7–8 God’s presence is seen in the moral instruction the psalmist receives (v. 7). It gives him assurance of stability (v. 8). The psalmist’s **heart instructs** him during the **night**, as he thinks about God’s word (compare 1:2).

PSALM—NOTE ON 16:9–11 The psalm is cultivating the hope of everlasting glory for the faithful, with the resurrection of Jesus (the ultimate **holy one**) as the first step in bringing this hope to fulfillment (compare Acts 2:25–28; Rom. 8:23; 1 Cor. 15:23).

PSALM—NOTE ON 16:10 Sheol. See note on 6:5. Here it is likely the abode of the wicked.

PSALM—NOTE ON 16:11 path of life. The covenant provides a "path" by which one walks toward life in all its fullness (Prov. 6:23; 10:17; Matt. 7:14). This is what the Lord makes **known to** his followers. To enjoy God's **presence** is the goal of the covenant (compare Ex. 33:14–15; Num. 6:24–26). The word **pleasures** is related to "pleasant places" (Ps. 16:6). The pleasure that the psalmist has begun in this life will reach its fullness in the world to come (**forevermore**).

Psalm PSALM—NOTE ON 17. This is an individual lament, dealing especially with cases in which a person considers himself unjustly accused of wrong (compare Psalm 7). The psalm is a prayer for vindication, and it ends with a feeling of confidence (compare Psalm 16).

FACT

What is parallelism? Parallelism is one of the main features of Hebrew poetry. All 150 Psalms include parallelism. Typically, the main lines in a psalm are followed by secondary lines that either repeat or expand upon an idea in the main line.

PSALM—NOTE ON 17:3–5 The singer proclaims his innocence (**tried**, **visited**, **tested**), and he recounts his efforts to stay pure.

PSALM—NOTE ON 17:8 apple of your eye. See Deut. 32:10; Prov. 7:2.

PSALM—NOTE ON 17:10 The singer cannot appeal to the attackers' **pity** or remorse, since they **close their hearts** to such feelings. Instead, they **speak arrogantly**.

PSALM—NOTE ON 17:13–14 Amid such threats, when it seems unlikely that the attacker will repent (v. 10), the proper response is prayer for the enemy's defeat.

PSALM—NOTE ON 17:14 The text describes these attackers as people whose only reward is in this life (their **treasure** and their **children**). They leave all their wealth behind when they die. This contrasts with the expectation of the faithful (v. 15).

PSALM—NOTE ON 17:15 **behold your face**. Compare 11:7; Rev. 22:4. **when I awake**. The beholding and the satisfaction refer to the everlasting bliss that the godly look for in the general resurrection.

Psalm **PSALM—NOTE ON 18**. This royal psalm celebrates the way God has shown his love to his people by giving them the Davidic monarchy and by preserving David through many dangers (see v. 50). The text of the psalm is almost identical to David's personal expression of gratitude to the Lord in 2 Samuel 22.

PSALM—NOTE ON 18:1–3 The opening verses summarize the theme of the psalm: David has found the Lord to be a reliable defender against his enemies.

PSALM—NOTE ON 18:7–19 God in his heavenly fortress suddenly takes notice of David's need and quickly comes to his aid.

PSALM—NOTE ON 18:20–30 David claims that he has faithfully **kept the ways of the LORD** (v. 21), and thus God has **rewarded** him (vv. 20, 24). These claims are not self-righteous; the ways, **rules**, and **statutes** of the Lord (v. 22) include provisions for receiving forgiveness of sins.

FACT

What defined someone as an "enemy" of the people of Israel? The "enemies" mentioned in the Psalms (e.g., 18:17) were people hostile to the faith of God's people. Sometimes they expressed their hatred by physically attacking the people of Israel, while other times they merely rejoiced when Israel faced misfortunes.

PSALM—NOTE ON 18:30 The ESV footnote (substituting "blameless" for **perfect**) suggests that following the Lord's blameless way (see v. 21) is what enables a man to become blameless (vv. 23, 25).

PSALM—NOTE ON 18:31–45 David's rescue (vv. 16–19) came by way of his military skill, which was itself God's gift.

PSALM—NOTE ON 18:46–50 David's expectation that he **will praise** the Lord **among the nations** (v. 49; see Rom. 15:9) returns readers to the call of Abram, in whom the nations were to find blessing (Gen. 12:1–3).

PSALM—NOTE ON 18:50 **salvation**. David's victories are part of God's commitment to his people and to the whole world. **Steadfast love to . . . David and his offspring forever** echoes 2 Sam. 7:12–16.

Psalm **PSALM—NOTE ON 19**. In singing this psalm, God's people celebrate his law as his supreme revelation of himself. The psalm recounts the way the creation speaks of its Maker (vv. 1–6), and the way the Mosaic law addresses the soul (vv. 7–11). This calls for a humble response (vv. 12–14).

FACT

Are the Psalms poetry? The Psalms often reflect the feelings or emotions of the person who wrote the psalm. The book of Psalms includes poetry that covers all kinds of emotional feelings and experiences, from anguish and sorrow to great joy and thanksgiving.

PSALM—NOTE ON 19:1 **The glory of God** includes his power, wisdom, and worthiness of honor and worship.

PSALM—NOTE ON 19:3 The **speech** here is the speech mentioned in v. 2a. **voice is not heard**. All people hear the voice, but not all respond to it.

PSALM—NOTE ON 19:4 See note on Rom. 10:18–19.

PSALM—NOTE ON 19:7 **reviving the soul**. That is, giving refreshment. **sure**. Trustworthy. **simple**. See Introduction to Proverbs: Reading Proverbs.

PSALM—NOTE ON 19:8 enlightening the eyes. For the eyes to have light or to be bright is for the person to be alert and active (compare 1 Sam. 14:27; Ezra 9:8; Ps. 13:3).

PSALM—NOTE ON 19:9 The fear of the LORD refers to the precepts of the covenant, which show how to properly revere God (compare 34:11).

PSALM—NOTE ON 19:11 reward. In this case, assurance and character growth.

PSALM—NOTE ON 19:12 hidden. Just as "there is nothing hidden" from the sun's heat (v. 6), so too the law searches all the hiding places of the soul.

PSALM—NOTE ON 19:13 presumptuous sins. Sins committed in proud disobedience to divine commands (Deut. 17:12). Such sins eventually will **have dominion** over the sinner. The faithful person desires, instead, to become **blameless**, just as the law is blameless (see note on Ps. 18:30).

PSALM—NOTE ON 19:14 Be acceptable comes from the language of sacrifice (as in Lev. 22:20). The singer is asking that his song be seen as a suitable act of worship before God, like a sacrifice.

Psalms PSALM—NOTE ON 20–21. These two psalms form a pair of royal psalms. Psalm 20 is a prayer that God will give success to the Davidic king, particularly in battle. Psalm 21 gives thanks to God for answering the request of Psalm 20.

PSALM—NOTE ON 20:2 The sanctuary in **Zion** is the place where God especially makes himself present among his people.

PSALM—NOTE ON 20:3 The **offerings** and **burnt sacrifices** were the means by which the worshiper gave himself to God and received assurance of God's love.

PSALM—NOTE ON 20:6–8 The worshipers now shift from speaking *to* the king to speaking *about* the king. They trust in God as the one who **saves his anointed**.

PSALM—NOTE ON 20:9 The terms **save** and "salvation" are repeated in this psalm (vv. 5, 6, 9).

PSALM—NOTE ON 21:1–7 These verses are addressed to the Lord (**you**) about the king (**he**), celebrating the military success prayed for in Psalm 20. The psalm assumes that the king is faithful to the Lord; it is not intended to endorse sinful plans.

FACT

What are royal psalms? Royal psalms (e.g., 18)emphasize God's promise to David that he would have an eternal kingdom (2 Samuel 7; 1 Chronicles 17). David and his descendants are called to bless Israel and the nations of the world. Some of these psalms are praises, some are thanksgivings, and some are confessions of sin. The promises to David point to the Messiah, the ultimate heir of David.

PSALM—NOTE ON 21:7 **not be moved**. Compare 10:6 and 15:5.

PSALM—NOTE ON 21:8–12 When the king (**you**) lives by the Davidic ideal, God takes hostility against the king as hostility against himself. Thus the godly king is the tool of God's **wrath**.

PSALM—NOTE ON 21:13 As in 18:46, the Lord is **exalted** when he shows his power by making the faithful king successful.

Psalm PSALM—NOTE ON 22. This psalm appears to be an individual lament. The singer has been attacked by unscrupulous people and mocked by those who should feel sympathy. Nevertheless, he looks forward to vindication and joyful worship with the rest of God's people. Because of its prominent place in the crucifixion story, Christian readers have found in this psalm a description of the sufferings of Jesus. See chart.

FACT

How often does the NT quote from the Psalms? Of all the OT books, the Psalms and Isaiah are by far the two most widely quoted in the NT.

PSALM—NOTE ON 22:1–2 why have you forsaken me? David feels distress because he has received no relief to his pain or answer to his prayers.

PSALM—NOTE ON 22:6–8 In contrast to God’s past faithfulness (vv. 3–5), the singer has been mocked by his fellow Israelites (v. 6).

The Use of Psalm 22 in Matthew 27

Ps. 22:18	They divide my garments among them, and for my clothing they cast lots.	And when they had crucified him, they *divided his garments among them by casting lots.*	Matt. 27:35
Ps. 22:7	All who see me mock me; they make mouths at me; they wag their heads.	And those who passed by derided him, *wagging their heads.*	Matt. 27:39
Ps. 22:8	“He trusts in the LORD; let him deliver him; let him rescue him, for he delights in him!”	*He trusts in God; let God deliver him now,* if he desires him. For he said, “I am the Son of God.”	Matt. 27:43
Ps. 22:1	My God, my God, why have you forsaken me? Why are you so far from saving me, from the words of my groaning?	And about the ninth hour Jesus cried out with a loud voice, saying, “Eli, Eli, lema sabachthani?” that is, *“My God, my God, why have you forsaken me?”*	Matt. 27:46

PSALM—NOTE ON 22:9–11 The singer again recalls the past, as in vv. 3–5, but this time it is more personal. In effect he tells the Lord, “Not only have you been faithful to our ancestors in Israel, you have always been faithful to me.” In this light he can pray confidently, **be not far from me**.

PSALM—NOTE ON 22:12–18 The singer’s enemies are bent on evil like **bulls** (v. 12), a **lion** (v. 13), and **dogs** (v. 16). This leaves the singer without energy (v. 14) or strength (v. 15). Compare 1 Pet. 5:8.

PSALM—NOTE ON 22:18 This verse is quoted in John 19:24.

PSALM—NOTE ON 22:19–21 do not be far off. While recalling God’s past answers to his prayers, the singer asks for relief in his present distress.

PSALM—NOTE ON 22:22–31 The singer is confident that when God answers his prayer, he will be vindicated and will again be able to join God’s people in worship. Indeed, **all the families of the nations** will join him in praising God (see Gen. 12:3; 22:18; etc.). The singer’s personal story of trouble and vindication is part of the larger story of God’s redemptive work in the world.

Psalm PSALM—NOTE ON 23. This psalm describes God in two ways: as the Shepherd who cares for the sheep (vv. 1–4), and as the Host who cares for his guest (vv. 5–6). In worship, the faithful celebrate God's greatness and majesty. He is the shepherd for Israel as a whole, and for each faithful Israelite as well.

Terms in Psalms

Term	Explanation	Example
Image	A word or phrase that names a concrete action or thing; by extension, a character, setting, or event in a story is an image—a concrete embodiment of human experience or an idea.	the way (or path); the congregation (or assembly); nature (or harvest) (Psalm 1)
Metaphor	An implied comparison that does not use the formula *like* or *as*.	"The LORD is my shepherd" (Ps. 23:1).
Simile	A figure of speech in which a writer compares two things using the formula *like* or *as*.	"He is like a tree planted by streams of water" (Ps. 1:3).
Personification	A figure of speech in which human attributes are given to something nonhuman, such as animals, objects, or abstract qualities.	Light and truth are personified as guides in Psalm 43:3.
Hyperbole	A figure of speech in which a writer consciously exaggerates for the sake of effect; usually that effect is emotional, and thus, loosely put, hyperbole usually expresses emotional truth rather than literal truth.	"My tears have been my food day and night" (Ps. 42:3).
Apostrophe	A figure of speech in which the writer addresses someone absent as though present and capable of responding. By slight extension, an apostrophe might be an address to something nonhuman as though it were human and capable of responding, even if the speaker is in the presence of the object.	The poet in Psalm 148:3 might well be looking up at the sun, moon, or stars as he commands them to praise God.

PSALM—NOTE ON 23:1 shepherd. The Bible often describes the Lord as a shepherd (see Gen. 48:15; 49:24; Ps. 28:9; 80:1; 95:7; 100:3; Rev. 7:17). **Want** means to lack what one needs.

PSALM—NOTE ON 23:3 The restoration of the **soul** indicates the returning of life or vitality (compare 19:7; Ruth 4:15; Prov. 25:13; Lam. 1:19). Those who are faithful to God will tend to follow the **paths** that lead to **righteousness**. This pursuit of morality is a blessing, not a burden.

PSALM—NOTE ON 23:4 shadow of death. In a **valley** in the desert of Judah one can encounter deep shadows. One cannot know what bandits or wild animals are lurking in those shadows. These desert valleys are often dry streambeds (wadis), so there can also be flash floods. But even in such times of suspense and danger, the faithful can know that God is with them, and thus they need not **fear**.

PSALM—NOTE ON 23:5–6 prepare a table. The psalm now describes the faithful person as God's guest at a meal. The **enemies** are powerless to prevent the enjoyment of God's generous hospitality. For a non-Levite to

dwell in the house of the Lord is to have ready access to the sanctuary for worship (compare 27:4).

Psalm **PSALM—NOTE ON** **24**. This psalm seems to be intended for public worship—perhaps a celebration remembering how David brought the ark of the Lord into Jerusalem (2 Samuel 6).

FACT

What does *Selah* mean? Although the word *Selah* is found 39 times in the book of Psalms, its exact meaning is uncertain. Most scholars believe it is a musical term or a term to be used by a worship leader, possibly to mark a pause.

PSALM—NOTE ON **24:1–2** The Lord is the one who **founded** the world, where human beings **dwell**. Humans dwell on the land, rather than on the **seas** (compare Gen. 1:9–10). In 1 Cor. 10:26, Paul quotes Ps. 24:1 to explain that, since God owns everything, the believer may eat any kind of food with a clear conscience.

PSALM—NOTE ON **24:3–6** Every Israelite has the right to attend worship at the sanctuary (**the hill of the Lord**, **his holy place**), but not everyone will really **receive blessing**, and not everyone will enjoy the status of **righteousness**. God expects the Israelites to show by behavior that they truly are his people (vv. 4, 6). This is a recurring theme in the OT: see 15:1–5; 51:16–19; Prov. 15:8; Isa. 1:11–17.

PSALM—NOTE ON **24:7–10** The people bearing the ark announce God’s presence in the ark, seeking entry into his sanctuary (v. 7). The people inside the sanctuary reply, **Who is this King of glory?** The people bearing the ark then say who the Lord is (**The Lord, strong and mighty, the Lord, mighty in battle!**) and then repeat the request for entry (v. 9).

Psalm **PSALM—NOTE ON** **25**. In this lament, individual members of the worshiping assembly ask God for help in their various troubles. While the psalm expresses faith in God’s kindness, it does not end in the confident way of most laments (vv. 16–22). The psalm also includes penitential elements, as the worshipers confess their sins and pray for forgiveness (vv.

6–7, 11, 18). There are echoes of Pentateuch promises, showing that the godly in Israel were to view the Sinai covenant as a gracious one.

PSALM—NOTE ON 25:1 **I lift up my soul** means "I direct my desire" (compare 24:4; 86:4; 143:8).

PSALM—NOTE ON 25:2–3 These worshipers, who see themselves as being among the faithful (**I trust . . . wait for you**), expect that their hope in the Lord has a worthy basis, so that they will **not be put to shame**.

PSALM—NOTE ON 25:4–5 Those who trust in the Lord seek his guidance. They want to learn what manner of life (**ways**, **paths**) pleases him and how his commands apply to their specific circumstances.

PSALM—NOTE ON 25:6–7 The terms **mercy**, **steadfast love**, **sins**, and **transgressions** remind one of Ex. 34:6–7, which tells Israel of God's gracious intentions toward them. For God to **remember** something is for him to attend to it in order to act (compare Ps. 8:4; 9:12; 20:3). The faithful ask God to attend to them in mercy rather than according to their sins (compare 79:8).

PSALM—NOTE ON 25:8–11 This section celebrates the way in which God forgives his people and guides them in moral growth. As the people **keep** God's **covenant**, they will come to know the forgiveness and guidance that it graciously offers.

PSALM—NOTE ON 25:12–15 Verse 12 focuses on the particular person (**the man**) who **fears the LORD**. Such a person will know God's guidance, blessing, and **friendship** (compare 55:14; Prov. 3:32).

PSALM—NOTE ON 25:16–21 The psalmist prays for deliverance from the **affliction**, **trouble**, and **foes** that threaten (vv. 17–19). He can pray with confidence because his **sins** are forgiven (v. 18b). The virtues of **integrity** and **uprightness** are God's means of protecting his people.

PSALM—NOTE ON 25:22 **Redeem** generally means rescue and protect, especially in relation to **Israel** (see 44:26; 130:7–8) or a faithful worshiper (see 34:22; 55:18).

Psalm PSALM—NOTE ON 26. This psalm may be part of an entrance liturgy by which pilgrims came into the sanctuary. If this is the case, the psalm shows those who attend worship what qualities the ideal covenant participant should possess (see Psalms 15 and 24). The psalmist's claims of innocence must be understood in light of God's steadfast love and faithfulness (26:3). This clearly echoes Ex. 34:6 and shows that God's grace is the foundation for holy living.

PSALM—NOTE ON 26:1–3 For God to **vindicate** the worshiper means that he distinguishes between the faithful and the unfaithful. The faithful are those who obey the covenant, who keep God's **steadfast love . . . before** their **eyes** and **walk in** God's **faithfulness**. They live by the grace revealed in Ex. 34:6.

PSALM—NOTE ON 26:4–8 The faithful covenant participant refuses to join with the unfaithful (**hypocrites**, **evildoers**, **wicked**) in their crooked schemes. He rejects their values (see 1:1). He aims to take part in public worship with moral **innocence** and with delight (**love**, 26:8).

Psalm PSALM—NOTE ON 27. In singing Psalm 27, God's people have a way to express confidence in him and to respond to challenging life situations. The psalm describes a faithful person attacked by those who would destroy him. One who can trust God in those circumstances can trust him in other situations as well.

PSALM—NOTE ON 27:1–3 The terms **fear** and **be afraid** contrast with **be confident**. The faithful must learn to base their confidence on God's ever-present protection (**light**, **salvation**, **stronghold**). This confidence grows through experiences of deliverance (as v. 2 shows).

PSALM—NOTE ON 27:4 dwell in the house of the LORD. Compare 23:6. God's **beauty** is what the faithful yearn to **gaze upon** (that is, to view with admiration and affection) as they seek him in worship (see 27:13).

FACT

The term house of the LORD (27:4) always refers to the temple, where God in OT times lived among his people.

PSALM—NOTE ON 27:8 God addresses his words, **Seek my face**, to more than one person. The singer responds to the invitation. The seeking is done in the sanctuary (see. v. 4).

PSALM—NOTE ON 27:13 The **goodness of the LORD** is probably his gracious character, as revealed by his actions (Ex. 33:19; 34:6–7). On the **land of the living** see Isa. 38:11; Jer. 11:19.

PSALM—NOTE ON 27:14 To **wait for the LORD** is to look to him with dependence and trust, not passivity. This enables one to **be strong** and courageous (see Deut. 31:6).

Psalm PSALM—NOTE ON 28. This is a lament, a cry for help during the threat posed by evildoers. The threat is probably to the whole community (vv. 8–9), which each of the faithful is personally involved in (thus the references to "I," "me," and "my" throughout).

PSALM—NOTE ON 28:1–2 The situation is desperate. To be **like those who go down to the pit** is probably to be like those who suffer divine judgment (see 30:3, 9; 88:4; 143:7).

PSALM—NOTE ON 28:2 **most holy sanctuary**. This is the "innermost sanctuary" (see ESV footnote), the place mentioned in 1 Kings 6:16.

PSALM—NOTE ON 28:3–5 The **wicked** here are not simply people who commit sins, for even the faithful do that (see 32:6). The wicked are those who oppose God and his people with deceit and treachery (**evil is in their hearts**). Note the contrast between **their work** and **the work of their hands** (that is, of the wicked), and God's **works** and **the work of his hands**.

PSALM—NOTE ON 28:6–9 The psalm ends with confidence that God will protect his **people** and his **anointed** (the Davidic king, who represents and embodies the whole people; see 2:8).

Psalm PSALM—NOTE ON 29. This is a hymn of praise to God for his awesome power. A thunderstorm serves as a visible representation of God's majestic voice. It seems reasonable to suppose that setting the psalm in a thunderstorm deliberately places Yahweh over Baal, the storm-god widely worshiped in Syria-Palestine. God created the phenomena of nature. They serve his purposes and demonstrate his wisdom, glory, faithfulness, and even his love.

PSALM—NOTE ON 29:1–2 The psalm begins by urging the **heavenly beings** or angels to **ascribe to the LORD glory and strength**, that is, to acknowledge that these things are true of God, and that he deserves admiration for them.

PSALM—NOTE ON 29:3–9 The thunderstorm represents of the **voice of the LORD**. The reader should imagine a magnificent storm coming eastward from the Mediterranean and sweeping through Israel, from the northern end (**Sirion**) to the southern end (**Kadesh**). The faithful, worshiping in the **temple** in Jerusalem, see the storm's awesome power. They know that the **voice of the LORD** is even more **powerful**, and even more **full of majesty**. Hence their responsive cry, **Glory!**

PSALM—NOTE ON 29:10–11 The temple (v. 9) is the place where God **sits enthroned** (9:11; 22:3) as **king forever**, especially over his people. The word for **flood** here is used elsewhere only of Noah's flood (Gen. 6:17). Just as in that great flood, God's power makes distinctions between the faithful and the unfaithful.

Psalm PSALM—NOTE ON 30. According to the title, David composed Psalm 30 for the temple's dedication (which took place after David died, 1 Kings 8:63). The psalm's theme is one of personal thanksgiving for God's repeated care and deliverance over a lifetime. The psalm is based on David's experience, and the worshipers can liken their own experiences to his.

PSALM—NOTE ON 30:1–3 **I will extol you**. The singer is led to praise God by three experiences: deliverance from the attacks of the **foes**, answered prayer in desperate circumstances, and rescue from approaching death.

PSALM—NOTE ON 30:4–5 The singer urges his fellow worshipers to join him, to **sing praises** and **give thanks**. Though there is indeed **weeping** in the lives of the faithful, it comes to an end. **Morning** stands for the time when God gives relief (compare 90:14).

PSALM—NOTE ON 30:6–7 It is God who makes the believer's **mountain stand strong** (a picture of unshakable security). If the Lord should remove his care, the faithful are undone.

PSALM—NOTE ON 30:8–10 The mere prolonging of earthly days is not the goal of deliverance. The faithful live to **praise** God, to **tell of** his **faithfulness**.

PSALM—NOTE ON 30:11–12 **My glory** is a poetical term in Psalms for one's whole being (see 16:9; 108:1).

Psalm PSALM—NOTE ON 31. This is a lament seeking God's help amid persecution (vv. 4, 8, 11, 13, 15, 18, 20). There are many connections with the author David's life. The wording is general enough for all kinds of people to identify with this prayer.

PSALM—NOTE ON 31:1–2 **I take refuge**. The person who depends on and trusts the Lord (see 5:11; 16:1; 25:20) may seek his help. **be put to shame**. See note on 25:2–3. God's **righteousness** is his faithfulness to his promises. It is grounds for assurance, not for fear.

PSALM—NOTE ON 31:5 **Into your hand I commit my spirit**. Jesus uses these words on the cross (Luke 23:46). He dies as the innocent sufferer, trusting God for vindication (see note on Psalm 22).

PSALM—NOTE ON 31:10 David says that he is in distress **because of my iniquity**. But his prayer is that the purposes of God will prevail rather than the schemes of David's enemies or the disabilities due to his sins.

PSALM—NOTE ON 31:14–18 David's **trust** in the Lord during the present distress is based on his experiences as reported in vv. 3–8 and also on the promises of the covenant (**steadfast love**). For **make your face shine**, see Num. 6:25.

PSALM—NOTE ON 31:19–24 The God who has made promises and who has kept them in the past will continue to do both. On v. 24, see 27:14.

Psalm PSALM—NOTE ON 32. This is usually classified as a thanksgiving hymn. Worshipers thank God for the joy of having their sins forgiven. Since the psalm is about confession and forgiveness it can also be classified as a penitential psalm (see Psalms 6; 38 and note; 51; 130; 143).

PSALM—NOTE ON 32:1–2 On **blessed**, see note on 1:1. The terms **transgression**, **forgiven**, **sin**, and **iniquity** all echo Ex.34:6–7, which is a key passage about God's kindness and mercy toward those who receive his covenant. No one needs to force God to show mercy. Rather, the faithful confess their sins because they believe God is merciful.

PSALM—NOTE ON 32:3–5 Only those who are forgiven are truly happy. When the psalmist **kept silent**, refusing to confess his sins, God's **hand** was **heavy upon** him. But this was merciful because it led him to confess his sin (vv. 3–4).

PSALM—NOTE ON 32:6–11 **Therefore**. The conclusion for **everyone who is godly** is to **offer prayer** (of confession) **at a time when** God **may be found**. The psalmist is warning against being foolish and waiting indefinitely (see v. 9) before seeking the Lord.

FACT

Summers in Israel can be very hot, depending on where one is (see 32:4). In places like Masada, near the Dead Sea, temperatures can soar past 110 degrees Fahrenheit (43° C) without a drop of rain. However, Jerusalem, with its higher elevation, remains cooler with temperatures between 75 and 85 degrees (24 to 29° C).

Psalm PSALM—NOTE ON 33. This is a hymn of praise to the God who made all things, who rules all things for his own purposes, and who has chosen a people to be his own and to bless the whole world. Many of its themes come from Genesis. The psalm flows from a call to praise God, to several reasons for praise, to a closing filled with glad and peaceful hope.

PSALM—NOTE ON 33:1–3 The **new song** (see 40:3; 98:1; Isa. 42:10; Rev. 5:9) may describe a response to a new experience of God's grace.

PSALM—NOTE ON 33:4–9 The first reason for praise is God's **word** (vv. 4, 6, 9). It is **upright**, expressing God's righteous motives (vv. 4–5), and it is spoken by the God who made everything (vv. 6–9). See Gen. 1:1–2:3, where each time God **spoke**, what he **commanded** came to be.

FACT

A harp or a lyre? Both harps and lyres were hand-held stringed instruments with wooden frames. (See 33:2.)

PSALM—NOTE ON 33:10–12 The second reason for praise is that no power can oppose God successfully, because they all derive their being and power from God. **people whom he has chosen as his heritage**. The descendants of Abraham have been called by God to teach the whole world about him (Gen. 12:1–3). Blessed by God, thus they bless.

PSALM—NOTE ON 33:20–22 As the faithful understand the greatness and wonder of God, they are strengthened to rest their souls on the Lord. They are confident that God's plans will succeed.

Psalm PSALM—NOTE ON 34. This psalm is an expression of thanksgiving for God's protection and care for those who trust in him. The title connects the psalm to 1 Sam. 21:10–15, where David is saved from danger by pretending to be insane in the presence of King Achish of Gath. Probably the name **Abimelech** in the psalm is a title or alternate name for the king of Gath. David does not take credit for this narrow escape, nor does he deny the importance of the faithful using their wits in desperate situations.

PSALM—NOTE ON 34:1–3 After announcing his intention to **bless the LORD at all times**, the singer invites all the **humble** to join him in song. When God blesses someone (e.g., 29:11), he speaks a good word that leads to that person's well-being; when a human blesses God (e.g., 26:12), he speaks a good word about God's kindness and generosity (see Eph. 1:3).

PSALM—NOTE ON 34:4–7 The psalmist gives specific examples of God's kindness. **Ashamed** in this context means being disappointed at not finding what was hoped for.

PSALM—NOTE ON 34:8–14 The song encourages all who sing it to **fear the LORD** (v. 9), that is, to respect, obey, and worship God. It offers ways to show this through one's behavior (vv. 11–14). The verb **taste** (v. 8), which in the OT is commonly used in the literal sense, is a metaphor for personal experience (see 1 Pet. 2:3). First Peter 3:10–12 uses Ps. 34:12–16 to summarize the ideal behavior and lifestyle for Christians.

PSALM—NOTE ON 34:15–22 The final section describes how the Lord cares for his faithful. It also shows the difference between the way God treats the faithful and the wicked. Both the **righteous** and the **wicked** will have **afflictions** (see the repetition in vv. 19, 21). The difference is in the outcomes (contrast **condemned**, v. 21, with **none . . . condemned**, v. 22). On **redeems**, see note on 25:22.

Psalm PSALM—NOTE ON 35. This psalm shows how the faithful should pray when they know that hateful people are seeking to harm them. It explains the persecutors' evil schemes and asks God to fight on behalf of his faithful ones.

PSALM—NOTE ON 35:4–8 The faithful pray that the schemes of the pursuers would fail, and that the pursuers themselves would suffer disappointment, humiliation, and destruction. It is proper for God's people to pray this prayer since the pursuers **devise evil** (v. 4) **without cause** (vv. 7, 19). The prayer is not a vindictive response to personal injury but an appeal based on faith.

FACT

Strong offense and defense. The shield and buckler (35:2) and the spear and javelin (35:3) represented extremes in weaponry. While the shield was lighter and could be carried without the use of a helper, the larger buckler gave the warrior more protection. The javelin could be hurled at enemies from a distance while the spear served better in close combat.

PSALM—NOTE ON 35:9–10 The song looks forward to joy and gratitude when its request is answered.

PSALM—NOTE ON 35:19–21 The pursuers scheme (**wink the eye**), particularly against the hardworking faithful (**those who are quiet in the land**). In John 15:25 Jesus uses Ps. 35:19 (**hate me without cause**; see also 69:4) to portray himself as the quintessential innocent sufferer and to imply that his followers may expect the same treatment.

PSALM—NOTE ON 35:22–26 Asking God to **be not silent** (as if he were indifferent toward evil) but **awake and rouse yourself** (as if he were asleep) shows how urgent the singer feels the situation to be. God's **righteousness**, as often in the OT, is his faithfulness in keeping his promises (also v. 28).

PSALM—NOTE ON 35:27–28 The song's high point is the prospect of telling all the faithful (**those who delight in my righteousness**) of God's faithfulness (v. 28; see vv. 9–10, 18).

Psalm PSALM—NOTE ON 36. This is a lament that reflects on the wicked and on the steadfast love of the Lord. It concludes with a prayer that God will protect his people from the attacks of the wicked.

PSALM—NOTE ON 36:1–4 The **wicked** person has **no fear of God before his eyes** (see Rom. 3:18). He does evil and plans evil. He particularly schemes to bring trouble to others, especially the godly.

PSALM—NOTE ON 36:5–9 The pairing of God's **steadfast love** and **faithfulness** recalls Ex. 34:6, describing God's kindness. **Righteousness** and **judgments** express God's enduring commitment to act kindly toward his creatures and to **save** them. In view of this, people can **take refuge** under his **wings** and can be welcome guests at his table.

PSALM—NOTE ON 36:9 The **fountain of life** refreshes and sustains life; see Prov. 10:11; 13:14. To **see light** means to experience life (e.g., Job 33:28; Ps. 49:19).

FACT

The phrase shadow of your wings (36:7) is also found in two other psalms (17:8; 57:1). It symbolizes the protection and safety of the Lord.

PSALM—NOTE ON 36:10–12 The psalm ends with an appeal to God’s reliable love for his faithful ones (**those who know you**, that is, **the upright of heart**).

Psalm PSALM—NOTE ON 37. This can be called a wisdom psalm because it reflects on themes normally dealt with in the Bible’s Wisdom Literature, particularly in Proverbs. It addresses the issue of why godless people often prosper. It shows that it really is better to stay loyal to the Lord—a loyalty expressed in contentment, honesty, and generosity. In his own good time, the Lord will make a clear distinction between the godless and the faithful. Meanwhile, the faithful must wait patiently.

PSALM—NOTE ON 37:1 Because they know that the Lord will eventually bring justice, the faithful should not **fret** (see note on v. 9).

PSALM—NOTE ON 37:4 The Lord will give the faithful **the desires of** their **heart**, that is, he will give them what their heart longs for. It is safe to say this, because as the faithful delight in the Lord, their hearts will desire the right things (see vv. 16, 31).

PSALM—NOTE ON 37:9 The contrast between the two outcomes, those who **shall be cut off** and those who **shall inherit the land**, recurs throughout the psalm (vv. 11, 22, 28–29, 34). See also Prov. 2:21–22. “Cut off” describes the “future of the wicked” (Ps. 37:38), which likely refers to the afterlife.

PSALM—NOTE ON 37:11 Psalm 37 is concerned with ultimate outcomes, not simply the benefits of this present world. This accounts for why Jesus uses the first half of this verse in the third beatitude (Matt. 5:5): Jesus’ beatitudes describe benefits that are to be fully enjoyed at the last day.

PSALM—NOTE ON 37:12–20 The **wicked** person may hatch all manner of schemes **against the righteous** person (v. 12), but the faithful can live in contentment, even with **little** (v. 16; see Prov. 15:16; 16:8). They are confident that God knows **the days of the blameless** (Ps. 37:18) and will see to it that **the wicked will perish**, unfulfilled (v. 20).

PSALM—NOTE ON 37:21–31 The contented person is free to give generously to the needy (**do good**, v. 27). Without such contentment one might be greedy and envious, or else be fearful about becoming poor. He knows his **steps . . . are established by the LORD** (v. 23), and thus even **though he fall** (probably, "suffer material hardship") he can recover, **for the LORD upholds his hand** (v. 24). Verse 25 does not deny that there may be temporary setbacks for the **righteous**. The focus is on the ultimate outcome.

PSALM—NOTE ON 37:32–40 This final section assures the faithful that **the LORD will not abandon** them to the **power** of the **wicked** (vv. 32–33). He will ensure that both the righteous and the wicked receive their proper reward in due time (probably in the world to come, vv. 37–38; see note on v. 9).

Psalm PSALM—NOTE ON 38. In this lament the singer lays his troubles before God, fully realizing that those troubles result from his own sin. The psalm describes anguish of body and mind, desertion by friends, and how the singer's folly has made him vulnerable to enemies. The title associates the psalm with the "memorial offering" (see note on Lev. 2:1–3).

FACT

The laurel tree (37:35) may be the sweet-bay tree, which is found all over the Mediterranean and can grow up to 60 feet (18 m) in height. Parts of the tree can be used for medicinal purposes while its leaves (bay leaves) can be used for seasoning food.

PSALM—NOTE ON 38:1–8 The singer acknowledges that he deserves his anguish because of his sin (**anger**, **wrath**, v. 1; **because of**, vv. 3, 5, 8).

PSALM—NOTE ON 38:9–14 The singer's **friends and companions stand aloof** (v. 11), thus adding loneliness to helplessness (vv. 10–11). This leaves him vulnerable to **those who seek** his **life** (vv. 12–14).

PSALM—NOTE ON 38:15–22 The singer shows true faith in confessing his sin (v. 18) and in calling the Lord his **salvation** (v. 22).

FACT

Snares (38:12) were traps used to catch birds and animals. Some snares used ropes or nets that would be triggered as soon as the bait was touched. Pits disguised with sticks and leaves were also used as snares. In the Psalms, snares serve as symbols of danger or death at the hands of the wicked.

Psalm PSALM—NOTE ON 39. This psalm allows those who are suffering to express their confusion to God. The circumstances of the suffering are left vague, although there is acknowledgment of sin (vv. 8, 11). Suffering is a reminder of how fleeting human life is.

PSALM—NOTE ON 39:1–3 The singer is probably concerned with what he might say aloud in his suffering before the wicked, perhaps blaming God. But he knows he must say something, and worship is the way to do it.

PSALM—NOTE ON 39:4–6 To really understand how brief life is would protect the singer from wasting his life in pursuing wealth.

PSALM—NOTE ON 39:7–13 The singer asks God to **deliver** him **from all** his **transgressions**, thus admitting that he deserves God’s **rebukes for sin**. **Look away** (v. 13) asks God to turn away his angry gaze.

FACT

How long is a handbreadth? A handbreadth (39:5) was considered to be the width of the four fingers on one hand, or roughly 4 inches (10 cm).

Psalm PSALM—NOTE ON 40. This psalm combines thanks for past mercies with a new request for God’s help.

PSALM—NOTE ON 40:1–10 The singer reflects on previous situations in which he called on God for help (vv. 1–3). These situations have reinforced the lesson, **blessed is the man who makes the LORD his trust** (v. 4). The song also teaches that one needs to thank God publicly for his help (vv. 3, 9–10).

PSALM—NOTE ON 40:6–8 Offering sacrifices without faith, repentance, and obedience is useless (see 50:8–15; 51:16–19; Isa. 1:11–17; Heb. 10:5–7). **An open ear** is one ready to listen to and obey God's words.

PSALM—NOTE ON 40:11–17 Verse 11 alludes to Ex. 34:6. Previous experiences provide assurance that, in the current difficulties (**evils . . . beyond number** and **my iniquities**, Ps. 40:12), God will again **make haste to help** the singer (v. 13). The faithful (**all who seek** the Lord) will **rejoice and be glad** (v. 16) when the singer tells the "glad news" in the "great congregation" (v. 9).

Psalm PSALM—NOTE ON 41. This is a lament in which a person has fulfilled his responsibilities to the poor and yet is suffering severely. He prays for God's help and vindication.

PSALM—NOTE ON 41:1–3 The person **who considers the poor** is kind to them because they are fellow members of God's people (usually "the poor" in the OT refers specifically to the poor in Israel). God honors the person who shows such kindness. He **delivers him**, **protects him** and, more specifically, **sustains him on his sickbed**.

PSALM—NOTE ON 41:9 One expects enemies to be treacherous, but here the pain of betrayal comes from his **close friend**, who had received only kindness and who has now **lifted his heel against** the singer (see John 13:18).

PSALM—NOTE ON 41:11–12 The singer returns to the faith described in vv. 1–3. Because of his faith, he can be confident that God will continue to honor his **integrity**, specifically his kindness to the poor (v. 1).

Study Notes for Psalms, Book Two

Psalms **PSALM—NOTE ON** **42–43**. While each of these psalms can be taken separately, Psalms 42–43 go well together as a song with three stanzas: they share a refrain (42:5, 11; 43:5); 43:2 is almost the same as 42:9; and they both express the longing to return to God's presence in the sanctuary (42:2; 43:3–4). The singer laments his circumstances, which keep him from attending worship and enjoying God's presence at the central sanctuary.

FACT

There were at least three known species of deer in ancient Palestine. The red deer was the largest. The male could weigh up to 500 pounds (225 kg) while the female weighed up to 350 pounds (160 kg).

PSALM—NOTE ON **42:1–5** The song begins with an expression of longing for God himself, using the image of thirst: **As a deer pants for flowing streams**. For the faithful, the answer to this longing comes in public worship (**appear before God** at the sanctuary; see Ex. 23:17).

PSALM—NOTE ON **42:6–11** The second stanza sharpens the description of the singer's situation. He is in **the land of Jordan and of Hermon**, far from the sanctuary in Jerusalem. He knows that God is not literally absent (v. 6), but he also feels that the sanctuary is where he meets God most fully. This stanza ends, like the first, with self-encouragement.

PSALM—NOTE ON **43:1–5** In the third stanza of Psalms 42–43, the singer asks God to **vindicate** him against the ungodly people (43:1; see note on 26:1–3) who torment him with their taunts (42:3). The stanza closes, like the others, with encouragement.

Psalm **PSALM—NOTE ON** **44**. This is a hymn for times when God's people as a whole have suffered some great calamity at the hands of their enemies. When the worshiping congregation sings this, they remind themselves of their privileged standing with God, of their obligation to faith and holiness, and of God's unfailing loyalty to his purpose for them.

PSALM—NOTE ON 44:1–8 The song opens by recalling the ways God has favored his people over the Gentiles in the past (vv. 2, 7). The people recognize that God's special provision, not their own abilities, is responsible for their well-being (vv. 3, 6). They should boast in God and **give thanks to** his **name forever** (v. 8).

PSALM—NOTE ON 44:9–16 In light of this past (vv. 1–8), the current situation is difficult to understand. God has apparently **rejected** his people (v. 9), no longer giving them success against their foes (v. 11).

PSALM—NOTE ON 44:17–22 The pain of the situation is especially sharp because the community claims not to have **forgotten** God or to have been **false to** his **covenant** (v. 17). They acknowledge that if they had done so, God would know it and would be right to discipline them. The community is not, however, claiming absolute sinlessness.

PSALM—NOTE ON 44:23–26 Remembering God's history with his people strengthens the community to pray for his aid in the present. The last word is a request for God to **redeem** (see note on 25:22), **for the sake of** his **steadfast love**—a request that God is sure to honor.

FACT

Forgetting the name of God (44:20). Many of the pagan religions of OT times taught that a god's power was tied directly to its name. The false prophets of Jeremiah's time believed that, if they could erase God's name from the people's memory, they would follow Baal instead (Jer. 23:26–27). However, God does not forget his people, even when they have forgotten him (Deut. 4:31).

Psalm PSALM—NOTE ON 45. This hymn celebrates a royal wedding. It is impossible to be sure for which king in David's line the song was first composed, but it does not matter. After 2 Sam. 7:11–16, the line of David was the appointed channel through which God would bless his people and carry out his mission to the whole world.

PSALM—NOTE ON 45:1 The words of this song are addressed **to the king**.

PSALM—NOTE ON 45:2–9 These words speak to the king, praising him for his appearance and gracious speech (v. 2), military power (v. 3), and commitment to promoting justice (vv. 4–7a). These ideals are what lead to God's blessing for the king, and to the king's own respected position in the world (vv. 7b–9).

PSALM—NOTE ON 45:6–7 **Your throne, O God**. The song now speaks to God about his throne. This refers to the throne that the heir of David occupies. The psalm goes on to describe the divine ideals for a king's reign (**scepter of uprightness**).

FACT

Fragrant robes. The anointing of a person did not always involve the use of oil. Plant extracts such as aloe, cassia (similar to cinnamon), and myrrh were used during celebrations such as weddings and coronations. The extracts would either be oiled or brushed onto the clothes to give off a pleasing aroma. (See 45:7–8.)

PSALM—NOTE ON 45:10–12 The song turns to the bride (**O daughter**). Her loyalty now is to her husband (**the king**), no longer to her **father's house**. The reference to her **people** can simply mean the people of her hometown (e.g., 1 Sam. 9:12–13).

PSALM—NOTE ON 45:16–17 The song speaks of the king's enduring line. The marriage of a Davidic king is not a private matter. It is crucial for the fulfilling of God's promises, not simply to Israel but to the **nations**.

Psalm PSALM—NOTE ON 46. The psalm is a hymn celebrating Zion as the special city. God has pledged himself to her, and through her he will bless the world. The psalm has two stanzas, marked by a refrain (vv. 7, 11).

PSALM—NOTE ON 46:1–7 The people of God are secure, even in chaotic times, because God is their **refuge and strength** (v. 1). God has chosen Zion to be his **holy habitation** (the place of his sanctuary, where his people meet him in worship, v. 4). **Though the mountains be moved** (v. 2), Zion **shall not be moved** (v. 5).

PSALM—NOTE ON 46:8–11 Since **be still, and know that I am God** is plural, readers should imagine God speaking these words to the **nations**. This will be the means by which he **makes wars cease**. **The LORD of hosts is with us**. He will ensure that the mission of Gen. 12:1–3 is accomplished.

Psalm PSALM—NOTE ON 47. This psalm celebrates God's rule over all the earth (see note on 5:2). The promises to Abraham (47:9), that all peoples will be blessed in him (Gen. 12:3), are founded on the fact that there is only one true God. All mankind owes him love and loyalty.

PSALM—NOTE ON 47:1–4 The Lord **loves** Israel and gave them their **heritage**. They hold this special place in order to show **all peoples** how to fear and love God. God's subduing of the Canaanites is not his final word for the Gentiles.

PSALM—NOTE ON 47:5–7 This probably looks back to the ark going to reside in Jerusalem. Second Samuel 6:15 tells of how the ark was made to go **up with a shout** (see Psalm 24).

PSALM—NOTE ON 47:8–9 The psalm looks forward to the day when the Gentile **princes of the peoples gather** for worship **as the people of the God of Abraham**, that is, the people to whom the blessing of Abraham has finally come.

Psalm PSALM—NOTE ON 48. Like Psalm 46, Psalm 48 is a hymn celebrating Zion as God's special city, which he defends for the sake of the world. It remembers some great event, in which Gentile powers had attacked Jerusalem but did not conquer it. Though material fortresses may have their place, it is crucial that God himself be the defense of his people.

PSALM—NOTE ON 48:1–3 The mention of **his holy mountain** and the temple (v. 9) shows that God resides in his sacred city through his presence in the sanctuary. It is **the joy of all the earth**, that is, of all persons everywhere who value the reality of God's presence.

PSALM—NOTE ON 48:7 **Ships of Tarshish** were capable of long voyages in the Mediterranean. Tarshish is probably at the western end of the sea, in modern Spain.

PSALM—NOTE ON 48:9–11 The people assembled for worship reflect on how God has displayed his **steadfast love** in delivering and preserving them as his people. He called them so that his **praise** might reach **to the ends of the earth**, that is, so that the Gentiles would come to know him. **Daughters of Judah** refers to Israel's towns and villages.

PSALM—NOTE ON 48:12–14 The worshipers know that God's people are secure. They are commissioned to **tell the next generation** of their security and their mission.

Psalm PSALM—NOTE ON 49. This is a wisdom psalm. In particular, it addresses the confusion that the faithful often feel when they encounter trouble even while unfaithful people seem to get along so well. Is not God expected to show his favor for the faithful in how he treats them? The answer is that God will distinguish between the faithful and the unfaithful in what happens to them when they die (vv. 12, 20). Verses 12 and 20 are very similar, the key difference being in the words translated "remain" and "understanding," which sound almost the same in Hebrew. The element of understanding makes the difference. Those who sing this psalm will want to continue living faithfully. They will be strengthened against the temptation either to despair or to give up and join the unfaithful. See also Psalms 37 and 73.

PSALM—NOTE ON 49:1–4 The terms **wisdom** and **understanding** are used in the Wisdom Books to describe genuine spiritual perception. It is the ability to approach life from God's perspective.

PSALM—NOTE ON 49:5–12 After presenting the puzzle (vv. 5–6), the song reminds all its singers that every single person has the same end, death (vv. 7–12). The point about all dying is made in two ways: in vv. 7–9, no one can bribe death; in vv. 10–12, both the wise (who embraces God's covenant) and the fool (who stupidly rejects God's covenant) die.

PSALM—NOTE ON 49:13–20 God treats these two groups differently when they die. The unfaithful are **like sheep . . . appointed for Sheol**, while **God will ransom** the faithful person's **soul from the power of Sheol** (vv. 14–15). Sheol represents the grim place of destruction for the wicked, and not simply the grave (see note on 6:5).

Psalm PSALM—NOTE ON 50. Through this psalm the worshipers announce God's standards for living as part of his covenant people. The God who summons the earth (v. 1) plans to judge his own people (v. 4). He particularly warns all who presume that the sacrificial system is a way to satisfy God without having a living relationship with him.

PSALM—NOTE ON 50:1–6 **The LORD**, the God of Israel, is **the Mighty One**, who made and rules heaven and earth. So when he **speaks and summons the earth**, he has the right to expect all mankind to pay attention. He especially expects it from Israel, his **faithful ones, who made a covenant with** him **by sacrifice** (v. 5; see Ex. 24:8).

PSALM—NOTE ON 50:7–15 God's people must realize that he does not depend upon **sacrifices** in any way (v. 8) since he owns the entire world (vv. 10–13). God wants his people to offer a **sacrifice of thanksgiving** and to perform **vows** (v. 14), both of which are kinds of peace offerings (Lev. 7:11–12, 16). Membership in God's people is about being welcome in his presence (Ps. 50:14), depending on him (v. 15), and dealing justly with others (vv. 19–20, 23).

PSALM—NOTE ON 50:16–22 The **wicked** here are members of the covenant people who despise the privileges and responsibilities of the covenant (vv. 16–17). The covenant should have connected them with all of God's people to tell the world of God's greatness, but instead they use their tongues for destructive purposes (vv. 18–20).

PSALM—NOTE ON 50:23 Membership in God's favored people should mean joyful delight in God's presence (**thanksgiving as his sacrifice**), and a just and kind life in fellowship with God's people (**orders his way rightly**).

Psalm PSALM—NOTE ON 51. This is probably the best known of the "Penitential Psalms" (Psalms 6; 25; 32; 38; 51; 130; 143). According to the title, David composed this psalm after being convicted of his sins, both in committing adultery with Bathsheba and in arranging the murder of Bathsheba's husband (2 Sam. 12:1–14). At the same time, this is more than David's personal prayer. It also encourages the worshiping congregation to confess their own sins (e.g., Ps. 51:16–19).

PSALM—NOTE ON 51:1–2 The terms **mercy** and **steadfast love**, as well as **transgressions**, **iniquity**, and **sin**, focus on God's grace and kindness, echoing Ex. 34:6–7. The terms **wash** (see Ex. 19:10) and **cleanse** (see Num. 19:19) come from the ceremonial system, where they refer to rites that allow a person to come safely into God's presence.

PSALM—NOTE ON 51:4 **Against you, you only, have I sinned**. Of course, in doing wrong he has hurt others, but God is the ultimate judge of all sin.

PSALM—NOTE ON 51:5 **in sin did my mother conceive me**. Each worshiper can trace his sinful tendencies to the very beginning of his existence—not only from birth but even from before that, to conception.

PSALM—NOTE ON 51:6–13 One who is repentant craves a fresh sense of God's presence (vv. 8–9, 11), a deeper purification of the moral life (vv. 6, 10, 12), and a credible witness to the unfaithful (v. 13). The focus is on the inmost self, from which obedient actions flow: **inward being**, **secret heart** (v. 6); **clean heart**, **right spirit** (v. 10). The goal of this confession is not humiliation but a renewal of **joy and gladness** (v. 8) in God's presence.

PSALM—NOTE ON 51:9 Usually when God is said to **hide** his **face from** someone, it means that he will no longer look upon that person with favor (see 13:1; 22:24; 27:9; Deut. 31:17; 32:20; Isa. 59:2). Here the singer asks God no longer to look upon his **sins**. To **blot out** (see Ps. 51:1) is to remove completely from the record book; see Ex. 32:32.

FACT

Hyssop is a member of the mint family. Its fuzzy leaves and branches produce bunches of small white or yellow flowers. During Passover, the people of Israel used hyssop branches to place blood above their doors and on their doorposts (Ex. 12:22). In Psalm 51, hyssop symbolizes being cleansed from sin (see Lev. 14:4–6; Num. 19:6).

PSALM—NOTE ON 51:11 **take not your Holy Spirit from me**. Some scholars argue that here David asks God not to remove the divine anointing for kingship (compare note on 1 Sam. 16:14). But the whole tone of this psalm is that all persons are sinners and need God's mercy. The psalm intends to keep the entire congregation from ever presuming on God's grace. It does not teach that believers may in fact lose the Holy Spirit.

PSALM—NOTE ON 51:14–17 Terms in this section such as **sing aloud**, **declare**, and **sacrifice** point to activities of public worship. The person who has used this psalm to confess sins and to receive God's assurance of pardon is the one who can genuinely worship the gracious God of the covenant.

PSALM—NOTE ON 51:14 **bloodguiltiness**. Probably a reference to the slaying of Uriah (see 2 Sam. 12:9). The faithful may not have committed this particular sin, but they should be encouraged by God's forgiveness of it. If God can forgive David, he can certainly forgive anyone else!

PSALM—NOTE ON 51:16–17 **sacrifice**, **burnt offering**. These verses do not deny that the Israelites should offer sacrifices (see v. 19). Instead, they emphasize the proper attitude when offering sacrifices (**a broken and contrite heart**).

Psalm **PSALM—NOTE ON 52**. The faithful develop confidence in God's care and protection, particularly when surrounded by ruthless enemies. The title sets the psalm during David's flight from Saul (1 Sam. 21:1–7), which led to Doeg's slaughtering the priests who had helped David (1 Sam. 22:9–19). Doeg is thus an example of the enemies the faithful might face.

PSALM—NOTE ON 52:1–4 The enemy's speech (**boast**, **tongue**, **lying**, **words**) is lies used to plot the **destruction** of the faithful. The enduring **steadfast love of God** is the answer to such evil (compare v. 8).

PSALM—NOTE ON 52:5–7 The **righteous** person who will trust in God (unlike the enemy, v. 7) is confident that he is always safe.

PSALM—NOTE ON 52:8–9 In contrast to the wicked who are "uprooted" (v. 5), **the godly** will be **a green olive tree** (an image of vitality and fruitfulness, see Jer. 11:16). While the enemy trusts in the abundance of his riches (Ps. 52:7), the faithful **trust in the steadfast love of God forever and ever**. The faithful **wait for** God to vindicate his **name** by protecting those who trust in him.

Psalm PSALM—NOTE ON 53. This psalm is almost identical to Psalm 14. The two psalms were probably alternate versions of the same hymn before they were included in the Psalter. Both mourn the fact that mankind does not seek after God and thus God's people are treated cruelly. (See notes on Psalm 14.)

Psalm PSALM—NOTE ON 54. This is an individual lament, asking for God's help against those who threaten the lives of the faithful. The title connects the song to the events of 1 Sam. 23:19, where the Ziphites, among whom David was hiding, promised to hand David over to Saul. The psalm focuses on God's protection.

PSALM—NOTE ON 54:1–3 The psalm opens by describing the circumstances: **ruthless men**, who have no respect for God (**they do not set God before themselves**) **seek my life**. In such a case the proper appeal is to God's **name** (vv. 1, 6; God's name can be an image for his personal presence).

PSALM—NOTE ON 54:3 **strangers**. The Ziphites, who belong to Judah, are acting like Gentiles in opposing God's faithful.

PSALM—NOTE ON 54:6–7 The worshiper looks forward to continued enjoyment of God's presence and favor. The **freewill offering** is a kind of peace offering (Lev. 7:16), which celebrates God's goodness with a meal in his presence. The schemes of the ruthless cannot keep the faithful away from God forever.

Psalm **PSALM—NOTE ON 55**. Like many other individual laments, this psalm prays for God’s help against dangerous enemies. There is a unique twist here. The danger comes from betrayal by a close friend (vv. 13–14, 20–21).

FACT

A helpful guide. The writers of the Psalms understood the importance of constant communication with God. They knew that God would hear their prayers, and they trusted him to act on their behalf. Believers today can benefit greatly by patterning their prayers after specific psalms.

PSALM—NOTE ON 55:1–3 The prayer is earnest (**plea for mercy**, **restless in my complaint**). **the enemy**, **the wicked**. These are not simply people who dislike the singer; they are enemies who will take violent measures to ruin the godly and stamp out true faith (vv. 3, 9–11, 21, 23).

PSALM—NOTE ON 55:4–8 This section describes more fully the intensity of the singer: **in anguish**, **terrors of death**, **fear**, **trembling**, and **horror**. If he could **fly**, he would take refuge **in the wilderness** (away from the **raging** in the city).

PSALM—NOTE ON 55:9–11 The singer seems to expect that the enemies will not repent of their evil (see v. 19).

PSALM—NOTE ON 55:9 **divide their tongues**. “Divide” is similar in Hebrew to the name Peleg, “in [whose] days the earth was divided” (Gen. 10:25). This is probably a reference to the Tower of Babel (Gen. 11:1–9), where God confused the language of the human schemers. The prayer is thus for the enemies to be prevented from working together to carry out their evil.

PSALM—NOTE ON 55:12–15 It is not a nameless **enemy** who is seeking to harm the faithful singer, but **my companion, my familiar friend**. Compare 41:9.

PSALM—NOTE ON 55:16–19 The psalmist describes both desperation (v. 17) and confidence (vv. 18–19).

PSALM—NOTE ON 55:20–21 **covenant**. His treacherous friend had sealed his seeming friendship with a solemn obligation; see 1 Sam. 18:3.

PSALM—NOTE ON 55:22–23 The singer addresses each of his fellow singers (**your**), and then God (**you, O God**). The reason the faithful can **cast** their **burden on the LORD** is that he can be trusted to bring judgment upon the evildoers in his own good timing.

Psalm PSALM—NOTE ON 56. Many take this to be an individual lament, but it could also be a psalm of anticipated thanksgiving. The description of troubles and prayer changes into gratitude that God has heard and will act, as he has acted in the past. The specific troubles arise from people who aim to hurt the faithful singer, as is common with lament psalms. The title links the psalm with the events of 1 Sam. 21:10–15.

PSALM—NOTE ON 56:1–4 The singer's situation can be seen in the repetition of **trample** and **attack**. His response is seen in the repetition of **trust**. This enables those who sing the psalm to rightly respond when they are **afraid**.

PSALM—NOTE ON 56:8–11 God keeps account of the **tears** of his faithful ones. He is **for** those who trust in him.

PSALM—NOTE ON 56:12–13 The singer expresses his confidence that, if "God is for him" (v. 9), it is as good as done: God has **delivered** his **soul from death**.

Psalm PSALM—NOTE ON 57. This is another individual lament, based on an event in David's life (probably 1 Sam. 22:1, but possibly 1 Sam. 24:3). Psalm 57 arose from Saul's persecution of David. The psalm has two sections, each ended by the refrain (vv. 5, 11), and each mentioning God's "steadfast love and faithfulness" (vv. 3, 10, drawing on Ex. 34:6). The faithful who sing this hymn can identify with David's confidence amid serious dangers. They can look beyond those dangers and seek God's honor.

FACT

Memorizing the Psalms. The poetic style of the Psalms make them easy to memorize. Throughout the centuries, many believers have memorized all 150 Psalms.

PSALM—NOTE ON 57:1–5 In the midst of dire circumstances the faithful person can **cry out to God** in the confidence that God hears and that he **fulfills his purpose** for his children.

PSALM—NOTE ON 57:3 **save**. See note on 3:2. **His steadfast love and his faithfulness** (compare 57:10) recalls Ex. 34:6.

PSALM—NOTE ON 57:6–11 The singer urges himself to praise God and to look forward to bringing testimony of God's goodness to the whole world (**peoples** and **nations**, v. 9; see Gen. 12:1–3; Ex. 19:5–6).

PSALM—NOTE ON 57:8 **My glory** refers to a person's best qualities.

Psalm PSALM—NOTE ON 58. This is a community lament that God's people sing when they are confronted with injustice among their own rulers. Singing this in worship (1) helps the faithful to pray more earnestly for godly leadership; (2) helps form in the leaders themselves a true moral compass for their leadership; and (3) celebrates the prospect that—one day, sooner or later—God will vindicate his justice in the world, and those who trust him will rejoice exceedingly.

PSALM—NOTE ON 58:1 **You gods** (or "mighty lords"; see ESV footnote) can refer to human rulers to whom God gives power (compare Ex. 15:15, "leaders"; Job 41:25, "mighty"; Ezek. 32:21, "chiefs").

PSALM—NOTE ON 58:3–5 The song calls these unjust rulers **wicked**. This term, when applied to an Israelite, describes someone who does not honor God. They are Israelites who are using their position to squeeze the life out of their fellow Israelites (employing **lies** as well as "violence," v. 2). By doing this they destroy the community, every bit as much as the **venom** of a dangerous **serpent** destroys the one it bites.

PSALM—NOTE ON 58:6 teeth in their mouths, **fangs of the young lions**. The verse is a prayer that these evildoers may no longer have their present power to do harm.

PSALM—NOTE ON 58:10–11 God loves to see his creation functioning properly, which is why he loves justice. The **righteous** may suffer now, but they can know that one day God will bring justice in the world (see Gal. 6:9).

Psalm PSALM—NOTE ON 59. This is an individual lament, seeking God's protection from enemies who threaten the faithful person's life. The title connects the psalm to 1 Sam. 19:11, where David escaped from Saul's men through a window. The psalm is geared for the particular case in which the hostility is "for no fault of mine" (Ps. 59:4). The song has two sections (vv. 1–10, 11–17). The first section is a cry for help, and the second section expresses confidence that God will protect the singer.

PSALM—NOTE ON 59:5 Nations (see v. 8) usually refers to Gentiles. The title, however, sets the psalm in a situation in which the enemies are Israelites. The psalm describes these Israelites who sought to kill David as acting like Gentiles (see note on 54:3).

PSALM—NOTE ON 59:6 The singer's enemies are **howling like dogs**, **prowling about the city** like a pack of semi-wild scavengers. Thus they posed a danger to any human who might venture out alone in the **evening**. But God is greater than these enemies. He can easily thwart their schemes (vv. 8–10).

PSALM—NOTE ON 59:11–17 The basic request is that God will bring judgment on these people in such a way that all people, both in Israel (**my people**, v. 11) and elsewhere (**to the ends of the earth**, v. 13), **may know that** a just, loving, and mighty God rules over Jacob and protects his faithful.

Psalm PSALM—NOTE ON 60. This is a lament for the whole community of Israel at a time when their continued life in the land is being threatened by Gentile neighbors. The title says it is "for instruction." Perhaps this means that it is to instruct the people how to pray when their troops must fight. The title seems to link the psalm with the events of 2 Sam. 8:1–14.

FACT

Pride (59:12) is the opposite of humility. It means putting excessive confidence in one's own abilities, wealth, or position. Pride causes a person to crave the glory and honor that belong only to God.

PSALM—NOTE ON 60:1–5 **rejected**. The community believes God has treated them as if they were not his own people. They refer to themselves as **your beloved**. This is why the complaint is so touching, and why they may confidently pray for restoration. The **salvation** that they pray for is military success, so that Israel can be a blessing to the rest of the world.

PSALM—NOTE ON 60:6–8 **God has spoken**. The places mentioned in vv. 6–7 (**Shechem**, **Succoth**, **Gilead**, **Manasseh**, **Ephraim**, and **Judah**) are all parts of the land that God promised to Israel. The places in v. 8 (**Moab**, **Edom**, **Philistia**) are neighboring lands, which also belong to the Lord (see Ex. 19:5). Israel exists to bring blessing to the Gentiles. In David's time this normally happened as these nations came under Israelite control (see note on Psalm 2). Thus the military campaign is seen as part of Israel's mission to the world.

FACT

Banners served as battle flags in ancient wars. Attached to poles, they were used to signal troop movements or to serve as rallying points. Banners could be actual flags or they could be carved figures, often depicting a bird or animal. Each of the Israelite tribes may have had a banner to help organize the mass exodus out of Sinai. In Psalm 60:4, the banner is a symbol of God's protection over those who trust him.

Psalm PSALM—NOTE ON 61. This psalm could be considered both an individual lament and a communal lament. It asks for God's help in times of trouble. Verses 6–7 tie royal well-being to the well-being of the whole people. Verse 8 looks forward to acts of public worship as the proper reaction to the help for which the psalm prays.

PSALM—NOTE ON 61:1–3 As the congregation sings this, they imagine themselves in all kinds of places (**the end of the earth**) and circumstances (**when my heart is faint**) in which they feel needy and in danger. In such times, God is a reliable **refuge** and **strong tower**.

PSALM—NOTE ON 61:4 To **dwell in** God's **tent** is to be his welcome guest in worship (see 23:6; 27:4).

PSALM—NOTE ON 61:6–7 If God will **prolong the life of the king**, and **appoint steadfast love and faithfulness to watch over him** (see Prov. 20:28), then God's people may rest secure in his blessing.

Psalm PSALM—NOTE ON 62. God's people sing this psalm for encouragement as they are oppressed by powerful, wealthy people. In such a situation, it would be easy to despair, or else to seek security in power and wealth rather than in God.

PSALM—NOTE ON 62:1–2 **God alone**. God is the only reliable hope. The psalm contrasts God's **salvation** and the kind that comes through unjust means (see v. 10, "put no trust in extortion").

PSALM—NOTE ON 62:3–4 The next section speaks to those who **attack a man**, particularly through lies and injustice. The question **how long** is not asking for information but is expressing despair (compare 13:1).

PSALM—NOTE ON 62:8–10 After speaking to his own soul (vv. 5–7), the singer now addresses the whole congregation (**O people**). He urges them to trust in God and to find in him a **refuge**. They should refuse to participate in the methods of the attackers (**put no trust in extortion**). Humans are **together lighter than a breath**, so any merely human effort will fail to achieve lasting good.

PSALM—NOTE ON 62:11–12 To say **once . . . twice** is to indicate that the idea is certain. God has the **power** to carry out his will, and because of his **steadfast love**, his people can trust him to do that.

PSALM—NOTE ON 62:12 **render to a man according to his work**. In the final judgment, believers' deeds will show the reality of their faith (see

Matt. 12:33–37; 16:27; John 5:28–29; James 1:12; Rev. 20:13).

Psalm **PSALM—NOTE ON 63**. This psalm opens as if it were a lament, yet it is mainly a song of confident expectation. The psalm helps God's people gain confidence during times of trouble. It expresses confidence that they will be able to return to the sanctuary to worship God. The highest privilege a human can enjoy is to be a welcome member of the worshiping congregation. The references to "my soul" (vv. 1, 5, 8) express personal devotion to God.

PSALM—NOTE ON 63:1–2 The song opens with passionate expressions of longing for God: **earnestly I seek**, **my soul thirsts**, **my flesh faints**. The singer misses his experience of God in public worship. The **sanctuary** is the place of corporate worship, and God's **glory** is his special presence there with his people (see note on 26:4–8).

PSALM—NOTE ON 63:3–4 The past tense remembering of v. 2 becomes a future expectation: **my lips will praise you**, **I will bless you**, **I will lift up my hands**. This happens **because your steadfast love is better than life**.

PSALM—NOTE ON 63:6 **in the watches of the night**. The singer deals with sleeplessness by meditating on God.

PSALM—NOTE ON 63:9–11 The song explains where the troubles came from: **those who seek to destroy my life**. For David, these were Israelites who rebelled against God's choice of David as king (see the title). David, and those who respect his kingship, will not fall prey to these enemies but will rejoice in God.

PSALM—NOTE ON 63:10 The enemies of God's people will become a **portion for jackals**, a grim description of dead bodies lying unburied after a battle.

Psalm **PSALM—NOTE ON 64**. This individual lament shares with Psalm 63 a confidence in God's victory over those who bring troubles on the righteous. The psalm has two parts: a request for help against deadly schemes (64:1–6), and confident expectation that God will fight on behalf of his faithful

(vv. 7–10). God gives victory as instruction for mankind (v. 9) and to bring joy to the godly (v. 10).

PSALM—NOTE ON 64:1–6 The psalmist makes three requests (**hear my voice**, **preserve my life**, **hide me**) and describes his enemies and their wicked schemes. The **enemy** is made up of **wicked** people (v. 2) who use **bitter words** (vv. 3–4), which become **snares** (v. 5). This could be referring either to lies that cause disagreement or slander that destroys reputations.

PSALM—NOTE ON 64:7–10 Those who shoot their bitter words like arrows aimed at the innocent (vv. 3–4) will find that **God shoots his arrow at them**. God brings them down as they deserve (v. 8), with **their own tongues turned against them**. The people see what God **has done**, and it makes them think about who he is (**all mankind fears**).

Psalm PSALM—NOTE ON 65. This is a thanksgiving for a fruitful harvest (vv. 9–13), which has come because of God's faithfulness to his covenant promises (vv. 1–8).

PSALM—NOTE ON 65:1–4 These verses describe public worship at the central sanctuary. They celebrate God's unlimited kindness and mercy to his people (**you atone for our transgressions**). The **holiness** of God's temple brings delight to his people.

PSALM—NOTE ON 65:5–8 This section recalls the **awesome deeds** God has done for his people. The special focus is creation, which ties in well with the celebration of a fruitful harvest. The OT often expresses the truth that God as Creator is **the hope of all the ends of the earth**. He is the one true God whom all mankind should worship.

FACT

The psalmist David's desire to dwell in God's courts (65:4), that is, in the sanctuary, recalls his closing words in Psalm 23: "and I shall dwell in the house of the LORD forever."

PSALM—NOTE ON 65:9–13 The psalmist imagines what the ground itself would feel under God's blessing. This is a land producing abundantly for man and beast.

Psalm PSALM—NOTE ON 66. This is a thanksgiving for God's answer to the prayer of one particular member of God's people. The first half (vv. 1–12) describes God's deeds for that particular person in the context of his commitment to the people as a whole.

PSALM—NOTE ON 66:1–4 These opening verses begin with a universal call (**Shout for joy to God, all the earth**) and end by declaring how **all the earth worships** the true God. Nature honors its Creator (see 19:1–6), and the OT often expresses the hope that one day all mankind will do so as well (e.g., 117:1).

PSALM—NOTE ON 66:5–7 Since Israel exists to bring God's light to the world (Ex. 19:5–6), what God has done for Israel he has done for all peoples—**he is awesome in his deeds toward the children of man**. Verses 8–12 of Psalm 66 continue to develop this thought as it calls all peoples to bless Israel's God.

PSALM—NOTE ON 66:13–15 The focus now shifts from Israel as a whole to a particular worshiper (**I**). A person in Israel (including sojourners) could make a vow to the Lord in a time of need. He could fulfill the vow with **burnt offerings** or vow offerings (**perform my vows**); see Lev. 22:18 and Num. 15:3. The psalm presents such offerings as joyful occasions.

PSALM—NOTE ON 66:16–20 The OT insists that each person must individually profess faith in God. Thus each one would have some report of **what** God **has done for** his **soul** (and not just for the people as a whole). To have **cherished iniquity in my heart** is to long for what is vile and abhorrent to God. In this context it means actually praying for God's help to commit sin. Therefore the psalm does not imply that absolute sinlessness is a condition for answered prayer.

Psalm PSALM—NOTE ON 67. This psalm is a prayer that God will bless Israel with a fruitful harvest (v. 6) so that the rest of the world may come to know the true God. Singing this helps Israel to keep its own calling in view: their blessing is not simply for themselves but for the Gentiles too (see Gen. 12:2–3).

FACT

Wanting God’s blessing. Psalm 67 echoes the priestly blessing in Num. 6:24–26. Israel desires God’s blessing so that all nations may know of his saving power. God called Abram in order to bless him and his descendants and to make them a means of blessing to all the nations of the world (Gen. 12:2–3).

PSALM—NOTE ON 67:1–3 Verse 1 adapts the priestly blessing of Num. 6:24–26. The congregation prays **that** God’s **way** (his **saving power**) **may be known on earth**.

PSALM—NOTE ON 67:4–5 **the nations be glad and sing for joy**. It is likely that the psalmist is praying for the day when God’s rule (**you judge**) is extended to include the Gentiles (see Isa. 2:4; 11:3–4). The OT looks to a future era in which the Gentiles receive God’s light. This era is brought about by Jesus’ resurrection.

PSALM—NOTE ON 67:6–7 To **fear** God means to hold him and his word in reverence (e.g., 5:7; 15:4; 25:12; see note on 34:8–14).

Psalm PSALM—NOTE ON 68. This is a celebration of God’s continued care and protection. It remembers how God led his people through the wilderness into their inheritance. The celebration does not stop with Israel, however. It recognizes that defeating Gentile kingdoms “who delight in war” is an opportunity for Gentiles to come to worship the true God.

PSALM—NOTE ON 68:1–3 Verse 1 adapts the words of Num. 10:35, related to moving the ark in the wilderness. From the psalm’s perspective, the ark was headed to its destination on Zion. This brings the happy promise that the **wicked** (those who reject God’s covenant) **shall perish before God**. The **righteous** (those who embrace the covenant) **shall be glad**, because God is carrying out his purpose of reversing the effects of sin in the world.

PSALM—NOTE ON 68:4–6 The faithful are to **sing to God** because he has shown himself kind, especially to helpless people (**fatherless**; **widows**, see 146:9; Deut. 10:18; **solitary**; **prisoners**).

PSALM—NOTE ON 68:7–10 These verses recall the way God led his people **through the wilderness**, from **Sinai** to his **inheritance** (Canaan, now the land of Israel). There God's **flock** (his people) **found a dwelling**.

PSALM—NOTE ON 68:11–14 This section describes what happens **when the Almighty scatters** Gentile **kings** on behalf of his people. The Lord brought great victories even when Israelites who were able would not fight (v. 13, some **men** would even **lie among the sheepfolds** instead of endure the hardships of battle; see Judg. 5:16). **The wings of a dove covered with silver, its pinions with shimmering gold** describes enjoying wealth and beauty under God's care.

PSALM—NOTE ON 68:15–18 The ark's destination is the "sanctuary" on Mount Zion, the **mountain of God**.

PSALM—NOTE ON 68:18 **Receiving gifts among men** describes the conqueror taking valuables from the defeated.

PSALM—NOTE ON 68:19–23 The **salvation** here involves military victories (**strike the heads**; **strike your feet in their blood**).

PSALM—NOTE ON 68:24–27 These verses describe a **procession** of Israelites, which consists of **singers**, followed by **virgins playing tambourines**, with **the musicians last**. They enter **into the sanctuary** in a worship setting. The tribes of **Benjamin**, **Judah**, **Zebulun**, and **Naphtali** probably represent the whole of Israel.

FACT

Ancient worship leaders. Psalm 68:24–27 mentions singers and musicians leading worship. Other passages, such as 1 Chron. 15:16–22, give details about some of the musical instruments that were used in Israelite worship.

PSALM—NOTE ON 68:28–31 The defeat of the Gentile enemies (here described as fierce wild animals) is a good thing. Their greedy and bloody intentions (v. 30) are stopped. As a result of their defeat, they and others will come to worship the true God (vv. 29, 31). **kings shall bear gifts to**

you. These are Gentile kings. God's presence in his **temple at Jerusalem** will draw Gentiles to the light (see 1 Kings 8:41–43; Isa. 2:1–5). See notes on Ps. 67:4–5; Isa. 2:1–5.

PSALM—NOTE ON 68:32–35 All the Gentile **kingdoms of the earth** are urged to **sing to God**.

Psalm PSALM—NOTE ON 69. This is an individual lament. A faithful Israelite is suffering for wrongs he has done (v. 5). Attackers take advantage of his suffering and make it worse (v. 26). In his role as representative for the people of God, David wrote this psalm to show the ideal response to such trials.

PSALM—NOTE ON 69:4–5 **hate me without cause**. This is not a claim of total innocence; the psalm acknowledges that the singer is not perfect (**the wrongs I have done are not hidden from you**). Rather, it is a claim that the singer has not done harm to the particular people who **attack** him **with lies**. By quoting this psalm, John 15:25 presents Jesus as the perfect faithful Israelite, who may expect the unfaithful to hate him.

PSALM—NOTE ON 69:6 The singer knows his sin could result in some of the faithful (**those who hope in you**) being scorned. He prays that this will not happen.

PSALM—NOTE ON 69:9–12 **Reproach** means to despise or insult. This idea was introduced in v. 7 and dominates this section.

PSALM—NOTE ON 69:9 **zeal for your house has consumed me**. In John 2:17, Jesus' disciples remember this text after Jesus has driven the livestock merchants and money-changers out of the temple. Jesus embodies the ideal faithful member of God's people, as the Davidic kings were supposed to do. **the reproaches of those who reproach you have fallen on me**. In Rom. 15:3, Paul applies this text to Jesus; he saw Jesus as the ideal covenant member who was willing to suffer reproach for the sake of God's truth.

PSALM—NOTE ON 69:13–18 **my prayer is to you**, **answer me**, **hide not your face**, **draw near**. The singer's case is desperate, and he urgently needs God's help. The prayer echoes Ex. 34:6, appealing to what God has revealed about himself: **the abundance of your steadfast love** and **faithfulness** (Ps. 69:13) and **steadfast love** and **mercy** (v. 16).

PSALM—NOTE ON 69:21 for my thirst they gave me sour wine to drink. John 19:28–29 uses these words in connection with one of Jesus' last statements on the cross (see also Matt. 27:34, 48; Mark 15:23, 36; Luke 23:36). The sour wine would have been the cheap beverage that the soldiers used to satisfy their thirst. But Jesus felt forsaken by God (Mark 15:34), and his thirst must have been far more severe than anything this drink was meant for. When Jesus received it, he briefly prolonged his life (and his agony), and perhaps moistened his lips enough finally to cry out, "It is finished!" (John 19:30).

FACT

The deep. In Ps. 69:15, "the deep" is a striking picture of the problems of life that can seem so frightening and overpowering. But the Lord, who created the world out of "the deep" (Gen. 1:2), can rescue his people from all such problems.

PSALM—NOTE ON 69:22–23 In Rom. 11:9–10, Paul cites this curse to explain why his fellow Jews who reject the message of Christ have been hardened. He also explains why the curse is not final: it is a "partial hardening," which will be relieved if and when they repent (Rom. 11:23–25).

PSALM—NOTE ON 69:25 In Acts 1:20, this text is applied to Judas, who had taken part in destroying Jesus, who was the perfect embodiment of this psalm.

PSALM—NOTE ON 69:29–33 The writer promises to **magnify** God with public **thanksgiving** when God saves him from his enemies (**set me on high**).

PSALM—NOTE ON 69:34–36 All creation praises God. God is committed to populating **Zion** with the faithful **offspring of his** (faithful) **servants**. God intends for the whole world to be able to praise him. He intends for Zion to set an example of faithfulness for the rest of the world. Zion cannot do this when evil persons corrupt others.

Psalm **PSALM—NOTE ON 70**. This short psalm is an individual lament, an urgent prayer for rescue from gloating enemies. The psalm is very similar to 40:14–16. The title specifies the psalm as "for the memorial offering" (see note on Psalm 38).

PSALM—NOTE ON 70:1–3 The threat comes from those **who seek my life**, **who delight in my hurt**, and **who say, "Aha, Aha!"** They are eager to hurt the faithful and then rejoice over their defeat. The enemies could be powerful, unfaithful Israelites, or they could be foreigners who seek to make God's people worship other gods.

PSALM—NOTE ON 70:4–5 **Who seek you** contrasts with "who seek my life" (v. 2). **Hasten** echoes "make haste" (v. 1), while **help** and **deliverer** look back to "deliver" and "help" (v. 1).

Psalm **PSALM—NOTE ON 71**. This is another individual lament, suited to a faithful person in danger from enemies who take advantage of any weakness or distress (vv. 9–11). These enemies could be foreign or Israelite.

PSALM—NOTE ON 71:1–3 God's **righteousness** is his faithfulness to keep his promises. This is the basis for hope (see vv. 15, 16, 19, 24).

PSALM—NOTE ON 71:4 The **wicked** are **unjust and cruel** men who oppose true faith in God. They look for any opening to do harm to the faithful (vv. 4, 10–11).

FACT

The term fortress (71:3) could describe the city walls of ancient times. These walls, usually stone, included towers at strategic points so that the soldiers could see if anyone was trying to climb the wall. God is the believer's true fortress, the only real source of protection.

PSALM—NOTE ON 71:5–6 **from my youth . . . from before my birth . . . from my mother's womb**. The Israelites came into the world as members of Abraham's family, the recipients of God's promises. These believers learn to trace God's work in their lives back to before they were even born.

FACT

Hope means putting one's full confidence in God, who always keeps his promises. Believers can have hope for the future because of what God has done in the past. Created things will always ultimately disappoint. God alone is the source of true hope.

PSALM—NOTE ON 71:9 **Do not cast me off in the time of old age**. The benefits of the covenant are not automatic. They are for those who are faithful to its conditions.

PSALM—NOTE ON 71:14–16 The singer promises to **hope continually**. He leaves to God the timing of the answer to his appeals for help (vv. 12–13). He also looks forward to sharing his story of God's **righteous acts** with his fellow worshipers.

PSALM—NOTE ON 71:18 The singer asks God to make his life long. He wants to live to **proclaim your might to another generation**.

PSALM—NOTE ON 71:22–24 The singer looks forward to joyful songs in worship. He expects to **talk of** God's **righteous help all the day long** (wherever he is).

Psalm PSALM—NOTE ON 72. The last psalm of Book 2 is a royal psalm. It is a prayer that David's heirs might be faithful kings. That means ruling God's people well, protecting the poor and needy, and bringing blessing to all nations of the earth. Like Psalm 2, this song looks forward to a worldwide rule that embraces in full what the Messiah will accomplish. The OT anticipates the ultimate heir of David, who will take the throne and bring God's light to all nations (see Isa. 2:1–5; 11:1–10).

PSALM—NOTE ON 72:1–4 **justice**, **righteousness**, **judge**. The ideal Davidic king must provide justice for all Israelites. He also must be an example for the people in his faithfulness to God. The psalm begins, then, with a prayer for the character and rule of the Davidic king, knowing that God must give him righteousness and justice to rule (judge).

PSALM—NOTE ON 72:5–7 **while the sun endures**, **till the moon be no more** (that is, always). This span of time suggests that this psalm ultimately refers to the Messiah. **May they fear you**. “They” may be God’s people (vv. 1–4), or people in general (vv. 8–11). In either case, the heir of David serves as God’s representative to the people, and is to be honored and obeyed.

PSALM—NOTE ON 72:8–11 By submitting to the Davidic king, the Gentile kings bring themselves and their peoples under God’s own rule (see note on 2:12).

PSALM—NOTE ON 72:8 See Zech. 9:10.

PSALM—NOTE ON 72:12–14 These verses emphasize the **needy**, the **poor**, and the **weak** (see vv. 2–4). These are the people most easily subjected to **oppression and violence** by those in power. **precious is their blood in his sight**. The Davidic king will not allow the powerful to harm the defenseless.

PSALM—NOTE ON 72:17 **be blessed in him, all nations**. This closely follows Gen. 22:18, speaking of the Messiah (see note on Gen. 22:15–18).

PSALM—NOTE ON 72:18–20 **may the whole earth be filled with his glory**. That is, may the whole earth be the sanctuary where God makes his presence known (see note on Isa. 6:3).

Study Notes for Psalms, Book Three

Psalm **PSALM—NOTE ON** 73. This is a wisdom psalm. God's people should trust him even when it seems unbelievers do not suffer because of their sin. They should remember the contrasting outcomes of the lives of the arrogant and the faithful. The singer realized this while he was in the sanctuary of God, namely, at public worship. Psalm 73 is a companion to Psalm 49.

FACT

What does it mean to be "pure in heart"? Those who are pure in heart (73:1) love God wholeheartedly (Deut. 6:5). Their pursuit of purity and uprightness affects every area of life (Matt. 5:8).

PSALM—NOTE ON **73:1–3** **God is good to Israel**, but there seem to be **arrogant** people who enjoy **prosperity**.

PSALM—NOTE ON **73:4–12** This section describes the apparently carefree lives of the arrogant wicked of v. 3. Verse 12 summarizes the whole section.

PSALM—NOTE ON **73:13–15** **All in vain have I kept my heart clean**. The singer feels that it has been worthless to practice faithfulness. The faithful are **stricken**, **all the day long**, in contrast to the arrogant, who "are not stricken like the rest of mankind" (v. 5). The singer recognizes, however, that to put his bitter feelings into words **would have betrayed the generation of your children**, that is, would undermine others' faith.

PSALM—NOTE ON **73:16–17** The inner conflict is made worse by how **wearisome** it is **to understand this**: it seems impossible. But when the singer goes **into the sanctuary of God**, where God's people gather for worship, he finally sees the truth.

PSALM—NOTE ON **73:18–20** Here is "their end" (v. 17): God has **set** the arrogant **in slippery places**, so that **they are destroyed in a moment**. This likely refers to death.

PSALM—NOTE ON 73:21–28 Even when the singer harbored his bitter thoughts, God still had a firm hold on him: **I am continually with you; you hold my right hand**. During the singer's earthly life, **you guide me with your counsel** (that is, with instruction from God's Word), **and afterward** (that is, after the singer dies) **you will receive me to glory**. Thus the godly can be satisfied, because God is **the strength** of their **heart and** their **portion forever**.

Psalm PSALM—NOTE ON 74. This psalm, a community lament, is a cry of anguish over the destruction of the temple. It recounts God's mighty deeds in the past, especially the exodus. Past events are the basis for this prayer: do not let the Gentiles scorn the God who has done such mighty things.

PSALM—NOTE ON 74:1–3 the sheep of your pasture. For God's people as his sheep, see 79:13; 100:3. The terms **purchased** and **redeemed** are taken from Ex. 15:13, 16. Israel is God's own people, for whom he has done great deeds in the past. This makes the current disaster (Ps. 74:3) all the more painful.

PSALM—NOTE ON 74:4–8 Considering the importance that God himself has placed on the temple, it is horrific that the Gentiles have destroyed (**profaned**) it.

PSALM—NOTE ON 74:9–11 It is puzzling that God has not sent a **prophet** to instruct his people while they are in such dire distress. It is even more puzzling why God allows the enemy to continue to **revile** his **name**.

PSALM—NOTE ON 74:12–17 The next section recalls God's mighty deeds from the past, in which he has worked **salvation**. These include the exodus from Egypt and the journey through the wilderness (vv. 12–15), and God's creation and governance of the whole world (vv. 16–17). It is wrong for the Gentiles to disdain such a great God.

PSALM—NOTE ON 74:14 Leviathan here represents Egypt (see notes on Job 3:8; Isa. 27:1).

PSALM—NOTE ON 74:18–23 The psalm goes on to plead with God, **remember this**. There is no appeal to the people's merit. Rather, the appeal is **have regard for the covenant** and **defend your cause**.

Psalm PSALM—NOTE ON 75. This is a hymn of praise. It thanks God for the wondrous deeds he has done for Israel. It celebrates the fact that he is the judge of all the earth. He will, in his own time, put down the wicked and lift up the faithful.

PSALM—NOTE ON **75:1** The subject (**we**) is Israel. They are the ones to whom God's **name is near**, and they are the people for whom God has done his **wondrous deeds** (e.g., the plagues of Egypt, the crossing of the Jordan River, defeating enemies).

PSALM—NOTE ON **75:2–5** **judge**. God's judgment will be **with equity**. This fairness preserves the stability of God's creation order (**pillars**).

PSALM—NOTE ON **75:4** **Do not lift up your horn**. The horn is a symbol of power. To lift it up is to make a public assertion of power. God warns the ungodly not to do this.

FACT

The horn could be a symbol of power and military strength, and thus to lift up or exalt it was to publicly assert power. God warns the ungodly not to lift up their horns (75:4), and promises that he will lift up the horn of the faithful.

PSALM—NOTE ON **75:6–8** This section takes up the idea of **lifting up** from vv. 4–5. Ultimately it is God who **executes judgment, putting down one and lifting up another**.

PSALM—NOTE ON **75:10** God promises that he will lift up the **horns of the righteous** (see note on v. 4). To **cut off** the **horns** is to render powerless and to humiliate, which is what he will do to the wicked.

Psalm PSALM—NOTE ON 76. This hymn celebrates Zion as the place God has chosen to dwell, and the capital of the people he has chosen to bless and protect. It is a companion to Psalms 46; 48; 87; 122. The congregation that sings this psalm will marvel at the privilege of going to Zion and worshiping there.

PSALM—NOTE ON 76:1–2 The Maker of heaven and earth, to whom all mankind belongs, has chosen one people, **Judah** (which represents all Israel), and one particular spot, called **Salem** (an old name for Jerusalem, Gen. 14:18) or **Zion**, to be **his dwelling place**.

PSALM—NOTE ON 76:3–9 The past-tense verbs show that this psalm is particularly geared to celebrating an occasion in which God protected Zion from Gentile invaders (**broke**, **stripped**, **stunned**). Verses 6–9 trace the victory to God's **rebuke**, his **judgment**, and his plan **to save all the humble of the earth** (the faithful among his people).

PSALM—NOTE ON 76:10–12 **The wrath of man shall praise you**, that is, the way that God defeats their schemes leads people to acknowledge God's rule. **the remnant of wrath you will put on like a belt**. This probably means that the last futile efforts of human wrath are so insignificant that God could use them as a decorative accessory.

Psalm PSALM—NOTE ON 77. This is a community lament. By referring to God's "anger" (v. 9) the psalm acknowledges that the reason for the trouble may be some fault in the people (see Psalms 74; 79; 80). The repeated key words here are "remember" and "meditate" (77:3, 6, 11–12). The psalm moves from remembering and meditating on God (as the one who has made promises to his people), to remembering and meditating on how things once were better, to remembering and meditating on God's mighty deeds of old that build confidence for his people's future.

PSALM—NOTE ON 77:1–3 This section describes earnest prayer coming from a troubled heart. **My hand is stretched out** (to God) in a common posture of prayer (see 88:9; Job 11:13; 1 Tim. 2:8). The psalmist prays in private moments (**in the night**; see Ps. 77:4) as well as in public worship.

PSALM—NOTE ON 77:4–9 The agonizing question that keeps the singer awake at night (vv. 4–6) is whether God will **spurn** his people **forever** (vv. 7–9).

PSALM—NOTE ON 77:7–9 It does not offend God when his troubled people raise these questions. The answer is found in Ex. 34:6, which describes the enduring goodness of God toward his people. If God abounds in **steadfast love**, then it cannot cease. The key matter is the last line: **has he** done this **in anger**? God's anger is a response to his people's unfaithfulness, and will remain only if they refuse to repent.

PSALM—NOTE ON 77:10–20 I will appeal . . . to the years of the right hand of the Most High. This section focuses on God's great deeds of the past, especially in the exodus and in the wilderness. If God did these things for his people before (**deeds**, **wonders**, **work**, and **mighty deeds**, vv. 11–12) to make known his **might among the peoples** (v. 14), he certainly has the power to do them again. This song helps God's people to refresh their hope and renew their commitment to being a holy people. They are to be an attractive advertisement of the true God to the rest of the world.

PSALM—NOTE ON 77:20 flock. For the image of God's people as sheep, and God as their Shepherd, see notes on 23:1; 74:1–3.

Psalm PSALM—NOTE ON 78. This is a historical psalm (compare Psalms 105; 106), recalling events from Israel's past. It shows how God persevered with his people, even when they disbelieved, and how he cleansed them by removing unbelievers from their midst. The emphasis is on the people as a whole and their obligation to embrace the covenant faithfully in each generation. Terms for "remember" and "forget" run through the psalm (78:7, 11, 35, 42; see v. 39, where God remembers). The psalmist hopes that those who sing this will never again forget. The psalm opens with its purpose statement (vv. 1–8), followed by several episodes of sin and unbelief. Each new section begins with "they sinned" or "they rebelled" (vv. 17, 32, 40, 56). The final section focuses on David as one of God's great gifts to Israel (vv. 65–72).

PSALM—NOTE ON 78:1–8 The **parable** and **dark sayings** (v. 2) are not secret teachings. They are **things that we have heard and known** (v. 3), which must be passed on to **the coming generation** (v. 4). The OT describes the people of God as those whom God has chosen to receive his particular revelation (**testimony** and **law**, v. 5), which they have a responsibility **to teach to their children**, **that the next generation might know** God's law

(vv. 5–6; see Deut. 6:6–9). This teaching will help them not to be **stubborn** and **rebellious** (Ps. 78:8).

PSALM—NOTE ON 78:9–16 The first historical section recounts an otherwise unknown incident in which **the Ephraimites . . . turned back on the day of battle**. Presumably this was a battle in which all Israel was expected to participate, each tribe serving the others because of their bond as God's people. Their failure, then, was not simply a failure in patriotism but also in brotherhood and faith. **They did not keep God's covenant** because **they forgot** God's **works**.

PSALM—NOTE ON 78:17–31 In spite of the deeds the people had seen, **yet they sinned still more against** God.

FACT

Zoan (78:12) is the ancient Egyptian city of Tanis, one of many cities in the area where the Israelites lived around the time of Moses. The city's ruins were surveyed by Napoleon Bonaparte in the late 1700s.

PSALM—NOTE ON 78:32–39 The mighty works of God described in vv. 9–31 should have been enough reason for the people to be faithful, but they were not (v. 32). This section focuses on the many judgments the Lord used to lead his people to repent. **When he killed them, they sought him; they repented and sought God earnestly**, yet their repentance was not deep and sincere (v. 36), so it did not last (v. 37; see v. 8). However, God **did not destroy them** because he is **compassionate**. He **atoned for their iniquity** (v. 38). He accepted their sacrifices and forgave them.

PSALM—NOTE ON 78:40–55 The next section goes back to the exodus, describing all the plagues God brought against the Egyptian oppressors (vv. 42–53). This is followed by a brief summary of the conquest of the Promised Land (vv. 54–55). God's people continued to rebel because **they did not remember his power or the day when he redeemed them from the foe** (see 77:15).

PSALM—NOTE ON 78:56–64 These verses describe the time of the judges, leading up to the capture of the ark and the death of Eli and his sons (vv.

60–64; see 1 Samuel 4). Just as before, **they tested and rebelled against the Most High**, and **provoked him to anger**. The Lord **utterly rejected** many of the Israelites for their unbelief.

PSALM—NOTE ON 78:65–72 God graciously answered Israel's recurring pattern of sin by raising up David to be their king. **the Lord awoke as from sleep**. This is a bold image, conveying what the believer can feel when God stirs himself from apparent inactivity to take action on behalf of his suffering people (see 35:23; 44:23). The action that God took was to install a king. David was taken **from the sheepfolds**. The king is ideally a **shepherd** of his people (see 2 Sam. 5:2), caring for them, protecting them, and leading them in faithfulness to the covenant. David at his best did his work **with upright heart** and **skillful hand**, though he had his own moral failures.

Psalm PSALM—NOTE ON 79. This is a community lament. It was occasioned by a great disaster, most likely the destruction of Jerusalem by Babylon. It has many similarities to Psalm 74. It recounts the violence and unbelief of the Gentile conquerors and asks God how long he intends to allow such things. Running through the psalm is a recognition that Israel should themselves be faithful to the covenant that they expect God to honor.

PSALM—NOTE ON 79:1–4 The first section chillingly describes the destruction that the **nations** (probably Babylon and its allies) have brought on God's **inheritance**, that is, the land where his people dwell. **They have defiled your holy temple**, treating something holy as unclean, which is an act of violence against God. God's people were supposed to be an advertisement to the Gentiles of how great and good Yahweh is, but instead they **have become a taunt to our neighbors**.

PSALM—NOTE ON 79:5–7 The right question is not, "How long will you let us suffer like this?" After all, they suffer because God is **angry** about their unfaithfulness. Rather, the question is, "How long will you allow the **nations**, who **do not know you**, to get away with what they have done?" Even though **Jacob** (that is, Israel) has been unfaithful, the Israelites still belong to the Lord.

FACT

How long? This question (79:5) occurs nearly twenty times in the Psalms, more than any other question. It is almost always associated with a psalm of lament, such as Psalm 79.

PSALM—NOTE ON 79:8–10 The singer now faces the basic problem: God's people have been untrue to him and must seek his forgiveness. The psalm weaves two themes together. The first is the understandable desire for relief (**we are brought very low**; **deliver us**). The second is the desire, born of true faith, for God's honor in the world (**for the glory of your name**, **for your name's sake**, **why should the nations say**?). God's reputation is tied to his people's well-being, and their well-being cannot be separated from their faithfulness.

PSALM—NOTE ON 79:11–13 Verses 8–10 prayed for forgiveness. Here, the effect of that forgiveness is that God will **preserve those** of his people who are **doomed to die**. Verse 13 looks forward to the granting of forgiveness, and pledges that **we your people . . . will give thanks to you forever**.

Psalm PSALM—NOTE ON 80. This is a community lament for a situation in which the people have received hard treatment from the Gentiles. It asks God to "restore us, let your face shine that we may be saved!" A notable feature of the psalm is its refrain, "Restore us, O [Lord] God [of hosts]; let your face shine, that we may be saved!" (v. 3; see vv. 7, 19). Verses 14–15 can be seen as a longer version of the refrain, explaining more fully what it would mean for God to restore his people and let his face shine.

PSALM—NOTE ON 80:1–3 A portion of the people needs God to **stir up** his **might and come to save** them.

PSALM—NOTE ON 80:1 Shepherd . . . flock. See notes on 23:1; 74:1–3.

PSALM—NOTE ON 80:3 Let your face shine recalls Aaron's blessing (Num. 6:25).

PSALM—NOTE ON 80:4–7 The people cry because God is **angry with** his **people's prayers** (which implies that they have been unfaithful, see 74:1).

He has brought sorrows upon them, especially that they have become **an object of contention for** their Gentile **neighbors** (see 79:4). Faithful Israel ought to be the envy of the Gentiles, drawing them to the light by moral purity, social justice, and political stability (as in Psalm 79). Thus the current situation is a reversal of how things should be.

PSALM—NOTE ON 80:8–15 This is the longest stanza, with its image of God's people as a **vine** for which God has cared and provided (see notes on Jer. 2:21; Ezek. 15:1–8). The branches of this vine were to give **shade** to everything within the borders of the Promised Land (see Ex. 23:31), which always included Gentile nations. The branches and shoots are therefore an image of the benefits that come to all who are under the rule of this people. It is God who has **broken down** the **walls** that had protected the vine from marauding and empire-building Gentiles (**the boar**). Psalm 80:14 appeals to God to **look down from heaven** and **have regard for this vine** again, that is, to restore it to its proper role in the world.

PSALM—NOTE ON 80:15 **the son**. Israel as a whole is God's son (see Ex. 4:22–23; Hos. 11:1).

PSALM—NOTE ON 80:16–19 The final stanza continues the vine imagery from the previous section, describing the terrible deeds of the Gentile invaders: **they have burned it** (the vine) **with fire; they have cut it down**. For such an outrage against God's own plant, **may they perish at the rebuke of your face!** The terms in v. 17, **the man of your right hand** and **the son of man**, probably refer to the people of Israel. Israel as a whole pledges itself to God. If he will **let** his **hand be on** Israel (that is, use his power on their behalf), then Israel will **not turn back** (again) **from** God and **will call upon** his **name**, that is, will exercise true faithfulness.

Psalm PSALM—NOTE ON 81. This psalm resembles the OT prophets' oracles, so perhaps it is best to think of it as a prophetic hymn. The primary function of the OT prophets is to challenge God's people to covenant faithfulness. They tell of covenant blessings or punishments that will come, depending on the people's response. This psalm reviews the basic history of the covenant, charges Israel with unfaithfulness, and urges them to once again embrace the covenant. God would then subdue Israel's enemies.

PSALM—NOTE ON 81:1–3 The call to worship is a jubilant one. The people should **shout for joy** and play the various musical instruments (v. 2). The **new moon** and **full moon** are the beginning and middle of months in ancient Israel. This may show that the psalm was intended for the **feast day** of Trumpets (Lev. 23:23–25) and then Booths (Lev. 23:33–36).

PSALM—NOTE ON 81:4–7 **The God of Jacob** worked on behalf of his people to deliver them from slavery in **Egypt** (see Ex. 6:6).

PSALM—NOTE ON 81:8–10 **I am the LORD your God, who brought you up out of the land of Egypt** is very similar to the preface to the Ten Commandments (Ex. 20:2). The basic warning, **there shall be no strange god among you; you shall not bow down to a foreign god**, summarizes the first two commandments (Ex. 20:3–6). The Lord wants his people to **listen to** him, to receive the covenant as an expression of his grace, to believe in him, and to live as he directs.

PSALM—NOTE ON 81:11–16 God's **people did not listen to** his **voice** (v. 11), which led to sad consequences (v. 12). But God has not given up, and he addresses his people again with the opportunity to **listen**, to embrace the covenant, and to **walk in** God's good **ways** (v. 13). The consequences of this genuine faithfulness would be victory over **their enemies** (v. 14) and fruitfulness for the land (v. 16).

Psalm PSALM—NOTE ON 82. Some call this a community lament since it addresses God directly with a request on behalf of the whole people (v. 8). Others call it a prophetic hymn (like Psalm 81), interpreting its address to the "gods" (82:6) as directed to unjust human rulers, whom God will judge. Both of these classifications have merit, which shows that one must use the psalm categories only in a general way. The psalm teaches that the people of God are called to aspire to be an ideal society, with their justice visible to all peoples, that all nations might come to know the true God (Deut. 4:5–8).

PSALM—NOTE ON 82:1 **in the divine council; in the midst of the gods**. These "gods" are said to "judge" among men (vv. 2–4) and to die like men (v. 7). It is best to see these as human rulers, who hold their authority as representatives of the true God (and therefore deserve respect; see 58:1; Rom. 13:1–7; 1 Pet. 2:13–17). Jesus seems to have read the psalm in this way, since in John 10:34–35 he cites Ps. 82:6, describing the "gods" as those to whom the word of God came, which means they were human.

PSALM—NOTE ON 82:2–4 **judge unjustly and show partiality to the wicked**. The psalm does not specify whether the rulers are Israelites, or Gentiles ruling Israel as a subject state (as in the Babylonian or Persian Empires). Both the ideal Davidic king in Psalm 72 and the ideal Gentile ruler in Prov. 31:1–9 are called to protect the powerless from those who would harm them. Certainly the people of God should aim to embody this ideal.

PSALM—NOTE ON 82:5 When such people rule, the **foundations of the earth** (the moral principles that God instilled in the creation order) **are shaken** (see note on 11:3).

PSALM—NOTE ON 82:6 **You are gods**. See note on v. 1.

PSALM—NOTE ON 82:8 The psalm closes with a prayer that God will **judge the earth**. The basis of the request is that all nations belong to God already (**you shall inherit all the nations**). Perhaps this also alludes to 2:8, where the messianic king will have the nations as his heritage.

Psalm PSALM—NOTE ON 83. This is a community lament, responding to a situation in which God's people are threatened by Gentile enemies (vv. 6–8) who aim to destroy them. The psalm asks that God will make these enemies fail miserably, be put to shame, and perish—so that they might come to know the Lord. It is possible (see note on vv. 9–18) that the psalm assumes that Israel must defend themselves, and the prayer is for military victory. Christians use this psalm rightly when they ask God to defeat the enemies of their faith in such a way that even those enemies might come to seek God's name.

PSALM—NOTE ON 83:1–8 The first section describes the Gentile coalition and their evil, **crafty plans**: **let us wipe them out as a nation; let the name of Israel be remembered no more!** Facing this danger, the people urge God, **do not keep silence**.

PSALM—NOTE ON 83:9–18 The basic request is that these enemies would utterly fail in their scheme. The ultimate reason for Israel's existence is to serve God's purpose of restoring true worship and authentic human life among all mankind. Therefore it is really for the good of these hostile Gentiles that they fail in their plan to destroy Israel.

Psalm PSALM—NOTE ON 84. This is a psalm celebrating pilgrimage to Jerusalem to worship at the temple. It is very much like the hymns in praise of Zion as God's special place (e.g., Psalm 122), although this one especially focuses on the delight of going to worship there. The purpose of singing this psalm is to cultivate that delight, to open the eyes and hearts of God's people to the privilege of being a welcome guest in God's own house. Wickedness offers no reward that can even remotely compare to the joy and pleasure of God's house. The psalm has three parts, and in each part people are called "blessed" (84:4, 5, 12).

FACT

En-dor (83:10) is perhaps most famous for being home to a spiritual medium whom Saul consulted on the eve of his final battle (1 Sam. 28:7–25).

PSALM—NOTE ON 84:1–4 The song opens by describing God's house, the central sanctuary in Jerusalem. It is **lovely** and delightful, because it is the Lord's **dwelling place**. This is why the faithful **soul longs, yes, faints for the courts of the LORD**. This is where the worshiper actually meets **the living God**—no wonder his **heart and flesh sing for joy**. The marvel is that God's house is a welcoming place. If **even the sparrow finds a home** there, and the **swallow** too, then the humble and faithful Israelite need not fear that God will turn him away.

PSALM—NOTE ON 84:5–9 Those who make the journey to Zion to worship are **blessed**. Their **strength is in** God, to sustain them on the way. The **highways** are in their hearts, which probably means that they actually want to go. Pilgrimage was required (Deut. 16:16), but it should never become mechanical or burdensome.

FACT

The word blessed (84:4, 5, 12, etc.) refers to someone who has received—or who will receive—something good from the Lord. It is not just a temporary feeling of happiness but a state of well-being in relationship to God.

PSALM—NOTE ON 84:10–12 The final section describes the person **who trusts in** the Lord. He sincerely prefers one **day in** God's **courts** to a **thousand** anywhere else. He prefers even the lowest task of service in the **house of my God** to any gain he might have if he were to **dwell in the tents of wickedness**. The chief **good thing**, in this psalm, is to be welcomed in the temple. The faithful can enjoy other things only to the degree that they express the life of the upright. Such people are blessed indeed!

Psalm PSALM—NOTE ON 85. This is a community lament. It occurs at a time when God has shown his displeasure over his people's unfaithfulness, perhaps by withholding fruitfulness from the land (vv. 1, 12). The people singing this are seeking forgiveness for the whole people ("us"), asking God to show the steadfast love and faithfulness he proclaimed in Ex. 34:6. Because God is righteous (Ps. 85:10–11, 13)—that is, reliable about his promises—the psalm closes with confidence.

PSALM—NOTE ON 85:1–3 The verbs in this section are all past tense, looking back to what God has done for the people. **Forgave the iniquity** recalls Ex. 34:7. **Turned from your hot anger** (see Ex. 32:12) implies that God forgave his people after they repented of serious unfaithfulness. God has done this in the past for his people, because he is exceedingly kind.

PSALM—NOTE ON 85:4–7 The next section appeals to the compassion God has claimed and shown, asking him to **restore us again**, that is, **put away your indignation toward us**. For God to **be angry with us forever** would be contrary to this revealed character. Therefore the people pray, **show us your steadfast love** (proclaimed in Ex. 34:6), **and grant us your salvation**.

PSALM—NOTE ON 85:8–9 Now the members of the congregation declare their patience in watching for God to act on their prayer. The song has shifted from the plural “we” to the singular “I”: **let me hear**. Each member is thus making this pledge. There is confidence that God **will speak peace to his people**, that is, he will agree to the reconciliation they have asked for in vv. 4–7. At the same time, the psalmist prays, **let them not turn back to folly**. The people who are appealing to God’s kindness should make sure that their repentance is genuine.

PSALM—NOTE ON 85:9 glory may dwell in our land. The “glory” is God’s special presence with his people (see note on 63:1–2); see Ex. 24:16 for the same expression.

PSALM—NOTE ON 85:10–13 The psalm closes with confidence that God will hear their prayer and give them what they ask. **Steadfast love and faithfulness meet**, that is, in God they are in harmony. God’s **righteousness** here is his reliability in keeping his promises (especially to his people), and therefore it guarantees the **peace** (see v. 8). They **kiss each other** like the affectionate greeting of relatives (e.g., Gen. 29:13; 45:15).

Psalm PSALM—NOTE ON 86. This is an individual lament in a situation in which “a band of insolent men seek my life” (v. 14). The psalm confesses that the Lord is “good and forgiving” (v. 5), acknowledging that the singer’s own sins may have contributed to his enemies’ plans. The psalmist explicitly grounds his request in Ex. 34:6, a fundamental confessional statement of the OT (Ps. 86:15; see vv. 5, 13). This is the only psalm of David in Book 3 of the Psalms.

PSALM—NOTE ON 86:1–7 The beginning of the psalm is a general call for help, without specifying the nature of the **trouble**. The person praying offers reasons that God should answer (see **for** in vv. 2–5). The first reason is the genuineness of his faith (v. 2); second is the earnestness with which he prays, relying on the Lord, not other gods (vv. 3–4); and third is the crucial confession of God’s benevolent character, as revealed in the Pentateuch (v. 5).

PSALM—NOTE ON 86:8–10 The psalm moves from **there is none like you** who is worthy of worship **among the gods** (that is, the angels and other heavenly beings), to **you alone are God**. This is why **all the nations you have made shall come and worship before you**. All human beings were made to know and love the one true God. God called Abraham so that his family would be the vehicle of bringing this knowledge to the rest of mankind (Gen. 12:3).

PSALM—NOTE ON 86:11 **Teach me your way**. See 25:12; 27:11 (and note on 25:4–5). The Bible regularly pictures the moral course of one's life as a "way" or path, and one's conduct as a "walk" or journey.

FACT

The words of Ps. 86:9 are incorporated into the song of the Lamb in Rev. 15:4. All nations, from all around the globe, will someday worship the Lord.

PSALM—NOTE ON 86:14–17 The last section of the psalm explains the source of the trouble: **insolent men** and **a band of ruthless men**. These people **do not set you before them** (that is, they have no respect for God). Therefore it is not surprising that they seek the faithful one's **life**. But the faithful have not sinned, so they have no reason to worry that God will abandon them to enemies as a punishment. God is **merciful and gracious**, and therefore his faithful ones can trust him to forgive and to guard. The singer is bold and finishes by repeating his request.

Psalm PSALM—NOTE ON 87. This is a psalm celebrating Zion as the chosen city of God. It looks forward to people of all nations—even nations that have been Israel's enemies—becoming citizens of this city (carrying forward the ideas of 86:9).

PSALM—NOTE ON 87:1–3 The opening section describes Zion, the capital of God's people, as the **city** God **founded**, the city whose **gates** the Lord **loves**, the **city of God**. Its location **on the holy mount** shows why it is so **glorious**: it is the place of the temple, where God's people meet him.

PSALM—NOTE ON 87:4–6 The second section is startling. One expects a reference to **those who know me**, but the list is composed of Gentile nations. Yet, **the Most High himself will establish** Zion, in order to allow **the peoples** to be treated as **born in her**, as Israelites. When the people of

God sing this psalm, they stay focused on their God-given purpose, to be a light for the Gentiles; see note on 86:8–10.

Psalm **PSALM—NOTE ON 88**. This is an individual lament. It is suited for a person who is so overwhelmed with troubles that even his friends shun him, and who suspects that the Lord has shunned him as well. The psalm does not specify the troubles, only that they feel like God's punishment. Most laments close on a confidant note, but Psalm 88 has no explicit statement of confidence. However, there is insistent appeal to God (v. 1, "day and night"; v. 9, "every day"; v. 13, "in the morning"). The psalm instills a tough faith in its singers by reminding them to keep turning to God (the "God of my salvation," v. 1), even during times when it seems that God does not answer.

FACT

Keeping a record of the population (87:6) was a very important task in the ancient world. In fact, sometimes entire cities were employed for this purpose. People who performed such royal duties were sometimes rewarded by being exempt from imprisonment and military service, and from having to pay taxes.

PSALM—NOTE ON 88:1–2 The psalm reflects an ongoing (**day and night**) and urgent (**I cry out**, **my cry**) circumstance.

PSALM—NOTE ON 88:3–9 The next section describes the trouble in general terms, focusing more on the feelings (**my soul is full of troubles**) than on the external circumstances. **Your wrath lies heavy upon me**. That is, "it feels like I am dying, and worse than that, dying under your wrath, with no hope either now or ever." The members of the singing congregation are learning to keep coming to the Lord, even when they feel this way.

PSALM—NOTE ON 88:10–12 The mention of dying under God's wrath (vv. 3–7) leads to the question: **Do you work wonders for the dead?** If one were to die under God's wrath, then he could not anticipate any experience of God's wonders, or any chance to praise him.

PSALM—NOTE ON 88:13–18 **Darkness** is the last word in the psalm. Yet the faithful know that there is no alternative but to keep seeking the Lord in prayer.

FACT

Abaddon (88:11) means “place of destruction.” In Rev. 9:11 Abaddon is king of “the bottomless pit.”

Psalm **PSALM—NOTE ON 89**. This is a community lament, but with a distinctive flavor. The people celebrate the Davidic kingship as God’s special gift to his people, but they also mourn the distress into which they have fallen. They interpret that distress as God’s wrath against his anointed king. They pray earnestly for God to bless his people by blessing their king with wisdom, goodness, and might.

PSALM—NOTE ON 89:1–4 In raising up David and his descendants to be kings for his people, God has displayed his **steadfast love** and **faithfulness**. These words, which recall Ex. 34:6, appear throughout the psalm (Ps. 89:1, 2, 14, 24, 28 [see ESV footnote], 33, 49). Verses 3–4 refer to the events of 2 Sam. 7:8–16, God’s promise to David to **establish** his **offspring forever**. Because the promise is rooted in God’s enduring love for his people, and because it is a **covenant**, the term “forever” is important. If the covenant is forever, then why has humiliation come (Ps. 89:38–45)? But “forever” also means they can offer this prayer confidently, knowing that God will be true to his own word.

PSALM—NOTE ON 89:8–10 God is more **mighty** than any other being. He governs even the **raging of the sea**; to the people of that day, the sea represented humanly unmanageable chaos.

PSALM—NOTE ON 89:13–14 The pairing of God’s **hand** and his **right hand** refers to his power for the sake of his own people (see 74:11; 138:7).

FACT

Finding your way in the ancient world was often an inexact science. Without a compass or map, topographical features such as oases and mountains were heavily relied upon. The few maps available were often unreliable because they may have been produced to mark a kingdom's boundaries rather than as a tool for navigation.

PSALM—NOTE ON 89:15–18 God has given his people a special place in his plan for the world. They are **exalted**, and God pledges his **strength** on their behalf.

PSALM—NOTE ON 89:19–37 The mention of the king's role in Israel (v. 18) leads to the story of how David and his heirs came to be the royal family (1 Sam. 16:1–13) and what promises God made to them (2 Sam. 7:4–17).

PSALM—NOTE ON 89:19 **Your godly one** most likely refers to Nathan, who received God's instructions by night in a **vision** (see 2 Sam. 7:17).

PSALM—NOTE ON 89:24–25 **steadfast love**. See v. 33; 2 Sam. 7:15. For **hand** and **right hand**, see Ps. 89:13, where it is God's hand. The king also serves the people as God's representative.

PSALM—NOTE ON 89:26–28 **Father . . . firstborn**. See 2 Sam. 7:14. Just as Israel is God's "firstborn" (Ex. 4:22), so the king is the firstborn as he represents the people (see note on Ps. 2:7).

PSALM—NOTE ON 89:38–45 It looks and feels as if God has not kept his promises to the house of David (and thus to his people). This section repeats words from the preceding parts of the psalm to stress the feeling of betrayal. God's **anointed** (v. 38) was his special choice (v. 20), but now God is **full of wrath against** him. The **covenant** (v. 39) should have meant security (v. 34), but God has **renounced** it. The king's "right hand" (v. 42) should govern even the rivers (v. 25), but now God has **exalted the right hand of his foes**. David's **throne** (v. 44) was to endure as long as the sun (vv. 29, 36), but now God has **cast** it **to the ground**. Rather than David's heir being "the highest of the kings of the earth" (v. 27), now all the Gentiles triumph over him and his people (vv. 40–43). Although things seem bleak, the psalm is not hopeless. The current hardship may be God’s punishment of the king for unfaithfulness, and so it is a call to repentance.

PSALM—NOTE ON 89:46–51 There is great comfort in the promise of an enduring Davidic house. The people can be confident that their present low condition is not the end of their story. The appeal is to God’s **steadfast love** and **faithfulness** (v. 49, see note on vv. 1–4) as expressed in his oath to David (v. 24).

Study Notes for Psalms, Book Four

Psalm **PSALM—NOTE ON 90**. This community lament relates to some unspecified disaster (vv. 13, 15). It asks God to have pity on his people and bless them. The title credits the psalm to Moses. The psalm pictures Israel around the time of Deuteronomy, as they were about to cross the Jordan River and enter the Promised Land. Their parents had followed Moses out of Egypt, through the parted Red Sea—and yet they rebelled, so God swore that they would not enter the land (Num. 14:20–36). For the Israelites to accomplish their mission and for God to establish the work of their hands (Ps. 90:17), the people need to embrace the covenant and live in faith toward God. Those who sing this should see themselves as the heirs of that generation, seeking God's blessing so that they can carry out their mission.

PSALM—NOTE ON 90:1–2 The Lord is the **dwelling place**, that is, the home and refuge, for his people **in all generations** because he himself is eternal.

PSALM—NOTE ON 90:3–6 In contrast to God's eternity, human life—even the longest imaginable (**a thousand years**)—is insignificantly brief (**a watch in the night**, **a flood**, **a dream**, **grass**). See v. 10; 103:15–18; James 1:11. The psalm recalls God's sentence in Eden on Adam and Eve's sin (Ps. 90:3); the short life spans of humans are due to sin's entry into the world.

PSALM—NOTE ON 90:7–11 God's people reflect on the unfaithfulness of past generations. They harbored **iniquities** and **secret sins**, which resulted in God's **anger** and **wrath**. The whole body of God's people suffers from the presence and influence of its unfaithful members. God's judgments that remove the unfaithful from his people are hard even for the faithful to endure. Hence the whole people experience **toil and trouble** during their brief lives.

PSALM—NOTE ON 90:12 **teach us to number our days**. In view of the psalm's theme, this refers especially to the ability to make the most of one's days, since they are so few. The **heart of wisdom** would enable the faithful to live by the right priorities.

FACT

How old? Psalm 90:10 suggests that Israelites were living to be 70 or 80 years old in the days of Moses. While life expectancy has varied somewhat over the centuries, it is about the same today.

PSALM—NOTE ON **90:13–15** **Return**, that is, come back to us, turn from your anger (as in Ex. 32:12). **in the morning**. Probably a metaphor for the time when God will make his steadfast love clear to his people.

PSALM—NOTE ON **90:16–17** **Let your work be shown**, that is, display your love toward your people in great deeds of power that enable them to flourish. **to their children**. God made his covenant with Abraham and with his offspring (who must themselves embrace the covenant). The OT faithful seek the continuation of the people through their own faithful children (see 78:3–8; 103:17; 145:4).

Psalm PSALM—NOTE ON **91**. This tender psalm describes the confidence that the believer may have through all types of dangers and challenges.

PSALM—NOTE ON **91:1–2** The Lord is a secure defense (**shelter**, **shadow**, **refuge**, **fortress**) for those who take refuge in him.

PSALM—NOTE ON **91:3–8** These verses list the benefits that come to those who trust in the Lord. The **snare of the fowler** (v. 3) seems to be a metaphor for the schemes of those who hate the faithful. **Pestilence** (vv. 3, 6) and **destruction** are diseases that God sends on his enemies or his unfaithful people (see Ex. 5:3; 9:15). The **terror** and **arrow**, together with **a thousand may fall**, envision God's people under attack. Psalm 91:8 notes that God sends plagues and battles as **recompense** on the **wicked** (whether Gentile or Israelite). In such times, the faithful can trust God not to judge them as he does the wicked.

PSALM—NOTE ON **91:10** The mention of a **plague** recalls the plagues that fell on Egypt (see Gen. 12:17; Ex. 11:1). As happened then, the faithful are safe in a time of God's judgment.

PSALM—NOTE ON 91:14–16 The psalm closes by laying out what trust in God looks like (**holds fast to me in love**, **knows my name**, and **calls to** God) and by repeating God's pledge to care for his faithful ones (**deliver**, **protect**, **answer**, **be with him in trouble**, **rescue**, **honor**). Such a person will have **long life** (probably implying eternal life; see note on 23:5–6) and will enjoy God's **salvation**.

FACT

Satan knows the Scriptures. Psalm 91:11–12 was quoted by Satan when he tempted Jesus in the desert (Matt. 4:6). Of course, he misapplied it for his own evil purposes. In no way do these verses mean that believers should put themselves in unnecessary danger.

Psalm PSALM—NOTE ON 92. This is a hymn of thanks and praise to God, specifically celebrating the blessing of the Sabbath in Israel. The Sabbath was a day of rest and for community worship (Lev. 23:3). The title ("A Song for the Sabbath"), the references to morning and evening worship (Ps. 92:2), to the musical instruments used in worship (v. 3), and to the temple (v. 13) all reveal that worship is the focus of the psalm.

PSALM—NOTE ON 92:1–5 One of the most basic acts of Sabbath worship is celebrating God's greatness in creation and his goodness toward the faithful. The songs honor God for what he has revealed about himself, recalling Ex. 34:5–7, where God explained his **name**. God's **work** and **works** are the great deeds he has done in creating the world and in caring for his people.

PSALM—NOTE ON 92:6–11 This section draws a contrast between the members of the people who are unfaithful to the covenant (called **stupid**, **fool**, **wicked**, God's **enemies**, and **evildoers**, vv. 6–9) and those who love and trust the Lord (the "I" singing the psalm). The unfaithful fail to understand that, no matter how they might **flourish** for the moment, God's will alone prevails in the end.

PSALM—NOTE ON 92:9 perish . . . scattered. Like "destruction" (v. 7), these terms describe the judgment on the wicked as if it is a defeat in battle.

PSALM—NOTE ON 92:10 **exalted my horn**. See note on 75:4. **The wild ox** was known for its strength, and its horns were effective for goring (see 22:21; Deut. 33:17).

PSALM—NOTE ON 92:12–15 See Heb. 4:9. The faithful **flourish like the palm tree**, that is, the long-lived and stately date palm; see Ps. 92:14). They **flourish in the courts of our God**, which describes abiding in God's presence (see 23:6) as opposed to the temporary "flourishing" of the evildoers (92:7), who "are doomed to destruction" (v. 7).

Psalm PSALM—NOTE ON 93. Psalms 29; 93; and 95–99 are hymns of praise for God's kingly rule over creation. The idea of God as universal king is rooted in the creation account. It is Israel's great privilege to be ruled by the God who is the universal Creator and Lord, who one day will rule all nations. Belief that God reigns is the ultimate solution to doubt and despair (see 89:38–51).

PSALM—NOTE ON 93:1–2 The Lord **reigns** as king. Because his **throne is established** and secure, **the world is established**. It is a stable and reliable place to live.

PSALM—NOTE ON 93:1 **the world . . . shall never be moved**. See 46:5; 125:1; note on 10:6. The expression probably means that the world's ongoing order (and the moral principles that underlie that order) are faithful and sure, guaranteed by God's own faithfulness.

PSALM—NOTE ON 93:3–4 To an Israelite, the raging **sea** (also called **floods** and **many waters**) was the most vivid picture of uncontrollable chaos. The divine king is **mightier** than even that.

PSALM—NOTE ON 93:5 God's **decrees are very trustworthy** and **holiness befits** his **house**. The laws given to Israel are based on God's own character, which the moral laws of the universe reflect.

Psalm PSALM—NOTE ON 94. This is a community lament, written for a time when the wicked not only exult (v. 3) but also oppress the faithful (many of whom are socially weak, vv. 5–6). The wicked do so with no fear of God. The song asks God to protect the faithful, and it strengthens the faithful to endure the oppression. The faithful are reminded of God’s exhaustive knowledge of all that people think, do, and say (vv. 8–11); of his steadfast love for his own (v. 18); and of his commitment to bring justice by caring for the weak and putting down the wicked. The “wicked” in this psalm are members of God’s people (v. 8) who in their hearts do not believe in the God of the covenant (v. 7). Though such wicked persons were born into the covenant, they are not part of God’s true “people” or “heritage” (vv. 5, 14). They will suffer the full force of God’s judgment.

FACT

The word vengeance is used in Ps. 94:1 to describe one way in which the Lord brings about justice in the world. Individual Israelites were forbidden to seek personal vengeance (Lev. 19:18). However, it was the duty of the civil government to ensure just retribution against wrongdoers (Ex. 21:20).

PSALM—NOTE ON 94:1 **Vengeance** is founded on God’s justice. He brings his righteous judgment on those who oppose him and harm his people (see Deut. 32:41, 43; Ps. 18:47). God will judge the unfaithful among his own people as well as the Gentiles (see 99:8).

PSALM—NOTE ON 94:2–3 The **proud** are those who, in their unbelief, elevate themselves above God and dare him to punish them (v. 7). They use their power to take advantage of the weak (vv. 5–6, 21). The right response is to pray to the **judge of the earth**.

PSALM—NOTE ON 94:4–7 These verses list the activities of these **evildoers**. They **pour out their arrogant words** and **boast** (the quoted words of v. 7 are a sample of their boasting). They **crush** God’s **people**. They **kill** the helpless (such as the **widow**, **sojourner**, and **fatherless**). All this is a rejection of God’s standards (see Deut. 14:29; 24:17, 19).

PSALM—NOTE ON 94:8–11 This is the reply to v. 7. The God **who planted the ear**, **who formed the eye**, **who disciplines the nations**, and **who teaches man knowledge** is fully aware of everything that goes on, even the **thoughts of man**.

PSALM—NOTE ON 94:8 **Dullest** and **fools** refer to people who resist the offer of grace in God's covenant.

PSALM—NOTE ON 94:12–15 The faithful, who receive instruction from God's word and live by it (v. 12) are **blessed**. **the LORD will not forsake his people**. He will bring them **justice**.

PSALM—NOTE ON 94:14 Even though the wicked in this psalm are members of "the people" (v. 8), they are nevertheless distinct from God's **people**. This implies that the faithful are God's people in the truest sense, while the faithless among the Israelites are not.

PSALM—NOTE ON 94:16 **Who rises up for me**? The speaker is the psalmist. The answer is, "God does."

PSALM—NOTE ON 94:19 The specific **cares** are those expressed in the psalm, e.g., v. 3. The **consolations** are the assurances that God knows (vv. 9–11), that he has shown his support already (vv. 17–18), and that he will surely judge (v. 23).

PSALM—NOTE ON 94:20–21 **wicked rulers**. The ungodly here have power, and they use it to **frame injustice** and to **condemn the innocent to death** (which God hates; Ex. 23:7). See Ps. 94:5–6. Such rulers could not possibly be allied with God.

PSALM—NOTE ON 94:22 **stronghold**, **rock**. See 9:9; 18:2; 144:2.

Psalm PSALM—NOTE ON 95. This psalm encourages its singers to learn from the rebellion of a previous generation. They should faithfully heed God's "voice" (vv. 7–8). The psalm sees the Israelites' grumbling against Moses at Meribah and Massah as an early indication of their persistent unbelief, which caused them to refuse to enter the land. The psalm has two parts. The first is a celebration of God's kingship and the privilege that his people enjoy as they worship him (vv. 1–7a). The second is a warning not to repeat the rebellion of their ancestors (vv. 7b–11).

PSALM—NOTE ON 95:1–7a The singers invite one another to the great privilege of worshiping **the LORD**, the **great God**, the **great King above all**

gods. The marvel of being Israel is that such a majestic King has pledged himself to his people, making them the **sheep of his hand** (see note on 74:1–3).

PSALM—NOTE ON **95:7b–11** Since worship includes the priests reading and explaining the Scriptures, the worshipers will **hear his voice**, but they must then believe and obey their great King. This section focuses on the inner self, the **heart**, where one accepts or rejects the grace of the covenant.

FACT

Maker of heaven and earth. Psalm 95 is one of several psalms that focus on God's rule over all of creation. God is the ultimate king because he created everything that exists. The Psalms frequently remind God's people that we owe him our worship and allegiance because it is he who made us.

PSALM—NOTE ON **95:7b–8** **Today**. There is a strong connection between the day on which the congregation sings and **the day at Massah**, when their ancestors disbelieved. **do not harden your hearts**. The biblical writers use "heart" for the central core of the person's thoughts, feelings, and choices (see Prov. 4:23). To "harden the heart" is to make it dull and unresponsive to God, and thus to strengthen it in disbelief.

PSALM—NOTE ON **95:11** **They shall not enter my rest**. In the wilderness context, the "rest" is specifically the land (see Deut. 12:9; finally secured during David's reign, see 2 Sam. 7:1, 11). Since the singing congregation is already in the land, it seems that the psalm is using "rest" as an image of enjoying God's presence forever (much as Heb. 4:1, 11 does).

Psalm PSALM—NOTE ON **96**. God's kingship over all creation means that all people should love and worship him. The psalm has three sections, each beginning with a command ("sing," v. 1; "ascribe," v. 7; "say," v. 10), and each mentioning the Gentiles. God called Israel to be a means of blessing for all mankind, bringing them knowledge of the true God. This psalm appears in 1 Chron. 16:23–33, indicating that the people sang a version of it when David brought the ark to Jerusalem.

PSALM—NOTE ON 96:1–6 The psalm begins by calling the inhabitants of **all the earth** to **sing to the LORD**. It asks them to **sing to the LORD**, **bless his name**, and **tell of his salvation**. This describes Israelite worship **in** God's **sanctuary**. Here the Gentiles are invited to join in (see also vv. 8–9).

PSALM—NOTE ON 96:1 **new song**. See note on 33:1–3.

PSALM—NOTE ON 96:4–5 The psalmist explains to the Gentiles that there is only one God truly worthy of worship. The words **gods** and **worthless idols** sound alike in Hebrew, providing a play on words. An English paraphrase might be, "these mighty beings are mighty useless!"

PSALM—NOTE ON 96:7–9 These verses develop the thought of v. 7, inviting the Gentiles **into his courts** to worship. The OT describes a future era, when the Gentiles receive the light, by picturing them coming to the Jerusalem temple (see Isa. 2:2–3). Their uncleanness (see Isa. 52:1) can be cured by conversion, and then they too will be welcome in God's house.

PSALM—NOTE ON 96:10–13 The Gentiles addressed throughout this psalm (see vv. 1, 7) are to spread the news among their fellow Gentiles (**among the nations**, v. 10; see v. 3) that **the LORD reigns!** The universal rule (**will judge**) of the one true God is good news to those who will acknowledge his kingship. When all kinds of people gladly receive God's rule, the rest of the creation (**the heavens**, **the earth**, **the sea**, and **the field** with all their inhabitants, and **the trees of the forest**) will all celebrate (**be glad**, **rejoice**, **roar**, **exult**, and **sing for joy**). See note on Rom. 8:20–21.

Psalm PSALM—NOTE ON 97. This is a hymn celebrating God's kingship over all creation. It focuses on how God's universal rule assures the faithful of his final victory over evil and idolatry. This victory involves God's protection of his faithful ones from evildoers (v. 10), the vindication of Zion as God's chosen place (vv. 8–9), and the Gentiles ultimately coming to know the true God (vv. 6–7). Such assurance does not come from observing the course of events in the world, since God's universal kingship is often invisible. The assurance comes from biblical faith, and it produces profound joy in those who embrace it (vv. 11–12). The reference to Zion hearing and being glad (v. 8) indicates that the psalm arose from some great deliverance of the city.

PSALM—NOTE ON 97:1–5 In words that echo the appearance of God's glory on Sinai (Ex. 19:16–18; see Deut. 4:11; 5:22), the psalm describes the magnificence of God's presence (**clouds and thick darkness**; **the earth sees and trembles**). It looks forward to the Gentiles coming to know the magnificent Creator and Ruler of all. Because of this, **let the earth** (and its inhabitants) **rejoice**.

PSALM—NOTE ON 97:1 many coastlands. The biblical authors commonly used the nations around the Mediterranean Sea as representatives of all nations everywhere (see Isa. 42:4).

PSALM—NOTE ON 97:6–9 These verses concern the false worship found among the nations who are **worshipers of images**. There is a contrast between the false gods and the Lord, who is **most high over all the earth** and **exalted far above all gods**. The purpose here is not to gloat but to look forward to the time when **all the peoples see his glory**. The OT anticipates this era (see Num. 14:21) and connects it to the reign of the Davidic Messiah (see Isa. 11:1–10).

PSALM—NOTE ON 97:10–12 This assurance about the story of the whole world enables the faithful (those **who love the LORD**) to live their own lives in faith (that is, to **hate evil** and to reject its attractions). If God's righteous purpose will prevail in his world, this means that individual godly people (**his saints**) will know his care and protection in their own lives. God fills their lives with **light** and **joy**. When they realize this, they will **rejoice in the LORD** and **give thanks to his holy name**.

PSALM—NOTE ON 97:11 Light is sown. God's "light" (that is, guidance; see 118:27; 119:130) and **joy** are scattered along the path of the faithful like seed, ready to sprout.

Psalm PSALM—NOTE ON 98. This hymn celebrates God's universal kingship (v. 6) by referring to the "marvelous things" and "salvation" that the Gentiles have seen God accomplish on behalf of his people. God has worked salvation (rescue from evil) for Israel, which all the ends of the earth have seen (vv. 1–3). All people in the earth should join Israel's celebration, because God is their rightful king, too (vv. 4–6). The material creation should join all mankind in jubilant praise of the one true God, as they look forward to his rule (vv. 7–9).

FACT

Joy to the world! Psalm 98:4–9 inspired Isaac Watts to write his famous Christmas hymn, “Joy to the World,” in 1719. The song celebrates not only the birth of Christ but how creation itself rejoices at the return of her King, who “comes to judge the earth . . . with righteousness” (98:9).

PSALM—NOTE ON 98:1–3 The term **salvation** appears in each of these verses. It describes God’s great deeds for the sake of his people as a whole. He provides protection from their enemies and creates the conditions in which faithfulness can flourish. God has done these great deeds **to the house of Israel**, but the benefit is not limited to them: **All the ends of the earth have seen the salvation of our God**.

PSALM—NOTE ON 98:4–6 These verses address **all the earth**, that is, all people, wherever they live. What God has done for Israel (vv. 1–3) is for the sake of bringing the light to the whole world.

PSALM—NOTE ON 98:7–9 The invitation is extended to the human inhabitants of the world (**the world and those who dwell in it**) to include even the **sea** and **all that fills it**, the **rivers**, and the **hills**. The entire creation, human and otherwise, can rejoice at the prospect of God’s just rule (to **judge** here is to administer justice through a just rule).

Psalm PSALM—NOTE ON 99. This is another hymn celebrating God’s kingship over all his creation. The focus is on his exalted holiness (vv. 3, 5, 9) and the amazing fact that he has made a way for his people to come into his presence without danger. Although the emphasis falls specifically on Israel, the element of universal hope for the Gentiles is also present (see vv. 2–3).

PSALM—NOTE ON 99:1–5 The first section stresses the stunning majesty of God’s kingship. It also emphasizes the proper human response (**let the peoples tremble**; **let them praise your great and awesome name**; **exalt the LORD**; **worship**). This universal God has established his just and gracious rule in **Jacob**. Among his chosen people, the perfect kingship of God is supposed to be on display. The place of worship (the sanctuary) is God's **footstool** (see 132:7; 1 Chron. 28:2). This is in keeping with the royal image, where God the universal sovereign is the acknowledged king over his people.

PSALM—NOTE ON 99:4 The **might** of this king is directed entirely toward good and pure ends: he **loves justice**. He combines absolute might with absolute right.

PSALM—NOTE ON 99:6–9 These verses explore the wonder of being God's people, whom he actually welcomes into his presence. In mentioning **Moses**, **Aaron**, and **Samuel**, the psalm reminds its singers of how these men were God's gifts to lead his people. Those who **worship at his holy mountain** can be sure that God has preserved his people through servants like these. He has called each of his people to a similar life of faith and obedience.

PSALM—NOTE ON 99:8 God is a **forgiving God**, as he himself says in Ex. 34:7. His people, even the best of **them** (Moses, Aaron, and Samuel; Ps. 99:6), rely on this, not on their own moral excellence.

Psalm PSALM—NOTE ON 100. This hymn is not explicitly a psalm celebrating God's kingship, but it brings the collection of kingship hymns to a close with its enthusiastic call to come before the Lord in worship. Like the divine kingship psalms, this hymn invites "all the earth" (all the Gentiles) to join the song of praise. The title declares that this psalm is "for giving thanks." That is certainly fitting, as the worshipers thank the universal Creator for the privilege of being "the sheep of his pasture."

PSALM—NOTE ON 100:1 **joyful noise**. Also translated "shout for joy" (66:1). **all the earth**. The Lord is the Creator of all people, not just Israel. Israel exists to bring light to the entire earth.

PSALM—NOTE ON 100:3 **He who made us** seems to refer to God's making Israel to be his people. **his people, and the sheep of his pasture**. See note on 74:1–3.

PSALM—NOTE ON 100:4 **gates . . . courts**. Parts of the temple complex.

PSALM—NOTE ON 100:5 **steadfast love . . . faithfulness**. These terms recall Ex. 34:6. God's people can be joyful because of his enduring character of gracious love and because he keeps his promises. **to all generations**. See Ex. 34:7; Deut. 7:9. The worshipers delight to think of the people of God being preserved forever (see Gen. 17:7; Ps. 103:17–18).

Psalm PSALM—NOTE ON 101. This is a royal psalm about the place of the Davidic monarchy in God's plan for his people. It explains for David and his heirs the ideal kind of ruler they should be. The king should set the pattern for covenant faithfulness, and each Israelite should follow it in his or her own daily life.

PSALM—NOTE ON 101:1–4 The song opens by declaring the king's firm commitment to live in covenant faithfulness, both in his private life (vv. 1–2) and in his rule in the kingdom (v. 3–4). **A perverse heart**. That is, those who are openly unfaithful. The king should reject unfaithful advisers.

PSALM—NOTE ON 101:5–8 The king should promote faithfulness among the people, and this includes protecting the weaker members from those who would do them harm (vv. 5, 7–8). At the same time, the ideal king will **look with favor on the faithful in the land**. They **may dwell with** him (contrast v. 7), and he will rely on them to **minister to** him (see note on v. 6).

FACT

What is integrity? When the Bible describes someone as having "integrity" (101:2) it means that the person is characterized by good moral behavior. The Bible might also describe this person as "blameless" in the sight of God.

PSALM—NOTE ON 101:6 The word for **minister** means "serve" or "assist"; e.g., Joshua "ministered to" or "assisted" Moses (Ex. 24:13; 33:11).

Psalm PSALM—NOTE ON 102. The title, "A Prayer of one afflicted," makes it clear that this is an individual lament. At the same time, it is certainly not individualistic: the "I" who sings this (vv. 1–11, 23–24) sees himself as a member of a community, Zion (vv. 12–22). His own well-being is ultimately bound up with the promised well-being of God's people. The psalm also contrasts the shortness of human life (v. 3, "my days pass away"; v. 11, "I wither away"; vv. 23–24) with God's enduring life (vv. 12, 25–28). The psalm is suited for one like Job, whose troubles seem to be unexplained. Even God's "indignation and anger" (v. 10) do not appear to be directed toward any specific sin. Those singing this prayer need to trust in God's ultimate purposes for the whole people of God and look forward to participation in that blessedness (vv. 13, 21–22, 28).

PSALM—NOTE ON 102:1–2 The psalm opens on a note of bold urgency. The **cry** is desperate, and the singer wants God to respond **speedily**. He fears that God may continue to **hide** his **face from me** (see note on 13:1; see 30:7; 44:24; 69:17; 88:14; 143:7). The faithful can present their troubles to God with confidence.

PSALM—NOTE ON 102:3–11 The singer focuses on his sense of discouragement: **bones burn**, **heart is struck down**, **forget to eat my bread**, **loud groaning**, **my bones cling to my flesh**. These images describe what it feels like to be consumed by sorrow, which has withering effects on one's body. A person feeling such things inevitably senses his own mortality: his **days pass away like smoke** (v. 3; that is, quickly) and **are like an evening shadow** (v. 11; that is, soon gone).

PSALM—NOTE ON 102:12–17 The enduring reign of God (**enthroned forever**, **remembered throughout all generations**) brings about the ultimate success of his saving purposes in the world (v. 15). Since God **does not despise their prayer**, the afflicted can be assured that their momentary grieving is part of a larger scheme.

FACT

Ashes were often used in the OT to express sorrow, humiliation, or feelings of worthlessness. In Ps. 102:9, they are a sign of mourning, as indicated by their mention along with tears. The prophet Jeremiah encouraged Israel to "roll in ashes" to mourn the destruction that would soon befall her (Jer. 6:26).

PSALM—NOTE ON 102:18–22 The days of Zion's glory lie in the future, in the time of **a generation to come**. They will need this record of God's promises and faithfulness to his people of all eras. The time will come when God's people will reflect on how God **looked down . . . to hear** and will lift their voices to **declare in Zion the name of the LORD**. Apparently the Gentiles will also celebrate (see v. 15).

PSALM—NOTE ON 102:23–24 The person who feels what vv. 3–11 describes is keenly aware of his own mortality. It seems like the troubles will shorten his life even further. The prayer is that the God **whose years endure throughout all generations** would preserve the life of his faithful ones, so that they may see Zion's wonderful future.

PSALM—NOTE ON 102:25–28 The psalm finishes with words addressed to God, focusing on his everlasting being and purpose. Though the earth and heavens **will perish** and **will all wear out like a garment**, God **will remain**. Thus the psalm closes with confidence, expecting God to keep his promises to many faithful generations descended from today's faithful (v. 28).

PSALM—NOTE ON 102:25–27 See note on Heb. 1:10–12.

PSALM—NOTE ON 102:28 **children . . . offspring**. The Lord, who is everlasting, can ensure that the descendants of his **servants** will **dwell secure**, that is, will enjoy God's love and Zion's future.

Psalm PSALM—NOTE ON 103. This is a hymn of praise, celebrating the Lord's abundant goodness and love for his people. It is the first of four psalms reflecting on God's dealings with his people from creation to exile. Psalm 103 introduces the sequence by recalling that Israel's survival in Moses' time was due to God's steadfast love. It begins with each individual singer exhorting his or her own soul to bless the Lord. It then lists the benefits that the soul should be careful not to forget. The crowning benefit is God's enduring love to the descendants of the faithful, which leads the worshipers to encourage all the angelic hosts and all creation to join in blessing the Lord. These benefits come to the individual but benefit the wider community as well (vv. 6–14; 17–18).

PSALM—NOTE ON 103:1–2 Each member of the worshiping congregation urges himself to **bless the LORD**, that is, to speak well of God for his abundant generosity. Thus **forget not all his benefits** is a crucial step in blessing the Lord. The body of the psalm lists these benefits in order to bring each singer to gratitude.

PSALM—NOTE ON 103:3 **Heals** often refers to curing someone from a physical sickness, but it can also be used as a metaphor for restoring the moral and spiritual life (e.g., Isa. 6:10; 53:5; Jer. 3:22; Hos. 14:4). Since it is in parallel with **forgives**, the metaphorical use may be intended here. Thus **iniquity** is like **diseases**, which weaken and corrupt. It is God's mercy that takes them away. These sentiments reflect David's own experience of God's forgiveness (see 2 Samuel 12; Psalm 51).

PSALM—NOTE ON 103:6 **Righteousness** and **justice** are the blessings of protection from those who might cause harm (see 33:5; 97:2; Deut. 16:18; Isa. 5:7). The Lord extends these blessings to all who are **oppressed**, but especially to his own people (see Ps. 146:7).

PSALM—NOTE ON 103:7 The Lord's **acts** reveal his enduring commitment to his people. That is, they express his **ways**.

PSALM—NOTE ON 103:8–13 The language of these verses (**slow to anger**, **steadfast love**, **shows compassion**) recalls Ex. 34:6, where the Lord proclaims his own name.

PSALM—NOTE ON 103:14 **he knows our frame**. The Lord **remembers** the limitations of the human perspective (**dust** is not eternal or all-knowing). He is patient with his people.

PSALM—NOTE ON 103:17–18 **the steadfast love of the LORD is from everlasting to everlasting**. See 25:6; 100:5. **Those who fear him** (compare 103:11, 13) are the same as **those who keep his covenant and remember to do his commandments**. They are the faithful who believe the promises and obey the commands (Ex. 19:5; Deut. 7:9; see John 14:15, 21). The faithful expect that God sets his saving love on their **children's children**. This is a great privilege: though their lives are short and appear almost insignificant, they may still contribute to the future well-being of God’s people by their godly and prayerful parenting.

PSALM—NOTE ON 103:20–22 After listing all these benefits, the psalm returns to urging various creatures to **bless the LORD**, echoing vv. 1–2. He addresses the **angels** and **mighty ones** and even the material creation (**all his works, in all places of his dominion**; compare v. 19). The overflow of goodness and steadfast love that God’s works reveal compels his people to call on the angels and all of nature (see 19:1) to join in their celebration.

Psalm PSALM—NOTE ON 104. The phrase “Bless the LORD, O my soul,” which opens and closes the psalm, shows that the psalm is about reasons for speaking well of God. This hymn of praise celebrates the way creation reveals God’s glory by providing so abundantly for all living things. Although it does not use many specific words from Gen. 1:1–2:3, the creation account surely influences the psalm. Genesis 1:1–2:3 uses the term “God” for the deity, stressing his role as the transcendent Creator. Psalm 104 primarily uses “the LORD,” the personal name of the covenant God of Israel, who is the same being as the majestic Creator (see note on Gen. 2:4). This psalm joins Psalm 8 as a reflection on God’s continuing commitment to, and care for, his creation.

Creation in Psalm 104

Creation day	**Psalm 104 verses**
Day 1	2a: light
Day 2	2b–4: the “expanse” divides the waters
Day 3	5–13: land and water distinct 14–18: vegetation and trees
Day 4	19–24: light-bearers as time-keepers
Day 5	25–26: sea creatures
Day 6	21–24: land animals and man 27–30: food for all creatures

---

PSALM—NOTE ON 104:1–4 The first section of the psalm sets the tone: **O LORD my God, you are very great!** The various images all express the magnificence of the God who made the world and continues to rule it.

PSALM—NOTE ON 104:5–9 On the third day of creation, God separated the land and the water. The dry land is therefore a safe and suitable place for its inhabitants. The description here is more imaginative than what is given in Gen. 1:9–10.

PSALM—NOTE ON 104:10–13 God abundantly supplies the water that the land animals depend on. Although God made the world an ideal place for human beings to live, his creation is filled with more creatures than simply the ones useful to man (e.g., **wild donkeys**).

PSALM—NOTE ON 104:14–18 God provides for all plants, domesticated animals and crops, and wild creatures. God's care also extends to the unclean animals, such as the **stork** (Lev. 11:19; Deut. 14:18; see Introduction to Leviticus for "unclean") and the **rock badgers**.

PSALM—NOTE ON 104:15 The **bread** serves human need. The uses of **wine** and **oil** described here are for enjoyment.

PSALM—NOTE ON 104:19–24 On the fourth creation day, God appointed the celestial lights to mark off time for mankind. The lights still do what God appointed them to do. These verses help the Israelites to see the rhythm of their lives, by which they work during the day and rest at night, as part of the creation order (see note on Gen. 1:3–5) and in the context of the other animals' activities. Man was given work to do in the garden of Eden (Gen. 2:15), but after the fall his work became tiring and painful (Gen. 3:17–18).

PSALM—NOTE ON 104:25–26 After celebrating God's care for the land animals, the song moves on to the open **sea . . . which teems with creatures innumerable** (corresponding to the fifth creation day, Gen. 1:20–23). **Leviathan** (see note on Ps. 74:14) here is probably a poetic name for a whale, and is therefore one of the "great sea creatures" (Gen. 1:21). The admiration continues, as the song says that God **formed** Leviathan **to play in** the sea.

PSALM—NOTE ON 104:27–30 Each living thing on the land and sea (**these all**) depends on God to supply their **food in due season** and their very **breath**.

PSALM—NOTE ON 104:31–35 The key to the final section is the repeated "rejoice": **may the LORD rejoice in his works** (what he does in caring for his creation), and **I rejoice in the LORD** (who shows such abundant generosity in his works). Verse 35 is the only mention of human sin in the entire psalm, though the curse on sin is implied in v. 29. **Sinners** and the **wicked** are those who reject God's gracious rule and dwell in their rebellion. **consumed from the earth**. The purpose of this psalm is not to encourage hatred of human sinners, but rather hatred of all sorts of sin that harms God's good creation. The faithful will not want to be identified with such people. They will want their own lives to be more and more in tune with the goodness of God.

Psalm PSALM—NOTE ON 105. Psalm 105 is a historical psalm, like Psalms 78 and 106. It is a celebration of God's faithful dealings with his people. It particularly remembers episodes from the Pentateuch in which the people interacted with powerful foreigners who might have harmed them: Abimelech (Genesis 20), Potiphar (Genesis 39–41), and Pharaoh (Exodus 7–14). The tone of Psalm 105 is one of gratitude (vv. 1–6). Each member of the singing congregation should recognize that he has benefited from all these great deeds that God has done. Each one should embrace his calling to live as a member of God's holy people (vv. 43–45). Verses 28–36 recount eight of the 10 plagues sent upon the Egyptians, leaving out the fifth and sixth (Ex. 9:1–12). The psalm mentions the ninth plague first (Ps. 105:28), and has the third and fourth in reverse order (v. 31). The psalm focuses on events in the Exodus story that display God's faithfulness.

FACT

Psalms 105 and 106 celebrate God's faithfulness to his people. They recall his promises to Abraham, Isaac, and Jacob. Those who sing the psalms should see themselves as the beneficiaries of all the amazing things God has done in the past.

PSALM—NOTE ON 105:1–6 The congregation is invited to celebrate what the Lord has done. Gratitude comes from remembering **the wondrous works that** the Lord **has done**, particularly those on behalf of his people, the **offspring of Abraham** (see Gen. 15:5, 13, 18; 17:7).

PSALM—NOTE ON 105:1 **call upon his name**. An expression for seeking the Lord in public worship (see Gen. 4:26; 12:8).

PSALM—NOTE ON 105:7–11 The next section describes in general what the Lord has done. He has displayed his **judgments . . . in all the earth**, and he "remembers his covenant forever." The rest of the psalm will give specific examples to support this claim.

PSALM—NOTE ON 105:8 **remembers his covenant forever**. For this expression, see 111:5; Ex. 2:24; Lev. 26:42; Jer. 14:21. For God remembering, see note on Ps. 25:6–7. **a thousand generations**. See Ex. 34:7 and Deut. 7:9; see note on Ps. 100:5.

PSALM—NOTE ON 105:10 **Everlasting covenant** refers to the promise that Israel will possess the land and remain as God's people (see Gen. 17:7, 19).

PSALM—NOTE ON 105:12–15 God watches over his people. The first specific example of this comes from Genesis 20, when Abraham stayed in Gerar. When the king of Gerar took Sarah to be his wife, it would seem to have put at risk God's promise to give Abraham a son from Sarah. But God protected the promise.

PSALM—NOTE ON 105:15 **anointed ones**. God specially selected Abraham and his offspring to be his people.

PSALM—NOTE ON 105:16–17 **famine**. See Gen. 41:57; 42:5. The psalm sees Joseph's troubles with the eye of faith, saying that God **had sent** Joseph (see Gen. 45:5). Joseph was sold into slavery and rose to power in Egypt as an expression of God's faithful care for his people during the famine.

PSALM—NOTE ON 105:24–38 The next section recounts events from the book of Exodus, focusing on how God used Moses to lead the people out of Egypt, as he had promised (see Gen. 15:13–16).

PSALM—NOTE ON 105:36 **the firstborn**. The tenth and climactic plague (Ex. 12:29–30). See also Ps. 78:51. For the "firstborn" as the **firstfruits of all their strength**, see Gen. 49:3 and Deut. 21:17.

PSALM—NOTE ON 105:42–45 The final section rushes ahead from the events of Exodus to the time of Joshua, recalling that God **remembered his holy promise** to establish his people in the land.

Psalm **PSALM—NOTE ON** **106**. This historical psalm (see notes on Psalms 78 and 105) retells a series of events from Israel's history to illustrate God's steadfast love in the face of Israel's rebellion and unfaithfulness. The events occurred during Israel's time in the wilderness (Exodus and Numbers) and when Israel repeatedly rebelled against the Lord after Joshua's death (Judges). All of the episodes are instances of the whole people being unfaithful. In each instance God continues to maintain this people and to create conditions in which holiness can flourish. The focus is therefore on corporate unfaithfulness and forgiveness. The psalm begins by calling on the people to give thanks and praise to God (Ps. 106:1–3). It ends in a prayer that the God who has shown such patience will once again deliver his people, apparently this time from exile (v. 47). In view of the ending, it is best to call this psalm a community lament.

PSALM—NOTE ON **106:1–3** The psalm begins by calling God's people to **give thanks** and to reflect on his **mighty deeds**. **Observe justice** and **do righteousness at all times** remind the singing congregation that their actions should reflect their faith in God.

PSALM—NOTE ON **106:4–5** This section looks to the future, when God so blesses his faithful people (v. 3) that the Gentiles are drawn into the light (**when you show favor to your people**).

PSALM—NOTE ON **106:6–46** This is a list of incidents that begins at the shore of the Red Sea (vv. 7–12) and ends during the time of the judges (vv. 34–46).

PSALM—NOTE ON **106:6** **Both we and our fathers have sinned**. This verse is the theme of the incidents. The psalm presents the current generation as having been part of their ancestors' sin (see note on Deut. 1:20–21; see Ezra 9:6–15; Neh. 1:5–11; Dan. 9:4–19).

PSALM—NOTE ON **106:7–12** The first incident is from the shore of the Red Sea (Ex. 14:10–31), when the people of Israel who had followed Moses saw the pursuing army of Egypt. Their reaction was evidence of unbelieving hearts, because they **did not consider** God's **wondrous works** and they **rebelled**. Nevertheless the Lord **saved them for his name's sake**, so **that he might make known his mighty power**.

PSALM—NOTE ON 106:13–15 Sadly, the people of Israel **soon forgot** God's **works** and slipped back into unfaithfulness (see v. 7). They **put God to the test in the desert** (see Num. 14:22). The specific incident in view is Israel's **wanton craving** at Kibroth-hattaavah (Num. 11:4, 31–35).

PSALM—NOTE ON 106:16–18 The next event is the rebellion led by **Dathan** and **Abiram** (Num. 16:1–40). They apparently enlisted the Levite Korah to speak out against **Moses and Aaron**.

PSALM—NOTE ON 106:19–23 The psalm moves on to the **calf in Horeb**, the "golden calf" (Ex. 32:1–14). They worshiped this idol because they were unfaithful (Ps. 106:21; see vv. 7, 13). Moses **stood in the breach before** God (an image taken from risking one's own life to close up a gap broken in a wall; see Neh. 6:1; Ezek. 13:5), **to turn away** God's **wrath from destroying** the Israelites (Ex. 32:11–14).

PSALM—NOTE ON 106:24–27 The sad list now moves to what happened when the 12 spies returned from their mission to scout out the land that God had promised (Num. 13:32–14:38). Ten of them gave a bad report, which led Israel to give in to fear. As a result, they refused God's command to enter the land to conquer it (Ps. 106:24). This section closes with a worrying indication about the singers' current situation: just as God made the Israelites fall in the wilderness, so he **would make their offspring fall among the nations, scattering them among the lands** (see v. 47).

PSALM—NOTE ON 106:28–31 Next is the time when the Israelites **yoked themselves to the Baal of Peor** (Num. 25:1–15). It took the prompt and drastic action of **Phinehas** to stop the **plague** that **broke out among** the Israelites as a result of God's anger (see note on Num. 25:7–8). **counted to him as righteousness**. God considered Phinehas's deed as an act of covenant faithfulness.

PSALM—NOTE ON 106:32–33 **At the waters of Meribah** the people complained about lack of water and accused Moses of bringing them out of Egypt to die. Their unbelief led Moses to speak **rashly** (that is, to become careless about acting by faith). He lost his right to enter the Promised Land because of it.

PSALM—NOTE ON 106:34–46 The psalmist refers to the recurring pattern in Judg. 2:11–3:6, in which the people of Israel **did not destroy the peoples** in Canaan (disobeying what **the LORD commanded them**). Instead **they mixed with the nations** (especially by intermarriage, Judg. 3:6; see Ezra 9:2) **and learned to do as they did** (Ps. 106:34–35). Hence **the anger of the LORD was kindled against his people**, and **he gave them into the hand of the nations** (vv. 40–41; see Judg. 2:14). The stunning thing about the period of the judges is the opposing themes: **many times he delivered them** while yet **they were rebellious in their purposes** (Ps. 106:43). **Nevertheless** God **looked upon their distress** (v. 44) and kept coming to their aid. The expressions **remembered his covenant** and **the abundance of his steadfast love** (v. 45, a reference to Ex. 34:6) look back to Ps. 106:7. This puts the faithful Lord in stark contrast with the unfaithful people. In keeping with Solomon's prayer (1 Kings 8:50), God **caused** his repentant people **to be pitied by all those who held them captive** (Ps. 106:46), and he restored them.

PSALM—NOTE ON 106:48 This doxology closes Book 4 of the Psalms. **Praise the LORD!** echoes the opening phrase of 106:1. In view of what this list of events establishes about God's faithfulness, **blessed be the LORD** indeed. **All the people** should **say, "Amen!"**

Study Notes for Psalms, Book Five

Psalm **PSALM—NOTE ON** **107**. With this psalm the members of the community call one another to give thanks for God's enduring "steadfast love." He has shown this to the people as a whole but also to individual members. The distinctive feature of this psalm is its four accounts of people in distress ("some," vv. 4, 10, 17, 23), whom God rescued. Because the psalm concerns gratitude for Judah's return from exile (v. 3), it is likely that these four accounts describe the activities of the Judahites in their exile. After the initial invitation to "give thanks to the LORD" (v. 1), the psalm describes how each of the four groups cried to the Lord in their trouble, and he delivered them. The psalm calls on them to thank the Lord.

PSALM—NOTE ON **107:1–3** The opening section states the purpose of the psalm (the call to **give thanks to the LORD**) and the theme (**his steadfast love endures forever**). The specific occasion is that God has **redeemed** his people and **gathered** them **in from the lands** (that is, from exile; see 106:47).

PSALM—NOTE ON **107:4–9** This is the first group of those who were banished from the land as a result of the exile. **Some** of the exiles **wandered in desert wastes**, such as the Sinai Desert (see 106:14; Deut. 32:10). **finding no way to a city to dwell in**. Their proper home was the Promised Land, but God had sent them away. When **they cried to the LORD**, God **delivered them**, bringing them to a **city to dwell in**.

PSALM—NOTE ON **107:10–16** The next group of exiles **sat in darkness and in the shadow of death**. These people suffered as captives (**prisoners**) and forced laborers (**hard labor**, v. 12) because **they had rebelled against the words of God**. But even though they rejected God's covenant by their rebellion, God still heard and rescued them (v. 14; see v. 10).

PSALM—NOTE ON **107:17–22** **Some** of the exiles **were fools through their sinful ways**. Their own folly, which resulted from their turning away from God, brought on their **affliction**. Nevertheless God heard and relieved them when **they cried to the Lord in their trouble**. **Healed them** is not merely physical but includes their return to the Promised Land.

PSALM—NOTE ON 107:23–32 The fourth group consisted of sailors caught in a storm. If these were exiles, they were sailing in the service of a foreign king. As the storm increased in its fury, **they cried to the Lord in their trouble**, and God **made the storm be still**. These people have returned to the Promised Land, where they can **extol** God **in the congregation**.

PSALM—NOTE ON 107:33–42 God displayed his righteousness by restoring Judah after the exile.

PSALM—NOTE ON 107:43 The final verse invites **whoever is wise** (that is, those who desire to live in a godly way) to **attend to these things**. They are to pay attention to the many ways in which God has displayed his **steadfast love**. Knowing God's love will increase one's wisdom.

Psalm PSALM—NOTE ON 108. It seems that David composed this community lament using material from two other psalms. Verses 1–5 are from 57:7–11, and 108:6–13 are from 60:5–12. In the midst of a dangerous situation, the singers express their confident hope of thanking God "among the peoples" (108:3).

PSALM—NOTE ON 108:1–4 See 57:7–10. The opening section expresses confidence (**my heart is steadfast**). The basis for the confidence is God's **steadfast love** and **faithfulness** (Ex. 34:6).

PSALM—NOTE ON 108:5–6 The next section is a general prayer, **be exalted**, with a more specific plea **that your beloved ones may be delivered**.

PSALM—NOTE ON 108:7–9 As with 60:6–8, these verses seem to recall an oracle (**God has promised**) that gives God's plan for Israel's place in the world.

FACT

"Upon Edom I cast my shoe" (108:9). In ancient times, people would sometimes lay claim to a parcel of land by walking its boundaries and then offering the shoes they had worn as their title of ownership. Here, the Lord is claiming Edom as his own.

PSALM—NOTE ON 108:10–13 This comes from 60:9–12. Part of the background of Psalm 60 is a campaign against **Edom**.

Psalm PSALM—NOTE ON 109. This is an individual lament. A faithful Israelite is being attacked in return for the good he has done to his attackers (vv. 1–5). He prays that his accusers would receive what they deserve (vv. 6–20). The psalm closes with a prayer that appeals to God's "steadfast love" (vv. 21–31). The tone and content of this psalm recalls Psalm 69. A major difference is that the sufferer in Psalm 69 acknowledges that wrongs he has done have played a role in his troubles, while the sufferer in Psalm 109 professes innocence. In both psalms the "enemies" are influential Israelites who are unfaithful to the covenant.

PSALM—NOTE ON 109:1–5 The opening section describes the situation. People **attack** the singer **without cause**. The psalm offers the right response: **I give myself to prayer**. This includes prayers for his enemies in the past (compare 35:13) and prayers for God's help in the present.

PSALM—NOTE ON 109:1 **Be not silent**. That is, "Do not let people think that you are accepting of evil" (see 28:1).

PSALM—NOTE ON 109:5 **they reward me evil for good**. The Bible instructs believers not to return evil for evil (Prov. 20:22; 24:29; see Rom. 12:21; 1 Thess. 5:15); obviously, then, they should never return evil for good.

PSALM—NOTE ON 109:6–20 The psalmist asks God to defend him by bringing on his enemies the troubles they deserve. The **wicked man** and **accuser** (v. 6) have opened **wicked . . . mouths** (v. 2) against the psalmist, and they accuse him. The psalmist is asking that they suffer the same fate. See v. 12 with v. 16; see also v. 17. As with Psalm 69, one must recall that the people being cursed are grievous sinners. They are covenant members who are unfaithful to the covenant. They will use whatever means they can to oppress the faithful. It can also be assumed that they have refused to repent (see notes on 5:10; 35:4–8).

PSALM—NOTE ON **109:8** **may another take his office**. That is, his "office of oversight" (see Num. 3:32; 1 Chron. 26:30; Ezek. 44:11), a responsible position among the people of God.

PSALM—NOTE ON **109:9–12** **children . . . wife**. The man's early death (v. 8) would leave his family in poverty (contrast 37:25). See also Ex. 34:7 ("visiting the iniquity of the fathers on the children"). A person's sin makes others suffer, especially those closest to him.

PSALM—NOTE ON **109:16** **did not remember to show kindness**. This is the explanation for the punishment prayed for in v. 12. The surest evidence of a person's faith in God is his kindness to those who are most vulnerable (**the poor and needy and the brokenhearted**). The cursed person seeks to harm and take advantage of them instead.

PSALM—NOTE ON **109:21–29** The psalmist asks for God's protection from the attacks. He also asks that the **accusers** be disgraced (v. 29), that is, be unable to continue intimidating and harming. The singer appeals to God's **steadfast love** (vv. 21, 26) and to his own powerlessness (vv. 22–25).

PSALM—NOTE ON **109:30–31** The psalm closes with hope. The singer is confident that soon he will **give great thanks to the LORD** in public worship.

Psalm PSALM—NOTE ON **110**. This is a royal psalm (see also Psalms 2; 18; 20–21; 45; 72; 101; 132; 144). Like Psalms 2 and 72, it goes well beyond the achievements of any merely human heir of David and thus looks forward to the Messiah. The people of Israel sang this song to celebrate God's promises to David, to yearn for the day when the Gentiles receive the light (through the Messiah), and to pledge to be faithful to their calling until that great day.

FACT

The right hand is often a symbol of authority and power. Kings wore their signet rings on their right hand (Jer. 22:24), and a father blessed his oldest son with his right hand (Gen. 48:14, 17). In Psalm 110, the right hand describes a place of honor and distinction. The Bible often refers to God's right hand in his acts of blessing and deliverance (Ex. 15:6; Ps. 16:11).

PSALM—NOTE ON 110:1 The psalm opens with an oracle from **the LORD** to the Davidic king (**my Lord**). **Sit at my right hand**. This is the position of honor (see 1 Kings 2:19; Ps. 45:9). Jesus, as the reigning messianic king, is likewise seated at "God's right hand" (Matt. 26:64; Acts 2:32–35; Eph. 1:20; Heb. 1:3; etc.). **make your enemies your footstool**. See also 1 Kings 5:3. God will subdue these enemies, making them subject to the authority of the Davidic king (see Ps. 2:8; 72:8–11; Isa. 11:1–10).

PSALM—NOTE ON 110:2–4 The next section looks to the Davidic king's successful rule over God's people, even under threat from hostile forces: **Rule in the midst of your enemies!**

PSALM—NOTE ON 110:4 **a priest forever after the order of Melchizedek**. Melchizedek was king of Salem (Jerusalem) and a priest of God Most High (Gen. 14:18–20). He met Abraham after a battle, blessed him, and received a tithe from him. The Davidic king is to be like him, probably in the sense that he is both a king and a priest, which were two distinct offices in Israel.

PSALM—NOTE ON 110:5–7 The final section takes up a common messianic theme of the OT. The ultimate heir of David will conquer the Gentile leaders, so that all people can serve their new king, the Messiah (see Isa. 11:4).

Psalm PSALM—NOTE ON 111. This hymn of praise celebrates the great works the Lord has done for his people. He has called them to be his own, and has cared for and protected them. Singing the psalm reminds the people of these deeds and encourages them to respond with a "fear of the LORD" (v. 10). Psalms 111–112 go together. Psalm 111:10 closes with the reference to the “fear of the LORD” and Ps. 112:1 begins with “the man who fears the LORD.”

PSALM—NOTE ON **111:2** **works** (see vv. 6, 7). These are God’s deeds in creation (e.g., 8:3, 6; 104:24), and especially in redeeming his people (e.g., 145:9; Ex. 34:10; Deut. 3:24; Dan. 9:14).

PSALM—NOTE ON **111:3** **his righteousness endures forever**. See 119:142; Isa. 51:8. God shows his righteousness, his uprightness, and his faithfulness to his promises in his great deeds. See note on Ps. 112:3.

PSALM—NOTE ON **111:4** **gracious and merciful**. See Ex. 34:6.

PSALM—NOTE ON **111:5** **remembers his covenant**. See notes on 25:6–7; 105:8. Just as God “remembers,” so should his people remember (111:4).

PSALM—NOTE ON **111:6** This describes the taking of the Promised Land.

PSALM—NOTE ON **111:7–8** God’s **precepts** (instructions; see 19:8; 119:4) express his love and faithfulness as much as **the works of his hands** do.

Psalm PSALM—NOTE ON **112**. This wisdom psalm joins Psalms 1; 37; 49; 73; 127; and 128 (with 34:11–14) in making themes from the Wisdom Literature the topic of prayer, praise, and instruction in worship. Psalm 112 is also a companion to Psalm 111 (see note on Psalm 111). This psalm focuses on the moral character of the faithful, and on the benefits such people bring to themselves and to others.

FACT

Two acrostic poems. Because of their similar themes, Psalms 111 and 112 can be seen as companion psalms. Both are also acrostic poems. In the acrostics of the OT, each line or verse begins with successive letters of the Hebrew alphabet.

PSALM—NOTE ON **112:1** **Blessed**. See note on 1:1. **Fears the LORD** links with 111:10 and shows that the two psalms belong together. **greatly**

delights in his commandments. Proper “fear” of the Lord is not terror but reverent love (see 1:2).

PSALM—NOTE ON **112:3** **Wealth and riches**. See note on Prov. 10:4. **his righteousness endures forever**. In Ps. 111:3, this referred to *God’s* righteousness. Now the same word is used to describe faithful humans: God’s own character is visible in them (see 2 Pet. 1:4).

PSALM—NOTE ON **112:4** **Light dawns in the darkness for the upright**. As in 97:11 (see note), the image of light represents God’s guidance. He makes the right path clear for the faithful (see note on Prov. 4:18–19).

PSALM—NOTE ON **112:10** The **wicked man** is the person who despises the covenant. Here he is probably an Israelite. The **desire** of such people will not bear fruit; instead it **will perish** (compare 1:6).

Psalm PSALM—NOTE ON **113**. This short hymn of praise celebrates the way in which the great God who rules over all takes notice of the lowly. Such a God is indeed worthy to be praised by all mankind. Psalms 113–118 have been used in connection with Passover. These psalms likely provided the hymn that Jesus and his disciples sang after their Passover meal (Matt. 26:30).

PSALM—NOTE ON **113:1–3** The theme of the whole psalm is seen in its opening and closing words: **Praise the LORD!** The **servants of the LORD** should lead the way in praise. They live in confidence that one day their God will be praised **from the rising of the sun to its setting**.

PSALM—NOTE ON **113:4–9** The God who deserves to be praised by all mankind **is seated on high** (ruling over the whole world), and yet he **looks far down** and **raises the poor from the dust**. God reigns in majesty, but that does not mean he is remote from his people. Rather, it means he is able to see and respond to all their needs.

Psalm PSALM—NOTE ON **114**. This hymn of praise celebrates the special status of Israel in God’s plan. All of nature obeys the Lord, and yet he has chosen little Israel to be his own. He exerts his power on their behalf. The psalm uses lively personification, describing the Red Sea and Jordan River as if they fled from God; the mountains as skipping like lambs; and the earth as trembling at God's presence.

PSALM—NOTE ON 114:1–2 The opening section recalls the exodus (**when Israel went out from Egypt**) and its consequence: **Judah became** God's **sanctuary**, and Israel became God's **dominion**; that is, Israel is the holy place where God rules.

PSALM—NOTE ON 114:3–6 God parted the Red **sea** (Ex. 14:21–22) and later the **Jordan** River (Josh. 3:15–17; see Josh. 4:21–24) for the sake of his people.

PSALM—NOTE ON 114:7–8 **turns the rock into a pool**. There are two events like this in the Pentateuch, Ex. 17:6 and Num. 20:8–13 (see Deut. 8:15). In both cases God showed his power over nature in order to care for his people.

Psalm PSALM—NOTE ON 115. This is a hymn urging God's people to trust and worship the Lord alone. He alone is worthy of their deepest loyalty. There is always the temptation to turn to the gods of other nations. The congregation must understand how hopeless it is to serve such false deities.

FACT

Flint is a very hard variety of quartz that was plentiful in the land of the Bible. It could be broken into sharp pieces and used to make tools and weapons. Knives, arrowheads, sickle blades, and saws were all made from flint. The Bible often uses flint as a picture of strength and determination (Isa. 50:7; Ezek. 3:9). In Psalm 114, it provides a picture of God's power over what he has created.

FACT

Idols (115:4) represent anything allowed to compete with God for ultimate loyalty, robbing him of the devotion and glory he alone deserves. Idolatry is evil and foolish. God deserves our wholehearted love because nothing else compares with him.

PSALM—NOTE ON 115:1–8 Only the Lord deserves **glory** (that is, honor). This is true because of his **steadfast love** and **faithfulness** (see Ex. 34:6). It is also true because he **is in the heavens** (where he rules over all, see Ps. 113:4–5), and in his sovereign power **he does all that he pleases** (see 135:6; Isa. 46:10), unlike the impotent gods of the Gentiles (Ps. 115:4–8).

PSALM—NOTE ON 115:2 **Why should the nations say**? Israel's calling includes making God's name known among the Gentiles (see Josh. 4:24; 1 Kings 8:41–43). More than their own self-esteem is at stake here. If the Gentiles think that God is weak or absent, they will not receive God's light.

PSALM—NOTE ON 115:3 The confession that God **does all that he pleases** answers the Gentiles' taunt (v. 2). In Dan. 4:35 and Jonah 1:14 Gentiles themselves confess this to be true.

PSALM—NOTE ON 115:4–8 This satirical passage exposes the folly of worshiping **idols** (compare 135:15–18; Isa. 44:9–20). Many Bible passages explain that idols are merely **the work of human hands** and therefore unworthy of human worship (e.g., Deut. 4:28; 27:15; 31:29; 2 Kings 19:18; Isa. 2:8). If these gods are unworthy of Israel's worship, it is a tragedy that the Gentiles both **make them** and then **become like them**.

PSALM—NOTE ON 115:14–15 Verse 14 echoes Deut. 1:11, which anticipated that God's people would **increase** through their **children**. Psalm 115:15 echoes Gen. 1:28, 31; God called Israel in order to give them the privileges that Adam had forfeited.

PSALM—NOTE ON 115:17 **The dead do not praise the LORD**. See notes on 6:5 and 88:10–12.

Psalm PSALM—NOTE ON 116. This is a hymn of personal thanksgiving for God's care. The specific circumstance is a narrow escape from death (vv. 3, 8–9, 15). The psalm shows that such thanksgiving for a very personal blessing is properly offered in public worship.

FACT

A psalm of thanksgiving. The words of Psalm 116 are excellent for expressing public thanks after surviving a crisis situation.

PSALM—NOTE ON 116:1–4 The people of Israel are urged to **love the LORD** in response to his covenant blessings (**because he has heard my voice**).

PSALM—NOTE ON 116:3 **The snares of death** and **the pangs of Sheol** are probably the same thing. He was on the brink of dying (see vv. 8, 15).

PSALM—NOTE ON 116:4 **Called on the name of the LORD** often refers to a public prayer (see Gen. 4:26; 12:8; Ps. 105:1), which is likely the case here (compare 116:13). Thus the request was made in a worship service.

PSALM—NOTE ON 116:5–7 The answer to the urgent prayer leads to reflection on God's character, namely, that he is **gracious**, **merciful** (see Ex. 34:6), and **righteous** (that is, reliably faithful). Celebrating this experience makes these notions all the more real to the believer.

PSALM—NOTE ON 116:8–11 **death**, **tears**, **stumbling**. These cover a wider variety of circumstances than simply the death of one's body. This may be the psalmist's invitation to the singers to apply the psalm more generally to experiences of need. The psalm also shows the thankful person how to make good use of the deliverance: **I will walk before the LORD** (that is, in love, faith, and obedience toward him).

PSALM—NOTE ON 116:12–19 **What shall I render to the LORD for all his benefits to me?** The answer is, acts of public worship. The personal deliverance is a benefit to the whole people, and the entire congregation shares in giving thanks (see Rom. 12:15).

Psalm PSALM—NOTE ON 117. This short hymn invites **all nations** to **praise the LORD**. The Lord's **steadfast love** and **faithfulness** (Ex. 34:6) is pledged to Israel but is intended for all the world; hence the Gentiles addressed are included in the word **us**. The calling of Israel was for the sake of the whole world (Gen. 12:2–3; Ex. 19:5–6; 1 Kings 8:41–43). The OT constantly expresses the hope that Gentiles will one day gladly join in worshiping the one true God (see note on Psalm 96). When Israel sang this in faith, they would recall both their privileged position (see 147:19–20) and their reason for existence. Paul quotes 117:1 in Rom. 15:11 as part of his argument that

Jewish and Gentile Christians should welcome one another and worship together (Rom. 15:5–13): the long-awaited time has arrived.

Psalm **PSALM—NOTE ON** **118**. This joyful psalm calls on all of God's people to praise the Lord for his steadfast love (vv. 1–4). It then moves to what seems to be a personal testimony of God's rescue from distress (vv. 5–18), and then to a worship service at the Lord's house, which involves the whole people again (vv. 19–29). The psalm describes a festive procession into Jerusalem after some great deliverance. It was the last psalm Jesus sang at the Last Supper with his disciples before they left for Gethsemane (Matt. 26:30). The "I" giving the personal testimony identifies himself with the trials of the whole people. God's many acts of deliverance show that his "steadfast love endures forever" and is not limited to one generation.

PSALM—NOTE ON **118:1–4** The opening section calls on the congregation to **give thanks to the LORD, for he is good** (full of generosity; see 23:6; 25:7–8). Each group mentioned should recite this marvelous truth: God's **steadfast love endures forever**. (See Psalm 136 for a similar repetition of this phrase.)

PSALM—NOTE ON **118:8–9** The experiences of God's help show that **it is better to take refuge in the LORD** (see note on 31:1–2; see 62:8) **than to trust in man**, particularly in **princes** (that is, in merely human power, which the enemies of 118:7 seem to trust in; see 146:3).

PSALM—NOTE ON **118:10–13** This section recalls a particular battle. **All nations surrounded me** (when they should have joined me in worship; see 117:1). They would have killed me, **but the LORD helped me**, and **in the name of the LORD** (that is, acting as his representative) **I cut them off**.

PSALM—NOTE ON **118:14–16** The deliverance of vv. 10–13 leads to celebration in the camp of God's people. Verse 14 uses the victory song of Ex. 15:2 (see Isa. 12:2). **The right hand of the LORD**. See Ex. 15:6.

PSALM—NOTE ON **118:17–18** The experience of deliverance leads the psalmist to say, **I shall not die, but I shall live**. God extends life so that I might **recount the deeds of the LORD**.

PSALM—NOTE ON 118:19–21 **The gates of righteousness** are the gates of the temple, through which the worshipers **enter**.

PSALM—NOTE ON 118:22–23 The **cornerstone** is probably the large stone at the corner of the temple's foundation (see Isa. 28:16). The psalm compares Israel to such a stone. The world's great powers had thought little of Israel, but God had chosen his people to be the cornerstone of his great plan for the world. **This is the LORD's doing**; it is not a mere human accomplishment.

FACT

The cornerstone (118:22) is the large shaped stone at the corner of the building's foundation. It is essential to a structure's stability. Several NT writers compared Jesus Christ to a cornerstone (e.g., Matt. 21:42; Eph. 2:20; 1 Pet. 2:4–8).

PSALM—NOTE ON 118:25 **Save us, we pray**. See vv. 14–15, 21; and note on 3:2.

PSALM—NOTE ON 118:26 **Blessed is he who comes in the name of the LORD!** See Matt. 21:9; Mark 11:9; Luke 19:38; John 12:13.

PSALM—NOTE ON 118:28–29 See note on vv. 1–4.

Psalm PSALM—NOTE ON 119. This psalm celebrates the gift of God's law as the perfect guide for life. Its theme is echoed in Psalm 19 and in such wisdom psalms as 1 and 112. It is the longest psalm (and the longest chapter in the Bible, longer than many of the books) and the most carefully structured. By singing and praying this psalm, one expresses heartfelt admiration to God, who has so lovingly provided the law as a great gift for his people. One also voices a deep desire that one's personal life would reflect the loveliness and goodness of the law. The psalm is in an acrostic pattern (see ESV footnote at 119:1). There are 22 stanzas of eight verses each, following the 22 letters of the Hebrew alphabet in order. Within a stanza, the first word of each verse begins with the letter for that stanza. The psalm uses a number of terms for God's covenantal revelation: "law" (v. 1, instruction); "testimonies" (v. 2, what God solemnly declares to be his will); "precepts" (v. 4, what God has appointed to be done); "statutes" (v. 5, what the divine Lawgiver has laid down); “commandments” (v. 6, what God has commanded); “rules” (v. 7, what the divine Judge has ruled to be right); “word” (v. 9, what God has spoken).

FACT

Aside from being the longest psalm, Psalm 119 is also the longest and most carefully structured chapter in the Bible. The psalm is an acrostic poem of 22 stanzas, following the 22 letters of the Hebrew alphabet. Within each stanza, each verse begins with the same Hebrew letter.

PSALM—NOTE ON 119:1 Blessed. See note on 1:1. **blameless**. See note on 15:2–5.

PSALM—NOTE ON 119:2 seek. See vv. 10, 45, 94, 155. **with their whole heart**. See v. 10 and Deut. 4:29.

PSALM—NOTE ON 119:5 The goal of the whole psalm is that each member of the congregation would share in this desire.

Terms in Psalm 119 for God’s Covenant Revelation

English	**Hebrew**	**Meaning**
law	*torah*	instruction
testimonies	*‘edot*	what God solemnly testifies to be his will
precepts	*piqqudim*	what God has appointed to be done
statutes	*khuqqim; khuqqot*	what the divine Lawgiver has laid down
commandments	*mitswot*	what God has commanded
rules	*mishpatim*	what the divine Judge has ruled to be right
word	*’imrah; dabar*	what God has spoken

PSALM—NOTE ON 119:18 Open my eyes. Give me insight beyond my abilities. **wondrous things out of your law**. Probably the great deeds recorded there and what they reveal of God himself (see v. 27; Ex. 3:20; Josh. 3:5; Ps. 78:32; 145:5).

PSALM—NOTE ON 119:21 insolent, accursed ones. In the psalm, these are Israelites who reject the covenant, who wander from God’s commandments. See vv. 51, 69, 78, 85, 122; 86:14.

PSALM—NOTE ON **119:23** **princes**. In this psalm, these are rulers among God's people. They might use their power to control the faithful. See vv. 84, 86–87, 121–122, 134, 150, 157, 161.

PSALM—NOTE ON **119:32** **enlarge my heart**. Or "make my heart broad." See 1 Kings 4:29, where "breadth of heart or mind" is an expanded ability to understand God's truth.

PSALM—NOTE ON **119:36** **Incline my heart**. As in v. 5, the singer knows that God must supply the deepest motivation; see v. 112; also 141:4; 1 Kings 8:58.

PSALM—NOTE ON **119:41** **steadfast love**. A recurring theme of the psalm (vv. 64, 76, 88, 124, 149, 159). It is the genuine experience of God's grace and mercy that inspires the faithful to seek his moral guidance (see notes on 25:6–7; 25:8–11). **salvation**. See note on 3:2.

PSALM—NOTE ON **119:57** **my portion**. See note on 16:5–6.

PSALM—NOTE ON **119:59–60** **When I think on my ways**. The believer considers his own character and conduct, in order to bring them into greater obedience to God's commandments.

PSALM—NOTE ON **119:76–77** **steadfast love . . . mercy**. See Ex. 34:6.

PSALM—NOTE ON **119:83** **like a wineskin in the smoke**. An unused wineskin, hanging in the rafters, becomes shriveled by the smoke. It is an image of one's health "drying up."

PSALM—NOTE ON **119:98–100** **wiser . . . more understanding . . . understand more**. Because, in the setting of the psalm, neither **my enemies** nor **my teachers** nor **the aged** attend carefully to God's word.

PSALM—NOTE ON **119:105** **lamp . . . light**. See note on 112:4.

PSALM—NOTE ON **119:113** **double-minded**. See 1 Kings 18:21. These are people who should be devoted to the Lord but who allow their loyalties to be divided. The strong terms **hate** and **love** refer not so much to emotions as to deliberate rejection and obedience. See Ps. 119:158; see also v. 118, where this reflects God's own attitude.

PSALM—NOTE ON 119:126 **time for the LORD to act**. When God's **law has been broken** by his own people and they seem to get away with it, it seems that God is inactive. This is a prayer that he would prove his own justice for the sake of his faithful.

PSALM—NOTE ON 119:129 **wonderful**. Far beyond merely human in their origin and excellence (see 139:6).

PSALM—NOTE ON 119:130 **The unfolding of your words**. As they are pondered, explained, and understood, they give insight and understanding.

PSALM—NOTE ON 119:155 **For they do not seek** implies that the cause is not God's stinginess but their refusal.

FACT

Unique verses. Out of the 176 verses in Psalm 119, only seven lack an explicit mention of God's Word: vv. 84, 90–91, 120, 122, 132, and 149.

PSALM—NOTE ON 119:168 **all my ways are before you**. God is well aware of every detail of one's life. This is good motivation to keep a clear conscience (Eccles. 12:14; Matt. 12:36; Acts 24:15–16).

PSALM—NOTE ON 119:176 **I have gone astray like a lost sheep**. A humble person praying this recognizes his need for God's grace, forgiveness, and steadfast love (see note on v. 41). He asks God to **seek** him. One who has received this grace will not easily **forget** God's **commandments**.

Psalm **PSALM—NOTE ON 120**. Psalm 120 is the first of the “Songs of Ascents” (Psalms 120–134). This diverse group includes individual and corporate laments, songs of confidence, thanksgiving hymns, a song celebrating Zion, wisdom psalms, a royal psalm, and a psalm for worship. Since Jerusalem has a high elevation, those coming to worship had to ascend to get there. These songs were sung during the climb to Jerusalem (122:4; see 1 Kings 12:28; Zech. 14:16). Psalm 120 is an individual lament, sung by someone living away from Israel (v. 5). Deceitful people are stirring up war, while the psalmist prefers peace. It is possible that the psalm originated during the exile, when God told his people to seek the “welfare” (or “peace”) of the city to which they were sent (Jer. 29:7). Worship in Jerusalem, both for the singer and for the Gentiles, is the key to such peace (Ps. 120:5–7; see Isa. 2:3–4).

PSALM—NOTE ON 120:1–2 The psalm opens by remembering that there have been times of **distress** in the past, and each time **I called to the LORD, he answered me** with rescue. People with **lying lips** and a **deceitful tongue** are causing the distress.

PSALM—NOTE ON 120:3–4 The psalm now addresses the person who is causing the trouble.

PSALM—NOTE ON 120:5–7 The psalmist reflects on the larger situation. The people among whom he dwells are Gentiles, who do not know God’s word. The ideal Israelite exile is **for peace**, seeking it for the city in which he is exiled (in Jer. 29:7 this is “welfare,” see ESV footnote on Jer. 29:11).

FACT

The wood of the broom tree makes excellent charcoal (120:4). Charcoal was an ideal source of fuel in Bible times because it was lightweight and created a hot fire that retained its heat for a long time.

PSALM—NOTE ON 120:5 To **sojourn** is to live as a resident alien, not as a native-born citizen. **Meshech** was a people on the southeastern edge of the Black Sea (see note on Ezek. 27:13), while **Kedar** was a people dwelling in the Arabian desert. These two names probably represent the Gentile world into which God’s people have been scattered.

Psalm PSALM—NOTE ON 121. This psalm seems to be intended to encourage confidence in those making the pilgrimage to Jerusalem (see note on Psalm 120 for the Songs of Ascents). The successful journey becomes a parable for the whole of one’s life (121:7), in which the faithful can be confident of God’s tireless care.

PSALM—NOTE ON 121:1–2 The person on pilgrimage to Jerusalem will **lift up** his **eyes to the hills** (possibly as a terrain to be feared), and will wonder, **From where does my help come?** The reply is, his **help comes from the LORD, who made heaven and earth**, and therefore no other power can stop it.

PSALM—NOTE ON 121:3–8 These verses are dominated by the word “keep” (to watch over): the Lord who **keeps Israel** (the corporate entity) also **keeps you** (the particular member). This means that **he will not let your foot be moved** (that is, slip as you walk, see 38:16; 66:9). This is the confidence the faithful can have.

Psalm PSALM—NOTE ON 122. This psalm celebrates Zion as God’s chosen city (compare Psalms 46; 48; 76; 87), and the privilege of going there on a pilgrimage (compare Psalm 84). Not only is “the house of the LORD” there, but so are “the thrones of the house of David.”

FACT

Psalm 122 is one of the 15 Songs of Ascents, which were sung by worshipers who were on their way up to the temple. It reflects the joy of seeing God’s chosen city, Jerusalem, and being in the house of God to worship. The Songs of Ascents include Psalms 120–134.

PSALM—NOTE ON 122:1–2 The song begins by remembering (**they said** is past tense) the invitation to go to Jerusalem for worship (**the house of the LORD**). The person has now arrived (**our feet have been standing**). The anticipation (**I was glad**) is now to be fulfilled.

PSALM—NOTE ON 122:3–5 The singer looks around Jerusalem. **Bound firmly together** probably compares the physical coziness of the city to the sense of unity the pilgrim expects to find there.

PSALM—NOTE ON 122:4 **decreed**. See Deut. 12:5.

PSALM—NOTE ON 122:6–9 In light of what Jerusalem should be, the psalm ends by urging God's people to seek the conditions that will make that a reality: **the peace of Jerusalem**.

Psalm PSALM—NOTE ON 123. This is a community lament, as the references to "we" and "us" show. In this Song of Ascents (see note on Psalm 120), the faithful pilgrims feel themselves to be the objects of scorn and contempt. The psalm goes beyond simply asking for a safe journey. It seeks relief from the scorn.

PSALM—NOTE ON 123:1–2 The first section describes the way God's faithful look toward God for help. The image of **servants** looking to a **master** and a **maidservant** to a **mistress** is that of waiting patiently and trustingly for God to act.

PSALM—NOTE ON 123:3–4 The wait for mercy (v. 2) becomes a prayer, **have mercy upon us**. The mercy desired is relief from those who show **contempt** and **scorn** toward the faithful pilgrims.

Psalm PSALM—NOTE ON 124. This is a thanksgiving hymn for the community, for a time when God's people have been under threat but have been delivered. The deliverance allows them to continue journeying to Jerusalem (see note on 122:6–9; and note on Psalm 120 on the Songs of Ascents).

PSALM—NOTE ON 124:1–5 The first section describes a situation in which **people** (apparently Gentiles) **rose up against us** (that is, against Israel).

PSALM—NOTE ON 124:6–7 **We have escaped like a bird from the snare of the fowlers**. That is, unexpectedly.

PSALM—NOTE ON 124:8 The psalm closes with its basic point, that **our help is in the name of the LORD** (that is, his personal presence; see Deut. 12:11).

FACT

What are fowlers? A “fowler” is someone who traps birds. In the Scriptures, it is used figuratively to describe active enemies of God’s people. The psalmist describes God as delivering his people from the fowler’s snare (91:3; 124:7).

Psalm PSALM—NOTE ON **125**. This psalm assures the Lord’s people that remaining loyal to him really is worthwhile. It is possible that some of Zion’s citizens might become unfaithful, but the Lord will publicly vindicate those who remain faithful. Like Psalm 122, this psalm stresses the ideal of what Jerusalem should be.

PSALM—NOTE ON 125:1–2 **the mountains surround Jerusalem**. The hills on which Jerusalem sits are a little lower than the hills around it, so that one can picture the surrounding hills as a wall. This serves as an image of the Lord’s protection, as he **surrounds his people** like a high wall.

PSALM—NOTE ON 125:3 The **scepter of wickedness** is kingly power held by Israelites who do not serve God and his people (the **righteous**). The Lord intends to protect his city, not simply from enemies outside the walls (v. 2) but from enemies within. **shall not rest on the land**. God will not allow the unrighteous to rule over his people forever.

PSALM—NOTE ON 125:4–5 The Lord really does reward the faithful (v. 4), and he really does remove the unfaithful (v. 5) from his people. **Peace** will certainly **be upon Israel** when God so visibly validates the truthfulness of his word and when his people embrace it.

Psalm PSALM—NOTE ON **126**. This is a community lament that recalls a previous time of God’s mercy on his people (v. 1) and asks him to show that mercy again (v. 4).

PSALM—NOTE ON 126:1–3 During some past event, God **restored the fortunes of Zion**. This great mercy, which they could hardly believe (**like**

those who dream), filled the people with gladness (v. 2). It also impressed **the nations** with God’s care for his people, and the people themselves took up the Gentiles’ cry: **The LORD has done great things for us**.

PSALM—NOTE ON 126:1 **restored the fortunes**. Compare vv. 5–6; Job 42:10; see also Ps. 14:7; Lam. 2:14.

PSALM—NOTE ON 126:4–6 **Restore our fortunes, O LORD** asks God to show mercy now as he has in the past. The images that follow (**streams in the Negeb**; **seed for sowing**) seem to illustrate the kind of renewal asked for, namely, a good year for crops.

Psalm PSALM—NOTE ON 127. The basic theme of this wisdom psalm is that without the Lord’s blessing, all human toil is worthless. This is seen clearly in vv. 1–2, and is implied in vv. 3–5, where the faithful are to see their children as the Lord’s gift. This psalm, along with Psalm 72, is attributed to Solomon. Psalms 127–128 are wisdom poems within the Songs of Ascents.

FACT

Watchmen (130:6) were stationed along the walls of ancient cities. They would sound an alarm if an enemy approached the city. Fields and vineyards also had watchmen to protect the grain and produce from thieves and animals.

PSALM—NOTE ON 127:1–2 **Those who build** a house must **labor** on it, and certainly the **watchman** of a **city** must stay **awake**. At the same time, they must carry out their efforts in faith, trusting God to make the work beneficial. Likewise the farmer must be diligent (compare 128:2), but he must practice his diligence in faith, receiving the **sleep** that God wants to give **to his beloved**. The psalm promotes hard work, but such diligence should not be the result of greed or restless anxiety (see notes on Prov. 10:22; 23:4–5). The Sabbath commandment (Ex. 20:8–11) is a gift enabling God’s people to live by faith. It requires them to rest from their labors as they trust the Lord for their future well-being.

PSALM—NOTE ON 127:3–5 **the children of one’s youth**. The children are now grown up and are standing with their father **when he speaks with his**

enemies in the gate. The gate was the place where legal disputes were settled (see note on Ruth 4:1–2).

Psalm **PSALM—NOTE ON** **128**. This wisdom psalm expands some of the topics in Psalm 127. Psalm 127 ended with the "blessed . . . man" (127:5), and Psalm 128 gives a further description of this man. For the ancient Israelites, blessedness consisted of a productive farm, with a faithful wife and children around the table together (see note on Prov. 10:4).

PSALM—NOTE ON **128:1–4** **eat the fruit of the labor of your hands**. This is a covenant blessing. Compare Deut. 28:1–6 and contrast Deut. 28:33.

PSALM—NOTE ON **128:5–6** **May you see your children's children**. This includes living to be old enough to see one's grandchildren and the delight they give (Prov. 17:6). It also includes the prospect of a faithful family line (Ps. 103:17). With such faithfulness and blessedness, **peace** would indeed **be upon Israel**.

Psalm **PSALM—NOTE ON** **129**. This psalm reflects on what God's people have endured and how God has sustained them. As a Song of Ascents, it reminds the pilgrims never to take their privileges for granted.

PSALM—NOTE ON **129:1–4** God's people as a whole (**me**) speak, recalling that Israel has long endured (**from my youth**) people who have **afflicted** them, and yet **they have not prevailed against** Israel. **The LORD is righteous**. That is, true to his promises.

PSALM—NOTE ON **129:5–8** The second section prays that such enemies will fail in their purposes (v. 5; see note on 25:2–3).

Psalm **PSALM—NOTE ON** **130**. This is an individual lament, expressing repentance and trust in God's mercy. The psalm climbs from "out of the depths" of misery over one's sin, to confession of it (vv. 3–4), to hope (vv. 5–6) and assurance (vv. 7–8). The ideal Israel is a people where every member readily acknowledges dependence on God's mercy and grace.

PSALM—NOTE ON **130:3–4** If God **should mark iniquities** (as if he kept them in a record book), no one, not even the faithful who are singing this, **could stand**. And yet **with** the Lord **there is forgiveness** (compare 86:5;

103:3; Dan. 9:9). This is why he **may be feared** (that is, worshiped and served in loving reverence).

PSALM—NOTE ON 130:5–8 **His word** in this context probably refers to the word of forgiveness connected with the sacrifices (e.g., Lev. 4:21).

Psalm PSALM—NOTE ON 131. This psalm of confidence in the Lord describes the ideal of a "calmed and quieted soul."

FACT

What does it mean to "redeem" someone? The word "redeem" expresses the idea of rescue and protection. The Psalms speak of God redeeming Israel (44:26; 111:9). God's acts of redemption in the OT anticipate redemption from sin through the death of Jesus Christ (Col. 1:13–14).

PSALM—NOTE ON 131:1 **heart is not lifted up . . . eyes are not raised too high**. Descriptions of arrogance and pride.

PSALM—NOTE ON 131:2 Just as a **weaned child** is content simply having his mother's presence, so the faithful worshiper is content (**calmed and quieted**) simply with God's presence.

Psalm PSALM—NOTE ON 132. The theme of this royal psalm is God's covenant with David's house to establish the dynasty for the good of the people and, eventually, of the whole world (2 Sam. 7:4–16). The psalm expresses confidence in these promises and asks the Lord to carry out his purpose (Ps. 132:1, 8–9). As a Song of Ascents, the psalm recalls how David's dynasty is to ensure the stability of the nation, especially of Jerusalem (compare Psalm 122).

PSALM—NOTE ON 132:1–5 The psalm opens with a request that God will **remember** (see note on 25:6–7) all that David did to prepare the temple (see 2 Sam. 7:2; 1 Chron. 22:2–19). The prayer expresses the feeling that such sacrifice and hard work ought not be wasted.

PSALM—NOTE ON 132:6–7 The pilgrims come from various villages in Judah to **worship at his footstool** (see 1 Chron. 28:2; Ps. 99:5).

PSALM—NOTE ON 132:8–10 The worshipers pray that God will be present in his chosen **resting place**. Imagining the scene in Jerusalem, the worshipers pray that Israel will be true to its calling. **do not turn away the face of your anointed one**. The worshipers pray that God would continue showing favor to David's heirs, so that Israel would remain a secure home for the faithful.

PSALM—NOTE ON 132:11–18 **swore to David**. This promise is God's answer to the prayer of vv. 8–10. God promised to preserve the dynasty, and expects the individual heirs of David to be faithful to the **covenant**.

PSALM—NOTE ON 132:18 These words, sung during the exile, declare by faith that God would again fulfill his promises and raise up a new David.

Psalm PSALM—NOTE ON 133. This wisdom psalm celebrates the beauty of unity. It uses two colorful similes to describe the blessedness of Israel being true to its calling.

PSALM—NOTE ON 133:1 **brothers dwell in unity**. Since this is a Song of Ascents, the "brothers dwelling in unity" would be the fellow Israelite pilgrims gathered in Jerusalem, living in peace with one another.

PSALM—NOTE ON 133:2 **oil on the head**. This oil made the priests "holy," set apart for God's purpose. The image means that when Israel is true to its ideal, it displays genuine dedication to God and carries out its calling in the world.

FACT

Anointing with oil. It was common during festivals for people to have their foreheads anointed with fragrant oils. This not only provided a pleasant aroma but gave the person a glistening look of good health. (See 133:2.)

PSALM—NOTE ON 133:3 **dew . . . falls on the mountains of Zion**. The dew is crucial for the vegetation during the dry season (Gen. 27:28; 1 Kings 17:1; Hag. 1:10). A fruitful land was part of the covenantal ideal (see Deut. 28:1–14).

Psalm PSALM—NOTE ON 134. This final Song of Ascents is geared toward a special worship occasion, perhaps the opening or closing of a festival.

PSALM—NOTE ON 134:1–2 The title **servants of the LORD** is addressed to the Levites (1 Kings 8:10–11; 1 Chron. 9:33). The worshiping congregation calls on them to **lift up** their **hands** and **bless the LORD** (see Ps. 28:2).

PSALM—NOTE ON 134:3 The priests then say to each of the worshipers, **May the LORD bless you from Zion** (that is, "from the place where you have been worshiping").

Psalm PSALM—NOTE ON 135. God's people are called to praise him for his majestic power, displayed in his deeds on their behalf.

PSALM—NOTE ON 135:1–4 The psalm begins by calling the worshiping community to **praise the LORD**. The term **servants of the LORD** could be the Levitical attendants. It is more likely the faithful gathered for worship in the **house of the LORD** (the temple). The reason for the praise: **For the LORD has chosen Jacob for himself**.

PSALM—NOTE ON 135:1 In the Psalms, **the name of the LORD**, which refers to his character, inspires praise, love, trust, and hope.

PSALM—NOTE ON 135:5–7 The psalm moves to another reason to praise the Lord: he **is great** and **is above all gods**. This means that **whatever the LORD pleases, he does**, and there is no power that can stop him. **He it is**, rather than the gods of other nations, who controls the weather (**clouds**, **rain**, **wind**).

PSALM—NOTE ON 135:8–12 The Lord has displayed his great power and his enduring love in the history of Israel. These verses mention the exodus from Egypt and the conquest of the Promised Land. The defeat of **Sihon** and **Og** (Num. 21:21–35) was the first taste of victory for the post-exodus generation of Israel, and it strengthened their faith.

PSALM—NOTE ON 135:13–14 Verse 13 recalls Ex. 3:15. God's **name** signifies his continuing faithfulness to his people.

FACT

What is “renown”? The word “renown” refers to being well-known or specially honored. In 135:13, it could also mean a “remembrance.” Psalm 135 echoes the words of Ex. 3:15: “This is my name forever, and thus I am to be remembered throughout all generations.”

PSALM—NOTE ON 135:13 **Renown** could also be translated “remembrance.”

PSALM—NOTE ON 135:15–18 This adapts the words of 115:4–8 to contrast the God who has chosen and cared for Israel with the useless gods of the Gentiles.

PSALM—NOTE ON 135:19–21 The only fitting response to such a great God is for the various members of the worshiping company (the **house of Israel**, the **house of Aaron**, the **house of Levi**, and those **who fear the LORD**) to **bless the LORD**.

PSALM—NOTE ON 135:21 **Blessed be**. The passive form of “bless,” v. 19. The mention of **Zion** and **Jerusalem** is a reminder that this is where the whole people gathered to worship in the OT era. It is where God made his “name” dwell (Deut. 12:1–7).

Psalm PSALM—NOTE ON 136. This hymn calls on the worshiping congregation to give thanks to the Lord, who has shown his faithfulness throughout the history of God’s people. Each verse in this psalm has the same refrain, “for his steadfast love endures forever.”

PSALM—NOTE ON 136:1–3 The song calls God’s people to **give thanks** to him because **he is good**, he is **the God of gods**, and he is **the Lord of lords**. This affirmation of the Lord’s supremacy shows why his **steadfast love**, which **endures forever**, is effective for his people.

PSALM—NOTE ON 136:4–9 The OT often reminds God’s people that the God who has redeemed them is also the God who created the world. Sometimes that reminder is given to reassure the people of God’s power. Sometimes (as here) it is given so that the people will see their own lives in relation to God’s continuing commitment to his creation.

FACT

Wonders can also be translated “marvels.” The word is often used to describe God’s works of rescuing his people and protecting and caring for them (9:1; 78:11; 98:1; Ex. 3:20; 34:10). In Ps. 136:4, it describes creation, showing that God’s work as Creator should fill us with awe and wonder.

PSALM—NOTE ON **136:4** The word **wonders** (also translated “marvels”) usually refers to God’s deeds of rescuing, protecting, and caring for his people. Here it refers specifically to creation: God’s work of creation is wonderful, too.

PSALM—NOTE ON **136:10–16** These verses recall how the Lord **brought Israel out from among** the Egyptians **with a strong hand and an outstretched arm**, and **led his people through the wilderness**.

PSALM—NOTE ON **136:17–22** These verses recall how God **struck down great kings** and **gave their land** to Israel **as a heritage**. The specific event here is the defeat of **Sihon** and **Og**.

PSALM—NOTE ON **136:22** The people as a whole are God’s **servant**.

PSALM—NOTE ON **136:23–26** Now the song turns to an apparently more recent event, when the Lord **remembered us in our low estate**, and **rescued us from our foes**. The reference to **food to all flesh** (that is, not just to Israel), returns to the theme of the Lord as the universal Creator.

Psalm PSALM—NOTE ON **137**. This community lament remembers the Babylonian captivity. It provides words by which the returned exiles can express their loyalty to Jerusalem and pray that God would punish those who gloat over its destruction. This psalm is notable for the intensity of its final wish (v. 9). It is a prayer that the Babylonians, who had smashed Israelite infants, should be punished appropriately.

PSALM—NOTE ON **137:1–3** The opening section recalls the captivity **by the waters of Babylon** (the Euphrates River), where the Babylonian captors had **required of us songs**. The **songs of Zion** would be sacred songs (such as the psalms). Apparently the captors wanted the Judeans to sing them for entertainment rather than for worship.

PSALM—NOTE ON 137:4–6 To a faithful Judean, the request of v. 3 would be like asking him to **forget . . . Jerusalem**, which would be an act of treachery against God, his covenant, and his people. His prayer is that if he should consent to such disloyalty, the very **right hand** that would play the lyre would instead **forget its skill**, and the **tongue** that might sing would instead **stick to the roof of my mouth**.

PSALM—NOTE ON 137:7–9 The recollection of these hurtful taunts leads to a prayer that God will **remember** the deeds of his people's enemies. These are represented here by the **Edomites** and the **daughter of Babylon**. The Edomites took great delight in destroying Jerusalem completely. The Babylonians had been excessively violent against the helpless in Jerusalem.

Psalm PSALM—NOTE ON 138. This psalm offers thanks to God for signs of his constant care.

PSALM—NOTE ON 138:1–3 The opening section explains the theme: **I give you thanks** because **on the day I called, you answered me**.

PSALM—NOTE ON 138:1 Since the setting is worship in the temple, **gods** most likely refers to angels.

PSALM—NOTE ON 138:4–6 The God to whom the singer had prayed is the universal Lord, to whom all the Gentiles will one day come in worship (**all the kings of the earth shall give you thanks**). Yet **he regards the lowly** person.

PSALM—NOTE ON 138:7–8 The psalm closes by telling of God's constant care for each of his faithful. As God has begun to care for the singer, so he will continue to do so all throughout the singer's life.

FACT

The Lord protects his people. Psalm 138 tells of God's constant care for everyone who loves him. Singing this psalm helps believers be more aware of the ways in which God preserves and protects them.

Psalm **PSALM—NOTE ON 139**. The closing request of this hymn (“search me, O God, and know my heart”) echoes the opening statement. This highlights the psalm’s theme: God’s knowledge of his people.

PSALM—NOTE ON 139:1–6 Verse 1 states the theme of the psalm (**you have searched me and known me**). Verses 2–6 develop that further as a general assertion: God knows all of my activities, all of my words, even my inmost thoughts.

PSALM—NOTE ON 139:5 **lay your hand upon me**. A gentle, reassuring gesture.

PSALM—NOTE ON 139:7–12 The next section makes it clear that there is no way the singer can escape such knowledge. There is nowhere in the universe that God will not be present to **lead** and **hold** the believer, and nowhere too **dark** for God to see him. Some have supposed that the impulse to **flee** comes from a guilty conscience, but this is unlikely: these verses take delight in the fact that God will “lead” him, an entirely positive benefit.

PSALM—NOTE ON 139:8–9 These verses use two pairs of opposites: **heaven** and **Sheol**; **the wings of the morning** and **the uttermost parts of the sea**. This indicates that everything in between is included.

PSALM—NOTE ON 139:13–16 These verses illustrate the point of vv. 11–12 by describing a particular “dark place” where the Lord saw and cared for the singer, namely, his **mother’s womb**. God was active as the **unformed substance** (embryo) grew and developed. God is the one who **formed my inward parts** and **knitted me together**.

PSALM—NOTE ON 139:14 **I am fearfully and wonderfully made**. If the ESV text is followed, the statement helps the worshiper to marvel over the mysterious process of a developing baby. The ESV footnote translation, “I am fearfully set apart,” takes the word to be the term for God setting his people apart (Ex. 8:22; Ps. 4:3) or making a distinction between them and those who are not his people (Ex. 9:4; 11:7; 33:16).

PSALM—NOTE ON 139:15 **in the depths of the earth**. As a parallel to **in secret**, this would be a poetic expression for the darkness and secrecy of the womb.

PSALM—NOTE ON 139:17–18 These verses provide the right response to the vast extent of God's **thoughts**. Verse 18 seems to picture the hopelessness of trying to **count** God's thoughts: the number is so large that one would fall asleep attempting it.

PSALM—NOTE ON 139:19–22 The **wicked** person, who joins with **men of blood**, who **speak against** God **with malicious intent**, is someone who actively opposes God.

PSALM—NOTE ON 139:23–24 In view of these reflections, the members of the congregation invite God to continue his work of searching and knowing their hearts. God will expose any **grievous way** (character traits or actions that leads to grief) and will **lead** the faithful **in the way everlasting** (the way that leads to eternal life).

Psalm PSALM—NOTE ON 140. This lament comes from those threatened by ungodly people who intend to do him serious harm. This psalm, in praying for protection and expressing trust, also prays for the defeat of these enemies.

PSALM—NOTE ON 140:1–5 The basic request is clear from the verbs **deliver**, **preserve**, and **guard**. The threat is from **evil men**, who are further described as **violent men** and **the arrogant**, who **plan evil things**.

PSALM—NOTE ON 140:3 **under their lips is the venom of asps**. In Rom. 3:13 Paul uses this phrase as part of his argument that Jews and Greeks are alike "under sin."

PSALM—NOTE ON 140:6–8 The right response to such danger is to reaffirm trust in God and to ask him for help.

PSALM—NOTE ON 140:6 **You are my God**. The faithful worshiper affirms that he has personally received God's love.

PSALM—NOTE ON 140:9–11 These verses pray that the evil schemes would happen to those who plot them. The success of such people would defile the **land**.

FACT

In the OT, salvation generally refers to deliverance from both physical and spiritual danger. Because God had been a faithful Savior in the past, Israel trusted that they could look forward to his greater salvation in the future. The ultimate salvation for all mankind would come through Jesus the Messiah.

PSALM—NOTE ON 140:12–13 The psalm closes by expressing confidence in the Lord and by guiding the faithful in what they can expect.

Psalm PSALM—NOTE ON 141. This is an individual lament, a prayer that God will protect the faithful person against all insincerity and compromise.

PSALM—NOTE ON 141:1–2 The singer asks God to **give ear to my voice when I call to you!** His **prayer** is compared to **incense** and the evening **sacrifice**, acts performed in worship.

PSALM—NOTE ON 141:3–5 The singer may be tempted to avoid danger by joining the **men who work iniquity**; he asks God to help him avoid all such temptation. This prayer reveals great insight into how a person in such circumstances would actually feel.

PSALM—NOTE ON 141:6–7 As the ESV footnote explains, the Hebrew here is difficult. The main point is that eventually God will bring his judgment upon the **judges**. Then the faithful person will be vindicated, and the unfaithful might even learn wisdom.

PSALM—NOTE ON 141:8–10 The prayer that God would **keep me** from falling prey to their schemes becomes a prayer that the **wicked** would **fall into their own nets**.

Psalm PSALM—NOTE ON 142. This individual lament is a companion to Psalm 57. It is also similar to Psalms 140–141, with the faithful person praying for protection from persecutors.

PSALM—NOTE ON 142:1–2 The words here express earnest prayer in the face of danger: **cry out**, **plead for mercy**, **pour out my complaint**, and **tell my trouble**. Each of these acts is directed toward the Lord.

PSALM—NOTE ON 142:3–4 These verses express what people often feel when being threatened: out of energy, beset by dangers, confused, and painfully alone.

PSALM—NOTE ON 142:5–7 The final section ties the whole psalm together. **Cry to you** echoes v. 1, while **you are my refuge** echoes v. 4; and **I am brought very low** summarizes vv. 3–4. This section enables the faithful to pray with boldness and with confidence in the Lord's unflagging care.

Psalm PSALM—NOTE ON 143. This individual lament is a penitential psalm. The person's troubles make him aware of his own sins.

PSALM—NOTE ON 143:1–2 The opening cry for help asks God to **give ear to my pleas for mercy**. Hence v. 2 prays, **enter not into judgment with your servant, for no one living is righteous before you**. The term "righteous" is commonly used to describe the people of God in general. Here, however, the idea seems to be "qualified to stand in God's presence," and not even the faithful are that in themselves.

PSALM—NOTE ON 143:4 When the **spirit** or "soul" **faints**, the person is at the end of his strength.

PSALM—NOTE ON 143:5–6 Being at the end of his strength need not mean that he gives up. Instead, if he can **remember the days of old**, he will find in himself fresh courage to **stretch out** his **hands to** God. The weary **soul thirsts for** God as its source of energy.

PSALM—NOTE ON 143:7–8 The situation is still desperate. Therefore he asks, **answer me quickly**. He wants to **hear in the morning of** God's **steadfast love**. He also prays for moral guidance: **make me know the way I should go**. **Lift up my soul** expresses deep dependence.

PSALM—NOTE ON 143:9–12 The prayer closes by expressing trust in a number of ways: **I have fled to you for refuge**, **you are my God**, and the expectation based on God's **steadfast love**. **For your name's sake** means “for the sake of your good reputation,” particularly God’s reputation for faithfulness to his promises.

Psalm **PSALM—NOTE ON** **144**. This royal psalm asks God to give victory to the reigning heir of David. The “I” in vv. 1–11 is the Davidic king. God’s promise to David’s house has tied the well-being of the whole nation to the faithfulness of the king.

PSALM—NOTE ON **144:1–2** This psalm begins by reviewing how God has equipped the king to fight for the sake of the people. As the leader of God’s people, the singer has found the Lord to be his **stronghold** and **deliverer**, who **subdues peoples under me**.

PSALM—NOTE ON **144:3–4** The king does not take God’s help for granted. He knows that if God should **regard him**, it is a kindness on God’s part. The king and the people he serves are **like a breath**; their lives quickly pass by.

PSALM—NOTE ON **144:5–8** The psalm moves on to request: **rescue me and deliver me . . . from the hand of foreigners**. This suggests that the psalm is especially suited to a time when the king must lead the people in war.

PSALM—NOTE ON **144:9–11** Once God has given the deliverance of vv. 5–8, the king will lead the people in public thanks.

PSALM—NOTE ON **144:10** **Victory** can also be translated “salvation.” The requested victory furthers God’s purpose for his people.

PSALM—NOTE ON **144:12–15** The closing section shows the purpose of the fight, namely, to protect God’s people so that they can flourish under God’s blessing. They recognize that **such blessings** are God’s generous gift.

Psalm **PSALM—NOTE ON** **145**. This is the last of David’s psalms. This hymn praises the Lord for his goodness and generosity toward his creatures, especially his people. One remarkable feature is the way it uses so many different words for “praising”: “extol”; “bless”; “praise”; “commend”; “declare”; “meditate”; “speak”; “pour forth”; “sing aloud”; and “give thanks.” Further, there are repeated terms for the enduring nature of this praise: “forever and ever”; the “generations”; and “everlasting.” This psalm basically follows an acrostic pattern, but it lacks one verse (between vv. 13–14). The ESV includes the “missing” verse (v. 13b), but in square brackets due to its uncertainty.

PSALM—NOTE ON 145:1–3 The psalm has a theme of joy and celebration. Each member of the congregation pledges himself to this (**I will**).

PSALM—NOTE ON 145:3 **his greatness is unsearchable**. That is, the human mind cannot fully describe or comprehend it.

PSALM—NOTE ON 145:4–7 God’s great deeds have protected his people and have produced the conditions in which they can flourish in true faithfulness.

PSALM—NOTE ON 145:4 This is the biblical pattern for households, and the Passover makes this a ritual.

PSALM—NOTE ON 145:8–9 These two verses fill out the idea of God’s goodness and righteousness.

PSALM—NOTE ON 145:8 See Ex. 34:6. **slow to anger**. Showing wrath is not God’s preferred option. He gives humans time to repent.

PSALM—NOTE ON 145:9 God’s grace came to Israel in a special way through the covenant, but it was never meant to be for them alone.

PSALM—NOTE ON 145:10–13a The psalmist celebrates the wonder of being part of God’s **kingdom.** God’s people are to see his kingship as a gift of his goodness, not a burden.

FACT

Who are the saints? The term “saints” is used in both the OT and NT to describe God’s people. In the OT it describes the faithful among God’s people Israel (37:28; 145:10). In the NT, the Greek word translated “saints” means “holy,” in the sense of being set apart for God. This includes all those, no matter what their background, who have put their trust in Jesus, the only one who can truly make them holy.

PSALM—NOTE ON 145:13b–20 Building on vv. 8–9, these verses develop the notion of God's kindness to all his creatures (vv. 15–17). His chosen people (vv. 18–20), specifically those **who call on him in truth**, are treated particularly well.

PSALM—NOTE ON 145:13b **faithful**. See Deut. 7:9; Ps. 93:5; Isa. 49:7. The second line is the same as the second line of Ps. 145:17. **Kind** means that the Lord shows covenant love. This supplies the "missing" acrostic segment (see note on Psalm 145).

PSALM—NOTE ON 145:14 In view of vv. 18–20, **all who are falling** (and **who are bowed down**) would apply to the faithful (see 37:24).

PSALM—NOTE ON 145:20 The English brings out the mirror pattern of the Hebrew: *verb* (**preserves**), then *object* (**all who love him**); *object* (**all the wicked**), then *verb* (**he will destroy**). The verbs and objects are the opposites of each other.

PSALM—NOTE ON 145:21 The psalm looks forward to praising God forever for his goodness. It closes with a wish that every creature might join in the praise.

Psalm **PSALM—NOTE ON 146**. Because God rules everything, his suffering people can have hope.

PSALM—NOTE ON 146:1–2 The whole congregation receives the invitation, **Praise the Lord**, and then each member applies it to himself (**Praise the Lord, O my soul**).

PSALM—NOTE ON 146:3–4 It is useless to put one's **trust in princes**, who are mortals. Governments and armies have their proper place, but their merely human power is not ultimately decisive in the world that God rules.

PSALM—NOTE ON 146:5–9 Yahweh, **the God of Jacob**, is the one **who made heaven and earth, the sea, and all that is in them** (words from Ex. 20:11). Verses 7–9 of Psalm 146 list groups of weak people (**oppressed**, **hungry**, **prisoners**, **the blind**, **bowed down**, **sojourners**, **widow**, **fatherless**), probably God's own faithful.

PSALM—NOTE ON 146:10 Because **the LORD will reign forever** (Ex. 15:18; Ps. 29:10), God's people should **praise** him now.

Psalm PSALM—NOTE ON 147. Here the praise is focused on gratitude for some great work of "building up Jerusalem" (or rebuilding it after the exile), and for the Creator who sustains his creation. The psalm alternates between universality (God rules over all) and particularity (he has set his own people apart and cares for them).

PSALM—NOTE ON 147:1–6 It is appropriate to praise the God who rules the universe, who **determines the number of the stars**, and who at the same time **builds up Jerusalem**, **gathers the outcasts of Israel**, **heals the brokenhearted**, **lifts up the humble**, and **casts the wicked to the ground**.

PSALM—NOTE ON 147:7–11 The next section moves from God's universal provision (**rain**, so that all animals have **food**) to his special care for his faithful.

PSALM—NOTE ON 147:10 The image is most likely that of a war horse (see 20:7). Likewise, **the legs of a man** are swift for battle (see 18:33).

PSALM—NOTE ON 147:12–20 Jerusalem, representing all of God's people, should **praise the LORD**. He alone provides security and prosperity (vv. 13–14) for Jerusalem's people. The Lord governs all the processes of nature and so is able to supply **peace** (that is, well being) to his people. He has also committed himself in special ways to Israel (**he has not dealt thus with any other nation**) with **his word** and **his statutes and rules**.

Psalm PSALM—NOTE ON 148. All of God's creatures should join in praising him. The concluding verse, regarding God's special people Israel, may refer to some particular event such as the return from exile, or it may be a more general reference to the protection God has given his people. Regardless, God's favor for Israel is put into the larger context of his plan to bring light to all mankind through Israel.

PSALM—NOTE ON 148:1–6 The **heavens** and everything found in them should **praise the LORD**, who **commanded** with the result that **they were created**.

PSALM—NOTE ON 148:7–12 Next the psalm invites the creatures under the heavens to **praise the LORD**: the **great sea creatures and all** ocean **deeps**, along with various kinds of weather, the features of the land, trees, and the animals. Likewise all of mankind should praise him because this is what they were made for.

PSALM—NOTE ON 148:13–14 A recurring theme in Psalms is that all mankind should praise the Lord, the one true God. God has given Israel a great privilege in calling them to be **near to him**, in making promises to them, and in using them to bring knowledge of God to the rest of the world.

Psalm PSALM—NOTE ON 149. This psalm calls on God's people to praise the Lord for their special privileges.

PSALM—NOTE ON 149:1–4 The members of the worshiping congregation call one another to **praise the LORD**, and to **sing to** him **a new song**. The tone is one of jubilant gladness. God's people call him their **Maker** and their **King**, and know that he **takes pleasure in his people**. This idea would be unbearably arrogant if the Lord himself had not declared it (147:11; see Ex. 19:5); the psalm also clarifies that the full benefit (**salvation**) comes to the **humble**.

PSALM—NOTE ON 149:6 This verse is startling, with the **high praises of God . . . in their throats** and **two-edged swords in their hands** (an unexpected element in corporate worship!).

FACT

Two-edged swords (149:6) were made of bronze or iron and were filed on each side, so that the blade could more readily and deeply penetrate enemy armor. In the NT, the word of God is said to be "sharper than any two-edged sword" (Heb. 4:12) because of the way it exposes the deepest "thoughts and intentions" of a person's heart.

PSALM—NOTE ON 149:7–9 The faithful will do God's work of bringing **vengeance on the nations** (assuming that they refuse the invitation to "praise the name of the LORD," 148:13).

Psalm **PSALM—NOTE ON 150**. This hymn closes the Psalter with its call for “everything that has breath” to praise the Lord with every kind of jubilant accompaniment. The list of musical instruments in vv. 3–5 generates the impression of loud song and ceaseless motion—the worshiper’s whole resources offering praise to God.

PSALM—NOTE ON 150:1–2 The members of the congregation invite one another to **praise God in his sanctuary**. The call to **praise him in his mighty heavens** may be addressed to the angels and heavenly lights, inviting them to join in.

PSALM—NOTE ON 150:3–6 Praising God fully requires more than human voices. It also requires instruments as varied as **trumpet**, **lute**, **harp**, **strings**, **pipe**, and various **cymbals**. The psalm builds to a resounding conclusion: **Let everything that has breath praise the LORD**.

Proverbs

(return to table of contents)

Proverbs 1 • Proverbs 2 • Proverbs 3 • Proverbs 4 • Proverbs 5 • Proverbs 6 • Proverbs 7 • Proverbs 8 • Proverbs 9 • Proverbs 10 • Proverbs 11 • Proverbs 12 • Proverbs 13 • Proverbs 14 • Proverbs 15 • Proverbs 16 • Proverbs 17 • Proverbs 18 • Proverbs 19 • Proverbs 20 • Proverbs 21 • Proverbs 22 • Proverbs 23 • Proverbs 24 • Proverbs 25 • Proverbs 26 • Proverbs 27 • Proverbs 28 • Proverbs 29 • Proverbs 30 • Proverbs 31

- Introduction to Proverbs
  - Timeline
  - Author and Date
  - Theme
  - Audience
  - Reading Proverbs
  - Key Themes
  - Outline
- Global Message of Proverbs
  - Proverbs: Wisdom for the World
  - God’s Wisdom Is Theological and Practical
  - God’s Wisdom Is Individual and Global
  - Taking God’s Saving Wisdom to the World
- Study Notes

Introduction to Proverbs

Introduction to Proverbs

Timeline

1010–971 B.C.	971–931 B.C.	715–686 B.C.
Reign of David	Reign of Solomon	Reign of Hezekiah

Author and Date

Proverbs itself mentions Solomon (reigned c. 971–931 B.C.) as author or collector of its contents (1:1; 10:1), including the proverbs copied by Hezekiah's men (25:1). There are also two batches of sayings from a group called "the wise" (22:17–24:22; 24:23–34), and "oracles" from Agur (30:1–33) and Lemuel (31:1–9). No author is named for the song in praise of the excellent wife that ends the book (31:10–31). Although Proverbs was begun in the time of Solomon, it probably was not in its present form until the time of Hezekiah (reigned c. 715–686 B.C.).

Theme

The goal of the book is stated right at the beginning (1:1–7): to describe what wisdom is and to help God's people become wise. Wisdom is founded in the "fear of the Lord," and it enables believers to express their faith in the practical details of everyday life.

Audience

The book is addressed to a young man. The situations he will face while he is young receive much attention. These situations supply concrete examples from which all readers can apply lessons to their own lives. Anyone who is wise and who pays attention will benefit (1:5) from this instruction.

Reading Proverbs

The reader of Proverbs must seek to understand the various types of people the book describes. The most obvious characters in the book are the wise, the fool, and the simple. Proverbs urges its readers to be wise, which means embracing God's covenant and living out the covenant in everyday situations (compare 2:2; 10:1). The fool is the person who constantly opposes God's covenant (1:7b). The simple is the person who is not firmly committed, either to wisdom or to folly; he is easily misled (14:15).

The first nine chapters of Proverbs are "wisdom poems" that urge the reader to pursue wisdom. The main section of Proverbs—the concise, memorable statements of two or three lines—begins in 10:1. Proverbs often seem to be mere observations about life, but their deeper meanings will reveal themselves if the following questions are kept in mind: (1) What virtue does this proverb commend? (2) What vice does it disapprove of? (3) What value does it affirm?

Key Themes

Proverbs offers wisdom on a wide array of topics from daily life: diligence and laziness (6:6–11); friendship (3:27–28; 18:24); speech (10:19–21); marriage (18:22; 19:14); child rearing (22:6); domestic peace (15:17; 17:1); work (11:1); getting along and good manners (23:1–2; 25:16–17; 26:17–19; 27:14); eternity (14:32; 23:17–18); and much more. It shows that "godliness is of value in every way, as it holds promise for the present life and also for the life to come" (1 Tim. 4:8).

1. God's will is intensely practical, applying to every aspect of life. A proper relation to God involves trying hard to understand his truth, and then embracing and obeying that truth.
2. A life lived by God's will is a happy life (3:21–26).
3. A life lived by God's will is a useful life (3:27–28; 12:18, 25).
4. A life lived by God's will does not just happen. One must seek after it (9:1–6).

Outline

I. Title, Goal, and Motto (1:1–7)
II. A Father's Invitation to Wisdom (1:8–9:18)

III. Proverbs of Solomon (10:1–22:16)
IV. The Thirty Sayings of “the Wise” (22:17–24:22)
V. Further Sayings of “the Wise” (24:23–34)
VI. Hezekiah’s Collection of Solomonic Proverbs (25:1–29:27)
VII. The Sayings of Agur (30:1–33)
VIII. The Sayings of King Lemuel (31:1–9)
IX. An Alphabet of Womanly Excellence (31:10–31)

The Global Message of Proverbs

Proverbs: Wisdom for the World

The book of Proverbs is not simply a collection of “wise sayings” for life. It is heaven-sent help for stumbling sinners all over the world from every walk of life who are willing to listen to something other than their own fallen instincts. The “fool” in Proverbs is not someone who lacks intellectual capacity but one who stubbornly lives out of his own fallen intuitions, resisting instruction and correction. Likewise, the wise person in Proverbs is not someone who is intellectually superior but someone who humbly places himself beneath the authority of God. Such wisdom is for all God’s people everywhere.

In his great mercy God has clearly shown wisdom to the world—both through the instruction of his Word and in the person of his Son. The book of Proverbs summarizes true wisdom as rooted in the “fear of the LORD” (Prov. 1:7). In Jesus such wisdom takes on new clarity and glory as the one who is the “wisdom of God” (1 Cor. 1:24) and who “became to us wisdom from God” (1 Cor. 1:30). God’s global people are to receive such wise instruction, to base their wise living in the fear and worship of God, and to testify to a lost world about God’s saving wisdom.

God’s Wisdom Is Theological and Practical

In one sense wisdom is very much universal. It is difficult to find a culture or tradition without its own legacy of wise sayings. Some of these are culture-specific; others reflect the shared human experience.

Scripture’s admonition and exhortation about wisdom, however, is clear. Our faith is not to rest on man’s wisdom but is to be rooted in God’s power (1 Cor. 2:5). The wisdom of this world is “folly with God” (1 Cor. 3:19). Ultimate wisdom is from God (1 Cor. 1:30) and is revealed by God (1 Cor. 2:7). True wisdom is theological and God-given. Those who lack wisdom are to “ask God” for it (James 1:5). It is the Lord who gives wisdom (Prov. 2:6). In Proverbs 9:10 God’s people are reminded again that, “The fear of the LORD is the beginning of wisdom, and the knowledge of the Holy One is insight" (compare 1:7). True wisdom is not the handy tips for life that get handed down from generation to generation among those who do not know God. True wisdom is divine. It is rooted in God's own saving revelation to his people.

God's wisdom is not only theological; it is also practical. Indeed, wisdom is practical *because* it is theological. Theology impacts daily life, and this is clearly seen in the instruction of Proverbs. Everyday life issues are addressed, including parental relations (Prov. 10:1; 15:20; 19:26; 23:25), marriage (5:18; 12:4; 18:22; 19:13–14; 31:10), money (3:9; 10:4; 11:1; 15:16; 16:11), and the power and danger of words (4:5; 7:5; 10:19; 16:24; 17:27). These are life issues that affect people of every age and place. Proverbs provides a picture of both the blessed life grounded in the fear of the Lord and the danger-filled and foolish life of those who despise the Lord's wisdom and instruction (1:7).

God's Wisdom Is Individual and Global

Individual wisdom. For every person, in every place, in every time, the message of Proverbs rings true: "The fear of the LORD is the beginning of wisdom" (Prov. 9:10). Wisdom from above is not mere advice or pithy sayings. Rather, the worthiest and most blessed advice flows from God, when he has his proper central place in the heart and worship of each individual created by his hand and in his image.

Global wisdom. The message of Proverbs is also global. This is true, first, because only God's wisdom comprehensively instructs and skillfully dissects with perfect insight the hearts of mankind from every place and for every time. God's wisdom is global, second, in that God's global people are called to global engagement and a global mission. The Lord is not a tribal god. The teaching of Proverbs is not tribal lore. God's wisdom is eternal and global. And God's people are called to be instruments, through word and deed, of teaching his wisdom to the world. Those who are wise in God represent God to the world. For example, the wise exhibit generosity to the poor and the needy (Prov. 14:21, 31). The wise in God speak enduring and reliable wisdom to a world desperately looking for life-giving counsel. The wise in God feed even their own enemies (25:21).

Taking God’s Saving Wisdom to the World

In the book of Proverbs the Lord has equipped his people to fulfill his global and eternal purposes. God’s purpose is to reveal himself to and then through a people who will bring eternal blessing to the world, and that purpose is still unfolding around the world today (Matt. 28:18–20). In his kindness God has made known both the path of the wicked (Prov. 4:14) and the path of righteousness (12:28). The one leads to destruction and the other to life (11:19).

When love and grace is observed by the world in the lives of God’s people and supremely in the cross of Christ, it is indeed “folly” to them (1 Cor. 1:18, 21). But “the foolishness of God is wiser than men, and the weakness of God is stronger than men” (1 Cor. 1:25). The wise in God share the good news of the wisdom of God in the gospel of Christ with nations both near and far. Such sharing, when it lands on receptive ears, is “like cold water to a thirsty soul” (Prov. 25:25).In grace God is opening blind eyes through the gospel to his glorious wisdom. In grace he has shown us and empowered us toward a life of God-honoring, upright living. In grace he will use us as his global ambassadors till the day we join in the angelic choir proclaiming, “Amen! Blessing and glory *and wisdom* and thanksgiving and honor and power and might be to our God forever and ever! Amen” (Rev. 7:12).

The Beginning of Knowledge

PROVERBS **1** [†] [a]The proverbs of Solomon, son of David, king of Israel:

2[†] To know wisdom and instruction,
to understand words of insight,
3 to receive instruction in wise dealing,
in [b]righteousness, justice, and equity;
4 to give prudence to [c]the simple,
knowledge and [d]discretion to the youth—
5 Let the wise hear and [e]increase in learning,
and the one who understands obtain guidance,
6 to understand a proverb and a saying,
[f]the words of the wise and their [g]riddles.

7[†] [h]The fear of the LORD is the beginning of knowledge;
fools despise wisdom and instruction.

The Enticement of Sinners

8[†] [i]Hear, my son, your father's instruction,
and forsake not your mother's teaching,
9 for they are [j]a graceful garland for your head
and [k]pendants for your neck.
10 My son, if sinners [l]entice you,
do not consent.
11 If they say, "Come with us, [m]let us lie in wait for blood;
[n]let us ambush the innocent without reason;
12 like Sheol let us [o]swallow them alive,
and whole, like [p]those who go down to the pit;
13 we shall find all precious goods,
we shall fill our houses with plunder;
14 throw in your lot among us;
we will all have one purse"—
15 my son, [q]do not walk in the way with them;

[r] hold back your foot from their paths,
16 for [s] their feet run to evil,
and they make haste to shed blood.
17[†] [t] For in vain is a net spread
in the sight of any bird,
18 but these men [u] lie in wait for their own blood;
they [u] set an ambush for their own lives.
19 [v] Such are the ways of everyone who is [w] greedy for unjust gain;
[x] it takes away the life of its possessors.

The Call of Wisdom

20[†] [y] Wisdom cries aloud in the street,
in the markets she raises her voice;
21 at the head of the noisy streets she cries out;
at [z] the entrance of the city gates she speaks:
22 “How long, O [a] simple ones, will you love being simple?
How long will [b] scoffers delight in their scoffing
and fools [c] hate knowledge?
23 If you turn at my reproof, [1]
behold, I will [d] pour out my spirit to you;
I will make my words known to you.
24 [e] Because I have called and [f] you refused to listen,
have [g] stretched out my hand and no one has heeded,
25 because you have [h] ignored all my counsel
and [i] would have none of my reproof,
26 I also [j] will laugh at your calamity;
I will mock when [k] terror strikes you,
27 when terror strikes you like [l] a storm
and your calamity comes like a whirlwind,
when distress and anguish come upon you.
28 [m] Then they will call upon me, but I will not answer;
they will seek me diligently but will not find me.
29 Because they [c] hated knowledge
and [n] did not choose the fear of the Lord,

30 [h] would have none of my counsel
and [i] despised all my reproof,
31[†] therefore they shall eat [o] the fruit of their way,
and have [p] their fill of their own devices.
32 For the simple are killed by [q] their turning away,
and [r] the complacency of fools destroys them;
33 but [s] whoever listens to me will dwell secure
and will be [t] at ease, without dread of disaster.”

The Value of Wisdom

PROVERBS 2 [†] [u] My son, [v] if you receive my words
and treasure up my commandments with you,
2 making your ear attentive to wisdom
and inclining your heart to understanding;
3 yes, if you call out for insight
and raise your voice [w] for understanding,
4 if you seek it like [x] silver
and search for it as for [y] hidden treasures,
5[†] then [z] you will understand the fear of the LORD
and find the knowledge of God.
6 For [a] the LORD gives wisdom;
from his mouth come knowledge and understanding;
7 he stores up sound wisdom for the upright;
he is [b] a shield to those who [c] walk in integrity,
8 guarding the paths of justice
and [d] watching over the way of his [e] saints.
9[†] [f] Then you will understand [g] righteousness and justice
and equity, every good path;
10 for wisdom will come into your heart,
and knowledge will be pleasant to your soul;
11 [h] discretion will [i] watch over you,
understanding will guard you,
12 delivering you from the way of evil,
from men of perverted speech,

13 who forsake the paths of uprightness
to [j] walk in the ways of darkness,
14 who [k] rejoice in doing evil
and [l] delight in the perverseness of evil,
15 men whose [m] paths are crooked,
[n] and who are [o] devious in their ways.

16[†] So [p] you will be delivered from the forbidden [1] woman,
from [q] the adulteress [2] with [r] her smooth words,
17 who forsakes [s] the companion of her youth
and forgets [t] the covenant of her God;
18 [u] for her house sinks down to death,
and her paths to the departed; [3]
19 none who go to her come back,
nor do they regain the paths of life.

20 So you will walk in the way of the good
and keep to the paths of the righteous.
21[†] For the upright [v] will inhabit the land,
and those with integrity will remain in it,
22 but the wicked will be [w] cut off from the land,
and the treacherous will be [x] rooted out of it.

Trust in the Lord with All Your Heart

PROVERBS **3** [y] My son, do not forget my teaching,
[z] but let your heart keep my commandments,
2 for [a] length of days and years of life
and [b] peace they will add to you.

3[†] Let not [c] steadfast love and [d] faithfulness forsake you;
[e] bind them around your neck;
[f] write them on the tablet of your heart.
4 So you will [g] find favor and [h] good success [1]
in the sight of God and man.

5[†] [i] Trust in the LORD with all your heart,
and [j] do not lean on your own understanding.
6[†] In all your ways [k] acknowledge him,
and he [l] will make straight your paths.
7 [m] Be not wise in your own eyes;
[n] fear the LORD, and turn away from evil.
8 It will be [o] healing to your flesh [2]
and [p] refreshment [3] to your bones.

9 Honor the LORD with your wealth
and with [q] the firstfruits of all your produce;
10[†] then your [r] barns will be filled with plenty,
and your vats will be bursting with wine.

11[†] [s] My son, do not despise the LORD’s discipline
or be weary of his reproof,
12 for the LORD reproves him whom he loves,
as [t] a father the son in whom he delights.

Blessed Is the One Who Finds Wisdom

13 [u] Blessed is the one who finds wisdom,
and the one who gets understanding,
14 [v] for the gain from her is better than gain from silver
and her profit better than [w] gold.
15 She is more precious than [x] jewels,
and [y] nothing you desire can compare with her.
16 [z] Long life is in her right hand;
in her left hand are [a] riches and honor.
17[†] Her [b] ways are ways of pleasantness,
and all her paths are peace.
18[†] She is [c] a tree of life to those who [d] lay hold of her;
those who hold her fast are called blessed.

19[†] [e] The LORD by wisdom founded the earth;

by understanding [e] he established the heavens;
20 by his knowledge [f] the deeps broke open,
and [g] the clouds drop down the dew.

21 My son, [h] do not lose sight of these—
keep sound wisdom and discretion,
22 and they will be [i] life for your soul
and [j] adornment for your neck.
23 [k] Then you will walk on your way securely,
[l] and your foot will not stumble.
24 [m] If you lie down, you will not be afraid;
when you lie down, [n] your sleep will be sweet.
25 [o] Do not be afraid of sudden terror
or of [p] the ruin [4] of the wicked, when it comes,
26 for the Lord will be your confidence
and will [q] keep your foot from being caught.
27 [r] Do not withhold good from those to whom it is due, [5]
when it is in your power to do it.

28 [s] Do not say to your neighbor, "Go, and come again,
tomorrow I will give it"—when you have it with you.
29 [t] Do not plan evil against your neighbor,
who [u] dwells trustingly beside you.
30 [v] Do not contend with a man for no reason,
when he has done you no harm.
31 [w] Do not envy [x] a man of violence
and do not choose any of his ways,
32 for [y] the devious person is an abomination to the Lord,
but the upright are [z] in his confidence.
33 [a] The Lord's curse is on the house of the wicked,
but he [b] blesses the dwelling of the righteous.
34 Toward the [c] scorners he [d] is scornful,
[e] but to the humble he gives favor. [6]
35 The wise will inherit honor,

but fools get [7] disgrace.

A Father's Wise Instruction

PROVERBS **4** [f]Hear, O sons, a father's instruction,
and be attentive, that you may [g]gain [1] insight,
2 for I give you good [h]precepts;
do not forsake my teaching.
3[†] When I was a son with my father,
[i]tender, [j]the only one in the sight of my mother,
4 he [k]taught me and said to me,
[l]"Let your heart hold fast my words;
[m]keep my commandments, and live.
5 [n]Get wisdom; get [g]insight;
do not forget, and do not turn away from the words of my mouth.
6 Do not forsake her, and she will keep you;
[o]love her, and she will guard you.
7[†] [p]The beginning of wisdom is this: Get wisdom,
and whatever you get, get [g]insight.
8 Prize her highly, and she will exalt you;
she will [q]honor you [r]if you embrace her.
9 She will place on your head [s]a graceful garland;
she will bestow on you a beautiful crown."

10[†] [f]Hear, [t]my son, and accept my words,
that [u]the years of your life may be many.
11 I have [v]taught you the way of wisdom;
I have led you in the paths of uprightness.
12 When you walk, [w]your step will not be hampered,
and [x]if you run, you will not stumble.
13 [y]Keep hold of instruction; do not let go;
guard her, for she is your [z]life.
14[†] [a]Do not enter the path of the wicked,
and do not walk in the way of the evil.

15 Avoid it; do not go on it;
turn away from it and pass on.
16 For they [b] cannot sleep unless they have done wrong;
they are robbed of sleep unless they have made someone stumble.
17 For they eat the bread of wickedness
[c] and drink the wine of violence.
18[†] But [d] the path of the righteous is like [e] the light of dawn,
which shines [f] brighter and brighter until [g] full day.
19 [h] The way of the wicked is like deep [i] darkness;
they do not know over what they [j] stumble.

20[†] [k] My son, be attentive to my words;
incline your ear to my sayings.
21 [l] Let them not escape from your sight;
[m] keep them within your heart.
22 For they are [n] life to those who find them,
and healing to all their [2] flesh.
23 Keep your heart with all vigilance,
for [o] from it flow [p] the springs of life.
24[†] Put away from you [q] crooked speech,
and put [r] devious talk far from you.
25[†] [s] Let your eyes look directly forward,
and your gaze be straight before you.
26 [t] Ponder [3] the path of your feet;
[u] then all your ways will be sure.
27 [v] Do not swerve to the right or to the left;
turn your foot away from evil.

Warning Against Adultery

PROVERBS 5 [w] My son, be attentive to my wisdom;
[x] incline your ear to my understanding,
2[†] that you may keep [y] discretion,
and your lips may [z] guard knowledge.

3 For the lips of [a] a forbidden [1] woman drip honey,
and her speech [2] is [b] smoother than oil,
4 but in the end she is [c] bitter as [d] wormwood,
[e] sharp as [f] a two-edged sword.
5 Her feet [g] go down to death;
her steps follow the path to [3] Sheol;
6 she [h] does not ponder the path of life;
her ways wander, and she does not know it.

7[†] And [i] now, O sons, listen to me,
and do not depart from the words of my mouth.
8 Keep your way far from her,
and do not go near the door of her house,
9[†] lest you give your honor to others
and your years to the merciless,
10 lest strangers take their fill of your strength,
and your [j] labors go to the house of a foreigner,
11 and at the end of your life you [k] groan,
when your flesh and body are consumed,
12 and you say, [l] "How I hated discipline,
and my heart [m] despised reproof!
13 I did not listen to the voice of my teachers
or incline my ear to my instructors.
14 [n] I am at the brink of utter ruin
in the assembled congregation."

15[†] Drink [o] water from your own cistern,
flowing water from your own well.
16 Should your [p] springs be scattered abroad,
streams of water [q] in the streets?
17 [r] Let them be for yourself alone,
and not for strangers with you.
18[†] Let your [o] fountain be blessed,
and [s] rejoice in [t] the wife of your youth,
19 a lovely [u] deer, a graceful doe.

Let her breasts [v] fill you at all times with delight;
be intoxicated [4] always in her love.
20 Why should you be intoxicated, my son, with [w] a forbidden woman
and embrace the bosom of [w] an adulteress? [5]
21[†] For [x] a man's ways are [y] before the eyes of the LORD,
and he [z] ponders [6] all his paths.
22 The [a] iniquities of the wicked [b] ensnare him,
and he is held fast in the cords of his sin.
23 [c] He dies for lack of discipline,
and because of his great folly he is [d] led astray.

Practical Warnings

PROVERBS 6 [†] My son, if you have put up [e] security for your neighbor,
have [e] given your pledge for a stranger,
2 if you are [f] snared in the words of your mouth,
caught in the words of your mouth,
3[†] then do this, my son, and save yourself,
for you have come into the hand of your neighbor:
go, hasten, [1] and [g] plead urgently with your neighbor.
4 [h] Give your eyes no sleep
and your eyelids no slumber;
5 save yourself like a gazelle from the hand of the hunter, [2]
[i] like a bird from the hand of the fowler.

6 [j] Go to [k] the ant, O [l] sluggard;
consider her ways, and [m] be wise.
7[†] [n] Without having any chief,
[o] officer, or ruler,
8 she prepares her bread [p] in summer
and [q] gathers her food in harvest.
9 [r] How long will you lie there, [l] O sluggard?
When will you arise from your sleep?
10[†] [s] A little sleep, a little slumber,

[t] a little [s] folding of the hands to rest,
11[†] [u] and poverty will come upon you like a robber,
and want like an armed man.

12[†] [v] A worthless person, a wicked man,
goes about with [w] crooked speech,
13 [x] winks with his eyes, signals [3] with his feet,
points with his finger,
14 with [y] perverted heart [z] devises evil,
continually [a] sowing discord;
15 therefore calamity will come upon him suddenly;
[b] in a moment he will be broken [c] beyond healing.

16[†] There are [d] six things that the LORD hates,
[d] seven that are an abomination to him:
17 [e] haughty eyes, [f] a lying tongue,
and [g] hands that shed innocent blood,
18 [h] a heart that devises wicked plans,
[i] feet that make haste to run to evil,
19 [j] a false witness who [k] breathes out lies,
and one who [a] sows discord among brothers.

Warnings Against Adultery

20[†] [l] My son, keep your father's commandment,
[l] and forsake not your mother's teaching.
21 [m] Bind them on your heart always;
[n] tie them around your neck.
22 [o] When you walk, they [4] will lead you;
[o] when you lie down, they will [p] watch over you;
and when you awake, they will talk with you.
23 For the commandment is [q] a lamp and the teaching a light,
and the [r] reproofs of discipline are the way of life,
24 to preserve you from the evil woman, [5]
from the smooth tongue of [s] the adulteress. [6]

25 [t] Do not desire her beauty in your heart,
and do not let her capture you with her [u] eyelashes;
26[†] for [v] the price of a prostitute is only [w] a loaf of bread, [7]
but a married woman [8] [x] hunts down a precious life.
27[†] Can a man carry [y] fire next to his [z] chest
and his clothes not be burned?
28 Or can one [a] walk on hot coals
and his feet not be scorched?
29 So is he who goes in to his neighbor's wife;
none who touches her [b] will go unpunished.
30 People do not despise a thief if he steals
to [c] satisfy his appetite when he is hungry,
31 but [d] if he is caught, he will pay [e] sevenfold;
he will give all the goods of his house.
32 He who commits adultery lacks sense;
he who does it destroys himself.
33 He will get wounds and dishonor,
and his disgrace will not be wiped away.
34 For [f] jealousy makes a man furious,
and he will not spare when [g] he takes revenge.
35[†] He will accept no compensation;
he will refuse though you multiply gifts.

Warning Against the Adulteress

PROVERBS **7** [h] My son, keep my words
and [h] treasure up my commandments with you;
2 [i] keep my commandments and live;
keep my teaching as [j] the apple of your eye;
3 [k] bind them on your fingers;
[k] write them on the tablet of your heart.
4 [†] Say to wisdom, “You are my sister,”
and call insight your intimate friend,
5 to keep you from [l] the forbidden [1] woman,
from [l] the adulteress [2] with her smooth words.

6 [†] For at [m] the window of my house
I have looked out through my lattice,
7 and I have seen among [n] the simple,
I have perceived among the youths,
a young man [o] lacking sense,
8 passing along the street [p] near her corner,
taking the road to her house
9 in [q] the twilight, in the evening,
at [r] the time of night and darkness.

10 And behold, the woman meets him,
[s] dressed as a prostitute, wily of heart. [3]
11 [†] She is [t] loud and [u] wayward;
[v] her feet do not stay at home;
12 now in the street, now in the market,
and [w] at every corner she [x] lies in wait.
13 [†] She seizes him and kisses him,
and with [y] bold face she says to him,
14 “I had to [z] offer sacrifices, [4]
and today I have [a] paid my vows;
15 so now I have come out to meet you,

to seek you eagerly, and I have found you.
[16] I have spread my couch with [b] coverings,
colored linens from [c] Egyptian linen;
[17] I have perfumed my bed with [d] myrrh,
aloes, and [e] cinnamon.
[18] Come, let us take our fill of love till morning;
let us delight ourselves with love.
[19] For [f] my husband is not at home;
he has gone on a long journey;
[20] he took a bag of money with him;
at full moon he will come home."

[21] With much seductive speech she persuades him;
with [g] her smooth talk she compels him.
[22] All at once he follows her,
as an ox goes to the slaughter,
or as a stag is caught fast [5]
[23] till an arrow pierces its liver;
as [h] a bird rushes into a snare;
he does not know that it will cost him his life.

[24][†] And [i] now, O sons, listen to me,
and be attentive to the words of my mouth.
[25] Let not your heart turn aside to her ways;
do not stray into her paths,
[26][†] for many a victim has she laid low,
and all her slain are [j] a mighty throng.
[27] Her house is [k] the way to Sheol,
going down to the chambers of death.

The Blessings of Wisdom

PROVERBS **8** Does not [l] wisdom call?
Does not [m] understanding raise her voice?
[2] On [n] the heights beside the way,

at the crossroads she takes her stand;
[3] beside [o]the gates in front of [p]the town,
at the entrance of the portals she cries aloud:
[4] “To you, O [q]men, I call,
and my cry is to [q]the children of man.
[5][†] O [r]simple ones, learn [s]prudence;
O [t]fools, learn sense.
[6][†] Hear, for I will speak [u]noble things,
and from my lips will come [v]what is right,
[7] for my [w]mouth will utter truth;
wickedness is an abomination to my lips.
[8] All the words of my mouth are righteous;
there is nothing [x]twisted or crooked in them.
[9] They are all [y]straight to him who understands,
and right to those who find knowledge.
[10] [z]Take my instruction instead of silver,
and knowledge rather than choice gold,
[11] [a]for wisdom is better than jewels,
and [b]all that you may desire cannot compare with her.

[12] “I, wisdom, dwell with prudence,
and I find knowledge and [c]discretion.
[13][†] [d]The fear of the Lord is [e]hatred of evil.
[f]Pride and arrogance and the way of evil
and [g]perverted speech I hate.
[14][†] I have [h]counsel and [i]sound wisdom;
I have insight; [j]I have strength.
[15] By me [k]kings reign,
and rulers decree what is just;
[16] by me princes rule,
and nobles, all who govern justly. [1]
[17] [l]I love those who love me,
and [m]those who seek me diligently find me.
[18][†] [n]Riches and honor are with me,

[o] enduring wealth and [o] righteousness.
19 My fruit is [p] better than [q] gold, even fine gold,
and my yield than [r] choice silver.
20 I walk in the way of righteousness,
in the paths of justice,
21 granting an inheritance to those who love me,
and filling their treasuries.

22[†] [s] "The LORD [t] possessed [2] me at the beginning of his work, [3]
the first of his acts [u] of old.
23 Ages ago I was [v] set up,
at the first, [w] before the beginning of the earth.
24 When there were no [x] depths I was [y] brought forth,
when there were no springs abounding with water.
25 Before the mountains [z] had been shaped,
[a] before the hills, I was brought forth,
26 before he had made the earth with its fields,
or the first of the dust of the world.
27 When he [b] established the heavens, I was there;
when he drew [c] a circle on the face of the deep,
28 when he [d] made firm the skies above,
when he established [4] the fountains of the deep,
29 when he [e] assigned to the sea its [f] limit,
so that the waters might not transgress his command,
when he marked out [g] the foundations of the earth,
30 then [h] I was beside him, like a master workman,
and I was daily his [5] [i] delight,
rejoicing before him always,
31 [j] rejoicing in his [k] inhabited world
and delighting in the children of man.

32[†] "And now, [l] O sons, listen to me:
[m] blessed are those who keep my ways.
33 [n] Hear instruction and be wise,

and do not neglect it.
34 [o] Blessed is the one who listens to me,
watching daily at my gates,
waiting beside my doors.
35 For [p] whoever finds me [q] finds life
and [r] obtains favor from the LORD,
36 but he who fails to find me [s] injures himself;
all who [t] hate me [u] love death."

The Way of Wisdom

PROVERBS **9** [†] [v] Wisdom has built her house;
she has hewn her [w] seven [x] pillars.
2 She has [y] slaughtered her beasts; she has [z] mixed her wine;
she has also [a] set her table.
3 She has [b] sent out her young women to [c] call
from [d] the highest places in the town,
4 [†] [e] "Whoever is simple, let him turn in here!"
[f] To him who lacks sense she says,
5 "Come, [g] eat of my bread
and [h] drink of [z] the wine I have mixed.
6 Leave [i] your simple ways, [1] and [j] live,
[k] and walk in the way of insight."

7 [†] Whoever corrects a scoffer gets himself abuse,
and he who reproves a wicked man incurs injury.
8 [l] Do not reprove a scoffer, or he will hate you;
[m] reprove a wise man, and he will love you.
9 Give instruction [2] to a wise man, and he will be [n] still wiser;
teach a righteous man, and he will [o] increase in learning.
10 [†] [p] The fear of the LORD is the beginning of wisdom,
and [q] the knowledge of the Holy One is insight.
11 For by me [r] your days will be multiplied,
and years will be added to your life.

12[†] [s] If you are wise, you are wise for yourself;
if you scoff, you alone will bear it.

The Way of Folly

13 [t] The woman Folly is [u] loud;
she is seductive [3] and [v] knows nothing.
14 She sits at the door of her house;
she takes a seat on [w] the highest places of the town,
15 calling to those who pass by,
who are [x] going straight on their way,
16 [y] “Whoever is simple, let him turn in here!”
And to him who lacks sense she says,
17 [z] “Stolen water is sweet,
and [a] bread eaten in secret is pleasant.”
18[†] But he does not know [b] that the dead [4] are there,
that her guests are in the depths of Sheol.

The Proverbs of Solomon

PROVERBS **10** [†] [c] The proverbs of Solomon.

[d] A wise son makes a glad father,
[e] but a foolish son is a sorrow to his mother.
2 [f] Treasures gained by wickedness do not profit,
[g] but righteousness delivers from death.
3 [h] The LORD does not let the righteous go hungry,
[i] but he thwarts the craving of the wicked.
4[†] A slack hand [j] causes poverty,
[k] but the hand of the diligent makes rich.
5 He who [l] gathers in summer is a prudent son,
but he who sleeps in harvest is [m] a son who brings shame.
6[†] Blessings are on the head of the righteous,
but [n] the mouth of the wicked conceals violence.
7 [o] The memory of the righteous is a blessing,

but [p] the name of the wicked will rot.
8 [q] The wise of heart will receive commandments,
but a babbling fool will come to ruin.
9 [r] Whoever walks in integrity walks securely,
but he who makes his ways crooked [s] will be found out.
10 Whoever [t] winks the eye causes trouble,
and a babbling fool will come to ruin.
11 [u] The mouth of the righteous is [v] a fountain of life,
but the mouth of the wicked [n] conceals violence.
12[†] Hatred stirs up strife,
but [w] love covers all offenses.
13 On the lips of him who has understanding, wisdom is found,
but [x] a rod is for the back of him who [y] lacks sense.
14 The wise [z] lay up knowledge,
but [a] the mouth of a fool brings ruin near.
15[†] [b] A rich man’s wealth is his strong city;
the poverty of the poor is their ruin.
16 The wage of the righteous leads [c] to life,
the gain of the wicked to sin.
17 Whoever heeds instruction is on [d] the path to life,
but he who rejects reproof leads others astray.
18 The one who conceals hatred has lying lips,
and whoever utters slander is a fool.
19 [e] When words are many, transgression is not lacking,
[f] but whoever restrains his lips is prudent.
20 The tongue of the righteous is [g] choice silver;
the heart of the wicked is of little worth.
21 The lips of the righteous feed many,
but fools die for [h] lack of sense.
22[†] [i] The blessing of the LORD makes rich,
and he adds no sorrow with it. [1]
23 Doing wrong is [j] like a joke to a fool,
but [k] wisdom is pleasure to a man of understanding.
24 [l] What the wicked dreads [m] will come upon him,

but [n] the desire of the righteous will be granted.
25 When [o] the tempest passes, the wicked is no more,
but [p] the righteous is established forever.
26 Like vinegar to the teeth and smoke to the eyes,
so is the sluggard to those who send him.
27[†] [q] The fear of the LORD prolongs life,
[r] but the years of the wicked will be short.
28 [s] The hope of the righteous brings joy,
[t] but the expectation of the wicked will perish.
29 [u] The way of the LORD is a stronghold to the blameless,
but destruction to evildoers.
30[†] [v] The righteous will never be removed,
but [w] the wicked will not dwell in the land.
31[†] [x] The mouth of the righteous brings forth wisdom,
but the perverse tongue will be cut off.
32 The lips of the righteous [y] know what is acceptable,
but the mouth of the wicked, [z] what is perverse.
PROVERBS 11 [†] [a] A false balance is an abomination to the LORD,
[b] but a just weight is his delight.
2 [c] When pride comes, then comes disgrace,
but with [d] the humble is wisdom.
3 [e] The integrity of the upright guides them,
[f] but the crookedness of the treacherous destroys them.
4 [g] Riches do not profit in the day of wrath,
[h] but righteousness delivers from death.
5[†] The righteousness of the blameless [i] keeps his way straight,
but the wicked falls by his own wickedness.
6 [h] The righteousness of the upright delivers them,
but the treacherous [j] are taken captive by their lust.
7[†] When the wicked dies, his [k] hope will perish,
and [l] the expectation of wealth [1] perishes too.
8 [m] The righteous is delivered from trouble,
and the wicked walks into it instead.
9[†] With his mouth the godless man would destroy his neighbor,

but by knowledge the righteous are delivered.
10 [n] When it goes well with the righteous, the city rejoices,
and when the wicked perish there are shouts of gladness.
11 By the blessing of the upright a city is exalted,
but [o] by the mouth of the wicked [p] it is overthrown.
12[†] Whoever [q] belittles his neighbor lacks sense,
but a man of understanding remains silent.
13 Whoever [r] goes about slandering reveals secrets,
but he who is trustworthy in spirit keeps a thing covered.
14 Where there is [s] no guidance, a people falls,
[s] but in an abundance of counselors there is safety.
15[†] [t] Whoever puts up security for a stranger will surely suffer harm,
but he who hates striking hands in pledge is secure.
16[†] [u] A gracious woman gets honor,
and [v] violent men get riches.
17 [w] A man who is kind benefits himself,
but a cruel man hurts himself.
18 The wicked earns deceptive wages,
but one who [x] sows righteousness gets a sure reward.
19 Whoever is steadfast in righteousness [y] will live,
but [z] he who pursues evil will die.
20 Those of [a] crooked heart are [b] an abomination to the LORD,
but those of [c] blameless ways are [d] his delight.
21 [e] Be assured, [f] an evil person will not go unpunished,
but [g] the offspring of the righteous will be delivered.
22 Like [h] a gold ring in a pig's snout
is a beautiful woman without discretion.
23[†] The desire of the righteous ends only in good;
[i] the expectation of the wicked in wrath.
24[†] [j] One gives [k] freely, yet grows all the richer;
another withholds what he should give, and only suffers want.
25 [l] Whoever brings blessing [m] will be enriched,
and [n] one who waters will himself be watered.
26 [o] The people curse him who holds back grain,

but [p] a blessing is on the head of him who [q] sells it.
[27] Whoever diligently seeks good seeks favor, [2]
but evil comes to [r] him who searches for it.
[28] Whoever [s] trusts in his riches will fall,
but the righteous will [t] flourish like a green leaf.
[29] Whoever [u] troubles his own household will [v] inherit the wind,
and the fool will be servant to the wise of heart.
[30][†] The fruit of the righteous is [w] a tree of life,
and whoever [x] captures souls is wise.
[31] If [y] the righteous is repaid on earth,
how much more the wicked and the sinner!

PROVERBS **12** [†] Whoever loves discipline loves knowledge,
but he who [z] hates reproof is [a] stupid.
[2] A good man [b] obtains favor from the LORD,
but a man of evil devices he condemns.
[3] No one is established by wickedness,
but the root of [c] the righteous will never be moved.
[4][†] [d] An excellent wife is [e] the crown of her husband,
but she who [f] brings shame is like [g] rottenness in his bones.
[5][†] [h] The thoughts of the righteous are just;
the counsels of the wicked are deceitful.
[6] The words of the wicked [i] lie in wait for blood,
but [j] the mouth of the upright delivers them.
[7] [k] The wicked are [l] overthrown and are no more,
[m] but the house of the righteous will stand.
[8] A man is commended according to his good sense,
but one of twisted mind is [n] despised.
[9][†] Better to be lowly and have a servant
than to play the great man and lack bread.
[10] [o] Whoever is righteous has regard for the life of his beast,
but the mercy of the wicked is cruel.
[11] [p] Whoever works his land [q] will have plenty of bread,
[r] but he who follows [s] worthless pursuits lacks sense.
[12][†] Whoever is wicked covets [t] the spoil of evildoers,

but the root of the righteous bears fruit.
13 An evil man is ensnared [u] by the transgression of his lips,
[v] but the righteous escapes from trouble.
14 From the fruit of his mouth [w] a man is satisfied with good,
[x] and the work of a man's hand comes back to him.
15[†] [y] The way of a fool is right in his own eyes,
but a wise man listens to advice.
16[†] [z] The vexation of a fool is known at once,
but the prudent ignores an insult.
17 [a] Whoever speaks [1] the truth gives honest evidence,
but [b] a false witness utters deceit.
18[†] [c] There is one whose rash words are like sword thrusts,
but the tongue of the wise brings [d] healing.
19 Truthful lips endure forever,
but [e] a lying tongue is but for a moment.
20 Deceit is in the heart of [f] those who devise evil,
but those who plan peace have joy.
21 [g] No ill befalls the righteous,
but the wicked are filled with trouble.
22 [h] Lying lips are [i] an abomination to the LORD,
[j] but those who act faithfully are his delight.
23 [k] A prudent man conceals knowledge,
[k] but the heart of fools proclaims folly.
24 [l] The hand of the diligent will rule,
while the slothful will be [m] put to forced labor.
25 [n] Anxiety in a man's heart weighs him down,
but a good word makes him glad.
26 One who is righteous is a guide to his neighbor, [2]
but the way of the wicked leads them astray.
27 [o] Whoever is slothful will not roast his game,
but the diligent man will get precious wealth. [3]
28 [p] In the path of righteousness is life,
and in its pathway there is no death.

PROVERBS 13 [†] A wise son hears his father’s instruction,
but [q] a scoffer does not listen to rebuke.
2 From the fruit of his mouth a man [r] eats what is good,
but the desire of the treacherous [s] is for violence.
3 [t] Whoever guards his mouth preserves his life;
[u] he who opens wide his lips [v] comes to ruin.
4 [w] The soul of the sluggard craves and gets nothing,
while the soul of the diligent [x] is richly supplied.
5 The righteous hates falsehood,
but the wicked brings shame [1] and disgrace.
6 [y] Righteousness guards him whose [z] way is blameless,
but sin overthrows the wicked.
7 [a] One pretends to be rich, yet has nothing;
[b] another pretends to be poor, yet has great wealth.
8 The ransom of a man’s life is his wealth,
but a poor man [c] hears no threat.
9[†] [d] The light of the righteous rejoices,
but [e] the lamp of the wicked will be put out.
10 [f] By insolence comes nothing but strife,
but with those who take advice is wisdom.
11[†] [g] Wealth gained hastily [2] will dwindle,
but whoever gathers little by little will increase it.
12 Hope deferred makes the heart sick,
[h] but a desire fulfilled is [i] a tree of life.
13 Whoever [j] despises [k] the word brings destruction on himself,
but he who reveres the commandment will be [l] rewarded.
14 The teaching of the wise is [m] a fountain of life,
that one may [n] turn away from the snares of death.
15 [o] Good sense wins [p] favor,
but the way of the treacherous is their ruin. [3]
16 [q] In everything the prudent acts with knowledge,
[r] but a fool flaunts his folly.
17 A wicked messenger falls into trouble,

but [s] a faithful envoy brings healing.
18 Poverty and disgrace come to him who [t] ignores instruction,
[u] but whoever [v] heeds reproof is honored.
19 [w] A desire fulfilled is sweet to the soul,
but to turn away from evil is an abomination to fools.
20 Whoever walks with the wise becomes wise,
but the companion of fools will suffer harm.
21 [x] Disaster [4] pursues sinners,
[y] but the righteous are rewarded with good.
22[†] [z] A good man leaves an inheritance to his children’s children,
but [a] the sinner’s wealth is laid up for the righteous.
23[†] The fallow ground of the poor would yield much food,
but it is swept away through [b] injustice.
24[†] [c] Whoever spares the rod hates his son,
but he who loves him is diligent to discipline him. [5]
25 [d] The righteous has enough to satisfy his appetite,
but the belly of the wicked suffers want.
PROVERBS **14** [†] [e] The wisest of women [f] builds her house,
but folly with her own hands [g] tears it down.
2 Whoever [h] walks in uprightness fears the LORD,
but he who is [i] devious in his ways despises him.
3 By the mouth of a fool comes [j] a rod for his back, [1]
[k] but the lips of the wise will preserve them.
4[†] Where there are no oxen, the manger is clean,
but abundant crops come by the strength of the ox.
5[†] [l] A faithful witness does not lie,
but [m] a false witness breathes out lies.
6 [n] A scoffer seeks wisdom [o] in vain,
but [p] knowledge is easy for a man of understanding.
7 Leave the presence of a fool,
for there you do not meet words of knowledge.
8[†] The wisdom of the prudent is to discern his way,
but the folly of fools is deceiving.
9[†] [q] Fools mock at the guilt offering,

but the upright enjoy acceptance. [2]
10 The heart knows its own [r]bitterness,
and no stranger shares its joy.
11 [s]The house of the wicked will be destroyed,
but the tent of the upright will flourish.
12 [t]There is a way that seems right to a man,
but [u]its end is the way to death. [3]
13 Even in laughter the heart may ache,
and [v]the end of joy may be [w]grief.
14 The backslider in heart will be [x]filled with the fruit of his ways,
and [y]a good man will be filled with the fruit of his ways.
15 [z]The simple believes everything,
but the prudent gives thought to his steps.
16 [a]One who is wise is cautious [4] and [b]turns away from evil,
but a fool is reckless and careless.
17 A man of [c]quick temper acts foolishly,
and a man of evil devices is hated.
18 The simple inherit folly,
but the prudent are crowned with knowledge.
19 [d]The evil bow down before the good,
the wicked at the gates of the righteous.
20[†] [e]The poor is disliked even by his neighbor,
[f]but the rich has many friends.
21[†] Whoever [g]despises his neighbor is a sinner,
but [h]blessed is he who is generous to the poor.
22 Do they not go astray who [i]devise evil?
Those who devise good meet [5] [j]steadfast love and faithfulness.
23 In all toil there is profit,
but mere talk [k]tends only to poverty.
24[†] The crown of the wise is their wealth,
but the folly of fools brings folly.
25 A truthful witness saves lives,
but one who [l]breathes out lies is deceitful.
26[†] In the fear of the LORD one has [m]strong confidence,

and [n] his children will have [o] a refuge.
27[†] The fear of the LORD is [p] a fountain of life,
that one may [q] turn away from the snares of death.
28[†] In [r] a multitude of people is the glory of a king,
but without people a prince is ruined.
29 Whoever is [s] slow to anger has great understanding,
but he who has a hasty temper exalts folly.
30 A tranquil [6] heart gives [t] life to the flesh,
but [u] envy [7] makes [v] the bones rot.
31 Whoever oppresses a poor man [w] insults his [x] Maker,
[y] but he who is generous to the needy honors him.
32 [z] The wicked is overthrown through his evildoing,
but [a] the righteous finds refuge in his death.
33 Wisdom [b] rests in the heart of a man of understanding,
but it makes itself known even in the midst of fools. [8]
34[†] Righteousness exalts a nation,
but sin is a reproach to any people.
35 A servant who deals wisely has [c] the king's favor,
but his wrath falls on one who acts shamefully.

PROVERBS **15** [†] [d] A soft answer turns away wrath,
but [e] a harsh word stirs up anger.
2 The tongue of the wise commends knowledge,
but [f] the mouths of fools pour out folly.
3[†] [g] The eyes of the LORD are in every place,
keeping watch on the evil and the good.
4 [h] A gentle [1] tongue is [i] a tree of life,
but [j] perverseness in it breaks the spirit.
5[†] [k] A fool [l] despises his father's instruction,
but [m] whoever heeds reproof is prudent.
6 In the house of the righteous there is much treasure,
but trouble befalls the income of the wicked.
7 [n] The lips of the wise spread knowledge;
[n] not so the hearts of fools. [2]
8[†] [o] The sacrifice of the wicked is an abomination to the LORD,

but [p] the prayer of the upright is acceptable to him.
9 The way of the wicked is an abomination to the LORD,
but he loves him [q] who pursues righteousness.
10 There is [r] severe discipline for him who forsakes the way;
[s] whoever hates reproof will die.
11 Sheol and Abaddon lie open before the LORD;
how much more [t] the hearts of the children of man!
12 [u] A scoffer [v] does not like to be reproved;
he will not go to the wise.
13[†] [w] A glad heart makes a cheerful face,
but by [x] sorrow of heart the spirit is [y] crushed.
14 [z] The heart of him who has understanding seeks knowledge,
but the mouths of fools feed on folly.
15 All the days of the afflicted are evil,
but [a] the cheerful of heart has a continual feast.
16[†] [b] Better is a little with the fear of the LORD
than great treasure and trouble with it.
17 [c] Better is a dinner of herbs where love is
than [d] a fattened ox and hatred with it.
18 [e] A hot-tempered man [f] stirs up strife,
but he who is [g] slow to anger quiets contention.
19[†] The way of [h] a sluggard is like a hedge of [i] thorns,
but the path of the upright is [j] a level highway.
20[†] [k] A wise son makes a glad father,
but a foolish man despises his mother.
21 [l] Folly is a joy to him who lacks sense,
but a man of understanding [m] walks straight ahead.
22 [n] Without counsel plans fail,
but with many advisers they succeed.
23 To make an apt answer is a joy to a man,
and [o] a word in season, how good it is!
24 The path of life leads upward [p] for the prudent,
that he may turn away from Sheol beneath.
25[†] The LORD tears down the house of [q] the proud

but [r] maintains [s] the widow’s boundaries.
26 [t] The thoughts of the wicked are an abomination to the LORD,
but [u] gracious words are pure.
27 Whoever is [v] greedy for unjust gain [w] troubles his own household,
but he who hates [x] bribes will live.
28 The heart of the righteous [y] ponders how to answer,
but [z] the mouth of the wicked pours out evil things.
29 The LORD is [a] far from the wicked,
but he [b] hears the prayer of the righteous.
30 [c] The light of the eyes rejoices the heart,
and [d] good news refreshes [3] the bones.
31 [e] The ear that listens to [f] life-giving reproof
will dwell among the wise.
32 Whoever [g] ignores instruction [h] despises himself,
but he who listens to reproof [i] gains intelligence.
33 [j] The fear of the LORD is instruction in wisdom,
and [k] humility comes before honor.

PROVERBS 16 [†] The plans of the heart belong to man,
but [l] the answer of the tongue is from the LORD.
2 [m] All the ways of a man are pure in his own eyes,
but the LORD [n] weighs the spirit.
3 [o] Commit your work to the LORD,
and your plans will be established.
4 [p] The LORD has made everything for its purpose,
even [q] the wicked for the day of trouble.
5 Everyone who is arrogant in heart is [r] an abomination to the LORD;
[s] be assured, he will not go unpunished.
6 [†] By [t] steadfast love and faithfulness iniquity is atoned for,
and by [u] the fear of the LORD one [v] turns away from evil.
7 When a man’s ways please the LORD,
[w] he makes even his enemies to be at peace with him.
8 [x] Better is a little with righteousness
than great revenues with injustice.

9 [y] The heart of man plans his way,
but [z] the LORD establishes his steps.
10[†] [a] An oracle is on the lips of a king;
his mouth does not sin in judgment.
11 [b] A just balance and scales are the LORD’s;
all the weights in the bag are his work.
12 It is an abomination to kings to do evil,
for [c] the throne is established by righteousness.
13 [d] Righteous lips are the delight of a king,
and he loves him who speaks what is right.
14 [e] A king’s wrath is a messenger of death,
and a wise man will [f] appease it.
15 [g] In the light of a king’s face there is life,
and his [d] favor is like [h] the clouds that bring the spring rain.
16[†] [i] How much better to get wisdom than [j] gold!
To get understanding is to be chosen rather than [k] silver.
17 The highway of the upright [l] turns aside from evil;
whoever guards his way preserves his life.
18 [m] Pride goes before destruction,
and a haughty spirit before a fall.
19 [n] It is better to be of a lowly spirit with the poor
than to [o] divide the spoil with the proud.
20[†] Whoever gives thought to the word [1] [p] will discover good,
and blessed is he [q] who trusts in the LORD.
21 The wise of heart is called discerning,
and sweetness of speech [r] increases persuasiveness.
22 Good sense is [s] a fountain of life to him who has it,
but the instruction of fools is folly.
23 [t] The heart of the wise makes his speech judicious
and adds persuasiveness to his lips.
24 [u] Gracious words are like [v] a honeycomb,
sweetness to the soul and [w] health to the body.
25[†] There is a way that seems right to a man,
but its end is the way to death. [2]

[26] A worker's appetite works for him;
his [x] mouth urges him on.
[27] [y] A worthless man plots evil,
and his speech [3] is like [z] a scorching fire.
[28] [a] A dishonest man spreads strife,
and [b] a whisperer [c] separates close friends.
[29] A man of violence [d] entices his neighbor
and leads him in a way that is not good.
[30] Whoever winks his eyes plans [4] [e] dishonest things;
he who [f] purses his lips brings evil to pass.
[31] [g] Gray hair is [h] a crown of glory;
it [i] is gained in a righteous life.
[32] [j] Whoever is slow to anger is better than the mighty,
and he who rules his spirit than he who takes a city.
[33] [k] The lot is cast into the lap,
but its every decision is [l] from the LORD.
PROVERBS **17** [†] [m] Better is a dry morsel with quiet
than a house full of feasting [1] with strife.
[2] A servant who deals wisely will rule over [n] a son who acts shamefully
and [o] will share the inheritance as one of the brothers.
[3][†] [p] The crucible is for silver, and the furnace is for gold,
[q] and the LORD tests hearts.
[4] An evildoer listens to wicked lips,
and a liar gives ear to a mischievous tongue.
[5] Whoever mocks the poor [r] insults his Maker;
he who is [s] glad at calamity will not go [t] unpunished.
[6] [u] Grandchildren are [v] the crown of the aged,
and the glory of children is their fathers.
[7] Fine speech is not [w] becoming to a fool;
still less is [x] false speech to a prince.
[8][†] [y] A bribe is like a magic stone in the eyes of the one who gives it;
wherever he turns he prospers.
[9][†] Whoever [z] covers an offense seeks love,
but he who repeats a matter [a] separates close friends.

10 A rebuke goes deeper into a man of understanding
than a hundred blows into a fool.
11 An evil man seeks only rebellion,
and [b] a cruel messenger will be sent against him.
12 Let a man meet [c] a she-bear robbed of her cubs
[d] rather than a fool in his folly.
13 If anyone [e] returns evil for good,
[f] evil will not depart from his house.
14[†] The beginning of strife is like letting out water,
so [g] quit before the quarrel breaks out.
15 He who [h] justifies the wicked and he who [i] condemns the righteous
are both alike an abomination to the LORD.
16 Why should a fool have money in his hand [j] to buy wisdom
when he has no sense?
17 [k] A friend loves at all times,
and a brother is born for adversity.
18[†] One who lacks sense gives a pledge
and puts up security in the presence of his neighbor.
19[†] Whoever loves transgression loves strife;
he who [l] makes his door high seeks destruction.
20 [m] A man of crooked heart does not discover good,
and one with a dishonest tongue falls into calamity.
21 He who [n] sires a fool gets himself sorrow,
and the father of a fool has no joy.
22 [o] A joyful heart is good medicine,
but a crushed spirit [p] dries up the bones.
23[†] The wicked accepts [q] a bribe in secret [2]
to [r] pervert the ways of justice.
24 [s] The discerning sets his face toward wisdom,
but the eyes of a fool are on the ends of the earth.
25[†] [n] A foolish son is a grief to his father
[t] and bitterness to [u] her who bore him.
26 [v] To impose a fine on a righteous man is not good,
nor to strike the noble for their uprightness.

27[†] Whoever [w]restrains his words has knowledge,
and he who has a cool spirit is a man of understanding.
28 Even a fool [x]who keeps silent is considered wise;
when he closes his lips, he is deemed intelligent.
PROVERBS **18** Whoever [y]isolates himself seeks his own desire;
he breaks out against all sound judgment.
2 A fool takes no pleasure in understanding,
but only [z]in expressing his opinion.
3 When wickedness comes, contempt comes also,
and with dishonor comes disgrace.
4 The words of a man's mouth are [a]deep waters;
the fountain of wisdom is a bubbling brook.
5[†] It is not good to [b]be partial to [1] the wicked
or to [c]deprive the righteous of justice.
6 A fool's lips walk into a fight,
and his mouth invites [d]a beating.
7 [e]A fool's mouth is his ruin,
and his lips are a snare to his soul.
8 [f]The words of a whisperer are like delicious morsels;
they go down into [g]the inner parts of the body.
9[†] Whoever is slack in his work
is a [h]brother to him who destroys.
10 [i]The name of the LORD is [j]a strong tower;
the righteous man runs into it and [k]is safe.
11 [l]A rich man's wealth is his strong city,
and like a high wall in his imagination.
12 [m]Before destruction a man's heart is haughty,
but [n]humility comes before honor.
13 If one gives an answer [o]before he hears,
it is his folly and shame.
14 A man's spirit will endure sickness,
but [p]a crushed spirit who can bear?
15[†] An intelligent heart acquires knowledge,
and the ear of the wise seeks knowledge.

16 A man’s [q] gift makes room for him
and brings him before the great.
17 The one who states his case first seems right,
until the other comes and examines him.
18[†] [r] The lot puts an end to quarrels
and decides between powerful contenders.
19 A brother offended is more unyielding than a strong city,
and quarreling is like the bars of a castle.
20 [s] From the fruit of a man’s mouth his stomach is satisfied;
he is satisfied by the yield of his lips.
21 [t] Death and life are in the power of the tongue,
and those who love it will eat its fruits.
22[†] He who finds [u] a wife finds [v] a good thing
and [w] obtains favor [x] from the LORD.
23[†] The poor use entreaties,
but [y] the rich answer roughly.
24 A man of many companions may come to ruin,
but [z] there is a friend who sticks closer than a brother.

PROVERBS 19 [a] Better is a poor person who [b] walks in his integrity
than one who is crooked in speech and is a fool.
2[†] Desire [1] without knowledge is not good,
and whoever [c] makes haste with his feet misses his way.
3 When a man’s folly [d] brings his way to ruin,
his heart [e] rages against the LORD.
4 [f] Wealth brings many new friends,
[f] but a poor man is deserted by his friend.
5[†] [g] A false witness will not go unpunished,
and he who [h] breathes out lies will not escape.
6 Many seek the favor of a generous man, [2]
and everyone is a friend to a man who gives [i] gifts.
7 [j] All a poor man’s brothers hate him;
[k] how much more do his friends go far from him!
He pursues them with words, but does not have them. [3]
8 [l] Whoever gets sense loves his own soul;
he who keeps understanding will [m] discover good.
9 [g] A false witness will not go unpunished,
and he who [h] breathes out lies will perish.
10 [n] It is not fitting for a fool to live in luxury,
much less for [o] a slave to rule over princes.
11[†] [p] Good sense makes one slow to anger,
and it is his glory to overlook an offense.
12[†] A king’s wrath is like [q] the growling of a lion,
but his [r] favor is like [s] dew on the grass.
13[†] [t] A foolish son is ruin to his father,
and [u] a wife’s quarreling is [v] a continual dripping of rain.
14 [w] House and wealth are inherited from fathers,
but a prudent wife is [x] from the LORD.
15[†] [y] Slothfulness casts into [z] a deep sleep,
and [a] an idle person will suffer hunger.
16 Whoever [b] keeps the commandment keeps his life;
he who despises his ways will die.

17 [c] Whoever is generous to the poor lends to the LORD,
and he [d] will repay him for his [e] deed.
18 [f] Discipline your son, for there is hope;
do not set your heart on [g] putting him to death.
19 A man of great wrath will pay the penalty,
for if you deliver him, you will only have to do it again.
20 Listen to advice and accept instruction,
that you may gain wisdom in [h] the future.
21 [i] Many are the plans in the mind of a man,
but [j] it is the purpose of the LORD [k] that will stand.
22 What is desired in a man is steadfast love,
and a poor man is better than a liar.
23 The fear of the LORD [l] leads to life,
and whoever has it rests [m] satisfied;
he will [n] not be visited by harm.
24 [o] The sluggard buries his hand in [p] the dish
and will not even bring it back to his mouth.
25[†] [q] Strike [r] a scoffer, and the simple will [s] learn prudence;
[t] reprove a man of understanding, and he will gain knowledge.
26 He who does violence to his father and chases away his mother
is [u] a son who brings shame and reproach.
27 Cease to hear instruction, my son,
[v] and you will stray from the words of knowledge.
28 A worthless witness mocks at justice,
and the mouth of the wicked [w] devours iniquity.
29 Condemnation is ready for [r] scoffers,
and [x] beating for the backs of fools.
PROVERBS **20** [y] Wine is a mocker, [z] strong drink a brawler,
and whoever [a] is led astray by it is not wise. [1]
2[†] The terror of a king is like [b] the growling of a lion;
whoever provokes him to anger [c] forfeits his life.
3 It is an honor for a man to [d] keep aloof from strife,
but every fool will be quarreling.
4 [e] The sluggard does not plow in the autumn;

[f] he will seek at harvest and have nothing.
5 The purpose in a man’s heart is like [g] deep water,
but a man of understanding will draw it out.
6 Many a man [h] proclaims his own steadfast love,
but [i] a faithful man who can find?
7 The righteous who [j] walks in his integrity—
[k] blessed are his children after him!
8[†] [l] A king who sits on the throne of judgment
[m] winnows all evil with his eyes.
9 [n] Who can say, “I have made my heart pure;
I am clean from my sin”?
10 [o] Unequal [2] weights and unequal measures
are both alike an abomination to the LORD.
11 Even a child [p] makes himself known by his acts,
by whether his conduct is pure and upright. [3]
12 [q] The hearing ear and the seeing eye,
[r] the LORD has made them both.
13[†] [s] Love not sleep, lest you [t] come to poverty;
open your eyes, and you will have [u] plenty of bread.
14 “Bad, bad,” says the buyer,
but when he goes away, then he boasts.
15 There is gold and abundance of [v] costly stones,
[w] but the lips of knowledge are a precious jewel.
16 [x] Take a man’s garment when he has put up security for a stranger,
and [y] hold it in pledge when he puts up security for foreigners. [4]
17 [z] Bread gained by deceit is sweet to a man,
but afterward his mouth will be full of [a] gravel.
18 [b] Plans are established by counsel;
by [c] wise guidance [d] wage war.
19 Whoever [e] goes about slandering reveals secrets;
therefore do not associate with [f] a simple babbler. [5]
20[†] [g] If one curses his father or his mother,
[h] his lamp will be put out in utter darkness.
21 [i] An inheritance gained hastily in the beginning

will not be blessed in the end.
22[†] Do not say, [j]“I will repay evil”;
[k]wait for the LORD, and he will deliver you.
23 [l]Unequal weights are an abomination to the LORD,
and [m]false scales are not good.
24 A man’s [n]steps are from the LORD;
how then can man understand his way?
25 It is a snare to say rashly, “It is holy,”
and to reflect only [o]after making vows.
26[†] A wise king [p]winnows the wicked
and drives [q]the wheel over them.
27 [r]The spirit [6] of man is the lamp of the LORD,
[s]searching all [t]his innermost parts.
28[†] [u]Steadfast love and faithfulness preserve the king,
and by steadfast love his [v]throne is upheld.
29 The glory of young men is their strength,
but [w]the splendor of old men is their gray hair.
30 [x]Blows that wound cleanse away evil;
strokes make clean [t]the innermost parts.
PROVERBS **21** [†] The king’s heart is a stream of water in the hand of the LORD;
he [y]turns it wherever he will.
2 [z]Every way of a man is right in his own eyes,
but the LORD [a]weighs the heart.
3 [b]To do righteousness and justice
is more acceptable to the LORD than sacrifice.
4 [c]Haughty eyes and a proud heart,
[d]the lamp [1] of the wicked, are sin.
5 The plans of [e]the diligent lead surely to abundance,
but everyone who is [f]hasty comes [g]only to poverty.
6 [h]The getting of treasures by a lying tongue
is a [i]fleeting [j]vapor and a [k]snare of death. [2]
7 The violence of the wicked will [l]sweep them away,
because they refuse to do what is just.

8 The way of the guilty [m] is crooked,
but the conduct of the pure is upright.
9[†] It is [n] better to live in a corner of the housetop
than in a house shared with a quarrelsome wife.
10[†] The soul of the wicked desires evil;
his neighbor finds no mercy in his eyes.
11 When [o] a scoffer is punished, the simple becomes wise;
when a wise man is instructed, he gains knowledge.
12 The Righteous One [p] observes the house of the wicked;
he throws the wicked down to ruin.
13 [q] Whoever closes his ear to the cry of the poor
will himself call out and not be answered.
14 [r] A gift in secret averts anger,
and a concealed bribe, [3] strong wrath.
15[†] When justice is done, it is a joy to the righteous
[s] but terror to evildoers.
16 One who wanders from the way of good sense
[t] will rest in the assembly of the dead.
17[†] Whoever loves pleasure will be a poor man;
he who loves wine and oil will not be rich.
18 [u] The wicked is a [v] ransom for the righteous,
and the traitor for the upright.
19 It is [w] better to live in a desert land
than with a quarrelsome and fretful woman.
20[†] [x] Precious treasure and oil are in a wise man's dwelling,
but a foolish man [y] devours it.
21 Whoever [z] pursues righteousness and kindness
will find [a] life, righteousness, and honor.
22 [b] A wise man scales the city of the mighty
and brings down the stronghold in which they trust.
23 [c] Whoever keeps his mouth and his tongue
[d] keeps himself out of [e] trouble.
24 [f] "Scoffer" is the name of the arrogant, haughty man
who acts with arrogant pride.

25[†] The desire of [g]the sluggard kills him,
for his hands refuse to labor.
26 All day long he craves and craves,
but the righteous [h]gives and does not hold back.
27 [i]The sacrifice of the wicked is an abomination;
how much more [j]when he brings it with evil intent.
28 [k]A false witness will perish,
but the word of a man who hears will endure.
29[†] A wicked man puts on a bold face,
but the upright [l]gives thought to [4] his ways.
30 [m]No wisdom, no understanding, no counsel
can avail against the LORD.
31 [n]The horse is made ready for the day of battle,
but [o]the victory belongs to the LORD.
PROVERBS 22 [p]A good name is to be chosen rather than great riches,
and favor is better than silver or gold.
2 [q]The rich and the poor meet together;
the LORD is [r]the maker of them all.
3 [s]The prudent sees danger and hides himself,
but the simple go on and suffer for it.
4 The reward for humility and fear of the LORD
is [t]riches and honor and life. [1]
5 [u]Thorns and snares are in the way of the crooked;
whoever [v]guards his soul will keep far from them.
6[†] [w]Train up a child in the way he should go;
even when he is old he will not depart from it.
7[†] [x]The rich rules over the poor,
and the borrower is the slave of the lender.
8 Whoever [y]sows injustice will reap calamity,
and [z]the rod of his fury will fail.
9 [a]Whoever has a bountiful [2] eye will be blessed,
for he [b]shares his bread with the poor.
10[†] [c]Drive out a scoffer, [d]and strife will go out,
and [e]quarreling and abuse will cease.

11 He who [f]loves purity of heart,
and whose [g]speech is gracious, [h]will have the king as his friend.
12 The eyes of the LORD keep watch over knowledge,
but he [i]overthrows the words of the traitor.
13 [j]The sluggard says, “There is a lion outside!
I shall be killed in the streets!”
14[†] The mouth of [k]forbidden [3] women is [l]a deep pit;
[m]he with whom the LORD is angry will fall into it.
15 Folly is bound up in the heart of a child,
but [n]the rod of discipline drives it far from him.
16 Whoever oppresses the poor to increase his own wealth,
or gives to the rich, [o]will only come to poverty.

Words of the Wise

17[†] [p]Incline your ear, and hear [q]the words of the wise,
[r]and apply your heart to my knowledge,
18 for it will be pleasant if you keep them within you,
if all of them are ready on your lips.
19 That your trust may be in the LORD,
I have made them known to you today, even to you.
20 Have I not written for you [s]thirty sayings
of counsel and knowledge,
21 to [t]make you know what is right and true,
that you may give a true answer to those who sent you?

22[†] [u]Do not rob the poor, because he is poor,
or [v]crush the afflicted at [w]the gate,
23 for [x]the LORD will plead their cause
and rob of life those who rob them.
24 Make no friendship with a man given to anger,
nor go with a wrathful man,
25 lest you learn his ways
and entangle yourself in a snare.
26 Be not one of those who [y]give pledges,

who put up security for debts.
27 If you have nothing with which to pay,
why should [z] your bed be taken from under you?
28[†] Do not move the ancient [a] landmark
that your fathers have set.
29 Do you see a man skillful in his work?
He will [b] stand before kings;
he will not stand before obscure men.

PROVERBS **23** [†] When you sit down to eat with a ruler,
observe carefully what [1] is before you,
2 and put a knife to your throat
if you are given to appetite.
3 [c] Do not desire his delicacies,
for they are deceptive food.
4[†] [d] Do not toil to acquire wealth;
[e] be discerning enough to desist.
5 When your eyes light on it, it is gone,
[f] for suddenly it sprouts wings,
flying like an eagle toward heaven.
6 [g] Do not eat the bread of a man who is [h] stingy; [2]
[i] do not desire his delicacies,
7 for he is like one who is inwardly calculating. [3]
“Eat and drink!” he says to you,
but his [j] heart is not with you.
8 You will vomit up the morsels that you have eaten,
and waste your pleasant words.
9 Do not speak in the hearing of a fool,
for he will despise the good sense of your words.
10[†] [k] Do not move an ancient landmark
or enter the fields of the fatherless,
11 for their [l] Redeemer is strong;
he will [m] plead their cause against you.
12[†] Apply your heart to instruction

and your ear to words of knowledge.
[13][†] Do not withhold [n] discipline from a child;
[o] if you strike him with a rod, he will not die.
[14] If you strike him with the rod,
you will [p] save his soul from Sheol.
[15] [q] My son, if your heart is wise,
my heart too will be glad.
[16] My [r] inmost being [4] will exult
when your lips speak [s] what is right.
[17][†] Let not your heart [t] envy sinners,
but continue in [u] the fear of the LORD all the day.
[18] Surely [v] there is a future,
and your [w] hope will not be cut off.

[19] Hear, my son, and [x] be wise,
and [y] direct your heart in the way.
[20] Be not among [z] drunkards [5]
or among [a] gluttonous eaters of meat,
[21] for the drunkard and the glutton will come to poverty,
and [b] slumber will clothe them with rags.

[22] [c] Listen to your father who gave you life,
[d] and do not despise your mother when she is old.
[23] [e] Buy truth, and do not sell it;
buy wisdom, instruction, and understanding.
[24] [f] The father of the righteous will greatly rejoice;
he who fathers a wise son will be glad in him.
[25] [f] Let your father and mother be glad;
let [g] her who bore you rejoice.

[26][†] My son, give me your heart,
and let your eyes observe [6] my ways.
[27] For a prostitute is [h] a deep pit;
[i] an adulteress [7] is a narrow [j] well.

[28] [k] She lies in wait like a robber
and increases the traitors among mankind.

[29] [l] Who has woe? Who has sorrow?
Who has strife? Who has complaining?
Who has [m] wounds without cause?
Who has [n] redness of eyes?
[30] Those who [o] tarry long over wine;
those who go to try [p] mixed wine.
[31] Do not look at wine when it is red,
when it sparkles in the cup
and goes down smoothly.
[32] In the end it [q] bites like a serpent
and stings like an adder.
[33][†] Your eyes will see strange things,
and your heart utter [r] perverse things.
[34] You will be like one who lies down in the midst of the sea,
like one who lies on the top of a mast. [8]
[35] “They [s] struck me,” you will say, [9] “but I was not hurt;
they beat me, but I did not feel it.
When shall I awake?
I [t] must have another drink.”
PROVERBS 24 [†] Be not [u] envious of evil men,
nor desire to be [v] with them,
[2] for their hearts [w] devise violence,
and their lips [x] talk of trouble.

[3][†] By [y] wisdom a house is built,
and by understanding it is established;
[4] by knowledge the rooms are filled
with all [z] precious and pleasant riches.
[5][†] [a] A wise man is full of strength,
and a man of knowledge enhances his might,
[6] for by [b] wise guidance you can wage your war,

and in [c] abundance of counselors there is victory.
7 [†] Wisdom is [d] too high for a fool;
in [e] the gate he does not open his mouth.

8 Whoever [f] plans to do evil
will be called a schemer.
9 [g] The devising [1] of folly is sin,
and [h] the scoffer is an abomination to mankind.

10 If you [i] faint in the day of adversity,
your strength is small.
11 [†] [j] Rescue those who are being taken away to death;
hold back those who are stumbling to the slaughter.
12 If you say, “Behold, we did not know this,”
[k] does not he who [l] weighs the heart perceive it?
Does not he who [m] keeps watch over your soul know it,
and will he not repay man [n] according to his work?

13 [†] My son, [o] eat honey, for it is good,
and [p] the drippings of the honeycomb are sweet to your taste.
14 Know that wisdom is such to your soul;
if you find it, there will be [q] a future,
and your hope will not be cut off.

15 [†] [r] Lie not in wait as a wicked man against the dwelling of the righteous;
do no violence to his home;
16 [s] for the righteous falls [t] seven times and rises again,
but [u] the wicked stumble in times of calamity.

17 [†] [v] Do not rejoice when your enemy falls,
and let not your heart be glad when he stumbles,
18 lest the Lord see it and be displeased,
and turn away his anger from him.

19[†] [w]Fret not yourself because of evildoers,
and be not [x]envious of the wicked,
20 for the evil man has no [q]future;
[y]the lamp of the wicked will be put out.

21[†] My son, [z]fear the LORD and the king,
and do not join with those who do otherwise,
22 for disaster will arise suddenly from them,
and who knows the ruin that will come from them both?

More Sayings of the Wise

23[†]These also are sayings of [a]the wise.

[b]Partiality in judging is not good.
24 Whoever [c]says to the wicked, “You are in the right,”
[d]will be cursed by peoples, abhorred by nations,
25 but those who rebuke the wicked will have delight,
and a good blessing will come upon them.
26[†] Whoever gives an honest answer
kisses the lips.

27 [e]Prepare your work outside;
get everything ready for yourself in the field,
and after that build your house.

28 [f]Be not a witness against your neighbor without cause,
and do not deceive with your lips.
29 Do not say, [g]“I will do to him as he has done to me;
I will pay the man back for what he has done.”

30[†] [h]I passed by the field of a sluggard,
by the vineyard of a man [i]lacking sense,
31 and behold, it was all overgrown with thorns;
the ground was covered with nettles,
and its stone [j]wall was broken down.

32 Then I saw and [k] considered it;
I looked and received instruction.
33 [l] A little sleep, a little slumber,
a little folding of the hands to rest,
34 and poverty will come upon you like a robber,
and want like an armed man.

More Proverbs of Solomon

PROVERBS 25 [†]These also are [m] proverbs of Solomon which the men of Hezekiah king of Judah copied.

[2][†] It is the glory of God to [n] conceal things,
but the glory of kings is to [o] search things out.
[3] As the heavens for height, and the earth for depth,
so the heart of kings is [p] unsearchable.
[4][†] Take away [q] the dross from the silver,
and [r] the smith has material for a vessel;
[5] take away [s] the wicked from the presence of the king,
and his [t] throne will be established in righteousness.
[6][†] Do not put yourself forward in the king's presence
or stand in the place of the great,
[7][†] for [u] it is better to be told, "Come up here,"
than to be put lower in the presence of a noble.

What your eyes have seen
[8] [w] do not hastily bring into court,
for [1] what will you do in the end,
when your neighbor puts you to shame?
[9] [x] Argue your case with your neighbor himself,
and do not reveal another's secret,
[10] lest he who hears you bring shame upon you,
and your ill repute have no end.

[11] [y] A word fitly spoken
is like apples of gold in a setting of silver.
[12] Like [z] a gold ring or an ornament of gold
is a wise reprover to [a] a listening ear.
[13][†] Like the cold of snow in the time of harvest
is [b] a faithful messenger to those who send him;
he refreshes the soul of his masters.

14 Like [c]clouds and wind without rain
is a man who [d]boasts of a gift he does not give.

15 With [e]patience a ruler may be persuaded,
and a soft tongue will break a bone.
16[†] If you have [f]found honey, eat [g]only enough for you,
lest you have your fill of it and vomit it.
17 Let your foot be seldom in your neighbor's house,
lest he have his fill of you and hate you.
18 A man who [h]bears false witness against his neighbor
is like a war club, or [i]a sword, or a sharp arrow.
19 Trusting in a treacherous man in time of trouble
is like a bad tooth or a foot that slips.
20[†] Whoever [j]sings songs to a heavy heart
is like one who takes off a garment on a cold day,
and like vinegar on soda.
21[†] [k]If your enemy is hungry, give him bread to eat,
and if he is thirsty, give him water to drink,
22 for you will heap [l]burning coals on his head,
and the LORD will reward you.
23[†] The north wind brings forth rain,
and a backbiting tongue, angry looks.
24 [m]It is better to live in a corner of the housetop
than in a house shared with a quarrelsome wife.
25 Like cold water to [n]a thirsty soul,
so is [o]good news from a far country.
26 Like [p]a muddied spring or a polluted fountain
is a righteous man who gives way before the wicked.
27 It is [q]not good to eat much honey,
nor is it glorious to [r]seek one's own glory. [2]
28[†] A man [s]without self-control
is like [t]a city broken into and left without walls.
PROVERBS **26** Like snow in summer or [u]rain in harvest,
so [v]honor is [w]not fitting for a fool.

2 Like [x] a sparrow in its flitting, like a swallow in its flying,
[y] a curse that is causeless does not alight.
3 [z] A whip for the horse, a bridle for the donkey,
and [a] a rod for the back of fools.
4[†] [b] Answer not a fool according to his folly,
lest you be like him yourself.
5 [c] Answer a fool according to his folly,
lest he be [d] wise in his own eyes.
6 Whoever sends a message by the hand of a fool
cuts off his own feet and [e] drinks violence.
7 Like a lame man’s legs, which hang useless,
is a proverb in the mouth of fools.
8 Like one who binds the stone in the sling
is [f] one who gives honor to a fool.
9 Like [g] a thorn that goes up into the hand of a drunkard
is a proverb in the mouth of fools.
10 Like an archer who wounds everyone
is one who hires a passing fool or drunkard. [1]
11 Like [h] a dog that returns to his vomit
is [i] a fool who repeats his folly.
12[†] Do you see a man who is [j] wise in his own eyes?
[k] There is more hope for a fool than for him.
13[†] [l] The sluggard says, “There is a lion in the road!
There is a lion in the streets!”
14 As a door turns on its hinges,
so does a sluggard on his bed.
15 [m] The sluggard buries his hand in the dish;
it wears him out to bring it back to his mouth.
16 The sluggard is [j] wiser in his own eyes
[n] than seven men who can answer sensibly.
17[†] Whoever meddles in a quarrel not his own
is like one who takes a passing dog by the ears.
18 Like a madman who throws [o] firebrands, arrows, and death
19 is the man who deceives his neighbor

and says, “I am only joking!”
20 For lack of wood the fire goes out,
and where there is no [p] whisperer, [q] quarreling ceases.
21 As charcoal to hot embers and wood to fire,
so is [r] a quarrelsome man for kindling strife.
22 [s] The words of [p] a whisperer are like delicious morsels;
they go down into the inner parts of the body.
23[†] [t] Like the [u] glaze [2] covering an earthen vessel
are fervent lips with an evil heart.
24 Whoever hates disguises himself with his lips
and harbors deceit in his heart;
25 [v] when he speaks graciously, believe him not,
for there are [w] seven abominations in his heart;
26 though his hatred be covered with deception,
his wickedness will be exposed in the assembly.
27 [x] Whoever digs a pit will fall into it,
and a stone will come back on him who starts it rolling.
28 A lying tongue hates its victims,
and a flattering mouth works ruin.
PROVERBS **27** [†] Do not boast about tomorrow,
[y] for you do not know what a day may bring.
2 Let [z] another praise you, and not your own mouth;
a stranger, and not your own lips.
3[†] A stone is heavy, and sand is weighty,
but [a] a fool’s provocation is heavier than both.
4 Wrath is cruel, anger is overwhelming,
but who can stand before [b] jealousy?
5[†] [c] Better is open rebuke
than hidden love.
6 Faithful are [d] the wounds of a friend;
profuse are the kisses of an enemy.
7[†] One who is full loathes [e] honey,
but to one who is hungry everything bitter is sweet.
8 Like [f] a bird that strays from its nest

is a man who strays from his home.
9 [g] Oil and perfume make the heart glad,
and the sweetness of a friend comes from his earnest counsel. [1]
10 Do not forsake your friend and [h] your father's friend,
and do not go to your brother's house in the day of your calamity.
[i] Better is a neighbor who is near
than a brother who is far away.
11 [†] [j] Be wise, [k] my son, and [l] make my heart glad,
that I may [m] answer him who reproaches me.
12 [n] The prudent sees danger and hides himself,
but [o] the simple go on and suffer for it.
13 [p] Take a man's garment when he has put up security for a stranger,
and hold it in pledge when he puts up security for an adulteress. [2]
14 Whoever blesses his neighbor with a loud voice,
rising early in the morning,
will be counted as cursing.
15 [†] [q] A continual dripping on a rainy day
and a quarrelsome wife are alike;
16 to restrain her is to restrain the wind
or to grasp [3] oil in one's right hand.
17 Iron sharpens iron,
and one man sharpens another. [4]
18 [r] Whoever tends a fig tree will eat its fruit,
and he who [s] guards his master will be honored.
19 [†] As in water face reflects face,
so the heart of man reflects the man.
20 [t] Sheol and Abaddon are [u] never satisfied,
and [v] never satisfied are the eyes of man.
21 [w] The crucible is for silver, and the furnace is for gold,
and a man is tested by his praise.
22 [x] Crush a fool in a mortar with a pestle
along with crushed grain,
yet his folly will not depart from him.

23 [y] Know well the condition of your flocks,
and [y] give attention to your herds,
24 for [z] riches do not last forever;
and does a crown endure to all generations?
25 [a] When the grass is gone and the new growth appears
and the vegetation of the mountains is gathered,
26 [b] the lambs will provide your clothing,
and the goats the price of a field.
27 [b] There will be enough goats’ milk for your food,
for the food of your household
and maintenance for your girls.
PROVERBS 28 [c] The wicked flee when no one pursues,
but [d] the righteous are bold as a lion.
2[†] When a land transgresses, [e] it has many rulers,
but with a man of understanding and knowledge,
its stability will long continue.
3 [f] A poor man who oppresses the poor
is a beating rain that leaves no food.
4 Those who forsake the law [g] praise the wicked,
but those who keep the law [h] strive against them.
5[†] Evil men [i] do not understand justice,
but those who seek the LORD [j] understand it completely.
6 [k] Better is a poor man who [l] walks in his integrity
than a rich man who is [l] crooked in his ways.
7 The one who keeps the law is a son with understanding,
but [m] a companion of gluttons shames his father.
8 Whoever multiplies his wealth [n] by interest and profit [1]
[o] gathers it for him who is [p] generous to the poor.
9[†] If one turns away his ear from hearing the law,
even his [q] prayer is an abomination.
10 Whoever misleads the upright into an evil way
[r] will fall into his own pit,
but the blameless [s] will have a goodly inheritance.
11 A rich man is wise in his [t] own eyes,

but a poor man who has understanding [u] will find him out.
12 When [v] the righteous triumph, there is great glory,
but when [w] the wicked rise, people hide themselves.
13[†] Whoever [x] conceals his transgressions will not prosper,
but he who [y] confesses and forsakes them will obtain mercy.
14 Blessed is the one who [z] fears the LORD always,
but whoever [a] hardens his heart will fall into calamity.
15[†] Like [b] a roaring lion or [c] a charging bear
is [d] a wicked ruler over a poor people.
16 A ruler who [e] lacks understanding is a cruel oppressor,
but he who hates unjust gain will prolong his days.
17[†] If one is burdened with [f] the blood of another,
he will be a fugitive until death; [2]
let no one help him.
18 [g] Whoever [h] walks in integrity will be delivered,
but he who is crooked in his ways will suddenly fall.
19[†] [i] Whoever works his land will have plenty of bread,
but he who follows worthless pursuits will have plenty of poverty.
20 A faithful man will abound with blessings,
but whoever hastens to be rich [j] will not go unpunished.
21 To show [k] partiality is not good,
but for [l] a piece of bread a man will do wrong.
22 A [m] stingy man [3] [n] hastens after wealth
and does not know that [o] poverty will come upon him.
23 Whoever [p] rebukes a man will afterward find more favor
than [q] he who flatters with his tongue.
24 Whoever robs his father or his mother
and says, “That is no transgression,”
is [r] a companion to a man who destroys.
25 A greedy man [s] stirs up strife,
but the one who trusts in the LORD will [t] be enriched.
26 Whoever [u] trusts in his own mind is a fool,
but he who walks in wisdom will be delivered.
27 Whoever [v] gives to the poor will not want,

but he who [w] hides his eyes will get many a curse.
[28] When [x] the wicked rise, [y] people hide themselves,
but when they perish, the righteous increase.
PROVERBS **29** [z] He who is often reproved, yet stiffens his neck,
will suddenly be [a] broken [b] beyond healing.
[2] When [c] the righteous increase, the people rejoice,
but when [d] the wicked rule, the people groan.
[3][†] He who [e] loves wisdom makes his father glad,
but [f] a companion of prostitutes [g] squanders his wealth.
[4] By justice a king [h] builds up the land,
but he who exacts gifts [1] tears it down.
[5] [i] A man who flatters his neighbor
spreads [j] a net for his feet.
[6] An evil man is [k] ensnared in his transgression,
but a righteous man [l] sings and rejoices.
[7][†] A righteous man [m] knows the rights of the poor;
a wicked man does not [n] understand such knowledge.
[8] [o] Scoffers set a city aflame,
but the wise turn away wrath.
[9] If a wise man has an argument with a fool,
the fool only rages and laughs, and there is [p] no quiet.
[10] Bloodthirsty men [q] hate one who is blameless
and seek the life of the upright. [2]
[11] A fool gives full vent to his spirit,
but a wise man quietly holds it back.
[12][†] If a ruler listens to falsehood,
all his officials will be wicked.
[13] The poor man and the oppressor [r] meet together;
the LORD [s] gives light to the eyes of both.
[14] If a king [t] faithfully judges the poor,
his throne will [u] be established forever.
[15][†] [v] The rod and reproof give wisdom,
but a child left to himself [w] brings shame to his mother.
[16] When the wicked increase, transgression increases,

but [x] the righteous will look upon their downfall.
17 [y] Discipline your son, and he will give you rest;
he will give delight to your heart.
18 Where [z] there is no prophetic vision the people [a] cast off restraint, [3]
but blessed is he who [b] keeps the law.
19 By mere words a servant is not disciplined,
for though he understands, he will not respond.
20 Do you see a man who is hasty in his words?
[c] There is more hope for a fool than for him.
21 Whoever pampers his servant from childhood
will in the end find him his heir. [4]
22 [d] A man of wrath stirs up strife,
and one given to anger causes much transgression.
23 [e] One's pride will bring him low,
[f] but he who is lowly in spirit will obtain honor.
24[†] The partner of a thief [g] hates his own life;
[h] he hears the curse, but discloses nothing.
25[†] [i] The fear of man lays a snare,
but whoever trusts in the Lord is safe.
26 Many [j] seek the face of a ruler,
but it is from the Lord that a man [k] gets justice.
27[†] [l] An unjust man is an abomination to the righteous,
but one whose way is straight is an abomination to the wicked.

The Words of Agur

PROVERBS 30 [†]The words of Agur son of Jakeh. The oracle. [1]

The man declares, I am weary, O God;
I am weary, O God, and worn out. [2]
2[†] Surely I am too [m] stupid to be a man.
I have not the understanding of a man.
3 I have not learned wisdom,
nor have I knowledge of [n] the Holy One.
4 Who has [o] ascended to heaven and come down?

Who has [p] gathered the wind in his fists?
Who has [q] wrapped up the waters in a garment?
Who has established all [r] the ends of the earth?
[s] What is his name, and what is his son's name?
Surely you know!

5[†] [t] Every word of God proves true;
he is [u] a shield to those who take refuge in him.
6 [v] Do not add to his words,
lest he rebuke you and you be found a liar.

7[†] Two things I ask of you;
deny them not to me [w] before I die:
8 Remove far from me falsehood and lying;
give me neither poverty nor riches;
feed me with the food that is [x] needful for me,
9 lest I be [y] full and [z] deny you
and say, [a] "Who is the Lord?"
or lest I be poor and steal
[b] and profane the name of my God.

10 [c] Do not slander a servant to his master,
[d] lest he curse you, and you be held guilty.

11 There are those [3] who [e] curse their fathers
and do not bless their mothers.
12 There are those who are [f] clean in their own eyes
but are not washed of their filth.
13 There are those—how [g] lofty are their eyes,
how high their eyelids lift!
14 There are those whose teeth are [h] swords,
whose [i] fangs are knives,
to [j] devour the poor from off the earth,
the needy from among mankind.

15[†] The leech has two daughters:
Give and Give. [4]
[k] Three things are never satisfied;
[k] four never say, “Enough”:
16 [l] Sheol, [m] the barren womb,
the land never satisfied with water,
and the fire that never says, “Enough.”

17[†] The eye that [n] mocks a father
and [o] scorns to obey a mother
will [p] be picked out by [q] the ravens of the valley
and eaten by the vultures.

18[†] [k] Three things are [r] too wonderful for me;
[k] four I do not understand:
19 the way of an eagle in the sky,
the way of a serpent on a rock,
the way of a ship on the high seas,
and the way of a man with a virgin.

20 This is the way of an adulteress:
she eats and wipes her mouth
and says, “I have done no wrong.”

21[†] Under [k] three things [s] the earth trembles;
under [k] four it cannot bear up:
22 [t] a slave when he becomes king,
and a fool when he is [u] filled with food;
23 [v] an unloved woman when she [w] gets a husband,
and a maidservant when she displaces her mistress.

24 [k] Four things on earth are small,
but they are exceedingly wise:
25 [x] the ants are a people not strong,
yet they provide their food in the summer;

26 [y] the rock badgers are a people not mighty,
yet they make their homes in the cliffs;
27 the locusts have no [z] king,
yet all of them march in [a] rank;
28 the lizard you can take in your hands,
yet it is in kings' palaces.

29[†] [b] Three things are stately in their tread;
[b] four are stately in their stride:
30 the lion, which is mightiest among beasts
and [c] does not turn back before any;
31 the [d] strutting rooster, [5] the he-goat,
and a king whose army is with him. [6]

32 If you have been foolish, exalting yourself,
or if you have been devising evil,
[e] put your hand on your mouth.
33 For pressing milk produces curds,
pressing the nose produces blood,
and pressing anger produces strife.

The Words of King Lemuel

PROVERBS **31** [†]The words of King Lemuel. An oracle that his mother taught him:

2 What are you doing, my son? [1] What are you doing, [f] son of my womb?
What are you doing, [g] son of my vows?
3 Do [h] not give your strength to women,
your ways to those [i] who destroy kings.
4[†] [j] It is not for kings, O Lemuel,
it is not for kings [k] to drink wine,
or for rulers to take [l] strong drink,
5 lest they drink and forget what has been decreed

and [m] pervert the rights of all the afflicted.
6[†] Give strong drink to the one who [n] is perishing,
and wine to [o] those in bitter distress; [2]
7 [p] let them drink and forget their poverty
and remember their misery no more.
8 [q] Open your mouth for the mute,
for the rights of all who are destitute. [3]
9 Open your mouth, [r] judge righteously,
[s] defend the rights of [t] the poor and needy.

The Woman Who Fears the LORD

10[†] [4] [u] An excellent wife who can find?
She is far more precious than [v] jewels.
11 The heart of her husband trusts in her,
and he will have no lack of gain.
12 She does him good, and not harm,
all the days of her life.
13 She [w] seeks wool and flax,
and works with willing hands.
14 She is like the ships of the merchant;
she brings her food from afar.
15[†] She [x] rises while it is yet night
and [y] provides food for her household
and portions for her maidens.
16[†] She considers a field and buys it;
with the fruit of her hands she plants a vineyard.
17 She [z] dresses herself [5] with strength
and makes her arms strong.
18[†] She perceives that her merchandise is profitable.
Her lamp does not go out at night.
19 She puts her hands to the distaff,
and her hands hold the spindle.
20 She [a] opens her hand to [b] the poor
and reaches out her hands to [b] the needy.

[21] She is not afraid of snow for her household,
for all her household are clothed in [c] scarlet. [6]
[22] She makes [d] bed coverings for herself;
her clothing is [e] fine linen and [f] purple.
[23][†] Her husband is known in [g] the gates
when he sits among the elders of the land.
[24] She makes [h] linen garments and sells them;
she delivers sashes to the merchant.
[25][†] [i] Strength and dignity are her clothing,
and she laughs at the time to come.
[26][†] She opens her mouth with wisdom,
and the teaching of kindness is on her tongue.
[27] She looks well to the ways of her household
and does not eat the bread of idleness.
[28][†] Her children rise up and call her blessed;
her husband also, and he praises her:
[29] “Many [j] women have done [k] excellently,
but you surpass them all.”
[30][†] [l] Charm is deceitful, and beauty is vain,
but a woman who fears the LORD is to be praised.
[31][†] Give her of the fruit of her hands,
and let her works praise her in the gates.

Study Notes for Proverbs

1:1–7 *Title, Goal, and Motto.* After the title (v. 1), there is an introduction that describes the goal of the whole book (vv. 2–6) and the motto that underlies every instruction in the book (v. 7).

FACT

Wisdom is a key term in Job, Proverbs, and Ecclesiastes. The word can mean "skilled at making sound decisions in life." Proverbs 9:10 states that "the fear of the LORD is the beginning of wisdom."

PROVERBS—NOTE ON 1:2–6 These verses give the purpose and benefit of the book: it instills wisdom in the reader. The wisdom offered here is practical (**instruction in wise dealing**), intellectual (**increase in learning**), moral (**righteousness, justice, and equity**), and inquiring (**to understand a proverb and . . . riddles**). It is for all people, whether they are naive and untaught (**the simple . . . the youth**) or already experienced (**let the wise hear**).

PROVERBS—NOTE ON 1:7 **The fear of the LORD is the beginning of knowledge**. This is the core truth of the book: the quest for wisdom begins with the fear of the Lord (see 9:10 and Ps. 111:10). "Knowledge" and "wisdom" are closely tied together in Proverbs. "Knowledge" tends to focus on correct understanding of the world and oneself as creatures of the magnificent and loving God. "Wisdom" is an acquired skill in the art of godly living. "Fear of the LORD" means to respect, obey, and worship only God (see Deut. 4:10). Pursuing wisdom by fearing the Lord distinguishes the biblical search for knowledge and wisdom from that of the surrounding cultures. Submission to the Lord is key to the attainment of real understanding (see Ps. 111:10; Prov. 9:10). By using the covenant name "the LORD" in preference to the more generic "God," this verse shows that truth is found through Israel's God alone. In addition, the verse asserts that **fools despise wisdom and instruction**, thus contrasting the two ways of wisdom and folly. This contrast dominates the entire book.

PROVERBS—NOTE ON 1:8–9:18 *A Father's Invitation to Wisdom.* This section describes the two paths implied in 1:7: the wise (grounded in the fear of the Lord) and the foolish (despising such wisdom and instruction). The appeals consist of: (1) a father (and mother in 1:8; 6:20) encouraging a son to seek wisdom (e.g., 2:1–22) and warning him against the ruin that comes from folly (e.g., 6:1–19); (2) Wisdom (personified as a woman) calling on all who will listen to seek her (1:20–33; 8:1–36); and (3) a final contrast of the two paths represented by Lady Wisdom and Lady Folly (9:1–18). The purpose of the section is to instruct the young and simple to embrace wisdom and to instill in them the desire to recognize and continue in the path of wisdom.

PROVERBS—NOTE ON 1:8 **your father's instruction . . . your mother's teaching**. The training in wisdom referred to in Proverbs includes instruction in the home by parents (see also 6:20; 23:22; 31:26).

PROVERBS—NOTE ON 1:17–19 A **bird** that sees a fowler spreading a **net** is aware of the trap and will flee the danger rather than take the bait. However, those who seek to trap the innocent overlook the fact that they are setting **an ambush for their own lives**.

PROVERBS—NOTE ON 1:20–33 Wisdom is personified here as a woman. She is pictured appealing to simple ones, scoffers, and fools to pay attention to her words. Wisdom speaks in a way that recalls the words of the Lord (e.g., **I will pour out my spirit to you; I will make my words known to you**, v. 23).

PROVERBS—NOTE ON 1:31 **therefore they shall eat the fruit of their way**. A person's actions both reveal the state of the heart and also help to shape a person's character. Those who refuse to listen to Wisdom's correction walk in a way that will ultimately produce calamity, terror, and destruction for their own lives. For a similar description of the two paths and their ends, see Jer. 6:16–19.

PROVERBS—NOTE ON 2:1–4 These verses call the listener or reader to **seek** wisdom diligently.

FACT

In biblical times, proverbs were often used as a means of instruction for young people.

PROVERBS—NOTE ON 2:5–8 The first benefit of wisdom is that one **will understand the fear of the LORD**. This knowledge is possible only because the Lord gives it to the **upright**. While wisdom is to be sought diligently, it is not something merited by the actions of an individual.

PROVERBS—NOTE ON 2:9–11 The second benefit of wisdom is that one gains an understanding of **righteousness and justice and equity**. Wisdom takes root in the heart and protects the person who embraces it (vv. 10–11). The Lord will be “watching over the way of his saints” (v. 8) through the wisdom and understanding he will give them (v. 11).

PROVERBS—NOTE ON 2:16–19 Like those who walk the crooked path (vv. 12–15), a woman who seeks to lure a man to adultery both practices deception (she flatters with **smooth words**, v. 16) and is herself deceived (v. 18). Verses 18–19 show where the **paths** of death and **life** will finally lead.

PROVERBS—NOTE ON 2:16–17 The ESV footnote indicates that **forbidden woman** is literally “strange woman” and **adulteress** is literally “foreign woman.” “Strange” is likely used here in the sense of “forbidden” or “unauthorized,” that is, someone who is supposed to be unavailable because of another relationship. Likewise, “foreign” probably means being a member of another household.

PROVERBS—NOTE ON 2:21–22 **The upright will inhabit the land** describes the inheritance that will belong to those who continue on the wise path. This is contrasted with the **wicked** being **cut off from the land**.

PROVERBS—NOTE ON 3:3 **steadfast love and faithfulness**. These terms are used together in the Lord’s description of himself in Ex. 34:6 (“abounding in steadfast love and faithfulness”). In light of the later appeals to trust, fear, and honor the Lord (Prov. 3:5, 7, 9), the call here to **bind them around your neck** and **write them on the tablet of your heart** probably has to do with being faithful to the Lord by obeying one’s parents.

PROVERBS—NOTE ON 3:5 **Trust in the LORD** is necessary for following the wise ways of life taught in Proverbs. Trusting the Lord is closely connected to fearing him (see note on 1:7; see 2:5; 9:10; 15:33; 19:23; etc.). **Do not lean on your own understanding** further explains what it means to trust in the Lord. The wise will govern themselves by what the Lord himself declares. They do not trust their own finite and often-mistaken understanding if it opposes God's word.

PROVERBS—NOTE ON 3:6 To **make straight** one's **paths** means to continually progress toward a goal. In Proverbs, the emphasis is on the moral quality of one's life path.

PROVERBS—NOTE ON 3:10 The prosperity described here is the blessing of the covenant (Deut. 28:1–14), a kind of restored Eden. **Your barns will be filled with plenty** describes the effect of honoring the Lord with all that one has and is.

PROVERBS—NOTE ON 3:11–12 A father should shape his own parenting (**discipline**) according to the pattern set by the **LORD's** parenting. See Heb. 12:4–5.

PROVERBS—NOTE ON 3:17 **peace**. See note on John 14:27.

FACT

The Hebrew word for peace is *shalom*. It means much more than just the absence of conflict and turmoil. It means that "all is well" in a person's life.

PROVERBS—NOTE ON 3:18 In Proverbs, the things that are called a **tree of life** are resources that help the righteous walk with God and be blessed by him (see also 11:30; 13:12; 15:4).

PROVERBS—NOTE ON 3:19–20 God has built the principles of **wisdom** into the way the world works. Wisdom keeps the world from descending into chaos. Thus, when one lives without integrity, one violates the very rules that hold everything together. One cannot do this and thrive. This idea is explained in more detail in 8:22–31.

PROVERBS—NOTE ON 4:3–4 **When I was a son with my father**. The father shows he can identify with his sons. He, too, was once young and under the instruction of a father. He also implies that wisdom did not begin with him but goes back through many generations.

PROVERBS—NOTE ON 4:7 **get wisdom**. The reader is encouraged to search for wisdom and guard it continually. It is a great treasure (see 2:4; 3:13–15; 4:20–23). In Proverbs, the **beginning** of wisdom is always the fear of the Lord (see 1:1–7; 9:10). The Lord is the giver of true wisdom (2:6–8).

PROVERBS—NOTE ON 4:10–19 This passage gives one of the main teachings of Proverbs: the doctrine of the two ways. Everyone has a choice between entering the way of wisdom and the way of folly. Which path is taken will determine the outcome of one’s life.

FACT

Garlands were wreaths woven from leaves and flowers. They were worn around the head or neck during various celebrations such as weddings. They were also symbols of honor for military success. In Proverbs, they symbolize the honor that comes from following the way of wisdom (4:9).

PROVERBS—NOTE ON 4:14–17 One should avoid the way of the **wicked**, for it creates a hunger that is destructive and that cannot be satisfied (v. 16).

PROVERBS—NOTE ON 4:18–19 **dawn . . . full day**. These verses describe ever-increasing brightness, from first light until noon. The path of a person refers to the way that a person lives (v. 14; see 2:8, 13, 15, 20; 3:6; Ps. 25:4). The wise person’s way of life **shines brighter and brighter**, as it increasingly displays God’s light.

PROVERBS—NOTE ON 4:20–23 The commands in vv. 20–21 all encourage making wisdom a vital part of one’s life. **Heart** in Proverbs refers to the center of one’s inner life. It is from this place that a person does all thinking, feeling, and choosing. Taking words of wisdom into the heart is of the greatest importance (**they are life**), because out of the heart flow all the thoughts, words, and choices of a person’s life (**from it flow the springs of life**; see Mark 7:21–23; Luke 6:45).

PROVERBS—NOTE ON 4:24 **crooked speech**. A wise person's speech does not include elements contrary to what the Lord loves. See also 6:12–19, which describes how the misuse of speech displeases the Lord.

PROVERBS—NOTE ON 4:25 The idea that the **eyes** should **look directly forward** suggests determination to remain in the right way. When a person turns his eyes away from the path, he is likely to stumble.

PROVERBS—NOTE ON 5:2–6 The son's **lips may guard knowledge**, that is, he should not speak anything that is inconsistent with true knowledge and wisdom. In contrast, **the lips of a forbidden woman** are flattering (they **drip honey**) and her words are persuasive (**her speech is smoother than oil**). The disastrous end of her own life proves her words to be hollow and destructive (vv. 4–6).

PROVERBS—NOTE ON 5:7–8 This instruction is repeated throughout the book: recognize the right path and seek to stay on it. A person stays on the right path by following words of wisdom (**do not depart from the words of my mouth**; see 4:20–21) and by avoiding evil (**keep your way far from her**, 5:8; see 4:26–27).

PROVERBS—NOTE ON 5:9–14 The man who follows after the forbidden woman will see others take away from him the things that he himself should have enjoyed later in life (**honor** and **years**, v. 9; **strength** and **labors**, v. 10). Such a wayward life also produces regret over the wasting of body and soul (vv. 11–13) and shame within the church and community (v. 14).

PROVERBS—NOTE ON 5:15–18 The wife is pictured as a source of water (**well**, **fountain**, etc.). The man who is tempted to commit adultery should think about how he would feel if his wife were to do the same (**Should your springs be scattered abroad, streams of water in the streets?**). He should be faithful to her just as he wants her to be faithful to him.

FACT

Cisterns (5:15) are underground chambers used to collect and store runoff water from rain and seasonal floods.

PROVERBS—NOTE ON 5:18–19 The intimacy of marriage provides the place where sexual desires are rightly expressed for the enjoyment (**rejoice**) and good (**be blessed**) of both husband and wife.

PROVERBS—NOTE ON 5:21–23 **For a man's ways are before the eyes of the LORD** reminds the righteous of how the Lord blesses the one who stays on the good path (compare 4:26). It also warns about being **led astray** by the forbidden woman. This can result in being **held fast in . . . sin**.

PROVERBS—NOTE ON 6:1–5 **security**. Promising to pay someone else's debt if he does not pay it is described as a trap in which one's life is endangered. A person should not put himself in a position in which his labor or wealth could be wasted because someone else does not pay his debts. This does not mean that putting up security for someone is morally wrong in every situation, but rather that it is generally unwise (see 11:15; 17:18; 20:16; 22:26; 27:13).

PROVERBS—NOTE ON 6:3–5 If the son has already given security for a loan, he is urged to **save** himself from the whim of the one in debt and **plead urgently** with him. The point of such pleading is made clear by the comparison to game caught in a trap. The son should focus all his energy on finding a way out of such a situation and thus **save** himself from ruin.

PROVERBS—NOTE ON 6:7 The fact that the ant has no **chief, officer, or ruler** shows that it has initiative, which the sluggard lacks.

FACT

Despite their small size, ants are a picture of wisdom and initiative (6:6–8; 30:25). Ant colonies can reach populations of more than half a million, and will work tirelessly during the harvest season to store food for the winter.

PROVERBS—NOTE ON 6:10 **A little sleep, a little slumber**. The sluggard may rationalize his late rising and his too-frequent naps as "just a little," but they destroy his productivity.

PROVERBS—NOTE ON 6:11 The **poverty** and **want** that the sluggard's idleness causes are compared to external forces that will just as surely leave him in poverty (a **robber** and an **armed man**).

PROVERBS—NOTE ON 6:12–14 **A worthless person, a wicked man** describes someone who lacks any desire to act righteously. **devises**. A worthless person's communication comes from a **perverted heart** that intends to create distrust and suspicion among others (**continually sowing discord**).

PROVERBS—NOTE ON 6:16–19 The literary device of naming **six things . . . seven** indicates that the list is representative rather than exhaustive (compare 30:15–16, 18–19, 21–31). It also draws particular attention to the final item as the focus of God's hatred. It is easy to agree that God hates the first six items, but it is also easy to overlook the seventh (**one who sows discord**), and thus the author surprises the reader.

PROVERBS—NOTE ON 6:20 **your mother's teaching**. In chs. 1–9, usually only the father is mentioned. The mother as teacher appears here and in 1:8. The young man's mother represents respect for the institutions of family and marriage.

PROVERBS—NOTE ON 6:26 Being with a prostitute can be as cheap as a **loaf of bread**, but having an affair with a **married woman** can cost the man his very life.

PROVERBS—NOTE ON 6:27–31 The father uses two comparisons to show how adultery leads to disaster. First, he says that one who engages in foolish behavior will suffer for it (vv. 27–29); embracing a **neighbor's wife** is like taking **fire** to one's **chest**. Second, he reasons that if someone who steals due to *need* has to pay a severe penalty, then someone who commits an *unnecessary* offense will suffer a greater penalty (vv. 30–31).

PROVERBS—NOTE ON 6:35 **He will accept no compensation**. The offended husband will not be satisfied until **you** (that is, the son being addressed, vv. 20–25) have paid the full penalty.

PROVERBS—NOTE ON 7:4 **Sister** in ancient texts sometimes refers to one's wife, as in Song 5:1. Thus, the idea may be that one should commit himself to Wisdom, rather than the adulteress, as his intended companion.

PROVERBS—NOTE ON 7:6–9 The **simple** and the **young** stumble into adultery by putting themselves in the wrong place (v. 8) at the wrong time (v. 9). This is in contrast to the clear instruction of 5:8 to "keep your way from her, and do not go near the door of her house."

PROVERBS—NOTE ON 7:11–12 The woman is described in terms similar to Wisdom, who cried aloud in the streets and markets (see 1:20–21). But these are the actions of the woman Folly (see 9:13–18). Her actions (**loud**, **wayward**, **in the street**, **in the market**) show that she has a deceptive heart.

FACT

The simple person (7:7) is one of the primary character types described in the book of Proverbs. The term describes someone who is immature and easily misled (14:15).

PROVERBS—NOTE ON 7:13–20 The woman tries many things to appeal to the young man. She kisses him boldly in public. She flatters him into thinking he is someone special (**to meet you, to seek you eagerly**, v. 15). She promises sensual delights (vv. 16–18) and assures him that their affair will not be discovered (her **husband** will not be back anytime soon, vv. 19–20).

PROVERBS—NOTE ON 7:24–25 The narrative of the fool and the trap are meant to instill in the **sons** the good sense to keep far from such **ways** or **paths**. Such caution is learned by obeying the father's commandments (v. 4). Wisdom will keep them from wayward women (v. 5).

PROVERBS—NOTE ON 7:26–27 The woman promises immediate pleasure, but such pleasure leads to the **chambers of death**.

PROVERBS—NOTE ON 8:5 **simple . . . fools**. For these terms see Introduction: Reading Proverbs. Though such people have not embraced the covenant, they are still invited to do so.

PROVERBS—NOTE ON 8:6–9 Wisdom describes the character of her speech (**noble things**, **right**, **righteous**, **nothing twisted or crooked**) in contrast to the speech of the forbidden woman (see 2:16; 5:3; 6:24; 7:5) and of those who use their words for wicked purposes (e.g., the one who causes discord, 6:12, 19).

PROVERBS—NOTE ON 8:13 Describing what wisdom hates calls a person to examine his or her heart, to guard it from such things, and to practice what the Lord loves (compare 6:12–19).

PROVERBS—NOTE ON 8:14–16 Wisdom can give the simple person the same **insight** used by **kings** and **rulers** when they **govern** nations **justly**.

PROVERBS—NOTE ON 8:18–21 Within a just society, the wise person will often enjoy **riches and honor**. But wisdom gives something even greater: an **enduring wealth and righteousness**, a **fruit** that is **better than gold** and **silver**, and an abundant **inheritance**. These represent favor from the Lord (see v. 35).

PROVERBS—NOTE ON 8:22–31 **the first of his acts of old** (v. 22). Wisdom was present with God when he created the world. Wisdom **was daily his delight** (v. 30; see also 3:19–20). God offers this deep wisdom to the faithful; they may have insight into how the created world works.

PROVERBS—NOTE ON 8:32–36 **O sons** draws together all of Wisdom’s paternal appeals to highlight the benefits of wisdom for faithful covenant living. **all who hate me love death**. Those who practice what wisdom hates (see v. 13) show that they are on the way that leads not to **life** and **favor** but to injury and death.

PROVERBS—NOTE ON 9:1 The image of Wisdom’s **house** is of a noble lady inviting people to a great feast. **Seven pillars** suggests that the house is large; it could also symbolize perfection.

FACT

The fact that the house of Wisdom has seven pillars (9:1) could signify perfection. Or, it could simply mean that Wisdom’s house is large and impressive.

PROVERBS—NOTE ON 9:4–6 **let him** (who is simple) **turn in here**. Compare the invitation in 8:5. **Leave your simple ways**. Wisdom calls the simple to her feast so that they may become wise. Folly, in contrast, calls the simple to learn the way of foolishness.

PROVERBS—NOTE ON 9:7–9 The person who desires to be wise must consider how his heart responds to wise correction (see v. 12). In order to be wise with others, he must have the good sense to observe other people's actions. The **wise** or **righteous** person becomes **still wiser**, and **will increase in learning**, through correction.

PROVERBS—NOTE ON 9:10 **The fear of the LORD**. This verse, together with 1:7, states the theme for all the appeals to wisdom throughout 1:1–9:18.

PROVERBS—NOTE ON 9:12 **for yourself . . . you alone**. Each person is responsible to either accept or reject Wisdom's call.

PROVERBS—NOTE ON 9:18 The first major section of Proverbs (1:8–9:18) closes with a reminder that, although the one who heeds Folly's call **does not know** it, her way ends in spiritual death (compare 7:27; 8:36). **He** refers to anyone who turns aside and follows the woman Folly (see 9:13).

PROVERBS—NOTE ON 10:1–22:16 *Proverbs of Solomon.* Here begins what may be called the "proverbs proper." They are short, individual sayings, in contrast to the longer wisdom poems of chs. 1–9. Often, however, individual proverbs are grouped together into small collections which give the reader a more complete understanding of a given topic.

PROVERBS—NOTE ON 10:1–5 These proverbs encourage working in a righteous way. They discourage acquiring **treasures** by unjust means (v. 2a) or wasting one's wealth by sloth (vv. 4–5). God's people can live in this way because **the LORD does not let the righteous go hungry**. They trust God to provide for them, and they do not waste his resources (v. 3; see note on v. 4).

PROVERBS—NOTE ON 10:1 This verse introduces the proverbs of 10:1–22:16 by echoing the previous chapters' appeals of a **father** and **mother** to be a

wise son. This should remind the reader that the instruction of 1:1–9:18 is essential for a proper understanding of the proverbs that will follow.

PROVERBS—NOTE ON 10:4 **makes rich**. See v. 22a. The **diligent** is another name applied to the wise (see Introduction: Reading Proverbs). The gift of persistence is the Lord's primary means of providing for his people's material needs (see v. 3). The contrasts of vv. 6–32 further indicate that an attitude of diligence comes from "the fear of the LORD" (v. 27).

PROVERBS—NOTE ON 10:6–11 Neither the **blessings . . . on the head of the righteous** nor the **violence** that is hidden by the **mouth of the wicked** are necessarily obvious to an observer who sees only external facts (v. 6). However, the one who is **wise of heart** (v. 8a) will walk **securely** (v. 9a), whereas the **fool** (vv. 8b, 10) who **makes his ways crooked** (v. 9b) will **come to ruin** (vv. 8b, 10b).

PROVERBS—NOTE ON 10:12 The wicked are described as concealing violence (vv. 6b, 11b) or **hatred** (vv. 12a, 18a). They deceive others for their own sinful purposes. The one who is wise seeks the good of others even when he or she is the offended party: **love covers all offenses** (the Hebrew verb translated here as "covers" is translated "conceal" in vv. 6b, 11b, 18a). Compare Matt. 5:44; 1 Pet. 4:8.

PROVERBS—NOTE ON 10:15 The proverb reflects on the benefit of **wealth** and the harmful effect of **poverty**. Wealth can be like a **strong city**, providing safety, resources, and protection against misfortune. Poverty leads to difficulty and thus should not be embraced out of laziness or romanticism.

PROVERBS—NOTE ON 10:22 This verse, at the center of vv. 12–32, teaches an important truth about both the source and the nature of wealth. Since it is the **blessing of the LORD** that **makes rich**, one must seek wealth through righteous means. A person's hope should come not from material things but from the Lord who provides (see vv. 23–30). **he adds no sorrow with it**. When the Lord gives material blessing, he gives it freely and with joy.

PROVERBS—NOTE ON 10:27 As a general rule, **the fear of the LORD prolongs life** because of the Lord's blessing (compare 9:11; Deut. 5:16).

Likewise, as a general rule, **the years of the wicked will be short**, whether because the Lord brings about premature death as a judgment or because sinful patterns destroy physical health and peace of mind.

FACT

Vinegar (10:26) is wine that has soured. Though generally made from grapes, vinegar can be made with many different fruits. It was often used for seasoning food and bread (Ruth 2:14).

PROVERBS—NOTE ON 10:30 The phrases **will never be removed** and **will not dwell** indicate that the **land** here refers to the promised end of the righteous path (see note on 2:21–22).

PROVERBS—NOTE ON 10:31–32 The repetition of the **mouth of the righteous** (see v. 11a) and the **mouth of the wicked** (see vv. 6b, 11b) acts as a frame around vv. 6–32. Verses 31–32 conclude the chapter by drawing the contrast into focus: The **perverse tongue** shows the state of the person's heart (see the related contrast of v. 20). The fact that it **will be cut off** indicates that what the wicked have hidden in their speech (violence, vv. 6b, 11b; hatred, v. 18a) has ruined them from the inside out. By contrast, the mouth and **lips of the righteous** reveal a heart that **brings forth wisdom**, which is a blessing to themselves and others (see vv. 11a, 21a).

PROVERBS—NOTE ON 11:1–8 These proverbs focus on matters of financial and personal security.

PROVERBS—NOTE ON 11:1–4 These verses form a unit, with vv. 1 and 4 answering each other as vv. 2 and 3 parallel each other. The **false balance** with which a wicked man increases his income is contrasted with a **just weight**. The **riches** of the wicked will not save them, but **righteousness** will. The violation of fair standards is not worth the immediate gain it may offer.

PROVERBS—NOTE ON 11:1 A **false balance** refers to deception by altering the scale used to measure the quantity of an item being bought or sold (compare 16:11; 20:10, 23; Lev. 19:35–36; Ezek. 45:9–12; Amos 8:5).

PROVERBS—NOTE ON 11:5–6 These two verses parallel each other (**the righteousness of the blameless**/upright). They emphasize a common theme of the section: the faithfulness of righteous people guides (vv. 3a, 5a) and **delivers** (vv. 4b, 6a, 8a, 9b) **them** from the fate of the wicked.

PROVERBS—NOTE ON 11:7–8 The **expectation** and **hope** provided by wealth will be useless **when the wicked dies**. Proverbs contrasts this sad outcome with the hope of the **righteous** (see 10:28). It assures those who fear the Lord that their pursuit of wisdom will not be in vain (see 23:18; 24:14).

PROVERBS—NOTE ON 11:9 **by knowledge the righteous are delivered**. In Proverbs, "knowledge" usually means knowledge of God and of his will. Even when slandered, the righteous person knows how to conduct himself rightly.

PROVERBS—NOTE ON 11:12 **A man of understanding remains silent** rather than spreading harmful information that he knows about **his neighbor**.

PROVERBS—NOTE ON 11:15 To put up **security** is equivalent to cosigning for a loan (see note on 6:1–5). To do so on behalf of a **stranger** is not wise. **Striking hands** most likely refers to some kind of gesture used to seal such a deal, similar to a handshake.

FACT

A different kind of security. In biblical times, if a person was unable to pay his debt, the consequences could be serious. The whole family could be sold into slavery. If someone put up "security" for another person, he promised to pay that person's debt if he was unable to do so himself. Proverbs teaches that putting up security for another person is generally unwise, since those who do so risk losing everything if the other person cannot pay his debt (11:15).

PROVERBS—NOTE ON 11:16–21 These three pairs of proverbs (vv. 16–17, 18–19, 20–21) relate to a common theme. The **gracious woman** (v. 16) and the **man who is kind** (v. 17) contrast with **violent men** (v. 16) and the **cruel man** (v. 17). The violent gain no happiness from their wealth, which has come at a high price.

PROVERBS—NOTE ON 11:23–31 The ultimate destinies of the **wicked** and the **righteous** (e.g., vv. 23 and 31) are reflected in their actions (v. 27) and are suggested in the response of those affected by such actions (v. 26). The particular actions in focus are the way a person relates to provisions and people (vv. 24–26, 28).

PROVERBS—NOTE ON 11:24 Because there is a God who blesses generosity and withholds blessing from the greedy, this paradoxical proverb makes perfect sense.

PROVERBS—NOTE ON 11:30 The life of the **righteous** produces **fruit** that is so attractive that it **captures** the **souls** of people who are on the wrong path (compare Dan. 12:3; James 5:20).

PROVERBS—NOTE ON 12:1–4 These verses begin by encouraging the reader to be one who **loves discipline** and not one who **hates reproof** or moral correction. Such an attitude produces a life that **will never be moved**.

PROVERBS—NOTE ON 12:4 **crown**. A woman of good character helps her husband live faithfully and brings him visible public honor. **excellent wife**. See ch. 31.

PROVERBS—NOTE ON 12:5–7 These three proverbs are united by the word pairs **righteous**/**wicked**, **wicked**/**upright**, and **wicked**/**righteous**. The proverbs progress from righteous counsel vs. wicked counsel (v. 5), to treachery vs. deliverance (v. 6), and finally to the destruction of the wicked vs. the stability of the righteous (v. 7).

PROVERBS—NOTE ON 12:9–11 These sayings about ordinary workers illustrate either the “good sense” or the “twisted mind” of v. 8. **Lack bread** is paralleled by **lacks sense**. The **righteous** person cares even for his animals (v. 10a) and provides for his household by a sensible perspective on life (v. 9a) and sensible labors (v. 11a). By contrast, **he who follows worthless pursuits** (such as get-rich-quick schemes or gambling) lacks sense and will probably end up in poverty (compare 28:19).

PROVERBS—NOTE ON 12:12–14 One who **covets** illegitimate **spoil** will be trapped by his own **transgression**. In contrast, the labor of the **righteous**

takes **root**, **bears fruit**, and leads in a path that ultimately **escapes from trouble**.

PROVERBS—NOTE ON 12:15 The person who is **right** (or wise) **in his own eyes** sees no need to seek instruction or counsel from others. He is unwilling to listen to correction.

PROVERBS—NOTE ON 12:16–23 The fool's perspective of being "right in his own eyes" (v. 15) is illustrated in his speech, which is contrasted with that of the wise.

PROVERBS—NOTE ON 12:18 The normal speech pattern of some people is constantly to accuse, belittle, manipulate, mock, insult, or condemn. Their rash words hurt other people and feel **like sword thrusts**. This is the opposite of the way of wisdom taught in Proverbs, for **the tongue of the wise brings healing** (compare Eph. 4:29).

PROVERBS—NOTE ON 13:1–6 The present section of Proverbs (10:1–22:16) began with a call to be a **wise son** (compare 10:1). This present sub-section (13:1–6) uses word play (compare 10:6–32) relating to speech (**hears/listen**, 13:1; **mouth**, vv. 2–3; **lips**, v. 3; **falsehood**, v. 5) and eating or desire (**eats**, v. 2; **desire**, v. 2; **craves** and **richly supplied**, v. 4). Those who seek to guard their mouth (v. 3) through **righteousness** (v. 6) are assured that such a path will have a positive impact on their heart and actions.

FACT

What is an "abomination"? When the Bible refers to something as an "abomination" (12:22), it means that it is repulsive or detestable to the Lord. Things that are an abomination are contrary to the will of God and his commandments.

PROVERBS—NOTE ON 13:9 The images of **light** and **lamp** refer to a person's joy, energy, and visible success in life, all of which cause the **righteous** to rejoice. For the **wicked**, this light **will be put out**. This may also imply the actual end of life for the wicked (compare 24:20).

PROVERBS—NOTE ON 13:11 **Wealth gained hastily will dwindle**. The person who receives sudden wealth has not worked for it enough to understand its value and has not gained sufficient skill in managing it (see 28:20). By contrast, Proverbs prefers diligent, patient, careful labor that will **increase** wealth over time.

PROVERBS—NOTE ON 13:22–25 Walking with the wise (see vv. 20–21) includes caring for children by providing both a material **inheritance** and moral **discipline**.

FACT

What does it mean to be prudent? The "prudent" person (13:16) is one who uses good sense. A prudent person carefully thinks through situations and their possible consequences and acts accordingly. Prudence also involves carefully managing resources so that one has what is needed in the future.

PROVERBS—NOTE ON 13:23 The causes of poverty are complex. It can be caused by **injustice** and oppression (as here; compare 22:16; 28:3, 15); by laziness (6:9–11; 28:19); by God's punishment on wickedness (10:2–3; 13:25); or by his mysterious providence (e.g., 22:2).

PROVERBS—NOTE ON 13:24 Physical **discipline** is a common theme in Proverbs (e.g., 10:13; 17:10; 22:15; 23:13–24; 29:15). It is viewed as an important part of training of a child: to teach him to avoid wrong behavior, to embrace what is right, and to build godly character. See Heb. 12:5–11.

PROVERBS—NOTE ON 14:1–3 The benefits of the sensible labor of the **wisest of women** and the careful speech of the **wise** are contrasted with the harmful effects of the acts of **folly** and the words of the **fool**. **with her own hands tears it down**. Sinful people sometimes foolishly destroy the results of many years' work.

PROVERBS—NOTE ON 14:4 If the **strength of the ox** is the means for plowing the ground to produce **abundant crops**, then protecting **oxen** in a stable is a necessary part of the labor, even though it involves the unpleasant work of cleaning the stable. An empty stable may be **clean** (thus not requiring any unpleasant work), but it won't produce any abundance.

PROVERBS—NOTE ON 14:5–7 A person's character is shown through his speech.

PROVERBS—NOTE ON 14:8–15 This section begins and ends with contrasts between the **prudent** (vv. 8a, 15b) and **fools** and the **simple** (vv. 8b, 15a). A person's conduct in life always has consequences.

PROVERBS—NOTE ON 14:9 guilt offering. See Lev. 5:14–6:7. The **upright** finds **acceptance** from the Lord because his sacrifice was sincerely given (see Lev. 1:3–4).

PROVERBS—NOTE ON 14:20 The poor is disliked is an observation on how the world works, not an endorsement of such an attitude (see v. 21; and note on 10:15).

FACT

Tents were the most common type of housing in biblical times, as is the case in some parts of the world today. The simple structure and sparse furnishings made them easy to move from place to place. Tents were made by setting poles in the ground, then stretching animal skin or cloth over the poles. Curtains could be used inside the tent to divide it into rooms. Mats often covered the floor, with an open area left in the middle for building a fire.

PROVERBS—NOTE ON 14:21 Proverbs commends being **generous to the poor**, particularly those among God's people (see 19:17; 21:13; 31:20; see Deut. 15:7–11).

PROVERBS—NOTE ON 14:24 The phrase **the folly of fools brings folly** appropriately captures the continuous nature of the foolish path. See v. 8; 16:22.

PROVERBS—NOTE ON 14:26–27 The **fear of the LORD** brings the **confidence** of lasting security (v. 26) and molds a person's character to follow the right path (v. 27).

PROVERBS—NOTE ON 14:27 **The fear of the LORD is a fountain of life**. The “teaching of the wise” is also called a “fountain of life” in an otherwise identical proverb (13:14).

PROVERBS—NOTE ON 14:28–35 Verses 28 and 35, both of which concern a **king**, provide a frame for this paragraph. A person must rule his **heart** with **wisdom** (vv. 29–30, 33). He must understand that all are under a higher sovereign (v. 31). And he must have confidence that the wicked, however powerful they are, will be removed (v. 32).

PROVERBS—NOTE ON 14:34 **Righteousness exalts a nation**. Morally righteous behavior has far-reaching effects, especially when rulers make fair laws and show concern for their people.

PROVERBS—NOTE ON 15:1–17 This is a series of proverbs dealing primarily with speech, submission to instruction, and God’s providence.

PROVERBS—NOTE ON 15:1–2, 4 **Harsh word** is literally “word of pain,” that is, a word that is hurtful. Words wisely chosen promote peace rather than **anger**, they instruct by example (v. 2), and they encourage rather than discourage (v. 4).

PROVERBS—NOTE ON 15:3 The **eyes of the LORD** is a major theme in Proverbs. The Lord knows the actions and hearts of all. He is neither pleased with nor fooled by one who offers sacrifices while continuing in the way of wickedness (see vv. 8–9, 11, 26, 29).

PROVERBS—NOTE ON 15:5 The description of a **fool** who **despises his father’s instruction** mirrors that of the foolish man who “despises his mother” (v. 20). In Proverbs, the way a person responds to wise parental instruction is an indication of whether he or she will follow the path of wisdom or the way of folly (see 1:8; 4:1; 6:20; 13:1). Note also the references in ch. 15 to how a person responds to **reproof** (vv. 5, 10, 12, 31, 32).

PROVERBS—NOTE ON 15:8–9 The **sacrifice of the wicked** is meaningless. By contrast, the **prayer of the upright**, as a part of a life that **pursues righteousness**, is pleasing to the Lord (see also vv. 26, 29; 21:3, 27; 28:9).

PROVERBS—NOTE ON 15:13–15 These proverbs focus on the **heart**. A **cheerful face** indicates a positive attitude toward life. Such a person has inner joy (v. 15b). But circumstances can rob a person of this joy (vv. 13b, 15a). The key to regaining a joyful heart is in v. 14: seek **knowledge**.

PROVERBS—NOTE ON 15:16–17 These verses show how to develop the kind of heart described in vv. 13–15. One who "seeks knowledge" (v. 14) recognizes that contentment is found not primarily in external circumstances but in a life governed by the **fear of the Lord**.

PROVERBS—NOTE ON 15:19 The life of the **sluggard** is **like a hedge of thorns**. It is filled with one difficulty after another.

FACT

Thorns grew abundantly in the lands of the Bible (15:19). In both the OT and NT, thorns were used as instruments of torture and punishment. During the crucifixion, Roman soldiers mocked Jesus by placing a crown made from thorns on his head (Matt. 27:29).

PROVERBS—NOTE ON 15:20 On the fool who **despises his mother**, see the complementary proverb of v. 5.

PROVERBS—NOTE ON 15:25–33 These proverbs begin and end with a contrast: **the Lord** opposes the **proud** (v. 25) but is near those who act in **humility** that comes from the **fear of the Lord** (v. 33). Verses 24–32 expand on this by illustrating the pride of the **wicked** and the humility of the **righteous**. At the center of this section is the reminder that the Lord is **far from the wicked** but **hears the prayer of the righteous** (v. 29).

PROVERBS—NOTE ON 16:1–9 The comparison between the **plans** of a man's **heart** (vv. 1a, 9a) and the sovereign direction of **the LORD** (vv. 1b, 9b) unifies this section. Verses 2–8 focus on the heart-action connection.

PROVERBS—NOTE ON 16:6 This proverb portrays the sacrificial system, by which **iniquity is atoned for**, as an expression of God's **steadfast love and faithfulness** (see Ex. 34:6; Prov. 3:3; 14:22; 20:28). The right response is **the fear of the LORD**, by which **one turns away from** doing **evil** (compare 3:7; 14:16; Job 1:1; Ps. 34:14). The Bible consistently presents the effort to behave morally as the right response to God's grace.

PROVERBS—NOTE ON 16:10–33 The remaining sections of ch. 16 illustrate the benefits of wisdom for the well-being of the heart (vv. 16–19, 20–24, 25–33).

PROVERBS—NOTE ON 16:10–15 These verses concern the **king**, who is mentioned in all but v. 11. These proverbs represent the ideal ruler, and imply that people should have respect for their leaders.

PROVERBS—NOTE ON 16:16–19 The "better" sayings of vv. 16 and 19 value **wisdom** over **gold** and humility **with the poor** over **spoil with the proud**. The middle verses offer guidance on how to continue in the way of the wise (v. 17) and humble (v. 18). For similar statements of what the wise person should value, see 15:16–17; 16:8; 19:1, 22; 28:6.

PROVERBS—NOTE ON 16:20–24 These verses commend the kind of speech that is typical of those who are **wise of heart**.

PROVERBS—NOTE ON 16:25–32 **a way that seems right . . . but**. People often have the wrong idea about what is good and what is bad. Hunger seems a bad thing, but it forces people to work and keeps them from idleness (v. 26). **Gray hair** seems to be a mark of decline but actually is a **crown of glory** (v. 31; compare 20:29). Finally, a mighty warrior seems to be the strongest man of all, but in reality a man who can control himself is stronger than a conqueror (16:32).

FACT

The fountains of ancient Israel (16:22) were not the decorative kind seen today. A fountain was a natural spring-fed pool and was considered a treasure in the arid climate. Cities were often built around such water sources.

PROVERBS—NOTE ON 17:1 A poor but loving home is better than a home filled with **feasting** and **strife** (see 5:17).

PROVERBS—NOTE ON 17:3 **Crucible** and **furnace** suggest that **the LORD tests hearts** through difficulties.

PROVERBS—NOTE ON 17:8 **A bribe is like a magic stone . . . prospers**. The writer observes that those who offer bribes often get what they want, but he does not condone such actions (compare note on 14:20). The wise person will ponder this reality and recognize it as a temptation.

PROVERBS—NOTE ON 17:9–19 These verses include two collections of proverbs (vv. 9–13 and vv. 14–19) on the theme of interpersonal conflict.

PROVERBS—NOTE ON 17:9–13 This section begins by stressing the importance of friends forgiving one another (v. 9). It then notes the wisdom of accepting friendly correction (v. 10). It concludes with statements about the dangerous effects of constant rebellion against God (v. 11–13).

PROVERBS—NOTE ON 17:14 This verse advises the reader to either avoid or resolve conflict before control is lost. **like letting out water**. Once a dam has been breached, there is no holding back the water—an appropriate image for the rapid and damaging escalation of a quarrel.

PROVERBS—NOTE ON 17:18 **pledge . . . security**. See note on 6:1–5.

PROVERBS—NOTE ON 17:19 **Transgression** and **strife** go together (see v. 14). Transgression is in the heart of the person who **loves** strife and is unwilling to “quit before the quarrel breaks out” (see v. 14). Such a person is characterized by pride and arrogance (**makes his door high**). While he aims to ruin others, in reality he is achieving his own **destruction**.

PROVERBS—NOTE ON 17:23–26 Verses 23 and 26 speak of justice being thwarted. Verse 24 speaks of the fool who wastes his life chasing unattainable goals (**the ends of the earth**), and v. 25 speaks of the fool who causes distress for his parents. Folly and injustice both fill life with grief and irritation.

FACT

A bribe is anything that is given with the intent of persuading someone to act in a person's favor. Bribes were forbidden in Ex. 23:8. The poor often lost their cases in court because they could not afford to bribe the judge (Prov. 17:23).

PROVERBS—NOTE ON 17:25 The picture of a **foolish son** grieving the mother **who bore him** expands on v. 21 (see also 15:5, 20; 23:22–25). Such images should encourage both children and parents to seek the benefits of wisdom.

PROVERBS—NOTE ON 17:27–18:4 This section begins and ends with proverbs on the careful, restrained use of words (17:27; 18:4).

PROVERBS—NOTE ON 18:5–8 These verses concern the consequences of misusing words. Verses 6 and 7 obviously parallel each other. Gossip and lying can lead to a breakdown of the legal system (v. 5).

PROVERBS—NOTE ON 18:9–12 Verses 10 and 11 describe two types of security: **the LORD** and riches. Verses 9 and 12 describe two things that bring about one's destruction: laziness and pride. Taken together, these proverbs teach that riches can give a false sense of security that leads to laziness, pride, and eventually one's downfall. On the other hand, humility and the fear of God is a great benefit.

PROVERBS—NOTE ON 18:15–19 These proverbs can apply to many settings. Here they seem focused on the courtroom. A judge must have an **intelligent heart** in order to acquire **knowledge** about a case (v. 15). **A man's gift** (a bribe) interferes with justice, because it gives access to powerful people (v. 16). **Wise** judges hear all relevant testimony (vv. 15, 17). They let the Lord settle cases that seem unsolvable (v. 18). They realize that family disputes can often be vicious (v. 19).

PROVERBS—NOTE ON 18:18 On whether Christians should cast lots, see note on Acts 1:26.

FACT

Casting lots. Though quarrels were often settled by a judge’s decision, sometimes there was not enough evidence to reach a verdict. In such cases, the parties involved might cast lots, trusting that the Lord himself would decide the result (18:18). Lots were like the dice used in various games today.

PROVERBS—NOTE ON 18:22 This verse refers to both the human action (**finds**) and the divine governance (**from the LORD**) that results in a marriage. The description of the wife as **good** agrees with the Lord’s assessment that it was “not good” for Adam to be alone (Gen. 2:18).

PROVERBS—NOTE ON 18:23–19:4 These proverbs observe misfortune from various angles.

PROVERBS—NOTE ON 19:2 **Whoever makes haste with his feet** likely refers to an impulsive person who acts without thinking or planning. He has a **desire** to get somewhere but does not have sufficient **knowledge** to reach his goal.

Some Essential Features of a Good Life (Proverbs 19)

listen to instruction	vv. 16, 20
be kind to the poor	v. 17
be involved in your children’s lives and discipline them	v. 18
avoid friendships with those who lack self-control	v. 19
acknowledge the rule of God	v. 21
understand that love and integrity are what bring real happiness	v. 22
fear the Lord	v. 23

PROVERBS—NOTE ON 19:5–9 Verses 5 and 9 begin and end this section with virtually identical wording. Verse 5 stresses the importance of honest testimony (for more on the dangers of the **false witness**, see 6:19; 12:17; 14:5). In this context, which focuses on poverty and misfortune, “false witness" could relate either to those who exploit the poor in the courts or to poor people who give false testimony in return for money.

FACT

A false witnesses is someone who testifies dishonestly against another person (19:5).

PROVERBS—NOTE ON 19:11 In many cultures, any sign of disrespect challenges a man's honor. He can defend it only by fighting the person who insults him. Overlooking such disrespect brings honor to a man.

PROVERBS—NOTE ON 19:12 **The growling of a lion** is frightening and precedes an act of violence. **Dew** is gentle and gives life. The proverb does not say that a king's anger (or **favor**) is always right, but that it is powerful.

PROVERBS—NOTE ON 19:13–14 Verse 13 balances v. 14 by recognizing that family life can be painful. Some wives are a great burden to their husbands, and some husbands are a great burden to their wives (see 21:9). **continual dripping**. This is not a minor irritation but a source of structural damage that can ruin a house. **House and wealth** may be **inherited from fathers** and can come to many people, but a **prudent wife** is a gift from **the LORD**.

PROVERBS—NOTE ON 19:15 **Slothfulness casts into a deep sleep**. The lazy person is always too tired to work. Then his laziness grows until he is in dire poverty. See v. 24.

PROVERBS—NOTE ON 19:25 The **simple** learn by seeing someone else receive a beating, but the wise learn from a simple word of correction. Notably, although the simple can **learn prudence**, the **scoffer** does not have this teachable spirit. (For the difference between the "simple" and the "scoffer" or "fool," see Introduction: Reading Proverbs.)

PROVERBS—NOTE ON 20:2 The first line of this proverb is almost identical to 19:12a. But 19:12b speaks of the king's favor, while 20:2b speaks only of his anger. The text does not say that a king's anger is always justified, only that it is lethal. Therefore, one should take care.

PROVERBS—NOTE ON 20:8–12 This catalog of proverbs looks at judgment from various angles. The purpose of a **king**, representing human government, is to restrain evil through acts of judgment (v. 8). Awareness of one's own guilt should make one merciful in judging others (v. 9). Scales (commercial tools that are often used as symbols of judgment) should be fair, balanced, and impartial (v. 10; see 11:1). People's actions show what they are, and this applies even to children (20:11). As God made both the **eye** and the **ear**, he knows best how to assess a person or situation. His judgment will be final and decisive (v. 12). Sometimes these proverbs balance one another: God's people need to be forgiving, but they also need to be able to judge good and evil in others.

PROVERBS—NOTE ON 20:8 **winnows all evil**. That is, he sorts and separates it out, and then removes it.

PROVERBS—NOTE ON 20:13–17 These proverbs all relate to wealth. Laziness leads to **poverty** (v. 13). People will set a value on something as it suits them (v. 14). Wisdom is better than wealth (v. 15). One should not trust a man who gets involved in foolish debts (v. 16). The pleasures that come from dishonest gain are brief (v. 17).

FACT

Unequal weights. The price for some goods was fixed according to their weight. If the seller's scales were unequal (20:23), the buyer could be charged far more than the fair price of the goods.

PROVERBS—NOTE ON 20:20–21 The person who despises parental authority will eventually face **utter darkness** (compare Ex. 20:12). **An inheritance gained hastily in the beginning**. Too much wealth given too soon is often spent greedily, and so it does not last (see note on Prov. 13:11). In Israel, land was given as an inheritance for the continued welfare of the family (see 13:22), not to use simply for one's personal pleasure.

PROVERBS—NOTE ON 20:22–25 These four proverbs teach that God, not people (v. 22), is the judge and avenger. He detests all unfair bias in human judgment, as represented by uneven **scales**. Verse 24 emphasizes the mystery of divine sovereignty (see Ps. 37:23; Jer. 10:23). A person makes his own decisions and is responsible for them, but it is also true that God directs the **steps** of each.

PROVERBS—NOTE ON **20:26–27** **Drives the wheel over them** refers to a heavy cart being drawn over the grain to separate the wheat from the chaff. For the health of his kingdom, a **wise king** must root out evildoers. The king can only use exterior acts to judge a person. God, by contrast, sees the **innermost parts** (see 1 Sam. 16:7). God's judgment is thus more fair and more effective.

PROVERBS—NOTE ON **20:28** God's **steadfast love and faithfulness** was the foundation of the Davidic dynasty (1 Kings 3:6; 8:23; Ps. 89:28). God's faithfulness, rather than human wisdom or power, is what will **preserve the king**.

PROVERBS—NOTE ON **21:1–4** Like 20:22–25, this section has three proverbs on divine judgment followed by a fourth proverb that is related but does not explicitly mention the Lord. God is a much higher judge than the king, whom he controls.

PROVERBS—NOTE ON **21:1** The **stream of water** describes water flowing through a channel or an irrigation ditch, which a skillful farmer can direct to flow wherever he wishes.

PROVERBS—NOTE ON **21:9–19** Verses 9 and 19, on the **quarrelsome wife**, begin and end this unit on the rewards for the wise and the troubles of the wicked.

FACT

The concept of weighing the heart (21:2) originated in Egypt. Egyptians believed that when a person died, the gods placed that person's heart on a set of golden scales along with the Feather of Truth. If the heart weighed less than the feather, the person was admitted into the afterlife. It is possible that the Israelites brought this imagery with them when they left Egypt and replaced the Egyptian gods with Yahweh, who is the true judge of the heart.

PROVERBS—NOTE ON 21:10–13 Just as the **wicked** offers no **mercy** to his **neighbor**, so his own pleas for help **will . . . not be answered**. God both knows and judges the wicked (v. 12).

PROVERBS—NOTE ON 21:15–18 When **justice** is practiced, it is a **joy** for those who have walked in its ways and a **terror** to those who have perverted it (v. 15).

PROVERBS—NOTE ON 21:17 This proverb does not imply that **pleasure** or **wine** or **oil** are wrong in themselves. However, when they are enjoyed apart from thanksgiving to God, or enjoyed more than following in God's paths, and thus to excess, they will destroy a person's life.

PROVERBS—NOTE ON 21:20–22:1 Wisdom can enable a person to achieve prosperity, but one should always pursue a **good name** more than riches. Having a "good name" means being regarded as righteous and kind.

PROVERBS—NOTE ON 21:25–26 Laziness leads to constant greed and craving. The diligence of the righteous allows them to be generous (see note on 10:4).

PROVERBS—NOTE ON 21:29 The **wicked man** changes his behavior depending on the situation (**puts on a bold face**). In contrast, the **upright** person thinks about **his ways** and chooses the right way regardless of the circumstances.

PROVERBS—NOTE ON 22:6 **Train up a child**. This proverb, founded on the covenant with Abraham (see Gen. 18:19), encourages parents to guide their children **in the way** (the right moral orientation). It points out the kinds of conduct that please or displease the Lord.

PROVERBS—NOTE ON 22:7–9 **The rich . . . lender** who rules the **poor . . . borrower** is seen in contrast to the **bountiful** person who **shares** with the **poor**. Between these two, v. 8 describes the powerful man who will come to ruin.

PROVERBS—NOTE ON 22:10–11 The **scoffer**, who will be driven out, is contrasted with the person of pure **heart** and gracious **speech**, who will be welcomed by the **king**.

PROVERBS—NOTE ON 22:14 The **forbidden** woman is a **deep pit**—something from which a man cannot escape by himself. She ruins him financially, and probably in other ways relating to health, strength, relationships, and above all the man’s relationship to God. She is thus a means God uses to punish the wicked.

PROVERBS—NOTE ON 22:17–24:22 *The Thirty Sayings of “the Wise.”* This section easily divides into 30 distinct teachings, as indicated in 22:20. These reflect an awareness of the Egyptian wisdom text, *The Instruction of Amenemope*, dated to about 1250 B.C. The most significant difference between the two is the devotion to the Lord exhibited in Proverbs. The identity of “the wise” (22:17) is unknown. Perhaps they are the scholars who assembled these proverbs (possibly under Solomon’s sponsorship).

PROVERBS—NOTE ON 22:22 crush the afflicted at the gate. The gate was the place of legal transactions. One should not use the courts to take the property of the poor.

PROVERBS—NOTE ON 22:28 The **landmark** was the boundary stone for a piece of property (Deut. 19:14). To move it was to steal a man’s land as well as his ancestral heritage.

FACT

Landmarks (22:28) were boundary stones placed on each corner of a person’s property to show where it began and ended.

PROVERBS—NOTE ON 23:1–3 The rich host may be using his wealth to manipulate his less-wealthy guests to do his bidding. His hospitality is **deceptive**.

PROVERBS—NOTE ON 23:4–5 The workaholic is encouraged to **be discerning enough to desist** in his pursuit of wealth. **suddenly it sprouts wings**. Wealth is fleeting; there should come a point where a person decides he has enough, and that he will devote some of his time and effort to activities that bring no financial reward. See also note on 8:18–21.

PROVERBS—NOTE ON 23:10–11 The **Redeemer** of the **fatherless** is the Lord himself (see Ps. 19:14; 119:154). He is perhaps portrayed here as the near kin (Lev. 25:23–25; Introduction to Ruth: Key Themes, “Redemption”).

PROVERBS—NOTE ON 23:12 Wisdom cannot be acquired without determination.

PROVERBS—NOTE ON 23:13–14 This saying clearly affirms the place of corporal punishment in child rearing. The father punishes in this way to teach the child, not to vent his anger. The goal of such discipline is developing the child’s character. In these verses, **he will not die** and **you will save his soul from Sheol** are parallel ideas. Sheol here is the place where the ungodly go after death (see Ps. 49:14; note on Prov. 7:26–27). Discipline equips the child to continue in the way of eternal life.

PROVERBS—NOTE ON 23:17–18 Instead of envying those who ignore God’s way, pleasing the Lord should be the believer’s top priority (v. 17). Such a path is the only true **hope** for a **future** (see 24:14, 20; Ps. 37:9–11, 34, 37–38).

PROVERBS—NOTE ON 23:26–28 The phrase **give me your heart** should guide parents in their task of child rearing. Their goal must be the deepest source of the child’s thoughts, words, and actions. **observe my ways**. Parents must live as an example of virtue for their children. In particular, the parent reminds the child to avoid **a prostitute** and **an adulteress**. Such persons are as deceitful as **a robber**. They lead one to betray their family (v. 28).

PROVERBS—NOTE ON 23:33–34 **Your eyes will see strange things**. A drunken person cannot perceive the cause-and-effect connections of events. **On the top of a mast** is a picture of instability.

FACT

Mixed wine. Since the process of distillation had not yet been invented, the wine of ancient Palestine had a low alcoholic content. Sometimes, people added various herbs and spices to the wine to increase its potency. The drunkenness described in 23:29–35 could have been caused by drinking such “mixed wine” (v. 30).

PROVERBS—NOTE ON 24:1–2 The young man’s friends can be the greatest threat to his moral life (see 23:17).

PROVERBS—NOTE ON 24:3–4 The images of wisdom’s benefits (**a house . . . built**, **established**, and **filled**) include material provision in addition to a blessed family life. These are received **by wisdom**, **understanding**, and **knowledge**, which stem from the fear of the Lord. One’s priority should always be pursuing wisdom rather than **riches**.

PROVERBS—NOTE ON 24:5–6 Wisdom is the source of true strength. Strength and might apart from wisdom will be ineffective. **Wise guidance** obtained from an **abundance of counselors** is the key to **victory** in any circumstance.

PROVERBS—NOTE ON 24:7 Other proverbs indicate that the **fool** can never stop talking (e.g., 10:19; 13:3). The point here is that he is at a loss when a situation calls for serious thought.

PROVERBS—NOTE ON 24:11–12 The one who embraces wisdom can never be content with merely seeking the well-being of himself or his family; he will seek justice as widely as he can.

PROVERBS—NOTE ON 24:13–14 Just as **honey** is **sweet** to the taste and good for the body, so **wisdom** is pleasant to the **soul** that feeds on it (see v. 20; see note on 23:17–18).

PROVERBS—NOTE ON 24:15–16 This warns against joining the **wicked** in injustice. Acting this way forms a person’s character in a way that will be unhelpful in **calamity**.

PROVERBS—NOTE ON 24:17–18 **Do not rejoice** reflects the heart of God, who has no pleasure in the death of the wicked (see note on Ezek. 33:11).

PROVERBS—NOTE ON 24:19–20 See Ps. 37:1.

PROVERBS—NOTE ON 24:21–22 Both God and the Davidic **king** appear in Proverbs as agents of wrath (see 14:35; 16:10–15; 19:12; 20:2). The young man should respect authority, both human and divine.

PROVERBS—NOTE ON 24:23–34 *Further Sayings of "the Wise."* (See note on 22:17–24:22.) These sayings are grouped in a parallel fashion, as follows:

A: justice in court (vv. 23–26)
  B: economy lesson for the home (v. 27)
A′: justice in court (vv. 28–29)
  B′: economy lesson for the home (vv. 30–34)

PROVERBS—NOTE ON 24:26 The Hebrew phrase translated **kisses the lips** means that an honest answer treats the other person with both respect and affection. Note the appeals to honest speech in the surrounding text (vv. 23–25, 28–29).

FACT

The phrase kisses the lips in 24:26 probably has more to do with respect and friendly affection than with any idea of romance. The proverb teaches that speaking honestly to a person is one way of showing respect and affection.

PROVERBS—NOTE ON 24:30–34 These verses illustrate how proverbs are applied. Upon walking by a **field** and **vineyard** that has fallen into ruin through laziness (vv. 30–31), the observer rightly recognizes (v. 32) that the wise instruction he has heard about the **sluggard** applies to this situation (vv. 33–34 are identical to 6:10–11). Both the observer and the reader are encouraged to believe that ongoing labor is a part of the path of wisdom.

PROVERBS—NOTE ON 25:1–29:27 *Hezekiah's Collection of Solomonic Proverbs*. The present form of the book of Proverbs came into existence, at earliest, in the reign of Hezekiah (reigned 715–686 B.C.; see Introduction:

Author and Date). Hezekiah is credited with reviving Judah's religious traditions (2 Kings 18:3–7). A new, expanded edition of Solomonic proverbs was apparently part of that revival.

PROVERBS—NOTE ON 25:2–3 **God** is greater than human beings. He deserves fame, or **glory**, because he knows things mere humans cannot know (Deut. 29:29). **Kings** deserve **glory** for searching for as many answers as possible (Prov. 25:2). But just as no king may know God's mind completely, no other human can know a king's mind completely (v. 3). God and human rulers are both mysterious in their own way.

PROVERBS—NOTE ON 25:4–5 **take away the wicked from the presence of the king**. The close advisers of a ruler must be chosen with careful attention to their moral character (see 13:20).

PROVERBS—NOTE ON 25:6–7b These verses encourage proper humility (see Luke 14:7–11).

PROVERBS—NOTE ON 25:7c–10 This section encourages working out conflict with a **neighbor** rather than presenting a case in **court** or reporting a grievance to others (vv. 9b–10). See notes on Matt. 5:25–26; 18:15–20.

PROVERBS—NOTE ON 25:13 The **time of harvest** for the various crops in ancient Israel ran from June through September, and the heat could be withering. At such a time, the **cold of snow**—however it was brought—would refresh the workers. A literal snowfall is probably not in view, as that could have been a catastrophe; see 26:1.

PROVERBS—NOTE ON 25:16–17 In context, v. 16 is a metaphor leading into v. 17. One's presence, even though it may be pleasant, may last too long.

PROVERBS—NOTE ON 25:20 This verse gives three examples of using the wrong solution to a problem.

PROVERBS—NOTE ON 25:21–22 The image of **burning coals on** the enemy's **head** does not imply doing something that harms the enemy, because the phrase further explains the **bread** and **drink**, which do him good. Also, **the LORD will reward you** implies a good result from these "burning coals," which is most consistent with leading the person to repentance for his or her earlier hostility.

PROVERBS—NOTE ON 25:23 The **north wind** is not the usual source of **rain** in Palestine. When it is, it brings unexpected and damaging rain. This is like a **backbiting tongue**, which brings sudden anger and damage.

FACT

Rains from the north. In Palestine, winds from the north usually bring good weather. When the north wind brings rain, as in 25:23, the rain can be sudden and damaging. Thus it is compared here to a “backbiting tongue.”

PROVERBS—NOTE ON 25:28–26:12 All of these proverbs focus on the **fool**.

PROVERBS—NOTE ON 25:28 **Self-control** relates to the passions (such as anger or love), the desires (for food, sex, etc.), and the will (as illustrated by impulsive decisions). Lack of self-control is a mark of a fool. He is like **a city . . . left without walls**, that is, with no means of defense against enemies.

PROVERBS—NOTE ON 26:4–5 At first these verses seem to contradict each other. But the fact that they are grouped together shows they do not. Rather, they cover two situations. The reader must determine when it is best to **answer not a fool** (ignore him) and when to **answer** him. He must be answered if silence would cause harm to the fool or to others.

PROVERBS—NOTE ON 26:12 Even more hopeless than the situation of the fool (vv. 1–11) is the situation of the stubbornly unteachable person, who is **wise in his own eyes** (see v. 5).

PROVERBS—NOTE ON 26:13–16 These proverbs focus on the **sluggard**. He looks ridiculous in his laziness (vv. 13–15) even while considering himself wise (v. 16). In fearing the **lion** (v. 13), he uses a remote possibility of danger as an excuse for not working.

PROVERBS—NOTE ON 26:17–22 These proverbs describe a person who uses his **words** carelessly.

PROVERBS—NOTE ON 26:17 Someone who stands behind a **passing dog** and grabs it **by the ears** is temporarily safe from harm. But he is actually trapped, because the angry dog will attack him when he lets go.

PROVERBS—NOTE ON 26:23–28 These verses concern the liar. He artfully disguises his lies, and one should take care not to be fooled by him (vv. 23–25). Eventually his lies will be exposed and he will be trapped in his own deceit (vv. 26–28).

FACT

Glazing over the truth? As in modern times, clay pottery was often glazed to improve its appearance. But glaze could also be used to hide poor craftsmanship. It is this dishonest use that is described in 26:23.

PROVERBS—NOTE ON 27:1–2 These proverbs both concern boasting; **boast** and **praise** are different forms of the same Hebrew word. In v. 1, a person should not boast of his likely successes. In v. 2, he should not boast of himself.

PROVERBS—NOTE ON 27:3–4 Both proverbs have the same pattern (two items mentioned for comparison's sake, followed by a single item that is worse than both of them). Together, the proverbs suggest that a fool is more unbearable than any kind of physical (**stone** and **sand**) or psychological (**wrath** and **anger**) difficulty. **Jealousy**, unlike ordinary anger, will not listen to the voice of reason.

PROVERBS—NOTE ON 27:5–6 **Open rebuke** gives a person the chance to reflect on the course he or she is taking. **Hidden love** sees problems but does not try to help the person.

PROVERBS—NOTE ON 27:7–10 Each of these four proverbs teaches an element of wisdom that stands on its own, but they have additional use when taken together. Verses 7 and 9 suggest that it is good to have friends for the occasional party, but it is better to have a friend who gives good advice. Together, vv. 8 and 10 teach that there are benefits in remaining close to family, but a person in need should not hesitate to turn to a true friend.

PROVERBS—NOTE ON 27:11–28:1 The person who has caution and integrity will neither stumble into trouble nor fear being punished.

PROVERBS—NOTE ON 27:15–16 In light of v. 12, these proverbs encourage a man to be careful, for a **quarrelsome** character would likely be evident before marriage. The fact that the husband tries but fails to **restrain** his wife pictures the consequences of spouses working against each other, rather than each working with and for the other (compare the contrasting description of 31:11–12, 23, 28, 31).

PROVERBS—NOTE ON 27:19–22 Just as **water** reflects a person's actual appearance, so the **heart** reflects a person's true nature (v. 19). While a person may conceal or reveal his heart through speech and actions, only God can see its true state (see 21:2).

PROVERBS—NOTE ON 28:2–12 Righteous individuals are essential for a just society. When many individuals are unjust, particularly those with power, all of society will suffer.

FACT

What is a crucible? In the ancient world, a crucible (27:21) was a bowl-shaped instrument used to hold metals such as gold and silver for the refining process. The crucible had to withstand the high temperatures needed to melt out the impurities within the metals. Materials such as clay or stone were used as crucibles.

PROVERBS—NOTE ON 28:2 The **many rulers** may refer to the increasing number of bureaucratic officials, or to frequent changes of ruling dynasty (as in the northern kingdom of Israel), or to the breakdown of central government leading to local lords ruling. Any of these can result from the lack of moral integrity in the people, and especially in those charged with leading the **land**.

PROVERBS—NOTE ON 28:5 In Proverbs, **evil men** are those opposed to God's will. They **do not understand justice** and what it requires from a government or a society. **Those who seek the LORD**, in contrast, should have the most accurate understanding of justice.

PROVERBS—NOTE ON 28:9 The **law** is God's covenantal instruction, especially the books of Moses. The three proverbs on the law (vv. 4, 7, 9) in this section (vv. 2–12) indicate that a healthy fear of the Lord is reflected in people's respect for the law. This is the only thing that will enable people to maintain integrity.

FACT

Gluttony refers to excessive eating. The Bible condemns gluttony as well as drunkenness. Proverbs teaches that eating and drinking in excess can lead to poverty (23:19–21).

PROVERBS—NOTE ON 28:13–14 To fear **the LORD** (see note on 1:7) involves confessing one's sins, rather than concealing them and hardening one's heart. Such a person receives mercy and is therefore truly happy.

PROVERBS—NOTE ON 28:15–16 A **wicked ruler** is pictured as a destructive wild animal who feeds off of **poor people** rather than protecting and providing for them. Such a ruler is a **cruel oppressor** who lacks the wisdom to hate **unjust gain**.

PROVERBS—NOTE ON 28:17–18 These proverbs concern being delivered from trouble. No one should assist a **fugitive** fleeing from justice (compare Gen. 9:6). People of **integrity** will get the help they need.

PROVERBS—NOTE ON 28:19–27 These proverbs all concern the desire to secure wealth and favor for oneself. They condemn get-rich-quick schemes (vv. 19, 20; compare 13:11), chasing after wealth (28:20, 22), accepting bribes (v. 21), seeking to get ahead by flattery (v. 23), wrongfully taking a parent's money (v. 24), causing turmoil through greed (v. 25), and lacking charity (v. 27). The best way to prosperity and security is through hard work (v. 19), integrity and honesty (vv. 20, 21, 23, 24), and trusting in God and in godly wisdom (vv. 25, 26). Surprisingly, even generosity can lead to prosperity (v. 27).

PROVERBS—NOTE ON 29:3–4 Verse 3 describes how a son may waste his inheritance, and v. 4 describes how a king can squander the kingdom that he inherited. The ruler **who exacts gifts** encourages a system of bribes and corruption, and so destroys his nation.

FACT

Hezekiah's contribution to Proverbs. Although most of the Proverbs were collected or written by King Solomon, who reigned from 971–931 B.C., the book of Proverbs did not exist in its present form until the time of King Hezekiah, some 200 years later. Hezekiah and "his men," probably his scribes, recorded chs. 25–29.

PROVERBS—NOTE ON 29:7 **A wicked man does not understand such knowledge** because he is not truly concerned for the poor, but for himself. His declarations of concern for the poor probably have ulterior motives (see 28:5).

PROVERBS—NOTE ON 29:12–14 A king's administration will fall apart if he follows advice from corrupt counselors (v. 12), but it will thrive if he is just to all, even the weakest in his kingdom (v. 14). The Davidic king should be the protector of his people and the example of integrity. To give **light to the eyes** means to give life (compare 22:2).

PROVERBS—NOTE ON 29:15–18 Verses 15 and 17 insist that parents should teach their children. Verses 16 and 18 describe a society in upheaval. The chaos of a child outside of parental control is comparable to the chaos of a people who refuse to obey God.

PROVERBS—NOTE ON 29:24 Companions of criminals cannot avoid getting mixed up in their crimes. The **curse** such a person hears is the call to testify in a criminal proceeding (see Lev. 5:1).

PROVERBS—NOTE ON 29:25 One who acts primarily out of a **fear of man** shows that he does not trust **the LORD** to protect him.

PROVERBS—NOTE ON 29:27 The Hezekiah collection ends with a simple truth: righteousness and evil are offensive to each other. Those who are faithful to God should not be surprised when they are hated by the **wicked** (compare John 15:18–20, 25; 1 John 3:12–13).

PROVERBS—NOTE ON 30:1–33 *The Sayings of Agur.* The identity of Agur, son of Jakeh, is unknown. One claim is that the word translated **oracle** actually should be the proper name "Massa," so that v. 1 would read, "**Agur son of Jakeh**, the man of Massa" (see ESV footnote). If so, then it might refer to a tribe in northwest Arabia, and Agur could have been a Gentile.

PROVERBS—NOTE ON 30:2–6 **I am too stupid to be a man**. Wisdom texts often begin with a teacher proclaiming that he is wise and so his words ought to be obeyed. Here, Agur does just the opposite: he confesses that he is not learned in wisdom (vv. 2–3). Agur then asks a series of rhetorical questions to show the limitations on human understanding and achievement (v. 4). Like the questions of God in Job 38–39, these questions point to things that only God can do. Silent reverence is the only proper human response (Prov. 30:6). The whole of vv. 2–6 teaches that human wisdom is limited, that the wisest people recognize their ignorance, that truth resides in the word of God, and that no one should think he is able to improve upon the wisdom that God has given.

PROVERBS—NOTE ON 30:5–6 **Every word of God proves true** (compare 2 Sam. 22:31). God's **words** are a proven foundation for one's life. The proverb's emphasis on every "word" underscores the truthfulness, trustworthiness, and reliability of the Bible, not just in its overall message but also in every detail.

PROVERBS—NOTE ON 30:7–9 This is the only prayer in Proverbs. Agur asks for **two things**. The first request (**remove far from me falsehood and lying**) probably implies both that he does not want to become a liar and that he does not want to have people lie to him. The second request (**give me neither poverty nor riches; feed me with the food that is needful for me**) expresses caution about trusting in wealth.

PROVERBS—NOTE ON 30:15 The **leech** has **two daughters**, both named **Give**. The saying probably alludes to the two suckers on a leech's body. It may have been a common way to describe a selfish or demanding person.

PROVERBS—NOTE ON 30:17 This is actually a curse. Agur obviously regards respect for parents as supremely important (see v. 11).

PROVERBS—NOTE ON 30:18–19 The **eagle**, the **serpent**, and the **ship** leave no trail. The relationship of a **man** and a **virgin**, if it is chaste, likewise leaves no observable change.

PROVERBS—NOTE ON 30:21–23 These four persons are unbearable because they have been given things they have no capacity to handle wisely. A modern example would be a person promoted above his ability level.

PROVERBS—NOTE ON 30:29–31 The **king** is the main point here; the animals serve as comparisons. The lesson is that a king’s majesty is in his subjects (see 14:28).

FACT

Rock badgers are small cliff-dwelling animals closely resembling guinea pigs. They live and forage for food in large groups and are good at hiding. They are best known for posting sentries that alert the group when danger is near. Perhaps it was this mark of wisdom that earned them a mention in Proverbs (30:26).

PROVERBS—NOTE ON 31:1–9 *The Sayings of King Lemuel.* The word translated “oracle” (v. 1) is the same as in 30:1. As in 30:1, some have preferred to see it as the name for a place called Massa (see note on 30:1–33). No one knows who **Lemuel** was, or where he was **king**. Most suppose that he was not an Israelite (which is consistent with the Aramaic spellings for **son** in 31:2 and **kings** in v. 3b, and with the absence of Yahweh’s name from all the sayings). Verses 2–9 describe the ideal human king: he is judicious personally (vv. 3–4) so that he may protect others through justice (vv. 5, 9) and compassion (vv. 6–8). This description runs contrary to ordinary experience, where power is often used to benefit the leader rather than those being led. If Lemuel was a ruler from outside Israel, then these verses underscore Proverbs’ teaching that all rulers are called upon to rule justly and are judged accordingly (compare Lady Wisdom's comments in 8:14–16).

PROVERBS—NOTE ON 31:4–5 **Kings** should serve the well-being of their subjects, especially protecting the **rights of all the afflicted**. They must never allow their judgment to be clouded by **wine** or **strong drink**.

PROVERBS—NOTE ON 31:6–7 The **strong drink** would help **those in bitter distress** to **forget their poverty**. This is often taken to mean that the king should provide strong drink to those who are **perishing** or in **misery**, to relieve their physical pain. But it could also mean that the king should invite these people to a banquet where they can have some innocent fun and forget their troubles for a while.

PROVERBS—NOTE ON 31:10–31 *An Alphabet of Womanly Excellence.* As the ESV footnote to v. 10 explains, this wisdom poem is an acrostic. Each successive verse begins with the next letter of the Hebrew alphabet. The poem begins and ends with mention of the woman's "excellence" (vv. 10, 29–31). The probable intention of putting this in an acrostic pattern is to show that this woman's character runs the whole range of excellence. The woman is married, and she is devoted to the well-being of her household (vv. 11–13, 15, 17, 19, 21–22, 25, 27). She contributes financially to her family (vv. 14, 16, 18, 24). At the same time she makes her home the center of ministry by giving generously to the poor (v. 20) and by instructing her children and household workers in true kindness (v. 26). Her husband and children enjoy their lives and honor her for her industry (vv. 11–12, 23, 28–29). This portrait of excellence sets such a high standard that it can be depressing to godly women today until its purpose is understood. First, the woman embodies wisdom in all areas of life. This shows that the teaching of Proverbs is intended for all of God's people. Second, this profile is an ideal. It is not expected that any one woman will look exactly like this in every way. Rather, it is an example of full-scale virtue and wisdom toward which the faithful are willing to be molded.

PROVERBS—NOTE ON 31:15 By providing for **her household** and **her maidens** before the day begins, the "excellent wife" (v. 10) multiplies the effectiveness of her work. Her planning enables everyone else in her household to be productive throughout the day. She does not lie in bed and wait for servants to attend to her.

PROVERBS—NOTE ON 31:16 She is not confined to the home but is engaged in business. This verse demonstrates remarkable financial independence for a woman in the ancient world. She herself **considers a field** (indicating wise judgment) **and buys it** (indicating control of a substantial amount of money).

PROVERBS—NOTE ON 31:18 **Profitable** indicates that she is able to make money from her labor, which she uses to purchase a field (v. 16) and provide for her household (v. 15).

PROVERBS—NOTE ON 31:23 **Gates** were the center of civic and economic life in an Israelite city. The leading men gathered there. The wife's excellent work and noble character have contributed significantly to her husband's success and reputation **when he sits among the elders of the land**.

PROVERBS—NOTE ON 31:25 **Strength and dignity** are so much a part of her character and conduct that they seem to be almost like **her clothing**. **She laughs** at the future, in contrast with being worried or fearful about it.

PROVERBS—NOTE ON 31:26 The **wisdom** that God teaches in Proverbs can be well understood by both men and women (compare note on 1:8).

PROVERBS—NOTE ON 31:28–29 In a loving family, the members value each other. Here the **children** and **husband** offer their praise. Verse 29 gives the words of the husband, or perhaps of both husband and children.

PROVERBS—NOTE ON 31:30 The mention of a **woman who fears the LORD** at the end of this long list of excellent qualities brings back the theme of the book of Proverbs stated in 1:7 (see note). It reminds readers that this woman excels in her fear of the Lord. She is a model of the character traits and wisdom taught throughout the book. Inserting "fear of the Lord" at the end of this list is a reminder that this quality is more important than even great skill and talent. A godly woman may well have skill and beauty, but these are of secondary importance to her godliness.

PROVERBS—NOTE ON 31:31 The wife's works are known and appreciated **in the gates** (compare v. 23), and therefore throughout the town. **Give her of the fruit of her hands** means that she should be given some personal reward for her excellent work. **let her works praise her**. The excellent character and work of such a woman calls for public honor.

Ecclesiastes

(return to table of contents)

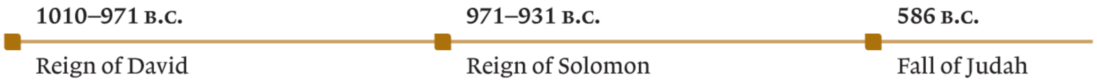
Ecclesiastes 1 • Ecclesiastes 2 • Ecclesiastes 3 • Ecclesiastes 4 •
Ecclesiastes 5 • Ecclesiastes 6 • Ecclesiastes 7 • Ecclesiastes 8 •
Ecclesiastes 9 • Ecclesiastes 10 • Ecclesiastes 11 • Ecclesiastes 12

- Introduction to Ecclesiastes
    - Timeline
    - Author
    - Theme and Interpretation of Ecclesiastes
    - Key Themes
    - Outline
- Global Message of Ecclesiastes
    - Life in a Broken World
    - Purpose in Life and the Purpose of Life
    - The Global Church’s Mission to a Broken World
- Study Notes

Introduction to Ecclesiastes

Introduction to Ecclesiastes

Timeline



Author

The author of Ecclesiastes calls himself “the Preacher” (1:1). Some interpreters have concluded that this was Solomon, while others think he was a role-playing writer later than Solomon. Either way, the book claims that its wisdom comes from the “one Shepherd” (12:11), the Lord himself.

Theme and Interpretation of Ecclesiastes

The theme of Ecclesiastes is the necessity of fearing God in this fallen, confusing world. Each human being wants to understand all the ways God is acting in the world, but he cannot, because he is not God. And yet the faithful do not despair but cling to God, even when they cannot see what God is doing. The Lord deserves his people’s trust. They can leave everything to him while they seek to understand what it means to “fear God and keep his commandments” (12:13). This is true wisdom.

Key Themes

1. *The tragic reality of the fall*. The Preacher is painfully aware that the creation has been damaged by sin (7:29; Rom. 8:20, 22). He speaks as one who eagerly awaits the resurrection age (Rom. 8:23).
2. *The “vanity” of life.* The book begins and ends with the exclamation, “Vanity of vanities! All is vanity” (Eccles. 1:2; 12:8). The phrase

pictures something fleeting and elusive. All the endeavors and pleasures of earthly life are only temporary. When one sees the consequences of sin in this fallen world, one is left in utter frustration, anger, and sorrow. The more one tries to understand life, the more mysterious it becomes (1:12–18).

3. *Sin and death*. By sinning, human beings forfeited the righteousness they originally had before God (7:29), and thus all people are sinners (7:20). Death was a result of the fall. The Preacher is only too aware of this dreadful reality that affects everyone (e.g., 2:14–17; 3:18–21; 6:6).
4. *The joy and the frustration of work*. God gave Adam work to accomplish prior to the fall, but part of the punishment of his sin was that his work would become difficult (Gen. 2:15; 3:17–19). Both realities are seen in the Preacher's experience, as he finds his work to be both satisfying (Eccles. 2:10, 24; 3:22; 5:18–20; 9:9–10) and aggravating (2:18–23; 4:4–8).
5. *The grateful enjoyment of God's good gifts*. The Preacher spends a great deal of time commenting on the twisted realities of a fallen world, but this does not blind him to the beauty of God's world (3:11). Nor does it cause him to despise God's good gifts of human relationships, food, drink, and satisfying labor (5:18–20; 8:15; 9:7, 9). These are to be received humbly and enjoyed fully as blessings from God.
6. *The fear of God*. The fact that "all is vanity" should drive people to take refuge in God, fearing and revering him (7:18; 8:12–13; 12:13–14).

Outline

I. Introduction and Theme (1:1–3)
II. First Catalog of "Vanities" (1:4–2:26)
III. Poem: A Time for Everything (3:1–8)
IV. Fear God, the Sovereign One (3:9–15)
V. Second Catalog of "Vanities" (3:16–4:16)
VI. Fear God, the Holy and Righteous One (5:1–7)
VII. Life "Under the Sun" (5:8–7:24)
VIII. The Heart of the Problem: Sin (7:25–29)
IX. More on Life "Under the Sun" (8:1–12:7)

X. Final Conclusion and Epilogue (12:8–14)

The Global Message of Ecclesiastes

Life in a Broken World

The book of Ecclesiastes explains the world in all its complexity, confusion, and frustration with striking honesty. “Vanity of vanities! All is vanity,” declares the Preacher, echoing the cries of many who have seen, experienced, and recognized the dreadful fallenness of our world (Eccles. 1:2). The global reality both then and now is that our broken world is filled with oppression of the powerless (4:1), oppression of the poor (5:8), and violation of justice and righteousness (5:8). There is nothing new under the sun (1:9), no lasting earthly glory (1:11), no ultimately fulfilling pleasure (2:1–11), and no certainty in life except that it will end in death and judgment (2:14–16; 3:18–20; 6:6; 12:14).

In a fallen world there are many painful and complicated questions, but the message of Ecclesiastes is that there is an answer. That answer is not an easy one, but it is simple: fear the Lord (Eccles. 3:14; 5:7; 12:13–14). Though this world is filled with oppression and injustice, ultimately it will be well for those who fear God (8:12) and it will not be well for the wicked (8:13).

This world is filled with both blessings and challenges, neither of which provides ultimate answers or clarity about the meaning of life. If this world is all there is, then all is vanity. But when we trust the Lord in the face of circumstances that discourage us from doing so, we have a sure hope that we will one day be restored to him. Indeed, from a whole-Bible perspective, there is one who is the way (John 14:6), who is the comforter (2 Cor. 1:3), who is wisdom itself (1 Cor. 1:24). We will not easily figure God out, nor can we fathom all that he does (Eccles. 3:11). He is not a subject to be scrutinized or solved, nor are his ways easily comprehended (8:17). But God has spoken to us in his Son, who gives us the words of eternal life (John 6:68).

Purpose in Life and the Purpose of Life

The message of Ecclesiastes is that however difficult things may be because of the curse upon mankind in this fallen world, there is purpose and grace for all. There is enduring hope and satisfying life as we walk with God. The very gifts of God that, apart from God, prove hollow and disappointing, can be enjoyed truly and satisfyingly—not as the main purpose of life but as a means to know God in a deeper way. Our message to the world is that there is purpose *in life* regarding the blessings we receive from God such as food, drink, and work, but that these blessings are not the purpose *of life*.

Purpose in life. There is a proper place, time, and perspective for each season in life and for each blessing from God (Eccles. 3:1–8). The blessings of common grace are to be recognized as coming from the very hand of God. Work and its enjoyment are blessings from God (2:24; 3:22; 5:18–20). There is purpose in life for work, but neither work itself nor the hoarding of possessions are the purpose *of* life. When work becomes the governing purpose of life, when envy is our driving force, or when we seek satisfaction in wealth, we are left disappointed (2:18–23; 4:4). There is purpose in life for other gifts of common grace such as food, drink, and relationships (2:24–26; 3:12–13; 5:18–20; 8:15; 9:7, 9). The proper enjoyment of such gifts comes from God, who alone satisfies (3:13; 5:19).

The purpose of life. This then is the purpose of life: to fear God, who is sovereign (Eccles. 3:11, 14), holy in heaven (5:2, 7), and judge of all (12:13–14). He is the Giver of gifts and the one who grants even the ability to enjoy these gifts (5:19). In receiving such gifts of life we are to find our greatest joy in him (5:20).

The Global Church's Mission to a Broken World

The book of Ecclesiastes provides a brutally honest and refreshing message for the global church to proclaim to the world. In one sense the Christian message is other-worldly, yet it also addresses the sober realities that face each society and every individual in every generation. The message of the gospel not only affirms the disappointments of life, it also offers the only true hope for meaningful living.

The Giver and the gifts. There is a Creator to be worshiped (Eccles. 12:1). He has made all things. Life is to be enjoyed as being from him and to him. The world must recognize the blessed common grace they have received in creation, life, work, and possessions. They should enjoy such blessings, but not as the purpose of life. The global church has a message of hope for a world that is “striving after wind” (1:14). Clinging to the gift rather than worshiping the Giver is meaningless. The wealthy are not to be envied, for they find neither ultimate satisfaction nor eternal security in their wealth (5:10–17). It is far better to enjoy fellowship with the Giver rather than simply enjoying his gifts, however good they may be.

The ultimate gift. Enjoyment of God is available ultimately because he sent his Son to die on behalf of sinners. There is none who is righteous before God (Eccles. 7:20). No one can escape death (2:16; 9:3, 12). God’s ways cannot be easily or fully fathomed (3:11), but he has indeed revealed himself clearly and gloriously in the person of his Son Jesus Christ (John 14:9). In the Son we have seen the one who both demonstrates and also empowers what it means to truly fear and enjoy God. There is grace abundant for all who recognize the vanity of their selfish living and remember and fear their Creator (Eccles. 12:1) and Redeemer (Isa. 54:5).

A sure hope. While Ecclesiastes sobers us with the reminder that this fallen world is filled with injustice, it also offers hope. Christians are to be active in seeking justice and encouraging the oppressed within society (Isa. 1:17). But we need not despair at the imperfect justice of this world because God will bring final and perfect justice one day (Eccles. 3:17). For the oppressed and the victims of injustice this is indeed good news. It is not vanity to fear and follow God (8:10–13). To those in the global church who suffer under persecution for the sake of the gospel there is the comfort that God does indeed see them, take care of them, and remember them.

A sovereign Lord. There is one who is in control. God is in control when times are good and when times are bad (Eccles. 7:14). We are not in control—which is a great blessing, despite the ways in which we often seek to control our lives. Our message to the world is to abandon striving after control and to embrace the *one who is in control*. Every building and work of art will one day turn to dust, but there is one who is eternal and whose works last forever (3:14). Our message to the world is to abandon the quest for self-glory and the accumulation of possessions and to embrace the blessed and wise God-centered life of sober hope.

This is the glorious Christian vision for life that the church must embrace and display for the world to see.

All Is Vanity

ECCLESIASTES 1 [†]The words of [a] the Preacher, [1] the son of David, [b] king in Jerusalem.

2[†] [c] Vanity [2] of vanities, says [a] the Preacher,
[c] vanity of vanities! [d] All is vanity.
3[†] [e] What [f] does man gain by all the toil
at which he toils under the sun?
4[†] A generation goes, and a generation comes,
but [g] the earth remains forever.
5 [h] The sun rises, and the sun goes down,
and hastens [3] to the place where it rises.
6 [i] The wind blows to the south
and goes around to the north;
around and around goes the wind,
and on its circuits the wind returns.
7 All [j] streams run to the sea,
but the sea is not full;
to the place where the streams flow,
there they flow again.
8 All things are full of weariness;
a man cannot utter it;
[k] the eye is not satisfied with seeing,
nor the ear filled with hearing.
9 [l] What has been is what will be,
and what has been done is what will be done,
and there is nothing new under the sun.
10 Is there a thing of which it is said,
"See, this is new"?
It has been [m] already
in the ages before us.
11[†] There is no [n] remembrance of former things, [4]
nor will there be any remembrance
of later things [5] yet to be

among those who come after.

The Vanity of Wisdom

[12]I [o]the Preacher have been king over Israel in Jerusalem. [13][†]And I [p]applied my heart [6] to seek and to search out by wisdom all that is done under heaven. It is an unhappy [q]business that God has given to the children of man to be busy with. [14][†]I have seen everything that is done under the sun, and behold, all is [r]vanity [7] and a striving after wind. [8]

[15][†] [s]What is crooked cannot be made straight,
and what is lacking cannot be counted.

[16][†]I said in my heart, "I have acquired great [t]wisdom, surpassing all who were over Jerusalem before me, and my heart has had great experience of wisdom and knowledge." [17][†]And I [u]applied my heart to know wisdom and to know [v]madness and folly. I perceived that this also is but [r]a striving after wind.

[18][†] For [w]in much wisdom is much vexation,
and he who increases knowledge increases sorrow.

The Vanity of Self-Indulgence

ECCLESIASTES **2** [†]I [x]said in my heart, "Come now, I will test you with pleasure; enjoy yourself." But behold, this also was vanity. [1] [2]I [y]said of laughter, "It is mad," and of pleasure, "What use is it?" [3][†]I [z]searched with my heart how to cheer my body with wine—my heart still guiding me with wisdom—and how to lay hold on [a]folly, till I might see what was good for the children of man to do under heaven during the few days of their life. [4]I made great works. I [b]built houses and planted [c]vineyards for myself. [5]I made myself [d]gardens and parks, and planted in them all kinds of fruit trees. [6]I made myself pools from which to water the forest of growing trees. [7]I bought male and female slaves, and had [e]slaves who were born in my house. I had also great possessions of [f]herds and flocks, more than any who had been before me in Jerusalem. [8]I also gathered for myself silver and

[g] gold and the treasure of [h] kings and [i] provinces. I got [j] singers, both men and women, and many [k] concubines, [2] the delight of the sons of man.

[9]So I became great and [l] surpassed all who were before me in Jerusalem. Also my [l] wisdom remained with me. [10][†]And whatever my eyes desired I did not keep from them. I kept my heart from no pleasure, for my heart [m] found pleasure in all my toil, and this was my [n] reward for all my toil. [11]Then I considered all that my hands had done and the toil I had expended in doing it, and behold, all was [o] vanity and a striving after wind, and there was nothing [p] to be gained under the sun.

The Vanity of Living Wisely

[12][†] [q] So I turned to consider [r] wisdom and madness and folly. For what can the man do who comes after the king? Only [s] what has already been done. [13]Then I saw that there is more gain in wisdom than in folly, as there is more gain in light than in darkness. [14][†] [t] The wise person has his eyes in his head, but the fool walks in darkness. And yet I perceived that the [u] same event happens to all of them. [15]Then I said in my heart, [v] “What happens to the fool will happen to me also. Why then have I been so very wise?” And I said in my heart that this also is vanity. [16]For of the wise as of the fool there is [w] no enduring remembrance, seeing that in the days to come all will have been long forgotten. [x] How the wise dies just like the fool! [17][†]So I hated life, because what is done under the sun was grievous to me, for [o] all is vanity and a striving after wind.

The Vanity of Toil

[18][†]I hated [y] all my toil in which I toil under the sun, seeing that I must [z] leave it to the man who will come after me, [19]and who knows whether he will be wise or a fool? Yet he will be master of all for which I toiled and used my wisdom under the sun. This also is vanity. [20]So I [a] turned about and gave my heart up to despair [b] over all the toil of my labors under the sun, [21]because sometimes a person who has toiled with wisdom and knowledge and skill must leave everything to be enjoyed by someone who did not toil for it. This also is vanity and a great evil. [22]What has a man

from [c] all the toil and striving of heart with which he toils beneath the sun?
[23]For [d] all his days are full of sorrow, and his [e] work is a vexation. Even in
the night his heart does not rest. This also is vanity.

[24][†] [f] There is nothing better for a person than that he should [g] eat and
drink and find enjoyment [3] in his toil. This also, I saw, is [h] from the hand
of God, [25]for apart from him [4] who can eat or who can have enjoyment?
[26]For to the one who pleases him [i] God has given wisdom and knowledge
and joy, but to the sinner he has given [e] the business of gathering and
collecting, [j] only to give to one who pleases God. [k] This also is vanity and a
striving after wind.

A Time for Everything

ECCLESIASTES 3 [†]For everything there is a season, and [l] a time for every
matter under heaven:

[2] a time to be born, and a time to [m] die;
a time to plant, and a time to pluck up what is planted;
[3] a time to kill, and a time to heal;
a time to break down, and a time to build up;
[4] a time to [n] weep, and a time to laugh;
a time to mourn, and a time to [o] dance;
[5] a time to [p] cast away stones, and a time to [q] gather stones together;
a time to embrace, and a time to [r] refrain from embracing;
[6][†] a time to seek, and a time to [s] lose;
a time to keep, and a time to [t] cast away;
[7] a time to [u] tear, and a time to sew;
a time to [v] keep silence, and a time to speak;
[8][†] a time to love, and a time to [w] hate;
a time for war, and a time for peace.

The God-Given Task

[9][†]What [x] gain has the worker from his toil? [10]I have seen [y] the business
that [z] God has given to the children of man to be busy with. [11][†]He has

[a]made everything beautiful in its time. Also, he has put eternity into man's heart, yet so that he cannot [b]find out what God has done from the beginning to the end. 12[†]I perceived that there is [c]nothing better for them than to be joyful and to [d]do good as long as they live; 13also [e]that everyone should eat and drink and take pleasure in all his toil—this is [f]God's gift to man.

14[†]I perceived that whatever God does endures forever; [g]nothing can be added to it, nor anything taken from it. God has done it, so that people fear before him. 15That which is, [h]already has been; that which is to be, already has been; and God [i]seeks what has been driven away. [1]

From Dust to Dust

16[†]Moreover, [j]I saw under the sun that in the place of justice, even [k]there was wickedness, and in the place of righteousness, even there was wickedness. 17I said in my heart, [l]God will judge the righteous and the wicked, for there is [m]a time for every matter and for every work. 18[†]I said in my heart with regard to the children of man that God is testing them that they may see that they themselves are but [n]beasts. 19[o]For what happens to the children of man and what happens to the beasts is the same; as one dies, so dies the other. They all have the same breath, and man has no advantage over the beasts, for all is vanity. [2] 20All go to one place. All are from [p]the dust, and to dust all return. 21[†]Who knows whether [q]the spirit of man goes upward and the spirit of the beast goes down into the earth? 22So I saw that there is [r]nothing better than that a man should rejoice in his work, for [s]that is his lot. Who can bring him to see [t]what will be after him?

Evil Under the Sun

ECCLESIASTES 4 [u]Again I [v]saw all [w]the oppressions that are done under the sun. And behold, the tears of the oppressed, and they had [x]no one to comfort them! On the side of their oppressors there was power, and there was no one to comfort them. 2[†]And I [y]thought the dead who are already dead more fortunate than the living who are still alive. 3But [z]better than both is he who has not yet been and has not seen the evil deeds that are done under the sun.

4[†]Then I saw that all toil and all skill in work come from a man's envy of his neighbor. This also is [a] vanity [1] and a striving after wind.

5The fool [b] folds his hands and [c] eats his own flesh.

6 [d] Better is a handful of [e] quietness than two hands full of toil and a striving after wind.

7[†] [u] Again, I saw vanity under the sun: 8one person who has no other, either son or brother, yet there is no end to all his toil, and his [f] eyes are never satisfied with riches, so that he never asks, [g] "For whom am I toiling and depriving myself of pleasure?" This also is vanity and an unhappy [h] business.

9Two are better than one, because they have a good reward for their toil. 10For if they fall, one will lift up his fellow. But woe to him who is alone when he falls and has not another to lift him up! 11Again, if two lie together, they keep warm, [i] but how can one keep warm alone? 12[†]And though a man might prevail against one who is alone, two will withstand him—a threefold cord is not quickly broken.

13[†]Better was [j] a poor and wise youth than an old and foolish king who no longer knew how [k] to take advice. 14For he went [l] from prison to the throne, though in his own kingdom he had been born poor. 15I saw all the living who move about under the sun, along with that [2] youth who was to stand in the king's [3] place. 16There was no end of all the people, all of whom he led. Yet those who come later will not rejoice in him. Surely this also is [m] vanity and a striving after wind.

Fear God

ECCLESIASTES 5 [†] [1] [n] Guard your steps when you go to [o] the house of God. To draw near to listen is better than to [p] offer the sacrifice of fools, for they do not know that they are doing evil. 2 [2] Be not rash with your mouth, nor let your heart be hasty to utter a word before God, for God is in heaven and you are on earth. Therefore [q] let your words be few. 3For a dream comes with much business, and a fool's voice with [r] many words.

4[†]When [s] you vow a vow to God, [t] do not delay paying it, for he has no pleasure in fools. [u] Pay what you vow. 5 [v] It is better that you should not vow than that you should vow and not pay. 6Let not your mouth lead you [3] into sin, and do not say before [w] the messenger [4] that it was [x] a mistake. Why should God be angry at your voice and destroy the work of your hands? 7For when dreams increase and words grow many, there is vanity; [5] but [6] [y] God is the one you must fear.

The Vanity of Wealth and Honor

8[†] [z] If you see in a province the oppression of the poor and the violation of justice and righteousness, [a] do not be amazed at the matter, [b] for the high official is watched by a higher, and there are yet higher ones over them. 9But this is gain for a land in every way: a king committed to cultivated fields. [7]

10[†]He who loves money will not be satisfied with money, nor he who loves wealth with his income; this also is vanity. 11When goods increase, they increase who eat them, and what advantage has their owner but to see them with his eyes? 12Sweet is the sleep of a laborer, whether he eats little or much, but the full stomach of the rich will not let him sleep.

13[†] [c] There is a grievous evil that I have seen under the sun: riches were kept by their owner to his hurt, 14and those riches were lost in a bad venture. And he is father of a son, but he has nothing in his hand. 15 [d] As he came from his mother's womb he shall go again, naked as he came, and shall take nothing for his toil that he may carry away in his hand. 16This also is a grievous evil: just as he came, so shall he go, and what [e] gain is there to him who [f] toils for the wind? 17[†]Moreover, all his days he [g] eats in darkness in much vexation and sickness and anger.

18Behold, what I have seen to be [h] good and fitting is to eat and drink and find enjoyment [8] in all the toil with which one toils under the sun the few days of his life that God has given him, for this is his [i] lot. 19Everyone also to whom [j] God has given [k] wealth and possessions [l] and power to enjoy them, and to accept his lot and rejoice in his toil—this is [m] the gift of God. 20[†]For he will not much remember the days of his life because God keeps him occupied with joy in his heart.

ECCLESIASTES **6** [n] There is an evil that I have seen under the sun, and it lies heavy on mankind: [2]a man [o] to whom [p] God gives wealth, possessions, and honor, so that he [q] lacks nothing of all that he desires, yet God [r] does not give him power to enjoy them, but a stranger enjoys them. This is vanity; [1] it is a grievous evil. [3][†]If a man fathers a hundred children and lives many years, so that [s] the days of his years are many, but his soul is not satisfied with life's [t] good things, and he also has no [u] burial, I say that [v] a stillborn child is better off than he. [4]For it comes in vanity and goes in darkness, and in darkness its name is covered. [5]Moreover, it has not [w] seen the sun or known anything, yet it finds [x] rest rather than he. [6]Even though he should live a thousand years twice over, yet enjoy [2] no good—do not all go to the one place?

[7] [y] All the toil of man is for his mouth, yet his appetite is not satisfied. [3] [8]For what advantage has the wise man [z] over the fool? And what does the poor man have who knows how to conduct himself before the living? [9]Better [a] is the sight of the eyes than the wandering of the appetite: this also is [b] vanity and a striving after wind.

[10][†]Whatever has come to be has [c] already been named, and it is known what man is, and that he is not able to [d] dispute with one stronger than he. [11]The more words, the more vanity, and what is the advantage to man? [12][†]For who knows what is good for man while he lives the few days of his [e] vain [4] life, which he passes like [f] a shadow? For who can tell man what will be [g] after him under the sun?

The Contrast of Wisdom and Folly

ECCLESIASTES **7** [†] [h] A good name is better than precious ointment,
and [i] the day of death than the day of birth.
[2] It is better to go to the house of mourning
than to go to the house of feasting,
for this is the end of all mankind,
and the living will [j] lay it to heart.
[3] Sorrow is better than laughter,
[k] for by sadness of face the heart is made glad.

4 The heart of the wise is in the house of mourning,
but the heart of fools is in the house of mirth.
5 It is [l] better for a man to hear the rebuke of the wise
than to hear the song of fools.
6 [m] For as the crackling of [n] thorns under a pot,
so is the laughter of the fools;
this also is vanity. [1]
7[†] Surely [o] oppression drives the wise into madness,
and [p] a bribe corrupts the heart.
8 Better is the end of a thing than its beginning,
and [q] the patient in spirit is better than the proud in spirit.
9 [r] Be not quick in your spirit to become angry,
[s] for anger lodges in the heart [2] of fools.
10 Say not, "Why were the former days better than these?"
For it is not from wisdom that you ask this.
11[†] Wisdom is good with an inheritance,
an advantage to those who [t] see the sun.
12 For the protection of wisdom is like [u] the protection of money,
and the advantage of knowledge is that [v] wisdom preserves the life of him who has it.
13 Consider [w] the work of God:
[x] who can make straight what he has made crooked?

14 [y] In the day of prosperity be joyful, and in the day of adversity consider: God has made the one as well as the other, [z] so that man may not find out anything that will be after him.

15[†]In my [a] vain [3] life I have seen everything. There is [b] a righteous man who perishes in his righteousness, and there is a wicked man who [c] prolongs his life in his evildoing. 16[†]Be not overly righteous, and do not [d] make yourself too wise. Why should you destroy yourself? 17Be not overly wicked, neither be a fool. [e] Why should you die before your time? 18It is good that you should take hold of [f] this, and from [g] that [h] withhold not your hand, for the one who fears God shall come out from both of them.

[19] [i] Wisdom gives strength to the wise man more than ten rulers who are in a city.

[20]Surely [j] there is not a righteous man on earth who does good and never sins.

[21]Do not take to heart all the things that people say, lest you hear [k] your servant cursing you. [22]Your heart knows that [l] many times you yourself have cursed others.

[23]All this I have tested by wisdom. [m] I said, "I will be wise," but it was far from me. [24]That which has been is far off, and [n] deep, very deep; [o] who can find it out?

[25][†] [p] I turned my heart to know and to search out and to seek wisdom and the scheme of things, and to know the wickedness of folly and the foolishness that is madness. [26]And I find something more [q] bitter than death: [r] the woman whose heart is [s] snares and nets, and whose hands are fetters. He who pleases God escapes her, but [t] the sinner is taken by her. [27][†]Behold, this is what I found, says [u] the Preacher, while adding one thing to another to find the scheme of things— [28][†]which my soul has sought repeatedly, but I have not found. [v] One man among a thousand I found, but [w] a woman among all these I have not found. [29]See, this alone I found, that [x] God made man upright, but [y] they have sought out many schemes.

Keep the King's Command

ECCLESIASTES 8 [†] Who is like the wise?
And who knows the interpretation of a thing?
[z] A man's wisdom makes his face shine,
and [a] the hardness of his face is changed.

[2][†]I say: [1] Keep the king's command, because of [b] God's oath to him. [2] [3][†]Be not hasty to [c] go from his presence. Do not take your stand in an evil cause, for he does whatever he pleases. [4][†]For the word of the king is supreme, and [d] who may say to him, "What are you doing?" [5]Whoever keeps a command will know no evil thing, and the wise heart will know the proper time and the just way. [6]For there is a time and a way

[e] for everything, although man's trouble [3] lies heavy on him. 7[†]For he [f] does not know what is to be, for [g] who can tell him how it will be? 8No man has power to [h] retain the spirit, [i] or power over the day of death. There is no [j] discharge from war, nor will wickedness deliver those who are given to it. 9 [k] All this I observed while applying my heart to all that is done under the sun, when man had power over man to his hurt.

Those Who Fear God Will Do Well

10[†]Then I saw the wicked buried. They used to go in and out of [l] the holy place and were [m] praised [4] in the city where they had done such things. This also is vanity. [5] 11Because [n] the sentence against an evil deed is not executed speedily, [o] the heart of the children of man is fully set to do evil. 12Though a sinner does evil a hundred times and [p] prolongs his life, yet I know that [q] it will be well with [r] those who fear God, because they fear before him. 13But it will [s] not be well with the wicked, neither will he prolong his days like [t] a shadow, because he does not fear before God.

Man Cannot Know God's Ways

14[†]There is a vanity that takes place on earth, that there are righteous people [u] to whom it happens according to the deeds of the wicked, and there are wicked people [v] to whom it happens according to the deeds of the righteous. I said that this also is vanity. 15And I commend joy, for man [w] has nothing better under the sun but to [x] eat and drink and be joyful, for this will go with him in his toil through the days of his life that God has given him under the sun.

16When I applied my heart to know wisdom, and to see [y] the business that is done on earth, how neither [z] day nor night do one's eyes see sleep, 17[†]then I saw all the work of God, that [a] man cannot find out the work that is done under the sun. However much man may toil in seeking, he will not find it out. Even though a wise man claims to know, [b] he cannot find it out.

Death Comes to All

ECCLESIASTES 9 [†]But all this I laid to heart, examining it all, [c] how the righteous and the wise and their deeds are [d] in the hand of God. Whether it is love or hate, man does not know; both are before him. **2** [e] It is the same for all, since [f] the same event happens to the righteous and the wicked, to the good and the evil, [1] to the clean and the unclean, to him who sacrifices and him who does not sacrifice. As the good one is, so is the sinner, and he who [g] swears is as he who shuns an oath. **3**This is an evil in all that is done under the sun, that [e] the same event happens to all. Also, the hearts of the children of man are full of evil, and [h] madness is in their hearts while they live, and after that they go to the dead. **4**But he who is joined with all the living has hope, for a living dog is better than a dead lion. **5**For the living know that they will die, but [i] the dead know nothing, and they have no more reward, for [j] the memory of them is forgotten. **6**Their love and their hate and their envy have already perished, and forever they have no more share in all that is done under the sun.

Enjoy Life with the One You Love

7[†]Go, [k] eat your bread with joy, and drink your wine with a merry heart, for God has already approved what you do.

8 [l] Let your garments be always white. Let not [m] oil be lacking on your head.

9Enjoy life with the wife whom you love, all the days of your [n] vain [2] life that he has given you under the sun, because that is your [o] portion in life and in your toil at which you toil under the sun. **10**Whatever your hand finds to do, [p] do it with your might, [3] [q] for there is no work or thought or knowledge or wisdom in Sheol, to which you are going.

Wisdom Better than Folly

11[†] [r] Again I saw that under the sun [s] the race is not to the swift, nor [t] the battle to the strong, nor bread to the wise, nor riches to the intelligent, nor favor to those with knowledge, but time and [u] chance [v] happen to them all. **12**For man [w] does not know his time. Like fish that are taken in an evil net, and [x] like birds that are caught in a snare, so the children of man are [y] snared at an evil time, when it suddenly falls upon them.

13[†]I have also seen this example of wisdom under the sun, and it seemed great to me. 14There was a little city with few men in it, and a great king came against it and besieged it, building great siegeworks against it. 15But there was found in it [z] a poor, wise man, and he by his [a] wisdom delivered the city. Yet no one remembered that poor man. 16But I say that [b] wisdom is better than might, though [c] the poor man's wisdom is despised and his words are not heard.

17[†]The words of the wise heard in [d] quiet are better than the shouting of a ruler among fools. 18 [e] Wisdom is better than weapons of war, but [f] one sinner destroys much good.

ECCLESIASTES **10** Dead flies make [g] the perfumer's ointment give off a stench;
so a little folly outweighs wisdom and honor.
2[†] [h] A wise man's heart inclines him to the right,
but a fool's heart to the left.
3 Even when the fool walks on the road, he lacks sense,
and he [i] says to everyone that he is a fool.
4 If the anger of the ruler rises against you, [j] do not leave your place,
[k] for calmness [1] will lay great offenses to rest.

5There is an evil that I have seen under the sun, as it were [l] an error proceeding from the ruler: 6[†] [m] folly is set in many high places, and the rich sit in a low place. 7 [n] I have seen slaves [o] on horses, and princes walking on the ground like slaves.

8[†] He who [p] digs a pit will fall into it,
and [q] a serpent will bite him who breaks through a wall.
9 [r] He who quarries stones is hurt by them,
and he who [s] splits logs is endangered by them.
10 If the iron is blunt, and one does not sharpen the edge,
he must use more strength,
but wisdom helps one to succeed. [2]

11 If the serpent bites before it is [t] charmed,
there is no advantage to the charmer.

12 The words of a wise man's mouth [u] win him favor, [3]
but [v] the lips of a fool consume him.
13 The beginning of the words of his mouth is foolishness,
and the end of his talk is evil madness.
14[†] [w] A fool multiplies words,
though no man knows what is to be,
and who can tell him [x] what will be after him?
15[†] The toil of a fool wearies him,
for he does not know [y] the way to the city.

16 [z] Woe to you, O land, when your king is a child,
and your princes feast in the morning!
17 Happy are you, O land, when your king is the son of the nobility,
and your princes feast at the proper time,
for strength, and not for [a] drunkenness!
18 Through sloth the roof sinks in,
and through indolence the house leaks.
19[†] Bread is made for laughter,
and [b] wine gladdens life,
and [c] money answers everything.
20 Even in your thoughts, [d] do not curse the king,
nor in your [e] bedroom curse the rich,
for a bird of the air will carry your voice,
or some winged creature tell the matter.

Cast Your Bread upon the Waters

ECCLESIASTES 11 [†] [f] Cast your bread upon the waters,
[g] for you will find it after many days.
2[†] [h] Give a portion to [i] seven, or even to eight,
[j] for you know not what disaster may happen on earth.
3 If the clouds are full of rain,

they empty themselves on the earth,
and if a tree falls to the south or to the north,
in the place where the tree falls, there it will lie.
4[†] He who observes the wind will not sow,
and he who regards the clouds will not reap.

5As you do not know the way [k] the spirit comes to [l] the bones in the womb [1] of a woman with child, so you do not know the work of God who makes everything.

6In the morning sow your seed, and at evening [m] withhold not your hand, for you do not know which will prosper, this or that, or whether both alike will be good.

7[†]Light is sweet, and it is pleasant for the eyes to [n] see the sun.

8So if a person lives many years, let him rejoice in them all; but let him remember [o] that the days of darkness will be many. All that comes is [p] vanity. [2]

9[†] [q] Rejoice, O young man, in your youth, and let your heart cheer you in the days of your youth. [r] Walk in the ways of your heart and [s] the sight of your eyes. But know that for all these things [t] God will bring you into judgment.

10[†]Remove vexation from your heart, and [u] put away pain [3] from your body, for youth and the dawn of life are vanity.

Remember Your Creator in Your Youth

ECCLESIASTES 12 [†]Remember also your Creator in [v] the days of your youth, before [w] the evil days come and the years draw near of which [x] you will say, “I have no pleasure in them”; **2**[†]before [y] the sun and the light and the moon and the stars are darkened and the clouds return after the rain, **3**in the day when the keepers of the house tremble, and the strong men are bent, and the grinders cease because they are few, and [z] those who look through the windows are dimmed, **4**and [a] the doors on the street are shut—when [b] the sound of the grinding is low, and one rises up at the sound of a bird, and all [c] the daughters of song are brought low— **5**they are afraid also of what is high, and [d] terrors are in the way; the almond tree blossoms, the grasshopper drags itself along, [1] and desire fails, because man is going to his [e] eternal [f] home, and the [g] mourners go about the streets— **6**before the silver cord is snapped, or [h] the golden bowl is broken, or the pitcher is [i] shattered at the fountain, or the wheel broken at the cistern, **7**and [j] the dust returns to the earth as it was, and [k] the spirit returns to God [l] who gave it. **8**[†] [m] Vanity [2] of vanities, says [n] the Preacher; all is vanity.

Fear God and Keep His Commandments

9Besides being wise, [n] the Preacher also taught the people knowledge, weighing and studying and arranging [o] many proverbs with great care. **10** [n] The Preacher sought to find words of delight, and uprightly he wrote words of truth.

11[†] [p] The words of the wise are like goads, and like [q] nails firmly fixed are the collected sayings; they are [r] given by [s] one Shepherd. **12**My son, beware of anything beyond these. Of making [u] many books there is no end, and [v] much study is a weariness of the flesh.

13[†]The end of the matter; all has been heard. [w] Fear God and keep his commandments, for this is the whole duty of man. [3] **14**For [x] God will bring every deed into judgment, with [4] every secret thing, whether good or evil.

Study Notes for Ecclesiastes

ECCLESIASTES—NOTE ON 1:1–3 *Introduction and Theme.* The speaker introduces himself and his theme.

FACT

Ecclesiastes encourages God's people to trust him in a fallen and often confusing world, in which sin and heartache touch every corner of the globe. We are to "fear God and keep his commandments" (12:13), even when we cannot understand everything that is going on around us.

ECCLESIASTES—NOTE ON 1:2 **vanity of vanities! All is vanity**. This important thematic word occurs frequently throughout the book. As the book progresses, its meaning becomes clear (see Introduction: Key Themes).

ECCLESIASTES—NOTE ON 1:3 **What does man gain**? This repeated question (3:9; 5:15; compare 2:11) comes out of the Preacher's realization that "all is vanity." If life frequently makes no sense and pleasures and achievements are fleeting, is there any significance to human existence?

ECCLESIASTES—NOTE ON 1:4–2:26 *First Catalog of "Vanities."* The Preacher gives specific examples to prove his belief that all is "vanity."

ECCLESIASTES—NOTE ON 1:11 **There is no remembrance of former things, nor . . . of later things**. The writer-Preacher believes that few people have any significant impact on the course of world history (see ESV footnote).

ECCLESIASTES—NOTE ON 1:13 **unhappy business**. For some reason unknown to the Preacher, God ordains that mankind should endure painful experiences in this present fallen world. The phrase **under heaven** is interchangeable with "under the sun" (v. 14, etc.).

ECCLESIASTES—NOTE ON 1:14 The Preacher examined everything **under the sun**. However, he is unable to understand it all. He concludes that everything is **vanity and a striving after wind**.

ECCLESIASTES—NOTE ON 1:15 **Crooked** here means “unknowable.” There will always be aspects of life in a fallen world that remain mysterious.

ECCLESIASTES—NOTE ON 1:16 **surpassing all who were over Jerusalem before me**. If anyone possessed the wisdom to grasp the meaning of life, it was the Preacher.

ECCLESIASTES—NOTE ON 1:17 As part of his quest **to know wisdom**, the Preacher also seeks to understand **madness and folly**. Apparently he believes that he can better understand wisdom if he also understands its opposite.

ECCLESIASTES—NOTE ON 1:18 **Wisdom** is a mixed blessing. In the process of gaining wisdom one also gains a clearer view into the tragedies of life.

ECCLESIASTES—NOTE ON 2:1–2 **Pleasure** here apparently refers to activities that can cause **laughter**.

FACT

The words vanity, vanities, and vain occur nearly 40 times in Ecclesiastes. Their literal meaning is “vapor” or “breath,” so they are used to describe things that can be fleeting or elusive, like the search for meaning and purpose in life.

ECCLESIASTES—NOTE ON 2:3 The Preacher did not drink so much wine that he lost his ability to think clearly. On his attempt **to lay hold on folly**, see the note on 1:17.

ECCLESIASTES—NOTE ON 2:10–11 The Preacher finally realizes that his work resulted in no permanent gain **under the sun**. Nevertheless, he did receive a **reward** in return for his work: the **pleasure** that the work itself gave him.

ECCLESIASTES—NOTE ON 2:12 The Preacher’s reign as king surpassed all others. Anyone **who comes after the king** will at best only be able to copy **what has already been done**.

ECCLESIASTES—NOTE ON 2:14–16 Wisdom is infinitely better than folly, but the wise and the foolish both die. To make matters still worse, even the wise are usually forgotten after their death.

ECCLESIASTES—NOTE ON 2:17 The limitations of wisdom lead the Preacher to say that he **hated life**. Elsewhere he states that life is superior to death and commends its enjoyment, so this statement does not reflect utter despair. Rather, the Preacher "hates" life in the sense that he finds it deeply disappointing in certain ways.

ECCLESIASTES—NOTE ON 2:18–20 **I hated all my toil**. While at times the Preacher found pleasure in his work, his enjoyment is severely lessened by the knowledge that he must eventually hand over his life's work to someone else. This causes him to **despair** that his life's work will not amount to anything significant.

ECCLESIASTES—NOTE ON 2:24–26 If a person does not believe his work will have a lasting impact on the world, the best he can hope for is to **find enjoyment** in **toil** and in God's simple gifts of food and **drink**. Such enjoyment is to be viewed as a gift **from the hand of God**.

ECCLESIASTES—NOTE ON 3:1–8 *Poem: A Time for Everything.* There is an appropriate occasion for every human event or activity.

ECCLESIASTES—NOTE ON 3:6 **a time to lose**. To give up looking for a lost item.

ECCLESIASTES—NOTE ON 3:8 **a time to hate**. Righteous anger is legitimate under the appropriate circumstances.

ECCLESIASTES—NOTE ON 3:9–15 *Fear God, the Sovereign One.* The vanity of life causes the Preacher to reflect on what is permanent and lasting: the sovereign God of the universe.

ECCLESIASTES—NOTE ON 3:11 The Preacher can see that God **has made everything beautiful in its time**. The problem is that God has also placed **eternity into man's heart, yet so that he cannot find out what God has done from the beginning to the end**. God has given the Preacher a desire to understand all of life, but God has also limited his ability to do so.

ECCLESIASTES—NOTE ON 3:12–13 Rather than becoming resentful about what God has *not* granted human beings, one should enjoy the gifts that God *has* given.

ECCLESIASTES—NOTE ON 3:14 The short-lived "vanities" of this world reveal all the more clearly the enduring work of **God**, to which **nothing can be added**.

ECCLESIASTES—NOTE ON 3:16–4:16 *Second Catalog of "Vanities."* The Preacher returns to examining more of life's vanities.

ECCLESIASTES—NOTE ON 3:16–4:3 The fact that people die is a further aspect of "vanity."

ECCLESIASTES—NOTE ON 3:16–17 The fall of mankind affects all human relationships. One may suffer **wickedness** at the hand of other human beings. But this can be endured if one understands that **God will judge the righteous and the wicked**.

ECCLESIASTES—NOTE ON 3:18–19 **The children of man . . . are but beasts** in the sense that both human beings and animals die.

ECCLESIASTES—NOTE ON 3:21 For the Preacher, the human **spirit** is a mysterious thing. While he affirms that the spirit returns to God when a person dies, he does not know how it comes to reside in the human body in the first place.

ECCLESIASTES—NOTE ON 4:2–3 Some people's circumstances are so tragic that they welcome death. The Preacher considers those who have not yet lived to be the most fortunate. This is because they have not yet **seen the evil deeds that are done under the sun**.

ECCLESIASTES—NOTE ON 4:4–6 Much of what is achieved by human ability stems **from a man's envy of his neighbor**. Here the Preacher focuses on the **vanity** that comes to those who make such **striving** their main goal in life. On the other hand, if a man **folds his hands** and refuses to work, he ruins himself.

FACT

Working too hard? It is equally wrong to be lazy or to be a “workaholic.” People sometimes work too hard because they want all the nice things their neighbors have (4:4). People should work diligently but should also enjoy the quiet contentment that comes from serving the Lord (v. 6).

ECCLESIASTES—NOTE ON 4:7–11 Some people engage in endless **toil** yet are **never satisfied** even though they acquire great **riches**. On the other hand there are those who give up their jealous desires to always be the best; they discover that **two are better than one** as they share their work load, enjoying **a good reward** and finding help in hard times.

ECCLESIASTES—NOTE ON 4:12 A **threefold cord** stands for the great value of being part of a larger group rather than being alone.

ECCLESIASTES—NOTE ON 4:13–16 The Preacher recalls an example of the temporary results of wisdom. In contrast to **an old and foolish king**, there once was **a poor and wise youth** who managed to rise above his humble beginnings and ascend **to the throne**. Yet later generations would not **rejoice in him**; his success and popularity, though gained by true wisdom, did not last.

ECCLESIASTES—NOTE ON 5:1–7 *Fear God, the Holy and Righteous One.* In this section, the encouragement to “fear God” is motivated by his holy and righteous character (compare note on 3:9–15).

ECCLESIASTES—NOTE ON 5:4 People should keep their promises, or vows, to God. By taking a **vow**, a worshiper would promise to perform a specific act if God would respond favorably to a particular petition.

ECCLESIASTES—NOTE ON 5:8–7:24 *Life “Under the Sun.”* The Preacher observes the hardships of life in a fallen world.

ECCLESIASTES—NOTE ON 5:8–9 The political maneuvering of sinful officials results in suffering for the powerless.

ECCLESIASTES—NOTE ON 5:10–6:9 The Preacher observes the destructive nature of greed and concludes that a life of contentment is much better (compare Phil. 4:11; 1 Tim. 6:6, 8; Heb. 13:5).

ECCLESIASTES—NOTE ON 5:13–14 **riches were kept . . . to his hurt**. A man endured hardship and sacrificed in order to acquire wealth but was never able to enjoy it, because it was **lost in a bad venture**.

ECCLESIASTES—NOTE ON 5:17 The man's selfish, fearful greed resulted in a truly wretched life.

ECCLESIASTES—NOTE ON 5:20 **he will not much remember . . . his life**. The one to whom God grants contentment focuses on blessings from God rather than the darker realities of human existence.

ECCLESIASTES—NOTE ON 6:3–6 Long life and many **children** are among earth's greatest blessings, but a discontented heart will be unsatisfied even with these.

ECCLESIASTES—NOTE ON 6:10–11 To "name" something is to exercise authority over it. God is the one who has **named** all things, and therefore he rules over all. It is foolish for mere mortals **to dispute** God's sovereign ordering of the world. To do so only produces **more words** and **more vanity**.

ECCLESIASTES—NOTE ON 6:12 **For who knows what is good for man**? Even the wisest humans cannot give absolutely correct advice based on a certain knowledge of **what will be**.

ECCLESIASTES—NOTE ON 7:1 The verses that follow indicate that **the day of death** refers not to one's own passing but rather to experiencing the death of another. Bereavement often increases spiritual wisdom more than the joy one feels over a newborn child.

ECCLESIASTES—NOTE ON 7:7 **Oppression** refers here to blackmail.

ECCLESIASTES—NOTE ON 7:11–12 Wisdom is similar to money in that both provide real **protection** against the misfortunes of life. **Wisdom**, however, **preserves the life of him who has it**.

ECCLESIASTES—NOTE ON 7:15 **Righteous** and **righteousness** can refer to being "right" or "just" in one's cause. The Preacher has observed instances in which a person who was technically in the right still lost his case.

ECCLESIASTES—NOTE ON 7:16–18 **Be not overly righteous**. One should not always insist on being proved right in an argument. On the other hand, **be not overly wicked, neither be a fool**. That is, one should also know when to stand firm for a just cause.

ECCLESIASTES—NOTE ON 7:25–29 *The Heart of the Problem: Sin.* The Preacher has made numerous references to human sinfulness. This short section helps to explain how this sorry condition came about.

ECCLESIASTES—NOTE ON 7:27 “Find” is a key word in vv. 25–29. It means “figure out” or “comprehend.”

ECCLESIASTES—NOTE ON 7:28–29 **One man . . . I found, but a woman . . . I have not found**. The Preacher is unable to “figure out” human beings. His one firm conclusion is **that God made man upright, but they have sought out many schemes**, that is, humans were not content to remain in their state of righteousness but instead rebelled against God (see Genesis 3).

ECCLESIASTES—NOTE ON 8:1–12:7 *More on Life “Under the Sun.”* The Preacher continues his observations on life in a fallen world. He gives appropriate counsel for living wisely.

ECCLESIASTES—NOTE ON 8:1 **Who is like . . . and who knows**? True wisdom is rare. If one possesses such **wisdom**, it is obvious to others.

ECCLESIASTES—NOTE ON 8:2 **Keep the king’s command**. The verb “keep” here means “protect” or “keep watch over.” The king’s counselor should restrain the king from making foolish decisions on account of his **oath to** God.

ECCLESIASTES—NOTE ON 8:3 **Be not hasty to go from his presence**. When a king gives an unwise command, his counselor should not necessarily leave his service. At the same time, the counselor should not be so eager to obey the king that he becomes involved **in an evil cause**.

ECCLESIASTES—NOTE ON 8:4–6 Given the power of kings, it takes a great deal of courage to question the wisdom of the king’s decision. The wise counselor, however, will find **the proper time and the just way** for doing so.

ECCLESIASTES—NOTE ON 8:7–8 It is risky to offer correction to the king. But the counselor should remember that **no man has power to retain the spirit, or power over the day of death**. He should not let the king's power intimidate him into keeping quiet.

ECCLESIASTES—NOTE ON 8:10–13 The Preacher has already pointed out that people do not always get what they deserve in this life (3:16; 4:1; 5:8). But this does not mean that it makes no difference how one lives, for **it will be well with those who fear God**.

ECCLESIASTES—NOTE ON 8:14–15 It is a puzzling **vanity** that the **wicked** appear to escape judgment and receive blessings. It is equally puzzling that the **righteous** sometimes receive the treatment the wicked deserve.

FACT

The peaceful shadows of old age. The righteous will enjoy a long and peaceful old age, like the shadows of evening (8:13). There is no such hope, however, for the wicked.

ECCLESIASTES—NOTE ON 8:17 True wisdom includes the humility to admit that man cannot fully understand all of reality in a fallen world.

ECCLESIASTES—NOTE ON 9:1–6 No matter how difficult or humble a person's circumstances may be, those circumstances are to be preferred to dying, because **a living dog is better than a dead lion**.

ECCLESIASTES—NOTE ON 9:7–10 When godly people find enjoyment in life, they know that it is due to God's "approval" or "favor" (v. 7; compare 2:24–26; 3:13; 5:19–20).

FACT

"Eat, drink, and be merry"? Ecclesiastes advises those who serve God to enjoy his gifts of food, drink, comfort, married life, and honest work (9:7–9; compare 2:24–26; 3:13; 5:19–20).

ECCLESIASTES—NOTE ON 9:11–12 From the human perspective, many things appear to be the result of pure **chance**.

ECCLESIASTES—NOTE ON 9:13–18 Wisdom can achieve much good and is worth pursuing. Yet its benefits can be undone by evil.

ECCLESIASTES—NOTE ON 9:13–16 The Preacher gives an example of wisdom's ability to produce a remarkable victory. Even when such wisdom is forgotten or **despised**, it is still to be valued over earthly **might**.

ECCLESIASTES—NOTE ON 9:17–18 Just as one wise man can successfully overcome the worst odds, so also **one sinner destroys much good**.

ECCLESIASTES—NOTE ON 10:2 The "right hand" is often associated with strength in the OT. The Preacher is probably referring to the **left** to indicate weakness.

ECCLESIASTES—NOTE ON 10:6–7 The Preacher is aware that the poor can possess wisdom and that the wealthy ruling classes can be corrupt.

ECCLESIASTES—NOTE ON 10:8–12 The various disasters described in vv. 8–11 are all accidental, so the one **who digs a pit** is not necessarily intending to cause harm.

ECCLESIASTES—NOTE ON 10:14 The fact that **no man knows what is to be** does not prevent a **fool** from making many unsupported predictions.

ECCLESIASTES—NOTE ON 10:15 A fool's **toil** in the fields is more tiring than others' because he is unaware of things that would make his work easier.

ECCLESIASTES—NOTE ON 10:19 **Bread . . . wine . . . money**. The Preacher comments favorably here on each of these. Money **answers everything** in that it can influence a situation to produce the result one desires.

ECCLESIASTES—NOTE ON 11:1 **Cast your bread upon the waters** is a difficult expression. Various scholars have suggested it could refer to (1) maritime commerce; (2) diversifying one’s financial resources; (3) giving to the poor.

ECCLESIASTES—NOTE ON 11:2 It is wise to have many ways to make a living and invest resources.

ECCLESIASTES—NOTE ON 11:4 Too much time spent trying to “read the skies” will only distract one from the work that needs to be done. Those who always wait for the perfect time to begin a project **will not sow** and **will not reap**.

ECCLESIASTES—NOTE ON 11:7–8 **Light . . . darkness** refers to the contrast between life and death.

ECCLESIASTES—NOTE ON 11:9 Proper enjoyment of life is possible only within the moral boundaries established by God. He will evaluate all human deeds according to his righteous **judgment**.

ECCLESIASTES—NOTE ON 11:10 **Remove vexation . . . put away pain**. It is not wise to dwell on sorrow or illness.

ECCLESIASTES—NOTE ON 12:1 **Evil days** refers to the physical weakening of old age.

ECCLESIASTES—NOTE ON 12:2–7 This section is a symbolic picture of aging and death. The common link between most of the images used in v. 6 appears to be that they are water receptacles: since water is a symbol of life, the destruction of these items indicates the moment when life ceases **and the spirit returns to God who gave it** (see note on 3:21).

ECCLESIASTES—NOTE ON 12:8–14 *Final Conclusion and Epilogue.* The Preacher restates his claim that all is “vanity.” The epilogue affirms the wisdom of the Preacher, summons the reader to pay careful attention to the words of the wise, and summarizes the overall message of the book.

ECCLESIASTES—NOTE ON 12:11 A goad is a long stick used for guiding oxen while plowing. The words of the wise provide moral and intellectual stability **like nails firmly fixed**. Ultimately, such wisdom is **given by one Shepherd**, God.

ECCLESIASTES—NOTE ON 12:13–14 The Preacher has already pointed out the need to **fear God** (see note on 5:1–7) and to **keep his commandments** (compare 5:4–6; 7:17–18). The **whole duty of man** thus involves genuine faith in God, as well as good works, which are the inevitable result of true faith (see James 2:14). **God will bring every deed into judgment** (compare Eccles. 11:9), thus it is important to obey his commands.

Song of Solomon

(return to table of contents)

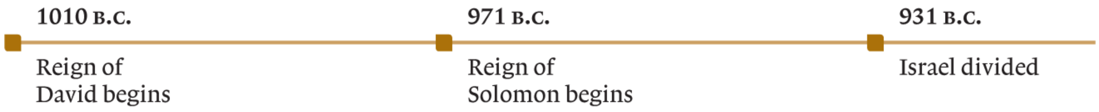
Song of Solomon 1 • Song of Solomon 2 • Song of Solomon 3 •
Song of Solomon 4 • Song of Solomon 5 • Song of Solomon 6 •
Song of Solomon 7 • Song of Solomon 8

- Introduction to Song of Solomon
  - Timeline
  - Author and Date
  - Theme
  - Interpreting Literary Images
  - Structure
  - Key Themes
  - Outline
- Global Message of Song of Solomon
  - God’s Glorious Design in Marriage and Sexuality
  - The World’s Broken Sexuality
  - The Global Church’s Witness in Sexuality
  - Our Witness to the World regarding Sexuality
- Study Notes

Introduction to The Song of Solomon

Introduction to The Song of Solomon

Timeline



Author and Date

The wording of the first verse in Song of Solomon (or Song of Songs; 1:1) does not necessarily mean that Solomon wrote the book. It may have been written by Solomon himself, or it could have been written in his honor. When he is mentioned (1:5; 3:7, 9, 11; 8:11–12), it is generally as a distant, even idealized figure. What is known about Solomon suggests that he probably was not the writer himself (1 Kings 3:1; 11:1–8). However, the book was probably composed during Solomon's time, perhaps under his oversight, between c. 960 and 931 B.C.

Theme

The Song of Solomon contains beautiful poetry expressing romantic love between a young man and a young woman in ancient Israel. He is a shepherd (1:7) and she is a shepherdess (1:8). They are looking forward to their marriage and the pleasure it will bring.

Interpreting Literary Images

The Song of Solomon includes several extravagant comparisons. For example, the woman is compared to a horse in Pharaoh's court (1:9), and her hair is compared to a flock of goats (4:1). It is helpful to remember that (1) the comparisons are figurative rather than literal, and (2) what the person has in common with what he or she is compared with is a certain quality, usually the quality of excellence, or of being the best of its kind.

Structure

The author has presented the Song of Solomon as a series of exchanges, mostly between the shepherdess and the shepherd, with the chorus-like "others" sprinkled in. These others usually pick up items from the lovers' speeches and urge the two forward in love. There is also a refrain, "I adjure you, O daughters of Jerusalem, . . . that you not stir up or awaken love until it pleases" (2:7; 3:5; 8:4; variation in 5:8), spoken by the shepherdess. This is understood as her urging the other women not to push this love too fast, in order to let it reach its consummation at the right time (the marriage bed, which seems to begin in 8:5).

Key Themes

1. God's law commands sexual purity. Marriage provides the right framework within which his people may properly enjoy the gift of sexual intimacy (see Gen. 2:23–24). Thus God's people honor him and commend him to the world when they demonstrate with their lives that obedience in such matters brings genuine delight.
2. Marriage is a gift of God, and is to be founded on loyalty and commitment (see Gen. 2:24, "hold fast"), which allows delight to flourish. As such, it is a fitting image for God's relationship with his people.

Outline

I. Title: The Best of Songs (1:1)
II. The Lovers Yearn for Each Other (1:2–2:17)
III. The Shepherdess Dreams (3:1–6:3)
IV. The Lovers Yearn for Each Other Again (6:4–8:4)
V. The Lovers Join in Marriage (8:5–14)

The Global Message of The Song of Solomon

The Song of Solomon paints a beautifully passionate, pure, and even provocative picture of marriage and sexuality. It may seem remarkable, to Christians and nonbelievers alike, that such a book is a part of the biblical canon. And how different Scripture would be without this book! What, then, is the global message of the Song of Solomon? What message does the universal church need to hear from its pages?

God’s Glorious Design in Marriage and Sexuality

Sexuality was God’s idea. Human sexuality is one of God’s most marvelous and blessed ideas. God is not boring, prudish, or ashamed of sex. To make the mating procedure whereby procreation takes place an experience of intense attraction, intense bonding, and intense pleasure was his idea! The beauty of human sexuality is expressed thoroughly and without hesitation in the Song of Solomon. The very first words of the young maiden express her intense desire for her beloved: “Let him kiss me with the kisses of his mouth!” (Song 1:2). There is a refreshing freedom, joy, and delight expressed by the couple in their passionate mutual admiration (1:9–10, 12–16; 2:9, 14; 4:1–15; 5:10–16; 6:5–10; 7:1–9), their intense sexual longing for marriage (1:2–2:17; 7:11–8:3), and the final and wonderful consummation of their marriage bond.

God’s gift to all humanity. The command to become one flesh pre-dates the fall (Gen. 1:28). Sex was not a concession to sinful mankind. It was a blessed provision and gift from God for humanity to enjoy. It is a gift of common grace.

God’s design for sexuality. God designed sex to be enjoyed within the marriage context. The repeated admonition not to “stir up or awaken love until it pleases” emphasizes that there is a right and a wrong time for sex (see Song 2:7; 3:5; 8:4). Scripture strongly *forbids* the improper use and context of sex. For example, sex outside of marriage, or with someone other than one’s spouse, or with someone of the same sex are explicitly prohibited (Lev. 18:22; Prov. 5:20–23; 1 Cor. 6:9). Yet Scripture just as strongly *commends* the full enjoyment of sex within the God-ordained context of marriage (Prov. 5:15–19; 1 Cor. 7:3). Such sexual enjoyment between a husband and wife is a blessed expression of lifelong commitment and mutual delight. There is joyful celebration of the beauty of creation in the human body in all its features and distinctiveness. There is a wonder and glory in God's creation of male and female, and the beauty of each gender complements the other. There is freedom and security found in unrivaled, exclusive, passionate, and lifelong commitment.

The Song of Solomon is refreshingly honest in acknowledging that waiting for love and not misusing sexuality are difficult. Sexual longing is not wrong, but sexual enjoyment before marriage defiles God's design. Though sexual desire is great, sexual enjoyment must be waited for and enjoyed in God's proper timing and design.

The World's Broken Sexuality

This is a message that our world needs to hear. One of the most painful expressions of the fall of mankind in our world today is in the area of sexuality. Sexuality is broadly misunderstood, misused, and abused. While various cultures and each generation offer varied and supposedly "progressive" perspectives on sexuality, God's view is timeless.

We live in a fallen world in need of a Savior. Marital conflict, divorce, sexual immorality, and sexual abuse teach us of the painful impact of sin and each person's desperate need for a Savior. The Internet has radically transformed the nature of pornography, now that it is almost universally accessible. Around the world there is an unprecedented amount of trafficking in human beings, a large proportion of whom are exploited and abused in the sex industry. Such abuse of men, women, and even children, all of whom are made in God's image and have inherent dignity, is wicked. Indeed, it is one of the most God-offending, pervasive, and evil forms of wrongful sexuality in our world today.

The Global Church's Witness in Sexuality

Through Christ, God's design for humanity in all its fullness is being restored and renewed. The Song of Solomon presents a picture of God-honoring sexual delight that is one expression of the blessed life that we have in Christ and his glorious redemption.

Christians, however, have often been among those who have misunderstood or misused sexuality. Some have taught or have been taught to be ashamed of sex. To lack joy and delight in the gift of sexuality within marriage is to miss God's perfect design and provision. There is also brokenness in the global church because of failing marriages, adultery, and sexual abuse. Such sexual abuse has stained not only the church but also its leaders.

There is a need for discussion and teaching about sexuality within the church. This is utterly countercultural in some societies, where sex is not something openly discussed. Whatever its cultural situation, however, the church must take up its responsibility to teach about such topics rather than allowing its people to learn about sexuality from secular society.

Discussion and teaching about issues of sexuality should be forthright but also appropriately modest. It requires cultural sensitivity and biblical wisdom. The content of such teachings and discussions will likely challenge cultural norms. In addition to such discussion there is need for repentance, gospel renewal, mentoring, and encouragement.

Our Witness to the World regarding Sexuality

The area of sexuality and the beautiful picture presented in the Song of Solomon are opportunities to share with the world the blessed "otherness," the holiness and beauty, of the Christian faith.

The original meaning of the word "martyr" is "witness." This word was used in the early days of Christianity not merely for those who suffered death for the faith; it was more broadly applied to every Christian's privilege to bear witness to Christ and the Christian faith, whether in life or death. As witnesses, Christians have the tremendous opportunity to share and to show to the world the power of the gospel of Jesus Christ and the glorious vision of a life renewed in the gospel. Such witness can be displayed to the world in each sphere of life—in finances, work, family, leisure, study, and even in sexuality.

Christians should have more accurate things to say about sex and a more rightful enjoyment of sex than anyone. This is a part of our living and visible witness to the world—that God and God's ways are right and righteous and joy-filled. The enjoyment and the jealous protection of love are "flashes of fire, the very flame of the Lord" (Song 8:6). Through Christ, God is jealously and graciously restoring humanity. A part of that restoration is in the blessed enjoyment of and witness to God's wonderful gift of sexuality.

SONG OF SOLOMON **1** [†]The Song of [a]Songs, which is Solomon's.

The Bride Confesses Her Love

SHE [1]

[2][†] Let him kiss me with the kisses of his mouth!
For your [b]love is better than wine;
[3][†] your [c]anointing oils are fragrant;
your [d]name is oil poured out;
therefore virgins love you.
[4][†] [e]Draw me after you; [f]let us run.
[g]The king has brought me into his chambers.

OTHERS

We will [h]exult and rejoice in you;
we will extol [b]your love more than wine;
rightly do they love you.

SHE

[5][†] I am very dark, but [i]lovely,
O [j]daughters of Jerusalem,
like [k]the tents of [l]Kedar,
like the curtains of Solomon.
[6][†] Do not gaze at me because I am dark,
because the sun has looked upon me.
My [m]mother's sons were angry with me;
they made me [n]keeper of [o]the vineyards,
but [p]my own vineyard I have not kept!
[7] Tell me, you [q]whom my soul loves,
where you [r]pasture your flock,
where you make it [s]lie down at noon;
for why should I be like one who veils herself
beside the flocks of your [t]companions?

Solomon and His Bride Delight in Each Other

HE

8[†] If you do not know,
O [u] most beautiful among women,
follow in the tracks of the flock,
and pasture your young goats
beside the shepherds' tents.

9 I compare you, [v] my love,
to [w] a mare among Pharaoh's chariots.
10 [x] Your cheeks are lovely with ornaments,
your neck with strings of jewels.

OTHERS

11 We will make for you [2] ornaments of gold,
studded with silver.

SHE

12[†] While [y] the king was on his couch,
my [z] nard gave forth its fragrance.
13[†] My beloved is to me a sachet of [a] myrrh
that lies between my breasts.
14[†] My beloved is to me a cluster of [b] henna blossoms
in the vineyards of [c] Engedi.

HE

15 [d] Behold, [e] you are beautiful, [f] my love;
behold, you are beautiful;
your [g] eyes are doves.

SHE

16[†] Behold, you are beautiful, [h] my beloved, truly [i] delightful.
Our couch is green;
17 the beams of our house are [j] cedar;
our rafters are [j] pine.

SONG OF SOLOMON **2** [†] I am a rose [1] of Sharon,
[k] a lily of the valleys.

He

[2][†] As a lily among brambles,
so is [l] my love among the young women.

She

[3][†] As an apple tree among the trees of the forest,
so is my [m] beloved among the young men.
With great delight I sat [n] in his shadow,
and his [o] fruit was sweet to my taste.
[4] He [p] brought me to the banqueting house, [2]
and his [q] banner over me was love.
[5] Sustain me with [r] raisins;
refresh me with apples,
[s] for I am sick with love.
[6][†] His [t] left hand is under my head,
and his right hand [u] embraces me!
[7][†] I [v] adjure you, [3] O [w] daughters of Jerusalem,
by [x] the gazelles or the does of the field,
that you not stir up or awaken love
until it pleases.

The Bride Adores Her Beloved

[8][†] The voice of my beloved!
Behold, he comes,
leaping [y] over the mountains,
bounding over the hills.
[9] My beloved is like [z] a gazelle
or a young stag.
Behold, there he stands
behind our wall,
gazing through the windows,
looking through the lattice.

10[†] My beloved speaks and says to me:
[a] “Arise, my love, my beautiful one,
and come away,
11[†] for behold, the winter is past;
[b] the rain is over and gone.
12 [c] The flowers appear on the earth,
the time of singing [4] has come,
and the voice of [d] the turtledove
is heard in our land.
13 [e] The fig tree ripens its figs,
and [f] the vines are in blossom;
they give forth fragrance.
[g] Arise, my love, my beautiful one,
and come away.
14 O my [h] dove, in the [i] clefts of the rock,
in the crannies of the cliff,
let me see your face,
let me [j] hear your voice,
for your voice is sweet,
and your face is [k] lovely.
15[†] Catch [l] the foxes [5] for us,
the little foxes
that spoil the vineyards,
[f] for our vineyards are in blossom.”

16 [m] My beloved is mine, and I am his;
he [n] grazes [6] among the lilies.
17[†] Until [o] the day breathes
and [p] the shadows flee,
turn, my beloved, be like [q] a gazelle
or a young stag on cleft mountains. [7]

The Bride’s Dream

SONG OF SOLOMON **3** [†] On my bed [r] by night

I sought [s] him whom my soul loves;
[t] I sought him, but found him not.
2 I will rise now and go about the city,
in [u] the streets and in the squares;
I will seek [s] him whom my soul loves.
I sought him, but found him not.
3 [v] The watchmen found me
as they went about in the city.
“Have you seen him whom my soul loves?”
4[†] Scarcely had I passed them
when I found [s] him whom my soul loves.
I [w] held him, and would not let him go
until I had [x] brought him into my mother’s house,
and into the chamber of [y] her who conceived me.
5 [z] I adjure you, [a] O daughters of Jerusalem,
[b] by the gazelles or the does of the field,
that you not stir up or awaken love
until it pleases.

Solomon Arrives for the Wedding

6[†] [c] What is that coming up from the wilderness
like [d] columns of smoke,
perfumed with [e] myrrh and frankincense,
with all the fragrant powders of a merchant?
7[†] Behold, it is the litter [1] of Solomon!
Around it are [f] sixty [g] mighty men,
some of the mighty men of Israel,
8 all of them wearing swords
and expert in war,
each with his [h] sword at his thigh,
against [i] terror by night.
9 King Solomon made himself a carriage [2]
from the wood of Lebanon.
10 He made its posts of silver,

its back of gold, its seat of purple;
its interior was inlaid with love
by [j] the daughters of Jerusalem.
[11] Go out, O [k] daughters of Zion,
and look upon King Solomon,
with the crown with which his mother crowned him
on [l] the day of his wedding,
on the day of the gladness of his heart.

Solomon Admires His Bride’s Beauty

He

SONG OF SOLOMON **4** [†] Behold, [m] you are beautiful, my love,
behold, you are beautiful!
[n] Your eyes are doves
[o] behind your veil.
[p] Your hair is like a flock of goats
leaping down [q] the slopes of Gilead.
[2][†] Your [r] teeth are like a flock of shorn ewes
that have come up from the washing,
all of which bear twins,
and not one among them has lost its young.
[3] Your lips are like [s] a scarlet thread,
and your mouth is [t] lovely.
Your [u] cheeks are like halves of a pomegranate
[o] behind your veil.
[4][†] Your [v] neck is like the tower of David,
built in [w] rows of stone; [1]
on it [x] hang a thousand shields,
all of [y] them shields of warriors.
[5][†] Your [z] two breasts are like two [a] fawns,
twins of a gazelle,
that [b] graze among the lilies.
[6][†] [c] Until the day breathes

and the shadows flee,
I will go away to the mountain of [d] myrrh
and the hill of [d] frankincense.
7 [e] You are altogether beautiful, my love;
there is no [f] flaw in you.
8[†] [g] Come with me from [h] Lebanon, my [i] bride;
come with me from [h] Lebanon.
Depart [2] from the peak of Amana,
from the peak of [j] Senir and [k] Hermon,
from the dens of lions,
from the mountains of leopards.

9[†] You have captivated my heart, my [l] sister, my bride;
you have captivated my heart with one glance of your eyes,
with one [m] jewel of your necklace.
10 How beautiful is your love, my [l] sister, my bride!
How much [n] better is your love than wine,
and [o] the fragrance of your oils than any spice!
11 Your [p] lips drip nectar, my bride;
[q] honey and milk are under your tongue;
the fragrance of your garments is [r] like the fragrance of [h] Lebanon.
12[†] A garden locked is my [l] sister, my bride,
a spring locked, [s] a fountain [t] sealed.
13 Your shoots are [u] an orchard of pomegranates
with all [v] choicest fruits,
[w] henna with [x] nard,
14 nard and saffron, [y] calamus and [y] cinnamon,
with all trees of [z] frankincense,
[a] myrrh and [b] aloes,
with all [v] choice spices—
15[†] a garden fountain, a well of [c] living water,
and flowing streams from [h] Lebanon.

16[†] Awake, O north wind,

and come, O south wind!
Blow upon my [d] garden,
let its spices flow.

Together in the Garden of Love

She

[e] Let my beloved come to his [f] garden,
and eat its [v] choicest fruits.

He

SONG OF SOLOMON **5** [†] I [g] came to my garden, my [h] sister, my bride,
I gathered my [i] myrrh with my spice,
I ate my [j] honeycomb with my honey,
I [k] drank my wine with my milk.

Others

Eat, [l] friends, drink,
and be drunk with love!

The Bride Searches for Her Beloved

She

[2][†] I slept, but my heart was awake.
A sound! My beloved is [m] knocking.
“Open to me, my [n] sister, my [o] love,
my [p] dove, my [q] perfect one,
for my head is wet with dew,
my [r] locks with the drops of the night.”
[3][†] [s] I had put off my garment;
how could I put it on?
I had [t] bathed my feet;
how could I soil them?
[4][†] My beloved put his hand to the latch,
and my heart was thrilled within me.

[5] I arose to open to my beloved,
and my hands dripped with myrrh,
my fingers with [u] liquid myrrh,
on the handles of the bolt.
[6] I opened to my beloved,
but my beloved had turned and gone.
My soul failed me when he [v] spoke.
[w] I sought him, but found him not;
[x] I called him, but he gave no answer.
[7] [y] The watchmen found me
as they went about in the city;
they beat me, they bruised me,
they took away my veil,
those watchmen of the walls.
[8][†] I [z] adjure you, O [a] daughters of Jerusalem,
if you find my beloved,
that you tell him
[b] I am sick with love.

OTHERS

[9] What is your beloved more than another beloved,
O [c] most beautiful among women?
What is your beloved more than another beloved,
that you thus [z] adjure us?

The Bride Praises Her Beloved

SHE

[10] My beloved is radiant and [d] ruddy,
[e] distinguished among ten thousand.
[11] His head is the finest gold;
[f] his locks are wavy,
black as a raven.
[12] His [g] eyes are like doves
beside streams of water,

bathed in milk,
sitting beside a full pool. [1]
13[†] His [i] cheeks are like [j] beds of spices,
mounds of sweet-smelling herbs.
His lips are [k] lilies,
dripping [u] liquid myrrh.
14[†] His arms are rods of gold,
set with [l] jewels.
His body is polished ivory, [2]
bedecked with [m] sapphires. [3]
15 His legs are alabaster columns,
set on bases of gold.
His appearance is like [o] Lebanon,
choice as the cedars.
16 His [p] mouth [4] is most sweet,
and he is altogether desirable.
This is my beloved and this is my friend,
O [a] daughters of Jerusalem.

OTHERS

SONG OF SOLOMON 6 [†] Where has your beloved gone,
O [c] most beautiful among women?
Where has your beloved turned,
that we may seek him with you?

Together in the Garden of Love

SHE

2[†] My beloved has gone down to his [q] garden
to [r] the beds of spices,
to [s] graze [1] in the gardens
and to gather [t] lilies.
3[†] [u] I am my beloved’s and my beloved is mine;
he grazes among the lilies.

Solomon and His Bride Delight in Each Other

HE

4[†] You are beautiful as [v]Tirzah, [w]my love,
[x]lovely as [y]Jerusalem,
[z]awesome as an army with banners.
5[†] Turn away your eyes from me,
for they overwhelm me—
[a]Your hair is like a flock of goats
leaping down the slopes of Gilead.
6 [b]Your teeth are like a flock of ewes
that have come up from the washing;
all of them bear twins;
not one among them has lost its young.
7 [c]Your cheeks are like halves of a pomegranate
behind your veil.
8[†] There are [d]sixty [e]queens and eighty [e]concubines,
and [f]virgins without number.
9 My [g]dove, my [h]perfect one, is the only one,
the only one of her mother,
pure to [i]her who bore her.
[j]The young women saw her and called her blessed;
[e]the queens and [e]concubines also, and they praised her.

10[†] [k]"Who is this who looks down like the dawn,
beautiful as the moon, bright as the sun,
[l]awesome as an army with banners?"

SHE

11 I went down to the nut orchard
to look at [m]the blossoms of the valley,
[n]to see whether the vines had budded,
whether the pomegranates were in bloom.
12 [o]Before I was aware, my desire set me
among [p]the chariots of my kinsman, a prince. [2]

OTHERS

13[†] [3] Return, return, O [q] Shulammite,
return, return, that we may look upon you.

HE

Why should you look upon [q] the Shulammite,
as upon [r] a dance before [s] two armies? [4]

SONG OF SOLOMON **7** [†] How beautiful are your feet in sandals,
O [t] noble daughter!
Your rounded thighs are like [u] jewels,
the work of [v] a master hand.
2 Your navel is a rounded bowl
that never lacks mixed wine.
Your belly is a heap of wheat,
encircled with [w] lilies.
3 [x] Your two breasts are like two fawns,
twins of a gazelle.
4[†] Your [y] neck is like an ivory tower.
Your [z] eyes are pools in [a] Heshbon,
by the gate of Bath-rabbim.
Your nose is like a tower of [b] Lebanon,
which looks toward [c] Damascus.
5 Your head crowns you like [e] Carmel,
and your [f] flowing locks are like purple;
a king is held captive in the tresses.

6 [g] How beautiful and [h] pleasant you are,
O loved one, with all your delights! [1]
7[†] Your stature is like a palm tree,
and your breasts are like its clusters.
8 I say I will climb the palm tree
and lay hold of its fruit.
Oh may your breasts be like [i] clusters of the vine,
and the scent of your breath like apples,

9 and your [j] mouth [2] like the best wine.

SHE

It goes down smoothly for my beloved,
gliding over lips and teeth. [3]

10[†] [k] I am my beloved's,
[l] and his desire is for me.

The Bride Gives Her Love

11 [m] Come, my beloved,
let us go out into the fields
and lodge in the villages; [4]
12 let us go out early to the vineyards
[n] and see whether the vines have budded,
whether [o] the grape blossoms have opened
and the pomegranates are in bloom.
There I will give you my love.
13[†] [p] The mandrakes give forth fragrance,
and beside our doors are all choice fruits,
[q] new as well as old,
which I have laid up for you, O my beloved.

Longing for Her Beloved

SONG OF SOLOMON 8 [†] Oh that you were like a brother to me
who nursed at my mother's breasts!
If I found you outside, I would kiss you,
and none would despise me.
2 I would lead you and [r] bring you
into the house of my mother—
she who used to teach me.
I would give you [s] spiced wine to drink,
the juice of my pomegranate.
3 [t] His left hand is under my head,

and his right hand embraces me!
4[†] I [u] adjure you, O [v] daughters of Jerusalem,
[w] that you not stir up or awaken love
until it pleases.

5[†] [x] Who is that coming up from the wilderness,
leaning on her beloved?

Under the apple tree I awakened you.
There your mother was in labor with you;
there she who bore you was in labor.

6[†] Set me as a seal upon your heart,
as [y] a seal upon your arm,
for [z] love is strong as death,
[a] jealousy [1] is fierce as the grave. [2]
Its flashes are flashes of fire,
the very [b] flame of the LORD.
7[†] Many waters cannot quench love,
neither can floods drown it.
If a man offered for love
all the wealth of his [c] house,
he [3] would be utterly despised.

Final Advice

OTHERS

8 We have a little sister,
and she [d] has no breasts.
What shall we do for our sister
on the day when she is spoken for?
9 If she is a wall,
we will build on her a battlement of silver,
but if she is a door,
we will enclose her with [e] boards of cedar.

SHE

10 [f] I was a wall,
and my [g] breasts were like towers;
then I was in his eyes
as one who finds [4] peace.

11 Solomon had [h] a vineyard at Baal-hamon;
he [i] let out the vineyard to [j] keepers;
each one was to bring for its fruit [k] a thousand pieces of silver.
12 My vineyard, my very own, is before me;
you, O Solomon, may have the thousand,
and [l] the keepers of the fruit two hundred.

HE

13 [m] O you who dwell in the gardens,
with [n] companions listening for your voice;
[o] let me hear it.

SHE

14 [†] [p] Make haste, my beloved,
and be [q] like a gazelle
or a young stag
on [r] the mountains of spices.

Study Notes for Song of Solomon

SONG OF SOLOMON—NOTE ON 1:1 *Title: The Best of Songs.* The Hebrew word for "song" identifies the book as expressing joy rather than sorrow. **Song of Songs** probably means the very best of songs.

1:2–2:17 *The Lovers Yearn for Each Other.* The two main characters, apparently betrothed, are introduced as they sing of their desire for each other. On the difference between betrothal and engagement, see note on Matt. 1:18.

SONG OF SOLOMON—NOTE ON 1:3 **name . . . oil**. In Hebrew, the two words sound similar. "Name" refers to the man's reputation, which is as enchanting as perfume.

SONG OF SOLOMON—NOTE ON 1:4b This is the first speech of the "others," who function as a chorus. **They** join the shepherdess in her praise for the shepherd (**you** is masculine) by picking up her words from v. 2.

SONG OF SOLOMON—NOTE ON 1:5 **dark, but lovely**. The shepherd girl has spent her life working in the sun (in the vineyard, v. 6; caring for the flock, v. 8). She is not dainty like some refined young women.

SONG OF SOLOMON—NOTE ON 1:6 **My own vineyard** refers in a poetic image to the woman's physical appearance. The sun has damaged her skin as she has tended her family's vineyard.

SONG OF SOLOMON—NOTE ON 1:8 This is the man's first appearance. Here he offers a playful answer to the woman's question of where to find him. She cares for a **flock**, as he does (v. 7).

SONG OF SOLOMON—NOTE ON 1:12 **Nard** was a **fragrance** extracted from a plant (see 4:13–14). For the romantic effect of a "fragrance," see 7:13.

FACT

The man in this love story compared his beloved to a mare among Pharaoh's chariots (1:9). Only the best and most handsome of mares would have been chosen for important processions, and they would have been well-adorned with jewels and ornaments. This was the man's way of saying that his beloved's beauty is incomparable.

SONG OF SOLOMON—NOTE ON 1:13 **My beloved** is the woman's most common term of endearment for the man (31 times).

SONG OF SOLOMON—NOTE ON 1:14 **Engedi** is an oasis on the dry and desolate western bank of the Dead Sea—a location with obvious appeal.

SONG OF SOLOMON—NOTE ON 1:16–17 The **couch**, **house**, and **rafters** are all compared to a lush woodland location. This may indicate that the man and woman are outdoors.

SONG OF SOLOMON—NOTE ON 2:1 The **rose of Sharon** was probably similar to the **lily** (see ESV footnote).

SONG OF SOLOMON—NOTE ON 2:2 The man responds by contrasting the woman's beauty favorably with others, whom he refers to as **brambles** (prickly, thorny shrubs).

SONG OF SOLOMON—NOTE ON 2:3 **Apple tree** describes a sweet fruit tree, providing pleasant shade and refreshing food. It is quite distinct from the other **trees of the forest**. The woman declares her beloved to be better than other men (compare his description of her; v. 2).

SONG OF SOLOMON—NOTE ON 2:6 **embraces**. Sometimes this term refers to sexual activity (e.g., Prov. 5:20). It can also describe the embrace of affection (e.g., Gen. 29:13; 33:4). Here it is not necessarily sexual, although the context would indicate great intimacy. These lines are repeated almost exactly in Song 8:3.

SONG OF SOLOMON—NOTE ON 2:7 It is clear that the couple is already in **love**. They must allow their love to proceed at its proper pace, however, which includes waiting until marriage for consummation (see 8:4).

SONG OF SOLOMON—NOTE ON 2:8 **Mountains** and **hills** probably describe obstacles to their love that the man overcomes (compare v. 15).

SONG OF SOLOMON—NOTE ON 2:10 **Arise, my love, my beautiful one, and come away** is repeated at the end of v. 13.

SONG OF SOLOMON—NOTE ON 2:11–13 Springtime is often celebrated as a time for lovers.

SONG OF SOLOMON—NOTE ON 2:15–16 **Foxes** represent difficulties that are threatening their relationship.

SONG OF SOLOMON—NOTE ON 2:17 Presumably the woman wants her **beloved** to **turn** toward her rather than away from her.

SONG OF SOLOMON—NOTE ON 3:1–6:3 *The Shepherdess Dreams.* The woman reports her dream, which comes from her eager anticipation of the consummation of their love. That this is a dream is suggested by 3:1 and 5:2. The dream includes romantic longings, fears of losing her beloved, nightmarish scenes (5:7), and an imaginative transformation of the beloved into a Solomon-like figure (3:6–11).

SONG OF SOLOMON—NOTE ON 3:1–5 The woman longs for her lover, searches for him persistently, eventually finds him, and takes him to an intimate place. This could simply be poetical imagination, but it is more likely a dream (see note on 3:1–6:3).

SONG OF SOLOMON—NOTE ON 3:1 **Soul** often refers to the whole person, encompassing the woman’s desires, thoughts, and feelings.

SONG OF SOLOMON—NOTE ON 3:4 **chamber of her who conceived me**. Her mother’s bedroom presents a secure and intimate place for the two lovers. The woman has a similar desire to bring her lover to this place in 8:2, where she makes it clear that she will not do so until they are married. It is best to read her search in 3:1–4 as part of her dream rather than an actual event.

SONG OF SOLOMON—NOTE ON 3:6 The man sees something he cannot identify **coming up from the wilderness**. This probably describes something coming from the plains toward Jerusalem, which is on a hill. **frankincense**. An aromatic resin from various trees and shrubs, similar to **myrrh**.

FACT

Purple cloth was associated with royalty because the purple dye was very difficult to produce in large quantities. Most of the purple dye came from a shellfish called the murex. It took more than 8,000 murex shellfish to extract one gram of dye.

SONG OF SOLOMON—NOTE ON 3:7 **litter**. A couch on which servants carry a king (ESV footnote), similar to a portable bed. **Sixty mighty men** (well-trained soldiers, v. 8) indicates the great wealth and power of the owner of the couch. By contrast, David had only 30 such men (see 2 Sam. 23:13).

SONG OF SOLOMON—NOTE ON 4:1–7 The first part of v. 1 is repeated in v. 7, creating a section that describes the woman’s physical beauty. The description starts at the eyes and works downward. Although the word pictures are vivid, they may be hard for modern readers to understand.

SONG OF SOLOMON—NOTE ON 4:2 **twins . . . not one . . . has lost its young**. Her teeth are white, straight, and even.

SONG OF SOLOMON—NOTE ON 4:4 **tower of David**. The association with David increases the sense of dignity already implied in the image of a tower. The woman’s dignity is being compared to the dignity of the tower (see Introduction: Interpreting Literary Images).

SONG OF SOLOMON—NOTE ON 4:5 **Fawns** (young deer) refers to the youthful appearance of her **two breasts**. **Gazelle** probably refers to her appealingly sleek form.

SONG OF SOLOMON—NOTE ON 4:6 **Mountain** and **hill** could be continuing the theme of the previous verse and refer to the woman’s breasts, or it may be a more general reference to her beauty. The point is that being with her is like inhaling an intoxicating fragrance.

SONG OF SOLOMON—NOTE ON 4:8 **Amana . . . Senir . . . Hermon**. The man is calling to the woman from isolated, dangerous places. The term **my bride** (six times in 4:8–5:1) would seem appropriate only after the wedding. This probably means that this scene (4:1–5:1) also takes place in the woman's dream, as she looks forward to what the wedding day will bring.

SONG OF SOLOMON—NOTE ON 4:9 The **heart** is the center of one's inner life, the place of thinking, feeling, and choosing (see Prov. 4:23).

SONG OF SOLOMON—NOTE ON 4:12 A **garden** is a welcoming place for lovers. In ancient Near Eastern cultures, the term often described a woman's sexuality. A **spring** or **fountain** reflects a similar concept (see Prov. 5:15–19). Notice that her garden and spring are **locked**, indicating that she reserves herself for the man who will be her husband.

SONG OF SOLOMON—NOTE ON 4:15 The comparison to a **garden fountain** is extended to indicate the refreshing quality of the woman's sexuality.

SONG OF SOLOMON—NOTE ON 4:16 **Awake, O north wind, and come, O south wind**. The reference to the winds may reflect the man's desire for the woman to offer an invitation to him. This is granted in the second half of the verse.

SONG OF SOLOMON—NOTE ON 5:1 **I came to my garden**. In her dream, the man samples all that the woman offered him in 4:16. The chorus encourages him, echoing themes from 4:16–5:1.

SONG OF SOLOMON—NOTE ON 5:2–6:3 This dream is caused by the woman's desire to be with her beloved instead of being separated from him.

SONG OF SOLOMON—NOTE ON 5:2 The **knocking** she hears is in her dream. The man's request is clear: he wants to enter the house to be with the woman. Note the urgency in his command to **open**, and the flood of endearing names that follows.

SONG OF SOLOMON—NOTE ON 5:3 Her initial response of trivial objections is likely the kind of disorientation that one encounters in a dream, leading to the confusing episode in vv. 4–7.

SONG OF SOLOMON—NOTE ON 5:4–7 She decides to let him in, but he has already left. She pursues him. The **watchmen** find her and **beat** her (contrast 3:3), leaving her **bruised** (5:7). If this were an actual event, it would be unclear why the watchmen did this. As part of a dream, though, it would simply be a nightmarish episode.

SONG OF SOLOMON—NOTE ON 5:8 In 2:5 the man was present when the woman uttered the words **sick with love**. Now he is absent, so she is probably referring to her desire to be with him.

FACT

The woman addresses the daughters of Jerusalem four times throughout this book, creating a refrain that ties her "songs" together (2:7; 3:5; 5:8; 8:4). She urges them not to "stir up or awaken love until it pleases." In other words, they should wait until the appropriate time to enjoy romantic love.

SONG OF SOLOMON—NOTE ON 5:13 Men in ancient Israel almost always had beards. The description of his cheeks as **beds of spices** would apply more appropriately to a beard than to skin.

SONG OF SOLOMON—NOTE ON 5:14–16 The man is clearly the object of great praise in this section. The woman considers him to be **altogether desirable**.

SONG OF SOLOMON—NOTE ON 6:1 In 5:6 the woman lamented that her beloved "had turned and gone." Now the chorus asks her, **where has your beloved gone**, and **where has** he **turned**?

SONG OF SOLOMON—NOTE ON 6:2 **garden**. See note on 4:12. The garden is **his**, for she has committed herself to him.

SONG OF SOLOMON—NOTE ON 6:3 The lovers gladly declare that they have given themselves to each other.

SONG OF SOLOMON—NOTE ON 6:4–8:4 *The Lovers Yearn for Each Other Again.* The dream of 3:1–6:3 is over. The man and woman now offer words of praise to each other.

SONG OF SOLOMON—NOTE ON 6:4 **awesome as an army with banners**. Not only is she beautiful, she inspires the most profound respect.

SONG OF SOLOMON—NOTE ON 6:5 The woman’s glances **overwhelm** the man (see 4:9).

SONG OF SOLOMON—NOTE ON 6:8–9 Notice how the numbers increase from **sixty** to **eighty** to **without number**. The woman is without equal. All women, even royal women, praise her.

SONG OF SOLOMON—NOTE ON 6:10 **Dawn**, **moon**, and **sun** all reflect the woman’s radiant beauty.

SONG OF SOLOMON—NOTE ON 6:13 The chorus picks up on the idea of “looking” (v. 11). As she had gone down to the orchard to look, so they want her to **return**, that they might **look upon** her. **Shulammite** likely refers to the woman’s origin. The nature of the **dance before two armies** is unknown. The beloved intervenes and denies their request.

SONG OF SOLOMON—NOTE ON 7:1–9a This description of the woman’s beauty echoes that of 4:1–7 (see her description of the man in 5:10–16). They take romantic delight in each other’s physical appearance.

FACT

Vineyards, fields, and palm trees. The Song of Solomon takes place in a rural setting, and the lovers describe each other using images drawn from this context. The man is a shepherd, and the woman works in her family’s vineyard.

SONG OF SOLOMON—NOTE ON 7:4 As in 4:4, the woman’s **neck** is likened to a **tower** made of precious **ivory**. The dignity and beauty of her neck inspires the comparison.

SONG OF SOLOMON—NOTE ON 7:7 In ancient literature, a person of elegance was often compared to a **palm tree**.

SONG OF SOLOMON—NOTE ON 7:10 The context indicates that **desire** here refers to sexual desire. The thought of the man desiring her gives the shepherdess pleasure.

SONG OF SOLOMON—NOTE ON 7:13 It is possible that **mandrakes** (which sounds like **my beloved** in Hebrew) were seen as an aphrodisiac (see Gen. 30:14–16). Here, they appear to be seductive as they **give forth fragrance**.

SONG OF SOLOMON—NOTE ON 8:1 This verse seems to indicate that, in Israelite culture, romantic kisses were reserved for private situations, while a kiss of family affection was considered appropriate in public. Thus, the woman wishes that her lover were a **brother**.

SONG OF SOLOMON—NOTE ON 8:4 Here is the final instance of urging the **daughters of Jerusalem** not to **stir up or awaken love** until the appropriate time (compare 2:7; 3:5). The period of waiting is almost over.

SONG OF SOLOMON—NOTE ON 8:5–14 *The Lovers Join in Marriage.* The pair have gone from yearning to be joined together, to actually being married and consummating their union. The tension of the previous chapters—the anxious waiting, the concern for propriety—gives way to relaxed enjoyment.

SONG OF SOLOMON—NOTE ON 8:5 The Hebrew word for **leaning** implies that the man and woman are now married. In 2:3 the **apple tree** was a place of love; here it is the place of childbirth, which is what romantic love ideally leads to. **I awakened you** indicates that the woman sexually awakens the man as they consummate their marriage.

SONG OF SOLOMON—NOTE ON 8:6 **Love**, like **death**, is persistent, always accomplishing its goal. **flame of the LORD**. This is the only mention of the divine name in the entire Song of Solomon, but it is fitting in a book of covenant wisdom. Both love and the jealous desire to protect one’s marriage are gifts from the Lord.

SONG OF SOLOMON—NOTE ON 8:7 The image of **many waters** that **cannot quench love** continues the image of love as a fire in v. 6. Likewise, **floods** are unable to **drown** it.

SONG OF SOLOMON—NOTE ON 8:14 For **gazelle** and **young stag**, see 2:7, 17. **Mountains of spices** refers to the woman (see 4:6). The Song of Solomon closes with the man and woman delighting themselves with their enjoyment of each other.

Isaiah

(return to table of contents)

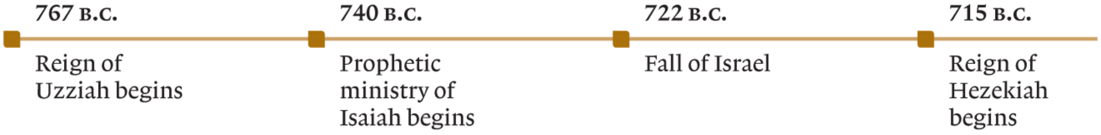
Isaiah 1 • Isaiah 2 • Isaiah 3 • Isaiah 4 • Isaiah 5 • Isaiah 6 • Isaiah 7 •
Isaiah 8 • Isaiah 9 • Isaiah 10 • Isaiah 11 • Isaiah 12 • Isaiah 13 • Isaiah 14 •
Isaiah 15 • Isaiah 16 • Isaiah 17 • Isaiah 18 • Isaiah 19 • Isaiah 20 •
Isaiah 21 • Isaiah 22 • Isaiah 23 • Isaiah 24 • Isaiah 25 • Isaiah 26 •
Isaiah 27 • Isaiah 28 • Isaiah 29 • Isaiah 30 • Isaiah 31 • Isaiah 32 •
Isaiah 33 • Isaiah 34 • Isaiah 35 • Isaiah 36 • Isaiah 37 • Isaiah 38 •
Isaiah 39 • Isaiah 40 • Isaiah 41 • Isaiah 42 • Isaiah 43 • Isaiah 44 •
Isaiah 45 • Isaiah 46 • Isaiah 47 • Isaiah 48 • Isaiah 49 • Isaiah 50 •
Isaiah 51 • Isaiah 52 • Isaiah 53 • Isaiah 54 • Isaiah 55 • Isaiah 56 •
Isaiah 57 • Isaiah 58 • Isaiah 59 • Isaiah 60 • Isaiah 61 • Isaiah 62 •
Isaiah 63 • Isaiah 64 • Isaiah 65 • Isaiah 66

- Introduction to Isaiah
    - Timeline
    - Author and Date
    - Theme
    - Simplified Overview of Isaiah
    - Key Themes
    - Outline
    - The Near East at the Time of Isaiah
- Global Message of Isaiah
    - A God-centered Vision of All Things
    - Judgment and Salvation for All Nations
    - Gospel Freedom and Proclamation to All Nations
    - A Message of Cosmic Significance
- Study Notes

Introduction to Isaiah

Introduction to Isaiah

Timeline



Author and Date

Isaiah was called to his prophetic ministry “in the year that King Uzziah died” (6:1), around 740 B.C. He lived long enough to record the death of Sennacherib (37:38), in 681. However, most of the book can be dated only in very general terms because few specific dates are given.

Theme

The central theme of the book is God himself, who does all things for his own glory (48:11). Isaiah defines everything else by how it relates to God: is it rightly related to him as the center of all reality (45:22–25)? God’s people find strength only as they rest in the promises of their God (30:15). They find refreshment only as they delight themselves in his word (55:1–2). To serve his cause is their worthy devotion (ch. 62), but to rebel against him is endless death (66:24).

Simplified Overview of Isaiah

	Isaiah 1–39	**Isaiah 40–55**	**Isaiah 56–66**
Date and Setting	The eighth century B.C. (700s); the Assyrian threat	Prophecies for the sixth century B.C. (500s); the Babylonian exile	Prophecies about all times and occasions until the end
Audience	God’s rebellious people craving worldly security	God’s defeated people under worldly domination	All who hold fast to God’s covenant
Actions	God purifies a remnant of his apostate people through judgment	God encourages his discouraged people in exile	God prepares all of his true people for his promised salvation
Message	“In returning and rest you shall be saved; . . . But you were unwilling” (30:15)	“the glory of the Lord shall be revealed” (40:5)	“Keep justice, and do righteousness” (56:1)

Key Themes

1. God is offended by religious practices that come from an empty heart or a careless life (1:10–17; 58:1–12; 66:1–4).
2. God's true people will someday become a multinational community of worship and peace that will last forever (2:2–4; 56:3–8; 66:18–23). They will be the predominant culture of a new world (14:1–2; 41:8–16; 43:3–7; 60:1–22).
3. God opposes human pride (2:10–17; 13:11; 23:9).
4. The foolish idols that man creates are destined for destruction (2:20–21; 44:9–20; 46:1–7).
5. God's judgment will reduce Israel to a remnant. From this remnant he will raise up a holy people (1:9; 6:1–12:6; 40:1–2).
6. God sometimes judges people by making them deaf and blind to his saving word (29:9–14).
7. The only hope of the world is in one man. He is the promised Davidic king (7:14; 9:2–7; 11:1–10), the servant of the Lord (42:1–9; 52:13–53:12), the anointed preacher of the gospel (61:1–3), and the victor over all evil (63:1–6).
8. God uses everything, even human sin, for his own glory (44:24–45:13).
9. All people are called to repent of sin and trust in God alone (12:2; 26:3–4; 32:17–18; 50:10; 66:2).
10. Often, when God's people feel abandoned by him (40:27), they foolishly trust in worldly powers (31:1–3; 39:1–8).
11. God will vindicate his cause with a world-transforming display of his glory (11:10; 40:3–5; 52:10; 59:19).
12. God is guiding all of human history (41:1–4; 44:6–8; 46:8–11).
13. God's faithfulness and the certainty of his final victory should motivate his people to pray and to be obedient (56:1–2; 62:1–64:12).
14. The wrath of God is to be feared above all else (9:19; 13:9, 13; 30:27; 34:2; 66:15–16).

Outline

I. Introduction: "Ah, Sinful Nation!" (1:1–5:30)
II. God Redefines the Future of His People: "Your Guilt Is Taken Away" (6:1–12:6)
III. God's Judgment and Grace for the World: "We Have a Strong City" (13:1–27:13)

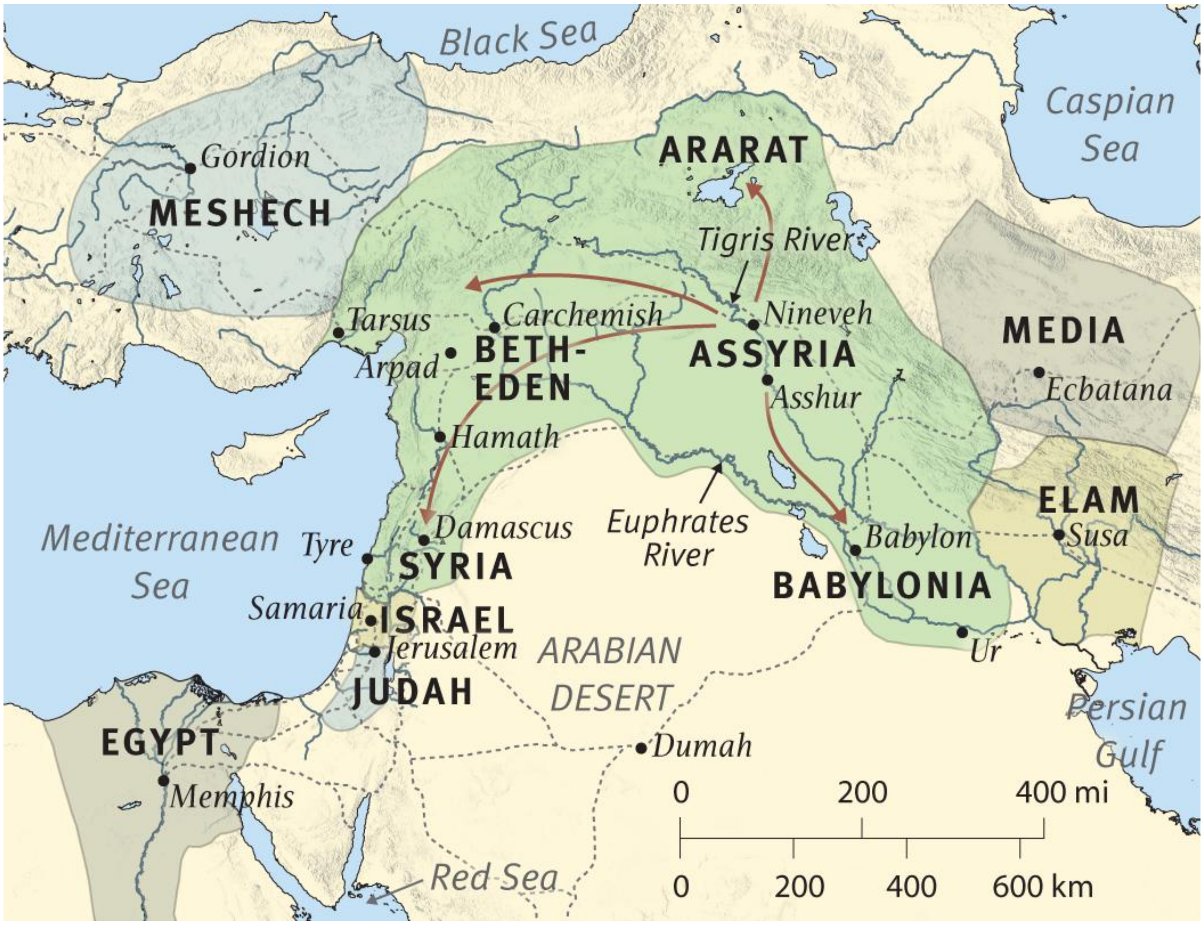
IV. God’s Sovereign Word Spoken into the World: “Ah!” (28:1–35:10)
V. Historical Transition: “In Whom Do You Now Trust?” (36:1–39:8)
VI. Encouragement for God’s Exiles: “The Glory of the Lord Shall Be Revealed” (40:1–55:13)
VII. How to Prepare for the Coming Glory: “Hold Fast My Covenant” (56:1–66:24)

The Near East at the Time of Isaiah

The Near East at the Time of Isaiah

c. 740 B.C.

The prophecies of Isaiah took place during the rise of the Assyrian Empire. Assyria posed a great threat to Israel and Judah as well as the entire Near East.


Black Sea
Caspian Sea
ARARAT
Gordion
MESHECH
Tigris River
Tarsus
Carchemish
Nineveh
MEDIA
Arpad
BETH-EDEN
ASSYRIA
Asshur
Ecbatana
Hamath
ELAM
Damascus
Euphrates River
Babylon
Susa
Mediterranean Sea
Tyre
SYRIA
BABYLONIA
Samaria
ISRAEL
Jerusalem
ARABIAN DESERT
Ur
JUDAH
Persian Gulf
EGYPT
Dumah
Memphis
0
200
400 mi
Red Sea
0
200
400
600 km

The Global Message of Isaiah

A God-centered Vision of All Things

Dating from the eighth century B.C., and centering on God's promises of protection, deliverance, purging, and restoration for his guilty and defiled covenant people, the book of Isaiah presents an incredibly rich landscape of salvation history in all its eternal and global scope. God has a purpose and plan, and his eternal decree will stand. It will be neither thwarted by strong and aggressive nations (Isa. 14:26–27) nor derailed by unfaithful ones (1:4, 9). God has a message for the world that he created, and he declares without equivocation,

> "I am God, and there is none like me, declaring the end from the beginning and from ancient times things not yet done, saying, 'My counsel shall stand, and I will accomplish all my purpose.'" (Isa. 46:9–10)

At the center of this global and eternal stage stands the Lord. He stands as the sovereign God (Isa. 43:13), the Holy One of Israel (1:4; 5:19, 24; 10:20; 12:6; 17:7; 29:19; 30:11, 12, 15; 31:1; 37:23; 41:14, 16, 20; 43:3, 14; 45:11; 47:4; 48:17; 49:7; 54:5; 55:5, 60:9, 14), our redeemer (41:14; 43:14; 47:4; 48:17; 54:5), and the only Savior of the world (43:11).

Judgment and Salvation for All Nations

A righteous God. God himself is our salvation (Isa. 12:2; 17:10; 33:2, 6). He alone is "mighty to save" (63:1). He is incomparably great (40:25), and he is "holy, holy, holy" (6:3). The message of the book of Isaiah to the world begins with warning. Human pride and boasting are utterly foolish and a great danger before this righteous God (2:11–17; 10:33; 13:11; 16:6; 23:9; 28:1–4). Indeed, a day of judgment is coming (2:12–22, 24:1–23), so let all the nations of the earth take heed. Whether it is corporate greed, national pride, individual self-dependence, or Babel-like self-exaltation

(Gen. 11:1–9), this is a message for our world today. Sin will not go unpunished. The sovereign Lord is watching.

A saving God. But warning gives way to merciful promises of salvation. The message of the book of Isaiah to the world is that there is indeed a Savior, the Messiah, who has humbly, painfully, and gloriously won salvation for sinners and for all who would trust in him (Isa. 4:2; 7:14; 9:6–7; 11:1–5; 42:1–4; 52:13–53:12; 61:1–3). Death itself is swallowed up, and our reproach is removed (25:8). What an astonishing salvation! There is no one in our world today too sinful to be saved, too hurt to be healed, too lost to be found, or too far away to be brought near. God, our Savior, is Immanuel, God with us (7:14). He saves. It is who he is.

A global God. This salvation is for all nations. God's promise to Abraham to bless the nations of the world (Gen. 12:1–3) is affirmed throughout the book of Isaiah. Even as the seraphim declare that "the whole earth is full of his glory!" (Isa. 6:3), so it shall be, and so it is coming to pass even today, that the whole world will be filled with God's glory (Hab. 2:14; Num. 14:21; Ps. 72:19). In Isaiah 19 we read that one day even the hated nations of Assyria and Egypt, both of whom at some time enslaved Israel, will be included within God's gracious purposes (Isa. 19:16–25).

A trustworthy God. Our confidence in our global missionary endeavor is not in our techniques, resources, or strategies. It rests instead upon the promises and faithfulness of God. As declared in Isaiah 25:5–7, the glory of the Lord will be revealed, and all mankind will see it; the feast of the Lord Almighty will be enjoyed by all peoples, and the veil of sin, ignorance, and death will be removed from all peoples and nations! No tribe, language, people, or nation will be excluded from the salvation of the Lord (Rev. 5:9). This is not the language of exaggeration. It is the declaration of the invincible determination of our almighty and trustworthy God (Isa. 46:9–10).

Gospel Freedom and Proclamation to All Nations

A divine liberation. The gospel is a message of freedom to a world that is weary from bondage. So many among the nations are burdened—burdened by the relentless demands and empty promises of mankind's religions, philosophies, and idols. Such things are "borne as burdens on weary beasts" (Isa. 46:1). But God's message to a weary world today is that, rather than being a burden to us, the Lord himself has borne his people; he has carried us from the womb, and will carry us to our dying day, finally saving us (46:3–5).

A proclaimed salvation. God's people worldwide have the glorious privilege of proclaiming this message of freedom: "'You are my witnesses,' declares the LORD" (Isa. 43:10, 12; see also Acts 1:8). Indeed, our very lives are an indispensable part of our witness that God uses to attract the nations to himself. As Christ taught, "By this all people will know that you are my disciples, if you have love for one another" (John 13:35). The glory and goodness of God is reflected in and through his people, by their words and by their actions.

A fearless proclamation. As we serve our God, make known his deeds among the peoples (Isa. 12:4; 66:19), and herald the good news from high mountaintops (52:7), we are commanded not to fear (40:9). Because God is our salvation, we "will trust, and will not be afraid" (12:2). To those persecuted because of their witness to Christ around the world today, we have the great comfort of Isaiah 43:

"When you pass through the waters, I will be with you;
   and through the rivers, they shall not overwhelm you;
when you walk through fire you shall not be burned,
   and the flame shall not consume you." (Isa. 43:2)

God will protect, renew, and restore his global people. Our assurance rests in his deeply comforting words to us:

"Because you are precious in my eyes,
   and honored, and I love you,
I give men in return for you,
   peoples in exchange for your life." (Isa. 43:4)

He has proven this love in an ultimate way by sending us his Son to give his life in exchange for ours.

A Message of Cosmic Significance

We have a glorious message to proclaim to the world. We are to be "beautiful feet" bringing good news of happiness and salvation to the nations (Isa. 52:7). We are privileged and called to "walk in the light of the LORD" (2:5). We are to present to the world the open invitation of God—the invitation for cleansing and forgiveness (1:18). The invitation to receive compassion, feeding, care, and life (55:1–3). The invitation to seek the Lord and turn from our wicked ways (55:6–7).

With joy we will draw water from the wells of salvation (Isa. 12:3), and on that day we will all say,

> “ Give thanks to the LORD,
> call upon his name,
> make known his deeds among the peoples,
> proclaim that his name is exalted.
> “Sing praises to the LORD, for he has done gloriously;
> let this be made known in all the earth.” (Isa. 12:4–5)

ISAIAH **1** [†]The [a]vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem [b]in the days of [c]Uzziah, [d]Jotham, [e]Ahaz, and [f]Hezekiah, kings of Judah.

The Wickedness of Judah

[2][†] [g]Hear, O heavens, and give ear, O [h]earth;
for the LORD has spoken:
“Children [1] [i]have I reared and brought up,
but they have rebelled against me.
[3] The ox [j]knows its owner,
and the donkey its master’s crib,
but Israel does [j]not know,
my people do not understand.”

[4][†] Ah, sinful nation,
a people laden with iniquity,
[k]offspring of evildoers,
children who deal corruptly!
They have forsaken the LORD,
they have [l]despised [m]the Holy One of Israel,
they are utterly [n]estranged.

[5] Why will you still be [o]struck down?
Why will you [p]continue to rebel?
The whole head is sick,
and the whole heart faint.
[6] [q]From the sole of the foot even to the head,
there is no soundness in it,
but bruises and sores
and raw wounds;
they are [r]not pressed out or bound up
or softened with oil.

[7] [s]Your country lies desolate;
your cities are burned with fire;

in your very presence
    foreigners devour your land;
    it is desolate, as overthrown by foreigners.
8 And [t]the daughter of Zion is left
    like a [u]booth in a vineyard,
like a lodge in a cucumber field,
    like a besieged city.

9 [v]If the LORD of hosts
    had not left us [w]a few survivors,
we should have been like [x]Sodom,
    and become like [x]Gomorrah.

10[†] Hear the word of the LORD,
    you rulers of [y] [z]Sodom!
Give ear to the teaching [2] of our God,
    you people of [z]Gomorrah!
11[†] [a]“What to me is the multitude of your sacrifices?
    says the LORD;
I have had enough of burnt offerings of rams
    and the fat of well-fed beasts;
I do not delight in the blood of bulls,
    or of lambs, or of goats.

12 “When you come to [b]appear before me,
    who has required of you
    this trampling of my courts?
13 Bring no more vain offerings;
    incense is an abomination to me.
[c]New moon and Sabbath and the [d]calling of convocations—
    I cannot endure [e]iniquity and [f]solemn assembly.
14 Your [c]new moons and your appointed feasts
    my soul hates;
they have become a burden to me;
    I am weary of bearing them.

15 When you [g] spread out your hands,
I will hide my eyes from you;
[h] even though you make many prayers,
I will not listen;
[i] your hands are full of blood.
16 [j] Wash yourselves; make yourselves clean;
remove the evil of your deeds from before my eyes;
[k] cease to do evil,
17 learn to do good;
[l] seek justice,
correct oppression;
[m] bring justice to the fatherless,
plead the widow’s cause.

18[†] “Come now, [n] let us reason [3] together, says the LORD:
though your sins are like scarlet,
they shall be as [o] white as snow;
though they are red like crimson,
they shall become like wool.
19 [p] If you are willing and obedient,
you shall eat the good of the land;
20 but if you refuse and rebel,
you shall be eaten by the sword;
[q] for the mouth of the LORD has spoken.”

The Unfaithful City

21 How the faithful city
[r] has become a whore, [4]
[s] she who was full of justice!
Righteousness lodged in her,
but now murderers.
22 [t] Your silver has become dross,
your best wine mixed with water.
23 Your princes are rebels

and companions of thieves.
Everyone [u] loves a bribe
and runs after gifts.
[v] They do not bring justice to the fatherless,
and the widow’s cause does not come to them.

24[†] Therefore the [w] Lord declares,
the LORD of hosts,
the [x] Mighty One of Israel:
“Ah, I will get relief from my enemies
[y] and avenge myself on my foes.
25 [z] I will turn my hand against you
and will smelt away your [a] dross as with lye
and remove all your alloy.
26 And I will restore your judges [b] as at the first,
and your counselors as at the beginning.
Afterward [c] you shall be called the city of righteousness,
the faithful city.”

27 [d] Zion shall be redeemed by justice,
and those in her who repent, by righteousness.
28 [e] But rebels and sinners shall be broken together,
and those who forsake the LORD shall be consumed.
29 [f] For they [5] shall be ashamed of [g] the oaks
that you desired;
and you shall blush for [h] the gardens
that you have chosen.
30 For you shall be [i] like an oak
whose leaf withers,
and like a garden without water.
31 And the strong shall become [j] tinder,
and his work a spark,
and both of them shall burn together,
with [k] none to quench them.

The Mountain of the LORD

ISAIAH **2** [†]The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.

[2][†] [l] It shall come to pass in the latter days
that [m] the mountain of the house of the LORD
shall be established as the highest of the mountains,
and shall be lifted up above the hills;
and [n] all the nations shall flow to it,
[3] and [o] many peoples shall come, and say:
“Come, let us go up to the mountain of the LORD,
to the house of the God of Jacob,
that he may teach us his ways
and that we may walk in his paths.”
For [p] out of Zion shall go the law, [1]
and the word of the LORD from Jerusalem.
[4][†] He shall judge between the nations,
and shall decide disputes for many peoples;
[q] and they shall beat their swords into plowshares,
and their spears into pruning hooks;
[r] nation shall not lift up sword against nation,
neither shall they learn war anymore.

[5] O house of Jacob,
come, let us walk
in [s] the light of the LORD.

The Day of the LORD

[6] For you have rejected your people,
the house of Jacob,
because they are full of things [t] from the east
and [u] of fortune-tellers [v] like the Philistines,
and they [w] strike hands with the children of foreigners.
[7] Their land is [x] filled with silver and gold,
and there is no end to their treasures;

their land is [y] filled with horses,
and there is no end to their chariots.
8 Their land is [z] filled with idols;
they bow down to [a] the work of their hands,
to what their own fingers have made.
9 So man [b] is humbled,
and each one [b] is brought low—
do not forgive them!
10[†] [c] Enter into the rock
and hide in the dust
[d] from before the terror of the LORD,
and from the splendor of his majesty.
11 [e] The haughty looks of man shall be brought low,
and the lofty pride of men shall be humbled,
and the LORD alone will be exalted in that day.

12[†] [f] For the LORD of hosts has a day
against all that is proud and lofty,
against all that is lifted up—and it shall be brought low;
13 against all the [g] cedars of Lebanon,
lofty and lifted up;
and against all the [h] oaks of Bashan;
14 against all [i] the lofty mountains,
and against all the uplifted hills;
15 against every high tower,
and against every fortified wall;
16 against all [j] the ships of Tarshish,
and against all the beautiful craft.
17 [k] And the haughtiness of man shall be humbled,
and the lofty pride of men shall be brought low,
and the LORD alone will be exalted in that day.
18 [l] And the idols shall utterly pass away.
19 [m] And people shall enter the caves of the rocks
and the holes of the ground, [2]
from before the terror of the LORD,

and from the splendor of his majesty,
[n] when he rises to terrify the earth.

20[†] In that day [o] mankind will cast away
their idols of silver and their idols of gold,
which they made for themselves to worship,
to the moles and to the [p] bats,
21 [m] to enter the caverns of the rocks
and the clefts of the cliffs,
from before the terror of the LORD,
and from the splendor of his majesty,
[n] when he rises to terrify the earth.
22 [q] Stop regarding man
[r] in whose nostrils is breath,
for of what account is he?

Judgment on Judah and Jerusalem

ISAIAH **3** [†] For behold, the [s] Lord GOD of hosts
is taking away from Jerusalem and from Judah
support and supply, [1]
all [t] support of bread,
and all support of water;
2[†] [u] the mighty man and the soldier,
the judge and the prophet,
the diviner and the elder,
3 the captain of fifty
and the man of rank,
the counselor and the skillful magician
and the expert in charms.
4 [v] And I will make boys their princes,
and infants [2] shall rule over them.
5 [w] And the people will oppress one another,
every one his fellow
and every one his neighbor;
the youth will be insolent to the elder,

and the despised to the honorable.

[6][†] For [x] a man will take hold of his brother
in the house of his father, saying:
“You have a cloak;
you shall be our leader,
and this heap of ruins
shall be under your rule”;
[7] in that day he will speak out, saying:
“I will not be a [y] healer; [3]
in my house there is neither bread nor cloak;
you shall not make me
leader of the people.”
[8][†] For Jerusalem has stumbled,
and Judah has fallen,
because their [z] speech and their deeds are against the LORD,
[a] defying his glorious presence. [4]

[9] For the look on their faces bears witness against them;
they proclaim their sin [b] like Sodom;
they do not hide it.
Woe to them!
[c] For they have brought evil on themselves.
[10] [d] Tell the righteous that it shall be well with them,
[e] for they shall eat the fruit of their deeds.
[11] [f] Woe to the wicked! It shall be ill with him,
for what his hands have dealt out shall be done to him.
[12] My people—[g] infants are their oppressors,
and women rule over them.
O my people, [h] your guides mislead you
and they have swallowed up [5] the course of your paths.

[13] The LORD [i] has taken his place to contend;
he stands to judge peoples.
[14] The LORD will enter into judgment

with the [j] elders and princes of his people:
"It is you who [k] have devoured [6] the vineyard,
[l] the spoil of the poor is in your houses.
15 What do you mean by [m] crushing my people,
by grinding the face of the poor?"
declares the Lord GOD of hosts.

16 The LORD said:
[n] Because [o] the daughters of Zion are haughty
and walk with outstretched necks,
glancing wantonly with their eyes,
mincing along as they go,
[p] tinkling with their feet,
17 therefore the Lord [q] will strike with a scab
the heads of [o] the daughters of Zion,
and the LORD will lay bare their secret parts.

18 In that day the Lord will take away [r] the finery of the anklets, the [s] headbands, and the [t] crescents; 19 the pendants, the bracelets, and the scarves; 20 the [u] headdresses, the armlets, the sashes, the perfume boxes, and the amulets; 21 the signet rings and [v] nose rings; 22 the [w] festal robes, the mantles, the cloaks, and the handbags; 23 the mirrors, the linen garments, the turbans, and the veils.

24 [†] Instead of [x] perfume there will be rottenness;
and instead of a [y] belt, a rope;
and instead of [z] well-set hair, [a] baldness;
and instead of a rich robe, a [b] skirt of sackcloth;
and [c] branding instead of beauty.
25 Your men shall fall by the sword
and your mighty men in battle.
26 And [d] her gates shall lament and mourn;
empty, she shall [e] sit on the ground.

ISAIAH **4** [f] And seven women [g] shall take hold of [f] one man in that day, saying, “We will eat our own bread and wear our own clothes, only let us be called by your name; [h] take away our reproach.”

The Branch of the Lord Glorified

[2][†]In that day [i] the branch of the Lord shall be beautiful and glorious, and [j] the fruit of the land shall be the pride and honor of the survivors of Israel. [3][†] [k] And he who is left in Zion and remains in Jerusalem will be called [l] holy, everyone who has [m] been recorded for life in Jerusalem, [4]when [n] the Lord shall have washed away the filth of [o] the daughters of Zion and cleansed the bloodstains of Jerusalem from its midst by a spirit of judgment and by [p] a spirit of burning. [1] [5][†]Then the Lord will create over the whole site of Mount Zion and over her assemblies [q] a cloud by day, and smoke and the shining of a flaming fire by night; for over all the glory there will be [r] a canopy. [6] [s] There will be a [t] booth for shade by day from the heat, and [u] for a refuge and a shelter from the storm and rain.

The Vineyard of the Lord Destroyed

ISAIAH **5** [†] Let me sing for my beloved
my love song concerning his vineyard:
My beloved had [v] a vineyard
on a very fertile hill.
[2][†] He dug it and cleared it of stones,
and planted it with [w] choice vines;
he built a watchtower in the midst of it,
and hewed out a wine vat in it;
and [x] he looked for it to yield grapes,
but it yielded wild grapes.

[3] And now, O inhabitants of Jerusalem
and men of Judah,
judge between me and my vineyard.
[4] [y] What more was there to do for my vineyard,
that I have not done in it?

[x] When I looked for it to yield grapes,
why did it yield wild grapes?

5 And now I will tell you
what I will do to my vineyard.
I will remove [z] its hedge,
and it shall be devoured; [1]
[a] I will break down its wall,
and it shall be trampled down.
6 I will make it a waste;
it shall not be pruned or hoed,
and [b] briers and thorns shall grow up;
[c] I will also command the clouds
that they rain no rain upon it.

7[†] [d] For the vineyard of the LORD of hosts
is the house of Israel,
and the men of Judah
are his pleasant planting;
and he looked for justice,
but behold, bloodshed; [2]
for righteousness,
but behold, an outcry! [3]

Woe to the Wicked

8[†] Woe to those who [e] join house to house,
who add field to field,
until there is no more room,
and you are made to dwell alone
in the midst of the land.
9 The LORD of hosts has sworn in my hearing:
[f] "Surely many houses shall be desolate,
large and beautiful houses, without inhabitant.
10 [g] For ten acres [4] of vineyard shall yield but one bath,
and a [h] homer of seed shall yield but an ephah." [5]

11 Woe to those who [i]rise early in the morning,
that they may run after strong drink,
who tarry late into the evening
as wine inflames them!
12 [j]They have lyre and harp,
tambourine and flute and wine at their feasts,
[k]but they do not regard the deeds of the LORD,
or see the work of his hands.

13 Therefore my people go into exile
[l]for lack of knowledge; [6]
their [m]honored men go hungry, [7]
and their multitude is parched with thirst.
14[†] Therefore Sheol has [n]enlarged its appetite
and opened [o]its mouth beyond measure,
and the nobility of Jerusalem [8] and her multitude will go down,
her revelers and he who [p]exults in her.
15 [q]Man is humbled, and each one is brought low,
and the eyes of the haughty [9] are brought low.
16 [r]But the LORD of hosts is exalted [10] in justice,
and the Holy God shows himself holy in righteousness.
17 Then shall the lambs graze [s]as in their pasture,
and [t]nomads shall eat among the ruins of the rich.

18[†] Woe to those who draw iniquity with [u]cords of falsehood,
who draw sin as with cart ropes,
19 who say: [v]“Let him be quick,
let him speed his work
that we may see it;
let the counsel of the Holy One of Israel draw near,
and let it come, that we may know it!”
20 Woe to [w]those who call evil good
and good evil,
[x]who put darkness for light
and light for darkness,

who put bitter for sweet
and sweet for bitter!
21 Woe to those who are [y] wise in their own eyes,
and shrewd in their own sight!
22 Woe to those who are [z] heroes at drinking wine,
and valiant men in mixing strong drink,
23 who [a] acquit the guilty for a bribe,
and deprive the innocent of his right!

24[†] Therefore, [b] as the tongue of fire devours the stubble,
and as dry grass sinks down in the flame,
so [c] their root will be [d] as rottenness,
and their blossom go up like dust;
for they have [e] rejected the law of the LORD of hosts,
and have [f] despised the word of the Holy One of Israel.
25 Therefore [g] the anger of the LORD was kindled against his people,
and he stretched out his hand against them and struck them,
and [h] the mountains quaked;
and their corpses were [i] as refuse
in the midst of the streets.
[j] For all this his anger has not turned away,
and his hand is stretched out still.

26[†] He will [k] raise a signal for nations far away,
and [l] whistle for them [m] from the ends of the earth;
and behold, quickly, speedily they come!
27[†] [n] None is weary, none stumbles,
none slumbers or sleeps,
not a waistband is loose,
not a sandal strap broken;
28 [o] their arrows are sharp,
all their bows bent,
their horses’ hoofs seem like flint,
and their wheels [p] like the whirlwind.
29 Their roaring is like a lion,

like young lions they roar;
they growl and [q] seize their prey;
they carry it off, and none can rescue.
30[†] They will growl over it on that day,
like the growling of the sea.
And if one looks to the land,
behold, [r] darkness and distress;
and the light is darkened by its clouds.

Isaiah's Vision of the Lord

ISAIAH **6** [†]In the year that [s] King Uzziah died I [t] saw the Lord sitting upon a throne, high and lifted up; and the train [1] of his robe filled the temple. **2**[†]Above him stood the seraphim. Each had [u] six wings: with two he covered his face, and with two he covered his feet, and with two he flew. **3**[†]And one called to another and said:

[u] "Holy, holy, holy is the LORD of hosts;
[v] the whole earth is full of his glory!" [2]

4[†]And [w] the foundations of the thresholds shook at the voice of him who called, and [x] the house was filled with smoke. **5**And I said: "Woe is me! [y] For I am lost; [z] for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the [a] King, the LORD of hosts!"

6[†]Then one of the seraphim flew to me, having in his hand a burning coal that he had taken with tongs from the altar. **7**And he [b] touched my mouth and said: "Behold, this has touched your lips; your guilt is taken away, and your sin atoned for."

Isaiah's Commission from the Lord

8[†]And I heard the voice of the Lord saying, "Whom shall I send, and who will go for [c] us?" Then I said, "Here I am! Send me." **9**[†]And he said, "Go, and say to this people:

[d]"'Keep on hearing, [3] but do not understand;
keep on seeing, [4] but do not perceive.'
10 [e]Make the heart of this people [f]dull, [5]
  and their ears heavy,
  and blind their eyes;
[g]lest they see with their eyes,
  and hear with their ears,
and understand with their hearts,
  and turn and be healed."
11[†] Then I said, [h]"How long, O Lord?"
And he said:
"Until [i]cities lie waste
  without inhabitant,
and houses without people,
  and the land is a desolate waste,
12 and the LORD removes people far away,
  and the forsaken places are many in the midst of the land.
13 [j]And though a tenth remain in it,
  it will be burned [6] again,
like a terebinth or an oak,
  whose stump [k]remains
  when it is felled."
[l]The holy seed [7] is its stump.

Isaiah Sent to King Ahaz

ISAIAH 7 [†]In the days of [m]Ahaz the son of Jotham, son of Uzziah, king of Judah, [n]Rezin the king of Syria and [n]Pekah the son of Remaliah the king of Israel came up to Jerusalem to wage war against it, but could not yet mount an attack against it. **2**[†]When the house of David was told, [o]"Syria is in league with [1] [p]Ephraim," the heart of Ahaz [2] and the heart of his people shook as the trees of the forest shake before the wind.

3[†]And the LORD said to Isaiah, "Go out to meet Ahaz, you and [q]Shear-jashub [3] your son, at the end of [r]the conduit of the upper pool on the highway to the Washer's Field. **4**And say to him, [s]'Be careful, [t]be quiet, do not fear, and do not let your heart be faint because of these two [u] smoldering stumps of firebrands, at the fierce anger of Rezin and Syria and [v] the son of Remaliah. [5]Because Syria, with Ephraim and [v] the son of Remaliah, has devised evil against you, saying, [6]“Let us go up against Judah and terrify it, and let us conquer it [4] for ourselves, and set up the son of Tabeel as king in the midst of it,” [7][†]thus says the Lord GOD:

[w] “‘It shall not stand,
and it shall not come to pass.
[8] For the head of Syria is [x] Damascus,
and the head of Damascus is Rezin.
And within sixty-five years
Ephraim will be shattered from being a people.
[9] And the head of Ephraim is Samaria,
and the head of Samaria is [y] the son of Remaliah.
[z] If you [5] are not firm in faith,
you will not be firm at all.’”

The Sign of Immanuel

[10][†]Again the LORD spoke to Ahaz, [11]“Ask [a] a sign of the LORD your [6] God; let it be deep as Sheol or high as heaven.” [12]But Ahaz said, “I will not ask, and I will not put the LORD to the test.” [13]And he [7] said, “Hear then, O house of David! Is it too little for you to weary men, that you [b] weary my God also? [14][†]Therefore the [c] Lord himself will give you a sign. [d] Behold, the [e] virgin shall conceive and bear a son, and shall call his name [f] Immanuel. [8] [15][†]He shall eat [g] curds and honey when he knows how to refuse the evil and choose the good. [16] [h] For before the boy knows how to refuse the evil and choose the good, the land whose two kings you dread will be [i] deserted. [17] [j] The LORD will bring upon you and upon your people and upon your father’s house such days as have not come since the day that [k] Ephraim departed from Judah—the king of Assyria.”

[18]In that day the LORD will [l] whistle for the fly that is at the end of the streams of Egypt, and for the bee that is in the land of Assyria. [19]And they

will all come and settle in the steep ravines, and [m] in the clefts of the rocks, and on all the thornbushes, and on all the pastures. [9]

[20]In that day [n] the Lord will [o] shave with a razor that is [p] hired beyond [q] the River—with the king of Assyria—the head and the hair of the feet, and it will sweep away the beard also.

[21] [r] In that day a man will keep alive a young cow and two sheep, [22]and because of the abundance of milk that they give, he will eat curds, for everyone who is left in the land will eat [s] curds and honey.

[23]In that day every place where there used to be a thousand vines, worth a thousand shekels [10] of silver, will become [t] briers and thorns. [24] [u] With bow and arrows a man will come there, for all the land will be briers and thorns. [25] [v] And as for all the hills that used to be hoed with a hoe, you will not come there for fear [t] of briers and thorns, but they will become a place where cattle are let loose and where sheep tread.

The Coming Assyrian Invasion

ISAIAH 8 [†]Then the LORD said to me, “Take a large tablet [w] and write on it in common characters, [1] ‘Belonging to Maher-shalal-hash-baz.’ [2] [2]And [x] I will get reliable witnesses, [y] Uriah the priest and Zechariah the son of Jeberechiah, to attest for me.”

[3][†]And I went to the prophetess, and she conceived and bore a son. Then the LORD said to me, [z] “Call his name Maher-shalal-hash-baz; [4] [a] for before the boy knows how to cry ‘My father’ or ‘My mother,’ the [a] wealth of [b] Damascus and the spoil of [b] Samaria will be carried away before the king of Assyria.”

[5]The LORD spoke to me again: [6][†]“Because this people has refused the waters of [c] Shiloah that flow gently, and rejoice over [d] Rezin and the son of Remaliah, [7]therefore, behold, the Lord is bringing up against them [e] the waters of [f] the River, mighty and many, the king of Assyria and all his glory. And it [g] will rise over all its channels and go over all its banks, [8]and it will sweep on into Judah, it will overflow and pass on, [h] reaching even to the neck, and its [i] outspread wings will fill the breadth of your land, [j] O Immanuel.”

[9][†] Be broken,[3] you peoples, and [k]be shattered;[4]
give ear, all you far countries;
strap on your armor and be shattered;
strap on your armor and be shattered.
[10] Take counsel together, but it will come to nothing;
speak a word, [l]but it will not stand,
for God [m]is with us.[5]

Fear God, Wait for the LORD

[11][†]For the LORD spoke thus to me with his strong hand upon me, and [n]warned me not to walk in the way of this people, saying: [12]“Do not call [o]conspiracy all that this people calls conspiracy, and [p]do not fear what they fear, nor be in dread. [13]But the LORD of hosts, [q]him you shall honor as holy. Let him be your fear, and let him be your dread. [14]And he will become a [r]sanctuary and [s]a stone of offense and a rock of stumbling to both houses of Israel, a trap and a snare to the inhabitants of Jerusalem. [15]And many [t]shall stumble on it. They shall fall and be broken; they shall be snared and taken.”

[16][†]Bind up [u]the testimony; [v]seal the teaching[6] among my disciples. [17]I will [w]wait for the LORD, who is [x]hiding his face from the house of Jacob, and I will hope in him. [18][y]Behold, I and [z]the children whom the LORD has given me are signs and portents in Israel from the LORD of hosts, who dwells on Mount Zion. [19]And when they say to you, “Inquire of the [a]mediums and the necromancers who chirp and mutter,” should not a people inquire of their God? Should they inquire of [b]the dead on behalf of the living? [20][c]To the teaching and to the testimony! If they will not speak according to this word, it is because they have no [d]dawn. [21]They will pass through the land,[7] greatly distressed and hungry. And when they are hungry, they will be enraged and will speak contemptuously against[8] their king and their God, and turn their faces upward. [22][e]And they will look to the earth, but behold, distress and darkness, the gloom of anguish. And they will be thrust into [f]thick darkness.

For to Us a Child Is Born

ISAIAH 9 [†] [1] But there will be no [g] gloom for her who was in anguish. In the former time he [h] brought into contempt the land of [i] Zebulun and the land of Naphtali, but in the latter time he [j] has made glorious the way of the sea, the land beyond the Jordan, Galilee of the nations. [2]

2[†] [3] [i] The people [k] who walked in darkness
have seen a great light;
those who dwelt in a land of [l] deep darkness,
on them has light shone.
3[†] [m] You have multiplied the nation;
you have increased its joy;
they rejoice before you
as with [n] joy at the harvest,
as they [o] are glad [p] when they divide the spoil.
4[†] [q] For the yoke of his burden,
[r] and the staff for his shoulder,
the rod of his oppressor,
you have broken as [s] on the day of Midian.
5 [t] For every boot of the tramping warrior in battle tumult
and every garment rolled in blood
will be burned as fuel for the fire.
6[†] [u] For to us a child is born,
to us [v] a son is given;
[w] and the government shall be [x] upon [4] his shoulder,
and his name shall be called [5]
Wonderful [y] Counselor, [z] Mighty God,
[a] Everlasting [b] Father, Prince of [c] Peace.
7[†] Of the increase of his government and of peace
[d] there will be no end,
on the throne of David and over his kingdom,
to establish it and to uphold it
[e] with justice and with righteousness

from this time forth and forevermore.
[f] The zeal of the LORD of hosts will do this.

Judgment on Arrogance and Oppression

8[†] The Lord has sent a word against Jacob,
and it will fall on Israel;
9 and all the people will know,
[g] Ephraim and the inhabitants of Samaria,
who say in pride and in arrogance of heart:
10 “The bricks have fallen,
but we will build with dressed stones;
the sycamores have been cut down,
but we will put cedars in their place.”
11[†] But the LORD raises the adversaries of Rezin against him,
and stirs up his enemies.
12[†] [h] The Syrians on the east and [i] the Philistines on the west
devour Israel with open mouth.
[j] For all this his anger has not turned away,
and his hand is stretched out still.

13 The people [k] did not turn to him who struck them,
nor inquire of the LORD of hosts.
14[†] So the LORD cut off from Israel [l] head and tail,
palm branch and reed in one day—
15 [m] the elder and honored man is the head,
and [n] the prophet who teaches lies is the tail;
16 for those who guide this people have been leading them astray,
and those who are guided by them are swallowed up.
17 Therefore the Lord does not [o] rejoice over their young men,
and has no compassion on their fatherless and widows;
for everyone is [p] godless and an evildoer,
and every mouth speaks [q] folly. [6]
[j] For all this his anger has not turned away,
and his hand is stretched out still.

[18] For wickedness burns like [r] a fire;
it consumes briers and thorns;
it kindles the thickets of the forest,
and they roll upward in a column of smoke.
[19] Through the wrath of the LORD of hosts
the land is scorched,
and [s] the people are like fuel for the fire;
[t] no one spares another.
[20] [u] They slice meat on the right, but are still hungry,
and they devour on the left, but are not satisfied;
[v] each devours the flesh of his own arm,
[21] Manasseh devours Ephraim, and Ephraim devours Manasseh;
together they are [w] against Judah.
[x] For all this his anger has not turned away,
and his hand is stretched out still.

ISAIAH 10 [†] Woe to those who [y] decree iniquitous decrees,
and the writers who [z] keep writing oppression,
[2] to turn aside the needy from justice
and [a] to rob the poor of my people of their right,
that widows may be their spoil,
and that they may make the fatherless their prey!
[3][†] What will you do on [b] the day of punishment,
in the ruin that will come [c] from afar?
To whom will you flee for help,
and where will you leave your wealth?
[4][†] Nothing remains but to crouch among the prisoners
or fall among the slain.
[d] For all this his anger has not turned away,
and his hand is stretched out still.

Judgment on Arrogant Assyria

[5] Ah, Assyria, [e] the rod of my anger;
the staff in their hands is my fury!

[6][†] Against a [f] godless nation I send him,
and against the people of my wrath I command him,
to take [g] spoil and seize plunder,
and to [h] tread them down like the mire of the streets.
[7][†] But he [i] does not so intend,
and his heart does not so think;
but it is in his heart to destroy,
and to cut off nations not a few;
[8][†] for he says:
[j] “Are not my commanders all kings?
[9] [k] Is not [l] Calno like [m] Carchemish?
Is not [n] Hamath like [o] Arpad?
[p] Is not [q] Samaria like Damascus?
[10][†] As my hand has reached to [r] the kingdoms of the idols,
whose carved images were greater than those of Jerusalem and Samaria,
[11] shall I not do to Jerusalem and [s] her idols
[t] as I have done to Samaria and her images?”

[12] [u] When the Lord has finished all his work on Mount Zion and on Jerusalem, [v] he [1] will punish the speech of the arrogant heart of the king of Assyria and the boastful look in his eyes. [13] [w] For he says:

“By the strength of my hand I have done it,
and by my wisdom, for I have understanding;
I remove the boundaries of peoples,
and plunder their treasures;
like a bull I bring down those who sit on thrones.
[14] My hand has found like a nest
the wealth of the peoples;
and as one gathers eggs that have been forsaken,
so I have gathered all the earth;
and there was none that moved a wing
or opened the mouth or chirped.”

15 Shall [x] the axe boast over him who hews with it,
or the saw magnify itself against him who wields it?
As if a rod should wield him who lifts it,
or as if a staff should lift him who is not wood!
16[†] Therefore the Lord GOD of hosts
will send wasting sickness among his [y] stout warriors,
and under his glory [z] a burning will be kindled,
like the burning of fire.
17 [a] The light of Israel will become a fire,
and [b] his Holy One a flame,
and [c] it will burn and devour
his thorns and briers [d] in one day.
18 The glory of [e] his forest and of his [f] fruitful land
the LORD will destroy, both soul and body,
and it will be as when a sick man wastes away.
19 The remnant of the trees of his forest will be so few
that a child can write them down.

The Remnant of Israel Will Return

20[†] [g] In that day [h] the remnant of Israel and the survivors of the house of Jacob will no more [i] lean on him who struck them, but [j] will lean on the LORD, the Holy One of Israel, in truth. 21 A remnant will return, the remnant of Jacob, [k] to the mighty God. 22[†] [l] For though your people Israel be as the sand of the sea, [m] only a remnant of them will return. [n] Destruction is decreed, overflowing with righteousness. 23 For the Lord GOD of hosts will make a full end, as decreed, in the midst of all the earth.

24[†] Therefore thus says the Lord GOD of hosts: “O my people, [o] who dwell in Zion, [p] be not afraid of the Assyrians when they strike with the rod and lift up their staff against you as [q] the Egyptians did. 25 For [r] in a very little while my fury will come to an end, and my anger will be directed to their destruction. 26 And [s] the LORD of hosts will wield against them a whip, as when he struck [t] Midian [u] at the rock of Oreb. And his staff will be over the sea, and he will lift it [v] as he did in Egypt. 27 And in that day [w] his burden will depart from your shoulder, and [x] his yoke from your neck; and the yoke will be broken because of the fat.” [2]

[28][†] He has come to Aiath;
he has passed through [y] Migron;
at Michmash he stores [z] his baggage;
[29] they have crossed over [a] the pass;
at [b] Geba they lodge for the night;
[c] Ramah trembles;
[d] Gibeah of Saul has fled.
[30] Cry aloud, O daughter of [e] Gallim!
Give attention, O Laishah!
O poor [f] Anathoth!
[31] Madmenah is in flight;
the inhabitants of Gebim flee for safety.
[32] This very day he will halt at [g] Nob;
he will shake his fist
at the mount of [h] the daughter of Zion,
the hill of Jerusalem.

[33][†] Behold, the Lord GOD of hosts
[i] will lop [j] the boughs with terrifying power;
the great in height will be hewn down,
and the lofty will be brought low.
[34] He will cut down [j] the thickets of the forest with an axe,
and [k] Lebanon will fall by the Majestic One.

The Righteous Reign of the Branch

ISAIAH 11 [†] There shall come forth a shoot from the stump of [l] Jesse,
and a branch from his roots shall bear fruit.
[2][†] And [m] the Spirit of the LORD shall rest upon him,
the Spirit of wisdom and understanding,
the Spirit of counsel and might,
the Spirit of knowledge and the fear of the LORD.

3[†] And his delight shall be in the fear of the LORD.
[n] He shall not judge by [o] what his eyes see,
or decide disputes by [o] what his ears hear,
4 but [p] with righteousness he shall judge the poor,
and decide with equity for the meek of the earth;
and he shall [q] strike the earth with the rod of his mouth,
and [r] with the breath of his lips [s] he shall kill the wicked.
5[†] Righteousness shall be the belt of his waist,
and [t] faithfulness the belt of his loins.

6[†] [u] The wolf shall dwell with the lamb,
and the leopard shall lie down with the young goat,
and the calf and the lion and the fattened calf together;
and a little child shall lead them.
7 The cow and the bear shall graze;
their young shall lie down together;
and the lion shall eat straw like the ox.
8 The nursing child shall play over the hole of the cobra,
and the weaned child shall put his hand on the adder's den.
9 [u] They shall not hurt or destroy
in all [v] my holy mountain;
[w] for the earth shall be full of the knowledge of the LORD
as the waters cover the sea.

10[†]In that day [x] the root of [y] Jesse, who shall stand as [z] a signal for the peoples—of him shall the nations inquire, and his resting place shall be glorious.

11[†] [a] In that day the Lord will extend his hand yet a second time to recover the remnant that remains of his people, [b] from Assyria, [b] from Egypt, from [c] Pathros, from [d] Cush, [1] from [e] Elam, from [f] Shinar, from [g] Hamath, and from [h] the coastlands of the sea.

12 He will raise [z] a signal for the nations
and will assemble [i] the banished of Israel,
and gather the dispersed of Judah

from the four corners of the earth.
13[†] [j] The jealousy of Ephraim shall depart,
and those who harass Judah shall be cut off;
Ephraim shall not be jealous of Judah,
and Judah shall not harass Ephraim.
14 [k] But they shall swoop down on the shoulder of the Philistines in the west,
and together they shall plunder [l] the people of the east.
They shall put out their hand [m] against [n] Edom and [o] Moab,
and [p] the Ammonites shall obey them.
15 And the LORD will utterly destroy [2]
[q] the tongue of the Sea of Egypt,
and will wave his hand over [r] the River
with his scorching breath, [3]
and strike it into seven channels,
and he will lead people across in sandals.
16[†] And there will be [s] a highway from Assyria
for the remnant that remains of his people,
[t] as there was for Israel
when they came up from the land of Egypt.

The LORD Is My Strength and My Song

ISAIAH **12** [†] You [1] will say [u] in that day:
“I will give thanks to you, O LORD,
for though you were angry with me,
[v] your anger turned away,
that you might comfort me.

2[†] “Behold, God is my salvation;
I will trust, and will not be afraid;
for [w] the LORD GOD [2] is my strength and my song,
and he has become my salvation.”

3[†] [x] With joy you [3] will draw water from the wells of salvation.
4[†] [y] And you will say in that day:

[z]“Give thanks to the LORD,
call upon his name,
[a]make known his deeds among the peoples,
proclaim [b]that his name is exalted.

5 [c]“Sing praises to the LORD, for he has done gloriously;
let this be made known [4] in all the earth.
6[†] Shout, and sing for joy, O inhabitant of Zion,
for great [d]in your [5] midst is [e]the Holy One of Israel.”

The Judgment of Babylon

ISAIAH **13** [†]The oracle concerning [f]Babylon which [g]Isaiah the son of Amoz saw.

2[†] On a bare hill [h]raise a signal;
cry aloud to them;
wave the hand for [i]them to enter
the gates of the nobles.
3[†] I myself have commanded my consecrated ones,
and have summoned my mighty men to execute my anger,
my proudly exulting ones. [1]

4 The sound [j]of a tumult is on the mountains
as of a great multitude!
The sound of an uproar of kingdoms,
of nations gathering together!
[k]The LORD of hosts is mustering
a host for battle.
5[†] [l]They come from a distant land,
from the end of the heavens,
the LORD and the weapons of his indignation,
to destroy the whole land. [2]

6 [m]Wail, for [n]the day of the LORD is near;
as destruction from the Almighty [3] it will come!

[7] Therefore all hands will be feeble,
and every human heart [o] will melt.
[8] They will be dismayed:
[p] pangs and agony will seize them;
[q] they will be in anguish like a woman in labor.
They will look aghast at one another;
their faces will be aflame.

[9] Behold, [n] the day of the LORD comes,
cruel, with wrath and fierce anger,
to make the land a desolation
and [r] to destroy its sinners from it.
[10] [s] For the stars of the heavens and their constellations
will not give their light;
[t] the sun will be dark at its rising,
and the moon will not shed its light.
[11] I will punish [u] the world for its evil,
and the wicked for their iniquity;
I will [v] put an end to the pomp of the arrogant,
[w] and lay low the pompous pride of the ruthless.
[12][†] I will make [x] people more rare than fine gold,
and mankind than the [y] gold of Ophir.
[13] Therefore [z] I will make the heavens tremble,
and the earth will be shaken out of its place,
at the wrath of the LORD of hosts
in the day of his fierce anger.
[14] And like a hunted gazelle,
or like sheep with none to gather them,
[a] each will turn to his own people,
and each will flee to his own land.
[15] Whoever is found will be thrust through,
and whoever is caught will fall by the sword.
[16] [b] Their infants will be dashed in pieces
before their eyes;
their houses will be plundered

and their wives ravished.

17[†] Behold, [c] I am stirring up the Medes against them,
who have no regard for silver
and do not delight in gold.
18 [d] Their bows will slaughter [4] the young men;
they will have no mercy on the fruit of the womb;
their eyes will not pity children.
19[†] And Babylon, [e] the glory of kingdoms,
the splendor and pomp of the Chaldeans,
will be [f] like Sodom and Gomorrah
when God overthrew them.
20[†] [g] It will never be inhabited
or lived in for all generations;
no [h] Arab will pitch his tent there;
no [i] shepherds will make their flocks lie down there.
21 But [j] wild animals will lie down there,
and their houses will be full of howling creatures;
there [k] ostriches [5] will dwell,
and there wild goats will dance.
22 Hyenas [6] will cry in its towers,
and [l] jackals in [m] the pleasant palaces;
its time is close at hand
and its days will not be prolonged.

The Restoration of Jacob

ISAIAH 14 [†] [n] For the LORD will have compassion on Jacob and will again choose Israel, and [o] will set them in their own land, and [p] sojourners will join them and will attach themselves to the house of Jacob. **2**[†]And [q] the peoples will take them and bring them to their place, and the house of Israel will possess them in the LORD’s land [r] as male and female slaves. [1] [s] They will take captive those who were their captors, [t] and rule over those who oppressed them.

Israel's Remnant Taunts Babylon

[3]When the LORD has given you rest from your pain and turmoil and the hard service with which you were made to serve, [4][†]you will take up this [u]taunt against the king of Babylon:

"How the oppressor has ceased,
    [v]the insolent fury [2] ceased!
[5] The LORD has broken the [w]staff of the wicked,
    the [w]scepter of rulers,
[6] [x]that struck the peoples in wrath
    with unceasing blows,
that ruled the nations in anger
    with unrelenting persecution.
[7] The whole earth is at rest and quiet;
    [y]they break forth into singing.
[8] [z] [a]The cypresses rejoice at you,
    [b]the cedars of Lebanon, saying,
'Since you were laid low,
    no woodcutter comes up against us.'
[9] Sheol beneath is stirred up
    to meet you when you come;
it rouses the shades to greet you,
    all who were leaders of the earth;
it raises from their thrones
    all who were kings of the nations.
[10] [c]All of them will answer
    and say to you:
'You too have become as weak as we!
    You have become like us!'
[11] Your pomp is brought down to Sheol,
    the sound of your harps;
maggots are laid as a bed beneath you,
    and worms are your covers.

[12][†] "How [d]you are fallen from heaven,

O Day Star, [e] son of Dawn!
How you are cut down to the ground,
you who laid the nations low!
13 You said in your heart,
[f] ‘I will ascend to heaven;
above the stars of God
[g] I will set my throne on high;
I will sit on the mount of assembly
in the far reaches of the north; [3]
14 I will ascend above the heights of the clouds;
I will make myself like the Most High.’
15 [h] But you are brought down to Sheol,
to the far reaches of the pit.
16 Those who see you will stare at you
and ponder over you:
‘Is this [i] the man who made the earth tremble,
who shook kingdoms,
17 who made the world like a desert
and overthrew its cities,
[j] who did not let his prisoners go home?’
18 All the kings of the nations lie in glory,
each in his own tomb; [4]
19 but you are cast out, away from your grave,
like a loathed branch,
[k] clothed with the slain, those pierced by the sword,
who go down to the stones of the pit,
like a dead body trampled underfoot.
20 You will not be joined with them in burial,
because you have destroyed your land,
you have slain your people.

“May [l] the offspring of evildoers
nevermore be named!
21 [†] Prepare slaughter for his sons
[m] because of the guilt of their fathers,

lest they rise and possess the earth,
and fill the face of the world with cities."

[22][†]"I will rise up against them," declares the LORD of hosts, "and will cut off from Babylon name and [n] remnant, [o] descendants and posterity," declares the LORD. [23]"And I will make it a possession of the [p] hedgehog, [5] and pools of water, and I will sweep it with the broom of destruction," declares the LORD of hosts.

An Oracle Concerning Assyria

[24] The LORD of hosts has sworn:
[q] "As I have planned,
so shall it be,
and as I have purposed,
so shall it stand,
[25][†] that [r] I will break the Assyrian in my land,
and on my mountains trample him underfoot;
and [s] his yoke shall depart from them,
and [s] his burden from their shoulder."

[26] This is the purpose that is purposed
concerning the whole earth,
and this is [t] the hand that is stretched out
over all the nations.
[27] [u] For the LORD of hosts has purposed,
and who will annul it?
[t] His hand is stretched out,
and who will turn it back?

An Oracle Concerning Philistia

[28][†]In the year that [v] King Ahaz died came this [w] oracle:

[29][†] Rejoice not, [x] O Philistia, all of you,
that [y] the rod that struck you is broken,

for from the serpent’s root will come forth an adder,
  and its fruit will be a [z] flying fiery serpent.
30[†] And the firstborn of [a] the poor will graze,
  and [a] the needy lie down in safety;
but I will kill your root with famine,
  and your remnant it will slay.
31 [b] Wail, O [c] gate; cry out, O city;
  melt in fear, [x] O Philistia, all of you!
[d] For smoke comes out of the north,
  and there is no straggler in his ranks.

32 What will one answer the messengers of the nation?
[e] “The LORD has founded Zion,
  and in her the afflicted of his people find refuge.”

An Oracle Concerning Moab

ISAIAH 15 [†]An [w] oracle concerning [f] Moab.

Because [g] Ar of Moab is laid waste in a night,
  Moab is undone;
because [h] Kir of Moab is laid waste in a night,
  Moab is undone.
2[†] He has gone up to the temple, [1] and to [i] Dibon,
  to the high places [2] to weep;
over [j] Nebo and over [i] Medeba
  Moab [k] wails.
On every head is [l] baldness;
  every beard is shorn;
3 in the streets they wear sackcloth;
  on the housetops and in the squares
  everyone wails and melts in tears.
4 [m] Heshbon and [m] Elealeh cry out;
  their voice is heard as far as [n] Jahaz;
therefore the armed men of Moab cry aloud;

his soul trembles.
[5] My heart cries out for Moab;
her fugitives flee to Zoar,
to [n] Eglath-shelishiyah.
For at the [o] ascent of Luhith
they go up weeping;
on the road to [o] Horonaim
they raise a cry of destruction;
[6] the waters of [p] Nimrim
are a desolation;
the grass is withered, the vegetation fails,
the greenery is no more.
[7] [q] Therefore the abundance they have gained
and what they have laid up
they carry away
over the Brook of the Willows.
[8] For a cry has gone
around the land of Moab;
her wailing reaches to Eglaim;
her wailing reaches to Beer-elim.
[9][†] For the waters of [r] Dibon [3] are full of blood;
for I will bring upon Dibon even more,
[s] a lion for those of Moab who escape,
for the remnant of the land.
ISAIAH 16 [t] Send the lamb to the ruler of the land,
from [u] Sela, by way of the desert,
to the mount of the daughter of Zion.
[2] Like fleeing birds,
like a scattered nest,
so are the daughters of Moab
at [v] the fords of the Arnon.

[3] “Give counsel;
grant justice;
[w] make your shade like night

at the height of noon;
shelter the outcasts;
do not reveal the fugitive;
4[†] let [x]the outcasts of Moab
sojourn among you;
be a shelter to them [1]
from the destroyer.
When the oppressor is no more,
and destruction has ceased,
and he who tramples underfoot has vanished from the land,
5 [y]then a throne will be established in steadfast love,
and on it will sit in faithfulness
in the tent of David
one who judges and seeks justice
and is swift to do righteousness.”

6[†] [z]We have heard of the pride of Moab—
how proud he is!—
[a]of his arrogance, his pride, and his insolence;
in his idle boasting he is not right.
7 Therefore let Moab wail for Moab,
[b]let everyone wail.
Mourn, utterly stricken,
for the [c]raisin cakes of [d]Kir-hareseth.

8 For the fields of Heshbon languish,
and [e]the vine of Sibmah;
the lords of the nations
have struck down its branches,
which reached to Jazer
and strayed to the desert;
its shoots spread abroad
and passed over the sea.
9 Therefore [f]I weep with [e]the weeping of Jazer
for the vine of Sibmah;
I drench you with my tears,

O Heshbon and Elealeh;
for over [g] your summer fruit and your harvest
the shout has ceased.
10 [h] And joy and gladness are taken away from [i] the fruitful field,
and in the vineyards no [j] songs are sung,
no cheers are raised;
no [k] treader treads out wine [l] in the presses;
I have put an end to the shouting.
11 Therefore [m] my inner parts moan like a lyre for Moab,
and my inmost self for Kir-hareseth.

12And when Moab presents himself, when [n] he wearies himself on [o] the high place, when he comes to his sanctuary to pray, he will not prevail.

13This is the word that the LORD spoke concerning Moab [p] in the past. **14**But now the LORD has spoken, saying, “In three years, [q] like the years of a hired worker, the glory of Moab will be brought into contempt, in spite of all his great multitude, and those who remain will be [r] very few and feeble.”

An Oracle Concerning Damascus

ISAIAH 17 [†]An [s] oracle concerning [t] Damascus.

Behold, Damascus will cease to be a city
and will become a heap of ruins.
2[†] The cities of [u] Aroer are deserted;
they will be for flocks,
which will lie down, and [v] none will make them afraid.
3[†] The fortress will disappear from [w] Ephraim,
and the kingdom from [w] Damascus;
and the remnant of Syria will be
like [x] the glory of the children of Israel,
declares the Lord of hosts.

4[†] And in that day [x] the glory of Jacob will be brought low,
and [y] the fat of his flesh will grow lean.
5 And it shall be [z] as when the reaper gathers standing grain
and his arm harvests the ears,
and as when one gleans the ears of grain
in [a] the Valley of Rephaim.
6 [b] Gleanings will be left in it,
as when an olive tree is beaten—
two or three berries
in the top of the highest bough,
four or five
on the branches of a fruit tree,
declares the Lord God of Israel.

7 [c] In that day man will look to his Maker, and his eyes will look on the Holy One of Israel. 8 [d] He will not look to the altars, the work of his hands, and he will not look on what his own fingers have made, either the [e] Asherim or the altars of incense.

9[†] [f] In that day their strong cities will be like the deserted places of the wooded heights and the hilltops, which they deserted because of the children of Israel, and there will be desolation.

[10] For [g] you have forgotten the God of your salvation
 and have not remembered the [h] Rock of your refuge;
therefore, though you plant pleasant plants
 and sow the vine-branch of a stranger,
[11] though you make them grow [1] on the day that you plant them,
 and make them blossom in the morning that you sow,
yet the harvest will flee away [2]
 in a day of grief and incurable pain.

[12][†] Ah, [i] the thunder of many peoples;
 they thunder like the thundering of the sea!
Ah, the roar of nations;
 they roar like the roaring of mighty waters!
[13] [j] The nations roar like the roaring of many waters,
 [k] but he will rebuke them, and they will flee far away,
chased [l] like chaff on the mountains before the wind
 and [m] whirling dust before the storm.
[14] [n] At evening time, behold, terror!
 Before morning, they are no more!
This is the portion of those who loot us,
 and the lot of those who plunder us.

An Oracle Concerning Cush

ISAIAH **18** Ah, land of [o] whirring wings
 that is beyond the rivers of [p] Cush, [1]
[2] which [q] sends ambassadors by the sea,
 in vessels of papyrus on the waters!
Go, you swift messengers,
 to a nation [r] tall and smooth,
to a people feared near and far,
 a nation [s] mighty and conquering,
 whose land the rivers divide.

[3][†] All you inhabitants of the world,
 you who dwell on the earth,

when [t] a signal is raised on the mountains, look!
When a trumpet is blown, hear!
4[†] For thus the LORD said to me:
“I will quietly look [u] from my dwelling
like clear heat in sunshine,
like a cloud of dew in the heat of harvest.”
5 [v] For before the harvest, when the blossom is over,
and the flower becomes a ripening grape,
he cuts off the shoots with pruning hooks,
and the spreading branches he lops off and clears away.
6 [v] They shall all of them be left
to the birds of prey of the mountains
and to the beasts of the earth.
And the birds of prey will summer on them,
and all the beasts of the earth will winter on them.

7[†] [w] At that time tribute will be brought to the LORD of hosts

from a people [x] tall and smooth,
from a people feared near and far,
a nation mighty and conquering,
whose land the rivers divide,

to [y] Mount Zion, the place of the [z] name of the LORD of hosts.

An Oracle Concerning Egypt

ISAIAH **19** [†]An [a] oracle concerning [b] Egypt.

Behold, the LORD [c] is riding on a swift cloud
and comes to Egypt;
and [d] the idols of Egypt will tremble at his presence,
and the heart of the Egyptians will [e] melt within them.
2 And I will stir up Egyptians against Egyptians,
[f] and they will fight, each against another
and each against his neighbor,

city against city, kingdom against kingdom;
[3] and the spirit of the Egyptians within them will be emptied out,
and I will confound [1] their [g] counsel;
and they will inquire of the idols and the sorcerers,
and [h] the mediums and the necromancers;
[4][†] and I will give over the Egyptians
into the hand of [i] a hard master,
and a fierce king will rule over them,
declares the Lord God of hosts.

[5][†] And the waters of the sea will be dried up,
and the river will be dry and parched,
[6] and its canals will become foul,
and the branches of Egypt’s Nile will diminish and dry up,
reeds and rushes will rot away.
[7] There will be bare places by the Nile,
on the brink of the Nile,
and all that is sown by the Nile will be parched,
will be driven away, and will be no more.
[8] The [j] fishermen will mourn and lament,
all who cast a hook in the Nile;
and they will languish
who spread nets on the water.
[9] The workers in [k] combed flax will be in despair,
and the weavers of white cotton.
[10] Those who are the [l] pillars of the land will be crushed,
and all who [m] work for pay will be grieved.

[11] The princes of [n] Zoan are utterly foolish;
the wisest counselors of Pharaoh give stupid counsel.
How can you say to Pharaoh,
“I am a son of the wise,
a son of ancient kings”?
[12] Where then are your [o] wise men?
Let them tell you

that they might know what the LORD of hosts has purposed against
Egypt.
[13] The princes of [n] Zoan have become fools,
and the princes of [p] Memphis are deluded;
those who are the [q] cornerstones of her tribes
have made Egypt stagger.
[14] The LORD has mingled within her [r] a spirit of confusion,
and they will make Egypt stagger in all its deeds,
[s] as a drunken man staggers in his vomit.
[15] And there will be nothing for Egypt
that [t] head or tail, palm branch or reed, may do.

Egypt, Assyria, Israel Blessed

[16][†]In that day the Egyptians will be [u] like women, and [v] tremble with fear before the hand that the LORD of hosts shakes over them. [17]And the land of Judah will become a terror to the Egyptians. Everyone to whom it is mentioned will fear because of the purpose that the LORD of hosts has purposed against them.

[18][†] [w] In that day there will be [x] five cities in the land of Egypt that [y] speak the language of Canaan and swear allegiance to the LORD of hosts. One of these will be called the City of Destruction. [2]

[19][†]In that day there will be an [z] altar to the LORD in the midst of the land of Egypt, and a [a] pillar to the LORD at its border. [20] [a] It will be a sign and a witness to the LORD of hosts in the land of Egypt. When they cry to the LORD because of oppressors, [b] he will send them a savior and defender, and deliver them. [21] [c] And the LORD will make himself known to the Egyptians, and the Egyptians will know the LORD in that day [d] and worship with sacrifice and offering, and they will make vows to the LORD and perform them. [22][†] [e] And the LORD will strike Egypt, striking and healing, and they will return to the LORD, and he will listen to their pleas for mercy and heal them.

[23][†][f]In that day there will be a highway from Egypt to Assyria, and Assyria will come into Egypt, and Egypt into Assyria, [g] and the Egyptians will worship with the Assyrians.

[24][†]In that day Israel will be the third with Egypt and Assyria, [h] a blessing in the midst of the earth, [25]whom the LORD of hosts has blessed, saying, “Blessed be Egypt [i] my people, and Assyria [j] the work of my hands, and [k] Israel my inheritance.”

A Sign Against Egypt and Cush

ISAIAH 20 [†]In the year that [l] the commander in chief, who was sent by Sargon the king of Assyria, came to [m] Ashdod and fought against it and captured it— [2][†]at that time the LORD spoke by Isaiah the son of Amoz, saying, “Go, and loose the sackcloth from your waist and take off your sandals from your feet,” and he did so, walking [n] naked and barefoot.

[3]Then the LORD said, “As my servant Isaiah has walked naked and barefoot for three years [o] as a sign and a portent against Egypt and Cush, [1] [4]so shall the [p] king of Assyria lead away the Egyptian captives and the Cushite exiles, both the young and the old, naked and barefoot, with buttocks uncovered, the nakedness of Egypt. [5] [q] Then they shall be dismayed and ashamed because of Cush their hope and of Egypt their boast. [6]And the inhabitants of [r] this coastland will say in that day, ‘Behold, this is what has happened to those in whom we hoped and [s] to whom we fled for help to be delivered from the king of Assyria! And we, how shall we escape?’”

Fallen, Fallen Is Babylon

ISAIAH 21 [†]The [t] oracle concerning the wilderness of [u] the sea.

[v] As whirlwinds in the Negeb sweep on,
it comes from the wilderness,
from a terrible land.
[2] A stern vision is told to me;
[w] the traitor betrays,
and the destroyer destroys.
Go up, O [x] Elam;
lay siege, O [y] Media;

all the [z] sighing she has caused
I bring to an end.
3[†] Therefore my loins are filled with anguish;
[a] pangs have seized me,
like the pangs of a woman in labor;
I am bowed down so that I cannot hear;
I am dismayed so that I cannot see.
4 My heart staggers; horror has appalled me;
[b] the twilight I longed for
has been turned for me into trembling.
5 [c] They prepare the table,
they spread the rugs, [1]
they eat, they drink.
Arise, O princes;
[d] oil the shield!
6 For thus the Lord said to me:
“Go, set a watchman;
let him announce what he sees.
7[†] When he sees riders, horsemen in pairs,
riders on donkeys, riders on camels,
let him listen diligently,
very diligently.”
8 Then he who saw cried out: [2]
[e] “Upon a watchtower I stand, O Lord,
continually by day,
and at my post I am stationed
whole nights.
9[†] And behold, here come riders,
horsemen in pairs!”
[f] And he answered,
[g] “Fallen, fallen is Babylon;
[h] and all the carved images of her gods
he has shattered to the ground.”
10[†] O [i] my threshed and winnowed one,
what I have heard from the LORD of hosts,

the God of Israel, I announce to you.

11[†]The [j] oracle concerning [k] Dumah.

One is calling to me from [l] Seir,
“Watchman, what time of the night?
Watchman, what time of the night?”
12[†] The watchman says:
“Morning comes, and also [m] the night.
If you will inquire, [n] inquire;
come back again.”

13[†]The [o] oracle concerning [p] Arabia.

In the thickets in [p] Arabia you will lodge,
O [q] caravans of [p] Dedanites.
14 To the thirsty bring water;
meet the fugitive with bread,
O inhabitants of the land of [r] Tema.
15 For they have fled from the swords,
from the drawn sword,
from the bent bow,
and from the press of battle.

16For thus the Lord said to me, “Within a year, [s] according to the years of a hired worker, all the glory of [t] Kedar will come to an end. 17And the remainder of the archers of the mighty men of the sons of [t] Kedar will be few, [u] for the LORD, the God of Israel, has spoken.”

An Oracle Concerning Jerusalem

ISAIAH **22** [†]The [v] oracle concerning [w] the valley of vision.

What do you mean that you have gone up,
all of you, to the housetops,
2 you who are full of shoutings,

tumultuous city, [x] exultant town?
Your slain are [y] not slain with the sword
or dead in battle.
3 [z] All your leaders have fled together;
without the bow they were captured.
All of you who were found were captured,
though they had fled far away.
4 Therefore I said:
“Look away from me;
[a] let me weep bitter tears;
do not labor to comfort me
concerning the destruction of the daughter of my people.”

5[†] [b] For the Lord GOD of hosts has [c] a day
of tumult and [d] trampling and [e] confusion
in [w] the valley of vision,
a battering down of walls
and a shouting to the mountains.
6[†] And [f] Elam bore the quiver
with chariots and horsemen,
and [g] Kir uncovered the shield.
7[†] Your choicest valleys were full of chariots,
and the horsemen took their stand at the gates.
8[†] He has taken away [h] the covering of Judah.

In that day you looked to [i] the weapons of the House of the Forest, 9 and you saw that [j] the breaches of the city of David were many. [k] You collected the waters of the lower pool, 10 and you counted the houses of Jerusalem, and you broke down the houses to fortify the wall. 11 [k] You made a reservoir between [l] the two walls for the water of [m] the old pool. But [n] you did not look to him who did it, or see him who planned it long ago.

12[†] In that day [o] the Lord GOD of hosts
called for weeping and mourning,
for [p] baldness and [q] wearing sackcloth;

13 and behold, joy and gladness,
killing oxen and slaughtering sheep,
eating flesh and drinking wine.
[r] "Let us eat and drink,
for tomorrow we die."
14[†] The LORD of hosts [s] has revealed himself in my ears:
"Surely [t] this iniquity will not be atoned for you [u] until you die,"
says the Lord GOD of hosts.

15Thus says the Lord GOD of hosts, "Come, go to this steward, to [v] Shebna, who is over the household, and say to him: **16**What have you to do here, and whom have you here, [w] that you have cut out here a tomb for yourself, you [x] who cut out a tomb on the height and carve a dwelling for yourself in the rock? **17**Behold, the LORD will hurl you away violently, O you strong man. [y] He will seize firm hold on you **18**and whirl you around and around, and throw you like a ball into a wide land. There you shall die, and there shall be [z] your glorious chariots, you shame of your master's house. **19** [a] I will thrust you from your office, and you will be pulled down from your station. **20**[†]In that day I will call my servant [b] Eliakim the son of Hilkiah, **21**and [b] I will clothe him with your robe, and will bind your sash on him, and will commit your authority to his hand. And he shall be [c] a father to the inhabitants of Jerusalem and to the house of Judah. **22**[†]And I will place [d] on his shoulder [e] the key of the house of David. [f] He shall open, and none shall shut; and he shall shut, and none shall open. **23**And I will fasten him [g] like a peg in a secure place, and he will become [h] a throne of honor to his father's house. **24**And they will hang on him the whole honor of his father's house, the offspring and issue, every small vessel, from the cups to all the flagons. **25**In that day, declares the LORD of hosts, [g] the peg that was fastened in a secure place will give way, and it will be cut down and fall, and the load that was on it will be cut off, for the LORD has spoken."

An Oracle Concerning Tyre and Sidon

ISAIAH 23 [†]The [i] oracle concerning [j] Tyre.

Wail, O [k] ships of Tarshish,
for Tyre is laid waste, [l] without house or harbor!
From [m] the land of Cyprus [1]
it is revealed to them.
2 Be still, O inhabitants of the coast;
the merchants of [n] Sidon, who cross the sea, have filled you.
3 And on many waters
your revenue was the grain of Shihor,
the harvest of the Nile;
you were [o] the merchant of the nations.
4 Be ashamed, O [n] Sidon, for the sea has spoken,
the stronghold of the sea, saying:
“I have neither labored nor given birth,
I have neither reared young men
nor brought up young women.”
5 When the report comes to Egypt,
they will be in anguish [2] over the report about Tyre.
6 [p] Cross over to Tarshish;
wail, O inhabitants of the coast!
7[†] Is this your exultant city
[q] whose origin is from days of old,
whose feet carried her
to settle far away?
8 Who has purposed this
against Tyre, the bestower of crowns,
whose merchants were princes,
whose traders were the honored of the earth?
9 The Lord of hosts has purposed it,
[r] to defile the pompous pride of all glory, [3]
to dishonor all the honored of the earth.
10 Cross over your land like the Nile,
O daughter of Tarshish;
there is no restraint anymore.
11[†] [s] He has stretched out his hand over the sea;
he has shaken the kingdoms;

the LORD has given command concerning Canaan
to destroy its strongholds.
12 And he said:
“You will no more exult,
O oppressed virgin daughter of [t] Sidon;
arise, [u] cross over to [v] Cyprus,
even there you will have no rest.”

13[†]Behold the land of [w] the Chaldeans! This is the people that was not; [4] Assyria destined it for wild beasts. They erected [x] their siege towers, they stripped her palaces bare, they made her a ruin.

14 [y] Wail, O ships of Tarshish,
for your stronghold is laid waste.

15[†]In that day Tyre will be forgotten for [z] seventy years, like the days [5] of one king. At the end of [z] seventy years, it will happen to Tyre as in the song of the prostitute:

16 “Take a harp;
go about the city,
O forgotten prostitute!
Make sweet melody;
sing many songs,
that you may be remembered.”

17[†]At the end of [a] seventy years, the LORD will visit Tyre, and she will return to her wages and [b] will prostitute herself with all the kingdoms of the world on the face of the earth. 18Her merchandise and her wages will be holy to the LORD. It will not be stored or hoarded, but her merchandise will supply abundant food and fine clothing for those who dwell before the LORD.

Judgment on the Whole Earth

ISAIAH 24 [†] Behold, [c] the LORD will empty the earth [1] and make it desolate,

and he will twist its surface and scatter its inhabitants.
2 [d] And it shall be, as with the people, so with the priest;
as with the slave, so with his master;
as with the maid, so with her mistress;
[e] as with the buyer, so with the seller;
as with the lender, so with the borrower;
[f] as with the creditor, so with the debtor.
3 [g] The earth shall be utterly empty and utterly plundered;
[h] for the LORD has spoken this word.

4 [i] The earth mourns and withers;
the world languishes and withers;
the highest people of the earth languish.
5[†] The earth lies [j] defiled
under its inhabitants;
for [k] they have transgressed the laws,
violated the statutes,
broken the everlasting covenant.
6 Therefore [l] a curse devours the earth,
and its inhabitants [m] suffer for their guilt;
therefore the inhabitants of the earth are scorched,
and few men are left.
7 [n] The wine mourns,
the vine languishes,
all the merry-hearted sigh.
8 [o] The mirth of the tambourines is stilled,
the noise of the jubilant has ceased,
the mirth of the lyre is stilled.
9 No more do they drink wine [p] with singing;
strong drink is bitter to those who drink it.
10[†] [q] The wasted city is broken down;
[r] every house is shut up so that none can enter.
11 [s] There is an outcry in the streets for lack of wine;
[t] all joy has grown dark;
the gladness of the earth is banished.

[12] Desolation is left in the city;
the gates are battered into ruins.
[13] For thus it shall be in the midst of the earth
among the nations,
[u] as when an olive tree is beaten,
as at the gleaning when the grape harvest is done.

[14][†] They lift up their voices, they sing for joy;
over the majesty of the LORD they shout from the west. [2]
[15] [v] Therefore in the east [3] give glory to the LORD;
in the coastlands of the sea, give glory to the name of the LORD, the God of Israel.
[16][†] [w] From the ends of the earth we hear songs of praise,
of glory to [x] the Righteous One.
But I say, “I waste away,
I waste away. Woe is me!
For [y] the traitors have betrayed,
with betrayal the traitors have betrayed.”

[17] [z] Terror and the pit and the snare [4]
are upon you, O inhabitant of the earth!
[18] [z] He who flees at the sound of the terror
shall fall into the pit,
and he who climbs out of the pit
shall be caught in the snare.
For [a] the windows of heaven are opened,
and [b] the foundations of the earth tremble.
[19] The earth is utterly broken,
the earth is split apart,
the earth is violently shaken.
[20] The earth [c] staggers like a drunken man;
it sways like a hut;
[d] its transgression lies heavy upon it,
and it falls, and will not rise again.

21[†] On that day the LORD will punish
the host of heaven, in heaven,
and [e] the kings of the earth, on the earth.
22 [f] They will be gathered together
as prisoners in a pit;
they will be shut up in a prison,
and after many days [g] they will be punished.
23[†] [h] Then the moon will be confounded
and the sun ashamed,
for [i] the LORD of hosts reigns
on Mount Zion and in Jerusalem,
and his glory will be before his elders.

God Will Swallow Up Death Forever

ISAIAH 25 [†] O LORD, [j]you are my God;
[k]I will exalt you; I will praise your name,
for you have done wonderful things,
[l]plans formed of old, faithful and sure.
[2][†] For you have made the city [m]a heap,
the fortified city a ruin;
the foreigners’ palace is a city no more;
it will never be rebuilt.
3 [n]Therefore strong peoples will glorify you;
cities of ruthless nations will fear you.
[4][†] [o]For you have been a stronghold to the poor,
a stronghold to the needy in his distress,
[p]a shelter from the storm and a shade from the heat;
[q]for the breath of the ruthless is like a storm against a wall,
5 [r]like heat in a dry place.
You subdue the noise of the foreigners;
as heat by the shade of a cloud,
so the song of the ruthless is put down.

[6][†] [s]On this mountain the LORD of hosts will make for all peoples
a feast of rich food, a feast of well-aged wine,
[t]of rich food full of marrow, of aged wine well refined.
[7][†] And he will swallow up [s]on this mountain
the covering that is cast over all peoples,
[u]the veil that is spread over all nations.
8 [v]He will swallow up death forever;
and [w]the Lord GOD will wipe away tears from all faces,
and [x]the reproach of his people he will take away from all the earth,
[y]for the LORD has spoken.
[9][†] It will be said on that day,
“Behold, this is our God; [z]we have waited for him, that he might
save us.

This is the LORD; we have waited for him;
[a] let us be glad and rejoice in his salvation.”
10[†] For the hand of the LORD will rest [s] on this mountain,
and [b] Moab shall be trampled down in his place,
as straw is trampled down in a dunghill. [1]
11 [c] And he will spread out his hands in the midst of it
as a swimmer spreads his hands out to swim,
but the LORD [d] will lay low his pompous pride together with the skill [2] of his hands.
12 And the high fortifications of his walls he will bring down,
lay low, and cast to the ground, to the dust.

You Keep Him in Perfect Peace

ISAIAH 26 [†]In that day [e] this song will be sung in the land of Judah:

“We have a strong city;
he sets up [f] salvation
as walls and bulwarks.
2[†] [g] Open the gates,
that the righteous nation that keeps faith may enter in.
3[†] [h] You keep him in perfect peace
whose mind is stayed on you,
because he trusts in you.
4[†] Trust in the LORD forever,
for the LORD GOD is an everlasting rock.
5 [i] For he has humbled
the inhabitants of the height,
the lofty city.
He lays it low, lays it low to the ground,
casts it to the dust.
6 The foot tramples it,
the feet of [j] the poor,
the steps of [j] the needy.”

7 The path of the righteous is level;

[k] you make level the way of the righteous.
8[†] In the path of your judgments,
O LORD, we wait for you;
[l] your name and [l] remembrance
are the desire of our soul.
9 My soul yearns for you in the night;
my spirit within me earnestly seeks you.
[m] For when your judgments are in the earth,
the inhabitants of the world learn righteousness.
10[†] [n] If favor is shown to the wicked,
he does not learn righteousness;
in the land of uprightness he deals corruptly
and does not see the majesty of the LORD.
11 O LORD, [o] your hand is lifted up,
but [p] they do not see it.
Let them see your zeal for your people, and be ashamed.
Let [q] the fire for your adversaries consume them.
12[†] O LORD, you will ordain [r] peace for us,
for you have indeed done for us all our works.
13[†] O LORD our God,
[s] other lords besides you have ruled over us,
[t] but your name alone we bring to remembrance.
14 They are dead, they will not live;
they are shades, they will not arise;
to that end you have visited them with destruction
and wiped out all remembrance of them.
15 [u] But you have increased the nation, O LORD,
you have increased the nation; you are glorified;
[v] you have enlarged all the borders of the land.

16[†] O LORD, [w] in distress they sought you;
they poured out a whispered prayer
when your discipline was upon them.
17 [x] Like a pregnant woman
who writhes and cries out in her pangs

when she is near to giving birth,
so were we because of you, O LORD;
18 [x] we were pregnant, we writhed,
but we have given birth to wind.
We have accomplished no deliverance in the earth,
and the inhabitants of the world have not fallen.
19[†] [y] Your dead shall live; their bodies shall rise.
You who dwell in the dust, awake and sing for joy!
For [z] your dew is a dew of light,
and the earth will give birth to the dead.

20[†] Come, my people, enter your chambers,
and shut your doors behind you;
hide yourselves [a] for a little while
until the fury has passed by.
21 [b] For behold, the LORD is coming out from his place
to punish the inhabitants of [c] the earth for their iniquity,
and the earth will disclose the blood shed on it,
and will no more cover its slain.

The Redemption of Israel

ISAIAH **27** [†]In that day the LORD with his hard and great and strong [d] sword will punish [e] Leviathan the fleeing serpent, [e] Leviathan the twisting serpent, and he will slay [f] the dragon that is in the sea.

2 In that day,
[g] “A pleasant vineyard,[1] [h] sing of it!
3[†] I, the LORD, am its keeper;
every moment I water it.
Lest anyone punish it,
I keep it night and day;
4 I have no wrath.
[i] Would that I had thorns and briers to battle!
I would march against them,
I would burn them up together.

5 Or let them lay hold of my protection,
let them make peace with me,
let them make peace with me.”

6[†] [j] In days to come [2] Jacob shall take root,
Israel shall blossom and put forth shoots
and fill the whole world with fruit.

7 [k] Has he struck them [l] as he struck those who struck them?
Or have they been slain [m] as their slayers were slain?
8 [n] Measure by measure, [3] by exile you contended with them;
[o] he removed them with his fierce breath [4] in the day of the east wind.
9[†] Therefore by this [p] the guilt of Jacob will be atoned for,
and this will be the full fruit of the removal of his sin: [5]
[q] when he makes all the stones of the altars
like chalkstones crushed to pieces,
no [r] Asherim or incense altars will remain standing.
10 [s] For the fortified city is solitary,
a habitation deserted and forsaken, like the wilderness;
there the calf grazes;
there it lies down and strips its branches.
11 When its boughs are dry, they are broken;
women come and make a fire of them.
[t] For this is a people without discernment;
therefore he who made them will not have compassion on them;
he who formed them will show them no favor.

12[†]In that day [u] from the river Euphrates [6] to the Brook of Egypt the LORD will thresh out the grain, and you will be gleaned one by one, O people of Israel. **13**[†]And in that day [v] a great trumpet will be blown, [w] and those who were lost in the land of Assyria and those who were driven out to the land of Egypt [x] will come and worship the LORD on the holy mountain at Jerusalem.

Judgment on Ephraim and Jerusalem

ISAIAH **28** [†] Ah, the proud crown of [y] the drunkards of Ephraim,
and the fading flower of its glorious beauty,
which is on the head of the rich valley of those overcome with wine!
2 [†] Behold, the Lord has [z] one who is mighty and strong;
like a storm of hail, a destroying tempest,
like [a] a storm of mighty, overflowing waters,
he casts down to the earth with his hand.
3 [b] The proud crown of the drunkards of Ephraim
will be trodden underfoot;
4 [c] and the fading flower of its glorious beauty,
which is on the head of the rich valley,
will be like [d] a first-ripe fig before the summer:
when someone sees it, he swallows it
as soon as it is in his hand.

5 [†] [e] In that day the LORD of hosts will be a crown of glory, [1]
and a diadem of beauty, to the remnant of his people,
6 and [f] a spirit of justice to him who sits in judgment,
and [g] strength to those who turn back the battle at the gate.

7 [†] [h] These also reel with wine
and [i] stagger with strong drink;
the priest and [j] the prophet reel with strong drink,
they are swallowed by [2] wine,
they stagger with strong drink,
they reel in vision,
they stumble in giving judgment.
8 For all tables are full of filthy vomit,
with no space left.

9 [†] [k] "To whom will he teach knowledge,
and to whom will he explain the message?
Those who are weaned from the milk,
those taken from the breast?

[10] For it is precept upon precept, precept upon precept,
line upon line, line upon line,
here a little, there a little.”

[11] [l] For by people of strange lips
and with a foreign tongue
the LORD will speak to this people,
[12] to whom he has said,
[m] “This is rest;
give rest to the weary;
and this is repose”;
yet they would not hear.
[13] And the word of the LORD will be to them
precept upon precept, precept upon precept,
line upon line, line upon line,
here a little, there a little,
[n] that they may go, and fall backward,
and be broken, and snared, and taken.

A Cornerstone in Zion

[14] Therefore hear the word of the LORD, you [o] scoffers,
who rule this people in Jerusalem!
[15][†] Because you have said, “We have made a covenant with death,
and with Sheol we have an agreement,
when the [p] overwhelming whip passes through
it will not come to us,
for we have made [q] lies our refuge,
and in falsehood we have taken shelter”;
[16][†] therefore thus says the Lord GOD,
[r] “Behold, I am the one who has laid [3] as a foundation [s] in Zion,
a stone, a tested stone,
a precious cornerstone, of a sure foundation:
‘Whoever believes will not be in haste.’
[17] And I will make justice [t] the line,
and righteousness [t] the plumb line;

and hail will sweep away the refuge of lies,
and waters will overwhelm the shelter.”
18 Then [u] your covenant with death will be annulled,
and your agreement with Sheol will not stand;
when the overwhelming scourge passes through,
you will be beaten down by it.
19 As often as it passes through it will take you;
[v] for morning by morning it will pass through,
by day and by night;
and it will be [w] sheer terror to understand the message.
20 For the bed is too short to stretch oneself on,
and the covering too narrow to wrap oneself in.
21[†] For the LORD will rise up [x] as on Mount Perazim;
[y] as in the Valley of [z] Gibeon he will be roused;
to do his deed—strange is his deed!
and to work his work—alien is his work!
22 Now therefore do not [a] scoff,
lest your bonds be made strong;
for I have heard [b] a decree of destruction
from the Lord GOD of hosts against the whole land.

23[†] Give ear, and hear my voice;
give attention, and hear my speech.
24 Does he who plows for sowing plow continually?
Does he continually open and harrow his ground?
25 [c] When he has leveled its surface,
does he not scatter dill, sow cumin,
and put in wheat in rows
and barley in its proper place,
and emmer [4] as the border?
26 [d] For he is rightly instructed;
his God teaches him.

27 Dill is not threshed with a threshing sledge,
nor is a cart wheel rolled over cumin,
but dill is beaten out with a stick,

and cumin with a rod.
28 Does one crush grain for bread?
No, he does not thresh it forever; [5]
when he drives his cart wheel over it
with his horses, he does not crush it.
29 This also comes from the LORD of hosts;
he is [e] wonderful in counsel
and excellent in wisdom.

The Siege of Jerusalem

ISAIAH 29 [†] Ah, Ariel, Ariel,
the city [f] where David encamped!
Add year to year;
let the feasts run their round.
2 [†] Yet I will distress Ariel,
and there shall be moaning and lamentation,
and she shall be to me like an Ariel. [1]
3 [g] And I will encamp against you all around,
and will besiege you [h] with towers
and I will raise siegeworks against you.
4 [i] And you will be brought low; from the earth you shall speak,
and from the dust your speech will be bowed down;
your voice shall come from the ground like [j] the voice of a ghost,
and from the dust your speech shall whisper.

5 [†] But the multitude of your foreign foes shall be like [k] small dust,
and the multitude of the ruthless like passing chaff.
[l] And in an instant, suddenly,
6 [m] you will be visited by the LORD of hosts
with thunder and with earthquake and great noise,
with whirlwind and tempest, and the flame of a devouring fire.
7 And [n] the multitude of all the nations that fight against Ariel,
all that fight against her and her stronghold and distress her,
shall be [o] like a dream, a vision of the night.

8 [p] As when a hungry man dreams, and behold, he is eating
and awakes with his hunger not satisfied,
or as when a thirsty man dreams, and behold, he is drinking
and awakes faint, with his thirst not quenched,
so shall the multitude of all the nations be
that fight against Mount Zion.

9 Astonish yourselves [2] and be astonished;
blind yourselves and be blind!
Be drunk, but not with wine;
[r] stagger, but not with strong drink!
10 [s] For the LORD has poured out upon you
a spirit of deep sleep,
and has closed your eyes (the prophets),
and covered your heads (the seers).

11 And the vision of all this has become to you like the words of a book that is [t] sealed. When men give it to one who can read, saying, "Read this," he says, "I cannot, for it is sealed." 12 And when they give the book to one who cannot read, saying, "Read this," he says, "I cannot read."

13 [†] And the Lord said:
"Because [u] this people [v] draw near with their mouth
and honor me with their lips,
while their hearts are far from me,
and their fear of me is a commandment taught by men,
14 therefore, behold, [w] I will again
do wonderful things with this people,
with wonder upon wonder;
and [x] the wisdom of their wise men shall perish,
and the discernment of their discerning men shall be hidden."

15 [†] Ah, [y] you who hide deep from the LORD your counsel,
whose deeds are [z] in the dark,
and who say, "Who sees us? Who knows us?"
16 [a] You turn things upside down!

Shall the potter be regarded as the clay,
that the thing made should say of its maker,
“He did not make me”;
or the thing formed say of him who formed it,
“He has no understanding”?

[17][†] Is it not yet a very little while
[b] until Lebanon shall be turned into a fruitful field,
and the fruitful field shall be regarded as a forest?
[18] In that day [c] the deaf shall hear
[d] the words of a book,
and out of their gloom and darkness
[e] the eyes of the blind shall see.
[19] [f] The meek shall obtain fresh joy in the LORD,
and the poor among mankind shall exult in the Holy One of Israel.
[20] For the ruthless shall come to nothing
and [g] the scoffer cease,
and all who watch to do evil shall be cut off,
[21] who by a word make a man out to be an offender,
and [h] lay a snare for him who reproves in the gate,
and with an empty plea [i] turn aside him who is in the right.

[22][†]Therefore thus says the LORD, [j] who redeemed Abraham, concerning the house of Jacob:

“Jacob shall no more be ashamed,
no more shall his face grow pale.
[23] For when he sees his children,
[k] the work of my hands, in his midst,
they will sanctify my name;
[l] they will sanctify the Holy One of Jacob
and will stand in awe of the God of Israel.
[24] And those [m] who go astray in spirit will come to understanding,
and those who murmur will accept instruction.”

Do Not Go Down to Egypt

ISAIAH **30** [†] "Ah, [n] stubborn children," declares the LORD,
[o] "who carry out a plan, but not mine,
and who make [p] an alliance, [1] but not of my Spirit,
that they may add sin to sin;
[2] [†] [q] who set out to go down to Egypt,
without asking for my direction,
to take refuge in the protection of Pharaoh
and to seek shelter in the shadow of Egypt!
[3] [r] Therefore shall the protection of Pharaoh turn to your shame,
and the shelter in the shadow of Egypt to your humiliation.
[4] For though his officials are at [s] Zoan
and [t] his envoys reach [u] Hanes,
[5] everyone comes to shame
through [v] a people that cannot profit them,
that brings neither help nor profit,
but shame and disgrace."

[6] [†] An [w] oracle on [x] the beasts of [y] the Negeb.

Through a land of trouble and anguish,
from where come the lioness and the lion,
the adder and the [z] flying fiery serpent,
they carry their riches on the backs of donkeys,
and their treasures on the humps of camels,
to a people that cannot profit them.
[7] Egypt's [a] help is worthless and empty;
therefore I have called her
[b] "Rahab who sits still."

A Rebellious People

[8] And now, go, [c] write it before them on a tablet
and inscribe it in a book,
that it may be for the time to come
as a witness forever. [2]

[9][†] [d]For they are a rebellious people,
lying children,
children unwilling to hear
the instruction of the LORD;
[10] [e]who say to [f]the seers, “Do not see,”
and to the prophets, “Do not prophesy to us what is right;
speak to us [g]smooth things,
prophesy illusions,
[11] leave the way, turn aside from the path,
let us hear no more about the Holy One of Israel.”
[12] Therefore thus says the Holy One of Israel,
“Because you despise this word
and trust in [h]oppression and perverseness
and rely on them,
[13] therefore this iniquity shall be to you
[i]like a breach in a high wall, bulging out, and about to collapse,
whose breaking comes suddenly, in an instant;
[14] and its breaking is [j]like that of a potter’s vessel
that is smashed so ruthlessly
that among its fragments not a shard is found
with which to take fire from the hearth,
or to dip up water out of the cistern.”

[15][†] For thus said the Lord GOD, the Holy One of Israel,
“In [k]returning [3] and [l]rest you shall be saved;
in quietness and in trust shall be your strength.”
But you were unwilling, [16]and you said,
“No! We will flee upon [m]horses”;
therefore you shall flee away;
and, “We will ride upon swift steeds”;
therefore your pursuers shall be swift.
[17] [n]A thousand shall flee at the threat of one;
at the threat of five you shall flee,
till you are left
like a flagstaff on the top of a mountain,
like a signal on a hill.

The LORD Will Be Gracious

[18][†] Therefore the LORD [o]waits to be gracious to you,
and therefore he [p]exalts himself to show mercy to you.
For the LORD is a God of justice;
[q]blessed are all those who wait for him.

[19]For a people shall dwell [r]in Zion, in Jerusalem; you shall weep no
more. He will surely be gracious to you at the sound of your cry. As soon as
he hears it, he answers you. [20][†]And though the Lord give you the [s]bread
of adversity and the [s]water of affliction, [t]yet your Teacher will not hide
himself anymore, but your eyes shall see your Teacher. [21] [u]And your ears
shall hear a word behind you, saying, “This is [v]the way, walk in it,” when
you turn to the right or when you turn to the left. [22]Then you will defile
your carved idols overlaid with silver and your gold-plated metal images.
[w]You will scatter them as unclean things. You will say to them, “Be gone!”

[23][†] [x]And he will give [y]rain for the seed with which you sow the
ground, and bread, the produce of the ground, which will be rich and
plenteous. [z]In that day your livestock will graze in large pastures, [24]and
[a]the oxen and the donkeys that work the ground will eat seasoned fodder,
which has been winnowed with shovel and fork. [25]And [b]on every lofty
mountain and every high hill there will be brooks running with water, in the
day of the great slaughter, [c]when the towers fall. [26] [d]Moreover, the light of
the moon will be as the light of the sun, and the light of the sun will be
sevenfold, as the light of seven days, in the day when [e]the LORD binds up
[f]the brokenness of his people, and heals the wounds inflicted by his blow.

[27] Behold, the name of the LORD comes from afar,
burning with his anger, and in thick rising smoke; [4]
his lips are full of fury,
and his tongue is like a devouring fire;
[28] [g]his breath is [h]like an overflowing stream
that reaches up to the neck;
to sift the nations with the sieve of destruction,
and to place on the jaws of the peoples [i]a bridle that leads astray.

[29]You shall have a song as in the night when a holy feast is kept, and gladness of heart, [j]as when one sets out to the sound of the flute to go to [k]the mountain of the LORD, to [l]the Rock of Israel. [30]And the LORD [m]will cause his majestic voice to be heard and the descending blow of his arm to be seen, in furious anger [n]and a flame of devouring fire, with a cloudburst [o]and storm and hailstones. [31]The Assyrians will be terror-stricken at the voice of the LORD, [p]when he strikes with his rod. [32][†]And every stroke of the appointed staff that the LORD lays on them [q]will be to the sound of tambourines and lyres. [r]Battling with brandished arm, he will fight with them. [33]For [s]a burning place [5] has long been prepared; indeed, for the king it is made ready, [t]its pyre made deep and wide, with fire and wood in abundance; [u]the breath of the LORD, like a stream of sulfur, kindles it.

Woe to Those Who Go Down to Egypt

ISAIAH **31** [†] Woe to [v]those who go down to Egypt for help
and rely on horses,
who [w]trust in chariots because they are many
and in horsemen because they are very strong,
but [x]do not look to the Holy One of Israel
or consult the LORD!
[2][†] And [y]yet he is wise and brings disaster;
[z]he does not call back his words,
but [a]will arise against the house of the evildoers
and against the helpers of [b]those who work iniquity.
[3][†] The Egyptians are man, and not God,
and their horses [c]are flesh, and not spirit.
When the LORD stretches out his hand,
the helper will stumble, and he who is helped will fall,
and they will all perish together.

[4] For thus the LORD said to me,
[d]"As a lion or a young lion growls over his prey,
and when a band of shepherds is called out against him
he is not terrified by their shouting

or daunted at their noise,
[e] so the LORD of hosts will come down
to fight [1] on Mount Zion and on its hill.
5 [f] Like birds hovering, so the LORD of hosts
will protect Jerusalem;
he will protect and deliver it;
he will spare and rescue it.”

6[†] [g] Turn to him from whom people [2] have [h] deeply revolted, O children of Israel. **7**For in that day [i] everyone shall cast away his idols of silver and his idols of gold, which your hands have sinfully made for you.

8 [j] “And the Assyrian shall fall by a sword, not of man;
and a sword, not of man, shall devour him;
and he shall flee from the sword,
and his young men shall be [k] put to forced labor.
9[†] [l] His rock shall pass away in terror,
and his officers desert the standard in panic,”
declares the LORD, whose [m] fire is in Zion,
and whose [n] furnace is in Jerusalem.

A King Will Reign in Righteousness

ISAIAH 32 [†] Behold, [o] a king will reign in righteousness,
and princes will rule in justice.
2 [p] Each will be like a hiding place from the wind,
a shelter from the storm,
[q] like streams of water in a dry place,
like the shade of a great rock in a weary land.
3[†] [r] Then the eyes of those who see will not be closed,
and the ears of those who hear will give attention.
4 The heart of the hasty will understand and know,
[s] and the tongue of the stammerers will hasten to speak distinctly.
5 [t] The fool will no more be called noble,
nor the scoundrel said to be honorable.
6 For [u] the fool speaks folly,

and his heart is busy with iniquity,
to practice ungodliness,
to utter error concerning the LORD,
[v] to leave the craving of the hungry unsatisfied,
and to deprive the thirsty of drink.
7 As for the scoundrel—[w] his devices are evil;
he plans wicked schemes
to ruin the poor with lying words,
even when the plea of the needy is right.
8[†] But he who is noble plans noble things,
and on noble things he stands.

Complacent Women Warned of Disaster

9 [x] Rise up, you women [y] who are at ease, hear my voice;
you complacent daughters, give ear to my speech.
10[†] In little more than a year
you will shudder, you complacent women;
for the grape harvest fails,
the fruit harvest will not come.
11[†] Tremble, you women [y] who are at ease,
shudder, you complacent ones;
[z] strip, and make yourselves bare,
[a] and tie sackcloth around your waist.
12 [b] Beat your breasts for the pleasant fields,
for the fruitful vine,
13[†] [c] for the soil of my people
growing up in thorns and briers,
[d] yes, for all the joyous houses
in the exultant city.
14 For the palace is forsaken,
the populous city deserted;
the hill and the watchtower
will become dens forever,
[e] a joy of wild donkeys,
a pasture of flocks;

15[†] until [f] the Spirit is poured upon us from on high,
and [g] the wilderness becomes a fruitful field,
and the fruitful field is deemed a forest.
16 Then justice will dwell in the wilderness,
and righteousness abide in the fruitful field.
17 [h] And the effect of righteousness will be peace,
and the result of righteousness, quietness and trust [1] forever.
18 My people will abide in a peaceful habitation,
in secure dwellings, and in quiet resting places.
19[†] [i] And it will hail when the forest falls down,
[j] and the city will be utterly laid low.
20 [k] Happy are you who sow beside all waters,
who let the feet of the ox and the donkey range free.

O Lord, Be Gracious to Us

ISAIAH 33 [†] [l] Ah, you destroyer,
who yourself have not been destroyed,
you traitor,
whom none has betrayed!
When you have ceased to destroy,
you will be destroyed;
and when you have finished betraying,
they will betray you.

2[†] O Lord, be gracious to us; [m] we wait for you.
Be our arm every morning,
our salvation in the time of trouble.
3[†] [n] At the tumultuous noise peoples flee;
when you lift yourself up, nations are scattered,
4 and your spoil is gathered as the caterpillar gathers;
[o] as locusts leap, it is leapt upon.

5[†] [p] The Lord is exalted, for he dwells on high;
he will fill Zion with justice and righteousness,
6 [q] and he will be the stability of your times,
abundance of salvation, wisdom, and knowledge;
the fear of the Lord is Zion's [1] treasure.

7[†] Behold, their heroes cry in the streets;
[r] the envoys of peace weep bitterly.
8 [s] The highways lie waste;
the traveler ceases.
[t] Covenants are broken;
cities [2] are despised;
there is no regard for man.
9 [u] The land mourns and languishes;
Lebanon is confounded and withers away;
Sharon is like a desert,

and Bashan and Carmel shake off their leaves.

10[†] [v]“Now I will arise,” says the LORD,
“now I will lift myself up;
now I will be exalted.
11[†] [w]You conceive chaff; you give birth to stubble;
your breath is [x]a fire that will consume you.
12 And the peoples will be as if burned to lime,
[x]like thorns cut down, that are burned in the fire.”

13[†] Hear, you who are far off, what I have done;
and you who are near, acknowledge my might.
14 The sinners in Zion are afraid;
trembling has seized the godless:
[y]“Who among us can dwell [z]with the consuming fire?
Who among us can dwell with everlasting burnings?”
15[†] [a]He who walks righteously and speaks uprightly,
who despises the gain of oppressions,
who shakes his hands, lest they hold a bribe,
who stops his ears from hearing of bloodshed
[b]and shuts his eyes from looking on evil,
16[†] he will dwell on the heights;
his place of defense will be the fortresses of rocks;
[c]his bread will be given him; his water will be sure.

17[†] [d]Your eyes will behold the king in his beauty;
[e]they will see a land that stretches afar.
18 [f]Your heart will muse on the terror:
“Where is he who counted, where is [g]he who weighed the tribute?
Where is [h]he who counted the towers?”
19 [i]You will see no more the insolent people,
the people [j]of an obscure speech that you cannot comprehend,
stammering in a tongue that you cannot understand.
20[†] Behold Zion, the city of our appointed feasts!
[k]Your eyes will see Jerusalem,

an untroubled habitation, an [l]immovable tent,
whose stakes will never be plucked up,
nor will any of its cords be broken.
[21][†] But there the Lord in majesty will be for us
a place of [m]broad rivers and streams,
[n]where no galley with oars can go,
nor majestic ship can pass.
[22][†] For the Lord is our [o]judge; the Lord is our [p]lawgiver;
the Lord is our [q]king; he will save us.

[23][†] Your cords hang loose;
they cannot hold the mast firm in its place
or keep the sail spread out.
[r]Then prey and spoil in abundance will be divided;
even [s]the lame will take the prey.
[24] And no inhabitant will say, [t]"I am sick";
[u]the people who dwell there will be forgiven their iniquity.

Judgment on the Nations

ISAIAH **34** [†] Draw near, [v]O nations, to hear,
and give attention, O peoples!
Let the earth hear, and all that fills it;
the world, and all that comes from it.
[2][†] For the Lord is enraged against all the nations,
and furious against all their host;
he has [w]devoted them to destruction, [1] has given them over for slaughter.
[3] Their slain shall be cast out,
and [x]the stench of their corpses shall rise;
[y]the mountains shall flow with their blood.
[4] [z]All the host of heaven shall rot away,
and the skies roll up like a scroll.
All their host shall fall,
as leaves fall from the vine,

like leaves falling from the fig tree.

5[†] For my sword has drunk its fill in the heavens;
behold, it descends for judgment upon [a]Edom,
upon the people [b]I have devoted to destruction.
6 The LORD has a sword; it is sated with blood;
it is gorged with fat,
with the blood of lambs and goats,
with the fat of the kidneys of rams.
[c]For the LORD has a sacrifice in Bozrah,
a great slaughter in the land of Edom.
7 [d]Wild oxen shall [e]fall with them,
and [f]young steers with [f]the mighty bulls.
Their land shall drink its fill of blood,
and their soil shall be gorged with fat.

8 [g]For the LORD has a day of vengeance,
a year of recompense for the cause of Zion.
9 [h]And the streams of Edom [2] shall be turned into pitch,
and her soil into sulfur;
her land shall become burning pitch.
10 Night and day [i]it shall not be quenched;
[j]its smoke shall go up forever.
[k]From generation to generation it shall lie waste;
none shall pass through it forever and ever.
11[†] [l]But the hawk and the porcupine [3] shall possess it,
the owl and the raven shall dwell in it.
[m]He shall stretch the line of [n]confusion [4] over it,
and the plumb line of emptiness.
12 Its nobles—there is no one there to call it a kingdom,
and all its princes shall be nothing.

13[†] [o]Thorns shall grow over its strongholds,
nettles and thistles in its fortresses.
It shall be the haunt of [p]jackals,

an abode for ostriches. [5]
14 [q] And wild animals shall meet with hyenas;
the wild goat shall cry to his fellow;
indeed, there the night bird [6] settles
and finds for herself a resting place.

15 There the owl nests and lays
and hatches and gathers her young in her shadow;
indeed, there [r] the hawks are gathered,
each one with her mate.
16[†] Seek and read from the book of the LORD:
Not one of these shall be missing;
none shall be without her mate.
For the mouth of the LORD has commanded,
and his Spirit has gathered them.
17 [s] He has cast the lot for them;
his hand has portioned it out to them with the line;
they shall possess it forever;
from generation to generation they shall dwell in it.

The Ransomed Shall Return

ISAIAH 35 [†] [t] The wilderness and the dry land shall be glad;
[u] the desert shall rejoice and blossom like the crocus;
2 it shall blossom abundantly
and rejoice with joy and singing.
[v] The glory of Lebanon shall be given to it,
the majesty of [w] Carmel and [x] Sharon.
[y] They shall see the glory of the LORD,
the majesty of our God.

3[†] [z] Strengthen the weak hands,
and make firm the feeble knees.
4 Say to those who have an anxious heart,
“Be strong; fear not!
[a] Behold, your God

will come with vengeance,
with the recompense of God.
He will come and save you.”

5[†] [b] Then the eyes of the blind shall be opened,
and the ears of the deaf unstopped;
6 [b] then shall the lame man leap like a deer,
and the tongue of the mute sing for joy.
[c] For waters break forth in the wilderness,
and streams in the desert;
7 [d] the burning sand shall become a pool,
and the thirsty ground springs of water;
in the haunt of [e] jackals, where they lie down,
the grass shall become reeds and rushes.

8[†] [f] And a highway shall be there,
and it shall be called the Way of Holiness;
[g] the unclean shall not pass over it.
It shall belong to those who walk on the way;
even if they are fools, they shall not go astray. [1]
9 No lion shall be there,
nor shall any ravenous beast come up on it;
they shall not be found there,
but the redeemed shall walk there.
10 [h] And the ransomed of the LORD shall return
and come to Zion with singing;
[i] everlasting joy shall be upon their heads;
they shall obtain gladness and joy,
and sorrow and sighing shall flee away.

Sennacherib Invades Judah

ISAIAH 36 [†] [j] In the fourteenth year of King Hezekiah, [k] Sennacherib king of Assyria came up against all the fortified cities of Judah and took them. 2[†] [l] And the king of Assyria sent the Rabshakeh [1] from [m] Lachish to King Hezekiah at Jerusalem, with a great army. And he stood [n] by the conduit of the upper pool on the highway to the Washer’s Field. [3]And there came out to him [o]Eliakim the son of Hilkiah, who was over the household, and [o]Shebna the secretary, and Joah the son of Asaph, the recorder.

[4][†]And the Rabshakeh said to them, “Say to Hezekiah, ‘Thus says the [p]great king, the king of Assyria: On what do you rest this trust of yours? [5]Do you think that mere words are strategy and power for war? In whom do you now trust, that you have rebelled against me? [6] [q]Behold, you are trusting in Egypt, that broken reed of a staff, which will pierce the hand of any man who leans on it. Such is Pharaoh king of Egypt to all who trust in him. [7][†]But if you say to me, “We trust in the LORD our God,” is it not he [r]whose high places and altars Hezekiah has removed, saying to Judah and to Jerusalem, “You shall worship before this altar”? [8]Come now, make a wager with my master the king of Assyria: I will give you two thousand horses, if you are able on your part to set riders on them. [9]How then can you repulse [s]a single captain among the least of my master’s servants, when [t]you trust in Egypt for chariots and for horsemen? [10]Moreover, is it without the LORD that I have come up against this land to destroy it? [u]The LORD said to me, Go up against this land and destroy it.’”

[11]Then Eliakim, Shebna, and Joah said to the Rabshakeh, “Please speak to your servants [v]in Aramaic, for we understand it. Do not speak to us in the language of Judah within the hearing of the people who are on the wall.” [12]But the Rabshakeh said, “Has my master sent me to speak these words to your master and to you, and not to the men sitting on the wall, who are doomed with you to eat their own dung and drink their own urine?”

[13]Then the Rabshakeh stood and called out in a loud voice in the language of Judah: “Hear the words of the great king, the king of Assyria! [14][†]Thus says the king: [w]‘Do not let Hezekiah deceive you, for he will not be able to deliver you. [15][†]Do not let Hezekiah make you trust in the LORD by saying, “The LORD will surely deliver us. This city will not be given into the hand of the king of Assyria.” [16]Do not listen to Hezekiah. For thus says the king of Assyria: Make your peace with me [2] and come out to me. Then each one of you will eat of his own vine, and each one of his own fig tree, and each one of you will drink the water of his own cistern, [17]until [x]I come and take you away to a land like your own land, a land of grain and wine, a

land of bread and vineyards. 18[†]Beware lest Hezekiah mislead you by saying, “The LORD will deliver us.” Has any of the gods of the nations delivered his land out of the hand of the king of Assyria? 19 [y] Where are the gods of [z] Hamath and [z] Arpad? Where are the gods of Sepharvaim? [a] Have they delivered Samaria out of my hand? 20 [b] Who among all the gods of these lands have delivered their lands out of my hand, that the LORD should deliver Jerusalem out of my hand?’”

21But they were silent and answered him not a word, for the king’s command was, “Do not answer him.” 22 [c] Then Eliakim the son of Hilkiah, who was over the household, and Shebna the secretary, and Joah the son of Asaph, the recorder, came to Hezekiah with their clothes torn, and told him the words of the Rabshakeh.

Hezekiah Seeks Isaiah’s Help

ISAIAH 37 [†] [d] As soon as King Hezekiah heard it, he tore his clothes and covered himself with sackcloth and went into the house of the LORD. 2And he sent Eliakim, who was over the household, and Shebna the secretary, and the senior priests, covered with sackcloth, to the prophet [e] Isaiah the son of Amoz. 3[†]They said to him, “Thus says Hezekiah, ‘This day is a [f] day of distress, of rebuke, and of disgrace; [g] children have come to the point of birth, and there is no strength to bring them forth. 4[†] [h] It may be that the LORD your God will hear the words of the Rabshakeh, whom his master the king of Assyria has sent to mock the living God, and will rebuke the words that the LORD your God has heard; therefore lift up your prayer for [i] the remnant that is left.’”

5When the servants of King Hezekiah came to Isaiah, 6Isaiah said to them, “Say to your master, ‘Thus says the LORD: Do not be afraid because of the words that you have heard, with which the young men of the king of Assyria have reviled me. 7[†]Behold, [j] I will put a spirit in him, so that [k] he shall hear a rumor and return to his own land, and [l] I will make him fall by the sword in his own land.’”

8The Rabshakeh returned, and found the king of Assyria fighting against [m] Libnah, for he had heard that the king had left [m] Lachish. 9Now the king heard concerning Tirhakah king of [n] Cush, [1] “He has set out to fight against you." And when he heard it, he sent messengers to Hezekiah, saying, [10][†]"Thus shall you speak to Hezekiah king of Judah: [o]'Do not let your God in whom you trust deceive you by promising that Jerusalem will not be given into the hand of the king of Assyria. [11]Behold, you have heard what the kings of Assyria have done to all lands, devoting them to destruction. And shall you be delivered? [12][p]Have the gods of the nations delivered them, the nations that my fathers destroyed, [q]Gozan, [r]Haran, Rezeph, and the people of Eden who were in Telassar? [13][p]Where is the king of Hamath, the king of Arpad, the king of the city of Sepharvaim, the king of Hena, or the king of Ivvah?'"

Hezekiah's Prayer for Deliverance

[14]Hezekiah received the letter from the hand of the messengers, and read it; and Hezekiah went up to the house of the Lord, and spread it before the Lord. [15]And Hezekiah prayed to the Lord: [16][†]"O Lord of hosts, God of Israel, [s]enthroned above the cherubim, you are the God, you alone, of all the kingdoms of the earth; [t]you have made heaven and earth. [17][u]Incline your ear, O Lord, and hear; open your eyes, O Lord, and see; and hear [v]all the words of Sennacherib, which he has sent to mock the living God. [18]Truly, O Lord, [w]the kings of Assyria have laid waste all the nations and their lands, [19]and have cast their gods into the fire. For they were no gods, but the work of men's hands, wood and stone. Therefore they were destroyed. [20][†]So now, O Lord our God, save us from his hand, that all the kingdoms of the earth may know that you alone are the Lord."

Sennacherib's Fall

[21][†]Then Isaiah the son of Amoz sent to Hezekiah, saying, "Thus says the Lord, the God of Israel: Because you have prayed to me concerning Sennacherib king of Assyria, [22][†]this is the word that the Lord has spoken concerning him:

"'She despises you, she scorns you—
  [x]the virgin daughter of Zion;
she wags her head behind you—

the daughter of Jerusalem.

23 “‘Whom have you mocked and reviled?
Against whom have you raised your voice
and lifted your eyes to the heights?
Against [y] the Holy One of Israel!
24 By your servants you have mocked the Lord,
and you have said, [z] With my many chariots
I have gone up the heights of the mountains,
to the far recesses of Lebanon,
[a] to cut down its tallest cedars,
its choicest cypresses,
to come to its remotest height,
its most fruitful forest.
25 I dug wells
and drank waters,
to dry up with the sole of my foot
all [b] the streams [c] of Egypt.

26[†] [d] “‘Have you not heard
that I determined it long ago?
I planned from days of old
what now I bring to pass,
that you should make fortified cities
crash into heaps of ruins,
27 while their inhabitants, shorn of strength,
are dismayed and confounded,
and have become like plants of the field
and like tender grass,
like grass on the housetops,
blighted [2] before it is grown.

28 “‘I know your sitting down
and your going out and coming in,
and your raging against me.
29 [e] Because you have raged against me

and your complacency has come to my ears,
I will put my hook in your nose
and my bit in your mouth,
and [f] I will turn you back on the way
by which you came.’

[30]“And this shall be the sign for you: this year you shall eat what grows of itself, and in the second year what springs from that. Then in the third year sow and reap, and plant vineyards, and eat their fruit. [31]And the surviving remnant of the house of Judah [g] shall again take root downward and bear fruit upward. [32] [h] For out of Jerusalem shall go a remnant, and out of Mount Zion a band of survivors. [i] The zeal of the LORD of hosts will do this.

[33][†]“Therefore thus says the LORD concerning the king of Assyria: He shall not come into this city or shoot an arrow there or come before it with a shield or [j] cast up a siege mound against it. [34]By the way that he came, by the same he shall return, and he shall not come into this city, declares the LORD. [35] [k] For I will defend this city to save it, for my own sake and for [l] the sake of my servant David.”

[36][†] [m] And the angel of the LORD went out and struck down 185,000 in the camp of the Assyrians. And when people arose early in the morning, behold, these were all dead bodies. [37]Then Sennacherib king of Assyria departed and returned home and lived at [n] Nineveh. [38]And as he was worshiping in the house of Nisroch his god, Adrammelech and Sharezer, his sons, struck him down with the sword. And after they escaped into the land of [o] Ararat, [p] Esarhaddon his son reigned in his place.

Hezekiah’s Sickness and Recovery

ISAIAH 38 [†] [q] In those days Hezekiah became [r] sick and was at the point of death. And [s] Isaiah the prophet the son of Amoz came to him, and said to him, “Thus says the LORD: Set your house in order, for you shall die, you shall not recover.” [1] [2]Then Hezekiah turned his face to the wall and prayed to the LORD, [3][†]and said, “Please, O LORD, remember how [t] I have walked before you in faithfulness and with a whole heart, and have done what is good in your sight.” And Hezekiah wept bitterly.

[4]Then the word of the LORD came to Isaiah: [5][†]“Go and say to Hezekiah, Thus says the LORD, the God of David your father: I have heard your prayer; I have seen your tears. Behold, I will add [u] fifteen years to your life. [2] [6][†] [v] I will deliver you and this city out of the hand of the king of Assyria, and will defend this city.

[7]“This shall be the sign to you from the LORD, that the LORD will do this thing that he has promised: [8] [w] Behold, I will make the shadow cast by the declining sun on the dial of Ahaz turn back ten steps.” So the sun turned back on the dial the ten steps by which it had declined. [3]

[9][†]A writing of Hezekiah king of Judah, after he had been sick and had recovered from his sickness:

[10] I said, [x] In the middle [4] of my days
I must depart;
I am consigned to the gates of Sheol
for the rest of my years.
[11] I said, I shall not see the LORD,
the LORD [y] in the land of the living;
I shall look on man no more
among the inhabitants of the world.
[12] My dwelling is plucked up and removed from me
[z] like a shepherd’s tent;
[a] like a weaver [b] I have rolled up my life;
[c] he cuts me off from the loom;
[d] from day to night you bring me to an end;
[13] [e] I calmed myself [5] until morning;
like a lion [f] he breaks all my bones;
from day to night you bring me to an end.

[14] Like [g] a swallow or a crane I chirp;
[h] I moan like a dove.
[i] My eyes are weary with looking upward.
O Lord, I am oppressed; [j] be my pledge of safety!
[15] What shall I say? For he has spoken to me,

and he himself has done it.
[k] I walk slowly all my years
because of the bitterness of my soul.

16 [l] O Lord, by these things men live,
and in all these is the life of my spirit.
Oh restore me to health and make me live!
17 [m] Behold, it was for my welfare
that I had great bitterness;
[n] but in love you have delivered my life
from the pit of destruction,
[n] for you have cast all my sins
behind your back.
18 [o] For Sheol does not thank you;
death does not praise you;
those who go down to the pit do not hope
for your faithfulness.
19 The living, the living, he thanks you,
as I do this day;
[p] the father makes known to the children
your faithfulness.

20 The LORD will save me,
and we will play my music on stringed instruments
all the days of our lives,
[q] at the house of the LORD.

21 [r] Now Isaiah had said, "Let them take a cake of figs and apply it to the boil, that he may recover." 22 [†] Hezekiah also had said, "What is the sign that I shall go up to the house of the LORD?"

Envoys from Babylon

ISAIAH 39 [†] [s] At that time Merodach-baladan the son of Baladan, king of Babylon, [t] sent envoys with letters and a present to Hezekiah, for he heard that he had been sick and had recovered. 2 [†] And Hezekiah welcomed them gladly. And he showed them his treasure house, [u]the silver, the gold, the spices, the precious oil, his whole armory, all that was found in his storehouses. [v]There was nothing in his house or in all his realm that Hezekiah did not show them. [3][†]Then Isaiah the prophet came to King Hezekiah, and said to him, “What did these men say? And from where did they come to you?” Hezekiah said, “They have come to me from a far country, from Babylon.” [4]He said, “What have they seen in your house?” Hezekiah answered, “They have seen all that is in my house. There is nothing in my storehouses that I did not show them.”

[5]Then Isaiah said to Hezekiah, “Hear the word of the LORD of hosts: [6][†] [w]Behold, the days are coming, when all that is in your house, and that which your fathers have stored up till this day, shall be carried to Babylon. Nothing shall be left, says the LORD. [7][x]And some of your own sons, who will come from you, whom you will father, shall be taken away, and they shall be eunuchs in the palace of the king of Babylon.” [8][†]Then Hezekiah said to Isaiah, “The word of the LORD that you have spoken is good.” For he thought, [y]“There will be peace and security in my days.”

Comfort for God’s People

ISAIAH 40 [†] [z]Comfort, comfort my people, says your God.
[2][†] [a]Speak tenderly to Jerusalem,
    and cry to her
that [b]her warfare [1] is ended,
    that her iniquity is pardoned,
that she has received from the LORD’s hand
    double for all her sins.

[3] [c]A voice cries: [2]
[d]“In the wilderness prepare the way of the LORD;
    [e]make straight in the desert a highway for our God.
[4][†] [f]Every valley shall be lifted up,
    and every mountain and hill be made low;
the uneven ground shall become level,
    and the rough places a plain.
[5][†] [g]And the glory of the LORD shall be revealed,

and all flesh shall see it together,
[h] for the mouth of the LORD has spoken.”

The Word of God Stands Forever

6 A voice says, “Cry!”
And I said, [3] “What shall I cry?”
[i] All flesh is grass,
and all its beauty [4] is like the flower of the field.
7 The grass withers, the flower fades
when the breath of the LORD blows on it;
surely the people are grass.
8 [j] The grass withers, the flower fades,
but the word of our God will stand forever.

The Greatness of God

9 [†] Go on up to a high mountain,
O Zion, [k] herald of good news; [5]
lift up your voice with strength,
O Jerusalem, herald of good news; [6]
lift it up, fear not;
say to the cities of Judah,
“Behold your God!”
10 [l] Behold, the Lord GOD comes with might,
and his arm rules for him;
[m] behold, his reward is with him,
and his recompense before him.
11 [n] He will tend his flock like a shepherd;
[o] he will gather the lambs in his arms;
[p] he will carry them in his bosom,
and gently lead those that are with young.

12 [q] Who has measured the waters in the hollow of his hand
and marked off the heavens with a span,
enclosed the dust of the earth in a measure

and weighed the mountains in scales
and the hills in a balance?
13 [r] Who has measured [7] the Spirit of the LORD,
or what man shows him his counsel?
14 Whom did he consult,
and who made him understand?
[s] Who taught him the path of justice,
and taught him knowledge,
and showed him the way of understanding?
15[†] Behold, the nations are like a drop from a bucket,
and are accounted [t] as the dust on the scales;
behold, he takes up [u] the coastlands like fine dust.
16 Lebanon would not suffice for fuel,
nor are [v] its beasts enough for a burnt offering.
17 [w] All the nations are as nothing before him,
they are accounted by him as less than nothing and emptiness.

18[†] [x] To whom then will you liken God,
[y] or what likeness compare with him?
19 [y] An idol! A craftsman casts it,
and a goldsmith overlays it with gold
and casts for it silver chains.
20 [z] He who is too impoverished for an offering
chooses wood [8] that will not rot;
he seeks out a skillful craftsman
to set up an idol that will not move.

21 [a] Do you not know? Do you not hear?
Has it not been told you from the beginning?
Have you not understood from the foundations of the earth?
22 It is he who sits above the circle of the earth,
and its inhabitants are [b] like grasshoppers;
[c] who stretches out the heavens like a curtain,
and spreads them like a tent to dwell in;
23 [d] who brings princes to nothing,

and makes the rulers of the earth as emptiness.

[24] Scarcely are they planted, scarcely sown,
scarcely has their stem taken root in the earth,
when he blows on them, and they wither,
[e] and the tempest carries them off like stubble.

[25][†] [f] To whom then will you compare me,
that I should be like him? says the Holy One.
[26] Lift up your eyes on high and see:
who created these?
[g] He who brings out their host by number,
calling them all by name,
by the greatness of his might,
and because he is strong in power
not one is missing.

[27][†] Why do you say, O Jacob,
and speak, O Israel,
[h] “My way is hidden from the Lord,
[i] and my right is disregarded by my God”?
[28] Have you not known? Have you not heard?
The Lord is [j] the everlasting God,
the Creator of the ends of the earth.
He does not faint or grow weary;
[k] his understanding is unsearchable.
[29] He gives power to the faint,
and to him who has no might he increases strength.
[30][†] Even youths shall faint and be weary,
and young men shall fall exhausted;
[31] but [l] they who wait for the Lord shall renew their strength;
they shall mount up with wings [m] like eagles;
they shall run and not be weary;
they shall walk and not faint.

Fear Not, for I Am with You

ISAIAH **41** [†] [n]Listen to me in silence, [o]O coastlands;
let the peoples renew their strength;
let them approach, then let them speak;
let us together draw near for judgment.

2[†] [p]Who stirred up one from the east
whom victory meets at every [q]step? [1]
[r]He gives up nations before him,
so that he tramples kings underfoot;
he makes them like dust with his sword,
[s]like driven stubble with his bow.
3 He pursues them and passes on safely,
by paths his feet have not trod.
4[†] [t]Who has performed and done this,
calling the generations from the beginning?
[u]I, the LORD, the first,
and with the last; I am he.

5[†] [v]The coastlands have seen and are afraid;
the ends of the earth tremble;
they have drawn near and come.
6 Everyone helps his neighbor
and says to his brother, “Be strong!”
7 [w]The craftsman strengthens the goldsmith,
and he who smooths with the hammer him who strikes the anvil,
saying of the soldering, “It is good”;
and they strengthen it with nails [x]so that it cannot be moved.

8[†] But you, Israel, [y]my servant,
Jacob, [z]whom I have chosen,
the offspring of Abraham, [a]my friend;
9 you whom I took from the ends of the earth,
and called [b]from its farthest corners,

saying to you, “You are [y] my servant,
[z] I have chosen you and not cast you off”;
10[†] fear not, for I am with you;
be not dismayed, for I am your God;
I will strengthen you, I will help you,
I will uphold you with [c] my righteous right hand.

11 [d] Behold, all who are incensed against you
shall be put to shame and confounded;
those who strive against you
shall be as nothing and shall perish.
12 [e] You shall seek those who contend with you,
but you shall not find them;
[f] those who war against you
shall be as nothing at all.
13 For I, the LORD your God,
hold your right hand;
it is I who say to you, “Fear not,
I am the one who helps you.”

14[†] Fear not, you [g] worm Jacob,
you men of Israel!
I am the one who helps you, declares the LORD;
your [h] Redeemer is the Holy One of Israel.
15 [i] Behold, I make of you a threshing sledge,
new, sharp, and having teeth;
you shall thresh [j] the mountains and crush them,
and you shall make the hills like chaff;
16 [k] you shall winnow them, and [l] the wind shall carry them away,
and the tempest shall scatter them.
[m] And you shall rejoice in the LORD;
in the Holy One of Israel you shall glory.

17[†] [n] When the poor and needy seek water,
and there is none,
and their tongue is parched with thirst,

I the LORD will answer them;
I the God of Israel will not forsake them.
18 [o] I will open rivers on the bare heights,
and fountains in the midst of the valleys.
[p] I will make the wilderness a pool of water,
and the dry land springs of water.
19 [q] I will put in the wilderness the cedar,
the acacia, the myrtle, and the olive.
I will set in the desert [r] the cypress,
the plane and the pine together,
20 that they may see and know,
may consider and understand together,
that [s] the hand of the LORD has done this,
the Holy One of Israel has created it.

The Futility of Idols

21[†] Set forth your case, says the LORD;
bring your proofs, says the King of Jacob.
22[†] Let them bring them, and [t] tell us
what is to happen.
Tell us the former things, what they are,
that we may consider them,
that we may know their outcome;
or declare to us the things to come.
23[†] [t] Tell us what is to come hereafter,
that we may know that you are gods;
[u] do good, or do harm,
that we may be dismayed and terrified. [2]
24 Behold, [v] you are nothing,
and your work is less than nothing;
an abomination is he who chooses you.

25[†] [w] I stirred up one from the north, and he has come,
[x] from the rising of the sun, [y] and he shall call upon my name;
he shall trample on rulers as on mortar,

as the potter treads clay.
26[†] [z] Who declared it from the beginning, that we might know,
and beforehand, that we might say, “He is right”?
There was none who declared it, none who proclaimed,
none who heard your words.
27 [a] I was the first to say [3] to Zion, “Behold, here they are!”
and [b] I give to Jerusalem a herald of good news.
28 [c] But when I look, there is no one;
among these there is no counselor
who, when I ask, gives an answer.
29[†] [d] Behold, they are all a delusion;
their works are nothing;
their metal images are empty wind.

The Lord’s Chosen Servant

ISAIAH **42** [†] [e] Behold [f] my servant, whom I uphold,
my chosen, [g] in whom my soul delights;
[h] I have put my Spirit upon him;
[i] he will bring forth justice to the nations.
2 He will not cry aloud or lift up his voice,
or make it heard in the street;
3 [j] a bruised reed he will not break,
and a faintly burning wick he will not quench;
[k] he will faithfully bring forth justice.
4 He will not grow faint or be discouraged [1]
till he has established justice in the earth;
and [l] the coastlands wait for his law.

5 Thus says God, the Lord,
who created the heavens [m] and stretched them out,
who spread out the earth and what comes from it,
[n] who gives breath to the people on it
and spirit to those who walk in it:
6[†] “I am the Lord; [o] I have called you [2] in righteousness;

I will take you by the hand and keep you;
I will give you [p] as a covenant for the people,
[q] a light for the nations,
7 [r] to open the eyes that are blind,
to bring out the prisoners from the dungeon,
[s] from the prison those who sit in darkness.
8 I am the LORD; that is my name;
[t] my glory I give to no other,
nor my praise to carved idols.
9 Behold, the former things have come to pass,
[u] and new things I now declare;
before they spring forth
I tell you of them."

Sing to the LORD a New Song

10[†] [v] Sing to the LORD a new song,
his praise from the end of the earth,
[w] you who go down to the sea, and all that fills it,
[l] the coastlands and their inhabitants.
11 Let the desert and its cities lift up their voice,
the villages that [x] Kedar inhabits;
let the habitants of [y] Sela sing for joy,
let them shout from the top of the mountains.
12 Let them give glory to the LORD,
and declare his praise in [l] the coastlands.
13 [z] The LORD goes out like a mighty man,
like a man of war [a] he stirs up his zeal;
he cries out, [b] he shouts aloud,
he shows himself mighty against his foes.

14 For a long time I have held my peace;
I have kept still and restrained myself;
now I will cry out [c] like a woman in labor;
I will gasp and pant.

[15] [d] I will lay waste mountains and hills,
and dry up all their vegetation;
I will turn the rivers into islands, [3]
and dry up the pools.
[16][†] [e] And I will lead the blind
in a way that they do not know,
in paths that they have not known
I will guide them.
I will turn the darkness before them into light,
[f] the rough places into level ground.
These are the things I do,
and I do not forsake them.
[17] [g] They are turned back and utterly put to shame,
who trust in carved idols,
who say to metal images,
"You are our gods."

Israel's Failure to Hear and See

[18][†] Hear, you deaf,
and look, you blind, that you may see!
[19] Who is blind but my servant,
or deaf as my messenger whom I send?
Who is blind as my dedicated one, [4]
or blind as the servant of the LORD?
[20] [h] He sees many things, but does not observe them;
[i] his ears are open, but he does not hear.
[21] The LORD was pleased, for his righteousness' sake,
to magnify his law and make it glorious.
[22] But this is a people plundered and looted;
they are all of them trapped in holes
[j] and hidden in prisons;
they have become plunder with none to rescue,
spoil with none to say, "Restore!"
[23] Who among you will give ear to this,
will attend and listen for the time to come?

24 Who gave up Jacob to the looter,
and Israel to the plunderers?
Was it not the LORD, against whom we have sinned,
in whose ways they would not walk,
and whose law they would not obey?
25 So he poured on him the heat of his anger
and the might of battle;
it set him on fire all around, [k]but he did not understand;
it burned him up, [l]but he did not take it to heart.

Israel's Only Savior

ISAIAH 43 [†] But now thus says the LORD,
[m]he who created you, O Jacob,
he who formed you, O Israel:
[n]"Fear not, for I have redeemed you;
[o]I have called you by name, you are mine.
2[†] [p]When you pass through the waters, I will be with you;
and through the rivers, they shall not overwhelm you;
[p]when you walk through fire [q]you shall not be burned,
and the flame shall not consume you.
3[†] For [r]I am the LORD your God,
the Holy One of Israel, your Savior.
[s]I give Egypt as your ransom,
Cush and [t]Seba in exchange for you.
4 Because you are precious in my eyes,
and honored, and I love you,
I give men in return for you,
peoples in exchange for your life.
5 [u]Fear not, for I am with you;
[v]I will bring your offspring from the east,
and from the west I will gather you.
6 I will say to the north, Give up,
and to the south, Do not withhold;
bring [w]my sons from afar

and [w]my daughters from the end of the earth,
[7][†] everyone who is called by my name,
whom I created for my glory,
whom I formed and made.”

[8] Bring out [x]the people who are blind, yet have eyes,
who are deaf, yet have ears!
[9] [y]All the nations gather together,
and the peoples assemble.
Who among them can declare this,
and show us the former things?
Let them bring their witnesses to prove them right,
and let them hear and say, It is true.
[10][†] [z]“You are my witnesses,” declares the LORD,
“and [a]my servant whom I have chosen,
that you may know and believe me
and understand that I am he.
[b]Before me no god was formed,
nor shall there be any after me.
[11] [c]I, I am the LORD,
and besides me there is no savior.
[12] I declared and saved and proclaimed,
when there was no strange god among you;
and [z]you are my witnesses,” declares the LORD, “and I am God.
[13] Also [d]henceforth I am he;
there is none who can deliver from my hand;
I work, and who can turn it back?”

[14] Thus says the LORD,
your Redeemer, the Holy One of Israel:
[e]“For your sake I send to Babylon
and [f]bring them all down as fugitives,
[g]even the Chaldeans, in the ships in which they rejoice.
[15] I am the LORD, your Holy One,
the Creator of Israel, your King.”

16[†] Thus says the LORD,
[h] who makes a way in the sea,
a path in the mighty waters,
17 who [i] brings forth chariot and horse,
army and warrior;
they lie down, they cannot rise,
[j] they are extinguished, [k] quenched like a wick:
18[†] [l] “Remember not the former things,
nor consider the things of old.
19 [m] Behold, I am doing a new thing;
now it springs forth, do you not perceive it?
[n] I will make a way in the wilderness
[o] and rivers in the desert.
20[†] The wild beasts will honor me,
[p] the jackals and the ostriches,
[q] for I give water in the wilderness,
rivers in the desert,
to give drink to my chosen people,
21 the people whom I formed for myself
[r] that they might declare my praise.

22[†] “Yet you did not call upon me, O Jacob;
but [s] you have been weary of me, O Israel!
23[†] [t] You have not brought me your sheep for burnt offerings,
or honored me with your sacrifices.
I have not burdened you with offerings,
[s] or wearied you with frankincense.
24 You have not bought me sweet cane with money,
or satisfied me with the fat of your sacrifices.
But you have burdened me with your sins;
you have wearied me with your iniquities.

25[†] “I, I am he
[u] who blots out [v] your transgressions for my own sake,
and I will not remember your sins.

[26] Put me in remembrance; [w] let us argue together;
set forth your case, that you may be proved right.
[27] [x] Your first father sinned,
and [y] your mediators transgressed against me.
[28] Therefore [z] I will profane the princes of the sanctuary,
and [a] deliver Jacob to utter destruction
and Israel to reviling.

Israel the Lord's Chosen

ISAIAH 44 [†] "But now hear, [b] O Jacob my servant,
Israel whom I have chosen!
[2] Thus says the Lord who made you,
[c] who formed you from the womb and will help you:
[d] Fear not, O Jacob my servant,
[e] Jeshurun whom I have chosen.
[3][†] [f] For I will pour water on the thirsty land,
and streams on the dry ground;
I will pour my Spirit upon your offspring,
and my blessing on your descendants.
[4] They shall spring up among the grass
[g] like willows by flowing streams.
[5][†] [h] This one will say, 'I am the Lord's,'
another will call on the name of Jacob,
and another will write on his hand, 'The Lord's,'
and name himself by the name of Israel."

Besides Me There Is No God

[6] Thus says the Lord, the King of Israel
and [i] his Redeemer, the Lord of hosts:
[j] "I am the first and I am the last;
besides me there is no god.
[7] [k] Who is like me? Let him proclaim it. [1]
Let him declare and set it before me,
since I appointed an ancient people.

Let them declare what is to come, and what will happen.
[8] Fear not, nor be afraid;
have I not told you from of old and declared it?
[l] And you are my witnesses!
[m] Is there a God besides me?
There is no [n] Rock; I know not any."

The Folly of Idolatry

[9][†] [o] All who fashion idols are nothing, and the things they delight in do not profit. Their witnesses neither see nor know, that they may be put to shame. [10] [p] Who fashions a god or casts an idol that is profitable for nothing? [11] [q] Behold, all his companions shall be put to shame, and the craftsmen are only human. Let them all assemble, let them stand forth. They shall be terrified; they shall be put to shame together.

[12][†] [p] The ironsmith takes a cutting tool and works it over the coals. He fashions it with hammers and works it with his strong arm. He becomes hungry, and his strength fails; he drinks no water and is faint. [13]The carpenter stretches a line; he marks it out with a pencil. He shapes it with planes and marks it with a compass. [r] He shapes it into the figure of a man, with the beauty of a man, to dwell in a house. [14][†] [s] He cuts down cedars, or he chooses a cypress tree or an oak and lets it grow strong among the trees of the forest. He plants a cedar and the rain nourishes it. [15]Then it becomes fuel for a man. He takes a part of it and warms himself; he kindles a fire and bakes bread. Also he makes a god and worships it; he makes it an idol and falls down before it. [16]Half of it he burns in the fire. Over the half he eats meat; he roasts it and is satisfied. Also he warms himself and says, "Aha, I am warm, I have seen the fire!" [17]And the rest of it he makes into a god, his idol, and falls down to it and worships it. [t] He prays to it and says, "Deliver me, for you are my god!"

[18][†]They know not, nor do they discern, for he has shut their eyes, so that they cannot see, and their hearts, so that they cannot understand. [19]No one considers, nor is there knowledge or discernment to say, "Half of it I burned in the fire; I also baked bread on its coals; I roasted meat and have eaten. And shall I make the rest of it an [u] abomination? Shall I fall down

before a block of wood?” **20** [v] He feeds on [w] ashes; a deluded heart has led him astray, and he cannot deliver himself or say, “Is there not [x] a lie in my right hand?”

The LORD Redeems Israel

21[†] Remember these things, O Jacob,
and Israel, for you are [y] my servant;
I formed you; you are my servant;
[z] O Israel, you will not be forgotten by me.
22[†] [a] I have blotted out your transgressions like a cloud
and your sins like mist;
return to me, for I have redeemed you.

23[†] [b] Sing, O heavens, for the LORD has done it;
shout, O [c] depths of the earth;
break forth into singing, O mountains,
O forest, and every tree in it!
For the LORD has redeemed Jacob,
[d] and will be glorified [2] in Israel.

24[†] Thus says the LORD, [e] your Redeemer,
[f] who formed you from the womb:
[g] “I am the LORD, who made all things,
[h] who alone stretched out the heavens,
who spread out the earth by myself,
25 who frustrates the signs of liars
and makes fools of diviners,
[i] who turns wise men back
and makes their knowledge foolish,
26 [j] who confirms the word of his servant
and fulfills the counsel of his messengers,
who says of Jerusalem, ‘She shall be inhabited,’
[k] and of the cities of Judah, ‘They shall be built,
and I will raise up their ruins’;
27[†] [l] who says to the deep, ‘Be dry;

I will dry up your rivers';
28[†] who says of [m] Cyrus, 'He is [n] my shepherd,
and he shall fulfill all my purpose';
saying of Jerusalem, 'She shall be built,'
[o] and of the temple, 'Your foundation shall be laid.'"

Cyrus, God's Instrument

ISAIAH 45 [†] Thus says the LORD to [p] his anointed, to Cyrus,
[q] whose right hand I have grasped,
to subdue nations before him
and [r] to loose the belts of kings,
to open doors before him
that gates may not be closed:
2[†] "I will go before you
and [s] level the exalted places, [1]
[t] I will break in pieces the doors of bronze
and cut through the bars of iron,
3 [u] I will give you the treasures of darkness
and the hoards in secret places,
that you may know that it is I, the LORD,
the God of Israel, [v] who call you by your name.
4[†] For the sake of my servant Jacob,
and Israel my chosen,
[v] I call you by your name,
[w] I name you, though you do not know me.
5[†] [x] I am the LORD, and there is no other,
besides me there is no God;
[y] I equip you, though you do not know me,
6 [z] that people may know, from the rising of the sun
and from the west, that there is none besides me;
I am the LORD, and there is no other.
7[†] I form light and create darkness,
I make well-being and [a] create calamity,
I am the LORD, who does all these things.

8[†] [b]“Shower, O heavens, from above,
and [c]let the clouds rain down righteousness;
let the earth open, that salvation and righteousness may bear fruit;
let the earth cause them both to sprout;
I the LORD have created it.

9 [d]“Woe to him who strives with him who formed him,
a pot among earthen pots!
[e]Does the clay say to him who forms it, ‘What are you making?’
or ‘Your work has no handles’?
10 Woe to him who says to a father, ‘What are you begetting?’
or to a woman, ‘With what are you in labor?’”

11 Thus says [f]the LORD,
the Holy One of Israel, and the one who formed him:
[g]“Ask me of things to come;
will you command me [h]concerning my children and [i]the work of my hands? [2]
12 [j]I made the earth
and created man on it;
it was my hands [k]that stretched out the heavens,
and [l]I commanded all their host.
13 [m]I have stirred him up in righteousness,
[n]and I will make all his ways level;
[o]he shall build my city
[p]and set my exiles free,
not for price or reward,”
says the LORD of hosts.

The LORD, the Only Savior

14[†] Thus says the LORD:
[q]“The wealth of Egypt and the merchandise of Cush,
and the Sabeans, men of stature,
shall come over to you [r]and be yours;

they shall follow you;
they shall come over in chains and bow down to you.
They will plead with you, saying:
‘Surely God is in you, and there is no other,
no god besides him.’”

15[†] [s] Truly, you are a God who hides himself,
O God of Israel, the Savior.
16 [t] All of them are put to shame and confounded;
the makers of idols go in confusion together.
17[†] But Israel is saved by the Lord
with everlasting salvation;
[u] you shall not be put to shame or confounded
to all eternity.

18 [v] For thus says the Lord,
who created the heavens
(he is God!),
who formed the earth and made it
(he established it;
he [w] did not create it empty,
[x] he formed it to be inhabited!):
“I am the Lord, and there is no other.
19 [y] I did not speak in secret,
in a land of darkness;
I did not say to the offspring of Jacob,
[z] ‘Seek me in vain.’ [3]
I the Lord speak [a] the truth;
I declare what is right.

20 [b] “Assemble yourselves and come;
draw near together,
you survivors of the nations!
[c] They have no knowledge
who [d] carry about their wooden idols,
[e] and keep on praying to a god

that cannot save.
21 [f] Declare and present your case;
let them take counsel together!
Who told this long ago?
Who declared it of old?
Was it not I, the LORD?
And there is no other god besides me,
a righteous God [g] and a Savior;
there is none besides me.

22[†] “Turn to me and be saved,
[h] all the ends of the earth!
For I am God, and there is no other.
23[†] [i] By myself I have sworn;
from my mouth has gone out in [j] righteousness
a word that shall not return:
[k] ‘To me every knee shall bow,
every tongue shall swear allegiance.’ [4]

24 [l] “Only in the LORD, it shall be said of me,
are righteousness and [m] strength;
to him shall come and be ashamed
[n] all who were incensed against him.
25 In the LORD all the offspring of Israel
shall be justified and shall glory.”

The Idols of Babylon and the One True God

ISAIAH 46 [†] [o] Bel bows down; Nebo stoops;
their idols are on beasts and livestock;
these things you carry are borne
as burdens on weary beasts.
2 They stoop; they bow down together;
they cannot save the burden,
but [p] themselves go into captivity.

3[†] “Listen to me, O house of Jacob,
all the remnant of the house of Israel,
[q] who have been borne by me from before your birth,
carried from the womb;
4 [r] even to your old age I am he,
and to gray hairs I will carry you.
I have made, and I will bear;
I will carry and will save.

5 [s] “To whom will you liken me and make me equal,
and compare me, that we may be alike?
6[†] [t] Those who lavish gold from the purse,
and weigh out silver in the scales,
hire a goldsmith, and he makes it into a god;
[u] then they fall down and worship!
7 [v] They lift it to their shoulders, they carry it,
they set it in its place, and it stands there;
[w] it cannot move from its place.
If one cries to it, it does not answer
or save him from his trouble.

8[†] “Remember this and stand firm,
recall it to mind, [x] you transgressors,
9 remember the former things of old;
for I am God, and there is no other;
I am God, and there is none like me,
10 [y] declaring the end from the beginning
and from ancient times things not yet done,
saying, [z] ‘My counsel shall stand,
and I will accomplish all my purpose,’
11 [a] calling a bird of prey from the east,
the man of my counsel from a far country.
[b] I have spoken, and I will bring it to pass;
I have purposed, and I will do it.

12[†] “Listen to me, you stubborn of heart,

you who are far from righteousness:
13 [c] I bring near my righteousness; it is not far off,
and my salvation will not delay;
[d] I will put salvation in Zion,
for Israel my glory.”

The Humiliation of Babylon

ISAIAH 47 [†] [e] Come down and sit in the dust,
O virgin [f] daughter of Babylon;
[g] sit on the ground without a throne,
O daughter of [h] the Chaldeans!
[i] For you shall no more be called
tender and delicate.
2 [†] Take the millstones and [j] grind flour,
[k] put off your veil,
strip off your robe, uncover your legs,
pass through the rivers.
3 Your nakedness shall be uncovered,
and your disgrace shall be seen.
I will take vengeance,
and I will spare no one.
4 [†] [l] Our Redeemer—the LORD of hosts is his name—
is the Holy One of Israel.

5 [†] [m] Sit in silence, and go into darkness,
O daughter of [h] the Chaldeans;
for you shall no more be called
[n] the mistress of kingdoms.
6 [o] I was angry with my people;
I profaned my heritage;
I gave them into your hand;
[p] you showed them no mercy;
on the aged you made your yoke exceedingly heavy.
7 You said, “I shall be [q] mistress forever,”
so that you did not lay these things to heart

or remember their end.

[8][†] Now therefore hear this, [q] you lover of pleasures,
[r] who sit securely,
who say in your heart,
[s] "I am, and there is no one besides me;
[t] I shall not sit as a widow
or know the loss of children":
[9] [u] These two things shall come to you
in a moment, [v] in one day;
the loss of children and widowhood
shall come upon you in full measure,
[w] in spite of your many sorceries
and the great power of your enchantments.

[10] You felt secure in your wickedness,
you said, "No one sees me";
your wisdom and your knowledge led you astray,
and you said in your heart,
[x] "I am, and there is no one besides me."
[11][†] But evil shall come upon you,
which you will not know how to charm away;
disaster shall fall upon you,
for which you will not be able to atone;
[y] and ruin shall come upon you suddenly,
of which you know nothing.

[12] [z] Stand fast in your enchantments
and your many sorceries,
with which you have labored from your youth;
perhaps you may be able to succeed;
perhaps you may inspire terror.
[13] You are wearied with your many counsels;
let them stand forth and save you,
[a] those who divide the heavens,
who gaze at the stars,

who at the new moons make known
what shall come upon you.

14 Behold, [b] they are like stubble;
[c] the fire consumes them;
they cannot deliver themselves
from the power of the flame.
No coal for warming oneself is this,
no fire to sit before!
15 Such to you are those with whom you have labored,
who have done business with you from your youth;
they wander about, each in his own direction;
there is no one to save you.

Israel Refined for God’s Glory

ISAIAH **48** [†] Hear this, O house of Jacob,
[d] who are called by the name of Israel,
and [e] who came from the waters of Judah,
[f] who swear by the name of the LORD
and confess the God of Israel,
but not in truth or right.
2 [†] For they call themselves after the holy city,
[g] and stay themselves on the God of Israel;
the LORD of hosts is his name.

3 “The former things [h] I declared of old;
they went out from my mouth, and I announced them;
then suddenly I did them, and they came to pass.
4 Because I know that [i] you are obstinate,
and your neck is an iron sinew
and your forehead brass,
5 [h] I declared them to you from of old,
before they came to pass I announced them to you,
lest you should say, [j] ‘My idol did them,
my carved image and my metal image commanded them.’

6 “You have heard; now see all this;
and will you not declare it?
From this time forth [k] I announce to you new things,
hidden things that you have not known.
7 They are created now, not long ago;
before today you have never heard of them,
lest you should say, ‘Behold, I knew them.’
8 You have never heard, you have never known,
from of old your ear has not been opened.
For I knew that you would surely deal treacherously,
and that [l] from before birth you were called a rebel.

9[†] [m] “For my name’s sake I defer my anger,
for the sake of my praise I restrain it for you,
that I may not cut you off.
10 Behold, I have refined you, [n] but not as silver;
[o] I have tried [1] you in the furnace of affliction.
11 [p] For my own sake, for my own sake, I do it,
for how should my name [2] be profaned?
[q] My glory I will not give to another.

The LORD’s Call to Israel

12[†] “Listen to me, O Jacob,
and Israel, whom I called!
I am he; [r] I am the first,
and I am the last.
13 My hand [s] laid the foundation of the earth,
and my right hand [s] spread out the heavens;
[t] when I call to them,
they stand forth together.

14[†] “Assemble, all of you, and listen!
[u] Who among them has declared these things?
The LORD loves him;

[v] he shall perform his purpose on Babylon,
and his arm shall be against [w] the Chaldeans.
15 [x] I, even I, have spoken and called him;
I have brought him, and he will prosper in his way.
16[†] [y] Draw near to me, hear this:
from the beginning I have not spoken in secret,
from the time it came to be I have been there.”
And now [z] the Lord GOD has sent me, and his Spirit.

17[†] Thus says the LORD,
your Redeemer, the Holy One of Israel:
“I am the LORD your God,
who teaches you to profit,
who leads you in the way you should go.
18 [a] Oh that you had paid attention to my commandments!
[b] Then your peace would have been like a river,
and your righteousness like the waves of the sea;
19 [c] your offspring would have been like the sand,
and your descendants like its grains;
their name would never be cut off
or destroyed from before me.”

20[†] [d] Go out from Babylon, flee from [e] Chaldea,
declare this [f] with a shout of joy, proclaim it,
send it out to the end of the earth;
say, [g] “The LORD has redeemed his servant Jacob!”
21 [h] They did not thirst when he led them through the deserts;
[i] he made water flow for them from the rock;
he split the rock and the water gushed out.

22 [j] “There is no peace,” says the LORD, “for the wicked.”

The Servant of the LORD

ISAIAH 49 [†] Listen to me, [k] O coastlands,
and give attention, you peoples [l] from afar.
[m] The LORD called me from the womb,
from the body of my mother he named my name.
[2][†] [n] He made my mouth like a sharp sword;
[o] in the shadow of his hand he hid me;
he made me a polished arrow;
in his quiver he hid me away.
[3][†] And he said to me, “You are my servant,
Israel, [p] in whom I will be glorified.” [1]
[4] [q] But I said, “I have labored in vain;
I have spent my strength for nothing and vanity;
yet surely my right is with the LORD,
and my recompense with my God.”

[5][†] [r] And now the LORD says,
he [m] who formed me from the womb to be his servant,
to bring Jacob back to him;
and that Israel might be gathered to him—
for [s] I am honored in the eyes of the LORD,
and my God has become my strength—
[6] he says:
“It is too light a thing that you should be my servant
to raise up the tribes of Jacob
and to bring back the preserved of Israel;
[t] I will make you [u] as a light for the nations,
that [v] my salvation may reach to the end of the earth.”

[7][†] Thus says the LORD,
[w] the Redeemer of Israel and his Holy One,
[x] to one deeply despised, abhorred by the nation,
the servant of rulers:
[y] “Kings shall see and arise;

princes, and they shall prostrate themselves;
because of the LORD, who is faithful,
the Holy One of Israel, who has chosen you.”

The Restoration of Israel

8 Thus says the LORD:
[z] “In a [a] time of favor I have answered you;
in a day of salvation I have helped you;
I will keep you [b] and give you
as a covenant to the people,
to establish the land,
[c] to apportion the desolate heritages,
9 [d] saying to the prisoners, ‘Come out,’
to those who are in darkness, ‘Appear.’
[e] They shall feed along the ways;
on all bare heights shall be their pasture;
10 [f] they shall not hunger or thirst,
neither scorching wind nor sun shall strike them,
for he who has pity on them [g] will lead them,
and by springs of water will guide them.
11 [h] And I will make all my mountains a road,
and my highways shall be raised up.
12 [i] Behold, these shall come from afar,
and behold, [j] these from the north and from the west, [2]
and these from the land of Syene.” [3]

13[†] [k] Sing for joy, O heavens, and exult, O earth;
break forth, O mountains, into singing!
For the LORD [l] has comforted his people
and will have compassion on his afflicted.

14[†] But Zion said, [m] “The LORD has forsaken me;
my Lord has forgotten me.”

15 [n] “Can a woman forget her nursing child,

that she should have no compassion on the son of her womb?
Even these may forget,
yet I will not forget you.
16 Behold, [o] I have engraved you on the palms of my hands;
your walls are continually before me.
17 Your builders make haste; [4]
[p] your destroyers and those who laid you waste go out from you.
18 [q] Lift up your eyes around and see;
they all gather, they come to you.
[r] As I live, declares the LORD,
[s] you shall put them all on as an ornament;
you shall bind them on as a bride does.

19 “Surely your waste and your desolate places
and your devastated land—
[t] surely now you will be too narrow for your inhabitants,
and those who swallowed you up will be far away.
20 [u] The children of your bereavement
will yet say in your ears:
[t] ‘The place is too narrow for me;
make room for me to dwell in.’
21 Then you will say in your heart:
‘Who has borne me these?
[u] I was bereaved and barren,
exiled and put away,
but who has brought up these?
Behold, I was left alone;
from where have these come?’”

22[†] Thus says the Lord GOD:
“Behold, I will lift up my hand to the nations,
[v] and raise my signal to the peoples;
[w] and they shall bring your sons in their arms, [5]
and your daughters shall be carried on their shoulders.
23 [x] Kings shall be your foster fathers,

and their queens your nursing mothers.
[y] With their faces to the ground they shall bow down to you,
and [z] lick the dust of your feet.
Then you will know that I am the LORD;
[a] those who wait for me [b] shall not be put to shame."

24[†] Can the prey be taken from the mighty,
or the captives of a tyrant [6] be rescued?
25 For thus says the LORD:
[c] "Even the captives of the mighty shall be taken,
and the prey of the tyrant be rescued,
for I will contend with those who contend with you,
and I will save your children.
26 [d] I will make your oppressors eat their own flesh,
and they shall be drunk [e] with their own blood as with wine.
Then all flesh shall know
that [f] I am the LORD your Savior,
and your Redeemer, the Mighty One of Jacob."

Israel's Sin and the Servant's Obedience

ISAIAH 50 [†] Thus says the LORD:
"Where is [g] your mother's certificate of divorce,
with which [h] I sent her away?
Or [i] which of my creditors is it
to whom I have sold you?
[j] Behold, for your iniquities you were sold,
and for your transgressions your mother was sent away.
2[†] [k] Why, when I came, was there no man;
why, when I called, was there no one to answer?
[l] Is my hand shortened, that it cannot redeem?
Or have I no power to deliver?
[m] Behold, by my rebuke [n] I dry up the sea,
[o] I make the rivers a desert;
[p] their fish stink for lack of water

and die of thirst.
3 [q]I clothe the heavens with blackness
and make sackcloth their covering.”

4[†] The Lord GOD has given [r]me
the tongue of those who are taught,
that [s]I may know how to sustain with a word
[t]him who is weary.
Morning by morning he awakens;
he awakens my ear
to hear as those who are taught.
5 [u]The Lord GOD has opened my ear,
[v]and I was not rebellious;
I turned not backward.
6[†] [w]I gave my back to those who strike,
and my cheeks to those who pull out the beard;
I hid not my face
from disgrace and spitting.

7[†] But the Lord GOD helps me;
therefore I have not been disgraced;
[x]therefore I have set my face like a flint,
and I know that I shall not be put to shame.
8[†] [y]He who vindicates me is near.
Who will contend with me?
Let us stand up together.
Who is my adversary?
Let him come near to me.
9 [z]Behold, the Lord GOD helps me;
who will declare me guilty?
Behold, all of them will wear out like a garment;
the moth will eat them up.

10 Who among you fears the LORD
and obeys [a]the voice of his servant?
[b]Let him who walks in darkness

and has no light
trust in the name of the LORD
and rely on his God.
11 Behold, all you who kindle a fire,
who equip yourselves with burning torches!
Walk by the light of your fire,
and by the torches that you have kindled!
[c] This you have from my hand:
you shall lie down in torment.

The LORD's Comfort for Zion

ISAIAH **51** [†] [d] "Listen to me, you who pursue righteousness,
you who seek the LORD:
look to the rock from which you were hewn,
and to the quarry from which you were dug.
2 Look to Abraham your father
and to Sarah who bore you;
for [e] he was but one when I called him,
that I might bless him and multiply him.
3 For the LORD [f] comforts Zion;
he comforts all her waste places
and makes her wilderness like [g] Eden,
her desert like [h] the garden of the LORD;
[i] joy and gladness will be found in her,
thanksgiving and the voice of song.

4[†] [j] "Give attention to me, my people,
and give ear to me, my nation;
[k] for a law [1] will go out from me,
and I will set my justice for a light to the peoples.
5 [l] My righteousness draws near,
my salvation has gone out,
and my arms will judge the peoples;
[m] the coastlands hope for me,
and for my arm they wait.

6 [n] Lift up your eyes to the heavens,
and look at the earth beneath;
[o] for the heavens vanish like smoke,
the earth will wear out like a garment,
and they who dwell in it will die in like manner; [2]
[p] but my salvation will be forever,
and my righteousness will never be dismayed.

7[†] [q] “Listen to me, you who know righteousness,
the people [r] in whose heart is my law;
[s] fear not the reproach of man,
nor be dismayed at their revilings.
8 [t] For the moth will eat them up like a garment,
and the worm will eat them like wool;
[p] but my righteousness will be forever,
and my salvation to all generations.”

9[†] [u] Awake, awake, [v] put on strength,
O [w] arm of the LORD;
awake, [x] as in days of old,
the generations of long ago.
Was it not you who cut [y] Rahab in pieces,
who pierced [z] the dragon?
10 [a] Was it not you who dried up the sea,
the waters of the great deep,
who made the depths of the sea a way
for the redeemed to pass over?
11 [b] And the ransomed of the LORD shall return
and come to Zion with singing;
everlasting joy shall be upon their heads;
they shall obtain gladness and joy,
and sorrow and sighing shall flee away.

12[†] “I, I am he [c] who comforts you;
who are you that you are afraid of [d] man who dies,

of the son of man who is made [e] like grass,
13 and have forgotten the LORD, your Maker,
[f] who stretched out the heavens
and [g] laid the foundations of the earth,
and you fear continually all the day
because of the wrath of [h] the oppressor,
when he sets himself to destroy?
And where is the wrath of [h] the oppressor?
14 [i] He who is bowed down shall speedily be released;
he shall not die and go down [j] to the pit,
neither shall his bread be lacking.
15[†] I am the LORD your God,
[k] who stirs up the sea so that its waves roar—
the LORD of hosts is his name.
16 [l] And I have put my words in your mouth
[m] and covered you in the shadow of my hand,
[n] establishing [3] the heavens
and [o] laying the foundations of the earth,
and saying to Zion, 'You are my people.'"

17[†] [p] Wake yourself, wake yourself,
stand up, O Jerusalem,
[q] you who have drunk from the hand of the LORD
the cup of his wrath,
who have drunk to the dregs
the bowl, [r] the cup of staggering.
18 [s] There is none to guide her
among all the sons she has borne;
there is none to take her by the hand
among all the sons she has brought up.
19 [t] These two things have happened to you—
who will console you?—
devastation and destruction, famine and sword;
who will comfort you? [4]
20 [u] Your sons have fainted;

they lie at the head of every street
like an [v] antelope [w] in a net;
they are full of the wrath of the LORD,
the rebuke of your God.

21 [x] Therefore hear this, you who are afflicted,
who are drunk, but not with wine:
22 Thus says your Lord, the LORD,
your God [y] who pleads the cause of his people:
“Behold, I have taken from your hand [r] the cup of staggering;
the bowl of my wrath you shall drink no more;
23 [z] and I will put it into the hand of your tormentors,
[a] who have said to you,
‘Bow down, that we may pass over’;
and [b] you have made your back like the ground
and like the street for them to pass over.”

The LORD’s Coming Salvation

ISAIAH 52 [†] [c] Awake, awake,
put on your strength, O Zion;
[d] put on your beautiful garments,
O Jerusalem, [e] the holy city;
[f] for there shall no more come into you
the uncircumcised and the unclean.
2 [g] Shake yourself from the dust and arise;
be seated, O Jerusalem;
[h] loose the bonds from your neck,
O captive daughter of Zion.

3 For thus says the LORD: [i] “You were sold for nothing, and [j] you shall be redeemed without money.” 4 [†] For thus says the Lord GOD: [k] “My people went down at the first into Egypt to sojourn there, and the Assyrian oppressed them for nothing. [1] 5 Now therefore what have I here,” declares the LORD, “seeing that my people are taken away for nothing? Their rulers wail,” declares the LORD, “and [l] continually all the day my name is

despised. [6]Therefore my people shall know my name. [m]Therefore in that day they shall know that it is I who speak; here I am."

[7][†] [n]How beautiful upon the mountains
are the feet of him who brings good news,
who publishes peace, [o]who brings good news of happiness,
who publishes salvation,
who says to Zion, "Your God reigns."
[8] The voice of [p]your watchmen—they lift up their voice;
together they sing for joy;
[q]for eye to eye they see
the return of the LORD to Zion.
[9] [r]Break forth together into singing,
[s]you waste places of Jerusalem,
for [t]the LORD has comforted his people;
he has redeemed Jerusalem.
[10][†] [u]The LORD has bared his holy arm
before the eyes of all the nations,
[v]and all the ends of the earth shall see
the salvation of our God.

[11] [w]Depart, depart, go out from there;
touch no unclean thing;
go out from the midst of her; purify yourselves,
[x]you who bear the vessels of the LORD.
[12] For you shall not [y]go out in haste,
and you shall not go in flight,
[z]for the LORD will go before you,
[a]and the God of Israel will be your rear guard.

He Was Pierced for Our Transgressions

[13][†] Behold, [b]my servant shall act wisely; [2]
he shall be high and lifted up,
and shall be exalted.
[14][†] As many were astonished at you—

[c] his appearance was so marred, beyond human semblance,
and his form beyond that of the children of mankind—
15 so [d] shall he sprinkle [3] many nations;
[e] kings shall shut their mouths because of him;
[f] for that which has not been told them they see,
and that which they have not heard they understand.
ISAIAH **53** [†] [g] Who has believed what he has heard from us? [1]
And to whom has [h] the arm of the LORD been revealed?
2 For he grew up before him like a young plant,
[i] and like a root out of dry ground;
[j] he had no form or majesty that we should look at him,
and no beauty that we should desire him.
3[†] [k] He was despised and rejected [2] by men;
a man of sorrows, [3] and acquainted with [4] grief; [5]
and as one from whom men hide their faces [6]
he was despised, and [l] we esteemed him not.

4[†] [m] Surely he has borne our griefs
and carried our sorrows;
yet we esteemed him stricken,
[n] smitten by God, and afflicted.
5[†] [o] But he was pierced for our transgressions;
he was crushed for our iniquities;
upon him was the chastisement that brought us peace,
[p] and with his wounds we are healed.
6[†] [q] All we like sheep have gone astray;
we have turned—every one—to his own way;
[r] and the LORD has laid on him
the iniquity of us all.

7 He was oppressed, and he was afflicted,
[s] yet he opened not his mouth;
[t] like a [u] lamb that is led to the slaughter,
and like a sheep that before its shearers is silent,
so he opened not his mouth.

8 By oppression and judgment he was taken away;
and as for his generation, [v] who considered
that he was cut off out of the land of the living,
stricken for the transgression of my people?
9 And they made his grave with the wicked
[w] and with a rich man in his death,
although [x] he had done no violence,
and there was no deceit in his mouth.

10[†] Yet [y] it was the will of the LORD to crush him;
he has put him to grief; [7]
[z] when his soul makes [8] an offering for guilt,
he shall see his offspring; he shall prolong his days;
[a] the will of the LORD shall prosper in his hand.
11[†] Out of the anguish of his soul he shall see [9] and be satisfied;
by his knowledge shall [b] the righteous one, my servant,
[c] make many to be accounted righteous,
[d] and he shall bear their iniquities.
12 [e] Therefore I will divide him a portion with the many, [10]
[f] and he shall divide the spoil with the strong, [11]
because he poured out his soul to death
and was numbered with the transgressors;
[g] yet he bore the sin of many,
and makes intercession for the transgressors.

The Eternal Covenant of Peace

ISAIAH **54** [†] [h] “Sing, O barren one, who did not bear;
break forth into singing and cry aloud,
you who have not been in labor!
For the children of [i] the desolate one [j] will be more
than the children of her who is married,” says the LORD.
2 [k] “Enlarge the place of your tent,
and let the curtains of your habitations be stretched out;
do not hold back; lengthen your cords

and strengthen your stakes.
3[†] [l] For you will spread abroad to the right and to the left,
and your offspring will possess the nations
and will people the desolate cities.

4 “Fear not, [m] for you will not be ashamed;
be not confounded, for you will not be disgraced;
for you will forget the shame of your youth,
and the reproach of your widowhood you will remember no more.
5 [n] For your Maker is your husband,
the LORD of hosts is his name;
[o] and the Holy One of Israel is your Redeemer,
[p] the God of the whole earth he is called.
6[†] [q] For the LORD has called you
like a wife deserted and grieved in spirit,
like a wife of youth when she is cast off,
says your God.
7[†] [r] For a brief moment I deserted you,
but with great compassion I will gather you.
8 [r] In overflowing anger for a moment
I hid my face from you,
[s] but with everlasting love I will have compassion on you,”
says the LORD, your Redeemer.

9 “This is like [t] the days of Noah [1] to me:
as I swore that the waters of Noah
should no more go over the earth,
so I have sworn that I will not be angry with you,
and will not rebuke you.
10[†] For the mountains may depart
and the hills be removed,
but my steadfast love shall not depart from you,
and [u] my covenant of peace shall not be removed,”
says the LORD, who has compassion on you.

11 [v] “O afflicted one, storm-tossed and not comforted,

behold, [w]I will set your stones in antimony,
[x]and lay your foundations with sapphires. [2]
12 I will make your pinnacles of agate, [3]
your gates of carbuncles, [4]
and all your wall of precious stones.
13[†] [y]All your children [z]shall be taught by the LORD,
[a]and great shall be the peace of your children.
14 In righteousness you shall be established;
you shall be far from oppression, for you shall not fear;
and from terror, for it shall not come near you.
15[†] [b]If anyone stirs up strife,
it is not from me;
whoever stirs up strife with you
shall fall because of you.
16 Behold, I have created the smith
who blows the fire of coals
and produces a weapon for its purpose.
I have also created the ravager to destroy;
17 no weapon that is fashioned against you shall succeed,
and you shall refute every tongue that rises against you in judgment.
This is the heritage of the servants of the LORD
[c]and their vindication [5] from me, declares the LORD."

The Compassion of the LORD

ISAIAH 55 [†] [d]"Come, everyone who thirsts,
come to the waters;
and he who has no money,
[e]come, buy and eat!
Come, buy wine and milk
without money and without price.
2[†] [f]Why do you spend your money for that which is not bread,
and your labor for that which does not satisfy?
Listen diligently to me, and eat what is good,
and delight yourselves in rich food.
3[†] Incline your ear, and come to me;

[g] hear, that your soul may live;
[h] and I will make with you an everlasting covenant,
[i] my steadfast, sure love for [j] David.
4 [k] Behold, I made him a witness to the peoples,
[l] a leader and commander for the peoples.
5[†] [k] Behold, you shall call a nation that you do not know,
and [m] a nation that did not know you shall run to you,
because of the LORD your God, and of the Holy One of Israel,
[n] for he has glorified you.

6[†] [o] "Seek the LORD while he may be found;
call upon him while he is near;
7[†] let the wicked forsake his way,
and the unrighteous man his thoughts;
let him return to the LORD, that he may have compassion on him,
and to our God, for he will abundantly pardon.
8 For my thoughts are not your thoughts,
neither are your ways my ways, declares the LORD.
9 [p] For as the heavens are higher than the earth,
so are my ways higher than your ways
and my thoughts than your thoughts.

10[†] [q] "For as the rain and the snow come down from heaven
and do not return there but water the earth,
making it bring forth and sprout,
[r] giving seed to the sower and bread to the eater,
11 so shall my word be that goes out from my mouth;
it shall not return to me empty,
but [s] it shall accomplish that which I purpose,
and shall succeed in the thing for which I sent it.

12[†] [t] "For you shall go out in joy
and be led forth in peace;
[u] the mountains and the hills before you
shall break forth into singing,

and all the trees of the field shall clap their hands.
13 [v] Instead of the thorn shall come up the cypress;
instead of the brier shall come up the myrtle;
and it shall make a name for the LORD,
an everlasting sign that shall not be cut off."

Salvation for Foreigners

ISAIAH 56 [†] Thus says the LORD:
"Keep justice, and do righteousness,
[w] for soon my salvation will come,
and my righteousness be revealed.
2 [†] Blessed is the man who does this,
and the son of man who holds it fast,
[x] who keeps the Sabbath, not profaning it,
and keeps his hand from doing any evil."

3 [†] Let not [y] the foreigner who has joined himself to the LORD say,
"The LORD will surely separate me from his people";
and let not the eunuch say,
"Behold, I am [z] a dry tree."
4 For thus says the LORD:
"To the eunuchs [x] who keep my Sabbaths,
who choose the things that please me
and hold fast my covenant,
5 [a] I will give in my house and within my walls
a [b] monument and a name
better than sons and daughters;
[c] I will give them an everlasting name
that shall not be cut off.

6 "And [y] the foreigners who join themselves to the LORD,
to minister to him, to love the name of the LORD,
and to be his servants,
everyone [x] who keeps the Sabbath and does not profane it,
and holds fast my covenant—

7 [d] these I will bring to [e] my holy mountain,
and make them joyful in my house of prayer;
[f] their burnt offerings and their sacrifices
will be accepted on my altar;
for [g] my house shall be called a house of prayer
for all peoples.”
8 [†] The Lord GOD,
[h] who gathers the outcasts of Israel, declares,
[i] “I will gather yet others to him
besides those already gathered.”

Israel’s Irresponsible Leaders

9 [†] [j] All you beasts of the field, come to devour—
all you beasts in the forest.
10 [k] His watchmen are blind;
they are all without knowledge;
they are all silent [l] dogs;
they cannot bark,
dreaming, lying down,
loving to slumber.
11 [m] The dogs have a mighty appetite;
they never have enough.
But [n] they are shepherds who have no understanding;
they have all turned to their own way,
[o] each to his own gain, one and all.
12 [p] “Come,” they say, “let me get wine;
let us fill ourselves with strong drink;
[q] and tomorrow will be like this day,
great beyond measure.”

Israel’s Futile Idolatry

ISAIAH 57 [†] The righteous man perishes,
and no one lays it to heart;
[r] devout men are taken away,

while no one understands.
For the righteous man is taken away from calamity;
2 [s]he enters into peace;
they rest [t]in their beds
who walk in their uprightness.
3[†] But you, draw near,
sons of the sorceress,
[u]offspring of the adulterer and the loose woman.
4 Whom are you mocking?
Against whom [v]do you open your mouth wide
and stick out your tongue?
Are you not children of [w]transgression,
[x]the offspring of deceit,
5 you who burn with lust among [y]the oaks, [1]
under every green tree,
[z]who slaughter your children in the valleys,
under the clefts of the rocks?
6[†] Among the smooth stones of [a]the valley is your portion;
they, they, are your lot;
to them you have poured out a drink offering,
you have brought a grain offering.
Shall I relent for these things?
7[†] [b]On a high and lofty mountain
you have set your bed,
and there you went up to offer sacrifice.
8 Behind the door and the doorpost
you have set up your memorial;
for, deserting me, [c]you have uncovered your bed,
you have gone up to it,
[d]you have made it wide;
and you have made a covenant for yourself with them,
you have loved their bed,
you have looked on nakedness. [2]
9[†] You journeyed to the king with oil
and multiplied your perfumes;

[e] you sent your envoys far off,
and sent down even to Sheol.
10 You were wearied with the length of your way,
[f] but you did not say, "It is hopeless";
you found new life for your strength,
and so you were not faint. [3]

11 [g] Whom did you dread and fear,
[h] so that you lied,
and did not remember me,
did not lay it to heart?
[i] Have I not held my peace, even for a long time,
and you do not fear me?
12[†] I will declare your righteousness and your deeds,
but they will not profit you.
13 [j] When you cry out, let your collection of idols deliver you!
The wind will carry them all off,
a breath will take them away.
[k] But he who takes refuge in me shall possess the land
and shall inherit [l] my holy mountain.

Comfort for the Contrite

14[†] And it shall be said,
[m] "Build up, build up, prepare the way,
remove every obstruction from my people's way."
15[†] For thus says [n] the One who is high and lifted up,
who inhabits eternity, whose name is [o] Holy:
[p] "I dwell in the high and holy place,
and also [q] with him who is of a contrite and lowly spirit,
[r] to revive the spirit of the lowly,
and to revive the heart of the contrite.
16[†] [s] For I will not contend forever,
nor will I always be angry;
for the spirit would grow faint before me,

and the breath of life that I made.
17 Because of the iniquity of his [t] unjust gain I was angry,
I struck him; I hid my face and was angry,
but he went on backsliding in the way of his own heart.
18 I have seen his ways, [u] but I will heal him;
I will lead him [v] and restore comfort to him and his mourners,
19 [w] creating [x] the fruit of the lips.
[y] Peace, peace, [z] to the far and to the near," says the LORD,
[u] "and I will heal him.
20 [a] But the wicked are like the tossing sea;
for it cannot be quiet,
and its waters toss up mire and dirt.
21 [b] There is no peace," says my God, "for the wicked."

True and False Fasting

ISAIAH 58 “Cry aloud; do not hold back;
[c] lift up your voice like a trumpet;
[d] declare to my people their transgression,
to the house of Jacob their sins.
2[†] [e] Yet they seek me daily
and delight to know my ways,
as if they were a nation that did righteousness
and did not forsake the judgment of their God;
they ask of me righteous judgments;
they delight to draw near to God.
3 [f] ‘Why have we fasted, and you see it not?
Why have we humbled ourselves, and you take no knowledge of it?’
Behold, in the day of your fast you seek your own pleasure, [1]
[g] and oppress all your workers.
4 Behold, you fast only to quarrel and to fight
and to hit with a wicked fist.
Fasting like yours this day
will not make your voice to be heard on high.
5 [h] Is such the fast that I choose,
[i] a day for a person to humble himself?
Is it to bow down his head like a reed,
and to spread sackcloth and ashes under him?
Will you call this a fast,
and a day acceptable to the LORD?

6[†] “Is not this the fast that I choose:
[j] to loose the bonds of wickedness,
to undo the straps [k] of the yoke,
to let the oppressed [2] go free,
and to break every yoke?
7 Is it not [l] to share your bread with the hungry
and bring the homeless poor into your house;
when you see the naked, to cover him,

[m] and not to hide yourself from your own flesh?
8[†] [n] Then shall your light break forth like the dawn,
[o] and your healing shall spring up speedily;
[p] your righteousness shall go before you;
[q] the glory of the LORD shall be your rear guard.
9 Then you shall call, and the LORD will answer;
you shall cry, and he will say, ‘Here I am.’
If you take away [r] the yoke from your midst,
[s] the pointing of the finger, and speaking wickedness,
10[†] [t] if you pour yourself out for the hungry
and satisfy the desire of the afflicted,
[n] then shall your light rise in the darkness
and your gloom be as the noonday.
11 And the LORD will guide you continually
and satisfy your desire in scorched places
and make your bones strong;
and you shall be [u] like a watered garden,
like a spring of water,
whose waters do not fail.
12 [v] And your ancient ruins shall be rebuilt;
you shall raise up the foundations of many generations;
you shall be called the repairer of the breach,
the restorer of streets to dwell in.

13[†] [w] “If you turn back your foot from the Sabbath,
from doing your pleasure [3] on my holy day,
and call the Sabbath a delight
and the holy day of the LORD honorable;
if you honor it, not going your own ways,
or seeking [x] your own pleasure, [4] or talking idly; [5]
14 then you shall take delight in the LORD,
[y] and I will make you ride on the heights of the earth; [6]
[z] I will feed you with the heritage of Jacob your father,
[a] for the mouth of the LORD has spoken.”

Evil and Oppression

ISAIAH **59** Behold, [b] the LORD's hand is not shortened, that it cannot
save,
or his ear dull, that it cannot hear;
2[†] [c] but your iniquities have made a separation
between you and your God,
and your sins have hidden his face from you
so that he does not hear.
3[†] [d] For your hands are defiled with blood
and your fingers with iniquity;
your lips have spoken lies;
your tongue mutters wickedness.
4 [e] No one enters suit justly;
no one goes to law honestly;
they rely on empty pleas, they speak lies,
[f] they conceive mischief and give birth to iniquity.
5 They hatch adders' eggs;
they weave the spider's web;
he who eats their eggs dies,
and from one that is crushed a viper is hatched.
6 [g] Their webs will not serve as clothing;
men will not cover themselves with what they make.
Their works are works of iniquity,
and deeds of violence are in their hands.
7 [h] Their feet run to evil,
and they are swift to shed innocent blood;
their thoughts are thoughts of iniquity;
desolation and destruction are in their highways.
8 The way of peace they do not know,
and there is no justice in their paths;
they have made their roads crooked;
[i] no one who treads on them knows peace.

9[†] Therefore justice is far from us,
and righteousness does not overtake us;
[j] we hope for light, and behold, darkness,

and for brightness, but we walk in gloom.
10[†] [k] We grope for the wall like the blind;
we grope like those who have no eyes;
we stumble at noon as in the twilight,
[l] among those in full vigor we are like dead men.
11[†] We all growl like bears;
[m] we moan and moan like doves;
[n] we hope for justice, but there is none;
for salvation, but it is far from us.
12[†] For our transgressions are multiplied before you,
and our sins testify against us;
for our transgressions are with us,
and we know our iniquities:
13 transgressing, and denying the LORD,
and turning back from following our God,
[o] speaking oppression and revolt,
conceiving and uttering from the heart lying words.

Judgment and Redemption

14[†] [p] Justice is turned back,
and righteousness stands far away;
for truth has stumbled in the public squares,
and uprightness cannot enter.
15[†] Truth is lacking,
and he who departs from evil makes himself a prey.

The LORD saw it, and it displeased him [1]
that there was no justice.
16 [q] He saw that there was no man,
and wondered that there was no one to intercede;
then his own arm brought him salvation,
and his righteousness upheld him.
17 [r] He put on righteousness as a breastplate,
and a helmet of salvation on his head;
he put on garments of vengeance for clothing,

and wrapped himself in [s] zeal as a cloak.
18[†] [t] According to their deeds, so will he repay,
wrath to his adversaries, repayment to his enemies;
[u] to the coastlands he will render repayment.
19[†] [v] So they shall fear the name of the LORD from the west,
and his glory from the rising of the sun;
[w] for he will come like a rushing stream, [2]
which the wind of the LORD drives.

20[†] [x] "And [y] a Redeemer will come to Zion,
to those in Jacob who turn from transgression," declares the LORD.

21[†]"And as for me, [z] this is my covenant with them," says the LORD: "My Spirit that is upon you, [a] and my words that I have put in your mouth, shall not depart out of your mouth, or out of the mouth of your offspring, or out of the mouth of your children's offspring," says the LORD, "from this time forth and forevermore."

The Future Glory of Israel

ISAIAH 60 [†] [b] Arise, shine, for your light has come,
and [c] the glory of the LORD has risen upon you.
2[†] For behold, darkness shall cover the earth,
and thick darkness the peoples;
but the LORD will arise upon you,
and his glory will be seen upon you.
3 [d] And nations shall come to your light,
and kings to the brightness of your rising.

4[†] [e] Lift up your eyes all around, and see;
they all gather together, they come to you;
[f] your sons shall come from afar,
and your daughters shall be carried on the hip.
5[†] Then you shall see and [g] be radiant;
your heart shall thrill and exult, [1]
because the abundance of the sea shall be turned to you,

[h] the wealth of the nations shall come to you.
6 A multitude of camels shall cover you,
the young camels of [i] Midian and [j] Ephah;
all those from [k] Sheba shall come.
[l] They shall bring gold and frankincense,
and shall bring good news, the praises of the LORD.
7 All the flocks of [m] Kedar shall be gathered to you;
the rams of [n] Nebaioth shall minister to you;
[o] they shall come up with acceptance on my altar,
[p] and I will beautify my beautiful house.

8[†] Who are these that fly like a cloud,
and [q] like doves to their windows?
9 For [r] the coastlands shall hope for me,
[s] the ships of Tarshish first,
[t] to bring your children from afar,
their silver and gold with them,
for the name of the LORD your God,
and for the Holy One of Israel,
because [u] he has made you beautiful.

10[†] [v] Foreigners shall build up your walls,
and [v] their kings shall minister to you;
for in my wrath I struck you,
but in my favor I have had mercy on you.
11[†] [w] Your gates shall be open continually;
day and night they shall not be shut,
[w] that people may bring to you the wealth of the nations,
with their kings led in procession.
12 [x] For the nation and kingdom
that will not serve you shall perish;
those nations shall be utterly laid waste.
13[†] [y] The glory of Lebanon shall come to you,
the cypress, the plane, and [z] the pine,
to beautify the place of my sanctuary,

and I will make the place of my feet glorious.
14 [a] The sons of those who afflicted you
shall come bending low to you,
[b] and all who despised you
shall bow down at your feet;
[c] they shall call you the City of the LORD,
the Zion of the Holy One of Israel.

15 [d] Whereas you have been forsaken and hated,
with no one passing through,
[e] I will make you majestic forever,
a joy from age to age.
16[†] [f] You shall suck the milk of nations;
you shall nurse at the breast of kings;
and you shall know that [g] I, the LORD, am your Savior
and your Redeemer, [h] the Mighty One of Jacob.

17 Instead of bronze I will bring gold,
and instead of iron I will bring silver;
instead of wood, bronze,
instead of stones, iron.
I will make your overseers peace
[i] and your taskmasters righteousness.
18 [j] Violence shall no more be heard in your land,
devastation or destruction within your borders;
[k] you shall call your walls Salvation,
and your gates Praise.

19[†] [l] The sun shall be no more
your light by day,
nor for brightness shall the moon
give you light; [2]
but the LORD will be your everlasting light,
and your God will be your glory. [3]
20 Your sun shall no more go down,
nor your moon withdraw itself;

for the LORD will be your everlasting light,
and [m] your days of mourning shall be ended.
21 [†] [n] Your people shall all be righteous;
[o] they shall possess the land forever,
[p] the branch of my planting, the work of my hands,
that I might be glorified. [4]
22 [q] The least one shall become a clan,
and the smallest one a mighty nation;
[r] I am the LORD;
in its time I will hasten it.

The Year of the LORD's Favor

ISAIAH 61 [†] [s] The Spirit of the Lord GOD is upon me,
because the LORD has [t] anointed me
to bring good news to the poor; [1]
he has sent me to bind up the brokenhearted,
to proclaim liberty to the captives,
and [u] the opening of the prison to those who are bound; [2]
2 [v] to proclaim the year of the LORD's favor,
[w] and the day of vengeance of our God;
to comfort all who mourn;
3 to grant to those who mourn in Zion—
[x] to give them a beautiful headdress instead of ashes,
[y] the oil of gladness instead of mourning,
the garment of praise instead of a faint spirit;
[z] that they may be called oaks of righteousness,
the planting of the LORD, [a] that he may be glorified. [3]
4 [b] They shall build up the ancient ruins;
they shall raise up the former devastations;
they shall repair the ruined cities,
the devastations of many generations.

5 [c] Strangers shall stand and tend your flocks;
foreigners shall be your plowmen and vinedressers;

6[†] [d] but you shall be called the priests of the LORD;
they shall speak of you as the ministers of our God;
[e] you shall eat the wealth of the nations,
and in their glory you shall boast.
7 [f] Instead of your shame there shall be a double portion;
instead of dishonor they shall rejoice in their lot;
therefore in their land they shall possess a double portion;
they shall have everlasting joy.

8 [g] For I the LORD love justice;
I hate robbery and wrong; [4]
[h] I will faithfully give them their recompense,
[i] and I will make an everlasting covenant with them.
9 Their offspring shall be known among the nations,
and their descendants in the midst of the peoples;
all who see them shall acknowledge them,
that they are an offspring the LORD has blessed.

10[†] [j] I will greatly rejoice in the LORD;
my soul shall exult in my God,
[k] for he has clothed me with the garments of salvation;
he has covered me with the robe of righteousness,
as a bridegroom decks himself [l] like a priest with a beautiful headdress,
[m] and as a bride adorns herself with her jewels.
11 For as the earth brings forth its sprouts,
and as a garden causes what is sown in it to sprout up,
so the Lord GOD will cause [n] righteousness and praise
to sprout up before all the nations.

Zion's Coming Salvation

ISAIAH **62** [†] [o] For Zion's sake I will not keep silent,
and for Jerusalem's sake I will not be quiet,
[p] until her righteousness goes forth as brightness,
and her salvation as a burning torch.
2 [q] The nations shall see your righteousness,

and all the kings your glory,
[r] and you shall be called by a new name
that the mouth of the LORD will give.
3 You shall be [s] a crown of beauty in the hand of the LORD,
and a royal diadem in the hand of your God.
4[†] [t] You shall no more be termed [u] Forsaken, [1]
and your land shall no more be termed Desolate, [2]
[r] but you shall be called [v] My Delight Is in Her, [3]
and your land Married; [4]
for the LORD delights in you,
and your land shall be married.
5[†] For as a young man marries a young woman,
so [w] shall your sons marry you,
and as the bridegroom rejoices over the bride,
so [x] shall your God rejoice over you.

6[†] On your walls, O Jerusalem,
I have set [y] watchmen;
all the day and all the night
they shall never be silent.
You who put the LORD in remembrance,
take no rest,
7 and give him no rest
until he establishes Jerusalem
and makes it [z] a praise in the earth.
8 The LORD has sworn [a] by his right hand
and by his mighty arm:
“I will not again give [b] your grain
to be food for your enemies,
[c] and foreigners shall not drink your wine
for which you have labored;
9 but [d] those who garner it shall eat it
and praise the LORD,
and [d] those who gather it shall drink it
in the courts of my sanctuary.” [5]

10[†] Go through, go through the gates;
[e] prepare the way for the people;
[f] build up, build up the highway;
clear it of stones;
[g] lift up a signal over the peoples.
11 Behold, the LORD has proclaimed
to the end of the earth:
[h] Say to the daughter of Zion,
[i] “Behold, your salvation comes;
behold, his reward is with him,
and his recompense before him.”
12[†] [j] And they shall be called The Holy People,
The Redeemed of the LORD;
[k] and you shall be called Sought Out,
A City Not Forsaken.

The LORD’s Day of Vengeance

ISAIAH 63 [†] Who is this who comes from [l] Edom,
in crimsoned garments from [l] Bozrah,
he who is splendid in his apparel,
[m] marching in the greatness of his strength?
“It is I, speaking in righteousness,
mighty to save.”

2 Why is your [n] apparel red,
and your garments like his [o] who treads in the winepress?

3[†] [p] “I have trodden the winepress alone,
[q] and from the peoples no one was with me;
I trod them in my anger
and trampled them in my wrath;
their lifeblood [1] spattered on my garments,
and stained all my apparel.
4[†] [r] For the day of vengeance was in my heart,

and my year of redemption [2] had come.
5 I looked, but [s] there was no one to help;
I was appalled, but there was no one to uphold;
so my own arm brought me salvation,
and my wrath upheld me.
6 I trampled down the peoples in my anger;
[t] I made them drunk in my wrath,
and I poured out their lifeblood on the earth."

The LORD's Mercy Remembered

7[†] I will recount the steadfast love of the LORD,
the praises of the LORD,
according to all that the LORD has granted us,
[u] and the great goodness to the house of Israel
that he has granted them according to his compassion,
according to the abundance of his steadfast love.
8 For he said, "Surely they are my people,
children who will not deal falsely."
And he became their Savior.
9[†] [v] In all their affliction he was afflicted, [3]
and the angel of his presence saved them;
[w] in his love and in his pity he redeemed them;
[x] he lifted them up and carried them all the days of old.

10[†] [y] But they rebelled
[z] and grieved his Holy Spirit;
therefore he turned to be their enemy,
and himself fought against them.
11 Then he remembered [a] the days of old,
of Moses and his people. [4]
[b] Where is he who brought them up out of the sea
with the shepherds of his flock?
Where is he who put in the midst of them
his Holy Spirit,
12[†] who caused his glorious arm

to go at the right hand of Moses,
[c]who divided the waters before them
[d]to make for himself an everlasting name,
13 who led them through the depths?
Like a horse in the desert,
they did not stumble.
14 Like livestock that go down into the valley,
[e]the Spirit of the LORD gave them rest.
So you led your people,
[d]to make for yourself a glorious name.

Prayer for Mercy

15[†] [f]Look down from heaven and see,
[g] from your holy and beautiful [5] habitation.
Where are [h]your zeal and your might?
The stirring of your inner parts and your compassion
are held back from me.
16 For [i]you are our Father,
though Abraham does not know us,
and Israel does not acknowledge us;
you, O LORD, are our Father,
[j]our Redeemer from of old is your name.
17[†] O LORD, why do you make us wander from your ways
and [k]harden our heart, so that we fear you not?
[l]Return for the sake of your servants,
the tribes of your heritage.
18 [m]Your holy people held possession for a little while; [6]
[n]our adversaries have trampled down your sanctuary.
19 [o]We have become like those over whom you have never ruled,
like those who are not called by your name.

ISAIAH 64 [p]Oh that you would rend the heavens and come down,
[q]that the mountains might quake at your presence—
2 [1] as when fire kindles brushwood

and the fire causes water to boil—
[r] to make your name known to your adversaries,
and that the nations might tremble at your presence!
3 [s] When you did awesome things that we did not look for,
you came down, the mountains quaked at your presence.
4[†] [t] From of old no one has heard
or perceived by the ear,
[u] no eye has seen a God besides you,
who acts for those who wait for him.
5[†] You meet him who joyfully works righteousness,
those who remember you in your ways.
Behold, you were angry, and we sinned;
in our sins we have been a long time, and shall we be saved? [2]
6 [v] We have all become like one who is unclean,
and all our righteous deeds are like a polluted garment.
[w] We all fade like a leaf,
and our iniquities, like the wind, take us away.
7 [x] There is no one who calls upon your name,
who rouses himself to take hold of you;
for you have hidden your face from us,
and have made us melt in [3] the hand of our iniquities.

8[†] [y] But now, O LORD, you are our Father;
[z] we are the clay, and you are our potter;
[a] we are all the work of your hand.
9 [b] Be not so terribly angry, O LORD,
[c] and remember not iniquity forever.
Behold, please look, we are all your people.
10 [d] Your holy cities have become a wilderness;
Zion has become a wilderness,
Jerusalem a desolation.
11 [e] Our holy and beautiful [4] house,
where our fathers praised you,
has been burned by fire,
and all our pleasant places have become ruins.

12 [†] [f] Will you restrain yourself at these things, O LORD?
Will you keep silent, and afflict us so terribly?

Judgment and Salvation

ISAIAH 65 [†] [g] I was ready to be sought by [h] those who did not ask for me;
I was ready to be found by those who did not seek me.
I said, "Here I am, here I am,"
to a nation that was not called by [1] my name.
2 [i] I spread out my hands all the day
to a rebellious people,
who walk in a way that is not good,
following their own devices;
3 a people who provoke me
to my face continually,
[j] sacrificing in gardens
and making offerings on bricks;
4 who sit in tombs,
and spend the night in secret places;
[k] who eat pig's flesh,
and broth of tainted meat is in their vessels;
5 who say, "Keep to yourself,
do not come near me, for I am too holy for you."
[l] These are a smoke in my nostrils,
a fire that burns all the day.
6 Behold, [m] it is written before me:
[n] "I will not keep silent, but I will repay;
[o] I will indeed repay into their lap
7 both your iniquities [p] and your fathers' iniquities together,
says the LORD;
[q] because they made offerings on the mountains
[q] and insulted me on the hills,
I will measure into their lap
payment for their former deeds." [2]

8[†] Thus says the LORD:
[r]“As the new wine is found in the cluster,
and they say, ‘Do not destroy it,
for there is a blessing in it,’
so I will do for my servants’ sake,
[s]and not destroy them all.
9 [t]I will bring forth offspring from Jacob,
and from Judah possessors of my mountains;
my chosen shall possess it,
and my servants shall dwell there.
10 [u]Sharon shall become a pasture for flocks,
and [v]the Valley of Achor a place for herds to lie down,
for my people [w]who have sought me.
11 But [x]you who forsake the LORD,
who forget [y]my holy mountain,
who [z]set a table for Fortune
and [z]fill cups of mixed wine for Destiny,
12 I will destine you to the sword,
and all of you shall bow down to the slaughter,
[a]because, when I called, you did not answer;
when I spoke, you did not listen,
[b]but you did what was evil in my eyes
and chose what I did not delight in.”

13[†] Therefore thus says the Lord GOD:
“Behold, [c]my servants shall eat,
but you shall be hungry;
behold, my servants shall drink,
but you shall be thirsty;
behold, my servants shall rejoice,
but you shall be put to shame;
14 behold, [d]my servants shall sing for gladness of heart,
but you shall cry out for pain of heart
and shall wail for breaking of spirit.
15[†] You shall leave your name to [e]my chosen [f]for a curse,

and the Lord GOD will put you to death,
but his servants [g] he will call by another name.
16 So that he who [h] blesses himself in the land
shall bless himself by [h] the God of truth,
and he who takes an oath in the land
shall swear by [i] the God of truth;
[j] because the former troubles are forgotten
and are hidden from my eyes.

New Heavens and a New Earth

17[†] “For behold, [k] I create new heavens
and a new earth,
and the former things shall not be remembered
or come into mind.
18 But be glad and rejoice forever
in that which I create;
for behold, [l] I create Jerusalem to be a joy,
and her people to be a gladness.
19 [m] I will rejoice in Jerusalem
and be glad in my people;
[n] no more shall be heard in it the sound of weeping
and the cry of distress.
20 No more shall there be in it
an infant who lives but a few days,
or an old man who does not fill out his days,
for [o] the young man shall die a hundred years old,
and [p] the sinner a hundred years old shall be accursed.
21 [q] They shall build houses and inhabit them;
they shall plant vineyards and eat their fruit.
22[†] [q] They shall not build and another inhabit;
they shall not plant and another eat;
[r] for like the days of a tree shall the days of my people be,
and my chosen shall long enjoy [3] the work of their hands.
23 [s] They shall not labor in vain

[t] or bear children for calamity, [4]
for [u] they shall be the offspring of the blessed of the LORD,
and their descendants with them.
24 [v] Before they call I will answer;
[w] while they are yet speaking I will hear.
25[†] [x] The wolf and the lamb shall graze together;
the lion shall eat straw like the ox,
and [y] dust shall be the serpent's food.
[z] They shall not hurt or destroy
in all my holy mountain,"
says the LORD.

The Humble and Contrite in Spirit

ISAIAH 66 [†] [a] Thus says the LORD:
[b] "Heaven is my throne,
and the earth is my footstool;
what is the house that you would build for me,
and what is the place of my rest?
2[†] [c] All these things my hand has made,
and so all these things came to be,
declares the LORD.
[d] But this is the one to whom I will look:
he who is humble and contrite in spirit
and trembles at my word.

3 [e] "He who slaughters an ox is like one who kills a man;
he who sacrifices a lamb, like one who breaks a dog's neck;
he who presents a grain offering, like one who offers [f] pig's blood;
he who makes a memorial offering of frankincense, like one who blesses an idol.
[g] These have chosen their own ways,
and their soul delights in their abominations;
4[†] [h] I also will choose harsh treatment for them
and bring [i] their fears upon them,
[j] because when I called, no one answered,

when I spoke, they did not listen;
[k] but they did what was evil in my eyes
and chose that in which I did not delight.”

[5][†] Hear the word of the LORD,
you who tremble at his word:
“Your brothers who hate you
and cast you out for my name’s sake
have said, [l] ‘Let the LORD be glorified,
that we may see your joy’;
but it is they who shall be put to shame.

[6] “The sound of an uproar from the city!
A sound from the temple!
The sound of the LORD,
[m] rendering recompense to his enemies!

Rejoice with Jerusalem

[7][†] [n] “Before she was in labor
she gave birth;
before her pain came upon her
she delivered a son.
[8] Who has heard such a thing?
Who has seen such things?
Shall a land be born in one day?
Shall a nation be brought forth in one moment?
For [n] as soon as Zion was in labor
she brought forth her children.
[9] Shall I bring to the point of birth and not cause to bring forth?”
says the LORD;
“shall I, who cause to bring forth, shut the womb?”
says your God.

[10][†] [o] “Rejoice with Jerusalem, and be glad for her,
all you who love her;
rejoice with her in joy,

all you who mourn over her;
[11] that you may nurse and be satisfied
from her consoling breast;
that you may drink deeply with delight
from her glorious abundance.” [1]

[12] For thus says the LORD:
[p] “Behold, I will extend peace to her like a river,
and the glory of the nations like an overflowing stream;
and [q] you shall nurse, you shall be carried upon her hip,
and bounced upon her knees.
[13] As one whom his mother comforts,
so [r] I will comfort you;
you shall be comforted in Jerusalem.
[14] You shall see, and your heart shall rejoice;
[s] your bones shall flourish like the grass;
and [t] the hand of the LORD shall be known to his servants,
and he shall show his indignation against his enemies.

Final Judgment and Glory of the LORD

[15] “For behold, [u] the LORD will come in fire,
and [v] his chariots like the whirlwind,
to render his anger in fury,
and his rebuke with flames of fire.
[16][†] For [w] by fire [x] will the LORD enter into judgment,
and by his sword, with all flesh;
and those slain by the LORD shall be many.

[17] [y] “Those who sanctify and purify themselves to go into the gardens, following one in the midst, [z] eating pig’s flesh and the abomination and mice, shall come to an end together, declares the LORD.

[18][†]“For I know [2] their works and their thoughts, and the time is coming [3] [a] to gather all nations and tongues. And they shall come and shall see my glory, [19][†]and I will set a sign among them. And from them [b] I will

send survivors to the nations, to [c] Tarshish, [d] Pul, and [d] Lud, who draw the bow, to [e] Tubal and [e] Javan, [f] to the coastlands far away, [g] that have not heard my fame or seen my glory. And they shall declare my glory among the nations. [20] [h] And they shall bring all your brothers from all the nations [i] as an offering to the LORD, on horses and in chariots and in litters and on mules and on dromedaries, to my holy mountain Jerusalem, says the LORD, just as the Israelites bring their grain offering in a clean vessel to the house of the LORD. [21] [j] And some of them also I will take for priests and for Levites, says the LORD.

[22] [†] "For as [k] the new heavens and the new earth
that I make
shall remain before me, says the LORD,
so [l] shall your offspring and your name remain.
[23] [m] From new moon to new moon,
and from Sabbath to Sabbath,
all flesh shall come to worship before me,
declares the LORD.

[24] [†] "And they shall go out and look on the dead bodies of the men who have rebelled against me. For [n] their worm shall not die, [o] their fire shall not be quenched, and they shall be an abhorrence to all flesh."

Study Notes for Isaiah

ISAIAH—NOTE ON 1:1–5:30 *Introduction: "Ah, Sinful Nation!"* The prophet rebukes God's people and calls them to obey God's word. He promises miraculous grace beyond judgment.

Kings of Judah in the Time of Isaiah

Isaiah prophesied "in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah" (1:1).

Kings of Judah	Years of Reign
Uzziah (Azariah)	767–740 B.C.
Jotham	750–735
Ahaz	735–715
Hezekiah	715–686

FACT

The Holy One of Israel is Isaiah's main title for God. The phrase occurs 25 times in the book, but rarely elsewhere in the Bible. The word "holy" describes the Lord's absolute moral purity and his being far greater than all that he has created.

ISAIAH—NOTE ON 1:1–31 Isaiah explains why the people of Judah are in crisis. They do not comprehend that they have forsaken God, abused their worship, and corrupted their society.

ISAIAH—NOTE ON 1:1 The superscription for the entire book. **vision**. A message from God (1 Sam. 3:1; Ezek. 7:26), often given in symbolic form.

ISAIAH—NOTE ON 1:2 **heavens . . . earth**. Isaiah calls the entire universe as a faithful witness to God's word (Deut. 30:19; Ps. 50:4). **Children . . . they**. These emphatic words highlight the contrast between God's grace and his people's ingratitude. That is how Isaiah summarizes Israel's history up to his time. Israel as a whole is God's "son" (Ex. 4:22–23), and individual Israelites are also "sons" (see ESV footnote and Deut. 14:1). The privilege of being God’s children should have led to gratitude, but it did not. **rebelled**. See Isa. 66:24.

ISAIAH—NOTE ON 1:4 **sinful**. Isaiah uses several Hebrew words for sin (translated here as **iniquity** and **corruptly**) to reveal to the people their true character. **the Holy One of Israel**. This is Isaiah’s most frequent title for God, occurring 25 times in the book. To despise the “Holy One” is to reject all that God is.

ISAIAH—NOTE ON 1:10–17 God rejects his people’s worship, however extravagant, because they use it as an excuse not to help the weak.

ISAIAH—NOTE ON 1:11 **sacrifices . . . burnt offerings**. Isaiah criticizes the way people have disconnected the sacrifices from their proper purpose. Apparently they were treating their worship as a way of manipulating God. See note on Amos 4:4–5.

ISAIAH—NOTE ON 1:18–20 **let us reason together**. The people are urged to consider their actual position before God. **though your sins are like scarlet . . . red like crimson**. Their hands, red with blood (v. 15), can be cleansed (Ps. 51:7). But they must deliberately choose to repent (Isa. 1:19–20).

ISAIAH—NOTE ON 1:24–28 **the Lord . . . the LORD of hosts, the Mighty One of Israel.** See note on 1 Sam. 1:3. God’s judgment on his people is not the end of the story. The purpose of judgment is to **smelt away** the **dross**, that is, to remove the unbelieving members of the people (**rebels and sinners**, **those who forsake the LORD**). **Afterward**, what remains will be a chastened people of God, **those . . . who repent** (that is, who turn their hearts to God). The word **redeemed** here means rescued or protected (see note on Isa. 41:14). The prophet looks forward to a cleansed people restored to its mission (see 2:1–5).

ISAIAH—NOTE ON 2:1–4:6 Within the reassuring context of God’s promises (2:2–4; 4:2–6), Isaiah identifies the sinful human obstacles standing in the way of the promised hope (2:6–4:1).

ISAIAH—NOTE ON 2:1–5 The triumph of God’s purpose for his people will occur when the nations are eager to learn his ways. The fulfillment of this prophecy can be seen in the progress of Christian missions (see Luke 24:46–48).

ISAIAH—NOTE ON 2:1 This superscription marks the beginning of a new section. This section begins and ends with hope (2:2–4; 4:2–6), but also notes the sinful behavior standing in the way of that hope (2:6–4:1). This vision expands the hope expressed in 1:25–28.

ISAIAH—NOTE ON 2:2 **The latter days** refers to the distant future (e.g., Num. 24:14; Deut. 4:30; Dan. 2:28). It sometimes refers specifically to the time of the Messiah (Hos. 3:5). Jesus began his messianic kingship with his resurrection, and NT authors believed that the latter days had truly arrived. Yet they also stressed that the final fulfillment of the last days was yet to come (Acts 2:17; 2 Tim. 3:1; Heb. 1:2; 2 Pet. 3:3). **the highest of the mountains**. That is, the most exalted, not actually the highest physically. This place of honor will attract the nations. **all the nations shall flow to it**. A river of humanity will come to worship the one true God.

ISAIAH—NOTE ON 2:4 **nation shall not lift up sword against nation, neither shall they learn war anymore**. Tiny Judah has been threatened by war for most of its existence. Now Isaiah predicts that the triumph of biblical faith will bring a peace such as the world has never known. All nations **shall beat their swords into plowshares**.

FACT

Pruning hooks (2:4) were used to cut away newly formed leaves and shoots from grape vines. The blade curved into a sharp hook at the tip, allowing it to capture and cut new growth more easily than a straight blade.

ISAIAH—NOTE ON 2:10 **from before the terror of the Lord, and from the splendor of his majesty**. Sennacherib, king of Assyria, boasted in his writings of “the terror-inspiring splendor of my lordship.” Isaiah answers all such human pride with the vision of God as the only one who is truly terrifying.

ISAIAH—NOTE ON 2:12–16 **against all . . . against every**. Ten times in these verses Isaiah says that God opposes all human pride.

ISAIAH—NOTE ON 2:20–21 **their idols of silver and their idols of gold . . . to the moles and to the bats** (that is, into the ruins and caves in which they live). The substitutes for God that are valued in the present world will be seen for the worthless things they are. God's people will not regret the loss (compare Phil. 3:8).

ISAIAH—NOTE ON 3:1–4:6 The false and sinful glories of men and women, which are temporary, are replaced by the eternal glory of the Lord (4:6).

ISAIAH—NOTE ON 3:1 **For**. The prophet explains why man is not to be "regarded" (see 2:22). **taking away**. God takes away whatever keeps his people from him, that they may enjoy his glory (4:2–6).

ISAIAH—NOTE ON 3:2–5 God judges his people by removing their good leaders and replacing them with irresponsible **boys** and **infants**.

ISAIAH—NOTE ON 3:6 **You have a cloak**. Anyone who has the slightest appearance of being a qualified leader is seized upon by the leaderless people.

ISAIAH—NOTE ON 3:8 **For . . . because**. The nation's social collapse has resulted from their hostility toward God. **defying his glorious presence**. They stubbornly disregard God's presence (Ex. 40:38; 1 Kings 8:10–11), though his nearness is their only true hope (Isa. 4:5). On "glory" as the Lord's special presence, see note on 6:3.

ISAIAH—NOTE ON 3:24 **Instead of**. Five times Isaiah says that God will replace the women's self-indulgence (vv. 16–17) with the tragedies of exile and abuse.

FACT

The tinkling of feet mentioned in 3:16 is probably the ankle bracelets many women wore in the ancient world. They were usually made of bronze and were attached permanently.

ISAIAH—NOTE ON 4:2–3 survivors . . . he who is left . . . and remains . . . recorded for life. The remnant preserved by God (see 1:9).

ISAIAH—NOTE ON 4:2 The branch of the LORD is the Messiah (see Jer. 23:5; 33:15; Zech. 3:8; 6:12; compare Isa. 11:1). He comes from the Lord, and his rule spreads over the world. His triumph will be **beautiful and glorious**.

ISAIAH—NOTE ON 4:3–4 holy . . . when the Lord shall have washed away the filth . . . and cleansed the bloodstains. A permanent remedy will be applied to God's people.

ISAIAH—NOTE ON 4:5 Then the LORD will create. More than reversing the loss of 3:1–4:1.

ISAIAH—NOTE ON 5:1–30 Isaiah's introductory diagnosis of Judah's spiritual decline (chs. 1–5) concludes with a description of his generation's apostasy and its consequences. The chapter is divided into the song of the vineyard (5:1–7) and the "wild grapes" that the vineyard produced (vv. 8–30).

ISAIAH—NOTE ON 5:1 Let me sing for my beloved my love song. To Isaiah, God is both the Holy One and his beloved friend. **Vineyard** is explained in v. 7 as a reference to Israel and Judah (see Jer. 12:10; see also Ex. 15:17, where God plants them; for Israel as a vine, see Ps. 80:8–16; Jer. 2:21; Hos. 10:1; John 15:1).

ISAIAH—NOTE ON 5:2 God supplied everything for his people to be a blessing to the world, as he had promised in Gen. 12:1–3.

ISAIAH—NOTE ON 5:7 he looked for justice, but behold, bloodshed; for righteousness, but behold, an outcry! Sin turns good into evil.

ISAIAH—NOTE ON 5:8–10 Leviticus 25 taught Israel to return purchased lands in the Year of Jubilee. Restoring property to the original owner ensured a fresh start for anyone who had fallen on hard times. Therefore, **those who join house to house, who add field to field, until there is no more room** do business without regard for God's instructions (see note on Amos 3:15). By greedily accumulating land, the powerful drive the weaker people off the land that God gave them. **a homer of seed shall yield but an ephah**. God will see to it that these greedy landowners do not receive the profits they expect.

ISAIAH—NOTE ON 5:14 The greed described in vv. 8–10 is answered with the **appetite** of **Sheol**, swallowing up the dead (see Ps. 88:3–6; Prov. 9:18; Isa. 14:15; 38:18).

FACT

Ten acres of vineyard would normally produce 10,000 gallons (37,850 liters) of wine yearly. Isaiah says that the Lord's judgment upon Israel would be so severe that ten acres of vineyard would produce only one bath, or six gallons (23 liters). See 5:10.

ISAIAH—NOTE ON 5:18–23 Isaiah issues four laments (**Woe**) over God's people.

ISAIAH—NOTE ON 5:24 God delighted in his people ("his pleasant planting," v. 7), but **they have rejected . . . and have despised** him (compare 53:3).

ISAIAH—NOTE ON 5:26 **Nations**, including Assyria, are summoned by the sovereign God with a mere whistle.

ISAIAH—NOTE ON 5:27–30 Isaiah describes the approach of invading military forces. This is a far cry from the nations approaching Zion to learn the ways of God and cease from war (2:2–4).

ISAIAH—NOTE ON 5:30 **darkness and distress . . . light is darkened**. Having rejected the light of the Lord that was offered to them (2:5), Judah and Jerusalem find that the so-called light they chose turns to darkness.

ISAIAH—NOTE ON 6:1–12:6 *God Redefines the Future of His People: "Your Guilt Is Taken Away."* God's grace will preserve a remnant of his people. They will enjoy his eternal messianic kingdom and will fulfill the purpose for which he called them. That offer of grace spreads from Isaiah (6:1–13) to the southern kingdom of Judah (7:1–9:7) to the northern kingdom of

Israel (9:8–11:16), bringing God's people to the "wells of salvation" (12:1–6).

Datable Events in the Book of Isaiah

Uzziah's death; Isaiah's call	ch. 6	740 B.C.
Days of Ahaz	ch. 7	c. 735
Assyrian invasion	chs. 36–38	701
Sennacherib's death	37:38	681
Babylonians will destroy Jerusalem	39:6–8	586
Israel will return from Babylonian exile	chs. 40–48	538

ISAIAH—NOTE ON 6:1 In the year. Around 740 B.C. **King Uzziah died**, marking the end of a lengthy era of national prosperity (see 2 Chronicles 26).

ISAIAH—NOTE ON 6:2 the seraphim. Fiery angelic beings (the Hebrew word means "flames"). **six wings . . . he covered**. Even a perfect, superhuman creature humbles himself before the all-holy God.

ISAIAH—NOTE ON 6:3 Holy, holy, holy. Holiness implies absolute moral purity and absolute uniqueness. Repeating the term three times emphasizes these qualities (compare Rev. 4:8). **Glory** is a technical term for God's self-displayed presence with his people, which took various forms. God's glory was seen in the cloud in the wilderness (Ex. 16:7, 10), and it filled the tabernacle (Ex. 40:34–35) and then the temple (1 Kings 8:11), where the worshipers could see it (Ex. 29:43; Ps. 26:8; 63:2). This glory was also present in Jesus (John 1:14).

ISAIAH—NOTE ON 6:4–5 Woe is me! For the first time in the book, Isaiah speaks. His word is a lament over his own sinful condition. He admits that he has **unclean lips** (for the meaning of "unclean" here, see Introduction to Leviticus: Problems in Understanding Leviticus). **I dwell in the midst**. Isaiah's generation is unfit for God, and Isaiah himself is no better.

ISAIAH—NOTE ON 6:6–7 this has touched your lips. Isaiah has been prepared to speak God's message. **altar . . . atoned for**. God declares the remedy for Isaiah's sin to be sufficient and instantly effective.

ISAIAH—NOTE ON 6:8 Whom shall I send, and who will go for us? Compare “let us make man” (Gen. 1:26). God could be addressing himself, as one God existing in three Persons (the Christian doctrine of the Trinity; see note on Gen. 1:26), or he could be addressing his heavenly court. This second interpretation is less likely, since God alone is doing the sending here.

ISAIAH—NOTE ON 6:9–10 God decrees that the prophet’s ministry will have a hardening effect on his hearers (compare Matt. 13:14–15; John 12:39–40; Acts 28:25–27).

ISAIAH—NOTE ON 6:11–13 God’s discipline will leave only a remnant of his people—**the holy seed**—like a single **stump** left after a forest has been **burned** over.

ISAIAH—NOTE ON 7:1 In the days of Ahaz is c. 735 B.C., when Ahaz has just begun his reign. **Rezin the king of Syria and Pekah the son of Remaliah the king of Israel**. Syria and the northern kingdom of Israel (“Ephraim,” v. 2) try to force the southern kingdom of Judah to join them against Assyria.

ISAIAH

The book of Isaiah reveals few details about the prophet himself. We know that he was the son of Amoz, that he was a husband and a father, and that at God’s command he used some rather unusual methods of getting his point across (20:2–6)! With the exception of a few details such as these, the Bible focuses exclusively on the prophet’s message. God called Isaiah to be a prophet in a time when the people of Judah were no longer faithful to the covenant. The nation’s disobedience meant that their prospects for the future involved God’s judgment rather than his blessing. Isaiah denounced the people’s hypocrisy, greed, and idolatry. The heart of his message, however, is found in the meaning of his name: “Yahweh is salvation.” Isaiah’s vision is ultimately a message of hope for sinners through the coming Messiah. **(Isaiah 6:8–13)**

ISAIAH—NOTE ON 7:2 the house of David. Because of God’s covenant with his forefather David, Ahaz can be confident of God’s protective care (see 2 Sam. 7:8–17; Ps. 89:3–4).

ISAIAH—NOTE ON 7:3–4 **Isaiah** delivers God's message that **Ahaz** does not need to **fear . . . Rezin** and Pekah.

ISAIAH—NOTE ON 7:7–9 Human threats are to be dismissed and divine promises firmly trusted, for **the Lord GOD** rules all events. **within sixty-five years**. The northern kingdom fell to Assyria in 722 B.C. By around 670 B.C. the ethnic identity of the former kingdom would have been changed due to foreign settlers (see 2 Kings 17:24; Ezra 4:1–2, 10). **If you are not firm in faith, you will not be firm at all**. The southern kingdom still has an opportunity to hold fast to God, but their faith must be firm. Not believing God destabilizes everything for Ahaz, not just his religious life.

ISAIAH—NOTE ON 7:10–17 **Ahaz**, king of Judah, sees Syria and **Ephraim** (the northern kingdom) as a threat, even though the Lord has said Ahaz has nothing to fear from them. Though Ahaz is the heir of David's throne, he has put his firm faith in the king of Assyria (v. 9; see 2 Kings 16:1–9). He placed his hope in human power rather than in the Lord. But Isaiah calls for Ahaz and all of Jerusalem to put their faith in a far more reliable ally: "the Lord himself" (Isa. 7:14). The Lord invites Ahaz to request a sign to strengthen his faith (v. 11), but Ahaz refuses to do so, saying **I will not put the LORD to the test** (v. 12; see Deut. 6:16). Isaiah then addresses the **house of David** (Isa. 7:13). He accuses the royal house of wearying God, but he also offers them a **sign** from the Lord himself (v. 14). This sign is the famous announcement of a son born to a **virgin**, whose name will be **Immanuel**. This child's life is to be the sign that confirms the truth of the divine word, which **the LORD will bring upon you** (v. 17; see note on vv. 15–17).

ISAIAH—NOTE ON 7:14 **the Lord himself**. The divine King offers a sign. The word translated **virgin** refers specifically to a "maiden"—that is, a young woman who is unmarried and has not had a sexual relationship with anyone. Thus Matthew rightly applied this prophecy to the virgin birth of Christ (Matt. 1:23). This prophecy also had significance for Isaiah's day. Ahaz and his house stood judged by God for unbelief. The passage gave hope to faithful believers like Isaiah for a future Messiah. The sign finds its final fulfillment in the virgin birth of Jesus, who is literally "God with us" (the meaning of **Immanuel**).

ISAIAH—NOTE ON 7:15–17 The threat from Syria and Ephraim will pass in less time than it takes for the **boy** (possibly meaning “any boy”) to reach an age when he can **refuse the evil and choose the good**. In fact, Syria did fall to Assyria in 732 B.C. and Israel fell in 722. But the agent of deliverance—**the king of Assyria**—was a worse disaster for Judah. Ahaz forsook “the King, the LORD of hosts” (6:5) for a dreaded earthly king (2 Kings 16:5–9). Ahaz’s unbelief doomed the Davidic dynasty to foreign domination. Now God must restore the throne of David.

ISAIAH—NOTE ON 8:1–2 Through Isaiah’s son, God provides a witness to his promise of deliverance of Judah from the coalition of Syria and Israel.

FACT

Shaving. Being forced to shave was a mark of humiliation (7:20). In some nations of that time, the hair of slaves was shaved in a particular way to identify them as their owner’s property.

ISAIAH—NOTE ON 8:3 Isaiah’s wife, **the prophetess**, bears the “sign-child,” **Maher-shalal-hash-baz** (see v. 18).

ISAIAH—NOTE ON 8:6–7 **The waters of Shiloah that flow gently** is used here as an image of God’s faithful care, available to his people. **the waters of the** (Euphrates) **River**. Verse 7 describes a swollen “river” of Assyrian military power flowing over Syria and Ephraim and flooding south into Judah, who will survive only by standing on tiptoe to keep her head above the tide (chs. 36–37).

ISAIAH—NOTE ON 8:9–10 In view of Immanuel’s future triumph, Isaiah announces that the enemies of God who gather against his people will be **shattered** (compare Gen. 3:15).

ISAIAH—NOTE ON 8:11–15 The holy God, who is the **sanctuary** for frightened human beings who turn to him, is also the **snare** for those who do not fear him.

ISAIAH—NOTE ON 8:16–22 The difference between the remnant (vv. 16–18) and the hardened nation (vv. 19–22) becomes clear. God marks his own as loyal disciples who preserve the **testimony** of his word (v. 16).

FACT

A sanctuary and a rock? Elsewhere in Scripture, the Lord is described as a "rock" that provides a place of "sanctuary" or "refuge" (see Ps. 61:2–3). Here, however, he is a "sanctuary" for his people but a "rock" over which his enemies will stumble (Isa. 8:14; compare Rom. 9:33).

ISAIAH—NOTE ON 9:1 **Her who was in anguish** refers to Israel as the people of God under his discipline. **In the former time**. Isaiah sees the tragic present as if it were already past. **Brought into contempt**, that is, humiliated with national defeat. **in the latter time he has made glorious**. A past-tense verb, because the prophetic eye sees the future in a matter-of-fact vision. The people of God will finally experience the glorious future prophesied in 2:3 through the triumph of their Messiah.

ISAIAH—NOTE ON 9:2 **The people who walked in darkness**. People like those who refused the appeal of 2:5 (see also 5:30; 8:22; John 3:19–20). **on them has light shone**. An objective, surprising joy for sinners through the grace of God (see Isa. 42:6; 49:6; 2 Cor. 4:6).

ISAIAH—NOTE ON 9:3 **You have multiplied the nation**. No longer are the faithful a small remnant (see 26:15; 54:1–5).

ISAIAH—NOTE ON 9:4 God liberates humanity **as on the day of Midian** (see Judges 6–7, where Gideon achieves an improbable victory over Midian by the power of God).

ISAIAH—NOTE ON 9:6 **to us**. A gift of divine grace to sinners. **a child . . . a son**. This is the invincible figure of vv. 4–5 (see Ps. 2:7–9; Luke 1:32). **born . . . given**. Isaiah presents the events as if it were the time of the child's arrival, with an expectation of what he will achieve (Isa. 9:7). **Wonderful Counselor**. A "counselor" is one who is able to make wise plans (see 11:2). He is a ruler whose wisdom is beyond human capabilities. **Mighty God**. A title for the Lord (10:20–21; Deut. 10:17; Neh. 9:32; Jer. 32:18). **Everlasting Father**. A kind protector (see Isa. 22:21), which is the task of the ideal king and is also the way God himself cares for his people (see 63:16; 64:8; Ps. 103:13). **Prince of Peace**. He will bring peace (*shalom*) as the nations rely on his just decisions in their disputes (see Isa. 2:4; 11:6–9; 42:4; 49:7; 52:15).

ISAIAH—NOTE ON 9:7 This messianic heir of David will extend his rule to include all Gentiles, thus bringing to them the blessing of knowing the true God (Gen. 49:10; 2 Sam. 7:8–16).

ISAIAH—NOTE ON 9:8–12 **Pride** is the source of all the nation's disasters.

ISAIAH—NOTE ON 9:8–9 **Jacob . . . Israel . . . Ephraim . . . Samaria**. The northern kingdom rebelled against the throne of David and against the worship of the Lord (see 1 Kings 12:16–33).

ISAIAH—NOTE ON 9:11 **adversaries of Rezin**. The Assyrians.

ISAIAH—NOTE ON 9:12 **his anger**. God's anger is caused by their sin (Deut. 29:22–28; see Ex. 34:6–7; Isa. 42:24–25; Nah. 1:2–3; Rom. 2:5).

ISAIAH—NOTE ON 9:14 **in one day**. Judgment comes suddenly, perhaps referring to 722 B.C., when the northern kingdom fell.

ISAIAH—NOTE ON 10:1–4 Corrupt **wealth** leads to helplessness.

ISAIAH—NOTE ON 10:3 **ruin that will come from afar**. The Assyrian invasion.

ISAIAH—NOTE ON 10:4 **fall among the slain**. In his writings, the Assyrian king Shalmaneser III boasted of stacking the corpses of his defeated enemies and heaping up piles of their skulls (see Nah. 3:3). Captivity or death is the only possible outcome.

ISAIAH—NOTE ON 10:6 **a godless nation**. Unbelieving Israel (9:17).

ISAIAH—NOTE ON 10:7 **But he does not so intend**. Events unfold through human intentions but also, more deeply, through God's intention (see Luke 22:22; Acts 4:27–28).

ISAIAH—NOTE ON 10:8–9 **Is not Calno like Carchemish?** In each pair of cities listed, the first is geographically nearer to God's people than the second. The speaker is saying that, since he has conquered the more distant of each pair of cities, surely he can conquer the nearer one as well.

ISAIAH—NOTE ON 10:10–11 The Assyrian sees no end to his victories. Compare the similar boasting by a later Assyrian, 36:13–20; 37:8–13.

ISAIAH—NOTE ON 10:16–19 The mighty Assyrian army is reduced nearly to nothing.

ISAIAH—NOTE ON 10:20–23 **The remnant of Israel** returns to God.

ISAIAH—NOTE ON 10:22 **Destruction . . . overflowing with righteousness**. God's acts of judgment are entirely just and fair.

ISAIAH—NOTE ON 10:24–26 Fearful Zion is made confident in God's promises.

ISAIAH—NOTE ON 10:28–32 Isaiah imagines the terrifying approach of the Assyrian army through the villages toward Jerusalem. But the invader is stopped at the last moment and can only **shake his fist** at the holy city.

FACT

Yokes were wooden frames placed on work animals such as oxen to harness their power. When Israelites heard prophets like Isaiah speak of the yokes placed on them by their oppressors (10:27), they would readily understand what he meant.

ISAIAH—NOTE ON 10:33–34 The destruction of the Assyrians for their arrogance is described as the felling of a forest.

ISAIAH—NOTE ON 11:1 **a shoot from the stump**. Isaiah presents the Messiah as a shoot or twig growing from a stump remaining after God's judgment (see 4:2; 6:13; 53:2). **Jesse**. The father of David (see 1 Sam. 16:1–13; 2 Sam. 20:1). **bear fruit**. Unlike previous kings, especially King Ahaz, this son of Jesse will produce only good results for the people.

ISAIAH—NOTE ON 11:2 **the Spirit of the LORD**. Like David (1 Sam. 16:13), the Messiah is empowered by the Holy Spirit. He is also given **wisdom and understanding** for leadership (Deut. 1:13; 1 Kings 3:9; see Isa. 10:13); **counsel and might** to carry out his wise plans (36:5; see Job 12:13; note the connection to Isa. 9:6, "counselor" and "mighty"); **knowledge and the fear of the LORD** for holiness (Prov. 2:1–5). For Jesus' fulfillment of this prophetic word, see Matt. 3:16–17.

ISAIAH—NOTE ON 11:3–4 **his delight shall be in the fear of the LORD**. See note on Prov. 1:7. The coming Messiah will be the moral ideal in his human faithfulness. He will have deep joy in living faithfully before God, and in promoting this attitude among those he rules.

ISAIAH—NOTE ON 11:5 **Righteousness . . . faithfulness**. The Messiah will clothe himself with just decisions and consistent integrity.

ISAIAH—NOTE ON 11:6–9 **the earth shall be full of the knowledge of the LORD**. The One whom Israel rejected as unhelpful renews the world (see 35:9; 65:17–25; Ezek. 34:25–31).

FACT

The idea of tame farm animals living in harmony with wild animals such as lions and bears (11:6–9) would have been a startling thought for the people of Isaiah's day, for whom such predators were a frequent threat (see also 65:17–25).

ISAIAH—NOTE ON 11:10 Paul quotes this verse in Rom. 15:12 to describe his ambition to reach the Gentiles with the gospel. He sees himself as living in the messianic time the OT expected, in which the Gentiles would come to know the true God.

ISAIAH—NOTE ON 11:11 **yet a second time**. The first deliverance was the exodus from Egypt (v. 16). **from Assyria . . . the coastlands of the sea**. From all over the known world—a greater exodus by far.

ISAIAH—NOTE ON 11:13–14 Rather than compete with one another, God's people unite to oppose evil.

ISAIAH—NOTE ON 11:16 **Assyria**. Where many Israelites have gone into exile (see v. 11).

ISAIAH—NOTE ON 12:1 **your anger turned away**. God decides when punishment has served its purpose (see 6:6–7; 53:4–6). **that you might comfort me**. See 40:1; 66:13.

ISAIAH—NOTE ON 12:2 **God is my salvation**. See 45:17; 51:6; 59:16; 63:5. A supernatural salvation; Isaiah echoes Ex. 15:2–18.

ISAIAH—NOTE ON 12:3 **draw water from the wells of salvation**. Endless supplies of renewing salvation (see Ps. 63:1; Isa. 44:3; 55:1; John 4:13–14; Rev. 22:17).

ISAIAH—NOTE ON 12:4 God's salvation flows out to **the peoples** through the witness of Israel. The message is **his name**, that is, who God has revealed himself to be (see Ex. 3:13–15; 34:5–8).

ISAIAH—NOTE ON 12:6 **the Holy One of Israel**. Isaiah concludes this section with his characteristic title for God. Because of God's gracious intervention, the sinner's greatest dread (6:3–5) becomes his ultimate joy.

ISAIAH—NOTE ON 13:1–27:13 *God's Judgment and Grace for the World: "We Have a Strong City."* Isaiah stresses God's complete power over all the nations. God rules history to achieve his goals.

Oracles against the Nations in the Prophets

	Isaiah	**Jeremiah**	**Ezekiel**	**Joel**	**Amos**	**Obadiah**	**Jonah**	**Nahum**	**Zephaniah**	**Zechariah***
Ammon		49:1–6	25:1–7		1:13–15					
Arabia	21:13–17									
Assyria (Nineveh)	10:5–19; 14:24–27						(Nineveh)	(Nineveh)		
Babylon	13:1–14:23; 21:1–10; 46:1–47:15	50:1–51:64								2:9–12?
Damascus	17:1–6?	49:23–27			1:3–5					9:1
Edom	21:11–12	49:7–22	25:12–14		1:11–12	1–14?				
Egypt	18:1–20:6	46:2–26	29:1–32:32							
Elam		49:34–39								
Ethiopia									2:12–15	
Gaza					1:6–8					9:5
Kedar and Hazor		49:28–33								
Lebanon										11:1–3?
Moab	15:1–16:14	48:1–47	25:8–11		2:1–3				2:8–11	
Philistia	14:28–32	47:1–7	25:15–17	3:4–8					2:5–7	9:6
Tyre *Sidon*	23:1–18		26:1–28:19; *28:20–23*	3:4–8	1:9–10					9:2–3

*Additional cities /states are denounced in 9:1–8: Hadrach, Aram (v. 1); Ashkelon, Ekron (v. 5); Ashdod (v. 6)

ISAIAH—NOTE ON 13:1–20:6 A series of five oracles reveal God ruling over Babylon and Assyria (13:1–14:27), Philistia (14:28–32), Moab (15:1–16:14), Damascus/Israel (17:1–18:7), and Egypt (19:1–20:6). The OT prophets give numerous oracles about other nations. As universal Creator, the God of Israel is not limited to Israel but holds all nations accountable for their deeds (see 13:11; compare Rom. 3:29–30).

ISAIAH—NOTE ON 13:1 oracle. A prophetic message (see 2:1). Isaiah sees in **Babylon** the proud evil that sets the whole world against God (13:11, 19; see Gen. 11:1–9; Isa. 14:26; Dan. 4:30; Rev. 18:2–3).

ISAIAH—NOTE ON 13:2 raise a signal. God calls armies to invade Babylon.

ISAIAH—NOTE ON 13:3 my consecrated ones. God uses the enemies of Babylon for his own purpose (see 10:5–15; 45:1).

ISAIAH—NOTE ON 13:5–6 As the ESV footnote explains, **the whole land** can also be translated “the whole earth” (likewise v. 9).

ISAIAH—NOTE ON 13:12 This refers to the thorough destruction of “the arrogant” and “the ruthless” of v. 11.

ISAIAH—NOTE ON 13:17 **The Medes** conquered Babylon in 539 B.C. (see Jer. 51:11; Dan. 5:30–31).

ISAIAH—NOTE ON 13:19 Great **Babylon** will be destroyed just like **Sodom** and **Gomorrah** were.

ISAIAH—NOTE ON 13:20–22 **It will never be inhabited**. This eerie scene contrasts with the magnificence of v. 19 and the messianic paradise of 11:6–8 (see similar imagery in 34:11–15; Jer. 50:39; Zeph. 2:14–15).

ISAIAH—NOTE ON 14:1 **For the LORD will have compassion**. Judgment (ch. 13) clears the way for God’s compassion. **will again choose Israel**. God restores them to his purpose of grace. **sojourners**. Gentiles who live among the people of Israel; see Ex. 23:9; Deut. 10:19. God’s people multiply as outsiders join them (see Isa. 2:2–4; 56:3–8).

ISAIAH—NOTE ON 14:2 **the house of Israel . . . the LORD’s land**. God will use the nations to bless his people (see 60:1–16).

ISAIAH—NOTE ON 14:4 **the king of Babylon**. The royal figure, personifying Babylonian arrogance, is taunted by his victims, not immortalized through the praises of his admirers.

ISAIAH—NOTE ON 14:12–15 **fallen from heaven, O Day Star, son of Dawn!** Using rich poetic imagery, the king of Babylon is addressed with sarcastic irony. From the great heights of his pride, arrogance, and rebellion against God, his downfall brings him to the depths of **Sheol**. Some have seen in these verses a poetic allusion in which the fallen king of Babylon is likened to a fallen Satan; see note on Ezek. 28:11–19.

FACT

Joyful trees. For many centuries, the “cedars of Lebanon” were hauled away by powerful empires like Assyria and Babylon. When Babylon is defeated, those trees will rejoice that “no woodcutter comes up against us” (14:8).

ISAIAH—NOTE ON 14:21 Babylon’s proud royal line will end forever, while Isaiah expects David’s royal line to last forever and to bless all mankind (9:6–7; see Psalm 45; 72).

ISAIAH—NOTE ON 14:22–23 With three declarations of divine resolve—**declares the LORD**—the true Ruler of history vows to **sweep** the dynasty of Babylon away, preserving no **remnant**.

ISAIAH—NOTE ON 14:25–26 God will **break the Assyrian in my land** (see chs. 36–37). This short-term fulfillment of God’s word encourages the belief that everything he says **concerning the whole earth** will be fulfilled.

ISAIAH—NOTE ON 14:28–32 The second oracle of 13:1–20:6 concerns Philistia.

ISAIAH—NOTE ON 14:28 **the year that King Ahaz died**. Around 715 B.C.

ISAIAH—NOTE ON 14:29 God warns Philistia not to take pleasure in the fact that **the rod that struck you is broken**. This may refer either to the Davidic dynasty, which was reduced to puppet status under Assyria, or to the Assyrian Empire, which may have suffered a setback.

ISAIAH—NOTE ON 14:30–32 God promises **safety** for his own but **fear** for Philistia, which is left without a **remnant**.

ISAIAH—NOTE ON 15:1–16:14 The third oracle concerns Moab. Jeremiah 48 parallels and expands this passage.

ISAIAH—NOTE ON 15:1–9 Moab is devastated by a sudden attack on its villages. Even God mourns for them (vv. 5–9; compare Ezek. 33:11).

ISAIAH—NOTE ON 15:2–3 **On every head is baldness . . . sackcloth**. An expression of mourning (see 22:12; Jer. 48:37–39; Lam. 2:10).

ISAIAH—NOTE ON 15:9 **lion**. The Moabites who escape their homeland will also be killed.

ISAIAH—NOTE ON 16:4–5 **When the oppressor is no more . . . then a throne will be established**. God's reply to Moab's plea for safety from Assyrian oppression is the messianic throne of David, full of divine integrity but also demanding submission (see 9:7; 11:4–5, 10; 55:3).

FACT

Payment in lambs. The people of Moab offered to pay the Israelites to protect them from their enemies. Such tribute was often paid in goods rather than with money; since the Moabites had many sheep, that's how they paid (16:1).

ISAIAH—NOTE ON 16:6–12 Moab's **pride** is their doom, portrayed as a vineyard cut down. **Therefore** (vv. 7, 9, 11). Three consequences flow from Moab's proud rejection of the Davidic throne (see Jer. 48:42).

ISAIAH—NOTE ON 17:1–18:7 The fourth oracle concerns the alliance between Damascus and Israel in Isaiah's time (see 7:1–16; 8:1–4).

ISAIAH—NOTE ON 17:1 **Damascus will cease to be a city**. It was destroyed by Assyria in 732 B.C., after a siege.

ISAIAH—NOTE ON 17:2 **None will make them afraid**, not because peace exists but because **the cities . . . are deserted**.

ISAIAH—NOTE ON 17:3 **like the glory of the children of Israel**. See vv. 4–6.

ISAIAH—NOTE ON 17:4–11 The three uses of **in that day** unites these verses. Israel will be brought **low** (vv. 4–6), a remnant will return to God (vv. 7–8), and strong cities will be destroyed (v. 9). Verses 10–11 explain Israel's fall as a spiritual, not a political, miscalculation.

ISAIAH—NOTE ON 17:9 The Canaanites had deserted their **cities** centuries before because Israel trusted God to give them the land (see the book of Joshua). Now, Israel was foolishly trusting in the same human power that God had already defeated.

FACT

Olive harvesting was very similar to grain harvesting. The olive harvesters would beat the branches of the tree with long poles, knocking the olives to the ground. The uppermost branches were left untouched so that the poor could gather what remained (17:6).

ISAIAH—NOTE ON 17:12–14 **Ah** draws attention to the **nations**—mighty, restless, and destructive, but scattered by the mere **rebuke** of the sovereign God (see chs. 36–37).

ISAIAH—NOTE ON 18:3 Isaiah calls the whole **world** to redirect its attention to the unmistakable signs of God’s activity in history.

ISAIAH—NOTE ON 18:4–6 Working as silently as **heat** or **dew**, God frustrates human attempts to rule the world. He acts when the moment is right. This is the truth underlying the appearance of human might in history.

ISAIAH—NOTE ON 18:7 **At that time**. When God completes history with his kingdom’s victory.

ISAIAH—NOTE ON 19:1–20:6 The fifth oracle concerns Egypt. Judah turned to Egypt for deliverance from Assyria. God has the power both to judge and to save Egypt, but Judah would rather trust Egypt than God.

ISAIAH—NOTE ON 19:1 **the LORD is riding on a swift cloud**. God approaches Egypt with power above human powers (see Deut. 33:26; Ps. 18:10–15; 68:33–34). **the idols . . . the heart**. See Ezek. 14:3.

ISAIAH—NOTE ON 19:4 **a hard master**. Egypt suffered under tyrants from various nations in the following centuries.

ISAIAH—NOTE ON 19:5–10 Egypt's primary natural resource and economic base was the **Nile**.

ISAIAH—NOTE ON 19:16–25 The Lord will eventually restore Egypt and the nations.

FACT

Competing Pharaohs. Beginning in about 1000 B.C., Egypt fell into a period of decline and royal feuding that lasted nearly 400 years. During Isaiah's time, there were four rival pharaohs claiming the Egyptian throne.

ISAIAH—NOTE ON 19:18 Isaiah envisions faith in God spreading from **five cities** in Egypt through that entire nation (v. 19) to the entire world (v. 23). **speak the language of Canaan**. Egyptians, who were prejudiced against Hebrews (Gen. 43:32), will adopt their language, melding with God's people as one (see Gen. 11:1–9).

ISAIAH—NOTE ON 19:19–22 Egypt experiences God's saving intervention, just as Israel did during the period of the judges.

ISAIAH—NOTE ON 19:22 **striking and healing**. Striking in vv. 1–15, healing in vv. 16–25.

ISAIAH—NOTE ON 19:23 **the Egyptians will worship with the Assyrians**. A remarkable change in two of Israel's worst enemies: they too will worship the one true God. The whole world, represented by **Egypt** and **Assyria**, unites in worship.

ISAIAH—NOTE ON 19:24–25 God's overflowing **blessing** unites the entire world as his own (see Gen. 12:1–3; Gal. 3:26–29; Eph. 2:11–22; Rev. 7:9–10).

ISAIAH—NOTE ON 20:1 **In the year**. 711 B.C. **Sargon** (II) was **king of Assyria**, 722–705 B.C. **Ashdod**. A Philistine city (see 1 Sam. 5:1). The Assyrian defeat of this city was relevant to "Egypt and Cush" (Isa. 20:3) because Ashdod had relied on promises of Egyptian support against Assyrian attack. Egypt did not deliver that support.

ISAIAH—NOTE ON 20:2 naked and barefoot. Like a prisoner of war (see 2 Chron. 28:14–15). The prophets at times acted out their messages with dramatic behavior (compare 1 Kings 18; Jeremiah 19; Ezek. 3:22–5:17; 24:15–27).

ISAIAH—NOTE ON 21:1–23:18 Five new oracles reveal God’s ruling and judging the wilderness by the sea (21:1–10), Dumah (21:11–12), Arabia (21:13–17), the valley of vision (22:1–25), and Tyre (23:1–18).

ISAIAH—NOTE ON 21:1 the wilderness of the sea. The first oracle (vv. 1–10) concerns Babylon (v. 9), but the cryptic title suggests a place both deserted (wilderness) and flooded (sea), thus doubly hopeless (see Jer. 51:42–43). Babylon represents the condition of the whole world. **it comes**. The approach of a dreaded message.

ISAIAH—NOTE ON 21:3–4 the twilight I longed for . . . trembling. The prophet longed to see God intervene in the world, but he trembles when he sees the reality of that intervention.

ISAIAH—NOTE ON 21:7, 9 riders. Mounted warriors.

ISAIAH—NOTE ON 21:9 Fallen, fallen is Babylon. The repeated cry emphasizes Babylon’s final and total destruction (see Rev. 14:8; 18:2). **Her gods** represent the worldview giving Babylon her legitimacy. Thus, the world’s most cherished beliefs are **shattered**.

ISAIAH—NOTE ON 21:10 my threshed and winnowed one. Probably Judah, dominated by Assyria and abandoned by Babylon.

ISAIAH—NOTE ON 21:11–12 The second oracle of the second series (21:1–23:18) pictures prolonged darkness enveloping a frightened world.

ISAIAH—NOTE ON 21:11 The designation of Isaiah’s **oracle concerning Dumah** (Hebrew “silence,” that is, the land of silence; see Ps. 94:17; 115:17) most likely represents a wordplay on the similar-sounding name

“Edom.” The mention of **Seir** confirms Edom as the object of this oracle (see Gen. 32:3). **Watchman, what time of the night?** An Edomite pleads with the prophet to announce how much longer his nation must endure the darkness of its troubled history. The repetition of his question conveys his desperation.

ISAIAH—NOTE ON 21:12 The prophet’s answer is vague: **morning** is sure to come, with more **night** as well. But Edom is urged to keep inquiring.

ISAIAH—NOTE ON 21:13–17 The third oracle shows fugitives running from violence.

ISAIAH—NOTE ON 22:1–25 The fourth oracle shows the light of the world, Jerusalem, growing dark.

ISAIAH—NOTE ON 22:1–14 The people of Jerusalem are marked by mindless attempts to save themselves from Assyria.

ISAIAH—NOTE ON 22:1 **valley of vision**. Jerusalem (vv. 9–10). The irony is twofold: Mount Zion has become a valley, and the spiritual vision to be expected there has become a desire for present pleasure without regard for God (vv. 11, 13).

ISAIAH—NOTE ON 22:5 **For**. The reason for Jerusalem’s fall is the will of **the Lord GOD of hosts**. The **tumult and trampling and confusion** of warfare replaces the wild pleasure-seeking of vv. 1–2.

ISAIAH—NOTE ON 22:6 **Elam** and **Kir** refer to foreign invaders.

ISAIAH—NOTE ON 22:7 **full of chariots**. The jubilant shouting (v. 2) is replaced by enemy chariots.

ISAIAH—NOTE ON 22:8b–11 These verses show the irony of pursuing military readiness while neglecting the sovereign God who controls the situation.

ISAIAH—NOTE ON 22:8b **the House of the Forest**. The place for storing weapons in Jerusalem (see 1 Kings 7:2–5; 10:17).

ISAIAH—NOTE ON 22:12–13 Isaiah contrasts what **the Lord God of hosts** called for with how his unrepentant people responded (v. 5). **joy and gladness**. In this case, an empty substitute for true happiness (see 35:10). **Let us eat and drink**. God's people are focused on temporary pleasure.

ISAIAH—NOTE ON 22:14 **this iniquity**. That is, the sin of looking to something other than God for rescue.

ISAIAH—NOTE ON 22:20 **my servant**. See 20:3; 37:35; 41:8–9; 42:1.

ISAIAH—NOTE ON 22:22 **The key** symbolizes the steward's authority to make binding decisions in the interests of the king (see Matt. 16:19).

FACT

The key to the house of David was carried by the steward, and it opened every door and gate in the palace. It was probably bronze and was large enough that it had to be worn around the neck ("on his shoulder," 22:22). For the steward, it was a status symbol.

ISAIAH—NOTE ON 23:1–18 The fifth oracle concerns the judgment and redemption of Tyre.

ISAIAH—NOTE ON 23:1–14 God humbles **Tyre**, a successful port on the Phoenician coast and **the merchant of the nations** (v. 3; see Ezek. 28:1–10).

ISAIAH—NOTE ON 23:7–9 The devastation of the city prompts the deeper question, Who could decree the downfall of so great a human power? **The Lord of hosts**. See 14:24–27; and note on 1 Sam. 1:3. God will never make peace with human pride.

ISAIAH—NOTE ON 23:11 **He has stretched out his hand over the sea** in sovereign authority (see Ex. 14:16). Tyre and Sidon were part of what once was **Canaan** (see Josh. 5:1).

ISAIAH—NOTE ON 23:13 The prophet directs Tyre's attention to Babylon in the **land of the Chaldeans**, ruined by the Assyrians. If Babylon is vulnerable, so is Tyre.

FACT

Cyprus (23:1) is the third largest island in the Mediterranean Sea. Seafarers like the people of Sidon (23:12) would have valued it as both a seaport and a place of refuge.

ISAIAH—NOTE ON 23:15–18 The **prostitute** Tyre will soon be back in business, but will ultimately be redeemed (like other nations, e.g., 19:23–25).

ISAIAH—NOTE ON 23:17–18 The hardened, unfaithful woman, deeply bound to the corruption of wealth, is made **holy to the LORD** and devoted to his people (v. 18). Deuteronomy 23:18 forbids the wages of a prostitute from being consecrated; the reversal here implies redemption.

ISAIAH—NOTE ON 24:1–27:13 The third and climactic vision of God ruling the nations in judgment and salvation. These chapters foresee the whole world in crisis at the end of history, but God's people are wonderfully secured in their own city (see 24:4; 25:8; 26:19; 27:6).

ISAIAH—NOTE ON 24:1 **Behold, the LORD**. The first impression conveyed by the vision is the active presence of God. **scatter**. The same Hebrew word as "dispersed" in the story of Babel (Gen. 11:4, 8, 9). Recalling Babel, Isaiah foresees a final judgment of human independence.

ISAIAH—NOTE ON 24:5 **The earth lies defiled . . . for they have transgressed the laws**. Human sin pollutes the world (see Num. 35:34). **violated the statutes**. Judgment comes as the world defies God's revealed will. **the everlasting covenant**. Perhaps the covenant given through Noah (Gen. 9:16), which applies to all mankind; or the covenant with the house of David (2 Sam. 23:5; Isa. 55:3), through which all mankind will be blessed.

ISAIAH—NOTE ON 24:10 **The wasted city**. The city is an important image in this section (see v. 12; 25:2; 26:1–2, 5; 27:10). Isaiah sees world culture as a city because it is a populated place of imagined safety. "Wasted" is translated "without form" in Gen. 1:2. The world city of human civilization, though highly developed, rejects the will of God and thus wastes its own potential.

ISAIAH—NOTE ON 24:14–16 The drunken binge of vv. 7–11 is replaced with the joyful worship of those redeemed from the world.

ISAIAH—NOTE ON 24:16 **Woe is me!** The prophet laments the **betrayal** of the world (see 6:5; 21:2–4).

ISAIAH—NOTE ON 24:21 **On that day**. The focal point toward which God is leading history, mentioned seven times in this section (v. 21; 25:9; 26:1; 27:1, 2, 12, 13).

ISAIAH—NOTE ON 24:23 The **moon** and **sun** are outshone by the **glory** of **the LORD of hosts** reigning in triumph forever from his city, **Jerusalem** on **Mount Zion**. For “LORD of hosts,” see note on 1 Sam. 1:3.

ISAIAH—NOTE ON 25:1–5 Human domination is overthrown by God.

ISAIAH—NOTE ON 25:1 **you are my God**. Though worldwide in scope, redemption is personal. **Wonderful things** refers especially to the remarkable acts of God, which bear the marks of his supernatural intervention in the natural world and human events (see 9:6). **plans formed of old**. Not a last-minute attempt but a long-assured victory (see 14:24–27).

ISAIAH—NOTE ON 25:2 **the city**. See note on 24:10.

ISAIAH—NOTE ON 25:4–5 **stronghold**. The redeemed have in God something better than the “fortified city” of man (v. 2).

ISAIAH—NOTE ON 25:6–8 God relieves human sorrow.

ISAIAH—NOTE ON 25:6 **for all peoples**. The five uses of “all” in vv. 6–8 suggests the fullness of God’s salvation. **a feast**. This is God’s generous answer to the worldly partying silenced in 24:7–11 (see 55:1–2; Rev. 19:9).

ISAIAH—NOTE ON 25:7–8 **the covering . . . the veil**. The pall of death hanging over all human activity under the curse (see Gen. 3:17–19). God will **swallow** it up and give back life (see Rev. 1:17–18). At some future time God's people will no longer experience death but will live forever.

ISAIAH—NOTE ON 25:9–12 God humbles human pride.

ISAIAH—NOTE ON 25:9 **Behold**. See 24:1. At last, the reality of a renewed society and a renewed earth anticipated by those who patiently **waited** (see the expectation in 40:9–11). **this is our God**. An expression of wholehearted identification with him (see Ex. 29:45–46). **we have waited**. Salvation is worth the wait, and is even worth the reproach of Isa. 25:8.

ISAIAH—NOTE ON 25:10 **dunghill**. The alternative to the feast of v. 6.

ISAIAH—NOTE ON 26:1 **a strong city**. Contrast "the wasted city" in 24:10. **salvation as walls**. See Zech. 2:5.

ISAIAH—NOTE ON 26:2 **Open the gates**. Contrast "every house is shut up" in 24:10. Zion welcomes those coming to worship and fears no threats.

ISAIAH—NOTE ON 26:3 **perfect peace**. The peace described here is first the corporate peace of the city (v. 1) and the nation (v. 2) that comes from the "hand of the LORD" (25:10). It is also the individual peace of the person whose **mind is stayed on** God. The source of such peace is the righteous, sovereign, saving God (25:9), who "will swallow up death forever" and "will wipe away" every tear (25:8; see Rev. 21:4), and who alone is worthy of trust.

ISAIAH—NOTE ON 26:4 **Trust in the LORD**. This is the practical challenge that the book of Isaiah lays down for God's people (see 12:2; 31:1; 32:17; 50:10).

ISAIAH—NOTE ON 26:8–9 **you . . . you . . . you**. God himself is the one his people wholeheartedly desire. **the inhabitants of the world**. Desire for God inspires a longing that all would recognize him.

ISAIAH—NOTE ON 26:10–11 This cry for vindication is the focus of ch. 26.

ISAIAH—NOTE ON 26:12 The future is bright, because salvation belongs to God alone.

ISAIAH—NOTE ON 26:13–15 **wiped out all remembrance**. Evil is not only defeated, it even fades from memory (see 35:10; 65:17).

ISAIAH—NOTE ON 26:16–18 The nation's historic pattern of failure (**they**, v. 16) is continued by the present generation (**we**, vv. 17–18). Although Israel was called to spread God's message of deliverance to the world (Gen. 12:1–3; Ex. 19:5–6), they failed, and the world went on as before.

ISAIAH—NOTE ON 26:19 In contrast with the finality of death in v. 14, v. 19 rejoices in a bodily resurrection of all God's people. The long-standing failure described in vv. 16–18 will be dramatically reversed by God's power alone.

ISAIAH—NOTE ON 26:20–21 **shut your doors**. Contrast "open the gates" in v. 2. Isaiah alludes to Gen. 7:16 and perhaps Ex. 12:21–23.

ISAIAH—NOTE ON 27:1 **Leviathan**. An ancient symbol of evil. Myths describe a powerful, dragon-like deity. The threefold designation—**the fleeing serpent**, **the twisting serpent**, and the **dragon that is in the sea**—is matched by the Lord's threefold description of the **hard and great and strong sword**. Isaiah foresees God destroying Leviathan, a Satanic figure, finally and forever (see Rev. 12:7–9).

ISAIAH—NOTE ON 27:3 **every moment I water it**. Contrast "I will also command . . . no rain" in 5:6.

ISAIAH—NOTE ON 27:6 God's people will become a worldwide garden of Eden (see 26:18). **Fill the whole world with fruit**, a different image from "fill the face of the world with cities" in 14:21.

ISAIAH—NOTE ON 27:9 **Therefore by this**. Through loving restraint, God will bring his people to idol-free purity before him.

FACT

Chalkstone is a type of limestone that, when crushed, can be used for things such as whitewashing and as mortar for brick-laying. Because it was so easy to crush, Isaiah used it as a visual example of how the Lord will destroy the altars and high places of idol worship (27:9).

ISAIAH—NOTE ON **27:12** **from the river Euphrates to the Brook of Egypt**. The boundaries of the Promised Land (see Gen. 15:18). **you will be gleaned one by one**. God will gather in his chosen people. The agricultural metaphor matches the "vineyard" in Isa. 27:2–6.

ISAIAH—NOTE ON **27:13** **a great trumpet**. Matching the "great sword" of v. 1. The Year of Jubilee was announced with the blowing of the trumpet on the Day of Atonement to "proclaim liberty throughout the land" (Lev. 25:8–12). **Assyria . . . Egypt**. See Isa. 19:23–25.

ISAIAH—NOTE ON **28:1–35:10** *God's Sovereign Word Spoken into the World: "Ah!"* God controls history (chs. 28–33), moving events toward final judgment and salvation (chs. 34–35). He is the powerful ally of his people, greater than all earthly powers. "Ah!" indicates God is taking action. To trust in him is always the wisest policy.

ISAIAH—NOTE ON **28:1–6** The northern city of Samaria will fall to Assyria.

ISAIAH—NOTE ON **28:1** **Ah**. Chapters 28–33 are marked by six exclamations of action (v. 1; 29:1, 15; 30:1; 31:1; 33:1; see 5:8–30). **the proud crown of the drunkards of Ephraim**. Isaiah sees the city of Samaria, the crown of the northern kingdom, ruined by a corrupt lifestyle. **the fading flower**. The northern kingdom's days are nearly over. Israel fell to Assyria in 722 B.C.

ISAIAH—NOTE ON **28:2–4** **one who is mighty and strong**. Assyria.

ISAIAH—NOTE ON **28:5–6** **In that day the LORD of hosts will be a crown of glory . . . to the remnant**. God preserves his true people who boast in him. For "LORD of hosts," see note on 1 Sam. 1:3.

ISAIAH—NOTE ON 28:7 **These also**. Judah in the south. **the priest and the prophet**. The leaders entrusted with God's word.

ISAIAH—NOTE ON 28:9–10 The priests and prophets dismiss Isaiah's message as too simplistic (compare 1 Cor. 2:14).

ISAIAH—NOTE ON 28:15 **a covenant with death**. Jerusalem's leaders rejoiced over their alliance with Egypt, believing it protected them from Assyria (see 30:1–5; 31:1–3). Isaiah says the alliance amounts to national suicide.

ISAIAH—NOTE ON 28:16 God has established another **foundation** for the **Zion** of his remnant people. That **sure foundation**, embodied in Jesus Christ, is the good news that God saves as no one else can (Rom. 9:33; 1 Pet. 2:4–8 combines this with Isa. 8:14).

ISAIAH—NOTE ON 28:21 The Lord fought for Israel against the Philistines at **Mount Perazim** (2 Sam. 5:17–21) and against the Amorites in the **Valley of Gibeon** (Josh. 10:1–11). Now he rises to do something **strange**—fight against his own people (see Isa. 28:11).

ISAIAH—NOTE ON 28:23–29 God's dealings with his people, though "strange" (v. 21), are wise. He can be trusted in everything.

ISAIAH—NOTE ON 29:1 **Ah**. See note on 28:1. **Ariel, Ariel** (that is, "Jerusalem, Jerusalem"). The address is repeated out of great sorrow and compassion. The exact meaning of the term "Ariel" is uncertain. Of the options mentioned in the ESV footnote (29:2), "altar hearth" seems the best for this context. Jerusalem is the place where sacrifices are consumed by fire in order to satisfy God's wrath against sin.

FACT

Details about farming. While a farmer "scatters" seeds like dill and cumin, other seeds, such as wheat and barley, had to be planted "in rows . . . in its proper place" (28:25). The Bible is accurate and trustworthy, even in such agricultural details.

FACT

Hebrew schoolchildren were taught the yearly "round" of feasts (29:1) at an early age. But the Lord is never impressed by insincere religious observances.

ISAIAH—NOTE ON 29:2 God **will distress Ariel** through the Assyrians. **she shall be to me like an Ariel**. Like a place where the wrath of God burns.

ISAIAH—NOTE ON 29:5–8 See 37:36–38. **And in an instant, suddenly, you will be visited by the LORD of hosts**. God will deliver them from the Assyrians (29:7–8). For "LORD of hosts," see note on 1 Sam. 1:3.

ISAIAH—NOTE ON 29:13–14 **honor me with their lips**. Outwardly proper worship offends God if it is not motivated by faith (which is why Jesus quotes v. 13 in Matt. 15:8–9).

ISAIAH—NOTE ON 29:15–16 Judah's leaders are reduced to the secrecy of underhanded human politics. For them, the sovereign God might as well not exist.

ISAIAH—NOTE ON 29:17–21 Despite human unbelief, God plans to transform the moral order of the world. The metaphors of v. 17 are explained in vv. 18–21. The gospel of Christ is God's means of accomplishing this transformation (see 61:1–3).

ISAIAH—NOTE ON 29:22–24 Despite their failures, God will keep his promises to Abraham's descendants.

ISAIAH—NOTE ON 30:1 **Ah**. See note on 28:1. **an alliance**. Judah, under threat from Assyria, negotiates a defense pact with Egypt (see 36:6). But God had already promised to defend his people, while Egypt offers only death (see 28:14–15). **who carry out a plan, but not mine**. The Lord rejects all who make and carry out their own plans rather than submitting to and carrying out the plans that he has revealed to his people. The result of such lack of faith and disobedience is always "shame and disgrace" (30:5). To reject God's plan is to reject God himself and so to come under his judgment.

ISAIAH—NOTE ON 30:2 **who set out to go down to Egypt**. Representatives of Judah travel to Egypt to buy protection. Ironically, they return to their original oppressor (see Ex. 1:8–22).

ISAIAH—NOTE ON 30:6–7 Isaiah mocks the Judeans carrying payment to the court of Egypt. **Rahab who sits still**. For Rahab as a poetical name for Egypt, see Ps. 87:4.

ISAIAH—NOTE ON 30:9–12 Isaiah's generation feared Assyrian aggression. The prophet understands that the real threat to them is their unwillingness to hear God's saving word. **smooth things . . . illusions**. For the false prophets' message in Judah, see Jer. 14:13–14; Ezek. 13:10–16; Mic. 3:5. The people prefer to hear false reassurances.

ISAIAH—NOTE ON 30:15–17 Isaiah gets to the heart of the matter. With the authority of **the Lord GOD, the Holy One of Israel**, the secret of Judah's strength has been revealed. It comes **in returning** (or repentance, see ESV footnote) **and rest . . . in quietness and in trust**. This is the true path to victory and peace. Judah's unwillingness to obey God's word (v. 9) becomes clear in their rejection of this message (see 28:12).

ISAIAH—NOTE ON 30:18 **Therefore the LORD waits to be gracious to you**. Note the amazing logic of grace: God's people forsake him for a false salvation (vv. 1–17); therefore, he is gracious to them (v. 18). But he waits, for **the LORD is a God of justice**, that is, he knows the perfect way to achieve his purpose, the perfect time to go into action, and the perfect kind of discipline that will awaken Judah.

ISAIAH—NOTE ON 30:20–21 **your Teacher**. Contrast v. 9. **This is the way, walk in it**. Contrast v. 11. Isaiah foresees the law of the new covenant, written on the heart (see Jer. 31:31–34; Ezek. 36:25–27), and the guidance of each believer by the Holy Spirit (see Rom. 8:14; Gal. 5:16).

ISAIAH—NOTE ON 30:23–26 **And he will . . .** Isaiah foresees the messianic kingdom (see Deut. 28:1–14). The details suggest the glorious reality and fullness of the blessing.

ISAIAH—NOTE ON 30:32 **he will fight**. God himself will fight for Judah. His people's role is simply to celebrate with **tambourines and lyres** (see Ex. 15:19–21; 1 Sam. 18:6–7).

FACT

The sieve of destruction. Farmers used two different kinds of sieves when working in the fields. The larger sieve was used to sift out big rocks and stones from the fields. A smaller one was used to sift out smaller particles from the grain being harvested. This smaller sieve is the one mentioned in 30:28; the Lord is separating those who are his people (the grain) from those who are not.

ISAIAH—NOTE ON 31:1 **Woe**. See note on 28:1. **go down to Egypt for help**. See 28:15; 29:15; 30:1–7, 16. **horses . . . chariots . . . horsemen**. A military advantage desirable to Judah, but already defeated by God (see Ex. 14:5–28; 15:2, 4; Ps. 20:7; Isa. 36:8–9). **many . . . very strong**. Judah is deceived by appearances (see Ps. 147:10–11).

ISAIAH—NOTE ON 31:2 **he is wise and brings disaster**. Judah's diplomats think it is wise to seek Egypt's help, but God uses their plans to bring disaster. **does not call back his words**. Unlike human leaders, God is so wise that he does not have to change course on the basis of new information.

ISAIAH—NOTE ON 31:3 Isaiah argues for the superiority of a spiritual ally over a human one (see 2 Chron. 32:8; Ps. 56:4; Isa. 2:22; 40:28–30; Jer. 17:5–6). The **helper** is Egypt; **he who is helped** is Judah.

ISAIAH—NOTE ON 31:6–7 **Turn to him**. See 30:15. **deeply revolted**. Judah has to be told that their spiritual unfaithfulness is serious. **idols**. See 2:20.

ISAIAH—NOTE ON 31:9 **His rock, fire**. See 6:6–7 and 33:14. When Assyria attacked **Jerusalem**, they walked into a **furnace**.

ISAIAH—NOTE ON 32:1 **Behold, a king will reign**. Isaiah foresees the triumph of the Messiah (see 7:14; 9:2–7; 11:1–10).

ISAIAH—NOTE ON 32:3–4 Not only will a perfect king reign in righteousness, but his subjects will be perfected in their ability to respond to him (see 29:24).

ISAIAH—NOTE ON 32:8 Isaiah foresees a kingdom of true human decency, by the grace of God.

ISAIAH—NOTE ON 32:10 The Assyrian invasion of 701 B.C. (see ch. 36) is **little more than a year** away, but the people are too careless to see it coming.

ISAIAH—NOTE ON 32:11–12 A call to serious repentance.

ISAIAH—NOTE ON 32:13 **all the joyous houses in the exultant city**. This is a false, escapist joy (see 24:7–11).

ISAIAH—NOTE ON 32:15 **until the Spirit is poured upon us from on high**. Salvation is beyond all human capability. The One who is spirit (31:3) not only defends his people but also enriches them with new life: **the wilderness becomes a fruitful field**, reversing the disasters of 32:14.

FACT

Watchtowers (32:14) sometimes served as signal beacons when an invading force was approaching. By lighting small fires at the tops of the towers, watchmen could signal other towns that danger was near.

ISAIAH—NOTE ON 32:19–20 Isaiah concludes the vision of messianic glory with two metaphors: the destruction of Assyria and the humbling of Jerusalem in the short term (v. 19), and the undisturbed peace of the Messiah's kingdom in the long term (v. 20). See 30:23–26.

ISAIAH—NOTE ON 33:1 **Ah**. See note on 28:1. **destroyer . . . traitor**. Unscrupulous, successful Assyria.

ISAIAH—NOTE ON 33:2 This verse expresses the trust in God that Isaiah is calling for.

ISAIAH—NOTE ON 33:3–4 **when you**. That is, God. **your spoil**. That is, the goods taken after the defeat of the “destroyer” nations; they are collected by God’s people, who benefit from his final victory (see Ex. 3:21–22; Isa. 9:3; 11:14; 33:23).

ISAIAH—NOTE ON 33:5–6 **stability**. This confidence lies at the heart of Isaiah’s message. **Zion’s treasure**, unlike the treasures that were taken by enemies (v. 4), is an endless resource (see Ps. 31:19).

ISAIAH—NOTE ON 33:7 Their **heroes** are Judah’s soldiers. The **envoys** are their diplomats (see 36:22).

ISAIAH—NOTE ON 33:10 **Now . . . now . . . now**. God has waited, seemingly inactive. Now that his people respond to his grace (v. 2), his kingdom comes.

ISAIAH—NOTE ON 33:11–12 God dooms Assyria’s plan against Judah, repeating the prophecy of v. 1.

ISAIAH—NOTE ON 33:13–14 **You who are far off** are the **godless**, and **you who are near** are **sinners in Zion**. God’s people, though called to share his holiness, must admit their own unholiness (see 6:1–7).

ISAIAH—NOTE ON 33:15 Isaiah emphasizes the transforming power of God’s grace.

ISAIAH—NOTE ON 33:16 To **dwell on the heights** is to be near God (v. 5).

ISAIAH—NOTE ON 33:17 **the king in his beauty**. See vv. 21–22.

ISAIAH—NOTE ON 33:20 God’s people are secured forever in their perfect home, reversing the distress of vv. 7–9 (see 4:5; 32:17–18).

FACT

“He who counted” (33:18) refers to tax collectors. If people couldn’t pay their taxes, their property might be seized or they might become forced laborers. If the official failed to collect all the taxes due, he himself was punished.

ISAIAH—NOTE ON 33:21 **broad rivers and streams**. Abundant provision (see 41:18). **where no galley with oars can go**. No attack is possible by sea, matching the secure land in 33:17.

ISAIAH—NOTE ON 33:22 **the LORD . . . the LORD . . . the LORD . . . he**. The redeemed finally attribute all of their happiness to their all-sufficient Lord alone.

ISAIAH—NOTE ON 33:23–24 Currently God's people are like a drifting ship. But **then**, even **the lame will take the prey** (even the weak will become successful hunters). God's sin-sick people will be **forgiven their iniquity** (see 53:4–6).

ISAIAH—NOTE ON 34:1–35:10 These chapters describe God's final judgment of the world (ch. 34) and vindication of his people (ch. 35), with their everlasting happiness.

ISAIAH—NOTE ON 34:1–17 God's word to all who oppose him: everlasting wrath is coming.

ISAIAH—NOTE ON 34:1 **Draw near, O nations**. God summons the whole world to judgment at the end of history.

ISAIAH—NOTE ON 34:2 **the LORD is enraged**. The Hebrew could be translated, "The LORD has rage." Thus, four times in ch. 34 Isaiah says, "The LORD has . . .": The Lord has rage (v. 2), a sword (v. 6), a sacrifice (v. 6), and a day of vengeance (v. 8) as his resources for judgment. **devoted them to destruction**. See note on Deut. 20:16–18.

ISAIAH—NOTE ON 34:5–7 **Edom** represents "all the nations" (v. 2) under God's judgment (see 63:1; Ezekiel 35). **sacrifice . . . great slaughter**. The world becomes a bloody altar as God requires payment for sin. **Bozrah**. The capital city of Edom (see Jer. 49:22).

ISAIAH—NOTE ON 34:11 **confusion . . . emptiness**. These words first appear in Gen. 1:2 ("without form"; "void"), describing the world before God ordered it and filled it with life.

ISAIAH—NOTE ON **34:13** **Thorns . . . nettles and thistles** recalls the curse of Gen. 3:17–18.

ISAIAH—NOTE ON **34:16** **the book of the LORD**. His decrees—in this case, as revealed by Isaiah (see Ps. 139:16; Rev. 20:12).

ISAIAH—NOTE ON **35:1–2** **be glad . . . rejoice . . . rejoice with joy and singing**. The tone of ch. 35 is established by these verbs and their echoes in v. 10. (See note on 34:1–35:10.) God's people once made their exodus through a desert (Ex. 15:22; Deut. 1:19), but their final homecoming is through a blooming landscape exploding with joy. The curse of Gen. 3:17–19 will be reversed (see Rom. 8:20–21).

ISAIAH—NOTE ON **35:3–4** **Behold, your God will come**. Perseverance is possible because of God's commitment to his people ("your God") and the trustworthiness of his promise ("will come").

ISAIAH—NOTE ON **35:5–7** **Then . . . then**. The prophet points to the promised future, which began with the first coming of Jesus Christ (Luke 4:16–21; 7:18–23) and will be fully completed at his second coming (Rev. 21:4; 22:1–5). **the eyes of the blind shall be opened**. The salvation that God will provide includes both spiritual well-being and physical wholeness. This was demonstrated repeatedly in Jesus' own ministry and it will be fully realized in the resurrection bodies of God's people when Christ returns.

ISAIAH—NOTE ON **35:8–10** **a highway**. In an environment of joyful abundance, God's people are led to Zion, singing their way into their eternal home (see 33:8; 34:10).

ISAIAH—NOTE ON **36:1–39:8** *Historical Transition: "In Whom Do You Now Trust?"* These chapters of history form a bridge between the mostly poetic chs. 1–35 and 40–66. Chapters 36–37 look back to chs. 28–35, proving through Hezekiah that faith in God is rewarded by blessing. Chapters 38–39 provide the context for chs. 40–55, as Hezekiah's foolishness dooms his nation to Babylonian exile. Against the backdrop of divine faithfulness (chs. 36–37) and human faithlessness (chs. 38–39), God stands as his people's only hope. Isaiah 36–39 is paralleled in 2 Kings 18:13–20:19 (see notes).

ISAIAH—NOTE ON 36:1–37:38 When God's people align themselves with his cause, trusting in his power alone, they find him faithful to keep his word.

ISAIAH—NOTE ON 36:1 **In the fourteenth year of King Hezekiah**. 701 B.C. **Sennacherib king of Assyria** reigned 705–681 B.C. See 8:5–8. **all the fortified cities of Judah**. Jerusalem is surrounded, with no hope of human rescue.

ISAIAH—NOTE ON 36:2 **Rabshakeh** is the title of a high-ranking Assyrian military officer (see ESV footnote).

ISAIAH—NOTE ON 36:4 **Thus says the great king**. The Rabshakeh pronounces a royal decree, amplified in vv. 13–14, 16. It is answered by a higher royal decree in 37:6, 21–22, and 33. **On what do you rest this trust of yours?** The word "trust" appears seven times in the Hebrew text of this paragraph (36:4, 5, 6, 7, 9). At the heart of Isaiah's message is a call to God's people to trust his promises during difficulties.

ISAIAH—NOTE ON 36:7 Because the Rabshakeh does not understand that the God of Israel is different from the gods of the pagan **high places and altars**, he assumes that Hezekiah's destruction of those altars was offensive to the Lord (see 2 Kings 18:4; 2 Chron. 31:1).

ISAIAH—NOTE ON 36:14 **he will not be able to deliver you**. "Deliver" is the key word in vv. 13–20, occurring seven times (vv. 14, 15, 18, 19, 20).

ISAIAH—NOTE ON 36:15 **The LORD will surely deliver us**. Hezekiah had taken a public stand of confidence in God's promises.

ISAIAH—NOTE ON 36:18–20 See 10:7–11. **Who among all the gods . . . that the LORD should deliver**? The Assyrian takes a fatal step, equating the Lord with the gods of this world.

FACT

To eat of your own vine and fig tree was a traditional blessing found in both the historical and prophetic books of Israel (36:16; 1 Kings 4:25). It was a reward for trusting in the Lord. On the other hand, to lose those precious resources was a sign of God's disfavor (Jer. 5:17).

ISAIAH—NOTE ON 37:1–2 Unlike his faithless father Ahaz in ch. 7, Hezekiah responds to a crisis by turning to God and seeking a word from him.

ISAIAH—NOTE ON 37:3 Hezekiah admits that, as the moment of crisis arrives, Judah's strength is failing (compare 66:7–9). But there is no stopping the events now set in motion. The situation is desperate, and God's people have no ability to respond.

ISAIAH—NOTE ON 37:4 **to mock the living God**. Hezekiah understands what matters most—not the survival of his kingdom but the triumph of what his kingdom stands for: the glory of God. **the remnant that is left**. The city of Jerusalem (see 36:1).

ISAIAH—NOTE ON 37:7 **Behold, I will put a spirit in him**. The God whom Sennacherib dismisses (36:18–20) is actually in complete command of Sennacherib. His "great army" (36:2), too impressed with itself to respect "mere words" (36:5), will be dispersed by a **rumor**. Sennacherib will **fall by the sword**. See 37:38.

ISAIAH—NOTE ON 37:10 **Do not let your God in whom you trust deceive you by promising**. The Assyrian makes the issue clear as he intensifies his blasphemy. To him, what counts is not divine promise but human intimidation (see 36:5, 7, 15, 18).

ISAIAH—NOTE ON 37:16 Hezekiah does not put his own safety first, nor does he plead his own righteousness. He bases his prayer on the character and universal sovereignty of God.

ISAIAH—NOTE ON 37:20 **save us**. Isaiah's message was that the Lord alone saves (see 12:2–3; 25:9; 33:22; 35:4; 43:11; 45:21–22; 51:5–8; 52:10; 56:1; 59:1, 16–17; 63:1, 5). Now Hezekiah gives voice to that faith, bringing the message of the book to a focal point. **that all the kingdoms of the earth may know**. The ultimate reason why God intervenes for his people is to make them a living proof of his glory.

ISAIAH—NOTE ON 37:21 **Because you have prayed to me**. Hezekiah expressed his dependence on God by praying and waiting for an answer before acting. Hezekiah is told that his prayer actually affected the way God acted in history.

ISAIAH—NOTE ON 37:22 The word that the LORD has spoken will be the final and decisive word in what has been a war of human words.

ISAIAH—NOTE ON 37:26–29 I determined it long ago. God does not simply respond to events as they happen; those events merely reveal his own long-intended purpose (see 14:24–27; 25:1; 44:6–8).

ISAIAH—NOTE ON 37:33–35 He shall not come into this city. God will defend his city for his own glory and out of faithfulness to his covenant with David (see 2 Sam. 7:12–13; Isa. 9:7; 11:1; 55:3–4; Rom. 1:1–5; Rev. 22:16).

ISAIAH—NOTE ON 37:36–38 God keeps his promise, vindicating Hezekiah's faith with a stunning demonstration of his power over his enemies (see 8:8–10; 10:33–34; 31:8).

ISAIAH—NOTE ON 38:1–39:8 Man at his best cannot be trusted; as seen in these chapters, he is often self-centered and short-sighted. God himself is the only hope of his people. (See note on 36:1–39:8.)

ISAIAH—NOTE ON 38:1 In those days. The events of chs. 38–39 take place near the time of the deliverance from Assyria in chs. 36–37. Isaiah 38:6 clarifies that Hezekiah's illness occurred prior to chs. 36–37. Isaiah locates these events here in order to establish the context for chs. 40–55. **Hezekiah became sick**. Hezekiah began his reign at 25 years of age and reigned for 29 years (2 Kings 18:2). With 15 years added to his life after this illness (Isa. 38:5), he would have been only 39 when this illness struck him ("In the middle of my days," v. 10).

ISAIAH—NOTE ON 38:3 Unlike Hezekiah's God-centered prayer in 37:15–20, now his thoughts withdraw into himself, perhaps even implying that he thinks God is being unfair to him. The **faithfulness**, wholeheartedness, and **good** that Hezekiah claims for himself were real (2 Kings 18:5–6), but they were not the whole story (2 Chron. 32:24–31).

ISAIAH—NOTE ON 38:5 **the God of David your father**. God emphasizes his own covenant faithfulness to David as the basis for his answer to Hezekiah's prayer.

ISAIAH—NOTE ON 38:6 God looks beyond Hezekiah's personal crisis to what matters more—the defense of the **city** of God.

ISAIAH—NOTE ON 38:9–20 Hezekiah's psalm is clear about this truth: God alone has the power of life and death, and he prefers life.

ISAIAH—NOTE ON 38:22 **What is the sign that I shall go up to the house of the LORD?** Hezekiah is unwilling to believe the promise without a sign.

FACT

Cut off from the loom. Weaving on a loom involves warp threads, which are attached to the top and bottom of the loom, and weft threads, which are woven through the warp. When the weaver finishes a piece, he cuts the warp threads from the loom. When Hezekiah was ill, he felt as if he had been cut off from the loom of God's presence (38:12).

ISAIAH—NOTE ON 39:1 **Merodach-baladan** was king of **Babylon** (reigned c. 721–709 B.C.) until Sargon II (reigned c. 721–705 B.C.) of Assyria defeated him. After Sargon died, Merodach-baladan re-established Babylonian independence. His **envoys** hoped Hezekiah would be his ally.

ISAIAH—NOTE ON 39:2 **Hezekiah welcomed them gladly**. The man whose faith stood firm against Assyrian intimidation now melts in the face of Babylonian flattery. He is foolish not to look for ulterior motives and is unguarded in his openness to their visit.

ISAIAH—NOTE ON 39:3 Isaiah's questions reveal he is alert to the danger that the Babylonians could cause Judah.

ISAIAH—NOTE ON 39:6 Isaiah foretells the deportation **to Babylon**. This prepares the way for chs. 40–66, which envision Jerusalem in captivity in Babylon and ready to return.

ISAIAH—NOTE ON 39:8 **There will be peace and security in my days**. Irresponsibly, Hezekiah thinks only of himself (and he was one of the good kings of Judah!). Hezekiah is disappointing as the steward of David's dynasty.

ISAIAH—NOTE ON 40:1–55:13 *Encouragement for God's Exiles: "The Glory of the Lord Shall Be Revealed."* These visionary chapters are addressed to the exiles in Babylon after the fall of Jerusalem in 586 B.C. (see 39:5–7). Isaiah assures the exiles of God's care for them. These chapters also address Isaiah's times by giving long-term hope of the Messiah's coming.

ISAIAH—NOTE ON 40:1–31 The Lord provides a comforting promise of hope for his brokenhearted people.

ISAIAH—NOTE ON 40:1 **my people . . . your God**. Though their unbelief has brought them low, God still identifies with his people.

ISAIAH—NOTE ON 40:2 **Speak tenderly**. God aims to win their hearts back.

ISAIAH—NOTE ON 40:4 This poetic language reflects the rough terrain as one approaches Jerusalem from the east. It also describes personal repentance and social reformation, remaking the world as a place fit for the coming King.

FACT

The highways of the ancient Near East were not paved like many modern highways around the world today. Rather, they were maintained by the people living along the roads. They did their best to keep the roads level and free of obstacles (see 40:3).

ISAIAH—NOTE ON 40:5 The **glory** is **revealed** (or seen) as God leads his people (see Ex. 16:7). **all flesh shall see it**. It will not be a private viewing for the remnant only, but out in front of the whole world (see Isa. 52:7–10). From this promise of God's presence flow all of God's gracious promises, and from this divine purpose flows the whole of history. **for the mouth of the LORD has spoken**. The fulfillment of this comforting promise depends not on favorable historical trends but only on the promise of God (see 55:10–11).

ISAIAH—NOTE ON 40:9 **cities of Judah**. The Jewish exiles will return to the Promised Land, for that is where the divine Messiah is to be born (see

48:20; Mic. 5:2).

ISAIAH—NOTE ON 40:15–17 a drop from a bucket. Israel may think she could never overcome all the **nations** of mankind, but they are as **nothing** to God.

ISAIAH—NOTE ON 40:18–20 God alone is God. Isaiah sarcastically describes the process of making an idol.

ISAIAH—NOTE ON 40:25–26 The Jewish exiles in Babylon were surrounded by pagan religions, many of which worshiped astrological phenomena. By contrast, **the Holy One** of Israel has no equal in his power (v. 12), wisdom (vv. 13–14), immensity (vv. 15–17), sovereignty (vv. 22–23), and authority (v. 25). Thus only Israel's God is worthy of worship, for he created, controls, and preserves what the pagans foolishly worship. **not one is missing**. About 5,000 stars were visible at night in ancient Israel. Today, however, astronomers estimate that there are more than 400 billion stars in the Milky Way galaxy, and that there are 125 billion galaxies in the universe. The total number of stars is estimated at 1x1022 or 10 billion trillions. Moreover, the God who created all of these, the Holy One of Israel, even calls **them all by name** and ensures that "not one is missing." Such a God will surely never forget even one of his people.

ISAIAH—NOTE ON 40:27 Jacob . . . Israel. God is true to his covenant, despite his people's unbelief (see Gen. 35:9–15).

ISAIAH—NOTE ON 40:30–31 Even youths. Human strength fails, even at its best. Only God can provide the strength needed for life's challenges.

ISAIAH—NOTE ON 41:1–20 God alone guides history, for his glory and for the benefit of his people.

ISAIAH—NOTE ON 41:1 let the peoples renew their strength. Let the unbelieving nations try to match the strength God gives his believing people (40:31). **let us together draw near for judgment**. God invites the nations to defend their own made-up explanations of history.

ISAIAH—NOTE ON 41:2 **one from the east**. Cyrus the Great, leader of the rising Persian Empire, soon to conquer Babylon (see 44:24–45:7). The Lord **gives up** (that is, gives over) **nations before him** (that is, before Cyrus). **He** (the Lord) **makes them like dust with his sword** (that is, with Cyrus's sword). God is guiding events by his own overruling redemptive purpose.

ISAIAH—NOTE ON 41:4 **calling the generations from the beginning**. The rise of Cyrus is evidence of one divine plan governing historical events from the beginning. On **the first** and **the last** in Isaiah, see also 44:6 and 48:12. The Lord is the one and only God, the ruler of every last bit of history.

ISAIAH—NOTE ON 41:5–7 The nations respond to the upheavals of history by nervously constructing more gods to believe in. But how can "created creators" save?

ISAIAH—NOTE ON 41:8–9 God reminds his people of his commitments to them. On Israel as the Lord's **servant**, see note on 42:1–9. Mention of God's having chosen Jacob and of Israel's status as the **offspring of Abraham** speaks clearly of God's promises (Gen. 17:7; 22:17). This reminds the Jewish exiles in Babylon that God has purposes for what they are enduring.

FACT

The craftsmen and goldsmiths mentioned in 41:7 were fashioning idols. The craftsman would begin by making a mold from an existing image. He would then cast the new image in metal. The goldsmith would then add gold plating, smooth it out with a hammer, and burnish it to give it a shine.

ISAIAH—NOTE ON 41:10 **You** is the people as a whole (called "Jacob" in v. 8). Unlike the terrified nations of v. 5, the people of God can be fearless because of their faith in him (see vv. 13–14).

ISAIAH—NOTE ON 41:14–16 **worm. . . . threshing sledge**. The Lord makes his seemingly insignificant people into a force powerful enough to remove even great obstacles to the accomplishment of his will.

ISAIAH—NOTE ON 41:14 **Redeemer**. There are two Hebrew words for "redeem" in Isaiah. Both carry the idea of delivering and protecting. The term used here appears frequently in this part of Isaiah (compare 43:1; 44:6; 48:17, 20; 52:9; 62:12). The focus is on God's wanting to rescue his people from their captivity and to create the conditions under which they can flourish (compare Ex. 6:6; 15:13).

ISAIAH—NOTE ON 41:17 **the poor and needy**. The people of God refuse the false salvations of idolatry. They look to God alone in faith. They are sustained as they make their way to Zion after release from exile. **and there is none**. With every human resource exhausted, only God remains.

ISAIAH—NOTE ON 41:21–29 God challenges the false claims of human idols.

ISAIAH—NOTE ON 41:22 **Let them bring them**. That is, let the nations bring their idols, which cannot move without human help. **Tell us**. "Us" refers to God and the people of Israel. **what is to happen**. Canaanite and Mesopotamian religions claimed prophetic powers. Here and in the following chapters God claims that he alone can accurately predict the future. This shows that he is the only true God (see 44:7–8; 45:21; 46:9–10).

ISAIAH—NOTE ON 41:23 **that we may be dismayed and terrified**. Human religion is intimidating but is empty, while the gospel is comforting (40:1) and offers good and sufficient reasons for faith.

ISAIAH—NOTE ON 41:25 **he shall call upon my name**. Cyrus used diplomatic God-talk (Ezra 1:1–4) but he was not a believer (Isa. 45:4–5). Cyrus's policies, however, were part of God's strategy to reveal himself in history.

ISAIAH—NOTE ON 41:26 God points to the failure of idolatrous religions to foretell the rise of Cyrus. **that we might know . . . that we might say**. "We" refers to God and his people.

ISAIAH—NOTE ON 41:29 **they are all a delusion**. That is, all who look to the idols of their own making for guidance and stability. God thus concludes the debate.

ISAIAH—NOTE ON 42:1–9 This is the first of four Servant Songs, fulfilled in Jesus Christ (see also 49:1–13; 50:4–9; 52:13–53:12). Isaiah sprinkles references to "the servant of the Lord" throughout chs. 40–55. Often it is a title for the people as a whole (41:8–9; 42:19; 43:10; 44:1–2, 21, 26; 45:4; 48:20), but at times the servant is a specific person within Israel who is distinct from the whole, with a calling to serve Israel and beyond (49:5–6; 50:10; 52:13; 53:11). The second Servant Song (49:1–13), which clarifies that the servant is distinct from Israel, also calls him Israel (49:3). In these cases, the servant stands as a representative of the whole people. This shows why it is correct to believe that the servant is a messianic figure. First, in the Davidic covenant, David's heirs represent and embody the people as a whole. Israel is God's "son" (Ex. 4:22–23), and the king becomes God's "son" (2 Sam. 7:14; see Ps. 89:26–27). Therefore the "servant" here in Isaiah follows the pattern of David's heirs. Second, the servant expands his rule throughout the Gentile world (Isa. 42:1–4; 52:13–15), which is the work of the Davidic Messiah in chs. 7–12. Third, later prophets describe an heir of David, and especially the Messiah, as the "servant" (Ezek. 34:23–24; 37:25; Zech. 3:8). In addition to his royal function, the servant also has a prophetic role (Isa. 49:1; 50:4, 10) and a priestly one (53:11; compare Ps. 110:4). God will restore the exiles and then fulfill the mission of Israel by means of the servant, whom he will raise up at some unspecified time.

ISAIAH—NOTE ON 42:1 **Behold my servant**. In contrast to the idols ("Behold, you," 41:24) and the idol-worshiping nations ("Behold, they," 41:29), God presents his servant as the only hope of the nations (cited in Matt. 12:18–21). **My Spirit** is the servant's power, in contrast with the "empty wind" of Isa. 41:29 (see 11:2; 61:1). **justice**. The key word in 42:1–4. In the Bible, justice means fulfilling mutual obligations in a manner consistent with God's moral law. Biblical justice creates the perfect human society (see 1:17; 16:5; 32:1–2; 61:8). The messianic servant is the only hope for a truly just world. This Messiah will bring individual spiritual forgiveness and health (see 1:18) and will establish perfect justice throughout all earthly governments.

ISAIAH—NOTE ON 42:6–7 The servant is **a covenant for the people** (see 49:8), that is, he represents the people in God's covenant. He will become **a light for the nations** (see 49:6), bringing the knowledge of God to them;

this probably lies behind Jesus' saying in John 8:12. **to open the eyes . . . to bring out**. Liberation from Babylonian exile provides an image for spiritual liberation.

ISAIAH—NOTE ON 42:10–17 God calls all the nations to rejoice in his triumphant self-vindication.

ISAIAH—NOTE ON 42:16 God's ways are so far beyond human understanding that those he delivers might as well be **blind**, in **darkness** and on **rough** terrain, but God leads them through (see Ex. 13:21–22).

ISAIAH—NOTE ON 42:18–43:21 God promises to help his confused people understand that he is their only Savior.

ISAIAH—NOTE ON 42:18–19 In vv. 1–4, the servant of the Lord is the Savior of the world; here, the servant is Jacob/Israel (see 41:8–10; 42:24; see note on 42:1–9).

ISAIAH—NOTE ON 43:1 **Fear not**. Knowing what they deserve, the people should fear. Because of their Redeemer's choice and promise, though, there is no need to fear. **redeemed**. See note on 41:14. **you are mine**. What defines God's people is not their guilty blindness (42:18–25) but the grace of the One who says, "You are mine" (see Ex. 6:7).

FACT

Long-term imprisonment was not as common in the ancient world as it is today. Prisons housed criminals awaiting trial. If there was no room in the jail, a pit or hole would be dug to hold the prisoner until his fate was decided (42:22).

ISAIAH—NOTE ON 43:2 **You** designates the whole people (v. 1).

ISAIAH—NOTE ON 43:3–4 God's people are secured by his love. **I give Egypt as your ransom**. Isaiah uses the idea of a ransom price, which is sometimes conveyed by "redeemed" (v. 1; see note on 41:14). God will direct history for the sake of his people. "Egypt" refers to the exodus.

ISAIAH—NOTE ON 43:7 **whom I created for my glory**. God's people become living proof and demonstration of his glory, which is his ultimate goal in their salvation (see Eph. 1:3–6).

ISAIAH—NOTE ON 43:10–13 In this great trial (vv. 8–9), God's people are his **witnesses** that he alone is God. Nineteen words in the Hebrew text of these verses are in a first-person singular form (**I**, **me**, **my**). Israel's exclusive loyalty to the Lord, and their witness to the nations, defines their identity.

ISAIAH—NOTE ON 43:16–17 Isaiah's language recalls the exodus through the Red Sea (see Ex. 14:21–30). **makes . . . brings**. The present-tense verbs imply that the great exodus is an example of what God still can do for his people.

ISAIAH—NOTE ON 43:18–19 The original exodus did not exhaust God's power but was merely an example of how he could deliver his people from distress. The Jewish exiles should not live in the past but should look for God to bring them home from Babylon through another "exodus."

ISAIAH—NOTE ON 43:20–21 God's final objective is **that** his people **might declare** his **praise**.

ISAIAH—NOTE ON 43:22–44:23 God promises to pour his life-giving Spirit upon his weary people.

ISAIAH—NOTE ON 43:23–24 While in Babylonian exile, the Jewish people were unable to continue the Mosaic sacrificial system. God did not demand impossible observances during that time, but they **burdened** him with their spiritual indifference.

ISAIAH—NOTE ON 43:25 **I, I am he**. God declares that he alone can save Israel. **for my own sake**. God will help his people even though they do not deserve it.

ISAIAH—NOTE ON 44:1–2 God reminds his people how fully he has committed himself to them. **Jeshurun** (probably meaning "upright one") is a name for Israel (see Deut. 32:15; 33:26).

ISAIAH—NOTE ON 44:3–4 The “utter destruction” of 43:28 reduces God’s people to **thirsty land** and **dry ground**, but under the outpouring of **my Spirit**, they thrive and multiply (see 32:15; 65:17–25; Joel 2:28–32; Luke 24:49). **your offspring . . . your descendants**. The blessing continues through the generations.

ISAIAH—NOTE ON 44:5 There will be one enthusiastic conversion to the Lord after another.

ISAIAH—NOTE ON 44:9–11 **Their witnesses** are the worshipers of idols, in contrast with “my witnesses” in v. 8. **put to shame . . . put to shame . . . put to shame**. The nothingness of idols dooms their worshipers to disgrace.

ISAIAH—NOTE ON 44:12 **He fashions it**. Contrast “he who formed you” in 43:1 and “I formed you” in 44:21. **his strong arm**. This is meant ironically, in view of 40:10–11, 26, 29–31. **his strength fails**. The human god-maker is himself limited.

ISAIAH—NOTE ON 44:14 The false gods depend on human purpose for their existence.

ISAIAH—NOTE ON 44:18–20 As in v. 9, God judges idolatrous worship. **abomination**. See Deut. 27:15.

ISAIAH—NOTE ON 44:21 **I formed you**. Contrast “all who fashion idols” in v. 9 and “he fashions it” in v. 12 (see 45:9, 11).

ISAIAH—NOTE ON 44:22 **like a cloud . . . like mist**. Before God’s grace, sins fade away to nothing. **return to me, for I have redeemed you**. Repentance is motivated by grace (see Rom. 2:4).

ISAIAH—NOTE ON 44:23 The redemption of God’s people will be the joy of the whole creation, because God’s people will rule it wisely and well (see 35:1–2; 49:13; 55:12–13; Rom. 8:19–21).

ISAIAH—NOTE ON 44:24–45:25 God names Cyrus the Great as the one through whom he will restore postexilic Jerusalem.

ISAIAH—NOTE ON **44:24** **you**. The people, that is, Israel/Jacob (v. 21).

ISAIAH—NOTE ON **44:27** **I will dry up your rivers**. Probably a reference back to the miraculous crossing of the Red Sea at the exodus (see 11:15; 43:16–17; 51:10).

ISAIAH—NOTE ON **44:28** **Cyrus** is predicted by name, validating God's claim to be the One guiding history (see a similar prophetic naming in 1 Kings 13:1–3). **She shall be built**. Cyrus's policy to rebuild Jerusalem expresses the deeper purpose of God (revealed in Isa. 44:26), reversing 6:11 (see Ezra 1:1–5; 6:1–5; Isa. 45:13).

FACT

The prophecy about Cyrus. King Cyrus of Persia would one day make it possible for the Jews to return home from their exile in Babylon (see the book of Ezra). Isaiah predicted this great event, even mentioning Cyrus by name (Isa. 44:28; 45:1), some 150 years before Cyrus's time.

ISAIAH—NOTE ON **45:1** **his anointed**. This later became a specifically messianic title (Dan. 9:25–26), though it was not that in Isaiah. Here it denotes Cyrus as God's instrument for his purposes, a reminder that God rules all things.

ISAIAH—NOTE ON **45:2–3** Cyrus's victories reveal God at work in history, executing his own plan.

ISAIAH—NOTE ON **45:4** **I call you by your name, I name you**. The prediction of Cyrus by name (44:28; 45:1) is meant to awaken the faith of **my servant Jacob, and Israel my chosen**.

ISAIAH—NOTE ON **45:5–6** The fulfillment of prophecy proves that the Lord alone is God. He wants the whole world to know this.

ISAIAH—NOTE ON **45:7** The Lord's creative will and wise purposes stand behind everything. Therefore, his people should not be discouraged when events seem contrary to his promises.

ISAIAH—NOTE ON 45:8 God's sovereignty over all things, as affirmed in v. 7, is the only hope for **salvation and righteousness** in this world.

ISAIAH—NOTE ON 45:14 **in chains**. Isaiah uses the imagery of prisoners of war to describe future Gentile conversion. **Surely God is in you**. For the Gentiles who believe, their new allegiance is to the Lord himself (v. 23). Faith in him also involves humble identification with his people (compare Ps. 68:29, 31; Isa. 2:2–4; Zech. 8:23). **there is no other**. See Isa. 45:6.

ISAIAH—NOTE ON 45:15 How God achieves his saving purpose will cause wonder.

ISAIAH—NOTE ON 45:17–18 The promise of everlasting salvation (v. 17) should be believed because the One making the promise is God (v. 18).

ISAIAH—NOTE ON 45:22 **be saved**. Contrast "a god that cannot save" (v. 20). The idolatrous world is not rejected but invited. This invitation goes not only to Jewish people but to **all the ends of the earth**.

ISAIAH—NOTE ON 45:23–25 God's goal is a world without idols. He will be either the Savior or the Judge of everyone (see Rom. 14:11). **all the offspring of Israel**. All of God's people, Jew and Gentile alike (see Gal. 6:16).

ISAIAH—NOTE ON 46:1–47:15 The Lord will humiliate the idols of human self-worship and will demonstrate that he is the one true God.

ISAIAH—NOTE ON 46:1–2 **Bel . . . Nebo**. Isaiah aims his argument at two of Babylon's chief gods. **these things you carry**. Images of these gods were carried in procession at the annual New Year's festival in Babylon. But rather than lead the way into the future, Babylon will **go into captivity**.

ISAIAH—NOTE ON 46:3–4 **borne by me**. While the idols must be carried, the God of Israel carries his people. **the remnant**. Those who survived the Babylonian captivity. **from before your birth . . . even to your old age**. There is never one moment when God fails his people. **I am he . . . I will carry and will save**. God emphasizes his personal commitments to his people.

ISAIAH—NOTE ON 46:6–7 Created gods are dependent on their creators. **they carry it**. If a god has to be carried, how can it help its worshipers? **it cannot move**. If a god cannot move, how can it intervene?

FACT

Feeding idols? In Isaiah's day, people treated idols almost as if they were human. Some even fed, bathed, and dressed their idols. Isaiah spoke of how foolish it was for people to worship something that they themselves had made (46:6).

ISAIAH—NOTE ON 46:8–11 **recall it to mind**. The people must remember God and follow him. **a bird of prey from the east**. Cyrus.

ISAIAH—NOTE ON 46:12–13 **my righteousness . . . my salvation . . . my glory**. God does not need his people's faith to carry him forward.

ISAIAH—NOTE ON 47:1 The **virgin daughter of Babylon . . . tender and delicate** is Babylon itself, portrayed as a self-indulgent girl now subjected to the harsh realities of judgment. Babylon came to symbolize world culture in contempt of God (see Revelation 18).

ISAIAH—NOTE ON 47:2 God warns Babylon about the end of its luxurious selfishness and the beginning of slavery and exile.

FACT

To pass through the rivers (47:2) would have been humiliating for most people of Isaiah's day. Since there were few bridges, people had to find shallow places, called fords, when crossing a river. It was the duty of slaves to carry their masters across.

ISAIAH—NOTE ON 47:4 The only safety in a world under judgment is the Lord himself, who acts for the sake of his people.

ISAIAH—NOTE ON 47:5–7 **Sit in silence**. Babylon is left with nothing to say. Though God used the Babylonians to discipline his own people, he still held Babylon accountable for their cruel abuses and arrogance (see 10:5–19).

ISAIAH—NOTE ON **47:8** **I am, and there is no one besides me**. Pride is the cause of Babylon's disrespect for God (see 41:4; 44:6; 45:5–6, 18, 21–22; 46:9). All nations, without exception, are accountable to God.

ISAIAH—NOTE ON **47:11** The Hebrew word for "wickedness" (v. 10) is the same one used for "evil" in **but evil shall come upon you**. This is the measure-for-measure "vengeance" of v. 3.

ISAIAH—NOTE ON **48:1–22** Despite Israel's stubborn unbelief, God pursues his purpose of redemption. He will free them from Babylon for his own sake.

ISAIAH—NOTE ON **48:1** **Hear**. The command (repeated in vv. 12, 14, 16) calls Jacob to hear the word of God with the kind of hearing that produces action.

ISAIAH—NOTE ON **48:2** **the LORD of hosts is his name**. See note on 1 Sam. 1:3.

ISAIAH—NOTE ON **48:9–11** The deepest motive in God's heart is his own **glory**. He does not punish his unbelieving people as they deserve, for that would diminish the display of his compassion (see Ps. 78:37–41; 103:8–14).

ISAIAH—NOTE ON **48:12–13** The God of the gospel is the commanding presence in the universe.

ISAIAH—NOTE ON **48:14–15** God reaffirms his plan to use Cyrus for his own redemptive purpose. **among them**. That is, the idols. **The LORD loves him**. God is not reluctant to use Cyrus.

ISAIAH—NOTE ON **48:16** **And now the Lord GOD has sent me, and his Spirit**. This unidentified speaker appears more clearly in 49:1–6 as the servant of the Lord (see 42:1–13). Unlike Cyrus, the servant's power is not a human sword but the divine Spirit (see 11:2; 61:1).

ISAIAH—NOTE ON **48:17–19** **who teaches you to profit**. Or, "who teaches you for your benefit." **righteousness like the waves of the sea**. Covering sin again and again. **like the sand . . . like its grains**. See Gen. 15:5 and 22:17.

ISAIAH—NOTE ON 48:20–21 **They did not thirst**. The return of the exiles is a second exodus, marked again by God's miraculous provision (see Ex. 17:1–7; Ps. 105:41).

ISAIAH—NOTE ON 49:1–50:3 The trusting servant of the Lord will save his despairing people with a salvation available for the whole world.

ISAIAH—NOTE ON 49:1–13 The servant of the Lord will restore Israel and save the nations. This is the second of four Servant Songs, describing the Messiah (see note on 42:1–9).

ISAIAH—NOTE ON 49:1 **O coastlands . . . you peoples from afar**. More nations are claimed by God's grace. **He named my name** shows God's personal care for his servant (see 43:1; 45:3–4).

ISAIAH—NOTE ON 49:2 God alone prepared and equipped the servant. **my mouth like a sharp sword**. Unlike Cyrus, the servant conquers by the truth of his word (see 11:4; Rev. 19:15, 21).

FACT

A mouth like a sharp sword. The Bible often describes either the mouth or words coming from the mouth as a sword (49:2). One Hebrew word for mouth actually means "edge," as in "edge of a sword." It is certainly an accurate picture of the power of words, for good or ill (James 3:1–12).

ISAIAH—NOTE ON 49:3 **my servant, Israel**. Comparing vv. 5–6, this servant Israel restores the nation Israel. The servant is the true embodiment of what the nation failed to be, namely, the one **in whom I will be glorified**.

ISAIAH—NOTE ON 49:5–6 **It is too light a thing**. It is too small a task to redeem only the **tribes of Jacob** (ethnic Israel). It is clear here that the servant, though he embodies Israel (v. 3), is nevertheless distinct from Israel. He has a calling to serve Israel and beyond. **that my salvation may**

reach to the end of the earth. A clear statement of salvation’s worldwide scope, a theme that Acts develops by quoting this text (see Acts 1:8; 13:47).

ISAIAH—NOTE ON 49:7 Unlike the kings of this world, the servant of the Lord conquers by his sufferings (see 50:6; 52:14–15).

ISAIAH—NOTE ON 49:13 The servant’s triumph inspires great joy (see 44:23; 55:12–13; Rom. 8:19–21).

ISAIAH—NOTE ON 49:14–16 **The LORD** is more attentive to his people than a mother is to her child.

ISAIAH—NOTE ON 49:22–23 God moves history for the benefit of his people (see 45:14; 60:10–14).

ISAIAH—NOTE ON 49:24–26 The people’s skeptical question in v. 24 is answered by the Lord’s strong assertion in vv. 25–26. His people’s enemies will **eat their own flesh . . . be drunk with their own blood**, as if under siege conditions. **Then all flesh shall know that I am the LORD**. This is God’s ultimate purpose. This phrase (“all flesh shall know”) comes from Ex. 6:7 and 14:18. It occurs elsewhere in Isaiah (e.g., Isa. 7:20; 45:3, 6; 49:23; 60:16).

ISAIAH—NOTE ON 50:1 The Jewish exiles feel abandoned (see 40:27; 49:14). But their hardships are not due to God’s failure. They sinned their way into exile.

ISAIAH—NOTE ON 50:2–3 **I dry up the sea**. See Ex. 14:21; 15:8.

ISAIAH—NOTE ON 50:4–51:8 The listening servant will sustain his listening people with a salvation that will last forever.

ISAIAH—NOTE ON 50:4–9 This is the third of four Servant Songs, which anticipate the Messiah (see note on 42:1–9). This song focuses on the servant as a rejected prophet.

ISAIAH—NOTE ON 50:4 **The Lord GOD**. This title appears four times in this song (vv. 4, 5, 7, 9). The power of God takes the form of a servant. **he**

awakens my ear. Unlike the guilty silence of God's people (v. 2), the servant is responsive to God's word (compare 48:8).

ISAIAH—NOTE ON 50:6 **those who strike**. The description of the servant's rejection intensifies as the Servant Songs progress (49:7; 50:6; 52:14–53:9).

ISAIAH—NOTE ON 50:7 **my face like a flint**. The servant chose his sufferings willingly. He moves forward with determination, confident in God's overruling help.

ISAIAH—NOTE ON 50:8–9 As 53:4–6 will make clear, the servant did not suffer because he was **guilty** but because others were guilty.

ISAIAH—NOTE ON 51:1–3 The first incentive for obeying the voice of the servant is that, if God could make a great nation from one barren couple (**Abraham** and **Sarah**), then he can revive barren Zion as a joyful new Eden.

ISAIAH—NOTE ON 51:4–6 The second incentive (see vv. 1–3) is that the truth of the Lord is going out to the nations with a saving power that will outlast the universe.

ISAIAH—NOTE ON 51:7–8 The third incentive (see vv. 1–3) is that, like the servant of the Lord, though believers are reviled, they will also be eternally vindicated.

ISAIAH—NOTE ON 51:9–52:12 God's power for his people is always active, opening new ways forward through the gospel.

ISAIAH—NOTE ON 51:9–11 God's oppressed people pray for a new exodus into eternal joy.

ISAIAH—NOTE ON 51:9 **Awake, awake**. The discouraged people of God think of him as asleep. **as in days of old**. That is, the days of the exodus. **Rahab** is Egypt (see 30:7). The nation is portrayed as an evil monster, slain by the power of God.

ISAIAH—NOTE ON 51:12–13 The Creator God criticizes his people's fears. **I, I am he** answers the double "Awake, awake" of v. 9.

ISAIAH—NOTE ON 51:15–16 **I am the LORD your God . . . You are my people**. God's covenant with his people defines both him and them.

ISAIAH—NOTE ON 51:17 **Wake yourself, wake yourself**. In v. 9, the people think God needs to be awakened to action. In reality, they themselves need to awaken.

ISAIAH—NOTE ON 52:1 **Awake, awake**. God turns the cry of his people (51:9) back on them. God has prepared a bright future, to be entered into by faith. **put on your strength**. That is, live as what God says you are (see Eph. 4:22–24).

FACT

The head of the street (51:20) referred to prominent corners or intersections within a city. Few cities were laid out according to a specific plan. Most had buildings scattered randomly, with narrow streets and dead-end alleys.

ISAIAH—NOTE ON 52:4 **went down at the first into Egypt**. From the time of Joseph to the time of Moses. **Assyrian oppressed them**. From c. 733–627 B.C.

ISAIAH—NOTE ON 52:7 Isaiah prompts the people of God to welcome the approach of every messenger of God (see Rom. 10:14–15). **the feet of him who brings good news**. As 2 Sam. 18:24–27 shows, this refers to someone who announces a great deed, usually a victory. The longed-for message of **peace . . . good news of happiness . . . salvation** is summed up in one glad cry: **Your God reigns**. God's victory over every oppression is now a reality (see Ps. 97:1; Acts 13:30–33; Rev. 19:6).

FACT

In Isaiah’s time, the feet of him who brings good news referred to a messenger announcing a great deed, usually a military victory. Paul quotes 52:7 in Rom. 10:15, as he urges believers to spread the good news of salvation in Christ, freely available for all peoples around the globe. The word “gospel” means “good news.”

ISAIAH—NOTE ON 52:10 The power of salvation spreads to the ends of the earth (see 49:6). **before the eyes of all the nations**. Restoring Jerusalem is a means to this great end.

ISAIAH—NOTE ON 52:13–53:12 The fourth and final Servant Song, frequently quoted in the NT (e.g., Acts 8:30–35; 1 Pet. 2:22–25), describes the Messiah (see note on Isa. 42:1–9). Isaiah finally explains how the Holy One can bless sinful people: all the promises of God will come true for them because the suffering and triumphant servant removes their guilt before God by his sacrifice.

ISAIAH—NOTE ON 52:13 **act wisely**. Succeed at his task (see ESV footnote). In 6:1, **high and lifted up** describes God. In John 12:38–41, John quotes from both Isaiah 6 and this fourth Servant Song and goes on to say that these two passages show that Isaiah saw Jesus’ glory. This shows both that Jesus is indeed God and that this Servant Song is describing Jesus the Messiah.

ISAIAH—NOTE ON 52:14–15 As the servant was rejected by many, **so** he will **sprinkle many nations** to make them clean (see the ministry of sprinkling in Ex. 29:21; Lev. 4:1–21; 14:7; 16:14–19; Heb. 9:13–14, 19–22). **that which has not been told them**. That is, until revealed uniquely in the gospel.

ISAIAH—NOTE ON 53:1 **Us** refers to the believing remnant of Israel (quoted in John 12:37–38; Rom. 10:16). **The arm of the LORD** is the power of God in action (see Isa. 40:10; 51:9; 62:8).

ISAIAH—NOTE ON 53:3 **a man of sorrows, and acquainted with grief**. “Acquainted with” could also be translated “knowing.”

ISAIAH—NOTE ON 53:4–6 These verses are the heart of the passage.

ISAIAH—NOTE ON 53:4 **Surely** introduces the servant's sufferings on the people's behalf. Acting as their substitute, he took upon himself the consequences of their sin: **griefs** and **sorrows** (see Matt. 8:14–17). **smitten by God, and afflicted**. God is the ultimate source of this faithful servant's suffering.

ISAIAH—NOTE ON 53:5 **our transgressions**, **our iniquities**. His sufferings were caused by human sin (see Matt. 8:17; 1 Pet. 2:24). **pierced**, **crushed**, **chastisement**, **wounds**. Isaiah emphasizes how severely God punished the rejected servant for the sins of mankind.

ISAIAH—NOTE ON 53:6 **All we . . . every one**. All people contributed to his pain. **like sheep**. Helpless. **the LORD has laid on him the iniquity of us all**. See Lev. 16:21–22; 2 Cor. 5:21; 1 Pet. 2:24.

ISAIAH—NOTE ON 53:10 **the will of the LORD**. There was a divine purpose for the human cruelty toward the servant (see Luke 24:26; Acts 2:23; 4:27–28). **his soul**. He suffered not just in his body but in his deepest inner self. **an offering for guilt**. The servant's sacrificial death set sinners free from their guilt before God (see Lev. 5:15–16). **he shall see his offspring**. Those who strayed like sheep (Isa. 53:6) return as children. **he shall prolong his days**. Although resurrection is not explicit here, it is the natural meaning.

ISAIAH—NOTE ON 53:11 **he shall see and be satisfied**. The outcome of the servant's sufferings is the satisfaction of obvious accomplishment. **by his knowledge**. His experiential knowledge of grief (v. 3, see ESV footnote). **many**. His triumph spreads out beyond the remnant of Israel to "a great multitude that no one could number" (Rev. 7:9; see Rom. 5:15). **to be accounted righteous**. See Rom. 4:11–12.

ISAIAH—NOTE ON 54:1–55:13 The everlasting love of God will heal all his people's sorrows, if they will accept the terms of his glorious grace.

ISAIAH—NOTE ON 54:1 **O barren one**. The old covenant people of God, who failed to bless the world, were like a barren woman. Under the new covenant, God’s people become the mother of a growing family (see Gal. 4:25–28).

ISAIAH—NOTE ON 54:3 **your offspring will possess the nations**. See Gen. 22:17; 28:14. Through his people, knowledge of God will spread throughout the world.

FACT

Enlarging the tent. Tents were assembled from strips of goat hair about a yard wide. As the family grew, more strips of goat hair would be sewn onto the tent to make more room. Like an expanding tent, Israel would go from desolate exile to becoming increasingly great among the nations of the earth (54:2).

ISAIAH—NOTE ON 54:6 **the LORD has called you like a wife**. The future of God’s people is like the joy and passion of a marriage (see Rev. 19:7; 21:2). **deserted and grieved**. God’s discipline of his unfaithful people.

ISAIAH—NOTE ON 54:7–8 **For a brief moment I deserted you**. The Babylonian exile did not seem “brief” at the time (see Psalm 74), but it was momentary in comparison to God’s everlasting love. **with great compassion**. Lavish displays of God’s eternal love more than offset his momentary discipline.

ISAIAH—NOTE ON 54:10 God’s **love** for his people is much greater than his wrath, and it is eternally unchanging. **my covenant of peace**. See Ezek. 34:25–31, where this term describes a renewed covenant with God after the exile.

ISAIAH—NOTE ON 54:13 **peace**. People will find the security and fullness they have always desired.

ISAIAH—NOTE ON 54:15–17 **Behold, I**. God alone accomplishes the promised victory. **This is the heritage**. All the promises of ch. 54. **no weapon that is fashioned against you shall succeed**. God will defeat every enemy, no matter how powerful.

ISAIAH—NOTE ON 55:1 **Come, everyone who thirsts**. The invitation is urgent in tone and universal in scope. It addresses a deep spiritual longing to "seek the LORD while he may be found" (v. 6). This thirst is not a problem but an opportunity (see John 7:37–39).

ISAIAH—NOTE ON 55:2 **Why do you spend your money**? Unbelief is costly and unfulfilling.

ISAIAH—NOTE ON 55:3 **an everlasting covenant**. This term appears in 61:8; Jer. 32:40; Ezek. 37:26, referring to the experience of the returned exiles.

ISAIAH—NOTE ON 55:5 **You** addresses the messianic servant. **a nation that you do not know**. That is, people previously outside of God's covenant (see Eph. 2:11–12).

ISAIAH—NOTE ON 55:6 **Seek the LORD while he may be found**. Since this is God's offer, he is free to withdraw it. People should not be foolish and delay (see Ps. 32:6).

ISAIAH—NOTE ON 55:7–9 **let the wicked forsake his way . . . let him return**. Thorough repentance is required. God's **thoughts are not your thoughts**—that is, they are as high above man's thoughts as the **heavens** are above the **earth** (see Ps. 145:3; 1 Cor. 2:9).

ISAIAH—NOTE ON 55:10–11 As **the rain and the snow** cannot fail to nourish the earth, **so** God's **word** of promise cannot fail to bring his people into the richness and fullness of eternal life. The word of God not only describes a glorious future, it is God's appointed means to create that future (see Ezek. 37:1–14).

ISAIAH—NOTE ON 55:12–13 The prophet concludes chs. 40–55 with a vision of the triumph of God's grace. The effects of sin and the fall (see Gen. 3:17; 6:11–13) are corrected and "the creation itself will be set free from its bondage to corruption and obtain the freedom of the glory of the children of God" (Rom. 8:21).

ISAIAH—NOTE ON 56:1–66:24 *How to Prepare for the Coming Glory: "Hold Fast My Covenant."* Isaiah helps readers know how to be God's servants who will live with him forever.

ISAIAH—NOTE ON 56:1 This verse can be seen as a summary of chs. 1–55. **Keep justice, and do righteousness** echoes the ideals of chs. 1–39. **Be revealed** sums up the promises of chs. 40–55 (see 5:7, 16; 9:7; 46:13; 51:5–8).

ISAIAH—NOTE ON 56:2 The **Sabbath** represents a lifestyle of devotion to the Lord (see Ex. 31:12–17; Ezek. 20:18–20). On the Sabbath command as it applies to Christian believers, see note on Rom. 14:5; also notes on Matt. 12:6–12; Mark 2:27–28; John 5:10; Gal. 4:10; Col. 2:17; Heb. 4:8–10.

FACT

Keeping the Sabbath was an important expression of faith for Israelites (56:2). All of life was organized around the weekly Sabbath. It also set them apart from the surrounding nations, none of whom kept the seventh day of the week as a holy day.

ISAIAH—NOTE ON 56:3–5 The **foreigner** does not need to fear God's rejection if he **has joined himself to the Lord**. The **eunuch**, once he is a believer, receives an eternal place with God (v. 5) that is better than producing physical descendants. The restrictions of Ex. 12:43, 45 and Deut. 23:1 no longer apply.

ISAIAH—NOTE ON 56:8 **Yet others** not only includes the foreigners and eunuchs of v. 3 but extends as far as the "everyone" of v. 6 and "all peoples" of v. 7 (see John 10:16).

ISAIAH—NOTE ON 56:9–57:13 Selfishly complacent leaders, morally lax people, and idol-worshiping hypocrites have no place in God's kingdom.

ISAIAH—NOTE ON 56:9–12 In contrast with "the outcasts of Israel" (v. 8) who possess an endless hope, the self-serving leaders of ancient Israel are warned of coming judgment.

ISAIAH—NOTE ON 57:1–2 **The righteous man perishes**. Isaiah notices that there are fewer and fewer righteous people, **and no one lays it to heart**, that is, people do not understand that this indicates a withdrawal of God's blessing.

ISAIAH—NOTE ON 57:3 The Jewish people’s physical descent from Abraham is meaningless, because their pagan morals reveal their true spiritual identity.

ISAIAH—NOTE ON 57:6 The **smooth stones** are objects of pagan worship. **Shall I relent for these things?** If the people are behaving this way, God will not continue to refrain from punishing them (see 42:8).

ISAIAH—NOTE ON 57:7 **you have set your bed**. Idol worship is like having a spiritual affair.

ISAIAH—NOTE ON 57:9–10 Idolatry also involved futile political alliances with foreign powers (see 30:1–17; 31:1–9). **even to Sheol**. The search for human alliances knew no bounds. Indeed, the people found it energizing.

ISAIAH—NOTE ON 57:12 **I will declare your righteousness**. See 58:1–5 and 64:6.

ISAIAH—NOTE ON 57:14–21 God opens the way into his presence for all who are repentant.

ISAIAH—NOTE ON 57:15 **High and lifted up** describes God’s glory as king. See 6:1; compare 52:13, which uses this term of the “servant” (see note). God dwells in the **high and holy place**, yet he also dwells with **him who is of a contrite and lowly spirit**.

ISAIAH—NOTE ON 57:16–19 God knows how much discipline the human heart can take (see 1 Pet. 5:10). He heals those who mourn the poor spiritual condition of his people (see Isa. 66:10). **Peace, peace, to the far and to the near** includes both Jews and Gentiles (see Eph. 2:11–22).

ISAIAH—NOTE ON 58:2–4 The worshipers of v. 2 are pretending to **delight** in the Lord in order to gain favor with him. Meanwhile, they are mistreating their fellow Israelites: **oppress all your workers . . . hit with a wicked fist.** For more on this theme, see the book of Amos.

ISAIAH—NOTE ON 58:6–7 God defines the kind of spiritual faithfulness that brings his blessing (compare 1:17; James 1:27).

ISAIAH—NOTE ON 58:8–9a Then . . . Then. The right kind of worship brings God's presence and blessing. Unlike false gods, the Lord responds (see 64:5a). Compare 65:1.

ISAIAH—NOTE ON 58:10b–12 then. God reaffirms his readiness to bless his obedient people.

FACT

Finger-pointing (58:9) was a very serious gesture that had several potentially negative meanings. It could be taken as an official accusation against someone or could mean that the person was the subject of gossip (Prov. 6:12–13).

ISAIAH—NOTE ON 58:13–14 If . . . if . . . then. For a third time in ch. 58, God clarifies the kind of religious practice that brings his blessing. **the Sabbath**. See note on 56:2. **the heights of the earth**. Social prestige among the nations (see Deut. 26:16–19).

ISAIAH—NOTE ON 59:2 Iniquities and sins create a barrier between God and his people (see Heb. 12:5–11).

ISAIAH—NOTE ON 59:3–8 These sins, which keep God's presence away, are not religious but social. **they conceive mischief and give birth to iniquity** (v. 4). Sin comes naturally. **Their feet run to evil** (v. 7). See Rom. 3:15–17.

ISAIAH—NOTE ON 59:9 Therefore. Isaiah leads his people away from blaming God (as implied in v. 1) to accepting responsibility for their problems.

ISAIAH—NOTE ON 59:10 We grope for the wall . . . we stumble at noon describes moral confusion.

ISAIAH—NOTE ON 59:11 We all growl like bears is a picture of anguish.

ISAIAH—NOTE ON 59:12–13 For our transgressions. The people acknowledge that their guilt is the cause of their miseries (compare Ps. 51:3).

ISAIAH—NOTE ON 59:14–60:22 For his own glory, the Lord will make his people the predominant culture of a glorious new world.

ISAIAH—NOTE ON 59:14 Guilty mankind has so completely rejected **justice, righteousness, truth**, and **uprightness** that those who follow the Lord are persecuted.

ISAIAH—NOTE ON 59:15b–16 **it displeased him . . . his own arm brought him salvation**. God, who is offended by sin, is the only one able to accomplish salvation. **his righteousness upheld him**. The Lord's faithfulness to his covenant promises was expressed in what he did.

ISAIAH—NOTE ON 59:18 **According to their deeds**. The Lord will **repay** with perfect justice. **to the coastlands**. There is no hiding place for those facing judgment (see Amos 9:2–4).

ISAIAH—NOTE ON 59:19 **the west . . . the rising of the sun**. These opposite directions include the entire world (see 45:6; 52:10; Mal. 1:11). People from all around the world will know the Lord and fear his name (see 2 Chron. 6:33; Ps. 102:15).

ISAIAH—NOTE ON 59:20 The **Redeemer** is the only alternative to God's wrath (see 59:18; and note on 41:14).

ISAIAH—NOTE ON 59:21 **And as for me**. God declares his commitment to his people. **My covenant with them** is the messianic servant, the Redeemer of v. 20 (see 42:6; 49:8). **My Spirit that is upon you**, that is, upon the Messiah (see 61:1).

ISAIAH—NOTE ON 60:1 **Arise, shine** addresses Zion (see 59:20; 60:14). The bright future of God's people calls for cheerful expectancy. **your light has come**. See 58:8. **the glory of the LORD**. See 40:5.

ISAIAH—NOTE ON 60:2 God will make a clear public distinction between those who are his and those who are not his (see Ex. 8:22–23).

ISAIAH—NOTE ON 60:4 **Lift up your eyes**. Believers can expect to see many new believers entering Zion (see 43:5–7; 49:18; 54:1–8; 66:18–23).

ISAIAH—NOTE ON 60:5–7 There will be a wonderful reordering of society, so that God's people become the predominant culture, honored by all nations. They will be a blessing, as promised in Gen. 12:1–3.

ISAIAH—NOTE ON 60:8–9 **These that fly like a cloud** are rapidly approaching foreign ships bringing new believers who are devoted to the Lord. **the ships of Tarshish**. See 2:16 and 23:1. The nations see in the beauty of God's people the beauty of **the Holy One of Israel**. He glorifies his name by glorifying the people who bear his name.

ISAIAH—NOTE ON 60:10 Instead of persecuting God's people, the nations will **build** them up. **your walls**. Zion, the city of God. See Neh. 2:7–8 for a short-term fulfillment of this promise, and Acts 15:12–16 for a longer-term, spiritual fulfillment.

FACT

The phrase ships of Tarshish (60:9) describes huge ships, able to go on voyages as long as three years (1 Kings 10:22). Isaiah says that ships like these will someday bring the nations to Israel to worship the Lord.

ISAIAH—NOTE ON 60:11 **Your gates shall be open continually** because there will be no more war or threat of war, or even the threat of stealing by thieves (see 2:4; 26:1–4; 33:20–22). This will be the new Jerusalem (Rev. 21:25).

ISAIAH—NOTE ON 60:13 The glory of the nations will beautify, not profane, the worship of God.

ISAIAH—NOTE ON 60:16 A poetic picture of the people of God as infants, with other nations caring for them.

ISAIAH—NOTE ON 60:19 **the LORD will be your everlasting light**. Compare Rev. 21:23.

ISAIAH—NOTE ON 60:21–22 The people of Zion will be **righteous**, not sinful; secure, not imperiled; fruitful, not disappointing; and influential, not ignored.

ISAIAH—NOTE ON 61:1–62:12 The Messiah will preach into existence his new, liberated people, who will pray into existence his new, redeemed world.

FACT

"The Spirit of the Lord GOD is upon me . . . " (61:1). Jesus would quote this verse in Nazareth more than 500 years later (Luke 4:17–21).

ISAIAH—NOTE ON 61:1–3 **The Spirit of the Lord GOD is upon me**. Compare 48:16. The speaker is the messianic servant, who creates a new people by his Spirit-empowered preaching (see 11:2; 59:21). Isaiah explains the goal of Messiah's anointing with seven purpose clauses. **the poor**. See 11:4; 29:19; Matt. 5:3. **to proclaim liberty**. See Lev. 25:10. **the opening of the prison**. The return from Babylonian exile, but also spiritual freedom from sin and Satan. **the year of the LORD's favor**. A new era of blessing (see Isa. 34:8; 63:4). Quoting this text in Nazareth, Jesus did not include **the day of vengeance of our God** because the display of God's wrath will not occur until Christ's second coming (Luke 4:18–19; see Isa. 5:25–29; 63:1–6; Acts 17:31; Rev. 6:15–17).

ISAIAH—NOTE ON 61:6–7 **the priests of the LORD**. At long last, Israel will fulfill its role among the nations (Ex. 19:5–6; 1 Pet. 2:9). **a double portion** (Isa. 61:7). Inheriting twice what was expected.

ISAIAH—NOTE ON 61:10–11 The speaker is either the Messiah, Isaiah, or the city of Zion. Since **the Lord GOD** echoes "The Spirit of the Lord GOD is upon me" (v. 1), it is likely that the Messiah is speaking here. **as a bridegroom . . . as a bride**. The Messiah will lead his people into the romance of eternal salvation (see Eph. 5:25–27; Rev. 21:2, 9).

ISAIAH—NOTE ON 62:1 **For Zion's sake**. That is, for the sake of the redeemed people of God who dwell in Zion (Jerusalem), the city of God. This emphasis on God acting for the sake of his people lies at the heart of Isaiah's ministry. God will glorify himself in the renewed and increased glory of his people (e.g., 2:2–3; 9:1–3; 26:1–21; 35:1–10; 40:1–5, 65:17–25).

ISAIAH—NOTE ON 62:4 This reverses the situation of 60:15; see 6:12; 49:14.

ISAIAH—NOTE ON 62:5 **Your sons** are the loyal inhabitants of Zion (here, the eternal city of God; see Psalm 87). **so shall your God rejoice over you**. God's delight in his people will be like that of a bridegroom's delight in his bride.

ISAIAH—NOTE ON 62:6–7 **Jerusalem** here is the new city of God, where his people will dwell in safety and righteousness forever (see Rev. 21:2, 10).

ISAIAH—NOTE ON 62:10 **The people . . . the peoples** is Israel plus all others willing to join them (see 56:8; 57:19; John 10:16).

ISAIAH—NOTE ON 62:12 **they**. The people and peoples of v. 10. **You** refers to Zion.

ISAIAH—NOTE ON 63:1–14 God comforts his people with a vision of his victory over all evil in the future and of his loving goodness in the past.

ISAIAH—NOTE ON 63:1 Speaking as a watchman on the wall, Isaiah marvels at the Messiah marching toward Zion as a victorious warrior (see 52:8; 62:6). **Edom**, the unbelieving nation southeast of Jerusalem, represents the world's contempt for God's promises (see 34:1–7; Ezekiel 35; Mal. 1:2–4). **Bozrah**. The capital city of Edom (see Isa. 34:6). **speaking in righteousness**. His claim to be **mighty to save** is trustworthy and true. No Edom exists that can defeat him (see Rev. 17:14).

ISAIAH—NOTE ON 63:3 **I have trodden the winepress**. Trampling of grapes is an image of judgment. God's final judgment on human sin is a harvest of justice (see Joel 3:13; Rev. 14:18–20; 19:13, 15). **alone . . . no one**. The Messiah alone wins the victory for his people (see Isa. 59:15b–18).

ISAIAH—NOTE ON 63:4 **the day of vengeance was in my heart**. See note on 61:1–3. **my year of redemption**. See note on 41:14.

ISAIAH—NOTE ON 63:7 **I will recount**. Recalling God's history of mercies toward Israel.

ISAIAH—NOTE ON **63:9** **In all their affliction he was afflicted**. God was sorrowful over the suffering of his people, even though it was their own sin that caused it. See Ex. 2:23–25; Judg. 10:16. **the angel of his presence**. See Ex. 23:20–23; 33:14–15.

ISAIAH—NOTE ON **63:10–11** **his Holy Spirit. . . . his Holy Spirit**. Again Isaiah emphasizes how God gave himself to Israel. **But they rebelled**. See Psalm 78; Isa. 1:2; 66:24; Acts 7:51. The Savior of Isa. 63:8 thus became **their enemy**. See 1:19–20 and 43:27–28.

ISAIAH—NOTE ON **63:12–14** **his glorious arm . . . a glorious name**. God displayed his power in Israel's history. Isaiah has hope for the future because God must be glorified (see Eph. 1:6, 12, 14).

ISAIAH—NOTE ON **63:15–64:12** Isaiah explains how to pray for demonstrations of God's saving power.

ISAIAH—NOTE ON **63:15–16** Isaiah claims God's love for his people. **your holy and beautiful habitation**. See 6:1 and 64:11. **Abraham does not know us**. The people have drifted from their ancestral faith (see Gen. 15:6; 22:12; 26:5).

ISAIAH—NOTE ON **63:17** **why do you make us wander**? God did not force his people to sin, but, as a means of discipline, he allowed them to experience the consequences of their sins (see Deut. 32:4; Job 34:10; Isa. 6:3, 10; Rom. 1:24).

ISAIAH—NOTE ON **64:4a** **no . . . God besides you**. Israel's God is unique; there is no other god like him (see 43:11; 44:6; 45:5–6, 18, 21–22; 46:9; 47:8, 10).

ISAIAH—NOTE ON **64:5b–7** With four comparisons, Isaiah laments the long-standing patterns of sin among God's people. **for you have hidden your face**. See 8:17. When God's "face" shines upon his people, they live in his favor (Num. 6:25–26); when he hides it due to their unfaithfulness, they suffer.

ISAIAH—NOTE ON **64:8–9** **you are our Father**. Isaiah puts his hope in God as the sovereign Father (see Ps. 103:13–14; Isa. 45:9–10).

ISAIAH—NOTE ON **64:12** **yourself . . . us**. God's own glory and his people's desire for restored happiness in him will surely move him to act.

ISAIAH—NOTE ON **65:1–25** Though the people of God have unfaithful sinners mixed among them now, he is eager to bring them into their glorious eternal home. His eagerness is rejected by Jews but welcomed by Gentiles (vv. 1–12), but his true people will find joy in their eternal home (vv. 13–25).

ISAIAH—NOTE ON **65:1–2** These verses anticipate the drama of the book of Acts and the spread of the gospel to the Gentiles, as seen especially in Acts 28:17–28. **Here I am**. God takes the initiative to reveal himself to the nations through the gospel (see Isa. 11:10; 56:3–8).

ISAIAH—NOTE ON **65:8–10** Though his judgments will destroy, God will also bless his people by preserving a remnant (see 1:9; 10:20–23; Matt. 13:24–30; Rom. 9:27–29; 11:1–5). **the cluster**. See Isa. 5:1–7.

FACT

The Israelites were not the only ones who did not eat or sacrifice pig flesh. The Assyrians found the pig to be equally offensive, as do some people groups today. However, many other people groups ate and sacrificed them to their gods (65:4).

ISAIAH—NOTE ON **65:13** **my servants**. Both Jews and Gentiles. God excluded disloyal Jews and included responsive Gentiles (see Matt. 3:7–10; 8:10–13).

ISAIAH—NOTE ON **65:15** **You shall leave your name to my chosen for a curse**. They will be remembered as objects of judgment. See Jer. 29:22–23. **his servants he will call by another name**. That is, a name of blessing. See Gen. 17:5; 32:28; Isa. 62:2, 4, 12.

ISAIAH—NOTE ON 65:17–25 Isaiah uses word pictures to describe the joys of the world to come. The description goes far beyond anything the world has ever seen.

ISAIAH—NOTE ON 65:22 **like the days of a tree**. A picture of durability; trees can live for hundreds of years, as compared to grass, which withers and fades (40:7–8). The picture also recalls the example of the righteous person who is "like a tree planted by streams of water" (Ps. 1:3).

ISAIAH—NOTE ON 65:25 **Dust shall be the serpent's food** recalls Gen. 3:14. God's redemptive purpose (Gen. 3:15) has succeeded, and he has subdued the serpent in judgment as he promised.

ISAIAH—NOTE ON 66:1–24 Though the worship of God is violated now, in the future falsehood will be judged, true worship will spread, and God will be honored forever.

ISAIAH—NOTE ON 66:2 **I will look** with favor (see Ps. 80:14; Isa. 63:15). **he who is humble and contrite**. See Ps. 51:17; Isa. 57:15; Luke 18:9–14. **Trembles at my word** suggests reverence for God's word and eagerness to obey it (see Ezra 9:4; 10:3).

ISAIAH—NOTE ON 66:4 **bring their fears upon them**. People who reject the Lord will one day have to face everything they now fear (see 48:18; 65:11–12).

ISAIAH—NOTE ON 66:5–6 **Your brothers who hate you**. These are people who profess biblical faith but do not **tremble at his word** and who ridicule the humble and contrite (see 28:9–10; Rev. 2:9). **Let the LORD be glorified, that we may see your joy**. These are the words of unbelievers as they taunt God's people (compare Ps. 22:6–8). **A sound from the temple!** The Lord's answer to such people is **recompense**, because he counts them as his **enemies**.

ISAIAH—NOTE ON 66:7–9 Mother Zion gives **birth**, effortlessly and instantly, to a new nation (see 49:19–21; 54:1–3). The questions of 66:9 answer fears that God might not perform all he promised to his helpless people.

ISAIAH—NOTE ON 66:10–14 The certainty of future blessing calls for joy in the present. **her consoling breast. . . . you shall be comforted in Jerusalem**. The poetic image is of a nursing baby who finds complete comfort, joy, nourishment, and satisfaction in the arms of its mother. The same Hebrew word for **comfort** found in 40:1 is repeated three times in 66:13.

ISAIAH—NOTE ON 66:16 **all flesh**. Specifically, "his enemies" (v. 14).

ISAIAH—NOTE ON 66:18 **time . . . to gather all nations**. See 2:2–4; 40:5; 45:23; Rev. 7:9–10.

ISAIAH—NOTE ON 66:19–20 **a sign**. See 7:14; 11:10, 12; 55:12–13. **I will send survivors**, that is, the remnant of Israelite believers who survive the judgments of God (see Joel 2:28–32; Acts 2:1–12). **all your brothers from all the nations**. See John 11:52; Gal. 3:28–29; Col. 3:11. Contrast "your brothers who hate you" in Isa. 66:5.

FACT

The land of Javan was probably the Ionian region of Greece, which is the western coast of present-day Turkey. Isaiah says that even this far-off land would someday declare God's glory among the nations (66:19).

ISAIAH—NOTE ON 66:22–23 See 65:17. The universe, which bore witness to Israel's sins in 1:2–3, now sees the endless worship of the new people of God, who represent **all flesh**.

ISAIAH—NOTE ON 66:24 Isaiah uses the image of Jerusalem's city dump, just outside the city wall in the Hinnom Valley (see Jer. 7:30–34). **They shall go out and look**, not to gloat, but to agree with God's judgment of the wicked and to be assured that his judgment will last forever. **They shall be an abhorrence**, though in this life they are often successful. The gospel is good news to the contrite but bad news to the rebellious.

Jeremiah

(return to table of contents)

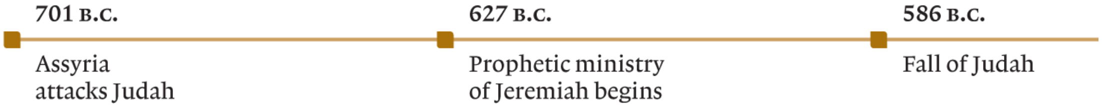
Jeremiah 1 • Jeremiah 2 • Jeremiah 3 • Jeremiah 4 • Jeremiah 5 •
Jeremiah 6 • Jeremiah 7 • Jeremiah 8 • Jeremiah 9 • Jeremiah 10 •
Jeremiah 11 • Jeremiah 12 • Jeremiah 13 • Jeremiah 14 • Jeremiah 15 •
Jeremiah 16 • Jeremiah 17 • Jeremiah 18 • Jeremiah 19 • Jeremiah 20 •
Jeremiah 21 • Jeremiah 22 • Jeremiah 23 • Jeremiah 24 • Jeremiah 25 •
Jeremiah 26 • Jeremiah 27 • Jeremiah 28 • Jeremiah 29 • Jeremiah 30 •
Jeremiah 31 • Jeremiah 32 • Jeremiah 33 • Jeremiah 34 • Jeremiah 35 •
Jeremiah 36 • Jeremiah 37 • Jeremiah 38 • Jeremiah 39 • Jeremiah 40 •
Jeremiah 41 • Jeremiah 42 • Jeremiah 43 • Jeremiah 44 • Jeremiah 45 •
Jeremiah 46 • Jeremiah 47 • Jeremiah 48 • Jeremiah 49 • Jeremiah 50 •
Jeremiah 51 • Jeremiah 52

- Introduction to Jeremiah
  - Timeline
  - Author and Date
  - Purpose
  - Key Themes
  - Outline
  - Israel and Judah at the Time of Jeremiah
- Global Message of Jeremiah
  - Jeremiah in Redemptive History
  - Universal Themes in Jeremiah
  - The Global Message of Jeremiah for Today
- Study Notes

Introduction to Jeremiah

Introduction to Jeremiah

Timeline



Author and Date

Jeremiah was called to be a prophet c. 627 B.C., when he was young (1:6). He served for more than 40 years (1:2–3). Jeremiah had a difficult life. His messages of repentance delivered at the temple were not well received (7:1–8:3; 26:1–11). His hometown plotted against him (11:18–23), and he endured much persecution (20:1–6; 37:11–38:13; 43:1–7). At God’s command, he never married (16:1–4). Although he preached God’s word faithfully, he apparently had only two converts: Baruch, his scribe (32:12; 36:1–4; 45:1–5); and Ebed-melech, an Ethiopian eunuch who served the king (38:7–13; 39:15–18). Though the book does not reveal the time or place of Jeremiah’s death, he probably died in Egypt, where he had been taken by his countrymen against his will after the fall of Jerusalem (43:1–7). He most likely did not live to see the devastation he mentions in chs. 46–51.

Purpose

Jeremiah and Baruch left a record of the difficult times in which they lived, God’s message for those times, and God’s message for the future of Israel and the nations.

Key Themes

1. *God and humanity*. God alone is a living God. God alone made the world. All other so-called gods are mere idols (10:1–16). This Creator God called Israel to a special relationship (chs. 2–6), gave her his holy word, and promised to bless her temple with his name and presence (7:1–8:3). God rules both the present and the future (1:4–16; 29:1–10), protects his chosen ones (1:17–19; 29:11–14; 39:15–18; 45:1–5), and saves those who turn to him (12:14–17). Because God is absolutely trustworthy and always keeps his promises, his grace triumphs over sin and judgment when people repent and turn to him.

The human heart is sick, and no one except God can cure it (17:9–10). The nations worship idols instead of their Creator (10:1–16). Israel, God's covenant people, went after other gods (chs. 2–6), defiled the temple by their unwillingness to repent (7:1–8:3; 26:1–11), and oppressed one another (34:8–16). Since Israel and the nations have sinned against God (25:1–26), God the Creator is also the *Judge* of every nation on the earth he created (chs. 46–51).

1. *Old covenant, Messiah, and new covenant*. God made a covenant with Israel, based on his promises to Abraham, Isaac, and Jacob (Genesis 12–50). As time passed, God's covenant with Israel included his promise to David of an eternal kingdom (2 Samuel 7; 1 Chronicles 17). God used Jeremiah to deliver the good news that, sometime in the future, God would "make a new covenant with the house of Israel and the house of Judah" (Jer. 31:31). This covenant would be different in one major way. The new covenant partners will not break the covenant, as most of the old partners did even though God was completely faithful (31:32). Instead, the new covenant partners will have the word of God so ingrained in their hearts through God's power that they will know and follow God all their lives (31:33–34).

Thus, all the new covenant partners will be believers who are forgiven and empowered by God; he will "remember their sin no more" (31:34). Hebrews 8:8–12 quotes Jer. 31:31–34 as evidence that the new covenant has come through the life, death, and resurrection of Jesus Christ. The coming of Jesus the Messiah fulfills God’s promises to Abraham, Moses, David, and the prophets.

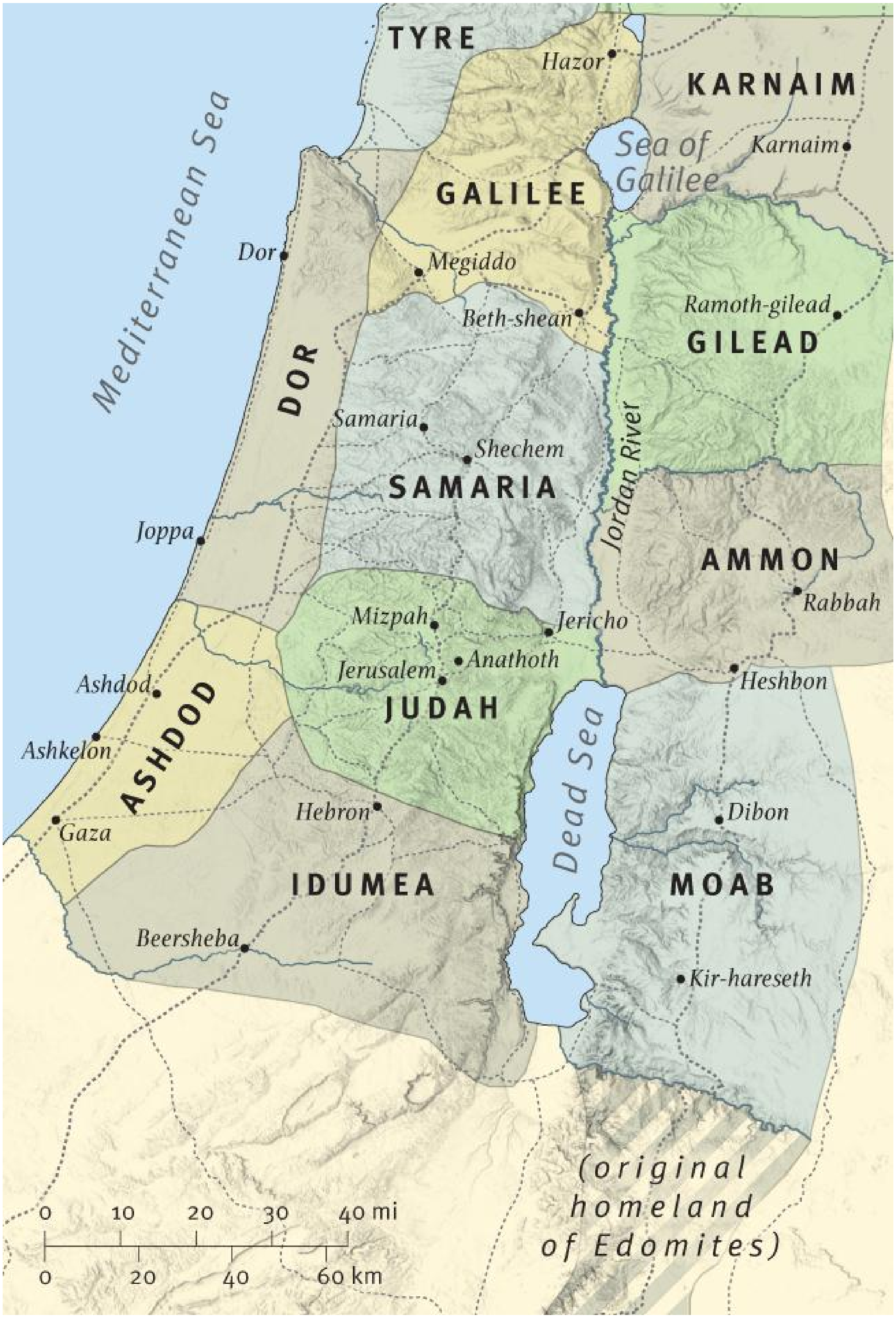
Outline

I. Introduction (1:1–19)
II. Israel’s Covenantal Adultery (2:1–6:30)
III. False Religion and an Idolatrous People (7:1–10:25)
IV. Jeremiah’s Struggles with God and Judah (11:1–20:18)
V. Jeremiah’s Confrontations (21:1–29:32)
VI. Restoration for Judah and Israel (30:1–33:26)
VII. God Judges Judah (34:1–45:5)
VIII. God’s Judgment on the Nations (46:1–51:64)
IX. Conclusion: The Fall of Jerusalem (52:1–34)

Israel and Judah at the Time of Jeremiah

c. 597 B.C.

The book of Jeremiah is set during the politically tumultuous times following the fall of the Assyrians and the rise of the Babylonians. During Jeremiah’s life, several groups of Judeans were deported to Babylon and the temple was destroyed. Though the precise boundaries of Judea and the surrounding regions during this period are difficult to determine, they likely resembled those that previously existed under Assyrian rule, with the exception that Edom (Idumea) was now the area formerly belonging to southern Judah.


TYRE
Hazor
KARNAIM
Mediterranean Sea
Sea of Galilee
Karnaim
GALILEE
Dor
Megiddo
Beth-shean
Ramoth-gilead
GILEAD
DOR
Samaria
Shechem
Jordan River
SAMARIA
Joppa
AMMON
Rabbah
Mizpah
Jericho
Anathoth
Jerusalem
Heshbon
Ashdod
JUDAH
ASHDOD
Ashkelon
Dead Sea
Dibon
Hebron
Gaza
IDUMEA
MOAB
Beersheba
Kir-hareseth
(original homeland of Edomites)
0 10 20 30 40 mi
0 20 40 60 km

The Global Message of Jeremiah

Jeremiah in Redemptive History

Jeremiah lived and prophesied in the sixth century B.C., in the days leading up to the exile of Judah to Babylon, and then in the wake of that tragic event. Jeremiah's prophecy exposes the rebellious hearts of God's own people, which has led to their impending exile to a foreign land. This rebelliousness goes all the way back to Eden, where the first human couple likewise rebelled against their Maker and Lord. Adam and Eve were exiled from Eden when they rebelled, and the same fate is falling on God's corporate people as they are exiled from the Promised Land.

God's covenant promises. The reason this exile is so devastating is that at the heart of God's covenant promises to Abraham was the promise of the land of Canaan. When God's people are driven out of this land, it seems as though God's own promises are coming unraveled. Yet throughout Jeremiah we find that God's strong statements of judgment are surpassed by his pledge of mercy. He *will not* abandon his people, no matter how sinful they remain. Indeed, the radical problem of sin requires a radical solution—nothing less than the Lord himself writing his law not on tablets of stone but on the very hearts of his people (Jer. 31:33–34; compare 2 Cor. 3:6). So it is that, at the climax of Jeremiah, we are reassured of God's determination to restore his people to himself (Jeremiah 30–33).

God's final answer. This restoration includes a promise of causing "a righteous Branch to spring up for David" who "shall execute justice and righteousness in the land" (Jer. 33:15). Ultimately, the tension between the people's stubborn waywardness and God's unbreakable covenant promises is resolved only in Jesus Christ. In Christ, God's promise of a permanent Davidic heir is fulfilled (2 Sam. 7:12–16; Jer. 33:14–26). Christ is the true and final "righteous Branch" who proves fruitful where Israel proved fruitless (23:5; 33:15; John 15:1). Only through his atoning work is God able to extend mercy to his people in spite of their sin.

God's worldwide redemption. Jeremiah looks forward not only to the coming of Jesus Christ, the true heir of David, but also to the worldwide extension of grace through Jesus far beyond the national borders of Israel. Through Christ and the fulfillment of God's promises, God's promise to Abraham that in him "all the families of the earth shall be blessed" begins to be fulfilled (Gen. 12:3). God will judge the nations for their sin, as he must (Jer. 46:1–51:64). Indeed, he will also judge Judah, who has proven to be as wicked as the nations surrounding her (21:1–29:32). Yet through and despite such judgment God will not be deterred from his ultimate purpose of calling to himself a people from every tribe and language and race and nation (Rev. 5:9; see Jer. 3:16–17).

Universal Themes in Jeremiah

The promise-keeping God. Jeremiah's prophecy resounds with the theme of God as the great keeper of promises. When God makes a covenant with the nation of Israel, he will not let that relationship be thwarted, even when his people are faithless. The pledge "I will be your God, and you shall be my people" is the constant promise of God to wayward Israel throughout the book of Jeremiah (Jer. 7:23; 11:4; 30:22). This is great encouragement to God's people around the world today, for they have become the heirs of God's covenant promises to ethnic Israel. No matter how others identify us socially, ethnically, or racially, believers today can know that, through Christ, the God of the Bible will be our God, and we will be his people.

Sin as hard-heartedness. Throughout the book of Jeremiah the focus shifts back and forth from God's own covenant people to the nations. In both cases, however, the same fundamental problem persists. Both are sinful. Both have hard, stubborn hearts (Jer. 5:23; 11:8; 18:12). While the nations may be uncircumcised physically, Judah is uncircumcised spiritually (9:25–26; see also 4:4; 6:10). This hard-heartedness is seen in Jeremiah especially through the hypocrisy of Israel's leaders—the artificial service and hollow religiosity of the prophets, priests, and other officials (3:10; 5:2; 7:1–4).

The inclusion of Gentiles in the people of God. Jeremiah's prophecy helps to advance God's promise to Abraham that he would be a blessing, and that all the families of the earth would be blessed through him (Gen. 12:1–3). Jeremiah was to go to the nations both "to destroy and to overthrow" as well as "to build and to plant" (Jer. 1:10). Israel will multiply and increase in the land (3:16; compare God's original call to Adam and Eve in Gen. 1:28) and "Jerusalem shall be called the throne of the LORD, and all nations shall gather to it, to the presence of the LORD" (Jer. 3:17). To God "shall the nations come from the ends of the earth" (16:19). This inclusion of the nations is one reason God shows mercy to Judah: if they return to the Lord, "then nations shall bless themselves in him, and in him shall they glory" (4:2).

The Global Message of Jeremiah for Today

Global justice. The hard-heartedness of God's people manifests itself not only vertically (toward God) but also horizontally (toward other people). "This people has a stubborn and rebellious heart," and as a result "they have grown fat and sleek. They know no bounds in deeds of evil; they judge not with justice the cause of the fatherless . . . and they do not defend the rights of the needy" (Jer. 5:23, 28). The church can learn from the book of Jeremiah about God's tender heart toward the oppressed. We also learn of his desire for his own people to be mediators of mercy to those who are marginalized and disadvantaged. Indeed, knowing God includes, by definition, the defense of "the cause of the poor and needy" (22:16).

New hearts. As the global church labors on gladly in its great mission to make disciples of all nations (Matt. 28:18–20), we must recognize the need for God to do a deep, cleansing work of the heart in creating new people for himself. When people profess faith in Christ, they must be taught as well about the divine cleansing of the heart that is effected through his indwelling Holy Spirit. In the new covenant that has dawned in Christ (Heb. 8:8–13; 9:15) we find that forgiveness of sins and the writing of God's law on the heart are closely connected. The gospel saves men and women of all ethnicities by wiping away their sins *and* by implanting within them new desires for God and holiness. The sinful hard-heartedness of all people cannot be altered in any humanly manufactured way (Jer. 13:23). A new internal work on the heart by God is required (31:31–34). As global Christians speak the good news to those in their own neighborhoods and around the world, we do so in utter dependence on God, knowing that only he can soften hearts—and that he loves to do so.

JEREMIAH 1 [†]The words of Jeremiah, the son of Hilkiah, one [a] of the priests who were in [b] Anathoth in the land of Benjamin, [2][†]to whom the word of the LORD came in the days of [c] Josiah the son of Amon, king of Judah, in [d] the thirteenth year of his reign. [3][†]It came also in the days of [e] Jehoiakim the son of Josiah, king of Judah, and [f] until the end of the eleventh year of [g] Zedekiah, the son of Josiah, king of Judah, [h] until the captivity of Jerusalem in the fifth month.

The Call of Jeremiah

[4]Now the word of the LORD came to me, saying,

[5][†] [i] “Before I formed you in the womb I knew you,
and before you were born [j] I consecrated you;
I appointed you a prophet [k] to the nations.”

[6]Then I said, “Ah, Lord GOD! Behold, [l] I do not know how to speak, [m] for I am only a youth.” [7]But the LORD said to me,

“Do not say, ‘I am only a youth’;
for to all to whom I send you, you shall go,
and [n] whatever I command you, you shall speak.
[8][†] [o] Do not be afraid of them,
[p] for I am with you to deliver you,
declares the LORD.”

[9][†] [q] Then the LORD put out his hand and [r] touched my mouth. And the LORD said to me,

“Behold, I have put [s] my words in your mouth.
[10] See, I have set you this day [k] over nations and over kingdoms,
[t] to pluck up and to break down,
to destroy and to overthrow,
to build and to plant.”

[11]And the word of the LORD came to me, saying, [u] “Jeremiah, what do you see?” And I said, “I see an almond [1] branch.” [12]Then the LORD said to

me, “You have seen well, for I am watching over my word to perform it.”

[13][†]The word of the LORD came to me a second time, saying, “What do you see?” And I said, “I see [v]a boiling pot, facing away [w]from the north.” [14]Then the LORD said to me, [w]“Out of the north disaster [2] shall be let loose upon all the inhabitants of the land. [15]For behold, [x]I am calling all the tribes of the kingdoms of the north, declares the LORD, [y]and they shall come, and every one shall set his throne at the entrance of the gates of Jerusalem, against all its walls all around and against all the cities of Judah. [16][†]And [z]I will declare my judgments against them, for all their evil [a]in forsaking me. [b]They have made offerings to other gods and [c]worshiped the works of their own hands. [17]But you, [d]dress yourself for work; [3] arise, and [e]say to them everything that I command you. [f]Do not be dismayed by them, lest I dismay you before them. [18][†]And I, behold, I make you this day [g]a fortified city, [h]an iron pillar, and [i]bronze walls, against the whole land, against the kings of Judah, its officials, its priests, and the people of the land. [19][i]They will fight against you, but they shall not prevail against you, for [j]I am with you, declares the LORD, to deliver you.”

Israel Forsakes the LORD

JEREMIAH **2** [†]The word of the LORD came to me, saying, [2]“Go and proclaim in the hearing of Jerusalem, Thus says the LORD,

“I remember the devotion of [k]your youth,
  your love [l]as a bride,
[m]how you followed me in the wilderness,
  [n]in a land not sown.
[3][†] [o]Israel was holy to the LORD,
  [p]the firstfruits of his harvest.
[q]All who ate of it incurred guilt;
  disaster came upon them,
declares the LORD.”

[4]Hear the word of the LORD, O house of Jacob, and all the clans of the house of Israel. [5][†]Thus says the LORD:

[r]“What wrong did your fathers find in me
that they went far from me,
[s]and went after [t]worthlessness, and became worthless?
6[†] They did not say, [u]‘Where is the LORD
who brought us up from the land of Egypt,
who led us [v]in the wilderness,
in a land of deserts and pits,
in a land of drought and deep darkness,
in a land that none passes through,
where no man dwells?’
7 [w]And I brought you into a plentiful land
to enjoy its fruits and its good things.
But when you came in, [x]you defiled my land
and made my heritage an abomination.
8[†] The priests did not say, ‘Where is the LORD?’
[y]Those who handle the law did not know me;
[z]the shepherds [1] transgressed against me;
[a]the prophets prophesied by Baal
and went after [b]things that do not profit.

9[†] “Therefore [c]I still contend with you,
declares the LORD,
and [d]with your children’s children I will contend.
10[†] For cross to the coasts of [e]Cyprus and see,
or send to [f]Kedar and examine with care;
see if there has been such a thing.
11 [g]Has a nation changed its gods,
[h]even though they are no gods?
But my people [i]have changed their glory
for [b]that which does not profit.
12[†] Be appalled, [j]O heavens, at this;
be shocked, be utterly desolate,
declares the LORD,
13 for my people have committed two evils:
[k]they have forsaken [l]me,

the fountain of [m] living waters,
and hewed out cisterns for themselves,
broken cisterns that can hold no water.

14 [n] “Is Israel a slave? Is he a homeborn servant?
Why then has he become a prey?
15[†] [o] The lions have roared against him;
they have roared loudly.
They have made his land a waste;
his cities are in ruins, [p] without inhabitant.
16 Moreover, the men of [q] Memphis and [r] Tahpanhes
[s] have shaved [2] the crown of your head.
17 [t] Have you not brought this upon yourself
by forsaking the LORD your God,
when [u] he led you in the way?
18 [v] And now what do you gain by going to Egypt
to drink the waters of [w] the Nile?
[x] Or what do you gain by going to Assyria
to drink the waters of [y] the Euphrates? [3]
19 [z] Your evil will chastise you,
and [a] your apostasy will reprove you.
Know and see that it is evil and [b] bitter
for [c] you to forsake the LORD your God;
the fear of me is not in you,
declares the Lord GOD of hosts.

20[†] “For long ago I [d] broke your yoke
and burst your bonds;
but you said, [e] ‘I will not serve.’
Yes, [f] on every high hill
and under every green tree
you bowed down [g] like a whore.
21[†] [h] Yet I planted you a choice vine,
wholly of pure seed.
[i] How then have you turned degenerate

and become a wild vine?
[22] Though you wash yourself with lye
and use much soap,
[j] the stain of your guilt is still before me,
declares the Lord GOD.
[23] [k] How can you say, 'I am not unclean,
I have not gone after the Baals'?
Look at your way [l] in the valley;
know what you have done—
a restless young camel running here and there,
[24] [m] a wild donkey used to the wilderness,
in her heat sniffing the wind!
Who can restrain her lust?
None who seek her need weary themselves;
in her month they will find her.
[25] Keep [n] your feet from going unshod
and [o] your throat from thirst.
But you said, 'It is hopeless,
[p] for I have loved foreigners,
and after them I will go.'

[26] "As a thief is shamed when caught,
so the house of Israel shall be shamed:
[q] they, their kings, their officials,
their priests, and their prophets,
[27] who say to a tree, 'You are my father,'
and to a stone, 'You gave me birth.'
For they have turned their back to me,
and not their face.
But [r] in the time of their trouble they say,
'Arise and save us!'
[28][†] But [s] where are your gods
that you made for yourself?
Let them arise, [t] if they can save you,
in your time of trouble;

for [u] as many as your cities
are your gods, O Judah.

29 “Why do you contend with me?
You have all transgressed against me,
declares the LORD.
30 In vain have I [v] struck your children;
they took no correction;
[w] your own sword devoured your prophets
like a ravening lion.
31 And you, O generation, behold the word of the LORD.
Have I been a wilderness to Israel,
or a land of thick darkness?
Why then do my people say, ‘We are free,
we will come no more to you’?
32 [x] Can a virgin forget her ornaments,
or a bride her attire?
Yet [y] my people have forgotten me
days without number.

33 “How well you direct your course
to seek love!
So that even to wicked women
you have taught your ways.
34[†] Also on your skirts is found
[z] the lifeblood of the guiltless poor;
you did not find them [a] breaking in.
Yet in spite of all these things
35 you say, ‘I am innocent;
surely his anger has turned from me.’
[b] Behold, I will bring you to judgment
for [c] saying, ‘I have not sinned.’
36[†] [d] How much you go about,
changing your way!
You shall be [e] put to shame by Egypt

as you were put to shame by Assyria.
37 From it too you will come away
with [f] your hands on your head,
for the LORD has rejected those in whom you trust,
and you will not prosper by them.

JEREMIAH **3** [†] [g] “If[1] a man divorces his wife
and she goes from him
and becomes another man’s wife,
will he return to her?
[h] Would not that land be greatly polluted?
[i] You have played the whore with many lovers;
and would you return to me?
declares the LORD.
2 Lift up your eyes to [j] the bare heights, and see!
Where have you not been ravished?
[k] By the waysides you have sat awaiting lovers
like an Arab in the wilderness.
[h] You have polluted the land
with your vile whoredom.
3 [l] Therefore the showers have been withheld,
and the spring rain has not come;
yet you have [m] the forehead of a whore;
you refuse to be ashamed.
4 Have you not just now [n] called to me,
‘My father, you are the friend of my youth—
5 [o] will he be angry forever,
will he be indignant to the end?’
Behold, you have spoken,
but you have done all the evil that you could.”

Faithless Israel Called to Repentance

6[†]The LORD said to me in the days of [p] King Josiah: “Have you seen what she did, that faithless one, Israel, [q] how she went up on every high hill and under every green tree, and there [i] played the whore? 7And I thought, ‘After she has done all this she will return to me,' but she did not return, and her treacherous [r] sister Judah saw it. [8]She saw that for all the adulteries of that faithless one, Israel, [s] I had sent her away with [t] a decree of divorce. [u] Yet her treacherous sister Judah did not fear, but she too went [i] and played the whore. [9]Because she took her whoredom lightly, she polluted the land, committing adultery with [v] stone and tree. [10]Yet for all this her treacherous sister Judah did not return to me [w] with her whole heart, but in pretense, declares the LORD."

[11]And the LORD said to me, [x] "Faithless Israel has shown herself more righteous than treacherous Judah. [12][†]Go, and proclaim these words toward [y] the north, and say,

[z] "'Return, faithless Israel,
declares the LORD.
I will not look on you in anger,
for [a] I am merciful,
declares the LORD;
[b] I will not be angry forever.
[13] [c] Only acknowledge your guilt,
that you rebelled against the LORD your God
and scattered your favors among foreigners under [d] every green tree,
and that you have not obeyed my voice,
declares the LORD.
[14][†] [e] Return, O faithless children,
declares the LORD;
[f] for I am your master;
I will take you, one from a city and two from a family,
and I will bring you to Zion.

[15][†]"'And [g] I will give you shepherds after my own heart, [h] who will feed you with knowledge and understanding. [16][†]And when you have multiplied and been fruitful in the land, in those days, declares the LORD, they shall no more say, "The ark of the covenant of the LORD." It shall not come to mind or be remembered or missed; it shall not be made again. [17][†]At that time Jerusalem shall be called the throne of the LORD, [i] and all

nations shall gather to it, [j] to the presence of the LORD in Jerusalem, and they shall no more stubbornly follow their own evil heart. [18] [k] In those days the house of Judah shall join the house of Israel, and together they shall come from the land [l] of the north to [m] the land that I gave your fathers for a heritage.

[19] "'I said,
How I would set you among my sons,
and give you a pleasant land,
a heritage most beautiful of all nations.
And I thought you would [n] call me, My Father,
and would not turn from following me.
[20] [o] Surely, as a treacherous wife leaves her husband,
so have you been treacherous to me, O house of Israel,
declares the LORD.'"

[21][†] A voice on the [p] bare heights is heard,
[q] the weeping and pleading of Israel's sons
because they have perverted their way;
they have forgotten the LORD their God.
[22][†] [r] "Return, O faithless sons;
[s] I will heal your faithlessness."
"Behold, we come to you,
for you are the LORD our God.
[23][†] Truly [t] the hills are a delusion,
the orgies [2] on the mountains.
[u] Truly in the LORD our God
is the salvation of Israel.

[24]"But from our youth the shameful thing has devoured all for which our fathers labored, their flocks and their herds, their sons and their daughters. [25][†] [v] Let us lie down in our shame, and let our dishonor cover us. For [w] we have sinned against the LORD our God, we and our fathers, from our youth even to this day, and we have not obeyed the voice of the LORD our God."

JEREMIAH **4** [†] "If you return, O Israel,

declares the LORD,
[x] to me you should return.
If you remove your detestable things from my presence,
[y] and do not waver,
2[†] [z] and if you swear, 'As the LORD lives,'
in truth, in justice, and in righteousness,
then [a] nations shall bless themselves in him,
[b] and in him shall they glory."

3 For thus says the LORD to the men of Judah and Jerusalem:

[c] "Break up your fallow ground,
and [d] sow not among thorns.
4[†] [e] Circumcise yourselves to the LORD;
remove the foreskin of your hearts,
O men of Judah and inhabitants of Jerusalem;
[f] lest my wrath go forth like fire,
and burn with none to quench it,
[g] because of the evil of your deeds."

Disaster from the North

5[†] Declare in Judah, and proclaim in Jerusalem, and say,

[h] "Blow the trumpet through the land;
cry aloud and say,
[i] 'Assemble, and let us go
into the fortified cities!'
6 [j] Raise a standard toward Zion,
flee for safety, stay not,
for I bring disaster from [k] the north,
[l] and great destruction.
7[†] [m] A lion has gone up from his thicket,
a destroyer of nations has set out;
he has gone out from his place
to make your land a waste;

your cities will be ruins
[n] without inhabitant.
[8] For this [o] put on sackcloth,
lament and wail,
for [p] the fierce anger of the LORD
has not turned back from us.”

[9][†]“In that day, declares the LORD, [q] courage shall fail both king and officials. The priests shall be appalled and the prophets astounded.”
[10][†]Then I said, “Ah, Lord GOD, [r] surely you have utterly deceived this people and Jerusalem, saying, ‘It shall be well with you,’ whereas the sword has reached their very life.”

[11]At that time it will be said to this people and to Jerusalem, “A hot wind from [s] the bare heights in the desert toward the daughter of my people, not to winnow or cleanse, [12]a wind too full for this comes for me. Now it is I who [t] speak in judgment upon them.”

[13] Behold, he comes up like clouds;
[u] his chariots like the whirlwind;
his horses are [v] swifter than eagles—
woe to us, [w] for we are ruined!
[14] O Jerusalem, [x] wash your heart from evil,
that you may be saved.
How long shall your wicked thoughts
lodge within you?
[15] For a voice [y] declares from Dan
and proclaims trouble from [z] Mount Ephraim.
[16] Warn the nations that he is coming;
announce to Jerusalem,
“Besiegers come [a] from a distant land;
they shout against the cities of Judah.
[17] Like keepers of a field [b] are they against her all around,
because she has rebelled against me,
declares the LORD.

18[†] Your ways and your deeds
have brought this upon you.
This is your doom, and [c] it is bitter;
it has reached your very heart.”

Anguish over Judah’s Desolation

19 [d] My anguish, my anguish! I writhe in pain!
Oh the walls of my heart!
My heart is beating wildly;
I cannot keep silent,
for I hear the sound of the trumpet,
the alarm of war.
20 [e] Crash follows hard on crash;
the whole land is laid waste.
[f] Suddenly my tents are laid waste,
my curtains in a moment.
21 How long must I see the standard
and hear the sound of the trumpet?

22[†] “For [g] my people are foolish;
they know me not;
they are stupid children;
they have no understanding.
[h] They are ‘wise’—in doing evil!
But how to do good they know not.”

23[†] I looked on the earth, and behold, it was [i] without form and void;
[j] and to the heavens, and they had no light.
24 I looked on [k] the mountains, and behold, they were quaking,
and all the hills moved to and fro.
25 [l] I looked, and behold, there was no man,
and all the birds of the air had fled.
26 I looked, and behold, the [m] fruitful land was a desert,
and all its cities were laid in ruins
before the Lord, before [n] his fierce anger.

[27][†]For thus says the LORD, “The whole land shall be a desolation; [o] yet I will not make a full end.

[28] [p] “For this the earth shall mourn,
[q] and the heavens above be dark;
for I have spoken; I have purposed;
[r] I have not relented, nor will I turn back.”

[29] At the noise of horseman and archer
every city takes to flight;
they enter thickets; they climb among rocks;
all the cities are forsaken,
and [s] no man dwells in them.
[30] And you, O desolate one,
what do you mean that you dress in scarlet,
[t] that you adorn yourself with ornaments of gold,
[u] that you enlarge your eyes with paint?
In vain you beautify yourself.
[v] Your lovers despise you;
they seek your life.
[31] For I heard [w] a cry as of a woman in labor,
anguish as of one giving birth to her first child,
the cry of the daughter of Zion gasping for breath,
[x] stretching out her hands,
“Woe is me! I am fainting before murderers.”

Jerusalem Refused to Repent

JEREMIAH 5 [†] [y] Run to and fro through the streets of Jerusalem,
look and take note!
Search her squares to see
[z] if you can find a man,
one who does justice
and seeks truth,
[a] that I may pardon her.
[2] [b] Though they say, “As the LORD lives,”

[c] yet they swear falsely.
3[†] O LORD, do not your eyes look for truth?
[d] You have struck them down,
but they felt no anguish;
you have consumed them,
but they refused to take correction.
[e] They have made their faces harder than rock;
they have refused to repent.

4 Then I said, "These are only the poor;
they have no sense;
[f] for they do not know the way of the LORD,
the justice of their God.
5 I will go to the great
and will speak to them,
for they know the way of the LORD,
the justice of their God."
[g] But they all alike had broken the yoke;
they had burst the bonds.

6 Therefore [h] a lion from the forest shall strike them down;
a [i] wolf from the desert shall devastate them.
[j] A leopard is watching their cities;
everyone who goes out of them shall be torn in pieces,
because their transgressions are many,
their [k] apostasies are great.

7[†] [l] "How can I pardon you?
Your children have forsaken me
[m] and have sworn by those who are no gods.
[n] When I fed them to the full,
[o] they committed adultery
[p] and trooped to the houses of whores.
8 They were well-fed, lusty stallions,
[q] each neighing [r] for his neighbor's wife.

9 [s] Shall I not punish them for these things?
declares the LORD;

and shall I not avenge myself
on a nation such as this?

10 [t] “Go up through her vine rows and destroy,
[u] but make not a full end;
strip away her branches,
for they are not the LORD’s.
11 [v] For the house of Israel and the house of Judah
have been utterly treacherous to me,
declares the LORD.
12 They have spoken falsely of the LORD
and have said, ‘He will do nothing;
[w] no disaster will come upon us,
[x] nor shall we see sword or famine.
13 The prophets will become wind;
the word is not in them.
Thus shall it be done to them!’”

The LORD Proclaims Judgment

14[†] Therefore thus says the LORD, the God of hosts:
“Because you have spoken this word,
behold, [y] I am making my words in your mouth [z] a fire,
and this people wood, and the fire shall consume them.
15[†] [a] Behold, I am bringing against you
a nation from afar, O house of Israel,
declares the LORD.
It is an enduring nation;
it is an ancient nation,
a nation whose language you do not know,
[b] nor can you understand what they say.
16 [c] Their quiver is like [d] an open tomb;
they are all mighty warriors.
17 [e] They shall eat up your harvest and your food;

they shall eat up your sons and your daughters;
they shall eat up your flocks and your herds;
they shall eat up your vines and your fig trees;
your [f]fortified cities in which you trust
they shall beat down with the sword.”

18[†]“But even in those days, declares the LORD, [u]I will not make a full end of you. 19And when your people say, [g]‘Why has the LORD our God done all these things to us?’ you shall say to them, ‘As you have forsaken me and served foreign gods in your land, [h]so you shall serve foreigners in a land that is not yours.’”

20 Declare this in the house of Jacob;
proclaim it in Judah:
21 “Hear this, [i]O foolish and senseless people,
[j]who have eyes, but see not,
who have ears, but hear not.
22 [k]Do you not fear me? declares the LORD.
Do you not tremble before me?
I placed the sand [l]as the boundary for the sea,
a perpetual barrier that it cannot pass;
though the waves toss, they cannot prevail;
though [m]they roar, they cannot pass over it.
23[†] [n]But this people has a stubborn and rebellious heart;
they have turned aside and gone away.
24 They do not say in their hearts,
‘Let us fear the LORD our God,
[o]who gives the rain in its season,
the autumn rain and the spring rain,
and keeps for us
[p]the weeks appointed for the harvest.’
25[†] [q]Your iniquities have turned these away,
and your sins have kept good from you.
26[†] For wicked men are found among my people;
[r]they lurk like fowlers lying in wait. [1]

[s] They set a trap;
they catch men.
27 Like a cage full of birds,
their houses are full of deceit;
therefore they have become great and rich;
28 [t] they have grown fat and sleek.
They know no bounds in deeds of evil;
[u] they judge not with justice
the cause of the fatherless, to make it prosper,
and they do not defend the rights of the needy.
29 [v] Shall I not punish them for these things?
declares the LORD,
and shall I not avenge myself
on a nation such as this?”

30[†] An appalling and [w] horrible thing
has happened in the land:
31 [x] the prophets prophesy falsely,
and the priests rule at their direction;
[y] my people love to have it so,
but what will you do when the end comes?

Impending Disaster for Jerusalem

JEREMIAH **6** [†] Flee for safety, [z] O people of Benjamin,
from the midst of Jerusalem!
Blow the trumpet in [a] Tekoa,
and raise a signal on [b] Beth-haccherem,
for disaster looms [c] out of the north,
and great destruction.
2 The lovely and delicately bred I will destroy,
[d] the daughter of Zion. [1]
3 [e] Shepherds with their flocks shall come against her;
[f] they shall pitch their tents around her;
they shall pasture, each in his place.
4[†] [g] “Prepare war against her;

arise, and let us attack [h] at noon!
Woe to us, for the day declines,
for the shadows of evening lengthen!
5 Arise, and let us attack by night
and destroy her palaces!”

6 For thus says the LORD of hosts:
[i] “Cut down her trees;
[j] cast up a siege mound against Jerusalem.
This is the city that must be [k] punished;
there is nothing but oppression within her.
7 [†] [l] As a well keeps its water fresh,
so she keeps fresh her evil;
[m] violence and destruction are heard within her;
sickness and wounds are ever before me.
8 Be warned, O Jerusalem,
[n] lest I turn from you in disgust,
lest I make you [o] a desolation,
an uninhabited land.”

9 [†] Thus says the LORD of hosts:
[p] “They shall glean thoroughly as a vine
the remnant of Israel;
like a grape gatherer pass your hand again
over its branches.”
10 [†] [q] To whom shall I speak and give warning,
that they may hear?
[r] Behold, their ears are uncircumcised,
[s] they cannot listen;
behold, [t] the word of the LORD is to them an object of scorn;
they take no pleasure in it.
11 [†] Therefore I am full of the wrath of the LORD;
[u] I am weary of holding it in.
[v] “Pour it out upon the children in the street,
and upon the gatherings of young men, also;

[w] both husband and wife [x] shall be taken,
the elderly and the very aged.
12 [y] Their houses shall be turned over to others,
their fields and wives together,
for I will stretch out my hand
against the inhabitants of the land,”
declares the LORD.
13[†] [z] “For from the least to the greatest of them,
everyone [a] is greedy for unjust gain;
and from [b] prophet to priest,
everyone deals falsely.
14 They have healed the wound of my people lightly,
saying, [c] ‘Peace, peace,’
[d] when there is no peace.
15 [e] Were they ashamed when they committed abomination?
No, they were not at all ashamed;
they did not know how to blush.
Therefore they shall fall among those who fall;
[f] at the time that I punish them, they shall be overthrown,”
says the LORD.

16[†] Thus says the LORD:
“Stand by the roads, and look,
and ask for [g] the ancient paths,
where the good way is; and walk in it,
[h] and find rest for your souls.
But they said, ‘We will not walk in it.’
17[†] [i] I set watchmen over you, saying,
‘Pay attention to [j] the sound of the trumpet!’
But they said, [k] ‘We will not pay attention.’
18[†] Therefore hear, O nations,
and know, O congregation, what will happen to them.
19 Hear, O earth; behold, I am bringing disaster upon this people,
[l] the fruit of their devices,
because they have not paid attention to my words;

and as for my law, they have rejected it.
20[†] [m] What use to me is [n] frankincense that comes from [o] Sheba,
or sweet cane from a distant land?
[p] Your burnt offerings are not acceptable,
nor your sacrifices pleasing to me.
21 Therefore thus says the LORD:
[q] 'Behold, I will lay before this people
stumbling blocks against which they shall stumble;
fathers and sons together,
neighbor and friend shall perish.'"

22[†] Thus says the LORD:
[r] "Behold, a people is coming [s] from the north country,
a great nation is stirring from [t] the farthest parts of the earth.
23 They lay hold on bow and javelin;
they are [u] cruel and have no mercy;
[v] the sound of them is like the roaring sea;
they ride on horses,
set in array as a man for battle,
against you, O daughter of Zion!"
24 We have heard the report of it;
[w] our hands fall helpless;
anguish has taken hold of us,
[x] pain as of a woman in labor.
25[†] Go not out into the field,
nor walk on the road,
for the enemy has a sword;
[y] terror is on every side.
26[†] O daughter of my people, [z] put on sackcloth,
and [a] roll in ashes;
[b] make mourning as for an only son,
most bitter lamentation,
for suddenly the destroyer
will come upon us.

27[†] “I have made you [c]a tester of metals among my people,
that you may know and [d]test their ways.
28 [e]They are all stubbornly rebellious,
[f]going about with slanders;
they are [g]bronze and iron;
all of them act corruptly.
29 The [g]bellows blow fiercely;
the lead is consumed by the fire;
[h]in vain the refining goes on,
for the wicked are not removed.
30 [i]Rejected silver they are called,
for the LORD has rejected them.”

Evil in the Land

JEREMIAH **7** [†]The word that came to Jeremiah from the LORD: [2][j]“Stand in the gate of the LORD’s house, and proclaim there this word, and say, Hear the word of the LORD, all you men of Judah who enter these gates to worship the LORD. [3][†]Thus says the LORD of hosts, the God of Israel: [k]Amend your ways and your deeds, and I will let you dwell in this place. [4][†][l]Do not trust in these deceptive words: ‘This is the temple of the LORD, the temple of the LORD, the temple of the LORD.’

[5]“For if you truly [m]amend your ways and your deeds, if you truly [n]execute justice one with another, [6][†]if you [n]do not oppress the sojourner, the fatherless, or the widow, [m]or shed innocent blood in this place, [o]and if you do not go after other gods to your own harm, [7][p]then I will let you dwell in this place, [q]in the land that I gave of old to your fathers forever.

[8]“Behold, you trust in deceptive words to no avail. [9][r]Will you steal, murder, commit adultery, [s]swear falsely, [t]make offerings to Baal, [o]and go after other gods that you have not known, [10][†]and then come and stand before me in this house, [u]which is called by my name, and say, ‘We are delivered!’—only to go on doing all these abominations? [11][v]Has this house, [u]which is called by my name, [w]become a den of robbers in your eyes? Behold, I myself have seen it, declares the LORD. [12][†]Go now to [x]my place that was in Shiloh, [y]where I made my name dwell at first, and [z]see what I did to it because of the evil of my people Israel. [13]And now, because you have done all these things, declares the LORD, and [a]when I spoke to you persistently you did not listen, and [b]when I called you, you did not answer, [14]therefore I will do to [c]the house [u]that is called by my name, and in which you trust, and to the place that I gave to you and to your fathers, [z]as I did to Shiloh. [15][†][c]And I will cast you out of my sight, [d]as I cast out all your kinsmen, all the offspring of [e]Ephraim.

[16][†]“As for you, [f]do not pray for this people, or lift up a cry or prayer for them, and do not intercede with me, for I will not hear you. [17]Do you not see what they are doing in the cities of Judah and in the streets of Jerusalem? [18]The children gather wood, the fathers kindle fire, [g]and the

women knead dough, to [h]make cakes for [i]the queen of heaven. And [j]they pour out drink offerings to other gods, [k]to provoke me to anger. [19][l]Is it I whom they provoke? declares the LORD. Is it not themselves, [m]to their own shame? [20]Therefore thus says the Lord GOD: Behold, [n]my anger and my wrath will be poured out on this place, upon man and beast, upon the trees of the field and the fruit of the ground; [o]it will burn and not be quenched."

[21]Thus says the LORD of hosts, the God of Israel: [p]"Add your burnt offerings to your sacrifices, and eat the flesh. [22][†]For in the day that I brought them out of the land of Egypt, I did not speak to your fathers or command them [q]concerning burnt offerings and sacrifices. [23]But this command I gave them: [r]'Obey my voice, and [s]I will be your God, and you shall be my people. [t]And walk in all the way that I command you, [u]that it may be well with you.' [24][v]But they did not obey or incline their ear, [w]but walked in their own counsels and [x]the stubbornness of their evil hearts, and [y]went backward and not forward. [25][†]From the day that your fathers came out of the land of Egypt to this day, [z]I have persistently sent all my servants the prophets to them, day after day. [26][v]Yet they did not listen to me or incline their ear, [a]but stiffened their neck. [b]They did worse than their fathers.

[27][c]"So you shall speak all these words to them, but they will not listen to you. [d]You shall call to them, but they will not answer you. [28]And you shall say to them, 'This is the nation that did not obey the voice of the LORD their God, and did not accept discipline; [e]truth has perished; it is cut off from their lips.

[29][†] [f]"'Cut off your hair and cast it away;
raise a lamentation on [g]the bare heights,
for the LORD has rejected and forsaken
the generation of his wrath.'

The Valley of Slaughter

[30]"For the sons of Judah have done evil in my sight, declares the LORD. They have set [h]their detestable things in the house [i]that is called by my name, to [h]defile it. [31][†]And they have built the high places of [j]Topheth,

which is in [k] the Valley of the Son of Hinnom, [l] to burn their sons and their daughters in the fire, [m] which I did not command, nor did it come into my mind. [32][†] [n] Therefore, behold, the days are coming, declares the LORD, when it will no more be called [j] Topheth, or [k] the Valley of the Son of Hinnom, but the Valley of Slaughter; [o] for they will bury in Topheth, because there is no room elsewhere. [33] [p] And the dead bodies of this people will be food for the birds of the air, and for the beasts of the earth, [q] and none will frighten them away. [34][†] [r] And I will silence in the cities of Judah and in the streets of Jerusalem the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride, [s] for the land shall become a waste.

JEREMIAH **8** [†]“At that time, declares the LORD, the bones of the kings of Judah, the bones of its officials, the bones of the priests, the bones of the prophets, and the bones of the inhabitants of Jerusalem shall be brought out of their tombs. [2]And they shall be spread [t] before the sun and the moon and all the host of heaven, which they have loved and served, which they have gone after, and which they have sought and worshiped. [u] And they shall not be gathered or buried. [v] They shall be as dung on the surface of the ground. [3] [w] Death shall be preferred to life by all the remnant that remains of this evil family [x] in all the places where I have driven them, declares the LORD of hosts.

Sin and Treachery

[4] “You shall say to them, Thus says the LORD:
[y] When men fall, do they not rise again?
If one turns away, does he not return?
[5] Why then has this people [z] turned away
in perpetual [a] backsliding?
[b] They hold fast to deceit;
they refuse to return.
[6] [c] I have paid attention and listened,
but they have not spoken rightly;
no man relents of his evil,
saying, ‘What have I done?’

Everyone turns to his own course,
[d] like a horse plunging headlong into battle.
7 Even the stork in the heavens
knows her times,
and [e] the turtledove, [f] swallow, and crane [1]
keep the time of their coming,
[g] but my people know not
the rules [2] of the LORD.

8[†] [h] “How can you say, ‘We are wise,
and the law of the LORD is with us’?
But behold, the lying pen of the scribes
has made it into a lie.
9[†] [i] The wise men shall be put to shame;
they shall be dismayed [j] and taken;
behold, they have rejected the word of the LORD,
so what wisdom is in them?
10 [k] Therefore I will give their wives to others
and their fields to conquerors,
because from the least to the greatest
everyone [l] is greedy for unjust gain;
from prophet to priest,
everyone deals falsely.
11[†] They have healed [m] the wound of my people lightly,
saying, ‘Peace, peace,’
when there is no peace.
12 Were they ashamed when they committed abomination?
No, [n] they were not at all ashamed;
they did not know how to blush.
[o] Therefore they shall fall among the fallen;
when I punish them, they shall be overthrown,
says the LORD.
13 When I would gather them, declares the LORD,
there are [q] no grapes on the vine,
[r] nor figs on the fig tree;

[s] even the leaves are withered,
and what I gave them has passed away from them.” [3]

14 Why do we sit still?
[t] Gather together; [t] let us go into the fortified cities
and perish there,
for the LORD our God has doomed us to perish
and has [u] given us [v] poisoned water to drink,
because we have sinned against the LORD.
15[†] [w] We looked for peace, but no good came;
for a time of healing, but behold, terror.

16 [x] “The snorting of their horses is heard [y] from Dan;
at the sound of the neighing [z] of their stallions
[a] the whole land quakes.
They come [b] and devour the land and all that fills it,
the city and those who dwell in it.
17 For behold, I am sending among you [c] serpents,
adders [d] that cannot be charmed,
[e] and they shall bite you,”
declares the LORD.

Jeremiah Grieves for His People

18[†] My joy is gone; grief is upon me; [4]
[f] my heart is sick within me.
19 Behold, the cry of the daughter of my people
from [g] the length and breadth of the land:
“Is the LORD not in Zion?
[h] Is her King not in her?”
[i] “Why have they provoked me to anger with their carved images
and with their foreign idols?”
20 “The harvest is past, the summer is ended,
and we are not saved.”
21 For the wound of [j] the daughter of my people is my heart wounded;

[k] I mourn, and dismay has taken hold on me.

22 Is there no [l] balm in Gilead?
Is there no physician there?
Why then has the health of the daughter of my people
not been restored?
JEREMIAH 9 [†] [1] [m] Oh that my head were waters,
and my eyes a fountain of tears,
that I might weep day and night
for the slain of [j] the daughter of my people!
2[†] [2] Oh that I had in the desert
a travelers’ lodging place,
that I might leave my people
and go away from them!
For they are all [n] adulterers,
a company of [o] treacherous men.
3[†] [p] They bend their tongue like a bow;
falsehood and not truth has grown strong [3] in the land;
for they proceed from evil to evil,
[q] and they do not know me, declares the LORD.

4 [r] Let everyone beware of his neighbor,
and put no trust in any brother,
for every [s] brother is a deceiver,
and every neighbor [t] goes about as a slanderer.
5 Everyone deceives his neighbor,
and no one speaks the truth;
they have taught their tongue to speak lies;
they weary themselves committing iniquity.
6 Heaping oppression upon oppression, and deceit upon deceit,
[u] they refuse to know me, declares the LORD.

7 Therefore thus says the LORD of hosts:
“Behold, [v] I will refine them and [w] test them,
for what else can I do, [j] because of my people?

8 [x] Their tongue is a deadly arrow;
[y] it speaks deceitfully;
with his mouth [z] each speaks peace to his neighbor,
but in his heart [a] he plans an ambush for him.
9 [b] Shall I not punish them for these things? declares the LORD,
and shall I not avenge myself
on a nation such as this?

10 “I will take up weeping and wailing for the mountains,
and a lamentation for [c] the pastures of the wilderness,
[d] because they are laid waste so that no one passes through,
and the lowing of cattle is not heard;
[e] both the birds of the air and the beasts
have fled and are gone.
11 [f] I will make Jerusalem a heap of ruins,
[g] a lair of jackals,
[h] and I will make the cities of Judah a desolation,
without inhabitant.”

12[†] [i] Who is the man so wise that he can understand this? To whom has
the mouth of the LORD spoken, that he may declare it? Why is the land
ruined [j] and laid waste like a wilderness, so that no one passes through?
13And the LORD says: [k] “Because they have forsaken my law that I set
before them, and have not obeyed my voice or walked in accord with it,
14but [l] have stubbornly followed their own hearts and have gone after the
Baals, as their fathers taught them. **15**[†]Therefore thus says the LORD of
hosts, the God of Israel: [m] Behold, I will feed this people with bitter food,
and give them [n] poisonous water to drink. **16** [o] I will scatter them among the
nations [p] whom neither they nor their fathers have known, and I will [q] send
the sword after them, until I have consumed them.”

17 Thus says the LORD of hosts:
[r] “Consider, and call for the mourning women to come;
send for the skillful women to come;
18 let them make haste [s] and raise a wailing over us,

[t] that our eyes may run down with tears
and our eyelids flow with water.
19 For a sound of wailing is heard from Zion:
[u] 'How we are ruined!
We are utterly shamed,
because we have left the land,
because they have cast down our dwellings.'"

20 Hear, O women, the word of the LORD,
and let your ear receive the word of his mouth;
teach to your daughters a lament,
and each to her neighbor a dirge.
21 For death has come up into our windows;
it has entered our palaces,
[v] cutting off the children from the streets
and the young men from the squares.
22 Speak: "Thus declares the LORD,
[w] 'The dead bodies of men shall fall
like dung upon the open field,
[x] like sheaves after the reaper,
and none shall gather them.'"

23[†]Thus says the LORD: [y] "Let not the wise man boast in his wisdom, let not the mighty man boast in his might, let not the rich man boast in his riches, 24but [z] let him who boasts boast in this, that he understands and knows me, that I am the LORD who practices steadfast love, justice, and righteousness in the earth. [a] For in these things I delight, declares the LORD."

25[†]"Behold, the days are coming, declares the LORD, when [b] I will punish all those who are circumcised merely in the flesh— 26 [c] Egypt, Judah, Edom, the sons of Ammon, Moab, and [d] all who dwell in the desert who cut the corners of their hair, for all these nations are uncircumcised, and all the house of Israel are [e] uncircumcised in heart."

Idols and the Living God

JEREMIAH 10 Hear the word that the LORD speaks to you, O house of Israel.
2Thus says the LORD:

“Learn not the way of the nations,
nor be dismayed at the signs of the heavens
because the nations are dismayed at them,
3[†] [f] for the customs of the peoples are vanity. [1]
[g] A tree from the forest is cut down
and worked with an axe by the hands of a craftsman.
4 [h] They decorate it with silver and gold;
[i] they fasten it with hammer and nails
so that it cannot move.
5 Their idols [2] are like scarecrows in a cucumber field,
and [j] they cannot speak;
[k] they have to be carried,
for they cannot walk.
Do not be afraid of them,
[l] for they cannot do evil,
neither is it in them to do good.”

6 [m] There is none like you, O LORD;
you are great, and your name is great in might.
7 [n] Who would not fear you, O King of the nations?
For this is your due;
for among all the wise ones of the nations
and in all their kingdoms
there is none like you.
8[†] [o] They are both [p] stupid and foolish;
the instruction of idols is but wood!
9 [q] Beaten silver is brought from [r] Tarshish,
and gold from [s] Uphaz.
[q] They are the work of the craftsman and of the hands of the goldsmith;
their clothing is violet and purple;
[t] they are all the work of skilled men.

10 [u]But the LORD is the true God;
[v]he is the living God and the everlasting King.
At his wrath the earth quakes,
and the nations cannot endure his indignation.

11[†]Thus shall you say to them: [w]“The gods who did not make the heavens and the earth [x]shall perish from the earth and from under the heavens.”[3]

12 [y]It is he who [z]made the earth by his power,
[z]who established the world by his wisdom,
and [a]by his understanding stretched out the heavens.
13 [b]When he utters his voice, there is a tumult of waters in the heavens,
[c]and he makes the mist rise from the ends of the earth.
[c]He makes lightning [d]for the rain,
[c]and he brings forth the wind [e]from his storehouses.
14 [f]Every man is stupid and without knowledge;
[g]every goldsmith is put to shame by his idols,
for his images are false,
[h]and there is no breath in them.
15 They are worthless, a work of delusion;
at the time of their punishment they shall perish.
16 Not like these is he who is [i]the portion of Jacob,
for he is the one who formed all things,
[j]and Israel is the tribe of his inheritance;
[k]the LORD of hosts is his name.

17 [l]Gather up your bundle from the ground,
O you who dwell under siege!
18 For thus says the LORD:
[m]“Behold, I am slinging out the inhabitants of the land
at this time,
[n]and I will bring distress on them,
that they may feel it.”

19[†] Woe is me because of my hurt!
[o]My wound is grievous.
But I said, “Truly this is an affliction,
and I must bear it.”
20 [p]My tent is destroyed,
and all my cords are broken;
my children have gone from me,
[q]and they are not;
there is no one to spread my tent again
and [p]to set up my curtains.
21[†] [r]For the shepherds [s]are stupid
and do not inquire of the Lord;
therefore they have not prospered,
[t]and all their flock is scattered.

22 A voice, a rumor! Behold, it comes!—
[u]a great commotion out of the north country
to make [v]the cities of Judah a desolation,
[v]a lair of jackals.

23[†] [w]I know, O Lord, that the way of man is not in himself,
that it is not in man who walks to direct his steps.
24 [x]Correct me, O Lord, but in justice;
not in your anger, lest you bring me to nothing.

25 [y]Pour out your wrath on the nations that know you not,
and on the peoples that call not on your name,
[z]for they have devoured Jacob;
they have devoured him and consumed him,
and have laid waste his habitation.

The Broken Covenant

JEREMIAH **11** [†]The word that came to Jeremiah from the Lord:
2[†] [a]“Hear the words of this covenant, and speak to the men of Judah and the inhabitants of Jerusalem. 3You shall say to them, Thus says the Lord,

the God of Israel: [b]Cursed be the man who does not hear the words of this covenant **4**[†]that I commanded your fathers when I brought them out of the land of Egypt, [c]from the iron furnace, saying, [d]Listen to my voice, and do all that I command you. [d]So shall you be my people, and I will be your God, **5**[e]that I may confirm the oath that I swore to your fathers, [f]to give them a land flowing with milk and honey, as at this day." Then I answered, "So be it, LORD."

6And the LORD said to me, [g]"Proclaim all these words in the cities of Judah and in the streets of Jerusalem: [h]Hear the words of this covenant and do them. **7**For I solemnly warned your fathers when I brought them up out of the land of Egypt, [i]warning them persistently, even to this day, saying, [d]Obey my voice. **8**[j]Yet they did not obey or incline their ear, [k]but everyone walked in the stubbornness of his evil heart. Therefore I brought upon them all [h]the words of this covenant, which I commanded them to do, but they did not."

9[†]Again the LORD said to me, [l]"A conspiracy exists among the men of Judah and the inhabitants of Jerusalem. **10**[†]They have turned back to [m]the iniquities of their forefathers, who refused to hear my words. [m]They have gone after other gods to serve them. [n]The house of Israel and the house of Judah have broken my covenant that I made with their fathers. **11**[†]Therefore, thus says the LORD, Behold, I am bringing disaster upon them that they cannot escape. [o]Though they cry to me, I will not listen to them. **12**Then the cities of Judah and the inhabitants of Jerusalem [p]will go and cry to the gods to whom they make offerings, [p]but they cannot save them in the time of their trouble. **13**[†][p]For your gods have become as many as your cities, O Judah, and as many as the streets of Jerusalem are the altars you have set up to shame, [q]altars to make offerings to Baal.

14[†]"Therefore [r]do not pray for this people, or lift up a cry or prayer on their behalf, [o]for I will not listen when they call to me in the time of their trouble. **15**[s]What right has my beloved in my house, [t]when she has done many vile deeds? Can even sacrificial flesh avert your doom? [u]Can you then exult? **16**[†]The LORD once called you [v]'a green olive tree, beautiful with good fruit.' But [w]with the roar of a great tempest he will set fire to it, and [x]its branches will be consumed. **17**The LORD of hosts, [y]who planted you, has decreed disaster against you, because of the evil that the house of Israel and the house of Judah have done, [z] provoking me to anger by making offerings to Baal.”

[18][†] The LORD made it known to me and I knew;
then you showed me their deeds.
[19] But I was [a] like a gentle lamb
led to the slaughter.
I did not know [b] it was against me
they devised schemes, saying,
“Let us destroy the tree with its fruit,
[c] let us cut him off from [d] the land of the living,
that his name be remembered no more.”
[20] But, O LORD of hosts, who judges righteously,
who [e] tests [f] the heart and the mind,
[g] let me see your vengeance upon them,
for to you have I committed my cause.

[21][†]Therefore thus says the LORD concerning the men of [h] Anathoth, [i] who seek your life, and say, [j] “Do not prophesy in the name of the LORD, or you will die by our hand”— [22][†]therefore thus says the LORD of hosts: “Behold, I will punish them. The young men shall die by the sword, their sons and their daughters shall die by famine, [23]and none of them shall be left. For I will bring disaster upon the men of [k] Anathoth, [l] the year of their punishment.”

Jeremiah’s Complaint

JEREMIAH 12 [†] [m] Righteous are you, O LORD,
when I complain to you;
yet I would plead my case before you.
[n] Why does the way of the wicked prosper?
Why do all [o] who are treacherous thrive?
[2][†] You plant them, and they take root;
they grow and produce fruit;
[p] you are near in their mouth

and far from their heart.
3[†] [q]But you, O Lord, know me;
[r]you see me, and test my heart toward you.
[s]Pull them out like sheep for the slaughter,
and set them apart for [t]the day of slaughter.
4 [u]How long will the land mourn
and the grass of every field wither?
[v]For the evil of those who dwell in it
[w]the beasts and the birds are swept away,
because they said, “He will not see our latter end.”

The Lord Answers Jeremiah

5[†] “If you have raced with men on foot, and they have wearied you,
how will you compete with horses?
And if in a safe land you are so trusting,
what will you do in [x]the thicket of the Jordan?
6 For [y]even your brothers and the house of your father,
[o]even they have dealt treacherously with you;
they are in full cry after you;
[z]do not believe them,
though they speak friendly words to you.”

7[†] “I have forsaken my house;
I have abandoned [a]my heritage;
I have given [b]the beloved of my soul
into the hands of her enemies.
8 [a]My heritage has become to me
like a lion in the forest;
she has lifted up her voice against me;
therefore I hate her.
9[†] Is [a]my heritage to me like [c]a hyena’s lair?
Are the [c]birds of prey against her all around?
Go, [d]assemble all the wild beasts;
bring them to devour.

[10][†] Many shepherds have destroyed my vineyard;
[e] they have trampled down my portion;
they have made my pleasant portion
a desolate wilderness.
[11] They have made it a desolation;
desolate, [u] it mourns to me.
The whole land is made desolate,
[f] but no man lays it to heart.
[12][†] Upon all the bare heights in the desert
destroyers have come,
for the sword of the LORD devours
from one end of the land to the other;
no flesh has peace.
[13] [g] They have sown wheat and have reaped thorns;
[h] they have tired themselves out but profit nothing.
They shall be ashamed of their [1] harvests
[i] because of the fierce anger of the LORD."

[14]Thus says the LORD concerning all [j] my evil neighbors [k] who touch the heritage that [l] I have given my people Israel to inherit: "Behold, I will pluck them up from their land, and I will pluck up the house of Judah from among them. [15][†]And after I have plucked them up, I will again have compassion on them, [m] and I will bring them again each to his heritage and each to his land. [16][†]And it shall come to pass, if they will diligently learn the ways of my people, [n] to swear by my name, 'As the LORD lives,' even as they taught my people to swear by Baal, [o] then they shall be built up in the midst of my people. [17][p] But if any nation will not listen, then I will utterly pluck it up and destroy it, declares the LORD."

The Ruined Loincloth

JEREMIAH 13 [†]Thus says the LORD to me, "Go and buy a linen loincloth and [q] put it around your waist, and do not dip it in water." [2][†]So I bought a loincloth according to the word of the LORD, and put it around my waist. [3]And the word of the LORD came to me a second time, [4]"Take the loincloth that you have bought, which is around your waist, and arise, [r]go to the Euphrates and hide it there in [s]a cleft of the rock.” [5]So I went and hid it by the Euphrates, as the LORD commanded me. [6]And after many days the LORD said to me, “Arise, go to the Euphrates, and take from there [q]the loincloth that I commanded you to hide there.” [7]Then I went to the Euphrates, and dug, and I took [q]the loincloth from the place where I had hidden it. And behold, the loincloth was [t]spoiled; it was [u]good for nothing.

[8][†]Then the word of the LORD came to me: [9]“Thus says the LORD: [v]Even so will I spoil the pride of Judah and the great [w]pride of Jerusalem. [10]This evil people, who refuse to hear my words, [x]who stubbornly follow their own heart and have gone after other gods to serve them and worship them, shall be like this loincloth, which is [u]good for nothing. [11]For as the loincloth clings to the waist of a man, so I made the whole house of Israel and the whole house of Judah cling to me, declares the LORD, [y]that they might be for me a people, [z]a name, a praise, and a glory, but they would not listen.

The Jars Filled with Wine

[12]“You shall speak to them this word: ‘Thus says the LORD, the God of Israel, “Every jar shall be filled with wine.”’ And they will say to you, ‘Do we not indeed know that [a]every jar will be filled with wine?’ [13]Then you shall say to them, ‘Thus says the LORD: [b]Behold, I will fill with drunkenness all the inhabitants of this land: [c]the kings who sit on David’s throne, [d]the priests, the prophets, and all the inhabitants of Jerusalem. [14]And I will [e]dash them one against another, fathers and sons together, declares the LORD. I will not pity or spare or have compassion, that I should not destroy them.’”

Exile Threatened

[15][†] Hear and give ear; be not proud,
for the LORD has spoken.
[16] [f]Give glory to the LORD your God
[g]before he brings darkness,

before your feet stumble
on the twilight mountains,
and [g] while you look for light
he turns it into gloom
and makes it [h] deep darkness.
[17] But if you will not listen,
[i] my soul will weep in secret for your pride;
my eyes will weep bitterly and run down with tears,
because the LORD's flock has been taken captive.

[18] Say to [j] the king and [j] the queen mother:
"Take a lowly seat,
for [k] your beautiful crown
has come down from your head."
[19][†] [l] The cities of the Negeb are shut up,
with none to open them;
all Judah is taken into exile,
wholly taken into exile.

[20][†] "Lift up your eyes [m] and see
those who come from the north.
Where is the flock that was given you,
your beautiful flock?
[21] What will you say when they set as head over you
those whom you yourself have taught to be friends to you?
[n] Will not pangs take hold of you
like those of a woman in labor?
[22] And if you say in your heart,
[o] 'Why have these things come upon me?'
it is for the greatness of your iniquity
that [p] your skirts are lifted up
and you suffer violence.
[23] [q] Can the Ethiopian change his skin
or [q] the leopard his spots?
Then also you can do good
who are accustomed to do evil.

24 I will scatter you [1] [r] like chaff
driven by the wind from the desert.
25 [s] This is your lot,
the portion I have measured out to you, declares the LORD,
because [t] you have forgotten me
and trusted in lies.
26 [†] [p] I myself will lift up your skirts over your face,
and your shame will be seen.
27 I have seen [u] your abominations,
your adulteries and [v] neighings, your lewd whorings,
[w] on the hills in the field.
Woe to you, O Jerusalem!
How long will it be [x] before you are made clean?”

Famine, Sword, and Pestilence

JEREMIAH 14 [†]The word of the LORD that came to Jeremiah concerning [y]the drought:

2 [z]“Judah mourns,
and [a]her gates languish;
her people lament on the ground,
and [b]the cry of Jerusalem goes up.
3 Her nobles send their servants for water;
they come to the cisterns;
they find no water;
they return with their vessels empty;
they are [c]ashamed and confounded
and [d]cover their heads.
4 Because of the ground that is dismayed,
since there is [e]no rain on the land,
the farmers are ashamed;
they cover their heads.
5 Even [f]the doe in the field forsakes her newborn fawn
because there is no grass.
6 [g]The wild donkeys stand on the bare heights;
they pant for air like jackals;
their eyes fail
because there is no vegetation.

7[†] “Though our iniquities testify against us,
act, O LORD, [h]for your name’s sake;
[i]for our backslidings are many;
[j]we have sinned against you.
8[†] [k]O you hope of Israel,
its savior in time of trouble,
why should you be like a stranger in the land,
like a traveler who turns aside to tarry for a night?
9 Why should you be like a man confused,

[l] like a mighty warrior who cannot save?
Yet [m] you, O LORD, are in the midst of us,
and [n] we are called by your name;
[o] do not leave us.”

[10][†] Thus says the LORD concerning this people:
“They have loved to wander thus;
they have not restrained their feet;
[p] therefore the LORD does not accept them;
[q] now he will remember their iniquity
and punish their sins.”

[11]The LORD said to me: [r] “Do not pray for the welfare of this people. [12]Though they fast, I will not hear their cry, [s] and though they offer burnt offering and grain offering, I will not accept them. But I will consume them [t] by the sword, by famine, and by pestilence.”

Lying Prophets

[13]Then I said: “Ah, Lord GOD, behold, the prophets [u] say to them, ‘You shall not see the sword, nor shall you have famine, but I will give you assured peace in this place.’” [14]And the LORD said to me: “The [v] prophets are prophesying lies in my name. [w] I did not send them, nor did I command them or speak to them. They are prophesying to you a lying vision, [x] worthless divination, and [y] the deceit of their own minds. [15][†]Therefore thus says the LORD concerning the prophets who prophesy in my name although [w] I did not send them, and who say, [t] ‘Sword and famine shall not come upon this land’: [z] By sword and famine those prophets shall be consumed. [16]And the people to whom they prophesy shall be cast out in the streets of Jerusalem, victims of famine and sword, [a] with none to bury them—them, their wives, their sons, and their daughters. For I will pour out their evil upon them.

[17] “You shall say to them this word:
[b] ‘Let my eyes run down with tears night and day,
and let them not cease,

for the virgin [c] daughter of my people is shattered with a great wound,
[d] with a very grievous blow.
18 [e] If I go out into the field,
behold, those pierced by the sword!
[e] And if I enter the city,
behold, the diseases of famine!
[f] For both prophet and priest ply their trade through the land
and have no knowledge.'"

19[†] [g] Have you utterly rejected Judah?
Does your soul loathe Zion?
Why have you struck us down
[h] so that there is no healing for us?
[i] We looked for peace, but no good came;
[i] for a time of healing, but behold, terror.
20[†] [j] We acknowledge our wickedness, O LORD,
and the iniquity of our fathers,
[j] for we have sinned against you.
21 Do not spurn us, [k] for your name's sake;
do not dishonor your glorious throne;
[l] remember and do not break your covenant with us.
22 Are there any among [m] the false gods of the nations [n] that can bring rain?
Or can the heavens give showers?
Are you not he, O LORD our God?
We set our hope on you,
[o] for you do all these things.

The LORD Will Not Relent

JEREMIAH **15** Then the LORD said to me, [p] "Though [q] Moses [r] and Samuel [s] stood before me, yet my heart would not turn toward this people. Send them out of my sight, and let them go! **2**[†]And when they ask you, 'Where shall we go?' you shall say to them, 'Thus says the LORD:

[t] "'Those who are for pestilence, to pestilence,
and those who are for the sword, to the sword;
those who are for famine, to famine,
and those who are for captivity, to captivity.'

[3] [u] I will appoint over them four kinds of destroyers, declares the LORD: the sword to kill, the dogs to tear, and [v] the birds of the air [w] and the beasts of the earth to devour and destroy. [4][†] [x] And I will make them a horror to all the kingdoms of the earth because of what [y] Manasseh the son of Hezekiah, king of Judah, did in Jerusalem.

[5][†] [z] "Who will have pity on you, O Jerusalem,
[z] or who will grieve for you?
Who will turn aside
to ask about your welfare?
[6][†] [a] You have rejected me, declares the LORD;
[b] you keep going backward,
so I have stretched out my hand against you and destroyed you—
[c] I am weary of relenting.
[7][†] [d] I have winnowed them with [e] a winnowing fork
in the gates of the land;
I have bereaved them; I have destroyed my people;
[f] they did not turn from their ways.
[8] I have made their widows more in number
than [g] the sand of the seas;
I have brought against the mothers of young men
a destroyer at noonday;
I have made anguish and terror
fall upon them suddenly.
[9][†] [h] She who bore seven has grown feeble;
[i] she has fainted away;
[j] her sun went down while it was yet day;
she has been shamed and disgraced.
And the rest of them I will give to the sword
before their enemies,

declares the LORD.”

Jeremiah’s Complaint

[10] [k] Woe is me, my mother, that you bore me, a man of strife and contention to the whole land! [l] I have not lent, nor have I borrowed, yet all of them curse me. [11] The LORD said, “Have I not [1] set you free for their good? Have I not pleaded for you before the enemy in the time of trouble and in the time of distress? [12] Can one break iron, iron [m] from the north, and bronze?

[13] [†] [n] “Your wealth and your treasures I will give as [o] spoil, without price, for all your sins, throughout all your territory. [14] I will make you serve your enemies [p] in a land that you do not know, [q] for in my anger a fire is kindled that shall burn forever.”

[15] [†] [r] O LORD, you know;
[s] remember me and visit me,
[s] [t] and take vengeance for me on my persecutors.
In your forbearance take me not away;
[u] know that [v] for your sake I bear reproach.
[16] [†] Your words were found, [w] and I ate them,
and [x] your words became to me a joy
and the delight of my heart,
[y] for I am called by your name,
O LORD, God of hosts.
[17] [z] I did not sit in the company of revelers,
nor did I rejoice;
[a] I sat alone, because your hand was upon me,
for you had filled me with indignation.
[18] [†] Why is my pain unceasing,
[b] my wound incurable,
refusing to be healed?
Will you be to me [c] like a deceitful brook,
like waters that fail?

[19] [†] Therefore thus says the LORD:

[d]“If you return, I will restore you,
  and you shall [e]stand before me.
If you utter what is precious, and not what is worthless,
  you shall be as my mouth.
They shall turn to you,
  but you shall not turn to them.
20[†] [f]And I will make you to this people
  a fortified wall of bronze;
they will fight against you,
  [g]but they shall not prevail over you,
[h]for I am with you
  to save you and deliver you,
declares the LORD.
21 [g]I will deliver you out of the hand of the wicked,
  and redeem you from the grasp of [i]the ruthless.”

Famine, Sword, and Death

JEREMIAH 16 The word of the LORD came to me: 2[†]“You shall not take a wife, nor shall you have sons or daughters in this place. 3For thus says the LORD concerning the sons and daughters who are born in this place, and concerning the mothers who bore them and the fathers who fathered them in this land: 4[j]They shall die of deadly diseases. [k]They shall not be lamented, nor shall they be buried. [l]They shall be as dung on the surface of the ground. [m]They shall perish by the sword and by famine, [n]and their dead bodies shall be food for the birds of the air and for the beasts of the earth.

5[†]“For thus says the LORD: [o]Do not enter the house of mourning, or go to lament or grieve for them, for I have taken away my peace from this people, my steadfast love and mercy, declares the LORD. 6Both great and small shall die in this land. [k]They shall not be buried, and no one shall lament for them or [p]cut himself [q]or make himself bald for them. 7No one shall [r]break bread for the mourner, to comfort him for the dead, nor shall anyone give him the cup of consolation to drink for his father or his mother. 8You shall not go into the house of feasting to sit with them, to eat and drink. [9]For thus says the Lord of hosts, the God of Israel: [s]Behold, I will silence in this place, before your eyes and in your days, the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride.

[10]“And when you tell this people all these words, and they say to you, [t]‘Why has the Lord pronounced all this great evil against us? What is our iniquity? What is the sin that we have committed against the Lord our God?’ [11]then you shall say to them: [u]‘Because your fathers have forsaken me, declares the Lord, and [v]have gone after other gods and have served and worshiped them, and have forsaken me and have not kept my law, [12]and because [w]you have done worse than your fathers, for behold, [x]every one of you follows his stubborn, evil will, refusing to listen to me. [13][†]Therefore [y]I will hurl you out of this land into [z]a land that neither you nor your fathers have known, [a]and there you shall serve other gods day and night, for I will show you no favor.’

The Lord Will Restore Israel

[14][†] [b]“Therefore, behold, the days are coming, declares the Lord, when it shall no longer be said, [c]‘As the Lord lives who brought up the people of Israel out of the land of Egypt,’ [15]but [c]‘As the Lord lives who brought up the people of Israel [d]out of the north country and out of all the countries where he had driven them.’ For [e]I will bring them back to their own land that I gave to their fathers.

[16]“Behold, [f]I am sending for many fishers, declares the Lord, and they shall catch them. And afterward I will send for many hunters, and they shall hunt them from every mountain and every hill, and out [g]of the clefts of the rocks. [17]For [h]my eyes are on all their ways. [i]They are not hidden from me, [i]nor is their iniquity concealed from my eyes. [18]But first [j]I will doubly repay their iniquity and their sin, because they have polluted my land with the carcasses of their detestable idols, and [k]have filled my inheritance with their abominations.”

[19][†] [l]O Lord, my strength and my stronghold,
  [m]my refuge in the day of trouble,

[n] to you shall the nations come
from the ends of the earth and say:
“Our fathers have inherited nothing but lies,
[o] worthless things in which there is no profit.
20 Can man make for himself [p] gods?
Such are not gods!”

21“Therefore, behold, I will make them know, this once I will make them know my power and my might, and they shall know that [q] my name is the LORD.”

The Sin of Judah

JEREMIAH **17** [†]“The sin of Judah is written with [r] a pen of iron; with a point of diamond it is engraved on [s] the tablet of their heart, and on [t] the horns of their altars, 2while [u] their children remember their altars and their [v] Asherim, [w] beside every green tree and on the high hills, 3 [x] on the mountains in the open country. [y] Your wealth and all your treasures I will give for spoil as the price of your high places for sin throughout all your territory. 4You shall loosen your hand from your heritage that I gave to you, [z] and I will make you serve your enemies in a land that you do not know, [a] for in my anger a fire is kindled that shall burn forever.”

5[†] Thus says the LORD:
“Cursed is the man [b] who trusts in man
and makes flesh his strength, [1]
whose heart turns away from the LORD.
6[†] [c] He is like a shrub in the desert,
[d] and shall not see any good come.
He shall dwell in the parched places of the wilderness,
in [e] an uninhabited salt land.

7[†] [f]“Blessed is the man who trusts in the LORD,
[g] whose trust is the LORD.
8[†] [h] He is like a tree planted by water,

that sends out its roots by the stream,
and does not fear when heat comes,
for its leaves remain green,
and is not anxious in the year of drought,
for it does not cease to bear fruit.”

9[†] The heart is deceitful above all things,
and desperately sick;
who can understand it?
10 [i] “I the LORD search the heart
[j] and test the mind, [2]
[k] to give every man according to his ways,
according to the fruit of his deeds.”

11 Like the [l] partridge that gathers a brood that she did not hatch,
so is [m] he who gets riches but not by justice;
[n] in the midst of his days they will leave him,
[o] and at his end he will be a fool.

12[†] A glorious throne set on high from the beginning
is the place of our sanctuary.
13 O LORD, [p] the hope of Israel,
[q] all who forsake you shall be put to shame;
those who turn away from you [3] [r] shall be written in the earth,
for [s] they have forsaken [t] the LORD, the fountain of living water.

Jeremiah Prays for Deliverance

14[†] [u] Heal me, O LORD, and I shall be healed;
save me, and I shall be saved,
for [v] you are my praise.
15 [w] Behold, they say to me,
“Where is the word of the LORD?
Let it come!”
16[†] I have not run away from being your shepherd,
nor have I desired the day of sickness.

[x] You know [x] what came out of my lips;
  it was before your face.
17 [†] Be not a terror to me;
  [y] you are my refuge in the day of disaster.
18 [z] Let those be put to shame who persecute me,
  but let me not be put to shame;
[z] let them be dismayed,
  but let me not be dismayed;
[a] bring upon them the day of disaster;
  destroy them with double destruction!

Keep the Sabbath Holy

19 Thus said the Lord to me: “Go and stand in the People’s Gate, by which [b] the kings of Judah enter and by which they go out, and in all the gates of Jerusalem, 20 and say: ‘Hear the word of the Lord, [b] you kings of Judah, and all Judah, and all the inhabitants of Jerusalem, who enter by these gates. 21 Thus says the Lord: Take care for the sake of your lives, and [c] do not bear a burden on the Sabbath day or bring it in by the gates of Jerusalem. 22 And do not carry a burden out of your houses on the Sabbath [d] or do any work, but [e] keep the Sabbath day holy, as I commanded your fathers. 23 Yet [f] they did not listen or incline their ear, [g] but stiffened their neck, that they [h] might not hear and receive instruction.

24 [†] “‘But if you listen to me, declares the Lord, and [c] bring in no burden by the gates of this city on the Sabbath day, but [e] keep the Sabbath day holy and do no work on it, 25 then [i] there shall enter by the gates of this city kings and princes who sit on the throne of David, riding in chariots and on horses, they and their officials, the men of Judah and the inhabitants of Jerusalem. And this city shall be inhabited forever. 26 And people shall come from [j] the cities of Judah [k] and the places around Jerusalem, [j] from the land of Benjamin, [k] from the Shephelah, from the hill country, [k] and from [l] the Negeb, bringing [m] burnt offerings and sacrifices, grain offerings and frankincense, and [m] bringing thank offerings to the house of the Lord. 27 But if you do not listen to me, to [e] keep the Sabbath day holy, [c] and not to bear a burden and enter by the gates of Jerusalem on the Sabbath day, then I

will [n]kindle a fire in its gates, and it shall [o]devour the palaces of Jerusalem and [p]shall not be quenched.'"

The Potter and the Clay

JEREMIAH 18 The word that came to Jeremiah from the LORD: [2]"Arise, and go down to [q]the potter's house, and there I will let you hear my words." [3]So I went down to [r]the potter's house, and there he was working at his wheel. [4][†]And the vessel he was making of clay was [s]spoiled in the potter's hand, and [t]he reworked it into another vessel, as it seemed good to the potter to do.

[5]Then the word of the LORD came to me: [6][†]"O house of Israel, [u]can I not do with you as this potter has done? declares the LORD. [v]Behold, like the clay in the potter's hand, so are you in my hand, O house of Israel. [7][†]If at any time I declare concerning a nation or a kingdom, that I will [w]pluck up and break down and destroy it, [8][†]and if that nation, concerning which I have spoken, [x]turns from its evil, [y]I will relent of the disaster that I intended to do to it. [9][†]And if at any time I declare concerning a nation or a kingdom that I will [w]build and plant it, [10][†]and if it does evil in my sight, not listening to my voice, then I will relent of the good that I had intended to do to it. [11]Now, therefore, say to the men of Judah and the inhabitants of Jerusalem: 'Thus says the LORD, Behold, I am shaping disaster against you and devising a plan against you. [z]Return, every one from his evil way, and [a]amend your ways and your deeds.'

[12]"But they say, [b]'That is in vain! We will follow our own plans, and will every one act according to [c]the stubbornness of his evil heart.'

[13][†] "Therefore thus says the LORD:
[d]Ask among the nations,
Who has heard the like of this?
The virgin Israel
has done [e]a very horrible thing.
[14][†] Does the snow of Lebanon leave
the crags of Sirion? [1]
Do the mountain waters run dry, [2]

the cold flowing streams?
15 [f]But my people have forgotten me;
they make offerings to [g]false gods;
they made them stumble in their ways,
[h]in the ancient roads,
and to walk into side roads,
[i]not the highway,
16 making their land [j]a horror,
a thing [j]to be hissed at forever.
[k]Everyone who passes by it is horrified
[l]and shakes his head.
17 [m]Like the east wind [n]I will scatter them
before the enemy.
[o]I will show them my back, not my face,
in the day of their calamity.”

18[†]Then they said, [p]“Come, let us make plots against Jeremiah, [q]for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. [r]Come, let us strike him with the tongue, and let us not pay attention to any of his words.”

19[†] Hear me, O Lord,
and [s]listen to the voice of my adversaries.
20 [t]Should good be repaid with evil?
Yet [u]they have dug a pit for my life.
[v]Remember how I stood before you
to speak good for them,
to turn away your wrath from them.
21 Therefore [w]deliver up their children to famine;
give them over to the power of the sword;
let their wives become childless [x]and widowed.
May their men meet death by pestilence,
their youths be struck down by the sword in battle.
22 [y]May a cry be heard from their houses,
when you bring the plunderer suddenly upon them!

For [u]they have dug a pit to take me
[z]and laid snares for my feet.
[23] Yet [a]you, O LORD, know
all their plotting to kill me.
[b]Forgive not their iniquity,
nor blot out their sin from your sight.
Let them be overthrown before you;
deal with them in the time of your anger.

The Broken Flask

JEREMIAH **19** [†]Thus says the LORD, “Go, buy [c]a potter’s earthenware [d]flask, and take some of [e]the elders of the people and some of [e]the elders of the priests, [2][†]and go out [f]to the Valley of the Son of Hinnom at the entry of the Potsherd Gate, and proclaim there the words that I tell you. [3][†]You shall say, [g]‘Hear the word of the LORD, [h]O kings of Judah and inhabitants of Jerusalem. Thus says the LORD of hosts, the God of Israel: Behold, I am bringing such disaster upon this place that [i]the ears of everyone who hears of it will tingle. [4][†][j]Because the people have forsaken me and have profaned this place by making offerings in it to other gods whom neither they nor their fathers nor the kings of Judah have known; [k]and because they have filled this place with the blood of innocents, [5][l]and have built the high places of Baal [l]to burn their sons in the fire as burnt offerings to Baal, [m]which I did not command or decree, nor did it come into my mind— [6]therefore, [n]behold, days are coming, declares the LORD, when this place shall no more be called Topheth, or [o]the Valley of the Son of Hinnom, but the Valley of Slaughter. [7][†]And in this place [p]I will make void the plans of Judah and Jerusalem, [q]and will cause their people to fall by the sword before their enemies, and by the hand of those who seek their life. [r]I will give their dead bodies for food to the birds of the air and to the beasts of the earth. [8]And I will make this city [s]a horror, [s]a thing to be hissed at. Everyone who passes by it will be horrified and will hiss because of all its wounds. [9][†][t]And I will make them eat the flesh of their sons and their daughters, and everyone shall eat the flesh of his neighbor [u]in the siege and in the distress, with which their enemies and those who seek their life afflict them.’

[10][†]“Then [v]you shall break [w]the flask in the sight of the men who go with you, [11]and shall say to them, ‘Thus says the LORD of hosts: So will I break this people and this city, [x]as one breaks a potter’s vessel, [y]so that it can never be mended. [z]Men shall bury in Topheth because there will be no place else to bury. [12][†]Thus will I do to this place, declares the LORD, and to its inhabitants, making this city [a]like Topheth. [13]The houses of Jerusalem and the houses of the kings of Judah—[b]all the houses on whose [c]roofs offerings have been offered [d]to all the host of heaven, and [e]drink offerings have been poured out to other gods—shall be defiled [a]like the place of Topheth.’”

[14]Then Jeremiah came from [f]Topheth, where the LORD had sent him to prophesy, [g]and he stood in the court of the LORD’s house and said to all the people: [15]“Thus says the LORD of hosts, the God of Israel, behold, I am bringing upon this city and upon all its towns all the disaster that I have pronounced against it, [h]because they have stiffened their neck, [i]refusing to hear my words.”

Jeremiah Persecuted by Pashhur

JEREMIAH **20** [†]Now [j]Pashhur the priest, the son of [k]Immer, who was [l]chief officer in the house of the LORD, heard Jeremiah prophesying these things. [2]Then [j]Pashhur beat Jeremiah the prophet, and put him [m]in the stocks that were in the upper [n]Benjamin Gate of the house of the LORD. [3][†]The next day, when [j]Pashhur released Jeremiah from the stocks, Jeremiah said to him, “The LORD does not call your name [j]Pashhur, but Terror on Every Side. [4][†]For thus says the LORD: Behold, I will make you [o]a terror to yourself and to all your friends. They shall fall by the sword of their enemies while you look on. And I will give all Judah into the hand of the king of Babylon. He shall carry them captive to Babylon, and shall strike them down with the sword. [5][†]Moreover, [p]I will give all the wealth of the city, all its gains, all its [q]prized belongings, and all the treasures of the kings of Judah into the hand of their enemies, who shall plunder them and seize them and carry them to Babylon. [6][†]And you, [r]Pashhur, and all who dwell in your house, shall go into captivity. To Babylon you shall go, and there you shall die, and there you shall be buried, you and all your friends, [s] to whom you have prophesied falsely.”

7[†] O Lord, [t] you have deceived me,
and I was deceived;
[u] you are stronger than I,
and you have prevailed.
[v] I have become a laughingstock all the day;
everyone mocks me.
8 For whenever I speak, I cry out,
I shout, [w] “Violence and destruction!”
For [x] the word of the Lord has become for me
[y] a reproach and [y] derision all day long.
9[†] If I say, “I will not mention him,
or speak any more in his name,”
[z] there is in my heart as it were a burning fire
shut up in my bones,
and [a] I am weary with holding it in,
and I cannot.
10 [b] For I hear many whispering.
[c] Terror is on every side!
“Denounce him! [d] Let us denounce him!”
say all my [e] close friends,
[f] watching for [g] my fall.
“Perhaps he will be deceived;
then [h] we can overcome him
and take our revenge on him.”
11 But [i] the Lord is with me as a dread warrior;
therefore my persecutors will stumble;
[i] they will not overcome me.
[j] They will be greatly shamed,
for they will not succeed.
Their [k] eternal dishonor
will never be forgotten.

12 O Lord of hosts, who tests the righteous,
[l] who sees the heart and the mind, [1]
let me see your vengeance upon them,
for to you have I committed my cause.

13[†] [m] Sing to the Lord;
praise the Lord!
For he has delivered the life of the needy
from the hand of evildoers.

14 [n] Cursed be the day
on which I was born!
The day when my mother bore me,
let it not be blessed!
15 Cursed be the man who brought the news to my father,
“A son is born to you,”
[o] making him very glad.
16 Let that man be like [p] the cities
that the Lord overthrew without pity;
[q] let him hear a cry in the morning
and an alarm at noon,
17 [r] because he did not kill me in the womb;
so my mother would have been my grave,
and her womb forever great.
18[†] [s] Why did I come out from the womb
[t] to see toil and sorrow,
and spend my days in shame?

Jerusalem Will Fall to Nebuchadnezzar

JEREMIAH **21** [†]This is the word that came to Jeremiah from the LORD, when King Zedekiah sent to him [u]Pashhur the son of Malchiah and [v]Zephaniah the priest, the son of [w]Maaseiah, saying, **2** [x]"Inquire of the LORD for us, [y]for Nebuchadnezzar [1] king of Babylon is making war against us. Perhaps the LORD will deal with us according to [z]all his wonderful deeds and will make him withdraw from us."

3[†]Then Jeremiah said to them: "Thus you shall say to Zedekiah, **4**'Thus says the LORD, the God of Israel: [a]Behold, I will turn back the weapons of war that are in your hands and with which you are fighting against the king of Babylon and against the Chaldeans who are besieging you outside the walls. [b]And I will bring them together into the midst of this city. **5**I myself will fight against you [c]with outstretched hand and strong arm, [d]in anger and in fury and in great wrath. **6**And I will strike down the inhabitants of this city, both man and beast. They shall die of a great pestilence. **7**Afterward, declares the LORD, [e]I will give Zedekiah king of Judah and his servants and the people in this city who survive the pestilence, sword, and famine into the hand of Nebuchadnezzar king of Babylon and into the hand of their enemies, into the hand of those who seek their lives. He shall strike them down with the edge of the sword. [f]He shall not pity them or spare them or have compassion.'

8[†]"And to this people you shall say: [g]'Thus says the LORD: Behold, [h]I set before you the way of life and the way of death. **9**He who stays in this city shall die [i]by the sword, by famine, and by pestilence, but he who goes out and [j]surrenders to the Chaldeans who are besieging you shall live [k]and shall have his life as a prize of war. **10**For [l]I have set my face against this city for harm and [m]not for good, declares the LORD: [n]it shall be given into the hand of the king of Babylon, and he shall burn it with fire.'

Message to the House of David

11"And to the house of the king of Judah say, 'Hear the word of the LORD,
12[†]O house of David! Thus says the LORD:

[o]“‘Execute justice [p]in the morning,
and deliver from the hand of the oppressor
him who has been robbed,
[q]lest my wrath go forth like fire,
and burn with none to quench it,
because of your evil deeds.’”

13 [r]“Behold, I am against you, O inhabitant of the valley,
O rock of the plain,
declares the LORD;
you who say, [s]‘Who shall come down against us,
or who shall enter our habitations?’
14[†] [t]I will punish you according to [u]the fruit of your deeds,
declares the LORD;
[v]I will kindle a fire in her forest,
[v]and it shall devour all that is around her.”

JEREMIAH **22** Thus says the LORD: “Go down to the house of the king of Judah and speak there this word, [2]and say, [w]‘Hear the word of the LORD, O king of Judah, who sits on the throne of David, you, and your servants, and your people who enter these gates. [3][†]Thus says the LORD: [x]Do justice and righteousness, and deliver from the hand of the oppressor him who has been robbed. And [y]do no wrong or violence [z]to the resident alien, [x]the fatherless, and the widow, nor [a]shed innocent blood in this place. [4][†]For if you will indeed obey this word, [b]then there shall enter the gates of this house kings who sit on the throne of David, riding in chariots and on horses, they and their servants and their people. [5]But if you will not obey these words, I [c]swear by myself, declares the LORD, that [d]this house shall become a desolation. [6]For thus says the LORD concerning the house of the king of Judah:

“‘You are like Gilead to me,
like the summit of [e]Lebanon,
yet surely I will make you a desert,
[f]an uninhabited city. [1]

[7][†] [g]I will prepare destroyers against you,
each with his weapons,
[h]and they shall cut down your choicest cedars
and cast them into the fire.

[8]“‘And many nations will pass by this city, and every man will say to his neighbor, [i]“Why has the LORD dealt thus with this great city?” [9][j]And they will answer, “Because they have forsaken the covenant of the LORD their God and worshiped other gods and served them.”’”

[10] [k]Weep not for him who is dead,
nor grieve for him,
[l]but weep bitterly for him who goes away,
for he shall return no more
to see his native land.

Message to the Sons of Josiah

[11][†]For thus says the LORD concerning Shallum the son of Josiah, king of Judah, who reigned instead of Josiah his father, and [m]who went away from this place: “He shall return here no more, [12]but [m]in the place where they have carried him captive, there shall he die, and he shall never see this land again.”

[13][†] [n]“Woe to him who builds his house by [o]unrighteousness,
and his upper rooms by injustice,
[p]who makes his neighbor serve him for nothing
and does not give him his wages,
[14] who says, ‘I will build myself a great house
with spacious upper rooms,’
who cuts out windows for it,
paneling it with cedar
and [q]painting it with vermilion.
[15] Do you think you are a king
because you compete in cedar?
Did not your father eat and drink

and [r] do justice and righteousness?
[s] Then it was well with him.
16 [t] He judged the cause of the poor and needy;
[s] then it was well.
Is not this [u] to know me?
declares the LORD.
17 But you have eyes and heart
only for your dishonest gain,
[v] for shedding innocent blood,
and for practicing oppression and violence."

18 Therefore thus says the LORD concerning Jehoiakim the son of Josiah, king of Judah:

[w] "They shall not lament for him, saying,
[x] 'Ah, my brother!' or 'Ah, sister!'
They shall not lament for him, saying,
[y] 'Ah, lord!' or 'Ah, his majesty!'
19 With the burial of a donkey [z] he shall be buried,
dragged and dumped beyond the gates of Jerusalem."

20 "Go up to Lebanon, and cry out,
and lift up your voice in Bashan;
cry out from [a] Abarim,
for all [b] your lovers are destroyed.
21 I spoke to you in your prosperity,
but you said, 'I will not listen.'
[c] This has been your way from [d] your youth,
that you have not obeyed my voice.
22 [e] The wind shall shepherd all your shepherds,
and [b] your lovers shall go into captivity;
[f] then you will be ashamed and confounded
because of all your evil.
23 O inhabitant of [g] Lebanon,
nested among the cedars,

how you will be pitied when pangs come upon you,
[h] pain as of a woman in labor!”

[24][†] [i]“As I live, declares the LORD, though Coniah the son of Jehoiakim, king of Judah, were [j] the signet ring on my right hand, yet I would tear you off [25]and [k] give you [l] into the hand of those who seek your life, into the hand of those of whom you are afraid, even into the hand of Nebuchadnezzar king of Babylon and into the hand of the Chaldeans. [26] [m] I will hurl you and [n] the mother who bore you into another country, where you were not born, and there you shall die. [27]But to the land to which they will long to return, there they shall not return.”

[28] Is this man [o] Coniah a despised, broken pot,
a [p] vessel no one cares for?
Why are he and his children hurled and cast
into a [q] land that they do not know?
[29][†] [r] O land, land, land,
hear the word of the LORD!
[30] Thus says the LORD:
“Write this man down as [s] childless,
a man who shall not succeed in his days,
[t] for none of his offspring shall succeed
[t] in sitting on the throne of David
and ruling again in Judah.”

The Righteous Branch

JEREMIAH **23** [†] [u]“Woe to the shepherds who destroy and scatter the sheep of my pasture!” declares the LORD. [2]Therefore thus says the LORD, the God of Israel, concerning [u] the shepherds who care for my people: “You have scattered my flock and have driven them away, and you have not attended to them. [v] Behold, I will attend to you for your evil deeds, declares the LORD. [3][†] [w] Then I will gather the remnant of my flock [x] out of all the countries where I have driven them, and I will bring them back to their fold, [y] and they shall be fruitful and multiply. [4] [z] I will set shepherds over them who will care for them, and they shall fear no more, nor be dismayed, neither shall any be missing, declares the LORD.

[5][†] [a]“Behold, the days are coming, declares the LORD, when I will raise up for David a righteous [b]Branch, and [c]he shall reign as king and deal wisely, and shall execute justice and righteousness in the land. [6][†]In his days Judah will be saved, and [d]Israel will [e]dwell securely. And this is the name by which he will be called: [f]‘The LORD is our righteousness.’

[7][†] [g]“Therefore, behold, the days are coming, declares the LORD, when they shall no longer say, ‘As the LORD lives who brought up the people of Israel out of the land of Egypt,’ [8]but ‘As the LORD lives who brought up and led the offspring of the house of Israel out of the north country and out of all the countries where he [1] had driven them.’ Then they shall dwell in their own land.”

Lying Prophets

[9]Concerning the prophets:

[h]My heart is broken within me;
  [i]all my bones shake;
I am like a drunken man,
  like a man overcome by wine,
because of the LORD
  and because of his holy words.
10 [j]For the land is full of adulterers;
  [k]because of the curse [l]the land mourns,
  and [m]the pastures of the wilderness are dried up.
[n]Their course is evil,
  and their might is not right.
11[†] [o]“Both prophet and priest are ungodly;
  even [p]in my house I have found their evil,
declares the LORD.
12 [q]Therefore their way shall be to them
  like slippery paths [r]in the darkness,
  into which they shall be driven and fall,

for I will bring disaster upon them
[s] in the year of their punishment,
declares the LORD.
13 In the prophets of [t] Samaria
[u] I saw an unsavory thing:
[v] they prophesied by Baal
[w] and led my people Israel astray.
14 But in the prophets of Jerusalem
I have seen a horrible thing:
[x] they commit adultery and walk in lies;
[y] they strengthen the hands of evildoers,
so that no one turns from his evil;
[z] all of them have become like Sodom to me,
[z] and its inhabitants like Gomorrah.”
15 [†] Therefore thus says the LORD of hosts concerning the prophets:
[a] “Behold, I will feed them with bitter food
[a] and give them [b] poisoned water to drink,
for from the prophets of Jerusalem
ungodliness has gone out into all the land.”

16 Thus says the LORD of hosts: “Do not listen to the words of the prophets who prophesy to you, [c] filling you with vain hopes. [d] They speak visions of their own minds, not from the mouth of the LORD. 17 They say continually to those who despise the word of the LORD, [e] ‘It shall be well with you’; and to everyone who [f] stubbornly follows his own heart, they say, [g] ‘No disaster shall come upon you.’”

18 For [h] who among them has stood in the council of the LORD
to see and to hear his word,
or who has paid attention to his word and listened?
19 [i] Behold, the storm of the LORD!
Wrath has gone forth,
[j] a whirling tempest;
it will burst upon the head of the wicked.
20 [k] The anger of the LORD will not turn back

until he has executed and [k] accomplished
the intents of his heart.
[l] In the latter days you will understand it clearly.

[21][†] [m] "I did not send the prophets,
yet they ran;
I did not speak to them,
yet they prophesied.
[22] [n] But if they had stood in my council,
then they would have proclaimed my words to my people,
[o] and they would have turned them from their evil way,
and [p] from the evil of their deeds.

[23] [q] "Am I a God at hand, declares the LORD, and not a God far away?
[24] [q] Can a man hide himself in secret places so that I cannot see him?
declares the LORD. [r] Do I not fill heaven and earth? declares the LORD. [25]I
have heard what the prophets have said [s] who prophesy lies in my name,
saying, [t] 'I have dreamed, I have dreamed!' [26]How long shall there be lies
in the heart of [u] the prophets who prophesy lies, and who prophesy the
deceit of their own heart, [27]who think to make my people forget my name
[t] by their dreams that they tell one another, even as their [v] fathers forgot my
name for Baal? [28] [w] Let the prophet who has a dream [x] tell the dream, but let
him who has my word speak my word faithfully. [y] What has straw in
common with wheat? declares the LORD. [29][†] [y] Is not my word like fire,
declares the LORD, and [z] like a hammer that breaks the rock in pieces?
[30] [a] Therefore, behold, I am against the prophets, declares the LORD, who
steal my words from one another. [31][†]Behold, I am against the prophets,
declares the LORD, who use their tongues and declare, 'declares the LORD.'
[32]Behold, I am against those who prophesy lying dreams, declares the
LORD, and who tell them and [b] lead my people astray by their lies and their
recklessness, when [c] I did not send them or charge them. So they do not
profit this people at all, declares the LORD.

[33] [d] "When one of this people, or a prophet or a priest asks you, 'What is
the burden of the LORD?' you shall say to them, 'You are the burden, [2] and

[f]I will cast you off, declares the LORD.’ [34]And as for the prophet, priest, or one of the people who says, ‘The burden of the LORD,’ [d]I will punish that man and his household. [35]Thus shall you say, every one to his neighbor and every one to his brother, ‘What has the LORD answered?’ or ‘What has the LORD spoken?’ [36]But ‘the burden of the LORD’ you shall mention no more, for the burden is every man’s own word, and [g]you pervert the words of [h]the living God, the LORD of hosts, our God. [37]Thus you shall say to the prophet, ‘What has the LORD answered you?’ or ‘What has the LORD spoken?’ [38]But if you say, ‘The burden of the LORD,’ thus says the LORD, ‘Because you have said these words, “The burden of the LORD,” when I sent to you, saying, “You shall not say, ‘The burden of the LORD,’” [39]therefore, behold, I will surely lift you up and [f]cast you away from my presence, you and the city that I gave to you and your fathers. [40] [i]And I will bring upon you everlasting reproach and [i]perpetual shame, which shall not be forgotten.’”

The Good Figs and the Bad Figs

JEREMIAH **24** [†][j]After Nebuchadnezzar king of Babylon had taken into exile from Jerusalem [k]Jeconiah the son of Jehoiakim, king of Judah, together with [l]the officials of Judah, the craftsmen, and the metal workers, and had brought them to Babylon, the LORD showed me this vision: behold, [m]two baskets of figs placed before the temple of the LORD. [2]One basket had very good figs, [n]like first-ripe figs, but the other basket had [o]very bad figs, so bad that they could not be eaten. [3][†]And the LORD said to me, “What do you see, Jeremiah?” I said, “Figs, the good figs very good, and the bad figs very bad, so bad that they cannot be eaten.”

[4]Then the word of the LORD came to me: [5]“Thus says the LORD, the God of Israel: Like these good figs, so I will regard as good the exiles from Judah, [p]whom I have sent away from this place to the land of the Chaldeans. [6][†][q]I will set my eyes on them for good, and I will bring them back to this land. [r]I will build them up, and not tear them down; [s]I will plant them, and not pluck them up. [7][†][t]I will give them a heart to know that I am the LORD, [u]and they shall be my people [u]and I will be their God, [v]for they shall return to me with their whole heart.

[8][†]“But thus says the LORD: Like [w]the bad figs that are so bad they cannot be eaten, so will I treat [x]Zedekiah the king of Judah, his officials, the remnant of Jerusalem who remain in this land, and those who [y]dwell in the land of Egypt. [9]I will make them [z]a horror [1] to all the kingdoms of the earth, to be [a]a reproach, [b]a byword, [a]a taunt, and [c]a curse in all the places where I shall drive them. [10]And I will send [d]sword, famine, and pestilence upon them, until they shall be utterly destroyed from the land that I gave to them and their fathers.”

Seventy Years of Captivity

JEREMIAH **25** [†] [e]The word that came to Jeremiah concerning all the people of Judah, in the fourth year of Jehoiakim the son of Josiah, king of Judah (that was the first year of Nebuchadnezzar king of Babylon), [2]which Jeremiah the prophet spoke to all the people of Judah and all the inhabitants of Jerusalem: [3]“For twenty-three years, [f]from the thirteenth year of Josiah the son of Amon, king of Judah, to this day, the word of the LORD has come to me, and I have spoken [g]persistently to you, [h]but you have not listened. [4] [h]You have neither listened nor inclined your ears to hear, although the LORD [g]persistently sent to you all his servants the prophets, [5][†]saying, [i]‘Turn now, every one of you, [j]from his evil way and evil deeds, and [k]dwell upon the land that the LORD has given to you and your fathers from of old and forever. [6] [l]Do not go after other gods to serve and worship them, [m]or provoke me to anger [m]with the work of your hands. Then I will do you no harm.’ [7] [m]Yet you have not listened to me, declares the LORD, [m]that you might provoke me to anger [m]with the work of your hands to your own harm.

[8][†]“Therefore thus says the LORD of hosts: Because you have not obeyed my words, [9] [n]behold, I will send for all the tribes of the north, declares the LORD, and for Nebuchadnezzar the king of Babylon, [o]my servant, and I will bring them against this land and its inhabitants, and against all these surrounding nations. I will devote them to destruction, [p]and make them a horror, a hissing, and an everlasting desolation. [10]Moreover, [q]I will banish from them the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride, [r]the grinding of the millstones and

[s] the light of the lamp. [11][†] [p] This whole land shall become a ruin and a
waste, and [t] these nations shall serve the king of Babylon [u] seventy years.
[12][†]Then after [u] seventy years are completed, [v] I will punish the king of
Babylon and that nation, [v] the land of the Chaldeans, for their iniquity,
declares the LORD, [v] making the land an everlasting waste. [13]I will bring
upon that land all the words that I have uttered against it, everything written
[w] in this book, which Jeremiah prophesied against all the nations. [14][†] [x] For
many nations [x] and great kings shall make slaves even of them, [y] and I will
recompense them according to their deeds and the work of their hands."

The Cup of the LORD's Wrath

[15][†]Thus the LORD, the God of Israel, said to me: [z] "Take from my hand
this cup of the wine of wrath, and make all the nations to whom I send you
drink it. [16]They shall drink and stagger and be crazed because of [a] the
sword that I am sending among them."

[17][†]So I took the cup from the LORD's hand, [b] and made all the nations
to whom the LORD sent me drink it: [18] [c] Jerusalem and the cities of Judah, its
kings and officials, [d] to make them a desolation and a waste, a hissing and a
curse, as at this day; [19][†] [e] Pharaoh king of Egypt, his servants, his officials,
all his people, [20]and [f] all the mixed tribes among them; all the kings of [g] the
land of Uz and all the kings of [h] the land of the Philistines ([h] Ashkelon,
[h] Gaza, Ekron, and the remnant of [i] Ashdod); [21] [j] Edom, [k] Moab, and the
sons of [l] Ammon; [22]all the kings of [m] Tyre, all the kings of [m] Sidon, and the
kings of the coastland across [n] the sea; [23][†] [o] Dedan, [p] Tema, [q] Buz, and all
who cut [r] the corners of their hair; [24]all the [s] kings of Arabia and all the
kings of [f] the mixed tribes who dwell in the desert; [25]all the kings of Zimri,
all the kings of [t] Elam, and all the kings of [u] Media; [26]all the kings of [v] the
north, far and near, one after another, and all the kingdoms of the world that
are on the face of the earth. And after them the king of [w] Babylon [1] shall
drink.

[27]"Then you shall say to them, 'Thus says the LORD of hosts, the God of
Israel: [x] Drink, be drunk and vomit, fall and rise no more, because of [y] the
sword that I am sending among you.'

28 “And if they refuse to accept the cup from your hand to drink, then you shall say to them, ‘Thus says the LORD of hosts: [z] You must drink! 29 For behold, [a] I begin to work disaster at the city that is called by my name, and shall you go unpunished? You shall not go unpunished, [y] for I am summoning a sword against all the inhabitants of the earth, declares the LORD of hosts.’

30 “You, therefore, shall prophesy against them all these words, and say to them:

[b] “‘The LORD will roar from on high,
and from his holy habitation utter his voice;
he will roar mightily against his fold,
[c] and shout, like those who tread grapes,
against all the inhabitants of the earth.
31 [†] The clamor will resound to the ends of the earth,
for [d] the LORD has an indictment against the nations;
[e] he is entering into judgment with all flesh,
and the wicked he will put to the sword,
declares the LORD.’

32 “Thus says the LORD of hosts:
Behold, disaster is going forth
from nation to nation,
[f] and a great tempest is stirring
[g] from the farthest parts of the earth!

33 [h] “And those pierced by the LORD on that day shall extend from one end of the earth to the other. [i] They shall not be lamented, [j] or gathered, or buried; [j] they shall be dung on the surface of the ground.

34 [k] “Wail, [l] you shepherds, and cry out,
[m] and roll in ashes, you lords of the flock,
for the days of your slaughter and dispersion have come,
and you shall fall like a choice vessel.
35 No refuge will remain [n] for the shepherds,

nor escape for the lords of the flock.
[36] A voice—the cry [n] of the shepherds,
[o] and the wail of the lords of the flock!
For the LORD is laying waste their pasture,
[37] [p] and the peaceful folds are devastated
[q] because of the fierce anger of the LORD.
[38][†] Like a lion [r] he has left his lair,
for their land has become a waste
because of [s] the sword of the oppressor,
[q] and because of his fierce anger."

Jeremiah Threatened with Death

JEREMIAH 26 [†] [t] In the beginning of the reign of [u] Jehoiakim the son of Josiah, king of Judah, this word came from the LORD: [2]"Thus says the LORD: [v] Stand in the court of the LORD's house, and speak to all the cities of Judah that come to worship in the house of the LORD [w] all the words that I command you to speak to them; [x] do not hold back a word. [3][†] [y] It may be they will listen, and every one turn from his evil way, [z] that I may relent of the disaster that I intend to do to them [a] because of their evil deeds. [4]You shall say to them, 'Thus says the LORD: [b] If you will not listen to me, to walk in my law that I have set before you, [5] [c] and to listen to the words of my servants the prophets whom I send to you [c] urgently, [c] though you have not listened, [6][†]then I will make this house [d] like Shiloh, and I will make this city [e] a curse for all the nations of the earth.'"

[7] [f] The priests and the prophets and all the people heard Jeremiah speaking these words in the house of the LORD. [8]And when Jeremiah had finished speaking all that the LORD had commanded him to speak to all the people, then [f] the priests and the prophets and all the people laid hold of him, saying, "You shall die! [9][†]Why have you prophesied in the name of the LORD, saying, 'This house shall be [d] like Shiloh, and this city shall be desolate, [g] without inhabitant'?" And all the people gathered around Jeremiah in the house of the LORD.

[10][†]When [h]the officials of Judah heard these things, they came up from
the king’s house to the house of the LORD and took their seat in the [i]entry
of the New Gate of the house of the LORD. [11][†]Then [f]the priests and the
prophets said to the officials and to all the people, [j]“This man deserves the
sentence of death, because he has prophesied against this city, as you have
heard with your own ears.”

[12][†]Then Jeremiah spoke to all the officials and all the people, saying,
“The LORD sent me to prophesy against this house and this city all the
words you have heard. [13]Now therefore [k]mend your ways and your deeds,
[l]and obey the voice of the LORD your God, [z]and the LORD will relent of the
disaster that he has pronounced against you. [14] [m]But as for me, behold, I am
in your hands. Do with me as seems good and right to you. [15]Only know for
certain that if you put me to death, [n]you will bring innocent blood upon
yourselves and upon this city and its inhabitants, for in truth the LORD sent
me to you to speak all these words in your ears.”

Jeremiah Spared from Death

[16][†] [o]Then the officials and all the people said to the priests and the
prophets, [p]“This man does not deserve the sentence of death, for he has
spoken to us in the name of the LORD our God.” [17][†] [q]And certain of [r]the
elders of the land arose and spoke to all the assembled people, saying,
[18][†]“Micah of Moresheth prophesied in the days of Hezekiah king of
Judah, and said to all the people of Judah: ‘Thus says the LORD of hosts,

[s]“‘Zion shall be plowed as a field;
Jerusalem shall become a heap of ruins,
and the mountain of the house a wooded height.’

[19][†]Did Hezekiah king of Judah and all Judah put him to death? [t]Did he
not fear the LORD and entreat the favor of the LORD, [u]and did not the LORD
relent of the disaster that he had pronounced against them? [v]But we are
about to bring great disaster upon ourselves.”

[20]There was another man who prophesied in the name of the LORD, Uriah
the son of Shemaiah from [w]Kiriath-jearim. He prophesied against this city

and against this land in words like those of Jeremiah. 21 And when [x] King Jehoiakim, with all his warriors and all the officials, heard his words, the king sought to put him to death. But when Uriah heard of it, he was afraid and fled and escaped to Egypt. 22 Then [x] King Jehoiakim sent to Egypt certain men, [y] Elnathan the son of [z] Achbor and others with him, 23 and they took Uriah from Egypt and brought him to King Jehoiakim, [a] who struck him down with the sword and dumped his dead body into the burial place of the common people.

24 But the hand of [b] Ahikam the son of Shaphan was with Jeremiah so that he was not given over to the people to be put to death.

The Yoke of Nebuchadnezzar

JEREMIAH 27 [†]In the beginning of the reign of Zedekiah [1] the son of Josiah, king of Judah, this word came to Jeremiah from the LORD. **2**[†]Thus the LORD said to me: [c]"Make yourself straps and [d]yoke-bars, and put them on your neck. **3**[†]Send word [2] to the king of [e]Edom, the king of [e]Moab, the king of the sons of [e]Ammon, the king of [e]Tyre, and the king of Sidon by the hand of the envoys who have come to Jerusalem to Zedekiah king of Judah. **4**Give them this charge for their masters: 'Thus says the LORD of hosts, the God of Israel: This is what you shall say to your masters: **5**"It is I who [f]by my great power and my outstretched arm [g]have made the earth, with the men and animals that are on the earth, [h]and I give it to whomever it seems right to me. **6**[†][i]Now I have given all these lands into the hand of Nebuchadnezzar, the king of Babylon, [j]my servant, [k]and I have given him also the beasts of the field to serve him. **7**[l]All the nations shall serve him and [m]his son and [n]his grandson, [o]until the time of his own land comes. [p]Then many nations and great kings shall make him their slave.

8[†]""""But if any nation or kingdom will not serve this Nebuchadnezzar king of Babylon, [q]and put its neck under the yoke of the king of Babylon, I will punish that nation [r]with the sword, with famine, and with pestilence, declares the LORD, until I have consumed it by his hand. **9**So [s]do not listen to your [t]prophets, your diviners, your dreamers, your [u]fortune-tellers, or your sorcerers, who are saying to you, 'You shall not serve the king of Babylon.' **10**[v]For it is a lie that they are prophesying to you, with the result that you will be removed far from your land, and I will drive you out, and you will perish. **11**[w]But any nation that will bring its neck under the yoke of the king of Babylon and serve him, I will leave on its own land, to work it and dwell there, declares the LORD.""""

12[†]To [x]Zedekiah king of Judah I spoke in like manner: [w]"Bring your necks under the yoke of the king of Babylon, and [y]serve him and his people and live. **13**[z]Why will you and your people die [a]by the sword, by famine, and by pestilence, [b]as the LORD has spoken concerning any nation that will not serve the king of Babylon? **14**[c]Do not listen to the words of the prophets who are saying to you, 'You shall not serve the king of Babylon,' [v] for it is a lie that they are prophesying to you. [15]I have not sent them, declares the LORD, but [v] they are prophesying falsely in my name, with the result that I will drive you out and you will perish, you and the prophets who are prophesying to you."

[16]Then I spoke to the priests and to all this people, saying, "Thus says the LORD: [c] Do not listen to the words of your prophets who are prophesying to you, saying, [d] 'Behold, the vessels of the LORD's house will now shortly be brought back from Babylon,' [v] for it is a lie that they are prophesying to you. [17] [c] Do not listen to them; [w] serve the king of Babylon and live. Why should this city [e] become a desolation? [18]If they are prophets, and if the word of the LORD is with them, then [f] let them intercede with the LORD of hosts, [g] that the vessels that are left in the house of the LORD, in the house of the king of Judah, and in Jerusalem may not go to Babylon. [19][†] [h] For thus says the LORD of hosts concerning the pillars, the sea, the stands, and the rest of the vessels that are left in this city, [20]which Nebuchadnezzar king of Babylon did not take away, [i] when he took into exile from Jerusalem to Babylon Jeconiah the son of Jehoiakim, king of Judah, and all the nobles of Judah and Jerusalem— [21][†]thus says the LORD of hosts, the God of Israel, [h] concerning the vessels that are left in the house of the LORD, in the house of the king of Judah, and in Jerusalem: [22] [j] They shall be carried to Babylon [k] and remain there [l] until the day when I visit them, declares the LORD. [m] Then I will bring them back [j] and restore them to this place."

Hananiah the False Prophet

JEREMIAH **28** [†]In that same year, at the beginning of the reign of [n] Zedekiah king of Judah, in the fifth month of the fourth year, Hananiah the son of [o] Azzur, the prophet from [p] Gibeon, spoke to me in the house of the LORD, in the presence of the priests and all the people, saying, [2][†]"Thus says the LORD of hosts, the God of Israel: [q] I have broken the yoke of the king of Babylon. [3] [r] Within [s] two years I will bring back to this place all the vessels of the LORD's house, which Nebuchadnezzar king of Babylon took away from this place and carried to Babylon. [4]I will also bring back to this place [t] Jeconiah the son of Jehoiakim, king of Judah, and all the exiles from Judah who went to Babylon, declares the LORD, [q] for I will break the yoke of the king of Babylon."

[5]Then the prophet Jeremiah spoke to Hananiah the prophet in the presence of the priests and all the people who were standing in the house of the LORD, [6]and the prophet Jeremiah said, [u] "Amen! May the LORD do so; may the LORD make the words that you have prophesied come true, and bring back to this place from Babylon the vessels of the house of the LORD, and all the exiles. [7]Yet hear now this word that I speak in your hearing and in the hearing of all the people. [8][†] [v] The prophets who preceded you and me from ancient times prophesied war, famine, and pestilence against many countries and great kingdoms. [9] [w] As for the prophet who prophesies peace, when the word of that prophet comes to pass, then it will be known that the LORD has truly sent the prophet."

[10]Then the prophet Hananiah took the [x] yoke-bars from the neck of Jeremiah the prophet and broke them. [11]And Hananiah spoke in the presence of all the people, saying, [y] "Thus says the LORD: [z] Even so will I break the yoke of Nebuchadnezzar king of Babylon from the neck of [a] all the nations within two years." But Jeremiah the prophet went his way.

[12][†]Sometime after the prophet [b] Hananiah had broken the yoke-bars from off the neck of Jeremiah the prophet, the word of the LORD came to Jeremiah: [13]"Go, tell Hananiah, 'Thus says the LORD: You have broken wooden bars, but you have made in their place bars of iron. [14]For thus says the LORD of hosts, the God of Israel: I have put upon the neck of all these nations [c] an iron yoke to serve Nebuchadnezzar king of Babylon, [d] and they shall serve him, [e] for I have given to him even the beasts of the field.'" [15]And Jeremiah the prophet said to the prophet Hananiah, "Listen, Hananiah, [f] the LORD has not sent you, [g] and you have made this people trust in a lie. [16][†]Therefore thus says the LORD: 'Behold, I will remove you from the face of the earth. This year you shall die, [h] because you have uttered rebellion against the LORD.'"

[17]In that same year, in the seventh month, the prophet Hananiah died.

Jeremiah's Letter to the Exiles

JEREMIAH 29 [†]These are the words of the letter that Jeremiah the prophet
sent from Jerusalem to [i]the surviving elders of the exiles, and to [j]the
priests, [j]the prophets, and [j]all the people, whom Nebuchadnezzar had
taken into exile from Jerusalem to Babylon. [2]This was after [k]King Jeconiah
and the queen mother, the eunuchs, the officials of Judah and Jerusalem, the
craftsmen, and the metal workers had departed from Jerusalem. [3]The letter
was sent by the hand of Elasah the son of [l]Shaphan and Gemariah the son
of [m]Hilkiah, whom Zedekiah king of Judah sent to Babylon to
Nebuchadnezzar king of Babylon. It said: [4]"Thus says the LORD of hosts,
the God of Israel, to all the exiles whom I have sent into exile from
Jerusalem to Babylon: [5][n]Build houses and live in them; plant gardens and
eat their produce. [6]Take wives and have sons and daughters; take wives for
your sons, and give your daughters in marriage, that they may bear sons and
daughters; multiply there, and do not decrease. [7][†]But seek the welfare of
the city where I have sent you into exile, and [o]pray to the LORD on its
behalf, for in its welfare you will find your welfare. [8]For thus says the LORD
of hosts, the God of Israel: [p]Do not let your prophets and [q]your diviners
who are among you deceive you, and do not listen to the dreams that they
dream, [1] [9]for [r]it is a lie that they are prophesying to you in my name; [s]I
did not send them, declares the LORD.

[10]"For thus says the LORD: [t]When seventy years are completed for
Babylon, [u]I will visit you, [v]and I will fulfill to you my promise [v]and bring
you back to this place. [11][†][w]For I know the plans I have for you, declares
the LORD, plans for welfare [2] and not for evil, [x]to give you a future and a
hope. [12][y]Then you will call upon me and come and pray to me, [y]and I will
hear you. [13][†][z]You will seek me and find me, when you seek me [a]with all
your heart. [14][†]I will be found by you, declares the LORD, [b]and I will
restore your fortunes and [c]gather you from all the nations and all the places
[d]where I have driven you, declares the LORD, and I will bring you back to
the place from which I sent you into exile.

[15]"Because you have said, 'The LORD has raised up prophets for us in
Babylon,' [16]thus says the LORD concerning [e]the king who sits on the throne
of David, and concerning all the people who dwell in this city, your

kinsmen who did not go out with you into exile: [17]'Thus says the LORD of hosts, behold, I am sending on them [f]sword, famine, and pestilence, and I will make them like [g]vile figs that are so rotten they cannot be eaten. [18]I will pursue them with [f]sword, famine, and pestilence, [h]and will make them a horror to all the kingdoms of the earth, [i]to be a curse, a terror, a hissing, and a reproach among all the nations [d]where I have driven them, [19]because they did not pay attention to my words, declares the LORD, [j]that I persistently sent to you by my servants the prophets, but you would not listen, declares the LORD.' [20]Hear the word of the LORD, all you exiles [k]whom I sent away from Jerusalem to Babylon: [21][†]'Thus says the LORD of hosts, the God of Israel, concerning Ahab the son of Kolaiah and Zedekiah the son of Maaseiah, [l]who are prophesying a lie to you in my name: Behold, I will deliver them into the hand of Nebuchadnezzar king of Babylon, and he shall strike them down before your eyes. [22] [m]Because of them [n]this curse shall be used by all the exiles from Judah in Babylon: "The LORD make you like Zedekiah and Ahab, [o]whom the king of Babylon roasted in the fire," [23]because they have done an outrageous thing in Israel, [p]they have committed adultery with their neighbors' wives, and [p]they have spoken in my name lying words that I did not command them. [q]I am the one who knows, [q]and I am witness, declares the LORD.'"

Shemaiah's False Prophecy

[24]To [r]Shemaiah of Nehelam you shall say: [25][†]"Thus says the LORD of hosts, the God of Israel: You have sent letters in your name to all the people who are in Jerusalem, and to [s]Zephaniah the son of [t]Maaseiah the priest, and to all the priests, saying, [26]'The LORD has made you priest instead of Jehoiada the priest, to have [u]charge in the house of the LORD [v]over every madman who prophesies, to put him in [w]the stocks and neck irons. [27][†]Now why have you not rebuked Jeremiah [x]of Anathoth who is prophesying to you? [28]For he has sent to us in Babylon, saying, "Your exile will be long; [y]build houses and live in them, and plant gardens and eat their produce."'"

[29] [s] Zephaniah the priest read this letter in the hearing of Jeremiah the prophet. [30] [z] Then the word of the LORD came to Jeremiah: [31][†]"Send to all the exiles, saying, 'Thus says the LORD concerning [a] Shemaiah of Nehelam: Because [a] Shemaiah had prophesied to you [b] when I did not send him, and has made you trust in a lie, [32]therefore thus says the LORD: Behold, I will punish [a] Shemaiah of Nehelam and his descendants. He shall not have anyone living among this people, [c] and he shall not see the good that I will do to my people, declares the LORD, [d] for he has spoken rebellion against the LORD.'"

Restoration for Israel and Judah

JEREMIAH **30** [†]The word that came to Jeremiah from the LORD: [2][†]"Thus says the LORD, the God of Israel: [e] Write in a book all the words that I have spoken to you. [3][†] [f] For behold, days are coming, declares the LORD, [g] when I will restore [h] the fortunes of my people, [i] Israel and Judah, says the LORD, [j] and I will bring them back to the land that I gave to their fathers, and they shall take possession of it."

[4][†]These are the words that the LORD spoke concerning [i] Israel and Judah:

[5] "Thus says the LORD:
We have heard a cry of panic,
    of terror, and no peace.
[6] Ask now, and see,
    can a man bear a child?
[k] Why then do I see every man
    with his hands on his stomach [k] like a woman in labor?
    [l] Why has every face turned pale?
[7][†] Alas! [m] That day is so great
    [n] there is none like it;
it is a time of distress for Jacob;
    yet he shall be saved out of it.

8[†]“And it shall come to pass in that day, declares the LORD of hosts, that I will [o]break his [p]yoke from off your neck, and I will [o]burst your bonds, [q]and foreigners shall no more make a servant of him. [1] 9[†]But they shall serve the LORD their God and [r]David their king, whom I will raise up for them.

10 [s]“Then fear not, [t]O Jacob my servant, declares the LORD,
nor be dismayed, O Israel;
for behold, [s]I will save you from far away,
[u]and your offspring from the land of their captivity.
[s]Jacob shall return and have quiet and ease,
and none shall make him afraid.
11[†] [v]For I am with you to save you,
declares the LORD;
[v]I will make a full end of all the nations
among whom I scattered you,
but of you I will not make a full end.
[v]I will [w]discipline you in just measure,
and I will by no means leave you unpunished.

12 “For thus says the LORD:
[x]Your hurt is incurable,
[y]and your wound is grievous.
13 There is none to uphold your cause,
no medicine for your wound,
[z]no healing for you.
14[†] [a]All your lovers have forgotten you;
they care nothing for you;
for I have dealt you the blow of [b]an enemy,
the punishment [c]of a merciless foe,
because your guilt is great,
[d]because your sins are flagrant.
15 [x]Why do you cry out over your hurt?
[x]Your pain is incurable.
Because your guilt is great,

[d] because your sins are flagrant,
I have done these things to you.
16 [e] Therefore all who devour you shall be devoured,
and [f] all your foes, every one of them, shall go into captivity;
[g] those who plunder you shall be plundered,
[h] and all who prey on you I will make a prey.
17 [i] For I will restore [j] health to you,
and [k] your wounds I will heal,
declares the LORD,
because [l] they have called you an outcast:
[l] 'It is Zion, for whom no one cares!'

18 "Thus says the LORD:
Behold, [m] I will restore the fortunes of the tents of Jacob
and have compassion on his dwellings;
the city shall be rebuilt on [n] its mound,
and the palace shall stand where it used to be.
19 [o] Out of them shall come songs of thanksgiving,
and the voices of those who celebrate.
[p] I will multiply them, and they shall not be few;
I will make them honored, and they shall not be small.
20[†] [q] Their children shall be as they were of old,
and their congregation shall be established before me,
and I will punish all who oppress them.
21 [r] Their prince shall be one of themselves;
[r] their ruler shall come out from their midst;
[s] I will make him draw near, and he shall approach me,
[t] for who would dare of himself to approach me?
declares the LORD.
22[†] [u] And you shall be my people,
and I will be your God."

23 [v] Behold [w] the storm of the LORD!
Wrath has gone forth,
a whirling tempest;

it will burst upon the head of the wicked.
24[†] [x]The fierce anger of the LORD will not turn back
until he has executed and accomplished
the intentions of his mind.
[y]In the latter days you will understand this.

The LORD Will Turn Mourning to Joy

JEREMIAH **31** [†] [z]“At that time, declares the LORD, [a]I will be the God of all the clans of Israel, and they shall be my people.”

2[†] Thus says the LORD:
“The people who survived the sword
found grace in the wilderness;
[b]when Israel sought for rest,
3 the LORD appeared to him [1] from far away.
[c]I have loved you with an everlasting love;
therefore [d]I have continued [e]my faithfulness to you.
4[†] [f]Again I will build you, and you shall be built,
O virgin Israel!
[g]Again you shall adorn yourself with tambourines
and shall go forth in [h]the dance of the merrymakers.
5 [i]Again you shall plant vineyards
on the mountains of Samaria;
the planters shall plant
and shall enjoy the fruit.
6 For there shall be a day when watchmen will call
in [j]the hill country of Ephraim:
[k]‘Arise, and let us go up to Zion,
to the LORD our God.’”

7 For thus says the LORD:
[l]“Sing aloud with gladness for Jacob,
and raise shouts for [m]the chief of the nations;
proclaim, give praise, and say,

[n] ‘O LORD, save your people,
the remnant of Israel.’
[8] Behold, I will bring them [o] from the north country
and [p] gather them from [q] the farthest parts of the earth,
among them [r] the blind and the lame,
the pregnant woman and she who is in labor, together;
a great company, they shall return here.
[9][†] [s] With weeping they shall come,
[t] and with pleas for mercy I will lead them back,
I will make them [u] walk by brooks of water,
[v] in a straight path in which they shall not stumble,
for [w] I am a father to Israel,
and Ephraim is [x] my firstborn.

[10][†] “Hear the word of the LORD, O nations,
and declare it in the coastlands far away;
say, ‘He who scattered Israel will [p] gather him,
and will keep him [y] as a shepherd keeps his flock.’
[11] [z] For the LORD has ransomed Jacob
and has redeemed him from [a] hands too strong for him.
[12] They shall come and sing aloud on the height of Zion,
[b] and they shall be radiant [c] over the goodness of the LORD,
[d] over the grain, the wine, and the oil,
and over the young of the flock and the herd;
[e] their life shall be like a watered garden,
[f] and they shall languish no more.
[13][†] [g] Then shall the young women rejoice in the dance,
and the young men and the old shall be merry.
[h] I will turn their mourning into joy;
I will comfort them, and give them gladness for sorrow.
[14] [i] I will feast the soul of the priests with abundance,
and my people shall be satisfied with my goodness,
declares the LORD.”

[15][†] Thus says the LORD:

[j]“A voice is heard in [k]Ramah,
lamentation and bitter weeping.
[l]Rachel is weeping for her children;
she refuses to be comforted for her children,
[m]because they are no more.”

16 [†] Thus says the LORD:
“Keep your voice from weeping,
and your eyes from tears,
for there is a reward for your work,
declares the LORD,
and [n]they shall come back from the land of the enemy.
17 [o]There is hope for your future,
declares the LORD,
and your children shall come back to their own country.
18 [†] I have heard [p]Ephraim grieving,
‘You have disciplined me, and I was disciplined,
like an untrained calf;
[q]bring me back that I may be restored,
for you are the LORD my God.
19 For after [r]I had turned away, I relented,
and after I was instructed, [s]I struck my thigh;
[t]I was ashamed, and I was confounded,
because I bore the disgrace of my youth.’
20 [p]Is Ephraim my dear son?
[u]Is he my darling child?
For as often as I speak against him,
I do remember him still.
[v]Therefore my heart [2] yearns for him;
I will surely have mercy on him,
declares the LORD.

21 [†] [w]“Set up road markers for yourself;
make yourself guideposts;
[x]consider well the highway,

[w] the road by which you went.
Return, O virgin Israel,
return to these your cities.
22[†] [y] How long will you waver,
[z] O faithless daughter?
For the LORD has created a new thing on the earth:
a woman encircles a man.”

23[†]Thus says the LORD of hosts, the God of Israel: “Once more they shall use these words in the land of Judah and in its cities, [a] when I restore their fortunes:

[b] “‘The LORD bless you, [c] O habitation of righteousness,
[d] O holy hill!’

24 [e] And Judah and all its cities shall dwell there together, and [e] the farmers and those who wander with their flocks. 25For I will [f] satisfy the weary soul, and every languishing soul I will replenish.”

26At this I awoke and looked, and my sleep was pleasant to me.

27 [g] “Behold, the days are coming, declares the LORD, when [h] I will sow the house of Israel and the house of Judah with [i] the seed of man and the seed of beast. 28[†]And it shall come to pass that [j] as I have watched over them [k] to pluck up and break down, to overthrow, destroy, and bring harm, [j] so I will watch over them [l] to build and to plant, declares the LORD. 29[†]In those days they shall no longer say:

[m] “‘The fathers have eaten sour grapes,
and the children’s teeth are set on edge.’

30 [n] But everyone shall die for his own iniquity. Each man who eats sour grapes, his teeth shall be set on edge.

The New Covenant

31[†] [o] “Behold, the days are coming, declares the LORD, when I will make [p] a new covenant with the house of Israel and the house of Judah, 32[†]not like the covenant that I made with their fathers on the day when [q] I took them by the hand to bring them out of the land of Egypt, my covenant that they broke, [r] though I was their husband, declares the LORD. [33][†] [s] For this is the covenant that I will make with the house of Israel after those days, declares the LORD: [s] I will put my law within them, and I will write it [t] on their hearts. [u] And I will be their God, and they shall be my people. [34]And no longer shall each one teach his neighbor and each his brother, saying, ‘Know the LORD,’ [v] for they shall all know me, [w] from the least of them to the greatest, declares the LORD. For [x] I will forgive their iniquity, and [y] I will remember their sin no more.”

[35][†] Thus says the LORD,
who [z] gives the sun for light by day
and [a] the fixed order of the moon and the stars for light by night,
who stirs up the sea so that its waves roar—
[b] the LORD of hosts is his name:
[36] [c] “If this fixed order departs
from before me, declares the LORD,
then shall the offspring of Israel cease
from being a nation before me forever.”

[37] Thus says the LORD:
“If the heavens above can be measured,
and the foundations of the earth below can be explored,
[d] then I will cast off all the offspring of Israel
for all that they have done,
declares the LORD.”

[38][†] [e] “Behold, the days are coming, declares the LORD, when the city shall be rebuilt for the LORD [f] from the Tower of Hananel to [g] the Corner Gate. [39] [h] And the measuring line shall go out farther, straight to the hill Gareb, and shall then turn to Goah. [40] [i] The whole valley of the dead bodies and the ashes, and all the fields as far as the [j] brook Kidron, to the corner of [k] the Horse Gate toward the east, [l] shall be sacred to the LORD. [m] It shall not be plucked up or overthrown anymore forever.”

Jeremiah Buys a Field During the Siege

JEREMIAH 32 [†]The word that came to Jeremiah from the LORD [n]in the tenth year of Zedekiah king of Judah, [o]which was the eighteenth year of Nebuchadnezzar. [2][†]At that time the army of the king of Babylon was besieging Jerusalem, and Jeremiah the prophet [p]was shut up in [q]the court of the guard that was in the palace of the king of Judah. [3]For Zedekiah king of Judah had imprisoned him, saying, “Why do you prophesy and say, ‘Thus says the LORD: [r]Behold, I am giving this city into the hand of the king of Babylon, and he shall capture it; [4][s]Zedekiah king of Judah shall not escape out of the hand of the Chaldeans, [r]but shall surely be given into the hand of the king of Babylon, and shall speak with him face to face and see him eye to eye. [5]And [t]he shall take Zedekiah to Babylon, and there he shall remain until I visit him, declares the LORD. [u]Though you fight against the Chaldeans, you shall not succeed’?”

[6][†]Jeremiah said, “The word of the LORD came to me: [7]Behold, Hanamel the son of Shallum your uncle will come to you and say, [v]‘Buy my field that is at [w]Anathoth, [x]for the right of redemption by purchase is yours.’ [8]Then Hanamel my cousin came to me in [q]the court of the guard, in accordance with the word of the LORD, and said to me, ‘Buy my field that is at [w]Anathoth in the land of Benjamin, for the right of possession and redemption is yours; buy it for yourself.’ Then I knew that this was the word of the LORD.

[9][†]“And I bought the field at [w]Anathoth from Hanamel my cousin, and [y]weighed out the money to him, seventeen shekels of silver. [10][z]I signed the deed, [a]sealed it, [b]got witnesses, and [y]weighed the money on scales. [11][†]Then I took the sealed deed of purchase, containing the terms and conditions and the open copy. [12][†]And I gave the deed of purchase to [c]Baruch the son of Neriah son of Mahseiah, in the presence of Hanamel my cousin, in the presence of [d]the witnesses who signed the deed of purchase, and in the presence of all the Judeans who were sitting in [q]the court of the guard. [13][†]I charged [c]Baruch in their presence, saying, [14]‘Thus says the LORD of hosts, the God of Israel: Take these deeds, both this sealed deed of purchase and this open deed, and put them in an earthenware vessel, that they may last for a long time. [15][†]For thus says the LORD of hosts, the God

of Israel: Houses and [e]fields and vineyards shall again be bought in this land.’

Jeremiah Prays for Understanding

[16]“After I had given the deed of purchase to [f]Baruch the son of Neriah, I prayed to the LORD, saying: **[17]**[†]‘Ah, Lord GOD! It is [g]you who have made the heavens and the earth by your great power and by [h]your outstretched arm! [i]Nothing is too hard for you. **[18]**[†][j]You show steadfast love to thousands, [j]but you repay the guilt of fathers [k]to their children after them, O great and [l]mighty God, whose name is the [m]LORD of hosts, **[19]** [n]great in counsel and [o]mighty in deed, [p]whose eyes are open to all the ways of the children of man, [q]rewarding each one according to his ways and according to the fruit of his deeds. **[20]**[†]You have shown [r]signs and wonders in the land of Egypt, and to this day in Israel and among all mankind, [s]and have made a name for yourself, as at this day. **[21]** [t]You brought your people Israel out of the land of Egypt with signs and wonders, with a strong hand and [u]outstretched arm, [t]and with great terror. **[22]**And you gave them this land, [v]which you swore to their fathers to give them, [v]a land flowing with milk and honey. **[23]**And they entered and took possession of it. [w]But they did not obey your voice or walk in your law. They did nothing of all you commanded them to do. Therefore you have made all this disaster come upon them. **[24]**[†]Behold, [x]the siege mounds have come up to the city to take it, and [y]because of sword and famine and pestilence [z]the city is given into the hands of the Chaldeans who are fighting against it. What you spoke has come to pass, and behold, you see it. **[25]**[†]Yet you, O Lord GOD, have said to me, [a]“Buy the field for money [b]and get witnesses”—though [z]the city is given into the hands of the Chaldeans.’”

[26][†]The word of the LORD came to Jeremiah: **[27]**“Behold, I am the LORD, [c]the God of all flesh. [d]Is anything too hard for me? **[28]**Therefore, thus says the LORD: [e]Behold, I am giving this city into the hands of the Chaldeans and into the hand of Nebuchadnezzar king of Babylon, and he shall capture it. **[29]**The Chaldeans who are fighting against this city [f]shall come and set this city on fire and burn it, [g]with the houses on whose roofs offerings have been made to Baal [g]and drink offerings have been poured out to other gods,

[h] to provoke me to anger. [30]For the children of Israel and the children of
Judah have done nothing but evil in my sight [i] from their youth. The
children of Israel have done nothing but [h] provoke me to anger [j] by the
work of their hands, declares the LORD. [31]This city has aroused my anger
and wrath, from the day it was built to this day, [k] so that I will remove it
from my sight [32]because of all the evil of the children of Israel and the
children of Judah that they did to provoke me to anger—[l] their kings and
their officials, their priests and their prophets, the men of Judah and the
inhabitants of Jerusalem. [33] [m] They have turned to me their back and not
their face. And though I have taught them [n] persistently, they have not
listened [o] to receive instruction. [34]They set up [p] their abominations in the
house that is called by my name, to defile it. [35]They built the high places of
Baal [q] in the Valley of the Son of Hinnom, [r] to offer up their sons and
daughters to Molech, [s] though I did not command them, nor did it enter into
my mind, that they should do [p] this abomination, [t] to cause Judah to sin.

They Shall Be My People; I Will Be Their God

[36]"Now therefore thus says the LORD, the God of Israel, concerning this city
of which you say, [u] 'It is given into the hand of the king of Babylon by
sword, by famine, and by pestilence': [37][†] [v] Behold, I will gather them from
all the countries [w] to which I drove them in [x] my anger and my wrath and in
great indignation. I will bring them back to this place, [y] and I will make
them dwell in safety. [38][†] [z] And they shall be my people, and I will be their
God. [39][†] [a] I will give them one heart and one way, that they may fear me
forever, [b] for their own good and the good of their children after them.
[40][†] [c] I will make with them an everlasting covenant, that I will not turn
away from doing good to them. [d] And I will put the fear of me in their
hearts, that they may not turn from me. [41] [e] I will rejoice in doing them
good, [f] and I will plant them in this land in faithfulness, with all my heart
and all my soul.

[42]"For thus says the LORD: [g] Just as I have brought all this great disaster
upon this people, so I will bring upon them all the good that I promise them.
[43] [h] Fields shall be bought in this land [i] of which you are saying, 'It is a

desolation, without man or beast; [j] it is given into the hand of the Chaldeans.’ 44[†]Fields shall be bought for money, and [k] deeds shall be signed and [k] sealed and [k] witnessed, [l] in the land of Benjamin, [l] in the places about Jerusalem, [l] and in the cities of Judah, [l] in the cities of the hill country, [l] in the cities of the Shephelah, and in the cities of the Negeb; for [m] I will restore their fortunes, declares the Lord.”

The LORD Promises Peace

JEREMIAH 33 [†]The word of the LORD came to Jeremiah a second time, while he was still [n] shut up in the court of the guard: **2**[†]“Thus says [o] the LORD who made the earth, [1] the LORD who formed it to establish it—[p] the LORD is his name: **3**[†] [q] Call to me and I will answer you, [r] and will tell you great and hidden things that you have not known. **4**For thus says the LORD, the God of Israel, concerning the houses of this city and the houses of the kings of Judah that were torn down to make a defense against [s] the siege mounds and against the sword: **5**[†]They are coming in [t] to fight against the Chaldeans and to fill them [2] with the dead bodies of men whom I shall strike down [u] in my anger and my wrath, [v] for I have hidden my face from this city because of all their evil. **6**[†] [w] Behold, I will bring to it health and healing, and I will heal them and reveal to them abundance of prosperity and security. **7** [x] I will restore the fortunes of Judah and the fortunes of Israel, [y] and rebuild them as they were [z] at first. **8** [a] I will cleanse them from all the guilt of their sin against me, [b] and I will forgive all the guilt of their sin and rebellion against me. **9**[†] [c] And this city [3] shall be to me a name of joy, a praise and a glory before all the nations of the earth who shall hear of all the good that I do for them. They shall [d] fear and tremble because of all the good and all the prosperity I provide for it.

10[†]“Thus says the LORD: In this place [e] of which you say, ‘It is a waste without man or beast,’ in the cities of Judah and the streets of Jerusalem that are desolate, without man or inhabitant or beast, there shall be heard again **11** [f] the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voices of those who sing, as they bring [g] thank offerings to the house of the LORD:

[h] “‘Give thanks to the LORD of hosts,
for the LORD is good,
for his steadfast love endures forever!’

[x] For I will restore the fortunes of the land as at first, says the LORD.

[12]"Thus says the LORD of hosts: [i]In this place that is waste, without man or beast, and in all of its cities, there shall again be [j]habitations of shepherds [k]resting their flocks. [13] [l]In the cities of the hill country, [l]in the cities of the Shephelah, [l]and in the cities of the Negeb, in the land of Benjamin, [l]the places about Jerusalem, [l]and in the cities of Judah, [m]flocks shall again pass under the hands [n]of the one who counts them, says the LORD.

The LORD's Eternal Covenant with David

[14] [o]"Behold, the days are coming, declares the LORD, when [p]I will fulfill the promise I made to the house of Israel and the house of Judah. [15][†]In those days and at that time I will cause a righteous [q]Branch to spring up for David, and he shall execute justice and righteousness in the land. [16][†]In those days Judah will be saved, [r]and Jerusalem will dwell securely. And this is the name by which it will be called: [s]'The LORD is our righteousness.'

[17]"For thus says the LORD: [t]David shall never lack a man to sit on the throne of the house of Israel, [18] [u]and the Levitical priests shall never lack a man in my presence to offer burnt offerings, to burn grain offerings, and to make sacrifices forever."

[19][†]The word of the LORD came to Jeremiah: [20] [v]"Thus says the LORD: [w]If you can break my covenant with the day and my covenant with the night, [x]so that day and night will not come at their appointed time, [21] [y]then also my covenant with David my servant may be broken, so that he shall not have a son to reign on his throne, and my covenant with the Levitical priests my ministers. [22][†]As [z]the host of heaven cannot be numbered and [z]the sands of the sea cannot be measured, so I will multiply the offspring of David my servant, and the Levitical priests who minister to me."

[23]The word of the LORD came to Jeremiah: [24]"Have you not observed that these people are saying, 'The LORD has rejected the two clans that he chose'? Thus they have despised my people so that they are no longer a nation in their sight. [25]Thus says the LORD: [a]If I have not established my covenant with day and night and the fixed order of heaven and earth, [26]then I will reject the offspring of Jacob and David my servant and will not

choose one of his offspring to rule over the offspring of Abraham, Isaac, and Jacob. [b] For I will restore their fortunes and will have mercy on them."

Zedekiah to Die in Babylon

JEREMIAH **34** [†]The word that came to Jeremiah from the LORD, when [c] Nebuchadnezzar king of Babylon and all his army [d] and all the kingdoms of the earth under his dominion and all the peoples were fighting against Jerusalem and all of its cities: [2]"Thus says the LORD, the God of Israel: Go and speak to [e] Zedekiah king of Judah and say to him, 'Thus says the LORD: [f] Behold, I am giving this city into the hand of the king of Babylon, and he shall burn it with fire. [3][†] [g] You shall not escape from his hand but shall surely be captured and delivered into his hand. [g] You shall see the king of Babylon eye to eye and speak with him face to face. And you shall go to Babylon.' [4]Yet hear the word of the LORD, O Zedekiah king of Judah! [h] Thus says the LORD concerning you: [h] 'You shall not die by the sword. [5]You shall die in peace. [i] And as spices were burned for your fathers, the former kings who were before you, so people shall [j] burn spices for you [k] and lament for you, saying, "Alas, lord!"' For I have spoken the word, declares the LORD."

[6][†]Then Jeremiah the prophet spoke all these words to Zedekiah king of Judah, in Jerusalem, [7]when the army of the king of Babylon was fighting against Jerusalem and against all the cities of Judah that were left, [l] Lachish and [m] Azekah, [n] for these were the only [o] fortified cities of Judah that remained.

[8][†]The word that came to Jeremiah from the LORD, after King Zedekiah [p] had made a covenant with all the people in Jerusalem [q] to make a proclamation of liberty to them, [9] [r] that everyone should set free his Hebrew slaves, male and female, [s] so that no one should enslave a Jew, his brother. [10]And they obeyed, all the officials and all the people who had entered into the covenant that everyone would set free his slave, male or female, so that they would not be enslaved again. They obeyed and set them free. [11]But afterward they turned around and took back the male and female slaves [r] they had set free, and brought them into subjection as slaves. [12]The word

of the LORD came to Jeremiah from the LORD: [13][†]“Thus says the LORD,
the God of Israel: I myself made a covenant with your fathers when [t]I
brought them out of the land of Egypt, out of the house of slavery, saying,
[14][†] [u]‘At the end of seven years each of you must set free the fellow
Hebrew who has been sold to you and has served you six years; [r]you must
set him free from your service.’ But [v]your fathers did not listen to me or
incline their ears to me. [15][†]You recently repented and did what was right
in my eyes [q]by proclaiming liberty, each to his neighbor, and [w]you made a
covenant before me in the [x]house that is called by my name, [16][†]but then
you turned around [y]and profaned my name when each of you took back his
male and female slaves, [z]whom you had set free according to their desire,
and you brought them into subjection to be your slaves.

[17][†]“Therefore, thus says the LORD: You have not obeyed me [q]by
proclaiming liberty, every one to his brother and to his neighbor; [a]behold, I
proclaim to you liberty [b]to the sword, to pestilence, and to famine, declares
the LORD. [c]I will make you a horror to all the kingdoms of the earth.
[18][†]And the men who transgressed my covenant and did not keep the terms
of [w]the covenant that they made before me, I will make them like [1] [d]the
calf that they cut in two and passed between its parts— [19]the officials of
Judah, the officials of Jerusalem, [e]the eunuchs, the priests, and all the
people of the land who passed between the parts of the calf. [20]And I will
give them into the hand of their enemies [f]and into the hand of those who
seek their lives. [g]Their dead bodies shall be food for the birds of the air and
the beasts of the earth. [21]And [h]Zedekiah king of Judah and his officials I
will give into the hand of their enemies and into the hand of those who seek
their lives, into the hand of the army of the king of Babylon [i]which has
withdrawn from you. [22]Behold, [j]I will command, declares the LORD, and
will [k]bring them back to this city. [k]And they will fight against it and take it
and burn it with fire. [l]I will make the cities of Judah a desolation [m]without
inhabitant.”

The Obedience of the Rechabites

JEREMIAH **35** [†]The word that came to Jeremiah from the LORD in the days of [n] Jehoiakim the son of Josiah, king of Judah: [2][†]"Go to the house of the [o] Rechabites and speak with them and bring them to the house of the LORD, into one of [p] the chambers; then offer them wine to drink." [3][†]So I took Jaazaniah the son of Jeremiah, son of Habazziniah and his brothers and all his sons and the whole house of the Rechabites. [4]I brought them to the house of the LORD into [p] the chamber of the sons of Hanan the son of Igdaliah, [q] the man of God, which was near [p] the chamber of the officials, above [p] the chamber of [r] Maaseiah the son of Shallum, [s] keeper of the threshold. [5]Then I set before the Rechabites pitchers full of wine, and cups, and I said to them, "Drink wine." [6]But they answered, "We will drink no wine, for [t] Jonadab the son of Rechab, our father, commanded us, 'You shall not drink wine, neither you nor your sons forever. [7]You shall not build a house; you shall not sow seed; you shall not plant or have a vineyard; but you shall live in tents all your days, [u] that you may live many days in the land where you sojourn.' [8]We have obeyed the voice of Jonadab the son of Rechab, our father, in all that he commanded us, to drink no wine all our days, ourselves, our wives, our sons, or our daughters, [9]and not to build houses to dwell in. We have no vineyard or field or seed, [10]but we have lived in tents and have obeyed and done all that Jonadab our father commanded us. [11]But [v] when Nebuchadnezzar king of Babylon came up against the land, we said, 'Come, and let us go to Jerusalem for fear of [w] the army of the Chaldeans and [w] the army of the Syrians.' [x] So we are living in Jerusalem."

[12][†]Then the word of the LORD came to Jeremiah: [13]"Thus says the LORD of hosts, the God of Israel: Go and say to the people of Judah and the inhabitants of Jerusalem, [y] Will you not receive instruction and listen to my words? declares the LORD. [14]The command that Jonadab the son of Rechab gave to his sons, to drink no wine, has been kept, and they drink none to this day, for they have obeyed their father's command. I have spoken to you [z] persistently, but you have not listened to me. [15][†]I have sent to you all my servants the prophets, sending them [z] persistently, saying, [a] 'Turn now every one of you from his evil way, and amend your deeds, and [b] do not go

after other gods to serve them, and then you shall dwell in the land that I gave to you and your fathers.’ [c]But you did not incline your ear or listen to me. [16]The sons of Jonadab the son of Rechab have kept the command that their father gave them, but this people has not obeyed me. [17]Therefore, thus says the LORD, the God of hosts, the God of Israel: Behold, I am bringing upon Judah and all the inhabitants of Jerusalem all the disaster that I have pronounced against them, [d]because I have spoken to them and they have not listened, [d]I have called to them and they have not answered.”

[18][†]But to the house of the Rechabites Jeremiah said, “Thus says the LORD of hosts, the God of Israel: Because you have obeyed the command of Jonadab your father and kept all his precepts and done all that he commanded you, [19]therefore thus says the LORD of hosts, the God of Israel: Jonadab the son of Rechab shall never lack a man [e]to stand before me.”

Jehoiakim Burns Jeremiah’s Scroll

JEREMIAH 36 [†]In the [f]fourth year of Jehoiakim the son of Josiah, king of Judah, this word came to Jeremiah from the LORD: [2]“Take [g]a scroll and [h]write on it all the words that I have spoken to you against Israel and [i]Judah [j]and all the nations, [k]from the day I spoke to you, from the days of Josiah until today. [3] [l]It may be that the house of Judah will hear all the disaster that I intend to do to them, [m]so that every one may turn from his evil way, and [n]that I may forgive their iniquity and their sin.”

[4][†]Then Jeremiah called [o]Baruch the son of Neriah, and [o]Baruch wrote on [g]a scroll at the dictation of Jeremiah all the words of the LORD that he had spoken to him. [5]And Jeremiah ordered [o]Baruch, saying, [p]“I am banned from going to the house of the LORD, [6][†]so you are to go, and [q]on a day of fasting in the hearing of all the people in the LORD’s house you shall read the words of the LORD from the scroll that you have written at my dictation. You shall read them also in the hearing of all the men of Judah who come out of their cities. [7] [l]It may be that their plea for mercy will come before the LORD, [m]and that every one will turn from his evil way, for great is the anger and wrath that the LORD has pronounced against this people.” [8]And Baruch the son of Neriah did all that Jeremiah the prophet ordered

him about reading from the scroll the words of the LORD in the LORD's house.

9 [r] In the fifth year of Jehoiakim the son of Josiah, king of Judah, [s] in the ninth month, all the people in Jerusalem and all the people who came from the cities of Judah to Jerusalem [t] proclaimed a fast before the LORD. **10**Then, in the hearing of all the people, Baruch read the words of Jeremiah from the scroll, in the house of the LORD, in [u] the chamber of Gemariah the son of Shaphan the secretary, which was in the upper court, at the entry of the New Gate of the LORD's house.

11When Micaiah the son of Gemariah, son of [v] Shaphan, heard all the words of the LORD from the scroll, **12**he went down to the king's house, into the secretary's chamber, and [w] all the officials were sitting there: [x] Elishama the secretary, [y] Delaiah the son of Shemaiah, [y] Elnathan [z] the son of Achbor, [y] Gemariah the son of [z] Shaphan, Zedekiah the son of Hananiah, and all the officials. **13**And Micaiah told them all the words that he had heard, when Baruch read the scroll in the hearing of the people. **14**Then all the officials sent Jehudi the son of Nethaniah, son of [a] Shelemiah, son of Cushi, to say to Baruch, "Take in your hand the scroll that you read in the hearing of the people, and come." So Baruch the son of Neriah took the scroll in his hand and came to them. **15**And they said to him, "Sit down and read it." So Baruch read it to them. **16**When they heard all the words, they turned one to another in fear. And they said to Baruch, [b] "We must report all these words to the king." **17**Then they asked Baruch, "Tell us, please, how did you write all these words? Was it at his dictation?" **18**Baruch answered them, "He dictated all these words to me, [c] while I wrote them with ink on the scroll." **19**Then the officials said to Baruch, "Go and hide, you and Jeremiah, and let no one know where you are."

20So they went into the court to the king, having put the scroll in [d] the chamber of Elishama the secretary, and they reported all the words to the king. **21**Then the king sent Jehudi to get the scroll, and he took it from the chamber of Elishama the secretary. And Jehudi read it to the king and all the officials who stood beside the king. **22**It was [e] the ninth month, and the king was sitting in [f] the winter house, and there was a fire burning in the fire pot before him. **23**[†]As Jehudi read three or four columns, the king would cut them off with a knife and throw them into the fire in the fire pot, until the entire scroll was consumed in the fire that was in the fire pot. [24]Yet [g] neither the king nor any of his servants who heard all these words was afraid, [h] nor did they tear their garments. [25]Even when [i] Elnathan and Delaiah and Gemariah [j] urged the king not to burn the scroll, he would not listen to them. [26]And the king commanded Jerahmeel the [k] king's son and Seraiah the son of Azriel and [l] Shelemiah the son of Abdeel to seize [m] Baruch the secretary and Jeremiah the prophet, but the LORD hid them.

[27]Now after the king had burned the scroll with the words that Baruch wrote at Jeremiah's dictation, the word of the LORD came to Jeremiah: [28]"Take another scroll and write on it all the former words that were in the first scroll, which Jehoiakim the king of Judah has burned. [29][†]And concerning Jehoiakim king of Judah you shall say, 'Thus says the LORD, You have burned this scroll, saying, [n] "Why have you written in it that the king of Babylon will certainly come and destroy this land, and will cut off from it man and beast?" [30][†]Therefore thus says the LORD concerning Jehoiakim king of Judah: [o] He shall have none [p] to sit on the throne of David, [q] and his dead body shall be cast out to the heat by day and the frost by night. [31] [r] And I will punish him and his offspring and his servants for their iniquity. I will bring upon them and upon the inhabitants of Jerusalem and upon the people of Judah all the disaster that I have pronounced against them, but they would not hear.'"

[32]Then Jeremiah took another scroll and gave it to [s] Baruch the scribe, the son of Neriah, who [t] wrote on it at the dictation of Jeremiah all the words of the scroll that Jehoiakim king of Judah had burned in the fire. And many similar words were added to them.

Jeremiah Warns Zedekiah

JEREMIAH 37 [†] [u] Zedekiah the son of Josiah, [v] whom Nebuchadnezzar king of Babylon made king in the land of Judah, reigned instead of [w] Coniah the son of Jehoiakim. [2][†] [x] But neither he nor his servants nor the people of the land listened to the words of the LORD that he spoke through Jeremiah the prophet.

[3]King Zedekiah sent [y] Jehucal the son of [z] Shelemiah, and [a] Zephaniah the priest, the son of [b] Maaseiah, to Jeremiah the prophet, saying, “Please [c] pray for us to the LORD our God.” [4] [d] Now Jeremiah was still going in and out among the people, [e] for he had not yet been put in prison. [5][†] [f] The army of Pharaoh had come out of Egypt. And when [g] the Chaldeans who were besieging Jerusalem heard news about them, [h] they withdrew from Jerusalem.

[6]Then the word of the LORD came to Jeremiah the prophet: [7]“Thus says the LORD, God of Israel: Thus shall you say to the king of Judah who [i] sent you to me to inquire of me, ‘Behold, [j] Pharaoh’s army that came to help you is about to [k] return to Egypt, to its own land. [8]And [l] the Chaldeans shall come back and fight against this city. [l] They shall capture it and burn it with fire. [9]Thus says the LORD, Do not deceive yourselves, saying, “The Chaldeans will surely go away from us,” for they will not go away. [10] [m] For even if you should defeat the whole army of Chaldeans who are fighting against you, and there remained of them only wounded men, every man in his tent, they would rise up and [l] burn this city with fire.’”

Jeremiah Imprisoned

[11]Now when [n] the Chaldean army had withdrawn from Jerusalem at the approach of Pharaoh’s army, [12]Jeremiah set out from Jerusalem to go to [o] the land of Benjamin [p] to receive his portion there [q] among the people. [13]When he was at [r] the Benjamin Gate, a sentry there named Irijah the son of [s] Shelemiah, son of Hananiah, seized Jeremiah the prophet, saying, [t] “You are deserting to the Chaldeans.” [14][†]And Jeremiah said, “It is a lie; I am not deserting to the Chaldeans.” But Irijah would not listen to him, and seized Jeremiah and brought him to [u] the officials. [15][†]And the officials were enraged at Jeremiah, and they beat him [v] and imprisoned him in the house of Jonathan the secretary, for it had been made a prison.

[16][†] [w] When Jeremiah had come to the dungeon cells and remained there many days, [17][†]King Zedekiah sent for him and received him. The king questioned him [x] secretly in his house and said, “Is there any word from the LORD?” Jeremiah said, “There is.” Then he said, [y] “You shall be delivered

into the hand of the king of Babylon.” [18]Jeremiah also said to King Zedekiah, “What wrong have I done to you or your servants or this people, [y] that you have put me in prison? [19] [z] Where are your prophets who prophesied to you, saying, ‘The king of Babylon will not come against you and against this land’? [20]Now hear, please, O my lord the king: [a] let my humble plea come before you and [b] do not send me back to the house of Jonathan the secretary, lest I die there.” [21]So King Zedekiah gave orders, and they committed Jeremiah to [c] the court of the guard. And a loaf of bread was given him daily from the bakers’ street, [d] until all the bread of the city was gone. So Jeremiah remained in [c] the court of the guard.

Jeremiah Cast into the Cistern

JEREMIAH 38 [†]Now Shephatiah the son of Mattan, Gedaliah the son of Pashhur, [e] Jucal the son of Shelemiah, and [f] Pashhur the son of Malchiah heard the words that Jeremiah was saying to all the people, [2][†]“Thus says the LORD: [g] He who stays in this city shall die by the sword, by famine, and by pestilence, [g] but he who goes out to the Chaldeans shall live. He shall have his life as a prize of war, and live. [3]Thus says the LORD: [h] This city shall surely be given into the hand of the army of the king of Babylon and be taken.” [4][†]Then the officials said to the king, [i] “Let this man be put to death, [j] for he is weakening the hands of the soldiers who are left in this city, and the hands of all the people, by speaking such words to them. For this man is not seeking [k] the welfare of this people, but their harm.” [5][†]King Zedekiah said, “Behold, he is in your hands, [l] for the king can do nothing against you.” [6][†]So they took Jeremiah [m] and cast him into the cistern of Malchiah, the king’s son, which was in [n] the court of the guard, letting Jeremiah down [o] by ropes. [p] And there was no water in the cistern, but only mud, and [q] Jeremiah sank in the mud.

Jeremiah Rescued from the Cistern

[7][†]When [r] Ebed-melech [s] the Ethiopian, [t] a eunuch who was in the king’s house, heard that they had put Jeremiah into the cistern—the king was sitting [u] in the Benjamin Gate— [8][†] [r] Ebed-melech went from the king’s

house and said to the king, [9]“My lord the king, these men have done evil in all that they did to Jeremiah the prophet by casting him into the cistern, and he will die there of [v]hunger, [w]for there is no bread left in the city.” [10]Then the king commanded [r]Ebed-melech the Ethiopian, “Take thirty men with you from here, and lift Jeremiah the prophet out of the cistern before he dies.” [11][†]So [r]Ebed-melech took the men with him and went to the house of the king, to a wardrobe in the storehouse, and took from there old rags and worn-out clothes, which he let down to Jeremiah in the cistern [x]by ropes. [12]Then [r]Ebed-melech the Ethiopian said to Jeremiah, “Put the rags and clothes between your armpits and [x]the ropes.” Jeremiah did so. [13]Then they drew Jeremiah up with [x]ropes and lifted him out of the cistern. And Jeremiah remained in the [n]court of the guard.

Jeremiah Warns Zedekiah Again

[14]King Zedekiah sent for Jeremiah the prophet and received him at the third entrance of the temple of the LORD. The king said to Jeremiah, “I will ask you a question; hide nothing from me.” [15]Jeremiah said to Zedekiah, “If I tell you, will you not surely put me to death? And if I give you counsel, you will not listen to me.” [16][†]Then King Zedekiah swore [y]secretly to Jeremiah, [z]“As the LORD lives, [a]who made our souls, I will not put you to death or deliver you into the hand of [b]these men who seek your life.”

[17]Then Jeremiah said to Zedekiah, “Thus says the LORD, the God of hosts, the God of Israel: [c]If you will surrender to [d]the officials of the king of Babylon, [e]then your life shall be spared, and this city shall not be burned with fire, and you and your house shall live. [18]But if you do not surrender to [d]the officials of the king of Babylon, [f]then this city shall be given into the hand of the Chaldeans, [f]and they shall burn it with fire, and you shall not escape from their hand.” [19][†]King Zedekiah said to Jeremiah, “I am afraid of the Judeans [g]who have deserted to the Chaldeans, lest I be handed over to them and they deal cruelly with me.” [20]Jeremiah said, “You shall not be given to them. Obey now the voice of the LORD in what I say to you, [h]and it shall be well with you, and your life shall be spared. [21][†]But if you refuse to [c]surrender, this is the vision which the LORD has shown to me:

[22]Behold, all the women left in the house of the king of Judah were being led out to the officials of the king of Babylon and were saying,

[i]“‘Your trusted friends have deceived you
and prevailed against you;
now that your feet are sunk in the mud,
they turn away from you.’

[23][†]All your wives and [j]your sons shall be led out to the Chaldeans, and you yourself shall not escape from their hand, but shall be seized by the king of Babylon, and this city shall be burned with fire.”

[24][†]Then Zedekiah said to Jeremiah, “Let no one know of these words, and you shall not die. [25]If [k]the officials hear that I have spoken with you and come to you and say to you, ‘Tell us what you said to the king and what the king said to you; hide nothing from us and we will not put you to death,’ [26]then you shall say to them, [l]‘I made a humble plea to the king that he would not send me back to the house of Jonathan to die there.’” [27]Then all the officials came to Jeremiah and asked him, and he answered them as the king had instructed him. So they stopped speaking with him, for the conversation had not been overheard. [28][†]And Jeremiah remained [m]in the court of the guard until the day that Jerusalem was taken.

The Fall of Jerusalem

JEREMIAH 39 [†][n]In the ninth year of Zedekiah king of Judah, in the tenth month, Nebuchadnezzar king of Babylon and all his army came against Jerusalem and besieged it. [2][†]In the eleventh year of Zedekiah, in the fourth month, on the ninth day of the month, a breach was made in the city. [3][†]Then all [o]the officials of the king of Babylon came [p]and sat in the middle gate: Nergal-sar-ezer of Samgar, Nebu-sar-sekim [q]the Rab-saris, Nergal-sar-ezer the Rab-mag, with all the rest of the officers of the king of Babylon. [4][†]When Zedekiah king of Judah and all the soldiers saw them, they fled, going out of the city at night by way of the king’s garden through the gate between the two walls; and they went toward [r]the Arabah. [5][†]But the army of the Chaldeans pursued them and overtook Zedekiah in [s]the plains of Jericho. And when they had taken him, they brought him up to

Nebuchadnezzar king of Babylon, at [t]Riblah, in the land of Hamath; [u]and he passed sentence on him. [6][†]The king of Babylon [v]slaughtered the sons of Zedekiah at [t]Riblah before his eyes, and the king of Babylon [v]slaughtered all the nobles of Judah. [7] [w]He put out the eyes of Zedekiah and bound him in chains to take him to Babylon. [8] [x]The Chaldeans burned the king’s house and the house of the people, [y]and broke down the walls of Jerusalem. [9][†]Then [z]Nebuzaradan, the [a]captain of the guard, carried into exile to Babylon the rest of the people who were left in the city, [b]those who had deserted to him, and the people who remained. [10]Nebuzaradan, the captain of the guard, [c]left in the land of Judah some of the poor people who owned nothing, and gave them vineyards and fields at the same time.

The LORD Delivers Jeremiah

[11][†]Nebuchadnezzar king of Babylon gave command concerning Jeremiah through Nebuzaradan, the captain of the guard, saying, [12] [d]“Take him, look after him well, and do him no harm, but deal with him as he tells you.” [13][†]So [e]Nebuzaradan the captain of the guard, Nebushazban the Rab-saris, Nergal-sar-ezer the Rab-mag, [e]and all the chief officers of the king of Babylon [14]sent and took Jeremiah from [f]the court of the guard. They entrusted him to [g]Gedaliah the son of [h]Ahikam, son of [i]Shaphan, that he should take him home. So [j]he lived among the people.

[15][†]The word of the LORD came to Jeremiah [k]while he was shut up in the court of the guard: [16]“Go, and say to [l]Ebed-melech the Ethiopian, ‘Thus says the LORD of hosts, the God of Israel: [m]Behold, I will fulfill my words against this city for harm and [n]not for good, and they shall be accomplished before you on that day. [17][†]But I will deliver you on that day, declares the LORD, and you shall not be given into the hand of the men [o]of whom you are afraid. [18][†]For I will surely save you, and you shall not fall by the sword, but you shall have your [p]life as a prize of war, [q]because you have put your trust in me, declares the LORD.’”

Jeremiah Remains in Judah

JEREMIAH **40** [†]The word that came to Jeremiah from the LORD [r]after Nebuzaradan the captain of the guard had let him go from [s]Ramah, when he took him [t]bound in chains along with all the captives of Jerusalem and Judah who were being exiled to Babylon. **2**[†]The captain of the guard took Jeremiah and said to him, [u]“The LORD your God pronounced this disaster against this place. **3**The LORD has brought it about, and has done as he said. [v]Because you sinned against the LORD and did not obey his voice, this thing has come upon you. **4**Now, behold, I release you today from [t]the chains on your hands. [w]If it seems good to you to come with me to Babylon, come, and I will look after you well, [w]but if it seems wrong to you to come with me to Babylon, do not come. [x]See, the whole land is before you; go wherever you think it good and right to go. **5**If you remain, [1] then return to [y]Gedaliah the son of Ahikam, son of Shaphan, [z]whom the king of Babylon appointed governor of the cities of Judah, and dwell with him among the people. Or go wherever you think it right to go.” So the captain of the guard gave him an allowance of food and a present, and let him go. **6**[†]Then Jeremiah went to [y]Gedaliah the son of Ahikam, at [a]Mizpah, and lived with him [b]among the people [c]who were left in the land.

7 [d]When all the captains of the forces in the open country and their men heard that [e]the king of Babylon had appointed Gedaliah the son of Ahikam governor in the land and had committed to him men, women, and children, those of [f]the poorest of the land who had not been taken into exile to Babylon, **8**they went to Gedaliah at [a]Mizpah—[g]Ishmael the son of Nethaniah, [h]Johanan the son of Kareah, Seraiah the son of Tanhumeth, the sons of Ephai the Netophathite, [i]Jezaniah the son of the Maacathite, they and their men. **9**[†]Gedaliah the son of Ahikam, son of Shaphan, swore to them and their men, saying, “Do not be afraid to serve the Chaldeans. Dwell in the land and serve the king of Babylon, [j]and it shall be well with you. **10**As for me, I will dwell at [a]Mizpah, to represent you before the Chaldeans who will come to us. But as for you, [l]gather wine and summer fruits and oil, and store them in your vessels, and dwell in your cities that you have taken." [11]Likewise, when all the Judeans who were in [m]Moab and among [n]the Ammonites and in [o]Edom and in other lands heard that the king of Babylon had left a remnant in Judah and had appointed Gedaliah the son of Ahikam, son of Shaphan, as governor over them, [12][p]then all the Judeans returned from all the places to which they had been driven and came to the land of Judah, to Gedaliah at Mizpah. And they [q]gathered wine and summer fruits in great abundance.

[13][†]Now [r]Johanan the son of Kareah and [s]all the leaders of the forces in the open country came to Gedaliah at Mizpah [14]and said to him, "Do you know that Baalis the king of [t]the Ammonites has sent Ishmael the son of Nethaniah to take your life?" But Gedaliah the son of Ahikam would not believe them. [15]Then Johanan the son of Kareah spoke secretly to Gedaliah at Mizpah, "Please let me go and strike down Ishmael the son of Nethaniah, and no one will know it. Why should he take your life, so that all the Judeans who are gathered about you would be scattered, [u]and the remnant of Judah would perish?" [16]But Gedaliah the son of Ahikam said to Johanan the son of Kareah, "You shall not do this thing, for you are speaking falsely of Ishmael."

Gedaliah Murdered

JEREMIAH 41 [†] [v]In the seventh month, Ishmael the son of Nethaniah, son of Elishama, of the royal family, one of the chief officers of the king, came with ten men to Gedaliah the son of Ahikam, at [w]Mizpah. As they [x]ate bread together there at Mizpah, [2][†] [y]Ishmael the son of Nethaniah and the ten men with him rose up and struck down Gedaliah the son of Ahikam, son of Shaphan, with the sword, and killed him, [z]whom the king of Babylon had appointed governor in the land. [3][†]Ishmael also struck down all the Judeans who were with Gedaliah at [w]Mizpah, and the Chaldean soldiers who happened to be there.

[4][†]On the day after the murder of Gedaliah, before anyone knew of it, [5]eighty men arrived from [a]Shechem and [b]Shiloh and [c]Samaria, with [d]their beards shaved and [e]their clothes torn, and [d]their bodies gashed, [f]bringing grain offerings and incense to present at the temple of the LORD.

[6]And Ishmael the son of Nethaniah came out from [g]Mizpah to meet them, weeping as he came. As he met them, he said to them, “Come in to Gedaliah the son of Ahikam.” [7]When they came into the city, Ishmael the son of Nethaniah and the men with him slaughtered them and cast them into a cistern. [8]But there were ten men among them who said to Ishmael, “Do not put us to death, for we have [h]stores of wheat, barley, oil, and honey hidden in the fields.” So he refrained and did not put them to death with their companions.

[9]Now the cistern into which Ishmael had thrown all the bodies of the men whom he had struck down along with [1] Gedaliah was the large cistern that [i]King Asa had made for defense against [i]Baasha king of Israel; Ishmael the son of Nethaniah filled it with the slain. [10][†]Then Ishmael took captive all the rest of the people who were in Mizpah, [j]the king’s daughters and all the people who were left at Mizpah, whom [k]Nebuzaradan, the captain of the guard, had committed to Gedaliah the son of Ahikam. Ishmael the son of Nethaniah took them captive and set out to cross over to [l]the Ammonites.

[11][†]But when [m]Johanan the son of Kareah and [n]all the leaders of the forces with him heard of all the evil that Ishmael the son of Nethaniah had done, [12]they took all their men and went to fight against Ishmael the son of Nethaniah. They came upon him at [o]the great pool that is in [p]Gibeon. [13][†]And when all the people who were with Ishmael saw Johanan the son of Kareah and [q]all the leaders of the forces with him, they rejoiced. [14][r]So all the people whom Ishmael had carried away captive from Mizpah turned around and came back, and went to Johanan the son of Kareah. [15]But Ishmael the son of Nethaniah escaped from Johanan with eight men, and went to [s]the Ammonites. [16]Then Johanan the son of Kareah and [q]all the leaders of the forces with him took from Mizpah all the rest of the people whom he had recovered from Ishmael the son of Nethaniah, after he had struck down Gedaliah the son of Ahikam—soldiers, [t]women, children, and eunuchs, whom Johanan brought back from [u]Gibeon. [17]And they went and stayed at Geruth [v]Chimham near [w]Bethlehem, intending to go to Egypt [18]because of the Chaldeans. For they were afraid of them, because Ishmael

the son of Nethaniah had struck down Gedaliah the son of Ahikam, [x] whom the king of Babylon had made governor over the land.

Warning Against Going to Egypt

JEREMIAH 42 [†]Then [y] all the commanders of the forces, and [z] Johanan the son of Kareah and Jezaniah the son of [a] Hoshaiah, and all the people [b] from the least to the greatest, came near [2]and said to Jeremiah the prophet, "Let [c] our plea for mercy come before you, and [d] pray to the LORD your God for us, for all [e] this remnant—[f] because we are left with but a few, as your eyes see us— [3]that [g] the LORD your God may show us the way we should go, and the thing that we should do." [4]Jeremiah the prophet said to them, "I have heard you. Behold, I will pray to the LORD your God according to your request, and [h] whatever the LORD answers you I will tell you. [h] I will keep nothing back from you." [5]Then they said to Jeremiah, [i] "May the LORD be a true and [j] faithful witness against us [k] if we do not act according to all the word [l] with which the LORD your God sends you to us. [6]Whether it is good or bad, we will obey the voice of the LORD our God to whom we are sending you, [m] that it may be well with us when we obey the voice of the LORD our God."

[7][†] [n] At the end of ten days the word of the LORD came to Jeremiah. [8]Then he summoned [z] Johanan the son of Kareah and [y] all the commanders of the forces who were with him, and all the people [b] from the least to the greatest, [9]and said to them, "Thus says the LORD, the God of Israel, [o] to whom you sent me to present your plea for mercy before him: [10][†]If you will remain in this land, [p] then I will build you up and not pull you down; I will plant you, and not pluck you up; [q] for I relent of the disaster that I did to you. [11][†] [r] Do not fear the king of Babylon, [r] of whom you are afraid. [s] Do not fear him, declares the LORD, [s] for I am with you, to save you and to deliver you from his hand. [12] [t] I will grant you mercy, that he may have mercy on you and let you remain in your own land. [13][†] [u] But if you say, 'We will not remain in this land,' disobeying the voice of the LORD your God [14]and saying, 'No, [v] we will go to the land of Egypt, where we shall not see war or [w] hear the sound of the trumpet or [x] be hungry for bread, and

we will dwell there,' [15]then hear the word of the LORD, O remnant of Judah. Thus says the LORD of hosts, the God of Israel: [y]If you set your faces to enter Egypt [z]and go to live there, [16]then the sword [a]that you fear shall overtake you there in the land of Egypt, and the famine of which you are afraid shall follow close after you to Egypt, [b]and there you shall die. [17]All the men who set their faces to go to Egypt to live there shall die by the sword, by famine, and by pestilence. They shall have [c]no remnant or survivor from the disaster that I will bring upon them.

[18][†]"For thus says the LORD of hosts, the God of Israel: [d]As my anger and my wrath were poured out on the inhabitants of Jerusalem, so my wrath will be poured out on you when you go to Egypt. [e]You shall become an execration, a horror, a curse, and a taunt. You shall see this place no more. [19][†]The LORD has said to you, O remnant of Judah, [f]'Do not go to Egypt.' [g]Know for a certainty that I have warned you this day [20]that you have gone astray at the cost of your lives. [h]For you sent me to the LORD your God, saying, [h]'Pray for us to the LORD our God, and [i]whatever the LORD our God says declare to us and we will do it.' [21]And I have this day declared it to you, but you have not obeyed the voice of the LORD your God in anything [j]that he sent me to tell you. [22][k]Now therefore know for a certainty that you shall die by the sword, by famine, and by pestilence in the place where you desire to go to live."

Jeremiah Taken to Egypt

JEREMIAH **43** When Jeremiah finished speaking to all the people all these words of the LORD their God, with which the LORD their God had sent him to them, [2]Azariah the son of [l]Hoshaiah and [m]Johanan the son of Kareah and [n]all the insolent men said to Jeremiah, "You are telling a lie. The LORD our God did not send you to say, [o]'Do not go to Egypt to live there,' [3]but [p]Baruch the son of Neriah [q]has set you against us, [r]to deliver us into the hand of the Chaldeans, that they may kill us or take us into exile in Babylon." [4][†]So [m]Johanan the son of Kareah and all [s]the commanders of the forces and all the people did not obey the voice of the LORD, to remain in the land of Judah. [5]But Johanan the son of Kareah and all the commanders of the forces took [t]all the remnant of Judah who had returned to live in the land of Judah from all the nations to which they had been driven— [6] [u] the men, the women, the children, [v] the princesses, and every person whom [w] Nebuzaradan the captain of the guard had left with [x] Gedaliah the son of Ahikam, son of Shaphan; also Jeremiah the prophet and Baruch the son of Neriah. [7][†]And they came into the land of Egypt, for they did not obey the voice of the LORD. And they arrived at [y] Tahpanhes.

[8]Then the word of the LORD came to Jeremiah in [y] Tahpanhes: [9][†]“Take in your hands large stones and hide them in the mortar in the pavement that is at the entrance to Pharaoh’s palace in [y] Tahpanhes, in the sight of the men of Judah, [10]and say to them, ‘Thus says the LORD of hosts, the God of Israel: Behold, I will send and take Nebuchadnezzar the king of Babylon, [z] my servant, [a] and I will set his throne above these stones that I have hidden, and he will spread his royal canopy over them. [11]He shall come [b] and strike the land of Egypt, [c] giving over to the pestilence those who are doomed to the pestilence, to captivity those who are doomed to captivity, and to the sword those who are doomed to the sword. [12][†] [d] I shall kindle a fire [e] in the temples of the gods of Egypt, and he shall burn them [f] and carry them away captive. [g] And he shall clean the land of Egypt [g] as a shepherd cleans his cloak of vermin, and he shall go away from there in peace. [13][†]He shall break the [h] obelisks of Heliopolis, which is in the land of Egypt, [e] and the temples of the gods of Egypt he shall burn with fire.’”

Judgment for Idolatry

JEREMIAH 44 [†]The word that came to Jeremiah concerning all the Judeans who lived in the land of Egypt, at [i] Migdol, at [j] Tahpanhes, at Memphis, and in the land of [k] Pathros, [2]“Thus says the LORD of hosts, the God of Israel: You have seen all the disaster that I brought upon Jerusalem and upon all the cities of Judah. Behold, this day [l] they are a desolation, and no one dwells in them, [3]because of the evil that they committed, [m] provoking me to anger, [n] in that they went to make offerings [o] and serve other gods that they knew not, neither they, nor you, nor your fathers. [4][†] [p] Yet I persistently sent to you all my servants the prophets, saying, ‘Oh, do not do this abomination that I hate!’ [5] [q] But they did not listen [q] or incline their ear, to turn from their evil and make no offerings to other gods.

6 [r] Therefore my wrath and my anger were poured out and kindled in the cities of Judah and in the streets of Jerusalem, [s] and they became a waste and a desolation, as at this day. **7** And now thus says the LORD God of hosts, the God of Israel: Why do you commit this great evil [t] against yourselves, to cut off from you [u] man and woman, [u] infant and child, from the midst of Judah, leaving you no remnant? **8** [†] [m] Why do you provoke me to anger with the works of your hands, [n] making offerings to other gods in the land of Egypt where you have come to live, so that you may be cut off and become [v] a curse and a taunt among all the nations of the earth? **9** [†]Have you forgotten the evil of your fathers, [w] the evil of the kings of Judah, [x] the evil of their [1] wives, your own evil, [y] and the evil of your wives, which they committed in the land of Judah and in the streets of Jerusalem? **10** They have not humbled themselves even to this day, [z] nor have they feared, nor walked in my law and my statutes that I set before you and before your fathers.

11 [†]“Therefore thus says the LORD of hosts, the God of Israel: [a] Behold, I will set my face against you for harm, to cut off all Judah. **12** I will take the remnant of Judah who have [b] set their faces to come to the land of Egypt to live, and they shall all be consumed. [c] In the land of Egypt they shall fall; by the sword and by famine [c] they shall be consumed. [d] From the least to the greatest, they shall die by the sword and by famine, [e] and they shall become an oath, a horror, [v] a curse, and a taunt. **13** [f] I will punish those who dwell in the land of Egypt, as I have punished Jerusalem, with the sword, with famine, and with pestilence, **14** [g] so that none of the remnant of Judah who have come to live in the land of Egypt shall escape or survive [h] or return to the land of Judah, to which they desire to return to dwell there. For they shall not return, [i] except some fugitives.”

15 Then all the men who knew that [j] their wives had made offerings to other gods, and all the women who stood by, a great assembly, all the people who lived in [k] Pathros in the land of Egypt, answered Jeremiah: **16** “As for the word that you have spoken to us in the name of the LORD, [l] we will not listen to you. **17** [†] [m] But we will do everything that we have vowed, make offerings to [n] the queen of heaven [o] and pour out drink offerings to her, [p] as we did, both we and our fathers, our kings and our officials, in the cities of Judah and in the streets of Jerusalem. For then we had plenty of food, and prospered, and saw no disaster. **18**But since we left off making offerings to [n] the queen of heaven and pouring out drink offerings to her, we have lacked everything [q] and have been consumed by the sword and by famine.” **19**And the women said, [2] “When we made offerings to the queen of heaven [r] and poured out drink offerings to her, was it [s] without our husbands’ approval that we made cakes for her bearing her image and poured out drink offerings to her?”

20Then Jeremiah said to all the people, [t] men and women, all the people who had given him this answer: **21**[†] [u] “As for the offerings that you offered in the cities of Judah and in the streets of Jerusalem, you and your fathers, your kings and your officials, and the people of the land, [v] did not the LORD remember them? Did it not come into his mind? **22** [w] The LORD could no longer bear your evil deeds and [x] the abominations that you committed. [y] Therefore your land has become [z] a desolation and a waste and a curse, [a] without inhabitant, as it is this day. **23**It is because you made offerings [b] and because you sinned against the LORD and did not obey the voice of the LORD or walk in his law and in his statutes and in his testimonies [c] that this disaster has happened to you, as at this day.”

24Jeremiah said to all the people and all the women, “Hear the word of the LORD, [d] all you of Judah who are in the land of Egypt. **25**Thus says the LORD of hosts, the God of Israel: [e] You and your wives have declared with your mouths, and have fulfilled it with your hands, saying, ‘We will surely perform our vows that we have made, [f] to make offerings to the queen of heaven and to pour out drink offerings to her.’ Then confirm your vows and perform your vows! **26**[†]Therefore hear the word of the LORD, [d] all you of Judah who dwell in the land of Egypt: [g] Behold, I have sworn by my great name, says the LORD, [h] that my name shall no more be invoked by the mouth of any man of Judah in all the land of Egypt, [i] saying, ‘As the Lord GOD lives.’ **27** [j] Behold, I am watching over them for disaster and not for good. [k] All the men of Judah who are in the land of Egypt shall be consumed by the sword and by famine, until there is an end of them. **28** [l] And those who escape the sword shall return from the land of Egypt to the land of Judah, [m] few in number; and all the remnant of Judah, who came to the land of Egypt to live, [n] shall know whose word will stand, mine or theirs. [29][†]This shall be the sign to you, declares the LORD, that I will punish you in this place, in order that you may know that [o] my words will surely stand against you for harm: [30]Thus says the LORD, Behold, I will give [p] Pharaoh Hophra king of Egypt into the hand of his enemies [q] and into the hand of those who seek his life, as I gave [r] Zedekiah king of Judah into the hand of Nebuchadnezzar king of Babylon, who was his enemy and sought his life."

Message to Baruch

JEREMIAH **45** [†]The word that Jeremiah the prophet spoke to [s] Baruch the son of Neriah, [t] when he wrote these words in a book at the dictation of Jeremiah, [u] in the fourth year of Jehoiakim the son of Josiah, king of Judah: [2]"Thus says the LORD, the God of Israel, to you, O Baruch: [3][†]You said, [v] 'Woe is me! For the LORD has added sorrow to my pain. [w] I am weary with my groaning, [x] and I find no rest.' [4][†]Thus shall you say to him, Thus says the LORD: [y] Behold, what I have built I am breaking down, and what I have planted I am plucking up—that is, the whole land. [5][†]And [z] do you seek great things for yourself? Seek them not, for behold, [a] I am bringing disaster upon all flesh, declares the LORD. But I will give you [b] your life as a prize of war in all places to which you may go."

Judgment on Egypt

JEREMIAH **46** [†]The word of the LORD that came to Jeremiah the prophet [c] concerning the nations.

[2][†]About Egypt. [d] Concerning the army of Pharaoh Neco, king of Egypt, which was by the river Euphrates at Carchemish and which Nebuchadnezzar king of Babylon defeated in [e] the fourth year of Jehoiakim the son of Josiah, king of Judah:

[3] [f] "Prepare buckler and shield,
and advance for battle!
[4] [g] Harness the horses;

mount, O horsemen!
Take your stations with your helmets,
[f] polish your spears,
put on your armor!
5 Why have I seen it?
They are dismayed
and have turned backward.
Their [h] warriors are beaten down
and have fled in haste;
[i] they look not back—
[j] terror on every side!
declares the LORD.

6 “The swift cannot flee away,
nor the warrior escape;
[d] in the north by the river Euphrates
[k] they have stumbled and fallen.

7 “Who is this, [l] rising like the Nile,
like rivers [m] whose waters surge?
8 Egypt rises like the Nile,
like rivers [m] whose waters surge.
He said, ‘I will rise, I will cover the earth,
I will destroy cities and their inhabitants.’
9 [n] Advance, O horses,
and rage, O chariots!
Let the warriors go out:
men of Cush and [o] Put who handle the shield,
[p] men of Lud, skilled in handling the bow.
10 [†] [q] That day is the day of the Lord GOD of hosts,
[r] a day of vengeance,
[s] to avenge himself on his foes.
[t] The sword shall devour and be sated
and drink its fill of their blood.
For the Lord GOD of hosts holds [u] a sacrifice

[v] in the north country [w] by the river Euphrates.
11[†] [x] Go up to Gilead, and take [x] balm,
O virgin daughter of Egypt!
In vain you have used many medicines;
[y] there is no healing for you.
12 The nations have heard of your shame,
and the earth is full of your cry;
[z] for warrior has stumbled against warrior;
they have both fallen together."

13 The word that the LORD spoke to Jeremiah the prophet about the coming of [a] Nebuchadnezzar king of Babylon to strike the land of Egypt:

14 "Declare in Egypt, and proclaim in [b] Migdol;
proclaim in [b] Memphis and [b] Tahpanhes;
say, [c] 'Stand ready and be prepared,
for [d] the sword shall devour around you.'
15[†] Why are your mighty ones face down?
They do not stand [1]
because the LORD thrust them down.
16 He made many stumble, [f] and they fell,
and they said one to another,
'Arise, and let us go back to our own people
and to the land of our birth,
[g] because of the sword of the oppressor.'
17 Call the name of [h] Pharaoh, king of Egypt,
'Noisy one who lets the hour go by.'

18[†] [i] "As I live, declares the King,
[j] whose name is the LORD of hosts,
like [k] Tabor among the mountains
and like [l] Carmel by the sea, shall one come.
19[†] [m] Prepare yourselves baggage for exile,
O [n] inhabitants of Egypt!
For [o] Memphis shall become a waste,

a ruin, [p]without inhabitant.

[20] “A beautiful [q]heifer is Egypt,
but a biting fly [r]from the north has come upon her.
[21] Even her hired soldiers in her midst
are like [s]fattened calves;
yes, they have turned and fled together;
they did not stand,
for the day of their calamity has come upon them,
[t]the time of their punishment.

[22] “She makes [u]a sound like a serpent gliding away;
for her enemies march in force
and come against her with axes
[v]like those who fell trees.
[23] [v]They shall cut down her forest,
declares the Lord,
though it is impenetrable,
because [w]they are more numerous than locusts;
they are without number.
[24] The daughter of Egypt shall be put to shame;
she shall be delivered into the hand of [r]a people from the north.”

[25][†]The Lord of hosts, the God of Israel, said: “Behold, I am bringing punishment upon [x]Amon of [y]Thebes, and Pharaoh and Egypt [z]and her gods and her kings, upon Pharaoh and those who trust in him. [26][†] [a]I will deliver them into the hand of those who seek their life, into the hand of Nebuchadnezzar king of Babylon and his officers. [b]Afterward Egypt shall be inhabited [c]as in the days of old, declares the Lord.

[27][†] [d]“But fear not, O Jacob my servant,
nor be dismayed, O Israel,
for behold, I will save you from far away,
and your offspring from the land of their captivity.
Jacob shall return and have quiet and ease,
and none shall make him afraid.

28 [d] Fear not, O Jacob my servant,
declares the LORD,
for I am with you.
I will make a full end of all the nations
to which I have driven you,
but of you I will not make a full end.
[e] I will discipline you in just measure,
and I will by no means leave you unpunished.”

Judgment on the Philistines

JEREMIAH **47** The word of the LORD that came to Jeremiah the prophet [f] concerning the Philistines, before Pharaoh struck down [g] Gaza.

2[†] “Thus says the LORD:
[h] Behold, waters are rising [i] out of the north,
[h] and shall become an overflowing torrent;
they shall overflow [j] the land and all that fills it,
the city and those who dwell in it.
Men shall cry out,
and every inhabitant of the land shall wail.
3 At the noise of the stamping of the hoofs of his stallions,
[l] at the rushing of his chariots, at the rumbling of their wheels,
the fathers [m] look not back to their children,
so feeble are their hands,
4[†] because of the day that is coming to destroy
all [f] the Philistines,
to cut off from [n] Tyre and Sidon
every helper that remains.
For the LORD is destroying the Philistines,
[o] the remnant of the coastland of [p] Caphtor.
5[†] [q] Baldness has come upon Gaza;
[r] Ashkelon has perished.
O remnant of their valley,
[s] how long will you gash yourselves?

[6][†] [t] Ah, sword of the Lord!
How long till you are quiet?
Put yourself into your scabbard;
rest and be still!
[7] How can it [1] be quiet
[u] when the Lord has given it a charge?
Against [v] Ashkelon and against the seashore
[w] he has appointed it.”

Judgment on Moab

JEREMIAH **48** [†] [x] Concerning Moab.
Thus says the Lord of hosts, the God of Israel:

“Woe to [y] Nebo, for it is laid waste!
[z] Kiriathaim is put to shame, it is taken;
the fortress is put to shame [a] and broken down;
[2][†] the renown of Moab is no more.
In [b] Heshbon they planned disaster against her:
‘Come, let us cut her off [c] from being a nation!’
You also, O [d] Madmen, shall be brought to silence;
the sword shall pursue you.

[3][†] “A voice! A cry from [e] Horonaim,
‘Desolation and great destruction!’
[4] Moab is destroyed;
her little ones have made a cry.
[5][†] [e] For at the ascent of Luhith
they go up weeping; [1]
for [e] at the descent of Horonaim
they have heard the distressed cry [2] of destruction.
[6] Flee! Save yourselves!
You will be like [f] a juniper in the desert!
[7][†] For, [g] because you trusted in your works and your treasures,
you also shall be taken;

and [h] Chemosh [i] shall go into exile
with [j] his priests and his officials.
8[†] [k] The destroyer shall come upon every city,
and no city shall escape;
the valley shall perish,
and [l] the plain shall be destroyed,
as the LORD has spoken.

9 “Give wings to Moab,
for she would fly away;
her cities shall become a desolation,
with no inhabitant in them.

10[†] [m] “Cursed is he who does [n] the work of the LORD with slackness, and cursed is he who keeps back his sword from bloodshed.

11[†] “Moab has been at ease from his youth
and has [o] settled on his dregs;
he has not been emptied from vessel to vessel,
nor has he gone into exile;
so his taste remains in him,
and his scent is not changed.

12[†]“Therefore, behold, the days are coming, declares the LORD, when I shall send to him pourers who will pour him, and empty his vessels and break his [3] jars in pieces. 13[†]Then [p] Moab shall be ashamed of Chemosh, as [q] the house of Israel was ashamed of [r] Bethel, their confidence.

14 “How do you say, ‘We are heroes
and mighty men of war’?
15[†] The destroyer of [s] Moab and his cities has come up,
and the choicest of his young men have [t] gone down to slaughter,
declares [u] the King, [u] whose name is the LORD of hosts.
16[†] The calamity of Moab is near at hand,
and his affliction hastens swiftly.
17 [v] Grieve for him, all you who are around him,

and all who know his name;
say, [w] ‘How the mighty scepter is broken,
the glorious staff.’

[18] [x] “Come down from your glory,
and sit on the parched ground,
O inhabitant of [y] Dibon!
For the destroyer of Moab has come up against you;
he has destroyed your strongholds.
[19] [z] Stand by the way [z] and watch,
O inhabitant of [a] Aroer!
Ask him who flees and her who escapes;
say, ‘What has happened?’
[20][†] Moab is put to shame, for it is broken;
[v] wail and cry!
Tell it beside [b] the Arnon,
that [s] Moab is laid waste.

[21][†]“Judgment has come upon [c] the tableland, upon Holon, and [d] Jahzah, and Mephaath, [22]and [y] Dibon, and [e] Nebo, and Beth-diblathaim, [23]and [f] Kiriathaim, and Beth-gamul, and [g] Beth-meon, [24]and [h] Kerioth, and [i] Bozrah, and all the cities of the land of Moab, far and near. [25][j] The horn of Moab is cut off, and [k] his arm is broken, declares the Lord.

[26][†] [l] “Make him drunk, [m] because he magnified himself against the Lord, so that Moab shall [l] wallow in his vomit, [n] and he too shall be held in derision. [27] [o] Was not Israel a derision to you? [p] Was he found among thieves, that whenever you spoke of him [q] you wagged your head?

[28] [r] “Leave the cities, and dwell in the rock,
O inhabitants of Moab!
Be [s] like the dove that nests
in the sides of the mouth of a gorge.
[29][†] [t] We have heard of the pride of Moab—
he is very proud—
of his loftiness, his pride, and his arrogance,

and the haughtiness of his heart.
30 I know his insolence, declares the LORD;
[u] his boasts are false,
his deeds are false.
31[†] [v] Therefore I wail for Moab;
I cry out for all Moab;
for the men of [w] Kir-hareseth I mourn.
32 More than for [x] Jazer I weep for you,
[y] O vine of [z] Sibmah!
[a] Your branches passed over the sea,
reached to the Sea of [x] Jazer;
on your summer fruits and your grapes
the destroyer has fallen.
33[†] [b] Gladness and joy have been taken away
from the fruitful land of Moab;
I have made the wine cease from the winepresses;
no one treads them with shouts of joy;
the shouting is not the shout of joy.

34 [c] “From the outcry at Heshbon even to Elealeh, as far as Jahaz they utter their voice, from Zoar to [d] Horonaim and Eglath-shelishiyah. For the waters of Nimrim also have become desolate. **35**[†]And I will bring to an end in Moab, declares the LORD, him who offers sacrifice in [e] the high place and makes offerings to his god. **36**[†]Therefore my heart moans for Moab like a flute, and my heart moans like a flute for the men of [f] Kir-hareseth. [g] Therefore the riches they gained have perished.

37 [h] “For every head is shaved and every beard cut off. [i] On all the hands are gashes, and [j] around the waist is sackcloth. **38**On all the housetops of Moab and in the squares there is nothing but lamentation, for I have broken Moab like [k] a vessel for which no one cares, declares the LORD. **39**How it is broken! How they wail! [l] How Moab has turned his back in shame! So Moab [m] has become a derision and a horror to all that are around him.”

40[†] For thus says the LORD:
“Behold, [n] one shall fly swiftly like an eagle

[o] and spread his wings against Moab;
41 [p] the cities shall be taken
and the strongholds seized.
[q] The heart of the warriors of Moab shall be in that day
like the heart of [r] a woman in her birth pains;
42[†] Moab shall be [s] destroyed and be no longer a people,
because [t] he magnified himself against the LORD.
43[†] [u] Terror, pit, and snare
are before you, O inhabitant of Moab!
declares the LORD.
44 He who flees from the terror
shall fall into the pit,
and he who climbs out of the pit
shall be caught in the snare.
[v] For I will bring these things upon Moab,
the year of their punishment,
declares the LORD.

45[†] “In the shadow of Heshbon
fugitives stop without strength,
for fire came out from Heshbon,
flame from the house of Sihon;
it has destroyed [w] the forehead of Moab,
the crown of [w] the sons of tumult.
46 [x] Woe to you, O Moab!
The people of [y] Chemosh are undone,
for your sons have been taken captive,
and your daughters into captivity.
47[†] [z] Yet I will restore the fortunes of Moab
in the latter days, declares the LORD.”
Thus far is the judgment on Moab.

Judgment on Ammon

JEREMIAH **49** [†] [a]Concerning the Ammonites.
Thus says the LORD:

“Has Israel no sons?
Has he no heir?
Why then has [b]Milcom [c]dispossessed Gad,
and his people settled in its cities?
2[†] Therefore, behold, the days are coming,
declares the LORD,
when I will cause [d]the battle cry to be heard
against [e]Rabbah of the Ammonites;
it shall become a desolate [f]mound,
and its villages shall be burned with fire;
then Israel shall dispossess those who dispossessed him,
says the LORD.

3[†] “Wail, O [g]Heshbon, for Ai is laid waste!
Cry out, O daughters of [e]Rabbah!
[h]Put on sackcloth,
lament, and run to and fro among the hedges!
For [i]Milcom shall go into exile,
[j]with his priests and his officials.
4 Why do you boast of your valleys,[1]
[k]O faithless daughter,
[l]who trusted in her treasures, saying,
‘Who will come against me?’
5[†] Behold, [m]I will bring terror upon you,
declares the Lord GOD of hosts,
from all who are around you,
and you shall be driven out, every man straight before him,
with none to gather the fugitives.

[6][†]“But [n] afterward I will restore the fortunes of the Ammonites, declares the LORD.”

Judgment on Edom

[7][†]Concerning [o] Edom.
Thus says the LORD of hosts:

[p] “Is wisdom no more in [p] Teman?
[q] Has counsel perished from the prudent?
[q] Has their wisdom vanished?
[8][†] [r] Flee, turn back, dwell in the depths,
O inhabitants of [s] Dedan!
For I will bring the calamity of Esau upon him,
[t] the time when I punish him.
[9] [u] If grape gatherers came to you,
would they not leave [v] gleanings?
[u] If thieves came by night,
would they not destroy only enough for themselves?
[10] [w] But I have stripped Esau bare;
[u] I have uncovered his hiding places,
and he is not able to conceal himself.
His children are destroyed, and his brothers,
and his neighbors; and [x] he is no more.
[11][†] [y] Leave your fatherless children; I will keep them alive;
[y] and let your widows trust in me.”

[12]For thus says the LORD: [z] “If those who did not deserve to drink the cup must drink it, [a] will you go unpunished? You shall not go unpunished, but you must drink. [13][†] [b] For I have sworn by myself, declares the LORD, that [c] Bozrah shall become [d] a horror, a taunt, a waste, and a curse, and all her cities shall be perpetual wastes.”

[14] [e] I have heard a message from the LORD,
and an envoy has been sent among the nations:

[f]“Gather yourselves together and come against her,
and rise up for battle!
15 For behold, I will make you small among the nations,
despised among mankind.
16 The horror you inspire has deceived you,
and the pride of your heart,
you who live in the clefts of the rock, [2]
who hold the height of the hill.
Though you [g]make your nest as high as the eagle’s,
I will bring you down from there,
declares the LORD.

17 [h]“Edom shall become a horror. [i]Everyone who passes by it will be horrified [i]and will hiss because of all its disasters. 18 [j]As when Sodom and Gomorrah and their [k]neighboring cities were overthrown, says the LORD, [l]no man shall dwell there, [l]no man shall sojourn in her. 19 [m]Behold, [n]like a lion coming up from [o]the jungle of the Jordan against a perennial pasture, I will suddenly make him [3] run away from her. And I will appoint over her whomever I choose. [p]For who is like me? [q]Who will summon me? [r]What shepherd can stand before me? 20 Therefore hear the plan that the LORD has made against [s]Edom and the purposes that he has formed against the inhabitants of [t]Teman: [u]Even the little ones of the flock shall be dragged away. Surely their fold shall be appalled at their fate. 21 At the sound of their fall [v]the earth shall tremble; the sound of their cry shall be heard at the Red Sea. 22 Behold, [w]one shall mount up and fly swiftly like an eagle and spread his wings against [x]Bozrah, and the heart of the warriors of Edom shall be in that day like the heart [y]of a woman in her birth pains.”

Judgment on Damascus

23 [†]Concerning [z]Damascus:

[a]“Hamath and [b]Arpad are confounded,
for they have heard bad news;
they melt in fear,
[c]they are troubled like the sea that cannot be quiet.

24[†] [z]Damascus has become feeble, [d]she turned to flee,
and panic seized her;
anguish and sorrows have taken hold of her,
as [y]of a woman in labor.
25 How is [e]the famous city not forsaken,
the city of my joy?
26 [f]Therefore her young men shall fall in her squares,
and all her soldiers shall be destroyed in that day,
declares the LORD of hosts.
27 And [g]I will kindle a fire in the wall of [z]Damascus,
and it shall devour the strongholds of [h]Ben-hadad.”

Judgment on Kedar and Hazor

28[†]Concerning [i]Kedar and the kingdoms of Hazor that Nebuchadnezzar king of Babylon struck down.

Thus says the LORD:
[j]“Rise up, advance against [i]Kedar!
Destroy [k]the people of the east!
29 [l]Their tents and their flocks shall be taken,
their [l]curtains and all their goods;
their camels shall be led away from them,
and men shall cry to them: [m]‘Terror on every side!’
30[†] [n]Flee, wander far away, dwell in the depths,
O inhabitants of Hazor!
declares the LORD.
For Nebuchadnezzar king of Babylon
has made a plan against you
and formed a purpose against you.

31 [j]“Rise up, advance against a nation [o]at ease,
[p]that dwells securely,
declares the LORD,
[p]that has no gates or bars,
that dwells alone.

32 [q]Their camels shall become plunder,
their herds of livestock a spoil.
[r]I will scatter to every wind
[s]those who cut the corners of their hair,
and I will bring their calamity
from every side of them,
declares the LORD.

33 Hazor shall become [t]a haunt of jackals,
an everlasting waste;
[u]no man shall dwell there;
[u]no man shall sojourn in her."

Judgment on Elam

34[†]The word of the LORD that came to Jeremiah the prophet concerning [v]Elam, in the beginning of the reign of [w]Zedekiah king of Judah.

35Thus says the LORD of hosts: "Behold, I will break [x]the bow of [v]Elam, the mainstay of their might. 36[†]And I will bring upon [v]Elam the four winds from the four quarters of heaven. And I will scatter them to all those winds, and there shall be no nation to which those driven out of [v]Elam shall not come. 37I will [y]terrify [v]Elam before their enemies and before those who seek their life. I will bring disaster upon them, [z]my fierce anger, declares the LORD. [a]I will send the sword after them, until I have consumed them, 38and I will set my throne in [v]Elam and destroy their king and officials, declares the LORD.

39[†]"But in the latter days [b]I will restore the fortunes of [v]Elam, declares the LORD."

Judgment on Babylon

JEREMIAH 50 [†]The word that the LORD spoke concerning [c]Babylon, concerning the land of the Chaldeans, [d]by Jeremiah the prophet:

2 "Declare among the nations and proclaim,
set up a banner and proclaim,
conceal it not, and say:

[e] ‘Babylon is taken,
[f] Bel is put to shame,
Merodach is dismayed.
[e] Her images are put to shame,
her idols are dismayed.’

[3][†]“For [g] out of the north a nation has come up against her, [h] which shall make her land a desolation, and none shall dwell in it; [i] both man and beast shall flee away.

[4][†][j] “In those days and in that time, declares the Lord, [j] the people of Israel and the people of Judah shall come together, [k] weeping as they come, and they [l] shall seek the Lord their God. [5] [m] They shall ask the way to Zion, with faces turned toward it, [n] saying, ‘Come, let us join ourselves to the Lord in an [o] everlasting covenant that will never be forgotten.’

[6][†][p] “My people have been lost sheep. [q] Their shepherds have led them astray, turning them away on the mountains. From mountain to hill they have gone. They have forgotten their fold. [7][†]All who found them have devoured them, [r] and their enemies have said, ‘We are not guilty, for [s] they have sinned against the Lord, [t] their habitation of righteousness, the Lord, [u] the hope of their fathers.’

[8] [v] “Flee from the midst of Babylon, [v] and go out of the land of the Chaldeans, and be as male goats before the flock. [9]For behold, I am stirring up and bringing against Babylon [w] a gathering of great nations, from the north country. And they shall array themselves against her. From there she shall be taken. Their arrows are like a skilled warrior who does not return empty-handed. [10] [x] Chaldea shall be plundered; all who plunder her shall be sated, declares the Lord.

[11][†] [y] “Though you rejoice, though you exult,
O plunderers of my heritage,
though you frolic like a heifer in the pasture,
and neigh like stallions,

12 your mother shall be utterly shamed,
and she who bore you shall be disgraced.
Behold, she shall be the last of the nations,
[z] a wilderness, a dry land, and a desert.
13 [a] Because of the wrath of the LORD she shall not be inhabited
but shall be an utter desolation;
[b] everyone who passes by Babylon shall be appalled,
[b] and hiss because of all her wounds.
14[†] [c] Set yourselves in array against Babylon all around,
[d] all you who bend the bow;
shoot at her, spare no arrows,
[e] for she has sinned against the LORD.
15 [f] Raise a shout against her all around;
she has surrendered;
her bulwarks have fallen;
[g] her walls are thrown down.
For [h] this is the vengeance of the LORD:
take vengeance on her;
[i] do to her as she has done.
16 Cut off from Babylon the sower,
and the one who handles the sickle in time of harvest;
[j] because of the sword of the oppressor,
[k] every one shall turn to his own people,
and every one shall flee to his own land.

17 [l] “Israel is a hunted sheep [m] driven away by lions. [n] First the king of Assyria [o] devoured him, and now at last [p] Nebuchadnezzar king of Babylon [q] has gnawed his bones. **18**[†]Therefore, thus says the LORD of hosts, the God of Israel: Behold, [r] I am bringing punishment on the king of Babylon and his land, [s] as I punished the king of Assyria. **19** [t] I will restore Israel to his pasture, and [t] he shall feed on [u] Carmel and in [u] Bashan, and his desire shall be satisfied on the hills of Ephraim and in [u] Gilead. **20**[†]In those days and in that time, declares the LORD, [v] iniquity shall be sought in Israel, and there shall be none, and sin in Judah, and none shall be found, for [w]I will pardon those whom I leave as a remnant.

[21] “Go up against the land of Merathaim, [1]
and against the inhabitants of Pekod. [2]
Kill, [x]and devote them to destruction, [3]
declares the LORD,
and do all that I have commanded you.
[22] [y]The noise of battle is in the land,
and great destruction!
[23] [z]How the hammer of the whole earth
is cut down and broken!
[a]How Babylon [b]has become
a horror among the nations!
[24][†] [c]I set a snare for you and you were taken, O Babylon,
and [d]you did not know it;
you were found and caught,
because you opposed the LORD.
[25][†] The LORD has opened his armory
and brought out [e]the weapons of his wrath,
for the Lord GOD of hosts has a work to do
in the land of the Chaldeans.
[26][†] Come against her from every quarter;
open her granaries;
[f]pile her up like heaps of grain, and devote her to destruction;
let nothing be left of her.
[27][†] Kill all [g]her bulls;
let them go down to the slaughter.
Woe to them, for their day has come,
[h]the time of their punishment.

[28]“A voice! They [i]flee and escape from the land of Babylon, [j]to declare in Zion the vengeance of the LORD our God, vengeance for [k]his temple.

29 [l] “Summon archers against Babylon, all those who bend the bow. [l] Encamp around her; let no one escape. [m] Repay her according to her deeds; do to her according to all that she has done. For she has [n] proudly defied the LORD, the Holy One of Israel. **30**[†] [o] Therefore her young men shall fall in her squares, and all her soldiers shall be destroyed on that day, declares the LORD.

31[†] “Behold, I am against you, O [n] proud one,
declares the Lord GOD of hosts,
[p] for your day has come,
the time when I will punish you.
32[†] [n] The proud one shall stumble and fall,
with none to raise him up,
[q] and I will kindle a fire in his cities,
and it will devour all that is around him.

33[†]“Thus says the LORD of hosts: [r] The people of Israel are oppressed, and the people of Judah with them. All who took them captive have held them fast; [s] they refuse to let them go. **34**[†] [t] Their Redeemer is strong; [u] the LORD of hosts is his name. [v] He will surely plead their cause, that he may give rest to the earth, but unrest to the inhabitants of Babylon.

35 “A sword against the Chaldeans, declares the LORD,
and against the inhabitants of Babylon,
and against [w] her officials and her [x] wise men!
36 A sword against the diviners,
that they may become fools!
A sword against her [y] warriors,
that they may be destroyed!
37[†] A sword against her horses and against her chariots,
and against all [z] the foreign troops in her midst,
that [a] they may become women!
[b] A sword against all her treasures,
that they may be plundered!
38[†] [c] A drought against her waters,

that they may be dried up!
[d] For it is a land of images,
and they are mad over idols.

39 [†] [e] “Therefore wild beasts shall dwell with hyenas in Babylon, and ostriches shall dwell in her. She shall never again have people, nor be inhabited for all generations. 40 [f] As when God overthrew Sodom and Gomorrah and their neighboring cities, declares the LORD, [g] so no man shall dwell there, and no son of man shall sojourn in her.

41 [h] “Behold, a people comes from the north;
a mighty nation and many kings
are stirring from the farthest parts of the earth.
42 They lay hold of bow and spear;
they are cruel and have no mercy.
The sound of them is like the roaring of the sea;
they ride on horses,
arrayed as a man for battle
against you, O daughter of Babylon!

43 “The king of Babylon heard the report of them,
and his hands fell helpless;
anguish seized him,
pain as of a woman in labor.

44 [i] “Behold, like a lion coming up from the thicket of the Jordan against a perennial pasture, I will suddenly make them run away from her, and I will appoint over her whomever I choose. For who is like me? Who will summon me? What shepherd [j] can stand before me? 45 Therefore hear [k] the plan that the LORD has made against Babylon, [k] and the purposes that he has formed against the land of the Chaldeans: [l] Surely the little ones of their flock shall be dragged away; surely their fold shall be appalled at their fate. 46 [m] At the sound of the capture of Babylon the earth shall tremble, and her cry shall be heard among the nations.”

The Utter Destruction of Babylon

JEREMIAH 51 [†] Thus says the LORD:
“Behold, I will stir up [n] the spirit of a destroyer
against Babylon,
against the inhabitants of Leb-kamai, [1]
2 [†] and I will send to Babylon winnowers,
and [o] they shall winnow her,
and they shall empty her land,
when they come against her from every side
[p] on the day of trouble.
3 [q] Let not the archer bend his bow,
and let him not stand up in his armor.
Spare not her young men;
[r] devote to destruction [2] all her army.
4 They shall fall down slain in the land of the Chaldeans,
[s] and wounded in her streets.
5 [†] [t] For Israel and Judah have not been forsaken
by their God, the LORD of hosts,
but the land of the Chaldeans [3] is full of guilt
against the Holy One of Israel.

6 [u] “Flee from the midst of Babylon;
let every one save his life!
[v] Be not cut off in her punishment,
[w] for this is the time of the LORD’s vengeance,
the repayment he is rendering her.
7 [†] Babylon was [x] a golden cup in the LORD’s hand,
[y] making all the earth drunken;
[z] the nations drank of her wine;
therefore the nations went mad.
8 [a] Suddenly Babylon has fallen and been broken;
[b] wail for her!
[c] Take balm for her pain;
perhaps she may be healed.

9[†] We would have healed Babylon,
but she was not healed.
[d] Forsake her, and [e] let us go
each to his own country,
for [f] her judgment has reached up to heaven
and has been lifted up even to the skies.
10 [g] The LORD has brought about our vindication;
[h] come, let us declare in Zion
the work of the LORD our God.

11[†] [i] "Sharpen the arrows!
Take up the shields!

[j] The LORD has stirred up the spirit of the kings of [k] the Medes, because [l] his purpose concerning Babylon is to destroy it, [m] for that is the vengeance of the LORD, the vengeance for [m] his temple.

12[†] [n] "Set up a standard against the walls of Babylon;
[o] make the watch strong;
set up watchmen;
prepare the ambushes;
[l] for the LORD has both planned and done
what he spoke concerning the inhabitants of Babylon.
13 [p] O you who dwell by many waters,
rich in treasures,
your end has come;
the thread of your life is cut.
14[†] [q] The LORD of hosts has sworn by himself:
Surely I will fill you with men, [r] as many as locusts,
[s] and they shall raise the shout of victory over you.

15[†] [t] "It is he who made the earth by his power,
who established the world by his wisdom,
and by his understanding stretched out the heavens.
16 When he utters his voice there is a tumult of waters in the heavens,
and he makes the mist rise from the ends of the earth.

He makes lightning for the rain,
and he brings forth the wind from his storehouses.
[17] Every man is stupid and without knowledge;
every goldsmith is put to shame by his idols,
for his images are false,
and there is no breath in them.
[18] They are worthless, a work of delusion;
at the time of their punishment they shall perish.
[19] Not like these is he who is the portion of Jacob,
for he is the one who formed all things,
and Israel is the tribe of his inheritance;
the LORD of hosts is his name.

[20][†] “You are my hammer and weapon of war:
with you I [u]break nations in pieces;
with you I destroy kingdoms;
[21] with you I break in pieces the horse and his rider;
with you I break in pieces the chariot and the charioteer;
[22] with you I break in pieces man and woman;
with you I break in pieces [v]the old man and the youth;
with you I break in pieces [v]the young man and the young woman;
[23] with you I break in pieces the shepherd and his flock;
with you I break in pieces the farmer and his team;
with you I break in pieces [w]governors and commanders.

[24][x]“I will repay Babylon and all the inhabitants of Chaldea before your very eyes for all the evil that they have done in Zion, declares the LORD.

[25][†] “Behold, I am against you, O destroying mountain,
declares the LORD,
which destroys the whole earth;
I will stretch out my hand against you,
and roll you down from the crags,
[y]and make you a burnt mountain.
[26] No [z]stone shall be taken from you for a corner
and no stone for a foundation,

but you shall be [a] a perpetual waste,
declares the LORD.

27 [b] “Set up a standard on the earth;
[c] blow the trumpet among the nations;
[d] prepare [e] the nations for war against her;
summon against her [f] the kingdoms,
[g] Ararat, Minni, and [h] Ashkenaz;
appoint a [i] marshal against her;
[j] bring up horses like bristling locusts.
28 [d] Prepare [e] the nations for war against her,
the kings of [k] the Medes, [l] with their governors [l] and deputies,
and every [m] land under their dominion.
29 [n] The land trembles and writhes in pain,
[o] for the LORD’s purposes against Babylon stand,
to make the land of Babylon a desolation,
without inhabitant.
30 The warriors of Babylon have ceased fighting;
they remain in their strongholds;
their strength has failed;
[p] they have become women;
[q] her dwellings are on fire;
[r] her bars are broken.
31 [†] One [s] runner runs to meet another,
and one messenger to meet another,
to tell the king of Babylon
that his city is taken on every side;
32 the fords have been [t] seized,
the marshes are burned with fire,
and the soldiers are in panic.
33 For thus says the LORD of hosts, the God of Israel:
[u] The daughter of Babylon is like [u] a threshing floor
at the time when it is trodden;
yet a little while
and [v] the time of her harvest will come.”

34[†] “Nebuchadnezzar the king of Babylon [w] has devoured me;
he has crushed me;
he has made me an empty vessel;
[x] he has swallowed me like [y] a monster;
he has filled his stomach with my delicacies;
he has rinsed me out. [4]
35 The violence done to me and to my kinsmen be upon Babylon,”
let the inhabitant of Zion say.
“My blood be upon the inhabitants of Chaldea,”
let Jerusalem say.
36[†] Therefore thus says the LORD:
“Behold, [z] I will plead your cause
and take vengeance for you.
[a] I will dry up her sea
and [b] make her fountain dry,
37 and Babylon shall become [c] a heap of ruins,
[d] the haunt of jackals,
[e] a horror [e] and a hissing,
without inhabitant.

38 [f] “They shall roar together [g] like lions;
they shall growl like lions’ cubs.
39 [h] While they are inflamed [h] I will prepare them a feast
and [i] make them drunk, that they may become merry,
[i] then sleep a perpetual sleep
and not wake, declares the LORD.
40 I will bring them down like lambs to the slaughter,
like rams and male goats.

41 “How [j] Babylon [5] is taken,
[k] the praise of the whole earth [l] seized!
How Babylon has become
a horror among the nations!
42 [m] The sea has come up on Babylon;
she is covered with its tumultuous waves.

43 Her cities have become a horror,
[n] a land of drought and a desert,
[o] a land in which no one dwells,
and through which no son of man passes.
44[†] And I will punish [p] Bel in Babylon,
and [q] take out of his mouth [r] what he has swallowed.
[s] The nations shall no longer flow to him;
[t] the wall of Babylon has fallen.

45 “Go out of the midst of her, [u] my people!
Let every one save his life
from [v] the fierce anger of the Lord!
46 Let not your heart faint, and be not fearful
[w] at the report heard in the land,
[x] when a report comes in one year
and afterward a report in another year,
and violence is in the land,
[x] and ruler is against ruler.

47 “Therefore, behold, the days are coming
when [y] I will punish the images of Babylon;
[z] her whole land shall be put to shame,
and all her slain shall fall in the midst of her.
48[†] [a] Then the heavens and the earth,
and all that is in them,
shall sing for joy over Babylon,
[b] for the destroyers shall come against them out of the north,
declares the Lord.
49[†] Babylon must fall for the slain of Israel,
[c] just as for Babylon have fallen the slain of all the earth.

50[†] [d] “You who have escaped from the sword,
go, do not stand still!
Remember the Lord from far away,
and let Jerusalem come into your mind:

51 [e] ‘We are put to shame, for we have heard reproach;
[e] dishonor has covered our face,
[f] for foreigners have come
into the holy places of the LORD’s house.’

52 “Therefore, behold, the days are coming, declares the LORD,
when [y] I will execute judgment upon her images,
[g] and through all her land
the wounded shall groan.
53 Though Babylon should [h] mount up to heaven,
and though she should [i] fortify her strong height,
yet destroyers would come from me against her,
declares the LORD.

54 [j] “A voice! A cry from Babylon!
The noise of great destruction from the land of the Chaldeans!
55 For the LORD is laying Babylon waste
and stilling her mighty voice.
[k] Their waves roar like many waters;
the noise of their voice is raised,
56 for a destroyer has come upon her,
upon Babylon;
her warriors are taken;
their bows are broken in pieces,
[l] for the LORD is a God of recompense;
he will surely repay.
57[†] [m] I will make drunk her officials and her wise men,
[n] her governors, her commanders, and her warriors;
they shall sleep a perpetual sleep and not wake,
declares [o] the King, whose name is the LORD of hosts.

58[†] “Thus says the LORD of hosts:
The broad [p] wall of Babylon
shall be leveled to the ground,
[q] and her high gates

shall be burned with fire.
[r] The peoples labor for nothing,
and [s] the nations weary themselves only for fire."

[59][†]The word that Jeremiah the prophet commanded Seraiah [t] the son of Neriah, son of Mahseiah, when he went with Zedekiah king of Judah to Babylon, [u] in the fourth year of his reign. Seraiah was the quartermaster. [60][†] [v] Jeremiah wrote in a book all the disaster that should come upon Babylon, [w] all these words that are written concerning Babylon. [61]And Jeremiah said to Seraiah: "When you come to Babylon, see that you read all these words, [62]and say, 'O LORD, you have said concerning this place that you will cut it off, so [x] that nothing shall dwell in it, neither man nor beast, and it shall be [y] desolate forever.' [63][†]When you finish reading this book, [z] [a] tie a stone to it [z] and cast it into the midst of the Euphrates, [64]and say, [z] 'Thus shall Babylon sink, to rise no more, because of the disaster that I am bringing upon her, [b] and they shall become exhausted.'"

Thus far are the words of Jeremiah.

The Fall of Jerusalem Recounted

JEREMIAH **52** [†] [c] Zedekiah was twenty-one years old when he became king, and he reigned eleven years in Jerusalem. His mother's name was Hamutal the daughter of Jeremiah of Libnah. [2]And he did what was evil in the sight of the LORD, [d] according to all that Jehoiakim had done. [3]For because of the anger of the LORD it came to the point in Jerusalem and Judah that he cast them out from his presence.

And Zedekiah rebelled against the king of Babylon. [4][†] [e] And in the ninth year of his reign, in the tenth month, on the tenth day of the month, Nebuchadnezzar king of Babylon came with all his army against Jerusalem, and laid siege to it. And they built siegeworks all around it. [5]So the city was besieged till the eleventh year of King Zedekiah. [6]On the ninth day of the fourth month the famine was so severe in the city that there was no food for the people of the land. [7]Then a breach was made in the city, and all the men of war fled and went out from the city by night by the way of a gate between the two walls, by the king's garden, and the Chaldeans were

around the city. And they went in the direction of the Arabah. [8]But the army
of the Chaldeans pursued the king and overtook Zedekiah in the plains of
Jericho, and all his army was scattered from him. [9]Then they captured the
king and brought him up to the king of Babylon at Riblah in the land of
Hamath, and he passed sentence on him. [10]The king of Babylon slaughtered
the sons of Zedekiah before his eyes, and also slaughtered all the officials of
Judah at [f]Riblah. [11] [g]He put out the eyes of Zedekiah, and bound him in
chains, and the king of Babylon took him to Babylon, and put him in prison
[g]till the day of his death.

The Temple Burned

[12][†] [h]In the fifth month, on [i]the tenth day of the month—that was [j]the
nineteenth year of King Nebuchadnezzar, king of Babylon—Nebuzaradan
the captain of the bodyguard, who [k]served the king of Babylon, entered
Jerusalem. [13]And he burned the house of the LORD, and the king's house
and all the houses of Jerusalem; every great house he burned down.
[14][†]And all the army of the Chaldeans, who were with the captain of the
guard, broke down all the walls around Jerusalem. [15]And Nebuzaradan the
captain of the guard carried away captive some of the poorest of the people
and the rest of the people who were left in the city and [l]the deserters who
had deserted to the king of Babylon, together with the rest of the artisans.
[16]But Nebuzaradan the captain of the guard left some of the poorest of the
land to be vinedressers and plowmen.

[17]And the [m]pillars of bronze that were in the house of the LORD, and the
stands and the [n]bronze sea that were in the house of the LORD, the
Chaldeans broke in pieces, and [o]carried all the bronze to Babylon. [18]And
they took away [p]the pots and the shovels and the snuffers and the basins
and the dishes for incense and all the vessels of bronze used in the temple
service; [19] [q]also the small bowls and the fire pans and the basins and the
pots and [r]the lampstands and [s]the dishes for incense [s]and the bowls for
drink offerings. What was of gold the captain of the guard took away as
gold, and what was of silver, as silver. [20]As for the two pillars, the one sea,
[t]the twelve bronze bulls that were under the sea, [1] and the stands, which
Solomon the king had made for the house of the LORD, the bronze of all

these things was beyond weight. [21]As for the pillars, the height of the one pillar was eighteen cubits, [2] [u]its circumference was twelve cubits, and its thickness was four fingers, and it was hollow. [22]On it was a capital of bronze. The height of the one capital was [v]five cubits. A network and pomegranates, all of bronze, were around the capital. And the second pillar had the same, with pomegranates. [23]There were ninety-six pomegranates on the sides; all the pomegranates were a hundred upon the network all around.

The People Exiled to Babylon

[24][†]And the captain of the guard took [w]Seraiah the chief priest, and [x]Zephaniah the second priest and the three keepers of the threshold; [25][†]and from the city he took an officer who had been in command of the men of war, and [y]seven men of the king's council, who were found in the city; and the secretary of the commander of the army, who mustered the people of the land; and sixty men of the people of the land, who were found in the midst of the city. [26]And Nebuzaradan the captain of the guard took them and brought them to the king of Babylon at [z]Riblah. [27]And the king of Babylon struck them down and put them to death at [z]Riblah in the land of Hamath. So Judah was taken into exile out of its land.

[28][†]This is the number of the people whom Nebuchadnezzar carried away captive: [a]in the seventh year, 3,023 Judeans; [29][b]in the eighteenth year of Nebuchadnezzar he carried away captive from Jerusalem 832 persons; [30]in the twenty-third year of Nebuchadnezzar, Nebuzaradan the captain of the guard carried away captive of the Judeans 745 persons; all the persons were 4,600.

Jehoiachin Released from Prison

[31][†][c]And in the thirty-seventh year of the exile of Jehoiachin king of Judah, in the twelfth month, on the twenty-fifth day of the month, Evil-merodach king of Babylon, in the year that he began to reign, graciously freed [3] [d]Jehoiachin king of Judah and brought him out of prison. [32][†]And he spoke kindly to him and gave him a seat above the seats of [e]the kings who were with him in Babylon. [33]So Jehoiachin put off his prison garments.

And every day of his life he dined regularly at the king’s table, [34]and for his allowance, a regular allowance was given him by the king, according to his daily needs, until the day of his death, as long as he lived.

Study Notes for Jeremiah

JEREMIAH—NOTE ON 1:1–19 *Introduction.* These verses introduce the book's historical background (vv. 1–3), Jeremiah's call and message (vv. 4–16), and the Lord's promised protection of Jeremiah (vv. 17–19). Thus, this section introduces the book's major settings, themes, and characters.

JEREMIAH—NOTE ON 1:1–3 Jeremiah lived in difficult times. He ministered from c. 627 B.C., or from the reign of Judah's last good king (Josiah), to sometime after the fall of Jerusalem to the Babylonians in 587. Jeremiah's preaching did not stop the nation's descent into exile.

JEREMIAH—NOTE ON 1:1 one of the priests. Jeremiah knew the written word of God and was charged with teaching it to the people (Hos. 4:1–3; Mal. 2:1–9). **Anathoth** (Jer. 11:21–23; 32:6–9) was 2–4 miles (3.2–6.4 km) northeast of Jerusalem, so Jeremiah grew up in the shadow of the capital city and its temple. Anathoth was one of the four towns in the land of Benjamin allotted to the priests (Josh. 21:17–18). Jeremiah was from the lineage of Abiathar, the priest Solomon replaced with Zadok (1 Kings 2:26–27, 35), fulfilling God's rejection of Eli's family (1 Sam. 2:27–36). Thus, Jeremiah was not an insider in temple politics.

JEREMIAH—NOTE ON 1:2 to whom the word of the LORD came. The text highlights that what follows comes from God. Jeremiah is God's messenger.

JEREMIAH—NOTE ON 1:3 Jehoiakim appears as the book's villain. He ruled c. 609–598 B.C. He hated Jeremiah's preaching (36:1–26). He favored Egypt over Babylon, which led Babylon to invade Judah and take a number of captives c. 605 B.C. (Daniel and his friends were some of the exiles taken to Babylon at that time; Dan. 1:1–2.) Jehoiakim then switched allegiance to Babylon, only to change back to Egypt, which led to a second deportation of Judeans in 597 B.C. (Ezekiel went to Babylon at this time.) **Zedekiah** was the last king of Judah (c. 597–586 B.C.). He was an inconsistent man who sought Jeremiah's advice but was unwilling to follow it (Jer. 21:1–10; 38:14–28). His opposition to Babylon eventually led to the defeat of Jerusalem by Babylonians **in the fifth month**, or July/August (see 39:1–10), of 587 or 586 B.C. This **captivity** lasted until c. 538–535 B.C., when Cyrus, the Persian conqueror of Babylon, allowed the Jews to return to their homeland (Ezra 1). Jeremiah prophesied that the exile would last 70 years, and it did (counting from 605 B.C.; see note on Jer. 25:11).

JEREMIAH—NOTE ON 1:5 God's plan for Jeremiah was that he be **consecrated**, or "set apart," for preaching God's word. Jeremiah's ministry is to be a prophet **to the nations**, not just to Israel (25:1–14; 46:1–51:64).

JEREMIAH—NOTE ON 1:8 Jeremiah can fear either God (Prov. 1:7) or men. He need not fear men, for God will **deliver** him, though the mention of deliverance means Jeremiah will face trouble. **I am with you**. See note on Jer. 30:11.

JEREMIAH—NOTE ON 1:9–10 God touches Jeremiah's **mouth** and sets it apart for his use (Isa. 6:4–7). That God puts his words in Jeremiah's mouth emphasizes the words' divine source (see Deut. 18:18). Jeremiah claims no credit for what follows. This word has power **over nations and over kingdoms**. The sovereign word of the sovereign God governs history. Jeremiah's message over the 40 years of his ministry is threefold: (1) he must **pluck up** and **break down**, which refers to preaching against sin; (2) he must **destroy** and **overthrow**, which relates to messages concerning judgment; and (3) he must **build** and **plant**, which means he must preach about hope and renewal. One or more of these three word pairs occur again in Jer. 18:7–11; 31:28; and 45:4.

JEREMIAH—NOTE ON 1:13–14 **boiling pot, facing away from the north**. This vision means that judgment will come from the north. Eventually Babylon fulfills this threat.

FACT

Watching like an almond tree. The Hebrew words for "almond" and "watching" are very similar. Because the almond tree was the first tree to bud in spring, it was said to be "watching for spring." God used the almond branch to teach Jeremiah that he is always watching over his word (1:11–12), so Jeremiah can trust him.

JEREMIAH—NOTE ON 1:16 God will use the invaders (v. 15) as his agents of **judgments against** Judah, **for all their evil in forsaking** him. The term "forsaking" indicates that they have abandoned their covenant God for other gods (2:1–8). Their sin amounts to harm or evil committed against God.

JEREMIAH—NOTE ON 1:18 Jeremiah is invincible as long as he does God's work. God's sovereignty is his comfort.

2:1–6:30 *Israel's Covenantal Adultery.* These five related messages were probably delivered during Josiah's reign (3:6). Jeremiah declares that God's chosen people commit spiritual adultery by loving idols more than the living God. Thus, they have broken their covenant vows and made themselves ripe for judgment. Jeremiah says that Israel is a faithless spouse (2:1–3:5); Israel can and should repent (3:6–4:4); disaster is coming (4:5–31); there are consequences for Judah's unwillingness to repent (ch. 5); and God has rejected his people (ch. 6).

JEREMIAH—NOTE ON 2:3 **Israel was holy to the LORD**, set apart for his purposes, just as Jeremiah was set apart for the Lord's purposes in his role as a prophet (1:5). Israel was the **firstfruits of his** (God's) **harvest**, his chosen and blessed people. God protected Israel. **All who ate of it** (that is, all who harmed Israel) faced **disaster**. Now disaster awaits Israel (1:14).

JEREMIAH—NOTE ON 2:5 The Israelites have been faithless to God even though God was faithful to Israel. They sought out lifeless, and therefore "worthless," idols (Isa. 44:9–20; Jer. 14:22; 51:17–18). As a result they **became worthless** covenant partners.

JEREMIAH—NOTE ON 2:6 The Israelites did not seek the Lord, the one whose sovereign power brought them **up from the land of Egypt**, the one who led them through **a land of deserts**, **pits**, **drought**, **darkness**, and desolation. They quickly forgot who had saved and sustained them.

JEREMIAH—NOTE ON 2:8 Three groups (**priests**, **shepherds**, and **prophets**) bear heavy responsibility for this unfaithfulness. The priests **handle the law** but **did not know** God. Their lack of faith meant they could not teach the people the knowledge of God (Hos. 4:1–3). The shepherds, the nation's rulers (see note on Jer. 3:15), rebelled against God's rule. The prophets **prophesied by Baal** rather than by the Spirit of God, a clear contrast to the task of a true prophet (1:17–19). Baal was a Canaanite storm god. Considered the source of fertility, he was thought to make both the earth and women reproduce. Such power was important in an agricultural economy. Worship practices included sexual activities for men and women at sacred shrines. Thus, people could worship sex and power and be considered righteous for doing so!

JEREMIAH—NOTE ON 2:9 Given this situation, God will **contend** with Israel. This word introduces the idea of a lawsuit (25:31; compare Hos. 4:1–4).

JEREMIAH—NOTE ON 2:10–11 God's people have done worse than idolaters. Most nations are loyal to their lifeless deities, but Israel has forsaken **their glory** (that is, Yahweh and the covenants) **for that which does not profit**. Such rebellion simply makes no sense.

JEREMIAH—NOTE ON 2:12–13 The **heavens**, called as witnesses in the lawsuit (see note on v. 9), are shocked by Israel's abandoning the **fountain of living waters** for **broken cisterns that can hold no water**. Palestine has three sources of water. The best is fresh running water, such as flows from a spring or stream, which is called "living water" (see Lev. 14:5, ESV footnote; Gen. 26:19; John 4:10–11; Rev. 7:17). Next comes ground water, such as might collect in a well. Last is runoff water collected in a cistern (a pit hewn into the limestone and plastered to prevent seepage; see note on Jer. 38:6). Thus, in Jeremiah's image, not only have the Israelites traded the best of water supplies for the worst, but also their cistern is broken. All its water has leaked out and nothing but sludge remains. Israel's covenant infidelity is not just ungrateful and unnatural; it is also foolish. It leaves them without help in the coming difficult days.

FACT

Fresh water that flows from a spring or stream was known as living water in Palestine (2:12–13). It was the best and purest water. Jesus says that he is the source of true living water (John 4:10–14; 7:38).

JEREMIAH—NOTE ON 2:15 The **lions** are nations like Egypt, Assyria, and Babylon that have made Israel's cities lie **in ruins, without inhabitant** (vv. 18, 36).

JEREMIAH—NOTE ON 2:20 At the time of the exodus God broke Israel's **bonds**. He set the Israelites free, yet they refused to **serve** him. Indeed, **under every green tree**, the places where local idols were worshiped, the people **bowed down like a whore**. This stark language is meant to cause shame.

JEREMIAH—NOTE ON 2:21 God **planted** Israel in the Promised Land (Ex. 15:17) out of **pure seed**. Yet Israel has become a **wild vine** that bears bad fruit. For the image of Israel as a vine and vineyard, see notes on Isa. 5:1; Ezek. 15:1–8.

JEREMIAH—NOTE ON 2:28–29 **Let them arise**. God challenges the Israelites to have their helpless, lifeless gods save them. After all, they worship as many **gods** as they have **cities**!

JEREMIAH—NOTE ON 2:34 Covenant infidelity always leads to ethical infidelity. God has **found the lifeblood of the guiltless poor** on Israel's **skirts** (Amos 4:1–5). Israel has brought false charges against the poor for her own gain.

JEREMIAH—NOTE ON 2:36–37 Israel changes her political course of action (v. 18) very easily, but whoever she chooses (whether **Egypt** or **Assyria**) will bring her **shame**. Placing one's **hands** on one's **head** was a sign of grief brought on by sexual shame. Tamar did so when Amnon raped her (2 Sam. 13:19). But Israel is actually guilty of *seeking* sexual shame. Her shame will be apparent when Assyria and Egypt fail to defeat Babylon. Israel has trusted allies whom God has **rejected**. She will chase her lovers, lose her virtue, and forfeit her land.

JEREMIAH—NOTE ON 3:1 Jeremiah may have Deut. 24:1–4 in mind, which answers the first question (**will he return to her?**) negatively and the second question (**Would not that land be greatly polluted?**) positively. With the words **played the whore** (see Jer. 2:20; 13:27), Jeremiah uses the image of Judah as God's unfaithful wife. Israel tries to alternate between God and idols (2:25, 27, 35–36), but God rejects this arrangement. Israel must commit herself exclusively to God.

FACT

Jeremiah lived during troubled times. He became a prophet during the reign of Josiah, who was the last faithful king in Judah's history. Josiah's death marked the beginning of the end for the nation of Judah. It would fall within two short decades.

JEREMIAH—NOTE ON 3:6 God speaks to Jeremiah **in the days of King Josiah** (after 627 B.C.; see 1:1–3) concerning the faithlessness of **Israel**, the northern kingdom. Israel **played the whore** by worshiping idols everywhere possible (2:20).

JEREMIAH—NOTE ON 3:12 God appoints Jeremiah to make an extraordinary offer of grace to the fallen, exiled northern tribes, now scattered in **the north** (in foreign lands). They should repent, since he will not deal with them angrily, for he is **merciful**.

JEREMIAH—NOTE ON 3:14 God asks the **faithless children** (literally, "the turning-away ones") to turn, or return, to him. If Israel will return, he will take her **one from a city and two from a family . . . to Zion**. This minority of ones and twos will be the true people of God (Isa. 6:11–13; 10:20–23).

JEREMIAH—NOTE ON 3:15 God will give this remnant (see note on v. 14) **shepherds after** his **own heart**, that is, leaders like David in whom God takes delight (1 Sam. 13:14). These shepherds will **feed** the people **with knowledge and understanding**, the very qualities they lacked when they turned from God and followed false teachers and priests (Hos. 4:1–3). Shepherds are a recurring theme in Jeremiah (Jer. 10:21; 23:1–4; 50:6; see Ezekiel 34). The term can refer specifically to civil leaders, such as the king (2 Sam. 5:2), or to leaders more generally (civil and religious). All were charged with leading God's people to show his holiness in their personal and corporate lives. The people need faithful shepherds, and God will supply them after the exile.

JEREMIAH—NOTE ON 3:16 Israel's exiles long for the **ark of the covenant of the LORD** in the temple at Jerusalem, for they consider it God's symbolic throne (2 Kings 19:15). In the days of restoration it will not **come to mind** and **it shall not be made again**. Whatever happens to the ark, it will no longer be essential to godly worship.

JEREMIAH—NOTE ON 3:17 **At that time Jerusalem shall be called the throne of the LORD**, thereby replacing the symbolic function of the ark. Then **all nations shall gather to it** (to Jerusalem; Isa. 2:1–5), and those who live there will be faithful to God (Isa. 4:2–6). This Jerusalem is ultimately the new Jerusalem, where God's people will live with him forever in the total absence of sin (Isa. 65:17–25; Rev. 21:1–8).

JEREMIAH—NOTE ON 3:21 Suddenly, a sound of the **weeping and pleading of Israel's sons** arises from the **bare heights**. Israel's sons finally recognize that **they have perverted their way** and have **forgotten the LORD their God**.

JEREMIAH—NOTE ON 3:22 God counsels the Israelites to **return** (repent) so he can **heal** their **faithlessness**, their worship of other gods. Here forgiveness is compared to physical healing (30:17; 33:6; Hos. 6:1; 14:4). **Behold, we come to you**. Israel responds positively by confessing that the Lord is their God.

JEREMIAH—NOTE ON 3:23 The Israelites also acknowledge that only God **is the salvation of Israel**. They further pledge sole loyalty to their covenant husband, as he asked them to do in vv. 11–18.

JEREMIAH—NOTE ON 3:25 The Israelites complete their confession by admitting that they deserve only **shame** and **dishonor** (Ps. 51:4). God was just in punishing them.

JEREMIAH—NOTE ON 4:1 True repentance includes removing **detestable things** (idols) **from** God's **presence** (Gen. 35:1–4) and not wavering in this decision. Israel must not try to serve both God and idols, as Judah is currently doing (Jer. 2:23–37).

JEREMIAH—NOTE ON 4:2 Grace leads to changed living. Israel's full repentance will glorify God. It will lead the nations to **bless themselves in him**—thus fulfilling God's promise to Abraham concerning the nations (Gen. 12:3)—and to **glory** (or "exult"; see Ps. 63:11) **in him**. God called Jeremiah to be a prophet to the nations (Jer. 1:5–10). Here he fulfills that calling.

JEREMIAH—NOTE ON 4:4 Changing the image, God tells the people of Judah to **circumcise** themselves **to the LORD** by removing the **foreskin of** their **hearts** (Deut. 10:16). The heart symbolizes the totality of one's will and emotions. Loving God with all one's heart is the essence of faith (Deut. 6:4–9; Mark 12:28–32). True circumcision is of the heart, not simply the flesh (Gen. 17:10–14).

JEREMIAH—NOTE ON 4:5–6 **Judah** and **Jerusalem** must prepare for war.

JEREMIAH—NOTE ON 4:7 **lion**. Many ancient nations likened themselves to lions, but here the text refers to Babylon, the chief **destroyer of nations** in Jeremiah's times. The land will be a **waste . . . without inhabitant**, so fleeing (as in vv. 5–6) will be useless.

JEREMIAH—NOTE ON 4:9 **In that day** refers to the day of the Lord, the day God judges, whether in history or at the final judgment that ends history. (See note on Amos 5:18–20 and The Day of the Lord in the Prophets.)

JEREMIAH—NOTE ON 4:10 Jeremiah speaks in frustration. He claims God has said that all **shall be well** when in fact divine wrath is coming. Apparently he quotes the false prophets (6:14; 14:13; 23:16–17). He wonders why God has allowed these prophets to speak at all if they are so wrong. But elsewhere in Scripture, God sometimes sends deceiving spirits into the false prophets (see note on 1 Sam. 16:14). Though God himself never does evil, he sometimes sends evil agents to accomplish his purposes of judgment.

JEREMIAH—NOTE ON 4:18 The defeat will be so **bitter** it will touch Israel's **heart**, the very place God has tried to touch with his love.

JEREMIAH—NOTE ON 4:22 God says his **people** lack saving knowledge and a proper **understanding** of his ways and words (3:15; Hos. 4:1–3). Their only wisdom is **in doing evil**. Thus, they are **foolish** and **stupid children**. This strong language seeks to shock the people into repentance and to show Jeremiah that he shouldn't be sympathetic toward them.

FACT

A sad but faithful servant. Jeremiah was very open about the anguish he suffered as a prophet (4:19–26). In addition to being devastated by the wickedness of his beloved people, he also suffered much abuse from them. Yet despite his struggles, Jeremiah trusted in the Lord.

JEREMIAH—NOTE ON 4:23–25 Jeremiah portrays the coming judgment as a reversal of the creation process. The earth is once again **without form and void** (compare Gen. 1:2), the **heavens** have **no light** (compare Gen. 1:3), the **mountains** and **hills** quake (compare Gen. 1:9–11), and mankind (Gen. 1:26–31) and **birds** (Gen. 1:20–23) disappear.

JEREMIAH—NOTE ON 4:27 Despite the seeming totality of the destruction, God **will not make a full end** of the **whole land** (or "whole earth"). The creation will endure because of God's mercy (Hos. 11:1–9) and eternal plan (2 Pet. 3:1–13).

JEREMIAH—NOTE ON 5:1 What Abraham discovered when pleading for Sodom (Gen. 18:23–32), Jeremiah discovers now. There is not a single just, faithful, and covenant-keeping person in Jerusalem for whose sake God would **pardon** the whole people.

JEREMIAH—NOTE ON 5:3 struck them down, but they felt no anguish. God's discipline has not led to repentance; the people have merely become more hardened in their sin (see 2:14–19, 30; Amos 4:6–13).

JEREMIAH—NOTE ON 5:7 God cannot find a reason to **pardon** (see v. 1), for the Israelites swear by **those who are no gods**. They have **committed adultery and trooped to the houses of whores** even though their divine Husband has met all their real needs (2:1–8; Hos. 2:1–13). This imagery depicts spiritual adultery committed through physically taking part in the pagan fertility rites of Baal worship (Jer. 2:8).

FACT

Yokes are made of wooden bars tied to animals by leather thongs around their necks. This ensured that the two animals would work together to pull a plow. Jeremiah uses the yoke in 5:5 as a symbol of God's rule in his people's lives.

JEREMIAH—NOTE ON 5:14 God of hosts is a title often used to describe God as a judge (Isa. 3:1; 5:16). Jeremiah's true and rejected words become a **fire** that will **consume** the **people**. God will thus use him to judge the nation (Jer. 1:9–10).

JEREMIAH—NOTE ON 5:15 The destroyer, Babylon, was indeed **ancient** and famous for literature, religion, and for its inclination to go to war.

JEREMIAH—NOTE ON 5:18–19 Israel's punishment will be for disciplinary purposes, to bring them to their senses (see Lev. 26:14–20) and to educate them.

JEREMIAH—NOTE ON 5:23 Rather than a circumcised heart (4:4), the people have a **stubborn and rebellious heart** (5:3–5) that turns **away** from God (2:4–5), not toward him (3:11–14).

JEREMIAH—NOTE ON 5:25 Your iniquities have turned these away refers to the rain in v. 24 that had not come. The Israelites' sin had led to a change in weather and a loss of crops, through God’s judgment. **good**. The blessings of v. 24 could have been theirs.

JEREMIAH—NOTE ON 5:26–29 **Wicked men** grow **fat and sleek** through **deeds of evil**. The **fatherless** had no adult male in the family to protect and provide for them (see note on 7:6). The rulers did not protect their rights or the rights of the **needy** (see Isa. 1:16–23; Amos 2:6–7; 4:1–5). God must **punish** such oppression, just as he must punish constant spiritual and physical adultery (Jer. 5:9).

JEREMIAH—NOTE ON 5:30–31 The **prophets** and **priests** conspire to lie and oppress, rather than to teach God’s word and rule justly (2:8; 6:13; 14:14; 20:1–6). **my people love to have it so**. They crave such false teaching (compare 2 Tim. 4:3–4; 2 Pet. 2:1–3), but it will destroy them **when the end comes** (2 Kings 17:7–23; Jer. 39:1–10).

JEREMIAH—NOTE ON 6:1 The tribe Jeremiah serves most directly (**Benjamin**; 1:1) should **flee for safety** out of **Jerusalem**.

FACT

A faithful prophet. Despite persistent rejection, Jeremiah proclaimed the word of God for at least 40 years. His ministry lasted from a time when Judah still had the opportunity to change its ways and avoid punishment, to the time when judgment finally came as Jerusalem was destroyed and the people went into exile (586 B.C.).

JEREMIAH—NOTE ON 6:4–5 Armies are ready to **attack at noon** or even **by night**. A night attack was rare and done only when victory was certain or when surprise was necessary (see Judg. 7:19–23).

JEREMIAH—NOTE ON 6:7 Jerusalem should repent of **evil** (harmful acts; see 4:14), but instead she keeps her evil as **fresh** as **well** water. **violence and destruction**. Constant brutality against others. **sickness and wounds**. This occurs because of discipline from God (Lev. 26:23; Jer. 31:18) and violence in the land.

JEREMIAH—NOTE ON 6:9 **the remnant**. Those who survive, not those who believe.

JEREMIAH—NOTE ON 6:10 **To whom shall I speak**? Every segment of society (1:15–19; 5:3–5) has rejected God’s **warning**. Their hearts (4:4) and **ears are uncircumcised**, rendering them unwilling and unable to obey the **word of the LORD**.

JEREMIAH—NOTE ON 6:11 God orders (vv. 6, 9) Jeremiah to pour out words of **wrath**, not warning, as before, so that all ages experience judgment.

JEREMIAH—NOTE ON 6:13–15 Greed always leads to seeking **unjust gain**. **prophet . . . priest**. These religious leaders are as greedy as the people. Thus, they promise **peace** rather than the punishment of war, because that’s what the people want to hear (see 5:30–31). They feel no shame over their **abomination** (that is, spiritual perversion; Lev. 18:27). They must **fall** when the city falls.

JEREMIAH—NOTE ON 6:16 **the ancient paths**. The way of faithfulness revealed to Moses and the earlier prophets.

JEREMIAH—NOTE ON 6:17 **watchmen**. Moses and the prophets (2 Kings 17:7–18). **trumpet**. Blown to warn cities of danger (Jer. 4:5, 19, 21; 6:1). Here it refers to God’s word of warning.

JEREMIAH—NOTE ON 6:18–19 The **nations**, **congregation**, and **earth** are all called to **hear** God’s testimony against **this people** (Judah and Israel).

JEREMIAH—NOTE ON 6:20 Performing religious rituals, without faith and obedience, is unacceptable to God (Isa. 1:10–19; Amos 5:21–24; Mic. 6:6–8).

JEREMIAH—NOTE ON 6:22–23 **great nation**. Babylon. **the farthest parts of the earth**. Babylon’s army had outposts all over the ancient world. This army has **no mercy**. Its **horses** are so numerous that their thundering hoofs sound like **the roaring sea** (4:13, 29).

JEREMIAH—NOTE ON 6:25 Jerusalemites dare not leave the city for fear of capture (Lam. 4:18–19). **terror is on every side**. A common phrase in Jeremiah describing the experience of invasion (Jer. 20:10; 46:5; 49:29; Lam. 2:22).

JEREMIAH—NOTE ON 6:26 **daughter**. Jerusalem represents the whole nation (see 4:31). **As for an only son** describes mourning for a unique and irreplaceable person (see Amos 8:10).

JEREMIAH—NOTE ON 6:27–29 **tester of metals**. Jeremiah’s task is to assess how much impurity remains in a people called to be pure. The ancient refining process used heated lead to draw out ore from silver. Despite Jeremiah’s words being like a **bellows** and like **lead** used to purify silver, all is **in vain**, for the impurity (**the wicked**) remains in the metal (the land).

JEREMIAH—NOTE ON 7:1–10:25 *False Religion and an Idolatrous People.* These chapters give evidence of the truth of God’s accusations in chs. 2–6. Judah takes comfort in the temple while breaking God’s commands (7:1–8:3), rejecting the covenantal instruction (8:4–17), living deceitfully (8:18–9:9), grieving the prophet (9:10–26), and engaging in idolatry (10:1–16). Exile awaits this rebellious community (10:17–25).

FACT

Judah considered their temple a guarantee of God’s favor, despite their idolatry and wickedness. They accused Jeremiah of blasphemy when he prophesied against Jerusalem. Sadly, Judah’s corrupt worship and failure to repent would eventually lead to the destruction of the temple.

JEREMIAH—NOTE ON 7:1–2 Jeremiah takes God’s message to the temple-going public.

JEREMIAH—NOTE ON 7:3 Though the Israelites come to worship (v. 2), they must **amend** (literally, “make good”) their patterns of life. Such change is necessary if they are to **dwell in this place**, the Promised Land.

JEREMIAH—NOTE ON 7:4 **temple of the LORD**. Apparently the Israelites either believed the temple would never be destroyed or thought swearing by the temple kept them safe.

JEREMIAH—NOTE ON 7:6 **sojourner**. A resident alien living in Judah. **fatherless**. Either through death, desertion, or irresponsible sexual acts. **widow**. Either through death or desertion. These three groups lack social protection and so are given special care (Deut. 24:19–21).

JEREMIAH—NOTE ON 7:10 **go on doing**. The people feel justified in sinning, as they did before they came to “worship.”

JEREMIAH—NOTE ON 7:12–14 **Shiloh**. This was the central sanctuary (about 19 miles [31 km] north of Jerusalem) prior to the monarchy (Judg. 21:19; 1 Sam. 1:3). **because of the evil of my people**. Constant sin caused God to shut down this old site. What happened to Shiloh will happen to Jerusalem. Judah's **trust** in a physical site is misplaced.

JEREMIAH—NOTE ON 7:15 **cast you out**. To foreign lands (Deut. 28:64–68). **Ephraim** is another name for Israel, the northern kingdom, and also the area where Shiloh was located.

JEREMIAH—NOTE ON 7:16 **do not pray . . . do not intercede**. This is an unusual command for a dire situation. After many warnings, God has made the decision to punish, and he will **not hear** (respond to) further pleas from Jeremiah. This is a decisive change on God's part; previously (e.g., Ex. 32:10–14), he would accept intercession.

JEREMIAH—NOTE ON 7:22–23 Acceptable sacrifices are based on a right relationship created by faith in the God who delivers (Ex. 19:3–8). Only those who believe will **obey**; only those who **walk in all** God's ways because of their faith can be God's people.

JEREMIAH—NOTE ON 7:25–26 Starting with Moses (Deut. 34:10–12), God sent his **servants the prophets** to instruct, encourage, and warn Israel. With few exceptions (e.g., Josh. 24:31), each generation **did worse than their fathers**.

JEREMIAH—NOTE ON 7:29 **the generation of his wrath**. The generation that experienced loss of the Promised Land.

JEREMIAH—NOTE ON 7:31 **high places of Topheth . . . Hinnom**. See 2 Kings 23:10; Isa. 30:33; Jer. 19:6–14. Children were burned alive at these places as sacrifices to Molech and other gods, even though human sacrifice was banned in the law (Lev. 20:2–5). God hated this practice. Child sacrifice was practiced by Canaanites and Phoenicians. The offering of children, especially the firstborn, was seen as a means of manipulating their false deities.

JEREMIAH—NOTE ON 7:32 When Babylon conquers Jerusalem, the dead bodies will be heaped so high that the valley will be renamed the **Valley of Slaughter** (19:1–9).

JEREMIAH—NOTE ON 7:34 **I will silence . . . the voice of the bridegroom**. Normal joy will end, so weddings will not occur (16:9; 25:10). **The land shall become a waste**—another consequence of covenantal disobedience (Lev. 26:31, 33).

JEREMIAH—NOTE ON 8:1–2 Removing **bones** from a grave was a great insult (2 Kings 23:16–18). Victorious invaders often did this (Amos 2:1). Ironically, these bones will be placed in full view of the **sun and the moon and all the host of heaven** that Judah **worshiped** (Jer. 7:17–19).

JEREMIAH—NOTE ON 8:8 The Judeans possess God's **law**, just as they possess the temple. But their **scribes**, the professional copiers and teachers of the Scriptures, have altered God's word to fit their own desires. Thus, they have **made it into a lie**.

JEREMIAH—NOTE ON 8:9 These so-called **wise men** will **be put to shame** (2:26; 6:15) because of their changing of God's **word**. Rejecting God's word proves they are really unwise.

JEREMIAH—NOTE ON 8:11 **Peace, peace**. See 6:12–15. The wicked prophets and priests are like incompetent doctors who tell a patient he or she is healthy when in fact the patient is desperately sick (17:9). Contrast Isa. 57:18–21.

JEREMIAH—NOTE ON 8:15 Israel **looked for peace**, but only the peace offered by false teachers (v. 11). Such so-called **healing** brings only **terror**.

JEREMIAH—NOTE ON 8:18–22 In this exchange between Judah and God, the people claim that God has deserted them, but God notes their ongoing worship of idols. They reply that they **are not saved** (and readers must assume that this is because they are not faithful). Jeremiah is **wounded** because of his people's wounds, or sins (v. 11). This prophet cares deeply for his hearers. Their **health** has **not been restored** (v. 22) because they have consulted the wrong spiritual physicians (vv. 11–12). They prefer false prophets to God's written and revealed word.

JEREMIAH—NOTE ON 9:1 Jeremiah is often called the "weeping prophet" based on this verse, but this nickname does not do justice to his overall ministry. He cares deeply for Judah, but he does much more than **weep**.

JEREMIAH—NOTE ON 9:2 Despite his compassion, Jeremiah understands the people **are all adulterers** and **treacherous men**. They swear covenant faithfulness but sin against God and neighbor. He wishes to flee from them.

JEREMIAH—NOTE ON 9:3 The Israelites have no saving knowledge of God (2:8; 8:7; see Judg. 2:10; Hos. 4:6; John 1:10; 14:17; 16:3; 1 John 2:3).

JEREMIAH—NOTE ON 9:12–14 The **wise man** knows **the land** is **ruined** because the people of Judah have forsaken God's law, followed **their own hearts**, and followed **their fathers** in worshiping Baal (see 2:23).

JEREMIAH—NOTE ON 9:15 **Bitter food . . . poisonous water** refer to both bitter hearts that prefer disobedience (Deut. 29:18) and bitter experiences related to defeat (Lam. 3:15, 19).

JEREMIAH—NOTE ON 9:23–24 The truly **wise man** (4:22; 8:8–9; 9:12–14) learns what God teaches. He knows why Judah will fall and is grieved and humbled by that knowledge. Thus, he will not **boast in his wisdom**. Knowing God means knowing his **steadfast love** (covenant faithfulness), **justice** (right judgment), and **righteousness** (right behavior, especially in keeping his promises). See Ex. 34:6–7; Ps. 103:8; Joel 2:12–14; Jonah 3:9–4:2. **let him who boasts boast in this**. Compare 1 Cor. 1:31; 2 Cor. 10:17.

FACT

The wailing women mentioned in 9:17 were probably professional mourners. In many ancient cultures, such people were paid to sing or deliver eulogies at funerals.

JEREMIAH—NOTE ON 9:25–26 In coming **days** God will punish all people who are **uncircumcised in heart** (see 4:3–4).

JEREMIAH—NOTE ON 10:3–5 **Idols** are made by people, so idols have no power to **speak** or act. Serving them makes no sense (Isa. 44:9–20).

JEREMIAH—NOTE ON 10:8–9 Taking **instruction** from **idols** is foolish. Idols may be made of the finest materials by the finest craftsman, but they remain human creations. **Tarshish** represents the ends of the earth. The location of **Uphaz** is unknown.

JEREMIAH—NOTE ON 10:11–13 All false gods **shall perish**. They were created by humans, but the living God **made** and **established the world** by **wisdom** and **understanding** (51:15–19). The false gods' "instruction" (10:8) makes people foolish, while God's instruction makes people wise.

JEREMIAH—NOTE ON 10:19–20 Jerusalem expresses her woes (Lam. 1:20–22; 2:20–22).

FACT

God's storehouses. Just like around the world today, people in Bible times needed places to store things. The Lord also has "storehouses" (10:13), for things like rain and lightning and wind!

JEREMIAH—NOTE ON 10:21 **shepherds**. Judah's leaders (see note on 3:15).

JEREMIAH—NOTE ON 10:23–25 Jeremiah turns to God for wisdom (vv. 11–16), for he needs God **to direct his steps**. He knows God can **correct** a person, and only does so justly (Heb. 12:5–11). He asks that the idolatrous **nations** attacking Judah may soon receive divine correction.

JEREMIAH—NOTE ON 11:1–20:18 *Jeremiah's Struggles with God and Judah*. As the nation faces invasion, Jeremiah struggles to serve God faithfully. He is surprised by opposition (11:1–12:17), stunned over feeling betrayed by God (13:1–15:21), renewed by God (16:1–17:18), burdened by opposition (17:19–18:23), and prepared to continue serving (19:1–20:18).

JEREMIAH—NOTE ON 11:2 **this covenant**. The Mosaic law.

JEREMIAH—NOTE ON 11:4 **I brought them out**. God alone deserves credit for the exodus (Ex. 20:1–2). **iron furnace**. Egypt forced Israel to make bricks (Ex. 5:1–21). **My people . . . your God** underscores the relational nature of the covenant. For similar language, see Deut. 4:20 and 1 Kings 8:51.

JEREMIAH—NOTE ON 11:9 **conspiracy**. Against Yahweh, to serve other gods (v. 10).

JEREMIAH—NOTE ON 11:10 **iniquities of their forefathers**. Idolatry committed with the golden calf (Ex. 32:1–6), Baal (Judg. 2:11–15), and other false gods (Jer. 7:16–20; 8:2).

JEREMIAH—NOTE ON **11:11–12** **disaster**. The nation's destruction by Babylon.

FACT

Judah's good king Josiah rediscovered the Book of the Law, reinstituted the Passover, and destroyed foreign idols. And yet Jeremiah had to declare that the end was coming for Judah (11:11), just as it had for Israel a hundred years before.

JEREMIAH—NOTE ON **11:13** Superstitious polytheism (worship of many gods) fills Jerusalem. **Baal**. See 2:8.

JEREMIAH—NOTE ON **11:14** **do not pray**. God will not grant Jeremiah's prayer for a delay in punishment (see 7:16; 14:11).

JEREMIAH—NOTE ON **11:16** **Green olive tree** signifies fruitfulness and economic prosperity (Ps. 52:8). **great tempest**. The storm of invasion (see Ezek. 1:24).

JEREMIAH—NOTE ON **11:18–20** God reveals a plot against Jeremiah, who commits his future to his deliverer.

JEREMIAH—NOTE ON **11:21** **Anathoth**. Jeremiah's hometown (1:1). **Do not prophesy**. Even Jeremiah's old friends hate his message, for it exposes their sins. They prefer false prophets (5:12–13).

JEREMIAH—NOTE ON **11:22–23** God will protect his word and his prophet. **sword . . . famine**. Babylon's attacks and natural disaster will overwhelm **Anathoth**.

JEREMIAH—NOTE ON **12:1** **Righteous**. God defines and does what is fair and correct. **complain**. Jeremiah laments his situation. His basic question is naive; he assumes that sinful people never harm God's servants, despite the warnings in 1:17–19.

JEREMIAH—NOTE ON **12:2** **You plant them**. Jeremiah believes God has blessed hypocrites who pretend to trust in him (Ps. 73:1–3).

JEREMIAH—NOTE ON **12:3** In contrast, Jeremiah's **heart** is right with God. He wants God's enemies to be **set . . . apart for the day of slaughter**.

JEREMIAH—NOTE ON 12:5–6 God responds with a rebuke and a caution. Jeremiah must prepare for worse times. He cannot trust even family and friends.

JEREMIAH—NOTE ON 12:7 God has **forsaken** his people, the **beloved of** his **soul**, turning them over to judgment. His suffering exceeds Jeremiah's.

JEREMIAH—NOTE ON 12:9 The hyena and **birds** represent Babylon, the enemy who stalks Judah.

JEREMIAH—NOTE ON 12:10–11 **shepherds have destroyed my vineyard**. On God's people as his vineyard, see note on Isa. 5:1. Judah's leaders have misled God's people, resulting in oppression and judgment (Isa. 3:1–5; 5:1–13; Jer. 2:8; 4:9–10). **no man lays it to heart**. No leader pays attention and guides Judah to repent (Isa. 42:18–25).

JEREMIAH—NOTE ON 12:12 **sword of the LORD**. Babylon is simply God's instrument for punishing Judah.

JEREMIAH—NOTE ON 12:15 **compassion**. Wrath is never God's final word to his covenant people (Deut. 30:1–10; Lam. 3:19–38; Hos. 11:1–9).

JEREMIAH—NOTE ON 12:16–17 God also has compassion on the nations who **learn** his **ways**, **swear by** his **name**, and obey his word. He is the Creator of all nations (10:1–16).

JEREMIAH—NOTE ON 13:1 This is the first of several symbolic acts Jeremiah performs to reveal God's will.

JEREMIAH—NOTE ON 13:2–7 God orders Jeremiah to place underclothing in a rocky place. Of course, it gets ruined by the weather.

JEREMIAH—NOTE ON 13:8–11 The Judeans' prideful, idolatrous ways cling to them like an undergarment. Like Jeremiah's garment, this **pride** will be ruined.

JEREMIAH—NOTE ON 13:15–17 **be not proud**. Jeremiah urges Judah to repent. **darkness**. A common ancient Near Eastern symbol of judgment. **my eyes will weep**. Once again, Jeremiah expresses grief (compare 4:19–21; 9:1).

JEREMIAH—NOTE ON 13:19 **Negeb**. Lands south of Jerusalem. **shut up**. They are awaiting or experiencing the Babylonian siege. If these cities are threatened, Jerusalem has already fallen.

JEREMIAH—NOTE ON 13:20–22 **flock**. Judah’s people. **friends**. Babylon was once Judah’s ally (Isa. 39:1–8).

JEREMIAH—NOTE ON 13:26–27 **skirts . . . shame**. Judah’s spiritual adultery will be exposed (Lam. 1:9). **lewd whorings**. See Ezek. 16:1–58; 23:1–48. **Woe**. Coming judgment (Isa. 5:8–23).

JEREMIAH—NOTE ON 14:1 **drought**. Judah experiences drought during the invasion by Babylon (see Deut. 28:23–24).

JEREMIAH—NOTE ON 14:7 Jeremiah intercedes, recognizing Judah’s rebellion and spiritual unfaithfulness (see Amos 7:1–9).

JEREMIAH—NOTE ON 14:8–9 **we are called by your name**. God has been Israel’s deliverer in the past. Jeremiah wonders if God will help the nation for the sake of his reputation (Lam. 1:20–22; 2:20–22).

JEREMIAH—NOTE ON 14:10 God is able to save, but Israel’s constant unfaithfulness must be addressed. For God remembering his people’s **iniquity** and **sins**, see Hos. 7:2; 8:13; and contrast Ps. 25:7; 79:8; Isa. 43:25; Jer. 31:34.

JEREMIAH—NOTE ON 14:15 **Sword and famine**. Babylon and the drought (compare 11:22–23).

FACT

The primary calling of the prophet was to serve as God’s spokesperson. There were many prophets, however, and they sometimes declared conflicting messages. The way to determine if a prophet was speaking God’s words was to see if the prophecy was actually fulfilled (see Deut. 18:18–22).

JEREMIAH—NOTE ON 14:19 **Why have you struck us**? Jeremiah questions God again, declaring that the people were misled. He wonders if God has **rejected** them (see Lam. 5:22).

JEREMIAH—NOTE ON 14:20–22 Jeremiah expresses his faith on behalf of Judah, but the people do not share his convictions, as God knows. **remember**. See v. 10.

JEREMIAH—NOTE ON 15:2–3 Judah has four places to **go**: plague (**pestilence**), battle (**sword**), starvation (**famine**), and exile (**captivity**).

JEREMIAH—NOTE ON 15:4 **make them a horror**. They will serve as a reminder of God's wrath for all nations (Deut. 28:25). **Manasseh** ruled Judah c. 697–642 B.C. He committed idolatry, practiced child sacrifice, used fortune-tellers, and generally led Judah to hate God's word (2 Chron. 33:1–9). He repented late in life (2 Chron. 33:10–20).

JEREMIAH—NOTE ON 15:5 **Who**? Judah has no allies, and God has left them.

JEREMIAH—NOTE ON 15:6 **relenting**. God is **weary** of holding back punishment. The people do not change their ways despite the mercy he shows when he relents.

JEREMIAH—NOTE ON 15:7 The primary reason for punishment was that **they did not turn from their ways**.

JEREMIAH—NOTE ON 15:9 **She who bore seven**. A mother with the perfect number of sons losing all she has represents Judah's reversal of fortunes.

FACT

A noonday attack on a city (15:8) was unusual. The heat would have been uncomfortable for soldiers in their armor, and the element of surprise would have been gone. Therefore most raids took place at night. An army probably wouldn't attack at noon unless it was strong enough to be sure of victory.

JEREMIAH—NOTE ON 15:13–14 Judah's **sins** have brought her to the edge of financial ruin and exile.

JEREMIAH—NOTE ON 15:15 **you know**. God has seen Jeremiah's suffering. **take me not away**. Jeremiah asks to be spared when death strikes.

JEREMIAH—NOTE ON 15:16 **Your words were found, and I ate them**. As a true prophet, Jeremiah digested, delighted in, and spoke God's words in God's

name for the people's good.

JEREMIAH—NOTE ON 15:18 **a deceitful brook**. Jeremiah accuses God of failing to protect him.

JEREMIAH—NOTE ON 15:19 **If you utter what is precious**. God rebukes Jeremiah, urging repentance and faithful, truthful speech about himself. Jeremiah must side with God, not with the people.

JEREMIAH—NOTE ON 15:20–21 God repeats his promise to protect (1:17–19). God will **deliver** Jeremiah, but the promise implies continued persecution.

JEREMIAH—NOTE ON 16:2 As a symbol to the nation, Jeremiah is instructed not to marry. Such living messages were intended to shock the people into repentance (see 13:1–14). Singleness, however, will prove to be a blessing for Jeremiah (16:3–4).

FACT

Singleness for a prophetic purpose. The Lord told Jeremiah not to get married. This was probably intended as a symbolic warning that life would soon be very difficult for people with children (16:1–4).

JEREMIAH—NOTE ON 16:5 God commands Jeremiah not to attend funerals or mourn the dead, again as a testimony that God has **taken away** his **peace**. God's protection (**steadfast love**) is based on his grace and Israel's covenant faithfulness.

JEREMIAH—NOTE ON 16:13 **a land**. A place of exile (15:14). **serve other gods**. The ultimate punishment (Deut. 28:64). **no favor**. A reversal of Ex. 34:6–7.

JEREMIAH—NOTE ON 16:14–15 God will restore **Israel** after exile. This renewal will be so astounding it will be greater than the first exodus (32:37; see Deut. 30:1–10).

JEREMIAH—NOTE ON 16:19–20 Jeremiah's confession of faith indicates he has repented, as he was ordered to do (15:19–21). The **nations** will **come** to Yahweh, rejecting their idols (10:1–16) and confessing that Yahweh alone is God and is able to save.

JEREMIAH—NOTE ON 17:1–3 **pen of iron . . . point of diamond**. These were tools for carving on stone, which is what **their heart** has become. **beside every green tree**, **on the high hills, on the mountains**. Serving idols in every conceivable location is the sin engraved on their hearts.

JEREMIAH—NOTE ON 17:5 **Cursed**. Experiencing negative consequences (Deut. 28:15–68).

JEREMIAH—NOTE ON 17:6 **like a shrub in the desert**. Alone and without resources when disaster comes.

JEREMIAH—NOTE ON 17:7 **Blessed**. Filled with God-defined benefits. **whose trust is the LORD**. Only trust in God motivates confident obedience in times of crisis.

JEREMIAH—NOTE ON 17:8 **tree planted by water**. Settled with resources no matter what happens. A perfect contrast to the “shrub in the desert” (v. 6; see Ps. 1:3).

JEREMIAH—NOTE ON 17:9 **heart**. The human will and emotions (see vv. 5–7). **desperately sick**. The sinful heart cannot be cured without God’s help (15:18; 30:12, 15; Mic. 1:9). **who can understand it?** A rhetorical question expecting a negative answer. However, this strongly negative assessment of the human heart does not describe the believer’s heart under the new covenant; God promises to write his law on his people’s hearts (Jer. 31:33; 32:40; see Ezek. 36:26; Heb. 10:22).

JEREMIAH—NOTE ON 17:12–13 **glorious throne**. The temple (14:21; Ps. 80:1). **our sanctuary**. A place of security when the people trust Yahweh, but a place of thieves when they do not (Jer. 7:1–15). **written in the earth**. Those who turn away from God shall die and be buried without honor (Ps. 69:28). **fountain of living water**. Source of spiritual strength (Jer. 17:5–8; see note on 2:12–13).

JEREMIAH—NOTE ON 17:14 Jeremiah prays for his own healing and salvation. **my praise**. That which he most values and speaks of with most joy.

JEREMIAH—NOTE ON 17:16 **the day of sickness**. Judah’s spiritual unfaithfulness and its punishment.

JEREMIAH—NOTE ON 17:17–18 For now Jeremiah stands with God, not the people. Thus he fulfills God’s commands in 1:7–10, 17–19; 15:19–21.

JEREMIAH—NOTE ON 17:24–27 Restoration of **Sabbath** rest and worship will result in permanent rule by David’s lineage, permanent life in the land, and permanent worship. Refusal to keep the Sabbath will result in **fire in its gates**, a metaphor for destruction (Amos 1:3–2:5).

JEREMIAH—NOTE ON 18:4 **spoiled**. It did not develop properly. **reworked**. The potter shaped and reshaped the wet clay to keep the developing vessel symmetrical.

JEREMIAH—NOTE ON 18:6 **can I not do with you**? As its maker, God can reshape **Israel**.

FACT

Repentance is mentioned more than a hundred times in Jeremiah. The Lord promised to forgive and heal the people if they turned from their sins (18:5–11). Few responded to Jeremiah’s call for repentance, but the Lord promised that someday they would respond (33:14–26).

JEREMIAH—NOTE ON 18:7 **pluck up**, **break down**, **destroy**. Judgment metaphors from agriculture, construction, and war. See 1:10; 31:28; 45:4. **If**. Many of the biblical prophecies are conditional. Whether or not the people repent matters, because the goal of prophecy, more than simply telling the future, is the moral formation of God’s people. See note on Jonah 3:4.

JEREMIAH—NOTE ON 18:8 **turns**. From sin to God.

JEREMIAH—NOTE ON 18:9 **Build and plant** are restoration metaphors from construction and agriculture. See 1:10; 42:10.

JEREMIAH—NOTE ON 18:10 **relent of the good**. Remove the blessing the people could have received.

JEREMIAH—NOTE ON 18:13 **Who has heard**? Judah’s covenant breaking is unprecedented. See 2:10–11 for a similar question.

JEREMIAH—NOTE ON 18:14–16 **Does the snow of Lebanon leave . . . Do the mountain waters run dry**? Both questions expect a negative answer. In contrast, Judah has done the unnatural thing and deserted God.

JEREMIAH—NOTE ON 18:18 The people rejected the notion that Jeremiah was right and all their leaders wrong (1:17–19; 2:8; 5:13, 31; 6:13).

JEREMIAH—NOTE ON 18:19–20 **my adversaries**. Those plotting against Jeremiah.

JEREMIAH—NOTE ON 19:1 **Go, buy**. The third symbolic act (see 13:1–7; 16:1–9). **earthenware flask**. A general term for a container. **elders of the people**. Civic leaders. **elders of the priests**. Religious leaders.

JEREMIAH—NOTE ON 19:2 **Potsherd Gate**. Uncertain location but likely a dumping ground for broken containers.

JEREMIAH—NOTE ON 19:3 **Ears . . . will tingle** with shock and horror at an account of judgment (see 1 Sam. 3:11; 2 Kings 21:12).

JEREMIAH—NOTE ON 19:4 **blood of innocents**. Likely child sacrifices made to Molech (7:31).

JEREMIAH—NOTE ON 19:7 **the plans of Judah and Jerusalem**. Their proposed solution to the threat Babylon poses (see 18:12).

JEREMIAH—NOTE ON 19:9 **eat the flesh**. Because of the lack of food caused by the **siege**, the people of Judah will turn to cannibalism (Deut. 28:53; 2 Kings 6:24–29; Lam. 4:10).

JEREMIAH—NOTE ON 19:10 **break the flask**. A symbolic act representing Jerusalem’s defeat.

JEREMIAH—NOTE ON 19:12 **like Topheth**. An overcrowded cemetery. Proper burial is impossible there.

JEREMIAH—NOTE ON 20:1 **chief officer**. Head overseer of temple supplies and activities; probably also handled troublemakers (29:26).

JEREMIAH—NOTE ON 20:3 **not . . . Pashhur, but Terror On Every Side**. Pashhur may mean "tear off." The idea is that God has previously "torn off" pieces of Judah and given them to invaders. Now he will cause terror in every part of Jerusalem.

JEREMIAH—NOTE ON 20:4 False teachers are the ultimate terror. They lead others to believe lies, which will result in **Babylon** capturing **all Judah**.

JEREMIAH—NOTE ON 20:5 **I will give**. God, not Babylon, is the ruler. **all the treasures**. In the palace and temple. **carry them to Babylon**. Treasure, people, and the **kings of Judah** will go to Babylon (Isa. 39:1–8).

JEREMIAH—NOTE ON 20:6 **go into captivity**. In 605, 597, and 587 B.C. **all your friends**. Those who believed Pashhur when he **prophesied falsely** that Jeremiah was wrong (vv. 1–2).

JEREMIAH—NOTE ON 20:7–8 **deceived me . . . stronger than I . . . laughingstock**. Jeremiah expresses his displeasure over his circumstances, even accusing God of deceiving and overpowering him (see 12:1–4; 15:10–21; Jeremiah's complaints are not always justified). Soon his complaint moves to praise (20:9–13), but then returns to distress over his calling (vv. 14–18).

JEREMIAH—NOTE ON 20:9 **burning fire . . . in my bones**. When Jeremiah decides not to preach, he apparently feels intense (and possibly bodily) pain, as if the words are trying to burst forth. He cannot stop proclaiming God's words.

JEREMIAH—NOTE ON 20:13–14 **praise the LORD! . . . Cursed be the day**! It is true that God merits praise for his protection. It is also true that Jeremiah lives a hard life. See 15:10 and Job 3:3.

FACT

Mind or kidneys? The word translated "mind" in 20:12 is actually the Hebrew word for "kidneys" (see ESV footnote). Because the kidneys were hidden deep within the body, they were seen as the source of emotions and even wisdom.

JEREMIAH—NOTE ON 20:18 Jeremiah's ministry causes him hard work, **sorrow**, and **shame**. He accepts his role, but has no illusions of fame, approval, or appreciation.

JEREMIAH—NOTE ON 21:1–29:32 *Jeremiah's Confrontations.* Having solidified his relationship with God, Jeremiah confronts his enemies and their beliefs. He opposes kings (21:1–23:8), false prophets (23:9–40), the people (24:1–25:38), and false belief (26:1–29:32).

JEREMIAH—NOTE ON 21:1–2 **Zedekiah**. The last king of Judah (597–586 B.C.). **Pashhur**. Most likely a different man than in 20:1–2. **Zephaniah**. Not the prophet. **making war against us**. Most likely in 588 B.C. due to Zedekiah not paying tribute money to Babylon. **wonderful deeds**. Such as the exodus or the deliverance of Jerusalem in 701 B.C. (Isa. 36:1–37:36).

JEREMIAH—NOTE ON 21:3–6 God will bring the Babylonians into the **city** (v. 4), **fight** alongside them **against** Judah (v. 5), and give them complete victory (v. 6).

JEREMIAH—NOTE ON 21:8–9 Jerusalemites have two choices: surrender to Babylon and **live**, or fight Babylon and **die**.

JEREMIAH—NOTE ON 21:12 **house of David**. Zedekiah and his officials. **Execute justice**. Based on God's written word (Deut. 17:14–20). **deliver from the hand**. Make certain the weak receive protection and justice. These are the marks of a great king.

JEREMIAH—NOTE ON 21:14 **fruit of your deeds**. Judah has participated in idolatry, oppression, and covenant infidelity. These acts have led to invasion.

JEREMIAH—NOTE ON 22:3 The king and those with him are not to use their power for personal advantage, but are to rule in **justice and righteousness**. "Justice" means making right decisions according to God's commands and case laws. "Righteousness" means doing what is correct according to God's moral standards (see 4:2; 9:24). **deliver**. Rescue from harm. This passage spells out the responsibilities of the ideal king over God's people (see 7:6; contrast 22:13, 15). The messianic King will carry this out (23:5; 33:15).

JEREMIAH—NOTE ON 22:4 **obey this word**. To protect the weak (v. 3), which is a major role of kings. **then there shall enter**. If David's descendants would turn to the Lord, they would continue to rule Judah. The prophecies of destruction were conditional; the exile was not inevitable.

JEREMIAH—NOTE ON 22:7 **destroyers . . . shall cut down your choicest cedars**. Like the temple (Ps. 74:4–8), David's lineage will be cut down (Ps. 89:38–45).

JEREMIAH—NOTE ON 22:11 **Shallum**. Another name for Jehoahaz, who reigned for just three months in 609 B.C. (2 Kings 23:31–33). He followed Josiah (640–609).

JEREMIAH—NOTE ON 22:13–14 Jehoiakim (609–598 B.C.) built a palace for himself while his people suffered. He required his subjects to work on the project without compensation. Contrast this with v. 3.

JEREMIAH—NOTE ON 22:24 **Coniah**. Another name for Jehoiachin, who ruled three months (598–597 B.C.); also called Jeconiah (24:1). Babylon removed him and put Zedekiah (597–587 B.C.) in power. Jehoiachin was later treated well in exile (52:31–34; 2 Kings 24:8–9; 25:27–30). **signet ring**. Used to imprint a person's signature and thus represent his authority (Hag. 2:23).

JEREMIAH—NOTE ON 22:29–30 Judah (the **land**) must understand that David's descendants will cease to rule Judah. **none of his offspring**. This raises a severe problem: Will God keep his promise made in 2 Sam. 7:16? If so, how? See Jer. 23:5–6.

JEREMIAH—NOTE ON 23:1–2 **shepherds**. See note on 3:15. Rather than bind up, heal, protect, and feed their **sheep**, Judah's leaders have destroyed and **scattered** them (10:21; Ezek. 34:2; Zech. 11:15–17). **attend to you**. Judge them because they have not judged God's people well.

JEREMIAH—NOTE ON 23:3 **gather**. Bring back to Judah from exile. This process began in 538 B.C. (Ezra 1–2). For the expectation, see Jer. 29:14; 31:8, 10; Ezek. 11:17; 28:25.

FACT

The faithful remnant. In many places, the Bible speaks of a "remnant," that is, a relatively small group of people, who will remain faithful to the Lord (23:3; compare Ezra 9:8; Isa. 10:20; Rom. 11:5).

JEREMIAH—NOTE ON 23:5 God will honor his covenant with **David** (2 Sam. 7:1–25). **a righteous Branch** (see notes on Zech. 3:8–9; 6:12) **. . . shall reign**

as king. This Davidic king, a “branch” from the tree of David, will embody all good kingly characteristics: making good decisions, ruling fairly, and correctly dispensing **justice** (see Isa. 11:1–10). The NT authors saw that these and other messianic promises were fulfilled in Jesus (Matt. 2:2; Luke 1:32; 19:38; John 1:49).

JEREMIAH—NOTE ON **23:6** **Judah will be saved**. For the whole people being “saved,” see Ex. 14:30. God rescues his people from danger—including the danger to which their own sin has subjected them—and provides for them the conditions in which faithful life can flourish. **dwell securely**. Free from enemies. **The LORD is our righteousness**. A play on the new king’s name, Zedekiah, which means “the LORD is my righteousness.” Even though Zedekiah fails, a new king will come. See Isaiah 40–66, which foretells the return from exile, which leads to the raising up of David’s heir, the Messiah.

JEREMIAH—NOTE ON **23:7–8** **they shall no longer say**. The people’s return and the Messiah’s subsequent reign will be so great as to overshadow the exodus (see 16:14–15).

JEREMIAH—NOTE ON **23:11–12** Spiritual adultery begins with ungodly spiritual leaders. Such “guides” will be **like slippery paths in the darkness**. The people need spiritual leaders—specifically **prophet and priest**—who will be godly examples (a recurring theme in Jeremiah; 2:8; 5:31; 6:13; 8:10; 14:18).

JEREMIAH—NOTE ON **23:15** Compare 9:15. Judah’s **ungodliness** begins with those who teach God’s ways falsely (see Ex. 20:7).

JEREMIAH—NOTE ON **23:21–22** “**I did not send the prophets**.” True prophets would have asked the people to repent of their unfaithfulness.

JEREMIAH—NOTE ON **23:29** **like fire**. God’s **word**, in contrast to that of the false prophets, burns the straw of falsehood (v. 28). **like a hammer**. God’s word shatters the sinful heart.

JEREMIAH—NOTE ON **23:31–32** God opposes those who falsely claim to speak his words through their **lying dreams** and harmful **lies**.

JEREMIAH—NOTE ON **24:1** **Nebuchadnezzar** (see 21:1–2). **taken into exile**. In 597 B.C. **Jeconiah**. Also called Jehoiachin (52:31) and Coniah (22:24).

officials. Civil servants. **craftsmen**, **metal workers**. Persons useful to the conquerors. **vision**. See 1:11–16. For the image of **figs**, see 29:14.

JEREMIAH—NOTE ON 24:3 The **good figs** are the exiles.

JEREMIAH—NOTE ON 24:6 **build . . . plant**. God will restore the exiles (1:10; 12:2; 18:9).

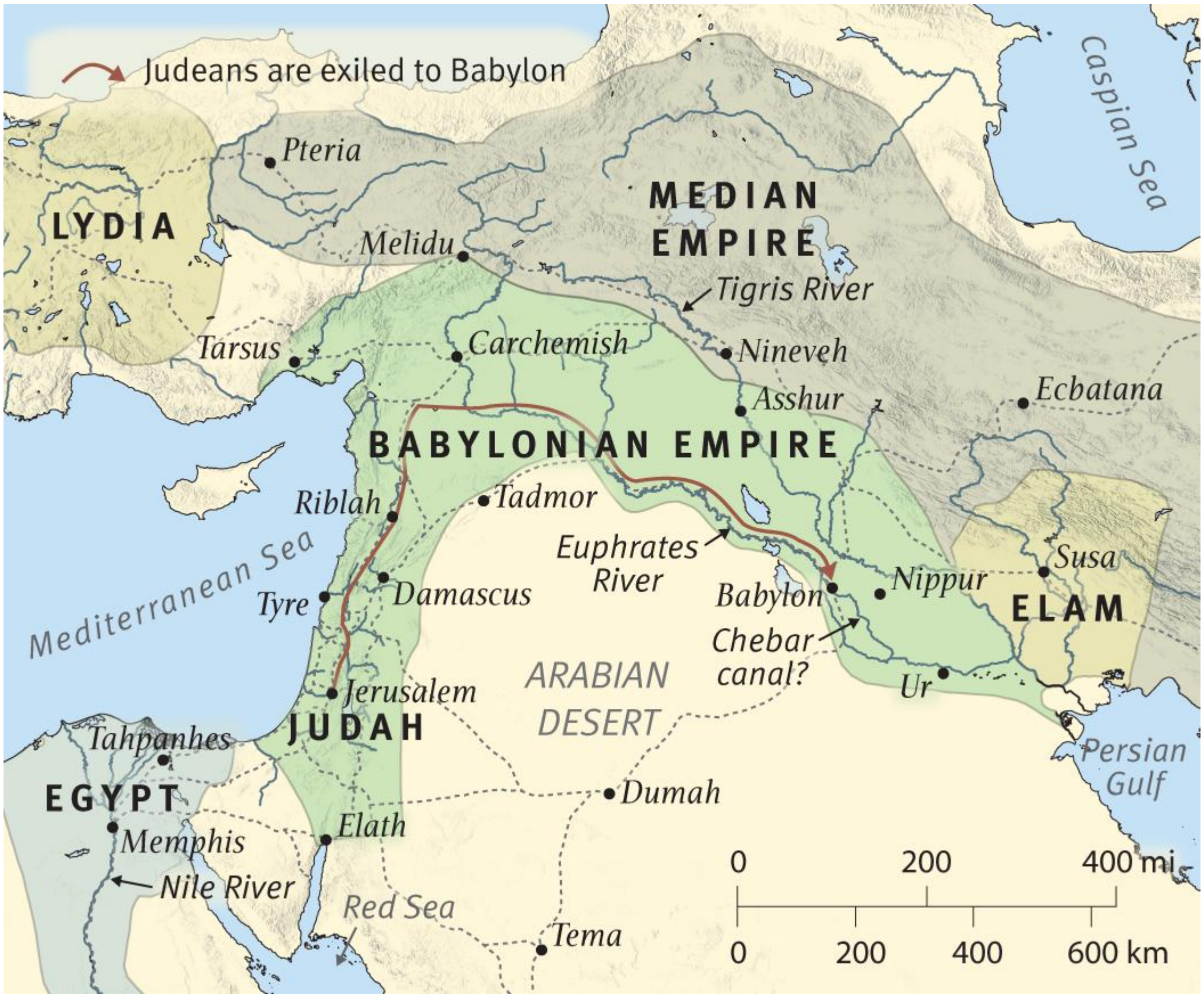
JEREMIAH—NOTE ON 24:7 **I will give them a heart to know**. Saving knowledge of God (see 4:4; 31:31–34; see note on 9:3) based on God's sovereign grace. **be my people**. Special covenantal relationship (31:31–34). They **shall return** by repenting (Deut. 30:1–10).

JEREMIAH—NOTE ON 24:8 The disgustingly **bad figs** are (1) the **king**, (2) the remaining people in Judah, and (3) the people who fled to **Egypt** to escape the invasion.

The Babylonian Empire

c. 597, 586, 582 B.C.

Jeremiah witnessed multiple deportations of many of his fellow Judeans to Babylon (see 52:28–30), which he and other prophets had foretold would happen if the people did not repent of their wickedness. Jeremiah specifically foretold that the exiles would remain in Babylon for 70 years, after which time the Lord would punish the Babylonians themselves for their wickedness (25:11–12).


Judeans are exiled to Babylon
Caspian Sea
Pteria
LYDIA
MEDIAN EMPIRE
Melidu
Tigris River
Tarsus
Carchemish
Nineveh
Asshur
Ecbatana
BABYLONIAN EMPIRE
Riblah
Tadmor
Mediterranean Sea
Euphrates River
Susa
Tyre
Damascus
Babylon
Nippur
ELAM
Chebar canal?
Jerusalem
ARABIAN DESERT
Ur
JUDAH
Tahpanhes
Persian Gulf
EGYPT
Dumah
Memphis
Elath
Nile River
Red Sea
Tema
0
200
400 mi
0
200
400
600 km

JEREMIAH—NOTE ON 25:1 fourth year of Jehoiakim. 605 B.C.

FACT

Seventy years in Babylon. Jeremiah saw many of his fellow Judeans exiled to Babylon during his lifetime. He predicted that they would remain there for 70 years (25:11–12), and Ezra 1:1 records the precise fulfillment of that prophecy.

JEREMIAH—NOTE ON 25:5–6 **Turn now**. The consistent prophetic message was one of repentance from idolatry so that the people could have a right relationship with God.

JEREMIAH—NOTE ON 25:8–9 **tribes of the north**. See 1:13–16; 3:12, 18; 4:6; 6:1; etc. **Nebuchadnezzar . . . my servant**. See 27:6; 43:10. Though earth's greatest king, he is controlled by God. **devote them to destruction**. See notes on Lev. 27:28–29; Deut. 20:16–18. This is what God's people were to do to the Canaanites (Deut. 7:2); now it will be their fate instead.

JEREMIAH—NOTE ON 25:11 **seventy years**. This is probably counted from the first exile in 605 B.C. to the first return, variously dated from 538 to 535 (2 Chron. 36:21; Ezra 1:1). However, 70 may be a round number, as it is elsewhere (Ps. 90:10; see Matt. 18:22).

JEREMIAH—NOTE ON 25:12 Persia conquered **Babylon** in 539 B.C. God punishes sin wherever it exists.

JEREMIAH—NOTE ON 25:14 **many nations**. Persia and its allies. **great kings**. Cyrus and his successors.

JEREMIAH—NOTE ON 25:15 **cup of . . . wrath**. See Isa. 51:17; Rev. 18:6.

JEREMIAH—NOTE ON 25:17 **made all the nations . . . drink it**. Through a symbolic act in Jeremiah's role as prophet to the nations (1:5).

JEREMIAH—NOTE ON 25:19 **Egypt**. Prior to 605 B.C., Egypt dominated Judah, but Babylon's victory at Carchemish that year gave Babylon power over Egypt and the countries Egypt ruled.

FACT

When Nebuchadnezzar defeated the Egyptian army at Carchemish in 605 B.C., it marked the beginning of Egypt's decline as a power in the region and the beginning of Babylon's rise (see 46:2 and note on 25:19). Judah fell to Babylon in 586.

JEREMIAH—NOTE ON 25:23–26 Nations far distant from Judah will be conquered by Babylon. Indeed, **all the kingdoms of the world** shall drink the cup of Babylon’s wrath. Afterward the **king of Babylon shall drink** the cup of Persia’s wrath. All these cups come from God, who speaks through Jeremiah.

JEREMIAH—NOTE ON 25:31 God’s voice will reach the **ends of the earth**, for his **indictment** of sin encompasses **all flesh**. His **sword** will touch all **wicked** persons (see v. 29).

JEREMIAH—NOTE ON 25:38 The **sword of the oppressor** (Babylon) is the result of God’s **fierce anger**. This lion will devour his prey completely.

JEREMIAH—NOTE ON 26:1 The events of this chapter occur c. 609 B.C.

JEREMIAH—NOTE ON 26:3 God’s reason for sending Jeremiah is to offer Judah one more chance to **turn from . . . evil** so that he may **relent** from punishing. This is generally the intent of prophetic preaching in Scripture (see 18:7–8).

JEREMIAH—NOTE ON 26:6 **Shiloh**. See note on 7:12–14. **a curse**. See 24:9 and 25:18.

JEREMIAH—NOTE ON 26:9 **Why have you prophesied**? Jeremiah’s audience considers a sermon against Jerusalem and the temple to be disrespectful to God. Jeremiah considers their sinful deeds the real show of disrespect (7:11–15).

JEREMIAH—NOTE ON 26:10 **officials**. Judges, in this instance. **took their seat**. To judge the matter. **entry of the New Gate**. The place where judicial proceedings occurred (see Amos 5:12, 15).

JEREMIAH—NOTE ON 26:11 **The priests and the prophets** claim Jeremiah has committed treason because he **prophesied against this city**.

JEREMIAH—NOTE ON 26:12 **The LORD sent me**. Jeremiah claims to speak only God’s words (1:4–10) concerning the **city** and temple (**this house**).

JEREMIAH—NOTE ON 26:16 The **officials** (judges) and **people** (assembled community) oppose the religious leaders’ wishes.

JEREMIAH—NOTE ON 26:17 **elders of the land**. Most likely civic leaders from other cities.

JEREMIAH—NOTE ON **26:18** **Micah**. The biblical prophet. **prophesied**. This verse quotes Mic. 3:12. **days of Hezekiah**. 715–687 B.C.

JEREMIAH—NOTE ON **26:19** The elders note how **Hezekiah** and the people understood Micah's words and repented. God then stopped Sennacherib's invasion of Judah in 701 B.C. (2 Kings 18–19). The elders advise obedience to Jeremiah's words. This shows that Micah's oracle was considered scripture by this time. It also shows that prophecy has a moral purpose, rather than simply telling the future (see note on Jer. 18:7; see also Isa. 38:1–6).

JEREMIAH—NOTE ON **27:1** **beginning of the reign of Zedekiah**. 597 B.C.

JEREMIAH—NOTE ON **27:2** **Make yourself straps**. Jeremiah was to engage in yet another symbolic act (see 13:1–11; 16:1–9; 19:1–15) by wearing the "straps" and **yoke-bars** that harnessed an animal.

JEREMIAH—NOTE ON **27:3–4** A group of **envoys** had **come to Jerusalem** to plot strategy for opposing Babylon. Jeremiah, God's envoy, gave a message for these ambassadors to take to their kings.

JEREMIAH—NOTE ON **27:6–7** **Nebuchadnezzar . . . my servant**. See 25:8–9. **make him their slave**. See 27:12, 14. Babylon's rule will not last forever.

JEREMIAH—NOTE ON **27:8** Until the era of Nebuchadnezzar's grandsons, the nations must serve **Babylon** or face **sword**, **famine**, and **pestilence** (14:1–12; 16:4; 18:21; 21:7–9).

FACT

Jeremiah's unpopular message. While all the other prophets were predicting victory over Babylon, Jeremiah told the people it was God's will that they serve Babylon for a certain number of years. Then, God would rescue them and would judge Babylon (ch. 27). Needless to say, Jeremiah's message did not make him very popular with either the people or the king.

JEREMIAH—NOTE ON **27:12–15** Having delivered God's message to the other nations, Jeremiah now tells **Zedekiah** the same thing: serving **Babylon** is God's will.

JEREMIAH—NOTE ON 27:19 **pillars**. Located in the temple and overlaid with bronze (1 Kings 7:15–22). **sea**. A tank holding water to clean the area where sacrifices were made (1 Kings 7:23–26). **Stands** supported the sea and were overlaid with bronze (1 Kings 7:27–37). **vessels**. Bronze basins (1 Kings 7:38). See illustrations.

JEREMIAH—NOTE ON 27:21–22 The items noted in v. 19 will indeed go **to Babylon**, but will also return. The pieces were taken in 587 B.C. They were returned in 538–535, when the Israelites returned to Jerusalem (Ezra 1:7–8; 5:13–17).

JEREMIAH—NOTE ON 28:1 **Gibeon**. A town 6 miles (9.7 km) northwest of Jerusalem. Thus, **Hananiah**, like Jeremiah, lived in the territory of Benjamin (1:1–3).

JEREMIAH—NOTE ON 28:2–4 **Thus says the LORD**. Hananiah claimed divine authority for his false prophecy. **I have broken the yoke . . . Within two years**. Hananiah contradicts Jeremiah's prophecy concerning **Babylon** (27:8–11) and the temple's **vessels** (27:19–22).

JEREMIAH—NOTE ON 28:8–9 Jeremiah's point is that **peace** and security is the rarer of the two messages described here. Peace requires repentance (26:18–19), which has not occurred.

JEREMIAH—NOTE ON 28:12–15 God says that Hananiah's prophecy turns the **yoke-bars** of surrender into a yoke of devastation by leading people to ignore God's advice to surrender to **Nebuchadnezzar** (27:1–11).

JEREMIAH—NOTE ON 28:16–17 **Hananiah**'s prophecy was rebellion **against the LORD**. He died two months after uttering it (vv. 1–4).

JEREMIAH—NOTE ON 29:1 This **letter** reassures these **exiles** that God has not abandoned them or forgotten his purpose for them. At the same time, since its contents would be widely known back home in Judah, it also reinforces Jeremiah's announcements of coming judgment on those who remained there. **All the people** were **taken into exile** in 597 B.C. by **Nebuchadnezzar**.

JEREMIAH—NOTE ON 29:7 The exiles should hope and work for Babylon's success, for they will share in this success. **Welfare** covers all aspects of peace and plenty (see note on John 14:27). The people of Israel were true to their calling when they brought blessing to the Gentiles (Gen. 12:2–3).

FACT

Why were Israel’s craftsmen taken? Craftsmen were highly prized by conquering kings (29:2). They could provide assistance with the king’s projects as well as offer secrets of the trade that had been passed down through the generations.

JEREMIAH—NOTE ON 29:11 God’s **plans** for the exiles are for **welfare** (see note on v. 7), not **evil**, or “calamity.” Having sought Babylon’s welfare, the exiles will receive God’s welfare in the form of a **future and a hope** in their homeland.

JEREMIAH—NOTE ON 29:13 **You will seek me and find me**. This amazing promise from the infinitely righteous, holy God to sinful people echoes a promise in Deut. 4:29. It remains true (John 6:37).

JEREMIAH—NOTE ON 29:14 **I will bring you back**. After 70 years, Israel’s repentant prayers and changed hearts will lead to God’s restoration of the nation (see Deut. 30:1–10).

JEREMIAH—NOTE ON 29:21–22 As vv. 8–9 indicate, false prophets addressed the exiles. **prophesying a lie**. See 27:10, 14, 16; 28:15; 29:9. The lie is not specified, but they probably promised a quick return from exile. **strike them down**. The penalty for their lies contrasts with God’s protection of Jeremiah (1:17–19). Their fate will be so terrible that they will become a **curse** used to condemn others.

JEREMIAH—NOTE ON 29:25 Shemaiah sent letters from Babylon to counter Jeremiah’s prior correspondence (vv. 4–23). **Zephaniah**. Not the prophet. See 21:1–2.

JEREMIAH—NOTE ON 29:27–28 Shemaiah does not consider Jeremiah’s letter (vv. 4–23) either comforting or true. Rather, he believes prophets like Hananiah who prophesy a short **exile** (ch. 28). **Anathoth**. See 1:1–3.

JEREMIAH—NOTE ON 29:31–32 Shemaiah is revealed as a false prophet who makes **people** trust in lies (28:15).

JEREMIAH—NOTE ON 30:1–33:26 *Restoration for Judah and Israel.* The book now turns to positive themes. At last Jeremiah may "build and plant" (1:10). He claims that God will restore the nation (ch. 30), make a new covenant with Israel (ch. 31), bring Israel back to the Promised Land (ch. 32), and honor his covenant with David (ch. 33).

JEREMIAH—NOTE ON 30:1 This message (chs. 30–31) is undated, unlike chs. 24–29.

JEREMIAH—NOTE ON 30:2 **Write in a book**. See 25:13; 36:2. This would preserve the words for future generations.

FACT

Books in the OT could refer to any written material (see 30:2). Usually this was in the form of papyrus scrolls. Pages were glued together end to end so they could be rolled up. A typical papyrus page was similar to the pages used in printers today. Scrolls were usually around 20 pages long, or roughly 15 feet (4.5 m).

JEREMIAH—NOTE ON 30:3 **days are coming**. Seventy years in the future (25:12).

JEREMIAH—NOTE ON 30:4 These promises of hope include the long-defeated **Israel**, not just **Judah**. The whole nation will be united again.

JEREMIAH—NOTE ON 30:7 **That day**. The day of the Lord, the day of judgment (Isa. 2:6–22; Amos 5:18–20; etc.; see also The Day of the Lord in the Prophets). **time of distress for Jacob**. Israel will suffer. **yet he shall be saved out of it**. The day of judgment will remove Israel's foes.

JEREMIAH—NOTE ON 30:8 **yoke**. See 2:20; 5:5; 27:8–12; 28:1–17. **burst your bonds**. See 2:20; 5:5. **foreigners**. Such as Egypt, Assyria, Babylon, and Persia. **servant**. As Israel was in pre-exodus days (Ex. 2:23–25; 5:10–23).

JEREMIAH—NOTE ON 30:9 The people will respond to deliverance by serving **God** and the Davidic king (23:1–8). For **David** as the name of the Davidic king (and ultimately the Messiah), see Ezek. 34:23–24; 37:24–25; Hos. 3:5. This service will be a complete reversal of their previous disobedience.

JEREMIAH—NOTE ON 30:11 I am with you to save you. For God to be "with" someone is for him to help that person to carry out his calling (1:8, 19; 20:11; 42:11; see Gen. 39:2–3). **make a full end**. Completely destroy (Jer. 46:28).

JEREMIAH—NOTE ON 30:14 lovers. Former allies and their gods (3:1–2; 4:30; 22:20–23; Lam. 1:2, 19). **the blow of an enemy**. God turned from fighting for Israel (Ex. 15:1–18) to fighting against Israel (Jer. 11:14–17; 15:1–9; 27:8). **guilt is great**. Israel sought other gods in violation of their covenant with God.

JEREMIAH—NOTE ON 30:20 established before me. They will regain God's favor.

JEREMIAH—NOTE ON 30:22 Jeremiah expects the privileges of the covenant (Ex. 29:45; Lev. 26:12; Deut. 27:9) to be renewed, especially after the exile (see Jer. 24:7; 31:33; Ezek. 37:23; Zech. 8:8).

JEREMIAH—NOTE ON 30:24 God's **intentions** include removing the wicked in Israel (v. 23), displacing Israel's enemies, and establishing Israel's king (v. 21). Israel will be God's pure people again, yet only **in the latter days**, that is, sometime in the unspecified future.

JEREMIAH—NOTE ON 31:1–40 This chapter includes the most famous passage in Jeremiah, the promise of a new covenant (vv. 31–40). Leading up to that passage, God promises Israel that they will be his people (vv. 1–14), he will have mercy on weary Israel (vv. 15–26), and he will make Israel secure (vv. 27–30).

JEREMIAH—NOTE ON 31:1 At that time. In the latter days (30:24), God will reunite **Israel** with Judah under his covenantal leadership.

JEREMIAH—NOTE ON 31:2 Israel's exile experience mirrors the exodus era. In both, those who escaped death **found grace** and **rest** in the desert. After exile, **Israel** will again follow God (2:1–3).

JEREMIAH—NOTE ON 31:4 virgin Israel. The northern kingdom (vv. 5–6).

JEREMIAH—NOTE ON 31:9 God will provide for all their needs as the exiles return. **father to Israel**. See Ex. 4:22–23; Hos. 11:1–9.

JEREMIAH—NOTE ON 31:10 God, Israel's great **shepherd** (Isa. 40:11), will **gather** and **keep** (guard) his sheep.

JEREMIAH—NOTE ON 31:13 When God restores Israel's lives he will also restore their **joy**. God will **comfort them**. See Isa. 40:1.

JEREMIAH—NOTE ON 31:15 **Ramah**. Five miles (8 km) north of Jerusalem and on the route to exile (40:1). **Rachel**. Jacob's second and favorite wife (Gen. 29:30). Joseph was her son and the father of Ephraim and Manasseh (Gen. 30:22–24; 41:50–52). Rachel was buried near Bethlehem (Gen. 35:19–20). Jeremiah focuses on the grief of the exile, as if it touched Rachel herself. See Matt. 2:18.

JEREMIAH—NOTE ON 31:16–17 God promises that Rachel's **children** will return from exile.

JEREMIAH—NOTE ON 31:18 **Ephraim** recognizes God's discipline (see Lev. 26:14–26; Deut. 30:1–10) and pleads for restoration (Lam. 5:21–22).

JEREMIAH—NOTE ON 31:21 Israel should mark the way they **went** out (to exile), for they will **return** on the same road.

JEREMIAH—NOTE ON 31:22 **How long will you waver**, that is, how long will you wait to fulfill the prophecy of v. 6? **faithless daughter**. What Ephraim has been in the past. **a new thing**. A new beginning (Isa. 43:19; 48:7).

JEREMIAH—NOTE ON 31:23–25 Jeremiah addresses **Judah**, who will soon join **Israel** in exile. God will **restore** Judah and its rejoicing, just as he will Israel's (vv. 2–7).

JEREMIAH—NOTE ON 31:28 At that time God will be as determined to **plant** and **build** as he was to tear down and **destroy** (see 1:10).

JEREMIAH—NOTE ON 31:29–30 **sour grapes . . . teeth are set on edge**. This proverb was apparently common (see Lam. 5:7; Ezek. 18:2). The negation of the proverb (**they shall no longer say**) means that no one will suffer for the sins of others, because national rebellion against God will cease. The remnant will become the majority.

JEREMIAH—NOTE ON 31:31–34 God’s people have a long-standing problem. Most are circumcised in body but so few are circumcised in heart (that is, truly **know the Lord**). God will remedy this problem. The benefits that God will provide—knowledge of the Lord and forgiveness—were all offered in the OT but all-too-rarely accepted.

JEREMIAH—NOTE ON 31:31 The **new covenant** will provide a fresh start for **Israel** and **Judah**, the first recipients of both the old and now the new covenant (see note on vv. 31–34). This is the only OT passage to use the specific term “new covenant”; for NT uses of the phrase, see Luke 22:20; 2 Cor. 3:6; Heb. 8:8–12.

JEREMIAH—NOTE ON 31:32 This new **covenant** will be different in that it will not be broken, as Israel and Judah **broke** the first one despite God’s faithfulness as a good **husband**.

JEREMIAH—NOTE ON 31:33 Rather than writing the **law** on tablets and scrolls (see Ex. 34:1; Deut. 31:9–13) and asking the people to internalize it (Deut. 6:4–9), God will **write it on their hearts** from the start. He will be the God of this new covenant, just as he was for the old covenant partners who loved him.

JEREMIAH—NOTE ON 31:35–36 God gives a **fixed order** to the natural creation. It is just as impossible for the new covenant (vv. 31–34) to **cease** as it is for the natural order to cease.

JEREMIAH

Jeremiah was born in Anathoth, a small town outside of Jerusalem. Called by God as a young man, he served as a prophet for more than 40 years. Jeremiah had a difficult life. By God's command, he never married, and he apparently had only two converts during his entire ministry. The nation of Judah did not respond favorably to his messages of repentance. He was scorned in his own hometown and even falsely imprisoned on charges that he was collaborating with the Babylonian invaders. Like many of the Lord's prophets, Jeremiah suffered public mockery and physical abuse. Yet God used his faithful servant to deliver the good news that in future days God would make a new, unbreakable covenant with his people (31:31). Hebrews 8:8–12 quotes Jeremiah 31:31–34 as evidence that this new covenant has come through the life, death, and resurrection of Jesus Christ. **(Jeremiah 31:31–34)**

JEREMIAH—NOTE ON 31:38–40 Jerusalem will soon be destroyed, yet God will eventually rebuild it. When it is totally sacred to the Lord (Zech. 14:20–21), it will **not be plucked up or overthrown anymore forever**. At that time Jerusalem will be Zion, the new Jerusalem, the city where God lives with his people in the permanent absence of sin (Isa. 4:2–6; 25:6–12; 65:17–25).

FACT

Jeremiah said that Jerusalem would someday be rebuilt from the Tower of Hananel to the Corner Gate (31:38). This is probably where the Babylonian army broke through the walls of Jerusalem. It was on the north side of the city, where the land was flat. There were steep valleys around the rest of the city, which would have made it harder to invade.

JEREMIAH—NOTE ON 32:1 **tenth year**. c. 588–587 B.C.

JEREMIAH—NOTE ON 32:2–5 **Babylon was besieging Jerusalem**. This siege lasted about a year (see 39:1; 52:4). **Jeremiah** was **imprisoned** by **Zedekiah** (37:11–21) for prophesying that Babylon would conquer Jerusalem (21:1–10; 34:1–5; 37:6–10).

JEREMIAH—NOTE ON 32:6–7 **Hanamel . . . will come to you**. God revealed what would occur. **right of redemption**. See Lev. 25:25–32. When property was sold due to financial problems, a relative would buy it back so that it could stay in the family. The person who bought it back was called a “kinsman-redeemer” (see “redeemer,” Ruth 4:1).

JEREMIAH—NOTE ON 32:9 Because of God’s word, Jeremiah buys the **field**, even though Babylon will soon invade the land. **seventeen shekels**. About seven ounces.

JEREMIAH—NOTE ON 32:11 **sealed deed . . . open copy**. Scribes wrote two copies of the transaction. They rolled up and sealed the first copy, leaving the second open for viewing.

JEREMIAH—NOTE ON 32:12 **Baruch** was Jeremiah’s disciple and scribe (36:4; 45:1–5).

JEREMIAH—NOTE ON 32:13–14 Jeremiah had **Baruch** place the precious document in an **earthenware** storage **vessel** for safekeeping.

JEREMIAH—NOTE ON 32:15 Now the point of this symbolic act (see also 13:1–14; 16:1–13; 18:1–11; 19:1–15; 27:1–28:17) is revealed: **God** will return the people to the **land**, and **fields** will be **bought** and sold **again**.

FACT

Sealing documents in earthenware vessels (32:14) was a common way to preserve them for future generations. The Dead Sea Scrolls, one of the most important biblical archaeological discoveries, were found in vessels similar to the one Jeremiah used.

JEREMIAH—NOTE ON 32:17 Jeremiah’s prayer begins by confessing that God is the all-powerful Creator (**made the heavens**), for whom **nothing is too hard** (see Gen. 18:14). God has infinite power and can do all that he wills to do. However, that does not mean God can do *anything*, for he cannot act contrary to his own character (see 2 Tim. 2:13; Heb. 6:18).

JEREMIAH—NOTE ON 32:18 **steadfast love to thousands**. Covenant love to countless generations. See Ex. 34:6–7; Joel 2:12–14; Jonah 4:2. **repay the guilt**. In many cases, both **fathers** and **children** have sinned in the same ways, so both suffer the consequences of their actions. See Ex. 20:5–6; Jer. 3:25; 14:20.

JEREMIAH—NOTE ON 32:20–23 God has revealed his characteristics (vv. 17–19) by his great acts, such as sending the plagues in **Egypt**, leading **Israel** in the exodus, giving Israel the Promised Land, and bearing with Israel until he allowed Babylon to invade.

JEREMIAH—NOTE ON 32:24 **What you spoke has come to pass**. All God's threats, beginning with 1:9–16, were fulfilled.

JEREMIAH—NOTE ON 32:25 Given the certain Babylonian victory, Jeremiah wonders why God directed him to **buy** land.

JEREMIAH—NOTE ON 32:26–27 **God** confirms Jeremiah's confession (v. 17). He is the Creator of **all flesh**, and nothing is **too hard** for him to accomplish.

JEREMIAH—NOTE ON 32:37 **I will gather them**. See 23:7–8; 29:10–14; 31:1–9.

JEREMIAH—NOTE ON 32:38 **they shall be my people**. See 24:7; 30:22; 31:33.

JEREMIAH—NOTE ON 32:39 **one heart**. United together to serve God (Ezek. 11:19; see Deut. 6:4–9; Jer. 4:4).

JEREMIAH—NOTE ON 32:40–41 **everlasting covenant**. See Isa. 55:3; Ezek. 16:60; 37:26; compare Jer. 31:31–40. God's covenant will not cease: he will do **good** to his people, place **fear** of him **in their hearts**, and **plant them in this land**. God will provide everything needed to keep the covenant. **I will rejoice in doing them good**. God keeps his promises with great delight.

JEREMIAH—NOTE ON 32:44 Just as Jeremiah has purchased land (vv. 1–15), others will do the same in future times.

JEREMIAH—NOTE ON 33:1 **second time . . . in the court of the guard**. See 32:1–2.

JEREMIAH—NOTE ON 33:2 God the Creator (10:16; 32:17), who **formed** and established the **earth**, makes the promises that follow. His word was as powerful in Jeremiah’s time as in Gen. 1:1–2:3. His promises cannot fail.

JEREMIAH—NOTE ON **33:3** **hidden things**. Future things that God will now reveal.

JEREMIAH—NOTE ON **33:5** God reveals that all current efforts to repel Babylon will fail. Because of Jerusalem’s evil deeds, God will fill it with **dead bodies**.

JEREMIAH—NOTE ON **33:6–8** God promises **health and healing** for Jerusalem’s “wounds”—its devastation, disgrace, and sin (30:16–17; see 33:7–8)—but first he will **cleanse them from all the guilt of their sin**.

JEREMIAH—NOTE ON **33:9** Jerusalem has become a warning for other **nations** (see 15:4; 24:9; 29:18), but in the future it will be a testimony to God’s goodness.

JEREMIAH—NOTE ON **33:10–11** **voice of gladness**. Jeremiah correctly prophesied that joy would cease when **Jerusalem** was made **desolate** (7:34; 16:9; 25:10). But now he prophesies that joy will be restored, with worship being the most important joy (30:19; Ps. 107:22; 136:1–26).

JEREMIAH—NOTE ON **33:15** **Branch**. The Davidic messianic offspring (see Isa. 4:2; Zech. 3:8; 6:12). **execute justice and righteousness**. A key role God and his Messiah will play (Isa. 9:7; 11:5; Jer. 23:5–6; see 22:3, 13, 15).

JEREMIAH—NOTE ON **33:16** The Messiah’s coming will mean salvation for **Judah** and **Jerusalem**. The city will be so changed that **it will be called: “The LORD is our righteousness,”** the name given to the Messiah in 23:6.

JEREMIAH—NOTE ON **33:19–21** See 31:35–37. Like the new covenant, God’s **covenant with David** and Levi will endure forever. This does not contradict the NT teaching about a new covenant (31:31), for Christ fulfills the promise that one of David’s descendants will always reign over the house of Israel.

JEREMIAH—NOTE ON **33:22** Like Abraham’s descendants, the **offspring of David** will be too many to be counted (Gen. 15:1–6), for there will be many believers in the Messiah. They will share the Messiah’s inheritance (Rom. 8:17).

JEREMIAH—NOTE ON 34:1–45:5 *God Judges Judah.* Having declared Judah and Israel's current sins (chs. 2–29) and future renewal (chs. 30–33), Jeremiah now depicts Judah's final days. He does so while declaring God's faithfulness and Judah's infidelity (chs. 34–35), Judah's rejection of God's word (ch. 36), Judah's last days before Jerusalem's destruction (chs. 37–39), Judah's pointless rebellion against Babylon after the city's fall (chs. 40–41), and Judah's useless rebellion against God (chs. 42–45).

JEREMIAH—NOTE ON 34:1 This message came when Babylon's invasion was in full force (c. 587 B.C.).

JEREMIAH—NOTE ON 34:3–5 Zedekiah will lose the battle and his freedom. He will go to Babylon with many of his people (21:7). Second Kings 25:6–7 records the fulfillment of this prophecy. Zedekiah meets the **king of Babylon eye to eye** (in Riblah), his sons are slain, his eyes are put out, and he is led **to Babylon**. Nonetheless, God will allow **Zedekiah** to **die in peace**, for he is David's descendant (see Jer. 52:11).

JEREMIAH—NOTE ON 34:6–7 With only weeks remaining before Jerusalem's fall, **Jeremiah** speaks to **Zedekiah** again.

FACT

Burning of spices during funerals (34:5) served a number of purposes. If a burial was delayed, spices would mask any unpleasant odors. Since they were expensive, spices were also a way of displaying wealth and honoring the memory of the deceased.

JEREMIAH—NOTE ON 34:8–11 When Jerusalem feared that defeat was imminent, the people freed all **Hebrew slaves**, or bondservants, so they could fight, **but afterward**, when the threat subsided, they took away their freedom again.

JEREMIAH—NOTE ON 34:13 **covenant with your fathers**. The Mosaic covenant, which was based on God freeing **Israel** from the **house of slavery** (see Ex. 20:2).

JEREMIAH—NOTE ON 34:14 Israelites could become indentured servants of other Israelites for a period of **six years**, but then were to be set **free** (Ex.

21:2; Deut. 15:12).

JEREMIAH—NOTE ON 34:15 repented. Of not obeying God's word on indentured persons. **made a covenant**. Performed a solemn covenant ceremony in the temple, setting the servants free.

JEREMIAH—NOTE ON 34:16 turned around. Repented of repenting. **profaned my name**. Invoked in the ceremony. **took back**. Enslaved again those who had been set free.

JEREMIAH—NOTE ON 34:17 Because the servants have not been set free, God sets the nation "free" to be consumed by **sword**, **pestilence**, and **famine**. See 14:1–12; 15:1–4; 29:17–18; 32:24.

JEREMIAH—NOTE ON 34:18–20 make them like the calf. Put the covenant breakers to death by the sword. **passed between its parts**. Covenant-ratification ceremonies (vv. 16–17) often included cutting a sacrifice in two and having the parties walk between the halves of the sacrifice (Gen. 15:7–17). Presumably the cutting of the sacrifice warned the parties of the consequences of breaking the covenant. Judah and its leaders have broken the covenant and must suffer the consequences of their actions.

JEREMIAH—NOTE ON 35:1 days of Jehoiakim. King 609–598 B.C.

JEREMIAH—NOTE ON 35:2 Rechabites. Nomadic tribe that originated with the Kenites (Judg. 4:11; 1 Sam. 15:6; 1 Chron. 2:55) and was associated with Jehu's coup in 842 B.C. (2 Kings 10:15–17).

FACT

The Lord commended the Rechabites for keeping the commandments of their founder (ch. 35), which included abstaining from wine and not building permanent houses. The Rechabites obeyed after being told only once, while the people of Judah continued to disobey the Lord after being warned many times.

JEREMIAH—NOTE ON 35:3–4 man of God. Synonym for "prophet" (1 Sam. 9:6; 1 Kings 12:22; 17:24).

JEREMIAH—NOTE ON 35:12–14 The Lord points out the stark contrast between the Rechabites, who have **kept** the command of **Jonadab** (see vv. 8–11), and his people Israel, who have **not listened** to him.

JEREMIAH—NOTE ON 35:15–16 God **sent** regular reminders of his covenant with Judah through the **prophets** (7:23–25; 25:3–4; 32:33), to no avail. The Rechabites needed be told only once to obey their ancestor.

JEREMIAH—NOTE ON 35:18–19 The Lord tells the **Rechabites** that **because** they have **obeyed** their own spiritual leader (vv. 8–10) they will **stand before** the God of Israel. "Stand before" is a synonym for serving God in his presence, often in the temple (see 7:10; 15:19).

JEREMIAH—NOTE ON 36:1 **fourth year**. Probably in 605 B.C., prior to Babylon controlling **Judah** (2 Kings 24:1) and also prior to Babylon taking captives from Judah (Dan. 1:1–4).

JEREMIAH—NOTE ON 36:4 **Baruch** (see 32:12–16) was Jeremiah's friend and fellow servant of God (36:32; 45:1–5). Jeremiah dictated the words for the **scroll** to Baruch.

JEREMIAH—NOTE ON 36:6 **you are to go**. Evidence of Baruch's commitment to God and his word. **day of fasting**. Usually called in times of emergency (see Joel 2:15–17), perhaps on the occasion of the Babylonian invasion of 605 B.C. (Jer. 36:1). **read the words**. As Jeremiah's representative, Baruch was to make a public proclamation of God's warning.

JEREMIAH—NOTE ON 36:23–24 The **king** and **his servants** show no regard for God's word. To them the scroll is merely fuel for the **fire**. To **cut . . . off** God's words **with a knife** and burn them showed foolish, proud disregard for a message from their all-powerful Creator and Judge.

BARUCH

Baruch, whose name means “blessed,” was Jeremiah’s friend, scribe, and disciple. Like Jeremiah, Baruch was a faithful servant of God. He helped Jeremiah purchase a field from one of the prophet’s relatives. The Lord would use this as a symbol of hope despite the disaster that was to befall Judah: since the field had been bought and paid for, they could be assured that, after the exile, some of the people would return to the land. Baruch also recorded Jeremiah’s prophecies on a scroll, and because Jeremiah had been barred from entering the temple, it was Baruch himself who read the words of the scroll. It was a warning from God to the nation of Judah. These prophecies angered the king so much that he burned the scroll. Baruch experienced serious persecution alongside Jeremiah. **(Jeremiah 36:4–10)**

JEREMIAH—NOTE ON 36:29 Jehoiakim **burned** the **scroll** because he did not believe Babylon’s invasion would succeed (7:1–15; 26:9).

JEREMIAH—NOTE ON 36:30 Because of his disregard for God’s word, **Jehoiakim** will have no heir to succeed him and will not receive a respectable burial (22:18–19). This judgment is fulfilled in 37:1.

JEREMIAH—NOTE ON 37:1 **Zedekiah**. Reigned c. 597–586 B.C. **Coniah**. Another name for Jehoiachin, who reigned for only three months in 598–597 B.C. (2 Kings 24:8–9); also called Jeconiah (Jer. 24:1). He was removed in keeping with the prophecy in 36:30.

JEREMIAH—NOTE ON 37:2 A new ruler did not bring a new attitude toward God’s **words**.

JEREMIAH—NOTE ON 37:5–9 **Egypt** marched against Babylon c. 588 B.C., drawing the Babylonians away from **Jerusalem**. But God’s **word** for Zedekiah is that Babylon will **come back**. Believing anything else is self-deception.

JEREMIAH—NOTE ON 37:14 Despite Jeremiah’s denials and his long track record of truth-telling, **Irijah** detained him and **brought him to the officials** (26:10–24).

JEREMIAH—NOTE ON 37:15 **enraged**. At Jeremiah’s teaching and denial (36:29).

JEREMIAH—NOTE ON 37:16 **dungeon cells**. The phrase refers to either a cell in a cistern (see note on 38:6) or a vaulted room underground. Either option indicates a damp, unhealthy place.

FACT

The dungeon cells or cisterns in which Jeremiah was imprisoned (chs. 37–38) were most likely dark, damp rooms without enough room to stand up in. Cisterns were dug out of rock, had a small opening, and spread out at the bottom. Escape from such a place was virtually impossible.

JEREMIAH—NOTE ON 37:17 Desperate for good news (21:1–2), **Zedekiah** sends for **Jeremiah**, only to learn that God’s word remains one of judgment.

JEREMIAH—NOTE ON 38:1 Even after imprisonment, Jeremiah keeps speaking God’s truth. **Jucal**. Another name for Jehucal. See 37:3. **Pashhur**. See 21:1. All these officials were apparently pro-Egyptian in foreign policy matters.

JEREMIAH—NOTE ON 38:2–3 This is a summary of Jeremiah’s message concerning Jerusalem for all 10 years of Zedekiah’s reign. See 27:1–15.

JEREMIAH—NOTE ON 38:4 Unlike in 26:16–24, the **officials** think Jeremiah should die. They believe his words undermine the war effort. Ironically, though his advice is sound, they believe it will **harm** the **people**.

JEREMIAH—NOTE ON 38:5 Zedekiah gives Jeremiah to his opponents, but God has promised to protect his life (1:17–19).

JEREMIAH—NOTE ON 38:6 Unlike in 37:20–21, Jeremiah cannot avoid imprisonment in a **cistern**. Cisterns were dug out of rock, had a small opening, and spread out at the bottom. Escape from such a place was virtually impossible, so perhaps only notorious prisoners were put there (see Gen. 37:20, with ESV footnote). **sank in the mud**. A slow, filthy way to die.

JEREMIAH—NOTE ON 38:7 **the Ethiopian**. A foreigner who most likely was forced to serve Judah’s king. **Benjamin Gate**. See 37:13.

JEREMIAH—NOTE ON 38:8–9 **Ebed-melech** shows himself superior in character to the weak Zedekiah. He recognizes the injustice **Jeremiah** has suffered and his life-threatening circumstances (see 39:16–18).

JEREMIAH—NOTE ON 38:11–13 **Ebed-melech** continues to prove resourceful on Jeremiah's behalf.

JEREMIAH—NOTE ON 38:16 **secretly**. Zedekiah's promise had no public weight (37:17).

JEREMIAH—NOTE ON 38:19–20 **Zedekiah** feared displeasing people in Jerusalem (vv. 4–5) and feared being turned over to **Judeans** who had already surrendered to Babylon. But Jeremiah promises that obedience to God's word (27:1–15) will result in his survival.

JEREMIAH—NOTE ON 38:21–22 Refusal to obey carries dire consequences.

JEREMIAH—NOTE ON 38:23 Without obedience to God's word, Zedekiah, his family, and Jerusalem will all suffer terrible fates.

JEREMIAH—NOTE ON 38:24 **Let no one know**. Jeremiah's future seems to lie in Zedekiah's hands, but God has promised him protection (1:17–19; 38:5).

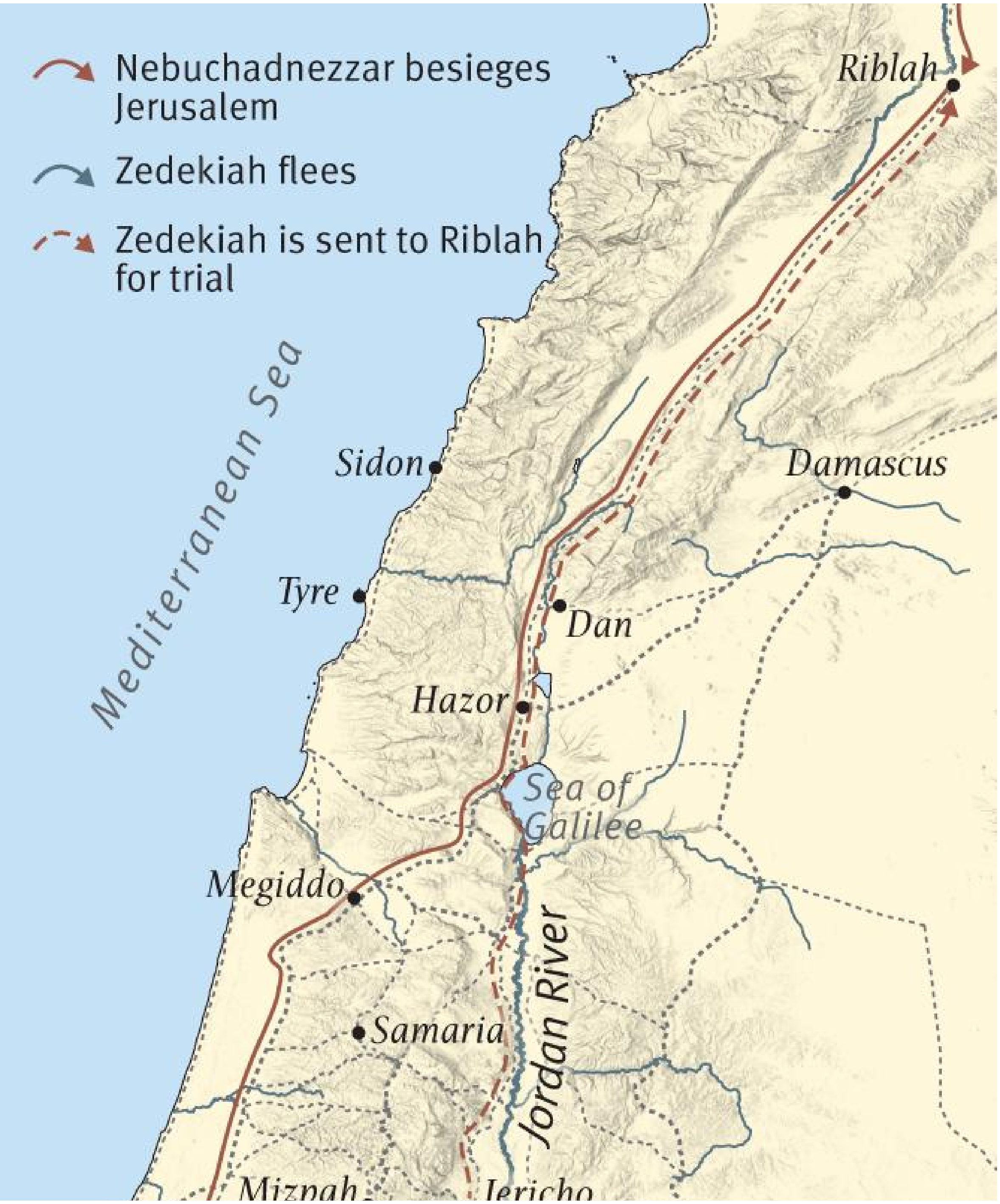
JEREMIAH—NOTE ON 38:28 **the day that Jerusalem was taken**. Babylon renewed the siege, as Jeremiah had promised (see 37:6–10). Babylon eventually triumphed.

JEREMIAH—NOTE ON 39:1 **ninth year . . . tenth month**. Perhaps December 589/January 588 B.C. **Babylon . . . came against Jerusalem**.

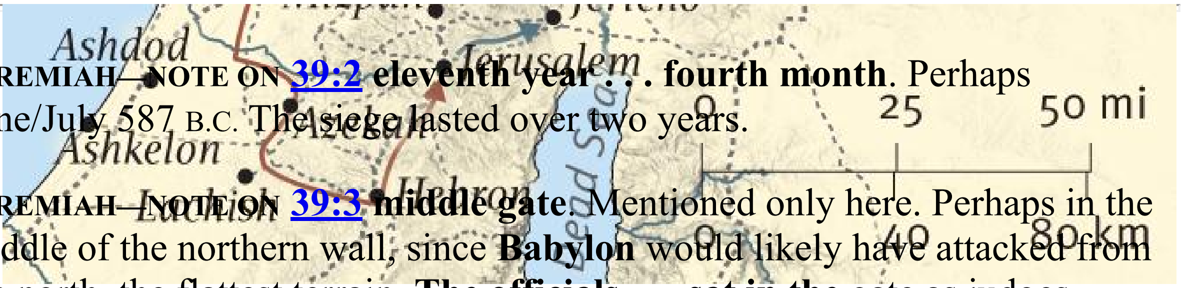
Babylon Attacks Judah

586 B.C.

The Babylonians had invaded Judah at least once before in 597 B.C., but in 586 Nebuchadnezzar completely destroyed the walls of Jerusalem and the temple as punishment for Zedekiah's rebellion. Zedekiah himself fled Jerusalem but was caught by the Babylonians near Jericho and sent to Riblah to face judgment.



Nebuchadnezzar besieges Jerusalem
Zedekiah flees
Zedekiah is sent to Riblah for trial
Riblah
Mediterranean Sea
Sidon
Damascus
Tyre
Dan
Hazor
Sea of Galilee
Megiddo
Jordan River
Samaria
Mizpah
Jericho



JEREMIAH—NOTE ON [39:2](#) eleventh year . . . fourth month. Perhaps June/July 587 B.C. The siege lasted over two years.

JEREMIAH—NOTE ON [39:3](#) middle gate. Mentioned only here. Perhaps in the middle of the northern wall, since **Babylon** would likely have attacked from the north, the flattest terrain. **The officials . . . sat in the** gate as judges.

JEREMIAH—NOTE ON [39:4](#) Zedekiah now learns that Jeremiah was God's true prophet. **king's garden**. Most likely on the south side of Jerusalem. **Arabah**. A region extending from the Jordan River Valley to the area south of the Dead Sea.

JEREMIAH—NOTE ON [39:5](#) Zedekiah did not get far when he fled (v. 4). The **plains of Jericho** were perhaps as few as 14 miles (23 km) east of Jerusalem. **Riblah**. In Syria, 65 miles (105 km) north of Damascus. **Nebuchadnezzar** ruled his armies and pronounced judgment on enemies there.

JEREMIAH—NOTE ON [39:6–7](#) Nebuchadnezzar was harsher than **Zedekiah** feared his countrymen would be (38:19).

JEREMIAH—NOTE ON [39:9–10](#) The **people who were left in the city** and **those who had deserted** were taken to **Babylon**. Not every Judean was taken, for the poorest people, **who owned nothing**, were given what remained in Judea.

JEREMIAH—NOTE ON [39:11–12](#) do him no harm. God was still protecting Jeremiah (see 1:19).

FACT

Free vineyards. After they conquered Judah and shipped all the leading citizens to Babylon, the Babylonians gave vineyards to some of the poor Judeans who remained in the land (39:10). This would have made the people less likely to rebel and would allow them to resume farming after many years of war.

JEREMIAH—NOTE ON [39:13–14](#) Nebuchadnezzar's officials (v. 3) released **Jeremiah** from prison, which probably made some of the people think he was collaborating with the Babylonian king.

JEREMIAH—NOTE ON 39:15–16 Before Jerusalem fell, **God** sent a word concerning **Ebed-melech**, who had saved **Jeremiah** from the cistern (38:7–13).

JEREMIAH—NOTE ON 39:17 **I will deliver you**. This is the same promise that God gave Jeremiah at the outset of his ministry (1:19). **on that day**. God's day of judgment on Jerusalem (39:1–10).

JEREMIAH—NOTE ON 39:18 **put your trust in me**. Ebed-melech, an Ethiopian Gentile, had saving faith in God.

JEREMIAH—NOTE ON 40:1 **Nebuzaradan**. See 39:11–14. **Ramah**. Five miles (8 km) north of Jerusalem. **along with all the captives**. By some mistake (see 39:11–12), Jeremiah had been taken away with the exiles.

JEREMIAH—NOTE ON 40:2–5 Nebuzaradan recognizes the truth of Jeremiah's preaching about Jerusalem's fall. As Nebuchadnezzar ordered (39:11–12), Nebuzaradan offered **Jeremiah** a choice of where to live and put him under Gedaliah's protection.

JEREMIAH—NOTE ON 40:6 **Mizpah**. About 5–8 miles (8–13 km) north of Jerusalem (Judg. 20:1–3). **lived with him**. In the governor's house (Jer. 39:14).

JEREMIAH—NOTE ON 40:9 Perhaps Judah's surviving soldiers (vv. 7–8) wanted **Gedaliah** to lead a revolt. If so, they were disappointed. He gave them the same advice Jeremiah gave the exiles in 29:1–9.

JEREMIAH—NOTE ON 40:13–14 Apparently the former soldiers (vv. 7–9) appreciated **Gedaliah**. They warned him of a plot against his **life** involving **Baalis the king of the Ammonites**, and **Ishmael**, one of the "captains of the forces in the open country" (vv. 7–8), but he did **not believe** the rumors. The Ammonites opposed Babylon (27:3) and would therefore oppose Gedaliah.

JEREMIAH—NOTE ON 41:1 **seventh month**. October, most likely 587 B.C., though perhaps as late as 582 (see 52:30). The Feast of Booths took place in this month, and the pilgrims mentioned in 41:4–5 may have come for that festival.

JEREMIAH—NOTE ON 41:2 As Johanan had feared (40:13–16), **Ishmael** (see 40:13–16) did plan to kill **Gedaliah**. Killing a host was considered a cowardly act. Killing the man Nebuchadnezzar **had appointed governor** was foolish and dangerous.

JEREMIAH—NOTE ON 41:3 **Ishmael** killed **all the Judeans who were with Gedaliah**, thus carrying out a political massacre.

JEREMIAH—NOTE ON 41:4–5 **eighty men**. Probably pilgrims for the Feast of Booths.

JEREMIAH—NOTE ON 41:10 **Ishmael** took hostages.

JEREMIAH—NOTE ON 41:11–12 **Johanan** and other former soldiers (40:7–8, 13–16) pursued the treasonous **Ishmael**. The city of **Gibeon** was about 3 miles (4.8 km) southwest of Mizpah (see note on 40:6). Ishmael took an indirect route, perhaps to elude capture, but he did not get far.

JEREMIAH—NOTE ON 41:13–15 **Johanan** rescued the hostages and killed two of Ishmael's men, but **Ishmael . . . escaped** to Ammon.

JEREMIAH—NOTE ON 42:1–4 The leaders ask **Jeremiah** to seek God's will. They are desperate and devastated and claim to desire to know the **thing that** they **should do**.

FACT

The town of Geruth Chimham (41:17) may have been named after the Chimham mentioned in 2 Sam. 19:37–40 (see also "sons of Barzillai," 1 Kings 2:7), who apparently served King David in a time of great need. It was common for members of the royal court to be paid for their services in land rather than money.

JEREMIAH—NOTE ON 42:7–9 **Jeremiah** waits for God's word (see 28:11–12), and when it comes he summons the **people**. **At the end of ten days**. Though Jeremiah was a faithful and true prophet of God, he could not give prophecies whenever he wanted. He had to wait for the Lord to speak to him.

JEREMIAH—NOTE ON 42:10 Jeremiah delivers a word of promise: God has ceased bringing **disaster**. If the people stay in Judah, God will **build** and **plant** them, which are metaphors for renewal (1:10; 24:6; 31:28).

JEREMIAH—NOTE ON 42:11 **with you, to save you and to deliver you**. God gives the people the same promise he gave Jeremiah at his call (1:19; see also 39:17). Their lives will be as safe as Jeremiah's has been.

JEREMIAH—NOTE ON 42:13–17 Rejecting God's promise and fleeing to Egypt will result in **Judah** experiencing what they fear. Babylon will defeat **Egypt**; the exiles are safer in Judah.

JEREMIAH—NOTE ON 42:18 God's **anger** and **wrath** were warned about (4:4; 7:20; 21:5), then poured out (39:1–10).

JEREMIAH—NOTE ON 42:19–20 Jeremiah could hardly speak more plainly: to obey means life; to disobey means death.

JEREMIAH—NOTE ON 43:4–6 **Johanan** and company **did not obey the voice of the LORD**. Rather, they took to Egypt the captives they had rescued (41:11–18). They also took **Jeremiah** and **Baruch** (43:6) as hostages.

JEREMIAH—NOTE ON 43:7 **Tahpanhes**. In the eastern delta of Egypt. See 2:16.

FACT

Tahpanhes (43:7) was a fortified city in the eastern part of the Nile delta, near what is now the Suez Canal. Archaeologists have found a large building that may have served as a governor's residence. Since all such buildings would have belonged to the state, this may be "Pharaoh's palace" mentioned in v. 9.

JEREMIAH—NOTE ON 43:9–10 Jeremiah performs another symbolic act. Compare 13:1–14; 16:1–13; 19:1–15; 27:1–28:17; 32:1–15. This time he places **large stones** near one of **Pharaoh's** palaces and promises that **God** will place Nebuchadnezzar's **throne** on **these stones**.

JEREMIAH—NOTE ON 43:12 **as a shepherd cleans his cloak of vermin**. Nebuchadnezzar will pick off Egypt's cities as easily as a shepherd picks lice off his clothing.

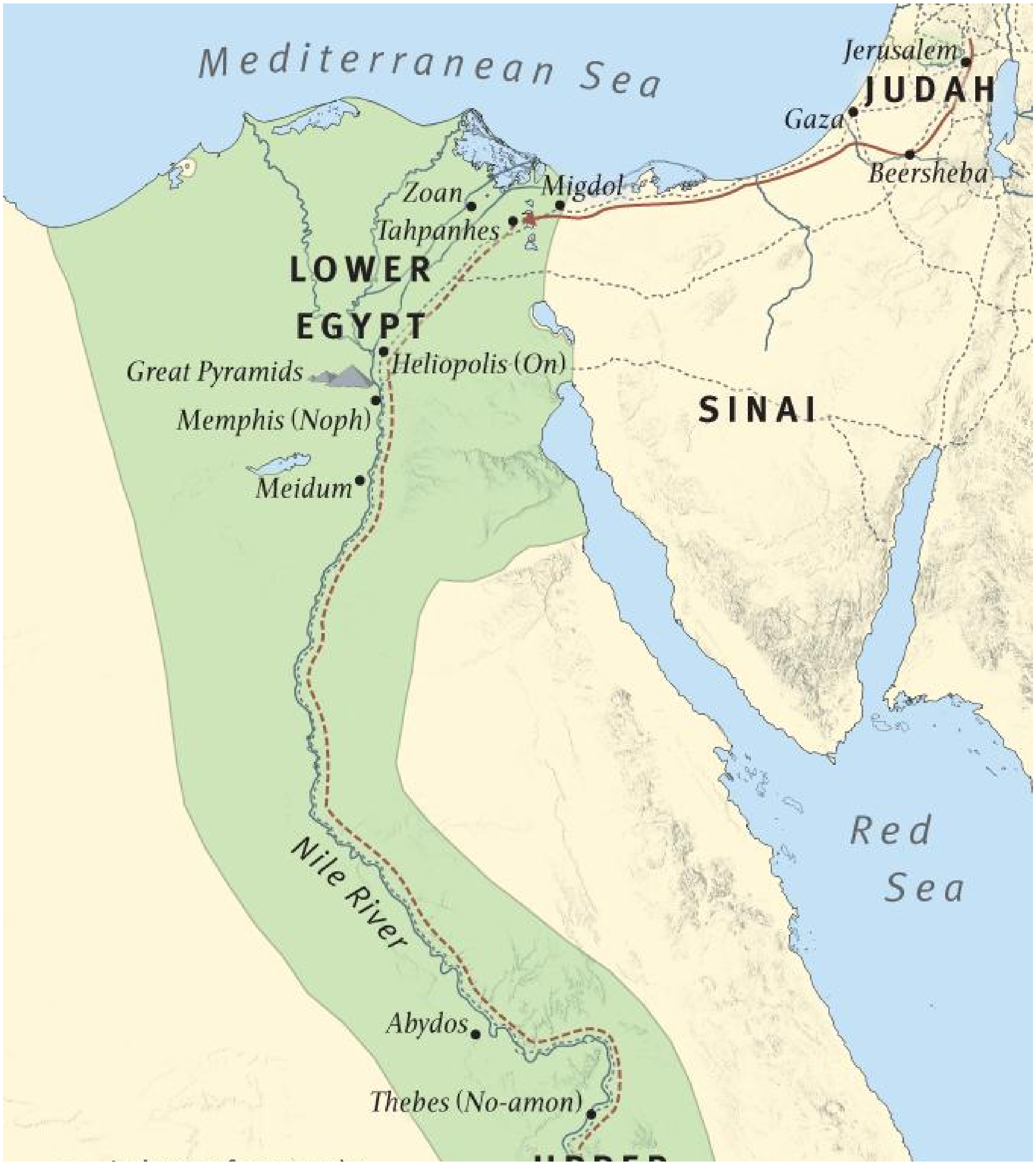
JEREMIAH—NOTE ON 43:13 **obelisks of Heliopolis**. Sacred pillars in the temples of Heliopolis, about 5 miles (8 km) northeast of Cairo. Jeremiah highlights the gods’ powerlessness. See 10:1–16.

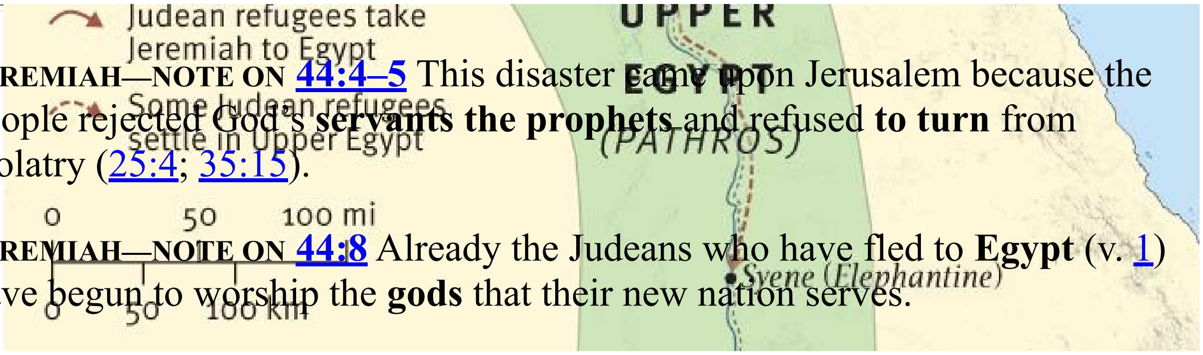
JEREMIAH—NOTE ON 44:1 The diversity of locations in Egypt emphasizes that the message that follows is for **all the Judeans . . . in the land of Egypt**. Clearly many Judean refugees had fled to Egypt.

Jeremiah Prophesies against Egypt

c. 586 B.C.

Many of the leading families who had been freed from Ishmael chose to flee to Egypt to escape the Babylonians' wrath over Gedaliah's murder. Though Jeremiah himself warned against this course of action, he apparently was forced to accompany the refugees to Tahpanhes in Egypt, where he delivered a prophecy against Egypt and all the Judeans who had fled there. Archaeological evidence has corroborated the influx of significant populations of Judean refugees during this time as far south as Elephantine (near Syene), at the first cataract of the Nile River.


Mediterranean Sea
Jerusalem
JUDAH
Gaza
Beersheba
Zoan
Migdol
Tahpanhes
LOWER EGYPT
Heliopolis (On)
Great Pyramids
Memphis (Noph)
Meidum
SINAI
Red Sea
Nile River
Abydos
Thebes (No-amon)


Judean refugees take Jeremiah to Egypt
Some Judean refugees settle in Upper Egypt
0 50 100 mi
0 50 100 km
UPPER EGYPT
(PATHROS)
Syene (Elephantine)

JEREMIAH—NOTE ON 44:4–5 This disaster came upon Jerusalem because the people rejected God's **servants the prophets** and refused **to turn** from idolatry (25:4; 35:15).

JEREMIAH—NOTE ON 44:8 Already the Judeans who have fled to **Egypt** (v. 1) have begun to worship the **gods** that their new nation serves.

JEREMIAH—NOTE ON 44:9–10 The people commit the same acts Jeremiah condemned in 7:16–20. Despite all they have endured, they continue to reject God's word revealed through Moses (9:13–14; 26:4–6).

JEREMIAH—NOTE ON 44:11–14 Babylon will complete its role as an instrument of God's wrath (27:1–15) against Judah's idolatrous **remnant**. Judah will become a warning to other peoples (18:16; 24:9; 29:18; 34:17).

JEREMIAH—NOTE ON 44:17–18 The refugees will continue to worship the **queen of heaven**, which most likely refers to Ishtar, the goddess of fertility. The whole nation (**fathers**, **kings**, **officials**) participated in the cult (see 7:18).

JEREMIAH—NOTE ON 44:21–23 Jeremiah argues that Judah's participation in idolatry led to their defeat. God remembered what they did, and he acted accordingly.

JEREMIAH—NOTE ON 44:26 These Judeans have reversed salvation history by returning to **Egypt** and her gods. So, God will take back the **name** he revealed to Moses (Ex. 3:14; 6:2–3) and the saving, covenantal presence his name symbolizes.

JEREMIAH—NOTE ON 44:29–30 God offers the people a sign: when Egypt's current king dies, they will know that God has spoken truly. **Hophra** ruled Egypt c. 589–570 B.C. He supported **Zedekiah** against Babylon (37:5), so he was probably a special favorite of the Judeans. **hand of his enemies**. Domestic enemies overthrew Hophra in 570 B.C. and killed him three years later.

JEREMIAH—NOTE ON 45:1 **fourth year of Jehoiakim**. About 605 B.C. See 36:1.

FACT

Pharaoh Hophra had a tumultuous nineteen-year reign. To the northeast he faced the Babylonians as they invaded Israel; to the west, the armies of Greece were invading Libya. He sent an army to Jerusalem to assist the Israelites but they were defeated, as were his forces in Libya. His own general overthrew him in 570 B.C., and he was killed in battle three years later, thus fulfilling Jeremiah's prophesy (44:30).

JEREMIAH—NOTE ON 45:3 Baruch felt the effects of sharing Jeremiah's ministry and persecution (36:19; 43:3, 6). **the LORD has added sorrow**. Baruch felt that God was unjust, and he viewed the great events of the day as difficulties for him.

JEREMIAH—NOTE ON 45:4 God states that he has lost much more than Baruch has.

JEREMIAH—NOTE ON 45:5 Apparently Baruch hoped for great personal success, not pain and suffering. **Seek them not**. Fame and ease are not available. **I am bringing disaster upon all flesh**. Not just on Judah, but on Egypt (44:29–30; 46:1–28) and many other nations (chs. 47–51). **give you your life**. See 1:17–19 and 39:15–18.

JEREMIAH—NOTE ON 46:1–51:64 *God's Judgment on the Nations.* Jeremiah has already declared God's sovereignty over the nations (27:1–15). Here he describes God's coming judgment on Egypt (ch. 46), Philistia (ch. 47), Moab (ch. 48), Ammon (49:1–6), Edom (49:7–22), Damascus (49:23–33), the ends of the earth (49:34–39), and Babylon (chs. 50–51).

JEREMIAH—NOTE ON 46:1 This introduces chs. 46–51. **The word of the LORD . . . concerning the nations**. God is not the God of the Jews only, but is Lord of all the earth. In chs. 46–51 his words show that he holds all nations and all people accountable for their actions (see notes on Mark 6:18; Acts 17:31; Rom. 2:14–16).

JEREMIAH—NOTE ON 46:2 **At Carchemish**, **Babylon** defeated **Egypt**, taking full control of the region. **fourth year of Jehoiakim**. 605 B.C. (25:1; 36:1; 45:1). Jehoiakim had been placed in power by Egypt (2 Kings 23:34). When

Babylon defeated Egypt, Jehoiakim switched sides, yet only after **Nebuchadnezzar** attacked Judah (2 Kings 24:1; Dan. 1:1).

JEREMIAH—NOTE ON 46:10 **day of the Lord**. The day that **GOD** judges Egypt by sending Babylon against them. See The Day of the Lord in the Prophets. **holds a sacrifice**. Egypt's army is the sacrifice (Isa. 34:1–7; Zeph. 1:7–9).

JEREMIAH—NOTE ON 46:11 **Gilead**. On the eastern side of the Jordan River. **balm**. Soothing substance placed in wounds (8:22; Gen. 37:25). **many medicines**. A metaphor for strategy. **Healing** refers to aid from another country.

FACT

The balm of Gilead (46:11) was an ointment used to treat wounds. It was probably made from the sap of a tree.

JEREMIAH—NOTE ON 46:15–16 God causes Egypt's defeat. Babylon remains God's instrument for punishing idolatry (27:1–15).

JEREMIAH—NOTE ON 46:18 **the King**. God rules the heavens and the earth (Ps. 103:19). **hosts**. Armies. **Tabor . . . Carmel**. Nebuchadnezzar shall tower over Egypt like these two mountains.

JEREMIAH—NOTE ON 46:19 **Memphis** was the capital of **Egypt**.

JEREMIAH—NOTE ON 46:25 Israel's **God** commands armies (**hosts**), and he sends these armies against **Egypt and her gods and her kings**. **Amon** was the chief god of **Thebes**, the capital of Upper (southern) Egypt. Babylon's conquest will include Egypt's southern regions.

JEREMIAH—NOTE ON 46:26 Despite the devastation, **Egypt** will endure. God will leave Egypt with a remnant, one that will turn to him (Isa. 19:19–25).

JEREMIAH—NOTE ON 46:27–28 **fear not**. See 30:10–11 and Isa. 41:8–10. This promise of renewal includes **Israel**, not just Judah.

JEREMIAH—NOTE ON 47:2 Babylon invades Gaza like flood **waters** that **overflow the land and all that fills it**.

JEREMIAH—NOTE ON 47:4 **because of the day**. This day of loss is a day of God's judgment (46:10). **Tyre and Sidon**. These Phoenician cities were likely Gaza's allies. Coastal cities were often the last places to fall in land-dominated wars.

JEREMIAH—NOTE ON 47:5 **Baldness** means either that Gaza's citizens shaved their heads as part of a mourning ritual (see Isa. 22:12; Amos 8:10) or that the land was shaved clean of inhabitants and cities. **gash yourselves**. Either as a sign of mourning (Jer. 41:5) or when praying to one's gods (1 Kings 18:28).

JEREMIAH—NOTE ON 47:6–7 God's punishing **sword** (12:12) will not rest until it completes its work **against Ashkelon** (47:1) and the **seashore**.

JEREMIAH—NOTE ON 48:1 The location of **Nebo** is uncertain; perhaps it was near Mount Nebo, 12 miles (19 km) east of the northernmost point of the Dead Sea. **Kiriathaim** was probably near Nebo. **fortress**. One or both of the cities were fortresses that could house refugees from the countryside. When such places fell, defeat was total.

JEREMIAH—NOTE ON 48:2 **Heshbon** was northeast of Mount Nebo.

JEREMIAH—NOTE ON 48:3 **Horonaim**. Location uncertain, perhaps in southwest Moab. If so, cities from north (vv. 1–2) to south have suffered in the invasion.

JEREMIAH—NOTE ON 48:5 **ascent of Luhith**. Perhaps in southern Moab on the way to Zoar. See Isa. 15:5. **descent of Horonaim**. Location unknown, but perhaps farther south than Luhith. See Isa. 15:5. The contrast between ascent and descent means the **cry of destruction** has reached the heights and depths of Moab.

JEREMIAH—NOTE ON 48:7 **Chemosh** was Moab's national deity. Human sacrifice was part of Moab's rituals for Chemosh (2 Kings 3:27). **shall go into exile**. Images of a defeated nation's gods were often taken to the temples of the victorious nation (1 Sam. 5:1–12; Isa. 46:1–2).

JEREMIAH—NOTE ON 48:8 **destroyer**. Babylon. Nebuchadnezzar defeated Moab c. 582 B.C. Every **city** and region, **valley** and **plain** was devastated.

JEREMIAH—NOTE ON 48:10 Babylon will do its work as God's instrument of judgment (27:1–15) with urgency, not laziness.

JEREMIAH—NOTE ON 48:11 **Moab** has survived many previous invasions (v. 9). Thus, Moab has become complacent and **settled on his dregs** (Zeph. 1:12), like wine allowed to age. Moab produced wine (Isa. 16:8–11), so the comparison is appropriate.

JEREMIAH—NOTE ON 48:12 **pour him . . . break his jars**. Babylon will empty Moab like one pours wine from a jar. It will smash Moab like one smashes and disposes of old jars (13:12–14; 19:1–15).

JEREMIAH—NOTE ON 48:13 **ashamed of Chemosh**. Because this god cannot save (10:1–25). **ashamed of Bethel**. At Bethel, Jeroboam I established one of his chief high places in his new religion (1 Kings 12:25–33). Worship there was part of the reason God judged **Israel** (2 Kings 17:9).

JEREMIAH—NOTE ON 48:15 See 46:18. The **Lord** is the **King** of all nations. Even Babylon must obey him (see 27:1–15).

JEREMIAH—NOTE ON 48:16 **near at hand**. See v. 8. **Moab** had only a few years to change its ways.

JEREMIAH—NOTE ON 48:20 The fleeing ones explain that Moab **is broken** (v. 12). The **Arnon** is a river just south of Aroer (v. 19).

JEREMIAH—NOTE ON 48:21–24 All of Moab's cities are lost in this **judgment** time.

JEREMIAH—NOTE ON 48:26 **drunk**. By drinking the cup of God's wrath (25:15–26). **wallow in his vomit**. See 25:27.

JEREMIAH—NOTE ON 48:29–30 **the pride of Moab**. See Isa. 16:6.

FACT

Doves are known for hiding their nests in high cliffs and other places difficult to reach (48:28).

JEREMIAH—NOTE ON 48:31 Compare Isa. 16:7, 11. God mourns over the necessity of judging **Moab**.

JEREMIAH—NOTE ON 48:33 The **shout of joy** heard when new wine is made will be replaced by the **shouts** of warriors (25:30–31). See Isa. 16:8–10.

JEREMIAH—NOTE ON 48:35 God's judgment **will bring** Moab's idolatry **to an end** (see Isa. 15:2, 5).

JEREMIAH—NOTE ON 48:36 **my heart moans**. God mourns that Moab's people will lose the possessions they spent a lifetime collecting. Though God in his justice brings righteous judgment against sinners and takes delight in the purity and holiness of his judgment, he also feels sorrow at the destruction that the judgment brings upon human beings created in his image (see Ezek. 18:32; 33:11; Matt. 23:37; Luke 19:41).

JEREMIAH—NOTE ON 48:40 **spread his wings against**. Babylon will swoop down on Moab like a bird capturing prey (see 49:22; Lam. 4:19; Ezek. 17:3–8).

JEREMIAH—NOTE ON 48:42 **Moab . . . magnified** itself **against the LORD** by failing to accept God's word concerning Babylon's role as a divine instrument of judgment. See 27:1–15.

JEREMIAH—NOTE ON 48:43–44 **Moab** will be hunted down and captured like animals. See Isa. 24:17–18; Lam. 3:52–55; Amos 5:18–20.

JEREMIAH—NOTE ON 48:45 **house of Sihon**. See Num. 21:21. **forehead . . . crown**. Probably refers to Moab's northern regions.

JEREMIAH—NOTE ON 48:47 God makes the same promise of restoration to **Moab** that he did to Judah in 29:14. **The latter days** most likely refers to a time when Moabites will take refuge in the Messiah (see 49:6, 39; Isa. 16:3–5).

JEREMIAH—NOTE ON 49:1 **Ammonites**. People living north of Moab. Their capital was Rabbah, present-day Amman, Jordan. During Jehoiakim's reign they raided Judah (2 Kings 24:2), and they conspired with Judah and others against Babylon during Zedekiah's reign (Jer. 27:3). **Milcom**. Or Molech, Ammon's chief god (1 Kings 11:5, 7). Milcom means "their king." **dispossessed Gad**. In the aftermath of the Assyrian invasion of 734–732 B.C., Ammon occupied some territory belonging to the Israelite tribe Gad.

JEREMIAH—NOTE ON 49:2 **Israel shall dispossess**. Israel will retake the cities lost in 734–732 B.C. (v. 1).

JEREMIAH—NOTE ON 49:3 **Heshbon**. See 48:2. **Ai**. Location unknown; not the Ai of Josh. 7:1–9. **Rabbah**. See note on Jer. 49:1. **Milcom shall go into exile**. See 48:7.

JEREMIAH—NOTE ON 49:5 **I will bring terror**. God is sovereign over all nations; he will send an invader. **every man straight before him**. The Ammonites will flee by the quickest route possible. Nebuchadnezzar defeated Ammon c. 582 B.C.

JEREMIAH—NOTE ON 49:6 God will **restore** Ammon's **fortunes**, just as he will for Israel and Moab. See 29:14 and 48:47.

JEREMIAH—NOTE ON 49:7 **Edom**. Descendants of Esau (Gen. 36:1–19) who lived south of the Dead Sea toward the Gulf of Aqaba. Obadiah 10–14 indicates that Edom benefited from Jerusalem's fall. **wisdom . . . in Teman**. Teman was in northern Edom. Obadiah 8 indicates Edom was famous for its wise men; they will soon vanish.

JEREMIAH—NOTE ON 49:8 **Dedan**. A site southeast of Edom.

JEREMIAH—NOTE ON 49:11–12 God may protect Edom's **fatherless children** and **widows**, but the nation as a whole will **drink** the **cup** of destruction (25:28–29; Lam. 4:21).

JEREMIAH—NOTE ON 49:13 **Bozrah**. Capital of Edom, 25 miles (40 km) southeast of the Dead Sea. Like Jerusalem (15:4; 24:9), Bozrah shall become a **horror** to other nations.

JEREMIAH—NOTE ON 49:23 **Damascus**. See Isa. 17:1–6 and Amos 1:3–5. The chief Aramean city, home to kings Ben-hadad (1 Kings 20) and Hazael (2 Kings 8:7–15). Assyria dominated Damascus from 732 to 609 B.C., and Babylon did so after 605. **Hamath and Arpad**. Hamath was 115 miles (185 km) north of Damascus, and Arpad was 95 miles (153 km) north of Hamath. **heard bad news**. About Damascus, from a great distance.

FACT

The jungle of the Jordan was the bottommost region of the Jordan Valley. Filled with dense thickets and lush plant life, it provided an ideal hunting ground for animals such as lions (49:19; compare 12:5).

JEREMIAH—NOTE ON 49:24 Damascus's distress is so great she is too terrified **to flee**. She is like a **woman in labor**. See 4:31 and 48:41.

JEREMIAH—NOTE ON 49:28 **Kedar**. A significant Arab clan (2:10; Isa. 21:16–17). Kedar engaged in sheep breeding (Isa. 60:7) and traded with Phoenicia (Ezek. 27:21). **kingdoms of Hazor**. Probably a term designating several nomadic tribes in northern Arabia (Ps. 120:5; Isa. 42:11).

JEREMIAH—NOTE ON 49:30 **plan . . . purpose**. See v. 20. God devises plans that **Nebuchadnezzar** puts into practice (27:1–15).

JEREMIAH—NOTE ON 49:34 **Elam**. East of Babylon in the lower Tigris River Valley. Conquered by Assyria in 640 B.C. **beginning of the reign of Zedekiah**. c. 597 B.C.

JEREMIAH—NOTE ON 49:36–38 God will send invaders against **Elam** and destroy it. **set my throne**. Most likely the throne of Nebuchadnezzar (27:1–15).

JEREMIAH—NOTE ON 49:39 For the same promise to other nations, see 33:26; 49:6; and note on 48:47. These verses predict a future salvation for Gentiles.

JEREMIAH—NOTE ON 50:1–2 **Babylon is taken**. Persia conquered Babylon in 539 B.C. (Isa. 13:1–14:23; 21:9). **Bel** was the title ("Lord") of the chief god of Babylon, depicted as a storm god and source of life (Isa. 46:1). **Merodach** (Babylonian "Marduk") was the personal name of this god.

JEREMIAH—NOTE ON 50:3 In Jeremiah, trouble comes from the **north** (1:14). Like Judah's cities (4:27; 10:22; 25:18; etc.), Babylon shall become a **desolation** (Isa. 13:9).

FACT

How Babylon fell. Cyrus captured the well-fortified city of Babylon using a simple but clever plan. The Euphrates River ran directly through the city, and there were spiked gates where it entered and exited. Cyrus's army dug canals upstream to divert the flow of the river. With the water level lowered, his soldiers slipped under the spiked gates and took the city during the night.

JEREMIAH—NOTE ON 50:4–5 When Babylon falls, **Israel** and **Judah** shall join together (3:6–18) to **seek the LORD their God** (31:9). **everlasting covenant**. The new covenant (32:40; see 31:31–40).

JEREMIAH—NOTE ON 50:6 **From mountain to hill they have gone**. Probably for fertility cult worship (2:20).

JEREMIAH—NOTE ON 50:7 Because their leaders ("shepherds," v. 6) have led them astray and then forsaken them, Israel and Judah have been **devoured** by their foes, all of whom God has sent (27:1–15). **their habitation of righteousness**. God is his people's only security (31:23) and only righteousness (23:6). **the hope of their fathers**. He is the covenant God of Abraham, Isaac, Jacob, David, and their offspring (33:26).

JEREMIAH—NOTE ON 50:11–13 Babylon once rejoiced over its destruction of Judah, God's **heritage**, like a calf frolicking or a stallion snorting. Soon Babylon will be ashamed and become an **utter desolation** (see v. 2).

JEREMIAH—NOTE ON 50:14–15 Just as Judah and Israel faced defeat because they **sinned against the LORD**, the same will happen to **Babylon** for the same reason. Babylon's defeat is the **vengeance of the LORD** for all her oppressive ways.

JEREMIAH—NOTE ON 50:18 Just as God used **Babylon** to punish **Assyria** (c. 612–609 B.C.), so God will use Persia to punish Babylon (539).

JEREMIAH—NOTE ON 50:20 When God restores his people, no sin will be found in them, not because they have never sinned, but because he will **pardon** them (31:34) and purify their hearts (see Rev. 21:27).

JEREMIAH—NOTE ON 50:24 **you did not know it**. The defeat surprised Babylon. **opposed the LORD**. In part by crediting its success to its own power and its own gods (Isa. 10:5–19), but more significantly by not worshiping and serving the one true God.

JEREMIAH—NOTE ON 50:25 The armies that defeat Babylon carry the **weapons of** God's **wrath** (v. 9; Isa. 13:1–5).

JEREMIAH—NOTE ON 50:26 Babylon's dead will be piled up **like heaps of grain** pouring out of **granaries**. **devote her to destruction**. See note on 25:8–9.

JEREMIAH—NOTE ON 50:27 **bulls**. A technical term for choice young bulls, probably referring to Babylon's soldiers (Isa. 34:6–7). **go down to the slaughter**. A picture of defeat in battle (Jer. 48:15).

JEREMIAH—NOTE ON 50:30 See 49:26. **on that day**. God's day of judging Babylon.

FACT

Babylon was conquered in one night, while the king feasted in pride, using the golden vessels stolen from the temple (Daniel 5). Jeremiah sees this as the Lord taking vengeance for his temple (Jer. 50:28; 51:11).

JEREMIAH—NOTE ON 50:31 **O proud one**. As was true of Assyria (Isa. 10:5–34), Babylon's pride was the cause of its downfall.

JEREMIAH—NOTE ON 50:32 **none to raise him up**. No ally will be able to deliver Babylon on the day of punishment.

JEREMIAH—NOTE ON 50:33 **held them fast**. Part of Babylon's sin against God was its oppression of Israelite and Judean captives. Once held, they were never released. Babylon was like the pharaoh of the exodus (Ex. 5:2).

JEREMIAH—NOTE ON 50:34 **Redeemer**. A kinsman who avenged, protected, secured release, and retained property for a relative (Lev. 25:23–34, 47–55). **plead their cause**. Act as Israel's advocate in a legal case. **rest to the earth**.

From Babylon’s oppressive ways. **unrest to . . . Babylon**. Literally, “shake” Babylon with war and destruction.

JEREMIAH—NOTE ON 50:37 **foreign troops**. Paid foreign solders. **that they may become women!** That is, weak in terms of physical strength in combat. It was shameful for a nation to allow women to fight in war. See note on Nah. 3:12–13.

JEREMIAH—NOTE ON 50:38 Babylon’s **idols** will not be able to help when God dries up the nation’s **waters**.

JEREMIAH—NOTE ON 50:39–40 See Isa. 13:19–22. These verses paint a picture of defeat and desolation.

JEREMIAH—NOTE ON 51:1 **Leb-kamai** is a code name for Chaldea (**Babylon**; see ESV footnote). It may simply refer to Babylon as God’s enemy because the nation opposed God (50:24).

JEREMIAH—NOTE ON 51:2 Just as God winnowed Judah (15:7), so he will winnow **Babylon . . . on the day of trouble** (see 2:28).

JEREMIAH—NOTE ON 51:5 Despite all the judgments that God has sent on **Judah** and **Israel**, he has **not . . . forsaken** them, for he will unite them (3:6–18) and give them a new covenant (31:31–40).

JEREMIAH—NOTE ON 51:7 **golden cup**. A metaphor for Babylon’s wealth (v. 13) and role as God’s instrument of judgment (25:15–26).

JEREMIAH—NOTE ON 51:9 **We**. Perhaps Babylon’s allies. **would have healed Babylon**. Would have come to her aid, but such attempts would be pointless because her sins have **reached up to heaven**, where God sees and judges.

JEREMIAH—NOTE ON 51:11 **Medes**. See Isa. 13:17–18. Cyrus incorporated the Medes into the Persian Empire in 550 B.C. **vengeance for his temple**. See Jer. 50:28.

JEREMIAH—NOTE ON 51:12 **standard**. Signal. See 4:6 and Isa. 13:2. **watchmen**. Persons charged with making certain that **Babylon** has not figured out the invader's plan. **ambushes**. Intended to catch Babylon unaware as soldiers leave the city.

JEREMIAH—NOTE ON 51:14 **sworn by himself**. The highest name and authority (Isa. 45:23; 62:8; Amos 6:8; Heb. 6:13).

JEREMIAH—NOTE ON 51:15–19 Stated also in 10:12–16. God alone created and rules the **earth**. **Israel** forgot this and was judged; Babylon has ignored this and will be judged (Dan. 5:13–30).

JEREMIAH—NOTE ON 51:20–23 In the past Babylon was God's **hammer**, or instrument of judgment (50:23). Now a new nation will play that role as Babylon becomes like the **nations** it defeated.

JEREMIAH—NOTE ON 51:25 As in Dan. 2:35, 44–45, Babylon is compared to a great **mountain** that once destroyed others but will now be destroyed. A volcano may be the basis for the metaphor, but the exact meaning is uncertain.

JEREMIAH—NOTE ON 51:31–32 Several messengers tell Babylon's **king** the same news: the city is surrounded, the water escape routes are cut off, and the places of hiding (**marshes**) have been torched. No wonder the **soldiers are in panic**.

FACT

The Ashkenaz (51:27) were also known as the Scythians. They were nomads famed for their horseback-riding abilities. Most Scythians lived north of the Black Sea but some migrated as far away as northern Iran. It is believed that Attila the Hun was a direct descendant of the Scythians.

JEREMIAH—NOTE ON 51:34–35 **like a monster**. Though **Nebuchadnezzar** was sent by God against **Jerusalem** (27:1–15), he was unnecessarily violent and brutal in how he treated Judah (50:17–18; 51:11, 24).

JEREMIAH—NOTE ON 51:36 **plead your cause**. See 50:33–34. **dry up her sea**. Cut off her fertility. See 51:13.

JEREMIAH—NOTE ON 51:44 **Bel**. See note on 50:1–2. **what he has swallowed**. Babylon believed that its god gave its victories, but he has no power to help in its time of need. **wall**. The tops of Babylon's walls were wide enough for several chariots to travel side by side.

JEREMIAH—NOTE ON 51:48 All of creation will **sing for joy** when **Babylon**, the great destroyer, falls.

JEREMIAH—NOTE ON 51:49 **Babylon** made other nations drink the cup of God's wrath (25:15–25), and soon Babylon will drink the same cup (25:26).

JEREMIAH—NOTE ON 51:50 **Remember the LORD**. Israel must recall and renew its covenant with God (2:2–3; 31:31–40). The Israelites should **let Jerusalem** enter their thoughts and draw them home.

JEREMIAH—NOTE ON 51:57 **make drunk**. See 25:15–29; 51:38–40. **the King**. God, not human monarchs like Nebuchadnezzar, rules the universe (46:18).

JEREMIAH—NOTE ON 51:58 **broad wall of Babylon**. See note on v. 44. **high gates**. Babylon's walls and gates were for defensive purposes, but they could not protect her in the end (v. 53). **peoples labor for nothing**. Humans work hard to build great cities to make names for themselves, but God rules history (45:1–5; Hab. 2:12–14).

JEREMIAH—NOTE ON 51:59 **Seraiah the son of Neriah**. Probably Baruch's brother (32:12). **went with Zedekiah**. Apparently Zedekiah was summoned to Babylon to explain his questionable behavior (27:1–15). **fourth year**. 594–593 B.C. **quartermaster**. Responsible for the king's travel arrangements.

JEREMIAH—NOTE ON 51:60–62 **Jeremiah wrote in a book** all these words concerning **Babylon** (most likely 50:2–51:58). **read all these words**. Apparently **Seraiah** was sent to deliver this message, as Baruch was sent in 36:1–8.

JEREMIAH—NOTE ON 51:63–64 Jeremiah's final symbolic act (see 13:1–14; 16:1–9; 19:1–15; etc.) fulfills his initial call to be a prophet to the nations (1:5). **Thus far are the words of Jeremiah** indicates Jeremiah's last words either in the whole book or in the scroll composed in 594–593 B.C.

JEREMIAH—NOTE ON 52:1–34 *Conclusion: The Fall of Jerusalem.* The book ends by describing Jerusalem's fall and Zedekiah's blinding (vv. 1–11), the destruction of the temple (vv. 12–23), the exiling of the people (vv. 24–30), and the continuation of the Davidic lineage (vv. 31–34). There are parallels with Jeremiah 39 and 2 Kings 24–25.

JEREMIAH—NOTE ON 52:1 **Zedekiah** ruled c. 597–586 B.C. Nebuchadnezzar placed him in power to replace Jehoiachin, Zedekiah's nephew (2 Kings 24:17). **Jeremiah of Libnah**. Otherwise unknown. Jeremiah the prophet, this Jeremiah, and one other person (Jer. 35:3) have the same name.

JEREMIAH—NOTE ON 52:4–6 **Nebuchadnezzar** punished Zedekiah's rebellion (v. 3) by laying **siege** to **Jerusalem** (39:1–2). Because the siege lasted over a year and because of **famine** in the land (15:1–4), **the city** could hold out no longer.

FACT

Sieges were designed with one purpose in mind: to get the citizens of a city to give up without a fight. By surrounding a city, an invader could cut off not only a city's food and water supply but also any means of escape. Once this was done, it was only a matter of time before thirst and hunger set in.

JEREMIAH—NOTE ON 52:12 **fifth month**. One month after the breach in the city walls (v. 6) **Nebuzaradan** (39:9–10), Nebuchadnezzar's representative, **entered Jerusalem** to complete its destruction.

JEREMIAH—NOTE ON 52:14 The Chaldean **army . . . broke down all the walls**, leaving the city defenseless. Nehemiah began rebuilding the walls c. 445 B.C. (Neh. 2:11–3:32).

JEREMIAH—NOTE ON 52:24 The temple's chief leaders were taken into exile.

JEREMIAH—NOTE ON 52:25 Nebuzaradan also exiled several civic leaders. **sixty men of the people of the land**. Most likely leaders of various parts of Judah who took refuge in Jerusalem during the invasion.

JEREMIAH—NOTE ON 52:28–30 **Nebuchadnezzar** took captives from Judah in stages. Many people had fled to other nations (44:1, 8), and many were left in the land (ch. 40). The **seventh year** was c. 597 B.C., when Nebuchadnezzar replaced Jehoiachin with Zedekiah (2 Kings 24:17).

JEREMIAH—NOTE ON 52:31 the exile of Jehoiachin. See vv. 1, 29; 2 Kings 24:17. **Evil-merodach**. Nebuchadnezzar's successor, who reigned c. 562–560 B.C. Perhaps to show his goodwill, he treated Jehoiachin with favor.

JEREMIAH—NOTE ON 52:32–34 Whatever Evil-merodach's motives, **Jehoiachin** was treated well **as long as he lived**. David's descendants, like the rest of the people, waited in exile for the 70 years to end (25:12; 29:1–14).

Lamentations

(return to table of contents)

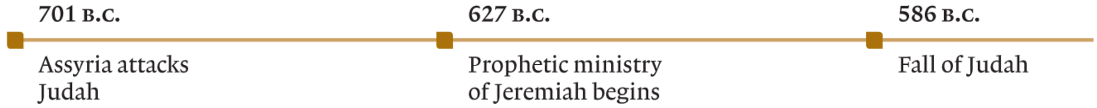
Lamentations 1 • Lamentations 2 • Lamentations 3 • Lamentations 4 • Lamentations 5

- Introduction to Lamentations
  - Timeline
  - Author and Date
  - Theme
  - Purpose
  - Key Themes
  - Outline
- Global Message of Lamentations
  - The Catastrophe in Lamentations
  - The Hope in Lamentations
  - Universal Themes in Lamentations
  - The Global Message of Lamentations for Today
- Study Notes

Introduction to Lamentations

Introduction to Lamentations

Timeline



Author and Date

The author of this literary masterpiece is unknown. Lamentations provides eyewitness testimony of Babylon’s destruction of Jerusalem in 586 B.C. in vivid, poetic detail. It was likely written between 586 and 516 B.C., with an early date being more probable.

Theme

The key passage in Lamentations is 3:19–24, which affirms that belief in God’s mercy and faithfulness is the key to a restored relationship with God. Forgiveness is possible even for people who have deserved God’s judgment (1:18). Hope, not despair, is the central theme in Lamentations.

Purpose

Lamentations was most likely written to be prayed or sung in worship services devoted to asking God’s forgiveness. Such services began as early as the months after the temple’s destruction in 586 B.C. (Jer. 41:4–5). They continued after the temple was rebuilt during Zechariah’s time (c. 520 B.C.; see Zech. 7:3–5; 8:19). In later years, Lamentations was read and sung as part of annual observances marking the temple’s destruction.

Key Themes

Lamentations presents many key theological realities from an important era in Israel's history:

1. It includes memorable prayers that confess sin, express renewed hope, and declare total dependence on God's grace.
2. It is the only book in the Bible written by a person who actually lived through the divine judgment the Bible often refers to as "the day of the Lord" (see Joel 2:1–2; Amos 5:18; Zeph. 1:14–16).
3. It provides great insight into the nature of pain, sin, and redemption.
4. Like so many other OT passages, Lamentations teaches that Jerusalem fell:

a. because of the people's sins (1:18);
b. because they rejected God's word sent through the prophets (2:8, 14, 17);
c. because their leaders led them astray (4:13).

1. It affirms God's never-ceasing mercy (3:19–24; compare Deut. 30:1–10). Readers can know that God never gives up on his people, even when they sin greatly.
2. Lamentations agrees with the Psalms that prayer is the way to restore a broken relationship with God. It also shares the Psalms' emphasis on God's sovereignty (see Ps. 103:19).
3. Like many of the prophets, Lamentations warns of the "day of the Lord." This is the day when God judges sin. That day has already occurred in historical events like the destruction of Jerusalem in 586 B.C. It will occur again at the end of time as the final "day of the Lord." People need to take seriously the warnings about such days of judgment.

Outline

I. How Lonely Sits the City (1:1–22)
II. God Has Set Zion under a Cloud (2:1–22)
III. I Am the Man Who Has Seen Affliction (3:1–66)
IV. How the Gold Has Grown Dim (4:1–22)
V. Restore Us to Yourself, O Lord (5:1–22)

The Global Message of Lamentations

Jewish tradition tells us that Lamentations was written by Jeremiah, though no author is identified in the book itself. Regardless of who wrote it, the historical events of Lamentations overlap significantly with those of Jeremiah. The key event in Lamentations, as in Jeremiah, is the capture and destruction of Jerusalem by Babylon in 586 B.C.

The Catastrophe in Lamentations

Such a disaster in the life of God's people cannot be overestimated. The author of Lamentations recounts some horrific circumstances taking place in Jerusalem as the city starves, yet the greatest disaster is the apparent failure of God's covenant with Israel. The entire Old Testament has been gradually working toward the fulfillment of the promises made to Abraham in Genesis 12:1–3—promises of blessing, descendants, and land. With the destruction of Jerusalem and the exile of the people to Babylon, the third of these—the promise of land—appears to have failed. And not only are God's people failing to enjoy promises made to them, but they are also now failing to be a light to the nations. Instead of bringing God's saving purposes to the world, they are being conquered by a godless nation.

The Hope in Lamentations

Lamentations points to the people's sins as a reason Jerusalem is falling (Lam. 1:18), as well as leaders who have failed (4:13) and people who have refused to follow their leaders. Even in the midst of this low point in Israel's history, however, hope remains. At the climax of the book, God's covenant faithfulness is affirmed and celebrated. "The steadfast love of the LORD never ceases" (3:22). God "will have compassion according to the abundance of his steadfast love" (3:32).

This steadfast love is expressed ultimately in the coming of Christ, the great hope of Old and New Testament believers alike. Those who trust in the Lord can know, when facing adversity, that they will never be forsaken by their Father, because Jesus hung on the cross and cried out in lamentation and *was* forsaken by his Father. We can know that God has not "utterly rejected us" (Lam. 5:22) because God's own Son was rejected in our place. And one day, because of Christ's restorative work, the city that was destroyed 2,500 years ago will come down out of heaven, restored and remade, in glory and beauty (Rev. 21:2, 10–11).

Universal Themes in Lamentations

The reality of pain. Lamentations has much to say about pain. God seems to be absent, and his promises seem to be forgotten (Lam. 1:12; 2:1). Indeed, God himself is inflicting this pain upon his own people (2:1–8; 3:32). Women are being raped (5:11) and are even boiling and eating their own children (2:20; 4:10). The cause of all this pain is unmistakably clear: the people have sinned (1:5, 8, 14). They "have been very rebellious" (1:20). Yet while Lamentations speaks of pain resulting from a very specific historical event, the dismay and despair that resound through its pages are universal experiences in this fallen world, right up to the present time. Indeed, God's own people often suffer greatly due to their loyalty to Christ (Matt. 10:16–25; Acts 14:22; 2 Tim. 3:12).

The certainty of God's mercy. Just as pain is a global and ever-present experience, however, so too is God's mercy for those who trust him through Christ. Although it recounts suffering as bluntly and awfully as anywhere in the Bible, the high point of Lamentations is its spelling out of a steady trust that "the LORD is good to those who wait for him" (Lam. 3:25), for "the steadfast love of the LORD never ceases; his mercies never come to an end" (3:22). As surely as judgment awaits the faithless, mercy awaits the faithful—those who look to God, waiting on him, trusting in his Son, and yielding themselves to him.

The importance of godly leadership. As in the book of Jeremiah, so in Lamentations we see that it is those who were called to lead God's people who are largely responsible for misleading them. We read that it was "the sins of her prophets and the iniquities of her priests" (Lam. 4:13) that resulted in the Lord giving vent to his wrath and pouring out his anger on Jerusalem (4:11). In Lamentations as well as around the world and down through time, as the leaders of a people go, so go the people. As we learn from the judges and kings of Israel earlier in the Old Testament, wicked leadership breeds corporate wickedness, while godly leadership breeds corporate godliness.

The Global Message of Lamentations for Today

The central message of Lamentations for the church today around the world is that of God’s sustaining grace in the midst of suffering. One thinks of global poverty and mismanagement of wealth, various kinds of assault on the dignity of the human individual, and conflict at the level of the family all the way up to international conflict. Persecution, too, is as widespread and as volatile as ever it was before. More than 200 million people in over 60 nations today are socially sidelined and denied various human rights due to their loyalty to Christ.

Mere words of encouragement are not enough in the face of such difficulty. Much better is social and political advocacy and solidarity, even as we “weep with those who weep” (Rom. 12:15). Beneath all such activity, however, stands the greatest hope of all: God’s unfailing, unstoppable mercy toward his beloved people. The Lord himself sovereignly oversees all that his children go through, yet “he does not afflict from his heart or grieve the children of men” (Lam. 3:33). “For the Lord will not cast off forever, but, though he cause grief, he will have compassion according to the abundance of his steadfast love” (3:31–32).

God draws near to his suffering saints. Indeed, in Jesus Christ, God has drawn closer to us than could have been imagined—he has become one of us, sharing in all that we suffer in this fallen world (Heb. 2:14–18; 4:14–16). Remembering him and his cross, and the glory into which he entered and into which we too shall enter (Rom. 8:17), we trustingly submit to him and his fatherly governance of our lives and the lives of our brothers and sisters around the world today.

How Lonely Sits the City

LAMENTATIONS 1 [†] [a]How lonely sits the city
that was full of people!
How like [b]a widow has she become,
she who was great among the nations!
She who was [c]a princess among the provinces
has become [d]a slave.

2 [†] [e]She weeps bitterly in the night,
with tears on her cheeks;
[f]among all her lovers
she has [g]none to comfort her;
[h]all her friends have dealt treacherously with her;
they have become her enemies.

3 [†] [i]Judah has gone into exile because of affliction
and hard servitude;
[j]she dwells now among the nations,
[k]but finds no resting place;
her pursuers have all overtaken her
in the midst of her distress. [1]

4 [†] The roads to Zion mourn,
for none come to [l]the festival;
[m]all her gates are desolate;
her priests [n]groan;
her virgins have been afflicted, [2]
and she herself suffers bitterly.

5 [†] [o]Her foes have become the head;
her [p]enemies prosper,
because [q]the LORD has afflicted her
[r]for the multitude of her transgressions;

[s] her children have gone away,
captives before the foe.

6 From the daughter of Zion
all her majesty has departed.
Her princes have become like deer
[t] that find no pasture;
they fled without strength
before the pursuer.

7[†] Jerusalem remembers
in the days of her affliction and wandering
[u] all the precious things
that were hers from [v] days of old.
When her people fell into the hand of the foe,
and there was none to help her,
her foes gloated over her;
they [w] mocked at her downfall.

8[†] [x] Jerusalem sinned grievously;
therefore she became filthy;
all who honored her despise her,
[y] for they have seen her nakedness;
she herself [z] groans
and turns her face away.

9[†] Her uncleanness was [a] in her skirts;
[b] she took no thought of her future; [3]
therefore her fall is terrible;
[c] she has no comforter.
“O LORD, behold my affliction,
for the enemy has [d] triumphed!”

10 The enemy has stretched out his hands
over all her [e] precious things;
for she has seen [f] the nations

enter her sanctuary,
those whom you [g] forbade
to enter your congregation.

11 All her people [z] groan
as [h] they search for bread;
they trade their [e] treasures for [i] food
to revive their strength.
“Look, O LORD, and see,
for I am despised.”

12 “Is it nothing to you, all [j] you who pass by?
[k] Look and see
if there is any sorrow like my sorrow,
which was brought upon me,
which [l] the LORD inflicted
on [m] the day of his fierce anger.

13 [†] “From on high he [n] sent fire;
into my bones [4] he made it descend;
[o] he spread a net for my feet;
he turned me back;
[p] he has left me stunned,
faint all the day long.

14 “My transgressions were bound [5] into [q] a yoke;
by his hand they were fastened together;
they were set upon my neck;
he caused my strength to fail;
the Lord gave me into the hands
of those whom I cannot withstand.

15 “The Lord rejected
all my mighty men in my midst;
he summoned an assembly against me
to crush my young men;

[r] the Lord has trodden as in a winepress
the virgin daughter of Judah.

16 “For these things [s] I weep;
my eyes flow with tears;
for [t] a comforter is far from me,
one to [u] revive my spirit;
my children are desolate,
for the enemy has prevailed.”

17 [v] Zion stretches out her hands,
but [t] there is none to comfort her;
the LORD has commanded against Jacob
that his neighbors should be his foes;
Jerusalem has become
a filthy thing among them.

18[†] [w] “The LORD is in the right,
[x] for I have rebelled against his word;
but hear, all you peoples,
and see my suffering;
[y] my young women and my young men
have gone into captivity.

19 “I called to [z] my lovers,
but they deceived me;
my priests and elders
perished in the city,
while [a] they sought food
to revive their strength.

20 “Look, O LORD, for I am in distress;
[b] my stomach churns;
my heart is wrung within me,
because I have been very rebellious.
[c] In the street the sword bereaves;

in the house it is like death.

21[†] “They heard [6] [d] my groaning,
yet [e] there is no one to comfort me.
All my enemies have heard of my trouble;
[f] they are glad that you have done it.
You have brought [7] the day you announced;
[f] now let them be as I am.

22 [g] “Let all their evildoing come before you,
and deal with them
as [h] you have dealt with me
because of all my transgressions;
for [d] my groans are many,
and [i] my heart is faint.”

The Lord Has Destroyed Without Pity

LAMENTATIONS **2** [†] How the Lord in his anger
has set the daughter of Zion [j] under a cloud!
[k] He has cast down from heaven to earth
the splendor of Israel;
he has not remembered [l] his footstool
in the day of his anger.

2 The Lord [m] has swallowed up [n] without mercy
all the habitations of Jacob;
in his wrath [o] he has broken down
the strongholds of the daughter of Judah;
he has brought [p] down to the ground [p] in dishonor
the kingdom [q] and its rulers.

3[†] He has cut down in [r] fierce anger
all [s] the might of Israel;
[t] he has withdrawn from them his right hand
in the face of the enemy;

[u] he has burned like a flaming fire in Jacob,
consuming all around.

4 [v] He has bent his bow like an enemy,
with his right hand set [w] like a foe;
and he has killed all who were delightful in our eyes
in the tent of the daughter of Zion;
he has poured out his fury like fire.

5 [w] The Lord has become like an enemy;
[x] he has swallowed up Israel;
[y] he has swallowed up all its palaces;
he has laid in ruins its strongholds,
and he has multiplied in the daughter of Judah
[z] mourning and lamentation.

6[†] He has laid waste his booth like a garden,
laid in ruins [a] his meeting place;
[a] the LORD has made Zion forget
festival and [b] Sabbath,
and in his fierce indignation has spurned king and priest.

7 [c] The Lord has scorned his altar,
[d] disowned his sanctuary;
[e] he has delivered into the hand of the enemy
the walls of her palaces;
[f] they raised a clamor in the house of the LORD
as on the day of festival.

8[†] [g] The LORD determined to lay in ruins
[h] the wall of the daughter of Zion;
[i] he stretched out the measuring line;
he did not restrain his hand from destroying;
[j] he caused rampart and wall to lament;
[j] they languished together.

[9][†] Her gates have sunk into the ground;
[k]he has ruined [k]and broken her bars;
[l]her king and princes are among the nations;
the law is no more,
and [m]her prophets find
no vision from the LORD.

[10] The elders of the daughter of Zion
[n]sit on the ground [o]in silence;
[p]they have thrown dust on their heads
and [q]put on sackcloth;
the young women of Jerusalem
have bowed their heads to the ground.

[11][†] [r]My eyes are spent with weeping;
[s]my stomach churns;
[t]my bile is poured out to the ground
[u]because of the destruction of the daughter of my people,
[v]because infants and babies [w]faint
in the streets of the city.

[12] They cry to their mothers,
[x]“Where is bread and wine?”
[w]as they faint like a wounded man
in the streets of the city,
as their life is poured out
on their mothers’ bosom.

[13] What can I say for you, [y]to what compare you,
O daughter of Jerusalem?
[y]What can I liken to you, that I may comfort you,
O virgin daughter of Zion?
[z]For your ruin is vast as the sea;
who can heal you?

14[†] [a] Your prophets have seen for you
false and deceptive visions;
[b] they have not exposed your iniquity
to [c] restore your fortunes,
[d] but have seen for you [e] oracles
that are false and misleading.

15 All who pass along the way
clap their hands at you;
[f] they hiss and wag their heads
at the daughter of Jerusalem:
“Is this the city that was called
[g] the perfection of beauty,
[g] the joy of all the earth?”

16 [h] All your enemies
rail against you;
they hiss, they gnash their teeth,
they cry: “We [i] have swallowed her!
Ah, this is the day we longed for;
now we have it; [j] we see it!”

17[†] The Lord has done what he purposed;
he has carried out [k] his word,
which he commanded [l] long ago;
[m] he has thrown down [n] without pity;
[o] he has made the enemy rejoice over you
and exalted the [p] might of your foes.

18[†] Their heart cried to the Lord.
O [q] wall of the daughter of Zion,
[r] let tears stream down like a torrent
[s] day and night!
[t] Give yourself no rest,
[u] your eyes no respite!

19 “Arise, [v] cry out in the night,
at the beginning of the night watches!
[w] Pour out your heart like water
before the presence of the Lord!
[x] Lift your hands to him
for the lives of your children,
[y] who faint for hunger
at the head of every street.”

20 [†] Look, O LORD, and see!
[z] With whom have you dealt thus?
[a] Should women eat the fruit of their womb,
the children of [b] their tender care?
Should [c] priest and prophet be killed
in the sanctuary of the Lord?

21 In the dust of the streets
[d] lie the young and the old;
[d] my young women and my young men
have fallen by the sword;
[e] you have killed them in the day of your anger,
slaughtering [f] without pity.

22 [†] You summoned as if to [g] a festival day
[h] my terrors on every side,
[i] and on the day of the anger of the LORD
no one escaped or survived;
[j] those whom I held and raised
my enemy destroyed.

Great Is Your Faithfulness

LAMENTATIONS 3 [†] [k] I am the man who has seen affliction
under the [l] rod of his wrath;
2 he has driven and brought me

[m] into darkness without any light;
3 surely against me he turns his hand
again and again the whole day long.

4[†] He has made my flesh and my skin waste away;
[n] he has broken my bones;
5 [o] he has besieged and enveloped me
with [p] bitterness and tribulation;
6 [q] he has made me dwell in darkness
like the dead of long ago.

7 [r] He has walled me about so that [s] I cannot escape;
he has made my chains heavy;
8 though [t] I call and cry for help,
he shuts out my prayer;
9 [r] he has blocked my ways with blocks of stones;
he has made my paths crooked.

10 [u] He is a bear lying in wait for me,
a lion in hiding;
11 [v] he turned aside my steps and [u] tore me to pieces;
[w] he has made me desolate;
12 [x] he bent his bow [y] and set me
as a target for his arrow.

13 He drove into my kidneys
[z] the arrows of his quiver;
14[†] [a] I have become the laughingstock of all peoples,
[b] the object of their taunts all day long.
15 [c] He has filled me with bitterness;
he has sated me with [d] wormwood.

16 [e] He has made my teeth grind on gravel,
and [f] made me cower in ashes;
17 my soul is bereft of peace;

I have forgotten what happiness [1] is;
18 [g] so I say, “My endurance has perished;
so has my hope from the LORD.”

19[†] [h] Remember my affliction and my wanderings,
[d] the wormwood and [i] the gall!
20 My soul continually remembers it
[j] and is bowed down within me.
21[†] But this I call to mind,
and [k] therefore I have hope:

22[†] [l] The steadfast love of the LORD never ceases; [2]
[l] his mercies never come to an end;
23[†] they are new [m] every morning;
[n] great is your faithfulness.
24[†] [o] “The LORD is my portion,” says my soul,
[k] “therefore I will hope in him.”

25[†] The LORD is good to those who [p] wait for him,
to the soul who seeks him.
26[†] [q] It is good that one should wait quietly
for the salvation of the LORD.
27[†] [r] It is good for a man that he bear
the yoke [s] in his youth.

28 Let him [t] sit alone in silence
when it is laid on him;
29[†] [u] let him put his mouth in the dust—
there may yet be hope;
30 [v] let him give his cheek to the one who strikes,
and let him be filled with insults.

31[†] [w] For the Lord will not
cast off forever,
32 but, though he [x] cause grief, [y] he will have compassion

[z] according to the abundance of his steadfast love;
33 [a] for he does not afflict from his heart
or [b] grieve the children of men.

34[†] To crush underfoot
all [c] the prisoners of the earth,
35 [d] to deny a man justice
in the presence of the Most High,
36 to subvert a man in his lawsuit,
[d] the Lord does not approve.

37[†] [e] Who has spoken and it came to pass,
unless the Lord has commanded it?
38 [f] Is it not from the mouth of the Most High
that good and bad come?
39 [g] Why should a living man complain,
a man, about the punishment of his sins?

40 Let us test and examine our ways,
[h] and return to the LORD!
41[†] [i] Let us lift up our hearts and hands
to God in heaven:
42[†] [j] "We have transgressed and [k] rebelled,
and you have not forgiven.

43 "You have wrapped yourself with anger and pursued us,
[l] killing without pity;
44 [m] you have wrapped yourself with a cloud
so that no prayer can pass through.
45 [n] You have made us scum and garbage
among the peoples.

46 [o] "All our enemies
open their mouths against us;
47 [p] panic and pitfall have come upon us,

devastation and [q] destruction;
48[†] [r] my eyes flow with rivers of tears
because of the destruction of the daughter of my people.

49 [r] “My eyes will flow without ceasing,
without respite,
50 [s] until the LORD from heaven
looks down and sees;
51[†] my eyes cause me grief
at the fate of all the daughters of my city.

52 [t] “I have been hunted [u] like a bird
by those who were my enemies [v] without cause;
53 [w] they flung me alive into the pit
[x] and cast stones on me;
54[†] [y] water closed over my head;
I said, [z] ‘I am lost.’

55[†] [a] “I called on your name, O LORD,
from the depths of the pit;
56 [b] you heard my plea, ‘Do not close
your ear to my cry for help!’
57 [c] You came near when I called on you;
you said, [d] ‘Do not fear!’

58[†] “You have [e] taken up my cause, [f] O Lord;
you have [e] redeemed my life.
59[†] You have seen the wrong done to me, [g] O LORD;
judge my cause.
60 You have seen all their vengeance,
all [h] their plots against me.

61 [i] “You have heard their taunts, O LORD,
all [h] their plots against me.
62 The lips and thoughts [j] of my assailants

are against me all the day long.
63 [k] Behold their sitting and their rising;
[l] I am the object of their taunts.

64 [m] “You will repay them, [3] O LORD,
[n] according to the work of their hands.
65[†] You will give them [4] dullness of heart;
your curse will be [5] on them.
66 You will pursue them [6] in anger and [o] destroy them
from under [p] your heavens, O LORD.” [7]

The Holy Stones Lie Scattered

LAMENTATIONS 4 [†] [q] How the gold has grown dim,
how the pure gold is changed!
The holy stones lie scattered
[r] at the head of every street.

2[†] The precious sons of Zion,
worth their weight in [s] fine gold,
how they are regarded as [t] earthen pots,
the work of a potter’s hands!

3[†] Even jackals offer the breast;
they nurse their young,
but the daughter of my people has become cruel,
like the ostriches in the wilderness.

4 The tongue of the nursing infant [u] sticks
to the roof of its mouth for thirst;
[v] the children beg for food,
but no one gives to them.

5 Those who once feasted on delicacies
perish in the streets;
[w] those who were brought up in purple

embrace ash heaps.

6[†] [x] For the chastisement [1] of the daughter of my people has been greater
than the punishment [2] of Sodom,
[y] which was overthrown in a moment,
and no hands were wrung for her. [3]

7[†] Her princes were purer than snow,
whiter than milk;
their bodies were more ruddy than coral,
the beauty of their form [4] was like sapphire. [5]

8[†] [z] Now their face is blacker than soot;
they are not recognized in the streets;
their skin has shriveled on their bones;
it has become as dry as wood.

9[†] Happier were the victims of the sword
than the victims of hunger,
who wasted away, pierced
by lack of the fruits of the field.

10[†] [a] The hands of [b] compassionate women
[c] have boiled their own children;
[d] they became their food
during the destruction of the daughter of my people.

11[†] [e] The LORD gave full vent to his wrath;
he poured out his hot anger,
and [f] he kindled a fire in Zion
that consumed its foundations.

12 [g] The kings of the earth did not believe,
nor any of the inhabitants of the world,
that foe or enemy could enter

the gates of Jerusalem.

13[†] This was for [h]the sins of her prophets
and [h]the iniquities of her priests,
who shed in the midst of her
the blood of the righteous.

14 [i]They wandered, blind, through the streets;
they were so defiled with blood
[j]that no one was able to touch
their garments.

15 “Away! [k]Unclean!” people cried at them.
“Away! Away! Do not touch!”
So they became fugitives and wanderers;
people said among the nations,
“They shall stay with us no longer.”

16[†] [l]The LORD himself[6] has scattered them;
he will regard them no more;
[m]no honor was shown to the priests,
[n]no favor to the elders.

17 [o]Our eyes failed, ever watching
[o]vainly for help;
in our watching we watched
for [p]a nation which could not save.

18[†] [q]They dogged our steps
so that we could not walk in our streets;
[r]our end drew near; our days were numbered,
for our end had come.

19 Our pursuers were [s]swifter
than the eagles in the heavens;
they chased us on the mountains;

they lay in wait for us in the wilderness.

20[†] [t]The breath of our nostrils, [u]the Lord’s anointed,
was captured [v]in their pits,
of whom we said, [w]“Under his shadow
we shall live among the nations.”

21[†] [x]Rejoice and be glad, O daughter of Edom,
you who dwell in [y]the land of Uz;
but to you also [z]the cup shall pass;
you shall become drunk and strip yourself bare.

22[†] [a]The punishment of your iniquity, O daughter of Zion, is accomplished;
he will keep you in exile no longer; [7]
but [b]your iniquity, O daughter of Edom, he will punish;
he will uncover your sins.

Restore Us to Yourself, O Lord

LAMENTATIONS 5 [†] [c]Remember, O Lord, what has befallen us;
look, and see [d]our disgrace!
2[†] [e]Our inheritance has been turned over to strangers,
our homes to foreigners.
3 We have become orphans, fatherless;
our mothers are like widows.
4 We must pay for the water we drink;
the wood we get must be bought.
5[†] [f]Our pursuers are at our necks; [1]
we are weary; we are given no rest.
6 We have given the hand to [g]Egypt, and to [g]Assyria,
to get bread enough.
7[†] Our fathers sinned, and are no more;
[h]and we bear their iniquities.
8 [i]Slaves rule over us;
there is none to deliver us from their hand.

9[†] [j] We get our bread at the peril of our lives,
because of the sword in the wilderness.
10 [k] Our skin is hot as an oven
with [l] the burning heat of famine.
11 Women are raped in Zion,
young women in the towns of Judah.
12[†] [m] Princes are hung up by their hands;
[n] no respect is shown to the elders.
13 Young men are compelled to [o] grind at the mill,
and boys stagger [p] under loads of wood.
14[†] [n] The old men have left the city gate,
the young men [q] their music.
15 [q] The joy of our hearts has ceased;
[r] our dancing has been turned to mourning.
16[†] [s] The crown has fallen from our head;
woe to us, for we have sinned!
17 For this [t] our heart has become sick,
for these things [u] our eyes have grown dim,
18 for Mount Zion which lies desolate;
[v] jackals prowl over it.
19[†] [w] But you, O Lord, reign forever;
your throne endures to all generations.
20 [x] Why do you forget us forever,
why do you forsake us for so many days?
21[†] [y] Restore us to yourself, O Lord, that we may be restored!
Renew our days as of old—
22 [z] unless you have utterly rejected us,
and you remain exceedingly angry with us.

Study Notes for Lamentations

1:1–22 *How Lonely Sits the City.* Lamentations begins with a description of Jerusalem’s destruction (vv. 1–11) and reports of her calls for help (vv. 12–22). Jerusalem speaks in vv. 9b, 11b–16, and 18–22. A narrator speaks in vv. 1–9a, 10–11a, and 17.

FACT

A book named “How”? In the Hebrew Bible, the title of the book of Lamentations is actually “How.” This is the first word in the book, and it occurs again at the beginning of chs. 2 and 4. It expresses “how” much Jerusalem has suffered.

LAMENTATIONS—NOTE ON 1:1 **How**. An exclamation often associated with expressions of grief (e.g., Isa. 1:21; Jer. 48:17). Note the contrasts: **full of people/lonely**; **great/widow**; **princess/slave**. Jerusalem’s losses are terrible.

LAMENTATIONS—NOTE ON 1:2 Jerusalem **weeps bitterly in the night** because of her losses (v. 1). **lovers . . . friends**. Her former allies (see vv. 16, 17; Jer. 22:20–22).

LAMENTATIONS—NOTE ON 1:3 **gone into exile**. See Jer. 52:24–30. **because of affliction and hard servitude**. See Lam. 1:7, 9; 3:1, 19. Exiles were often forced to work constantly. Such labor reminds readers of Israel’s Egyptian bondage (see Ex. 1:1–14; 2:23; 6:6). **dwells now among the nations . . . no resting place**. A reversal of God’s own promises to Israel (e.g., Deut. 12:10).

LAMENTATIONS—NOTE ON 1:4 Devastated Jerusalem lacks worshipers (see Jer. 41:4–5) to travel her **roads**, enter her **gates**, and attend any **festival**. The **virgins** were women who participated in joyful processions (Ps. 68:24–25) and dances (Jer. 31:4)

LAMENTATIONS—NOTE ON 1:5 **her enemies prosper**. Babylon has conquered Jerusalem (Jer. 52:1–30) because of her **transgressions**, that is, she has willfully broken God’s law (see Lam. 1:5, 14, 22; Amos 1:3, 6, 9; etc.). Jerusalem’s sins have harmed **her children**, that is, her inhabitants.

LAMENTATIONS—NOTE ON **1:7** In exile the people recall the days of David, Solomon, and Josiah (**all the precious things**) in **days of old**. These precious things have been replaced with worthless things like the gloating and mocking of enemies.

LAMENTATIONS—NOTE ON **1:8** **Jerusalem sinned grievously**. See v. 5. **filthy**. Literally, “impurity”; see v. 17.

LAMENTATIONS—NOTE ON **1:9** **Her uncleanness**. The sins she committed (v. 8) were **in her skirts**, that is, they clung to her. She **took no thought of her future** in the sense that she did not expect things to turn out as they had, despite God’s warnings in Lev. 26:14–46, Deut. 28:15–68, and the Prophetic Books. **O LORD, behold my affliction**. Jerusalem speaks for the first time, asking God to take note of what the **enemy** has done.

LAMENTATIONS—NOTE ON **1:13** **From on high he sent fire**. Fire is a common way of describing judgment (Amos 1:3–2:5). The phrase reminds readers of Sodom and Gomorrah (see Gen. 19:23–29; Lam. 4:6). **into my bones**. The very core of Jerusalem’s being (Jer. 20:9).

LAMENTATIONS—NOTE ON **1:18** Jerusalem confesses that God **is in the right** (see Ps. 51:4) for judging her rebellion. **but hear**. Nonetheless, she desires comfort from **all you peoples**.

LAMENTATIONS—NOTE ON **1:21** **no one to comfort me**. See vv. 9, 16, 17. **the day you announced**. The day of judgment promised by Moses and the prophets (see vv. 12–13; Isa. 2:6–22; Jer. 12:3). **let them be as I am**. Jerusalem asked that God judge her foes; Jer. 27:7 and 46:1–51:64 promise that this will in fact happen.

LAMENTATIONS—NOTE ON **2:1–22** *God Has Set Zion under a Cloud.* This chapter emphasizes the completeness of God’s judgment on Jerusalem. The verses unfold in three parts, each of which has a different main speaker. In vv. 1–10 the speaker describes the effects of God’s punishment. In vv. 11–19 a prophetic voice like Jeremiah’s grieves the city’s losses and counsels her to cry out to God. In vv. 20–22 Jerusalem again asks God to see what she has suffered and to act on her behalf.

LAMENTATIONS—NOTE ON **2:1** **How**. See note on 1:1. **the Lord in his anger**. Over Judah's long-term sin (1:9, 14, 18, 20, 22). **under a cloud**. A symbol for the darkness of God's punishment (see 2 Sam. 22:12; Jer. 13:16). **He has cast down**. See Lam. 1:12, 21–22. **From heaven to earth** describes Israel's fall from great favor (see Deut. 28:1–14) to terrible devastation (see Deut. 28:15–68). **he has not remembered**. In contrast to when he mercifully reached out to deliver his people (Ex. 2:23–25). **his footstool**. Probably a symbol for Jerusalem itself.

LAMENTATIONS—NOTE ON **2:3** God's **right hand**, which in times past shattered Pharaoh's army (Ex. 15:6, 12) was now **withdrawn . . . in the face of the enemy**.

LAMENTATIONS—NOTE ON **2:6** **laid waste his booth**. Destroyed the temple, the place where his name and his presence dwell (1 Kings 9:1–9). **his meeting place**. The temple. **forget**. The memory of these celebrations is growing dim, for they no longer occur.

Parallels between Jeremiah and Lamentations

Jeremiah	**Lamentations**
I will make this house like Shiloh (chs. 7, 26)	The Lord has scorned . . . his sanctuary (2:7)
Let my eyes run down with tears (14:17–22)	my eyes flow with rivers of tears (3:48–51)
can I not do with you as this potter has done? (18:6)	regarded as earthen pots, the work of a potter's hands! (4:2)
eat the flesh of their sons and their daughters (19:9)	Should women eat the fruit of their womb? (2:20)
vain hopes (23:16)	Your prophets have seen for you false and deceptive visions (2:14)

LAMENTATIONS—NOTE ON **2:8** **The LORD determined**. God's plan (see Jer. 18:11; 29:20; 36:3; 50:45) was to overthrow the rebellious people.

FACT

Stretching out the measuring line (2:8) is a military action. If the army did not have enough troops to guard a captured city, they might measure out certain lengths of wall to destroy. By doing this, they ensured that the city could not defend itself if it tried to rebel against its new captors.

LAMENTATIONS—NOTE ON **2:9** God caused loss of protection (**gates**, **bars**, walls [v. 7]), loss of leadership (**king and princes**), and loss of revelations of his will (**her prophets find no vision**).

LAMENTATIONS—NOTE ON **2:11** **my bile**. Literally, “my liver,” that is, emotions. **daughter of my people**. A term of endearment for Jerusalem (3:48; see Jer. 8:19–22; 14:17). **infants and babies**. Jerusalem’s most helpless people suffer because of their parents’ failures (see Lam. 2:20; 4:10; Deut. 28:41, 53–57; Jer. 10:20).

LAMENTATIONS—NOTE ON **2:14** Judah’s **prophets** were part of the problem (see Jer. 14:13–22; 23:9–40; Ezek. 13:1–19; Hos. 4:5). They gave **false and deceptive visions**. See Jer. 27:14–15. **not exposed your iniquity**. Their sins were the ultimate source of their problems, but the prophets did not urge them to repent (see Jer. 5:30–31).

LAMENTATIONS—NOTE ON **2:17** **what he purposed**. See 1:18 and 2:8. God sent the people away because of their sins (see Lev. 26:14–39; Deut. 28:64–68). God **carried out his word**, which he delivered through Moses and the prophets (2 Kings 17:7–23).

LAMENTATIONS—NOTE ON **2:18–19** Now Jerusalem (**daughter of Zion**) must cry out to God, just as the speaker (v. 11) has cried out for Jerusalem. She must turn to God for the sake of her children, who are fainting **for hunger** (see v. 12).

LAMENTATIONS—NOTE ON **2:20** **With whom have you dealt thus?** Jerusalem was God’s chosen city (1 Kings 9:1–9), yet God has judged her (Jer. 7:1–8:3). **eat the fruit of their womb**. Cannibalism of this type occurred in wartime (see 2 Kings 6:24–31). Moses had warned that such things would happen if Israel broke her covenant with God (see Lev. 26:29; Deut. 28:52–57; Jer. 19:1–9; Ezek. 5:10).

LAMENTATIONS—NOTE ON **2:22** **a festival day**. The old festivals (see 1:4, 15; 2:6, 7) have been replaced by a new “festival”: **the day of the anger of the LORD**.

LAMENTATIONS—NOTE ON 3:1–66 *I Am the Man Who Has Seen Affliction.* Chapter 3 has one speaker, a man who has endured suffering, experienced God's faithfulness (vv. 1–24), and accepted God's sovereignty and goodness (vv. 25–39). He prays for renewal (vv. 40–47) and remains confident of God's concern for him and Israel (vv. 48–66).

LAMENTATIONS—NOTE ON 3:1–2 **I am the man**. A new speaker, who has experienced God's wrath and desires to teach others what he has learned. **Darkness without any light** describes the terror of the day of the Lord (see Joel 2:1–2; Amos 5:18; Zeph. 1:14–16).

LAMENTATIONS—NOTE ON 3:4–6 **He has made my flesh and my skin waste away**. Literally, "he has swallowed up my flesh and my skin." For "swallow" as a symbol of judgment, see 2:2, 5, 8, 16. **he has broken**. For "breaking" as a symbol of punishment, see 1:15 ("crush") and 2:9. Jerusalem was besieged by Babylon; the speaker in this chapter (see note on 3:1–2) was **besieged** by **bitterness and tribulation**.

LAMENTATIONS—NOTE ON 3:14 Like Jerusalem (1:7), the speaker has endured shame and mocking.

LAMENTATIONS—NOTE ON 3:19–20 A prayer for God to **remember** all that the speaker has suffered. God has not remembered Jerusalem and protected her (see note on 2:1). **wormwood**. See 3:15. **gall**. Or "bitterness," see vv. 5, 15. Remembering the events that he asks God to remember causes his **soul** to bow down.

FACT

Wormwood was a bitter-tasting shrub that grew wild along the rocky slopes of Palestine. In Scripture, its bitter taste is often symbolic of hardship and sorrow.

LAMENTATIONS—NOTE ON 3:21 This verse marks a change in the speaker's attitude. The contentment he remembers renews the **hope** lost in v. 18. In view of vv. 22–23, 32, he may be reflecting on Ex. 34:6–7, which these verses echo.

LAMENTATIONS—NOTE ON 3:22 God's **steadfast love** (his "covenant mercy" or beneficial action on his people's behalf) **never ceases**, even in the face of Judah's unfaithfulness and the resulting "day of the LORD" (see Joel 2:1–2; Amos 5:18; Zeph. 1:14–16). **mercies**. Or "compassion." This type of mercy replaces judgment with restoration. **never come to an end**. God is willing to begin anew with those who repent.

LAMENTATIONS—NOTE ON 3:23 **new every morning**. Each day presents another opportunity to experience God's grace. **faithfulness**. God's constant goodness and personal integrity remain intact no matter what happens.

LAMENTATIONS—NOTE ON 3:24 **my portion**. As with the Levites (Num. 18:20), God is the speaker's only inheritance (see Ps. 73:26).

LAMENTATIONS—NOTE ON 3:25 **The LORD is good**. God's goodness is the core of his character (Neh. 9:25; Ps. 34:8; 86:5; Hos. 3:5).

LAMENTATIONS—NOTE ON 3:26 **wait quietly**. In prayer and expectation. **salvation**. In this case, deliverance from danger, not salvation from sin.

LAMENTATIONS—NOTE ON 3:27 He must **bear the yoke** of punishment for sin (v. 18; see 1:14). **In his youth** indicates that the suffering is temporary.

LAMENTATIONS—NOTE ON 3:29 **put his mouth in the dust**. Assume a posture that shows his humility and dependence on God. **There may yet be hope** because of God's faithfulness (see v. 24).

LAMENTATIONS—NOTE ON 3:31–33 **not cast off forever**. God's anger is temporary (Ps. 103:9). He judges people to bring them to repentance and renewal. **Though he cause grief**, in this case because of the people's covenant breaking, **he will have compassion**. See Ex. 34:6–7; Lam. 3:22; Hos. 11:1–9. **steadfast love**. See Lam. 3:22. **does not afflict from his heart**. God's first instinct is not to punish. He does so only when his patience with sinners does not lead to their repentance.

LAMENTATIONS—NOTE ON 3:34–36 **The Lord does not approve** (v. 36) of those who **crush** others **underfoot** (perhaps a reference to the Israelites being crushed by Babylon).

LAMENTATIONS—NOTE ON 3:37 **spoken and it came to pass**. Just as in creation (see Gen. 1:3; Ps. 33:9), God speaks and things happen, including Jerusalem's destruction (Lam. 1:5, 12–16; 2:1–10).

LAMENTATIONS—NOTE ON 3:41 The people should **lift up** their **hearts** (where repentance begins; see Deut. 30:1–10; Jer. 4:3–4) and their **hands**, showing their total dependence on God.

LAMENTATIONS—NOTE ON 3:42 **you have not forgiven**. God has not let their actions go unpunished.

LAMENTATIONS—NOTE ON 3:48 **my eyes flow with . . . tears**. Like Jerusalem (1:16; 2:11, 18), the speaker weeps for what has happened to the city. **the daughter of my people**. A term of endearment for Jerusalem (see 2:11).

LAMENTATIONS—NOTE ON 3:51 **my eyes cause me grief**. What he has witnessed saddens the speaker.

LAMENTATIONS—NOTE ON 3:54 **I am lost**. There seemed to be no hope (see v. 18).

LAMENTATIONS—NOTE ON 3:55–57 In the **depths of the pit** (the worst days of his suffering), the speaker called upon God, who had placed him there. **you heard my plea**. See Ps. 30:2; 103:4. God not only **came near**, offering his comforting and saving presence, but also gave reassuring and empowering words of courage (**Do not fear!**). See Jer. 1:17–19.

LAMENTATIONS—NOTE ON 3:58 **taken up my cause**. God has taken the speaker's side against his attackers (v. 52). **redeemed my life**. God's acts on his behalf resulted in deliverance (see Lev. 25:47–54; Ruth 4:1–12; Jer. 1:17–19; 39:11–40:6).

LAMENTATIONS—NOTE ON 3:59–60 God has **seen the wrong done to** the speaker. Jerusalem prayed for this in 1:9, 11, 20. True relief cannot come until God judges in favor of the speaker and against his enemies for **all their plots** (see Jer. 11:18–12:6; 17:18; 18:23).

LAMENTATIONS—NOTE ON **3:65** **your curse**. The judgment that comes because of their actions (see Deut. 28:15–68).

LAMENTATIONS—NOTE ON **4:1–22** *How the Gold Has Grown Dim*. Chapter 4 returns to themes in chs. 1–2 yet also announces the completion of Jerusalem's punishment. The chapter can be divided into four segments: the suffering of Jerusalem's children (4:1–10), God's punishing of Jerusalem's religious leaders (vv. 11–16), the power of Jerusalem's enemies (vv. 17–20), and the end of Jerusalem's suffering (vv. 21–22).

LAMENTATIONS—NOTE ON **4:1** **How**. See note on 1:1. **the gold has grown dim**. Perhaps because it has been covered with dirt or has been burned. **holy stones**. The people, according to 3:2. **at the head of every street**. See 2:19; 4:5, 8, 14. Suffering occurs in every section of the city.

LAMENTATIONS—NOTE ON **4:2** **earthen pots**. To be shattered.

LAMENTATIONS—NOTE ON **4:3–4** Even wild animals feed their young, but Jerusalem's mothers cannot feed their children. The siege, famine, and devastation are too severe (see Jer. 15:1–4). **like the ostriches in the wilderness**. In Job 39:13–17 these creatures abandon their eggs.

LAMENTATIONS—NOTE ON **4:6** Jerusalem's sin has been greater than that of **Sodom**, for she had greater knowledge of God's will. Therefore, her **punishment** has been greater than Sodom's.

LAMENTATIONS—NOTE ON **4:7** **more ruddy than coral**. Their bodies were perfectly formed and healthy. **beauty of their form**. Their faces were handsome.

LAMENTATIONS—NOTE ON **4:8** **blacker than soot**. A compete reversal of v. 7.

LAMENTATIONS—NOTE ON **4:9** **Happier were the victims of the sword**. Because they died quickly (see v. 6). **pierced by lack**. Rather than by a sword.

LAMENTATIONS—NOTE ON 4:10 The most **compassionate women** in the land were so hungry that they **boiled their own children** (see 2:20; Lev. 26:29; Deut. 28:52–57; 2 Kings 6:29). **during the destruction**. During Babylon's siege of Jerusalem (Jer. 37:21).

LAMENTATIONS—NOTE ON 4:11 **that consumed its foundations**. Babylon was God's instrument in carrying out this task (Jer. 52:12–13).

LAMENTATIONS—NOTE ON 4:13 **sins of her prophets**. They did not warn and instruct the people (see Jer. 5:30–31; 23:9–40). **iniquities of her priests**. They failed to teach the people God's word and its directions for godly living (see Hos. 4:1–9; Mal. 2:1–9).

FACT

The fall of Jerusalem. Jerusalem had been invaded several times, but had always survived. Finally, however, because of the people's continued rebellion, the Lord allowed the Babylonians to conquer Jerusalem in 586 B.C. Chapter 4 contrasts Judah's glory days with its pitiful state after judgment.

LAMENTATIONS—NOTE ON 4:16 **The Lord himself . . . scattered them**. See 1:4, 19; 4:13; 5:12. **no honor . . . no favor**. Because of their sins, the priests and prophets had lost the respect usually reserved for their persons and offices (4:13).

LAMENTATIONS—NOTE ON 4:18 **our end had come**. The day of the Lord (see Joel 2:1–2; Amos 5:18; Zeph. 1:14–16) had arrived.

LAMENTATIONS—NOTE ON 4:20 The people depended on Jerusalem's king, **the LORD's anointed**, so much that he was like the very **breath** of their **nostrils**. They had lived **under** the **shadow** of his protection. Yet he **was captured**. See Jer. 39:1–10.

LAMENTATIONS—NOTE ON 4:21 **Edom** took great joy in Jerusalem's fall and profited from her destruction (Ps. 137:7; Joel 3:19; Obad. 10–14). **but to you also the cup shall pass**. See Jer. 49:7–22, especially v. 12.

LAMENTATIONS—NOTE ON 4:22 **accomplished**. Their **punishment** has ended, and now the long, hard, slow recovery of life, worship, and society can begin. **keep you in exile no longer**. Jews began to return to the area by 538–535 B.C. (see Ezra 1:1–2:70; Jer. 29:10–14; Dan. 9:1–2).

LAMENTATIONS—NOTE ON 5:1–22 *Restore Us to Yourself, O Lord.* This concluding chapter is the community's plea for restoration. It includes an opening petition (v. 1), a description of the problems the people have faced (vv. 2–18), and an urgent plea for a restored relationship with their Lord (vv. 19–22).

FACT

Lamentations contains five poems that mourn the fall of Judah and the sin that caused it. Chapters 1–3 and 4 are acrostic poems. This means that each verse starts with a different letter of the Hebrew alphabet, in alphabetical order. Psalm 119 is another example of an acrostic poem.

LAMENTATIONS—NOTE ON 5:1 This verse continues the book's emphasis on God "seeing" the people's terrible situation (see 1:11, 20; 2:20; 3:63). **Remember, O LORD**. A common theme in the book (see 1:7; 2:1; 3:19, 20), "remember" reminds readers of events like the exodus (Ex. 2:23–25), when God acted on Israel's behalf.

LAMENTATIONS—NOTE ON 5:2 **Our inheritance**. The Promised Land, which was the physical evidence of Israel's relationship with God (Deut. 4:21, 38).

LAMENTATIONS—NOTE ON 5:5 **pursuers**. Probably persons to whom they owe money, or the foreign officers who rule over them. **are at our necks**. Always desiring either payment or more work.

LAMENTATIONS—NOTE ON 5:7 Past mistakes (v. 6) have led to terrible present realities. Though the Lord does not condemn people for others' sins (see Jer. 31:29–30; Ezek. 18:2), they can certainly suffer because of what others have done. It is also sadly possible to sin in a manner similar to one's ancestors (see Dan. 9:16).

LAMENTATIONS—NOTE ON 5:9 sword. A metaphor for thieves (2 Kings 13:20–21) or famine (Deut. 28:22).

LAMENTATIONS—NOTE ON 5:12 Princes. Or “officials.” **hung up by their hands**. Most likely for execution (see Gen. 40:19; Est. 2:23), perhaps by Babylon’s servants to discourage rebellion. **elders**. See Lam. 1:19; 2:10; 4:16.

LAMENTATIONS—NOTE ON 5:14–15 old men. Civic leaders. **have left the city gate**. They no longer sat where decisions were made and business was conducted.

LAMENTATIONS—NOTE ON 5:16 The crown has fallen. The Davidic king (4:20) and Jerusalem were considered crowning glories (see Jer. 13:18).

LAMENTATIONS—NOTE ON 5:19–22 The book closes with a plea for renewal. The people confess God’s eternal nature and kingship (v. 19), regret their ongoing suffering (v. 20), ask for renewal (v. 21), and wonder when renewal will come, given God’s understandable anger (v. 22).

LAMENTATIONS—NOTE ON 5:19 God reigns as king of the universe (Ps. 103:19) **forever** (Ps. 90:1–17; 102:12–13). Whatever forgiveness, renewal, and relief Jerusalem will receive must come from God, whose **throne endures to all generations** (Ps. 45:6–7; 93:1–2).

LAMENTATIONS—NOTE ON 5:21 Restore us. Restoration depends on a right relationship with God (Jer. 31:18), and only God can do the restoring.

Ezekiel

(return to table of contents)

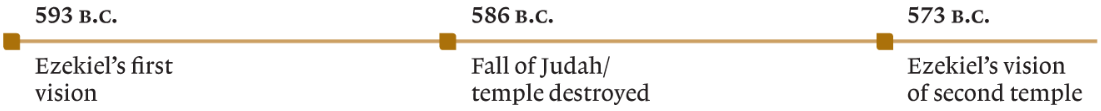
Ezekiel 1 • Ezekiel 2 • Ezekiel 3 • Ezekiel 4 • Ezekiel 5 • Ezekiel 6 •
Ezekiel 7 • Ezekiel 8 • Ezekiel 9 • Ezekiel 10 • Ezekiel 11 • Ezekiel 12 •
Ezekiel 13 • Ezekiel 14 • Ezekiel 15 • Ezekiel 16 • Ezekiel 17 • Ezekiel 18 •
Ezekiel 19 • Ezekiel 20 • Ezekiel 21 • Ezekiel 22 • Ezekiel 23 • Ezekiel 24 •
Ezekiel 25 • Ezekiel 26 • Ezekiel 27 • Ezekiel 28 • Ezekiel 29 • Ezekiel 30 •
Ezekiel 31 • Ezekiel 32 • Ezekiel 33 • Ezekiel 34 • Ezekiel 35 • Ezekiel 36 •
Ezekiel 37 • Ezekiel 38 • Ezekiel 39 • Ezekiel 40 • Ezekiel 41 • Ezekiel 42 •
Ezekiel 43 • Ezekiel 44 • Ezekiel 45 • Ezekiel 46 • Ezekiel 47 • Ezekiel 48

- Introduction to Ezekiel
  - Timeline
  - Author and Date
  - Theme and Purpose
  - Background
  - Key Themes
  - Outline
  - The Near East at the Time of Ezekiel
- Global Message of Ezekiel
  - Israel’s Failure
  - God’s Solution
  - Universal Themes in Ezekiel
  - The Global Message of Ezekiel for Today
- Study Notes

Introduction to Ezekiel

Introduction to Ezekiel

Timeline


593 B.C.
Ezekiel's first vision
586 B.C.
Fall of Judah/ temple destroyed
573 B.C.
Ezekiel's vision of second temple

Author and Date

The first dated message in Ezekiel is from the summer of 593 B.C., four years after Nebuchadnezzar deported the first group of exiles to Babylon. The latest dated oracle is 22 years later, in April 571 B.C. If Ezekiel was 30 years old when his ministry began (1:1), the final vision of the book came when he was about 50.

Theme and Purpose

Ezekiel spoke to a people forced from their home because they had broken faith with their God. As the spokesman for the Lord, Ezekiel spoke oracles that defended his reputation as a holy God (see especially 36:22–23). The primary purpose of Ezekiel's message was to restore God's glory before Israel, who had rejected him in front of the watching nations.

Background

Ezekiel prophesied during a time of great confusion following Israel's exile to Babylon in 597 B.C. A former Judean king was among the exiles (the 18-year-old Jehoiachin), and the Babylonians had appointed a puppet king to the throne in Jerusalem (Jehoiachin's uncle, Zedekiah).

In times of crisis, God sent prophets to bring his message to his people. Judah's exile was therefore a period of intense prophetic activity. (Jeremiah also served during this time.)

Ezekiel's fellow exiles were his main audience, but his oracles also communicated to people who remained in Judah.

Key Themes

1. As a priest, Ezekiel was deeply concerned with restoring God's people to holiness. His understanding of the depth of Israel's sin is clear in his version of Israel's history (ch. 20). Even the oracles about a restored Israel (chs. 40–48) include a way to deal with the people's sin so they can survive in the presence of a holy God. Ezekiel's concern with sin also accounts for the many places where the book echoes the laws given in the Pentateuch, as well as the similarities between Ezekiel's new temple (chs. 40–42) and the Exodus tabernacle.
2. Israel was subject to its national God. However, this God is no tribal deity. He is supreme over all nations. Therefore Nebuchadnezzar, king of mighty Babylon, was simply a tool in God's hand to accomplish God's purpose (e.g., 21:19–23; 30:25). God's absolute supremacy is most clearly demonstrated in the battle against Gog, the final enemy (chs. 38–39), where God alone crushes Gog's vast hostile forces.
3. Ezekiel declares judgment on those clinging to false hope, but offers true hope to those who accept God's judgment (37:11). He linked God's judgment with the hope of a new heart and spirit (36:22–32).
4. The condemnation of Israel's "princes" (e.g., ch. 19) finds its hopeful counterpart in the promise of a future "prince" who would rule with justice (34:23–24) and connect the people to God (46:1–18).

Outline

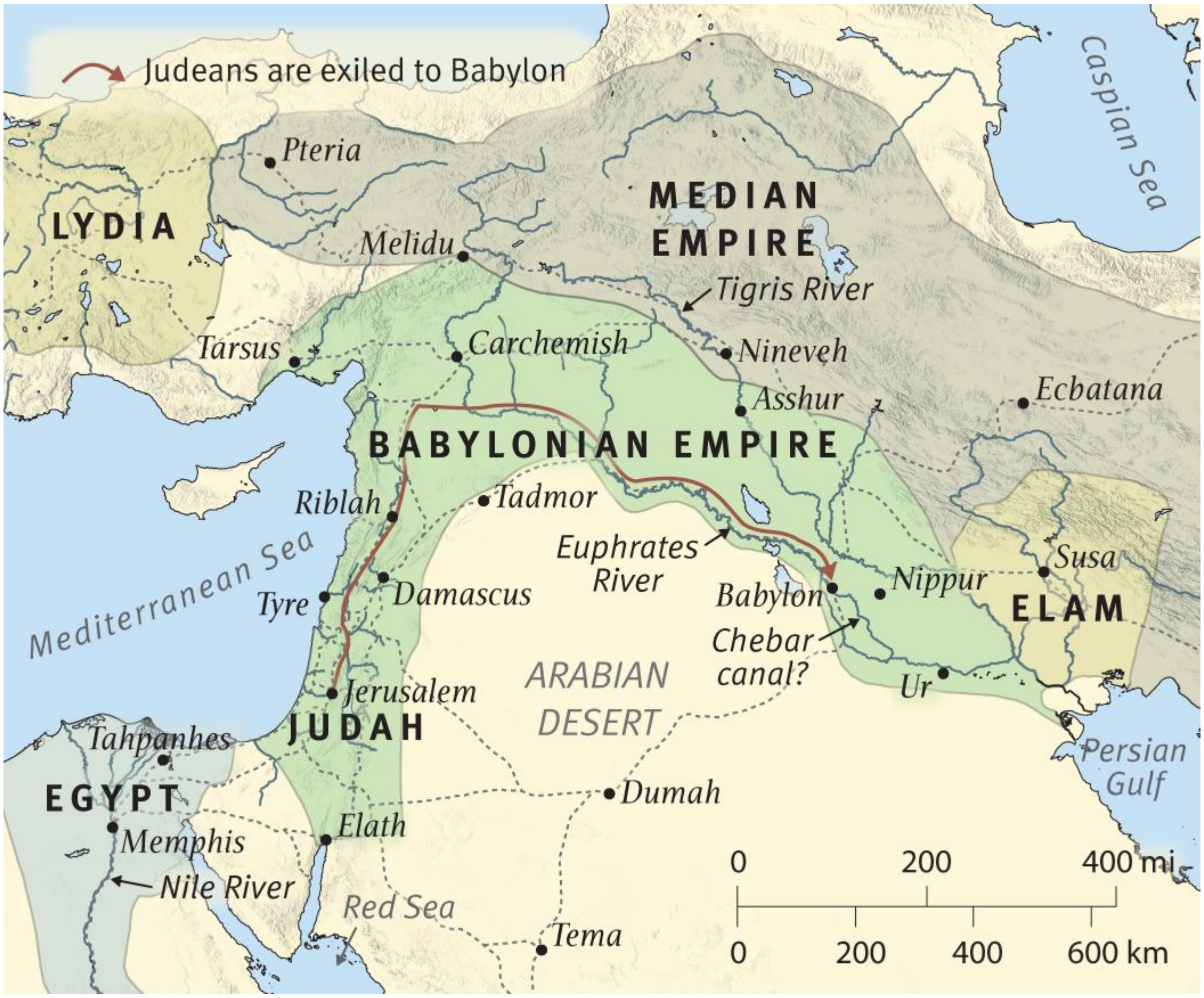
I. Inaugural Vision (1:1–3:27)
II. Judgment on Jerusalem and Judah (4:1–24:27)
III. Oracles against Foreign Nations (25:1–32:32)
IV. After the Fall of Jerusalem (33:1–39:29)
V. Vision of Restoration (40:1–48:35)

The Near East at the Time of Ezekiel

c. 593 B.C.

Ezekiel recorded his visions and prophecies while living near Babylon, where he had been exiled years earlier. By Ezekiel's time, the Babylonian Empire had conquered almost all of the area along the eastern coast of the

Mediterranean Sea. It would eventually conquer even the land of Egypt, where many other Judeans had fled.


Judeans are exiled to Babylon
Pteria
LYDIA
MEDIAN EMPIRE
Caspian Sea
Melidu
Tigris River
Tarsus
Carchemish
Nineveh
Asshur
Ecbatana
BABYLONIAN EMPIRE
Riblah
Tadmor
Euphrates River
Mediterranean Sea
Tyre
Damascus
Babylon
Nippur
Susa
ELAM
Chebar canal?
ARABIAN DESERT
Jerusalem
Ur
JUDAH
Tahpanhes
EGYPT
Persian Gulf
Dumah
Memphis
Elath
Nile River
Red Sea
Tema
0
200
400 mi
0
200
400
600 km

I.

The Global Message of Ezekiel

The book of Ezekiel is filled with global significance, both for the world of Ezekiel's time and for our own world today.

Israel's Failure

Ezekiel lived and prophesied among the Jewish exiles in Babylon immediately after the fall of Jerusalem in 586 B.C. This was a tragic time in Israel's history. God's promises to Abraham, including the promise that his descendants would live and flourish in the Promised Land, seemed to have been long forgotten. Another cause for discouragement was the way Israel had failed in its calling to be a light to the nations. Instead, the nations had influenced Israel, introducing idolatry and other forms of faithlessness into the life of God's covenant people.

A particular focus of Ezekiel is the way in which Israel's failures reflect on God himself. In the eyes of the surrounding nations, God is spurned on account of Israel's lack of loyalty to him. God is therefore going to take matters directly into his own hands: "It is not for your sake, O house of Israel, that I am about to act, but for the sake of my holy name. . . . And the nations will know that I am the LORD" (Ezek. 36:22–23). Throughout Ezekiel, therefore, we hear God determining to act "for the sake of his name" (20:9, 14, 22, 44; 36:22) and "that they might know that I am the LORD" (20:12, 26). God's glory was at stake in Israel's fidelity—or lack thereof.

God's Solution

At the same time, Israel's own fate was bound up with the fate of God's honor. God says to Israel, "through you I will vindicate my holiness before their eyes. I will take you from the nations and gather you from all the countries and bring you into your own land. I will sprinkle clean water on you" (36:23–25). God would not vindicate his own name and honor at Israel's expense, but rather through mercifully restoring them to himself. Throughout the book of Ezekiel, then, the focus constantly swivels between God's holiness and mercy, his glory and his grace, his righteous hostility toward his people's sin and his covenantally bound love for them. Both his holiness and his covenant love are key characteristics of God. They are nonnegotiable, definitive divine attributes. Neither can be compromised.

Only in Christ is this tension resolved. For it is only in Christ that God's holiness and justice, on the one hand, and his mercy and love, on the other, are reconciled without compromising either. For in Christ God's righteous justice is satisfied, and yet God's amazing grace is on full display as believers receive freely the benefits of Christ's atoning work.

Another way we see Ezekiel's prophecy anticipate Christ is through the whole-Bible theme of spiritual marriage and adultery. Ezekiel 16 and 23, for example, graphically portray Israel's faithlessness in terms of whoredom: God is the divine husband, Israel is the faithless wife. This metaphor carries on into the New Testament, where Christ is the great Bridegroom who gives himself up for the sake of his bride (Eph. 5:25–27, 32; compare Mark 2:19; John 3:29). Indeed, this is the note on which the New Testament ends, as the new Jerusalem comes down out of heaven and Christ is depicted as a sacrificial "Lamb" who has given his life for the sake of "the Bride, the wife of the Lamb" (Rev. 21:9).

Universal Themes in Ezekiel

The witness of God's people to the world. The catastrophe into which Ezekiel was born—exile to Babylon—was the polar opposite of what God had called Israel to do. Israel was to be a light to the nations (Gen. 12:1–3; Isa. 49:6; 60:3). Instead, the nations had brought darkness to Israel (see Ezek. 34:12–13). Ezekiel shows how this capitulation to the godless ways of the nations detracts from God's own glory. It is the welfare of God's name, not only the welfare of Israel, that is at stake in Israel's corporate life. God's people then and now are called to bring the mercy of God to all the nations of the world, so that God might be properly glorified, and the peoples of the earth might be restored to their Maker.

God is Lord of all the nations. Regardless of whether God's own people are faithful to their mission to be a light to the nations, Ezekiel teaches us that the God of Israel is no tribal deity but is Lord of all the nations of the world. Even the mighty king of Babylon, seemingly invincible, does only what the God of Israel decrees (Ezek. 21:19–23; 30:25). In the climactic battle against Gog, too, we see God's global supremacy as he crushes this rebellious foe (chs. 38–39).

The Global Message of Ezekiel for Today

The core message of Ezekiel for the worldwide church today is its radical God-centeredness. The God who is presented in Ezekiel is utterly transcendent, perfectly holy, and not to be relegated to the sidelines of the corporate life of his people. At the same time, the Lord is depicted in Ezekiel as great not only in holiness but in mercy. In spite of his people's faithlessness, he is not abandoning them but will himself sprinkle them clean and give them new hearts (Ezek. 11:19–20; 36:25–26).

In our God-minimizing world today, the message of Ezekiel is much needed. Around the world, sin manifests itself not only in outright rebellion and transgression but also in a subtle sidelining of God, both individually and corporately. Trust in political power replaces trust in God's rightful rule. The false security of money replaces the only solid refuge in God. The passing delights of sexual immorality replace the lasting delights of walking with God. Consumerism and a flood of advertising dull us into thinking that this world is our one shot at truly living. Greedy consumption of the earth's resources by a powerful few replaces wise stewardship of what God has entrusted to the human race.

In an age of God-minimization, the global church has an urgent message: Our God reigns. He rules over all in power and might, and one day judgment will fall upon those who cling to the things of this world. Yet our message is two-pronged: not only does God reign in might and justice and judgment-to-come, he also invites into his goodness any who will bow their knee to him (Ezek. 37:23). To those who do, their lifeless bones will be given life, the very breath of God (37:1–14). They will be sprinkled clean (36:25). One day Eden will be restored, and all those from around the world who entrust themselves to the Lord will be part of that great and final restoration (36:33–36).

Ezekiel in Babylon

EZEKIEL **1** [†] [a] In the thirtieth year, in the fourth month, on the fifth day of the month, as I was among the exiles by [b] the Chebar canal, [c] the heavens were opened, and I saw [d] visions of God. [1] **2**[†]On the fifth day of the month (it was [e] the fifth year of [f] the exile of King Jehoiachin), **3**the word of the Lord came to Ezekiel [g] the priest, the son of Buzi, in the land of the Chaldeans by [b] the Chebar canal, and [h] the hand of the Lord was upon him there.

The Glory of the Lord

4[†]As I looked, behold, [i] a stormy wind came [j] out of the north, and a great cloud, with [k] brightness around it, and fire flashing forth continually, and in the midst of the fire, [l] as it were gleaming metal. [2] **5**And from the midst of it came the likeness of [m] four living creatures. [n] And this was their appearance: they had a human likeness, **6** [o] but each had four faces, and each of them had four wings. **7**Their legs were straight, and the soles of their feet were like the sole of a calf’s foot. And they sparkled [p] like burnished bronze. **8**Under their wings [q] on their four sides [r] they had human hands. And the four had their faces and their wings thus: **9**[†]their wings touched one another. [s] Each one of them went straight forward, [q] without turning as they went. **10**[†]As for the likeness of their faces, [t] each had a human face. The four had the face of a lion on the right side, the four had the face of an ox on the left side, and the four had the face of an eagle. **11**Such were their faces. And their wings were spread out above. Each creature had two wings, each of which touched the wing of another, while [u] two covered their bodies. **12**[†] [s] And each went straight forward. [v] Wherever the spirit [3] would go, they went, without turning as they went. **13**As for the likeness of the living creatures, their appearance was [w] like burning coals of fire, [w] like the appearance of torches moving to and fro among the living creatures. [x] And the fire was bright, and out of the fire went forth lightning. **14**And the living creatures [y] darted to and fro, [z] like the appearance of a flash of lightning.

15[a]Now as I looked at the living creatures, I saw a wheel on the earth
beside the living creatures, one for each of the four of them. [4] **16**[a]As for
the appearance of the wheels and their construction: their appearance was
like [b]the gleaming of beryl. [c]And the four had the same likeness, their
appearance and construction being as it were a wheel within a wheel.
17[d]When they went, they went [e]in any of their four directions [5] [f]without
turning as they went. **18**And their rims were tall and awesome, [g]and the
rims of all four were full of eyes all around. **19**[h]And when the living
creatures went, the wheels went beside them; [i]and when the living
creatures rose from the earth, the wheels rose. **20**[j]Wherever the spirit
wanted to go, they went, and the wheels rose along with them, [j]for the
spirit of the living creatures [6] was in the wheels. **21**[h]When those went,
these went; and when those stood, these stood; [i]and when those rose from
the earth, the wheels rose along with them, [j]for the spirit of the living
creatures was in the wheels.

22[†]Over the heads of the living creatures there was [k]the likeness of an
expanse, shining like awe-inspiring [l]crystal, spread out above their heads.
23And under the expanse their wings were [m]stretched out straight, one
toward another. [n]And each creature had two wings covering its body.
24And when they went, I heard the sound of their wings [o]like the sound of
many waters, like [p]the sound of the [q]Almighty, a sound of tumult [r]like the
sound of an army. When they stood still, they let down their wings. **25**And
there came a voice from above [s]the expanse over their heads. When they
stood still, they let down their wings.

26And above the expanse over their heads there was [t]the likeness of a
throne, [t]in appearance [u]like sapphire; [7] and seated above the likeness of a
throne was [v]a likeness with a human appearance. **27**And [w]upward from
what had the appearance of his waist I saw as it were [x]gleaming metal, like
the appearance of fire enclosed all around. And downward from what had
the appearance of his waist I saw as it were the appearance of fire, and
[y]there was brightness around him. [8] **28**[†]Like the appearance of [z]the bow
that is in the cloud on the day of rain, so was the appearance of the
brightness all around.

Such was the appearance of the likeness of [a] the glory of the LORD. And when I saw it, [b] I fell on my face, and I heard the voice of one speaking.

Ezekiel’s Call

EZEKIEL 2 [†]And he said to me, [c] “Son of man, [1] [d] stand on your feet, and I will speak with you.” [2][†]And as he spoke to me, [e] the Spirit entered into me and [f] set me on my feet, and I heard him speaking to me. [3]And he said to me, “Son of man, I send you to the people of Israel, to [g] nations of rebels, who have rebelled against me. [h] They and their fathers have transgressed against me to this very day. [4]The descendants also are [i] impudent and stubborn: I send you to them, and you shall say to them, ‘Thus says the Lord GOD.’ [5]And [j] whether they hear or refuse to hear (for they are [g] a rebellious house) [k] they will know that a prophet has been among them. [6]And you, son of man, [l] be not afraid of them, nor be afraid of their words, [m] though briers and thorns are with you and you sit on [n] scorpions. [2] Be not afraid of their words, nor be dismayed at their looks, for they are a rebellious house. [7]And you shall speak my words to them, [j] whether they hear or refuse to hear, for they are a rebellious house.

[8][†]“But you, son of man, hear what I say to you. [o] Be not rebellious like that rebellious house; open your mouth and [p] eat what I give you.” [9]And when I looked, behold, [q] a hand was stretched out to me, and behold, [r] a scroll of a book was in it. [10]And he spread it before me. And it had writing [s] on the front and on the back, and there were written on it words of lamentation and mourning and woe.

EZEKIEL 3 [†]And he said to me, [c] “Son of man, eat whatever you find here. [t] Eat this scroll, and go, speak to the house of Israel.” [2]So I opened my mouth, and he gave me this scroll to eat. [3][†]And he said to me, “Son of man, feed your belly with this scroll that I give you and fill your stomach with it.” [u] Then I ate it, and it was in my mouth [v] as sweet as honey.

[4][†]And he said to me, [w] “Son of man, go to the house of Israel and speak with my words to them. [5][†]For you are not sent to a people of foreign speech and a hard language, but to the house of Israel— [6]not to many peoples of foreign speech and a hard language, whose words you cannot

understand. [x] Surely, if I sent you to such, they would listen to you. **7** [y] But
the house of Israel will not be willing to listen to you, for they are not
willing to listen to me: because all the house of Israel [z] have a hard forehead
and a stubborn heart. **8** [a] Behold, I have made your face as hard as their
faces, and your forehead as hard as their foreheads. **9** Like [b] emery harder
than flint have I made your forehead. [c] Fear them not, nor be dismayed at
their looks, for they are a rebellious house.” **10** [†]Moreover, he said to me,
“Son of man, [d] all my words that I shall speak to you receive [e] in your
heart, and hear with your ears. **11** And go to the exiles, [f] to your people, and
speak to them and say to them, [g] ‘Thus says the Lord GOD,’ [h] whether they
hear or refuse to hear.”

12 [i] Then the Spirit [1] lifted me up, and I heard behind me the voice [2] of
[j] a great earthquake: “Blessed be the glory of the LORD from its place!” **13** It
was the sound of the wings of [k] the living creatures as they touched one
another, and the sound of the wheels beside them, and the sound of [l] a great
earthquake. **14** [†] [m] The Spirit lifted me up and took me away, and I went in
bitterness in the heat of my spirit, the [n] hand of the LORD being strong upon
me. **15** [o] And I came to the exiles at Tel-abib, who were dwelling [o] by the
Chebar canal, and I sat where they were dwelling. [3] And [p] I sat there
[q] overwhelmed among them [r] seven days.

A Watchman for Israel

16 [†] [s] And at the end of seven days, the word of the LORD came to me:
17 [t] “Son of man, [u] I have made you a watchman for the house of Israel.
Whenever you hear a word from my mouth, you shall [v] give them warning
from me. **18** [†] [w] If I say to the wicked, [x] ‘You shall surely die,’ [v] and you
give him no warning, nor speak to warn the wicked from his wicked way, in
order to save his life, that wicked person [y] shall die for [4] his iniquity, [z] but
his blood I will require at your hand. **19** [a] But if you warn the wicked, and he
does not turn from his wickedness, or from his wicked way, he shall die for
his iniquity, [b] but you [c] will have delivered your soul. **20** [d] Again, if a
righteous person turns from his righteousness and commits injustice, [e] and I
lay a stumbling block before him, he shall die. [v] Because you have not

warned him, he shall die for his sin, [d]and his righteous deeds that he has done shall not be remembered, [z]but his blood I will require at your hand. [21]But if you warn the righteous person not to sin, and he does not sin, he shall surely live, because he took warning, and you will have delivered your soul.”

[22][†][f]And the hand of the LORD was upon me there. And he said to me, “Arise, go out into [g]the valley, [5] and [h]there I will speak with you.” [23]So I arose and went out into the valley, and behold, [i]the glory of the LORD stood there, like the glory that I had seen [j]by the Chebar canal, [i]and I fell on my face. [24][k]But the Spirit entered into me and set me on my feet, and he spoke with me and said to me, “Go, shut yourself within your house. [25][†]And you, O son of man, behold, [l]cords will be placed upon you, and you shall be bound with them, so that you cannot go out among the people. [26]And I will make your tongue cling to the roof of your mouth, so that [m]you shall be mute and unable to reprove them, [n]for they are a rebellious house. [27][o]But when I speak with you, I will open your mouth, and you shall say to them, [p]‘Thus says the Lord GOD.’ [q]He who will hear, let him hear; and he who will refuse to hear, let him refuse, for they are a rebellious house.

The Siege of Jerusalem Symbolized

EZEKIEL 4 [†]“And you, [r]son of man, [s]take a brick and lay it before you, and engrave on it a city, even Jerusalem. [2][t]And put siegeworks against it, [u]and build a siege wall against it, [v]and cast up a mound against it. Set camps also against it, [w]and plant battering rams against it all around. [3][†]And you, take an iron griddle, and place it as an iron wall between you and the city; [x]and set your face toward it, [y]and let it be in a state of siege, and press the siege against it. This is [z]a sign for the house of Israel.

[4][†]“Then lie on your left side, and place the punishment [1] of the house of Israel upon it. For the number of the days that you lie on it, [a]you shall bear their punishment. [5]For I assign to you a number of days, [b]390 days, [c]equal to the number of the years of their punishment. [a]So long shall you bear [d]the punishment of the house of Israel. [6]And when you have completed these, you shall lie down a second time, but on your right side,

and [e] bear [f] the punishment of the house of Judah. [g] Forty days I assign you, a day for each year. [7][†] [h] And you shall set your face toward the siege of Jerusalem, [i] with your arm bared, and you shall prophesy against the city. [8]And behold, [j] I will place cords upon you, so that you cannot turn from one side to the other, till you have completed [k] the days of your siege.

[9]"And you, take wheat and barley, beans and lentils, millet and emmer, [2] and put them into a single vessel and make your [l] bread from them. [m] During the number of days that you lie on your side, [n] 390 days, you shall eat it. [10][†]And your food that you eat shall be [o] by weight, [p] twenty shekels [3] a day; from day to day [4] you shall eat it. [11][†]And water you shall drink [o] by measure, the sixth part of a hin; [5] from day to day you shall drink. [12][†]And you shall eat it as a barley cake, baking it [q] in their sight on human dung." [13]And the LORD said, "Thus shall the people of Israel eat [r] their bread unclean, among the nations where I will drive them." [14]Then I said, [s] "Ah, Lord GOD! Behold, I have never defiled myself. [6] [t] From my youth up till now I have never eaten [u] what died of itself or was torn by beasts, nor has [v] tainted meat come into my mouth." [15]Then he said to me, "See, I assign to you cow's dung instead of human dung, on which you may prepare your bread." [16][†]Moreover, he said to me, [w] "Son of man, behold, [x] I will break the supply [7] of bread in Jerusalem. They shall eat bread [o] by weight and with anxiety, and they shall drink water [o] by measure and in dismay. [17]I will do this that they may lack bread and water, and [y] look at one another in dismay, and [z] rot away because of their punishment.

Jerusalem Will Be Destroyed

EZEKIEL **5** [†]"And you, [a] O son of man, take a [b] sharp sword. Use it as [c] a barber's razor and [d] pass it over your head and your beard. Then take balances for weighing and divide the hair. [2] [e] A third part you shall burn in the fire [f] in the midst of the city, [g] when the days of the siege are completed. And a third part you shall take and strike with the sword all around the city. [h] And a third part you shall scatter to the wind, and [i] I will unsheathe the sword after them. [3] [j] And you shall take from these a small number and bind them in the skirts of your robe. [4] [k] And of these again you shall take some and cast them into the midst of the fire and burn them in the fire. From there a fire will come out into all the house of Israel.

5[†]“Thus says the Lord GOD: [l]This is Jerusalem. I have set her [m]in the center of the nations, with countries all around her. **6**And she has rebelled against my rules by doing wickedness [n]more than the nations, and against my statutes more than [m]the countries all around her; for they have rejected my rules and have not walked in my statutes. **7**Therefore thus says the Lord GOD: Because you are [o]more turbulent than the nations that are all around you, [p]and have not walked in my statutes or obeyed my rules, [q]and have not [1] even acted according to the rules of the nations that are all around you, **8**[†]therefore thus says the Lord GOD: Behold, I, even I, [r]am against you. [s]And I will execute judgments [2] in your midst [t]in the sight of the nations. **9**And because of all your abominations I will do with you [u]what I have never yet done, and the like of which I will never do again. **10**Therefore [v]fathers shall eat their sons in your midst, and sons shall eat their fathers. [s]And I will execute judgments on you, [w]and any of you who survive I will scatter to all the winds. **11**[†]Therefore, [x]as I live, declares the Lord GOD, surely, [y]because you have defiled my sanctuary [z]with all your detestable things and with all your [a]abominations, [b]therefore I will withdraw. [3] [c]My eye will not spare, and I will have no pity. **12**[d]A third part of you shall die of pestilence and be consumed with famine in your midst; [d]a third part shall fall by the sword all around you; [d]and a third part I will scatter to all the winds and will unsheathe the sword after them.

13[e]“Thus shall my anger spend itself, and I will vent my fury upon them and satisfy myself. And they shall know that [f]I am the LORD—that I have spoken in my jealousy—[e]when I spend my fury upon them. **14**Moreover, I will make you [g]a desolation and [h]an object of reproach among [i]the nations all around you and in the sight of all who pass by. **15**You shall be [4] a reproach and a taunt, a warning [j]and a horror, to [i]the nations all around you, [k]when I execute judgments on you in anger and fury, and [l]with furious rebukes—I am the LORD; I have spoken— **16**when I send against you [5] [m]the deadly arrows of famine, arrows for destruction, which I will send to destroy you, and when I bring more and more famine upon [n]you and break your supply [6] of bread. **17**I will send famine and [o]wild beasts against you, [p] and they will rob you of your children. Pestilence and [q] blood shall pass through you, and I will bring the sword upon you. I am the LORD; I have spoken."

Judgment Against Idolatry

EZEKIEL **6** [†]The word of the LORD came to me: [2][†] [r] "Son of man, [s] set your face toward [t] the mountains of Israel, and [u] prophesy against them, [3][†]and say, [v] You mountains of Israel, hear the word of the Lord GOD! Thus says the Lord GOD to [w] the mountains and [x] the hills, to [y] the ravines and the valleys: Behold, I, even I, will bring a sword upon you, [z] and I will destroy your high places. [4] [z] Your altars shall become desolate, and your [a] incense altars shall be broken, and I will cast down your slain before your idols. [5] [z] And I will lay the dead bodies of the people of Israel before their idols, [b] and I will scatter your bones around your altars. [6]Wherever you dwell, [c] the cities shall be waste and [d] the high places ruined, so that your altars will be waste and ruined, [1] your idols broken and destroyed, your [a] incense altars cut down, and your works wiped out. [7]And the slain shall fall in your midst, and you shall know that I am the LORD.

[8][†] [e] "Yet I will leave some of you alive. When you have among the nations [f] some who escape the sword, and when you are scattered through the countries, [9]then those of you who escape [g] will remember me among the nations where they are carried captive, how [h] I have been broken over their whoring heart that has departed from me and over their eyes [i] that go whoring after their idols. [g] And they will be loathsome in their own sight for the evils that they have committed, for all their abominations. [10]And they shall know that I am the LORD. [j] I have not said in vain that I would do this evil to them."

[11]Thus says the Lord GOD: [k] "Clap your hands [l] and stamp your foot and say, Alas, because of all the evil abominations of the house of Israel, [m] for they shall fall by the sword, by famine, and by pestilence. [12] [n] He who is far off shall die of pestilence, and he who is near shall fall by the sword, and he who is left and is preserved shall die of famine. [o] Thus I will spend my fury upon them. [13]And you shall know that I am the LORD, [p] when their slain lie

among their idols around their altars, [q] on every high hill, [r] on all the mountaintops, [s] under every green tree, and under [t] every leafy oak, wherever [u] they offered pleasing aroma to all their idols. [14] And [v] I will stretch out my hand against them and [w] make the land desolate and waste, [x] in all their dwelling places, from the wilderness to [y] Riblah. [2] Then [z] they will know that I am the LORD.”

The Day of the Wrath of the LORD

EZEKIEL **7** The word of the LORD came to me: **2**[†]“And you, [a]O son of man, thus says the Lord GOD to the land of Israel: [b]An end! The end has come upon the four corners of the land. [1] **3**[†]Now [b]the end is upon you, and [c]I will send my anger upon you; [d]I will judge you according to your ways, and I will punish you for all your abominations. **4**[e]And my eye will not spare you, nor will I have pity, but [f]I will punish you for your ways, while your abominations are in your midst. [g]Then you will know that I am the LORD.

5“Thus says the Lord GOD: Disaster [h]after disaster! [2] Behold, it comes. **6**[b]An end has come; the end has come; it has awakened against you. Behold, it comes. **7**[i]Your doom [3] has come to you, O inhabitant of the land. [j]The time has come; the day is near, a day of tumult, and not [k]of joyful shouting on the mountains. **8**Now I will soon [l]pour out my wrath upon you, and [m]spend my anger against you, [d]and judge you according to your ways, and I will punish you for all your abominations. **9**[e]And my eye will not spare, nor will I have pity. I will punish you according to your ways, while your abominations are in your midst. [n]Then you will know that I am the LORD, who strikes.

10[†][o]“Behold, the day! Behold, it comes! [p]Your doom has come; [q]the rod has blossomed; pride has budded. **11**[r]Violence has grown up into [q]a rod of wickedness. [s]None of them shall remain, nor their abundance, nor their wealth; neither shall there be preeminence among them. [4] **12**[†][j]The time has come; the day has arrived. Let not [t]the buyer rejoice, nor [t]the seller mourn, [u]for wrath is upon all their multitude. [5] **13**For [v]the seller shall not return to what he has sold, while they live. [w]For the vision concerns all their multitude; it shall not turn back; and because of his iniquity, none can maintain his life. [6]

14“They have blown the trumpet and made everything ready, but none goes to battle, [x]for my wrath is upon all their multitude. **15**[y]The sword is without; pestilence and famine are within. [z]He who is in the field dies by the sword, [z]and him who is in the city famine and pestilence devour.

16 [a] And if any survivors escape, they will be on the mountains, like [b] doves of the valleys, all of them moaning, each one over his iniquity. 17[†] [c] All hands are feeble, and all knees turn to water. 18 [d] They put on sackcloth, and [e] horror covers them. Shame is on all faces, and [f] baldness on all their heads. 19They cast their silver into the streets, and their gold is like an unclean thing. [g] Their silver and gold are not able to deliver them in the day of the wrath of the LORD. They cannot satisfy their hunger or fill their stomachs with it. [h] For it was [i] the stumbling block of their iniquity. 20 [j] His beautiful ornament they used for pride, and [k] they made their abominable images and their detestable things of it. Therefore [l] I make it an unclean thing to them. 21And I will give it into the hands of [m] foreigners for prey, [n] and to the wicked of the earth for spoil, and [l] they shall profane it. 22I will turn my face from them, and [l] they shall profane my treasured [7] place. Robbers shall enter [l] and profane it.

23 [o] "Forge a chain! [8] [p] For the land is full of bloody crimes [q] and the city is full of violence. 24I will bring [r] the worst of the nations to take possession of their houses. [s] I will put an end to the pride of the strong, [t] and their holy places [9] shall be profaned. 25 [u] When anguish comes, [v] they will seek peace, but there shall be none. 26[†] [w] Disaster comes upon disaster; [x] rumor follows rumor. [y] They seek a vision from the prophet, while [z] the law [10] perishes from the priest and [a] counsel from the elders. 27The king mourns, the prince is wrapped in despair, and the hands of the people of the land are paralyzed by terror. According to their way [b] I will do to them, and according to their judgments I will judge them, [c] and they shall know that I am the LORD."

Abominations in the Temple

EZEKIEL 8 [†] [d] In the sixth year, in the sixth month, on the fifth day of the month, [e] as I sat in my house, with [f] the elders of Judah sitting before me, [g] the hand of the Lord GOD fell upon me there. 2Then I looked, and behold, [h] a form that had the appearance of a man. [1] [h] Below what appeared to be his waist was fire, and above his waist was something like the appearance of brightness, like [i] gleaming metal. [2] 3[†]He [j] put out the form of a hand

and took me by a lock of my head, and the Spirit lifted me up [k]between
earth and heaven and [l]brought me in [m]visions of God to Jerusalem, [n]to the
entrance of the gateway of the inner court that faces north, [o]where was the
seat of the [p]image of jealousy, [q]which provokes to jealousy. [4][†]And
behold, [r]the glory of the God of Israel was there, like the vision that I saw
[s]in the valley.

[5][†]Then he said to me, [t]"Son of man, lift up your eyes now toward the
north." So I lifted up my eyes toward the north, and behold, north of [u]the
altar gate, in the entrance, was this [p]image of jealousy. [6]And he said to me,
"Son of man, [v]do you see what they are doing, [w]the great abominations
that the house of Israel are committing here, [x]to drive me far from my
sanctuary? But you will see still greater abominations."

[7]And he brought me to the entrance of the court, and when I looked,
behold, there was a hole in the wall. [8]Then he said to me, "Son of man,
[y]dig in the wall." So I dug in the wall, and behold, there was an entrance.
[9]And he said to me, "Go in, and see [z]the vile abominations that they are
committing here." [10][†]So I went in and saw. And there, [a]engraved on the
wall all around, was [b]every form of [c]creeping things and loathsome beasts,
and all the idols of the house of Israel. [11][†]And before them stood
[d]seventy men of [e]the elders of the house of Israel, with Jaazaniah the son
of [f]Shaphan standing among them. Each had his censer in his hand, and
[g]the smoke of the cloud of incense went up. [12]Then he said to me, "Son of
man, have you seen what the elders of the house of Israel are doing [h]in the
dark, each [i]in his room of pictures? For they say, [j]'The LORD does not see
us, the LORD has forsaken the land.'" [13]He said also to me, [k]"You will see
still greater abominations that they commit."

[14][†]Then he brought me to [l]the entrance of the north gate of the house
of the LORD, and behold, there sat women weeping for Tammuz. [15]Then he
said to me, "Have you seen this, O [t]son of man? [k]You will see still greater
abominations than these."

[16][†]And he brought me into [m]the inner court of the house of the LORD.
And behold, at the entrance of the temple of the LORD, [n]between the
[o]porch and [p]the altar, were about twenty-five men, [q]with their backs to

the temple of the LORD, and their faces toward the east, worshiping [r]the sun toward the east. [17]Then he said to me, “Have you seen this, O [s]son of man? Is it too light a thing for the house of Judah to commit [t]the abominations that they commit here, that [u]they should fill the land with violence and [v]provoke me still further to anger? Behold, they put the branch to their [3] nose. [18]Therefore [w]I will act in wrath. [x]My eye will not spare, nor will I have pity. [y]And though they cry in my ears with a loud voice, I will not hear them.”

Idolaters Killed

EZEKIEL 9 [†]Then he cried in my ears with a loud voice, saying, “Bring near the executioners of the city, [z]each with his destroying weapon in his hand.” [2]And behold, six men came from the direction of [a]the upper gate, which faces north, each with his weapon for slaughter in his hand, and with them was [b]a man clothed in linen, with a writing case at his waist. And they went in and stood beside [c]the bronze altar.

[3][†]Now [d]the glory of the God of Israel had gone up from the cherub on which it rested to [e]the threshold of the house. And he called to [b]the man clothed in linen, who had the writing case at his waist. [4]And the LORD said to him, “Pass through the city, through Jerusalem, and [f]put a mark on the foreheads of the men who [g]sigh and groan over all the abominations that are committed in it.” [5]And to [h]the others he said in my hearing, “Pass through the city after him, and strike. [i]Your eye shall not spare, and you shall show no pity. [6][†][j]Kill old men outright, young men and maidens, little children and women, but [k]touch no one on whom is the mark. And [l]begin at my sanctuary.” So they began with the elders who were before the house. [7]Then he said to them, [m]“Defile the house, and fill the courts with the slain. Go out.” So they went out and struck in the city. [8][†]And while they were striking, and I was left alone, [n]I fell upon my face, and cried, [o]“Ah, Lord GOD! [p]Will you destroy all the remnant of Israel [q]in the outpouring of your wrath on Jerusalem?”

[9][†]Then he said to me, [r]“The guilt of the house of Israel and Judah is exceedingly great. [s]The land is full of blood, and the city full of injustice.

For [t] they say, ‘The LORD has forsaken the land, and the LORD does not see.’
[10]As for me, [u] my eye will not spare, nor will I have pity; [v] I will bring their
deeds upon their heads.”

[11]And behold, [w] the man clothed in linen, with the writing case at his
waist, brought back word, saying, “I have done as you commanded me.”

The Glory of the LORD Leaves the Temple

EZEKIEL **10** [†]Then I looked, and behold, [x] on the expanse that was over
the heads of the cherubim there appeared above them something [y] like a
sapphire, [1] in appearance like a throne. [2][†]And he said to [z] the man
clothed in linen, “Go in among [a] the whirling wheels underneath the
cherubim. Fill your hands with [b] burning coals from between the cherubim,
and [c] scatter them over the city.”

And he went in [d] before my eyes. [3]Now the cherubim were standing [e] on
the south side of the house, when the man went in, and [f] a cloud filled [g] the
inner court. [4][†]And [h] the glory of the LORD [i] went up from the cherub to
the threshold of the house, and the house [f] was filled with the cloud, and the
court was filled with [j] the brightness of the glory of the LORD. [5]And [k] the
sound of the wings of the cherubim was heard as far as the outer court,
[k] like the voice of God Almighty when he speaks.

[6]And when he commanded [l] the man clothed in linen, [m] “Take fire from
between [n] the whirling wheels, from between the cherubim,” he went in and
stood beside a wheel. [7]And a cherub stretched out his hand from between
the cherubim to the fire that was between the cherubim, and took some of it
and put it into the hands of the man clothed in linen, who took it and went
out. [8]The cherubim appeared to have [o] the form of a human hand under
their wings.

[9][†] [p] And I looked, and behold, there were four wheels beside the
cherubim, one beside each cherub, and [q] the appearance of the wheels was
[r] like sparkling [s] beryl. [10]And as for their appearance, the four had the same
likeness, as if a wheel were within a wheel. [11] [t] When they went, they went
in any of their four directions [2] [u] without turning as they went, [v] but in
whatever direction the front wheel [3] faced, the others followed without

turning as they went. 12 [w] And their whole body, their rims, and their spokes, their wings, [4] and the wheels were full of eyes all around—the wheels that the four of them had. 13 As for the wheels, they were called in my hearing [n] "the whirling wheels." 14 [x] And every one had four faces: [y] the first face was the face of the cherub, and the second face was [z] a human face, and the third the face of a lion, and the fourth the face of an eagle.

15 [a] And the cherubim mounted up. These were [b] the living creatures that I saw by [c] the Chebar canal. 16 [d] And when the cherubim went, the wheels went beside them. And [d] when the cherubim lifted up their wings to mount up from the earth, the wheels did not turn from beside them. 17 [e] When they stood still, these stood still, and when they mounted up, these mounted up with them, for the spirit of the living creatures [5] was in them.

18 [f] Then [g] the glory of the Lord went out from the threshold of the house, and stood over the cherubim. 19 [h] And the cherubim lifted up their wings and mounted up from the earth [i] before my eyes as they went out, with the wheels beside them. And they stood at the entrance of the [j] east gate of the house of the Lord, and [k] the glory of the God of Israel was over them.

20 [l] These were the living creatures that I saw [m] underneath the God of Israel by [n] the Chebar canal; and I knew that they were cherubim. 21 [o] Each had four faces, and each four wings, and underneath their wings [p] the likeness of human hands. 22 [q] And as for the likeness of their faces, they were the same faces whose appearance I had seen by the Chebar canal. [r] Each one of them went straight forward.

Judgment on Wicked Counselors

EZEKIEL 11 [†] [s] The Spirit lifted me up and brought me to [t] the east gate of the house of the Lord, which faces east. And behold, at the entrance of the gateway there were [u] twenty-five men. And I saw among them Jaazaniah [v] the son of Azzur, and [w] Pelatiah the son of Benaiah, princes of the people. 2 [†] And he said to me, [x] "Son of man, these are the men who devise iniquity and who give wicked counsel in this city; 3 [y] who say, [z] 'The time is not near [1] to build houses. [a]This city is the cauldron, and we are the meat.' [4]Therefore prophesy against them, prophesy, O son of man."

[5]And [b]the Spirit of the LORD fell upon me, and he said to me, "Say, Thus says the LORD: So you think, O house of Israel. [c]For I know the things that come into your mind. [6][d]You have multiplied your slain in this city and have filled its streets with the slain. [7][†]Therefore thus says the Lord GOD: [e]Your slain whom you have laid in the midst of it, [a]they are the meat, and [a]this city is the cauldron, but you shall be brought out of the midst of it. [8][f]You have feared the sword, and I will bring the sword upon you, declares the Lord GOD. [9]And I will bring you out of the midst of it, and [g]give you into the hands of foreigners, and [h]execute judgments upon you. [10][i]You shall fall by the sword. I will judge you at the border of Israel, [j]and you shall know that I am the LORD. [11][k]This city shall not be your cauldron, nor shall you be the meat in the midst of it. I will judge you at the border of Israel, [12]and you shall know that I am the LORD. For you have not walked in my statutes, nor obeyed my rules, [l]but have acted according to the rules of the nations that are around you."

[13][†]And it came to pass, while I was prophesying, [m]that [n]Pelatiah the son of Benaiah died. [o]Then I fell down on my face and cried out with a loud voice and said, [o]"Ah, Lord GOD! [p]Will you make a full end of the remnant of Israel?"

Israel's New Heart and Spirit

[14][†]And the word of the LORD came to me: [15][q]"Son of man, your brothers, even your brothers, your kinsmen, [2] the whole house of Israel, all of them, are those of whom the inhabitants of Jerusalem have said, [r]'Go far from the LORD; to us this land is given for a possession.' [16]Therefore say, 'Thus says the Lord GOD: Though I removed them far off among the nations, and though I scattered them among the countries, yet [s]I have been a sanctuary to them for a while [3] in the countries where they have gone.' [17]Therefore say, 'Thus says the Lord GOD: [t]I will gather you from the peoples and assemble you out of the countries where you have been scattered, [t]and I will give you the land of Israel.' [18]And when they come there, [u]they will

remove from it all its [v]detestable things and all its abominations. [19][w]And I will give them one heart, and [x]a new spirit I will put within them. [y]I will remove the heart of stone from their flesh [z]and give them a heart of flesh, [20][a]that they may walk in my statutes and keep my rules and obey them. [b]And they shall be my people, and I will be their God. [21][c]But as for those whose heart goes after their detestable things and their abominations, [d]I will [4] bring their deeds upon their own heads, declares the Lord GOD.”

[22][†][e]Then the cherubim lifted up their wings, with the wheels beside them, [e]and the glory of the God of Israel was over them. [23]And the glory of the LORD went up from the midst of the city and [f]stood on the mountain that is on the east side of the city. [24][g]And the Spirit lifted me up and brought me [h]in the vision by the Spirit of God [i]into Chaldea, to the exiles. Then the vision that I had seen went up from me. [25]And I told the exiles all the things that the LORD had shown me.

Judah’s Captivity Symbolized

EZEKIEL **12** [†]The word of the LORD came to me: [2][†][j]“Son of man, you dwell in the midst of [k]a rebellious house, [l]who have eyes to see, but see not, who have ears to hear, but hear not, for they are [k]a rebellious house. [3][†]As for you, son of man, prepare for yourself [m]an exile’s baggage, and go into exile by day [n]in their sight. You shall go like an exile from your place to another place [n]in their sight. [o]Perhaps they will understand, though [1] they are a rebellious house. [4]You shall bring out your baggage by day in their sight, as baggage for exile, and you shall go out yourself [p]at evening in their sight, as those do who must go into exile. [5]In their sight [q]dig through the wall, and bring your baggage out through it. [6]In their sight you shall lift the baggage upon your shoulder and carry it out at dusk. You shall cover your face that you may not see the land, for I have made you [r]a sign for the house of Israel.”

[7][s]And I did as I was commanded. [t]I brought out my baggage by day, as baggage for exile, and in the evening I dug through the wall with my own hands. I brought out my baggage at dusk, carrying it on my shoulder in their sight.

[8][†]In the morning the word of the LORD came to me: [9][u]“Son of man, has not the house of Israel, [v]the rebellious house, said to you, [w]‘What are you doing?’ [10]Say to them, ‘Thus says the Lord GOD: This oracle concerns[2] [x]the prince in Jerusalem and all the house of Israel who are in it.’[3] [11]Say, [y]‘I am a sign for you: [z]as I have done, so shall it be done to them. They shall go into exile, into captivity.’ [12][a]And the prince who is among them shall lift his baggage upon his shoulder at dusk, and shall go out. [b]They shall dig through the wall to bring him out through it. [c]He shall cover his face, that he may not see the land with his eyes. [13][†][d]And I will spread my net over him, and he shall be taken in my snare. And [e]I will bring him to Babylon, the land of the Chaldeans, [e]yet he shall not see it, and he shall die there. [14][f]And I will scatter toward every wind all who are around him, his helpers and all his troops, [g]and I will unsheathe the sword after them. [15][h]And they shall know that I am the LORD, when I disperse them among the nations and scatter them among the countries. [16][i]But I will let a few of them escape from the sword, from famine and pestilence, that they may declare all their abominations among the nations where they go, [j]and may know that I am the LORD.”

[17]And the word of the LORD came to me: [18][k]“Son of man, [l]eat your bread with quaking, and drink water with trembling and with anxiety. [19]And say to the people of the land, Thus says the Lord GOD concerning the inhabitants of Jerusalem in the land of Israel: [m]They shall eat their bread with anxiety, [m]and drink water in dismay. In this way [n]her land will be stripped of all it contains, [o]on account of the violence of all those who dwell in it. [20][p]And the inhabited cities shall be laid waste, and the land shall become a desolation; and you shall know that I am the LORD.”

[21][†]And the word of the LORD came to me: [22]“Son of man, [q]what is this proverb that you[4] have about the land of Israel, saying, [r]‘The days grow long, and every vision comes to nothing’? [23]Tell them therefore, ‘Thus says the Lord GOD: I will put an end to this proverb, and they shall no more use it as a proverb in Israel.’ But say to them, [s]The days are near, and the fulfillment[5] of every vision. [24][t]For there shall be no more any [u]false vision or flattering divination within the house of Israel. [25]For I am the LORD; I will speak [v]the word that I will speak, and it will be performed. [w]It

will no longer be delayed, but in your days, [x] O rebellious house, I will speak the word and perform it, declares the Lord GOD."

26 And the word of the LORD came to me: **27** "Son of man, behold, they of the house of Israel say, [y] 'The vision that he sees is [z] for many days from now, and he prophesies of times far off.' **28** Therefore say to them, Thus says the Lord GOD: [w] None of my words will be delayed any longer, [v] but the word that I speak will be performed, declares the Lord GOD."

False Prophets Condemned

EZEKIEL **13** [†]The word of the LORD came to me: **2** [a]“Son of man, prophesy against the prophets of Israel, who are prophesying, and say to those [b]who prophesy from their own hearts: ‘Hear the word of the LORD!’ **3**Thus says the Lord GOD, Woe to the foolish prophets who follow their own spirit, and have seen nothing! **4**Your prophets have been like jackals among ruins, O Israel. **5** [c]You have not gone up into the breaches, or built up a wall for the house of Israel, that it might stand in battle in the day of the LORD. **6** [d]They have seen false visions and lying divinations. They say, ‘Declares the LORD,’ [e]when the LORD has not sent them, and yet they expect him to fulfill their word. **7**Have you not seen a false vision and uttered a lying divination, [f]whenever you have said, ‘Declares the LORD,’ although I have not spoken?”

8Therefore thus says the Lord GOD: “Because you have uttered falsehood and seen lying visions, therefore behold, [g]I am against you, declares the Lord GOD. **9**My hand will be against the prophets who see false visions and who give lying divinations. They shall not be in the council of my people, [h]nor be enrolled in the register of the house of Israel, [i]nor shall they enter the land of Israel. [j]And you shall know that I am the Lord GOD. **10**[†]Precisely because they have misled my people, [k]saying, ‘Peace,’ when there is no peace, and because, when the people build a wall, [l]these prophets smear it with whitewash, [1] **11**say to those who smear it with whitewash that it shall fall! [m]There will be a deluge of rain, and you, O great hailstones, will fall, and a stormy wind break out. **12**And when the wall falls, will it not be said to you, ‘Where is the coating with which you smeared it?’ **13**Therefore thus says the Lord GOD: [m]I will make a stormy wind break out in my wrath, [m]and there shall be a deluge of rain in my anger, and great hailstones in wrath to make a full end. **14**And I will break down the wall that you have smeared with whitewash, and bring it down to the ground, so that its foundation will be laid bare. When it falls, you shall perish in the midst of it, [n]and you shall know that I am the LORD. **15**Thus will I spend my wrath upon the wall and upon those who have smeared it with whitewash, and I will say to you, The wall is no more, nor those who smeared it, [16]the prophets of Israel who prophesied concerning Jerusalem [k]and saw visions of peace for her, when there was no peace, declares the Lord GOD.

[17][†]“And you, son of man, [o]set your face against [p]the daughters of your people, [q]who prophesy out of their own hearts. Prophesy against them [18]and say, Thus says the Lord GOD: Woe to the women [r]who sew magic bands upon all wrists, and [s]make veils for the heads of persons of every stature, in [t]the hunt for souls! Will you hunt down souls belonging to my people and keep your own souls alive? [19]You have profaned me among my people [u]for handfuls of barley [v]and for pieces of bread, putting to death souls who should not die and keeping alive souls who should not live, by your lying to my people, who listen to lies.

[20]“Therefore thus says the Lord GOD: Behold, [w]I am against [x]your magic bands with which you hunt the souls like birds, and I will tear them from your arms, and I will let the souls whom you hunt go free, the souls like birds. [21]Your veils also I will tear off and [y]deliver my people out of your hand, and they shall be no more in your hand as prey, [z]and you shall know that I am the LORD. [22][†][a]Because you have disheartened the righteous falsely, although I have not grieved him, and [b]you have encouraged the wicked, that [c]he should not turn from his evil way to save his life, [23][d]therefore you shall no more see false visions nor practice divination. I will deliver my people out of your hand. And you shall know that I am the LORD.”

Idolatrous Elders Condemned

EZEKIEL **14** [†]Then certain of the [e]elders of Israel came to me [e]and sat before me. [2]And the word of the LORD came to me: [3][f]“Son of man, these men have taken their idols into their hearts, and set [g]the stumbling block of their iniquity before their faces. [h]Should I indeed let myself be consulted by them? [4]Therefore speak to them and say to them, Thus says the Lord GOD: Any one of the house of Israel who takes his idols into his heart and sets the stumbling block of his iniquity before his face, and yet comes to the prophet, [i]I the LORD will answer him as he comes with the multitude of his

idols, [5][j] that I may lay hold of the hearts of the house of Israel, [k] who are all
estranged from me through their idols.

[6]“Therefore say to the house of Israel, Thus says the Lord GOD: [l] Repent
and turn away from your idols, and turn away your faces from all your
abominations. [7]For any one of the house of Israel, or of the strangers who
sojourn in Israel, [k] who separates himself from me, taking his idols into his
heart and putting the stumbling block of his iniquity before his face, and yet
comes to a prophet to consult me through him, [m] I the LORD will answer
him myself. [8]And [n] I will set my face against that man; I [o] will make him a
sign and a byword [n] and cut him off from the midst of my people, [p] and you
shall know that I am the LORD. [9][†]And if the prophet is deceived and
speaks a word, [q] I, the LORD, have deceived that prophet, and I will stretch
out my hand against him and will destroy him from the midst of my people
Israel. [10]And they shall bear their punishment [1]—the punishment of the
prophet and the punishment of the inquirer shall be alike— [11]that the house
of Israel may no more go astray from me, nor [r] defile themselves anymore
with all their transgressions, [s] but that they may be my people and I may be
their God, declares the Lord GOD.”

Jerusalem Will Not Be Spared

[12][†]And the word of the LORD came to me: [13][t] “Son of man, when a land
sins against me [u] by acting faithlessly, and I stretch out my hand against it
and [v] break its supply [2] of bread and send famine upon it, and [w] cut off
from it man and beast, [14][x] even if these three men, [y] Noah, [z] Daniel, and
[a] Job, were in it, [b] they would deliver but their own lives by their
righteousness, declares the Lord GOD.

[15][c] “If I cause wild beasts to pass through the land, and they ravage it,
[d] and it be made desolate, so that no one may pass through because of the
beasts, [16]even if these three men were in it, [e] as I live, declares the Lord
GOD, they would deliver neither sons nor daughters. They alone would be
delivered, but [f] the land would be desolate.

[17]“Or [g] if I bring a sword upon that land and say, Let a sword pass
through the land, [h] and I cut off from it man and beast, [18][x] though these

three men were in it, as I live, declares the Lord GOD, they would deliver neither sons nor daughters, but they alone would be delivered.

[19]“Or [i] if I send a pestilence into that land and pour out my wrath upon it with blood, to cut off from it man and beast, [20]even if Noah, Daniel, and Job were in it, as I live, declares the Lord GOD, they would deliver neither son nor daughter. They would deliver but their own lives by their righteousness.

[21]“For thus says the Lord GOD: How much more [j] when I send upon Jerusalem my four disastrous acts of judgment, [k] sword, [l] famine, [m] wild beasts, and [n] pestilence, to cut off from it man and beast! [22]But behold, [o] some survivors will be left in it, sons and daughters who will be brought out; behold, when they come out to you, and [p] you see their ways and their deeds, you will be consoled for the disaster that I have brought upon Jerusalem, for all that I have brought upon it. [23]They will console you, when you see their ways and their deeds, and you shall know that I have not done without cause all that I have done in it, declares the Lord GOD.”

Jerusalem, a Useless Vine

EZEKIEL **15** [†]And the word of the LORD came to me: [2] [q] “Son of man, how does [r] the wood of the vine surpass any wood, the vine branch that is among the trees of the forest? [3]Is wood taken from it to make anything? Do people take [s] a peg from it to hang any vessel on it? [4] [t] Behold, it is given to the fire for fuel. When the fire has consumed both ends of it, and the middle of it is charred, is it useful for anything? [5] [u] Behold, when it was whole, it was used for nothing. How much less, when the fire has consumed it and it is charred, can it ever be used for anything! [6]Therefore thus says the Lord GOD: [v] Like the wood of the vine among the trees of the forest, [t] which I have given to the fire for fuel, so have I given up the inhabitants of Jerusalem. [7] [w] And I will set my face against them. Though [x] they escape from the fire, the fire shall yet consume them, [y] and you will know that I am the LORD, [w] when I set my face against them. [8] [z] And I will make the land desolate, because [a] they have acted faithlessly, declares the Lord GOD.”

The LORD’s Faithless Bride

EZEKIEL **16** [†]Again the word of the LORD came to me: [2][†] [b]“Son of man, [c]make known to Jerusalem her abominations, [3]and say, Thus says the Lord GOD to Jerusalem: Your origin and your birth are of the land of the Canaanites; your father was an [d]Amorite and your mother a [e]Hittite. [4][†]And as for your birth, [f]on the day you were born your cord was not cut, nor were you washed with water to cleanse you, nor rubbed with salt, nor wrapped in swaddling cloths. [5]No eye pitied you, to do any of these things to you out of compassion for you, [g]but you were cast out on the open field, for you were abhorred, [f]on the day that you were born.

[6][†]“And when I passed by you and saw you wallowing [h]in your blood, I said to you [h]in your blood, ‘Live!’ I said to you [h]in your blood, ‘Live!’ [7][†] [i]I made you flourish like a plant of the field. And you grew up and became tall [j]and arrived at full adornment. Your breasts were formed, and your hair had grown; yet [k]you were naked and bare.

[8][†]“When I passed by you again and saw you, behold, you were at the age for love, and [l]I spread the corner of my garment over you and covered your nakedness; I made my vow to you [m]and entered into a covenant with you, declares the Lord GOD, [n]and you became mine. [9][†]Then I bathed you with water and washed off your blood from you and [o]anointed you with oil. [10][†] [p]I clothed you also with embroidered cloth and shod you with fine leather. I wrapped you in fine linen and covered you with silk. [1] [11] [q]And I adorned you with ornaments and [r]put bracelets on your wrists and a chain on your neck. [12]And I put a ring on your nose and earrings in your ears and a beautiful crown on your head. [13]Thus you were adorned with gold and silver, and your clothing was of fine linen and silk and embroidered cloth. [s]You ate fine flour and honey and oil. [t]You grew exceedingly beautiful and advanced to royalty. [14][†]And [u]your renown went forth among the nations because of your beauty, for it was perfect through the splendor that I had bestowed on you, declares the Lord GOD.

[15][†] [v]“But you trusted in your beauty [w]and played the whore [2] because of your renown [x]and lavished your whorings [3] on any passerby; your beauty [4] became his. [16]You took some of your garments and made for yourself colorful shrines, and on them played the whore. The like has never

been, nor ever shall be. [5] **17**You also took [y] your beautiful jewels of my gold and of my silver, which I had given you, and [z] made for yourself images of men, and with them played the whore. **18**And you took your embroidered garments to cover them, [a] and set my oil and my incense before them. **19** [b] Also my bread that I gave you—[s] I fed you with fine flour and oil and honey—you set before them for [c] a pleasing aroma; and so it was, declares the Lord GOD. **20** [d] And you took your sons and your daughters, whom you had borne to me, and [e] these you sacrificed to them to be devoured. Were your whorings so small a matter **21**that you slaughtered my children and delivered them up as an offering by fire to them? **22**And in all your abominations and your whorings you did not remember [f] the days of your youth, [g] when you were naked and bare, wallowing in your blood.

23[†]"And after all your wickedness (woe, woe to you! declares the Lord GOD), **24**you built yourself [h] a vaulted chamber and made yourself a lofty place in every square. **25**At the head of every street [i] you built your lofty place and made [j] your beauty an abomination, [k] offering yourself [6] to any passerby and multiplying your whoring. **26** [w] You also played the whore [l] with the Egyptians, your lustful neighbors, [m] multiplying your whoring, [n] to provoke me to anger. **27**Behold, therefore, I stretched out my hand against you [o] and diminished your allotted portion [p] and delivered you to the greed of your enemies, [q] the daughters of the Philistines, who were ashamed of your lewd behavior. **28** [w] You played the whore also [r] with the Assyrians, because you were not satisfied; yes, you played the whore with them, and still you were not satisfied. **29**You multiplied your whoring also with the trading land [t] of Chaldea, and even with this you were not satisfied.

30[†]"How sick is your heart, [7] declares the Lord GOD, because you did all these things, the deeds of a brazen prostitute, **31**building your vaulted chamber at the head of every street, and making your lofty place in every square. Yet you were not like a prostitute, [u] because you scorned payment. **32**Adulterous wife, who receives strangers instead of her husband! **33**Men give gifts to all prostitutes, [v] but you gave your gifts to all your lovers, bribing them to come to you from every side with your whorings. **34**So you were different from other women in your whorings. No one solicited you to play the whore, and [v]you gave payment, while no payment was given to you; therefore you were different.

[35][†]“Therefore, O prostitute, hear the word of the LORD: [36]Thus says the Lord GOD, Because your lust was poured out and your nakedness uncovered in your whorings with your lovers, and with all your abominable idols, [w]and because of the blood of your children that you gave to them, [37]therefore, behold, [x]I will gather all your lovers with whom you took pleasure, all those you loved and [y]all those you hated. [z]I will gather them against you from every side [a]and will uncover your nakedness to them, that [b]they may see all your nakedness. [38][c]And I will judge you [d]as women who commit adultery and [e]shed blood are judged, and bring upon you the blood of wrath and jealousy. [39]And I will give you into their hands, and they shall throw down your [f]vaulted chamber and break down [g]your lofty places. [h]They shall strip you of your clothes and take [i]your beautiful jewels and leave you [j]naked and bare. [40][k]They shall bring up a crowd against you, [l]and they shall stone you and cut you to pieces with their swords. [41][l]And they shall [m]burn your houses and [n]execute judgments upon you in the sight of many women. [o]I will make you stop playing the whore, and [p]you shall also give payment no more. [42][q]So will I satisfy my wrath on you, and my jealousy shall depart from you. I will be calm and will no more be angry. [43]Because you have not remembered [r]the days of your youth, but have enraged me with all these things, therefore, behold, [s]I have returned your deeds upon your head, declares the Lord GOD. Have you not [t]committed lewdness in addition to all your abominations?

[44]“Behold, everyone [u]who uses proverbs will use this proverb about you: ‘Like mother, like daughter.’ [45]You are the daughter of your mother, who loathed her husband and her children; and you are the sister of [v]your sisters, who loathed their husbands and their children. [w]Your mother was a Hittite and [w]your father an Amorite. [46]And [x]your elder sister is Samaria, who lived with her daughters to the north of you; and [y]your younger sister, who lived to the south of you, is Sodom with her daughters. [47][z]Not only did you walk in their ways and do according to their abominations; within a very little time [a]you were more corrupt than they in all your ways. [48][b]As I live, declares the Lord GOD, your sister [c]Sodom and her daughters have not

done as you and your daughters have done. [49][†]Behold, this was the guilt of your sister Sodom: she and her daughters had pride, [d]excess of food, and prosperous ease, but did not aid the poor and needy. [50]They were haughty and [e]did an abomination before me. So [f]I removed them, when I saw it. [51][g]Samaria has not committed half your sins. You have committed more abominations than they, and [h]have made your sisters appear righteous by all the abominations that you have committed. [52][i]Bear your disgrace, you also, for you have intervened on behalf of your sisters. Because of your sins in which you acted more abominably than they, they are more in the right than you. So be ashamed, you also, and bear your disgrace, for you have made your sisters appear righteous.

[53][†][j]"I will restore their fortunes, both the fortunes of Sodom and her daughters, and the fortunes of Samaria and her daughters, and I will restore your own fortunes in their midst, [54]that you may bear your disgrace [k]and be ashamed of all that you have done, [l]becoming a consolation to them. [55]As for your sisters, Sodom and her daughters shall return to their former state, [j]and Samaria and her daughters shall return [m]to their former state, [j]and you and your daughters shall return [m]to your former state. [56]Was not your sister Sodom a byword in your mouth [n]in the day of your pride, [57]before your wickedness was uncovered? Now you have become [o]an object of reproach for the daughters of Syria [8] and all those around her, and for [p]the daughters of the Philistines, [q]those all around who despise you. [58][r]You bear the penalty of your lewdness and your abominations, declares the LORD.

The LORD's Everlasting Covenant

[59]"For thus says the Lord GOD: I will deal with you as you have done, you [s]who have despised the oath in breaking the covenant, [60][†]yet [t]I will remember my covenant with you [u]in the days of your youth, [v]and I will establish for you an everlasting covenant. [61][w]Then you will remember your ways [x]and be ashamed when you take [y]your sisters, both your elder and your younger, and I give them to you [z]as daughters, but not on account of [9] the covenant with you. [62]I will establish my covenant with you, [a]and

you shall know that I am the LORD, [63]that you may remember and be confounded, and [b]never open your mouth again because of your shame, when I atone for you for all that you have done, declares the Lord GOD.”

Parable of Two Eagles and a Vine

EZEKIEL **17** [†]The word of the LORD came to me: [2][†] [c]“Son of man, [d]propound a riddle, and speak a parable to the house of Israel; [3][†]say, Thus says the Lord GOD: [e]A great eagle [f]with great wings and long pinions, [f]rich in plumage of many colors, came [g]to Lebanon [h]and took the top of the cedar. [4]He broke off the topmost of its young twigs and carried it to a land of trade and set it in a city of merchants. [5]Then he took of the seed of the land [i]and planted it in fertile soil. [1] He placed it beside abundant waters. [j]He set it like a willow twig, [6]and it sprouted and became a [k]low [l]spreading vine, and its branches turned toward him, and its roots remained where it stood. So it became a vine and produced branches and put out boughs.

[7][†] [m]“And there was another great eagle with great wings and much plumage, [m]and behold, this vine bent its roots toward him and shot forth its branches toward him from [n]the bed where it was planted, that he might water it. [8][†] [i]It had been planted on good soil by abundant waters, that it might produce branches and bear fruit and become a noble vine.

[9]“Say, Thus says the Lord GOD: [m]Will it thrive? Will he not pull up its roots and cut off its fruit, so that it withers, so that all its fresh sprouting leaves wither? It will not take a strong arm or many people to pull it from its roots. [10]Behold, it is planted; will it thrive? [o]Will it not utterly wither when the east wind strikes it—wither away on the bed where it sprouted?”

[11][†]Then the word of the LORD came to me: [12]“Say now to [p]the rebellious house, [q]Do you not know what these things mean? Tell them, behold, [r]the king of Babylon came to Jerusalem, and took her king and her princes and brought them to him to Babylon. [13] [s]And he took one of the royal offspring [2] [t]and made a covenant with him, [u]putting him under oath ([v]the chief men of the land he had taken away), [14]that the kingdom might be humble and not lift itself up, and keep his covenant that it might stand. [15] [w]But he rebelled against him by sending his ambassadors [x]to Egypt, that

they might give him horses and a large army. [y] Will he thrive? Can one escape who does such things? Can he [z] break the covenant and yet escape?

16 [a] "As I live, declares the Lord GOD, surely [b] in the place where the king dwells [c] who made him king, whose oath he despised, and whose covenant with him he broke, in Babylon he shall die. **17** [d] Pharaoh with his mighty army and great company will not help him in war, [e] when mounds are cast up and siege walls built to cut off many lives. **18** He despised the oath in breaking the covenant, and behold, he gave his hand and did all these things; he shall not escape. **19** [†]Therefore thus says the Lord GOD: As I live, surely it is my oath that he despised, and my covenant that he broke. I will return it upon his head. **20** [f] I will spread my net over him, and he shall be taken in my snare, and I will bring him to Babylon [g] and enter into judgment with him there [h] for the treachery he has committed against me. **21** And all the pick [3] of his troops shall fall by the sword, [i] and the survivors shall be scattered to every wind, and you shall know that [j] I am the LORD; I have spoken."

22 [†]Thus says the Lord GOD: [k] "I myself will take a sprig from the lofty top of the cedar and will set it out. [l] I will break off from the topmost of its young twigs a tender one, and [m] I myself will plant it on a high and lofty mountain. **23** [n] On the mountain height of Israel will I plant it, that it may bear branches and produce fruit and become a noble cedar. [o] And under it will dwell every kind of bird; in the shade of its branches birds of every sort will nest. **24** And all the trees of the field shall know that I am the LORD; [p] I bring low the high tree, and make high the low tree, dry up [q] the green tree, and make [q] the dry tree flourish. [r] I am the LORD; I have spoken, and I will do it."

The Soul Who Sins Shall Die

EZEKIEL 18 [†]The word of the LORD came to me: **2** "What do you [1] mean [s] by repeating this proverb concerning the land of Israel, [t] 'The fathers have eaten sour grapes, and the children's teeth are set on edge'? **3** [u] As I live, declares the Lord GOD, [v] this proverb shall no more be used by you in

Israel. [4]Behold, all souls are mine; the soul of the father as well as the soul of the son is mine: [w]the soul who sins shall die.

[5][†]“If a man is righteous and does [x]what is just and right— [6]if he [y]does not eat upon the mountains or [z]lift up his eyes to the idols of the house of Israel, [a]does not defile his neighbor’s wife [b]or approach [c]a woman in her time of menstrual impurity, [7][d]does not oppress anyone, but [e]restores to the debtor his pledge, [f]commits no robbery, [g]gives his bread to the hungry [g]and covers the naked with a garment, [8][h]does not lend at interest [h]or take any profit, [2] withholds his hand from injustice, [i]executes true justice between man and man, [9][j]walks in my statutes, and keeps my rules by acting faithfully—he is righteous; [k]he shall surely live, declares the Lord GOD.

[10]“If he fathers a son who is violent, [l]a shedder of blood, who does any of these things [11](though he himself did none of these things), [m]who even eats upon the mountains, [n]defiles his neighbor’s wife, [12]oppresses the poor and needy, [o]commits robbery, [o]does not restore the pledge, [p]lifts up his eyes to the idols, [q]commits abomination, [13][r]lends at interest, and takes profit; shall he then live? He shall not live. He has done all these abominations; he shall surely die; [s]his blood shall be upon himself.

[14]“Now suppose this man fathers a son who sees all the sins that his father has done; he sees, and does not do likewise: [15]he does not eat upon the mountains or lift up his eyes to the idols of the house of Israel, does not defile his neighbor’s wife, [16]does not oppress anyone, [t]exacts no pledge, [u]commits no robbery, [v]but gives his bread to the hungry [v]and covers the naked with a garment, [17]withholds his hand from iniquity, [3] takes no interest or profit, obeys my rules, [w]and walks in my statutes; he shall not die for his father’s iniquity; [x]he shall surely live. [18]As for his father, because he practiced extortion, robbed his brother, and did what is not good among his people, [y]behold, he shall die for his iniquity.

[19][†]“Yet you say, [z]‘Why should not the son suffer for the iniquity of the father?’ When the son has done [a]what is just and right, and has been careful to observe all my statutes, [b]he shall surely live. [20][†][c]The soul who sins shall die. [d]The son shall not suffer for the iniquity of the father, nor the father suffer for the iniquity of the son. [e]The righteousness of the righteous

shall be upon himself, [f]and the wickedness of the wicked shall be upon himself.

[21] [g]"But if a wicked person turns away from all his sins that he has committed and keeps all my statutes and does [h]what is just and right, [i]he shall surely live; he shall not die. [22] [j]None of the transgressions that he has committed shall be remembered against him; for the righteousness that he has done he shall live. [23] [k]Have I any pleasure in the death of the wicked, declares the Lord GOD, and not rather that he should turn from his way and live? [24] [l]But when a righteous person turns away from his righteousness and does injustice and does the same abominations that the wicked person does, shall he live? [m]None of the righteous deeds that he has done shall be remembered; for [n]the treachery of which he is guilty and the sin he has committed, for them he shall die.

[25][†] [o]"Yet you say, 'The way of the Lord is not just.' Hear now, O house of Israel: Is my way not just? Is it not your ways that are not just? [26] [l]When a righteous person turns away from his righteousness and does injustice, he shall die for it; for the injustice that he has done he shall die. [27]Again, [p]when a wicked person turns away from the wickedness he has committed and does what is just and right, he shall save his life. [28]Because he considered and turned away from all the transgressions that he had committed, he shall surely live; he shall not die. [29]Yet the house of Israel says, 'The way of the Lord is not just.' O house of Israel, are my ways not just? Is it not your ways that are not just?

[30][†]"Therefore [q]I will judge you, O house of Israel, every one according to his ways, declares the Lord GOD. [r]Repent and turn from all your transgressions, [s]lest iniquity be your ruin. [4] [31] [t]Cast away from you all the transgressions that you have committed, and [u]make yourselves a new heart and a new spirit! [v]Why will you die, O house of Israel? [32] [w]For I have no pleasure in the death of anyone, declares the Lord GOD; [r]so turn, and live."

A Lament for the Princes of Israel

EZEKIEL **19** [†]And you, [x]take up a lamentation for the princes of Israel, [2]and say:

What was your mother? [y]A lioness!
Among lions she crouched;
in the midst of young lions
she reared her cubs.
[3] And she brought up one of her cubs;
[z]he became a young lion,
[a]and he learned to catch prey;
he devoured men.
[4] The nations heard about him;
[b]he was caught in their pit,
[c]and they brought him with hooks
to the land of Egypt.
[5] When she saw that she waited in vain,
that her hope was lost,
[d]she took another of her cubs
and made him a young lion.
[6] He prowled among the lions;
he became a young lion,
and he learned to catch prey;
he devoured men,
[7] and seized[1] their widows.
He laid waste their cities,
and the land was appalled and all who were in it
at the sound of his roaring.
[8] [e]Then the nations set against him
from provinces on every side;
[f]they spread their net over him;
[b]he was taken in their pit.
[9] With hooks [e]they put him in a cage[2]

and [g] brought him to the king of Babylon;
they brought him into custody,
that his voice should no more be heard
on [h] the mountains of Israel.

10 [†] Your mother was [i] like a vine in a vineyard [3]
planted by the water,
[j] fruitful and full of branches
[k] by reason of abundant water.
11 Its strong stems became
rulers' scepters;
it towered aloft
among the thick boughs; [4]
it was seen in its height
with the mass of its branches.
12 But the vine was plucked up in fury,
cast down to the ground;
[l] the east wind dried up its fruit;
they were stripped off and withered.
As for its strong stem,
fire consumed it.
13 [m] Now it is planted in the wilderness,
in a dry and thirsty land.
14 [n] And fire has gone out from the stem of its shoots,
has consumed its fruit,
[o] so that there remains in it no strong stem,
no scepter for ruling.

This is [p] a lamentation and has become a lamentation.

Israel's Continuing Rebellion

EZEKIEL 20 [†] [q] In the seventh year, in the fifth month, on the tenth day of the month, certain of [r] the elders of Israel came to inquire of the LORD, [s] and sat before me. 2 And the word of the LORD came to me: 3 [t] "Son of man, speak to the elders of Israel, and say to them, Thus says the Lord GOD, Is it to inquire of me that you come? [u] As I live, declares the Lord GOD, [v] I will not be inquired of by you. **4** [w] Will you judge them, son of man, will you judge them? [x] Let them know the abominations of their fathers, **5**[†]and say to them, Thus says the Lord GOD: [y] On the day when I chose Israel, [z] I swore [1] to the offspring of the house of Jacob, [a] making myself known to them in the land of Egypt; [z] I swore to them, saying, I am the LORD your God. **6**On that day I swore to them that [b] I would bring them out of the land of Egypt into a land that I had searched out for them, a land [b] flowing with milk and honey, [c] the most glorious of all lands. **7**And I said to them, [d] Cast away the detestable things [e] your eyes feast on, every one of you, and do not defile yourselves with [f] the idols of Egypt; [g] I am the LORD your God. **8** [h] But they rebelled against me and were not willing to listen to me. [i] None of them cast away the detestable things their eyes feasted on, nor did they forsake the idols of Egypt.

“Then I said I would pour out my wrath upon them [j] and spend my anger against them in the midst of the land of Egypt. **9**[†] [k] But I acted [l] for the sake of my name, [m] that it should not be profaned in the sight of the nations among whom they lived, [n] in whose sight I made myself known to them in bringing them out of the land of Egypt. **10** [o] So I led them out of the land of Egypt and brought them into the wilderness. **11** [p] I gave them my statutes and made known to them my rules, [q] by which, if a person does them, he shall live. **12**Moreover, I gave them [r] my Sabbaths, as a sign between me and them, [s] that they might know that I am the LORD who sanctifies them. **13** [t] But the house of Israel rebelled against me in the wilderness. [u] They did not walk in my statutes but rejected my rules, by which, if a person does them, he shall live; [v] and my Sabbaths they greatly profaned.

[t] “Then I said I would pour out my wrath upon them in the wilderness, to make a full end of them. **14**But I acted for the sake of my name, that it should not be profaned in the sight of the nations, [w] in whose sight I had brought them out. **15**Moreover, [x] I swore to them in the wilderness [y] that I would not bring them into the land that I had given them, a land [z] flowing with milk and honey, [z] the most glorious of all lands, **16**because they rejected my rules and did not walk in my statutes, and profaned my Sabbaths; [a] for their heart went after their idols. **17**Nevertheless, [b] my eye

spared them, and I did not destroy them or [c] make a full end of them in the wilderness.

[18]"And I said to [d] their children in the wilderness, Do not walk [e] in the statutes of your fathers, nor keep their rules, [f] nor defile yourselves with their idols. [19] [g] I am the LORD your God; [h] walk in my statutes, and be careful to obey my rules, [20]and [i] keep my Sabbaths holy that [j] they may be a sign between me and you, that you may know that I am the LORD your God. [21] [k] But the children [l] rebelled against me. [m] They did not walk in my statutes and were not careful to obey my rules, by which, if a person does them, he shall live; they profaned my Sabbaths.

[n] "Then I said I would pour out my wrath upon them and spend my anger against them in the wilderness. [22][†] [o] But I withheld my hand [p] and acted for the sake of my name, [q] that it should not be profaned in the sight of the nations, in whose sight I had brought them out. [23] [r] Moreover, [s] I swore to them in the wilderness [t] that I would scatter them among the nations and disperse them through the countries, [24]because they had not obeyed my rules, but had rejected my statutes and profaned my Sabbaths, [u] and their eyes were set on their fathers' idols. [25] [v] Moreover, I gave them statutes that were not good and rules by which they could not have life, [26]and I defiled them through [w] their very gifts [w] in their offering up all their firstborn, that I might devastate them. I did it [x] that they might know that I am the LORD.

[27][†]"Therefore, [y] son of man, speak to the house of Israel and say to them, Thus says the Lord GOD: In this also your fathers blasphemed me, by [z] dealing treacherously with me. [28]For when I had brought them into the land that [a] I swore to give them, then wherever they saw [b] any high hill or any leafy tree, there they offered their sacrifices and there they presented [c] the provocation of their offering; there they sent up their pleasing aromas, and there they poured out their drink offerings. [29](I said to them, [d] What is the high place to which you go? So its name is called Bamah [2] to this day.)

[30]"Therefore say to the house of Israel, Thus says the Lord GOD: [e] Will you defile yourselves after the manner of your fathers and go [f] whoring after their detestable things? [31]When you present your gifts and [g] offer up your children in fire, [3] you defile yourselves with all your idols to this day.

And [h] shall I be inquired of by you, O house of Israel? [i] As I live, declares the Lord GOD, I will not be inquired of by you.

[32][†] [j] “What is in your mind shall never happen—the thought, [k] ‘Let us be like the nations, like the tribes of the countries, [l] and worship wood and stone.’

The LORD Will Restore Israel

[33][†] [i] “As I live, declares the Lord GOD, [m] surely with a mighty hand and an outstretched arm and [n] with wrath poured out I will be king over you. [34] [o] I will bring you out from the peoples and gather you out of the countries where you are scattered, with a mighty hand and an outstretched arm, and with wrath poured out. [35] [p] And I will bring you into the wilderness of the peoples, [q] and there I will enter into judgment with you [r] face to face. [36] [s] As I entered into judgment with your fathers in the wilderness of the land of Egypt, so I will enter into judgment with you, declares the Lord GOD. [37] I will make you [t] pass under the rod, and I will bring you into the bond of the covenant. [38] [u] I will purge out the rebels from among you, and those who transgress against me. [v] I will bring them out of the land where they sojourn, [w] but they shall not enter the land of Israel. [x] Then you will know that I am the LORD.

[39][†] “As for you, O house of Israel, thus says the Lord GOD: [y] Go serve every one of you his idols, now and hereafter, if you will not listen to me; [z] but my holy name you shall no more profane with your gifts and your idols.

[40][†] [a] “For on my holy mountain, the mountain height of Israel, declares the Lord GOD, there [b] all the house of Israel, all of them, shall serve me in the land. [c] There I will accept them, and there I will require your contributions and the choicest of your gifts, with all your sacred offerings. [41] As a pleasing aroma I will accept you, when [d] I bring you out from the peoples and gather you out of the countries where you have been scattered. And [e] I will manifest my holiness among you in the sight of the nations. [42] [f] And you shall know that I am the LORD, when I bring you into the land of Israel, the country that [g] I swore to give to your fathers. [43] [h] And there you shall remember your ways and all your deeds with which you have

defiled yourselves, [h] and you shall loathe yourselves for all the evils that you have committed. [44]And you shall know that I am the LORD, [i] when I deal with you for my name's sake, [j] not according to your evil ways, nor according to your corrupt deeds, O house of Israel, declares the Lord GOD."

[45][†] [4] And the word of the LORD came to me: [46] [k] "Son of man, [l] set your face toward the southland; [5] [m] preach against the south, and prophesy against the forest land in the Negeb. [47]Say to the forest of the Negeb, Hear the word of the LORD: Thus says the Lord GOD, Behold, [n] I will kindle a fire in you, and it shall devour every [o] green tree in you and every [o] dry tree. The blazing flame shall not be quenched, and [p] all faces from south to north shall be scorched by it. [48] [q] All flesh shall see that I the LORD have kindled it; it shall not be quenched." [49]Then I said, [r] "Ah, Lord GOD! They are saying of me, [s] 'Is he not a maker of parables?'"

The LORD Has Drawn His Sword

EZEKIEL **21** [†] [1] The word of the LORD came to me: [2] [t] "Son of man, [u] set your face toward Jerusalem and [v] preach against the sanctuaries. [2] Prophesy against the land of Israel [3][†]and say to the land of Israel, Thus says the LORD: [w] Behold, I am against you and will draw [x] my sword from its sheath and [y] will cut off from you both righteous and wicked. [4]Because I will cut off from you both righteous and wicked, therefore my sword shall be drawn from its sheath against all flesh from south to north. [5] [z] And all flesh shall know that I am the LORD. I have drawn [x] my sword from its sheath; [a] it shall not be sheathed again.

[6][†]"As for you, son of man, [b] groan; with breaking heart and bitter grief, [c] groan before their eyes. [7] [d] And when they say to you, 'Why do you groan?' you shall say, 'Because of the news [e] that it is coming. [f] Every heart will melt, and [g] all hands will be feeble; every spirit will faint, and [g] all knees will be weak as water. [h] Behold, it is [e] coming, and it will be fulfilled,'" declares the Lord GOD.

[8][†]And the word of the LORD came to me: [9] [t] "Son of man, prophesy and say, Thus says the Lord, say:

[i]"A sword, a sword is sharpened
and also polished,
10 [j] sharpened for slaughter,
[j] polished to flash like lightning!

(Or [k] shall we rejoice? You have despised the rod, my son, [l] with everything of wood.) [3] [11]So the sword is given to be polished, that it may be grasped in the hand. It is sharpened and polished [m] to be given into the hand of the slayer. [12][†] [n] Cry out and wail, son of man, for it is against my people. It is against all the princes of Israel. They are delivered over to the sword with my people. [o] Strike therefore upon your thigh. [13]For it will not be a testing—what could it do if you despise [p] the rod?" [4] declares the Lord GOD.

[14][†]"As for you, [q] son of man, prophesy. [r] Clap your hands and let the sword come down twice, [s] yes, three times, [5] the sword for those to be slain. It is the sword for the great slaughter, which surrounds them, [15]that their hearts may melt, and many stumble. [6] At all their gates I have given the glittering sword. Ah, it is made like lightning; [t] it is taken up [7] for slaughter. [16]Cut sharply to the right; set yourself to the left, wherever your face is directed. [17]I also will [r] clap my hands, [u] and I will satisfy my fury; [v] I the LORD have spoken."

[18][†]The word of the LORD came to me again: [19]"As for you, son of man, mark two ways for [w] the sword of the king of Babylon to come. Both of them shall come from the same land. And make [x] a signpost; make it [x] at the head of the way to a city. [20]Mark a way [y] for the sword to come to Rabbah of the Ammonites and to Judah, into Jerusalem the fortified. [21]For the king of Babylon stands [z] at the parting of the way, at the head of the two ways, to use divination. He shakes the arrows; he consults [a] the teraphim; [8] he looks at the liver. [22]Into his right hand comes the divination for Jerusalem, [b] to set battering rams, to open the mouth with murder, to lift up the voice with shouting, to set battering rams against the gates, [c] to cast up mounds, to build siege towers. [23]But to them it will seem like a false divination. [d] They have sworn solemn oaths, but he brings their guilt to remembrance, [e] that they may be taken.

[24][†]“Therefore thus says the Lord GOD: Because you have made your guilt to be remembered, in that your transgressions are uncovered, so that in all your deeds your sins appear—because you have come to remembrance, [f]you shall be taken in hand. [25]And you, O profane [9] [g]wicked one, prince of Israel, [h]whose day has come, [i]the time of your final punishment, [26]thus says the Lord GOD: Remove the turban and take off the crown. Things shall not remain as they are. [j]Exalt that which is low, and bring low that which is exalted. [27]A ruin, ruin, ruin I will make it. [k]This also shall not be, [l]until he comes, the one to whom judgment belongs, and I will give it to him.

[28]“And you, [m]son of man, prophesy, and say, Thus says the Lord GOD [n]concerning the Ammonites and concerning their reproach; say, [o]A sword, a sword [p]is drawn for the slaughter. [o]It is polished to consume and to flash like lightning— [29]while [q]they see for you false visions, while they divine lies for you—to place you on the necks of the profane wicked, [r]whose day has come, the time of their final punishment. [30][†][p]Return it to its sheath. In the place where you were created, in the land of your origin, [s]I will judge you. [31]And [t]I will pour out my indignation upon you; [u]I will blow upon you with the fire of my wrath, and I will deliver you into the hands of [v]brutish men, skillful to destroy. [32]You shall be fuel for the fire. Your blood shall be in the midst of the land. [w]You shall be no more remembered, [x]for I the LORD have spoken.”

Israel’s Shedding of Blood

EZEKIEL **22** [†]And the word of the LORD came to me, saying, [2]“And you, [y]son of man, [z]will you judge, will you judge [a]the bloody city? [b]Then declare to her all her abominations. [3]You shall say, Thus says the Lord GOD: A city that sheds blood in her midst, so that [c]her time may come, and that makes idols to defile herself! [4]You have become guilty [a]by the blood that you have shed, and defiled by the idols that you have made, and you have brought [c]your days near, the appointed time of [1] your years has come. [d]Therefore I have made you a reproach to the nations, and a mockery to all the countries. [5]Those who are near and those who are far from you will mock you; [e]your name is defiled; [f]you are full of tumult.

[6][†]“Behold, [g]the princes of Israel in you, every one according to his
power, have been bent on shedding blood. [7]Father and mother [h]are treated
with contempt in you; the sojourner [i]suffers extortion in your midst; the
fatherless and the widow [i]are wronged in you. [8][j]You have despised my
holy things and [k]profaned my Sabbaths. [9][†][l]There are men in you who
slander to shed blood, and people in you [m]who eat on the mountains; [n]they
commit lewdness in your midst. [10]In you [o]men uncover their fathers’
nakedness; in you they violate women who are unclean in their menstrual
impurity. [11][p]One commits abomination with his neighbor’s wife; [q]another
lewdly defiles his daughter-in-law; [r]another in you violates his sister, his
father’s daughter. [12][†]In you [s]they take bribes to shed blood; [t]you take
interest and profit [2] and make gain of your neighbors by extortion; but
[u]me you have forgotten, declares the Lord GOD.

[13]“Behold, [v]I strike my hand at [w]the dishonest gain that you have made,
and at [x]the blood that has been in your midst. [14][y]Can your courage endure,
or can your hands be strong, in the days that I shall deal with you? [z]I the
LORD have spoken, and I will do it. [15][a]I will scatter you among the nations
and disperse you through the countries, and [b]I will consume your
uncleanness out of you. [16]And [c]you shall be profaned by your own doing
[d]in the sight of the nations, [e]and you shall know that I am the LORD.”

[17][†]And the word of the LORD came to me: [18][f]“Son of man, the house of
Israel has become [g]dross to me; all of them are [h]bronze and tin and iron
and lead in the furnace; they are [i]dross of silver. [19]Therefore thus says the
Lord GOD: Because you have all become dross, therefore, behold, I will
gather you into the midst of Jerusalem. [20]As one gathers silver and bronze
and iron and lead and tin into a furnace, [j]to blow the fire on it in order to
melt it, so I will gather you [k]in my anger and in my wrath, and I will put
you in and melt you. [21]I will gather you and blow on you with the fire of
my wrath, and you shall be melted in the midst of it. [22]As silver is melted in
a furnace, so you shall be melted in the midst of it, and you shall know that
I am the LORD; [l]I have poured out my wrath upon you.”

[23][†]And the word of the LORD came to me: [24]“Son of man, say to her,
You are a land that is [m]not cleansed [n]or rained upon in the day of

indignation. **25** [o]The conspiracy of her prophets in her midst is [p]like a roaring lion [q]tearing the prey; they have devoured human lives; they have taken treasure and precious things; they have made many widows in her midst. **26** [r]Her priests [s]have done violence to my law and [t]have profaned my holy things. [u]They have made no distinction between the holy and the common, neither have they taught the difference between the unclean and the clean, and [v]they have disregarded my Sabbaths, [w]so that I am profaned among them. **27** [x]Her princes in her midst are like wolves [y]tearing the prey, [z]shedding blood, destroying lives to get dishonest gain. **28**And [a]her prophets have smeared whitewash for them, [b]seeing false visions and divining lies for them, saying, 'Thus says the Lord GOD,' when the LORD has not spoken. **29**The people of the land [c]have practiced extortion and committed robbery. They have oppressed the poor and needy, and [c]have extorted from the sojourner without justice. **30**[†] [d]And I sought for a man among them [e]who should build up the wall [e]and stand in the breach before me for the land, that I should not destroy it, but I found none. **31**Therefore [f]I have poured out my indignation upon them. I have consumed them with the fire of my wrath. I have returned [g]their way upon their heads, declares the Lord GOD."

Oholah and Oholibah

EZEKIEL 23 [†]The word of the LORD came to me: **2** [h]"Son of man, there were [i]two women, the daughters of one mother. **3**[j]They played the whore in Egypt; [j]they played the whore [k]in their youth; there their breasts were pressed and their virgin bosoms [1] handled. **4**[†]Oholah was the name of the elder and Oholibah the name of her sister. [l]They became mine, and they [m]bore sons and daughters. As for their names, Oholah is [n]Samaria, and Oholibah is Jerusalem.

5"Oholah played the whore [o]while she was mine, and [p]she lusted after her lovers [q]the Assyrians, warriors **6**clothed in purple, [r]governors and commanders, [s]all of them desirable young men, [t]horsemen riding on horses. **7**She bestowed her whoring upon them, the choicest men of Assyria all of them, and she defiled herself with all the idols of everyone after whom she lusted. 8She did not give up her whoring [u]that she had begun in Egypt; for in her youth men had lain with her and handled her virgin bosom and poured out their whoring lust upon her. 9Therefore [v]I delivered her into the hands of her lovers, into the hands of the Assyrians, after whom she lusted. 10 [w]These uncovered her nakedness; [x]they seized her sons and her daughters; and as for her, they killed her with the sword; and she became [y]a byword among women, [z]when judgment had been executed on her.

11[†] [a]"Her sister Oholibah saw this, and she became [b]more corrupt than her sister [2] in her lust and in her whoring, which was worse than that of her sister. 12[†]She lusted after the Assyrians, governors and commanders, warriors clothed in full armor, horsemen riding on horses, [s]all of them desirable young men. 13And I saw that she was defiled; they both took the same way. 14[†]But she carried her whoring further. She saw men [c]portrayed on the wall, the [d]images of [e]the Chaldeans portrayed in vermilion, 15wearing belts on their waists, with flowing turbans on their heads, all of them having the appearance of officers, a likeness of Babylonians whose native land was Chaldea. 16When she saw them, she lusted after them and [f]sent messengers to them [e]in Chaldea. 17And the Babylonians came to her [g]into the bed of love, and they defiled her with their whoring lust. And after she was defiled by them, [h]she turned from them in disgust. 18When she carried on her whoring so openly and flaunted her nakedness, I turned in disgust from her, as I had turned in disgust from her sister. 19[†]Yet she increased her whoring, [i]remembering the days of her youth, when she played the whore in the land of Egypt 20and lusted after her lovers there, whose members were like those of donkeys, and whose issue was like that of horses. 21Thus you longed for the lewdness of your youth, when the Egyptians handled your bosom and pressed [3] your young breasts."

22[†]Therefore, O Oholibah, thus says the Lord GOD: "Behold, I will stir up against you your lovers [h]from whom you turned in disgust, [j]and I will bring them against you from every side: 23the Babylonians and all the Chaldeans, [k]Pekod and Shoa and Koa, and all the Assyrians with them, [l]desirable young men, [l]governors and commanders all of them, officers and men of renown, all of them riding on horses. 24And they shall come against you from the north [4] with chariots and wagons and a host of peoples. [m] They shall set themselves against you on every side with buckler, shield, and helmet; and [n] I will commit the judgment to them, and [o] they shall judge you according to their judgments. 25 And I will direct my jealousy against you, [p] that they may deal with you in fury. They shall cut off your nose and your ears, and your survivors shall fall by the sword. [q] They shall seize your sons and your daughters, and your survivors shall be devoured by fire. 26 [r] They shall also strip you of your clothes and take away your beautiful jewels. 27 [s] Thus I will put an end to your lewdness and [t] your whoring begun in the land of Egypt, so that you shall not lift up your eyes to them or remember Egypt anymore.

28 "For thus says the Lord GOD: [u] Behold, I will deliver you into the hands of those whom you hate, [v] into the hands of those from whom you turned in disgust, 29 and [w] they shall deal with you in hatred and take away all the fruit of your labor [x] and leave you naked and bare, and [y] the nakedness of your whoring shall be uncovered. Your lewdness and your whoring 30 have brought this upon you, because [z] you played the whore with the nations and defiled yourself with their idols. 31 You have gone the way of your sister; [a] therefore I will give [b] her cup into your hand. 32 [†] Thus says the Lord GOD:

"You shall drink your sister's cup
that is deep and large;
you shall be laughed at and held in derision,
for it contains much;
33 you will be filled with [c] drunkenness and sorrow.
[c] A cup of horror and desolation,
the cup of [d] your sister Samaria;
34 [e] you shall drink it and drain it out,
and gnaw its shards,
and tear your breasts;

for I have spoken, declares the Lord GOD. 35 Therefore thus says the Lord GOD: Because [f] you have forgotten me and [g] cast me behind your back, you yourself [h] must bear the consequences of your lewdness and whoring."

36[†]The LORD said to me: [i]“Son of man, [j]will you judge Oholah and Oholibah? Declare to them their abominations. 37For [k]they have committed adultery, [l]and blood is on their hands. With their idols they have committed adultery, and they have even [m]offered up [5] to them for food the children whom they had borne to me. 38Moreover, this they have done to me: [n]they have defiled my sanctuary on the same day and [o]profaned my Sabbaths. 39For when [p]they had slaughtered their children in sacrifice to their idols, on the same day [q]they came into my sanctuary to profane it. And behold, [r]this is what they did in my house. 40They even sent for men to come from afar, [s]to whom a messenger was sent; and behold, they came. For them you bathed yourself, [t]painted your eyes, [u]and adorned yourself with ornaments. 41You sat on [v]a stately couch, with a table spread before it [w]on which you had placed my incense and [x]my oil. 42The [y]sound of a carefree multitude was with her; and with men of the common sort, drunkards [6] were brought from the wilderness; and they put [z]bracelets on the hands of the women, and [a]beautiful crowns on their heads.

43“Then I said of her who was worn out by adultery, Now they will continue to use her for a whore, even her! [7] 44For they have gone in to her, as men go in to a prostitute. Thus they went in to Oholah and to Oholibah, lewd women! 45But righteous men [b]shall pass judgment on them with the sentence of adulteresses, and with the sentence of women who shed blood, because they are adulteresses, and blood is on their hands.”

46For thus says the Lord GOD: [c]“Bring up a vast host against them, and make them [d]an object of terror and [e]a plunder. 47[f]And the host shall stone them and cut them down with their swords. [g]They shall kill their sons and their daughters, and [h]burn up their houses. 48[i]Thus will I put an end to lewdness in the land, that all women may take warning and not commit lewdness as you have done. 49And they shall return your lewdness upon you, and [j]you shall bear the penalty for your sinful idolatry, and [k]you shall know that I am the Lord GOD.”

The Siege of Jerusalem

EZEKIEL 24 [†] [l]In the ninth year, in the tenth month, on the tenth day of the month, the word of the LORD came to me: [2][†] [m]“Son of man, write down the name of this day, this very day. The king of Babylon has laid siege to Jerusalem this very day. [3]And [n]utter a parable to [o]the rebellious house and say to them, Thus says the Lord GOD:

“Set on [p]the pot, set it on;
pour in water also;
[4] put in it the pieces of meat,
all the good pieces, [q]the thigh and the shoulder;
fill it with choice bones.
[5] Take the choicest one of the flock;
pile the logs [1] under it;
boil it well;
seethe also its bones in it.

[6]“Therefore thus says the Lord GOD: [r]Woe to the bloody city, to [p]the pot whose corrosion is in it, and whose corrosion has not gone out of it! Take out of it piece after piece, without making any choice. [2] [7]For the blood she has shed is in her midst; she put it on [s]the bare rock; [t]she did not pour it out on the ground to cover it with dust. [8]To rouse my wrath, to take vengeance, I have set on the bare rock the blood she has shed, that it may not be covered. [9]Therefore thus says the Lord GOD: Woe to the bloody city! [u]I also will make the pile great. [10][†]Heap on the logs, kindle the fire, boil the meat well, mix in the spices, [3] and let the bones be burned up. [11]Then set it empty upon the coals, that it may become hot, and its copper may burn, [v]that its uncleanness may be melted in it, its corrosion consumed. [12] [w]She has wearied herself with toil; [4] its abundant corrosion does not go out of it. Into the fire with its corrosion! [13]On account of your unclean lewdness, because I would have cleansed you and you were not cleansed from your uncleanness, [x]you shall not be cleansed anymore till [y]I have satisfied my fury upon you. [14] [z]I am the LORD. I have spoken; it shall come to pass; I will do it. I will not go back; [a]I will not spare; [b]I will not relent;

[c] according to your ways and your deeds you will be judged, declares the Lord GOD.”

Ezekiel’s Wife Dies

[15][†]The word of the LORD came to me: [16] [d] “Son of man, behold, I am about to take the delight of your eyes away from you at a stroke; yet you shall not mourn or weep, nor shall your tears run down. [17]Sigh, but not aloud; make no mourning for the dead. [e] Bind on your turban, and [f] put your shoes on your feet; do not cover your lips, [g] nor eat the bread of men.” [18]So I spoke to the people in the morning, and [h] at evening my wife died. And on the next morning I did [i] as I was commanded.

[19][†]And [j] the people said to me, “Will you not tell us what these things mean for us, that you are acting thus?” [20]Then I said to them, “The word of the LORD came to me: [21]‘Say to the house of Israel, Thus says the Lord GOD: [k] Behold, I will profane my sanctuary, the pride of your power, the delight of your eyes, and the yearning of your soul, and [l] your sons and your daughters whom you left behind shall fall by the sword. [22]And [m] you shall do as I have done; [m] you shall not cover your lips, [g] nor eat the bread of men. [23] [m] Your turbans shall be on your heads and your shoes on your feet; you shall not mourn or weep, but [n] you shall rot away in your iniquities and groan to one another. [24]Thus shall Ezekiel be to you [o] a sign; [m] according to all that he has done you shall do. When this comes, then [p] you will know that I am the Lord GOD.’

[25][†]“As for you, [q] son of man, surely on the day when I take from them [r] their stronghold, their joy and glory, the delight of their eyes and their soul’s desire, and also their sons and daughters, [26] [s] on that day a fugitive will come to you to report to you the news. [27]On that day your mouth [t] will be opened to the fugitive, and you shall speak and be no longer mute. [u] So you will be a sign to them, and [v] they will know that I am the LORD.”

Prophecy Against Ammon

EZEKIEL **25** [†]The word of the LORD came to me: **2** [w]"Son of man, [x]set your face toward [y]the Ammonites and prophesy against them. **3**[†]Say to the Ammonites, Hear the word of the Lord GOD: [z]Thus says the Lord GOD, Because you said, [a]'Aha!' over my [b]sanctuary when it was profaned, and over the land of Israel when it was made desolate, and over the house of Judah when they went into exile, **4**[†]therefore behold, I am handing you over to [c]the people of the East for a possession, and they shall set their encampments among you and make their dwellings in your midst. They shall eat your fruit, and they shall drink your milk. **5**I will make [d]Rabbah a [e]pasture for camels and Ammon [1] [e]a fold for flocks. [v]Then you will know that I am the LORD. **6**For thus says the Lord GOD: Because [f]you have clapped your hands [g]and stamped your feet and [h]rejoiced with all the [i]malice within your soul against the land of Israel, **7**therefore, behold, [j]I have stretched out my hand against you, and [k]will hand you over as plunder to the nations. And I will cut you off from the peoples and will make you perish out of the countries; I will destroy you. Then you will know that I am the LORD.

Prophecy Against Moab and Seir

8"Thus says the Lord GOD: Because [l]Moab and [m]Seir [2] said, 'Behold, the [n]house of Judah is like all the other nations,' **9**therefore [l]I will lay open the flank of Moab from the cities, from its cities on its frontier, the glory of the country, [o]Beth-jeshimoth, [p]Baal-meon, and [q]Kiriathaim. **10**I will give it [r]along with the Ammonites [s]to the people of the East as a possession, [t]that the Ammonites may be remembered no more among the nations, **11** [l]and I will execute judgments upon Moab. [u]Then they will know that I am the LORD.

Prophecy Against Edom

12[†]"Thus says the Lord GOD: Because [v]Edom acted revengefully against the house of Judah and has grievously offended [w]in taking vengeance on them, [13]therefore thus says the Lord GOD, [x]I will stretch out my hand against Edom and cut off from it man and beast. And I will make it desolate; from [y]Teman even to [z]Dedan they shall fall by the sword. [14]And I will lay my vengeance upon Edom [a]by the hand of my people Israel, and they shall do in Edom according to my anger and according to my wrath, and [b]they shall know my vengeance, declares the Lord GOD.

Prophecy Against Philistia

[15]"Thus says the Lord GOD: Because [c]the Philistines [d]acted revengefully and took vengeance [e]with malice of soul to destroy in never-ending enmity, [16]therefore thus says the Lord GOD, [x]Behold, I will stretch out my hand against the Philistines, and I will cut off [f]the Cherethites and destroy the rest of the seacoast. [17]I will execute great vengeance on them [g]with wrathful rebukes. [h]Then they will know that I am the LORD, when I lay my vengeance upon them."

Prophecy Against Tyre

EZEKIEL 26 [†] [i]In the eleventh year, on the first day of the month, the word of the LORD came to me: [2][j]"Son of man, because [k]Tyre said concerning Jerusalem, [l]'Aha, the gate of the peoples is broken; it has swung open to me. I shall be replenished, now that she is laid waste,' [3][†]therefore thus says the Lord GOD: [m]Behold, I am against you, O Tyre, and will bring up [n]many nations against you, [o]as the sea brings up its waves. [4][†]They shall destroy the walls of Tyre and break down her towers, and I will scrape her soil from her and [p]make her a bare rock. [5]She [q]shall be in the midst of the sea a place for the spreading of nets, [r]for I have spoken, declares the Lord GOD. And she shall become plunder for the nations, [6][†]and her daughters on the mainland shall be killed by the sword. [s]Then they will know that I am the LORD.

[7]"For thus says the Lord GOD: [t]Behold, I will bring against Tyre [u]from the north Nebuchadnezzar [1] king of Babylon, [v]king of kings, with horses and chariots, and with horsemen and a host of many soldiers. [8]He will kill with the sword [w]your daughters on the mainland. [x]He will set up a siege

wall against you and throw up a mound against you, and raise [y]a roof of shields against you. [9][z]He will direct the shock of his battering rams against your walls, and with his axes he will break down your towers. [10]His horses will be so many that their dust will cover you. Your walls will shake at the noise of the horsemen and wagons and chariots, when he enters your gates as men enter a city that has been breached. [11]With the hoofs of his horses he will trample all your streets. He will kill your people with the sword, and your mighty pillars will fall to the ground. [12][†]They will plunder [a]your riches and loot [a]your merchandise. They will break down your walls and destroy your pleasant houses. Your stones and timber and [b]soil they will cast into the midst of the waters. [13][c]And I will stop the music of your songs, and [d]the sound of your lyres shall be heard no more. [14][†][p]I will make you a bare rock. [q]You shall be a place for the spreading of nets. You shall never be rebuilt, [r]for I am the LORD; I have spoken, declares the Lord GOD.

[15]"Thus says the Lord GOD to Tyre: Will not [e]the coastlands shake at the sound of your fall, [f]when the wounded groan, when slaughter is made in your midst? [16]Then all [g]the princes of the sea will step down from their thrones and [h]remove their robes and strip off their embroidered garments. They will clothe themselves with trembling; [i]they will sit on the ground and [j]tremble every moment and [k]be appalled at you. [17]And they will [l]raise a lamentation over you and say to you,

"'How you have perished,
    you who were inhabited from the seas,
O city renowned,
    [m]who was mighty on the sea;
she and her inhabitants [n]imposed their terror
    on all her inhabitants!
[18] Now the coastlands tremble
    on the day of your fall,
and the coastlands that are on the sea
    are dismayed at your passing.'

[19][†]“For thus says the Lord GOD: When I make you a city laid waste, like the cities that are not inhabited, [o]when I bring up the deep over you, and the great waters cover you, [20]then [p]I will make you go down with those who go down to the pit, to the people of old, and I will make you to dwell in the world below, among ruins from of old, [p]with those who go down to the pit, so that you will not be inhabited; but I will set beauty [q]in the land of the living. [21]I will bring you [r]to a dreadful end, and you shall be no more. [s]Though you be sought for, you will never be found again, declares the Lord GOD.”

A Lament for Tyre

EZEKIEL **27** [†]The word of the LORD came to me: [2]“Now you, [t]son of man, [u]raise a lamentation over Tyre, [3]and say to Tyre, who dwells at [v]the entrances to the sea, [w]merchant of the peoples to many coastlands, thus says the Lord GOD:

“O Tyre, you have said,
    ‘I am [x]perfect in beauty.’
[4] Your borders are [y]in the heart of the seas;
    your builders made perfect your beauty.
[5] They made all your planks
    of fir trees from [z]Senir;
they took [a]a cedar from Lebanon
    to make a mast for you.
[6] Of [b]oaks of Bashan
    they made your oars;
they made your deck of pines
    from [c]the coasts of Cyprus,
    inlaid with ivory.
[7] [d]Of fine embroidered linen from Egypt
    was your sail,
    serving as your banner;
blue and purple from [c]the coasts of Elishah
    was your awning.

8[†] The inhabitants of Sidon and [e] Arvad
were your rowers;
your skilled men, O Tyre, were in you;
they were [f] your pilots.
9 The elders of [g] Gebal and her skilled men were in you,
[h] caulking your seams;
all the ships of the sea with their mariners were in you
to barter for your wares.

10[†] [i] “Persia and [j] Lud and [i] Put were in your army as your men of war. [k] They hung the shield and helmet in you; they gave you splendor. 11[†]Men of [e] Arvad and Helech were on your walls all around, and men of Gamad were in your towers. They hung their shields on your walls all around; they made [x] perfect your beauty.

12[†] [l] “Tarshish did [m] business with you because of your great wealth of every kind; silver, iron, tin, and lead they exchanged for your [n] wares. 13[†] [o] Javan, [p] Tubal, and [p] Meshech traded with you; they exchanged human beings and vessels of bronze for your merchandise. 14From [q] Beth-togarmah they exchanged horses, war horses, and mules [r] for your wares. 15The men of [s] Dedan [1] traded with you. Many coastlands were your own special markets; they brought you in payment ivory tusks and ebony. 16Syria [t] did business with you because of your abundant goods; they exchanged for your wares [u] emeralds, [u] purple, [v] embroidered work, [w] fine linen, coral, and [x] ruby. 17Judah and the land of Israel traded with you; they exchanged for your merchandise [y] wheat of [z] Minnith, meal, [2] honey, oil, and [a] balm. 18 [b] Damascus did business with you for your abundant goods, because of your great wealth of every kind; wine of Helbon and [c] wool of Sahar 19and casks of wine [3] from Uzal they exchanged for your wares; wrought iron, [d] cassia, and [e] calamus were bartered for your merchandise. 20Dedan traded with you in saddlecloths for riding. 21Arabia and all the princes of [f] Kedar were your favored dealers [f] in lambs, rams, and goats; in these they did business with you. 22The traders of [g] Sheba and [g] Raamah traded with you; they exchanged [h] for your wares [i] the best of all kinds of spices and all precious stones and gold. 23 [j] Haran, Canneh, [j] Eden, traders of Sheba, [k] Asshur, and Chilmad traded with you. [24]In your market these traded with you in choice garments, in clothes of [l] blue and [l] embroidered work, and in carpets of colored material, bound with cords and made secure. [25] [m] The ships of [n] Tarshish traveled for you with your merchandise. So you were filled and heavily laden [o] in the heart of the seas.

[26] “Your rowers have brought you out
into the high seas.
[p] The east wind has wrecked you
in the heart of the seas.
[27] Your riches, your wares, your merchandise,
your mariners and [q] your pilots,
[r] your caulkers, your dealers in merchandise,
and all your men of war who are in you,
with all your crew
that is in your midst,
sink into the heart of the seas
[s] on the day of your fall.
[28] At the sound of the cry of your pilots
[t] the countryside shakes,
[29] and down from their ships
[u] come all who handle the oar.
The mariners and all the pilots of the sea
stand on the land
[30] [u] and shout aloud over you
and cry out bitterly.
[v] They cast dust on their heads
[w] and wallow in ashes;
[31] they [x] make themselves bald for you
and put sackcloth on their waist,
and they weep over you in bitterness of soul,
with bitter mourning.
[32] In their wailing they [y] raise a lamentation for you
and lament over you:
[z] ‘Who is like Tyre,

like one destroyed in the midst of the sea?
33 When your wares came from the seas,
[a] you satisfied many peoples;
with your abundant wealth and merchandise
[a] you enriched the kings of the earth.
34 Now [b] you are wrecked by the seas,
in the depths of the waters;
your merchandise and all your crew in your midst
have sunk with you.
35 [c] All the inhabitants of the coastlands
are appalled at you,
and [d] the hair of their kings bristles with horror;
their faces are convulsed.
36 [e] The merchants among the peoples [f] hiss at you;
[g] you have come to a dreadful end
and shall be no more forever.'"

Prophecy Against the Prince of Tyre

EZEKIEL 28 [†]The word of the LORD came to me: 2[†] [h] "Son of man, say to [i] the prince of Tyre, Thus says the Lord GOD:

[j] "Because your heart is proud,
and [k] you have said, 'I am a god,
I sit in the seat of the gods,
in the heart of the seas,'
yet [l] you are but a man, and no god,
[m] though you make your heart like the heart of a god—
3 [n] you are indeed wiser [o] than [p] Daniel;
no secret is hidden from you;
4 by your wisdom and your understanding
[q] you have made wealth for yourself,
and have gathered gold and silver
into your treasuries;
5 by your great wisdom in your trade

you have increased your wealth,
and [j] your heart has become proud in your wealth—
6 therefore thus says the Lord GOD:
[r] Because you make your heart
like the heart of a god,
7[†] therefore, behold, I will bring [s] foreigners upon you,
the most ruthless of the nations;
and they shall draw their swords against [t] the beauty of your wisdom
and defile [t] your splendor.
8 [u] They shall thrust you down into the pit,
[v] and you shall die the death of the slain
in the heart of the seas.
9 [w] Will you still say, 'I am a god,'
in the presence of those who kill you,
though [l] you are but a man, and no god,
in the hands of those who slay you?
10 [x] You shall die the death of the uncircumcised
by the hand of foreigners;
[y] for I have spoken, declares the Lord GOD."

A Lament over the King of Tyre

11[†]Moreover, the word of the LORD came to me: 12 [z] "Son of man, [a] raise a lamentation over [b] the king of Tyre, and say to him, Thus says the Lord GOD:

"You were the signet of perfection, [1]
[c] full of wisdom and [d] perfect in beauty.
13 You were in [e] Eden, the garden of God;
[f] every precious stone was your covering,
[g] sardius, topaz, and diamond,
beryl, onyx, and jasper,
sapphire, [2] [f] emerald, and carbuncle;
and crafted in gold were your settings
and your engravings. [3]

[i] On the day that you were created
they were prepared.
[14] You were an anointed [j] guardian cherub.
I placed you; [4] you were on [k] the holy mountain of God;
in the midst of the stones of fire you walked.
[15] You were blameless in your ways
[l] from the day you were created,
till unrighteousness was found in you.
[16] In the abundance of [m] your trade
you were filled with violence in your midst, and you sinned;
so I cast you as a profane thing from [k] the mountain of God,
and I destroyed you, [5] [j] O guardian cherub,
from the midst of the stones of fire.
[17] [n] Your heart was proud because of [o] your beauty;
you corrupted your wisdom for the sake of your splendor.
I cast you to the ground;
I exposed you before kings,
to feast their eyes on you.
[18] By the multitude of your iniquities,
in the unrighteousness of your trade
you profaned your sanctuaries;
so [p] I brought fire out from your midst;
it consumed you,
and I turned you to ashes on the earth
[q] in the sight of all who saw you.
[19] All who know you among the peoples
are appalled at you;
[r] you have come to a dreadful end
and shall be no more forever."

Prophecy Against Sidon

[20][†]The word of the LORD came to me: [21] [s] "Son of man, [t] set your face toward [u] Sidon, and [t] prophesy against her [22]and say, Thus says the Lord GOD:

“Behold, [v]I am against you, O Sidon,
and [w]I will manifest my glory in your midst.
And [x]they shall know that I am the LORD
[y]when I execute judgments in her
and [z]manifest my holiness in her;
[23] for I will send [a]pestilence into her,
and blood into her streets;
and the slain shall fall in her midst,
by the sword that is against her on every side.
Then they will know that I am the LORD.

[24][†]“And for the house of Israel [b]there shall be no more a brier to prick or [c]a thorn to hurt them among all their neighbors [d]who have treated them with contempt. Then they will know that I am the Lord GOD.

Israel Gathered in Security

[25]“Thus says the Lord GOD: [e]When I gather the house of Israel from the peoples among whom they are scattered, and [z]manifest my holiness in them in the sight of the nations, [f]then they shall dwell in their own land that I gave to my servant Jacob. [26][g]And they shall dwell securely in it, and they shall build houses and plant vineyards. They shall dwell securely, [h]when I execute judgments upon all their neighbors [d]who have treated them with contempt. [x]Then they will know that I am the LORD their God.”

Prophecy Against Egypt

EZEKIEL 29 [†][i]In the tenth year, in the tenth month, on the twelfth day of the month, the word of the LORD came to me: [2][j]“Son of man, [k]set your face against [l]Pharaoh king of Egypt, [m]and prophesy against him and [n]against all Egypt; [3][†]speak, and say, Thus says the Lord GOD:

[o]“Behold, I am against you,
Pharaoh king of Egypt,
[p]the great dragon that lies
in the midst of his streams,

[q] that says, ‘My Nile is my own;
I made it for myself.’
4 I will [r] put hooks in your jaws,
and make the fish of your streams stick to your scales;
and I will draw you up out of the midst of your streams,
with all the fish of your streams
that stick to your scales.
5 [s] And I will cast you out into the wilderness,
you and all the fish of your streams;
you shall fall [t] on the open field,
and [u] not be brought together or gathered.
To the beasts of the earth and to the birds of the heavens
[s] I give you as food.

6[†]Then all the inhabitants of Egypt [v] shall know that I am the LORD.

“Because you [1] have been [w] a staff of reed to the house of Israel,
7 [x] when they grasped you with the hand, you broke and tore all their shoulders; and when they leaned on you, you broke and made all their loins to shake. [2] **8**Therefore thus says the Lord GOD: [y] Behold, I will bring a sword upon you, and will cut off from you man and beast, **9**[†]and the land of Egypt shall be a desolation and a waste. [v] Then they will know that I am the LORD.

[z] “Because you [3] said, ‘The Nile is mine, and I made it,’ **10**[†]therefore, [z] behold, I am against you and [a] against your streams, and [a] I will make the land of Egypt an utter waste and desolation, [b] from Migdol to Syene, as far as the border of Cush. **11** [c] No foot of man shall pass through it, and no foot of beast shall pass through it; it shall be uninhabited forty years. **12** [d] And I will make the land of Egypt a desolation in the midst of desolated countries, and her cities shall be a desolation forty years among cities that are laid waste. [e] I will scatter the Egyptians among the nations, and disperse them through the countries.

13“For thus says the Lord GOD: At the end of forty years [f] I will gather the Egyptians from the peoples among whom they were scattered, **14**and [g] I will restore the fortunes of Egypt and bring them back to [h] the land of Pathros, the land of their origin, and there they shall be a lowly kingdom.

15 It shall be the most lowly of the kingdoms, [i] and never again exalt itself above the nations. And I will make them so small that they will never again rule over the nations. 16 And it shall never again be [j] the reliance of the house of Israel, recalling their iniquity, when they turn to them for aid. [k] Then they will know that I am the Lord GOD."

17 [†] [l] In the twenty-seventh year, in the first month, on the first day of the month, the word of the LORD came to me: 18 [m] "Son of man, [n] Nebuchadnezzar king of Babylon made his army labor hard against Tyre. Every head was made bald, and every shoulder was rubbed bare, yet neither he nor his army got anything from Tyre to pay for the labor that he had performed against her. 19 [†]Therefore thus says the Lord GOD: [o] Behold, I will give the land of Egypt to Nebuchadnezzar king of Babylon; [p] and he shall carry off its wealth [4] [q] and despoil it and plunder it; and it shall be the wages for his army. 20 [r] I have given him the land of Egypt as his payment for which he labored, because they worked for me, declares the Lord GOD.

21 [†]"On that day [s] I will cause a horn to spring up for the house of Israel, and [t] I will open your lips among them. [u] Then they will know that I am the LORD."

A Lament for Egypt

EZEKIEL 30 [†]The word of the LORD came to me: 2 [†] [v] "Son of man, prophesy, and say, Thus says the Lord GOD:

[w] "Wail, 'Alas for the day!'
3 [w] For the day is near,
[x] the day of the LORD is near;
it will be [y] a day of clouds,
a time of doom for [1] the nations.
4 [z] A sword shall come upon Egypt,
[a] and anguish shall be in [b] Cush,
when the slain fall in Egypt,
and [c] her wealth [2] is carried away,
and [d] her foundations are torn down.

5 [b] Cush, and [e] Put, and Lud, and [f] all Arabia, and Libya, [3] and the people of the land that is in league, [4] shall fall with them by the sword.

6 "Thus says the LORD:
[g] Those who support Egypt shall fall,
    and [h] her proud might shall come down;
[i] from Migdol to Syene
    they shall fall within her by the sword,
declares the Lord GOD.
7 [j] And they shall be desolated in the midst of desolated countries,
    and their cities shall be in the midst of cities that are laid waste.
8 [k] Then they will know that I am the LORD,
    when [l] I have set fire to Egypt,
    and [g] all her helpers are broken.

9 "On that day [m] messengers shall go out from me in ships to terrify the unsuspecting [b] people of Cush, and [a] anguish shall come upon them on the day of Egypt's doom; [5] for, behold, it comes!

10 "Thus says the Lord GOD:

[n] "I will put an end to the wealth of Egypt,
    by the hand of Nebuchadnezzar king of Babylon.
11 He and his people with him, [o] the most ruthless of nations,
    shall be brought in to destroy the land,
[z] and they shall draw their swords against Egypt
    and fill the land with the slain.
12 And [p] I will [q] dry up the Nile
    and will sell the land into the hand of [r] evildoers;
[s] I will bring desolation upon the land and everything in it,
    by the hand of [t] foreigners;
[u] I am the LORD; I have spoken.

13 [†] "Thus says the Lord GOD:

[v] "I will destroy the idols

and put an end to the images in [w] Memphis;
[x] there shall no longer be a prince from the land of Egypt;
so [y] I will put fear in the land of Egypt.
14 I will make [z] Pathros a desolation
and will set fire to [a] Zoan
[b] and will execute judgments on [c] Thebes.
15 And I will pour out my wrath on Pelusium,
the stronghold of Egypt,
and cut off the multitude [6] of Thebes.
16 And I will set fire to Egypt;
Pelusium shall be in great agony;
Thebes shall be breached,
and [w] Memphis shall face enemies [7] by day.
17 The young men of On and of Pi-beseth shall fall by the sword,
and the women [8] shall go into captivity.
18 At [d] Tehaphnehes [e] the day shall be dark,
when I break there the yoke bars of Egypt,
and [f] her proud might shall come to an end in her;
she shall be covered by a cloud,
and her daughters shall go into captivity.
19 Thus [g] I will execute judgments on Egypt.
[h] Then they will know that I am the LORD."

Egypt Shall Fall to Babylon

20[†] [i] In the eleventh year, in the first month, on the seventh day of the month, the word of the LORD came to me: 21 [j] "Son of man, [k] I have broken the arm of Pharaoh king of Egypt, and behold, [l] it has not been bound up, to heal it by binding it with a bandage, so that it may become strong to wield the sword. 22 Therefore thus says the Lord GOD: Behold, I am against Pharaoh king of Egypt and [m] will break his arms, both the strong arm and the one that was broken, and I will make the sword fall from his hand. 23[†] [n] I will scatter the Egyptians among the nations and disperse them through the countries. 24 And [o] I will strengthen the arms of the king of Babylon and put [p] my sword in his hand, but I will break the arms of

Pharaoh, and he will groan before him [q] like a man mortally wounded. [25]I will strengthen the arms of the king of Babylon, but the arms of Pharaoh shall fall. [r] Then they shall know that I am the LORD, [s] when I put my sword into the hand of the king of Babylon and he stretches it out against the land of Egypt. [26]And I will scatter the Egyptians among the nations and disperse them throughout the countries. Then they will know that I am the LORD.”

Pharaoh to Be Slain

EZEKIEL 31 [†] [t] In the eleventh year, in the third month, on the first day of the month, the word of the LORD came to me: **2** [u] "Son of man, say to Pharaoh king of Egypt and to [v] his multitude:

[w] "Whom are you like in your greatness?
3 Behold, [x] Assyria was a [y] cedar in [z] Lebanon,
with beautiful branches and [a] forest shade,
[b] and of towering height,
its top among the clouds. [1]
4 The waters nourished it;
the deep made it grow tall,
making [c] its rivers flow
around the place of its planting,
sending forth its streams
to all the trees of the field.
5 So [d] it towered high
above all the trees of the field;
its boughs grew large
and its branches long
from [e] abundant water in its shoots.
6 [f] All the birds of the heavens
made their nests in its boughs;
under its branches all the beasts of the field
gave birth to their young,
and under its shadow
lived all great nations.
7 It was [g] beautiful in its greatness,
in the length of its branches;
[e] for its roots went down
to abundant waters.
8[†] [h] The cedars [i] in the garden of God could not rival it,
nor the fir trees equal its boughs;
neither were the plane trees

like its branches;
no tree [i] in the garden of God
was its equal in beauty.
9 I made it beautiful
in the mass of its branches,
and all the trees of [j] Eden envied it,
that were in the garden of God.

10[†]“Therefore thus says the Lord GOD: Because [k] it [2] towered high and set its top among the clouds, and [l] its heart was proud of its height, **11**I will give it into the hand of a mighty one of the nations. He shall surely deal with it as its wickedness deserves. I have cast it out. **12** [m] Foreigners, [m] the most ruthless of nations, have cut it down and left it. [n] On the mountains and in all the valleys its branches have fallen, and its boughs have been broken in all [o] the ravines of the land, and [p] all the peoples of the earth have gone away from its shadow and left it. **13** [q] On its fallen trunk dwell all the birds of the heavens, and on its branches are all the beasts of the field. **14** [r] All this is in order that no trees by the waters may grow to towering height or set their tops among the clouds, and that no trees that drink water may reach up to them in height. For they are all given over to death, [s] to the world [t] below, among the children of man, [3] with those who go down to the pit.

15“Thus says the Lord GOD: On the day [u] the cedar [4] went down to Sheol I caused mourning; I closed the deep over it, and restrained its rivers, and many waters were stopped. I clothed Lebanon in gloom for it, and all the trees of the field fainted because of it. **16** [v] I made the nations quake at the sound of its fall, [u] when I cast it down to Sheol with those who go down to the pit. [w] And all the trees of Eden, the choice and best of Lebanon, all that drink water, [x] were comforted in the world below. **17**They also went down to Sheol with it, [y] to those who are slain by the sword; yes, [z] those who were its arm, [a] who lived under its shadow among the nations.

18 [b] “Whom are you thus like in glory and in greatness [w] among the trees of Eden? [c] You shall be brought down with [w] the trees of Eden to the world below. [d] You shall lie among the uncircumcised, [y] with those who are slain by the sword.

[b] “This is Pharaoh and all his multitude, declares the Lord GOD.”

A Lament over Pharaoh and Egypt

EZEKIEL **32** [†] [e] In the twelfth year, in the twelfth month, on the first day of the month, the word of the LORD came to me: **2**[†] [f] “Son of man, [g] raise a lamentation over [h] Pharaoh king of Egypt and say to him:

“You consider yourself [i] a lion of the nations,
but you are like [j] a dragon [k] in the seas;
[l] you burst forth in your rivers,
trouble the waters with your feet,
and foul their rivers.
3 Thus says the Lord GOD:
[m] I will throw my net over you
with a host of [n] many peoples,
and [o] they will haul you up in my dragnet.
4 And [p] I will cast you on the ground;
on the open field I will fling you,
and will cause all the birds of the heavens to settle on you,
and I will gorge the beasts of the whole earth with you.
5 I will strew your flesh [q] upon the mountains
and fill the valleys with your carcass. [1]
6 I will drench the land even to the mountains
with your flowing blood,
and the ravines will be full of you.
7[†] [r] When I blot you out, [s] I will cover the heavens
and make their stars dark;
I will cover the sun with a cloud,
and the moon shall not give its light.
8 All the bright lights of heaven
will I make dark over you,
and [t] put darkness on your land,
declares the Lord GOD.

9“I will trouble the hearts of many peoples, when I bring your destruction among the nations, into the countries that you have not known. 10 [u] I will make many peoples appalled at you, and the hair of their kings shall bristle with horror because of you, when [v] I brandish my sword before them. [w] They shall tremble every moment, every one for his own life, on the day of your downfall.

11“For thus says the Lord GOD: [x] The sword of the king of Babylon shall come upon you. 12I will cause [y] your multitude to fall by the swords of mighty ones, all of them [z] most ruthless of nations.

[a] “They shall bring to ruin the pride of Egypt,
and all its multitude [2] shall perish.
13 I will destroy all its beasts
from beside many waters;
[b] and no foot of man shall trouble them anymore,
nor shall the hoofs of beasts trouble them.
14[†] Then [c] I will make their waters clear,
and cause their rivers to run like oil,
declares the Lord GOD.
15 When I make the land of Egypt desolate,
and when the land [d] is desolate of all that fills it,
when I strike down all who dwell in it,
then [e] they will know that I am the LORD.

16 [f] This is a lamentation that shall be chanted; the daughters of the nations shall chant it; over Egypt, and over [g] all her multitude, shall they chant it, declares the Lord GOD.”

17[†] [h] In the twelfth year, in the twelfth month, [3] on the fifteenth day of the month, the word of the LORD came to me: 18 [i] “Son of man, [j] wail over [g] the multitude of Egypt, and [k] send them down, her and the daughters of majestic nations, [l] to the world below, to those who have gone down to the pit:

19[†] [m] ‘Whom do you surpass in beauty?
Go down and [n] be laid to rest with the uncircumcised.’

20 They shall fall amid those [o] who are slain by the sword. Egypt [4] is delivered to the sword; drag her away, and [p] all her multitudes. 21 The mighty chiefs [q] shall speak of them, [r] with their helpers, out of the midst of Sheol: 'They have come down, they lie still, [s] the uncircumcised, [o] slain by the sword.'

22 [†] [t] "Assyria is there, and all her company, [u] its graves all around it, all of them slain, fallen by the sword, 23 whose graves are set in [v] the uttermost parts of the pit; and her company is all around her grave, all of them slain, fallen by the sword, [w] who spread terror [x] in the land of the living.

24 [y] "Elam is [z] there, and all her multitude around her grave; all of them [a] slain, fallen by the sword, who went down uncircumcised into [b] the world below, who spread their terror in the land of the living; and [c] they bear their shame [b] with those who go down to the pit. 25 [d] They have made her a bed among the slain with all her multitude, [e] her graves all around it, all of them uncircumcised, slain by the sword; for terror of them was spread in the land of the living, and they bear their shame with those who go down to the pit; they are placed among the slain.

26 [f] "Meshech-Tubal is [e] there, and all her multitude, [e] her graves all around it, all of them uncircumcised, slain by the sword; for they spread their terror in the land of the living. 27 And [g] they do not lie with the mighty, the fallen from among the uncircumcised, who went down to Sheol with their weapons of war, whose swords were laid under their heads, and whose iniquities are upon their bones; for the terror of the mighty men was in the land of the living. 28 But as for you, you shall be broken [h] and lie among the uncircumcised, with those who are slain by the sword.

29 [i] "Edom is [j] there, her kings and all her princes, who for all their might are laid with those who are killed by the sword; they lie with the uncircumcised, with those who go down to the pit.

30 "The princes [k] of the north are there, all of them, and all the [l] Sidonians, who have gone down in shame with the slain, [m] for all the terror that they caused by their might; they lie uncircumcised with those who are slain by the sword, and [n] bear their shame with those who go down to the pit.

31 "When Pharaoh sees them, he [o] will be comforted for [p] all his multitude, Pharaoh and all his army, slain by the sword, declares the Lord

GOD. 32 [q] For I spread terror [r] in the land of the living; and he shall be laid to rest among [s] the uncircumcised, with those who are slain by the sword, Pharaoh and all his multitude, declares the Lord GOD.”

Ezekiel Is Israel’s Watchman

EZEKIEL **33** [†]The word of the LORD came to me: 2 [t] “Son of man, speak to [u] your people and say to them, If [v] I bring the sword upon a land, and the people of the land take a man from among them, and make him their [w] watchman, 3 and if he sees the sword coming upon the land and [x] blows the trumpet and warns the people, 4 then if anyone who hears the sound of the trumpet does not take warning, and the sword comes and takes him away, [y] his blood shall be upon his own head. 5 [z] He heard the sound of the trumpet and did not take warning; his blood shall be upon himself. But if he had taken warning, he would have saved his life. 6 [a] But if the watchman sees the sword coming and does not blow the trumpet, so that the people are not warned, and the sword comes and takes any one of them, [a] that person is taken away in his iniquity, but his blood I will require at the watchman’s hand.

7 [b] “So you, [t] son of man, I have made a watchman for the house of Israel. [b] Whenever you hear a word from my mouth, you shall give them warning from me. 8 [c] If I say to the wicked, O wicked one, you shall surely die, [c] and you do not speak to warn the wicked to turn from his way, [c] that wicked person shall die in his iniquity, but his blood I will require at your hand. 9 [d] But if you warn the wicked to turn from his way, and he does not turn from his way, [d] that person shall die in his iniquity, [e] but you will have delivered your soul.

Why Will You Die, Israel?

10 “And you, [f] son of man, say to the house of Israel, Thus have you said: ‘Surely our transgressions and our sins are upon us, and [g] we rot away because of them. [h] How then can we live?’ 11 [†]Say to them, [i] As I live, declares the Lord GOD, [j] I have no pleasure in the death of the wicked, but

that the wicked turn from his way and live; [k] turn back, turn back from your
evil ways, [k] for why will you die, O house of Israel?
[12] [t] "And you, son of man, say to [l] your people, [m] The righteousness of
the righteous shall not deliver him when he transgresses, [n] and as for the
wickedness of the wicked, he shall not fall by it when he turns from his
wickedness, [m] and the righteous shall not be able to live by his
righteousness [1] when he sins. [13] Though I say to the righteous that he shall
surely live, yet [m] if he trusts in his righteousness and does injustice, none of
his righteous deeds shall be remembered, but in his injustice that he has
done he shall die. [14] Again, [o] though I say to the wicked, [p] 'You shall surely
die,' yet [q] if he turns from his sin and does what is just and right, [15] if the
wicked [r] restores the pledge, [s] gives back what he has taken by robbery, and
walks [t] in the statutes of life, not doing injustice, he shall surely live; he
shall not die. [16] [u] None of the sins that he has committed shall be
remembered against him. He has done what is just and right; he shall surely
live.

[17] "Yet [l] your people say, [v] 'The way of the Lord is not just,' when it is
their own way that is not just. [18] [w] When the righteous turns from his
righteousness and does injustice, he shall die for it. [19] And [x] when the
wicked turns from his wickedness and does what is just and right, he shall
live by this. [20] Yet you say, 'The way of the Lord is not just.' O house of
Israel, [y] I will judge each of you according to his ways."

Jerusalem Struck Down

[21] [†]In the [z] twelfth year [a] of our exile, in the tenth month, on the fifth day
of the month, [b] a fugitive from Jerusalem came to me and said, [c] "The city
has been struck down." [22] [d] Now [e] the hand of the LORD had been upon me
the evening before the fugitive came; and he had opened my mouth by the
time the man came to me in the morning, so my mouth was opened, and I
was no longer mute.

[23] [†]The word of the LORD came to me: [24] [f] "Son of man, the inhabitants
of these [g] waste places in the land of Israel keep saying, [h] 'Abraham was
only one man, yet he got possession of the land; but [i] we are many; the land
is surely given us to possess.' [25] [†]Therefore say to them, Thus says the

Lord GOD: [j] You eat flesh with the blood and [k] lift up your eyes to your idols and [l] shed blood; shall you then possess the land? [26] [m] You rely on the sword, [n] you commit abominations, and [n] each of you defiles his neighbor’s wife; shall you then possess the land? [27]Say this to them, Thus says the Lord GOD: [o] As I live, surely those who are in [p] the waste places shall fall by [q] the sword, and whoever is in the open field I will give to [q] the beasts to be devoured, and those who are in [r] strongholds and in caves shall die by [q] pestilence. [28] [s] And I will make the land a desolation and a waste, and [t] her proud might shall come to an end, and [u] the mountains of Israel shall be so desolate that none will pass through. [29] [v] Then they will know that I am the LORD, when I have made the land a desolation and a waste because of all their abominations that they have committed.

[30][†]“As for you, [f] son of man, [w] your people who talk together about you by the walls and at the doors of the houses, say to one another, each to his brother, ‘Come, and hear what the word is that comes from the LORD.’ [31] [x] And they come to you as people come, and they sit before you as my people, and they hear what you say but they will not do it; for [y] with lustful talk in their mouths they act; their heart is set on their gain. [32]And behold, you are to them like one who sings lustful songs with a beautiful voice and [z] plays [2] well on an instrument, for [a] they hear what you say, but they will not do it. [33] [b] When this comes—and come it will!—[c] then they will know that a prophet has been among them.”

Prophecy Against the Shepherds of Israel

EZEKIEL 34 [†]The word of the LORD came to me: [2][†] [d] “Son of man, prophesy against the shepherds of Israel; prophesy, and say to them, even to the shepherds, Thus says the Lord GOD: [e] Ah, shepherds of Israel [f] who have been feeding yourselves! [g] Should not shepherds feed the sheep? [3] [h] You eat the fat, you clothe yourselves with the wool, [i] you slaughter the fat ones, but you do not feed the sheep. [4] [j] The weak you have not strengthened, the sick you have not healed, [h] the injured you have not bound up, [h] the strayed you have not brought back, [k] the lost you have not sought, and with force and [l] harshness you have ruled them. [5] [m] So they were scattered, because there was no shepherd, and [n]they became food for all the wild beasts. [6]My sheep were scattered; they wandered over all the mountains and on every high hill. My sheep were scattered over all the face of the earth, [o]with none to search or seek for them.

[7]“Therefore, you shepherds, hear the word of the LORD: [8][p]As I live, declares the Lord GOD, surely because [q]my sheep have become a prey, and my sheep have become food for all the wild beasts, since there was no shepherd, and because my shepherds have not searched for my sheep, but the shepherds have fed themselves, and have not fed my sheep, [9]therefore, you shepherds, hear the word of the LORD: [10]Thus says the Lord GOD, [r]Behold, I am against the shepherds, and [s]I will require my sheep at their hand and [t]put a stop to their feeding the sheep. [u]No longer shall the shepherds feed themselves. [v]I will rescue my sheep from their mouths, that they may not be food for them.

The Lord GOD Will Seek Them Out

[11][†]“For thus says the Lord GOD: [w]Behold, I, I [x]myself will search for my sheep and will seek them out. [12]As a shepherd seeks out his flock when he is among his sheep that have been scattered, so will I seek out my sheep, and I will rescue them from all places where they have been scattered on [y]a day of clouds and [z]thick darkness. [13]And I will bring them out from the peoples [a]and gather them from the countries, and will bring them into their own land. And I will feed them on [b]the mountains of Israel, by the ravines, and in all the inhabited places of the country. [14][c]I will feed them with good pasture, and on the mountain heights of Israel shall be their grazing land. [d]There they shall lie down in good grazing land, and on rich pasture they shall feed on the mountains of Israel. [15][e]I myself will be the shepherd of my sheep, [d]and I myself will make them lie down, declares the Lord GOD. [16][f]I will seek the lost, [g]and I will bring back the strayed, and I will bind up the injured, and I will strengthen the weak, and [h]the fat and the strong I will destroy.[1] I will feed them in justice.

[17][†]“As for you, my flock, thus says the Lord GOD: [i]Behold, I judge between sheep and sheep, between rams and [j]male goats. [18]Is it not enough for you to feed on the good pasture, that you must tread down with your

feet the rest of your pasture; and to drink of [k]clear water, that you must
muddy the rest of the water with your feet? [19]And must my sheep eat what
you have trodden with your feet, and drink what you have muddied with
your feet?

[20]“Therefore, thus says the Lord GOD to them: Behold, I, I myself will
judge between the fat sheep and the lean sheep. [21]Because you push with
side and shoulder, and [l]thrust at all the [m]weak with your horns, till you
have scattered them abroad, [22]I will rescue [2] my flock; [n]they shall no
longer be a prey. And I will judge between sheep and sheep. [23][†]And [o]I
will set up over them one shepherd, [p]my servant David, and he shall feed
them: he shall feed them and be their shepherd. [24]And [q]I, the LORD, will be
their God, and my servant David shall be prince among them. [r]I am the
LORD; I have spoken.

The LORD’s Covenant of Peace

[25][†][s]“I will make with them a covenant of peace and [t]banish wild beasts
from the land, [u]so that they may dwell securely in the wilderness and sleep
in the woods. [26]And I will make them and the places all around my hill [v]a
blessing, and [w]I will send down the showers in their season; they shall be
[x]showers of blessing. [27][y]And the trees of the field shall yield their fruit,
and the earth shall yield its increase, [u]and they shall be secure in their land.
And [z]they shall know that I am the LORD, when [a]I break the bars of their
yoke, and [a]deliver them from the hand of those who enslaved them.
[28][n]They shall no more be a prey to the nations, [t]nor shall the beasts of the
land devour them. [u]They shall dwell securely, and none shall make them
afraid. [29]And I will provide for them [b]renowned plantations so that [c]they
shall no more be consumed with hunger in the land, and no longer [d]suffer
the reproach of the nations. [30]And they shall know that [q]I am the LORD
their God with them, and that they, the house of Israel, are my people,
declares the Lord GOD. [31]And you are my sheep, [e]human sheep of my
pasture, and I am your God, declares the Lord GOD.”

Prophecy Against Mount Seir

EZEKIEL **35** [†]The word of the LORD came to me: **2**[f]“Son of man, [g]set your face [h]against [i]Mount Seir, and prophesy against it, **3**and say to it, Thus says the Lord GOD: [j]Behold, I am against you, Mount Seir, and [k]I will stretch out my hand against you, [l]and I will make you a desolation and a waste. **4**[m]I will lay your cities waste, and you shall become a desolation, and you shall know that I am the LORD. **5**[†]Because [n]you cherished perpetual enmity and gave over the people of Israel to the power of the sword [o]at the time of their calamity, [p]at the time of their final punishment, **6**therefore, [q]as I live, declares the Lord GOD, I will prepare you for blood, and blood shall pursue you; [r]because you did not hate bloodshed, therefore blood shall pursue you. **7**[l]I will make Mount Seir a waste [m]and a desolation, and I will cut off from it [s]all who come and go. **8**And I will fill [t]its mountains with the slain. On your hills and in your valleys and in all [t]your ravines [u]those slain with the sword shall fall. **9**[l]I will make you a perpetual desolation, and [m]your cities shall not be inhabited. Then [v]you will know that I am the LORD.

10[†]“Because you said, [w]‘These two nations and these two countries shall be mine, and [x]we will take possession of them’—although the [y]LORD was there— **11**therefore, [q]as I live, declares the Lord GOD, I will deal with you [z]according to the anger and [z]envy that you showed because of your hatred against them. And [a]I will make myself known among them, when I judge you. **12**And you shall know that I am the LORD.

[b]“I have heard all the revilings that you uttered against the mountains of Israel, saying, ‘They are laid desolate; [c]they are given us to devour.’ **13**And [b]you magnified yourselves against me [d]with your mouth, and multiplied your words against me; I heard it. **14**Thus says the Lord GOD: [e]While the whole earth rejoices, I will make you desolate. **15**As you [f]rejoiced over the inheritance of the house of Israel, because it was desolate, so I will deal with you; you shall be desolate, [g]Mount Seir, and all Edom, all of it. Then [h]they will know that I am the LORD.

Prophecy to the Mountains of Israel

EZEKIEL **36** [†]“And you, [i]son of man, prophesy to [j]the mountains of Israel, and say, O mountains of Israel, hear the word of the LORD. [2]Thus says the Lord GOD: Because [k]the enemy said of you, [l]‘Aha!’ and, ‘The ancient [m]heights have become our possession,’ [3]therefore prophesy, and say, Thus says the Lord GOD: Precisely because [n]they made you desolate and crushed you from all sides, so that you became the possession of the rest of the nations, and [o]you became the talk and evil gossip of the people, [4]therefore, O mountains of Israel, hear the word of the Lord GOD: Thus says the Lord GOD to [p]the mountains and the hills, the ravines and the valleys, [q]the desolate wastes and the deserted cities, which have become [r]a prey and derision to the rest of the nations all around, [5]therefore thus says the Lord GOD: Surely I have spoken in [s]my hot jealousy against the rest of the nations and [t]against all Edom, who [u]gave my land to themselves as a possession [v]with wholehearted joy and [w]utter contempt, that they might make its pasturelands a prey. [6]Therefore prophesy concerning the land of Israel, and say to [j]the mountains and hills, to the ravines and valleys, Thus says the Lord GOD: [x]Behold, I have spoken in my jealous wrath, because you have suffered [y]the reproach of the nations. [7]Therefore thus says the Lord GOD: [z]I swear that the nations that are all around you [y]shall themselves suffer reproach.

[8][†]“But you, O mountains of Israel, [a]shall shoot forth your branches and yield your fruit to my people Israel, for [b]they will soon come home. [9]For [c]behold, I am for you, and I will turn to you, and [d]you shall be tilled and sown. [10]And [e]I will multiply people on you, the whole house of Israel, all of it. [f]The cities shall be inhabited and the waste places rebuilt. [11]And I will multiply on you [g]man and beast, and [h]they shall multiply and be fruitful. And I will cause you to be inhabited as in [i]your former times, and [j]will do more good to you than ever before. [k]Then you will know that I am the LORD. [12]I will let people walk on you, even my people Israel. [l]And they shall possess you, and you shall be their inheritance, and you shall no longer [m]bereave them of children. [13]Thus says the Lord GOD: Because they say to you, [n]‘You devour people, and you bereave your nation of children,’

[14]therefore you shall no longer devour people and no longer bereave your nation of children, declares the Lord GOD. [15]And I will not let you hear anymore [y]the reproach of the nations, and you shall no longer bear the disgrace of the peoples and no longer cause your nation to stumble, declares the Lord GOD."

The LORD's Concern for His Holy Name

[16][†]The word of the LORD came to me: [17] [o]"Son of man, when the house of Israel lived in their own land, [p]they defiled it by their ways and their deeds. Their ways before me were [q]like the uncleanness of a woman in her menstrual impurity. [18]So [r]I poured out my wrath upon them [s]for the blood that they had shed in the land, for the idols [t]with which they had defiled it. [19] [u]I scattered them among the nations, and they were dispersed through the countries. [v]In accordance with their ways and their deeds I judged them. [20]But when they came to the nations, wherever they came, [w]they profaned my holy name, in that people said of them, 'These are the people of the LORD, and yet they had to go out of his land.' [21]But I had concern [x]for my holy name, which the house of Israel had profaned among the nations to which they came.

I Will Put My Spirit Within You

[22][†]"Therefore say to the house of Israel, Thus says the Lord GOD: [y]It is not for your sake, O house of Israel, that I am about to act, but for the sake of my holy name, [w]which you have profaned among the nations to which you came. [23] [z]And I will vindicate the holiness of my great name, which has been profaned among the nations, and which you have profaned among them. [a]And the nations will know that I am the LORD, declares the Lord GOD, when through you I vindicate my holiness before their eyes. [24][†] [b]I will take you [c]from the nations and gather you from all the countries and [d]bring you into your own land. [25] [e]I will sprinkle clean water on you, and you shall be clean from [f]all your uncleannesses, and [g]from all your idols [h]I will cleanse you. [26][†]And I will give you [i]a new heart, and [i]a new spirit I will put within you. [i]And I will remove the heart of stone from your

flesh and give you a heart of flesh. **27**[j] And I will put my Spirit within you, [i] and cause you to walk in my statutes and [k] be careful to obey my rules. [1] **28**[†] [l] You shall dwell in the land that I gave to your fathers, and [m] you shall be my people, and I will be your God. **29**And [n] I will deliver you from all your uncleannesses. And [o] I will summon the grain and make it abundant and [p] lay no famine upon you. **30**[q] I will make the fruit of the tree and the increase of the field abundant, [o] that you may never again suffer the disgrace of famine among the nations. **31**[†]Then [r] you will remember your evil ways, and your deeds that were not good, and you will loathe yourselves for your iniquities and your abominations. **32**[y] It is not for your sake that I will act, declares the Lord GOD; let that be known to you. Be ashamed and confounded for your ways, O house of Israel.

33[†]“Thus says the Lord GOD: On the day that [s] I cleanse you from all your iniquities, [t] I will cause the cities to be inhabited, and the waste places shall be rebuilt. **34**And the land that was desolate shall be tilled, instead of being the desolation that it was in the sight of all who passed by. **35**And they will say, ‘This land that was desolate has become like [u] the garden of Eden, and the waste and desolate and ruined cities are now fortified and inhabited.’ **36**Then [v] the nations that are left all around you shall know that I am the LORD; I have rebuilt the ruined places and [w] replanted that which was desolate. [x] I am the LORD; I have spoken, and I will do it.

37“Thus says the Lord GOD: This also [y] I will let the house of Israel ask me to do for them: [z] to increase their people like [a] a flock. **38**Like the flock for sacrifices, [2] [b] like the flock at Jerusalem during her appointed feasts, so [t] shall the waste cities be filled with flocks of people. [c] Then they will know that I am the LORD.”

The Valley of Dry Bones

EZEKIEL 37 [†] [d] The hand of the LORD was upon me, and [e] he brought me out in the Spirit of the LORD and set me down in the middle of the valley; [1] it was full of bones. [2]And he led me around among them, and behold, there were very many on the surface of the valley, and behold, they were very dry. [3][†]And he said to me, [f] "Son of man, [g] can these bones live?" And [h] I answered, "O Lord GOD, you know." [4][†]Then he said to me, [i] "Prophesy over these bones, and say to them, [j] O dry bones, hear the word of the LORD. [5]Thus says the Lord GOD to these bones: Behold, I will cause [k] breath [2] to enter you, and you shall live. [6] [l] And I will lay sinews upon you, and will cause flesh to come upon you, and [l] cover you with skin, and put breath in you, and you shall live, [m] and you shall know that I am the LORD."

[7]So I prophesied [n] as I was commanded. And as I prophesied, there was a sound, and behold, [o] a rattling, [3] and the bones came together, bone to its bone. [8]And I looked, and behold, there were sinews on them, and flesh had come upon them, and skin had covered them. But [p] there was no breath in them. [9][†]Then he said to me, [i] "Prophesy to the breath; prophesy, [f] son of man, and say to the breath, Thus says the Lord GOD: Come from [q] the four winds, O breath, and breathe on these slain, that they may live." [10]So I prophesied [n] as he commanded me, and [r] the breath came into them, and they lived and stood on their feet, an exceedingly great army.

[11]Then he said to me, [f] "Son of man, these bones are the whole house of Israel. Behold, they say, 'Our bones are dried up, and [s] our hope is lost; [t] we are indeed cut off.' [12][†]Therefore [i] prophesy, and say to them, Thus says the Lord GOD: Behold, [u] I will open your graves and raise you from your graves, O my people. And [v] I will bring you into the land of Israel. [13]And [w] you shall know that I am the LORD, when I open your graves, and raise you from your graves, O my people. [14][†]And [x] I will put my Spirit within you, and you shall live, and I will place you in your own land. Then you shall know that I am the LORD; [y] I have spoken, and I will do it, declares the LORD."

I Will Be Their God, They Shall Be My People

[15][†]The word of the LORD came to me: [16][†] [z]“Son of man, [a]take a stick [4] and write on it, ‘For [b]Judah, and [c]the people of Israel associated with him’; then take another stick and write on it, ‘For [b]Joseph (the stick of [d]Ephraim) and all the house of Israel associated with him.’ [17]And [e]join them one to another into one stick, that [f]they may become [g]one in your hand. [18]And when [h]your people say to you, [i]‘Will you not tell us what you mean by these?’ [19][†]say to them, Thus says the Lord GOD: Behold, I am about to take [j]the stick of Joseph (that is in the hand of Ephraim) and the tribes of Israel associated with him. And I will join with it the [j]stick of Judah, [5] and [k]make them one stick, [g]that they may be one in my hand. [20]When the sticks on which you write are in your hand [l]before their eyes, [21][†]then say to them, Thus says the Lord GOD: Behold, [m]I will take the people of Israel from the nations among which they have gone, and will gather them from all around, and [m]bring them to their own land. [22]And [n]I will make them one nation in the land, on [o]the mountains of Israel. And [p]one king shall be king over them all, and they shall be no longer [q]two nations, and no longer divided into two kingdoms. [23] [r]They shall not [s]defile themselves anymore [t]with their idols and their detestable things, or with any of their transgressions. But [u]I will save them from all the backslidings [6] in which they have sinned, and will cleanse them; and [v]they shall be my people, and I will be their God.

[24][†]“My servant [w]David [x]shall be king over them, and they shall all have [y]one shepherd. [z]They shall walk in my rules and be careful to obey my statutes. [25] [a]They shall dwell in the land that I gave to my servant Jacob, where your fathers lived. They and their children and their children’s children shall dwell there [b]forever, and David my servant shall be their prince [c]forever. [26][†] [d]I will make a covenant of peace with them. It shall be [e]an everlasting covenant with them. And I will set them in their land [7] and [f]multiply them, and will [g]set my sanctuary in their midst forevermore. [27][†] [h]My dwelling place shall be with them, [v]and I will be their God, and they shall be my people. [28]Then [i]the nations will know that [j]I am the LORD who sanctifies Israel, when [g]my sanctuary is in their midst forevermore.”

Prophecy Against Gog

EZEKIEL 38 [†]The word of the LORD came to me: [2][†] [k]“Son of man, [l]set your face toward [m]Gog, of the land of [n]Magog, the [o]chief prince of [p]Meshech [1] and [p]Tubal, and [q]prophesy against him [3]and say, Thus says the Lord GOD: Behold, [r]I am against you, O Gog, chief prince of Meshech [2] and Tubal. [4] [s]And I will turn you about and [t]put hooks into your jaws, and I will bring you out, and [u]all your army, horses and horsemen, all of them clothed in full armor, a great host, all of them with buckler and shield, wielding swords. [5][†] [v]Persia, [w]Cush, and [v]Put are with them, all of them with shield and helmet; [6][†] [x]Gomer and all his [y]hordes; [z]Beth-togarmah from [a]the uttermost parts of the north with all his hordes—[u]many peoples are with you.

[7] [b]“Be ready and keep ready, you and all your hosts that are assembled about you, and be a guard for them. [8][†] [c]After many days you will be mustered. [d]In the latter years you will go against [d]the land that is restored from war, the land whose people [e]were gathered from many peoples upon [f]the mountains of Israel, which had been a continual waste. Its people were brought out from the peoples and [g]now dwell securely, all of them. [9]You will advance, coming on [h]like a storm. You will be [i]like a cloud covering the land, you and all your [y]hordes, and many peoples with you.

[10][†]“Thus says the Lord GOD: On that day, [j]thoughts will come into your mind, and you will devise an evil scheme [11]and say, ‘I will go up against [k]the land of unwalled villages. I will fall upon [l]the quiet people who dwell securely, all of them dwelling without walls, and having no bars or gates,’ [12]to seize spoil and carry off plunder, to turn your hand against [m]the waste places that are now inhabited, and [m]the people who were gathered from the nations, who have acquired livestock and goods, [n]who dwell at the center of the earth. [13] [o]Sheba and [p]Dedan and the merchants of Tarshish and all [q]its leaders [3] will say to you, ‘Have you come to seize spoil? Have you assembled your hosts to carry off plunder, to carry away silver and gold, to take away livestock and goods, to seize great spoil?’

[14]“Therefore, [r]son of man, prophesy, and say to [s]Gog, Thus says the Lord GOD: On that day when my people Israel are [g]dwelling securely, [t]will

you not know it? [15]You will come from your place out of [u]the uttermost parts of the north, you and [v]many peoples with you, [w]all of them riding on horses, a great host, a mighty army. [16][†]You will come up against my people Israel, [i]like a cloud covering the land. [x]In the latter days I will bring you against my land, that the nations may know me, when through you, O Gog, [y]I vindicate my holiness before their eyes.

[17]“Thus says the Lord GOD: Are you [z]he of whom I spoke in former days by my servants the prophets of Israel, who in those days prophesied for years that I would bring you against them? [18]But on that day, the day that Gog shall come against the land of Israel, declares the Lord GOD, [a]my wrath will be roused in my anger. [19]For [b]in my jealousy and in my blazing wrath I declare, On that day [c]there shall be a great earthquake in the land of Israel. [20] [d]The fish of the sea and the birds of the heavens and the beasts of the field and all creeping things that creep on the ground, and all the people who are on the face of the earth, [e]shall quake at my presence. And [f]the mountains shall be thrown down, and the cliffs shall fall, and every wall shall tumble to the ground. [21] [g]I will summon a sword against Gog [4] on all my mountains, declares the Lord GOD. [h]Every man’s sword will be against his brother. [22]With pestilence and bloodshed [i]I will enter into judgment with him, and [j]I will rain upon him and [k]his hordes and the many peoples who are with him [l]torrential rains and hailstones, [m]fire and sulfur. [23]So I will show my greatness and my [n]holiness and [o]make myself known in the eyes of many nations. Then [p]they will know that I am the LORD.

EZEKIEL 39 [†]“And you, [q]son of man, [r]prophesy against [s]Gog and say, Thus says the Lord GOD: Behold, [t]I am against you, O Gog, [u]chief prince of [v]Meshech [1] and [v]Tubal. [2] [w]And I will turn you about and drive you forward, and bring you up from [x]the uttermost parts of the north, and lead you against the [y]mountains of Israel. [3]Then [z]I will strike your bow from your left hand, and [z]will make your arrows drop out of your right hand. [4] [a]You shall fall on [y]the mountains of Israel, you and all your [b]hordes and the peoples who are with you. [c]I will give you to birds of prey of every sort and to the beasts of the field to be devoured. [5]You shall fall in the open field, for [d]I have spoken, declares the Lord GOD. [6] [e]I will send fire on [f] Magog and on those [g] who dwell securely in [h] the coastlands, and [i] they shall know that I am the LORD.

[7]“And [j] my holy name I will make known in the midst of my people Israel, and [k] I will not let my holy name be profaned anymore. And [l] the nations shall know that I am [m] the LORD, the Holy One in Israel. [8] [n] Behold, it is coming and it will be brought about, declares the Lord GOD. That is the day [o] of which I have spoken.

[9][†]“Then those who dwell in the cities of Israel will go out and [p] make fires of the weapons and burn them, shields and bucklers, bow and arrows, [q] clubs [2] and spears; and they will make fires of them for seven years, [10]so that they will not need to take wood out of the field or cut down any out of the forests, for [p] they will make their fires of the weapons. [r] They will seize the spoil of those who despoiled them, and plunder those who plundered them, declares the Lord GOD.

[11]“On that day I will give to [s] Gog a place for burial in Israel, the Valley of the Travelers, east of the sea. It will block the travelers, for there Gog and all his multitude will be buried. It will be called the Valley of [t] Hamon-gog. [3] [12]For [u] seven months the house of Israel will be burying them, in order [v] to cleanse the land. [13]All the people of the land will bury them, and it will bring them renown on the day that [w] I show my glory, declares the Lord GOD. [14]They will set apart men to travel through the land regularly and bury those travelers remaining on the face of the land, so as [v] to cleanse it. At [4] the end of [x] seven months they will make their search. [15]And when these travel through the land and anyone sees a human bone, then he shall set up a sign by it, till the buriers have buried it in the Valley of [y] Hamon-gog. [16](Hamonah [5] is also the name of the city.) Thus shall they cleanse the land.

[17]“As for you, [z] son of man, thus says the Lord GOD: [a] Speak to [b] the birds of every sort and to [b] all beasts of the field, ‘Assemble and come, gather from all around to [c] the sacrificial feast that I am preparing for you, a great sacrificial feast on the mountains of Israel, and you shall eat flesh and drink blood. [18] [d] You shall eat the flesh of the mighty, and drink the blood of the princes of the earth—of rams, of lambs, and of he-goats, of bulls, all of them [e] fat beasts of Bashan. [19]And you shall eat fat till you are filled, and

drink blood till you are drunk, at the sacrificial feast that I am preparing for you. [20]And you shall be filled at my table with horses and charioteers, with mighty men and all kinds of warriors,’ declares the Lord GOD.

[21][†]“And [f]I will set my glory among the nations, and all the nations shall see [g]my judgment that I have executed, and [g]my hand that I have laid on them. [22] [h]The house of Israel shall know that I am the LORD their God, from that day forward. [23]And [i]the nations shall know that the house of Israel went into captivity for their iniquity, because they dealt so treacherously with me that [j]I hid my face from them and [k]gave them into the hand of their adversaries, and they all fell by the sword. [24]I dealt with them [l]according to their uncleanness and their transgressions, and hid my face from them.

The LORD Will Restore Israel

[25][†]“Therefore thus says the Lord GOD: Now [m]I will restore the fortunes of Jacob and have mercy on [n]the whole house of Israel, and [o]I will be jealous for my holy name. [26]They shall [p]forget their shame and all the treachery they have practiced against me, when [q]they dwell securely in their land with [r]none to make them afraid, [27] [s]when I have brought them back from the peoples and gathered them from their enemies’ lands, [t]and through them have vindicated my holiness in the sight of many nations. [28] [h]Then they shall know that I am the LORD their God, because I sent them into exile among the nations and then assembled them into their own land. I will leave none of them remaining among the nations anymore. [29] [u]And I will not hide my face anymore from them, when [v]I pour out my Spirit upon the house of Israel, declares the Lord GOD.”

Vision of the New Temple

EZEKIEL 40 [†] [w]In the twenty-fifth year [x]of our exile, at the beginning of the year, on the tenth day of the month, [y]in the fourteenth year after the city was struck down, on that very day, [z]the hand of the LORD was upon me, and he brought me to the city. [1] [2]In [a]visions of God he brought me to the land of Israel, and set me down on [b]a very high mountain, on which was a structure like a city to the south. [3]When he brought me there, behold, there was [c]a man whose appearance was [d]like bronze, with [e]a linen cord and [f]a measuring reed in his hand. And he was standing in the gateway. [4]And the man said to me, [g]“Son of man, [h]look with your eyes, and [h]hear with your ears, and set your heart upon all that I shall show you, for you were brought here in order that I might show it to you. [i]Declare all that you see to the house of Israel.”

The East Gate to the Outer Court

[5][†]And behold, there was [j]a wall all around the outside of the temple area, and the length of the measuring reed in the man’s hand was six long cubits, [k]each being a cubit and a handbreadth [2] in length. So he measured the thickness of the wall, one reed; and the height, one reed. [6]Then he went into [l]the gateway facing east, [m]going up its steps, and measured the threshold of the gate, one reed deep. [3] [7]And [n]the side rooms, one reed long and one reed broad; and the space between the side rooms, five cubits; and the threshold of the gate by the vestibule of the gate at the inner end, one reed. [8]Then he measured the vestibule of the gateway, on the inside, one reed. [9]Then he measured the vestibule of the gateway, eight cubits; [o]and its jambs, two cubits; and the vestibule of the gate was at the inner end. [10]And there were three side rooms on either side of the east gate. [p]The three were of the same size, and the jambs on either side were of the same size. [11]Then he measured the width of the opening of the gateway, ten cubits; and the length of the gateway, thirteen cubits. [12]There was a barrier before the side rooms, one cubit on either side. And the side rooms were six cubits on either side. [13]Then he measured the gate from the ceiling of the one side room to the ceiling of the other, a breadth of twenty-five cubits; the openings faced each other. [14]He measured also [q]the vestibule, twenty cubits. And around the vestibule of the gateway was the court. [4] [15]From the front of the gate at the entrance to the front of the inner vestibule of the gate was fifty cubits. [16]And the gateway had [r]windows all around, narrowing inwards toward the side rooms and toward their [s]jambs, and likewise the vestibule had windows all around inside, and on the jambs were [t]palm trees.

The Outer Court

[17]Then he brought me into [u]the outer court. And behold, there were [v]chambers and a [w]pavement, all around the court. [x]Thirty chambers faced the pavement. [18]And the pavement ran along the side of the gates, corresponding to the length of the gates. This was the lower pavement. [19]Then he measured the distance from the inner front of the lower gate to the outer front of the inner court, [5] a hundred cubits on the east side and on the north side. [6]

The North Gate

[20]As for [y]the gate that faced toward the north, belonging to [u]the outer court, he measured its length and its breadth. [21]Its [n]side rooms, three on either side, and its jambs and its vestibule were of the same size as those of [z]the first gate. Its length was [a]fifty cubits, and its breadth [b]twenty-five cubits. [22]And [c]its windows, its vestibule, and [c]its palm trees were of the same size as those of the gate that faced toward the east. And by seven steps [d]people would go up to it, and find its vestibule before them. [23]And opposite the gate on the north, as on the east, was a gate to [e]the inner court. And [f]he measured from gate to gate, a hundred cubits.

The South Gate

[24]And he led me toward the south, and behold, there was a gate on the south. And [g]he measured its jambs and its vestibule; they had the same size as the others. [25]Both it and its vestibule [h]had windows all around, like the windows of the others. Its length was fifty cubits, and its breadth twenty-five cubits. [26]And there were seven steps leading up to it, and its vestibule was before them, and it had [i]palm trees on its jambs, one on either side. [27]And there was a gate on the south of [j]the inner court. And he measured from gate to gate toward the south, a hundred cubits.

The Inner Court

[28][†]Then he brought me to [j]the inner court through the south gate, and [k]he measured the south gate. It was of the same size as the others. [29]Its

[l] side rooms, its jambs, and its vestibule were of the same size as the others, and both it and its vestibule [m] had windows all around. [m] Its length was fifty cubits, and its breadth twenty-five cubits. **30**And there were vestibules all around, twenty-five cubits long and five cubits broad. **31**Its vestibule faced the outer court, and [i] palm trees were on its jambs, and [n] its stairway had eight steps.

32Then he brought me to the inner court on the east side, and [o] he measured the gate. It was of the same size as the others. **33**Its side rooms, its jambs, and its vestibule were of the same size as the others, and both it and its vestibule had windows all around. Its length was fifty cubits, and its breadth twenty-five cubits. **34** [p] Its vestibule faced the outer court, and it had palm trees on its jambs, on either side, and its stairway had eight steps.

35Then he brought me to [q] the north gate, and [r] he measured it. It had the same size as the others. **36**Its side rooms, its jambs, and its vestibule were of the same size as the others, [7] and it had windows all around. Its length was fifty cubits, and its breadth twenty-five cubits. **37**Its vestibule [8] faced the outer court, and it had palm trees on its jambs, on either side, and its stairway had eight steps.

38There was [s] a chamber with its door in the vestibule of the gate, [9] [t] where the burnt offering was to be washed. **39**And in the vestibule of the gate were two [u] tables on either side, on which the [v] burnt offering and the [w] sin offering and the [x] guilt offering were to be slaughtered. **40**And off to the side, on the outside as one goes up to the entrance of the north gate, were two tables; and off to the other side of the vestibule of the gate were two tables. **41** [y] Four tables were on either side of the gate, eight tables, [z] on which to slaughter. **42**And there were four tables [a] of hewn stone for the burnt offering, a cubit and a half long, and a cubit and a half broad, and one cubit high, on which the instruments were to be laid with which the [v] burnt offerings and the sacrifices were slaughtered. **43**And hooks, [10] a handbreadth long, were fastened all around within. And on the tables the flesh of the offering was to be laid.

Chambers for the Priests

[44]On the outside of the inner gateway there were two [b]chambers[11] in the [c]inner court, one[12] at the side of the north gate facing south, the other at the side of the south[13] gate facing north. [45]And he said to me, “This chamber that faces south is for the priests [d]who have charge of the temple, [46]and the chamber that faces north is for the priests [e]who have charge of the altar. These are [f]the sons of Zadok, who alone[14] among the sons of Levi may come [g]near to the LORD to minister to him.” [47]And he measured the court, [h]a hundred cubits long and [h]a hundred cubits broad, a square. And [i]the altar was in front of the temple.

The Vestibule of the Temple

[48]Then he brought me to [j]the vestibule of the temple and measured the [k]jambs of the vestibule, five cubits on either side. And the breadth of the gate was fourteen cubits, and the sidewalls of the gate[15] were three cubits on either side. [49] [l]The length of the vestibule was twenty cubits, and the breadth twelve[16] cubits, and people would go up to it by ten steps.[17] And there were pillars beside the jambs, one on either side.

The Inner Temple

EZEKIEL **41** [†]Then he brought me to [m]the nave and measured the [n]jambs. On each side six cubits[1] was the breadth of the jambs.[2] [2]And the breadth of the entrance was ten cubits, and the sidewalls of the entrance were five cubits on either side. And he measured the length of the nave,[3] [o]forty cubits, and its breadth, [p]twenty cubits. [3]Then he went [q]into the inner room and measured the jambs of the entrance, two cubits; and the entrance, six cubits; and the sidewalls on either side[4] of the entrance, seven cubits. [4]And he measured [r]the length of the room, twenty cubits, and its breadth, twenty cubits, across [s]the nave. And he said to me, “This is [t]the Most Holy Place.”

[5]Then he measured the wall of the temple, six cubits thick, and the breadth of [u]the side chambers, four cubits, [u]all around the temple. [6]And the side chambers were in three stories, one over another, [v]thirty in each

story. There were offsets [5] all around the wall of the temple to serve as supports for the side chambers, [w] so that they should not be supported by the wall of the temple. [7]And it became broader as it wound upward to the side chambers, because the temple was enclosed upward all around the temple. Thus the temple had a broad area upward, and [x] so one went up from the lowest story to the top story through the middle story. [8]I saw also that the temple had a raised platform all around; the foundations of the side chambers measured a full reed of [y] six long cubits. [9]The thickness of the outer wall of the side chambers was five cubits. [z] The free space between the side chambers of the temple and the [10] [a] other chambers was a breadth of [b] twenty cubits all around the temple on every side. [11]And the doors of the [c] side chambers opened on [d] the free space, one door toward the north, and another door toward the south. And the breadth of the free space was five cubits all around.

[12]The building that was facing [e] the separate yard on the west side was seventy cubits broad, and the wall of the building was five cubits thick all around, and its length ninety cubits.

[13]Then he measured the temple, [f] a hundred cubits long; and the yard and the building with its walls, a hundred cubits long; [14]also the breadth of the east front of the temple and the yard, a hundred cubits.

[15]Then he measured the length of [g] the building facing the yard that was at the back and [h] its galleries [6] on either side, a hundred cubits.

The inside of the nave and the vestibules of the court, [16] [i] the thresholds and [j] the narrow windows and the galleries all around the three of them, opposite the threshold, were paneled with wood all around, from the floor up to the windows (now the windows were covered), [17]to the space above the door, even to the inner room, and on the outside. And on all the walls all around, inside and outside, was a measured pattern. [7] [18]It was carved of [k] cherubim and [l] palm trees, a palm tree between cherub and cherub. Every cherub had two faces: [19] [m] a human face toward the palm tree on the one side, and the face of a young lion toward the palm tree on the other side. They were carved on the whole temple all around. [20]From the floor to above the door, cherubim and palm trees were carved; similarly the wall of the nave.

[21]The doorposts of [n]the nave were squared, and in front of [o]the Holy Place was something resembling [22][p]an altar of wood, three cubits high, two cubits long, and two cubits broad. [8] Its corners, its base, [9] and its walls were of wood. He said to me, “This is [q]the table that is before the LORD.” [23]The nave and the Holy Place had each [r]a double door. [24]The double doors had two leaves apiece, [s]two swinging leaves for each door. [25]And on the doors of the nave were carved cherubim and palm trees, [t]such as were carved on the walls. And there was [u]a canopy [10] of wood in front of [v]the vestibule outside. [26]And there were [j]narrow windows and palm trees on either side, on the sidewalls of the vestibule, [w]the side chambers of the temple, and the [u]canopies.

The Temple’s Chambers

EZEKIEL **42** [†]Then he led me out into [x]the outer court, [y]toward the north, and he brought me to [x]the chambers that were opposite [z]the separate yard and opposite [a]the building on the north. [2]The length of the building whose door faced north was [b]a hundred cubits, [1] and [c]the breadth fifty cubits. [3]Facing [d]the twenty cubits that belonged to the inner court, and facing [e]the pavement that belonged to the outer court, was [f]gallery [2] against gallery in three stories. [4]And [g]before the chambers was a passage inward, ten cubits wide and [h]a hundred cubits long, [3] and [g]their doors were on the north. [5]Now the upper chambers were narrower, for the galleries took more away from them than from the lower and middle chambers of the building. [6]For they were in three stories, and they had no pillars like the pillars of the courts. Thus the upper chambers were set back from the ground more than the lower and the middle ones. [7]And [i]there was a wall outside parallel to the chambers, toward the outer court, opposite the chambers, [j]fifty cubits long. [8]For the chambers on the outer court were fifty cubits long, while those opposite [k]the nave [4] were [l]a hundred cubits long. [9]Below these chambers was [m]an entrance on the east side, as one enters them from the outer court.

[10]In the thickness of [n]the wall of the court, on the south [5] also, opposite [o]the yard and opposite [o]the building, there were [p]chambers [11]with [q]a

passage in front of them. They were similar to the chambers on the north, of the same length and breadth, with the same exits [6] and arrangements and [q] doors, [12]as were the entrances of the chambers on the south. There was an entrance at the beginning of the passage, the passage before [n] the corresponding wall on the east as one enters them. [7]

[13]Then he said to me, "The north chambers and the south chambers opposite [o] the yard are the holy chambers, [r] where the priests who approach the LORD [s] shall eat the [t] most holy offerings. There they shall put the most holy offerings—[t] the grain offering, [u] the sin offering, and [u] the guilt offering—for the place is holy. [14]When the priests enter the Holy Place, they shall not go out of it into the outer court [v] without laying there the garments in which they minister, for these are holy. [v] They shall put on other garments before they go near to that which is for the people."

[15][†]Now when he had finished measuring the interior of the temple area, he led me out by [w] the gate that faced east, and measured the temple area all around. [16]He measured the east side with [x] the measuring reed, 500 cubits by the measuring reed all around. [17]He measured the north side, 500 cubits by the measuring reed all around. [18]He measured the south side, 500 cubits by the measuring reed. [19]Then he turned to the west side and measured, 500 cubits by the measuring reed. [20]He measured it on the four sides. It had [y] a wall around it, [z] 500 cubits long and [z] 500 cubits broad, [a] to make a separation between the holy and the common.

The Glory of the LORD Fills the Temple

EZEKIEL **43** [†]Then he led me to [b]the gate, the gate facing east. **2**And behold, [c]the glory of the God of Israel was coming from the east. And [d]the sound of his coming was like the sound of many waters, and [e]the earth shone with his glory. **3**And [f]the vision I saw was just like the vision that I had seen [g]when he [1] came to destroy the city, and just like [h]the vision that I had seen [i]by the Chebar canal. And [j]I fell on my face. **4**As [c]the glory of the LORD [k]entered the temple by the gate facing east, **5**[l]the Spirit lifted me up and brought me into [m]the inner court; and behold, [n]the glory of the LORD filled the temple.

6[†][o]While the man was standing beside me, [p]I heard one speaking to me out of the temple, **7**and he said to me, [q]“Son of man, this is [r]the place of my throne and [s]the place of the soles of my feet, [t]where I will dwell in the midst of the people of Israel forever. And the house of Israel shall no more [u]defile my holy name, neither they, nor their kings, by their whoring and by the dead bodies [2] of their kings at their high places, [3] **8**by setting their threshold by my threshold and their doorposts beside my doorposts, with [v]only a wall between me and them. They have [w]defiled my holy name by their abominations that they have committed, so I have consumed them in my anger. **9**Now let them put away their whoring and the dead bodies of their kings far from me, [t]and I will dwell in their midst forever.

10“As for you, [q]son of man, [x]describe to the house of Israel the temple, that they may be ashamed of their iniquities; and they shall measure the plan. **11**And if they are ashamed of all that they have done, [x]make known to them the design of the temple, its arrangement, [y]its exits and its entrances, that is, its whole design; and make known to them as well all its statutes and its whole design and all its laws, and write it down [z]in their sight, so that they may observe all its laws and all its statutes and carry them out. **12**This is the law of the temple: the whole territory on the top of [a]the mountain [b]all around shall be most holy. Behold, this is the law of the temple.

The Altar

13[†]“These are the measurements of [c]the altar by cubits (the cubit being [d]a cubit and a handbreadth): [4] its base shall be one cubit high [5] and one cubit broad, with a rim of one span [6] around its edge. And this shall be the height of the altar: **14**from the base on the ground to the lower ledge, two cubits, with a breadth of one cubit; and from the smaller ledge to the larger ledge, four cubits, with a breadth of one cubit; **15**and the altar hearth, four cubits; and from the altar hearth projecting upward, [e]four horns. **16**The altar hearth shall be [f]square, twelve cubits long by twelve broad. **17**The ledge also shall be square, fourteen cubits long by fourteen broad, with a rim around it half a cubit broad, and its base one cubit all around. [g]The steps of the altar shall face east.”

18[†]And he said to me, [h]“Son of man, thus says the Lord GOD: These are the ordinances for the altar: On the day when it is erected for offering burnt offerings upon it and [i]for throwing blood against it, **19**you shall give to [j]the Levitical priests [k]of the family of Zadok, who draw near to me to minister to me, declares the Lord GOD, [l]a bull from the herd for a sin offering. **20**And [m]you shall take some of its blood and put it on [e]the four horns of the altar and on the four corners of the ledge and upon [n]the rim all around. [o]Thus you shall purify the altar and make atonement for it. **21**You shall also take the bull of the sin offering, and [p]it shall be burned in the appointed place belonging to the temple, outside the sacred area. **22**And on the second day you shall offer a male goat without blemish for a sin offering; and the altar shall be purified, as it was purified with the bull. **23**When you have finished [o]purifying it, you shall offer a bull from the herd without blemish and [q]a ram from the flock without blemish. **24**You shall present them before the LORD, and the priests [r]shall sprinkle salt on them and offer them up as a burnt offering to the LORD. **25**[s]For seven days you shall provide daily a male goat for a sin offering; also, a bull from the herd and a ram from the flock, without blemish, shall be provided. **26**Seven days shall they make atonement for the altar and cleanse it, and so consecrate it. [7] **27**And when they have completed these days, then [t]from the eighth day onward the priests shall offer on the altar your burnt offerings and your [u]peace offerings, and [v]I will accept you, declares the Lord GOD.”

The Gate for the Prince

EZEKIEL **44** [†]Then he brought me [w]back to the outer gate of the sanctuary, [x]which faces east. And it was shut. [2]And the LORD said to me, “This gate shall remain shut; it shall not be opened, and no one shall enter by it, for [y]the LORD, the God of Israel, has entered by it. Therefore it shall remain shut. [3]Only [z]the prince may sit in it [a]to eat bread before the LORD. He [b]shall enter by way of the vestibule of the gate, and shall go out by the same way.”

[4][†]Then he brought me by way of [c]the north gate to the front of the temple, and I looked, and behold, [d]the glory of the LORD filled the temple of the LORD. And [e]I fell on my face. [5]And the LORD said to me, [f]“Son of man, mark well, [g]see with your eyes, [g]and hear with your ears all that I shall tell you concerning [h]all the statutes of the temple of the LORD and all its laws. And mark well [h]the entrance to the temple and all the exits from the sanctuary. [6]And say to [i]the rebellious house, [1] to the [j]house of Israel, Thus says the Lord GOD: O house of Israel, [k]enough of all your abominations, [7]in [l]admitting foreigners, [m]uncircumcised in heart and flesh, to be in my sanctuary, [n]profaning my temple, when you offer to me my food, the fat and the blood. You [2] have broken my covenant, in addition to all your abominations. [8]And [o]you have not kept charge of my holy things, but you have set others to keep my charge for you in my sanctuary.

[9]“Thus says the Lord GOD: [p]No foreigner, uncircumcised in heart and flesh, of all the foreigners who are among the people of Israel, shall enter my sanctuary. [10][†]But [q]the Levites who went far from me, going astray from me after their idols [r]when Israel went astray, [s]shall bear their punishment. [3] [11]They shall be [t]ministers in my sanctuary, having oversight [u]at the gates of the temple and ministering in the temple. They shall slaughter the burnt offering and the sacrifice for the people, and [v]they shall stand before the people, to minister to them. [12]Because they ministered to them before their idols and became [w]a stumbling block of iniquity to the house of Israel, therefore I have [x]sworn concerning them, declares the Lord GOD, and they shall bear their punishment. [13]They [y]shall not come near to me, to serve me as priest, nor come near any of my holy things and the things that are most holy, but [z]they shall bear their shame and the

abominations that they have committed. [14]Yet I will appoint them to keep [a] charge of the temple, [b] to do all its service and all that is to be done in it.

Rules for Levitical Priests

[15][†]“But [c] the Levitical priests, [c] the sons of Zadok, who kept [a] the charge of my sanctuary [r] when the people of Israel went astray from me, shall come near to me [d] to minister to me. And they shall stand before me to offer me [e] the fat and the blood, declares the Lord GOD. [16]They shall enter my sanctuary, and they shall approach [f] my table, to minister to me, and they shall keep my charge. [17]When they enter the gates of the inner court, they shall wear [g] linen garments. They shall have nothing of wool on them, while they minister at the gates of the inner court, and within. [18]They shall have linen turbans on their heads, and linen undergarments around their waists. They shall not bind themselves with anything that causes sweat. [19]And when they go out into the outer court to the people, they shall put off the garments in which they have been ministering [h] and lay them in the holy chambers. And [i] they shall put on other garments, [j] lest they transmit holiness to the people with their garments. [20] [k] They shall not shave their heads or [l] let their locks grow long; they shall surely trim the hair of their heads. [21] [m] No priest shall drink wine when he enters the inner court. [22] [n] They shall not marry a widow or a divorced woman, but only virgins of the offspring of the house of Israel, or a widow who is the widow of a priest. [23] [o] They shall teach my people the difference between the holy and the common, and [o] show them how to distinguish between the unclean and the clean. [24] [p] In a dispute, they shall act as judges, and they shall judge it according to my judgments. They shall keep my laws and my statutes in all my appointed feasts, and [q] they shall keep my Sabbaths holy. [25] [r] They shall not defile themselves by going near to a dead person. However, for father or mother, for son or daughter, for brother or unmarried sister they may defile themselves. [26] [s] After he [4] has become clean, they shall count seven days for him. [27]And on the day that he goes into the Holy Place, [t] into the inner court, to minister in the Holy Place, [u] he shall offer his sin offering, declares the Lord GOD.

28 [v] “This shall be their inheritance: I am their inheritance: and [w] you shall give them no possession in Israel; I am their possession. 29 [x] They shall eat the grain offering, the sin offering, and the guilt offering, and [y] every devoted thing in Israel shall be theirs. 30 [z] And the first of all the firstfruits of all kinds, and every offering of all kinds from all your offerings, shall belong to the priests. [a] You shall also give to the priests the first of your dough, [b] that a blessing may rest on your house. 31 [c] The priests shall not eat of [d] anything, whether bird or beast, that has died of itself or is torn by wild animals.

The Holy District

EZEKIEL 45 [†]“When [e] you allot the land as an inheritance, [f] you shall set apart for the LORD a portion of the land as a holy district, 25,000 cubits [1] long and 20,000 [2] cubits broad. It shall be holy throughout its whole extent. 2 [g] Of this a square plot of 500 by 500 cubits shall be for the sanctuary, with fifty cubits for [h] an open space around it. 3 And [i] from this measured district you shall measure off a section 25,000 cubits long and 10,000 broad, [j] in which shall be the sanctuary, [k] the Most Holy Place. 4 [l] It shall be the holy portion of the land. It shall be for the priests, who minister in the sanctuary and approach the LORD to minister to him, and it shall be a place for their houses and a holy place for the sanctuary. 5 [m] Another section, 25,000 cubits long and 10,000 cubits broad, shall be for the Levites who minister at the temple, as their possession for cities to live in. [3]

6 “Alongside the portion set apart as the holy district [n] you shall assign for the property of the city an area 5,000 cubits broad and 25,000 cubits long. [o] It shall belong to the whole house of Israel.

The Portion for the Prince

7 [p] “And to [q] the prince shall belong the land on both sides of the holy district and the property of the city, alongside the holy district and the property of the city, on the west and on the east, corresponding in length to one of the tribal portions, and extending from the western to the eastern boundary 8 of the land. It is to be his property in Israel. And [r] my princes

shall no more oppress my people, but [s] they shall let the house of Israel have the land according to their tribes.

9[†]“Thus says the Lord God: [t] Enough, O princes of Israel! Put away violence and oppression, and execute justice and righteousness. Cease [u] your evictions of my people, declares the Lord God.

10 [v] “You shall have just balances, a just ephah, and a just bath. [4] **11**The ephah and the bath shall be [w] of the same measure, [x] the bath containing one tenth of a homer, [5] and the ephah one tenth of a homer; the homer shall be the standard measure. **12** [y] The shekel shall be twenty gerahs; [6] twenty shekels plus twenty-five shekels plus fifteen shekels shall be your mina. [7]

13[†] [z] “This is the offering that you shall make: one sixth of an ephah from each homer of wheat, and one sixth of an ephah from each homer of barley, **14**and as the fixed portion of oil, measured in baths, one tenth of a bath from each cor [8] (the cor, like the homer, contains [a] ten baths). [9] **15**And one sheep from every flock of two hundred, from the watering places of Israel for grain offering, burnt offering, and peace offerings, [b] to make atonement for them, declares the Lord God. **16**All the people of the land shall be obliged to give this offering to the prince in Israel. **17** [c] It shall be the prince’s duty to furnish the burnt offerings, grain offerings, and drink offerings, at the feasts, the new moons, and the Sabbaths, all the appointed feasts of the house of Israel: he shall provide the sin offerings, grain offerings, burnt offerings, and peace offerings, to make atonement on behalf of the house of Israel.

18[†]“Thus says the Lord God: In the first month, [d] on the first day of the month, you shall take a bull from the herd without blemish, and [e] purify the sanctuary. **19** [f] The priest shall take some of the blood of the sin offering and put it [g] on the doorposts of the temple, the four corners of the ledge of the altar, and the posts of the gate of the inner court. **20**You shall do the same on the seventh day of the month for anyone who has sinned through error or ignorance; so you shall make atonement for the temple.

21 [h] “In the first month, on the fourteenth day of the month, you shall celebrate the Feast of the Passover, and for seven days unleavened bread shall be eaten. **22**On that day the prince [i] shall provide for himself and all the people of the land a young bull for a sin offering. [23]And on [j] the seven days of the festival he shall provide as a burnt offering to the LORD seven young bulls and seven rams without blemish, on each of the seven days; and [k] a male goat daily for a sin offering. [24]And [l] he shall provide as [m] a grain offering an ephah for each bull, an ephah for each ram, and a hin [10] of oil to each ephah. [25] [n] In the seventh month, on the fifteenth day of the month and for the seven days of the feast, [o] he shall make the same provision for sin offerings, burnt offerings, and grain offerings, and for the oil.

The Prince and the Feasts

EZEKIEL **46** [†]“Thus says the Lord GOD: [p] The gate of [q] the inner court that faces east shall be shut on the six working days, but on the Sabbath day it shall be opened, and [r] on the day of the new moon it shall be opened. [2] [s] The prince shall enter by the vestibule of the gate from outside, and shall take his stand by [t] the post of the gate. [u] The priests shall offer his burnt offering and his peace offerings, and he shall worship at [v] the threshold of the gate. Then he shall go out, but the gate shall not be shut until evening. [3] [w] The people of the land shall bow down at the entrance of that gate before the LORD on the Sabbaths and on the new moons. [4] [x] The burnt offering that the prince offers to the LORD [y] on the Sabbath day shall be six lambs without blemish and a ram without blemish. [5]And [z] the grain offering with the ram shall be an ephah, [1] and the grain offering with the lambs shall be [a] as much as he is able, together with a hin [2] of oil to each ephah. [6]On the day of the new moon he shall offer a bull from the herd without blemish, and six lambs and a ram, which shall be without blemish. [7]As a grain offering he shall provide an ephah with the bull and an ephah with the ram, and with the lambs [b] as much as he is able, together with a hin of oil to each ephah. [8][†] [c] When the prince enters, he shall enter by the vestibule of the gate, and he shall go out by the same way.

[9] [d] “When the people of the land [e] come before the LORD at the appointed feasts, he who enters by the north gate to worship shall go out by the south gate, and he who enters by the south gate shall go out by the north gate: no one shall return by way of the gate by which he entered, but each shall go

out straight ahead. [10]When they enter, [f] the prince shall enter with them, and when they go out, he shall go out.

[11]"At the feasts and the appointed festivals, [z] the grain offering with a young bull shall be an ephah, and with a ram an ephah, and with the lambs [b] as much as one is able to give, together with a hin of oil to an ephah. [12]When the prince provides [g] a freewill offering, either a burnt offering or peace offerings as a freewill offering to the LORD, [h] the gate facing east shall be opened for him. And he shall offer his burnt offering or his peace offerings [i] as he does on the Sabbath day. Then he shall go out, and after he has gone out the gate shall be shut.

[13][j] "You shall provide a lamb a year old without blemish for a burnt offering to the LORD daily; morning by morning you shall provide it. [14]And [k] you shall provide a grain offering with it morning by morning, one sixth of an ephah, and one third of a hin of oil to moisten the flour, as a grain offering to the LORD. This is a perpetual statute. [15]Thus the lamb and the meal offering and the oil shall be provided, morning by morning, for [l] a regular burnt offering.

[16][†]"Thus says the Lord GOD: If the prince makes a gift to any of his sons as his inheritance, it shall belong to his sons. It is their property by inheritance. [17]But if he makes a gift [m] out of his inheritance to one of his servants, it shall be his to [n] the year of liberty. Then it shall revert to the prince; surely it is his inheritance—it shall belong to his sons. [18] [o] The prince shall not take any of the inheritance of the people, [p] thrusting them out of their property. He shall give his sons their inheritance out of his own property, so that none of my people shall be [q] scattered from his property."

Boiling Places for Offerings

[19]Then he brought me through the entrance, which was [r] at the side of the gate, to the north row of [s] the holy chambers for the priests, and behold, a place was there at the extreme western end of them. [20]And he said to me, "This is the place where the priests [t] shall boil the guilt offering and the sin offering, and where [u] they shall bake the grain offering, in order not to bring them out into the outer court and so [v] transmit holiness to the people."

[21]Then he brought me out to the outer court and led me around to the four corners of the court. And behold, in each corner of the court there was another court— [22]in the four corners of the court were small [3] courts, forty cubits [4] long and thirty broad; the four were of the same size. [23]On the inside, around each of the four courts was a row of masonry, with hearths made at the bottom of the rows all around. [24]Then he said to me, "These are the kitchens where those who [w] minister at the temple [t] shall boil the sacrifices of the people."

Water Flowing from the Temple

EZEKIEL 47 [†]Then he brought me back to [x] the door of the temple, and behold, [y] water was issuing from below [z] the threshold of the temple toward the east (for the temple faced east). The water was flowing down from below the south end of the threshold of the temple, south of [a] the altar. [2]Then he brought me out by way of [b] the north gate and led me around on the outside to [c] the outer gate that faces toward the east; and behold, the water was trickling out on the south side.

[3]Going on eastward with a measuring line in his hand, [d] the man measured a thousand cubits, [1] and then led me through the water, and it was ankle-deep. [4]Again he measured a thousand, and led me through the water, and it was knee-deep. Again he measured a thousand, and led me through the water, and it was waist-deep. [5]Again he measured a thousand, and it was a river that I could not pass through, for the water had risen. It was deep enough to swim in, a river that could not be passed through. [6]And he said to me, [e] "Son of man, [f] have you seen this?"

Then he led me back to the bank of the river. [7]As I went back, I saw on the bank of the river [g] very many trees on the one side and on the other. [8][†]And he said to me, "This water flows toward the eastern region and goes down into [h] the Arabah, and enters the sea; [2] when the water flows into [i] the sea, the water will become fresh. [3] [9]And wherever the river goes, [4] every living creature that swarms will live, and there will be very many fish. For this water goes there, that the waters of the sea [5] may become fresh; so everything will live where the river goes. [10][†]Fishermen will stand beside the sea. From [j]Engedi to [k]Eneglaim it will be a place for the spreading of nets. Its fish will be of very many kinds, like the fish of [l]the Great Sea. [6] [11][†]But its swamps and marshes will not become fresh; they are to be left for salt. [12]And on the banks, [m]on both sides of the river, there will grow [n]all kinds of trees for food. [o]Their leaves will not wither, nor their fruit fail, [p]but they will bear fresh fruit every month, because the water for them flows from the sanctuary. Their fruit will be for food, and [p]their leaves for healing."

Division of the Land

[13][†]Thus says the Lord GOD: "This is the boundary [7] by which [q]you shall divide the land for inheritance among the twelve tribes of Israel. [r]Joseph shall have two portions. [14]And you shall divide equally what [s]I swore [t]to give to your fathers. [u]This land shall fall to you as your inheritance.

[15][†]"This shall be the boundary of the land: On the north side, from [l]the Great Sea [v]by way of Hethlon to Lebo-hamath, and on to [w]Zedad, [8] [16][x]Berothah, Sibraim (which lies on the border between [y]Damascus and [v]Hamath), as far as Hazer-hatticon, which is on the border of Hauran. [17]So the boundary shall run from the sea to [z]Hazar-enan, which is on the northern border of Damascus, with the border of Hamath to the north. [9] This shall be the north side. [10]

[18]"On the east side, the boundary shall run between Hauran and Damascus; along the Jordan between [a]Gilead and the land of Israel; to [b]the eastern sea and as far as Tamar. [11] This shall be the east side.

[19]"On the south side, it shall run from [c]Tamar as far as [d]the waters of Meribah-kadesh, from there along [e]the Brook of Egypt [12] to [f]the Great Sea. This shall be the south side.

[20]"On the west side, the Great Sea shall be the boundary to a point [v]opposite Lebo-hamath. This shall be the west side.

[21][†][g]"So you shall divide this land among you according to the tribes of Israel. [22][h]You shall allot it as an inheritance for yourselves and [i]for the sojourners who reside among you and have had children among you. [j]They shall be to you as native-born children of Israel. With you they shall be

allotted an inheritance among the tribes of Israel. 23In whatever tribe the sojourner resides, there you shall assign him his inheritance, declares the Lord GOD.

EZEKIEL 48 [†]“These are the names of the tribes: Beginning at the northern extreme, beside [k] the way of Hethlon [l] to Lebo-hamath, as far as [m] Hazar-enan (which is on the northern border of [n] Damascus over against Hamath), and [1] extending from the east side to the west, [2] [o] Dan, one portion. 2Adjoining the territory of Dan, from the east side to the west, [o] Asher, one portion. 3Adjoining the territory of Asher, from the east side to the west, [o] Naphtali, one portion. 4Adjoining the territory of Naphtali, from the east side to the west, Manasseh, one portion. 5Adjoining the territory of Manasseh, from the east side to the west, Ephraim, one portion. 6Adjoining the territory of Ephraim, from the east side to the west, Reuben, one portion. 7Adjoining the territory of Reuben, from the east side to the west, Judah, one portion.

8[†]“Adjoining the territory of Judah, from the east side to the west, shall be [p] the portion which you shall set apart, 25,000 cubits [3] in breadth, and in length equal to one of the tribal portions, from the east side to the west, with [q] the sanctuary in the midst of it. 9The portion that you shall set apart for the LORD shall be 25,000 cubits in length, and 20,000 [4] in breadth. 10 [r] These shall be the allotments of the holy portion: the priests shall have an allotment measuring 25,000 cubits on the northern side, 10,000 cubits in breadth on the western side, 10,000 in breadth on the eastern side, and 25,000 in length on the southern side, with the sanctuary of the LORD in the midst of it. 11This shall be for [s] the consecrated priests, [t] the sons of Zadok, who kept my charge, who did not go astray when the people of Israel went astray, [u] as the Levites did. 12And it shall belong to them as a special portion from the holy portion of the land, a most holy place, adjoining the territory of the Levites. 13 [v] And alongside the territory of the priests, the Levites shall have an allotment 25,000 cubits in length and 10,000 in breadth. The whole length shall be 25,000 cubits and the breadth 20,000. [5] 14They [w] shall not sell or exchange any of it. They shall not alienate [x] this choice portion of the land, for it is holy to the LORD.

15 [y] "The remainder, 5,000 cubits in breadth and 25,000 in length, shall be [z] for common use for the city, for dwellings and for [a] open country. In the midst of it shall be the city, 16 and these shall be its measurements: [b] the north side 4,500 cubits, the south side 4,500, the east side 4,500, and the west side 4,500. 17 And the city shall have open land: on the north 250 cubits, on the south 250, on the east 250, and on the west 250. 18 The remainder of the length alongside the holy portion shall be 10,000 cubits to the east, and 10,000 to the west, and it shall be alongside the holy portion. [c] Its produce shall be food for the workers of the city. 19 And the workers of the city, from all the tribes of Israel, shall till it. 20 The whole portion that [d] you shall set apart shall be 25,000 cubits square, that is, the holy portion together with the property of the city.

21 [e] "What remains on both sides of the holy portion and of the property of the city shall belong to the prince. Extending from the 25,000 cubits of the holy portion to the east border, and westward from the 25,000 cubits to the west border, parallel to the tribal portions, it shall belong to the prince. [f] The holy portion with the sanctuary of the temple shall be in its midst. 22 It shall be separate from the property of the Levites and the property of the city, which are in the midst of that which belongs to the prince. The portion of the prince shall lie between the territory of Judah and the territory of Benjamin.

23 [†] "As for the rest of the tribes: from the east side to the west, Benjamin, one portion. 24 Adjoining the territory of Benjamin, from the east side to the west, Simeon, one portion. 25 Adjoining the territory of Simeon, from the east side to the west, Issachar, one portion. 26 Adjoining the territory of Issachar, from the east side to the west, Zebulun, one portion. 27 Adjoining the territory of Zebulun, from the east side to the west, Gad, one portion. 28 And adjoining the territory of Gad to the south, the boundary shall run [g] from Tamar to the waters of [g] Meribah-kadesh, from there along the Brook of Egypt [6] to [h] the Great Sea. [7] 29 This is the land that [i] you shall allot as an inheritance among the tribes of Israel, and these are their portions, declares the Lord GOD.

The Gates of the City

30[†]“These shall be [j] the exits of the city: On the north side, which is to be [k] 4,500 cubits by measure, 31 [l] three gates, the gate of [m] Reuben, the gate of [m] Judah, and the gate of [m] Levi, the gates of the city being named after the tribes of Israel. 32On the east side, which is to be 4,500 cubits, three gates, the gate of Joseph, the gate of Benjamin, and the gate of Dan. 33On the south side, which is to be 4,500 cubits by measure, three gates, the gate of Simeon, the gate of Issachar, and the gate of Zebulun. 34On the west side, which is to be 4,500 cubits, three gates, [8] the gate of Gad, the gate of Asher, and the gate of Naphtali. 35[†]The circumference of the city shall be 18,000 cubits. And [n] the name of the city from that time on shall be, [o] The LORD Is There.”

Study Notes for Ezekiel

EZEKIEL—NOTE ON 1:1–3:27 *Inaugural Vision.* The story of Ezekiel's call as a prophet is the most complex of all the "prophetic call stories" in the OT. It is also one of the most carefully structured. Ezekiel has a vision of the glory of God (1:1–28). He receives his prophetic commission through swallowing a scroll that God offers him (2:1–3:11). Doing so strengthens him and trains him in obedience. After the glory of God withdraws (3:12–15), Ezekiel is appointed to be a "watchman" (3:16–21). Then he has another encounter with God's glory (3:22–27).

FACT

The Babylonians exiled people from Judah and Jerusalem in stages. Daniel and his friends were taken in 605 B.C. Ezekiel was deported in 597 B.C., along with King Jehoiachin and many others (2 Kings 24:8–17). The final exile occurred 10 years later.

EZEKIEL—NOTE ON 1:1 The mention of the **Chebar canal** means that Ezekiel was near Nippur. He is not in the city of Babylon itself (see map). **Visions of God** links this vision (1:4–3:15) with 8:3 and 40:2.

EZEKIEL—NOTE ON 1:2 Probably the "thirtieth year" of v. 1 should be linked with the **fifth year of the exile of King Jehoiachin** (593 B.C.). Jehoiachin's exile is the reference point for dates throughout the book.

EZEKIEL—NOTE ON 1:4 A **stormy wind** announces the Lord's approach, as in Job 38:1. The **north** is associated with God's home (see Ps. 48:2), and in Jeremiah it indicates the source of divine judgment (Jer. 1:13–15). The phrase **as it were** shows that Ezekiel is struggling for the right words to describe the vision.

EZEKIEL—NOTE ON 1:9 **Their wings touched** recalls the description of the cherubim in the Most Holy Place in Solomon's temple (1 Kings 6:27). The four-sided form of the creatures ensures that they can do the impossible: go **straight forward**, in any direction, but **without turning**.

EZEKIEL—NOTE ON 1:10 The creatures' shape was mainly **human**, but each had four **faces**. Many suggestions have been made to explain their symbolism. Certainly each creature is majestic in its realm, whether among the wild (**lion**) and domestic (**ox**) animals, or in the air (**eagle**).

EZEKIEL—NOTE ON 1:12 The term **spirit** can refer either to God's spirit or to wind. Given v. 20, it seems likely that this is a reference to a "spirit" distinct from that of the living creatures (see ESV footnote).

EZEKIEL—NOTE ON 1:22–23 The term **expanse** appears four times in the immediate context (vv. 22–23, 25–26). Compare Gen. 1:6–8, 14–20, where it is used nine times. There the expanse forms the dome of the sky. Here it is a horizontal layer above the wings of the creatures. The rest of the vision is beyond the expanse (Ezek. 1:26–28).

EZEKIEL—NOTE ON 1:28 **bow . . . on the day of rain**. Given the threatening message that follows, the bow is likely a symbolic reference to the Lord sending arrows of lightning (see Ps. 7:12–13; Hab. 3:9). The **glory of the LORD** is his demonstrated presence with his people. It was visible as a bright light in the wilderness (Ex. 16:7) and accessible through the sanctuary (Ex. 40:34–35). In Ezekiel the term appears in Ezek. 1:28; 3:12, 23; 8:4; 9:3; 10:4, 18–19; 11:22–23; 43:2–5; 44:4. This glory will leave the impure temple (chs. 9–11) and then will return to the restored temple (43:2–5).

EZEKIEL—NOTE ON 2:1 Ezekiel is never addressed by name in this book, but 93 times he is called **son of man**. Daniel is the only other person addressed like this in the OT (Dan. 8:17). The Hebrew idiom "son of x" indicates membership in a class. "Son of man" identifies Ezekiel as a human creature before the supreme creator.

FACT

Son of man (or "son of Adam") highlights the prophet's humanity before the holy God. Ezekiel is called "son of man" 93 times in this book.

EZEKIEL—NOTE ON 2:2–4 God describes Israel as **rebels** (see also "rebellious house," vv. 5–7) throughout this inaugural vision. This deep-seated trait (**and their fathers**; see v. 4) will be emphasized again in Ezekiel's review of Israel's history in ch. 20. Ezekiel is sent to speak on God's behalf (**you shall say to them**), but he is not yet told what to say.

EZEKIEL—NOTE ON 2:8–10 Ezekiel is told he must **open** his **mouth and eat** the **scroll of a book**. When it is unrolled, **writing** is visible on its **front** and **back**. The scroll is full, just as Ezekiel soon will be (3:3). Its **words** are all audible, though their precise content remains unspecified.

EZEKIEL—NOTE ON 3:1–2 The command to **eat** is now combined with the commission to **go** and **speak**.

EZEKIEL—NOTE ON 3:3 **feed your belly**. Having tasted the scroll, the prophet learns that the words of mourning are not bitter, as one would expect, but **sweet as honey**.

EZEKIEL—NOTE ON 3:4 The command to **go** and **speak** is repeated in v. 11, framing this second speech (vv. 4–11). While the first speech emphasized divine sending (2:3–4), here the focus is on the prophet's action.

EZEKIEL—NOTE ON 3:5–7 Contrary to what he expected, Ezekiel is warned that taking God's word to another nation would be easier than taking God's words to his own people.

EZEKIEL—NOTE ON 3:10 This charge contains one of the few descriptions of prophetic experience in the OT. Ezekiel's ministry will have both a psychological (**receive in your heart**) and an auditory (**hear with your ears**) element (compare Job 32:18–20; Jer. 20:7–9).

EZEKIEL—NOTE ON 3:14 The phrase **in the heat** appears 30 times in the OT. The ESV generally translates it "in wrath" or "in fury." Ezekiel has gained God's perspective on his people's sin, and his anger reflects that.

EZEKIEL—NOTE ON 3:16–21 Ezekiel is assigned to be a **watchman** for Judah. This role is expanded in 33:1–9, the passage introducing the second phase of Ezekiel's ministry.

FACT

Tel-abib was located along the Chebar canal near Babylon. Ezekiel settled there with a community of fellow deportees from Judah (3:15). Many exiles prospered in Babylon, and when the Persians allowed them to return to Jerusalem, many decided to stay.

EZEKIEL—NOTE ON 3:18–19 Although the intent of prophetic messages is clearly to **warn the wicked** and thus **save his life** (compare 33:8), the greater concern in these verses is the importance of Ezekiel delivering the warnings faithfully. If the warning is issued, the prophet's life is saved (**delivered your soul**; see 3:21), even if the wicked continue to rebel against God.

EZEKIEL—NOTE ON 3:22–23 Here the **valley** is the broad river valley of Mesopotamia.

EZEKIEL—NOTE ON 3:25–27 Ezekiel has already eaten the message (vv. 1–3) and absorbed God's perspective on the people's sin (v. 14). Now his identification with the prophetic message is pushed even further. His actions and words must come under God's direct control. Ezekiel will be **mute** until Jerusalem's fall (see 33:22). So, how will he warn the people if he cannot speak? The solution: the Lord will enable him to speak the words of prophecy (**I will open your mouth**). The concluding words echo the divine commission in 2:4, 7.

EZEKIEL—NOTE ON 4:1–24:27 *Judgment on Jerusalem and Judah.* The oracles of chs. 4–24 come before Jerusalem's downfall in 587 B.C. Although the sequence appears to be chronological, there is also some grouping by theme and type of literature: chs. 4–7 include several symbolic actions; chs. 8–11 comprise the second major vision sequence in the book, Ezekiel's first "temple vision"; chs. 15–23 are dominated by "parables" and extended metaphors. Almost the only hopeful statement comes in 11:14–21, which anticipates the latter half of the book. Yet even that passage includes the familiar warnings against sin.

EZEKIEL—NOTE ON 4:1–5:4 Ezekiel is called upon to dramatize his prophecy, using actions rather than words to convey the divine message. As in most cases in the book, only the instructions are recorded, and not the report of the performance and its reception.

EZEKIEL—NOTE ON 4:1–2 The symbolic actions in these verses describe a **siege** in miniature form. **Brick** was the common building material in Babylon, though not in Jerusalem. Repeating **against it** five times emphasizes the danger for the city.

EZEKIEL—NOTE ON 4:3 The **sign** ensures that the siege, which could have been interpreted as God’s passive neglect, will be understood as his deliberate hostility against his people.

EZEKIEL—NOTE ON 4:4 The **number of the days**, as specified in vv. 5–9, corresponds to periods of exile for Israel and Judah. Compare the announcement of the 40 years of wilderness wandering in Num. 14:33–34.

EZEKIEL—NOTE ON 4:7 The **arm bared** (compare Isa. 52:10) suggests the “outstretched arm” (e.g., Ex. 6:6; Ezek. 20:33–34) with which the Lord acts on behalf of his people. In this situation, however, the Lord is acting against Jerusalem. Ezekiel’s silence (3:26) gives way to speech when he is told to **prophesy against the city**.

EZEKIEL—NOTE ON 4:10 The **twenty shekels** ration of bread amounts to just 8 ounces (0.23 kg).

EZEKIEL—NOTE ON 4:11 **The sixth part of a hin** is roughly equivalent to 1.4 pints (0.6 liters).

EZEKIEL—NOTE ON 4:12–15 Ezekiel objects when he is told to use **human dung** for fuel. Animal dung was a common fuel (v. 15; see 1 Kings 14:10), but Ezekiel, as a priest, regards food as holy (e.g., Lev. 22:7–8) and excrement as defiling (Deut. 23:12–14).

EZEKIEL—NOTE ON 4:16 **Supply of bread** in Hebrew is “staff of bread” (see ESV footnote), which probably refers to a method of storage. To **break** the staff (see 5:16; 14:13; also Ps. 105:16) is synonymous with famine.

EZEKIEL—NOTE ON 5:1–4 **razor**. Priests were not to shave off their hair (44:20; see also Lev. 21:5), so shaving his **head** and **beard** shamed and defiled Ezekiel.

FACT

God sometimes asked Ezekiel to act out his prophetic message. In ch. 4, God asks him to lie on his side for 430 days. In ch. 5, Ezekiel shaves his beard, a shameful act for a priest, to warn the people that God would judge Jerusalem for its rebellion.

EZEKIEL—NOTE ON 5:5–17 These verses comment on Ezekiel's dramatic presentation of prophecy (4:1–5:4).

EZEKIEL—NOTE ON 5:8–10 **eat their sons**. This gruesome prospect sometimes became a reality during siege warfare (see Lam. 4:10). This was one of God's **judgments** for breaking the covenant (Deut. 28:49–57).

EZEKIEL—NOTE ON 5:11 Deuteronomy often uses the phrase "eye not pitying" to describe the attitude that the Israelites must have in order to carry out stern judgment when issues of purity or loyalty are at stake (e.g., Deut. 13:8; 19:13). The same Hebrew is used here for God's **eye** that **will not spare** his own sinful people.

EZEKIEL—NOTE ON 6:1–7:27 These two extended oracles are both addressed to "geography": the "mountains" (6:2) and "land" (7:2) of Israel, although in both cases the real audience is human (see 6:6).

EZEKIEL—NOTE ON 6:2 **set your face**. Another favorite phrase of Ezekiel, expressing determination. The hills and **mountains** that Ezekiel addresses were linked to improper worship (see 1 Kings 14:22–23; 2 Chron. 21:11; Jer. 3:6).

EZEKIEL—NOTE ON 6:3 The treaty curses of Leviticus 26 are the background for this verse. This is especially clear in the threat to **bring a sword upon you** (also Ezek. 5:17; 11:8; 14:17; 29:8; and 33:2). The **high places** were cultic worship sites that were to be destroyed.

EZEKIEL—NOTE ON 6:8–10 leave some of you alive. Complete destruction is avoided with the promise that a remnant will be spared (compare 5:3). The survivors' sorrow is matched by the striking description of God's deep grief at the people's idolatry: **I have been broken** (6:9). This is the same verb that God uses in v. 6 to describe what will happen to the idols.

EZEKIEL—NOTE ON 7:2 The address to the **land** (literally, "soil") **of Israel** uses a phrase unique to Ezekiel (found 17 times in the book, always referring to the people Israel). Compare "the mountains of Israel," 6:2. The announcement of **an end** (also 7:3, 6) echoes Amos 8:2, where God announces the coming outpouring of his wrath.

FACT

God sent the prophets to warn Israel that the Day of the Lord was coming, when God would judge his people for their rebellion against him (see 3:19; Amos 5:18–20; Isa. 2:12). Here Ezekiel specifically condemns Jerusalem's crime and violence (7:23).

EZEKIEL—NOTE ON 7:3 Abominations are offenses that God despises, that make someone or something impure. The term appears 41 times in Ezekiel.

EZEKIEL—NOTE ON 7:10 Behold, the day! The "day of the Lord" is a prominent theme in the Hebrew prophets (see note on Amos 5:18–20). It refers to near or future judgment of the Lord on Israel and the nations (see Joel 2:1–11). This judgment also reveals God's glory and restores his people. Ezekiel's development of the theme relates most closely to Amos 8:9–10. Among the many concepts shared by Ezekiel 7 and Amos 8 are the "day" itself, violence and wealth, agricultural metaphors, foiled commerce, desecration of holy things, and withholding of divine direction.

EZEKIEL—NOTE ON 7:12–13 The transactions described here connect with the laws of Lev. 25:26–27. There is no opportunity to redeem property because death will come first.

EZEKIEL—NOTE ON 7:17 all knees turn to water. The Hebrew suggests a loss of bladder control due to panic.

EZEKIEL—NOTE ON 7:26 Loss of divine direction from the **prophet**, **priest**, and **elders** provides another link to Jeremiah, where the sinful Judeans assume that such guidance will always be available to them (Jer. 18:18).

EZEKIEL—NOTE ON 8:1–11:25 Ezekiel's "temple vision," the second of his four dramatic visions, has strong connections with the opening vision (chs. 1–3) and the concluding vision (chs. 40–48), which is a mirror image to this one. In his vision, Ezekiel is taken on a tour and is shown a series of pictures of idolatrous worship in the temple (ch. 8), the citywide slaughter of idolaters (ch. 9), the destruction of Jerusalem by fire, and the gradual withdrawal of the presence of the Lord from the temple (ch. 10). The vision culminates in the contrast of judgment on wicked officials (11:1–13) with an oracle of hope (11:14–21) before God's glory departs completely (11:22–25). As a whole, the vision emphasizes God's righteous rejection of this generation of Judeans.

EZEKIEL—NOTE ON 8:1–18 Ezekiel is transported in his vision to the temple complex at the heart of Jerusalem (vv. 1–4). In a series of locations, including both the center and the periphery of the temple, various cultic practices, termed **abominations**, are revealed.

EZEKIEL—NOTE ON 8:1 The vision took place in September 592 B.C., just over a year after the inaugural vision (see 1:1–3:27). Clearly there were "prophets" among the exiles stirring up rebellion (see Jer. 29:20–23). Thus the **elders** seek a word from Ezekiel.

EZEKIEL—NOTE ON 8:3 When interpreting chs. 8–11, one must keep in mind that what Ezekiel sees are dreamlike **visions of God**. This is spiritual, not "natural," reality. The inner **gateway** locates Ezekiel within the temple-palace complex, but not yet at its center.

EZEKIEL—NOTE ON 8:4 **glory**. See note on 1:28.

EZEKIEL—NOTE ON 8:5–6 The first of the four scenes finds Ezekiel with his back to the altar, facing an **image of jealousy**, which remains unidentified. The vagueness is deliberate: focus remains on what provokes God's outrage, not on the specifics of the image itself. It will get worse (**still greater abominations**; see vv. 13, 15). These sins are "greater" in the sense of being more hateful to God. This can be because of such factors as bringing him more dishonor, bringing greater harm to others, expressing defiance of God’s warnings or indifference to his love, sinning more boldly in public, or sinning by those with greater responsibility.

EZEKIEL—NOTE ON 8:10 The images **engraved** on the walls break the second commandment (Ex. 20:4) and violate the standards in Deut. 4:15–18.

EZEKIEL—NOTE ON 8:11 The presence of **Jaazaniah the son of Shaphan** among the 70 elders may have been a shock. He was probably a member of the clan of Shaphan (2 Kings 22:8–10), which had proved loyal to Yahweh’s cause in Jeremiah’s ministry (e.g., Jer. 26:24).

EZEKIEL—NOTE ON 8:14–15 Moving farther north, Ezekiel sees **women weeping for Tammuz**. This ancient Mesopotamian cult celebrated the shepherd-king and god of vegetation. Mourning rites among women in this cult are recorded in extrabiblical sources.

EZEKIEL—NOTE ON 8:16 The final scene, which is the briefest, states simply and starkly the worst of the offenses against God. The **twenty-five men** are not further identified, but the location **between the porch and the altar** would normally be reserved for priests. At this sacred place they worship the sun, which is prohibited in Deut. 4:19. This action contrasts sharply with what priests ought to do here (compare Ps. 26:6–7; Joel 2:17).

EZEKIEL—NOTE ON 9:1–11 A team of seven angels carries out the execution of the unfaithful in Jerusalem at God’s command. Only one of them is assigned the job of protecting the faithful. The prophet’s anguished intervention does not change the Lord’s mind about the judgment.

EZEKIEL—NOTE ON 9:3–7 The seventh angel, in the role of scribe, puts **a mark on the foreheads** (v. 4) of those who are faithful to the Lord. Preserving a remnant has been a feature of chs. 4–7. Here, the mark is the Hebrew letter *taw*. In the script of Ezekiel’s day it would be an X. Ancient Christian interpretation saw this symbol as an anticipation of the cross.

FACT

A writing case (9:2) was standard equipment for scribes. The case provided a surface for writing upon and a place for storing pens and ink. It also contained a knife for keeping the pens sharp.

EZEKIEL—NOTE ON **9:6** **they began with the elders**. Just as the leaders had led the people astray, so now judgment begins with them. **house**. The temple.

EZEKIEL—NOTE ON **9:8** **Ah, Lord God! Will you destroy all the remnant**? Compare 11:13.

EZEKIEL—NOTE ON **9:9–10** God pointedly responds to the elders' claim that he does not know what they are doing (**the Lord does not see**; compare 8:12 and 9:9).

EZEKIEL—NOTE ON **10:1–22** Two actions are interwoven here: the second (visionary) phase of city destruction (vv. 1–8), and the further withdrawal of the glory of God from the temple (vv. 9–22).

EZEKIEL—NOTE ON **10:2** **The man clothed in linen**, a "preserving angel" in ch. 9, now becomes an agent of destruction.

EZEKIEL—NOTE ON **10:4** **glory**. See note on 1:28.

EZEKIEL—NOTE ON **10:9–22** While this section is mostly description, the action in vv. 18–19 is crucial. At the **threshold** (v. 18) of the **east gate** of the temple (v. 19), the **glory of the God of Israel** is ready to depart from the midst of his sinful people. The departure will be slow and in stages, perhaps symbolizing how the Lord gives the people every opportunity to repent.

EZEKIEL—NOTE ON **11:1–13** Ezekiel sees 25 men—a different group from 8:16, and at a different location. Unlike the previous group, the problem here is not with worship but with politics, although the precise issue at stake is unclear. The overall impression is that the thing they fear will come upon them (11:8) and that they have brought divine judgment on themselves.

EZEKIEL—NOTE ON 11:1 The named individuals are otherwise unknown; on **Pelatiah**, see v. 13. **Princes of the people** does not refer to royalty; the identical phrase is translated "leaders of the people" in Neh. 11:1.

EZEKIEL—NOTE ON 11:2–3 **cauldron . . . meat**. The imagery is best understood to indicate fear that led to mistrusting God. The idea is further developed in ch. 24.

EZEKIEL—NOTE ON 11:7–12 The focus here is on the distinction between the court officials and the people who have been killed.

EZEKIEL—NOTE ON 11:13 The significance of Ezekiel's shock at the death of **Pelatiah the son of Benaiah** may lie in the meaning of his name: "the Lord delivers," son of "the Lord builds," has died!

EZEKIEL—NOTE ON 11:14–21 Ezekiel's outcry in v. 13 apparently prompts one of the most important statements of hope in the book, one closely connected to the "new heart" passage in 36:22–32. In 11:15 the voice of those left in Judah taunts the exiles. God's response in v. 16 shows that God's own action brought about the exile (**I removed . . . I scattered**); it also redefines the relationship between God and the remnant remaining in Judah: the real **sanctuary** is not the temple but God himself. That new relationship is marked by a **new spirit** and a **heart of flesh** (v. 19) provided by God himself. This enables faithful living, which was impossible with a **heart of stone**. Ezekiel stresses both God's provision (here and in 36:26–27) and the importance of a correct human response ("make yourselves a new heart and a new spirit," 18:31).

FACT

Hearts of flesh to replace hearts of stone. The Lord says that his rebellious people have a "heart of stone" (11:19), but he promises to someday give them a "heart of flesh," enabling them to love and obey him.

EZEKIEL—NOTE ON 11:22–25 The vision concludes on a tragic note. God leaves his city, which means divine absence and thus death for the people.

The **mountain . . . on the east** is the Mount of Olives. God’s absence from Jerusalem will continue until 43:1–5.

EZEKIEL—NOTE ON 12:1–28 The predictions of exile in this chapter come during a time when the exile has already begun. Thus, the chapter probably relates to the uncertain decade between 597 B.C. (the deportation during the reign of Jehoiachin, during which Ezekiel was exiled) and 587 (the final fall of Jerusalem, during the reign of Zedekiah).

EZEKIEL—NOTE ON 12:2 On Ezekiel’s use of the phrase **rebellious house** (also vv. 9, 25), see note on 2:2–4.

EZEKIEL—NOTE ON 12:3 **In their sight** is repeated seven times in vv. 3–7, further underlining the prophecy’s main point. The hope that **they will understand** (literally, that they will “see”) also develops this theme.

EZEKIEL—NOTE ON 12:8–15 The explanation of the symbolic actions has both a broad and a narrow application. Verse 10 targets the **prince in Jerusalem**—a reference to Zedekiah, whom Ezekiel refuses to refer to as “king.” The rest of v. 10 and the plural references of v. 11 broaden the scope to the remaining Judeans. Verses 12–15 detail the fate of Zedekiah as recorded in 2 Kings 25. Still, this remains **a sign for you** (plural, Ezek. 12:11), that is, for Ezekiel’s fellow exiles.

EZEKIEL—NOTE ON 12:13 **he shall not see it**. The fate of Zedekiah is clearly in view here. Compare 2 Kings 25:7; Jer. 52:11.

FACT

Though Zedekiah was king of Judah at the time, Ezekiel refused to call him king. Instead, he calls him “the prince in Jerusalem” (12:10). This is because Zedekiah was a “puppet king” placed on the throne by the Babylonians.

EZEKIEL—NOTE ON 12:21–28 Apparently the delay in the prophecy’s fulfillment allowed time for counter-prophecies to be given. These false statements are answered here.

EZEKIEL—NOTE ON 13:1–14:11 Chapters 13–14 condemn those who speak false prophecy (ch. 13) and ignore true prophecy (14:1–11).

EZEKIEL—NOTE ON 13:1–23 Two groups are condemned: male "prophets" who simply prophesy falsely (vv. 1–16), and women who pretend to be prophets (vv. 17–23). Compare Mic. 3:5–7.

EZEKIEL—NOTE ON 13:1–9 Introductory and concluding phrases and distinctive content separate these verses from those that follow. The basic charge—that these prophets speak their own delusions—is voiced in vv. 2–3 and developed throughout. The metaphors of vv. 4–5 are striking. Like **jackals** (v. 4; compare Jer. 9:11) these false prophets are scavengers, but they ought to have protected the people by speaking God's word to them (Ezek. 22:30; see also Ps. 106:23).

EZEKIEL—NOTE ON 13:10–16 A further connection with Jeremiah brackets this second oracle: the false declaration of **peace** (vv. 10, 16; compare Jer. 6:14; 8:11). The false prophets' word of well-being gives the people false hope.

EZEKIEL—NOTE ON 13:17–21 Attention turns to women who give prophecies out of their own imaginations. The term "prophetess," used to describe genuine agents of God (e.g., Miriam in Ex. 15:20; Deborah in Judg. 4:4; Huldah in 2 Kings 22:14), is avoided in describing these impostors. Focus shifts to magical practices. The striking phrase **hunt for souls** (Ezek. 13:18, 20) identifies this activity as spiritual manipulation. Such behavior is forbidden in Lev. 19:26, 31 and Deut. 18:10–14.

FACT

The women in 13:17 who "prophesy out of their own hearts" were false prophets and magicians. Unlike Miriam (Ex. 15:20), Deborah (Judg. 4:4), and Huldah (2 Kings 22:14), these female prophets did not speak God's words.

EZEKIEL—NOTE ON 13:22–23 The false female prophets of the preceding oracle are addressed in v. 23 (**you shall no more**).

EZEKIEL—NOTE ON 14:1–11 The theme of false prophecy continues (vv. 9–11). The **elders** in exile (v. 1) approach Ezekiel (compare 8:1; 20:1). They want him to give them a word from the Lord, but the Lord knows they are idolaters. The key verse in this section is God's question in 14:3 (**Should I indeed . . . be consulted by them?**), which brings three responses. Verses 4–5 give an apparent "yes," but what it might mean to **lay hold of the hearts** (v. 5) is explained in the following verses. The second response comes in vv. 6–8: any divine answer to the idolatrous elders will involve calling for their repentance (v. 6); if they do not repent, God will reject them (v. 8). In his third response (vv. 9–11), God acknowledges that he himself has **deceived that prophet** but that **they shall bear their punishment**, with the ultimate goal that **Israel may no more go astray from me** (compare 1 Kings 22:13–28).

EZEKIEL—NOTE ON 14:9 I, the LORD, have deceived that prophet. One of the forms of God's judgment is allowing people to believe falsehood, or even (as in this verse) leading them to believe falsehood. Yet Scripture also consistently affirms human responsibility for the decision to sin (note the idolatry [v. 7] that came before this deception, and the just punishment from God [vv. 9–10]). Moreover, Scripture states that God himself cannot lie (Titus 1:2; Heb. 6:18), and it never excuses human beings for speaking or believing falsehood.

EZEKIEL—NOTE ON 14:12–23 Five distinct paragraphs make up this oracle. The first four describe four forms of divine judgment on Jerusalem: famine (vv. 12–14); beasts (vv. 15–16); sword (vv. 17–18); and pestilence (vv. 19–20). The final paragraph provides a summary and holds open the possibility that a remnant will be spared (vv. 21–23). All five paragraphs emphasize the accountability of each person for his or her own life. Compare 3:16–21 and ch. 18.

EZEKIEL—NOTE ON 15:1–8 Comparing Israel to a vine is a common OT theme (e.g., Ps. 80:8–16; Jer. 2:21). (On Israel as a vineyard, see Isa. 5:1–7; Jer. 12:10; as an olive tree, see Jer. 11:16; Rom. 11:17–24.) The mixing of vine imagery and spiritual unfaithfulness in Jer. 2:20–21 is also found in Ezekiel 15–16. Ezekiel further develops the vine metaphor in ch. 17 (compare 19:10–14). Here in 15:1–8, the point is simple: the wood of a vine is fit only for burning—and so it is with **the inhabitants of Jerusalem** (v. 6). Such a pessimistic evaluation matches God's evaluation of the whole of Israelite history in ch. 20.

FACT

Ezekiel compares the Jerusalemites to a vine that can only be used as fuel for a fire (ch. 15). In the Bible, the people of God are often compared to a vine. Jesus describes his relationship with his followers using vine imagery in John 15:1–11.

EZEKIEL—NOTE ON 16:1–63 Chapter 16 includes brutal violence and shocking sexual language. It shows that the infidelity of Jerusalem has brought upon it the just punishment of God. In no way does it justify any human punishment of adultery. Verses 1–43 follow the story of the abandoned child who became a bride; vv. 44–58 broaden the "family" to include two "sisters," Samaria and Sodom; and vv. 59–63 conclude both parts.

EZEKIEL—NOTE ON 16:1–43 The oracle has three phases. Verses 1–14 tell the story of an abandoned girl (v. 6) who becomes a queen (v. 13). God is the king who found her. Verses 15–34 describe the sexual sins the "queen" commits despite her husband's generosity. Verses 35–43 announce the coming judgment of the faithless bride.

EZEKIEL—NOTE ON 16:2 The instruction to deliver the oracle comes in semi-legal language: **make known** (compare 20:4; Job 13:23) expresses the idea of an arraignment in court.

EZEKIEL—NOTE ON 16:4–5 **cast out**. Leaving a newborn child outside implies an unwanted birth and certain death. The other actions that Ezekiel describes are the usual practice for welcoming a newborn.

EZEKIEL—NOTE ON 16:6 **Blood** is an important theme throughout Ezekiel. Usually it refers to violence, but here it involves life (compare Gen. 9:4).

EZEKIEL—NOTE ON 16:7 The story quickly moves from infancy to puberty. Still **naked**, the girl is vulnerable and in need of resources of all kinds.

EZEKIEL—NOTE ON 16:8 Now at a marriageable **age**, the girl is taken as a wife. **Spread . . . my garment** signals intent to marry (compare Ruth 3:9), and the **covenant** signifies formal commitment (Mal. 2:14).

EZEKIEL—NOTE ON 16:9 The cleansing actions here mirror those of v. 4. **Blood** in this case indicates her menstrual cycle has begun.

EZEKIEL—NOTE ON 16:10–13 Only after the covenant has been entered are the gifts of clothing and jewelry given. This signifies her status as **royalty** (v. 13).

EZEKIEL—NOTE ON 16:14 God asserts that Jerusalem's **renown** and beauty were entirely of his making (**that I had bestowed**).

EZEKIEL—NOTE ON 16:15 **Played the whore** in the OT usually refers to unrestrained sexual immorality. When used metaphorically of one's relationship with God, it usually includes idol worship.

EZEKIEL—NOTE ON 16:23–29 Jerusalem's "whorings" included multiple partners.

EZEKIEL—NOTE ON 16:30–34 This summary of vv. 15–34 accuses Jerusalem of being uniquely promiscuous. It draws together the two preceding metaphors. The marriage metaphor relates to infidelity and adultery, which betray the exclusive loyalty of the covenant relationship. The prostitution metaphor relates to the number of partners, which breaks God's standard of commitment only to him.

EZEKIEL—NOTE ON 16:35–43 **Because . . . therefore** (vv. 36–37 and v. 43) presents the sins and punishments in two parts (vv. 36–42, 43). Adultery, along with other illicit sexual relationships, was one of a number of capital crimes in Israel's law, so the announcement of execution here is not surprising. Other aspects of the punishments described here do not fit Israelite law so simply. It is unclear how stripping the culprit (v. 37) relates to the law about adultery. Perhaps it is a case of "poetic justice" in which Jerusalem returns to the nakedness in which she was found (v. 4).

EZEKIEL—NOTE ON 16:49–52 Jerusalem's crimes include social justice issues (v. 49), not just idolatry. She mistreats other people and God.

EZEKIEL—NOTE ON 16:53–58 Here judgment is assumed and a future restoration is envisioned. Both here and in the conclusion (vv. 59–63), the people feel shame at their previous acts. Restoring each to **their former state** (v. 55) puts Jerusalem on the same level as her "sisters," who have been similarly forgiven.

EZEKIEL—NOTE ON 16:60 The term **everlasting covenant** also occurs in 37:26 and elsewhere in the OT (see Isa. 61:8). In Jer. 32:40 it appears in the context of bringing together the old northern and southern kingdoms.

EZEKIEL—NOTE ON 17:1–24 If ch. 16 can be said to express a theological point of view, ch. 17 seems to be more political in nature. It is a sort of "fable," a story form in which plants and animals are used to teach a lesson (e.g., Judg. 9:8–15). Here two eagles, a cedar tree, and a vine are the main actors, and the story centers on the fortunes of the vine (compare Isa. 5:1–7; Ezek. 19:10–14). The story illustrates Judah's political fortunes, and ultimately its future under God. The fable is told in 17:1–12 and then is explained, first on the natural plane (vv. 11–18) and then in theological terms (vv. 19–21). Finally the fable resumes, describing an ideal future (vv. 22–24).

FACT

A "fable" with an important message. Ezekiel's story about the two eagles, the cedar tree, and the vine could be considered a type of "fable." A fable is a story in which animals or plants are the main characters. Though they are sometimes entertaining to read, biblical fables teach important lessons.

EZEKIEL—NOTE ON 17:2 This oracle (vv. 1–10) appears as a **riddle**, designed to provoke thought, and a **parable** (also translated "proverb"; see 12:22), which relies on comparison.

EZEKIEL—NOTE ON 17:3–5 The terms of the description are significant, for they indicate the status of the various characters. This is the greater eagle, taking a **topmost** twig as well as a **seed**.

EZEKIEL—NOTE ON 17:7 The second **eagle** lacks the magnificence of the first, while still remaining “great.”

EZEKIEL—NOTE ON 17:8 The new orientation of the vine to the second eagle threatens its choice location and flourishing state.

EZEKIEL—NOTE ON 17:11–18 The first part identifies the characters of the fable (vv. 11–15) before spelling out the moral of the story (vv. 16–18). The first eagle is the **king of Babylon**, Nebuchadnezzar, who takes **her king**, that is, Judah’s king Jehoiachin (the “twig”), **to Babylon** (v. 12). The royal offspring (the “seed”) is Zedekiah (v. 13). Zedekiah’s failure was to break his **covenant** with Nebuchadnezzar (vv. 13–14) by turning to **Egypt** (v. 15), whose king was Hophra, the lesser eagle. Ultimately, hope in Egyptian aid will prove useless (v. 17; see Jer. 37:6–10). Breaking this political covenant will bring disaster on Zedekiah and his people (Ezek. 17:18).

EZEKIEL—NOTE ON 17:19–21 God takes full responsibility for the disaster to come (**return . . . spread . . . bring . . . enter**, all first-person verbs). This is not just a military defeat, but divine judgment.

EZEKIEL—NOTE ON 17:22–24 God’s action continues. The terms of the parable are used to sketch an ideal messianic future. God chooses a new **sprig** from the **topmost** part of the cedar (v. 22) and plants it himself (v. 23).

EZEKIEL—NOTE ON 18:1–32 God holds each generation accountable for its own sins.

FACT

Are God’s judgments fair? Some of the exiles complained that God was punishing them for their parents’ sins (ch. 18). Ezekiel replies that God will not judge on the basis of a parent’s sins; neither will he forgive because of a parent’s righteousness. God’s judgement is fair.

EZEKIEL—NOTE ON 18:1–4 **The fathers have eaten sour grapes, and children's teeth are set on edge**. Despite the popularity of this proverb, says Ezekiel, **the soul who sins shall die**, not others. Compare Jer. 31:29–30.

EZEKIEL—NOTE ON 18:5–18 Ezekiel describes three generations: a righteous father (vv. 5–9) and his wicked son (vv. 10–13), who in turns fathers a righteous son (vv. 14–18).

EZEKIEL—NOTE ON 18:19–24 **Why should not the son suffer for the iniquity of the father?** Ezekiel anticipates his audience clinging to their traditional understanding, which is summarized in the now irrelevant proverb (vv. 1–2).

EZEKIEL—NOTE ON 18:20–24 **The soul who sins shall die**. Verses 21–24 explain this teaching in what might seem a surprising way. Verses 21–22 consider the wicked person who then repents and lives rightly before God. Verse 24 considers the opposite scenario. Sandwiched between these is the central declaration of God's "pleasure" (v. 23) in repentance, and a denial that he has **any pleasure in the death of the wicked** (see note on 33:11).

EZEKIEL—NOTE ON 18:25–29 **The way of the Lord is not just**. "Just" has the sense of "weighed" or "measured," that is, in conformity to a standard (compare 1 Sam. 2:3). This objection is amusing, coming from people who do not live justly.

EZEKIEL—NOTE ON 18:30–32 Repentance is not being urged on Jerusalem, for the preceding chapters affirm that its destruction is assured. Rather, the exiles are pressed to repent and take responsibility for their moral lives. Thus the appeal is to **make yourselves a new heart** and **spirit**, in contrast to 11:19 and 36:26, where these are the gift of God. The fact that God is not pleased when anyone dies (18:32; compare v. 23 and note on 33:11) is the basis for the final command to **turn, and live**.

EZEKIEL—NOTE ON 19:1–14 Ezekiel presents two further political allegories (vv. 1–9 and vv. 10–14). The whole is presented as a **lamentation** (v. 1), a distinctive form of Hebrew poetry. Both allegories refer to a **mother** (vv. 2, 10). One cannot be certain whether a literal queen mother is in view (then most likely Hamutal; 2 Kings 23:31; 24:18), or whether this is a symbolic reference to the nation of Judah (compare Gen. 49:9 and "mother" of Babylon as a nation, Jer. 50:12). The first cub (Ezek. 19:3–4) applies most closely to Jehoahaz, who was taken captive to Egypt by Pharaoh Neco (2 Kings 23:31–35). The second cub's identity in Ezek. 19:5–9 is much more problematic. Jehoiachin is most likely (2 Kings 24:12).

EZEKIEL—NOTE ON 19:10–14 For details, see the parable of the eagles and the vine in ch. 17. Whereas the lioness-and-cubs story fixed attention on the fate of individuals, the vine-and-**stems** story refers to the whole dynasty. Ezekiel 19:12b, 14 singles out one particular **strong stem**, normally translated "staff." Here it refers to a living branch. The reference is probably to Zedekiah, the last Davidic king. His attempts at power politics ended in disaster.

EZEKIEL—NOTE ON 20:1–44 This lengthy oracle has two main parts: a review of Israel's history of offending the Lord (vv. 1–31), and a preview of her future restoration (vv. 33–44). (Verse 32 is a turning point between the two parts.)

EZEKIEL—NOTE ON 20:1–31 This recital of Israel's history is unique in the Bible, involving a very different interpretation of both the nature of the exodus experience and God's dealings with his people. The narration focuses entirely on life outside the Promised Land—an important consideration for an audience of exiles.

EZEKIEL—NOTE ON 20:1–4 This is the third occasion on which elders seek an oracle (see also 8:1; 14:1). It is not given. Justification for this "silence" comes in the form of a recital of Israel's history. The narrative begun in 20:1–4 concludes in vv. 27–31. The oracle was given in August 591 B.C. About a year has passed since the temple vision (see 8:1). The command to **speak** is renewed in 20:27.

EZEKIEL—NOTE ON 20:5–26 Israel's story is told in five broad movements. The author describes the exodus generation first while they were in Egypt (vv. 5–8), then in the exodus itself (vv. 9–13), and then in the wilderness (vv. 14–17). The story of the wilderness generation follows in two phases (vv. 18–21, 22–26).

FACT

The Hebrew word for swearing an oath (20:5) literally means "I raised my hand." In courtrooms today, people are asked to raise their right hand as they take an oath, promising to tell the truth.

EZEKIEL—NOTE ON 20:9–13 **But I acted for the sake of my name** (v. 9; see vv. 14, 22) is one of the repeated themes in Ezekiel. God's reputation, not Israel's merit, is the basis for God's patience and grace.

EZEKIEL—NOTE ON 20:22–26 The **statutes that were not good and rules by which they could not have life** are a mixture of Israelite and pagan customs that the people followed. The fact that they were **offering up all their firstborn** in fire (see v. 31) is an example of this mixing of beliefs.

EZEKIEL—NOTE ON 20:27–31 As Ezekiel turns from history to application, life in the land itself is in view for the first time. On worship on the high places (vv. 28–29), see note on 6:3.

EZEKIEL—NOTE ON 20:32 This verse acts as a turning point between the history in the preceding passage and the future orientation that follows. It encourages readers to obey the warning of Deut. 28:64.

EZEKIEL—NOTE ON 20:33–38 As in the exodus, God will bring the people to the desert (v. 34). There he will judge between the faithful and the wicked (vv. 35–38). Only the faithful will return home (v. 38).

EZEKIEL—NOTE ON 20:39–44 The people must choose between idols and God (v. 39). The faithful will turn from their former evil idolatry and will serve God (vv. 40, 43). Both Israel (v. 44) and the nations (v. 41) will then recognize God's glory.

EZEKIEL—NOTE ON 20:40 The **holy mountain** is the place of God's renewed presence with his people. This is especially prominent in the latter chapters of Isaiah (e.g., Isa. 56:7; 66:20). Its **height** is celebrated in the psalms about Zion (compare Ps. 48:1–3).

EZEKIEL—NOTE ON 20:45–21:32 An oracle using the symbolism of fire (20:45–49) leads to a series of oracles using the sword as a symbol (ch. 21).

EZEKIEL—NOTE ON 20:45–49 The command to **set your face** and its orientation to **the southland** are both reminiscent of 6:2. Here, however, all-consuming **fire** is the destroying agent, which clearly indicates the thoroughness of God's coming judgment (destroying both **green tree** and **dry tree**).

EZEKIEL—NOTE ON 21:1–7 The opening words directly correspond with those of 20:46–47: **set your face**, **preach**, **prophesy**, and **say** all appear in the same order in those preceding verses. Now, however, the people addressed are clearly identified. The "southland" is **Jerusalem**, the "south" is now **sanctuaries**, the "forest land" is the **land of Israel** (see note on 7:2). No doubt remains about the focus of the Lord's judgment, and the destroying agent is identified as the drawn **sword** (21:3).

FACT

Like Jesus, the prophets sometimes used parables to explain their messages. Parables convey a message by comparing one thing with another. Ezekiel apparently found the parable God gave him in 20:49 particularly difficult to deliver (see also 17:2).

EZEKIEL—NOTE ON 21:3–4 The **righteous and wicked** correspond to the "green" and "dry" trees of 20:47. Here God predicts a judgment that will come on the whole nation and will affect everyone. Sometimes the righteous suffer not because of judgment for their own sin, but because they live in a fallen world.

EZEKIEL—NOTE ON 21:6–7 These verses seem to continue describing the destruction of both "righteous and wicked" (see note on vv. 3–4). The **groan** and **breaking heart** of v. 6 point back to 9:4, which identifies the righteous by this behavior. Verse 7 of ch. 21 echoes 7:17 and the reaction to the coming day of the Lord. The closing phrase, **behold . . . it will be fulfilled**, echoes 7:5–6, 10.

EZEKIEL—NOTE ON 21:8–17 This oracle uses the image of a sharpened sword. Verses 8–13 focus on the nature of the sword itself, honed to razor sharpness. Verses 14–17 describe its lethal effect.

EZEKIEL—NOTE ON 21:12 The **princes of Israel** may refer to the tragic events at Riblah (2 Kings 25:6–7). **Strike . . . your thigh** is an action associated with lament (see Jer. 31:19).

EZEKIEL—NOTE ON 21:14, 17 As in 6:11, to **clap your hands** communicates nervous anxiety, perhaps in anticipation of the approaching judgment.

EZEKIEL—NOTE ON 21:18–29 In v. 11 the sword was committed to the "hand of the slayer," identified here as **the king of Babylon**. Ezekiel performs another symbolic action (see ch. 4). He draws (presumably on the ground) a map with a forked road, and adds road signs. It is unknown how much of the rest of the action was actually performed or whether it was simply narrated. It describes Nebuchadnezzar at his camp, probably somewhere in Syria, deciding whether to head west toward Jerusalem or east toward **Rabbah** (21:20, modern Amman, Jordan). He decides to attack Jerusalem (v. 22).

EZEKIEL—NOTE ON 21:24–27 Now that God has given the sword to the Babylonian king, judgment on Jerusalem is announced. The "wicked" **prince of Israel** must be Zedekiah.

FACT

Strange religious practices. The pagan King Nebuchadnezzar employed three means of divination to decide what he should do (21:21). Shaking arrows is similar to casting lots. The teraphim are household gods (small figurines). "Looking at the liver" means examining the liver of a sacrificed animal.

EZEKIEL—NOTE ON 21:30–32 The instruction to **return** the sword **to its sheath** (v. 30) completes the action begun in v. 3. With its work done, Babylon is now subject to judgment (as was Assyria in Isa. 10:5–19). The conclusion in Ezek. 21:31–32 points in two directions: **fire of my wrath** refers back to the parable of the fire that began this oracle (20:45–49), and it anticipates the conclusion to a later oracle (22:31). **Fuel for the fire** points back to 20:45–49, while the reference to **blood** prepares the way for ch. 22.

EZEKIEL—NOTE ON 22:1–31 This chapter includes three distinct but thematically related oracles. Each convicts Jerusalem of practicing vile impurities that God refuses to tolerate. The first describes this behavior in detail (vv. 1–16); the second uses the metaphor of melting for ridding Jerusalem of its impurities (vv. 17–22); the third surveys the city's inhabitants. None of the oracles provides any reason for preventing the city's destruction (vv. 23–31).

EZEKIEL—NOTE ON 22:1–16 Issues of purity are key here. Although guilt is included, the issue is not primarily legal. The repetition of **defiled** in vv. 3–5 (also v. 11) points to ethical or ritual impurity. So does the distinctive joining of **blood** and **idols** in vv. 3–4 (compare 16:36; 36:18).

EZEKIEL—NOTE ON 22:6–12 **In you**, that is, in Jerusalem, all the sins on this long list occur. Every area of life is affected, for these sins violate God's laws for the protection of worship, parental authority, human life, marriage, property, and truth. In short, they include all the matters addressed in the Ten Commandments; see Ex. 20:1–17.

EZEKIEL—NOTE ON 22:9 To **eat on the mountains** (see 18:6, 15) is to participate in forbidden sacrificial rites.

EZEKIEL—NOTE ON 22:12 This verse explains why these sins have occurred: **but me you have forgotten**.

EZEKIEL—NOTE ON 22:17–22 The metaphor of melting is found elsewhere in the OT (see Isa. 48:10 and Jer. 6:29). Here, however, the point is not to get purified silver but to be rid of the impure metal, that is, Jerusalem's inhabitants (compare Isa. 1:22, 25). Jerusalem is portrayed as a heap of useless material.

EZEKIEL—NOTE ON 22:23–31 Here, rather than surveying types of behavior (as in vv. 6–12), Ezekiel surveys the people involved. The issue is still impurity (**a land . . . not cleansed**, v. 24). This oracle could be seen as a commentary on 7:23–27, where prophet, priest, elders, and king mislead the city (compare Zeph. 3:3–4).

EZEKIEL—NOTE ON 22:30 There is no one to **stand in the breach** (compare 13:5; Ps. 106:23) who might prevent the destruction.

EZEKIEL—NOTE ON 23:1–49 The allegory of the unfaithful sisters parallels ch. 16. Jerusalem's destruction is depicted as yet more just and certain in light of the judgment that befell her sister Samaria. The oracle falls into two main parts: 23:1–35 tell the story and its outcome, with a condensed version following in vv. 36–49.

FACT

Samaria was defeated by the Assyrians in 722 B.C., bringing the northern kingdom of Israel to an end. Judah's final defeat came in 587 B.C. Ezekiel portrays the two kingdoms as two sisters (ch. 23). Their unfaithfulness to God caused their defeat.

EZEKIEL—NOTE ON 23:1–35 In the first part of this oracle (vv. 1–21), the behavior of the unfaithful sisters is individually described. The younger sister (Jerusalem) not only exceeds her older sister's (Samaria's) unfaithfulness by involving more partners, but she "saw" (v. 11) what happened to Samaria yet increased her own sinfulness. Judgment follows (vv. 22–31).

EZEKIEL—NOTE ON 23:4 The names **Oholah** and **Oholibah** are identified as Samaria and Jerusalem. The significance of the symbolism of these names is not known.

EZEKIEL—NOTE ON 23:11 The notice that **Oholibah saw this** is the only hint Ezekiel gives that she ought to have learned the lessons of her older sister.

EZEKIEL—NOTE ON 23:12 The **Assyrians** dominated Manasseh's era (see 2 Chron. 33:11).

EZEKIEL—NOTE ON 23:14–17 The empire of the **Babylonians** followed that of the Assyrians (v. 12).

EZEKIEL—NOTE ON 23:19 Usually, **remembering the days of** one's **youth** means that a person has come to his or her senses (e.g., 16:22). Here, such memories cause Oholibah to become more wicked.

EZEKIEL—NOTE ON 23:22–31 As in ch. 16, the lovers become the punishers. Twice here the phrase **thus says the Lord GOD** (23:22, 28) introduces announcements of judgment (vv. 22–27; 28–31). The longer first section describes the political agents of destruction, while the second is a summary.

EZEKIEL—NOTE ON 23:32–35 Two further **thus says** introductions frame the final outcomes. The **cup** (see v. 31) is a common image of punishment (see Jer. 25:15–29; compare Isa. 51:17–23).

EZEKIEL—NOTE ON 23:36–49 Having reached a stopping point, the oracle restarts, once again naming **Oholah and Oholibah** (v. 36; see note on v. 4). The familiar pattern of accusation and analysis (vv. 36–45) leading to judgment (vv. 46–49) is again followed. The growing interest in the worship life of the cities matches the political unfaithfulness identified in vv. 5–21.

EZEKIEL—NOTE ON 24:1–27 The two losses recounted here almost certainly belong together, and they come at a turning point in Ezekiel's prophetic career. The first loss (vv. 1–14) is that of the city of Jerusalem: the beginning of the Babylonian siege marks the beginning of the end for Jerusalem. The second loss, that of Ezekiel's own wife (vv. 15–24), leads to his most memorable symbolic action. The final three verses, 25–27, are a promise for Ezekiel himself.

EZEKIEL—NOTE ON 24:1–14 This is the last of Ezekiel's "parables" (see 12:22). It uses imagery already found in the temple vision (see 11:2–3) but further develops and clarifies it here. As the Babylonians lay siege to Jerusalem, it is likened to a boiling pot. A brief "song" in 24:3b–5 receives two explanations in vv. 6–14.

EZEKIEL—NOTE ON 24:1–5 The oracle is precisely dated in v. 1. It corresponds exactly to the date given in 2 Kings 25:1 (see also Jer. 39:1; 52:4) and is equivalent to January 587 B.C. (or 588 if counted by years of exile).

EZEKIEL—NOTE ON 24:2 **The king of Babylon has laid siege to Jerusalem this very day**. Jerusalem was 880 miles (1,416 km) from Babylon, a journey of several weeks. God revealed the invasion to Ezekiel while it was happening.

EZEKIEL—NOTE ON 24:10–14 The extent of the corruption and rot demands that both the pot and its contents be completely consumed (v. 11; see 22:15). The repetition of first-person pronouns in 24:14 emphasize that this is God's work, and it is certain to happen.

EZEKIEL—NOTE ON 24:15–24 No further reference is made to a date, but the placement of this account next to the oracle about the siege of Jerusalem is significant. Ezekiel has performed other symbolic actions (4:1–5:17; 12:1–28; 21:19–20), but this must be the most painful. He is now about 35 years old. He is told that his wife will die, and that he must not mourn. She dies, and he does not mourn. Ezekiel has learned that there is nothing that God cannot ask of him.

FACT

When Ezekiel's wife suddenly dies, God tells him not to mourn. This was to be a sign to the people that they should not mourn when their beloved temple is destroyed. God asked Ezekiel to do difficult things in order to warn his people.

EZEKIEL—NOTE ON 24:19–24 The people are disturbed by Ezekiel's apparent lack of grief, but his action symbolizes what awaits them: the desecration of the temple will be devastating and numbing, breaking the people's spirit.

EZEKIEL—NOTE ON 24:25–27 **As for you, son of man**. The final verses of this oracle are for Ezekiel himself. They continue the language of loss found in the preceding verses. The prophecy foretells the destruction of Jerusalem and the arrival of a **fugitive** bearing the news. Ezekiel's speech will be regained when this happens. Once again Ezekiel **will be a sign to them**, as he had been at the death of his wife.

EZEKIEL—NOTE ON 25:1–32:32 *Oracles against Foreign Nations.* At this moment in the dramatic downfall of Jerusalem, Ezekiel's focus shifts. The fate of the city is left hanging as he presents a collection of oracles against foreign nations. Not all the oracles are dated, but most seem to fall within the period 587–585 B.C. (for the exception, see note on 29:17–21). Several other prophetic books include prophecies addressed to nations other than Israel and Judah (e.g., Isaiah 13–23; Jeremiah 46–51; Amos 1–2; Zephaniah 2). The primary purpose of such prophecies is to show that all peoples are under the authority of the King of kings, whether for judgment or for blessing. The reasons for judgment tend to be the same in both the foreign and domestic oracles within a given book. In Ezekiel, Judah and Jerusalem are punished for impurity and oppression, and so are the foreign nations. However, Ezekiel often simply announces God's opposition to these nations without offering an explicit reason for the opposition. The oracles unfold in three large sections: first, Judah's nearest neighbors are condemned (Ezekiel 25), followed by extended oracles against Tyre (chs. 26–28) and Egypt (chs. 29–32). Two smaller oracles—one against Sidon, the other looking to Israel's regathering—are included at the halfway point (28:20–26). In all, seven nations stand condemned.

EZEKIEL—NOTE ON 25:1–17 Apart from the old northern kingdom of Israel, Judah had four immediate neighbors. They were Ammon on the northeast (vv. 1–7), Moab to the east across the Dead Sea (vv. 8–11), Edom to the south (vv. 12–14), and Philistia to the west (vv. 15–17). Excluding Philistia, but including Tyre and Sidon (chs. 26–28), these nations joined with Judah against Babylon early in Zedekiah's reign (see Jer. 27:3). Each of these oracles has a similar structure, as well as similar content: condemnation for arrogant cruelty toward Judah.

EZEKIEL—NOTE ON 25:3 The leading reason for judgment against Ammon is the insult they gave to **my sanctuary**. God's reputation is the primary concern.

EZEKIEL—NOTE ON 25:4 To punish Ammon, God uses **the people of the East**, that is, desert nomads. The people that even mighty Babylon could not conquer will fall to mere nomads.

EZEKIEL—NOTE ON 25:12–14 The Lord assigned **my people Israel** to be the agent of his wrath against **Edom**, their long-time foe.

EZEKIEL—NOTE ON 26:1–28:19 In terms of length, Ezekiel's oracles against Tyre are second only to his oracles against Egypt (29:1–32:32). This is probably because, of the nations addressed by Ezekiel, only Tyre and Egypt had the power to withstand Babylon: Egypt's power was military, Tyre's was economic.

EZEKIEL—NOTE ON 26:1–21 The destruction of **Tyre** by the Babylonians is described in four oracles grouped into two pairs: Verses 1–6 and 7–14 look toward Tyre's destruction; vv. 15–18 and 19–21 look back after the destruction, describing reactions to Tyre's defeat. The prophecy combines predictions that would be fulfilled in the attack by Nebuchadnezzar, who besieged Tyre for 13 years, from 585–572 B.C. (vv. 7–11). It also describes the conquest by Alexander the Great in 332 (the complete destruction predicted in vv. 3–6 and vv. 12–14). Some parts of ch. 26 were not even fulfilled until after the time of Alexander (see note on v. 14). Old Testament prophecies often combine elements fulfilled in the near future with some that are not fulfilled till a more distant time.

EZEKIEL—NOTE ON 26:3 The agents of destruction here are **many nations**. They are described as the crashing of the **sea** and **its waves**. The description that follows continues this figurative language. This threat was fulfilled partially by Nebuchadnezzar's siege, and then more fully by Alexander the Great's conquest in 332 B.C. Both Nebuchadnezzar and Alexander led military forces from "many nations," whom they had conquered. Nebuchadnezzar's title "king of kings" (v. 7) is confirmed in historical records from Assyria. When he attacked Tyre, Alexander the Great had the help of 80 ships from Persia and 120 from Cyprus, plus soldiers from other nations.

EZEKIEL—NOTE ON 26:4–5 Tyre's location **in the midst of the sea**, often seen in extrabiblical sources as a sign of its security, is now described in mocking language (see also v. 17). Tyre was indeed destroyed and made like a **bare rock** by Alexander's conquest.

EZEKIEL—NOTE ON 26:6 **Her daughters on the mainland** are the villages on the mainland near the island city of Tyre. They were destroyed by Nebuchadnezzar and again by Alexander.

EZEKIEL—NOTE ON 26:12 That Tyre's wealth should be subject to **plunder** is poetic justice, given the city's greed (v. 2). However, by the time

Nebuchadnezzar conquered Tyre, much of value had already been removed. Apparently little wealth remained after 13 years of siege (see 29:18). Later, Alexander the Great conquered Tyre by building a 2,600-foot (800-m) land bridge from the mainland out to the island fortress, thus fulfilling the prophecy of this verse, **your stones and timber and soil they will cast into the midst of the waters**. These materials came from the destruction of the city's settlements on the mainland (26:6, 8.)

FACT

A prophecy fulfilled. The city of Tyre was on an island about a half mile from the coast, with some of its people living in villages on the mainland. Alexander the Great conquered Tyre by first destroying those villages and then using the rubble to build a causeway to the island fortress. This fulfilled Ezekiel's prophecy that Tyre's stones, timber, and soil would be cast into the midst of the water (26:12).

EZEKIEL—NOTE ON 26:14 **You shall never be rebuilt**. Tyre was rebuilt and reconquered several times after Alexander the Great, so the complete fulfillment of this prophecy did not come immediately. The modern city of Tyre is of modest size and is near the ancient site, though not identical to it. Archaeological photographs of the ancient site show ruins scattered over many acres. No city has been rebuilt over these ruins, thus fulfilling this prophecy.

EZEKIEL—NOTE ON 26:19–21 These verses are a preview of the close of the entire foreign-nation oracle collection, which mourns the arrival of the nations in the underworld place of the dead (32:17–32). The repeated phrase **those who go down to the pit** (twice, 26:20; compare 32:18) refers to those whom death has separated from communion with God.

EZEKIEL—NOTE ON 27:1–36 This second installment of the prophecy against **Tyre** is both simple and complex. It follows a simple story line, in the form of a lament, but the language and technical details are complex. In spite of these obscure details and uncertain place names, however, the force of the lament is clear enough: for all its splendor and in spite of its wealth, Tyre is doomed.

EZEKIEL—NOTE ON 27:8–9 The **mariners** came from various Phoenician coastal cities.

EZEKIEL—NOTE ON 27:10 **Persia** (modern Iran), **Lud** (probably in Asia Minor), and **Put** (Libya) mark a vast geographical triangle from which foreign mercenaries were recruited.

EZEKIEL—NOTE ON 27:11 The identities of the final group of place names are uncertain. They complete the **beauty** boasted of in vv. 3–4.

EZEKIEL—NOTE ON 27:12–25 The impressive range of merchant connections begins and ends with **Tarshish**, probably in southern Spain. Tyre's trade stretched along the whole extent of the Mediterranean.

EZEKIEL—NOTE ON 27:13 The names **Javan, Tubal, and Meshech** first occur as sons of Japheth in Gen. 10:2 (repeated in 1 Chron. 1:5). By Ezekiel's time the names signified geographical regions, perhaps peopled by descendants of those men. The primary importance of the names here is to signify the far-off places where Tyre did business.

EZEKIEL—NOTE ON 28:1–10 Although in lament form, this new oracle against Tyre has the familiar pattern of indictment (vv. 2b–6) and outcome (vv. 7–10). Pride is at the center of the charge. The word **heart** occurs eight times in vv. 2–8.

FACT

Tyre's wealth came through its port, where it received goods from all around the Mediterranean—often items other nations did not have access to (28:1–10). Their pride in their wealth would lead to their destruction.

EZEKIEL—NOTE ON 28:2 Tyre's king is called a **prince**. This is probably a synonym for "king" (compare Ps. 76:12, where it is a poetic parallel to "kings").

EZEKIEL—NOTE ON 28:7–8 Here the agents of divine punishment are unnamed **foreigners**. Elsewhere they are identified as the Babylonians (26:7; 29:18; compare 30:10–11).

EZEKIEL—NOTE ON 28:11–19 These verses describe Tyre's extravagant pretensions (compare vv. 4–5) leading to its utter devastation (vv. 18–19). Tyre is likened to a second Adam, clearly a created being (vv. 13, 15) and yet a **cherub** (v. 14). The cherub is in the **garden of God** (v. 13) and on the

mountain of God (vv. 14, 16). Some believe that v. 17 compares the downfall of the proud king of Tyre to the arraignment of and curse on Satan in Gen. 3:1–15.

EZEKIEL—NOTE ON 28:20–23 Sidon is often mentioned alongside Tyre (e.g., Jer. 47:4; Joel 3:4; Zech. 9:2). This association survived into NT times (e.g., Matt. 11:21–22; Luke 10:13–14). This brief oracle contains no accusation against Sidon but simply announces God's opposition to it.

EZEKIEL—NOTE ON 28:24–26 This hopeful note occurs precisely at the halfway point in Ezekiel's oracles against other nations (chs. 25–32). The defeat of God's enemies will result in the well-being of God's own people. Since "scattering" is one of the primary judgments on Israel (e.g., Lev. 26:33; Deut. 28:64), "gathering" (Ezek. 28:25) is one of God's distinctive saving responses (compare Deut. 30:3). This theme will be repeated throughout the latter part of Ezekiel.

EZEKIEL—NOTE ON 29:1–32:32 The seventh and last of the nations addressed, Egypt (like Tyre) receives seven oracles. If the chief interest in Tyre was economic, the leading issue for Egypt is military power.

EZEKIEL—NOTE ON 29:1–16 The two main charges against **Egypt** come out clearly in the first three oracles. Verses 1–6a portray Egypt's pride in putting itself in God's place. Verses 6b–9a condemn Egypt for its part in the destruction of Judah. The third section returns to the charge of pride and subjects Egypt more fully to God's judgment. The date of these prophecies noted in v. 1 is January 587 B.C., just after Babylon laid siege to Jerusalem, and after Hophra came to power in Egypt.

EZEKIEL—NOTE ON 29:3 The phrase **Behold, I am against you** also appears in 28:22. There it is addressed to Sidon. The figure of the **dragon** has both natural and supernatural elements. At one level, it is a symbolic name for the Nile crocodile (also 32:2). At another level it represents a cosmic creature opposed to the rule of God and defeated by him (e.g., Isa. 27:1; 51:9). The claim to be the maker of the Nile amounts to claiming to be God (compare Tyre; Ezek. 28:2).

EZEKIEL—NOTE ON 29:6b–9a The second accusation against Egypt is given in the **because . . . therefore** form seen often in Ezekiel. A river-related metaphor appears again. This time, however, Egypt is the **staff of reed** (that is, a useless staff made from a flimsy reed) that fails to give support.

FACT

Hooks in your jaws (29:4) is a reference to crocodile hunting. Large hooks were baited with pork and cast into the river. When a crocodile bit the baited hook, it was quickly hauled to shore.

EZEKIEL—NOTE ON 29:9b–16 A brief **because** section (v. 9b) repeats the accusation against Egypt from v. 3. A much longer and literal judgment speech (vv. 10–16) follows. The judgment has elements (vv. 10–12) that match those pronounced against Israel and Judah. That Egypt should also be restored (vv. 13–16) is more surprising, but not unparalleled (see Jer. 46:26; compare Jer. 48:47; 49:6, 39). Restored Egypt will, however, be cured of its pride (Ezek. 29:14–15).

EZEKIEL—NOTE ON 29:10–11 The **desolation** of Egypt, which lasts **forty years**, reminds Egypt that God rules their future (see v. 9b). This “forty years” is probably a symbolic number that parallels Israel’s wandering in the wilderness for 40 years.

EZEKIEL—NOTE ON 29:17–21 This is the latest-dated oracle in the book, coming in April 571 B.C. Nebuchadnezzar’s siege of Tyre had ended with Tyre still in existence but subject to the Babylonians (see 26:1–28:19).

EZEKIEL—NOTE ON 29:19 **I will give the land of Egypt to Nebuchadnezzar king of Babylon**. This prophecy was given in 571 B.C. Nebuchadnezzar conquered Egypt in 568 (Jeremiah 43–44).

EZEKIEL—NOTE ON 29:21 The final promise appears to be for Ezekiel himself. The phrase **open your lips** confirms that, after all those years, Ezekiel’s prophetic ministry was to be proven correct.

EZEKIEL—NOTE ON 30:1–19 The third of the seven anti-Egypt oracles is the only undated one. It is comprised of four related prophecies. Each is introduced by **Thus says the Lord** (vv. 2, 6, 10, 13) and each echoes themes seen elsewhere in Ezekiel’s oracles. Together they announce the fall of Egypt and her allies to Nebuchadnezzar (v. 10).

EZEKIEL—NOTE ON 30:2–5 The cry of **the day** (v. 2) and the announcement that **the day is near** (v. 3) point to the "day of the Lord" concept seen in 7:10–27 (see notes there). Ezekiel combines this theme with the "sword of the Lord" in a subtle way at 21:8–10, but here the connection is clearer with the reference to the **sword**.

EZEKIEL—NOTE ON 30:13–19 Since Ezekiel uses so many place names, he obviously knows Egypt well (see 29:14; compare Mic. 1:10–15). Each place is linked to a judgment that will fall upon it. The places and things that are judged amount to a complete rejection of Egyptian religion and politics.

EZEKIEL—NOTE ON 30:20–26 The dates return in this fourth Egypt oracle, locating this unit in April 587 B.C. This oracle contrasts the weakness of Hophra's forces with the might of Babylon.

EZEKIEL—NOTE ON 30:23 **scatter . . . and disperse** (see also v. 26). This language appeared in 29:12. The fear of being displaced from the Promised Land is one of the strongest in the OT (e.g., Gen. 11:4; compare Ezek. 28:24–26).

EZEKIEL—NOTE ON 31:1–18 Ezekiel's fifth oracle against Egypt dates to June 587 B.C., only a few weeks after the preceding unit. Here the prophet points to Assyria as an object lesson for Egypt. In its dying days, the once-mighty Assyrian Empire looked to Egypt for help against the growing power of Babylon (c. 610 B.C.). Even together they could not withstand the Babylonians. That had been just 23 years earlier, well within living memory. In Isaiah's prophecies, given even earlier, proud Assyria was destroyed by the Lord (Isa. 10:5–19). This, Ezekiel says, is the fate awaiting Egypt.

EZEKIEL—NOTE ON 31:8–9 The **garden of God** is mentioned three times and compared with **Eden** (also vv. 16, 18). **I** (God) **made it beautiful**, leaving no room for self-admiration (v. 9).

EZEKIEL—NOTE ON 31:10–14 **Mighty one of the nations**, paralleled by the **most ruthless of nations**, refers elsewhere to Babylon (28:7). Those who once prospered in Egypt's **shadow** now leave it.

FACT

A tree cut down. The Assyrians believed that a sacred tree, whose roots were fed by a vast underground ocean, brought life to its nation. When Ezekiel talked about this "tree" being cut down (31:1–18), he was symbolically describing the end of once-mighty Assyria.

EZEKIEL—NOTE ON 32:1–16 This oracle repeats the call to "lament" (vv. 2, 16). The poem is built around the identification of Pharaoh as a "dragon" (v. 2), recalling 29:3 (see note). The date is March 585 B.C., some time after the fall of Jerusalem (see note on 33:21–22).

EZEKIEL—NOTE ON 32:2 Egypt is a **dragon**, the chaotic beast associated with the Nile's crocodile (see note on 29:3).

FACT

Lions and dragons. Egypt saw itself as a lion, a nation that hunted and devoured other nations. But Ezekiel compares Egypt to a dragon—a near-sighted crocodile that stirs up muddy waters, attracting attention to itself. Egypt's boasting will be its downfall, as the Lord sends Babylon to conquer and humiliate it.

EZEKIEL—NOTE ON 32:7–8 The **darkness on your land** alludes to the exodus story (see 30:13–19; also Ex. 10:21–23).

EZEKIEL—NOTE ON 32:14 Egypt's fall to Babylon (vv. 11–13) provides an opportunity for nature to recover, with the **waters** and **rivers** pointing back to v. 2.

EZEKIEL—NOTE ON 32:17–32 This is the seventh and final oracle against Egypt and the last of the entire foreign-nation oracle collection. It returns to a theme introduced briefly in an oracle on the sinking of Tyre in 26:20, and already used against Egypt in 31:14, 16. In a grand finale, all the nations are gathered together in the **pit** (32:18), in **Sheol** (v. 21), the place of the dead. Egypt joins them there, Pharaoh receiving no comfort from the welcome he receives (v. 31). In drawing the nations together in this place over which God alone has power, Ezekiel again demonstrates God's sovereignty. This oracle occurs two weeks later than the previous one (fifteenth day; compare "first day," v. 1).

EZEKIEL—NOTE ON 32:19 The Egyptians practiced circumcision. Thus their place with the **uncircumcised** would be cause for deep shame.

EZEKIEL—NOTE ON 32:22–23 **Assyria** is in the **uttermost parts** of the pit. Ezekiel's Sheol has levels of shame, and Assyria's appears to be the deepest. See vv. 26–27.

EZEKIEL—NOTE ON 33:1–39:29 *After the Fall of Jerusalem.* Following the central collection of foreign-nation oracles, the focus returns to Judah (or "the house of Israel," as Ezekiel usually calls it). Before Jerusalem's fall, Ezekiel's message was primarily warning and doom, with occasional hints of hope. After Jerusalem's destruction (33:21–22), the balance is reversed.

EZEKIEL—NOTE ON 33:1–20 On the brink of hope, there is a brief pause to remind Ezekiel and his audience of their mutual responsibilities: vv. 1–9 describes again the role of the prophet as "watchman" (see 3:16–21); 33:10–20 takes another look at individual responsibility (see 18:21–29).

EZEKIEL—NOTE ON 33:1–9 See also 3:16–21. God, prophet, and people are tightly bound together in these verses. The role of the **watchman** (33:2, 6, 7) dominates. He must act on what he **sees** (vv. 3, 6). The whole oracle is addressed **to your people**. They are responsible to obey the watchman's warnings (vv. 4–5). The watchman must be alert for God's actions (**If I bring the sword . . . and if he sees**, vv. 2–3).

EZEKIEL—NOTE ON 33:11 **I have no pleasure in the death of the wicked**. The Bible is clear that God will punish sin and maintain his holiness and justice. At the same time, God feels sorrow over the punishment and death of creatures created in his image.

FACT

Watchmen. The Lord appointed Ezekiel to be a "watchman" over Israel (33:7). People depended on the watchman not only to remain vigilant but also to sound the alarm if the city was in danger. It was then up to the people to decide whether to heed these warnings or ignore them.

EZEKIEL

Ezekiel ministered during the same troubled times as the prophet Jeremiah. He was among the thousands of Judeans exiled to Babylon, where he probably spent the remainder of his life. About five years into the exile, at the age of 30, Ezekiel was called as a prophet. God commanded him to speak the word of God fearlessly to the people, regardless of whether or not they listened. He was appointed as a "watchman" for Israel (3:17; 33:1–9), whose task it was to warn the people that God would punish them unless they repented. Courageous sermons, dramatic visions, and symbolic actions characterized Ezekiel's ministry. God asked Ezekiel to enact difficult messages, often at a great personal cost. When his wife died, Ezekiel was commanded not to mourn for her, as a sign to Israel (24:15–27). Like Jeremiah, Ezekiel remained a faithful, humble servant despite his difficult life as a prophet. **(Ezekiel 33:1–9)**

EZEKIEL—NOTE ON **33:21–22** This brief report provides the hinge on which the book of Ezekiel turns. Ezekiel's muteness was first encountered in 3:22–27, and a precise date had been given when the siege of Jerusalem began (24:1–2, 25–27). The date is now January 585 B.C., about five months after the fall of the city. The arrival of the **fugitive** confirms the word spoken at the beginning of the siege (24:25–27), affirms Ezekiel's prophetic ministry, and establishes the work of God in bringing it about. It also gives weight to the words that follow.

EZEKIEL—NOTE ON **33:23–29** Ezekiel addresses those left in Judah after its fall. The Judeans' logic of arguing (v. 24) from God's blessings to the **one** (Abraham) to his presumed blessing the **many** (themselves) is deeply flawed.

EZEKIEL—NOTE ON **33:25–26** **You eat flesh with the blood**. The Hebrew is literally "you eat over the blood," a saying used also in Lev. 19:26. The reference is to improper sacrifice.

EZEKIEL—NOTE ON **33:30–33** Ezekiel's fellow exiles may have liked his message against Israelites back home (vv. 23–29). Their enjoyment of the rebuke aimed at their land-grabbing relatives ends when Ezekiel accuses them of also being greedy (v. 31). They treat prophetic words as mere entertainment (v. 32) rather than as messages from God that should be obeyed.

EZEKIEL—NOTE ON **34:1–31** As the move toward restoration continues, Ezekiel describes the nation and its leaders as sheep and shepherds. He addresses the shepherds (vv. 1–16) and then the sheep (vv. 17–31).

EZEKIEL—NOTE ON 34:2–6 Describing rulers as **shepherds** was widespread in the ancient Near East. David is the model of a shepherd-king (2 Sam. 5:2; Ps. 78:70–72), but the greatest example is God himself (e.g., Ps. 80:1). Jesus identifies himself as the "good shepherd" (John 10:11, 14). **feeding yourselves**. Not only are the shepherds neglecting the sheep; they are benefiting from their positions of power while the flock suffers.

EZEKIEL—NOTE ON 34:11–16 God intervenes to reverse, step by step, the process described above. He repairs the damage caused by the failed shepherds (vv. 2–6, 8) by seeking the scattered sheep (v. 12), gathering and feeding them (vv. 13–14), and ensuring their security (v. 15). On the announcement of God himself as **shepherd** (v. 15), see note on vv. 23–24.

EZEKIEL—NOTE ON 34:17–31 The remainder of the chapter is addressed to the flock: vv. 17–22 condemn victimization within the flock; vv. 23–24 return to the provision of a faithful shepherd; and vv. 25–31 describe how spiritual renewal among the people will affect the natural world.

EZEKIEL—NOTE ON 34:23–24 Ezekiel's announcement of a Davidic shepherd (v. 23; compare 37:24) is similar to Jeremiah's (Jer. 23:5–6). Ezekiel 34:24 affirms the relationship of God and people. Because it is close to v. 15, some commentators wonder whether the shepherd is divine (v. 15) or human (v. 23). This passage may look forward to the divine-human nature of the Messiah. Such an interpretation would explain John 10:11–18, where Jesus says that he is the "good shepherd." In doing so, Jesus claims to be both the Davidic Messiah (Ezek. 34:23) and the incarnate God of Israel (v. 15; compare John 1:14). Ezekiel is reluctant to acknowledge any king except God, so he refers to David as **prince**.

FACT

God called his people's leaders the shepherds of Israel. But instead of protecting and providing for their sheep, they abused them. God promised to judge the shepherds, rescue his sheep, and appoint a shepherd like David (34:23; compare John 10:11–18).

EZEKIEL—NOTE ON 34:25–31 The **covenant of peace** announced in v. 25 extends to the renewal of the natural world. Compare Isa. 11:1–9, where such peace is part of the messianic age. Covenant curses have been the focus, but the covenant also contained blessings (compare Lev. 26:4–6; Deut. 28:8–14). **Showers of blessing** refers not only to literal rain but also to abundant blessings from God.

EZEKIEL—NOTE ON 35:1–36:15 Ezekiel now turns his focus to Mount Seir (ch. 35) and the mountains of Israel (36:1–15). The prophecies against Mount Seir should be read as a preface to the address to the mountains of Israel.

EZEKIEL—NOTE ON 35:1–15 Mount Seir (v. 2) is identified with Edom (v. 15) much as Mount Zion is identified with Judah. An oracle against Edom appears in 25:12–14 (see note there), and its theme is echoed here. Compare also the book of Obadiah.

EZEKIEL—NOTE ON 35:1–4 The first oracle is little more than an announcement of God’s opposition to **Mount Seir** and his intention to destroy it. “Mount Seir” was the highland region southeast of the Dead Sea.

EZEKIEL—NOTE ON 35:5–9 Edom is treated here much as Israel was in ch. 6.

EZEKIEL—NOTE ON 35:10–12a Edom’s land-grab is condemned. **Two nations** refers to Israel and Judah as separate kingdoms (see 37:15–28). Just as Edom treated Israel and Judah poorly, so it will be treated.

EZEKIEL—NOTE ON 36:1–15 Earlier God announced judgment on the mountains of Israel (ch. 6). Now he announces their restoration.

EZEKIEL—NOTE ON 36:8–15 **But you** signals a transition. The focus shifts from Israel’s bleak past to its promising future. As in the “covenant of peace” (34:25–30), the people’s well-being is connected to the land’s fruitfulness. Verses 8–11 of ch. 36 present a series of blessings; the new is even better than the old.

EZEKIEL—NOTE ON 36:16–38 This key passage summarizes Ezekiel’s prophecy: in spite of their failings, God will restore his people for the sake of his name.

EZEKIEL—NOTE ON 36:22–32 This passage is often compared to Jeremiah's "new covenant" text (Jer. 31:31–34). The structure of this passage reinforces its message. The outer verses relate the responses of God (Ezek. 36:22–23) and people (vv. 31–32). Nested within the next layer are the return and purification brought about in renewal (vv. 24–25, 28–30). At the heart of the passage is the divine gift of the new heart and spirit, which enables a correct response (vv. 26–27).

FACT

Israel was called to be a light to the nations (Isa. 42:6), but instead, their sinful behavior "profaned" God's name before their unbelieving neighbors (Ezek. 36:22–23). The Lord expects his people to bring honor to his name all around the globe.

EZEKIEL—NOTE ON 36:22–23 **It is not for your sake**. The fundamental reason why God acts on Israel's behalf is not grace and mercy, though he is certainly gracious and merciful; rather, God acts primarily **for the sake of my holy name**. The phrase **will know that I am the LORD** concludes the oracle and summarizes its purpose. People should give God the recognition and honor that is rightfully his.

EZEKIEL—NOTE ON 36:24–25 Restoring God's reputation first requires the renewal of his people. The reference to cleansing by sprinkling **clean water on you** recalls the cleansing by sprinkling for touching a dead body (Num. 19:13, 20). This may suggest that the **idols** of Ezek. 36:25 are comparable to dead things. Many interpreters see this picture of cleansing by water as the background to Jesus' words in John 3:5, "Unless one is born of water and the Spirit, he cannot enter the kingdom of God"; compare the mention of "my Spirit" in Ezek. 36:27.

EZEKIEL—NOTE ON 36:26–27 God's work moves from external to internal with the gift of a **new heart** and **new spirit** (see 11:19; compare 18:31). The outer purification will be no use without the inner desire to live rightly before God (36:27). The connection of "water" (v. 25) and "Spirit" (v. 27) lies behind John 3:5. **I will put my Spirit within you** predicts an effective inward work of God in the "new covenant."

EZEKIEL—NOTE ON 36:28–30 With God’s people now inclined to keep faith with God, they will be restored to the land. Linking the restoration of people and land is a continuing theme in this part of Ezekiel (e.g., 34:25–31).

EZEKIEL—NOTE ON 36:31–32 **you will loathe yourselves**. The response of the renewed people is to see themselves as God sees them. **not for your sake**. The fact that God is acting for his own sake reaffirms v. 22.

EZEKIEL—NOTE ON 36:33–36 As seen in vv. 28–30, the land enjoys the benefits of the people’s cleansing. The mention of **Eden** emphasizes the nature of this act as re-creation (see 28:13; compare 37:1–14). One purpose for Israel’s experience in the land was to show the whole world a restored Edenic life, lived in God’s presence and with his blessing.

EZEKIEL—NOTE ON 37:1–14 This vision is one of the most famous passages in Ezekiel. While it stands on its own as a statement of God’s power to re-create his people, the context is significant. The promised gift of a new heart and spirit (36:26–27) left questions (such as, how can this be? and can it be true for us?). Chapter 37 addresses these questions.

FACT

Although Jerusalem was defeated (33:21–22), Ezekiel preaches a message of hope in chs. 33–48. In ch. 37, his vision of a valley of dry bones promises that God’s Spirit will restore Israel. This is one of the most famous passages in Ezekiel.

EZEKIEL—NOTE ON 37:1 The vast landscape of dry **bones** suggests the aftermath of battle, the ultimate outcome of the judgment of ch. 6.

EZEKIEL—NOTE ON 37:3 The question **can these bones live?** anticipates the exiles’ view of their own situation (v. 11): total hopelessness. It also introduces one of the key words in the passage: the verb “to live” appears in vv. 3, 5, 6, 9, 10, and 14. Ezekiel’s response leaves the outcome to God’s sovereignty.

EZEKIEL—NOTE ON 37:4–6 God commands Ezekiel to do what seems pointless (**prophesy over these bones**). God promises that he will perform the impossible: bring the bones back to life with his **breath**. This is the same Hebrew word used for “the Spirit” in v. 1 (see note on 1:12). It appears seven more times in the vision.

EZEKIEL—NOTE ON 37:9–10 The second phase of prophesying is addressed to the **breath** (or wind or spirit/Spirit; see note on 1:12). The coming of the wind/breath/spirit that gives life is a powerful reminder of God's creative work in Gen. 2:7. God creates, and God re-creates.

EZEKIEL—NOTE ON 37:12–13 I will open your graves and raise you from your graves, O my people. The vision of national revival changes into the metaphor of a cemetery, which seems to be related to the experience of exile (v. 12b). By using this language, Ezekiel also contributes to OT teaching on resurrection (see Dan. 12:2–3; Isa. 26:19; Hos. 6:1–2; 13:14; also Job 19:25–27; Ps. 17:15).

EZEKIEL—NOTE ON 37:14 The fundamental lesson of the vision is repeated: when the **Spirit** is present, God's people are enabled to **live**. This is the only basis on which hope can be offered to the despairing community.

EZEKIEL—NOTE ON 37:15–28 The idea of homecoming in the "dry bones" vision (vv. 1–14) provides a link to this oracle (see vv. 21, 25–26). This dramatized prophecy prompts questions from the onlookers (v. 18), which leads to two oracles: vv. 19–20 announce the reunification of the old northern and southern kingdoms; vv. 21–23 give the renewed nation its moral and political shape. Verses 24–28 further explain the second oracle. The closing verses, with their allusions to the temple, provide a bridge to chs. 40–48.

EZEKIEL—NOTE ON 37:16 Joseph, as father of **Ephraim** (see Gen. 48:5, 8–20), represents the northern kingdom of Israel. **Judah** represents the southern kingdom.

EZEKIEL—NOTE ON 37:19 make them one stick. Israel first went into exile a century earlier. Judah was now scattered as well. But God will reunite them.

EZEKIEL—NOTE ON 37:21–22 This renewed national unity requires a secure national home. The reunion takes concrete political shape under the rule of **one king**, which is not Ezekiel's usual title for the messianic figure (compare "prince," v. 25).

EZEKIEL—NOTE ON 37:24–25 The assignment of David as shepherd-**king** and **prince** recalls 34:23–24 as well as several passages in Jeremiah (e.g., Jer. 23:5; 30:9). Divine enabling to live rightly (Ezek. 37:23) strengthens the people's moral awareness.

EZEKIEL—NOTE ON 37:26 The **covenant of peace** (see 34:25) and **everlasting covenant** (see 16:60) appeared individually earlier in Ezekiel. Here they come together to provide the foundation for the renewed nation. The joining of these covenants also combines political life and the natural world, as if people and land are joined.

EZEKIEL—NOTE ON 37:27–28 **My dwelling place shall be with them**. The oracle's conclusion emphasizes the importance of God's presence to the renewed people. The "dwelling place" recalls the wilderness tabernacle. The **sanctuary** (see v. 26) points to the temple, in particular the renewed temple, which will occupy Ezekiel's attention in ch. 44.

EZEKIEL—NOTE ON 38:1–39:29 Ezekiel addresses the mysterious Gog, ruler of the equally mysterious Magog (see note on 38:2). He pronounces judgment on Gog for attacking the renewed Israel (38:1–3, 7–13). However, there is a power greater than Gog. The sovereign God of Israel reigns over Gog's plans, which will be used to defend God's holiness (38:14–16). Gog and his hordes attack, bringing danger to God's people and to the natural world. But the army meets the wrath of God, who brings honor to himself before the nations (38:17–23). Gog's army falls (39:1–6), an event that strengthens God's people as they see the greatness of their God (39:7–8). No question will remain about the reason for Israel's earlier exile: the all-powerful God withdrew from them because of their treachery, but this final victory displays God's supremacy (39:21–24) and marks the final restoration of his people (39:25–29).

FACT

Gog and Magog. In chs. 38–39, Ezekiel prophesies that a mysterious ruler called Gog from an unknown land called Magog will attack Israel. There are many suggestions about who and what Gog and Magog mean, but no agreement has been reached.

EZEKIEL—NOTE ON 38:2 **Gog, of the land of Magog**. These two names have been the focus of extensive speculation in both Jewish and Christian literature, and there is no agreement on their meaning. Many interpreters understand 38:1–39:29 to be a prophecy concerning an attack against Israel in a more distant future. In the NT, Gog and Magog are the names of the nations led by Satan to attack Jerusalem at the end of the "thousand years" (Rev. 20:8). Although the other geographical names in this passage can be identified (see notes on Ezek. 38:5; 38:6), “Gog” and “Magog” remain unknown. Perhaps the intention of the prophecy is simply to point to a yet-unknown future leader of a great attack against God’s people, one whose identity will not be known until the prophecy is fulfilled. No time is specified in the prophecy either, except the vague “In the latter years” (v. 8) and “In the latter days” (v. 16). **Meshech** and **Tubal**, first named in Gen. 10:2, are in Asia Minor (see note on Ezek. 27:13).

EZEKIEL—NOTE ON 38:5 Gog’s allies are described in terms similar to Tyre’s allies in 27:10. Together with 38:2, 6, this passage describes enemies coming against Israel from all sides: Meshech, Tubal, Gomer, and Beth-togarmah from the north (vv. 2, 6), and **Persia**, **Cush**, and **Put** from the south.

EZEKIEL—NOTE ON 38:6 **The uttermost parts of the north** seems to refer to enemies that will come from regions far north of Israel, without specifically identifying these enemies.

EZEKIEL—NOTE ON 38:8 Locating this episode in the **latter years** in the **land that is restored** puts this oracle into the future (see the “latter days” in v. 16). It is not necessarily the absolute end of time.

EZEKIEL—NOTE ON 38:10–13 It is clear that Gog remains firmly under God’s control and, in fact, acts at God’s direction (vv. 4, 16). But Gog will still be held responsible for his plans to **plunder** the now-fertile land of restored Israel (**the quiet people who dwell securely**).

EZEKIEL—NOTE ON 38:16 **like a cloud**. Huge numbers of Gog’s soldiers will come against Israel. This theme is repeated throughout these chapters. Once again, God is sovereign over Gog’s actions (**I will bring you**). Gog is a tool used to defend God’s holiness. In this way, Gog is similar to Pharaoh in the exodus (see Ex. 7:3–5).

EZEKIEL—NOTE ON 39:1–6 God’s opposition to Gog is repeated as the invasion of Israel proceeds. Gog’s army falls solely by the hand of God. On **Meshech** and **Tubal**, see notes on 27:13; 38:2. **uttermost parts**. See note on 38:6.

EZEKIEL—NOTE ON 39:9 The **seven years** of fuel provided by the enemy’s abandoned weapons corresponds to the “seven months” of burial in v. 14.

EZEKIEL—NOTE ON 39:21–24 **all the nations shall see my judgment**. This demonstration of God’s power serves as his defense before the nations. It also puts Israel’s exile into proper perspective. Their expulsion from their land was not because their God was incapable of protecting them. On the contrary, their sin compelled God to hide his **face** (vv. 23, 24; compare v. 29) from them, leaving them to the punishment they deserved for their **iniquity** of turning against God (see Deut. 31:18).

EZEKIEL—NOTE ON 39:25–29 The final element of the oracle focuses on Israel rather than Gog. These brief verses echo many of the restoration passages in chs. 34–37, including the themes of renewal for the **whole house of Israel** (39:25), the turning away from previous **treachery** (v. 26), and the gathering and return of those once scattered (vv. 27–28).

EZEKIEL—NOTE ON 40:1–48:35 *Vision of Restoration.* With the last date in the book appearing at 40:1, Ezekiel arrives at the beginning of the end. The book’s final vision establishes God’s absolute supremacy among his people. The vision of chs. 40–48 is a direct counterpart to the pre-destruction vision in chs. 8–11, in which the wickedness practiced in Jerusalem drove the holy God from his temple. In chs. 40–42, Ezekiel is again taken on a tour, this time of the new temple, leading to the return of the glory of God (43:1–5). The voice of the Lord instructs Ezekiel in the regulations for Israel’s renewed worship life (43:6–46:24). When the “tour” resumes, Ezekiel witnesses the river flowing from the temple, which brings life to the world (46:19–47:12). The book concludes with the division of the land among the tribes, with the new city and new temple at its heart, with equal access for all (47:13–48:35). The vision describes the actual presence of God within the temple. Chapters 40–42 prepare for this; ch. 43 records God’s actual return to the temple; chs. 44–46 provide the rules for worship in God’s presence; ch. 47 describes its effects; and ch. 48 describes access to the temple. The vision thus builds on themes of earlier oracles: the supremacy of God; the requirements demanded by his holiness; revitalization by his Spirit; honoring God by living in holiness; and preserving the purity of the community by maintaining divine justice.

FACT

The prophecy in chs. 40–48 is one of the most difficult passages in the Bible. But certain points are clear. It looks forward to a time when God will dwell among his people. It also emphasizes his supremacy in all things.

EZEKIEL—NOTE ON 40:1–42:20 Fourteen years after the destruction of Jerusalem, Ezekiel is given a vision of a rebuilt temple, just as he had been given a temple vision 20 years earlier (8:1). As on that occasion, a heavenly being leads him around the temple precincts. This time, however, the vision does not reveal the sin of Ezekiel's people but the splendor of his God. The temple itself appears to be geometrically idealized. It is a square structure, with the most sacred place being both the innermost and the uppermost. Ezekiel is led back to the outer court in ch. 42, where various chambers of the temple area are identified. See illustration.

EZEKIEL—NOTE ON 40:1–4 The date corresponds to April 573 B.C. About 12 years have passed since the last dated oracle (32:1). The phrase **visions of God** links this vision with 1:1 and 8:3. The ruined **city** is in the prophet's mind (40:1) as the vision of a new city comes to him (v. 2).

EZEKIEL—NOTE ON 40:5–27 The tour with accompanying measurements begins at the main east entrance. The main units of measurement are given (v. 5): the **reed**, about 10 feet (3.1 m), which was equal to **six long cubits** of about 20 inches (50 cm). The outer wall is thus about 10 feet high and 10 feet thick (v. 5; 3 m high and 3 m thick).

EZEKIEL—NOTE ON 40:28–49 Ezekiel's guide then leads him into the inner court by way of the south gate (v. 28). The descriptions are briefer since the design is repeated from the outer gates. The sequence now is south gate (vv. 28–31), east gate (vv. 32–34), and north gate (vv. 35–37). This area is reserved for priestly use. The furnishings and tools used in sacrificial ceremonies are described in vv. 38–43. The chambers used by two classes of ministering priests (see 44:9–31) are found in the north and south gates (40:44–47). Ezekiel and his guide then approach the central structure of the inner court, the temple building itself (vv. 48–49). With 10 steps (v. 49; compare vv. 22, 31), it is the tallest of any set of stairs.

EZEKIEL—NOTE ON 41:1–26 The temple floor plan and structure is described in detail. The **nave** (v. 1) is the main hall of the temple. Ezekiel is guided into its interior but does not follow his guide into the **Most Holy Place** (v. 4). Verses 5–11 describe the three-story structure built into the temple's walls. A building is located to the extreme west of the temple complex (v. 12), but no purpose is identified for it.

EZEKIEL—NOTE ON 42:1–14 Ezekiel is led to the **outer court**. He describes the construction of the **chambers** in the wall of the court's north area (vv. 1–9). Clearly the same arrangement is meant in vv. 10–12, although it appears that **south** is more likely the original reading in v. 10 (see ESV footnote). In these rooms the priests prepare for their duties (vv. 13–14).

Ezekiel's Temple Vision

Ezekiel's final vision of an ideal temple (and city, and land; chs. 40–48) forms a counterpart to the vision of chs. 8–11. In each case he is taken on a tour of the structure, but whereas in the earlier vision he discovers abominations and perverted worship, in this final vision all is in readiness for the perpetual dwelling of the glory of the God of Israel. In chs. 8–10 most of the movement centers on the gate structures to the north and finally focuses on the main sacrificial altar, from which central point the slaughtering angels begin their work (9:6b). In this final vision Ezekiel's tour begins and ends at the East Gate, but passes by the same areas as those he saw in the earlier vision. With the "tour" completed, he is again outside the main East Gate as he senses the approach of the glory of God returning the same way as Ezekiel had seen him go.

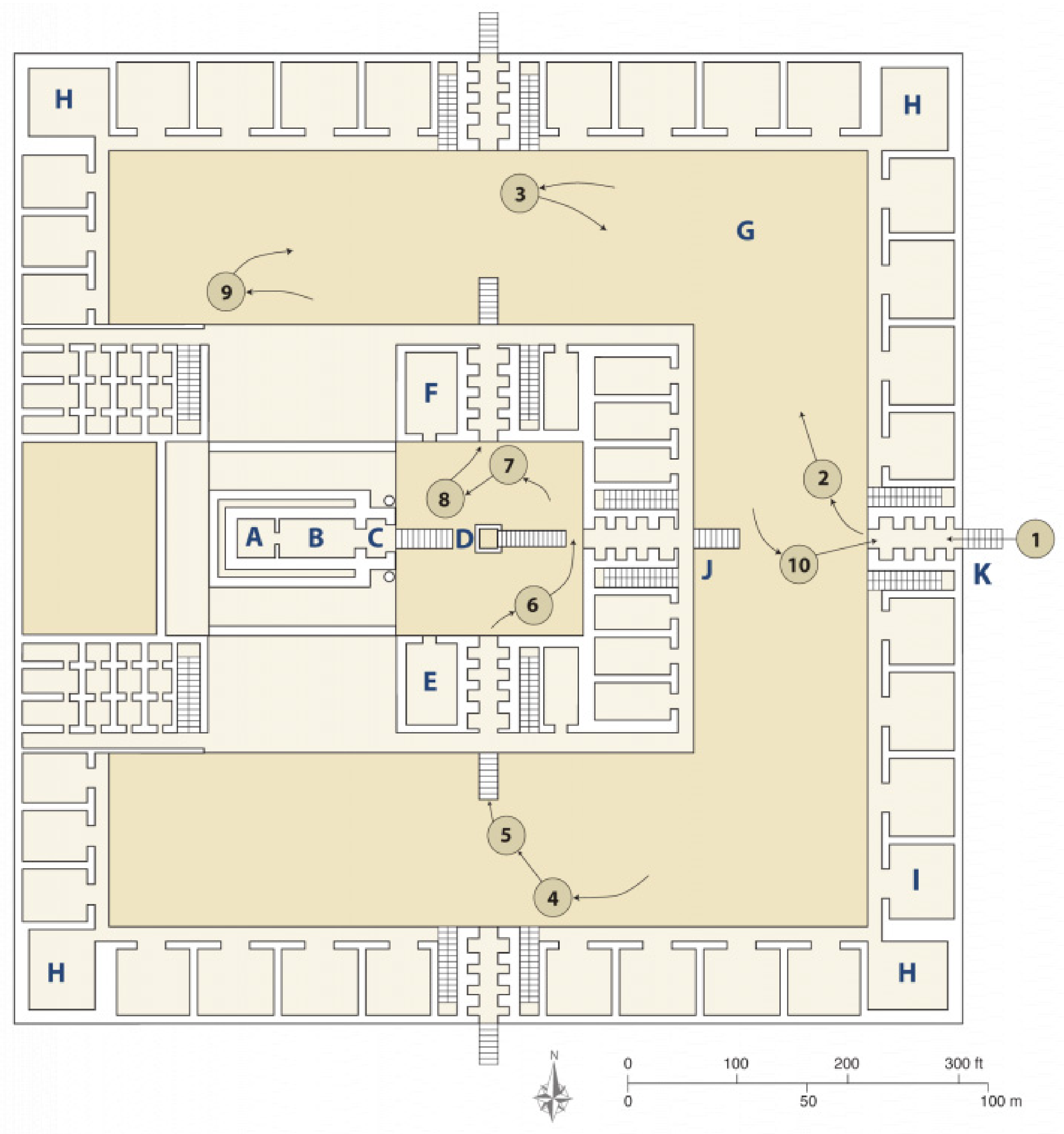
Temple Plan

The labels below are arranged from the innermost, and most sacred, area and moving outward. It must be borne in mind that "temple" can have two quite distinct references: it can refer generally to the entire "temple" complex, including the outer gates and court; in its more "strict" reference the "temple" is the innermost structure itself, which has a single (eastern) entrance and contains the Most Holy Place.

	Reference	**Explanation**
A	41:4	The "Most Holy Place."
B	41:3	The inner room of the temple.
C	41:2	The entrance to the temple.
D	43:13–17	The imposing altar; although the number of stairs is not given, the entire altar structure is about 16 feet (4.9 m) tall, so many steps would have been required. This area of the inner court was accessible only by priests—not even the prince was permitted entry.
E	40:46	Chamber for Zadokite priests.
F	40:45	Chamber for "priests who have charge of the temple."
G	40:17–19	The outer court, with its 30 chambers in the outer wall (40:17).
H	46:21–24	The temple "kitchens," one in each corner of the outer court.
I	40:17	The 30 outer chambers.
J	46:2	The "prince's gate": from its threshold he worships on each Sabbath while the priests bring the offerings into the inner court.
K	43:1	The main east gate, through which "the glory of the God of Israel" returns to his temple (see 10:19; 11:22–23).

Temple Tour

	Reference	Explanation
1	40:6	The eastern (main) gate begins the tour; the E–W axis of the temple should be noted; if a line is drawn from the east gate to the Most Holy Place, there is a sequence of three elevations, as the space in the inner temple becomes increasingly constricted.
2	40:17	From this vantage point in the outer court, Ezekiel is shown the main features of this “plaza” area.
3	40:20	The northern-facing gate.
4	40:24	En route to the southern-facing gate, no details are given of the outer facade of the inner court; the architectural details of this area must remain speculative.
5	40:28	Ezekiel’s entry to the inner court is by way of its south gate . . .
6	40:32	. . . then to the east gate (past the imposing altar, not yet described) . . .
7	40:35	. . . and on to the north gate, which includes areas for handling sacrificial animals.
8	40:48; 41:1	Ezekiel approaches the inner temple structure itself, first describing its entrance; he is then stationed outside the entrance while his guide first measures its interior, then the exterior.
9	42:1	They exit the inner court through its north gate to explore the northwestern quadrant of the outer court.
10	42:15	Ezekiel and his guide leave the temple from the east gate by which they first entered. From this vantage point, Ezekiel was able to watch the return of “the glory of the God of Israel” moments later (43:1–5).


H
H
H
H
G
F
E
A
B
C
D
J
K
I
1
2
3
4
5
6
7
8
9
10
N
0
100
200
300 ft
0
50
100 m

Letters in the diagram represent locations within the temple complex; numbers indicate the stages in Ezekiel’s temple tour.

EZEKIEL—NOTE ON 42:15–20 Finally, Ezekiel and his guide return to the place where they began, the main east gate of the temple complex (v. 15; see 40:5–6). Starting there, and proceeding counterclockwise, the external dimensions are measured as **500 cubits** by **500 cubits** square (roughly 830 feet/253 m).

The sacredness of the entire space is emphasized by the closing comment, that the wall separates **the holy and the common**.

EZEKIEL—NOTE ON 43:1–5 The return of God's glory to the temple is one of the most dramatic moments in the book. His return is the counterpart to his departure in 10:18–22 and 11:23. It also completes the temple tour: all that was lacking from this sacred space was God. However, this moment also forms a new beginning. The arrival of God's glory in his temple begins a new era in the relationship between God and the people. This becomes the focus of the rest of the vision.

FACT

The Lord returns to his temple. Because of the people's rebellion, the glory of the Lord departed from the temple in Ezekiel's vision (10:18–22). But later Ezekiel has a vision in which God returns to the temple (43:1–5), beginning a new era in his relationship with his people. In the NT, the apostle Paul teaches that those who believe in Christ are the "temple" in which God is pleased to dwell (1 Cor. 3:16).

EZEKIEL—NOTE ON 43:6–46:18 The emphasis now is on the activities that are to take place in the temple. The main altar and its round of sacrifices is the first element put in place (43:13–27). The identification of the prince's gate in 44:1–3 introduces the regulations concerning access to the temple area and the rules governing priests (44:4–31). Chapter 45 includes the arrangements of the lands around the temple (45:1–6), exhortations to justice (45:9–12), and regulations concerning offerings and sacrifices, Sabbaths, and festivals (45:13–46:15). Instructions concerning the "prince" are interspersed but are emphasized at 45:7–8 and 46:16–18. There is no other OT body of legislation like this outside the Pentateuch, which is probably why it is called **the law of the temple** (43:12). Thus Ezekiel can be seen as a second Moses, meeting with God on the mount of the new temple.

EZEKIEL—NOTE ON 43:6–12 God's return to the temple sets everything right again, but his holiness places demands on his people. Verses 7–9 combine promise and warning. The bond between God and his people is unbreakable (**I will dwell . . . forever**, v. 7) but he will not tolerate their earlier idolatry (vv. 8–9). This temple (v. 10) has no royal palace next to it to defile it, in contrast to Solomon's temple/palace complex (see 1 Kings 7:8). As Ezek. 43:11–12 makes clear, these measurements and regulations are not merely interesting details but communicate something of the character of God.

EZEKIEL—NOTE ON 43:13–17 The altar's design is described. The altar is square, like the temple itself, with a horn at each corner (e.g., Ex. 29:12; Ps. 118:27).

EZEKIEL—NOTE ON 43:18–27 This section describes the purification rituals required for the altar before it is ready for regular use.

EZEKIEL—NOTE ON 44:1–3 The main east gate of the temple is significant on many levels (see 43:1–5). Ezekiel is taken back to the outer court to see the main east gate closed. It will no longer be used because **the LORD . . . has entered by it** (44:2). God will not need it to enter or exit again. Only one individual may use this divine entrance: **the prince** (v. 3; compare 34:23–24; 37:24–25), mentioned in this vision for the first time. Significantly, even the prince does not use the gate merely for access to the temple but rather for sharing in a fellowship meal **before the LORD**.

EZEKIEL—NOTE ON 44:4 The **way of the north gate** is the one designated for the use of "priests who have charge of the temple" (40:44–45). It is the gate most used by Ezekiel in this vision (e.g., 47:2; compare 8:3, the starting point for the pre-destruction temple vision).

FACT

The prince (44:3) in the visions of restoration is also called God's servant David (34:23–24; 37:24–25). This prince will rule over God's people forever. Jesus' followers viewed him as this promised ruler (Matt. 1:1; Luke 18:38).

EZEKIEL—NOTE ON 44:10–14 The **Levites** are gatekeepers and temple attendants. These are suitable roles for a class of priests who had previously failed in their sacred duties (v. 12).

EZEKIEL—NOTE ON 44:15–31 The privilege of serving at the altar and in the sanctuary itself **before** the Lord (v. 15) falls to the Zadokite priests. Zadok was a priest of Aaron's line in David's time (2 Sam. 20:25). He remained faithful to David and then to Solomon in the power struggle over succession to David's throne (1 Kings 1:39). The regulations about the priests' activities have a close relationship with those given in the Pentateuch (especially Leviticus 21 and Numbers 18; see ESV cross-references for parallels).

EZEKIEL—NOTE ON 45:1–8 This definition of a sacred space within the wider context of renewed Israel provides a summary that will be described in greater detail in 48:8–22. Ezekiel depicts three strips of **25,000 cubits** (about 7.7 miles/12 km) oriented from east to west as expected, given the temple's east-west axis. The central strip of **10,000 cubits** north to south (about 3 miles/4.8 km) contains the sanctuary (45:2) and is the region where the Zadokite **priests** live (vv. 3–4). The strip of equal size north of it is home for the **Levites** (v. 5). The southernmost strip, half as deep, is the district for **the whole house of Israel** (v. 6), which also contains the **city** itself. Included on either side to the east and west are areas **5,000 cubits** wide (about 1.5 miles/2.4 km) and **25,000 cubits** deep. This space is given to the **prince** (vv. 7–8a) for his property (v. 8b; see 1 Kings 21).

EZEKIEL—NOTE ON 45:9–12 The direction to the prince to be content with the land he owns inspires a sharp criticism in v. 9, and a call to exercise **justice and righteousness**. It recalls the disapproval of 22:27. It is striking to find such a text in a restoration setting, but it is a reminder that the national leaders should be acting in these ways now.

EZEKIEL—NOTE ON 45:13–17 The community's offering to God includes agricultural produce (vv. 13–14) and livestock (v. 15a). Although the prince provides offerings for the festivals and regular services (v. 17), the whole community is involved. The tax to be borne by the community is fairly small, at the rate of about 1/60 for cereals, 1/100 for oil, and 1/200 for sheep.

EZEKIEL—NOTE ON 45:18–25 The purification ritual assigned for the new year in vv. 18–20 resembles the cleansing of the altar in 43:18–27. The Feasts of **Passover** (45:21–24) and Tabernacles (v. 25) follow. In both cases, dealing with sin (v. 25) is essential to the feast. This represents a shift from the nature of Passover elsewhere in the OT, where it is a memorial celebration (Exodus 12; 2 Chron. 30:1–27; 35:1–19).

EZEKIEL—NOTE ON 46:1–3 The whole community—**prince**, **priests**, and **people**—participates in the weekly and monthly observances, but the prince plays the key role. The east **gate** of the **inner court** is where these observances occur. This gate separates the most sacred and the outer court. The prince takes his place in the gateway but does not enter the inner court, which is reserved for the priests. The gateway remains open (v. 2), so the people in the outer court can see the inner sanctuary (v. 3).

FACT

The Passover described by Ezekiel is quite different than the one first observed in Exodus 12. The original Passover was a time to remember how death had passed over the Israelites before their exodus from Egypt. This new Passover emphasizes offerings to atone for sin (45:21–24).

EZEKIEL—NOTE ON 46:8–10 The movements of **prince** and **people** are coordinated for festival gatherings. The prince's use of the east gate is allowed only on certain occasions (v. 8). The movement of the crowd (v. 9) is clear, although no explanation is offered. Every worshiper uses the outer court. Passing by the east gate makes them aware of the holy inner court as well.

EZEKIEL—NOTE ON 46:16–18 The prince's territories are protected from permanently belonging to another family. This does not limit the prince's generosity—servants can still receive gifts (v. 17)—but property returns to the prince in the **year of liberty**.

EZEKIEL—NOTE ON 47:1–12 The tour brings Ezekiel back into the inner court. The **door of the temple** (v. 1) is that of the sanctuary itself. There begins one of the most striking scenarios in the entire vision. A trickle of water miraculously flows from the south side of the sanctuary's threshold and makes its way south of the altar (v. 1), out the east gate to the outer court, and then out of the main east gate (v. 2). The trickle becomes a powerful river as Ezekiel and his guide wade into the stream, the guide measuring as they go (vv. 3–5). Sitting at the river bank, the guide explains the life-giving properties of the river (vv. 6–12). This aspect of the vision fits with 34:25–31 in affirming that renewal affects the entire natural world.

EZEKIEL—NOTE ON 47:8 The **Arabah** generally refers to the Jordan (Rift) Valley, usually the part south of the Dead Sea. Here it probably refers in a more limited sense to the plains of Jericho (compare 2 Kings 25:4–5), as the waters are heading to **the sea**, that is, the Dead Sea.

FACT

The Dead Sea is the saltiest body of water in the world. Nearly 35 percent salt, it is six times saltier than the ocean and twice as salty the Great Salt Lake in Utah. In Ezekiel’s vision, the water from the temple turned the Dead Sea into fresh water (47:8). This is a picture of how the Lord Jesus Christ can give life to those who were dead in sin (Eph. 2:1–5).

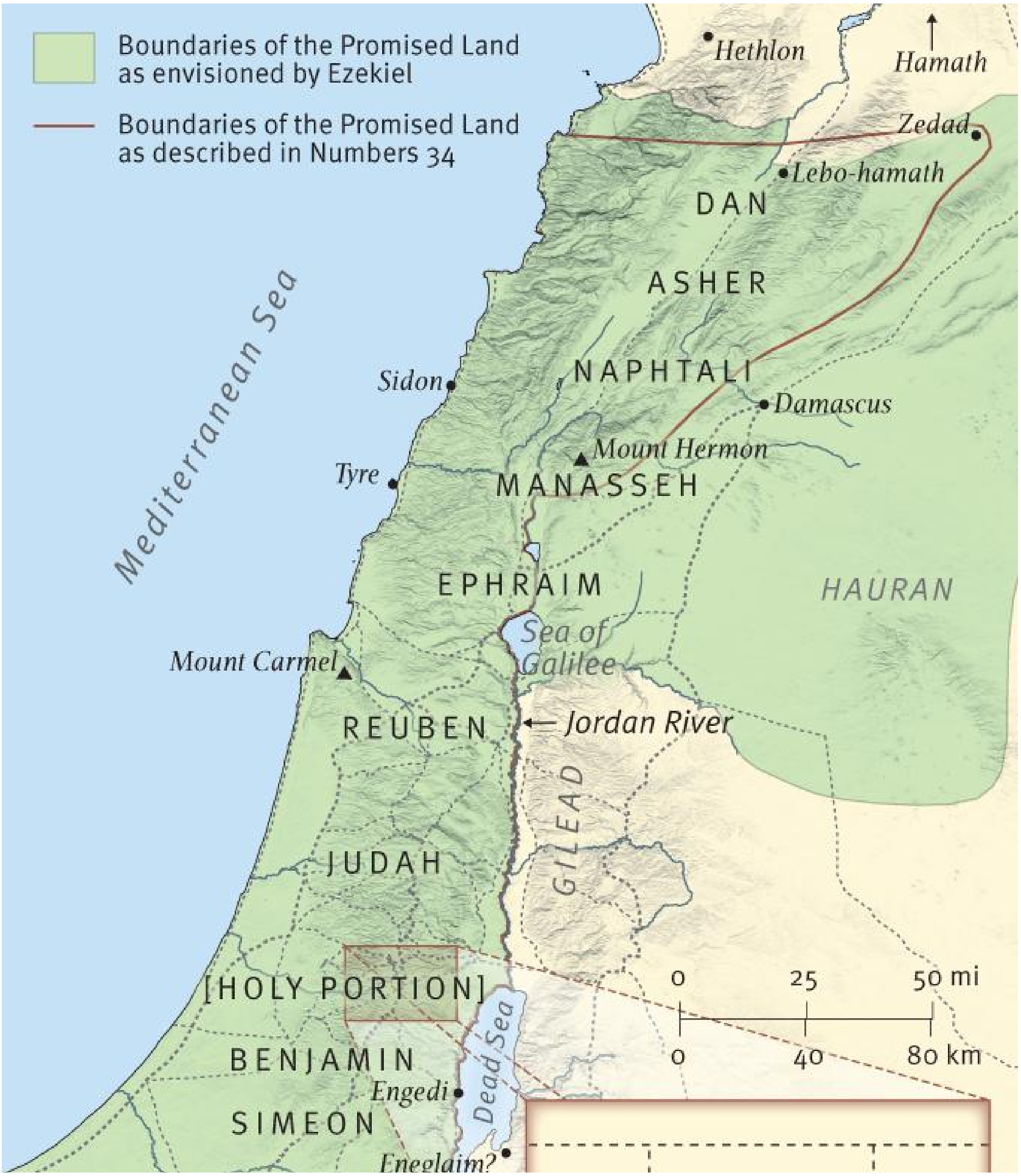
EZEKIEL—NOTE ON 47:10 **Engedi** and **Eneglaim** are both on the shores of the Dead Sea. Engedi is located about midway on its west side, but the location of Eneglaim remains uncertain.

EZEKIEL—NOTE ON 47:11 The saltiness of the Dead Sea will remain at certain points.

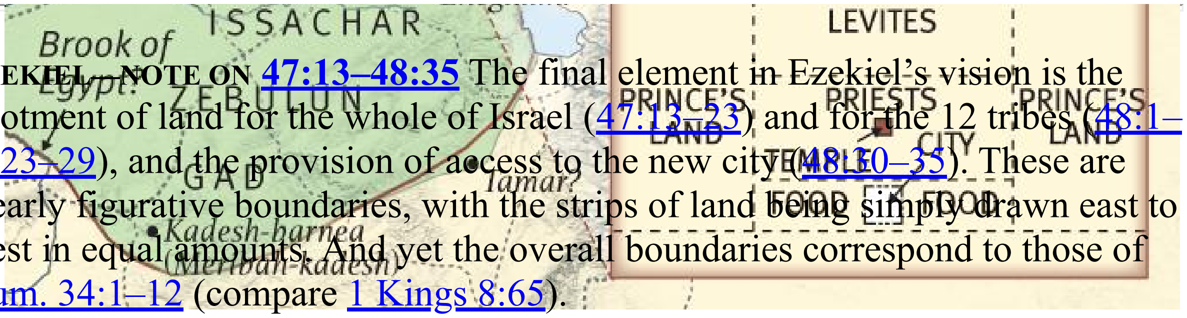
Ezekiel's Vision of Israel's New Boundaries

c. 571 B.C.

Ezekiel's final vision describes the boundaries of a restored Israel, including the allotment to each tribe and the temple. Rather than following the boundaries traditionally occupied by the Israelites, which included Gilead east of the Jordan River and excluded land north of Tyre, Ezekiel's new boundaries generally follow those described by Moses in Numbers 34. Ezekiel's vision also departs from the traditional allotment of the land among the 12 tribes and reassigns the land in horizontal bands from north to south.



🟩 Boundaries of the Promised Land as envisioned by Ezekiel
— Boundaries of the Promised Land as described in Numbers 34
Hethlon
Hamath
Zedad
Lebo-hamath
DAN
ASHER
Mediterranean Sea
NAPHTALI
Sidon
Damascus
Mount Hermon
Tyre
MANASSEH
EPHRAIM
HAURAN
Sea of Galilee
Mount Carmel
REUBEN
Jordan River
GILEAD
JUDAH
[HOLY PORTION]
0 25 50 mi
0 40 80 km
Dead Sea
BENJAMIN
Engedi
SIMEON
Eneglaim?



EZEKIEL—NOTE ON 47:13–48:35 The final element in Ezekiel's vision is the allotment of land for the whole of Israel (47:13–23) and for the 12 tribes (48:1–7, 23–29), and the provision of access to the new city (48:30–35). These are clearly figurative boundaries, with the strips of land being simply drawn east to west in equal amounts. And yet the overall boundaries correspond to those of Num. 34:1–12 (compare 1 Kings 8:65).

EZEKIEL—NOTE ON 47:13 As in 37:16, **Joseph** is considered a patriarch. His **two portions** are the tribes of Ephraim and Manasseh.

EZEKIEL—NOTE ON 47:15–20 The borders of the land are described beginning on the north, which is the most difficult of the boundaries to describe.

EZEKIEL—NOTE ON 47:21–23 Resident aliens, or **sojourners**, are also given land as permanent settlers among the people of Israel.

EZEKIEL—NOTE ON 48:1–7 The equal distribution of this territory among the 12 tribes begins in the north working south toward the central sacred district. Each tribe is allocated a strip running east to west (v. 1). **Judah**, the leading tribe of the old southern kingdom, borders the temple area to the north. North of Judah is **Reuben**, the firstborn of the patriarchs.

EZEKIEL—NOTE ON 48:8–22 Much of this material has already been seen in 45:1–8 (see note there). The important addition is the location of the **city** and its surrounding region. It is placed in the southernmost east-west strip adjoining the Levites' territory (48:15–19). At 4,500 cubits square, the city itself is about 1.4 miles (2.3 km) square.

EZEKIEL—NOTE ON 48:23–29 The distribution of territory to the tribes continues south of the city. It begins with **Benjamin** (v. 23). Benjamin's land had previously been to the immediate north of Judah in the old tribal land holdings.

EZEKIEL—NOTE ON 48:30–35 Finally, the city gates are assigned to the 12 tribes. Because the sons of **Levi** (the priests, who have no property; see 44:28) require access to the city as well, the gates correspond to Jacob's 12 sons. Thus, Ephraim and Manasseh are here represented by **Joseph**.

EZEKIEL—NOTE ON 48:35 The city's new name is to be **The LORD Is There**. Ezekiel's final vision, and the whole of the book, is about the reality of God's presence among his people (compare Rev. 22:3).

Daniel

(return to table of contents)

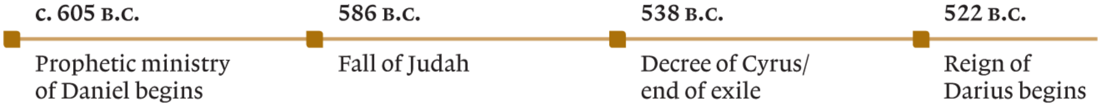
Daniel 1 • Daniel 2 • Daniel 3 • Daniel 4 • Daniel 5 • Daniel 6 • Daniel 7 •
Daniel 8 • Daniel 9 • Daniel 10 • Daniel 11 • Daniel 12

Introduction to Daniel
    Timeline
    Author and Date
    Theme
    Key Themes
    Outline
    The Setting of Daniel: The Babylonian Empire
Global Message of Daniel
    Daniel in Redemptive History
    Universal Themes in Daniel
    The Global Message of Daniel for Today
Study Notes

Introduction to Daniel

Introduction to Daniel

Timeline


c. 605 B.C.
Prophetic ministry of Daniel begins
586 B.C.
Fall of Judah
538 B.C.
Decree of Cyrus/ end of exile
522 B.C.
Reign of Darius begins

Author and Date

Daniel wrote this book in the sixth century B.C. It records the events of Daniel's life and the visions that he saw from the time of his exile in 605 B.C. (1:1) until 536 B.C., the third year of King Cyrus (10:1).

Theme

The book's central theme is God's sovereignty over history, empires, and kings (2:21; 4:34–37). All the kingdoms of this world will come to an end and will be replaced by the Lord's kingdom, which will never pass away (2:44; 7:27). Though trials and difficulties will continue for God's people up until the end, those who are faithful will be raised to glory, honor, and everlasting life in this final kingdom (12:1–3).

Key Themes

1. It is possible to live a faithful life while surrounded by pagan influences, if one serves the Lord wholeheartedly (ch. 1).
2. God can give his faithful servants abilities that cause even unbelievers to appreciate them (chs. 2; 3; 6). Nevertheless, believers should not assume that God will always rescue them from harm (3:16–18).
3. God humbles the proud and raises up the humble. Even the hearts of the greatest kings are under his control (chs. 4; 5).

4. This world will be a place of persecution for God’s people, getting worse and worse rather than better and better (chs. 2; 7). The Lord will judge the kingdoms of this world and bring them to an end, replacing them with his own kingdom that will never end. This kingdom will be ruled by “one like a son of man” who comes “with the clouds,” a figure who combines human and divine traits (7:13).
5. God is sovereign over the course of history, even over those who rebel against him and seek to destroy his people (ch. 8).
6. The Babylonian exile was not the end of Israel’s history of rebellion and judgment. In the future, Israel would continue to sin against the Lord, and Jerusalem would be handed over to her enemies, who would damage her temple and do other offensive things (chs. 8; 9; 12). Eventually, though, the anointed ruler would come to deliver God’s people from their sins (9:24–27).
7. These earthly events are reflections of a great conflict between angelic forces of good and evil (ch. 10). Prayer is a significant weapon in that conflict (9:23).
8. God rules over all of these conflicts and events, he limits the damage they do, and he has a precise timetable for the end of his people’s persecutions. At that time he will finally intervene to cleanse and deliver his people (ch. 12).
9. In the meantime, believers must be patient and faithful in a hostile world, looking to the Lord alone for deliverance (11:33–35).

Outline

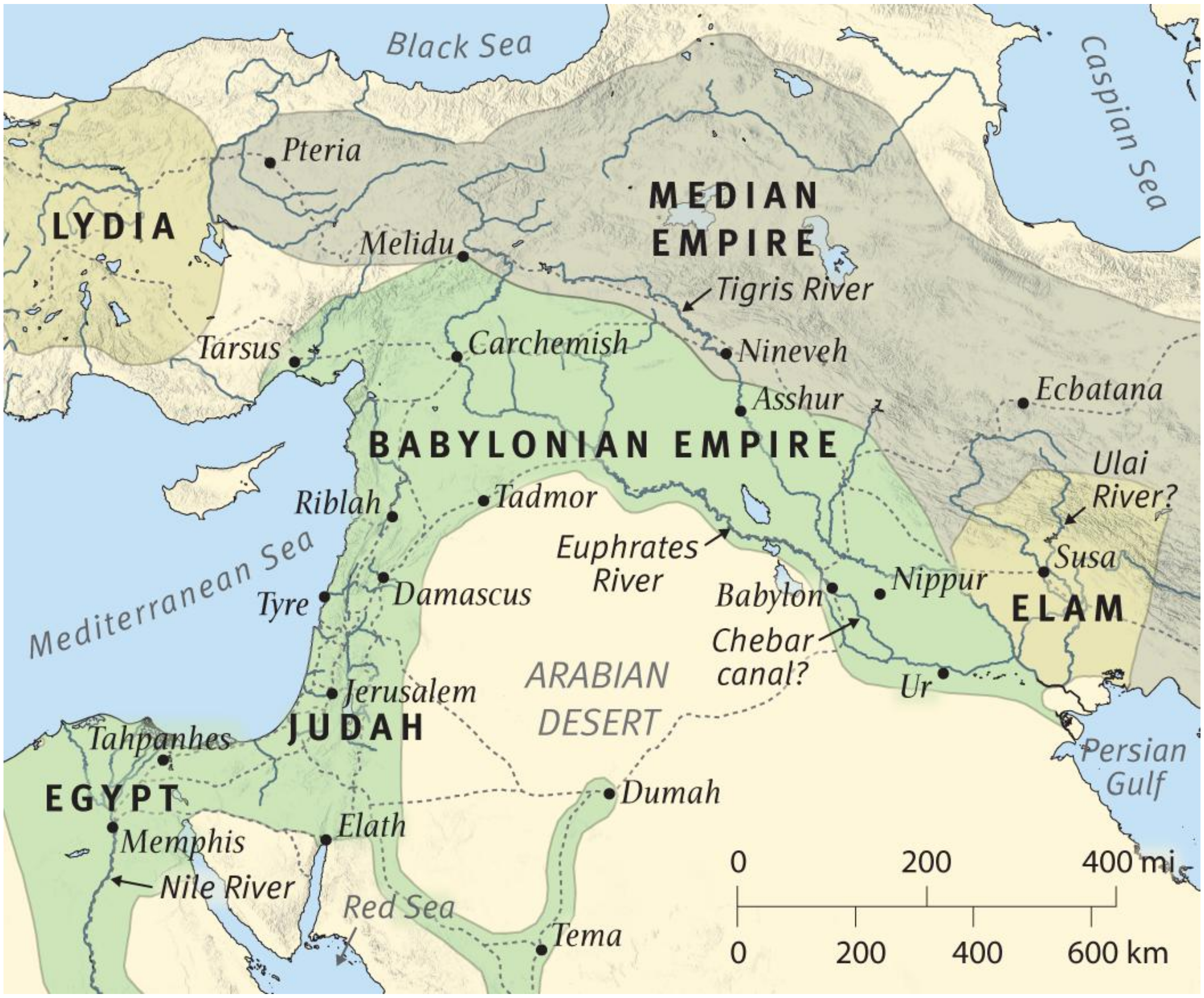
The book of Daniel is made up of two halves, each of which has its own literary style. The first half (chs. 1–6) contains stories from the lives of Daniel and his three friends, Shadrach, Meshach, and Abednego. They show how God’s people should live in a world that is not their home (compare Jer. 29:5–7; Heb. 13:14). The second half of the book (Daniel 7–12) contains apocalyptic visions. They are designed to reassure God’s people that, in spite of their present persecution and suffering, God is in control and will ultimately be victorious.

I. Daniel and the Three Friends at the Babylonian Court (1:1–6:28)
II. The Visions of Daniel (7:1–12:13)

The Setting of Daniel: The Babylonian Empire

c. 605–536 B.C.

Though their empire was short-lived by comparison with the Assyrians before them and the Persians after them, the Babylonians dominated the Near East during the early days of Daniel, and they were responsible for his initial exile to Babylon. Daniel himself, however, outlived the Babylonian Empire, which fell to the Persians in 538 B.C. (See also the map on p. 1163, "The Empires of Daniel's Visions: The Persians.")


Black Sea
Caspian Sea
Pteria
MEDIAN EMPIRE
LYDIA
Melidu
Tigris River
Tarsus
Carchemish
Nineveh
Asshur
Ecbatana
BABYLONIAN EMPIRE
Ulai River?
Riblah
Tadmor
Euphrates River
Susa
Mediterranean Sea
Tyre
Damascus
Babylon
Nippur
ELAM
Chebar canal?
Jerusalem
ARABIAN DESERT
Ur
Tahpanhes
JUDAH
Persian Gulf
EGYPT
Dumah
Elath
Memphis
Nile River
Red Sea
Tema
0
200
400 mi
0
200
400
600 km

The Global Message of Daniel

Daniel in Redemptive History

The book of Daniel recounts events of worldwide proportion in Daniel's own day that continue to have decisive significance for the global church today.

Israel's homelessness. Daniel was a Jew who lived far from his homeland, about six hundred years before Christ. He first served under Babylon's King Nebuchadnezzar, and then under the Persian king Cyrus. As with other prophets such as Jeremiah and Ezekiel, Daniel lived and wrote in the swirling events associated with the exile of Judah to Babylon in the sixth century B.C. It was a tumultuous time for God's people.

What was especially painful was the apparent end of Israel's special covenant relationship with God—including their presence in the long-awaited and hard-won Promised Land (Numbers—Joshua). Exiled from this land, Israel seems to have forfeited their relationship with God through their persistent faithlessness. Yet the book of Daniel confronts such discouragement in at least three ways.

God's encouragement. First, Daniel reminds us that God *will not* abandon his people. In a long prayer Daniel declares that Yahweh is "the great and awesome God, who keeps covenant and steadfast love with those who love him and keep his commandments" (Dan. 9:4). This does not mean God keeps covenant only with those who never sin—the very next verse of Daniel's prayer acknowledges his and others' sin (9:5). Rather, for those who trust the Lord, despite their sin, he will prove faithful to redeem and finally restore them. Second, we learn that wherever God's people are in the world, God provides them the means to be faithful to him. Suffering through exile does not prevent faithfulness. Third, we see in Daniel that God's plan to bring blessing to all the nations has not been foiled, despite the disobedience of his people. Rather, God governs all world events through his sovereign power and good pleasure, and he is determined to bring his saving presence to all the ends of the earth.

Finally, the book of Daniel plays its role, along with every other Old Testament book, in preparing us for the coming Messiah, Jesus Christ. For example, Daniel speaks of one "like a son of man" who comes in great power and glory (Dan. 7:13–14) and Jesus draws on the language of Daniel 7 to describe himself as the "Son of Man" in the Gospels.

A cosmic war. Viewing Daniel from a broad perspective, we see in this book the way God's kingdom always clashes with this world's kingdoms. Ultimately we see this conflict come to a climax in Christ, who ushers in God's kingdom even as he is rejected by this world's kingdoms, both religious (the Jews) and irreligious (the Romans). And in Revelation, picking up much of the imagery of Daniel, we see the final clash between "Babylon"—the godless superpowers of this world, led by Satan—and faithful believers, led by Christ.

Universal Themes in Daniel

Strangers and exiles in this world. Daniel and his friends lived in a hostile environment in which their fundamental loyalty to God was deeply tested. Their presence in Babylon, serving in the king's court among a foreign people unfriendly toward the God of the Jews, is a picture of what it means for believers all around the world to live in similarly hostile environments. The apostle Peter called the first-century Gentile believers to whom he wrote "elect exiles of the Dispersion" (1 Pet. 1:2) and "sojourners" (1 Pet. 2:11). Just as God's people were scattered ("dispersed") from the Promised Land in Daniel's time, so believers today are scattered throughout the world, often outnumbered and living among antagonistic people groups. The book of Daniel is encouraging as it provides a portrait of what faithfulness in such situations looks like. It reminds us that faithfulness to God is our glad duty no matter what may result (see Dan. 3:16–18).

God's sovereignty over world affairs. Throughout Daniel, and especially in chapters 4–5, we see God's utter sovereignty over global affairs. As mighty King Nebuchadnezzar confessed, "all the inhabitants of the earth are accounted as nothing, and he does according to his will among the host of heaven and among the inhabitants of the earth; and none can stay his hand" (Dan. 4:35). This was deep comfort for God's people in Daniel's day as they were reminded of the Lord's invincible sovereignty, and the same holds true today.

The Global Message of Daniel for Today

The book of Daniel has much to say to the global church today. In Daniel we see God exercising his sovereign wisdom over all world affairs, even the actions of the most powerful individual rulers of his day. In a world of clashing ideologies and godless worldviews, it is easy to lose hope that truth will prevail. Conflicts rage all around us, great and small, including at times systemic oppression of whole people groups or nations.

The book of Daniel rebukes our weak faith amid such thoughts. For Daniel himself lived in a time of unprecedented international strife. Yet we find in his prophecy an exalted view of God and a quiet trust in the Lord's providential governing of all human affairs, even conflict and evil. The Lord always reigns in perfect righteousness.

Most wonderfully, we see in Daniel the sure hope of a coming ruler—"an anointed one, a prince" (Dan. 9:25)—who will put all injustice and wickedness to flight and restore the world and the people of God. He will come to "put an end to sin, and to atone for iniquity, and to bring in everlasting righteousness" (9:24). He will be "like a son of man" and will be given glory so "that all peoples, nations, and languages should serve him" (7:13–14). In Christ this anointed prince has come. He came once to inaugurate his rule two thousand years ago. One day he will come again to bring it to final and righteous completion.

Daniel Taken to Babylon

DANIEL 1 [†]In the third year of [a]the reign of Jehoiakim king of Judah, Nebuchadnezzar king of Babylon came to Jerusalem and besieged it. [2]And the Lord gave Jehoiakim king of Judah into his hand, with some of [b]the vessels of the house of God. And he brought them to [c]the land of Shinar, to the house of his god, [d]and placed the vessels in the treasury of his god. [3][†]Then the king commanded Ashpenaz, [e]his chief eunuch, to bring some of the people of Israel, both of the royal family [1] and of [f]the nobility, [4]youths without [g]blemish, of good appearance and [h]skillful in all wisdom, endowed with knowledge, understanding learning, and competent to stand in the king's palace, and to [i]teach them the literature and language of the [j]Chaldeans. [5][†]The king assigned them a daily portion of [k]the food that the king ate, and of [l]the wine that he drank. They were to be educated for [m]three years, and at the end of that time they were to [n]stand before the king. [6]Among these were [o]Daniel, [p]Hananiah, [p]Mishael, and [p]Azariah of the tribe of Judah. [7]And [e]the chief of the eunuchs [q]gave them names: [r]Daniel he called Belteshazzar, Hananiah he called Shadrach, Mishael he called Meshach, and Azariah he called Abednego.

Daniel's Faithfulness

[8][†]But Daniel [s]resolved that he would not [t]defile himself with [k]the king's food, or with [l]the wine that he drank. Therefore he asked the chief of the eunuchs to allow him not to [t]defile himself. [9] [u]And God gave Daniel favor and compassion in the sight of the chief of the eunuchs, [10]and the chief of the eunuchs said to Daniel, "I fear my lord the king, who assigned your food and your drink; for why should he see that you were in worse condition than the youths who are of your own age? So you would endanger my head with the king." [11]Then Daniel said to the steward whom the chief of the eunuchs had assigned over Daniel, Hananiah, Mishael, and Azariah, [12]"Test your servants for [v]ten days; let us be given vegetables to eat and water to drink. [13]Then let our appearance and the appearance of the youths who eat [k]the king's food be observed by you, and deal with your servants

according to what you see.” **14**So he listened to them in this matter, and tested them for ten days. **15**At the end of ten days it was seen that they were better in appearance and fatter in flesh than all the youths who ate [k]the king’s food. **16** [w]So the steward took away their food and the wine they were to drink, and gave them [x]vegetables.

17[†]As for these four youths, [y]God gave them learning and [z]skill in all literature and wisdom, and Daniel had [a]understanding in all visions and dreams. **18**At the end of [b]the time, when the king had commanded that they should be brought in, the chief of the eunuchs brought them in before Nebuchadnezzar. **19**And the king spoke with them, and among all of them none was found like Daniel, Hananiah, Mishael, and Azariah. Therefore [c]they stood before the king. **20**And in every matter of wisdom and understanding about which the king inquired of them, he found them ten times better than all [d]the magicians and [e]enchanters that were in all his kingdom. **21**[†]And Daniel [f]was there until the first year of [g]King Cyrus.

Nebuchadnezzar’s Dream

DANIEL **2** [†]In the second year of the reign of Nebuchadnezzar, Nebuchadnezzar had dreams; [h]his spirit was troubled, and [i]his sleep left him. **2**[†]Then the king commanded that [d]the magicians, [e]the enchanters, the [j]sorcerers, and [k]the Chaldeans be summoned to tell the king his dreams. So they came in and [l]stood before the king. **3**And the king said to them, “I had a dream, and [h]my spirit is troubled to know the dream.” **4**[†]Then [k]the Chaldeans said to the king in Aramaic, [1] [m]“O king, live forever! Tell your servants the dream, and we will show the interpretation.” **5**[†]The king answered and said to [k]the Chaldeans, “The word from me is firm: if you do not make known to me the dream and its interpretation, you shall be [n]torn limb from limb, [n]and your [o]houses shall be laid in ruins. **6**But if you show the dream and its interpretation, [p]you shall receive from me gifts and rewards and great honor. [q]Therefore show me the dream and its interpretation.” **7**They answered a second time and said, “Let the king tell his servants the dream, and we will show its interpretation.” **8**The king answered and said, “I know with certainty that you are trying to [r]gain time, because you see that the word from me is firm— [9]if you do not make the dream known to me, [s]there is but one sentence for you. You have agreed to speak lying and corrupt words before me till [t]the times change. [u]Therefore tell me the dream, and I shall know that you can show me its interpretation.” [10] [v]The Chaldeans answered the king and said, “There is not a man on earth who can meet the king’s demand, for no great and powerful king has asked such a thing of any magician or enchanter or [v]Chaldean. [11][†]The thing that the king asks is difficult, and no one can show it to the king except [w]the gods, whose dwelling is not with flesh.”

[12]Because of this the king was angry and [x]very furious, and [y]commanded that all [z]the wise men of Babylon be destroyed. [13]So the decree went out, and the wise men were about to be killed; and they sought [a]Daniel and his companions, to kill them. [14][†]Then Daniel replied with prudence and discretion to [b]Arioch, the [c]captain of the king’s guard, who had gone out to kill the wise men of Babylon. [15][†]He declared [2] to Arioch, the king’s captain, “Why is the decree of the king [d]so urgent?” Then Arioch made the matter known to Daniel. [16]And Daniel went in and requested the king to appoint him a time, that he might show the interpretation to the king.

God Reveals Nebuchadnezzar’s Dream

[17]Then Daniel went to his house and made the matter known to [e]Hananiah, [e]Mishael, and [e]Azariah, his companions, [18] [f]and told them to seek mercy from the [g]God of heaven concerning this mystery, so that Daniel and his companions might not [h]be destroyed with the rest of the wise men of Babylon. [19]Then the mystery was revealed to Daniel in [i]a vision of the night. Then Daniel [j]blessed the [g]God of heaven. [20]Daniel answered and said:

[k]“Blessed be the name of God forever and ever,
    [l]to whom belong wisdom and might.
[21] [m]He changes times and seasons;
    [n]he removes kings and sets up kings;
[o]he gives wisdom to the wise

[o] and knowledge to those who have understanding;
[22] [p] he reveals deep and hidden things;
[p] he knows what is in the darkness,
[q] and the light dwells with him.
[23][†] To you, O [r] God of my fathers,
[s] I give thanks and praise,
for [t] you have given me wisdom and might,
and have now made known to me what [u] we asked of you,
for you have made known to us the king’s matter.”

[24]Therefore Daniel went in to [v] Arioch, whom the king had appointed to destroy the wise men of Babylon. He went and said thus to him: “Do not destroy the wise men of Babylon; bring me in before the king, and I will show the king the interpretation.”

[25][†]Then [v] Arioch brought in Daniel before the king [w] in haste and said thus to him: “I have found [x] among the exiles from Judah a man who will make known to the king the interpretation.” [26]The king declared to Daniel, [y] whose name was Belteshazzar, [z] “Are you able to make known to me the dream that I have seen and its interpretation?” [27]Daniel answered the king and said, “No wise men, [a] enchanters, [a] magicians, or [b] astrologers can show to the king the mystery that the king has asked, [28]but [c] there is a God in heaven who reveals mysteries, and he has made known to King Nebuchadnezzar [d] what will be in the latter days. Your dream and [e] the visions of your head as you lay in bed are these: [29]To you, O king, as you lay in bed came thoughts of what would be after this, [f] and he who reveals mysteries made known to you what is to be. [30][†]But [g] as for me, this mystery has been revealed to me, not because of any wisdom that I have more than all the living, but in order that the interpretation may be made known to the king, and that [h] you may know the thoughts of your mind.

Daniel Interprets the Dream

[31]“You saw, O king, and behold, a great image. This image, mighty and of exceeding brightness, stood before you, and its appearance was frightening. [32] [i] The head of this image was of fine gold, [j] its chest and arms of silver, its

middle and [j] thighs of bronze, [33] [k] its legs of iron, its feet partly of iron and partly of clay. [34]As you looked, a stone was cut out [l] by no human hand, and it struck the image on its feet of iron and clay, and [m] broke them in pieces. [35]Then the iron, the clay, the bronze, the silver, and the gold, all together were broken in pieces, and became [n] like the chaff of the summer threshing floors; and the wind carried them away, so that [o] not a trace of them could be found. But the stone that struck the image became [p] a great mountain [q] and filled the whole earth.

[36]"This was the dream. Now we will tell the king its interpretation. [37][†]You, O king, [r] the king of kings, to whom [s] the God of heaven [t] has given the kingdom, the power, and the might, and the glory, [38]and into whose hand he has given, wherever they dwell, the children of man, [u] the beasts of the field, and the birds of the heavens, making you rule over them all—you are [v] the head of gold. [39][†] [w] Another kingdom inferior to you shall arise after you, and yet a third kingdom [v] of bronze, [x] which shall rule over all the earth. [40][†]And [y] there shall be a fourth kingdom, strong as iron, because iron [z] breaks to pieces and shatters all things. And like iron that crushes, it shall [z] break and crush all these. [41]And as you saw [a] the feet and toes, partly of potter's clay and partly of iron, it shall be a divided kingdom, but some of the [y] firmness of iron shall be in it, just as you saw iron mixed with the soft clay. [42]And as the toes of the feet were partly iron and partly clay, so the kingdom shall be partly strong and partly brittle. [43][†]As you saw the iron mixed with soft clay, so they will mix with one another in marriage,[3] but they will not hold together, just as iron does not mix with clay. [44]And in the days of those kings [b] the God of heaven will set up [c] a kingdom that shall never be destroyed, nor shall the kingdom be left to another people. [d] It shall break in pieces all these kingdoms and bring them to an end, and [c] it shall stand forever, [45]just as [e] you saw that [f] a stone was cut from a mountain by no human hand, and that [d] it broke in pieces the iron, the bronze, the clay, the silver, and the gold. A [g] great God has made known to the king what shall be after this. The dream is certain, and its interpretation sure."

Daniel Is Promoted

[46][†]Then King Nebuchadnezzar [h]fell upon his face and [i]paid homage to Daniel, and commanded that [j]an offering and [k]incense be offered up to him. [47]The king answered and said to Daniel, “Truly, your [l]God is God of gods and [m]Lord of kings, and [n]a revealer of mysteries, for you have been able to reveal this mystery.” [48]Then the king gave Daniel high honors and many great [o]gifts, and made him ruler over the whole [p]province of Babylon and [q]chief prefect over all the wise men of Babylon. [49]Daniel made a request of the king, and he [r]appointed [s]Shadrach, Meshach, and Abednego over the affairs of [p]the province of Babylon. But Daniel [t]remained at the king’s court.

Nebuchadnezzar’s Golden Image

DANIEL **3** [†]King Nebuchadnezzar made an image of gold, whose height was sixty cubits [1] and its breadth six cubits. He set it up on [u]the plain of Dura, in [v]the province of Babylon. [2][†]Then King Nebuchadnezzar sent to gather [w]the satraps, the prefects, and [x]the governors, the counselors, the treasurers, the justices, the magistrates, and all the officials of the provinces to come to the dedication of the image that King Nebuchadnezzar had set up. [3][†]Then [w]the satraps, the prefects, and the governors, the counselors, the treasurers, the justices, the magistrates, and all the officials of the provinces gathered for the dedication of the image that King Nebuchadnezzar had set up. And they stood before the image that Nebuchadnezzar had set up. [4]And the herald [y]proclaimed aloud, “You are commanded, O [z]peoples, nations, and languages, [5]that when you hear the [a]sound of the horn, pipe, lyre, trigon, harp, bagpipe, and every kind of music, you [b]are to fall down and worship the golden image that King Nebuchadnezzar has set up. [6]And whoever does not fall down and worship shall immediately [c]be cast into a burning fiery furnace.” [7]Therefore, as soon as all the peoples heard the sound of the horn, pipe, lyre, trigon, harp, bagpipe, and every kind of music, all [z]the peoples, nations, and languages fell down and worshiped the golden image that King Nebuchadnezzar had set up.

The Fiery Furnace

[8]Therefore at that time certain [d] Chaldeans [e] came forward and maliciously accused the Jews. [9]They declared [2] to King Nebuchadnezzar, “O king, live forever! [10]You, O king, [f] have made a decree, that every man who [g] hears the sound of the horn, pipe, lyre, trigon, harp, bagpipe, and every kind of music, [g] shall fall down and worship the golden image. [11]And whoever does not fall down and worship [c] shall be cast into a burning fiery furnace. [12][†]There are certain Jews whom you have [h] appointed over the affairs of [v] the province of Babylon: [i] Shadrach, Meshach, and Abednego. These men, O king, [j] pay no attention to you; they do not serve your gods or worship the golden image that you have set up.”

[13]Then Nebuchadnezzar [k] in furious rage commanded that [i] Shadrach, Meshach, and Abednego be brought. So they brought these men before the king. [14]Nebuchadnezzar answered and said to them, “Is it true, O Shadrach, Meshach, and Abednego, that you do not serve my gods or worship the golden image that I have set up? [15]Now if you are ready when [l] you hear the sound of the horn, pipe, lyre, trigon, harp, bagpipe, and every kind of music, to fall down and worship the image that I have made, well and good. [3] But if you do not worship, [c] you shall immediately be cast into a burning fiery furnace. And [m] who is the god who will deliver you out of my hands?”

[16][i] Shadrach, Meshach, and Abednego answered and said to the king, “O Nebuchadnezzar, we have no need to answer you in this matter. [17]If this be so, [n] our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of your hand, O king. [4] [18][†]But if not, be it known to you, O king, that we will not serve your gods or worship the golden image that you have set up.”

[19][†]Then Nebuchadnezzar was [o] filled with fury, and the expression of his face [p] was changed against [i] Shadrach, Meshach, and Abednego. He ordered the furnace heated seven times more than it was usually heated. [20]And he ordered some of the mighty men of his army [q] to bind [i] Shadrach, Meshach, and Abednego, and to cast them into the burning fiery furnace. [21]Then these men were [q] bound in their cloaks, their tunics, [5] their hats, and their other garments, and they were thrown into the burning fiery

furnace. [22][†]Because the king's order was [r] urgent and the furnace overheated, the flame of the fire killed those men who took up [s] Shadrach, Meshach, and Abednego. [23]And these three men, Shadrach, Meshach, and Abednego, fell [q] bound into the burning fiery furnace.

[24][†]Then King Nebuchadnezzar was [t] astonished and rose up [u] in haste. He declared to his [v] counselors, "Did we not cast three men [w] bound into the fire?" They answered and said to the king, "True, O king." [25]He answered and said, "But I see four men unbound, [x] walking in the midst of the fire, and they [y] are not hurt; and the appearance of the fourth is like [z] a son of the gods."

[26]Then Nebuchadnezzar came near to the door of the burning fiery furnace; he declared, [s] "Shadrach, Meshach, and Abednego, servants of the [a] Most High God, come out, and come here!" Then [s] Shadrach, Meshach, and Abednego came out from the fire. [27][†]And the [b] satraps, the prefects, the governors, and [v] the king's counselors gathered together and saw that [c] the fire had not had any power over the bodies of those men. The hair of their heads was not singed, their [d] cloaks were not harmed, and no smell of fire had come upon them. [28][†]Nebuchadnezzar answered and said, "Blessed be the God of [s] Shadrach, Meshach, and Abednego, who [e] has sent his angel and [f] delivered his servants, who [g] trusted in him, and set aside [6] the king's command, and yielded up their bodies rather than [h] serve and worship any god except their own God. [29]Therefore [i] I make a decree: Any [j] people, nation, or language that speaks anything against the God of [s] Shadrach, Meshach, and Abednego [k] shall be torn limb from limb, and their houses laid in ruins, for there is no other god who is able to rescue in this way." [30][†]Then the king promoted [s] Shadrach, Meshach, and Abednego in [l] the province of Babylon.

Nebuchadnezzar Praises God

DANIEL **4** [†] [1] King Nebuchadnezzar to all [m] peoples, nations, and languages, [n] that dwell in all the earth: [o] Peace be multiplied to you! [2]It has seemed good to me to show the [p] signs and wonders that the [q] Most High God has done for me.

[3] How great are [p] his signs,
how mighty his [p] wonders!
[r] His kingdom is an everlasting kingdom,
[r] and his dominion endures from generation to generation.

Nebuchadnezzar’s Second Dream

[4] [2] I, Nebuchadnezzar, was at ease in my house and prospering in my palace. [5]I saw a dream that made me afraid. As I lay in bed the fancies and [s] the visions of my head alarmed me. [6]So [t] I made a decree that [u] all the wise men of Babylon should be brought before me, that they might make known to me the interpretation of the dream. [7][†]Then [v] the magicians, the enchanters, the Chaldeans, and the astrologers came in, and I told them the dream, but [w] they could not make known to me its interpretation. [8]At last Daniel came in before me—he who was named [x] Belteshazzar after the name of my god, and in whom is [y] the spirit of the holy gods [3]—and I told him the dream, saying, [9]“O Belteshazzar, [z] chief of the magicians, because I know that [y] the spirit of the holy gods is in you and that no [a] mystery is too difficult for you, tell me [s] the visions of my dream that I saw and their interpretation. [10][†] [s] The visions of my head as I lay in bed were these: I saw, and [b] behold, a tree in the midst of the earth, and its height was great. [11] [c] The tree grew and became strong, and its top reached to heaven, and it was visible to the end of the whole earth. [12] [d] Its leaves were beautiful and its fruit abundant, and in it was food for all. [e] The beasts of the field found shade under it, and [e] the birds of the heavens lived in its branches, and all flesh was fed from it.

[13]“I saw in [s] the visions of my head as I lay in bed, and behold, [f] a watcher, [g] a holy one, came down from heaven. [14]He [h] proclaimed aloud and said thus: [i] ‘Chop down the tree and [j] lop off its branches, [j] strip off its leaves and scatter its fruit. [j] Let the beasts flee from under it and the birds from its branches. [15]But leave the stump of its roots in the earth, bound with a band of iron and bronze, amid the tender grass of the field. Let him be wet with the dew of heaven. Let his portion be with the beasts in the grass of the earth. [16]Let his mind be changed from a man’s, and let a beast’s mind be

given to him; [k] and let seven periods of time [l] pass over him. [17]The sentence is by the decree of [f] the watchers, the decision by the word of [g] the holy ones, to the end that the living may know that the Most High [m] rules the kingdom of men [n] and gives it to whom he will and [o] sets over it the lowliest of men.’ [18]This dream I, King Nebuchadnezzar, saw. And you, O [p] Belteshazzar, tell me the interpretation, because [q] all the wise men of my kingdom are not able to make known to me the interpretation, but you are able, for [r] the spirit of the holy gods is in you.”

Daniel Interprets the Second Dream

[19]Then Daniel, whose name was [p] Belteshazzar, was [s] dismayed for a while, and [t] his thoughts alarmed him. The king answered and said, “Belteshazzar, let not the dream or the interpretation alarm you.” Belteshazzar answered and said, “My lord, [u] may the dream be for those who hate you [u] and its interpretation for your enemies! [20] [v] The tree you saw, which grew and became strong, so that its top reached to heaven, and it was visible to the end of the whole earth, [21] [w] whose leaves were beautiful and its fruit abundant, and in which was food for all, under which beasts of the field found shade, and in whose branches the birds of the heavens lived—[22][†] [x] it is you, O king, who have grown and become strong. [y] Your greatness has grown and reaches to heaven, [y] and your dominion to the ends of the earth. [23][†]And because the king saw [z] a watcher, a holy one, coming down from heaven and saying, [a] ‘Chop down the tree and destroy it, but leave the stump of its roots in the earth, bound with a band of iron and bronze, in the tender grass of the field, and let him be wet with the dew of heaven, and let his portion be with the beasts of the field, till [b] seven periods of time pass over him,’ [24]this is the interpretation, O king: It is a decree of the Most High, which has come upon my lord the king, [25][†] [c] that you shall be driven from among men, and your dwelling shall be with the beasts of the field. You shall be made [d] to eat grass like an ox, and you shall be wet with the dew of heaven, and [b] seven periods of time shall pass over you, till [e] you know that the Most High rules the kingdom of men and gives it to whom he will. [26]And as it was commanded [f] to leave the stump of the roots of the tree, your kingdom shall be confirmed for you from the time

that you know that Heaven rules. 27[†]Therefore, O king, let my counsel be acceptable to you: break off your sins by [g] practicing righteousness, [h] and your iniquities by showing mercy to the oppressed, [i] that there may perhaps be a lengthening of your prosperity."

Nebuchadnezzar's Humiliation

28[†]All this came upon King Nebuchadnezzar. 29At the end of twelve months he was walking on the roof of the royal palace of Babylon, 30and the king answered and said, [j] "Is not this great Babylon, which I have built by [k] my mighty power as a royal residence and for [k] the glory of my majesty?" 31 [l] While the words were still in the king's mouth, there fell a voice from heaven, "O King Nebuchadnezzar, to you it is spoken: The kingdom has departed from you, 32 [m] and you shall be driven from among men, and your dwelling shall be with the beasts of the field. And you shall be made to eat grass like an ox, and seven periods of time shall pass over you, [m] until you know that the Most High rules the kingdom of men and gives it to whom he will." 33Immediately the word was fulfilled against Nebuchadnezzar. [m] He was driven from among men and ate grass like an ox, and his body was wet with the dew of heaven till his hair grew as long as eagles' feathers, and his nails were like birds' claws.

Nebuchadnezzar Restored

34[†] [n] At the end of the days I, Nebuchadnezzar, lifted my eyes to heaven, and [o] my reason returned to me, and I blessed the Most High, and praised and honored [p] him who lives forever,

[q] for his dominion is an everlasting dominion,
  and [q] his kingdom endures from generation to generation;
35 [r] all the inhabitants of the earth are accounted as nothing,
  and [s] he does according to his will among the host of heaven
  and among the inhabitants of the earth;
[t] and none can stay his hand
  or [u] say to him, "What have you done?"

36At the same time [v]my reason returned to me, and for [w]the glory of my kingdom, [w]my majesty and splendor returned to me. [x]My counselors and [y]my lords sought me, and I was established in my kingdom, and still more greatness was [z]added to me. **37**Now I, Nebuchadnezzar, [a]praise and extol and honor the [b]King of heaven, [c]for all his works are right and his ways are just; and [d]those who walk in pride he is able to humble.

The Handwriting on the Wall

DANIEL **5** [†] [e]King Belshazzar [f]made a great feast for a thousand of his [g]lords and drank wine in front of the thousand.

2 [e]Belshazzar, when he tasted the wine, commanded that [h]the vessels of gold and of silver that Nebuchadnezzar his father [1] had taken out of the temple in Jerusalem be brought, that the king and his lords, his wives, and his concubines might drink from them. **3**Then they brought in [h]the golden vessels that had been taken out of the temple, the house of God in Jerusalem, and the king and his lords, his wives, and his concubines drank from them. **4**They drank wine and [i]praised the [j]gods of gold and silver, bronze, iron, wood, and stone.

5[†] [k]Immediately [l]the fingers of a human hand appeared and wrote on the plaster of the wall of the king's palace, opposite the lampstand. And the king saw [m]the hand as it wrote. **6** [n]Then the king's color changed, [o]and his thoughts alarmed him; [p]his limbs gave way, and [q]his knees knocked together. **7** [r]The king called loudly to bring in [r]the enchanters, the [s]Chaldeans, and [t]the astrologers. The king declared [2] to the wise men of Babylon, [u]"Whoever reads this writing, and shows me its interpretation, shall be clothed with purple and have a chain of gold around his neck and [v]shall be the third ruler in the kingdom." **8**Then all the king's wise men came in, but [w]they could not read the writing or make known to the king the interpretation. **9**Then King Belshazzar was greatly [x]alarmed, and his [n]color changed, and his [y]lords were perplexed.

10[†]The queen, [3] because of the words of the king and his lords, came into the banqueting hall, and the queen declared, [z]"O king, live forever! Let not your thoughts alarm you [a]or your color change. **11**There is a man in your kingdom [b]in whom is the spirit of the holy gods. [4] In the days of your father, [c]light and understanding and wisdom like the wisdom of the gods were found in him, and King Nebuchadnezzar, your father—your father the king—[d]made him chief of the magicians, [r]enchanters, Chaldeans, and astrologers, **12** [e]because an excellent spirit, knowledge, and [f]understanding [f]to interpret dreams, explain riddles, and [g]solve problems were found in this Daniel, [h]whom the king named Belteshazzar. Now let Daniel be called, and he will show the interpretation.”

Daniel Interprets the Handwriting

[13][†]Then Daniel was brought in before the king. The king answered and said to Daniel, “You are that Daniel, one of [i]the exiles of Judah, whom the king my father brought from Judah. [14]I have heard of you that [b]the spirit of the gods[5] is in you, and that [c]light and understanding and excellent wisdom are found in you. [15]Now [j]the wise men, the [k]enchanters, have been brought in before me to read this writing and make known to me its interpretation, but [l]they could not show the interpretation of the matter. [16][m]But I have heard that you can give interpretations and [n]solve problems. [o]Now if you can read the writing and make known to me its interpretation, [o]you shall be clothed with purple and have a chain of gold around your neck and [p]shall be the third ruler in the kingdom.”

[17]Then Daniel answered and said before the king, [q]“Let your gifts be for yourself, and give your rewards to another. Nevertheless, I will read the writing to the king and make known to him the interpretation. [18][†]O king, the [r]Most High God [s]gave [t]Nebuchadnezzar your father [u]kingship and greatness and glory and majesty. [19]And because of the greatness that he gave him, [v]all peoples, nations, and languages [w]trembled and feared before him. Whom he would, he killed, and whom he would, he kept alive; whom he would, he raised up, and whom he would, he humbled. [20]But [x]when his heart was lifted up and his spirit was hardened so that he dealt proudly, [y]he was brought down from his kingly throne, and his glory was taken from him. [21][z]He was driven from among the children of mankind, and his mind was made like that of a beast, and his dwelling was with the wild donkeys. He was fed grass like an ox, and his body was wet with the dew of heaven, [z]until he knew that the [r]Most High God rules the kingdom of mankind and sets over it whom he will. [22]And you his son,[6] [a]Belshazzar, [b]have not humbled your heart, though you knew all this, [23][†]but you have lifted up yourself against [c]the Lord of heaven. And [d]the vessels of his house have been brought in before you, and you and your lords, your wives, and your concubines have drunk wine from them. [e]And

you have praised the gods of silver and gold, of bronze, iron, wood, and stone, which do not see or hear or know, [f] but the God in whose hand is your breath, and [g] whose are all your ways, [h] you have not honored.

24“Then from his presence [i] the hand was sent, and this writing was inscribed. **25**[†]And this is the writing that was inscribed: MENE, MENE, TEKEL, and PARSIN. **26**This is the interpretation of the matter: MENE, God has numbered [7] the days of your kingdom and brought it to an end; **27**TEKEL, [j] you have been weighed [8] in the balances and found wanting; **28**[†]PERES, your kingdom is divided and given to [k] the Medes and [l] Persians.” [9]

29Then [a] Belshazzar gave the command, and Daniel [m] was clothed with purple, a chain of gold was put around his neck, and a proclamation was made about him, that he should be the third ruler in the kingdom.

30[†] [n] That very night [a] Belshazzar the [o] Chaldean king was killed. **31** [10] And [p] Darius [k] the Mede received the kingdom, being about sixty-two years old.

Daniel and the Lions’ Den

DANIEL **6** [†]It pleased Darius to set over the kingdom [q] 120 [r] satraps, to be throughout the whole kingdom; **2**and over them [s] three high officials, of whom Daniel was one, to whom these [r] satraps should give account, so that the king might suffer no loss. **3**Then this Daniel became [t] distinguished above all [s] the other high officials and [r] satraps, because [u] an excellent spirit was in him. And the king planned [v] to set him over the whole kingdom. **4**[†]Then [s] the high officials and [r] the satraps [w] sought to find a ground for complaint against Daniel with regard to the kingdom, [x] but they could find no ground for complaint or any fault, because he was faithful, [x] and no error or fault was found in him. **5**Then these men said, “We shall not find any ground for complaint against this Daniel unless we find it in connection with the law of his God.”

6[†]Then these [s] high officials and [r] satraps came by agreement [1] to the king and said to him, “O [y] King Darius, live forever! **7**All the [s] high officials of the kingdom, the prefects and the satraps, the [z] counselors and the governors are agreed that the king should establish an ordinance and enforce an [a]injunction, that whoever makes petition to any god or man for thirty days, except to you, O king, shall be cast into the den of lions. [8][†]Now, O king, establish [a]the injunction and sign the document, so that it cannot be changed, according to [b]the law of [c]the Medes and the Persians, [d]which cannot be revoked.” [9]Therefore King Darius signed the document and [a]injunction.

[10][†]When Daniel knew that the document had been signed, he went to his house where [e]he had windows in his upper chamber open [f]toward Jerusalem. He got down on his knees [g]three times a day and prayed and [h]gave thanks before his God, as he had done previously. [11]Then these men came by agreement and found Daniel making petition and plea before his God. [12]Then they [i]came near and said before the king, concerning the injunction, “O king! Did you not sign [j]an injunction, that anyone who makes petition to any god or man within thirty days except to you, O king, shall be cast into the den of lions?” The king answered and said, “The thing stands fast, according to the law of [c]the Medes and Persians, [d]which cannot be revoked.” [13]Then they answered and said before the king, [k]“Daniel, who is one [l]of the exiles [k]from Judah, [m]pays no attention to you, O king, or [j]the injunction you have signed, but makes his petition [g]three times a day.”

[14]Then [n]the king, when he heard these words, [n]was much distressed and set his mind to deliver Daniel. And he labored till the sun went down to rescue him. [15]Then these men came by agreement to the king and said to the king, “Know, O king, that it is a law of the Medes and Persians that no [j]injunction or ordinance that the king establishes can be changed.”

[16][†]Then the king commanded, and Daniel was brought and cast into the den of lions. The king declared [2] to Daniel, “May [o]your God, whom you serve continually, deliver you!” [17][p]And a stone was brought and laid on the mouth of the den, [q]and the king sealed it [r]with his own signet and with the signet of his [s]lords, that nothing might be changed concerning Daniel. [18]Then the king went to his palace and spent the night fasting; [t]no diversions were brought to him, and [u]sleep fled from him.

[19][†]Then, at break of day, the king arose and went in haste to the den of lions. [20]As he came near to the den where Daniel was, he cried out in a tone of anguish. The king declared to Daniel, “O Daniel, servant of [v]the living God, [o]has your God, whom you serve continually, [w]been able to deliver you from the lions?” [21]Then Daniel said to the king, [x]“O king, live forever! [22]My God [y]sent his angel [z]and shut the lions’ mouths, and they have not harmed me, because I was found blameless [a]before him; [a]and also before you, O king, I have done no harm.” [23]Then the king was exceedingly glad, and commanded that Daniel be taken up out of the den. So Daniel was taken up out of the den, and [b]no kind of harm was found on him, because he had trusted in his God. [24][†]And the king commanded, and [c]those men who had maliciously accused Daniel were brought and cast into the den of lions—they, their children, and their wives. And before they reached the bottom of the den, the lions overpowered them and broke all their bones in pieces.

[25][†]Then King Darius wrote to all [d]the peoples, nations, and languages [e]that dwell in all the earth: [f]“Peace be multiplied to you. [26][g]I make a decree, that in all my royal dominion [h]people are to tremble and fear before the God of Daniel,

for [i]he is [j]the living God,
enduring forever;
his kingdom shall never be destroyed,
[j]and his dominion shall be [k]to the end.
[27] He delivers and rescues;
he works [l]signs and wonders
in heaven and on earth,
he who has [m]saved Daniel
from the power of the lions.”

[28][†]So this Daniel prospered during the reign of Darius and [n]the reign of [o]Cyrus the Persian.

Daniel's Vision of the Four Beasts

DANIEL **7** [†]In the first year of [p]Belshazzar king of Babylon, [q]Daniel saw a dream and [r]visions of his head as he lay in his bed. Then he wrote down the dream and told the sum of the matter. **2**Daniel declared, [1] "I saw in my vision by night, and behold, [s]the four winds of heaven were stirring up the great sea. **3**[†]And four great beasts [t]came up out of the sea, different from one another. **4**[†]The first was like a lion and had eagles' wings. Then as I looked its wings were plucked off, and it was lifted up from the ground and made to stand on two feet like a man, and the mind of a man was given to it. **5**[†]And behold, [u]another beast, a second one, like a bear. It was raised up on one side. It had three ribs in its mouth between its teeth; and it was told, 'Arise, devour much flesh.' **6**[†]After this I looked, and behold, another, like a [v]leopard, with four wings of a bird on its back. And the beast had four heads, and [w]dominion was given to it. **7**[†]After this I saw in the night visions, and behold, a fourth beast, [x]terrifying and dreadful and exceedingly strong. It had great iron teeth; [x]it devoured and broke in pieces [x]and stamped what was left with its feet. It was different from all the beasts that were before it, and [y]it had ten horns. **8**[†]I considered the horns, and behold, [z]there came up among them another horn, a little one, [z]before which three of the first horns were plucked up by the roots. And behold, in this horn were eyes like the eyes of a man, and [a]a mouth speaking great things.

The Ancient of Days Reigns

9[†]"As I looked,

[b]thrones were placed,
    and the [c]Ancient of Days took his seat;
[d]his clothing was white as snow,
    and [e]the hair of his head like pure wool;
his throne was fiery flames;
    [f]its wheels were burning fire.
10[†] [g]A stream of fire issued
    and came out from before him;

[h] a thousand thousands [i] served him,
[h] and ten thousand times ten thousand [j] stood before him;
the [k] court sat in judgment,
and [l] the books were opened.

[11][†]“I looked then because of the sound of [a] the great words that the horn was speaking. And as I looked, [m] the beast was killed, and its body destroyed [m] and given over to be burned with fire. [12]As for the rest of the beasts, [n] their dominion was taken away, but their lives were prolonged for a season and a time.

The Son of Man Is Given Dominion

[13][†]“I saw in the night visions,

and [o] behold, with the clouds of heaven
there came one like a son of man,
and he came to the [c] Ancient of Days
and was presented before him.
[14] [p] And to him was given dominion
and glory and a kingdom,
that all [q] peoples, nations, and languages
should serve him;
[r] his dominion is an everlasting dominion,
which shall not pass away,
and his kingdom one
that shall not be destroyed.

Daniel’s Vision Interpreted

[15][†]“As for me, Daniel, my spirit within me [2] was anxious, and [s] the visions of my head alarmed me. [16]I approached one of those who stood there and asked him the truth concerning all this. So he told me and made known to me the interpretation of the things. [17] [t] ‘These four great beasts are four kings who shall arise out of the earth. [18]But [u] the saints of the Most

High shall receive the kingdom and possess the kingdom forever, forever and ever.’

[19]“Then I desired to know the truth about [v]the fourth beast, which was different from all the rest, exceedingly terrifying, with its teeth of iron and claws of bronze, and which devoured and broke in pieces and stamped what was left with its feet, [20] [w]and about the ten horns that were on its head, and the other horn that came up and before which three of them fell, the horn that had eyes and a mouth that spoke great things, and that seemed greater than its companions. [21]As I looked, this horn [x]made war with the saints and prevailed over them, [22]until the [y]Ancient of Days came, and [u]judgment was given for the saints of the Most High, and the time came when [u]the saints possessed the kingdom.

[23]“Thus he said: ‘As for [v]the fourth beast,

there shall be a fourth kingdom on earth,
    which shall be different from all the kingdoms,
and it shall devour the whole earth,
    and trample it down, and break it to pieces.
[24] As for the ten horns,
out of this kingdom ten kings shall arise,
    and another shall arise after them;
he shall be different from the former ones,
    and shall put down three kings.
[25] [z]He shall speak words against the Most High,
    and shall wear out the saints of the Most High,
    and shall think to [a]change the times and the law;
and they shall be given into his hand
    for [b]a time, times, and half a time.
[26] [c]But the court shall sit in judgment,
    and [d]his dominion shall be taken away,
    to be consumed and destroyed [e]to the end.
[27] [f]And the kingdom and the dominion
    and the greatness of the kingdoms under the whole heaven
    shall be given to the people of [f]the saints of the Most High;
[g]his kingdom shall be an everlasting kingdom,

and all dominions shall serve and obey him.’ [3]

[28][†]“Here is the end of the matter. [h] As for me, Daniel, my [i] thoughts greatly alarmed me, [j] and my color changed, but [k] I kept the matter in my heart.”

Daniel’s Vision of the Ram and the Goat

DANIEL 8 [†]In the third year of the reign of [l] King Belshazzar a vision appeared to me, Daniel, [m] after that which appeared to me [m] at the first. [2]And I saw in the vision; and when I saw, I was in [n] Susa the citadel, which is in the province of [o] Elam. And [p] I saw in the vision, [p] and I was at the [q] Ulai canal. [3][†]I raised my eyes and saw, and behold, [r] a ram standing on the bank of the canal. It had two horns, and both horns were high, but one was higher than the other, and the higher one came up last. [4]I saw [s] the ram charging westward and northward and southward. No [t] beast [u] could stand before him, [v] and there was no one who could rescue from his power. [w] He did as he pleased and [x] became great.

[5][†]As I was considering, behold, a [y] male goat came from the west across the face of the whole earth, without touching the ground. And the goat had [y] a conspicuous horn between his eyes. [6]He came to [z] the ram with the two horns, which I had seen standing on the bank of the canal, [a] and he ran at him in his powerful wrath. [7][†]I saw him come close to the ram, [b] and he was enraged against him and struck the ram and broke his two horns. [c] And the ram had no power to stand before him, but he [d] cast him down to the ground and trampled on him. And there was no one who could rescue the ram from his power. [8][†]Then [y] the goat [e] became exceedingly great, but when he was strong, the great horn was broken, and instead of it there came up four [f] conspicuous horns toward [f] the four winds of heaven.

[9][†]Out of one of them came [g] a little horn, which grew exceedingly great toward [h] the south, toward the east, and toward [i] the glorious land. [10][j] It grew great, [k] even to the host of heaven. And some of the host [k] and some [1] of [l] the stars it threw down to the ground and [m] trampled on them. [11][†] [n] It became great, even as great as [o] the Prince of the host. [p] And the regular burnt offering was taken away from him, and the place of his

sanctuary was overthrown. [12][†]And a host will be given over to it together with the regular burnt offering because of transgression, [2] and it will throw truth to the ground, and [q] it will act and prosper. [13]Then I heard [r] a holy one speaking, and another holy one said to the one who spoke, [s] “For how long is the vision concerning the regular burnt offering, [t] the transgression that makes desolate, and the giving over of the sanctuary and host to be trampled underfoot?” [14]And he said to me, [3] “For 2,300 [u] evenings and mornings. Then the sanctuary shall be restored to its rightful state.”

The Interpretation of the Vision

[15][†]When I, Daniel, had seen the vision, I [v] sought to understand it. And behold, there stood before me one having [w] the appearance of a man. [16] [x] And I heard a man’s voice [x] between the banks of the [y] Ulai, and it called, [z] “Gabriel, make this man understand the vision.” [17]So he came near where I stood. And when he came, [a] I was frightened [b] and fell on my face. But he said to me, “Understand, [c] O son of man, that the vision is for [d] the time of the end.”

[18]And when he had spoken to me, [e] I fell into a deep sleep with my face to the ground. But [f] he touched me and made me stand up. [19]He said, “Behold, I will make known to you what shall be at the latter end of [g] the indignation, for it refers to [h] the appointed time of the end. [20][†]As for [i] the ram that you saw with the two horns, these are the kings of [j] Media and Persia. [21]And [k] the goat [4] is the king of Greece. And [k] the great horn between his eyes is [l] the first king. [22] [m] As for the horn that was broken, in place of which four others arose, four kingdoms shall arise from his [5] nation, [n] but not with his power. [23][†]And at the latter end of their kingdom, when the transgressors have reached their limit, a king of bold face, one who understands riddles, shall arise. [24]His power shall be great— [o] but not by his own power; and he shall cause fearful destruction [p] and shall succeed in what he does, [q] and destroy mighty men and the people who are the saints. [25][†] [r] By his cunning he shall make deceit prosper under his hand, and in his own mind [s] he shall become great. [t] Without warning he shall destroy many. And he [s] shall even rise up against the Prince of princes, and

he shall be broken—but [u] by no human hand. **26** The vision of [v] the evenings and the mornings that has been told [w] is true, but [x] seal up the vision, [y] for it refers to many days from now.”

27 [†]And [z] I, Daniel, was overcome and lay sick for some days. Then I rose and went about the king’s business, but I was appalled by the vision [a] and did not understand it.

Daniel’s Prayer for His People

DANIEL 9 [†] [b]In the first year of [c]Darius the son of Ahasuerus, by descent a [d]Mede, who was made king over the realm of the [e]Chaldeans— [2][†]in the first year of his reign, I, Daniel, perceived in the books the number of years that, according to [f]the word of the LORD to Jeremiah the prophet, must pass before the end of the desolations of Jerusalem, namely, seventy years.

[3][†]Then I turned my face to the Lord God, seeking him by [g]prayer and pleas for mercy with fasting and sackcloth and ashes. [4][†]I prayed to the LORD my God and [h]made confession, saying, [i]“O Lord, the [i]great and awesome God, who [j]keeps covenant and steadfast love with those who love him and keep his commandments, [5] [k]we have sinned and done wrong and acted wickedly [l]and rebelled, turning aside from your commandments and rules. [6] [m]We have not listened to [n]your servants the prophets, who spoke in your name to [o]our kings, our princes, and our fathers, and to all the people of the land. [7]To you, [p]O Lord, belongs righteousness, but to us open shame, as at this day, to the men of Judah, to the inhabitants of Jerusalem, and to all Israel, [q]those who are near and [q]those who are far away, in [r]all the lands to which you have driven them, because of [s]the treachery that they have committed against you. [8]To us, O LORD, belongs open shame, to our kings, to our princes, and to our fathers, because [k]we have sinned against you. [9] [t]To the Lord our God belong mercy and forgiveness, for we have rebelled against him [10] [m]and have not obeyed the voice of the LORD our God by walking in his laws, which he set before us by [n]his servants the prophets. [11][†] [u]All Israel has transgressed your law and turned aside, [v]refusing to obey your voice. [w]And the curse and oath [x]that are written in the Law of [y]Moses the servant of God have been poured out upon us, because [k]we have sinned against him. [12]He has confirmed his words, which he spoke against us and against [z]our rulers who ruled us, [1] by [a]bringing upon us a great calamity. [b]For under the whole heaven there has not been done anything like what has been done against Jerusalem. [13] [x]As it is written in the Law of Moses, all this calamity

has come upon us; yet we have not entreated the favor of the Lord our God, [c] turning from our iniquities and gaining insight by your truth. [14] [d] Therefore the Lord has kept ready the calamity and has brought it upon us, [e] for the Lord our God is righteous in all the works that he has done, and [f] we have not obeyed his voice. [15]And now, O Lord our God, who brought your people out of the land of Egypt [g] with a mighty hand, and [h] have made a name for yourself, as at this day, [i] we have sinned, we have done wickedly.

[16]"O Lord, [j] according to all your righteous acts, let your anger and your wrath turn away from your city Jerusalem, [k] your holy hill, [l] because for our sins, and for [m] the iniquities of our fathers, [n] Jerusalem and your people have become [o] a byword among all who are around us. [17][†]Now therefore, O our God, listen to the prayer of your servant and to his pleas for mercy, and for your own sake, O Lord, [2] [p] make your face to shine upon [q] your sanctuary, which is desolate. [18] [r] O my God, incline your ear and hear. Open your eyes and see [s] our desolations, and [t] the city that is called by your name. For we do not present our pleas before you because of our righteousness, but because of your great mercy. [19]O Lord, hear; O Lord, forgive. O Lord, pay attention and act. [u] Delay not, [v] for your own sake, O my God, because [t] your city and [w] your people are called by your name."

Gabriel Brings an Answer

[20][†] [x] While I was speaking and praying, confessing my sin and the sin of my people Israel, and presenting my plea before the Lord my God for [y] the holy hill of my God, [21]while I was speaking in prayer, the man [z] Gabriel, whom I had seen in the vision at the first, [a] came to me in swift flight at [b] the time of the evening sacrifice. [22] [c] He made me understand, speaking with me and saying, "O Daniel, I have now come out to give you [d] insight and understanding. [23] [e] At the beginning of your pleas for mercy a word went out, [f] and I have come to tell it to you, for [g] you are greatly loved. Therefore consider the word [h] and understand the vision.

The Seventy Weeks

[24][†] [i]“Seventy weeks [3] are decreed about your people and [j]your holy city, to finish [k]the transgression, to put an end to sin, [l]and to atone for iniquity, [m]to bring in everlasting righteousness, to seal both vision and prophet, and [n]to anoint a most holy place. [4] [25][†] [o]Know therefore and understand that [p]from the going out of the word to restore and [q]build Jerusalem to the coming of an [r]anointed one, a [s]prince, there shall be seven weeks. Then for sixty-two weeks it shall be built again [5] with squares and moat, [t]but in a troubled time. [26]And after the sixty-two weeks, an anointed one shall [u]be cut off and shall have nothing. And the people of the prince who is to come [v]shall destroy the city and the sanctuary. [w]Its [6] end shall come with a flood, [x]and to the end there shall be war. [y]Desolations are decreed. [27][†]And he shall make a strong covenant with many for one week, [7] and for half of the week he shall put an end to sacrifice and offering. [z]And on the wing of abominations shall come one who makes desolate, until [a]the decreed end is poured out on the desolator.”

Daniel’s Terrifying Vision of a Man

DANIEL **10** [†] [b]In the third year of Cyrus king of Persia a word was revealed to Daniel, [c]who was named Belteshazzar. And [d]the word was true, and it was a great conflict. [1] And [e]he understood the word and [e]had understanding of the vision.

[2][†]In those days I, Daniel, was mourning for [f]three weeks. [3]I ate no delicacies, no meat or wine entered my mouth, nor did I [g]anoint myself at all, for [f]the full three weeks. [4]On the twenty-fourth day of the first month, as I was standing [h]on the bank of the great river ([i]that is, the Tigris) [5][†][j]I lifted up my eyes and looked, and behold, [k]a man clothed in linen, [l]with a belt of fine [m]gold from Uphaz around his waist. [6]His body was like [n]beryl, his face [o]like the appearance of lightning, [p]his eyes like flaming torches, his arms and [q]legs like the gleam of burnished bronze, and [q]the sound of his words like the sound of a multitude. [7][r]And I, Daniel, alone saw the vision, for the men who were with me did not see the vision, but a great trembling fell upon them, and they fled to hide themselves. [8]So I was left

alone and saw this great vision, and [s] no strength was left in me. My radiant appearance was fearfully changed, [2] [t] and I retained no strength. 9Then I heard the sound of his words, [u] and as I heard the sound of his words, I fell on my face in deep sleep [u] with my face to the ground.

10[†]And behold, [v] a hand touched me and set me trembling on my hands and knees. 11And he said to me, “O Daniel, [w] man greatly loved, [x] understand the words that I speak to you, and [y] stand upright, for [z] now I have been sent to you.” And when he had spoken this word to me, I stood up trembling. 12Then he said to me, [a] “Fear not, Daniel, for from the first day that you [b] set your heart to understand and [b] humbled yourself before your God, [c] your words have been heard, [d] and I have come because of your words. 13[†] [e] The prince of the kingdom of Persia withstood me [f] twenty-one days, but [g] Michael, one of the chief princes, came to help me, for I was left there with the kings of Persia, 14 [d] and came to make you understand what is to happen to your people [h] in the latter days. For [i] the vision is for days yet to come.”

15[†]When he had spoken to me according to these words, [j] I turned my face toward the ground [k] and was mute. 16And behold, [l] one in the likeness of the children of man [m] touched my lips. Then I opened my mouth and spoke. I said to him who stood before me, “O my lord, by reason of the vision pains have come upon me, and [n] I retain no strength. 17How can my lord’s servant talk with my lord? For now no strength remains in me, and no breath is left in me.”

18Again [l] one having the appearance of a man [m] touched me and strengthened me. 19And he said, [o] “O man greatly loved, [p] fear not, peace be with you; be strong and of good courage.” And as he spoke to me, I was strengthened and said, “Let my lord speak, for you have strengthened me.” 20[†]Then he said, “Do you know why I have come to you? But now I will return to fight against the [q] prince of Persia; and when I go out, behold, the prince of [r] Greece will come. 21[†]But I will tell you [s] what is inscribed in the book of truth: there is none who contends by my side against these except [t] Michael, your prince.

The Kings of the South and the North

DANIEL **11** [†]“And as for me, [u] in the first year of [u] Darius the Mede, I stood up to confirm and strengthen him.

[2][†]“And now I will show you [v] the truth. Behold, three more kings shall arise in Persia, and a fourth shall be far richer than all of them. And when he has become strong through his riches, he shall stir up all against the kingdom of Greece. [3][†]Then [w] a mighty king shall arise, who shall rule with great dominion and [x] do as he wills. [4][†]And as soon as he has arisen, [y] his kingdom shall be broken and divided [y] toward the [z] four winds of heaven, but [a] not to his posterity, nor according to the authority with which he ruled, for his kingdom shall be plucked up and go to others besides these.

[5][†]“Then the king of the south shall be strong, but one of his princes shall be stronger than he [b] and shall rule, and his authority shall be a great authority. [6][†]After some years [c] they shall make an alliance, and the daughter of the king of the south shall come to the king of the north to make an agreement. But she shall not retain the strength of her arm, and he and his arm shall not endure, but she shall be given up, and her attendants, he who fathered her, and he who supported [1] her in those times.

[7][†]“And from a branch from her roots one shall arise in his place. He shall come against the army and enter the [d] fortress of the king of the north, and he shall deal with them and shall prevail. [8]He shall also carry off to Egypt their gods with their metal images and their precious [e] vessels of silver and gold, and for some years he shall refrain from attacking the king of the north. [9]Then the latter shall come into the realm of the king of the south but shall return to his own land.

[10][†]“His sons shall wage war and assemble a multitude of great forces, which shall keep coming [f] and overflow and pass through, and again shall carry the war as far as his [d] fortress. [11][†]Then the king of the south, [g] moved with rage, shall come out and fight against the king of the north. [h] And he shall raise a great multitude, but it shall be given into his hand. [12]And when the multitude is taken away, his heart shall be exalted, and he shall cast down tens of thousands, but he shall not prevail. [13][†]For the king

of the north shall again [i]raise a multitude, greater than the first. And [j]after some years [2] he shall come on with a great army and abundant supplies.

[14][†]“In those times many shall rise against the king of the south, and the violent among your own people shall lift themselves up in order to fulfill the vision, but [k]they shall fail. [15][†]Then the king of the north shall come and [l]throw up siegeworks and take a well-fortified city. And the forces of the south shall not stand, or even his best troops, for there shall be no strength to stand. [16]But he who comes against him shall [m]do as he wills, and [n]none shall stand before him. And he shall stand in [o]the glorious land, with destruction in his hand. [17][†]He shall [p]set his face to come with the strength of his whole kingdom, and he shall bring terms of an agreement and perform them. He shall give him the daughter of women to destroy the kingdom, [3] but it shall not stand or be to his advantage. [18]Afterward he shall turn his face to the coastlands and shall capture many of them, but a commander shall put an end to his insolence. Indeed, [4] he [q]shall turn his insolence back upon him. [19]Then he shall turn his face back toward the [r]fortresses of his own land, but he shall [s]stumble and fall, [t]and shall not be found.

[20][†]“Then shall arise in his place one who shall send an [u]exactor of tribute for the glory of the kingdom. But within a few days he shall be broken, neither in anger nor in battle. [21][†]In his place shall arise a contemptible person to whom royal majesty has not been given. [v]He shall come in without warning and obtain the kingdom [w]by flatteries. [22]Armies shall be [x]utterly swept away before him and broken, even the prince of the covenant. [23]And from the time that an alliance is made with him he shall act deceitfully, and he shall become strong with a small people. [24][†][y]Without warning he shall come into [z]the richest parts [5] of the province, and he shall do what neither his fathers nor his fathers’ fathers have done, scattering among them plunder, spoil, and goods. He shall devise plans against strongholds, but only for a time. [25][†]And he shall stir up his power and his heart against [a]the king of the south with a great army. And the king of the south shall wage war with an exceedingly great and mighty army, but he shall not stand, for plots shall be devised against him. [26]Even those who eat his food shall break him. His army shall be [b]swept away, and many

shall fall down slain. [27]And as for the two kings, their hearts shall be bent on doing evil. They shall speak lies at the same table, but to no avail, for [c]the end is yet to be at the time appointed. [28][†]And he shall return to his land with great wealth, but his heart shall be set against the holy covenant. And he shall work his will and return to his own land.

[29][†]“At the time appointed he shall return and come into the south, but it shall not be this time as it was before. [30]For ships of [d]Kittim shall come against him, and he shall be afraid and withdraw, and shall turn back and [e]be enraged and [e]take action against the holy covenant. He shall turn back and pay attention to those who forsake the holy covenant. [31][†]Forces from him shall appear and [f]profane the temple and fortress, and shall take away the regular burnt offering. And [g]they shall set up the abomination that makes desolate. [32]He shall seduce with flattery those who violate the covenant, but the people who know their God shall stand firm and take action. [33][†][h]And the wise among the people shall make many understand, though for some days they shall stumble by sword and flame, by captivity and plunder. [34]When they stumble, they shall receive a little help. And many shall join themselves to them with flattery, [35]and some of the wise shall stumble, so that they may be refined, [i]purified, and [j]made white, until [k]the time of the end, [k]for it still awaits the appointed time.

[36][†]“And the king shall [l]do as he wills. [m]He shall exalt himself and magnify himself above every god, [n]and shall speak astonishing things against [o]the God of gods. [p]He shall prosper [q]till the indignation is accomplished; for what is decreed shall be done. [37][†]He shall pay no attention to the gods of his fathers, or to the one beloved by women. He shall not pay attention to any other god, for [m]he shall magnify himself above all. [38]He shall honor the god of fortresses instead of these. A god whom his fathers did not know he shall honor [r]with gold and silver, with precious stones and costly gifts. [39][†]He shall deal with the strongest fortresses with the help of a foreign god. Those who acknowledge him he shall load with honor. He shall make them rulers over many and [s]shall divide the land for a price. [6]

[40][†][t]“At the time of the end, the king of the south shall attack [7] him, but the king of the north shall rush upon him [u]like a whirlwind, with

chariots and horsemen, and with many ships. And he shall come into countries and [v] shall overflow and pass through. **41**He shall come into [w] the glorious land. And tens of thousands shall fall, but these shall be delivered out of his hand: [x] Edom and [x] Moab and the main part of the [x] Ammonites. **42**He shall stretch out his hand against the countries, and the land of Egypt shall not escape. **43**He shall become ruler of the treasures of gold and of silver, and all the precious things of Egypt, and the [y] Libyans and the [z] Cushites shall follow in his train. **44**[†]But news from the east and the north shall alarm him, and he shall go out with great fury to destroy and devote many to destruction. **45**And he shall pitch his palatial tents between the sea and the glorious holy mountain. Yet he shall come to his end, with none to help him.

The Time of the End

DANIEL 12 [†]“At that time shall arise [a] Michael, the great prince who has charge of your people. And [b] there shall be a time of trouble, such as never has been since there was a nation till that time. But at that time your people shall be delivered, [c] everyone whose name shall be found written in the book. **2**And many of those who [d] sleep in [e] the dust of the earth shall [e] awake, [f] some to everlasting life, and [f] some to shame and everlasting contempt. **3** [g] And those who are wise [h] shall shine like the brightness of the sky above; [1] and [i] those who turn many to righteousness, like the stars forever and ever. **4**But you, Daniel, [j] shut up the words and [k] seal the book, until [l] the time of the end. [m] Many shall run to and fro, and knowledge shall increase.”

5[†]Then I, Daniel, looked, and behold, two others stood, one on [n] this bank of the stream and one on that bank of the stream. **6**And someone said to [o] the man clothed in linen, who was above the waters of the stream, [2] [p] “How long shall it be till the end of these wonders?” **7**And I heard [o] the man clothed in linen, who was above the waters of the stream; [q] he raised his right hand and his left hand toward heaven and [r] swore by him who lives forever that it would be for a [s] time, times, and half a time, and that when the shattering of [t] the power of [t] the holy people comes to an end all these things would be finished. **8**I heard, [u] but I did not understand. Then I said, “O my lord, what shall be the outcome of these things?” **9**He said, [v] “Go your way, Daniel, [w] for the words are shut up and sealed until the time of the end. **10**[†] [x] Many shall purify themselves and make themselves white and be refined, but [y] the wicked shall act wickedly. And none of the wicked shall understand, [g] but those who are wise shall understand. **11**[†]And from the time that [z] the regular burnt offering is taken away and [a] the abomination that makes desolate is set up, there shall be 1,290 days. **12**[†] [b] Blessed is he who waits and arrives at the 1,335 days. **13** [c] But go your way till the end. [d] And you shall rest and shall stand in your allotted place at [e] the end of the days.”

Study Notes for Daniel

DANIEL—NOTE ON 1:1–6:28 *Daniel and the Three Friends at the Babylonian Court.* The Hebrew exiles live faithfully to the Lord while serving in the court of Nebuchadnezzar and his successors, from 605 B.C. to the fall of Babylon (539) and into the early years of Persian rule. Their service brings blessing to the Gentiles.

DANIEL—NOTE ON 1:1–21 Daniel describes how he and his three friends were taken into exile (vv. 1–7), remained undefiled (vv. 8–16), and were promoted and preserved (vv. 17–21).

DANIEL—NOTE ON 1:1–2 **In the third year of the reign of Jehoiakim . . . , Nebuchadnezzar king of Babylon came to Jerusalem**. Nebuchadnezzar took Daniel and other promising young people to Babylon to be trained in Babylonian culture and literature. This deportation was the beginning of what came to be known as the Babylonian exile. This exile was the result of the people's sin (Lev. 26:33, 39). Nebuchadnezzar was the Babylonian king c. 605–562 B.C. See 2 Kings 24:1–25:26; Jer. 39:1–18; 52:1–30.

DANIEL—NOTE ON 1:3–4 **Some** of **the royal family** and **nobility** were also exiled. Their exile fulfilled Isaiah's prophecy to King Hezekiah in 2 Kings 20 and Isaiah 39, a century earlier. Hezekiah had shown the representatives of Babylon around his treasuries, hoping to win a political partner against the Assyrians. Because he had thus failed to trust in the Lord, it was prophesied that the treasures he had shown the Babylonians, as well as some of his own descendants, would be carried off to Babylon.

DANIEL—NOTE ON 1:5–7 Nebuchadnezzar forced the exiles into adopting Babylonian culture by depriving them of their religious and cultural identity and creating dependence on the royal court. They were given names linked with Babylonian deities in place of Israelite names linked with their God.

DANIEL—NOTE ON 1:8–16 Daniel and his three friends kept their original names and **resolved** not to **defile** themselves with **the king's food** and drink (v. 8). They avoided the rich diet as a way of protecting themselves from being tempted by Babylonian culture. Their restricted diet continually reminded them that they were the people of God in a foreign land. They were dependent for their food, indeed for their very lives, upon God, not King Nebuchadnezzar. The Lord **gave Daniel favor** with his captors (v. 9), and the steward honored their request for a special diet. At the end of a trial period, Daniel and his friends looked fitter than those who had consumed a high-calorie diet.

FACT

What's in a name? Changing a person's name (1:7) was a sign of having power over that person. Conquering rulers often did this to their captives as a means of making them more a part of their new culture.

DANIEL—NOTE ON 1:17–21 God also gave Daniel and his friends exceptional knowledge of Babylonian **literature and wisdom**. In addition, he gave Daniel the ability to understand **all visions and dreams**. God's favor enabled Daniel and his friends to answer all of Nebuchadnezzar's questions, so that he found them **ten times better than all** of his pagan advisers.

DANIEL—NOTE ON 1:21 **until the first year of King Cyrus**. That is, 539 B.C., when Cyrus conquered Babylon. God provided for Daniel throughout 70 years of exile.

DANIEL

Daniel was a young man from a noble family who was deported from Judah to Babylon by King Nebuchadnezzar (605 B.C.). The Babylonians trained Daniel for three years in their language and culture. The Lord blessed Daniel with exceptional wisdom in these areas. He also gave Daniel the ability to interpret dreams. When Daniel interpreted a dream for Nebuchadnezzar, the grateful king gave him an important position in the royal court. After the fall of the Babylonian Empire, Daniel served in a similar role in the Medo-Persian Empire that succeeded it (6:28). Daniel was a faithful servant of the Lord who consistently refused to disobey God. At the same time, he remained respectful to those in authority over him. Daniel, along with his friends Shadrach, Meshach, and Abednego, did precisely what God had commanded the exiles to do in Jeremiah 29:7: they were a blessing to their captors while at the same time remaining true to their Lord amid extraordinary pressures. **(Daniel 1:17–21)**

DANIEL—NOTE ON 2:1–49 Nebuchadnezzar expects his own interpreters to tell him the content of his dream, perhaps to prove that they are genuinely qualified to interpret it (vv. 1–16). Daniel's God shows himself superior by revealing to Daniel both the content and the interpretation of Nebuchadnezzar's dream (vv. 17–49).

FACT

The dreams of a king (2:1) had significance for his nation as a whole because dreams were thought to be the shadows of future events. If the dreams of a king could be correctly interpreted, then the appropriate actions could be taken to preserve the kingdom.

DANIEL—NOTE ON 2:1 In the ancient world, **dreams** were thought to give an indication of future events. A king's dreams had significance for the nation as a whole. The interpretation was important so that the king might prepare for or try to prevent the events the dream foretold.

DANIEL—NOTE ON 2:2 Nebuchadnezzar had a staff specializing in dream interpretation: **the magicians, the enchanters, the sorcerers, and the Chaldeans**. "Chaldeans" initially referred to a part of the Babylonian Empire. It developed into a descriptive term for a special group, known for their knowledge about magic and interpreting dreams.

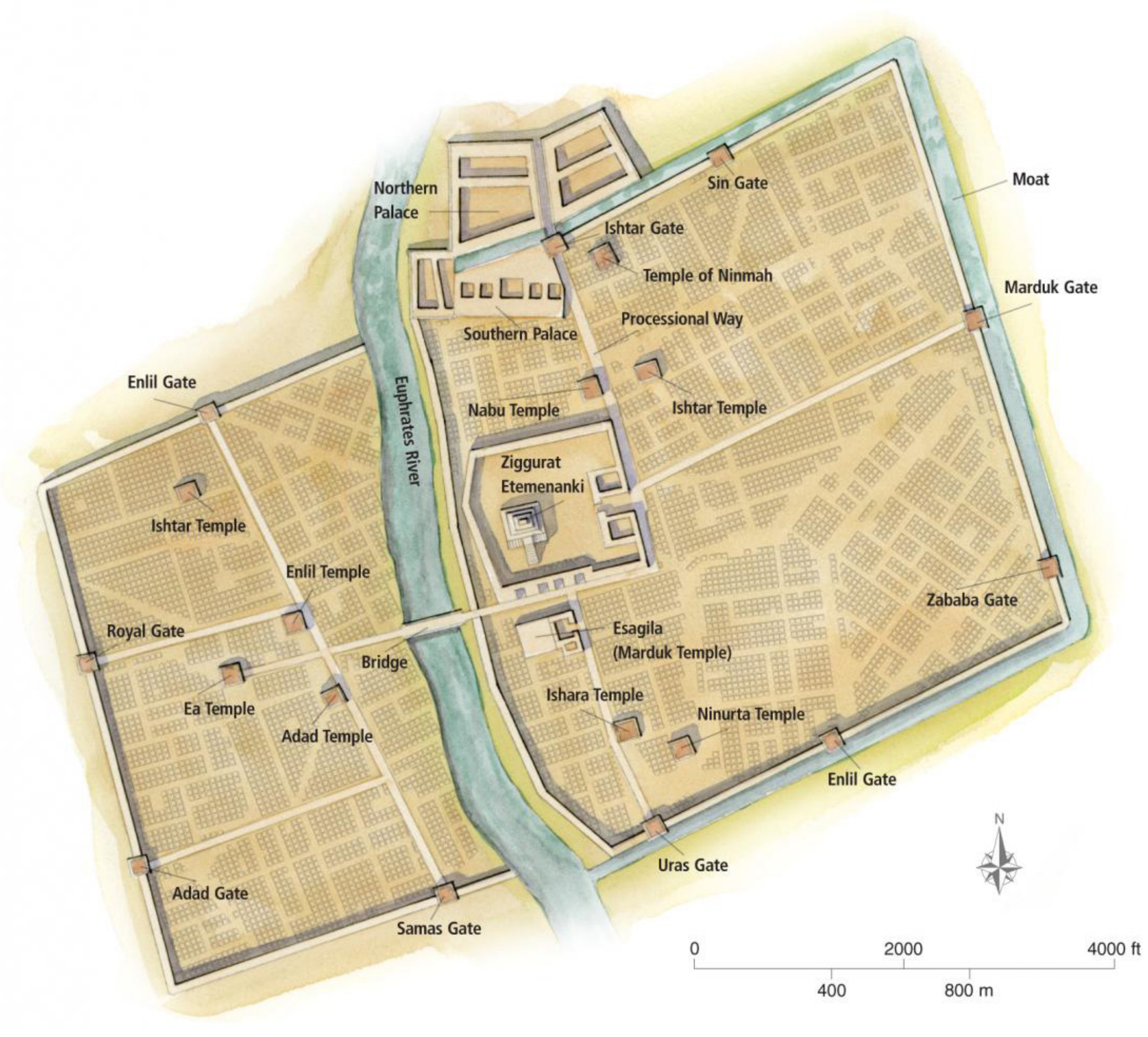
DANIEL—NOTE ON 2:4 From this point until the end of ch. 7, the text switches from Hebrew to **Aramaic**, the official language of the Babylonian royal court.

DANIEL—NOTE ON 2:5–6 Contrary to normal procedure, the king demanded that his interpreters recount the **dream** itself as well as **its interpretation**. If the interpreters succeeded, they would be given great **rewards**. If they failed, they would be executed and their **houses** would be destroyed.

The City of Babylon

The city of Babylon reached its zenith under Nebuchadrezzar II (Nebuchadnezzar of Scripture, who reigned 605–562 B.C.). He restored and enlarged it, making it the largest city seen in the world up to that time. The Euphrates River flowed through it, with the oldest quarter of the city lying on the east bank of the river. The city was surrounded by a city wall with fortified gates that were named after the various Babylonian deities. The Esagila Complex on the east bank of the Euphrates contained the Temple of Marduk with its associated seven-storied ziggurat Etemenanki.

From Esagila, the Processional Way (its walls lined with glazed bricks with representations of lions) led to the Ishtar Gate (which was decorated with glazed brick reliefs of dragons and young bulls). Beside the Ishtar Gate stood two immense fortified palaces. A bridge led over the Euphrates to the western part of the city. No evidence of the famed Hanging Gardens of Babylon has been found, but if anything like this was ever constructed here, it would have been during this time, at the height of the city's splendor. The city was captured by Cyrus the Persian in 539 B.C.


Northern Palace
Sin Gate
Moat
Ishtar Gate
Temple of Ninmah
Marduk Gate
Processional Way
Southern Palace
Enlil Gate
Euphrates River
Nabu Temple
Ishtar Temple
Ziggurat Etemenanki
Ishtar Temple
Enlil Temple
Zababa Gate
Royal Gate
Esagila (Marduk Temple)
Bridge
Ea Temple
Ishara Temple
Adad Temple
Ninurta Temple
Enlil Gate
Uras Gate
N
Adad Gate
Samas Gate
0
2000
4000 ft
400
800 m

DANIEL—NOTE ON 2:11 These men consider the king's demand unreasonable. No human being could know another person's dream unless it was revealed by **the gods, whose dwelling is not with flesh**. Their own words reveal the power of Israel's God, who does exactly what they say is impossible.

DANIEL—NOTE ON 2:14–24 Daniel leads his friends in praying to the true God for insight.

DANIEL—NOTE ON 2:15–16 **Daniel** requested from **Arioch** an appointment with the **king** to reveal the dream and its **interpretation**. This shows Daniel's faith because he did this even before God had revealed the dream to him.

DANIEL—NOTE ON 2:23 When God answered Daniel's prayer, he praised and thanked God for his **wisdom and might**.

DANIEL—NOTE ON 2:25–28 **Arioch** was eager to claim the credit for finding an interpreter for the king's dream. **Daniel**, however, was careful to credit God with revealing the **mystery**. Daniel was able to interpret it because **there is a God in heaven who reveals mysteries**.

DANIEL—NOTE ON 2:30 God **made known** the **interpretation** of the dream so that Nebuchadnezzar would know this great God controlled future events, and so that he would be aware of what was coming.

DANIEL—NOTE ON 2:37–38 According to Daniel's interpretation, the **head of gold** was Nebuchadnezzar. God gave him great authority, **power**, and **glory**. Babylon itself was an amazing achievement, with its hanging gardens (one of the famed Seven Wonders of the ancient world), many temples, and a bridge crossing the Euphrates River. Thus the head of gold is a fitting description.

DANIEL—NOTE ON 2:39 **After** Nebuchadnezzar's time there will be two more kingdoms (Medo-Persia [539–331 B.C.] and Greece [331–63 B.C.]). Each will be inferior to the previous one, though still strong and powerful.

DANIEL—NOTE ON 2:40 The **fourth kingdom** (the Roman Empire) will be **strong as iron**, yet also unstable.

DANIEL—NOTE ON 2:43–44 God will establish **a kingdom that shall never be destroyed**, his final kingdom, which will ultimately destroy all other **kingdoms**. Though it starts small, it will grow to fill the earth and endure forever. The stone that will **break in pieces all these** other four kingdoms is most likely Christ.

DANIEL—NOTE ON 2:46–49 Nebuchadnezzar recognized and honored Daniel's God. He also promoted Daniel and his friends within the Babylonian court, giving them further opportunity to bring peace and welfare to the city where the Lord had exiled them, as Jeremiah had counseled (Jer. 29:1–14).

DANIEL—NOTE ON 3:1–30 Nebuchadnezzar commands all peoples under his rule to worship a golden image. Daniel's friends refuse, out of loyalty to their God. When God delivers them from the fiery furnace, Nebuchadnezzar's respect for their God increases.

FACT

Daniel's languages. The book of Daniel was written in both Hebrew (1:1–2:3; 7:1–12:13) and Aramaic (2:4–7:28). In OT times, Aramaic was the language used by several people groups in the Middle East (see 2 Kings 18:26).

DANIEL—NOTE ON 3:1 The **image of gold** reflects the statue in Nebuchadnezzar's dream, except it is made entirely of gold. It is as if Nebuchadnezzar were asserting that there would be no other kingdoms after his. It was **sixty cubits** (90 feet/27 m) high and **six cubits** (9 feet/2.7 m) wide. Its location on a **plain** in **Babylon** recalls the Tower of Babel (Gen. 11:1–9), as does its purpose to provide a unifying center for all people.

DANIEL—NOTE ON 3:2 **satraps**. A governor of a satrapy (province).

DANIEL—NOTE ON 3:3 Chapter 3 repeatedly states that this was **the image that King Nebuchadnezzar had set up**. It is unclear whether the image represented Nebuchadnezzar or one of his gods. All of the leading officials from throughout his empire were **gathered** before the statue for its **dedication**. The unity of Nebuchadnezzar's empire was based on worship of the golden image.

DANIEL—NOTE ON 3:12 Certain "Chaldeans" (see note on 2:2) observed that **Shadrach, Meshach, and Abednego** had not bowed to the statue. They charged the young men with ingratitude for the positions they held and disbelief in Nebuchadnezzar's gods.

DANIEL—NOTE ON 3:18 **But if not**. There is no doubt in the three men's minds that God has the power to save them. They also realize that God may choose not to save them.

SHADRACH, MESHACH, AND ABEDNEGO

Shadrach, Meshach, and Abednego were Jewish exiles and friends of Daniel in Babylon. As he did for Daniel, God gave them a remarkable understanding of Babylonian literature and culture. They, too, were given positions of great leadership in Babylon. Shadrach, Meshach, and Abednego were always faithful to God and trusted him entirely. While they showed deep respect for King Nebuchadnezzar, they were unwilling to follow any orders that would mean compromising their faith. When commanded to worship a golden image, they refused to do so, even though it meant being cast into a fiery furnace. The three men assured Nebuchadnezzar that their God was able to save them from the furnace, but that even if he chose not to save them, they would still not deny him. **(Daniel 3:16–18)**

DANIEL—NOTE ON 3:19 In anger, Nebuchadnezzar orders the furnace superheated. **Seven times more than it was usually heated** is probably a figurative expression meaning “as hot as possible.”

DANIEL—NOTE ON 3:22 Nebuchadnezzar’s order resulted in the death of his own soldiers. The Lord is able to protect his servants better than Nebuchadnezzar can protect his.

The Traditional View of Daniel’s Visions

	Babylonian Empire (625–539 B.C.)	**Medo–Persian Empire** (539–331 B.C.)	**Greek Empire** (331–63 B.C.)	**Roman Empire** (63 B.C.–A.D. 476)	**Future Events**
Vision of Statue (ch. 2)	head of gold (vv. 36–38)	chest and arms of silver (vv. 32, 39)	middle and thighs of bronze (vv. 32, 39)	legs of iron; feet of iron and clay (vv. 33, 40–43)	*messianic kingdom:* the stone (vv. 44–45)
Vision of Tree (ch. 4)	Nebuchadnezzar humbled (vv. 19–37)				
Vision of Four Beasts (ch. 7)	lion with wings of eagle (v. 4)	bear raised up on one side (v. 5)	leopard with four wings and four heads (v. 6)	terrifying beast with iron teeth (v. 7)	*Antichrist:* little horn uttering great boasts (vv. 8–11)
Vision of Ram and Goat (ch. 8)		ram with two horns: one longer than the other (vv. 2–4)	male goat with one horn: it was broken and four horns came up (vv. 5–8); Antiochus IV (vv. 23–26)		

DANIEL—NOTE ON 3:24–25 Daniel’s friends were joined in the fire by a **fourth** individual, who had the appearance of a divine being **like a son of the gods**. This was either a physical appearance of Christ before his incarnation or an angel. Either way, this is a demonstration of God’s presence with believers in distress.

DANIEL—NOTE ON **3:27** Shadrach, Meshach, and Abednego were completely untouched by the fire. Their clothes were not **harmed** nor their hair **singed**, and they did not even **smell of fire**—a testimony to the Lord's protection.

DANIEL—NOTE ON **3:28** Nebuchadnezzar's question in v. 15 had been decisively answered, as he is forced to testify. Yet his heart is not yet changed: the God of whom he spoke was still **the God of Shadrach, Meshach, and Abednego**, or **their . . . God**, not his own.

DANIEL—NOTE ON **3:30** Nebuchadnezzar shows that he appreciates the integrity of these men.

DANIEL—NOTE ON **4:1–37** Nebuchadnezzar has another dream, and Daniel again is the only one of his officials able to interpret it. This dream concerns Nebuchadnezzar's own need to acknowledge that the God of Israel is the true God. Through humiliation, Nebuchadnezzar learns that lesson.

DANIEL—NOTE ON **4:1–3** The narrative begins at the end of the story, with the letter of praise to God that Nebuchadnezzar wrote after his recovery. From being a persecutor of the faithful, Nebuchadnezzar has become a witness to the faith.

DANIEL—NOTE ON **4:7** This time Nebuchadnezzar tells the wise men of Babylon the dream.

FACT

A tree represents King Nebuchadnezzar in his dream (4:5–27). Trees can symbolize great kingdoms in the Bible. Ezekiel 31:2–9 compares Assyria to a cedar that shelters the nations. Jesus uses a tree to describe God's kingdom (Mark 4:32).

DANIEL—NOTE ON **4:10–16** In this dream, Nebuchadnezzar saw an enormous **tree** whose **top** touched the heavens. While Nebuchadnezzar was looking on, however, **a watcher, a holy one, came down** and ordered that the tree be cut down. The tree was not completely destroyed, however. Its **stump** would remain in the ground for **seven periods of time**. "Seven" signifies completion. Most scholars, however, believe that this refers to seven years.

DANIEL—NOTE ON 4:22 In his interpretation, Daniel identified the enormous tree as Nebuchadnezzar: **it is you, O king**.

DANIEL—NOTE ON 4:23 The image of the tree reaching to the heavens is a reminder of the Tower of Babel (Gen. 11:1–9). Such pride ends in disaster. Nebuchadnezzar, who thought of himself in godlike terms, would become beastlike so that he could learn that he is merely human. When the tree was cut down, the **stump** and the **roots** were allowed to remain, bound in **iron and bronze**, possibly suggesting that Nebuchadnezzar's kingdom will be protected and then established more firmly after he learned to honor the true God.

DANIEL—NOTE ON 4:25 Nebuchadnezzar will experience a full period of judgment, **seven periods of time**, in this animal-like state. When Nebuchadnezzar acknowledged that God **the Most High rules the kingdom of men and gives it to whom he will**, Nebuchadnezzar's kingdom will be restored to him.

DANIEL—NOTE ON 4:27 **Therefore, O king . . . break off your sins by practicing righteousness, and . . . showing mercy to the oppressed**. This appeal for repentance implied that the outcome shown to Nebuchadnezzar in the dream could be changed. If Nebuchadnezzar would humble himself, God would not need to humble him further.

DANIEL—NOTE ON 4:28–33 A year went by, but Nebuchadnezzar was unchanged. The view from **the roof of the royal palace of Babylon** included numerous ornate temples, the hanging gardens, and the outer wall of the city. As he looked at these accomplishments, Nebuchadnezzar boasted to himself of his **mighty power** and **glory**. Immediately, the sentence of judgment was announced from heaven. His royal authority was taken from him, and he was driven away from Babylon. He ate **grass** and lived wild in the open air like the **beasts of the field**, growing his **hair** and **nails** long.

FACT

The city of Babylon had some of the most impressive buildings of the ancient Near East. It was home to the famous Hanging Gardens, which was one of the Seven Wonders of the ancient world. Its outer walls were wide enough for chariots driven by four horses to pass each other.

DANIEL—NOTE ON 4:34–37 At the end of God’s appointed time of judgment, Nebuchadnezzar raised his **eyes to heaven** and his **reason** was restored. Once brought low by God, he was restored to control of his kingdom. He **blessed the Most High, and praised and honored him who lives forever**.

DANIEL—NOTE ON 5:1–31 Daniel explains to Belshazzar, the last king of Babylon, that the writing on the wall is a message that the true God rules over all. In his own time, this true God will vindicate his name against those who defile it, no matter how powerful they are.

NEBUCHADNEZZAR

Nebuchadnezzar was the powerful King of Babylon who destroyed Jerusalem and deported a number of the city’s inhabitants to his own land. When the king had a dream that only Daniel could interpret, he acknowledged the power of Daniel’s God. The mighty king had to be brought very low, however, before he turned to the Lord. After failing to heed a warning from God, Nebuchadnezzar was forced to live in the wilderness, where he ate grass and lived like an animal. At the end of God’s appointed time of judgment, however, Nebuchadnezzar turned to the Lord and he regained his sanity. God restored his kingdom to him, demonstrating that the Lord is able to humble the proud and exalt the humble. The great and mighty persecutor of Israel, the destroyer of Jerusalem, was humbled by God’s grace and brought to confess God’s mercy. **(Daniel 4:28–37)**

DANIEL—NOTE ON 5:1–4 **Belshazzar** was a co-regent of Babylon c. 553–539 B.C. At the center of Belshazzar’s **great feast** were **the vessels of gold and of silver** that had been taken from the Jerusalem temple by **Nebuchadnezzar**. Nebuchadnezzar was not literally the **father** of **Belshazzar**; Belshazzar was the son of Nabonidus, with whom he shared co-regency during the closing years of the Babylonian monarchy. The word “father” in Aramaic, like Hebrew, can mean “ancestor” or “predecessor” (v. 2, ESV footnote). Belshazzar wanted to emphasize his direct connection to Nebuchadnezzar, who had been the greatest of all Babylonian kings.

DANIEL—NOTE ON 5:5–9 The **fingers** of a mysterious **hand** wrote **on the plaster** of the **palace** wall **opposite the lampstand**, where its message could be clearly seen. The king’s response was terror: literally, the “joints of his loins were loosened.” None of the Babylonian magicians were able to interpret the writing. Anyone who interpreted the writing would be **clothed with purple**, an expensive color in the ancient world, and would wear a **chain of gold**, a mark of high rank. He would also be **the third ruler in the kingdom**, which may refer to being next highest to King Nabonidus and the co-regent Belshazzar.

DANIEL—NOTE ON 5:10–12 **The queen** most likely refers to the queen mother. She reminded Belshazzar of Daniel, whose ability to solve problems had been repeatedly demonstrated during the reign of Nebuchadnezzar. Nebuchadnezzar had appointed him chief of his wise men, because **the spirit of the holy gods** enabled him to answer difficult questions.

DANIEL—NOTE ON 5:13–31 Daniel alone is able to decipher the writing on the wall. It is a message from the true God, telling of the end of the Babylonian Empire.

DANIEL—NOTE ON 5:18 Daniel contrasted Belshazzar with Nebuchadnezzar, to whom **the Most High God gave . . . kingship and greatness and glory and majesty**. Nebuchadnezzar was given godlike powers to kill and keep alive, to raise up and to humble. Yet when he became proud, God humbled him until he confessed the power of God.

DANIEL—NOTE ON 5:23 Belshazzar knew of Nebuchadnezzar's humbling, yet he **lifted** himself **up . . . against the Lord of heaven** by using the sacred vessels from the Jerusalem temple for an idolatrous feast.

DANIEL—NOTE ON 5:25 Daniel interpreted the **writing . . . Mene, Mene, Tekel, and Parsin**. The words are clearly Aramaic. They describe a sequence of weights, decreasing from a mina to a shekel to a half-shekel. Read as verbs, the sequence becomes: "Numbered, numbered, weighed, and divided." The Lord had numbered the days of Belshazzar's kingdom and brought it to an end because he had been judged and found lacking.

DANIEL—NOTE ON 5:28 As a result of God's judgment, Belshazzar's **kingdom** will be **divided and given to the Medes and** the **Persians**.

DANIEL—NOTE ON 5:30–31 **Belshazzar** gave Daniel the promised reward, but it was an empty gift. **That very night** Belshazzar's rule ended, when the Medes and the Persians entered Babylon. Belshazzar **was killed** and replaced as king by **Darius the Mede**. The identity of Darius the Mede and the exact nature of his relationship to Cyrus are not certain. Cyrus was already king of Persia at the time when Babylon fell to the Persians (539 B.C.).

DANIEL—NOTE ON 6:1–28 The events of ch. 6 recall the events of ch. 3. However, while ch. 3 took place in the Babylonian royal court, ch. 6 takes place in the court of the Medo-Persians who had conquered Babylon. Daniel refuses to treat King Darius as the gods' chief representative. When God delivers Daniel from the lions, Darius learns to respect Daniel's God.

DANIEL—NOTE ON 6:1–3 satraps. See note on 3:2. The **three high officials** oversaw the satraps' work. As one of these three, **Daniel** received the reward promised by Belshazzar. Daniel did such an excellent job in this role that **Darius** planned **to set him over the whole kingdom**.

DANIEL—NOTE ON 6:4–15 The other officials in the Medo-Persian court are jealous of Daniel's success. They conspire to get the king to issue an edict that Daniel cannot obey.

DANIEL—NOTE ON 6:6–7 Darius likely viewed this law as a way to unite the kingdom by identifying himself as the sole mediator between the people and the gods.

DANIEL—NOTE ON 6:8 the law of the Medes and the Persians, which cannot be revoked. This does not mean that Medo-Persian kings never changed their mind, but to do so would be an embarrassment.

DANIEL—NOTE ON 6:10 Daniel continued his practice of prostrating himself **three times** daily **toward Jerusalem**. This must have made it easy for his enemies to gather the evidence necessary to convict him.

DANIEL—NOTE ON 6:16–18 The mouth of the den was covered with a **stone**, which was then **sealed** with the **signet** rings of the king and **his lords**. Humanly speaking, Daniel was left all alone. Yet Darius's last words to Daniel pointed to a higher source of help: **"May your God, whom you serve continually, deliver you!"**

DANIEL—NOTE ON 6:19–23 At break of day, Darius hurried to the lions' den. He discovered that Daniel had spent a comfortable night even though surrounded by wild animals, while Darius himself had been unable to sleep (v. 18) though surrounded by royal luxury. Because Daniel **trusted in his God** and

was found blameless before him, **God sent his angel** and **shut** the **mouths** of the **lions** so that they were unable to hurt him.

FACT

Lions' dens (6:17) were built to house captured lions, which would be later released and hunted for sport. Ancient writings other than the Bible also include stories of people being placed in cages with predatory animals.

DANIEL—NOTE ON 6:24 After Daniel's release, those who had schemed against him were thrown to the same **lions**. Anyone who made a false accusation would be punished by receiving the same fate they had sought for their victim. The sentence was also carried out on the families of the guilty men: **their children, and their wives**.

DANIEL—NOTE ON 6:25–27 Darius, like Nebuchadnezzar, confesses the awesome power and protection of Daniel's God: **he is the living God . . . his kingdom shall never be destroyed**.

DANIEL—NOTE ON 6:28 This closing comment reminds the reader that most of Daniel's life was spent in exile. Yet God protected him right up to the time of King Cyrus, when Daniel's prayers for Jerusalem finally began to be answered. **Cyrus** was God's chosen instrument to return the Jews from exile. He issued a decree that they could return to their homeland and rebuild Jerusalem.

7:1–12:13 *The Visions of Daniel.* These chapters describe Daniel's apocalyptic visions, which reassure God's people that, in spite of exile and persecution, God is still in control of history and will make sure that his purposes are fulfilled.

FACT

Opening the books. Scribes recorded the daily events and activities of royal courts. These writings served as records for the archives and also could provide testimony for court hearings. Daniel's first readers would have understood quite well his vision of God opening the books (7:10).

DANIEL—NOTE ON 7:1–28 In the first vision, four beasts represent four mighty kings (or kingdoms); nevertheless, God's plan to exalt his faithful will be victorious.

DANIEL—NOTE ON 7:1–2 Daniel received the vision during the **first year of Belshazzar** (c. 552 B.C.). He **saw** that **four winds of heaven were stirring up the great sea**, a symbol for chaos and potential rebellion against God.

DANIEL—NOTE ON 7:3 This **sea** produced **four** startling creatures, one after the other, each more frightening than the preceding one. These creatures are identified in v. 17.

DANIEL—NOTE ON 7:4 The **first** beast was **like a lion** with **eagles' wings**; it had the strength and majesty of a lion combined with the speed and power of an eagle. This beast had his wings **plucked off** and was transformed into a **man**, recalling the humbling and restoration of Nebuchadnezzar. Most scholars think the lion represents Babylon.

DANIEL—NOTE ON 7:5 The **second** beast was **like a bear**, **raised up on one side**. Many scholars think this suggests the unequal power of the two countries combined in the Medo-Persian Empire. It had a **mouth** full of the **ribs** of its previous victim(s); these may have been the people Cyrus conquered to unify his nation. However, the beast was told to **arise** and **devour** even more. The **three** ribs could also represent the three countries that Medo-Persia conquered (Babylon, 539 B.C.; Lydia, 546; and Egypt, 525).

DANIEL—NOTE ON 7:6 The third beast was **like** another composite animal, part **leopard**, part **bird**, **with four wings** and **four heads**. It combined ferocity and speed with the ability to see in all four directions at once. But the four wings emphasize even more the element of speed. Many scholars believe this corresponds well to Alexander the Great's conquest of the known world by age 32. After his death in 323 B.C., his empire was divided among four of his generals. These four rulers are symbolized by the four heads.

DANIEL—NOTE ON 7:7 The **fourth beast** cannot be described in terms of earthly animals. It was **terrifying** and **dreadful**, **exceedingly strong**, with **great iron teeth** that **devoured** and crushed, and it trampled down whatever it did not eat. Its head **had ten horns**, symbolizing increased strength. This final, terrifying beast most likely represents the Roman Empire.

DANIEL—NOTE ON 7:8 Even more surprisingly, another small horn **came up** among the horns, uprooting **three** of the 10 others. This horn had **eyes** and a **mouth** that spoke arrogantly. The 10 horns likely signify 10 rulers or kingdoms. The **little** horn was significantly different than the others, for it had teeth of iron, claws of bronze, and eyes **like the eyes of a man**. It started “little” but grew up to overpower three of the other horns. Some scholars understand this horn to refer to Antiochus IV Epiphanes, but many have understood it to refer to the Antichrist.

DANIEL—NOTE ON 7:9–12 At the center of Daniel’s vision was the heavenly courtroom, with **thrones** set up for judgment. The **Ancient of Days**, God himself, sat on the central throne. **His clothing was white as snow**, representing purity. His **hair** was as white as **pure wool**, symbolizing the wisdom that comes with great age. His chariot-throne was flaming with fire, images of the divine warrior’s power to destroy his enemies. A **stream of fire** flowed out **from before him**, and angelic attendants surrounded him.

DANIEL—NOTE ON 7:10 **Ten thousand times ten thousand** is an uncountable multitude, representing not one kingdom but all the kingdoms of the earth standing before God. **The books** that **were opened** represent God’s records of the deeds of those on the earth.

DANIEL—NOTE ON 7:11–12 As Daniel kept watching, the boastful little **horn** was finally silenced: **the beast was killed, and its body destroyed and given over to be burned with fire**. Daniel looked back at the other **beasts** and **their dominion was taken away**, but they were not destroyed like this last beast. Their kingdoms remained for a time set by God and then were incorporated into the following kingdom.

DANIEL—NOTE ON 7:13–14 The **one like a son of man** combines human and divine traits in one person. This son of man seems also to be greater than any mere human, for to come on the **clouds** is a clear symbol of divine authority. This son of man is **given dominion and glory and a kingdom**. He will rule over the entire world forever. Thus, he must be much more than a personified representative of Israel, and certainly more than a mere angel, for no created being would have the right to rule the entire world forever. Jesus refers to himself as “son of man” more than any other title, and this role is ultimately fulfilled in Rev. 19:11–16 when Jesus comes at the end of the age to judge and rule the nations. At the end of Jesus’ earthly ministry, when he claimed to be this heavenly “son of man,” his opponents said he had committed blasphemy because he was claiming God’s power as his own.

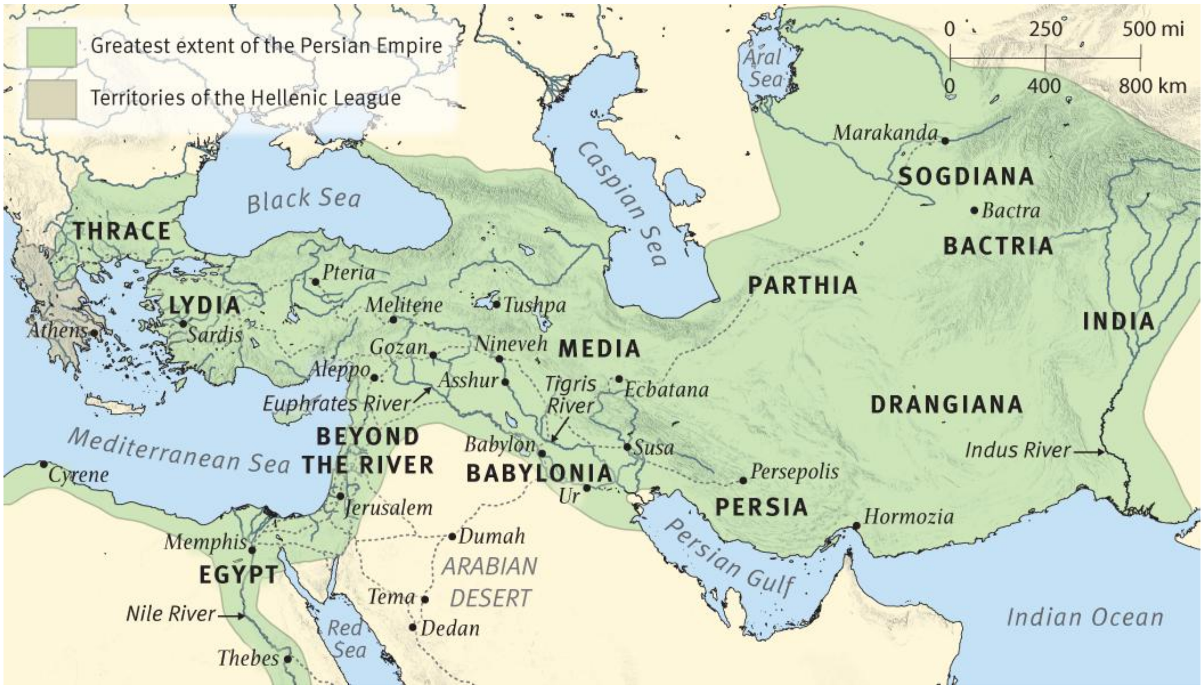
DANIEL—NOTE ON 7:15–27 Daniel's vision returns to the four beasts (vv. 1–8). As for the "little" horn from the fourth beast (vv. 7–8), who **made war with the saints and prevailed over them** (v. 21) and who **shall wear out the saints** (v. 25), many take this to represent the Antichrist, whom they expect in the end times. Other interpreters think there is not enough precise data to identify the little horn. It is clear, however, that this king will blaspheme against God, oppress the saints, and try to abolish the calendar and the law, which govern how God's people worship. The saints will be handed over into his power for **a time, times, and half a time** (v. 25)—totaling three and a half times, or half of a total period of seven times of judgment. The angel's primary concern is the judgment to come and the triumph of the saints, rather than the identity of the little horn. The central point of the vision is that God limits the time when the beastly kingdoms of the earth will oppress the saints. In the heavenly court, the beasts will finally be destroyed.

DANIEL—NOTE ON 7:28 Daniel is stunned by the vision revealed in this chapter; he has only enough strength to think about it.

The Empires of Daniel's Visions: The Persians

c. 538–331 B.C.

After Cyrus the Great united the Median and Persian empires, he overthrew the Babylonians and established the greatest power the world had ever known. Under later rulers the Persian Empire eventually extended from Egypt and Thrace to the borders of India, and Cyrus himself declared, "the LORD, the God of heaven, has given me all the kingdoms of the earth" (2 Chron. 36:23; Ezra 1:2). Consistent with his regular policies to promote loyalty among his subjugated peoples, Cyrus immediately released the exiled Jews from their captivity in Babylon and even sponsored the rebuilding of the temple.


Greatest extent of the Persian Empire
Territories of the Hellenic League
0
250
500 mi
0
400
800 km
Aral Sea
Caspian Sea
Black Sea
Marakanda
SOGDIANA
Bactra
BACTRIA
THRACE
PARTHIA
Pteria
LYDIA
Melitene
Tushpa
INDIA
Athens
Sardis
Gozan
Nineveh
MEDIA
Aleppo
Asshur
Tigris River
Ecbatana
Euphrates River
DRANGIANA
BEYOND THE RIVER
Babylon
Susa
Indus River
Mediterranean Sea
Cyrene
BABYLONIA
Persepolis
Ur
Jerusalem
PERSIA
Hormozia
Memphis
Dumah
EGYPT
ARABIAN DESERT
Persian Gulf
Tema
Nile River
Red Sea
Dedan
Indian Ocean
Thebes

DANIEL—NOTE ON 8:1–27 In this next vision, Daniel sees what is to come of the Medo-Persian Empire, Alexander the Great's empire, and the Hellenistic empires that succeed it. The upheavals to come will mean terrible times for God's people, but they must endure, knowing that God rules over all.

DANIEL—NOTE ON 8:3 In this vision, Daniel saw an all-powerful **ram** with **two horns**, **one** of which was longer **than the other**. The ram represents the Medo-Persian Empire, with the **higher** horn representing the stronger, Persian part.

DANIEL—NOTE ON 8:5 **a male goat came from the west**. Alexander the Great came from Greece, which was to the "west" of both Babylon and Persia. **without touching the ground**. Alexander conquered the mighty Persian Empire with amazing speed.

DANIEL—NOTE ON 8:7 he was enraged. Alexander's father was king of Macedonia and brought all of Greece under his control by 336 B.C. Alexander was only 20 when his father was murdered, but he consolidated his hold on Greece and unified the Greeks.

DANIEL—NOTE ON 8:8 the goat became exceedingly great. Alexander the Great's kingdom extended all the way to India, exceeding any kingdom before it in size. **there came up four conspicuous horns**. After the death of Alexander the Great in 323 B.C., four of his generals divided his kingdom into four parts.

DANIEL—NOTE ON 8:9–10 A little horn grows out of one of the four horns and expands his realm. Most scholars identify this little horn as Antiochus IV Epiphanes (ruled 175–164 B.C.). Antiochus IV tried to unify his kingdom by forcing his subjects to adopt Greek cultural and religious practices. He banned circumcision, ended sacrifice at the temple in Jerusalem, and deliberately defiled the temple by sacrificing a pig on the altar and placing a pagan religious object in the Most Holy Place. This horn **grew great, even to the host of heaven**, and **some of the stars it threw down to the ground**. This probably refers to the faithful who were killed during Antiochus IV's reign.

DANIEL—NOTE ON 8:11 The **Prince of the host** probably refers to God, because of the similar expression "Prince of princes" in v. 25. **the place of his sanctuary was overthrown**. When the Jews refused to adopt Antiochus IV's pagan religion, he punished them severely.

DANIEL—NOTE ON 8:12–14 Because of renewed **transgression** on the part of God's people, the saints and the temple sacrifices were handed over to Antiochus IV, but only for a limited period: **2,300 evenings and mornings**, or a little over six years. In the end, the little horn will be judged and the sanctuary **restored to its rightful state**. Unlike the less precise "time, times, and half a time" of 7:25, this period is measured in days, suggesting that God has a precise calendar for the times of his people's suffering.

DANIEL—NOTE ON 8:15–26 The angel Gabriel explains to Daniel that the vision concerns the future of the region, which God rules for his purposes. The vision is given to prepare God's people for the coming events, even the severe persecutions under Antiochus IV Epiphanes.

DANIEL—NOTE ON 8:20–22 Unlike the vision of ch. 7, the vision of 8:3–14 is precisely interpreted by the angel. The two-horned **ram** represents the **kings of Media and Persia**, of whom Cyrus, king of Persia, became the dominant partner. The **goat** was **the king of Greece**, Alexander the Great. See note on v. 8.

FACT

Gabriel is the first angel mentioned by name in the Bible (8:16; 9:21). Michael, the only other angel named in Scripture, also appears in Daniel (10:13, 21; 12:1). In the NT, Gabriel was the angel who announced the births of John the Baptist and Jesus (Luke 1:19, 26). Michael appears again in Rev. 12:7.

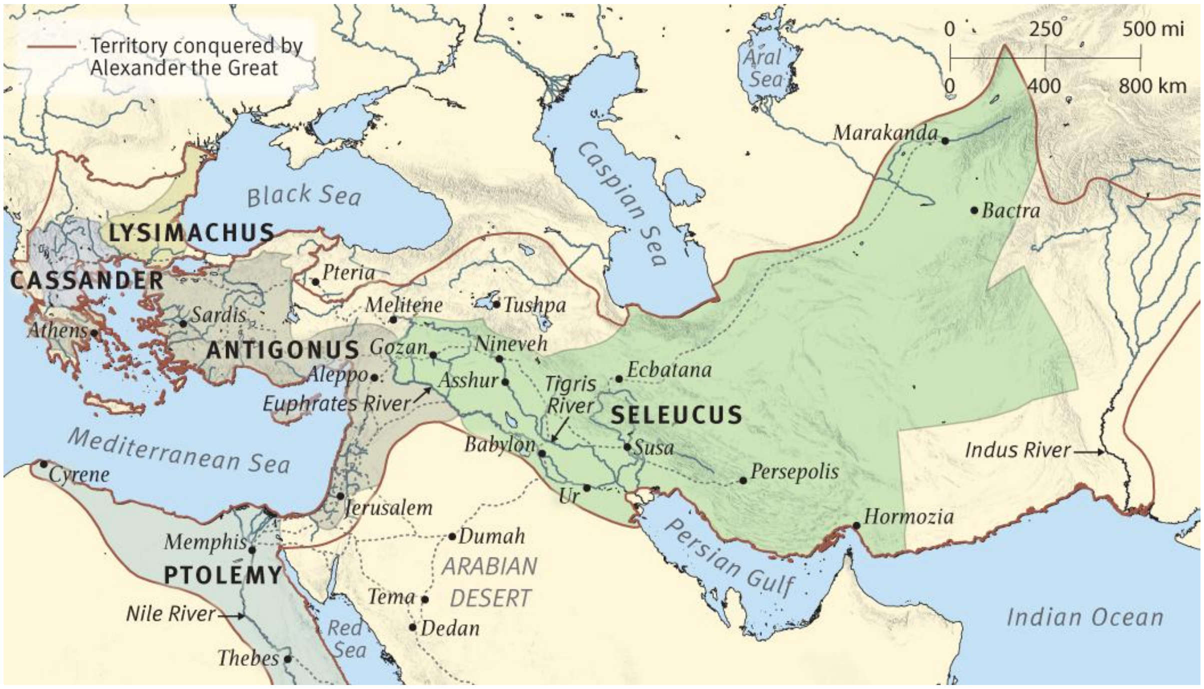
DANIEL—NOTE ON 8:23 The "little horn" of v. 9 corresponds to a **king of bold face**, who was completely wicked. This describes Antiochus IV Epiphanes (reigned 175–164 B.C.). See note on vv. 9–10.

DANIEL—NOTE ON 8:25 he shall even rise up against the Prince of princes. This title refers to God. Antiochus IV rebels against even God's legitimate sovereignty, as he shows by desecrating the temple (see note on 11:31–32).

The Empires of Daniel’s Visions: The Greeks

c. 335–303 B.C.

The ascension of Alexander the Great to the throne of the Macedonian kingdom (in northern Greece) spelled the end for the mighty Persian Empire. After gaining the loyalty of the other city-states of Greece, Alexander’s astounding military prowess and success enabled him to systematically overtake virtually all of Persia’s former territory within 12 years. Soon after he died in Babylon at age 33 (323 B.C.), Alexander’s conquered territory was divided among his generals, who constantly vied for power among each other until their territories resembled those shown here (c. 303).


Territory conquered by Alexander the Great
0
250
500 mi
0
400
800 km
Aral Sea
Caspian Sea
Black Sea
Marakanda
Bactra
LYSIMACHUS
CASSANDER
Pteria
Melitene
Tushpa
Sardis
Athens
ANTIGONUS
Gozan
Nineveh
Aleppo
Asshur
Tigris River
Ecbatana
Euphrates River
SELEUCUS
Babylon
Susa
Indus River
Mediterranean Sea
Cyrene
Persepolis
Ur
Jerusalem
Hormozia
Memphis
Dumah
ARABIAN DESERT
PTOLEMY
Persian Gulf
Tema
Nile River
Dedan
Red Sea
Indian Ocean
Thebes

DANIEL—NOTE ON 8:27 Even though Daniel **did not** fully **understand** the **vision**, he was nonetheless **overcome** and **appalled**, for he recognized the severity of the suffering coming on his own people. Like the other prophets, he sympathized with his people when they faced the judgment of God. Yet in spite of his deep concern for the future, he **went about the king’s business**.

DANIEL—NOTE ON 9:1–27 While reading the book of Jeremiah and realizing that the “seventy years” (v. 2) are almost over (see Jer. 29:10), Daniel turns to God in prayer, seeking mercy for Jerusalem. The angel Gabriel appears to him (Dan. 9:21) and explains that another period of 70 “sevens” is at hand for God’s people. The name Yahweh (represented by LORD, in small capital letters), not used elsewhere in Daniel, is used seven times in this chapter, emphasizing God’s covenantal relationship to his people. This vision occurs in

Darius’s first year (539 B.C.), about 11 years after the one in ch. 8. Daniel appears to be over 80 years old. On the identity of Darius the Mede, see note on 5:30–31.

FACT

Daniel’s prayer. Jeremiah prophesied that God would restore his people after 70 years in Babylon (Jer. 25:11–14; 29:10). With this in mind, Daniel prays for Israel’s restoration (Dan. 9:1–19).

DANIEL—NOTE ON 9:1–19 Daniel knows why the exile came upon the Jewish people, and he confesses his own and his people’s sins and prays for forgiveness and mercy.

DANIEL—NOTE ON 9:2 Some interpreters understand the **seventy years** to extend from 605 B.C. to the first return of the exiles in 538, following Cyrus’s decree allowing the Jews to return. Others suggest that the 70 years extend from 586 B.C., when Nebuchadnezzar destroyed Jerusalem, to 515, when the rebuilding of the temple was completed under Zerubbabel. Jeremiah 29:10–14 suggests that at the end of the 70 years Israel will pray to God and he will hear them. This passage may suggest a time when the temple is complete and is being used for prayer. Both interpretations are reasonable, but Daniel appears to be suggesting the first interpretation. At the end of the 70 years Babylon will be punished, which fits well with the events of 539 B.C.

DANIEL—NOTE ON 9:3 Daniel began to pray for the restoration of God’s people to their land. Daniel also fasted and put on sackcloth and ashes.

DANIEL—NOTE ON 9:4 Daniel’s prayer begins with praise of God’s power and justice. Daniel pleads with God to show grace to his people.

DANIEL—NOTE ON 9:11 Under the terms of the Sinai covenant, the unfaithfulness that Daniel confesses in vv. 5–11 would result in the exile of God’s people from the Land of Promise. Yet when his people repented of their sins, the Lord would gather them again to the land.

DANIEL—NOTE ON 9:17 Daniel asked the Lord to show favor to his **sanctuary** and to end the exile, thus honoring his own name.

DANIEL—NOTE ON 9:20–27 The angel **Gabriel**, first seen in ch. 8, appears to Daniel and reveals that there is more to come. This is clear proof that Daniel's prayer has been heard and his request for favor has been honored by the Lord.

DANIEL—NOTE ON 9:24–27 There are many suggested interpretations of the **seventy weeks**, but there are three main views: (1) the passage refers to events surrounding Antiochus IV Epiphanes (175–164 B.C.); (2) the 70 sevens are to be understood figuratively; and (3) the passage refers to events around the time of Christ. Most scholars understand the 70 "sevens" to be made up of 70 periods of seven years, or 490 years, but they apply these years to different periods of time. (See diagram.) In any case, the important point is that God has appointed a certain amount of time until the end of his people's suffering, and thus they should not lose heart.

DANIEL—NOTE ON 9:24 Gabriel says Daniel's requests for his **people** and city will be answered. Cyrus fulfilled this when he allowed the Jews to return home. Gabriel also explains when Jerusalem will be completely cleansed. The **transgression**, **sin**, and **iniquity** that had led God to abandon Israel will ultimately be atoned for. God will bring **everlasting righteousness**, making his people into a holy nation. Because of their past neglect of the prophets' words, the Lord will **seal** their words as an ancient document writer might seal a letter. God will stamp the words of the prophets as authentic expressions of his mind through their fulfillment. **To anoint a most holy place** might refer to the sanctuary in Jerusalem and its reconsecration by Judas Maccabeus in 164 B.C. Or, it might refer to the "anointing" of the heavenly most holy place by Christ when he died. The Lord was committed to bring in the promised new covenant of Jer. 31:31–33.

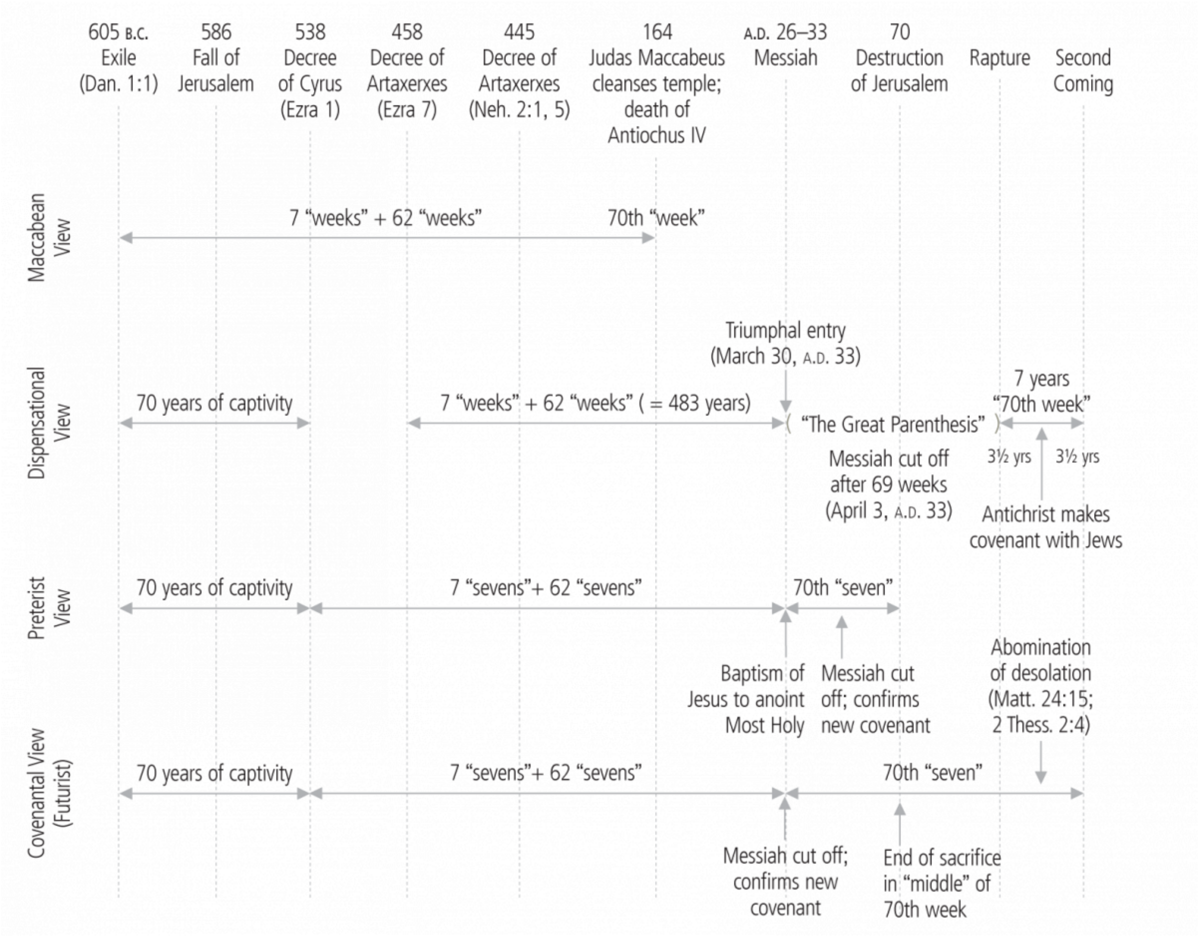
DANIEL—NOTE ON 9:25–26 The promised restoration of God's people and sanctuary will come in three stages. The first **seven** periods of sevens will run from the issuing of the decree to restore and rebuild Jerusalem to the time when that rebuilding is complete. This period of restoration will be a time of trouble, as will the subsequent **sixty-two** periods of sevens after the city had been rebuilt. The messianic ruler will make his appearance at the end of these 69 sevens. Even the appearing of this **anointed one, a prince**, will not immediately usher in the peace and righteousness that Jer. 31:31–33 anticipated. Instead, the anointed one will himself **be cut off**, leaving him with **nothing**, surely a reference to the crucifixion of Christ. After the cutting off of the anointed one, **the people of the prince who is to come** will destroy

Jerusalem and its sanctuary. Many commentators understand this “coming prince” as a reference to the Roman general Titus, whose army destroyed Jerusalem in A.D. 70, or as a reference to a future antichrist. Other interpreters understand him to be the same “anointed prince” anticipated in Dan. 9:25. This person is addressed as “anointed one,” where the focus is on his priestly work of offering himself as a sacrifice, and as a “ruler” whose people fail to submit to his rule. The principal cause of the destruction of the city and temple of Jerusalem in A.D. 70 was the transgression of God’s people in rejecting the Messiah that God had sent to them (Luke 19:41–44).

DANIEL—NOTE ON 9:27 he shall put an end to sacrifice and offering. In one interpretation, this refers to Christ’s atonement. With the death of Jesus on the cross, the atoning sacrifices of the OT were abolished. In another interpretation, if “the prince who is to come” (v. 26) is not the Messiah but an opponent of God’s people, then “he shall put an end to sacrifice and offering” means he will destroy the temple, and thus the prediction refers to the destruction of Jerusalem. A third interpretation argues that this will be fulfilled at the end of the church age, during the great tribulation. The final part of v. 27 is extremely difficult to translate. Literally, it reads, “In the middle of that seven, he will put an end to sacrifice and offering, and on account of the extremity [or “wing”] of abominations that cause desolation, until the end that has been decreed, it will be poured out unto desolation.” On the connection of **abominations** and **makes desolate**, see note on 11:31–32.

DANIEL—NOTE ON 10:1–12:13 Conflicts on earth reflect conflicts in the heavens, and this will continue to the end, when God will ultimately win the battle.

The 70 Weeks of Daniel 9


605 B.C. Exile (Dan. 1:1)
586 Fall of Jerusalem
538 Decree of Cyrus (Ezra 1)
458 Decree of Artaxerxes (Ezra 7)
445 Decree of Artaxerxes (Neh. 2:1, 5)
164 Judas Maccabeus cleanses temple; death of Antiochus IV
A.D. 26–33 Messiah
70 Destruction of Jerusalem
Rapture
Second Coming
Maccabean View
7 “weeks” + 62 “weeks”
70th “week”
Dispensational View
70 years of captivity
7 “weeks” + 62 “weeks” (= 483 years)
Triumphal entry (March 30, A.D. 33)
“The Great Parenthesis”
7 years “70th week”
3½ yrs
3½ yrs
Messiah cut off after 69 weeks (April 3, A.D. 33)
Antichrist makes covenant with Jews
Preterist View
70 years of captivity
7 “sevens”+ 62 “sevens”
70th “seven”
Baptism of Jesus to anoint Most Holy
Messiah cut off; confirms new covenant
Abomination of desolation (Matt. 24:15; 2 Thess. 2:4)
Covenantal View (Futurist)
70 years of captivity
7 “sevens”+ 62 “sevens”
70th “seven”
Messiah cut off; confirms new covenant
End of sacrifice in “middle” of 70th week

DANIEL—NOTE ON 10:1–11:1 A heavenly visitor tells Daniel about conflict in heaven. He explains that he has met resistance from other spiritual powers. He has come to tell Daniel about future events.

DANIEL—NOTE ON 10:1 Chapters 10–12 form a single vision, received **in the third year of Cyrus king of Persia**. Two years earlier, the first party of Jewish exiles had returned to Jerusalem, but they faced severe opposition and had stopped their rebuilding work.

DANIEL—NOTE ON 10:2–3 As a sign of identification with the trials of his brothers and sisters in Judah, Daniel was in **mourning** for **three weeks**. He went without **meat or wine** and did not use the lotions that made life more comfortable.

DANIEL—NOTE ON 10:5–6 Daniel received a vision of a heavenly being, dressed in **linen, with a belt of fine gold . . . around his waist**. His **body** glowed with inner light, **like beryl**, a gemstone. His face shone like **lightning**. His **eyes** were like **torches** and his **arms and legs like** polished **bronze**. **The sound of his words** echoed **like** the roar of a crowd. Yet this glorious figure was unable to complete his task without the help of Michael (v. 13), so it is unlikely that this is a physical manifestation of God or Christ.

DANIEL—NOTE ON 10:10–12 This messenger encouraged Daniel by telling him that he was **greatly loved** by God. He had been sent to Daniel to give him insight in response to his prayer about the situation in Jerusalem.

DANIEL—NOTE ON 10:13 The angelic messenger was delayed on his journey **twenty-one days** by the **prince of the kingdom of Persia**, an evil angel associated with the Persian Empire. Although this spiritual opponent was powerful enough to delay God’s messenger for a period of three weeks, all he could do was delay him. When **Michael, one of the chief princes**, came to help him, the angel was finally able to complete his journey.

DANIEL—NOTE ON 10:15–16 On hearing of the power of the evil spiritual forces, Daniel was overtaken by such a sense of weakness that he was bowed to the ground, unable even to speak until the angel **touched** him on the **lips**.

DANIEL—NOTE ON 10:20 The angel declared that he would return to the fight against the **prince of Persia**, and after that against the **prince of Greece**.

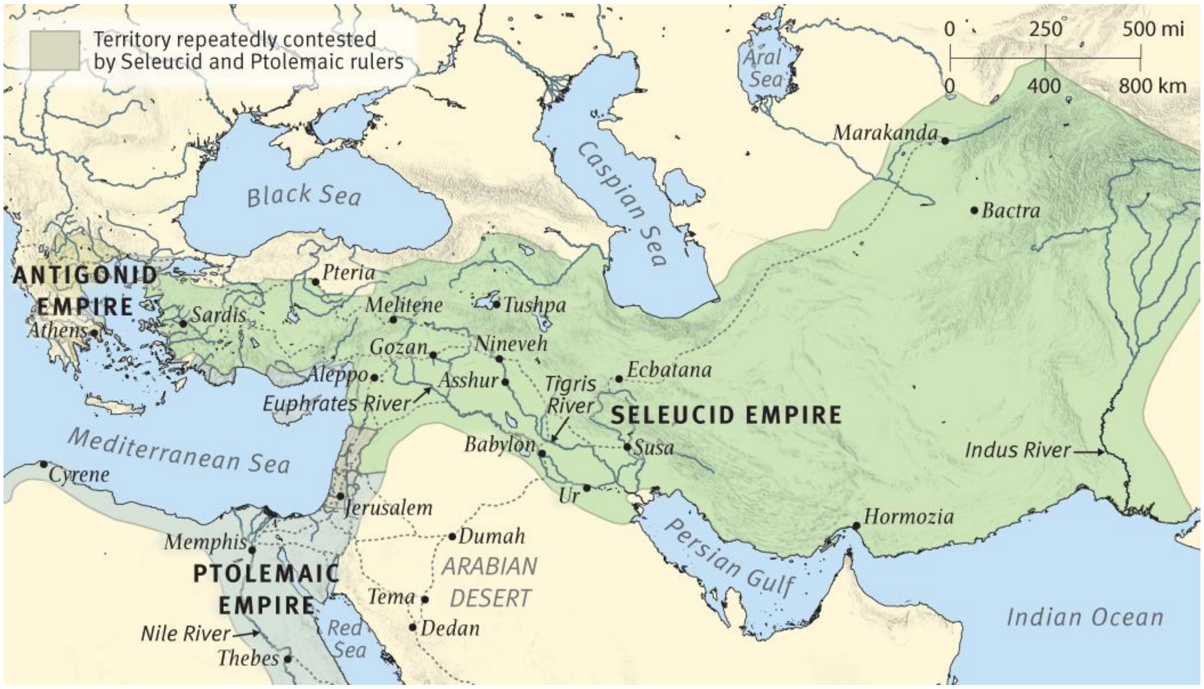
DANIEL—NOTE ON 10:21 The **book of truth** most likely refers to God’s plan for Israel and the world.

DANIEL—NOTE ON 11:1 Mention of **the first year of Darius the Mede** (539 B.C.) is significant since it was the year when the decree was issued that allowed the Jews to return to their homeland.

The Empires of Daniel's Visions: The Ptolemies and the Seleucids (Early)

c. 323–198 B.C.

The two most powerful successors to Alexander, Ptolemy and Seleucus, continued to expand their domains into territory claimed by other generals of Alexander, and they repeatedly clashed with each other over land along the eastern coast of the Mediterranean Sea, including the land later called Palestine.


Territory repeatedly contested by Seleucid and Ptolemaic rulers
0
250
500 mi
0
400
800 km
Aral Sea
Caspian Sea
Black Sea
Marakanda
Bactra
ANTIGONID EMPIRE
Pteria
Sardis
Athens
Melitene
Tushpa
Gozan
Nineveh
Aleppo
Asshur
Euphrates River
Tigris River
Ecbatana
SELEUCID EMPIRE
Babylon
Susa
Indus River
Mediterranean Sea
Cyrene
Ur
Jerusalem
Dumah
Memphis
PTOLEMAIC EMPIRE
ARABIAN DESERT
Tema
Dedan
Hormozia
Persian Gulf
Nile River
Red Sea
Thebes
Indian Ocean

DANIEL—NOTE ON 11:2 **Three more kings** will **arise in Persia** after Cyrus, and then a **fourth**, who will be **richer** and more powerful than the others. This fourth king was Xerxes I (486–464 B.C.), who invaded **Greece**, only to be defeated at the Battle of Salamis (480).

DANIEL—NOTE ON 11:3 The prophecy skips over several lesser Persian kings to focus on the **mighty king** who will bring down the Persian Empire and rule a vast realm. He is Alexander the Great (336–323 B.C.). See note on 7:6.

FACT

The mighty king mentioned in 11:3 is Alexander the Great, who reigned from 336 to 323 B.C. Alexander created one of the largest empires in ancient history, stretching from Greece to India. He brought the Greek language and culture to the Middle East, which is why the NT was originally written in Greek.

DANIEL—NOTE ON 11:4 **as soon as he has arisen, his kingdom shall be broken and divided toward the four winds of heaven**. See note on 8:8.

DANIEL—NOTE ON 11:5 Ptolemy I Soter (323–285 B.C., **king of the south**) was a very capable general under Alexander. He became ruler of Egypt. About the same time, Seleucus I Nicator (king of the north) started out as a lesser general under Alexander and was given Babylon to rule. One of the other generals, Antigonus I Monophthalmus, took over Babylon and caused Seleucus to flee (c. 316 B.C.) to Ptolemy I Soter in Egypt to serve under him. Thus for a short time Seleucus I became **one of his princes**. Then Antigonus was defeated at Gaza in 312 B.C., and Seleucus returned to Babylon to retake his former **authority**. He increased significantly in power and took over the areas of Babylon, Syria, and Media, so that he was **stronger than** Ptolemy I Soter.

DANIEL—NOTE ON 11:6 **the daughter of the king of the south shall come to the king of the north to make an agreement**. There was constant conflict between the Ptolemaic (Egyptian) and Seleucid (Syrian) kingdoms. Around 250 B.C. there was an attempt at peace. Ptolemy II Philadelphus (reigned 285–246; “the king of the south”) sent his daughter Berenice to marry Antiochus II Theos (reigned 261–246; “the king of the north”). Antiochus II then planned to divorce his first wife, Laodice, and disinherit her sons so that he could marry Berenice and have a child who would rule over the Seleucid kingdom. But Laodice had Antiochus II and Berenice poisoned, fulfilling the words **she shall not retain the strength of her arm** and **he and his arm shall not endure**.

DANIEL—NOTE ON 11:7–9 Egypt’s Ptolemy II was succeeded by Berenice’s brother, Ptolemy III Euergetes I (reigned 246–221 B.C.), **a branch from her roots**. In retaliation for the death of his sister, Ptolemy III invaded the Seleucid kingdom and conquered its capital, Antioch (**He shall come against the army and enter the fortress of the king of the north**). He took the Syrian **gods** and other **precious vessels of silver and gold**. He even returned **to Egypt** some of the sacred idols taken by the Persian monarch Cambyses in 524 B.C. when he had sacked the Egyptian temples. Afterward Ptolemy III made a peace treaty with Seleucus II Callinicus (reigned 246–226 B.C.) and he did **refrain from attacking** them so that he could work on expanding his kingdom in the Aegean area. Verse 9 says that Seleucus II **shall come into the realm of the king of the south**, but there is no record of such an invasion, and he must have retreated hastily (**shall return to his own land**).

DANIEL—NOTE ON 11:10 After Seleucus II Callinicus's death in 226 B.C., his **sons** continued fighting with the Ptolemies. Seleucus III was murdered after a short reign, but his brother took the disorganized state and made it a strong nation. In 219–218 B.C. Antiochus III advanced through Phoenicia and Palestine **as far as** the Ptolemies' **fortress** in Raphia.

DANIEL—NOTE ON 11:11–12 Ptolemy IV Philopator (reigned 221–204 B.C., **king of the south**) responded quickly to Antiochus III's advances. Antiochus III was defeated at Raphia. Antiochus III's losses were very high (Ptolemy IV **cast down tens of thousands**), yet Ptolemy IV's victory was short-lived (**he shall not prevail**).

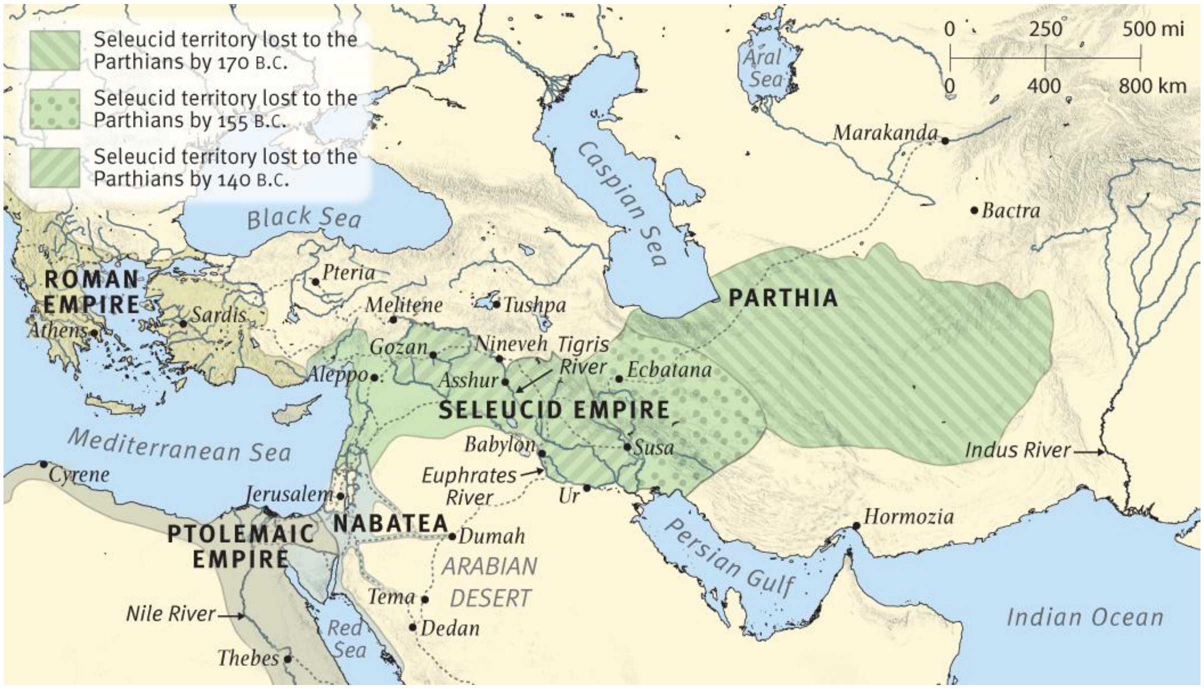
DANIEL—NOTE ON 11:13 After about 15 years, Antiochus III (the Great, reigned 223–187 B.C., **the king of the north**) invaded Phoenicia and Syria with a **great army**. Ptolemy IV had died (203 B.C.), and Antiochus III intended to use the instability around the young new king, Ptolemy V Epiphanes (reigned 203–180 B.C.), to his advantage. It worked, at least initially, and by 201 B.C. the fortress of Gaza had been recaptured.

DANIEL—NOTE ON 11:14 There was instability in the beginning of Ptolemy V Epiphanes's reign (**many shall rise against the king of the south**). A large number of Jews were tired of the heavy taxation, and thus preferred to be ruled by the Seleucids. Many Jews revolted (**the violent among your own people**) against Egyptian rule. General Scopas of the Egyptian army, angered at their rebellion, punished the leaders of Jerusalem and Judah.

The Empires of Daniel's Visions: The Ptolemies and the Seleucids (Late)

c. 198–133 B.C.

By the second century B.C., the Seleucid Empire was losing its grip on much of its territory, and the Roman Empire was rapidly expanding throughout the Mediterranean world. In an attempt to unite his empire and shore up his defenses against these pressures, Antiochus IV Epiphanes imposed a strict policy of Hellenization over his domain, which now included the land of Israel. His policy proved too abhorrent for many Jews, including the Maccabean (also called Hasmonean) family, and in 167 B.C. they led a revolt that established a new, independent kingdom of Israel.


Seleucid territory lost to the Parthians by 170 B.C.
Seleucid territory lost to the Parthians by 155 B.C.
Seleucid territory lost to the Parthians by 140 B.C.
0
250
500 mi
0
400
800 km
Aral Sea
Marakanda
Bactra
Caspian Sea
Black Sea
ROMAN EMPIRE
Athens
Sardis
Pteria
Melitene
Tushpa
PARTHIA
Gozan
Nineveh
Tigris River
Ecbatana
Aleppo
Asshur
SELEUCID EMPIRE
Mediterranean Sea
Babylon
Susa
Indus River
Cyrene
Euphrates River
Ur
Jerusalem
NABATEA
Hormozia
PTOLEMAIC EMPIRE
Dumah
ARABIAN DESERT
Persian Gulf
Tema
Nile River
Red Sea
Dedan
Indian Ocean
Thebes

DANIEL—NOTE ON 11:15–16 Antiochus III the Great (**the king of the north**) fought against General Scopas and **the forces of the south** at the battle of Panium, **a well-fortified city**, in 198 B.C. The Egyptian forces were soundly defeated and they fled to Sidon, where General Scopas finally surrendered. Antiochus took control of Phoenicia and Palestine, which remained under Syrian control until Pompey's invasion in 63 B.C. established Roman rule.

DANIEL—NOTE ON 11:17–19 After General Scopas's surrender, Egypt was forced into an alliance with the Syrians. Antiochus III the Great even gave his **daughter**, Cleopatra (not the famous one from a later period), to Ptolemy V in marriage. Antiochus III hoped that her offspring would rule over Egypt to give him further power, but Cleopatra supported Ptolemy V Epiphanes instead of her father (**it shall not stand or be to his advantage**). Verses 18–19 record Antiochus III’s initial successes in the region of the **coastlands** (a reference to Asia Minor and possibly also mainland Greece). Ultimately he was defeated by Roman and Greek troops. The Romans forced him to sign a treaty at Apanea in 188 B.C. and surrender territory, much of his military force, and 20 hostages (one was his son Antiochus IV Epiphanes). He was also forced to pay a large tribute to Rome. He returned home and was killed by an angry mob (**he shall stumble and fall**) while he was trying to steal from a temple of Zeus in Elymais to pay for the heavy tribute to Rome.

DANIEL—NOTE ON 11:20 Seleucus IV Philopater (reigned 187–175 B.C.) succeeded his father, Antiochus III the Great. Seleucus IV sent a “tax collector,” Heliodorus, to collect the money to pay Rome their yearly tribute of 1,000 talents. He even tried to steal from the temple in Jerusalem, but decided against it after being terrified by a dream. Seleucus IV was not killed **in anger**, or **in battle**, but was poisoned by Heliodorus.

DANIEL—NOTE ON 11:21–23 **In his place shall arise a contemptible person**. Antiochus IV Epiphanes (reigned 175–164 B.C.) is the “little horn” of ch. 8. He took the name Antiochus “Epiphanes,” but others called him “Epimanes” (“madman”). Seleucus IV Philopater’s son, Demetrius I Soter, was the rightful heir to the throne. He was imprisoned in Rome, so Antiochus IV Epiphanes took the throne, even though **royal majesty** had **not been given** to him. He paid off important people for supporting him (**obtain the kingdom by flatteries**). Ptolemy VI Philometer (reigned 181–145 B.C.) of Egypt came against Antiochus IV but was defeated and held as a hostage. Later Ptolemy VI (**the prince of the covenant**) made an **alliance** with Antiochus IV to regain his throne because his brother (Ptolemy VIII Euergetes II Physcon) had taken it while he was imprisoned in Syria. This worked, and he received his throne back. Later he broke this covenant and joined with his brother Ptolemy VIII to force Antiochus IV out of Pelusium, one of Egypt’s fortress cities.

FACT

The reign of Antiochus IV Epiphanes (175–164 B.C.) was disastrous for the Jews (11:21–35; see 8:9–14, 23–25). He banned circumcision, ended the sacrifices, and defiled the temple. Judas Maccabeus led a revolt against him in 167 B.C.

DANIEL—NOTE ON 11:24 **Without warning**, Antiochus IV Epiphanes retaliated and stole from some of **the richest parts of** Egypt's territory. He appeared to divide the goods among his soldiers, but his grand plans against Egypt's **strongholds** lasted **only for a time**.

DANIEL—NOTE ON 11:25–27 These verses appear to refer to the events of Antiochus IV Epiphanes's first battle with Egypt and explain in more detail why Ptolemy VI Philometer was defeated. Ptolemy VI's own trusted counselors (**those who eat his food**) encouraged him to go against Antiochus IV (his uncle), and he was defeated. Then the **two kings**, Antiochus IV and Ptolemy VI (now the former's prisoner), made a covenant to regain control of Egypt from Ptolemy VI's brother, Ptolemy VIII. Neither king intended to keep the covenant (**they shall speak lies** to each other). Their alliance had initial success capturing Memphis, but it failed to capture all of Egypt. Ptolemy VIII continued to rule in Alexandria. Later the two brothers, Ptolemy VI and Ptolemy VIII, joined forces and ruled together over all of Egypt.

DANIEL—NOTE ON 11:28 Antiochus IV Epiphanes returned **to his land** after raiding Egypt in 169 B.C. On his way home he stopped in Palestine and found a rebellion going on. He dealt viciously with the Jews (**his heart shall be set against the holy covenant**), killing eighty thousand men, women, and children and looting the temple. The Jews were furious at the brutality of this ruler and began a full-fledged revolt.

DANIEL—NOTE ON 11:29–30 In 168 B.C. (that is, the **time appointed** by God) Antiochus IV Epiphanes invaded Egypt again. This time he met with a humiliating defeat. The Romans had joined forces with the Ptolemies, and Antiochus IV was no match for the Roman army. In 167 B.C. he turned his anger toward Palestine (**and be enraged and take action against the holy covenant**) and sent his chief tax collector, Apollonius, to Jerusalem. Initially Apollonius appeared to come in peace, but on the Sabbath he began killing people and looting the city. He also rewarded those Jews who supported the Hellenistic policies.

DANIEL—NOTE ON 11:31–32 Later in 167 B.C., Syrian forces came back to stop the Jewish religious practices. They entered the temple. They stopped the **regular burnt offering**, and on the fifteenth day of Chislev (December), 167 B.C., they set up an altar or idol devoted to Zeus (Jupiter) in the temple (**the abomination that makes desolate**; compare 9:27; 12:11). They then offered up sacrifices (likely swine) on the altar. This act is commonly called the “abomination of desolation,” which comes from the translation of the Greek phrase. This is the background for Jesus’ prediction of “the abomination of desolation spoken of by the prophet Daniel” (Matt. 24:15–16). Antiochus IV’s **flattery** enticed some of the Jews to turn against the **covenant**. But some faithful Jews (those **who know their God**) chose to **stand** strong and die rather than go against God’s laws, and many did die.

DANIEL—NOTE ON 11:33–35 the wise among the people shall make many understand. This likely refers to those who truly fear God and who will encourage others to fight and even die rather than offer unclean sacrifices to God. In this time of persecution, the nation will **receive a little help**, which probably refers to the small forces that initially rebelled against the Syrians in Modein, 17 miles (27 km) northwest of Jerusalem. They were led by Mattathias, a priest, and later by his third son Judas Maccabeus. The rest of v. 34 probably has in view the **many** who would **join themselves** to the Maccabean rebellion out of necessity to save their lives, though it may more specifically refer to those who joined with the Maccabeans and killed those who were sympathetic to the Seleucids. **Some of the wise shall stumble** likely describes true believers who will die in this persecution. Through this persecution they will be **refined, purified, and made white**.

DANIEL—NOTE ON 11:36 Toward the end of the prophecy, the focus of the vision seems to shift. It now addresses a situation that is greater than the persecution under Antiochus IV. The remainder of the chapter is often thought to deal with the “Antichrist,” which many believe is the figure described in 2 Thess. 2:3–4; Rev. 13:5–8. Though Antiochus IV was powerful, he was able to **do as he wills** only up to a point, since the Romans were much more powerful than he.

DANIEL—NOTE ON 11:37–38 Antiochus IV viewed himself as a god, as his nickname “Epiphanes” (“[god] manifest”) made clear. But it is doubtful that he fulfilled the prophecy that **he shall magnify himself above all**. He abandoned **the gods of his fathers**, including Apollo, and showed no regard for the **one beloved by women**, probably the god Adonis or Dionysius. Instead, he worshiped Zeus, a god who embodied military strength. All these were Greek gods, so there is some question as to whether Antiochus IV abandoned “the gods of his fathers.” Instead, the person being described will worship **the god of fortresses** and will spend lavishly to support this strength.

DANIEL—NOTE ON **11:39** The passage probably speaks of a future king, one who will truly "do as he wills," will **deal with the strongest fortresses**, and will **make** his followers **rulers over many**. Many interpreters see here another prediction of the Antichrist, whom they connect to the "little horn" of ch. 7 and the ruler of 9:26 who is to come.

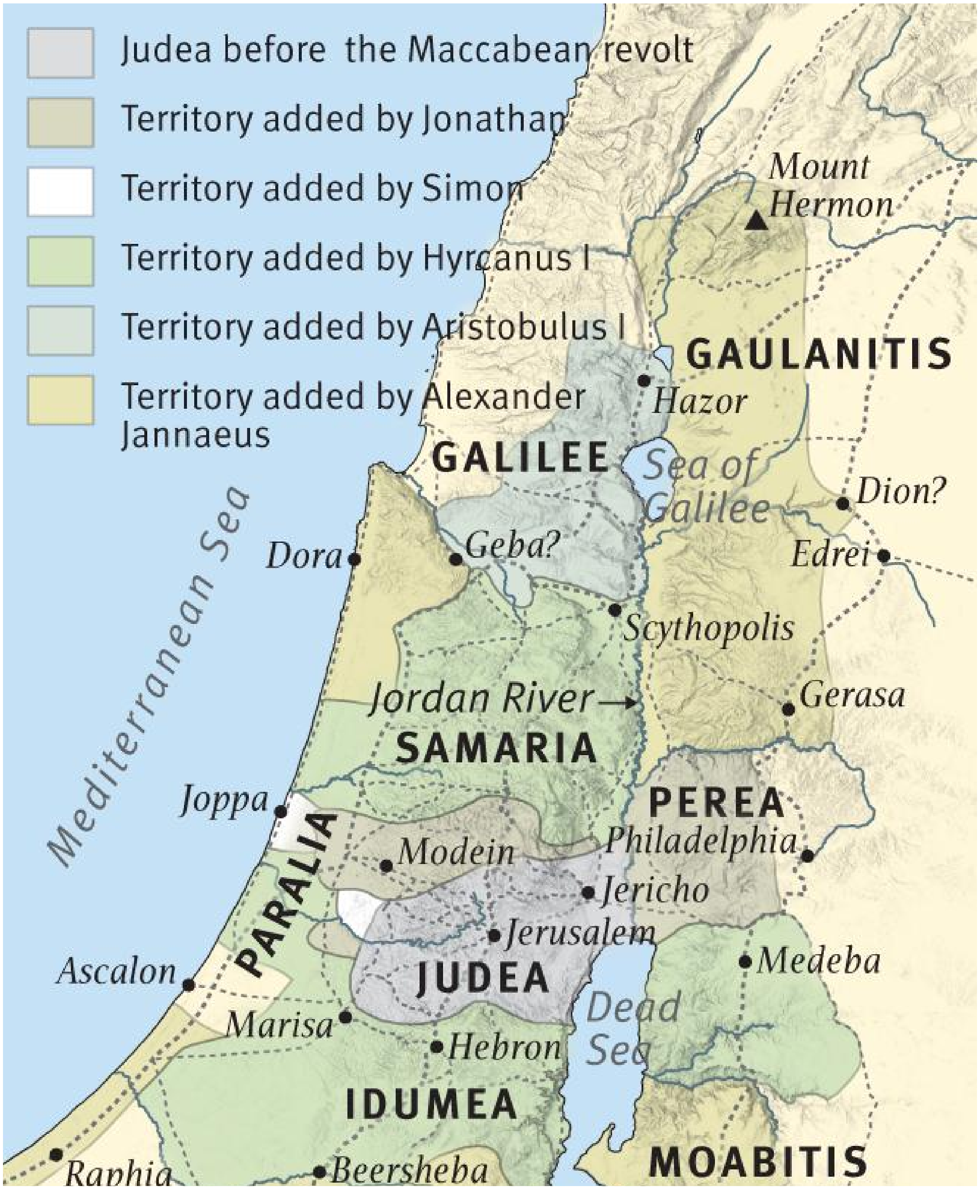
DANIEL—NOTE ON **11:40–41** **At the time of the end** there will be a major battle where armies will come from the **north** and the **south** to **attack** this powerful ruler in the land of Israel (**the glorious land**). **Edom and Moab and the main part of the Ammonites** will escape from him, possibly because of their connection with Israel or because they are out of his way.

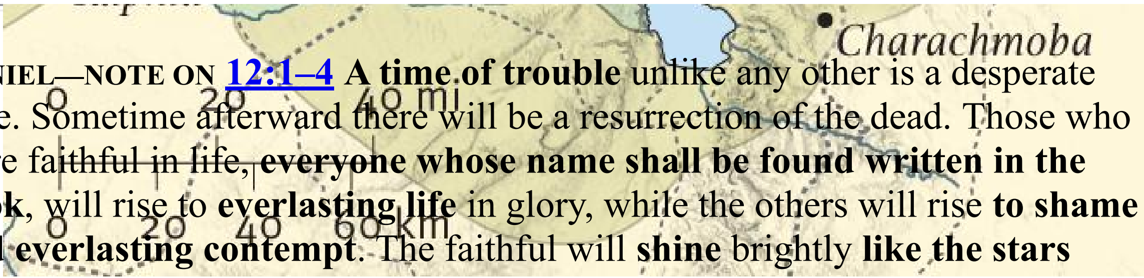
DANIEL—NOTE ON **11:44–45** One striking difference between Antiochus IV Epiphanes and the Antichrist lies in the events surrounding the king's death. Antiochus IV died during a relatively minor campaign against Persia in 164 B.C., not **between the sea** and Jerusalem after a grand and successful assault on Egypt. When compared to the precision of fulfillment of the early verses of ch. 11, these later verses may be looking for a greater fulfillment that is yet to come at the time of the end. **the glorious holy mountain**. This is the Temple Mount in Jerusalem.

The Maccabean Kingdom

c. 167–63 B.C.

The Maccabean kingdom of Israel had its beginnings when the priest Mattathias and his family refused to obey the Seleucid rulers' order to sacrifice to the pagan god Zeus at Modein. They led a revolt that initially controlled only the territory of Judea in the vicinity of Jerusalem. Over the next hundred years, however, the Maccabean rulers slowly added portions of territory to the kingdom until it resembled the borders of the territory allotted to the Israelite tribes by Joshua.


Judea before the Maccabean revolt
Territory added by Jonathan
Territory added by Simon
Territory added by Hyrcanus I
Territory added by Aristobulus I
Territory added by Alexander Jannaeus
Mount Hermon
GAULANITIS
Hazor
GALILEE
Sea of Galilee
Dion?
Mediterranean Sea
Dora
Geba?
Edrei
Scythopolis
Jordan River
Gerasa
SAMARIA
Joppa
PEREA
PARALIA
Modein
Philadelphia
Jericho
Jerusalem
Ascalon
Medeba
JUDEA
Dead Sea
Marisa
Hebron
IDUMEA
Raphia
Beersheba
MOABITIS



DANIEL—NOTE ON [12:1–4](#) **A time of trouble** unlike any other is a desperate time. Sometime afterward there will be a resurrection of the dead. Those who were faithful in life, **everyone whose name shall be found written in the book**, will rise to **everlasting life** in glory, while the others will rise **to shame and everlasting contempt**. The faithful will **shine** brightly **like the stars forever and ever**. However, in the meantime, Daniel was instructed to **shut up the words and seal the book**. He was to do this because the message of the book was not fully understandable, and also to keep the message safe for future generations of God’s people to read.

DANIEL—NOTE ON [12:5–13](#) Daniel and his angelic companion ask the divine messenger two related questions: **How long shall it be till the end of these wonders?** And **what shall be the outcome of these things?** The answer to the question “How long?” has two parts: “**for a time, times, and half a time**” and for “1,290 days.” [Revelation 11:3](#) and [12:6](#) apparently look back to this idea, though the number in those two verses is 1,260 days. “A time, times, and half a time” (probably three and a half times) focuses on the limited nature of this period as half of a complete period of judgment.

DANIEL—NOTE ON [12:10](#) **Those who are wise** will be able to determine specifically when the three and a half years of the tribulation start, namely, “from the time that the regular burnt offering is taken away.”

FACT

Purity. In [12:10](#), “white” symbolizes purity, as in clothing that is clean rather than dirty (see [7:9](#)). “Refined” means purified or cleansed. Revelation similarly pictures saints wearing white clothes ([Rev. 4:4](#); [7:13–14](#); [19:8](#)).

DANIEL—NOTE ON [12:11](#) The specification of **1,290 days** emphasizes the precision with which the period is measured, predetermined by God to the very day. In this time many will purify themselves, and their enemies will shatter the Jewish nation. Then God will step in to defend them.

DANIEL—NOTE ON [12:12–13](#) The additional figure of **1,335 days**, 45 days longer than the 1,290-day period, heightens the sense of mystery that surrounds the Lord’s timing and emphasizes the need for the saints to persevere under suffering. God’s people are to go on living faithfully in this corrupt world, confident of the inheritance that is stored up for them **at the end of the days**.

Hosea

(return to table of contents)

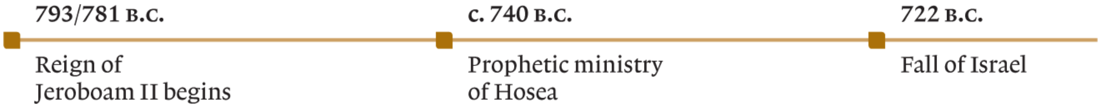
Hosea 1 • Hosea 2 • Hosea 3 • Hosea 4 • Hosea 5 • Hosea 6 • Hosea 7 •
Hosea 8 • Hosea 9 • Hosea 10 • Hosea 11 • Hosea 12 • Hosea 13 • Hosea 14

- Introduction to Hosea
  - Timeline
  - Author and Date
  - Audience and Purpose
  - Background and Overview
  - Key Themes
  - Outline
  - The Near East at the Time of Hosea
- Global Message of Hosea
  - Hosea in Redemptive History
  - Universal Themes in Hosea
  - The Global Message of Hosea for Today
- Study Notes

Introduction to Hosea

Introduction to Hosea

Timeline



Author and Date

Hosea prophesied during the latter half of the eighth century B.C. (c. 753–722 B.C.). This period was an extremely difficult time in Israel's history, just before the northern kingdom went into exile.

Audience and Purpose

Hosea's primary audience was Ephraim (another name for the northern kingdom, Israel), which is mentioned 35 times in the book. Hosea wanted to see Israel turn back to God.

Background and Overview

Israel is the Lord's bride, but Israel has instead joined itself to Baal, the false god worshiped in Syria-Palestine. Worshiping Baal violates the first of the Ten Commandments (Ex. 20:3). It is also a betrayal of God's intimate union with his people. Therefore Hosea describes it as spiritual adultery, an offense against the marriage between the Lord and Israel. He compares Israel's spiritual unfaithfulness to the ingratitude of a wayward wife. Such unfaithfulness justifies the Lord's coming judgment. But punishment is not ultimately what the Lord wants for his people. He desires that they leave their sin. He wants them to return to the One who first loved them and who can provide what is best for them.

Key Themes

1. Hosea frequently refers to the Pentateuch, the foundation of Israel’s relationship to God (e.g., 1:10; 6:7; 7:13; 9:6–10; 11:1–4; 12:2–5, 9–10, 12–13; 13:4–6).
2. Hosea stresses divine sovereignty. God speaks in the first person, “I,” almost a hundred times in the book.
3. Hosea’s personal life illustrates the Lord’s compassion (chs. 1–3).
4. Isolation/exile, which is coming upon Israel, is a way to restoration (1:6–7; 2:14–23; 5:6–6:3; 11:8–11; 12:9).

Outline

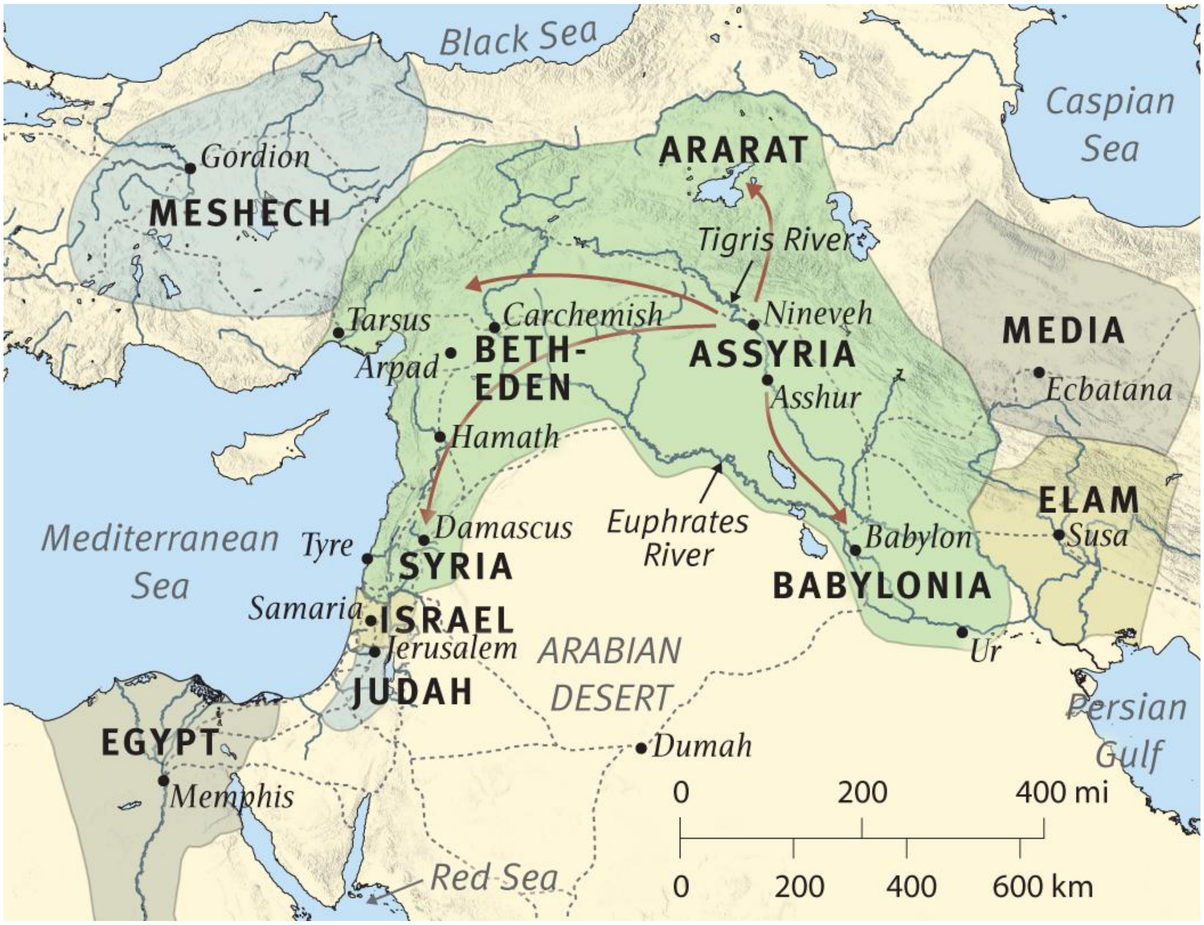
Chapters 1–3 use Hosea’s own marriage as a parable for the relationship between God and Israel. The dominant image is of Israel as an unfaithful wife. Chapters 4–14 detail the comparison, with its series of accusations, warnings, appeals, and motivations for God’s people to return.

I. Biographical: Hosea’s Family (1:1–3:5)
II. Accusations, Warnings, and Promises for Israel (4:1–14:9)

The Near East at the Time of Hosea

c. 740 B.C.

Hosea prophesied to Israel and Judah during the decades leading up to the fall of the northern kingdom to Assyria. The resurgence of this ancient empire dominated much of the politics of the ancient Near East from the time of Jeroboam until Assyria’s demise at the end of the seventh century B.C.


Black Sea
Caspian Sea
Gordion
MESHECH
ARARAT
Tigris River
Tarsus
Carchemish
Nineveh
BETH-EDEN
Arpad
ASSYRIA
MEDIA
Ecbatana
Asshur
Hamath
ELAM
Euphrates River
Susa
Mediterranean Sea
Tyre
Damascus
Babylon
SYRIA
BABYLONIA
Samaria
ISRAEL
Jerusalem
ARABIAN DESERT
Ur
JUDAH
Persian Gulf
EGYPT
Dumah
Memphis
0
200
400 mi
0
200
400
600 km
Red Sea

The Global Message of Hosea

Hosea in Redemptive History

The book of Hosea depicts God's relationship with his people through a metaphor that occurs throughout the Bible, though nowhere as strongly and pervasively as in Hosea: the metaphor of marriage. The Lord has yoked himself to Israel in the most intimate way, likened to the most profound of human relationships. Tragically, however, Israel has proven faithless—in the Lord's stark terms, they have "played the whore" (Hos. 2:5). God's people have committed spiritual adultery, going after other gods and forsaking their sacred relationship with the Lord.

Embedded within the book of Hosea, then, is a powerful and ever-relevant reminder for God's people around the world and down through time. God has bound himself to his people in the most personal, self-giving way possible. He is theirs; they are his. He and they belong to one another. They have committed themselves to one another. It is nothing less than adultery when members of God's church forsake him to flirt with the idols of this world, whatever form those idols may take in various parts of the world.

Hosea's prophecy comes in the eighth century B.C., as Assyria is threatening to invade Israel and exile God's people out of the Promised Land. After rescuing his people from Egyptian bondage and bringing them into this land (Exodus—Joshua), God had granted Israel's wish for a human king to rule over them (1 Samuel), yet Israel's kings have continually proved faithless (1 Samuel—2 Chronicles). God is therefore about to bring Assyria to conquer and exile Israel.

For the sake of David and the covenant made with him, however (2 Samuel 7), God will restore the kingship one day, and thus restore the people (see Hos. 3:5). This restoration ultimately comes in Jesus, the true and final Son of David (Matt. 21:9; Rev. 22:16), who restores the kingdom (Mark 1:15) and will one day cause every knee all over the world to bow to him (Phil. 2:9–11; 1 Cor. 15:24–28).

Universal Themes in Hosea

The horror of faithlessness to God. The importance of remaining steadfastly loyal to the Lord is not a regional concern; all God's people in all parts of the world are constantly tempted to compromise or even abandon faithfulness to God. The specific *forms* of temptation vary—what tempts a French believer living in downtown Paris will differ from what entices a Chilean believer living in the rural Andes mountains. Wherever we live, however, the core battle remains: will we be faithful to God, or will we commit spiritual adultery, trusting in the gods of the age in our particular corner of the world?

God's deep compassion for his people. Despite his people's utter faithlessness over many generations, God cannot forsake them once and for all. "How can I give you up, O Ephraim? How can I hand you over, O Israel? . . . My heart recoils within me; my compassion grows warm and tender" (Hos. 11:8). God speaks to his wayward people in terms of deep affection. He has bound himself to them, and while he must discipline them, even the pain of discipline will serve to restore them (1:6–7; 2:14–23; 3:1–5; 11:8–11; 14:4–5). Believers today can be confident that as they trust him wholeheartedly, they cannot finally be separated from the Lord's love for them, even amid suffering, persecution, sickness, and economic hardship.

Divine sovereignty and rule. Almost one hundred times throughout Hosea, God speaks in the first person: "I . . ." It is the Lord who will judge his people; it is the Lord who will bring punishments on his people; and yet it is the Lord who will have mercy on his people. The affairs of his covenant people, and the affairs of the nations of the world, are in God's hand. This is great encouragement for believers around the world today.

The Global Message of Hosea for Today

The book of Hosea is rich in relevance for the church today. Because Hosea describes God's relationship with his people in terms of marriage, we learn of the significance God attaches both to the institution of marriage as well as to the church's relationship to God.

Human marriage. The divine institution of marriage (see Gen. 2:24; Matt. 19:3–6) is foundational to the flourishing of human society. Around the world today, however, various cultural pressures threaten to weaken this institution. Polygamy, homosexuality, adultery, fatherlessness, and gender confusion are rampant in different parts of the world. Through the prophecy of Hosea believers are strengthened as we see the significance of the covenant bond formed when one man and one woman become one flesh. We also see that when a spouse is unfaithful, God can restore the marriage—for God, supremely in Christ, has restored us to himself despite *our* faithlessness. He refuses to divorce his people.

Divine marriage. Hosea sobers us with the realization that the human marriage relationship is instituted by God to portray an even more profound relationship: that of God to his people. Wherever human beings call on God's name through Jesus Christ, regardless of ethnicity or cultural background, God enters into a covenant relationship with them. God pledges never to leave or forsake his people in this relationship. They will be his people, and he will be their God (Jer. 24:7; 31:33; Ezek. 37:27; Zech. 8:8). Ultimately, God secures this relationship through sending his own Son to redeem a people for himself. The worldwide church is therefore the Bride of Christ (Eph. 5:32; Rev. 21:9).

HOSEA **1** [†]The word of the LORD that came to Hosea, the son of Beeri,
[a] in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in
the days of [b] Jeroboam the son of Joash, king of Israel.

Hosea's Wife and Children

[2][†]When the LORD first spoke through Hosea, the LORD said to Hosea,
[c] "Go, take to yourself a wife of whoredom and have [d] children of
whoredom, for [e] the land commits great whoredom by forsaking the LORD."
[3][†]So he went and took Gomer, the daughter of Diblaim, and she
conceived and bore him a son.

[4][†]And the LORD said to him, "Call his name Jezreel, for in just a little
while [f] I will punish the house of Jehu for the blood of Jezreel, and [g] I will
put an end to the kingdom of the house of Israel. [5]And on that day [h] I will
break the bow of Israel [i] in the Valley of Jezreel."

[6][†]She conceived again and bore a daughter. And the LORD said to him,
[j] "Call her name No Mercy, [1] for [k] I will no more have mercy on the house
of Israel, to forgive them at all. [7]But [l] I will have mercy on the house of
Judah, and I will save them by the LORD their God. I [m] will not save them
by bow or by sword or by war or by horses or by horsemen."

[8][†]When she had weaned No Mercy, she conceived and bore a son.
[9]And the LORD said, [n] "Call his name Not My People, [2] for [o] you are not
my people, and I am not your God." [3]

[10][†] [4] Yet [p] the number of the children of Israel shall be [q] like the sand
of the sea, which cannot be measured or numbered. [r] And [s] in the place
where it was said to them, [o] "You are not my people," it shall be said to
them, [t] "Children [5] of [u] the living God." [11][†]And [v] the children of Judah
and the children of Israel shall be gathered together, and [w] they shall
appoint for themselves one head. And they shall go up from the land, for
great shall be the day of Jezreel.

Israel's Unfaithfulness Punished

HOSEA **2** [†] [1] Say to your brothers, [x] "You are my people," [2] and to your
sisters, [y] "You have received mercy." [3]

[2][†] “Plead with your mother, plead—
for [z] she is not my wife,
and I am not her husband—
that she put away [a] her whoring from her face,
and her adultery from between her breasts;
[3] lest [b] I strip her naked
and make her as [c] in the day she was born,
and [d] make her like a wilderness,
and make her like a parched land,
and kill her with thirst.
[4][†] [e] Upon her children also I will have no mercy,
[f] because they are children of whoredom.
[5] For [g] their mother has played the whore;
she who conceived them has acted shamefully.
For [h] she said, ‘I will go after my lovers,
who [i] give me my bread and my water,
my wool and my flax, my oil and my drink.’
[6][†] Therefore [j] I will hedge up her [4] way with thorns,
and [k] I will build a wall against her,
so that she cannot find her paths.
[7] She shall pursue her lovers
but not overtake them,
and she shall seek them
but shall not find them.
[l] Then she shall say,
‘I will go and return to [m] my first husband,
[l] for it was better for me then than now.’
[8][†] And [n] she did not know
that it was [o] I who gave her
[p] the grain, the wine, and the oil,
and who lavished on [q] her silver and gold,
[r] which they used for Baal.
[9] Therefore [s] I will take back
my grain in its time,

and my wine in its season,
and [s] I will take away my wool and my flax,
which were to cover her nakedness.
10 Now [t] I will uncover her lewdness
in the sight of her lovers,
and no one shall rescue her out of my hand.
11 [u] And I will put an end to all her mirth,
her feasts, her [v] new moons, her [v] Sabbaths,
and all her [w] appointed feasts.
12 And [x] I will lay waste her vines and her fig trees,
[y] of which she said,
'These are [z] my wages,
which my lovers have given me.'
I will make them a forest,
[a] and the beasts of the field shall devour them.
13 And [b] I will punish her for [c] the feast days of the Baals
when she burned offerings to them
and [d] adorned herself with her ring and jewelry,
and went after her lovers
and forgot me, declares the LORD.

The LORD's Mercy on Israel

14[†] "Therefore, behold, I will allure her,
and [e] bring her into the wilderness,
and [f] speak tenderly to her.
15[†] And there I will give her her vineyards
and make the Valley of Achor [5] a door of hope.
And there she shall answer [g] as in the days of her youth,
as at the time when she came out of the land of Egypt.

16[†]"And [h] in that day, declares the LORD, you will call me 'My Husband,' and no longer will you call me 'My Baal.' 17For [i] I will remove the names of the Baals from her mouth, and they shall be remembered by name no more. 18And [j] I will make for them a covenant on that day with the beasts of the field, the birds of the heavens, and the creeping things of the ground. And [k]I will abolish [6] the bow, the sword, and war from the land, and I will make you lie down in [l]safety. [19][†]And I will betroth you to me [m]forever. [n]I will betroth you to me in righteousness and in justice, in steadfast love and in mercy. [20] [n]I will betroth you to me in faithfulness. And [o]you shall know the LORD.

[21][†] “And [p]in that day [q]I will answer, declares the LORD,
  I will answer the heavens,
  and they shall answer the earth,
[22] and the earth shall answer the grain, the wine, and the oil,
  and they shall answer [r]Jezreel, [7]
  [23] and [s]I will sow her for myself in the land.
And [t]I [u]will have mercy on No Mercy, [8]
  and [v]I will say to Not My People, [9] [w]‘You are my people’;
  and he shall say, ‘You are my God.’”

Hosea Redeems His Wife

HOSEA 3 [†]And the LORD said to me, [x]“Go again, love a woman who is loved by another man and is an adulteress, even as the LORD loves the children of Israel, though they turn to other gods and love cakes of raisins.” [2][†]So I bought her for fifteen shekels of silver and a [y]homer and a lethech [1] of barley. [3][†]And I said to her, “You must [z]dwell as mine for many days. You shall not play the whore, or belong to another man; so will I also be to you.” [4]For the children of Israel [z]shall dwell many days [a]without king or prince, [b]without sacrifice or [c]pillar, without [d]ephod or [e]household gods. [5][†]Afterward [f]the children of Israel shall return and [g]seek the LORD their God, and [h]David their king, [i]and they shall come in fear to the LORD and to his goodness in the [j]latter days.

The LORD Accuses Israel

HOSEA 4 [†] [k]Hear the word of the LORD, O children of Israel,
  for [l]the LORD has a controversy with the inhabitants of the land.

There is no faithfulness or steadfast love,
and [m] no knowledge of God in the land;
2 [n] there is swearing, lying, murder, stealing, and committing adultery;
they break all bounds, and [o] bloodshed follows bloodshed.
3 Therefore [p] the land mourns,
and all who dwell in it languish,
[q] and also the beasts of the field
and the birds of the heavens,
[r] and even the fish of the sea are taken away.

4 [s] Yet let no one contend,
and let none accuse,
for with you is [t] my contention, O priest. [1]
5[†] You shall stumble by day;
the prophet also shall stumble with you by night;
and I will destroy [u] your mother.
6[†] My people are destroyed [v] for lack of knowledge;
[w] because you have rejected knowledge,
I reject you [x] from being a priest to me.
And since you have forgotten the law of your God,
[y] I also will forget your children.

7 [z] The more they increased,
the more they sinned against me;
[a] I will change their glory into shame.
8 [b] They feed on the sin [2] of my people;
they are greedy for their iniquity.
9 [c] And it shall be like people, like priest;
I will punish them for their ways
and repay them for their deeds.
10[†] [d] They shall eat, but not be satisfied;
they shall play the whore, but not multiply,
because they have forsaken the LORD
to cherish **11**whoredom, wine, and new wine,
which [e] take away the understanding.

12[†] My people [f]inquire of a piece of wood,
and their walking staff gives them oracles.
For [g]a spirit of whoredom has led them astray,
and they have left their God to play the whore.
13 [h]They sacrifice on the tops of the mountains
and burn offerings on the hills,
[i]under oak, poplar, and terebinth,
because their shade is good.
Therefore your daughters play the whore,
and your brides commit adultery.
14[†] I will not punish your daughters when they play the whore,
nor your brides when they commit adultery;
for [j]the men themselves go aside with prostitutes
and sacrifice with [k]cult prostitutes,
and a people [l]without understanding shall come to ruin.

15[†] Though you play the whore, O [m]Israel,
let not [m]Judah become guilty.
[n]Enter not into [o]Gilgal,
nor go up to [p]Beth-aven,
and swear not, “As the Lord lives.”
16 Like a stubborn heifer,
Israel is stubborn;
can the Lord now feed them
like a lamb in a broad pasture?

17 [q]Ephraim is joined to idols;
[r]leave him alone.
18 When their drink is gone, they give themselves to whoring;
[s]their rulers [3] dearly love shame.
19 [t]A wind has wrapped them [4] in its wings,
and they shall [u]be ashamed because of their sacrifices.

Punishment Coming for Israel and Judah

HOSEA **5** [†] [v] Hear this, O priests!
Pay attention, O house of Israel!
Give ear, O house of the king!
For the judgment is for you;
for [w] you have been a snare at Mizpah
and a net spread upon [x] Tabor.
2 And [y] the revolters [z] have gone deep into slaughter,
but [a] I will discipline all of them.

3 [b] I know Ephraim,
and Israel is not hidden from me;
for now, O Ephraim, you have played the whore;
Israel is defiled.
4 [c] Their deeds do not permit them
to return to their God.
For [d] the spirit of whoredom is within them,
and they know not the Lord.

5 [e] The pride of Israel testifies to his face; [1]
Israel and [f] Ephraim shall stumble in his guilt;
[f] Judah also shall stumble with them.
6 [g] With their flocks and herds they shall go
to seek the Lord,
[g] but they will not find him;
[h] he has withdrawn from them.
7 [i] They have dealt faithlessly with the Lord;
for they have borne alien children.
Now the new moon shall devour them with their fields.

8 [j] Blow the horn in [k] Gibeah,
the trumpet in [l] Ramah.
Sound the alarm at [m] Beth-aven;
we follow you, [2] O Benjamin!
9 Ephraim shall become a desolation

in the day of punishment;
among the tribes of Israel
I make known what is sure.
10[†] The princes of Judah have become
like [n] those who move the landmark;
upon them I will pour out
my wrath like water.
11 Ephraim is [o] oppressed, crushed in judgment,
because he was determined to go after filth. [3]
12 But I am [p] like a moth to Ephraim,
and [p] like dry rot to the house of Judah.

13[†] When Ephraim saw his sickness,
and Judah [q] his wound,
then Ephraim went [r] to Assyria,
and sent to the great king. [4]
[s] But he is not able to cure you
or heal [q] your wound.
14 For I will be [t] like a lion to [u] Ephraim,
and like a young lion to the house of [u] Judah.
[v] I, even I, will tear and go away;
I will carry off, and no one shall rescue.

15[†] [w] I will return again to my place,
until they acknowledge their guilt and seek my face,
and [x] in their distress earnestly seek me.

Israel and Judah Are Unrepentant

HOSEA 6 “Come, let us [y] return to the Lord;
for [z] he has torn us, that he may heal us;
he has struck us down, and [a] he will bind us up.
2[†] After two days [b] he will revive us;
on the third day he will raise us up,
that we may live before him.

3 [c] Let us know; [c] let us press on to know the LORD;
[d] his going out is sure as the dawn;
he will come to us [e] as the showers,
[f] as the spring rains that water the earth."

4[†] What shall I do with you, [g] O [h] Ephraim?
What shall I do with you, O [h] Judah?
Your love is [i] like a morning cloud,
[i] like the dew that goes early away.
5[†] Therefore I have hewn them by the prophets;
I have slain them [j] by the words of my mouth,
and my judgment goes forth as the light.
6[†] For [k] I desire steadfast love [1] and not sacrifice,
[l] the knowledge of God rather than burnt offerings.

7[†] But [m] like Adam they [n] transgressed the covenant;
[o] there they dealt faithlessly with me.
8 [p] Gilead is a city of evildoers,
[q] tracked with blood.
9 As robbers [r] lie in wait for a man,
so the priests band together;
they murder on the way to [s] Shechem;
they commit villainy.
10 In the house of Israel I have seen a horrible thing;
[t] Ephraim's whoredom is there; [u] Israel is defiled.

11 For you also, O [u] Judah, [v] a harvest is appointed,
when [w] I restore the fortunes of my people.
HOSEA **7** [x] When I would heal Israel,
the iniquity of Ephraim is revealed,
and the evil deeds of [y] Samaria;
for [z] they deal falsely;
the thief breaks in,
and the bandits raid outside.

2[†] But they do not consider
that [a] I remember all their evil.
Now [b] their deeds surround them;
[c] they are before my face.
3 By their evil [d] they make [d] the king glad,
and the princes by their treachery.
4[†] [e] They are all adulterers;
they are like a heated oven
whose baker ceases to stir the fire,
from the kneading of the dough
until it is leavened.
5 On the day of [f] our king, the princes
became sick with the heat of wine;
he stretched out his hand with mockers.
6 For with hearts like an oven [g] they approach their intrigue;
all night their anger smolders;
in the morning it blazes like a flaming fire.
7 All of them are hot as an oven,
and they devour their rulers.
All [h] their kings [i] have fallen,
and none of them calls upon me.

8[†] Ephraim [j] mixes himself with the peoples;
Ephraim is a cake not turned.
9 [k] Strangers devour his strength,
and [l] he knows it not;
gray hairs are sprinkled upon him,
and [l] he knows it not.
10 [m] The pride of Israel testifies to his face; [1]
[n] yet they do not return to the LORD their God,
nor seek him, for all this.

11 Ephraim is like a dove,
[o] silly and without sense,
calling to [p] Egypt, going to [q] Assyria.

12 As they go, [r] I will spread over them my net;
I will bring them down like birds of the heavens;
[s] I will discipline them [t] according to the report made to their congregation.
13 [u] Woe to them, for they have strayed from me!
Destruction to them, for they have rebelled against me!
[v] I would redeem them,
but [w] they speak lies against me.

14[†] [x] They do not cry to me from the heart,
but [y] they wail upon their beds;
for grain and wine they gash themselves;
they rebel against me.
15 Although [z] I trained and strengthened their arms,
yet they devise evil against me.
16[†] They [a] return, but not upward; [2]
they are [b] like a treacherous bow;
their princes shall fall by the sword
because of [c] the insolence of their tongue.
This shall be their derision [d] in the land of Egypt.

Israel Will Reap the Whirlwind

HOSEA **8** [†] Set [e] the trumpet to your lips!
One [f] like a vulture is over the house of the LORD,
because [g] they have transgressed my covenant
and rebelled against my law.
2[†] To me they cry,
[h] "My God, we—Israel—know you."
3 Israel has spurned the good;
the enemy shall pursue him.

4[†] [i] They made kings, [j] but not through me.
They set up princes, but I knew it not.
With their silver and gold they made idols
for their own destruction.
5[†] [k] I have [1] spurned your calf, O Samaria.
My anger burns against them.
[l] How long will they be incapable of innocence?
6 For it is from Israel;
a craftsman made it;
it is not God.
[k] The calf of Samaria
[m] shall be broken to pieces. [2]

7 For [n] they sow the wind,
and they shall reap the whirlwind.
The standing grain has no heads;
it shall yield no flour;
if it were to yield,
[o] strangers would devour it.
8 [p] Israel is swallowed up;
already they are among the nations
as [q] a useless vessel.
9 For [r] they have gone up to Assyria,
[s] a wild donkey wandering alone;

Ephraim has hired lovers.
10 Though they hire allies among the nations,
I will soon gather them up.
And [t] the king and princes [u] shall soon writhe
because of the tribute.

11 Because Ephraim [v] has multiplied altars for sinning,
they have become to him altars for sinning.
12 [w] Were I to write for him my laws by the ten thousands,
they would be regarded as a strange thing.
13 As for my sacrificial offerings,
[x] they sacrifice meat and eat it,
but the LORD does not accept them.
[y] Now he will remember their iniquity
and punish their sins;
[z] they shall return to Egypt.
14 For [a] Israel has forgotten [b] his Maker
and [c] built palaces,
and [a] Judah has multiplied fortified cities;
so [d] I will send a fire upon his cities,
and it shall devour her strongholds.

The LORD Will Punish Israel

HOSEA 9 [†] Rejoice not, O Israel!
Exult not like the peoples;
[e] for you have played the whore, forsaking your God.
[f] You have loved a prostitute's wages
on all threshing floors.
2 [g] Threshing floor and wine vat shall not feed them,
and [g] the new wine shall fail them.
3 [†] They shall not remain in [h] the land of the LORD,
but [i] Ephraim shall return to Egypt,
and [j] they shall eat unclean food in Assyria.

4 [k] They shall not pour drink offerings of wine to the LORD,
[l] and their sacrifices shall not please him.
It shall be like [m] mourners’ bread to them;
all who eat of it shall be defiled;
for their bread shall be for their hunger only;
[n] it shall not come to the house of the LORD.

5 [o] What will you do on the day of the appointed festival,
and on the day of the feast of the LORD?
6[†] For behold, they are going away from destruction;
but [p] Egypt shall gather them;
Memphis shall bury them.
Nettles shall possess [q] their precious things of silver;
[r] thorns shall be in their tents.

7 [s] The days of punishment have come;
the days of recompense have come;
Israel shall know it.
[t] The prophet is a fool;
the man of the spirit is mad,
because of your great iniquity
and great hatred.
8 The prophet is [u] the watchman of Ephraim with my God;
yet [v] a fowler’s snare is on all his ways,
and hatred in the house of his God.
9[†] [w] They have deeply corrupted themselves
as [x] in the days of Gibeah:
[w] he will remember their iniquity;
he will punish their sins.

10[†] Like grapes in the wilderness,
[y] I found Israel.
Like the first fruit on the fig tree
in its first season,
I saw your fathers.

But [z] they came to Baal-peor
and [a] consecrated themselves to the thing of shame,
and [b] became detestable like the thing they loved.
11 Ephraim’s [c] glory shall fly away like a bird—
[d] no birth, no pregnancy, no conception!
12 [e] Even if they bring up children,
I will bereave them till none is left.
[f] Woe to them
when [g] I depart from them!
13 Ephraim, [h] as I have seen, was like a young palm [1] planted in a meadow;
but [e] Ephraim must lead his children out to slaughter. [2]
14[†] Give them, O LORD—
what will you give?
Give them [i] a miscarrying womb
and dry breasts.

15 Every evil of theirs is in [j] Gilgal;
there I began to hate them.
Because of the wickedness of their deeds
I will drive them out of my house.
I will love them no more;
all [k] their princes are [l] rebels.

16 Ephraim is stricken;
[m] their root is dried up;
they shall bear no fruit.
Even [n] though they give birth,
[e] I will put their beloved children to death.
17[†] [o] My God will reject them
because they have not listened to him;
[p] they shall be wanderers among the nations.

HOSEA **10** [†] [q] Israel is a luxuriant vine
that yields its fruit.

The more his fruit increased,
    [r] the more altars he built;
as his country improved,
    he improved his pillars.
2 Their heart is false;
    now they must bear their guilt.
The LORD [1] will break down their altars
    and destroy their pillars.

3 For now they will say:
    [s] "We have no king,
for we do not fear the LORD;
    and a king—what could he do for us?"
4 They utter [t] mere words;
    with empty oaths they make covenants;
so [u] judgment springs up like poisonous weeds
    [v] in the furrows of the field.
5 The inhabitants of Samaria tremble
    for [w] the calf [2] of [x] Beth-aven.
Its people mourn for it, and so do its idolatrous priests—
    those who rejoiced over it and [y] over its glory—
    for it has departed [3] from them.
6 [z] The thing itself shall be carried to Assyria
    as tribute to [a] the great king. [4]
Ephraim shall be put to shame,
    and Israel shall be ashamed [b] of his idol. [5]

7 [c] Samaria's king shall perish
    like a twig on the face of the waters.
8 The high places of [x] Aven, [d] the sin of Israel,
    shall be destroyed.
[e] Thorn and thistle shall grow up
    on their altars,
and [f] they shall say to the mountains, "Cover us,"
    and to the hills, "Fall on us."

9[†] From [g]the days of Gibeah, you have sinned, O Israel;
there they have continued.
Shall not the war against the unjust [6] overtake them in Gibeah?
10[†] [h]When I please, [i]I will discipline them,
and nations shall be gathered against them
when they are bound up for [j]their double iniquity.

11[†] Ephraim was a trained calf
that [k]loved to thresh,
and I spared her fair neck;
but I will put [l]Ephraim to the yoke;
[l]Judah must plow;
Jacob must harrow for himself.
12 [m]Sow for yourselves righteousness;
reap steadfast love;
[n]break up your fallow ground,
for it is the time to seek the Lord,
that he may come and [o]rain righteousness upon you.

13 [p]You have plowed iniquity;
you have reaped injustice;
you have eaten the fruit of lies.
Because you have trusted in your own way
and in the multitude of your warriors,
14 therefore [q]the tumult of war shall arise among your people,
and all your fortresses shall be destroyed,
as [r]Shalman destroyed Beth-arbel on the day of battle;
[s]mothers were dashed in pieces with their children.
15 Thus it shall be done to you, O [t]Bethel,
because of your great evil.
At dawn [a]the king of Israel
shall be utterly cut off.

The Lord's Love for Israel

HOSEA 11 [†] [u]When Israel was a child, [v]I loved him,

and out of Egypt I [w]called [x]my son.
2[†] [y]The more they were called,
the more they went away;
[z]they kept sacrificing to the Baals
and burning offerings to idols.

3 Yet it was [a]I who taught Ephraim to walk;
I took them up by their arms,
but they did not know that [b]I healed them.
4 [c]I led them with cords of kindness,[1]
with the bands of love,
and [d]I became to them as one who eases the yoke on their jaws,
and [e]I bent down to them and fed them.

5[†] [f]They shall not[2] return to the land of Egypt,
but [g]Assyria shall be their king,
[h]because [i]they have refused to return to me.
6 [j]The sword shall rage against their cities,
consume the bars of their gates,
and devour them [k]because of their own counsels.
7 My people are bent [l]on turning away from me,
and though [m]they call out to the Most High,
he shall not raise them up at all.

8[†] How can I give you up, O Ephraim?
How can I hand you over, O Israel?
[n]How can I make you [o]like Admah?
How can I treat you [o]like Zeboiim?
[p]My heart recoils within me;
my compassion grows warm and tender.
9 I will not execute my burning anger;
I will not again destroy Ephraim;
[q]for I am God and not a man,
[r]the Holy One in your midst,
and I will not come in wrath.[3]

10[†] [s] They shall go after the LORD;
[t] he will roar like a lion;
when he roars,
his children shall come trembling [u] from the west;
11 they shall come trembling like birds [v] from Egypt,
and [w] like doves [x] from the land of Assyria,
and I will return them to their homes, declares the LORD.
12[†] [4] Ephraim [y] has surrounded me with lies,
and the house of Israel with deceit,
but Judah still walks with God
and is faithful to the Holy One.
HOSEA **12** Ephraim feeds on the wind
and pursues [z] the east wind all day long;
they multiply [y] falsehood and violence;
[a] they make a covenant with Assyria,
and [b] oil is carried to Egypt.

The LORD's Indictment of Israel and Judah

2[†] [c] The LORD has an indictment against Judah
and will punish Jacob according to his ways;
he will repay him according to his deeds.
3[†] [d] In the womb he took his brother by the heel,
and in his manhood he strove with God.
4 He strove with the angel and prevailed;
he wept and sought his favor.
[e] He met God [1] at Bethel,
and there God spoke with us—
5[†] the LORD, the God of hosts,
[f] the LORD is his memorial name:
6 "So you, [g] by the help of your God, return,
[h] hold fast to love and justice,
and wait continually for your God."

7 A merchant, in whose hands are [i] false balances,

he loves [j] to oppress.
8 Ephraim has said, "Ah, but [k] I am rich;
I have found wealth for myself;
in all my labors [l] they cannot find in me iniquity or sin."
9 [m] I am the LORD your God
from the land of Egypt;
I will again make you [n] dwell in tents,
as in the days of the appointed feast.

10 [o] I spoke to the prophets;
it was I who multiplied [p] visions,
and through the prophets gave parables.
11 [q] If there is iniquity in Gilead,
they shall surely come to nothing:
[r] in Gilgal they sacrifice bulls;
[s] their altars also are like stone heaps
[t] on the furrows of the field.
12 [u] Jacob fled to the land of Aram;
there Israel [v] served for a wife,
and for a wife he guarded sheep.
13 By [w] a prophet [x] the LORD brought Israel up from Egypt,
and by a prophet he was guarded.
14 [y] Ephraim has given bitter provocation;
so his Lord [z] will leave his bloodguilt on him
[a] and will repay him for his disgraceful deeds.

The LORD's Relentless Judgment on Israel

HOSEA **13** [†] When Ephraim spoke, there was trembling;
[b] he was exalted in Israel,
but he incurred guilt [c] through Baal and died.
2 [†] And now they sin more and more,
and [d] make for themselves metal images,
idols skillfully made of their silver,
[e] all of them the work of craftsmen.

It is said of them,
“Those who offer human sacrifice [f]kiss calves!”
3 Therefore they shall be [g]like the morning mist
or [g]like the dew that goes early away,
[h]like the chaff that swirls from the threshing floor
or [i]like smoke from a window.

4[†] But [j]I am the LORD your God
from the land of Egypt;
[k]you know no God but me,
and [l]besides me there is no savior.
5 [m]It was I who knew you in the wilderness,
in the land of drought;
6 [n]but when they had grazed, [1] they became full,
[o]they were filled, and their heart was lifted up;
[o]therefore they forgot me.
7[†] So [p]I am to them like a lion;
[q]like a leopard I will lurk beside the way.
8 I will fall upon them [r]like a bear robbed of her cubs;
I will tear open their breast,
and there I will devour them like a lion,
[s]as a wild beast would rip them open.

9[†] He destroys [2] you, O Israel,
for you are against me, against [t]your helper.
10 [u]Where now is your king, to save you in all your cities?
Where are all your rulers—
those of whom [v]you said,
“Give me a king and princes”?
11 [w]I gave you a king in my anger,
and [x]I took him away in my wrath.

12[†] The iniquity of Ephraim is [y]bound up;
his sin is [y]kept in store.
13 [z]The pangs of childbirth come for him,

but he is an unwise son,
for at the right time he does not present himself
[a] at the opening of the womb.

14[†] [b] Shall I ransom them from the power of Sheol?
[b] Shall I redeem them from Death?
[c] O [d] Death, where are your plagues?
[c] O [d] Sheol, where is your sting?
[e] Compassion is hidden from my eyes.

15 Though [f] he may flourish among his brothers,
[g] the east wind, the wind of the LORD, shall come,
rising from the wilderness,
[h] and his fountain shall dry up;
his spring shall be parched;
it shall strip [i] his treasury
of every precious thing.
16 [3] Samaria [j] shall bear her guilt,
because [k] she has rebelled against her God;
they shall fall by the sword;
[l] their little ones shall be dashed in pieces,
and their [m] pregnant women ripped open.

A Plea to Return to the LORD

HOSEA **14** [†] [n] Return, O Israel, to the LORD your God,
for [o] you have stumbled because of your iniquity.
2[†] Take with you words
and return to the LORD;
say to him,
“Take away all iniquity;
accept [p] what is good,
and we will pay with bulls
[q] the vows [1] of our lips.
3 [r] Assyria shall not save us;

[s] we will not ride on horses;
and [t] we will say no more, 'Our God,'
to the work of our hands.
[u] In you the orphan finds mercy."

4[†] I [v] will heal their apostasy;
[w] I will love them freely,
for my anger has turned from them.
5[†] [x] I will be like the dew to Israel;
[y] he shall blossom like the lily;
he shall take root like the trees [z] of Lebanon;
6[†] his shoots shall spread out;
his beauty shall be [a] like the olive,
and his fragrance like Lebanon.
7[†] They shall return and [b] dwell beneath my [2] shadow;
they shall flourish like the grain;
they shall blossom like the vine;
their fame shall be like the wine of Lebanon.

8 O [c] Ephraim, what have I to do with idols?
It is I who answer and look after you. [3]
I am like an evergreen cypress;
[d] from me comes your fruit.

9[†] [e] Whoever is wise, let him understand these things;
whoever is discerning, let him know them;
for the ways of the LORD are right,
and [f] the upright walk in them,
[f] but transgressors stumble in them.

Study Notes for Hosea

HOSEA—NOTE ON 1:1–3:5 *Biographical: Hosea's Family.* The unfaithfulness of Hosea's wife, Gomer, and her eventual restoration to him, are a parable for the Lord's relationship to Israel.

FACT

Hosea comes from the same verb as "Joshua" and "Jesus," meaning "to save" or "to deliver." The message of the Bible is one of salvation for people of all different ethnicities and backgrounds all around the globe.

HOSEA—NOTE ON 1:1 The name **Hosea** comes from the same verb as "Joshua" and "Jesus," meaning "to save or deliver."

HOSEA—NOTE ON 1:2 **take to yourself a wife of whoredom**. The word translated "whoredom" throughout the book describes various kinds of sexual misconduct. In Hosea it generally refers to a married woman being unfaithful to her husband, which is why it provides a picture of Israel's unfaithfulness to the Lord, her husband (compare 2:5). The tragedy of Hosea is the tragedy of a marriage that began well but went bad. And so it was with the Lord and Israel.

HOSEA—NOTE ON 1:3–9 Hosea's wife bears children, and God gives them prophetic names. The text suggests that Hosea was in fact the father of Gomer's first child (**bore him**, v. 3).

HOSEA—NOTE ON 1:4 Jeroboam II (v. 1) was the fourth king of the dynasty begun by Jehu in 841 B.C. **The house of Jehu** is probably parallel to **house of Israel**. This would mean that **the blood of Jezreel** refers to the events of 1 Kings 21: Ahab permitted the murder of Naboth, a man loyal to the Lord, in order to take his vineyard in Jezreel. Thus, this verse introduces the ongoing confrontation between Baal and the God of Israel in the rest of the book.

HOSEA—NOTE ON 1:6 The name of Gomer's second child, **No Mercy**, probably means that Hosea denies that he is the father. Hosea does not have the affection that a father would have for his own children.

HOSEA—NOTE ON 1:8–9 The birth and naming of another child by Gomer reinforces what was seen with No Mercy's birth. **Not My People** means he is not Hosea's son. **for you are not my people, and I am not your God**. The name symbolizes a breaking of the marital bond that God had made with Israel at Sinai (Ex. 6:7; Lev. 26:12).

HOSEA—NOTE ON 1:10 God intends to restore his people, based on the promises of the Abrahamic covenant: **the number of the children of Israel shall be like the sand of the sea** (Gen. 22:17; 32:12). Israel's salvation must be gained just as Abraham's was: salvation by grace through faith and not by works of the law (Gen. 15:6; Rom. 4:1–3).

HOSEA—NOTE ON 1:11 **the children of Judah and the children of Israel shall be gathered together**. The hostility between Judah (the southern kingdom) and Israel (the northern kingdom) had a long history, beginning in 1 Kings 12:16–24.

HOSEA—NOTE ON 2:1–13 Hosea uses the legal process of an offended husband against his wife as a picture of God's plans for dealing with Israel's rebellion.

HOSEA—NOTE ON 2:1 Hosea hopes the Israelites will respond to the promise contained in this verse. The verse begins with a command (**Say to your brothers**), as does the following verse. Both serve as a motivation for Israel to return to her God. Israel can look forward to receiving a new name: no longer will they be "No Mercy" and "Not My People."

HOSEA—NOTE ON 2:2 Perhaps the declaration that **she is not my wife, and I am not her husband** should be read as a threat, rather than an actual divorce. Otherwise, Hosea would have no right to issue the warnings and threats that follow. The marriage between God and Israel has not ended. The covenant made with Israel contains a way for Israel to be restored. She only needs to **put away her whoring from her face, and her adultery from between her breasts**.

HOSEA—NOTE ON 2:4–5 **they are children of whoredom**. Here is a clear rejection of fatherhood. The Lord, like Hosea, is as a husband wronged and injured by infidelity.

FACT

Public humiliation was a standard punishment for adultery in the ancient world (2:3). Rather than follow that custom, however, Hosea sought to reclaim his wife. This is a picture of the Lord, who seeks to reclaim his people even when they forsake him.

HOSEA—NOTE ON 2:6 **Therefore**. This is the first of three "therefores" in this chapter (see vv. 9, 14). It is spoken in response to the mother's uncontained lust. The eighth-century prophets (including Hosea) truly believed that Israel's sins could be forgiven and the nation could be restored.

HOSEA—NOTE ON 2:8 **she did not know**. Israel's failure to "know" the Lord is a key idea in the book (vv. 8; 4:1, 6; 5:4; 6:3; 8:2; 13:4, 5). **that it was I who gave**. Israel's prosperity was a gift from the Lord, not from Baal.

HOSEA—NOTE ON 2:14–23 Hosea describes God's plan to restore his "marriage" with Israel.

HOSEA—NOTE ON 2:14 With this third **therefore** (compare vv. 6, 9), it becomes clear that the reason Israel is punished is to bring her to repentance. **allure . . . speak tenderly**. The Lord will woo his estranged wife away from her adulterous lovers with the language of courtship (Ruth 2:13; Isa. 40:2).

HOSEA—NOTE ON 2:15 The **Valley of Achor**, where Achan was cursed (Josh. 7:25–26), will become a place for hope.

HOSEA—NOTE ON 2:16–17 **you will call me "My Husband," and no longer will you call me "My Baal."** The Hebrew word for "Baal" and one of the words for "husband" are virtually the same. Israel treated Baal (their false god) as if he were God (their covenant husband). In the future, they will know their true God.

HOSEA—NOTE ON 2:19 **I will betroth you to me**. The marriage agreement is established by paying a bride price to the bride's father (2 Sam. 3:14). The bride price that the Lord will pay for Israel is **righteousness**, **justice**, **steadfast love**, and **mercy**. Only the Lord can offer such things (Ex. 34:6–7).

HOSEA—NOTE ON 2:21–23 **And in that day**, that is, when the marriage is again consummated, Israel's former difficulties will be reversed: grain, wine, and oil will be replenished (compare vv. 5, 8–9). **No Mercy** will receive **mercy** (compare 1:6; 2:4), and **Not My People** will again be God's **people** (compare 1:9).

HOSEA—NOTE ON 3:1–5 Hosea returns to his marriage, which is still an image for God and Israel. Israel's hope, like Judah's, lies with the house of David.

HOSEA—NOTE ON 3:1 Though the name of this **woman** is not stated, she is Gomer, Hosea's wife. It is Israel, the **adulteress**, that the Lord pursues, not another people. Hosea is to retrieve his adulterous wife so that Israel will clearly know that the Lord still loves her, his spiritually unfaithful wife.

HOSEA—NOTE ON 3:2 **Bought her** probably means that Hosea redeemed Gomer from slavery, though the exact custom is unknown.

HOSEA—NOTE ON 3:3–4 **You must dwell as mine** has the force of a command. The separation of Gomer/Israel will lead to her purification, rededication, and renewal. This separation will mean giving up those things that led to Israel's spiritual unfaithfulness: **king** and **prince**, who failed in keeping Israel faithful to the Lord (see 1:4; 8:4); **sacrifice**, which they offered to the Baals (see 11:2; 13:1–2); the cult **pillar** (see 10:2), popular in Canaanite religion; the **ephod**, which was improperly used as a tool for magical ceremonies; and **household gods**, idols prohibited from Israel's religion (Judg. 17:5; 2 Kings 23:24; Zech. 10:2). The Lord's removing these things, far from being incompatible with his love, is a major aspect of it.

HOSEA—NOTE ON 3:5 To call **David their king** is significant for the northern kingdom, which has been rebelling against the house of David for two centuries. They must **return** in order to be full participants in God's covenant with David (2 Sam. 7:8–16). It is from the house of David that the ultimate king for God’s people will come, as indicated by the term **the latter days** (see Isa. 2:2). God has a glorious future in store for his people.

HOSEA

Hosea ministered to the northern kingdom of Israel during the latter half of the eighth century B.C., the most difficult time the nation had ever faced. Israel had forsaken the Lord and was worshiping Baal instead. Hosea understood that this was why the Lord intended to judge the nation. God commanded Hosea to marry, but warned him that his wife would be unfaithful to him. Hosea married Gomer, who indeed became unfaithful to him. When Gomer left Hosea, God instructed him to reclaim her. This would be a sign to the people that, though their sins were shameful, the Lord still loved Israel, his spiritually unfaithful wife. Hosea’s marriage to Gomer, her unfaithfulness, and their eventual restoration were thus a parable of the Lord’s relationship to Israel. **(Hosea 3:1–5)**

HOSEA—NOTE ON 4:1–14:9 *Accusations, Warnings, and Promises for Israel.* In the rest of the book, Hosea details the aspects of Israel’s life that show her unfaithfulness to the Lord, urges her to repent, and reveals God’s commitment to his people, despite their unfaithfulness.

HOSEA—NOTE ON 4:1–19 The Lord continues to prosecute his case against unfaithful Israel.

HOSEA—NOTE ON 4:1–2 The Lord’s charges against Israel are presented in the vocabulary of a lawsuit (a **controversy**), a setting used by other eighth-century biblical prophets (compare Isa. 3:13–15; Mic. 6:2). The charges are offenses against God’s law, particularly violations of the Ten Commandments. **Faithfulness** and **steadfast love** are attributes of God in Ex. 34:6. Genuine **knowledge of God** in the hearts of his people will produce a character like his.

HOSEA—NOTE ON 4:5 **Your mother** is a reference to Israel (2:4–5). Hosea’s symbols of Israel include a mother, children, and a bride.

HOSEA—NOTE ON 4:6 The people are the focal point in this chapter (see vv. 1, 12, 15). God refers to them as "my people" throughout (vv. 8, 12). The priests were responsible for teaching the people God's laws (see Lev. 10:11; Mal. 2:6–7), but they had failed miserably. As a result, the people lacked knowledge of God's laws and his ways.

HOSEA—NOTE ON 4:10–11 **they shall play the whore**. By worshiping Baal.

HOSEA—NOTE ON 4:12–13 These verses describe breaking God's laws by following Canaanite religious practices. **inquire of a piece of wood**. They would ask for guidance from an idol carved out of wood. **led them astray**. Like sheep following a wicked shepherd. **Therefore your daughters play the whore**. There is a connection between following a false religion (which is spiritual adultery, vv. 12–13a) and the immoral conduct (physical adultery) of the next generation ("Therefore," v. 13b; compare v. 6). The parents turned away from God, and as a consequence he allowed their daughters and other young women (**your brides**) to stray into sexual immorality.

FACT

The piece of wood mentioned in 4:12 refers to the wooden idols worshiped by Canaanites. God's people had sunk so low that they would even "inquire of a piece of wood" rather than seek guidance from the Lord.

HOSEA—NOTE ON 4:14 **I will not punish your daughters**. Perhaps spoken in sarcasm, as if to say, how can anyone blame them when the whole people is unfaithful? **sacrifice with cult prostitutes**. An unfaithful spouse is grouped alongside those who participate in sexual activity at pagan places of worship.

HOSEA—NOTE ON 4:15 Judah is warned not to follow Israel's example, though eventually Judah did. Several shrines that might entice Judah are named.

HOSEA—NOTE ON 5:1–14 Israel's rulers have led the way into unfaithfulness.

HOSEA—NOTE ON 5:1 **Hear this, O priests . . . O house of Israel . . . O house of the king**. Both royal and religious leaders are addressed. **Mizpah** in Gilead and **Tabor**, a mountain in the Valley of Jezreel, marked high points in Israel's past. Mizpah was the home of Jephthah (Judg. 10:17; 11:33), and Tabor was the scene of Barak's victory (Judg. 4:14). These revered sites became a **net spread upon** Tabor. The image of a net, a device used for catching birds, depicts the Israelites as the prey of priests and royalty.

HOSEA—NOTE ON 5:10 **like those who move the landmark**. To move a neighbor's boundary marker is forbidden (Deut. 19:14; 27:17). Land-grabbing violates God's intention that all the people are to enjoy the land he gave them, and it creates a wealthy, power-abusing class. **my wrath like water**. The word for "wrath" suggests the image of overflowing fury (compare Isa. 14:6).

HOSEA—NOTE ON 5:13 **When Ephraim saw his sickness, and Judah his wound**. Using physical infirmities to describe spiritual corruption is common in the OT prophets. Notice how frequently Hosea links Israel/Ephraim and Judah: 1:11; 4:15; 5:12–14; 6:4; 8:14; 10:11; 11:12.

HOSEA—NOTE ON 5:15–6:3 The Lord will "return" to his place, expecting the people to "return" to him.

HOSEA—NOTE ON 6:2 **After two days he will revive us**. Even after the punishment described in v. 1, the Lord can heal his people. **on the third day he will raise us up**. Hosea is not writing specifically about Jesus here, but this picture of Israel's death and resurrection sets the pattern for what eventually will be accomplished in and through Christ (compare Luke 24:46).

HOSEA—NOTE ON 6:4–7:3 Israel's sins are worse than simply violating the law: they repudiate the gracious covenant that is the foundation of their life and hope.

HOSEA—NOTE ON 6:5 **my judgment goes forth as the light**. God's light exposes Israel's idolatry.

HOSEA—NOTE ON 6:6 **Rather than burnt offerings**, God desires real participation in the covenant by his people, here expressed as **steadfast love** and **knowledge of God** (see note on Amos 4:4–5).

HOSEA—NOTE ON 6:7 **But like Adam they transgressed the covenant**. “Covenant” appears four other times in Hosea (2:18; 8:1; 10:4; 12:1). Twice it refers to breaking a covenant (6:7; 8:1). Israel is like Adam, who disobeyed God (Gen. 2:16–17; 3:17).

HOSEA—NOTE ON 7:2–3 The actions described in ch. 7 illustrate that Israel shows no sorrow for their sin. **By their evil they make the king glad** describes acts that please royalty, perhaps by assassinating potential rivals.

HOSEA—NOTE ON 7:4–16 Hosea compares Israel to an oven (vv. 4–7), a half-baked cake (vv. 8–10), a silly dove (vv. 11–12), and a treacherous bow (vv. 13–16), thus describing their passion for evil, their foolishness, and their uselessness.

HOSEA—NOTE ON 7:4–7 These verses compare **adulterers** with an **oven**. In v. 4, the **heated oven** represents a quiet passion that does not go out even though the **baker ceases to stir the fire**. In v. 6, the **oven** is a restrained passion that unexpectedly and violently erupts; **it blazes like a flaming fire**. In v. 7, the oven represents a consuming passion that will **devour . . . rulers** and **all their kings**. This may refer to the assassinations of four of the last six Israelite kings.

HOSEA—NOTE ON 7:8 **mixes himself with the peoples**. Israel’s spiritual unfaithfulness has made it no different from the pagan nations. **a cake not turned**. That is, half-baked, not fit for eating.

HOSEA—NOTE ON 7:14–15 **gash themselves**. Probably to call on Baal (see 1 Kings 18:28).

HOSEA—NOTE ON 7:16 **Egypt** here represents all foreign powers but refers specifically to Israel’s time of slavery in Egypt (Exodus 1–12). Like other historical references in Hosea, the name mourns the reversal of Israel’s fortunes.

FACT

To describe the Israelites as a treacherous bow (7:16) means that they were undependable and even dangerous to those who relied on them. If a bow was improperly stored when not in use, the dry Mediterranean heat would make it brittle, causing it to snap and injure its user.

HOSEA—NOTE ON 8:1–14 The people of Israel may claim to know and love the Lord, but their deeds prove otherwise.

FACT

Worship God alone! Worship of the calf idol (8:6) violated the First and Second Commandments: "You shall have no other gods before me," and "You shall not make . . . a carved image . . ." (Ex. 20:3–6). Believers are to worship the Creator God, rather than created things.

HOSEA—NOTE ON 8:1 The **trumpet** is a bugle used to alert the community to danger and summon it to religious festivals. The **vulture** is a symbol of an aggressor, possibly the Assyrians. **House of the LORD** probably refers here to the Lord's land (compare 9:4, 15).

HOSEA—NOTE ON 8:2 Chapter 8 is a response to Israel's **cry**. It is untrue for the people of Israel to say they **know** God (see 2:8; 5:4; 11:3). What follows are accusations that expose Israel's idolatry, corrupt politics, and false worship.

HOSEA—NOTE ON 8:4 **kings . . . princes**. The leaders are not the Lord's choice, and these rulers are not godly. **I knew it not**. The people had never asked God for guidance before choosing these leaders.

HOSEA—NOTE ON 8:5–6 **I have spurned your calf, O Samaria**. These verses respond to v. 3, "Israel has spurned the good." As the calf-idol in Aaron's day was pulverized, so this idol **shall be broken to pieces** (compare also 2 Kings 23:15).

HOSEA—NOTE ON 9:1–9 God will punish Israel by sending her people away from the land, to a place where they will not be able to make offerings to the Lord.

HOSEA—NOTE ON 9:3 The failure of crops is not the only outcome of Ephraim's spiritual adultery; exile from the land is another consequence.

HOSEA—NOTE ON 9:6 **they are going away from destruction**. They think they are safe, **but Egypt shall gather them**. Other disasters are described in the rest of the verse.

HOSEA—NOTE ON 9:9 **As in the days of Gibeah** refers to the events in Judges 19–21, where God brings judgment on Gibeah and the tribe of Benjamin (Judg. 20:35) for their cruel violence (Judg. 19:22–26; compare Hos. 10:9).

HOSEA—NOTE ON 9:10–11:11 Hosea uses four more comparisons to describe Israel: grapes in the wilderness (9:10–17), a luxuriant vine (10:1–10), a trained calf (10:11–15), and a toddler (11:1–11), all of which stress God's past care for them, their reckless ingratitude, and the unavoidable consequences.

HOSEA—NOTE ON 9:10 **Like grapes in the wilderness. . . . Like the first fruit on the fig tree**. The unexpected discovery of grapes in the desert or the first figs of the season is delightful. **I saw your fathers**. Another reference to the nation's early history. But like Hosea's marriage, that cherished relationship lasted for only a short time. **they came to Baal-peor** (see Num. 25:3; compare Ps. 106:28).

HOSEA—NOTE ON 9:14 **A miscarrying womb** would be the opposite of the fruitfulness the people sought in Baal worship.

HOSEA—NOTE ON 9:17 **wanderers among the nations**. They will be exiles.

HOSEA—NOTE ON 10:1–2 For the image of Israel as a **vine**, see Ps. 80:8–16; Jer. 2:21; Ezek. 15:1–8; 17:1–10. **The more his fruit increased, the more altars he built**. That is, altars to Baal: the more Israel prospered, the more they sinned. It was just as Moses had warned (Deut. 8:11–14).

HOSEA—NOTE ON 10:9 **the days of Gibeah**. See note on 9:9. Israel is in much more trouble now than when the Benjaminites were punished at Gibeah.

HOSEA—NOTE ON 10:10 **When I please, I will discipline them**. Israel's discipline and downfall comes from the Lord. To do this, God uses the **nations** that **shall be gathered against them** (see Isa. 10:5–6).

HOSEA—NOTE ON 10:11–13 **Ephraim was a trained calf** is another reference to Israel's beginnings. Israel once loved to thresh in his field (see Deut. 25:4). But now the Israelites **have plowed iniquity . . . reaped injustice**. Therefore, the Lord must harness Ephraim so that she will **sow** the seeds of **righteousness** and plow and **reap** a crop of **steadfast love** (compare Hos. 8:7). Ignoring the prophet's appeals will result in a military disaster.

HOSEA—NOTE ON 11:1 **When Israel was a child, I loved him, and out of Egypt I called my son** (see Ex. 4:22–23). Matthew 2:15 quotes this verse to show that Jesus is the "Son" of God, the heir of David who embodies Israel's relationship to God (compare 2 Sam. 7:14; Ps. 89:26–27). Hosea portrays the Lord not only as a husband but also as a father (compare Luke 15:11–32).

HOSEA—NOTE ON 11:2–4 The Lord never stopped loving Israel. Throughout their history, he **taught Ephraim** (that is, Israel) **to walk**, and he **healed them**, as a father does with his child. **led them with cords of kindness, with the bands of love**. Many commentators think that in v. 4 the image changes to that of a kind farmer with his animals. He removes the **yoke** and leads the animal, not with harsh ropes (as in 10:11), but with light "cords" and "bands" to guide the animals to their food. Then the Lord, like a gentle farmer, even **bent down** and **fed them**. These kind acts provide the basis for a relationship of care, guidance, and obedience. Tragically, the Lord's love was rejected: **The more they were called, the more they went away**.

HOSEA—NOTE ON 11:5–7 **They shall not return . . . but Assyria**. An alliance with Egypt will not save them from Assyria.

HOSEA—NOTE ON **11:8** **How can I give you up**? The Lord expresses his unfailing love (compare Isa. 49:15; Jer. 31:20). The Lord is filled with compassion, unlike the lifeless Baals. His affection is stronger than Israel's ingratitude. He cannot bring himself to reject his people, even though they refuse him.

FACT

Admah and Zeboiim were destroyed along with Sodom and Gomorrah (Genesis 18–19; see Deut. 29:23). Though God's rebellious people often deserve the same fate, his compassion restrains him from destroying them (Hos. 11:8).

HOSEA—NOTE ON **11:10–11** **His children shall come trembling . . . I will return them to their homes** describes the return of a remnant of God's people from exile.

HOSEA—NOTE ON **11:12–12:1** **Ephraim has surrounded me with lies . . . but Judah still walks with God** (11:12). Both Judah and the northern tribes (Ephraim) suffered lapses in fidelity to the Lord, but Judah, unlike Ephraim, had some good kings (in particular, Hezekiah). One of the highest points in Judah's history was the victory over the Assyrians when Hezekiah was king (see 2 Kings 18–19, which was 20 years after the northern kingdom fell).

HOSEA—NOTE ON **12:2–14** Hosea recounts incidents from Israel's past in order to display the Lord's enduring kindness and Israel's stubborn ingratitude.

HOSEA—NOTE ON **12:3–4** **He strove with the angel and prevailed** at Peniel (Gen. 32:24–31). There the angel touched Jacob's hip socket and put it out of joint. That divine wounding made Jacob into a new man, Israel.

HOSEA—NOTE ON **12:5–8** Hosea again reminds Israel of their spiritual heritage. **memorial name**. See Ex. 3:15. God's choosing of Israel is the reason Israel can now return and show **love and justice** to one another. But Israel's deeds and words (Hos. 12:7–8) reveal they refuse to **hold fast** and **wait continually for** their **God** (v. 6).

HOSEA—NOTE ON 13:1–8 The man-made gods that Israel worships are nothing compared to their actual God, who is living, active, and true to his word.

HOSEA—NOTE ON 13:2 **who offer human sacrifice**. Child sacrifice was part of Baal worship (Isa. 57:5). **kiss calves**. Kissing is a way of showing submission (1 Kings 19:18). Calf worship was a problem throughout the history of Israel (see Exodus 32; 1 Kings 12).

HOSEA—NOTE ON 13:4–5 **But I am the LORD your God from the land of Egypt**. This is a solemn statement that recalls Ex. 20:2. The passing work of the craftsmen who make idols (Hos. 13:2) is contrasted with the God who sustained Israel **in the land of drought** by his devoted care.

HOSEA—NOTE ON 13:7–8 **lion . . . leopard . . . bear**. Images of judgment (see 5:14; Amos 3:12).

FACT

The leopards found in Israel (13:7) were probably Arabian leopards, which weighed only 50 to 60 pounds (23 to 27 kg). They were solitary hunters, eating mostly rabbits, lizards, and occasionally gazelles. Today, there are probably only a few dozen leopards inhabiting the desert regions of Israel.

HOSEA—NOTE ON 13:9–16 Ephraim, by its stubborn refusal to return to the Lord, rejects the only hope that God offers. Three figures of judgment are pronounced in these verses: the incompetent king (vv. 10–11), the unborn child (vv. 13–14), and the withering wind of God (v. 15).

HOSEA—NOTE ON 13:12–13 **The iniquity of Ephraim is bound up; his sin is kept in store** probably suggests that Ephraim holds on to its sins and will not ask the Lord to forgive them. **he does not present himself**. Ephraim, in its refusal to repent and be healed, is likened to a baby who refuses to be born—which would be most **unwise**, since it would be fatal.

HOSEA—NOTE ON 13:14 **Shall I ransom them from the power of Sheol?** In the OT, “Sheol” is a proper name and can be a metaphor for the grave (e.g., 1 Kings 2:6; Ps. 141:7). It can also represent the wicked person’s grim destination after death (see Ps. 49:14–15). The parallel wording with Ps. 49:15 suggests that Hosea sees Ephraim’s “death” as leading to Sheol in the second sense of separation from God. Thus God asks himself whether he should rescue Ephraim from such consequences. **O Death, where are your plagues?** If the Lord is their strong deliverer, then not even death will be able to terrify them or harm them. In 1 Cor. 15:55 Paul cites part of Hos. 13:14. He views the general resurrection as God’s triumph over bodily death and eternal judgment for the faithful. Sadly, in Hosea’s time Israel rejects the only power that can save her. Thus **compassion is hidden from** God’s **eyes**, and Israel faces destruction (vv. 15–16).

HOSEA—NOTE ON 14:1–9 Hosea finishes his book with a series of moving appeals to the wayward northern kingdom to return to the Lord and find healing and covenant renewal.

HOSEA—NOTE ON 14:2–3 **Take with you words** means to know ahead of time what you will say. Hosea then gives the words of confession the people should use before the Lord (vv. 2b–3). These verses include covenant terms that express God’s grace and the people’s gratitude. **Take away all iniquity** recalls Ex. 34:7 (“forgiving”; compare Ps. 32:5). **Pay with bulls the vows of our lips** probably describes peace offerings (see Ex. 24:5; Num. 7:88), in which the grateful worshiper enjoys a meal in God’s presence. This is what Israel can expect if they **return to the Lord**.

HOSEA—NOTE ON 14:4 Astounding promises follow the calls to repentance to encourage Israel to return. The Lord **will heal their apostasy**. As noted in 5:13–14, the prophets often depict sin as a sickness and renewal as healing.

HOSEA—NOTE ON 14:5 **Dew** was an important source of water for Israel.

HOSEA—NOTE ON 14:6 **his shoots shall spread out**. An expanding kingdom is like the growth of a great tree: Israel’s original calling was to spread its influence through the whole world.

HOSEA—NOTE ON 14:7 **they shall flourish like the grain . . . like the vine . . . like the wine**. Israel again becomes a choice vine, which was her purpose from the beginning (compare 10:1). The landscape described here is an Eden-like paradise, illustrating covenant renewal (compare 2:14–23).

HOSEA—NOTE ON 14:9 The Lord is justified in punishing Israel for ingratitude and covenant breaking. Yet there is a final appeal for the **wise**, who **understand** (compare 4:14). Most of the book has addressed Ephraim as a corporate body, but these terms focus on the response of individual Israelites. There are some in Israel who really understand the grace that God offers in his covenant.

Joel

(return to table of contents)

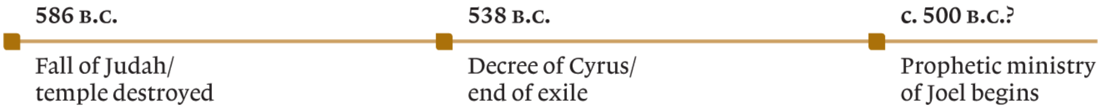
Joel 1 • Joel 2 • Joel 3

- Introduction to Joel
  - Timeline
  - Author and Date
  - Background
  - Key Themes
  - Outline
  - The Setting of Joel
- Global Message of Joel
  - Joel in Redemptive History
  - Universal Themes in Joel
  - The Global Message of Joel for Today
- Study Notes

Introduction to Joel

Introduction to Joel

Timeline


586 B.C.
Fall of Judah/ temple destroyed
538 B.C.
Decree of Cyrus/ end of exile
c. 500 B.C.?
Prophetic ministry of Joel begins

Author and Date

Little is known about Joel, a prophet from Judah (perhaps Jerusalem). Most scholars date the book after the exile to Babylon (586 B.C.).

Background

Joel calls the inhabitants of Judah and Jerusalem to lament and return to the Lord during a time of national disaster. A locust plague has destroyed both wine (1:5, 7, 12) and grain (1:10). This threatens the people’s ability to present offerings in the temple (1:9, 13, 16).

Key Themes

1. *Day of the Lord*. The dominant theme of the book is the “day of the Lord.” This describes a time when the presence of the Lord brings judgment and/or deliverance and blessing, depending on the circumstances. Therefore, although the “day” results in destruction for the nations, it can also be seen as a time of salvation for God’s people. The Lord remains a refuge in the chaos of judgment (3:15–16).
2. *Repentance*. If the whole community would cry out to the Lord (1:13–20) and look to him—not merely with external actions but in sincerity and commitment (2:12–13)—then judgment may be prevented. However, the Lord is not bound by the acts of the community (2:14). It is his decision to

either send or withhold the destruction by the locusts (1:15), just as the army is his to command (2:11).

3. *The Lord in their midst*. The reason the Lord will turn from judgment to blessing is to express his covenant-keeping character (2:13, 18–26; 3:18). His promise to dwell in the midst of his people is prominent not only in Joel (2:27; 3:17, 21) but also throughout the OT (Num. 35:34; Isa. 12:6; Zeph. 3:15, 17; Zech. 2:10–11). God restores what the locusts have destroyed (Joel 2:27) and protects Israel as the world crumbles (3:16–17) so that the people will know his presence. This theme is restated at the end of the book (3:21), showing how important it was for Joel.
4. These three themes come together in the *promise of the future outpouring of the Spirit* (2:28–32). This outpouring is associated with the day of the Lord (2:31) in both its judgmental (2:30–31; see 2:10; 3:15) and its saving (2:32) roles. The outpouring of the Spirit is also related to repentance: those who are saved call "on the name of the LORD" (2:32). The giving of the Spirit is the ultimate evidence of God "in the midst of" his people (Isa. 63:11; see Hag. 2:5).

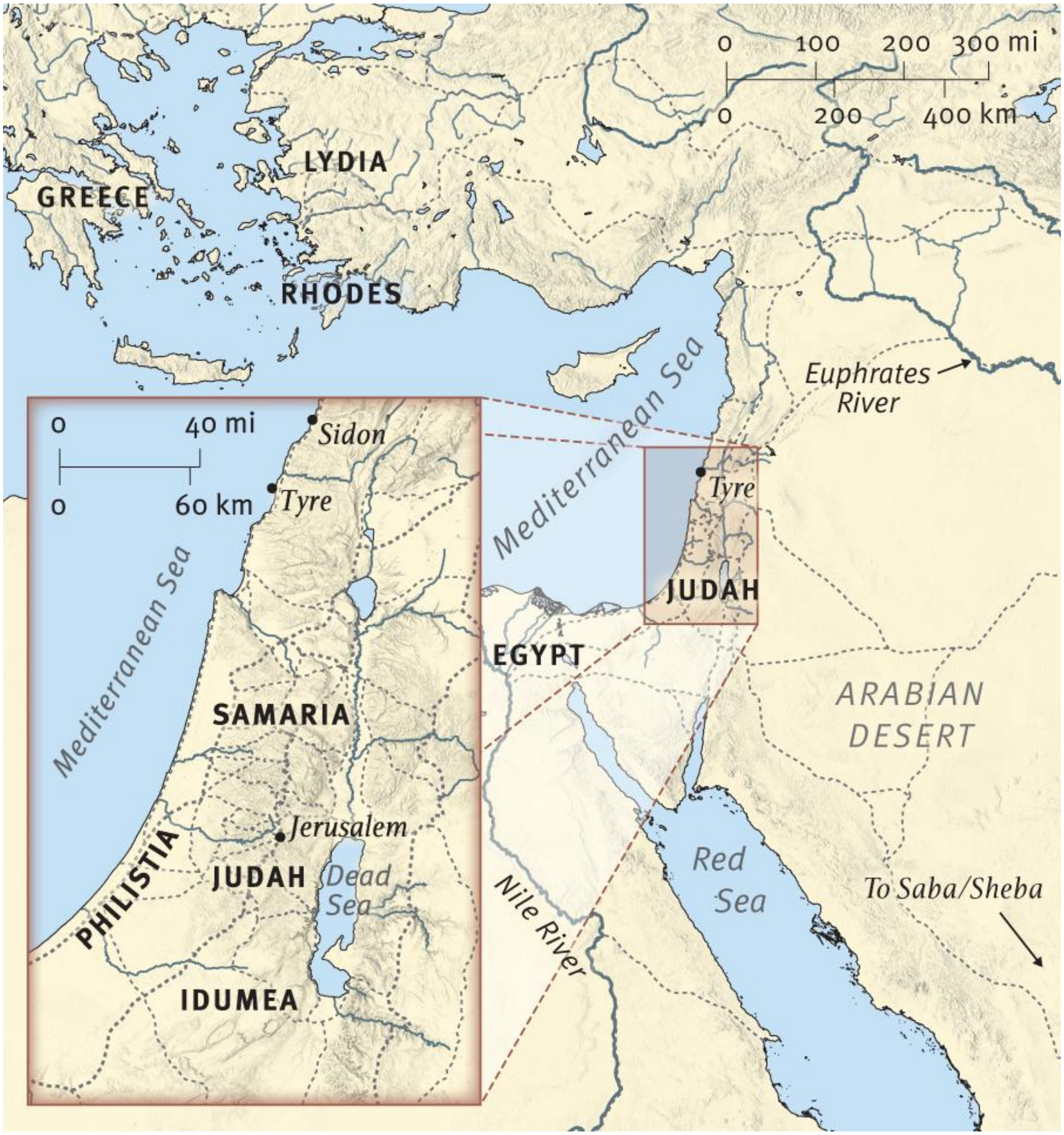
Outline

I. The Judgment against Judah and the Day of the Lord (1:1–2:17)
    A. Locust invasion: forerunner of the day of the Lord (1:1–20)
    B. Army invasion: the arrival of the day of the Lord (2:1–17)
II. The Mercy of the Lord and Judgment against the Nations (2:18–3:21)
    A. Mercy: the Lord responds by restoring his people (2:18–32)
    B. Judgment: the Lord's judgment against the nations and his dwelling with his people (3:1–21)

The Setting of Joel

c. 500 B.C.?

Though there is much debate about the date of Joel's prophecies, it is likely that they occurred during a national calamity sometime after Judah returned from exile in Babylon.


0 100 200 300 mi
0 200 400 km
LYDIA
GREECE
RHODES
Euphrates River
Mediterranean Sea
Tyre
JUDAH
EGYPT
ARABIAN DESERT
Red Sea
Nile River
To Saba/Sheba
0 40 mi
0 60 km
Sidon
Tyre
Mediterranean Sea
SAMARIA
Jerusalem
PHILISTIA
JUDAH
Dead Sea
IDUMEA

The Global Message of Joel

The central message of Joel, as is so often the case in the prophets, is that of salvation amid judgment. And in Joel both judgment and salvation are worldwide in nature. Judgment is global in the sense that, throughout Joel, judgment will come upon Israel (Joel 1:15; 2:2, 11) as well as upon the nations of the world (3:2–3). Salvation is global in the sense that God will one day pour out his Spirit "on all flesh" (2:28), so that "everyone who calls on the name of the LORD shall be saved" (2:32).

Joel in Redemptive History

The memory of Eden. In Eden, God brought forth a flourishing, vibrant paradise. Food and drink were plentiful. Plants thrived. Mankind and animals dwelt in happy unity. Above all, God dwelt in perfect fellowship with his people. After the fall, in which this flourishing *shalom* was broken on every level, God began the great historical work of restoring his people. When the Lord describes the Promised Land as "flowing with milk and honey," for example (Ex. 3:8, 17), these are terms that would have been understood by the Jews as describing a restoration of Eden (see Joel 2:3; 3:18).

The undoing of creation. Accordingly, time and again throughout the prophets divine judgment is described as an undoing of what flourished in Eden. Joel's prophecy is filled with this kind of imagery. Joel 1 describes an invasion of locusts as undoing precisely what had been done in creation: "The fields are destroyed, the ground mourns, because the grain is destroyed, the wine dries up, the oil languishes" (Joel 1:10). The cattle and the sheep are starving (1:18, 20). And just as light dawned on the world in creation, so blackness covers the earth in this undoing of creation: "The sun and the moon are darkened, and the stars withdraw their shining" (2:10; compare 2:2; 3:15).

The day of the Lord. All these signs of judgment are summed up in Joel's repeated reference to "the day of the LORD" (1:15; 2:1, 11, 31; 3:14). Joel identifies the day of the Lord with the invasion of locusts, which utterly destroy everything in their path. This is the judgment coming upon Israel due to their sin. Yet even amid this sin, God will spare those who repent and turn to him (2:12–14). God “will restore to you the years that the swarming locust has eaten” (2:25).

Eden regained. This promise of divine restoration culminates in Joel’s prophecy that God will pour out his Spirit at some future time “on all flesh” (2:28–32). This prophecy was fulfilled on the day of Pentecost in Acts 2, when God poured out his Spirit on a multitude of different nations (Acts 2:16–21). The prophecy will be brought to final completion and will achieve its ultimate purpose when the saints worship Christ in heaven, the “ransomed people for God from every tribe and language and people and nation” (Rev. 5:9). There, Eden will be regained once and for all (Rev. 22:1–5), this time without any possibility of corruption.

Universal Themes in Joel

Judgment on godless nations. After recounting the swarms of locusts that will plague Israel in Joel 1, and then promising final restoration for Israel in Joel 2, the prophecy turns its focus in the third chapter to the nations. The theme throughout Joel 3 is God’s righteous judgment on the godless nations of the world. “I will gather all the nations and bring them down to the Valley of Jehoshaphat. And I will enter into judgment with them there” (Joel 3:2). Whatever injustices the nations of the world got away with then or are getting away with today, especially injustice toward his own people, God promises to bring such evil into judgment.

God’s far-reaching grace in the midst of judgment. In Exodus 34, God revealed himself to Moses as “a God merciful and gracious, slow to anger, and abounding in steadfast love” (Ex. 34:6). This foundational description of the Lord is picked up throughout the rest of the Old Testament, including at Joel 2:13: “Return to the LORD your God, for he is gracious and merciful, slow to anger, and abounding in steadfast love.” The promise of restoration in Joel 2 then culminates in the prophecy that God will pour out his Spirit on all flesh and that “everyone who calls on the name of the LORD shall be saved” (2:32). Centuries later, the apostle Paul quoted Joel 2:32 in Romans to emphasize the universal scope of the gospel of grace (Rom. 10:12–13).

True repentance. As has happened so often down through the history of God’s people, Israel in Joel’s day was performing the appropriate actions for worship externally, but their hearts were far from God. “‘Yet even now,’ declares the LORD, ‘return to me with all your heart, with fasting, with weeping, and with mourning; and rend your hearts and not your garments’”

(Joel 2:12–13). The tendency to try to get by on mere ritual is common to fallen human nature, and wherever the church exists in the world it must guard against this.

The Global Message of Joel for Today

Joel's prophecy has much to say to the global church today. Indeed, in Joel we find the message of the whole Bible in a nutshell: salvation amid judgment.

Judgment is inevitable. Indeed, in light of God's justice and holiness, it would be wrong of God *not* to judge. Judgment will come both upon all those who reject God outright as well as on those who claim to know him yet who have resisted true repentance, choosing instead to worship him in a merely formal, external, and hollow way. Divine justice will overtake every unrepentant sinner, regardless of class, ethnicity, or culture. Injustice will be defeated, and the Lord will establish his righteous reign.

Yet salvation awaits all who sincerely call upon the Lord. He welcomes into his family those who truly cry out to him, whether they come from the most religious or from the most ungodly background. To all those around the world who trust in the Lord and what he has done in Jesus Christ for the salvation of sinners, God will grant full and free forgiveness of sins. More than this, he will pour out his own Spirit on them. And one day God will finally bring all his people into a restored new creation, a return to Eden: "And in that day the mountains shall drip sweet wine, and the hills shall flow with milk, and all the streambeds of Judah shall flow with water; and a fountain shall come forth from the house of the LORD" (Joel 3:18).

JOEL **1** [†]The word of the LORD that came to Joel, the son of Pethuel:

An Invasion of Locusts

2[†] [a]Hear this, [b]you elders;
give ear, [b]all inhabitants of the land!
[c]Has such a thing happened in your days,
or in the days of your fathers?
3[†] [d]Tell your children of it,
and let your children tell their children,
and their children to another generation.

4[†] What [e]the cutting locust left,
[f]the swarming locust has eaten.
What the swarming locust left,
[g]the hopping locust has eaten,
and what the hopping locust left,
[h]the destroying locust has eaten.

5[†] Awake, you drunkards, and weep,
and [i]wail, all you drinkers of wine,
because of [j]the sweet wine,
for it is cut off from your mouth.
6[†] For [k]a nation has come up against my land,
[k]powerful and beyond number;
[l]its teeth are lions’ teeth,
and it has the fangs of a lioness.
7[†] It has laid waste my vine
and splintered my [m]fig tree;
it has stripped off their bark and thrown it down;
their branches are made white.

8[†] Lament like a virgin [1] [n]wearing sackcloth
for the bridegroom of her youth.
9[†] [o]The grain offering and the drink offering are cut off
from the house of the LORD.

[p] The priests mourn,
  [p] the ministers of the LORD.
10[†] The fields are destroyed,
  [q] the ground mourns,
because [r] the grain is destroyed,
  [r] the wine dries up,
  the oil languishes.

11 [s] Be ashamed, [2] O tillers of the soil;
  wail, O vinedressers,
for the wheat and the barley,
  [t] because the harvest of the field has perished.
12 The vine dries up;
  [u] the fig tree languishes.
Pomegranate, palm, and apple,
  all the trees of the field are dried up,
and [v] gladness dries up
  from the children of man.

A Call to Repentance

13[†] [w] Put on sackcloth and lament, [p] O priests;
  [x] wail, O ministers of the altar.
Go in, [w] pass the night in sackcloth,
  [p] O ministers of my God!
[y] Because grain offering and drink offering
  are withheld from the house of your God.

14[†] [z] Consecrate a fast;
  [z] call a solemn assembly.
Gather [a] the elders
  and [a] all the inhabitants of the land
to the house of the LORD your God,
  and cry out to the LORD.

15[†] Alas for the day!
[b] For the day of the LORD is near,
and as destruction from the Almighty [3] it comes.
16 Is not the food cut off
before our eyes,
[c] joy and gladness
from the house of our God?

17[†] [d] The seed shrivels under the clods; [4]
the storehouses are desolate;
the granaries are torn down
because [e] the grain has dried up.
18[†] How [f] the beasts groan!
The herds of cattle are perplexed
because there is no pasture for them;
even the flocks of sheep suffer. [5]

19[†] To you, [g] O LORD, I call.
[h] For fire has devoured
the pastures of the wilderness,
[h] and flame has burned
all the trees of the field.
20 Even the beasts of the field [i] pant for you
because the water brooks are dried up,
[h] and fire has devoured
the pastures of the wilderness.

The Day of the LORD

JOEL 2 [†] [j] Blow a trumpet in [k] Zion;
sound an alarm on [k] my holy mountain!
Let all the inhabitants of the land tremble,
for [l] the day of the LORD is coming; it is near,
2 [m] a day of darkness and gloom,
[m] a day of clouds and thick darkness!

Like blackness there is spread upon the mountains
[n]a great and powerful people;
[o]their like has never been before,
nor will be again after them
through the years of all generations.

[3][†] [p]Fire devours before them,
and behind them a flame burns.
The land is like [q]the garden of Eden before them,
but [r]behind them a desolate wilderness,
and nothing escapes them.

[4][†] [s]Their appearance is like the appearance of horses,
and like war horses they run.
[5] [t]As with the rumbling of chariots,
they leap on the tops of the mountains,
like the crackling of [u]a flame of fire
devouring the stubble,
[n]like a powerful army
drawn up for battle.

[6] Before them peoples are in anguish;
[v]all faces grow pale.
[7][†] Like warriors they charge;
like soldiers they scale the wall.
They march each on his way;
they do not swerve from their paths.
[8] They do not jostle one another;
[w]each marches in his path;
they burst through the weapons
and are not halted.
[9] [x]They leap upon the city,
they run upon the walls,
[y]they climb up into the houses,
[y]they enter through the windows [z]like a thief.

10[†] [a]The earth quakes before them;
the heavens tremble.
[b]The sun and the moon are darkened,
and the stars withdraw their shining.
11[†] [c]The LORD utters his voice
before [d]his army,
for his camp is exceedingly great;
[e]he who executes his word is powerful.
[f]For the day of the LORD is [g]great and very awesome;
[h]who can endure it?

Return to the LORD

12[†] “Yet even now,” declares the LORD,
[i]“return to me with all your heart,
[j]with fasting, with weeping, and with mourning;
13[†] and [k]rend your hearts and not [l]your garments.”
Return to the LORD your God,
[m]for he is gracious and merciful,
slow to anger, and abounding in steadfast love;
[n]and he relents over disaster.
14[†] [o]Who knows whether he will not turn and relent,
and [p]leave a blessing behind him,
[q]a grain offering and a drink offering
for the LORD your God?

15 [r]Blow the trumpet in Zion;
[s]consecrate a fast;
call a solemn assembly;
16[†] gather the people.
[t]Consecrate the congregation;
assemble the elders;
[u]gather the children,
even nursing infants.
[v]Let the bridegroom leave his room,

and the bride her chamber.

17[†] [w] Between the [x] vestibule and the [y] altar
[z] let the priests, the ministers of the Lord, weep
and say, “Spare your people, O Lord,
and make not your heritage a reproach,
a byword among the nations. [1]
[a] Why should they say among the peoples,
‘Where is their God?’”

The Lord Had Pity

18[†] [b] Then the Lord became jealous for his land
[c] and had pity on his people.
19 The Lord answered and said to his people,
“Behold, [d] I am sending to you
grain, wine, and oil,
[d] and you will be satisfied;
and I will no more make you
a reproach among the nations.

20[†] “I will remove the northerner far from you,
and drive him into a parched and desolate land,
his vanguard [2] into [e] the eastern sea,
and his rear guard [3] into [f] the western sea;
[g] the stench and foul smell of him will rise,
for he has done great things.

21[†] “Fear not, O land;
be glad and rejoice,
for [h] the Lord has done great things!
22[†] Fear not, [i] you beasts of the field,
for [j] the pastures of the wilderness are green;
[k] the tree bears its fruit;
the fig tree and [k] vine give their full yield.

23 [l]“Be glad, O children of Zion,
and [l]rejoice in the LORD your God,
for he has given [m]the early rain for your vindication;
he has poured down for you abundant rain,
[m]the early and [n]the latter rain, as before.

24 “The threshing floors shall be full of grain;
the vats shall overflow with wine and oil.
25[†] I will restore [4] to you the years
that [o]the swarming locust has eaten,
[o]the hopper, [o]the destroyer, and [o]the cutter,
[p]my great army, which I sent among you.

26 [q]“You shall eat in plenty and be satisfied,
and praise the name of the LORD your God,
who has dealt wondrously with you.
And my people [r]shall never again be put to shame.
27[†] [s]You shall know that I am [t]in the midst of Israel,
and that [u]I am the LORD your God [v]and there is none else.
And my people [r]shall never again be put to shame.

The LORD Will Pour Out His Spirit

28[†] [5] [w]“And it shall come to pass afterward,
that [x]I will pour out my Spirit on all flesh;
[y]your sons and [z]your daughters shall prophesy,
your old men shall dream dreams,
and your young men shall see visions.
29 [a]Even on the male and female servants
in those days I will pour out my Spirit.

30[†]“And I will show [b]wonders in the heavens and [b]on the earth, blood and fire and columns of smoke. 31 [c]The sun shall be turned to darkness, [d]and the moon to blood, [e]before the great and awesome day of the LORD comes. 32[†]And it shall come to pass that [f]everyone who calls on the name of the LORD shall be saved. [g] For in Mount Zion and in Jerusalem there shall be those who escape, as the LORD has said, and among [h] the survivors shall be those whom the LORD calls.

The LORD Judges the Nations

JOEL 3 [†] [1] “For behold, [i] in those days and at that time, when I restore the fortunes of Judah and Jerusalem, [2][†] [j] I will gather all the nations and bring them down to the Valley of Jehoshaphat. And [k] I will enter into judgment with them there, on behalf of my people and my heritage Israel, because they have scattered them among the nations and have divided up my land, [3][†]and [l] have cast lots for my people, and have traded a boy for a prostitute, and have sold a girl for wine and have drunk it.

[4][†]“What are you to me, [m] O Tyre and Sidon, and all [n] the regions of Philistia? Are you paying me back for something? If you are paying me back, [o] I will return your payment on your own head swiftly and speedily. [5]For [p] you have taken my silver and my gold, and have carried my rich treasures into your temples. [2] [6][†]You have sold [q] the people of Judah and Jerusalem to the Greeks in order to remove them far from their own border. [7][†]Behold, I will stir them up from the place to which you have sold them, and [o] I will return your payment on your own head. [8]I will sell your sons and your daughters into the hand of the people of Judah, and they will sell them to the [r] Sabeans, to a nation far away, for the LORD has spoken.”

[9][†] Proclaim this among the nations:
[s] Consecrate for war; [3]
stir up the mighty men.
Let all the men of war draw near;
let them come up.
[10][†] [t] Beat your plowshares into swords,
and [t] your pruning hooks into spears;
let the weak say, “I am a warrior.”

[11] [u] Hasten and come,
all you surrounding nations,
and gather yourselves there.

[v] Bring down your warriors, O LORD.
12 Let the nations stir themselves up
and come up to [w] the Valley of Jehoshaphat;
[x] for there I will sit to judge
all the surrounding nations.

13[†] [y] Put in the sickle,
[z] for the harvest is ripe.
[a] Go in, tread,
[a] for the winepress is full.
The vats overflow,
for their evil is great.

14[†] Multitudes, multitudes,
in the valley of decision!
For [b] the day of the LORD is near
in the valley of decision.
15 [c] The sun and the moon are darkened,
and the stars withdraw their shining.

16[†] [d] The LORD roars from Zion,
and [d] utters his voice from Jerusalem,
[e] and the heavens and the earth quake.
But the LORD is [f] a refuge to his people,
a stronghold to the people of Israel.

The Glorious Future of Judah

17[†] [g] "So you shall know that I am the LORD your God,
[h] who dwells in Zion, [i] my holy mountain.
And Jerusalem shall be holy,
and [j] strangers shall never again pass through it.

18[†] "And in that day
[k] the mountains shall drip sweet wine,
and the hills shall flow with milk,

and [l] all the streambeds of Judah
shall flow with water;
[m] and a fountain shall come forth from the house of the LORD
and water the Valley of [n] Shittim.

19[†] [o] “Egypt shall become a desolation
and [p] Edom a desolate wilderness,
[q] for the violence done to the people of Judah,
because they have shed innocent blood in their land.
20[†] [r] But Judah shall be inhabited forever,
and Jerusalem to all generations.
21[†] [s] I will avenge their blood,
blood I have not avenged, [4]
[h] for the LORD dwells in Zion.”

Study Notes for Joel

JOEL—NOTE ON 1:1–2:17 *The Judgment against Judah and the Day of the Lord.* This first part of Joel introduces the Lord's judgment in the form of a locust infestation, drought, and the coming of a great army. These events on the "day of the LORD" are followed by a call to seek the Lord.

1:1–20 *Locust Invasion: Forerunner of the Day of the Lord.* The first unit (vv. 1–14) describes the devastation that has come upon Judah. This is the reason for the call to lament in the second unit (vv. 15–20).

JOEL—NOTE ON 1:1 **The word . . . came to**. This message is from God. The prophet is given the privilege of delivering that message to the people.

JOEL—NOTE ON 1:2 **Elders** likely refers to older members of the community.

JOEL—NOTE ON 1:3 **Tell your children**. See Deut. 6:4–9.

JOEL—NOTE ON 1:4 The **locust** is a kind of grasshopper. Under the right conditions they travel in large swarms and destroy all plant life in their path (**cutting . . . swarming . . . hopping . . . destroying**).

FACT

The desert locust has been a destructive force that has plagued agricultural production for thousands of years. Winds from the Sahara have been known to carry them across oceans. Their devastation of crops often leads to famine. Joel compares them to a great army.

JOEL—NOTE ON 1:5 **drunkards**, **drinkers of wine**. Both groups are unaware of the coming chaos. They will have no **sweet wine** to drink when the locusts destroy the vines.

JOEL—NOTE ON 1:6 Locusts are compared to a **nation**, powerful as a great army.

JOEL—NOTE ON 1:7 The **vine** and **fig tree** are symbols of a prosperous and peaceful life for Israel, which the Lord who provides it sees as his property.

JOEL—NOTE ON 1:8 **bridegroom of her youth**. The people are called to grieve as deeply as a betrothed **virgin** whose promised husband dies before they are married.

JOEL—NOTE ON 1:9 **offering**. Nothing is left for the offerings that accompany the daily burnt offering (see Lev. 1:3–17). **priests mourn**. Their loss is personal, since they would ordinarily eat a portion of the offering.

JOEL—NOTE ON 1:10 **ground mourns . . . oil languishes**. Joel poetically personifies these things as experiencing grief. The presence of **grain**, **wine**, and oil is evidence of God's covenant blessing, and their absence is evidence of his judgment.

JOEL—NOTE ON 1:13 The commands to **put on** and **lament** imitate the actions of the virgin (v. 8). The priests lament because the **offering** is **withheld**.

JOEL—NOTE ON 1:14 **Consecrate** and **gather** are further tasks for the priests. **a fast . . . cry out**. Old Testament fasts are a sign of mourning, repentance, and humility. They are a way of seeking God's help.

JOEL—NOTE ON 1:15 **The day of the LORD** is a major theme in Joel. It can refer to a particular act of judgment, like the devastation of the locusts, or it can refer to the future final judgment. "That day" can also be a blessing. For God's people, it is also associated with his presence, blessing, and salvation.

JOEL—NOTE ON 1:17 **seed shrivels . . . clods**. The precise meaning of these three words is uncertain. Nevertheless, it is clear from what follows that a drought has also come upon the land.

JOEL—NOTE ON 1:18 **the flocks of sheep suffer**. Creation suffers because of Israel's guilt.

JOEL—NOTE ON 1:19–20 **To you, O LORD, I call**. The devastation brought by the Lord can be relieved only by him.

2:1–17 *Army Invasion: The Arrival of the Day of the Lord.* Joel describes the coming of an army, whose arrival may yet be prevented by a wholehearted return to the Lord. Verses 1–11 describe the coming of this great army, and vv. 12–17 describe the command to return to the Lord.

JOEL—NOTE ON 2:1 **Zion** is the place of the Lord's throne. The name can refer to the temple area or to all of Jerusalem.

JOEL—NOTE ON 2:3 **Fire devours . . . flame burns**. The army is associated with destructive fire. **like the garden of Eden . . . a desolate wilderness**. The destructive power of this "great . . . people" (v. 2) can only be compared to the devastation of God's original creation by mankind's fall (Genesis 3).

JOEL—NOTE ON 2:4–5 **like . . . horses**. Joel compares the threatened locust plague to a **powerful army**.

JOEL—NOTE ON 2:7–9 **they do not swerve. . . . They do not jostle**. This army cannot be moved from its assigned course.

JOEL—NOTE ON 2:10 **quakes before them . . . tremble. . . . darkened**. Only the day of the Lord could produce this effect on the earth. In many cases in the Prophets, the Hebrew verb for "tremble" was associated with the end of the age and God's final judgment.

JOEL—NOTE ON 2:11 **utters his voice**. Thunder is associated with the events of v. 10. **his army**. The force that brings such dread and terror is under God's command. **He who executes** probably refers to the army, which carries out the Lord's command.

JOEL—NOTE ON 2:12 **Yet even now . . . return**. There is still time for the people to repent.

JOEL—NOTE ON 2:13 **Rend your hearts** is an expression of internal anguish. This response, along with wholehearted devotion (v. 12), is similar to the circumcised heart described in Deut. 30:6.

JOEL—NOTE ON 2:14 **Who knows**. The sovereign God acts according to his own purposes. **Turn and relent** suggests that the Lord, in keeping with his revealed character, will bring blessing instead of disaster.

JOEL

The name Joel means "Yahweh is God." Little is known about the prophet, who was probably from Judah. It is likely that he ministered during a national calamity sometime after Judah returned from exile in Babylon. The primary theme in the book of Joel is the "day of the LORD"—a time when the presence of the Lord will bring both judgment and deliverance. Joel teaches that, while the day of the Lord will bring destruction on the nations, it will also be a time of salvation for God's people. Judah will be the means through which God pours out his Spirit on all people (2:28–32), and he will preserve them against all who seek to destroy them. **(Joel 2:11–14)**

JOEL—NOTE ON 2:16 **Consecrate the congregation**. As in 1:14, all members of the community assemble for worship, preparing to call upon the Lord with a fast. Even **nursing infants** and newlyweds are required to participate.

JOEL—NOTE ON 2:17 The place of prayer was between the entrance to the temple and the **altar**. **Your people** is an appeal to God's covenantal care for his people. A **byword** means a common saying, often used in scorn. See also ESV footnote.

JOEL—NOTE ON 2:18–3:21 *The Mercy of the Lord and Judgment against the Nations.* The change from prophetic utterances to more of a conversational tone marks the beginning of the second half of Joel.

2:18–32 *Mercy: The Lord Responds by Restoring His People.* The Lord answers the prayer of v. 17. He restores the reputation of his people (vv. 18–20), the land (vv. 21–27), and his presence through pouring out the Spirit (vv. 28–32).

JOEL—NOTE ON 2:18 **jealous**. Jealousy here is a deep devotion that leads the Lord to intervene, saving his people for the sake of his own glory.

JOEL—NOTE ON 2:20 The **northerner** is probably a final apocalyptic enemy of Israel. The words **vanguard . . . rear guard** show that destruction is complete and final.

JOEL—NOTE ON 2:21 The “foul smell” (v. 20) of corpses is all that remains of the great enemy. This contrasts with the **great things** done by the Lord, whose acts of salvation are the reason for the command to **fear not**.

JOEL—NOTE ON 2:22 The Hebrew verb represented by **are green** is found elsewhere in Scripture only at Gen. 1:11. Perhaps Joel wants his readers to imagine the restoration of the land to an Eden-like state.

JOEL—NOTE ON 2:25 Being human often means bearing loss. Yet the same Lord who brings disaster when his people sin is also the Lord of mercy and abundant grace. He is fully able to give back what was taken: **I will restore to you**.

JOEL—NOTE ON 2:27 **You shall know**. The great purpose of the nation’s trauma is that they will know God’s presence, know that he is the covenant-keeping God, and know that he will remove their shame.

JOEL—NOTE ON 2:28–29 **pour out my Spirit**. Just as God will send life-giving rain (vv. 18–27), so also will he pour out his Spirit on his people in the future. **all flesh**. All God’s people will share this experience. All will **prophesy** and **dream dreams** and **see visions**.

JOEL—NOTE ON 2:30–31 Some scholars believe that the events of judgment described here, which did not take place at Pentecost (see notes on Acts 2:17; 2:19–21), will still take place sometime in the future, at the return of Christ. Others believe that these verses should be understood as prophetic symbolism for God’s judgment, and that no specific literal fulfillment is intended.

JOEL—NOTE ON 2:32 **everyone**. Salvation is extended beyond the devastation caused by the locusts. **calls on the name**. Paul quotes this in Rom. 10:13. He understood these verses to describe events in the messianic age, when Jews and Gentiles alike would **be saved**.

FACT

The sun shall be turned to darkness could be describing a solar eclipse, but more broadly this refers to the disintegration of the cosmos, which was understood by Jews to be a sign of God's judgment. Note that when Jesus was on the cross, the earth became dark for three hours, indicating God's judgment (see Mark 15:33).

3:1–21 *Judgment: The Lord's Judgment against the Nations and His Dwelling with His People.* The Lord provides reasons for judgment (vv. 1–8), a description of the climactic judgment on the day of the Lord (vv. 9–16), and certain hope of the Lord dwelling with his people (vv. 17–21).

JOEL—NOTE ON 3:1 In those days recalls the events of 2:28–32, particularly the day of the Lord.

JOEL—NOTE ON 3:2 all the nations. That is, all oppressors of God's people. **Valley of Jehoshaphat** refers to a place of final judgment. **Scattered** refers to deportation associated with exile.

JOEL—NOTE ON 3:3 cast lots for my people. In order to take them away as slaves.

FACT

Slave trading (3:3) was a big business during wartime. Prisoners of war were regularly sold to slave dealers, who often took them far from their native lands. Most likely they would then be sold to the highest bidder.

JOEL—NOTE ON 3:4 Tyre and **Sidon** were Phoenician cities along the Mediterranean coast. Relations between Israel and Phoenicia were occasionally good. **Philistia**, on the other hand, was a longtime enemy of Israel. **I will return your payment on your own head**. God will judge, or pay back, the Phoenicians and Philistines for stealing Judah's silver and gold.

JOEL—NOTE ON 3:6 sold . . . to the Greeks. Both the Philistines and the Phoenicians are accused of selling slaves to the Edomites.

JOEL—NOTE ON 3:7–8 **stir them up**. The enslaved will become the enslavers. Sidon was destroyed by Artaxerxes III in 343 B.C., and Tyre was defeated by Alexander the Great in 332. **Sabeans**. Most commentators identify this people as inhabitants of the land of Sheba or Saba, located **far away** in southern Arabia.

JOEL—NOTE ON 3:9 **Consecrate**. The **nations** are told to spiritually prepare themselves for **war**, unaware that the Lord of heaven and earth is their opponent.

JOEL—NOTE ON 3:10 **Beat your plowshares into swords**. The warfare preparation is so thorough that agricultural tools must be transformed into weapons. **the weak**. The great need for soldiers means that even those unfit for battle must become warriors.

JOEL—NOTE ON 3:13 **harvest is ripe. . . . winepress is full. . . . vats overflow**. The nations' evil is compared to grain and wine, and judgment to harvest and wine making. Their evil is full-grown. It is time to harvest (that is, to judge).

JOEL—NOTE ON 3:14 **Multitudes**. All the people of the world, standing before the Lord for judgment. **valley of decision**. The Valley of Jehoshaphat (see note on v. 2). **the day of the LORD is near**. The nations will soon be judged.

JOEL—NOTE ON 3:16 **roars . . . utters his voice**. God's voice alone causes the world to **quake**. **refuge**, **stronghold**. Amid the confusion, the **people** of God are secure.

JOEL—NOTE ON 3:17 **you shall know that I am the LORD your God**. Judgment and salvation lead to knowledge of the covenant Lord and the removal of the people's shame. **Zion** stands for the promise of God's presence among his people. **Jerusalem shall be holy**. Where God is present, all is purified. **strangers**. Those who do not worship the Lord.

JOEL—NOTE ON 3:18 **in that day**. That is, the day of the Lord (2:2; 3:1). **wine . . . milk . . . water**. This and other descriptions of God's provision recall the earlier absence of these things. **a fountain . . . from the house of the LORD**. Compare Ezek. 47:1–13.

JOEL—NOTE ON 3:19 **Egypt** and **Edom** were ancient enemies of Israel, representing all of those opposed to God’s people. **Desolation** was prophesied against Egypt and Edom. The nations **shed**, that is, “poured out” **blood**, but the Lord will “pour out” his Spirit.

JOEL—NOTE ON 3:20 The Lord’s residence in Zion ensures that his people live in unending security.

JOEL—NOTE ON 3:21 The verse brings together the two primary themes of Joel: judgment on the day of the Lord, and the fact that the Lord **dwells in Zion**.

Amos

(return to table of contents)

Amos 1 • Amos 2 • Amos 3 • Amos 4 • Amos 5 • Amos 6 • Amos 7 •
Amos 8 • Amos 9

- Introduction to Amos
    - Timeline
    - Author and Date
    - Theme
    - Purpose, Occasion, and Background
    - Key Themes
    - Outline
    - The Near East at the Time of Amos
- Global Message of Amos
    - Amos in Redemptive History
    - Universal Themes in Amos
    - The Global Message of Amos for Today
- Study Notes

Introduction to Amos

Introduction to Amos

Timeline

793/781 B.C.	c. 760 B.C.	722 B.C.
Reign of Jeroboam II begins	Prophetic ministry of Amos begins	Fall of Israel

Author and Date

Amos was not a prophet by profession (see 1:1; 7:14–15) but nevertheless was entrusted with bringing a message from the Lord to the northern kingdom of Israel. He prophesied sometime between 793–739 B.C., probably nearer the end of that period.

Theme

The theme of Amos is the universal justice of God. The Israelites clearly expected a “day of the Lord” when all their enemies would be judged (1:2–2:5). What they were not prepared for was that they too would be judged (2:6–9:10). In fact, they would be held more accountable than their neighbors.

Purpose, Occasion, and Background

After about 780–745 B.C., the Assyrian Empire was unable to continue the pressure it had put on the nations of the Canaanite coast during the previous century. At this same time, both Judah and Israel were blessed with fairly stable governments. As a result of these two factors, the two nations (especially Israel) were experiencing a time of wealth and prosperity. But what the Israelites saw as the beginning of a new “Golden Age” was really the end for them. It was Amos’s unhappy task to tell them of God’s coming judgment. Within just a few years Israel would no longer exist as a nation. They would continue to exist as a scattered people only by God’s unmerited grace (9:11–15). “The day of the Lord,” far from being a day of blessing, was going to be a day of darkness. By 722 B.C. Assyria would regain its strength, and the Israelites would be conquered and exiled.

Key Themes

1. The Lord is the Creator of the universe. Therefore his ethical norms are universal, and all people are subject to judgment in light of them.
2. Justice and righteousness in the treatment of other people are the key evidences of a right relationship to the Lord.
3. Religious observances in the absence of social justice are disgusting to God.
4. Israel's covenant with the Lord did not guarantee special protection for them when they broke that covenant. Rather, it meant that they would be held to a higher standard of obedience.
5. Thus, the "day of the LORD" would not be a time of miraculous deliverance for unrepentant Israel. Rather, it would be a time of terrible destruction.
6. A faithful remnant of Israel would be preserved and would someday see glorious restoration and blessing.

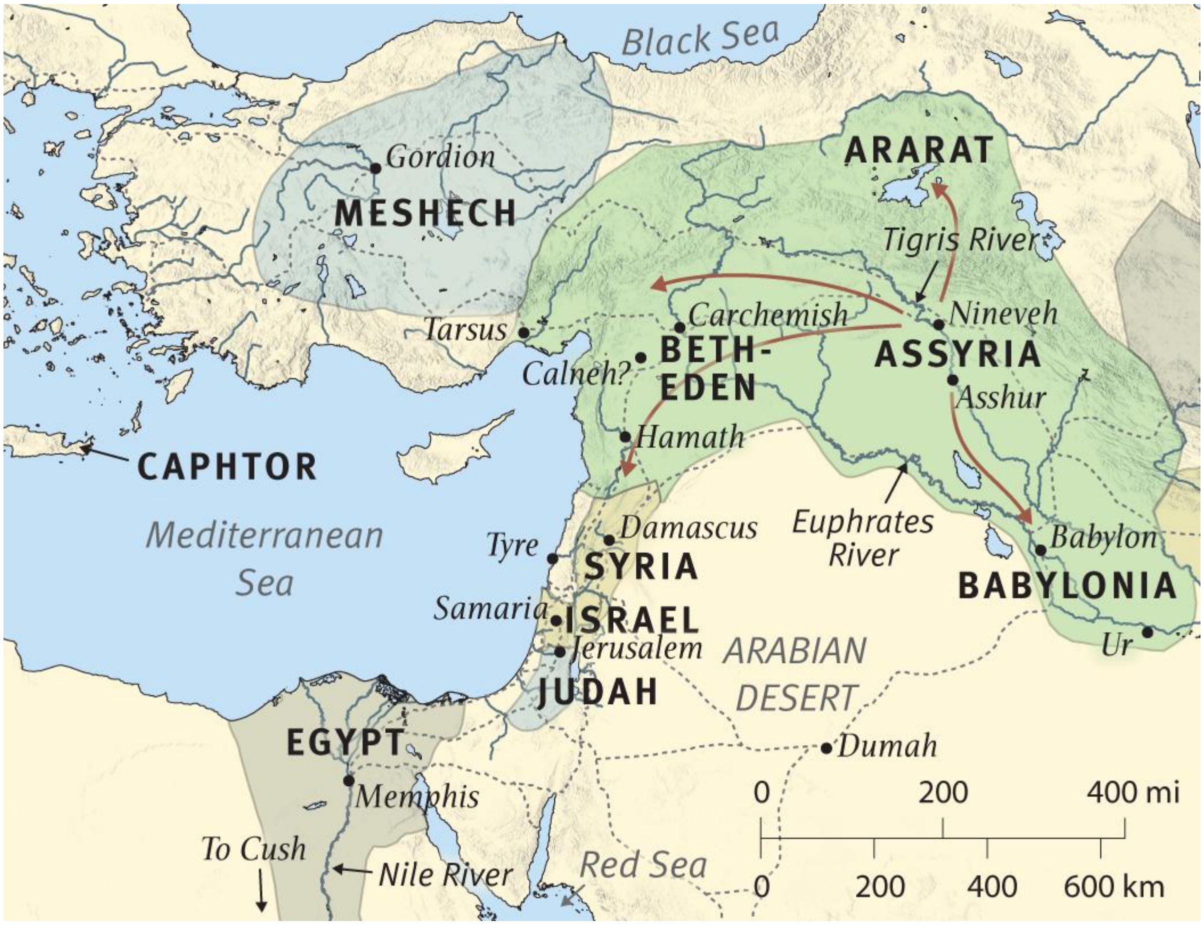
Outline

I. Superscription (1:1)
II. Oracles of Judgment (1:2–6:14)
III. Visions of Judgment (7:1–9:15)

The Near East at the Time of Amos

c. 750 B.C.

Amos likely prophesied to Israel during the decades just before the fall of Samaria to the Assyrian Empire. The resurgence of this ancient empire dominated much of the politics of the ancient Near East from the time of Jeroboam until the end of the seventh century B.C. Assyria would eventually engulf nearly the entire Near East, from Ur to Ararat to Egypt.


Black Sea
Gordion
MESHECH
ARARAT
Tigris River
Tarsus
Carchemish
Nineveh
BETH-
EDEN
ASSYRIA
Calneh?
Asshur
Hamath
CAPHTOR
Mediterranean
Sea
Tyre
Damascus
Euphrates
River
Babylon
SYRIA
BABYLONIA
Samaria
ISRAEL
Jerusalem
ARABIAN
DESERT
Ur
JUDAH
EGYPT
Dumah
Memphis
0
200
400 mi
To Cush
Nile River
Red Sea
0
200
400
600 km

The Global Message of Amos

The message of Amos lands on the global church today with as much force and necessity as it landed on the people of God 2,700 years ago. The key idea in Amos is that God is just and impartial and will judge not only the nations but also his own people for their life of ease and apathy amid human suffering. To prosperous nations around the world today, and particularly prosperous Christians in those nations, the prophecy of Amos is a clear call for active engagement with the poor and afflicted, especially among God's people.

Amos in Redemptive History

The purpose of prosperity. God created humanity to flourish. When sin entered the world, the ground was cursed so that only through toil and hardship would mankind's work prove fruitful (Gen. 3:17–19). Yet in his great kindness, or as a hint of the prosperity to come in the new earth, or to test his people, or for other reasons, God often allows human beings to flourish in terms of material prosperity. During such times of prosperity, God's people are called to embody his character, gladly extending mercy, compassion, and generosity to those in need. God had called Abraham in order that his descendants, the children of Israel, might exercise precisely such mercy and justice, so that they would be a light to the nations of the world (Gen. 12:1–3; compare Amos 3:2).

Israel's misuse of prosperity. In Israel and Judah during the eighth century B.C., at the time of Amos's prophecy, the people of God were prospering materially. Yet as was so often the case down through Israel's history, they failed to love one another as they had been called to do (Amos 3:10; 5:7, 12; 8:4). God had redeemed Israel in mercy from Egypt (2:10; 3:1), and the Israelites were now to act in mercy toward one another accordingly. Yet, lazily indulging in God's gift of prosperity, their worship of God had turned hollow (5:21–23; compare 4:4–5) and heartfelt concern for one another had withered (2:6–7).

Judgment for Israel's lack of mercy. Because of all this, the Lord will exile his people (Amos 5:27; 7:17) and will bring upon them the "day of the Lord," a day of climactic judgment. More than any other prophet, Amos describes this coming day of judgment in terms of darkness. “Why would you have the day of the LORD? It is darkness, and not light. . . . Is not the day of the LORD darkness, and not light, and gloom with no brightness in it?” (5:18, 20; compare 4:13; 5:8). Toward the end of Amos we even hear the Lord say regarding the day of final judgment, “I will make the sun go down at noon and darken the earth in broad daylight” (8:9).

Ultimate prosperity in the new earth. In the next verse we are told that this cosmic darkening will be linked with mourning that is “like the mourning for an only son” (Amos 8:10). This is an arresting passage in Amos’s prophecy because it describes precisely what took place when Jesus hung on the cross seven centuries after Amos lived: the earth grew dark at noon, for three hours, signifying God’s judgment, as an only son, *God’s* only Son, perished (Mark 15:33; John 3:16). Amos’s prophecy then concludes with a deeply comforting promise of restoration through faithfulness to David (Amos 9:11–15). Through this restoration God’s people will be reinstated in the land, and “the mountains shall drip sweet wine, and all the hills shall flow with it” (9:13).

On the cross, Jesus experienced the judgment of the prophetic day of the Lord for all those around the world who trust in him. These believers “from all tribes and peoples and languages” (Rev. 7:9) will one day enter into the lavish abundance described in Amos 9, a restored paradise, a new earth—a true and final Eden.

Universal Themes in Amos

God’s impartial justice. The Lord does not overlook injustice on the part of his own people simply because they are his. Indeed, God’s covenant relationship makes justice and righteousness in the lives of his people all the more crucial, for they are representing the Lord to the nations (see Rom. 2:17–24). Thus when his people “trample on the needy and bring the poor of the land to an end” (Amos 8:4), God will certainly not exempt them from the judgment that such selfishness deserves. Amos reminds the global church of the commitment to justice that is embedded in the very character of God.

The dangers of wealth. “Woe to those who are at ease in Zion,” say the Lord in Amos 6. “Woe to those who lie on beds of ivory and stretch themselves out on their couches . . . who drink wine in bowls and anoint themselves with the finest oils” (6:1, 4, 6). Not only are God’s people living in luxurious ease, however, but in their self-satisfied greed they are also trampling on the needs of the poor, dealing deceitfully in business transactions, and profaning the sabbath to make more money (8:4–6). Such is the tendency of the human heart when prosperity comes. While material prosperity is a blessing from the Lord (Prov. 10:22) and is appropriately earned by those who work diligently and wisely (Prov. 21:5), the accumulation of wealth tends to lead to a variety of temptations and sins (1 Tim. 6:9–10). Material wealth is to be received gratefully and yet must never displace God as the center of our affections—and the main practical way to keep wealth in its proper place is to be generous toward those in need, especially in light of the generosity God has shown us in Christ (2 Cor. 8:9; compare 2 Cor. 9:11).

The Global Message of Amos for Today

The prophecy of Amos carries an urgent message for the global church in the twenty-first century. Where God has brought material blessing to his people through honest hard work and diligence, such blessing should be received gratefully and enjoyed. Yet in light of massive worldwide needs such as poverty, lack of clean water, malnutrition, and inadequate medical care, material blessing granted to some believers must go out to those parts of the world where help is needed. To do anything less is to tragically imitate the people in Amos’s day who neglected the poor among them. Such neglect deserves, and will receive, God’s judgment.

The church must never presume upon God’s favor. His justice is universal. He will deal in perfect justice with those who claim his love and compassion but fail to extend that love and compassion in concrete ways to others. As those who have been shown mercy, may we as the church universal love our neighbors, both near and far, with the radical, self-giving love shown to us in the gospel. “Be imitators of God, as beloved children. And walk in love, as Christ loved us and gave himself up for us” (Eph. 5:1–2).

AMOS **1** [†]The words of Amos, who was among the [a]shepherds [1] of [b]Tekoa, which he saw concerning Israel [c]in the days of [d]Uzziah king of Judah and in the days of [e]Jeroboam the son of Joash, king of Israel, two years [2] before [f]the earthquake.

Judgment on Israel’s Neighbors

[2][†]And he said:

[g]“The LORD roars from Zion
and utters his voice from Jerusalem;
[h]the pastures of the shepherds mourn,
and the [i]top of [j]Carmel withers.”

[3][†]Thus says the LORD:

[k]“For three transgressions of [l]Damascus,
and for four, [l]I will not revoke the punishment, [3]
because they have threshed [m]Gilead
with threshing sledges of iron.
[4][†] [n]So I will send a fire upon the house of [o]Hazael,
and it shall devour the strongholds of [o]Ben-hadad.
[5][†] I will [p]break the gate-bar of [l]Damascus,
and cut off the inhabitants from the Valley of [q]Aven, [4]
and him who holds the scepter from [r]Beth-eden;
and the people of [s]Syria shall go into exile to [t]Kir,”
says the LORD.

[6][†]Thus says the LORD:

[k]“For three transgressions of [u]Gaza,
and for four, I will not revoke the punishment,
because [v]they carried into exile a whole people
to deliver them up to Edom.
[7] So I will send a fire upon the wall of [u]Gaza,
and it shall devour her strongholds.

[8] I will cut off the inhabitants from [w] Ashdod,
and him who holds the scepter from Ashkelon;
I will turn my hand against Ekron,
and the remnant of the Philistines shall perish,”
says the Lord GOD.
[9][†]Thus says the LORD:

[k]“For three transgressions of [x] Tyre,
and for four, I will not revoke the punishment,
because they delivered up a whole people to Edom,
and did not remember the covenant of brotherhood.
[10] So I will send a fire upon the wall of [x] Tyre,
and it shall devour her strongholds.”

[11][†]Thus says the LORD:

[k]“For three transgressions of [y] Edom,
and for four, I will not revoke the punishment,
[y]because he pursued his brother with the sword
[z] and cast off all pity,
[a] and his anger tore perpetually,
[a] and he kept his wrath forever.
[12] So I will send a fire upon [b] Teman,
and it shall devour the strongholds of [c] Bozrah.”

[13][†]Thus says the LORD:

[k]“For three transgressions of the [d] Ammonites,
and for four, I will not revoke the punishment,
because [e] they have ripped open pregnant women in [f] Gilead,
that they might enlarge their border.
[14] So I will kindle a fire in the wall of [g] Rabbah,
[h] and it shall devour her strongholds,
with shouting on the day of battle,
[h] with a tempest in the day of the whirlwind;
[15][†] and [i] their king shall go into exile,

he and his princes [5] together,”
says the LORD.

AMOS 2 [†]Thus says the LORD:

[k] “For three transgressions of [j] Moab,
and for four, I will not revoke the punishment, [1]
because [k] he burned to lime
the bones of the king of Edom.
[2] So I will send a fire upon Moab,
and it shall devour the strongholds of [l] Kerioth,
and Moab shall die amid uproar,
amid shouting and the sound of the trumpet;
[3] [m] I will cut off the ruler from its midst,
and will kill [m] all its princes [2] with him,”
says the LORD.

Judgment on Judah

[4][†]Thus says the LORD:

[n] “For three transgressions of Judah,
and for four, I will not revoke the punishment,
because [o] they have rejected the law of the LORD,
and have not kept his statutes,
but [p] their lies have led them astray,
those after which their fathers walked.
[5] So [q] I will send a fire upon Judah,
and it shall devour the strongholds of Jerusalem.”

Judgment on Israel

[6][†]Thus says the LORD:

[n] “For three transgressions of Israel,
and for four, I will not revoke the punishment,
because [r] they sell the righteous for [s] silver,

and the needy for a pair of sandals—
7 [†] those who trample the head of the poor [t] into the dust of the earth
and [u] turn aside the way of the afflicted;
[v] a man and his father go in to the same girl,
so that my holy name is profaned;
8 they lay themselves down beside every altar
on garments [w] taken in pledge,
and in the house of their God they drink
the wine of those who have been fined.

9 “Yet [x] it was I who destroyed the Amorite before them,
[y] whose height was like the height of the cedars
and who was as strong as the oaks;
[z] I destroyed his fruit above
and his roots beneath.
10 [a] Also it was I who brought you up out of the land of Egypt
[b] and led you forty years in the wilderness,
[x] to possess the land of the Amorite.
11 And I raised up some of your sons for prophets,
and some of your young men for [c] Nazirites.
Is it not indeed so, O people of Israel?”
declares the LORD.

12 “But you made the Nazirites [d] drink wine,
and commanded the prophets,
saying, [e] ‘You shall not prophesy.’

13 “Behold, I will press you down in your place,
as a cart full of sheaves presses down.
14 [†] [f] Flight shall perish from the swift,
[f] and the strong shall not retain his strength,
[g] nor shall the mighty save his life;
15 he who handles the bow shall not stand,
and he who is [h] swift of foot shall not save himself,
[i] nor shall he who rides the horse save his life;

[16] and he who is stout of heart among the mighty
shall flee away naked in that day,”
declares the LORD.

Israel’s Guilt and Punishment

AMOS 3 [†][j] Hear this word that the LORD has spoken against you, O people of Israel, against the whole family that I brought up out of the land of Egypt:

[2] [k] “You only have I known
of all the families of the earth;
[l] therefore I will punish you
for all your iniquities.

[3][†] “Do two walk together,
unless they have agreed to meet?
[4] Does a lion roar in the forest,
when he has no prey?
Does a young lion cry out from his den,
if he has taken nothing?
[5] Does a bird fall in a snare on the earth,
when there is no trap for it?
Does a snare spring up from the ground,
when it has taken nothing?
[6] [m] Is a trumpet blown in a city,
and the people are not afraid?
[n] Does disaster come to a city,
unless the LORD has done it?

[7] “For the Lord GOD does nothing
[o] without revealing his secret
to his servants the prophets.
[8] The lion has roared;
who will not fear?
[p] The Lord GOD has spoken;

who can but prophesy?”

9[†] Proclaim to the strongholds in [q] Ashdod
and to the strongholds in the land of Egypt,
and say, “Assemble yourselves on [r] the mountains of Samaria,
and see the great tumults within her,
and [s] the oppressed in her midst.”
10 “They do not know how to do right,” declares the LORD,
[t] “those who store up violence and robbery in their strongholds.”

11Therefore thus says the Lord GOD:

[u] “An adversary shall surround the land
and bring down [1] your defenses from you,
and [v] your strongholds shall be plundered.”

12Thus says the LORD: [w] “As the shepherd rescues from the mouth of the lion two legs, or a piece of an ear, [x] so shall the people of Israel [y] who dwell in Samaria be rescued, with the corner of a couch and part [2] of a bed.

13[†] “Hear, [z] and testify against the house of Jacob,”
declares the Lord GOD, [a] the God of hosts,
14[†] “that on the day I punish Israel for his transgressions,
[b] I will punish the altars of Bethel,
and [c] the horns of the altar shall be cut off
and fall to the ground.
15[†] [d] I will strike [e] the winter house along with [f] the summer house,
and [g] the houses of ivory shall perish,
and the great houses [3] shall come to an end,”
declares the LORD.

AMOS 4 [†] “Hear this word, [h] you cows of Bashan,
who are [i] on the mountain of Samaria,
[j] who oppress the poor, [j] who crush the needy,
who say to your husbands, ‘Bring, that we may drink!’

[2][†] [k]The Lord GOD has sworn by his holiness
that, behold, the days are coming upon you,
[l]when they shall take you away with hooks,
[l]even the last of you with fishhooks.
[3] [m]And you shall go out through the breaches,
each one straight ahead;
and you shall be cast out into Harmon,”
declares the LORD.

[4][†] [n]“Come to Bethel, and transgress;
to [o]Gilgal, and multiply transgression;
[n]bring your [p]sacrifices every morning,
your tithes every three days;
[5] offer a sacrifice of thanksgiving of [q]that which is leavened,
and proclaim [r]freewill offerings, publish them;
[s]for so you love to do, O people of Israel!”
declares the Lord GOD.

Israel Has Not Returned to the LORD

[6][†] “I gave you cleanness of teeth in all your cities,
and [t]lack of bread in all your places,
[u]yet you did not return to me,”
declares the LORD.

[7] “I also [v]withheld the rain from you
when there were yet three months to the harvest;
[w]I would send rain on one city,
and send no rain on another city;
one field would have rain,
and the field on which it did not rain would wither;
[8] so two or three cities [x]would wander to another city
to drink water, and would not be satisfied;
[u]yet you did not return to me,”
declares the LORD.

9 [y] “I struck you with blight and mildew;
your many gardens and your vineyards,
your fig trees and your olive trees [z] the locust devoured;
[u] yet you did not return to me,”
declares the LORD.

10 “I sent among you a pestilence [a] after the manner of Egypt;
I killed your young men with the sword,
and [b] carried away your horses, [1]
and [c] I made the stench of your camp go up into your nostrils;
[u] yet you did not return to me,”
declares the LORD.

11 “I overthrew some of you,
[d] as when God overthrew Sodom and Gomorrah,
and you were [e] as a brand [2] plucked out of the burning;
[u] yet you did not return to me,”
declares the LORD.

12 “Therefore thus I will do to you, O Israel;
because I will do this to you,
prepare to meet your God, O Israel!”

13 [†] For behold, [f] he who forms the mountains and creates the wind,
and [g] declares to man what is his thought,
[h] who makes the morning darkness,
and [i] treads on the heights of the earth—
[j] the LORD, the God of hosts, is his name!

Seek the LORD and Live

AMOS 5 [†] Hear this word that I [k] take up over you in lamentation, O house of Israel:

2 [†] “Fallen, no more to rise,
is [l] the virgin Israel;

forsaken on her land,
 with none to raise her up."

[3]For thus says the Lord GOD:

"The city that went out a thousand
 shall have a hundred left,
and that which went out a hundred
 shall have ten left
 to the house of Israel."

[4]For thus says the LORD to the house of Israel:

[m]"Seek me and live;
 [5][†] but do not seek [n]Bethel,
and do not enter into [n]Gilgal
 or cross over to [o]Beersheba;
for [n]Gilgal shall surely go into exile,
 and [n]Bethel shall come to nothing."

[6] [m]Seek the LORD and live,
 [p]lest he break out like fire in the house of Joseph,
 and it devour, with none to quench it for [n]Bethel,
[7][†] O [q]you who turn justice to wormwood [1]
 and cast down righteousness to the earth!

[8][†] He who made the [r]Pleiades and Orion,
 and turns deep darkness into the morning
 and [s]darkens the day into night,
who [t]calls for the waters of the sea
 [t]and pours them out on the surface of the earth,
[u]the LORD is his name;
[9] [v]who makes destruction flash forth against the strong,
 so that destruction comes upon the fortress.

[10][†] [w]They hate him who reproves [x]in the gate,

and they [y] abhor him who speaks the truth.
[11] Therefore because you [z] trample on [2] the poor
and you exact taxes of grain from him,
[a] you have built houses of hewn stone,
but you shall not dwell in them;
[a] you have planted pleasant vineyards,
but you shall not drink their wine.
[12] For I know how many are your transgressions
and how great are your sins—
you who afflict the righteous, who [b] take a bribe,
and [c] turn aside the needy [x] in the gate.
[13] Therefore he who is prudent will [d] keep silent in such a time,
[e] for it is an evil time.

[14][†] [f] Seek good, and not evil,
that you may live;
and so the LORD, [g] the God of hosts, will be with you,
as you have said.
[15] [h] Hate evil, and love good,
and establish justice [x] in the gate;
[i] it may be that the LORD, the God of hosts,
will be gracious to the remnant of Joseph.

[16][†]Therefore thus says the LORD, [g] the God of hosts, the Lord:

“In all the squares [j] there shall be wailing,
and in all the streets they shall say, ‘Alas! Alas!’
They shall call the farmers to mourning
and [j] to wailing those who are skilled in lamentation,
[17] and in all vineyards there shall be wailing,
for [k] I will pass through your midst,”
says the LORD.

Let Justice Roll Down

[18][†] Woe to you who desire [l] the day of the LORD!

Why would you have the day of the LORD?
[m] It is darkness, and not light,
19 [n] as if a man fled from a lion,
and a bear met him,
or went into the house and leaned his hand against the wall,
and a serpent bit him.
20 [m] Is not the day of the LORD darkness, and not light,
and gloom with no brightness in it?

21[†] [o] "I hate, I despise your feasts,
and I take no delight in your solemn assemblies.
22[†] [p] Even though you offer me your burnt offerings and grain offerings,
I will not accept them;
and the peace offerings of your fattened animals,
I will not look upon them.
23 Take away from me the noise of your songs;
to [q] the melody of your harps I will not listen.
24 But let justice roll down like waters,
and righteousness like an ever-flowing stream.

25 [r] "Did you bring to me sacrifices and offerings during the forty years in the wilderness, O house of Israel? 26 [s] You [t] shall take up Sikkuth your king, and Kiyyun your star-god—your images that you made for yourselves, 27[†] [u] and I will send you into exile beyond Damascus," says the LORD, whose name is [g] the God of hosts.

Woe to Those at Ease in Zion

AMOS 6 [†] [w] "Woe to those who are at ease in Zion,
and to those who feel secure on [x] the mountain of Samaria,
[y] the notable men of [z] the first of the nations,
to whom the house of Israel comes!
2[†] Pass over to [a] Calneh, and see,
and from there go to [b] Hamath the great;
then go down to [c] Gath of the Philistines.

[d] Are you better than these kingdoms?
Or is their territory greater than your territory,
[3] [e] O you who put far away the day of disaster
[f] and bring near the seat of violence?

[4][†] “Woe to those [g] who lie on [h] beds of ivory
[g] and stretch themselves out on their couches,
and eat lambs from the flock
[i] and calves from the midst of the stall,
[5] [j] who sing idle songs to the sound of the harp
and like David [j] invent for themselves instruments of music,
[6][†] [k] who drink wine in bowls
and [l] anoint themselves with the finest oils,
but are not grieved over the ruin of Joseph!
[7] [m] Therefore they shall now be the first of those who go into exile,
and the revelry of those who stretch themselves out shall pass away.”

[8][†] [n] The Lord GOD has sworn by himself, declares the LORD, the God of hosts:

“I abhor [o] the pride of Jacob
and hate his strongholds,
[p] and I will deliver up the city and all that is in it.”

[9]And [q] if ten men remain in one house, they shall die. [10]And when one’s relative, [r] the one who anoints him for burial, shall take him up to bring the bones out of the house, and shall say to him who is in the innermost parts of the house, “Is there still anyone with you?” he shall say, “No”; and he shall say, [s] “Silence! We must not mention the name of the LORD.”

[11] For behold, the LORD commands,
and [t] the great house shall be struck down into fragments,
and the little house into bits.
[12][†] Do horses run on rocks?

Does one plow there [1] with oxen?
[u] But you have turned justice into [v] poison
[u] and the fruit of righteousness into wormwood [2]—
13 [†] you who rejoice in Lo-debar, [3]
who say, [w] “Have we not by our own strength
captured Karnaim [4] for ourselves?”
14 [†] “For behold, [x] I will raise up against you a nation,
O house of Israel,” declares the LORD, the God of hosts;
“and they shall oppress you from [y] Lebo-hamath
to the Brook of [z] the Arabah.”

Warning Visions

AMOS 7 [†] [a] This is what the Lord GOD showed me: behold, [b] he was forming locusts when the latter growth was just beginning to sprout, and behold, it was the latter growth after the king’s mowings. 2 [†] When they had finished eating the grass of the land, I said,

“O Lord GOD, please forgive!
[c] How can Jacob stand?
He is so small!”
3 [†] [d] The LORD relented concerning this:
“It shall not be,” said the LORD.

4 [a] This is what the Lord GOD showed me: behold, the Lord GOD was calling [e] for a judgment by fire, and it devoured the great deep and was eating up the land. 5 Then I said,

“O Lord GOD, please cease!
[c] How can Jacob stand?
He is so small!”
6 [d] The LORD relented concerning this:
“This also shall not be,” said the Lord GOD.

7 [†] [a] This is what he showed me: behold, the Lord was standing beside a wall built with [f] a plumb line, with a plumb line in his hand. 8 And the LORD

said to me, [g]“Amos, what do you see?” And I said, “A plumb line.” Then the Lord said,

“Behold, I am setting [f]a plumb line
in the midst of my people Israel;
[g]I will never again pass by them;
9 [h]the high places of Isaac shall be made desolate,
and the sanctuaries of Israel shall be laid waste,
and I will rise against [i]the house of Jeroboam with the sword.”

Amos Accused

10[†]Then Amaziah [j]the priest of Bethel sent to [k]Jeroboam king of Israel, saying, “Amos has [l]conspired against you in the midst of the house of Israel. The land is not able to bear all his words. 11For thus Amos has said,

“‘Jeroboam shall die by the sword,
and [m]Israel must go into exile
away from his land.’”

12[†]And Amaziah said to Amos, [n]“O seer, go, flee away [o]to the land of Judah, and [p]eat bread there, and prophesy there, 13but [q]never again prophesy at Bethel, for [r]it is the king’s sanctuary, and it is a temple of the kingdom.”

14Then Amos answered and said to Amaziah, [s]“I was [1] no prophet, nor a prophet’s son, but [t]I was a herdsman and a dresser of sycamore figs. 15[†] [u]But the LORD took me from following the flock, and the LORD said to me, ‘Go, prophesy to my people Israel.’ 16 [v]Now therefore hear the word of the LORD.

“You say, [n]‘Do not prophesy against Israel,
and [w]do not preach against the house of [x]Isaac.’

17[†] [y]Therefore thus says the LORD:

“‘Your wife shall be a prostitute in the city,

and your sons and your daughters shall fall by the sword,
and your land [z] shall be divided up with a measuring line;
you yourself shall die in an unclean land,
and [m] Israel shall surely go into exile away from its land.'"

The Coming Day of Bitter Mourning

AMOS 8 [†] [a] This is what the Lord GOD showed me: behold, a basket of summer fruit. 2 And he said, [b] "Amos, what do you see?" And I said, [c] "A basket of summer fruit." Then the LORD said to me,

[d] "The end [1] has come upon my people Israel;
I will never again pass by them.
3 [e] The songs of the temple [2] [f] shall become wailings [3] in that day,"
declares the Lord GOD.
[g] "So many dead bodies!"
"They are thrown everywhere!"
[h] "Silence!"

4 Hear this, [i] you who trample on the needy
and bring the poor of the land to an end,
5 [†] saying, "When will [j] the new moon be over,
that we may sell grain?
And [k] the Sabbath,
that we may offer wheat for sale,
that we may make [l] the ephah small and the shekel [4] great
and deal deceitfully with false balances,
6 that we may buy the poor for [m] silver
and the needy for a pair of sandals
and sell the chaff of the wheat?"

7 The LORD has sworn by [n] the pride of Jacob:
"Surely [o] I will never forget any of their deeds.
8 [p] Shall not the land tremble on this account,
and everyone mourn who dwells in it,
[q] and all of it rise like the Nile,

and be tossed about [r] and sink again, like the Nile of Egypt?”

9[†] “And on that day,” declares the Lord GOD,
[s] “I will make the sun go down at noon
and darken the earth in broad daylight.
10 [t] I will turn your feasts into mourning
and all your songs into lamentation;
[u] I will bring sackcloth on every waist
[u] and baldness on every head;
[v] I will make it like the mourning for an only son
and the end of it like a bitter day.

11[†] “Behold, the days are coming,” declares the Lord GOD,
“when [w] I will send a famine on the land—
not a famine of bread, nor a thirst for water,
[x] but of hearing the words of the LORD.
12 [x] They shall wander from sea to sea,
and from north to east;
they shall run to and fro, to seek the word of the LORD,
[y] but they shall not find it.

13[†] [z] “In that day the lovely virgins and the young men
shall [a] faint for thirst.
14 Those who swear by [b] the Guilt of Samaria,
and say, ‘As your god lives, O Dan,’
and, ‘As [c] the Way of [d] Beersheba lives,’
they shall fall, and never rise again.”

The Destruction of Israel

AMOS 9 [†]I saw the Lord standing beside [1] the altar, and he said:

[e] “Strike the capitals until [e] the thresholds [f] shake,
[g] and shatter them on the heads of all the people; [2]
and those who are left of them I will kill with the sword;
[h] not one of them shall flee away;

not one of them shall escape.

2[†] [i]“If they dig into Sheol,
from there shall my hand take them;
[i]if they climb up to heaven,
from there I will bring them down.
3 If they hide themselves on [j]the top of Carmel,
from there I will search them out and take them;
[k]and if they hide from my sight at the bottom of the sea,
there I will command the serpent, and it shall bite them.
4 [l]And if they go into captivity before their enemies,
there I will command the sword, and it shall kill them;
[m]and I will fix my eyes upon them
for evil and not for good.”

5 The Lord GOD of hosts,
he who touches the earth and [n]it melts,
and all who dwell in it mourn,
[o]and all of it rises like the Nile,
[o]and sinks again, like the Nile of Egypt;
6 [p]who builds his upper chambers in the heavens
and founds his vault upon the earth;
[q]who calls for the waters of the sea
and pours them out upon the surface of the earth—
[r]the LORD is his name.

7[†] “Are you not like [s]the Cushites to me,
O people of Israel?” declares the LORD.
[t]“Did I not bring up Israel from the land of Egypt,
and [u]the Philistines from [v]Caphtor and the Syrians from [w]Kir?
8 Behold, [x]the eyes of the Lord GOD are upon the sinful kingdom,
and I will destroy it from the surface of the ground,
[y]except that I will not utterly destroy the house of Jacob,”
declares the LORD.

9 “For behold, I will command,
[z] and shake the house of Israel among all the nations
as one shakes with a sieve,
but no pebble shall fall to the earth.
10 All the sinners of my people shall die by the sword,
who say, [a] ‘Disaster shall not overtake or meet us.’

The Restoration of Israel

11[†] “In that day [b] I will raise up
the booth of David that is fallen
and repair its breaches,
and raise up its ruins
and rebuild it as in the days of old,
12[†] [c] that they may possess the remnant of Edom
and [d] all the nations who are called by my name,” [3]
declares the Lord who does this.

13[†] “Behold, the days are coming,” declares the Lord,
[e] “when the plowman shall overtake the reaper
and the treader of grapes him who sows the seed;
[f] the mountains shall drip sweet wine,
and all the hills shall flow with it.
14 [g] I will restore the fortunes of my people Israel,
and [h] they shall rebuild the ruined cities and inhabit them;
[i] they shall plant vineyards and drink their wine,
and they shall make gardens and eat their fruit.
15 [j] I will plant them on their land,
[k] and they shall never again be uprooted
out of the land [l] that I have given them,”
says the Lord your God.

Study Notes for Amos

AMOS—NOTE ON 1:1 *Superscription.* The first verse identifies the book's speaker, audience, and time frame. **Amos** addresses **Israel** during the time covered in 2 Kings 14:23–15:7. This is the period between the beginning of the reign of Jeroboam II (796 B.C.) and the death of Uzziah (739). More specifically, it is **two years before the earthquake** (Amos 1:1). Zechariah, like Amos, mentions an earthquake "in the days of Uzziah king of Judah" (Zech. 14:5). This statement is significant because it emphasizes the historical reliability of the book and its message. **Shepherds** were near the bottom of the social order, and yet God chose Amos to prophesy against Israel's wealthy, unbelieving leaders. (See, however, the ESV footnote. If Amos was in fact a "sheep breeder," he may have been a prosperous businessman.) Tekoa was a small village southeast of Bethlehem in Judah.

FACT

Earthquakes were a very real danger in ancient Palestine, as is true around much of the earth today. The Jordan River Valley runs along the northern end of the famous Great Rift Valley, which extends all the way to the southernmost part of Africa. Earthquakes occur all along this valley. The findings of archaeologists suggest that the earthquake mentioned in 1:1 was one that the Israelites would not have soon forgotten.

1:2–6:14 *Oracles of Judgment.* Amos delivers a series of messages from God showing that neither Israel's neighbors (1:2–2:5) nor Israel herself (2:6–6:14) can escape the consequences of their actions.

AMOS—NOTE ON 1:2–2:5 At this time the area now called Palestine was inhabited by seven other small nations besides Israel. All of them were in danger because of Assyria's push toward Egypt. But Amos showed that what was about to befall them would not come from Assyria but from the Creator of all the earth. These judgments on Israel's Gentile neighbors are a reminder that God's moral standards are not merely for Jewish or Christian people but for all people, whether they have them in written form or simply written in their hearts and consciences (see Rom. 1:18–32; 2:14–15).

AMOS—NOTE ON 1:2 Despite Israel's rejection of **Jerusalem** as the only appropriate place of worship, that was still the place from which God's **voice** of judgment issued to all the earth. **Carmel**. Perhaps an allusion to the encounter between the Lord and Baal, when the Lord struck the top of Mount Carmel with fire, demonstrating that he alone is God (1 Kings 18:36–39).

AMOS—NOTE ON 1:3 **three transgressions . . . four**. This poetic device expresses totality (compare Prov. 30:15, 18, 21). It introduces the judgment on all seven neighboring nations (Amos 1:6, 9, 11, 13; 2:1, 4), and upon Israel as well (2:6). One way of separating grain kernels from their hulls was to put all the grain in a pile and then have oxen pull **threshing sledges of iron** around on the pile. Amos says Syria has treated the people of **Gilead** as though they were nothing but a pile of grain, crushing them into the ground.

AMOS—NOTE ON 1:4 **Ben-hadad**, son of **Hazael**, was king of Syria at the beginning of the eighth century B.C. (see 2 Kings 13:24). **Fire** is the means of judgment on these seven nations.

AMOS—NOTE ON 1:5 The wooden city gates were fastened shut with a heavy wooden **gate-bar** across them. If that bar were broken, an invading army could enter the city. **Kir** is the ancestral home of the Syrians (9:7). It is probably somewhere to the northeast of Mesopotamia. Thus they were being sent back as a conquered people to where they started.

AMOS—NOTE ON 1:6–8 All the five cities of the **Philistines** except Gath are named in this judgment oracle. Rule of the region went back and forth among the five cities depending on which ruler happened to be strongest at the time. Philistia was southwest of Jerusalem, on the Mediterranean coast.

AMOS—NOTE ON 1:6 **they carried . . . to Edom**. It is not known precisely what event this refers to. It may be a prediction of Jerusalem's fall to Babylon in 586 B.C., when Edom actively helped the Babylonians subdue Judah (see Obad. 12–14). This would then mean that the Philistines were the Edomites' partners in that. But more probably it refers to something that had taken place in Amos's lifetime in the continuing struggles between the Judeans and the Philistines (see 2 Chron. 26:6–7).

AMOS—NOTE ON 1:9–10 **Tyre** was northwest of Israel, on the Mediterranean coast. With its fine harbor and easily defended island fortress, it dominated the sea trade of the eastern Mediterranean (see Isaiah 23; Ezekiel 26–28). Tyre is accused of the same act as the Philistines (Amos 1:6), but it was more terrible in their case because it involved the betrayal of a **covenant of brotherhood**. This may refer to the covenant between Solomon and Hiram (1 Kings 5:12), or perhaps to that between Ahab and Eshbaal of Sidon (1 Kings 16:31).

AMOS—NOTE ON 1:11–12 **Edom** was southeast of Judah, around the southern end of the Dead Sea. Descended from Esau, the Edomites were longtime enemies of Israel (Num. 20:14–21). Here Edom is judged for its mercilessness and **anger**.

AMOS—NOTE ON 1:13–15 The **Ammonites** lived east of the Jordan River between Syria to the north and Moab to the south. Their territory did not extend all the way west to the Jordan, so they were in constant conflict with the tribes of Reuben and Gad in an effort to extend their **border** westward to gain control of the desirable region of **Gilead** where the two Israelite tribes lived. The sin of the Ammonites was the viciousness and brutality of their attacks, without pity even for **pregnant women**. Ammon's capital city of **Rabbah** (see Deut. 3:11) is present-day Amman, Jordan.

AMOS—NOTE ON 1:15 **exile**. When Assyria conquered a nation, they deported the leadership and imported people from elsewhere into the area. This was done to discourage rebellion by the conquered people and to minimize the differences throughout their diverse empire.

AMOS—NOTE ON 2:1–3 **Moab** was Ammon's neighbor to the south, perhaps included here because Moab and Ammon were both descended from Lot through his daughters (Gen. 19:37–38). Moab's sin was against neither Israel nor Judah but its southern neighbor **Edom**. This shows that these judgments are based not on ethnicity but on the universal justice of God.

FACT

Amos begins with judgments from the Lord on Israel's neighboring nations: Damascus (Syria), Gaza (Philistia), Tyre (Phoenicia), Edom, Ammon, and Moab (1:2–2:5). God holds all nations accountable for their actions.

AMOS—NOTE ON 2:4–5 Unlike the other nations, **Judah** is not judged for inhumanity to others. It is judged according to **the law of the LORD** (Ex. 24:8).

AMOS—NOTE ON 2:6–6:14 In the introduction to this section (2:6–16), Amos shows that Israel, far from being better than its neighbors, is even more worthy of condemnation. This is followed by four extended addresses: 3:1–15; 4:1–13; 5:1–17; and 5:18–6:14.

AMOS—NOTE ON 2:6–7a **They sell the righteous** perhaps refers to giving false witness for money, but it might also refer to selling into slavery someone who was in debt for something as insignificant as a pair of **sandals** (compare Lev. 25:39–43). Instead of helping the **afflicted** as the law commanded (Ex. 23:6–8), the wealthy Israelites were crushing them (see also Amos 8:6).

AMOS—NOTE ON 2:7b–8 Sexual immorality is an insult to God the Creator (**my holy name is profaned**). **Garments taken in pledge** refers to a poor person's cloak that was given to a money-lender as security for a loan. It was to be returned to the poor person at night, since he or she probably had no other covering (Ex. 22:26).

AMOS—NOTE ON 2:14–15 The **swift** will not be able to run away from coming destruction, and the **strong** and **mighty** warrior will not be able to withstand it.

AMOS—NOTE ON 3:1–2 **Hear this word** introduces the first three messages against Israel (3:1; 4:1; 5:1). Israel and Judah believed that their role as God's chosen people would protect them from harm (see note on 5:18–20). Amos says the very opposite is true. Precisely *because* God has **known**

Israel as he has known no other nation, he judges Israelites by a higher standard (see Luke 12:48).

AMOS—NOTE ON 3:3–8 With a series of questions, Amos shows that disaster is coming for Israel. In nature, certain sequences of events lead to predictable outcomes. If a **lion** roars (vv. 4, 8), then it has probably taken, or is about to take, its prey. Likewise, since the **Lord God** has announced judgment, then judgment will surely come.

AMOS—NOTE ON 3:9–11 Israel's capital city **Samaria** was a powerful stronghold. It was on a high hill (**mountains**), in a place that was easy to defend. But it was also just off the great highway that connected Egypt with Assyria. If Samaria fell to the Assyrians, there was nothing to prevent the destruction of the Philistine cities (represented by **Ashdod**) and of **Egypt** itself.

AMOS—NOTE ON 3:13 The term **God of hosts** was popular among the later prophets. "Hosts" here would ordinarily signify troops of soldiers, so the term expresses God's unlimited power.

AMOS—NOTE ON 3:14 **Bethel** was associated with Jacob and his vision (Gen. 28:10–22). It was close to the border between Israel and Judah. Thus, Jeroboam I chose it as a worship site for his new religion (1 Kings 12:25–33). Amos chose this as the place to deliver his prophecies (Amos 7:12–13) because it represented the corruption of the true religion (4:4–5). The **horns of the altar** were at the four corners on top of the altar (Ex. 27:2). They represented a place where God's protection was available (1 Kings 1:50; 2:28). Now, however, the horns of Bethel's altar would provide no protection.

AMOS—NOTE ON 3:15 All of Israel's social injustice is represented by the sin of accumulating large amounts of property (see also Isa. 5:8). This violated the covenant, which said a family's land was a permanent gift from God to that family, not to be taken from them. Amos condemns wealth created through mistreating the poor (Amos 4:1). He also condemns unfair business practices (5:7, 11, 12; 8:4–6) and living in luxury without caring for the needy (5:12; 8:4–6). He also notes the lack of concern for sin (6:4–6) and the lack of true faith (5:21–23).

FACT

The winter house and summer house. Many wealthy Samarians had two homes. One would be in the warmer, southern regions while the other was built in the cooler north (3:15). This extravagance made it all the more obvious that Amos was justified in his criticism of the wealthy people who ignored the needs of the poor.

AMOS—NOTE ON 4:1–13 This second oracle (see note on 2:6–6:14) is composed of three parts. In 4:1–5, Amos expands somewhat on the points made in 3:14–15: the sins of self-indulgence and oppression (4:1–3) and of false religion (vv. 4–5). In vv. 6–11, the Lord describes all the ways in which he has appealed in vain for the Israelites to return to him. As a result, they will come face to face with the infinite Creator in all his power (vv. 12–13).

AMOS—NOTE ON 4:1 **Bashan** was rich pastureland northeast of the Sea of Galilee. The cattle there tended to be plump and healthy. Amos compares the women of **Samaria** to those cattle. Even women **oppress the poor** and **crush the needy**.

AMOS—NOTE ON 4:2–3 These verses describe what will happen to the wealthy and self-indulgent women of Samaria (v. 1) when it falls to the Assyrians. They will be dragged out through the broken-down walls (**breaches**) with **fishhooks**, like a fisherman dragging a fish out of water. The reference to hooks may be literal. Some Assyrian illustrations seem to show captives being taken away with ropes attached to rings in their noses.

AMOS—NOTE ON 4:4–5 With bitter sarcasm, Amos criticizes religious activity at **Bethel** and **Gilgal** (see Josh. 4:20; 10:43). Far from securing forgiveness for **transgression**, this activity was itself sin! The Israelites might **love** to engage in such worship, but it only disgusted God (Amos 5:14–15, 21–24). The prophets often seem to dismiss sacrificial worship, but the context of such prophecies shows that they are concerned that all worship be the result of true faith.

AMOS—NOTE ON 4:6 The people had **cleanness of teeth** because they had no food to cling to their teeth! **yet you did not return to me**. Even though God had sent various natural and social disasters, the people would not turn back to him.

AMOS—NOTE ON 4:13 Israel is about to come face to face with the Creator of the universe, **the LORD, the God of hosts** (see note on 3:13).

FACT

The blighting of crops (4:9) was a serious problem for farmers because there was no known way at the time to stop it. Dry winds would blow up from the Sahara at hurricane-like speeds. These dusty winds sucked all moisture out of plant life, leaving the plants themselves brown and wilted.

AMOS—NOTE ON 5:1–17 Although they face imminent destruction, God still pleads with his people to return to him.

AMOS—NOTE ON 5:1 **lamentation**. Neither the prophet nor God takes delight in these messages of doom. Like mourners at a funeral, they grieve at what lies ahead for the unrepentant people.

AMOS—NOTE ON 5:2 **Virgin Israel** expresses the special value God places on Israel.

AMOS—NOTE ON 5:5–6 Israel should **seek the LORD** in the ways he has commanded, not in the pagan practices found at **Bethel**, **Gilgal**, and **Beersheba**.

AMOS—NOTE ON 5:7 For governments, **justice** involves a just use of power and maintaining a proper judicial system. For individuals, justice involves honest business dealings and faithfulness in keeping one’s word. Both governments and individual citizens should be especially concerned with protecting the poor and the weak from those with greater wealth and power.

AMOS—NOTE ON 5:8–9 Amos contrasts the limitless glory of the Creator with the things worshiped at the pagan-influenced shrines in Bethel, Gilgal, and Beersheba.

FACT

Constellations like the Pleiades and Orion (5:8) were important to pagan cultures, which worshiped them as gods. Images of them could be found on seals and scrolls throughout the ancient Near East. Prophets like Amos believed that these constellations were not gods, but rather were evidence of the scope and majesty of God’s creation.

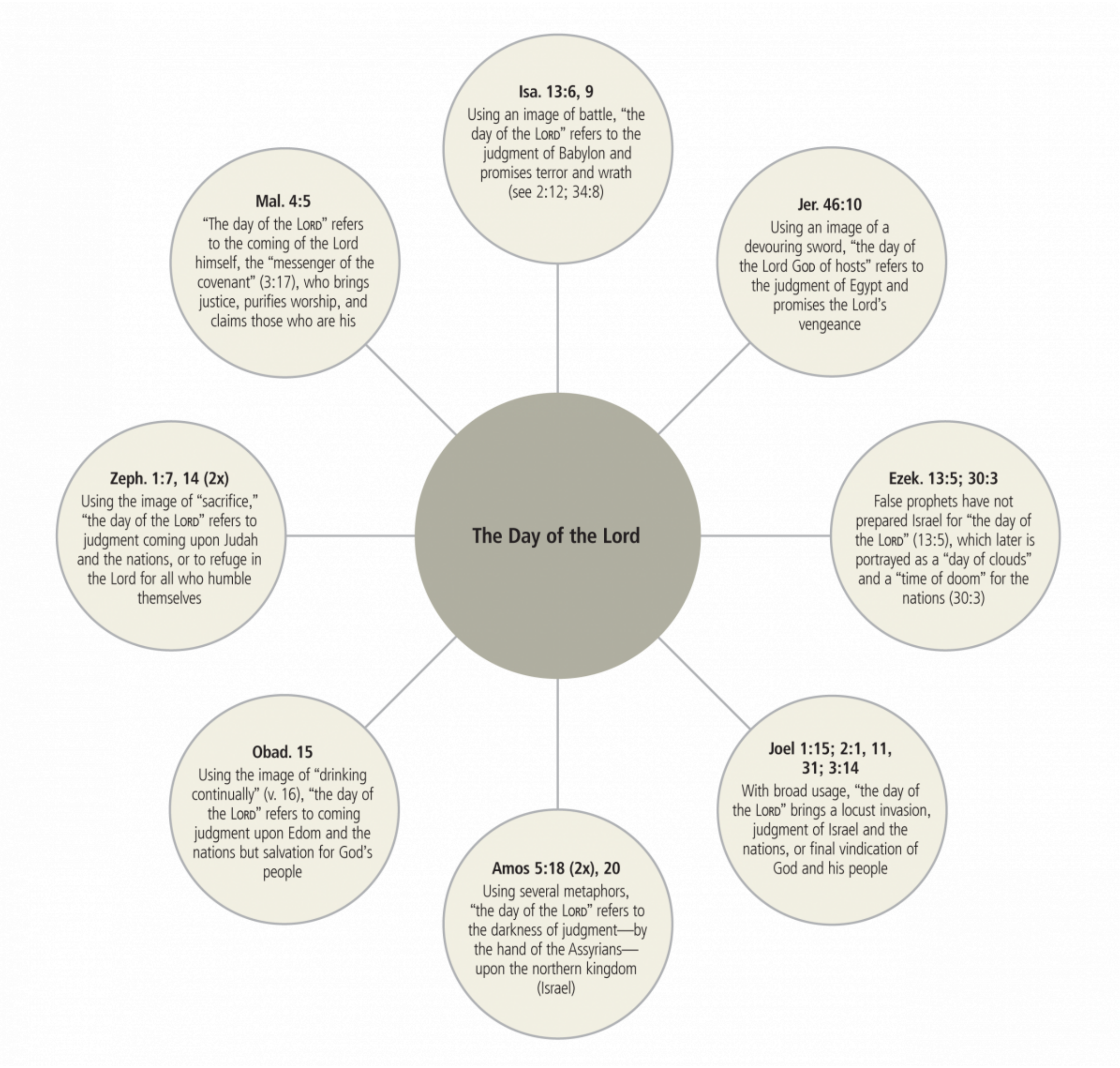
AMOS—NOTE ON 5:10 **reproves in the gate**. The walled cities of the ancient Near East had covered gatehouses with multiple sets of gates. If the enemy broke through one gate, they were immediately confronted with another. During times of peace, all the gates would be open. The gatehouse would provide a shady place where the old men of the city could observe events, and where they could decide the legal cases brought before them. But in Israel, justice was going to the highest bidder. See also vv. 12, 15.

AMOS—NOTE ON 5:14–15 God appeals to his people again (compare vv. 4–7). In that evil time (v. 13), they should **seek good** for those around them. If they do so, there may be hope for the nation, even at that late hour.

AMOS—NOTE ON 5:16–17 Although Israel could have returned to God, they would not. As a result, Amos announces that a great funeral cry of **wailing . . . mourning . . . lamentation** (see v. 1) will go up all over the land from the **streets** of the cities to the **vineyards** in the countryside.

AMOS—NOTE ON 5:18–6:14 This fourth message (see note on 2:6–6:14) gives details about the kinds of sins that will provoke Israel’s “funeral” as a nation (see note on 5:16–17). Three times the funeral cry of “Woe” appears: 5:18; 6:1; 6:4. Each woe introduces another category of sin.

The Day of the Lord in the Prophets



Isa. 13:6, 9
Using an image of battle, “the day of the LORD” refers to the judgment of Babylon and promises terror and wrath (see 2:12; 34:8)

Jer. 46:10
Using an image of a devouring sword, “the day of the Lord GOD of hosts” refers to the judgment of Egypt and promises the Lord’s vengeance

Ezek. 13:5; 30:3
False prophets have not prepared Israel for “the day of the LORD” (13:5), which later is portrayed as a “day of clouds” and a “time of doom” for the nations (30:3)

Joel 1:15; 2:1, 11, 31; 3:14
With broad usage, “the day of the LORD” brings a locust invasion, judgment of Israel and the nations, or final vindication of God and his people

Amos 5:18 (2x), 20
Using several metaphors, “the day of the LORD” refers to the darkness of judgment—by the hand of the Assyrians—upon the northern kingdom (Israel)

Obad. 15
Using the image of “drinking continually” (v. 16), “the day of the LORD” refers to coming judgment upon Edom and the nations but salvation for God’s people

Zeph. 1:7, 14 (2x)
Using the image of “sacrifice,” “the day of the LORD” refers to judgment coming upon Judah and the nations, or to refuge in the Lord for all who humble themselves

Mal. 4:5
“The day of the LORD” refers to the coming of the Lord himself, the “messenger of the covenant” (3:17), who brings justice, purifies worship, and claims those who are his

---

AMOS—NOTE ON 5:18–20 Historically, this is the earliest known use of the expression **the day of the LORD**. The phrase also occurs in the prophetic works of Isaiah, Jeremiah, Ezekiel, Joel, Obadiah, Zephaniah, and Malachi (see diagram). The people of Amos’s day may have used the term to refer to the time when the Lord would intervene and put Israel at the head of the nations (possibly based on Deut. 32:35–37). But Amos, and all the prophets after him, clarify what it will mean for the Lord to visit his people: if they are unfaithful, it will mean judgment. In Amos, “the day of the LORD” points to the coming judgment on the northern kingdom (Amos 5:27). In Zephaniah, it points to judgment on Judah. Other prophets use the term to signal God's punishment of other nations. In some cases, the prophet uses the term to refer to something farther in the future (Mal. 4:5; and probably in Joel 2:31). All of this indicates that the "day" is not unique but may be repeated as circumstances call for it. New Testament authors apply the term to the return of Christ (1 Cor. 1:8; 2 Pet. 3:10).

AMOS—NOTE ON **5:21** God hates Israel's religious **feasts** and **solemn assemblies**, their offerings (v. 22), and songs (v. 23) because of their persistent sinful conduct (see note on 3:15). He rejects their perversion of worship at Bethel (see note on 3:14). He despises the absence of justice and righteousness in their conduct toward one another (5:24).

AMOS—NOTE ON **5:22** **I will not accept them**. The Israelites may seem to be worshiping God, but he knows they do not love and obey him.

AMOS—NOTE ON **5:27** **Exile beyond Damascus** is exactly what happened (2 Kings 17:6). This is a startling prediction, since Assyria was comparatively weak in Amos's time.

AMOS

Amos was a shepherd from the Judean town of Tekoa, a "herdsman and a dresser of sycamore figs" (7:14). He prophesied primarily to the northern kingdom of Israel during a time of political stability and great wealth. As they often did, the people of Israel saw this prosperity as a sign of God's blessing. But God used Amos to tell them that this was not the case. Much of the nation's wealth had been acquired by oppressing the poor, and so their insincere worship was disgusting to God. Israel had rejected its calling to be a place where God's righteousness and justice was demonstrated to the world. Because of their unfaithfulness, the Israelites would be punished severely. God would remain faithful to his people, however, and would restore what had been destroyed. Peace and blessing would come to Israel—and the world—through the coming of the Messiah. **(Amos 5:18–24)**

AMOS—NOTE ON 6:1 Amos included the Judeans in his warning (see 2:4–5). Both **Zion** (Jerusalem, the capital of Judah) and **Samaria** (the capital of Israel) were strong fortresses, easily defended. But God's people should never be confident in their own power.

AMOS—NOTE ON 6:2 Stronger cities than either Jerusalem or Samaria had already fallen. Among these were **Calneh**, in south-central Mesopotamia (see Gen. 10:10); **Hamath**, in Syria to the north of Israel; and **Gath**, a Philistine city southwest of Israel.

AMOS—NOTE ON 6:4–7 Instead of grieving over their sins, the wealthy Israelites were treating themselves to the very best of life's pleasures. It was these people whom the Assyrians would take first into exile (v. 7).

FACT

Only the very wealthy could afford to eat the tender meat of calves from the midst of the stall (6:4). These animals were set aside from other livestock and fed a strict diet of the more costly grains like barley in order to fatten them up. This fattening process ensured that the animals would bring a higher price when sold at the market.

AMOS—NOTE ON 6:6 **Wine in bowls** and **finest oils** are further indications that all restraint was gone. The wealthy cared extravagantly for their own bodies but cared nothing for the needs of others. The two main tribes in Israel were Ephraim and Manasseh, descended from **Joseph**.

AMOS—NOTE ON 6:8 **sworn by himself**. See Heb. 6:13.

AMOS—NOTE ON 6:12 Perverting **justice** and **righteousness** is as unnatural as **horses** choosing to **run on rocks** or a farmer planting crops on a rock pile.

AMOS—NOTE ON 6:13 **Lo-debar** and **Karnaim** were two cities on the east side of the Jordan. Both cities were in areas that were in constant dispute with Syria. It is likely that Israel had succeeded in recapturing them from Syria, and that this was a cause for Israelite self-confidence.

AMOS—NOTE ON 6:14 Amos says the little victories of v. 13 will be nothing compared to the destruction that is to come. **Lebo-hamath** was in the far north, in the valley between the Lebanon and the Anti-Lebanon Mountains. **The Brook of the Arabah** is in the valley in the far south between the Dead Sea and the Gulf of Aqaba. The Assyrian conquest would cover the whole land, not just a few isolated cities.

AMOS—NOTE ON 7:1–9:15 *Visions of Judgment.* In the final section of the book, Amos turns from speech to sight. He tells of visions he has received from God that confirm the nation's situation. The first is a vision of inescapable judgment (7:1–9). This vision is frighteningly confirmed by the prophet's experience with the priest of Bethel (7:10–17). The second vision is of Israel's terrible end (8:1–14). The last is of the Lord standing at the altar of sacrifice (9:1–15). This vision has two parts. The first continues the theme of judgment (9:1–10), but the second sounds a note of hope (9:11–15).

AMOS—NOTE ON 7:1–9 God reveals to Amos in three pictures that there is no hope for Israel. In response to the first two, Amos pleads for mercy for the nation (vv. 2, 5), and God twice graciously relents (vv. 3, 6). But the third picture is so convincing that Amos sees there is no hope and therefore makes no intercession. God has repeatedly shown mercy to his erring people, only to have them continue in their complacency toward him. Sooner or later, their time will be up.

AMOS—NOTE ON 7:2 **please forgive**. In spite of the severity of all that Amos had said, he took no pleasure in the people's suffering. He pleaded earnestly that God would show mercy.

AMOS—NOTE ON 7:3 **The LORD relented**. Like Amos, God does not desire to destroy his people. He is very patient (see Ex. 34:6). He has promised to relent in response to repentance (see Jer. 8:5–10; compare Jonah 3:10–4:2).

AMOS—NOTE ON 7:7–9 The third picture that God **showed** Amos was of a **plumb line** held against a **wall**. A plumb line is a string with a weight fastened to its end. When the string is placed beside a wall and the weight is allowed to hang freely, it will show whether or not the wall is perfectly vertical. If the wall is leaning and it is not fixed, it will eventually collapse. Compared to the Mosaic law, the plumb line according to which the wall of Israel was **built**, it is clear that the nation is so far out of line that the collapse cannot be prevented. Israel is hardened in sin; thus, in this case, Amos does not ask God to relent.

AMOS—NOTE ON 7:10–17 If the plumb line according to which Israel was constructed was the Law, then the priesthood should have held Israel accountable to it (Deut. 33:10; Mal. 2:6–7). But the priesthood itself was corrupt (see 1 Kings 12:31 for how the first King Jeroboam had ruined the priesthood for the northern kingdom). Thus, there was no external standard being applied by which Israel's true condition could be recognized and corrected. The end truly was at hand.

AMOS—NOTE ON 7:10 The reference to **Amaziah the priest** shows that a representative of the established religious leadership opposed Amos's prophecies. Amaziah's words to the **king** (**Amos has conspired against you**) were a lie.

AMOS—NOTE ON 7:12–13 When **Amaziah** called Amos a **seer**, his intent may have been to show contempt. The term suggests, what was true, that Amos is not a member of the royal guild of prophets, who, since they were paid by the king, would say only what the king wanted to hear. Thus Amos had no standing in **the king's sanctuary**.

AMOS—NOTE ON 7:15 **the LORD took me . . . the LORD said to me**. Amos was prophesying on God's authority.

AMOS—NOTE ON 7:17 All the honor that Amaziah prized so highly would be taken from him. These terrible punishments would happen because he rejected God's word through Amos.

AMOS—NOTE ON 8:1–14 In powerful word-pictures, Amos describes the final end of Israel.

AMOS—NOTE ON 8:1–2 The Hebrew terms for **summer fruit** and **end** sound alike, so this is probably a wordplay. "Summer fruit" signified the last of the harvest. The long summer of God's patience has finally come to an end, and there has been no harvest of repentance.

AMOS—NOTE ON 8:5–6 Real worship of God in the **new moon** and **Sabbath** festivals would have resulted in compassion for the **poor** and the **needy**.

Throughout the OT, the **false balances** used by dishonest merchants are a symbol of injustice (e.g., Lev. 19:35–36; Prov. 20:10; Mic. 6:10–11).

AMOS—NOTE ON 8:9–10 Israel's destruction will be so terrible that even nature will go into mourning, with the **sun** hiding its face. This is similar to the darkness that covered the earth when God's only Son died on the cross (Mark 15:33). Darkening can serve as a symbol of judgment (Joel 3:15; see also Rev. 6:12; 8:12).

FACT

The annual flooding of the Nile (8:8) took place from the months of June to September. Monsoon rains from the mountains to the south would overflow the banks of the Nile, bringing with it the fertile silt from the river. Crops could then be sown in October and harvested in February. This cycle went on for thousands of years until 1970, when Egypt completed construction on the Aswan High Dam, which captures the floodwaters for hydroelectric power.

AMOS—NOTE ON 8:11–12 Israel had rejected the **words of the LORD** from Amos. They will go into exile, where there will be no word from the Lord at all. In its absence they will find that the revelation from God had been their most precious possession. **they shall not find it**. People who have repeatedly rejected God's words will suddenly be unable to find clarity as to what God is saying.

AMOS—NOTE ON 8:13–14 Israel had depended on their paganized ideas of Yahweh, represented by the idols at Samaria and **Dan**, or on the ancestral tradition of Yahweh at **Beersheba** (see 5:5 and note on 5:5–6), but they would find that these pseudo-Yahwehs were no good at all. Jeroboam had established one of his improper worship sites at Dan (1 Kings 12:29–30). Since Beersheba was in Judah, it is not clear what its significance was for the northern tribes. Perhaps they made pilgrimages there, remembering its association with the patriarchs (Gen. 21:14–19, 31; 26:23, 33; 46:1–5); perhaps they felt that there was a special power available there. **the Guilt of Samaria**. Those who worship anything other than God will be judged for their unfaithfulness.

AMOS—NOTE ON 9:1–15 This final vision has two parts, one negative (vv. 1–10) and the other positive (vv. 11–15). God considers worthless all the sacrifices the Israelites had given in an attempt to manipulate him on their behalf, while bringing reproach upon his name with their sinful lives. Therefore God would demand their own lives as sacrifices (vv. 9–10). But God's ultimate purpose in judgment is never destruction; it is always restoration. So vv. 11–15 depict a day when Israel, again recognizing David as its true king (v. 11), would be restored to its land.

AMOS—NOTE ON 9:1 **Capitals** are the tops of columns, and **thresholds** are the bases. Mentioning the two together enfolds the totality of the temple structure. Revelation 20:11–15 uses this image of no escape to describe the last judgment.

AMOS—NOTE ON 9:2–3 Two groups of opposites: **Sheol** (the underworld) vs. **heaven**; and **Carmel** (the mountaintop) vs. **the bottom of the sea**. In short, there is no place between these extremes to escape God.

AMOS—NOTE ON 9:7 **Cushites** (or Nubians), who lived south of Egypt, were considered to be living at the end of the world. All peoples are under God's care.

FACT

The Cushites (9:7) lived in the Sudan region, south of Egypt. As far as the Israelites were concerned, the land of Cush was located at the end of the world. Amos mentions the Cushites here to say that even those who live in faraway places are under the Lord's providential care.

AMOS—NOTE ON 9:11–15 In contrast to the mighty temple of Israel that God would smash to the ground (v. 1), the fragile booth of David (v. 11) would be repaired. The reminder that Israel's well-being depends on the descendants of David would come with special force to Amos's northern audience, who had rejected the Davidic king. God has committed himself to bless his people, and eventually the world, through the family of David (2 Sam. 7:15–16; Ps. 72:17).

AMOS—NOTE ON 9:11 **In that day** reminds the reader of the day of the Lord that the Israelites confidently expected. If there was to be punishment instead of blessing (see 5:18–20 and note), that did not mean it was to be God's final word. This time, the day will be a blessing to the people.

AMOS—NOTE ON 9:12 The **nations . . . called by my name** connects with the nations described in vv. 7–8. Israel has a special place among the nations, but it is a place of mission, not simply of privilege. In Acts 15:16–17, James cites Amos 9:11–12. He understands this passage to indicate that "all the nations" (that is, Gentiles) are included in God's blessings, as God had promised to Abraham (Gen. 12:3).

AMOS—NOTE ON 9:13 When God restores the land, it will be amazingly productive and will not need to rest for a moment. As soon as the **reaper** has harvested one crop, the **plowman** comes right behind planting another one, and as soon as someone **sows the seed**, the grapes grow so rapidly that the **treader of grapes** comes to pick the ripe grapes and gather them for the winepress. This is a beautiful poetic image of a land like the garden of Eden—with fruitfulness that is free from the curse (Gen. 3:17–19; compare Amos 4:6–10).

Obadiah

(return to table of contents)

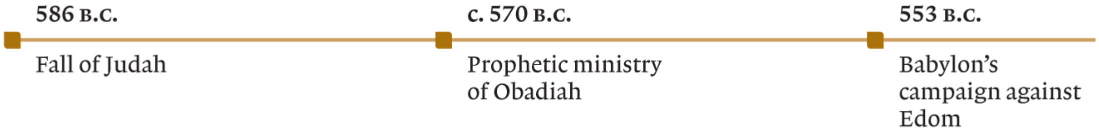
Obadiah

- Introduction to Obadiah
  - Timeline
  - Author and Date
  - Background
  - Theme
  - Key Themes
  - Outline
  - The Setting of Obadiah
- Global Message of Obadiah
  - Obadiah in Redemptive History
  - Universal Themes in Obadiah
  - The Global Message of Obadiah for Today
- Study Notes

Introduction to Obadiah

Introduction to Obadiah

Timeline


586 B.C.
Fall of Judah
c. 570 B.C.
Prophetic ministry of Obadiah
553 B.C.
Babylon's campaign against Edom

Author and Date

The book of Obadiah records a prophetic “vision” given by the Lord to a man named Obadiah. The only thing known about this prophet is his name. The book was probably written in the first half of the Babylonian exile, after 586 B.C. (when Babylon destroyed Jerusalem) and before 553 (when Babylon attacked Edom).

Background

The people of Jerusalem experienced God’s judgment (v. 16a) when the Babylonians invaded and “cast lots for Jerusalem” (v. 11). The Edomites were descended from Jacob’s brother Esau and were Israel’s eastern neighbors. They should have assisted Israel during the crisis. Instead, they sided with the foreign invaders and even took advantage of Israel’s difficulty (vv. 10–14).

Holy Zion had been defiled, and God’s people were publicly shamed. Israel was devastated by the exile. Does Israel have a future? Will Zion be defiled forever? Will the plan for Abraham’s offspring to bring blessing to the world come to nothing? Will Edom and the hostile nations triumph? Is God indifferent to all of this?

Obadiah proclaimed God’s word in response to this situation. The message of Obadiah essentially spells out what Lamentations 4:22

announces: restoration for Zion but doom for Edom.

Theme

Edom, together with all other nations that oppose Israel's God and his people, will experience God's judgment (vv. 1–15). God's own covenant people have been judged by their exile already. God will restore them (vv. 16–21). The book ends with the promise of the kingdom of God.

Key Themes

1. Enemies will be put to shame because of their opposition to God's people (v. 10).
2. Every proud human effort at security will ultimately fail before God's coming judgment (vv. 1–9).
3. God's justice is strict and fair, with the punishment corresponding to the sins (v. 15).
4. Reunited Israel will experience God's deliverance (vv. 16–17), possess the Promised Land, and defeat and rule over Edom (vv. 17–21).
5. In the future, Yahweh will definitively establish his eternal kingdom (v. 21).

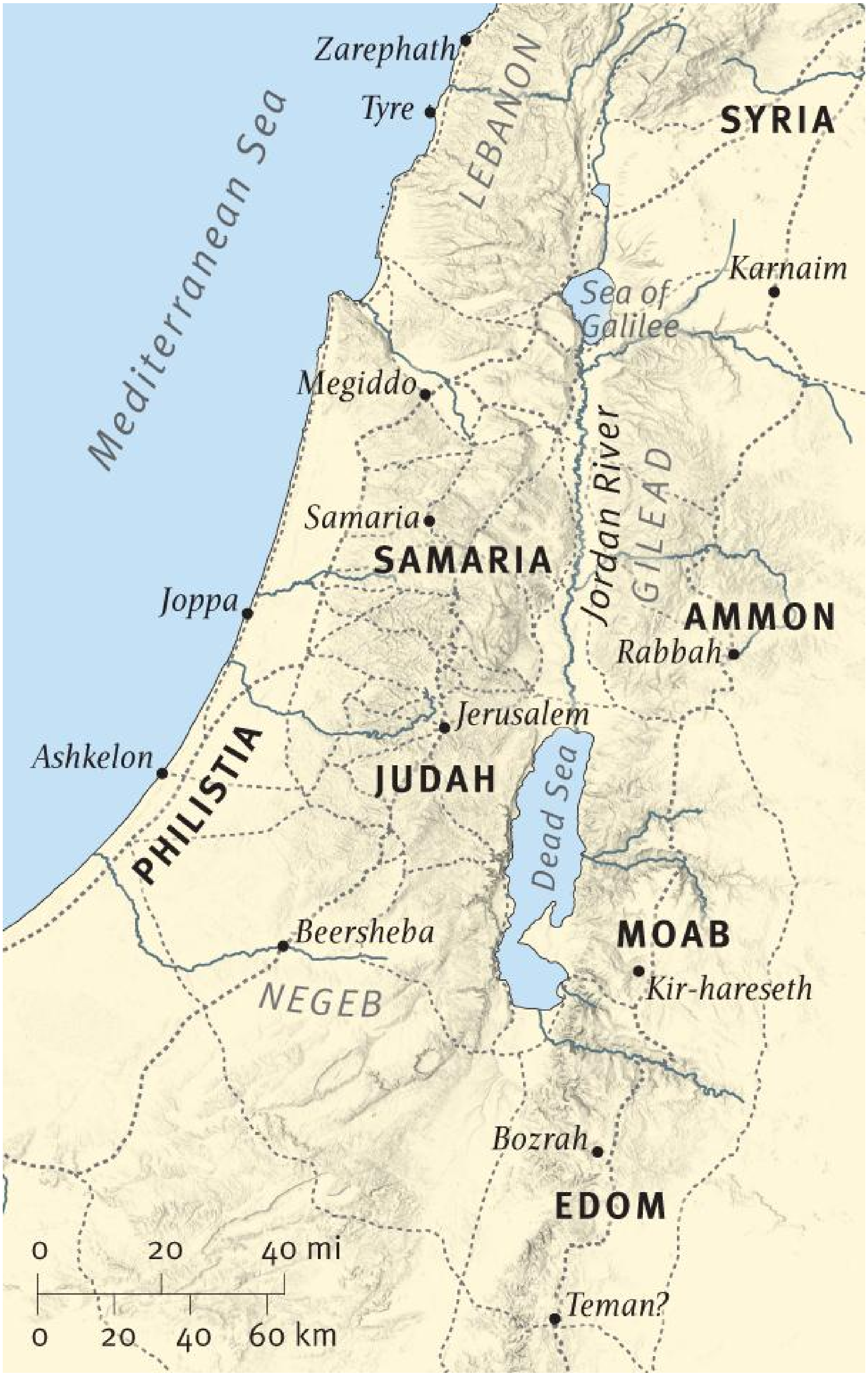
Outline

I. First Announcement of Judgment to Edom (vv. 1–4)
II. Second Announcement of Judgment to Edom (vv. 5–7)
III. Announcement of Judgment, Accusation, and Warning to Edom (vv. 8–15)
IV. Promise of Restoration and Victory to Israel (vv. 16–18)
V. Promise of Restoration and Yahweh's Kingship (vv. 19–21)

The Setting of Obadiah

c. 570 B.C.

Though various dates have been given for the prophecy of Obadiah, it was most likely written sometime after the fall of Jerusalem to the Babylonians in 586 B.C. but prior to the fall of Edom in 553. Obadiah condemned the Edomites, who were descendants of Jacob's brother Esau, for attacking the Judeans during the Babylonian crisis rather than assisting them.


Zarephath
Tyre
LEBANON
Mediterranean Sea
SYRIA
Karnaim
Sea of Galilee
Megiddo
Jordan River
GILEAD
Samaria
SAMARIA
Joppa
AMMON
Rabbah
Jerusalem
Ashkelon
PHILISTIA
JUDAH
Dead Sea
MOAB
Beersheba
Kir-hareseth
NEGEB
Bozrah
EDOM
Teman?
0
20
40 mi
0
20
40
60 km

The Global Message of Obadiah

Obadiah in Redemptive History

When Babylon invaded Judah in the sixth century B.C., Edom, directly to Judah's east, sided with the Babylonians and even gloated over Judah's destruction (Obad. 12). Since the Edomites were descendants of Jacob's brother, Esau, this betrayal by Edom was especially painful to God's people. While other prophets condemn Israel for their faithlessness, Obadiah's prophecy has nothing negative to say to God's own people. The focus is on Edom and the divine judgment that will come upon her.

The prophecy of Obadiah addresses key questions that would have been raised by God's people in this tumultuous time of defeat and exile. What will become of God's plan and promise to bless all nations through Abraham and his descendants? Will the godless nations of the world triumph? Will God's covenant with his people come to an end? How does God's faithfulness to Israel fit with his righteous justice that must be executed toward a people who have so often proven faithless? The message of Obadiah is that despite Israel's sin, God will judge those who afflict his people (Obad. 1–15) and he will restore his people (vv. 16–18), who then will be an everlasting blessing to the whole world (vv. 19–21).

From the vantage point of the New Testament era, we can see that the ultimate way in which both God's justice and his mercy are vindicated without compromising either is at the cross of Christ, where God's justice was satisfied even as his mercy was most clearly seen. With Jesus Christ, the kingdom of the Lord was established (Obad. 21; compare Mark 1:14–15). One day Jesus will come a second time and that kingdom will come in its fullness (Rev. 11:15; 12:10), and the sinners of all nations who have been redeemed by the blood of Christ will worship him forever in the new earth (Rev. 5:9–10).

Universal Themes in Obadiah

The danger of pride. Throughout the Bible we are taught that God opposes pride but is drawn to humility (Prov. 3:34; Isa. 66:1–2; Luke 1:51–52; James 4:6, 10; 1 Pet. 5:5–6). Pride was precisely Edom's problem, as identified in Obadiah 3–4: "The pride of your heart has deceived you, you who live in the clefts of the rock, in your lofty dwelling, who say in your heart, 'Who will bring me down to the ground?' Though you soar aloft like the eagle, though your nest is set among the stars, from there I will bring you down, declares the LORD." Pride is a universal human problem, not restricted to any particular class or ethnicity—indeed, in many ways it is the root of all human sin (see 1 Tim. 3:6).

Divine retribution. "As you have done," says the Lord in Obadiah 15, "it shall be done to you; your deeds shall return on your own head." It is a great and glorious truth that the God of the Bible is a God of love (e.g., 1 John 4:16–19). But this must never obscure the equally biblical truth that he is a God of unswerving justice who will do only what is right and just (e.g., 2 Thess. 1:5–10). This is a severe and sober caution for those who oppose the people of God, yet it also gives great hope to God's people as they experience affliction of various kinds around the world. Whatever is done to them by those hostile to the gospel will one day be repaid by God himself.

The universal kingdom of God. The closing verses of Obadiah ring with the glorious promise of a spreading international kingdom under the people of God, "and the kingdom shall be the LORD's" (Obad. 21). The New Testament and the coming of Christ begins the fulfillment of this promise as the gospel explodes out from Jerusalem "to the end of the earth" (Acts 1:8). God's people, reviled and persecuted both in Obadiah's day as well as around the world today, "shall reign on the earth" (Rev. 5:10).

The Global Message of Obadiah for Today

Obadiah provides deep consolation for believers everywhere. As global Christians suffer "trials of various kinds" (James 1:2), they can rest content in a God of perfect justice who will not let injustices committed against his own people go finally unpunished. More broadly, God will act justly toward those around the world today who spurn the dignity of the unborn or elderly, or who squander opportunities to defend the helpless.

The kingdom of the Lord prophesied in Obadiah is a kingdom into which believers have been graciously and irreversibly ushered (Heb. 12:28), under a king who will never leave them nor forsake them (Heb. 13:5). Yet this is presently an embattled kingdom. One day, this will not be so. The glory that is coming on the sons and daughters of God in the new earth will be perfect and everlasting. Shame, tears, and rejection will be over (Rev. 21:4). Joy will have dawned. We await that day with eager hope.

OBADIAH **1** [†]The vision of Obadiah.

Edom Will Be Humbled

Thus says the Lord God [a] concerning Edom:
[b] We have heard a report from the Lord,
and a messenger has been sent among the nations:
“Rise up! Let us rise against her for battle!”
2[†] Behold, I will make you small among the nations;
you shall be utterly despised. [1]
3 [c] The pride of your heart has deceived you,
you who live in the clefts of the rock, [2]
in your lofty dwelling,
[d] who say in your heart,
“Who will bring me down to the ground?”
4 Though you soar aloft like the eagle,
though your nest is set among the stars,
from there I will bring you down,
declares the Lord.

5[†] If [e] thieves came to you,
if plunderers came by night—
how you have been destroyed!—
would they not steal only enough for themselves?
If [e] grape gatherers came to you,
would they not leave gleanings?
6 [f] How Esau has been pillaged,
his treasures sought out!
7[†] All your allies have driven you to your border;
those at peace with you have deceived you;
they have prevailed against you;
[g] those who eat your bread [3] have set a trap beneath you—
[h] you have [4] no understanding.

8[†] [i] Will I not on that day, declares the Lord,
destroy the wise men out of Edom,

and understanding out of [j] Mount Esau?
9 And your mighty men shall be dismayed, [k] O Teman,
so that every man from [j] Mount Esau will be cut off by slaughter.

Edom’s Violence Against Jacob

10 [†] [l] Because of the violence done to your brother Jacob,
shame shall cover you,
[m] and you shall be cut off forever.
11 [n] On the day that you stood aloof,
[o] on the day that strangers carried off his wealth
and foreigners entered his gates
[p] and cast lots for Jerusalem,
you were like one of them.
12 [†] [q] But do not gloat over the day of your brother
in the day of his misfortune;
[r] do not rejoice over the people of Judah
in the day of their ruin;
[s] do not boast [5]
in the day of distress.
13 [t] Do not enter the gate of my people
in the day of their calamity;
[t] do not gloat over his disaster
in the day of his calamity;
[u] do not loot his wealth
in the day of his calamity.
14 [v] Do not stand at the crossroads
to cut off his fugitives;
do not hand over his survivors
in the day of distress.

The Day of the LORD Is Near

15 [†] For [w] the day of the LORD is near upon all the nations.
[x] As you have done, it shall be done to you;
your deeds shall return on your own head.

16[†] [y]For as you have drunk on [z]my holy mountain,
so all the nations shall drink continually;
they shall drink and swallow,
and shall be as though they had never been.
17[†] [a]But in Mount Zion there shall be those who escape,
and it shall be holy,
[b]and the house of Jacob shall possess their own possessions.
18 [c]The house of Jacob shall be a fire,
and the house of Joseph a flame,
and the house of Esau [d]stubble;
they shall burn them and consume them,
[e]and there shall be no survivor for the house of Esau,
for the LORD has spoken.

The Kingdom of the LORD

19[†] Those of [f]the Negeb [b]shall possess [g]Mount Esau,
and those of the Shephelah shall possess [h]the land of the Philistines;
they shall possess the land of Ephraim and the land of [i]Samaria,
and Benjamin shall possess Gilead.
20 The exiles of this host of the people of Israel
shall possess the land of the Canaanites as far as [j]Zarephath,
and the exiles of Jerusalem who are in Sepharad
shall possess the cities of the Negeb.
21[†] [k]Saviors shall go up to Mount Zion
to rule [g]Mount Esau,
and [l]the kingdom shall be the LORD’s.

Study Notes for Obadiah

OBADIAH—NOTE ON 1 **Thus says the Lord GOD** was a common expression among the prophets, indicating that the prophet reports God's own words. **Rise up!** God is calling the nations to go to war against Edom (compare Isa. 13:2–5).

FACT

A call to arms. Alliances and treaties in the ancient world were important in times of war, just as they are today around the globe. Allies supported each other by combining forces against the enemy. Messengers could be sent to allies requesting soldiers, supplies, and even intelligence on enemy troop movements and strength. In vv. 1–14, Obadiah warns Edom that it will be destroyed by its former allies.

OBADIAH—NOTE ON 2–4 Edom is insignificant among the nations. Just as Edom gloated over Judah (vv. 12–13), so other nations disrespect Edom. This contrasts with Edom's own pride. The Edomites dwell in the mountainous region east of the Arabah, with elevations up to 5,000 feet (1.5 km) above sea level. Their inaccessible location has given them false hopes of security.

OBADIAH—NOTE ON 5–6 Edom will be thoroughly **destroyed**, with nothing remaining.

OBADIAH—NOTE ON 7 The past-tense verbs speak about a future event as though it were already completed (compare vv. 5–6). Just as Edom betrayed its own brother Jacob (vv. 10, 12), so Edom's own allies will turn against it. **Those who eat your bread** is a term for allies, since treaties were often sealed by covenant meals (compare Ps. 41:9).

OBADIAH—NOTE ON 8–9 **On that day** refers back to vv. 1–7 and looks toward "the day of the LORD" in v. 15. Neither Edom's political skill nor its military strength can provide national security (compare Jer. 49:7, 22).

Teman is the name of Esau's grandson (Gen. 36:9–11). Here it refers either to Edom as a whole or to its southern region. **Mount Esau**. Another name for Edom.

OBADIAH—NOTE ON **10–11** **On the day that you stood aloof . . . you were like one of them** criticizes the Edomites for failing to give military support to neighboring Jerusalem when it was wrongfully attacked.

OBADIAH—NOTE ON **12–14** These verses spell out Edom's violent acts. The Edomites took advantage of Judah's situation during the Babylonian crisis (Ps. 137:7; Ezek. 25:12–14; 35:1–36:7).

OBADIAH

The only thing known about the prophet Obadiah is his name, which means "one who serves Yahweh." The book of Obadiah is an indictment against the nation of Edom, who took advantage of Judah during the Babylonian crisis. Rather than come to Judah's aid, the Edomites gloated over the nation's demise, looted valuables, and sold captives as slaves. Their actions were particularly shameful since the Edomites were descendants of Esau and thus brothers to the people of Judah. Edom is the target of Obadiah's prophecy of doom because it is a shameful example of hostility toward God's people. Even though Jerusalem's fall was a result of the nation's unfaithfulness—and Edom was one of God's tools for bringing judgment—the Lord punished those who oppose his people. **(Obadiah 10–11)**

OBADIAH—NOTE ON **15** The Edomites should stop harming God's people because (**For**) the day of God's universal judgment is near. On **the day of the LORD**, see note on Amos 5:18–20; see also The Day of the Lord in the Prophets.) **As you have done**. The link between misdeeds and judgment shows the punishment to be appropriate, fair, and deserved.

OBADIAH—NOTE ON **16** **As you have drunk** is a common biblical metaphor (compare Isa. 51:17–23; Jer. 25:15–29; Ezek. 23:31–34; Rev. 14:10). Experiencing God's wrath is like getting drunk on wine that brings pain and destruction instead of joy.

OBADIAH—NOTE ON 17 **Mount Zion** is the place where Yahweh dwelt among and for his people. Those taking refuge in him will be delivered from the coming wrath (Isa. 14:32). Zion's blessings were available to Gentiles (1 Kings 8:41–43; Isa. 2:2–4). **Their own possessions** is a reference to the Promised Land, as clarified in Obad. 19–20.

OBADIAH—NOTE ON 19–20 All of Israel, including the **exiles** far away, will return. Much of the Promised Land was lost over the years, but all of it will be regained.

OBADIAH—NOTE ON 21 **Saviors**. Those appointed by God to deliver the people and bring just government. The Lord has always been King over the nations (v. 1), but here the prophet promises God's future rule from **Mount Zion**, that is, Jerusalem. Jesus will rule over the whole earth when he returns (Matt. 25:34).

Jonah

(return to table of contents)

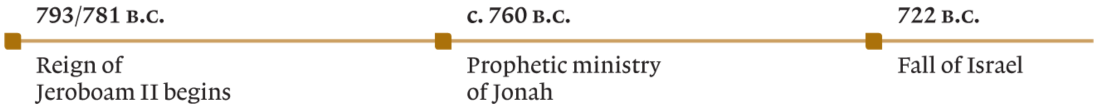
Jonah 1 • Jonah 2 • Jonah 3 • Jonah 4

- Introduction to Jonah
  - Timeline
  - Author and Date
  - Overview
  - Theme
  - Key Themes
  - Outline
  - The Setting of Jonah
- Global Message of Jonah
  - Jonah in Redemptive History
  - Universal Themes in Jonah
  - The Global Message of Jonah for Today
- Study Notes

Introduction to Jonah

Introduction to Jonah

Timeline



Author and Date

Jonah prophesied during the peaceful and prosperous time of Jeroboam II (2 Kings 14:23–28), who ruled in Israel (the northern kingdom) from 782 to 753 B.C. This was a time when Assyria was not a threat to Israel.

Overview

The Lord called Jonah to go to the great Assyrian city of Nineveh to pronounce judgment on it. Jonah attempted to escape the Lord’s calling by sailing from the seaport of Joppa to Tarshish, which was probably on the shores of the western Mediterranean. Eventually he obeyed the Lord and traveled overland to Nineveh.

Theme

The primary theme in Jonah is that God’s compassion is boundless, not limited just to “us” (Jonah and the Israelites) but also available for “them” (the pagan sailors and the Ninevites).

Key Themes

1. God is in sovereign control over all events on the earth.
2. God is determined to get his message to the nations.
3. People need to repent from sin in general, and from self-centeredness and hypocrisy in particular.

4. God promises that he will forgive when people repent.

Outline

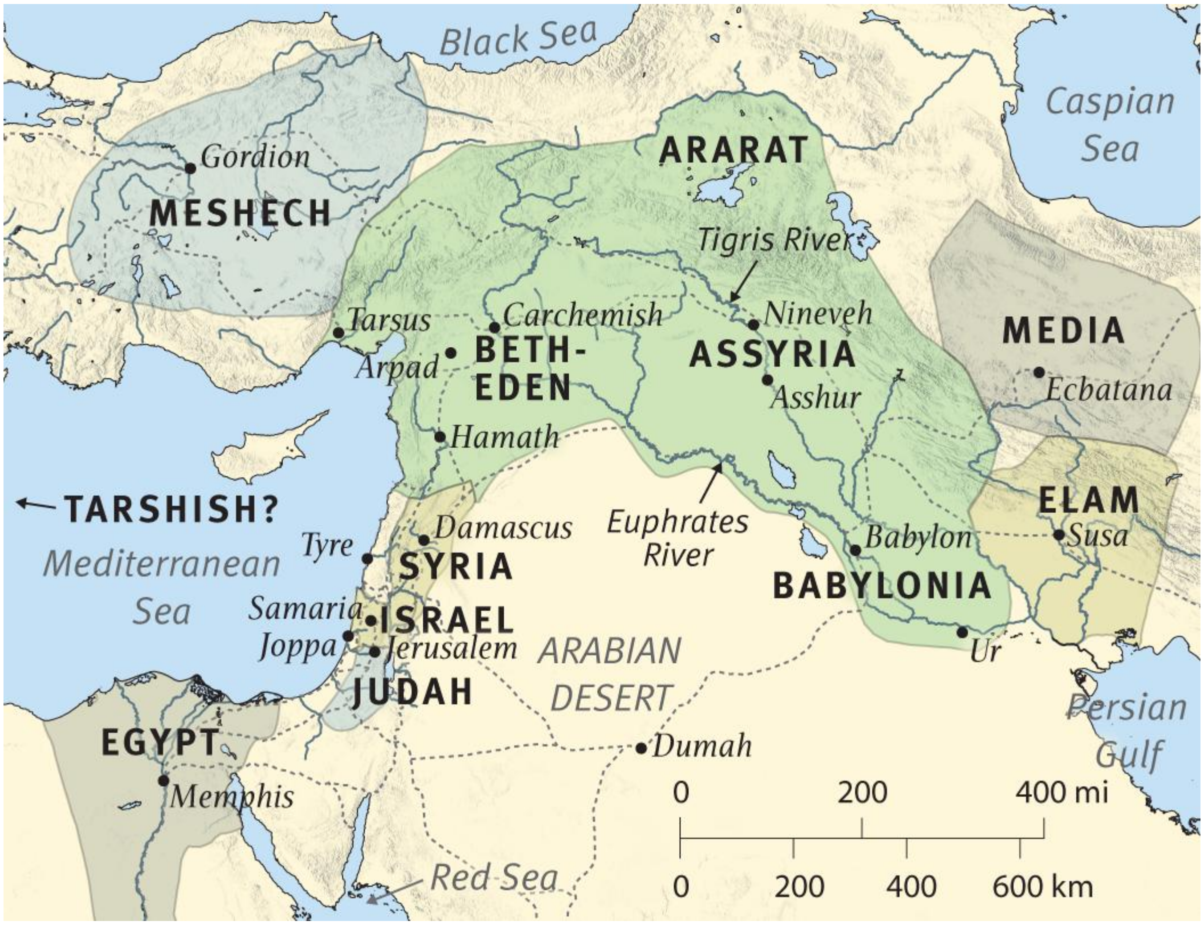
The story of Jonah includes seven episodes, with the first three paralleled by the second three. The final episode stands alone as the climax of the story:

I. A. Jonah’s commissioning and flight (1:1–3)
II. B. Jonah and the pagan sailors (1:4–16)
III. C. Jonah’s grateful prayer (1:17–2:10)
IV. A'. Jonah’s recommissioning and compliance (3:1–3a)
V. B'. Jonah and the pagan Ninevites (3:3b–10)
VI. C'. Jonah’s angry prayer (4:1–4)
VII. D. Jonah’s lesson about compassion (4:5–11)

The Setting of Jonah

c. 760 B.C.

Jonah prophesied during the prosperous time of King Jeroboam II of Israel (2 Kings 14:23–28). During this time the Assyrians were occupied with matters elsewhere in the empire, allowing Jeroboam II to capture much of Syria for Israel. The Lord called Jonah to go to the great Assyrian city of Nineveh to pronounce judgment upon it. Jonah attempted to escape the Lord’s calling by sailing to Tarshish, which was probably in the western Mediterranean. Eventually he obeyed the Lord and went to Nineveh, at the heart of the Assyrian Empire.


Black Sea
Caspian Sea
Gordion
MESHECH
ARARAT
Tigris River
Tarsus
Carchemish
Nineveh
BETH-EDEN
Arpad
ASSYRIA
Asshur
MEDIA
Ecbatana
Hamath
Euphrates River
TARSHISH?
Damascus
ELAM
Susa
Tyre
SYRIA
Babylon
Mediterranean Sea
BABYLONIA
Samaria
ISRAEL
Joppa
Jerusalem
ARABIAN DESERT
Ur
JUDAH
Persian Gulf
EGYPT
Dumah
Memphis
0
200
400 mi
0
200
400
600 km
Red Sea

The Global Message of Jonah

The theme of Jonah is God's saving mercy toward the nations of the world. The Lord's compassion is not only for insiders like Jonah and Israel but also for outsiders like the Ninevites. Jonah vividly displays the heart of mercy God has for all people groups of the world, even those known for their godlessness. If only they will repent, God's compassion is available to any persons from any nation or ethnicity.

Jonah in Redemptive History

God's global intent. God called Adam and Eve to "be fruitful and multiply and fill the earth and subdue it" (Gen. 1:28). This commission was hindered with the fall into sin, but was given in grace once more to Noah and then to Abraham and the patriarchs (Gen. 8:17; 9:1; 17:20; 28:3; 35:11). Abraham, however, was called not only to be fruitful and become "a great nation" but also to "be a blessing" so that "in you all the families of the earth shall be blessed" (Gen. 12:2–3). Abraham and his children were to be a channel of divine blessing to the whole world.

Built into the Old Testament story from very early on, then, is God's desire to reach the ends of the earth with his goodness and saving mercy. Israel was not called out and chosen by God solely for her own sake—she was called out so that she might bring blessing to the nations (Isa. 42:6–7; 49:6). Part of the tragedy of Israel's persistent faithlessness and idolatry over many generations was their ethnocentrism: they turned their focus inward rather than spreading divine blessing to the nations around them. Paul speaks of Israel's failure in this regard many times, as in his letter to the Romans (Rom. 2:1–29). Jesus too addresses the Jewish failure to bring God's blessing to the nations, as in the parable of the tenants (Matt. 21:33–46; compare Luke 24:47; John 10:16; Acts 1:8).

Jonah's role in God's global intent. This inward focus of Israel is also seen in Jonah. The prophet at first refuses to go to Nineveh, the godless Assyrian city, because, he says, "I knew that you are a gracious God and merciful, slow to anger and abounding in steadfast love, and relenting from disaster" (Jonah 4:2). Jonah failed to see that God's compassion was for all people; the very "steadfast love" he had received in the belly of the great fish (2:8) was the “steadfast love” he did not want to share with the nations (4:2), yet which they desperately needed, and which God stood ready to give to them.

With the coming of Christ, the blessing of God finally begins to flood out to the nations. Indeed, Jesus’ commission at the end of Matthew’s Gospel picks up and extends the commission given to Adam and Eve to be fruitful and subdue the earth, multiplying not only physically but also spiritually (“make disciples of all nations”; Matt. 28:19). And one day the blessing experienced by the Ninevites will be fulfilled in cosmic proportions as Jesus Christ is worshiped by a “ransomed people for God from every tribe and language and people and nation” (Rev. 5:9).

Universal Themes in Jonah

The compassion of God. This is the key theme of Jonah. It is the note on which the book ends, as the Lord asks a despondent Jonah, “Should not I pity Nineveh, that great city, in which there are more than 120,000 persons who do not know their right hand from their left, and also much cattle?” (Jonah 4:11). God’s merciful compassion is not restricted to insiders. His mercy is for all who repent. Divine compassion is shown not to those who think they deserve such compassion but to those who receive it with repentance and humility—as the Ninevites did.

God’s sovereign purposes. God does whatever it takes—from a storm at sea to a great fish to the miraculous response of repentance by the Ninevites—to bring his boundless compassion to the nations. As Jonathan said to his armor bearer, “nothing can hinder the Lord from saving by many or by few” (1 Sam. 14:6). God delights to invite his people’s glad participation in what he is doing in the world, yet he is not bound by their obedience or disobedience. No matter how God’s people respond, God will accomplish his saving purposes for the world.

The universal need for grace. The Ninevites needed grace for their wickedness. But Jonah, the insider, the prophet, also needed grace. He was shown grace in the belly of the fish, and yet his heart remained stubborn even at the end of the story. He is resentful, refusing to feel the same pity for Nineveh that he felt for a small plant (Jonah 4:5–10). In short, he is a sinner—a hard-hearted man who is in need of mercy, the same mercy that God extended to the Ninevites. The steadfast love shown to Israel is needed by Israelites just as much as by the godless nations to whom Israel was called to bring it. The story stops where it does precisely in order to make this point.

The Global Message of Jonah for Today

The message of Jonah is an urgent call for the global church to extend to others the compassion they themselves have received.

One way we do this is through tangible acts of love such as financial generosity, hospitality, sharing of resources and personal possessions, and advocacy on behalf of those in need politically or socially. One thinks, for instance, of the alarming rate at which human trafficking and slavery are spreading. Such horrors demand active advocacy.

A second and even more crucial way we can extend compassion to others is through the spoken word, just as Jonah did (Jonah 3:3–4). Mindful of the “steadfast love” God has shown to us in Christ, we speak to others of the same steadfast love that is available to all the peoples of the world, regardless of class, ethnicity, or any other socially defining marker. The gospel of Christ crucified is that which is “of first importance” (1 Cor. 15:3), and we gladly and courageously pass it on to those who have not heard it.

We speak the gospel to lost people with confidence, knowing that the results are in God’s hands. Humanly speaking, no one in Nineveh was less likely to respond to Jonah’s preaching than the king. But God sovereignly caused Jonah’s preaching to pierce the hearts of the Ninevites, “from the greatest of them to the least of them,” including the king (Jonah 3:5–9)!

Jonah Flees the Presence of the LORD

JONAH **1** [†]Now the word of the LORD came to [a] Jonah the son of Amittai,
saying, [2][†]“Arise, go to [b] Nineveh, that [c] great city, and call out against it,
[d] for their evil [1] has come up before me.” [3][†]But Jonah [e] rose to flee to
[f] Tarshish from the presence of the LORD. He went down to [g] Joppa and
found a ship going to [f] Tarshish. So he paid the fare and went down into it,
to go with them to [f] Tarshish, [h] away from the presence of the LORD.

[4][†]But [i] the LORD hurled a great wind upon the sea, and there was a
mighty tempest on the sea, so that the ship threatened [j] to break up. [5]Then
the mariners were afraid, and [k] each cried out to his god. And [l] they hurled
the cargo that was in the ship into the sea to lighten it for them. But Jonah
had gone down into the inner part of the ship and had lain down and was
fast asleep. [6][†]So the captain came and said to him, “What do you mean,
you sleeper? Arise, [k] call out to your god! [m] Perhaps the god will give a
thought to us, that we may not perish.”

Jonah Is Thrown into the Sea

[7]And they said to one another, “Come, let us [n] cast lots, that we may know
on whose account this evil has come upon us.” So they cast lots, and the lot
fell on Jonah. [8]Then they said to him, “Tell us on whose account this evil
has come upon us. What is your occupation? And where do you come from?
What is your country? And of what people are you?” [9][†]And he said to
them, “I am a Hebrew, and I fear [o] the LORD, the God of heaven, [p] who
made the sea and the dry land.” [10]Then the men were exceedingly afraid
and said to him, “What is this that you have done!” For the men knew that
[h] he was fleeing from the presence of the LORD, because he had told them.

[11]Then they said to him, “What shall we do to you, that the sea may quiet
down for us?” For the sea grew more and more tempestuous. [12]He said to
them, “Pick me up and hurl me into the sea; then the sea will quiet down for
you, [q] for I know it is because of me that this great tempest has come upon
you.” [13]Nevertheless, the men rowed hard [2] to get back to dry land, but
they could not, for the sea grew more and more tempestuous against them.

[14]Therefore they called out to the LORD, “O LORD, let us not perish for this man’s life, and [r] lay not on us innocent blood, [s] for you, O LORD, have done as it pleased you.” [15][†]So they picked up Jonah and hurled him into the sea, [t] and the sea ceased from its raging. [16][†]Then the men feared the LORD exceedingly, [u] and they offered a sacrifice to the LORD [v] and made vows.

A Great Fish Swallows Jonah

[17][†] [3] And the LORD appointed [4] a great fish to swallow up Jonah. [w] And Jonah was in the belly of the fish three days and three nights.

Jonah’s Prayer

JONAH **2** [†]Then Jonah prayed to the LORD his God from the belly of the fish, [2][†]saying,

[x] “I called out to the LORD, out of my distress,
and he answered me;
[y] out of the belly of Sheol I cried,
[z] and you heard my voice.
[3][†] [a] For you cast me into the deep,
into the heart of the seas,
and the flood surrounded me;
[b] all your waves and your billows
passed over me.
4 [c] Then I said, ‘I am driven away
from your sight;
[d] yet I shall again look
upon your holy temple.’
5 [e] The waters closed in over me [f] to take my life;
the deep surrounded me;
weeds were wrapped about my head
[6][†] at the roots of the mountains.
I went down to the land
whose bars closed upon me forever;
yet you brought up my life from the pit,

O LORD my God.
[7] When my life was fainting away,
I remembered the LORD,
[g] and my prayer came to you,
into your holy temple.
[8][†] [h] Those who pay regard to vain idols
[i] forsake their hope of steadfast love.
[9] [j] But I with the voice of thanksgiving
will sacrifice to you;
what I have vowed I will pay.
[k] Salvation belongs to the LORD!"

[10]And the LORD spoke to the fish, and it vomited Jonah out upon the dry land.

Jonah Goes to Nineveh

JONAH 3 [†]Then the word of the LORD came to Jonah the second time, saying, [2]"Arise, go to [l] Nineveh, that great city, and call out against it the message that I tell you." [3][†]So Jonah arose and went to Nineveh, according to the word of the LORD. Now [l] Nineveh was an exceedingly great city, [1] three days' journey in breadth. [2] [4][†]Jonah began to go into the city, going a day's journey. And he called out, "Yet forty days, and Nineveh shall be overthrown!" [5] [m] And the people of Nineveh believed God. [n] They called for a fast and [o] put on sackcloth, from the greatest of them to the least of them.

The People of Nineveh Repent

[6][†]The word reached [3] the king of Nineveh, and [p] he arose from his throne, removed his robe, covered himself with sackcloth, [q] and sat in ashes. [7][†]And he issued a proclamation and published through Nineveh, [r] "By the decree of the king and his nobles: Let neither man nor [s] beast, herd nor flock, taste anything. Let them not feed or drink water, [8]but let man and [s] beast be covered with sackcloth, and let them call out mightily to

God. [t] Let everyone turn from his evil way and from [u] the violence that is in his hands. 9[†] [v] Who knows? God may turn and relent [w] and turn from his fierce anger, so that we may not perish."

10[†]When God saw what they did, [x] how they turned from their evil way, [x] God relented of the disaster that he had said he would do to them, and he did not do it.

Jonah's Anger and the LORD's Compassion

JONAH **4** [†]But it displeased Jonah exceedingly, [1] and [y] he was angry. 2[†]And he prayed to the LORD and said, "O LORD, is not this what I said when I was yet in my country? [z] That is why I made haste to flee to Tarshish; for I knew that you are a [a] gracious God and merciful, slow to anger and abounding in steadfast love, and [a] relenting from disaster. 3[†] [b] Therefore now, O LORD, please take my life from me, [c] for it is better for me to die than to live." 4And the LORD said, [d] "Do you do well to be angry?"

5[†]Jonah went out of the city and sat to the east of the city and [e] made a booth for himself there. He sat under it in the shade, till he should see what would become of the city. 6[†]Now the LORD God appointed a plant [2] and made it come up over Jonah, that it might be a shade over his head, to save him from his discomfort. [3] So Jonah was exceedingly glad because of the plant. 7But when dawn came up the next day, God appointed a worm that attacked the plant, so that it withered. 8When the sun rose, God appointed a scorching [f] east wind, [g] and the sun beat down on the head of Jonah so that he [h] was faint. And he asked that he might die and said, [c] "It is better for me to die than to live." 9[†]But God said to Jonah, [i] "Do you do well to be angry for the plant?" And he said, "Yes, I do well to be angry, angry enough to die." 10[†]And the LORD said, "You pity the plant, for which you did not labor, nor did you make it grow, which came into being in a night and perished in a night. 11And should not I pity [j] Nineveh, that great city, in which there are more than 120,000 persons who do not know their right hand from their left, and also much [k] cattle?"

Study Notes for Jonah

1:1–3 *Jonah's Commissioning and Flight.* This episode records Jonah's call to prophesy and his flight from that call. Two questions drive the plot: (1) What will happen to the Ninevites? and (2) What will happen to Jonah?

JONAH—NOTE ON 1:1 **Son of Amittai** means "son of my faithfulness." Jonah will remain the object of God's faithful love.

JONAH—NOTE ON 1:2 **Nineveh** was on the east bank of the Tigris River, more than 500 miles (805 km) northeast of Israel. **Great** is used 14 times in Jonah. Nineveh was an important **city** (see 3:3). **evil**. The Ninevites were evil, and they were headed for disaster (see ESV footnote).

JONAH—NOTE ON 1:3 **Tarshish** was somewhere in the western Mediterranean—the opposite direction from Nineveh. **From the presence of the LORD** is repeated to emphasize Jonah's reason for going to Tarshish. **Went down** is also a euphemism for death (e.g., Gen. 37:35). Each step away from the presence of the Lord is one step closer to "going down" to death.

FACT

Tarshish was probably a city on the western shores of the Mediterranean Sea, which would have represented the very western edge of the known world in Jonah's time. Jonah foolishly thought this far-off land would take him "away from the presence of the LORD" (1:3).

JONAH—NOTE ON 1:4–16 *Jonah and the Pagan Sailors.* These verses tell of Jonah's encounter with pagan sailors. It raises the question, Who truly fears the Lord—Jonah, or the pagans? At the beginning and end the sailors "fear" (vv. 5, 16); in the middle Jonah *claims* to "fear" the Lord (v. 9) while the sailors actually fear (v. 10a).

JONAH—NOTE ON 1:6 **Arise, call out** echoes God's command in v. 2. **not perish**. A pagan, not Jonah, is concerned that people not die.

JONAH—NOTE ON 1:9–10 **made the sea**. God created the very seas Jonah tries to use to flee. Jonah knows now that he cannot escape God's presence (v. 3).

JONAH—NOTE ON 1:15 The sailors' actions are in harmony with God's. As God had **hurled** the wind onto the **sea** (vv. 4–5) to start the storm, the sailors now hurl **Jonah** into the sea to stop the storm (v. 12).

JONAH—NOTE ON 1:16 **feared the LORD exceedingly**. What started as a general fear (v. 5) grew into an intense fear (v. 10) and matured into the fear—that is, the reverent worship—of the Lord (v. 16).

JONAH—NOTE ON 1:17–2:10 *Jonah's Grateful Prayer.* Jonah's prayer (2:2b–9) is framed by an introduction (1:17–2:2a) and a conclusion (2:10).

JONAH—NOTE ON 1:17 **appointed**. This is the first of four uses of "appoint" that highlight God's sovereign control over creation (compare 4:6–8). **Fish** is a general word for a sea creature, which cannot be identified further. However, a large whale such as a sperm whale could easily swallow a man whole. **three days and three nights**. This likely describes the actual number of days, or parts of three days (compare 1 Sam. 30:12; 2 Kings 20:5, 8). The number three has associations with return from death or near-death. Perhaps this is why Jesus compared the time between his own death and resurrection to Jonah's time in the fish (Matt. 12:40).

JONAH—NOTE ON 2:1 Finally, **Jonah prayed**. He did not pray for God to save the pagan sailors, but he did thank God for saving him.

JONAH—NOTE ON 2:2 **Sheol** refers to the realm of the dead. Jonah did not literally pray from Sheol but describes his near-death experience (see Ps. 30:2–3).

JONAH—NOTE ON 2:3–4 **you cast me**. Jonah knew that God was working sovereignly through the sailors (1:15).

JONAH—NOTE ON 2:6 **you brought**. Jonah's salvation was by grace alone.

JONAH—NOTE ON 2:8–9 **Salvation belongs to the LORD**. Jonah knows that God is the sovereign source of salvation (see 4:1–4).

3:1–3a *Jonah's Recommissioning and Compliance.* The fourth episode parallels 1:1–3 and focuses on the question, "What will happen to the

Ninevites?” (see note on 1:1–3).

FACT

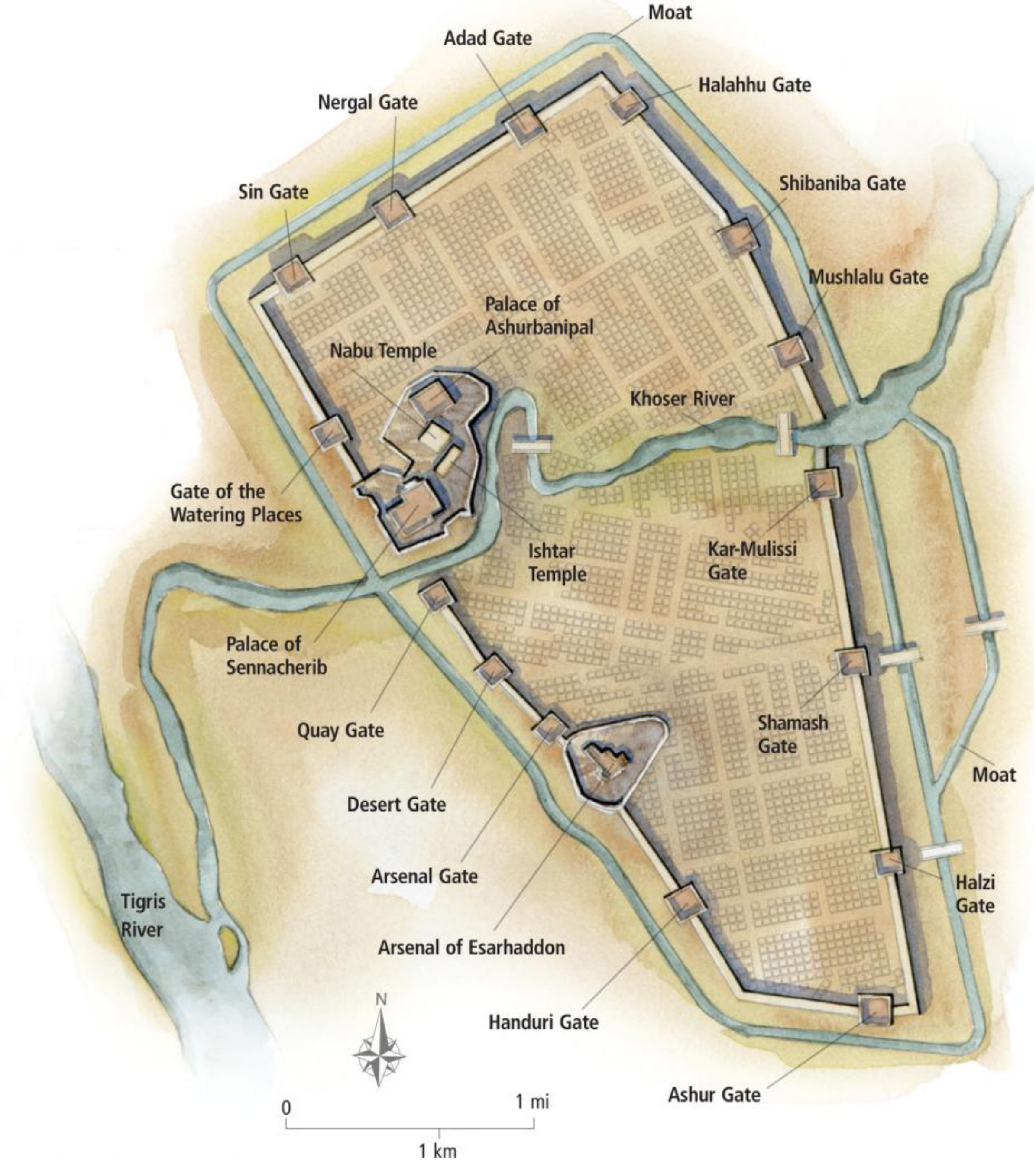
Nineveh was located along the Tigris River, across from what is now the city of Mosul in northern Iraq. Its location at the intersection of important trade routes made it strong and wealthy.

JONAH—NOTE ON 3:1–2 **The second time** underscores God’s determination to get his message to the Ninevites and to use Jonah to take it to them.

JONAH—NOTE ON 3:3b–10 *Jonah and the Pagan Ninevites.* The fifth episode parallels the second (1:4–16) and focuses on how the pagan Ninevites, just like the pagan sailors, respond to God’s word. The structure follows the pattern of repentance found elsewhere in the OT: (1) message of divine judgment (3:3a–5); (2) account of human repenting (vv. 6–9); and (3) record of divine relenting (v. 10). Compare 1 Sam. 7:3–14; Joel 1–2.

The City of Nineveh

Nineveh, which was situated at the confluence of the Tigris and Khoser rivers (modern-day Mosul, Iraq), was first settled in the seventh millennium B.C. According to the Bible, Nimrod was the founder of the city (Gen. 10:11). Major excavations took place under the direction of Henry Layard from 1845 to 1854. The diagram pictures the results of those excavations, especially as they reflect the period of the Assyrian Empire (1420–609 B.C.). Around 1000 B.C. there occurred a great revival of Assyrian power, and Nineveh became a royal city. It was a thriving city during the first half of the first millennium, and contained such luxuries as public squares, parks, botanical gardens, and even a zoo. One of the great archaeological finds of the period is the library of King Ashurbanipal (669–627 B.C.; called Osnappar in Ezra 4:10). The size of the city was approximately 1,850 acres. The book of Jonah reflects the flourishing nature of Nineveh at this time (3:1–5). Nineveh eventually fell to the Medes and Babylonians in 612 B.C. The invading armies dammed the rivers that supplied water to the city, causing a flood that broke through one of the perimeter walls, giving the foreign armies access to the city.


Moat
Adad Gate
Halahhu Gate
Nergal Gate
Sin Gate
Shibaniba Gate
Mushlalu Gate
Palace of Ashurbanipal
Nabu Temple
Khoser River
Gate of the Watering Places
Ishtar Temple
Kar-Mulissi Gate
Palace of Sennacherib
Quay Gate
Shamash Gate
Moat
Desert Gate
Arsenal Gate
Halzi Gate
Tigris River
Arsenal of Esarhaddon
N
Handuri Gate
Ashur Gate
0
1 mi
1 km

JONAH—NOTE ON 3:3b an exceedingly great city (see 1:2; 3:2; compare ESV footnote, “a great city to God”). Nineveh is important to God and will receive his great compassion. **three days’ journey in breadth**. The phrase may refer to the time it would take Jonah to walk across the city, preaching his message.

JONAH—NOTE ON 3:4 **Yet forty days, and Nineveh shall be overthrown!** Although the warning sounds like a promise, a condition was implied. If the people repent, God will relent (see v. 9; 4:2).

JONAH—NOTE ON 3:6 The **word** that **reached the king of Nineveh** was the "word" of the Lord (see 1:1; 3:1, 3). The "king of Nineveh" was probably not the king of Assyria, since Nineveh was not an Assyrian capital in Jonah's day.

JONAH—NOTE ON 3:7–8 **issued a proclamation**. It is likely that v. 5 and vv. 6–9 are in topical rather than chronological order. By putting the people's response ahead of the king's order, the author underscores that they are responding to Jonah's message, not just to the king's command. The Ninevites each **turn from his evil way**, whereas the Israelites did not (see 2 Kings 17:13–14).

JONAH—NOTE ON 3:9 **Who knows?** expresses hope that **God may turn and relent**. The phrase **we may not perish** marks the third time a pagan has been concerned that people not perish (compare 1:14 and note on 1:6).

JONAH—NOTE ON 3:10 **turned from their evil way, God relented of the disaster**. "Evil" and "disaster" translate the same Hebrew word (see note on 1:2). The repetition of the same word shows the close connection between human action and divine response. God did not carry out the threatened disaster, because the Ninevites repented of their evil (see note on 3:4).

JONAH

God called the prophet Jonah to travel to the city of Nineveh and to speak out against it. Nineveh was an Assyrian city, part of an empire known for its cruelty, that had long threatened Israel. The last thing Jonah wanted was for these particular people to experience the mercy and compassion of the God of Israel. Therefore he rejected the Lord's call and tried to travel as far as he possibly could in the opposite direction from Nineveh! After three days and three nights in the belly of a large fish, however, Jonah repented and went to Nineveh. He delivered a prophetic message against the city, just as the Lord had commanded. Much to Jonah's surprise, the people of Nineveh repented, and the Lord relented from his plans to destroy them. Jonah learned that God is ready to show mercy to all who will turn their hearts to him. **(Jonah 3:6–10)**

JONAH—NOTE ON 4:1–4 *Jonah's Angry Prayer.* The sixth episode parallels the third (1:17–2:10) and focuses on Jonah's self-centeredness and hypocrisy. Both episodes have the same structure: (1) Jonah "prayed to the LORD" (1:17–2:1a and 4:1–2a); (2) Jonah's prayer (2:1b–9 and 4:2b–3); and (3) "the LORD spoke/said" (2:10 and 4:4).

JONAH—NOTE ON 4:1 **it displeased Jonah exceedingly**. In the previous episode (see 3:10) the pagans got rid of their "evil" and God got rid of the "disaster" he had threatened. The pagans are in harmony with God, but Jonah is not. He is now characterized by "displeasure" (or "evil").

JONAH—NOTE ON 4:2 This is Jonah's second prayer. The repetition of **prayed to the LORD** (see 2:1) invites the reader to compare the two. **gracious God . . . relenting from disaster**. Ironically, this great confession of God's compassionate nature (see Ex. 34:6–7; Ps. 145:8) is the cause of Jonah's anger. When Jonah received **steadfast love**, it filled him with thanksgiving (Jonah 2:8). When God extended the same love to the Ninevites, it filled Jonah with anger.

JONAH—NOTE ON 4:3 **My life** translates the Hebrew for "my soul," and **to live** translates the Hebrew for "my life." These two expressions occur in Jonah's first prayer, where he is grateful that his "life" was brought up from the pit (2:6) and that his fainting "life/soul" was revived (2:7). When God extends the same mercy to the Ninevites, Jonah wishes his "life" and "soul" to be taken.

JONAH—NOTE ON 4:5–11 *Jonah's Lesson about Compassion.* The seventh and final episode has no parallel and thus stands out as the climax of the story.

JONAH—NOTE ON 4:6 **the LORD God appointed**. This is the second use of the verb "appoint" (see note on 1:17). **Discomfort** (or "evil"; see ESV footnote and note on 1:2) refers both to Jonah's outer "discomfort" and to his inner "evil." **Jonah was exceedingly glad**. The grammar of this phrase is identical to that at the beginning of 4:1 ("It displeased Jonah exceedingly"). This highlights the contrast between Jonah's anger at the salvation of the Ninevites and his joy at his own salvation.

JONAH—NOTE ON 4:9 **angry for the plant**. God questions the justice of Jonah's anger over the destruction of the plant (v. 4).

JONAH—NOTE ON 4:10–11 **perished**. Finally Jonah expresses concern over something perishing. Sadly, it is only the plant, not the **120,000** people **who do not know their right hand from their left**, which means that they were untaught regarding moral or spiritual issues.

Micah

(return to table of contents)

Micah 1 • Micah 2 • Micah 3 • Micah 4 • Micah 5 • Micah 6 • Micah 7

- Introduction to Micah
    - Timeline
    - Author and Date
    - Theme
    - Purpose and Background
    - Key Themes
    - Outline
    - The Near East at the Time of Micah
- Global Message of Micah
    - Micah in Redemptive History
    - Universal Themes in Micah
    - The Global Message of Micah for Today
- Study Notes

FACT

The population of Nineveh after the time of Sennacherib's reign (704–681 B.C.) was close to 300,000, over twice as many people as in Jonah's time. This huge population increase was due primarily to Sennacherib making Nineveh the capital of the Assyrian Empire. He created new streets and open spaces for trade and built his famous "palace without rival." These attractions would have drawn thousands of people to live in Nineveh.

Introduction to Micah

Introduction to Micah

Timeline

750 B.C. Reign of Jotham begins
c. 742 B.C. Prophetic ministry of Micah
722 B.C. Fall of Israel
715 B.C. Reign of Hezekiah begins

Author and Date

Micah prophesied during the reigns of the Judean kings Jotham (750–735 B.C.), Ahaz (735–715), and Hezekiah (715–687). This was about the same time as Hosea and Isaiah, though Micah may have served somewhat later. The length of Micah's public activity may have been about 20 to 25 years.

Theme

The theme of Micah is judgment and forgiveness. The Lord, the Judge who scatters his people for their sins, is also the Shepherd-King who in covenant faithfulness gathers, protects, and forgives them.

Purpose and Background

Micah writes to bring God's "lawsuit" against his people (3:8). He indicts Samaria and Jerusalem for their sins (1:2–7). Both Assyria (5:5–6) and

Babylon (4:10) stand ready to carry out God's judgment. The reigns of Jotham, Ahaz, and Hezekiah, along with the increasing threat of Assyria, provide the broad background for Micah.

Micah lists specific sins of both the northern and southern kingdoms. These sins include idolatry (1:7; 5:12–14); the seizure of property (2:2, 9); the failure of civil leadership (3:1–3, 9–10; 7:3), religious leadership (3:11), and prophetic leadership (3:5–7, 11); offering sacrifice without truly repenting (6:6–7); and corrupt business practices and violence (6:10–12).

Key Themes

1. The Lord's character and the people's sins demand judgment (1:2–5; 2:3; 6:1–2, 9–11). God's "sentence" upon his people comes in the form of an oppressor (1:15; 4:11; 5:1, 5–6) and by means of covenant curses (6:13–15) caused by covenant unfaithfulness (6:16).
2. A Shepherd-King will gather and deliver a faithful remnant of people (2:12–13; 4:6–8; 7:14, 18). This deliverer, functioning as a new David, will come from the very region that was then under Assyrian control (5:2–5a).
3. Practicing justice and mercy shows covenant faithfulness (6:8; compare Matt. 23:23).
4. The Lord is the focus of worship. The nations will come to Zion to learn of the true Lord and to live in peace (Mic. 4:1–5; 7:12; compare Isa. 2:2–5).
5. Grace flowing from the Lord's steadfast love (Mic. 7:18–20) overcomes the penalty due to sin (7:8–9). Forgiveness is possible because of God's faithfulness to his promises (7:20).
6. God's saving acts in the past (6:4–5; 7:14–15) provide hope for his saving acts in the future (7:19–20).

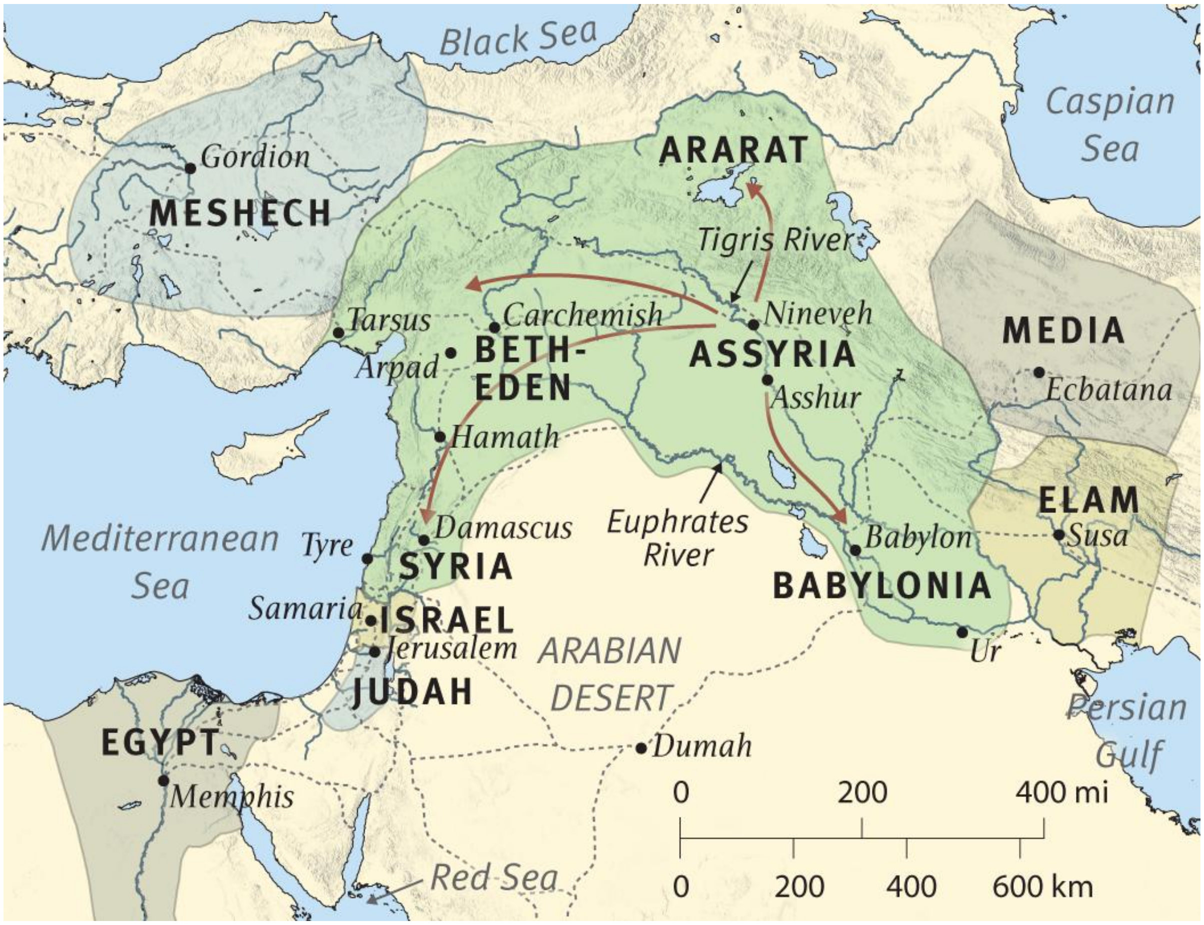
Outline

I. Superscription (1:1)
II. The Announcement of Judgment on Israel and Judah (1:2–2:13)
III. The Present Injustice and the Future Prospect of Just Rule in Jerusalem (3:1–5:15)
IV. The Lord's Indictment and Restoration of His People (6:1–7:20)

The Near East at the Time of Micah

c. 740 B.C.

Micah prophesied to Israel and Judah from the time just before the fall of Samaria through the time of King Hezekiah of Judah. Micah saw the destruction of Israel by Assyria. He probably also saw the Lord's dramatic rescue of Jerusalem from the Assyrians during Hezekiah's reign.


Black Sea
Caspian Sea
ARARAT
Gordion
MESHECH
Tigris River
Tarsus
Carchemish
Nineveh
MEDIA
Arpad
BETH-EDEN
ASSYRIA
Asshur
Ecbatana
Hamath
ELAM
Mediterranean Sea
Tyre
Damascus
Euphrates River
Babylon
Susa
SYRIA
BABYLONIA
Samaria
ISRAEL
Jerusalem
ARABIAN DESERT
Ur
JUDAH
Persian Gulf
EGYPT
Dumah
Memphis
Red Sea
0
200
400 mi
0
200
400
600 km

The Global Message of Micah

"Who is a God like you?" (Mic. 7:18). This question is the note on which the prophecy of Micah ends, and it is also a rough translation of the very name *Micah*. The theme that resounds throughout this book is the mercy of which God's people are assured despite their faithlessness, especially the faithlessness of their leaders. "Who is a God like you, pardoning iniquity and passing over transgression for the remnant of his inheritance?" God will pass over his people's sin because of his covenant promises.

At the heart of those covenant promises is God's sovereign purpose of mercy to the nations. "It shall come to pass in the latter days that the mountain of the house of the LORD shall be established as the highest of the mountains, and it shall be lifted up above the hills; and peoples shall flow to it, and many nations shall come and say, 'Come, let us go up to the mountain of the LORD'" (Mic. 4:1–2; compare Isa. 2:2–3). God is on a mission to extend his steadfast love to all those who call on his name, from every people group all around the world.

Micah in Redemptive History

The story line of the Bible is one of creation, fall, redemption, and consummation. God created all things good. He lived with Adam and Eve in perfect fellowship and harmony. In our father Adam, however, we all rebelled (Rom. 5:12–19). Humanity fell into corruption and sin, bringing the whole cosmos with us (Rom. 8:19–22). From early on, however, God has promised to be with his people and to enable them to overcome their spiritual enemy, the devil and his forces (Gen. 3:15). Redemption has begun, climaxing in Christ, in whom "all the promises of God find their Yes" (2 Cor. 1:20). All who trust him are adopted into God's family, united to Christ, indwelt by the Spirit, forgiven their sin, and restored to God. One day, when Christ comes again, all will be set right and God's people will be vindicated.

God's indictment of Israel. Micah's prophecy advances this story line by focusing on some of the results of the fall, recounting a series of sins among God's people in the generations between Adam and Christ. Having been called to bless the whole world (Gen. 12:1–3), the sin problem for which

Israel was meant to be an instrument of healing has instead infected them just as it has the rest of the world. God's people are idolatrous (Mic. 1:7; 5:12–14), oppressive to the vulnerable in society (2:2, 8–9), and dishonest in their business dealings (6:9–12). In particular, the leaders of Israel, both civil and religious, are corrupt (3:1–11; 7:3).

God's overflowing redemption. But God has not left his people there. He has determined to save a remnant (Mic. 2:12; 5:7; 7:18), in faithfulness to his covenant promises. We are a fallen people.But God is a God of redemption. And this redemption is for all peoples. At the heart of Micah is the promise that one day the nations of the world will flow to Zion—to Jerusalem—to worship the one true God. Yet with the coming of Christ, the stream of nations flowing to Jerusalem became reversed: now, God's people flow *out* from Jerusalem to the ends of the earth (Acts 1:8), bringing God's blessing to the nations.

Universal Themes in Micah

The gracious restoration of God's people. Despite their sin, God will send a ruler to "shepherd his flock in the strength of the LORD" (Mic. 5:2–4; compare John 10:11). "And they shall dwell secure, for now he shall be great to the ends of the earth. And he shall be their peace" (Mic. 5:4–5). This ruler, from a whole-Bible perspective, is Jesus Christ (Matt. 2:5–6). And the peace he won for believers extends, Micah says, "to the ends of the earth." The restored people of God, when we take into view all of human history, is not simply a restored ethnic Israel but a restored humanity from all the nations of the earth, as anticipated in Micah 4:1–5. This restoration is beautifully expressed in the words of worship that close Micah's prophecy: "Who is a God like you, pardoning iniquity and passing over transgression for the remnant of his inheritance? He does not retain his anger forever, because he delights in steadfast love. He will again have compassion on us; he will tread our iniquities underfoot" (Mic. 7:18–19).

Compassion and advocacy for the oppressed. God is not pleased when his people perform ritual sacrifices but fail to pursue compassion and justice. "'Will the LORD be pleased with thousands of rams, with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?' He has told you, O man, what is good; and what does the LORD require of you but to do justice, and to love kindness, and to walk humbly with your God?" (Mic. 6:7–8).

Performing external acts of worship while neglecting the needs of those around us is an offense to God.

The Global Message of Micah for Today

Three of the great themes of the Bible form the backbone of Micah: divine judgment of sin; merciful restoration due to God’s covenant faithfulness, achieved through a coming Shepherd-King; and the compassion that God’s people must accordingly demonstrate to a watching world.

All three of these themes are sources of strength to the church worldwide today. Those feeling overwhelmed by the spiritual warfare in which they are embattled can be heartened by God’s determination to set all wrongs right at the end of history. Those feeling the weight of their sin and the sharp pain of regret are given strong hope in the steadfast love of the Lord of mercy. And all God’s people are reminded that formal exercises of worship, though they are helpful means of expressing heartfelt praise to God, can never replace the crucial role of justice and compassion for our neighbors. We to whom God has shown such lavish compassion are compelled by love to extend compassion to the defenseless and disadvantaged all around us.

Micah opens with a call to all the nations to pay heed to what God is doing: “Hear, you peoples, all of you; pay attention, O earth, and all that is in it” (Mic. 1:2). And the book closes with a declaration that people from everywhere will come to the Lord, even from the hated nations of Assyria and Egypt (7:12), while other nationalities who have remained impenitent tremble at the sight of God’s people (7:15–17). From beginning to end, Micah resounds with a message of salvation through judgment not only for Israel but for all the nations of the world. He is a refuge to all.

MICAH 1 [†]The word of the LORD that came to Micah [a] of Moresheth [b] in the days of Jotham, Ahaz, and Hezekiah, kings of Judah, which he saw [c] concerning [d] Samaria and Jerusalem.

The Coming Destruction

2[†] [e] Hear, you peoples, all of you; [1]
[f] pay attention, O earth, and all that is in it,
and [g] let the Lord GOD be a witness against you,
[h] the Lord from his holy temple.
3[†] For behold, [i] the LORD is coming out of [j] his place,
and will come down and [k] tread upon the high places of the earth.
4[†] And [l] the mountains will melt under him,
and the valleys will split open,
like wax before the fire,
like waters poured down a steep place.
5[†] All this is for [m] the transgression of Jacob
and for the sins of the house of Israel.
[n] What is the transgression of Jacob?
Is it not [d] Samaria?
And what is [o] the high place of Judah?
Is it not Jerusalem?
6[†] Therefore I will make [d] Samaria [p] a heap in the open country,
a place for planting vineyards,
and I will pour down her stones [q] into the valley
and [r] uncover her foundations.
7[†] All [s] her carved images shall be beaten to pieces,
[t] all her wages shall be burned with fire,
and all her idols I will lay waste,
for from [t] the fee of a prostitute she gathered them,
and to the fee of a prostitute they shall return.

8[†] [u] For this I will lament and wail;
I will go [v] stripped and naked;
I will make lamentation [w] like the jackals,

and mourning [x]like the ostriches.
9[†] [y]For her wound is incurable,
and it has come to Judah;
it has reached to the gate of my people,
to Jerusalem.

10[†] [z]Tell it not in [a]Gath;
weep not at all;
in Beth-le-aphrah
[b]roll yourselves in the dust.
11[†] Pass on your way,
inhabitants of Shaphir,
[c]in nakedness and shame;
the inhabitants of Zaanan
do not come out;
the lamentation of Beth-ezel
shall take away from you its standing place.
12[†] For the inhabitants of Maroth
wait anxiously for good,
because disaster has come down [d]from the LORD
to the gate of Jerusalem.
13[†] Harness the steeds to the chariots,
inhabitants of [e]Lachish;
it was the beginning of sin
to the daughter of Zion,
for in you were found
[f]the transgressions of Israel.
14[†] Therefore you shall give parting gifts [2]
to [g]Moresheth-gath;
the houses of [h]Achzib shall be a deceitful thing
to the kings of Israel.
15[†] I will again bring [i]a conqueror to you,
inhabitants of [h]Mareshah;
the glory of Israel
shall come to [j]Adullam.

16 [k] Make yourselves bald and cut off your hair,
for the children of your delight;
[k] make yourselves as bald as the eagle,
for they shall go from you into exile.

Woe to the Oppressors

MICAH **2** [†] [l] Woe to those who devise wickedness
and work evil [m] on their beds!
When the morning dawns, they perform it,
because it is in the power of their hand.
2 [†] They covet fields and [n] seize them,
and houses, and take them away;
they oppress a man and his house,
a man and his inheritance.
3 [†] Therefore thus says the LORD:
behold, against [o] this family I am devising disaster, [1]
from which you cannot remove your necks,
and you [p] shall not walk haughtily,
[q] for it will be a time of disaster.
4 [†] In that day [r] they shall take up a taunt song against you
and moan bitterly,
and say, “We are utterly ruined;
[s] he changes the portion of my people;
[s] how he removes it from me!
[t] To an apostate he allots our fields.”
5 [†] Therefore you will have none [u] to cast the line by lot
in the assembly of the LORD.

6 [v] “Do not preach”—thus they preach—
[w] “one should not preach of such things;
[x] disgrace will not overtake us.”
7 [†] Should this be said, O house of Jacob?
[y] Has the LORD grown impatient? [2]
Are these his deeds?

Do not my words do good
to him who walks uprightly?
[8][†] But lately [y]my people have risen up as an enemy;
you strip the rich robe from those who pass by trustingly
with no thought of war. [3]
[9] The women of my people you drive out
from their delightful houses;
from their young children you take away
my splendor forever.
[10][†] [z]Arise and go,
for this is no [a]place to rest,
because of [b]uncleanness that destroys
with a grievous destruction.
[11][†] If a man should go about and [c]utter wind and lies,
saying, “I will preach to you [d]of wine and strong drink,”
he would be the preacher for this people!
[12][†] I will surely assemble all of you, O Jacob;
[e]I will gather [f]the remnant of Israel;
I will set them together
like sheep in a fold,
[h]like a flock in its pasture,
a noisy multitude of men.
[13][†] [i]He who opens the breach goes up before them;
they break through and pass the gate,
[j]going out by it.
Their king passes on before them,
[k]the LORD at their head.

Rulers and Prophets Denounced

MICAH 3 [†] And I said:
[l]Hear, you heads of Jacob
and rulers of the house of Israel!
[m]Is it not for you to know justice?—
[2][†] you [n]who hate the good and love the evil,

[o] who tear the skin from off my people [1]
and their flesh from off their bones,
3 [p] who eat the flesh of my people,
and flay their skin from off them,
and break their bones in pieces
and chop them up like meat in a pot,
like flesh in a cauldron.

4[†] [q] Then they will cry to the LORD,
but he will not answer them;
[r] he will hide his face from them at that time,
because they have made their deeds evil.

5[†] Thus says the LORD concerning [s] the prophets
who lead my people astray,
[t] who cry “Peace”
when they have something to eat,
but declare war against him
who puts nothing into their mouths.
6[†] Therefore [u] it shall be night to you, without vision,
and darkness to you, without divination.
[v] The sun shall go down on the prophets,
and the day shall be black over them;
7 [w] the seers shall be disgraced,
and the diviners put to shame;
[x] they shall all cover their lips,
for [y] there is no answer from God.
8[†] But as for me, [z] I am filled with power,
with the Spirit of the LORD,
and with justice and might,
to declare to Jacob [a] his transgression
and to Israel his sin.

9[†] [b] Hear this, you heads of the house of Jacob
and rulers of the house of Israel,
[c] who detest justice

and make crooked all that is straight,
10 [d] who build Zion with blood
and Jerusalem with iniquity.
11[†] [e] Its heads give judgment for a bribe;
[f] its priests teach for a price;
[g] its prophets practice divination for money;
[h] yet they lean on the LORD and [i] say,
“Is not the LORD in the midst of us?
[j] No disaster shall come upon us.”
12[†] Therefore because of you
[k] Zion shall be plowed as a field;
Jerusalem [l] shall become a heap of ruins,
and [m] the mountain of the house [n] a wooded height.

The Mountain of the LORD

MICAH 4 [†] It shall come to pass [o] in the latter days
that the mountain of the house of the LORD
shall be established as the highest of the mountains,
and it shall be lifted up above the hills;
and peoples shall flow to it,
2[†] and many nations shall come, and say:
“Come, let us go up to the mountain of the LORD,
to the house of the God of Jacob,
that he may teach us his ways
and that we may walk in his paths.”
For out of Zion shall go forth the law, [1]
and the word of the LORD from Jerusalem.
3[†] He shall judge between many peoples,
and shall decide for strong nations far away;
and they shall [p] beat their swords into plowshares,
and their spears into pruning hooks;
nation shall not lift up sword against nation,
neither shall they learn war anymore;
4[†] [q] but they shall sit every man under his vine and under his fig tree,

[r] and no one shall make them afraid,
[s] for the mouth of the Lord of hosts has spoken.
5[†] For [t] all the peoples walk
each in the name of its god,
but [u] we will walk in the name of the Lord our God
forever and ever.

The Lord Shall Rescue Zion

6[†] [v] In that day, declares the Lord,
[w] I will assemble the [x] lame
and gather those who have been driven away
and those whom I have afflicted;
7 and the lame I will make [y] the remnant,
and those who were cast off, a strong nation;
and [z] the Lord will reign over them [a] in Mount Zion
from this time forth and forevermore.

8[†] And you, O tower of the flock,
hill of the daughter of Zion,
to you shall it come,
the former dominion shall come,
kingship for the daughter of Jerusalem.

9[†] Now why do you cry aloud?
[b] Is there no king in you?
[c] Has your counselor perished,
that [d] pain seized you like a woman in labor?
10 [e] Writhe and groan, [2] O daughter of Zion,
like a woman in labor,
for [f] now you shall go out from the city
and dwell in the open country;
you [g] shall go to Babylon.
There you shall be rescued;
[h] there the Lord will redeem you
from the hand of your enemies.

[11][†] Now [i] many nations
are assembled against you,
saying, “Let her be defiled,
and [j] let our eyes gaze upon Zion.”
[12][†] But [k] they do not know
the thoughts of the LORD;
they do not understand his plan,
that [l] he has gathered them as sheaves to the threshing floor.
[13][†] Arise and thresh,
O daughter of Zion,
for I will make your horn iron,
and I will make your hoofs bronze;
you shall beat in pieces many peoples;
and [m] shall devote [3] [n] their gain to the LORD,
their wealth to [o] the Lord of the whole earth.

The Ruler to Be Born in Bethlehem

MICAH 5 [†] [1] Now muster your troops, O daughter [2] of troops;
siege is laid against us;
with a rod [p] they strike the judge of Israel
on the cheek.
[2][†] [3] [q] But you, O Bethlehem Ephrathah,
who are too little to be among the clans of [r] Judah,
from you shall come forth for me
one who is to be [s] ruler in Israel,
[t] whose coming forth is [u] from of old,
from ancient days.
[3][†] Therefore he shall give them up [v] until the time
when she who is in labor has given birth;
then [w] the rest of his brothers shall return
to the people of Israel.
[4][†] And he shall stand [x] and shepherd his flock [y] in the strength of the LORD,
in the majesty of the name of the LORD his God.

And they shall dwell secure, for now [z] he shall be great
to the ends of the earth.
5[†] And he shall be [a] their peace.

[b] When the Assyrian comes into our land
and treads in our palaces,
then we will raise against him seven [c] shepherds
and eight princes of men;
6 they shall shepherd the land of Assyria with the sword,
and the land of [d] Nimrod at its entrances;
and he shall deliver us from the Assyrian
[b] when he comes into our land
and treads within our border.

A Remnant Shall Be Delivered

7[†] Then [w] the remnant of Jacob shall be
in the midst of many peoples
like dew from the LORD,
like showers on the grass,
which delay not for a man
nor wait for the children of man.
8 And [w] the remnant of Jacob shall be among the nations,
in the midst of many peoples,
like a lion among the beasts of the forest,
like a young lion among the flocks of sheep,
[e] which, when it goes through, treads down
and tears in pieces, and there is none to deliver.
9 Your hand shall [f] be lifted up over your adversaries,
and all your enemies shall be cut off.

10[†] And [g] in that day, declares the LORD,
[h] I will cut off your horses from among you
and will destroy your chariots;
11 [i] and I will cut off the cities of your land
and throw down all your strongholds;

12[†] and I will cut off [j] sorceries from your hand,
and [k] you shall have no more tellers of fortunes;
13 and [l] I will cut off your carved images
and [m] your pillars from among you,
[n] and you shall bow down no more
to the work of your hands;
14[†] and I will root out your [o] Asherah images from among you
[i] and destroy your cities.
15[†] And in anger and wrath [p] I will execute vengeance
on the nations that did not obey.

The Indictment of the LORD

MICAH 6 [†] [q] Hear what the LORD says:
Arise, plead your case before the mountains,
and let the hills hear your voice.
2 [r] Hear, you mountains, [s] the indictment of the LORD,
and you enduring foundations of the earth,
for the LORD has an indictment against his people,
and he will contend with Israel.

3[†] “O my people, [t] what have I done to you?
[u] How have I wearied you? Answer me!
4[†] For [v] I brought you up from the land of Egypt
and [w] redeemed you from the house of slavery,
and I sent before you Moses,
Aaron, and [x] Miriam.
5[†] O my people, remember [y] what Balak king of Moab devised,
and what Balaam the son of Beor answered him,
and what happened from [z] Shittim to Gilgal,
that you may know [a] the righteous acts of the LORD.”

What Does the LORD Require?

6[†] [b] “With what shall I come before the LORD,
and bow myself before [c] God on high?

Shall I come before him with burnt offerings,
with calves a year old?
7 [d] Will the LORD be pleased with [1] thousands of rams,
with ten thousands of rivers of oil?
[e] Shall I give my firstborn for my transgression,
the fruit of my body for the sin of my soul?”
8[†] He has told you, O man, what is good;
and [f] what does the LORD require of you
but to do justice, and to love kindness, [2]
and to [g] walk humbly with your God?

Destruction of the Wicked

9[†] The voice of the LORD cries to the city—
and it is sound wisdom to fear [h] your name:
“Hear of [i] the rod and of him who appointed it! [3]
10[†] Can I forget any longer the treasures [4] of wickedness in the house of the wicked,
and the scant measure that is accursed?
11 Shall I acquit the man [j] with wicked scales
and with a bag of deceitful weights?
12 Your [5] rich men are [k] full of violence;
your inhabitants [l] speak lies,
and [m] their tongue is deceitful in their mouth.
13[†] Therefore I strike you with a grievous blow,
[n] making you desolate because of your sins.
14[†] [o] You shall eat, but not be satisfied,
and there shall be hunger within you;
you shall put away, but not preserve,
and what you preserve I will give to the sword.
15 [p] You shall sow, but not reap;
you shall tread olives, but not anoint yourselves with oil;
you shall tread grapes, but not drink wine.
16[†] For you have kept the statutes of [q] Omri, [6]
and all the works of the house of [r] Ahab;

    and you have walked in their counsels,
that I may make you [s] a desolation, and your [7] inhabitants [s] a hissing;
    so you shall bear [t] the scorn of my people.”

Wait for the God of Salvation

MICAH **7** [†] Woe is me! For I have become
    [u] as when the summer fruit has been gathered,
    as when the grapes have been gleaned:
there is no cluster to eat,
    no [v] first-ripe fig that my soul desires.
2 [w] The godly has perished from the earth,
    and [x] there is no one upright among mankind;
[y] they all lie in wait for blood,
    and [z] each hunts the other with a net.
3[†] [a] Their hands are on what is evil, to do it well;
    [b] the prince and [c] the judge ask for a bribe,
and the great man utters the evil desire of his soul;
    thus they weave it together.
4[†] The best of them is [d] like a brier,
    the most upright of them a thorn hedge.
The day of [e] your watchmen, of your punishment, has come;
    [f] now their confusion is at hand.
5 [g] Put no trust in a neighbor;
    have no confidence in a friend;
guard [h] the doors of your mouth
    from her who lies in your arms; [1]
6 for [i] the son treats the father with contempt,
    the daughter rises up against her mother,
the daughter-in-law against her mother-in-law;
    [j] a man’s enemies are the men of his own house.
7[†] But as for me, I will look to the LORD;
    [k] I will wait for the God of my salvation;
    my God will hear me.

8[†] [l] Rejoice not over me, O [m] my enemy;
[n] when I fall, I shall rise;
[o] when I sit in darkness,
the LORD will be a light to me.
9[†] [p] I will bear the indignation of the LORD
because I have sinned against him,
until [q] he pleads my cause
and executes judgment for me.
[r] He will bring me out to the light;
I shall look upon his vindication.
10[†] Then [s] my enemy will see,
and shame will cover her who [t] said to me,
“Where is the LORD your God?”
[u] My eyes will look upon her;
now she will be trampled down
[v] like the mire of the streets.

11[†] [w] A day for the building of your walls!
In that day the boundary shall be far extended.
12 In that day they [2] will come to you,
[y] from Assyria and the cities of Egypt,
and from Egypt to [z] the River,
[a] from sea to sea and from mountain to mountain.
13[†] But [b] the earth will be desolate
because of its inhabitants,
for the fruit of their deeds.

14[†] [c] Shepherd your people [d] with your staff,
the flock of your inheritance,
who dwell alone in a forest
[e] in the midst of [f] a garden land; [3]
let them graze in Bashan and Gilead
as in the days of old.
15[†] [g] As in the days when you came out of the land of Egypt,
I will show them [4] marvelous things.

16[†] [h] The nations shall see and be ashamed of all their might;
[i] they shall lay their hands on their mouths;
their ears shall be deaf;
17 [j] they shall lick the dust like a serpent,
like the crawling things of the earth;
[k] they shall come trembling out of their strongholds;
[l] they shall turn in dread to the LORD our God,
and they shall be in fear of you.

God’s Steadfast Love and Compassion

18[†] [m] Who is a God like you, [n] pardoning iniquity
and passing over transgression
[n] for the remnant of his inheritance?
[o] He does not retain his anger forever,
because he delights in steadfast love.
19[†] He will [p] again have compassion on us;
[q] he will tread our iniquities underfoot.
[r] You will cast all our [5] sins
into the depths of the sea.
20[†] [s] You will show faithfulness to Jacob
and steadfast love to Abraham,
[t] as you have sworn to our fathers
from the days of old.

Study Notes for Micah

1:1 *Superscription.* Rather than being identified by his father or family (compare Joel 1:1; Jonah 1:1), this prophet is identified by a location, “Micah of Moresheth.” Moresheth was about 22 miles (35 km) southwest of Jerusalem. Micah is never referred to as “prophet,” but the source of his power is described as the “Spirit of the LORD” (Mic. 3:8).

FACT

Moresheth, where Micah lived, was a small village 22 miles (35 km) southwest of Jerusalem. It was one of the many military outposts set up to secure the kingdom’s borders.

MICAH—NOTE ON **1:2–2:13** *The Announcement of Judgment on Israel and Judah.* The first major section describes (1) God’s punishment of Samaria and Judah (1:2–16); (2) abuses and abusers of Yahweh’s land (2:1–11); and (3) God’s promise to gather Jacob (2:12–13).

MICAH—NOTE ON **1:2** **Hear**. This verb marks the beginning of each of the book’s major divisions (1:2; 3:1; 6:1). **witness against**. The Lord will provide evidence against Samaria (Mal. 3:5).

MICAH—NOTE ON **1:3** Yahweh is **coming out** for battle (compare Isa. 26:21; Zech. 14:3). Canaanite shrines were located on **high places** (see note on 1 Kings 3:2).

MICAH—NOTE ON **1:4** **mountains will melt**. Compare Ps. 97:5; Nah. 1:5. The undoing of creation forewarns of the undoing of Samaria (Mic. 1:6–7).

MICAH—NOTE ON **1:5** **Jacob . . . house of Israel**. The whole nation will be judged (2:12; 3:1, 8–9).

MICAH—NOTE ON **1:6** **I will** shows the Lord’s intention to act (vv. 7, 15; 2:3, 12; 4:6–7, 13; 5:10–15; 6:14; 7:15). **Samaria a heap**. A similar fate awaits

Jerusalem (3:12). **uncover her foundations**. The judgment of public shame (compare 4:11; 7:10).

MICAH—NOTE ON 1:7 All her carved images . . . wages . . . idols. Yahweh's judgment will be extensive. **fee of a prostitute**. The spiritual infidelity of the city is like the actions of a prostitute (compare Judg. 2:17; Ezek. 16:33–36).

MICAH—NOTE ON 1:8 go stripped and naked. Wearing sackcloth (Gen. 37:34) and covering one's head (2 Sam. 15:30) usually signified mourning. This may be a more intense mourning, or else an image of going into exile (compare Isa. 20:3–4). **jackals . . . ostriches**. Judah is pictured as a land destroyed (Isa. 34:13; Jer. 50:39).

MICAH—NOTE ON 1:9 It has reached probably refers to the yet-to-be-identified "disaster" (v. 12).

MICAH—NOTE ON 1:10–15 The names of the towns and the words describing the disasters sound alike. Micah uses wordplay to reveal the various disasters Judah will face when its towns are captured by the Assyrians.

MICAH—NOTE ON 1:10 Tell it not in Gath. Micah wants to prevent either sympathy or rejoicing from outside observers over the coming destruction (compare 2 Sam. 1:20). **Beth-le-aphrah** could be translated "House of Dust." **roll yourselves**. Those under judgment must give full expression to their grief.

MICAH—NOTE ON 1:11 Shaphir sounds like "beautiful" and contrasts with **nakedness and shame**. **Zaanan** sounds like the Hebrew for "come out." In fear, the trembling **inhabitants** do not **come out** for battle. **Beth-ezel** ("House of Taking Away") expresses **lamentation** that the village was "taken away," that is, destroyed.

MICAH—NOTE ON 1:12 Maroth conveys the concept of bitterness. Thus, a "bitter" town longs **for good**. The **disaster** from Yahweh, who "will come down" (v. 3), **has come down** to Jerusalem's gate (compare v. 9).

MICAH—NOTE ON 1:13 The Hebrew for **steeds** sounds like **Lachish**. Ironically, the people are urged to harness horses to chariots not to fight but to flee.

FACT

Micah's list of disasters (1:10–15) is based on a series of word plays. For example, the city name Beth-le-aphrah means "House of Dust," and its inhabitants will mourn "in the dust" (1:10). Lachish sounds like "steeds," and they will flee on their steeds (1:13).

MICAH—NOTE ON 1:14 **Moresheth-gath**. The name is associated with the phrase "one who is betrothed" (Deut. 22:23). Assyria will receive a dowry (that is, **parting gifts**), along with the bride (that is, Moresheth-gath). **Achzib** sounds like "deceitful" (compare Jer. 15:18). The **kings of Israel**, expecting Achzib to provide revenue, will be deceived.

MICAH—NOTE ON 1:15 The Hebrew for **conqueror** sounds like **Mareshah** and is often used to describe Israel's taking of Canaan. Those who formerly conquered the Canaanites will now themselves be conquered. **glory of Israel . . . Adullam**. David fled to Adullam, where he was pursued by Saul (1 Sam. 22:1; 2 Sam. 23:13). Now David's descendants likewise flee from a hostile conqueror.

MICAH—NOTE ON 2:1 **in the power of their hand**. Attention shifts from cities and people to those who do evil because they have the authority and ability to carry out their schemes.

MICAH—NOTE ON 2:2 **covet . . . seize . . . take . . . oppress**. Taking land and property (**his inheritance**) from the weak was a violation of the covenant (Ex. 20:17) and a primary reason for judgment against Ahab's house (1 Kings 21; see Mic. 6:16).

MICAH—NOTE ON 2:3 **against this family**. The entire community is accountable for the sins of its leaders. **a time of disaster**. See Amos 5:13.

MICAH—NOTE ON 2:4 **taunt song**. These oppressors had seized property from the defenseless (vv. 1–2). Now the **apostate** (the Assyrians?) will seize their land and they will be mocked for their losses.

MICAH—NOTE ON 2:5 **you will have none**. The dishonest land-grabbers are excluded from the inheritance they denied to others (v. 2).

MICAH—NOTE ON 2:7 The people thought that a God of grace could never bring the disaster mentioned in vv. 3–5.

MICAH—NOTE ON 2:8–9 These acts are similar to the abuses detailed in vv. 1–5. **my people . . . an enemy**. The accusation of hostility is supported by three examples of enemy-like conduct in war.

MICAH—NOTE ON 2:10 **Arise and go . . . no place to rest**. The **uncleanness** of their injustice has denied rest to others, and so the Lord demands that the people be exiled from their own place of rest.

MICAH—NOTE ON 2:11 **preach . . . of wine**. The people welcomed “preaching” that emphasized overindulgence. They did not want to hear that they were violating God’s standards.

MICAH—NOTE ON 2:12–13 The first main section ends with the Shepherd of Israel gathering his sheep into the protective fold and leading them out as their triumphant King.

MICAH—NOTE ON 2:12 **assemble . . . gather . . . set . . . like sheep**. The descriptive actions portray Yahweh as a protective shepherd.

MICAH—NOTE ON 2:13 **opens the breach**. The picture shifts to a king leading his army out (**they break through**) from an enclosed city. **king . . . before them . . . LORD**. The identity of the Shepherd-King who leads the people into battle is fully revealed.

3:1–5:15 *The Present Injustice and the Future Prospect of Just Rule in Jerusalem.* The second section focuses on the corrupt leadership in the house of Israel (3:1–12). Jerusalem’s restoration among the nations is promised (4:1–7) and accomplished (4:8–5:15).

MICAH—NOTE ON 3:1–2a **Is it not for you to know justice?** Those given judicial responsibility should delight in God’s law and understand what is right.

MICAH—NOTE ON 3:2b–3 **tear . . . eat . . . flay . . . break . . . chop**. The imagery of cannibalism symbolizes the destructive violence of the leaders against the oppressed (compare Ps. 14:4; 27:2; Prov. 30:14).

MICAH—NOTE ON 3:4 **he will not answer . . . he will hide his face**. As part of their fair sentence, those who would not hear the cries of the people will now find that God will not hear them.

MICAH—NOTE ON 3:5 **Peace . . . war**. Profit-seeking prophets proclaim that all is well, as long as they receive what they ask for.

FACT

The business of prophecy. The life of a prophet was not an easy one, and few could carry out its rigorous demands. False prophets, however, could do very well for themselves because they charged money for their prophecies. Not surprisingly, these “paid prophecies” usually favored the person paying for them (3:5).

MICAH—NOTE ON 3:6–7 **no answer from God**. God does not give his word to the false prophets. As with the civil leaders (v. 4), God’s silence is part of their sentence.

MICAH—NOTE ON 3:8 **But as for me** distinguishes Micah and his unpopular message from that of the false prophets.

MICAH—NOTE ON 3:9–12 This third oracle of judgment adds priests to the previously addressed civil rulers (vv. 1–4) and false prophets (vv. 5–8).

MICAH—NOTE ON 3:9 **detest justice**. The rulers were supposed to know and do justice (compare vv. 1, 8), but instead they find it repulsive. **make crooked**. These judicial leaders make corrupt decisions.

MICAH—NOTE ON 3:11 **heads . . . priests . . . prophets**. All the leaders give the people the results they desire, in exchange for payment. **lean on the LORD**. They expect God to save them, even though they are living sinful lives.

MICAH—NOTE ON 3:12 **because of you**. As the leaders had built Jerusalem with injustice and violent acts (v. 10), so they are responsible for its "unbuilding." **mountain of the house**. This sets up a contrast with "mountain of the house of the LORD" (4:1). The temple without the Lord's presence is simply a structure on a hill.

MICAH—NOTE ON 4:1–7 Jerusalem and its temple, once destroyed (3:12), are exalted as a source of instruction, justice, and righteousness (4:1–5). The weak become strong under Yahweh's rule (vv. 6–7). Verses 1–5 are almost identical to Isa. 2:1–5.

MICAH—NOTE ON 4:1 **in the latter days**. Micah envisions a new era in which Jerusalem's fortunes are reversed. See note on Isa. 2:2 for the time of "the latter days." **shall flow to it**. Rather than streaming to false gods (compare Jer. 51:44), the nations will worship the Lord.

MICAH—NOTE ON 4:2 **out of Zion shall go forth the law**. The teaching of God's ways will go from Jerusalem to all nations.

MICAH—NOTE ON 4:3 **They shall beat their swords into plowshares** looks forward to a time "in the latter days" (v. 1) when armies or weapons are no longer needed (see note on Isa. 2:4).

MICAH—NOTE ON 4:4 **vine . . . fig tree**. A key OT image of peace and prosperity (compare 1 Kings 4:25; Zech. 3:10). The military title **LORD of hosts** (that is, of armies) emphasizes God's power to bring about these events.

MICAH—NOTE ON 4:5 **but we will walk . . . forever**. In contrast to the pagan nations, the people of God walk together, united to their King (v. 2).

MICAH—NOTE ON 4:6–7 God promises to gather his exiled people to Zion, where they will submit to him as their King. **In that day**. See v. 1; 5:10.

MICAH—NOTE ON 4:8–5:15 As the kingdom is established (4:8), the focus moves from distress and salvation (4:9–5:1) to messianic intervention and victory (5:2–6). The remnant both blesses and curses the nations (5:7–9), and the Lord obliterates idolatries from his people (5:10–15).

MICAH—NOTE ON 4:8 **tower of the flock . . . former dominion**. As David ruled from Jerusalem, so a new king will rule once more. **daughter of Zion**. Jerusalem’s inhabitants.

MICAH—NOTE ON 4:9 **Is there no king in you?** Human kings cannot save the people.

MICAH—NOTE ON 4:11 **nations are assembled**. The specific setting is probably the Assyrian attack in 701 B.C. (see 5:5). **defiled . . . gaze**. The gathered forces express their desire to defile Jerusalem’s holy temple and expose it to public scorn.

MICAH—NOTE ON 4:12 **his plan . . . he has gathered**. The nations have assembled themselves (v. 11), and yet it is Yahweh who brings them to his **threshing floor**. War is pictured as a harvest, which is often a picture of judgment (e.g., Jer. 51:33; Matt. 13:30; Rev. 14:15).

MICAH—NOTE ON 4:13 **Arise and thresh**. Zion is pictured as an invincible ox treading grain. **Lord of the whole earth**. The Lord controls everything.

MICAH—NOTE ON 5:1–15 A new hope for Israel, and for the whole world, comes by means of a new David. His deeds are praised (vv. 1–6) and the influence of the Israelite remnant among the nations is described (vv. 7–9). The chapter concludes with the Lord removing all the idols his people had worshiped (vv. 10–15).

MICAH—NOTE ON 5:1 **Now**. As earlier (4:9, 11), this word signals distress for Zion. Wordplay between **muster your troops** and **daughter of troops** suggests Zion is unable to establish an army to defend itself. **siege**. Probably that of Sennacherib (701 B.C.). **strike the judge of Israel**. A metaphor of humiliation for Israel’s king, who is now under siege (2 Chron. 32:10).

MICAH—NOTE ON 5:2 **But you**. Both here and in 4:8, these words signal renewed kingship. **Bethlehem**, where David was born (1 Sam. 17:12), is located in **Ephrathah**. **too little**. The unlikely choice of David as king foreshadows the unlikely choice of Bethlehem as the hometown of the greater David, the Messiah. Matthew 2:6 shows that Jewish scholars of Jesus' day read this as a prediction of the Messiah's birthplace (see John 7:42). The Messiah's **coming forth** (or "origins") is **from of old, from ancient days**. The Messiah's lineage confirms that the ancient covenantal promises made to David still stand (see 2 Sam. 7:16).

MICAH—NOTE ON 5:3 **he shall give them up**. Israel will be ruled by others. **his brothers shall return**. The Messiah will unite Israel.

MICAH—NOTE ON 5:4 **he shall stand and shepherd**. The Messiah's rule and protection of Yahweh's flock are accomplished by Yahweh's authority and power. **dwell secure . . . ends of the earth**. God's greatness ensures that those who return (v. 3) will live without fear.

MICAH—NOTE ON 5:5–6 True **peace** among people is achieved by the Messiah, who overcomes conflict (compare Eph. 2:14). The **Assyrian** represents the enemies of God's people. **seven shepherds . . . eight princes**. This traditional formula (compare Eccles. 11:2) expresses a parallel between the Messiah's actions and those who faithfully lead in his place. This is seen in the main verbs **they shall shepherd . . . he shall deliver**.

MICAH—NOTE ON 5:7–8 **delay not . . . nor wait**. Like **dew** and rain, the remnant of Israel will help other people. God will make this happen. **goes through, treads . . . tears . . . none to deliver**. The remnant will also defeat its enemies.

FACT

The land of Nimrod (5:6) included Assyria and other parts of Mesopotamia. Nimrod was the son of Cush and was a "mighty hunter before the LORD" (Gen. 10:8–14). Many cities of the region claim him as their founder.

MICAH—NOTE ON **5:10–11** **in that day**. See 4:1, 6. The Lord will answer the prayer implied in the wording of 5:9: he will **cut off** things that compromise the holiness of his people. **horses . . . strongholds**. Armies and fortresses, rather than the Lord, were often relied on as security against external enemies (compare Isa. 31:1; Hos. 8:14).

MICAH—NOTE ON **5:12–13** **sorceries . . . tellers of fortunes**. Seeking occult knowledge was forbidden to Israel (Deut. 18:10, 14). **your carved images . . . your pillars**. See Mic. 1:7; Rom. 1:22–23.

MICAH—NOTE ON **5:14** **Asherah images** are wooden images of the Canaanite fertility goddess.

MICAH—NOTE ON **5:15** **execute vengeance**. The Lord alone, as the sovereign ruler, has the right to rescue his people and punish the **nations that did not obey**. The nations that return to the Lord receive instruction (4:1–2), while those that will not submit to his rule receive destruction (5:15).

6:1–7:20 *The Lord's Indictment and Restoration of His People.* The Lord's indictment against his people is delivered (6:1–8), and the crisis within the covenantal relationship is described (6:9–7:7). Micah expresses trust that the Lord will defend his people (7:8–13). The Lord will shepherd his flock with compassion (7:14–20).

MICAH—NOTE ON **6:1–2** **Hear** (see also 1:2; 3:1). In this “covenant lawsuit,” Micah summons the participants to the trial: Israel, the Lord himself, and the entire created order. **case . . . indictment**. Words that suggest a legal proceeding (compare 7:9; Isa. 41:21; 50:8). Micah invites the Lord to present his case against the people. The jury consists of the **mountains** and the **foundations of the earth**.

MICAH—NOTE ON **6:3** **my people**. The Lord presents his case. He reminds Israel of its covenantal relationship with him. **Answer me!** challenges the Israelites to prove their charge that the Lord has wronged them.

MICAH—NOTE ON **6:4** **I brought you up . . . redeemed you . . . sent before you**. The Lord directed the events surrounding the exodus (compare Amos

3:1–2).

MICAH—NOTE ON 6:5 The mention of **Balak** and **Balaam** (Numbers 22–24) reminds Israel that the Lord wants to bless rather than curse them. **remember . . . that you may know**. Faith is strengthened in the present by remembering God’s covenant-keeping deliverances in the past. The people of Israel crossed the Jordan from **Shittim to Gilgal** on the final portion of their journey (Joshua 2–4). At Shittim the covenant was broken (Num. 25:1–9), and at Gilgal it was renewed (Joshua 5).

MICAH—NOTE ON 6:6–7 **LORD . . . God on high**. The covenantal Lord is also the transcendent God. **Shall I give . . . ?** The proposed sacrifices increase in value and absurdity, ending with an outrage (**ten thousands of rivers of oil . . . my firstborn**). Micah is exposing an attitude that wrongly sees sacrifice as an entry fee, rather than as an avenue for God to administer grace and forgiveness to the repentant (see note on Amos 4:4–5).

FACT

God has always been the same. The last verses of Micah describe God the Father as forgiving, compassionate, faithful, and loving (7:18–20). Jesus Christ, who is God the Son, is the living embodiment of these characteristics.

MICAH—NOTE ON 6:8 The Lord wants his people to respond to his redemptive acts with **justice**, **kindness**, and faithfulness (**walk humbly**) (see Matt. 23:23; compare Deut. 10:12–13; Isa. 1:11–17). On the meaning of “justice,” see notes on Isa. 42:1; Jer. 22:3; Amos 5:7. **your God**. The complement to “my people” (Mic. 6:3, 5).

Rather than being identified by his father or family, Micah is identified by a location: he is called “Micah of Moresheth” (1:1). The town was 22 miles (35 km) southwest of Jerusalem. Micah’s call to prophetic ministry is not recorded, and he is never referred to as “prophet,” but he is said to be speaking according to the “Spirit of the LORD” (3:8). The name “Micah” means “Who is like Yahweh?” Similarly, at the end of the book, Micah asks, “Who is a God like you?” (7:18). Both Micah’s name and his writings emphasize the matchless character and actions of the Lord. Micah announces God’s judgment on Israel for its unfaithfulness, yet he also proclaims God’s promise of great blessing through a Messiah—a prophecy fulfilled in Jesus Christ (5:1–15; Eph. 1:3–14). **(Micah 6:8)**

MICAH—NOTE ON 6:9–7:7 The Lord’s “lawsuit” continues. The city and its people are indicted for specific crimes (6:9–12); the divine sentence is delivered (6:13–16); and the consequences are envisioned (7:1–6).

MICAH—NOTE ON 6:9 the city. Probably Jerusalem and its inhabitants.

MICAH—NOTE ON 6:10–11 treasures of wickedness . . . wicked scales. The Lord cannot tolerate his people’s gaining wealth by unfair business practices (compare Prov. 11:1; 20:10).

MICAH—NOTE ON 6:13 Therefore I strike you . . . , making you desolate. This general statement of the Lord’s judgment connects the people’s wickedness (vv. 10–12) with the specific sentence that follows (vv. 14–15).

MICAH—NOTE ON 6:14–15 You shall sow, but not reap. Human activity is useless without God’s blessing. This is God’s sentence against his people for their sin (compare Deut. 28:30–31; Amos 5:11; Zeph. 1:13).

MICAH—NOTE ON 6:16 Omri . . . Ahab. These wicked kings of Israel (the northern kingdom) had been a corrupting influence even on the southern kingdom of Judah (see 1 Kings 16:25–33). **walked in their counsels**. Replacing the Lord, their true counselor, with the ways of these wicked human kings led to **desolation . . . hissing . . . scorn**. Hope remains, however, because God still claims them (**my people**).

MICAH—NOTE ON 7:1–2 summer fruit has been gathered . . . grapes have been gleaned. . . . The godly has perished. In gleaning the fields of the summer harvest, one expects to find leftovers. Micah's search yields no godly remnant, only sorrow and futility (compare 6:14–15; Isa. 17:6).

MICAH—NOTE ON 7:3 The "asking" of the **prince** and **judge** and "uttering" of the **great man** highlight the constant demands of corrupt leaders.

MICAH—NOTE ON 7:4–6 day of your watchmen. Just as the lookout on the city wall warned of approaching danger, so Micah announced the approaching judgment (compare Ezek. 3:16–21; 33:7–9; Hos. 9:8). **your punishment . . . their confusion**. Both social and family relationships have broken down in a city under attack.

MICAH—NOTE ON 7:7 But as for me contrasts Micah with the unfaithful leaders of vv. 3–4 (compare 3:8). **I will look** identifies Micah with the watchmen of 7:4. **I will wait . . . my God will hear me** expresses the quiet confidence that God will act.

MICAH—NOTE ON 7:8 I fall . . . rise; . . . I sit in darkness . . . light. The city is compared to a prisoner of war, near death and in a dungeon of gloom. Yet the Lord provides the sure hope of freedom.

MICAH—NOTE ON 7:9 indignation of the LORD . . . he pleads my cause. The people admit that they have sinned. Yet they also know God forgives those who repent. **out to the light . . . his vindication**. The rightness and justice of the Lord's action are "seen" in the freeing of the prisoner and the shaming of the enemy.

MICAH—NOTE ON 7:10 shame will cover. . . . My eyes will look upon her. A reversal of roles takes place. Those nations that earlier desired to see Zion defiled (4:11) are now publicly scorned.

MICAH—NOTE ON 7:11–12 Three activities of the future **day** bind these verses together. (1) **building . . . walls**. The enemy "now trampled" (v. 10) contrasts with the rising security (compare v. 8) of Zion's walls. (2) **boundary . . . extended**. Beyond security, there is a promise of territorial expansion (Ex. 23:31; Isa. 26:15). (3) **They will come** refers to the gathered remnant (Isa. 11:11–12; Zech. 10:9–10) and the nations (Mic. 4:1–2; Zech. 14:16). **Assyria . . . Egypt . . . sea . . . mountain**. Salvation will go out to all the Gentiles.

MICAH—NOTE ON 7:13 **desolate**. Safety is found only in Jerusalem. Outside there is only a wasteland.

MICAH—NOTE ON 7:14 **Shepherd your people . . . your inheritance** is a request that the Lord would feed and protect the nation (compare Deut. 32:9; Ps. 28:9; 78:70–71). **Bashan and Gilead**. These fertile areas east of the Jordan were among the first lands that Israel gained when entering the Promised Land (Josh. 13:19–31). Centuries later, they were the first lands lost (2 Kings 10:32–33).

MICAH—NOTE ON 7:15 **when you came out**. The people of God in all ages are included in the deliverance from Egypt (compare Deut. 5:3). The Lord has acted in the past, and he will do so again. **marvelous things**. This term is associated with the Lord's acts in the presence of Pharaoh (Ex. 3:20).

MICAH—NOTE ON 7:16–17 **see and be ashamed**. This describes what the nations experience when they observe God's power (compare v. 10). **the LORD our God**. The shepherd of v. 14 is now identified. **fear**. The similar sound and spelling of "graze" (v. 14), "see" (v. 16), and "fear" (v. 17) clarify the interaction of the Lord with Israel and the other nations. God's people are fed, and the nations fear (compare Ex. 15:14–16).

MICAH—NOTE ON 7:18 **Who is a God like you**? The question emphasizes the uniqueness of the God who defends and pardons his people (compare Ex. 15:11; Deut. 3:24; Ps. 35:10; 89:5–8). **because he delights in steadfast love**. This is why God forgives. The confrontation resulting from Israel's sin (Mic. 1:5; 3:8) yields to the feeding (7:14) and forgiving of God's **inheritance** (Jer. 50:17–20).

MICAH—NOTE ON 7:19 **cast . . . into the depths**. As God cast Pharaoh's armies into the sea (Ex. 15:4), so he will deal decisively with the sins of his people (compare Jer. 31:34).

MICAH—NOTE ON 7:20 faithfulness . . . steadfast love . . . you have sworn. The book concludes by summarizing the Lord's key attributes and actions (Ex. 34:6–7; Deut. 4:31; 7:12). **the days of old**. God's character (his steadfast love) moves him to keep his word (his faithfulness). Thus the old promises to **our fathers** (Abraham and Jacob) still stand (see Gen. 12:1–9).

Nahum

(return to table of contents)

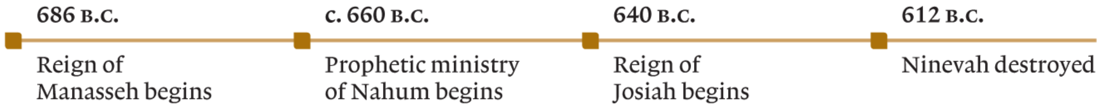
Nahum 1 • Nahum 2 • Nahum 3

- Introduction to Nahum
  - Timeline
  - Author and Date
  - Theme
  - Purpose, Occasion, and Background
  - Key Themes
  - Outline
  - The Near East at the Time of Nahum
- Global Message of Nahum
  - Nahum in Redemptive History
  - Universal Themes in Nahum
  - The Global Message of Nahum for Today
- Study Notes

Introduction to Nahum

Introduction to Nahum

Timeline


686 B.C.
Reign of Manasseh begins
c. 660 B.C.
Prophetic ministry of Nahum begins
640 B.C.
Reign of Josiah begins
612 B.C.
Ninevah destroyed

Author and Date

The prophet Nahum was God’s messenger to announce the fall of Nineveh and the complete overthrow of Assyria. Nahum refers to the fall of Thebes as a well-known occurrence (3:8–10). The Assyrian king Ashurbanipal conquered Thebes around 664 B.C. Nahum also predicts the fall of Nineveh, the capital of Assyria, as a future event. Nineveh fell in 612 B.C. The book was composed, therefore, between 664 and 612 B.C.

Theme

Nineveh, the arrogant capital of the Assyrian Empire, will be destroyed.

Purpose, Occasion, and Background

Nahum’s book is a sequel to, and a dramatic contrast with, the book of Jonah. Jonah’s mission to Nineveh was probably sometime in the first half of the eighth century B.C. (700s). To Jonah’s dismay, the Ninevites listened to his message, repented, and were spared God’s judgment.

This repentance, however, did not last beyond 745 B.C., when Nineveh became the leading military power in the Near East. In 722 B.C. the Assyrians conquered the northern kingdom of Israel. Nineveh was destroyed in 612 B.C., marking the end of the Assyrian empire.

Key Themes

1. The Lord is slow to anger and long-suffering, jealous for his own honor and for his people, but he is wrathful and avenging against his enemies. He controls nature, nations, and history. He is just, righteous, good, merciful, gracious, loving, and faithful. He delivers and protects those who trust in him.
2. God had used Assyria to punish unfaithful Israel and Judah. He also brought well-deserved judgment on Assyria, according to his timetable and method.
3. Nineveh fell because it was a godless and idolatrous city, a city of violence, lust, and greed.
4. The Lord of history is a “stronghold” for “those who take refuge in him” (1:7). He can handle all problems in individual lives. He has defeated powers far greater than Assyria. He grants to his own the ultimate defense and deliverance.

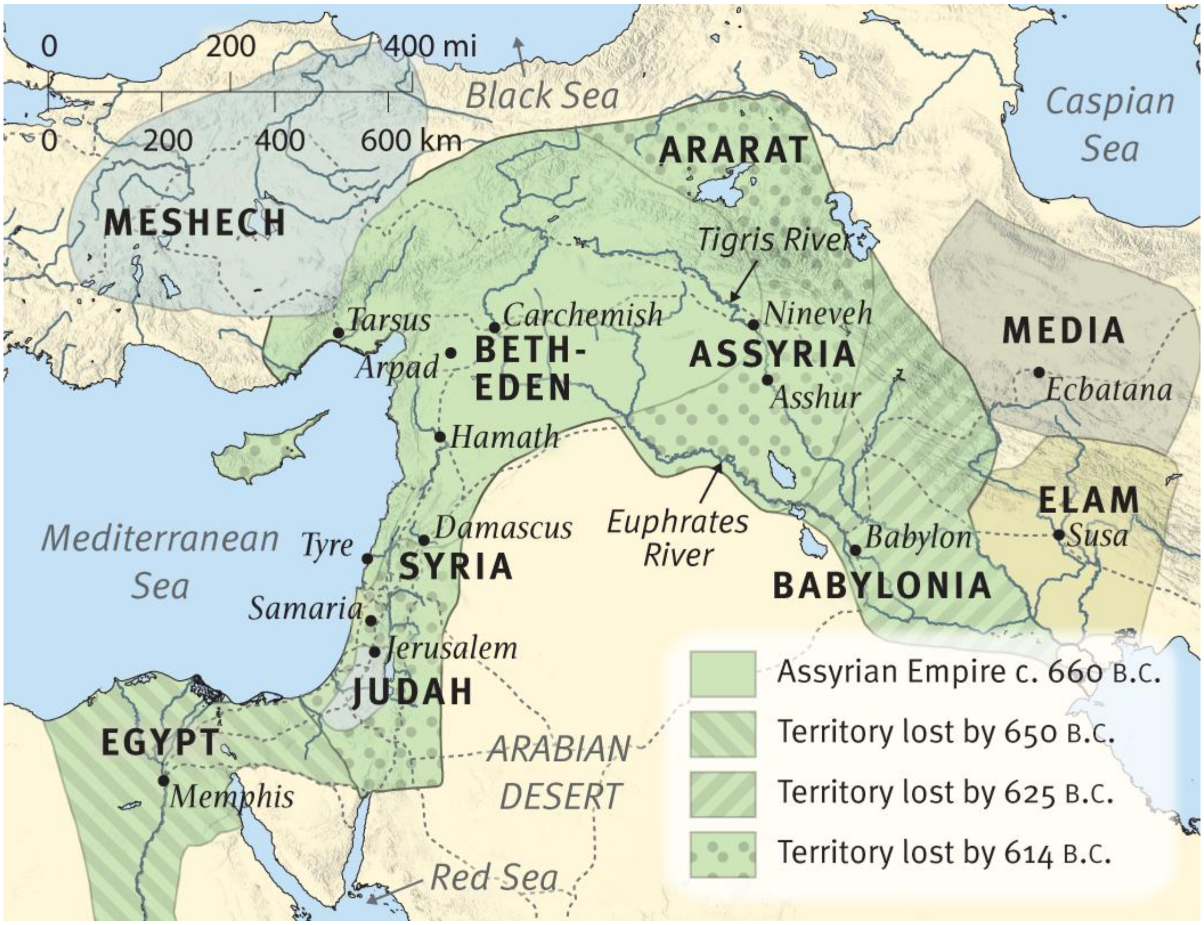
Outline

I. Introduction (1:1)
II. A Psalm Descriptively Praising the Lord (1:2–8)
III. The Lord’s Coming Judgment on Nineveh and Deliverance of Judah (1:9–15)
IV. Focus on Nineveh: The Lord’s Coming Judgment (2:1–13)
V. Again, Focus on Nineveh: More concerning the Lord’s Coming Judgment (3:1–19)

The Near East at the Time of Nahum

c. 660–614 B.C.

Nahum likely prophesied sometime between the high point of Assyria’s power around 664 B.C. and the fall of Nineveh in 612. During this time the Assyrian Empire was in decline. Meanwhile Egypt, Judah, and Babylonia regained autonomy and eroded the power of Assyria. Nahum foretold of the fall of Nineveh, the capital of the mighty Assyrian Empire.


0
200
400 mi
0
200
400
600 km
Black Sea
Caspian Sea
MESHECH
ARARAT
Tigris River
MEDIA
Ecbatana
Tarsus
Carchemish
Nineveh
BETH-EDEN
Arpad
ASSYRIA
Asshur
Hamath
ELAM
Susa
Mediterranean Sea
Tyre
Damascus
Euphrates River
Babylon
SYRIA
BABYLONIA
Samaria
Jerusalem
JUDAH
EGYPT
Memphis
ARABIAN DESERT
Red Sea
Assyrian Empire c. 660 B.C.
Territory lost by 650 B.C.
Territory lost by 625 B.C.
Territory lost by 614 B.C.

The Global Message of Nahum

Not long after the Assyrian city of Nineveh repented because of Jonah's preaching, the same city was denounced by Nahum for its godlessness—godlessness which earned God's righteous wrath. "The LORD is a jealous and avenging God; the LORD is avenging and wrathful; the LORD takes vengeance on his adversaries and keeps wrath for his enemies" (Nah. 1:2). Thus opens Nahum's prophecy, and this is the message of this book of the Bible for the world today. The God of heaven is a God of mercy to the penitent, yet a God of doom to the impenitent. Avoiding the fierce punishment of the Lord is not dependent on ethnicity, class, intelligence, skin color, or family history, but on repentance and faith.

Nahum in Redemptive History

Judgment on Israel. God called a nation out *from* the rest of the world to be a blessing *to* the rest of the world. Yet even this chosen nation, called to be a kingdom of priests mediating God's grace globally (Ex. 19:6), needed grace themselves. They were themselves corrupt. As a result, God sent various godless nations to punish his people. Seven hundred years before Christ he sent the Assyrians.

Hope for Israel. Yet while God had used the Assyrians to punish his own people, this did not mean his covenant with Israel would be undone. God's gracious intention to bring them a Messiah from the line of David, a true and final king, would not be thwarted. The religious feasts of Judah, which God encouraged them to keep, should have reminded them of this coming king: "Behold, upon the mountains, the feet of him who brings good news, who publishes peace! Keep your feasts, O Judah" (Nah. 1:15).

Judgment for Israel's enemies. Not only is redemption promised for God's own people; judgment is assured for those who will not bow the knee and take refuge in the Lord. All those who cling to their own self-made places of refuge will experience the terrifying flood of divine wrath that is coming at the end of time. No one is exempt from God's righteous judgment that will overtake those who remain hostile to him.

Hope for all. For all those who take refuge in God and in the Savior he sent, however, all the fiery and terrible punishment that they justly deserve has been placed on another. Jesus Christ took God's wrath upon himself for the sake of all who would believe in him. Those who are in Christ, the apostle Paul tells us, were crucified with Christ, so that the punishment they deserve is now a past event to be wondered at, not a future event to be feared (Rom. 6:1–11; Gal. 2:20). This is good news; this is published peace (see Nah. 1:15).

Universal Themes in Nahum

Nahum's prophecy resounds with one key theme above all others: the horrifying experience of being judged by God when he is one's enemy. Listen to the way Nahum describes the punitive action of the Lord:

> The mountains quake before him;
>   the hills melt;
> the earth heaves before him,
>   the world and all who dwell in it. . . .
> His wrath is poured out like fire,
>   and the rocks are broken into pieces by him. (Nah. 1:5–6)

The prophet is searching for language that will communicate the awful terror awaiting those who reject God and abuse God's people. For those who "take refuge in him," God "is good, a stronghold in the day of trouble" (1:7). But for those who stand against the Lord and his people, "with an overflowing flood he will make a complete end of the adversaries, and will pursue his enemies into darkness" (1:8).

God is not a kindly, affable grandfather-like figure to those who mock and oppose him. No corner of the earth will escape his hand of judgment—"*all* who dwell in it" will come under judgment if they have not taken humble refuge in him (Nah. 1:5).

The Global Message of Nahum for Today

It seems strange at first glance that the prophecy of Nahum, whose name means "comfort," would include so much denunciation and judgment. Yet as such denunciation is directed against Israel's oppressors, it is indeed a deep comfort. In Nahum we see that no matter what present circumstances may indicate, the Lord will bring every evil deed under his righteous judgment.

This is profound encouragement for believers today around the globe. Much of the pain involved in being a Christian can never be addressed in a human court of law—gossip, slander, ridicule, scoffing, avoidance. Even if persecution of believers involves actions that are clearly illegal, we cannot always expect justice from the legal system; such systems are operated by those who are themselves fallen and often unjust.

But there remains a divine court of law. And “the Lord will by no means clear the guilty” (Nah. 1:3). No wickedness committed against God’s people, however great or small, escapes the eye of God. His execution of justice will be decisive, overwhelming, and unavoidable. “Who can stand before his indignation? Who can endure the heat of his anger?” (1:6).

Believers worldwide can take heart at Nahum’s prophecy. The Lord is with them. He will bring justice in his own time.

NAHUM **1** [†] [a]An oracle concerning [b]Nineveh. The book of the vision of Nahum of Elkosh.

God’s Wrath Against Nineveh

2[†] [c]The LORD is a jealous and avenging God;
the LORD is avenging and wrathful;
[d]the LORD takes vengeance on his adversaries
and [e]keeps wrath for his enemies.
3 [f]The LORD is slow to anger and [g]great in power,
and [h]the LORD will by no means clear the guilty.
[i]His way is in whirlwind and storm,
and the clouds are the dust of his feet.
4[†] [j]He rebukes the sea and makes it dry;
he dries up all the rivers;
[k]Bashan and [l]Carmel wither;
the bloom of [k]Lebanon withers.
5 [m]The mountains quake before him;
[n]the hills melt;
the earth heaves before him,
[o]the world and all who dwell in it.

6[†] [p]Who can stand before his indignation?
Who can endure the heat of his anger?
His wrath [q]is poured out like fire,
and [r]the rocks are broken into pieces by him.
7[†] [s]The LORD is good,
[t]a stronghold in the day of trouble;
[u]he knows those who take refuge in him.
8[†] But [v]with an overflowing flood
he will make a complete end of the adversaries,[1]
and [w]will pursue his enemies into darkness.
9[†] What [x]do you plot against the LORD?
[y]He will make a complete end;
trouble will not rise up a second time.

10[†] For they are [z] like entangled thorns,
like drunkards as they drink;
[a] they are consumed like stubble fully dried.
11[†] From you came one
[b] who plotted evil against the LORD,
a worthless counselor.

12[†] Thus says the LORD,
“Though they are at full strength and many,
[c] they will be cut down and pass away.
[d] Though I have afflicted you,
I will afflict you no more.
13[†] And now [e] I will break his yoke from off you
and will burst your bonds apart.”

14[†] The LORD has given commandment about you:
[f] “No more shall your name be perpetuated;
from [g] the house of your gods I will cut off
the carved image and the metal image.
[h] I will make your grave, [i] for you are vile.”

15[†] [2] [j] Behold, upon the mountains, [k] the feet of him
who brings good news,
who publishes peace!
[l] Keep your feasts, O Judah;
[m] fulfill your vows,
[n] for never again shall the worthless pass through you;
he is utterly cut off.

The Destruction of Nineveh

NAHUM 2 [†] [o] The scatterer has come up against you.
[p] Man the ramparts;
watch the road;
dress for battle; [1]
collect all your strength.

2[†] For [q]the LORD is restoring the majesty of Jacob
as the majesty of Israel,
for plunderers have plundered them
and [r]ruined their branches.

3[†] The shield of his mighty men is red;
[s]his soldiers are clothed in scarlet.
The chariots come with flashing metal
on the day he musters them;
the cypress spears are brandished.
4 [t]The chariots race madly through the streets;
they rush to and fro through the squares;
they gleam like torches;
they dart like lightning.
5[†] He remembers [u]his officers;
[v]they stumble as they go,
they hasten to the wall;
the siege tower [2] is set up.
6[†] [w]The river gates are opened;
the palace [x]melts away;
7 its mistress [3] is [y]stripped; [4] she is carried off,
her slave girls [z]lamenting,
moaning like doves
and beating their breasts.
8[†] [b]Nineveh is like a pool
whose waters run away. [5]
“Halt! Halt!” they cry,
but [c]none turns back.
9[†] Plunder the silver,
plunder the gold!
There is no end of the treasure
or of the wealth of all precious things.

10[†] [d]Desolate! Desolation and ruin!
[e]Hearts melt and [f]knees tremble;

[g] anguish is in all loins;
[h] all faces grow pale!
11[†] Where is the lions' den,
the feeding place of [i] the young lions,
where the lion and lioness went,
where his cubs were, with [j] none to disturb?
12 [k] The lion tore enough for his cubs
and [l] strangled prey for his lionesses;
he filled his caves with prey
and his dens with torn flesh.

13[†] [m] Behold, I am against you, declares the LORD of hosts, and [n] I will burn your [6] chariots in smoke, and the sword shall devour your young lions. I will cut off your prey from the earth, and [o] the voice of your messengers shall no longer be heard.

Woe to Nineveh

NAHUM 3 [†] Woe to [p] the bloody city,
all full of lies and plunder—
[q] no end to the prey!
2 The crack of the whip, and [r] rumble of the wheel,
[s] galloping horse and [t] bounding chariot!
3 Horsemen charging,
flashing sword and [u] glittering spear,
[v] hosts of slain,
heaps of corpses,
dead bodies without end—
they stumble over the bodies!
4[†] And all for the countless whorings of the [w] prostitute,
[x] graceful and of deadly charms,
who betrays nations with her whorings,
and peoples with her charms.

5[†] [m] Behold, I am against you,

declares the Lord of hosts,
and [y]will lift up your skirts over your face;
and I will make nations look at [z]your nakedness
and kingdoms at your shame.
6 I will throw filth at you
and [a]treat you with contempt
and make you [b]a spectacle.
7[†] And all who look at you [c]will shrink from you and say,
“Wasted is [d]Nineveh; [e]who will grieve for her?”
[f]Where shall I seek comforters for you?

8[†] [g]Are you better than [h]Thebes [1]
that sat [i]by the Nile,
with water around her,
her rampart a sea,
and water her wall?
9[†] [j]Cush was her strength;
Egypt too, and that without limit;
[k]Put and the [l]Libyans were her [2] helpers.

10[†] [m]Yet she became an exile;
she went into captivity;
[n]her infants were dashed in pieces
at the head of every street;
for her honored men [o]lots were cast,
[p]and all her great men were bound in chains.
11[†] [q]You also will be drunken;
you will go into hiding;
[r]you will seek a refuge from the enemy.
12[†] All your fortresses are [s]like fig trees
with first-ripe figs—
if shaken they fall
into the mouth of the eater.
13 Behold, your troops
[t]are women in your midst.

The gates of your land
are wide open to your enemies;
fire has devoured your bars.

14[†] [u]Draw water for the siege;
[r]strengthen your forts;
go into the clay;
tread the mortar;
take hold of the brick mold!
15[†] There will the fire devour you;
the sword will cut you off.
It will [v]devour you [w]like the locust.
Multiply yourselves [w]like the locust;
multiply [w]like the grasshopper!
16[†] You increased [x]your merchants
more than the stars of the heavens.
[w]The locust spreads its wings and flies away.

17[†] Your [z]princes are [w]like grasshoppers,
[a]your scribes [3] like clouds of locusts
settling on the fences
in a day of cold—
when the sun rises, they fly away;
no one knows where they are.

18[†] Your shepherds [b]are asleep,
O king of Assyria;
[c]your nobles slumber.
Your people [d]are scattered on the mountains
with none to gather them.
19 There is no easing your hurt;
[e]your wound is grievous.
All who hear the news about you
[f]clap their hands over you.
For [g]upon whom has not come

your unceasing evil?

Study Notes for Nahum

1:1 *Introduction*. This is the only OT book that begins with a "double title." **Oracle** describes a prophetic proclamation (see note on Hab. 1:1). **Vision** indicates how God communicated the contents of the book to Nahum.

NAHUM—NOTE ON **1:2–8** *A Psalm Descriptively Praising the Lord.* These verses praise God as he has been and will be throughout world history. It presents God's attitude toward, and action relating to, his enemies and his people.

NAHUM—NOTE ON **1:2–3a** The Lord is **jealous** to protect his relationship with his people. **avenging**. God's holy anger defends his word and his people. **keeps wrath. . . . slow to anger** (compare Ex. 34:6). God waits to display his anger until an appropriate time. **great in power**. If God delays his judgment, it is not due to any lack of power on his part. **will by no means clear the guilty**. Compare Ex. 34:7.

NAHUM—NOTE ON **1:4–5** **Rebukes the sea . . . dries up . . . rivers** recalls the exodus from Egypt (Exodus 14) and the conquest of Canaan (Joshua 3–4). **Bashan** was famous for its rich pasturelands. **Carmel** was well known for its beauty and its fruitful countryside. **Lebanon** was noted for its forests. **Hills** and **mountains** are symbols of permanence, but even they cannot stand before God.

NAHUM—NOTE ON **1:6** **Fire** is a frequent OT image describing God's wrath (e.g., Gen. 19:24; Ps. 11:6). **Rocks**, the hardest objects in nature, are easily shattered by the Lord.

NAHUM—NOTE ON **1:7** In contrast to his anger, God is **good** to his people. The Lord is the never-failing **stronghold** for his people (e.g., Ps. 27:1; 37:39), whom he **knows** with love and affection.

NAHUM—NOTE ON **1:8** A striking contrast to v. 7. Like an **overflowing flood**, God's judgment is overwhelming; Nineveh was to be destroyed as by a flood (see 2:6, 8). **complete end . . . darkness**. God’s judgment will end with death and everlasting separation from him.

NAHUM—NOTE ON 1:9–15 *The Lord’s Coming Judgment on Nineveh and Deliverance of Judah.* In these verses Nahum alternates between the Lord’s coming judgment on Nineveh and his gracious deliverance of Judah.

NAHUM—NOTE ON 1:9 **plot**. Plots to harm God’s people are ultimately **against the LORD** himself. **Trouble** (see v. 7) is what Judah experienced from Assyria.

NAHUM—NOTE ON 1:10 **Entangled thorns** can be thrown all at once into the fire, just as the Assyrians as a whole will be wiped out. **Like drunkards**, the Assyrians will be unable to defend themselves against their attackers.

NAHUM—NOTE ON 1:11 **Worthless counselor** refers either to a particular wicked Assyrian king or to the series of kings who reigned in Nineveh after Sennacherib made that city the capital.

NAHUM—NOTE ON 1:12b **Though I have afflicted you**. Suddenly God turns his attention to Judah (as he will again in v. 15). This dramatic change in the flow of v. 12 emphasizes the announcement of good news that follows. **I will afflict you no more**. Since God would overthrow Nineveh, the Assyrians would never again be Judah’s oppressor.

NAHUM—NOTE ON 1:13 **his yoke**. The Assyrian monarchs’ burdensome rule over Judah (see 2 Kings 18:13). **break . . . burst**. Judah was controlled by Assyria from about 734/733 B.C. (during the reign of Ahaz; 2 Kings 16:7–8) until the reign of Josiah (640–609), when Assyria began to decline rapidly and finally ceased to be a nation.

NAHUM—NOTE ON 1:14 **You** is masculine singular in Hebrew. Nahum suddenly switches to directly addressing the Assyrian king(s) (see v. 11). The Assyrian monarchy would come to a decisive end. **the house of your gods I will cut off**. Complete defeat of the Assyrian ruler would also be marked by the defilement of his temple and the destruction or removal of his idols. These represented the gods who he believed gave him power.

Archaeologists have confirmed the complete destruction of Nineveh's temples.

Afflictions of Assyria against Israel

The Neo-Assyrian period (935–609 B.C.) brought renewed threats from the Assyrians. God used the Assyrians to chasten wayward Israel. In Nah. 1:12 the Lord tells Judah that "Though I have afflicted you [through the Assyrians], I will afflict you no longer."

Assyrian Ruler	Reign	Affliction	Significance and Biblical References
Shalmaneser III	858–824 B.C.	Exacted tribute from "Jehu, son of Omri" according to the Black Obelisk	Defeated at Qarqar in 853 B.C. by a Syrian coalition that included "Ahab the Israelite"
Adad-nirari III	811–783	Exacted tribute from Jehoash of Israel	His attacks on Damascus enabled Jehoash to recover Israelite cities lost previously to Hazael (2 Kings 13:25)
Tiglath-pileser III (Pul)	745–727	Invaded the land and exacted tribute	To avoid deportation, Menahem paid tribute to Tiglath-pileser III (Pul) (2 Kings 15:19–20); Pul deported the Transjordanian tribes (2 Kings 15:29; 1 Chron. 5:26); Pul aided Ahaz of Judah against Rezin of Damascus and Pekah of Israel (2 Kings 16:5–10; 2 Chron. 28:16–21)
Shalmaneser V	727–722	Exacted tribute from Hoshea of Israel; took the northern kingdom (Israel) into exile	Hoshea refused to pay tribute and sought Egypt for help, the Assyrians besieged Samaria (2 Kings 17:3–6; 18:9–12)
Sargon II	722–705	Took credit for the invasion and exile of the northern kingdom (Israel) that began under Shalmaneser V	Sargon II may be the unnamed king of Assyria in 2 Kings 17:6
Sennacherib	705–681	Invaded Judah	Sennacherib besieged Lachish and forced tribute from Hezekiah (2 Kings 18:13–16); he besieged Jerusalem and demanded Hezekiah's surrender (2 Kings 18:17–19:9); the Lord delivered Jerusalem from Sennacherib (2 Kings 19:10–37). See also 2 Chronicles 32; Isaiah 36–37
Esarhaddon	681–669	Exacted tribute from Manasseh of Judah	Mentioned at 2 Kings 19:37 as successor to Sennacherib (see also Ezra 4:2)
Ashurbanipal	669–627	Exacted tribute	Increasing tensions from Babylonia required Assyria's direct attention. The increased political freedom of the western city-states is reflected in the reforms instituted by Josiah

---

FACT

Jonah and Nahum. During the 700s B.C., the prophet Jonah warned the people of Nineveh that God was going to destroy their city. The people repented and were spared from judgment. Over the next century, however, they returned to their sinful ways. Shortly after the warning from Nahum, Nineveh was destroyed.

NAHUM—NOTE ON 1:15 Nahum addresses Judah again, as in vv. 12b–13. **Upon the mountains**, a messenger brings the **good news** of Nineveh's fall (compare Isa. 52:7). **peace**. Judah does not have to be afraid of any more military action and oppression from Assyria. **Keep your feasts**. These festivals would remind the people of the Lord's past acts of deliverance and the future hope of the coming Messiah. **the worthless**. That is, the Assyrians (compare Nah. 1:11).

NAHUM—NOTE ON **2:1–13** *Focus on Nineveh: The Lord's Coming Judgment.* Nahum's prediction reads like an eyewitness account of Nineveh being attacked, overrun by the enemy, and plundered.

NAHUM—NOTE ON **2:1** **scatterer**. This description of the enemy foretells the outcome of the attack. Any Ninevites not slaughtered will flee (see 3:17–18) or will be taken into exile. Ultimately, it is God who "scatters." **has come up**. A technical phrase signifying hostile military action (compare Judg. 1:1; 1 Sam. 7:7). **Man the ramparts**. Nineveh is told to get ready for battle.

NAHUM—NOTE ON **2:2** God no longer needs the Assyrians to discipline unfaithful Judah because **the LORD is restoring the majesty of Jacob**. Judah's true majesty was that God had separated them from the nations to be devoted to him. With them he made his covenants; from them would come the Messiah (Rom. 9:4–5). **plunderers**. The Assyrians **plundered** Judah (see Nah. 2:13). **Their branches** are the individual clans, families, or members of the southern kingdom, compared to a vineyard (compare Isa. 5:1–7).

NAHUM

All that is known about the prophet Nahum is that he came from Elkosh, probably a town in Judah. Nahum's name means "comfort." The message he received from God—that Nineveh would be destroyed—indeed brought comfort to his hearers. Following Jonah's warning, the cruel Assyrian capital had expressed repentance. That repentance was short-lived, however, and this time God's judgment was unavoidable. Although God had used the Assyrians to punish the wayward southern kingdom, he would not allow Judah to be annihilated. God's plan for the Messiah to come from the line of David could not be defeated. When Nineveh was destroyed in 612 B.C., the once powerful kingdom of Assyria came to an end. **(Nahum 2:2)**

NAHUM—NOTE ON 2:3–4 **shield . . . red**. Perhaps their shields were permanently stained with the blood of defeated foes from previous battles. **His. . . . he** is a reference to the scatterer mentioned in v. 1. The attacking army was a coalition of Medes and Babylonians, and possibly Scythians. The **streets** and **squares** are those of the suburbs surrounding Nineveh, the first areas to be overrun by the attacking army.

NAHUM—NOTE ON 2:5 The attacking army now reaches the wall of Nineveh proper. **He remembers**. "He" (see v. 3) may be so eager to be involved in the attack that he almost forgets to delegate parts of the operation to **his officers**. These officers, eager both to join in the attack themselves and to please their superior(s), practically **stumble** over one another trying to rush into the action.

NAHUM—NOTE ON 2:6 **river gates**. The Khoser River flowed through Nineveh. North of the city were dams, most likely with gates to control the flow of the river. The attacking army could easily have closed the gates, waited until a large quantity of water collected, and then opened the gates. The resulting rush of water would have damaged portions of the city's wall and internal structures, thus greatly aiding the enemy. **The palace melts away** because of the floodwaters.

FACT

The palace mentioned in 2:6 was Sennacherib's famous "palace without rival." Built shortly after his reign began, it had more than 80 rooms, many open courts, and even fully irrigated hanging gardens. It is estimated that more than 25 athletic fields could have fit inside the palace. Yet even this great palace would "melt away" when Nineveh was destroyed.

NAHUM—NOTE ON 2:8 **like a pool**. See note on v. 6. **Halt . . . they cry**. Nahum places the reader in Nineveh as the city is attacked by enemy forces. The reader "sees" the fleeing inhabitants and "hears" some of the Assyrian commanders crying out, "Halt! Stand and fight," **but none turns back** to do so.

NAHUM—NOTE ON 2:9 silver . . . gold. Nineveh had taken great wealth during Assyria's military victories.

NAHUM—NOTE ON 2:10 Desolate . . . ruin is a description of Nineveh emptied of inhabitants and destroyed by the victorious invaders. **Hearts melt . . . pale**. The Assyrians previously had been proud of how they terrorized other peoples. Now they experience such terror themselves.

NAHUM—NOTE ON 2:11–12 lions. Members of the Assyrian royal house. The lion was a symbol for kingship (compare Gen. 49:9). The Assyrian kings exhibited great power in their "devouring" other lands, and even called themselves lions. **none to disturb**. During the time of Assyrian strength, no other nation dared to attack Nineveh. **enough . . . prey . . . torn flesh**. That is, the vast amounts of goods taken by the Assyrians in their conquest of numerous lands.

NAHUM—NOTE ON 2:13 Nineveh will fall because this is the will of the Lord. In vv. 1 and 13 Nineveh is addressed ("you," "your"), and both verses express the thought "against you." **LORD of hosts**. See note on Mic. 4:4. **burn your chariots**. A striking contrast to the conquering army's swift chariots (Nah. 2:3–4). **sword shall devour**. The destructive **lions** (vv. 11–12) shall now be conquered by the enemy.

NAHUM—NOTE ON 3:1–19 *Again, Focus on Nineveh: More concerning the Lord's Coming Judgment.* This last major section of the book repeats most of the themes of the previous section (2:1–13). However, it does not mention the plundering of Nineveh (compare 2:9), and it adds the comparison of Nineveh's downfall to the destruction of Thebes (3:8–11).

NAHUM—NOTE ON 3:1 bloody. The Assyrians were well known for their viciousness.

NAHUM—NOTE ON 3:4 This verse uses figurative language to explain the reasons for Nineveh's destruction. **graceful . . . deadly charms**. Nineveh, with its power and wealth, exerted a corrupting influence throughout the Near East (compare 2 Kings 16:18). **betrays**. The Assyrian leaders did not hesitate to use treachery and deceit to achieve their aims (see Nah. 3:1).

NAHUM—NOTE ON 3:5 Behold, I am against you. Compare 2:13; the repetition emphasizes the certainty of Nineveh's doom.

NAHUM—NOTE ON 3:7 who will grieve for her? The answer to the rhetorical question is that no one will grieve for or comfort Nineveh. People will shrink back or flee in horror at the sight of what will happen to Nineveh.

NAHUM—NOTE ON 3:8–11 To those who think it is impossible that Nineveh would fall, Nahum reminds them of what had recently happened to the mighty city of Thebes, in Egypt (see Introduction: Author and Date).

FACT

As safe as Thebes? The people of Nineveh thought no one could destroy their city. Yet they themselves had destroyed the Egyptian city of Thebes, which was also considered indestructible. Nahum reminded the Ninevites of this (3:8–11) and warned them that it was now their turn to see their great city destroyed.

NAHUM—NOTE ON 3:8 Are you better than Thebes? Nineveh was no more secure than Thebes. **Nile . . . water around her**. This mighty river and its tributaries surrounded most of Thebes, forming a natural **wall** for the city. This was part of the city's strong defense system. **Rampart a sea** is a poetic reference to the Nile (compare Isa. 19:5–6), which was about half a mile (0.8 km) wide at Thebes. Nineveh had no such protection.

NAHUM—NOTE ON 3:9 Cush was the region just south of Egypt. **Egypt** refers to military aid coming from northern Egypt. **Put** may have been on the north African coastline. While Thebes could count on military assistance from these different areas, Assyria could not rely on help from any region.

NAHUM—NOTE ON 3:10 Despite its strategic advantages, Thebes was conquered by the Assyrians.

NAHUM—NOTE ON 3:11 This verse directly applies the lesson of vv. 8–10: "Nineveh, you can expect the same!" Just as a **drunken** man cannot defend himself against an attacker, so Nineveh will not be able to turn back its enemies.

NAHUM—NOTE ON 3:12–13 Nineveh's surrounding **fortresses** will be the first to be taken by the advancing enemy army. The **gates** of Assyria will be **wide open** to the **enemies** since the fortresses that guarded those entrances have been destroyed. The **troops**, that is, the soldiers within Nineveh, will be filled with fear, so that they cannot act as men. **fire**. See 2:13; 3:15.

NAHUM—NOTE ON 3:14 As the enemy draws close, Nahum tells the city to get ready for the attack (see 2:1). However, any preparations they make will be useless. **Draw water**. The Ninevites can assume that the enemy will shut off the city's water supply by closing the river gates (see note on 2:6). **forts**. The fortresses at the walls and within the city would be strengthened or repaired with **clay** bricks and **mortar**.

NAHUM—NOTE ON 3:15 No matter how well supplied and fortified Nineveh is, **there** the inhabitants will die. **fire**. Archaeologists have found evidence of a devastating fire at Nineveh. **sword**. Compare 2:13. **Multiply . . . locust . . . grasshopper**. Nahum sarcastically tells the Ninevites, in preparation for the attack, to multiply themselves greatly and thus increase their strength.

NAHUM—NOTE ON 3:16 **You increased your merchants**. When Nineveh was the proud capital of a vast empire, her merchants brought enormous wealth to the city. Now, however, these merchants, and the huge treasure in Nineveh, will do the city no good. **The locust . . . flies away**. Compare v. 15. The enemy, having destroyed all that there was in Nineveh, will quickly leave.

NAHUM—NOTE ON 3:17 Like swarms of **grasshoppers** or **locusts** that quickly **fly away** and disappear, some of the leading men of Nineveh will flee when the enemy takes the city.

NAHUM—NOTE ON 3:18–19 **king of Assyria**. See 1:11. Nahum, looking at Nineveh's wreckage, addresses its monarchy with sarcastic language. Many of Nineveh's **shepherds** (leaders and officials) and **nobles** are dead. Many of the **people** are scattered. The **wound** Assyria has received is **grievous** and marks the end of the empire. **unceasing evil**. Assyrian emperors had continually caused terror and suffering. Nahum prophesies that the Assyrian monarchy, and Nineveh, will experience the same disasters that it inflicted on other peoples of the Near East.

Habakkuk

(return to table of contents)

Habakkuk 1 • Habakkuk 2 • Habakkuk 3

- Introduction to Habakkuk
  - Timeline
  - Author and Date
  - Theme and Overview
  - Key Themes
  - Outline
  - The Near East at the Time of Habakkuk
- Global Message of Habakkuk
  - Trusting the Lord
  - Habakkuk in Redemptive History
  - Universal Themes in Habakkuk
  - The Global Message of Habakkuk for Today
- Study Notes

Introduction to Habakkuk

Introduction to Habakkuk

Timeline

722 B.C.	c. 640 B.C.	586 B.C.
Fall of Israel	Prophetic ministry of Habakkuk	Fall of Judah

Author and Date

Habakkuk is unusual as a prophetic book. It never addresses the people of Judah directly. Rather it is a dialogue between the prophet and God. The prophet Habakkuk was probably a contemporary of Zephaniah and Jeremiah, and possibly even of Ezekiel and Daniel. He probably prophesied no later than the end of Josiah's reign (640–609 B.C.).

Theme and Overview

The first two chapters are organized around Habakkuk's questions and the Lord's replies. Habakkuk saw Judah's rapid moral and spiritual decline, and this deeply troubled him. Yet God's response puzzled him even more. How could a good and just God use a more wicked nation (Babylon) to punish a less wicked one (Judah)? God makes it clear that both nations are to be judged and appropriately punished for their sin. Although Habakkuk may not fully understand, he has learned to rely totally on God's wisdom and justice. He knows God can resolve issues in ways he could never have imagined. This God is certainly worthy of Habakkuk's praise and worship, which is how the book ends.

Many of the righteous in Judah would have agreed with Habakkuk's words. They wondered what God was doing and struggled with the same issues as Habakkuk. God's words reassured them that he was in control and would deal appropriately with the nations.

Key Themes

1. God is just and merciful, even though his people may not always understand his ways (2:4).
2. Wickedness will eventually be punished, and the righteous will ultimately see God’s justice (2:5–20).
3. God uses some wicked nations to punish other wicked nations, but ultimately God will judge all nations (1:6; 2:5–20).
4. The key phrase “the righteous shall live by his faith” (2:4) summarizes God’s plan for his people. It is quoted three times in the NT (Rom. 1:17; Gal. 3:11; Heb. 10:38). Each time a different aspect of the phrase’s meaning is highlighted.

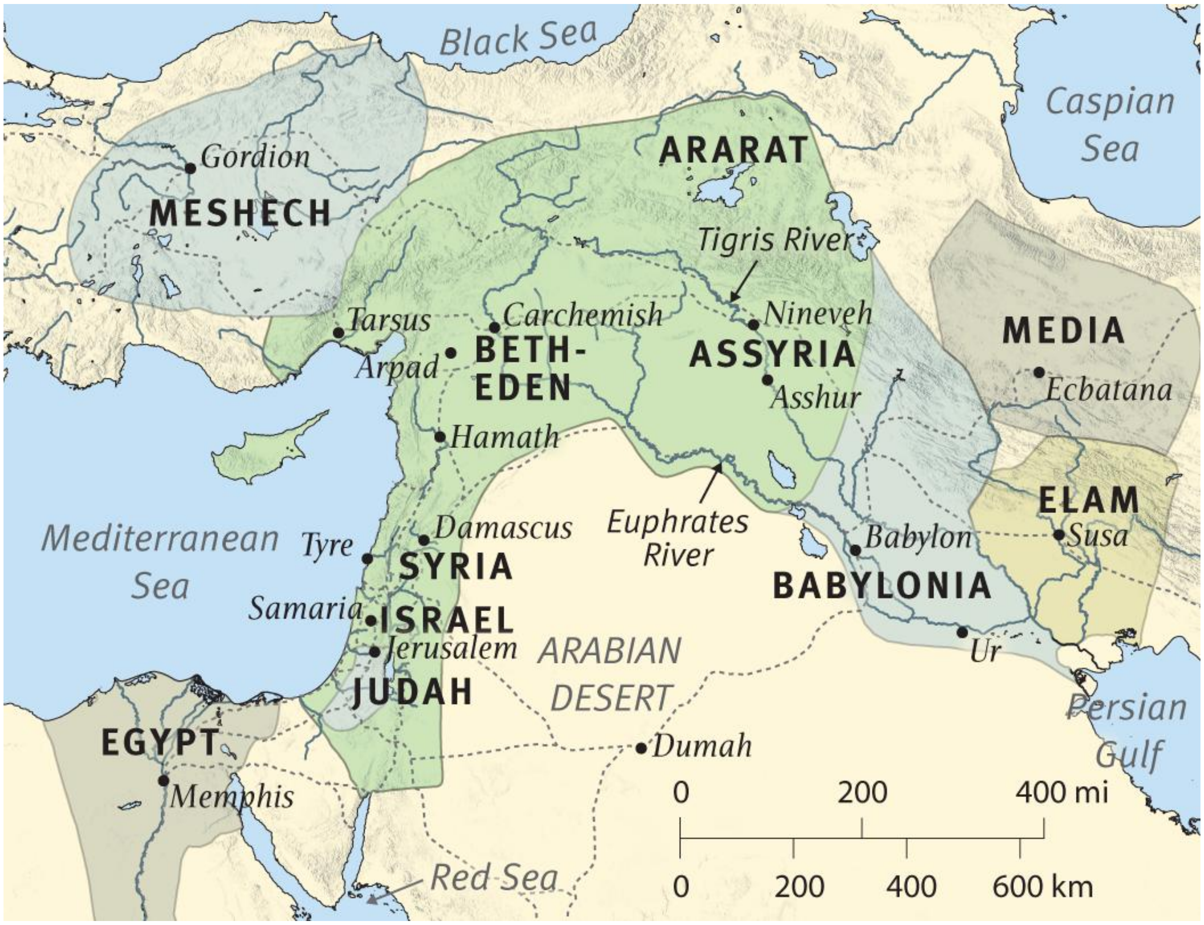
Outline

I. Superscription (1:1)
II. First Cycle (1:2–11)
    A. Habakkuk’s lament (1:2–4)
    B. God’s response (1:5–11)
III. Second Cycle (1:12–2:20)
    A. Habakkuk’s lament (1:12–2:1)
    B. God’s response (2:2–20)
IV. Habakkuk’s Prayer (3:1–19)

The Near East at the Time of Habakkuk

c. 620 B.C.

Though the exact date of the prophecies of Habakkuk is difficult to determine, it is likely that he prophesied a short time before the Babylonian invasions of Judah, which began in 605 B.C. During this time the Assyrian Empire was in decline, and the Babylonians were rising to replace them as the dominant power in the Near East.


Black Sea
Caspian Sea
Gordion
MESHECH
ARARAT
Tigris River
Tarsus
Carchemish
Nineveh
Arpad
BETH-EDEN
ASSYRIA
Asshur
MEDIA
Ecbatana
Hamath
ELAM
Euphrates River
Susa
Damascus
Babylon
Mediterranean Sea
Tyre
SYRIA
BABYLONIA
Samaria
ISRAEL
Jerusalem
ARABIAN DESERT
Ur
JUDAH
Persian Gulf
EGYPT
Dumah
Memphis
0
200
400 mi
0
200
400
600 km
Red Sea

The Global Message of Habakkuk

Trusting the Lord

Trust the Lord, no matter what. That is Habakkuk's message for God's people around the world today. Believers can, and must, trust in God no matter how tumultuous outward circumstances may become.

Habakkuk is unique in that the prophet is not speaking to God's people but rather to God himself. Habakkuk is perplexed because God is planning to use Babylon to punish his own people, Judah, even though Babylon is far more wicked than Judah. The three chapters of this prophecy show Habakkuk wrestling with God in anguish, but ultimately learning to trust in the Lord no matter what.

Down through history and around the world, this has been the test to which God's children are called. Whatever political circumstances or economic hardships or religious persecution they are experiencing, will they trust him? Will they gladly rely on God for all that they need to nourish and sustain them as they await their inheritance of the world itself (Matt. 25:34; 1 Cor. 3:21–23).

Habakkuk in Redemptive History

Trust in self. Though it is difficult to know when Habakkuk was written, it was clearly at a time when Judah was at a moral low point, possibly during the reign of the extremely wicked kings Manasseh or Amon. Judah had sunk so low that the people were worshiping Baal, offering their children in sacrifice to the pagan god Molech, dedicating horses to the sun god, and neglecting the care of the temple.

The sin of Judah 2,600 years ago traces all the way back to the fall of Adam and Eve in the garden of Eden. Since that critical moment, all of humanity has been plagued with a tendency toward self-centeredness and pride. One way this manifests itself is in unhealthy self-trust and self-reliance—depending on our own abilities or cleverness or resources for a stable existence. This was Judah's sin.

Trust in Christ. Yet Judah's sin reaches not only backward to Eden but also forward to our own day, and it is ultimately healed only in Christ. Only through Christ can the mercy of God toward his people and his justice toward their sinful self-trust be equally upheld. Beholding Christ and his work on the cross, we are freed by the Holy Spirit from self-trust as we learn to trust in Christ. As the New Testament puts it, drawing on Habakkuk, "The righteous shall live by faith" (Rom. 1:17; Hab. 2:4; compare Gal. 3:11; Heb. 10:38).

As we consider the book of Habakkuk in global redemptive history, we remember God's unchanging commitment to preserve his people. He will sustain and purify his people at all costs, yet he does this at times in ways that are deeply mysterious to them. Yet even when it is through strange events that his people are purged, they are called to put their faith wholeheartedly in him, no matter what.

Universal Themes in Habakkuk

Confidence in the Lord. This is the key theme of Habakkuk, and it is a universal need for God's people around the world and down through history. God can and must be trusted at all costs. This has been proven to us supremely in Christ. Jesus Christ gave up everything in heaven to come to earth and die for sinners so that we sinners, having been forgiven, can give up everything on earth when so required, knowing that we will one day be in heaven with him. God is the maker of heaven and earth, the upholder and sustainer of all things. He is sovereign, wise, and abundant in mercy—he can be trusted.

God will bring all wickedness to account. Judah had become deeply wicked, and God brought Babylon to punish them. Yet Babylon too was desperately wicked—in Habakkuk's eyes, even more wicked than Judah (Hab. 1:13). Therefore God would also bring Babylon to account, as well as all other nations of the earth (3:12). God's justice will ultimately be universally distributed in perfect righteousness and fairness. No one will get what is not deserved. All who have walked uprightly will be treated accordingly. And all who have walked in wickedness, no matter how hidden from human eyes, will be judged accordingly (1 Cor. 4:5).

The global glory of God. Habakkuk's prophecy presents believers with a picture of a majestic God who in his dealings with us transcends ethnic, racial, and economic differences. Responding to Habakkuk's astonishment that he would use the Babylonians to punish Judah, the Lord proclaims that "the earth will be filled with the knowledge of the glory of the LORD as the waters cover the sea" (Hab. 2:14). This vision of what will one day be true of all the earth shows us how we should conduct ourselves in the meantime: "But the LORD is in his holy temple; let all the earth keep silence before him" (2:20). Recalling God's great deliverance of Israel from Egypt (3:3, 15), Habakkuk reflects on how "his splendor covered the heavens, and the earth was full of his praise" (3:3) as God "shook the nations" (3:6). In all of this we see the worldwide dimensions of God's glory, his resplendent magnificence as he goes into action.

The Global Message of Habakkuk for Today

It is often difficult to see the hand of God in a fallen world. We become quickly perplexed and doubtful of his faithfulness and care in light of natural disasters, poor stewardship of the earth's resources, political corruption, rejection of the gospel, hostility toward followers of Christ, hunger, economic instability, and a thousand other frustrations and disappointments.

Yet even when all outward evidence points to the contrary, the church is called to trust in the Lord. This trust is based not on what we see but on who God is—the God who will "in wrath remember mercy" (Hab. 3:2). God's character is supremely revealed in Jesus Christ, the final "anointed" one (3:13), in whom divine wrath and divine mercy meet. Because of Christ's saving work on the cross, God calls all people from every tribe and nation to place their trust in him, for "the righteous shall live by his faith" (2:4).

As believers around the globe meditate on Habakkuk's prophecy, may we all join together in affirming,

> Though the fig tree should not blossom,
>   nor fruit be on the vines,
> the produce of the olive fail
>   and the fields yield no food,
> the flock be cut off from the fold
>   and there be no herd in the stalls,
> yet I will rejoice in the LORD;
>   I will take joy in the God of my salvation. (Hab. 3:17–18)

HABAKKUK **1** [†] [a] The oracle that Habakkuk the prophet saw.

Habakkuk's Complaint

2[†] O LORD, [b] how long shall I cry for help,
and you will not hear?
Or cry to you [c] "Violence!"
and you will not save?
3[†] [d] Why do you make me see iniquity,
and why do you idly look at wrong?
Destruction [c] and violence are before me;
strife and contention arise.
4[†] [e] So the law is paralyzed,
and justice never goes forth.
[f] For the wicked surround the righteous;
so justice goes forth perverted.

The LORD's Answer

5[†] [g] "Look among the nations, and see;
wonder and be astounded.
[h] For I am doing a work in your days
that you would not believe if told.
6[†] For behold, [i] I am raising up the Chaldeans,
that bitter and hasty nation,
[j] who march through the breadth of the earth,
[k] to seize dwellings not their own.
7[†] They are dreaded and fearsome;
[l] their justice and dignity go forth from themselves.
8 [m] Their horses are swifter than leopards,
more fierce than [n] the evening wolves;
their horsemen press proudly on.
Their horsemen come from afar;
[o] they fly like an eagle swift to devour.
9[†] They all come [p] for violence,
all their faces forward.

They gather captives [r] like sand.
10[†] At kings they scoff,
and at rulers they laugh.
[s] They laugh at every fortress,
for [t] they pile up earth and take it.
11 Then they sweep by like the wind and go on,
[u] guilty men, [v] whose own might is their god!”

Habakkuk’s Second Complaint

12[†] Are you not [w] from everlasting,
O LORD my God, my Holy One?
[x] We shall not die.
O LORD, [y] you have ordained them as a judgment,
and you, O [z] Rock, have established them for reproof.
13[†] You who are [a] of purer eyes than to see evil
and cannot look at wrong,
[b] why do you idly look at traitors
and [c] remain silent when the wicked swallows up
the man more righteous than he?
14[†] You make mankind like the fish of the sea,
like crawling things that have no ruler.
15[†] [d] He [1] brings all of them up [e] with a hook;
he dragsthem out with his net;
he gathers them in his dragnet;
so he rejoices and is glad.
16[†] [f] Therefore he sacrifices to his net
and makes offerings to his dragnet;
for by them he lives in luxury, [2]
and his food is rich.
17[†] Is he then to keep on emptying his net
[g] and mercilessly killing nations forever?

HABAKKUK 2 I will [h] take my stand at my watchpost
and station myself on the tower,

and [i]look out to see [j]what he will say to me,
and what I will answer concerning my complaint.

The Righteous Shall Live by His Faith

[2][†]And the LORD answered me:

[k]“Write the vision;
make it plain on tablets,
so he may run who reads it.
[3][†] For still [l]the vision awaits its appointed time;
it hastens to the end—it will not lie.
If it seems slow, [m]wait for it;
[n]it will surely come; it will not delay.

[4][†] “Behold, his soul is puffed up; it is not upright within him,
but [o]the righteous shall live by his faith. [1]

[5][†] “Moreover, wine [2] is [p]a traitor,
an arrogant man who is never at rest. [3]
His greed is as wide as Sheol;
like death [q]he has never enough.
[r]He gathers for himself all nations
and collects as his own all peoples.”

Woe to the Chaldeans

[6][†]Shall not all these [s]take up their taunt against him, with scoffing and riddles for him, and say,

[t]“Woe to him [u]who heaps up what is not his own—
for [v]how long?—
and [w]loads himself with pledges!”
[7][†] [x]Will not your debtors suddenly arise,
and those awake who will make you tremble?
Then you will be spoil for them.

[8][†] [y]Because you have plundered many nations,
all the remnant of the peoples shall plunder you,
[z]for the blood of man and [y]violence to the earth,
to cities and all who dwell in them.

[9][†] [t]“Woe to him who gets evil gain for his house,
[a]to [b]set his nest on high,
to be safe from the reach of harm!
[10] You have devised shame for your house
[c]by cutting off many peoples;
you have forfeited your life.
[11][†] For [d]the stone will cry out from the wall,
and the beam from the woodwork respond.

[12][†] [t]“Woe to him [e]who builds a town with blood
and founds a city on iniquity!
[13][†] Behold, is it not from the LORD of hosts
that [f]peoples labor merely for fire,
and nations weary themselves for nothing?
[14][†] [g]For the earth will be filled
with the knowledge of [h]the glory of the LORD
as the waters cover the sea.

[15][†] [t]“Woe to him [i]who makes his neighbors drink—
you pour out your wrath and make them drunk,
in order to gaze [j]at their nakedness!
[16][†] You will have your fill [k]of shame instead of glory.
[l]Drink, yourself, and show your uncircumcision!
[l]The cup in the LORD’s right hand
will come around to you,
and [m]utter shame will come upon your glory!
[17][†] [n]The violence [o]done to Lebanon will overwhelm you,
as will the destruction of the beasts that terrified them,
[n]for the blood of man and violence to the earth,
to cities and all who dwell in them.

18[†] [p]“What profit is an idol
when its maker has shaped it,
a metal image, [q]a teacher of lies?
For its maker trusts in his own creation
when he makes [r]speechless idols!
19[†] [s]Woe to him [t]who says to a wooden thing, Awake;
to a silent stone, Arise!
Can this teach?
Behold, it is overlaid with gold and silver,
and [u]there is no breath at all in it.
20[†] But [v]the LORD is in his holy temple;
[w]let all the earth keep silence before him.”

Habakkuk’s Prayer

HABAKKUK 3 [†]A prayer of Habakkuk the prophet, according to Shigionoth.

2[†] O LORD, [x]I have heard the report of you,
and [y]your work, O LORD, do I fear.
In the midst of the years [z]revive it;
in the midst of the years make it known;
[a]in wrath remember mercy.
3[†] God came from [b]Teman,
[c]and the Holy One from Mount Paran. Selah
His splendor covered the heavens,
and the earth was full of his praise.
4[†] [d]His brightness was like the light;
rays flashed from his hand;
and there he veiled his power.
5 [e]Before him went pestilence,
and plague followed [f]at his heels. [1]
6[†] He stood [g]and measured the earth;
he looked and shook the nations;
then the [h]eternal mountains [i]were scattered;

the everlasting hills sank low.
His were [j] the everlasting ways.
7[†] I saw the tents of [k] Cushan in affliction;
[l] the curtains of the land of Midian did tremble.
8[†] [m] Was your wrath against the rivers, O Lord?
Was your anger against the rivers,
[m] or your indignation against the sea,
[n] when you rode on your horses,
[n] on your chariot of salvation?
9[†] You stripped the sheath from your bow,
calling for many arrows. [2] Selah
[p] You split the earth with rivers.
10 [q] The mountains saw you and writhed;
the raging waters swept on;
[r] the deep gave forth its voice;
[s] it lifted its hands on high.
11[†] [t] The sun and moon stood still in their place
[u] at the light of your arrows as they sped,
at the flash of your glittering spear.
12[†] [v] You marched through the earth in fury;
[w] you threshed the nations in anger.
13[†] [v] You went out for the salvation of your people,
for the salvation of [x] your anointed.
[y] You crushed the head of the house of the wicked,
laying him bare from thigh to neck. [3] Selah
14 You pierced with his own arrows the heads of his warriors,
who came like a whirlwind to scatter me,
rejoicing as if to devour the poor in secret.
15 [z] You trampled the sea with your horses,
the surging of mighty waters.

16[†] [a] I hear, and [b] my body trembles;
my lips quiver at the sound;
[c] rottenness enters into my bones;

my legs tremble beneath me.
Yet [d] I will quietly wait for the day of trouble
to come upon people who invade us.

Habakkuk Rejoices in the LORD

17[†] Though the fig tree should not blossom,
nor fruit be on the vines,
the produce of the olive fail
and the fields yield no food,
the flock be cut off from the fold
and there be no herd in the stalls,
18 [e] yet I will rejoice in the LORD;
[f] I will take joy in the God of my salvation.
19[†] GOD, the Lord, is my strength;
[g] he makes my feet like the deer's;
he makes me [h] tread on my [i] high places.

[j] To the choirmaster: with [k] stringed [4] instruments.

Study Notes for Habakkuk

HABAKKUK—NOTE ON 1:1 *Superscription.* "Oracle" translates a common word for "burden." Prophets do not typically use the term "prophet" for themselves, but Habakkuk is called a prophet twice (v. 1; 3:1). This may be because his book differs significantly from most other prophets.

HABAKKUK—NOTE ON 1:2–11 *First Cycle.* Habakkuk is disappointed that God does not seem to be answering his prayers. God's response shows that, although Habakkuk doesn't realize it, his prayers are already being answered.

1:2–4 *Habakkuk's Lament.* Habakkuk believes that God is letting sin go unpunished and that therefore there is no justice.

HABAKKUK—NOTE ON 1:2 **O LORD**. Habakkuk uses the covenant name for God, which emphasizes the relationship between God and the prophet. **how long**? This is the common beginning of a formal complaint (compare Ps. 13:1, 2). **Violence!** During much of the latter seventh century B.C., Judah was morally corrupt, violent, and spiritually disobedient. The description of Josiah's reforms in 2 Kings 23 highlights the depths of the people's wickedness.

HABAKKUK—NOTE ON 1:3 **idly look at wrong**. It seems to Habakkuk that God is tolerating sin instead of punishing it (see v. 13).

HABAKKUK—NOTE ON 1:4 **the law is paralyzed**. The Mosaic law had little impact on the hearts and self-centered desires of these people. **justice never goes forth**. The rich were trampling on the rights of the poor. **righteous**. There was still a righteous remnant who refused to break God's laws to get ahead. But life was hard for them because the wicked took advantage of them.

1:5–11 *God's Response.* God has already begun to answer Habakkuk's request: the Babylonians are coming to punish the Israelites.

HABAKKUK—NOTE ON 1:6 **I am raising up**. God uses nations for his own purposes (compare Isa. 44:28; Dan. 2:21). **Chaldeans**. Another name for the Babylonians, who defeated Assyria in 605 B.C. **bitter and hasty nation**. God knows the Babylonians well and uses their character traits to punish Judah.

HABAKKUK—NOTE ON 1:7 **their justice and dignity go forth from themselves**. As they built their empire, the Babylonians were not bound by God's law or even by any rules of common decency.

HABAKKUK—NOTE ON 1:9 The Babylonians were known for their **violence**. **They gather captives like sand**. They continued the Assyrian policy of deporting captives to other lands.

FACT

The Babylonian horsemen (1:8) were greatly feared by the people they fought against. Taking advantage of their great speed, they would scatter the enemy's foot soldiers and then hunt them down one by one. But even Babylon's horses couldn't save Babylon from the Lord's hand of judgment (3:16).

HABAKKUK—NOTE ON 1:10 **scoff . . . laugh**. The powerful Babylonians had little regard for weaker rulers. **Pile up earth** describes siege warfare (see Isa. 29:3; Jer. 32:24).

HABAKKUK—NOTE ON 1:12–2:20 *Second Cycle.* This passage asks an age-old question: Why does evil seem to go unpunished? God's answer is that all who are wicked will eventually be punished; meanwhile, the righteous must live by faith.

1:12–2:1 *Habakkuk's Lament.* Habakkuk wonders how God can use a wicked nation to punish a less wicked one.

HABAKKUK—NOTE ON 1:12 **Are you not from everlasting**? Habakkuk knows that God lives forever (see Ps. 90:2). **We shall not die**. Habakkuk bases his confidence in his people's future on God's eternal nature. **you . . .**

have established them. Habakkuk understands that God has chosen Babylon to punish Judah for its sin.

HABAKKUK—NOTE ON 1:13 **purer eyes than to see evil**. Habakkuk wonders why God's holiness did not stop him from using the corrupt Babylonians to punish a less wicked nation such as Judah.

HABAKKUK—NOTE ON 1:14 Habakkuk's charge against God is that he allows mankind to act like lower creatures (**fish** and **crawling things**), with no rulers or judges. Thus, wickedness goes unchecked.

HABAKKUK—NOTE ON 1:15 **He**. That is, the "wicked" one in v. 13, which represents Babylon. **hook**. See Amos 4:2. Captives were sometimes taken away with hooks in their noses—an intentionally painful and humiliating treatment. **drags them out with his net**. The image is that of a fish helplessly caught in a net. Mesopotamian art portrays prisoners in nets being hauled off to captivity.

HABAKKUK—NOTE ON 1:16 **he sacrifices to his net**. The Babylonians had become so powerful that they relied on their military strength for protection, the way others would have relied on their gods.

HABAKKUK—NOTE ON 1:17 **mercilessly killing nations forever?** If a righteous God does not step in to end the Babylonians' wicked plan, who will? Where is God's justice, and how can he tolerate this?

2:2–20 *God's Response.* The Lord assures Habakkuk that he will punish all the wicked, at the right time.

HABAKKUK—NOTE ON 2:2 **Write the vision**. This message from God was to be recorded as a permanent witness, since it would not be quickly fulfilled. **So he may run who reads it** may refer to a messenger reporting the vision throughout the nation. Or it may refer to those who hear the message and flee the coming judgment.

HABAKKUK—NOTE ON 2:3 **the vision awaits its appointed time**. God's timing for the fulfillment of the message will be perfect. **wait for it**. While

Judah's judgment will begin quite soon (586 B.C.), God's punishment of the Babylonians will not happen until 539.

HABAKKUK—NOTE ON 2:4 **his soul**. The singular form refers to the Babylonian nation as a whole, but with a primary reference to the king. A proud person relies on himself, whereas a righteous person relies on God. The phrase **but the righteous shall live by his faith** is quoted in the NT to emphasize that people are saved by grace through faith (Rom. 1:17; Gal. 3:11; compare Eph. 2:8). It is also quoted to show that Christians should live by faith (Heb. 10:38–39). The kind of faith that Habakkuk describes, and that the NT authors affirm, is a continuing trust in God and his promises, even in the darkest days.

HABAKKUK—NOTE ON 2:5 **His greed is as wide as Sheol**. Sometimes in the OT, Sheol is the place of the dead where everyone went, yet which never filled up (see Prov. 30:15–16).

HABAKKUK—NOTE ON 2:6–20 This taunt against the Babylonians consists of five "woe oracles" (vv. 6, 9, 12, 15, 19). They show why Babylon deserves its coming punishment (compare Isa. 5:8–23).

FACT

Woe oracles. Verses 6–20 of ch. 2 consist of five "woe oracles" against Babylon. Each of these begins with the word "woe" and condemns the Babylonians for violence and idolatry.

HABAKKUK—NOTE ON 2:6 **all these**. That is, all the nations that Babylon has destroyed (see Isa. 14:9–11). **Woe**. Trouble. The Babylonians are condemned for their excessive greed in conquering other nations.

HABAKKUK—NOTE ON 2:7 **debtors**. The loot that the Babylonians have taken from other nations is actually only "on loan" to them until a stronger nation claims it.

HABAKKUK—NOTE ON 2:8 **blood of man**. God will someday hold the Babylonians accountable for bloodshed (see 1:17; Gen. 9:6).

HABAKKUK—NOTE ON 2:9 **Woe**. Babylon is condemned for collecting stolen goods and relying on wealth for protection. **set his nest on high**. Like the eagle that builds its nest in unreachable spots, the Babylonians tried to build a city inaccessible to their enemies (see Isa. 14:4–15; compare Obad. 3–4).

HABAKKUK—NOTE ON 2:11 **stone will cry out**. The stones were taken from other nations' buildings or purchased with stolen goods. They will testify against Babylon.

HABAKKUK—NOTE ON 2:12 **Woe**. Babylon is condemned for its violence and injustice.

HABAKKUK—NOTE ON 2:13 **LORD of hosts**. Yahweh is the commander of the heavenly armies, all of which do his will; see note on Amos 3:13. **peoples labor merely for fire**. God controls man's future and will punish injustice. Babylon's cities will ultimately be destroyed or given to others.

HABAKKUK—NOTE ON 2:14 **The glory of the LORD** is his special presence with his people. The glory "filled" the tabernacle and temple (Ex. 40:34–35; 1 Kings 8:11). Several texts look forward to a day when God's glory fills the whole earth (Num. 14:21; Ps. 72:19; Isa. 6:3, ESV footnote).

HABAKKUK—NOTE ON 2:15 **Woe**. Babylon is condemned for violence against its neighbors. **gaze at their nakedness**. That is, strip their land bare to dishonor them (compare Gen. 9:20–22).

HABAKKUK—NOTE ON 2:16 **shame**. Babylon will experience the same shame it inflicted on others (see note on v. 15). **cup**. A symbol of divine punishment on Babylon (see Isa. 51:17, 22; Jer. 25:15–17; Rev. 14:10).

HABAKKUK—NOTE ON 2:17 **violence done to Lebanon**. Babylon used the famed cedars of Lebanon for its massive building projects (see Isa. 14:8).

HABAKKUK—NOTE ON 2:18 **Idols** are worthless and lifeless objects unworthy of the faith placed in them (compare Jer. 10:14–15). **Teacher of lies** highlights the deceptive nature of idols.

HABAKKUK—NOTE ON 2:19 **overlaid with gold and silver**. Idols were often highly decorated in an effort to enhance their prestige.

HABAKKUK—NOTE ON 2:20 **But the LORD**. There is a great contrast between silent, lifeless idols and the awesome living God. He alone deserves the honor too often given to worthless idols.

HABAKKUK—NOTE ON 3:1–19 *Habakkuk's Prayer.* Habakkuk asks for a new demonstration of God's wrath and mercy, such as God gave so powerfully in the past. He closes with a confession of faith and trust in God (compare vv. 1, 3, 9, 13, 19 with Psalms 17; 90).

HABAKKUK—NOTE ON 3:1 **Shigionoth** occurs only here and in Ps. 7:1. It may refer to a type of psalm or a musical instrument.

HABAKKUK—NOTE ON 3:2 **I have heard**. Habakkuk had heard of God's great saving acts, which he recalls in vv. 3–15 (see Ex. 15:1–21). **in wrath remember mercy**. A plea that when God judges, he will also be merciful. This is how God always deals with his people (see Ex. 34:6–7).

HABAKKUK—NOTE ON 3:3 **Teman** means "south." Along with the reference to **Mount Paran** (Num. 13:26; Deut. 33:2), it may suggest the time following Israel's exodus from Egypt. **His splendor covered the heavens**. When biblical authors refer to God's mighty acts in the exodus, they often use images to instill a sense of fear or awe (see Deut. 33:2; Judg. 5:4–5; Ps. 18:7–15).

HABAKKUK—NOTE ON 3:4–5 Habakkuk compares God's presence at Mount Sinai to a thunderstorm with darkness and lightning (see Ex. 19:18–20; Ps. 18:9–14). **Pestilence** and **plague** often appear as pictures of divine judgment (Ex. 7:14–12:30; Deut. 28:21–22; Ps. 91:3, 5–6).

HABAKKUK—NOTE ON 3:6 **eternal mountains**. Mountains were considered part of the foundation of the earth, so their quaking was a sign of divine judgment (Ps. 18:7; Jer. 4:24–26).

HABAKKUK—NOTE ON 3:7 **Cushan . . . Midian**. These tribes living near Edom see God's power and are frightened.

HABAKKUK—NOTE ON 3:8 **rivers . . . sea**. God used his power over the Nile (Ex. 7:14–24) and Jordan Rivers (Josh. 3:14–17), as well as the Red Sea (Ex. 14:2–15:5), to demonstrate his greatness in the exodus era. The **chariot of salvation** is a picture of God bringing deliverance to this people.

HABAKKUK—NOTE ON 3:9 **Many arrows** probably describes thunderbolts. **split the earth**. An image of thunderstorms and floods cutting through the desert.

HABAKKUK—NOTE ON 3:11 **Sun and moon stood still** refers to Joshua's victory at Gibeah (Josh. 10:12–13). The Lord's victory here will be equally sensational.

HABAKKUK—NOTE ON 3:12 **threshed the nations**. See Amos 1:3.

HABAKKUK—NOTE ON 3:13 God fought for his people (**your anointed**) because they were his covenant people, a nation of priests (Ex. 19:6; Ps. 114:2). **The head of the house of the wicked** may refer to either the pharaoh of Egypt or the leaders of Canaan.

HABAKKUK—NOTE ON 3:16 **I hear**. Habakkuk realizes he must wait patiently while his people are punished, and then God will unleash his power against the Babylonians.

HABAKKUK—NOTE ON 3:17–19 Anticipating great destruction by the Babylonians, Habakkuk has radically changed. He began by informing God how to run his world; he ends by trusting that God knows best and will bring about true justice. **Though the fig tree should not blossom**. Even during suffering and loss, Habakkuk has learned that he can trust God. That trust brings great joy, not in circumstances, but in God himself: **yet I will rejoice in the LORD; I will take joy in the God of my salvation**. Yahweh has become Habakkuk's strength (see Ps. 18:32, 39).

HABAKKUK—NOTE ON 3:19 **he makes my feet like the deer's**. Habakkuk can have confidence in God. He can live on the heights even during extreme circumstances (see Mal. 4:2). **choirmaster**. Probably the director of the temple musicians. This note suggests that Habakkuk meant this to be a "prayer" (Hab. 3:1) that the faithful would sing together.

HABAKKUK

Habakkuk was alarmed by the wickedness of his people, the nation of Judah. He longed for the day when the Lord would bring justice to his nation by punishing sin. He was even more troubled, however, when he learned that the Lord would indeed judge Judah but that he would use the much more wicked nation of Babylon to do so. The book of Habakkuk records the prophet's conversation with God about this perplexing issue. By the end of the book, Habakkuk is convinced that God is sovereign and that his justice is far beyond comprehension. The prophet will wait for and trust in God. Habakkuk's faith serves as an example to believers today, who like the prophet are called to trust that the God of justice will indeed accomplish his purposes for the world. **(Habakkuk 3:17–19)**

Zephaniah

(return to table of contents)

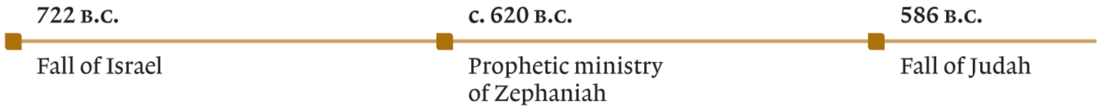
Zephaniah 1 • Zephaniah 2 • Zephaniah 3

- Introduction to Zephaniah
  - Timeline
  - Author and Date
  - Theme
  - Purpose and Background
  - Key Themes
  - Outline
  - The Near East at the Time of Zephaniah
- Global Message of Zephaniah
  - Zephaniah in Redemptive History
  - Universal Themes in Zephaniah
  - The Global Message of Zephaniah for Today
- Study Notes

Introduction to Zephaniah

Introduction to Zephaniah

Timeline



Author and Date

Zephaniah prophesied during the reign of Josiah (640–609 B.C.), a Judean king who sought to reestablish acceptable worship practices (2 Kings 22:1–23:30).

Theme

The theme of Zephaniah is the approaching "day of the Lord." This "day" is one of judgment against those who sin against God, and one of blessing for those who follow him.

Purpose and Background

In spite of having seen the destruction and exile of Israel (the northern kingdom), Judah (the southern kingdom) refuses to keep its covenant obligations to God. If Judah repents and abandons its evil ways, "perhaps" God will forgive (2:3). Regardless, God's judgment will lead to renewal for Judah and other peoples (3:9–20).

The book declares judgment on many nations, all of which opposed God through opposition to his people. The last nation warned is Judah herself (3:1–7). God is displeased with those who claimed to be his own people.

Key Themes

1. God will judge the whole earth (1:2–3, 17–18; 3:8), including Judah (1:4–16; 3:1–7) and her pagan neighbors (2:4–15) alike.

2. God will bless his people when they return to their covenant relationship with him (3:11–20).
3. God extends blessing and grace to all peoples and nations (3:9–10).
4. Judgment and blessing occur both in the near future for the prophet and his audience (1:4–18; 2:3) and also in the more distant future (3:8–9, 11, 13–17).
5. There is no such thing as a second-generation child of God. Every generation must accept God's covenant, rather than relying on the faith of a previous generation.

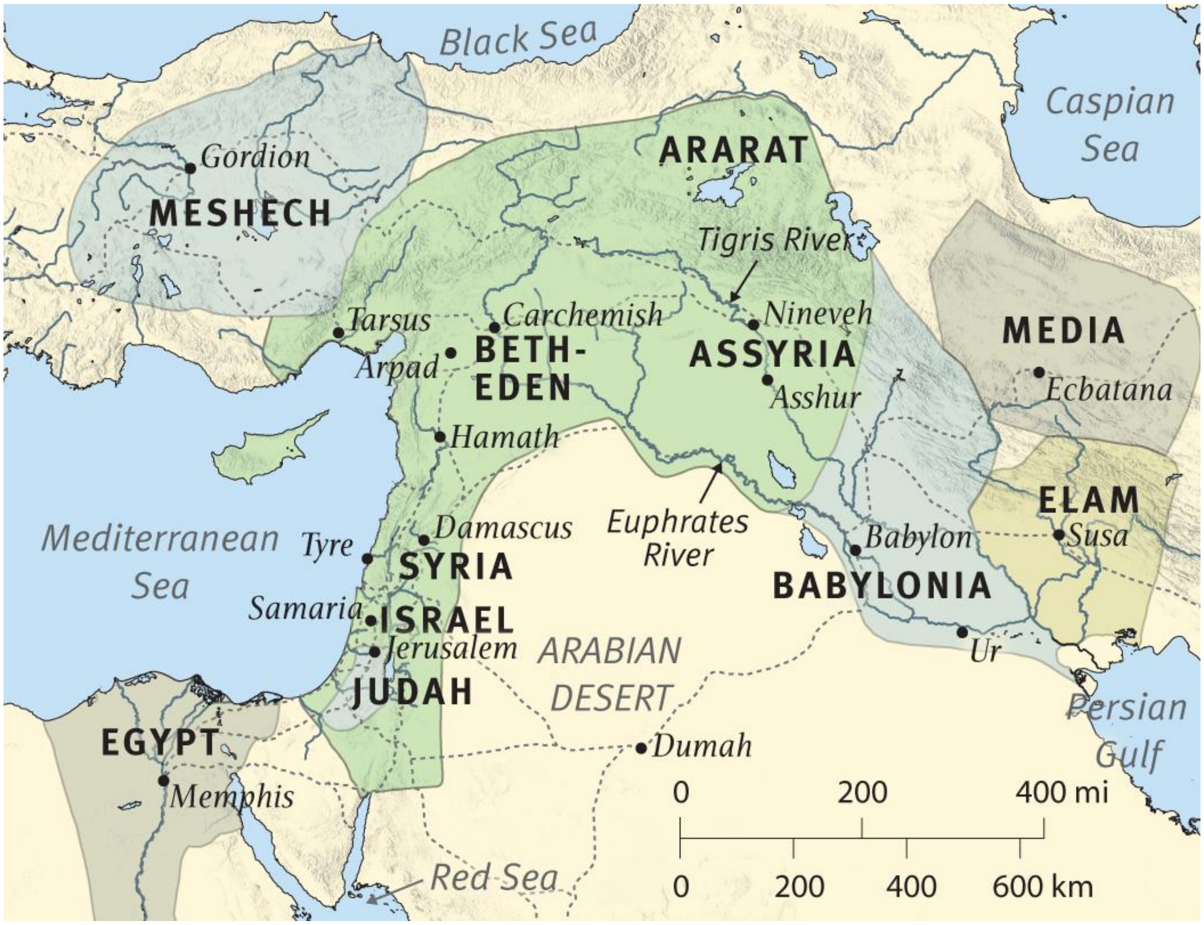
Outline

I. Heading (1:1)
II. Judgment Coming against Judah (1:2–6)
III. The Day of the Lord (1:7–3:20)
    A. Day of sacrifice and punishment (1:7–9)
    B. The coming wrath (1:10–18)
    C. Repentance is still possible (2:1–3)
    D. Nations warned (2:4–3:8)
    E. Anticipation of hope (3:9–20)

The Near East at the Time of Zephaniah

c. 620 B.C.

Zephaniah prophesied during the reign of Josiah, when Egypt, Judah, and Babylonia were eroding the power of Assyria. Shortly after this time the Babylonians would replace the Assyrians as the dominant power in the Near East.


Black Sea
Caspian Sea
MESHECH
Gordion
ARARAT
Tigris River
MEDIA
Ecbatana
Tarsus
Carchemish
Nineveh
ASSYRIA
Asshur
Arpad
BETH-EDEN
Hamath
ELAM
Susa
Mediterranean Sea
Tyre
Damascus
SYRIA
Euphrates River
Babylon
BABYLONIA
Samaria
ISRAEL
Jerusalem
ARABIAN DESERT
Ur
JUDAH
Persian Gulf
EGYPT
Memphis
Dumah
0
200
400 mi
0
200
400
600 km
Red Sea

The Global Message of Zephaniah

The message of Zephaniah to the global church of the twenty-first century is the certainty of the coming "day of the LORD" (Zeph. 1:7). On that day, punishment will be executed on all God's enemies from many nations (2:11; 3:8) and salvation will be granted to all God's people, also from many nations (3:9–10).

If one of these two themes rises to the surface, however, it is the theme of global salvation. "From beyond the rivers of Cush"—that is, from beyond the known ends of the earth in the time of Zephaniah—"my worshipers, the daughter of my dispersed ones, shall bring my offering" (Zeph. 3:10). After beginning by denouncing first Judah herself (ch. 1) and then Judah's oppressors (ch. 2), the book of Zephaniah ends on a note of triumphant restoration for God's people because of his love, restoration that includes in its sweep peoples from the ends of the earth (3:16–18).

Zephaniah in Redemptive History

The failure of God's people. Israel had been called out from the nations of the earth to be a blessing to those nations (Gen. 12:1–3). Yet this glorious calling had been tragically frustrated when Israel wound up exhibiting the same idolatry and selfishness that she had been sent to heal. No one, not even those called by God to be a light to the nations of the world (Isa. 42:6; 49:6), can escape the corruption and rebellion that fill the earth because of the fall (Genesis 3).

The judgment of God's people. For this reason God needed to punish not only the wicked nations to whom he had not revealed himself but also the wicked nation, Israel, to whom he had revealed himself. Rather than influencing the world, Israel had been influenced by the world. The book of Zephaniah exists because of this dilemma. The prophecy opens by recounting Judah's sin. The northern kingdom of Israel has already been exiled to Assyria for its sin, and Judah is following fast in the footsteps of its northern kinsmen.

God's refusal to forsake his people. Yet because of the covenant God has made with Israel, by which he will be their God and they will be his people, he cannot forsake them, no matter how unfaithful they are. The Lord has every right to abandon them due to their spiritual adultery. Yet in his great love, his covenant mercy, he delights instead to “change their shame into praise and renown in all the earth. . . . I will make you renowned and praised among all the peoples of the earth” (Zeph. 3:19–20). The Lord will restore his wayward children before a global audience.

How can God do this, while remaining just? Must not sin, even the sin of his people, be punished?

Yes, indeed—and in sending his own Son to bear that punishment, God remains just and punishes sin in what is also a supreme act of covenant love. For believers, the great day of the Lord is now behind them. This is because the day of the Lord, “a day of distress and anguish, a day of ruin and devastation, a day of darkness and gloom” (Zeph. 1:15), was experienced by Jesus Christ on the cross. He endured the ultimate distress and anguish, ruin and devastation, darkness and gloom—so that those who put their trust in him need not eternally endure those things.

Universal Themes in Zephaniah

Worldwide judgment. Even though current circumstances may indicate to the contrary, all sin will be brought to justice. Rebellious human hearts and the actions that such hearts produce will not escape the punishment of God. Specifically, actions against God’s own people will not escape God’s punishment. The Lord has bound himself to his people. He will bring every wrong against them to justice.

Worldwide salvation. Alongside the whole-earth dimensions of God’s judgment stands the whole-earth extension of his mercy. Those who humble themselves enough to trust him will escape his punishment despite their sin. For God has taken them into covenant with himself and has dealt with their sin through the atoning work of his Son. “At that time I will change the speech of the peoples to a pure speech, that all of them may call upon the name of the Lord and serve him with one accord” (Zeph. 3:9).

The Global Message of Zephaniah for Today

There is no greater need in the human heart than for divine love. Beneath every other valid need is the need to be loved by the One who knows us better even than we know ourselves. And to those who look to him, to those who make the Lord their refuge, he himself says,

> “Fear not, O Zion;
>   let not your hands grow weak.
> The Lord your God is in your midst,
>   a mighty one who will save;
> he will rejoice over you with gladness;
>   he will quiet you by his love;
> he will exult over you with loud singing.” (Zeph. 3:16–17)

Such is the delight of God in heaven over every one of his children—children in western hemisphere or east, urban or rural, rich or poor.

And this love will be seen “among all the peoples of the earth” (3:20). The display of God’s love for his own is not a provincial or tepid or restrained display. God’s covenant love for his people will one day explode in joyous cosmic celebration as all the suffering undergone by believers is reversed and they enjoy the glory for which they were created (Rom. 8:18; Rev. 21:4).

ZEPHANIAH 1 [†]The word of the LORD that came to Zephaniah the son of Cushi, son of Gedaliah, son of Amariah, son of Hezekiah, [a] in the days of [b] Josiah the son of Amon, king of Judah.

The Coming Judgment on Judah

[2][†] [c] “I will utterly sweep away everything
from the face of the earth,” declares the LORD.
[3][†] “I will sweep away [d] man and beast;
I will sweep away the birds of the heavens
and [d] the fish of the sea,
and [e] the rubble [1] with the wicked.
I will [f] cut off mankind
from the face of the earth,” declares the LORD.
[4][†] “I will stretch out my hand against Judah
and against all the inhabitants of Jerusalem;
[g] and I will cut off from this place the remnant of Baal
and the name of the idolatrous priests along with the priests,
[5][†] [h] those who bow down on the roofs
to the host of the heavens,
[i] those who bow down and swear to the LORD
and yet swear by [j] Milcom,
6 [k] those who have turned back from following the LORD,
[l] who do not seek the LORD or inquire of him.”

The Day of the LORD Is Near

[7][†] [m] Be silent before the Lord GOD!
For [n] the day of the LORD is near;
[o] the LORD has prepared a sacrifice
and [p] consecrated his guests.
[8] And on the day of the LORD’s sacrifice—
[q] “I will punish the officials and the king’s sons
and [r] all who array themselves in foreign attire.
[9][†] On that day I will punish

everyone [s] who leaps over the threshold,
and those who fill their master’s [2] house
with violence and fraud.

10 [†] “On that day,” declares the LORD,
“a cry will be heard from [t] the Fish Gate,
[u] a wail from [v] the Second Quarter,
a loud crash from the hills.
11 [w] Wail, O inhabitants of the Mortar!
For all the traders [3] are no more;
all who weigh out silver are cut off.
12 [†] At that time [x] I will search Jerusalem with lamps,
and I will punish the men
[y] who are complacent, [4]
[z] those who say in their hearts,
‘The LORD will not do good,
nor will he do ill.’
13 [†] Their goods shall be [a] plundered,
and their houses laid waste.
[b] Though they build houses,
they shall not inhabit them;
[c] though they plant vineyards,
they shall not drink wine from them.”

14 [†] [d] The great day of the LORD is near,
near and hastening fast;
the sound of the day of the LORD is bitter;
[e] the mighty man cries aloud there.
15 [†] [f] A day of wrath is that day,
a day of distress and anguish,
a day of [g] ruin and devastation,
[h] a day of darkness and gloom,
[h] a day of clouds and thick darkness,
16 [i] a day of trumpet blast and battle cry
[j] against the fortified cities

and against the lofty battlements.

[17][†] [k]I will bring distress on mankind,
so that they shall walk [l]like the blind,
because they have sinned against the Lord;
[m]their blood shall be poured out like dust,
and their flesh [n]like dung.
[18][†] [o]Neither their silver nor their gold
shall be able to deliver them
on the day of the wrath of the Lord.
[p]In the fire of his jealousy,
[q]all the earth shall be consumed;
[r]for a full and sudden end
he will make of all the inhabitants of the earth.

Judgment on Judah’s Enemies

ZEPHANIAH **2** [†] Gather together, yes, gather,
O [s]shameless nation,
[2][†] [t]before the decree takes effect [1]
—before the day passes away [u]like chaff—
[v]before there comes upon you
the burning anger of the Lord,
before there comes upon you
the day of the anger of the Lord.
[3][†] [w]Seek the Lord, [x]all you humble of the land,
who do his just commands; [2]
[y]seek righteousness; seek humility;
[y]perhaps [z]you may be hidden
on the day of the anger of the Lord.
[4][†] [a]For Gaza shall be deserted,
and Ashkelon shall become a desolation;
Ashdod’s people shall be driven out at noon,
and Ekron shall be uprooted.

5[†] Woe to [b] you inhabitants of the seacoast,
you nation of [c] the Cherethites!
[d] The word of the LORD is against you,
[e] O Canaan, land of the Philistines;
and I will destroy you [f] until no inhabitant is left.
6[†] [g] And you, O seacoast, [h] shall be pastures,
with meadows [3] for shepherds
and folds for flocks.
7 [i] The seacoast shall become the possession
of [j] the remnant of the house of Judah,
[h] on which they shall graze,
and in the houses of Ashkelon
they shall lie down at evening.
For the LORD their God [k] will be mindful of them
and [l] restore their fortunes.

8[†] “I have heard [m] the taunts of Moab
and [n] the revilings of the Ammonites,
how they have taunted my people
and made boasts [o] against their territory.
9[†] Therefore, [p] as I live,” declares the LORD of hosts,
the God of Israel,
“Moab shall become [q] like Sodom,
and the Ammonites [q] like Gomorrah,
a land possessed by nettles and salt pits,
and a waste forever.
The remnant of my people shall plunder them,
and the survivors of my nation shall possess them.”
10 This shall be their lot in return [r] for their pride,
because they taunted and boasted
against the people of the LORD of hosts.
11[†] The LORD will be awesome against them;
[s] for he will famish all the gods of the earth,
and [t] to him shall bow down,
each in its place,

all [u] the lands of the nations.

12[†] [v] You also, O Cushites,
shall be slain by my sword.

13[†] And he will stretch out his hand against the north
[w] and destroy Assyria,
and he [x] will make Nineveh a desolation,
a dry waste like the desert.
14[†] [y] Herds shall lie down in her midst,
all kinds of beasts; [4]
[z] even the owl and the hedgehog [5]
shall lodge in her capitals;
a voice shall hoot in the window;
devastation will be on the threshold;
for [a] her cedar work will be laid bare.
15[†] This is the exultant city
[b] that lived securely,
that said in her heart,
“I am, and there is no one else.”
What a desolation she has become,
[c] a lair for wild beasts!
[d] Everyone who passes by her
hisses and [e] shakes his fist.

Judgment on Jerusalem and the Nations

ZEPHANIAH **3** [†] Woe to her who is rebellious and defiled,
[f] the oppressing city!
2 She listens to no voice;
[g] she accepts no correction.
[h] She does not trust in the LORD;
she does not draw near to her God.

3[†] [i] Her officials within her

are roaring lions;
her judges are [j] evening wolves
that leave nothing till the morning.
[4][†] [k] Her prophets are fickle, treacherous men;
[k] her priests [l] profane what is holy;
they do violence to the law.
[5][†] The LORD within her [m] is righteous;
he does no injustice;
every morning he shows forth his justice;
each dawn he does not fail;
but [n] the unjust knows no shame.

[6] [o] “I have cut off nations;
their battlements are in ruins;
I have laid waste their streets
[p] so that no one walks in them;
their cities have been made desolate,
without a man, without an inhabitant.
[7][†] [q] I said, ‘Surely you will fear me;
[r] you will accept correction.
Then your [1] dwelling would not be cut off
according to all that I have appointed against you.’ [2]
But [s] all the more they were eager
to make all their deeds corrupt.

[8][†] “Therefore [t] wait for me,” declares the LORD,
“for the day when I rise up to seize the prey.
For my decision is [u] to gather nations,
to assemble kingdoms,
to pour out upon them my indignation,
all my burning anger;
for in the fire of my jealousy
[v] all the earth shall be consumed.

The Conversion of the Nations

[9][†] “For at that time I will change the speech of the peoples
to [w]a pure speech,
that all of them may call upon the name of the LORD
and serve him with one accord.
[10][†] [x]From beyond the rivers [y]of Cush
my worshipers, the daughter of my dispersed ones,
shall bring my offering.

[11][†] [z]“On that day [a]you shall not be put to shame
because of the deeds by which you have rebelled against me;
for then [b]I will remove from your midst
your proudly exultant ones,
and [c]you shall no longer be haughty
in my holy mountain.
[12][†] But I will leave in your midst
a people [d]humble and lowly.
[e]They shall seek refuge in the name of the LORD,
[13][†] [f]those who are left in Israel;
they [g]shall do no injustice
and speak no lies,
[h]nor shall there be found in their mouth
a deceitful tongue.
[i]For they shall graze and lie down,
and none shall make them afraid.”

Israel’s Joy and Restoration

[14][†] [j]Sing aloud, O daughter of Zion;
shout, O Israel!
Rejoice and exult with all your heart,
O daughter of Jerusalem!
[15][†] The LORD has taken away the judgments against you;
he has cleared away your enemies.
[k]The King of Israel, [l]the LORD, is in your midst;
you shall never again fear evil.

16 [z] On that day it shall be said to Jerusalem:
“Fear not, O Zion;
[m] let not your hands grow weak.
17[†] [l] The LORD your God is in your midst,
[n] a mighty one who will save;
[o] he will rejoice over you with gladness;
he will quiet you by his love;
he will exult over you with loud singing.
18 I will gather those of you who mourn [p] for the festival,
so that you will no longer suffer reproach. [3]
19[†] Behold, at that time [q] I will deal
with all your oppressors.
And [r] I will save the lame
and gather the outcast,
and I will change [s] their shame into [t] praise
and renown in all the earth.
20[†] [u] At that time I will bring you in,
at the time when I gather you together;
for I will make you renowned and praised
among all the peoples of the earth,
[v] when I restore your fortunes
before your eyes,” says the LORD.

Study Notes for Zephaniah

1:1 *Heading*. This verse introduces the literary type, ultimate author, prophetic writer, and time period of the book. **LORD** is the personal name of Israel's God, Yahweh or Jehovah. See note on Ex. 3:15. **Cushi** is a personal name in Jer. 36:14, yet it may also refer to a people group (the Cushites, also known as Ethiopians). **Hezekiah**. A godly king who ruled c. 715–687 B.C. The inclusion of his name may mean that Zephaniah was related to him. **Josiah**, a godly Judean king who ruled 640–609, reestablished the worship of Yahweh after many years of apostasy (2 Kings 22:1–23:30). **Amon** was an evil king of Judah (2 Kings 21:19–26).

FACT

Near the end. Zephaniah was written during Josiah's reign (640–609 B.C.), after Assyria had defeated Israel. The prophet warns that God will also judge Judah. Soon thereafter, Babylon invaded Judah, eventually destroying it in 586 B.C.

ZEPHANIAH—NOTE ON **1:2–6** *Judgment Coming against Judah*. God first directs his attention against all living beings (vv. 2–3). He then addresses Judah, represented by their capital, Jerusalem (vv. 4–6).

ZEPHANIAH—NOTE ON **1:2** **sweep away**. Completely remove or destroy (compare 1 Sam. 15:6; Jer. 16:5). Who and what will be swept away is specified in Zeph. 1:4–6.

ZEPHANIAH—NOTE ON **1:3** The listing of **man and beast . . . the birds . . . and the fish**, terms that occur in the creation account (Gen. 1:20, 24–25, 26–28), highlights the totality of destruction. God, the Creator of everything, will destroy everything due to the sin of **mankind**, who is creation's representative.

ZEPHANIAH—NOTE ON **1:4** **Judah** alone remained to serve as God's kingdom of priests (see Ex. 19:5–6; 1 Pet. 2:9–10) after Israel was exiled to Assyria in 732, 722, 701, and 671 B.C. Yet the presence of a righteous king such as

Josiah (Zeph. 1:1) was not enough to stop God's judgment against Judah when other officials (v. 8; 3:3–5) and the people (1:9–12) continued to sin. **Baal** (literally, lord, master) is the Canaanite storm god whom Israel was prone to worship (1 Kings 18). The term **idolatrous priests** is used only of pagan priests (compare 2 Kings 23:5).

ZEPHANIAH—NOTE ON 1:5 **Host of the heavens** refers to the sun and star gods worshiped by the Assyrians and Canaanites (Deut. 4:19). **Milcom** is the god of the Ammonites (1 Kings 11:5).

ZEPHANIAH—NOTE ON 1:7–3:20 *The Day of the Lord.* The rest of Zephaniah's prophecy discusses the "day of the Lord." This "day" brings judgment on the wicked (1:7–3:8) and hope for the faithful (3:9–20). It affects not only God's covenant nation (1:8–13; 2:1–3; 3:1–7) but others as well (1:14–18; 2:4–15). It includes immediate, historical fulfillment (2:4–15) and also points toward the distant future (1:14–18; 3:8–13; Acts 17:31; 2 Pet. 3:10). On the theme of the "day of the Lord," see note on Amos 5:18–20; and The Day of the Lord in the Prophets.

1:7–9 *Day of Sacrifice and Punishment.* After an announcement of the day of the Lord (v. 7), practitioners of specific evil deeds are warned (vv. 8–9).

ZEPHANIAH—NOTE ON 1:7 The people are commanded to **be silent**, a sign of respect or fear (Amos 6:10; 8:3). The **day of the Lord** is the coming day in which God will judge his enemies (compare Joel 1:8–3:8) and bless his followers (Zeph. 3:9–20). The **sacrifice** will be prepared by God himself, not given to him, as is customary. The sinners will be the sacrifice.

ZEPHANIAH—NOTE ON 1:9 **Leaps over the threshold** is a pagan practice that shows respect for a god (see 1 Sam. 5:4–5). **Violence and fraud** are not the results of true worship (compare Gen. 6:11–12).

1:10–18 *The Coming Wrath.* A list of punishments is decreed against Jerusalem and its inhabitants (vv. 10–16) and against all humanity (vv. 17–18). Verses 10–11 mention specific neighborhoods in Jerusalem.

ZEPHANIAH—NOTE ON 1:12 **The Lord will not do good, nor . . . ill**. These men do not deny God's existence, but they deny that he cares and acts within his creation. Their attitude rejects a key biblical truth: God is constantly active in history.

FACT

The Mortar mentioned in 1:11 was probably one of Jerusalem's market districts. It probably got its name from being located in a valley shaped like a mortar that is used for grinding things with a pestle.

ZEPHANIAH—NOTE ON **1:13** **Goods . . . houses . . . vineyards** belong to the rich and powerful. Those who can afford their own dwellings and lands will lose everything. **they shall not inhabit them**. Because of their sin, God will not allow them to enjoy the rewards of their work.

ZEPHANIAH—NOTE ON **1:14** God's day is **near and hastening fast**. The people need to respond quickly (v. 7).

ZEPHANIAH—NOTE ON **1:15** **Day of wrath** is described by a list of frightening terms. Many of these occur along with appearances of God on other occasions where God treats his people as if they were his enemy (e.g., Ex. 19:16–19).

ZEPHANIAH—NOTE ON **1:17** Instead of walking in God's guidance, Judah will **walk like the blind**. They will stagger because of spiritual blindness. **blood . . . like dust . . . like dung**. Though blood carries life (Lev. 17:11), it will be treated as useless (compare 1 Kings 14:10; Zech. 9:3).

ZEPHANIAH—NOTE ON **1:18** **Neither their silver nor their gold** will buy them out of trouble (see vv. 11, 13). God's **jealousy** means that he cherishes his unique position in the affections of his people. Faithfulness is the foundation of his covenant with them (Ex. 20:3).

2:1–3 *Repentance Is Still Possible.* Although sin is a universal human problem, God will show grace if his people repent. And yet, Israel's actions demonstrate that they are not covenant followers (**shameless nation**).

ZEPHANIAH—NOTE ON **2:2** When grain is winnowed, the light outer husk is allowed to blow away. It is worthless for human or animal food. **Like chaff** refers here either to the quickly coming **day of the anger of the Lord** or to the quick departure of people who abandon God.

ZEPHANIAH—NOTE ON **2:3** Rather than abandoning God, Judah is called to **seek** diligently for him (compare 1:6; Ps. 27:8; 105:3–4; Isa. 51:1). **all you humble of the land**. Not everyone has abandoned God. **Righteousness** is correct living in relation to God and humanity (see Isa. 1:21). Considering the magnitude of their sin, **perhaps** highlights God's grace and sovereignty. **you may be hidden**. Humble, righteous people may be protected when God's judgment falls on the rest of the nation (compare Ex. 9:6, 26; 10:23; 12:23).

2:4–3:8 *Nations Warned.* As in Amos 1:3–2:3, this passage first focuses on Israel's neighbors and enemies (Zeph. 2:4–15), whom Judah would have happily joined in criticizing. Then the prophet addresses Judah itself (3:1–7). They are just as sinful before the same just God.

ZEPHANIAH—NOTE ON **2:4** **Gaza**, **Ashkelon**, **Ashdod**, and **Ekron** are four of the five Philistine city-states, located on the Mediterranean coastal plain. These opponents of Israel will soon be defeated.

ZEPHANIAH—NOTE ON **2:5** The **seacoast** indicates the location of the **Philistines**, from which the name "Palestine" is derived. They lived to the southwest of Judah. They are also called **Cherethites** (1 Sam. 30:14), which shows their historical links with Crete.

FACT

The name Palestine is actually derived from the word Philistine. The Philistines migrated to Palestine from Crete. They are also called Cherethites (see 1 Sam. 30:14).

ZEPHANIAH—NOTE ON **2:6–7** The term **remnant** shows two sides of God's relationship with his people. His judgment will be so severe that only a few survivors (a "remnant") will remain (v. 9; 3:13; Isa. 17:6). All hope is not lost, however, since those few refugees will continue the existence of God's people. **God will be mindful** of Judah, taking note of their need and restoring the blessings they have given up (Zeph. 3:20). **pastures . . .**

shepherds. After the Philistine cities have been destroyed, the area will be repopulated by God's people (2:7), who will live in peace.

ZEPHANIAH—NOTE ON 2:8 These verbal **taunts** and **revilings** (3:18; Isa. 43:28) against God's people were by two of Israel's longtime enemies to the east, **Moab** and the **Ammonites**. These nations descended from Lot through his sinful relationship with his daughters (Gen. 19:30–38).

ZEPHANIAH—NOTE ON 2:9 **As I live** strengthens an oath that God makes. His own existence is the surest thing possible (Isa. 49:18). For people whose livelihood depends on agriculture, it would be devastating to be overrun by **nettles** or weeds (see Prov. 24:30–31) and **salt pits**.

ZEPHANIAH—NOTE ON 2:11 **Awesome** describes Israel's God, who causes fear in his opponents' hearts (Ex. 15:11; 34:10). He moves against **all the gods of the earth**. Many nations believed their gods needed to be fed by their offerings. God will **famish** them, causing them to waste away (compare Isa. 10:16; 17:4). Instead of worshiping these powerless idols, foreigners will **bow down** to the God of Israel.

ZEPHANIAH—NOTE ON 2:12 **Cushites** are Ethiopians and other northeastern African peoples (3:10; Isa. 11:11). The reference may include Egypt, since Cushite kings sometimes ruled Egypt.

ZEPHANIAH—NOTE ON 2:13 God will **stretch out his hand**, an image indicating power and control (compare Gen. 16:12; Isa. 28:2), against his people's northern enemy, **Assyria**. The Assyrians conquered much of the Near East, including Judah's sister nation of Israel (see 2 Kings 17).

ZEPHANIAH—NOTE ON 2:14 **The owl and the hedgehog** represent two of the "inhabitants" of what used to be a major city. Humans will be gone; animals and birds will take their place. The underlying **cedar work** of their buildings (compare 1 Kings 6:9; 7:2) will be exposed from neglect.

ZEPHANIAH—NOTE ON 2:15 The Assyrian capital, Nineveh, formerly known as an **exultant city**, will be deprived of its safety and security. In its pride (v. 10; 3:11) Nineveh arrogantly boasted, **"I am, and there is no one else."** This phrase must be reserved for God alone (see Ex. 20:3; Isa. 45:6). Such pride will be punished. Anyone who sees the destruction of Nineveh **hisses** (compare Jer. 19:8) and **shakes his fist**. These are not acts of aggression, but of horror and amazement at how the mighty have fallen.

ZEPHANIAH—NOTE ON 3:1–7 God's people cannot think that they will emerge unscathed on the day of the Lord. If they sin (vv. 1–4) and are shameless (v. 5), they are also held accountable, especially as they lack repentance (vv. 6–7).

ZEPHANIAH—NOTE ON 3:1 Jerusalem is described as **defiled** and **oppressing**. It has become spiritually polluted (Isa. 59:3; Mal. 1:7) through idolatry and injustice.

ZEPHANIAH—NOTE ON 3:3 The city's **officials** (1:8; 1 Chron. 28:1) and **judges** (Ex. 18:21–22) are like ferocious **roaring lions** and **evening wolves**. Instead of guarding the flock, they devour it.

ZEPHANIAH—NOTE ON 3:4 Religious officials are also condemned, both **prophets** and **priests**.

ZEPHANIAH—NOTE ON 3:5 Unlike the human leaders, God always shows that he is **righteous** by not breaking the law (Ezek. 18:5–9). He **shows forth his justice** by seeing that all receive fair treatment (compare Ex. 23:6).

ZEPHANIAH—NOTE ON 3:7 God calls Jerusalem to **fear**, that is, to have respectful awe at his power (2:11; Ex. 14:31). This involves a willingness to **accept correction** (contrast Zeph. 3:2) as evidence of their fear of God (Prov. 10:17). If they obey, they will not experience God's judgment: **your dwelling would not be cut off**.

ZEPHANIAH—NOTE ON 3:8 The people are called to **wait for** God, not for possible blessing (Isa. 30:18) but for coming judgment. This time it will not be against Judah alone, since he will **gather** (Zeph. 3:18–20) all **nations** of the earth for their judgment.

3:9–20 *Anticipation of Hope.* God the judge is also God the gracious. He intends for the nations and Judah to turn to him (vv. 9–13). This will cause rejoicing (vv. 14–17), because God alone has accomplished salvation (vv. 18–20).

ZEPHANIAH—NOTE ON 3:9 In that day, God will change the **speech of the peoples** gathered to be punished (Isa. 6:5–7). The nations had polluted speech, for they worshiped pagan gods. Now they will have **pure speech** (compare Ps. 24:4), cleansed to **call upon the name of the LORD** in worship (Gen. 4:26) and to **serve him**. This worship is universal, done by **all**, and unanimous, “with one accord” (compare 1 Kings 22:13).

ZEPHANIAH—NOTE ON 3:10 Israelite exiles will come home **from beyond the rivers of Cush** (1:1; 2:12; Isa. 18:1). See note on Zeph. 2:12. True worshipers will come to Jerusalem, whether from east or west.

FACT

The rivers of Cush mentioned in ch. 3 are the Blue Nile and the White Nile, the two major tributaries of the Nile River, which flows northward through Egypt to the Mediterranean Sea. The Blue Nile is 900 miles (1,450 km) long and begins its northward journey in Ethiopia. The White Nile is 2,300 miles (3,700 km) long, flowing all the way from Lake Victoria in Uganda.

ZEPHANIAH—NOTE ON 3:11 Jerusalem’s **shame** (Isa. 54:4) is over, even though it was deserved because of the people’s wickedness (Zeph. 3:1–4, 7). They had **rebelled** against what they knew was right (Hos. 8:1). They were dominated by **proudly exultant ones**, **haughty**, wealthy people (Zeph. 1:8–13) who thought they needed nothing from God. Sadly, this contempt was shown in God’s earthly dwelling place, his **holy mountain**, Zion (Obad. 16), the site of the temple.

ZEPHANIAH—NOTE ON 3:12 God will especially provide a place for the **humble and lowly** (2:3). Unlike the arrogant (3:11), they know they are in need, so they **seek refuge** in his name (see Isa. 57:13).

ZEPHANIAH—NOTE ON 3:13 God’s people will no longer commit sins such as injustice (v. 5), lying (Ezek. 13:6–9), and a **deceitful tongue** (Jer. 14:14).

ZEPHANIAH

The name Zephaniah means “Yahweh has hidden.” This is significant in regards to both the prophet’s background and his message. The name probably shows that Zephaniah’s parents were faithful followers of God. Zephaniah was also the great-great-grandson of the godly king Hezekiah (1:1). Like the prophets Joel and Amos, he prophesied about the coming “day of the LORD” when God would judge his enemies and bless his followers. Zephaniah urged the people of Judah to seek the Lord so that they would be “hidden” from his anger on that day (2:3). Though even God’s own people would be judged, at the same time the Lord would preserve a faithful remnant. The book of Zephaniah ends with the promise that, through this remnant, Israel will be restored and the knowledge of God will be brought to all nations. **(Zephaniah 3:9–13)**

ZEPHANIAH—NOTE ON 3:14 The defiled city and nation (v. 1) will again be called the beloved **daughter of Zion** (Isa. 62:11). Zion is an alternative name for **Jerusalem**, the city of David (2 Sam. 5:7) and home of the temple (Ps. 9:11). Since all the exiles will be home, Jerusalem will again be capital of all **Israel**. Full reunion of the northern and southern kingdoms will occur.

ZEPHANIAH—NOTE ON 3:15 Rejoicing is appropriate because of the presence of the Lord, the real **King of Israel**, among his people. The human kings of Israel and Judah served only as representatives of Israel’s true ruler, who blesses with his presence those who repent and return to him.

ZEPHANIAH—NOTE ON 3:17 The previously weakened nation is in the presence of the **mighty one** (Deut. 10:17; Ps. 24:8; Isa. 10:21). Instead of their fleeing in the face of danger (Zeph. 1:14), God can **save** his people from it (Ex. 14:30). God himself **will rejoice over you with gladness**. God’s personal delight in them bursts forth in joyful celebration: **he will exult over you with loud singing**.

ZEPHANIAH—NOTE ON 3:19 God will act on behalf of all his people who have suffered under exile. He will **save the lame** (Mic. 4:6–7) as a shepherd helps his sheep.

ZEPHANIAH—NOTE ON 3:20 God will restore his scattered people. Instead of being shamed for their sin, they will be **renowned and praised** (Deut. 26:19) because of the gracious salvation of God.

Haggai

(return to table of contents)

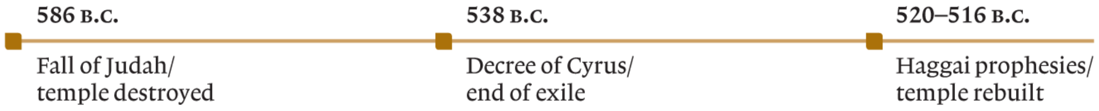
Haggai 1 • Haggai 2

- Introduction to Haggai
  - Timeline
  - Author and Date
  - Historical Background
  - Theme
  - Key Themes
  - Outline
  - Jerusalem at the Time of Haggai
- Global Message of Haggai
  - Haggai in Redemptive History
  - Universal Themes in Haggai
  - The Global Message of Haggai for Today
- Study Notes

Introduction to Haggai

Introduction to Haggai

Timeline


586 B.C.
Fall of Judah/ temple destroyed
538 B.C.
Decree of Cyrus/ end of exile
520–516 B.C.
Haggai prophesies/ temple rebuilt

Author and Date

The book of Haggai contains messages delivered by the prophet Haggai, and thus it is reasonable to consider Haggai its author. Nothing is known of his genealogy. The specific mention of the “second year of Darius” (1:1) places the book in the year 520 B.C.

Historical Background

Haggai ministered among the Jews who had returned to Judea after some 70 years of exile in Babylon. The Persian ruler Cyrus the Great captured Babylon in 539 B.C. In 538 he permitted the Jews to return to Jerusalem so that they might rebuild the temple (Ezra 1–2). The work of rebuilding stalled, however, when opposition arose (Ezra 3:1–4:5). Haggai prophesied in an effort to motivate the people to renew their work of temple restoration.

Theme

The work of temple restoration highlights the Lord’s desire to renew a covenant relationship with his people (1:13; 2:4–5).

Key Themes

1. *The restoration of God’s house*. A decaying temple signifies a decaying relationship with the Lord. It brings weakness rather than holiness to the people (2:14).

2. *The prophetic word is the divine Word*. The prophecy is delivered “by the hand of Haggai” (1:1, 3; 2:1, 10; see 2:20) but it is God’s word (e.g., 1:2, 9, 12, 13).
3. *The Lord is sovereign*. The phrase “Lord of hosts” occurs 14 times in the 38 verses of this short book (see 1:2). The Lord gives the divine word, controls the fortunes of his people (1:9; 2:17, 19) and nations (2:6–8), directs nature (1:10), motivates his people to action (1:14; 2:4), and establishes and removes kingdoms (2:20–23).
4. *The people must work*. A restored house will bring pleasure and glory to the Lord (1:8) and blessing to the people (2:19), but there is work to be done. Physical labor is urged (1:7–8; 2:4–5). But there is also “heart” work to be done (1:5–7; 2:15–19).
5. *The restoration of David’s house*. Zerubbabel, the heir of David, is promised high status (2:23). The Lord, who removed the “ring” of the Davidic house (see Jer. 22:24–27), now promises that he will restore David’s house. The Messiah will come.

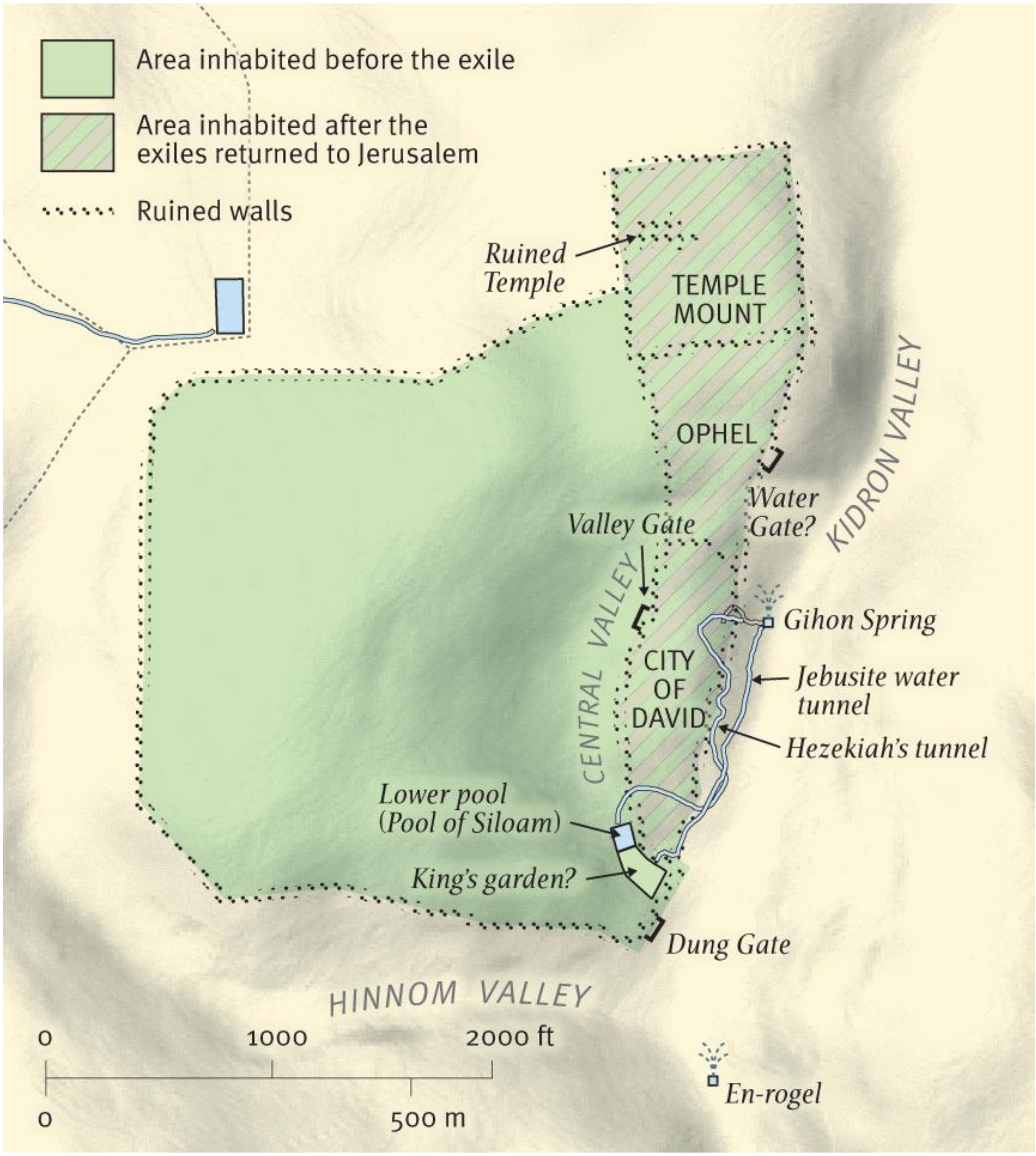
Outline

I. Introduction: Reluctant Rebuilders (1:1–2)
II. Consider Your Ways: Fruitless Prosperity (1:3–12)
III. Promise and Progress (1:13–15a)
IV. The Former and Latter Glory of This House (1:15b–2:9)
V. Consider Your Ways: Holiness and Defilement; Repentance and Blessing (2:10–19)
VI. Zerubbabel: The Signet Ring (2:20–23)

Jerusalem at the Time of Haggai

c. 520 B.C.

Haggai prophesied to the people of Jerusalem after they had returned from Babylon in 538 B.C. The walls and temple of Jerusalem had been destroyed by the Babylonians in 586 B.C. Within a year after returning from Babylon, the people had laid the foundation for the new temple, but by Haggai’s time they had still not completed it. Haggai, together with Zechariah, called upon the people to stop focusing on their own economic well-being and complete the temple.


Area inhabited before the exile
Area inhabited after the exiles returned to Jerusalem
Ruined walls
Ruined Temple
TEMPLE MOUNT
OPHEL
Water Gate?
KIDRON VALLEY
Valley Gate
CENTRAL VALLEY
Gihon Spring
CITY OF DAVID
Jebusite water tunnel
Hezekiah's tunnel
Lower pool (Pool of Siloam)
King's garden?
Dung Gate
HINNOM VALLEY
0
1000
2000 ft
0
500 m
En-rogel

The Global Message of Haggai

"I am with you, declares the LORD" (Hag. 1:13; also 2:4). In a fallen world, in which it is often difficult to feel God's presence amid "trials of various kinds" (James 1:2), the message of Haggai to the global church is the promise of the presence of God.

Haggai in Redemptive History

God's presence in Eden. "And they heard the sound of the LORD God walking in the garden" (Gen. 3:8). In Eden, God originally dwelt with mankind in happy fellowship and unhindered harmony. Following the fall into sin, however, that fellowship was fractured and God withdrew (Gen. 3:22–24). The rest of the Bible is the story of God restoring mankind to himself by his own grace and initiative, renewing his presence with them.

God's presence in the Old Testament. The primary way in which the Lord achieved this renewing in the Old Testament was through the tabernacle and then the temple. The tabernacle was a miniature Eden, complete with sky-blue roof (Ex. 26:31–33) and a lampstand that looked like a flourishing tree, perhaps representing the tree of life in Eden (Ex. 25:31–40). After carrying the tabernacle around with them throughout their wilderness wanderings, Israel finally entered the Promised Land and, under Solomon, built a temple. The temple, like the tabernacle, was God's house (Hag. 1:9). It was where he dwelt—where fellowship with his people, once fractured, could be restored.

Yet due to Israel's faithlessness God allowed foreign armies to conquer them and destroy the temple. To ancient Jews the destruction of the temple was the same as if their relationship with the Lord had ended, for it was through the temple and its priesthood that this relationship was maintained.

God's presence renewed. Remembering all this, we come to Haggai. There we find God calling Zerubbabel and Joshua to rebuild the temple. In his great mercy, God was determined to live among his people once more. The temple would be restored; Governor Zerubbabel, God's chosen agent for this task, would see to that (Hag. 2:4–5, 21–23). In the course of reassuring his people of his covenant love for them, the Lord says that he is once more going to fill the temple with glory (see 2 Chron. 7:1). What is striking about Haggai's prophecy is that this will be a glory made up of a multinational extension of his people, as the Lord shakes "all nations, so that the treasures of all nations shall come in" to the temple (Hag. 2:7; compare Rev. 21:24).

God's final presence. In Christ, God's presence came one final time, not in a temple built with human hands but in the temple of a human body (John 2:19–22). We no longer enter into a temple of wood and stone to meet with God; God has entered into a temple of flesh and blood to meet with *us*. Fellowship has been restored. In Christ, the resounding promise of Haggai —"I am with you" (Hag. 1:13; 2:4)—is decisively fulfilled. Indeed, the final promise of Christ to his followers is this very thing: "And behold, I am with you always, to the end of the age" (Matt. 28:20).

Universal Themes in Haggai

The global dimensions of God's restored presence. In Isaiah's vision, as he saw the Lord high and exalted in the temple, the seraphim declared that "the whole earth is full of his glory" (Isa. 6:3). This harks back to the original mandate given to mankind—to multiply and to subdue and rule over the whole earth in such a way that the glory of God would be spread across it (Gen. 1:26–28; Isa. 43:6–7). In Haggai we then read that the restored temple-presence of God would be adorned with the treasures of all the diverse cultures of the world (Hag. 2:7). The global display of God's glory, lost at the fall, will be recovered when God restores his temple-presence among his people. In Christ, who extends mercy to both Jew and Gentile, this international restoration comes to fruition (Matt. 12:18; Luke 2:32).

God's mighty sovereignty over all things. God is called "the LORD of hosts" fourteen times in Haggai, despite the short length of this prophetic book. "Hosts" here is a military term, referring to armies. Regardless of the seeming sovereignty of the Babylonian army in conquering much of the known world, including little Judah, Babylon is not sovereign; God, "the LORD of hosts," rules over all. He determines the state of his people (Hag. 1:9; 2:17, 19) as well as of the nations of the world (2:6–8). He oversees nature (1:10; 2:19), compels his people to action (1:14; 2:4), and raises up and brings down whole kingdoms (2:20–23). His mighty arm reaches into every corner of the globe, doing all that he pleases for his great name and for the welfare of his people.

The Global Message of Haggai for Today

The chaos of the modern world—morally, politically, economically—can easily erode the church’s sense of God’s mighty presence and providence. Yet as we trace the biblical story of God’s presence with his people—from Eden to the tabernacle and temple to Christ himself and ultimately to the new earth—we see that what seems like the silence of God is not the absence of God. The Lord has always graciously walked with his people, even when his ways are hidden and difficult to understand.

The supreme example of God’s mercy in the midst of painful circumstances is the cross of Christ—where, at the very moment when the forces of hell seemed most victorious, they were being decisively defeated (Col. 2:14–15).

Believers all around the world today can take heart in God’s determined resolve to be present with his people. “I am with you,” we read in Haggai. In Jesus and in the gift of the indwelling Spirit, these words are decisively fulfilled. Even now he is creating for himself a people from every tribe and nation. They will bring their treasures into the new earth, to that final paradise where no temple is needed, the restored Eden (Hag. 2:7; Rev. 21:22–24)—in everlasting, perfect fellowship with him.

The Command to Rebuild the Temple

HAGGAI **1** [†][a]In the second year of Darius the king, in the sixth month, on
the first day of the month, the word of the LORD came by the hand of
Haggai the prophet to [b]Zerubbabel the son of [c]Shealtiel, governor of
Judah, and to [d]Joshua the son of [e]Jehozadak, the high priest: [2][†]“Thus
says the LORD of hosts: These people say the time has not yet come to
rebuild the house of the LORD.” [3][†]Then the word of the LORD came [f]by
the hand of Haggai the prophet, [4][†][g]“Is it a time for you yourselves to
dwell in your paneled houses, while [h]this house lies in ruins? [5]Now,
therefore, thus says the LORD of hosts: [i]Consider your ways. [6][†][j]You have
sown much, and harvested little. [k]You eat, but you never have enough; you
drink, but you never have your fill. You clothe yourselves, but no one is
warm. And he who [l]earns wages does so to put them into a bag with holes.

[7]“Thus says the LORD of hosts: [i]Consider your ways. [8]Go up to the hills
and bring wood and build the house, that [m]I may take pleasure in it and that
[n]I may be glorified, says the LORD. [9][†][j]You looked for much, and behold,
it came to little. And when you brought it home, [o]I blew it away. Why?
declares the LORD of hosts. Because of my house [h]that lies in ruins, while
each of you busies himself with his own house. [10][†]Therefore [p]the
heavens above you have withheld the dew, and the earth has withheld its
produce. [11]And [q]I have called for a drought on the land and the hills, on
[r]the grain, the new wine, the oil, on what the ground brings forth, on man
and beast, and [s]on all their labors.”

The People Obey the LORD

[12][†][t]Then [u]Zerubbabel the son of Shealtiel, and [u]Joshua the son of
Jehozadak, the high priest, with all [v]the remnant of the people, obeyed the
voice of the LORD their God, and the words of Haggai the prophet, as the
LORD their God had sent him. And the people feared the LORD. [13][†]Then
Haggai, the messenger of the LORD, spoke to the people with the LORD’s
message, [w]“I am with you, declares the LORD.” [14][†]And [x]the LORD stirred
up the spirit of [u]Zerubbabel the son of Shealtiel, governor of Judah, and the

spirit of [y] Joshua the son of Jehozadak, the high priest, and the spirit of all [z] the remnant of the people. And they came and [a] worked on the house of the LORD of hosts, their God, [15][†] [b] on the twenty-fourth day of the month, in the sixth month, in the second year of Darius the king.

The Coming Glory of the Temple

HAGGAI 2 [c] In the seventh month, on the twenty-first day of the month, the word of the LORD came by the hand of Haggai the prophet, [2]"Speak now to [d] Zerubbabel the son of Shealtiel, governor of Judah, and to [d] Joshua the son of Jehozadak, the high priest, and to all the remnant of the people, and say, [3][†] [e] 'Who is left among you who saw this house [f] in its former glory? How do you see it now? [g] Is it not as nothing in your eyes? [4][†]Yet now [h] be strong, O [d] Zerubbabel, declares the LORD. [h] Be strong, O [d] Joshua, son of Jehozadak, the high priest. [h] Be strong, all you people of the land, declares the LORD. [i] Work, for [j] I am with you, declares the LORD of hosts, [5][†] [k] according to the covenant that I made with you when you came out of Egypt. [l] My Spirit remains in your midst. [m] Fear not. [6][†]For thus says the LORD of hosts: [n] Yet once more, in a little while, [o] I will shake the heavens and the earth and the sea and the dry land. [7][†]And I will shake all nations, so that the treasures of all nations shall come in, and [p] I will fill this house with glory, says the LORD of hosts. [8][†] [q] The silver is mine, and the gold is mine, declares the LORD of hosts. [9][†] [r] The latter glory of this house shall be greater than the former, says the LORD of hosts. And [s] in this place I will give peace, declares the LORD of hosts.'"

Blessings for a Defiled People

[10][†] [t] On the twenty-fourth day of the ninth month, [u] in the second year of Darius, the word of the LORD came by Haggai the prophet, [11][†]"Thus says the LORD of hosts: [v] Ask the priests about the law: [12]'If someone carries [w] holy meat in the fold of his garment and touches with his fold bread or stew or wine or oil or any kind of food, does it become holy?'" The priests answered and said, [x] "No." [13][†]Then Haggai said, [y] "If someone who is unclean by contact with a dead body [z] touches any of these, does it become

unclean?” The priests answered and said, “It does become unclean.”
[14][†]Then Haggai answered and said, [a]“So is it with this people, and with this nation before me, declares the LORD, and so with every work of their hands. And what they offer there is unclean. [15][†]Now then, [b]consider from this day onward. [1] Before stone was placed upon stone in the temple of the LORD, [16]how did you fare? [c]When [2] one came to a heap of twenty measures, there were but ten. When one came to the wine vat to draw fifty measures, there were but twenty. [17][†] [d]I struck you and all the products of your toil with blight and with mildew and with hail, [e]yet you did not turn to me, declares the LORD. [18] [b]Consider from this day onward, [f]from the twenty-fourth day of the ninth month. Since [g]the day that the foundation of the LORD’s temple was laid, [b]consider: [19][†] [h]Is the seed yet in the barn? Indeed, the vine, the fig tree, the pomegranate, and the olive tree have yielded nothing. But from this day on [i]I will bless you.”

Zerubbabel Chosen as a Signet

[20][†]The word of the LORD came a second time to Haggai [f]on the twenty-fourth day of the month, [21][†]“Speak to [j]Zerubbabel, governor of Judah, saying, [k]I am about to shake the heavens and the earth, [22][†]and [l]to overthrow the throne of kingdoms. I am about to destroy the strength of the kingdoms of the nations, and [m]overthrow the chariots and their riders. And the horses and their riders shall go down, [n]every one by the sword of his brother. [23][†]On that day, declares the LORD of hosts, I will take you, O [j]Zerubbabel [o]my servant, the son of [p]Shealtiel, declares the LORD, and make you [q]like a [3] signet ring, [o]for I have chosen you, declares the LORD of hosts.”

Study Notes for Haggai

1:1–2 *Introduction: Reluctant Rebuilders.* The major problem that the book addresses is that the temple is in ruins and the people are doing nothing about it.

HAGGAI—NOTE ON 1:1 **second year . . . sixth month . . . first day**. August 29, 520 B.C. It is three weeks after the anniversary of the destruction of the first temple (2 Kings 25:8). **Zerubbabel** was heir to the Davidic throne and governor of Judah (see Ezra 5:2). **Joshua**. High priest and son of Jehozadak, whose line is traced through Zadok to Aaron (1 Chron. 6:11–15; Zech. 3:1).

HAGGAI—NOTE ON 1:2 **LORD of hosts** emphasizes the Lord's universal rule as leader of heavenly or earthly armies (see note on 1 Sam. 1:3).

HAGGAI—NOTE ON 1:3–12 *Consider Your Ways: Fruitless Prosperity.* In this second word to Haggai, the Lord asks his people to consider whether their wealth brings satisfaction. He encourages them to supply materials for "my house" (vv. 3–11). A general response follows (v. 12).

HAGGAI—NOTE ON 1:4 **paneled houses . . . ruins**. The people focus on comfortable personal dwellings (see v. 9) while the Lord remains "homeless" (compare 2 Sam. 7:2).

FACT

The paneled houses described in 1:4 probably had walls and ceilings covered with cedar wood. Such decoration was a sign of prosperity in a land where wood was scarce. The people were spending freely on their own homes while neglecting the rebuilding of the temple.

HAGGAI—NOTE ON 1:6 **sown much . . . harvested little**. Because of their preference for personal gain over temple rebuilding, God has not blessed the people's labors. **eat . . . drink. . . . clothe. . . . earns wages**. They need to “consider their ways” (v. 5) because their self-focused efforts lead only to frustration.

HAGGAI—NOTE ON 1:9 **busies himself with**. The criticism of their misplaced priorities, implied in v. 4, is now made clear.

HAGGAI—NOTE ON 1:10–11 **Therefore. . . . drought**. There is a direct connection between the ruin of the Lord’s house (vv. 4, 9) and the current hardship.

HAGGAI—NOTE ON 1:12 Convicted by the criticism of vv. 3–11, the people respond fearfully. The **remnant** (v. 14; 2:2) is the same as the people addressed in 1:2; 2:4, 14.

HAGGAI—NOTE ON 1:13–15a *Promise and Progress.* The people’s general response of fear (v. 12) prompts the prophet’s third statement.

HAGGAI—NOTE ON 1:13–14 The words **messenger**, **message**, and **worked** are a play on words in Hebrew. It shows the direct connection between the messenger (Haggai), the content of his message (a statement of assurance), and the desired effect upon the people (they resumed work on the temple).

HAGGAI—NOTE ON 1:13 **I am with you** is the great promise of covenantal assurance (compare 2:4; Num. 14:9; Josh. 14:12; Judg. 1:19; Isa. 43:5; Matt. 28:20). The task before them will be undertaken with the promise of God’s help.

HAGGAI—NOTE ON 1:14 **the LORD stirred up the spirit**. Progress on the house is made only as God awakens in the people an intense desire to work at building it (compare Ex. 35:21, 26, 30–35). **their God**. The people claim God as their own (compare Jer. 24:7; 31:33).

HAGGAI—NOTE ON 1:15b–2:9 *The Former and Latter Glory of This House.* Comparing the temple’s past glory with the present ruins brought discouragement (2:1–3). In this fourth message the people are called to act based on the past (2:4–5). As God moved Israel to build the tabernacle, so he will now move among the nations to provide for the restoration of his house (2:6–9).

HAGGAI—NOTE ON 2:3 **Who is left**. Some of those who had returned from exile could remember Solomon's temple, which had been destroyed 66 years earlier (compare Ezra 3:12). **Is it not as nothing in your eyes?** The people could see that the rebuilt temple would be far inferior to Solomon's temple.

FACT

The temple was the means through which God dwelt with his people in meaningful fellowship (1:13; 2:4–5). It also brought glory and pleasure to God (1:8). Jesus said that he was the final temple, restoring fellowship once more between God and his people (John 2:19–22; Eph. 2:19–22).

HAGGAI—NOTE ON 2:4 **I am with you**. As earlier, God's presence forms the basis for their ongoing **work** in the face of discouragement (compare 1:13–14).

HAGGAI—NOTE ON 2:5 The command **Fear not** is based on the assurance that **My Spirit remains in your midst**. This is one of the strongest OT statements of God's ongoing presence among his people.

HAGGAI—NOTE ON 2:6 **LORD of hosts** (five times in vv. 6–9) emphasizes the Lord's sovereign authority over all things.

HAGGAI—NOTE ON 2:7 God promises to **shake all nations** so that they will yield the **treasures of all nations** to adorn the temple. Ultimately, the Lord **will fill** his **house with glory**—that is, with his own presence. Many see in this oracle a foreshadowing of events related to the incarnation of Christ (see John 2:20–21) and his second coming (see Rev. 21:22, 24).

HAGGAI—NOTE ON 2:8 God ultimately owns all the wealth of all nations: **the silver is mine, and the gold is mine**. Therefore it should be used in obedience to him.

HAGGAI—NOTE ON 2:9 **The latter glory of this house**. The rebuilt temple was later expanded and made quite beautiful by Herod the Great (74–3 B.C.). He used Roman wealth to pay for this project (see vv. 7–8). The fact that Jesus came to this temple also made its glory greater than that of Solomon's temple.

HAGGAI

When the people of God returned from their lengthy exile in Babylon, Jerusalem was in ruins. Within a short time they laid the foundation for a new temple, but they quickly grew discouraged and began focusing instead on their own homes. By Haggai's time, nearly 20 years later, the temple was still unfinished. God used Haggai to encourage the people to finish rebuilding the temple: "Is it a time for you yourselves to dwell in your paneled houses, while this house lies in ruins?" (1:4). Haggai encouraged the disheartened people of Judah with the message that the God of Israel had not abandoned them. His Spirit was still in their midst, and he would fulfill his promise to bless the whole world through them. **(Haggai 2:4–9)**

HAGGAI—NOTE ON **2:10–19** *Consider Your Ways: Holiness and Defilement; Repentance and Blessing.* In this fifth message, the Lord uses an analogy of ritual holiness and uncleanness to force the priests to think about the spiritual status of the people (vv. 10–14), about past agricultural failures (vv. 15–17), and about their experience since temple restoration began (vv. 18–19).

HAGGAI—NOTE ON **2:11** **priests**. Haggai directs questions to priests because it is their duty to give a ruling in matters of Mosaic ritual and law (Lev. 10:10–11).

HAGGAI—NOTE ON **2:13** **dead body**. One who has contact with a dead body pollutes all that he contacts (Lev. 22:1–9).

HAGGAI—NOTE ON **2:14** **every work of their hands**. All that they do is unclean (compare v. 17). **there**. The temple. It is unclean because they permit a "corpse" (the unfinished temple) to remain in their midst.

HAGGAI—NOTE ON **2:15–17** The Lord calls the people to reflect upon their economic situation prior to the start of reconstruction. The past lack of agricultural prosperity did not lead to repentance.

HAGGAI—NOTE ON 2:15 **consider** (literally, “set your hearts”; compare v. 18 [2x]). They should recall past experience, but also see what God is doing now.

HAGGAI—NOTE ON 2:17 **I struck**. A drastic action motivated by a Father’s love for his children, to encourage them to repent (Deut. 30:1–10; Heb. 12:7–11). **to me**. Compare Amos 4:9.

HAGGAI—NOTE ON 2:19 **Is the seed yet in the barn?** Although God’s people had already planted their seeds, harvest is still months away. The Lord promises that a plentiful harvest will come. **This day** is the day when the Lord promised, **I will bless you**.

HAGGAI—NOTE ON 2:20–23 *Zerubbabel: The Signet Ring.* The sixth and final message from the Lord to Haggai complements the previous word and comes on the same day (vv. 10, 18, 20). It is a vision of trembling creation, overthrown kingdoms, and perishing armies. Ultimately, the vision focuses upon the actions of the divine King. He wears, as a signet ring, the promise of David’s house restored in the person of Zerubbabel.

HAGGAI—NOTE ON 2:21 The sovereign Lord warns of a coming destruction of nations. **shake**. Earlier this was for the purpose of gathering the wealth of the nations (vv. 6–7), while here it is tied to the impending destruction of the nations.

HAGGAI—NOTE ON 2:22 **chariots . . . riders. . . . go down**. An allusion to the destruction of Pharaoh’s army (Ex. 14:22–29).

HAGGAI—NOTE ON 2:23 **On that day**. This phrase, common in prophetic writings, sets the Lord’s actions in an unspecified future, that is, “the day of the LORD” (Isa. 2:11–20; see note on Amos 5:18–20; see also The Day of the Lord in the Prophets). **I will take**. The Lord’s actions are underscored by repeating three times **declares the LORD** [of hosts]. **my servant**. A title given to individuals selected to accomplish God’s appointed task. It is particularly associated with David or an ideal Davidic king (2 Sam. 3:18; Ps. 89:3; Ezek. 34:23–24). **signet ring**. A ring that provided evidence of royal authority and ownership. God’s promise to bless his people and the whole world through the house of David still stands (see Matt. 1:1).

Zechariah

(return to table of contents)

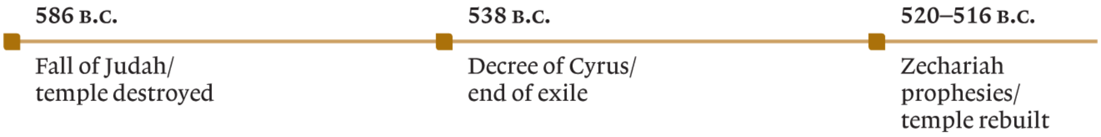
Zechariah 1 • Zechariah 2 • Zechariah 3 • Zechariah 4 • Zechariah 5 • Zechariah 6 • Zechariah 7 • Zechariah 8 • Zechariah 9 • Zechariah 10 • Zechariah 11 • Zechariah 12 • Zechariah 13 • Zechariah 14

- Introduction to Zechariah
  - Timeline
  - Author and Date
  - Background
  - Key Themes
  - Outline
  - The Near East at the Time of Zechariah
- Global Message of Zechariah
  - Zechariah in Redemptive History
  - Universal Themes in Zechariah
  - The Global Message of Zechariah for Today
- Study Notes

Introduction to Zechariah

Introduction to Zechariah

Timeline


586 B.C.
Fall of Judah/ temple destroyed
538 B.C.
Decree of Cyrus/ end of exile
520–516 B.C.
Zechariah prophesies/ temple rebuilt

Author and Date

Zechariah was a prophet and a priest. He began his ministry in 520 B.C., shortly after Haggai had begun his prophetic work.

Background

Nearly 20 years after returning from the Babylonian exile in the time of Cyrus (538 B.C.), God's people were discouraged. The foundation of the temple had been laid shortly after the initial return, in 536 B.C., but powerful opposition had prevented any further progress on rebuilding the temple. And, there was little evidence of the kind of spiritual renewal that the earlier prophets had anticipated. Jewish sovereignty had not been restored. A moral reformation of the people had not occurred. Jerusalem was still only partially rebuilt and had no significance among the surrounding nations. Under the circumstances, many people concluded that theirs was a "day of small things" (4:10) in which God was absent from his people. Many viewed faithful obedience as useless. It seemed to make more sense to forget God and to pursue the best life possible.

Key Themes

1. The need for turning to the Lord in repentance (1:1–6) and serving him with sincerity (ch. 7).
2. The Lord's concern and care for his people's difficulties (1:8–17; 4:10).
3. Jerusalem's future expansion and blessing (2:4, 12; 8:1–8; 14:16).

4. The complete and permanent removal of the people's sin (chs. 3; 5), and the removal of false prophecy and idolatry from the land (13:2–6).
5. The importance of the temple as the source of God's blessing (ch. 4).
6. The Lord's wrath at the nations that plundered Judah and Jerusalem (1:18–21; 14:3–5).
7. The Divine Warrior's return to terrorize Israel's foes (9:1–8), and the coming of the Branch, a Davidic ruler who will save his people, cleanse their sins, and establish peace (3:8; 6:9–15; 9:9–10).
8. The pouring out of God's Spirit, resulting in repentance and the opening of a fountain for the cleansing of sin (12:10–13:1).
9. Judgment on the wicked shepherds of God's people and their replacement by a good shepherd (11:1–17).
10. The striking of the good shepherd and the scattering of the flock (13:7–9).
11. The Lord's final triumph over the nations (ch. 14).

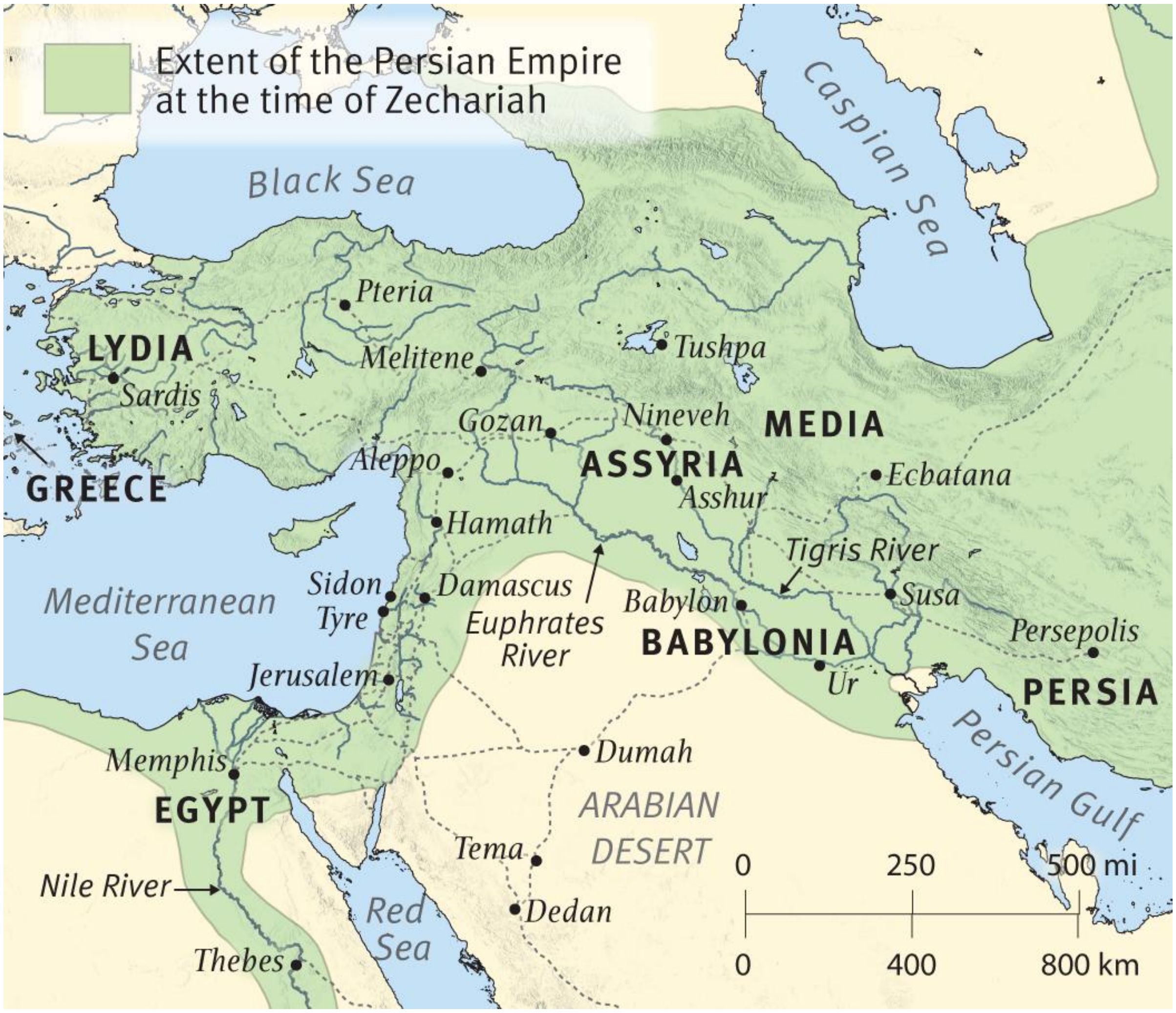
Outline

- I. Oracles and Visions (1:1–8:23)
  - A. Introduction: return to me and I will return to you (1:1–6)
  - B. Eight night visions and a sign-act (1:7–6:15)
  - C. From fasts to feasts (7:1–8:23)
- II. The Return of the King (9:1–14:21)
  - A. The first oracle: leaders and their people (9:1–11:17)
  - B. The second oracle: the people and their leaders (12:1–14:21)

The Near East at the Time of Zechariah

c. 520 B.C.

Zechariah prophesied to the people of Judah soon after they had returned from exile in Babylon. Several years earlier, in 539 B.C., Cyrus the Great had conquered Babylon and absorbed its territory into his empire. A year later he permitted the people of Judah to return to their homeland and rebuild the temple. Cyrus and his son Cambyses extended the Persian Empire until it stretched from Egypt and Lydia to the borders of India.


🟩 Extent of the Persian Empire at the time of Zechariah
Black Sea
Caspian Sea
Pteria
LYDIA
Sardis
Melitene
Tushpa
Gozan
Nineveh
MEDIA
Aleppo
ASSYRIA
Asshur
Ecbatana
GREECE
Hamath
Tigris River
Mediterranean Sea
Sidon
Tyre
Damascus
Babylon
Susa
Euphrates River
Persepolis
BABYLONIA
Jerusalem
Ur
PERSIA
Dumah
Memphis
Persian Gulf
EGYPT
ARABIAN DESERT
Tema
0
250
500 mi
Nile River
Red Sea
Dedan
Thebes
0
400
800 km

The Global Message of Zechariah

"Sing and rejoice, O daughter of Zion, for behold, I come and I will dwell in your midst, declares the LORD. And many nations shall join themselves to the LORD in that day, and shall be my people" (Zech. 2:10–11). The global message of Zechariah is that through the judgment that is justly coming upon God's enemies, God is nevertheless gathering a people for himself from all the nations of the world—all made possible through the work of a righteous priest-king, Jesus Christ.

Zechariah in Redemptive History

Israel's calling squandered. Although Israel had been called out to be a light to the nations of the earth, the people had failed miserably in that calling. Yet this failure was not the last word over their destiny. "As you have been a byword of cursing among the nations, O house of Judah and house of Israel, so will I save you, and you shall be a blessing" (Zech. 8:13). Indeed, not only was God going to fulfill his promise that Israel would be a blessing to the world, but God was also going to restore the flourishing abundance of Eden (8:11–12). Yet this restoration would be extended not only to Israel but to all the nations of the world, as originally intended in the mandate given to Abraham (Gen. 12:1–3). As Zechariah's prophecy puts it, "the LORD has an eye on mankind and on all the tribes of Israel" (Zech. 9:1).

Israel's calling fulfilled. How would this redemption of the world be achieved? Only through the work of Christ. In Christ, the temple, the place where God dwelt with his people, is rebuilt as promised (Zech. 1:16). Zechariah's prophecy is filled with strange and wonderful hints of the coming global king who will achieve salvation for his own. We read of Joshua being clothed with clean garments amid Satan's accusations (3:1–5). We hear a prophetic word of a "Branch," a priest-king who will build the temple of the Lord (6:12–13; compare Jer. 23:5–6; 33:14–16; John 2:19–22). We read of a righteous and humble king, riding on a donkey (Zech. 9:9; compare Matt. 21:5; John 12:15), as well as of the piercing of one who is like an only child (Zech. 12:10; compare John 19:37) and of the scattering of the sheep when the shepherd is struck (Zech. 13:7; compare Matt. 26:31).

We read of “living waters” flowing out from Jerusalem (Zech. 14:8; compare John 7:37–39).

The result of the work of this coming king is that humanity will be restored to its Creator, coming to him from every corner of the earth:

> Thus says the Lord of hosts: Peoples shall yet come, even the inhabitants of many cities. The inhabitants of one city shall go to another, saying, “Let us go at once to entreat the favor of the Lord and to seek the Lord of hosts; I myself am going.” Many peoples and strong nations shall come to seek the Lord of hosts in Jerusalem and to entreat the favor of the Lord. Thus says the Lord of hosts: In those days ten men from the nations of every tongue shall take hold of the robe of a Jew, saying, “Let us go with you, for we have heard that God is with you.” (Zech. 8:20–23)

Universal Themes in Zechariah

Worldwide salvation. “Behold, your king is coming to you; righteous and having salvation is he, humble and mounted on a donkey, on a colt, the foal of a donkey. . . . And he shall speak peace to the nations; his rule shall be from sea to sea, and from the River to the ends of the earth” (Zech. 9:9–10). Zechariah’s prophecy presents a vision of a globally minded God on a mission to restore the world to the way it was originally created to be. This includes welcoming in people from all the tribes and nations and people groups of the world. Such worldwide salvation is also the note on which the prophecy ends (14:16–19).

Joy in God’s redemption. Time and again throughout Zechariah we see the joy that comes with God’s merciful redemption of his people. The fasts that will be celebrated at the time of Zion’s coming restoration will be “seasons of joy and gladness and cheerful feasts” (Zech. 8:19). Amid judgments on Israel’s enemies, to Israel herself God says, “Rejoice greatly, O daughter of Zion!” (9:9). When God visits his people to restore them to himself, “their hearts shall be glad as with wine. Their children shall see it and be glad; their hearts shall rejoice in the Lord” (10:7). A crucial common denominator to the salvation God grants in Christ, regardless of geographical location, is joy. Of all people, the redeemed supremely have reason to rejoice.

The importance of godly leadership. Throughout Zechariah we see the metaphor of "shepherd" applied to those who lead God's people—more often than in any other prophet (Zech. 10:2; 11:4, 7, 9, 15, 16, 17; 13:7). "The people wander like sheep; they are afflicted for lack of a shepherd" (10:2). God's people throughout the world require strong, godly leadership from those who are called to lead them—the testimony of biblical history is that, as go the leaders, so go the people. Ultimately, Jesus himself is the global church's Shepherd, laying down his life on behalf of the sheep (John 10:11; 1 Pet. 2:25; 5:4).

The Global Message of Zechariah for Today

The supremacy of Christ. As is true of every part of Scripture, Zechariah's prophecy tells us of Christ and the great redemption God has won for us through him. And Zechariah is filled with an unusually high number of striking promises that are ultimately fulfilled in Jesus. As believers around the world read Zechariah, we commune with God and are given glimpses of the mighty friend we have in his Son, Jesus Christ. Amid the many diverse kinds of adversity facing Christians today, Jesus himself, whose very heart is "gentle and lowly" (Matt. 11:29), walks with his brothers and sisters. Our fellowship with him cannot be broken, and it transcends the many cultural differences that distinguish believers around the world.

Compassion for the needy. In the meantime, as we await Christ's second coming in great power and glory, Zechariah reminds us to extend compassion to the needy and oppressed around the world even as Christ has extended compassion to us. God's heart for the socially disadvantaged shines through in Zechariah, as in so many of the prophets. It is a message strongly relevant to twenty-first century global Christianity. "And the word of the Lord came to Zechariah, saying, 'Thus says the Lord of hosts, Render true judgments, show kindness and mercy to one another, do not oppress the widow, the fatherless, the sojourner, or the poor'" (Zech. 7:8–10; compare 8:16–17).

A Call to Return to the LORD

ZECHARIAH **1** [†]In the eighth month, [a] in the second year of Darius, the word of the LORD came to the prophet [b] Zechariah, the son of [c] Berechiah, son of [d] Iddo, saying, [2] [e] "The LORD was very angry with your fathers. [3]Therefore say to them, Thus declares the LORD of hosts: [f] Return to me, says the LORD of hosts, and [g] I will return to you, says the LORD of hosts. [4] [h] Do not be like your fathers, [i] to whom the former prophets cried out, 'Thus says the LORD of hosts, [f] Return from your evil ways and from your evil deeds.' But [j] they did not hear or pay attention to me, declares the LORD. [5]Your fathers, where are they? And [k] the prophets, do they live forever? [6][†] [l] But my words and my statutes, which I commanded [m] my servants the prophets, did they not [n] overtake your fathers? So they repented and said, [o] 'As the LORD of hosts purposed to deal with us for [p] our ways and [p] deeds, so has he dealt with us.'"

A Vision of a Horseman

[7][†]On the twenty-fourth day of the eleventh month, which is the month of Shebat, in the second year of Darius, the word of the LORD came to the prophet [b] Zechariah, the son of [c] Berechiah, son of [d] Iddo, saying, [8]"I saw in the night, and behold, [q] a man riding on a red horse! He was standing among the myrtle trees in the glen, and behind him were [r] red, sorrel, and white horses. [9]Then I said, 'What are these, my lord?' [s] The angel who talked with me said to me, 'I will show you what they are.' [10][†]So [q] the man who was standing among the myrtle trees answered, [t] 'These are they whom the LORD has sent to [u] patrol the earth.' [11]And they answered [s] the angel of the LORD who was standing among the myrtle trees, and said, [u] 'We have patrolled the earth, and behold, all the earth [v] remains at rest.' [12][†]Then [s] the angel of the LORD said, [w] 'O LORD of hosts, [w] how long will you [x] have no mercy on Jerusalem and the cities of Judah, against which you have been angry these [y] seventy years?' [13][†]And the LORD answered [z] gracious and comforting words to [s] the angel who talked with me. [14]So [s] the angel who talked with me said to me, 'Cry out, Thus says the LORD of

hosts: [a]I am exceedingly jealous for Jerusalem and for Zion. [15][b]And I am exceedingly angry with the nations that are [c]at ease; [d]for while I was angry but a little, [e]they furthered the disaster. [16]Therefore, thus says the LORD, [f]I have returned to Jerusalem with mercy; [g]my house shall be built in it, declares the LORD of hosts, and [h]the measuring line shall be stretched out over Jerusalem. [17][†]Cry out again, Thus says the LORD of hosts: [i]My cities shall again overflow with prosperity, [j]and the LORD will again comfort Zion and again [k]choose Jerusalem.'"

A Vision of Horns and Craftsmen

[18][†] [1] And I lifted my eyes and saw, and behold, [l]four horns! [19]And I said to [s]the angel who talked with me, "What are these?" And he said to me, [l]"These are the horns that have scattered Judah, Israel, and Jerusalem." [20]Then the LORD showed me four craftsmen. [21]And I said, "What are these coming to do?" He said, [l]"These are the horns that scattered Judah, so that no one raised his head. And these have come [m]to terrify them, to cast down the horns of the nations [n]who lifted up their horns against the land of Judah to scatter it."

A Vision of a Man with a Measuring Line

ZECHARIAH 2 [†] [1] And I lifted my eyes and saw, and behold, [o]a man with a measuring line in his hand! [2]Then I said, "Where are you going?" And he said to me, [p]"To measure Jerusalem, to see what is its width and what is its length." [3]And behold, [q]the angel who talked with me came forward, and another angel came forward to meet him [4]and said to him, "Run, say to that young man, [r]'Jerusalem shall be inhabited [s]as villages without walls, because of [t]the multitude of people and livestock in it. [5][†]And I will be to her [u]a wall of fire all around, declares the LORD, and I will be the glory in her midst.'"

[6][†]Up! Up! [v]Flee from the land of the north, declares the LORD. For I have [w]spread you abroad as the four winds of the heavens, declares the LORD. [7][x]Up! Escape to Zion, you who dwell with the daughter of Babylon. [8][†]For thus said the LORD of hosts, after his glory sent me [2] to the nations

who plundered you, [y] for he who touches you touches [z] the apple of his eye:
[9][†]“Behold, [a] I will shake my hand over them, [b] and they shall become
plunder for those who served them. Then [c] you will know that the LORD of
hosts has sent me. [10][†] [d] Sing and rejoice, O daughter of Zion, for [e] behold,
I come [f] and I will dwell in your midst, declares the LORD. [11][†] [g] And many
nations shall join themselves to the LORD in that day, and shall be my
people. [f] And I will dwell in your midst, and [c] you shall know that the LORD
of hosts has sent me to you. [12][†] [h] And the LORD will inherit Judah as his
portion in the holy land, and will again [i] choose Jerusalem.”

[13]Be silent, all flesh, before the LORD, for he has roused himself from his
holy dwelling.

A Vision of Joshua the High Priest

ZECHARIAH **3** [†]Then he showed me [j] Joshua the high priest standing
before the angel of the LORD, and [k] Satan [1] standing at his right hand to
accuse him. [2]And the LORD said to Satan, [l] “The LORD rebuke you, O
Satan! The LORD who has [m] chosen Jerusalem rebuke you! Is not this [n] a
brand [2] plucked from the fire?” [3][†]Now [j] Joshua was standing before the
angel, [o] clothed with filthy garments. [4][†]And the angel said to [p] those who
were standing before him, [q] “Remove the filthy garments from him.” And
to him he said, “Behold, [r] I have taken your iniquity away from you, and [s] I
will clothe you with pure vestments.” [5][†]And I said, [t] “Let them put a
clean turban on his head.” So they put a clean turban on his head and
clothed him with garments. And the angel of the LORD was standing by.

[6]And the angel of the LORD solemnly assured [j] Joshua, [7][†]“Thus says
the LORD of hosts: If you will walk in my ways and [u] keep my charge, then
you shall [v] rule my house and have charge of my courts, and I will give you
the right of access among [w] those who are standing here. [8][†]Hear now, O
Joshua the high priest, you and your friends who sit before you, for [x] they
are men who are a sign: behold, I will bring [y] my servant [z] the Branch. [9]For
behold, on [a] the stone that I have set before Joshua, on a single stone with
[b] seven eyes, [3] I will [c] engrave its inscription, declares the LORD of hosts,
and [d] I will remove the iniquity of this land in a single day. [10][†]In that day,

declares the LORD of hosts, every one of you will invite his neighbor to come [e]under his vine and under his fig tree.”

A Vision of a Golden Lampstand

ZECHARIAH **4** [†]And [f]the angel who talked with me came again [g]and woke me, like a man who is awakened out of his sleep. [2][†]And he said to me, “What do you see?” I said, “I see, and behold, [h]a lampstand all of gold, with a bowl on the top of it, and [i]seven lamps on it, with seven lips on each of the lamps that are on the top of it. [3]And there are [j]two olive trees by it, one on the right of the bowl and the other on its left.” [4]And I said to [f]the angel who talked with me, “What are these, my lord?” [5]Then the angel who talked with me answered and said to me, [k]“Do you not know what these are?” I said, “No, my lord.” [6][†]Then he said to me, “This is the word of the LORD to [l]Zerubbabel: [m]Not by might, nor by power, but by my Spirit, says the LORD of hosts. [7][†]Who are you, [n]O great mountain? Before [l]Zerubbabel [o]you shall become a plain. And he shall bring forward [p]the top stone amid shouts of ‘Grace, grace to it!’”

[8]Then the word of the LORD came to me, saying, [9] [q]“The hands of [l]Zerubbabel have laid the foundation of this house; his hands shall also [r]complete it. [s]Then you will know that the LORD of hosts has sent me to you. [10][†] [t]For whoever has despised the day of small things shall rejoice, and shall see [u]the plumb line in the hand of Zerubbabel.

[v]“These seven [v]are the eyes of the LORD, [w]which range through the whole earth.” [11]Then I said to him, “What are these [j]two olive trees on the right and the left of the lampstand?” [12]And a second time I answered and said to him, “What are these [j]two branches of the olive trees, which are beside the two golden pipes from which the golden oil [1] is poured out?” [13]He said to me, [x]“Do you not know what these are?” I said, “No, my lord.” [14][†]Then he said, [y]“These are the two anointed ones [2] who stand by [z]the Lord of the whole earth.”

A Vision of a Flying Scroll

ZECHARIAH **5** [†]Again I lifted my eyes and saw, and behold, a flying [a]scroll! [2]And he said to me, “What do you see?” I answered, “I see a flying [a]scroll. Its length is twenty cubits, and its width ten cubits.” [1] [3]Then he said to me, “This is [b]the curse that goes out over the face of the whole land. For everyone who [c]steals shall be cleaned out according to what is on one side, and everyone who [d]swears falsely [2] shall be cleaned out according to what is on the other side. [4]I will send it out, declares the LORD of hosts, and it shall enter the house of the thief, and the house of [e]him who swears falsely by my name. And [f]it shall remain in his house and [g]consume it, both timber and stones.”

A Vision of a Woman in a Basket

[5][†] [h]Then the angel who talked with me came forward and said to me, [i]“Lift your eyes and see what this is that is going out.” [6][†]And I said, “What is it?” He said, “This is [j]the basket [3] that is going out.” And he said, “This is their iniquity [4] in all the land.” [7]And behold, the leaden cover was lifted, and there was a woman sitting in the basket! [8][†]And he said, “This is Wickedness.” And he thrust her back into the basket, and thrust down [j]the leaden weight on its opening.

[9]Then I lifted my eyes and saw, and behold, two women coming forward! [k]The wind was in their wings. They had wings like the wings of a stork, and they lifted up the basket between earth and heaven. [10]Then I said to the angel who talked with me, “Where are they taking the basket?” [11][†]He said to me, “To the [l]land of Shinar, to build a house for it. And when this is prepared, they will set the basket down there on its base.”

A Vision of Four Chariots

ZECHARIAH **6** [†]Again I lifted my eyes and saw, and behold, four chariots came out from between two mountains. And the mountains were mountains of [m]bronze. [2]The first chariot had [n]red horses, the second [o]black horses, [3]the third [p]white horses, and the fourth chariot dappled horses—all of them strong. [1] [4]Then I answered and said to [q]the angel who talked with me, “What are these, my lord?” [5][†]And the angel answered and said to me, [r]“These are going out to the four winds of heaven, after [s]presenting themselves before [t]the Lord of all the earth. [6][†]The chariot with the black horses goes toward [u]the north country, the white ones go after them, and the dappled ones go toward [v]the south country.” [7][†]When the strong horses came out, they were impatient to go and [w]patrol the earth. And he said, “Go, [w]patrol the earth.” [w]So they patrolled the earth. [8][†]Then he cried to me, “Behold, those who go toward [u]the north country have set my Spirit at rest in [u]the north country.”

The Crown and the Temple

[9][†]And the word of the LORD came to me: [10]“Take from the exiles [x]Heldai, Tobijah, and [y]Jedaiah, who have arrived from Babylon, and go the same day to the house of Josiah, the son of [z]Zephaniah. [11][†]Take from them silver and gold, and make a crown, [a]and set it on the head of [b]Joshua, the son of Jehozadak, the high priest. [12][†]And say to him, ‘Thus says the LORD of hosts, “Behold, the man whose name is [c]the Branch: for he shall branch out from his place, and [d]he shall build the temple of the LORD. [13][†][d]It is he who shall build the temple of the LORD [e]and shall bear royal honor, and shall sit and rule on his throne. And there shall be a [f]priest on his throne, [g]and the counsel of peace shall be between them both.”’ [14][†]And the crown shall be in the temple of the LORD as [h]a reminder to [i]Helem, [2] [j]Tobijah, [j]Jedaiah, and Hen [j]the son of Zephaniah.

[15][k]“And those who are far off shall come and [l]help to build the temple of the LORD. [m]And you shall know that the LORD of hosts has sent me to you. [n]And this shall come to pass, if you will diligently obey the voice of the LORD your God.”

A Call for Justice and Mercy

ZECHARIAH 7 [†][o]In the fourth year of King Darius, the word of the LORD came to Zechariah on the fourth day of the ninth month, which is [p]Chislev. [2][†]Now the people of Bethel had sent Sharezer and Regem-melech and their men [q] to entreat the favor of the LORD, [3] [r] saying to the priests of the house of the LORD of hosts and [s] the prophets, “Should I weep and [t] abstain in [u] the fifth month, as I have done for so many years?”

[4]Then the word of the LORD of hosts came to me: [5]“Say to all the people of the land and the priests, When you fasted and mourned in [u] the fifth month and in [v] the seventh, for these [w] seventy years, [x] was it [x] for me that you fasted? [6] [y] And when you eat and when you drink, do you not eat for yourselves and drink for yourselves? [7][†] [z] Were not these the words that the LORD proclaimed [a] by the former prophets, when Jerusalem was inhabited and prosperous, [b] with her cities around her, and the [b] South and the [b] lowland were inhabited?”

[8]And the word of the LORD came to Zechariah, saying, [9][†]“Thus says the LORD of hosts, [c] Render true judgments, show kindness and mercy to one another, [10] [d] do not oppress the widow, the fatherless, the sojourner, [e] or the poor, and [f] let none of you devise evil against another in your heart.” [11]But [g] they refused to pay attention [h] and turned a stubborn shoulder and stopped their ears that they might not hear. [1] [12][†] [i] They made their hearts diamond-hard [j] lest they should hear the law and the words that the LORD of hosts had sent [j] by his Spirit through [k] the former prophets. [l] Therefore great anger came from the LORD of hosts. [13] [m] “As I [2] called, and they would not hear, [m] so they called, and I would not hear,” says the LORD of hosts, [14][†] [n] “and I scattered them with a whirlwind among all [o] the nations that they had not known. [p] Thus the land they left was desolate, [q] so that no one went to and fro, [r] and the pleasant land was made desolate.”

The Coming Peace and Prosperity of Zion

ZECHARIAH 8 [†]And the word of the LORD of hosts came, saying, [2]“Thus says the LORD of hosts: [s]I am jealous for Zion with great jealousy, and I am jealous for her with great wrath. [3][†]Thus says the LORD: [t]I have returned to Zion and [u]will dwell in the midst of Jerusalem, [v]and Jerusalem shall be called the faithful city, [w]and the mountain of the LORD of hosts, the holy mountain. [4][†]Thus says the LORD of hosts: [x]Old men and old women shall again sit in the streets of Jerusalem, each with staff in hand because of great age. [5]And the streets of the city shall be full of boys and girls playing in its streets. [6][†]Thus says the LORD of hosts: [y]If it is marvelous in the sight of the remnant of this people in those days, [z]should it also be marvelous in my sight, declares the LORD of hosts? [7][†]Thus says the LORD of hosts: Behold, [a]I will save my people [b]from the east country and from the west country, [8][†]and I will bring them to dwell in the midst of Jerusalem. [c]And they shall be my people, and I will be their God, [d]in faithfulness and in righteousness.”

[9]Thus says the LORD of hosts: [e]“Let your hands be strong, you who in these days have been hearing these words from the mouth of [f]the prophets who were present on [g]the day that the foundation of the house of the LORD of hosts was laid, that the temple might be built. [10]For before those days [h]there was no wage for man or any wage for beast, neither was there any safety from the foe for him who went out or came in, for I set every man against his neighbor. [11]But now I will not deal with the remnant of this people as in the former days, declares the LORD of hosts. [12][†][i]For there shall be a sowing of peace. The vine shall give its fruit, and the ground shall give its produce, [j]and the heavens shall give their dew. [k]And I will cause the remnant of this people to possess all these things. [13]And as [l]you have been a byword of cursing among the nations, O house of Judah and house of Israel, [m]so will I save you, and [n]you shall be a blessing. [o]Fear not, but [e]let your hands be strong.”

[14]For thus says the LORD of hosts: [p]“As I purposed to bring disaster to you when your fathers provoked me to wrath, and I did not relent, says the

LORD of hosts, [15][†]so again have I purposed in these days to bring good to Jerusalem and to the house of Judah; [o]fear not. [16]These are the things that you shall do: [q]Speak the truth to one another; [r]render in your gates judgments [s]that are true and make for peace; [17] [t]do not devise evil in your hearts against one another, and [u]love no false oath, for all these things I hate, declares the LORD.”

[18]And the word of the LORD of hosts came to me, saying, [19][†]“Thus says the LORD of hosts: The fast of the [v]fourth month and the fast of the [w]fifth and the fast of the [x]seventh and the fast of the [y]tenth shall be to the house of Judah [z]seasons of joy and gladness and cheerful feasts. Therefore love [a]truth and peace.

[20][†]“Thus says the LORD of hosts: Peoples shall yet come, even the inhabitants of many cities. [21]The inhabitants of one city shall go to another, saying, [b]‘Let us go at once [c]to entreat the favor of the LORD and to seek the LORD of hosts; I myself am going.’ [22] [b]Many peoples and strong nations shall come to seek the LORD of hosts in Jerusalem and [c]to entreat the favor of the LORD. [23][†]Thus says the LORD of hosts: In those days [d]ten men [e]from the nations of every tongue shall take hold of the robe of a Jew, saying, ‘Let us go with you, for [f]we have heard that God is with you.’”

Judgment on Israel’s Enemies

ZECHARIAH **9** [†] The oracle of the word of the LORD is against the land
of Hadrach
and [g]Damascus is its resting place.
For the LORD has an eye on mankind
and on all the tribes of Israel, [1]
[2] [h]and on Hamath also, which borders on it,
[i]Tyre and [i]Sidon, though [j]they are very wise.
[3] Tyre has built herself [k]a rampart
and [l]heaped up silver like dust,
and fine gold like the mud of the streets.
[4] But behold, the Lord will strip her of her possessions
and strike down [m]her power on the sea,

and [n] she shall be devoured by fire.

5 [o] Ashkelon shall see it, and be afraid;
Gaza too, and shall writhe in anguish;
Ekron also, because its hopes are confounded.
The king shall perish from Gaza;
Ashkelon shall be uninhabited;
6 [p] a mixed people [2] shall dwell in Ashdod,
and I will cut off the pride of Philistia.
7 I will take away [q] its blood from its mouth,
and [r] its abominations from between its teeth;
[s] it too shall be a remnant for our God;
it shall be like [t] a clan in Judah,
and Ekron shall be like the Jebusites.
8 Then [u] I will encamp at my house as a guard,
[v] so that none shall march to and fro;
[w] no oppressor shall again march over them,
[x] for now I see with my own eyes.

The Coming King of Zion

9[†] [y] Rejoice greatly, O daughter of Zion!
Shout aloud, O daughter of Jerusalem!
[z] Behold, [a] your king is coming to you;
righteous and having salvation is he,
[b] humble and mounted on a donkey,
on a colt, the foal of a donkey.
10[†] [c] I will cut off the chariot from Ephraim
and [d] the war horse from Jerusalem;
and the battle bow shall be cut off,
and [e] he shall speak peace to the nations;
[f] his rule shall be from sea to sea,
and from [g] the River to the ends of the earth.
11[†] As for you also, because of [h] the blood of my covenant with you,
[i] I will set your prisoners free from [j] the waterless pit.

12 [†] Return to your stronghold, O [k]prisoners of hope;
today I declare that [l]I will restore to you double.
13 [†] For [m]I have bent Judah as my bow;
I have made Ephraim its arrow.
I will stir up your sons, O Zion,
against your sons, [n]O Greece,
and wield you like a warrior's sword.

The LORD Will Save His People

14 Then the LORD will appear over them,
and [o]his arrow will go forth like lightning;
[p]the Lord GOD will sound the trumpet
and will march forth in [q]the whirlwinds [r]of the south.
15 [†] The LORD of hosts [s]will protect them,
and [t]they shall devour, [u]and tread down the sling stones,
and [v]they shall drink and roar as if drunk with wine,
and be full like a bowl,
drenched [w]like the corners of the altar.

16 On that day the LORD their God will save them,
as [x]the flock of his people;
for [y]like the jewels of a crown
they shall shine on his land.
17 [z]For how great is his goodness, and how great his beauty!
[a]Grain shall make the young men flourish,
and new wine the young women.

The Restoration for Judah and Israel

ZECHARIAH **10** [†] Ask rain [b]from the LORD
in the season of [c]the spring rain,
from the LORD [d]who makes the storm clouds,
and [e]he will give them showers of rain,
to everyone the vegetation in the field.

2[†] For [f] the household gods [g] utter nonsense,
and the diviners see lies;
[h] they tell false dreams
and give empty consolation.
Therefore [i] the people wander like sheep;
they are afflicted for lack of a shepherd.

3 [j] “My anger is hot against the shepherds,
and [k] I will punish the leaders; [1]
for [l] the Lord of hosts cares for his flock, the house of Judah,
and will make them like his majestic steed in battle.
4[†] From him shall come [m] the cornerstone,
from him [n] the tent peg,
from him the battle bow,
from him every ruler—[o] all of them together.
5 They shall be like mighty men in battle,
[p] trampling the foe in the mud of the streets;
they shall fight because the Lord is with them,
and they shall put to shame [q] the riders on horses.

6[†] [r] “I will strengthen the house of Judah,
and [s] I will save the house of Joseph.
[t] I will bring them back [u] because I have compassion on them,
and they shall be as though I had not rejected them,
for [v] I am the Lord their God and I will answer them.
7[†] Then Ephraim shall become like a mighty warrior,
and [w] their hearts shall be glad as with wine.
Their children shall see it and be glad;
their hearts shall rejoice in the Lord.

8[†] [x] “I will whistle for them and [y] gather them in,
for I have redeemed them,
and [z] they shall be as many as they were before.
9 [a] Though I scattered them among the nations,
yet in far countries [b] they shall remember me,

and with their children they shall live and return.
10 [c] I will bring them home from the land of Egypt,
and gather them from Assyria,
and [d] I will bring them to the land of Gilead and to Lebanon,
[e] till there is no room for them.
11 [f] He shall pass through the sea of troubles
and strike down the waves of the sea,
[g] and all the depths of the Nile shall be dried up.
The pride of Assyria shall be laid low,
and [h] the scepter of Egypt shall depart.
12 [i] I will make them strong in the LORD,
and [j] they shall walk in his name,”
declares the LORD.

The Flock Doomed to Slaughter

ZECHARIAH **11** [†] Open your doors, [k] O Lebanon,
that the fire may devour your cedars!
2 Wail, O cypress, for the cedar has fallen,
for the glorious trees are ruined!
Wail, [k] oaks of Bashan,
for the thick forest has been felled!
3 The sound of [l] the wail of [l] the shepherds,
for their glory is ruined!
The sound of the roar of [m] the lions,
[n] for the thicket of the Jordan is ruined!

4 [†] Thus said the LORD my God: [o] “Become shepherd of the flock doomed to slaughter. 5 [p] Those who buy them slaughter them and go unpunished, and those who sell them say, ‘Blessed be the LORD, [q] I have become rich,’ and their own shepherds have no pity on them. 6 For [r] I will no longer have pity on the inhabitants of this land, declares the LORD. Behold, I will cause each of them to fall into the hand of his neighbor, and each into the hand of his king, and they shall crush the land, and I will deliver none from their hand.”

[7][†] [s] So I became the shepherd of the flock doomed to be slaughtered by the sheep traders. And I took two staffs, one I named [u] Favor, the other I named [v] Union. [s] And I tended the sheep. [8][†]In one month [w] I destroyed the three shepherds. But I became impatient with them, and they also detested me. [9][†]So I said, "I will not be your shepherd. [x] What is to die, let it die. What is to be destroyed, let it be destroyed. And let those who are left devour the flesh of one another." [10][†]And I took [y] my staff Favor, and I broke it, annulling the covenant that I had made with all the peoples. [11]So it was annulled on that day, and the sheep traders, who were watching me, knew that it was the word of the Lord. [12][†]Then I said to them, "If it seems good to you, give me my wages; but if not, keep them." And they weighed out as my wages [z] thirty pieces of silver. [13]Then the Lord said to me, "Throw it to the potter"—[a] the lordly price at which I was priced by them. So I took the [z] thirty pieces of silver and threw them into the house of the Lord, to the potter. [14][†]Then I broke [b] my second staff Union, annulling the brotherhood between Judah and Israel.

[15]Then the Lord said to me, "Take once more the equipment of [c] a foolish shepherd. [16]For behold, I am raising up in the land a shepherd [d] who does not care for those being destroyed, or seek the young or heal the maimed or nourish the healthy, but [e] devours the flesh of the fat ones, tearing off even their hoofs.

[17][†] [f]"Woe to my worthless shepherd,
[g] who deserts the flock!
May the sword strike his arm
and [h] his right eye!
Let his arm be wholly withered,
his right eye utterly blinded!"

The Lord Will Give Salvation

ZECHARIAH 12 [†] [i] The oracle of the word of the Lord concerning Israel: Thus declares the Lord, [j] who stretched out the heavens and [k] founded the earth and [j] formed the spirit of man within him: [2][†]"Behold, I am about to make Jerusalem [l] a cup of staggering to [m] all the surrounding peoples. The siege of Jerusalem [n]will also be against Judah. [3][†][o]On that day I will make Jerusalem a heavy stone for all the peoples. [p]All who lift it will surely hurt themselves. And [m]all the nations of the earth will gather against it. [4][†][o]On that day, declares the LORD, [q]I will strike every horse [r]with panic, and its rider [r]with madness. But for the sake of the house of Judah I will keep my eyes open, when I strike every horse of the peoples [r]with blindness. [5][†]Then the clans of Judah shall say to themselves, ‘The inhabitants of Jerusalem have strength through the LORD of hosts, their God.’

[6][o]“On that day I will make the clans of Judah [s]like a blazing pot in the midst of wood, like a flaming torch among sheaves. And [t]they shall devour to the right and to the left all the surrounding peoples, while [u]Jerusalem shall again be inhabited in its place, in Jerusalem.

[7][†]“And the LORD will give salvation to the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem may not surpass that of Judah. [8][†][o]On that day [v]the LORD will protect the inhabitants of Jerusalem, so that [w]the feeblest among them on that day shall be like David, and the house of David shall be like God, [x]like the angel of the LORD, going before them. [9][†][o]And on that day [y]I will seek to destroy all the nations that come against Jerusalem.

Him Whom They Have Pierced

[10][†]“And [z]I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and [z]pleas for mercy, so that, [a]when they look on me, on him whom they have pierced, [b]they shall mourn for him, [c]as one mourns for an only child, and weep bitterly over him, as one weeps over a firstborn. [11][o]On that day [d]the mourning in Jerusalem will be as great [e]as the mourning for Hadad-rimmon in the plain of Megiddo. [12]The land shall mourn, [f]each family [1] by itself: the family of the house of David by itself, and their wives by themselves; the family of the house of [g]Nathan by itself, and their wives by themselves; [13]the family of the house of Levi by itself, and their wives by themselves; the family of [h]the Shimeites by itself, and their wives by themselves; [14]and all the families that are left, each by itself, and their wives by themselves.

ZECHARIAH 13 [†] [i]“On that day there shall be [j]a fountain opened for the house of David and the inhabitants of Jerusalem, to cleanse them from sin and uncleanness.

Idolatry Cut Off

[2]“And [i]on that day, declares the LORD of hosts, [k]I will cut off the names of the idols from the land, so that [l]they shall be remembered no more. And also [m]I will remove from the land the prophets and the spirit of uncleanness. [3]And if anyone again prophesies, his father and mother who bore him will say to him, [n]‘You shall not live, for you speak lies in the name of the LORD.’ And his father and mother who bore him shall pierce him through when he prophesies.

[4]“On that day [o]every prophet will be ashamed of his vision when he prophesies. He will not put on a hairy cloak in order to deceive, [5]but he will say, [p]‘I am no prophet, I am a worker of the soil, for a man sold me in my youth.’ [1] [6]And if one asks him, ‘What are these wounds on your back?’ [2] he will say, ‘The wounds I received in the house of my friends.’

The Shepherd Struck

[7][†] “Awake, O sword, against [q]my shepherd,
against the man who stands next to me,”
declares the LORD of hosts.

[r]“Strike the shepherd, and the sheep will be scattered;
I will turn my hand against the little ones.
[8] In the whole land, declares the LORD,
two thirds shall be cut off and perish,
[s]and one third shall be left alive.
[9] And [t]I will put this third into the fire,
and refine them as one refines silver,
and test them as gold is tested.
[u]They will call upon my name,
and [v]I will answer them.
[w]I will say, ‘They are my people’;

and they will say, ‘The LORD is my God.’”

The Coming Day of the LORD

ZECHARIAH **14** [†]Behold, [x] a day is coming for the LORD, when the spoil taken from you will be divided in your midst. [2]For [y] I will gather all the nations against Jerusalem to battle, and [z] the city shall be taken [a] and the houses plundered [b] and the women raped. [c] Half of the city shall go out into exile, but the rest of the people shall not be cut off from the city. [3] [d] Then the LORD will go out and fight against those nations as when he fights on a day of battle. [4][†] [e] On that day his feet shall stand [f] on [g] the Mount of Olives that lies before Jerusalem on the east, and [g] the Mount of Olives shall be split in two from east to west by [h] a very wide valley, so that one half of the Mount shall move northward, and the other half southward. [5][†]And you shall flee to the valley of my mountains, for the valley of the mountains shall reach to Azal. And you shall flee as you fled from [i] the earthquake in the days of Uzziah king of Judah. Then the LORD my God will come, and all the holy ones with him.

[6][†] [e] On that day [j] there shall be [j] no light, cold, or frost. [1] [7][†] [k] And there shall be a unique [2] day, [l] which is known to the LORD, neither day nor night, but [m] at evening time there shall be light.

[8][†] [e] On that day [n] living waters shall flow out from Jerusalem, half of them to [o] the eastern sea [3] and half of them to [o] the western sea. [4] [p] It shall continue in summer as in winter.

[9][†]And [q] the LORD will be king over all the earth. [r] On that day the LORD will be [s] one and [t] his name one.

[10][†] [u] The whole land shall be turned into a plain from [v] Geba to [w] Rimmon south of Jerusalem. But [x] Jerusalem shall remain aloft [y] on its site from [z] the Gate of Benjamin to the place of the former gate, to [a] the Corner Gate, and from [b] the Tower of Hananel to the king’s winepresses. [11][†]And it shall be inhabited, for [c] there shall never again be a decree of utter destruction. [5] [d] Jerusalem shall dwell in security.

[12][†]And this shall be [e] the plague with which the LORD will strike all the peoples that wage war against Jerusalem: their flesh will rot while they are

still standing on their feet, their eyes will rot in their sockets, and their tongues will rot in their mouths.

[13]And [f] on that day a great panic from the LORD shall fall on them, so that [g] each will seize the hand of another, and the hand of the one will be raised against the hand of the other. [14]Even [h] Judah will fight at Jerusalem. And [i] the wealth of all the surrounding nations shall be collected, gold, silver, and garments in great abundance. [15]And [j] a plague like this plague shall fall on the horses, the mules, the camels, the donkeys, and whatever beasts may be in those camps.

[16][†]Then everyone who survives of all the nations that have come against Jerusalem [k] shall go up year after year to worship [l] the King, the LORD of hosts, and [m] to keep [n] the Feast of Booths. [17][†]And if [o] any of the families of the earth do not go up to Jerusalem to worship [l] the King, the LORD of hosts, [p] there will be no rain on them. [18]And if the family of Egypt does not go up and present themselves, then on them there shall be no rain; [6] there shall be [j] the plague with which the LORD afflicts the nations that do not go up [m] to keep the Feast of Booths. [19]This shall be the punishment to Egypt and the punishment to all the nations that do not go up [m] to keep the Feast of Booths.

[20][†]And [q] on that day there shall be inscribed on the bells of the horses, [r] "Holy to the LORD." And the pots in the house of the LORD shall be as the bowls before the altar. [21][†]And every pot in Jerusalem and Judah shall be [r] holy to the LORD of hosts, so that all who sacrifice may come and take of them and boil the meat of the sacrifice in them. And [s] there shall no longer be [t] a trader [7] in the house of the LORD of hosts [q] on that day.

Study Notes for Zechariah

ZECHARIAH—NOTE ON 1:1–8:23 *Oracles and Visions.* Zechariah's sequence of visions in 1:7–6:15 is interrupted by an oracle of restoration (2:6–13) and an oracle identifying the high priest Joshua as the key agent of renewal (6:9–15). The visions demonstrate that God affects all creation, including humanity. The trauma and triumph of Zion's restoration begin and end the section (1:1–6; 8:1–23).

FACT

Zechariah in the NT. Several NT writers quote or allude to the book of Zechariah. One estimate is that 54 passages from Zechariah occur in 67 different places in the NT. Many of these are in Revelation.

1:1–6 *Introduction: Return to Me and I Will Return to You.* After the exile, God invites his people to renew their commitment to him.

ZECHARIAH—NOTE ON 1:1 **The second year of Darius** is 520 B.C., a stable time in the Persian Empire. Zechariah's name means "Yahweh remembered."

ZECHARIAH—NOTE ON 1:6 The people's forefathers ignored the Lord's **prophets** and were judged. Though the prophets themselves died, the **words** and **statutes** of the Lord that they spoke brought judgment. Now their words bore fruit in the new generation's response. They **repented** and confessed the justice of the Lord's judgments.

1:7–6:15 *Eight Night Visions and a Sign-act.* The eight visions that follow were all received in a single night shortly before the new year, a date often associated in the ancient Near East with temple building.

ZECHARIAH—NOTE ON 1:7–17 In his first vision, Zechariah sees horsemen, who report to God the condition of the earth and prompt the angel of the Lord to intercede for Jerusalem.

ZECHARIAH—NOTE ON 1:10–11 The horsemen **whom the LORD has sent to patrol the earth** are God's angelic forces sent to gather accurate information for him.

ZECHARIAH—NOTE ON 1:12 For the nations to be at rest while God's people are not is a reversal of the proper order. The **angel of the LORD**, God's personal representative, therefore asks the Lord to end the **seventy years** of judgment.

ZECHARIAH—NOTE ON 1:13–14 **gracious and comforting words**. The Lord's response is positive, and Zechariah is ordered to spread the good news. The Lord's covenantal jealousy toward **Jerusalem** and **Zion** has caused him to act in their favor. He will now judge the nations he previously used to judge his people for their sin (v. 2).

ZECHARIAH—NOTE ON 1:17 Since his people returned to him (v. 6), the Lord returns to dwell with them. The temple ("my house," v. 16) will be rebuilt and the covenantal blessing of **prosperity** will flow out from it. As always in the Bible, "prosperity" is defined by God's will, not by human desires.

ZECHARIAH—NOTE ON 1:18–21 The second vision describes **four horns**. "Four" symbolizes all the world powers responsible for exiling **Judah, Israel, and Jerusalem**. These nations had **scattered** God's people for their sins, just as the covenant curse of Lev. 26:33 had warned. Those who fought against Judah will now be brought down by **four craftsmen**, another group of nations. The Abrahamic covenant promise to curse those who dishonor Abraham and his offspring (Gen. 12:3) is still in force.

FACT

The number four in Scripture is often associated with creation or completeness. There are four different directions of the compass, four elements, four seasons of the year, and four times of day (morning, noon, evening, and midnight). In 1:18, four represents all of the world powers responsible for the scattering of Judah. However, the Lord, who is sovereign over his creation, will care for his people and punish their oppressors.

ZECHARIAH—NOTE ON 2:1–13 In his third vision Zechariah anticipates a renewed Jerusalem, so full of people that it spreads beyond its walls. It will attract those Jews who remain in exile, as well as many Gentiles.

ZECHARIAH—NOTE ON 2:1 The **man with a measuring line in his hand** calls attention to the size of the restored city, which contrasts with its present unimpressive state.

ZECHARIAH—NOTE ON 2:5 Jerusalem's increased population will require that it be "without walls" (v. 4). The Lord himself will provide a protective **wall of fire** around it, however, like the cherubim and flaming sword that protected the garden of Eden (Gen. 3:24). God's glory will return to inhabit the entire city (see Ezekiel 43).

ZECHARIAH—NOTE ON 2:6–7 **Flee from the land of the north**. God's glory will return to Jerusalem and his judgment will fall on their former rulers (1:18–20). Thus, those still in exile in **Babylon** should **escape** and return to **Zion**, the home of the temple.

ZECHARIAH—NOTE ON 2:8 **after his glory sent me**. The Lord sent Zechariah to declare that judgment will come on those who **plundered** his people, **the apple of his eye**, that is, the "heart" of the eye, the most valued part.

ZECHARIAH—NOTE ON 2:9 The Lord will **shake** his **hand over** Judah's enemies, signaling for them to be destroyed by their former slaves (compare Isa. 13:2).

ZECHARIAH—NOTE ON 2:10 **Sing and rejoice**. The Lord's dramatic return to his rebuilt house is cause for praise for those who have returned to Judah (see Ps. 35:27).

ZECHARIAH—NOTE ON 2:11 The **nations** too will **join themselves to** (enter into covenant with) **the LORD in that day** (see Isa. 56:3–5). Jews and Gentiles will join together in one nation, **my people**, with the Lord dwelling in their midst (compare Eph. 2:13–16).

ZECHARIAH—NOTE ON 2:12 Though the nations will come to worship the Lord, **Judah** and **Jerusalem** will still be his chosen **portion**.

ZECHARIAH—NOTE ON 3:1 The fourth vision (vv. 1–10) takes place in a heavenly courtroom, where the **angel of the LORD** sits as judge. **Joshua the high priest**, one of the leaders of the returned exiles (Hag. 1:1), is the defendant. **Satan** (that is, "the Accuser" or "the Adversary") is the prosecutor.

ZECHARIAH—NOTE ON 3:3 Satan has a very strong case. Joshua is **clothed with filthy garments** soiled with excrement, which defiles him. This poses a serious problem for the people, since it was through Joshua the high priest that their own impurity was to be removed on the Day of Atonement (see Lev. 16:1–34). But the Lord rejects Satan's charges. The Lord's election of Jerusalem, and Joshua's position as one "plucked from the fire" (that is, brought safely back from the exile; Zech. 3:2), means that Joshua is not guilty.

ZECHARIAH—NOTE ON 3:4 The Lord commands his servants to **remove the filthy garments**. This removes Joshua's sin. God also orders that Joshua be clothed in **pure vestments**, garments suitable to wear in the presence of the King of kings. These garments represent a new righteousness given to Joshua.

ZECHARIAH—NOTE ON 3:5 Zechariah also requests a **clean turban** for Joshua's **head**, which symbolizes glory and royalty. Joshua's reclothing in the presence of the **angel of the LORD** shows God's gracious acceptance of him and the people he represents.

ZECHARIAH—NOTE ON 3:7 The Lord commands Joshua to **walk in my ways and keep my charge**. If he does so, he will also **rule my house and have charge of my courts**. Thus, temple worship will not be corrupted by idolatry (compare Ezek. 44:23–24). The Lord will not be silent or distant from his people any longer.

ZECHARIAH—NOTE ON 3:8–9 Joshua and his **friends**, the priestly class, were **men who are a sign**: their very existence after the exile showed God's commitment to bless his people. Ultimately, God will bless them by sending **my servant the Branch**. This servant will remove the **iniquity of this land**. The **stone** was probably similar to the one on Aaron's turban. It was engraved with the words “Holy to the LORD,” which enabled Aaron to bear the people’s sin before the Lord (Ex. 28:36–38).

ZECHARIAH—NOTE ON 3:10 The coming Branch will remove the “iniquity of this land” (v. 9). Thus, he will restore fruitfulness and peace in the land. As during Solomon’s empire, each man will **invite his neighbor to come under his vine and under his fig tree** (compare 1 Kings 4:25; Mic. 4:4).

ZECHARIAH—NOTE ON 4:1–14 The fifth vision consists of a solid gold **lampstand** flanked by **two olive trees** (v. 3). A “lampstand” is almost always a ritual object, especially one made of gold (see Ex. 25:31–40).

ZECHARIAH—NOTE ON 4:2 The lampstand supported a **bowl**, which was a container for the oil. Arranged around the bowl were **seven lamps**, each of which had **seven lips** (that is, “spouts”). This would provide a lot of light.

ZECHARIAH—NOTE ON 4:6 God now addresses **Zerubbabel**, the governor. Along with Joshua the high priest, Zerubbabel had been put in charge of rebuilding the temple (Ezra 5:2; Hag. 1:1). God states that the obstacles to the rebuilding will be overcome only by an outpouring of God’s Spirit.

ZECHARIAH—NOTE ON 4:7 With assurance of God’s help, the **great mountain** of difficulties that stands in the way of rebuilding will be reduced to a **plain** in front of Zerubbabel (compare Isa. 40:4).

ZECHARIAH—NOTE ON 4:10b The **seven** lamps (v. 2) **are the eyes of the LORD**. They represent his watchfulness over **the whole earth**, which results in blessing for his faithful people (compare 2 Chron. 16:9).

Zechariah’s Visions

Vision	Passage	Content Summary	Zechariah’s Question(s) to the Messenger	Promise/Outcome
1	1:7–17	Vision of horsemen who “patrol the earth” and report the condition of the earth; the Lord promises to build his house in Jerusalem	What are these, my lord? (v. 9)	The Lord is jealous for Jerusalem and promises that his house will be built there and that the Lord’s cities will overflow with prosperity
2	1:18–21	Vision of four horns and four craftsmen: the horns have scattered Judah, Israel, and Jerusalem, and the craftsmen come to terrify and cast down the horns	What are these? (v. 19) What are these coming to do? (v. 21)	The craftsmen will cast down those who have oppressed Judah, Israel, and Jerusalem
3	2:1–13	Vision of a man with a measuring line in his hand who comes to measure Jerusalem	Where are you going? (v. 2)	Jerusalem will be inhabited, and the Lord will be in the midst of his people

4	3:1–10	Vision of Joshua the high priest and the removal of his iniquity as the representative of the people		Joshua the priest will rule the Lord’s house and courts, and the coming of “my servant the Branch” is promised
5	4:1–14	Vision of a lampstand and two olive trees	What are these, my lord? (v. 4) What are these two olive trees . . . ? (v. 11)	The rebuilding of the temple is charged to Zerubbabel and Joshua and will occur by the power of the Lord
6	5:1–4	Vision of a flying scroll		Covenant curses will come upon the covenant breaker, e.g., the one who steals and the one who swears falsely
7	5:5–11	Vision of a woman in the basket (ephah), later carried away by two women	What is it? (v. 6) Where are they taking the basket? (v. 10)	“Wickedness”—symbolized by the presence of the woman—will be removed to Babylon (Shinar)
8	6:1–8	Vision of four chariots pulled by strong horses: red, black, white, dappled	What are these, my lord? (v. 4)	The chariots and horses go north (black and white) and south (dappled) to “patrol the earth”

ZECHARIAH—NOTE ON 4:14 The two olive trees **are the two anointed ones** (see ESV footnote). This “new oil” represents the fertility that flows from God’s blessing (compare Hag. 1:11). The trees produce unlimited amounts of oil for the lampstand. They **stand by the Lord of the whole earth** as members of his heavenly court. Most interpreters think these anointed ones represent Zerubbabel and Joshua.

ZECHARIAH—NOTE ON 5:1–4 The sixth vision is of a gigantic **scroll**, 30 by 15 feet (9 by 4.5 m), flying in midair. The scroll is a covenant document, like the tablets Moses received from the Lord in Ex. 32:15. Its task is to bring the covenant curses to bear on covenant breakers. It uses **everyone who steals** and **everyone who swears falsely** as representative examples (Zech. 5:3). All covenant breakers will **be cleaned out** from the community.

ZECHARIAH—NOTE ON 5:5–11 The seventh vision is closely linked to the sixth. It adds exile to the threat of destruction.

ZECHARIAH—NOTE ON 5:6–7 The prophet saw a **basket** holding about three-fifths of a bushel. Inside this small container was **their iniquity in all the land**, personified as a **woman**. She was trapped in the basket by a circular **leaden cover** weighing roughly 75 pounds (34 kg).

ZECHARIAH—NOTE ON 5:8 The vision includes the removal of all **wickedness** from the land (see 3:9). Wickedness is under God’s power and authority: the angel **thrust** the woman **back into the basket, and thrust down the leaden weight on its opening**, not allowing her to escape.

ZECHARIAH—NOTE ON 5:11 The basket of wickedness, lifted up by the two women (v. 9), is to be taken to a new location in the **land of Shinar** (Babylon). There a **house**, or temple, will be built for it. All idolaters will be removed and will never again trouble God's people.

ZECHARIAH—NOTE ON 6:1–8 Zechariah's eighth vision begins with **four chariots** with horses of different colors (vv. 1–3). The chariots go out from between **two mountains . . . of bronze**. These four chariots, whose number represents completeness, are pulled by **strong** horses. God's army is on the move.

ZECHARIAH—NOTE ON 6:5 The angel explains that the chariots represent the **four winds of heaven**. Nowhere in the world is outside their reach. The Hebrew word for "wind" is the same as that for "spirit," so these winds also represent God's power at work in the world (compare 5:9).

ZECHARIAH—NOTE ON 6:6 The "chariots" go in different directions: to Babylon, Assyria, and Persia in the **north country** and to Egypt in the **south country**.

ZECHARIAH—NOTE ON 6:7 The **strong horses** with their chariots move at God's command to **patrol the earth**. They exercise God's sovereign rule over the whole world.

ZECHARIAH—NOTE ON 6:8 Victory is easily accomplished. God's **Spirit** is **set . . . at rest in the north country**, the former home of his enemies. This indicates the full and final defeat of those who oppose God (compare Deut. 12:10–12).

ZECHARIAH—NOTE ON 6:9–15 This oracle describes a sign-act that looks forward to the successful rebuilding of the temple.

ZECHARIAH—NOTE ON 6:11 **Joshua**, the high priest, is to be crowned with a **crown** of **silver and gold**. The precious metals are provided by those "who have arrived from Babylon" (v. 10), which emphasizes the exiles' place in the community's future.

ZECHARIAH—NOTE ON 6:12 Joshua is to be crowned as a symbol of the reality to come. **the Branch**. See Jer. 33:15. Zechariah repeats Jeremiah's promise of a king who will **build the temple of the LORD**.

ZECHARIAH—NOTE ON 6:13 This king will sit on his throne, with a **priest** beside him on another **throne**. **Between them both** there will be a **counsel of peace**. They will work together in harmony.

ZECHARIAH—NOTE ON 6:14 The oracle ends with named exiles. The **crown** will be stored **in the temple of the LORD as a reminder** and as an assurance of God's determination to act in gracious sovereignty, as described.

7:1–8:23 *From Fasts to Feasts.* This section mentions fasts that commemorate the destruction of Jerusalem, which will be transformed into feasts celebrating its renewal. The renewal gives the people another chance to exhibit a society of justice and love, and to be the means by which light comes to all the world.

FACT

Eight visions. The book of Zechariah has two major sections: chs. 1–8 and chs. 9–14. The first section contains eight visions that describe what God plans to do. Many of the symbols and images in these visions also appear in Revelation.

ZECHARIAH—NOTE ON 7:1–14 Like the prophets before him, Zechariah emphasizes that religious observance without obedience and justice is empty.

ZECHARIAH—NOTE ON 7:1 The **ninth month** of the **fourth year of King Darius** is December 518 B.C., two years after Zechariah's earlier prophecies. The temple work has not yet been completed.

ZECHARIAH—NOTE ON 7:2–3 The weeping and fasting described here were rituals intended to show repentance in the hope of gaining help from the Lord (see 2 Sam. 12:21–22). Now that the temple was being rebuilt, it was natural to question whether this ritual was still needed. The **fifth month**

was the month in which Nebuchadnezzar had destroyed the Jerusalem temple nearly 70 years earlier.

ZECHARIAH—NOTE ON 7:7 The **South** is the area to the south of Jerusalem, around Beersheba. The **lowland** is to the west of Jerusalem. Though the original question reflected a ritual concern, the Lord's response asks a deeper question: "When you fasted and mourned, was it really out of a concern over the loss of my favor?" If they have simply been fasting for selfish reasons, then they have not learned the lesson that the temple's destruction was intended to teach. Such fasting was a waste of time.

ZECHARIAH—NOTE ON 7:9–10 The test of true repentance is a life of obedience to God. Obedience includes giving **true judgments** that **show kindness and mercy** to the **widow** and **fatherless**, the **sojourner** and the **poor**.

ZECHARIAH—NOTE ON 7:12 **The law and the words** of the **former prophets** were the two means God used to communicate his will to his people. Yet earlier generations "refused to pay attention" (v. 11), thus causing his anger (1:2).

FACT

Widows, fatherless children, sojourners, and the poor were vulnerable members of society (7:10). Treating them justly and kindly matters very much to the Lord, and he will punish those who mistreat them (see Ex. 22:21–24; Deut. 10:18–19).

ZECHARIAH—NOTE ON 7:14 The Lord's judgment came upon his people like a **whirlwind**. It scattered them among **nations that they had not known** and made them as vulnerable as the people they had oppressed.

ZECHARIAH—NOTE ON 8:1–23 God is renewing his presence with his people. He is reaffirming his purpose to bless the nations through them.

ZECHARIAH—NOTE ON 8:3 The somber word of judgment on the former generation is not the end of the story. God has **returned to Zion and will dwell in the midst of Jerusalem**. In the days ahead, Jerusalem will become a **faithful city** (compare Isa. 1:26) and Zion will again be the **holy mountain**.

ZECHARIAH—NOTE ON 8:4 **Old** and young, male and female are portrayed as enjoying their new home. This ideal picture implies peace and plenty for everyone. It also contrasts dramatically with the slave labor and poverty that had marked Jerusalem in the recent past.

ZECHARIAH—NOTE ON 8:6 Such a transformation may seem a **marvelous** miracle to Zechariah's hearers, but it is the sort of miracle that the Creator God does routinely (**should it also be marvelous in my sight**?).

ZECHARIAH—NOTE ON 8:7 The Lord uses opposite extremes to emphasize the completeness of his salvation. He will save his people from the **east country** and the **west country** and thus from everywhere in between.

ZECHARIAH—NOTE ON 8:8 When the Lord returns to Jerusalem, he will cause his covenant people to live together **in faithfulness and in righteousness**. The covenant promise **and they shall be my people, and I will be their God** also occurs in Jer. 31:33 and Ezek. 37:27.

ZECHARIAH

Zechariah was both a priest and a prophet. He was a member of a prominent family who returned from Babylon with Zerubbabel. Like Haggai, who ministered during the same time, Zechariah spoke about the need to rebuild the temple. He reassured Judah that if they would heed the words of the prophets and turn to the Lord, God would bless his people for their faithfulness. God would trouble the nations who were enjoying rest and grant rest to his troubled people, making Jerusalem once again the center of the world. Zechariah also prophesied about the coming of the Messiah. Matthew, Mark, John, Ephesians, and Revelation are among the NT books that quote Zechariah, recognizing Jesus as the fulfillment of his prophecies. **(Zechariah 8:1–8)**

ZECHARIAH—NOTE ON 8:12–13 With the temple reestablished, the Lord's attitude toward his people changes. The temple's reconstruction results in a **sowing of peace**, which is the blessings of agricultural prosperity and national security promised in Lev. 26:4. The **remnant of this people** from both the **house of Judah and house of Israel** will receive the peace that unfaithful Israel never had. They will be a **blessing** to the nations, fulfilling the Lord's purpose for them (Gen. 12:2).

ZECHARIAH—NOTE ON 8:15 **good**. The Lord's commitment to bless this new generation should free them from **fear**. It should motivate them to a new obedience characterized by truth, justice, and grace.

ZECHARIAH—NOTE ON 8:19 Formerly, the people fasted in the **fourth month**, when their enemies had entered Jerusalem (2 Kings 25:3–4; Jer. 39:2; 52:6–7); in the **fifth**, when the city fell (Jer. 52:12–15); in the **seventh**, when Gedaliah was assassinated (2 Kings 25:25); and in the **tenth**, when the attack on the city had first begun (2 Kings 25:1). In the future, these fast days will become feast days. They will be **seasons of joy and gladness** celebrating the salvation and transformation that the Lord accomplished for them.

ZECHARIAH—NOTE ON 8:20–22 This blessing extends beyond Israel to include the Gentiles: **Many peoples and strong nations shall come**.

ZECHARIAH—NOTE ON 8:23 **Ten men** represents a complete group **from the nations of every tongue** who come to Jerusalem because they recognize that God is with his people. This prophecy was fulfilled on the day of Pentecost (Acts 2).

ZECHARIAH—NOTE ON 9:1–14:21 *The Return of the King.* The reference to the surrounding nations in 8:20–23 and 9:1–8 links the book's main parts (chs. 1–8 and chs. 9–14). In the book's second half, two groups of oracles are introduced as the "oracle of the word of the LORD" (9:1; 12:1). The twin themes of the purity of God's people and the fidelity of their leaders—often termed "shepherds"—run throughout these oracles. The community and its leaders suffer opposition and difficulty. The "return of the king" (9:9) marks the triumph of God's purposes and the restoration of God's people. It also marks the salvation of people from many nations (14:9, 16; compare 8:20–23).

9:1–11:17 *The First Oracle: Leaders and Their People.* Judgment on Jerusalem's neighbors contributes to its security (9:1–8), but the arrival of a saving king completes it (9:9–17). While this remains the community's only hope, it still must recover from destructive leaders (10:1–12) who themselves come under judgment (11:1–17).

ZECHARIAH—NOTE ON 9:1–17 Zechariah tells Judah that its current circumstances are temporary. God will judge their oppressors. He will also send the promised king, who will rule Israel and the nations.

ZECHARIAH—NOTE ON 9:1–8 As in 1:12, the issue is the nations that are wrongfully at rest, and that will now be subject to the Lord's judgment. Despite all its natural resources, this whole region will experience the fiery judgment of God that will leave it desolate. Yet even from the destruction of those nations, a **remnant** (9:7) will emerge who will attach themselves to the Lord and become part of his people (see 8:22–23). Thus the Lord will eliminate any future threats to the peace and safety of his **house** (9:8) and his people.

ZECHARIAH—NOTE ON 9:9 This campaign against Israel's enemies ends in the triumphal entry of Israel's **king** into **Jerusalem**. He is described as "righteous," like the ideal ruler of Psalm 72. He will secure their "salvation" by guaranteeing God's blessing. He is also **humble** (compare Deut. 17:18–20), and he comes riding **on a donkey**. A warrior would ride a horse, so this is the mount of one who brings peace. Jesus fulfills this prophecy during his triumphal entry into Jerusalem (see Matt. 21:5; John 12:5). **righteous and having salvation is he**. As Jesus enters Jerusalem, this saving work is still to be accomplished.

Zechariah Texts Quoted in the New Testament Regarding Jesus' Ministry

Zechariah Text	Content Summary	NT Passages
9:9	the king comes to Zion humble and riding a donkey	Matt. 21:5; John 12:15
11:13	30 pieces of silver thrown into the house of the LORD	Matt. 27:9
12:10	looking on him whom they have pierced	John 19:37; Rev. 1:7
13:7	the shepherd is struck and the sheep scattered	Matt. 26:31; Mark 14:27

FACT

“Your king is coming.” In 9:9, Zechariah prophesies about the coming of a future king of Israel. The NT quotes this verse when describing Jesus’ triumphal entry into Jerusalem, riding on a donkey (Matt. 21:5; John 12:15).

ZECHARIAH—NOTE ON 9:10 The Lord will eliminate Israel’s need for traditional instruments of war: **chariot**, **war horse**, and **battle bow**. He will provide universal **peace** (see Ps. 72:8).

ZECHARIAH—NOTE ON 9:11 The **prisoners**, those remaining in exile, will be freed from the **waterless pit**, a dry well used as a temporary prison (see Gen. 37:24; Jer. 38:6). This salvation comes because of the **blood of my covenant**, that is, the blood of the sacrifices offered to confirm the covenant (see Ex. 24:8). Because of this covenant bond between God and his people, they should return to Jerusalem, their “stronghold” (Zech. 9:12; see 2:6–7).

ZECHARIAH—NOTE ON 9:12–17 The prisoners of war are not the only ones who need to hear the news of the coming king. The day is coming when God will make his people themselves into a weapon against their captors (v. 13). As the Divine Warrior, the Lord will conquer his people’s oppressors in dramatic fashion (vv. 13–14). By destroying their enemies, he will rescue his people and shepherd his flock (v. 16). As his treasured possession, they will never again go hungry and thirsty. They will receive the covenantal blessings of grain and new wine (v. 17).

ZECHARIAH—NOTE ON 9:13 The oppressors of the **sons** of **Zion** (Israel) are identified as the **sons** of **Greece**. God promises to make Zion **like a warrior’s sword**, defeating the Greeks. This is a predictive prophecy of future events (compare Dan. 8:21). Zechariah was writing between 520 and perhaps 480 B.C., but the Greek ruler Alexander the Great did not conquer Palestine until 333. Then the Jewish people did not successfully rebel against Alexander’s successors until the Maccabean period (roughly 166–142 B.C.). However, the name “Greece” was known at the time of Zechariah, for the Greeks had defeated Persia at the battle of Marathon in 490 B.C. Greece was never an enemy of Israel or a conquering world power, however, until the time of Alexander the Great.

FACT

When did Israel defeat Greece? Zechariah predicted that the sons of Zion would someday defeat the sons of Greece (9:13). This is probably a prophecy of the Maccabean revolt in the second century B.C., when the Jews defeated the successors of Alexander the Great who had become their rulers.

ZECHARIAH—NOTE ON 9:15–16 **tread down the sling stones**. These stones were hurled by slings in battle, but these stones also represent the enemies themselves. Israel's army will trample them as they move forward to conquer. By contrast, God's people will be saved **like the jewels of a crown**.

ZECHARIAH—NOTE ON 10:1–12 In these verses Zechariah describes Judah's leaders as "shepherds." The current shepherds are unfaithful and greedy (vv. 1–5), and God must rescue his people from them (vv. 6–12).

ZECHARIAH—NOTE ON 10:2 In the past, the leaders sought help from **household gods**, like those Rachel stole in Gen. 31:34, or from pagan **diviners**. Yet these sources offered only **empty consolation**. They left the people like **sheep** without a **shepherd**.

ZECHARIAH—NOTE ON 10:4 The flock will be transformed from wandering sheep into a majestic warhorse. Their new leadership is described as a **cornerstone** (a building's foundation stone; see Isa. 28:16), a **tent peg** (which provided stability; see Isa. 22:20–23), and a **battle bow** (representing military power; see Zech. 9:10). The Lord's presence with these leaders guarantees their victory against all enemies.

ZECHARIAH—NOTE ON 10:6 The Lord's people were once like sheep without a shepherd (v. 2). He **rejected** them because they refused to seek forgiveness for their sin. Now he will **have compassion on them**. He will complete the restoration begun when he brought Judah back from exile. This restoration will extend beyond Judah to include the **house of Joseph**, the northern kingdom, which was scattered by the Assyrians in 732, 722, 701, and 671 B.C.

ZECHARIAH—NOTE ON 10:7 **Ephraim** was one of the most prominent and centrally located tribes. It represents the entire northern kingdom.

ZECHARIAH—NOTE ON 10:8–12 As a shepherd whistles for his flock, the Lord will **whistle** to bring his people back from the nations where he scattered them. He will signal Israel's restoration with the same signal he once used to call **Egypt** and **Assyria** to judge Israel (see Isa. 5:26; 7:18). The Lord will pass through the **sea of troubles** (Zech. 10:11) and strike down the **waves of the sea**, which represent all the enemy forces.

ZECHARIAH—NOTE ON 11:1–17 Zechariah's focus turns from the flock back to the shepherds. The fable of vv. 1–3 tells of impending destruction. In vv. 4–7, attention turns to a single **shepherd** who acts briefly on behalf of the flock but then abandons them (vv. 8–14). He is equipped with two staffs, one symbolizing an international covenant (v. 10) and the other a national covenant between **Judah and Israel** (v. 14). Eventually, he breaks both of these staffs. Verses 15–17 describe the reappointment (**once more**) of a **foolish shepherd**, whose carelessness results in the devastation of the flock and who thus stands condemned.

ZECHARIAH—NOTE ON 11:1–3 The **glory** of Israel's **shepherds**, who were the subjects of the Lord's judgment in 10:3, will be brought low. They are pictured as massive **cedar** trees; as the mighty **oaks of Bashan**; and as the lush **thicket of the Jordan**. As glorious as these trees are, they could be destroyed by fire or cut down. Like these now-useless trees, Israel's bad shepherds will lose their glory when the Lord delivers his people.

ZECHARIAH—NOTE ON 11:4–17 Zechariah himself acts out the role of a shepherd who rescues his sheep only to have the sheep come to detest him. He then leaves the flock to a worthless shepherd.

ZECHARIAH—NOTE ON 11:4 Zechariah is instructed to **become** the **shepherd** to a flock **doomed to slaughter**. They were doomed because their corrupt owners and shepherds cared for them only as a means of acquiring wealth (vv. 4–17). This represents the Lord's attitude toward his people in the past. He had abandoned them without pity to suffer abuse from their Persian captors and their fellow citizens.

ZECHARIAH—NOTE ON 11:7 The reason for the Lord's lack of compassion for his people becomes clear as the sign-act goes on. Zechariah tended his flock with staffs named **Favor** and **Union**, symbolizing God's positive intentions for them.

ZECHARIAH—NOTE ON 11:8 In a very short time Zechariah removed **three** other **shepherds** and became the shepherd to this flock. This symbolizes a complete purging of the greedy leaders. But he **became impatient** with his flock and they **detested** him. The three shepherds probably represent either leaders known to the people of that time or leaders in general whom God has rejected.

ZECHARIAH—NOTE ON 11:9 Zechariah resigned from his position as shepherd, leaving the flock to **devour** itself.

ZECHARIAH—NOTE ON 11:10 Zechariah **broke** his staff named **Favor**, breaking his **covenant** with the nations around Israel, leaving the flock exposed to them.

ZECHARIAH—NOTE ON 11:12–13 Zechariah received as his pitifully inadequate wages **thirty pieces of silver**, the price of a slave. He rejects the money and throws it into the **house of the LORD**, to the **potter**.

ZECHARIAH—NOTE ON 11:14 Zechariah broke the **second staff**, **Union**, destroying the unity between the northern and southern kingdoms of **Judah and Israel**.

ZECHARIAH—NOTE ON 11:17 Israel rejects the shepherd the Lord has provided. So the Lord instructs Zechariah to leave the **flock** to the mercies of a **worthless shepherd** who will exploit it for his own benefit. The NT connects the flock's rejection of the shepherd and his pitifully inadequate wages to the rejection and betrayal of Jesus (compare Matt. 27:3–10; John 10:25–27). The Lord will ultimately judge the worthless shepherd. He will strike his arm and right eye, parts of the body essential for fighting and for controlling the flock.

12:1–14:21 *The Second Oracle: The People and Their Leaders.* In this last section of the book, hope for Judah is tied to the "house of David." The future of Jerusalem is described in various ways, each beginning with the phrase “on that day” (17 times in these three chapters). The description of divine deliverance (12:1–9) is followed by its impact on different groups within the community (12:10–13:9). Chapter 14 describes the “day of the Lord,” a familiar idea throughout the Minor Prophets (see note on Amos 5:18–20).

ZECHARIAH—NOTE ON 12:1–13:6 Not only will God protect his people, he will lead them to true repentance and will cleanse them from their sin and idolatry.

ZECHARIAH—NOTE ON 12:1–9 In time God will punish the nations that seek to harm Judah, and will elevate the house of David.

ZECHARIAH—NOTE ON 12:1 The phrase **The oracle of the word of the Lord** begins a new section (see note on 9:1–8) that describes Israel’s complete restoration and renewal. As Creator, the Lord’s promises of judgment and redemption are sure because he is able to re-create a new society out of the existing chaos (compare Gen. 1:1–2).

ZECHARIAH—NOTE ON 12:2 Jerusalem will be God’s instrument of judgment on the nations. It will be an intoxicating **cup of staggering**. Drinking it will result in shame, disorientation, and destruction (compare Jer. 25:15–29).

ZECHARIAH—NOTE ON 12:3 The phrase **On that day** begins a series of nine such statements. See note on Amos 5:18–20. **Jerusalem** will become a **heavy stone** that will **hurt** the nations that try to move it.

ZECHARIAH—NOTE ON 12:4 When the nations of the earth gather against Jerusalem, the Lord will **strike** their elite cavalry troops with **blindness** and **panic** (compare Deut. 28:28). As for the **house of Judah**, the Lord says, **I will keep my eyes open** to guard and protect them.

ZECHARIAH—NOTE ON 12:5–6 The **clans of Judah** recognize that Jerusalem’s strength comes only from the **Lord of hosts** (see note on Amos 3:13). He uses them as a **blazing** fire or a **flaming torch** to destroy the nations around them (Zech. 12:6).

ZECHARIAH—NOTE ON 12:7 The Abrahamic covenant will be fulfilled (see Gen. 12:1–3). This will result in **glory** for **Jerusalem** and all of **Judah** but destruction for the nations that oppose them. **Salvation** will come **to the tents of Judah first**, even before Jerusalem. Either the soldiers in tents or the poor living in tents outside Jerusalem will experience the Lord’s deliverance first. Therefore those in Jerusalem must not become proud over their privileged location.

ZECHARIAH—NOTE ON 12:8 All of Jerusalem’s **inhabitants** will be raised to the highest human glory, **like David** (1 Sam. 13:14). David’s line will attain an even greater glory. **On that day** the descendant of **David** will lead the people into battle as the **angel of the LORD** did in days of old (see Josh. 5:14).

ZECHARIAH—NOTE ON 12:9 The Lord will bring judgment on **all the nations that come against Jerusalem**. The fate of “all the nations,” first introduced in v. 3, is settled.

ZECHARIAH—NOTE ON 12:10–14 These verses focus primarily on the **house of David** and **Jerusalem**. The “pouring out” of the **spirit** (that is, God’s Spirit; v. 10; see Ezek. 39:29; Joel 2:28–29), will result in **grace and pleas for mercy** (Zech. 12:10). This implies both forgiveness from the Lord and repentance from the people. They will **mourn** because of the one **whom they have pierced** (that is, stabbed to death; see Num. 25:8). The mourning will be like that for a **firstborn** son, the one on whom all the family’s future hopes rested. John 19:37 sees this prophecy fulfilled in Jesus.

ZECHARIAH—NOTE ON 13:1–6 To cleanse the repentant people from their sin, God will open up a **fountain** (v. 1) from which will flow the running water necessary for ritual purification (see Lev. 14:5; compare Ezek. 47:1–12; Rev. 22:1–2). The people’s uncleanness comes from their devotion to **idols** (Zech. 13:2; compare Ezek. 36:25). This is the sin that “pierced” the Lord (Zech. 12:10), a phrase recalled by John as he told of Christ’s death on the cross (John 19:37). The Lord promises to remove the **names** of the idols from the land, ending their influence and memory (Zech. 13:2).

FACT

Zechariah promises that when the people of Jerusalem repent, the Lord will provide a fountain, or spring, that will cleanse them from their sins (13:1). They were unclean because they had worshiped idols, but when they repented, God would forgive them.

ZECHARIAH—NOTE ON 13:7–14:21 Fearsome conflicts await the people of God, but God will intervene and usher in a day in which Jerusalem is supreme and all the world worships the true God.

ZECHARIAH—NOTE ON 13:7–9 This time the **sword** of the Lord's judgment goes out against the good shepherd. This scatters the flock and leads to a time of great trial for God's people. During this time many will **perish**. Yet the testing period will lead to mutual commitment between the Lord and his people.

ZECHARIAH—NOTE ON 14:1–11 Terrible times are yet in store for the people of Jerusalem, but God will visit them and make Jerusalem secure and prominent.

ZECHARIAH—NOTE ON 14:4 In a future time that Zechariah does not identify, enemies will divide Judah's possessions before her very eyes. Jerusalem will again be captured and will endure great hardship (vv. 1–2). Yet at the height of her distress, the Lord will go out once more as a warrior. He will follow the same route by which he abandoned the Jerusalem temple in Ezek. 11:23. God's appearance will shake the natural order (compare Ps. 29:1–11; Isa. 29:6; Mic. 1:3–4; Habakkuk 3). It will **split** the **Mount of Olives** in two, creating a **valley** aligned **from east to west** near the temple. Zechariah's vision thus echoes the upheaval of the earth at the coming of the Lord described in Isa. 40:4 and Ezek. 43:2.

ZECHARIAH—NOTE ON 14:5 This valley will provide an escape route for Jerusalem's inhabitants to **Azal**, an unknown location. It will also provide a road for the Divine Warrior to return to his city. He will be accompanied by **all the holy ones**, which are either his angelic army or the exiles who return under his protection.

ZECHARIAH—NOTE ON 14:6 **On that day**. It is difficult to determine what period of time is indicated by this chapter's remarkable prophecies (see 1 Pet. 1:10–11).

ZECHARIAH—NOTE ON 14:7 The natural order's transformation at the Lord's coming continues. That day will be like the first day of history (literally, "day one," see ESV footnote), a **unique day, which is known to the LORD**. Just as on the first day, before light and darkness had been separated (Gen. 1:3–4), so on that day there will be **neither day nor night, but at evening time there shall be light**. Permanent light will prevail.

ZECHARIAH—NOTE ON 14:8 The **living waters** that **flow** from **Jerusalem** will reach the Dead Sea and the Mediterranean. Life-giving rivers are a common feature in descriptions of sanctuaries (see Gen. 2:10; Ps. 46:4; Ezek. 47:1–12; Joel 3:18; Rev. 22:1).

ZECHARIAH—NOTE ON 14:9 **the LORD will be king over all the earth**. This far exceeds the idea of a Messiah who will deliver Israel, for this predicts a worldwide earthly reign of the Lord himself. **The LORD will be one** echoes the fundamental confession of the OT, "Hear, O Israel: The LORD our God, the LORD is one" (Deut. 6:4). As the Lord's sole kingship is established, he becomes the sole object of worship (compare Zech. 8:20–23).

ZECHARIAH—NOTE ON 14:10 The territory of Judah will be turned into a flat **plain** so that Jerusalem can tower over its surrounding countryside (compare Isa. 2:2–4).

ZECHARIAH—NOTE ON 14:11 **Jerusalem** will be fully **inhabited** and secure, without fear of a further **decree of utter destruction** from the Lord because of its sins.

ZECHARIAH—NOTE ON 14:12–21 After the nations have suffered a gruesome defeat, they will dedicate themselves to worshiping the true God in Jerusalem.

ZECHARIAH—NOTE ON 14:16 **The nations** that once came up **against Jerusalem** for war will now come to the city for the three annual festivals, especially the **Feast of Booths** in the fall. Like Ezekiel before him (Ezek.

46:9–12), Zechariah writes of ongoing festival worship in a renewed Israel, but he broadens this vision to include the nations.

ZECHARIAH—NOTE ON 14:17 **And if any of the families of the earth do not go up**. This requirement will be enforced by the threat of a lack of **rain**, which will cripple their harvests.

ZECHARIAH—NOTE ON 14:20 Holiness will affect everything within Jerusalem, down to the most humble objects. Even the **bells of the horses** will now be inscribed with the phrase **Holy to the LORD**, which was previously inscribed on a plate on the high priest's turban (Ex. 28:36–38). The whole city will become a temple, the place where the Lord dwells among his people (compare Rev. 21:22–23).

ZECHARIAH—NOTE ON 14:21 **On that day** there will no longer be a **trader** (or a "Canaanite"; see ESV footnote) in the Lord's **house**. No longer will Gentiles enter the temple for business reasons, thus defiling the holiness of the Lord's house (see Ezek. 44:9). The temple will finally become a fit place for the Lord to dwell among his people.

Malachi

(return to table of contents)

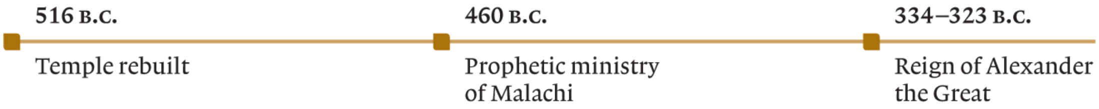
Malachi 1 • Malachi 2 • Malachi 3 • Malachi 4

- Introduction to Malachi
  - Timeline
  - Author and Date
  - Theme
  - Purpose, Occasion, and Background
  - The Setting of Malachi
  - Key Themes and Outline: Malachi’s Sixfold Wake-up Call to Renewed Covenant Obedience
- Global Message of Malachi
  - Malachi in Redemptive History
  - Universal Themes in Malachi
  - The Global Message of Malachi for Today
- Study Notes

Introduction to Malachi

Introduction to Malachi

Timeline



Author and Date

The prophet Malachi (whose name means “my messenger”) probably lived at the same time as Ezra and Nehemiah, around 460 B.C.

Theme

Malachi’s fellow Israelites were guilty of corrupt worship and unethical behavior. He called the people to renewed covenant obedience.

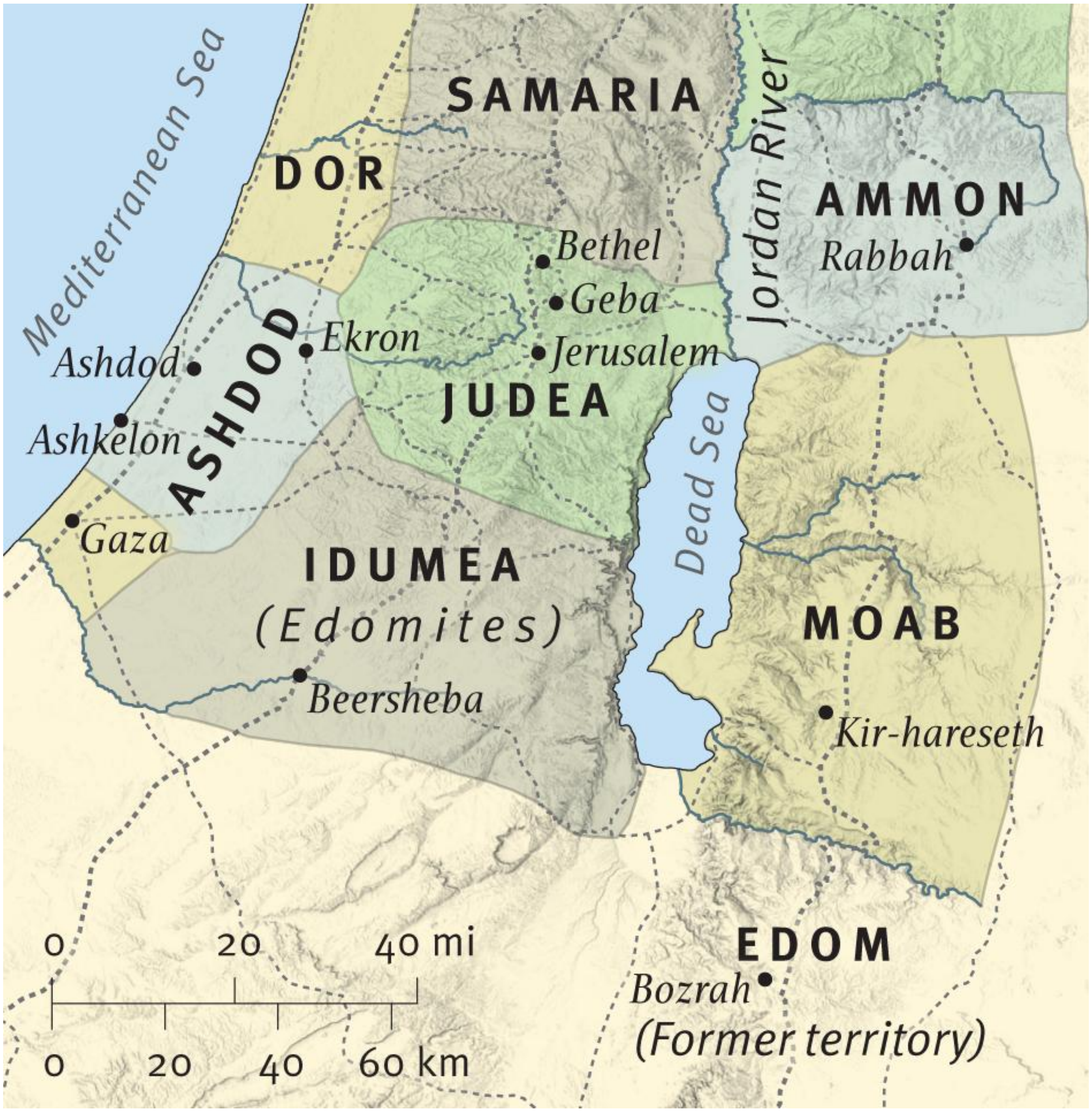
Purpose, Occasion, and Background

Malachi’s ministry took place nearly a hundred years after the decree of Cyrus in 538 B.C., which ended the Babylonian captivity and allowed the Jews to return to their homeland and rebuild the temple (2 Chron. 36:23). This was some 80 years after Haggai and Zechariah encouraged the rebuilding of the temple. Those two earlier prophets had said that the rebuilding of the temple would result in peace, prosperity, the conversion of people from other nations, and the return of God’s own glorious presence (see Haggai 2; Zech. 1:16–17; 2:1–13; 8:1–9:17). To the discouraged people of Malachi’s day, these predictions must have seemed a cruel mockery. In contrast to the glowing promises, they faced economic difficulties due to drought and crop failure (Mal. 3:11). They remained an insignificant territory, no longer an independent nation and no longer ruled by a Davidic king. Worst of all, despite the promise of God’s presence, they experienced only spiritual decline.

The Setting of Malachi

c. 460 B.C.

Malachi likely prophesied several decades after the first Jewish exiles had returned from Babylon to Judea and had rebuilt the temple. Edomites had migrated northwest from their traditional homeland just south of Moab into the area immediately south of Judea, which was now called Idumea. Territory that once belonged to the northern kingdom of Israel had been divided into several minor provinces, including Samaria.


Mediterranean Sea
SAMARIA
DOR
Jordan River
AMMON
Rabbah
Bethel
Geba
Ekron
Jerusalem
Ashdod
ASHDOD
Ashkelon
JUDEA
Dead Sea
Gaza
IDUMEA
(Edomites)
MOAB
Beersheba
Kir-hareseth
EDOM
Bozrah
(Former territory)
0 20 40 mi
0 20 40 60 km

Malachi’s Sixfold Wake-up Call to Renewed Covenant Fidelity

Disputation	**Reference**	**Summary**	**Focus**
Disputation 1	1:2–5	Malachi defends God’s love for Israel. The proper response to his love is covenantal obedience and sincere worship.	Israel must remember the Law of Moses (4:4).
Disputation 2	1:6–2:9	Malachi exposes offenses related to worship and criticizes the priests for allowing them.	
Disputation 3	2:10–16	Malachi condemns marriage to an unbeliever as unfaithfulness to Israel’s covenant with God. He also condemns unjust divorce as a violation of the marriage covenant between husband and wife, to which the Lord is witness.	
Disputation 4	2:17–3:5	Malachi promises that God will demonstrate his justice. He will do so when “the messenger of the covenant” comes to judge the wicked and purify his people.	Israel must remember the promise of Elijah and the coming day of the Lord (4:5–6).
Disputation 5	3:6–12	Malachi returns to the subject of Israel’s wicked offerings. The difficulties the people are experiencing are punishment for their sin.	
Disputation 6	3:13–4:3	Malachi assures the people that evildoers, who seem to escape divine justice, will be judged. The Lord will deliver his people.	
Summary	4:4–6	Malachi summarizes the main points of his prophecy: keep God’s law (the focus of disputes 1–3), and remember the promise of a coming prophet like Elijah and the coming day of the Lord (the focus of disputes 4–6).	

Key Themes and Outline: Malachi’s Sixfold Wake-up Call to Renewed Covenant Obedience

The book of Malachi describes six disputations between God and Israel. There is a common pattern in each dispute: (1) God charges his people with bad behavior; (2) he then envisages the people’s response to the charge (“But you say”; 1:2, 6, 7, 13; 2:14, 17; 3:7, 8, 13); (3) God then replies to their presumed response and expands the charge. The chart below shows the subject of each dispute and God’s response to it.

The Global Message of Malachi

"'I have loved you,' says the LORD. But you say, 'How have you loved us?'" (Mal. 1:2). After the return from exile, the rebuilding of the temple, and the reinstitution of temple worship, Israel was looking around and wondering why they were still a marginalized, insignificant nation compared to the national powers of the day. What had become of God's great promises to exalt Israel and punish the godless nations?

The global message of Malachi is that God's judgment is indeed coming on his enemies, but God's people must be more concerned about their own relationship to him than with anyone else's fate. The global church must beware the dead orthodoxy that so easily sets in when church life becomes routine.

Malachi in Redemptive History

God's promises. The long-threatened and well-deserved exile from the Promised Land had come and gone. A remnant had returned to Judah and had been eagerly expecting final restoration of all that God had promised them—supremacy among the nations, the coming of a final Messiah-king, judgment on the Gentile nations who had oppressed Israel so long, and lasting peace and prosperity. Above all, they were looking forward to the day when God himself would dwell among his people once more in glory (see Hag. 2:1–9; Zech. 1:16–17; 2:1–13; 8:1–9:17).

Yet this was not the picture of life in Israel in Malachi's day. Instead, the people were experiencing economic adversity, poor harvests, and pestilence (see Mal. 3:10–12). Where was the abundance promised and longed for?

God's summons. Malachi's answer is that God will not fail to fulfill what he has promised to his people, but the time is not yet ripe for such fulfillment. Instead, God calls the people to love him more than the abundance they have so long anticipated. Israel must learn once more what it is to trust the Lord, committing themselves again to the covenant into which God has entered with them. For it is by such covenant faithfulness that the nations will be gathered in. Then God's "name will be great among the nations" (Mal. 1:11; compare 1:14). When Israel turns to love the Lord their God with all their heart, then the Gentiles will be attracted to such a life, such a people, and such a God.

God's provision. Ultimately, however, God could not wait for such Israelite faithfulness to blossom, for it never did blossom and never could. If his people were to love him with all their heart, something more drastic was needed. Rather than waiting for his people to love him and in that way attract the nations, God would send his own Son, pouring out his Spirit onto his people and moving them from the inside out to walk in his ways as a witness to the nations of the world (Jer. 31:31–34; Ezek. 36:22–27).

By sending his Son, moreover, God showed his people how the nations would be won—not by attracting them but by going *to* them (Gal. 4:4–6). With the coming of Christ the way by which his people are a light to the nations has been reversed. Disciples of Christ do not wait for the nations to come to them. Rather they determine, in sacrificial mission according to the pattern set by Christ's own incarnation, to go to the nations (John 20:21).

Universal Themes in Malachi

The pervasive tendency toward spiritually empty religion. The key indictment against Israel is their hollow, formal, corner-cutting religion. Their sacrifices to God are manipulated so as to allow them to retain their best animals (Mal. 1:8); the spiritual leaders only pretend to honor the Lord (2:1–2); marriage is taken lightly (2:14–16); and tithes are withheld out of love of money (3:6–12). Everywhere that the church presently thrives, believers must be vigilant against allowing dead orthodoxy to set in. A sign of such dead orthodoxy is when doctrinal truth is acknowledged ("Have we not all one Father? Has not one God created us?" [2:10]) and yet love for one's neighbor is neglected, which brings God's judgment "against those who oppress the hired worker in his wages, the widow and the fatherless, against those who thrust aside the sojourner, and do not fear me, says the Lord of hosts" (3:5).

The worldwide exaltation of God's name. Amid his indictment of Israel's sin, the Lord reiterates the global dimensions of the worship he deserves. "For from the rising of the sun to its setting my name will be great among the nations, and in every place incense will be offered to my name, and a pure offering. For my name will be great among the nations" (Mal. 1:11). "For I am a great King, says the Lord of hosts, and my name will be feared among the nations" (1:14). In light of his people's failure to be a light to the nations, God will bring “utter destruction” on “the great and awesome day of the Lord” (4:5–6). Yet this day will also be linked with the return of Elijah to turn the hearts of the people back to God, once and for all vindicating God’s great name and glory (see Matt. 17:12; Luke 1:17; John 13:32; 17:1).

The Global Message of Malachi for Today

God’s people around the world today have been promised great and glorious things, just as God’s people of old had been. Yet like Israel upon returning from the exile, the glory for which we so eagerly wait remains perplexingly elusive as we live life under the sun in this fallen world. Sin and sickness, abuse and maligning, discouragement and setbacks—such is the lot of those who live in a diseased world. Indeed, some suffering is unique to followers of Christ (Acts 14:22; 2 Tim. 3:12).

Yet like the faithful remnant who determined to trust the Lord no matter what in Malachi’s day (Mal. 3:16–18), we too must cling to God and his promises regardless of what afflictions befall us—physically, politically, emotionally, relationally, culturally. The curse of the fall infects all aspects of life, yet the coming final restoration will likewise redeem all aspects of life. This restoration has already dawned in Christ and is guaranteed to all of God’s children, who enjoy the down payment of the Spirit in anticipation of the coming full liberation from sin and death (Rom. 8:18–25; 2 Cor. 1:22; Eph. 1:13–14).

Joy is secure. Glory awaits. Hope stands fast.

MALACHI **1** [†]The oracle of the word of the LORD to Israel by Malachi. [1]

The LORD's Love for Israel

[2][†] [a]"I have loved you," says the LORD. [b]But you say, "How have you loved us?" "Is not Esau [c]Jacob's brother?" declares the LORD. "Yet [d]I have loved Jacob [3]but Esau I have hated. [e]I have laid waste his hill country and left his heritage to jackals of the desert." [4]If Edom says, "We are shattered but we will rebuild the ruins," the LORD of hosts says, "They may build, but I will tear down, and they will be called 'the wicked country,' and 'the people with whom the LORD is angry forever.'" [5][f]Your own eyes shall see this, and you shall say, "Great is the LORD beyond the border of Israel!"

The Priests' Polluted Offerings

[6][†] [g]"A son honors his father, and a servant his master. If then I am [h]a father, where is my honor? And if I am [i]a master, where is my fear? says the LORD of hosts to you, O priests, who despise my name. [b]But you say, 'How have we despised your name?' [7][j]By offering polluted food upon my altar. [b]But you say, 'How have we polluted you?' By saying that [k]the LORD's table may be despised. [8][l]When you offer blind animals in sacrifice, is that not evil? And when you offer those that are lame or sick, is that not evil? Present that to your governor; will he accept you or show you favor? says the LORD of hosts. [9]And now [m]entreat the favor of God, that he may be gracious to us. With such a gift from your hand, [n]will he show favor to any of you? says the LORD of hosts. [10][o]Oh that there were one among you who would shut the doors, that you might not kindle fire on my altar in vain! I have no pleasure in you, says the LORD of hosts, [p]and I will not accept an offering from your hand. [11][†]For from the rising of the sun to its setting my name [q]will be [2] great among the nations, and in every place incense will be offered to my name, and a pure offering. For my name [q]will be great among the nations, says the LORD of hosts. [12]But you profane it when you say that [r]the Lord's table is polluted, and its fruit, that is, its food may be despised. [13]But you say, [s]'What a weariness this is,' and you snort

at it, says the LORD of hosts. [t]You bring what has been taken by violence or is lame or sick, and this you bring as your offering! Shall I accept that from your hand? says the LORD. 14Cursed be the cheat who has [u]a male in his flock, and [v]vows it, and yet sacrifices to the Lord what is blemished. For [w]I am a great King, says the LORD of hosts, and my name [x]will be feared among the nations.

The LORD Rebukes the Priests

MALACHI **2** "And now, [y]O priests, [z]this command is for you. 2[†] [a]If you will not listen, if you will not take it to heart to give honor to my name, says the LORD of hosts, then I will send [b]the curse upon you and I will curse [c]your blessings. Indeed, I have already cursed them, because you do not lay it to heart. 3Behold, [d]I will rebuke your offspring, [1] and [e]spread dung on your faces, the [f]dung of your offerings, and you shall be taken away with it. [2] 4So shall you know that I have sent [g]this command to you, that [h]my covenant with Levi may stand, says the LORD of hosts. 5My covenant with him was one of life and [i]peace, and I gave them to him. [j]It was a covenant of fear, and he feared me. He stood in awe of my name. 6[k]True instruction [3] was in his mouth, and no wrong was found on his lips. He walked with me in peace and uprightness, and he [l]turned many from iniquity. 7For [m]the lips of a priest should guard knowledge, and people [4] should seek instruction from his mouth, for he is the messenger of the LORD of hosts. 8But you have turned aside from the way. [n]You have caused many to stumble by your instruction. You have corrupted [o]the covenant of Levi, says the LORD of hosts, 9and so [p]I make you despised and abased before all the people, inasmuch as you do not keep my ways but [q]show partiality in your instruction."

Judah Profaned the Covenant

10[†]Have we not all [r]one Father? Has not [s]one God created us? Why then are we [t]faithless to one another, profaning the covenant of our fathers? 11Judah has been [t]faithless, and abomination has been committed in Israel and in Jerusalem. For [u]Judah has profaned the sanctuary of the LORD, which he loves, and has married the daughter of a foreign god. **12**May the LORD cut off from the tents of Jacob any descendant [5] of the man who does this, who [v] brings an offering to the LORD of hosts!

13[†]And this second thing you do. [w] You cover the LORD's altar with tears, with weeping and groaning because he no longer regards the offering or accepts it with favor from your hand. **14** [x] But you say, "Why does he not?" Because the LORD [y] was witness between you and the wife of your youth, [z] to whom [t] you have been faithless, though she is your companion and your wife by covenant. **15**[†] [a] Did he not make them one, with a portion of the Spirit in their union? [6] And what was the one God [7] seeking? [8] [b] Godly offspring. So guard yourselves [9] in your spirit, and let none of you be [t] faithless to the wife of your youth. **16**[†]"For [c] the man who does not love his wife but divorces her, [10] says the LORD, the God of Israel, covers [11] his garment with violence, says the LORD of hosts. So guard yourselves in your spirit, and [t] do not be faithless."

The Messenger of the LORD

17[†] [d] You have wearied the LORD with your words. [x] But you say, "How have we wearied him?" [e] By saying, "Everyone who does evil is good in the sight of the LORD, and he delights in them." Or by asking, [f] "Where is the God of justice?"

MALACHI **3** [†] [g] "Behold, I send [h] my messenger, and [i] he will prepare the way before me. And the Lord [j] whom you seek will suddenly come to his temple; and [k] the messenger of the covenant in whom you delight, behold, he is coming, says the LORD of hosts. **2**[†]But [l] who can endure the day of his coming, and who can stand when he appears? For [m] he is like a refiner's fire and like fullers' soap. **3**He will sit [n] as a refiner and purifier of silver, and he will purify the sons of Levi and refine them like gold and silver, and they will bring [o] offerings in righteousness to the LORD. [1] **4** [p] Then the offering of Judah and Jerusalem will be pleasing to the LORD as in the days of old and as in former years.

5"Then I will draw near to you for judgment. I will be [q] a swift witness against the sorcerers, against the adulterers, against those who swear falsely, against those [r]who oppress the hired worker in his wages, [s]the widow and the fatherless, against those who thrust aside the sojourner, and do not fear me, says the Lord of hosts.

Robbing God

[6][†]“For [t]I the Lord do not change; [u]therefore you, O children of Jacob, are not consumed. [7][v]From the days of your fathers you have turned aside from my statutes and have not kept them. [w]Return to me, and I will return to you, says the Lord of hosts. [x]But you say, ‘How shall we return?’ [8][†]Will man rob God? Yet you are robbing me. [x]But you say, ‘How have we robbed you?’ [y]In your tithes and contributions. [9][z]You are cursed with a curse, for you are robbing me, the whole nation of you. [10][†][a]Bring the full tithe into the storehouse, that there may be food in my house. And thereby [b]put me to the test, says the Lord of hosts, if I will not open [c]the windows of heaven for you and pour down for you a blessing until there is no more need. [11]I will rebuke [d]the devourer [2] for you, so that it will not destroy the fruits of your soil, and your vine in the field shall not fail to bear, says the Lord of hosts. [12]Then [e]all nations will call you blessed, for you will be [f]a land of delight, says the Lord of hosts.

[13][†][g]“Your words have been hard against me, says the Lord. [h]But you say, ‘How have we spoken against you?’ [14]You have said, [i]‘It is vain to serve God. [j]What is the profit of our keeping his charge or of walking as in mourning before the Lord of hosts? [15]And now we call [k]the arrogant blessed. [k]Evildoers not only prosper but [l]they put God to the test and they escape.’”

The Book of Remembrance

[16][†]Then those who feared the Lord [m]spoke with one another. The Lord paid attention and heard them, and [n]a book of remembrance was written before him of those who feared the Lord and esteemed his name. [17][†]“They shall be mine, says the Lord of hosts, [o]in the day when I make up [p]my treasured possession, and I will spare them as a man spares his son who serves him. [18]Then once more you shall [q]see the distinction between

the righteous and the wicked, between one who serves God and one who does not serve him.

The Great Day of the LORD

MALACHI **4** [1] “For behold, [r] the day is coming, [s] burning like an oven, when [t] all the arrogant and [t] all evildoers [u] will be stubble. The day that is coming [u] shall set them ablaze, says the LORD of hosts, so that it will leave them neither root nor branch. **2**[†]But for you [v] who fear my name, [w] the sun [x] of righteousness shall rise [y] with healing in its wings. You shall go out [z] leaping like calves from the stall. **3**And you shall tread down the wicked, for they will be ashes under the soles of your feet, [a] on the day when I act, says the LORD of hosts.

4[†] [b] “Remember [c] the law of my servant Moses, the statutes and rules [2] that I commanded him at Horeb for all Israel.

5 [d] “Behold, I will send you [e] Elijah the prophet [f] before the great and awesome day of the LORD comes. **6**And he will [g] turn the hearts of fathers to their children and the hearts of children to their fathers, lest I come and [h] strike the land with a decree of utter destruction.” [3]

Study Notes for Malachi

MALACHI—NOTE ON 1:1 *Heading.* **Malachi** declares his role as God's messenger and identifies his book as the **word of the LORD**. Nearly half of the verses in Malachi include "says the LORD of hosts," "says the LORD," or some similar phrase. This prophecy is an **oracle** (compare Zech. 9:1), literally, "a burden." Malachi directs his message to the post-exilic community of Judah. By referring to them as "**Israel**," he identifies them as recipients of all God's covenant promises as well as the covenant obligations.

FACT

The title LORD of hosts appears more frequently in Malachi than in any other OT book. Following the exile, Judah was a very small province within the vast Persian Empire. It had no army of its own, leaving its people painfully aware of how limited their resources were. Malachi wants to remind his people that God is in command of a great heavenly host that stands ready to defend Judah.

MALACHI—NOTE ON 1:2–5 *First Dispute: Are God's People Still Special in His Sight?* Malachi answers the doubts of the people who question God's love because of Israel's many current problems.

MALACHI—NOTE ON 1:2–4 Malachi reminds readers of God's covenantal love for **Jacob**. In this context **loved** means chosen for a particular service rather than affection. Likewise, **Esau I have hated** refers to Esau's descendants being rejected for a particular service rather than God actually hating the people. Although Jacob and Esau were brothers, God chose Jacob to be the bearer of the messianic promise (see Rom. 9:13). Malachi compares the nations that descended from Jacob and Esau—Israel and Edom. Neither country will escape God's judgment. Judah will be graciously restored after her punishment, but Edom will not recover (Mal. 1:4).

MALACHI—NOTE ON 1:2 **But you say**. See Introduction, Key Themes and Outline.

MALACHI—NOTE ON 1:6–2:9 *Second Dispute: Why Do Israel's Offerings Not Honor God?* Malachi argues that Israel's love for God should be questioned, not God's love for Israel. Malachi focuses on Israel's priests (2:1–9). It is their responsibility to guard the sanctuary from being misused and to inspect all sacrifices (1:8; Lev. 22:17–25). The priests have failed in both of these areas.

MALACHI—NOTE ON 1:11 Surprisingly, Malachi refers to people presenting incense and pure offerings in many places, even **among the nations**, not just in the Jerusalem temple (see Deuteronomy 12). The phrase **from the rising of the sun to its setting** indicates this will happen in a future time of great blessing (see Isa. 45:6; 59:19).

MALACHI—NOTE ON 2:2–9 Since the priests failed to guard the temple's purity, the Lord threatens to punish them. Because they "despised" (1:6) the Lord's **name**, they will be **despised and abased before all the people** (2:9). Because they "polluted" God (1:7), he will pollute and remove them from the sanctuary, like **dung** from the sacrifices is removed (2:3; Ex. 29:14). Because they presumed to bless the people, as if God had accepted Israel's sacrifices, God will now **curse** their **blessings**.

MALACHI—NOTE ON 2:10–16 *Third Dispute: Why Are the People Faithless in Marriage?* Malachi now describes Israel's infidelity, which dishonors God. Malachi condemns two marital offenses: intermarriage with unbelievers (v. 11; compare Neh. 13:29) and unjust divorce (Mal. 2:13–16).

MALACHI—NOTE ON 2:13–14 Israel was distressed because God refused to accept their offerings, as evidenced by his not blessing them. Malachi explains that God was acting as a witness against husbands who were unfaithful to their wives. Marriage is not just a contract, a two-way agreement between husband and wife. Instead it is a **covenant**. Since **the LORD was witness** to it, marriage is a three-way relationship in which the couple is accountable to God. For this reason, faithfulness in marriage is linked to spiritual well-being. A couple's relationship must be in good standing, or their prayers will be hindered (compare 1 Pet. 3:7). Other OT passages describing marriage as a covenant include Prov. 2:17; Ezek. 16:8–14; and especially Genesis 2. There, covenant words and phrases describe a husband's duty ("leave" and "hold fast"; Gen. 2:24; "this at last is bone of my bones"; Gen. 2:23).

MALACHI—NOTE ON 2:15 **Make them one** recalls Adam and Eve's marriage (Gen. 2:24). The Lord intends marriage to produce **godly offspring** (literally, "a seed of God"). Describing a person as "a seed of God" shows that God is a "Father" to his people through redemption (Mal. 1:6; 2:10; compare "the daughter of a foreign god" in v. 11).

MALACHI—NOTE ON 2:16 This verse is one of the most difficult OT passages to translate. The ESV footnote includes the other most common translation. Despite the translation difficulty, this passage states clearly that the biblical standard for marriage comes from Gen. 2:23–24, which teaches that marriage is a covenant. Malachi refers to creation (Mal. 2:10), and calls marriage a covenant (v. 14). He refers to the oneness described in Gen. 2:24 ("union," Mal. 2:15), and reminds his readers of the purpose of marriage ("godly offspring," v. 15). The Israelite man who unjustly divorces his wife commits a serious offense. He violates the creation order and breaks his covenantal relationship with his wife. These acts damage his character (**covers his garment with violence**). But divorce affects more than just the husband and wife; it affects the whole community's social and spiritual health (vv. 13–15). (See also the notes on Matt. 5:31–32; 19:3–9; Mark 10:10–12; 1 Cor. 7:15.)

MALACHI—NOTE ON 2:17–3:5 *Fourth Dispute: Is God Unjust?* Malachi accuses the people of wearying the Lord with their insulting complaints: "Everyone who does evil is good in the sight of the LORD" and "Where is the God of justice?" Many of the people were distressed at the apparent failure of the prophetic promises of restoration (see Haggai 2; Zech. 1:16–17; 2:1–13; 8:1–9:17). Israel was experiencing continued social and political oppression and economic hardship (Neh. 1:3; 9:36–37; Mal. 3:11). Worse, they had been promised that God would return to his temple with greater glory than was seen at Moses' tabernacle or Solomon's temple (e.g., Zech. 1:16–17; 2:4–5, 10–13; 8:3–8; 9:9–17), but the rebuilt temple lacked any visible display of glory. Now, however, Malachi promises that "the

Lord whom you seek will suddenly come to his temple" (Mal. 3:1). This prophecy was fulfilled ultimately in Jesus Christ (John 1:14; 2 Cor. 4:6).

MALACHI—NOTE ON **3:1** Apparently Israel was repeating the error of Amos's listeners (Amos 5:18). They supposed that the Lord's coming would be only for blessing. They did not realize that the Lord's coming would also be for judgment. He would come to be a "witness" against all evildoers, including his own people. In preparation for this fearful appearance, the Lord promises, **Behold, I send my messenger, and he will prepare the way before me**. The NT identifies John the Baptist as this messenger. He prepares the way for **the Lord whom you seek**, that is, Jesus the Messiah (see Matt. 11:10–14).

MALACHI—NOTE ON **3:2–5** When the Lord comes, he will purify some sinners (vv. 2–4) and judge others (v. 5). The purifying will be thorough and severe, as if it were done with a **refiner's fire** and **fullers' soap** (compare Heb. 12:7–11). The heat of the refiner's fire helped separate impurities from the metal. Similarly, the fuller washed clothes using strong lye soap.

3:6–12 *Fifth Dispute: How Shall We Repent? Can a Man Rob God?* Malachi returns to the subject of Israel's offerings, which he first addressed in the second dispute (1:6–2:9). When Israel returned from exile, they neglected to offer their tithes (see Neh. 13:10–13). Crop failure and disease did not excuse their unfaithfulness (Mal. 3:10–11). These natural disasters were the result of, not the cause of, the nation's disobedience (v. 8).

MALACHI—NOTE ON **3:6–7** **I the LORD do not change**. God's character and eternal purposes remain constant. He always responds to repentance with forgiveness. They can trust him when he says, **Return to me and I will return to you**. Because of the Lord's covenant faithfulness they **are not consumed**. **Therefore** implies that God's promise to bless the world through Abraham's descendants will not be defeated. He stands ready to bless the **children of Jacob** again.

MALACHI—NOTE ON **3:8** **you are robbing me**. The people were not giving to God the offerings that rightly belonged to him.

MALACHI—NOTE ON 3:10–12 God promises that if his people faithfully present their **full tithe**, then the desperately needed rain will come (v. 10). Crop failure will cease (v. 11), and the promise to Abraham that **all nations will call you blessed** (v. 12; Ps. 72:17) will be fulfilled. By saying, "**put me to the test**," God challenges the people to give the tithe they owe him and then watch to see if he will keep his promise. God promises to meet all their needs, but not necessarily all their wishes. This is not a promise of wealth in return for obedience.

MALACHI—NOTE ON 3:13–4:3 *Sixth Dispute: How Have We Spoken against God?* This section echoes the first dispute. Here the focus is on God's own people. Some embrace the covenant, and some do not.

MALACHI—NOTE ON 3:13–15 Israel complains that **it is vain to serve God**. They believe they have been faithful and have not been blessed.

MALACHI—NOTE ON 3:16 In sharp contrast to the people in vv. 13–15, a second group is now mentioned: **those who feared the LORD and esteemed his name**. Just as the Lord heard the insults of the first group, so he hears the faithful conversation of the second. A **book of remembrance** is written in God's presence concerning these faithful believers. God will correctly judge the deeds of the righteous and the wicked.

MALACHI—NOTE ON 3:17–4:3 The Lord promises that, for those faithful believers listed in the "book of remembrance" (3:16), a day is coming when God will say, **They shall be mine**, his **treasured possession** (3:17; compare Ex. 19:5). God will spare them **as a man spares his son who serves him**.

MALACHI—NOTE ON 4:2 Just as the sun drives away darkness and clouds, bringing light and joy, so the **sun of righteousness** will scatter gloom, oppression, and injustice. The "righteousness" brought by this "sun" includes both judgment on evildoers and reward for the righteous. Its **wings** are a poetic image for the rays of this sun. These wings bring **healing** to all who come under them. Scholars have understood this prophecy to be fulfilled in Christ, who is "the light of the world" (John 8:12; compare John 1:4–6).

MALACHI—NOTE ON 4:4–6 *Summary.* These closing appeals summarize the main points of Malachi's prophecy: **Remember the law of my servant Moses** (the focus of the first three disputes) and prepare for the promised sending of **Elijah the prophet** before the coming **day of the LORD** (the focus of the last three disputes). **Horeb** is another name for Mount Sinai (see Exodus 19–20; Deut. 5:2). Malachi reveals that the future messenger will have a prophetic ministry like Elijah's. The NT identifies John the Baptist as the fulfillment of Malachi's prophesied Elijah (Matt. 11:10–14; 17:10–13). (For more on "the day of the LORD," see note on Amos 5:18–20.)

Matthew

(return to table of contents)

Matthew 1 • Matthew 2 • Matthew 3 • Matthew 4 • Matthew 5 •
Matthew 6 • Matthew 7 • Matthew 8 • Matthew 9 • Matthew 10 •
Matthew 11 • Matthew 12 • Matthew 13 • Matthew 14 • Matthew 15 •
Matthew 16 • Matthew 17 • Matthew 18 • Matthew 19 • Matthew 20 •
Matthew 21 • Matthew 22 • Matthew 23 • Matthew 24 • Matthew 25 •
Matthew 26 • Matthew 27 • Matthew 28

- Introduction to Matthew
    - Timeline
    - Author, Date, and Recipients
    - Theme
    - Purpose
    - Key Themes
    - Outline
    - The Setting of Matthew
- Global Message of Matthew
    - Matthew and Redemptive History
    - Universal Themes in Matthew
    - The Global Message of Matthew for Today
- Study Notes

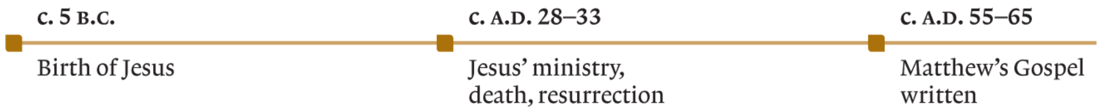
MALACHI

Malachi, whose name means “my messenger,” probably ministered during the same time as Ezra and Nehemiah. He prophesied to Judah about 80 years after Haggai and Zechariah had encouraged the people to rebuild the temple. Though Haggai and Zechariah had assured Judah that God’s blessings would return to his people, bringing peace and prosperity, they had not yet experienced these promised blessings. Instead, they were facing a prolonged period of economic difficulty and hardship. Rather than wait faithfully on the Lord, the people sinned against him with half-hearted worship and imperfect offerings. God used Malachi to reaffirm his love for Israel and to rebuke them for their unfaithfulness to him. Malachi urged Judah to remember the Law of Moses, as well as the promise of Elijah and the coming day of the Lord. (**Malachi 4:1–6**)

Introduction to Matthew

Introduction to Matthew

Timeline



Author, Date, and Recipients

Matthew was probably written in the late 50s or early 60s A.D. Matthew (also called Levi), the former tax collector who became Jesus’ disciple, is the author. The original audience may have been the church in Antioch of Syria. Its members included Jewish and Gentile Christians.

Theme

Matthew tells the story of Jesus of Nazareth, the long-expected Messiah who brought the kingdom of God to earth.

Purpose

Matthew writes his Gospel to demonstrate that Jesus is the Messiah, that he has the right to the throne of David as Israel's true King, and that he is the ultimate fulfillment of God's promise to Abraham that his descendants would be a blessing to all the world (1:1; Gen. 12:1–3). Matthew seeks to encourage Jewish Christians (and all future disciples) to stand strong despite opposition. They should feel secure in the knowledge of their citizenship in God's kingdom. Matthew shows that Gentiles also can find salvation through Jesus the Messiah.

Key Themes

1. Portrait of Jesus (1:1, 23; 2:2; 14:33; 16:16; 18:20; 21:5–9).
2. The bridge between Old and New Testaments (1:1–17, 22–23; 2:4–5, 15, 17, 23; 5:17–20).
3. God's continuing work of salvation within Israel, extended to all the peoples of the earth through the person and work of Christ (10:5–6; 28:19).
4. The new community of faith (11:28; 16:18–19; 28:19).
5. The church as built and maintained by Jesus' continuing presence (16:18; 18:15–20; 22:10; 28:20).
6. A "great commission" for evangelism and mission (28:19).
7. Jesus' five teachings as a manual on discipleship (chs. 5–7; 10; 13; 18–20; 24–25).

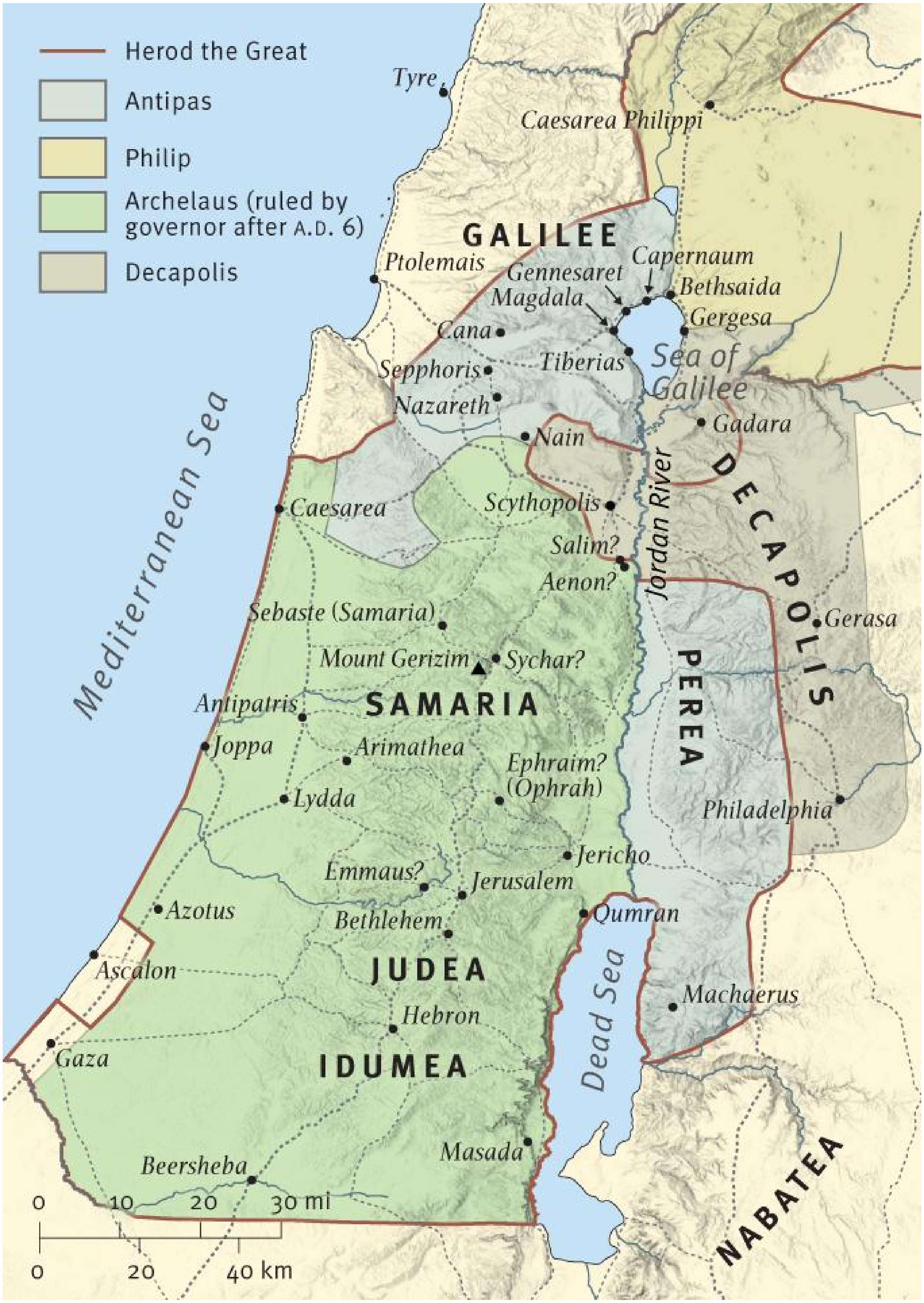
Outline

I. The Arrival of Jesus the Messiah (1:1–2:23)
II. John the Baptist Prepares for the Messianic Kingdom (3:1–17)
III. Jesus the Messiah Begins to Advance the Messianic Kingdom (4:1–25)
IV. The Authoritative Message of the Messiah: Kingdom Life for His Disciples (5:1–7:29)
V. The Authoritative Power of the Messiah: Kingdom Power Demonstrated (8:1–9:38)

VI. The Authoritative Mission of the Messiah’s Messengers (10:1–42)
VII. Opposition to the Messiah Increases (11:1–12:50)
VIII. The Messianic Kingdom Revealed in Parables (13:1–53)
IX. The Identity of the Messiah Revealed (13:54–16:20)
X. The Suffering of the Messiah Revealed (16:21–17:27)
XI. The Community of the Messiah Revealed (18:1–20:34)
XII. The Messiah Asserts His Authority over Jerusalem (21:1–23:39)
XIII. The Delay, Return, and Judgment of the Messiah (24:1–25:46)
XIV. The Crucified Messiah (26:1–27:66)
XV. The Resurrection and Commission of the Messiah (28:1–20)

The Setting of Matthew

The events in the book of Matthew take place almost entirely within the vicinity of Palestine, an area extending roughly from Caesarea Philippi in the north to Beersheba in the south. During this time it was ruled by the Roman Empire. The opening chapters describe events surrounding Jesus’ birth in Judea, where Herod had been appointed king by the Romans. The closing chapters end with Jesus’ death, resurrection, and ascension during the rule of Pontius Pilate and the tetrarchs Antipas and Philip.


Herod the Great
Antipas
Philip
Archelaus (ruled by governor after A.D. 6)
Decapolis
Tyre
Caesarea Philippi
GALILEE
Ptolemais
Gennesaret
Capernaum
Bethsaida
Magdala
Gergesa
Cana
Tiberias
Sea of Galilee
Sepphoris
Nazareth
Nain
Gadara
Mediterranean Sea
DECAPOLIS
Caesarea
Scythopolis
Salim?
Aenon?
Jordan River
Gerasa
Sebaste (Samaria)
Mount Gerizim
Sychar?
PEREA
SAMARIA
Antipatris
Joppa
Arimathea
Ephraim? (Ophrah)
Lydda
Philadelphia
Jericho
Emmaus?
Jerusalem
Azotus
Qumran
Bethlehem
Ascalon
JUDEA
Dead Sea
Machaerus
Hebron
Gaza
IDUMEA
NABATEA
Masada
Beersheba
0
10
20
30 mi
0
20
40 km

The Global Message of Matthew

Jesus Christ is the climax of the Bible and of all of human history. He brings the whole Old Testament to fulfillment, and he is also the means by which salvation floods out to the nations. Matthew's Gospel thus has much to say to the global church today as God's people, comprised of both Jew and Gentile, seek to "make disciples of all nations" (Matt. 28:19).

Matthew and Redemptive History

The purpose of creation was that mankind, made in God's image as his ruling representatives, might be fruitful and multiply and spread God's glory throughout the earth. This quest was repeatedly hijacked by sin, however, throughout the Old Testament. After Adam and Eve sinned, Noah was called by God to be fruitful and multiply, thereby assuming the mantle of spreading divine blessing (Gen. 9:1). After Noah ended his life in shame (Gen. 9:20–23), God called Abraham, Isaac, and Jacob to carry this mantle (Gen. 12:1–3; 15:5; 17:2; 22:17–18; 28:14; 35:11). Yet they too proved to be sinners, and unequal to the task. The nation of Israel, led by Moses, was also called to be fruitful and multiply (Deut. 6:3; 7:13), but it too failed in this worldwide mandate.

But at what proved to be the center of human history, God sent a Second Adam, a new Moses, a true Israel, to spread divine glory throughout the earth. This was Jesus Christ. He was called God's "Son" just as Adam and Israel had been called God's "son" (Luke 3:38; Ex. 4:22–23). This, however, was the personally divine Son of God, now incarnate, who gloriously succeeded in his mission. Indeed, he was the perfect prophet, priest, and king who succeeded where all the previous prophets, priests, and kings had failed. As he tells the story of this second Adam, Matthew connects his Gospel account to the Old Testament more frequently and more explicitly than any other Gospel writer. He repeatedly sees Jesus as the one who "fulfills" the promises of the Old Testament (e.g., Matt. 4:14–16; 8:17; 12:17–21; 26:54, 56; 27:9). And beyond explicit connections of Jesus to individual promises of the Old Testament, Matthew structures his whole Gospel in this way. Jesus gives five extended discourses, for example, echoing the five books of Moses—with whom Jesus also explicitly links himself (5:17–48).

In presenting Jesus as the fulfillment of the Old Testament, Matthew shows that Jesus is the one through whom God's original blessings of creation are to spill forth to the world. Perhaps the commission of Genesis 1:28 to be fruitful and multiply throughout the whole earth is in the back of Jesus' mind in his own commission to his disciples to fruitfully multiply disciples throughout the whole earth (Matt. 28:18–20).

Universal Themes in Matthew

The new family of God. The new community of faith is not defined by lineage from ethnic Israel. Rather, the new community transcends ethnic boundary markers and is defined by trusting faith in the Messiah, the coming king, Jesus. Jesus extends mercy to Gentiles (Matt. 12:18, 21) even as his own Jewish kinsmen are hard-hearted and resistant to the gospel (e.g., 23:1–39). The blessing that was intended to spread to the nations in the Old Testament finds realization in Jesus, who creates a new family of God composed of men and women from every tribe and people group and nation.

The global dimensions of discipleship. "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations" (Matt. 28:18–19). The final charge to his disciples, built on the full authority (28:18) and everlasting presence (28:20) of Jesus, is to make disciples of all nations. The Christian gospel is not for a certain culture or class; it is not a parochial or regional gospel. It is a gospel for all, in fulfillment of God's original call and promise to Abraham that in him "all the families of the earth shall be blessed" (Gen. 12:3).

The dawning of the kingdom and the coming new earth. Throughout Matthew, Jesus declares that the kingdom of heaven is dawning (Matt. 3:2; 4:17; 10:7; 11:12; 13:44–46). This is a worldwide kingdom, into which all people around the world are invited (24:14). And one day the consummation of this kingdom will be complete: explaining to his disciples what it takes to enter the kingdom of heaven, Jesus expressed the hope of a completely restored new earth, covering the globe as a fully restored and undefileable new Eden: "Truly, I say to you, in the new world, when the Son of Man will sit on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel" (19:28). The

Greek word here translated “new world” means “renewal” or “regeneration” (see Titus 3:5, the only other place this word is used in the New Testament). Here it refers to the total rebirth that the cosmos will undergo upon Christ’s return. No corner of creation will go un-restored. In Jesus the kingdom of heaven has dawned, and its final fulfillment is sure.

The Global Message of Matthew for Today

With Jesus, the dawning of the kingdom means that the curse of Genesis 3 has been dealt a decisive blow and the diseased fallenness of the world is beginning to lift. Matthew shows Jesus calming storms, rebuking demons, healing sickness, teaching his disciples, and cleansing the temple, all in fulfillment of Old Testament messianic hopes of a coming deliverer. In all of this, Jesus is ushering in the kingdom of heaven. He is reversing the curse of the fall (Gen. 3:14–19). The world is being restored to the way it was meant to be.

As Christians around the globe find themselves embattled with the effects of the fall—Satanic warfare, political oppression and corruption, economic adversity, dysfunctional family relationships, infant mortality, large-scale hunger, shortage of clean water—we are reminded from Matthew’s Gospel that amid all the darkness, light shines. And this light, though often repressed, must one day encompass the whole earth as Christ returns in final victory over sin, death, and Satan (Rev. 21:1–22:5). In the meantime, it is the church’s privilege to spread the love of Christ not only through word (for the next life) but also through deed (for this life), as the parable of the final judgment makes plain (Matt. 25:31–46).

Above all, global Christians remember the final three chapters of Matthew’s Gospel, in which the entire account climaxes. Here we see Jesus not only defeating Satan by casting demons out of people but defeating Satan by stealing his power of accusation: Jesus bears the punishment his people deserve, so that Satan can no longer accuse them. Here the Lamb of God is forsaken so that his people around the world and down through history, despite their sin, will never be forsaken (Matt. 27:46). Here the temple curtain is torn in two from top to bottom, because the way is now open for God’s people to meet with God openly and boldly—wherever they live, rather than only in Jerusalem (see Acts 1:8).

The kingdom has dawned (Matt. 3:2). The new world is coming (19:28). All authority is Christ’s (28:18). Let us go and make disciples of all nations

(28:19).

The Genealogy of Jesus Christ

MATTHEW 1 [†] [a] The book of the genealogy of Jesus Christ, [b] the son of David, [c] the son of Abraham.

[2] [d] Abraham was the father of Isaac, and [e] Isaac the father of Jacob, and [f] Jacob the father of Judah and his brothers, [3] [†]and [g] Judah the father of Perez and Zerah by Tamar, and Perez the father of Hezron, and Hezron the father of Ram, [1] [4] and Ram the father of Amminadab, and Amminadab the father of Nahshon, and Nahshon the father of Salmon, [5] and Salmon the father of Boaz by [h] Rahab, and Boaz the father of Obed by Ruth, and Obed the father of Jesse, [6] [†]and [i] Jesse the father of David the king.

And [j] David was the father of Solomon by [k] the wife of Uriah, [7] and [l] Solomon the father of Rehoboam, and Rehoboam the father of Abijah, and Abijah the father of Asaph, [2] [8] and Asaph the father of Jehoshaphat, and Jehoshaphat the father of Joram, [m] and Joram the father of Uzziah, [9] and Uzziah the father of Jotham, and Jotham the father of Ahaz, and Ahaz the father of Hezekiah, [10] and Hezekiah the father of Manasseh, and Manasseh the father of Amos, [3] and Amos the father of Josiah, [11] and [n] Josiah the father of [o] Jechoniah and his brothers, at the time of the deportation to Babylon.

[12] [†]And after the deportation to Babylon: [p] Jechoniah was the father of [q] Shealtiel, [4] and [r] Shealtiel the father of Zerubbabel, [13] and Zerubbabel the father of Abiud, and Abiud the father of Eliakim, and Eliakim the father of Azor, [14] and Azor the father of Zadok, and Zadok the father of Achim, and Achim the father of Eliud, [15] and Eliud the father of Eleazar, and Eleazar the father of Matthan, and Matthan the father of Jacob, [16] [†]and Jacob the father of [s] Joseph the husband of Mary, of whom Jesus was born, who is called Christ.

[17] [†]So all the generations from Abraham to David were fourteen generations, and from David to the deportation to Babylon fourteen generations, and from the deportation to Babylon to [t] the Christ fourteen generations.

The Birth of Jesus Christ

[18][†]Now the birth of [u]Jesus Christ [5] took place in this way. [v]When his mother Mary had been betrothed [6] to Joseph, before they came together she was found to be with child [w]from the Holy Spirit. [19][†]And her husband Joseph, being a just man and unwilling [x]to put her to shame, resolved to divorce her quietly. [20][†]But as he considered these things, behold, [y]an angel of the Lord appeared to him in a dream, saying, “Joseph, son of David, do not fear to take Mary as your wife, for that which is conceived in her is from the Holy Spirit. [21][†]She will bear a son, and [z]you shall call his name Jesus, [a]for he will save his people from their sins.” [22][†] [b]All this took place [c]to fulfill what the Lord had spoken by the prophet:

> [23][†] [d]“Behold, the virgin shall conceive and bear a son,
> and they shall call his name [e]Immanuel”

(which means, God [f]with us). [24][†]When Joseph woke from sleep, he did as the angel of the Lord commanded him: he took his wife, [25]but knew her not until she had given birth to a son. And [g]he called his name Jesus.

The Visit of the Wise Men

MATTHEW **2** [†]Now [h]after Jesus was born in [i]Bethlehem of Judea [j]in the days of Herod the king, behold, wise men [1] from [k]the east came to Jerusalem, [2][†]saying, “Where is he who has been born [l]king of the Jews? For we saw [m]his star when it rose [2] and have come to [n]worship him.” [3]When Herod the king heard this, he was troubled, and all Jerusalem with him; [4][†]and assembling all the chief priests and scribes of the people, he inquired of them where [o]the Christ was to be born. [5][†]They told him, “In Bethlehem of Judea, for so it is written by the prophet:

> [6] [p]“‘And you, O Bethlehem, in the land of Judah,
> are by no means least among the rulers of Judah;
> for from you shall come a ruler
> who will [q]shepherd my people Israel.’”

[7]Then Herod summoned the wise men secretly and ascertained from them what time the star had appeared. [8]And he sent them to Bethlehem, saying, “Go and search diligently for the child, and when you have found him, bring me word, that I too may come and worship him.” [9][†]After listening to the king, they went on their way. And behold, the star that they had seen when it rose went before them until it came to rest over the place where the child was. [10]When they saw the star, they rejoiced exceedingly with great joy. [11][†]And going into the house they saw the child with Mary his mother, and they fell down and worshiped him. Then, opening their treasures, [r]they offered him gifts, [s]gold and [t]frankincense and [u]myrrh. [12]And [v]being warned [w]in a dream not to return to Herod, they departed to their own country by another way.

The Flight to Egypt

[13][†]Now when they had departed, behold, [x]an angel of the Lord appeared to Joseph in a dream and said, “Rise, take the child and his mother, and flee to Egypt, and remain there until I tell you, for Herod is about to search for the child, to destroy him.” [14]And he rose and took the child and his mother by night and departed to Egypt [15][†]and remained there until the death of Herod. [y]This was to fulfill what the Lord had spoken by the prophet, [z]“Out of Egypt I called my son.”

Herod Kills the Children

[16][†]Then Herod, when he saw that he had been tricked by the wise men, became furious, and he sent and killed all the male children in Bethlehem and in all that region who were two years old or under, according to the time that he had ascertained from the wise men. [17][†][a]Then was fulfilled what was spoken by the prophet Jeremiah:

[18] [b]“A voice was heard in Ramah,
  weeping and loud lamentation,
Rachel weeping for her children;
  she refused to be comforted, because they [c]are no more.”

The Return to Nazareth

[19]But when Herod died, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, [20]saying, “Rise, take the child and his mother and go to the land of Israel, for [d]those who sought the child’s life are dead.” [21]And he rose and took the child and his mother and went to the land of Israel. [22][†]But when he heard that Archelaus was reigning over Judea in place of his father Herod, he was afraid to go there, and [e]being warned in a dream he withdrew to the district of Galilee. [23][†]And he went and lived in a city called [f]Nazareth, [g]so that what was spoken by the prophets might be fulfilled, that he would be called a Nazarene.

John the Baptist Prepares the Way

MATTHEW **3** [†] [h]In those days [i]John the Baptist came preaching in [j]the wilderness of Judea, [2][†] [k]“Repent, for [l]the kingdom of heaven is at hand.” [3][†]For this is he who was spoken of by the prophet Isaiah when he said,

[m]“The voice of one crying in the wilderness:
[n]‘Prepare [1] the way of the Lord;
make his paths straight.’”

[4][†]Now John wore [o]a garment of camel’s hair and a leather belt around his waist, and his food was [p]locusts and [q]wild honey. [5][†]Then Jerusalem and all Judea and all the region about the Jordan were going out to him, [6]and they were baptized by him in the river Jordan, [r]confessing their sins.

[7][†]But when he saw many of [s]the Pharisees and [t]Sadducees coming to his baptism, he said to them, [u]“You brood of [v]vipers! Who warned you to flee from [w]the wrath to come? [8]Bear fruit [x]in keeping with repentance. [9]And do not presume to say to yourselves, [y]‘We have Abraham as our father,’ for I tell you, God is able from [z]these stones to raise up children for Abraham. [10]Even now the axe is laid to the root of the trees. [a]Every tree therefore that does not bear good fruit is cut down and thrown into the fire.

[11][†] [b]“I baptize you with water [c]for repentance, but [d]he who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you [e]with the Holy Spirit and [f]fire. [12][†]His [g]winnowing fork is in

his hand, and he will clear his threshing floor and [h] gather his wheat into the barn, [i] but the chaff he will burn with [j] unquenchable fire."

The Baptism of Jesus

13 [k] Then Jesus came [l] from Galilee to the Jordan to John, to be baptized by him. **14** [m] John would have prevented him, saying, "I need to be baptized by you, and do you come to me?" **15**[†]But Jesus answered him, "Let it be so now, for thus it is fitting for us to fulfill all righteousness." Then he consented. **16**[†]And when Jesus was baptized, immediately he went up from the water, and behold, [o] the heavens were opened to him, [2] and he [p] saw the Spirit of God descending like a dove and coming to rest on him; **17**[†]and behold, [q] a voice from heaven said, [r] "This is my beloved Son, [3] with whom I am well pleased."

The Temptation of Jesus

MATTHEW **4** [†] [s] Then Jesus was led up by the Spirit into the wilderness [t] to be tempted by the devil. **2**[†]And after fasting [u] forty days and forty nights, he [v] was hungry. **3**[†]And [w] the tempter came and said to him, "If you are [x] the Son of God, command [y] these stones to become loaves of bread." **4**[†]But he answered, [z] "It is written,

> [a] "'Man shall not live by bread alone,
>   but by every word that comes from the mouth of God.'"

5[†] [b] Then the devil took him to [c] the holy city and set him on the pinnacle of the temple **6**[†]and said to him, "If you are the Son of God, throw yourself down, for it is written,

> [d] "'He will command his angels concerning you,'

and

> "'On their hands they will bear you up,
>   lest you strike your foot against a stone.'"

[7]Jesus said to him, “Again [e]it is written, [f]‘You shall not [g]put the Lord
your God to the test.’” [8][h]Again, the devil took him to a very high mountain
and showed him all the kingdoms of the world and their glory. [9][†]And he
said to him, “All these I will give you, if you will fall down and worship
me.” [10]Then Jesus said to him, “Be gone, [i]Satan! For [j]it is written,

[k]“‘You shall worship the Lord your God
and [l]him only shall you serve.’”

[11]Then the devil left him, and behold, [m]angels came and were ministering
to him.

Jesus Begins His Ministry

[12][†]Now when he heard that [n]John had been arrested, [o]he withdrew into
Galilee. [13][†]And leaving [p]Nazareth he went and lived in [q]Capernaum by
[r]the sea, in the territory of [s]Zebulun and Naphtali, [14][t]so that what was
spoken by the prophet Isaiah might be fulfilled:

[15] [u]“The land of Zebulun and the land of Naphtali,
the way of the sea, beyond the Jordan, Galilee of the Gentiles—
[16][†] [v]the people dwelling in darkness
have seen a great light,
and for those dwelling in the region and [w]shadow of death,
on them a light has dawned.”

[17][†] [x]From that time Jesus began to preach, saying, [z]“Repent, for the
kingdom of heaven is at hand.”

Jesus Calls the First Disciples

[18][†] [a]While walking by [b]the Sea of Galilee, he saw two brothers, Simon
(who is called Peter) and Andrew his brother, casting a net into the sea, for
they were fishermen. [19]And he said to them, “Follow me, and I will make
you [c]fishers of men.” [1] [20]Immediately they left their nets and followed
him. [21][†]And going on from there he saw two other brothers, James the

son of Zebedee and John his brother, in the boat with Zebedee their father, mending their nets, and he called them. [22]Immediately they left the boat and their father and followed him.

Jesus Ministers to Great Crowds

[23][†] [d]And he went throughout all Galilee, [e]teaching in their synagogues and [f]proclaiming the gospel of the kingdom and [g]healing every disease and every affliction among the people. [24][†]So his fame spread throughout all [h]Syria, and [g]they brought him all the sick, those afflicted with various diseases and [i]pains, [j]those oppressed by demons, [k]epileptics, and [l]paralytics, and he healed them. [25][†] [m]And great crowds followed him from Galilee and the [n]Decapolis, and from Jerusalem and Judea, and from beyond the Jordan.

The Sermon on the Mount

MATTHEW **5** [†]Seeing the crowds, [o]he went up on the mountain, and when he [p]sat down, his disciples came to him.

The Beatitudes

[2][†]And [q]he opened his mouth and taught them, saying:
[3][†] [r]"Blessed are [s]the poor in spirit, for [u]theirs is the kingdom of heaven.
[4][†]"Blessed are [v]those who mourn, for they shall be comforted.
[5][†]"Blessed are the [w]meek, for they [w]shall inherit the earth.
[6][†]"Blessed are those who hunger and [x]thirst [y]for righteousness, for they shall be satisfied.
[7]"Blessed are [z]the merciful, for they shall receive mercy.
[8][†]"Blessed are [a]the pure in heart, for [b]they shall see God.
[9][†]"Blessed are [c]the peacemakers, for [d]they shall be called [e]sons [1] of God.
[10] [f]"Blessed are those who are persecuted for righteousness' sake, for [u]theirs is the kingdom of heaven.

[11] [g]“Blessed are you when others revile you and persecute you and utter all kinds of evil against you falsely [h]on my account. [12] [i]Rejoice and be glad, for your reward is great in heaven, for [j]so they persecuted the prophets who were before you.

Salt and Light

[13][†]“You are the salt of the earth, [k]but if salt has lost its taste, how shall its saltiness be restored? It is no longer good for anything except to be thrown out and trampled under people’s feet.

[14] [l]“You are the light of the world. A city set on a hill cannot be hidden. [15] [m]Nor do people light a lamp and put it under a basket, but on a stand, and it gives light to all in the house. [16]In the same way, let your light shine before others, so [n]that [2] they may see your good works and [o]give glory to your Father who is in heaven.

Christ Came to Fulfill the Law

[17][†] [p]“Do not think that I have come to abolish [q]the Law or the Prophets; I have not come to abolish them but [r]to fulfill them. [18][†]For truly, I say to you, [s]until heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished. [19][†] [t]Therefore whoever relaxes [u]one of the least of these commandments and teaches others to do the same will be called least [v]in the kingdom of heaven, but whoever does them and teaches them will be called great [v]in the kingdom of heaven. [20][†]For I tell you, unless your righteousness exceeds [w]that of the scribes and Pharisees, you [x]will never enter the kingdom of heaven.

Anger

[21][†] [y]“You have heard that it was said to those of old, [z]‘You shall not murder; and whoever murders will be liable [a]to judgment.’ [22][†]But I say to you that [b]everyone who is angry with his brother [3] will be liable [a]to judgment; whoever insults [4] his brother will be liable to the council; and whoever says, ‘You fool!’ will be liable to [c]the hell [5] of fire. [23][†] [d]So if

[e] you are offering your gift at the altar and there remember that your brother has something against you, [24]leave your gift there before the altar and go. First be reconciled to your brother, and then come and offer your gift. [25][†] [f] Come to terms quickly with your accuser while you are going with him to court, lest your accuser hand you over to the judge, and the judge to the guard, and you be put in prison. [26]Truly, I say to you, [g] you will never get out until you have paid the last penny. [6]

Lust

[27] [h] “You have heard that it was said, [i] ‘You shall not commit adultery.’ [28][†]But I say to you that [j] everyone who looks at a woman with lustful intent has already committed adultery with her in his heart. [29][†] [k] If your right eye [l] causes you to sin, tear it out and throw it away. For it is better that you lose one of your members than that your whole body be thrown into [m] hell. [30] [k] And if your right hand [l] causes you to sin, cut it off and throw it away. For it is better that you lose one of your members than that your whole body go into [m] hell.

Divorce

[31][†] [h] “It was also said, [n] ‘Whoever divorces his wife, let him give her a certificate of divorce.’ [32] [o] But I say to you that everyone who divorces his wife, except on the ground of sexual immorality, makes her commit adultery, and [p] whoever marries a divorced woman commits adultery.

Oaths

[33][†]“Again [h] you have heard that it was said to those of old, [q] ‘You shall not swear falsely, but [r] shall perform to the Lord what you have sworn.’ [34]But I say to you, [s] Do not take an oath at all, either by heaven, for [t] it is the throne of God, [35]or by the earth, for it is his footstool, or by Jerusalem, for it is [u] the city of the great King. [36]And do not take an oath by your head, for you cannot make one hair white or black. [37]Let what you say be simply ‘Yes’ or ‘No’; [v] anything more than this comes from evil. [7]

Retaliation

[38][†] [h]“You have heard that it was said, [y]‘An eye for an eye and a tooth for a tooth.’ [39][†]But I say to you, [z]Do not resist the one who is evil. But [a]if anyone [b]slaps you on the right cheek, turn to him the other also. [40]And [z]if anyone would sue you and take your tunic, [8] let him have your cloak as well. [41]And if anyone [c]forces you to go one mile, go with him two miles. [42][†] [d]Give to the one who begs from you, and [e]do not refuse the one who would borrow from you.

Love Your Enemies

[43][†] [f]“You have heard that it was said, [g]‘You shall love your neighbor and hate your enemy.’ [44]But I say to you, [i]Love your enemies and [j]pray for those who persecute you, [45][†] [k]so that you may be sons of your Father who is in heaven. For he makes his sun rise on the evil and on the good, and [l]sends rain on the just and on the unjust. [46][†] [m]For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? [47]And if you greet only your brothers, [9] what more are you doing than others? Do not even [n]the Gentiles do the same? [48][†] [o]You therefore must be [p]perfect, [q]as your heavenly Father is perfect.

Giving to the Needy

MATTHEW **6** “Beware of [r] practicing your righteousness before other people in order [s] to be seen by them, for then you will have no reward from your Father who is in heaven.

[2][†] [t] “Thus, when you give to the needy, sound no trumpet before you, as the hypocrites do in the synagogues and in the streets, that they may [u] be praised by others. Truly, I say to you, they have [v] received their reward. [3]But when you give to the needy, do not let your left hand know what your right hand is doing, [4]so that your giving may be in secret. [w] And your Father who sees in secret will reward you.

The Lord’s Prayer

[5][†]“And when you pray, you must not be like the hypocrites. For they love [x] to stand and pray in the synagogues and at the street corners, that they may be seen by others. [y] Truly, I say to you, they have received their reward. [6]But when you pray, [z] go into your room and shut the door and pray to your Father who is in secret. [a] And your Father who sees in secret will reward you.

[7][†]“And when you pray, do not heap up empty phrases as [b] the Gentiles do, for [c] they think that they will be heard [d] for their many words. [8]Do not be like them, [e] for your Father knows what you need before you ask him. [9][†] [f] Pray then like this:

[g] “Our Father in heaven,
[h] hallowed be [i] your name. [1]
[10][†] [j] Your kingdom come,
[k] your will be done, [2]
[l] on earth as it is in heaven.
[11][†] [m] Give us [n] this day our daily bread, [3]
[12][†] and forgive us our debts,
as we also have forgiven our debtors.
[13][†] And [o] lead us not into temptation,

but [p] deliver us from [q] evil. [4]

14[†] [r] For if you forgive others their trespasses, your heavenly Father will also forgive you, **15** [s] but if you do not forgive others their trespasses, neither will your Father forgive your trespasses.

Fasting

16[†]“And [t] when you fast, do not look gloomy like the hypocrites, for they disfigure their faces that their fasting may be seen by others. [u] Truly, I say to you, they have received their reward. **17**But when you fast, [v] anoint your head and wash your face, **18**that your fasting may not be seen by others but by your Father who is in secret. [w] And your Father who sees in secret will reward you.

Lay Up Treasures in Heaven

19[†] [x] “Do not lay up for yourselves treasures on earth, where [y] moth and rust [5] destroy and where thieves [z] break in and steal, **20** [x] but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. **21**[†]For where your treasure is, there your heart will be also.

22[†] [a] “The eye is the lamp of the body. So, if your eye is healthy, your whole body will be full of light, **23** [a] but if [b] your eye is bad, your whole body will be full of darkness. If then the light in you is darkness, how great is the darkness!

24[†] [c] “No one can serve two masters, for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and [d] money. [6]

Do Not Be Anxious

25 [e] “Therefore I tell you, [f] do not be anxious about your life, what you will eat or what you will drink, nor about your body, what you will put on. Is not life more than food, and the body more than clothing? **26** [g] Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. [h]Are you not of more value than they? [27]And which of you by being anxious can add a single hour to his [i]span of life? [7] [28]And why are you anxious about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin, [29]yet I tell you, [j]even Solomon in all his glory was not arrayed like one of these. [30][†]But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will he not much more clothe you, [k]O you of little faith? [31]Therefore do not be anxious, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’ [32]For [l]the Gentiles seek after all these things, and [m]your heavenly Father knows that you need them all. [33]But [n]seek first [o]the kingdom of God and his righteousness, [p]and all these things will be added to you.

[34][q]“Therefore do not be anxious about tomorrow, for tomorrow will be anxious for itself. Sufficient for the day is its own trouble.

Judging Others

MATTHEW 7 [†] [r]“Judge not, that you be not judged. [2][s]For with the judgment you pronounce you will be judged, and [t]with the measure you use it will be measured to you. [3][†]Why do you see the speck that is in your brother’s eye, but [u]do not notice the log that is in your own eye? [4]Or how can you say to your brother, ‘Let me take the speck out of your eye,’ when there is the log in your own eye? [5]You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother’s eye.

[6][†] [v]“Do not give [w]dogs what is holy, and do not throw your [x]pearls before pigs, lest they trample them underfoot and turn to attack you.

Ask, and It Will Be Given

[7][†] [y]“Ask, [z]and it will be given to you; [a]seek, and you will find; [b]knock, and it will be opened to you. [8]For everyone who asks receives, and the one who seeks finds, and to the one who knocks it will be opened. [9]Or which one of you, if his son asks him for [c]bread, will give him [c]a stone? [10]Or if he asks for a fish, will give him a serpent? [11][†]If you then, [d]who are evil,

know how to give good gifts to your children, how much more will [z]your Father who is in heaven give good things to those who ask him!

The Golden Rule

[12][†]“So [e]whatever you wish that others would do to you, do also to them, for this is [f]the Law and the Prophets.

[13][†][g]“Enter by the narrow gate. For the gate is wide and the way is easy [1] that leads to destruction, and those who enter by it are many. [14]For the gate is narrow and [h]the way is hard that leads to life, and [i]those who find it are few.

A Tree and Its Fruit

[15][†][j]“Beware of false prophets, who come to you in sheep’s clothing but inwardly are [k]ravenous wolves. [16]You will recognize them [l]by their fruits. Are grapes gathered from thornbushes, or figs from thistles? [17]So, [m]every healthy tree bears good fruit, but the diseased tree bears bad fruit. [18]A healthy tree cannot bear bad fruit, nor can a diseased tree bear good fruit. [19][n]Every tree that does not bear good fruit is cut down and thrown into the fire. [20]Thus you will recognize them [l]by their fruits.

I Never Knew You

[21][o]“Not everyone who [p]says to me, ‘Lord, Lord,’ will [q]enter the kingdom of heaven, but the one who [r]does the will of my Father who is in heaven. [22][†][s]On that day [t]many will say to me, ‘Lord, Lord, did we not [u]prophesy in your name, and cast out demons [v]in your name, and do many mighty works in your name?’ [23][t]And then will I declare to them, ‘I [w]never knew you; [x]depart from me, [y]you workers of lawlessness.’

Build Your House on the Rock

[24][†][z]“Everyone then who hears these words of mine and does them will be like [a]a wise man who built his house on the rock. [25][†]And the rain fell, and the floods came, and the winds blew and beat on that house, but it did

not fall, because it had been founded on the rock. [26]And everyone who hears these words of mine and does not do them will be like [a]a foolish man who built his house on the sand. [27]And the rain fell, and the floods came, and the winds blew and beat against that house, and it fell, and great was the fall of it.”

The Authority of Jesus

[28][†]And when Jesus finished these sayings, [b]the crowds were astonished at his teaching, [29] [c]for he was teaching them as one who had authority, and not as their scribes.

Jesus Cleanses a Leper

MATTHEW 8 [†]When he came down from the mountain, [d]great crowds followed him. [2][†] [e]And behold, a leper [1] came to him and [f]knelt before him, saying, “Lord, if you will, you can make me clean.” [3]And Jesus [2] stretched out his hand and touched him, saying, “I will; be clean.” And immediately his leprosy was cleansed. [4][†]And Jesus said to him, [g]“See that you say nothing to anyone, but go, [h]show yourself to the priest and [i]offer the gift that Moses commanded, [j]for a proof to them.”

The Faith of a Centurion

[5][†] [k]When he had entered Capernaum, a centurion came forward to him, appealing to him, [6]“Lord, my servant is lying paralyzed at home, suffering terribly.” [7]And he said to him, “I will come and heal him.” [8][†]But the centurion replied, “Lord, I am not worthy to have you come under my roof, but [l]only say the word, and my servant will be healed. [9]For I too am a man under authority, with soldiers under me. And I say to one, ‘Go,’ and he goes, and to another, ‘Come,’ and he comes, and to my servant, [3] ‘Do this,’ and he does it.” [10]When Jesus heard this, [m]he marveled and said to those who followed him, “Truly, I tell you, with [n]no one in Israel [4] have I found such faith. [11][†]I tell you, [o]many will come from east and west and recline at table with Abraham, Isaac, and Jacob in the kingdom of heaven, [12] [p]while the sons of the kingdom [q]will be thrown into the outer darkness. In that

place [r] there will be weeping and gnashing of teeth.” [13]And to the centurion
Jesus said, “Go; let it be done for you [s] as you have believed.” [t] And the
servant was healed at that very moment.

Jesus Heals Many

[14] [u] And when Jesus entered Peter’s house, he saw [v] his mother-in-law lying
sick with a fever. [15]He [w] touched her hand, and the fever left her, and she
rose and began to serve him. [16][†]That evening they brought to him many
who were [x] oppressed by demons, and he cast out the spirits [y] with a word
and healed all who were sick. [17] [z] This was to fulfill what was spoken by the
prophet Isaiah: [a] “He took our illnesses and bore our diseases.”

The Cost of Following Jesus

[18]Now [b] when Jesus saw a crowd around him, [c] he gave orders to go over to
the other side. [19][†] [d] And a scribe came up and said to him, “Teacher, I will
follow you wherever you go.” [20][†]And Jesus said to him, “Foxes have
holes, and birds of the air have nests, but the Son of Man has nowhere to
lay his head.” [21]Another of the disciples said to him, “Lord, let me first go
and bury my father.” [22][†]And Jesus said to him, “Follow me, and leave
[e] the dead to bury their own dead.”

Jesus Calms a Storm

[23] [f] And when he got into the boat, his disciples followed him. [24]And
behold, there arose a great storm on the sea, so that the boat was being
swamped by the waves; but [g] he was asleep. [25]And they went and woke
him, saying, [h] “Save us, Lord; we are perishing.” [26][†]And he said to them,
“Why are you [i] afraid, [j] O you of little faith?” Then he rose and [k] rebuked
the winds and the sea, and [l] there was a great calm. [27]And the men
[m] marveled, saying, “What sort of man is this, that even [n] winds and sea
obey him?”

Jesus Heals Two Men with Demons

[28][†] [o]And when he came to the other side, to the country of the Gadarenes,[5] two [p]demon-possessed[6] men met him, coming out of the tombs, so fierce that no one could pass that way. [29][†]And behold, they [q]cried out, “What have you to do with us, [r]O Son of God? Have you come here to torment us [s]before the time?” [30][†]Now a herd of many pigs was feeding at some distance from them. [31]And the demons begged him, saying, “If you cast us out, send us away into the herd of pigs.” [32]And he said to them, “Go.” So they came out and went into the pigs, and behold, the whole herd rushed down the steep bank into the sea and drowned in the waters. [33]The herdsmen fled, and going into the city they told everything, especially what had happened to the [t]demon-possessed men. [34]And behold, all the city came out to meet Jesus, and when they saw him, [u]they begged him to leave their region.

Jesus Heals a Paralytic

MATTHEW 9 [†]And getting into a boat he crossed over and came to [v]his own city. [2][†] [w]And behold, some people brought to him a paralytic, lying on a bed. And when Jesus [x]saw their faith, he said to the paralytic, [y]“Take heart, my son; [z]your sins are forgiven.” [3][†]And behold, some of the scribes said to themselves, [a]“This man is blaspheming.” [4]But Jesus, [b]knowing[1] their thoughts, said, “Why do you think evil in your hearts? [5][†]For which is easier, to say, ‘Your sins are forgiven,’ or to say, ‘Rise and walk’? [6][†]But that you may know that the Son of Man has authority on earth to forgive sins”—he then said to the paralytic—“Rise, pick up your bed and go home.” [7]And he rose and went home. [8]When the crowds saw it, [c]they were afraid, and [c]they glorified God, who had [d]given such authority to men.

Jesus Calls Matthew

[9][†] [e]As Jesus passed on from there, he saw a man called [f]Matthew sitting at the tax booth, and he said to him, “Follow me.” And he rose and followed him.

[10][†]And as Jesus [2] reclined at table in the house, behold, many [g] tax collectors and sinners came and were reclining with Jesus and his disciples. [11][†]And when the Pharisees saw this, they said to his disciples, [h] “Why does your teacher eat with [g] tax collectors and sinners?” [12][†]But when he heard it, he said, “Those who are well have no need of a physician, but those who are sick. [13][†]Go and learn [i] what this means, [j] ‘I desire mercy, and not sacrifice.’ For [k] I came not to call the righteous, [l] but sinners.”

A Question About Fasting

[14][†]Then [m] the disciples of John came to him, saying, [n] “Why do we and [o] the Pharisees fast, [3] but your disciples do not fast?” [15][†]And Jesus said to them, [p] “Can the wedding guests mourn as long as the bridegroom is with them? [q] The days will come when the bridegroom is taken away from them, and [r] then they will fast. [16][†]No one puts a piece of unshrunk cloth on an old garment, for the patch tears away from the garment, and a worse tear is made. [17]Neither is new wine put into old [s] wineskins. If it is, the skins burst and the wine is spilled and the skins are destroyed. But new wine is put into fresh wineskins, and so both are preserved.”

A Girl Restored to Life and a Woman Healed

[18][†] [t] While he was saying these things to them, behold, a ruler came in and [u] knelt before him, saying, “My daughter has just died, but come and lay your hand on her, and she will live.” [19]And Jesus rose and followed him, with his disciples. [20][†]And behold, a woman [v] who had suffered from a discharge of blood for twelve years came up behind him and touched [w] the fringe of his garment, [21]for she said to herself, “If I only touch his garment, I will be made well.” [22][†]Jesus turned, and seeing her he said, [x] “Take heart, daughter; your faith has made you well.” [y] And instantly [4] the woman was made well. [23][†]And when Jesus came to the ruler’s house and saw [z] the flute players and the crowd making a commotion, [24][†]he said, “Go away, for [a] the girl is not dead but [b] sleeping.” And they laughed at him. [25]But [c] when the crowd had been put outside, he went in and [d] took

her by the hand, and the girl arose. [26]And the report of this went through all that district.

Jesus Heals Two Blind Men

[27][†] [e] And as Jesus passed on from there, two blind men followed him, crying aloud, “Have mercy on us, [f] Son of David.” [28]When he entered the house, the blind men came to him, and Jesus said to them, “Do you believe that I am able to do this?” They said to him, “Yes, Lord.” [29] [g] Then he touched their eyes, saying, [h] “According to your faith be it done to you.” [30][†]And their eyes were opened. And Jesus sternly warned them, [i] “See that no one knows about it.” [31] [j] But they went away and spread his fame through all that district.

Jesus Heals a Man Unable to Speak

[32]As they were going away, behold, a [k] demon-oppressed man who was mute [l] was brought to him. [33]And when the demon had been cast out, the mute man spoke. And the crowds [m] marveled, saying, “Never was anything like this seen in Israel.” [34][†]But the Pharisees said, “He casts out demons by the prince of demons.”

The Harvest Is Plentiful, the Laborers Few

[35] [n] And Jesus went throughout all the cities and villages, teaching in their synagogues and proclaiming the gospel of the kingdom and healing every disease and every affliction. [36][†] [o] When he saw the crowds, [p] he had compassion for them, because they were harassed and helpless, [q] like sheep without a shepherd. [37] [r] Then he said to his disciples, “The harvest is plentiful, but the laborers are few; [38]therefore [s] pray earnestly to the Lord of the harvest to [t] send out laborers into his harvest.”

The Twelve Apostles

MATTHEW 10 [†] [u] And he called to him his twelve disciples and gave them authority over unclean spirits, to cast them out, and to heal every disease and every affliction. **2**[†] [v]The names of the twelve apostles are these: first, Simon, [w]who is called Peter, and [x]Andrew his brother; [x]James the son of Zebedee, and John his brother; **3**[†]Philip and Bartholomew; Thomas and [y]Matthew the tax collector; James the son of Alphaeus, and Thaddeus; [1] **4**Simon the Zealot, [2] and Judas Iscariot, who betrayed him.

Jesus Sends Out the Twelve Apostles

5[†] [u]These twelve Jesus sent out, instructing them, “Go nowhere among the Gentiles and enter no town of [z]the Samaritans, **6**[†] [a]but go rather to [b]the lost sheep of [c]the house of Israel. **7**[†]And proclaim as you go, saying, [d]‘The kingdom of heaven is at hand.’ **8** [e]Heal the sick, raise the dead, cleanse lepers, [3] cast out demons. [f]You received without paying; give without pay. **9**[†] [g]Acquire no gold or silver or copper for your belts, **10**no bag for your journey, or two tunics [4] or sandals or a staff, for [h]the laborer deserves his food. **11**[†]And whatever town or village you enter, find out who is worthy in it and stay there until you depart. **12**As you enter the house, [i]greet it. **13**And if the house is [j]worthy, let [i]your peace come upon it, but if it is not worthy, let [i]your peace return to you. **14**[†]And if anyone will not receive you or listen to your words, [l]shake off the dust from your feet when you leave that house or town. **15**[†]Truly, I say to you, [m]it will be more bearable on the day of judgment for [n]the land of Sodom and Gomorrah than for that town.

Persecution Will Come

16[†] [o]“Behold, I am sending you out as sheep in the midst of wolves, so be [p]wise as serpents and [q]innocent as doves. **17**[†]Beware of men, for [r]they will deliver you over to courts and flog you [s]in their synagogues, **18** [r]and you will be dragged before governors and kings for my sake, [t]to bear witness before them and the Gentiles. **19** [r]When [u]they deliver you over, [v]do not be anxious how you are to speak or what you are to say, for [w]what you are to say will be given to you in that hour. **20** [x]For it is not you who speak, but [y]the Spirit of your Father speaking through you. **21** [z]Brother will deliver brother over to death, and the father his child, and children will rise

against parents and have them put to death, [22][†] [a]and you will be hated by
all for my name's sake. [b]But the one who endures to the end will be saved.
[23][†]When they [c]persecute you in one town, [d]flee to the next, for truly, I
say to you, you will not have gone through all the towns of Israel [e]before
the Son of Man comes.

[24][f]"A disciple is not above his teacher, nor a servant [5] above his master.
[25][†]It is enough for the disciple to be like his teacher, and the servant like
his master. [g]If they have called the master of the house Beelzebul, how
much more will they malign [6] those of his household.

Have No Fear

[26]"So have no fear of them, [i]for nothing is covered that will not be
revealed, or hidden that will not be known. [27]What I tell you in the dark,
say in the light, and what you hear whispered, proclaim on [j]the housetops.
[28]And [k]do not fear those who kill the body but cannot kill the soul. Rather
fear him [l]who can destroy both soul and body in hell. [7] [29][†]Are not two
sparrows sold for a penny? [8] And not one of them will fall to the ground
apart from your Father. [30]But [m]even the hairs of your head are all
numbered. [31]Fear not, therefore; [n]you are of more value than many
sparrows. [32][o]So everyone who acknowledges me before men, I also will
acknowledge before my Father who is in heaven, [33]but [p]whoever denies
me before men, [q]I also will deny before my Father who is in heaven.

Not Peace, but a Sword

[34][†] [r]"Do not think that I have come to bring peace to the earth. [s]I have
not come to bring peace, but a sword. [35][r]For I have come [t]to set a man
against his father, and a daughter against her mother, and a daughter-in-law
against her mother-in-law. [36][u]And a person's enemies will be those of his
own household. [37][v]Whoever loves father or mother more than me is not
worthy of me, and whoever loves son or daughter more than me is not
worthy of me. [38][†]And [w]whoever does not take his cross and [x]follow me
is not worthy of me. [39][y]Whoever finds his life will lose it, and whoever
loses his life for my sake will find it.

Rewards

40 [z] “Whoever receives you receives me, and [a] whoever receives me receives him who sent me. 41 [†] [b] The one who receives a prophet because he is a prophet will receive a prophet’s reward, and the one who receives a righteous person because he is a righteous person will receive a righteous person’s reward. 42 And [c] whoever gives one of [d] these little ones even a cup of cold water because he is a disciple, truly, I say to you, he will by no means lose his reward.”

Messengers from John the Baptist

MATTHEW 11 [†]When Jesus had finished instructing his twelve disciples, he went on from there to teach and preach in their cities.

[2][†] [e]Now when John heard [f]in prison about the deeds of [g]the Christ, he sent word by [h]his disciples [3][†]and said to him, “Are you [i]the one who is to come, or shall we [j]look for another?” [4]And Jesus answered them, “Go and tell John what you hear and see: [5] [k]the blind receive their sight and the lame walk, lepers [1] are cleansed and the deaf hear, and the dead are raised up, and [l]the poor have good news preached to them. [6][†]And blessed is the one who [m]is not offended by me.”

[7]As they went away, Jesus began to speak to the crowds concerning John: “What did you go out [n]into the wilderness to see? [o]A reed shaken by the wind? [8]What then did you go out to see? A man [2] dressed in soft clothing? Behold, those who wear soft clothing are in kings’ houses. [9]What then did you go out to see? [p]A prophet? [3] Yes, I tell you, and more than a prophet. [10][†]This is he of whom it is written,

> [q]“‘Behold, I send my messenger before your face,
> who will prepare your way before you.’

[11][†]Truly, I say to you, among those born of women there has arisen no one greater than John the Baptist. Yet the one who is least in the kingdom of heaven is greater than he. [12][†] [r]From the days of John the Baptist until now the kingdom of heaven has suffered violence, [4] and the violent take it by force. [13][†] [r]For all the Prophets and the Law prophesied until John, [14][†]and if you are willing to accept it, he is [s]Elijah who is to come. [15] [t]He who has ears to hear, [5] let him hear.

[16][†]“But to what shall I compare this generation? It is like children sitting in the marketplaces and calling to their playmates,

> [17][†] “‘We played the flute for you, and you did not dance;
> we sang a dirge, and you did not mourn.’

[18][†]For John came [u]neither eating [v]nor drinking, and they say, ‘He has a demon.’ [19]The Son of Man came [w]eating and drinking, and they say, ‘Look at him! A glutton and a drunkard, [x]a friend of [y]tax collectors and sinners!’ Yet wisdom is justified by her deeds.”[6]

Woe to Unrepentant Cities

[20][†][z]Then he began to denounce the cities where most of his mighty works had been done, because they did not repent. [21][a]“Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works done in you had been done in [b]Tyre and Sidon, they would have repented long ago in sackcloth and ashes. [22][c]But I tell you, it will be more bearable on [d]the day of judgment for [b]Tyre and Sidon than for you. [23]And you, [e]Capernaum, will you be exalted to heaven? You will be brought down to [f]Hades. For if the mighty works done in you had been done in Sodom, it would have remained until this day. [24][c]But I tell you that [g]it will be more tolerable on [d]the day of judgment for the land of Sodom than for you.”

Come to Me, and I Will Give You Rest

[25][†][h]At that time Jesus declared, “I thank you, Father, [i]Lord of heaven and earth, that [j]you have hidden these things from the wise and understanding and [k]revealed them to little children; [26]yes, Father, for such was your [l]gracious will.[7] [27][†][m]All things have been handed over to me by my Father, and no one knows the Son [n]except the Father, and no one knows the Father except the Son and anyone [o]to whom the Son chooses to reveal him. [28][†][p]Come to [q]me, all who labor and are [r]heavy laden, and I will give you rest. [29][†]Take my yoke upon you, and [s]learn from me, for I am [t]gentle and lowly in heart, and [u]you will find rest for your souls. [30]For [v]my yoke is easy, and my burden is light.”

Jesus Is Lord of the Sabbath

MATTHEW 12 [†]At that time [w]Jesus went through the grainfields on the Sabbath. His disciples were hungry, and [x]they began to pluck heads of grain and to eat. [2][†]But when the Pharisees saw it, they said to him, [y]“Look, your disciples are doing [z]what is not lawful to do on the Sabbath.” [3]He said to them, [a]“Have you not read what David did when he was hungry, and those who were with him: [4][†]how he entered the house of God and ate [b]the bread of the Presence, which it was not lawful for him to eat nor for those who were with him, but only for the priests? [5][†]Or have you not read [c]in the Law how on the Sabbath the priests in the temple profane the Sabbath and are guiltless? [6]I tell you, [d]something greater than the temple is here. [7][†]And if you had known [e]what this means, [f]‘I desire mercy, and not sacrifice,’ you would not have condemned the guiltless. [8][†]For [g]the Son of Man is lord of the Sabbath.”

A Man with a Withered Hand

[9][†]He went on from there and [h]entered their synagogue. [10]And a man was there with a withered hand. And they asked him, [i]“Is it lawful to heal on the Sabbath?”—[j]so that they might accuse him. [11]He said to them, “Which one of you who has a sheep, [k]if it falls into a pit on the Sabbath, will not take hold of it and lift it out? [12] [l]Of how much more value is a man than a sheep! So [m]it is lawful to do good on the Sabbath.” [13]Then he said to the man, “Stretch out your hand.” And [n]the man stretched it out, and it was restored, healthy like the other. [14]But the Pharisees went out and conspired against him, how to destroy him.

God’s Chosen Servant

[15]Jesus, aware of this, [o]withdrew from there. And [p]many followed him, and he healed them all [16][†]and [q]ordered them not to make him known. [17][†] [r]This was to fulfill what was spoken by the prophet Isaiah:

[18][†] [s]“Behold, my [t]servant whom I have chosen,
my beloved with whom my soul is well pleased.
[u]I will put my Spirit upon him,
and he will proclaim justice to the Gentiles.
[19] He will not quarrel or cry aloud,

nor will anyone hear his voice in the streets;
[20] a bruised reed he will not break,
and a smoldering wick he will not quench,
until he brings justice to victory;
[21] [v] and in his name the Gentiles will hope.”

Blasphemy Against the Holy Spirit

[22] [w] Then a demon-oppressed man who was blind and mute was brought to him, and he healed him, so that the man spoke and saw. [23][†] [x] And all the people were amazed, and said, [x] “Can this be the Son of David?” [24][†]But when the Pharisees heard it, they said, [y] “It is only by Beelzebul, the prince of demons, that this man casts out demons.” [25][†] [z] Knowing their thoughts, [a] he said to them, “Every kingdom divided against itself is laid waste, and no city or house divided against itself will stand. [26]And if Satan casts out Satan, he is divided against himself. How then will his kingdom stand? [27][†]And if I cast out demons by Beelzebul, [b] by whom do [c] your sons cast them out? Therefore they will be your judges. [28][†]But if it is [d] by the Spirit of God that I cast out demons, then [e] the kingdom of God has come upon you. [29][†]Or [f] how can someone enter a strong man’s house and plunder his goods, unless he first binds the strong man? Then indeed [g] he may plunder his house. [30] [h] Whoever is not with me is against me, and whoever does not gather with me scatters. [31][†] [i] Therefore I tell you, every sin and blasphemy will be forgiven people, but [j] the blasphemy against the Spirit will not be forgiven. [32]And whoever speaks a word [k] against the Son of Man [l] will be forgiven, but [j] whoever speaks against the Holy Spirit will not be forgiven, either in [m] this age or in the age to come.

A Tree Is Known by Its Fruit

[33] [n] “Either make the tree good and its fruit good, or make the tree bad and its fruit bad, [o] for the tree is known by its fruit. [34] [p] You brood of vipers! How can you speak good, [q] when you are evil? [r] For out of the abundance of the heart the mouth speaks. [35] [r] The good person out of his good treasure brings forth good, and the evil person out of his evil treasure brings forth

evil. [36][†]I tell you, [s]on the day of judgment [t]people will give account for [u]every careless word they speak, [37]for [v]by your words you will be justified, and by your words you will be condemned.”

The Sign of Jonah

[38][†]Then some of the scribes and Pharisees answered him, saying, “Teacher, [w]we wish to see a sign from you.” [39][†]But he answered them, [x]“An evil and [y]adulterous generation seeks for a sign, but no sign will be given to it except the sign of the prophet Jonah. [40][†]For [z]just as Jonah was three days and three nights in the belly of the great fish, [a]so will the Son of Man be three days and three nights in the heart of the earth. [41] [b]The men of Nineveh will rise up at the judgment with this generation and [c]condemn it, for [d]they repented at the preaching of Jonah, and behold, [e]something greater than Jonah is here. [42][†][f]The queen of the South will rise up at the judgment with this generation and condemn it, for she came from the ends of the earth to hear the wisdom of Solomon, and behold, [e]something greater than Solomon is here.

Return of an Unclean Spirit

[43][†]“When [g]the unclean spirit has gone out of a person, it passes through [h]waterless places seeking rest, but finds none. [44]Then it says, ‘I will return to my house from which I came.’ And when it comes, it finds the house empty, swept, and put in order. [45][†]Then it goes and brings with it seven other spirits more evil than itself, and they enter and dwell there, and [i]the last state of that person is worse than the first. So also will it be with this [j]evil generation.”

Jesus’ Mother and Brothers

[46][†]While he was still speaking to the people, behold, [k]his mother and his [l]brothers stood outside, asking to speak to him. [1] [48]But he replied to the man who told him, “Who is my mother, and who are my brothers?” [49][†]And stretching out his hand toward his disciples, he said, “Here are my

mother and my brothers! [50]For [m]whoever [n]does the will of my Father in heaven is my brother and sister and mother.”

The Parable of the Sower

MATTHEW **13** [†]That same day Jesus went out of the house [o]and sat beside the sea. [2]And great crowds gathered about him, [p]so that he got into a boat and sat down. And the whole crowd stood on the beach. [3][†]And [q]he told them many things in parables, saying: [r]“A sower went out to sow. [4]And as he sowed, some seeds fell along the path, and the birds came and devoured them. [5]Other seeds fell on rocky ground, where they did not have much soil, and immediately they sprang up, since they had no depth of soil, [6]but [s]when the sun rose they were scorched. And since they had no root, [t]they withered away. [7]Other seeds fell among [u]thorns, and the thorns grew up and choked them. [8]Other seeds fell on good soil and produced grain, some [v]a hundredfold, some sixty, some thirty. [9] [w]He who has ears, [1] let him hear.”

The Purpose of the Parables

[10][†]Then the disciples came and said to him, “Why do you speak to them in parables?” [11]And he answered them, [x]“To you it has been given to know [y]the secrets of the kingdom of heaven, but to them it has not been given. [12][†] [z]For to the one who has, more will be given, and he will have an abundance, but from the one who has not, [a]even what he has will be taken away. [13]This is why I speak to them in parables, because [b]seeing they do not see, and hearing they do not hear, [c]nor do they understand. [14]Indeed, in their case the prophecy of Isaiah is fulfilled that says:

[d]““““You will indeed hear but never understand,
  and you will indeed see but never perceive.”
[15] For this people’s heart has grown dull,
  and with their ears [e]they can barely hear,
  and [f]their eyes they have closed,
lest they should see with their eyes

and hear with their ears
and [g]understand with their heart
and [h]turn, and I would heal them.’

[16]But [i]blessed are your eyes, for they see, and your ears, for they hear. [17][i]For truly, I say to you, [j]many prophets and righteous people longed to see what you see, and did not see it, and to hear what you hear, and did not hear it.

The Parable of the Sower Explained

[18][k]“Hear then the parable of the sower: [19]When anyone hears the word of [l]the kingdom and [m]does not understand it, [n]the evil one comes and snatches away what has been sown in his heart. This is what was sown along the path. [20]As for what was sown on rocky ground, this is the one who hears the word and immediately [o]receives it with joy, [21]yet he has no root in himself, but [p]endures for a while, and when tribulation or persecution arises on account of the word, immediately [q]he falls away.[2] [22]As for what was sown among thorns, this is the one who hears the word, but [r]the cares of [s]the world and [t]the deceitfulness of riches choke the word, and it proves unfruitful. [23]As for what was sown on good soil, this is the one who hears the word and [m]understands it. He indeed [u]bears fruit and yields, in one case [v]a hundredfold, in another sixty, and in another thirty.”

The Parable of the Weeds

[24][†]He put another parable before them, saying, [w]“The kingdom of heaven may be compared to a man who sowed good seed in his field, [25][†]but while his men were sleeping, his enemy came and sowed weeds[3] among the wheat and went away. [26]So when the plants came up and bore grain, then the weeds appeared also. [27]And the servants[4] of the master of the house came and said to him, ‘Master, did you not sow good seed in your field? How then does it have weeds?’ [28]He said to them, ‘An enemy has done this.’ So the servants said to him, ‘Then do you want us to go and

gather them?' [29]But he said, [x] 'No, lest in gathering the weeds you root up the wheat along with them. [30]Let both grow together until the harvest, and at harvest time I will tell the reapers, [y] Gather the weeds first and bind them in bundles to be burned, but gather the wheat into my barn.'"

The Mustard Seed and the Leaven

[31][†]He put another parable before them, saying, [z] "The kingdom of heaven is like [a] a grain of mustard seed that a man took and sowed in his field. [32]It is the smallest of all seeds, but when it has grown it is larger than all the garden plants and becomes a tree, so that the birds of the air come and make nests in its branches."

[33][†]He told them another parable. [b] "The kingdom of heaven is like leaven that a woman took and hid in [c] three measures of flour, till it was [d] all leavened."

Prophecy and Parables

[34] [e] All these things Jesus said to the crowds in parables; indeed, he said nothing to them without a parable. [35]This was to fulfill what was spoken by the prophet: [5]

> [f] "I will open my mouth in parables;
> [g] I will utter what has been hidden [h] since the foundation of the world."

The Parable of the Weeds Explained

[36]Then he left the crowds and went into [i] the house. And his disciples came to him, saying, [j] "Explain to us the parable of the weeds of the field." [37]He answered, "The one who sows the good seed is the Son of Man. [38]The field is the world, and the good seed is [k] the sons of the kingdom. The weeds are [l] the sons of the evil one, [39][†]and the enemy who sowed them is the devil. [m] The harvest is [n] the end of the age, and the reapers are angels. [40]Just as the weeds [o] are gathered and burned with fire, so will it be at [n] the end of the age. [41][†] [p] The Son of Man will send his angels, and they will gather

out of his kingdom all [q] causes of sin and [r] all law-breakers, **42** [s] and throw them into the fiery furnace. In that place [t] there will be weeping and gnashing of teeth. **43**[†]Then [u] the righteous will shine like the sun [v] in the kingdom of their Father. [w] He who has ears, let him hear.

The Parable of the Hidden Treasure

44[†]“The kingdom of heaven [x] is like treasure hidden in a field, which a man found and covered up. Then in his joy [y] he goes and sells all that he has and [z] buys that field.

The Parable of the Pearl of Great Value

45[†]“Again, the kingdom of heaven is like a merchant in search of fine pearls, **46**who, on finding [a] one pearl of great value, [y] went and sold all that he had and [z] bought it.

The Parable of the Net

47[†]“Again, the kingdom of heaven is [b] like a net that was thrown into the sea and [c] gathered fish of every kind. **48**When it was full, [d] men drew it ashore and sat down and sorted the good into containers but threw away the bad. **49**So it will be at [e] the end of the age. The angels will come out and [f] separate the evil from the righteous **50** [g] and throw them into the fiery furnace. In that place [g] there will be weeping and gnashing of teeth.

New and Old Treasures

51[†] [h] “Have you understood all these things?” They said to him, “Yes.” **52**And he said to them, “Therefore every [i] scribe [j] who has been trained for the kingdom of heaven is like a master of a house, who [k] brings out of his treasure what is new and what is old.”

Jesus Rejected at Nazareth

53And when Jesus had finished these parables, he went away from there, **54**[†] [l] and coming to [m] his hometown [n] he taught them in their synagogue, so that [o]they were astonished, and said, “Where did this man get this wisdom and these mighty works? [55][†][p]Is not this [q]the carpenter’s son? Is not his mother called Mary? And are not [r]his brothers James and Joseph and Simon and Judas? [56]And are not all his sisters with us? Where then did this man get all these things?” [57]And [s]they took offense at him. But Jesus said to them, [t]“A prophet is not without honor except in his hometown and in his own household.” [58]And he did not do many mighty works there, [u]because of their unbelief.

The Death of John the Baptist

MATTHEW **14** [†] [v]At that time [w]Herod the tetrarch heard about the fame of Jesus, [2]and he said to his servants, [x]“This is John the Baptist. He has been raised from the dead; that is why these miraculous powers are at work in him.” [3][†]For [y]Herod had seized John and bound him and [z]put him in prison for the sake of Herodias, his brother Philip’s wife, [1] [4]because John had been saying to him, [a]“It is not lawful for you to have her.” [5]And though he wanted to put him to death, [b]he feared the people, because they held him to be [c]a prophet. [6]But when Herod’s [d]birthday came, the daughter of Herodias danced before the company and pleased Herod, [7]so that he promised with an oath to give her whatever she might ask. [8]Prompted by her mother, she said, “Give me the head of John the Baptist here on a platter.” [9]And the king was sorry, but because of his oaths and his guests he commanded it to be given. [10]He sent and had John beheaded in the prison, [11]and his head was brought on a platter and given to the girl, and she brought it to her mother. [12][†]And [e]his disciples came and took the body and buried it, and they went and told Jesus.

Jesus Feeds the Five Thousand

[13]Now when Jesus heard this, [f]he withdrew from there in a boat to a desolate place by himself. But when the crowds heard it, they followed him on foot from the towns. [14]When he went ashore he [g]saw a great crowd, and [g]he had compassion on them and healed their sick. [15][†]Now when it was evening, the disciples came to him and said, “This is a desolate place, and

the day is now over; [h] send the crowds away to go into the villages and buy food for themselves." [16]But Jesus said, "They need not go away; [i] you give them something to eat." [17]They said to him, "We have only five loaves here and two fish." [18]And he said, "Bring them here to me." [19]Then he ordered the crowds to sit down on the grass, and taking the five loaves and the two fish, [j] he looked up to heaven and [k] said a blessing. Then he broke the loaves and gave them to the disciples, and the disciples gave them to the crowds. [20]And they all ate and were satisfied. And they took up twelve baskets full of the broken pieces left over. [21]And those who ate were about five thousand men, besides women and children.

Jesus Walks on the Water

[22][†] [l] Immediately he [m] made the disciples get into the boat and go before him to the other side, while he dismissed the crowds. [23]And after he had dismissed the crowds, [n] he went up on the mountain by himself to pray. When [o] evening came, he was there alone, [24][†]but the boat by this time was a long way [2] from the land, [3] beaten by the waves, for the wind was against them. [25][†]And [l] in the fourth watch of the night he came to them, walking on the sea. [26]But when the disciples saw him walking on the sea, [p] they were terrified, and said, "It is a ghost!" and they cried out in fear. [27][†]But immediately Jesus spoke to them, saying, [q] "Take heart; it is I. [q] Do not be afraid."

[28][†]And Peter answered him, "Lord, if it is you, command me to come to you on the water." [29]He said, "Come." So Peter got out of the boat and [r] walked on the water and came to Jesus. [30]But when he saw the wind, [4] he was afraid, and beginning to sink he cried out, [s] "Lord, save me." [31]Jesus immediately reached out his hand and took hold of him, saying to him, [t] "O you of little faith, why did you [u] doubt?" [32]And when they got into the boat, [s] the wind ceased. [33]And [v] those in the boat [w] worshiped him, saying, [x] "Truly you are [y] the Son of God."

Jesus Heals the Sick in Gennesaret

[34][†] [z]And when they had crossed over, they came to land at [a]Gennesaret.
[35][†]And when the men of that place recognized him, they sent around to all
that region and [b]brought to him all who were sick [36]and implored him that
they might only touch [c]the fringe of his garment. And [d]as many as touched
it were made well.

Traditions and Commandments

MATTHEW **15** [e]Then Pharisees and [f]scribes came to Jesus [f]from Jerusalem and said, [2][†][g]“Why do your disciples break [h]the tradition of the elders? [j]For they do not wash their hands when they eat.” [3][†]He answered them, “And why do you break the commandment of God for the sake of your tradition? [4]For God commanded, [k]‘Honor your father and your mother,’ and, [l]‘Whoever reviles father or mother must surely die.’ [5][†]But you say, ‘If anyone tells his father or his mother, “What you would have gained from me is given to God,” [1] [6][†]he need not honor his father.’ So for the sake of your tradition you have [m]made void the word [2] of God. [7][n]You hypocrites! Well did Isaiah prophesy of you, when he said:

[8] [o]“‘This people honors me with their lips,
  but their heart is far from me;
[9] in vain do they worship me,
  teaching as [p]doctrines the commandments of men.’”

What Defiles a Person

[10]And he called the people to him and said to them, [q]“Hear and understand: [11][†][r]it is not what goes into the mouth that defiles a person, but what comes out of the mouth; this defiles a person.” [12]Then the disciples came and said to him, “Do you know that the Pharisees were [s]offended when they heard this saying?” [13]He answered, [t]“Every plant that my heavenly Father has not planted [u]will be rooted up. [14][†]Let them alone; [v]they are blind guides. [3] And [w]if the blind lead the blind, both will fall into a pit.” [15]But Peter said to him, [x]“Explain the parable to us.” [16]And he said, [y]“Are you also still without understanding? [17][†]Do you not see that [z]whatever goes into the mouth passes into the stomach and is expelled? [4] [18]But [a]what comes out of the mouth proceeds from the heart, and this defiles a person. [19]For out of the heart come [b]evil thoughts, [c]murder, adultery, sexual immorality, theft, false witness, [d]slander. [20][e]These are what defile a person. But [f]to eat with unwashed hands does not defile anyone.”

The Faith of a Canaanite Woman

[21] [g] And Jesus went away from there and withdrew to the district of Tyre and Sidon. [22][†]And behold, [h] a Canaanite woman from that region came out and was crying, [i] "Have mercy on me, O Lord, Son of David; my daughter is severely oppressed by a demon." [23]But he did not answer her a word. And his disciples came and begged him, saying, [j] "Send her away, for she is crying out after us." [24][†]He answered, [k] "I was sent only to the lost sheep of the house of Israel." [25]But she came and [l] knelt before him, saying, "Lord, help me." [26][†]And he answered, "It is not right to take the children's bread and [m] throw it to the dogs." [27][†]She said, "Yes, Lord, yet even the dogs eat [n] the crumbs that fall from their masters' table." [28]Then Jesus answered her, "O woman, [o] great is your faith! [p] Be it done for you as you desire." [q] And her daughter was [p] healed instantly. [5]

Jesus Heals Many

[29] [r] Jesus went on from there and walked [s] beside the Sea of Galilee. And he [t] went up on the mountain and sat down there. [30]And great crowds came to him, bringing with them [u] the lame, the blind, the crippled, the mute, and many others, and they put them at his feet, and he healed them, [31] [v] so that the crowd wondered, when they saw the mute speaking, [w] the crippled healthy, the lame walking, and the blind seeing. And [x] they glorified [y] the God of Israel.

Jesus Feeds the Four Thousand

[32][†] [z] Then Jesus called his disciples to him and said, [a] "I have compassion on the crowd because they have been with me now three days and have nothing to eat. And I am unwilling to send them away hungry, lest they faint on the way." [33]And the disciples said to him, "Where are we to get enough bread in such a desolate place to feed so great a crowd?" [34][†]And Jesus said to them, "How many loaves do you have?" They said, [b] "Seven, and a few small fish." [35][†]And directing the crowd to sit down on the ground, [36]he took the seven loaves and the fish, and [c] having given thanks he broke them and gave them to the disciples, and the disciples gave them to the

crowds. 37And [d] they all ate and were satisfied. And they took up seven baskets full of the broken pieces left over. 38Those who ate were four thousand men, besides women and children. 39[†]And after sending away the crowds, he got into the boat and went to the region of [e] Magadan.

The Pharisees and Sadducees Demand Signs

MATTHEW 16 [†][f] And the Pharisees and Sadducees came, and [g] to test him [h] they asked him to show them [i] a sign from heaven. 2He answered them, [1] [j] "When it is evening, you say, 'It will be fair weather, for the sky is red.' 3And in the morning, 'It will be stormy today, for the sky is red and threatening.' [k] You know how to interpret the appearance of the sky, but you cannot interpret [l] the signs of the times. 4[†] [m] An evil and adulterous generation seeks for a sign, but no sign will be given to it except the sign of Jonah." So [n] he left them and departed.

The Leaven of the Pharisees and Sadducees

5When the disciples reached the other side, they had forgotten to bring any bread. 6[†]Jesus said to them, "Watch and [o] beware of [p] the leaven of the Pharisees and Sadducees." 7And they began discussing it among themselves, saying, "We brought no bread." 8But [q] Jesus, aware of this, said, [r] "O you of little faith, why are you discussing among yourselves the fact that you have no bread? 9 [s] Do you not yet perceive? Do you not remember [t] the five loaves for the five thousand, and how many baskets you gathered? 10Or [u] the seven loaves for the four thousand, and how many baskets you gathered? 11How is it that you fail to understand that I did not speak about bread? [o] Beware of the leaven of the Pharisees and Sadducees." 12 [v] Then they understood that he did not tell them to beware of the leaven of bread, but of [w] the teaching of the Pharisees and Sadducees.

Peter Confesses Jesus as the Christ

13[†] [x] Now when Jesus came into the district of Caesarea Philippi, he asked his disciples, "Who do people say that the Son of Man is?" 14[†]And they said, “Some say [y]John the Baptist, others say [z]Elijah, and others Jeremiah or one of the prophets.” [15]He said to them, “But who do you say that I am?” [16][†]Simon Peter replied, [a]“You are [b]the Christ, [c]the Son of [d]the living God.” [17][†]And Jesus answered him, [e]“Blessed are you, [f]Simon Bar-Jonah! For [g]flesh and blood has not revealed this to you, [h]but my Father who is in heaven. [18][†]And I tell you, [i]you are Peter, and [j]on this rock [2] I will build my church, and [k]the gates of [l]hell [3] shall not prevail against it. [19][†]I will give you [m]the keys of the kingdom of heaven, and [n]whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed [4] in heaven.” [20][†] [o]Then he strictly charged the disciples to tell no one that he was the Christ.

Jesus Foretells His Death and Resurrection

[21][†] [p]From that time Jesus began to show his disciples that [q]he must go to Jerusalem and [r]suffer many things from the elders and chief priests and scribes, and be killed, and on [s]the third day be raised. [22][†]And Peter took him aside and began to rebuke him, saying, “Far be it from you, Lord! [5] This shall never happen to you.” [23][†]But he turned and said to Peter, [t]“Get behind me, Satan! You are [u]a hindrance [6] to me. For you [v]are not setting your mind on the things of God, but on the things of man.”

Take Up Your Cross and Follow Jesus

[24][†]Then Jesus told his disciples, “If anyone would come after me, let him [w]deny himself and [x]take up his cross and follow me. [25]For [x]whoever would save his life [7] will lose it, but whoever loses his life for my sake will find it. [26][†]For [y]what will it profit a man if he gains the whole world and forfeits his soul? Or [z]what shall a man give in return for his soul? [27][†] [a]For the Son of Man is going to come with [b]his angels in the glory of his Father, and [c]then he will repay each person according to what he has done. [28][†]Truly, I say to you, there are some standing here who will not [d]taste death [e]until they see the Son of Man [f]coming in his kingdom.”

The Transfiguration

MATTHEW 17 [†] [g] And after six days Jesus took with him [h] Peter and James, and John his brother, and led them up a high mountain by themselves. [2][†]And he was [i] transfigured before them, and [j] his face shone like the sun, and [k] his clothes became white as light. [3][†]And behold, there appeared to them Moses and Elijah, talking with him. [4][†]And Peter said to Jesus, “Lord, it is good that we are here. If you wish, I will make three tents here, one for you and one for Moses and one for [l] Elijah.” [5][†]He was still speaking when, behold, [m] a bright cloud overshadowed them, and [m] a voice from the cloud said, [n] “This is my beloved Son, [1] with whom I am well pleased; [o] listen to him.” [6][†]When [p] the disciples heard this, [q] they fell on their faces and were terrified. [7]But Jesus came and [r] touched them, saying, “Rise, and [s] have no fear.” [8]And when they lifted up their eyes, they saw no one but Jesus only.

[9][†] [t] And as they were coming down the mountain, Jesus commanded them, [u] “Tell no one the vision, until the Son of Man is raised from the dead.” [10][†]And the disciples asked him, “Then why do the scribes say [v] that first Elijah must come?” [11]He answered, “Elijah does come, and [w] he will restore all things. [12]But I tell you that Elijah has already come, and they did not recognize him, but [x] did to him whatever they pleased. [y] So also the Son of Man will certainly suffer at their hands.” [13][†] [z] Then the disciples understood that he was speaking to them of John the Baptist.

Jesus Heals a Boy with a Demon

[14] [a] And when they came to the crowd, a man came up to him and, kneeling before him, [15]said, “Lord, have mercy on my son, for he is [b] an epileptic and he suffers terribly. For often he falls into the fire, and often into the water. [16]And I brought him to your disciples, and [c] they could not heal him.” [17]And Jesus answered, “O faithless and [d] twisted generation, how long am I to be with you? [e] How long am I to bear with you? Bring him here to me.” [18]And Jesus [f] rebuked the demon, [2] and it [3] came out of him, and [g] the boy was healed instantly. [4] [19]Then the disciples came to Jesus privately and said, “Why could we not cast it out?” [20][†]He said to them,

[h]“Because of your little faith. For [i]truly, I say to you, [j]if you have faith like a grain of mustard seed, [k]you will say to this mountain, ‘Move from here to there,’ and it will move, and [l]nothing will be impossible for you.”[5]

Jesus Again Foretells Death, Resurrection

[22][†][m]As they were gathering[6] in Galilee, Jesus said to them, “The Son of Man is about to be delivered into the hands of men, [23]and they will kill him, and he will be raised on [n]the third day.” And they were greatly distressed.

The Temple Tax

[24][†][o]When they came to Capernaum, the collectors of [p]the two-drachma tax went up to Peter and said, “Does your teacher not pay the tax?” [25][†]He said, “Yes.” And when he came into the house, Jesus spoke to him first, saying, [q]“What do you think, Simon? From whom do kings of the earth take toll or [r]tax? From their sons or from others?” [26]And when he said, “From others,” Jesus said to him, “Then the sons are free. [27]However, not to give offense to them, go to the sea and cast a hook and take the first fish that comes up, and when you open its mouth you will find a shekel.[7] Take that and give it to them for me and for yourself.”

Who Is the Greatest?

MATTHEW **18** [†][t]At that time the disciples came to Jesus, saying, “Who is the greatest in the kingdom of heaven?” [2][†]And calling to him a child, he put him in the midst of them [3]and said, “Truly, I say to you, unless you [u]turn and [v]become like children, you [w]will never enter the kingdom of heaven. [4][x]Whoever humbles himself like this child is the [w]greatest in the kingdom of heaven.

[5][†][y]“Whoever receives one such child in my name receives me, [6][†]but [z]whoever causes one of these [a]little ones who believe in me to sin,[1] it would be better for him to have a great millstone fastened around his neck and to be drowned in the depth of the sea.

Temptations to Sin

7“Woe to the world for [b] temptations to sin! [2] [c] For it is necessary that temptations come, [d] but woe to the one by whom the temptation comes! **8** [e] And if your hand or your foot causes you to sin, cut it off and throw it away. It is better for you to enter life crippled or lame than with two hands or two feet to be thrown into [f] the eternal fire. **9** [e] And if your eye causes you to sin, tear it out and throw it away. It is better for you to enter life with one eye than with two eyes to be thrown into the [f] hell [3] of fire.

The Parable of the Lost Sheep

10[†]“See that you do not despise [g] one of these little ones. For I tell you that in heaven [h] their angels always [i] see the face of my Father who is in heaven. [4] **12**[†] [j] What do you think? [k] If a man has a hundred sheep, and one of them has gone astray, does he not leave the ninety-nine on the mountains and go in search of the one that went astray? **13**And if he finds it, truly, I say to you, he rejoices over it more than over the ninety-nine that never went astray. **14**So [l] it is not the will of my [5] Father who is in heaven that one of these little ones should perish.

If Your Brother Sins Against You

15[†] [m] “If your brother sins against you, [n] go and tell him his fault, between you and him alone. If he listens to you, you have [o] gained your brother. **16**[†]But if he does not listen, take one or two others along with you, that every charge may be established [p] by the evidence of two or three witnesses. **17**[†]If he refuses to listen to them, [q] tell it to the church. And if he refuses to listen even to the church, [r] let him be to you as [s] a Gentile and [s] a tax collector. **18**[†]Truly, I say to you, [t] whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed [6] in heaven. **19**Again I say to you, if two of you [u] agree on earth about anything they ask, [v] it will be done for them by my Father in heaven. **20**[†]For where two or three are [w] gathered in my name, [x] there am I among them.”

The Parable of the Unforgiving Servant

[21][†]Then Peter came up and said to him, “Lord, how often [y]will my brother sin against me, and I forgive him? [z]As many as seven times?” [22]Jesus said to him, “I do not say to you seven times, but seventy-seven times.

[23]“Therefore the kingdom of heaven may be compared to a king who wished [a]to settle accounts with his servants. [7] [24][†]When he began to settle, one was brought to him who owed him [b]ten thousand [c]talents. [8] [25][†][d]And since he could not pay, his master ordered him [e]to be sold, with his wife and [f]children and all that he had, and payment to be made. [26]So the servant [9] [g]fell on his knees, imploring him, ‘Have patience with me, and I will pay you everything.’ [27][†]And out of pity for him, the master of that servant released him and [d]forgave him the debt. [28][†]But when that same servant went out, he found one of his fellow servants who owed him a hundred [h]denarii, [10] and seizing him, he began to choke him, saying, ‘Pay what you owe.’ [29]So his fellow servant fell down and pleaded with him, ‘Have patience with me, and I will pay you.’ [30]He refused and went and put him in prison until he should pay the debt. [31]When his fellow servants saw what had taken place, they were greatly distressed, and they went and reported to their master all that had taken place. [32]Then his master summoned him and said to him, ‘You wicked servant! I forgave you all that debt because you pleaded with me. [33][i]And should not you have had mercy on your fellow servant, as I had mercy on you?’ [34][†][j]And in anger his master delivered him to the jailers, [11] [k]until he should pay all his debt. [35][†][l]So also my heavenly Father will do to every one of you, if you do not forgive your brother [m]from your heart.”

Teaching About Divorce

MATTHEW 19 [†]Now when Jesus had finished these sayings, he went away from [n]Galilee and [o]entered [p]the region of Judea beyond the Jordan. [2]And [q]large crowds followed him, and he healed them there.

[3][†]And Pharisees came up to him and [r]tested him by asking, [s]“Is it lawful to divorce one’s wife for any cause?” [4]He answered, [t]“Have you not

read that he who created them from the beginning made them male and female, [5]and said, [u]‘Therefore a man shall leave his father and his mother and hold fast to his wife, and [v]the two shall become one flesh’? [6][†]So they are no longer two but one flesh. [w]What therefore God has joined together, let not man separate.” [7]They said to him, [x]“Why then did Moses command one to give a certificate of divorce and to send her away?” [8][†]He said to them, “Because of your [y]hardness of heart Moses allowed you to divorce your wives, but from the beginning it was not so. [9][†][z]And I say to you: whoever divorces his wife, except for sexual immorality, and marries another, commits adultery.”[1]

[10][†]The disciples said to him, “If such is the case of a man with his wife, it is better not to marry.” [11]But he said to them, [a]“Not everyone can receive this saying, but only [b]those to [c]whom it is given. [12]For there are eunuchs who have been so from birth, and there are eunuchs who have been made eunuchs by men, and there are eunuchs who have made themselves eunuchs [d]for the sake of the kingdom of heaven. Let the one who is able to receive this receive it.”

Let the Children Come to Me

[13][†][e]Then children were brought to him that he might lay his hands on them and pray. The disciples [f]rebuked the people, [14][†]but Jesus said, [g]“Let the little children [h]come to me and do not hinder them, for to such belongs the kingdom of heaven.” [15]And he laid his hands on them and went away.

The Rich Young Man

[16][†][i]And behold, a man came up to him, saying, “Teacher, what good deed must I do to [j]have [k]eternal life?” [17][†]And he said to him, “Why do you ask me about what is good? There is only one who is good. [l]If you would enter life, keep the commandments.” [18][†]He said to him, “Which ones?” And Jesus said, [m]“You shall not murder, You shall not commit adultery, You shall not steal, You shall not bear false witness, [19]Honor your father and mother, and, [n]You shall love your neighbor as yourself.” [20][†]The

young man said to him, [o]“All these I have kept. What do I still lack?” [21][†]Jesus said to him, “If you would be [p]perfect, go, [q]sell what you possess and give to the poor, and you will have [r]treasure in heaven; and come, follow me.” [22][s]When the young man heard this he went away sorrowful, for he had great possessions.

[23][†]And Jesus said to his disciples, “Truly, I say to you, [t]only with difficulty will a rich person enter the kingdom of heaven. [24][†][u]Again I tell you, it is easier for a camel to go through the eye of a needle than for a rich person to enter [v]the kingdom of God.” [25][†]When the disciples heard this, they were greatly astonished, saying, “Who then can be saved?” [26][†]But Jesus [w]looked at them and said, [x]“With man this is impossible, but with God all things are possible.” [27]Then Peter said in reply, “See, [y]we have left everything and followed you. What then will we have?” [28][†]Jesus said to them, “Truly, I say to you, in the new world,[2] [z]when the Son of Man will sit on his glorious throne, you who have followed me [a]will also sit on twelve thrones, [b]judging the twelve tribes of Israel. [29][†][c]And everyone who has left houses or brothers or sisters or father or mother or children or lands, for my name’s sake, will receive a hundredfold[3] and will [d]inherit eternal life. [30][†]But [e]many who are [f]first will be last, and the last first.

Laborers in the Vineyard

MATTHEW 20 [†]“For the kingdom of heaven is like a master of a house who went out early in the morning to hire laborers for his vineyard. [2][†]After agreeing with the laborers for a denarius [1] a day, he sent them into his vineyard. [3]And going out about the third hour he saw others standing idle in the marketplace, [4]and to them he said, ‘You go into the vineyard too, and whatever is right I will give you.’ [5]So they went. Going out again about the sixth hour and the ninth hour, he did the same. [6]And [g] about the eleventh hour he went out and found others standing. And he said to them, ‘Why do you stand here idle all day?’ [7]They said to him, ‘Because no one has hired us.’ He said to them, ‘You go into the vineyard too.’ [8]And [h] when evening came, the owner of the vineyard said to his [i] foreman, ‘Call the laborers and pay them their wages, beginning with the last, up to the first.’ [9]And when those hired about the eleventh hour came, each of them received a denarius. [10]Now when those hired first came, they thought they would receive more, but each of them also received a denarius. [11]And on receiving it they grumbled at the master of the house, [12]saying, ‘These last worked only one hour, and you have made them equal to us who have borne the burden of the day and [j] the scorching heat.’ [13]But he replied to one of them, [k] ‘Friend, I am doing you no wrong. Did you not agree with me for a denarius? [14]Take [l] what belongs to you and go. I choose to give to this last worker as I give to you. [15] [m] Am I not allowed to do what I choose with what belongs to me? Or [n] do you begrudge my generosity?’ [2] [16][†]So [o] the last will be first, and the first last.”

Jesus Foretells His Death a Third Time

[17][†] [p] And as Jesus was going up to Jerusalem, he took the twelve disciples aside, and on the way he said to them, [18]“See, [q] we are going up to Jerusalem. And the Son of Man will be delivered over to the chief priests and scribes, and they will [r] condemn him to death [19]and [s] deliver him over to the Gentiles [t] to be mocked and flogged and [u] crucified, and he will be raised on [v] the third day.”

A Mother’s Request

[20][†] [w] Then [x] the mother of the sons of Zebedee came up to him with her sons, and [y] kneeling before him she asked him for something. [21][†]And he said to her, “What do you want?” She said to him, “Say that these two sons of mine [z] are to sit, one at your right hand and one at your left, [a] in your kingdom.” [22][†]Jesus answered, [b] “You do not know what you are asking. Are you able [c] to drink the cup that I am to drink?” They said to him, “We are able.” [23][†]He said to them, [d] “You will drink [e] my cup, but to sit at my right hand and at my left is not mine to grant, [f] but it is for those for whom it has been [g] prepared by my Father.” [24][†]And when the ten heard it, they were indignant at the two brothers. [25]But Jesus called them to him and said, [h] “You know that the rulers of the Gentiles [i] lord it over them, and their great ones exercise authority over them. [26][j] It shall not be so among you. But whoever would be great among you must be your servant, [3] [27]and whoever would be first among you must be your slave, [4] [28][†]even as the Son of Man came not to be served but [k] to serve, and [l] to give his life as a ransom for [m] many.”

Jesus Heals Two Blind Men

[29][†] [n] And as they went out of Jericho, a great crowd followed him. [30][†]And behold, there were two blind men sitting by the roadside, and when they heard that Jesus was passing by, they cried out, “Lord, [5] have mercy on us, [o] Son of David!” [31]The crowd [p] rebuked them, telling them to be silent, but they cried out all the more, “Lord, have mercy on us, Son of David!” [32]And stopping, Jesus called them and said, “What do you want me to do for you?” [33]They said to him, “Lord, let our eyes be opened.” [34]And Jesus in pity touched their eyes, and immediately they recovered their sight and followed him.

The Triumphal Entry

MATTHEW **21** [†] [q] Now when they drew near to Jerusalem and came to Bethphage, to [r] the Mount of Olives, then Jesus [s] sent two disciples, [2]saying to them, “Go into the village in front of you, and immediately you will find a donkey tied, and a colt with her. Untie them and bring them to me. [3]If anyone says anything to you, you shall say, ‘The Lord needs them,’ and he will send them at once.” [4][†]This took place [t]to fulfill what was spoken by the prophet, saying,

[5] [u]“Say to the daughter of Zion,
‘Behold, your king is coming to you,
[v]humble, and mounted on a donkey,
on a colt, [1] the foal of a beast of burden.’”

[6][†]The disciples went and did as Jesus had directed them. [7]They brought the donkey and the colt and put on them their cloaks, and he sat on them. [8][†]Most of the crowd [w]spread their cloaks on the road, and others cut branches from the trees and spread them on the road. [9][†]And the crowds that went before him and that followed him were shouting, [x]“Hosanna to [y]the Son of David! [z]Blessed is he who comes in the name of the Lord! Hosanna [a]in the highest!” [10]And [b]when he entered Jerusalem, the whole city was stirred up, saying, “Who is this?” [11]And the crowds said, “This is [c]the prophet Jesus, [d]from Nazareth of Galilee.”

Jesus Cleanses the Temple

[12][†] [e]And Jesus entered the temple [2] and drove out all who sold and bought in the temple, and he overturned the tables of [f]the money-changers and the seats of those who sold [g]pigeons. [13]He said to them, “It is written, [h]‘My house shall be called a house of prayer,’ but [i]you make it a den of robbers.”

[14][j]And the blind and the lame came to him in the temple, and he healed them. [15][†] [k]But when the chief priests and the scribes saw the wonderful things that he did, and the children crying out in the temple, [x]“Hosanna to the Son of David!” they were indignant, [16]and they said to him, “Do you hear what these are saying?” And Jesus said to them, “Yes; [l]have you never read,

[m]“‘Out of the mouth of [n]infants and nursing babies

you have prepared praise'?"

[17][†]And [o]leaving them, he [p]went out of the city to [q]Bethany and lodged there.

Jesus Curses the Fig Tree

[18][†] [r]In the morning, as he was returning to the city, [s]he became hungry.
[19][†] [t]And seeing a fig tree by the wayside, he went to it and found nothing on it but only leaves. And he said to it, "May no fruit ever come from you again!" And the fig tree withered at once.

[20]When the disciples saw it, they marveled, saying, "How did the fig tree wither at once?" [21]And Jesus answered them, [u]"Truly, I say to you, [v]if you have faith and [w]do not doubt, you will not only do what has been done to the fig tree, but even if you say to this mountain, [x]'Be taken up and thrown into the sea,' it will happen. [22]And [y]whatever you ask in prayer, you will receive, [y]if you have faith."

The Authority of Jesus Challenged

[23][†] [z]And when he entered the temple, the chief priests and the elders of the people came up to him [a]as he was teaching, and said, [b]"By what authority are you doing these things, and who gave you this authority?"
[24]Jesus answered them, "I also will ask you one question, and if you tell me the answer, then I also will tell you by what authority I do these things.
[25][†]The baptism of John, [c]from where did it come? [d]From heaven or from man?" And they discussed it among themselves, saying, "If we say, 'From heaven,' he will say to us, [e]'Why then did you not believe him?' [26]But if we say, 'From man,' [f]we are afraid of the crowd, for they all hold that John was [g]a prophet." [27]So they answered Jesus, "We do not know." And he said to them, "Neither will I tell you by what authority I do these things.

The Parable of the Two Sons

[28][†] [h]"What do you think? A man had two sons. And he went to the first and said, 'Son, go and work in [i]the vineyard today.' [29]And he answered, 'I

will not,’ but afterward he [j] changed his mind and went. [30]And he went to the other son and said the same. And he answered, ‘I go, sir,’ but did not go. [31]Which of the two did the will of his father?” They said, “The first.” Jesus said to them, “Truly, I say to you, [k] the tax collectors and [l] the prostitutes go into [m] the kingdom of God before you. [32]For John came to you [n] in the way of righteousness, and [o] you did not believe him, but [p] the tax collectors and the prostitutes believed him. And even when you saw it, you did not afterward [j] change your minds and believe him.

The Parable of the Tenants

[33][†] [q] “Hear another parable. There was a master of a house who planted [r] a vineyard [s] and put a fence around it and dug a winepress in it and built a tower and [t] leased it to tenants, and [u] went into another country. [34][†]When the season for fruit drew near, he sent his servants [3] to the tenants [t] to get his fruit. [35] [v] And the tenants took his servants and beat one, killed another, and [w] stoned another. [36] [x] Again he sent other servants, more than the first. And they did the same to them. [37]Finally he sent his son to them, saying, ‘They will respect my son.’ [38]But when the tenants saw the son, they said to themselves, [y] ‘This is the heir. Come, [z] let us kill him and have his inheritance.’ [39]And they took him and [a] threw him out of the vineyard and killed him. [40] [b] When therefore the owner of the vineyard comes, what will he do to those tenants?” [41]They said to him, [c] “He will put those wretches to a miserable death and [d] let out the vineyard to other tenants who will give him the fruits in their seasons.”

[42][†]Jesus said to them, [e] “Have you never read in the Scriptures:

[f] “‘The stone that the builders rejected
    has become the cornerstone; [4]
this was the Lord’s doing,
    and it is marvelous in our eyes’?

[43][†]Therefore I tell you, the kingdom of God [g] will be taken away from you and given to a people [h] producing its fruits. [44]And [i] the one who falls

on this stone will be broken to pieces; and [j] when it falls on anyone, it will crush him.” [5]

[45]When the chief priests and the Pharisees heard his parables, they perceived that he was speaking about them. [46]And [l] although they were seeking to arrest him, [m] they feared the crowds, because they held him to be [n] a prophet.

The Parable of the Wedding Feast

MATTHEW **22** [†]And again Jesus [o] spoke to them in parables, saying, [2][p] “The kingdom of heaven may be compared to a king who gave [q] a wedding feast for his son, [3][†]and [r] sent his servants [1] to call those who were invited to the wedding feast, but they would not come. [4][s] Again he sent other servants, saying, ‘Tell those who are invited, “See, I have prepared my [t] dinner, [u] my oxen and my fat calves have been slaughtered, and everything is ready. Come to the wedding feast.”’ [5]But [v] they paid no attention and went off, one to his farm, another to his business, [6]while the rest seized his servants, [w] treated them shamefully, and [x] killed them. [7][†]The king was angry, and he sent his troops and [y] destroyed those murderers and burned their city. [8]Then he said to his servants, ‘The wedding feast is ready, but those invited were not [z] worthy. [9][†]Go therefore to the main roads and invite to the wedding feast as many as you find.’ [10]And those servants went out into the roads and [b] gathered all whom they found, both bad and good. So the wedding hall was filled with guests.

[11][†]“But when the king came in to look at the guests, he saw there [c] a man who had no wedding garment. [12]And he said to him, [d] ‘Friend, how did you get in here without a wedding garment?’ And he was speechless. [13][†]Then the king said to the attendants, ‘Bind him hand and foot and [e] cast him into the outer darkness. In that place [e] there will be weeping and gnashing of teeth.’ [14][†]For many are [f] called, but few are [f] chosen.”

Paying Taxes to Caesar

[15][†][g] Then the Pharisees went and plotted how [h] to entangle him in his words. [16][†]And they sent [i] their disciples to him, along with [j] the

Herodians, saying, “Teacher, [k]we know that you are true and teach [l]the way of God truthfully, and you do not care about anyone’s opinion, for [m]you are not swayed by appearances. [2] **17**[†]Tell us, then, what you think. Is it lawful to pay [n]taxes to [o]Caesar, or not?” **18**[†]But Jesus, aware of their malice, said, “Why [p]put me to the test, you hypocrites? **19**[†]Show me the coin for the tax.” And they brought him a denarius. [3] **20**And Jesus said to them, “Whose likeness and inscription is this?” **21**[†]They said, “Caesar’s.” Then he said to them, [q]“Therefore render to Caesar the things that are Caesar’s, and to God the things that are God’s.” **22**When they heard it, they marveled. And they [r]left him and went away.

Sadducees Ask About the Resurrection

23[†]The same day [s]Sadducees came to him, [t]who say that there is no resurrection, and they asked him a question, **24**[†]saying, “Teacher, Moses said, [u]‘If a man dies having no children, his brother must marry the widow and raise up offspring for his brother.’ **25**Now there were seven brothers among us. The first married and died, and having no offspring left his wife to his brother. **26**So too the second and third, down to the seventh. **27**After them all, the woman died. **28**In the resurrection, therefore, of the seven, whose wife will she be? For they all had her.”

29[†]But Jesus answered them, “You are wrong, [v]because you know neither the Scriptures nor [w]the power of God. **30**For in the resurrection they neither [x]marry nor [x]are given in marriage, but are like angels in heaven. **31**[†]And as for the resurrection of the dead, [y]have you not read what was said to you by God: **32**[z]‘I am the God of Abraham, and the God of Isaac, and the God of Jacob’? He is not God of the dead, but of the living.” **33**And when the crowd heard it, [a]they were astonished at his teaching.

The Great Commandment

34[b]But when the Pharisees heard that he had silenced [c]the Sadducees, they gathered together. **35**[†][d]And one of them, [e]a lawyer, asked him a question [f]to test him. **36**[†]“Teacher, which is the great commandment in the Law?” **37**[†]And he said to him, [g]“You shall love the Lord your God with all your heart and with all your soul and with all your mind. [38]This is the great and first commandment. [39][†]And [h]a second is like it: [i]You shall love your neighbor as yourself. [40][†][j]On these two commandments depend [k]all the Law and the Prophets."

Whose Son Is the Christ?

[41][†][l]Now while the Pharisees [m]were gathered together, Jesus asked them a question, [42]saying, "What do you think about [n]the Christ? Whose son is he?" They said to him, [n]"The son of David." [43]He said to them, "How is it then that David, [o]in the Spirit, calls him Lord, saying,

[44] [p]"'The Lord said to my Lord,
"Sit at my right hand,
until I put your enemies under your feet"'?

[45]If then David calls him Lord, [q]how is he his son?" [46][r]And no one was able to answer him a word, [s]nor from that day did anyone dare to ask him any more questions.

Seven Woes to the Scribes and Pharisees

MATTHEW **23** Then Jesus [t]said to the crowds and to his disciples, [2][†][u]"The scribes and the Pharisees [v]sit on Moses' seat, [3][†]so do and observe whatever they tell you, [w]but not the works they do. [x]For they preach, but do not practice. [4][†][y]They tie up heavy burdens, hard to bear, [1] and lay them on people's shoulders, but they themselves are not willing to move them with their finger. [5][†][t]They do all their deeds [z]to be seen by others. For they make [a]their phylacteries broad and [b]their fringes long, [6]and they [c]love the place of honor at feasts and [d]the best seats in the synagogues [7][†]and [d]greetings in [e]the marketplaces and being called [f]rabbi [2] by others. [8][†][g]But you are not to be called rabbi, for you have one teacher, and you are [h]all brothers. [3] [9][i]And call no man your father on earth, for [j]you have one Father, who is in heaven. [10]Neither be called instructors, for you have one instructor, [k]the Christ. [11][l]The greatest among you shall be your servant. [12] [m] Whoever exalts himself will be humbled, and whoever humbles himself will be exalted.

[13][†]“But woe [n] to you, scribes and Pharisees, hypocrites! For you [o] shut the kingdom of heaven in people’s faces. For you [p] neither enter yourselves nor allow those who would enter to go in. [4] [15][†]Woe to you, scribes and Pharisees, hypocrites! For you travel across sea and land to make a single [q] proselyte, and when he becomes a proselyte, you make him twice as much a [r] child of [s] hell [5] as yourselves.

[16][†]“Woe to [t] you, [u] blind guides, who say, [v] ‘If anyone swears by the temple, it is nothing, but if anyone swears by the gold of the temple, he is bound by his oath.’ [17]You blind fools! For which is greater, the gold or [w] the temple that has made the gold sacred? [18]And you say, ‘If anyone swears by the altar, it is nothing, but if anyone swears by [x] the gift that is on the altar, he is bound by his oath.’ [19]You blind men! For which is greater, the gift or [y] the altar that makes the gift sacred? [20][†]So whoever swears by the altar swears by it and by everything on it. [21]And whoever swears by the temple swears by it and by [z] him who dwells in it. [22]And whoever swears by [a] heaven swears by [b] the throne of God and by [c] him who sits upon it.

[23][†] [d] “Woe to you, scribes and Pharisees, hypocrites! For [e] you tithe mint and dill and [f] cumin, and have neglected the weightier matters of the law: [g] justice and mercy and faithfulness. [h] These you ought to have done, without neglecting the others. [24][†]You blind guides, straining out a gnat and swallowing [i] a camel!

[25] [j] “Woe to you, scribes and Pharisees, hypocrites! For [k] you clean the outside of [l] the cup and the plate, but inside they are full of [m] greed and self-indulgence. [26][†]You blind Pharisee! First clean the inside of [l] the cup and the plate, that the outside also may be clean.

[27][†] [n] “Woe to you, scribes and Pharisees, hypocrites! For you are like [o] whitewashed tombs, which outwardly appear beautiful, but within are full of dead people’s bones and [p] all uncleanness. [28]So you also [q] outwardly appear righteous to others, but within you are full of [r] hypocrisy and lawlessness.

[29][†] [s] “Woe to you, scribes and Pharisees, hypocrites! For you build the tombs of the prophets and decorate the monuments of the righteous,

[30]saying, ‘If we had lived in the days of our fathers, we would not have
taken part with them in shedding the blood of the prophets.’ [31]Thus you
witness against yourselves that you are [t]sons of those who murdered the
prophets. [32][u]Fill up, then, the measure of your fathers. [33]You serpents,
[v]you brood of vipers, how are you to escape being sentenced to [w]hell?
[34][x]Therefore [y]I send you [z]prophets and wise men and [a]scribes, [b]some of
whom you will kill and crucify, and [b]some you will [c]flog in your
synagogues and [d]persecute from town to town, [35][†]so that on you may
come all [e]the righteous blood shed on earth, from the blood of righteous
[f]Abel to the blood of [g]Zechariah the son of Barachiah, [6] whom you
murdered between [h]the sanctuary and [i]the altar. [36]Truly, I say to you, [j]all
these things will come upon this generation.

Lament over Jerusalem

[37][†][k]“O Jerusalem, Jerusalem, the city that [l]kills the prophets and stones
those who are sent to it! How often would I have [m]gathered [n]your children
together [o]as a hen gathers her brood [p]under her wings, and [q]you were not
willing! [38][†]See, [r]your house is left to you desolate. [39][†]For I tell you,
you will not see me again, until you say, [s]‘Blessed is he who comes in the
name of the Lord.’”

Jesus Foretells Destruction of the Temple

MATTHEW **24** [†] [t]Jesus left the temple and was going away, when his
disciples came to point out to him the buildings of the temple. [2][†]But he
answered them, “You see all these, do you not? Truly, I say to you, [u]there
will not be left here one stone upon another that will not be thrown down.”

Signs of the End of the Age

[3][†]As he sat on [v]the Mount of Olives, the disciples came to him
[w]privately, saying, “Tell us, [x]when will these things be, and what will be
the sign of your [y]coming and of [z]the end of the age?” [4]And Jesus answered
them, [a]“See that no one leads you astray. [5]For [b]many will come in my

name, saying, ‘I am [c] the Christ,’ and they will lead many astray. [6]And you will hear of wars and rumors of wars. See that you [d] are not alarmed, for this [e] must take place, but the end is not yet. [7]For [f] nation will rise against nation, and [g] kingdom against kingdom, and there will be [h] famines and earthquakes in various places. [8][†]All these are but the beginning of [i] the birth pains.

[9]“Then [j] they will deliver you up [k] to tribulation and [l] put you to death, and [m] you will be hated by all nations for my name’s sake. [10]And then many will fall away [1] and [n] betray one another and hate one another. [11]And many [o] false prophets will arise [p] and lead many astray. [12]And because lawlessness will be increased, [q] the love of many will grow cold. [13][†] [r] But the one who endures to the end will be saved. [14]And this gospel of the kingdom [s] will be proclaimed throughout the whole world [t] as a testimony [u] to all nations, and [v] then the end will come.

The Abomination of Desolation

[15][†]“So when you see the abomination of desolation [w] spoken of by the prophet Daniel, standing in [x] the holy place ([y] let the reader understand), [16][†]then let those who are in Judea flee to the mountains. [17] [z] Let the one who is on [a] the housetop not go down to take what is in his house, [18]and let the one who is in the field not turn back to take his cloak. [19]And [b] alas for women who are pregnant and for those who are nursing infants in those days! [20]Pray that your flight may not be in winter or on a Sabbath. [21]For then there will be [c] great tribulation, [d] such as has not been from the beginning of the world until now, no, and never will be. [22][†]And if those days had not been cut short, no human being would be saved. But for [e] the sake of the elect those days will be cut short. [23] [f] Then if anyone says to you, ‘Look, here is the Christ!’ or ‘There he is!’ do not believe it. [24]For [g] false christs and [h] false prophets will arise and [i] perform great signs and wonders, [h] so as to lead astray, if possible, even the elect. [25]See, [j] I have told you beforehand. [26]So, if they say to you, ‘Look, [k] he is in the wilderness,’ do not go out. If they say, ‘Look, he is in the inner rooms,’ do not believe it. [27] [l] For as the lightning comes from the east and shines as far

as the west, so will be [m] the coming of the Son of Man. **28**[†] [n] Wherever the corpse is, there the vultures will gather.

The Coming of the Son of Man

29[†]“Immediately after [o] the tribulation of those days [p] the sun will be darkened, and the moon will not give its light, and [q] the stars will fall from heaven, and the powers of the heavens will be shaken. **30**[†]Then [r] will appear in heaven [s] the sign of the Son of Man, and then [t] all the tribes of the earth will mourn, and [u] they will see the Son of Man coming on the clouds of heaven [v] with power and great glory. **31**[†]And [w] he will send out his angels with a loud [x] trumpet call, and they will [y] gather [z] his elect from [a] the four winds, [b] from one end of heaven to the other.

The Lesson of the Fig Tree

32“From the fig tree learn its lesson: as soon as its branch becomes tender and puts out its leaves, you know that summer is near. **33**So also, when you see all these things, you know that he is near, [c] at the very gates.
34[†] [d] Truly, I say to you, this generation will not pass away until all these things take place. **35**[†] [e] Heaven and earth will pass away, but [f] my words will not pass away.

No One Knows That Day and Hour

36[†]“But concerning that day and hour [g] no one knows, not even the angels of heaven, [h] nor the Son, [2] [i] but the Father only. **37**[j] For as were the days of Noah, [k] so will be the coming of the Son of Man. **38**[j] For as in those days before the flood they were eating and drinking, [l] marrying and giving in marriage, until [m] the day when Noah entered the ark, **39**and they were unaware until the flood came and swept them all away, [k] so will be the coming of the Son of Man. **40**[†]Then two men will be in the field; one will be taken and one left. **41**[n] Two women will be grinding [o] at the mill; one will be taken and one left. **42**[†]Therefore, [p] stay awake, for you do not know on what day [q] your Lord is coming. **43**[r] But know this, that if the master of the house had known in what part of the night [s] the thief was coming, he would have stayed awake and would not have let his house be broken into. [44]Therefore you also must be [t] ready, for [u] the Son of Man is coming at an hour you do not expect.

[45]"Who then is [v] the faithful and [w] wise servant,[3] whom his master has set over his household, to give them their food at the proper time? [46][x] Blessed is that servant whom his master will find so doing when he comes. [47]Truly, I say to you, [y] he will set him over all his possessions. [48][†]But if that wicked servant says to himself, 'My master [z] is delayed,' [49]and begins to beat his fellow servants[4] and eats and drinks with [a] drunkards, [50]the master of that servant will come [b] on a day when he does not expect him and at an hour he does not know [51]and will cut him in pieces and put him with the hypocrites. In that place [c] there will be weeping and gnashing of teeth.

The Parable of the Ten Virgins

MATTHEW **25** [†]“Then the kingdom of heaven will be like [d]ten virgins who took their lamps [1] and went to meet [e]the bridegroom. [2] [2]Five of them were foolish, and five were [w]wise. [3][†]For when the foolish took their lamps, they took no oil with them, [4]but the wise took flasks of oil with their lamps. [5]As the bridegroom [f]was delayed, they all became drowsy and slept. [6]But [g]at midnight there was a cry, ‘Here is the bridegroom! Come out to meet him.’ [7]Then all those virgins rose and [h]trimmed their lamps. [8]And the foolish said to the wise, ‘Give us some of your oil, for our lamps are going out.’ [9]But the wise answered, saying, ‘Since there will not be enough for us and for you, go rather to the dealers and buy for yourselves.’ [10]And while they were going to buy, the bridegroom came, and [i]those who were ready went in with him to [j]the marriage feast, and [k]the door was shut. [11][†]Afterward the other virgins came also, saying, [l]‘Lord, lord, open to us.’ [12] [l]But he answered, ‘Truly, I say to you, [m]I do not know you.’ [13][†] [n]Watch therefore, for you [o]know neither the day nor the hour.

The Parable of the Talents

[14] [p]“For [q]it will be like a man [r]going on a journey, who called his servants [3] and entrusted to them his property. [15][†]To one he gave five [s]talents, [4] to another two, to another one, [t]to each according to his ability. Then he [r]went away. [16]He who had received the five talents went at once and traded with them, and he made five talents more. [17]So also he who had the two talents made two talents more. [18][†]But he who had received the one talent went and [u]dug in the ground and hid his master’s money. [19]Now [v]after a long time the master of those servants came and [w]settled accounts with them. [20][†]And he who had received the five talents came forward, bringing five talents more, saying, ‘Master, you delivered to me five talents; here I have made five talents more.’ [21]His master said to him, ‘Well done, good and [x]faithful servant. [5] [y]You have been faithful over a little; [z]I will set you over much. Enter into [a]the joy of your master.’ [22]And he also who had the two talents came forward, saying, ‘Master, you delivered to me two

talents; here I have made two talents more.’ [23]His master said to him, ‘Well done, good and faithful servant. You have been faithful over a little; I will set you over much. Enter into the joy of your master.’ [24][†]He also who had received the one talent came forward, saying, ‘Master, I knew you to be [b]a hard man, reaping [c]where you did not sow, and gathering where you scattered no seed, [25]so I was afraid, and I went and hid your talent in the ground. Here [d]you have what is yours.’ [26]But his master answered him, ‘You [e]wicked and [e]slothful servant! You knew that I reap where I have not sown and gather where I scattered no seed? [27][†]Then you ought to have invested my money with the bankers, and at my coming I should have received what was my own with interest. [28]So take the talent from him and give it to him who has the ten talents. [29][†][f]For to everyone who has will more be given, and he will have an abundance. But from the one who has not, even what he has will be taken away. [30][†]And [g]cast [h]the worthless servant into the outer darkness. In that place [g]there will be weeping and gnashing of teeth.’

The Final Judgment

[31][†][i]“When the Son of Man comes in his glory, and all the angels with him, [j]then he will sit on his glorious throne. [32][†]Before him [k]will be gathered [l]all the nations, and [m]he will separate people one from another as a shepherd separates [n]the sheep from the goats. [33]And he will place the sheep on his right, but the goats on the left. [34][†]Then [o]the King will say to [p]those on his right, ‘Come, you [q]who are blessed by my Father, [r]inherit [s]the kingdom [t]prepared for you [u]from the foundation of the world. [35]For [v]I was hungry and you gave me food, I was thirsty and you [w]gave me drink, [x]I was a stranger and you welcomed me, [36][v]I was naked and you clothed me, [y]I was sick and you [z]visited me, [a]I was in prison and you came to me.’ [37]Then the righteous will answer him, saying, ‘Lord, when did we see you hungry and feed you, or thirsty and give you drink? [38]And when did we see you a stranger and welcome you, or naked and clothe you? [39]And when did we see you sick or in prison and visit you?’ [40][†]And [b]the

King will answer them, [c]‘Truly, I say to you, as you did it to one of the least of these [d]my brothers,[6] you did it to me.’

[41][†]“Then he will say to those on his left, [e]‘Depart from me, you [f]cursed, into [g]the eternal fire prepared for [h]the devil and his angels. [42]For [i]I was hungry and you gave me no food, I was thirsty and you gave me no drink, [43]I was a stranger and you did not welcome me, naked and you did not clothe me, sick and in prison and you did not visit me.’ [44]Then they also will answer, saying, ‘Lord, when did we see you hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to you?’ [45]Then he will answer them, saying, ‘Truly, I say to you, as you did not do it to one of the least of these, [j]you did not do it to me.’ [46]And these will go away [k]into eternal punishment, but the righteous [k]into [l]eternal life.”

The Plot to Kill Jesus

MATTHEW **26** [†]When Jesus had finished all these sayings, he said to his disciples, [2][†][m]“You know that after two days [n]the Passover is coming, and [o]the Son of Man [p]will be delivered up to be crucified.”

[3][†][q]Then the chief priests and the elders of the people gathered in [r]the palace of the high priest, whose name was [s]Caiaphas, [4][t]and plotted together in order to arrest Jesus by stealth and kill him. [5][†]But they said, “Not during the feast, [u]lest there be an uproar among the people.”

Jesus Anointed at Bethany

[6][†][v]Now when Jesus was at [w]Bethany in the house of Simon the leper,[1] [7][†]a woman came up to him with an alabaster flask of very expensive ointment, and she poured it on his head as he reclined at table. [8]And when the disciples saw it, they were indignant, saying, “Why this waste? [9][†]For this could have been sold for a large sum and [x]given to the poor.” [10]But [y]Jesus, aware of this, said to them, “Why do you trouble the woman? For she has done a beautiful thing to me. [11]For [z]you always have the poor with you, but [a]you will not always have me. [12]In pouring this ointment on my body, she has done it [b]to prepare me for burial. [13]Truly, I say to you,

wherever [c]this gospel is proclaimed in the whole world, what she has done will also be told [d]in memory of her.”

Judas to Betray Jesus

[14][†][e]Then one of the twelve, whose name was [f]Judas Iscariot, went to the chief priests [15][†]and said, “What will you give me if I deliver him over to you?” And they [g]paid him [h]thirty pieces of silver. [16]And from that moment he sought an opportunity [i]to betray him.

The Passover with the Disciples

[17][†][j]Now on [k]the first day of Unleavened Bread the disciples came to Jesus, saying, “Where will you have us prepare for you to eat the Passover?” [18]He said, “Go into the city to a certain man and say to him, [l]‘The Teacher says, [m]My time is at hand. I will keep the Passover at your house with my disciples.’” [19]And the disciples did as Jesus had directed them, and they prepared the Passover.

[20][†][n]When it was evening, he reclined at table with the twelve. [2] [21]And as they were eating, [o]he said, “Truly, I say to you, one of you will betray me.” [22]And they were very sorrowful and began to say to him one after another, “Is it I, Lord?” [23][†]He answered, [p]“He who has dipped his hand in the dish with me will betray me. [24][†]The Son of Man goes [q]as it is written of him, but [r]woe to that man by whom the Son of Man is betrayed! [s]It would have been better for that man if he had not been born.” [25][†]Judas, who would betray him, answered, “Is it I, [t]Rabbi?” He said to him, [u]“You have said so.”

Institution of the Lord’s Supper

[26][†][v]Now as they were eating, Jesus took bread, and [w]after blessing it broke it and gave it to the disciples, and said, “Take, eat; [x]this is my body.” [27][†]And he took a cup, and when he [y]had given thanks he gave it to them, saying, “Drink of it, all of you, [28][†]for [x]this is my [z]blood of the [3] covenant, which is poured out for [a]many [b]for the forgiveness of sins.

[29][†]I tell you I will not drink again of this fruit of the vine until that day when I drink it new with you [c]in my Father's kingdom."

Jesus Foretells Peter's Denial

[30][†][d]And when they had sung a hymn, [e]they went out to [f]the Mount of Olives. [31][†]Then Jesus said to them, "You will all fall away because of me this night. For it is written, 'I will [g]strike the shepherd, and the sheep of the flock will be scattered.' [32]But after I am raised up, [h]I will go before you to Galilee." [33][i]Peter answered him, "Though they all fall away because of you, I will never fall away." [34][†][j]Jesus said to him, "Truly, I tell you, this very night, [k]before the rooster crows, you will deny me three times." [35][l]Peter said to him, "Even if I must die with you, I will not deny you!" And all the disciples said the same.

Jesus Prays in Gethsemane

[36][†][m]Then Jesus went with them [e]to a place called Gethsemane, and he said to his disciples, "Sit here, while I go over there and pray." [37]And taking with him [n]Peter and [o]the two sons of Zebedee, he began to be sorrowful and troubled. [38]Then he said to them, [p]"My soul is very sorrowful, even to death; remain here, and [q]watch [4] with me." [39][†]And going a little farther he fell on his face [r]and prayed, saying, "My Father, if it be possible, let [s]this cup pass from me; [t]nevertheless, not as I will, but as you will." [40]And he came to the disciples and found them sleeping. And he said to Peter, "So, could you not watch with me one hour? [41][†][q]Watch and [u]pray that you [v]may not enter into temptation. The spirit indeed is willing, but the flesh is weak." [42]Again, for the second time, he went away and prayed, "My Father, if this cannot pass unless I drink it, [w]your will be done." [43]And again he came and found them sleeping, for [x]their eyes were heavy. [44]So, leaving them again, he went away and prayed for [y]the third time, saying the same words again. [45]Then he came to the disciples and said to them, "Sleep and take your rest later on. [5] See, [z]the hour is at hand, and [a]the Son of Man is betrayed into the hands of sinners. [46]Rise, let us be going; see, my betrayer is at hand."

Betrayal and Arrest of Jesus

[47][†] [b]While he was still speaking, [c]Judas came, one of the twelve, and with him a great crowd with swords and clubs, from the chief priests and the elders of the people. [48][†]Now the betrayer had given them a sign, saying, “The one I will kiss is the man; seize him.” [49][†]And he came up to Jesus at once and said, “Greetings, [d]Rabbi!” And he kissed him. [50][†]Jesus said to him, [e]“Friend, [f]do what you came to do.” [6] Then they came up and laid hands on Jesus and seized him. [51][†]And behold, one of those who were with Jesus stretched out his hand and drew his [g]sword and struck the servant [7] of the high priest and cut off his ear. [52]Then Jesus said to him, “Put your sword back into its place. For [h]all who take the sword will perish by the sword. [53][†] [i]Do you think that I cannot appeal to my Father, and he will at once send me [j]more than twelve [k]legions of angels? [54] [l]But how then should the Scriptures be fulfilled, that it must be so?” [55]At that hour Jesus said to the crowds, “Have you come out as against a robber, with swords and clubs to capture me? Day after day [m]I sat in the temple [n]teaching, and you did not seize me. [56][†]But [l]all this has taken place that the Scriptures of the prophets might be fulfilled.” [o]Then all the disciples left him and fled.

Jesus Before Caiaphas and the Council

[57][†] [p]Then [q]those who had seized Jesus led him to [r]Caiaphas the high priest, where the scribes and the elders had gathered. [58]And [s]Peter was following him at a distance, as far as [r]the courtyard of the high priest, and going inside he sat with [t]the guards to see the end. [59][†]Now the chief priests and the whole council [8] [u]were seeking false testimony against Jesus that they might put him to death, [60]but they found none, [v]though many false witnesses came forward. At last [w]two came forward [61][†]and said, “This man said, [x]‘I am able to [y]destroy the temple of God, and to rebuild it in three days.’” [62]And the high priest stood up and said, “Have you no answer to make? What is it that these men testify against you?” [9] [63][†] [z]But Jesus remained silent. [a]And the high priest said to him, [b]“I adjure you by [c]the living God, [d]tell us if you are [e]the Christ, [f]the Son of

God.” 64[†]Jesus said to him, [g]“You have said so. But I tell you, from now on [h]you will see the Son of Man [i]seated at the right hand of Power and [h]coming on the clouds of heaven.” 65[†]Then the high priest [j]tore his robes and said, [k]“He has uttered blasphemy. What further witnesses do we need? You have now heard his blasphemy. 66[†]What is your judgment?” They answered, [l]“He deserves death.” 67Then [m]they spit in his face [n]and [o]struck him. And some slapped him, 68saying, “Prophesy to us, you [p]Christ! Who is it that struck you?”

Peter Denies Jesus

69 [q]Now Peter was sitting outside [r]in the courtyard. And a servant girl came up to him and said, “You also were with Jesus the Galilean.” 70But he denied it before them all, saying, “I do not know what you mean.” 71[†]And when he went out to the entrance, another servant girl saw him, and she said to the bystanders, “This man was with Jesus [s]of Nazareth.” 72And again he denied it with an oath: “I do not know the man.” 73[†]After a little while the bystanders came up and said to Peter, “Certainly you too are one of them, for [t]your accent betrays you.” 74[†]Then he began to invoke a curse on himself and to swear, “I do not know the man.” And immediately the rooster crowed. 75And Peter remembered the saying of Jesus, [u]“Before the rooster crows, you will [v]deny me three times.” And he went out and wept bitterly.

Jesus Delivered to Pilate

MATTHEW 27 [†] [w]When morning came, all the chief priests and the elders of the people [x]took counsel against Jesus to put him to death. 2[†]And they bound him and [y]led him away and [z]delivered him over to [a]Pilate the governor.

Judas Hangs Himself

3[†]Then when [b]Judas, his betrayer, saw that Jesus [1] was condemned, [c]he changed his mind and brought back [d]the thirty pieces of silver to the chief priests and the elders, 4saying, “I have sinned by betraying innocent blood.”

They said, “What is that to us? [e]See to it yourself.” [5][†]And throwing down the pieces of silver into the temple, [f]he departed, and he went and hanged himself. [6][†]But the chief priests, taking the pieces of silver, said, “It is not lawful to put them into [g]the treasury, since it is blood money.” [7][†]So they took counsel and bought with them the potter’s field as a burial place for strangers. [8]Therefore [h]that field has been called the Field of Blood [i]to this day. [9][†][j]Then was fulfilled what had been spoken by the prophet Jeremiah, saying, [k]“And they took the thirty pieces of silver, the price of him on whom a price had been set by some of the sons of Israel, [10]and they gave them for the potter’s field, as the Lord directed me.”

Jesus Before Pilate

[11][†][l]Now Jesus stood before the governor, and the governor asked him, “Are you [m]the King of the Jews?” Jesus said, [n]“You have said so.” [12][o]But when he was accused by the chief priests and elders, he gave no answer. [13]Then Pilate said to him, [p]“Do you not hear how many things they testify against you?” [14]But he gave him no answer, not even to a single charge, so that the governor was greatly amazed.

The Crowd Chooses Barabbas

[15][†][q]Now at the feast the governor was accustomed to release for the crowd any one prisoner whom they wanted. [16]And they had then a notorious prisoner called Barabbas. [17]So when they had gathered, Pilate said to them, “Whom do you want me to release for you: Barabbas, or [r]Jesus who is called Christ?” [18]For he knew that it was out [s]of envy that they had delivered him up. [19][†]Besides, while he was sitting on [t]the judgment seat, his wife sent word to him, “Have nothing to do with [u]that righteous man, for I have suffered much because of him today [v]in a dream.” [20]Now the chief priests and the elders persuaded the crowd to [w]ask for Barabbas and destroy Jesus. [21]The governor again said to them, “Which of the two do you want me to release for you?” And they said, “Barabbas.” [22]Pilate said to them, “Then what shall I do with Jesus who is called Christ?” [x]They all said, “Let him be crucified!” [23]And he said, “Why,

[y] what evil has he done?” But they shouted all the more, “Let him be crucified!”

Pilate Delivers Jesus to Be Crucified

[24][†]So when Pilate saw that he was gaining nothing, but rather that [z] a riot was beginning, he took water and [a] washed his hands before the crowd, saying, “I am innocent of [b] this man’s blood; [2] [c] see to it yourselves.” [25][†]And all the people answered, [d] “His blood be on us and [e] on our children!” [26][†]Then he released for them Barabbas, and having [f] scourged [3] Jesus, delivered him to be crucified.

Jesus Is Mocked

[27][†] [g] Then the soldiers of the governor took Jesus into the [h] governor’s headquarters, [4] and they gathered the whole [i] battalion [5] before him. [28][†]And they stripped him and put [j] a scarlet robe on him, [29]and twisting together a crown of thorns, they put it on his head and put a reed in his right hand. And kneeling before him, they [k] mocked him, saying, “Hail, [l] King of the Jews!” [30]And [m] they spit on him and took the reed and struck him on the head. [31]And when they had mocked him, they stripped him of the robe and put his own clothes on him and [n] led him away to crucify him.

The Crucifixion

[32][†] [o] [p] As they went out, they found a man of Cyrene, Simon by name. They compelled this man to [o] carry his cross. [33][†] [q] And when they came to a place called Golgotha (which means Place of a Skull), [34][†] [r] they offered him wine to drink, mixed with [s] gall, but when he tasted it, he would not drink it. [35][†]And when they had crucified him, [t] they divided his garments among them by casting lots. [36]Then they sat down and [u] kept watch over him there. [37][†]And over his head they put the charge against him, which read, “This is Jesus, [v] the King of the Jews.” [38][†]Then two [w] robbers were crucified with him, [x] one on the right and one on the left. [39][†]And [y] those who passed by [z] derided him, [a] wagging their heads [40]and saying, [b] “You

who would destroy the temple and rebuild it in three days, save yourself! [c] If you are [d] the Son of God, come down from the cross.” [41][†]So also the chief priests, with the scribes and elders, mocked him, saying, [42] [e] “He saved others; [f] he cannot save himself. [g] He is the King of Israel; let him come down now from the cross, and we will believe in him. [43] [h] He trusts in God; let God deliver him now, if he desires him. For he said, ‘I am the Son of God.’” [44] [i] And the robbers who were crucified with him also reviled him in the same way.

The Death of Jesus

[45][†]Now from the sixth hour [6] there was darkness over all the land [7] until the ninth hour. [8] [46][†]And about the ninth hour Jesus [j] cried out with a loud voice, saying, [k] “Eli, Eli, lema sabachthani?” that is, “My God, my God, why have you forsaken me?” [47][†]And some of the bystanders, hearing it, said, “This man is calling Elijah.” [48][†]And one of them at once ran and took a sponge, filled it with [l] sour wine, and put it on a reed and [m] gave it to him to drink. [49]But the others said, “Wait, let us see whether Elijah will come to save him.” [50][†]And Jesus [n] cried out again with a loud voice and [o] yielded up his spirit.

[51][†]And behold, [p] the curtain of the temple was torn in two, from top to bottom. And [q] the earth shook, and the rocks were split. [52][†]The tombs also were opened. And many bodies of [r] the saints [s] who had fallen asleep were raised, [53]and coming out of the tombs after his resurrection they went into [t] the holy city and appeared to many. [54] [u] When the centurion and those who were with him, [v] keeping watch over Jesus, saw the earthquake and what took place, they were filled with awe and said, [w] “Truly this was the Son [9] of God!”

[55][†]There were also [x] many women there, looking on [y] from a distance, who had followed Jesus from Galilee, [z] ministering to him, [56]among whom were [z] Mary Magdalene and Mary the mother of James and Joseph and [a] the mother of the sons of Zebedee.

Jesus Is Buried

57[†] [b] When it was evening, there came a rich man from Arimathea, named Joseph, who also was a disciple of Jesus. 58He went to Pilate and asked for the body of Jesus. Then Pilate ordered it to be given to him. 59And Joseph took the body and wrapped it in a clean linen shroud 60and [c] laid it in his own new tomb, [d] which he had cut in the rock. And he rolled [e] a great stone to the entrance of the tomb and went away. 61[†]Mary Magdalene and [f] the other Mary were there, sitting opposite the tomb.

The Guard at the Tomb

62[†]The next day, that is, after the day of [g] Preparation, the chief priests and the Pharisees gathered before Pilate 63and said, “Sir, we remember how [h] that impostor said, while he was still alive, [i] ‘After three days I will rise.’ 64Therefore order the tomb to be made secure until the third day, [j] lest his disciples go and steal him away and tell the people, ‘He has risen from the dead,’ and the last fraud will be worse than the first.” 65[†]Pilate said to them, “You have [k] a guard [10] of soldiers. Go, make it as secure as you can.” 66So they went and made the tomb secure by [l] sealing the stone and setting a guard.

The Resurrection

MATTHEW 28 [†] [m] Now after the Sabbath, toward the dawn of the first day of the week, Mary Magdalene and [n] the other Mary went to see the tomb. 2[†]And behold, there was a great earthquake, for [o] an angel of the Lord descended from heaven and came and rolled back the stone and sat on it. 3[†] [p] His appearance was like lightning, and [q] his clothing white as snow. 4And for fear of him the guards trembled and [r] became like dead men. 5But the angel said to the women, “Do not be afraid, for I know that you seek Jesus who was crucified. 6He is not here, for he has risen, [s] as he said. Come, see the place where he [1] lay. 7[†]Then go quickly and tell his disciples that he has risen from the dead, and behold, [t] he is going before you to Galilee; there you will see him. See, I have told you.” 8So they departed quickly from the tomb [u] with fear and great joy, and ran to tell his

disciples. [9][†]And behold, Jesus [v]met them and said, “Greetings!” And they
came up and [w]took hold of his feet and [x]worshiped him. [10][†]Then Jesus
said to them, “Do not be afraid; [y]go and tell [z]my brothers to go to Galilee,
and there they will see me.”

The Report of the Guard

[11][†]While they were going, behold, some of [a]the guard went into the city
and told the chief priests all that had taken place. [12]And when they had
assembled with the elders and taken counsel, they gave a sufficient sum of
money to the soldiers [13]and said, “Tell people, [b]‘His disciples came by
night and stole him away while we were asleep.’ [14]And if this comes to
[c]the governor’s ears, we will [d]satisfy him and keep you out of trouble.”
[15]So they took the money and did as they were directed. And this story has
been spread among the Jews [e]to this day.

The Great Commission

[16]Now the eleven disciples [f]went to Galilee, to the mountain to which Jesus
had directed them. [17][†]And when they saw him they [g]worshiped him, but
some doubted. [18][†]And Jesus came and said to them, [h]“All authority [i]in
heaven and on earth has been given to me. [19][†][j]Go therefore and [k]make
disciples of [l]all nations, [j]baptizing them [m]in [2] [n]the name of the Father
and of the Son and of the Holy Spirit, [20][†]teaching them [o]to observe all
that [p]I have commanded you. And behold, [q]I am with you always, to [r]the
end of the age.”

Study Notes for Matthew

MATTHEW—NOTE ON 1:1–2:23 *The Arrival of Jesus the Messiah.* Matthew's introduction echoes Genesis. The word in 1:1 rendered "genealogy" (Greek *genesis*) implies that it is a book of "beginnings" (see note on Gen. 2:4). "The book of the genealogy" appears to function as a heading for the genealogy (Matt. 1:2–17) and as a title for the entire story: a new beginning with the arrival of Jesus the Messiah and the kingdom of God.

FACT

From Malachi to Matthew. Malachi, the last book of the OT, was a message of encouragement for the Jews who had returned from exile in Babylon. Matthew wrote his Gospel more than 400 years later. The Jews still lived in their homeland, but under the oppressive rule of Rome. Matthew tells the good news about how Jesus the Messiah fulfills the promises of God in the OT.

MATTHEW—NOTE ON 1:1–17 Jews kept extensive genealogies to establish a person's legitimacy and inheritance rights. Matthew likely draws on the genealogies of the OT, with some omissions (see note on v. 17). He demonstrates Jesus' legal claim to the throne of David. Genealogies had more than one function in the ancient world. Sometimes they traced a specific family's history, offering a fairly complete list of descendants. Or they could focus on a longer period of time, listing one ancestor in each generation, often skipping some generations. Sometimes genealogies traced national or human history. They then used important figures to divide history into major parts. Matthew's genealogy is an example of this second kind of genealogy.

MATTHEW—NOTE ON 1:1 **The book of the genealogy**. The Gospel's opening words carried special significance for a Jewish audience. Their ancestry was linked with God's covenants with Israel. **Jesus** was a common name. It is "Joshua" in Hebrew, meaning "Yahweh saves." **Christ**, which means "anointed," points back to David as the anointed king of Israel and to the promise of an "anointed one," the Messiah, who would rule God's people (2 Sam. 7:11b–16). **Son of David** points to his royal lineage. **son of Abraham**.

God’s covenant with Abraham established Israel as a chosen people. It also affirmed that the whole world would be blessed through his family (Gen. 12:1–3; 22:18).

MATTHEW—NOTE ON 1:3 The inclusion of five women in Jesus’ genealogy—**Tamar**, Rahab and Ruth (v. 5), Bathsheba (“the wife of Uriah,” v. 6), and Mary (v. 16)—is unusual. Descent was usually traced through men as the head of the family. It is also remarkable that three of the women (Tamar, Rahab, and Bathsheba) were of questionable character and two of the women (Rahab and Ruth) were Gentiles.

MATTHEW—NOTE ON 1:6b–11 Matthew may have drawn from 1 Chron. 3:10–14. Both genealogies omit several of the kings found in the books of Kings and Chronicles. Such omissions were a common practice in genealogies (see note on Matt. 1:1–17).

MATTHEW—NOTE ON 1:12 **Jechoniah** (2 Kings 24:8–9) was so evil that his family was cursed (Jer. 22:30). Yet the legal claim to the throne could still come through Jechoniah’s line.

MATTHEW—NOTE ON 1:16–17 **Jesus** is the rightful legal heir to the covenant promises associated with David (v. 6) and Abraham (vv. 1–2).

MATTHEW—NOTE ON 1:17 **fourteen generations**. Matthew does not mean **all** the generations that had lived during those times; see note on vv. 6b–11. Rather, he counts 14 generations within each major section. He uses the genealogy as a way to mark the major periods of Israel’s history.

MATTHEW—NOTE ON 1:18 **Mary had been betrothed to Joseph**. In the custom of betrothal, parents chose a young woman to be engaged to their son. A second stage of betrothal involved official arrangements and a legally binding marriage agreement before witnesses. Only a formal process of divorce could break a betrothal.

MATTHEW—NOTE ON 1:19 Betrothed partners were referred to as **husband** and “wife” (v. 20), though they were not yet married. Having sexual relations during betrothal was considered adultery.

MATTHEW—NOTE ON 1:20 The **angel of the Lord** is Gabriel (see Luke 1:26).

MATTHEW—NOTE ON 1:21 **Jesus**. See note on v. 1. **save his people from their sins**. See Isa. 40:2; 53:6; Jer. 31:31–34.

JOSEPH

Joseph, whom the Bible describes as a "just man" (Matt. 1:19), was a descendant of David and a carpenter by trade. Betrothed to Mary when she was found to be with child, Joseph sought to show compassion and divorce her quietly, even though it looked like Mary had committed adultery. An angel of the Lord appeared to Joseph in a dream, however, assuring him that Mary's child was from the Holy Spirit (Matt. 1:20–21). Joseph trusted God and took Mary as his wife. He traveled with Mary to his ancestral home of Bethlehem, where she gave birth to Jesus. When Herod the Great sought to kill Jesus, Joseph took Mary and the child and escaped to Egypt (Matt. 2:13–18). Following Herod's death, they returned to Palestine and settled in Nazareth. Joseph later fathered at least four other sons and at least two daughters. Since he is not mentioned in the incident related in Matt. 12:46, it is likely that Joseph died before Jesus began his ministry. **(Matthew 1:19–21)**

MATTHEW—NOTE ON 1:22 **All this took place to fulfill**. Matthew often points to an event or teaching of Jesus that fulfills an OT passage. He does this to indicate: (1) a direct prediction and fulfillment (e.g., vv. 22–23); (2) the intended full meaning of the OT Scripture (e.g., 5:17–20); or (3) a person or event that corresponds to Israel's history (e.g., 2:15, 17–18).

MATTHEW—NOTE ON 1:23 **the virgin**. The Greek word corresponds to the Hebrew term in Isa. 7:14 (see note there). The prophecy in Isa. 7:14 points to God's enduring promise for the line of David. Matthew thus presents the virgin birth of Jesus as God's miraculous fulfillment of this promise.

MATTHEW—NOTE ON 1:24 **he took his wife**. See notes on vv. 18, 19.

MATTHEW—NOTE ON 2:1 **Bethlehem of Judea**. Located about 6 miles (9.7 km) south of Jerusalem. Jesus' birth in Bethlehem marks him as being from the tribe of Judah and from the city that produced the Davidic kings (1 Sam. 17:12; see note on Luke 2:3–4). **Herod the king** (Herod the Great) ruled Israel and Judah 37–4 B.C. He was appointed by Rome to be king of the Jews. He ruled firmly and at times ruthlessly. He murdered his wife, several of his own sons, and other relatives. He restored the temple in **Jerusalem** and built many theaters, cities, palaces, and fortresses throughout the Roman Empire. The term **wise men** referred to a wide range of people whose practices included astrology, dream interpretation, study of sacred writings, the pursuit of wisdom, and magic. As much as two years may have passed since the events of Matthew 1 (see note on 2:11).

MATTHEW—NOTE ON 2:2 we saw his star when it rose. Through interaction with Jews in Babylon, the wise men would likely have been familiar with OT prophecy (e.g., Num. 24:17). The movement of the star (Matt. 2:9) suggests that it was a supernatural phenomenon. The wise men likely traveled with a large number of attendants and guards. The journey would have taken several weeks.

MATTHEW—NOTE ON 2:4 The **chief priests** were in charge of temple activities. **scribes.** Experts in handling written documents. In Israel, their duties included teaching, interpreting, and applying the Mosaic law. The concept of "King of the Jews" had become associated with **the Christ**, the Messiah.

MATTHEW—NOTE ON 2:5–6 Bethlehem. See Mic. 5:2.

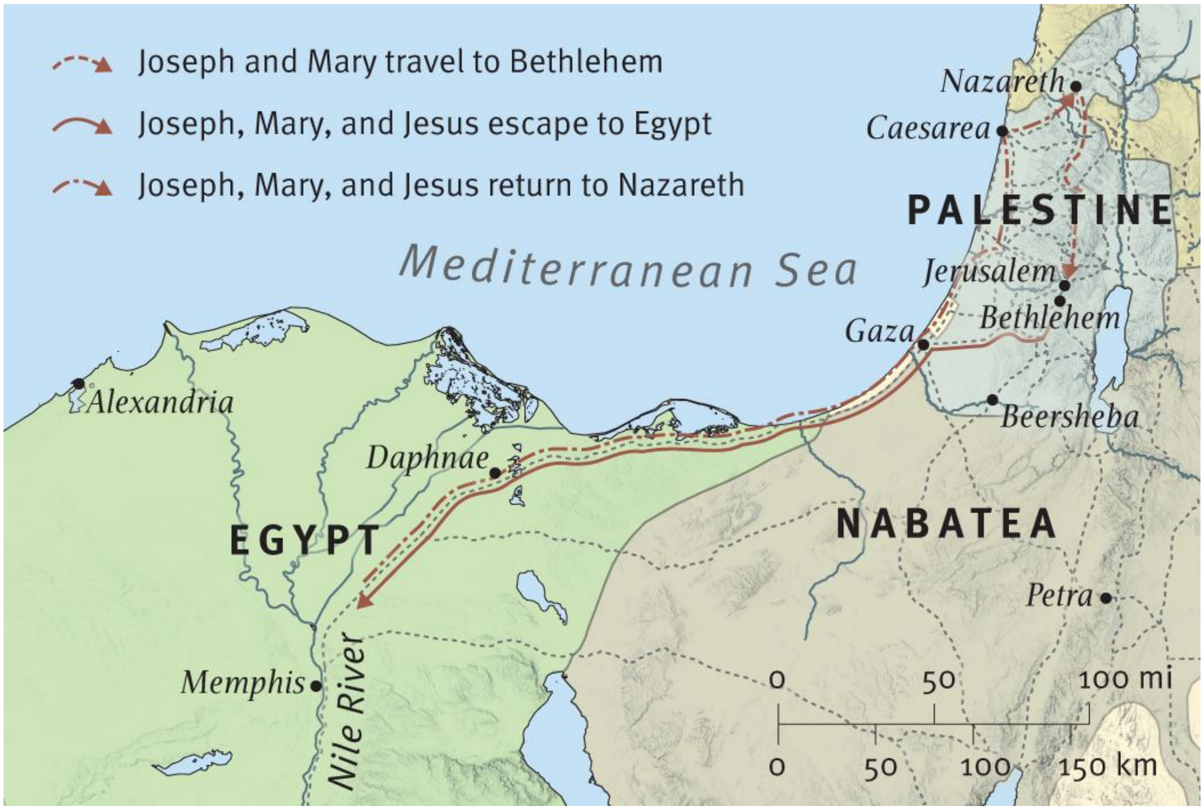
MATTHEW—NOTE ON 2:9 the star . . . went before them. The star led them specifically to Bethlehem.

MATTHEW—NOTE ON 2:11 The wise men arrived up to two years after Jesus' birth. By then Jesus lived in a **house**. **worshiped him**. Because of their pagan background, the wise men may not have understood Jesus' divine nature, but their actions were clearly appropriate (see Phil. 2:9–11; Rev. 7:9–10). **gold and frankincense and myrrh**. The number of gifts contributed to the tradition that there were three men, but their actual number is unknown. Frankincense is resin which was used in OT times as incense on the altar (Ex. 30:9, 34–38). Myrrh is sap used in incense and perfume. The gifts probably supported Jesus' family when they fled to Egypt (Matt. 2:13–15).

MATTHEW—NOTE ON 2:13 flee to Egypt. The Egyptian border was approximately 90 miles (146 km) south of Bethlehem. There, they would be free from Herod's power.

Jesus' Birth and Flight to Egypt

As the time drew near for Jesus to be born, a mandatory Roman census made it necessary for Joseph to return to his ancestral home of Bethlehem. There Mary gave birth to Jesus, and later, wise men from the east came to worship him. The wise men's recognition of a new king, however, troubled King Herod and the ruling establishment in Jerusalem, and Herod sought to kill Jesus. Joseph and his family escaped to Egypt and remained there until Herod died. When they returned to Palestine, they settled in the remote district of Galilee, where Jesus grew up in the northern village of Nazareth, to avoid the attention of the rulers in Jerusalem.


Joseph and Mary travel to Bethlehem
Joseph, Mary, and Jesus escape to Egypt
Joseph, Mary, and Jesus return to Nazareth
Mediterranean Sea
Nazareth
Caesarea
PALESTINE
Jerusalem
Bethlehem
Gaza
Beersheba
Alexandria
Daphnae
EGYPT
NABATEA
Petra
Memphis
Nile River
0
50
100 mi
0
50
100
150 km

MATTHEW—NOTE ON 2:15 fulfill. The prophet Hosea recounted how God had faithfully brought Israel, God's "son," out of Egypt in the exodus (Hos. 2:15). Matthew cites this in reference to Jesus, God's true Son.

MATTHEW—NOTE ON 2:16 all the male children in Bethlehem . . . two years old or under. The small village may have had 10 to 30 boys of that age. Herod the Great's question to the wise men about the time of the appearing of the star (1:7) gave him an estimated time of Jesus' birth.

MATTHEW—NOTE ON 2:17–18 Jeremiah described the mothers of Israel (**Rachel**) mourning for their **children** who had been carried off into exile (Jer. 31:15). Like the exile, the attempt on Jesus' life was intended to wipe out the chosen one of God.

MATTHEW—NOTE ON 2:22 **Archelaus** was one of Herod the Great's sons. He followed Herod as ruler over Judea, Samaria, and Idumea, from 4 B.C.–A.D. 6. He was cruel like his father, and the Jews hated him. Fearing a revolution from the people, Caesar Augustus removed him from power.

HEROD THE GREAT

Herod the Great ruled Israel and Judah from 37 to 4 B.C. He was an Idumean (or Edomite), and was appointed king of the Jews under the authority of Rome. Herod ruled firmly and often ruthlessly, murdering any who might challenge his place on the throne. This included his own wife, several sons, and other relatives. It is no surprise, then, that he tried to kill the baby Jesus. Despite his cruelty, Herod was known as "the Great" because Israel and Judah experienced prosperity during his reign. He was a master builder who restored the temple in Jerusalem and built many theaters, cities, palaces, and fortresses. Herod also financed structures—including pagan temples—throughout the Roman Empire. Ravaged by disease, Herod died in his palace at Jericho and was buried at Herodium. **(Matthew 2:16–18)**

MATTHEW—NOTE ON 2:23 **Nazareth** is halfway between the Mediterranean Sea and the Sea of Galilee. It was a relatively small village. Joseph and Mary had come from Nazareth (see Luke 1:26–27; 2:39). **he would be called a Nazarene**. Matthew is not quoting any specific OT prophecy but is referring to a general theme in the OT **prophets** (plural). They foretold that the Messiah would be despised (see Isa. 53:3), and the town of Nazareth was despised in Jesus' time (see John 1:46; 7:41, 52). Matthew may also have intended a wordplay connecting the word "Nazareth" to the messianic prophecy in Isa. 11:1; "Nazareth" sounds like the Hebrew word for "branch," which was a term for the Messiah.

FACT

A humble hometown. Jesus' parents came from Nazareth, a small town halfway between the Mediterranean Sea and the Sea of Galilee. They returned to Nazareth from Egypt after having fled there from the wrath of Herod (2:19–23). The people of Jesus' day despised Nazareth (John 1:46).

MATTHEW—NOTE ON 3:1–17 *John the Baptist Prepares for the Messianic Kingdom.* John now appears, preaching in the Judean desert. It is more than 25 years since Joseph and his family moved back to Nazareth. Matthew's focus shifts to Jesus' public ministry.

MATTHEW—NOTE ON 3:2 To **repent**, or "change one's mind," called for a change in a person's attitude toward God that affected one's actions and life choices. The term **kingdom of heaven** is found only in Matthew's Gospel. It is interchangeable with "kingdom of God," found in the other Gospels (compare 19:14 and Mark 10:14). **is at hand**. The kingdom of heaven has begun in the person of Jesus (the Messiah). See note on Matt. 4:17.

MATTHEW—NOTE ON 3:3 John the Baptist fulfills Isa. 40:3. He also fulfills the prophecies in Malachi about the messenger who prepares the way for the Lord (Mal. 3:1; compare Matt. 11:10) and about Elijah (Mal. 4:5–6; compare Matt. 11:14; 17:10–13; Luke 1:17).

MATTHEW—NOTE ON 3:4 **a garment of camel's hair**. John's appearance was common to nomads. **Locusts and wild honey** were (and still are) a source of food for people living in the desert.

MATTHEW—NOTE ON 3:5–6 "Baptize" means "to plunge, dip, immerse." When people **were baptized by him**, going under the water symbolized the cleansing of sin.

MATTHEW—NOTE ON 3:7 The **Pharisees** were Jewish laymen, popular with the common people and connected to local synagogues. They followed extensive extrabiblical traditions, which they carefully obeyed as a means of applying the law to daily life. The **Sadducees** were a small, aristocratic, priestly group. They received their authority from the activities of the temple.

MATTHEW—NOTE ON 3:11 **baptize you with the Holy Spirit and fire**. John's water baptism will be replaced by the baptism associated with the Messiah, **he**

who is coming (see note on 1 Cor. 12:13). The Holy Spirit will be “poured out” (compare Joel 2:28–29; Acts 2:16–21). Unbelievers will receive the judgment of eternal fire. Even those who repent may endure a purifying fire.

MATTHEW—NOTE ON **3:12** **Winnowing fork** (see Ruth 3:2) signifies the separation of those who repent and those who do not.

MATTHEW—NOTE ON **3:15** **fulfill all righteousness**. Jesus’ baptism begins his ministry and fulfills God’s saving activity prophesied throughout the OT (see John 1:31–34). Although he needed no repentance or cleansing, Jesus is baptized to identify with the sinful people he came to save through his substitutionary life and death (compare 2 Cor. 5:21).

MATTHEW—NOTE ON **3:16** The **Spirit of God** anoints Jesus as Israel’s King and Messiah and commissions him as God’s righteous “servant” (see Isa. 42:1).

MATTHEW—NOTE ON **3:17** The **voice from heaven** confirms the eternal relationship that the Son and Father share. It also identifies Jesus as the messianic Son of God (Ps. 2:7).

MATTHEW—NOTE ON **4:1–25** *Jesus the Messiah Begins to Advance the Messianic Kingdom.* Jesus triumphs over the devil in the wilderness (vv. 1–11), proclaims the kingdom of God (vv. 12–17), and calls disciples to follow him (vv. 18–22).

MATTHEW—NOTE ON **4:1** **Jesus was led up by the Spirit**. The Greek for **tempted** can also mean “tested.” God never tempts anyone to do evil (see note on James 1:13), but he uses circumstances to test a person’s character (see Heb. 11:17).

MATTHEW—NOTE ON **4:2** **fasting forty days and forty nights**. Jesus’ 40 days of fasting in the wilderness corresponds to Israel’s 40 years of testing in the wilderness (Deut. 8:2–3). Moses also fasted and prayed for 40 days and nights on two occasions (Ex. 24:18; 34:28; see also Elijah in 1 Kings 19:8). Fasting was a means of focusing on prayer.

MATTHEW—NOTE ON **4:3** **If you are the Son of God**. Despite the devil’s tempting offer, Jesus refused to use his divine power to make the trial any easier for himself.

MATTHEW—NOTE ON 4:4 **It is written**. Jesus responds by quoting Deut. 8:2.

MATTHEW—NOTE ON 4:5 **The holy city** is Jerusalem. The **pinnacle of the temple** is probably the southeast corner of the temple area, the top of which was 300 feet (91 m) above the floor of the Kidron Valley (see Herod’s Temple Complex in the Time of Jesus).

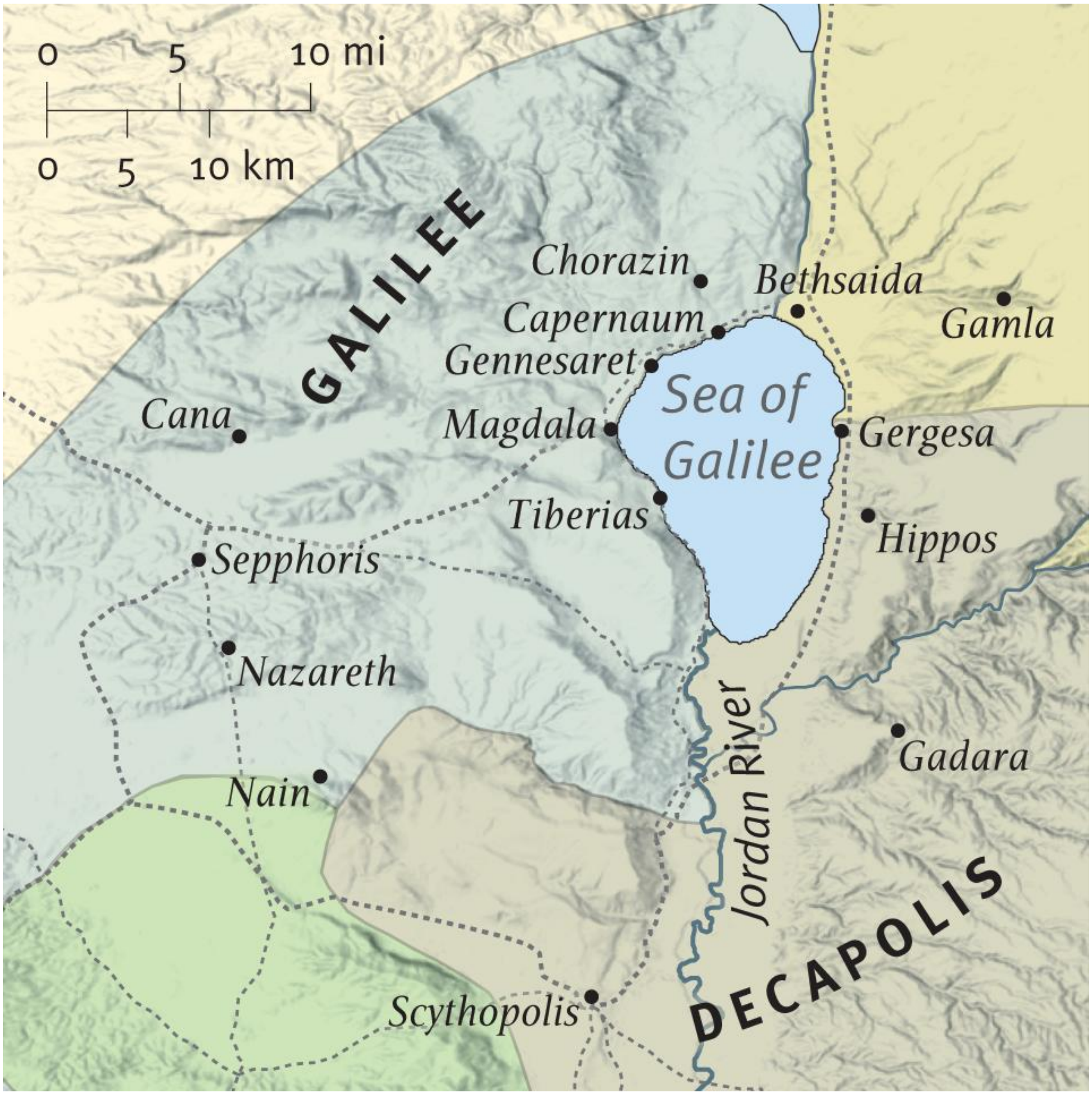
MATTHEW—NOTE ON 4:6–7 **for it is written**. Such a spectacular display as jumping from this great height unharmed (compare Psalm 91) might have gained Jesus an enthusiastic following. But it would not have followed God’s plan for Jesus’ work as Messiah.

MATTHEW—NOTE ON 4:9 **fall down and worship me**. The devil offers Jesus a way to rule the world that avoids the cross and exchanges worship of God for worship of Satan. **All these I will give you** was a lie (see note on Luke 4:5–8).

MATTHEW—NOTE ON 4:12–25 These verses mark the beginning of Jesus’ Galilean ministry. It is traditionally thought that Jesus’ ministry lasted three years: a year of obscurity, a year of popularity, and a year of increasing rejection. Matthew, Mark, and Luke do not say much about the first, obscure year, but it is recounted in John’s Gospel (see John 1–4).

Jesus' Ministry in Galilee

Jesus spent most of his life and ministry in the region of Galilee, a mountainous area in northern Palestine. He grew up in the hill town of Nazareth, about 3.5 miles (5.6 km) south of the Gentile administrative center of Sepphoris. Soon after he began his public ministry, Jesus relocated to Capernaum on the Sea of Galilee. By Jesus' time, a thriving fishing industry had developed around the Sea, and several of Jesus' disciples were fishermen.


0
5
10 mi
0
5
10 km
GALILEE
Chorazin
Bethsaida
Gamla
Capernaum
Gennesaret
Sea of Galilee
Cana
Magdala
Gergesa
Tiberias
Hippos
Sepphoris
Nazareth
Jordan River
Gadara
Nain
DECAPOLIS
Scythopolis

MATTHEW—NOTE ON 4:12 **John had been arrested** and imprisoned by Herod Antipas, one of Herod the Great's sons (see 11:2; 14:1–12).

MATTHEW—NOTE ON 4:13 **Capernaum** was on the northern shore of the Sea of Galilee. It was Jesus' base of operations for his ministry in Galilee.

MATTHEW—NOTE ON 4:16 **darkness . . . light**. See Isa. 9:1. The region of Zebulun and Naphtali (Matt. 4:13) was devastated by Assyria in 732 B.C. (2 Kings 15:29). They are now the first to see the great light of God's deliverance in Jesus.

MATTHEW—NOTE ON 4:17 **From that time** marks a significant turning point in Matthew's Gospel (compare 16:21). It indicates that the preparations for Jesus' messianic ministry are complete. **Repent, for the kingdom of heaven is at hand**. Jesus' message builds on John the Baptist's (see note on 3:2).

MATTHEW—NOTE ON 4:18–22 **Peter**, **James**, and **John** become the inner circle among Jesus' 12 disciples.

FACT

At 700 feet (213 m) below sea level, the Sea of Galilee is the lowest-lying freshwater lake on earth. Galilee has no natural harbors, and its low elevation coupled with the steep hills surrounding it can cause unpredictable storms. Nonetheless, its wealth of fish made Galilee popular with fishermen, who built artificial harbors to bring in their catch.

MATTHEW—NOTE ON 4:18–19 **Simon (who is called Peter) and Andrew**. These brothers had been followers of Jesus for about a year (see John 1:35–42).

MATTHEW—NOTE ON 4:21 A **boat**, dated from the first century A.D. or earlier, was found in the Sea of Galilee in 1986. Approximately 26.5 feet long and 7.5 feet wide (8 m by 2.3 m), it could hold about 15 people.

MATTHEW—NOTE ON 4:23 The **Galilee** region had 200 or more villages and towns, but no major cities. Healing of **every disease and every affliction** gives a preview of the age to come (Phil. 3:21; Rev. 21:4). On **synagogues**, see note on Luke 4:16 and The Synagogue and Jewish Worship.

JAMES

James and his brother John were fishermen. Together with their father Zebedee, they were mending their nets when Jesus called them to be disciples. Jesus called James and John the “Sons of Thunder” (Mark 3:17; see Luke 9:54). James, along with Peter and John, were the disciples closest to Jesus. They were with the Lord during many of the key moments of his ministry. James was with Jesus at the Transfiguration, where Jesus revealed his divine glory. He was also with Jesus when he healed Jairus’s daughter (Mark 5:37). When Jesus prayed at Gethsemane, he asked James, John, and Peter to share with him the agonizing time of anticipation and sorrow as he faced the cross (Matt. 26:37). James was later executed by Herod, becoming the first apostle to die for his faith (Acts 12:1–3). **(Matthew 4:21–22)**

MATTHEW—NOTE ON 4:24 **Syria**. A Gentile region north of Galilee.

MATTHEW—NOTE ON 4:25 **Great crowds followed** Jesus, but they had not yet become his disciples (compare 5:1). **Decapolis** (Greek “ten cities”) is the predominantly Gentile district to the south and east of the Sea of Galilee. **Beyond the Jordan** commonly referred to the region of Perea, or more generally the territory east of the Jordan River.

MATTHEW—NOTE ON 5:1–7:29 *The Authoritative Message of the Messiah: Kingdom Life for His Disciples.* This is the first of five major teaching sections in Matthew (chs. 5–7; 10; 13; 18–20; 24–25). Speaking to his disciples (5:1), Jesus explains the reality of discipleship in the everyday world through the presence and power of the kingdom of God. These teachings form a challenging but practical systems of ethics that Jesus expects his followers to live by in this present age. This “Sermon on the Mount” is probably a summary of a longer message that Jesus may have given a number of times in various forms (compare the “Sermon on the Plain” in Luke 6:17–49).

FACT

Jesus encourages his disciples to call God their Father (6:6, 9). This reminds believers that God has adopted them as his children because of Jesus (see Rom. 8:15; Gal. 4:6). In Aramaic, the language spoken by Jesus, “Abba” was the word for father (see Mark 14:36).

MATTHEW—NOTE ON 5:1 **mountain**. Matthew does not give the location of this sermon. The traditional site is northwest of Capernaum, on a ridge of hills overlooking the Sea of Galilee. This ridge is likely also where Jesus went “to a desolate place” (14:13; compare Mark 1:35) and where he went “up on the mountain” (Matt. 14:23; 28:16). **he sat down**. Teachers in Judaism typically taught while sitting (see 13:1–2; 15:29; 23:2; 24:3–4; 26:55).

MATTHEW—NOTE ON 5:2 He **taught them**, that is, his disciples who had come to him (v. 1).

MATTHEW—NOTE ON 5:3–12 The Beatitudes (from Latin for “blessed, happy”) all begin with “Blessed are . . .” These short statements summarize the Sermon on the Mount.

MATTHEW—NOTE ON 5:3 **Blessed** is a state of well-being in relationship to God. The **poor in spirit** are those who recognize they need God’s help.

MATTHEW—NOTE ON 5:4 **those who mourn**. Recognizing one’s sin should lead to mourning and longing for God’s forgiveness and healing (see 2 Cor. 7:10).

MATTHEW—NOTE ON 5:5 The **meek** do not assert themselves over others in order to further their own agendas in their own strength. Compare Ps. 37:11.

MATTHEW—NOTE ON 5:6 **Those who hunger and thirst for righteousness** long for God’s righteous character to be evident in people’s lives.

MATTHEW—NOTE ON 5:8 In contrast to Jewish traditions that emphasized ritual purity, Jesus taught that purity of **heart** was most important (see note on v. 28).

MATTHEW—NOTE ON 5:9 **peacemakers**. Those who promote God’s message of peace through Jesus the Messiah will receive the ultimate reward of being called **sons of God** (see note on Gal. 3:26).

MATTHEW—NOTE ON 5:13 As **salt** is beneficial in a number of ways (preservative, seasoning, etc.), so are disciples of Jesus who influence the world for good.

MATTHEW—NOTE ON 5:17–20 These verses explain how Jesus and the kingdom fulfill the Law of Moses. This is the key to interpreting the Sermon on the Mount and indeed the whole of Jesus’ ministry.

MATTHEW—NOTE ON 5:17 **abolish the Law or the Prophets**. The "Law" refers to the first five books of the OT. The "Prophets" includes the rest of the OT (see 13:35, which cites Ps. 78:2; on "Law [and the] Prophets," see Matt. 7:12; 11:13; 22:40; Rom. 3:21). **but to fulfill them**. Jesus "fulfills" all of the OT in that it all points to him, not only in its specific predictions of a Messiah but also in its sacrificial system, in many events in Israel's history, and in the laws and principles which only Jesus perfectly obeyed (see Matt. 2:15; 11:13; 12:3–6, 39–41, 42; also Luke 24:27). Jesus' ministry does not replace OT teaching. Instead, Jesus' life and teaching clarify the proper understanding of the OT.

MATTHEW—NOTE ON 5:18 **until heaven and earth pass away**. Jesus confirms the OT's full authority as Scripture for all time (compare 2 Tim. 3:15–16), even down to the smallest parts of the written text. An **iota** is the smallest letter of the Greek alphabet (compare the *yod* of the Hebrew alphabet). The **dot** likely refers to a tiny stroke or a part of a letter used to tell the difference between Hebrew letters. **not . . . pass from the Law**. The OT remains an authoritative account of divine testimony and teaching. Some of those teachings, however, such as sacrifices and other ceremonial laws, foreshadowed events that would be accomplished in Jesus' ministry (see note on Gal. 4:10) and therefore are not required of Christians. **Until all is accomplished** points to Jesus' fulfillment of specific OT hopes, partly through his earthly life, death, and resurrection, and then more fully after his second coming.

MATTHEW—NOTE ON 5:19 **these commandments**. The rabbis recognized a distinction between "light" commandments (such as tithing garden produce) and "weighty" commandments (such as those concerning idolatry, murder, etc.). Jesus demands a commitment to both, yet condemns those who confuse the two (see 23:23–24).

MATTHEW—NOTE ON 5:20 The **scribes and Pharisees** took pride in their outward obedience to extrabiblical regulations. But they still had impure hearts (see 23:5, 23, 27–28). **Kingdom** righteousness works from the inside out as it produces changed hearts (Rom. 6:17; 2 Cor. 5:17).

MATTHEW—NOTE ON 5:21–48 **You have heard that it was said** (vv. 21, 27, etc.). Jesus does not correct the OT (see note on v. 43); rather, he corrects common misunderstandings of the OT.

MATTHEW—NOTE ON 5:21 **Murder** is prohibited by the sixth commandment (Ex. 20:13). It carried the death penalty under OT law (Num. 35:31). See notes on Num. 35:9–34; 35:16–21.

MATTHEW—NOTE ON 5:22 **angry**. Anger typically includes a desire to damage or destroy the other person (see v. 21; James 4:1–2). Calling someone a **fool** is closely related to anger. It represents a destructive attack on the person's character and identity.

MATTHEW—NOTE ON 5:23–24 **First be reconciled**. The one who initiates the reconciliation here is the one who has wronged the other person.

MATTHEW—NOTE ON 5:25–26 **Come to terms quickly**. Failure to reconcile will have disastrous consequences on a human level, but much more so if one is not reconciled to God. (Regarding lawsuits, see note on 1 Cor. 6:1.)

MATTHEW—NOTE ON 5:28 **with lustful intent** (literally, "for the purpose of lusting for her"). It is not enough to maintain physical purity alone. One must also guard against mental acts of unfaithfulness (see Ex. 20:17; compare Ps. 19:14).

MATTHEW—NOTE ON 5:29–30 **right eye . . . right hand**. The right side often stood for the more powerful or important. The eye is the medium through which one is tempted to sin. The hand is used to commit all sorts of sin. **cut it off**. Jesus uses deliberate overstatement to emphasize the importance of maintaining exclusive devotion to one's spouse (compare vv. 27–28). See note on Mark 9:43–48.

MATTHEW—NOTE ON 5:31–32 This passage reflects the fact that divorce and remarriage were widely practiced in the first century. **A certificate of divorce** gave a woman the right to remarry. **But I say to you**. God's rule upheld marriage and protected women from being divorced for no reason. (See notes on Deut. 24:1–4; Matt. 19:8.) Here and in 19:3–9, Jesus bases his teaching on God's original intention that marriage should be a permanent union of a man and woman as "one flesh" (Mark 10:8). **Sexual immorality** can refer to adultery, prostitution, incest, or other types of sex outside of marriage. Scripture prohibits any kind of sexual intercourse outside of marriage (thus forbidding the practice of homosexuality and bestiality as well). **Except on the ground** of sexual immorality. This implies that when a divorce is obtained *because of* the sexual immorality of one's spouse, then such a divorce is not morally wrong. But when a man unjustly divorces his wife (that is, when his wife has not been sexually immoral), the husband thus **makes her commit adultery** when she remarries. Jesus places primary blame on the husband in such cases. (See also note on Matt. 19:9.) **Whoever marries a divorced woman** means, "whoever marries *such a wrongly divorced woman* commits adultery." See also notes on 19:3–9; Mark 10:4–6; 10:10–11; 10:12; Luke 16:18; 1 Cor. 7:15.

MATTHEW—NOTE ON **5:33–37** An **oath** involved using God's name, or substitutes for it, to guarantee the truth of one's statements (see Num. 30:2). Jesus' disciples should be so honest that their words can be believed without an oath.

MATTHEW—NOTE ON **5:38** **eye for an eye**. God intended this "law of retaliation" to prevent inappropriate punishment. See note on Ex. 21:23–25.

MATTHEW—NOTE ON **5:39** **Do not resist the one who is evil**. Jesus does not prohibit governments, police, or soldiers from using force when opposing evil (see notes on Luke 3:12–14; Rom. 13:1–4; 1 Pet. 2:13–14). Rather, Jesus prohibits the human tendency to seek personal revenge (see note on Rom. 12:17–19). **if anyone slaps you on the right cheek, turn to him the other also**. One should not return an insulting slap. However, acting in love toward an attacker (Matt. 5:44; 22:39) often includes preventing him from attempting further attacks. Jesus does not prohibit self-defense or fleeing from harm (see 1 Sam. 19:10; Luke 4:29–30; John 8:59).

MATTHEW—NOTE ON **5:42** **Give to the one who begs from you**. Christians should help those who are truly needy (and are therefore forced to beg). They are not required to give foolishly (see 7:6), to give to a lazy person who is not in need (2 Thess. 3:10), or to give where giving would do more harm than good.

MATTHEW—NOTE ON **5:43** **You have heard that it was said . . . hate your enemy**. The OT never says that anyone should hate his or her enemy. In his "you have heard" statements (vv. 21, 27, 33, 38, 43), Jesus corrects misinterpretations of the OT, not the OT itself.

MATTHEW—NOTE ON 5:45 sons. Those who obey God's will through belief in Jesus (compare 12:48–50). (Regarding "sons," see ESV Preface.)

MATTHEW—NOTE ON 5:46–47 In Palestine, **tax collectors** represented the Roman government. Their own people hated them because they often charged extra taxes and took the money for themselves (see Luke 19:8).

MATTHEW—NOTE ON 5:48 Be perfect, as your heavenly Father is perfect concludes and summarizes vv. 21–48. It shows that all the Law and the Prophets find perfect fulfillment in God the Father's perfection. All Jesus' disciples are called to pursue this perfection.

MATTHEW—NOTE ON 6:2–4 Hypocrites originally referred to Greek actors who wore different masks to play various roles. Jesus expected his disciples to **give to the needy**.

FACT

A person's motivation for doing good deeds is what counts in God's eyes. The one who seeks praise from others cannot expect any reward from God. It should be enough if only God knows one's good deeds (6:1–4).

MATTHEW—NOTE ON 6:5–15 Prayer was also expected of God's people. Public prayer was a common practice in NT times.

MATTHEW—NOTE ON 6:5–6 stand and pray in the synagogues. At set times, Jews would stop what they were doing and pray. Jesus did not condemn all public prayer, as indicated by his own prayers in public (e.g., 14:19; 15:36). One's internal motivation is his central concern.

MATTHEW—NOTE ON 6:7–8 heap up empty phrases. Pagans repeated the names of their gods or the same words over and over without thinking (see 1 Kings 18:26; Acts 19:34). Jesus prohibits mindless repetition, not the earnest repetition that flows from a worshiping heart (see Psalm 136; Mark 14:39).

MATTHEW—NOTE ON 6:9–13 Jesus gives his disciples an example to follow when praying. The prayer consists of an invocation and six petitions.

MATTHEW—NOTE ON 6:9 Father would have been "Abba" in Aramaic, the everyday language spoken by Jesus (compare Mark 14:36; Rom. 8:15; Gal.

4:6). It was the word used by Jewish children for their earthly fathers. However, since the term in both Aramaic and Greek was also used by adults to address their fathers, the claim that “Abba” meant “Daddy” is misleading. **in heaven**. The theme of “heavenly Father” is found throughout the OT (Deut. 14:1; 32:6; Ps. 103:13; Jer. 3:4; 31:9; Hos. 11:1). The concern of this first petition is that God’s **name** would be **hallowed**, that is, treated with the highest honor and set apart as holy.

MATTHEW—NOTE ON 6:10 Christians are called to pray and work for the continual advancement of God’s **kingdom** on earth (the second petition; see note on vv. 9–13). The presence of God’s kingdom in this age refers to the reign of Christ in the hearts and lives of believers, and to the reigning presence of Christ in his body, the church. Genuine believers will increasingly reflect Christ’s love, obey his laws, honor him, and proclaim the good news of the kingdom. The third petition speaks of God’s **will**. This asks that God’s followers will behave in ways that are pleasing to him. Believers on earth will follow God in the same way he is obeyed **in heaven**.

MATTHEW—NOTE ON 6:11 The fourth petition focuses on the disciples’ **daily bread**, which includes all of their daily physical needs.

MATTHEW—NOTE ON 6:12 **Forgive us our debts** (the fifth petition) does not mean that believers need to ask daily for justification, since believers are right with God from the moment of initial saving faith (Rom. 5:1; 8:1). Rather, this is a prayer for the restoration of personal fellowship with God following sin (see note on Col. 2:14).

MATTHEW—NOTE ON 6:13 **lead us not into temptation**. In this sixth and final petition, “temptation” can also indicate testing (see notes on 4:1; James 1:13). The sense here most likely is, “Allow us to be spared circumstances that would tempt us to sin” (compare Matt. 26:41). **deliver us from evil**. The Greek word translated “evil” can mean either “evil” or “the evil one,” namely, Satan. “For yours is the kingdom and the power and the glory, forever. Amen” (ESV footnote) is evidently a later scribal addition; the most reliable Greek manuscripts lack these words, but there is nothing theologically incorrect about them (compare 1 Chron. 29:11–13).

MATTHEW—NOTE ON 6:14–15 **Forgive your trespasses** refers to restoring relationship following sin, not salvation.

MATTHEW—NOTE ON 6:16–18 Various kinds of fasts were practiced in OT times, though the law required only one fast a year, on the Day of Atonement. (Fasting is probably implied by the command to "afflict yourselves"; Lev. 16:29–34). **when you fast**. Jesus assumes that his disciples will fast. Anointing and washing (Matt. 6:17) signify preparations to enjoy life (see Eccles. 9:7–8).

MATTHEW—NOTE ON 6:19 **moth . . . rust . . . thieves**. See note on Luke 12:33–34.

MATTHEW—NOTE ON 6:21 Throughout Scripture, the **heart** refers to the center of one's being. It includes one's emotions, reason, and will. See note on Prov. 4:20–23.

MATTHEW—NOTE ON 6:22–23 The **eye** (similar to the "heart" in Jewish literature) is a **lamp** that reveals the quality of a person's inner life. A **healthy** eye (clear vision) suggests loyal devotion to God. A **bad** eye (impaired vision) suggests moral corruption.

MATTHEW—NOTE ON 6:24 **Serve** indicates the work of a slave, not an employee. A slave belongs to one master, so he must give the master exclusive service.

MATTHEW—NOTE ON 6:30 **Grass** was a natural source of fuel for fire and a common biblical metaphor for human frailty (e.g., Ps. 102:4). **Little faith** implies a deficiency rather than an absence of faith (see Matt. 8:26).

MATTHEW—NOTE ON 7:1–2 **Judge not** forbids pronouncing another person guilty before God. But see note on vv. 3–5.

MATTHEW—NOTE ON 7:3–5 The metaphor of a **log in your own eye** is an intentional overstatement (compare 5:29–30). **then you will see clearly to take the speck out of your brother's eye**. Jesus does not forbid all evaluation or judgment of others. However, only the person who feels grieved and humbled over his own sin is able to help remove the "speck" from others. What Jesus rules out is pride that views oneself as better than others.

MATTHEW—NOTE ON 7:6 In the ancient world, **dogs** were usually scavengers, not pets (15:26–27; Ps. 59:14–15). Jews used the term to describe unclean people and enemies (1 Sam. 17:43; Ps. 22:16). **Pigs** were unclean according to OT law. **Pearls** symbolize the great value of the message of the kingdom of heaven (compare Matt. 13:45–46). Believers should wisely recognize the true character of people and not indefinitely continue proclaiming the gospel to those who keep on rejecting it (compare 10:14; Acts 13:46).

FACT

Today pearls are often grown in oyster or clam farms, but this was not the case in ancient Palestine. Out of a 6,000-pound (2,700 kg) haul of oysters, one might find only three or four perfect pearls. Such priceless objects certainly shouldn’t be thrown to pigs (7:6).

MATTHEW—NOTE ON 7:7–11 **Ask . . . seek . . . knock**. Disciples should come to God in humility and awareness of their need. They should actively pursue God’s will and persist in prayer. They can be confident their Father will provide what is best for them, according to his will.

MATTHEW—NOTE ON 7:11 **You . . . who are evil** is an example of the “how much more” arguments frequently used in Matthew and Luke (e.g., Matt. 10:25; 12:12; Luke 11:13; 12:24; compare Heb. 9:13–14).

MATTHEW—NOTE ON 7:12 **do also to them**. Known as “the Golden Rule,” this verse summarizes the teaching of **the Law and the Prophets** (see Lev. 19:18; Deut. 6:4–9; and note on Matt. 5:17).

MATTHEW—NOTE ON 7:13–14 **narrow gate**. The way to eternal life is through Jesus alone (see note on Acts 4:12). **destruction**. Eternal punishment and separation from God.

MATTHEW—NOTE ON 7:15–20 **Beware of false prophets**. The prophet’s life and the results of his influence on others are the **fruits** that show whether his message is consistent with the teachings of Jesus. **fire**. Future judgment.

MATTHEW—NOTE ON 7:22 **mighty works**. Compare Acts 19:13–16.

MATTHEW—NOTE ON 7:24–27 **hears these words of mine and does them**. Jesus ends the Sermon on the Mount with a parable. He draws a dividing line between himself and any other foundation for life. The evidence of whether one is truly a believer is in whether one **does** the words of Jesus (see James 1:22–23; 2:20–22; and notes).

MATTHEW—NOTE ON 7:25 the rain fell, and the floods came. During the hot summer months, the sand around the Sea of Galilee was hard on the surface. But a wise builder knew that he needed to dig several feet below the surface to bedrock in order to establish the foundation for his house.

MATTHEW—NOTE ON 7:28–29 The **scribes** cite other rabbis; Jesus has divine **authority** because of who he is.

MATTHEW—NOTE ON 8:1–9:38 *The Authoritative Power of the Messiah: Kingdom Power Demonstrated.* Jesus has shown himself to be the Messiah through his teaching (chs. 5–7). Now he shows himself to be the Messiah through performing many miracles. His works demonstrate that the kingdom of God has arrived.

MATTHEW—NOTE ON 8:2–3 leper. The OT provided specific guidelines for the examination and treatment of those with a variety of skin diseases. Generally called leprosy, many of these diseases were highly contagious (see Leviticus 13–14). **Lord** is the title of respect (similar to “Sir”) that people commonly used when they came to Jesus for aid. When the context in which it occurs shows a knowledge of its OT background, the word can be seen as an affirmation of Jesus’ deity (see note on 1 Cor. 12:4–6). **make me clean**. Leprosy made the leper and all who touched him ceremonially unclean (Lev. 13:45–46). But when Jesus **touched him**, he was healed.

MATTHEW—NOTE ON 8:4 show yourself to the priest. Jesus instructs the man to do what the law required for lepers to return to society. **say nothing to anyone**. Jesus does not want to draw crowds who come simply for the sake of miracles. See also 9:30; 12:16; 16:20; 17:9.

MATTHEW—NOTE ON 8:5–7 centurion. A Roman officer in charge of a hundred men. In the account of this miracle in Luke 7:1–5, others came to Jesus on the centurion’s behalf, but Matthew does not mention them. As is often the case, Matthew shortens the story. He reports what the centurion said *through* his messengers (see note on John 3:17).

FACT

Centurions (8:5) were Roman officers in charge of a unit of 80 to 100 men, called a *centuria*. Six centuria made up a *cohort* of 480 to 600 men. Ten cohorts made up a *legion* of 4,800 to 6,000 men. These 10 cohorts were numbered from 1 to 10, with 1 being the most prestigious and 10 the least. It was the responsibility of every centurion to oversee the training and discipline of the soldiers under his command.

MATTHEW—NOTE ON **8:8** **not worthy**. A Jew who entered a Gentile's home became ceremonially unclean (see Acts 10:28).

MATTHEW—NOTE ON **8:11–12** **recline at table**. A reference to the future messianic banquet in the kingdom of heaven (Rev. 19:9) that will fulfill God's promise to Abraham (Gen. 12:3). **sons of the kingdom**. A Jewish term for the nation of Israel. They will lose their claim to the kingdom unless they follow the centurion's example of faith. **weeping and gnashing of teeth**. This description of terrible suffering in hell appears several times (Matt. 13:42, 50; 22:13; 24:51; 25:30; Luke 13:28).

MATTHEW—NOTE ON **8:16–17** **He took our illnesses and bore our diseases** refers to Isaiah's prophecy of the servant (see Isa. 53:4).

MATTHEW—NOTE ON **8:19** **scribe**. An expert in handling written documents. In Israel, scribes' duties included teaching, interpretation, and regulation of the law.

MATTHEW—NOTE ON **8:20** **Son of Man** (see note on John 1:51; see Dan. 7:13) is Jesus' favorite way of describing himself. It shows the true meaning of his identity and ministry: (1) the humble servant who has come to forgive common sinners (Matt. 9:6); (2) the suffering servant whose atoning death and resurrection will redeem his people (16:13, 27–28); and (3) the glorious King and Judge who will return to establish God's kingdom on earth (25:31; 26:64).

MATTHEW—NOTE ON **8:22** **leave the dead to bury their own dead**. While Jesus clearly upholds the biblical command to honor father and mother (see 15:1–9), the call to follow him is more important than any other relationship.

MATTHEW—NOTE ON **8:26** **little faith**. See note on 6:30. **rebuked**. Jesus is able to command even the forces of nature, just as God is.

MATTHEW—NOTE ON 8:28 In Matthew, the phrase **other side** often indicates a journey from Jewish to Gentile territory and vice versa (14:22; 16:5). **Gadarenes** refers to the town of Gadara, about 6 miles (9.7 km) southeast of the Sea of Galilee, and the surrounding region (see Mark 5:1).

MATTHEW—NOTE ON 8:29 **before the time**. The demons know that they will be judged and punished at God's appointed time.

MATTHEW—NOTE ON 8:30–34 The **herd of pigs** (about 2,000; Mark 5:13) would have been raised for food in this Gentile region on the east shore of the Sea of Galilee.

MATTHEW—NOTE ON 9:1 **his own city**. Capernaum, the home base of Jesus' ministry in Galilee.

FACT

How can Jesus cast out demons? Jesus' remarkable supernatural power was obvious. Many believed that his power came from God, but some of the religious leaders denied this (9:34). Matthew's readers understand that Jesus' actions prove that he is the Messiah.

MATTHEW—NOTE ON 9:2 **your sins are forgiven**. Though individual sin is not always the direct cause of illness (John 9:2–3), ultimately all sickness and death result from sin's entrance into the world (see Gen. 2:17; 3:16–19).

MATTHEW—NOTE ON 9:3 **blaspheming**. The scribes believed Jesus was dishonoring God by claiming the power to forgive sins, which only God can do (see Mark 2:7; Luke 5:21).

MATTHEW—NOTE ON 9:5 **which is easier**? The implied answer is that it is easier to say, "Your sins are forgiven," for there is no way to verify whether or not this has happened.

MATTHEW—NOTE ON 9:6–7 **Son of Man**. See note on 8:20. Jesus' **authority on earth to forgive sins** is clear evidence of his divinity, since only God can forgive sin.

MATTHEW—NOTE ON 9:9 **Matthew**. See Introduction: Author, Date, and Recipients. **rose and followed him**. Matthew had likely witnessed Jesus' public teaching and healings and was now ready to join him.

MATTHEW

Matthew, also called Levi, was one of the 12 disciples and the author of the first Gospel. When Jesus called him, Matthew was sitting in the tax collector's booth collecting taxes for Rome. Other Jews probably considered him a traitor, since collecting taxes meant cooperation with the Roman occupiers of Palestine. Because tax collectors were free to take as much personal profit from people as they liked, they were widely regarded as the worst of sinners, often categorized along with prostitutes (see 21:32). In his Gospel account, Matthew presents Jesus as the Davidic King who has come to fulfill the OT, especially its promises of everlasting salvation. **(Matthew 9:9)**

MATTHEW—NOTE ON **9:10** **tax collectors**. See note on 5:46–47.

MATTHEW—NOTE ON **9:11** **Pharisees**. See note on 3:7.

MATTHEW—NOTE ON **9:12** **Those who are well . . . those who are sick**. Only those who realize their need come to Jesus for help.

MATTHEW—NOTE ON **9:13** **I desire mercy, and not sacrifice** is a quotation from Hos. 6:6 (see note). "Sacrifice" here refers to keeping religious rituals. "Mercy" translates the idea of covenant faithfulness, which should have led the Pharisees to care for these sinners as Jesus did.

MATTHEW—NOTE ON **9:14** **fast**. See note on 6:16–18.

MATTHEW—NOTE ON **9:15** The **bridegroom** in the OT was Yahweh (see Hos. 2:19–20).

MATTHEW—NOTE ON **9:16–17** **unshrunk cloth on an old garment. . . . new wine is put into fresh wineskins**. See note on Luke 5:36–39.

MATTHEW—NOTE ON **9:18** **ruler**. Compare Mark 5:22 and Luke 8:41.

MATTHEW—NOTE ON **9:20** **discharge of blood**. Her difficulty has lasted **twelve years**. She is in a weakened condition. Her bleeding would have made her ceremonially unclean, excluding her from normal social and religious life.

MATTHEW—NOTE ON 9:22 your faith has made you well. God is the one who heals. The woman’s faith was the divinely appointed means for her bodily healing and for her spiritual salvation.

MATTHEW—NOTE ON 9:23 flute players and the crowd. Professional mourners and flutists were often hired to attend funerals.

MATTHEW—NOTE ON 9:24–26 Jesus brings the **girl** to life, anticipating his later raising of Lazarus and his own resurrection (28:1–10; John 10:17–18; 11:25–26).

MATTHEW—NOTE ON 9:27 Son of David. A reference to the promised Messiah from David’s family, whose kingdom will continue forever (2 Sam. 7:12–16; Matt. 12:23; 15:22; 20:30, 31; 21:9, 15; 22:42; see 1:1). The messianic age was to bring healing to the blind (Isa. 35:5).

MATTHEW—NOTE ON 9:30 See that no one knows about it. See note on 8:4. See 12:16; 16:20; 17:9.

MATTHEW—NOTE ON 9:34 He casts out demons by the prince of demons. The Pharisees could not deny the reality of the miraculous works Jesus had done, so they attributed his powers to Satan (compare 7:16; John 3:2; 9:31–33).

MATTHEW—NOTE ON 9:36–38 Jesus’ **compassion** is a regular theme in Matthew (14:14; 15:32). **like sheep without a shepherd**. The leaders have failed in their responsibility, but Mic. 5:4 predicted that the Messiah would “shepherd” his people.

MATTHEW—NOTE ON 10:1–42 *The Authoritative Mission of the Messiah’s Messengers*. This is Jesus’ second major teaching (see Introduction: Key Themes). It focuses on the disciples’ mission to Israel (vv. 1–15), preparation for a worldwide mission among the Gentiles (vv. 16–23), and characteristics that Jesus’ disciples will need to have as they carry out that mission (vv. 24–42).

---

*The Twelve Apostles**

Matthew 10:2–4	**Mark 3:16–19**	**Luke 6:14–16**	**John (various verses)**	**Acts 1:13**
1. Simon, who is called Peter	1. Simon (to whom he gave the name Peter)	1. Simon, whom he named Peter	Simon Peter (1:40–42)	1. Peter

2. Andrew his [Simon Peter's] brother	4. Andrew	2. Andrew his [Simon Peter's] brother	Andrew, Simon Peter's brother (1:40)	4. Andrew
3. James the son of Zebedee	2. James the son of Zebedee	3. James	unnamed son of Zebedee (21:2)	3. James
4. John his [James's] brother	3. John the brother of James	4. John	unnamed son of Zebedee (21:2)	2. John
5. Philip	5. Philip	5. Philip	Philip of Bethsaida (1:43–44)	5. Philip
6. Bartholomew	6. Bartholomew	6. Bartholomew	Nathanael of Cana (1:45–49; 21:2)**	7. Bartholomew
7. Thomas	8. Thomas	8. Thomas	Thomas called the Twin (11:16)	6. Thomas
8. Matthew the tax collector	7. Matthew (Levi, son of Alphaeus, a tax collector, 2:14)	7. Matthew (Levi, tax collector, 5:27)		8. Matthew
9. James the son of Alphaeus	9. James the son of Alphaeus	9. James the son of Alphaeus		9. James the son of Alphaeus
10. Thaddaeus	10. Thaddaeus	11. Judas the son of James	Judas (not Iscariot) (14:22)	11. Judas the son of James
11. Simon the Zealot	11. Simon the Zealot	10. Simon who was called the Zealot		10. Simon the Zealot
12. Judas Iscariot	12. Judas Iscariot	12. Judas Iscariot	Judas the son of Simon Iscariot (6:71)	12. Matthias replaces Judas [who had died] (Acts 1:26)

*Others in the NT are regarded as apostles besides the Twelve, notably James the brother of Jesus (Acts 15:12–21; 1 Cor. 15:7; Gal. 1:19), Paul (Acts 14:4, 14; 1 Cor. 9:1; 15:8–9), and Barnabas (Acts 14:4, 14).

**Nathanael is probably Bartholomew, since he is closely associated with Philip. He is certainly not Levi/Matthew, who already has two names and who was from Capernaum. It is possible but unlikely that he is Thaddeus/Judas or Simon the Zealot.

MATTHEW—NOTE ON 10:1 Jesus calls the disciples to himself as an initial answer to the prayer for the Lord to send workers (9:38). The number of disciples, **twelve**, probably relates to the 12 tribes of Israel.

MATTHEW—NOTE ON 10:2 **Apostles** (see note on Rom. 1:1) describes those charged to be Jesus' special representatives, while "disciples" (Matt. 10:1) was also used more broadly of anyone who believed in Jesus. **Peter** heads all the lists of the 12 apostles (see Mark 3:16–19; Luke 6:13–16; Acts 1:13).

MATTHEW—NOTE ON 10:3–4 There is remarkable diversity among the 12 apostles. There are fishermen, a tax collector (**Matthew**), and a zealous revolutionary (**Simon the Zealot**). **Judas Iscariot** is always listed last. He was the treasurer for the group (John 12:6) and the one who betrayed Jesus. See notes on Luke 6:14; 6:15; 6:16 for additional information on the 12 disciples.

MATTHEW—NOTE ON 10:5 **Go nowhere among the Gentiles and enter no town of the Samaritans**. The mission was restricted to Jewish Galilee. Galilee was surrounded by Gentile territory except for Samaria to the south (see note on John 4:4).

MATTHEW—NOTE ON 10:6 lost sheep of the house of Israel. The whole lost nation of Israel.

MATTHEW—NOTE ON 10:7–8a And proclaim . . . "The kingdom of heaven is at hand." Heal the sick. The apostles' message (the kingdom of heaven) is the same as Jesus' message (3:2; 10:1). Their power is an extension of Jesus' power ("authority"; v. 1).

MATTHEW—NOTE ON 10:9–10 Acquire no gold or silver . . . or sandals or a staff. This will be a relatively quick preaching journey, so the disciples are not to buy extra supplies. Those to whom they minister must support their mission (**for the laborer deserves his food**).

MATTHEW—NOTE ON 10:11 Worthy indicates someone who accepts the disciples' message.

MATTHEW—NOTE ON 10:14 shake off the dust from your feet. A symbolic action performed by Jews upon leaving a Gentile region. For the missionaries it is a sign of judgment on those rejecting the gospel (compare Acts 13:51).

MATTHEW—NOTE ON 10:15 it will be more bearable on the day of judgment. Greater understanding of God's revelation means greater responsibility.

MATTHEW—NOTE ON 10:16 wise as serpents and innocent as doves. The serpent was the symbol of insight and craftiness (Gen. 3:1). The dove symbolized innocence.

MATTHEW—NOTE ON 10:17 Synagogues places of worship but also places where discipline (such as beating) was carried out.

MATTHEW—NOTE ON 10:22 endures . . . will be saved. See notes on 2 Tim. 2:11–13; Jude 21.

MATTHEW—NOTE ON 10:23 you will not have gone through all the towns of Israel before the Son of Man comes. The coming of the Son of Man probably refers to the second coming of Christ at the end of the age.

MATTHEW—NOTE ON **10:25** **Beelzebul** (see 12:24, 27) means “master of the house” and refers to Satan.

MATTHEW—NOTE ON **10:29** **Sparrows** were customarily thought of as the smallest of creatures, and the **penny** was one of the least valuable Roman coins (see 5:26). **apart from your Father**. God rules over even the most insignificant events.

MATTHEW—NOTE ON **10:34–37** **Sword** is a metaphor for the separation that will occur between those who believe in Christ and those who do not. Jesus’ own family opposed him before they recognized his true identity (13:53–58; Mark 3:21; John 7:3–5). Thus, **whoever loves father or mother more than me is not worthy of me**. Jesus asked for absolute and unqualified loyalty, something even the most esteemed rabbi did not demand.

MATTHEW—NOTE ON **10:38** **take his cross** (see 16:24). A disciple must deny himself (die to self-will), take up his cross (embrace God’s will, no matter the cost), and follow Christ.

MATTHEW—NOTE ON **10:41–42** **prophet**. One who speaks for God. **righteous person**. One who has the righteousness that comes from obeying Jesus. **one of these little ones**. That is, anyone in need, especially those who may be overlooked (compare James 2:1–7).

MATTHEW—NOTE ON **11:1–12:50** *Opposition to the Messiah Increases*. There has been occasional resistance to Jesus’ ministry (e.g., 9:3–4). It now begins to increase significantly, as seen first in the honest questions of John the Baptist (11:2–19), then in the hostility of the Jewish religious leaders (12:1–45).

MATTHEW—NOTE ON **11:1** **When Jesus had finished** signals the conclusion of Jesus’ instructions about the disciples’ mission (ch. 10) and provides a transition to the next section.

MATTHEW—NOTE ON **11:2** **John** was put **in prison** by Herod Antipas (see 14:1–12).

FACT

John’s imprisonment (11:2) was in the Machaerus fortress, just east of where the Jordan River flows into the Dead Sea. It sat atop a 1,600-foot-high (490 m) mountain with steep sides and ravines. Along with Masada and the Herodium, it was one of many fortresses that guarded the nation’s eastern borders.

MATTHEW—NOTE ON **11:3–5** **Are you the one who is to come**? John is probably concerned because his current imprisonment does not match his understanding of the Coming One’s arrival. He thought the Messiah would bless those who repented and judge those who did not (see note on 3:11). Jesus’ ministry, however, is in line with prophetic promises about the time of salvation: **the blind receive** sight (Isa. 29:18; 35:5; see Matt. 9:27–31), **the lame walk** (Isa. 35:6; see Matt. 15:30–31), **lepers** are cured (Isa. 53:4; see Matt. 8:1–4), **the deaf hear** (Isa. 29:18–19; 35:5; see Mark 7:32–37), **the dead are raised** (Isa. 26:18–19; see Matt. 10:8; Luke 7:11–17; John 11:1–44), and the **good news** is preached to the **poor** (Isa. 61:1; see Matt. 5:3; Luke 14:13, 21). Jesus’ deeds gave sufficient proof of who he was and that the prophesied time of salvation had come (“the year of the Lord’s favor”; Isa. 61:1–3).

MATTHEW—NOTE ON **11:6** **blessed is the one who is not offended by me**. Jesus’ words are a mild rebuke to John and his disciples.

MATTHEW—NOTE ON **11:10** **who will prepare your way**. See note on 3:3.

MATTHEW—NOTE ON **11:11** Jesus contrasts human birth (**those born of women**) with the new birth into the kingdom of heaven. **greater than he**. Those **in the kingdom of heaven** have the greater privilege because they have actually entered the kingdom and take part in the new covenant through the blood of Christ. (See notes on Rom. 10:14–15; Heb. 11:4.)

MATTHEW—NOTE ON **11:12** **suffered violence . . . the violent take it by force**. This probably indicates opposition from the religious leaders and people like Herod Antipas, though it may be picturing forceful self-denial.

MATTHEW—NOTE ON **11:13** **all the Prophets and the Law prophesied until John**. John the Baptist was the last of a long line of prophets who looked forward to Christ’s coming.

MATTHEW—NOTE ON 11:14 **he is Elijah who is to come**. Malachi prophesied that "Elijah" would prepare the way for the Messiah (Mal. 3:1; 4:5; see note on Mal. 4:4–6). John's earlier denial that he was Elijah (John 1:21) was probably an attempt to correct a popular belief that Elijah himself would reappear. Before John's birth, he was designated as the one who would minister in the "spirit and power of Elijah" (Luke 1:17).

MATTHEW—NOTE ON 11:16 **this generation**. The crowds and the religious leaders who have rejected John's and Jesus' ministries.

MATTHEW—NOTE ON 11:17 **We played the flute . . . and you did not dance**. The people reject the gospel because John and Jesus do not meet their expectations.

MATTHEW—NOTE ON 11:18–19 **neither eating nor drinking**. Some apparently accused John of demonic influence because of his appearance and simple lifestyle. **Son of Man came eating and drinking**. Jesus' association with those in need of spiritual healing, and his refusal to fast according to Pharisaic expectations (see 9:14–17), was turned into an accusation of his being **a glutton and a drunkard**. However, God's **wisdom** would be **justified** (proven correct) by the righteous fruit of John's and Jesus' lives.

MATTHEW—NOTE ON 11:20–24 **Chorazin** was just northwest of Capernaum. For **Bethsaida** and **Capernaum**, see note on Luke 9:10. **Sodom** was the ultimate example of a "city of sin" (see Gen. 18:20). Yet, Jesus says, even Sodom would have repented if it had witnessed his miracles and the reality of the kingdom which they revealed.

MATTHEW—NOTE ON 11:25–26 **these things**. The message and activities of the kingdom of heaven, which require faith and humility to grasp. **wise and understanding**. Those who are wise in the world's eyes but who stubbornly refuse to accept the gospel. **little children**. Those who receive the gospel in simple faith (see 18:1–5).

MATTHEW—NOTE ON 11:27 **All things have been handed over to me by my Father**. This reveals Jesus' understanding of who he is. It also shows the supreme authority of God the Father within the Trinity. "All things" probably refers to everything needed to carry out Christ's ministry of redemption. This includes salvation for those to whom he **chooses to reveal** the Father. **no one knows the Son except the Father**. Only God fully understands Jesus.

MATTHEW—NOTE ON 11:28 **All who labor and are heavy laden** refers in the first instance to those oppressed by the religious legalism imposed on people by the scribes and Pharisees.

MATTHEW—NOTE ON 11:29 **yoke**. The wooden frame joining two animals (usually oxen) for pulling heavy loads. It was a metaphor for one person's relationship to another, and also a common metaphor for the law. The Pharisees' interpretation of the law, with its extensive list of rules, had become a crushing burden (see 23:4). Jesus' yoke of discipleship, on the other hand, brings **rest** through simple and wholehearted commitment to him (see 1 John 5:3).

MATTHEW—NOTE ON 12:1 **pluck heads of grain**. The edges of a field were usually left unharvested so that the poor and hungry, foreigners, orphans, and widows could gather food for themselves (see Lev. 19:9; 23:22).

MATTHEW—NOTE ON 12:2 **Pharisees**. See note on 3:7.

MATTHEW—NOTE ON 12:4 **ate the bread of the Presence**. Twelve loaves of bread were baked and placed in the tabernacle each Sabbath as an offering. The bread was to be eaten by **the priests** (Lev. 24:5–9).

MATTHEW—NOTE ON 12:5 To carry out their duties, priests had to work on the Sabbath (and thus "**profane**" it). That they were **guiltless** in doing so shows that God made allowances within the law.

MATTHEW—NOTE ON 12:7 **"I desire mercy, and not sacrifice."** See note on 9:13.

MATTHEW—NOTE ON 12:8 **the Son of Man is lord of the Sabbath**. Jesus does not challenge the Sabbath law itself but rather the Pharisees' interpretation of it. Jesus points out the actual intent of the Sabbath—to bring rest and well-being.

MATTHEW—NOTE ON 12:9–10 **heal on the Sabbath**. The rabbis had many regulations that defined what "work" was prohibited on the Sabbath. These legalistic regulations were never God's intent for the OT law. Jesus' opponents believed that the Sabbath could be broken only in extreme cases of life and death.

FACT

Synagogues (12:9) became a part of Jewish life during the Babylonian exile, when Jews were unable to go to the temple in Jerusalem. The synagogues provided a place for both worship and instruction in the law.

MATTHEW—NOTE ON **12:16** **ordered them not to make him known**. See note on 8:4; see 9:30; 16:20; 17:9.

MATTHEW—NOTE ON **12:17** **to fulfill what was spoken by the prophet Isaiah**. This introduces Matthew’s longest OT quotation, from Isa. 42:1–4. It comes from the “Servant Songs” (Isaiah 42–53). Depending on context, the “servant” represents either the nation of Israel or the gentle, Spirit-empowered, suffering servant, whose mission is to bring justice to the nations.

MATTHEW—NOTE ON **12:18–20** **my servant whom I have chosen, my beloved**. The Father expresses this same delight in his Son at Jesus’ baptism (3:17) and at his transfiguration (17:5). **he will proclaim justice**. The servant pronounces judgment on the rulers who reject him. **bruised reed . . . smoldering wick**. Jesus the servant compassionately cares for those who have been abused (see 9:36; 11:28).

MATTHEW—NOTE ON **12:23** **Can this be the Son of David?** See note on 9:27. The people thought of David as a warrior king. It was difficult for them to understand that this gentle healer could indeed be David’s promised Son.

MATTHEW—NOTE ON **12:24** **only by Beelzebul, the prince of demons**. See note on 10:25.

MATTHEW—NOTE ON **12:25–26** **Knowing their thoughts** indicates Jesus knows all things. Therefore, he is to be recognized as God.

MATTHEW—NOTE ON **12:27** **your sons**. Possibly associates or disciples of the Pharisees. The crowd’s amazement in Luke 4:36 indicates that Jesus’ divine power to cast out demons “with a word” (Matt. 8:16) was unprecedented.

MATTHEW—NOTE ON 12:28 The **kingdom of God** is begun in Jesus' ministry. Jesus exercises God's kingdom power against Satan and his agents (see Eph. 6:10–20).

MATTHEW—NOTE ON 12:29 Jesus had bound Satan, **the strong man**, making him powerless to prevent Jesus from proclaiming and demonstrating the good news of the kingdom. Satan's **house** represents the sinful world over which Satan had power—until the coming of Christ. Jesus has come to **plunder his house** and rescue people for the kingdom of God (see Col. 1:13).

MATTHEW—NOTE ON 12:31–32 **blasphemy against the Spirit will not be forgiven**. This "blasphemy" involves giving Satan credit for what is accomplished by God's power, while persistently rejecting God and his commands. This sin is committed today only by unbelievers who permanently reject the Holy Spirit when he calls them to salvation. (See note on Luke 12:10.)

MATTHEW—NOTE ON 12:36–37 **the day of judgment**. Christ's second coming. **by your words you will be justified**. People's words will be outward evidence of their inward character. "Justified" here means "shown to be righteous" rather than "declared righteous by God" (see notes on Gal. 2:16; James 2:21).

MATTHEW—NOTE ON 12:38 **a sign**. Jesus had already performed many miracles ("signs") that proved his messianic identity.

MATTHEW—NOTE ON 12:39 **Adulterous** refers here to unfaithfulness to God. Jesus knows these opponents have harmful motives (see 16:1). Jonah's rescue by God was a **sign** to the people of Nineveh that his message was from God. Jesus' death and resurrection (see 12:40) will likewise be God's sign to the present generation.

MATTHEW—NOTE ON 12:40 **Three days and three nights** means the combination of any part of three separate days. Jesus was raised "in three days," since he was buried Friday afternoon (day one), remained in the tomb Saturday (day two), and was resurrected Sunday morning (day three).

MATTHEW—NOTE ON 12:42 **queen of the South**. The queen of Sheba (1 Kings 10:1–29). Sheba was most likely in southwestern Arabia, in present-day Yemen. Jesus claims that he is **greater than** the temple (Matt. 12:6), the prophet Jonah (v. 41), and the wise king **Solomon**. These represent the three greatest institutions in Israel—priest, prophet, and king.

MATTHEW—NOTE ON 12:43 Demons were often associated with **waterless places**. Apparently deserts were thought of as lacking the blessing of God that came with rainfall and plentiful crops (see Jer. 17:6; 51:43).

MATTHEW—NOTE ON 12:45 seven. Linked in Scripture with completion or perfection. Here perhaps it signifies the completeness of demon possession once the demon returns.

MATTHEW—NOTE ON 12:46 mother and . . . brothers. There is no mention of "father," which may indicate that Joseph had died by this time. Joseph is never mentioned after the trip to Jerusalem when Jesus was 12 (Luke 2:41–51). Jesus' family may have been trying to "bring him to his senses" (compare Mark 3:21). As the eldest son, Jesus was responsible for the family's care after Joseph's death.

MATTHEW—NOTE ON 12:49 Here are my mother and my brothers. Jesus' messianic mission takes priority even over family loyalties.

MATTHEW—NOTE ON 13:1–53 *The Messianic Kingdom Revealed in Parables.* This is the third of Jesus' five major teachings (see Introduction: Key Themes). It is a collection of parables.

FACT

The place where Jesus sat beside the sea (13:1–2) is traditionally called the Cove of the Parables. It was a horseshoe-shaped cove that had remarkable acoustics. Anywhere from 5,000 to 7,000 people could fit just along the beach, while twice that many could easily fill the entire hillside. A person sitting at the very top of the hill could hear a speaker standing on the beach, even though they could hardly see him!

MATTHEW—NOTE ON 13:1–2 sat beside the sea. The Sea of Galilee. Sitting was the typical posture for teachers. According to tradition, this teaching took place at the "Cove of the Parables," a natural horseshoe-shaped amphitheater. The sound of Jesus' voice would have carried over 300 feet (90 m) from the **boat** to a crowd of hundreds on the shore.

MATTHEW—NOTE ON 13:3 **Parables** are Jesus' means of communicating through a story in order to teach a moral or spiritual lesson.

MATTHEW—NOTE ON 13:10–11 **secrets of the kingdom of heaven**. Jesus' parables hide the truth from the "crowd" (v. 2), who remained uncommitted to him, while they communicated truth to the disciples, who recognized Jesus as the Messiah.

The Parables of Jesus

Parable	**Matthew**	**Mark**	**Luke**
The Purpose of the Parables	13:10–17	4:10–12	8:9–10
The Sower	13:1–9, 18–23	4:1–9, 13–20	8:4–8, 11–15
The Weeds	13:24–30, 36–43	4:26–29	
The Mustard Seed	13:31–32	4:30–32	13:18–19
The Leaven	13:33		13:20–21
The Hidden Treasure	13:44		
The Pearl of Great Value	13:45–46		
The Net	13:47–50		
The Lost Sheep	18:10–14		15:3–7
The Unforgiving Servant	18:23–35		
The Two Sons	21:28–32		
The Tenants	21:33–44	12:1–11	20:9–18
The Wedding Feast	22:1–14		14:16–24
The Ten Virgins	25:1–13		
The Talents	25:14–30		19:11–27
The Good Samaritan			10:29–37
The Rich Fool			12:16–21
The Barren Fig Tree			13:6–9
The Wedding Feast			14:7–11
The Lost Coin			15:8–10
The Prodigal Son			15:11–32
The Dishonest Manager			16:1–9
The Rich Man and Lazarus			16:19–31
The Persistent Widow			18:1–8
The Pharisee and the Tax Collector			18:9–14

MATTHEW—NOTE ON 13:12–13 **seeing they do not see**. God uses the parables either to harden a person's heart so that he or she will be unable to respond (v. 15) or to bring about a positive response to Jesus (see v. 10).

MATTHEW—NOTE ON 13:24 **The kingdom of heaven may be compared to**. Compare "the kingdom of heaven is like" (vv. 31, 33, 44, 45, 47; 20:1; see also 18:23; 22:1; 25:1).

MATTHEW—NOTE ON 13:25–30 These **weeds** are probably darnel, a weedy rye grass with poisonous black seeds. Darnel resembles wheat in its early growth but is easily distinguished from it when full grown. **Let both grow together** (v. 30). Believers and unbelievers live side by side in the world until the day of judgment.

MATTHEW—NOTE ON 13:31–32 The **mustard seed** was the **smallest of all** agricultural **seeds** in Palestine. **becomes a tree**. The mustard "tree" grows to a height of 8 to 12 feet (2.4 to 3.7 m). Israel was not prepared for an insignificant beginning to the kingdom of God, so this image shocked the listeners. (See note on Luke 13:19.)

MATTHEW—NOTE ON 13:33 **Leaven** usually has a negative meaning in Scripture (compare 16:6; 1 Cor. 5:6–7). Here, however, it symbolizes the positive, hidden growth of the kingdom of heaven through an inner transformation of the heart. **Three measures** was probably about 50 pounds (39 liters). This would have produced enough bread to feed a hundred people.

MATTHEW—NOTE ON 13:39–40 **harvest**. The judgment that will follow the Son of Man's return at the **end of the age** (see note on 24:3) to establish his kingdom in its fully realized form.

MATTHEW—NOTE ON 13:41–42 **fiery furnace . . . weeping and gnashing of teeth**. Jesus' typical description of eternal judgment in Matthew's Gospel (see 8:12; 13:50; 22:13; 24:51; 25:30).

MATTHEW—NOTE ON 13:43 **the righteous will shine like the sun**. Compare Dan. 12:3; Matt. 17:2.

MATTHEW—NOTE ON 13:44 **Treasure** was often **hidden** in fields for protection. **Buys that field** does not suggest earning one's salvation. Rather, it emphasizes the supreme value of the hidden treasure (**the kingdom of heaven**), which is worth far more than any sacrifice one could make to acquire it (**sells all that he has**).

MATTHEW—NOTE ON 13:45–46 Unlike the man who stumbled upon the hidden treasure (v. 44), this **merchant** searched diligently for the **fine pearls** but his reaction was the same. He sacrificed all that he had and **bought it**.

MATTHEW—NOTE ON 13:47–50 The **net**, shaped like a long wall, was dragged toward shore by both ends, trapping fish of every kind. **sorted**. Fish without scales and fins were considered **bad** and unclean (see Lev. 11:9–12).

MATTHEW—NOTE ON 13:51–52 **brings out of his treasure what is new and what is old**. This refers to those who understand both the “new” revelation from Jesus and how it fulfills the “old” promises in the OT.

MATTHEW—NOTE ON 13:54–16:20 *The Identity of the Messiah Revealed.* This section marks a major new emphasis in Matthew’s Gospel as Jesus’ identity as the Messiah becomes increasingly clear.

MATTHEW—NOTE ON 13:54 Although Capernaum had become Jesus’ “own city” during his Galilean ministry (4:13; 9:1), **his hometown** is Nazareth. Perhaps he responds to a request from his mother and brothers to return home (see note on 12:46).

MATTHEW—NOTE ON 13:55–56 Since they know Jesus’ human roots, the people of Nazareth assume he cannot be anything special. **His brothers** and **his sisters** refers to other children born to Joseph and Mary after the birth of Jesus. On Jesus’ family, see note on Mark 6:3.

MATTHEW—NOTE ON 14:1 **Herod** Antipas was the Roman ruler (**tetrarch**) over the region where Jesus ministered. When his father, Herod the Great, died, the kingdom was divided among three of Herod’s sons—Archelaus, Antipas, and Philip II.

FACT

Herod Antipas (14:1) was the ruler over the region where Jesus ministered. On a trip to Rome, Antipas fell in love with Herodias, the wife of his half brother Herod Phillip I. Both Antipas and Herodias divorced their spouses in order to marry each other. It was for this action that John publicly condemned Antipas, resulting in John’s death at Herod’s hand.

MATTHEW—NOTE ON 14:3–4 **For Herod had seized John**. Verses 3–12 describe a past event. Herod Antipas loved **Herodias**, the wife of his half brother Herod Philip I (not the tetrarch Philip mentioned in Luke 3:1). Both were married at the time. Herodias divorced Herod Philip I and Herod Antipas divorced his wife, and they married. John the Baptist had publicly condemned Herod Antipas for his actions (**It is not lawful for you to have her**).

MATTHEW—NOTE ON 14:12 John’s **disciples** remained loyal to him throughout his imprisonment. They now buried him, since all of John’s family was probably dead (“advanced in years”; Luke 1:7).

MATTHEW—NOTE ON 14:15–21 These verses record Jesus’ feeding of the 5,000, the only miracle from Jesus’ earthly ministry recorded in all four Gospels (compare Mark 6:32–34; Luke 9:10–17; John 6:1–13). Having followed Jesus to a **desolate place**, the great crowd is stranded late in the day without food. The scene recalls God’s provision of manna for Israel after the exodus. The mention of **twelve baskets** left over may symbolize the 12 tribes of Israel as well as the abundance of God’s provision. **They all ate and were satisfied** may also represent the messianic banquet in the kingdom at the end of the age (compare Matt. 8:11). **five thousand men, besides women and children**. The total number may have included 10,000 or more. Jesus is the new and better Moses, who fills the needs of his people.

MATTHEW—NOTE ON 14:22 **other side**. See note on 8:28.

MATTHEW—NOTE ON 14:24 **long way from the land**. The disciples are probably about 3 miles (4.8 km) out into the lake (see John 6:19), which would have been 4–5 miles (6.4–8.0 km) wide (see Matt. 14:34; also John 6:17).

MATTHEW—NOTE ON 14:25 **fourth watch**. The Roman military divided the night into four watches of three hours each, from 6:00 P.M. until 6:00 A.M. The fourth watch would have been between 3:00 and 6:00 A.M., so the disciples had battled the storm for more than nine hours (see “by this time,” v. 24).

MATTHEW—NOTE ON 14:27 **It is I** could be translated “I am.” Compare the Lord’s voice from the burning bush, “I AM WHO I AM” (Ex. 3:14; see also Isa. 43:10–13).

MATTHEW—NOTE ON 14:28–33 **the Son of God**. This is the only time in Matthew that the disciples use this full title to address Jesus.

MATTHEW—NOTE ON 14:34 **Gennesaret**. Either the town or the plain on the western shore of the Sea of Galilee, south of Capernaum.

MATTHEW—NOTE ON 14:35–36 **recognized**. There is no record of any prior ministry by Jesus in Gennesaret, but its people had heard about him.

MATTHEW—NOTE ON 15:2 **tradition of the elders**. Interpretations of Scripture given by rabbis and handed down from previous generations. **they do not**

wash their hands. Priests were required to wash their hands and feet prior to performing their duties. The Pharisees made this a matter of ceremonial purity and applied it to all Israelites.

FACT

Fear vs. faith. Many kinds of fears are under-standable and can even keep us from danger. But fears that cause us to doubt God must be overcome by faith. God is trustworthy and able to save us (14:28–33).

MATTHEW—NOTE ON 15:3 Jesus makes a clear distinction between the OT (the **commandment of God**) and the Pharisaic **tradition** (human regulations).

MATTHEW—NOTE ON 15:5 **Given to God** reflects a technical term for a formal vow (compare "Corban," Mark 7:11). This allowed a person to be released from responsibilities such as caring for aging parents.

MATTHEW—NOTE ON 15:6 The Pharisees have **made void the word of God** with their traditions and rulings: anyone who broke a vow (human law) in order to help needy parents (God's law) would have committed a serious transgression, according to the Pharisees' rulings.

MATTHEW—NOTE ON 15:11 **not what goes into . . . but what comes out**. See note on Mark 7:19.

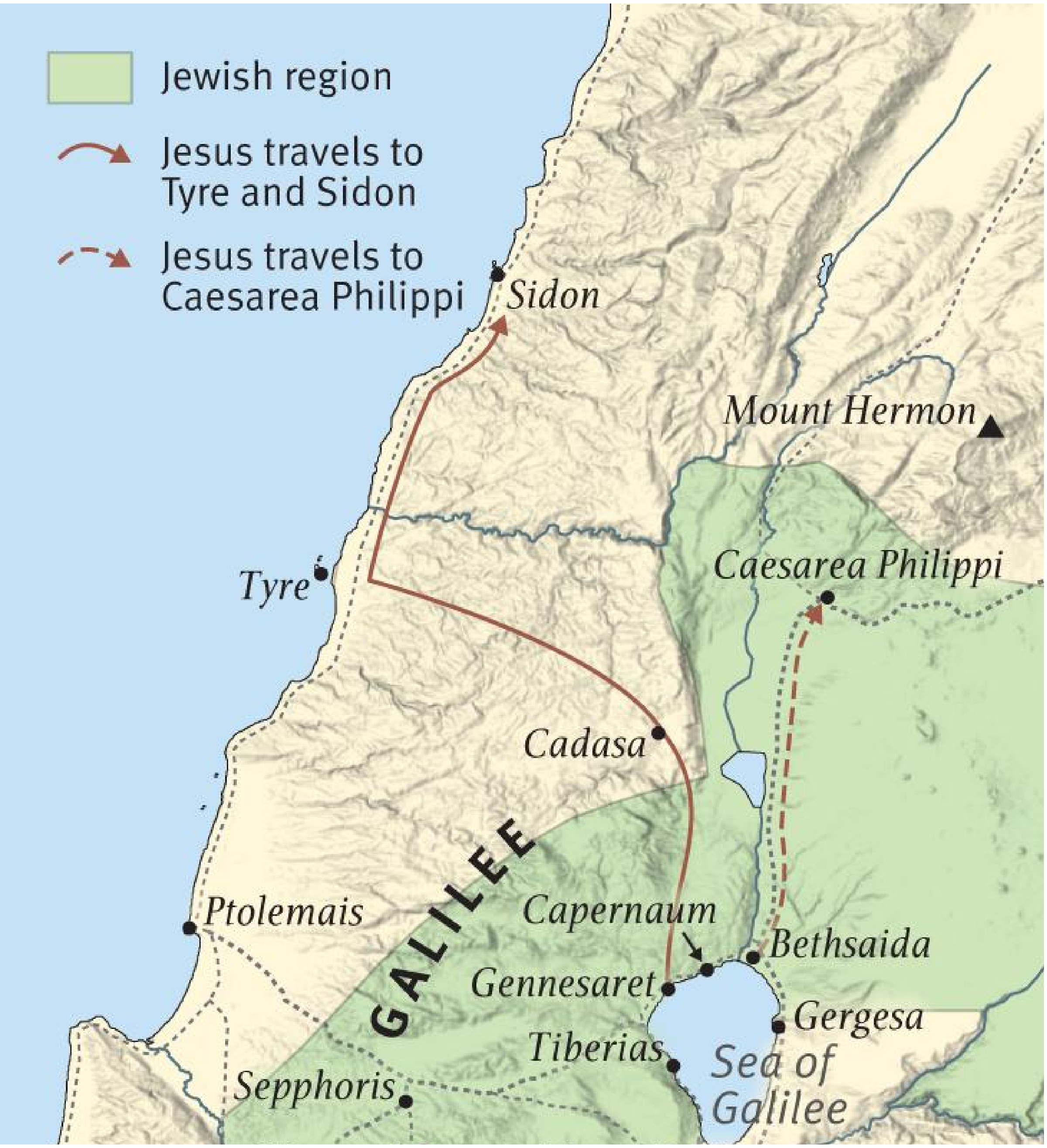
MATTHEW—NOTE ON 15:14 **blind guides**. The Pharisees are blind to their own hypocrisy. They lead the people astray because they cannot see the true meaning of the OT law.

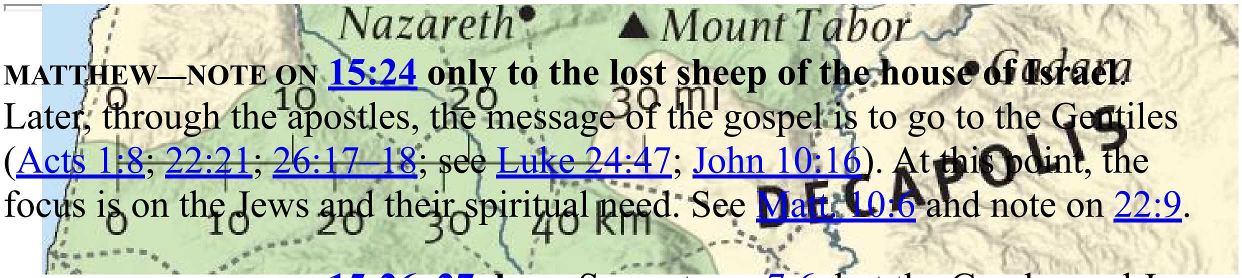
MATTHEW—NOTE ON 15:17–20 **whatever goes into the mouth**. See note on Mark 7:19.

MATTHEW—NOTE ON 15:22 For this **Canaanite woman**, the title **Lord** is probably just an expression of great respect. Her use of **Son of David** shows some knowledge of Jewish thoughts about him (see note on v. 27). "Canaanite" here means a non-Jewish person living in that region. The term occurs only here in the NT.

Jesus' Ministry beyond Israel

Almost all of Jesus' ministry took place within the traditional borders of Israel in areas dominated by Jews. Yet Jesus also traveled to the region of Tyre and Sidon, where he healed a Gentile woman's daughter, and to the region of Decapolis, where he healed many people. It was also at the extreme northern border of Israel at Caesarea Philippi that Peter made his confession that "You are the Christ, the son of the living God," and Jesus declared "on this rock I will build my church" (Matt. 16:18).


Jewish region
Jesus travels to Tyre and Sidon
Jesus travels to Caesarea Philippi
Sidon
Mount Hermon
Caesarea Philippi
Tyre
Cadasa
GALILEE
Ptolemais
Capernaum
Bethsaida
Gennesaret
Gergesa
Tiberias
Sea of Galilee
Sepphoris



MATTHEW—NOTE ON 15:24 **only to the lost sheep of the house of Israel**. Later, through the apostles, the message of the gospel is to go to the Gentiles (Acts 1:8; 22:21; 26:17–18; see Luke 24:47; John 10:16). At this point, the focus is on the Jews and their spiritual need. See Matt. 10:6 and note on 22:9.

MATTHEW—NOTE ON 15:26–27 **dogs**. See note on 7:6, but the Greek word Jesus uses here suggests a more affectionate term for domestic pets. Jesus is not insulting the woman but testing her faith.

MATTHEW—NOTE ON 15:27 The woman presses Jesus by referring to the extended blessings promised to the Gentiles through Abraham (see Gen. 12:3).

MATTHEW—NOTE ON 15:32 Jesus goes to the Decapolis (see note on 4:25).

MATTHEW—NOTE ON 15:34 The number **seven** is usually symbolic of perfection or completion. Here the number may symbolize the fullness of God’s provision for all peoples, including Gentiles.

MATTHEW—NOTE ON 15:35–38 For a similar occurrence, see note on 14:15–21.

MATTHEW—NOTE ON 15:39 There are no historical or archaeological records of **Magadan**, which is mentioned only here in the NT. Most likely it is a variant spelling for Magdala, the home of Mary Magdalene, in Jewish territory.

FACT

Magadan (15:39) is probably another spelling of Magdala, the home of Mary Magdalene. Magdala was a major fishing center where fishermen would take their catch to be salted for preservation. It was here that archaeologists found the 2,000-year-old “Kinneret boat,” which offered a glimpse into the fishing industry of first-century Galilee (see note on 4:21).

MATTHEW—NOTE ON 16:1 The **Pharisees and Sadducees** were often bitter opponents (see note on 3:7). Here they join forces against Jesus. They saw him as a threat to their leadership and power.

MATTHEW—NOTE ON 16:4–5 **sign of Jonah**. See note on 12:39. **other side**. See note on 8:28.

MATTHEW—NOTE ON 16:6–12 In contrast to 13:33, here **leaven** is a negative metaphor. It indicates how corruption can ruin what is good.

MATTHEW—NOTE ON 16:13 **Caesarea Philippi** is some 25 miles (40 km) north of the Sea of Galilee. It had been a center of the worship of (1) Baal, then (2) the Greek god Pan, and then (3) Caesar. At this time it was an important Greco-Roman city. It had a primarily pagan Syrian and Greek population. Regarding **Son of Man**, see note on 8:20.

FACT

Caesarea Philippi (16:13) was an important city, 25 miles (40 km) north of the Sea of Galilee. It was the center of worship for various pagan deities, including Baal, the Greek god Pan, and even Caesar Augustus himself, who was regarded as a god in the official Roman religion.

MATTHEW—NOTE ON 16:14 **John the Baptist . . . Elijah . . . Jeremiah . . . one of the prophets**. The responses are in line with the popular messianic expectations (see Deut. 18:15–18; Mal. 4:5).

MATTHEW—NOTE ON 16:16 **Simon Peter replied**. Peter acts as spokesman for the Twelve (compare 15:15). **Christ** means "Messiah" or "Anointed One." **Son of the living God**. Jesus is the Son of the God who is alive, unlike the pagan gods of Caesarea Philippi (see note on 16:13). Jesus is the fulfillment of the OT promise of a divine son as anointed king (2 Sam. 7:14; Ps. 2:7).

MATTHEW—NOTE ON 16:17 **Simon Bar-Jonah** is an Aramaic name meaning "Simon son of Jonah." Simon has a natural father, Jonah, but his ability to confess Jesus (v. 16) came not from any **flesh and blood** source but from **my Father who is in heaven**.

MATTHEW—NOTE ON 16:18 **you are Peter, and on this rock I will build my church**. This is one of the most controversial and debated passages in all of Scripture. The key question concerns Peter's relationship to "this rock." For several reasons, it is best to think that "this rock" refers to Peter himself. Jesus' entire pronouncement is directed toward Peter, and the connecting word "and" most naturally identifies the rock with Peter himself. But if "this rock" refers to Peter, the question remains as to what that means. Protestants generally have thought that "rock" refers to Peter *in his role of confessing Jesus as the*

Messiah. The other disciples would share in that role as they made similar confessions (see Eph. 2:20, where the church is built on all the apostles). In other words, Jesus’ statement did not mean that Peter would have greater authority than the other apostles (see Gal. 2:11–14), or that he would be infallible in his teaching (see Matt. 16:23). It did not imply a special office for Peter or his successors. Peter is still “sent” by other apostles to Samaria (Acts 8:14), and he has to give an account of his actions to the Jerusalem church (Acts 11:1–18). Peter is presented as having only one voice among many voices at the Jerusalem council, and in fact, James has the decisive final word (Acts 15:7–21). The word “church” occurs only here and in Matt. 18:17 in the Gospels; Jesus points ahead to the time when he will build his church. **gates of hell** (sometimes translated “gates of hades”; see also: “gates of Sheol” [Isa. 38:10]; “gates of death” [Job 38:17; Ps. 9:13]). Hades, or Sheol, is the realm of the dead. Death will not overpower the church.

MATTHEW—NOTE ON **16:19** **keys of the kingdom of heaven**. Peter (along with all who are called to preach the gospel) is given the authority to provide entrance into the kingdom through their proclamation (unlike the scribes and Pharisees in 23:13). In Acts, Peter is the apostle who first preaches the message of the kingdom to the Jews at Pentecost (Acts 2), to the Samaritans (Acts 8), and to the Gentiles (Acts 10). **whatever you bind . . . whatever you loose**. Peter also has authority to exercise discipline concerning right and wrong behavior for those in the kingdom. This authority is extended to the church as a whole in Matt. 18:18; compare John 20:23.

MATTHEW—NOTE ON **16:20** Jesus warned his disciples against telling anyone **that he was the Christ**, since the concept of Christ/Messiah was widely misunderstood by the crowds—and often by the disciples themselves. See note on 8:4; see 9:30; 12:16; 17:9.

PETER

Peter and his brother Andrew were from the city of Bethsaida. The two fishermen were the first disciples called by Jesus, and they immediately left everything to follow him. Jesus gave Simon the name Cephas, or Peter, which means “rock” (John 1:42). Peter, James, and John became the close inner circle among the 12 disciples. Always listed first among the Twelve, Peter often served as their spokesman. He was with Jesus during the key events of his ministry, including the Transfiguration. Peter was one of Jesus’ most outspoken and passionate followers, though at times that enthusiasm was misplaced and needed a word of correction from Jesus (Matt. 19:27–30; 26:31–35, 69–75). Peter preached boldly at Pentecost. He was arrested multiple times, and even imprisoned, for preaching in the name of Jesus, but he remained faithful (Acts 12:1–19). Peter wrote the two NT letters that bear his name. He died a martyr in Rome, under Nero. **(Matthew 16:13–20)**

MATTHEW—NOTE ON **16:21–17:27** *The Suffering of the Messiah Revealed.* Jesus reveals the nature of his messiahship. He is a suffering Messiah. His disciples must suffer with him (16:21–28). Still, the transfiguration (17:1–13) shows who Jesus really is: the Son of God. And believers, who are themselves sons of the kingdom, have the same privileges as Jesus (17:14–27).

MATTHEW—NOTE ON 16:21 **From that time**. This marks the conclusion of Jesus' Galilean ministry and the beginning of his journey to **Jerusalem** to face the cross. It is the first of four times (v. 21; 17:22–23; 20:17–19; 26:2) that Jesus predicts his arrest and crucifixion.

MATTHEW—NOTE ON 16:22 In the Jewish master-disciple relationship, it would have been unthinkable for a disciple to correct his master, let alone **rebuke** him. **This shall never happen to you**. The OT teaches, however, that the Messiah must suffer (e.g., Psalm 22; Isaiah 53; Zech. 12:10).

MATTHEW—NOTE ON 16:23 **Satan** tries to hinder Jesus' mission through Peter and his human-centered ideas about the Messiah's mission (see note on v. 22).

MATTHEW—NOTE ON 16:24 **take up his cross**. See note on 10:38.

MATTHEW—NOTE ON 16:26 **forfeits his soul**. A reference to spiritual death and separation from God.

MATTHEW—NOTE ON 16:27 **Son of Man is going to come**. See note on 8:20.

MATTHEW—NOTE ON 16:28 **see the Son of Man coming in his kingdom**. This is probably a prediction of the transfiguration, which immediately follows (see also Mark 9:2–10; Luke 9:28–36; 2 Pet. 1:16–18).

MATTHEW—NOTE ON 17:1 **After six days** probably indicates that they are still in Caesarea Philippi. **Peter and James, and John**. The inner circle of disciples. **high mountain**. Church tradition identifies this as Mount Tabor, about 12 miles (19 km) from the Sea of Galilee. Most scholars favor Mount Hermon, outside of Galilee and rising 9,166 feet (2,794 m) above sea level.

MATTHEW—NOTE ON 17:2 **was transfigured**. Jesus' physical transformation was a reminder of the glory he had before he became man (John 1:14; 17:5; Phil. 2:6–7). It was also a preview of his future glory (2 Pet. 1:16–18; Rev. 1:16).

MATTHEW—NOTE ON 17:3 **Moses and Elijah** represent the Law and the Prophets, which bear witness to Jesus as the Messiah (compare 5:17).

MATTHEW—NOTE ON 17:4 **three tents**. Peter wishes to respond to this glorious event, though he clearly misunderstands the uniqueness of Jesus as the divine

Son of God (see also Luke 9:33–34 and note).

MATTHEW—NOTE ON 17:5 bright cloud. Similar to the cloud of God’s presence and glory that appeared at various times in the OT (e.g., Ex. 13:21–22; 1 Kings 8:10–13). **voice**. Compare Matt. 3:17.

MATTHEW—NOTE ON 17:6 terrified. Fear was a common experience of people in the OT who witnessed the reality of God’s presence (e.g., Ex. 19:16; Deut. 5:5).

MATTHEW—NOTE ON 17:9 Tell no one the vision. See note on 8:4; see also 9:30; 12:16; 16:20.

MATTHEW—NOTE ON 17:10–13 Elijah has already come. See notes on Mal. 4:4–6; Matt. 11:14.

MATTHEW—NOTE ON 17:13 Then the disciples understood. “Understanding” is a key theme in Matthew’s Gospel.

MATTHEW—NOTE ON 17:20 little faith. See note on 6:30. **mountain**. Compare 21:21–22.

MATTHEW—NOTE ON 17:22–23 to be delivered. This is Jesus’ second prediction of his death (see 16:21).

MATTHEW—NOTE ON 17:24 two-drachma tax. Exodus 30:11–16 required each person over the age of 20 to give a half-shekel offering (the equivalent of two drachmas) for the support of the tabernacle. This requirement was later applied to the temple.

FACT

The two-drachma temple tax. In Moses’ time, each person over the age of 20 was to give a half-shekel offering (the equivalent of two Roman drachmas) for the support of the tabernacle (see Ex. 30:11–16). This practice was still being observed some 1,500 years later, in Jesus’ day, to maintain the temple. In Matt. 17:24, Jesus paid the tax for himself and Peter, using a shekel coin retrieved from a fish’s mouth!

MATTHEW—NOTE ON 17:25–26 **Then the sons are free**. Because the temple is God the Father's own house, the Son and those he has brought into the Father's family (12:48–50) are exempt from the temple **tax**.

MATTHEW—NOTE ON 18:1–20:34 *The Community of the Messiah Revealed.* This is the fourth of Jesus' five major teachings in Matthew's Gospel (see Introduction: Key Themes). Jesus instructs his disciples on the nature of his covenant community. He explains the kingdom community's characteristics (18:1–35), how it relates to marriage (19:1–12), and its value (19:13–20:34).

MATTHEW—NOTE ON 18:2–4 **Whoever humbles himself like this child**. The humility of a child consists of trust, vulnerability, and the need for the help of a parent.

MATTHEW—NOTE ON 18:5–6 **One such child** (see vv. 2–4) and **these little ones who believe in me** both refer to Christ's disciples (compare 10:40–42).

MATTHEW—NOTE ON 18:6–9 **drowned in the depth of the sea . . . foot causes you to sin, cut it off . . . eye causes you to sin, tear it out**. Jesus uses deliberate overstatements to emphasize the necessity of self-discipline to remove sin from one's life before the sin leads to judgment; see note on 5:29–30. The Greek word for **hell** in 18:9 is derived from the Valley of the Son of Hinnom near Jerusalem (2 Kings 23:10). This valley was associated with **fire** in the OT (Isa. 30:33; Jer. 7:31), so it came to be seen as symbolic of hell.

MATTHEW—NOTE ON 18:10 The heavenly Father uses angels to care for his childlike disciples (see Heb. 1:14). **always see the face of my Father**. These angels have continuous communication with God.

MATTHEW—NOTE ON 18:12 **a hundred sheep, and one of them has gone astray**. Here the wandering sheep represents a believer.

MATTHEW—NOTE ON 18:15 **gained**. The goal of confronting an offending fellow believer is to restore the broken relationship.

MATTHEW—NOTE ON 18:16 **Evidence of two or three witnesses** follows the guideline in Deut. 19:15. It refers to witnesses of the confrontation described in this verse, not necessarily eyewitnesses to the original offense (Matt. 18:15).

MATTHEW—NOTE ON 18:17 If the offending party of vv. 15–16 will not repent after the matter has been brought before the entire **church**, then he or she is to be excluded from the fellowship and thought of as an unbeliever. **Gentile** and **tax collector** describes those who are deliberately rebellious against God.

MATTHEW—NOTE ON 18:18 **whatever you bind on earth shall be bound in heaven**. All disciples are given Peter's authority to declare the terms under which God either forgives or refuses to forgive the sin of wayward disciples (see note on 16:19).

MATTHEW—NOTE ON 18:20 **there am I among them**. Jesus will be present among his disciples as they seek unity in decisions. Jesus' ability to be present in this way means that he is omnipresent and thus is shown to be God.

MATTHEW—NOTE ON 18:21–22 **how often will . . . I forgive him?** In Judaism, forgiving three times showed a generous spirit. **Peter** believes he has been particularly kind (**seven times**). But true disciples of Jesus forgive without keeping count (**seventy-seven times**).

MATTHEW—NOTE ON 18:24 **ten thousand talents**. In NT times, a talent was a unit of monetary reckoning valued at about 6,000 drachmas, the equivalent of about 20 years' wages for a laborer. Hence, "ten thousand talents" would be equivalent to 200,000 years of wages.

FACT

One talent was equal to about 20 years worth of wages for a laborer. By today's standards, one talent would equal about $600,000 USD. Multiplied by 10,000 (the amount the servant owed in 18:24), the debt would have been $6 billion! Jesus uses this illustration to show that, without forgiveness from God, our debt to him is impossible to pay.

MATTHEW—NOTE ON 18:25 **sold, with his wife and children**. A practice common in the ancient world (see Ex. 21:2–11; Deut. 15:12–18; 2 Kings 4:1; Neh. 5:4–8).

MATTHEW—NOTE ON 18:27 **forgave him the debt**. The forgiveness of such a massive debt (see note on v. 24) is a dramatic illustration of the massive debt that people owe, because of their sins, to the holy and righteous God. It also shows God's gracious provision to pay this debt through Christ's death and resurrection (Rom. 6:23).

MATTHEW—NOTE ON 18:28–32 **A hundred denarii** was still a large amount (equivalent to about 20 weeks' wages for a common labor), but it was very little compared to the debt the wicked servant owed (see note on v. 24). The servant's unwillingness to forgive this smaller amount revealed that he had not been transformed by the forgiveness that his **master** had given him.

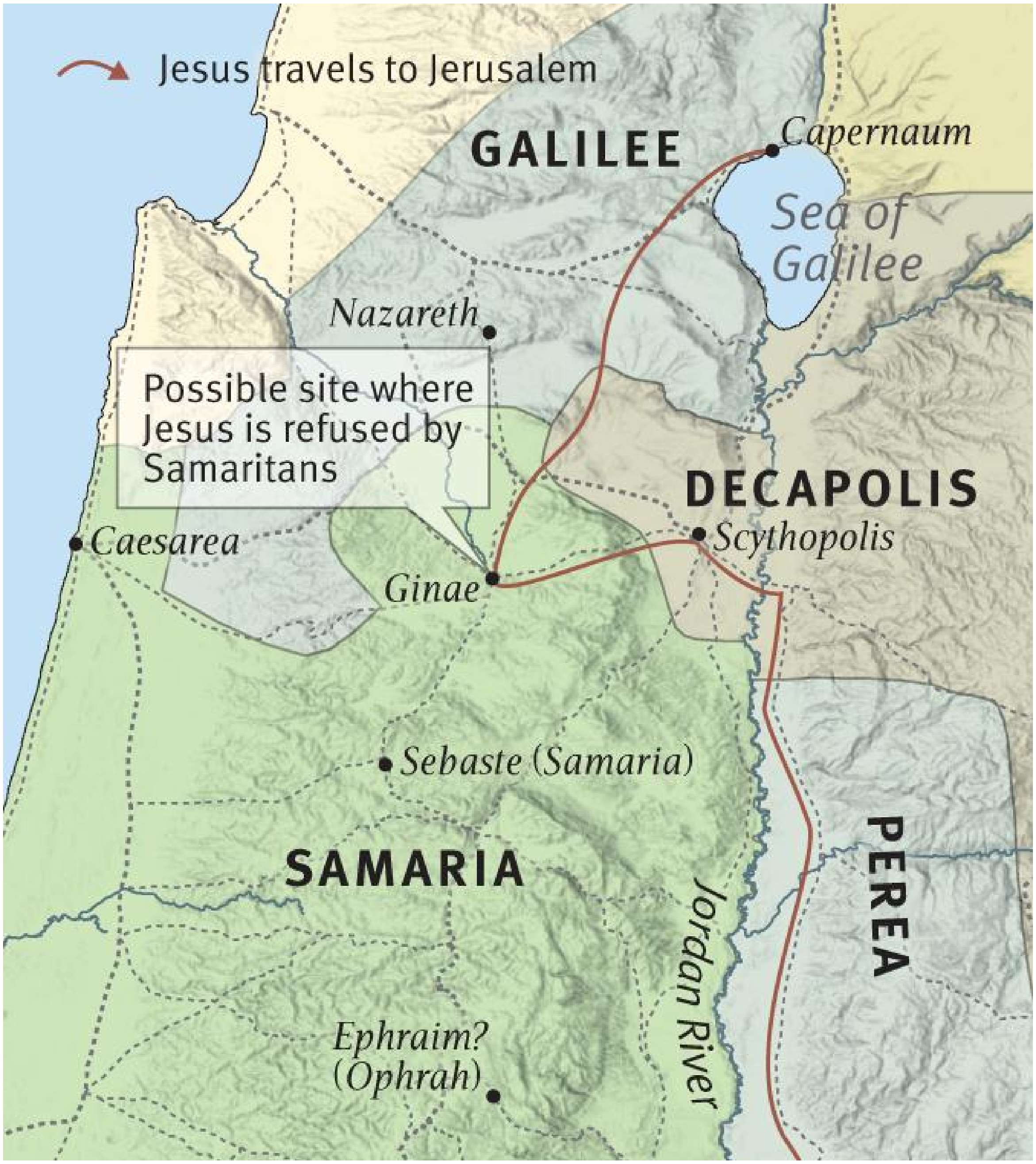
MATTHEW—NOTE ON 18:34 **delivered him to the jailers**. A metaphorical reference to eternal punishment (see 8:12; 10:28; 13:42, 49–50; 22:13; 24:51).

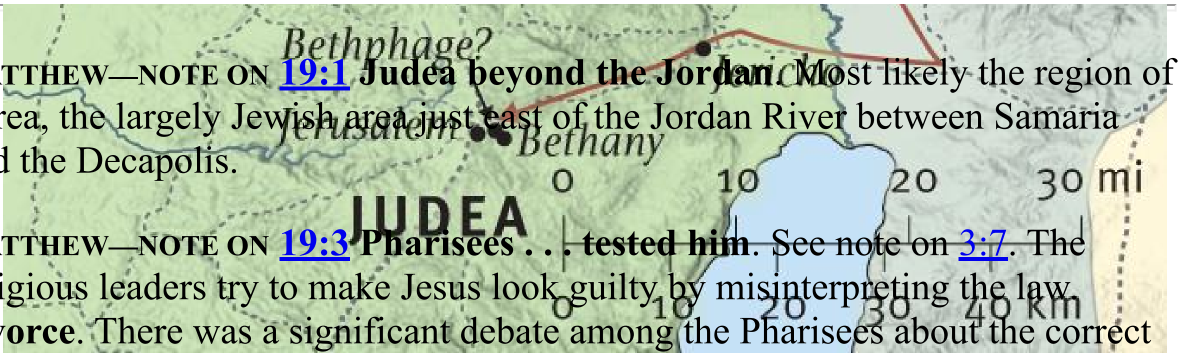
MATTHEW—NOTE ON 18:35 **not forgive your brother from your heart**. Someone who does not forgive others shows that his own heart has not experienced God's forgiveness.

MATTHEW—NOTE ON 19:1–20:34 The Galilean ministry has now ended. Jesus and his disciples begin the journey to Jerusalem.

Jesus' Final Journey to Jerusalem

Though John mentions several trips to Jerusalem by Jesus during his ministry, Matthew, Mark, and Luke recount only one, which occurred as Jesus prepared for his triumphal entry and subsequent death and resurrection. Beginning at Capernaum, Jesus was apparently diverted from the more direct route when Samaritans refused him access (Luke 9:51–56), so he may have crossed the Jordan and traveled through Perea. Jesus then passed through Jericho and proceeded to Jerusalem.


Jesus travels to Jerusalem
GALILEE
Capernaum
Sea of Galilee
Nazareth
Possible site where Jesus is refused by Samaritans
DECAPOLIS
Scythopolis
Caesarea
Ginae
Sebaste (Samaria)
SAMARIA
Jordan River
PEREA
Ephraim? (Ophrah)



MATTHEW—NOTE ON 19:1 **Judea beyond the Jordan**. Most likely the region of Perea, the largely Jewish area just east of the Jordan River between Samaria and the Decapolis.

MATTHEW—NOTE ON 19:3 **Pharisees . . . tested him**. See note on 3:7. The religious leaders try to make Jesus look guilty by misinterpreting the law. **divorce**. There was a significant debate among the Pharisees about the correct interpretation of Moses' divorce regulations (Deut. 24:1).

MATTHEW—NOTE ON 19:6 **What . . . God has joined together** implies that marriage is not merely a human agreement but a relationship established by God. From the moment they are married, the husband and wife are unified in a way that is different from all other human relationships. Being "one flesh" includes the sexual union of a husband and wife (see Gen. 2:24), but it also means that their primary human loyalty is now to each other, before anyone else (Gen. 2:24).

MATTHEW—NOTE ON 19:8 **Because of your hardness of heart** means, "because there was rebellion against God among you, leading to broken marriage covenants." God therefore provided divorce for dealing with such cases. **From the beginning it was not so** points to God's original intent that marriage would be lifelong and that, even when divorce is permitted on very specific grounds, it is never required. See note on Deut. 24:1–4.

MATTHEW—NOTE ON 19:9 Every phrase in this verse is important for understanding Jesus' teaching on divorce. **whoever divorces his wife**. The word translated here as "divorces" always refers to divorce, not separation (see also v. 3). **except for sexual immorality**. "Sexual immorality" refers to any sexual intercourse outside of marriage; see note on 5:31–32. This implies that divorce on the grounds of sexual immorality is not prohibited. This is the one exception Jesus makes to the requirement that marriage be lifelong. Sexual immorality undercuts the "one flesh" union (19:5). The parallel passages in Mark 10:11–12 and Luke 16:18 omit "except for sexual immorality," probably because everyone assumed that divorce was allowed in the case of adultery (this was not at issue in the immediate context in Mark 10 and Luke 16). **and marries another, commits adultery**. If a divorce is obtained for any reason other than sexual immorality, then the second marriage begins with adultery. Jesus is prohibiting divorce for the many trivial reasons that were used in the first century. This led to widespread injustice, especially for women whose husbands suddenly divorced them. “And marries another” implies that the second marriage, though it begins with adultery, is still a marriage. Once a second marriage has occurred, it would be further sin to break it up. If the exception (“sexual immorality”) occurs, then remarriage to “another” does not constitute adultery and is acceptable. Divorce, it must be remembered, is *permitted* but *not required* in the case of sexual immorality. Since God’s intention is that marriage should be for life (Matt. 19:4–8), one should make every reasonable effort to achieve restoration and forgiveness before taking steps to dissolve a marriage through divorce. (On the question of divorce and desertion, see 1 Cor. 7:15 and note.)

MATTHEW—NOTE ON 19:10–12 **This saying** is best understood as referring to the statement **it is better not to marry**. **those to whom it is given. . . . eunuchs**. This would include those without the physical capacity for sexual relations and those who have chosen a life of abstinence (see 1 Cor. 7:6–9; and note on 1 Cor. 7:5–7).

MATTHEW—NOTE ON 19:13 **lay his hands on them**. A traditional manner of blessing children in Israel (see Gen. 48:14).

MATTHEW—NOTE ON 19:14 **to such belongs the kingdom of heaven**. See notes on 18:2–4; 18:5–6.

MATTHEW—NOTE ON 19:16 **a man came up to him**. Verses 16–22 have been called the story of the “rich young ruler” since he is rich (v. 22), young (v. 20), and a ruler (compare Luke 18:18). He may have been a religious lay leader, quite possibly a Pharisee (because of his effort in following the law). He first addresses Jesus as **Teacher**, a title of respect. Then he asks **what good deed** he must do **to have eternal life**. It is the first occurrence of the expression “eternal life” in Matthew (see Matt. 19:29; 25:46). In the parallel accounts (Mark 10:17–22; Luke 18:18–23), the wording of the question and answer differs somewhat. This seems to be a case of different Gospels reporting different parts of the same conversation.

MATTHEW—NOTE ON 19:17 **There is only one who is good**. Only in understanding God as infinitely good can the young man discover that good deeds cannot earn eternal life. **keep the commandments**. Jesus is not teaching that good works can earn eternal life, for in vv. 21–22 he will show the man how far short he falls of keeping the commandments (see Ex. 20:3; Deut. 6:5; Matt. 22:36–40). But obedience to the law is also an expression of belief in the God who is the source of all good, including eternal life.

MATTHEW—NOTE ON **19:18–19** **Which ones?** Jesus gives a representative list of commandments (compare Ex. 20:1–17; Lev. 19:18; Deut. 5:7–21; Matt. 22:36–40).

MATTHEW—NOTE ON **19:20** **All these I have kept**. The man implies he has kept not only these, but the entire law, which they represent. Yet he still senses that something is lacking.

MATTHEW—NOTE ON **19:21** **If you would be perfect**. Jesus wants to turn this man from focusing on external obedience to examining his heart, revealing that his money is his ruling god. **give to the poor**. The man had surely already given some money to the poor, for this was considered a duty, especially among the Pharisees. But Jesus calls him to give away everything, exchanging the god of wealth for the eternal **treasure** found in following the one true God. Jesus' ultimate answer to the question posed in v. 16 ("What . . . must I do to have eternal life?") is to **follow** him.

MATTHEW—NOTE ON **19:23** **only with difficulty will a rich person enter the kingdom of heaven**. Wealth fools a person into thinking that he or she is self-sufficient apart from God. The general attributes of the "rich" are the opposite of those of a "child" (see 18:1–5; 19:13–15).

MATTHEW—NOTE ON **19:24** **camel**. The largest land animal in Palestine. **the eye of a needle**. The smallest opening. Jesus paints a picture of something impossible in order to illustrate that even the seemingly impossible is possible with God.

MATTHEW—NOTE ON **19:25** **astonished**. Wealth was often seen as a sign of God's approval and blessing (see Deut. 28:1–14).

MATTHEW—NOTE ON **19:26** **with God all things are possible**. This is seen in the conversions of rich men like Joseph of Arimathea (27:57) and Zacchaeus (Luke 19:9–10).

MATTHEW—NOTE ON **19:28** **the new world**. This looks forward to the future end-time renewal of the world (compare 2 Pet. 3:10–13; Revelation 21–22).

MATTHEW—NOTE ON **19:29** **receive a hundredfold**. See Mark 10:29–30 and note; Luke 18:30. **will inherit eternal life**. Eternal life is an inherited gift, not an earned reward.

MATTHEW—NOTE ON **19:30** **But many who are first will be last, and the last first**. See note on 20:16.

MATTHEW—NOTE ON **20:1** **the kingdom of heaven is like**. See note on 13:24. **vineyard**. Israel was often referred to as the "vine" or "vineyard" of God (e.g., Isa. 5:1–7; Jer. 2:21; Hos. 10:1). "Vineyard" here represents the activity of the kingdom in this world.

MATTHEW—NOTE ON **20:2–15** **denarius**. A typical day's wage for a laborer. **third hour**. 9:00 A.M. The workday was typically divided into four three-hour parts, running from approximately 6:00 A.M. to 6:00 P.M. **eleventh hour**. 5:00 P.M., near the end of the workday. These workers are desperate enough to continue waiting for work.

MATTHEW—NOTE ON **20:16** **So the last will be first, and the first last**. Jesus is not denying degrees of reward in heaven (see note on 1 Cor. 3:14–15). He affirms that God's generosity is more abundant than anyone would expect. Jesus is probably also warning his early followers that they should not despise those who come later.

MATTHEW—NOTE ON **20:17–19** **the Son of Man will be delivered over**. This is the third of four predictions of Jesus' arrest and crucifixion. See note on 16:21; see also 17:22–23 and 26:2.

MATTHEW—NOTE ON **20:20** Salome (see 27:56; Mark 15:40; 16:1) was the **mother of the sons of Zebedee**. She was also probably the sister of Mary, Jesus' mother (see John 19:25). If so, James and John were Jesus' cousins. **with her sons**. Mark 10:35–37 focuses on the sons themselves and reports her request as their words, perhaps because they had told her to ask this (see note on John 3:17). Matthew and Mark may also report different aspects of a longer conversation, in which the mother may have asked Jesus the question and then Jesus asked the brothers if that was what they wanted. **kneeling**. Salome shows respect to Jesus as her messianic Master, but she also evidently hopes to use her and her sons' family kinship with Jesus to her sons' advantage.

MATTHEW—NOTE ON 20:21 **that these two sons of mine are to sit**. Salome's petition was likely inspired by Jesus' remarks in 19:28, where he had announced the Twelve's rulership with him in his future kingdom. **right hand**. A place of honor (1 Kings 2:19; Ps. 16:11; 110:1).

MATTHEW—NOTE ON 20:22–23 **You**. The plural pronoun indicates that Jesus addressed the mother and the brothers directly. The **cup** in Scripture is symbolic of what God has determined will happen (compare Ps. 16:5; Isa. 51:17). Here it refers to Jesus' future suffering (Matt. 26:39).

MATTHEW—NOTE ON 20:23 **You will drink my cup**. James was the first apostle martyred (Acts 12:2). John suffered persecution and exile (Rev. 1:9).

MATTHEW—NOTE ON 20:24 **indignant**. They were probably upset by the brothers' attempt to use their family relationship to gain an unfair advantage in getting what the other disciples also wanted.

MATTHEW—NOTE ON 20:28 **Son of Man**. See note on 8:20. **came not to be served but to serve**. Jesus will give his life as a **ransom** (that is, the price of release, often referring to the money paid to release slaves) **for many**. "For," as used here, means "in place of." It signifies the substitution of Jesus' life on the cross for all those who accept him as their payment for their sins (see notes on 1 Pet. 2:24; 3:18).

MATTHEW—NOTE ON 20:29 **Jericho**. Not the ancient OT city (Joshua 5–6), but the new Jericho, about a mile (1.6 km) to the south of the older city. Matthew says the healing of the blind men took place **as they went out** of Jericho (and Mark 10:46 agrees), but Luke 18:35 says it was "as he drew near to Jericho." It is possible that Matthew and Mark refer to the new Jericho, and Luke to the old Jericho nearby, or vice versa. Another possibility is that the blind men cried out to Jesus first as he was entering the city (Luke 18:35) but he did not heal them until he was leaving the city.

FACT

The Jericho mentioned in 20:29 was about a mile (1.6 km) south of the Jericho that was destroyed when the Israelites conquered Canaan (Joshua 6). This new Jericho included a palace of Herod the Great. When the winters grew cold and damp in Jerusalem, Herod would go there to enjoy Jericho's warm, dry climate. His palace included gardens, a swimming pool, an amphitheater, and even a chariot race course.

MATTHEW—NOTE ON 20:30–31 two blind men. Mark 10:46 and Luke 18:35 mention only one blind man, and Mark gives his name ("Bartimaeus"). This does not mean that Matthew's report of two blind men is inaccurate, only that Mark and Luke focused on one of them. **Son of David**. See note on Matt. 9:27.

MATTHEW—NOTE ON 21:1–23:39 *The Messiah Asserts His Authority over Jerusalem.* Jesus' authority over Jerusalem is revealed in his triumphal entry (21:1–11), actions in the temple (21:12–17), cursing the fig tree (21:18–22), debates with religious leaders (21:23–22:46), and woes pronounced on the teachers of the law and the Pharisees (23:1–39).

MATTHEW—NOTE ON 21:1 Jerusalem is the center of Israel's religious life and messianic expectations. **Bethphage** (see note on Luke 19:29) is traditionally located less than a mile east of Jerusalem on the southeast slope of the **Mount of Olives** (see note on Mark 13:3), directly overlooking the temple area.

MATTHEW—NOTE ON 21:4–5 This took place to fulfill. Matthew specifies that Jesus' entrance into Jerusalem upon a colt fulfills the prophecy of Zech. 9:9. Jesus' action is an open declaration that he is the righteous Davidic Messiah, for the prophecy says, "**your king is coming to you**." The first line of the OT quotation, however, is from Isa. 62:11. **On a colt** can also be translated "and on a colt" (see ESV footnote). It is an example of Hebrew poetic parallelism, where an idea is stated twice, in successive lines, with slightly different wording.

MATTHEW—NOTE ON 21:6–7 the donkey and the colt. Matthew alone mentions two animals. Having the mother donkey move alongside her colt would be the best way to calm it during the noisy entrance into Jerusalem. **and he sat on them**. "Them" refers to the cloaks.

MATTHEW—NOTE ON 21:8 Cloaks on the road symbolized the crowd's submission to Jesus as king (see 2 Kings 9:13). **Branches** (palms) symbolized

Jewish nationalism and victory (see John 12:13).

MATTHEW—NOTE ON 21:9 **Hosanna**. Hebrew, meaning “O save” (see 2 Sam. 14:4). **Son of David**. See note on Matt. 9:27.

MATTHEW—NOTE ON 21:12–17 John’s Gospel records a similar cleansing of the temple at the beginning of Jesus’ ministry (John 2:13–17). Interpreters have proposed two explanations: (1) there was only one cleansing, but John narrated the action at the beginning for thematic/theological purposes, while Matthew, Mark, and Luke narrate the actual historical chronology; or (2) there were indeed two similar but distinctly different temple cleansings. The differences of detail seem to indicate the latter. While the initial action is similar, Jesus’ statement (Matt. 21:13) and the challenge from the Jewish leaders (vv. 15–16) are entirely different from what John records.

Harmony of the Events of Holy Week

Day	**Event**	**Matthew**	**Mark**	**Luke**	**John**
Friday/Saturday	Jesus arrives in Bethany				12:1
	Mary anoints Jesus				12:2–8
	Crowd comes to see Jesus				12:9–11
Sunday	Triumphal entry into Jerusalem	21:1–11	11:1–10	19:28–44	12:12–18
	Some Greeks seek Jesus				12:20–36
	Jesus weeps over Jerusalem			19:41	
	Enters temple		11:11		
	Returns to Bethany	21:17	11:11		
Monday	Jesus curses the fig tree	21:18–19	11:12–14		
	Clears the temple	21:12–13	11:15–17	19:45–46	
	Returns to Bethany with the Twelve		11:19		
Tuesday	Disciples see the withered fig tree on the return to Jerusalem	21:20–22	11:20–21		
	Temple controversies in Jerusalem	21:23–23:39	11:27–12:44	20:1–21:4	
	Olivet Discourse on the return to Bethany	24:1–25:46	13:1–37	21:5–36	
Wednesday	Jesus continues daily teaching in the temple			21:37–38	
	Sanhedrin plots to kill Jesus	26:3–5	14:1–2	22:1–2	
Wednesday/Thursday	Preparations for the Passover	26:17–19	14:12–16	22:7–13	
Thursday	Passover meal/Last Supper	26:20–35	14:17–26	22:14–30	
	Upper Room Discourse				13:1–17:26
	Jesus prays in Gethsemane	26:36–46	14:32–42	22:39–46	
Friday	Betrayal and arrest (*after midnight?*)	26:47–56	14:43–52	22:47–53	18:2–12
	Jewish trial:				
	—before Annas				18:13–24
	—before Caiaphas and part of the Sanhedrin	26:57–75	14:53–72	22:54–65	18:19–24
	—before full Sanhedrin (*after sunrise?*)	27:1–2	15:1	22:66–71	
	Roman trials:				
	—before Pilate	27:2–14	15:2–5	23:1–5	
	—before Herod			23:6–12	
	—before Pilate	27:15–26	15:6–15	23:13–25	18:28–19:16
	Crucifixion (*approx. 9:00 A.M.to 3:00 P.M.*)	27:27–54	15:16–39	23:26–49	19:16–37
	Burial (*evening*)	27:57–61	15:42–47	23:50–54	19:38–42

Sunday	Empty-tomb witnesses	28:1–8	16:1–8	24:1–12	
	Resurrection appearances	28:9–20	16:9–20	24:13–53	20:1–21:25

MATTHEW—NOTE ON 21:12 **And Jesus entered the temple** might seem to suggest that this took place immediately after Christ's entry into Jerusalem on Sunday (vv. 1–11), but Mark clearly places the incident on Monday morning (Mark 11:12–19). At times Matthew shortens some of the narrative of Jesus' activities during Holy Week and arranges it topically, which is the case here. **all who sold and bought**. Within the temple was a sort of market. There Jewish pilgrims who had traveled a long distance could exchange their own currency for temple currency (Matt. 17:24–27; see Ex. 30:11–16) and purchase animals and other items for sacrifices.

MATTHEW—NOTE ON 21:15–16 **Hosanna to the Son of David!** Jesus acknowledges the children's praise and links it to Ps. 8:2, thus claiming to be the Messiah.

MATTHEW—NOTE ON 21:17 **to Bethany**. A village about 2 miles (3.2 km) from Jerusalem on the eastern slope of the Mount of Olives. Perhaps Jesus **lodged** at the home of Lazarus and his sisters Mary and Martha, who were close friends of his (Luke 10:38–42; John 11:1–44; 12:1–3).

MATTHEW—NOTE ON 21:18–22 Matthew discusses the cursing of the fig tree and the disciples' reaction together, treating the events topically (compare note on v. 12). The tree was cursed most likely on Monday morning on the way into the city. On Tuesday morning the disciples react to the tree's withering on their way back to Jerusalem (compare Mark 11:12–14, 20–26).

MATTHEW—NOTE ON 21:19 **found nothing on it but only leaves**. See note on Mark 11:13–14.

MATTHEW—NOTE ON 21:23 **These things** most likely refers to Jesus' disrupting the temple's commercial activities the previous day (vv. 12–13). It also includes his authority to heal (vv. 14–16) and to teach in the temple (v. 23), since he is neither an official priestly nor scribal authority.

MATTHEW—NOTE ON 21:25–27 **From heaven or from man?** The leaders' refusal to answer this question shows their dishonesty and traps them. If they do not know whether John was from God, how can they judge whether Jesus is?

MATTHEW—NOTE ON 21:28–32 The parable of the **two sons** demonstrates the religious leaders' failure to respond rightly to John the Baptist's prophetic ministry. A person's actions ultimately prove whether or not he is obedient to God.

MATTHEW—NOTE ON 21:33 **master of a house**. Large farming estates owned either by foreigners or by wealthy Jews were common in Palestine (see note on Mark 12:1). The landowners frequently rented their vineyards to local farmers.

FACT

Large farming estates were common in Palestine. The landowners frequently rented their vineyards to farmers so they could tend to other interests. Often these vineyards were surrounded by stone walls to prevent wild animals or thieves from entering. Many of the larger vineyards had watchtowers.

MATTHEW—NOTE ON 21:34–37 **beat**, **killed**, **stoned**. The treatment of the **servants** brings to mind what God's prophets experienced throughout OT history (see 1 Kings 18:4; Jer. 20:1–2). **son**. An unmistakable allusion to the Father sending his own Son, Jesus.

MATTHEW—NOTE ON 21:42 **cornerstone** (compare Ps. 118:22). The **rejected** Son will receive the position of ultimate importance.

MATTHEW—NOTE ON 21:43 The leaders have failed to carry out their obligations to God both in their personal lives and in leading the nation of Israel. Therefore their privileged role is being **taken away** and **given to a people producing its fruits**. The church will be a new "people" consisting of both Jews and Gentiles.

MATTHEW—NOTE ON 22:1–14 The parable of the **wedding feast** describes the judgment of irresponsible religious leaders (see note on 21:43).

MATTHEW—NOTE ON 22:1–2 **wedding feast**. In this case, a countrywide celebration that would have continued for several days. This "feast" represents enjoying fellowship with God in his kingdom.

MATTHEW—NOTE ON 22:3 **they would not come**. To refuse a direct invitation from the king would be an extreme insult and a challenge to his authority.

MATTHEW—NOTE ON 22:7 **burned their city**. An extreme punishment reserved for rebellion against the king; possibly an allusion to the future destruction of Jerusalem in A.D. 70.

MATTHEW—NOTE ON 22:9 The wedding invitation to those not previously invited anticipates the spread of the gospel to the Gentiles (28:18–20; Acts 1:8; Rom. 1:16). See note on Matt. 15:24.

MATTHEW—NOTE ON 22:11 **a man who had no wedding garment**. Everyone was invited, but proper wedding clothing was still expected. This proper clothing could have been either a special garment provided by the king (see Gen. 45:22; Est. 6:8–9; compare Ezek. 16:10–13) or a clean garment, symbolizing evidence of righteous works.

MATTHEW—NOTE ON 22:13 **weeping and gnashing of teeth**. See note on 8:11–12.

MATTHEW—NOTE ON 22:14 **many are called . . . few are chosen**. When the gospel is proclaimed, only those who are the elect respond with true faith (see 11:27; 24:22, 24, 31; 1 Cor. 1:24, 26–28; and notes on Rom. 8:29; 8:30).

MATTHEW—NOTE ON 22:15 **entangle**. The Pharisees hope that Jesus will say something that will make him look guilty of breaking the law. They hope they can use this to bring him to the Romans for execution.

MATTHEW—NOTE ON 22:16 **Herodians**. A loosely organized group that sought to advance the political and economic influence of the Herodian family (c. 37 B.C.–A.D. 93). Although the Herodians and the Pharisees were on different sides of many political and religious issues, they join forces here to combat what they see as a threat to their power and status.

MATTHEW—NOTE ON 22:17 **Is it lawful to pay taxes to Caesar, or not?** All of Rome’s subjects were heavily taxed by the empire. Some Jews believed that paying any tax to pagan rulers contradicted God’s lordship over his people.

FACT

For the Jews of first-century Palestine, taxation was a burdensome problem. The Herodian family, which ruled on behalf of Rome, taxed the people heavily to finance their own building projects. The Jewish religious leaders also taxed the people to maintain the temple. Then there was the large amount of money needed to keep the Roman Empire going. In all, Jewish families paid about half of their income toward various taxes.

MATTHEW—NOTE ON **22:18** **Why put me to the test, you hypocrites?** Jesus' enemies thought that, if he said it was right to pay taxes, he would lose favor with the tax-burdened people, but if he said it was wrong, they could accuse him of rebellion against Rome.

MATTHEW—NOTE ON **22:19** On one side of the silver **denarius** was a profile of Tiberius Caesar. The Latin inscription "Tiberius Caesar, son of the divine Augustus" was written around the coin's perimeter. On the opposite side was a picture of the Roman goddess of peace, Pax, with the Latin inscription "High Priest."

MATTHEW—NOTE ON **22:21** **render to Caesar . . . and to God**. Jesus is not establishing a political kingdom in opposition to Caesar. His followers should pay taxes and obey civil laws. There are matters that belong to the realm of civil government and matters that belong to God's realm. Jesus does not specify which matters belong in which realm. Many Christians today teach that, in general, *civil government* should allow freedom in matters of religious doctrine, worship, and beliefs about God, and the *church* should not try to use the power of government to enforce allegiance to any specific religious viewpoint.

MATTHEW—NOTE ON **22:23** **Sadducees** (see note on 3:7) relied mainly on the first five books of the OT for doctrine. Thus, they did not believe in the resurrection, because this theme is developed more clearly in the later OT books (see Isa. 26:19; Dan. 12:2). They **asked him a question** in order to trap Jesus theologically. They hoped to make the idea of resurrection look ridiculous.

MATTHEW—NOTE ON **22:24** **Moses said**. The Sadducees cite the OT law (Deut. 25:5–10; see Gen. 38:8): If a man dies without any children, the man's brother must marry the widow and help her have a child. This child will grow up to support his mother in her old age.

MATTHEW—NOTE ON **22:29–30** **But are like angels in heaven** who do not marry or have children. This teaching might at first seem discouraging to married couples who deeply love each other. Yet people will know their loved ones in heaven (see 8:11; Luke 9:30, 33).

MATTHEW—NOTE ON **22:31–32** **I am the God of Abraham, and . . . Isaac, and . . . Jacob**. The present tense in the quotation from Ex. 3:6 shows that God was still in covenant relationship with the patriarchs, even though they had died centuries earlier. The Sadducees should recognize God's power to raise the patriarchs and all of God's people to enjoy his eternal covenant in a life beyond this one.

MATTHEW—NOTE ON **22:35** **A lawyer** is an expert in the law; it is another term for "scribes of the Pharisees" (Mark 2:16; see Acts 23:9).

MATTHEW—NOTE ON **22:36** **the great commandment**. The rabbis had an ongoing debate regarding which commandments were "light" and which were "weighty" (compare 23:23; see note on 5:19). **The Law** refers here to the entire OT.

MATTHEW—NOTE ON **22:37–38** **love the Lord your God . . . heart . . . soul . . . mind**. This command from Deut. 6:5 was repeated twice daily by faithful Jews. It expresses the idea of total devotion to God. It includes the duty to obey the rest of God's commandments (see Matt. 5:16–20). "Heart," "soul," and "mind" together refer to the whole person.

MATTHEW—NOTE ON **22:39** **You shall love your neighbor as yourself**. See Lev. 19:18, 34.

MATTHEW—NOTE ON **22:40** **the Law and the Prophets**. See note on 5:17.

MATTHEW—NOTE ON **22:41–46** Jesus now **asked** the Pharisees about the long-awaited Messiah (**the Christ**), **Whose son is he?** Their reply, **The son of David**, reflected the common understanding that the Messiah would be a descendant of David (see 2 Sam. 7:12–14; Ps. 89:3–4; Isa. 11:1; Jer. 23:5). Jesus then cites Ps. 110:1, one of the messianic texts most quoted in the NT. In the psalm, David said that the coming Messiah (that is, David's "son") will not be just a special human descended from David. He will also be David's **Lord**. The fact that the descendant (Jesus) would have a more prominent role and title than the ancestor (David) further indicates the uniqueness of the Messiah and the greater honor that is due him as the Son of God. Psalm 110 emphasizes the Messiah's deity. The Messiah is to be God in the flesh (see John 1:14).

MATTHEW—NOTE ON 23:2 The scribes and the Pharisees. See notes on 2:4; 3:7. **Moses' seat** refers to a place of authority from which experts on the law taught.

MATTHEW—NOTE ON 23:3 so do and observe whatever they tell you. "So" connects this verse with v. 2. The mention of Moses evidently indicates "whatever they tell you about the Law of Moses" and does not include the Pharisees' later extensive additions to Mosaic laws.

MATTHEW—NOTE ON 23:4 heavy burdens. See note on 11:28.

MATTHEW—NOTE ON 23:5 phylacteries. Small cube-shaped cases made of leather, containing Scripture passages written on parchment. They were worn on the left arm and forehead as a literal way to obey Deut. 11:18. **fringes**. These tassels with a blue cord attached to the four corners of a man's garment (Num. 15:37–41) reminded people to obey God's commandments and to be holy (Num. 15:40).

FACT

Phylacteries (23:5) were small cube-shaped leather cases that were tied to the left arms and foreheads of Jewish men attending the synagogue. In the cases were passages of Scripture written on pieces of parchment. This was done in an effort to literally fulfill the OT command to keep the words of the Lord on their hands and between their eyes (Ex. 13:9; Deut. 6:8).

MATTHEW—NOTE ON 23:7 Rabbi literally meant "my lord" but it was used generally for outstanding teachers of the law.

MATTHEW—NOTE ON 23:8–10 not to be called rabbi, . . . call no man your father. . . . Neither be called instructors. Jesus does not forbid use of titles such as "teacher," "doctor," or "father" for all time in all circumstances. Rather, he prohibits his disciples from using these terms in the way the Pharisees used them, wrongly praising leaders and thus encouraging human pride.

MATTHEW—NOTE ON 23:13–36 Jesus now speaks directly to the scribes and Pharisees. He declares seven "woes" (or laments) upon them that echo the criticisms he has repeated throughout his ministry. These seven woes stand in contrast to the first seven "blessings" that introduce the Sermon on the Mount and describe Jesus' true disciples (5:3–9). (For a similar list of woes, see Luke 11:37–54.) The woes are a mixture of condemnation, regret, and sorrow.

MATTHEW—NOTE ON 23:13 *First woe: the shut door.* The teachers of the law and the Pharisees are false leaders who have drawn the people away from the kingdom of heaven instead of toward it.

MATTHEW—NOTE ON 23:15 *Second woe: entrapped converts.* The Pharisees enthusiastically sought converts, only to place them under the weight of the many requirements they added to the Bible's teaching.

MATTHEW—NOTE ON 23:16–19 *Third woe: binding oaths.* The Pharisees focus on superficial distinctions and overlook the higher principles of the law.

MATTHEW—NOTE ON 23:20–22 **whoever swears**. See 5:33–37.

MATTHEW—NOTE ON 23:23 *Fourth woe: neglecting the weighty matters of the law.* **tithe**. The Mosaic law required giving a tenth of all that one produced to the work of the Lord (Lev. 27:30–33). **mint**, **dill**, **cumin**. The Pharisees paid a tithe even from their smallest garden crops. Jesus says that they should do this **without neglecting** far more important matters.

MATTHEW—NOTE ON 23:24 **straining out a gnat**. The rabbis strained wine to remove any small, unclean insects (Lev. 11:23, 41) that could contaminate it. **swallowing a camel**. The camel was the largest land animal in Palestine (see Matt. 19:24). It was unclean (Lev. 11:4). Jesus is overstating to make a point. The Pharisees had become lost in the details, while neglecting the law's major purposes.

MATTHEW—NOTE ON 23:26 *Fifth woe: clean outside, filthy inside.* **clean the inside**. While seeking external purity, the Pharisees were blind to the corrupt internal condition of their hearts.

FACT

Hypocrites! That’s what Jesus called the Pharisees, who followed man-made traditions while often disregarding God’s laws. God sees into our hearts. He wants our genuine devotion and obedience (23:13–32).

MATTHEW—NOTE ON 23:27–28 *Sixth woe: whitewashed tombs.* The Pharisees were like **tombs**, which in Jesus’ day could be **outwardly** very **beautiful** but **within** held nothing but death and decay. These tombs were **whitewashed** to identify them clearly, since people would be unclean for seven days through any contact with them (Num. 19:16; compare Luke 11:44).

MATTHEW—NOTE ON 23:29–32 *Seventh woe: descendants of murderers of the prophets.* In plotting against Jesus, the religious leaders follow their ancestors, who persecuted and **murdered** God’s **prophets**.

MATTHEW—NOTE ON 23:29 **tombs . . . monuments**. Art was often used to decorate tombs and coffins.

MATTHEW—NOTE ON 23:35 The murders of **Abel** (Gen. 4:8–11) and **Zechariah** (2 Chron. 24:20–22) encompass all of OT biblical history (2 Chronicles is last in the Hebrew order of OT books).

MATTHEW—NOTE ON 23:37–39 **Jerusalem** apparently refers to the whole nation of Israel.

MATTHEW—NOTE ON 23:38 **house**. Here the reference is probably to the religious leaders in Jerusalem. All Jewish religious authority will collapse with the destruction of the temple in A.D. 70.

MATTHEW—NOTE ON 23:39 As Jesus cites Ps. 118:26 (compare Matt. 21:9), he identifies himself as God’s Messiah and Savior who will once again come to his people, but only after a time of great judgment, when they are finally ready to receive him.

MATTHEW—NOTE ON 24:1–25:46 *The Delay, Return, and Judgment of the Messiah.* These two chapters are often called the “Olivet Discourse” because Jesus “sat on the Mount of Olives” when he spoke these words (24:3). It is the fifth of Jesus’ five major teachings recorded in Matthew. Jesus is speaking to his disciples, giving them a prophetic overview of events to come in the near and distant future.

MATTHEW—NOTE ON **24:1** **left the temple**. The road from Jerusalem to Bethany, where Jesus and his disciples are staying, provides a spectacular view of the temple in the distance.

MATTHEW—NOTE ON **24:2** Jesus' prophecy was fulfilled in A.D. 70 when the Roman army destroyed Jerusalem and the temple.

MATTHEW—NOTE ON **24:3** The disciples ask two questions: (1) **when will these things be**, and (2) **what will be the sign of your coming and of the end of the age?** Jesus' answer apparently combines the destruction of Jerusalem and his second coming. The near event (the destruction of Jerusalem) is a symbol and foreshadowing of the more distant event (the second coming).

MATTHEW—NOTE ON **24:8** **Birth pains** indicates that there will be a time of suffering prior to the messianic age (compare Rom. 8:22–23). Prophets used the metaphor of birth pains to describe terrible suffering in general (see Isa. 13:8; 42:14; Jer. 30:5–7) as well as specific suffering that Israel will endure prior to her deliverance (see Isa. 26:17–19; Mic. 4:9–10).

MATTHEW—NOTE ON **24:13** **end**. Either the end of the persecution, when the Son of Man returns (see 10:23), or the end of one's life. **will be saved**. Not from physical death (see 24:21–22) but from divine wrath and human persecution. Saved persons will experience the full blessing and peace of salvation when Jesus returns.

MATTHEW—NOTE ON **24:15** Daniel 9:27 tells of the **abomination of desolation**. Several times in Jewish history, it was thought that this prophecy was being fulfilled. But Jesus clarifies that the complete fulfillment of Daniel's prophecy will be found in (1) the destruction of the temple in A.D. 70 and (2) the setting up of the image of the Antichrist in the last days (compare 2 Thess. 2:4; Rev. 13:14).

MATTHEW—NOTE ON **24:16** **flee to the mountains**. During the Jewish revolt (A.D. 67), Jesus' warning was fulfilled when Christians fled to the mountains of Pella.

MATTHEW—NOTE ON 24:22 if those days had not been cut short, no human being would be saved. Some suggest this means that, if God's wrath against sin were to continue unchecked, no one would survive the destruction. Others see a reference to a cutting short of either the seventieth "seven" (week) of Dan. 9:27 or the 42 months of Rev. 11:2. **The elect** includes all those who follow Christ during this predicted time of suffering (see Matt. 24:24, 31).

MATTHEW—NOTE ON 24:28 Wherever the corpse is, there the vultures will gather. Just as people from far away can see vultures circling high in the air, Christ's return in judgment will be visible and inescapable. The vultures may suggest the widespread death that will accompany Christ's return to judge unbelievers.

MATTHEW—NOTE ON 24:29 sun . . . moon . . . stars . . . powers. Some consider this to be entirely literal language (as in Ex. 10:21–23 and Matt. 27:45). Others take it as a mixture of literal and poetic language. Still others take it as entirely poetic, representing political judgment on nations and governments (compare Isa. 13:10; 34:4; Ezek. 32:7). The idea of the stars falling and the heavens being rolled up is mentioned elsewhere in the NT (see 2 Pet. 3:10; Rev. 6:13–14). However one interprets these events, it is clear that all creation will be radically transformed at the return of Christ. (See Isa. 65:17; 2 Pet. 3:13; Rev. 21:1.)

MATTHEW—NOTE ON 24:30 sign of the Son of Man. Some suggest that this is a kind of heavenly banner that will open in the heavens as Christ returns in "power and great glory." Others understand it to be the arrival of the Son of Man himself (see 16:27; 26:64). **mourn**. Either a sorrow that produces repentance, or a great sadness of regret in light of coming judgment. **they will see the Son of Man** (see note on 8:20) **coming on the clouds of heaven**. This recalls Daniel's prophecy (Dan. 7:13–14) and points to Jesus' return at the end of the age (see 2 Thess. 1:7–10; Rev. 19:11–16). **with power and great glory**. Christ will be revealed as the eternal ruler of the kingdom of God (see Dan. 7:13–14).

MATTHEW—NOTE ON 24:31 In both Jewish and Christian writings (Isa. 18:3; 27:13; 1 Cor. 15:51–52; 1 Thess. 4:16), a **trumpet call** is associated with the Messiah's arrival.

MATTHEW—NOTE ON 24:34 **this generation will not pass away until all these things take place**. Several interpretations have been offered as to what “this generation” refers to: (1) the disciples who were alive when Jesus was speaking, with “all these things” referring to the beginning but not the completion of the sufferings described in vv. 4–25; (2) Jesus’ disciples who see the destruction of the temple in A.D. 70 and also those at the end of the age who see the events surrounding the “abomination of desolation” (v. 15); (3) people who display a certain quality, that is, either (a) “this generation of believers” throughout the entire present age, or (b) “this evil generation” that will remain until Christ returns (compare 12:45; Luke 11:29); (4) the “generation” or “race” of the Jewish people, who will not pass away until Christ returns; or (5) the generation that is alive when the final period of great tribulation begins.

MATTHEW—NOTE ON 24:35 **my words will not pass away**. Jesus’ teaching has divine authority and permanence. It is greater even than **heaven and earth**.

MATTHEW—NOTE ON 24:36 **no one knows, not even . . . the Son, but the Father only**. In his life on earth, Jesus learned things as other human beings learn them (see Luke 2:52; Heb. 5:8). Yet Jesus was also fully God. As God, he could know things that only God knows (see John 16:30; 21:17). Here he is apparently speaking in terms of his human nature (see Matt. 4:2; Luke 2:40; John 4:6), not exercising his omniscience.

MATTHEW—NOTE ON 24:40–41 **taken . . . left**. The description may indicate that one is taken away to final judgment (see v. 39) while the other remains to experience salvation at Christ’s return. Or possibly the one who is taken is among the elect that the Son of Man will “gather . . . from the four winds” (v. 31).

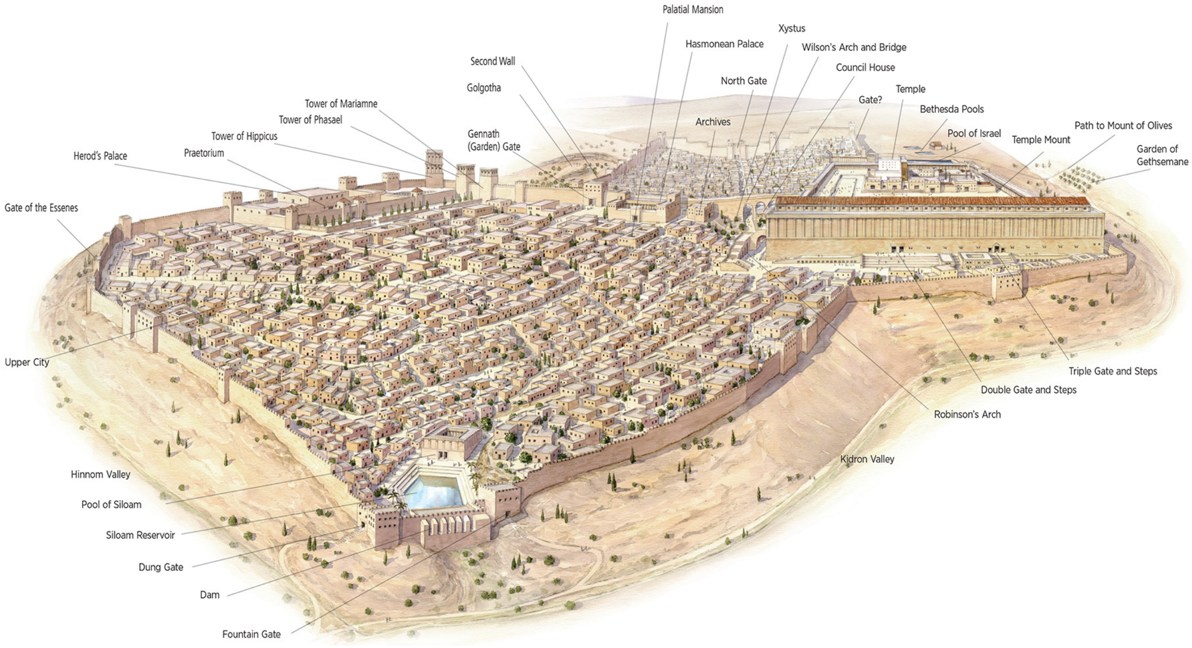
MATTHEW—NOTE ON 24:42 **stay awake**. On readiness for Christ’s return, see 1 Thess. 5:1–11; 1 Pet. 4:7; 2 Pet. 3:2–18.

MATTHEW—NOTE ON 24:48–51 **delayed**. The behavior of the **wicked servant** shows that he is a false disciple (see Gal. 5:19–21) and deserves judgment.

MATTHEW—NOTE ON 25:1 **the kingdom of heaven will be like**. See notes on 3:2; 13:24. **ten virgins**. Bridesmaids. **bridegroom**. As God called himself Israel’s “husband” in the OT (e.g., Isa. 54:4–6), so Jesus pictures himself here as a bridegroom (see Matt. 9:14–15). It was Jewish marriage custom for the groom and his friends to leave his home and go to the home of the bride. The marriage ceremony was conducted there, often at night. The entire wedding party then returned to the groom’s home for a celebration banquet.

Jerusalem in the Time of Jesus

The heavily fortified city of Jerusalem lay atop adjacent hills in the mountainous region of Judea. It therefore proved difficult even for the Romans to recapture during the Jewish revolt, although they eventually did so in A.D. 70 after a bitter siege. The oldest portion of Jerusalem, called “the city of David” and “Mount Zion,” lay to the south of the temple, but the city walls in the first century also encompassed the newer Upper City to the west of the temple. To the east, across the Kidron Valley (John 18:1), stood the Mount of Olives (Mark 13:3). To the south of Zion lay the Hinnom Valley. The reconstruction above depicts Jerusalem around A.D. 30, and the general direction of the drawing is looking north.


Palatial Mansion
Xystus
Hasmonean Palace
Wilson’s Arch and Bridge
Second Wall
Council House
North Gate
Golgotha
Temple
Gate?
Tower of Mariamne
Bethesda Pools
Archives
Tower of Phasael
Path to Mount of Olives
Gennath (Garden) Gate
Pool of Israel
Tower of Hippicus
Temple Mount
Garden of Gethsemane
Herod’s Palace
Praetorium
Gate of the Essenes
Upper City
Triple Gate and Steps
Double Gate and Steps
Robinson’s Arch
Kidron Valley
Hinnom Valley
Pool of Siloam
Siloam Reservoir
Dung Gate
Dam
Fountain Gate

• •

① The **Gate of the Essenes** allowed the Essenes to access latrines outside the city walls in accordance with their strict laws of hygiene.

② **Herod's Palace** was the Jerusalem home of Herod the Great from 23 to 4 B.C. Pilate, who normally resided in Caesarea Maritima, resided in this palace during his visits to Jerusalem, including his visit for the Passover preceding Christ's crucifixion.

③ The **Praetorium** was in Herod's Palace (Matt. 27:27; Mark 15:16), which served as Pilate's official headquarters and as a fortress. A raised stone pavement, used for official judgments, stood outside the palace and was the site of Jesus' condemnation under Pilate (John 19:13).

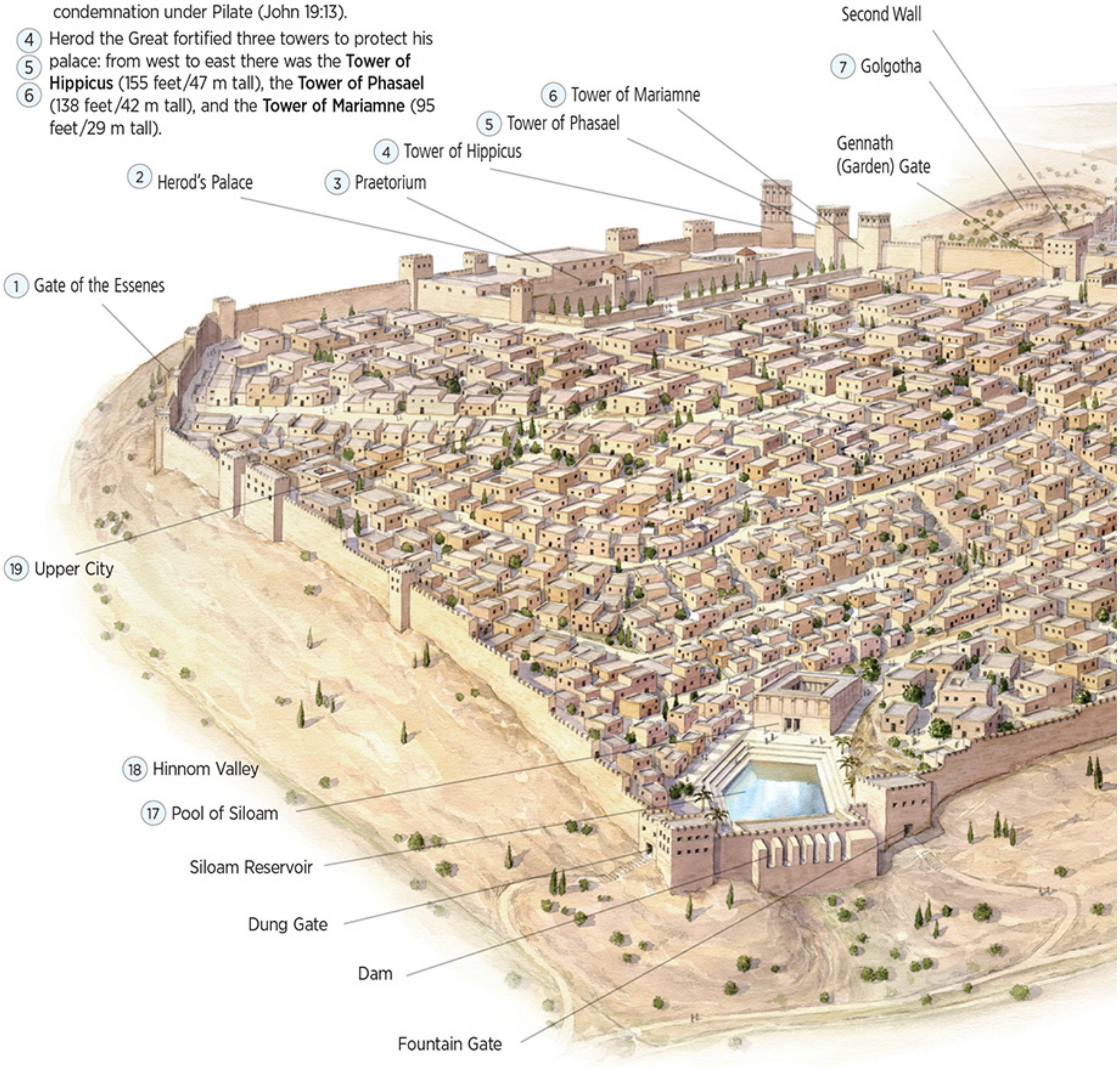
④ ⑤ ⑥ Herod the Great fortified three towers to protect his palace: from west to east there was the **Tower of Hippicus** (155 feet/47 m tall), the **Tower of Phasael** (138 feet/42 m tall), and the **Tower of Mariamne** (95 feet/29 m tall).

⑦ This is often considered the most likely location of **Golgotha**, the place of Jesus' death. It was on a hill overlooking a quarry, outside the Second Wall of the city and near the Gennath (Garden) Gate.

⑰ The **Pool of Siloam** (see John 9:7), a focal point of Jerusalem, adjoined a large dam and reservoir, and received water from the Gihon Spring.

⑱ The **Hinnom Valley** was to the south of the hill that was the original city of David.

⑲ The **Upper City** housed luxurious villas of wealthy residents in the Herodian period.


Second Wall
⑦ Golgotha
⑥ Tower of Mariamne
⑤ Tower of Phasael
Gennath (Garden) Gate
④ Tower of Hippicus
② Herod's Palace
③ Praetorium
① Gate of the Essenes
⑲ Upper City
⑱ Hinnom Valley
⑰ Pool of Siloam
Siloam Reservoir
Dung Gate
Dam
Fountain Gate

⑧ The two-level **Palatial Mansion** (6,500 sq. feet/604 sq. m) may have been the Palace of Annas, who served as high priest from A.D. 6 to 15. Annas's son-in-law Caiaphas held this office from A.D. 18 to 36 and presided at the trial of Jesus (Matt. 26:57).

⑨ Herod the Great lived in the luxurious **Hasmonean Palace** from the mid-30s to 23 B.C. while awaiting the building of his own new palace. Herod Antipas ("Herod the Tetrarch") lived in this palace during his reign, 4 B.C.–A.D. 39. Jesus appeared before him here in either A.D. 30 or 33.

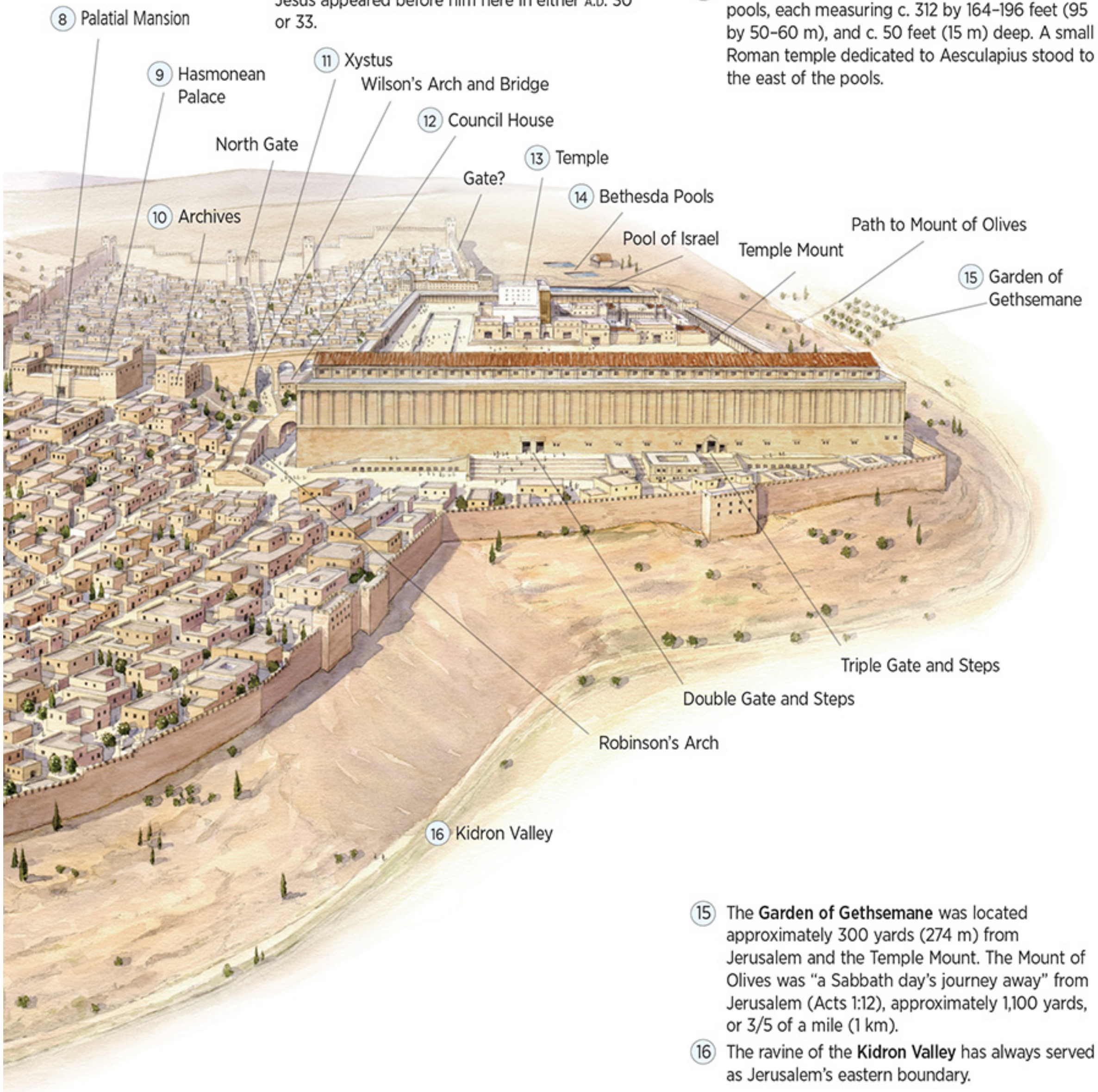
⑩ The **Archives** building contained the public registers (including genealogies) as well as bonds taken by money-lenders, which allowed the recovery of debts.

⑪ The **Xystus**, built on the site of the former Greek Gymnasium, was a place of mass assembly.

⑫ The **Council House** was a public building, perhaps functioning as a municipal office.

⑬ **The Temple** was reconstructed by Herod the Great, beginning in 20/19 B.C.

⑭ The **Bethesda Pools** (see John 5:2) were twin pools, each measuring c. 312 by 164–196 feet (95 by 50–60 m), and c. 50 feet (15 m) deep. A small Roman temple dedicated to Aesculapius stood to the east of the pools.


⑧ Palatial Mansion
⑨ Hasmonean Palace
⑪ Xystus
Wilson's Arch and Bridge
⑫ Council House
North Gate
⑬ Temple
Gate?
⑭ Bethesda Pools
⑩ Archives
Pool of Israel
Temple Mount
Path to Mount of Olives
⑮ Garden of Gethsemane
Triple Gate and Steps
Double Gate and Steps
Robinson's Arch
⑯ Kidron Valley

⑮ The **Garden of Gethsemane** was located approximately 300 yards (274 m) from Jerusalem and the Temple Mount. The Mount of Olives was "a Sabbath day's journey away" from Jerusalem (Acts 1:12), approximately 1,100 yards, or 3/5 of a mile (1 km).

⑯ The ravine of the **Kidron Valley** has always served as Jerusalem's eastern boundary.

MATTHEW—NOTE ON 25:3–4 **lamps**. Large dome-shaped torches, fueled by rags soaked in oil, used for walking outside. **oil**. With extra containers of oil, the torches could last for several hours.

MATTHEW—NOTE ON 25:11–12 I do not know you. The OT speaks of God “knowing” his chosen people (Jer. 1:5; Hos. 13:5; Amos 3:2). The same theme continues in the NT, where it describes a saving relationship with God through Jesus Christ (Gal. 4:8–9; 2 Tim. 2:19).

MATTHEW—NOTE ON 25:13 you know neither the day nor the hour. See note on 24:42.

MATTHEW—NOTE ON 25:15 talents. See note on 18:24.

MATTHEW—NOTE ON 25:18 dug in the ground. See note on 13:44.

MATTHEW—NOTE ON 25:20–23 Well done, good and faithful servant. What was important was their faithfulness in using their gifts and potential.

MATTHEW—NOTE ON 25:24–25 Master, I knew you to be a hard man. The third servant’s actions result from his misperception of his master.

MATTHEW—NOTE ON 25:27 you ought to have invested my money with the bankers. Israelites were forbidden to charge interest to other Israelites (Deut. 23:19), but they could collect interest from Gentiles (Deut. 23:20).

FACT

The bankers (25:27) were probably money-changers, who would charge for their services. It was rare for people to have money or treasure to invest, but if they did, they buried it (Josh. 7:21), had a friend or neighbor guard it (Ex. 22:7), or kept it in a temple.

MATTHEW—NOTE ON 25:29 to everyone who has will more be given. Using one’s God-given abilities wisely and productively is an important part of discipleship. Faithfulness will be rewarded with more opportunities to serve God.

MATTHEW—NOTE ON 25:30 outer darkness . . . weeping and gnashing of teeth. See note on 8:11–12.

MATTHEW—NOTE ON 25:31 Son of Man. See note on 8:20. **angels with him**. See 13:41–42; Rev. 14:17–20. **sit on his glorious throne**. As both Judge and King (Dan. 7:13–14).

MATTHEW—NOTE ON 25:32 **all the nations**. Both Jews and Gentiles (see note on 28:19). **he will separate people one from another**. See 7:21–23; 13:40–43.

MATTHEW—NOTE ON 25:34 **blessed by my Father**. The blessing to the "sheep" (v. 32) is their inheritance of the Father's kingdom. They receive this because of their saving relationship with the Father and the Son.

MATTHEW—NOTE ON 25:40 **least of these**. Those who are most needy among Jesus' **brothers** (Jesus' disciples, but also all believers).

MATTHEW—NOTE ON 25:41–46 **eternal punishment**. Some interpreters think this judgment (**these will go away**) will occur prior to the start of Jesus' earthly millennial kingdom. They think the "sheep" (v. 33) are those blessed to live under Jesus' reign. Others think this judgment will come at the end of that time (Rev. 20:11–13).

MATTHEW—NOTE ON 26:1–27:66 *The Crucified Messiah.* Matthew narrates the events leading to Jesus' death: (1) the Passover and Lord's Supper and events in Gethsemane (26:1–46); (2) Jesus' arrest, trials, and conviction (26:47–27:26); and (3) Jesus' beating, crucifixion, death, and burial (27:27–66).

FACT

Showing mercy to the least of our fellow humans around the world (25:40) is the same as caring about Jesus himself. The care we show (or don't show) to others reveals what is in our heart.

MATTHEW—NOTE ON 26:2 The **Passover** was celebrated annually in remembrance of Israel's exodus from Egypt (see notes on Exodus 12). **Son of Man**. See note on Matt. 8:20. This is the fourth time that Jesus predicts his arrest and crucifixion (see 16:21; 17:22–23; 20:17–19).

MATTHEW—NOTE ON 26:3–4 **chief priests and the elders of the people**. Representatives of the Sanhedrin, the ruling body in Jerusalem, but not the full assembly. **palace**. The private residence of the high priest. **Caiaphas** was high priest A.D. 18 to 36. He was the son-in-law of Annas, the previous high priest (see note on John 18:24).

MATTHEW—NOTE ON 26:5 **feast**. Thousands of pilgrims made the journey to Jerusalem to celebrate Passover. There was much national pride as they recalled their ancestors' liberation from bondage in Egypt. **uproar**. Popular uprisings were common, especially during such feasts.

MATTHEW—NOTE ON 26:6–13 Matthew records this account of Jesus' anointing at Bethany thematically. John records it chronologically, on Saturday night before Jesus' triumphal entry (John 12:1–11).

MATTHEW—NOTE ON 26:6 **Bethany**. See note on 21:17. Jesus had most likely healed **Simon the leper**. The meal is hosted in Simon's home. People healed of leprosy were not required to live apart from the general population.

MATTHEW—NOTE ON 26:7 **a woman**. Identified in John 12:3 as Mary, sister of Martha and Lazarus. **expensive ointment**. "Pure nard" (see Mark 14:3; John 12:3), a perfume oil used for solemn acts of devotion (see note on Mark 14:3–5).

MATTHEW—NOTE ON 26:9 **large sum**. The perfume was valued at "more than three hundred denarii" (Mark 14:5), approximately a year's wages for the average worker.

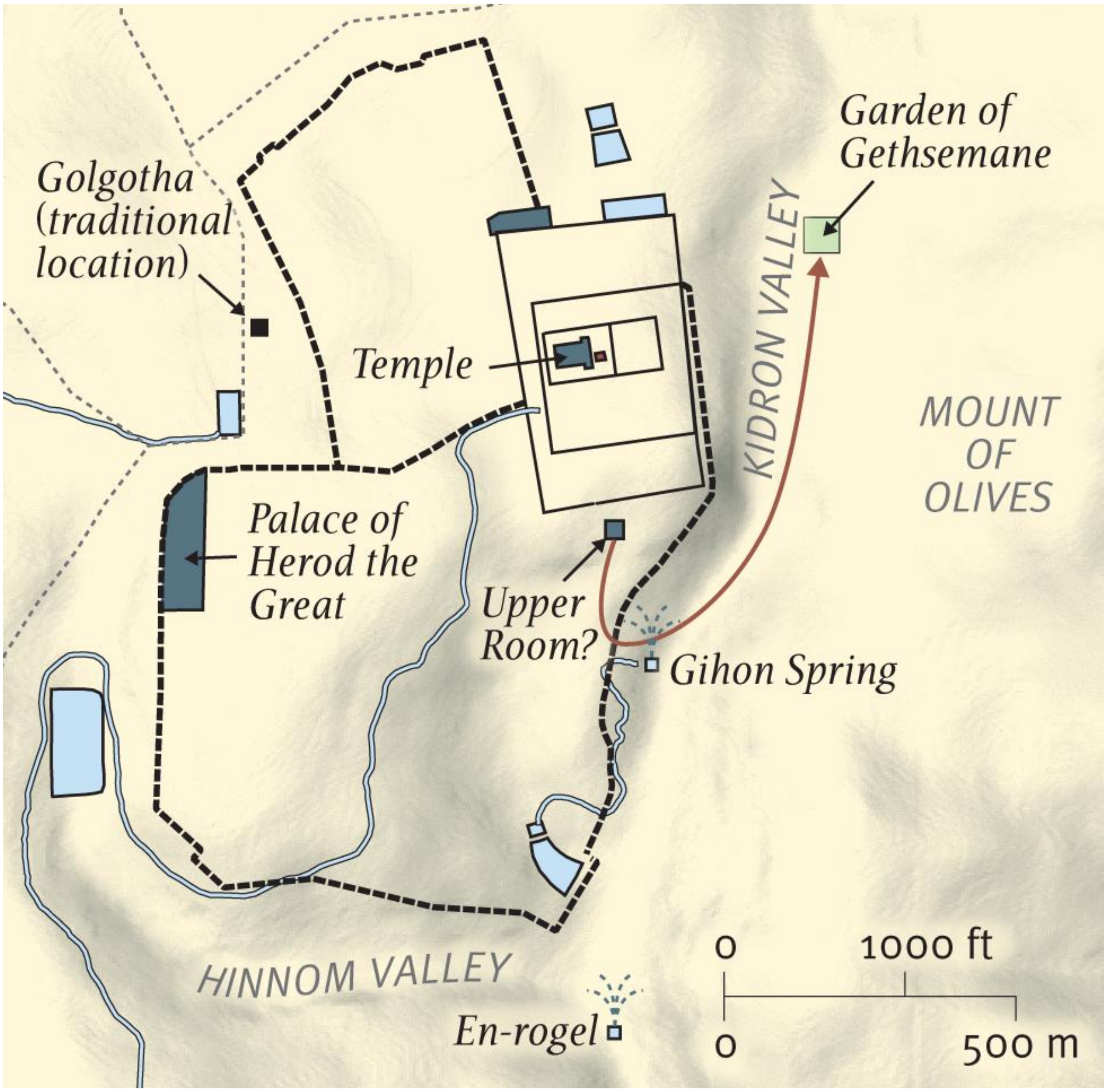
MATTHEW—NOTE ON 26:14 **one of the twelve**. Judas's treachery is heightened by the fact that he is one of Jesus' chosen apostles.

MATTHEW—NOTE ON 26:15–16 **thirty pieces of silver**. In the OT, this was the penalty paid by the owner of an ox that gored a slave to death (Ex. 21:32). Equivalent to about four months' wages for a laborer, this meager sum suggests the low esteem in which both Judas and the chief priests held Jesus.

MATTHEW—NOTE ON 26:17 **first day of Unleavened Bread**. The Festival of Unleavened Bread lasted seven days in the Jewish month of Nisan (late March or early April; see Lev. 23:5–6). **prepare for you to eat the Passover**. Preparations for the Passover were made on Thursday afternoon. Jesus and the disciples ate the Passover meal after sundown on Thursday evening. Jesus instituted the Lord's Supper later that evening.

The Last Supper

After Jesus and his disciples ate the Passover meal, they crossed the Kidron Valley and entered a garden called Gethsemane (meaning “oil press”), where they often spent time while visiting Jerusalem (see Luke 22:39).


Garden of Gethsemane
Golgotha (traditional location)
KIDRON VALLEY
Temple
MOUNT OF OLIVES
Palace of Herod the Great
Upper Room?
Gihon Spring
HINNOM VALLEY
En-rogel
0
1000 ft
0
500 m

MATTHEW—NOTE ON 26:20 reclined at table. In formal dining, the host took the center seat at a U-shaped series of low tables. He was surrounded by the most honored guests on either side. The guests reclined with their heads toward the tables and their feet toward the wall.

MATTHEW—NOTE ON 26:23 **He who has dipped his hand in the dish with me**. The custom was to take a piece of bread or a piece of meat in bread and dip it into a common bowl of sauce on the table. Each of those around the room had done so. At this point the betrayer could have been any of the Twelve.

MATTHEW—NOTE ON 26:24 **as it is written**. A reference to the suffering servant prophesies in Isaiah 42–53.

MATTHEW—NOTE ON 26:25 **Rabbi**. The larger group around the table addresses Jesus as “Lord” (v. 22), but Judas addresses him as “Rabbi,” or “Teacher.” There is no record of Judas ever calling Jesus “Lord.” **You have said so** is a Greek expression that deflects responsibility back upon the one asking a question (see v. 64).

MATTHEW—NOTE ON 26:26 **bread . . . this is my body**. Jesus’ physical death fulfills the ceremonies surrounding the Passover lamb and other OT sacrifices. He will become the sacrificial atonement for the people’s sins.

MATTHEW—NOTE ON 26:27 **cup**. Most likely the third of four cups in the Passover observance—the cup of blessing, or the cup of redemption. It corresponds to God’s third promise in Ex. 6:6.

MATTHEW—NOTE ON 26:28 **blood of the covenant**. The cup foreshadows the shedding of Jesus’ blood and his absorbing of God’s wrath. This opens the way for the redemption of all peoples through the new covenant relationship with God that was promised to the people of Israel (see Jer. 31:31, 34).

MATTHEW—NOTE ON 26:29 **drink it new with you in my Father’s kingdom**. The messianic banquet (compare 8:11; Rev. 19:9).

MATTHEW—NOTE ON 26:30 **hymn**. Perhaps Psalms 113–118, or Psalm 136.

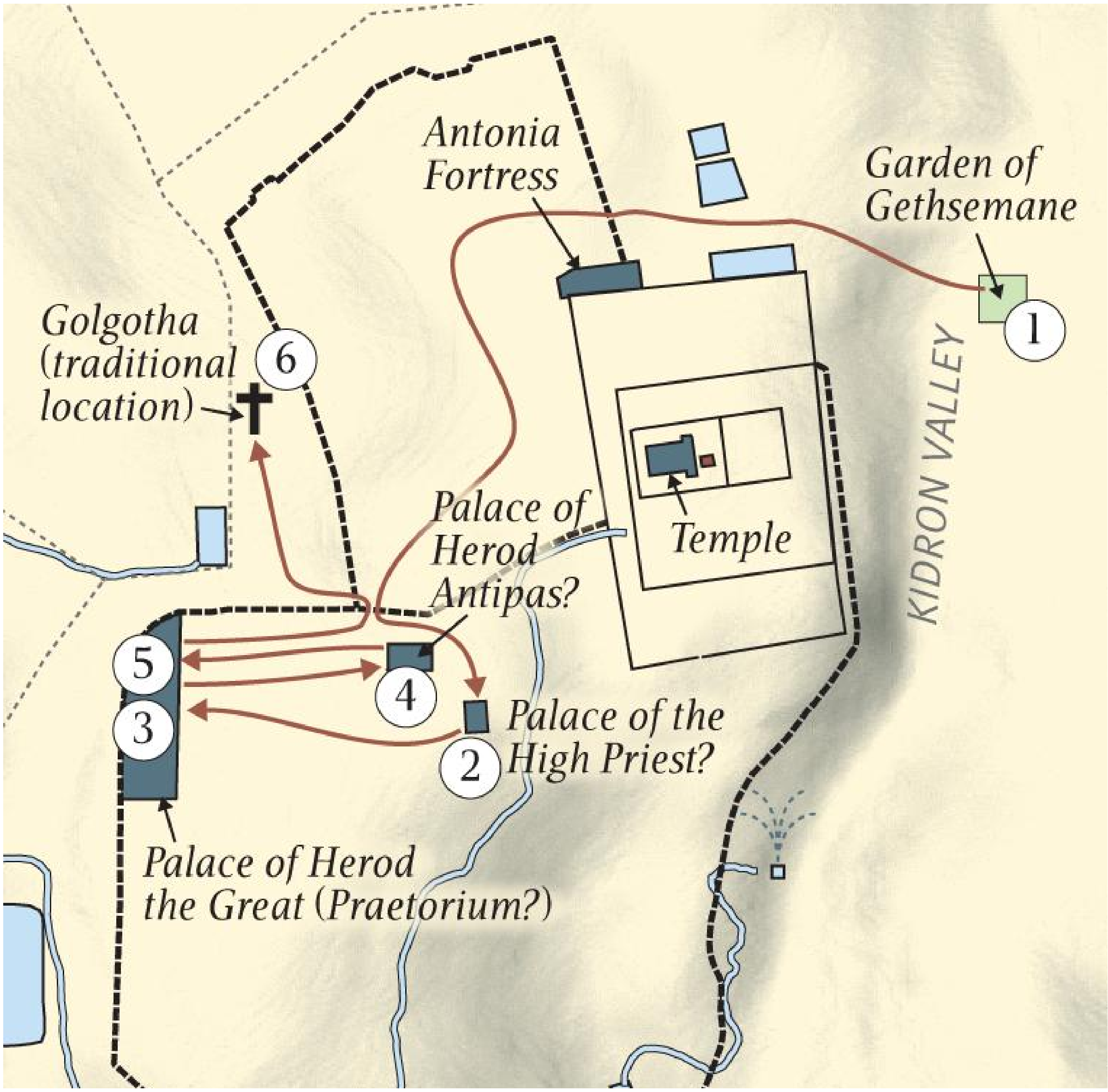
MATTHEW—NOTE ON 26:31 **You will all fall away**. All the disciples will forsake Jesus and run (v. 56). They will still be his disciples, but they will fail to stand with him against persecution.

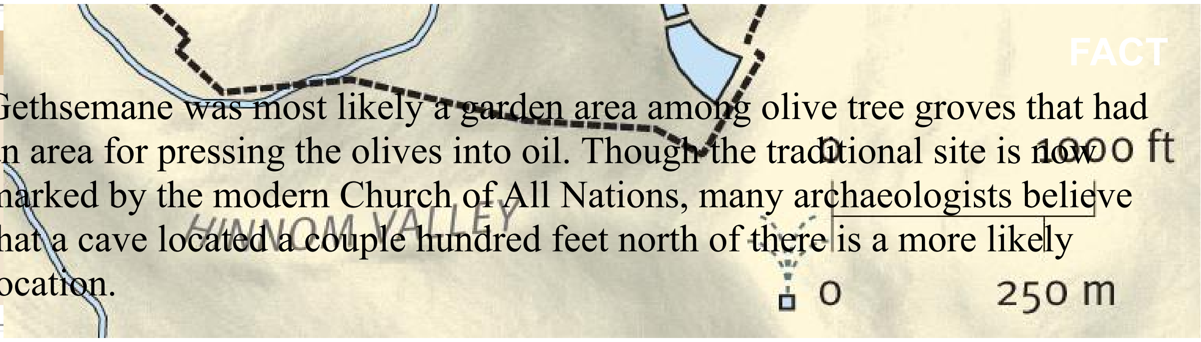
MATTHEW—NOTE ON 26:34 **rooster crows**. Marking the sunrise.

MATTHEW—NOTE ON 26:36 **Gethsemane** means “oil press,” indicating a garden area on the Mount of Olives where olive oil was prepared.

Jesus' Arrest, Trial, and Crucifixion

The path from Jesus' arrest to his crucifixion (part of which is often called the Via Dolorosa, " Way of Sorrows") is difficult to retrace with certainty. According to a possible harmony of the Gospel accounts, after the Passover meal Judas led a contingent of soldiers to Gethsemane to arrest Jesus (1). From there Jesus was led to Annas (location unknown), who sent him to his son-in-law Caiaphas, the high priest (2). The Jewish leaders then appealed to the Roman governor Pilate to have Jesus put to death (3). Luke records that Pilate sent Jesus to Herod Antipas (4), who questioned Jesus but returned him to Pilate without rendering any judgment (5). Pilate then sent Jesus to be crucified at Golgotha (6).


Antonia Fortress
Garden of Gethsemane
1
KIDRON VALLEY
Golgotha (traditional location)
6
Temple
Palace of Herod Antipas?
5
4
3
Palace of the High Priest?
2
Palace of Herod the Great (Praetorium?)



FACT

Gethsemane was most likely a garden area among olive tree groves that had an area for pressing the olives into oil. Though the traditional site is now marked by the modern Church of All Nations, many archaeologists believe that a cave located a couple hundred feet north of there is a more likely location.

MATTHEW—NOTE ON 26:39 **fell on his face**. In this typical posture of complete humility in prayer, Jesus lays his life before his Father. He prepares to accomplish his life's mission—to bear the sins of the world—which is what **this cup** signifies. See note on 20:22–23.

MATTHEW—NOTE ON 26:41 Their **temptation** was to sleep and thus to fail in their responsibility to support Jesus. It may also refer to the temptation to deny Jesus when he is led away to the cross (see vv. 31–35).

MATTHEW—NOTE ON 26:47 **one of the twelve**. See note on v. 14. The **great crowd** included Roman soldiers assigned to the temple for security, carrying **swords**, and temple police and personal guards of the **chief priests** and Sanhedrin (**elders**), carrying **clubs**.

MATTHEW—NOTE ON 26:48 **kiss**. A customary way for friends in ancient Israel to greet one another now becomes the means of betrayal.

MATTHEW—NOTE ON 26:49 **Rabbi**. See note on v. 25.

MATTHEW—NOTE ON 26:50 When Jesus addresses Judas as **Friend**, he uses a word meaning "acquaintance," rather than a word implying closeness or affection.

MATTHEW—NOTE ON 26:51 **one of those who were with Jesus**. Simon Peter (see John 18:10–11). **servant of the high priest**. Malchus (see John 18:10).

MATTHEW—NOTE ON 26:53 **twelve legions**. 72,000 soldiers. A Roman legion at full strength had 6,000 soldiers.

MATTHEW—NOTE ON 26:56 Compare Psalm 22; Isaiah 53; Zechariah 12–13.

MATTHEW—NOTE ON 26:57–58 The headquarters of **Caiaphas the high priest** was likely a mansion, probably on the eastern slope of Jerusalem, overlooking the temple area.

MATTHEW—NOTE ON 26:59 **The whole council** (the "Sanhedrin") need not include all 70 members of the highest court of the Jews. It may indicate only those hastily assembled in the middle of the night (23 members made a quorum). The Romans were ultimately in control of all judicial proceedings, but they allowed their subjects some freedom to try their own cases.

MATTHEW—NOTE ON 26:61–62 **I am able to destroy the temple of God**. Jesus' opponents misquoted this saying and took it out of context (see John 2:19–21).

MATTHEW—NOTE ON 26:63 Jesus is **silent**, fulfilling Isa. 53:7 and making his accusers responsible for his death. **tell us if you are the Christ**. Caiaphas wants Jesus to admit to this charge so that he can be accused of rebellion against Rome and be tried before Pilate.

MATTHEW—NOTE ON 26:64 **You have said so**. See note on v. 25. Jesus declares that he is not only the human Messiah anticipated by the Jews but also the divine **Son of Man** (see Dan. 7:13–14; note on Matt. 8:20) who sits at the **right hand** of God (Ps. 110:1–2).

MATTHEW—NOTE ON 26:65 **tore his robes**. Such an action was normally prohibited for the high priest (Lev. 10:6; 21:10), but Jesus' astounding claim causes a strong response. **blasphemy**. Because Jesus claims divine status as the Son of Man.

MATTHEW—NOTE ON 26:66 If Jesus is lying by claiming to be divine, then indeed he **deserves death** according to Jewish law (see Lev. 24:10–23). The irony is that he will be executed for telling the truth.

MATTHEW—NOTE ON 26:71–72 **oath**. See 5:33–37.

MATTHEW—NOTE ON 26:73 All of Jesus' disciples except Judas were from Galilee. Judeans looked down on Galileans because of their regional **accent**.

MATTHEW—NOTE ON 26:74 **curse . . . swear**. Most likely calling upon God's wrath to strike him if he is lying.

MATTHEW—NOTE ON 27:1 **When morning came** on Friday, **all the chief priests and the elders of the people** assembled a quorum so they could formally approve their verdict against Jesus during the early morning hours (26:57–68).

MATTHEW—NOTE ON 27:2 **They . . . delivered him over to Pilate**, the governor of Judea and the Roman prefect under Emperor Tiberius (see note on Luke 3:1). To maintain control, the Romans kept the death penalty under their own jurisdiction and reserved the right to intervene in any case.

MATTHEW—NOTE ON 27:3–4 Only Matthew records Judas's feelings of remorse and his attempt to return the blood money. **changed his mind**. Judas experienced feelings of regret. This is less than "repentance," which involves a change of action and attitude.

MATTHEW—NOTE ON 27:5 Judas **hanged himself** rather than face his crushing guilt.

MATTHEW—NOTE ON 27:6 **blood money**. Based on Deut. 23:18.

MATTHEW—NOTE ON 27:7–8 The name **Field of Blood** arose from its association with Judas's violent death (see Acts 1:18–19) and perhaps also with the "blood money" (Matt. 27:6) paid for his betrayal of Jesus. Most church traditions place this location in the Hinnom Valley south of Jerusalem (see note on 18:6–9). The precise location is unknown.

MATTHEW—NOTE ON 27:9–10 Matthew draws on a combination of phrases from Jer. 19:1–13 and Zech. 11:11–13, but attributes the prophecy to **Jeremiah** as the more prominent of the two (compare Mark 1:2; see Isa. 40:3; Mal. 3:1).

MATTHEW—NOTE ON 27:11 **governor**. Pontius Pilate (see note on v. 2). **King of the Jews**. Since blasphemy is not a charge worthy of the death penalty under Roman rule, the Jewish leaders restate the charges when they hand Jesus over to Pilate (compare Luke 23:2). A claim to kingship would be a direct challenge to Caesar. **You have said so**. See note on Matt. 26:25; see also 26:64.

MATTHEW—NOTE ON 27:15–18 **release for the crowd**. Pilate had apparently begun this custom to win favor with the people. **Barabbas**. A notorious criminal who had committed robbery (see note on John 18:40), treason, and murder (Mark 15:7; Luke 23:18–19). He may have belonged to one of the rural guerilla bands that attacked Romans and wealthy Jews, making him popular with the common people.

MATTHEW—NOTE ON 27:19 dream. Romans often viewed dreams as omens. God probably gave the dream as a sign of Jesus' innocence.

FACT

Barabbas was a notorious criminal who had committed robbery, insurrection, and murder and may have belonged to one of the rural bandit gangs roaming the countryside. Bandits were popular with the public because they often targeted the wealthy and harassed the Roman government, both of whom were despised by the masses.

MATTHEW—NOTE ON 27:24 washed his hands. A public demonstration that he finds no grounds for giving Jesus the death penalty.

MATTHEW—NOTE ON 27:25 His blood be on us (see Acts 18:6) was a common phrase accepting responsibility for someone's death. Subsequent generations of Jews should not be held responsible for the sins of their ancestors, however, for that would be unjust (see Deut. 24:16).

MATTHEW—NOTE ON 27:26 scourged. Roman beatings were a terribly cruel punishment. Those condemned were tied to a post and beaten with a leather whip interwoven with pieces of bone and metal, which tore through skin and tissue, often exposing bones and intestines. In many cases, the beating itself was fatal.

MATTHEW—NOTE ON 27:27–44 As he tells of the crucifixion, Matthew focuses on the fulfillment of OT prophecies about the suffering servant (Isa. 42:1–4; 52:13–53:12) as well as Jesus' own predictions of his death (Matt. 16:21; 17:22–23; 20:17–19; 26:2).

MATTHEW—NOTE ON 27:27 the governor's headquarters. The Praetorium, Pilate's official headquarters, was also used as a fortress (see note on John 18:28). **whole battalion**. Probably 120–200 soldiers.

MATTHEW—NOTE ON 27:28–31 put a scarlet robe on him. Roman soldiers in Jerusalem often played cruel games with condemned prisoners, particularly traitors. Mark and John describe the cloak as “purple,” but dyes varied, so a violet-red cloak might be called scarlet by some and purple by others.

MATTHEW—NOTE ON 27:32 **Cyrene** was a region in North Africa (see note on Acts 13:1) with a large Jewish population. **Simon** was likely a Jew who had traveled to Jerusalem for the Passover. **carry his cross**. Jesus was severely weakened from the beating and loss of blood (see note on Matt. 27:26). He was unable to carry his cross, which would have weighed 30 to 40 pounds (14 to 18 kg).

MATTHEW—NOTE ON 27:33 **Golgotha**. Aramaic for “skull.” It may have had this name because it was a place of execution, because the area had a number of tombs, or possibly because the site in some way resembled a skull (see Mark 15:22).

MATTHEW—NOTE ON 27:34 This was one more mockery. The **wine** they offered was **mixed with gall**, a bitter herb that could even be poisonous.

MATTHEW—NOTE ON 27:35 **crucified him**. The Jewish historian Josephus mentions thousands of people crucified in first-century Palestine, mostly during rebellions against Rome. Crucifixion was considered the worst form of execution, due to the excruciating pain and public shame. Hanging suspended by one’s arms eventually caused great difficulty in breathing. Only pushing up with one’s feet to take the weight off the arms could lessen the lack of breath. But that motion itself caused severe pain, forcing the exhausted victim to slump down again. Eventually, the victim would suffocate or die from the physical trauma. **They divided his garments among them by casting lots** is a clear reference to Ps. 22:18.

MATTHEW—NOTE ON 27:37 The **charge** was written “in Aramaic, in Latin, and in Greek” (John 19:20) as a warning to any who would dare rebel against Rome.

MATTHEW—NOTE ON 27:38 **robbers**. Nothing more is known about the background of these men. Jesus’ crucifixion with criminals fulfills Isa. 53:12.

MATTHEW—NOTE ON 27:39–40 Since Heb. 13:12 says that Jesus was crucified “outside the [city] gate,” **those who passed by** probably included many pilgrims who had come to Jerusalem for the Passover. **wagging their heads**. An allusion to Ps. 22:7; see note on Ps. 22:6–8.

MATTHEW—NOTE ON 27:41–43 chief priests, with the scribes and elders, mocked him. The religious leaders do not address Jesus directly. They turn to one another as they mock him. **let God deliver him**. An allusion to Ps. 22:8.

MATTHEW—NOTE ON 27:45–50 After being on the cross for about six hours (compare v. 45 with Mark 15:25), Jesus dies.

MATTHEW—NOTE ON 27:45 sixth hour . . . until the ninth hour. From noon until 3:00 P.M. The ninth hour was the time when Jews offered the daily evening sacrifice. **darkness**. Not a solar eclipse, since Passover occurred during a full moon, and a solar eclipse can occur only during a new moon. Rather, it is a supernatural act of God, displaying his displeasure and judgment upon humanity for crucifying his Son.

MATTHEW—NOTE ON 27:46 Eli, Eli, lema sabachthani? Jesus quotes Ps. 22:1, speaking in Aramaic, the everyday language of his time. **My God, my God, why have you forsaken me?** In some sense Jesus had to be cut off from the favor of and fellowship with the Father that had been his eternally. He was bearing the sins of his people and therefore enduring God’s wrath (see Isa. 53:6, 10; 2 Cor. 5:21; Gal. 3:13; 1 John 2:2). And yet, in quoting Ps. 22:1 Jesus probably has in mind the remainder of the psalm as well, which moves on to a cry of victory (Ps. 22:21–31). And, he expresses faith by calling God “my God.” Surely he knows why he is dying, for this was the purpose of his coming to earth (see Matt. 16:21; 20:18–19, 28). His cry, uttered **with a loud voice**, is not expressing bewilderment at his situation. It is to tell the bystanders, and through them the world, that he was experiencing God-forsakenness for the salvation of others.

MATTHEW—NOTE ON 27:47 In Aramaic, Jesus’ call to God (“Eli, Eli”) sounds similar to the Hebrew name for **Elijah**. Bystanders misunderstand him as calling for the prophet.

MATTHEW—NOTE ON 27:48 sour wine. Used as a daily drink with meals by common people and soldiers. It was cheaper than regular wine and effectively quenched thirst. See Ps. 69:21.

MATTHEW—NOTE ON 27:50 yielded up his spirit. Even in death, Jesus maintains authority over his destiny (see John 10:17–18). While Jesus’ body remained on the cross and was then put in the tomb, his spirit went into the presence of God his Father (see Luke 23:43, 46; also Eccles. 12:7). In this way he became the pattern for believers who die after him (2 Cor. 5:8; Phil. 1:23).

MATTHEW—NOTE ON **27:51** The **curtain** between the Holy Place and the Most Holy Place was an elaborately woven fabric 60 feet (18 m) high and 30 feet (9 m) wide. No one was allowed to enter the Most Holy Place except the high priest, once a year on the Day of Atonement (Heb. 9:2–7). **Torn in two** signifies the removal of the separation between God and the people. See Heb. 9:12, 24; 10:19–20. **earth shook**. Palestine sits on a major seismic rift, so earthquakes were not uncommon. But the splitting of rocks and opening of tombs (Matt. 27:52) make this a major testimony to the meaning of Jesus' death and resurrection.

MATTHEW—NOTE ON **27:52–53** **saints who had fallen asleep**. This shows that the resurrection of people who died looking forward to the Messiah depended on Christ's actual death and resurrection, as does the future resurrection of Jesus' disciples today. **coming out of the tombs after his resurrection they went into the holy city**. Matthew apparently jumps ahead here, treating materials topically, as he often does. The wording suggests that these saints were not merely brought back to life (like Lazarus; John 11:44) but were **raised** with new, resurrection bodies. Since believers' resurrected bodies will be like Jesus' resurrected body (1 Corinthians 15), it is natural to guess that they would not have died again. They may have returned to heaven at or after Jesus' ascension (Acts 1:1–11).

MATTHEW—NOTE ON **27:55–56** These **women** accompanied Jesus as his disciples (see Mark 15:41; Luke 8:1–3; 23:49), witnessed the crucifixion, and will be the first witnesses to his resurrection.

MATTHEW—NOTE ON **27:57–60** **Joseph** was a member of the Sanhedrin who did not consent to the actions against Jesus (Luke 23:50–51). His high standing within the Jewish community gave him access to **Pilate**. The location of **Arimathea** is uncertain—perhaps Ramathaim in the hill country of Ephraim, 20 miles (32 km) northwest of Jerusalem. **asked for the body of Jesus**. The Jewish custom was that crucified bodies should be taken down before evening, especially before the Sabbath, which began at sundown on Friday. **new tomb**. A rectangular chamber cut into rock. It was accessed through a low entry room and blocked with a **stone** that could be rolled back and forth. The use of a rich man's tomb fulfills Isa. 53:9.

MATTHEW—NOTE ON 27:61 **the other Mary** (compare 28:1). Most likely the mother of Joses (see Mark 15:40, 47; he was probably the same person as "Joseph," Matt. 27:56).

MATTHEW—NOTE ON 27:62 **The next day, . . . after the day of Preparation** is the Sabbath.

MATTHEW—NOTE ON 27:65–66 **guard**. The same Roman military guard assigned to temple security.

MATTHEW—NOTE ON 28:1–20 *The Resurrection and Commission of the Messiah.* Matthew's concluding chapter recounts Jesus' resurrection from the dead. His resurrection confirms his identity and shows that God accepted Jesus' death for others' sins. Jesus now lives as the faithful companion, master, and Lord of those who respond to his great commission (vv. 16–20).

FACT

Jesus' resurrection is a crucial part of the gospel message. If Jesus did not rise from the dead, we are still in our sins (1 Cor. 15:17). Yet the Jewish leaders chose to make up the story that it never happened (Matt. 28:13–14).

MATTHEW—NOTE ON 28:1 **first day of the week**. Sunday morning. **Mary Magdalene and the other Mary**. Compare 27:61.

MATTHEW—NOTE ON 28:2 **great earthquake, for an angel of the Lord**. The earthquake either occurred simultaneously with the appearance of the angel or was the way the angel rolled away the stone.

MATTHEW—NOTE ON 28:3–4 **fear of him**. The guards are probably battle-hardened soldiers, but they have never witnessed anything like this.

MATTHEW—NOTE ON 28:7 **his disciples**. Probably the Eleven. **Galilee**. The central location of Jesus' earthly ministry continues to be important during his post-resurrection ministry.

MATTHEW—NOTE ON 28:9 **Took hold of his feet** shows that this is no vision or hallucination. It is a physical resurrection. By allowing this act of worship, here and in v. 17, Jesus accepts their confession of his deity, for only God is to be worshiped.

MATTHEW—NOTE ON 28:10 **my brothers**. Perhaps the Eleven, but more likely the broader group of disciples who had followed Jesus (compare 12:49–50; 25:40). If so, this is the larger group of disciples who will see the risen Lord (e.g., 1 Cor. 15:6).

MATTHEW—NOTE ON 28:11–15 The **soldiers** faced possible execution for neglecting their guard duty. In cooperating with the Jewish religious leaders, they at least have a chance to save themselves.

MATTHEW—NOTE ON 28:17 **Some doubted** probably refers to people other than the 11 disciples (see note on v. 10).

MATTHEW—NOTE ON 28:18 **All authority**. In his risen state, Jesus exercises absolute authority throughout heaven and earth. This shows his deity. His authority **has been given** by the Father, which indicates that he remains under the Father's authority (see note on 1 Cor. 15:28).

MATTHEW—NOTE ON 28:19 The command (**make disciples**) explains the central focus of the Great Commission. The Greek participles (translated **go**, **baptizing**, and "teaching" [v. 20]) describe the process by which disciples are made. **all nations**. All the peoples of the earth. The **name** (singular) of the Father, Son, and Holy Spirit is an indication of the Trinitarian Godhead and a clear statement of Jesus' deity.

MATTHEW—NOTE ON 28:20 **observe**. Obey. **I am with you always**. Jesus is "God with us" (see 1:23). This is a fitting way for Jesus to conclude his charge to the disciples and for Matthew to conclude his Gospel.

Mark

(return to table of contents)

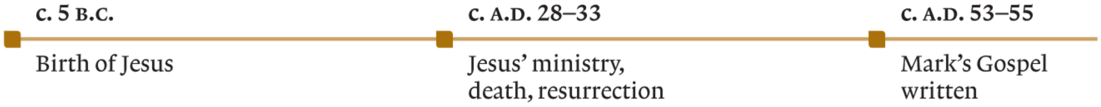
Mark 1 • Mark 2 • Mark 3 • Mark 4 • Mark 5 • Mark 6 • Mark 7 • Mark 8 • Mark 9 • Mark 10 • Mark 11 • Mark 12 • Mark 13 • Mark 14 • Mark 15 • Mark 16

- Introduction to Mark
  - Timeline
  - Author, Date, and Recipients
  - Purpose and Theme
  - Key Themes
  - Outline
  - The Setting of Mark
- Global Message of Mark
  - The Central Message of Mark
  - Global Good News
  - The Global Message of Mark for Today
- Study Notes

Introduction to Mark

Introduction to Mark

Timeline



Author, Date, and Recipients

The apostle Peter passed on reports of the words and deeds of Jesus to his attendant, John Mark, who wrote this Gospel for the wider church as the record of Peter's apostolic testimony. The book was likely written from Rome during the mid- to late-50s A.D. (though the mid- or late-60s is also possible). Mark's audience, largely unfamiliar with Jewish customs, needed to become familiar with such customs in order to understand the coming of Jesus as the culmination of God's work with Israel and the entire world, so Mark explains them.

Purpose and Theme

The ultimate purpose and theme of Mark's Gospel is to present and defend Jesus' universal call to discipleship. Mark returns often to this theme, categorizing his main audience as either followers or opponents of Jesus. Mark presents and supports this call to discipleship by narrating the identity and teaching of Jesus. For Mark, discipleship is essentially a relationship with Jesus, not merely following a certain code of conduct. Fellowship with Jesus marks the heart of the disciple's life, and this fellowship includes trusting Jesus, confessing him, observing his conduct, following his teaching, and being shaped by a relationship with him. Discipleship also means being prepared to face the kind of rejection that Jesus faced.

Key Themes

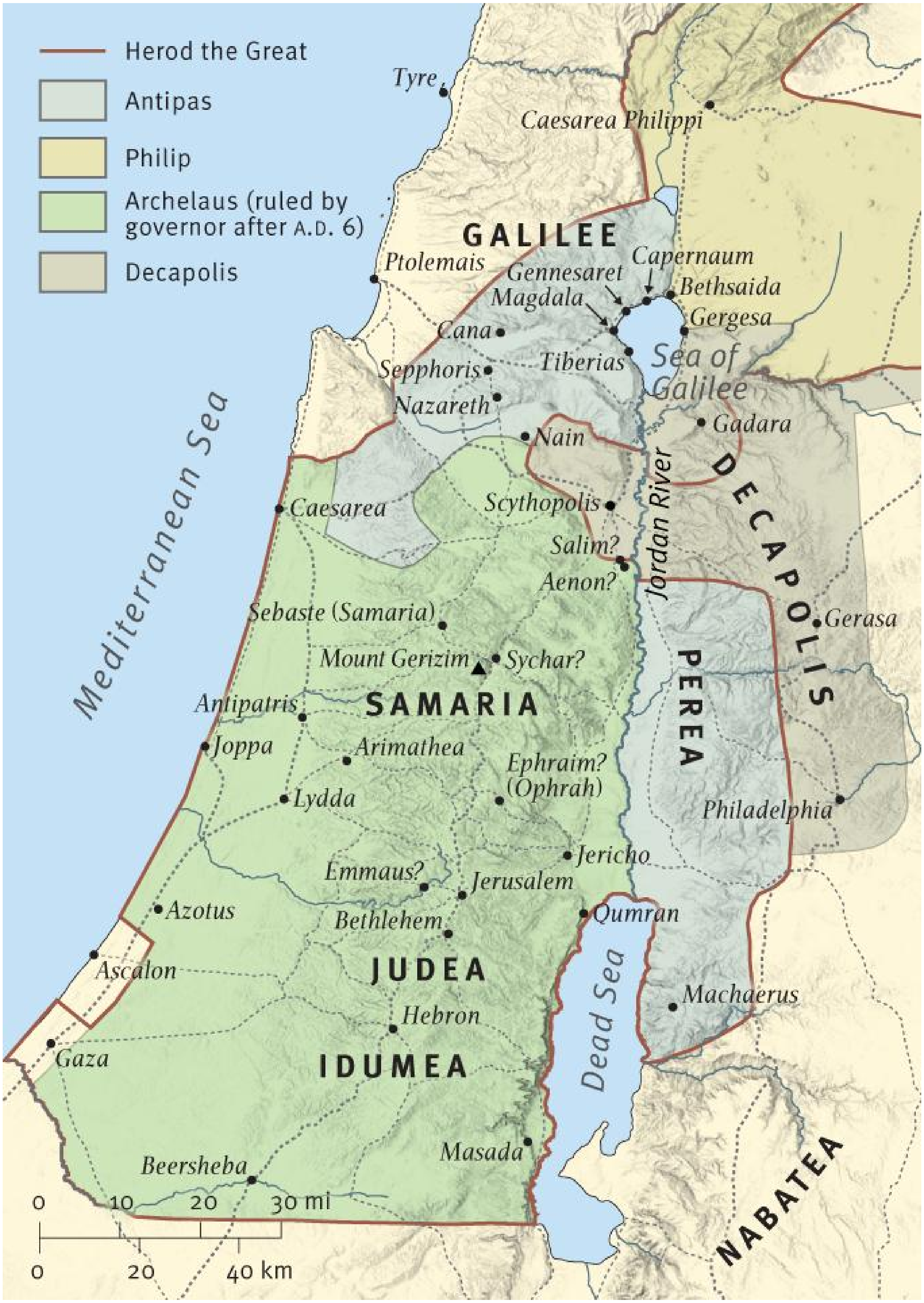
1. Jesus seeks to correct messianic expectations and misunderstandings (1:25, 34, 44; 3:12; 4:10–12; 5:18–19, 43; 8:30; 9:9).
2. Jesus is man (3:5; 4:38; 6:6; 7:34; 8:12, 33; 10:14; 11:12; 14:33–42).
3. Jesus is the Son of God (1:11; 3:11; 5:7; 8:38; 9:7; 12:6–8; 13:32; 14:36, 61; 15:39).
4. Jesus is the Son of Man with all power and authority (1:16–34; 2:3–12, 23–28; 3:11; 4:35–41; 6:45–52; 7:1–23; 10:1–12).
5. Jesus as the Son of Man must suffer (8:31; 10:45; 14:21, 36).
6. Jesus is Lord (2:28; 12:35–37; 14:62).
7. Jesus calls his followers to imitate him in humble service, self-denial, and suffering (8:34–38; 9:35–37; 10:35–45).
8. Jesus teaches on the kingdom of God, and implies that God continues to call a people to himself (compare 1:15; 9:1; 14:25; 15:43).

Outline

- I. Introduction (1:1–15)
- II. Demonstration of Jesus’ Authority (1:16–8:26)
    - A. Jesus’ early Galilean ministry (1:16–3:12)
    - B. Jesus’ later Galilean ministry (3:13–6:6)
    - C. Work beyond Galilee (6:7–8:26)
- III. Testing Jesus’ Authority in Suffering (8:27–16:8)
    - A. Journey to Jerusalem (8:27–10:52)
    - B. Entering and judging Jerusalem (11:1–13:37)
    - C. Death and resurrection in Jerusalem (14:1–16:8)
    - D. “Longer ending of Mark” (16:9–20; see note)]

The Setting of Mark

The events in the book of Mark take place almost entirely within Palestine, from Caesarea Philippi in the north to Beersheba in the south. During this time Palestine was ruled by the Roman Empire. The book opens with Jesus’ baptism by John during the rule of Pontius Pilate and the tetrarchs Antipas and Philip. It closes with Jesus’ death and resurrection about three years later.


Herod the Great
Antipas
Philip
Archelaus (ruled by governor after A.D. 6)
Decapolis
Tyre
Caesarea Philippi
GALILEE
Ptolemais
Gennesaret
Capernaum
Bethsaida
Magdala
Gergesa
Cana
Tiberias
Sea of Galilee
Sepphoris
Nazareth
Nain
Gadara
Mediterranean Sea
DECAPOLIS
Caesarea
Scythopolis
Jordan River
Salim?
Aenon?
Sebaste (Samaria)
Gerasa
Mount Gerizim
Sychar?
PEREA
SAMARIA
Antipatris
Joppa
Arimathea
Ephraim? (Ophrah)
Lydda
Philadelphia
Jericho
Emmaus?
Jerusalem
Azotus
Qumran
Bethlehem
Ascalon
JUDEA
Dead Sea
Machaerus
Hebron
Gaza
IDUMEA
Masada
NABATEA
Beersheba
0 10 20 30 mi
0 20 40 km

The Global Message of Mark

The Central Message of Mark

The central message of Mark's Gospel is that Jesus Christ, the Son of God, has come to earth (Mark 1:1), that "the kingdom of God is at hand," and that all should "repent and believe in the gospel" (1:15).

Mark establishes early in his Gospel that Jesus is indeed the very Son of God—as we see when Jesus was baptized by John the Baptist. When Jesus came up from the water, immediately the heavens opened, the Holy Spirit descended on Jesus, and the voice of God the Father spoke from heaven saying, "You are my beloved Son; with you I am well pleased" (Mark 1:9–11). These verses show clearly that the One True God of the Bible exists as three persons—Father, Son, and Holy Spirit.

Other books of the Bible also show that Jesus is the Creator of everything in the universe, including this earth and every human being on it (John 1:1–3). The apostle Paul writes that Jesus "is the image of the invisible God, the firstborn of all creation. For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him" (Col. 1:15–16).

The global significance of this is massive. Because Jesus created everything, he is the rightful ruler of everything. But the tragic reality of human existence is that life on this earth is deeply damaged by cruelty and suffering, by evil and injustice, by sickness and finally death.

Global Good News

Mark's Gospel starts off with global good news—the triumphant announcement of the arrival of the kingdom of God: "Jesus came into Galilee, proclaiming the gospel of God, and saying, 'The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel'" (Mark 1:14–15). The long-awaited worldwide kingdom—in which all would be put right and justice would prevail—dawned when Jesus came into the world. Though injustice and evil still ravage this world, the King of creation, the rightful righteous ruler has landed! Evil's defeat is certain and imminent. God's cosmic, global restoration has begun—in the coming of Christ, in his life and death and resurrection.

Immediately after announcing that the "kingdom of God is at hand," Jesus calls his first disciples from among a group of fishermen (Mark 1:16–20). Here we see a pattern that has been reflected in Christianity around the world throughout history and down to the present. It is not the social elites that Jesus calls to leave everything and follow him, but common people from every walk of life. The gospel is for all peoples, not limited to a select few who outwardly observe a list of rules (7:3–4). Jesus underscores the inclusion of people from every nation—by showing mercy to the Gentiles (e.g., 7:24–30) and by welcoming "whoever does the will of God" into his own family (3:35).

We also learn, right from the start of Mark's Gospel, that Jesus cares deeply about physical suffering—as he heals a leper, a paralytic, and a man with a withered hand (1:40–45; 2:1–12; 3:1–6). Later on Mark says that wherever Jesus went "in villages, cities, or countryside, they laid the sick in the marketplaces," and all that touched "the fringe of his garment" were made well (6:53–56). Likewise, Mark's Gospel tells how Jesus miraculously fed a great crowd of five thousand, having "compassion on them, because they were like sheep without a shepherd" (6:34). On another occasion he fed a crowd of four thousand who had been with him three days and had nothing to eat (8:1–10). Many other times throughout Mark we see Jesus caring for people's physical needs (e.g., 7:31–37; 8:22–26). While spiritual sickness is the fundamental disease that Jesus came to heal (2:5, 17), Jesus cared deeply about the physical well-being of people as well, because all are made in the image of God. Thus the proclaiming of the gospel of God in word (1:14) was likewise demonstrated in deed.

Mark also has much to say about global poverty. On the one hand, Jesus encourages his followers to be generous toward the poor, even exhorting one wealthy man to sell all that he has and give it to the poor (Mark 10:21). Such generosity is not only for the rich, for Jesus makes a point to praise the generosity of the poor widow who gives a tiny amount, which was "all she had to live on" (12:41–44). Sacrificial giving to alleviate the poverty of others is not restricted to a certain class but is something to which all believers are called. At the same time Jesus makes clear that he himself is the greatest treasure (14:7; compare 2:19). While material poverty is close to Jesus' heart, and is something that global Christians are called to alleviate, Jesus himself—not money or anything else—is the fundamental need of every human heart. Jesus is our supreme treasure, and release from spiritual bondage and poverty is our greatest need.

Lastly, Jesus teaches the divinely ordered relationship between people and government. When the religious officials of the day tried to trap Jesus in his teaching, he astonished them with his answer: "Render to Caesar the things that are Caesar's, and to God the things that are God's" (Mark 12:17). Thus Jesus teaches the appropriate submission to government that helps ensure social well-being while also indicating, more deeply, that God's kingdom transcends earthly kingdoms, and that the Christian's deepest loyalty must be to God.

The Global Message of Mark for Today

What then is the global message of Mark's Gospel today? Clearly the kingdom of God has come near in Jesus' ministry of word and deed. Clearly Jesus calls all who believe in him and call him Lord to "proclaim the gospel of God" and to demonstrate the fruit of the gospel in all of life. "If anyone would come after me," Jesus said, "let him deny himself and take up his cross and follow me" (Mark 8:34). If Christ is the Lord of life, he must be the Lord of all of life. The first great commandment, Jesus said, is, "'You shall love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.' The second is this: 'You shall love your neighbor as yourself'" (12:29–31).

It is not a matter of either/or. If we truly love the Lord with all our heart, we will love our neighbor as ourself. Thus the grave questions that face the global church are at the heart of our calling as Christians—not only to bring the gospel to every corner of the earth but also to care for orphans and widows; to uphold the dignity of each individual; to defend the sanctity of every life; to feed the hungry; to relieve poverty; to work for justice; and to care for the creation that God has entrusted to us.

We do these things because Christ is Lord of all. But we also do them knowing that we can do nothing in our own strength (John 15:5). So we look to Christ as our strength and our salvation. We trust in his death and resurrection for the forgiveness of our sins and for our redemption. And we look to the day when he will come "with great power and glory" to gather his own “from the four winds, from the ends of the earth” to establish his eternal kingdom (Mark 13:26–27).

John the Baptist Prepares the Way

MARK **1** [†]The beginning of the gospel of Jesus Christ, [a]the Son of God. [1]

2[†] [b]As it is written in Isaiah the prophet, [2]

[c]“Behold, I send my messenger before your face,
who will prepare your way,
3 [d]the voice of one crying in the wilderness:
[e]‘Prepare [3] the way of the Lord,
make his paths straight,’”

4[†][f]John appeared, baptizing in [g]the wilderness and proclaiming [h]a baptism of [i]repentance [j]for the forgiveness of sins. **5**[†]And all the country of Judea and all Jerusalem were going out to him and were being baptized by him in the river Jordan, [k]confessing their sins. **6**[†]Now John was [l]clothed with camel’s hair and [l]wore a leather belt around his waist and ate [m]locusts and [n]wild honey. **7**[†]And he preached, saying, [o]“After me comes he who is mightier than I, the strap of whose sandals I am not worthy to stoop down and untie. **8**[p]I have baptized you with water, but [q]he will baptize you with the Holy Spirit.”

The Baptism of Jesus

9[†][r]In those days Jesus [s]came from Nazareth of Galilee and was baptized by John in the Jordan. **10**[†]And when he came up out of the water, immediately he [t]saw [u]the heavens being torn open [v]and the Spirit descending on him like a dove. **11**And [w]a voice came from heaven, [x]“You are my beloved Son; [4] with you I am well pleased.”

The Temptation of Jesus

12[†][y]The Spirit immediately drove him out into the wilderness. **13**[y]And he was in the wilderness forty days, being [z]tempted by [a]Satan. And he was with the wild animals, and [b]the angels were ministering to him.

Jesus Begins His Ministry

[14][†] [c]Now after John was arrested, Jesus [d]came into Galilee, proclaiming the gospel of God, [15]and saying, [e]“The time is fulfilled, and [f]the kingdom of God is at hand; [g]repent and believe in the gospel.”

Jesus Calls the First Disciples

[16][†] [h]Passing alongside the Sea of Galilee, he saw Simon and Andrew the brother of Simon casting a net into the sea, for they were fishermen. [17]And Jesus said to them, “Follow me, and I will make you become [i]fishers of men.” [5] [18]And immediately they left their nets and followed him. [19]And going on a little farther, he saw James the son of Zebedee and John his brother, who were in their boat mending the nets. [20][†]And immediately he called them, and they left their father Zebedee in the boat with the hired servants and followed him.

Jesus Heals a Man with an Unclean Spirit

[21][j] And they went into Capernaum, and immediately [k]on the Sabbath [l]he entered the synagogue and was teaching. [22][†]And [m]they were astonished at his teaching, [m]for he taught them as one who had authority, and not as the scribes. [23][†]And immediately there was in their synagogue a man with an unclean spirit. And he cried out, [24][n]“What have you to do with us, Jesus of Nazareth? Have you come to destroy us? [o]I know who you are—[p]the Holy One of God.” [25]But Jesus [q]rebuked him, saying, “Be silent, and come out of him!” [26][†]And the unclean spirit, [r]convulsing him and [s]crying out with a loud voice, came out of him. [27]And they were all [t]amazed, so that they questioned among themselves, saying, “What is this? [u]A new teaching with authority! He commands even the unclean spirits, and they obey him.” [28]And at once his fame spread everywhere throughout all the surrounding region of Galilee.

Jesus Heals Many

[29][v] And immediately he [6] [w]left the synagogue and entered the house of Simon and Andrew, with James and John. [30]Now [x]Simon’s mother-in-law

lay ill with a fever, and immediately they told him about her. 31 And he came and [y] took her by the hand and lifted her up, and the fever left her, and she began to serve them.

32 [†] That evening at sundown they brought to him all who were sick or [z] oppressed by demons. 33 And the whole city was gathered together at the door. 34 [a] And he healed many who were sick with various diseases, and cast out many demons. And [b] he would not permit the demons to speak, because they knew him.

Jesus Preaches in Galilee

35 [c] And rising very early in the morning, while it was still dark, he departed and went out to a desolate place, and [d] there he prayed. 36 And Simon and those who were with him searched for him, 37 and they found him and said to him, [e] "Everyone is looking for you." 38 And he said to them, "Let us go on to the next towns, that I may preach there also, for [f] that is why I came out." 39 [g] And [h] he went throughout all Galilee, preaching in their synagogues and casting out demons.

Jesus Cleanses a Leper

40 [†] [i] And a leper [7] came to him, imploring him, and [j] kneeling said to him, [k] "If you will, you can make me clean." 41 [†] Moved with pity, he stretched out his hand and touched him and said to him, "I will; be clean." 42 And immediately the leprosy left him, and he was made clean. 43 And [l] Jesus [8] sternly charged him and sent him away at once, 44 [†] and said to him, [m] "See that you say nothing to anyone, but go, [n] show yourself to the priest and [o] offer for your cleansing what Moses commanded, [p] for a proof to them." 45 [†] [q] But he went out and began to talk freely about it, and to spread the news, so that Jesus could no longer openly enter [r] a town, but was out in [r] desolate places, and [s] people were coming to him from every quarter.

Jesus Heals a Paralytic

MARK **2** [†]And when he returned to [t] Capernaum after some days, it was reported that he was at home. **2**[†]And many were gathered together, so that there was no more room, not even at the door. And he was preaching the word to them. **3** [u] And they came, bringing to him a paralytic carried by four men. **4**[†]And when they could not get near him because of the crowd, [v] they removed the roof above him, and when they had made an opening, they let down the bed on which the paralytic lay. **5**[†]And when Jesus [w] saw their faith, he said to the paralytic, "Son, [x] your sins are forgiven." **6**Now some of the scribes were sitting there, questioning in their hearts, **7**"Why does this man speak like that? [y] He is blaspheming! [z] Who can forgive sins but God alone?" **8**[†]And immediately Jesus, [a] perceiving in his spirit that they thus questioned within themselves, said to them, "Why do you question these things in your hearts? **9**[†]Which is easier, to say to the paralytic, 'Your sins are forgiven,' or to say, 'Rise, take up your bed and walk'? **10**[†]But that you may know that [b] the Son of Man has authority on earth to forgive sins"—he said to the paralytic— **11**"I say to you, rise, pick up your bed, and go home." **12**And he rose and immediately picked up his bed and went out before them all, so that they were all amazed and [c] glorified God, saying, "We never saw anything like this!"

Jesus Calls Levi

13He went out again beside the sea, and [d] all the crowd was coming to him, and he was teaching them. **14**[†] [e] And as he passed by, he saw [f] Levi the son of Alphaeus sitting at the tax booth, and he said to him, "Follow me." And he rose and followed him.

15[†]And as he reclined at table in his house, many [g] tax collectors and sinners were reclining with Jesus and his disciples, for there were many who followed him. **16**And [h] the scribes of[1] the Pharisees, when they saw that he was eating with sinners and tax collectors, said to his disciples, [g] "Why does he eat[2] with tax collectors and sinners?" **17**[†]And when Jesus heard it, he said to them, "Those who are well have no need of a physician, but those who are sick. [i] I came not to call the righteous, [j] but sinners."

A Question About Fasting

[18][†]Now [k]John’s disciples and the Pharisees were fasting. And people came and said to him, [l]“Why do John’s disciples and [m]the disciples of the Pharisees fast, but your disciples do not fast?” [19][†]And Jesus said to them, [n]“Can the wedding guests fast while the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast. [20] [o]The days will come when the bridegroom is taken away from them, and [p]then they will fast in that day. [21][†]No one sews a piece of unshrunk cloth on an old garment. If he does, the patch tears away from it, the new from the old, and a worse tear is made. [22]And no one puts new wine into old [q]wineskins. If he does, the wine will burst the skins—and the wine is destroyed, and so are the skins. But new wine is for fresh wineskins.” [3]

Jesus Is Lord of the Sabbath

[23][†] [r]One Sabbath he was going through the grainfields, and as they made their way, his disciples [s]began to pluck heads of grain. [24]And the Pharisees were saying to him, “Look, [t]why are they doing [u]what is not lawful on the Sabbath?” [25][†]And he said to them, [v]“Have you never read [w]what David did, when he was in need and was hungry, he and those who were with him: [26]how he entered the house of God, in the time of [4] [x]Abiathar the high priest, and ate [y]the bread of the Presence, which it is not lawful for any but the priests to eat, and also gave it to those who were with him?” [27][†]And he said to them, [z]“The Sabbath was made for man, [a]not man for the Sabbath. [28]So [b]the Son of Man is lord even of the Sabbath.”

A Man with a Withered Hand

MARK **3** [c]Again [d]he entered the synagogue, and a man was there with a withered hand. [2][†]And [e]they watched Jesus, [1] to see whether he would heal him on the Sabbath, so that they might accuse him. [3][†]And he said to the man with the withered hand, “Come here.” [4]And he said to them, [f]“Is it lawful on the Sabbath to do good or to do harm, to save life or to kill?” But they were silent. [5]And he [g]looked around at them with anger, grieved at [h]their hardness of heart, and said to the man, “Stretch out your hand.” [i]He stretched it out, and his hand was restored. [6][†][j]The Pharisees went out and immediately [j]held counsel with [k]the Herodians against him, how to destroy him.

A Great Crowd Follows Jesus

[7][†][l]Jesus withdrew with his disciples to the sea, and [m]a great crowd followed, from Galilee and Judea [8]and Jerusalem and [n]Idumea and from beyond the Jordan and from around [o]Tyre and Sidon. When the great crowd heard all that he was doing, they came to him. [9]And he told his disciples to [p]have a boat ready for him because of the crowd, lest they [q]crush him, [10]for [r]he had healed many, so that all who had [s]diseases pressed around him [t]to touch him. [11][†][u]And whenever the unclean spirits saw him, they [v]fell down before him and cried out, “You are [w]the Son of God.” [12]And [x]he strictly ordered them not to make him known.

The Twelve Apostles

[13][†][y]And he went up on the mountain and called to him those [z]whom he desired, and they came to him. [14][†][y]And he appointed twelve (whom he also named apostles) so that they might be with him and he might send them out to preach [15][y]and have authority to cast out demons. [16][†]He appointed the twelve: [a]Simon (to whom [b]he gave the name Peter); [17][c]James the son of Zebedee and John the brother of James (to whom he gave the name Boanerges, that is, Sons of Thunder); [18]Andrew, and Philip, and Bartholomew, and [d]Matthew, and Thomas, and James the son of Alphaeus, and Thaddaeus, and Simon the Zealot, [2] [19][†]and Judas Iscariot, who betrayed him.

[20][†]Then he went [e]home, and the crowd gathered again, [f]so that they could not even eat. [21][†][g]And when [h]his family heard it, they went out to seize him, for they were saying, “He [i]is out of his mind.”

Blasphemy Against the Holy Spirit

[22][†]And [j] the scribes who came down from Jerusalem were saying, [k] “He is possessed by Beelzebul,” and “by the prince of demons he casts out the demons.” [23] [l] And he called them to him and said to them in parables, “How can Satan cast out Satan? [24]If a kingdom is divided against itself, that kingdom cannot stand. [25]And if a house is divided against itself, that house will not be able to stand. [26]And if Satan has risen up against himself and is divided, he cannot stand, but is coming to an end. [27]But [m] no one can enter a strong man’s house and plunder his goods, unless he first binds the strong man. [n] Then indeed he may plunder his house.

[28] [o] “Truly, I say to you, all sins will be forgiven the children of man, and whatever blasphemies they utter, [29][†]but whoever [p] blasphemes against the Holy Spirit never has forgiveness, but is guilty of an eternal sin”— [30]for they were saying, “He has an unclean spirit.”

Jesus’ Mother and Brothers

[31] [q] And his mother and his [r] brothers came, and standing outside they sent to him and called him. [32]And a crowd was sitting around him, and they said to him, “Your mother and your brothers [3] are outside, seeking you.” [33]And he answered them, “Who are my mother and my brothers?” [34]And [s] looking about at those who sat around him, he said, “Here are my mother and my brothers! [35][†] [t] For whoever [u] does the will of God, he is my brother and sister and mother.”

The Parable of the Sower

MARK **4** [†]Again [v] he began to teach beside the sea. And a very large crowd gathered about him, [w] so that he got into a boat and sat in it on the sea, and the whole crowd was beside the sea on the land. [2]And [x] he was teaching them many things in parables, and in his teaching he said to them: [3][†]“Listen! [y] Behold, a sower went out to sow. [4]And as he sowed, some seed fell along the path, and the birds came and devoured it. [5]Other seed fell on rocky ground, where it did not have much soil, and immediately it sprang up, since it had no depth of soil. [6]And [z] when the sun rose, it was scorched, and since it had no root, [a] it withered away. [7]Other seed fell among [b] thorns, and the thorns grew up and choked it, and it yielded no grain. [8][†]And other seeds fell into good soil and produced grain, growing up and increasing and yielding thirtyfold and sixtyfold and [c] a hundredfold.” [9][†]And he said, [d] “He who has ears to hear, let him hear.”

The Purpose of the Parables

[10]And [e] when he was alone, those around him with the twelve asked him about the parables. [11][†]And he said to them, [f] “To you has been given [g] the secret of the kingdom of God, but for [h] those outside everything is in parables, [12][†] [i] so that

“they [j] may indeed see but not perceive,
  and may indeed hear but not understand,
lest they [k] should turn and be forgiven.”

[13][†] [l] And he said to them, “Do you not understand this parable? How then will you understand all the parables? [14] [m] The sower sows [n] the word. [15]And these are the ones along the path, where the word is sown: when they hear, Satan immediately comes and takes away the word that is sown in them. [16]And these are the ones sown on rocky ground: the ones who, when they hear the word, immediately receive it [o] with joy. [17]And they have no root in themselves, but [p] endure for a while; then, when tribulation or persecution arises on account of the word, immediately [q] they fall away. [1] [18]And others are the ones sown among thorns. They are those who hear the word, [19]but [r] the cares of [s] the world and [t] the deceitfulness of riches and the desires for other things enter in and choke the word, and it proves unfruitful. [20]But those that were sown on the good soil are the ones who hear the word and accept it and [u] bear fruit, [v] thirtyfold and sixtyfold and a hundredfold.”

A Lamp Under a Basket

[21][†] [w] And he said to them, [x] “Is a lamp brought in to be put under a basket, or under a bed, and not on a stand? [22] [y] For nothing is hidden except to be

made manifest; nor is anything secret except to come to light. [23][†] [z]If anyone has ears to hear, let him hear.” [24][†]And he said to them, “Pay attention to what you hear: [a]with the measure you use, it will be measured to you, and still more will be added to you. [25][b]For to the one who has, more will be given, and from the one who has not, even what he has will be taken away.”

The Parable of the Seed Growing

[26][†]And he said, [c]“The kingdom of God is as if a man should scatter seed on the ground. [27]He sleeps and rises night and day, and the seed sprouts and grows; [d]he knows not how. [28]The earth produces by itself, first the blade, then the ear, then the full grain in the ear. [29][†]But when the grain is ripe, at once [e]he puts in the sickle, because the harvest has come.”

The Parable of the Mustard Seed

[30][†][f]And he said, “With what can we compare the kingdom of God, or what parable shall we use for it? [31]It is like [g]a grain of mustard seed, which, when sown on the ground, is the smallest of all the seeds on earth, [32]yet when it is sown it grows up and becomes larger than all the garden plants and puts out large branches, so that the birds of the air can make nests in its shade.”

[33][h]With many such parables he spoke [i]the word to them, [j]as they were able to hear it. [34][†]He did not speak to them [k]without a parable, but [l]privately to his own disciples he [m]explained everything.

Jesus Calms a Storm

[35][n]On that day, when evening had come, he said to them, “Let us go across to the other side.” [36][†]And leaving the crowd, they took him with them in the boat, just as he was. And other boats were with him. [37][†]And a great windstorm arose, and the waves [o]were breaking into the boat, so that the boat was already filling. [38][†]But he was in the stern, asleep on the cushion. And they woke him and said to him, “Teacher, do you not care that we are perishing?” [39][†]And he awoke and [p]rebuked the wind and said to the sea,

“Peace! Be still!” And the wind ceased, and [q] there was a great calm.
40[†]He said to them, “Why are you [r] so afraid? Have you still no faith?”
41And they were filled with great fear and said to one another, [s] “Who then is this, that even [t] the wind and the sea obey him?”

Jesus Heals a Man with a Demon

MARK **5** [u]They came to the other side of the sea, to the country of the Gerasenes. [1] **2**And when Jesus [2] had stepped out of the boat, immediately there met him out of the tombs a man with an unclean spirit. **3** [v]He lived among the tombs. And no one could bind him anymore, not even with a chain, **4**for he had often been bound with shackles and chains, but he wrenched the chains apart, and he broke the shackles in pieces. No one had the strength to subdue him. **5**Night and day among the tombs and on the mountains he was always crying out and cutting himself with stones. **6**[†]And when he saw Jesus from afar, he ran and [w]fell down before him. **7**And [x]crying out with a loud voice, he said, “What have you to do with me, Jesus, [y]Son of [z]the Most High God? [a]I adjure you by God, do not torment me.” **8**[†]For he was saying to him, “Come out of the man, you unclean spirit!” **9**[†]And Jesus asked him, “What is your name?” He replied, “My name is [b]Legion, for we are many.” **10**And he begged him earnestly not to send them out of the country. **11**[†]Now a great herd of pigs was feeding there on the hillside, **12**and they begged him, saying, “Send us to the pigs; let us enter them.” **13**[†]So he gave them permission. And the unclean spirits came out and entered the pigs; and the herd, numbering about two thousand, rushed down the steep bank into the sea and drowned in the sea.

14The herdsmen fled and told it in the city and in the country. And people came to see what it was that had happened. **15**[†]And they came to Jesus and saw the demon-possessed [3] man, the one who had had [c]the legion, sitting there, [d]clothed and in his right mind, and they were afraid. **16**And those who had seen it described to them what had happened to the demon-possessed man and to the pigs. **17**And [e]they began to beg Jesus [4] to depart from their region. **18**[†]As he was getting into the boat, the man who had been possessed with demons begged him that he might be with him. **19**And he did not permit him but said to him, “Go home to your friends and [f]tell them how much the Lord has done for you, and how he has had mercy on you.” **20**And he went away and began to proclaim in [g]the Decapolis how much Jesus had done for him, and everyone marveled.

Jesus Heals a Woman and Jairus's Daughter

[21][†]And when Jesus had crossed again in the boat to the other side, a great crowd gathered about him, and he was beside the sea. [22][†] [h]Then came one of [i]the rulers of the synagogue, Jairus by name, and seeing him, he fell at his feet [23]and implored him earnestly, saying, "My little daughter is at the point of death. Come and [j]lay your hands on her, so that she may be made well and live." [24]And he went with him.

And a great crowd followed him and [k]thronged about him. [25][†]And there was a woman [l]who had had a discharge of blood for twelve years, [26]and who had suffered much under many physicians, and had spent all that she had, and was no better but rather grew worse. [27]She had heard the reports about Jesus and came up behind him in the crowd and touched his garment. [28]For she said, "If I touch even his garments, I will be made well." [29][m] And immediately the flow of blood dried up, and she felt in her body that she was healed of her [n]disease. [30]And Jesus, perceiving in himself that [o]power had gone out from him, immediately turned about in the crowd and said, "Who touched my garments?" [31][†]And his disciples said to him, "You see the crowd pressing around you, and yet you say, 'Who touched me?'" [32]And he looked around to see who had done it. [33]But the woman, knowing what had happened to her, came in fear and trembling and fell down before him and told him the whole truth. [34][†]And he said to her, "Daughter, [p]your faith has made you well; [p]go in peace, and be healed of your [n]disease."

[35][†]While he was still speaking, there came from [q]the ruler's house some who said, "Your daughter is dead. Why [r]trouble [s]the Teacher any further?" [36][†]But overhearing [5] what they said, Jesus said to [q]the ruler of the synagogue, "Do not fear, only believe." [37][†]And he allowed no one to follow him except [t]Peter and James and [u]John the brother of James. [38][†]They came to the house of the ruler of the synagogue, and Jesus [6] saw a commotion, people weeping and wailing loudly. [39]And when he had entered, he said to them, [v]"Why are you making a commotion and weeping? The child is not dead but [w]sleeping." [40]And they laughed at him. But he [x]put them all outside and took the child's father and mother and

those who were with him and went in where the child was. [41][†] [y]Taking her by the hand he said to her, “Talitha cumi,” which means, “Little girl, I say to you, [z]arise.” [42]And immediately the girl got up and began walking (for she was twelve years of age), and they were immediately overcome with amazement. [43][†]And [a]he strictly charged them that no one should know this, and told them to give her something to eat.

Jesus Rejected at Nazareth

MARK **6** [†] [b]He went away from there and came to [c]his hometown, and his disciples followed him. [2]And [d]on the Sabbath he began to teach in the synagogue, and [e]many who heard him were astonished, saying, “Where did this man get these things? What is the wisdom given to him? How are such mighty works done by his hands? [3][†] [f]Is not this [g]the carpenter, the son of Mary and [h]brother of James and Joses and Judas and Simon? And are not his sisters here with us?” And [i]they took offense at him. [4][†]And Jesus said to them, [j]“A prophet is not without honor, except in his hometown and among his relatives and in his own household.” [5][†]And [k]he could do no mighty work there, except that [l]he laid his hands on a few sick people and healed them. [6]And [m]he marveled because of their unbelief.

[n]And he went about among the villages teaching.

Jesus Sends Out the Twelve Apostles

[7][†] [o]And he called the twelve and began to send them out two by two, and gave them authority over the unclean spirits. [8][†]He charged them to take nothing for their journey except a staff—no bread, no bag, no money in their belts— [9]but to [p]wear sandals and not put on two tunics. [1] [10]And he said to them, “Whenever you enter a house, stay there until you depart from there. [11][†]And if any place will not receive you and they will not listen to you, when you leave, [q]shake off the dust that is on your feet [r]as a testimony against them.” [12] [s]So they went out and [t]proclaimed [u]that people should repent. [13][†] [t]And they cast out many demons and [v]anointed with oil many who were sick and healed them.

The Death of John the Baptist

14[†] [w] King Herod heard of it, for Jesus' [2] name had become known. Some [3] said, [x] "John the Baptist [4] has been raised from the dead. That is why these miraculous powers are at work in him." **15** [x] But others said, "He is Elijah." And others said, "He is [y] a prophet, like one of the prophets of old." **16**But when Herod heard of it, he said, "John, whom I beheaded, has been raised." **17**[†] [z] For it was Herod who had sent and seized John and [a] bound him in prison for the sake of Herodias, his brother Philip's wife, because he had married her. **18**[†] [z] For John had been saying to Herod, [b] "It is not lawful for you to have your brother's wife." **19**[†]And Herodias had a grudge against him and wanted to put him to death. But she could not, **20**for Herod [c] feared John, knowing that he was a righteous and holy man, and he kept him safe. When he heard him, he was greatly perplexed, and yet he [d] heard him gladly.

21But an opportunity came when Herod [e] on his birthday [f] gave a banquet for his nobles and military commanders and the leading men of Galilee. **22**For when Herodias's daughter came in and danced, she pleased Herod and his guests. And the king said to the girl, "Ask me for whatever you wish, and I will give it to you." **23**[†]And he vowed to her, "Whatever you ask me, I will give you, [g] up to half of my kingdom." **24**And she went out and said to her mother, "For what should I ask?" And she said, "The head of John the Baptist." **25**And she came in immediately with haste to the king and asked, saying, "I want you to give me at once the head of John the Baptist on a platter." **26**And the king was exceedingly sorry, but because of his oaths and his guests he did not want to break his word to her. **27**And immediately the king sent an executioner with orders to bring John's [5] head. He went and beheaded him in the prison **28**and brought his head on a platter and gave it to the girl, and the girl gave it to her mother. **29**When his [h] disciples heard of it, they came and took his body and laid it in a tomb.

Jesus Feeds the Five Thousand

30[†] [i] [j] The apostles returned to Jesus and told him all that they had done and taught. **31**And he said to them, "Come away by yourselves to a desolate place and rest a while.” For many were coming and going, and [k]they had no leisure even to eat. [32] [l]And they went away in [m]the boat to a desolate place by themselves. [33]Now many saw them going and [n]recognized them, and they ran there on foot from all the towns and got there ahead of them. [34][†]When he went ashore he [o]saw a great crowd, and [o]he had compassion on them, because they were like sheep without a shepherd. And he began to teach them many things. [35]And when it grew late, his disciples came to him and said, “This is a desolate place, and the hour is now late. [36][†][p]Send them away to go into the surrounding countryside and villages and buy themselves something to eat.” [37]But he answered them, [q]“You give them something to eat.” And [r]they said to him, [s]“Shall we go and buy two hundred denarii [6] worth of bread and give it to them to eat?” [38]And he said to them, “How many loaves do you have? Go and see.” And when they had found out, they said, [t]“Five, and two fish.” [39]Then he commanded them all to sit down in groups on the green grass. [40]So they sat down in groups, by hundreds and by fifties. [41][†]And taking the five loaves and the two fish he [u]looked up to heaven and [v]said a blessing and broke the loaves and gave them to the disciples to set before the people. And he divided the two fish among them all. [42]And they all ate and were satisfied. [43][†]And they took up twelve baskets full of broken pieces and of the fish. [44]And those who ate the loaves were five thousand men.

Jesus Walks on the Water

[45][†][w]Immediately he [x]made his disciples get into [y]the boat and go before him to the other side, [z]to Bethsaida, while he dismissed the crowd. [46]And after he had taken leave of them, [a]he went up on the mountain to pray. [47]And when [b]evening came, the boat was out on the sea, and he was alone on the land. [48][†]And he saw that they were making headway painfully, for the wind was against them. And about [b]the fourth watch of the night [7] he came to them, walking on the sea. [c]He meant to pass by them, [49][†]but when they saw him walking on the sea they thought it was a ghost, and cried out, [50]for they all saw him and [d]were terrified. But immediately he spoke to them and said, [e]“Take heart; it is I. [e]Do not be afraid.” [51][†]And he got into the boat with them, and the wind ceased. And they were utterly

astounded, [52]for [f]they did not understand about the loaves, but their hearts [g]were hardened.

Jesus Heals the Sick in Gennesaret

[53][†] [h]When they had crossed over, they came to land at [i]Gennesaret and moored to the shore. [54]And when they got out of the boat, the people immediately [j]recognized him [55]and ran about the whole region and began to bring [k]the sick people [l]on their beds to wherever they heard he was. [56]And wherever he came, in villages, cities, or countryside, [m]they laid the sick in the marketplaces and implored him that they might touch even [n]the fringe of his garment. And [o]as many as touched it were made well.

Traditions and Commandments

MARK 7 [†] [p]Now when the Pharisees gathered to him, with some of the scribes [q]who had come from Jerusalem, [2]they saw that some of his disciples ate with hands that were [r]defiled, that is, unwashed. [3](For the Pharisees and all the Jews do not eat unless they wash their hands properly, [1] holding to [s]the tradition of [t]the elders, [4]and when they come from the marketplace, they do not eat unless they wash. [2] And there are many other traditions that they observe, such as [u]the washing of [v]cups and pots and copper vessels and dining couches. [3]) [5][†]And the Pharisees and the scribes asked him, "Why do your disciples not walk according to [s]the tradition of [t]the elders, [w]but eat with [r]defiled hands?" [6]And he said to them, "Well did Isaiah prophesy of you [x]hypocrites, as it is written,

> [y]"'This people honors me with their lips,
>   but their heart is far from me;
> [7] in vain do they worship me,
>   teaching as [z]doctrines the commandments of men.'

[8]You leave the commandment of God and hold to the tradition of men."

[9]And he said to them, "You have a fine way of [a]rejecting the commandment of God in order to establish your tradition! [10][†]For Moses

said, [b] ‘Honor your father and your mother’; and, [c] ‘Whoever reviles father or mother must surely die.’ [11]But you say, ‘If a man tells his father or his mother, “Whatever you would have gained from me is Corban”’ (that is, given to God) [4]— [12]then you no longer permit him to do anything for his father or mother, [13]thus [d] making void the word of God by your tradition that you have handed down. And many such things you do.”

What Defiles a Person

[14]And he called the people to him again and said to them, [e] “Hear me, all of you, and understand: [15][†] [f] There is nothing outside a person that by going into him can defile him, but the things that come out of a person are what defile him.” [5] [17]And when he had entered [g] the house and left the people, [h] his disciples asked him about the parable. [18]And he said to them, “Then [i] are you also without understanding? Do you not see that whatever goes into a person from outside cannot defile him, [19][†]since it enters not his heart [j] but his stomach, and is expelled?” [6] ([k] Thus he declared all foods clean.) [20]And he said, [l] “What comes out of a person is what defiles him. [21]For from within, out of the heart of man, come evil thoughts, sexual immorality, theft, [m] murder, adultery, [22]coveting, wickedness, deceit, [n] sensuality, [o] envy, [p] slander, [q] pride, [r] foolishness. [23] [s] All these evil things come from within, and they defile a person.”

The Syrophoenician Woman’s Faith

[24][†]And from there he arose and went away to the region of Tyre and Sidon. [7] And he entered a house and did not want anyone to know, yet he could not be hidden. [25]But immediately a woman whose little daughter had an unclean spirit heard of him and came and fell down at his feet. [26][†] [t] Now the woman was a [u] Gentile, [v] a Syrophoenician by birth. And she begged him to cast the demon out of her daughter. [27][†]And he said to her, “Let the children be [w] fed first, for it is not right to take the children’s bread and [x] throw it to the dogs.” [28][†]But she answered him, “Yes, Lord; yet even the dogs under the table eat the children’s [y] crumbs.” [29]And he said to her, “For this statement you may [z] go your way; the demon has left your

daughter.” **30**And she went home and found the child lying in bed and the demon gone.

Jesus Heals a Deaf Man

31[†] [a] Then he returned from the region of Tyre and went through Sidon to [b] the Sea of Galilee, in the region of the [c] Decapolis. **32**And they brought to him [d] a man who was deaf and [d] had a speech impediment, and they begged him to [e] lay his hand on him. **33**[†]And [f] taking him aside from the crowd privately, he put his fingers into his ears, and [f] after spitting touched his tongue. **34**And [g] looking up to heaven, [h] he sighed and said to him, “Ephphatha,” that is, “Be opened.” **35** [d] And his ears were opened, his tongue was released, and he spoke plainly. **36**[†]And [i] Jesus [8] charged them to tell no one. But [j] the more he charged them, the more zealously they proclaimed it. **37**And they were [k] astonished beyond measure, saying, “He has done all things well. He even makes the deaf hear and the mute speak.”

Jesus Feeds the Four Thousand

MARK **8** [†] [l] In those days, when again a great crowd had gathered, and they had nothing to eat, he called his disciples to him and said to them, **2** [m] “I have compassion on the crowd, because they have been with me now three days and have nothing to eat. **3**And if I send them away hungry to their homes, they will faint on the way. And some of them have come from far away.” **4**And his disciples answered him, “How can one feed these people with bread here in this desolate place?” **5**[†]And he asked them, “How many loaves do you have?” They said, [n] “Seven.” **6**[†]And he directed the crowd to sit down on the ground. And he took the seven loaves, and [o] having given thanks, he broke them and gave them to his disciples to set before the people; and they set them before the crowd. **7**And they had a few small fish. And [p] having blessed them, he said that these also should be set before them. **8**[†]And [q] they ate and were satisfied. And they took up the broken pieces left over, [n] seven baskets full. **9**And there were about four thousand people. And he sent them away. **10**And immediately he got into [r] the boat with his disciples and went to the district of [s] Dalmanutha. [1]

The Pharisees Demand a Sign

[11][†] [t] The Pharisees came and began to argue with him, [u] seeking from him [v] a sign from heaven [w] to test him. [12][†]And [x] he sighed deeply [y] in his spirit and said, “Why does this generation seek a sign? Truly, I say to you, no sign will be given to this generation.” [13][†]And [z] he left them, got into the boat again, and went to the other side.

The Leaven of the Pharisees and Herod

[14][†]Now they had forgotten to bring bread, and they had only one loaf with them in the boat. [15]And he cautioned them, saying, “Watch out; [a] beware of [b] the leaven of the Pharisees and the leaven of [c] Herod.” [2] [16][†]And they began discussing with one another the fact that they had no bread. [17][†]And [d] Jesus, aware of this, said to them, “Why are you discussing the fact that you have no bread? [e] Do you not yet perceive [f] or understand? [f] Are your hearts hardened? [18] [g] Having eyes do you not see, and having ears do you not hear? And do you not remember? [19]When I broke [h] the five loaves for the five thousand, how many baskets full of broken pieces did you take up?” They said to him, “Twelve.” [20]“And [i] the seven for the four thousand, how many baskets full of broken pieces did you take up?” And they said to him, “Seven.” [21][†]And he said to them, “Do you not yet understand?”

Jesus Heals a Blind Man at Bethsaida

[22]And they came [j] to Bethsaida. And some people brought to him a blind man and begged him to touch him. [23][†]And [k] he took the blind man by the hand and led him out of the village, and when [k] he had [l] spit on his eyes and [m] laid his hands on him, he asked him, “Do you see anything?” [24]And he looked up and said, “I see people, but they look like trees, walking.” [25]Then Jesus [3] laid his hands on his eyes again; and he opened his eyes, his sight was restored, and he saw everything clearly. [26]And he sent him to his home, saying, [n] “Do not even enter the village.”

Peter Confesses Jesus as the Christ

[27][†] [o]And Jesus went on with his disciples to the villages of Caesarea Philippi. And on the way he asked his disciples, “Who do people say that I am?” [28]And they told him, [p]“John the Baptist; and others say, [q]Elijah; and others, one of the prophets.” [29][†]And he asked them, “But who do you say that I am?” Peter answered him, [r]“You are [s]the Christ.” [30] [t]And he strictly charged them to tell no one about him.

Jesus Foretells His Death and Resurrection

[31][†] [u]And he began to teach them that [v]the Son of Man must [w]suffer many things and [x]be rejected by the elders and the chief priests and the scribes and be killed, and [y]after three days rise again. [32]And he said this [z]plainly. And Peter took him aside and began to rebuke him. [33][†]But turning and seeing his disciples, he rebuked Peter and said, [a]“Get behind me, Satan! For you [b]are not setting your mind on the things of God, but on the things of man.”

[34][†]And calling the crowd to him with his disciples, he said to them, “If anyone would come after me, let him [c]deny himself and [d]take up his cross and follow me. [35][†]For [d]whoever would save his life [4] will lose it, but whoever loses his life for my sake [e]and the gospel’s will save it. [36] [f]For what does it profit a man to gain the whole world and forfeit his soul? [37]For [g]what can a man give in return for his soul? [38][†]For [h]whoever is ashamed of me and of my words in this [i]adulterous and sinful generation, of him will the Son of Man also be ashamed [j]when he comes in the glory of his Father with [k]the holy angels.”

MARK **9** [†]And he said to them, “Truly, I say to you, there are some standing here who will not [l]taste death [m]until they see the kingdom of God after it has come [n]with power.”

The Transfiguration

[2][†] [o]And after six days Jesus took with him [p]Peter and James and John, and led them up a high mountain by themselves. And he was [q]transfigured before them, [3][†]and [r]his clothes became radiant, intensely white, as no

one [1] on earth could bleach them. [4][†]And there appeared to them Elijah with Moses, and they were talking with Jesus. [5][†]And Peter said to Jesus, [s]“Rabbi, [2] it is good that we are here. Let us make three [t]tents, one for you and one for Moses and one for Elijah.” [6]For [u]he did not know what to say, for they were terrified. [7][†]And [v]a cloud overshadowed them, and [v]a voice came out of the cloud, [w]“This is my beloved Son; [3] [x]listen to him.” [8]And suddenly, looking around, they no longer saw anyone with them but Jesus only.

[9][†][y]And as they were coming down the mountain, [z]he charged them to tell no one what they had seen, [a]until the Son of Man had risen from the dead. [10][†][b]So they kept the matter to themselves, [c]questioning what this rising from the dead might mean. [11]And they asked him, “Why do the scribes say [d]that first Elijah must come?” [12][†]And he said to them, “Elijah does come first [e]to restore all things. And [f]how is it written of the Son of Man that he should [g]suffer many things and [h]be treated with contempt? [13][†]But I tell you that Elijah has come, and [i]they did to him whatever they pleased, as it is written of him.”

Jesus Heals a Boy with an Unclean Spirit

[14][j]And when they came to the disciples, they saw a great crowd around them, and scribes arguing with them. [15]And immediately all the crowd, when they saw him, [k]were greatly amazed and ran up to him and greeted him. [16]And he asked them, “What are you arguing about with them?” [17]And someone from the crowd answered him, “Teacher, I brought my son to you, for he has [l]a spirit that makes him mute. [18]And whenever it seizes him, it throws him down, and he foams and grinds his teeth and becomes rigid. So I asked your disciples to cast it out, and [m]they were not able.” [19][†]And he answered them, “O [n]faithless generation, [n]how long am I to be with you? How long am I to bear with you? Bring him to me.” [20]And they brought the boy to him. And when the spirit saw him, immediately it [o]convulsed the boy, and he fell on the ground and rolled about, foaming at the mouth. [21]And Jesus asked his father, “How long has this been happening to him?” And he said, “From childhood. [22][†]And it has often cast him into fire and

into water, to destroy him. But [p] if you can do anything, have compassion on us and help us.” [23]And Jesus said to him, [p] “‘If you can’! [q] All things are possible for one who believes.” [24]Immediately the father of the child cried out [4] and said, “I believe; [r] help my unbelief!” [25]And when Jesus saw that [s] a crowd came running together, he rebuked the unclean spirit, saying to it, [t] “You mute and deaf spirit, I command you, come out of him and never enter him again.” [26]And after crying out and [o] convulsing him terribly, it came out, and the boy was like a corpse, so that most of them said, “He is dead.” [27]But Jesus [u] took him by the hand and lifted him up, and he arose. [28][†]And when he had [v] entered the house, his disciples asked him privately, “Why could we not cast it out?” [29]And he said to them, “This kind cannot be driven out by anything but prayer.” [5]

Jesus Again Foretells Death, Resurrection

[30][†] [w] They went on from there and passed through Galilee. And he did not want anyone to know, [31]for he was teaching his disciples, saying to them, “The Son of Man is going to be delivered into the hands of men, and they will kill him. And when he is killed, [x] after three days he will rise.” [32][†] [y] But they did not understand the saying, and were afraid to ask him.

Who Is the Greatest?

[33][†]And [z] they came to Capernaum. And when he was in the house [a] he asked them, “What were you discussing on the way?” [34][†]But they kept silent, for on the way [b] they had argued with one another about who was the greatest. [35][†]And he sat down and called the twelve. And he said to them, [c] “If anyone would be first, he must be last of all and servant of all.” [36][†]And he took a child and put him in the midst of them, and [d] taking him in his arms, he said to them, [37] [e] “Whoever receives one such child in my name receives me, and [e] whoever receives me, receives not me but him who sent me.”

Anyone Not Against Us Is for Us

[38][f] John said to him, “Teacher, we saw someone [g] casting out demons in your name, [6] and [h] we tried to stop him, because he was not following us.” [39]But Jesus said, “Do not stop him, for no one who does a mighty work in my name will be able soon afterward to speak evil of me. [40][†] [i] For the one who is not against us is for us. [41][†]For truly, I say to you, [j] whoever gives you a cup of water to drink because you belong to Christ will by no means lose his reward.

Temptations to Sin

[42][†] [k] “Whoever causes one of [l] these little ones who believe in me to sin, [7] [m] it would be better for him if a great millstone were hung around his neck and he were thrown into the sea. [43][†] [n] And if your hand causes you to sin, cut it off. It is better for you to enter life crippled than with two hands to go to [o] hell, [8] to [p] the unquenchable fire. [9] [45] [q] And if your foot causes you to sin, cut it off. It is better for you to enter life lame than with two feet to be thrown into [o] hell. [47] [r] And if your eye causes you to sin, tear it out. It is better for you to enter the kingdom of God with one eye than with two eyes to be thrown into [s] hell, [48]‘where [t] their worm does not die and the fire is not quenched.’ [49][†]For everyone will be salted with fire. [10] [50][†] [v] Salt is good, [w] but if the salt has lost its saltiness, how will you make it salty again? [x] Have salt in yourselves, and [y] be at peace with one another.”

Teaching About Divorce

MARK 10 [†] [z] And he left there and went [a] to the region of Judea and beyond the Jordan, and crowds gathered to him again. And again, as was his custom, he taught them.

2[†]And Pharisees came up and in order [b] to test him asked, [c] “Is it lawful for a man to divorce his wife?” **3**He answered them, “What did Moses command you?” **4**[†]They said, [d] “Moses allowed a man to write a certificate of divorce and to send her away.” **5**And Jesus said to them, “Because of your [e] hardness of heart he wrote you this commandment. **6**But [f] from the beginning of creation, ‘God made them [g] male and female.’ **7** [h] ‘Therefore a man shall leave his father and mother and hold fast to his wife, [1] **8**and [i] the two shall become one flesh.’ So they are no longer two but one flesh. **9** [j] What therefore God has joined together, let not man separate.”

10[†]And in the house the disciples asked him again about this matter. **11**And he said to them, [k] “Whoever divorces his wife and marries another commits adultery against her, **12**[†]and [l] if she divorces her husband and marries another, she commits adultery.”

Let the Children Come to Me

13[†] [m] And they were bringing children to him that he might touch them, and the disciples [n] rebuked them. **14**But when Jesus saw it, he was indignant and said to them, [o] “Let the children come to me; [p] do not hinder them, for to such belongs the kingdom of God. **15** [q] Truly, I say to you, whoever does not [r] receive the kingdom of God like a child shall not enter it.” **16**And [s] he took them in his arms and blessed them, [t] laying his hands on them.

The Rich Young Man

17[†] [u] And as he was setting out on his journey, a man ran up and [v] knelt before him and asked him, “Good Teacher, what must I do to [w] inherit eternal life?” **18**[†]And Jesus said to him, “Why do you call me good? No one is good except God alone. [19][†]You know the commandments: [x]‘Do not murder, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honor your father and mother.’” [20][†]And he said to him, “Teacher, [y]all these I have kept from my youth.” [21][†]And Jesus, [z]looking at him, [a]loved him, and said to him, “You lack one thing: go, [b]sell all that you have and give to the poor, and you will have [c]treasure in heaven; and come, follow me.” [22][†][d]Disheartened by the saying, he went away sorrowful, for he had great possessions.

[23]And Jesus [e]looked around and said to his disciples, [f]“How difficult it will be for those who have wealth to enter [g]the kingdom of God!” [24]And the disciples [h]were amazed at his words. But Jesus said to them again, [i]“Children, [j]how difficult it is [2] to enter [g]the kingdom of God! [25][†]It is easier for a camel to go through the eye of a needle than for a rich person to enter [g]the kingdom of God.” [26]And they were exceedingly astonished, and said to him, [3] “Then who can be saved?” [27]Jesus [k]looked at them and said, [l]“With man it is impossible, but not with God. For all things are possible with God.” [28]Peter began to say to him, “See, [m]we have left everything and followed you.” [29][†]Jesus said, “Truly, I say to you, [n]there is no one who has left house or brothers or sisters or mother or father or children or lands, for my sake and [o]for the gospel, [30]who will not receive a hundredfold [p]now in this time, houses and brothers and sisters and mothers and children and lands, [q]with persecutions, and in [r]the age to come eternal life. [31]But [s]many who are first will be last, and the last first.”

Jesus Foretells His Death a Third Time

[32][†][t]And they were on the road, going up to Jerusalem, and [u]Jesus was walking ahead of them. And [v]they were amazed, and those who followed were afraid. And taking the twelve again, he began to tell them what was to happen to him, [33]saying, “See, [w]we are going up to Jerusalem, and the Son of Man will be delivered over to the chief priests and the scribes, and they will [x]condemn him to death and [y]deliver him over to the Gentiles. [34]And they will [z]mock him and [a]spit on him, and flog him and kill him. And [b]after three days he will rise.”

The Request of James and John

[35][†] [c] And James and John, [d] the sons of Zebedee, came up to him and said to him, “Teacher, we want you to do for us [e] whatever we ask of you.” [36]And he said to them, [f] “What do you want me to do for you?” [37]And they said to him, “Grant us [g] to sit, one at your right hand and one at your left, [h] in your glory.” [38][†]Jesus said to them, [i] “You do not know what you are asking. Are you able [j] to drink the cup that I drink, or [k] to be baptized with the baptism with which I am baptized?” [39][†]And they said to him, “We are able.” And Jesus said to them, [l] “The cup that I drink [m] you will drink, and with the baptism with which I am baptized, [n] you will be baptized, [40][†]but to sit at my right hand or at my left is not mine to grant, [o] but it is for those for whom it has been [p] prepared.” [41][†]And when the ten heard it, they began to be indignant at James and John. [42][†] [q] And Jesus called them to him and said to them, “You know that those who are considered rulers of the Gentiles [r] lord it over them, and their great ones exercise authority over them. [43]But [s] it shall not be so among you. But whoever would be great among you must be your servant, [4] [44]and whoever would be first among you must be [t] slave [5] of all. [45][†]For even the Son of Man came not to be served but [u] to serve, and [v] to give his life as a ransom for [w] many.”

Jesus Heals Blind Bartimaeus

[46][†] [x] And they came to Jericho. And [y] as he was leaving Jericho with his disciples and a great crowd, Bartimaeus, [z] a blind beggar, the son of Timaeus, was sitting by the roadside. [47][†]And when he heard that it was [a] Jesus of Nazareth, he began to cry out and say, “Jesus, Son of David, have mercy on me!” [48]And many [b] rebuked him, telling him to be silent. But he cried out all the more, “Son of David, have mercy on me!” [49]And Jesus stopped and said, “Call him.” And they called the blind man, saying to him, [c] “Take heart. Get up; he is calling you.” [50]And throwing off his [d] cloak, he sprang up and came to Jesus. [51]And Jesus said to him, [e] “What do you want me to do for you?” And the blind man said to him, [f] “Rabbi, let me recover my sight.” [52][†]And Jesus said to him, “Go your way; [g] your faith has

[h] made you well.” And immediately he recovered his sight and followed him on the way.

The Triumphal Entry

MARK **11** [†] [i] Now when they drew near to Jerusalem, to [j] Bethphage and Bethany, at [k] the Mount of Olives, Jesus [1] sent [l] two of his disciples [2][†]and said to them, “Go into the village in front of you, and immediately as you enter it you will find a colt tied, [m] on which no one has ever sat. Untie it and bring it. [3]If anyone says to you, ‘Why are you doing this?’ say, ‘The Lord has need of it and will send it back here immediately.’” [4]And they went away and found a colt tied at a door outside in the street, and they untied it. [5]And some of those standing there said to them, “What are you doing, untying the colt?” [6]And they told them what Jesus had said, and they let them go. [7][†]And they brought the colt to Jesus and threw their cloaks on it, and he sat on it. [8][†]And many [n] spread their cloaks on the road, and others spread leafy branches that they had cut from the fields. [9][†]And those who went before and those who followed were shouting, [o] “Hosanna! [p] Blessed is he who comes in the name of the Lord! [10]Blessed is [q] the coming [r] kingdom of [s] our father [r] David! [o] Hosanna [t] in the highest!”

[11][†] [u] And he entered Jerusalem and went into the temple. And when he had looked around at everything, as it was already late, [v] he went out to Bethany with the twelve.

Jesus Curses the Fig Tree

[12][†] [w] On the following day, when they came from Bethany, [x] he was hungry. [13][†] [y] And seeing in the distance a fig tree in leaf, he went to see if he could find anything on it. When he came to it, he found nothing but leaves, for [z] it was not the season for figs. [14]And he said to it, “May no one ever eat fruit from you again.” And his disciples heard it.

Jesus Cleanses the Temple

[15][†] [a] And they came to Jerusalem. And he entered the temple and began to drive out those who sold and those who bought in the temple, and he

overturned the tables of [b] the money-changers and the seats of those who sold [c] pigeons. 16And he would not allow anyone to carry anything through the temple. 17And he was teaching them and saying to them, “Is it not written, [d] ‘My house shall be called a house of prayer for all the nations’? But [e] you have made it a den of robbers.” 18[†]And the chief priests and the scribes heard it and [f] were seeking a way to destroy him, for they feared him, because [g] all the crowd was astonished at his teaching. 19 [h] And when evening came they [2] went out of the city.

The Lesson from the Withered Fig Tree

20[†] [i] As they passed by in the morning, they saw the fig tree withered away to its roots. 21[†]And Peter remembered and said to him, [j] “Rabbi, look! The fig tree that you cursed has withered.” 22[†]And Jesus answered them, “Have [k] faith in God. 23 [l] Truly, I say to you, whoever says to this mountain, [m] ‘Be taken up and thrown into the sea,’ and does not [n] doubt in his heart, but [o] believes that what he says will come to pass, it will be done for him. 24[†]Therefore I tell you, [p] whatever you ask in prayer, [o] believe that you [q] have received [3] it, and it will be yours. 25And whenever [r] you stand praying, [s] forgive, [t] if you have anything against anyone, so that [u] your Father also who is in heaven may forgive you your trespasses.” [4]

The Authority of Jesus Challenged

27 [v] And they came again to Jerusalem. And as he was walking in the temple, the chief priests and the scribes and the elders came to him, 28[†]and they said to him, [w] “By what authority are you doing these things, or who gave you this authority to do them?” 29Jesus said to them, “I will ask you one question; answer me, and I will tell you by what authority I do these things. 30Was the baptism of John [x] from heaven or from man? Answer me.” 31And they discussed it with one another, saying, “If we say, ‘From heaven,’ he will say, [y] ‘Why then did you not believe him?’ 32But shall we say, ‘From man’?”—[z] they were afraid of the people, for they all held that John really was [a] a prophet. 33So they answered Jesus, “We do not

know." And Jesus said to them, "Neither will I tell you by what authority I do these things."

The Parable of the Tenants

MARK 12 [†] [b] And he began to speak to them in parables. "A man planted [c] a vineyard [d] and put a fence around it and dug a pit for the winepress and built a tower, and [e] leased it to tenants and [f] went into another country. [2]When the season came, he sent a servant [1] to the tenants to get from them some of the fruit of the vineyard. [3][†] [g] And they took him and beat him and sent him away empty-handed. [4] [g] Again [h] he sent to them another servant, and [i] they struck him on the head and [j] treated him shamefully. [5] [g] And he sent another, and him they killed. And so with many others: some they beat, and some they killed. [6][†]He had still one other, [k] a beloved son. [l] Finally he sent him to them, saying, 'They will respect my son.' [7][†]But those tenants said to one another, [m] 'This is the heir. Come, [n] let us kill him, and the inheritance will be ours.' [8]And they took him and killed him and [o] threw him out of the vineyard. [9][†]What will the owner of the vineyard do? [p] He will [q] come and destroy the tenants and [r] give the vineyard to others. [10][†] [s] Have you not read [t] this Scripture:

[u] "'The stone that the builders rejected
has become the cornerstone; [2]
[11] this was the Lord's doing,
and it is marvelous in our eyes'?"

[12]And [v] they were seeking to arrest him [w] but feared the people, for they perceived that he had told the parable against them. So they [x] left him and went away.

Paying Taxes to Caesar

[13][†] [y] And they sent to him some of [z] the Pharisees and some of [z] the Herodians, to [a] trap him in his talk. [14][†]And they came and said to him, "Teacher, [b] we know that you are true and do not care about anyone's

opinion. For [c] you are not swayed by appearances, [3] but truly teach [d] the way of God. Is it lawful to pay [e] taxes to [f] Caesar, or not? Should we pay them, or should we not?” [15]But, knowing [g] their hypocrisy, he said to them, “Why [h] put me to the test? Bring me [i] a denarius [4] and let me look at it.” [16][†]And they brought one. And he said to them, “Whose likeness and inscription is this?” They said to him, “Caesar’s.” [17][†]Jesus said to them, [j] “Render to Caesar the things that are Caesar’s, and to God the things that are God’s.” And they marveled at him.

The Sadducees Ask About the Resurrection

[18][†]And [k] Sadducees came to him, [l] who say that there is no resurrection. And they asked him a question, saying, [19]“Teacher, Moses wrote for us that [m] if a man’s brother dies and leaves a wife, but leaves no child, the man [5] must take the widow and raise up offspring for his brother. [20]There were seven brothers; the first took a wife, and when he died left no offspring. [21]And the second took her, and died, leaving no offspring. And the third likewise. [22]And the seven left no offspring. Last of all the woman also died. [23]In the resurrection, when they rise again, whose wife will she be? For the seven had her as wife.”

[24]Jesus said to them, “Is this not the reason you are wrong, because [n] you know neither the Scriptures nor [o] the power of God? [25][†]For when they rise from the dead, they neither [p] marry nor [p] are given in marriage, but are like angels in heaven. [26][†]And as for the dead being raised, [q] have you not read in [r] the book of Moses, in [s] the passage about the bush, how God spoke to him, saying, [t] ‘I am the God of Abraham, and the God of Isaac, and the God of Jacob’? [27]He is not God of the dead, but of the living. You are quite wrong.”

The Great Commandment

[28][†] [u] And one of the scribes came up and heard them disputing with one another, and seeing that he answered them well, asked him, “Which commandment is the most important of all?” [29]Jesus answered, “The most important is, [v] ‘Hear, O Israel: The Lord our God, [w] the Lord is one. [30]And

you shall love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.’ [31] [x] The second is this: [y] ‘You shall love your neighbor as yourself.’ There is no other commandment [z] greater than these.” [32]And the scribe said to him, “You are right, Teacher. You have truly said that [w] he is one, and [a] there is no other besides him. [33]And to love him with all the heart and with all [b] the understanding and with all the strength, and to love one’s neighbor as oneself, [c] is much more than all [d] whole burnt offerings and sacrifices.” [34][†]And when Jesus saw that he answered wisely, he said to him, “You are not far from the kingdom of God.” [e] And after that no one dared to ask him any more questions.

Whose Son Is the Christ?

[35][†][f] And as [g] Jesus taught in the temple, he said, “How can the scribes say that [h] the Christ is the son of David? [36]David himself, [i] in the Holy Spirit, declared,

[j] “‘The Lord said to my Lord,
“Sit at my right hand,
    until I put your enemies [k] under your feet.”’

[37]David himself calls him Lord. So [l] how is he his son?” And the great throng [m] heard him gladly.

Beware of the Scribes

[38][†] [n] And in his teaching he said, “Beware of the scribes, who like to walk around in long robes and like greetings in the marketplaces [39]and have the best seats in the synagogues and [o] the places of honor at feasts, [40] [p] who devour widows’ houses and [q] for a pretense make long prayers. They will receive the greater condemnation.”

The Widow's Offering

41 [r] And he sat down opposite [s] the treasury and watched the people [t] putting money into the offering box. Many rich people put in large sums. **42**[†]And a poor widow came and put in two [u] small copper coins, which make a penny. [6] **43**And he called his disciples to him and said to them, "Truly, I say to you, [v] this poor widow has put in more than all those who are contributing to the offering box. **44**For they all contributed out of their abundance, but she out of her [w] poverty has put in everything she had, all [x] she had to live on."

Jesus Foretells Destruction of the Temple

MARK **13** [†] [y]And as he came out of the temple, one of his disciples said to him, “Look, Teacher, what wonderful stones and what wonderful buildings!” [2][†]And Jesus said to him, “Do you see these great buildings? [z]There will not be left here one stone upon another that will not be thrown down.”

Signs of the Close of the Age

[3][†]And as he sat on [a]the Mount of Olives opposite the temple, [b]Peter and James and John and [c]Andrew asked him [d]privately, [4][†]“Tell us, [e]when will these things be, and what will be the sign when all these things are about to be accomplished?” [5]And Jesus began to say to them, [f]“See that no one leads you astray. [6][g]Many will come in my name, saying, [h]‘I am he!’ and they will lead many astray. [7]And when you hear of wars and rumors of wars, [i]do not be alarmed. This [j]must take place, but the end is not yet. [8][†]For [k]nation will rise against nation, and [l]kingdom against kingdom. There will be [m]earthquakes in various places; there will be [n]famines. These are but the beginning of the birth pains.

[9][o]“But [p]be on your guard. For they will deliver you over to councils, and you will be beaten [q]in synagogues, and you will stand before [r]governors and [s]kings for my sake, [t]to bear witness before them. [10]And the gospel must first be proclaimed [u]to all nations. [11]And when they bring you to trial and deliver you over, [v]do not be anxious beforehand what you are to say, but say [w]whatever is given you in that hour, [x]for it is not you who speak, but the Holy Spirit. [12][y]And brother will deliver brother over to death, and the father his child, and children will rise against parents and have them put to death. [13][z]And you will be hated by all for my name’s sake. [a]But the one who endures to the end will be saved.

The Abomination of Desolation

[14][†]“But when you see [b]the abomination of desolation standing where he ought not to be ([c]let the reader understand), then let those who are in Judea

flee to the mountains. [15][d]Let the one who is on [e]the housetop not go down, nor enter his house, to take anything out, [16]and let the one who is in the field not turn back to take his cloak. [17]And [f]alas for women who are pregnant and for those who are nursing infants in those days! [18]Pray that it may not happen in winter. [19][†]For in those days there will be [g]such [h]tribulation as has not been [i]from the beginning of the creation that [j]God created until now, and never will be. [20][†]And if the Lord had not cut short the days, no human being would be saved. But for [k]the sake of the elect, whom [l]he chose, he shortened the days. [21]And [m]then if anyone says to you, ‘Look, here is the Christ!’ or ‘Look, there he is!’ do not believe it. [22][†][n]For false christs and false prophets will arise and [o]perform signs and wonders, [p]to lead astray, if possible, [q]the elect. [23]But [r]be on guard; [s]I have told you all things beforehand.

The Coming of the Son of Man

[24][†]“But in those days, after [t]that tribulation, [u]the sun will be darkened, and the moon will not give its light, [25]and [v]the stars will be falling from heaven, and the powers in the heavens will be shaken. [26]And then they will see [w]the Son of Man coming in clouds [x]with great power and glory. [27]And then [y]he will send out the angels and [z]gather [a]his elect from [b]the four winds, from [c]the ends of the earth [d]to the ends of heaven.

The Lesson of the Fig Tree

[28][†]“From the fig tree learn its lesson: as soon as its branch becomes tender and puts out its leaves, you know that summer is near. [29]So also, when you see these things taking place, you know that he is near, [e]at the very gates. [30][†][f]Truly, I say to you, this generation will not pass away until all these things take place. [31][†][g]Heaven and earth will pass away, but [h]my words will not pass away.

No One Knows That Day or Hour

[32][†]“But concerning that day or that hour, [i]no one knows, not even the angels in heaven, [j]nor the Son, [k]but only the Father. [33][†][l]Be on guard, [m]keep awake. [1] For you do not know when the time will come. [34][n]It is like a man [o]going on a journey, when he leaves home and puts his servants [2] in charge, [p]each with his work, and commands [q]the doorkeeper to stay awake. [35][r]Therefore stay awake—for you do not know when the master of the house will come, [s]in the evening, or [s]at midnight, or [t]when the rooster crows, [3] or [u]in the morning— [36]lest [v]he come suddenly and [w]find you asleep. [37]And what I say to you I say to all: [r]Stay awake.”

The Plot to Kill Jesus

MARK 14 [†][x]It was now two days before [y]the Passover and the Feast of Unleavened Bread. And the chief priests and the scribes [z]were seeking how to arrest him by stealth and kill him, [2]for they said, “Not during the feast, [a]lest there be an uproar from the people.”

Jesus Anointed at Bethany

[3][†][b]And while he was at [c]Bethany in the house of Simon the leper, [1] as he was reclining at table, a woman came with an alabaster flask of ointment of pure nard, very costly, and she broke the flask and poured it over his head. [4]There were some who said to themselves indignantly, “Why was the ointment wasted like that? [5]For this ointment could have been sold for more than three hundred denarii [2] and [d]given to the poor.” And they [e]scolded her. [6][†]But Jesus said, “Leave her alone. Why do you trouble her? She has done a beautiful thing to me. [7]For [f]you always have the poor with you, and whenever [g]you want, you can do good for them. But [h]you will not always have me. [8][i]She has done what she could; she has anointed my body beforehand [j]for burial. [9]And truly, I say to you, wherever [k]the gospel is proclaimed in the whole world, what she has done will be told [l]in memory of her.”

Judas to Betray Jesus

[10][†][m]Then [n]Judas Iscariot, who was one of the twelve, [n]went to the chief priests in order to betray him to them. [11]And when they heard it, they were glad and promised to give him money. And he sought an opportunity to [o]betray him.

The Passover with the Disciples

[12][†][p]And on [q]the first day of Unleavened Bread, when they [r]sacrificed the Passover lamb, his disciples said to him, “Where will you have us go and prepare for you to eat the Passover?” [13][†]And he sent [s]two of his disciples and said to them, “Go into the city, and a man carrying a jar of water will meet you. Follow him, [14]and wherever he enters, say to the master of the house, [t]‘The Teacher says, Where is [u]my guest room, where I may eat the Passover with my disciples?’ [15]And he will show you [v]a large upper room furnished and ready; there prepare for us.” [16][†]And the disciples set out and went to the city and found it just as he had told them, and they prepared the Passover.

[17][†][w]And when it was evening, he came with the twelve. [18][†]And as they were reclining at table and eating, [x]Jesus said, “Truly, I say to you, one of you will betray me, [y]one who is eating with me.” [19]They began to be sorrowful and to say to him one after another, “Is it I?” [20]He said to them, “It is [z]one of the twelve, [y]one who is dipping bread into the dish with me. [21][†]For the Son of Man goes [a]as it is written of him, but [b]woe to that man by whom the Son of Man is betrayed! [c]It would have been better for that man if he had not been born.”

Institution of the Lord’s Supper

[22][†][d]And as they were eating, he took bread, and after [e]blessing it broke it and gave it to them, and said, “Take; [f]this is my body.” [23][†]And he took a cup, and when he had [g]given thanks he gave it to them, and they all drank of it. [24]And he said to them, [f]“This is my [h]blood of the [3] covenant, which is poured out for [i]many. [25][†]Truly, I say to you, I will not drink again of

the fruit of the vine until that day when I drink it new in the kingdom of God.”

Jesus Foretells Peter’s Denial

[26][†][j] And when they had sung a hymn, [k] they went out to [l] the Mount of Olives. [27][†]And Jesus said to them, “You will all fall away, for it is written, ‘I will [m] strike the shepherd, and the sheep will be scattered.’ [28]But after I am raised up, [n] I will go before you to Galilee.” [29] [o] Peter said to him, “Even though they all fall away, I will not.” [30][†]And [p] Jesus said to him, “Truly, I tell you, this very night, before [q] the rooster crows twice, you will deny me three times.” [31]But [r] he said emphatically, “If I must die with you, I will not deny you.” And they all said the same.

Jesus Prays in Gethsemane

[32][†] [s] And they went [k] to a place called Gethsemane. And he said to his disciples, “Sit here while I pray.” [33]And he took with him [t] Peter and James and John, and began [u] to be greatly distressed and troubled. [34]And he said to them, [v] “My soul is very sorrowful, even to death. Remain here and [w] watch.” [4] [35]And going a little farther, he fell on the ground [x] and prayed that, if it were possible, [y] the hour might pass from him. [36][†]And he said, [z] “Abba, Father, [a] all things are possible for you. Remove [b] this cup from me. [c] Yet not what I will, but what you will.” [37]And he came and found them sleeping, and he said to Peter, “Simon, are you asleep? Could you not watch one hour? [38][†] [w] Watch and [d] pray that you may not [e] enter into temptation. The spirit indeed is willing, but the flesh is weak.” [39][†]And again he went away and prayed, [f] saying the same words. [40]And again he came and found them sleeping, for [g] their eyes were very heavy, and [h] they did not know what to answer him. [41][†]And he came the third time and said to them, “Are you still sleeping and taking your rest? [i] It is enough; [j] the hour has come. [k] The Son of Man is betrayed into the hands of sinners. [42]Rise, let us be going; see, my betrayer is at hand.”

Betrayal and Arrest of Jesus

[43][†] [l]And immediately, while he was still speaking, [m]Judas came, one of
the twelve, and with him a crowd with swords and clubs, from the chief
priests and the scribes and the elders. [44]Now the betrayer had given them a
sign, saying, “The one I will kiss is the man. Seize him and lead him away
under guard.” [45]And when he came, he went up to him at once and said,
[n]“Rabbi!” And he [o]kissed him. [46]And they laid hands on him and seized
him. [47][†]But one of those who stood by drew his [p]sword and struck the
servant [5] of the high priest and cut off his ear. [48]And Jesus said to them,
“Have you come out as against a robber, with swords and clubs to capture
me? [49] [q]Day after day I was with you in the temple [r]teaching, and you did
not seize me. But [s]let the Scriptures be fulfilled.” [50][†] [t]And they all left
him and fled.

A Young Man Flees

[51]And a young man followed him, with nothing but [u]a linen cloth about his
body. And they seized him, [52][†]but he left the linen cloth and ran away
naked.

Jesus Before the Council

[53][†] [v]And [w]they led Jesus to the high priest. And all the chief priests and
the elders and the scribes came together. [54] [w]And [x]Peter had followed him
at a distance, [y]right into [z]the courtyard of the high priest. And he was
sitting with [a]the guards and [b]warming himself at the fire. [55]Now the chief
priests and the whole council [6] were seeking testimony against Jesus to put
him to death, but they found none. [56][†] [c]For many bore false witness
against him, but their testimony [d]did not agree. [57]And some stood up and
bore false witness against him, saying, [58][†] [e]“We heard him say, [f]‘I will
destroy this temple [g]that is made with hands, and in three days I will build
another, [h]not made with hands.’” [59]Yet even about this their testimony did
not agree. [60]And the high priest stood up in the midst and asked Jesus,
“Have you no answer to make? What is it that these men testify against
you?” [7] [61][†]But [i]he remained silent and made no answer. [j]Again the high

priest asked him, “Are you [k]the Christ, the Son of [l]the Blessed?” [62]And Jesus said, “I am, and [m]you will see the Son of Man [n]seated at the right hand of Power, and [m]coming with the clouds of heaven.” [63]And the high priest [o]tore his garments and said, “What further witnesses do we need? [64][†]You have heard [p]his blasphemy. What is your decision?” And they [q]all condemned him as [r]deserving death. [65][†][s]And some began [t]to spit on him and [u]to cover his face and to strike him, saying to him, “Prophesy!” And the guards received him [v]with blows.

Peter Denies Jesus

[66][w]And as Peter was below in the courtyard, one of the servant girls of the high priest came, [67]and seeing Peter [x]warming himself, she looked at him and said, “You also were with the Nazarene, Jesus.” [68]But he denied it, saying, “I neither know nor understand what you mean.” And he went out into the gateway [8] and [y]the rooster crowed. [9] [69]And the servant girl saw him and began again to say to the bystanders, “This man is one of them.” [70]But again he denied it. And after a little while the bystanders again said to Peter, “Certainly you are one of them, for you are a Galilean.” [71]But he began to invoke a curse on himself and to swear, “I do not know this man of whom you speak.” [72][†]And immediately the rooster crowed [z]a second time. And Peter remembered how Jesus had said to him, [a]“Before the rooster crows twice, you will [b]deny me three times.” And he broke down and wept. [10]

Jesus Delivered to Pilate

MARK 15 [†][c]And as soon as it was morning, the chief priests [d]held a consultation with the elders and scribes and the whole council. And [e]they bound Jesus and [f]led him away and [g]delivered him over to [h]Pilate. [2][†][i]And Pilate asked him, [j]“Are you the King of the Jews?” And he answered him, [k]“You have said so.” [3]And the chief priests accused him of many things. [4]And Pilate again asked him, [l]“Have you no answer to make? See how many charges they bring against you.” [5][†]But Jesus [l]made no further answer, so that Pilate was amazed.

Pilate Delivers Jesus to Be Crucified

[6][†] [m] Now at the feast he used to release for them one prisoner for whom they asked. [7]And among the rebels in prison, who had [n] committed murder [o] in the insurrection, there was a man called Barabbas. [8]And the crowd came up and began to ask Pilate to do as he usually did for them. [9]And he answered them, saying, “Do you want me to release for you the King of the Jews?” [10]For he perceived that [p] it was out of envy that the chief priests had delivered him up. [11][†]But the chief priests stirred up the crowd to have him release for them Barabbas instead. [12]And Pilate again said to them, “Then what shall I do with [q] the man you call the King of the Jews?” [13]And they cried out again, “Crucify him.” [14][†]And Pilate said to them, “Why, [r] what evil has he done?” But they shouted all the more, “Crucify him.” [15][†]So Pilate, wishing to satisfy the crowd, released for them Barabbas, and having [s] scourged [1] Jesus, he delivered him to be crucified.

Jesus Is Mocked

[16][†] [t] And the soldiers led him away inside [u] the palace (that is, [v] the governor’s headquarters), [2] and they called together the whole [w] battalion. [3] [17]And they clothed him in [x] a purple cloak, and twisting together a crown of thorns, they put it on him. [18]And they began to salute him, [y] “Hail, King of the Jews!” [19]And they were striking his head with a reed and [z] spitting on him and [a] kneeling down in homage to him. [20]And when they had [b] mocked him, they stripped him of [x] the purple cloak and put his own clothes on him. And they [c] led him out to crucify him.

The Crucifixion

[21][†] [d] And they compelled a passerby, Simon of Cyrene, who was coming in from the country, the father of Alexander and Rufus, to carry his cross. [22] [e] And they brought him to the place called Golgotha (which means Place of a Skull). [23][†]And they offered him wine mixed with [f] myrrh, but he did not take it. [24][†]And they crucified him and [g] divided his garments among them, casting lots for them, to decide what each should take. [25][†]And [h] it was the third hour [4] when they crucified him. [26][†]And the inscription of

the charge against him read, [i]“The King of the Jews.” [27][†]And with him
they crucified two [j]robbers, [k]one on his right and one on his left. [5]
[29][†]And [l]those who passed by derided him, [m]wagging their heads and
saying, [n]“Aha! [o]You who would destroy the temple and rebuild it in three
days, [30]save yourself, and come down from the cross!” [31]So also the chief
priests with the scribes mocked him to one another, saying, [p]“He saved
others; [q]he cannot save himself. [32]Let [r]the Christ, [s]the King of Israel,
come down now from the cross that we may [t]see and believe.” [u]Those
who were crucified with him also reviled him.

The Death of Jesus

[33][†]And when the sixth hour [6] had come, there was darkness over the
whole land until the ninth hour. [7] [34][†]And at the ninth hour Jesus [v]cried
with a loud voice, [w]“Eloi, Eloi, lema sabachthani?” which means, “My
God, my God, why have you forsaken me?” [35][†]And some of the
bystanders hearing it said, “Behold, he is calling Elijah.” [36][†]And someone
ran and filled a sponge with [x]sour wine, put it on a reed [y]and gave it to him
to drink, saying, “Wait, let us see whether Elijah will come to take him
down.” [37][†]And Jesus [z]uttered a loud cry and [a]breathed his last. [38][†]And
[b]the curtain of the temple was torn in two, from top to bottom. [39][†] [c]And
when the centurion, who stood facing him, saw that in this way he [8]
breathed his last, he said, [d]“Truly this man was the Son [9] of God!”

[40][†]There were also [e]women looking on [f]from a distance, among
whom were [g]Mary Magdalene, and Mary the mother of James the younger
and of Joses, and [i]Salome. [41]When he was in Galilee, they followed him
and [g]ministered to him, and there were also many other women who [j]came
up with him to Jerusalem.

Jesus Is Buried

[42][†] [k]And when evening had come, since it was [l]the day of Preparation,
that is, the day before the Sabbath, [43][†]Joseph of Arimathea, [m]a respected
member of the council, who [n]was also himself looking for the kingdom of
God, took courage and went to Pilate and asked for the body of Jesus.

44Pilate was surprised to hear that he should have already died. [10] And summoning [o] the centurion, he asked him whether he was already dead. **45**And when he learned from [o] the centurion that he was dead, he granted the corpse to Joseph. **46**[†]And Joseph [11] bought [p] a linen shroud, and taking him down, wrapped him in the linen shroud and [q] laid him in a tomb [r] that had been cut out of the rock. And he rolled [s] a stone against the entrance of the tomb. **47** [t] Mary Magdalene and Mary the mother of Joses saw where he was laid.

The Resurrection

MARK 16 [†] [u] [v] When the Sabbath was past, [w] Mary Magdalene, [w] Mary the mother of James, and [i] Salome [x] bought spices, so that they might go and anoint him. **2**And very early on the first day of the week, when the sun had risen, they went to the tomb. **3**And they were saying to one another, "Who will roll away [y] the stone for us from the entrance of the tomb?" **4**And looking up, they saw that the stone had been rolled back—[z] it was very large. **5**[†]And [a] entering the tomb, they saw a young man sitting on the right side, [b] dressed in [c] a white robe, and [d] they were alarmed. **6**And he said to them, [d] "Do not be alarmed. You seek Jesus of Nazareth, who was crucified. He has risen; he is not here. See the place where they laid him. **7**[†]But go, tell his disciples and Peter that [e] he is going before you to Galilee. There you will see him, [e] just as he told you." **8**[†]And they went out and fled from the tomb, for trembling and astonishment had seized them, and they said nothing to anyone, for they were afraid.

[Some of the earliest manuscripts do not include 16:9–20.] [1]

Jesus Appears to Mary Magdalene

9[†][[Now when he rose early on the first day of the week, [f] he appeared first to [g] Mary Magdalene, [g] from whom he had cast out seven demons. **10** [h] She went and told those who had been with him, [i] as they [j] mourned and wept. **11**But when they heard that he was alive and had been seen by her, they [k] would not believe it.

Jesus Appears to Two Disciples

12 [l] After these things [m] he appeared in [n] another form to two of them, as they were walking into the country. **13** [o] And they went back and told the rest, but they did not believe them.

The Great Commission

14 Afterward [m] he appeared [p] to the eleven themselves as they were reclining at table, and he rebuked them for their [q] unbelief and [r] hardness of heart, because [s] they had not believed those who saw him after he had risen. **15** And he said to them, [t] “Go into all the world and [u] proclaim the gospel to [v] the whole creation. **16** [w] Whoever believes and is [x] baptized [y] will be saved, but [z] whoever [w] does not believe will be condemned. **17** And [a] these signs will accompany those who believe: [b] in my name they will cast out demons; [c] they will speak in new tongues; **18** [d] they will pick up serpents with their hands; and if they drink any deadly poison, it will not hurt them; [e] they will lay their hands [f] on the sick, and they will recover.”

19 So then the Lord Jesus, [g] after he had spoken to them, [h] was taken up into heaven and [i] sat down at the right hand of God. **20** And they went out and preached everywhere, while [j] the Lord worked with them and confirmed [k] the message [l] by accompanying signs.]]

Study Notes for Mark

MARK—NOTE ON 1:1–15 *Introduction.* Mark begins his account with the public ministry of John the Baptist, the forerunner of Jesus.

FACT

What is a "Gospel"? "Gospel" literally means "good news." The "Gospel according to Mark," along with the other three Gospels, reports the good news of salvation through the death and resurrection of Jesus Christ. This salvation is freely available to everyone who believes in Jesus Christ, everywhere in the world.

MARK—NOTE ON 1:1 Rather than beginning with the genealogy of Jesus (as do Matthew and Luke) or offering a theological background to the gospel (as does John), Mark focuses on the actual **beginning of the gospel** in the life and ministry of Jesus. The "gospel" is the good news of the fulfillment of God's promises.

MARK—NOTE ON 1:2–3 Mark identifies John the Baptist as the predicted one who prepares **the way of the Lord** (see Isa. 40:3; Mal. 3:1). **Isaiah the prophet** is named because he was more prominent than Malachi, and more of the quoted material comes from him.

MARK—NOTE ON 1:4 John prepares the way for Jesus by calling people to **repentance**, which means turning to God for **forgiveness of sins**. Baptism was not the means by which sins were forgiven but rather was a sign indicating that one had truly repented. **wilderness**. See Isa. 40:3.

MARK—NOTE ON 1:5 all the country of Judea and all Jerusalem. John's ministry fulfills the promise of a "new exodus" in which Israel is delivered from the wilderness and symbolically enters into **the river Jordan** again to receive God's promises of end-time salvation.

MARK—NOTE ON 1:6 John's clothing and food are like that of other preachers in the desert (see 1 Kings 17:4, 9). On **locusts**, see note on Matt. 3:4.

MARK—NOTE ON 1:7–8 The one for whom John is preparing the way (Isa. 40:3; Mal. 3:1) **will baptize . . . with the Holy Spirit** (Isa. 32:15; 44:3; Joel 2:28; see note on Matt. 3:11). Untying the straps of **sandals** could be the responsibility of a low servant, but it was something that a Jewish person was not supposed to do.

MARK—NOTE ON 1:9 **was baptized**. Jesus identifies with the sins of his people, even though he himself is free from sin (10:45). **Galilee** is the region west of the Jordan and the Sea of Galilee and north of Samaria. In the NT era Galilee was ruled by Herod the Great (see note on Matt. 2:1), then by his son Herod Antipas (Matt. 14:1; Mark 6:14), and then by Herod Antipas's nephew Herod Agrippa I.

MARK—NOTE ON 1:10–11 Mark uses the word **immediately** 41 times in his Gospel. It suggests a sense of urgency and often introduces a new incident or a surprising turn of events. The **Spirit** of God descends upon Jesus at his baptism (see note on Luke 3:22). Jesus is thus commissioned for a unique service (see Isa. 11:2; 42:1; 61:1). Mark quotes from the OT to show that Jesus is the Son of God (Ps. 2:7) and the servant of God (Isa. 42:1). The heavenly **voice** confirms the eternal sonship of Jesus. All three persons of the Godhead—the Spirit, the Father, and the Son—are involved here.

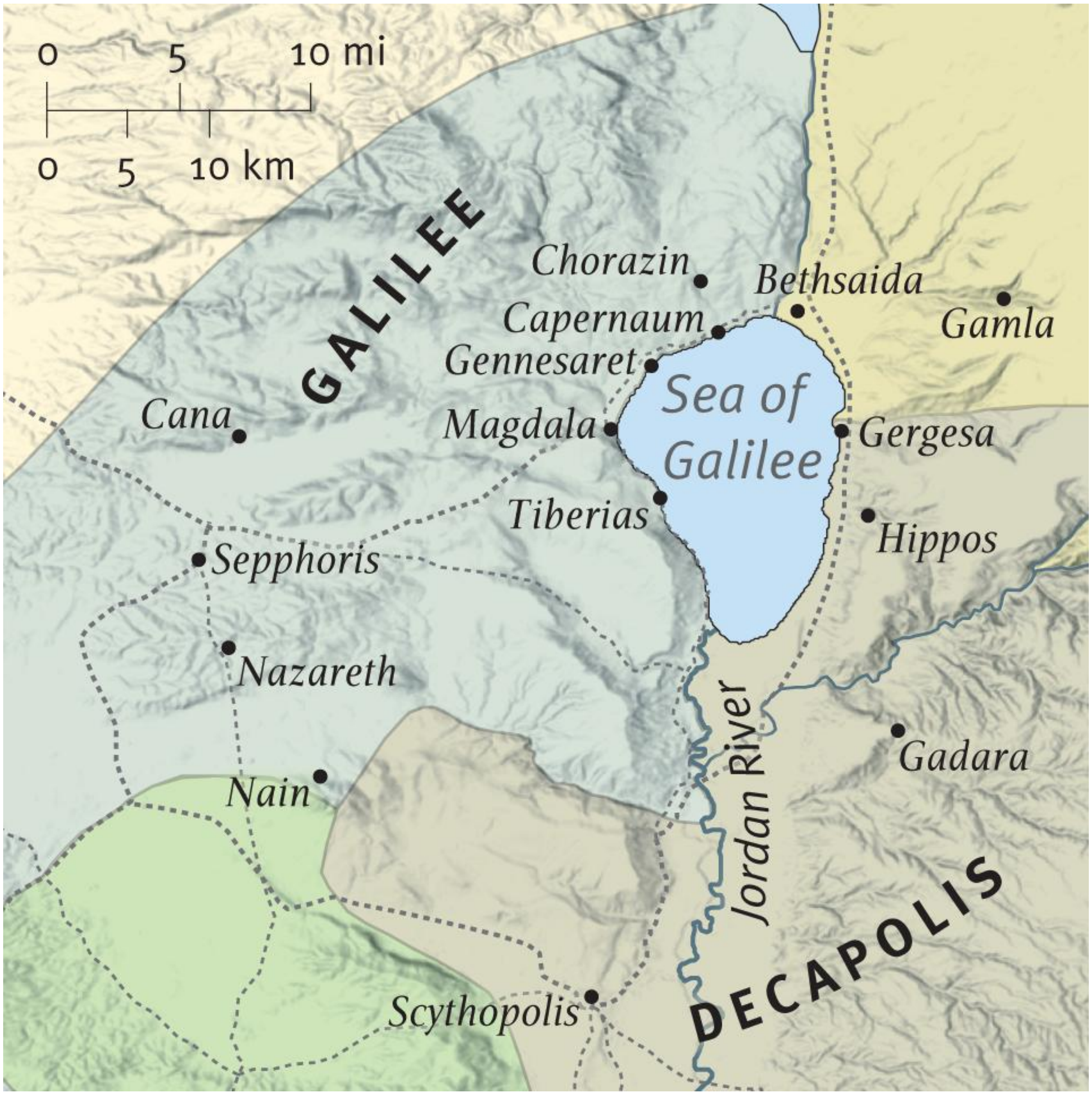
MARK—NOTE ON 1:12–13 **tempted by Satan**. See note on Matt. 4:1. "Being tempted" indicates that the temptations happened over the 40-day period and were not limited to the three temptations mentioned by Matthew (Matt. 4:1–11) and Luke (Luke 4:1–13).

MARK—NOTE ON 1:14–15 The **gospel** is the "good news" that **the kingdom of God is at hand**. God's rule over people's hearts and lives is now being established, and people should **repent and believe in the gospel**. The kingdom will ultimately include the restoration of all creation (see Rev. 21:1), but that will come in stages.

MARK—NOTE ON 1:16–8:26 *Demonstration of Jesus' Authority.* The first half of Mark's Gospel shows that Jesus has authority over sickness, over the laws of nature, and over the demonic world. It also highlights Jesus' unique and authoritative teaching, and his sending out of his disciples.

Jesus' Ministry in Galilee

Jesus spent most of his life and ministry in the region of Galilee, a mountainous area in northern Palestine. Jesus grew up in the hill town of Nazareth, about 3.5 miles (5.6 km) south of the Gentile administrative center of Sepphoris. Soon after he began his public ministry, Jesus relocated to Capernaum on the Sea of Galilee. By Jesus' time, a thriving fishing industry had developed around the Sea of Galilee, and several of Jesus' disciples were fishermen.


0
5
10 mi
0
5
10 km
GALILEE
Chorazin
Bethsaida
Gamla
Capernaum
Gennesaret
Sea of Galilee
Cana
Magdala
Gergesa
Tiberias
Hippos
Sepphoris
Nazareth
Jordan River
Gadara
Nain
DECAPOLIS
Scythopolis

MARK—NOTE ON **1:16–3:12** *Jesus' Early Galilean Ministry.* The call of the disciples is intertwined with descriptions of Jesus' authority over demons and sickness, as well as with authoritative teaching.

MARK—NOTE ON **1:20** **they left their father . . . with the hired servants**. Several of Jesus' first disciples were not poor but were self-employed fishermen. As seen here, James and John were part of a family business. Levi (2:14) was a fairly well-to-do tax collector.

MARK—NOTE ON **1:22** The main purpose of Jesus' earthly ministry was **teaching** rather than performing miracles or casting out demons, although these actions showed that God was with him. The **scribes** mentioned here may have been a local group of men who taught in the synagogues, rather than the scribes who "came down from Jerusalem" (3:22). Jesus taught with his own divine **authority**, not simply repeating the traditions of others.

MARK—NOTE ON **1:23–25** By naming Jesus as **the Holy One of God**, the demon may have been trying to exercise power over Jesus.

MARK—NOTE ON **1:26–28** **they were all amazed**. Casting out this demon confirms Jesus' authority to teach. See note on Matt. 12:27.

MARK—NOTE ON **1:32–34** **Sundown** marks the end of the Sabbath (roughly 6:00 P.M. Saturday). People are now permitted to come to Jesus with their needs.

MARK—NOTE ON **1:40** A **leper** is ceremonially unclean (Lev. 13:45–46). As an outcast, he is financially and socially isolated, and is dependent on charity.

MARK—NOTE ON **1:41–42** **touched him**. Instead of the leper making Jesus unclean, Jesus' touch actually makes the leper **clean**.

MARK—NOTE ON **1:44** **say nothing**. This is Mark's first report of Jesus telling a healed person not to tell anyone of his being healed (see note on Matt. 8:4). **Show yourself to the priest** is commanded so that the healed person will be declared ceremonially clean (Lev. 14:2–31).

MARK—NOTE ON **1:45** The people often miss the true purpose of Jesus' ministry by focusing too much on his miracles.

Five Controversies from Mark 2:1–3:6

Reference	Point of Conflict
2:1–12	forgiveness
2:15–17	eating with sinners
2:18–22	fasting
2:23–28	Sabbath
3:1–6	Sabbath, and the decision to kill Jesus

MARK—NOTE ON 2:1 Jesus returns to **Capernaum** (c. 20 miles [32 km] northeast of Nazareth), which serves as the base for his Galilean ministry.

MARK—NOTE ON 2:2 **no more room**. The house probably held no more than 50 people.

MARK—NOTE ON 2:4 The flat **roof** consisted of branches or sticks combined with clay. It could be accessed from the outside (see note on Luke 5:19).

MARK—NOTE ON 2:5–7 **Their faith** probably refers to the faith of the friends who brought the paralytic to Jesus, but it may include the faith of the paralytic as well (see note on James 5:15). **your sins are forgiven**. Jesus claims to be able to forgive sins, as **God alone** can. Therefore his opponents think that he is guilty of blasphemy, which is punishable by death (Lev. 24:10–23; Num. 15:30–31; Mark 14:62–64).

MARK—NOTE ON 2:8 **perceiving . . . that they thus questioned within themselves**. See note on Matt. 24:36.

MARK—NOTE ON 2:9–11 **Which is easier**? The fact that Jesus can do the visible miracle (heal the paralytic) is evidence that he can also do the more difficult invisible miracle (forgive sins).

MARK—NOTE ON 2:10 The healing of the **paralytic** verifies that Jesus also has divine **authority . . . to forgive sins**. **Son of Man** is the way Jesus most frequently refers to himself in Mark's Gospel. The term refers to both his human and his divine natures. See 8:38; 13:26; compare Dan. 7:13–14.

MARK—NOTE ON 2:14 Jesus continues to focus on "teaching" (v. 13; see note on 1:14–15). **Levi** (also called "Matthew"; 3:18; Matt. 9:9) collected taxes and thus was despised for collaborating with the Roman Empire. Most tax collectors kept some of the tax money for themselves. "Beside the sea" (Mark

2:13) suggests that the **tax booth** was by the Sea of Galilee and was used for taxing fishermen.

MARK—NOTE ON **2:15–16** To recline **at table** indicates personal friendship. When dining formally in a home, guests reclined on a couch that stretched around three sides of a room. The guests' heads were toward the tables and their feet toward the wall. **tax collectors and sinners**. According to the **Pharisees** (see note on John 1:24), Jesus should keep himself "clean" from such people (see Lev. 10:10).

FACT

Reclining at the table. During formal dinners in NT times, guests reclined on a couch that stretched around three sides of a room (2:15). The host took the central place surrounded by a U-shaped series of tables. The most honored guests reclined on either side of the host, with the guests' heads toward the tables and their feet toward the wall.

MARK—NOTE ON **2:17** Jesus compares those who are **well** to those who are **righteous**, and those who are **sick** to **sinners**.

MARK—NOTE ON **2:18** **fasting**. See note on Matt. 6:16–18.

MARK—NOTE ON **2:19–20** Jesus refers to himself as **the bridegroom**. In the OT, God the Father was the bridegroom (see Isa. 62:5; Hos. 2:19–20). **then they will fast**. When Jesus is taken away from his disciples (when he dies), they will return to fasting in order to seek God's presence. But they do not need to do that when he is still with them (see Isa. 53:8).

MARK—NOTE ON **2:21–22** **unshrunk cloth . . . old garment. . . . new wine . . . old wineskins**. The kingdom of God is not merely a patch over the Mosaic law and Jewish traditions. Jesus brings a new era, with new ways.

MARK—NOTE ON **2:23–24** Deuteronomy 23:25 implies that, if a person is hungry, he is permitted to eat **heads of grain** from any field he might pass by. However the Pharisees decreed that, since plucking the grain involves "work," it could not be done on the **Sabbath**.

MARK—NOTE ON **2:25–26** The fact that David ate the **bread of the Presence** (1 Sam. 21:1–6) means that, if there is a serious need, actions are allowed on a

Sabbath that otherwise might not be permitted.

MARK—NOTE ON 2:27–28 **Son of Man**. See note on Matt. 8:20. If the Sabbath is for the benefit of mankind, and if the Son of Man is Lord over all mankind, then the Son of Man is surely **lord even of the Sabbath**.

MARK—NOTE ON 3:2 The scribes believe that healing is a form of work and thus is not permitted on a **Sabbath**. **Accuse** is a technical term which means they are looking for legal evidence against Jesus.

FACT

Why does Mark say "immediately" so often? The Greek word translated "immediately" occurs in the Gospel of Mark more often than in the rest of the NT combined. The frequent use of the word stresses the importance of an event and helps to show that Christ's ministry has a divine purpose and plan behind it.

MARK—NOTE ON 3:3–5 To **do good** on the Sabbath would not violate the OT law, but it *would* violate the opponents' Pharisaic tradition. Their tradition misses the point of the Mosaic law: to love God and one's neighbor (see 12:29–31). **Stretch out your hand**. See note on Luke 6:10.

MARK—NOTE ON 3:6 The **Pharisees** were quite different from the **Herodians**, who were friends and supporters of the Herodian family dynasty (see note on Matt. 22:16). However, these two groups **held counsel** together (see Ps. 2:2) in order to **destroy** Jesus, who was their common enemy (Mark 14:1–2).

MARK—NOTE ON 3:7–8 **Idumea**. The region south of Judea. **beyond the Jordan**. The region east of the Jordan River. **Tyre and Sidon**. The region north of Galilee. All of these regions had belonged to Israel during the time of the judges, and descendants of the 12 tribes had resettled in the area following the Babylonian exile.

MARK—NOTE ON 3:11–12 Jesus forbids **unclean spirits** to speak about him, so that they will not reveal his true identity before he wants to **make** himself **known**.

MARK—NOTE ON 3:13–6:6 *Jesus' Later Galilean Ministry.* Jesus appoints his disciples to teach what he teaches and to do what he does. Parables, nature miracles, and healings expand the range of his authority, which is met with rejection in Nazareth.

MARK—NOTE ON 3:14–15 Jesus appointed the **twelve**, whom he called out of the larger crowd that had been following him (vv. 7–9). The Twelve have a specific task: (1) that **they might be with him**, and (2) that **he might send them out** (1:17; 9:37). This is why they were called **apostles** (which means "sent out"; see note on Rom. 1:1). They were to (1) **preach** about the kingdom of God (Mark 1:14, 39; 6:12), (2) **cast out demons** (1:34, 39), and (3) heal the sick (6:13). The fact that Jesus chose 12 apostles is probably related to the 12 tribes of Israel (Rev. 21:14).

MARK—NOTE ON 3:16–17 The core group of three disciples (see 5:37; 9:2; 14:33) is mentioned first: **(Simon) Peter**, **James**, and **John**. See note on Matt. 10:2.

MARK—NOTE ON 3:19 **Judas Iscariot, who betrayed him** is mentioned last.

MARK—NOTE ON 3:20 Jesus returns **home**, that is, to the place where he stayed in Capernaum (see note on 2:1).

MARK—NOTE ON 3:21 The members of Jesus' earthly **family** believe **he is out of his mind** (see John 7:5) because of all that has happened. (Some of Jesus' brothers did later believe in him; see note on 1 Cor. 9:4–5.)

MARK—NOTE ON 3:22 **Beelzebul**. See note on Matt. 10:25. **by the prince of demons he casts out the demons**. See note on Matt. 9:34.

MARK—NOTE ON 3:29 **blasphemes against the Holy Spirit**. Looking forward to the substitutionary atonement of Jesus, v. 28 emphasized that "all sins will be forgiven." However, if a person persistently gives credit to Satan for what is actually done by the power of God—that is, if a person is convinced that the Holy Spirit's testimony about Jesus is satanic—then such a person **never has forgiveness**. (See note on Luke 12:10.)

MARK—NOTE ON 3:35 Those who follow Jesus are the true family of God: **whoever does the will of God** (see John 7:17; Rom. 12:2), **he is my brother and sister and mother** (see Heb. 2:11–12).

MARK—NOTE ON 4:1–34 Mark provides several examples of Jesus teaching in parables. To the hard-hearted, parables are a warning; to those who are open-hearted, they illustrate principles of the messianic rule of God. A parable consists of a story and its corresponding intended message.

MARK—NOTE ON 4:3–7 **a sower went out to sow**. Farmers in Bible times sowed their seed without first plowing the ground. Thus the seed fell on various kinds of ground.

MARK—NOTE ON 4:8 **thirtyfold and sixtyfold and a hundredfold**. A tenfold return would have been considered a good crop. However, see Gen. 26:12.

MARK—NOTE ON 4:9 Having **ears to hear** involves giving up one’s pride and submitting to God. See Isa. 43:8.

MARK—NOTE ON 4:11 **The secret of the kingdom of God** means the nature of God’s rule over individuals and over the community of his people (see note on Matt. 13:10–11). Those who do not (yet) participate in the messianic community are **outside**.

MARK—NOTE ON 4:12 By quoting Isa. 6:9–10, Jesus is warning that some of those who hear his parables will **hear but not understand**, just like the ancient Israelites.

MARK—NOTE ON 4:13 **How then will you understand**? Jesus hints that even the disciples may suffer from hard hearts (see 8:17–18).

MARK—NOTE ON 4:21–22 The proclamation of the kingdom of God is like bringing an oil **lamp** into a room (see Matt. 5:15). It reveals **hidden** things such as hard hearts.

FACT

What did people use for lamp fuel? In OT times, people used animal fat as fuel for their lamps. By NT times, this had been replaced with olive oil. Olives were usually pressed two or three times. Oil from the first pressing was used for food. Oil from the second and third pressing was used as fuel for lamps.

MARK—NOTE ON 4:23 **ears to hear**. See note on v. 9.

MARK—NOTE ON 4:24–25 If a hearer accepts Jesus' message of the kingdom, then God will give an increased **measure** of understanding and blessing.

MARK—NOTE ON 4:26–29 The people of Jesus' day expected God's kingdom to come suddenly, but Jesus tells them it will begin in a small way (**first the blade, then the ear**) and then will grow slowly but steadily amid adversity. It will reach its full growth and glory only at the second coming of Jesus. See note on vv. 30–32.

MARK—NOTE ON 4:29 **Sickle** and **harvest** are symbolic language for the last judgment (see Joel 3:13).

MARK—NOTE ON 4:30–32 A third **parable** teaches that the **kingdom** of God begins in a small and unnoticed way, which is not what the people expected (see note on vv. 26–29). A **mustard seed** (see note on Matt. 13:31–32) could produce a bush as large as 3 by 12 feet (0.9 by 3.7 m). The nesting of **birds** in the shadow of the grown bush is a picture of divine blessing (see Ps. 91:1–2).

MARK—NOTE ON 4:34 **He did not speak to them without a parable** means that Jesus regularly included parables in his teaching. It does not mean he spoke only in parables.

MARK—NOTE ON 4:36 On Galilean **boats**, see note on Matt. 4:21.

MARK—NOTE ON 4:37 The Sea of Galilee is 696 feet (212 m) below sea level, resulting in sudden storms (**windstorm**; see 6:48).

MARK—NOTE ON 4:38 **Asleep on the cushion** is an eyewitness detail included only in Mark's account of this incident. He was probably told about it by Peter (see Introduction: Author, Date, and Recipients). Jesus' sleeping indicates lack of fear and also great fatigue—a reminder that he was fully human as well as fully divine.

MARK—NOTE ON 4:39 **Peace! Be still!** Jesus displays his divine power over nature (compare Ps. 107:25–30; Amos 4:13).

MARK—NOTE ON 4:40 **afraid**. The cure for fear is **faith** in Jesus.

MARK—NOTE ON 5:6–7 **Ran and fell down before** Jesus may mean that the demons unwillingly submitted to Jesus' greater power, or that the man himself longed to be free of the demonic influence, or some of both.

FACT

The one true God. Mark emphasizes the divine Sonship of Jesus. In NT times the Roman emperor was worshiped by many as a god or as a "son of god." It was essential, then, for Mark to make it clear that Jesus was the Son of the one true God. Jesus is not a tribal deity only for Jews, but is to be received by all peoples and cultures as Lord of all.

MARK—NOTE ON 5:8 **Was saying** (imperfect tense) indicates that Jesus had told the demon more than once to **come out of the man**, but it had not obeyed.

MARK—NOTE ON 5:9 **My name is Legion**. A legion was the largest unit of the Roman army, with as many as 6,000 soldiers. This does not necessarily mean that there were 6,000 demons in the man, only that there were a great **many**.

MARK—NOTE ON 5:11 It is not surprising to find ceremonially unclean **pigs** in the Gentile Decapolis region.

MARK—NOTE ON 5:13 See note on Matt. 8:30–34.

MARK—NOTE ON 5:15 **they were afraid**. See note on Luke 8:37.

MARK—NOTE ON 5:18–20 **that he might be with him**. It is possible that the restored man was asking Jesus for permission to join the inner circle of disciples (see 3:14), but Jesus wanted him to be a witness to God's power **in the Decapolis**. Jesus often discouraged such publicity, so that the people would not try to make him a political messiah (see note on Matt. 8:4). But apparently Jesus knew that the Gentile people of the Decapolis would not do this. The work of the **Lord** in Mark 5:19 is described as the work of **Jesus** in v. 20, indicating that Jesus shares the same nature as God himself.

MARK—NOTE ON 5:21 **to the other side** (see note on Matt. 8:28). Jesus returns to the Galilean side of the sea.

MARK—NOTE ON 5:22 The laymen who were **rulers of the synagogue** presided over the affairs of the synagogue, including organizing and teaching in synagogue services. Most of them were Pharisees (on synagogues, see note on Luke 4:16 and The Synagogue and Jewish Worship).

MARK—NOTE ON 5:25–27 **discharge of blood**. On account of her condition, the woman is ceremonially unclean (see Lev. 15:25–28). She is not permitted to enter the temple section reserved for women, or to be in public without making people aware of her condition. **touched his garment**. Jesus makes the woman clean by his power, instead of becoming unclean himself (see Lev. 15:19–23; Mark 1:41; 5:41).

MARK—NOTE ON 5:31–33 **Fear and trembling** can lead to faith (see note on 4:40).

MARK—NOTE ON 5:34 The Greek word for **made** (you) **well** can mean either "heal" or "save" (see note on Matt. 9:22).

MARK—NOTE ON 5:35 Verses 35–43 resume the account of Jairus's daughter (vv. 22–24).

MARK—NOTE ON 5:36 **Do not fear, only believe**. Again, Jesus shows that faith is the solution to fear (see 2:5; 4:40).

MARK—NOTE ON 5:37 **Peter and James and John**. Only the inner circle of disciples is permitted to join Jesus (see 1:29; 9:2; and note on 3:16–17).

MARK—NOTE ON 5:38–40 **weeping and wailing loudly**. Some in the crowd were professional mourners, who were expected to be present even at funerals for the poor (see note on Matt. 9:23). **The child is not dead but sleeping**. The child had indeed died (see Luke 8:55), but from Jesus' viewpoint her death is but sleep.

MARK—NOTE ON 5:41 Touching a dead person renders one ceremonially unclean (Lev. 22:4; Num. 19:11), but once again Jesus overcomes uncleanness (see note on Mark 5:25–27), and the girl comes back to life (see 2 Kings 4:17–37; Acts 9:39–41). **Talitha cumi**. At times, Mark reports Jesus' statements in Aramaic, which shows that Mark's writing was based on eyewitness accounts.

MARK—NOTE ON 5:43 **no one should know this**. See note on Matt. 8:4.

MARK—NOTE ON 6:1–2 **synagogue**. See note on Luke 4:16 and The Synagogue and Jewish Worship. Jesus was most likely asked to give a message following the reading of Scripture (compare Luke 4:16–30, which was probably the same incident). **Where did this man get these things?** Until he began his ministry, Jesus’ divine nature was hidden. Even people in his hometown, who had known him since childhood, had no idea that he was also fully God.

MARK—NOTE ON 6:3 **Is not this . . . the son of Mary** may hint that some people thought Jesus was an illegitimate child. Joseph must have had at least four sons, among whom were **James** (see Acts 12:17; Gal. 1:19; 2:9, 12) and **Judas** (not the betrayer; see Introduction to Jude: Author, Date, and Recipients), as well as at least two daughters (on Jesus’ brothers and sisters, see note on Matt. 13:55–56).

MARK—NOTE ON 6:4 Like other prophets before him (e.g., 2 Chron. 36:16; Jer. 11:21; Mark 6:17), Jesus is not honored by his own family or by his **hometown**.

MARK—NOTE ON 6:5–6 **could do no mighty work there**. Jesus will not force his miracles on a hostile, skeptical audience. Nevertheless, he continues **teaching** (see 1:22; 4:1, 2; 6:2, etc.).

MARK—NOTE ON 6:7–8:26 *Work beyond Galilee.* The disciples are sent out to spread the message of God’s kingdom, to heal, and to cast out demons. Jesus again demonstrates his authority and warns his disciples against hard hearts.

MARK—NOTE ON 6:7–13 Jesus sends out **the twelve** disciples to proclaim repentance (vv. 10–12), cast out unclean spirits (v. 7), and heal (v. 13). See 3:14–15.

MARK—NOTE ON 6:8–9 **no bread, no bag, no money in their belts**. These provisions are to come from people who repent upon hearing the disciples’ message. See note on Luke 9:3.

MARK—NOTE ON 6:11 Jews who returned from Gentile regions were to **shake off the dust that is on** their **feet** as a form of cleansing. Here the action also serves as a sign **against** towns that reject God’s message.

FACT

Shake the dust from your feet. In ancient times, when Jews returned from a Gentile area, they would sometimes shake the dust off their feet (6:11) to avoid contamination from Gentiles. The act of shaking off the dust illustrates that people who reject God’s message are accountable to God alone.

MARK—NOTE ON 6:13 **Oil** was commonly used in prayer for healing (see note on James 5:13–14).

MARK—NOTE ON 6:14–56 The death of John the Baptist casts an ominous shadow on Jesus' future. Jesus' life is in danger, partly because of his authoritative, miraculous deeds.

MARK—NOTE ON 6:14b–15 The list of popular beliefs about Jesus includes that he is (1) the revived **John the Baptist**, (2) the expected **Elijah** (see Mal. 3:1–2; 4:5–6), or (3) **one of the prophets**. Many Jews expected that Elijah, who was caught up to heaven without dying (2 Kings 2:11), would return at the end of time. (See Mark 9:11–13; Luke 1:17.) The third belief—that Jesus was "a prophet, like one of the prophets of old"—might have been based on Deut. 18:15, 18.

MARK—NOTE ON 6:14a **Herod** Antipas served under Rome as an administrator of Galilee and Perea (4 B.C.–A.D. 39). He was not technically a **King**, although his contemporaries may have referred to him as such (see v. 23).

MARK—NOTE ON 6:17 John the Baptist had publicly charged **Herod** Antipas with breaking the law by marrying **Herodias**, the former **wife** of his still living half brother (see Lev. 18:16; 20:21). In response, Herod had put John **in prison** (see note on Matt. 14:3–4).

MARK—NOTE ON 6:18 **It is not lawful**. Even though Herod Antipas was not a Jew, John did not hesitate to tell him he had violated God's moral law (see Lev. 18:16).

MARK—NOTE ON 6:19–20 **Herod feared John**. Perhaps he feared an uprising on account of John's popularity (1:5). Or perhaps he feared divine punishment for his sin.

MARK—NOTE ON 6:23 **Up to half of my kingdom** should be seen as a figure of speech rather than a literal promise.

MARK—NOTE ON 6:30 **returned**. See vv. 7–13.

MARK—NOTE ON 6:34 **like sheep without a shepherd**. See Num. 27:17; Ezek. 34:4–5. Jesus teaches the people, functioning as the good shepherd (compare Ps. 23:1–4; Isa. 40:11; Jer. 23:4).

MARK—NOTE ON 6:36–37 **Two hundred denarii** represented 200 days' wages for a laborer.

MARK—NOTE ON 6:41–42 As God provided manna in the desert, so Jesus provides food in a deserted place. The feeding of the 5,000 reinforces Jesus' proclamation: after feeding them the Word of God (v. 34), he miraculously provides physical food.

MARK—NOTE ON 6:43 **they took up twelve baskets full**. As with the miracles of Elijah and Elisha (see 1 Kings 17:16; 2 Kings 4:7, 42–44), much food is left over. Jesus did not want any food to be wasted.

MARK—NOTE ON 6:45 **Bethsaida**. See note on Luke 9:10.

MARK—NOTE ON 6:48 **fourth watch**. 3:00 A.M. to 6:00 A.M. The Sea of Galilee is 696 feet (212 m) below sea level, resulting in violent downdrafts and sudden windstorms (see 4:37). Jesus sees the disciples' need and walks on water toward them (compare Job 9:8; Ps. 77:20; Isa. 43:16). **He meant to pass by them**, not to avoid them, but so that they would see him walking on the water. The passage echoes the incident where God "passed" before Moses (Ex. 33:19, 22; 34:6), giving a glimpse of his glory. See Job 9:11, where Job says that God "passes by" him. By walking on the water, Jesus is essentially proclaiming his deity.

MARK—NOTE ON 6:49–50 **"It is I"** echoes Ex. 3:14.

MARK—NOTE ON 6:51–52 Even though Jesus had multiplied the **loaves** and had walked on the water, the disciples' **hearts were hardened** and they didn't realize who he was. See 8:18–21.

MARK—NOTE ON 6:53 The northeasterly wind had caused the ship to drift southwestward, bringing them to **Gennesaret** instead of their intended destination of Bethsaida.

MARK—NOTE ON 7:1–23 Conflict arises between the Pharisees and Jesus over the issue of true moral purity.

FACT

What is “Corban”? Corban (7:11) literally means “dedicated to God.” Jewish tradition said that money set aside for the care of one’s parents could be given to the temple instead. Jesus said that this tradition allowed people to avoid honoring their parents as the law required.

MARK—NOTE ON **7:5** Scribes are sent from Jerusalem (v. 1) to investigate the situation brought about by Jesus’ popularity. **eat with defiled hands**. The disciples are not breaking the Mosaic law but rather the **tradition of the elders** that prescribed ritual washing of hands, utensils, and furniture (see vv. 2–4). By his example, Jesus implies that his disciples may ignore these traditions (see Luke 11:37–38).

MARK—NOTE ON **7:10–13** **honor your father and your mother** (see Ex. 20:12; 21:17; Deut. 5:16). Jewish tradition allowed that funds committed for the care of parents could be declared **Corban** (“dedicated to God”; see Lev. 1:2; 2:1). This would mean that the person no longer had to give anything to his parents. **thus making void the word of God**. The Corban tradition was just one example of a “tradition of men” that nullified an important “commandment of God” (Mark 7:8; see Ex. 20:12).

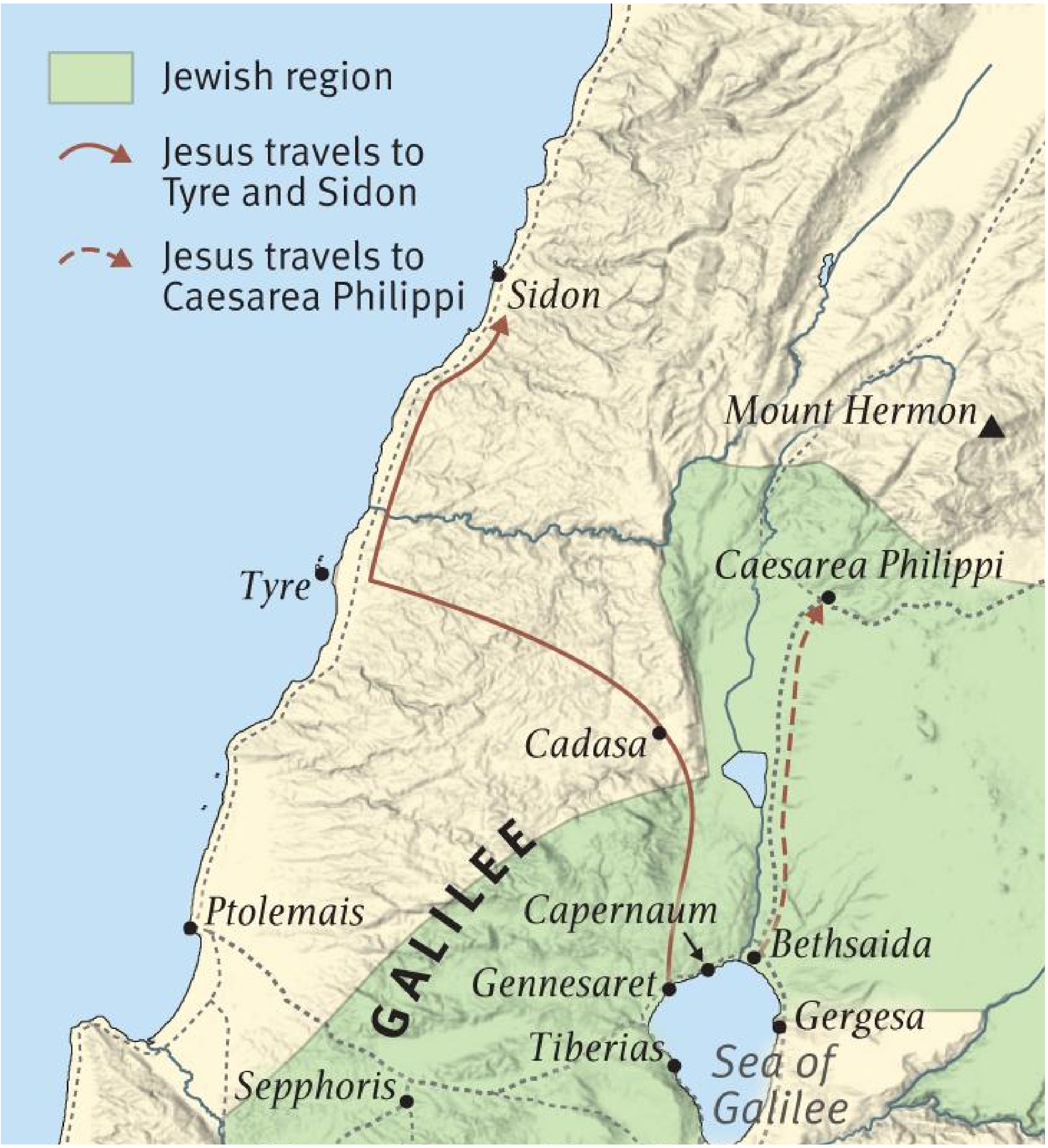
MARK—NOTE ON **7:15** **can defile him**. The problem of the defiled human heart is much more serious than mere ceremonial impurity (see Jer. 17:9–10). Throughout Scripture, the heart refers to the center of one’s being, including the mind, emotions, and will (see Prov. 4:23).

MARK—NOTE ON **7:19** **declared all foods clean**. The Mosaic ceremonial laws distinguished between “clean” and “unclean” foods (see Lev. 11:1–47). The purpose of these laws was to make people aware of their sin as a barrier to fellowship with a holy God. But after Jesus, through his atoning death, made possible the forgiveness of sins and full fellowship with God, the ceremonial laws would no longer be required.

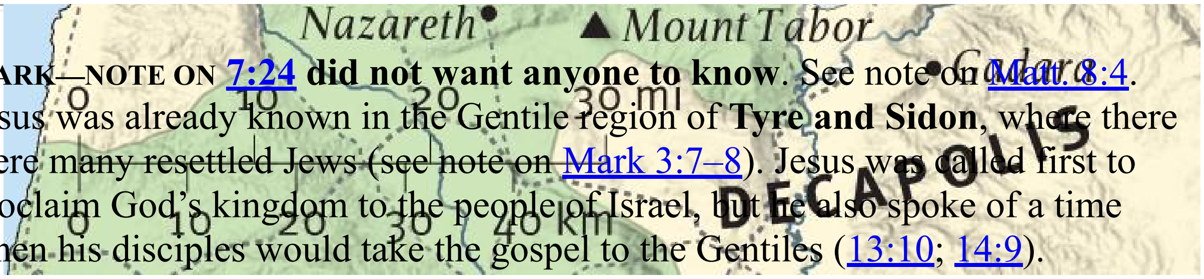
MARK—NOTE ON **7:24–30** Jesus went first to the people of Israel. However, these verses foreshadow the future ministry of the disciples to the Gentiles.

Jesus' Ministry beyond Israel

Almost all of Jesus' ministry took place within the traditional borders of Israel in areas dominated by Jews. Yet Jesus also traveled to the region of Tyre and Sidon, where he healed a Gentile woman's daughter, and to the region of Decapolis, where he healed many people. It was also at the extreme northern border of Israel at Caesarea Philippi that Peter made his confession that "You are the Christ, the son of the living God," and Jesus declared, "on this rock I will build my church."



🟩 Jewish region
Jesus travels to Tyre and Sidon
Jesus travels to Caesarea Philippi
Sidon
Mount Hermon
Tyre
Caesarea Philippi
Cadasa
GALILEE
Ptolemais
Capernaum
Bethsaida
Gennesaret
Gergesa
Tiberias
Sea of Galilee
Sepphoris



MARK—NOTE ON 7:24 did not want anyone to know. See note on Matt. 8:4. Jesus was already known in the Gentile region of **Tyre and Sidon**, where there were many resettled Jews (see note on Mark 3:7–8). Jesus was called first to proclaim God's kingdom to the people of Israel, but he also spoke of a time when his disciples would take the gospel to the Gentiles (13:10; 14:9).

MARK—NOTE ON 7:26 Elijah had also helped a non-Jewish woman in this area (1 Kings 17:8). **Syrophoenician**. A native of Phoenicia, which included Tyre and Sidon.

MARK—NOTE ON 7:27 Jesus' response is surprising and may seem offensive. Taking into account vv. 29–30, one can conclude that Jesus spoke as he did merely to test the woman's faith.

MARK—NOTE ON 7:28–30 yet even the dogs. The woman's response to Jesus' surprising statement (v. 27) is both humble and persistent. Perhaps she understands and humbly accepts that God called Israel first for a particular purpose (see Ex. 4:22).

MARK—NOTE ON 7:31–8:26 As Jesus continues his ministry of teaching and healing, the disciples' hearts remain hard (8:17–21). They fail to understand who Jesus really is.

MARK—NOTE ON 7:33 Unlike his other healings, Jesus uses physical means to heal the man. This allows him to illustrate the problem of spiritual deafness and blindness (see 8:17–18, 21).

MARK—NOTE ON 7:36 to tell no one. See 1:45; 5:20, 34; 8:26; and note on Matt. 8:4.

MARK—NOTE ON 8:1–10 The feeding of the 4,000 probably took place in Gentile territory. Jesus is the living bread for Gentiles as well as for Jews.

FACT

A diet of bread. For many of the poorer people in NT times, as well as for many around the world today, bread might be their entire meal. Jesus called himself the "bread of life."

MARK—NOTE ON 8:5 **Seven**. See note on Matt. 15:34.

MARK—NOTE ON 8:6 Giving **thanks**, breaking bread, and distributing it are common elements in a Jewish meal.

MARK—NOTE ON 8:8 **satisfied. . . . left over, seven baskets full**. Jesus provides beyond satisfaction (compare 6:43).

MARK—NOTE ON 8:11 The Pharisees demand not just a miracle but a **sign from heaven**. But they didn't have the one thing that Jesus required: a fundamental change of heart.

MARK—NOTE ON 8:12 **sighed**. For other examples of Jesus expressing emotions, see 1:41; 3:5; 7:34. **this generation**. Compare Deut. 32:5; Ps. 95:10; Mark 9:19. **no sign**. See note on Matt. 12:39. For the person who has an open heart, Jesus' miracles should be more than enough to show that he truly is the Messiah.

MARK—NOTE ON 8:13 In v. 10, Jesus crossed the Sea of Galilee traveling west; now he crosses it again, traveling east.

MARK—NOTE ON 8:14–15 Jesus uses **leaven** to describe the self-centered, self-reliant **Pharisees** and **Herod** Antipas. See note on 1 Cor. 5:6–7.

MARK—NOTE ON 8:16 **had no bread**. The disciples take the term "leaven" (v. 15) literally, showing their ongoing inability to understand spiritual truths (see vv. 17–21).

MARK—NOTE ON 8:17–18 **not yet perceive or understand**. While the Pharisees reject Jesus' teaching outright, the disciples are slow to appreciate it. The figurative reference to **eyes** and **ears** echoes the healings of the deaf (7:31–35) and blind (8:22–26) men. Jesus wants to open the "ears" and "eyes" of the disciples' hearts.

MARK—NOTE ON 8:21 Now that Jesus has twice multiplied food, the disciples should **understand** the significance of these miracles: he who stands before them is none other than the eternal creator and giver of life (see Col. 1:15–20).

MARK—NOTE ON 8:23–25 Jesus **led** the blind man **out of the village**, perhaps to get away from hostile onlookers (see 5:40; 6:6). The blind man's first response, “**I see people, but they look like trees, walking**,” could be seen as similar to the disciples’ lack of understanding (8:17–21).

MARK—NOTE ON 8:27–16:8 *Testing Jesus’ Authority in Suffering.* Having displayed his messianic authority and power (1:1–8:26), Jesus is now tested as the Messiah of God.

MARK—NOTE ON 8:27–10:52 *Journey to Jerusalem.* As Jesus and his disciples journey toward Jerusalem, he warns them three times about his approaching death and teaches them about the cost of discipleship.

MARK—NOTE ON 8:27–29a **Caesarea Philippi**. See note on Matt. 16:13. **Who do people say that I am?** Jesus’ questions prepare the disciples for his teaching. He must show them that the Messiah of God is to be humbled (Mark 8:31; 10:45) and then exalted (8:38) for the sake of his people. This goes against popular messianic expectations. On **John the Baptist** and **Elijah**, see note on 6:14b–15.

MARK—NOTE ON 8:29b–30 Peter speaks for the Twelve (compare 1:36; 8:32; 9:5; 10:28; 14:29) and confesses Jesus as **the Christ**, the Messiah (2 Sam. 7:14–16; Psalm 2; Jer. 23:5–6) who they expect will liberate the Jewish people from Rome. Peter’s confession is God-given (Matt. 16:17) but incomplete, for Jesus will also suffer for his people (Isa. 53:1–12; Mark 8:31; 10:45). This is why Jesus charges his disciples to **tell no one about him**.

MARK—NOTE ON 8:31 **must . . . be killed**. Christ’s death is necessary because the messianic rule of God must begin with atonement for sin. Christ’s death will be the sacrifice that brings reconciliation between God and man. That Jesus would **rise again** must puzzle the disciples. They expect only the general resurrection of all mankind at the end of the age, prior to judgment (Dan. 12:2).

MARK—NOTE ON 8:33 **turning and seeing his disciples, he rebuked Peter**. The fact that Jesus looked at all the disciples implies that his rebuke of Peter was intended for all of them. “**Get behind me, Satan!**” It is only Peter’s thoughts and words (see v. 32), not him personally, that Jesus rejects as satanic.

MARK—NOTE ON 8:34 Following the first major prediction of his death and resurrection (v. 31), Jesus gives instructions in discipleship to all those who **would come after me**. They should deny themselves and take up their **cross** so that they will be free to **follow** the Messiah (1:18). Each of the major predictions of Jesus' death and resurrection (see chart) is followed by teaching on discipleship (8:33–9:1; 9:33–50; 10:38–45).

The Three Major Passion Predictions in Mark

Three times in Mark 8–10 Jesus predicts his death, the disciples fail to understand or to respond appropriately, and he then teaches them about discipleship.

Announcement of Jesus' Death	**Failure on the Part of the Disciples**	**Jesus Teaches on Discipleship**
Jesus will suffer, be rejected, killed, and will rise after three days (8:31)	Peter rebukes Jesus (8:32–33)	Jesus commands them to deny themselves, take up their cross, and follow him (8:33–9:1)
Jesus will be delivered, killed, and will rise after three days (9:30–31)	The disciples do not understand the saying and are afraid to ask him about it (9:32)	Jesus teaches that the first must be last and that those who receive children in his name receive him (9:33–50)
Jesus will be delivered, condemned, mocked, flogged, killed, and will rise after three days (10:33–34)	James and John ask that they may sit next to Jesus in his glory (10:35–37)	Jesus teaches that, to be great, they must become servants; to be first, they must become slaves; and that he came to serve by giving his life as a ransom for many (10:38–45)

MARK—NOTE ON 8:35 Jesus' teaching here involves a paradox: The person who lives a self-centered life (**would save his life**) will not find eternal life with God (**will lose it**), but the person who gives up his self-centered life (**loses his life**) for the **sake** of Christ and the gospel will find everlasting life with God (**will save it**; see v. 38).

MARK—NOTE ON 8:38 of him will the Son of Man also be ashamed. Jesus claims divine authority in final judgment.

MARK—NOTE ON 9:1 Some standing here who will not taste death probably refers to the three disciples who will accompany Jesus to the Mount of Transfiguration. They will see **the kingdom of God . . . come with power**. The transfiguration is a "preview" of the glory of Christ in his return (Dan. 7:13–27; Mark 13:26–27). See note on Matt. 16:28.

MARK—NOTE ON 9:2 high mountain. Probably Mount Hermon (see note on Matt. 17:1).

MARK—NOTE ON 9:3 On **white** as heavenly brightness, compare Dan. 7:9; Luke 24:4; Acts 1:10; Rev. 1:14.

MARK—NOTE ON 9:4 Jesus is greater than both **Moses**, who represents the Law, and **Elijah**, who represents the Prophets. Jesus thus fulfills both the Law and the Prophets (see Matt. 5:17). Luke adds the detail that they discuss Jesus' imminent "departure" (Luke 9:31).

MARK—NOTE ON 9:5 Peter sees Jesus merely as someone similar to **Moses** and **Elijah** and wishes to raise **tents** for them, perhaps because he wants to prolong the experience. Peter does not know what he is saying, for he is speaking impulsively, out of fear (v. 6).

MARK—NOTE ON 9:7 The **voice . . . out of the cloud** echoes Ex. 24:15–16. **This is my beloved Son; listen to him**. Jesus, with all his claims, is endorsed by the Father (see Ps. 2:7; Isa. 42:1; Mark 1:11). "Listen to him" echoes Deut. 18:15, 18, where Moses is shown to be a leader-prophet.

FACT

A voice from the cloud? In the Bible, clouds are often associated with the presence of God and the mystery and holiness surrounding him (9:7). The prophet Nahum said, "clouds are the dust of his feet" (Nah. 1:3).

MARK—NOTE ON 9:9 **tell no one**. See note on Matt. 8:4. Jesus commands silence in order to avoid a popular movement that would make him into a political "freedom fighter" (see John 6:15). Such a political role would interfere with his purpose of suffering and dying to save his people.

MARK—NOTE ON 9:10 **questioning what this rising from the dead might mean**. The disciples expected only the resurrection of all mankind at the end of this age, after the coming of Elijah (see Dan. 12:2).

MARK—NOTE ON 9:12 John the Baptist restored **all things** by preparing the way for the coming of the ultimate Restorer (see Mal. 3:1; Luke 1:17; Acts 3:21). On John the Baptist as Elijah, see notes on Mal. 4:4–6; Matt. 11:14. **be treated with contempt**. See Isa. 53:3.

MARK—NOTE ON 9:13 Referring to John the Baptist, Jesus states that **Elijah has come**. See Luke 1:17. Jesus thus contradicted popular expectations (Mark 9:11), which hoped for the literal return of Elijah.

MARK—NOTE ON 9:19 **O faithless generation**. Jesus' burdened expression echoes that of the prophets (e.g., Deut. 32:5, 20; Isa. 6:11; Jer. 5:21–22; see note on Mark 8:12).

MARK—NOTE ON 9:22b–24 The father is merely seeking a miracle from Jesus (**if you can do anything**), but Jesus calls on him to put his trust in God.

MARK—NOTE ON 9:28–29 “**Why could we not cast it out?**” The disciples lack the ability to fully carry out their commission from Jesus (see 6:7, 13; 9:18).

MARK—NOTE ON 9:30–31 **he did not want anyone to know**. Jesus seeks privacy in order to continue **teaching his disciples** about his impending suffering in Jerusalem (see note on Matt. 8:4).

MARK—NOTE ON 9:32 The disciples do not **understand** that Jesus, the Messiah, must die; rather, they expect the Messiah to be a political liberator. Nor do they understand the idea of individual resurrection; they expect only the resurrection of all mankind at the last judgment (see Dan. 12:2). Yet they understand enough of what Jesus is saying that they are **afraid to ask him** anything more**.** Perhaps they remember that, when Peter expressed disapproval of Jesus’ predictions of suffering, Jesus rebuked him (Mark 8:33).

MARK—NOTE ON 9:33 **in the house**. Jesus instructs the disciples in the privacy of the home (see 4:10, 34; 7:17; 9:28; 10:10).

MARK—NOTE ON 9:34 **who was the greatest**. Because they thought the Messiah would be a political liberator, the disciples dream of status, honor, and power.

MARK—NOTE ON 9:35 **he sat down**. Teachers often sat as they taught.

MARK—NOTE ON 9:36–37 Jesus shows the disciples that, instead of seeking greater status (v. 34), they should be willing to take on lowly, often unnoticed tasks. They should care for those who have little status in the world, such as a little **child**. **receives not me**. See note on Luke 9:48.

MARK—NOTE ON 9:40 **the one who is not against us is for us**. Compare Phil. 1:17–18. For a contrasting but equally true statement, see Matt. 12:30.

MARK—NOTE ON 9:41 **will by no means lose his reward**. God notices the smallest of deeds.

MARK—NOTE ON 9:42 Any who cause other believers, especially the lowly or powerless, **to sin** will receive severe punishment from God.

MARK—NOTE ON 9:43–48 Jesus uses hyperbole (intentional overstatement) to show the seriousness of **sin**: nothing, even important things such as a **hand**, **foot**, or **eye**, can be more important than God. Of course, Jesus does not mean that people should literally cut off those body parts, for the literal removal of them cannot remove the root of sin in the heart (see 7:20–23; 9:45).

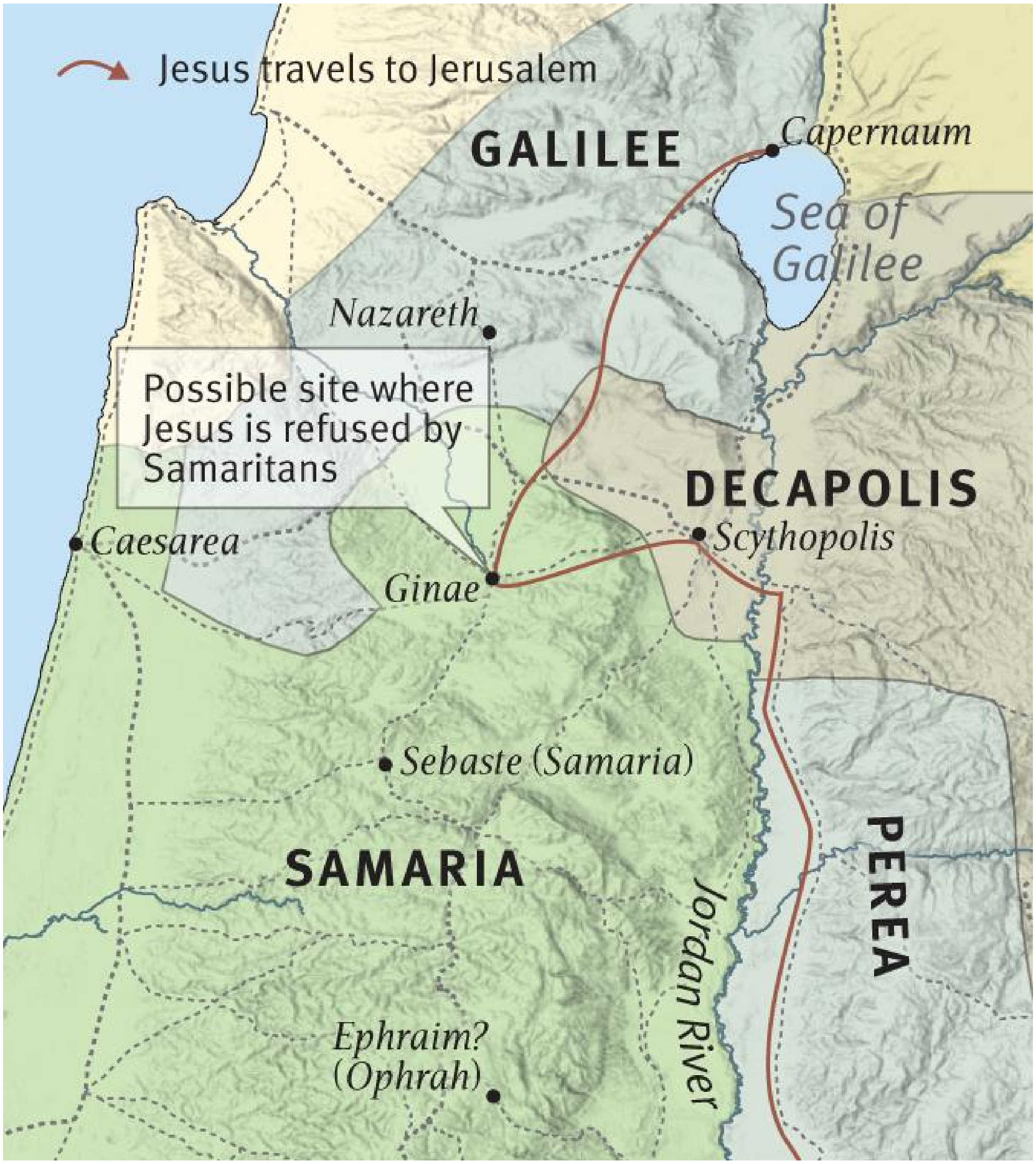
MARK—NOTE ON 9:49 **Everyone will be salted with fire** is a puzzling statement that occurs only in Mark. In view of Lev. 2:13, “with all your offerings you shall offer salt,” perhaps the best interpretation is that believers are being offered to God (compare Rom. 12:1), and the fire with which they will be “salted” is purification by the “fire” of suffering and hardship.

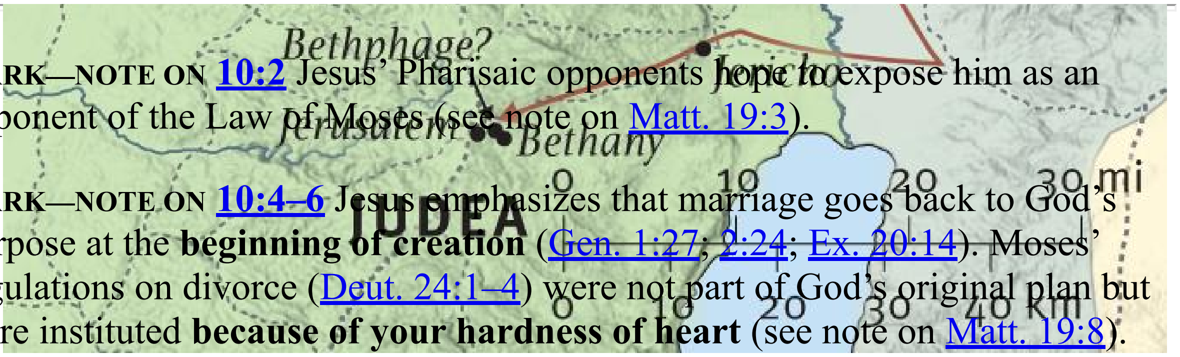
MARK—NOTE ON 9:50 **lost its saltiness**. See note on Luke 14:34.

MARK—NOTE ON 10:1 **And he left there**. Jesus sets out on his final journey from Galilee to Jerusalem. He returns to the area north of Jericho where his ministry began. He continues to focus his ministry on teaching, **as was his custom**.

Jesus' Final Journey to Jerusalem

Though John mentions several trips to Jerusalem by Jesus during his ministry, Matthew, Mark, and Luke recount only one, which occurred as Jesus prepared for his triumphal entry and subsequent death and resurrection. Beginning at Capernaum, Jesus was apparently diverted from the more direct route when Samaritans refused him access (Luke 9:51–56), so he may have crossed the Jordan and traveled through Perea. Jesus then passed through Jericho and proceeded to Jerusalem.


Jesus travels to Jerusalem
GALILEE
Capernaum
Sea of Galilee
Nazareth
Possible site where Jesus is refused by Samaritans
DECAPOLIS
Scythopolis
Caesarea
Ginae
Sebaste (Samaria)
SAMARIA
PEREA
Jordan River
Ephraim? (Ophrah)



MARK—NOTE ON 10:2 Jesus’ Pharisaic opponents hope to expose him as an opponent of the Law of Moses (see note on Matt. 19:3).

MARK—NOTE ON 10:4–6 Jesus emphasizes that marriage goes back to God’s purpose at the **beginning of creation** (Gen. 1:27; 2:24; Ex. 20:14). Moses’ regulations on divorce (Deut. 24:1–4) were not part of God’s original plan but were instituted **because of your hardness of heart** (see note on Matt. 19:8).

MARK—NOTE ON 10:10–11 **in the house**. Once again, Jesus instructs his disciples in private (see 4:10; 9:33). **Whoever divorces his wife and marries another**. Here and in Luke 16:18 Jesus does not include the phrase “except for sexual immorality” as in Matt. 5:32 and 19:9. The most likely reason is that everyone agreed that **adultery** was a legitimate ground for divorce, and Jesus is not addressing that issue here. See notes on Matt. 5:31–32; 19:6; 19:8; 19:9.

MARK—NOTE ON 10:12 **And if she divorces her husband** is the only time in the Gospels where it is assumed that a woman also has a right to initiate a divorce (compare 1 Cor. 7:10–11), as Roman culture allowed.

MARK—NOTE ON 10:13–15 **rebuked them**. The disciples consider **children** to be an annoying distraction (see 9:36–37, 42). To Jesus, however, **children** are as important as adults, and equally worthy of love (9:36–37; 10:16). **to such belongs the kingdom of God**. Children do not belong automatically to the kingdom but must **come to** Jesus and **receive** him the same as adults.

MARK—NOTE ON 10:17–27 Contrary to childlike trust (vv. 13–16), the rich young **man** relies on his **possessions** (v. 22) and his self-righteousness (v. 20) to **inherit eternal life**.

MARK—NOTE ON 10:18 **No one is** completely **good except God alone**, therefore it is not proper for the young man to address Jesus as “Good Teacher” until he is ready to acknowledge that Jesus is God. On the deity of Christ, see notes on John 5:21; 5:22; 5:23; 20:28.

MARK—NOTE ON 10:19 **Do not defraud** probably combines the eighth and ninth commandments (“not steal. . . . not bear false witness,” Ex. 20:15–16).

MARK—NOTE ON 10:20 **all these I have kept**. From a human perspective, the young man’s answer is plausible (compare Paul, prior to his conversion; Phil.

3:6). However, once the righteousness of God sheds light on the human condition (see Rom. 3:21–26; Phil. 3:7–11), human righteousness is seen to be no more than a thin cover-up for mankind's basic hostility toward God (Col. 1:21).

MARK—NOTE ON 10:21 **You lack one thing**. The man has replaced trust in God and its reward (**treasure in heaven**) with trust in earthly riches. He thus fails the first commandment, "You shall have no other gods before me" (Ex. 20:3). This does not mean that every disciple of Christ must **sell all** that he has; rather, the heart must be focused on God, with every possession available for his use.

MARK—NOTE ON 10:22 **he went away sorrowful**. The man's true state has been laid bare, but he does not repent.

MARK—NOTE ON 10:25 The hyperbole (intentional overstatement) of a large **camel** having to fit through the small **eye of a needle** stresses that such a thing is humanly impossible (but see v. 27). For other hyperboles in Jesus' teaching, see Matt. 7:3–5; 23:24; on the "eye of a needle," see note on Matt. 19:24.

MARK—NOTE ON 10:29–30 The person who leaves **house**, **lands**, and family **for** Jesus' **sake** (see 8:35, 38; Matt. 5:11; Luke 12:8–9; 18:29) **and for the gospel** can expect **now** in this life to enjoy fellowship with other believers. He will find a welcome in the **houses** and **lands** of Christian friends. But in this life these blessings will be mixed with **persecutions** (see Mark 8:34–38). The future will yield an even better reward: **eternal life**.

MARK—NOTE ON 10:32–45 Each of Jesus' major predictions of his death and resurrection (8:31; 9:30–31; 10:33–34) is followed by instruction in discipleship (8:33–9:1; 9:33–50; 10:38–45).

MARK—NOTE ON 10:32 Jesus is aware that he will soon be put to death (see 8:31; 9:31; Isa. 53:1–12), but he proceeds resolutely toward **Jerusalem**. He is like the servant of the Lord in Isa. 50:7, who set his face "like a flint" (compare Luke 9:53, "his face was set").

MARK—NOTE ON 10:35–37 **James and John** belonged to Jesus' "inner circle" (see 1:29; 5:37). They falsely envisioned special places of honor (**one at your right hand and one at your left**) when Jesus would rule in Jerusalem on the throne of David. See also note on Matt. 20:20.

MARK—NOTE ON 10:38 The **cup** that Jesus was to drink was the cup of God's wrath that would be poured out on him, as he bore God's wrath in the place of sinful mankind (see note on Luke 22:42). His **baptism** was his suffering and death, which would pour over him like a flood (see note on 1 Pet. 3:21).

MARK—NOTE ON 10:39 The disciples understand Jesus' question ("Are you able to drink the cup that I drink?" v. 38) to mean that they will need to fight alongside Jesus. They bravely answer, **We are able**. Jesus, however, teaches them that they too will undergo suffering: **you will drink . . . you will be baptized**.

MARK—NOTE ON 10:40 **is not mine to grant**. Though Jesus is fully God, there are differences of authority within the Trinity (see note on John 3:35). Throughout Scripture, the Son is always subject to the authority of the Father, who will ultimately determine who receives such positions of honor.

MARK—NOTE ON 10:41 The other disciples become **indignant at James and John**, perhaps on account of their own ambition and jealousy (vv. 42–45).

MARK—NOTE ON 10:42 **lord it over**. Jesus does not deny all human authority (compare Matt. 16:19; 18:18), only its oppressive misuse.

MARK—NOTE ON 10:45 The **ransom** of Christ's life was paid to God the Father, who accepted it as just payment for the sins of **many** (all who would be saved). See Isa. 53:8–12; Rom. 4:25; 1 Cor. 15:3; and note on 1 Tim. 2:5–6. **Son of Man**. See note on Matt. 8:20.

MARK—NOTE ON 10:46–52 Both 8:22–26 and this passage tell of the healing of a blind man. The disciples were themselves blind regarding the true mission of Jesus, but between these two accounts of healing, Jesus has taught them and has discussed his death and resurrection. As he taught them, he was healing their spiritual blindness as well.

MARK—NOTE ON 10:46 **Jericho**. See note on Matt. 20:29.

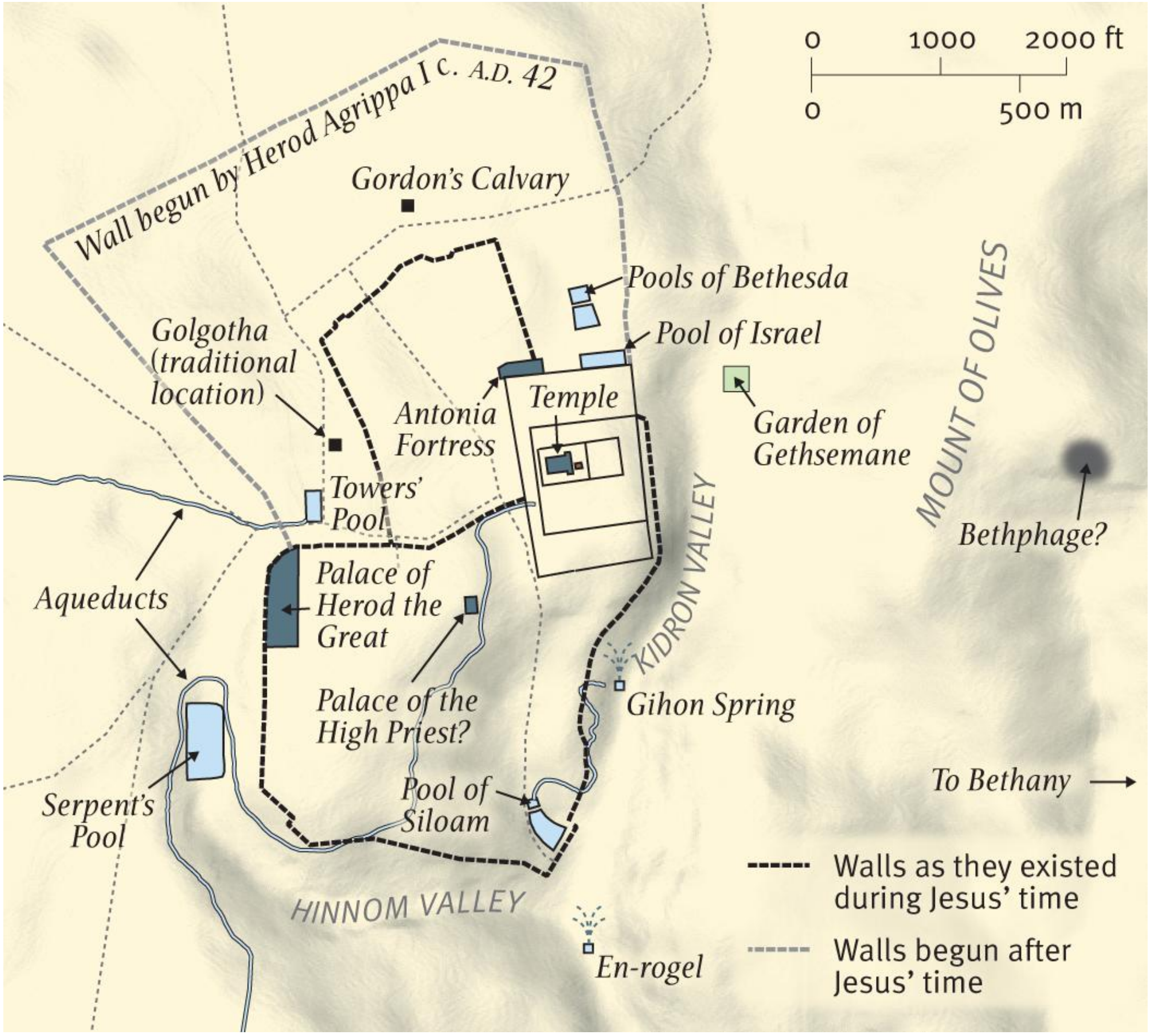
MARK—NOTE ON 10:47 Jesus will later say that the cry of the blind man (**Jesus, Son of David, have mercy on me**) was an expression of faith (v. 52). "Son of David" is a messianic acclamation (see 12:35–37).

MARK—NOTE ON 10:52 **Your faith has made you well** hints at spiritual salvation as well; see note on 5:34. **and followed him**. Bartimaeus joins Jesus and the other pilgrims on their final journey to Jerusalem; he has become one of Jesus' disciples.

MARK—NOTE ON 11:1–13:37 *Entering and Judging Jerusalem.* Jesus enters Jerusalem triumphantly, cleanses the temple, and authoritatively teaches both opponents and disciples.

Jerusalem at the Time of Jesus

By the time of Jesus, Jerusalem had grown from a modest military fortress to a world-class city with a newly renovated temple that rivaled nearly any in the ancient world. Public pools were fed by the Gihon Spring and by two aqueducts that brought water to the city from as far as 7 miles (11 km) away. The towns of Bethphage and Bethany were located on the eastern slopes of the Mount of Olives, which lay to the east of Jerusalem. See also Jerusalem in the Time of Jesus, pp. 1364–1365.


0 1000 2000 ft
0 500 m
Wall begun by Herod Agrippa I c. A.D. 42
Gordon's Calvary
Pools of Bethesda
Pool of Israel
Golgotha (traditional location)
Antonia Fortress
Temple
Garden of Gethsemane
MOUNT OF OLIVES
Bethphage?
Towers' Pool
KIDRON VALLEY
Aqueducts
Palace of Herod the Great
Palace of the High Priest?
Gihon Spring
Serpent's Pool
Pool of Siloam
To Bethany
HINNOM VALLEY
En-rogel
Walls as they existed during Jesus' time
Walls begun after Jesus' time

MARK—NOTE ON 11:2 Matthew mentions that a donkey was with the **colt** (see note on Matt. 21:6–7).

MARK—NOTE ON 11:7 By riding on a donkey, Jesus fulfills a prophecy about the Messiah (Zech. 9:9). See notes on Matt. 21:4–5; John 12:15.

MARK—NOTE ON 11:8 On the significance of **cloaks** and **branches**, see 2 Kings 9:12–13 and notes on Matt. 21:8; John 12:13.

MARK—NOTE ON 11:9 **Hosanna**. “Save!” See note on Ps. 118:25. **Blessed is he who comes in the name of the Lord** is from Ps. 118:25–26, a prayer of blessing for the coming messianic kingdom (see notes on Matt. 23:39; Luke 13:35). The Triumphal Entry takes place at the beginning of Passover week, which recalls the Jewish people’s liberation from Egyptian slavery (see note on Mark 14:17). The pilgrims now are anticipating liberation from Rome’s oppression. But rather than defeating Rome, Jesus will defeat Satan, sin, and death. This celebration fulfills Zech. 9:9.

MARK—NOTE ON 11:11 As the sovereign Lord who “will suddenly come to his temple” (Mal. 3:1), Jesus **looked around at everything** in the temple area. During this week, Jesus and the Twelve stay a short distance outside Jerusalem in **Bethany**, probably with their friends Lazarus, Mary, and Martha (see John 12:2–3).

MARK—NOTE ON 11:12–12:44 Jesus’ first actions, after being hailed by the people as King, are to pass judgment on Jerusalem figuratively through the cursing of the fig tree and to cleanse the temple. These actions show his zeal for true worship of God.

FACT

Fig trees (11:13) reach an average height of around 10 to 30 feet (3 to 9 m). Figs are harvested twice a year, once in spring or early summer and again in autumn. Figs could be eaten straight from the tree, dried, or made into cakes for the winter.

MARK—NOTE ON 11:13–14 Since the fruit of the fig tree begins to appear about the same time as the leaves, the appearance of leaves in full bloom means that the figs should already have been growing. But Jesus **found nothing but leaves** on the fig tree. This symbolizes the hypocrisy of those who seem to be bearing fruit but in fact are not. Jesus has in mind especially Israel, since in the

OT the **fig tree** often serves as a symbol for Israel (e.g., Jer. 8:13; Hos. 9:10, 16; Joel 1:7).

MARK—NOTE ON 11:15–17 he entered the temple. Jesus comes as Lord of the temple, to purify it (Mal. 3:1–4). See notes on Matt. 21:12–17; 21:12. **Tables** had been set up in the temple area to enable pilgrims to change their various currencies into coins for the annual temple tax, as well as to purchase **pigeons**, lambs, oil, salt, etc., for various sacrifices. But the business activity had turned the temple into a **den of robbers** (Jer. 7:11). Gentiles in particular were hindered by the commerce in the outer temple court. Jesus wants to restore the temple to its function as **a house of prayer for all the nations** (Isa. 56:7).

MARK—NOTE ON 11:18 they feared him. The Jewish leaders correctly saw Jesus' act as a challenge to their authority in the most sacred space in the world.

MARK—NOTE ON 11:20 Mark reports that the disciples did not see the withered fig tree until the next **morning**. Matthew compresses the events of these two days into a single story (Matt. 21:18–22).

MARK—NOTE ON 11:21 The withered **fig tree** represents God's judgment on Israel (see note on vv. 13–14).

MARK—NOTE ON 11:22–23 Moving a **mountain** was symbolic language for doing the seemingly impossible (compare Isa. 40:4; 54:10).

MARK—NOTE ON 11:24–25 believe that you have received it, and it will be yours. Some have misunderstood this to mean that if they pray for some specific request and have enough faith, then God will do whatever they ask. But while we must always trust in God's power, we must also submit to his will (14:36). Those who trust God for the right things in the right way can have confidence that God will "supply every need . . . according to his riches in glory in Christ Jesus" (Phil. 4:19; see also Rom. 8:28, 32).

MARK—NOTE ON 11:28–33 by what authority. The question relates to the cleansing of the temple (vv. 15–19) but also to Jesus' healing and teaching throughout his ministry, since he is neither a recognized priest nor an official interpreter of the law. **Was the baptism of John from heaven or from man?** This confession of ignorance by Jesus' opponents demonstrates that they have no basis on which to judge his ministry.

MARK—NOTE ON **12:1–12** This parable of judgment is addressed primarily to the religious leaders of Israel (vv. 1, 12). Disputes between absentee landlords, their representatives (a **servant**), and **tenants** were common in Israel (vv. 3–5). The **vineyard** is a well-known symbol for Israel (Neh. 9:16–37; Isa. 5:1–5).

MARK—NOTE ON **12:1** **vineyard**, **fence**, **tower**. The landlord goes to great expense, so he is justified in expecting a share in the profit.

MARK—NOTE ON **12:3–5** The landlord's servants are increasingly mistreated: they are beaten, **struck . . . on the head**, and **killed**. The repetition of these events (**and so with many others**) reinforces the injustice. While Israel might have borne fruit, the leaders of Israel have prevented the fruit from being given to God.

MARK—NOTE ON **12:6** The tenants' attitude toward the landlord will be directly reflected in their **respect**, or lack of it, for his **beloved son**, who represents Jesus (1:11; 9:7).

MARK—NOTE ON **12:7** **kill**. They may be assuming that the heir's arrival means the landlord has died.

MARK—NOTE ON **12:9** **give the vineyard to others**. Israel (and the Son sent to her) belongs to God. Israel's leaders disrespect the possessions of God (11:27–12:12) and thus incur the judgment of God.

MARK—NOTE ON **12:10** In Jesus' day, Ps. 118:22–23 was seen as messianic (see Acts 4:11). Jesus' opponents can thus understand that the "stone" refers to the Messiah. **Builders** refers to the leaders of Israel. **Rejected** echoes the theme of the persecution of the prophets of God (Neh. 9:9–35; Acts 7:1–53). The new Israel (faithful Israel) will accept the Son as the rightful messenger, heir, and **cornerstone** of the messianic kingdom (Jer. 31:26; Zech. 4:7).

MARK—NOTE ON **12:13** The **Pharisees** and **Herodians** collaborate against Jesus (see notes on 3:6; Matt. 22:16).

MARK—NOTE ON **12:14** **Is it lawful to pay taxes**? Refusing to pay taxes to Rome would seem to entail rebellion against Caesar. But a willingness to pay taxes would seem to compromise devotion to God. On the relationship between church and state, see note on Matt. 22:21.

MARK—NOTE ON 12:16 The **likeness** and **inscription** on the denarius represent the person of Caesar and his authority (see note on Matt. 22:19). Simply by having the coin, Jesus' opponents show that they already participate in the Roman social order.

MARK—NOTE ON 12:17 **the things that are Caesar's . . . the things that are God's**. See notes on Matt. 22:21; Luke 20:25. Jesus does not discuss the question of whether the current Roman government is just or unjust, but he does imply that it is right to pay taxes to **Caesar**. God's kingdom, however, transcends all of these "things."

MARK—NOTE ON 12:18–23 The **Sadducees**, who reject any belief in the **resurrection** of the dead, try to show how such a belief would be in conflict with the law about levirate marriage (Deut. 25:5–6; see note on Matt. 22:24). How, they ask, can one woman be married to seven men in heaven?

FACT

The Sadducees were a small but powerful group of Jewish leaders who did not believe in the resurrection (12:18). This may have been because of their emphasis on the Pentateuch (Genesis–Deuteronomy), which does not seem to explicitly mention the resurrection. But Jesus showed them that the idea of resurrection can, in fact, be found in the Pentateuch (Mark 12:26–27).

MARK—NOTE ON 12:25 The Sadducees falsely assume there will be marriage in **heaven**. Interpersonal relationships in heaven are similar to the relationships of **angels** (whose existence the Sadducees deny; see Acts 23:8). On the nature of human relationships in heaven, see note on Matt. 22:29–30.

MARK—NOTE ON 12:26–27 The Lord is a covenant-keeping God, keeping his covenants with **Abraham . . . Isaac, and . . . Jacob**. And he is the God **of the living**. Abraham therefore continues to exist and to enjoy the blessings of God's covenant (see Rom. 8:35–39), and hence will also be raised from the dead.

MARK—NOTE ON 12:28–31 **love the Lord your God**. See Deut. 6:4–5; and note on Matt. 22:37–38. **love your neighbor as yourself**. See Lev. 19:18, 34; Rom. 13:8–10; Gal. 5:14; 1 John 4:10–11.

MARK—NOTE ON 12:34 Jesus declared that the scribe who had questioned him (v. 28) was **not far from the kingdom of God**. Among the key truths the scribe didn't understand were Jesus' identity as the beloved Son (9:7), as the one to be confessed (8:38), and as the one who would die on his behalf (10:45; see 12:35–37).

MARK—NOTE ON 12:35–37 While in the **temple**, Jesus publicly raises a question: who is the Messiah of God? Is he the **son** of David or the **Lord** of David? Jesus' point is not to deny that the Messiah is a descendant of David. The issue is that, in the quoted passage (Ps. 110:1–5), the Messiah is called the *Lord* of David (see note on Matt. 22:41–46). Jesus affirms that the Psalm was divinely inspired by the **Holy Spirit**. Jesus anticipates being exalted to the **right hand** of God, and thus he far transcends any expectation of a merely political, Davidic messiah.

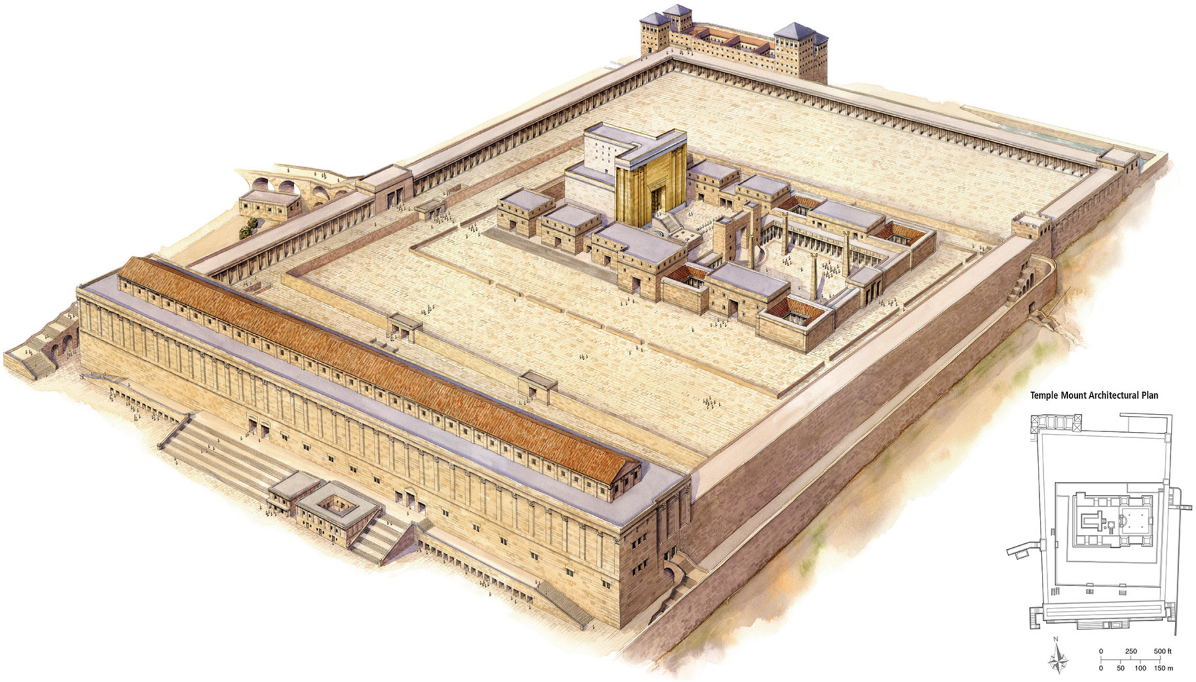
MARK—NOTE ON 12:38 **scribes**. Experts in handling written documents.

MARK—NOTE ON 12:42–44 The **small copper coins** were worth about 1/128th of a denarius, which was a day's wage for a laborer.

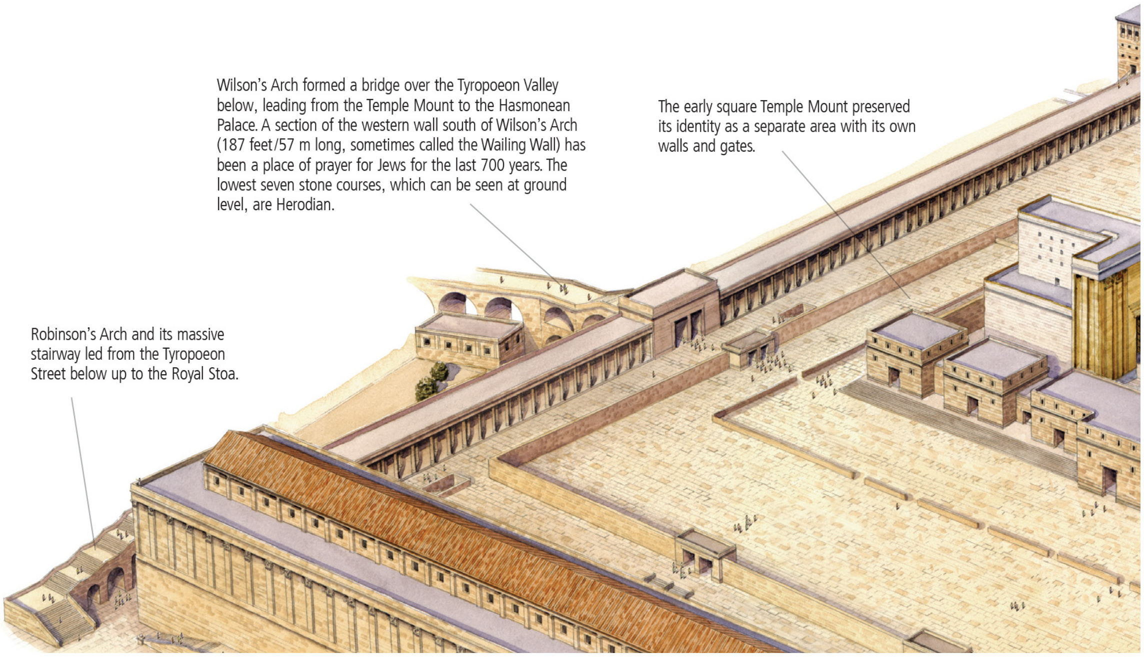
MARK—NOTE ON 13:1 Herod the Great expanded the second **temple** to about double the size of Solomon's temple (see note on Luke 21:5–6).

The Temple Mount in the time of Jesus

Herod's Temple Mount was the focal point of Jerusalem during the time of Jesus. Sitting atop Jerusalem's northeastern ridge, it occupied one-sixth of the city's area. Under Herod the Great, the Temple Mount's foundation was expanded to encompass approximately 1.5 million square feet (140,000 square meters). Its foundational walls were constructed using gigantic stones, the largest found being 45 feet long, 11.5 feet high, and 12 feet thick (13.7 m by 3.5 m by 3.7 m).



• •

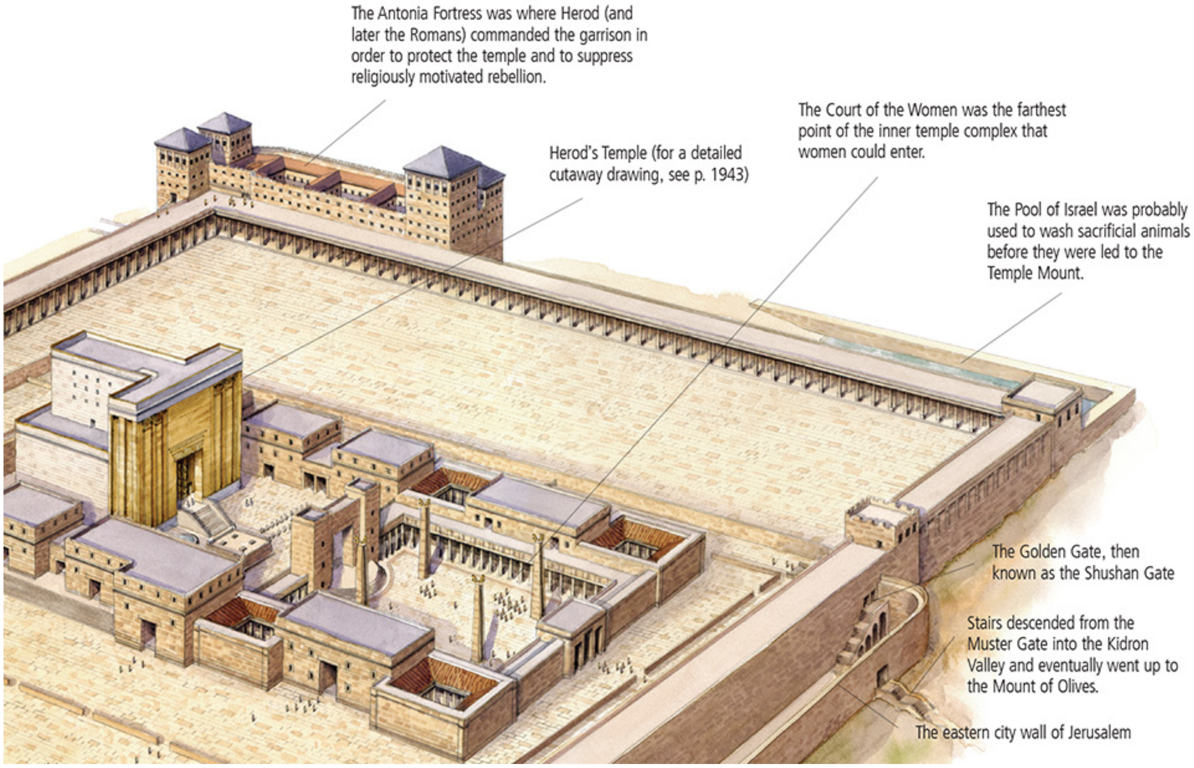


Wilson’s Arch formed a bridge over the Tyropoeon Valley below, leading from the Temple Mount to the Hasmonean Palace. A section of the western wall south of Wilson’s Arch (187 feet/57 m long, sometimes called the Wailing Wall) has been a place of prayer for Jews for the last 700 years. The lowest seven stone courses, which can be seen at ground level, are Herodian.

The early square Temple Mount preserved its identity as a separate area with its own walls and gates.

Robinson’s Arch and its massive stairway led from the Tyropoeon Street below up to the Royal Stoa.

• •



The Antonia Fortress was where Herod (and later the Romans) commanded the garrison in order to protect the temple and to suppress religiously motivated rebellion.

Herod's Temple (for a detailed cutaway drawing, see p. 1943)

The Court of the Women was the farthest point of the inner temple complex that women could enter.

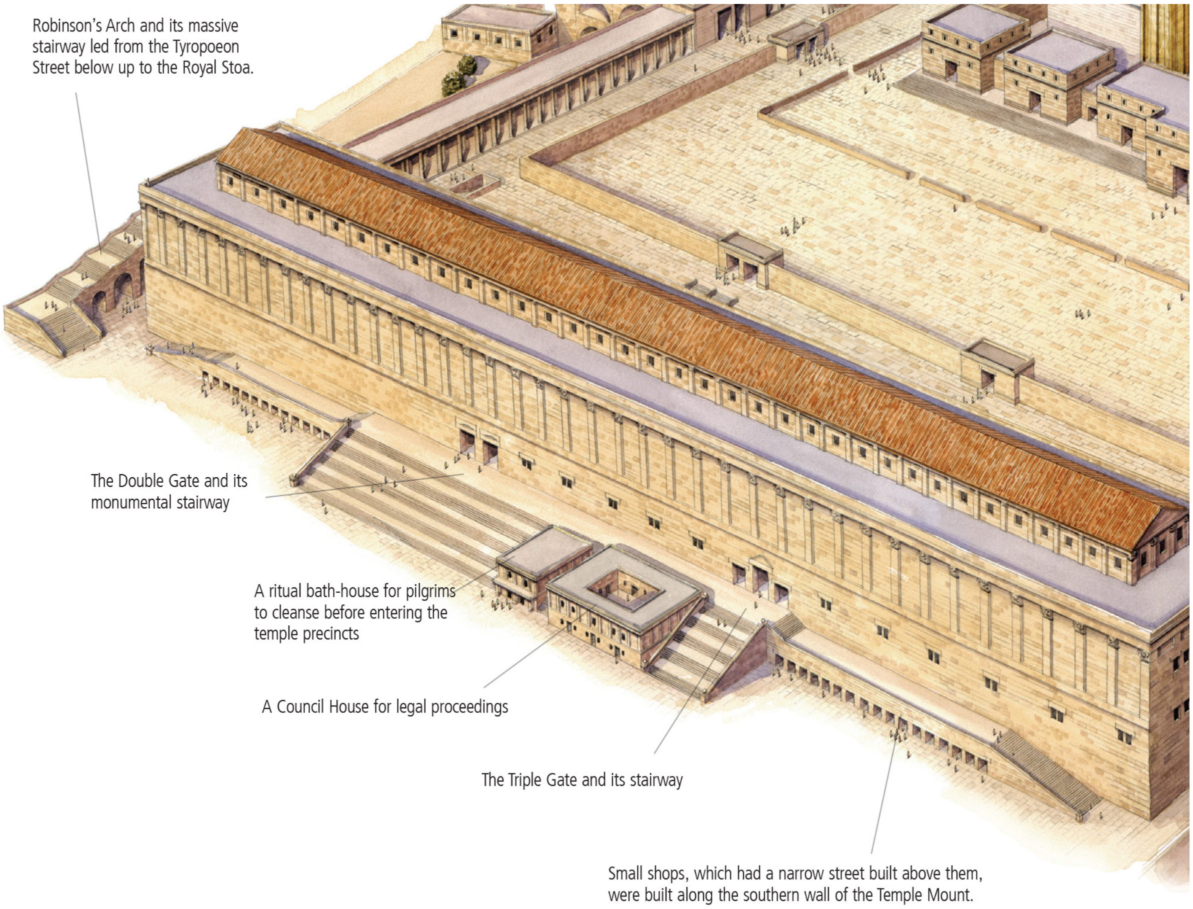
The Pool of Israel was probably used to wash sacrificial animals before they were led to the Temple Mount.

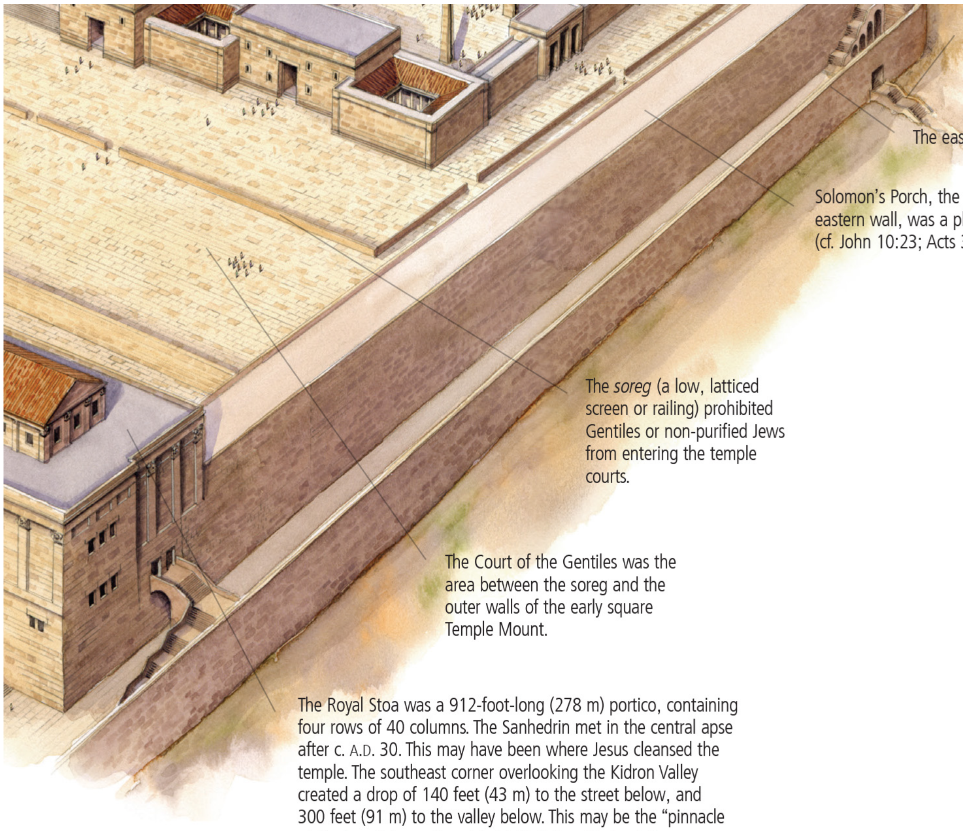
The Golden Gate, then known as the Shushan Gate

Stairs descended from the Muster Gate into the Kidron Valley and eventually went up to the Mount of Olives.

The eastern city wall of Jerusalem

• •


Robinson's Arch and its massive stairway led from the Tyropoeon Street below up to the Royal Stoa.
The Double Gate and its monumental stairway
A ritual bath-house for pilgrims to cleanse before entering the temple precincts
A Council House for legal proceedings
The Triple Gate and its stairway
Small shops, which had a narrow street built above them, were built along the southern wall of the Temple Mount.



Stairs descended from the Muster Gate into the Kidron Valley and eventually went up to the Mount of Olives.

The eastern city wall of Jerusalem

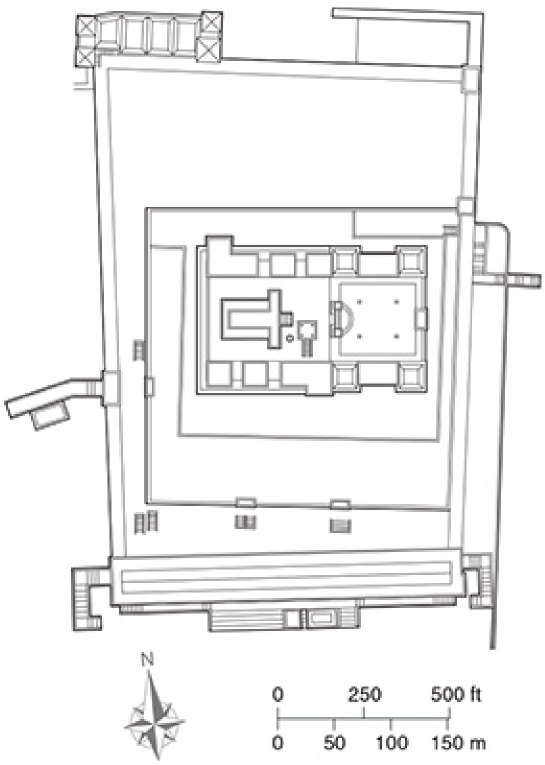
Solomon's Porch, the portico built along the eastern wall, was a place of congregation (cf. John 10:23; Acts 3:11).

The *soreg* (a low, latticed screen or railing) prohibited Gentiles or non-purified Jews from entering the temple courts.

The Court of the Gentiles was the area between the soreg and the outer walls of the early square Temple Mount.

The Royal Stoa was a 912-foot-long (278 m) portico, containing four rows of 40 columns. The Sanhedrin met in the central apse after c. A.D. 30. This may have been where Jesus cleansed the temple. The southeast corner overlooking the Kidron Valley created a drop of 140 feet (43 m) to the street below, and 300 feet (91 m) to the valley below. This may be the "pinnacle of the temple" mentioned in Matt. 4:5 and Luke 4:9.

Temple Mount Architectural Plan



MARK—NOTE ON 13:2 The temple would be destroyed because of its misuse by the leaders (see 12:9). **not . . . one stone upon another**. Titus, son of the emperor Vespasian, destroyed Jerusalem and the temple in A.D. 66–70.

MARK—NOTE ON 13:3 The **Mount of Olives** (Olivet), with its spectacular view of the Temple Mount, stands just east of Jerusalem across the Kidron Valley. Jesus and his disciples regularly crossed over Olivet on their way from Jerusalem through Bethphage (Luke 19:29) to Bethany (John 11:1), which was on the mountain’s eastern slope.

FACT

The Mount of Olives (13:3) gets its name from the olive trees that grow there in abundance. Olive trees were highly valued in Israel as a source of oil and wood. Gethsemane, which was on the Mount of Olives, means “oil press.”

MARK—NOTE ON 13:4–37 **when will these things be, and what will be the sign**? Jesus' answer deals primarily with the second part of the question, but he also addresses the timing of the coming events. The disciples assume that the destruction of the temple will coincide with the end of time, but Jesus corrects their thinking (vv. 7, 13). The destruction of Jerusalem (which came in A.D. 70) functions as a prophetic preview of the last judgment, which will occur when Jesus returns. God already knows about all these things, and the elect (vv. 20, 22, 27) will be preserved.

MARK—NOTE ON 13:8 The symbolic language of **birth pains** (see note on Matt. 24:8) describes the increase in frequency and duration of these end-time events.

MARK—NOTE ON 13:14 **The abomination of desolation** (see Dan. 9:27; 11:31; 12:11) points to the Antichrist's ultimate desecration of God's temple (**where he ought not to be**; some understand this as a literal, rebuilt temple, and others understand it as the people of God; see 2 Thess. 2:1–12; 1 John 2:18). This event was anticipated in the destruction of the temple in Jerusalem (see note on Matt. 24:15). **flee to the mountains**. See note on Matt. 24:16.

MARK—NOTE ON 13:19 **Tribulation** will occur in conjunction with the Antichrist's desecration of the temple (v. 14). It will involve the worst suffering since the **beginning of the creation**. The flight of Christians from Jerusalem in A.D. 67 pointed forward to this universal tribulation (see note on Matt. 24:16).

MARK—NOTE ON 13:20 **The elect** (see also vv. 22, 27) are those who have received God's gracious and undeserved call to salvation (see note on Matt. 22:14).

MARK—NOTE ON 13:22 On testing **false prophets**, see notes on Matt. 7:15–20; 1 John 4:1. Unlike Scripture, **signs and wonders** are not clear indicators of God's presence (compare the actions of the Antichrist in 2 Thess. 2:7–12). Jesus' remark that even **the elect** could be led astray emphasizes the stunning character of the false prophets' miracles. But God will protect his own, so that they will not believe in a false messiah or prophet.

MARK—NOTE ON 13:24–26 **After that tribulation** clearly sets the further statements of Jesus apart from the preceding verses. **sun . . . moon . . . stars**. Jesus now describes cosmic events (see note on Matt. 24:29) that will precede the **coming** of the **Son of Man** (see note on Matt. 24:30).

MARK—NOTE ON 13:28–29 Some have understood **fig tree** here as a symbol for the nation of Israel (see note on 11:13–14), but it is more likely that in this case Jesus is just using a familiar event in nature as another illustration: **when you see these things taking place, you know** that Christ will come soon. "These things" probably refers not to the events of 13:24–27 (for they *are* the end) but the events of vv. 5–23.

MARK—NOTE ON 13:30 **this generation will not pass away until all these things take place**. See note on Matt. 24:34.

MARK—NOTE ON 13:31 **my words will not pass away**. Jesus claims that his words are more enduring than creation itself. He made the same claim for the words of the OT (Matt. 5:18).

MARK—NOTE ON 13:32 **nor the Son**. See note on Matt. 24:36.

MARK—NOTE ON 13:33–37 This parable about **a man going on a journey** is similar to the parable of the wicked tenants (12:1–12). The sudden return of the **master of the house** corresponds to the sudden coming of the Son of Man (**find you asleep**, 13:36; see Luke 17:24–32).

MARK—NOTE ON 14:1–16:8 *Death and Resurrection in Jerusalem.* The final three chapters of Mark tell of the final week of Jesus' earthly life: his betrayal, arrest, trial, death, and resurrection.

MARK—NOTE ON 14:3–5 **Bethany**. See note on Matt. 21:17. The sale of such **costly** oil would have yielded more than 300 days' wages of a laborer. This story is also reported in Matt. 26:6–13 and John 12:1–8, where the woman is identified as Mary, sister of Martha and Lazarus. The story in Luke 7:36–50 is a different event, occurring at a different time in Jesus' ministry, with a different woman, different actions, different critics, and a different response from Jesus.

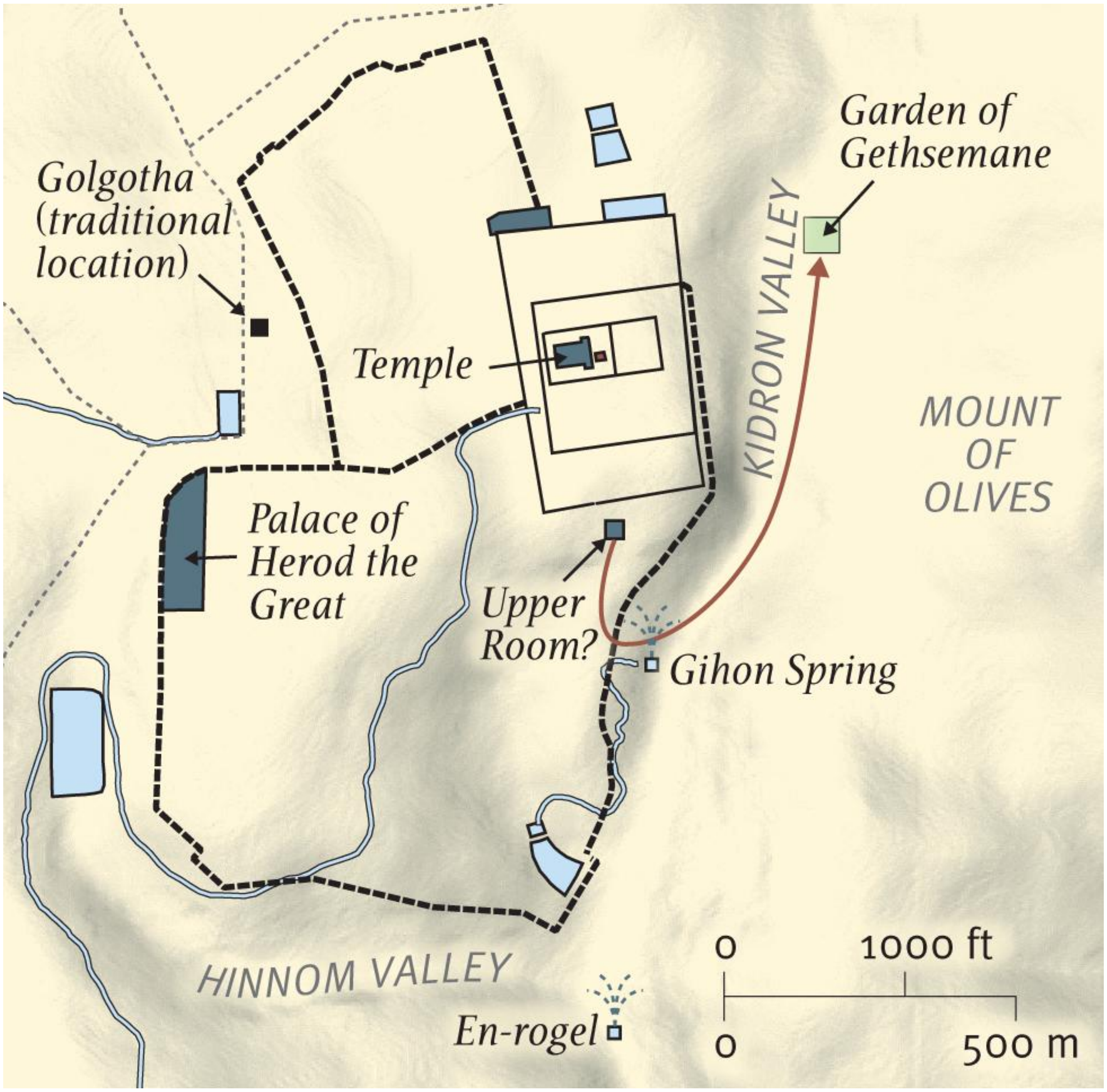
MARK—NOTE ON 14:6–9 **anointed . . . beforehand for burial**. With this remark, Jesus again predicts his death (compare 8:31; 9:30–31; 10:33–34). **you always have the poor with you**. Believers should **do good** for the poor, without expecting to completely eradicate poverty in this age (compare Deut. 15:11). The inclusion of this story in the written Gospels fulfills Jesus' prediction that the story would be told **wherever the gospel is proclaimed in the whole world**.

MARK—NOTE ON 14:10–11 The Jewish authorities were **glad** for the help of **Judas Iscariot**; he would be able to tell them where Jesus could be found when there were no crowds present. Mark, like Luke (Luke 22:5), simply says Judas was given **money** in exchange for betraying Jesus; Matthew records the exact amount: "thirty pieces of silver" (see note on Matt. 26:15–16).

MARK—NOTE ON 14:12 **The first day of Unleavened Bread** (Ex. 12:15, 18) could refer to either Nisan 14 or Nisan 15, and **Passover** lambs were apparently killed on both days, but here Mark is referring to Nisan 14 (Thursday). (Nisan usually falls somewhere in March/April in the Gregorian calendar; see note on Matt. 26:17.) The Passover lamb is to be eaten within the walls of Jerusalem. Preparations for the meal have to be made inconspicuously, since Jesus is already a marked target.

The Last Supper

After Jesus and his disciples ate the Passover meal, they crossed the Kidron Valley and entered a garden called Gethsemane (meaning “oil press”), where they often spent time while visiting Jerusalem (see Luke 22:39).


Golgotha (traditional location)
Temple
Palace of Herod the Great
Upper Room?
Gihon Spring
Garden of Gethsemane
KIDRON VALLEY
MOUNT OF OLIVES
HINNOM VALLEY
En-rogel
0
1000 ft
0
500 m

MARK—NOTE ON 14:13 a man carrying a jar of water. See note on Luke 22:7–13.

MARK—NOTE ON 14:16 just as he had told them. Either Jesus had made prior arrangements with friends in Jerusalem in order to avoid the Jewish authorities, or the encounter was a miraculous work of God.

MARK—NOTE ON 14:17 After sunset, the Passover meal begins. The celebrants remember the beginning of Israel’s deliverance from slavery, when the Lord brought judgment by killing the firstborn in every Egyptian house but “passed over” the Israelite houses where the blood of the Passover lamb had been applied (Ex. 12:7). Those who celebrate the Passover also look forward to the ultimate liberation (Ex. 12:42). From now on, Jesus’ blood will protect from judgment those who take refuge in him (1 Cor. 5:7).

MARK—NOTE ON 14:18 **reclining at table**. See note on Matt. 26:20. Despite intimate fellowship, Judas will **betray** his master (Ps. 41:9).

MARK—NOTE ON 14:21 Jesus confirms that **the Son of Man goes as it is written** (see Ps. 55:13–14; Isa. 53:1–12; Dan. 9:25–26; Mark 8:31). **but woe to that man**. Even though the Scriptures have predicted that Jesus would suffer a substitutionary death, Judas is responsible for his evil deed. Scripture consistently affirms both God’s sovereignty and human responsibility (see note on Eph. 1:11).

MARK—NOTE ON 14:22 On the differing views regarding the communion elements, see notes on Luke 22:19; 1 Cor. 11:24.

MARK—NOTE ON 14:23–24 **he took a cup**. See note on Matt. 26:27. The communion wine corresponds to the covenant-establishing, once-and-for-all shed blood of Jesus as atonement **for many** (Mark 10:45; compare Ex. 24:8; Isa. 53:12; Jer. 31:31–34).

MARK—NOTE ON 14:25 **that day when I drink it new**. Jesus is confident that his impending death will not prevent his celebration in the future **kingdom of God**.

MARK—NOTE ON 14:26 **hymn**. See note on Matt. 26:30. **went out to the Mount of Olives**. Passover celebrants were to remain in Jerusalem for this night (Deut. 16:7), therefore Jesus did not return to Bethany.

MARK—NOTE ON 14:27–28 **strike the shepherd, and the sheep will be scattered**. Knowing that his disciples will soon desert him (see v. 50), Jesus quotes Zech. 13:7. The striking of the shepherd occurs in order to purify the people (Zech. 13:1, 7, 9). Jesus is confident that, though his flock will soon desert him, he will once again gather them (**after I am raised up**; see Mark 16:7). It is unclear why Jesus chooses **Galilee** (the home region of the disciples) as the place for this post-resurrection gathering. Perhaps it is so that the disciples will not expect a revolutionary event in Jerusalem (see Acts 1:6).

MARK—NOTE ON 14:30 **before the rooster crows twice**. Each morning, roosters would crow a number of times separated by a few minutes. Jesus here specifies the first two individual crowings (see v. 72). Matthew, Luke, and John, however, refer to the entire time of several crowings.

MARK—NOTE ON 14:32 On **Gethsemane**, see note on Matt. 26:36.

MARK—NOTE ON 14:36 The **cup** is symbolic language for the wrath of God, which he would pour out on sinners in righteous judgment (see note on Luke 22:42). In this time of trial, Jesus entrusts himself into the hands of his **Father**. On **Abba**, see note on Matt. 6:9.

MARK—NOTE ON 14:38 **The spirit indeed is willing** is a reference not to the Holy Spirit but to the disciples' human spirits. They desired to follow Jesus and be faithful (see v. 31), but quickly gave in to physical fatigue: **the flesh is weak**.

MARK—NOTE ON 14:39 **Saying the same words** does not mean the "empty phrases" that Jesus had taught against (Matt. 6:7). This was earnest repetition expressing the deep longing of his heart. For repetition in prayer, compare Ps. 136:1–26; Isa. 6:3; 2 Cor. 12:8.

MARK—NOTE ON 14:41 **It is enough** may mean: (1) enough prayer and wrestling with God—it is settled, and Jesus is going to the cross; (2) enough time—the end has come; or (3) enough sleep—it is time for the disciples to awake. **The hour** refers here to the time of Jesus' death and of his bearing divine judgment (as in vv. 35–36).

MARK—NOTE ON 14:43–46 Armed temple officials, employed by the Jewish leaders, arrest Jesus (vv. 46, 53). As a traitor, **Judas** misuses familiar actions of respect and friendship: he calls Jesus **Rabbi** and greets him with a **kiss**.

MARK—NOTE ON 14:47 **cut off his ear**. See note on John 18:10.

FACT

Rabbi (14:45) literally means “my lord.” The title was used to address outstanding teachers of the Jewish law. Jesus told the disciples that they were not to be called rabbi, because they, like all believers in Christ everywhere in the world, have one true teacher—the Lord Jesus himself (Matt. 23:8).

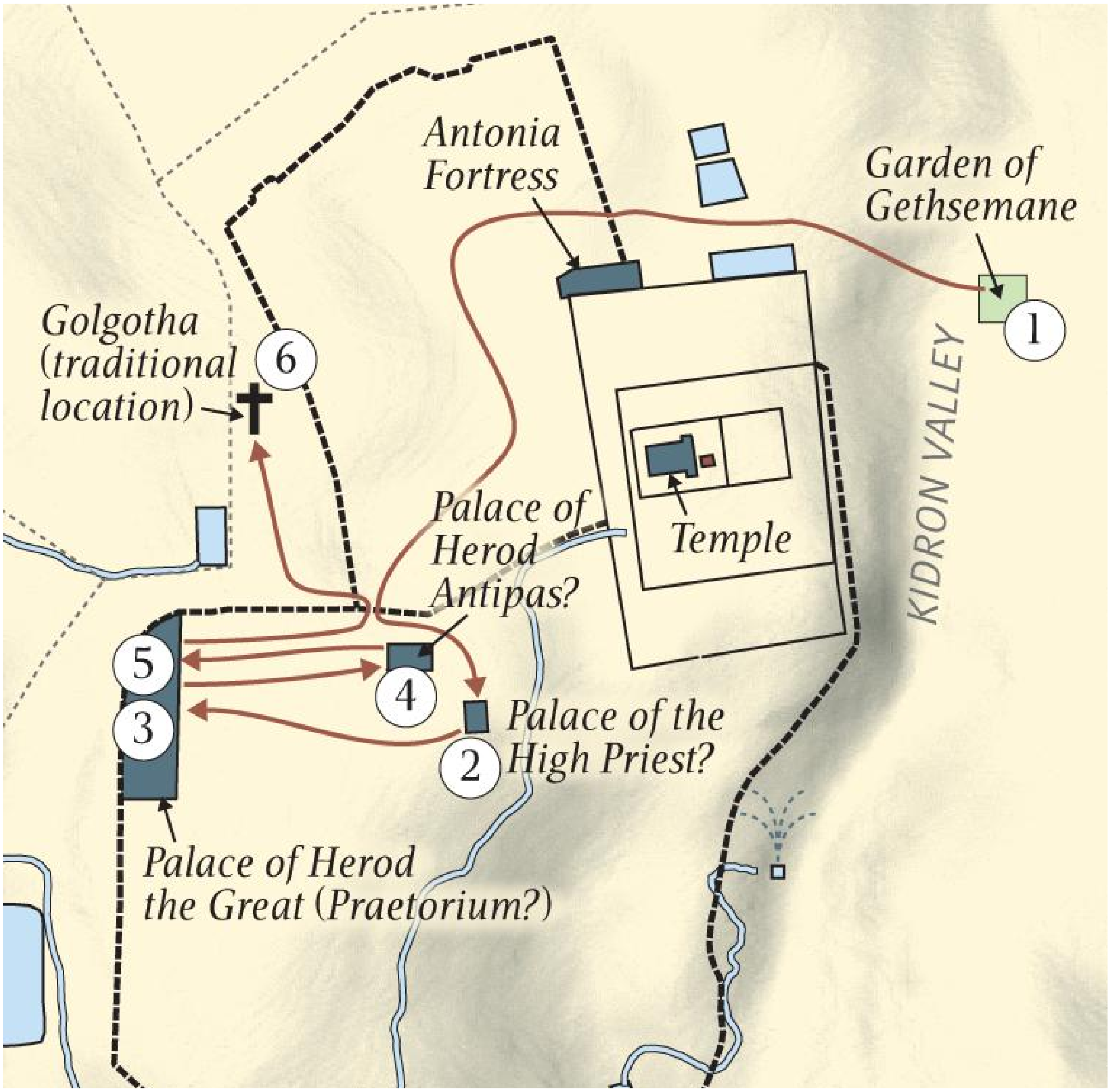
MARK—NOTE ON **14:50** **they all left him**. See note on vv. 27–28.

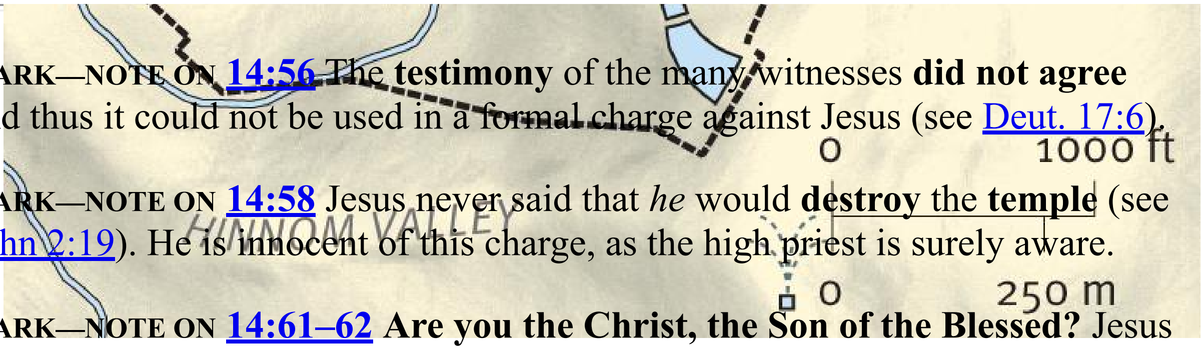
MARK—NOTE ON **14:52** **he left the linen cloth**. This incident is recorded only in Mark’s Gospel. This has led many to think that Mark himself, the author of this Gospel, was this young man, but that out of modesty he did not include his own name.

MARK—NOTE ON **14:53** Before daybreak on Friday, Nisan 15, Jesus is brought before the **high priest** Caiaphas (see note on John 18:24) and the Sanhedrin, which consisted of prominent Sadducees and Pharisees; see note on Matt. 26:59.

Jesus' Arrest, Trial, and Crucifixion

The path from Jesus' arrest to his crucifixion (part of which is often called the Via Dolorosa, "Way of Sorrows") is difficult to retrace with certainty. According to a possible harmony of the Gospel accounts, after the Passover meal Judas led a contingent of soldiers to Gethsemane to arrest Jesus (1). From there Jesus was led to Annas (location unknown), who sent him to his son-in-law Caiaphas, the high priest (2). The Jewish leaders then appealed to the Roman governor Pilate to have Jesus put to death (3). Luke records that Pilate sent Jesus to Herod Antipas (4), who questioned Jesus but returned him to Pilate without rendering any judgment (5). Pilate then sent Jesus to be crucified at Golgotha (6).


Antonia Fortress
Garden of Gethsemane
1
KIDRON VALLEY
Golgotha (traditional location)
6
Temple
Palace of Herod Antipas?
5
4
3
2
Palace of the High Priest?
Palace of Herod the Great (Praetorium?)



MARK—NOTE ON 14:56 The **testimony** of the many witnesses **did not agree** and thus it could not be used in a formal charge against Jesus (see Deut. 17:6).

MARK—NOTE ON 14:58 Jesus never said that *he* would **destroy the temple** (see John 2:19). He is innocent of this charge, as the high priest is surely aware.

MARK—NOTE ON 14:61–62 **Are you the Christ, the Son of the Blessed?** Jesus answers **I am**. He then claims to be the one who fulfills messianic prophecies from Ps. 110:1 and Dan. 7:13–14.

MARK—NOTE ON 14:64 Jesus' statement (v. 62) is considered **blasphemy** because he claims to be the Son of God, with an exalted position at the right hand of God.

MARK—NOTE ON 14:65 **and to strike him**. Mistreatment follows the verdict of v. 64. See Isa. 50:6; 53:2–3. Only the Roman authorities can carry out a death sentence (see note on Mark 15:1), so Jesus has to be taken to Pilate.

MARK—NOTE ON 14:72 **the rooster crowed a second time**. See note on v. 30.

MARK—NOTE ON 15:1 **The whole council** is the Sanhedrin. It did not have the right to execute a person. That right was reserved for Roman authorities, especially when dealing with popular figures. **Pilate** (see note on Luke 23:1) was temporarily in Jerusalem "to keep the peace" during the Passover. The Jewish authorities did not want to be busy with the case during the festive Passover day.

MARK—NOTE ON 15:2 When they brought Jesus to **Pilate**, the Jewish authorities did not accuse him of blasphemy, a religious crime that would have made no difference to Pilate. Rather, they accused him of claiming to be **King of the Jews**. This was a direct challenge to Caesar's rule, and thus was a capital crime.

MARK—NOTE ON 15:5 **No further answer** fulfills Isa. 53:7.

MARK—NOTE ON 15:6–7 **release . . . one prisoner. . . . Barabbas**. See note on Matt. 27:15–18.

FACT

Releasing prisoners (15:6) was apparently a custom the Roman governor Pilate had instituted as a means of winning favor with the Jewish people. Ironically, in this case, he ended up releasing a man convicted of rebelling against Rome.

MARK—NOTE ON 15:11–13 release . . . Barabbas instead. Ironically, Pilate will free a man convicted of rebellion against Rome instead of a righteous man who has not spoken against Rome.

MARK—NOTE ON 15:14 what evil has he done? See Isa. 53:9; Acts 3:13. By presenting evidence favorable to Jesus, Pilate tried to make the Jewish authorities solely responsible for his death. The fact remains, however, that Jesus’ death occurred under Pilate’s jurisdiction.

MARK—NOTE ON 15:15 Pilate condemned Jesus to crucifixion, which was the means of executing criminals convicted of high treason. **having scourged Jesus**. Scourging, by itself, could lead to death (see note on Matt. 27:26).

FACT

Scourging is another term for flogging, a cruel punishment used by the Romans (15:15). Prisoners were tied to a post and beaten with a leather whip that had pieces of bone and metal attached to it. In many cases, scourging was fatal.

MARK—NOTE ON 15:16–19 On the **governor’s headquarters**, see note on John 18:28. The presence of **the whole battalion** (about 600 men at full strength) means they are assuming that Jesus is a rebel against Rome (**King of the Jews**).

MARK—NOTE ON 15:21 According to both Jewish and Roman custom, Jesus had to be taken outside the city walls to be crucified. As allowed by Roman law, **Simon of Cyrene** was forced to **carry** Jesus’ **cross** (see note on Matt. 27:32). Crucifixion was the final public deterrent to warn people not to rebel against Rome. **Alexander and Rufus** may have been believers known in the early church at the time that Mark wrote his Gospel. See note on Rom. 16:13.

MARK—NOTE ON 15:23 **Wine mixed with myrrh** is intended to have a mildly numbing effect.

MARK—NOTE ON 15:24 **And they crucified him**. Jesus' hands were nailed above the wrist on the horizontal beam, and his feet were placed with one above the other and then nailed to the vertical beam. On crucifixion, see note on Matt. 27:35. **Casting lots** fulfilled the prophecy in Ps. 22:18.

MARK—NOTE ON 15:25 **it was the third hour**. John says "about the sixth hour," but he was not trying to give the exact time. The time references should not be seen as contradictory (see note on John 19:14).

MARK—NOTE ON 15:26 **The inscription of the charge against him** was posted above Jesus' head, so that all could see why he was so shamefully executed. The inscription, **King of the Jews**, portrayed Jesus as a political rebel. This allowed Pilate to justify his actions. It also angered the Jewish authorities, who would never have claimed him as their king (John 19:19–22; compare Mark 15:10).

MARK—NOTE ON 15:27 The **two robbers** crucified with Jesus fulfill the prophecy of Isa. 53:12. Luke alone records that, sometime later, one of the two robbers repented and expressed faith in Jesus (Luke 23:39–43).

MARK—NOTE ON 15:29–31 Because it was Passover, many **passed by** the place of Christ's crucifixion. **wagging their heads**. See Ps. 22:7–8. **You who would destroy the temple**. See note on Mark 14:58. Jesus appeared to have been silenced and divinely condemned for his blasphemy (see Deut. 21:23).

MARK—NOTE ON 15:33 Between noon and 3:00 P.M. there was **darkness**. This sign from God was not a solar eclipse (see note on Matt. 27:45). Darkness represents lament (Amos 8:9–10) and divine judgment (see note on Luke 23:44–45).

MARK—NOTE ON 15:34 **My God, my God, why have you forsaken me?** Jesus utters the opening words of Psalm 22. He expresses his immense pain at being abandoned by God, which he suffers as a substitute for sinful mankind. See note on Matt. 27:46. Yet the following verses of Psalm 22 also anticipate divine intervention on his behalf (compare Heb. 5:7–9). Jesus knows why he is experiencing God-forsakenness, just as he knows his death will not be the end of his story.

MARK—NOTE ON **15:35** **he is calling Elijah**. See note on Matt. 27:47.

MARK—NOTE ON **15:36** **sour wine**. See note on Luke 23:36.

MARK—NOTE ON **15:37** The final **loud cry** is probably the cry of victory, “It is finished” (John 19:30). In Mark’s account, once Jesus dies, all mocking ceases. Subsequently, only the voices of the respectful (the centurion) and the mourners are heard. Jesus died around the time of the daily afternoon sacrifice in the temple.

MARK—NOTE ON **15:38** The inner **curtain of the temple was torn in two, from top to bottom**, removing the separation between the Holy Place and the Most Holy Place (see Heb. 10:19–20; and note on Matt. 27:51). Access to God is now provided by the unique sacrifice of Jesus, making the temple sacrifices obsolete.

MARK—NOTE ON **15:39** The **centurion** has observed the death of many crucified criminals. He recognizes correctly that Jesus is **the Son of God**.

MARK—NOTE ON **15:40** **women looking on**. See note on Luke 23:49. **Mary Magdalene**. See note on Luke 8:2.

MARK—NOTE ON **15:42** Deuteronomy 21:23 says that a corpse should be buried on the day of death (taking priority over Passover; see John 19:40). The **day of Preparation** is the day before the Sabbath. See note on John 19:14.

MARK—NOTE ON **15:43** **Joseph of Arimathea** courageously intended to bury Jesus before the Sabbath began at sundown (Nisan 16). Matthew 27:57 calls him “a disciple of Jesus.” See note on Matt. 27:57–60.

MARK—NOTE ON **15:46** Joseph wrapped the body of Jesus in a **linen shroud** and placed it **in a tomb . . . cut out of the rock**. Rock-cut tombs were expensive since they required extensive excavation. This tomb would most probably have been Joseph of Arimathea’s family tomb. After a body had decayed, its bones were removed and piled elsewhere in the tomb or reburied in an ossuary, a specially designed box which held one or two bodies. The two main locations where it is thought that Jesus may have been buried are the Church of the Holy Sepulchre and the Garden Tomb. Both of these were rock-cut tombs with rolling stone doors. Both would have been outside the first-century city walls. Early church tradition strongly favors the Holy Sepulchre site. The area around the Garden Tomb consists largely of tombs from OT times.

MARK—NOTE ON 16:1–2 Once the **Sabbath** is over (at sundown on Saturday evening), the women can buy oils for embalming of the corpse after sunrise on Sunday morning (**the first day of the week**). This occurred on the "third day" (see 8:31; 10:34).

MARK—NOTE ON 16:5 **they saw a young man**. An angel. Luke 24:4 and John 20:12 give additional information and say there were two angels, but Mark and Matthew mention only one (see Matt. 28:2–5).

MARK—NOTE ON 16:7 **go, tell his disciples**. In NT times, the testimony of women as witnesses was not always believed, especially in a court of law. After the initial encounters with the risen Jesus in Jerusalem, **Galilee** again served as a place of preparation (as Jesus had predicted in 14:28). Jesus thus avoided the possibility that the disciples might expect him to usher in a political, messianic kingdom in Jerusalem. However, see Acts 1:6.

MARK—NOTE ON 16:8 **they said nothing to anyone**. Their silence would be only temporary (see Matt. 28:8).

MARK—NOTE ON 16:9–20 *"Longer Ending of Mark."* Some ancient manuscripts of Mark's Gospel contain these verses and others do not. Early church fathers did not appear to know of these verses. Eusebius and Jerome state that this section is missing in most manuscripts available at their time. And some manuscripts that contain vv. 9–20 indicate that older manuscripts lack the section. As for the verses themselves, they contain various Greek words and expressions uncommon to Mark, and there are stylistic differences as well. Many think this shows vv. 9–20 to be a later addition. In summary, vv. 9–20 should be read with caution. As in many translations, the editors of the ESV have placed the section within brackets, showing their doubts as to whether it was originally part of what Mark wrote. Most of the content of these verses is found elsewhere in the NT, and no point of doctrine is affected by their absence or presence. Verse 18 does not command believers to **pick up serpents** or to drink **deadly poison**; it merely promises protection if such a thing were to occur (see Acts 28:3–4; James 5:13–16).

Luke

(return to table of contents)

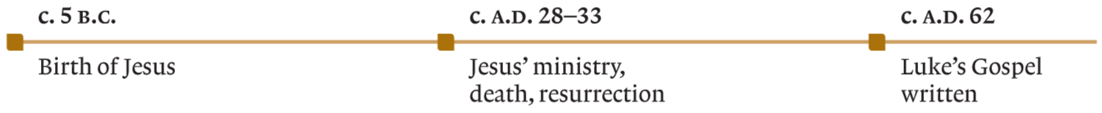
Luke 1 • Luke 2 • Luke 3 • Luke 4 • Luke 5 • Luke 6 • Luke 7 • Luke 8 • Luke 9 • Luke 10 • Luke 11 • Luke 12 • Luke 13 • Luke 14 • Luke 15 • Luke 16 • Luke 17 • Luke 18 • Luke 19 • Luke 20 • Luke 21 • Luke 22 • Luke 23 • Luke 24

- Introduction to Luke
    - Timeline
    - Author, Date, and Recipients
    - Theme
    - Purpose
    - Key Themes
    - Outline
    - The Setting of Luke
- Global Message of Luke
    - Luke and Redemptive History
    - Universal Themes in Luke
    - The Global Message of Luke for Today
- Study Notes

Introduction to Luke

Introduction to Luke

Timeline



Author, Date, and Recipients

Luke was a physician (Col. 4:14) and a travel companion of the apostle Paul. He wrote this Gospel and its sequel, the book of Acts. The earliest possible date of Luke–Acts is immediately after the events that Luke recorded in Acts 28, which would have been c. A.D. 62. Both Luke and Acts are addressed to "Theophilus" (Luke 1:3; Acts 1:1), about whom nothing more is known. Luke's broader audience consisted primarily of Gentile Christians like Theophilus who had already "been taught" (Luke 1:4) about Jesus.

Theme

The gospel is for all, Jews and Gentiles alike, since Jesus is the promised one of God as prophesied in the OT and as seen in God's saving activity in Jesus' life, death, and resurrection. The Christian traditions Luke's readers have received are true; by believing in Jesus Christ, the Son of God, they will receive the promised Holy Spirit whom he gives to all who follow him.

Purpose

Luke probably had several goals in writing: (1) to assure his readers of the truth of what they had been taught; (2) to help them understand how Israel's rejection of Jesus and the Gentiles' entrance into the kingdom of God are part of God's plan; (3) to clarify that Jesus did not teach that his bodily return would come immediately but that there would be a period between his resurrection and his return; and (4) to emphasize that they need not fear any mere earthly power such as Rome.

Key Themes

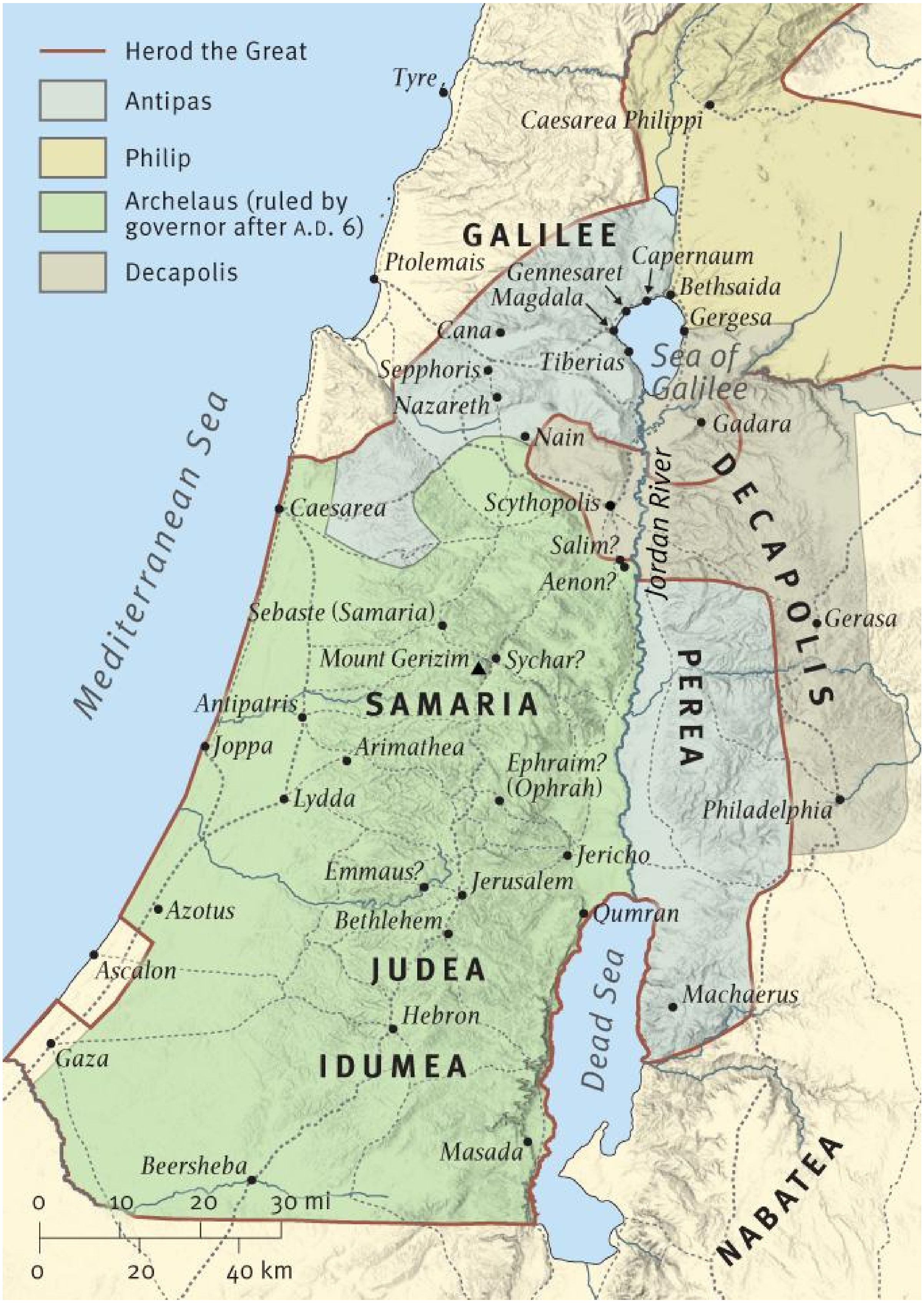
1. God’s sovereign rule over history (13:33; 22:22, 42).
2. The arrival and actual presence (though not yet the completion) of the kingdom of God (11:2; 17:20–21; 21:34–36).
3. The coming and presence of the Holy Spirit for Jesus and his followers (1:15–17, 35; 2:25–27; 3:16, 22; 4:1, 18; 24:49).
4. The great reversal taking place in the world, in which the first are becoming last and the last are becoming first, the proud are being brought low and the humble are being exalted (1:48; 6:20–26; 13:30; 14:11).
5. Believers are to live a life of prayer and practice good stewardship with their possessions (6:12; 9:28–29; 11:1–4; 12:33–34; 18:1; 22:40).
6. The danger of riches (6:20–26; 8:14; 12:13–21; 16:10–13, 19–31).

Outline

I. The Prologue (1:1–4)
II. The Infancy Narrative (1:5–2:52)
III. Preparation for the Ministry of Jesus (3:1–4:15)
IV. The Ministry of Jesus in Galilee (4:16–9:50)
V. The Journey to Jerusalem (9:51–19:27)
VI. The Ministry of Jesus in Jerusalem (19:28–21:38)
VII. The Suffering and Death of Jesus (22:1–23:56)
VIII. The Resurrection of Jesus (24:1–53)

The Setting of Luke

The events in the book of Luke take place almost entirely within the vicinity of Palestine, an area extending roughly from Caesarea Philippi in the north to Beersheba in the south. During this time it was ruled by the Roman Empire. The opening chapters describe events surrounding Jesus’ birth in Judea, where Herod had been appointed king by the Romans. The closing chapters end with Jesus’ death, resurrection, and ascension during the rule of Pontius Pilate and the tetrarchs Antipas and Philip.


Herod the Great
Antipas
Philip
Archelaus (ruled by governor after A.D. 6)
Decapolis
Tyre
Caesarea Philippi
GALILEE
Ptolemais
Gennesaret
Capernaum
Bethsaida
Magdala
Gergesa
Cana
Tiberias
Sea of Galilee
Sepphoris
Nazareth
Nain
Gadara
Mediterranean Sea
DECAPOLIS
Caesarea
Scythopolis
Jordan River
Salim?
Aenon?
Gerasa
Sebaste (Samaria)
Mount Gerizim
Sychar?
PEREA
Antipatris
SAMARIA
Joppa
Arimathea
Ephraim? (Ophrah)
Lydda
Philadelphia
Jericho
Emmaus?
Jerusalem
Azotus
Qumran
Bethlehem
Ascalon
JUDEA
Dead Sea
Machaerus
Hebron
Gaza
IDUMEA
Masada
Beersheba
NABATEA
0 10 20 30 mi
0 20 40 km

The Global Message of Luke

"The Son of Man came to seek and to save the lost" (Luke 19:10). With these closing words to Zacchaeus, a chief tax collector and a man deeply despised by his fellow Jews, Jesus states the message of Luke to the global church today. Christ did not come for the clean and the religious, the upright and the educated—he came for those who know themselves to be lost. Throughout Luke we see Jesus welcoming outsiders into the blessings of grace, while those who appear to be insiders are shut out.

This is great hope to those around the world today who feel themselves to be outsiders. It is also a reminder to those who are taking the gospel to the nations that it is generally the socially and culturally marginalized who will be most readily drawn to the gospel. Above all, Luke's Gospel is a call to everyone around the world, whatever our social or moral status, to abandon our futile methods of self-salvation and leave all to follow Christ, the great Friend of sinners (Luke 7:34; 9:57–62; 18:9–14).

Luke and Redemptive History

At the beginning of history, two people ate food offered to them by Satan, their eyes were opened, and the whole human race was plunged into sin and death (Gen. 3:6–7). At the climax of history, two people ate food offered to them by Christ, their eyes were opened, and they saw who Christ was and the new age that was dawning in him (Luke 24:30–32). This prophecy-fulfilling restoration of God's people—people who now come from surprising places, cultures, and social spheres—is the role Luke's Gospel fills in redemptive history.

Placed against the backdrop of the whole Bible, Luke's Gospel shows us that the one for whom God's people had been waiting so long had finally come. In him, all the hopes and promises of the Old Testament were coming to decisive fulfillment. He was the true Son of God (Luke 4:41; 22:70–71) who, unlike Adam, God's first son (3:38), walked faithfully with God. He was the true Israel, who unlike Israel before him passed the test in the wilderness (4:1–13). After generations of sin, failure, and finally exile, One had come who would bear the punishment for his people and fulfill the ancient promises. The people would be restored to God. This was the One about whom the entire Old Testament spoke (24:27, 44).

This restoration is for all people in all places around the world. After his resurrection, Jesus tells his disciples that they are his witnesses and that "repentance and forgiveness of sins should be proclaimed in his name to all nations" (Luke 24:47). This global mandate to preach the gospel to all nations will be empowered and begun when the disciples are "clothed with power from on high" (24:49). This happens when the Holy Spirit is poured out in Acts 2 and the gospel begins to flood out to diverse people groups (Acts 2:5–11). The promise given to Abraham that he would be a blessing to all the families of the earth is finally coming true (Gen. 12:1–3).

Universal Themes in Luke

God's heart for the poor and needy. An important event in Luke's Gospel takes place right at the start of Jesus' ministry. Jesus reads the following statement from Isaiah and identifies himself as this statement's fulfillment: "The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the year of the Lord's favor" (Luke 4:18–19; quoting Isa. 61:1–2). Throughout Luke we then see the social and cultural reversals that take place as insiders are unconcerned about who Jesus is and what he is doing while outsiders are drawn to and understand Jesus. Time and again, long-held assumptions about Jew and Gentile, rich and poor, educated and ignorant, moral and immoral, are inverted. Luke drives home God's great love for those who are marginalized (e.g., Luke 1:48, 52–53; 6:20–26; 13:30; 14:11; 18:9–14).

The Holy Spirit. The Spirit is emphasized more in Luke than in any other Gospel, and this emphasis is then picked up and expanded in Acts (also written by Luke). Around the world today the Spirit is alive and active in places not traditionally associated with Christianity. Indeed, the Holy Spirit does not favor the educated, culturally sophisticated, or historically Christian regions of the world. The Spirit does not need our human cleverness or ingenuity. Rather, the Spirit is drawn to all whose hearts are open to God and his grace (Luke 11:13).

The danger of money. In Luke's Gospel Jesus pronounces severe woes on those who love money, yet he blesses those who are poor and therefore recognize their need (Luke 6:20–26; 8:14; 12:13–21; 16:10–13, 19–31; 18:22). Amid the ongoing gap between the upper and lower classes around the globe, as well as a frequently unstable world economy, Christians must pay special heed to Jesus' teaching on money. Believers with many possessions must constantly examine their hearts to see where their hope and security lies. Above all they must remember the gracious wealth of grace that has been given to them through Christ's self-giving (2 Cor. 8:9), and respond in joyful gratitude and love.

The Global Message of Luke for Today

The marketplace of ideas is increasingly global, and cross-fertilization of cultures has never taken place so easily. Yet it has never been easier to feel small and insignificant amid the blur of modern activity, today's media with its big personalities, and the continuing population growth in some parts of the world. Such feelings of insignificance are acutely painful because we are made in God's image and are hungry to experience the glory we were originally destined for (Gen. 1:26–28; Isa. 43:6–7; Rom. 1:23; 2:7; 3:23).

Luke's Gospel confronts us, however, with the pervasive reminder that it is precisely to such felt insignificance, such smallness, that God is drawn. He has a great heart for the marginalized. As Mary prayed, "he has brought down the mighty from their thrones and exalted those of humble estate; he has filled the hungry with good things, and the rich he has sent away empty" (Luke 1:52–53). Throughout Luke, Jesus befriends the Samaritans, the poor, the outcasts, the tax collectors, those on the social or cultural periphery.

This is who God *is*. In Christ, the Friend of sinners, God is attracted to those who feel themselves least attractive. The grace of the gospel qualifies those who feel themselves most unqualified.

As we, his people, receive this grace, we work earnestly to eradicate sickness, destitution, and earthly discomfort. The mercy we have received vertically should extend itself out horizontally in tangible acts of sacrificial love to our neighbors. Above all, however, we must heed Jesus' parting words, and speak repentance and forgiveness to all nations (Luke 24:47)—thus offering not only earthly comfort but eternal comfort, with Christ himself, in the new earth.

Dedication to Theophilus

LUKE **1** [†]Inasmuch as many have undertaken to compile a narrative of the things that [a]have been accomplished among us, [2][†] [b]just as those who [c]from the beginning were [d]eyewitnesses and [e]ministers of [f]the word [g]have delivered them to us, [3]it seemed good to me also, having followed all things closely for some time past, to write [h]an orderly account for you, [i]most excellent [j]Theophilus, [4]that you may have [k]certainty concerning the things [l]you have been taught.

Birth of John the Baptist Foretold

[5][†] [m]In the days of Herod, king of Judea, there was a priest named Zechariah, [1] [n]of [o]the division of Abijah. And he had a wife from the daughters of Aaron, and her name was Elizabeth. [6]And they were both [p]righteous before God, walking [q]blamelessly in all the commandments and statutes of the Lord. [7]But they had no child, because [r]Elizabeth was barren, and [s]both were advanced in years.

[8]Now [t]while he was serving as priest before God when [u]his division was on duty, [9]according to the custom of the priesthood, he was chosen by lot [v]to enter [w]the temple of the Lord and burn incense. [10]And the whole multitude of the people [x]were praying [y]outside at the hour of incense. [11]And there appeared to him an angel of the Lord standing on the right side of [z]the altar of incense. [12][†]And Zechariah was troubled when he saw him, and [a]fear fell upon him. [13][†]But the angel said to him, “Do not be afraid, Zechariah, for [b]your prayer has been heard, and your wife Elizabeth will bear you a son, and [c]you shall call his name John. [14]And you will have joy and gladness, and many will [d]rejoice at his birth, [15][†]for he will be [e]great before the Lord. And [f]he must not drink wine or strong [g]drink, and [g]he will be [h]filled with the Holy Spirit, [i]even from his mother’s womb. [16][†]And he will turn many of the children of Israel to the Lord their God, [17]and [j]he will go before him [k]in the spirit and power of Elijah, [l]to turn the

hearts of the fathers to the children, and [m] the disobedient to the wisdom of
the just, [n] to make ready for the Lord a people prepared.”

18And Zechariah said to the angel, [o] “How shall I know this? For I am an
old man, and my wife is advanced in years.” **19**[†]And the angel answered
him, “I am [p] Gabriel. [q] I stand in the presence of God, and I was sent to
speak to you and to bring you this good news. **20**And behold, [r] you will be
silent and unable to speak until the day that these things take place, because
you did not believe my words, which will be fulfilled in their time.” **21**And
the people were waiting for Zechariah, and they were wondering at his
delay in [s] the temple. **22**[†]And when he came out, he was unable to speak
to them, and they realized that he had seen a vision in [s] the temple. And [t] he
kept making signs to them and remained mute. **23**And [u] when his time of
[v] service was ended, he went to his home.

24[†]After these days his wife Elizabeth conceived, and for five months
she kept herself hidden, saying, **25**“Thus the Lord has done for me in the
days when he looked on me, [w] to take away my reproach among people.”

Birth of Jesus Foretold

26[†]In the sixth month the angel [x] Gabriel was sent from God to a city of
Galilee named [y] Nazareth, **27**[†] [z] to a virgin betrothed [2] to a man whose
name was Joseph, [a] of the house of David. And the virgin’s name was Mary.
28And he came to her and said, “Greetings, [b] O favored one, [c] the Lord is
with you!” [3] **29**But [d] she was greatly troubled at the saying, and tried to
discern what sort of greeting this might be. **30**And the angel said to her, “Do
not be afraid, Mary, for [e] you have found favor with God. **31**And behold,
[f] you will conceive in your womb and bear a son, and [g] you shall call his
name Jesus. **32**[†]He will be great and will be called the Son of [h] the Most
High. And the Lord God [i] will give to him the throne of [j] his father David,
33and he will reign over the house of Jacob [k] forever, and of his kingdom
there will be no end.”

34And Mary said to the angel, “How will this be, since I am a virgin?” [4]

35[†]And the angel answered her, [l] “The Holy Spirit will come upon you,
and the power of [h] the Most High will overshadow you; therefore the child

to be born [5] will be called [m] holy—[n] the Son of God. [36]And behold, your relative Elizabeth in her old age has also conceived a son, and this is the sixth month with her [o] who was called barren. [37]For [p] nothing will be impossible with God.” [38]And Mary said, “Behold, I am the servant [6] of the Lord; let it be to me according to your word.” And [q] the angel departed from her.

Mary Visits Elizabeth

[39][†]In those days Mary arose and went with haste into [r] the hill country, to a town in Judah, [40]and she entered the house of Zechariah and greeted Elizabeth. [41]And when Elizabeth heard the greeting of Mary, the baby leaped in her womb. And Elizabeth [s] was filled with the Holy Spirit, [42]and she exclaimed with a loud cry, [t] “Blessed are you among women, and [u] blessed is [v] the fruit of your womb! [43]And why is this granted to me that the mother of [w] my Lord should come to me? [44][†]For behold, when the sound of your greeting came to my ears, the baby in my womb leaped for joy. [45]And [x] blessed is she who believed that there would be [7] a fulfillment of what was spoken to her from the Lord.”

Mary’s Song of Praise: The Magnificat

[46][†]And Mary said,

[y] “My [z] soul [a] magnifies the Lord,
  [47] [b] and my [z] spirit rejoices in [c] God my Savior,
[48][†] for [d] he has looked on the humble estate of his servant.
  For behold, from now on all generations [e] will call me blessed;
[49] for [f] he who is mighty [g] has done great things for me,
  and [h] holy is his name.
[50][†] And [i] his mercy is for those who fear him
  from generation to generation.
[51] [j] He has shown strength with his arm;
  [k] he has scattered the proud in the thoughts of their hearts;
[52] [j] he has brought down the mighty from their thrones

[l] and exalted those of humble estate;
[53] he has filled [m] the hungry with good things,
and the rich [n] he has sent away empty.
[54] He has [o] helped [p] his servant Israel,
[q] in remembrance of his mercy,
[55] [r] as he spoke to our fathers,
[q] to Abraham and to his offspring forever.”

[56] And Mary remained with her about three months and returned to her home.

The Birth of John the Baptist

[57] Now the time came for Elizabeth to give birth, and she bore a son. [58] [†] And her neighbors and relatives heard that the Lord [s] had shown great mercy to her, and they rejoiced with her. [59] [†] And [t] on the eighth day they came to circumcise the child. And they would have called him Zechariah after his father, [60] [†] but his mother answered, “No; [u] he shall be called John.” [61] And they said to her, “None of your relatives is called by this name.” [62] [†] And [v] they made signs to his father, inquiring what he wanted him to be called. [63] And he asked for [w] a writing tablet and wrote, [u] “His name is John.” And they all wondered. [64] [x] And immediately his mouth was opened and his tongue [y] loosed, and he spoke, [z] blessing God. [65] And [a] fear came on all their neighbors. And all these things were talked about through all [b] the hill country of Judea, [66] and all who heard them [c] laid them up in their hearts, saying, “What then will this child be?” For [d] the hand of the Lord was with him.

Zechariah’s Prophecy

[67] [†] And his father Zechariah [e] was filled with the Holy Spirit and [f] prophesied, saying,

[68] [†] [g] “Blessed be the Lord [h] God of Israel,
for he has [i] visited and [j] redeemed his people

[69][†] and [k] has raised up [l] a horn of salvation for us
[m] in the house of his servant David,
[70][†] [n] as [o] he spoke by the mouth of his holy prophets from of old,
[71] [p] that we should be saved from our enemies
and from the hand of all who hate us;
[72] [q] to show the mercy promised to our fathers
and [r] to remember his holy [s] covenant,
[73] [t] the oath that he swore to our father Abraham, to grant us
[74] that we, being delivered from the hand of our enemies,
might serve him [u] without fear,
[75] [v] in holiness and righteousness before him [w] all our days.
[76][†] And you, child, will be called [x] the prophet of [y] the Most High;
for [z] you will go before the Lord to prepare his ways,
[77] to give knowledge of salvation to his people
[a] in the forgiveness of their sins,
[78][†] because of the [b] tender mercy of our God,
whereby [c] the sunrise shall [d] visit us [8] [e] from on high
[79] to [f] give light to [g] those who sit in darkness and in the shadow of death,
to guide our feet into [h] the way of [i] peace."

[80][†][j] And the child grew and became strong in spirit, and he was [k] in the wilderness until the day of his public appearance to Israel.

The Birth of Jesus Christ

LUKE **2** [†]In those days [l] a decree went out from [m] Caesar Augustus that all the world should be [n] registered. [2][†]This was the first [n] registration when [1] Quirinius [o] was governor of Syria. [3][†]And all went to be registered, each to his own town. [4]And Joseph also went up [p] from Galilee, from the town of [q] Nazareth, to Judea, to [r] the city of David, which is called [s] Bethlehem, [t] because he was of the house and lineage of David, [5]to be registered with Mary, his betrothed, [2] who was with child. [6][†]And [t] while they were there, the time came for her to give birth. [7][†]And she gave birth to her firstborn son and [u]wrapped him in swaddling cloths and [v]laid him in a manger, because there was no place for them in [w]the inn.

The Shepherds and the Angels

[8]And in the same region there were shepherds out in the field, keeping watch over their flock by night. [9][†]And an angel of the Lord [x]appeared to them, and [y]the glory of the Lord shone around them, and they were filled with great fear. [10][†]And the angel said to them, “Fear not, for behold, I bring you good news of great joy that will be for all [z]the people. [11][†]For [a]unto you is born this day in [b]the city of David [c]a Savior, who is [d]Christ [e]the Lord. [12]And [f]this will be a sign for you: you will find a baby [g]wrapped in swaddling cloths and lying in a manger.” [13][†]And suddenly there was with the angel [h]a multitude of the heavenly host praising God and saying,

> [14][†] [i]“Glory to God [j]in the highest,
> [j]and on earth [k]peace [l]among those with whom he is pleased!” [3]

[15]When the angels went away from them into heaven, the shepherds said to one another, “Let us go over to Bethlehem and see this thing that has happened, which the Lord has made known to us.” [16]And they went with haste and found Mary and Joseph, and the baby [m]lying in a manger. [17]And when they saw it, they made known the saying that had been told them concerning this child. [18]And all who heard it wondered at what the shepherds told them. [19]But [n]Mary treasured up all these things, pondering them in her heart. [20]And the shepherds returned, [o]glorifying and praising God for all they had heard and seen, as it had been told them.

[21][†]And [p]at the end of eight days, when he was circumcised, [q]he was called Jesus, the name given by the angel before he was conceived in the womb.

Jesus Presented at the Temple

[22][†]And [r]when the time came for their purification according to the Law of Moses, they brought him up to Jerusalem [s]to present him to the Lord

23(as it is written in [t]the Law of the Lord, [u]“Every male who first opens the womb shall be called holy to the Lord”) 24[†]and to offer a sacrifice according to what is said in [t]the Law of the Lord, [v]“a pair of turtledoves, or two young pigeons.” 25[†]Now there was a man in Jerusalem, whose name was Simeon, and this man was [w]righteous and [x]devout, [y]waiting for [z]the consolation of Israel, and the Holy Spirit was upon him. 26And it had been revealed to him by the Holy Spirit that he would not [a]see death before he had seen [b]the Lord’s Christ. 27[†]And he came in the Spirit into the temple, and when [c]the parents brought in the child Jesus, to do for him according to the custom of the Law, 28he took him up in his arms and [d]blessed God and said,

29 “Lord, now you are letting your servant [4] depart [e]in peace,
[f]according to your word;
30[†] for [g]my eyes have seen your [h]salvation
31 [i]that you have prepared in the presence of all peoples,
32 [j]a light for revelation to the Gentiles,
and [k]for glory to [l]your people Israel.”

33And [m]his father and his mother marveled at what was said about him. 34[†]And Simeon blessed them and said to Mary his mother, “Behold, this child is appointed [n]for the fall and rising of many in Israel, and for a sign [o]that is opposed 35(and a sword will pierce through your own soul also), so that thoughts from many hearts may be revealed.”

36And there was [p]a prophetess, Anna, the daughter of Phanuel, of the tribe of Asher. She was advanced in years, having lived with her husband seven years from when she was a virgin, 37and then as a widow until she was eighty-four. [5] She did not depart from the temple, [q]worshiping with [r]fasting and prayer night and day. 38And coming up at that very hour she began to give thanks to God and to speak of him to all who were [s]waiting for the redemption of Jerusalem.

The Return to Nazareth

39[†]And when they had performed everything according to [t]the Law of the Lord, they returned into Galilee, to their own town of [u]Nazareth.

40[†] [v]And the child grew and became strong, filled with wisdom. And the favor of God was upon him.

The Boy Jesus in the Temple

41[†]Now [w]his parents went [x]to Jerusalem every year at [y]the Feast of the Passover. 42And when he was twelve years old, [z]they went up according to custom. 43[†]And when the feast [a]was ended, as they were returning, the boy Jesus stayed behind in Jerusalem. [w]His parents did not know it, 44but supposing him to be in the group they went a day’s journey, but then they began to search for him among their relatives and acquaintances, 45and when they did not find him, they returned to Jerusalem, searching for him. 46[†]After three days they found him in the temple, [b]sitting among [c]the teachers, listening to them and asking them questions. 47And all who heard him were amazed at his understanding and his answers. 48And when his parents [6] saw him, they were astonished. And his mother said to him, “Son, why have you treated us so? Behold, [d]your father and I have been searching for you in great distress.” 49[†]And he said to them, “Why were you looking for me? Did you not know that [e]I must be in [f]my Father’s house?” [7] 50[†]And [g]they did not understand the saying that he spoke to them. 51[†]And he went down with them and came to Nazareth and was submissive to them. And [h]his mother treasured up all these things in her heart.

52[†]And Jesus [i]increased in wisdom and in stature [8] and in [i]favor with God and man.

John the Baptist Prepares the Way

LUKE 3 [†]In the fifteenth year of the reign of [j] Tiberius Caesar, [k] Pontius Pilate [l] being governor of Judea, and [m] Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Ituraea and Trachonitis, and Lysanias tetrarch of Abilene, [2][†]during [n] the high priesthood of Annas and [o] Caiaphas, [p] the word of God came to [q] John the son of Zechariah in [r] the wilderness. [3][†]And he went into all the region around the Jordan, proclaiming [s] a baptism of repentance [t] for the forgiveness of sins. [4][†]As it is written in [u] the book of the words of Isaiah the prophet,

[v] "The voice of one crying in the wilderness:
[w] 'Prepare the way of the Lord, [1]
make his paths straight.
[5] [x] Every valley shall be filled,
[y] and every mountain and hill shall be made low,
[z] and the crooked shall become straight,
and the rough places shall become level ways,
[6][†] [a] and all flesh shall see [b] the salvation of God.'"

[7][†]He said therefore to the crowds that came out to be baptized by him, [c] "You brood of [d] vipers! Who warned you to flee from [e] the wrath to come? [8][†]Bear fruits [f] in keeping with repentance. And do not begin to say to yourselves, [g] 'We have Abraham as our father.' For I tell you, God is able from [h] these stones to raise up children for Abraham. [9][†]Even now the axe is laid to the root of the trees. [i] Every tree therefore that does not bear good fruit is cut down and thrown into the fire."

[10][†]And the crowds asked him, [j] "What then shall we do?" [11][†]And he answered them, [k] "Whoever has two tunics [2] is to share with him who has none, and whoever has food is to do likewise." [12][†] [l] Tax collectors also came to be baptized and said to him, "Teacher, [j] what shall we do?" [13]And he said to them, [m] "Collect no more than you are authorized to do." [14]Soldiers also asked him, "And we, [j] what shall we do?" And he said to

them, [m]“Do not extort money from anyone by threats or by false accusation, and be content with your [n]wages.”

[15]As the people were in expectation, and all were questioning in their hearts concerning John, [o]whether he might be [p]the Christ, [16][†][q]John answered them all, saying, “I baptize you with water, but [r]he who is mightier than I is coming, [s]the strap of whose sandals I am not worthy to untie. He will baptize you [t]with the Holy Spirit and [u]fire. [17][†]His [v]winnowing fork is in his hand, to clear his threshing floor and to [w]gather the wheat into his barn, [x]but the chaff he will burn with [y]unquenchable fire.”

[18][†]So [z]with many other exhortations he preached good news to the people. [19]But [a]Herod the tetrarch, who had been reproved by him for Herodias, his brother’s wife, and for all the evil things that Herod had done, [20]added this to them all, that [b]he locked up John in prison.

[21][†]Now when all the people were baptized, and when [c]Jesus also had been baptized and was praying, [d]the heavens were opened, [22][†]and [e]the Holy Spirit descended on him in bodily form, like a dove; and [f]a voice came from heaven, [g]“You are my beloved Son; [3] with you I am well pleased.” [4]

The Genealogy of Jesus Christ

[23][†]Jesus, [h]when he began his ministry, was about [i]thirty years of age, being [j]the son (as was supposed) of Joseph, the son of Heli, [24]the son of Matthat, the son of Levi, the son of Melchi, the son of Jannai, the son of Joseph, [25]the son of Mattathias, the son of Amos, the son of Nahum, the son of Esli, the son of Naggai, [26]the son of Maath, the son of Mattathias, the son of Semein, the son of Josech, the son of Joda, [27]the son of Joanan, the son of Rhesa, [k]the son of Zerubbabel, the son [l]of Shealtiel, [5] the son of Neri, [28]the son of Melchi, the son of Addi, the son of Cosam, the son of Elmadam, the son of Er, [29]the son of Joshua, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi, [30]the son of Simeon, the son of Judah, the son of Joseph, the son of Jonam, the son of Eliakim, [31]the son of Melea, the son of Menna, the son of Mattatha, the son of [m]Nathan, the son

of David, [32][n]the son of Jesse, the son of Obed, the son of Boaz, the son of Sala, the son of Nahshon, [33]the son of Amminadab, the son of Admin, the son of Arni, the son of Hezron, the son of Perez, the son of Judah, [34][o]the son of Jacob, [p]the son of Isaac, [q]the son of Abraham, [r]the son of Terah, the son of Nahor, [35]the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Shelah, [36]the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech, [37]the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalaleel, the son of Cainan, [38][†]the son of Enos, the son of Seth, the son of Adam, the son of God.

The Temptation of Jesus

LUKE **4** [s]And Jesus, [t]full of the Holy Spirit, [u]returned from the Jordan and was led [v]by the Spirit in the wilderness [2][†]for [w]forty days, [x]being tempted by the devil. [w]And he ate nothing during those days. And when they were ended, [y]he was hungry. [3][†]The devil said to him, “If you are [z]the Son of God, command [a]this stone to become bread.” [4]And Jesus answered him, [b]“It is written, [c]‘Man shall not live by bread alone.’” [5][†][d]And the devil took him up and showed him all the kingdoms of the world in a moment of time, [6]and said to him, “To you [e]I will give all this authority and their glory, [e]for it has been delivered to me, and I give it to whom I will. [7]If you, then, will worship me, it will all be yours.” [8]And Jesus answered him, [f]“It is written,

> [g]“‘You shall worship the Lord your God,
> and [h]him only shall you serve.’”

[9][†][i]And he took him to Jerusalem and set him on the pinnacle of the temple and said to him, “If you are [j]the Son of God, throw yourself down from here, [10]for it is written,

> [k]“‘He will command his angels concerning you,
> to guard you,’

[11]and

[k]"'On their hands they will bear you up,
lest you strike your foot against a stone.'"

[12]And Jesus answered him, "It is said, [l]'You shall not [m]put the Lord your God to the test.'" [13][†]And when the devil had ended every temptation, he departed from him [n]until an opportune time.

Jesus Begins His Ministry

[14] [o]And Jesus returned [p]in the power of the Spirit to Galilee, and [q]a report about him went out through all the surrounding country. [15]And [r]he taught in their synagogues, being glorified by all.

Jesus Rejected at Nazareth

[16][†] [s]And he came to [t]Nazareth, where he had been brought up. And [u]as was his custom, [v]he went to the synagogue on the Sabbath day, and he stood up [w]to read. [17][†]And [x]the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written,

[18][†] [y]"The Spirit of the Lord [z]is upon me,
because he has anointed me
to [a]proclaim good news to the poor.
[b]He has sent me to proclaim liberty to the captives
and [c]recovering of sight to the blind,
[d]to set at liberty those who are oppressed,
[19] [e]to proclaim the year of the Lord's favor."

[20]And he rolled up the scroll and gave it back to the attendant and [f]sat down. And the eyes of all in the synagogue were [g]fixed on him. [21]And he began to say to them, "Today [h]this Scripture [i]has been fulfilled in your hearing." [22]And all spoke well of him and marveled at [j]the gracious words that were coming from his mouth. And they said, [k]"Is not this [l]Joseph's son?" [23]And he said to them, "Doubtless you will quote to me this proverb,

[m] ‘Physician, heal yourself.’ What we have heard you did [n] at Capernaum, do here in your hometown as well.” [24][†]And he said, “Truly, I say to you, [o] no prophet is acceptable in his hometown. [25][†]But in truth, I tell you, there were many widows in Israel in the days of Elijah, when [p] the heavens were shut up three years and six months, and a great famine came over all the land, [26]and Elijah was sent to none of them [q] but only to Zarephath, in the land of Sidon, to a woman who was a widow. [27]And [r] there were many lepers [1] in Israel in the time of the prophet Elisha, and none of them was cleansed, [s] but only Naaman the Syrian.” [28][†]When they heard these things, all in the synagogue were filled with wrath. [29]And they rose up and [t] drove him out of the town and brought him to the brow of the hill on which their town was built, so that they could throw him down the cliff. [30][†]But [u] passing through their midst, he went away.

Jesus Heals a Man with an Unclean Demon

[31] [v] And he [w] went down to Capernaum, a city of Galilee. And [x] he was teaching them [y] on the Sabbath, [32][†]and [z] they were astonished at his teaching, [z] for his word possessed authority. [33]And [x] in the synagogue there was a man who had the spirit of an unclean demon, and he cried out with a loud voice, [34][†]“Ha! [2] [a] What have you to do with us, Jesus of Nazareth? Have you come to destroy us? [b] I know who you are—[c] the Holy One of God.” [35][†]But Jesus [d] rebuked him, saying, “Be silent and come out of him!” And when the demon had thrown him down in their midst, he came out of him, having done him no harm. [36][†]And [e] they were all amazed and said to one another, “What is this word? [e] For with authority and power he commands the unclean spirits, and they come out!” [37]And [f] reports about him went out into every place in the surrounding region.

Jesus Heals Many

[38][†] [g] And he arose and left the synagogue and entered Simon’s house. Now [h] Simon’s mother-in-law was ill with a high fever, and they appealed to him on her behalf. [39]And he stood over her and [i] rebuked the fever, and it left her, and immediately she rose and began to serve them.

[40][†]Now when the sun was setting, all those who had any who were sick with various diseases brought them to him, and [j]he laid his hands on every one of them and healed them. [41][†][k]And demons also came out of many, [l]crying, “You are [m]the Son of God!” But he rebuked them and [k]would not allow them to speak, because they knew that he was [n]the Christ.

Jesus Preaches in Synagogues

[42][†][o]And when it was day, he departed and went [p]into a desolate place. And [q]the people sought him and came to him, and would have kept him from leaving them, [43]but he said to them, [r]“I must [s]preach the good news of the kingdom of God to the other towns as well; for I was sent for this purpose.” [44]And he was preaching [t]in the synagogues of Judea. [3]

Jesus Calls the First Disciples

LUKE 5 [†]On one occasion, while the crowd was pressing in on him to hear the word of God, he was standing by [u]the lake of Gennesaret, [2][v]and he saw two boats by the lake, but the fishermen had gone out of them and were [w]washing their nets. [3][†]Getting into one of the boats, which was Simon’s, he asked him to put out a little from the land. And [x]he sat down and taught the people from the boat. [4]And when he had finished speaking, he said to Simon, [y]“Put out into the deep and let down your nets for a catch.” [5]And Simon answered, “Master, [z]we toiled all night and took nothing! But at your word I will let down the nets.” [6]And when they had done this, [a]they enclosed a large number of fish, and [a]their nets were breaking. [7]They signaled to their partners in the other boat to come and help them. [b]And they came and filled both the boats, so that they began to sink. [8][†]But when Simon Peter saw it, he fell down at Jesus’ knees, saying, [c]“Depart from me, for [d]I am a sinful man, O Lord.” [9]For he and all who were with him were astonished at the catch of fish that they had taken, [10][†]and so also were James and John, sons of Zebedee, who were partners with Simon. And Jesus said to Simon, “Do not be afraid; from now on you will be catching men.” [1] [11]And when they had brought their boats to land, [e]they left everything and followed him.

Jesus Cleanses a Leper

[12][†]While he was in one of the cities, [f]there came a man full of leprosy. [2] And when he saw Jesus, he [g]fell on his face and begged him, “Lord, [h]if you will, you can make me clean.” [13][†]And Jesus [3] stretched out his hand and touched him, saying, “I will; be clean.” And immediately the leprosy left him. [14][†]And he charged him [i]to tell no one, but “go and show [j]yourself to the priest, and [k]make an offering for your cleansing, as Moses commanded, [l]for a proof to them.” [15][†] [m]But now even more the report about him went abroad, and great crowds gathered to hear him and to be healed of their infirmities. [16][†]But [n]he would withdraw to desolate places and [n]pray.

Jesus Heals a Paralytic

[17][†]On one of those days, as he was teaching, Pharisees and [o]teachers of the law were sitting there, who had come from every village of Galilee and Judea and from Jerusalem. And [p]the power of the Lord was with him to heal. [4] [18] [q]And behold, some men were bringing [r]on a bed a man who was paralyzed, and they were seeking to bring him in and lay him before Jesus, [19][†]but finding no way to bring him in, because of the crowd, they went up on [s]the roof and let him down with his bed [t]through the tiles into the midst before Jesus. [20][†]And [u]when he saw their faith, he said, “Man, [v]your sins are forgiven you.” [21][†]And the scribes and the Pharisees began to question, saying, “Who is this who speaks [w]blasphemies? [x]Who can forgive sins but God alone?” [22]When Jesus [y]perceived their thoughts, he answered them, “Why do you question in your hearts? [23][†]Which is easier, to say, ‘Your sins are forgiven you,’ or to say, ‘Rise and walk’? [24]But that you may know that [z]the Son of Man has authority on earth to forgive sins”—he said to the man who was paralyzed—“I say to you, rise, pick up your bed and go home.” [25]And immediately he rose up before them and picked up what he had been lying on and went home, [a]glorifying God. [26]And amazement seized them all, and they [a]glorified God and were filled [a]with awe, saying, “We have seen extraordinary things today.”

Jesus Calls Levi

[27][†] [b] After this he went out and saw [c] a tax collector named [d] Levi, sitting at the tax booth. And he said to him, “Follow me.” [28]And [e] leaving everything, he rose and followed him.

[29]And Levi made him a great feast in his house, and there was a large company [f] of tax collectors and others reclining at table with them. [30][†]And the Pharisees and [g] their scribes grumbled at his disciples, saying, [h] “Why do you eat and drink with tax collectors and sinners?” [31][†]And Jesus answered them, “Those who are well have no need of a physician, but those who are sick. [32] [i] I have not come to call the righteous [j] but sinners [k] to repentance.”

A Question About Fasting

[33][†]And they said to him, [l] “The disciples of John [m] fast often and [m] offer prayers, [n] and so do the disciples of the Pharisees, but yours eat and drink.” [34]And Jesus said to them, [o] “Can you make wedding guests fast while the bridegroom is with them? [35][†] [p] The days will come when the bridegroom is taken away from them, and [q] then they will fast in those days.” [36][†]He also told them a parable: “No one tears a piece from a new garment and puts it on an old garment. If he does, he will tear the new, and the piece from the new will not match the old. [37]And no one puts new wine into old [r] wineskins. If he does, the new wine will burst the skins and it will be spilled, and the skins will be destroyed. [38]But new wine must be put into fresh wineskins. [39]And no one after drinking old wine desires new, for he says, ‘The old is good.’” [5]

Jesus Is Lord of the Sabbath

LUKE **6** [†] [s] On a Sabbath, [1] while he was going through the grainfields, his disciples [t] plucked and ate some heads of grain, rubbing them in their hands. [2][†]But some of the Pharisees said, [u] “Why are you doing [v] what is not lawful to do on the Sabbath?” [3][†]And Jesus answered them, [w] “Have you not read [x] what David did when he was hungry, he and those who were with him: [4]how he entered the house of God and took and ate [y] the bread of the Presence, [y]which is not lawful for any but the priests to eat, and also gave it to those with him?” [5][†]And he said to them, [z]“The Son of Man is lord of the Sabbath.”

A Man with a Withered Hand

[6]On another Sabbath, [a]he entered the synagogue [b]and was teaching, and a man was there whose right hand was withered. [7][†]And the scribes and the Pharisees [c]watched him, to see whether he would heal on the Sabbath, [d]so that they might find a reason to accuse him. [8][†]But [e]he knew their thoughts, and he said to the man with the withered hand, “Come and stand here.” And he rose and stood there. [9]And Jesus said to them, “I ask you, [f]is it lawful on the Sabbath to do good or to do harm, to save life or to destroy it?” [10][†]And [g]after looking around at them all he said to him, “Stretch out your hand.” And [h]he did so, and his hand was restored. [11][†]But they were filled with [i]fury and discussed with one another what they might do to Jesus.

The Twelve Apostles

[12][†]In these days [j]he went out to the mountain to pray, and all night he continued in prayer to God. [13]And when day came, [k]he called his disciples [l]and [m]chose from them twelve, whom he named [n]apostles: [14][†]Simon, [o]whom he named Peter, and [p]Andrew his brother, and [p]James and John, and Philip, and Bartholomew, [15][†]and [q]Matthew, and Thomas, and James the son of Alphaeus, and Simon who was called [r]the Zealot, [16][†]and [s]Judas the son of James, and Judas Iscariot, who became a traitor.

Jesus Ministers to a Great Multitude

[17][†]And [t]he came down with them and stood on a level place, with [u]a great crowd of his disciples and a great multitude of people from all Judea and Jerusalem and the seacoast of [v]Tyre and Sidon, [18][†]who came to hear him and to be healed of their diseases. [w]And those who were troubled with unclean spirits were cured. [19]And all the crowd [x]sought to touch him, for [y]power came out from him and healed them all.

The Beatitudes

[20][†]And [z]he lifted up his eyes on his disciples, [a]and said:

“Blessed are you who are poor, for [b]yours is the kingdom of God.

[21][†][c]“Blessed are you who are hungry now, for you shall be satisfied.

[d]“Blessed are you who weep now, for you shall laugh.

[22]“Blessed are you when [e]people hate you and when they [f]exclude you and revile you and [g]spurn your name as evil, [h]on account of the Son of Man! [23][i]Rejoice in that day, and leap for joy, for behold, your reward is great in heaven; for [j]so their fathers did to the prophets.

Jesus Pronounces Woes

[24][†][k]“But woe to you who are rich, [l]for you [m]have received your consolation.

[25][†]“Woe to you who are full now, for [n]you shall be hungry.

“Woe to [o]you who laugh now, [o]for you shall mourn and weep.

[26][†]“Woe to you, [p]when all people speak well of you, for [q]so their fathers did to [r]the false prophets.

Love Your Enemies

[27]“But I say to you who hear, [s]Love your enemies, [t]do good to those who hate you, [28][†][u]bless those who curse you, [s]pray for those who abuse you. [29][†][v]To one who [w]strikes you on the cheek, offer the other also, and from one who takes away your cloak do not withhold your tunic [2] either. [30][†][x]Give to everyone who begs from you, and from one who takes away your goods do not demand them back. [31][†]And [y]as you wish that others would do to you, do so to them.

[32][z]“If you love those who love you, what benefit is that to you? For even sinners love those who love them. [33]And if you do good to those who do good to you, what benefit is that to you? For even sinners do the same. [34]And [a]if you [b]lend to those from whom you expect to receive, what credit is that to you? Even sinners lend to sinners, to get back the same amount. [35][†]But [c]love your enemies, and do good, and lend, expecting nothing in return, and your reward will be great, and [d]you will be sons of [e]the Most

High, for [f]he is kind to the ungrateful and the evil. [36][g]Be merciful, even as [h]your Father is merciful.

Judging Others

[37][†][i][j]“Judge not, and you will not be judged; condemn not, and you will not be condemned; [j]forgive, and you will be forgiven; [38][k]give, and it will be given to you. Good measure, pressed down, shaken together, running over, will be put [l]into your lap. For [m]with the measure you use it will be measured back to you.”

[39][†]He also told them a parable: [n]“Can a blind man lead a blind man? Will they not both fall into a pit? [40][†][o]A disciple is not above his teacher, but everyone when he is [p]fully trained will be like his teacher. [41][†][i]Why do you see the speck that is in your brother’s eye, but [q]do not notice the log that is in your own eye? [42]How can you say to your brother, ‘Brother, let me take out the speck that is in your eye,’ when you yourself do not see the log that is in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take out the speck that is in your brother’s eye.

A Tree and Its Fruit

[43][†]“For [r]no good tree bears bad fruit, nor again does a bad tree bear good fruit, [44]for [s]each tree is known by its own fruit. For figs are not gathered from thornbushes, nor are grapes picked from a bramble bush. [45][t]The good person out of the good treasure of his heart produces good, and the evil person out of his evil treasure produces [u]evil, [v]for out of the abundance of the heart his mouth speaks.

Build Your House on the Rock

[46][w]“Why [x]do you call me ‘Lord, Lord,’ and not do what I tell you?
[47][y]Everyone who comes to me and hears my words and does them, I will show you what he is like: [48]he is like a man building a house, who dug deep and laid the foundation on the rock. And when a flood arose, the stream broke against that house and could not shake it, because it had been well

built. [3] **49** [z] But the one who hears and does not do them is like a man who built a house on the ground without a foundation. When the stream broke against it, immediately it fell, and [a] the ruin of that house was great.”

Jesus Heals a Centurion's Servant

LUKE **7** [†]After he had finished all his sayings in the hearing of the people, [b]he entered Capernaum. [2][†]Now a centurion had a servant [1] who was sick and at the point of death, who was highly valued by him. [3][†]When the centurion [2] heard about Jesus, [c]he sent to him elders of the Jews, asking him to come and heal his servant. [4]And when they came to Jesus, they pleaded with him earnestly, saying, [d]"He is worthy to have you do this for him, [5]for he loves our nation, and he is the one who built us [e]our synagogue." [6]And Jesus went with them. When he was not far from the house, the centurion sent friends, saying to him, "Lord, [f]do not trouble yourself, for I am not worthy to have you come under my roof. [7]Therefore I did not presume to come to you. But [g]say the word, and let my servant be healed. [8]For I too am a man set under authority, with soldiers under me: and I say to one, 'Go,' and he goes; and to another, 'Come,' and he comes; and to my servant, 'Do this,' and he does it." [9][†]When Jesus heard these things, [h]he marveled at him, and turning to the crowd that followed him, said, "I tell you, not even in Israel have I found such [i]faith." [10]And when those who had been sent returned to the house, they found the servant well.

Jesus Raises a Widow's Son

[11][†]Soon afterward [3] he went to a town called Nain, and his disciples and a great crowd went with him. [12][†]As he drew near to the gate of the town, behold, a man who had died was being carried out, [j]the only son of his mother, and she was a widow, and a considerable crowd from the town was with her. [13]And when the Lord saw her, [k]he had compassion on her and [l]said to her, "Do not weep." [14][†]Then he came up and touched [m]the bier, and the bearers stood still. And he said, "Young man, I say to you, [n]arise." [15][†]And the dead man sat up and began to speak, and Jesus [4] [o]gave him to his mother. [16][†]Fear seized them all, and [p]they glorified God, saying, [q]"A great prophet has arisen among us!" and [r]"God has visited his people!" [17]And this report about him spread through the whole of Judea and all the surrounding country.

Messengers from John the Baptist

[18][†] [s] [t] The disciples of John reported all these things to him. And John,
[19][†]calling two of his disciples to him, sent them to the Lord, saying, “Are
you the one [u] who is to come, or [v] shall we look for another?” [20]And when
the men had come to him, they said, “John the Baptist has sent us to you,
saying, ‘Are you the one [u] who is to come, or [v] shall we look for another?’”
[21]In that hour [w] he healed many people of diseases and plagues and evil
spirits, and [x] on many who were blind he bestowed sight. [22][†]And he
answered them, “Go and tell John what you have seen and heard: [y] the blind
receive their sight, the lame walk, [z] lepers [5] are cleansed, and [a] the deaf
hear, [b] the dead are raised up, [c] the poor have good news preached to them.
[23][†]And blessed is the one who is [d] not offended by me.”

[24]When John’s messengers had gone, Jesus [6] began to speak to the
crowds concerning John: “What did you go out [e] into the wilderness to see?
[f] A reed shaken by the wind? [25]What then did you go out to see? A man
dressed in soft clothing? Behold, those who are dressed in splendid clothing
and live in luxury are in kings’ courts. [26]What then did you go out to see?
[g] A prophet? Yes, I tell you, and more than a prophet. [27]This is he of whom
it is written,

> [h] “‘Behold, I send my messenger before your face,
> who will prepare your way before you.’

[28][†]I tell you, among those born of women none is greater than John. Yet
the one who is least in the kingdom of God is greater than he.” [29][†]([i] When
all the people heard this, and [j] the tax collectors too, they declared God
just, [7] [j] having been baptized with [k] the baptism of John, [30] [l] but the
Pharisees and [m] the lawyers [n] rejected [o] the purpose of God for themselves,
not having been baptized by him.)

[31][†]“To what then shall I compare the people of this generation, and
what are they like? [32]They are like children sitting in the marketplace and
calling to one another,

> “‘We played the flute for you, and you did not dance;
> we sang a dirge, and you did not weep.’

[33]For John the Baptist has come [p]eating no bread and [q]drinking no wine, and you say, ‘He has a demon.’ [34]The Son of Man has come [r]eating and drinking, and you say, ‘Look at him! A glutton and a drunkard, [s]a friend of tax collectors and sinners!’ [35][†]Yet [t]wisdom is justified by all her children.”

A Sinful Woman Forgiven

[36][†] [u]One of the Pharisees asked him to eat with him, and he went into the Pharisee’s house and reclined at the table. [37][†] [v]And behold, a woman of the city, who was a sinner, when she learned that he was reclining at table in the Pharisee’s house, brought an alabaster flask of ointment, [38]and standing behind him at his feet, weeping, she began to wet his feet with her tears and [w]wiped them with the hair of her head and kissed his feet and anointed them with the ointment. [39][†]Now when the Pharisee who had invited him saw this, he said to himself, “If [x]this man were [y]a prophet, he [z]would have known who and what sort of woman this is who is touching him, for she is a sinner.” [40]And Jesus answering said to him, “Simon, I have something to say to you.” And he answered, “Say it, Teacher.”

[41][†]“A certain moneylender had two debtors. One owed five hundred [a]denarii, and the other fifty. [42][†] [b]When they could not pay, he [c]cancelled the debt of both. Now which of them will love him more?” [43]Simon answered, “The one, I suppose, for whom he cancelled the larger debt.” And he said to him, “You have judged rightly.” [44]Then turning toward the woman he said to Simon, “Do you see this woman? I entered your house; [d]you gave me no water for my feet, but [e]she has wet my feet with her tears and wiped them with her hair. [45][f]You gave me no kiss, but from the time I came in she has not ceased to [g]kiss my feet. [46][h]You did not anoint my head with oil, but she has anointed my feet with ointment. [47][†]Therefore I tell you, her sins, [i]which are many, are forgiven—for she loved much. But he who is forgiven little, loves little.” [48][†]And he said to her, [j]“Your sins are forgiven.” [49]Then those who were at table with him began to say among [8] themselves, [k]“Who is this, who even forgives sins?” [50][†]And he said to the woman, [l]“Your faith has saved you; [m]go in peace.”

Women Accompanying Jesus

LUKE **8** [†]Soon afterward he went on [n]through cities and villages, proclaiming and [o]bringing the good news of the kingdom of God. And the twelve were with him, [2][†]and also [p]some women who had been healed of evil spirits and infirmities: [q]Mary, called Magdalene, [r]from whom seven demons had gone out, [3][†]and [s]Joanna, the wife of Chuza, Herod’s household manager, and Susanna, and many others, who provided for them [1] out of their means.

The Parable of the Sower

[4][†] [t]And when a great crowd was gathering and people from town after town came to him, he said in a parable, [5] [u]“A sower went out to sow his seed. And as he sowed, some fell along the path and was trampled underfoot, and the birds of the air devoured it. [6]And some fell on the rock, and as it grew up, [v]it withered away, because it had no moisture. [7]And some fell among [w]thorns, and the thorns grew up with it and choked it. [8]And some fell into good soil and grew and yielded [x]a hundredfold.” As he said these things, he called out, [y]“He who has ears to hear, let him hear.”

The Purpose of the Parables

[9]And when his disciples asked him what this parable meant, [10][†]he said, [z]“To you it has been given to know [a]the secrets of the kingdom of God, but for others they are in parables, so [b]that ‘seeing they may not see, and hearing they may not understand.’ [11] [c]Now the parable is this: The seed is [d]the word of God. [12][†]The ones along the path are those who have heard; then the devil comes and takes away the word from their hearts, so that they may not [e]believe and be saved. [13][†]And the ones on the rock are those who, when they hear the word, receive it [f]with joy. But these have no root; they [g]believe for a while, and in time of testing [h]fall away. [14][†]And as for what fell among the thorns, they are those who hear, but [i]as they go on their way they are choked by the [j]cares and riches and pleasures of life, and their fruit does not mature. [15][†]As for that in the good soil, they are those

who, hearing the word, hold it fast in an honest and good heart, and [k]bear fruit [l]with patience.

A Lamp Under a Jar

16[†] [m] [n]“No one after lighting a lamp covers it with a jar or puts it under a bed, but puts it on a stand, so that those who enter may see the light. **17** [o]For nothing is hidden that will not be made manifest, nor is anything secret that will not be known and come to light. **18** [p]Take care then how you hear, [q]for to the one who has, more will be given, and from the one who has not, even what he thinks that he has will be taken away.”

Jesus’ Mother and Brothers

19[†] [r]Then his mother and [s]his brothers came to him, but they could not reach him because of the crowd. **20**And he was told, “Your mother and your brothers are standing outside, desiring to see you.” **21**But he answered them, “My mother and my brothers are those [t]who hear the word of God and do it.”

Jesus Calms a Storm

22[†] [u]One day he got into a boat with his disciples, and he said to them, “Let us go across to the other side of [v]the lake.” So they set out, **23**and as they sailed he fell asleep. And a windstorm came down on [v]the lake, and they were filling with water and were in danger. **24**And they went and woke him, saying, “Master, Master, we are perishing!” And he awoke and [w]rebuked the wind and the raging waves, and they ceased, [x]and there was a calm. **25**He said to them, “Where is your faith?” And they [y]were afraid, and they [z]marveled, saying to one another, “Who then is this, that [a]he commands even winds and water, and they obey him?”

Jesus Heals a Man with a Demon

26 [b]Then they sailed to the country of the Gerasenes, [2] which is opposite Galilee. **27**[†]When Jesus [3] had stepped out on land, there met him a man from the city who had demons. For a long time he had worn no clothes, and he had not lived in a house [c] but among the tombs. [28][†]When he saw Jesus, he [d] cried out and fell down before him and said [d] with a loud voice, “What have you to do with me, Jesus, [e] Son of [f] the Most High God? I beg you, do not torment me.” [29][†]For he had commanded the unclean spirit to come out of the man. (For many a time it had seized him. He was kept under guard and bound with chains and shackles, but he would break the bonds and be driven by the demon [g] into the desert.) [30][†]Jesus then asked him, “What is your name?” And he said, [h] “Legion,” for many demons had entered him. [31][†]And they begged him not to command them to depart into [i] the abyss. [32][†]Now a large herd of pigs was feeding there on the hillside, and they begged him to let them enter these. So he gave them permission. [33]Then the demons came out of the man and entered the pigs, and the herd rushed down the steep bank into [j] the lake and drowned.

[34]When the herdsmen saw what had happened, they fled and told it in the city and in the country. [35][†]Then people went out to see what had happened, and they came to Jesus and found the man from whom the demons had gone, sitting [k] at the feet of Jesus, [l] clothed and in his right mind, and they were afraid. [36][†]And those who had seen it told them how the demon-possessed [4] man had been healed. [37][†]Then all the people of the surrounding country of the Gerasenes [m] asked him to depart from them, for they were seized with great fear. So he got into the boat and returned. [38][†]The man from whom the demons had gone begged that he might be with him, but Jesus sent him away, saying, [39]“Return to your home, and [n] declare how much God has done for you.” And he went away, proclaiming throughout the whole city how much Jesus had done for him.

Jesus Heals a Woman and Jairus’s Daughter

[40][†]Now when Jesus returned, the crowd [o] welcomed him, for they were all waiting for him. [41][†][p] And there came a man named Jairus, who was [q] a ruler of the synagogue. And falling at Jesus’ feet, he implored him to come to his house, [42]for he had [r] an only daughter, about twelve years of age, and she was dying.

As Jesus went, the people [s] pressed around him. [43][†]And there was a woman [t] who had had a discharge of blood for twelve years, and though she had spent all her [u] living on physicians, [5] she could not be healed by anyone. [44]She came up behind him and touched [v] the fringe of his garment, and [w] immediately her discharge of blood ceased. [45]And Jesus said, “Who was it that touched me?” When all denied it, Peter [6] said, “Master, the crowds surround you and are pressing in on you!” [46]But Jesus said, “Someone touched me, for I perceive that [x] power has gone out from me.” [47][†]And when the woman saw that she was not hidden, she came trembling, and falling down before him declared in the presence of all the people why she had touched him, and how she had been immediately healed. [48][†]And he said to her, “Daughter, [y] your faith has made you well; [y] go in peace.”

[49][†]While he was still speaking, someone from [z] the ruler’s house came and said, “Your daughter is dead; [a] do not trouble [b] the Teacher any more.” [50]But Jesus on hearing this answered him, “Do not fear; only believe, and she will be well.” [51][†]And when he came to the house, he allowed no one to enter with him, except [c] Peter and [d] John and James, and the father and mother of the child. [52][†]And all were weeping and [e] mourning for her, but he [f] said, “Do not weep, for [g] she is not dead but [h] sleeping.” [53]And they laughed at him, knowing that she was dead. [54][†]But [i] taking her by the hand he called, saying, “Child, [j] arise.” [55]And [k] her spirit returned, and she got up at once. And he directed that something should be given her to eat. [56][†]And her parents were amazed, but [l] he charged them to tell no one what had happened.

Jesus Sends Out the Twelve Apostles

LUKE **9** [†] [m] And he called the twelve together and gave them power and authority over all demons and to cure diseases, [2] [n] and he sent them out to [o] proclaim the kingdom of God and to heal. [3][†] [p] And he said to them, “Take nothing for your journey, [q] no staff, nor bag, nor bread, nor money; and do not have two tunics. [1] [4][†]And whatever house you enter, stay there, and from there depart. [5][†]And wherever they do not receive you, when you leave that town [r]shake off the dust from your feet [s]as a testimony [t]against them.” [6] [u]And they departed and went through the villages, preaching the gospel and healing everywhere.

Herod Is Perplexed by Jesus

[7][†] [v]Now [w]Herod the tetrarch heard about all that was happening, and he was perplexed, because it was said by some that [x]John had been raised from the dead, [8] [x]by some that Elijah had appeared, and [x]by others that one of the prophets of old had risen. [9][†]Herod said, “John I beheaded, but who is this about whom I hear such things?” And [y]he sought to see him.

Jesus Feeds the Five Thousand

[10][†]On their return [z]the apostles told him all that they had done. [a]And he took them and withdrew apart to a town called Bethsaida. [11][†]When the crowds learned it, they followed him, and he [b]welcomed them and [c]spoke to them of the kingdom of God and [c]cured those who had need of healing. [12]Now [d]the day began to wear away, and the twelve came and said to him, [e]“Send the crowd away to go into the surrounding villages and countryside to find lodging and get provisions, for we are here in a desolate place.” [13]But he said to them, [f]“You give them something to eat.” They said, “We have no more than [g]five loaves and two fish—unless we are to go and buy food for all these people.” [14][†]For there were about five thousand men. And he said to his disciples, “Have them sit down in groups of about fifty each.” [15][†]And they did so, and had them all sit down. [16]And taking the five loaves and the two fish, [h]he looked up to heaven and [i]said a blessing over them. Then he broke the loaves and gave them to the disciples to set before the crowd. [17][†]And they all ate and were satisfied. And what was left over was picked up, twelve baskets of broken pieces.

Peter Confesses Jesus as the Christ

[18][†] [j]Now it happened that as he was praying alone, the disciples were with him. And he asked them, “Who do the crowds say that I am?” [19]And they answered, [k]“John the Baptist. But others say, [l]Elijah, and others, that one

of the prophets of old has risen.” [20]Then he said to them, “But who do you say that I am?” And Peter answered, [m]“The Christ of God.”

Jesus Foretells His Death

[21][†][n]And he strictly charged and commanded them to tell this to no one, [22][o]saying, [p]“The Son of Man must [q]suffer many things and [r]be rejected by the elders and chief priests and scribes, and be killed, and on [s]the third day be raised.”

Take Up Your Cross and Follow Jesus

[23][†]And he said to all, “If anyone would come after me, let him [t]deny himself and [u]take up his cross [v]daily and follow me. [24][†]For [u]whoever would save his life will lose it, but whoever loses his life for my sake will save it. [25][w]For what does it profit a man if he gains the whole world and loses or forfeits himself? [26][†]For [x]whoever is ashamed of me and of my words, of him will the Son of Man be ashamed [y]when he comes in [z]his glory and the glory of the Father and of [a]the holy angels. [27][†]But I tell you truly, there are some standing here who will not [b]taste death [c]until they see the kingdom of God.”

The Transfiguration

[28][†][d]Now about eight days after these sayings he took with him [e]Peter and John and James and [f]went up on the mountain to pray. [29][†]And as he was praying, the appearance of his face was [g]altered, and [h]his clothing became dazzling white. [30][†]And behold, two men were talking with him, Moses and Elijah, [31][†]who appeared in glory and spoke of his departure,[2] which he was about to accomplish at Jerusalem. [32]Now Peter and those who were with him [i]were heavy with sleep, but when they became fully awake [j]they saw his glory and the two men who stood with him. [33][†]And as the men were parting from him, Peter said to Jesus, “Master, it is good that we are here. Let us make three [k]tents, one for you and one for Moses and one for Elijah”—[l]not knowing what he said. [34]As he was saying these things,

[m]a cloud came and overshadowed them, and they were afraid as they entered the cloud. [35][†]And [m]a voice came out of the cloud, saying, “This is my Son, [n]my Chosen One; [3] [o]listen to him!” [36][†]And when the voice had spoken, Jesus was found alone. [p]And they kept silent and told no one in those days anything of what they had seen.

Jesus Heals a Boy with an Unclean Spirit

[37][q]On the next day, when they had come down from the mountain, a great crowd met him. [38]And behold, a man from the crowd cried out, “Teacher, I beg you to look at my son, for [r]he is my only child. [39][†]And behold, a spirit seizes him, and he suddenly cries out. It convulses him so that he foams at the mouth, and shatters him, and will hardly leave him. [40][†]And I begged your disciples to cast it out, but [s]they could not.” [41][†]Jesus answered, “O [t]faithless and twisted generation, [u]how long am I to be with you and bear with you? Bring your son here.” [42]While he was coming, the demon threw him to the ground and convulsed him. But Jesus [v]rebuked the unclean spirit and healed the boy, and [w]gave him back to his father. [43][†]And all were astonished at [x]the majesty of God.

Jesus Again Foretells His Death

[y]But while they were all marveling at everything he was doing, Jesus [4] said [z]to his disciples, [44]“Let these words sink into your ears: [z]The Son of Man is about to be delivered into the hands of men.” [45][†] [a]But they did not understand this saying, and [b]it was concealed from them, so that they might not perceive it. And they were afraid to ask him about this saying.

Who Is the Greatest?

[46][†] [c]An argument arose among them as to which of them was the greatest. [47][†]But Jesus, knowing the reasoning of their hearts, took a child and put him by his side [48][†]and said to them, [d]“Whoever receives this child in my name receives me, and [d]whoever receives me receives him who sent me. For [e]he who is least among you all is the one who is great.”

Anyone Not Against Us Is For Us

49[†][f] John answered, “Master, we saw someone [g] casting out demons in your name, and [h] we tried to stop him, because he does not follow with us.” 50But Jesus said to him, “Do not stop him, [i] for the one who is not against you is for you.”

A Samaritan Village Rejects Jesus

51[†]When the days drew near for [j] him to be taken up, [k] he set his face [l] to go to Jerusalem. 52[†]And [m] he sent messengers ahead of him, who went and entered a village of [n] the Samaritans, to make preparations for him. 53[†]But [o] the people did not receive him, because [p] his face was set toward Jerusalem. 54[†]And when his disciples James and John saw it, they said, “Lord, do you want us to tell [q] fire to come down from heaven and consume them?” [5] 55But he turned and rebuked them. [6] 56And they went on to another village.

The Cost of Following Jesus

57As they were going [r] along the road, [s] someone said to him, “I will follow you wherever you go.” 58And Jesus said to him, “Foxes have holes, and birds of the air have nests, but the Son of Man has nowhere to lay his head.” 59[†]To another he said, “Follow me.” But he said, “Lord, let me first go and bury my father.” 60[†]And Jesus [7] said to him, “Leave [t] the dead to bury their own dead. But as for you, go and [u] proclaim the kingdom of God.” 61[†]Yet another said, “I will follow you, Lord, [v] but let me first say farewell to those at my home.” 62[†]Jesus said to him, [w] “No one who puts his hand to the plow and looks back is fit for the kingdom of God.”

Jesus Sends Out the Seventy-Two

LUKE **10** [†]After this the Lord appointed [x] seventy-two [1] others and [y] sent them on ahead of him, two by two, into every town and place where he himself was about to go. 2 [z] And he said to them, “The harvest is plentiful, but the laborers are few. [a] Therefore pray earnestly to the Lord of the harvest to send out laborers into his harvest. [3][†]Go your way; [b]behold, I am sending you out as lambs in the midst of wolves. [4][†][c]Carry no moneybag, no knapsack, no sandals, and [d]greet no one on the road. [5][†]Whatever house you enter, first say, [e]‘Peace be to this house!’ [6][†]And if a son of peace is there, your peace will rest upon him. But if not, [f]it will return to you. [7][†]And remain in the same house, eating and drinking what they provide, for [g]the laborer deserves his wages. Do not go from house to house. [8]Whenever you enter a town and they receive you, eat what is set before you. [9][†]Heal the sick in it and say to them, [h]‘The kingdom of God has come near to you.’ [10][†]But whenever you enter a town and they do not receive you, go into its streets and say, [11][†][i]‘Even the dust of your town that clings to our feet we wipe off against you. Nevertheless know this, that [j]the kingdom of God has come near.’ [12][†]I tell you, [k]it will be more bearable on [l]that day for Sodom than for that town.

Woe to Unrepentant Cities

[13][†][m]“Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works done in you had been done in [n]Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. [14][o]But it will be more bearable in the judgment for [n]Tyre and Sidon than for you. [15][†]And you, Capernaum, [p]will you be exalted to heaven? You shall be brought down to [q]Hades.

[16][†][r]“The one who hears you hears me, and [s]the one who rejects you rejects me, and [t]the one who rejects me rejects him who sent me.”

The Return of the Seventy-Two

[17][u]The seventy-two returned with joy, saying, “Lord, [v]even the demons are subject to us in your name!” [18][†]And he said to them, [w]“I saw Satan [x]fall like lightning from heaven. [19][†]Behold, I have given you authority [y]to tread on serpents and scorpions, and over all the power of [z]the enemy, and [a]nothing shall hurt you. [20][†][b]Nevertheless, do not rejoice in this, that the spirits are subject to you, but rejoice that [c]your names are written in heaven.”

Jesus Rejoices in the Father’s Will

[21][†] [d] In that same hour [e] he rejoiced [f] in the Holy Spirit and said, “I thank
you, Father, [g] Lord of heaven and earth, that [h] you have hidden these things
from the wise and understanding and [i] revealed them to little children; yes,
Father, for [j] such was your gracious will. [2] [22][†] [k] All things have been
handed over to me by my Father, and no one knows who the Son is [k] except
the Father, or who the Father is [k] except the Son and anyone [l] to whom the
Son chooses to reveal him.”

[23]Then turning to the disciples he said privately, [m] “Blessed are the eyes
that see what you see! [24]For I tell you [n] that many prophets and kings
desired to see what you see, and did not see it, and to hear what you hear,
and did not hear it.”

The Parable of the Good Samaritan

[25][†] [o] And behold, a [p] lawyer stood up to [q] put him to the test, saying,
“Teacher, what shall I do to [r] inherit eternal life?” [26][†]He said to him,
“What is written in the Law? How do you read it?” [27][†]And he answered,
[s] “You shall love the Lord your God with all your heart and with all your
soul and with all your strength and with all your mind, and [t] your neighbor
as yourself.” [28][†]And he said to him, “You have answered correctly; [u] do
this, and you will live.”

[29][†]But he, [v] desiring to justify himself, said to Jesus, “And who is my
neighbor?” [30][†]Jesus replied, “A man [w] was going down from Jerusalem to
Jericho, and he fell among robbers, who stripped him and beat him and
departed, leaving him half dead. [31][†]Now by chance a [x] priest was going
down that road, and when he saw him he passed by on the other side.
[32][†]So likewise [x] a Levite, when he came to the place and saw him, passed
by on the other side. [33][†]But a [y] Samaritan, as he journeyed, came to where
he was, and when he saw him, he had compassion. [34][†]He went to him and
[z] bound up his wounds, pouring on [z] oil and wine. Then he set him on his
own animal and brought him to an inn and took care of him. [35]And the next
day he took out two [a] denarii [3] and gave them to the innkeeper, saying,
‘Take care of him, and whatever more you spend, I will repay you when I

come back.’ [36][†]Which of these three, do you think, proved to be a neighbor to the man who fell among the robbers?” [37]He said, “The one who showed him mercy.” And Jesus said to him, “You go, and do likewise.”

Martha and Mary

[38][†]Now as they went on their way, Jesus [4] entered a village. And a woman named [b]Martha [c]welcomed him into her house. [39]And she had a sister called [b]Mary, who [d]sat at the Lord’s feet and listened to his teaching. [40]But Martha was distracted with much serving. And she went up to him and said, “Lord, do you not care that my sister has left me to serve alone? Tell her then to help me.” [41]But the Lord answered her, “Martha, Martha, you are [e]anxious and troubled about many things, [42]but one thing is necessary. [5] Mary has chosen [f]the good portion, which will not be taken away from her.”

The Lord's Prayer

LUKE **11** [†]Now Jesus [1] was praying in a certain place, and when he finished, one of his disciples said to him, "Lord, teach us to pray, [g] as John taught his disciples." **2**[†]And he said to them, [h] "When you pray, say:

[i] "Father, [j] hallowed be [k] your name.
[l] Your kingdom come.
3[†] [m] Give us [n] each day our daily bread, [2]
4[†] and [o] forgive us our sins,
for we ourselves forgive everyone who is indebted to us.
And [p] lead us not into temptation."

5And he said to them, "Which of you who has a friend will go to him at midnight and say to him, 'Friend, lend me three loaves, **6**[†]for a friend of mine has arrived on a journey, and I have nothing to set before him'; **7**[†]and he will answer from within, 'Do not bother me; the door is now shut, and my children are with me in bed. I cannot get up and give you anything'? **8**[†]I tell you, though he will not get up and give him anything [q] because he is his friend, yet because of his impudence [3] he will rise and give him whatever he needs. **9**[†]And I tell you, [r] ask, and [s] it will be given to you; [t] seek, and you will find; [u] knock, and it will be opened to you. **10**For everyone who asks receives, and the one who seeks finds, and to the one who knocks it will be opened. **11**[†]What father among you, if his son asks for [4] a fish, will instead of a fish give him a serpent; **12**or if he asks for an egg, will give him a scorpion? **13**If you then, [w] who are evil, know how to give good gifts to your children, how much more will the heavenly Father [x] give the Holy Spirit to those who ask him!"

Jesus and Beelzebul

14 [y] Now he was casting out a demon that was mute. When the demon had gone out, the mute man spoke, and the people marveled. **15**[†]But some of them said, "He casts out demons [z] by Beelzebul, the prince of demons,"

[16][†]while others, [a]to test him, kept seeking from him a sign from heaven. [17][†] [b]But he, [c]knowing their thoughts, said to them, “Every kingdom divided against itself is laid waste, and a divided household falls. [18]And if Satan also is divided against himself, how will his kingdom stand? For you say that I cast out demons by Beelzebul. [19]And if I cast out demons by Beelzebul, [d]by whom do [e]your sons cast them out? Therefore they will be your judges. [20][†]But if it is by [f]the finger of God that I cast out demons, then [g]the kingdom of God has come upon you. [21]When a strong man, fully armed, guards his own palace, his goods are safe; [22][†] [h]but when one stronger than he attacks him and [i]overcomes him, he takes away his [j]armor in which he trusted and [k]divides his spoil. [23][†] [l]Whoever is not with me is against me, and whoever does not gather with me scatters.

Return of an Unclean Spirit

[24][†] [m]“When the unclean spirit has gone out of a person, it passes through [n]waterless places seeking rest, and finding none it says, ‘I will return to my house from which I came.’ [25]And when it comes, it finds the house swept and put in order. [26]Then it goes and brings seven other spirits more evil than itself, and they enter and dwell there. And [o]the last state of that person is worse than the first.”

True Blessedness

[27]As he said these things, [p]a woman in the crowd raised her voice and said to him, [q]“Blessed is the womb that bore you, and the breasts at which you nursed!” [28]But he said, [r]“Blessed rather are those [s]who hear the word of God and [t]keep it!”

The Sign of Jonah

[29][†] [u]When the crowds were increasing, he began to say, [v]“This generation is an evil generation. [w]It seeks for a sign, but no sign will be given to it except the sign of Jonah. [30]For as [x]Jonah became a sign to the people of Nineveh, so will the Son of Man be to this generation. [31][†] [y]The

queen of the South will rise up at the judgment with the men of this
generation and [z]condemn them, for she came from the ends of the earth to
hear the wisdom of Solomon, and behold, [a]something greater than
Solomon is here. [32][†] [b]The men of Nineveh will rise up at the judgment
with this generation and [z]condemn it, for [c]they repented at the preaching
of Jonah, and behold, [a]something greater than Jonah is here.

The Light in You

[33][†] [d]“No one after lighting a lamp puts it in a cellar or under a basket, but
on a stand, so that those who enter may see the light. [34][†]Your eye is [e]the
lamp of your body. When your eye is healthy, your whole body is full of
light, but when it is [f]bad, your body is full of darkness. [35] [e]Therefore be
careful lest the light in you be darkness. [36][†]If then your whole body is full
of light, having no part dark, it will be wholly bright, [g]as when a lamp with
its rays gives you light.”

Woes to the Pharisees and Lawyers

[37][†]While Jesus [5] was speaking, [h]a Pharisee asked him to dine with him,
so he went in and reclined at table. [38][†]The Pharisee was astonished to see
[i]that he did not first wash before dinner. [39][†]And the Lord said to him,
[j]“Now you Pharisees cleanse the outside of the cup and of the dish, but
inside you are full of [k]greed and wickedness. [40] [l]You fools! [j]Did not he
who made the outside make the inside also? [41]But [m]give as alms those
things that are within, and behold, [n]everything is clean for you.

[42][†] [o]“But woe to you Pharisees! For [p]you tithe mint and rue and every
herb, and neglect [q]justice and [r]the love of God. [s]These you ought to have
done, without neglecting the others. [43]Woe to you Pharisees! For [t]you love
the best seat in the synagogues and greetings in the marketplaces. [44]Woe to
you! [u]For you are like unmarked graves, and people walk over them
without knowing it.”

[45][†]One of [v]the lawyers answered him, “Teacher, in saying these things
you insult us also.” [46][†]And he said, “Woe to you [w]lawyers also! For [x]you
load people with burdens hard to bear, and you yourselves do not touch the

burdens with one of your fingers. [47][†] [y] Woe to you! For you build the tombs of the prophets whom your fathers killed. [48] [z] So you are witnesses and you [a] consent to the deeds of [b] your fathers, for they killed them, and you build their tombs. [49]Therefore also [c] the Wisdom of God said, [d] 'I will send them [e] prophets and apostles, [f] some of whom they will [g] kill and persecute,' [50]so that [h] the blood of all the prophets, shed [i] from the foundation of the world, may be [j] charged against this generation, [51]from the blood of [k] Abel to the blood of [l] Zechariah, who perished between [m] the altar and the sanctuary. Yes, I tell you, it will be [j] required of this generation. [52][†]Woe to you [n] lawyers! [o] For you have taken away the key of [p] knowledge. You [q] did not enter yourselves, and you hindered those who were entering."

[53]As he went away from there, the scribes and the Pharisees began to press him hard and to provoke him to speak about many things, [54] [r] lying in wait for him, [s] to catch him in something he might say.

Beware of the Leaven of the Pharisees

LUKE 12 [†]In the meantime, [t] when so many thousands of the people had gathered together that they were trampling one another, he began to say to his disciples first, [u] "Beware of [v] the leaven of the Pharisees, [w] which is hypocrisy. [2][†] [x] Nothing is covered up that will not be revealed, or hidden that will not be known. [3]Therefore whatever you have said in the dark shall be heard in the light, and what you have whispered in [y] private rooms shall be proclaimed on [z] the housetops.

Have No Fear

[4]"I tell you, my friends, [a] do not fear those who kill the body, and after that have nothing more that they can do. [5][†]But I will warn you whom to fear: fear him [b] who, after he has killed, has authority to cast into hell. [1] Yes, I tell you, fear him! [6][†]Are not five sparrows sold for two pennies? [2] And [c] not one of them is forgotten before God. [7]Why, [d] even the hairs of your head are all numbered. Fear not; [e] you are of more value than many sparrows.

Acknowledge Christ Before Men

[8]“And I tell you, [f]everyone who acknowledges me before men, the Son of
Man also will acknowledge [g]before the angels of God, [9][†]but [h]the one
who denies me before men [i]will be denied [g]before the angels of God.
[10][†]And [j]everyone who speaks a word [k]against the Son of Man [l]will be
forgiven, but the one who [m]blasphemes against the Holy Spirit will not be
forgiven. [11][†][n]And when they [o]bring you before the synagogues and [p]the
rulers and [p]the authorities, [q]do not be anxious about how you should
defend yourself or what you should say, [12][r]for the Holy Spirit will teach
you in that very hour what you ought to say.”

The Parable of the Rich Fool

[13][†][s]Someone in the crowd said to him, “Teacher, tell my brother to divide
the inheritance with me.” [14]But he said to him, [t]“Man, [u]who made me a
judge or arbitrator over you?” [15]And he said to them, [v]“Take care, and be
on your guard against all covetousness, for one’s life does not consist in the
abundance of his possessions.” [16]And he told them a parable, saying,
[w]“The land of a rich man produced plentifully, [17]and he thought to himself,
[x]‘What shall I do, for I have nowhere to store my crops?’ [18]And he said, ‘I
will do this: I will tear down my [y]barns and build larger ones, and there I
will store all my grain and my goods. [19][†]And I will say to my soul, “Soul,
you have ample goods laid up [z]for many years; relax, [a]eat, drink, be
merry.”’ [20]But God said to him, [b]‘Fool! [z]This night [c]your soul is required
of you, and the things you have prepared, [d]whose will they be?’ [21]So is the
one [e]who lays up treasure for himself and is not rich toward God.”

Do Not Be Anxious

[22][†]And he said to his disciples, [f]“Therefore I tell you, [g]do not be anxious
about your life, what you will eat, nor about your body, what you will put
on. [23]For life is more than food, and the body more than clothing.
[24][h]Consider the ravens: they neither sow nor reap, they have neither
storehouse nor barn, and yet God feeds them. [i]Of how much more value
are you than the birds! [25][†]And which of you by being anxious can add a

single hour to his [j] span of life? [3] [26]If then you are not able to do as small a thing as that, why are you anxious about the rest? [27]Consider the lilies, how they grow: they neither toil nor spin, [4] yet I tell you, [k] even Solomon in all his glory was not arrayed like one of these. [28][†]But if God so clothes the grass, which is alive in the field today, and tomorrow is thrown into the oven, how much more will he clothe you, [l] O you of little faith! [29][†]And do not seek what you are to eat and what you are to drink, nor [m] be worried. [30]For [n] all the nations of the world seek after these things, and [n] your Father knows that you need them. [31]Instead, [o] seek [p] his [5] kingdom, [q] and these things will be added to you.

[32] [r] “Fear not, little [s] flock, for [t] it is your Father’s good pleasure to give you [u] the kingdom. [33][†] [v] Sell your possessions, and [w] give to the needy. [x] Provide yourselves with moneybags that do not grow old, with [y] a treasure in the heavens that does not fail, where no thief approaches and no moth destroys. [34] [z] For where your treasure is, there will your heart be also.

You Must Be Ready

[35][†] [a] “Stay dressed for action [6] and [b] keep your lamps burning, [36]and be like men who are [c] waiting for their master to come home from the wedding feast, so that they may open the door to him at once when he comes and [d] knocks. [37][†] [e] Blessed are those servants [7] whom the master finds [e] awake when he comes. Truly, I say to you, [f] he will dress himself for service and [g] have them recline at table, and he will come and serve them. [38]If he comes in the second watch, or in the third, and finds them awake, blessed are those servants! [39] [h] But know this, that if the master of the house had known at what hour [i] the thief was coming, he [8] would not have left his house to be broken into. [40]You also must be [j] ready, for [k] the Son of Man is coming at an hour you do not expect.”

[41][†]Peter said, “Lord, [l] are you telling this parable for us or for all?” [42]And the Lord said, “Who then is [m] the faithful and [m] wise [n] manager, whom his master will set over his household, to give them their portion of food at the proper time? [43] [o] Blessed is that servant [9] whom his master will find so doing when he comes. [44]Truly, I say to you, [p] he will set him over

all his possessions. [45]But if that servant says to himself, ‘My master [q]is delayed in coming,’ and begins to beat the male and female servants, and to eat and drink and [r]get drunk, [46]the master of that servant will come [s]on a day when he does not expect him and [s]at an hour he does not know, and will cut him in pieces and put him with the unfaithful. [47][t]And that servant who [u]knew his master’s will but [v]did not get ready [u]or act according to his will, will receive a [w]severe beating. [48][x]But the one who did not know, and did what deserved a beating, [y]will receive a light beating. [z]Everyone to whom much was given, of him much will be required, and from him to whom they entrusted much, they will demand the more.

Not Peace, but Division

[49][†][a]“I came to cast fire on the earth, and would that it were already kindled! [50][b]I have a baptism to be baptized with, and how [c]great is my distress until it is accomplished! [51][d]Do you think that I have come to give peace on earth? [e]No, I tell you, but rather division. [52]For from now on in one house there will be five divided, three against two and two against three. [53]They will be divided, [f]father against son and son against father, mother against daughter and daughter against mother, mother-in-law against her daughter-in-law and daughter-in-law against mother-in-law.”

Interpreting the Time

[54][†]He also said to the crowds, [g]“When you see [h]a cloud rising in the west, you say at once, ‘A shower is coming.’ And so it happens. [55]And [g]when you see the south wind blowing, you say, ‘There will be [i]scorching heat,’ and it happens. [56]You hypocrites! [j]You know how to interpret the appearance of earth and sky, but why do you not know how to interpret the present time?

Settle with Your Accuser

[57][†]“And why [k]do you not judge [l]for yourselves what is right? [58][m]As you go with your accuser before the magistrate, make an effort to settle with him on the way, lest he drag you to the judge, and the judge hand you over

to the officer, and the officer put you in prison. 59I tell you, [n]you will never get out until you have paid the very last [o]penny." [10]

Repent or Perish

LUKE **13** [†]There were some present at that very time who told him about the Galileans whose blood [p]Pilate had mingled with their sacrifices. 2And he answered them, [q]"Do you think that these Galileans were worse sinners than all the other Galileans, because they suffered in this way? 3No, I tell you; but unless you [r]repent, you will all likewise perish. 4Or those eighteen on whom the tower in [s]Siloam fell and killed them: do you think that they were worse offenders than all the others who lived in Jerusalem? 5No, I tell you; but unless you [r]repent, you will all likewise perish."

The Parable of the Barren Fig Tree

6[†]And he told this parable: "A man had [t]a fig tree planted in his vineyard, and he came seeking fruit on it and found none. 7And he said to the vinedresser, 'Look, for three years now I have come seeking fruit on this fig tree, and I find none. [u]Cut it down. Why should it use up the ground?' 8And he answered him, 'Sir, let it alone this year also, until I dig around it and put on manure. 9Then if it should bear fruit next year, well and good; but if not, you can cut it down.'"

A Woman with a Disabling Spirit

10Now [v]he was teaching in one of the synagogues on the Sabbath. 11[†]And behold, there was a woman who had had [w]a disabling spirit for eighteen years. She was bent over and could not fully straighten herself. 12When Jesus saw her, he called her over and said to her, "Woman, you are freed from your disability." 13And he [x]laid his hands on her, and immediately she was made straight, and she [y]glorified God. 14[†]But [z]the ruler of the synagogue, indignant because Jesus [a]had healed on the Sabbath, said to the people, [b]"There are six days in which work ought to be done. Come on those days and be healed, and not on the Sabbath day." 15[†]Then the Lord answered him, “You hypocrites! [c]Does not each of you on the Sabbath untie his ox or his donkey from the manger and lead it away to water it? [16]And ought not this woman, [d]a daughter of Abraham whom [e]Satan bound for eighteen years, be loosed from this bond on the Sabbath day?” [17]As he said these things, [f]all his adversaries were put to shame, and [g]all the people rejoiced at all the glorious things that were done by him.

The Mustard Seed and the Leaven

[18] [h]He said therefore, “What is the kingdom of God like? And to what shall I compare it? [19][†]It is like [i]a grain of mustard seed that a man took and sowed in his garden, and it grew and became a tree, and the birds of the air made nests in its branches.”

[20]And again he said, “To what shall I compare the kingdom of God? [21][†][j]It is like leaven that a woman took and hid in [k]three measures of flour, until it was [l]all leavened.”

The Narrow Door

[22] [m]He went on his way through towns and villages, teaching and [n]journeying toward Jerusalem. [23][†]And someone said to him, “Lord, [o]will those who are saved be few?” And he said to them, [24][†][p]“Strive [q]to enter through the narrow door. For many, I tell you, will seek to enter and will not be able. [25][†][r]When once the master of the house has risen and shut the door, and you begin to stand outside and to knock at the door, saying, [s]‘Lord, open to us,’ then he will answer you, [t]‘I do not know where you come from.’ [26]Then you will begin to say, [u]‘We ate and drank in your presence, and you taught in our streets.’ [27][†]But he will say, ‘I tell you, [t]I do not know where you come from. [v]Depart from me, all you workers of evil!’ [28][†][w]In that place there will be weeping and gnashing of teeth, when you see [w]Abraham and Isaac and Jacob and all the prophets in the kingdom of God but [w]you yourselves cast out. [29][†]And [w]people will come from east and west, and from north and south, and [x]recline at table in the kingdom of God. [30][†]And behold, [y]some are last who will be first, and some are first who will be last.”

Lament over Jerusalem

[31][†]At that very hour some Pharisees came and said to him, “Get away from [z]here, for [a]Herod wants to kill you.” [32][†]And he said to them, “Go and tell that fox, ‘Behold, I cast out demons and perform cures today and tomorrow, and the third day [b]I finish my course. [33][†]Nevertheless, [c]I [d]must go on my way today and tomorrow and the day following, for it cannot be that [e]a prophet should perish away from Jerusalem.’ [34][†][f]O Jerusalem, Jerusalem, the city that [g]kills the prophets and stones those who are sent to it! [h]How often would I have [i]gathered [j]your children together [k]as a hen gathers her brood [l]under her wings, and [m]you were not willing! [35][†]Behold, [n]your house is forsaken. And I tell you, you will not see me until you say, [o]‘Blessed is he who comes in the name of the Lord!’”

Healing of a Man on the Sabbath

LUKE **14** One Sabbath, [p]when he went to dine at the house of a ruler of the Pharisees, they were [q]watching him carefully. [2][†]And behold, there was a man before him who had dropsy. [3][†]And Jesus responded to [r]the lawyers and Pharisees, saying, [s]“Is it lawful to heal on the Sabbath, or not?” [4]But they remained silent. Then he took him and healed him and sent him away. [5]And he said to them, [t]“Which of you, having a son [1] or an ox that has fallen into a well on a Sabbath day, will not immediately pull him out?” [6][†] [u]And they could not reply to these things.

The Parable of the Wedding Feast

[7][†]Now he told a parable to those who were invited, when he noticed [v]how they chose the places of honor, saying to them, [8]“When you are invited by someone to a wedding feast, do not sit down in a place of honor, lest someone more distinguished than you be invited by him, [9]and he who invited you both will come and say to you, ‘Give your place to this person,’ and then you will begin with shame to take the lowest place. [10]But when you are invited, go and sit in the lowest place, [w]so that when your host comes he may say to you, ‘Friend, move up higher.’ Then you will be honored in the presence of all who sit at table with you. [11]For [x]everyone

who exalts himself will be humbled, and he who humbles himself will be exalted.”

The Parable of the Great Banquet

[12][†]He said also to the man who had invited him, “When you give [y]a dinner or a banquet, do not invite your friends or your brothers [2] or your relatives or rich neighbors, [z]lest they also invite you in return and you be repaid. [13]But when you give a feast, [a]invite [b]the poor, the crippled, the lame, the blind, [14]and you will be blessed, because they cannot repay you. For you will be repaid [c]at [d]the resurrection of the just.”

[15][†]When one of those who reclined at table with him heard these things, he said to him, [e]“Blessed is everyone who will [f]eat bread in the kingdom of God!” [16][†]But he said to him, [g]“A man once [h]gave a great banquet and invited many. [17]And at the time for the banquet he [i]sent his servant [3] to say to those who had been invited, ‘Come, for everything is now ready.’ [18]But they all alike began to make excuses. The first said to him, ‘I have bought a field, and I must go out and see it. Please have me excused.’ [19]And another said, ‘I have bought five yoke of oxen, and I go to examine them. Please have me excused.’ [20]And another said, [j]‘I have married a wife, and therefore I cannot come.’ [21][†]So the servant came and reported these things to his master. Then the master of the house became angry and said to his servant, ‘Go out quickly to the streets and lanes of the city, and bring in [k]the poor and crippled and blind and lame.’ [22]And the servant said, ‘Sir, what you commanded has been done, and still there is room.’ [23]And the master said to the servant, ‘Go out to the highways and hedges and compel people to come in, that my house may be filled. [24]For I tell you, [4] [m]none of those men who were invited shall taste my banquet.’”

The Cost of Discipleship

[25]Now great crowds accompanied him, and he turned and said to them, [26][†] [n]“If anyone comes to me and [o]does not hate his own father and mother and wife and children and brothers and sisters, [p]yes, and even his own life, he cannot be my disciple. [27] [q]Whoever does not [r]bear his own

cross and come after me cannot be my disciple. [28][†]For which of you, desiring to build a tower, does not [s]first sit down and count the cost, whether he has enough to complete it? [29]Otherwise, when he has laid a foundation and is not able to finish, all who see it begin to mock him, [30]saying, ‘This man began to build and was not able to finish.’ [31]Or what king, going out to encounter another king in war, will not [t]sit down first and deliberate whether he is able with ten thousand to meet him who comes against him with twenty thousand? [32]And if not, while the other is yet a great way off, he sends a delegation and asks for terms of peace. [33][†] [u]So therefore, any one of you who [v]does not renounce all that he has cannot be my disciple.

Salt Without Taste Is Worthless

[34][†] [w]“Salt is good, [x]but if salt has lost its taste, how shall its saltiness be restored? [35]It is of no use either for the soil or for the manure pile. It is thrown away. [y]He who has ears to hear, let him hear.”

The Parable of the Lost Sheep

LUKE **15** [†]Now [z]the tax collectors and sinners were all drawing near to hear him. [2][†]And the Pharisees and the scribes [a]grumbled, saying, [b]“This man receives sinners and [c]eats with them.”

[3][†]So he told them this parable: [4][†] [d]“What man of you, having a hundred sheep, [e]if he has lost one of them, does not leave the ninety-nine [f]in the open country, and [g]go after the one that is lost, until he finds it? [5][†]And when he has found it, [h]he lays it on his shoulders, rejoicing. [6][†]And when he comes home, he calls together his friends and his neighbors, saying to them, ‘Rejoice with me, for [i]I have found my sheep that was lost.’ [7][†]Just so, I tell you, there will be more joy in heaven over one sinner who [j]repents than over ninety-nine [k]righteous persons who need no repentance.

The Parable of the Lost Coin

[8][†]“Or what woman, having ten silver coins, [1] if she loses one coin, does not light a lamp and sweep the house and seek diligently until she finds it? [9]And when she has found it, she calls together her friends and neighbors, saying, ‘Rejoice with me, for I have found the coin that I had lost.’ [10]Just so, I tell you, there is joy before [l]the angels of God over one sinner who repents.”

The Parable of the Prodigal Son

[11]And he said, “There was a man who had two sons. [12][†]And the younger of them said to his father, ‘Father, give me [m]the share of property that is coming to me.’ And he divided [n]his property between them. [13][†]Not many days later, the younger son gathered all he had and took a journey into a far country, and there he squandered his property in [o]reckless living. [14]And when he had spent everything, a severe famine arose in that country, and he began to be in need. [15][†]So he went and hired himself out to [2] one of the citizens of that country, who sent him into his fields to feed pigs. [16]And he [p]was longing to be fed with the pods that the pigs ate, and no one gave him anything.

[17][†]“But [q]when he [r]came to himself, he said, ‘How many of my father’s hired servants have more than enough bread, but I perish here with hunger! [18]I will arise and go to my father, and I will say to him, “Father, [s]I have sinned against [t]heaven and before you. [19] [u]I am no longer worthy to be called your son. Treat me as one of your hired servants.”’ [20][†]And he arose and came to his father. But while he was still a long way off, his father saw him and felt compassion, and [v]ran and [w]embraced him and [x]kissed him. [21][†]And the son said to him, ‘Father, I have sinned against heaven and before you. [u]I am no longer worthy to be called your son.’ [3] [22][†]But the father said to his servants, [4] ‘Bring quickly [y]the best robe, and put it on him, and put [z]a ring on his hand, and [a]shoes on his feet. [23][†]And bring [b]the fattened calf and kill it, and [c]let us eat and celebrate. [24][†]For this my son [d]was dead, and is alive again; he was lost, and is found.’ And they began to celebrate.

[25][†]“Now his older son was in the field, and as he came and drew near to the house, he heard music and dancing. [26]And he called one of the servants and asked what these things meant. [27]And he said to him, ‘Your brother has come, and your father has killed the fattened calf, because he has received him back safe and sound.’ [28][†]But he was angry and refused to go in. His father came out and entreated him, [29][†]but he answered his father, ‘Look, these many years I have served you, and I never disobeyed your command, yet you never gave me a young goat, that I might [e]celebrate with my friends. [30][†]But when this son of yours came, [f]who has devoured [g]your property with prostitutes, you killed the fattened calf for him!’ [31][†]And he said to him, ‘Son, [h]you are always with me, and all that is mine is yours. [32]It was fitting [e]to celebrate and be glad, for this your brother [i]was dead, and is alive; he was lost, and is found.’”

The Parable of the Dishonest Manager

LUKE **16** [†]He also said to the disciples, “There was a rich man who had [j] a manager, and charges were brought to him that this man was wasting his possessions. [2]And he called him and said to him, ‘What is this that I hear about you? Turn in the account of your [k] management, for you can no longer be manager.’ [3]And the manager said to himself, ‘What shall I do, since my master is taking the management away from me? I am not strong enough to dig, and I am ashamed to beg. [4][†]I have decided what to do, so that when I am removed from management, people may receive me into their houses.’ [5]So, summoning his master’s debtors one by one, he said to the first, ‘How much do you owe my master?’ [6]He said, ‘A hundred measures [1] of oil.’ He said to him, ‘Take your bill, and sit down quickly and write fifty.’ [7]Then he said to another, ‘And how much do you owe?’ He said, ‘A hundred measures [2] of wheat.’ He said to him, ‘Take your bill, and write eighty.’ [8][†]The master commended the dishonest manager for his [l] shrewdness. For [m] the sons of this world [3] are [l] more shrewd in dealing with their own generation than [n] the sons of light. [9][†]And I tell you, [o] make friends for yourselves by means of [p] unrighteous wealth, [4] so that when it fails they may receive you into the eternal dwellings.

[10] [q] “One who is [r] faithful in a very little is also faithful in much, and one who is dishonest in a very little is also dishonest in much. [11][†]If then you have not been faithful in the unrighteous wealth, who will entrust to you the true riches? [12][†]And if you have not been faithful in [s] that which is another’s, who will give you that which is your own? [13][†] [p] No servant can serve two masters, for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and money.”

The Law and the Kingdom of God

[14][†] [t] The Pharisees, who were [u] lovers of money, heard all these things, and they [v] ridiculed him. [15]And he said to them, “You are those who

[w] justify yourselves before men, but [x] God knows your hearts. For what is exalted among men [y] is an abomination in the sight of God.

16[†] [z] “The Law and the Prophets were until John; since then [a] the good news of the kingdom of God is preached, and [b] everyone forces his way into it. [5] **17**[†]But [c] it is easier for heaven and earth to pass away than for one dot of the Law to become void.

Divorce and Remarriage

18[†] [d] “Everyone who divorces his wife and marries another commits adultery, and he who marries a woman divorced from her husband commits adultery.

The Rich Man and Lazarus

19[†]“There was a rich man who was clothed in [e] purple and fine linen and [f] who feasted sumptuously every day. **20**And at his gate [g] was laid a poor man named Lazarus, covered with sores, **21**[†]who desired to be fed with [h] what fell from the rich man’s table. Moreover, even the dogs came and licked his sores. **22**[†]The poor man died and was carried by [i] the angels [j] to Abraham’s side. [6] The rich man also died and was buried, **23**and in [k] Hades, being in torment, he lifted up his eyes and [l] saw Abraham far off and Lazarus [j] at his side. **24**[†]And he called out, [m] ‘Father Abraham, have mercy on me, and send Lazarus to dip the end of his finger in water and [n] cool my tongue, for [o] I am in anguish in this flame.’ **25**[†]But Abraham said, ‘Child, remember that [p] you in your lifetime received your good things, and Lazarus in like manner bad things; but now he is comforted here, and you are in anguish. **26**[†]And besides all this, between us and you a great chasm has been fixed, in order that those who would pass from here to you may not be able, and none may cross from there to us.’ **27**[†]And he said, ‘Then I beg you, father, to send him to my father’s house— **28**for I have five brothers [7]—so that he may warn them, lest they also come into this place of torment.’ **29**But Abraham said, ‘They have [q] Moses and the Prophets; [r] let them hear them.’ **30**And he said, ‘No, [s] father Abraham, but if someone goes to them from the dead, they will repent.’ **31**He said to him, ‘If they do not hear [q] Moses and the Prophets, [t] neither will they be convinced if someone should rise from the dead.'"

Temptations to Sin

LUKE **17** And he said to his disciples, [u] "Temptations to sin [1] are [v] sure to come, but [w] woe to the one through whom they come! [2][†] [x] It would be better for him if a millstone were hung around his neck and he were cast into the sea than that he should cause one of these little ones to sin. [2] [3][†]Pay attention to yourselves! [y] If your brother sins, [z] rebuke him, and if he repents, [a] forgive him, [4]and if he sins against you [b] seven times in the day, and turns to you seven times, saying, 'I repent,' you must forgive him."

Increase Our Faith

[5][†] [c] The apostles said to the Lord, [d] "Increase our faith!" [6]And the Lord said, [e] "If you had faith like [f] a grain of mustard seed, you could say to this [g] mulberry tree, 'Be uprooted and planted in the sea,' and it would obey you.

Unworthy Servants

[7][†]"Will any one of you who has a servant [3] plowing or keeping sheep say to him when he has come in from the field, 'Come at once and recline at table'? [8]Will he not rather say to him, 'Prepare supper for me, and [h] dress properly, [4] and serve me while I eat and drink, and afterward you will eat and drink'? [9]Does he thank the servant because he did what was commanded? [10]So you also, when you have done all that you were commanded, say, 'We are [i] unworthy servants; [5] we have only done what was our duty.'"

Jesus Cleanses Ten Lepers

[11][†] [j] On the way to Jerusalem [k] he was passing along between Samaria and Galilee. [12][†]And as he entered a village, he was met by ten lepers, [6] [l] who stood at a distance [13]and lifted up their voices, saying, "Jesus, Master, have

mercy on us.” [14][†]When he saw them he said to them, “Go and [m]show yourselves to the priests.” And as they went they were cleansed. [15][†]Then one of them, when he saw that he was healed, turned back, [n]praising God with a loud voice; [16][†]and [o]he fell on his face at Jesus’ feet, giving him thanks. Now he was [p]a Samaritan. [17]Then Jesus answered, “Were not [q]ten cleansed? Where are the nine? [18]Was no one found to return and [r]give praise to God except this [s]foreigner?” [19][†]And he said to him, “Rise and go your way; [t]your faith has [t]made you well.” [7]

The Coming of the Kingdom

[20][†]Being asked by the Pharisees [u]when the kingdom of God would come, he answered them, “The kingdom of God [v]is not coming in ways that can be observed, [21][†]nor [w]will they say, ‘Look, here it is!’ or ‘There!’ for behold, the kingdom of God is in the midst of you.” [8]

[22][†]And he said to the disciples, [x]“The days are coming when you will desire [y]to see one of the days of the Son of Man, and you will not see it. [23][†][z]And they will say to you, ‘Look, there!’ or ‘Look, here!’ Do not go out or follow them. [24][a]For as the lightning flashes and lights up the sky from one side to the other, so will the Son of Man be [b]in his day. [9] [25][†]But first [c]he must suffer many things and [c]be rejected by this generation. [26][†][d]Just as it was in the days of [e]Noah, so will it be in the days of the Son of Man. [27][f]They were eating and drinking and marrying and being given in marriage, until the day when Noah entered the ark, and the flood came and destroyed them all. [28]Likewise, just as it was in the days of [g]Lot—they were eating and drinking, buying and selling, planting and building, [29][h]but on the day when Lot went out from Sodom, fire and sulfur rained from heaven and destroyed them all— [30]so will it be [i]on the day when the Son of Man is revealed. [31][†]On that day, [j]let the one who is on [k]the housetop, with his goods in the house, not come down to take them away, and likewise let the one who is in the field not turn back. [32][†][l]Remember Lot’s wife. [33][†][m]Whoever seeks to preserve his life will lose it, but whoever loses his life will [n]keep it. [34][†]I tell you, in that night there will be two in one bed. One will be taken and the other left. [35][o]There

will be two women [p] grinding together. One will be taken and the other left.” [10] [37][†]And they said to him, “Where, Lord?” He said to them, [q] “Where the corpse [11] is, there the vultures [12] will gather.”

The Parable of the Persistent Widow

LUKE 18 [†]And he told them a parable to the effect that they ought [r] always to pray and not [s] lose heart. [2][†]He said, “In a certain city there was a judge who [t] neither feared God nor respected man. [3]And there was a widow in that city who kept coming to him and saying, ‘Give me justice against my adversary.’ [4]For a while he refused, but afterward he said to himself, [u] ‘Though I neither fear God nor respect man, [5]yet because this widow keeps bothering me, I will give her justice, so that she will not beat me down by her continual coming.’” [6]And the Lord said, “Hear what the unrighteous judge says. [7][†]And [v] will not God give justice to [w] his elect, [x] who cry to him day and night? [y] [z] Will he delay long over them? [8][†]I tell you, he will give justice to them [a] speedily. Nevertheless, when the Son of Man comes, [b] will he find faith on earth?”

The Pharisee and the Tax Collector

[9]He also told this parable to some [c] who trusted [d] in themselves that they were righteous, [e] and treated others with contempt: [10][†]“Two men [f] went up into the temple to pray, one a Pharisee and the other a tax collector. [11][†]The Pharisee, [g] standing by himself, prayed [1] [h] thus: ‘God, I thank you that I am not like other men, extortioners, unjust, adulterers, or even like this tax collector. [12][†] [i] I fast twice a week; [j] I give tithes of all that I get.’ [13][†]But the tax collector, [g] standing far off, [k] would not even lift up his eyes to heaven, but [l] beat his breast, saying, ‘God, [m] be merciful to me, a sinner!’ [14][†]I tell you, this man went down to his house justified, rather than the other. For [n] everyone who exalts himself will be humbled, but the one who humbles himself will be exalted.”

Let the Children Come to Me

[15][†] [o]Now they were bringing even infants to him that he might touch them. And when the disciples saw it, they [p]rebuked them. [16][†]But Jesus called them to him, saying, [q]“Let the children come to me, and [r]do not hinder them, [q]for to such belongs the kingdom of God. [17] [s]Truly, I say to you, whoever does not [t]receive the kingdom of God like a child shall not enter it.”

The Rich Ruler

[18][†] [u]And a ruler asked him, “Good Teacher, what must I do to [v]inherit eternal life?” [19][†]And Jesus said to him, “Why do you call me good? No one is good except God alone. [20][†]You know the commandments: [w]‘Do not commit adultery, Do not murder, Do not steal, Do not bear false witness, Honor your father and mother.’” [21][†]And he said, [x]“All these I have kept from my youth.” [22][†]When Jesus heard this, he said to him, “One thing you still lack. [y]Sell all that you have and distribute to the poor, and you will have [z]treasure in heaven; and come, follow me.” [23][†] [a]But when he heard these things, he became very sad, for he was extremely rich. [24]Jesus, seeing that he had become sad, said, [b]“How difficult it is for those who have wealth to enter [c]the kingdom of God! [25][†]For it is easier for a camel to go through the eye of a needle than for a rich person to enter [c]the kingdom of God.” [26][†]Those who heard it said, “Then who can be saved?” [27][†]But he said, [d]“What is impossible with man is possible with God.” [28]And Peter said, “See, [e]we have left our homes and followed you.” [29][†]And he said to them, “Truly, I say to you, [f]there is no one who has left house or wife or brothers [2] or parents or children, for the sake of the kingdom of God, [30]who will not receive [g]many times more [h]in this time, and in [i]the age to come eternal life.”

Jesus Foretells His Death a Third Time

[31][†] [j]And taking the twelve, he said to them, “See, [k]we are going up to Jerusalem, and [l]everything that is written about the Son of Man by the prophets will be accomplished. [32][†]For he will be [m]delivered over to the

Gentiles and will be [n]mocked and shamefully treated and [o]spit upon. [33]And after flogging him, they will kill him, and on [p]the third day he will rise." [34][†] [q]But they understood none of these things. [r]This saying was hidden from them, and they did not grasp what was said.

Jesus Heals a Blind Beggar

[35][†] [s]As he drew near to Jericho, [t]a blind man was sitting by the roadside begging. [36]And hearing a crowd going by, he inquired what this meant. [37]They told him, [u]"Jesus of Nazareth is passing by." [38][†]And he cried out, "Jesus, [v]Son of David, have mercy on me!" [39]And those who were in front [w]rebuked him, telling him to be silent. But he cried out all the more, "Son of David, have mercy on me!" [40]And Jesus stopped and commanded him to be brought to him. And when he came near, he asked him, [41][†] [x]"What do you want me to do for you?" He said, "Lord, let me recover my sight." [42][†]And Jesus said to him, "Recover your sight; [y]your faith has [z]made you well." [43][†]And immediately he recovered his sight and followed him, [a]glorifying God. And [b]all the people, when they saw it, gave praise to God.

Jesus and Zacchaeus

LUKE 19 [†] [c]He entered Jericho and was passing through. [2][†]And behold, there was a man named Zacchaeus. He was a chief tax collector and was rich. [3]And [d]he was seeking to see who Jesus was, but on account of the crowd he could not, because he was small in stature. [4]So he ran on ahead and climbed up into [e]a sycamore tree to see him, for he was about to pass that way. [5]And when Jesus came to the place, he looked up and said to him, "Zacchaeus, hurry and come down, for [f]I must stay at your house today." [6]So he hurried and came down and [g]received him joyfully. [7][†]And when they saw it, they all [h]grumbled, "He has gone in to be the guest of a man who is a sinner." [8][†]And Zacchaeus stood and said to the Lord, "Behold, Lord, the half of my goods [i]I give to the poor. And if I have [j]defrauded anyone of anything, I restore it [k]fourfold." [9][†]And Jesus said to him, “Today salvation has come to this house, since [l]he also is a son of Abraham. [10][†]For [m]the Son of Man came to seek and to save the lost.”

The Parable of the Ten Minas

[11][†]As they heard these things, he proceeded to tell a parable, because he was near to Jerusalem, and because [n]they supposed that the kingdom of God was to appear immediately. [12][†]He said therefore, [o]“A nobleman went into a far country to receive for himself a kingdom and then return. [13][†]Calling [p]ten of his servants, [1] he gave them ten minas, [2] and said to them, ‘Engage in business [q]until I come.’ [14][†]But [r]his citizens hated him and sent a delegation after him, saying, ‘We do not want this man to reign over us.’ [15][†]When he returned, having received the kingdom, he ordered these servants to whom he had given the money to be called to him, that he might know what they had gained by doing business. [16][†]The first came before him, saying, ‘Lord, your mina has made ten minas more.’ [17][†]And he said to him, ‘Well done, good servant! [3] Because you have been [s]faithful in a very little, [t]you shall have authority over ten cities.’ [18]And the second came, saying, ‘Lord, your mina has made five minas.’ [19]And he said to him, ‘And you are to be over five cities.’ [20][†]Then another came, saying, ‘Lord, here is your mina, which I kept laid away in [u]a handkerchief; [21][†]for I was afraid of you, because you are [v]a severe man. You take [w]what you did not deposit, and reap what you did not sow.’ [22]He said to him, [x]‘I will condemn you with your own words, [y]you wicked servant! You knew that I was [v]a severe man, taking what I did not deposit and reaping what I did not sow? [23]Why then did you not put my money in the bank, and at my coming I might have collected it with interest?’ [24]And he said to those who stood by, ‘Take the mina from him, and give it to the one who has the ten minas.’ [25]And they said to him, ‘Lord, he has ten minas!’ [26][†]‘I tell you that [z]to everyone who has, more will be given, but from the one who has not, even what he has will be taken away. [27][†]But [r]as for these enemies of mine, who did not want me to reign over them, bring them here and [a]slaughter them before me.’”

The Triumphal Entry

[28][†]And when he had said these things, [b]he went on ahead, [c]going up to
Jerusalem. **[29]**[†] [d]When he drew near to Bethphage and [e]Bethany, at [f]the
mount that is called Olivet, he sent [g]two of the disciples, **[30]**[†]saying, “Go
into the village in front of you, where on entering you will find a colt tied,
[h]on which no one has ever yet sat. Untie it and bring it here. **[31]**If anyone
asks you, ‘Why are you untying it?’ you shall say this: ‘The Lord has need
of it.’” **[32]**So those who were sent went away and found it [i]just as he had
told them. **[33]**And as they were untying the colt, its owners said to them,
“Why are you untying the colt?” **[34]**And they said, “The Lord has need of
it.” **[35]**[†]And they brought it to Jesus, and throwing their cloaks on the colt,
they set Jesus on it. **[36]**[†]And as he rode along, they [j]spread their cloaks on
the road. **[37]**[†]As he was drawing near—already on the way down the
Mount of Olives—[k]the whole multitude of his disciples began to rejoice
and praise God with a loud voice [l]for all the mighty works that they had
seen, **[38]**[†]saying, [m]“Blessed is [n]the King who comes in the name of the
Lord! Peace in heaven and [o]glory in the highest!” **[39]**[†] [p]And some of the
Pharisees in the crowd said to him, “Teacher, rebuke your disciples.” **[40]**He
answered, “I tell you, if these were silent, [q]the very stones would cry out.”

Jesus Weeps over Jerusalem

[41][†] [r]And when he drew near and saw the city, [s]he wept over it,
[42][†]saying, [t]“Would that you, even you, had known on this day the things
that make for peace! But now [u]they are hidden from your eyes. **[43]**[†]For
[v]the days will come upon you, when your enemies [w]will set up a barricade
around you and [x]surround you and hem you in on every side **[44]**[y]and tear
you down to the ground, you and your children within you. And [z]they will
not leave one stone upon another in you, because you did not know [a]the
time of your [b]visitation.”

Jesus Cleanses the Temple

[45][†] [c]And he entered the temple and began to drive out those who sold,
[46]saying to them, “It is written, [d]‘My house shall be a house of prayer,’ but

[e] you have made it a den of robbers.”

[47] [f] And he was teaching daily in the temple. [g] The chief priests and the scribes and the principal men of the people were seeking to destroy him, [48] but they did not find anything they could do, for all the people were hanging on his words.

The Authority of Jesus Challenged

LUKE **20** [†] [h] One day, [i] as Jesus [1] was teaching the people in the temple and preaching the gospel, [j] the chief priests and the scribes with the elders came up [2] and said to him, “Tell us [k] by what authority you do these things, or who it is that gave you this authority.” [3] He answered them, “I also will ask you a question. Now tell me, [4] was the baptism of John [l] from heaven or from man?” [5] And they discussed it with one another, saying, “If we say, ‘From heaven,’ he will say, [m] ‘Why did you not believe him?’ [6] But if we say, ‘From man,’ all the people will stone us to death, for they are convinced that John was [n] a prophet.” [7] So they answered that they did not know where it came from. [8] And Jesus said to them, “Neither will I tell you by what authority I do these things.”

The Parable of the Wicked Tenants

[9] [†] [o] And he began to tell the people this parable: “A man planted [p] a vineyard and [q] let it out to tenants and [r] went into another country for a long while. [10] [†] When the time came, he sent a servant [2] to the tenants, so that [q] they would give him some of the fruit of the vineyard. [s] But the tenants beat him and sent him away empty-handed. [11] [t] And [s] he sent another servant. But they also beat and [u] treated him shamefully, and sent him away empty-handed. [12] [s] And he sent yet a third. This one also they wounded and cast out. [13] [†] Then the owner of the vineyard said, ‘What shall I do? I will send my [v] beloved son; perhaps they will respect him.’ [14] [†] But when the tenants saw him, they said to themselves, [w] ‘This is the heir. [x] Let us kill him, so that the inheritance may be ours.’ [15] [†] And they [y] threw him out of the vineyard and killed him. What then will the owner of the vineyard do to them? [16] [†] [z] He will [a] come and destroy those tenants and [b] give the

vineyard to others.” When they heard this, they said, “Surely not!” [17][†]But he [c]looked directly at them and said, “What then is this that is written:

> [d]“‘The stone that the builders rejected
> has become the cornerstone’? [3]

[18][†] [e]Everyone who falls on that stone will be broken to pieces, and when it falls [f]on anyone, it will crush him.”

Paying Taxes to Caesar

[19] [h]The scribes and the chief priests sought to lay hands on him at that very hour, for they perceived that he had told this parable against them, but they feared the people. [20][†] [i]So they [j]watched him and sent spies, who [k]pretended to be sincere, that they might [l]catch him in something he said, so as to deliver him up to the authority and jurisdiction of [m]the governor. [21]So they asked him, “Teacher, we know that you speak and teach rightly, and [o]show no partiality, [4] but truly teach [p]the way of God. [22][†]Is it lawful for us to give [q]tribute to [r]Caesar, or not?” [23]But he perceived their [s]craftiness, and said to them, [24]“Show me [t]a denarius. [5] Whose likeness and inscription does it have?” They said, “Caesar’s.” [25][†]He said to them, “Then [u]render to Caesar the things that are Caesar’s, and to God the things that are God’s.” [26]And they were not able in the presence of the people [v]to catch him in what he said, but marveling at his answer they became silent.

Sadducees Ask About the Resurrection

[27][†]There came to him [w]some Sadducees, [x]those who deny that there is a resurrection, [28][†]and they asked him a question, saying, “Teacher, Moses wrote for us [y]that if a man’s brother dies, having a wife but no children, the man [6] must take the widow and raise up offspring for his brother. [29]Now there were seven brothers. The first took a wife, and died without children. [30]And the second [31]and the third took her, and likewise all seven left no children and died. [32]Afterward the woman also died. [33][†]In the

resurrection, therefore, whose wife will the woman be? For the seven had her as wife.”

[34][†]And Jesus said to them, [z]“The sons of this age [a]marry and [a]are given in marriage, [35]but those who are [b]considered worthy to attain to [c]that age and to the resurrection from the dead [d]neither marry [d]nor are given in marriage, [36][†]for [e]they cannot die anymore, because they are [f]equal to angels and [g]are [h]sons of God, being [i]sons [7] of the resurrection. [37][†]But that the dead are raised, [j]even Moses showed, in [k]the passage about the bush, where he calls [l]the Lord the God of Abraham and the God of Isaac and the God of Jacob. [38]Now he is not God of the dead, but of the living, for all [m]live to him.” [39]Then some of the scribes [n]answered, “Teacher, you have spoken well.” [40]For [o]they no longer dared to ask him any question.

Whose Son Is the Christ?

[41][†][p]But he said to them, “How can they say that [q]the Christ is [q]David’s son? [42]For David himself says in the Book of Psalms,

> [r]“‘The Lord said to my Lord,
> “Sit at my right hand,
> [43] until I make your enemies [s]your footstool.”’

[44]David thus calls him Lord, so [t]how is he his son?”

Beware of the Scribes

[45][†][u]And in the hearing of all the people he said to his disciples, [46]“Beware of the scribes, who like to walk around in long robes, and love greetings in the marketplaces and the best seats in the synagogues and [v]the places of honor at feasts, [47][w]who devour widows’ houses and [x]for a pretense make long prayers. They will receive the greater condemnation.”

The Widow’s Offering

LUKE **21** [†] [y]Jesus [1] looked up and saw the rich [z]putting their gifts into [a]the offering box, [2]and he saw a poor widow put in two [b]small copper coins. [2] [3]And he said, “Truly, I tell you, [c]this poor widow has put in more than all of them. [4]For they all contributed out of their abundance, but she out of her [d]poverty put in all [e]she had to live on.”

Jesus Foretells Destruction of the Temple

[5][†][f]And while some were speaking of the temple, how it was adorned with noble stones and offerings, he said, [6]“As for these things that you see, [g]the days will come when there will not be left here one stone upon another that will not be thrown down.” [7][†]And they asked him, “Teacher, [h]when will these things be, and what will be the sign when these things are about to take place?” [8]And he said, [i]“See that you are not led astray. For [j]many will come in my name, saying, [k]‘I am he!’ and, [l]‘The time is at hand!’ Do not go after them. [9]And when you hear of wars and tumults, do not be [m]terrified, for these things [n]must first take place, but the end will not be at once.”

Jesus Foretells Wars and Persecution

[10]Then he said to them, [o]“Nation will rise against nation, and [p]kingdom against kingdom. [11]There will be great [q]earthquakes, and in various places [r]famines and pestilences. And there will be [s]terrors and great [t]signs from heaven. [12][†]But before all this [u]they will lay their hands on you and persecute you, delivering you up to [v]the synagogues and [w]prisons, and you [x]will be brought before [y]kings and [z]governors for my name’s sake. [13][a]This will be your opportunity to bear witness. [14][†]Settle it therefore in your minds [b]not to meditate beforehand how to answer, [15]for [c]I will give you a mouth and [d]wisdom, which none of your adversaries will be able to withstand or [e]contradict. [16][†]You will be delivered up [f]even by parents and brothers [3] and relatives and friends, and some of you they will put to

death. [17] [g] You will be hated by all for my name’s sake. [18][†]But [h] not a hair of your head will perish. [19][†]By your [i] endurance you will gain your lives.

Jesus Foretells Destruction of Jerusalem

[20][†]“But [j] when you see Jerusalem surrounded by armies, then know that [k] its desolation has come near. [21][†]Then let those who are in Judea flee to the mountains, and let those who are inside the city depart, and let not those who are out in the country enter it, [22][†]for these are [l] days of [m] vengeance, to fulfill [n] all that is written. [23][†] [o] Alas for women who are pregnant and for those who are nursing infants in those days! For there will be great distress upon the earth and [p] wrath against this people. [24][†]They will fall by the edge of the sword and [q] be led captive among all nations, and [r] Jerusalem will be trampled underfoot by the Gentiles, [s] until the times of the Gentiles are fulfilled.

The Coming of the Son of Man

[25][†]“And [t] there will be signs in sun and moon [u] and stars, and on the earth [v] distress of nations in perplexity because of the roaring of the sea and the waves, [26]people fainting with fear and with foreboding of what is coming on the world. For [w] the powers of the heavens will be shaken. [27]And then they will see [x] the Son of Man coming in a cloud [y] with power and great glory. [28]Now when these things begin to take place, straighten up and [z] raise your heads, because [a] your redemption is drawing near.”

The Lesson of the Fig Tree

[29]And he told them a parable: “Look at the fig tree, and all the trees. [30]As soon as they come out in leaf, you see [b] for yourselves and know that the summer is already near. [31][†]So also, when you see these things taking place, you know that the kingdom of God is near. [32][†] [c] Truly, I say to you, this generation will not pass away until all has taken place. [33][†] [d] Heaven and earth will pass away, but [e] my words will not pass away.

Watch Yourselves

[34][†]“But watch yourselves [f]lest [g]your hearts be weighed down with
dissipation and drunkenness and [h]cares of this life, and [i]that day come
upon you suddenly [j]like a trap. [35][†]For it will come upon all who dwell on
the face of the whole earth. [36][†]But [k]stay awake at all times, [l]praying that
you may [m]have strength to escape all these things that are going to take
place, and [n]to stand before the Son of Man.”

[37]And [o]every day he was teaching in the temple, but [p]at night he went
out and lodged on [q]the mount called Olivet. [38]And early in the morning
[o]all the people came to him in the temple to hear him.

The Plot to Kill Jesus

LUKE 22 [†] [r]Now the Feast of Unleavened Bread drew near, which is
called [s]the Passover. [2][†]And the chief priests and the scribes [t]were
seeking how to put him to death, for they feared the people.

Judas to Betray Jesus

[3][†] [u]Then [v]Satan entered into [w]Judas called Iscariot, who was of the
number of the twelve. [4][†]He went away and conferred with the chief
priests and [x]officers how he might betray him to them. [5]And they were
glad, and agreed to give him money. [6]So he consented and sought an
opportunity to [y]betray him to them in the absence of a crowd.

The Passover with the Disciples

[7][†] [z]Then came [a]the day of Unleavened Bread, on which the Passover
lamb had to be sacrificed. [8]So Jesus [1] sent Peter and John, saying, “Go and
prepare the Passover for us, that we may eat it.” [9]They said to him, “Where
will you have us prepare it?” [10]He said to them, “Behold, when you have
entered the city, a man carrying a jar of water will meet you. Follow him
into the house that he enters [11]and tell the master of the house, [b]‘The
Teacher says to you, Where is [c]the guest room, where I may eat the
Passover with my disciples?’ [12]And he will show you [d]a large upper room

furnished; prepare it there.” [13]And they went and found it [e]just as he had
told them, and they prepared the Passover.

Institution of the Lord’s Supper

[14][†][f]And when the hour came, he reclined at table, and the apostles with
him. [15]And he said to them, “I have earnestly desired to eat this Passover
with you before I suffer. [16][†]For I tell you I will not eat it [2] [g]until it is
fulfilled in the kingdom of God.” [17][†]And he took a cup, and [h]when he
had given thanks he said, “Take this, and divide it among yourselves.
[18][i]For I tell you that from now on I will not drink of the fruit of the vine
[g]until the kingdom of God comes.” [19][†][j]And he took bread, and [h]when
he had given thanks, he broke it and gave it to them, saying, [k]“This is my
body, which is given for you. Do this in remembrance of me.” [20][†]And
likewise the cup after they had eaten, saying, [k]“This cup that is poured out
for you is [l]the new [m]covenant in my blood. [3] [21][†][n]But behold, the hand
of him who betrays me is [o]with me on the table. [22][†]For the Son of Man
goes [p]as it has been determined, but woe to that man by whom he is
betrayed!” [23][†]And they began to question one another, which of them it
could be who was going to do this.

Who Is the Greatest?

[24][†][q]A dispute also arose among them, as to which of them was to be
regarded as the greatest. [25][r]And he said to them, “The kings of the Gentiles
[s]exercise lordship over them, and those in authority over them are called
benefactors. [26][t]But not so with you. Rather, let [s]the greatest among you
become as the youngest, and the leader as one who serves. [27][†]For who is
the greater, [u]one who reclines at table or one who serves? Is it not the one
who reclines at table? But [v]I am among you as the one who serves.

[28]“You are those who have stayed with me [w]in my trials, [29]and [x]I assign
to you, as my Father assigned to me, a kingdom, [30][†][y]that you may eat and
drink at my table in my kingdom and [z]sit on thrones judging [a]the twelve
tribes of Israel.

Jesus Foretells Peter’s Denial

31[†]“Simon, Simon, behold, [b] Satan demanded to have you, [4] [c] that he might sift you like wheat, **32**[†]but [d] I have prayed for you that your faith may not fail. And when you have turned again, [e] strengthen your brothers.” **33**Peter [5] said to him, “Lord, I am ready to go with you both [f] to prison and [g] to death.” **34**[†] [h] Jesus [6] said, “I tell you, Peter, the rooster will not crow this day, until you deny three times that you know me.”

Scripture Must Be Fulfilled in Jesus

35[†]And he said to them, [i] “When I sent you out with no moneybag or knapsack or sandals, did you lack anything?” They said, “Nothing.” **36**He said to them, “But now let the one who has a moneybag take it, and likewise a knapsack. And let the one who has no sword sell his cloak and buy one. **37**[†]For I tell you that [j] this Scripture must be fulfilled in me: [k] ‘And he was numbered with the transgressors.’ For [l] what is written about me has its fulfillment.” **38**[†]And they said, “Look, Lord, here are two [m] swords.” And he said to them, [n] “It is enough.”

Jesus Prays on the Mount of Olives

39 [o] And he came out and went, [p] as was his custom, to [q] the Mount of Olives, and the disciples followed him. **40**[†] [r] And when he came to [s] the place, he said to them, [t] “Pray that you may not [u] enter into temptation.” **41**[†]And he withdrew from them about a stone’s throw, and [v] knelt down and prayed, **42**[†]saying, [w] “Father, if you are willing, remove [x] this cup from me. [y] Nevertheless, not my will, but yours, be done.” **43**And there appeared to him [z] an angel from heaven, strengthening him. **44**[†]And [w] being in an agony he prayed more earnestly; and his sweat became like great drops of blood falling down to the ground. [7] **45**[†]And when he rose from prayer, he came to the disciples and found them sleeping for sorrow, **46**and he said to them, “Why are you sleeping? Rise and [a] pray that you may not enter into temptation.”

Betrayal and Arrest of Jesus

47[†] [b] While he was still speaking, there came a crowd, and the man called [c] Judas, one of the twelve, was leading them. He drew near to Jesus to kiss him, 48but Jesus said to him, "Judas, would you betray the Son of Man with a kiss?" 49[†]And when those who were around him saw what would follow, they said, "Lord, shall we strike [d] with the sword?" 50[†]And one of them struck the servant [8] of the high priest and cut off his right ear. 51But Jesus said, "No more of this!" And he touched his ear and healed him. 52[†]Then Jesus said to the chief priests and [e] officers of the temple and elders, who had come out against him, "Have you come out as against a robber, with swords and clubs? 53When [f] I was with you day after day in the temple, you did not lay hands on me. But this is [g] your hour, and [h] the power of darkness."

Peter Denies Jesus

54[†] [i] Then they seized him and led him away, bringing him into the high priest's house, [j] and Peter was following at a distance. 55 [k] And when they had kindled a fire in the middle of [l] the courtyard and sat down together, Peter sat down among them. 56Then a servant girl, seeing him as he sat in the light and looking closely at him, said, "This man also was with him." 57But he denied it, saying, "Woman, I do not know him." 58And a little later someone else saw him and said, "You also are one of them." But Peter said, "Man, I am not." 59[†]And after an interval of about an hour still another [m] insisted, saying, "Certainly this man also was with him, for he too is a Galilean." 60But Peter said, "Man, I do not know what you are talking about." And immediately, while he was still speaking, the rooster crowed. 61And the Lord turned and [n] looked at Peter. And Peter remembered the saying of the Lord, how he had said to him, [o] "Before the rooster crows today, you will [p] deny me three times." 62And he went out and wept bitterly.

Jesus Is Mocked

63[†] [q] Now the men who were holding Jesus in custody were mocking him as they beat him. 64 [q] They also blindfolded him and kept asking him,

[r]“Prophesy! [r]Who is it that struck you?” 65And they said many other things against him, [s]blaspheming him.

Jesus Before the Council

66[†] [t]When day came, [u]the assembly of the elders of the people gathered together, both chief priests and scribes. And they led him away to their [v]council, and they [w]said, 67[†] [x]“If you are [y]the Christ, tell us.” But he said to them, “If I tell you, you will not believe, 68and if I ask you, you will not answer. 69[†]But from now on the Son of Man shall be seated [z]at the right hand of the power of God.” 70[†]So they all said, “Are you [a]the Son of God, then?” And he said to them, [b]“You say that I am.” 71[†]Then they said, “What further testimony do we need? We have heard it ourselves from his own lips.”

Jesus Before Pilate

LUKE **23** [†] [c]Then the whole company of them arose and brought him before Pilate. 2[†]And they began to accuse him, saying, “We found this man [d]misleading our nation and [e]forbidding us to give tribute to [f]Caesar, and saying that he himself is Christ, [g]a king.” 3[†] [h]And Pilate asked him, [i]“Are you the King of the Jews?” And he answered him, [j]“You have said so.” 4[†]Then Pilate said to the chief priests and the crowds, [k]“I find no guilt in this man.” 5But they were urgent, saying, “He stirs up the people, teaching throughout all Judea, [l]from Galilee even to this place.”

Jesus Before Herod

6[†]When Pilate heard this, he asked whether the man was a Galilean. 7[†]And when he learned that he belonged to [m]Herod’s jurisdiction, he sent him over to Herod, who was himself in Jerusalem at that time. 8When Herod saw Jesus, he was very glad, [n]for he had long desired to see him, [o]because he had heard about him, and he was hoping [p]to see some sign done by him. 9[†]So he questioned him at some length, but he made no answer. 10The chief priests and the scribes stood by, vehemently accusing

him. **11**[†]And Herod with his soldiers [q]treated him with contempt and
[r]mocked him. Then, [s]arraying him in splendid clothing, he sent him back
to Pilate. **12**And [t]Herod and Pilate became friends with each other that very
day, for before this they had been at enmity with each other.

13Pilate then called together the chief priests and [u]the rulers and the
people, **14**[†]and said to them, “You brought me this man [v]as one who was
misleading the people. And [w]after examining him before you, behold, I
[x]did not find this man guilty of any of your charges against him. **15**Neither
did Herod, for [y]he sent him back to us. Look, nothing deserving death has
been done by him. **16** [z]I will therefore punish and release him.” [1]

Pilate Delivers Jesus to Be Crucified

18[†] [a]But they all cried out together, [b]“Away with this man, and release to
us Barabbas”— **19**a man who had been thrown into prison for an
insurrection started in the city and [c]for murder. **20**Pilate addressed them
once more, desiring to release Jesus, **21**but they kept shouting, “Crucify,
crucify him!” **22**[†]A third time he said to them, “Why, [d]what evil has he
done? [e]I have found in him no guilt deserving death. [f]I will therefore
punish and release him.” **23**But they were urgent, demanding with loud cries
that he should be crucified. And their voices prevailed. **24**So Pilate decided
that their demand should be granted. **25**[†]He released the man who had
been thrown into prison [g]for insurrection and murder, for whom they
asked, [h]but he delivered Jesus over to their will.

The Crucifixion

26[†] [i]And as they led him away, they seized one Simon of Cyrene, who
was coming in from the country, and laid on him the cross, to carry it
behind Jesus. **27**[†]And there followed him a great multitude of the people
and of women who were [j]mourning and lamenting for him. **28**But turning
to them Jesus said, “Daughters of Jerusalem, do not weep for me, but weep
for yourselves and for your children. **29**For behold, [k]the days are coming
when they will say, [l]‘Blessed are the barren and the wombs that never bore
and the breasts that never nursed!’ **30** [m]Then they will begin to say to the

mountains, ‘Fall on us,’ and to the hills, ‘Cover us.’ [31]For [n]if they do these things when [o]the wood is green, what will happen [o]when it is dry?”

[32][†][p]Two others, who were criminals, were led away to be put to death with him. [33][†][q]And when they came to the place that is called The Skull, there they crucified him, and the criminals, [p]one on his right and one on his left. [34][†]And Jesus said, “Father, [r]forgive them, [s]for they know not what they do.” [2] And they cast lots [t]to divide his garments. [35][†]And [u]the people stood by, watching, [v]but [w]the rulers [x]scoffed at him, saying, [y]“He saved others; [z]let him save himself, [a]if he is [b]the Christ of God, [c]his Chosen One!” [36][†]The soldiers also mocked him, coming up and [d]offering him sour wine [37]and saying, [e]“If you are [f]the King of the Jews, save yourself!” [38][†][g]There was also an inscription over him, [3] “This is [f]the King of the Jews.”

[39][†][h]One of the criminals who were hanged [i]railed at him, [4] saying, “Are you not [j]the Christ? Save yourself and us!” [40]But the other rebuked him, saying, “Do you not fear God, since you are under the same sentence of condemnation? [41]And we indeed justly, for we are receiving the due reward of our deeds; but this man has done nothing wrong.” [42]And he said, “Jesus, remember me [k]when you come into your kingdom.” [43]And he said to him, “Truly, I say to you, today you will be with me in [l]Paradise.”

The Death of Jesus

[44][†][m]It was now about the sixth hour, [5] and there was darkness over the whole land until the ninth hour, [6] [45]while the sun’s light failed. And [n]the curtain of the temple was torn in two. [46][†]Then Jesus, [o]calling out with a loud voice, said, “Father, [p]into your hands I [q]commit my spirit!” And having said this [r]he breathed his last. [47][†]Now [s]when the centurion saw what had taken place, [t]he praised God, saying, “Certainly this man was innocent!” [48][†]And all the crowds that had assembled for this spectacle, when they saw what had taken place, returned home [u]beating their breasts. [49][†]And all [v]his acquaintances and [w]the women who had followed him from Galilee [x]stood at a distance watching these things.

Jesus Is Buried

[50][†] [y]Now there was a man named Joseph, from the Jewish town of Arimathea. He was a member of the council, a good and righteous man, [51]who had not consented to their decision and action; and he [z]was looking for the kingdom of God. [52][†]This man went to Pilate and asked for the body of Jesus. [53][†]Then he took it down and wrapped it in a linen shroud and [a]laid him in a tomb cut in stone, [b]where no one had ever yet been laid. [54][†]It was the day of [c]Preparation, and the Sabbath was beginning. [7] [55][†] [d]The women [e]who had come with him from Galilee followed and saw the tomb and how his body was laid. [56][†]Then they returned and [f]prepared spices and ointments.

On the Sabbath they rested [g]according to the commandment.

The Resurrection

LUKE **24** [†] [h]But on the first day of the week, at early dawn, they went to the tomb, [i]taking the spices they had prepared. [2]And they found [j]the stone rolled away from the tomb, [3]but when they went in they did not find the body of the Lord Jesus. [4][†]While they were perplexed about this, behold, [k]two [l]men stood by them in dazzling apparel. [5][†]And as they were [m]frightened and bowed their faces to the ground, the men said to them, “Why do you seek the living among the dead? [6][†]He is not here, but has risen. Remember how he told you, [n]while he was still in Galilee, [7][†] [n]that the Son of Man [o]must be delivered into the hands of sinful men and [p]be crucified and on [q]the third day rise.” [8][†]And [r]they remembered his words, [9][†]and returning from the tomb they [s]told all these things to the eleven and to all the rest. [10][†]Now it was [t]Mary Magdalene and [u]Joanna and Mary the mother of James and the other women with them who told these things to the apostles, [11]but these words seemed to them an idle tale, and [v]they did not believe them. [12][†]But [w]Peter rose and ran to the tomb; stooping and looking in, he saw [x]the linen cloths by themselves; and he went home marveling at what had happened.

On the Road to Emmaus

[13][†]That very day [y]two of them were going to a village named Emmaus, about seven miles [1] from Jerusalem, **[14]**and they were talking with each other about all these things that had happened. **[15]**While they were talking and discussing together, Jesus himself drew near and went with them. **[16]**[†] [z]But their eyes were kept from recognizing him. **[17]**And he said to them, “What is this conversation that you are holding with each other as you walk?” And they stood still, looking sad. **[18]**Then one of them, named Cleopas, answered him, “Are you the only visitor to Jerusalem who does not know the things that have happened there in these days?” **[19]**[†]And he said to them, “What things?” And they said to him, “Concerning Jesus of Nazareth, a man who was [a]a prophet [b]mighty in deed and word before God and all the people, **[20]**and [c]how our chief priests and [d]rulers delivered him up to be condemned to death, and crucified him. **[21]**But we had hoped that he was [e]the one to redeem Israel. Yes, and besides all this, it is now [f]the third day since these things happened. **[22]**Moreover, some women of our company amazed us. [g]They were at the tomb early in the morning, **[23]**and [h]when they did not find his body, they came back saying that [i]they had even seen a vision of angels, who said that he was alive. **[24]**[†] [j]Some of those who were with us went to the tomb and found it just as the women had said, but him they did not see.” **[25]**And he said to them, “O foolish ones, and slow of heart to believe all that the prophets have spoken! **[26]**[†] [k]Was it not necessary that [l]the Christ should suffer these things and enter into [m]his glory?” **[27]**[†]And [n]beginning with [o]Moses and [p]all the Prophets, he interpreted to them in all the Scriptures the things concerning himself.

[28]So they drew near to the village to which they were going. [q]He acted as if he were going farther, **[29]**but they urged him strongly, saying, “Stay with us, for it is toward evening and [r]the day is now far spent.” So he went in to stay with them. **[30]**[†]When he was at table with them, he took the bread and [s]blessed and broke it and gave it to them. **[31]**[†] [t]And their eyes were opened, and they recognized him. And [u]he vanished from their sight. **[32]**They said to each other, [v]“Did not our hearts burn within us while he talked to us on the road, while he [w]opened to us the Scriptures?” **[33]**And they rose that same hour and returned to Jerusalem. And they [x]found the eleven and [y]those who were with them gathered together, [34][†]saying, “The Lord has risen indeed, and [z]has appeared to Simon!” [35]Then they told what had happened on the road, and [a]how he was known to them in [b]the breaking of the bread.

Jesus Appears to His Disciples

[36][†]As they were talking about these things, [c]Jesus himself stood among them, and said to them, “Peace to you!” [37]But they were [d]startled and [e]frightened and [f]thought they saw a spirit. [38][†]And he said to them, “Why are you troubled, and why do doubts arise in your hearts? [39][†]See my hands and my feet, that it is I myself. [g]Touch me, and see. For a spirit does not have flesh and bones as you see that I have.” [40]And when he had said this, [h]he showed them his hands and his feet. [41][†]And while they still disbelieved [i]for joy and were marveling, [j]he said to them, “Have you anything here to eat?” [42]They gave him a piece of broiled fish, [2] [43]and he took it and ate before them.

[44][†]Then he said to them, [k]“These are my words that I spoke to you while I was still with you, [l]that everything written about me in the Law of Moses and the Prophets and the Psalms must be fulfilled.” [45][†]Then [m]he opened their minds to understand the Scriptures, [46][†]and said to them, “Thus [n]it is written, [o]that the Christ should suffer and on the third day [p]rise from the dead, [47][†]and that [q]repentance and [3] forgiveness of sins should be proclaimed [r]in his name [s]to all nations, [t]beginning from Jerusalem. [48][†] [u]You are witnesses of these things. [49][†]And behold, I am sending [v]the promise of my Father upon you. But stay in the city until you [w]are clothed with [x]power [y]from on high.”

The Ascension

[50][†]Then [z]he led them out as far as [a]Bethany, and lifting up his hands he blessed them. [51][†]While he blessed them, [b]he parted from them and was carried up into heaven. [52][†]And they [c]worshiped him and [z]returned to Jerusalem [d]with great joy, [53]and [e]were continually in the temple [f]blessing God.

Study Notes for Luke

LUKE—NOTE ON 1:1–4 *The Prologue.* The prologue to Luke's Gospel is a single sentence. It is among the finest Greek writing of the first century and demonstrates Luke's skill as a writer.

FACT

Who wrote Luke? Luke wrote both this Gospel account and Acts. He probably traveled with Paul and participated in his ministry (see Col. 4:14; 2 Tim. 4:11; Philem. 24). Luke was also a physician (Col. 4:14).

LUKE—NOTE ON 1:1 **Many** may include more than just the authors of the Gospels. **Accomplished** emphasizes that Jesus' ministry is the fulfillment of OT prophecy.

LUKE—NOTE ON 1:2–3 The sources for Luke were **eyewitnesses and ministers**, especially the faithful 11 of the 12 apostles (6:13–16). **delivered**. A technical Greek term for passing on tradition. **word**. Divine revelation. **most excellent**. An address for officials and people of high social standing (compare Acts 24:2; 26:25).

LUKE—NOTE ON 1:5–2:52 *The Infancy Narrative.* The opening (1:8–23) and conclusion (2:21–52) of this section take place in the temple (see Herod's Temple in the Time of Jesus).

LUKE—NOTE ON 1:5–25 In Jesus' day, most Jews believed that for more than 400 years the Holy Spirit had not been active in Israel, because there had been no prophets since Malachi. Now God once again visits his people.

LUKE—NOTE ON 1:5–7 John the Baptist's birth is foretold during the reign of **Herod** the Great, the **king of Judea**. After Rome made him king in 40 B.C., Herod ruled Judea, Galilee, Samaria, Perea, and Idumea from 37–4 B.C. He murdered his wife, several of his own sons, and other relatives. He restored the temple in Jerusalem and built many theaters, cities, palaces, and fortresses throughout the Roman Empire. **division of Abijah**. The priests were divided into 24 divisions, each of which served for a week, twice a year. During major festivals (Passover, Pentecost, Feast of Tabernacles) all the divisions served.

LUKE—NOTE ON 1:12 fear fell upon him. A typical reaction to an angelic or divine presence (compare vv. 29–30, 65; 2:9).

LUKE—NOTE ON 1:13–14 your prayer has been heard. Zechariah may have been pleading for Israel as a nation. He apparently also asked God for a child, as indicated by v. 13b (compare Gen. 25:21; 30:22; 1 Sam. 1:10–17).

LUKE—NOTE ON 1:15 Not using **wine** and **strong drink** indicates John's lifestyle was like the Nazirites' (Num. 6:1–3). His being **filled with the Holy Spirit** in the **womb** (Luke 1:41) reveals God's equipping him for ministry. It also indicates that he was a distinct human person before birth.

LUKE—NOTE ON 1:16–17 turn. Compare Acts 9:35; 11:21. **go before him**. Compare "Prepare the way," Luke 3:4. The terms **spirit** and **power** are frequently linked (e.g., 4:14; Acts 1:8; 10:38; 1 Cor. 2:4; 1 Thess. 1:5), for the Holy Spirit gives power for ministry. For John's association with **Elijah**, compare Luke 9:8–9, 19; and see note on John 1:20–21.

LUKE—NOTE ON 1:19 Gabriel. See Dan. 9:21.

LUKE—NOTE ON 1:22 Mute may mean both deaf and mute (see note on vv. 62–63).

LUKE—NOTE ON 1:24–25 Why Elizabeth remained in seclusion **five months** is unclear. **to take away my reproach**. Childlessness was considered a disgrace (compare Gen. 30:23; Isa. 4:1).

LUKE—NOTE ON 1:26 sixth month. The sixth month of Elizabeth's pregnancy (v. 24). **Nazareth** was a small agricultural settlement.

LUKE—NOTE ON 1:27 Virgin describes Mary's condition both before the conception and during pregnancy (Matt. 1:25). **betrothed**. A legally binding engagement, breakable only by divorce (Matt. 1:19). Joseph is a descendant of **David** (see Matt. 1:20; Luke 2:4; 3:23–38).

FACT

Mary's song includes one of Luke's major themes: the great reversal taking place in the world, in which God will exalt the humble and humble the proud (1:48, 52–53). God often uses seemingly insignificant people to achieve his remarkable purposes.

LUKE—NOTE ON **1:32** **Most High**. This name for the true God comes from Gen. 14:18–22. Whereas John is the "prophet of the Most High" (Luke 1:76), Jesus is the "Son of the Most High." **throne of his father David**. See 2 Sam. 7:12–13, 16.

LUKE—NOTE ON **1:35** The **Holy Spirit** will perform a great miracle, so that Mary will become pregnant without having sexual relations with a man. **Therefore** indicates that Jesus' holiness comes from his being conceived by the Holy Spirit. He did not inherit a sinful nature from Adam (see 2 Cor. 5:21; Heb. 4:15; 1 Pet. 2:22; 1 John 3:5; by contrast, Ps. 143:2; Eph. 2:3).

LUKE—NOTE ON **1:39–41** **In those days** links the present account with the previous one (compare 6:12; Acts 1:15).

MARY

As a young woman in Nazareth, Mary became betrothed to Joseph, a carpenter. The angel Gabriel visited Mary to announce that she had "found favor with God" (1:30) and would become the mother of the Messiah, whose name would be Jesus. While still a virgin, she would conceive through the power of the Holy Spirit. Though understandably confused by this news, Mary submitted to the Lord's will for her life, saying, "Let it be to me according to your word" (1:38). As she observed the amazing events unfolding around her, Mary "treasured up all these things, pondering them in her heart" (2:19; see also 2:51). This included the warning that a "sword will pierce through your own soul also" (2:35), a prophecy fulfilled as, some 30 years later, she watched with sorrow as her son died on a cross. **(Luke 1:26–38)**

LUKE—NOTE ON **1:44** **leaped for joy**. At the sixth month of pregnancy, the unborn child was a distinct person, able to feel joy.

LUKE—NOTE ON 1:46–55 Mary's song of praise traditionally has been called the "Magnificat," based on the Latin for the opening word, "magnifies." The Magnificat is the first of three hymns in chs. 1–2. The other two are the "Benedictus" (1:68–79) and the "Nunc Dimittis" (2:29–32).

LUKE—NOTE ON 1:46–47 My soul magnifies the Lord. Mary's hymn of praise follows the common form of psalms of thanksgiving. These begin by thanking God and then telling why one is thankful. **God my Savior**. Mary herself is not free from sin but is in need of a Savior.

LUKE—NOTE ON 1:48 for he has looked. This first reason for Mary's praise recalls Hannah's hymn (1 Sam. 2:1–10). **humble estate**. See Luke 1:52; 1 Cor. 1:26–29. **All generations . . . blessed** recalls Luke 1:42.

LUKE—NOTE ON 1:50–55 fear. Reverent, humble obedience that seeks to please God. The second reason for Mary's praise is introduced by **He has shown strength with his arm**, a tribute to God's power. **To Abraham and to his offspring** emphasizes the fulfillment of God's promises.

LUKE—NOTE ON 1:58 shown great mercy. See v. 25. **Rejoiced with her** is a partial fulfillment of v. 14 (see 2:10).

LUKE—NOTE ON 1:59 Circumcision on the **eighth day** is commanded in Gen. 17:12–14; 21:4; Lev. 12:3.

LUKE—NOTE ON 1:60 John. See v. 13.

LUKE—NOTE ON 1:62–63 They made signs to his father indicates that Zechariah was deaf as well as mute, or else they would simply have spoken to him. This is confirmed by the people's amazement (v. 63) that he chose the same name Elizabeth chose.

LUKE—NOTE ON 1:67 Zechariah, **filled with the Holy Spirit** like Elizabeth (v. 41), gives a prophecy (vv. 68–79).

LUKE—NOTE ON 1:68–79 Zechariah's prophecy is a single sentence in Greek. It is often called the "Benedictus," from its first word in Latin. Like the Magnificat (see note on vv. 46–55), the Benedictus begins with a word of praise: **Blessed be the Lord God of Israel, for he has visited and redeemed**

his people. With the events of vv. 5–67, the promised time of salvation has begun.

LUKE—NOTE ON **1:69** The **horn**, symbolizing strength, refers to Jesus. **David**. See v. 27.

LUKE—NOTE ON **1:70** **As he spoke . . . from of old** emphasizes the fulfillment and continuity between the old and new covenants (see vv. 72–73).

LUKE—NOTE ON **1:76–77** **knowledge of salvation**. Such knowledge results in a change of heart and behavior (e.g., “repentance”; compare 3:7–8).

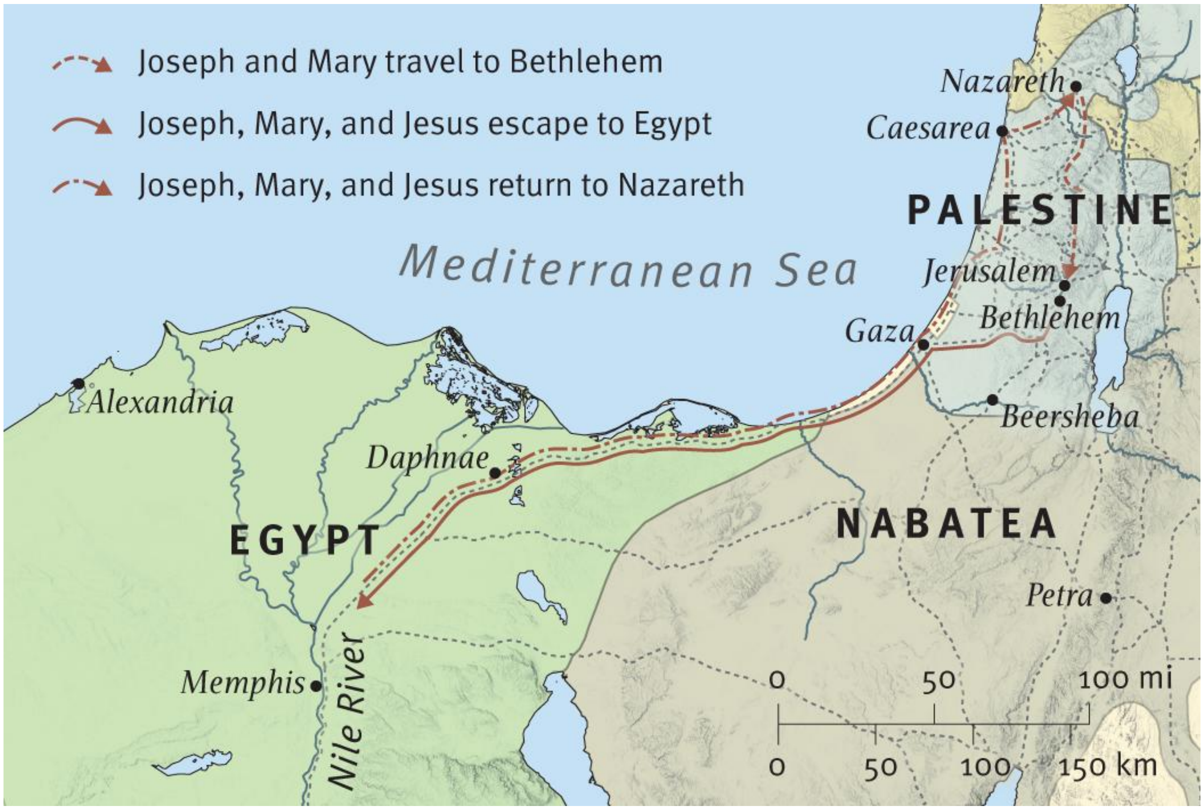
LUKE—NOTE ON **1:78–79** **the sunrise shall visit us . . . to give light**. Probably a metaphor referring to the coming of the Messiah (compare Isa. 60:2–3; Mal. 4:2; and perhaps Num. 24:17).

LUKE—NOTE ON **1:80** **the child grew and became strong in spirit**. Compare 2:40.

LUKE—NOTE ON **2:1–52** Luke records the events of Jesus’ birth (vv. 1–20), his presentation in the temple (vv. 21–40), and his visit to the temple at age 12 (vv. 41–52).

Jesus' Birth and Flight to Egypt

As the time drew near for Jesus to be born, a mandatory Roman registration made it necessary for Joseph to return to his ancestral home of Bethlehem. There Mary gave birth to Jesus, and later, wise men from the East came to worship him. The wise men's recognition of a new king, however, troubled King Herod and the ruling establishment in Jerusalem, and Herod the Great sought to kill Jesus. Joseph and his family escaped to Egypt and stayed there until Herod died. When they returned to Palestine, they settled in the remote district of Galilee, where Jesus grew up in the village of Nazareth, to avoid the attention of the rulers in Jerusalem.


Joseph and Mary travel to Bethlehem
Joseph, Mary, and Jesus escape to Egypt
Joseph, Mary, and Jesus return to Nazareth
Mediterranean Sea
Nazareth
Caesarea
PALESTINE
Jerusalem
Bethlehem
Gaza
Beersheba
Alexandria
Daphnae
EGYPT
NABATEA
Petra
Memphis
Nile River
0
50
100 mi
0
50
100
150 km

LUKE—NOTE ON **2:1** Jesus was born in Bethlehem because of a **decree**, that is, a command (see Acts 17:7), from **Caesar Augustus** (reigned 31 B.C.–A.D. 14). **In those days** suggests that Luke did not know the exact year (see Luke 3:23). **All the world** means the entire known, inhabited world that was subject to Rome. People were **registered** for the purpose of taxation.

LUKE—NOTE ON 2:2 the first registration when Quirinius was governor. According to Josephus, Quirinius was governor of Syria A.D. 6–7 and conducted a census in A.D. 6 (which Luke mentions in Acts 5:37). But this cannot be the census Luke is referencing here, since it occurred *after* the death of Herod the Great in 4 B.C., and Jesus was born *during* Herod's reign (see Matt. 2:1; Luke 1:5). Some interpreters believe that Quirinius was the "governor" of the census, but not the governor proper. Another solution is to translate the verse, "This was the registration *before* Quirinius was governor of Syria" (see ESV footnote). Luke would then be clarifying that this was before the well-known, troublesome census of A.D. 6 (Acts 5:37). (One additional proposal is that Quirinius was governor for two separate terms, though this lacks confirming historical evidence.) The most reasonable date for the registration is late in the year of 6 B.C. or early 5.

LUKE—NOTE ON 2:3–4 Joseph's ancestral home (**own town**) was **Bethlehem**. They **went up . . . to Judea**, since Bethlehem (in Judea) lies on a mountain 2,654 feet (809 m) high. The references to **David** (1:27, 32–33; 2:11; see 1 Sam. 16:4, 13) explain why Jesus was born in Bethlehem (see Mic. 5:2).

LUKE—NOTE ON 2:6 the time came. See Mic. 5:2; Matt. 2:1–6.

LUKE—NOTE ON 2:7 swaddling cloths. Strips of cloth that wrapped babies to keep them warm and secure. **manger**. A feeding trough for animals. **The inn**, with the definite article ("the"), indicates that this was a specific, publicly known lodging place for travelers. **no place for them**. The inn was full, since many had come to Bethlehem to register for the census (see note on v. 2).

LUKE—NOTE ON 2:9 the glory of the Lord. The bright light that surrounds the presence of God himself. It may appear as a cloud, a bright light, or a burning fire (see Ex. 16:10; 24:17; Ezek. 1:28; Rev. 21:23).

LUKE—NOTE ON 2:10 Fear not. A typical reaction to an angelic or divine presence. **I bring you good news** is the verb form of "gospel."

LUKE—NOTE ON 2:11 a Savior, who is Christ the Lord. These three titles reveal the greatness of Mary's son. For "Savior," see 1:69; Acts 5:31; 13:23. "Christ" is Greek for the Hebrew "Messiah." See "the Christ," Acts 5:42; 17:3.

LUKE—NOTE ON 2:13 a multitude of the heavenly host. Thousands of angels.

LUKE—NOTE ON 2:14 **peace**. The peace of salvation that God gives through his Son (see note on John 14:27; also Isa. 9:6). **among those with whom he is pleased**. God's gift of "peace" will come not to all humanity but to those whom God calls to himself.

LUKE—NOTE ON 2:21 **he was called Jesus**. The **name** Jesus ("Joshua" in Hebrew) means "the Lord saves."

LUKE—NOTE ON 2:22 **the time . . . for their purification**. Forty days after Jesus' birth (Lev. 12:3–4). **up to Jerusalem**. Jerusalem is on a mountain.

LUKE—NOTE ON 2:24 **A pair of turtledoves, or two young pigeons** indicates that Joseph and Mary were poor (see Lev. 12:8).

LUKE—NOTE ON 2:25–26 Nothing else is known about **Simeon**. **Consolation of Israel** is the hope that God would come to rescue and comfort his people (see 23:50–51; Acts 10:22; see also Isa. 40:1; 49:13).

LUKE—NOTE ON 2:27 **in the Spirit**. Under the guidance and direction of the Holy Spirit (compare Matt. 22:43; Acts 19:21; Eph. 6:18; Rev. 1:10; 4:2). The encounter is in the **temple** complex (see Herod's Temple Complex in the Time of Jesus).

LUKE—NOTE ON 2:30–32 **all peoples**. Both Israel and the Gentiles.

LUKE—NOTE ON 2:34–35 **Fall** refers to judgment; **rising** refers to salvation. **A sign that is opposed** foretells future opposition to Jesus. **Sword** refers to Mary's future sorrow at Jesus' crucifixion (see John 19:25).

LUKE—NOTE ON 2:39 **Nazareth** was a small agricultural settlement.

LUKE—NOTE ON 2:40 **grew and became strong, filled with wisdom. . . . the favor of God**. Compare 1:80. Jesus experienced physical and intellectual growth as any ordinary human child would, but he also experienced "the favor of God" in an unusual and increasing way (2:52).

LUKE—NOTE ON 2:41 **every year**. See Deut. 16:16. The **Passover** was the opening-day **feast** of the seven-day Feast of Unleavened Bread (Lev. 23:5–6).

LUKE—NOTE ON 2:43–44 **a day's journey**. About 20 miles (32 km).

FACT

Why was Jesus taken to Jerusalem at age 12? At age 13, a Jewish boy was considered a man. It is possible that Joseph and Mary took Jesus to Jerusalem as part of his final preparation for this new stage in his life.

LUKE—NOTE ON 2:46–47 **After three days** (a day's journey from Jerusalem, a day returning, and a day of searching for Jesus) his parents found Jesus **in the temple**. On the temple, see note on John 2:14.

LUKE—NOTE ON 2:49 **I must be** reveals a sense of obligation. **In my Father's house** indicates that, at age 12, Jesus was clearly aware of being the Son of God. He also understood that teaching would be central to his ministry.

LUKE—NOTE ON 2:50 **And they did not understand**. For similar misunderstandings, see 9:45; 18:34.

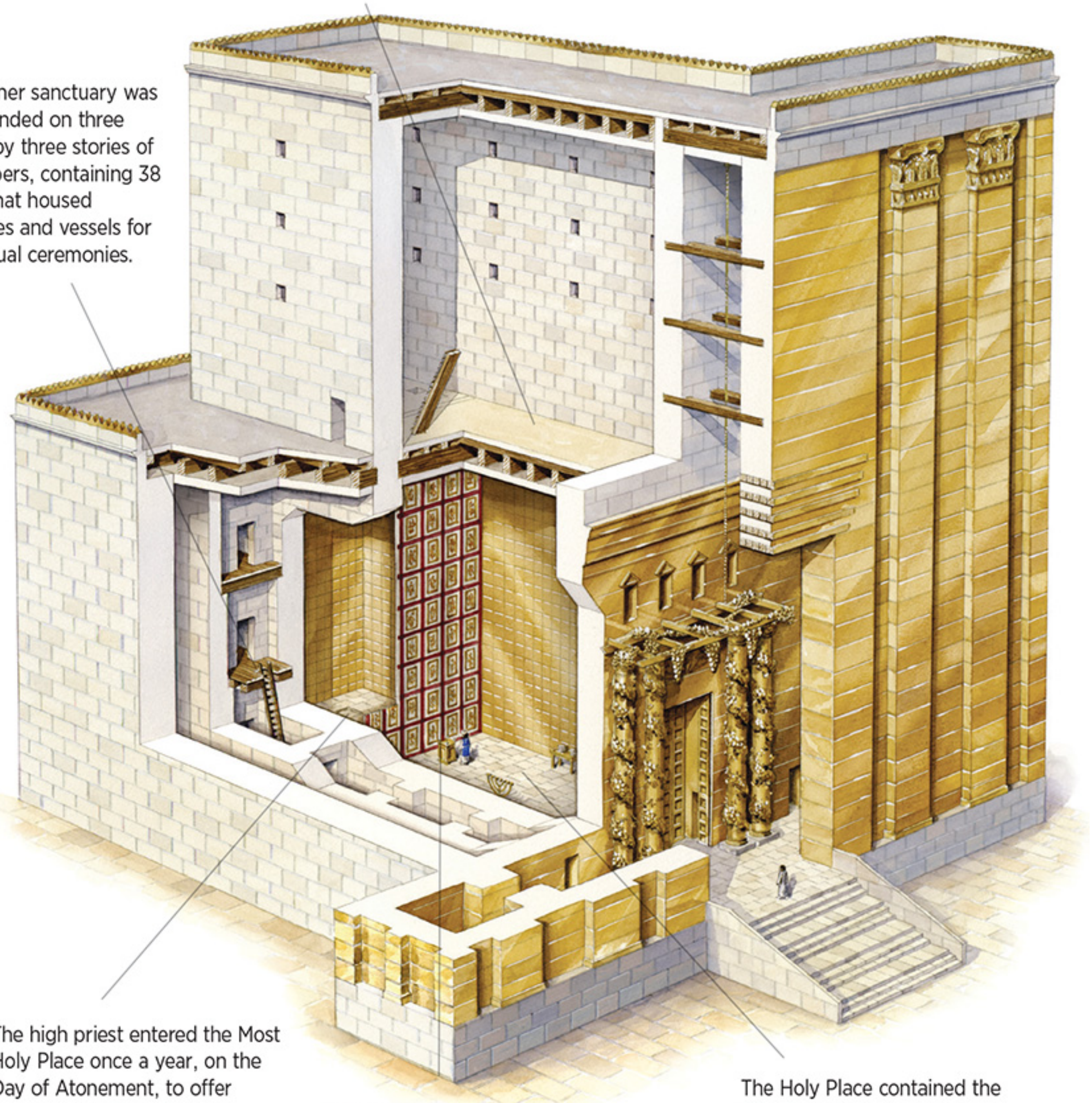
LUKE—NOTE ON 2:51 **went down**. The reverse of v. 4. **his mother treasured**. Compare v. 19.

LUKE—NOTE ON 2:52 **Jesus increased in wisdom**. See 1:80; 2:40. His true humanity is seen in his learning as other human beings learn.

LUKE—NOTE ON 3:1–4:15 *Preparation for the Ministry of Jesus*. Luke describes John the Baptist's ministry of preparation for Jesus (3:1–20). Then the focus shifts to Jesus himself (3:21–4:15).

Herod's Temple in the Time of Jesus

Herod began construction of this magnificent temple in 20/19 B.C., during the 18th year of his reign. The main construction phase was completed within about a decade. Detailed descriptions of the temple exist in Josephus (Jewish Antiquities 15.380–425; Jewish War 5.184–247) and in early rabbinic writings. The Roman army under Titus destroyed the temple during the capture of Jerusalem in A.D. 70. The temple was 172 feet (52 m) long, wide, and high (about 16 to 20 stories tall).



There was an upper chamber above the sanctuary, which allowed access (through holes in the floor) for cleaning of the gold-covered walls below. A ladder (shown partly cut away in this section) gave access to the upper roof level.

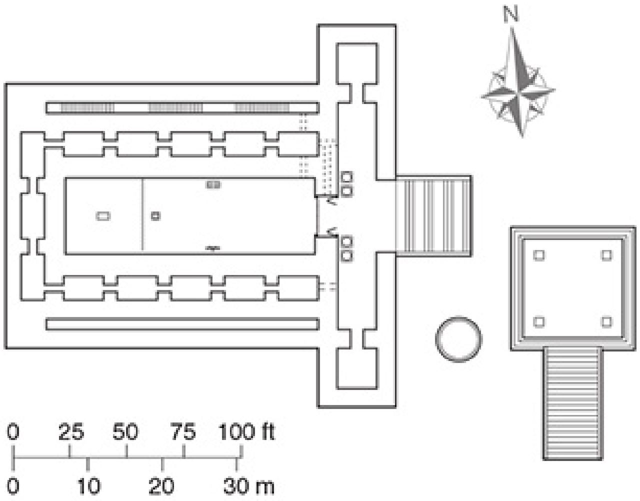
The inner sanctuary was surrounded on three sides by three stories of chambers, containing 38 cells that housed supplies and vessels for the ritual ceremonies.

The high priest entered the Most Holy Place once a year, on the Day of Atonement, to offer incense and sprinkle blood. Josephus reports that this room was empty, although the original emplacement of the Ark of the Covenant in the "Foundation Stone" was still visible.

A massive curtain separated the Holy Place from the Most Holy Place. When Jesus died, this curtain was torn in two from top to bottom (Matt. 27:51; Mark 15:38; Luke 23:45).

The Holy Place contained the lampstand, the table for the bread of the Presence, and the altar of incense. An angel of the Lord appeared to Zechariah on the right side of the incense altar (Luke 1:11).

• •



FACT

What is a tetrarch? A tetrarch (3:1) ruled over part of a region. Herod Antipas became the tetrarch of Galilee when his father, Herod the Great, died in 4 B.C. Luke lists the names of rulers in order to show the historical accuracy of his writing (see 1:1–4).

LUKE—NOTE ON **3:1** **In the fifteenth year of . . . Tiberius Caesar** is probably A.D. 29 (plus or minus a year). Tiberius reigned as emperor from 14 to 37. **Pontius Pilate . . . governor of Judea**. Pilate ruled over Judea A.D. 26–36 (see note on 23:1). **Herod** Antipas was a **tetrarch**, ruling **Galilee** and Perea from 4 B.C. to A.D. 39 (see Matt. 14:1). Herod **Philip** II was **tetrarch** of the territories east of the Jordan River and largely north of the Yarmuk River from 4 B.C. to A.D. 34. Antipas and Philip II were both sons of Herod the Great. They were designated as Herod's heirs upon his death in 4 B.C. **Lysanias** ruled a territory near Damascus. Luke's precision in naming five Roman officials with their specific titles shows his concern for historical detail. Historical records outside of the Bible confirm Luke's accuracy.

LUKE—NOTE ON **3:2** **high priesthood of Annas and Caiaphas**. Caiaphas was the actual high priest at this time (A.D. 18–36). Annas had been high priest A.D. 6–15 but was still called "high priest" after he left office (see notes on John 18:13; 18:24). **The word of God came to John** designates him as a prophet like the OT prophets (compare 1 Sam. 15:10; Jer. 1:4; Ezek. 1:3). After a silence of some 460 years, God was once again speaking to his people (see note on Luke 1:5–25). **in the wilderness**. See Isa. 40:3.

LUKE—NOTE ON 3:3 **baptism of repentance**. To repent, or “change one’s mind,” called for a change in a person’s attitude toward God that affected one’s actions and life choices. Baptize means “to dip or immerse.” When people were baptized by John, going under the water symbolized the cleansing of sin. See note on Mark 1:4. John apparently baptized in several locations throughout the **region** near the **Jordan** River (see note on John 1:28).

LUKE—NOTE ON 3:4–5 The quotation is from **Isaiah** 40:3–5. These metaphors of “preparing” the way of the coming Messiah involve both the removal of obstacles (**every mountain and hill shall be made low**) and the bringing about of moral reform (**the crooked shall become straight**; compare Luke 1:52; 14:11; 18:14; Acts 2:40).

LUKE—NOTE ON 3:6 **All flesh shall see** predicts the salvation of the Gentiles (see 2:30–32).

LUKE—NOTE ON 3:7 **vipers**. Poisonous snakes. **Who warned you to flee**? That is, “Who has told you to flee the coming wrath by merely submitting to a rite of baptism?”

LUKE—NOTE ON 3:8 **“We have Abraham as our father.”** Compare John 8:39, 53. One is not a member of God’s family by birth but by responding personally to God’s call.

LUKE—NOTE ON 3:9 **the axe . . . trees**. A warning that the coming judgment is very close (compare 13:6–9).

LUKE—NOTE ON 3:10 **What then** (in light of vv. 7–9) **shall we do?** See vv. 12–14.

LUKE—NOTE ON 3:11 **tunics**. Garments worn under the cloak (see 6:29).

LUKE—NOTE ON 3:12–14 **Tax collectors**. See note on Matt. 5:46–47. They collected tolls, tariffs, and customs, and were notoriously dishonest and despised. **soldiers**. John does not say that working for the Roman government as a tax collector or soldier is in itself morally wrong, but God expects upright conduct from all his people.

LUKE—NOTE ON 3:16 **He** (the Messiah) **will baptize you with the Holy Spirit and fire**. This baptism took place at Pentecost in Acts 2. Whether being baptized "with the Holy Spirit and fire" will be positive (the purifying fire of the Spirit at Pentecost; Acts 1:8; 2:3) or negative (the divine judgment of fire; Luke 9:54; 12:49) depends on the response of the individual person. See notes on Matt. 3:11; Acts 2:3.

LUKE—NOTE ON 3:17 winnowing fork. A wooden pitchfork used to throw chaff and grain into the air to separate them. **Unquenchable fire** portrays the horrible nature of the final judgment.

LUKE—NOTE ON 3:18–20 John is different from the OT prophets because he is the first preacher of the **good news** of the kingdom of God (see 16:16).

LUKE—NOTE ON 3:21–4:15 Jesus' identity as God's Son (1:31–35) is confirmed at his baptism by a voice from heaven (3:22) and his anointing by the Spirit (3:22; 4:1, 18); by his genealogy (3:38); and by Satan's acknowledgment of him as the Son of God at his temptation (4:3, 9).

LUKE—NOTE ON 3:21–22 Jesus submits to John's baptism of repentance to identify with Israel's sin. This foreshadows the vicarious judgment he will endure at the cross.

LUKE—NOTE ON 3:22 the Holy Spirit descended on him. The Holy Spirit prepares Jesus for his ministry (see 4:1, 14, especially vv. 18–19). **You are my beloved Son**. God's declaration (compare 1:31–35; 2:49) will be repeated at the transfiguration (9:35). **Well pleased** shows that the Father takes delight in all that Jesus is and has done. It may also refer to Isa. 42:1.

LUKE—NOTE ON 3:23–38 Luke traces Jesus' lineage back to Adam to show that Jesus is the fulfillment of the hopes of all people (compare note on Matt. 1:17). The genealogies in Matthew and Luke differ significantly in the period from David to Jesus, even naming different fathers for Joseph (Jacob in Matt. 1:16; Heli in Luke 3:23). The most commonly accepted explanation for this difference is that Matthew traces the line of *royal succession* while Luke traces Joseph's actual *physical descent.* Both lines converge at Joseph. In this scenario, a second marriage of Joseph's mother is usually assumed (sometimes a levirate marriage; see note on Matt. 22:24), so that Joseph was the legal son of one of her husbands but the physical son of the other. In any case, both of these genealogies emphasize that Jesus was the "son of David" (Luke 3:31; see

Matt. 1:6). Luke further emphasizes the virgin birth (see Luke 1:34–35) with the wording “being the son (as was supposed) of Joseph” (3:23).

LUKE—NOTE ON 3:23 If Jesus was born sometime before Herod the Great’s death in 4 B.C. (see Matt. 2:16) and **began his ministry** c. A.D. 28 (see Luke 3:1), he would have been **about thirty years** old (or in his early 30s).

LUKE—NOTE ON 3:38 For **the son of God**, see 1:31–35; 2:11; 3:22.

LUKE—NOTE ON 4:2 **forty days**. Jesus’ 40 days of fasting in the wilderness corresponds to Israel’s 40 years of testing in the wilderness (Deut. 8:2–3). Moses also fasted and prayed for 40 days and nights on two occasions (Ex. 24:18; 34:28). Fasting was a means of focusing on prayer. **Being tempted** indicates Jesus was tempted the entire 40 days and that the three temptations mentioned marked the end of the temptations. **devil**. He is God’s supreme enemy.

LUKE—NOTE ON 4:3–4 **command this stone . . . bread**. Satan tempted Jesus to use his power to satisfy his own desires rather than trusting in God to supply all that he needed during this temptation. Jesus’ reply tells what the people of Israel should have learned in the wilderness: **“Man shall not live by bread alone”** (Deut. 8:3). Satisfying one’s feeling of need for food is not as important as trusting and obeying God.

LUKE—NOTE ON 4:5–8 **And the devil took him up** introduces another temptation but does not imply that the temptations occurred in this order (compare Matt. 4:1–11). **all this authority and their glory . . . has been delivered to me**. Though in some sense Satan is the “ruler of this world” (John 12:31; see 1 John 5:19), his claim here should not be accepted as fully true, for all authority belongs to God (see Rom. 13:1–4; Ps. 24:1). This is a temptation to break the first commandment (Ex. 20:3).

LUKE—NOTE ON 4:9–12 The next temptation takes place on the **pinnacle of the temple**, the southeastern corner of the Temple Mount, overlooking the Kidron Valley (see note on Matt. 4:5). **“He will . . . guard you.”** This time the Devil quotes Scripture (Ps. 91:11–12), but the psalmist did not mean that a person should try to force God to protect him. Jesus replies, **“You shall not put the Lord your God to the test”** (Deut. 6:16).

FACT

The pinnacle of the temple (4:9) was probably located at the southeastern corner of the Temple Mount. It overlooked the steep drop into the Kidron Valley, some 300 feet (91 m) below.

LUKE—NOTE ON **4:13–15** **Jesus returned in the power of the Spirit to Galilee**. For the connection between "power" and "Spirit," see note on 1:16–17. That Luke describes Jesus as **being glorified by all** shows Luke's strong belief in Jesus' deity.

FACT

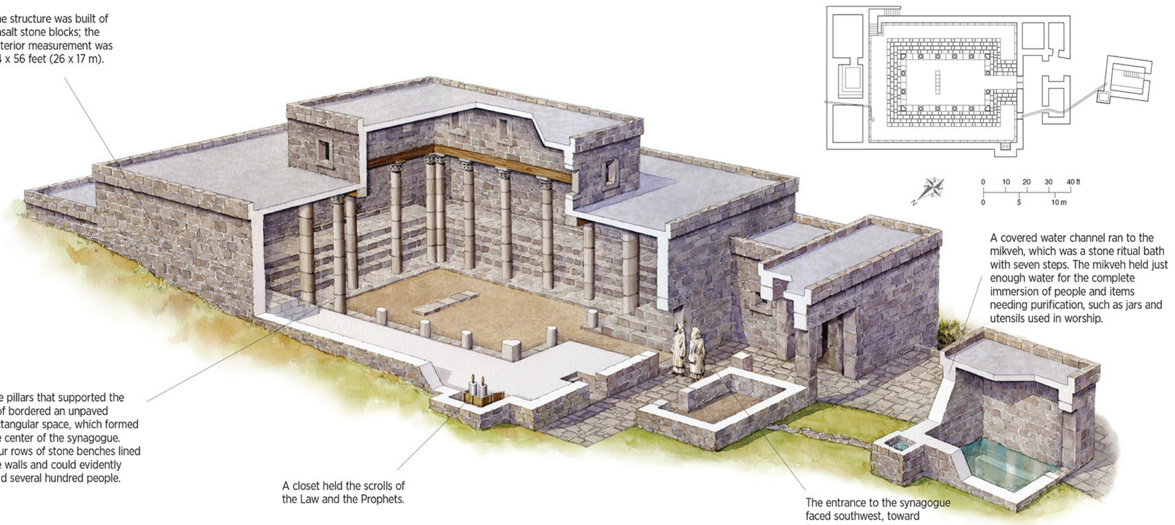
Jesus endured many temptations from Satan in the wilderness, designed to discourage him in his ministry. But he met each temptation with a specific Scripture that addressed that particular temptation. We should follow his example.

LUKE—NOTE ON **4:16–9:50** *The Ministry of Jesus in Galilee*. Except for 8:26–39, this next section of Luke takes place in Galilee.

The Synagogue and Jewish Worship

In cities other than Jerusalem, the synagogue was the center of Jewish worship during the time of Christ. Synagogues were located in most of the leading towns of Israel. Although very little remains of the original first-century synagogue at Nazareth, extensive archaeological evidence exists for a typical Jewish synagogue in the town of Gamla, which would have had much in common with the synagogues Jesus visited in Nazareth and other cities.

This illustration is based on the excavation of the Gamla synagogue, one of the oldest in Israel. The city of Gamla was 6 miles (9.7 km) northeast of the Sea of Galilee. It was destroyed by the Romans in A.D. 67, early in the Jewish Revolt.



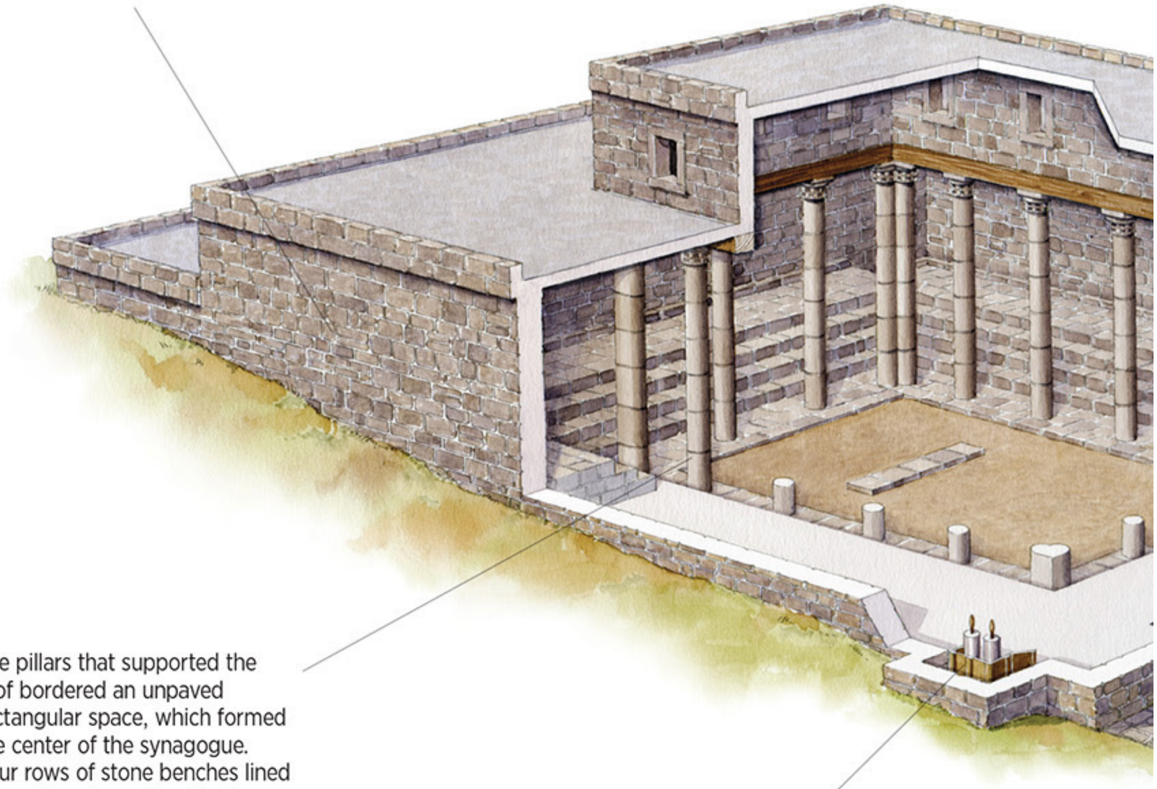
The structure was built of basalt stone blocks; the exterior measurement was 84 x 56 feet (26 x 17 m).

A covered water channel ran to the mikveh, which was a stone ritual bath with seven steps. The mikveh held just enough water for the complete immersion of people and items needing purification, such as jars and utensils used in worship.

The pillars that supported the roof bordered an unpaved rectangular space, which formed the center of the synagogue. Four rows of stone benches lined the walls and could evidently hold several hundred people.

A closet held the scrolls of the Law and the Prophets.

The entrance to the synagogue faced southwest, toward Jerusalem.

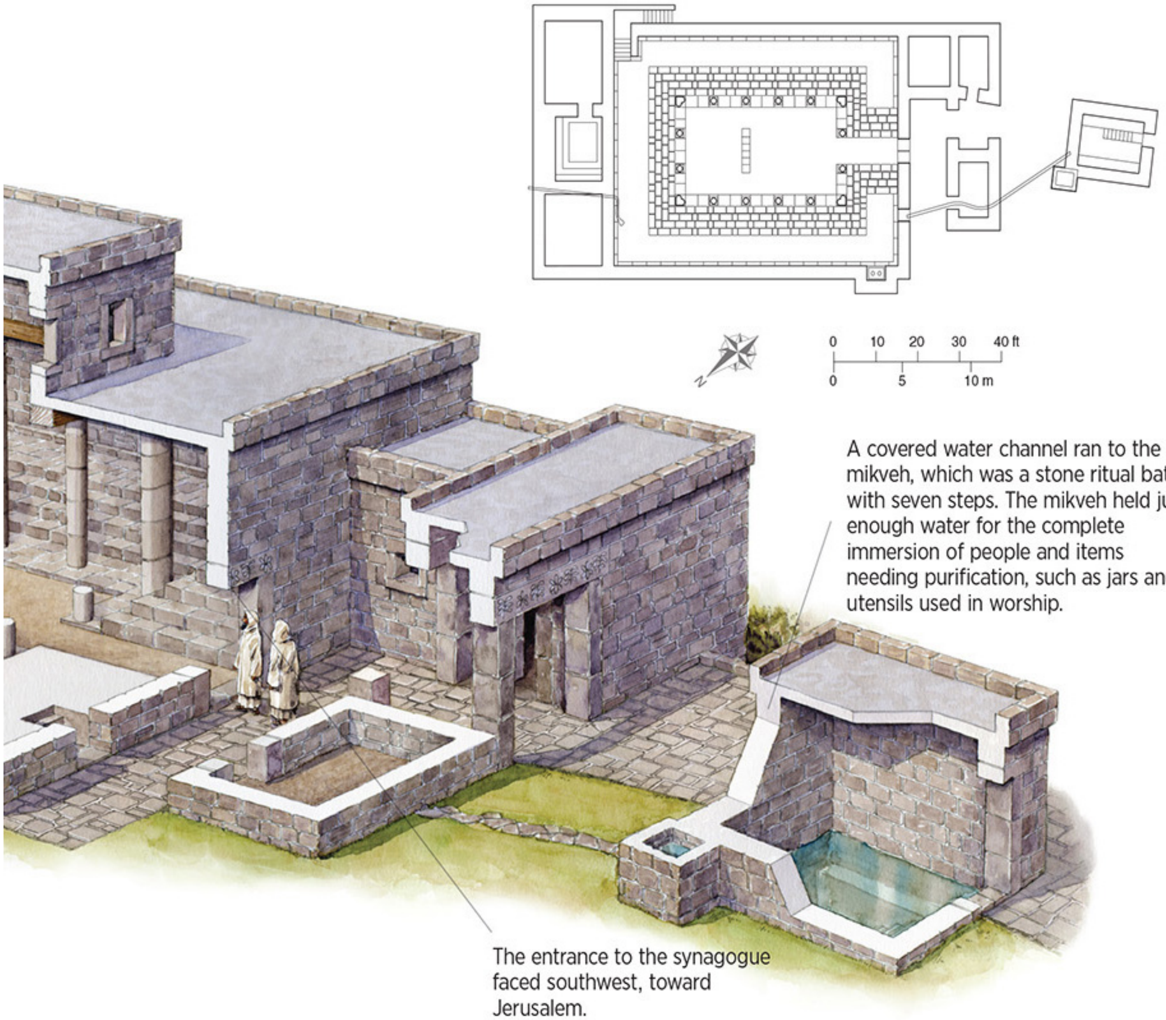


The structure was built of basalt stone blocks; the exterior measurement was 84 x 56 feet (26 x 17 m).

The pillars that supported the roof bordered an unpaved rectangular space, which formed the center of the synagogue. Four rows of stone benches lined the walls and could evidently hold several hundred people.

A closet held the scrolls of the Law and the Prophets.

• •

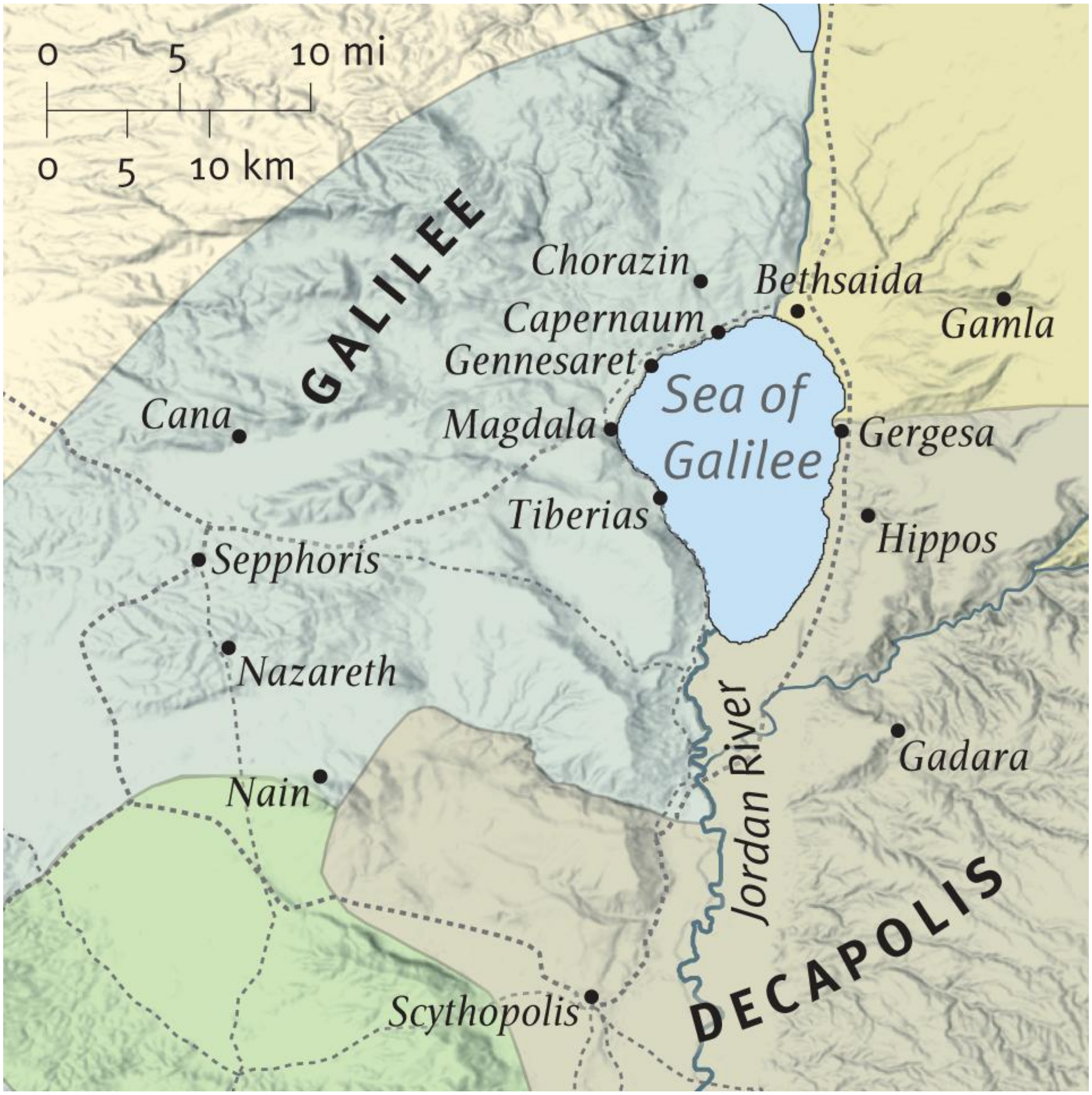


A covered water channel ran to the mikveh, which was a stone ritual bath with seven steps. The mikveh held just enough water for the complete immersion of people and items needing purification, such as jars and utensils used in worship.

The entrance to the synagogue faced southwest, toward Jerusalem.

Jesus' Ministry in Galilee

Jesus spent most of his life and ministry in the region of Galilee, a mountainous area in northern Palestine. Jesus grew up in the small hill town of Nazareth, about 3.5 miles (5.6 km) south of the Gentile administrative center of Sepphoris. Soon after he began his public ministry, Jesus relocated to Capernaum on the Sea of Galilee. By Jesus' time, a thriving fishing industry had developed around the Sea of Galilee, and several of Jesus' disciples were fishermen.


0 5 10 mi
0 5 10 km
GALILEE
Chorazin
Bethsaida
Gamla
Capernaum
Gennesaret
Sea of Galilee
Magdala
Gergesa
Cana
Tiberias
Hippos
Sepphoris
Nazareth
Jordan River
Gadara
Nain
DECAPOLIS
Scythopolis

LUKE—NOTE ON 4:16–5:16 Jesus began his ministry by preaching in his hometown of Nazareth. Soon thereafter he was preaching in many places, healing many people, and calling disciples to work with him.

LUKE—NOTE ON 4:16 **as was his custom**. Jesus faithfully attended services at the **synagogue**. Synagogues usually had large rooms with bench seating along the wall (see The Synagogue and Jewish Worship). There is evidence from some synagogues of a special decorative seat called the "Seat of Moses" (see note on Matt. 23:2). Sabbath services at a synagogue involved singing, Scripture and prayer readings, a sermon based on the weekly Scripture reading, and a priestly blessing. Those who did not follow accepted belief and practice were sometimes "put out of the synagogue" (John 9:22).

LUKE—NOTE ON 4:17 **He . . . found the place**. Jesus chooses to read Isa. 61:1–2a, but also quotes from Isa. 58:6.

LUKE—NOTE ON 4:18–19 **The Spirit of the Lord is upon me**. Jesus claims to be the messianic servant of the Lord who is speaking in Isaiah 61 (see Luke 4:21). Jesus' mission involves proclaiming **good news to the poor** (see 6:20) and **liberty to the captives** ("liberty" elsewhere in Luke–Acts refers to forgiveness of sins). **Sight to the blind** includes both physically and spiritually blind. **Liberty** for **those who are oppressed** includes healing the sick, casting out demons, forgiving sins, and teachings on social justice. **Proclaim the year of the Lord's favor** quotes Isa. 61:2, but the Year of Jubilee (Lev. 25:10) is also in view.

LUKE—NOTE ON 4:24 The word **Truly** occurs more than 70 times in the Gospels, emphasizing the truth of Jesus' words.

LUKE—NOTE ON 4:25–27 The examples Jesus cites from the ministries of **Elijah** and **Elisha** show that, when Israel rejects God's prophets, God sends them elsewhere, even to Gentiles.

LUKE—NOTE ON 4:28–29 **Throw him down the cliff** describes one method of stoning. Like other NT stoning incidents, which usually involved throwing rocks, this is a mob activity. Under Roman rule, only government officials could carry out a death penalty.

LUKE—NOTE ON 4:30 **passing through their midst**. Luke does not explain how Jesus escaped, but it seems to have been miraculous.

LUKE—NOTE ON 4:32 his word possessed authority. The rabbis merely cited other rabbis' opinions; Jesus' teachings had authority of their own (see Matt. 5:22).

LUKE—NOTE ON 4:34 I know who you are. The demons know who Jesus is (v. 41) but they do not put their personal trust in him (see also note on Mark 1:23–25).

LUKE—NOTE ON 4:35 Be silent. Compare v. 41.

LUKE—NOTE ON 4:36 they were all amazed. Jesus' triumph over demons was a clear indication that God's kingdom was breaking into the present age in a new and decisive way (see note on Matt. 12:28).

LUKE—NOTE ON 4:38 Simon was also called "Peter" (6:14).

LUKE—NOTE ON 4:40 the sun was setting. See note on Mark 1:32–34. **every one of them**. Though it was late, Jesus did not perform a "group healing" but paid individual attention to each person.

LUKE—NOTE ON 4:41 And demons also. Luke clearly distinguishes between the casting out of demons and healing (compare 13:10–17).

LUKE—NOTE ON 4:42–44 Luke often refers to what **must** be, emphasizing the necessity of God's plan being fulfilled. **The kingdom of God** refers to his reign in people's hearts, not to geographical territory.

LUKE—NOTE ON 5:1 lake of Gennesaret. The Sea of Galilee.

LUKE—NOTE ON 5:3 Getting into one of the boats . . . he . . . taught. Compare Mark 4:1–2.

LUKE—NOTE ON 5:8–9 astonished. At this point, Peter understands that God is working through Jesus. Later, he will come to a deeper understanding (see Mark 8:29). Only after the resurrection will Peter and the other disciples fully understand who Jesus is (Luke 24:31, 36–43, 52).

LUKE—NOTE ON 5:10 Do not be afraid. See 1:13. **Catching men** builds on the analogy of catching fish. It means bringing people into the kingdom of God (see also ESV footnote).

LUKE—NOTE ON 5:12 **leprosy**. See note on Matt. 8:2–3. The term included a variety of serious skin diseases, not just what is today called “leprosy” (Hansen’s disease). **fell on his face**. A position of reverence (see Luke 17:16).

LUKE—NOTE ON 5:13 **be clean**. Jesus is not made *unclean* by touching the leper. Instead, the leper is *cleansed* by Jesus’ touch.

LUKE—NOTE ON 5:14 **tell no one**. Jesus does not want to draw crowds who come simply for the sake of miracles. **go . . . to the priest** as **Moses commanded** (Lev. 14:2–32). This was to serve as a **proof to them**, that is, the people (and probably the priests as well). The healed leper is brought back into full fellowship in the Jewish community.

LUKE—NOTE ON 5:15 **to hear him and to be healed**. Luke emphasizes Jesus’ preaching ministry over his healing ministry (see 6:18).

LUKE—NOTE ON 5:16 **Would withdraw . . . and pray** could also be translated “was regularly withdrawing . . . and praying.”

LUKE—NOTE ON 5:17–6:11 Luke returns to the theme of opposition to Jesus (see 4:28–30) with five accounts of controversy (compare Mark 2:1–3:6).

LUKE—NOTE ON 5:17 The **Pharisees** were the most influential of the three major Jewish sects (see note on John 1:24). **teachers of the law**. Scribes were experts in handling written documents. Their duties included interpreting the Mosaic law. **From every village** indicates Jesus’ great fame.

LUKE—NOTE ON 5:19 **they went up on the roof**. Houses in ancient Palestine often had external stairs leading up to a flat roof. **through the tiles**. Evidence suggests that tiles were sometimes used for roofs, perhaps on homes of the wealthy. Typical mud roofs were made from slabs of mud baked in the sun, and Luke may have called these “tiles.”

LUKE—NOTE ON 5:20 **Their faith** probably refers to the faith of the friends who brought the paralytic to Jesus, but it may include the faith of the paralytic as well. **your sins are forgiven**. Jesus is announcing that he has the authority to forgive sins.

LUKE—NOTE ON 5:21–22 **The scribes and the Pharisees** are often paired together in the Gospels (see note on Matt. 5:20). Jesus does not deny that **God**

alone can forgive sins. **Jesus perceived their thoughts**, an indication of divine omniscience (compare Matt. 9:4; Mark 2:8).

FACT

The Pharisees may have originated from the *Hasidim*, Jewish separatists who fought for independence in the Maccabean Revolt. Unlike the Sadducees, who controlled the Jewish high court, the Pharisees were heavily involved in the local synagogues. They were popular with the people, but Jesus challenged them on many points.

LUKE—NOTE ON **5:23–24** It is easier to say that a person's sins are forgiven (which *cannot* be disproved) than to claim to be able to tell him to rise up and walk (which *can* be disproved). Jesus' healing of the paralytic thus serves as proof (**that you may know**) that he, as the **Son of Man**, has the authority to forgive sins. (On "Son of Man," see notes on Matt. 8:20; Mark 2:10.)

LUKE—NOTE ON **5:27–28** **tax collector**. In Palestine, tax collectors represented the Roman government. Their own people hated them because they often charged extra taxes and took the money for themselves (see 19:8). In Matt. 9:9, **Levi** is called "Matthew." **Follow me**. An invitation to a total commitment to Christ.

LUKE—NOTE ON **5:30** **Why do you eat and drink with tax collectors and sinners?** Eating with them implies welcoming these people. The Pharisees thought this made a person unclean. But Jesus will bring sinners to repentance (v. 32) rather than being made unclean by association with them (see note on v. 13).

LUKE—NOTE ON **5:31–32** Jesus compares those **who are** well to those who are righteous, and **those who are** sick to sinners.

LUKE—NOTE ON **5:33–34** **Can** (they) **fast while the bridegroom is with them?** Jesus refers to himself as the bridegroom. In the OT, God the Father was the bridegroom (see Isa. 62:5; Hos. 2:19–20). On fasting, see note on Matt. 6:16–18.

LUKE—NOTE ON **5:35** **When the bridegroom is taken away** refers to Jesus' death. **In those days** refers to the time between Jesus' death and resurrection, and also after he has returned to heaven. During those times, fasting will be appropriate for his followers.

LUKE—NOTE ON 5:36–39 A **new** patch cannot be put on an **old garment**. It will shrink when it is washed, and then tear. Also, one does not put **new wine into old wineskins**. New, fermenting wine would stretch the old, inelastic wineskins and cause them to burst. **No one** is best understood as a criticism of the Pharisees. Jesus says they favor the past and reject the arrival of the kingdom.

LUKE—NOTE ON 6:1 **On a Sabbath . . . plucked and ate some heads of grain**. The law permitted this (Deut. 23:24–25). **Rubbing them** removed the outer chaff.

LUKE—NOTE ON 6:2 **Some . . . Pharisees** considered plucking grain on the Sabbath to be work and therefore forbidden. **You** (plural) includes Jesus in his disciples' activity; a teacher was responsible for his disciples' actions.

LUKE—NOTE ON 6:3–4 **what David did**. The Sabbath is not mentioned in 1 Sam. 21:1–6, but the point is that David did something **not lawful** (see Lev. 24:5–9) by eating the **bread of the Presence**. Jesus points out that both David and his followers did this because of David's authority (see notes on Matt. 12:4; Mark 2:25–26). If David can do this, then David's Lord (compare Luke 20:41–44) and his followers can certainly do something that meets a human need even though it violated the Pharisees' interpretation of the law.

LUKE—NOTE ON 6:5 The **Son of Man** ultimately rules over and interprets the **Sabbath**. See note on Mark 2:27–28.

LUKE—NOTE ON 6:7 **The scribes and the Pharisees** would have agreed that life-threatening situations allowed for breaking the Sabbath, but this was not such a situation (compare 13:14).

LUKE—NOTE ON 6:8 **he knew their thoughts**. An indication of divine omniscience.

LUKE—NOTE ON 6:10 **Stretch out your hand**. Jesus did not do anything in this situation that could be called "work." He simply spoke a word. Nor did the disabled man do any forbidden "work," for he simply stretched out his hand.

his hand was restored. This is proof that Jesus is lord of the Sabbath (see v. 5).

LUKE—NOTE ON **6:11** **What they might do to Jesus** foreshadows his suffering and death.

LUKE—NOTE ON **6:12–49** Jesus appoints 12 apostles, then gives extended teaching to a large group of disciples, including what is often called the “Sermon on the Plain” (vv. 20–49; compare the “Sermon on the Mount,” Matthew 5–7).

LUKE—NOTE ON **6:12** **he went . . . to pray**. Luke alone mentions Jesus praying before choosing the apostles. **All night** shows the importance Jesus placed on prayer.

LUKE—NOTE ON **6:14** **Simon, whom he named Peter**. The most prominent disciple heads each listing of the disciples. From now on, Luke will use the name “Peter” (except in 22:31 and 24:34). **Andrew**, the brother of Peter, is also mentioned in Acts 1:13. **James and John**. A second set of brothers, who were also Galilean fishermen (Luke 5:10–11) and partners (5:7) of Peter and Andrew. **Philip**. From Bethsaida, the same city (or birthplace) as Peter and Andrew (John 1:44). **Bartholomew** is a family name that occurs in each of the lists of disciples in the Synoptic Gospels. He is probably the same person as Nathanael listed in John’s Gospel (see note on John 1:45).

LUKE—NOTE ON **6:15** **Matthew**. See 5:27. **Thomas**. Called the “Twin” in John 11:16; 20:24; 21:2. **James the son of Alphaeus**. Not to be confused with James the brother of John, James the brother of Jesus, or the James of Mark 15:40. **Simon . . . the Zealot**. The Zealots were political activists opposed to Roman rule. Apart from Jesus’ influence on their lives, Matthew (as a tax collector working for Rome) and Simon (as a Zealot, seeking to overthrow Rome) would have disliked each other.

LUKE—NOTE ON **6:16** **Judas the son of James** does not appear in the parallel accounts in Matt. 10:3 and Mark 3:18. In his place is “Thaddaeus,” which is probably his other name (many of the apostles had double names). The name for the other **Judas** was qualified by **Iscariot**, which probably means “man from Kerioth,” a town in Judea (see John 6:71; 13:26). **who became a traitor**. See Luke 22:3–6, 47–48; Acts 1:16–20.

LUKE—NOTE ON 6:17 **he came down**. Jesus had been on a mountain (v. 12). Now he preaches on a **level place** (hence “the Sermon on the Plain”). **A great multitude** emphasizes Jesus’ growing popularity (see 4:37). People from **Tyre and Sidon** would likely have included Gentiles.

LUKE—NOTE ON 6:18–19 For the distinction between disease and demon possession, see 4:40–41. **sought to touch**. Compare 8:44–47; 18:15. For the association of **power** and healing, see 5:17.

LUKE—NOTE ON 6:20–23 See note on Matt. 5:3–12. The Beatitudes mentioned here are not conditions for entering the kingdom of God but blessings pronounced on those who have already entered. The main theme of the Beatitudes and the following “woes” involves the “great reversal” (see Introduction: Key Themes). On the relationship between this “Sermon on the Plain” (Luke 6:20–49) and the “Sermon on the Mount” (Matthew 5–7), see note on Matt. 5:1–7:29.

LUKE—NOTE ON 6:20 **Blessed are you who are poor**. In the OT, “the poor” frequently referred to the faithful poor who depended on God. Jesus is not saying that poverty in itself is a state of blessing. It is a blessing only when accompanied by trust in God. **for yours is the kingdom of God**. Such people belong to the kingdom and will receive the blessings of the kingdom (see note on Matt. 5:3).

LUKE—NOTE ON 6:21 In a way similar to the previous verse (see note), **you who are hungry** refers to those among Jesus’ disciples who are physically hungry and also hungry for God’s help and presence. (Compare Matt. 5:6.) **Now** implies that the hunger will not last forever, **for you shall be satisfied**. God will supply their needs, first with his abundant presence in this life (Ps. 107:9) and then also with meeting their physical needs. This could happen in this age (Mark 10:30; James 2:15–17), but it will certainly happen in the age to come (Luke 13:29). **who weep now**. See “mourn” in Matt. 5:4 and note. “Now” indicates that, when God’s kingdom is fully established, he will wipe away every tear (Rev. 21:4).

LUKE—NOTE ON 6:24 **you who are rich**. Those who delight in and trust the things of this life more than God (see 1:53; 12:13–21; also see notes on James 2:1–7; 5:1–6).

LUKE—NOTE ON 6:25 **You who laugh now** refers to the mocking laughter of the arrogant rich, who care little for others or for God. They shall **mourn and weep** when God's judgment comes.

LUKE—NOTE ON 6:26 **False prophets** were well spoken of, for they prophesied what people wanted to hear. This is a warning against seeking the approval of the world rather than being faithful to God.

LUKE—NOTE ON 6:28 The ability to bless **those who curse you** depends on trust in God's care and direction of life's events.

LUKE—NOTE ON 6:29 **strikes you on the cheek**. An insulting slap (see note on Matt. 5:39). **Offer the other also** is not intended as a command for every circumstance or as a prohibition against governments using military or police force. **takes away your cloak**. Believers will often be subject to abuse or taken advantage of, but they are to face such rejection by being generous and compassionate rather than by retaliating.

LUKE—NOTE ON 6:30 Christians should help those who are truly needy. They are not required to give foolishly (see Matt. 7:6), to give to a lazy person who is not in need (2 Thess. 3:10), or to give where giving would do more harm than good.

LUKE—NOTE ON 6:31 The "Golden Rule"; compare Matt. 7:12.

FACT

The Golden Rule. In 6:31, Jesus teaches that his followers should treat others as they want to be treated. This is known as "the Golden Rule," and it is a good summary of OT teaching (Matt. 7:12). Since God is kind and merciful, his children should be too (Luke 6:32–36).

LUKE—NOTE ON 6:35 **You will be sons** does not mean "you will become sons" but "you will demonstrate that you are sons" by imitating God's care and compassion even for those who are evil. For **Most High** as an expression for God, see note on 1:32.

LUKE—NOTE ON 6:37–38 **Judge not . . . condemn not**. Literally, "Stop judging . . . condemning." Jesus is not ruling out the legitimate use of discernment, church discipline, and law courts. Rather, he is teaching against focusing on other people's faults (see notes on Matt. 7:1–5). **be judged . . . condemned** (by God). **Forgive** and **give** go beyond not judging and not condemning to seeking the positive well-being of others. **For with the measure you use it will be measured back to you**. Compare Matt. 7:2; Mark 4:24.

LUKE—NOTE ON 6:39 The **parable** speaks of being **blind** to one's own faults while judging others (compare Rom. 2:19–21).

LUKE—NOTE ON 6:40 **A disciple is not above his teacher**. A disciple's goal is to be like his master.

LUKE—NOTE ON 6:41–42 **speck . . . log**. Christians should not condemn others for things they themselves are guilty of doing.

LUKE—NOTE ON 6:43–45 This teaching can be taken in either of two ways. First, observing good and bad fruit allows one to judge wisely in dealing with others (v. 42). Second, it applies to the disciples themselves. The **fruit** of a **bad tree** is judging and condemning others (vv. 39–42). The **fruit** of a **good tree** is forgiving, giving to others, and loving one's enemies (vv. 37–38; compare 8:8, 15; 13:6–9). **out of the abundance of the heart his mouth speaks**. The true nature of people's hearts can often be seen when they speak without thinking.

LUKE—NOTE ON 7:1–50 Luke helps his readers answer the question "Who is this . . . ?" (v. 49) by recounting two healing miracles (vv. 1–10, 11–17), John's testimony about Jesus (vv. 18–35), and another example of Jesus forgiving sins (vv. 36–50).

FACT

Are you the one who is to come? John the Baptist sent his disciples to ask Jesus if he was the "mightier one," or the Messiah, who would come after John. In response, Jesus pointed out how his ministry fulfilled Isaiah's prophecies about the Messiah (7:18–23; see 3:16).

LUKE—NOTE ON 7:2 **centurion**. A Roman officer in charge of a hundred men.

LUKE—NOTE ON 7:3 **elders of the Jews**. Local Jewish officials.

LUKE—NOTE ON 7:9 **Not even in Israel** foreshadows the entry of Gentiles into the kingdom of God.

LUKE—NOTE ON 7:11–17 This miracle, involving a widow's son, recalls a similar miracle by Elijah (1 Kings 17:17–24).

LUKE—NOTE ON 7:12 **The only son of his mother . . . a widow** reveals the woman's desperate economic situation. Without a husband or a son, she has little financial support.

LUKE—NOTE ON 7:14 **bier**. A plank that served as an open coffin to carry the dead body outside the city to its burial place. Jesus is not made unclean when he touches the dead. Instead, the dead man comes to life.

LUKE—NOTE ON 7:15 **sat up and began to speak**. This is proof of Jesus' miracle.

LUKE—NOTE ON 7:16 **God has visited his people**. God is making known his presence in Jesus (see 1:68).

LUKE—NOTE ON 7:18 **All these things** refers to Jesus' miracles and his teaching.

LUKE—NOTE ON 7:19–20 **Are you the one . . . to come** indicates John's doubt as to whether Jesus was the promised Messiah. Perhaps this was because it did not appear that Jesus was going to overthrow the Roman rulers or immediately bring judgment on evildoers.

LUKE—NOTE ON 7:22 **tell John**. Jesus does not answer John's question directly but gives evidence demonstrating that he is the "coming one": **blind receive . . . sight** (see 4:18; 18:35–43); **lame walk** (5:17–25); **lepers are cleansed** (5:12–16; 17:11–19); **deaf hear** (see Isa. 29:18; 35:5); **dead are raised** (Luke 7:11–17; 8:40–56); **poor have good news preached to them** (4:18; 6:20). The days of salvation foretold by Isaiah have begun, even though they will not be completed until Christ returns to establish the eternal kingdom.

LUKE—NOTE ON 7:23 Jesus' word of encouragement is surely directed to John and his disciples.

LUKE—NOTE ON 7:28 **none is greater**. John's greatness comes from his role as the one who prepared people for Jesus the Messiah. Therefore **the one who is least in the kingdom of God** (one who has believed in Jesus and has become a member of the new covenant kingdom) is actually **greater than** John, for that person lives in the age of fulfillment.

LUKE—NOTE ON 7:29–30 Those among Jesus' hearers who had been **baptized** by John rightly took Jesus' words in vv. 24–28 as praising John, and therefore they **declared God just**. Those who had **not** been **baptized** by John (that is, **the Pharisees and the lawyers**) had a more negative response.

LUKE—NOTE ON 7:31–34 **This generation** refers to the leaders and others dominant in the culture. They reject both Jesus and John. They are like **children** who do not want to play with anyone.

LUKE—NOTE ON 7:35 **Wisdom** (God's way, v. 29) **is justified** (shown to be right) **by all her children** (the followers of John and Jesus).

LUKE—NOTE ON 7:36 The **Pharisees** were the most influential of the three major Jewish sects (see note on John 1:24).

LUKE—NOTE ON 7:37–38 **a woman**. Unnamed; see note on Mark 14:3–5. **Alabaster** is a soft stone frequently used as a perfume container. **Reclining** toward a low center table(s), the feet of the participants would have faced outward like spokes from a hub. Her **tears** are tears both of thankfulness and also of reverent awe as she senses the presence of God in Jesus. Her act would have been considered improper. It took great courage to honor Jesus in this way.

LUKE—NOTE ON 7:39–40 Jesus knew what Simon **said to himself**, showing that he was indeed a **prophet**.

LUKE—NOTE ON 7:41 **five hundred denarii**. About 20 months' wages. **fifty** denarii. About two months' wages.

LUKE—NOTE ON 7:42 **cancelled the debt**. For the comparison of sin with debt, see 11:4; Matt. 6:12; 18:21–35.

LUKE—NOTE ON 7:47 **For she loved much** refers not to the reason the woman is forgiven but the result of being forgiven (see note on v. 50; see also "which of them will love him more," v. 42).

LUKE—NOTE ON 7:48–49 **Your sins are forgiven**. As in 5:20–25, Jesus is exercising the divine role of forgiving sins. **Who is this, who even forgives sins?** Luke includes this question to allow his readers to think about who Jesus is.

LUKE—NOTE ON 7:50 **Your faith has saved you**. Compare 8:48; 17:19; 18:42. See note on 7:47. Her faith is shown in the way she honored Jesus by washing his feet.

LUKE—NOTE ON 8:1–3 Luke has more references to the role of women in Jesus' ministry than any other Gospel. Here he mentions several by name. The women come from many social levels. See 23:49; 24:1–11; Acts 1:14.

LUKE—NOTE ON 8:2 **Mary** was **called Magdalene** because she was from Magdala, on the western shore of Galilee. Later writers in church history connected Mary Magdalene to the sinful woman of 7:37, calling her a former prostitute. Jesus healed Mary of demonic possession, and she gratefully followed him to the foot of the cross and the empty tomb (Matt. 27:56, 61; 28:1; and parallels). **Seven demons** reveals the greatness of her healing.

LUKE—NOTE ON 8:3 **Many others** and **who** are both feminine in Greek, referring to women who supported Jesus and his disciples.

LUKE—NOTE ON 8:4–8 The focus of this parable is on the various kinds of soil on which the sower sows his seed. **parable**. A story that teaches a moral or spiritual lesson. **Some fell on the rock** lying beneath a thin layer of soil. **ears to hear**. An encouragement to understand and obey the parable. **hundredfold**. A tenfold return would have been considered a good crop.

LUKE—NOTE ON 8:10 **To you it has been given to know**. For the disciples' unique access to Jesus' teachings, see 10:21–22; 12:32; 22:29. **secrets**. Jesus' parables hide the truth from the "crowd" (Matt. 13:2), who remained uncommitted to him, while they communicated truth to his disciples.

LUKE—NOTE ON 8:12 The seeds **along the path** (through the field) represent one group of hearers. **So that they may not believe and be saved** assumes that faith is the means of salvation.

LUKE—NOTE ON 8:13 **believe**. A few interpreters think this is saving faith because these people "believe." Though they "fall away" (from fellowship?), this is not an ultimate rejection of Christ. But it is more likely that this is merely intellectual “faith” (compare James 2:17), not saving faith, for these plants **have no root** (see Mark 4:17), they bear no fruit, and they last only **for a while** (on perseverance, see notes on John 6:40; Rom. 8:29; 8:30; 2 Tim. 2:11–13; Jude 21).

LUKE—NOTE ON 8:14 **cares**. Compare 12:22–34; 21:34. **riches**. Compare 12:15; 16:1–13.

LUKE—NOTE ON 8:15 **With patience** can also be translated “with perseverance” (compare 21:19). Fruit-bearing in God’s kingdom often requires much work before significant results are seen.

LUKE—NOTE ON 8:16–18 **hidden . . . be made manifest . . . secret . . . come to light**. Jesus is ultimately speaking about the final judgment, but gospel proclamation and ministry in this age are like a “lamp” (v. 16) that exposes and drives away dark areas of sin before the final judgment. **The one who** [already] **has** a knowledge of God’s Word will understand it better (**more will be given**), whereas the one who does not listen carefully (**has not**) will lose even what he has heard (see Acts 28:25–28; and notes on Matt. 25:29; Mark 4:24–25).

LUKE—NOTE ON 8:19–21 The **brothers** of Jesus are most likely the sons born to Joseph and Mary after Jesus’ birth. **My mother and my brothers are those**. For Jesus, spiritual relationships were more important than physical ones. Thus his real family is made up of those **who hear the word of God and do it** (see note on Mark 3:35).

LUKE—NOTE ON 8:22–25 **windstorm**. The Sea of Galilee is 696 feet (212 m) below sea level, resulting in sudden storms. Jesus **rebuked the wind and . . . waves**, revealing that he has authority over nature, just as the Lord God does. **Where is your faith?** implies a deficiency rather than an absence of faith. See note on Mark 4:40.

LUKE—NOTE ON 8:27 **man . . . who had demons**. The use of “he” (vv. 27–30) and “they” (vv. 31–33) is determined primarily by whether the demons are seen as acting in unity with the man or apart from him.

FACT

Traveling exorcists tried to cast out demons using a variety of spells and devices. Jesus cast out demons using simple commands. This demonstrated his unique authority as the Son of God and showed that Jesus was stronger than any evil power (8:26–39).

LUKE—NOTE ON **8:28** **When he saw Jesus, he . . . fell down before him**. See note on Mark 5:6–7. **I beg you** reveals Jesus' authority over the demons. **do not torment me**. See Luke 8:31.

LUKE—NOTE ON **8:29** **He had commanded** indicates that the demon did not come out the first time Jesus commanded it to (see note on Mark 5:8).

LUKE—NOTE ON **8:30** **Legion** indicates thousands of demons but may be an intentional overstatement. See note on Mark 5:9.

LUKE—NOTE ON **8:31** **abyss**. The final destination of Satan and his angels; compare Matt. 25:41; 2 Pet. 2:4; Rev. 20:3.

LUKE—NOTE ON **8:32–33** A **large herd of pigs** shows that this is a Gentile region, since pigs were forbidden for Jews (Deut. 14:8; see note on Matt. 8:30–34).

LUKE—NOTE ON **8:35** The drowning of so many pigs verifies that a large number of demons were in the man.

LUKE—NOTE ON **8:36** **Healed** can also be translated "saved."

LUKE—NOTE ON **8:37** **So he . . . returned**. Luke completes the story of the townspeople before completing the story of the demoniac. **for they were seized with great fear**. The townspeople seem to have had a superstitious fear of Jesus' mysterious power. Perhaps they were also afraid of losing more of their property.

LUKE—NOTE ON **8:38–39** **declare how much God has done. . . . proclaiming . . . how much Jesus had done**. Jesus has the same status as God (compare 9:42–43).

LUKE—NOTE ON 8:40 **The crowd welcomed him** refers back to vv. 1–21 and the “crowd” of vv. 4 and 19.

FACT

An early outreach to Gentiles. When Jesus healed a demon-possessed man in a Gentile area (8:26–39), the healed man became an early “missionary” to his fellow Gentiles. The mission to the Gentiles would not begin in earnest until after Pentecost (Acts 2).

LUKE—NOTE ON 8:41–42a **a ruler of the synagogue**. See note on Mark 5:22. A board member of the synagogue, or more likely the official in charge of arranging services (see Acts 13:15).

LUKE—NOTE ON 8:43 **discharge of blood**. Her situation is difficult because of its duration (**twelve years**) and hopelessness (**she could not be healed by anyone**). Moreover, her hemorrhaging would also have made her ceremonially unclean, which would have cut her off from many social and religious relationships (see Lev. 15:25).

Parallels in the Ministries of Jesus, Peter, and Paul in Luke–Acts

Luke shows Peter and Paul continuing the ministry of Jesus in the book of Acts. Representative examples are cited on the chart below.

Type of Ministry	Jesus	Peter	Paul
Preaching that the OT is fulfilled in Jesus the Messiah	Luke 4; 24	Acts 2; 3	Acts 13; 17
Casting out unclean spirits	Luke 4:31–37	Acts 5:16	Acts 16:16–18
Healing the lame	Luke 6:6–11	Acts 3:1–10	Acts 14:8–10
Raising the dead	Luke 7:11–17	Acts 9:36–43	Acts 20:7–12
Healing by a touch, a shadow, or cloths	Luke 8:42–48	Acts 5:15	Acts 19:11–12

LUKE—NOTE ON 8:47 **trembling**. Fear is appropriate when experiencing God’s presence (v. 35). The woman **declared . . . why she had touched him**. Compare Mark 5:33.

LUKE—NOTE ON 8:48 Jesus’ addressing her as **daughter** probably reassures the woman, as does his statement that **your faith has made you well**. This seems to mean both physical and spiritual healing (see note on v. 36). Also, Jesus’ final words to her, **go in peace**, suggest that she has been saved.

LUKE—NOTE ON 8:49 **While he was still speaking** marks a change back to the story of Jairus. **Do not trouble the Teacher any more** assumes that while Jesus could heal the sick, the girl's death placed her beyond his ability to heal.

LUKE—NOTE ON 8:51 **Peter and John and James**. This is Luke's first mention of this inner group of disciples.

LUKE—NOTE ON 8:52–53 **weeping and mourning**. Professional mourners and flutists were often hired to attend funerals. **She is not dead but sleeping** must be understood in light of vv. 49, 53.

LUKE—NOTE ON 8:54–55 **she got up at once**. Along with the fact of her eating, this offers immediate proof of the miracle.

LUKE—NOTE ON 8:56 **he charged them to tell no one**. A sharp contrast to v. 39. Jesus is now back in a Jewish region where mistaken expectations about a political and revolutionary messiah could make Jesus' ministry much more difficult.

LUKE—NOTE ON 9:1–2 For **power and authority**, see 4:36; for power to **heal**, see 5:17. Some think this power and authority was only for this mission, as its absence in 9:40 and the equipping in 24:49 and Acts 1:8 suggest. **sent**. The verb form of the noun "apostle."

LUKE—NOTE ON 9:3 **Take nothing for your journey**. See note on Mark 6:8–9. Perhaps this is due to the brevity of their mission and to teach them to trust God to supply their needs (Luke 12:22–31). **no staff**. According to Mark 6:8, the disciples *were* allowed to take a staff. Here in Luke's account, Jesus is probably not prohibiting a staff altogether but prohibiting taking an extra one (as Luke 10:4 prohibits extra sandals).

LUKE—NOTE ON 9:4 **whatever house**. Rather than moving from house to house, perhaps in a quest for better housing, the apostles were to establish their ministry headquarters in one home. Compare 10:7.

LUKE—NOTE ON 9:5 **wherever they do not receive you**. "Receive" is used elsewhere with respect to welcoming and receiving God's word (8:13), Jesus (9:48, 53), Jesus' followers (vv. 5, 48), and the kingdom of God (18:17). **shake off the dust from your feet** (compare 10:11; see notes on Matt. 10:14; Mark

6:11). This visibly illustrates the future judgment of those who reject Christ’s messengers (Luke 10:11–15).

LUKE—NOTE ON **9:7–8** **Herod the tetrarch** (see 3:1 and note on Matt. 14:1). As a careful historian, Luke uses the proper title (“tetrarch”) to describe Herod Antipas rather than the less precise, general term “king” (Matt. 14:9; Mark 6:14). **it was said by some**. On the various misunderstandings of Jesus’ identity, see note on Mark 6:14b–15. **one of the prophets**. Such as Moses (Deut. 18:15) or Jeremiah (Matt. 16:14). Compare John 6:14. **had risen**. A literal return from the dead is probably meant.

LUKE—NOTE ON **9:9** **John I beheaded**. See Matt. 14:1–12; Mark 6:14–29; and notes. **And he sought to see him** foreshadows Luke 13:31 and 23:6–12. It refers to either Herod Antipas’s desire to see Jesus perform a miracle (23:8) or his desire to kill him (13:31).

LUKE—NOTE ON **9:10** The **apostles** (see note on Rom. 1:1), the “twelve” (Luke 9:12), and the “disciples” (vv. 14, 16) are used interchangeably here. **Bethsaida** was just northeast of where the Jordan flows into the Sea of Galilee from the north.

FACT

Was Bethsaida (9:10) actually a fishing village on the Sea of Galilee, as Mark 6:45 suggests? The most likely site for Bethsaida is 1.25 miles (2 km) inland from the Sea. However, recent archaeological research has shown that this can be explained by (1) a lowering of the water level in the Sea, (2) sedimentation, and (3) seismic activity.

LUKE—NOTE ON **9:11** **kingdom of God**. Jesus’ and the apostles’ message was identical (compare vv. 2, 6 with 4:43; 8:1).

LUKE—NOTE ON **9:14** **about five thousand men**. See note on John 6:10–11.

LUKE—NOTE ON **9:15** **And they did so**. As in 5:5, the disciples’ obedience precedes understanding.

LUKE—NOTE ON **9:17** **twelve baskets**. Much food is left over, and Jesus did not want any food to be wasted.

LUKE—NOTE ON 9:18–20 praying alone. Jesus may have been praying that his disciples would truly understand who he is. **John the Baptist**. The disciples repeat the same possibilities mentioned in vv. 7–8 (see note on Matt. 16:14). **But who do you say**. “You” is plural and is emphasized in the Greek. **Peter**, spokesman for the disciples, **answered, “The Christ of God**.**”** (On Peter’s confession, see notes on Matt. 16:16; Mark 8:29b–30.) Jesus’ identity as the “Christ”—confessed by angels (Luke 2:11); by the Gospel narrator (2:26); by demons (4:41); and by Jesus himself (4:18)—is now confessed for the first time by the Twelve. For “Christ,” see note on 2:11.

LUKE—NOTE ON 9:21–22 For the first time, Jesus clearly teaches the Twelve that his role as God’s anointed Messiah (Christ) involves suffering and death. **tell this to no one**. Peter’s confession (v. 20) is correct, but proclaiming it widely at this time would be misunderstood because of Jewish nationalistic expectations. For the **Son of Man**, see note on Matt. 8:20. **by the elders and chief priests and scribes**. They are acting as a group. The “chief priests” are not the high priests but members of the most prominent priestly families. Jesus will be **raised** to life by God.

LUKE—NOTE ON 9:23–27 The following teachings on discipleship are addressed not just to the Twelve but to “all” (v. 23).

Predictions, Reminders, and Proofs of the Death and Resurrection of Jesus in the Gospel of Luke

9:22	“The Son of Man must suffer many things and be rejected . . . and be killed, and on the third day be raised.”
9:44	“The Son of Man is about to be delivered into the hands of men.”
12:50	“I have a baptism to be baptized with.”
13:32	“I cast out demons and perform cures today and tomorrow, and the third day I finish my course.”
13:33	“for it cannot be that a prophet should perish away from Jerusalem.”
17:25	“But first he must suffer many things and be rejected by this generation.”
18:32	“he will be delivered over to the Gentiles and will be mocked and shamefully treated and spit upon.”
18:33	“after flogging him, they will kill him, and on the third day he will rise.”
24:6–7	“Remember how he told you, while he was still in Galilee, that the Son of Man must be delivered into the hands of sinful men and be crucified and on the third day rise.”
24:25–26	“. . . slow of heart to believe all that the prophets have spoken! Was it not necessary that the Christ should suffer these things and enter into his glory?”
24:46	“Thus it is written, that the Christ should suffer and on the third day rise from the dead.”

LUKE—NOTE ON 9:23 Come after me means to become a disciple (compare 14:27). This requires that a disciple: (1) **deny himself** (renouncing personal control of one’s life); (2) **take up his cross** (making a commitment that will lead to rejection and possibly even death; compare 14:27 and see note on Mark 8:34); and (3) **follow me** (following the example and teachings of Jesus).

LUKE—NOTE ON 9:24 save his life . . . lose it. See note on Mark 8:35.

LUKE—NOTE ON 9:26 when he comes in his glory. The second coming (see 21:27; 24:26).

LUKE—NOTE ON 9:27 Some standing here refers to Peter, James, and John, who will witness the transfiguration.

LUKE—NOTE ON 9:28 About eight days after indicates that this account should be understood in light of vv. 20–27. **mountain**. See note on Matt. 17:1. **to pray**. Perhaps Jesus prayed that the three disciples would see him in his glory.

LUKE—NOTE ON 9:29 dazzling white (literally, “bright as a flash of lightning”). Compare 2 Pet. 1:16–18.

LUKE—NOTE ON 9:30 Moses and Elijah represent the Law and the Prophets. Their appearance counters the incorrect guesses of vv. 8, 19, indicating that Jesus is the fulfillment of both (see note on Mark 9:4).

LUKE—NOTE ON 9:31 Jesus’ **departure** is his future death, resurrection, and ascension.

LUKE—NOTE ON 9:33–34 Let us make three tents. This suggestion is a mistake, as indicated by Luke’s comment (**not knowing what he said**). The **cloud** shows that God is present (see note on Matt. 17:5).

LUKE—NOTE ON 9:35 This is my Son. Compare 3:22 and see note on Mark 9:7. **Listen to him** means to follow Jesus’ teaching (see Luke 9:22–27). It also alludes to Deut. 18:15, confirming that Jesus is the prophet Moses predicted.

LUKE—NOTE ON 9:36 Kept silent . . . in those days contrasts the situation in Jesus’ day with that of Luke’s day. After Pentecost Peter, James, and John freely proclaimed this event (see 2 Pet. 1:17).

LUKE—NOTE ON 9:39 a spirit seizes him. In the parallel account in Matt. 17:15, 18 the demon is apparently associated with epilepsy. But see Matt. 4:24, where epilepsy is distinguished from demon possession.

LUKE—NOTE ON **9:40** **they could not**. The disciples' inability to heal highlights Jesus' greater ability.

LUKE—NOTE ON **9:41** **O faithless and twisted generation**. See note on Mark 9:19. The first of several such references (see Luke 11:30–32, 50–51; 17:25). For "generation," see note on 7:31–34.

LUKE—NOTE ON **9:43b** The **marveling** of the "crowd" (see v. 37) is not necessarily due to faith (compare vv. 41, 43a).

LUKE—NOTE ON **9:45** The meaning of Jesus' words was **concealed from them** by God (compare 18:34).

LUKE—NOTE ON **9:46** **which of them was the greatest**. Because they thought the Messiah would be a political liberator, the disciples dream of status, honor, and power, along the lines of the Maccabean revolt (166–160 B.C.).

LUKE—NOTE ON **9:47** **Jesus, knowing . . . their hearts** indicates divine omniscience. **took a child . . . by his side**. See note on Mark 9:36–37.

LUKE—NOTE ON **9:48** **receives this child . . . receives me**; **receives me receives him who sent me**. An example of "step parallelism" (compare 10:16), in which the first thought is raised a step higher in the second thought: a child is received as a representative of Jesus; Jesus is received as a representative of God. **who is great**. Compare 14:11; 22:26.

LUKE—NOTE ON **9:49–50** **Because he does not follow with us** probably refers to a believer outside the circle of the Twelve. **The one who is not against you is for you** is the reverse of 11:23. The two sayings should be seen as complementary. See note on Mark 9:40.

LUKE—NOTE ON 9:51–19:27 *The Journey to Jerusalem.* During his ministry of teaching, healing, and making disciples, Jesus "set his face" (9:51) for his final journey to Jerusalem.

LUKE—NOTE ON 9:51–56 As Jesus and his disciples go south from Galilee to Jerusalem, they minister in Samaria.

LUKE—NOTE ON 9:51 **Taken up** means "taken up to heaven" and refers to Christ's ascension. **He set his face to go to Jerusalem** provides the theme for 9:51–19:27, the largest section of Luke's Gospel. It points toward Jesus' cross (23:33), resurrection (24:6), and ascension into heaven (24:51).

LUKE—NOTE ON 9:52 **a village of the Samaritans**. For Jewish-Samaritan relations, see note on John 4:4. **to make preparations**. To arrange housing.

LUKE—NOTE ON 9:53 **did not receive him, because his face was set toward Jerusalem** (compare v. 51). The Samaritans probably rejected the messengers because Samaritans did not accept Jerusalem as the place of worship (see John 4:20), and maybe also because Jesus seemed to be going there to die, so the risk of favoring him was high.

LUKE—NOTE ON 9:54–55 Jesus rejects the suggestion of **James and John** (**tell fire to come down**). His ministry at his first coming is not to bring judgment (see John 3:17) but to proclaim the gospel (see Matt. 11:28).

LUKE—NOTE ON 9:59 To **bury** a deceased parent was an important duty, and Jesus clearly encouraged honoring one's parents (Matt. 15:1–9). But Jesus knew that this man's request was merely an excuse for not following him. Burial at this time in Judaism often involved a year-long period from the time when the body was first buried until a year later when the bones of the deceased were placed in a box.

LUKE—NOTE ON 9:60 **Leave the dead to bury their own dead** constitutes a pun in which "dead" means both spiritually dead (compare 15:24) and physically dead.

LUKE—NOTE ON 9:61 **I will follow you, Lord, but**. This recalls 1 Kings 19:19–21, where Elijah permitted Elisha to **say farewell**. Jesus does not permit this. Jesus' summons to discipleship takes precedence over everything else.

LUKE—NOTE ON **9:62** Anyone who **puts his hand to the plow** has to keep looking forward to guide the plow. If he **looks back**, the plow will quickly veer off course.

LUKE—NOTE ON **10:1** **seventy-two**. Many very old and reliable Greek manuscripts have "seventy-two" here and in v. 17, while many other old and reliable manuscripts have "seventy." In any case, the number probably represents all the nations in the world (compare Genesis 10). Sending them out two by two fulfills the OT requirement for two witnesses (Deut. 19:15).

FACT

Jesus welcomed children and sometimes used them as examples of humility (10:21; 18:15–17). He taught that such humility was necessary for his followers (see Matt. 18:3–4). God delights in showing mercy to those who are humble (see Luke 1:52–53).

FACT

The coming of God's kingdom (11:2) is an important theme in the Gospels. It refers to the advance of God's rule over all creation, especially as sinful men and women put their trust in Jesus and submit to God's authority in their lives.

LUKE—NOTE ON **10:3** **I am sending you**. Although only the Twelve are named "apostles" (6:13; 9:10; 22:14; Acts 1:26), others are also "sent ones." **as lambs in the midst of wolves**. Jesus warns them of the dangers they face.

LUKE—NOTE ON **10:4** **No sandals** probably means not to take an extra pair, since Jesus is telling them what they should not **carry**. They are to **greet no one**. Such greetings were lengthy and time-consuming (see 2 Kings 4:29).

LUKE—NOTE ON **10:5** **Peace**. See note on John 14:27.

LUKE—NOTE ON **10:6** **son of peace**. One who has found the peace that comes with salvation. **it will return to you**. If faith is not present, the blessing will be useless.

LUKE—NOTE ON **10:7** **for the laborer deserves his wages**. Paul alludes to this saying in 1 Cor. 9:14 and quotes it as “Scripture” in 1 Tim. 5:18.

LUKE—NOTE ON **10:9** **Heal the sick** assumes the same power and authority as in 9:1 (compare 10:19). **The kingdom of God has come** refers to his reign in people’s hearts, not to geographical territory. See 9:2; 11:20; 16:16; 17:21. The “kingdom of God” in this present age is precisely the rule and reign of God in people’s hearts and lives.

LUKE—NOTE ON **10:10** **go into its streets**. The symbolic act of judgment against a town will be visible and public (compare 9:5).

LUKE—NOTE ON **10:11** **the dust of your town that clings to our feet we wipe off against you**. A sign of judgment on those rejecting the gospel (compare Acts 13:51).

LUKE—NOTE ON **10:12** **more bearable on that day**. Greater understanding of God’s revelation means greater responsibility.

LUKE—NOTE ON **10:13–14** **Tyre and Sidon**. On these cities, see notes on Matt. 11:20–24; Mark 7:24. **sitting in sackcloth and ashes**. An expression of mourning and repentance. “Sackcloth” is rough cloth made from goat’s hair; “ashes” were either placed on the head (2 Sam. 13:19) or sat upon (Job 2:8; Jonah 3:6).

LUKE—NOTE ON **10:15** **Capernaum** will receive the severest judgment because they witnessed Jesus’ ministry and miracles to such a great extent (4:23; 7:1–10) yet rejected him. **brought down to Hades**. The place of the unrighteous dead (16:22–26).

LUKE—NOTE ON **10:16** **The one who hears you hears me** emphasizes the unity of Jesus and his disciples.

LUKE—NOTE ON **10:18** **I saw Satan fall**. It is not clear whether Jesus is speaking of a vision by which he saw something in the spiritual realm or if this is simply a declaration of what has been happening. In either case, Satan’s authority and power over people has been broken.

LUKE—NOTE ON 10:19 **Serpents and scorpions** are physical dangers that the disciples will face in their preaching, and also symbols of demonic opposition. **nothing shall hurt you**. See 21:18; Acts 28:3–5.

LUKE—NOTE ON 10:20 **your names are written in heaven**. Compare Phil. 4:3; Rev. 3:5; 20:15.

LUKE—NOTE ON 10:21 **rejoiced in the Holy Spirit**. See 3:22; 4:1, 18. **Father**. See note on Matt. 6:9. **Lord of heaven and earth**. Compare Acts 17:24. Jesus' rejoicing is due primarily to God's having **revealed** (Luke 10:22) the presence of the kingdom and Satan's fall (vv. 17–18) to **little children**, that is, to the disciples, who have childlike faith (v. 23). **wise and understanding**. Wise in the world's eyes but unwilling to accept the gospel. Compare 1 Cor. 1:19.

LUKE—NOTE ON 10:22 **All things . . . handed over to me**. See note on Matt. 11:27. **anyone to whom the Son chooses to reveal him**. Compare John 14:6; Acts 4:12.

LUKE—NOTE ON 10:25–37 The parable of the good Samaritan is an example of how the "wise and understanding" (v. 21) do not understand even the simplest commands of Scripture (compare v. 27 with Lev. 19:18).

LUKE—NOTE ON 10:25 **what shall I do**? Compare 18:18; Acts 16:30. **eternal life**. Compare Luke 18:18, 30; see note on John 3:16.

LUKE—NOTE ON 10:26 **What is written in the Law?** For Jesus, the OT is the standard of faith and practice (compare 18:19–20).

LUKE—NOTE ON 10:27 Matthew, Mark, and Luke all include the words **heart** (emotions, will, and deepest convictions), **soul** (the immaterial part of a person's being), and **mind** (reason; this term is lacking in Deut. 6:5). Matthew (22:37) alone lacks the term **strength**.

LUKE—NOTE ON 10:28 **do this, and you will live**. Jesus is about to show the lawyer that he falls far short of following these commands (see note on Mark 10:19).

LUKE—NOTE ON 10:29 **who is my neighbor?** A deceitful question, because the lawyer was trying to eliminate responsibility for others by making some people "non-neighbors" (see note on v. 36).

LUKE—NOTE ON 10:30 **Jericho**. See note on Matt. 20:29. The Jericho road, still visible today, included long stretches of rocky terrain that made it convenient for **robbers**. The road descended (**down**) about 3,200 feet (975 m) in the 18 miles (29 km) from Jerusalem to Jericho.

LUKE—NOTE ON 10:31 **passed by on the other side**. A good picture of the priest's unwillingness to love his neighbor.

LUKE—NOTE ON 10:32 **Levite**. A member of the tribe of Levi. The Levites assisted the priests.

LUKE—NOTE ON 10:33 It would have been unthinkable for a **Samaritan** to help a Jew (see John 4:9; 8:48; see note on John 4:4). Loving one's neighbor involves showing care and compassion even to those with whom one would not normally have any relationship, but who are now in need (compare Luke 6:27, 35).

LUKE—NOTE ON 10:34–35 **two denarii**. The equivalent of two days' wages.

LUKE—NOTE ON 10:36 **Which of these . . . proved to be a neighbor**? Jesus' question corrects the lawyer's deceitful question (v. 29). The question is not "who is my neighbor?" but "how can I be a neighbor?"

LUKE—NOTE ON 10:38–42 **village**. Bethany (see John 12:1; see note on John 11:1). **who sat at the Lord's feet**. A disciple's proper place (compare Luke 8:35; Acts 22:3); unlike some in his culture, Jesus encouraged women to study the Scriptures. **you are anxious . . . about many things**. See Luke 8:14; 12:11, 22–30; 21:34. **Mary has chosen the good portion** echoes OT passages where close fellowship with the Lord is one's "portion" in life (see Ps. 16:5; 73:26; 142:5). Mary has chosen this, and it **will not be taken away from her**—neither now (to help Martha in the kitchen) nor for all eternity.

LUKE—NOTE ON 11:1 **Lord, teach us to pray**. The disciples ask for a distinctive prayer that they can pray as his disciples. Usually this is called "The Lord's Prayer" (vv. 1–4).

MARTHA

Martha was the sister of Mary and Lazarus. The three of them were close friends of Jesus. Martha welcomed Jesus into her home in Bethany, where she prepared him meals as he taught. A conscientious hostess, Martha busied herself with serving her guests while Mary chose instead to listen to Jesus' teaching. This frustrated Martha, but Jesus gently rebuked her and defended Mary's desire to learn from him (10:38–42). It was Martha and Mary who sent word to Jesus when their brother Lazarus became ill (John 11). Even though Lazarus had died by the time Jesus arrived at their home, Martha believed that God could work a miracle through Jesus. When Jesus gave Martha an opportunity to express her faith, she replied, "Yes, Lord; I believe that you are the Christ, the Son of God, who is coming into the world" (John 11:27). **(Luke 10:38–42)**

FACT

In 11:42–52, Jesus directs six "woes" to the Pharisees and the lawyers (or scribes). "Woe" is a way of expressing grief or regret. The Pharisees and scribes took offense, but Jesus' teaching should have led them to repentance.

LUKE—NOTE ON 11:2 **Father**. See note on Matt. 6:9. **Hallowed be your name** is a request that God's name be honored and treated with reverence. **Your kingdom come** is a prayer that God's kingship would continually advance in people's hearts and lives until the day Jesus returns and brings the kingdom in perfect fullness (see Luke 11:20).

LUKE—NOTE ON 11:3 **daily bread**. All physical needs, which God supplies every day.

LUKE—NOTE ON 11:4 **Forgive us our sins** refers not to initial salvation but to the continual confession of sins (1 John 1:9) needed to maintain one's relationship with God (see note on Matt. 6:12). **for we ourselves forgive**. Asking God's forgiveness requires forgiving others. "Sins" and **indebted to us** are synonyms (compare Luke 7:41–43, 47–49). **lead us not into temptation**. See note on Matt. 6:13. The use of the first person plural ("us") throughout emphasizes that the petitions are primarily for the entire community of believers.

LUKE—NOTE ON **11:6** Having **nothing to set before** a guest was unthinkable for a host in Jesus' day.

LUKE—NOTE ON **11:7** **"Do not bother me."** The omission of "friend" (compare v. 5) reveals the man's irritation.

LUKE—NOTE ON **11:8** **Impudence** means lack of sensitivity to what is proper. The friend is shamelessly and boldly awakening his neighbor, and of course the neighbor will give him whatever he needs. If even a human being will respond to his neighbor in that way, then Christians should go boldly before God with any need they face, for God is more gracious and caring than any human.

LUKE—NOTE ON **11:9–10** Jesus tells his followers to **ask** God (a common term for "pray"), **seek** God (Deut. 4:29; Isa. 55:6), and **knock** at the gates of God for mercy (compare Luke 11:5–8; see note on Matt. 7:7–11). The promised result is that **it will be given** and **opened** (by God). **Everyone who asks receives** means that when they ask for things that are in line with God's plans, they will be given.

LUKE—NOTE ON **11:11–13** This is a "lesser to greater" argument. Since vv. 11–12 are true, then the concluding statement (v. 13) must be even more true (compare 12:6–7, 25–27; 13:15–16; 18:1–8). **If you then, who are evil**. Jesus' audience would have agreed that they were sinful (see Genesis 3; Rom. 3:10–23; see note on Matt. 7:11). Fish and eggs were common foods in Palestine, while serpents and scorpions were common hazards. **Holy Spirit**. See Acts 1:8; Rom. 8:13–14, 26; 1 Cor. 12:11; Gal. 5:18.

LUKE—NOTE ON **11:15** **He casts out demons by . . . the prince of demons**. The Pharisees could not deny the reality of Jesus' miracles, so they attributed his powers to Satan. **Beelzebul** means "master of the house" and refers to Satan.

LUKE—NOTE ON **11:16** **kept seeking . . . a sign**. Jesus knew that no sign would convince a person who was unwilling to believe.

LUKE—NOTE ON 11:17–19 **Knowing their thoughts** is an indication of Jesus' deity. Jesus' defense consists of two arguments. (1) A **kingdom divided against itself is laid waste** (that is, through civil war). The idea that Satan was working through Jesus to undermine his own work was absurd (v. 18). (2) The charge brought against Jesus in v. 15 could also be leveled against the casting out of demons by **your sons**, that is, "your followers" (see note on Matt. 12:27).

LUKE—NOTE ON 11:20 **kingdom of God has come** (see note on Matt. 12:28). Compare Mark 1:14–15.

LUKE—NOTE ON 11:22 The **one stronger** is Jesus, and the "strong man" in v. 21 is Satan. Jesus has overcome him. See note on Matt. 12:29.

LUKE—NOTE ON 11:23 **with me . . . against me . . . does not gather with me scatters**. One cannot be neutral about Jesus (see note on 9:49–50).

LUKE—NOTE ON 11:24–26 Cleansing from sin should be followed by obedience to God's word. **unclean spirit**. A demon. Demons were often associated with **waterless places**. Apparently deserts were thought of as lacking God's blessing. **the house swept and put in order**. The demon has been cast out. **seven other spirits**. A complete group of demons. On the significance of "seven," see note on Matt. 12:45.

LUKE—NOTE ON 11:29 Verses 29–32 answer the request of v. 16. **evil generation**. The leaders of the day (see note on Matt. 12:39). **no sign will be given**. Compare Luke 16:31; John 12:9–11. The **sign of Jonah** refers first to Jonah's "three days and nights in the belly of the great fish" (see note on Matt. 12:40), which foreshadows Jesus' death and resurrection. Additionally, "the sign of Jonah" reflects the need to repent as Nineveh did.

LUKE—NOTE ON 11:31 The **queen of the South** (the queen of Sheba) **came** a long distance to see Solomon and **hear** his **wisdom** (1 Kings 10:1–13). **Something greater than Solomon** (the Son of God and his wisdom; see note on Matt. 12:42) has come to them. The people reject this and ask for a sign.

LUKE—NOTE ON 11:32 Even though the Ninevites were wicked, they at least **repented at the preaching of Jonah** (see Jonah 3:5). Jesus is both the ultimate wise man (Luke 11:31) and the ultimate prophet (v. 32).

LUKE—NOTE ON 11:33 **lamp**. Probably a metaphor for Jesus and his mission.

LUKE—NOTE ON 11:34 An **eye** that is **healthy** describes a spiritually healthy way of looking at things. A **bad** eye is an evil way of looking at things. It results in a life **full of** moral and spiritual **darkness**.

LUKE—NOTE ON 11:36 When a person is filled with the **light** of Christ, it will affect his or her whole being (**wholly bright**).

LUKE—NOTE ON 11:37 **reclined at table**. The usual posture at a banquet or Sabbath meal (see note on Matt. 26:20).

LUKE—NOTE ON 11:38 **wash before dinner**. An extrabiblical tradition (see note on Mark 7:5) involving ceremonial cleanness rather than personal hygiene.

LUKE—NOTE ON 11:39–41 **inside . . . full of greed and wickedness**. See note on Matt. 23:26. For “greed,” see Luke 16:14. **those things that are within**. If the believer first offers his heart to God, then **everything is clean**. God will accept the good he does even if he does not follow the outward ceremonial washing required by Jewish traditions.

LUKE—NOTE ON 11:42–44 Jesus directs three woes against the Pharisees (see note on Matt. 23:13). The woes are a combination of criticism and sorrow. **tithe . . . every herb**. Such specific detail is not mentioned in the law (Lev. 27:30–33; Deut. 14:22–29; see note on Matt. 23:23). **best seat**. See Luke 14:7–11. **unmarked graves**. According to the law, contact with a grave made a person unclean (see Num. 19:16; see note on Matt. 23:27–28). But if the grave was in the ground and had no marking, people might **walk over** it and become unclean **without knowing it**. Likewise people who follow the Pharisees are deceived, for they become “unclean” before God without even knowing that the Pharisees have led them astray.

LUKE—NOTE ON 11:45 The second set of woes (vv. 46–52) is directed at **lawyers** (experts in the law, another expression for “scribes of the Pharisees”; see note on Matt. 2:4).

LUKE—NOTE ON 11:46 The lawyers (v. 45) **load people with burdens** by interpreting the law in light of their extrabiblical traditions and making it **hard to bear**. Worse still, they **do not touch the burdens** themselves, that is, they make no effort to help people keep these laws (see notes on Matt. 3:7; 11:28).

LUKE—NOTE ON 11:47–51 The unusual expression **Wisdom of God** probably means "God in his wisdom" or "God, speaking to express his wisdom." **from the blood of Abel** (Genesis 4) **to the blood of Zechariah** (2 Chron. 24:20–22). The murders of Abel and Zechariah encompass all of OT history (2 Chronicles is last in the Hebrew order of OT books).

LUKE—NOTE ON 11:52–54 The lawyers' interpretations of Scripture deprive the people (and themselves) of the **key of knowledge** needed to understand God's plan of salvation.

LUKE—NOTE ON 12:1 **Leaven** is a metaphor for the self-centered, hypocritical attitude of the **Pharisees** in 11:37–54. See notes on Mark 8:14–15; 1 Cor. 5:6–7.

LUKE—NOTE ON 12:2–3 Everything will **be revealed** and **be** (made) **known** by God (compare 8:17)—a reference to future judgment (Acts 17:31). **Housetops** were commonly flat and were used as a living space (see Acts 10:9–10).

LUKE—NOTE ON 12:5 **him**. That is, God.

LUKE—NOTE ON 12:6–7 **Of more value** signals a "lesser to greater" argument (see note on 11:11–13).

FACT

Worth more than a sparrow? Five sparrows could be purchased for two pennies. However, even the common sparrow is of great worth in God's sight. And if that is so, Jesus says, each human person must be of infinite worth to him (12:6–7).

LUKE—NOTE ON 12:9 **denies me before men**. The eternal consequences for those who deny Christ will be far worse than the present persecution that they hoped to avoid by denying him.

LUKE—NOTE ON 12:10 blasphemes against . . . will not be forgiven. Blasphemy against the Holy Spirit is the persistent and unrepentant resistance against the work of the Holy Spirit and his message about Jesus (Acts 7:51). This will not be forgiven. Christians often worry that they have committed this sin, but such a concern is itself evidence of an openness to the work of the Spirit (see also note on Mark 3:29).

LUKE—NOTE ON 12:11–12 Holy Spirit. See 21:14–15; see note on Gal. 5:18.

LUKE—NOTE ON 12:13–15 tell my brother to divide. Since Jesus' teaching on the desire for material things immediately follows this request, this man is probably speaking from personal greed. **who made me a judge**? Though Jesus was Lord of the entire universe, he was careful not to become involved in matters that did not directly pertain to his earthly work and ministry. **life does not consist in . . . abundance**. Compare 9:24–25; 12:22–34.

LUKE—NOTE ON 12:19–21 Though these verses do not prohibit wealth, Jesus clearly warns his hearers about its dangers. Wealth tends to lead to self-sufficiency and greed.

LUKE—NOTE ON 12:22–25 Therefore (because of the truths taught in vv. 13–21) **. . . do not be anxious**. The first reason why believers should not be anxious is given in v. 23 (**for life is more than . . .**); the second in v. 24 (**of how much more value are you**); and the third in v. 25 (because no one has enough control over his own life even to **add a single hour to his span of life**). **Life** (or "soul") and **body** refer to the whole person. (See also ESV footnote.)

LUKE—NOTE ON 12:25–27 Jesus employs two "lesser to greater" arguments (vv. 25–26 and v. 27; see note on 11:11–13) to affirm God's care for his children. **Solomon in all his glory**. See 1 Kings 10:4–5.

LUKE—NOTE ON 12:28 the grass . . . is thrown into the oven. Due to the lack of wood in ancient Palestine, dry grass was used as fuel.

LUKE—NOTE ON 12:29 Do not seek does not mean that people should neglect to work and support themselves (see 1 Thess. 4:11–12). Rather, it warns against continuously worrying about **what . . . to eat** and **what . . . to drink**.

LUKE—NOTE ON 12:33–34 **Give to the needy** is a strong emphasis in Luke. **Moneybags that do not grow old** is a metaphor for the place where one stores one's treasures. The disciples are to exhibit great generosity. Throughout Scripture, the **heart** represents the center of one's being and one's deepest desires. The condition of the heart is reflected in the things it values most.

LUKE—NOTE ON 12:35 **Stay dressed for action** (literally, "Let your loins stay girded," ESV footnote) describes a man prepared to run, with his long robe tucked under his belt.

LUKE—NOTE ON 12:37–38 **Recline at table** describes the end-time messianic banquet (compare 13:29; 14:15–24; 22:27–30; Rev. 19:9). **second watch, or in the third**. That is, 10:00 P.M. to 2:00 A.M., or 2:00 to 6:00 A.M. The "master" could come at any time, even when one is not normally prepared.

LUKE—NOTE ON 12:41–48 **are you telling this parable for us or for all?** Jesus does not actually answer Peter's question, which would seem to indicate that the parable was meant for "everyone" to whom much has been given (v. 48). When the **master** returns, the **faithful and wise manager** will be rewarded—a picture of the rewards to be given to faithful believers at the return of Christ. **cut him in pieces and put him with the unfaithful**. A picture of the punishment that awaits the unbeliever at Christ's return (compare 13:27–28; and the parallel in Matt. 24:51). **much will be required**. Using one's God-given abilities wisely and productively is an important part of discipleship.

LUKE—NOTE ON 12:49–53 **Cast fire on the earth** probably refers to the division between believers and unbelievers (vv. 51–53). **I have a baptism**. Whereas the "fire" affects the world, this "baptism" is Christ's own suffering and death (see note on 1 Pet. 3:21). **great is my distress until**. Even though it would mean suffering and death, Jesus yearned to fulfill God's plan.

LUKE—NOTE ON 12:54–56 A **cloud rising in the west** over the Mediterranean would have brought moist air that condensed as it climbed the cooler hills of Palestine (**shower**; see 1 Kings 18:44). The **south wind blowing** involved a hot, dry wind blowing in from the desert, bringing scorching heat. The crowd could **interpret** these signs, but their spiritual emptiness kept them from understanding the signs announcing the arrival of God's kingdom in Jesus' teaching and ministry.

LUKE—NOTE ON 12:57–59 People need to be in right standing with God, the Judge of the universe, before it is too late.

LUKE—NOTE ON 13:1–5 The incidents concerning Pilate killing the **Galileans** and the fall of the **tower in Siloam** are not recorded elsewhere in Scripture. **whose blood Pilate had mingled**. See note on 23:1. **Do you think . . . worse sinners**? Jesus' rhetorical question reflects a popular view that tragedies and physical ailments were due to personal sin (see note on John 9:2). His answer (**No**) denies any such connection in this case. **unless you repent, you will all likewise perish**. Nevertheless this tragic event is a warning that final judgment is coming to the entire world.

LUKE—NOTE ON 13:6–9 This parable symbolizes Israel's last opportunity to repent before experiencing God's judgment. **Dig around it** implies loosening the soil so that water can flow easily to the roots.

LUKE—NOTE ON 13:11 disabling spirit. For other examples of demons being associated with physical ailments, see 11:14.

LUKE—NOTE ON 13:14 ruler of the synagogue. A board member of the synagogue, or the official in charge of arranging services (see Acts 13:15). **Jesus had healed on the Sabbath**. He was not violating any OT commandment, only later Jewish traditions.

LUKE—NOTE ON 13:15–16 You hypocrites. Compare 6:42; 12:56. **Does not each of you** introduces a "lesser to greater" argument (see note on 11:11–13). **Untie** and **loosed** are the same word in Greek.

FACT

The synagogue ruler thought that Jesus was wrong to heal people on the sabbath (13:14). Keeping the sabbath meant resting from work, and some people thought that healing should be considered work. But there was actually no biblical law against healing on the Sabbath.

LUKE—NOTE ON **13:19** To Jesus' audience, the **mustard seed** (see notes on Matt. 13:31–32; Mark 4:30–32) was the smallest known seed. **became a tree**. The mustard "tree" grows to the height of 8 to 12 feet (2.4 to 3.7 m). **The birds . . . made nests** emphasizes the great size of the final plant. The Jews expected the kingdom to come with power, bringing God's judgment on all evil. That Jesus' teaching would arrive in such an "insignificant" way was surprising (see note on Luke 17:20).

LUKE—NOTE ON **13:21** A tiny amount of yeast can spread throughout the dough to produce a large amount of bread (see note on 1 Cor. 5:6–7). **Three measures** would have produced enough bread to feed a hundred people. These parables contrast the unnoticed arrival of the kingdom with its glorious conclusion when the Son of Man returns. See New Testament Theology and Key Dates.

LUKE—NOTE ON **13:23** For a similar question, see 18:26.

LUKE—NOTE ON **13:24** To be "saved," one should **strive to enter through the narrow door**. This involves repentance (vv. 3, 5) and faith (8:12). **For many . . . will seek to enter and will not be able**. Someday, the opportunity to trust in Christ will be taken away. (But see note on John 6:37.)

LUKE—NOTE ON **13:25–26** **"We ate and drank in your presence, and you taught in our streets."** Listening to Jesus' teachings and sharing fellowship with his people are not by themselves any guarantee of eternal life. That comes only through personal faith in Christ.

LUKE—NOTE ON **13:27** **"I do not know. . . . Depart from me."** Jesus is the final Judge of all mankind (see note on 2 Cor. 5:10).

LUKE—NOTE ON **13:28** **Abraham and Isaac and Jacob and all the prophets** represent those Israelites who believe.

LUKE—NOTE ON **13:29** Many believing Gentiles (people from the **east**, **west**, **north**, and **south**; compare Ps. 107:3) will enter the kingdom (see Luke 24:47; Acts 1:8).

LUKE—NOTE ON **13:30** **will be first . . . will be last**. See note on Matt. 20:16.

LUKE—NOTE ON 13:31 **Herod** is Herod Antipas, tetrarch of Galilee and Perea, where Jesus likely was teaching. See notes on 3:1; Matt. 14:1.

LUKE—NOTE ON 13:32 **fox**. A metaphor for deceitful cunning. **third day**. The day of Jesus' resurrection (see 9:22).

LUKE—NOTE ON 13:33 **I must go**. Jesus was committed to finishing his mission. **that a prophet should perish away from Jerusalem**. Jesus did not mean that no prophet had ever died outside of Jerusalem (see 2 Chron. 24:20–22; Jer. 26:20–23). Rather, he was using irony. Jerusalem, the center of Jewish religion and worship, was more dangerous to a true prophet of God than any threats from Herod in Galilee.

LUKE—NOTE ON 13:34 **O Jerusalem, Jerusalem**. Jesus mourned the coming punishment of Jerusalem and all Israel (compare the lament in Psalm 137). **as a hen gathers her brood under her wings**. A common metaphor for loving care (compare Deut. 32:11; Ruth 2:12; Ps. 17:8; see note on Luke 19:41).

LUKE—NOTE ON 13:35 **you will not see me until you say, "Blessed . . . "** The quoted blessing is from Ps. 118:26. It was chanted to pilgrims entering Jerusalem on feast days. This is not an allusion to Palm Sunday (Luke 19:38) because in Matthew's account (Matt. 23:39) the saying occurs after Palm Sunday, and so it must refer to a later event. It may be a veiled prediction that a large number of Jews will trust in Jesus before his second coming (compare Rom. 11:12, 14).

LUKE—NOTE ON 14:2 **dropsy**. Probably excess bodily fluid.

LUKE—NOTE ON 14:3 **Is it lawful to heal on the Sabbath, or not?** Compare 6:9; 13:16. See note on Matt. 12:9–10.

LUKE—NOTE ON 14:6 **could not reply**. Jesus has answered the Pharisees' objections, and yet they will not believe in him.

LUKE—NOTE ON 14:7–11 **will be humbled . . . will be exalted** (compare 18:14). Sometimes this happens in this life, but it will take place most fully at the final judgment (James 4:10; 1 Pet. 5:5–6).

LUKE—NOTE ON 14:12–14 **invite the poor, the crippled, the lame, the blind**. Followers of Jesus should be generous toward those who are physically impaired or poor.

LUKE—NOTE ON 14:15 **In the kingdom of God** points to the future messianic banquet, which Jesus' hearers would have seen as being for godly Jews only. Jesus, however, uses the parable to teach that the guests invited originally will miss the banquet and will be replaced by outsiders (v. 24).

LUKE—NOTE ON 14:16–20 A **great banquet** refers to the arrival of the kingdom in Jesus' ministry. **invited many**. Two invitations would have been involved. The first one, reservations for the banquet, would have been given well in advance. The second invitation would have been sent on the day of the banquet, announcing that the **time for the banquet** had come and **everything** was **ready**. Although the guests had been invited well in advance, they **began to make excuses**. The people failed to see that the kingdom is now here, and that God is inviting people to participate in its great blessings. **bought a field . . . bought five yoke of oxen . . . have married a wife**. These people have put the business of everyday life ahead of the claims of God and his kingdom (see 9:59–62; 12:22–31).

LUKE—NOTE ON 14:21–24 **Streets and lanes** within the city were where the outcasts would be found (the **poor**, **crippled**, **blind**, and **lame**; v. 13). The **highways and hedges**, outside the city, represent Gentiles being invited into the kingdom.

FACT

Too late for excuses. Planning a banquet was complicated and expensive. Two invitations were sent. The first required the guest to respond if they were attending so the host could determine how much food to prepare. The second would have gone out on the day of the banquet, announcing that the meal was ready. The ungrateful guests in 14:16–24 made their excuses upon receiving the second notice, after the host had already prepared the meal.

LUKE—NOTE ON 14:26–27 **If anyone comes to me**. Those who would be Christ's disciples must (1) love their family less than they love Christ (**hate**;

compare Matt. 10:37); (2) **bear his own cross** and follow Christ (Luke 14:27); and (3) “renounce all” (v. 33).

LUKE—NOTE ON 14:28–32 Two illustrations warn against making a hasty decision to follow Jesus (compare 8:15; 21:19).

LUKE—NOTE ON 14:33 See note on vv. 26–27. Compare 5:11, 28; 12:33; 18:22.

LUKE—NOTE ON 14:34 **if salt has lost its taste**. Most salt came from the Dead Sea and contained impurities. If not processed properly, it would have a poor taste and be unusable for food. If the conditions of discipleship (vv. 26–27, 33) are not kept, the disciples likewise will become worthless (compare Rev. 3:15–17).

LUKE—NOTE ON 15:1 **Tax collectors** (see notes on 3:12–14; Matt. 5:46–47) **and sinners** are also linked in Luke 5:30; 7:34; 19:7. **Were all drawing near to hear him** reveals Jesus’ popularity with society’s outcasts (see 14:35).

LUKE—NOTE ON 15:2 **receives sinners and eats with them**. For similar criticisms, see 5:27–32; 7:39; 19:7. For the implications of eating with sinners, see note on 5:30.

LUKE—NOTE ON 15:3 **So he told them**. The following parables are directed to the Pharisees and scribes. The lost sheep (vv. 4–7), lost coin (vv. 8–10), and prodigal son (vv. 11–32) all correspond to lost sinners being found by Jesus (that is, entering the kingdom of God).

LUKE—NOTE ON 15:4 See 19:10.

LUKE—NOTE ON 15:5 **lays it on his shoulders**. The sheep is too weak to return on its own.

LUKE—NOTE ON 15:6 **calls together his friends and his neighbors**. Compare v. 9. The Pharisees and scribes should **rejoice** that the lost sheep of Israel are entering the kingdom.

LUKE—NOTE ON 15:7 righteous persons who need no repentance (compare 5:31–32). This is best understood as an ironic description of those who think they are righteous and therefore have no need to repent.

LUKE—NOTE ON 15:8 ten silver coins. Perhaps about 10 denarii, or 10 days' wages for a laborer.

LUKE—NOTE ON 15:12 give me . . . property . . . coming to me. The younger son does not want to wait for his father's death to receive his inheritance. He was probably a teenager, since he was unmarried. His share would have been half of what the older brother would receive, or one-third of the estate (see Deut. 21:17).

LUKE—NOTE ON 15:13 Gathered all indicates that the son converted all of his inheritance into cash.

LUKE—NOTE ON 15:15 Pigs (unclean animals; Deut. 14:8) would have been offensive to the son.

LUKE—NOTE ON 15:17–18 When the son **came to himself** he realized that his sin was against his earthly father, but in the deepest sense it was **against heaven**, that is, against God himself.

FACT

The pods mentioned in 15:16 are most likely carob pods. The pods of the carob tree were used for animal feed, but poor people often ate them as well.

LUKE—NOTE ON 15:20 A long way off emphasizes the father's great love; he must have been watching for the son. **ran**. The father ignored behavioral expectations of the time, since running was considered undignified for an older or wealthy person. **embraced him**. Literally "fell on his neck"; see Gen. 45:14.

LUKE—NOTE ON 15:21 The prodigal repeats his prepared speech (see vv. 18–19). The father does not let him finish, however, showing that he has forgiven him.

LUKE—NOTE ON 15:22 The **ring** may have contained a seal, indicating that the son has been welcomed back as a full member of the family.

LUKE—NOTE ON 15:23 **fattened calf**. Kept for special occasions (Gen. 18:7).

LUKE—NOTE ON 15:24 The **son was** (assumed to be) **dead**, but is now **alive** (united with the family) **again**. This is a picture of membership in God's kingdom, with adoption into God's family.

LUKE—NOTE ON 15:25 While the younger son represents tax collectors and sinners, the **older son** represents the Pharisees. Both groups were listening to the parables of this chapter (see vv. 1–3), but the Pharisees were probably the primary intended audience of this parable.

LUKE—NOTE ON 15:28 **He was angry** mirrors the grumbling of the Pharisees and scribes (v. 2).

LUKE—NOTE ON 15:29 **but he answered his father**. The older brother compares life with his father to years of servitude without celebration.

LUKE—NOTE ON 15:30 **this son of yours**. The older brother refuses to acknowledge the prodigal as his brother.

LUKE—NOTE ON 15:31 **Son**. An affectionate appeal by the father, showing that he still loved the older son and wanted him to join in the celebration. Jesus is still inviting the Pharisees to repent and accept his teaching.

LUKE—NOTE ON 16:1 The audience for the parable of the dishonest manager (vv. 1–8a) included Christ's disciples (v. 1) and also the Pharisees (v. 14). The **manager** is a trusted servant with responsibility for household goods. **wasting his possessions**. The manager is clearly guilty as charged, because when the master fired him (v. 2), the manager made no attempt to defend himself (v. 3).

LUKE—NOTE ON 16:4–7 The reduction of both bills would have amounted to about 500 denarii (about 20 months' wages).

LUKE—NOTE ON 16:8 **The master commended the dishonest manager**. Various explanations have been suggested for this seemingly undeserved commendation. The main point is that the manager was smart to anticipate his financial needs after his dismissal, so he used his financial expertise to make friends for himself.

LUKE—NOTE ON 16:9 **Unrighteous wealth** probably refers to the way in which the pursuit of money may often involve (1) taking advantage of others; (2) using wealth for selfish purposes; and (3) the corrupting influence of wealth that often leads to unrighteousness. **so that when it fails**. Wealth will fail to satisfy and to provide for eternal needs. **they may receive you into the eternal dwellings**. "They" probably refers to the **friends** who have been helped by such generous giving. God will give eternal rewards to believers who are generous in using the resources he has entrusted to them.

LUKE—NOTE ON 16:11 **True riches** means spiritual responsibility in God's kingdom, and heavenly reward as well (see 12:33; Matt. 6:19–21).

LUKE—NOTE ON 16:12 **Not . . . faithful in that which is another's** means not faithful with the worldly possessions that God entrusts to his people for their stewardship during their lifetime (see 19:11–27). **Your own** refers back to the "true riches" of 16:11.

LUKE—NOTE ON 16:13 **You cannot serve God and money**. See note on Matt. 6:24. "Money" is personified here in parallel with "God," indicating that money can often be an idol.

LUKE—NOTE ON 16:14 For the Pharisees as **lovers of money**, see 11:39; 20:46–47.

LUKE—NOTE ON 16:16 **The Law and the Prophets**. The OT. **until John**. The ministry of John the Baptist concluded a long history of OT prophecy that promised the coming of the messianic kingdom. **Everyone forces his way into it** is a puzzling statement. It may suggest that the faith that brings one into the kingdom involves a kind of holy "violence" toward oneself in the form of repentance and self-denial.

LUKE—NOTE ON 16:17 **But** suggests that Jesus is seeking to correct a possible misunderstanding of v. 16a, that the OT moral law will become **void** (see also 21:33).

LUKE—NOTE ON 16:18 **Everyone who divorces . . . and marries another commits adultery**. No exception is mentioned in Mark or Luke. Matthew adds “except on the ground of sexual immorality” (Matt. 5:32; 19:9) and Paul allows for divorce in the case of desertion by an unbelieving partner (1 Cor. 7:10–11). For more on divorce and remarriage, see notes on Matt. 5:31–32; 19:3; 19:6; 19:8; 19:9; Mark 10:10–11; 10:12; 1 Cor. 7:15.

FACT

The rich man and Lazarus. Luke emphasizes God’s love for the poor, outcasts, sinners, and the weak. Many of the stories in his Gospel focus on this theme, including 16:19–31.

LUKE—NOTE ON 16:19–20 **clothed in purple**. Dressed in luxurious clothes.

LUKE—NOTE ON 16:21 There is no indication that the rich man gave Lazarus anything. **dogs came and licked his sores**. The reference here is not to friendly household pets but to dogs that ran wild in the streets.

LUKE—NOTE ON 16:22–23 **carried . . . to Abraham’s side**. Lazarus was welcomed into the fellowship of other believers already in heaven, particularly Abraham, the father of the Jewish people. **Hades**. The place of the wicked, the dead, or “hell,” described as a place of **torment**. It is unclear how literally the details of the story should be taken. It does seem to teach that, immediately after death, both believers and unbelievers have a conscious awareness of their eternal status and enter at once into either suffering or blessing.

LUKE—NOTE ON 16:24 **send Lazarus**. The rich man knows Lazarus’s name and thus knew of his difficulties, though in life he had ignored him. One should probably not draw too much doctrinal significance from the conversation between the rich man and Abraham, for nowhere else does Scripture suggest that there will be personal communication between those in heaven and those in hell.

LUKE—NOTE ON 16:25 Although physically a “**child** of Abraham,” the rich man was not one of Abraham’s true offspring (see John 8:39) because he lacked Abraham’s faith (see Rom. 9:6–8; Gal. 3:29). **good . . . bad . . . but now**. For this great reversal, see Introduction: Key Themes.

LUKE—NOTE ON **16:26** A **great chasm has been fixed** by God between heaven and hell. The fate of the dead is unchangeable.

LUKE—NOTE ON **16:27–31** Luke will later point out that **Moses and the Prophets** all testify to Jesus as the true Messiah (24:27).

LUKE—NOTE ON **17:2** **millstone**. A round stone used for grinding grain, probably weighing hundreds of pounds, powered by a donkey walking in circles on a track. **one of these little ones**. Those who believe in Christ or who have begun to follow him (see Matt. 18:6; see note on Mark 9:42).

FACT

How difficult it is for a rich person. In 18:18–30, Jesus challenges a rich ruler to give his money to the poor. However, the man refuses because his riches mattered more to him than obeying Jesus. Elsewhere, Jesus warns that it is impossible to serve both God and money (16:13).

LUKE—NOTE ON **17:3–4** **If your brother sins** refers here to individual acts of sin. **if he repents, forgive him . . . seven times**. In Judaism it was considered honorable to forgive three times. (See note on Matt. 18:21–22.)

LUKE—NOTE ON **17:5–6** **Increase our faith!** Jesus’ reply to this request indicates that even a very small amount of faith can lead to remarkable results (**it would obey you**). This passage must be understood in connection with other passages that talk about prayer and the nature of genuine faith (see notes on John 15:7; James 1:6; 1:7–8).

LUKE—NOTE ON **17:7–10** The question of v. 9 (**Does he thank the servant**?) implies an answer of no. **We are unworthy servants**. Christians should acknowledge that God owes them nothing and that they owe him everything, even their very lives (compare 1 Cor. 4:7).

LUKE—NOTE ON **17:11** **On the way to Jerusalem**. See 9:51; 13:22. For **Samaria**, see notes on 10:33; John 4:4.

LUKE—NOTE ON 17:12–13 **ten lepers** (see note on 5:12) **. . . stood at a distance** (see Num. 5:2–4). The law required lepers not to mingle with other people (Lev. 13:45–46; Num. 5:2–4).

LUKE—NOTE ON 17:14 **As they went** (to show themselves to the priests) **they were cleansed**, that is, they were healed; the priests would declare them clean. They had to begin to obey Jesus' command to go to the priests before they were actually healed.

LUKE—NOTE ON 17:15–16a One leper **turned back**, **praising God with a loud voice** (compare 4:33; 8:28; 19:37).

LUKE—NOTE ON 17:16b **Now he was a Samaritan**. On Samaritans, see 9:52; 10:33; and note on John 4:4.

LUKE—NOTE ON 17:19 The Samaritan's **faith has made** him **well** (literally, "saved" him; see the same Greek verb in 7:50; 8:48; 18:42). The healing here was more than physical.

LUKE—NOTE ON 17:20 The **Pharisees** apparently want to know what cosmic signs will precede the coming of the **kingdom** so that they can be sure not to miss it. Jesus replies that the kingdom will not come **in ways that can be observed**. In light of vv. 21–37, he probably means that the kingdom will come quietly, evident only in the change in people's lives.

LUKE—NOTE ON 17:21 The **kingdom of God** is **in the midst of you**, in the person of Jesus and in the reign of God shown in those who are already following Jesus.

LUKE—NOTE ON 17:22 For **Son of Man**, see note on Matt. 8:20. **One of the days** probably means they will long to see a day when Jesus has already returned to the earth and is with them again. Some take it to mean that they will long for the time when Jesus was with them on earth.

LUKE—NOTE ON 17:23–24 Believers should not **follow** people who claim that Jesus has come in a secret or hidden way, for he will come in a way that is dramatic and visible to all, like **lightning**.

LUKE—NOTE ON 17:25 **this generation**. See note on 7:31–34.

LUKE—NOTE ON 17:26–29 **Eating and drinking** is not a description of specific evils in the **days of Noah** and **Lot**. It means that life went on as normal, and people were caught unprepared.

LUKE—NOTE ON 17:31 **On the housetop** describes a Palestinian home with a flat roof and outside stairs. **in the house . . . in the field**. There will be no time to prepare when the Son of Man comes.

LUKE—NOTE ON 17:32 **Lot's wife** turned back, looking longingly at Sodom (see Gen. 19:17, 26). Her death is an example of swift judgment on those who do not wholeheartedly obey the Lord's commands.

LUKE—NOTE ON 17:33 See 9:24 and note on Mark 8:35.

LUKE—NOTE ON 17:34–35 **taken . . . left**. One is caught up to be with Christ, while the other is left (compare Matt. 24:31).

LUKE—NOTE ON 17:37 **corpse . . . vultures**. See note on Matt. 24:28.

LUKE—NOTE ON 18:1–8 This parable consists of a "lesser to greater" argument (see note on 11:11–13).

LUKE—NOTE ON 18:2 **nor respected man**. He gave no one special treatment, whether great or small.

LUKE—NOTE ON 18:7 If an unjust judge finally grants the widow's "prayer," how much more will God hear the prayers of **his elect**? Compare 12:22–31; see also Deut. 32:10.

LUKE—NOTE ON 18:8 **will he find faith on earth?** The answer is yes. Jesus asks this question to encourage his disciples to watchfulness and prayer (see vv. 1, 7).

LUKE—NOTE ON 18:10 **Two men went up into the temple**. The temple was situated on hill above the rest of Jerusalem (see Jerusalem in the Time of Jesus). **tax collector**. See note on Matt. 5:46–47.

LUKE—NOTE ON 18:11 **standing**. The normal posture of prayer. **God, I thank you that I**. The five "I's" in this passage reveal the self-centeredness of the

Pharisee. Rather than expressing thanks for what God has done for him, he brags about his own moral purity and religious faithfulness.

LUKE—NOTE ON **18:12** **I fast twice a week**. The OT law apparently required only one fast a year, on the Day of Atonement. **tithes of all that I get**. See Deut. 14:22–27, which required a tithe of the crops; see also Lev. 27:30–32; Num. 18:21–24.

LUKE—NOTE ON **18:13** **would not even lift up his eyes to heaven . . . beat his breast**. This was a sign of sorrow and remorse (compare 23:48). **God, be merciful to me, a sinner**. The stark contrast between the sinner's regret and the Pharisee's self-righteousness is key to understanding the parable.

LUKE—NOTE ON **18:14** Jesus pronounces a shocking reversal of common expectations (see 14:11 and Introduction: Key Themes). The Pharisee thought he was "righteous" (18:9) and tried to justify himself (compare 16:15). The tax collector depended on God's mercy. As a result he received God's gift of righteousness and was pronounced **justified**.

LUKE—NOTE ON **18:15** **touch them**. That is, bless them (compare 5:13; 6:19). **Were bringing** suggests that this was a frequent occurrence in Jesus' ministry.

LUKE—NOTE ON **18:16–17** **Let the children come**. Jesus' attitude toward children contrasted significantly with that of other religious leaders in Judaism. In most ancient cultures children were regarded as a burden until they were physically strong enough to contribute to the family. **For to such belongs** does not mean children automatically belong to the kingdom but that the kingdom belongs to "such"—that is, to those who possess childlike trust (see note on Mark 10:13–15; compare Matt. 18:4). **like a child**. That is, in childlike faith.

LUKE—NOTE ON **18:18** **ruler**. See note on Matt. 19:16. Probably a ruler of a synagogue (Luke 8:41) or member of the Sanhedrin (23:13; 24:20).

LUKE—NOTE ON **18:19** **Why do you call me good?** Jesus does not let the ruler's superficial view of "goodness" go unchallenged (see note on Mark 10:18). **No one is good except God alone**. Only by understanding that God is infinitely good can the ruler discover that human good deeds cannot earn eternal life.

LUKE—NOTE ON 18:20 You know the commandments. See note on Matt. 19:17. **"Do not."** Although only commandments 6 through 10 (Ex. 20:13–16) are mentioned, Luke expects his readers to assume that the first five (Ex. 20:1–12) are also included (see Luke 10:25–28).

LUKE—NOTE ON 18:21 All these I have kept from my youth. See note on Mark 10:20.

LUKE—NOTE ON 18:22 One thing you still lack refers to the kingdom of God (vv. 24–25), salvation (v. 26), and eternal life (v. 18). **Sell all that you have**. See notes on Matt. 19:21; Mark 10:21. Compare Luke 5:11, 28; 14:33; 18:28. Jesus shows that the ruler has not really kept the commandments, and he clarifies the meaning of true repentance. **treasure in heaven**. In 12:33 this refers to the rewards believers will receive in heaven, but here it means eternal life itself (compare 18:24–25). **follow me**. See note on 9:23.

LUKE—NOTE ON 18:23 very sad. The ruler had kept neither the first commandment nor the tenth, for riches were his god and he desired them more than God.

LUKE—NOTE ON 18:25 it is easier for a camel. See note on Matt. 19:24. It is impossible for anyone to enter God's kingdom on the basis of works, or to desire God above all else, apart from God's grace.

LUKE—NOTE ON 18:26 who can be saved? Riches were supposedly a sign of God's favor. Jesus' listeners must have wondered, if a rich man, able to offer alms and sacrifices, could not be saved, then who could be?

LUKE—NOTE ON 18:27 What is impossible with man is possible with God (compare 1:37; Gen. 18:14). Because of God's power and grace, repenting and following Jesus is possible (see Luke 18:28–30), even for a rich man (19:1–10).

LUKE—NOTE ON 18:29–30 who has left house or wife or brothers or parents or children. Jesus is not encouraging his disciples to abandon their families (compare Eph. 5:25; 6:4), but sometimes family members turn against a believer, or there may be times of temporary separation due to Christian ministry. **for the sake of the kingdom**. Compare “for my sake and for the gospel” (Mark 10:29) and “for my name’s sake” (Matt. 19:29). **eternal life**. The story of the rich ruler ends where it began, with the issue of eternal life (Luke 18:30; compare v. 18).

LUKE—NOTE ON 18:31 **we are going up to Jerusalem**. See note on Mark 10:32; see Luke 9:51–53; 13:33; 19:28. **will be accomplished**. The cross is to be seen as the fulfillment of prophecy.

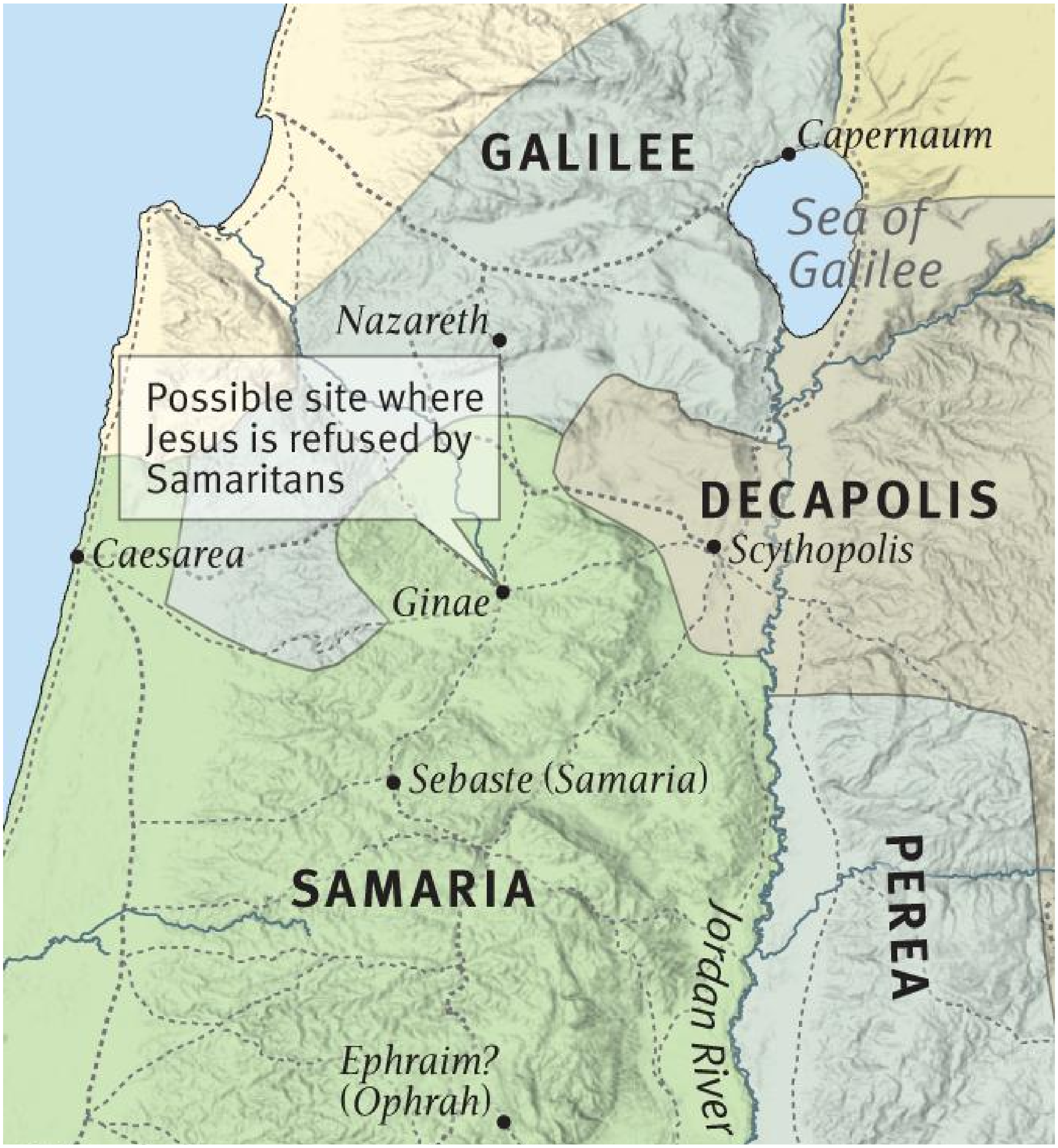
LUKE—NOTE ON 18:32 Jesus **will be delivered over to the Gentiles**. Just as Israel was handed over to Gentiles for punishment of their sin in the OT, so Jesus was handed over to bear God’s wrath for the sins of his people. See Acts 2:23.

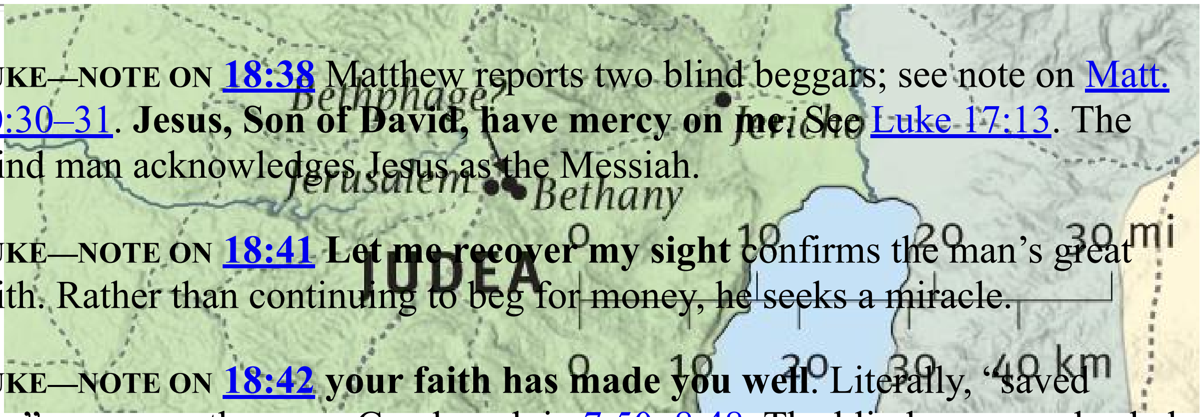
LUKE—NOTE ON 18:34 **But they** (the Twelve) **understood none of these things**. They could not understand why Jesus was predicting this or how it could possibly fit into God’s plans for the Messiah.

LUKE—NOTE ON 18:35 **a blind man**. Named Bartimaeus in Mark 10:46. **sitting by the roadside**. A good place to beg, for pilgrims heading to Jerusalem would tend to be generous.

Jesus Travels to Jerusalem

Though John mentions several trips to Jerusalem by Jesus during his ministry, Matthew, Mark, and Luke recount only one, which occurred as Jesus prepared for his triumphal entry and subsequent death and resurrection. Beginning at Capernaum, Jesus was apparently diverted from the more direct route when Samaritans refused him access (Luke 9:51–56), so he may have crossed the Jordan and traveled through Perea. Jesus then passed through Jericho and proceeded to Jerusalem.


GALILEE
Capernaum
Sea of Galilee
Nazareth
Possible site where Jesus is refused by Samaritans
DECAPOLIS
Scythopolis
Caesarea
Ginae
Sebaste (Samaria)
SAMARIA
Jordan River
PEREA
Ephraim? (Ophrah)



LUKE—NOTE ON 18:38 Matthew reports two blind beggars; see note on Matt. 20:30–31. **Jesus, Son of David, have mercy on me**. See Luke 17:13. The blind man acknowledges Jesus as the Messiah.

LUKE—NOTE ON 18:41 **Let me recover my sight** confirms the man’s great faith. Rather than continuing to beg for money, he seeks a miracle.

LUKE—NOTE ON 18:42 **your faith has made you well**. Literally, “saved you”; compare the same Greek verb in 7:50; 8:48. The blind man was healed both physically and spiritually.

LUKE—NOTE ON 18:43 More than healing takes place, because the beggar becomes Jesus’ disciple (compare 9:23). **glorifying God**. See 4:15 and note on 4:13–15.

LUKE—NOTE ON 19:1–10 Jesus’ encounter with Zacchaeus is an example of the kingdom of God bringing salvation to outcasts. It also provides a lesson on the proper place of money and possessions in God’s kingdom.

LUKE—NOTE ON 19:1 **He entered Jericho** ties this account closely with the previous one (see 18:35). Jericho at this time was quite different from the OT city. Herod the Great had built aqueducts, a fortress, a monumental winter palace, and a chariot race course near the more ancient town. Jericho had a tropical climate and access to water for agriculture.

LUKE—NOTE ON 19:2 **chief tax collector**. Jericho was a major toll collection point for goods passing east and west.

LUKE—NOTE ON 19:7 **All grumbled** is in sharp contrast to “glorified by all” (4:15). For the symbolism of Jesus’ eating with tax collectors and sinners, see note on 5:30; also 4:18; 5:32; 15:1–2.

LUKE—NOTE ON 19:8 **Half of my goods** includes Zacchaeus’s possessions, not just his salary. **I** (shall) **give to the poor** (compare 12:33; 18:22). **if I have defrauded . . . I** (shall) **restore it fourfold** (compare Ex. 22:1).

LUKE—NOTE ON 19:9 **Today salvation has come** indicates that with God all things are possible, and a rich man can be saved (see 18:26–27). By his actions, Zacchaeus reveals that he **also** is a true **son of Abraham** (see Gal. 3:7) and not just his physical descendant (see Luke 3:8).

LUKE—NOTE ON 19:10 **to seek and to save the lost**. Compare 5:32; 15:4, 6–7, 10, 24, 32.

LUKE—NOTE ON 19:11–27 This parable concludes Luke's account of Jesus' journey to Jerusalem (begun in 9:51). It is different from the parable of the talents in Matt. 25:14–30. Jesus sometimes told similar parables in different settings to emphasize slightly different truths.

LUKE—NOTE ON 19:11 **he was near to Jerusalem**. Expectations of a political messiah may have been extra high around Jerusalem. The parable will show that the kingdom will not be seen in its fullness until Christ returns. It begins in a small way and grows gradually until then (compare 13:18–21).

LUKE—NOTE ON 19:12 **To receive for himself a kingdom** means to receive authority over a kingdom. The kingdom that he is going to receive is not the **far country** to which he is traveling but the land from which he started out. Into a "far country" implies that the return of the nobleman (and the second coming of the Son of Man) will not take place immediately.

LUKE—NOTE ON 19:13 The rounded number **ten** shows that Jesus' parable applies to all his disciples, not just the Twelve. A mina was about three months' wages for a laborer, about 100 drachmas. **"Engage in business until I come."** The NT in general views work and business activity in a positive way (compare Matt. 25:14–30; Luke 10:7; 19:13–23; Col. 3:23–4:1; James 4:13–15), but also as an area where there are substantial temptations to sin (see Matt. 6:19–21; 1 Tim. 6:9–10) and to exploit others (James 5:1–6). "Until I come" refers to the time between Jesus' ascension and his return at the end of the age.

LUKE—NOTE ON 19:14 **His citizens** represents the Jews who **hated** Jesus. **sent a delegation**. This image would be familiar to the Jews since they had sent delegations to Rome protesting some of their local rulers.

LUKE—NOTE ON 19:15 **When he returned** refers to Jesus' second coming.

LUKE—NOTE ON 19:16 **your mina has made ten minas more**. An unusually high return in real life, indicating unusual wisdom and faithfulness on the part of the servant.

LUKE—NOTE ON 19:17 **“Well done, good servant!”** What was important was their faithfulness in using their gifts and potential. **faithful in a very little**. Compare 16:10. **you shall have authority over ten cities**. This is one of several passages that teach degrees of reward and responsibility in heaven (see notes on 1 Cor. 3:14–15; 1 Tim. 6:17–19).

LUKE—NOTE ON 19:20 **Lord, here is your mina**. The third servant has hidden the mina **away** where it did no good for anyone and did not gain additional value. Those who fail to do anything useful with the resources, talents, spiritual gifts, and opportunities God has given them will fall under his displeasure. This may indicate that they are not true believers.

LUKE—NOTE ON 19:21 **severe man**. Strict and having high standards (compare Matt. 25:24). This is not intended as a description of Christ, for Luke 19:17, 19 show him to be abundantly generous and gracious. This servant does not know his master well, or else he is simply making up an excuse for his own failure.

LUKE—NOTE ON 19:26 The person who welcomes God’s rule and presence will be **given** more; the one who does not welcome him will lose even the little that he has (**taken away**).

LUKE—NOTE ON 19:27 **But as for these enemies of mine** may allude to the destruction of Jerusalem in A.D. 70, but it also forecasts the final judgment of those who reject Jesus.

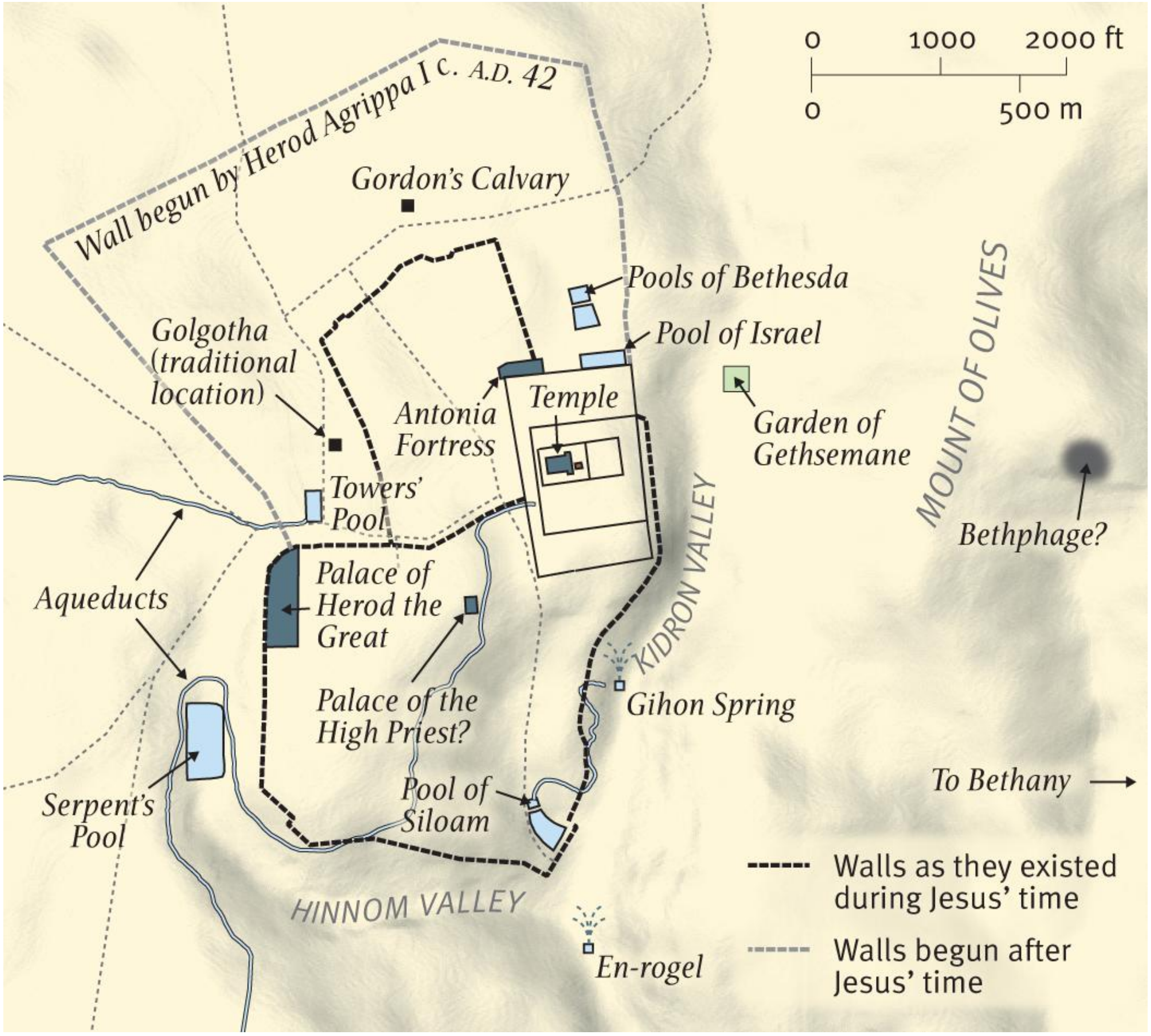
LUKE—NOTE ON 19:28–21:38 *The Ministry of Jesus in Jerusalem.* In this section, Luke's Gospel is closely parallel to Mark 11:1–13:37.

LUKE—NOTE ON 19:28 **Jerusalem**. See Jerusalem in the Time of Jesus.

LUKE—NOTE ON 19:29 **Bethany** is on the eastern slopes of the Mount of Olives (see note on John 11:1). Although the location of **Bethphage** is not certain, it was clearly farther along the road from Bethany.

Jerusalem at the Time of Jesus

By the time of Jesus, the city of Jerusalem had grown from a modest military fortress to a world-class city with a newly renovated temple that rivaled nearly any in the ancient world. Public pools were fed by the Gihon Spring and by two aqueducts that brought water to the city from as far as 7 miles (11 km) away. The towns of Bethphage and Bethany were located on the eastern slopes of the Mount of Olives, which lay to the east of Jerusalem. See also Jerusalem in the Time of Jesus, pp. 1364–1365.


0 1000 2000 ft
0 500 m
Wall begun by Herod Agrippa I c. A.D. 42
Gordon's Calvary
Pools of Bethesda
Pool of Israel
Golgotha (traditional location)
Antonia Fortress
Temple
Garden of Gethsemane
MOUNT OF OLIVES
Towers' Pool
Bethphage?
Aqueducts
Palace of Herod the Great
KIDRON VALLEY
Palace of the High Priest?
Gihon Spring
Serpent's Pool
Pool of Siloam
To Bethany →
HINNOM VALLEY
En-rogel
Walls as they existed during Jesus' time
Walls begun after Jesus' time

FACT

Olivet (19:29), also known as the Mount of Olives, is a high mountain ridge stretching some 2.5 miles (4 km) in a north-to-south direction just east of Jerusalem. Throughout Israel's history, it was an ideal location from which to see approaching armies. It is also where Jesus ascended into heaven with the promise to return in the same way (24:51; Acts 1:11–12; see also Zech. 14:4).

LUKE—NOTE ON 19:30 **Go . . . on entering you will find**. Either an example of Jesus' foreknowledge or a prearrangement (see 22:13). **A colt tied, on which no one has ever yet sat** implies a kind of purity that destines an animal for a sacred task (compare the sacrificial animals in Num. 19:2; Deut. 21:3). Matthew 21:2 mentions that a donkey was with the colt, but Luke mentions only the colt, which was most important because Jesus would ride on it (see note on Matt. 21:6–7).

LUKE—NOTE ON 19:35 **set Jesus on it**. Jesus fulfills a prophecy about the Messiah in Zech. 9:9 by riding on the donkey (see notes on Matt. 21:4–5; John 12:15).

LUKE—NOTE ON 19:36 **spread . . . cloaks on the road**. An act of respect (see note on Matt. 21:8; see 2 Kings 9:13).

LUKE—NOTE ON 19:37 On the **Mount of Olives**, see note on Mark 13:3. **began to rejoice** (see Zech. 9:9) **and praise God**. This came primarily from Jesus' disciples.

LUKE—NOTE ON 19:38 **Blessed . . . in the name of the Lord!** A blessing from Ps. 118:26 that worshipers traveling to Jerusalem received (see note on Mark 11:9).

LUKE—NOTE ON 19:39–40 The Pharisees' actions illustrate v. 14. **the very stones would cry out**. All creation was made to worship this King who is Lord of all.

LUKE—NOTE ON 19:41 **he wept over it**. See notes on 13:34; John 11:35. Though the rejection of Jesus by many Jews was predicted in the OT (see note on John 12:37–40), Jesus still feels great sorrow over their rejection.

LUKE—NOTE ON 19:42 **this day**. That is, the day when the true Messiah and King came, "the time of your visitation" (v. 44). **The things that make for peace** are the things that would lead the Jewish people to salvation (see note on John 14:27). **But now they** (the things that make for peace) **are hidden** (see note on John 12:37–40).

LUKE—NOTE ON 19:43–44 **days will come**. See note on 21:5–6. **a barricade around you**. Earthworks constructed by the Romans. **tear you down . . . and your children**. A result of the attack. **not leave one stone**. Jesus' prophecy was fulfilled in A.D. 70 when the Roman army destroyed Jerusalem and the temple. See 2 Sam. 17:13; Ps. 137:7; Mic. 3:12.

LUKE—NOTE ON 19:45–48 Luke's account of this incident is greatly shortened (compare Matt. 21:12–16; Mark 11:15–18). **he entered the temple**. See Matt. 21:12–17; Mark 11:15–17; see also Mal. 3:1. **began to drive out those who sold**. See note on Matt. 21:12. This probably occurred in the Royal Stoa, though it may have been in the Court of the Gentiles. **den of robbers**. See Jer. 7:11. **chief priests and the scribes**. They are acting as a group. The "chief priests" are not the high priests but members of the most prominent priestly families. See notes on Luke 5:17; 5:21–22. **were** (continually) **seeking to destroy him**. Luke's first clear mention of a plot against Jesus' life.

LUKE—NOTE ON 20:1–8 **as Jesus was teaching**. See 19:47. **Do these things** describes Jesus' cleansing of the temple, but also his healing and teaching in the temple. He is neither an official priestly authority nor a scribal authority. **Was the baptism** (that is, the ministry) **of John . . . from heaven** (that is, "from God"; 15:7, 18, 21) **or from man** (that is, did it have a merely human origin; see note on Matt. 21:25–27)? The opponents have no basis on which to assess Jesus' ministry.

FACT

The widow's offering. There were 13 collection chests for offerings in the temple. The widow's contribution caught Jesus' eye not because it was impressive but because she had given sacrificially. The attitude of the giver is more important to God than the size of the gift.

LUKE—NOTE ON 20:9–18 This parable, while spoken to the people (vv. 1, 9), is directed to Jesus' opponents (19:47; 20:1, 19). It is intended as an analogy to show that God (the “owner,” v. 13) is taking away the kingdom from Israel (see note on Mark 12:1–12).

LUKE—NOTE ON 20:10–12 **he sent**. The man sent three servants, probably representing the OT prophets, to check on the tenants.

LUKE—NOTE ON 20:13 **My beloved son** recalls the words spoken by God the Father to Jesus at his baptism (3:22; compare Matt. 3:17).

LUKE—NOTE ON 20:14–15a **“Let us kill him.”** See 19:47. **they . . . killed him**. A clear allusion to Jesus’ approaching death.

LUKE—NOTE ON 20:15b **The owner** (literally, “lord”) represents God.

LUKE—NOTE ON 20:16 God will **destroy those tenants**. In a preliminary sense this happened during the destruction of Jerusalem in A.D. 70. In a fuller sense it refers to the final judgment. **Surely not!** The hearers have some sense that the parable applies to the people of Israel.

LUKE—NOTE ON 20:17 **The stone . . . rejected has become the cornerstone** (quoted from Ps. 118:22; see note on Mark 12:10). The rejected Son will become the Head of the church, the people of God.

LUKE—NOTE ON 20:18 **Everyone who falls** (compare Isa. 8:14–15; 1 Pet. 2:8) means everyone who rejects Jesus as the Messiah. **When it falls on anyone** refers to Christ coming back in judgment.

LUKE—NOTE ON 20:20 **governor**. Pontius Pilate.

LUKE—NOTE ON 20:22 **Is it lawful**? Some Jews believed that paying any tax to pagan rulers contradicted God’s lordship over his people.

LUKE—NOTE ON 20:25 **render to Caesar**. See note on Matt. 22:21. The denarius has Caesar’s image and represents the tribute they should give to him. Jesus adds a more important command: people should give **to God** that which bears his image and likeness, namely, themselves (see note on Rom. 12:1).

LUKE—NOTE ON 20:27 **Sadducees**. See notes on Matt. 3:7; 22:23. They were a priestly group. One view is that they claimed descent from Zadok, the high priest under David (1 Kings 1:26). **who deny . . . a resurrection**. This is the main issue in the following discussion.

LUKE—NOTE ON **20:28–31** **Moses wrote**. The Sadducees' puzzle is based on the OT command that if a man dies leaving no children, his brother is to marry the widow and take care of her (see note on Matt. 22:24). **all seven left no children and died**. The example is carefully worked out so that no brother has a special claim to the woman.

LUKE—NOTE ON **20:33** **In the resurrection . . . whose wife**? Since neither Jesus nor the Pharisees could reply that she would equally be the wife of all seven, the Sadducees believed this illustration disproved the resurrection.

LUKE—NOTE ON **20:34–35** The coming **age** is different from this age in many ways. **neither marry nor are given in marriage**. See note on Matt. 22:29–30.

LUKE—NOTE ON **20:36** **equal to angels**. Angels are immortal. **sons of God . . . sons of the resurrection**. The believer's relationship as a child of God becomes fully realized at the resurrection after Christ's return (see Rom. 8:23; 1 Cor. 15:53–54).

LUKE—NOTE ON **20:37–38** When the **Lord** calls himself the **God of Abraham and . . . of Jacob** after their death, this indicates that he is still their God. Since **he is not God of the dead, but of the living**, then there must be a resurrection. See notes on Matt. 22:31–32; Mark 12:26–27.

LUKE—NOTE ON **20:41–44** **How can they say that the Christ is David's son?** Jesus answers his own question. Scripture teaches that Jesus is *more* than David's son. Jesus quotes Ps. 110:1: **David . . . says . . . "The Lord** (the God of Israel) **said to my Lord"** (the Messiah). See note on Mark 12:35–37. **"Sit at my right hand."** The Lord (Messiah) is given the place of honor. Since David calls the Messiah his Lord, **how is he his son?** That is, how can Jesus be *only* David's son? The Messiah is, in fact, greater than his father David, and thus David calls him Lord (see note on Matt. 22:41–46).

LUKE—NOTE ON **20:45–47** **Beware of the scribes**. See 11:45–53; 12:1. They **walk . . . in long** (attention-grabbing) **robes** (see note on Matt. 23:5). They **love greetings** and **places of honor** (see Luke 11:43; 14:7–8; see note on Matt. 23:7). While doing this, they **devour widows' houses** (probably while managing their property) **and for a pretense make long prayers** (see Matt.

6:5–6). As a consequence, **they will receive the greater condemnation** (compare Matt. 23:13–36; Luke 11:37–52).

LUKE—NOTE ON 21:1–4 offering box. One of the 13 collection chests in the temple.

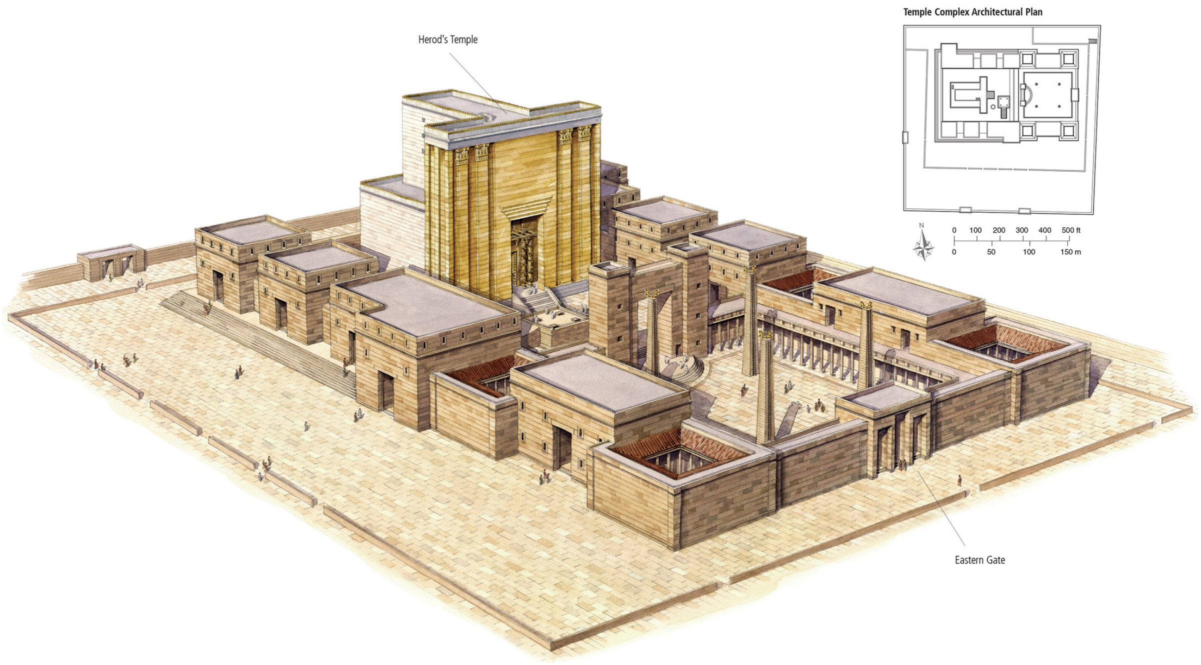
FACT

The temple mentioned in the Gospels was the second one. The Babylonians destroyed the first temple, which Solomon had built. The Jews rebuilt it, and Herod the Great fully restored it later. Shortly after Jesus' prophecy (21:6), this temple was destroyed, in A.D. 70.

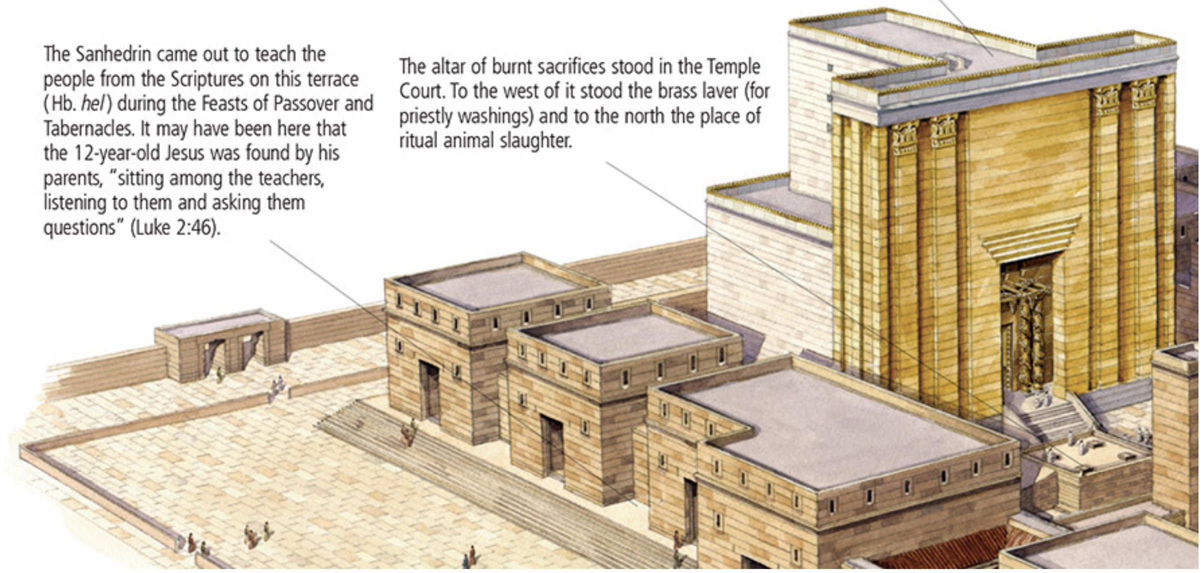
LUKE—NOTE ON 21:5–24 Jesus foretells the destruction of the temple and Jerusalem (vv. 5–24) and the coming of the Son of Man (vv. 25–38). As is also the case earlier in Luke (17:22; 19:43–44), the destruction of Jerusalem in A.D. 70 is used by Jesus as a pattern or a "type" of the ultimate destruction at the end of the age when Christ returns.

Herod's Temple Complex in the Time of Jesus

When the Gospels and the book of Acts refer to entering the temple or teaching in the temple, it is often not a reference to Herod's temple itself, but rather to this temple complex, including a number of courts and chambers that surrounded the temple. These latter structures were the great and wonderful buildings referred to by the disciples in Matt. 24:1; Mark 13:1–2.



• •

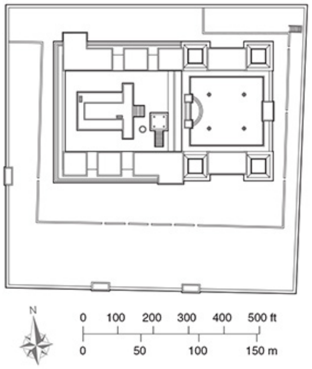


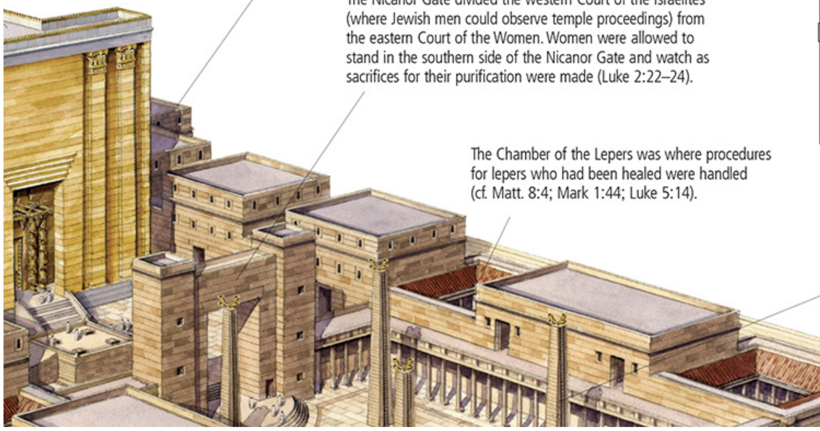
The Sanhedrin came out to teach the people from the Scriptures on this terrace (Hb. *hel*) during the Feasts of Passover and Tabernacles. It may have been here that the 12-year-old Jesus was found by his parents, "sitting among the teachers, listening to them and asking them questions" (Luke 2:46).

The altar of burnt sacrifices stood in the Temple Court. To the west of it stood the brass laver (for priestly washings) and to the north the place of ritual animal slaughter.

• •

Temple Complex Architectural Plan





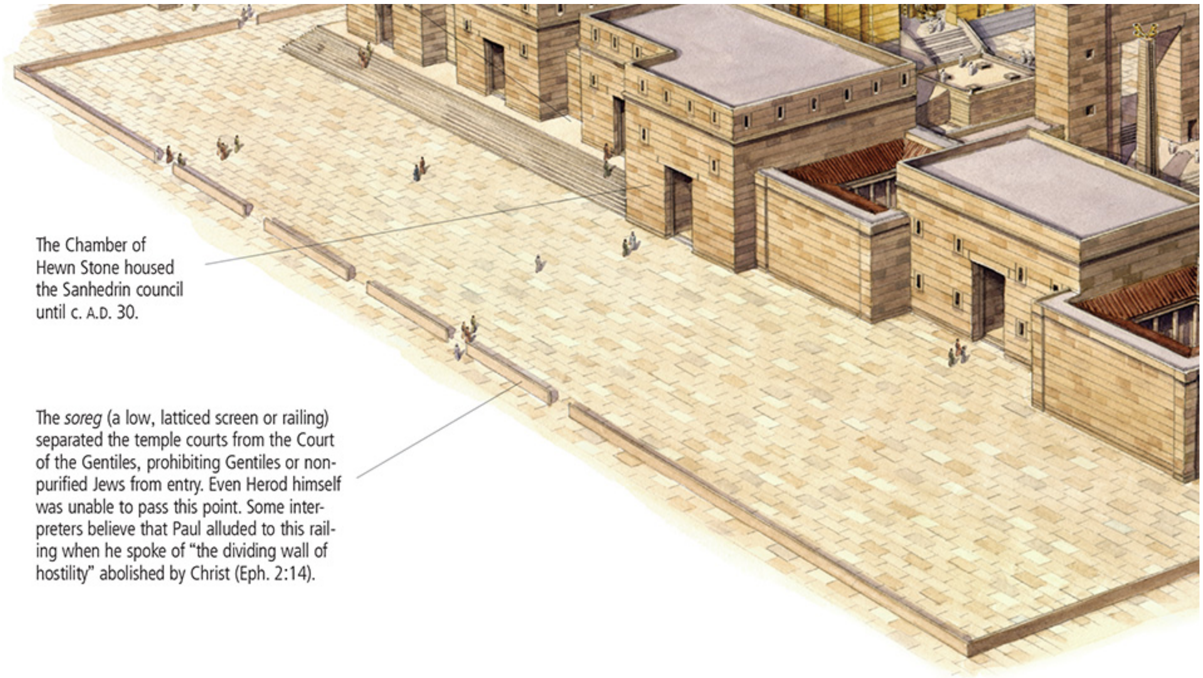
The Chamber of the Hearth was the building which housed priests who served when their division was on duty (cf. Zechariah in Luke 1:8).

The Nicanor Gate divided the western Court of the Israelites (where Jewish men could observe temple proceedings) from the eastern Court of the Women. Women were allowed to stand in the southern side of the Nicanor Gate and watch as sacrifices for their purification were made (Luke 2:22–24).

The Chamber of the Lepers was where procedures for lepers who had been healed were handled (cf. Matt. 8:4; Mark 1:44; Luke 5:14).

Each of the four massive lampstands (86 feet/26 m high) in the Court of the Women had a ladder by which to reach the four golden bowls to provide lighting at night.

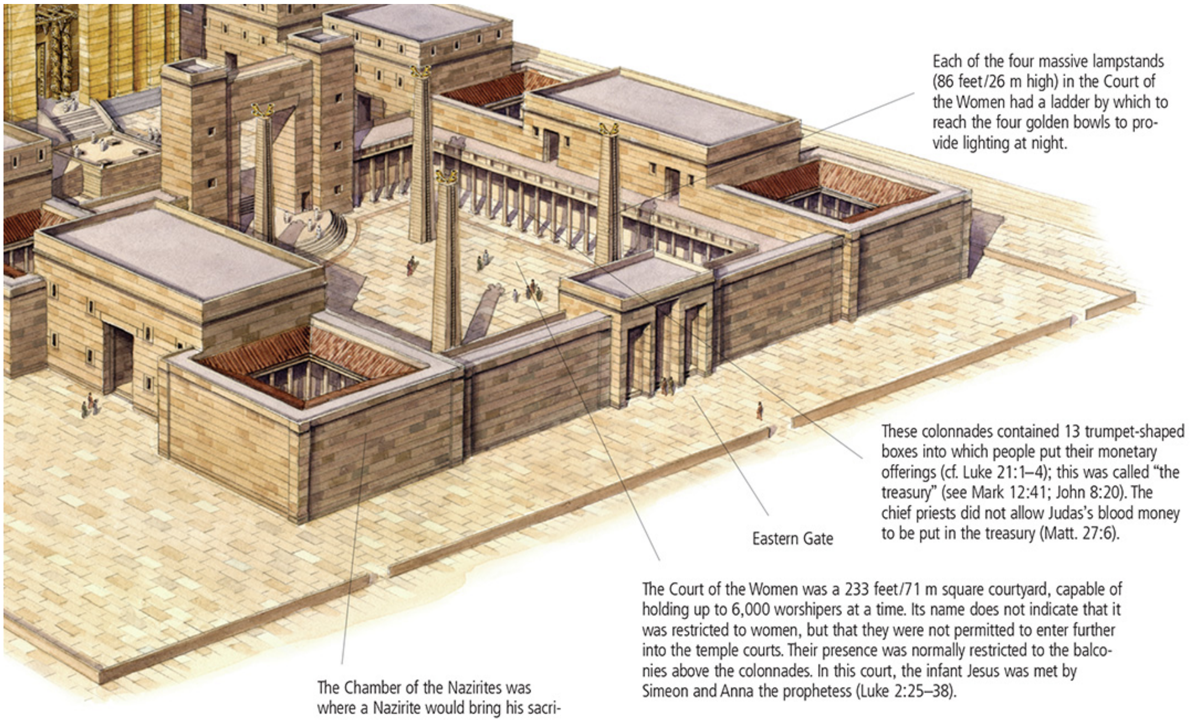
• •



The Chamber of Hewn Stone housed the Sanhedrin council until c. A.D. 30.

The *soreg* (a low, latticed screen or railing) separated the temple courts from the Court of the Gentiles, prohibiting Gentiles or non-purified Jews from entry. Even Herod himself was unable to pass this point. Some interpreters believe that Paul alluded to this railing when he spoke of “the dividing wall of hostility” abolished by Christ (Eph. 2:14).

• •



Each of the four massive lampstands (86 feet/26 m high) in the Court of the Women had a ladder by which to reach the four golden bowls to provide lighting at night.

These colonnades contained 13 trumpet-shaped boxes into which people put their monetary offerings (cf. Luke 21:1–4); this was called “the treasury” (see Mark 12:41; John 8:20). The chief priests did not allow Judas’s blood money to be put in the treasury (Matt. 27:6).

Eastern Gate

The Court of the Women was a 233 feet/71 m square courtyard, capable of holding up to 6,000 worshipers at a time. Its name does not indicate that it was restricted to women, but that they were not permitted to enter further into the temple courts. Their presence was normally restricted to the balconies above the colonnades. In this court, the infant Jesus was met by Simeon and Anna the prophetess (Luke 2:25–38).

The Chamber of the Nazirites was where a Nazirite would bring his sacrifices upon completion of his vow.

LUKE—NOTE ON 21:5–6 how it was adorned. The beauty and size of Herod the Great’s Temple Mount exceeded that of most of the Seven Wonders of the

World. It was more than twice the size of the Acropolis in Athens (see Herod's Temple Complex in the Time of Jesus). It was 0.96 miles (1.55 km) around and enclosed a space equivalent to one-sixth of the entire city. **noble stones**. One of the stones of the temple complex still remaining measures 45 x 11.5 x 12 feet (13.7 x 3.2 x 4 m) and is estimated to weigh 570 tons. **offerings**. Tapestries, gold and bronze doors, golden grape clusters, etc. **The days will come** refers not to the second coming but to a time in history before that (see 5:35; 17:22; 19:43; 23:29). **not . . . one stone upon another**. Fulfilled in A.D. 70 when Rome destroyed Jerusalem and the temple.

LUKE—NOTE ON 21:7–9 **when will these things be, and what will be the sign**? See notes on Matt. 24:3; Mark 13:4–37. **For many** introduces what the disciples should not be **led astray** by. **in my name**. People claiming the title "Messiah." These imposters will say **I am he**, that is, "I am the Messiah," and therefore **the time is at hand!** (compare Dan. 7:22; Rev. 1:3; 22:10). **Do not go after them**, for these pretenders are not Christ himself.

LUKE—NOTE ON 21:12 **before all this**. Before the events of vv. 6–11.

LUKE—NOTE ON 21:14 **not to meditate beforehand how to answer**. Compare 12:11–12.

LUKE—NOTE ON 21:16 **You will be delivered up even by parents** intensifies 12:53; 14:26; 18:29. **Some of you** suggests that there will be only a few martyrs, but there will be some.

LUKE—NOTE ON 21:18 In light of the prediction that some disciples will be "put to death" (v. 16), it is best to take **not a hair of your head will perish** as a metaphorical way of saying that God's people will suffer no eternal spiritual harm.

LUKE—NOTE ON 21:19 **gain your lives**. That is, will be enabled to share in the full benefits of final salvation in the end times; see 9:24.

LUKE—NOTE ON 21:20–24 In vv. 8–19 the audience is Jesus' followers ("you"). Here it is described as "those," "women," "this people," and "they," indicating that Jesus' followers are not the ones being directly addressed.

LUKE—NOTE ON 21:20 **Jerusalem surrounded by armies**. The first fulfillment of this was the destruction of Jerusalem in A.D. 70. Some of what Jesus predicted in vv. 5–24 may also find fulfillment in events that precede Christ's second coming.

LUKE—NOTE ON 21:21 **Then** (while there is still time) **. . . flee to the mountains** (see note on Matt. 24:16). **Those who are inside the city** (should) **depart** before the Roman siege occurs.

LUKE—NOTE ON 21:22 **Days of vengeance** refers to God's vengeance and judgment, not Rome's. **to fulfill all that is written**. Compare 18:31; 24:44; Acts 13:29.

LUKE—NOTE ON 21:23 **women who are pregnant and . . . nursing**. In war, they are the most vulnerable. What was normally a blessing would now present a great difficulty.

LUKE—NOTE ON 21:24 **the edge of the sword**. Compare Jer. 21:7; Heb. 11:37. **Until the times of the Gentiles are fulfilled** may point to a later time when Israel/Jerusalem will repent and be restored to God's favor (see Rom. 11:11–32).

LUKE—NOTE ON 21:25–28 **Signs in sun and moon and stars** and **the powers of the heavens will be shaken** describes great changes in the skies (see note on Matt. 24:29). **they will see**. The second coming involves the visible return of the Son of Man from heaven (Acts 1:11; see notes on Matt. 8:20; 24:30). **These things . . . take place** refers to Luke 21:25–27. **Redemption** refers to the time of Christ's return (Rom. 8:23).

LUKE—NOTE ON 21:31 **So also** introduces the reality to which the fig tree analogy of vv. 29–30 points. **These things** refers to the second coming (vv. 25–28). **The kingdom of God is near** means the consummation of the kingdom (see Introduction: Key Themes), when the Son of Man returns.

LUKE—NOTE ON 21:32 **this generation will not pass away**. See note on Matt. 24:34.

LUKE—NOTE ON 21:33 **my words will not pass away**. This applies to all of Jesus' teaching, but specifically to his teaching about the certainty of his return and the events leading up to it.

LUKE—NOTE ON 21:34 **that day**. When the Son of Man comes (v. 27) and the kingdom comes in its fullness (v. 31).

LUKE—NOTE ON 21:35 The warnings of vv. 34 and 36 apply to people throughout the **whole earth**, not just "those who are in Judea" (v. 21).

LUKE—NOTE ON 21:36 **to escape all these things**. That is, to avoid being harmed by the difficult times before Christ's return.

LUKE—NOTE ON 22:1–23:56 *The Suffering and Death of Jesus*. As Jesus' death draws near, the scene shifts from the temple area to the city of Jerusalem. The emphasis shifts from Jesus' teachings to events surrounding his death.

LUKE—NOTE ON 22:1–38 As Jesus has his last meal with his disciples, he once again discusses with them his approaching death. Meanwhile, plans are set in motion against him.

LUKE—NOTE ON 22:1 The **Feast of Unleavened Bread** spanned the 15th to the 21st of Nisan, the first month in the Jewish calendar (March/April in the Gregorian calendar). See note on Mark 14:12. **Passover**. See note on Luke 2:41.

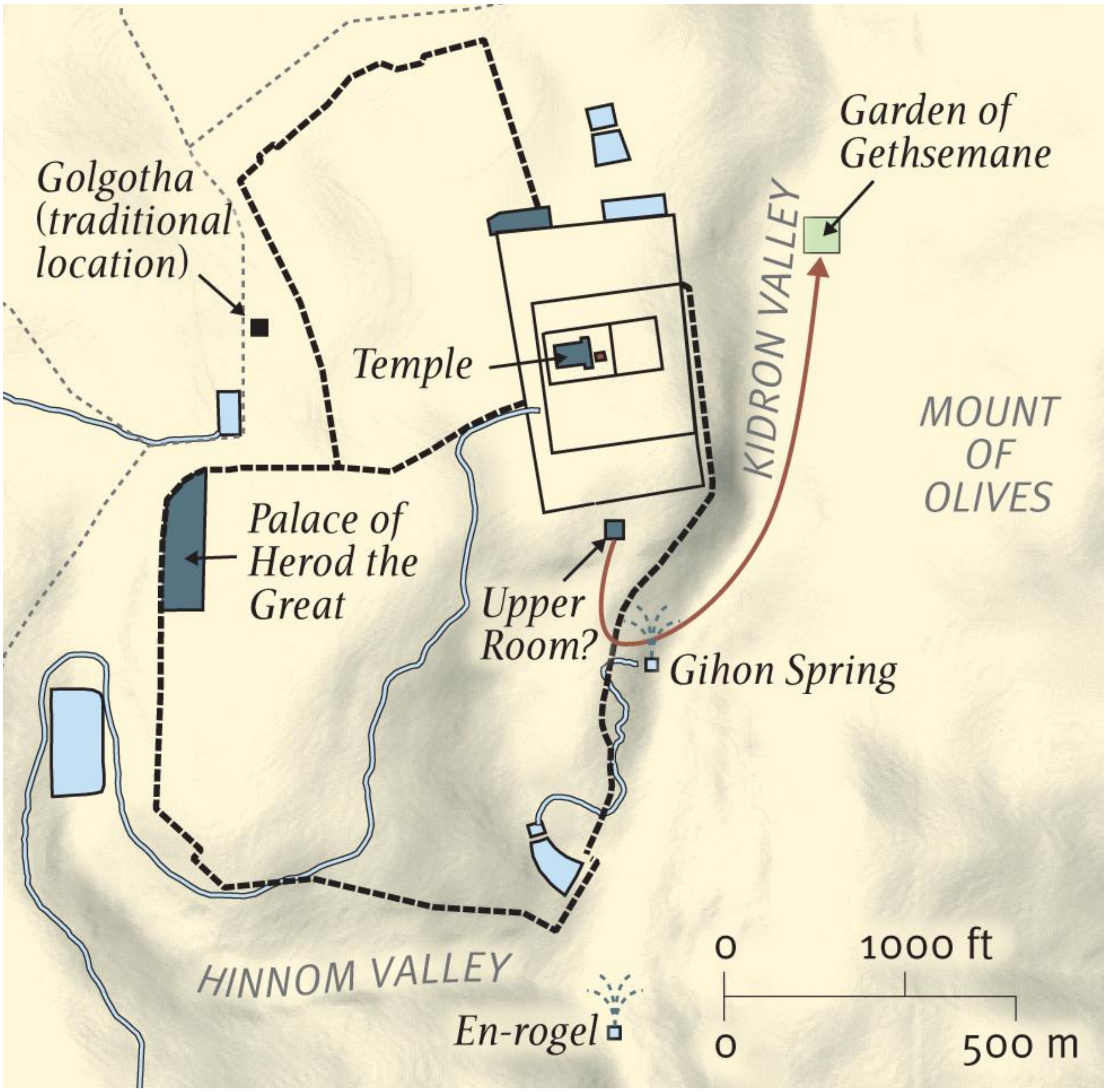
LUKE—NOTE ON 22:2 The **chief priests and the scribes** are acting as a group. The "chief priests" are not the high priests but members of the most prominent priestly families. See notes on Matt. 2:4; 26:3–4.

LUKE—NOTE ON 22:3 Judas had never truly believed in Jesus, and Jesus was aware of this (see John 6:64, 70). Apparently none of his other disciples realized it (see note on Luke 22:23). Judas's pattern of dishonest behavior was evidence of his unbelief (see John 12:6). Now, with the consent of Judas's own sinful heart, **Satan entered into Judas**, prompting him to go to the chief priests with a plot against Jesus (Luke 22:4; see also John 13:27).

LUKE—NOTE ON 22:4–6 **officers**. Leaders of the temple police (see v. 52). **how he might betray him**. Judas planned things so that Jesus would be arrested away from the crowd (see v. 53 and note on Mark 14:10–11).

LUKE—NOTE ON 22:7–13 **on which the Passover lamb had to be sacrificed**. See note on Matt. 26:17. The Passover meal had to be eaten in Jerusalem (Deut. 16:5–6). **Go and prepare** involved having the lamb sacrificed at the temple, roasting it, preparing the room for the meal, and preparing various side dishes. The disciples would be met by a **man carrying a jar of water**—something one would expect a woman to be doing. The secretive nature of the meeting suggests that Jesus was seeking privacy. Everything takes place **just as he had told them** (compare Luke 19:32), suggesting either a prearrangement or a miraculous work of God.

The Last Supper
After Jesus and his disciples ate the Passover meal, they crossed the Kidron Valley and entered a garden called Gethsemane (meaning “oil press”), where they often spent time while visiting Jerusalem (see 22:39).


Garden of Gethsemane
Golgotha (traditional location)
KIDRON VALLEY
Temple
MOUNT OF OLIVES
Palace of Herod the Great
Upper Room?
Gihon Spring
HINNOM VALLEY
En-rogel
0
1000 ft
0
500 m

LUKE—NOTE ON **22:14–23** Luke’s version of Jesus’ final Passover meal with his disciples differs in two ways from Matt. 26:17–29 and Mark 14:17–25. Luke places Jesus’ statement about his betrayal after the meal rather than before (probably an arrangement by topic), and he refers to two cups (Luke 22:17–18, 20) rather than one.

LUKE—NOTE ON 22:14 **when the hour came**. The “hour” to celebrate the Passover (v. 15) and, in a broader sense, the “hour” of Jesus’ suffering and death (v. 53; John 13:1; 17:1). **he reclined at table**. The Passover was eaten in a reclining position, as were other festive meals (Luke 11:37; see note on Matt. 26:20).

LUKE—NOTE ON 22:16 **I will not eat it** means “I will not eat it again” (see ESV footnote). **Until it is fulfilled** refers to the future messianic banquet (see note on Rev. 19:9–10).

LUKE—NOTE ON 22:17 **took a cup**. See note on Matt. 26:27.

LUKE—NOTE ON 22:19 The expression **This is my body** has been interpreted in various ways throughout the history of the church. Roman Catholics believe that the bread and wine actually become the body and blood of Christ. Lutherans believe that the literal body and blood of Christ are present “in, with, and under” the bread and wine. Some Anglicans refer to the “real presence” of Christ in the bread and wine. Most other Protestants believe that the body and blood of Christ are not literally, physically present in the elements of the meal, but that Christ is present symbolically. Most would also add that Christ is present spiritually with and in those who receive the elements in faith. **given for you**. This same verb is connected to sacrifice in Mark 10:45; Luke 2:24; Gal. 1:4. The Greek translated “for you” often has the meaning of one person doing something in place of someone else. Jesus’ body will take the place of the Passover lamb. God will “pass over” the sins of the people because of Jesus’ sacrifice. **Do this in remembrance of me**. See note on 1 Cor. 11:24.

LUKE—NOTE ON 22:20 **This cup**. See notes on Matt. 26:28; Luke 22:42. **New covenant in my blood** (see “blood of the covenant,” Ex. 24:8; see also Lev. 17:11–14) indicates that Jesus’ blood is sacrificial blood, sealing a new covenant. **Poured out**, that is, in death. **for you**. Compare Mark 14:24; Luke 22:19.

LUKE—NOTE ON 22:21 **the hand of him who betrays me**. See note on Matt. 26:23.

LUKE—NOTE ON 22:22 The approaching death of the **Son of Man** has been **determined** by God. However, **woe to that man by whom he is betrayed** means that Judas is still responsible for his actions (see note on Mark 14:21).

LUKE—NOTE ON **22:23** **which of them it could be**. Judas is still present. His behavior, like his previous conduct, apparently did not give him away as the traitor.

LUKE—NOTE ON **22:24** **greatest**. Compare Mark 8:34–38.

LUKE—NOTE ON **22:27** **But I**. Jesus is the supreme example of humility (John 13:3–17).

LUKE—NOTE ON **22:30** For **eat and drink** in the kingdom of God, see 13:29; 14:15. Jesus' claim that the messianic banquet is **my table** and that the kingdom of God is **my kingdom** would be seen as disrespectful if it were not true.

LUKE—NOTE ON **22:31** **Satan demanded to have you** (compare Job 1–2), **that he might sift you like wheat**. "You" is plural in these two instances, indicating that all the disciples are in view, not just Peter. In other words, "Satan is seeking to shake you all violently, as one does wheat, to cause you to fall."

LUKE—NOTE ON **22:32** **I have prayed . . . that your faith may not fail**. "Your" here is singular, so Peter alone is addressed. **turned**. See Acts 3:19; 9:35.

LUKE—NOTE ON **22:34** **rooster . . . crow**. Each morning, roosters would crow a number of times separated by a few minutes. In Mark Jesus specifies the first two individual crowings. Matthew, Luke, and John, however, refer to the entire time of several crowings. See note on John 13:38. **deny three times**. See Luke 22:54–62.

FACT

Jesus knows us. Jesus knew that, in his hour of greatest need, Peter would deny him (22:34). He also knew that Peter would repent and go on to be a great leader in the church (v. 32; see Acts 2:14–41). As Paul declared, "The Lord knows those who are his" (2 Tim. 2:19).

LUKE—NOTE ON **22:35–36** Earlier in his ministry, Jesus sent his disciples out **with no moneybag** (see 9:3; 10:4). **moneybag . . . knapsack**. Now, however, they will need extra provisions and supplies. **let the one who has no sword . . . buy one**. Many interpreters believe this means being armed spiritually to fight spiritual foes (compare Eph. 6:10–17). According to this view: (1) in Luke

22:38 the disciples misunderstand Jesus' command and produce literal swords; Jesus' response that "It is enough" is a rebuke, as if he were saying, "Enough of this talk about swords"; (2) just a few minutes later Jesus will again prohibit the use of a literal sword (vv. 49–51). Others take this as a command to have a literal sword for self-defense. According to this view: (1) the moneybag, knapsack, and cloak in this verse are literal, so the sword must be literal as well; (2) Jesus' response that "It is enough" (v. 38) actually approves the swords the disciples have as being enough, and his later rebuke in vv. 49–51 only prohibits them from blocking his arrest and suffering, that is, from seeking to advance the kingdom of God by force; (3) the very fact that the disciples possess swords (v. 38) suggests that Jesus has not prohibited them from carrying swords up to this point, and Jesus never prohibited self-defense (see note on Matt. 5:39). Both views have some merit.

LUKE—NOTE ON 22:37 **Scripture must be fulfilled**. Jesus' coming suffering and death are a necessary part of God's plan. **he was numbered with the transgressors**. See 23:32–33, 39–43; Isa. 53:12.

LUKE—NOTE ON 22:38 **Lord, here are two swords**. See note on vv. 35–36.

LUKE—NOTE ON 22:40 **when he came to the place**. Luke assumes his readers knew that "the place" was the garden of Gethsemane. **Pray that you may not enter into temptation**. The temptation was to give in to physical sleep (see vv. 45–46) and thus fail in their responsibility to support Jesus. It may point also to the temptation to deny Jesus when he is led away to the cross (see vv. 54–62).

LUKE—NOTE ON 22:41 **knelt down**. A posture of complete humility in prayer.

LUKE—NOTE ON 22:42 On **Father**, see note on Matt. 6:9. **this cup**. A symbol of Jesus' future suffering (see Matt. 20:22–23; Mark 10:38–39). Taking the cup shows that Jesus took God's wrath upon himself (see Isa. 51:17, 22; Jer. 25:15; Ezek. 23:31–33; Hab. 2:16). Jesus died for the sake of and instead of his people (see notes on Mark 14:36; John 18:11; Rom. 3:25; 1 John 2:2). **Nevertheless, not my will, but yours, be done**. Jesus intentionally, voluntarily, and obediently "endured the cross, despising the shame" (Heb. 12:2).

FACT

Take this cup from me. Drinking cups were often mentioned in the Bible as symbols of God’s wrath or judgment. For Jesus to figuratively drink from such a cup meant suffering God’s punishment on behalf of sinful people (22:42). This is what he willingly did when he died on the cross.

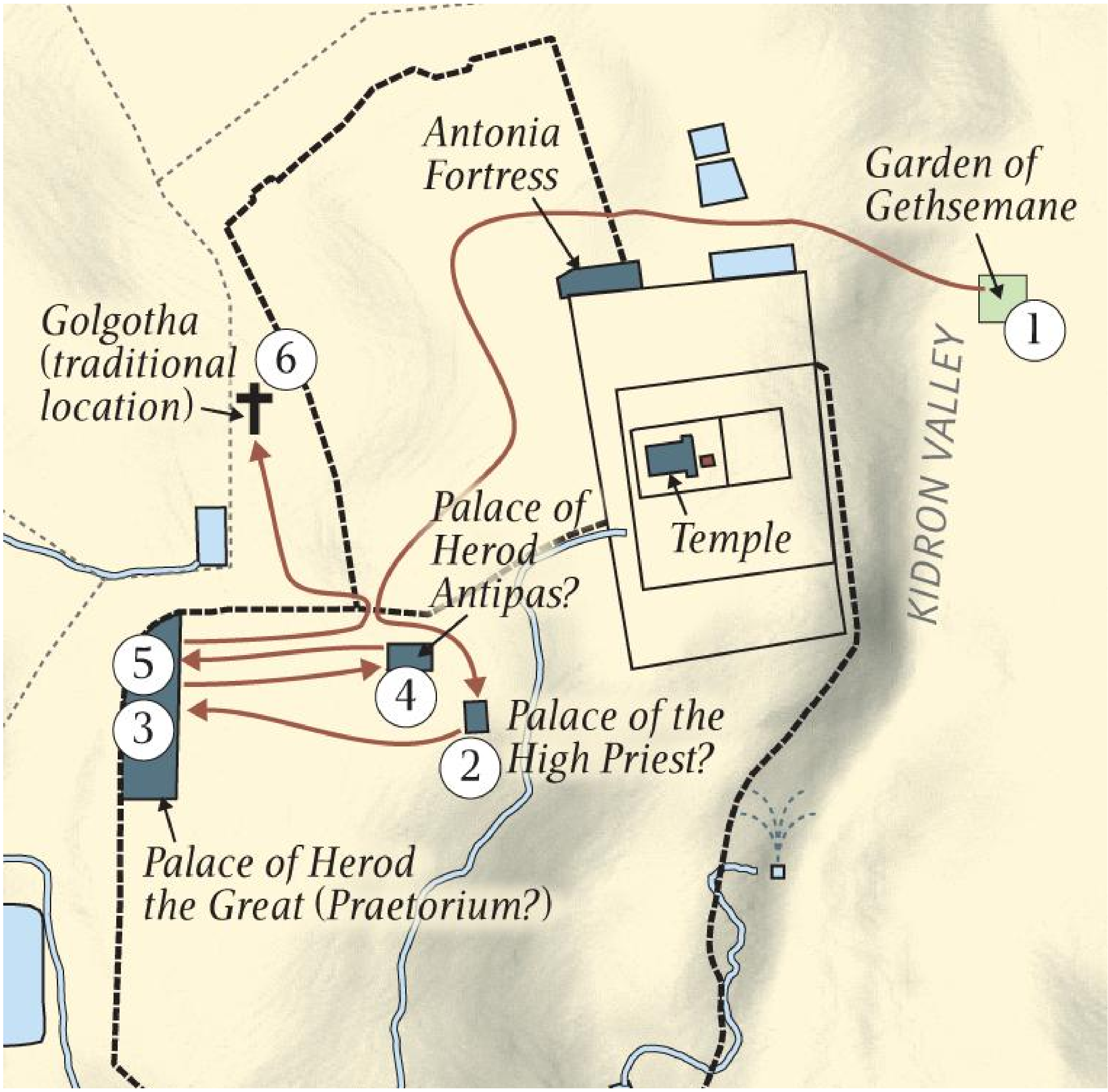
LUKE—NOTE ON 22:44 Jesus was in **agony** in anticipation of bearing “our sins in his own body on the tree” (1 Pet. 2:24). **his sweat became like great drops of blood falling down to the ground**. Though the word “like” may indicate that this is a metaphor, there are other accounts of people sweating blood—a condition known as *hematidrosis*, where extreme anguish or physical strain causes one’s capillary blood vessels to dilate and burst, mixing sweat and blood. In either case, Luke is describing the intensity of Jesus’ emotional and physical trauma.

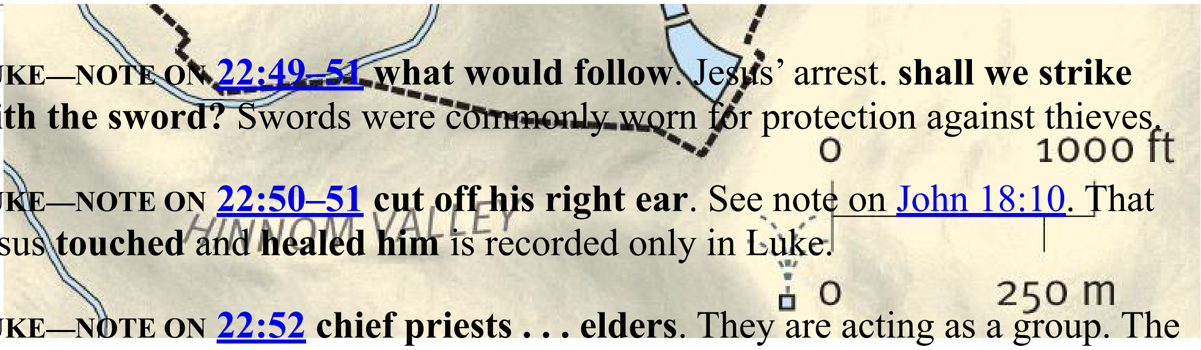
LUKE—NOTE ON 22:45 **sleeping for sorrow**. It had been a long day, and the disciples were emotionally and physically exhausted.

LUKE—NOTE ON 22:47 **kiss**. It was customary for a disciple to greet his teacher with a kiss. Here it serves to identify Jesus in the darkness (see Mark 14:44).

Jesus' Arrest, Trial, and Crucifixion

The path from Jesus' arrest to his crucifixion (part of which is often called the Via Dolorosa, "Way of Sorrows") is difficult to retrace with certainty. According to a possible harmony of the Gospel accounts, after the Passover meal Judas led a contingent of soldiers to Gethsemane to arrest Jesus (1). From there Jesus was led to Annas (location unknown), who sent him to his son-in-law Caiaphas, the high priest (2). The Jewish leaders then appealed to the Roman governor Pilate to have Jesus put to death (3). Luke records that Pilate sent Jesus to Herod Antipas (4), who questioned Jesus but returned him to Pilate without rendering any judgment (5). Pilate then sent Jesus to be crucified at Golgotha (6).


Antonia Fortress
Garden of Gethsemane
1
KIDRON VALLEY
Golgotha (traditional location)
6
Temple
Palace of Herod Antipas?
5
4
3
Palace of the High Priest?
2
Palace of Herod the Great (Praetorium?)



LUKE—NOTE ON [22:49–51](#) what would follow. Jesus’ arrest. **shall we strike with the sword?** Swords were commonly worn for protection against thieves.

LUKE—NOTE ON 22:50–51 cut off his right ear. See note on John 18:10. That Jesus **touched** and **healed him** is recorded only in Luke.

LUKE—NOTE ON 22:52 chief priests . . . elders. They are acting as a group. The “chief priests” are not the high priests but members of the most prominent priestly families. **officers of the temple**. Leaders of the temple police.

LUKE—NOTE ON 22:54–62 Luke places Peter’s denial of Jesus earlier than Jesus’ appearance before the Sanhedrin (vv. 66–71), while Matthew and Mark place it afterward. Luke may have wanted to arrange his material in a more topical, “orderly” way (see 1:3).

LUKE—NOTE ON 22:54 high priest’s house. The home of Caiaphas (Matt. 26:57), the ruling high priest (see notes on Matt. 26:57–58; John 18:24), was perhaps shared with his father-in-law Annas. **Peter was following** “to see the end” (Matt. 26:58).

LUKE—NOTE ON 22:59 The people in the courtyard know by his accent that Peter **is a Galilean** (Matt. 26:73).

LUKE—NOTE ON 22:63 The **men . . . holding Jesus** were probably “officers” (vv. 4, 52), that is, leaders of the temple police.

LUKE—NOTE ON 22:66–71 Luke’s account of Jesus’ trial is much shorter than Matthew’s and Mark’s.

LUKE—NOTE ON 22:66 When day came. Luke combines the first (Mark 14:53–65) and second (Mark 15:1) meetings of the Sanhedrin. **assembly of the elders**. A synonym for the Sanhedrin.

LUKE—NOTE ON 22:67–68 If you are the Christ, tell us. This was the key issue of the trial.

LUKE—NOTE ON 22:69 the Son of Man shall be seated at the right hand . . . of God. Jesus declares that he is the human Messiah anticipated by the Jews and also the divine Son of Man (Dan. 7:13–14) who sits at the right hand of

God (Ps. 110:1–2) and who will come in power to reign over the earth (see note on Matt. 8:20).

LUKE—NOTE ON 22:70 **Son of God**, “the Christ” (Messiah; v. 67), and “Son of Man” all refer to Jesus. Each emphasizes different aspects of his person and role. “Son of God” points to Jesus’ unique relationship to God. “Christ” indicates that Jesus claimed to be the Son of David, the Messiah. “Son of Man” points to the person identified in Dan. 7:13–14 who will rule the kingdom of God. **You say that I am**. A Greek expression that throws responsibility back upon the one asking the question (compare Matt. 26:25, 64).

LUKE—NOTE ON 22:71 **What further testimony do we need?** The desire to catch Jesus in something he might say (compare 11:54; 20:20, 26) has been achieved. **We have heard . . . from his own lips** indicates that the members of the Sanhedrin considered Jesus’ claims (22:68–70) to be enough to condemn him.

LUKE—NOTE ON 23:1–5 Only Rome could sentence someone to death (John 18:31), so the Sanhedrin brought Jesus to Pilate. The charges are now changed from religious (“blasphemy”) to political ones (Luke 23:2).

LUKE—NOTE ON 23:1 **the whole company of them**. The “assembly” (Sanhedrin) of 22:66. **before Pilate**. See 3:1. Normally the seat of the Roman government in Judea was Caesarea, not Jerusalem. Pilate was in Jerusalem at Passover to prevent rebellious activities. The Gospels suggest that Pilate was willing to execute Jesus because of his desire to maintain public calm. Jewish sources considered Pilate’s reign to have been quite harsh, charging him with greed and cruelty (see 13:1). Josephus mentions Pilate bringing pagan Roman troops into Jerusalem and taking temple funds to build an aqueduct.

LUKE—NOTE ON 23:2 **began to accuse him**. That is, bring formal charges against him. The religious reasons for Jesus’ condemnation would be of little interest to Rome, so the Sanhedrin changes them to political charges. The first charge, **misleading our nation**, involves seducing the nation away from loyalty to Rome. The second, **forbidding . . . tribute to Caesar**, is clearly false (see 20:20–26). The third is **that he himself is Christ, a king** (compare John 18:33, 36, 37). Jesus’ claims to kingship would be a direct challenge to Caesar.

LUKE—NOTE ON 23:3 Ignoring the first two charges, Pilate focuses on the third and asks, **Are you the King of the Jews?** Jesus' answer, **You have said so**, repeats his earlier reply (see note on 22:70).

LUKE—NOTE ON 23:4–5 These verses are unique to Luke and emphasize Jesus' innocence. Pilate's verdict **I find no guilt** is repeated in vv. 14–16 and 22. **they**. The chief priests and crowds.

LUKE—NOTE ON 23:6–16 This account is found only in Luke (compare Acts 4:27–28). Both Pilate and Herod Antipas found Jesus innocent (Luke 23:15).

LUKE—NOTE ON 23:7 On **Herod** Antipas, see notes on 3:1; Matt. 14:1.

LUKE—NOTE ON 23:9 Jesus **made no answer**. Jesus' silence fulfills Isa. 53:7. It places the responsibility for his death squarely on his accusers.

LUKE—NOTE ON 23:11 Herod and his soldiers dressed Jesus in **splendid clothing** (compare Mark 15:17–20) to mock his claim to kingship.

LUKE—NOTE ON 23:14 **did not find this man guilty**. For the second time, Pilate acknowledges Jesus' innocence.

LUKE—NOTE ON 23:18 **they**. The chief priests, the rulers, and the people who have been stirred up by them. **Away with this man, and release . . . Barabbas** assumes knowledge of the custom of releasing a prisoner at the Passover (see Matt. 27:15; Mark 15:6; and the ESV footnote on Luke 23:16). "Away with him" essentially means "crucify him" (compare John 19:15; see also Luke 23:21). Barabbas was a notorious criminal who had committed robbery, treason, and murder.

LUKE—NOTE ON 23:22 For the **third time** Pilate affirms Jesus' innocence (compare vv. 4, 14–15).

LUKE—NOTE ON 23:25 Luke emphasizes that choosing Barabbas involved releasing one guilty of **insurrection and murder** and condemning Jesus. **he delivered Jesus over to their will**. See 9:44; 18:32; 24:7. Pilate gave in to the wishes of the crowd. He condemned Jesus to crucifixion, the Roman means of executing criminals convicted of high treason.

LUKE—NOTE ON **23:26** **they** (the Roman soldiers) **. . . seized one Simon of Cyrene**. Cyrene was a region in North Africa with a large Jewish population. Simon was likely a Jew who had traveled to Jerusalem for the Passover. See notes on Mark 15:21; Acts 13:1. Since he already had been scourged (see notes on Matt. 27:26; Mark 15:15; John 19:1), Jesus' physical condition may have prevented him from carrying the **cross**.

LUKE—NOTE ON **23:27–31** Jesus quotes from Zech. 12:10–14. **the days are coming**. See Luke 19:43; 21:6, 22–24. **"Blessed are the barren."** See note on 21:23. In those days, the "reproach" of childlessness (see 1:25) will be a blessing. **"Fall on us."** Compare Hos. 10:8; Rev. 6:16. **green . . . dry**. If God did not spare his innocent son ("green" wood), how much worse will it be when he allows the Romans to unleash his wrath on a sinful nation ("dry" wood)?

LUKE—NOTE ON **23:32** **Two others . . . criminals** fulfills the prophecy of Isa. 53:12.

LUKE—NOTE ON **23:33** **The Skull**. In Matthew it is also called Golgotha, a transliteration of the Aramaic word for "skull." See notes on Matt. 27:33; John 19:17. In Matt. 27:38 and Mark 15:27 the **criminals** are called "robbers"; see note on Matt. 27:38.

LUKE—NOTE ON **23:34** **They cast lots to divide his garments** is a clear reference to Ps. 22:18. Casting lots was sometimes used in the OT to discover God's will, but here it is a form of gambling by the Roman guards. **Father, forgive them, for they know not what they do**. Jesus follows his own teaching about loving one's enemies (see Luke 6:35). His death was the basis upon which those who crucified him could be forgiven (Isa. 53:12). "They know not what they do" does not take away the responsibility of the religious or political leaders for Jesus' death, but it shows that they did not fully understand the horrible evil that they were doing in crucifying the "Holy and Righteous One" (Acts 3:14).

LUKE—NOTE ON **23:35** Luke contrasts the behavior of the Jewish crowds (**the people stood by**; compare v. 48) and the Sanhedrin (**but the rulers scoffed**). The highest levels of Israel's establishment seek one more opportunity to insult Jesus. **He saved others; let him save himself**. Compare Ps. 22:7–8. This is the first of three similar taunts (see Luke 23:37, 39). **Christ of God**. Christ means "Messiah" or "Anointed One."

LUKE—NOTE ON **23:36** **The soldiers also mocked him . . . offering him sour wine**. This "wine vinegar" was the ordinary wine soldiers drank. Giving him a drink would keep him alive and continue his suffering.

LUKE—NOTE ON **23:38** It was customary for the charge against an executed person to be displayed prominently (**inscription**; see notes on Matt. 27:37; Mark 15:26; John 19:20). **Over him** suggests the cross was shaped like a lowercase "t." Jesus was crucified on political grounds for claiming to be the Messiah, the **King of the Jews**.

LUKE—NOTE ON **23:39–43** This material occurs only in Luke. **Hanged** is a synonym for "crucified" (see Acts 5:30; also Deut. 21:22–23). **Jesus, remember me when you come into your kingdom** is both a plea and a confession of faith. **Paradise** is another name for heaven, the dwelling place of God and eternal home of the righteous (see 2 Cor. 12:3).

LUKE—NOTE ON **23:44–45** **about the sixth hour . . . until the ninth hour**. Noon until 3:00 P.M. (compare Matt. 27:45; Mark 15:33). **Darkness** represents lament (Amos 8:9–10) and divine judgment (Ex. 10:21–23). Here it is both literal (**the sun's light failed**) and figurative, probably signifying that Jesus was bearing God's wrath for his people (compare Joel 2:2; Amos 5:18, 20; Zeph. 1:15). It also expresses God's judgment upon humanity for crucifying his Son. The darkness was not caused by a solar eclipse (see note on Matt. 27:45). The **curtain** leading from the Holy Place into the Most Holy Place **was torn in two** (see note on Matt. 27:51); see Herod's Temple in the Time of Jesus.

LUKE—NOTE ON **23:46** **I commit my spirit!** Jesus' own human spirit returned to the presence of God the Father (see note on John 19:30; also see Ps. 31:5; Eccles. 12:7; Acts 7:59). **having said this he breathed his last**. See note on John 10:17.

LUKE—NOTE ON **23:47** A **centurion** is a Roman officer in charge of a hundred men. **Certainly this man was innocent**. A final expression of Jesus' innocence (compare v. 41; Matt. 27:54; Mark 15:39).

LUKE—NOTE ON **23:48** **beating their breasts**. A sign of grief and repentance (compare 18:13).

LUKE—NOTE ON 23:49 **all his acquaintances**. Jesus' relatives, friends, and disciples. The **women** (see 8:1–3) are singled out because of their role in the resurrection account (23:55–56; 24:1–12; see John 19:25–27 and note on John 19:25).

LUKE—NOTE ON 23:50–51 **a man named Joseph**. See note on Matt. 27:57–60. He is unknown except for this incident, recorded in all four Gospels. The location of **Arimathea** is not certain, though some identify it as Ramah (or Ramathaim-Zophim; see 1 Sam. 1:19). **From the Jewish town** implies that Luke's readers were Gentiles (see Luke 1:26). **a member of the council**. The Sanhedrin. **A good and righteous man** (compare 1:6; 2:25) and **looking for the kingdom of God** imply that Joseph was a believer (Matt. 27:57 calls him "a disciple of Jesus").

LUKE—NOTE ON 23:52 **went to Pilate and asked**. As a member of the Sanhedrin, Joseph had greater access to the governor. His request would raise less suspicion and hostility than if Jesus' family or the disciples had asked.

LUKE—NOTE ON 23:53 **Then he took it down**. Joseph supervised the removal of Jesus' body from the cross. **a tomb cut in stone**. Joseph's own tomb (Matt. 27:60; see note on Mark 15:46). Thus Jesus is buried in a rich man's tomb (fulfilling Isa. 53:9). **where no one had . . . been laid**. Compare John 19:41.

LUKE—NOTE ON 23:54 The **day of Preparation** was the day before the **Sabbath**, Friday (see notes on John 19:14; 19:31; 19:42).

LUKE—NOTE ON 23:55 **The women . . . followed and saw the tomb**, so that they could return to it later (see 24:1).

LUKE—NOTE ON 23:56 Because they thought the body was not properly prepared, the women (whom Mark 16:1 identifies as "Mary Magdalene, Mary the mother of James, and Salome") **prepared spices and ointments**.

LUKE—NOTE ON 24:1–53 *The Resurrection of Jesus.* Luke's Gospel began in the temple (1:5–23). After Jesus has risen from the dead, it will conclude in the temple as well (24:52–53).

LUKE—NOTE ON 24:1 **on the first day of the week**. All four Gospels state that the resurrection took place on Sunday.

LUKE—NOTE ON 24:4 two men. Angels (v. 23; compare Matt. 28:2, 5).

FACT

The entrance to the tomb where Jesus was buried was probably about 2 feet (0.6 m) wide and 3 feet (0.9 m) tall. It was covered with a stone, perhaps a foot (0.3 m) thick and 4 feet (1.2 m) in diameter. The body would have been placed on a bench until it could be prepared for burial.

LUKE—NOTE ON 24:5 They were frightened (see v. 37; Acts 10:4) refers to fear that can lead to reverence (see Luke 1:12). The appearance of angels often produced such fear (see Judg. 13:19–20). For **the living**, see Luke 24:23; Acts 3:15.

LUKE—NOTE ON 24:6 Remember how he told you. See 9:22, 44; 18:32–33.

LUKE—NOTE ON 24:7 Must emphasizes the necessity of God's providential plan being fulfilled (see 9:22). **third day**. See 9:22.

LUKE—NOTE ON 24:8 They remembered his words, that is, his prophecies of 9:22, 44; 18:32–33.

LUKE—NOTE ON 24:9 the eleven. Judas is now missing (see v. 33; Matt. 28:16; Acts 1:26). **and to all the rest**. See Luke 24:13–25; Acts 1:15.

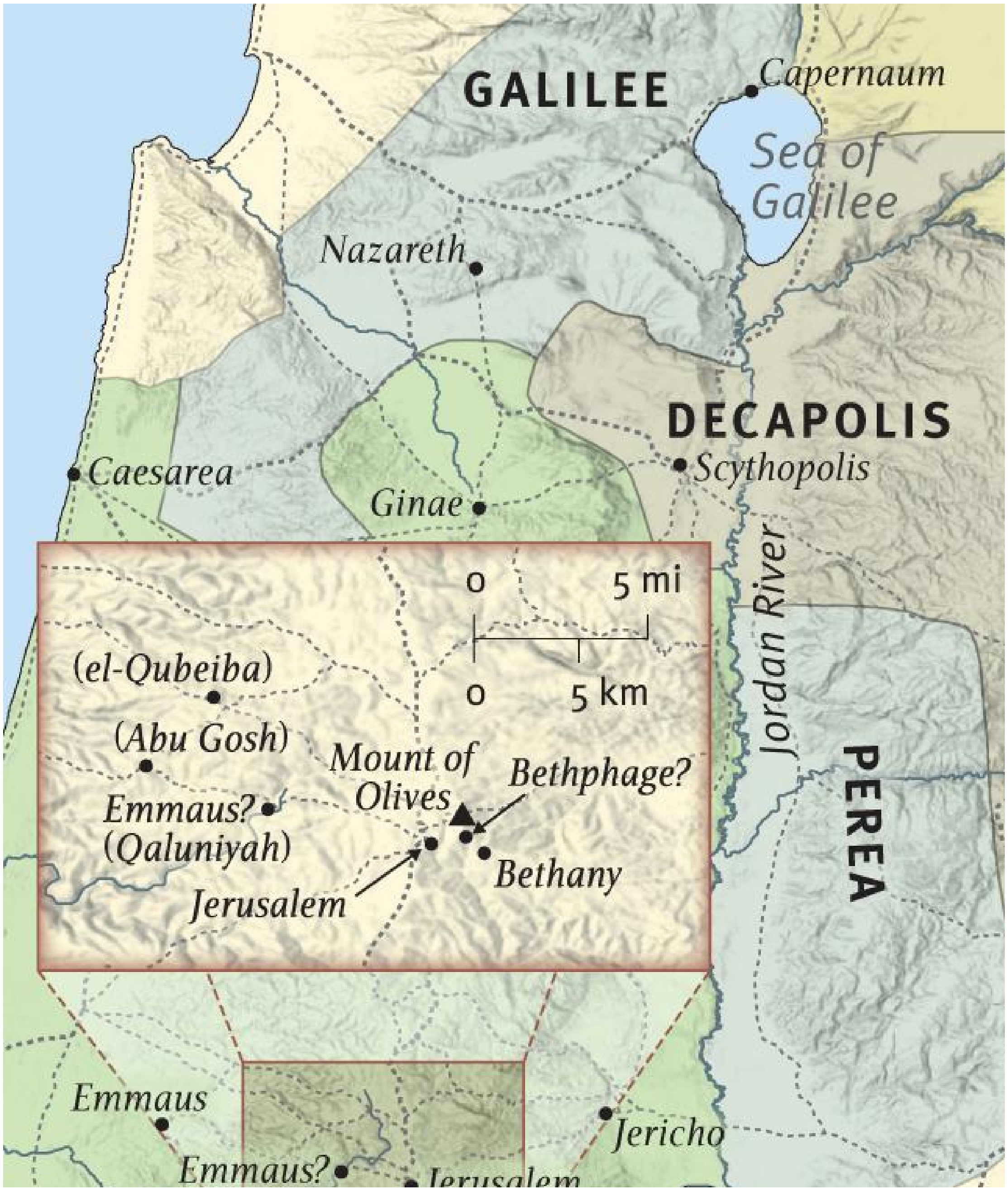
LUKE—NOTE ON 24:10 Mary . . . and the other women. At least five women went to the tomb (see note on Mark 16:7). For **apostles**, see Luke 6:13 and note on Rom. 1:1.

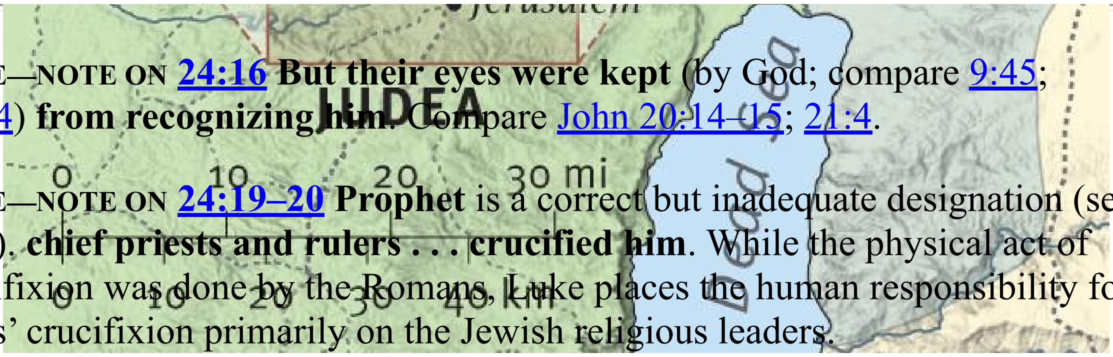
LUKE—NOTE ON 24:12 Peter rose and ran. Compare John 20:3–6. For **the linen cloths by themselves**, see note on John 20:6.

LUKE—NOTE ON 24:13 That very day is the first day of the week, Sunday (see v. 1). **two of them**. One is unnamed, the other is Cleopas (v. 18). They **were going** to **Emmaus**, possibly after having celebrated the Passover in Jerusalem. The location of Emmaus is uncertain, but it was in Judea **seven miles** (11 km) **from Jerusalem**.

Jesus’ Appearances after His Resurrection

Each of the Gospels and a few other NT books mention various appearances by Jesus after his resurrection, but only Luke notes that Jesus ascended to heaven from the Mount of Olives just outside Jerusalem. Luke also recounts Jesus’ discussion with the two disciples on the road to Emmaus (likely modern Qaluniyah, not the Emmaus of the intertestamental period, which lay too far west). Matthew and John note that Jesus also appeared to his disciples in the region of Galilee.


GALILEE
Capernaum
Sea of Galilee
Nazareth
DECAPOLIS
Scythopolis
Caesarea
Ginae
0
5 mi
0
5 km
(el-Qubeiba)
(Abu Gosh)
Mount of Olives
Bethphage?
Emmaus?
(Qaluniyah)
Jerusalem
Bethany
Jordan River
PEREA
Emmaus
Jericho
Emmaus?
Jerusalem



LUKE—NOTE ON [24:16](#) But their eyes were kept (by God; compare 9:45; 18:34) **from recognizing him**. Compare John 20:14–15; 21:4.

LUKE—NOTE ON 24:19–20 Prophet is a correct but inadequate designation (see 7:16). **chief priests and rulers . . . crucified him**. While the physical act of crucifixion was done by the Romans, Luke places the human responsibility for Jesus' crucifixion primarily on the Jewish religious leaders.

LUKE—NOTE ON 24:24 Some of those . . . went to the tomb assumes that, after Peter's visit, other disciples went (compare John 20:2–10) and also found it empty.

LUKE—NOTE ON 24:26 Was it not necessary? The OT teaches that the Messiah will die (Isa. 53:1–12) before entering **into his glory** (see Luke 9:22; 24:44). This glory, foreshadowed in 9:32, comes at his resurrection and then more fully at his ascension into heaven (22:69; Acts 2:33; Phil. 2:8–11; Heb. 1:3).

LUKE—NOTE ON 24:27 Moses and all the Prophets. The entire OT, also referred to as **all the Scriptures**. Jesus explained to them how the prophecies about the Messiah and the patterns of God's activity throughout the OT looked forward to Jesus himself. (See Overview of the Bible.)

LUKE—NOTE ON 24:30 For other resurrection appearances associated with eating, see vv. 41–43; John 21:9–15; Acts 10:41. **he took the bread and blessed and broke it and gave it to them**. There is striking similarity between this, the Last Supper (Luke 22:19), and the feeding of the 5,000 (see 9:16).

LUKE—NOTE ON 24:31 Their eyes were opened when Jesus broke the bread, suggesting that they recognized him as the crucified one who died for the redemption of Israel (see v. 21). Jesus **vanished**. Compare v. 36; John 20:19, 26.

LUKE—NOTE ON 24:34–35 The Lord has risen indeed, and has appeared to Simon. See Mark 16:7; 1 Cor. 15:5.

LUKE—NOTE ON 24:36 Jesus . . . stood among them. For Jesus in his resurrected state being able to appear and disappear, see note on John 20:19. **Peace to you**. See John 20:19 and note on John 14:27.

LUKE—NOTE ON 24:38 In light of what Jesus says in vv. 39–40, their **doubts** include some confusion about the physical reality of Jesus' resurrection body and continuing questions about the reality of the resurrection itself.

LUKE—NOTE ON 24:39 **See. . . . Touch me, and see** (compare John 20:25, 27; 1 John 1:1). Jesus is not a disembodied spirit. **it is I**. The risen Christ and Jesus of Nazareth are the same person. The resurrected body of the risen Christ is gloriously different from his pre-resurrection body. His body now is fully healed and not subject to death and decay (see 1 Cor. 15:1–19, 50–58).

FACT

Resurrected as real people! After his resurrection, Jesus had a real physical body. He was not just a disembodied spirit. He could eat and be touched (24:39–43). Christians will also experience real, physical resurrection from the dead (1 Corinthians 15).

LUKE—NOTE ON 24:41 **anything . . . to eat**. Jesus proves the physicality of his resurrected body by eating and allowing the disciples to touch him.

LUKE—NOTE ON 24:44 **My words** refers to Jesus' teaching about his death and resurrection (see note on 9:21–22). The **Law of Moses and the Prophets and the Psalms** refers to the three divisions of the OT in Jesus' day.

LUKE—NOTE ON 24:45 **he opened their minds to understand**. True understanding of the Scriptures is a gift of God (see 9:45; 18:34).

LUKE—NOTE ON 24:46 **The Christ should suffer** repeats v. 26. Jesus' death and resurrection were necessary in order to fulfill God's plan.

LUKE—NOTE ON 24:47 **repentance and forgiveness of sins**. See ESV footnote; and note on Acts 2:38. **in his name**. See notes on Acts 2:38; 10:48. **to all nations, beginning from Jerusalem**. All the peoples of the earth; see Acts 1:8.

LUKE—NOTE ON 24:48 **witnesses of these things**. As eyewitnesses, the disciples served as guardians of the gospel tradition (1:2).

LUKE—NOTE ON 24:49 **The promise of my Father** refers to the Holy Spirit (see note on Acts 2:33). John the Baptist announced that the coming of the Holy Spirit is a sign that the Messiah had come (Luke 3:15–17). The Holy

Spirit would enable the disciples to act as Jesus' witnesses (see Acts 1:8). **But stay in the city until** (see Acts 1:4). For the tie between **power** and the Spirit, see note on Luke 1:16–17.

LUKE—NOTE ON 24:50 Jesus **led them out as far as Bethany** on the Mount of Olives (see notes on 19:29; John 11:1).

LUKE—NOTE ON 24:51 **While he blessed them** indicates that the blessing of v. 50 lasted for a period of time. **he parted from them and was carried up into heaven** (see Acts 1:9, 11). In John 20:17 Jesus states that he is "ascending" to his Father. See note on Acts 1:9.

LUKE—NOTE ON 24:52–53 **And they worshiped him** (see note on Matt. 28:9). The Gospel ends where it began, with God's people **in the temple** (compare Luke 1:5–17; 24:53) blessing God with **great joy**, "for he has visited and redeemed his people" (1:68).

John

(return to table of contents)

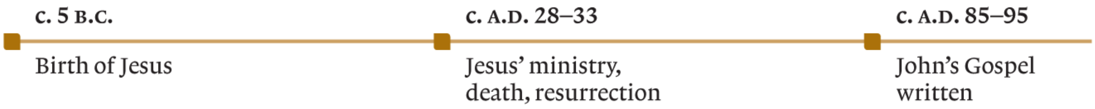
John 1 • John 2 • John 3 • John 4 • John 5 • John 6 • John 7 • John 8 • John 9 • John 10 • John 11 • John 12 • John 13 • John 14 • John 15 • John 16 • John 17 • John 18 • John 19 • John 20 • John 21

- Introduction to John
  - Timeline
  - Author, Date, and Recipients
  - Theme and Purpose
  - Key Themes
  - Outline
  - The Setting of John
- Global Message of John
  - John and Redemptive History
  - Universal Themes in John
  - The Global Message of John for Today
- Study Notes

Introduction to John

Introduction to John

Timeline



Author, Date, and Recipients

John the son of Zebedee wrote this Gospel. He was a Palestinian Jew, one of the 12 disciples, and a member of Jesus' inner apostolic circle. He was referred to as the disciple "whom Jesus loved" (13:23). John also wrote 1–3 John and Revelation. He likely wrote his Gospel account between A.D. 70 (the date of the destruction of the temple) and A.D. 100 (the reputed end of John's life). It was likely written from Ephesus in Asia Minor (modern-day Turkey), one of the most important cities of the Roman Empire at the time. His original audience consisted of Jews and Gentiles living in the larger Greco-Roman world in Ephesus and beyond, toward the close of the first century A.D.

Theme and Purpose

The theme of John's Gospel is that Jesus is the long-awaited, promised Messiah and Son of God. By believing in Jesus, people have eternal life (see 20:30–31).

As evidence that Jesus is the Messiah, John relies on several selected messianic signs performed by Jesus and a series of witnesses to Jesus. These include the Scriptures, John the Baptist, Jesus himself, God the Father, Jesus' miraculous works, the Holy Spirit, and John himself.

Key Themes

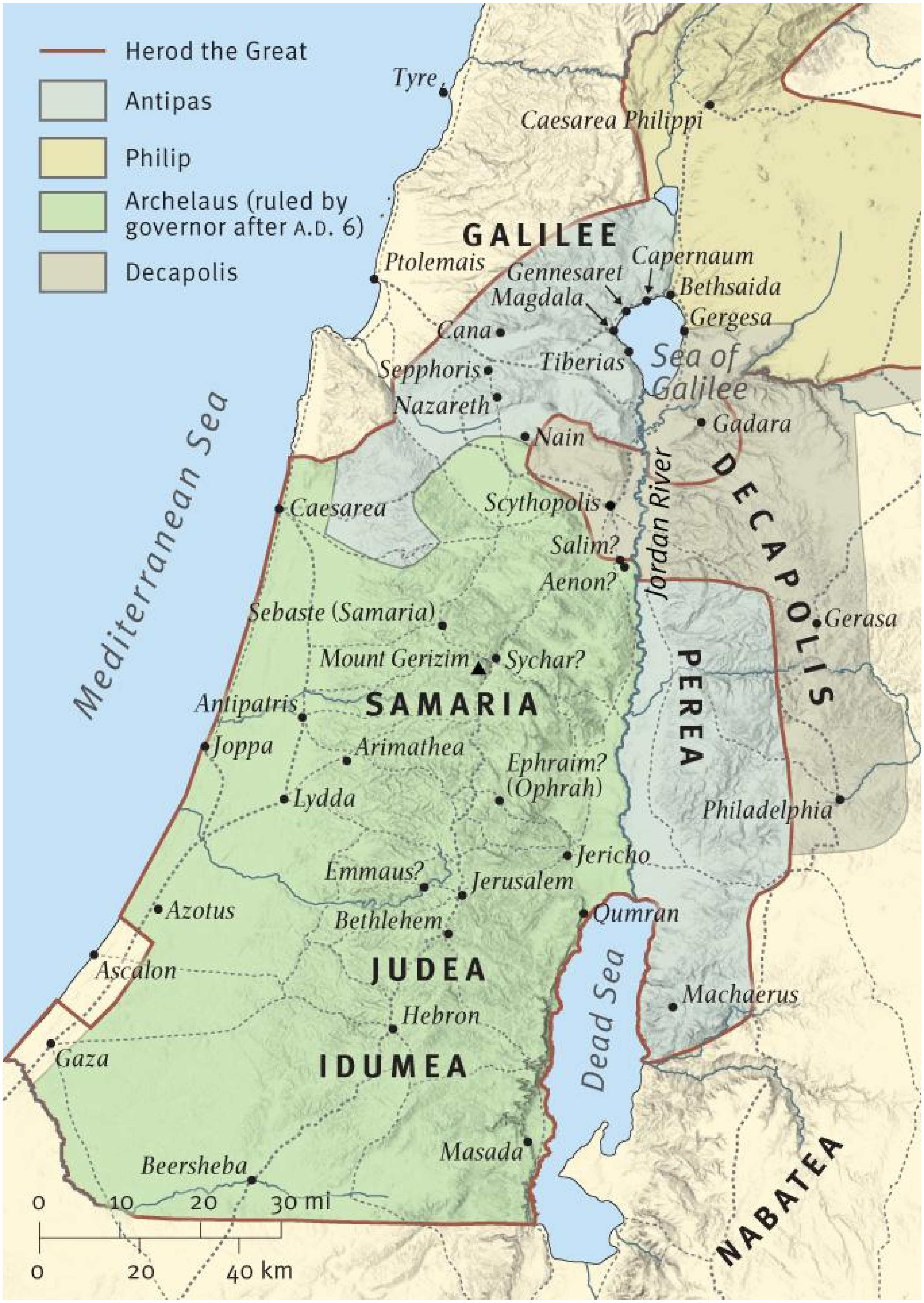
1. *Jesus.* Jesus is God, the “I am.” He existed before the creation of the world, and he has supernatural knowledge. He fulfills the Jewish festivals and institutions. As the sent Son of God, he reflects the Sender. Signs and witnesses demonstrate that he is the Messiah.
2. *The Trinity.* Father, Son, and Spirit are united in their work of revelation and redemption.
3. *Salvation.* God is sovereign in salvation. Jesus’ death is the basis of salvation, which is obtained through believing in the living Jesus as the Son of God
4. *Eternal Life.* Jesus is the giver of eternal life. Believers can experience some of salvation’s benefits during this present evil age.
5. *Mission.* Believers are called to continue Jesus’ mission.

Outline

I. Prologue: The Incarnate Word (1:1–18)
II. Signs of the Messiah, with Teaching about Life in Him (1:19–12:50)
III. The Farewell Teaching and the Passion Narrative (13:1–20:31)
IV. Epilogue: The Roles of Peter and of the Disciple Whom Jesus Loved (21:1–25)

The Setting of John

The events of the Gospel of John take place in Palestine, incorporated into the Roman Empire in 63 B.C. Appointed by the Romans as king over the Jews in 37 B.C., Herod the Great ruled until his death in 4 B.C. The Romans divided his kingdom among his descendants.


Herod the Great
Antipas
Philip
Archelaus (ruled by governor after A.D. 6)
Decapolis
Tyre
Caesarea Philippi
GALILEE
Ptolemais
Gennesaret
Capernaum
Bethsaida
Magdala
Gergesa
Cana
Tiberias
Sea of Galilee
Sepphoris
Nazareth
Gadara
Nain
Mediterranean Sea
DECAPOLIS
Caesarea
Scythopolis
Jordan River
Salim?
Aenon?
Gerasa
Sebaste (Samaria)
Mount Gerizim
Sychar?
PEREA
SAMARIA
Antipatris
Joppa
Arimathea
Ephraim? (Ophrah)
Lydda
Philadelphia
Jericho
Emmaus?
Jerusalem
Azotus
Qumran
Bethlehem
Ascalon
JUDEA
Machaerus
Dead Sea
Hebron
Gaza
IDUMEA
Masada
NABATEA
Beersheba
0
10
20
30 mi
0
20
40 km

The Global Message of John

The Gospel of John presents Christ as the longed for Messiah and Son of God, who comes to earth as a Jew to restore God's covenant people. Yet the very people who ought to have embraced their Messiah rejected him: "He came to his own, and his own people did not receive him" (John 1:11). But many people did believe in him, and "to all who did receive him, who believed in his name, he gave the right to become children of God" (1:12).

By believing in him, all people everywhere in the world, whatever their ethnic background, may enjoy life—true life, eternal life—in the name of Jesus (20:31).

John and Redemptive History

At the beginning of time, the word of God brought light and life out of nothing as the created order sprang into being. Writing his account of the ministry, death, and resurrection of Jesus, the apostle John uses precisely these themes. "In the beginning," John writes (John 1:1), using the same opening words as Genesis 1. John then speaks of the Word of God, in whom is light and life (1:4–5). Yet this Word was not simply God's uttered speech but the Word that "became flesh" (1:14). God came to earth to dwell with us so that we could one day dwell with him.

Indeed, this Word has "dwelt" among us, John says—using a Greek verb that means, literally, "tabernacled" among us. Jesus, in other words, is the true and final temple (see John 2:18–22). He is the one in and through whom God once more dwells with mankind—making possible the very restoration between heaven and earth that the tabernacle and the temple anticipated.

In Christ, the entire Old Testament drama is summed up and fulfilled. Jesus is not merely one more wise prophet or godly king. He is the Prophet and the King whom every preceding prophet and king foreshadows. All of redemptive history climaxes in Christ. He is the true bread from heaven, not the temporary manna that rots away (John 6:31–51). He is the good shepherd, unlike the many shepherds who failed to lead Israel as they should have (10:1–18). He is the fulfillment of the Jewish festivals and other institutions (1:29, 36; 2:21; 4:23–24; 8:12; 9:5; 19:14). He is the one who reveals the Father, so that to see him is to see God himself (1:14; 14:6–11).

Jesus brings eternal life to *all* who receive him, not just to ethnic Israel (John 1:11–13). Although he didn't realize what he was saying, Caiaphas the high priest uttered prophetic words about Jesus: "It is better for you that one man should die for the people, not that the whole nation should perish" (11:50). The irony was that Jesus *would* in fact die in place of the people. And as John goes on to explain, Jesus would die not only in place of the Jews but in place of his own people from all the nations of the world: "He did not say this of his own accord, but being high priest that year he prophesied that Jesus would die for the nation, and not for the nation only, but also to gather into one the children of God who are scattered abroad" (11:51–52). The gospel is for any who believe in Christ (20:23).

Universal Themes in John

The surprising welcome of Gentiles. Right from the start of John's Gospel we learn that the Jews generally rejected Christ and that God was extending his grace to any who would receive him (John 1:11–13). Then, early in Christ's ministry, John tells about Jesus extending grace to a sinful Samaritan woman, who was obviously an outsider. Thereafter in John's Gospel we see hostility toward Jesus on the part of the very people who ought to have understood and embraced him—his own fellow Jews (5:16–18; 6:41; 7:1; 8:59; 9:22; 10:31; 18:12). Instead, it is mostly Gentiles who love and trust Jesus (4:28–29, 39). The free gift of eternal life is for the whole world (3:16). Jesus will draw "all people" to himself (12:32).

Christ's extension of his worldwide mission through his disciples. Jesus was sent to earth on a mission by God the Father, and in glad response Jesus sends his disciples out on a mission to the world, empowered by the Spirit: "As you sent me into the world," Jesus prays to his Father, "so I have sent them into the world" (John 17:18; compare 4:38; 15:16; 20:21–23). Christians from that time on, down to the present day, have acted as the hands and feet of Jesus as they have proclaimed the good news of salvation throughout the world.

God's concern for the world. The word "world" (Greek *kosmos*, from which we get our English word "cosmos") occurs 186 times in the New Testament, and 78 of these occurrences are in John's Gospel. The meaning of this word in John's Gospel shifts slightly from one passage to the next.

Sometimes it refers to the realm of darkness and sin (John 7:7; 12:31; 14:30; 17:16; 18:36). More often, however, the "world" in John simply refers to all the people who live on this planet. John tells us many times of God's loving, saving attitude toward the whole world (1:29; 3:16–17; 4:42; 6:33; 12:47).

The Global Message of John for Today

The Gospel of John awakens Christians around the globe today to the cosmic scope of salvation in Christ, and the eternal scope of God's work in accomplishing this salvation, beginning in eternity past (John 1:1–3; 8:58).

In John we see Christ reversing the curse of the fall as, for example, he heals the lame (John 5:1–9) or the blind (9:1–7). Jesus cares deeply about the physical results of living in a fallen world. Indeed, when his friend Lazarus dies, Jesus weeps (11:35). As those who have been entrusted through his Spirit with carrying on the work of Christ, we as the global church likewise seek to help those who are suffering. Such compassion is the only appropriate way to respond to the compassion we ourselves have received from God in Christ.

Yet the deepest result of the fall is not the woundedness of our bodies but the woundedness of our souls. The great apostolic commission was not to bring physical comfort but to bring forgiveness of sins in Jesus' name (John 20:22–23). Jesus gives living water, water that becomes "a spring of water welling up to eternal life" (4:14). He is the bread of life—the nourishing sustenance that all people most deeply need (6:35). In him is life itself (1:4).

The global message of John for today's church is to trust in Christ. Believe in him. Nourish yourself in him. Find life in him. And spread that life to everyone around you in your own little corner of the world.

The Word Became Flesh

JOHN **1** [†] [a] In the beginning was [b] the Word, and [c] the Word was with God, and [d] the Word was God. [2]He was in the beginning with God. [3][†] [e] All things were made through him, and without him was not any thing made that was made. [4][†] [f] In him was life, [1] and [g] the life was the light of men. [5] [h] The light shines in the darkness, and the darkness has not overcome it.

[6][†]There was a man [i] sent from God, whose name was [j] John. [7]He came as a [k] witness, to bear witness about the light, [l] that all might believe through him. [8] [m] He was not the light, but came to bear witness about the light.

[9] [n] The true light, which gives light to everyone, was coming into the world. [10]He was in the world, and the world was made through him, yet [o] the world did not know him. [11][†]He came to [p] his own, [2] and [q] his own people [3] [r] did not receive him. [12][†]But to all who did receive him, [s] who believed in his name, [t] he gave the right [u] to become [v] children of God, [13]who [w] were born, [x] not of blood [y] nor of the will of the flesh nor of the will of man, but of God.

[14][†]And [z] the Word [a] became flesh and [b] dwelt among us, [c] and we have seen his glory, glory as of the only Son from the Father, full of [d] grace and [e] truth. [15][†]([f] John bore witness about him, and cried out, “This was he of whom I said, [g] ‘He who comes after me ranks before me, because he was before me.’”) [16][†]For from [h] his fullness we have all received, [i] grace upon grace. [4] [17]For [j] the law was given through Moses; [k] grace and truth came through Jesus Christ. [18][†] [l] No one has ever seen God; [m] the only God, [5] who is at the Father’s side, [6] [n] he has made him known.

The Testimony of John the Baptist

[19][†]And this is the [o] testimony of John, when the Jews sent priests and Levites from Jerusalem to ask him, [p] “Who are you?” [20][†] [q] He confessed, and did not deny, but confessed, “I am not the Christ.” [21]And they asked him, “What then? [r] Are you Elijah?” He said, “I am not.” “Are you [s] the Prophet?” And he answered, “No.” [22]So they said to him, “Who are you?

We need to give an answer to those who sent us. What do you say about
yourself?” [23][†]He said, “I am [t]the voice of one crying out in the
wilderness, ‘Make straight [7] the way of the Lord,’ as the prophet Isaiah
said.”

[24][†](Now they had been sent from the Pharisees.) [25]They asked him,
[u]“Then why are you baptizing, if you are neither the Christ, nor Elijah, nor
the Prophet?” [26]John answered them, [v]“I baptize with water, but among
you stands one you do not know, [27]even [w]he who comes after me, the strap
of whose sandal I am not worthy to untie.” [28][†]These things took place in
Bethany across the Jordan, where John was baptizing.

Behold, the Lamb of God

[29][†]The next day he saw Jesus coming toward him, and said, “Behold,
[x]the Lamb of God, who [y]takes away the sin [z]of the world! [30]This is he of
whom I said, [a]‘After me comes a man who ranks before me, because he
was before me.’ [31][†]I myself did not know him, but [b]for this purpose I
came baptizing with water, that he might be revealed to Israel.” [32][†]And
John [c]bore witness: [d]“I saw the Spirit descend from heaven like a dove,
and [e]it remained on him. [33]I myself did not know him, but [f]he who sent
me to baptize [g]with water said to me, ‘He on whom you see the Spirit
descend and remain, [h]this is he who baptizes [g]with the Holy Spirit.’ [34]And
I have seen and have borne witness that this is the Son of God.”

Jesus Calls the First Disciples

[35]The next day again John was standing with two of his disciples, [36][†]and
he looked at Jesus as he walked by and said, “Behold, [i]the Lamb of God!”
[37]The two disciples heard him say this, and they followed Jesus. [38]Jesus
turned and saw them following and said to them, [j]“What are you seeking?”
And they said to him, [k]“Rabbi” (which means Teacher), “where are you
staying?” [39]He said to them, “Come and you will see.” So they came and
saw where he was staying, and they stayed with him that day, for it was
about the tenth hour. [8] [40][†] [l]One of the two who heard John speak and
followed Jesus [9] was Andrew, Simon Peter’s brother. [41][†]He first found

his own brother Simon and said to him, “We have found [m]the Messiah” (which means Christ). [42][†]He brought him to Jesus. Jesus looked at him and said, “You are Simon the son of [n]John. You shall be called [o]Cephas” (which means [p]Peter [10]).

Jesus Calls Philip and Nathanael

[43][†][q]The next day Jesus decided [r]to go to Galilee. He found Philip and said to him, “Follow me.” [44][†]Now [s]Philip was from Bethsaida, the city of Andrew and Peter. [45][†]Philip found [t]Nathanael and said to him, “We have found him of whom [u]Moses in the Law and also the prophets wrote, Jesus [v]of Nazareth, [w]the son of Joseph.” [46][†]Nathanael said to him, [x]“Can anything good come out of Nazareth?” Philip said to him, “Come and see.” [47]Jesus saw Nathanael coming toward him and said of him, “Behold, [y]an Israelite indeed, [z]in whom there is no deceit!” [48][†]Nathanael said to him, “How [a]do you know me?” Jesus answered him, “Before Philip called you, when you were under the fig tree, I saw you.” [49][†]Nathanael answered him, [b]“Rabbi, [c]you are the Son of God! You are the [d]King of Israel!” [50]Jesus answered him, “Because I said to you, ‘I saw you under the fig tree,’ do you believe? You will see greater things than these.” [51][†]And he said to him, “Truly, truly, I say to you, [11] you will see [e]heaven opened, and [f]the angels of God ascending and descending on [g]the Son of Man.”

The Wedding at Cana

JOHN **2** [†]On [h]the third day there was a wedding at [i]Cana in Galilee, and the mother of Jesus was there. [2]Jesus also was invited to the wedding with [j]his disciples. [3][†]When the wine ran out, the mother of Jesus said to him, “They have no wine.” [4][†]And Jesus said to her, [k]“Woman, [l]what does this have to do with me? [m]My hour has not yet come.” [5]His mother said to the servants, “Do whatever he tells you.”

[6]Now there were six stone water jars there [n]for the Jewish rites of purification, each holding twenty or thirty [o]gallons. [1] [7]Jesus said to the servants, “Fill the jars with water.” And they filled them up to the brim. [8]And he said to them, “Now draw some out and take it to the master of the

feast.” So they took it. [9]When the master of the feast tasted [p]the water now become wine, and did not know where it came from (though the servants who had drawn the water knew), the master of the feast called the bridegroom [10]and said to him, “Everyone serves the good wine first, and when people have drunk freely, then the poor wine. But you have kept the good wine until now.” [11][†]This, the first of his signs, Jesus did at Cana in Galilee, and manifested [q]his glory. And [r]his disciples believed in him.

[12][†]After this he went down to Capernaum, with his mother and [s]his brothers [2] and his disciples, and they stayed there for a few days.

Jesus Cleanses the Temple

[13][†][t]The Passover of the Jews was at hand, and Jesus [u]went up to Jerusalem. [14][†][v]In the temple he found those who were selling oxen and sheep and pigeons, and the money-changers sitting there. [15]And making a whip of cords, he drove them all out of the temple, with the sheep and oxen. And he poured out the coins of the money-changers and overturned their tables. [16]And he told those who sold the pigeons, “Take these things away; do not make [w]my Father’s house a house of trade.” [17]His disciples remembered that it was written, [x]“Zeal for your house will consume me.”

[18]So the Jews said to him, [y]“What sign do you show us for doing these things?” [19][†]Jesus answered them, [z]“Destroy this temple, and in three days [a]I will raise it up.” [20][†]The Jews then said, “It has taken forty-six years to build this temple, [3] and will you raise it up in three days?” [21]But he was speaking about [b]the temple of his body. [22]When therefore he was raised from the dead, [c]his disciples remembered that he had said this, and they believed [d]the Scripture and the word that Jesus had spoken.

Jesus Knows What Is in Man

[23][†]Now when he was in Jerusalem at the Passover Feast, many believed in his name [e]when they saw the signs that he was doing. [24]But Jesus [f]on his part did not entrust himself to them, because [g]he knew all people [25]and needed no one to bear witness about man, for [g]he himself knew what was in man.

You Must Be Born Again

JOHN 3 [†]Now there was a man of the Pharisees named [h]Nicodemus, [i]a ruler of the Jews. **2**[†]This man came to Jesus [1] [j]by night and said to him, [k]“Rabbi, [l]we know that you are a teacher come from God, for no one can do these signs that you do [m]unless God is with him.” **3**[†]Jesus answered him, “Truly, truly, I say to you, unless one is [n]born [o]again [2] he cannot [p]see the kingdom of God.” **4**Nicodemus said to him, “How can a man be born when he is old? Can he enter a second time into his mother’s womb and be born?” **5**Jesus answered, “Truly, truly, I say to you, unless one is born [q]of water and the Spirit, he cannot enter the kingdom of God. **6** [r]That which is born of the flesh is [s]flesh, and that which is born of the Spirit is spirit. [3] **7**[†] [t]Do not marvel that I said to you, ‘You [4] must be born [u]again.’ **8** [v]The wind [5] blows [w]where it wishes, and you hear its sound, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit.”

9Nicodemus said to him, [x]“How can these things be?” **10**[†]Jesus answered him, “Are you the teacher of Israel [y]and yet you do not understand these things? **11**[†]Truly, truly, I say to you, [z]we speak of what we know, and bear witness to what we have seen, but [z]you [6] do not receive our testimony. **12**If I have told you earthly things and you do not believe, how can you believe if I tell you heavenly things? **13**[†] [a]No one has [b]ascended into heaven except [c]he who descended from heaven, the Son of Man. [7] **14**[†]And [d]as Moses lifted up the serpent in the wilderness, so must the Son of Man [e]be lifted up, **15**that whoever believes [f]in him [g]may have eternal life. [8]

For God So Loved the World

16[†]“For [h]God so loved [i]the world, [9] [j]that he gave his only Son, that whoever believes in him should not [k]perish but have eternal life. **17**[†]For [l]God did not send his Son into the world [m]to condemn the world, but in order that the world might be saved through him. **18**[†] [n]Whoever believes in him is not condemned, but whoever does not believe is condemned already, because he has not [o]believed in the name of the only Son of God.

[19][†] [p]And this is the judgment: [q]the light has come into the world, and [r]people loved the darkness rather than the light because [s]their works were evil. [20] [t]For everyone who does wicked things hates the light and does not come to the light, [u]lest his works should be exposed. [21]But whoever [v]does what is true [w]comes to the light, so that it may be clearly seen that his works have been carried out in God.”

John the Baptist Exalts Christ

[22][†]After this Jesus and his disciples went into the Judean countryside, and he remained there with them and [x]was baptizing. [23]John also was baptizing at Aenon near Salim, because water was plentiful there, and people were coming and being baptized [24](for [y]John had not yet been put in prison).

[25]Now a discussion arose between some of John’s disciples and a Jew over [z]purification. [26]And they came to John and said to him, [a]“Rabbi, he who was with you across the Jordan, [b]to whom you bore witness—look, he is baptizing, and [c]all are going to him.” [27]John answered, [d]“A person cannot receive even one thing [e]unless it is given him [f]from heaven. [28][†]You yourselves bear me witness, that I said, [g]‘I am not the Christ, but [h]I have been sent before him.’ [29][†] [i]The one who has the bride is the bridegroom. [j]The friend of the bridegroom, who stands and hears him, [k]rejoices greatly at the bridegroom’s voice. Therefore this joy of mine is now complete. [30] [l]He must increase, but I must decrease.” [10]

[31] [m]He who comes from above [n]is above all. He who is of the earth belongs to the earth and [o]speaks in an earthly way. [p]He who comes from heaven [n]is above all. [32][†] [q]He bears witness to what he has seen and heard, [r]yet no one receives his testimony. [33]Whoever receives his testimony [s]sets his seal to this, [t]that God is true. [34][†]For he whom [u]God has sent utters the words of God, for he gives the Spirit [v]without measure. [35][†] [w]The Father loves the Son and [x]has given all things into his hand. [36][†] [y]Whoever believes in the Son has eternal life; [z]whoever does not obey the Son shall not [a]see life, but the wrath of God remains on him.

Jesus and the Woman of Samaria

JOHN **4** Now when Jesus learned that the Pharisees had heard that Jesus was making and [b]baptizing more disciples than John [2](although Jesus himself did not baptize, but only his disciples), [3]he left Judea and departed [c]again for Galilee. [4][†][d]And he had to pass through Samaria. [5][†]So he came to a town of Samaria called Sychar, near the field [e]that Jacob had given to his son Joseph. [6][†]Jacob’s well was there; so Jesus, [f]wearied as he was from his journey, was sitting beside the well. It was about the sixth hour. [1]

[7][†]A woman from Samaria came to draw water. Jesus said to her, [f]“Give me a drink.” [8](For his disciples had gone away into the city to buy food.) [9]The Samaritan woman said to him, “How is it that you, a Jew, ask for a drink from me, a woman of Samaria?” ([g]For Jews have no dealings with Samaritans.) [10][†]Jesus answered her, “If you knew the gift of God, and who it is that is saying to you, ‘Give me a drink,’ you would have asked him, and he would have given you [h]living water.” [11][†]The woman said to him, “Sir, you have nothing to draw water with, and the well is deep. Where do you get that living water? [12][†][i]Are you greater than our father Jacob? [j]He gave us the well and drank from it himself, as did his sons and his livestock.” [13]Jesus said to her, “Everyone who drinks of this water will be thirsty again, [14][†]but [k]whoever drinks of the water that I will give him [l]will never be thirsty again. [2] The water that I will give him will become [m]in him a spring of water welling up to eternal life.” [15][†]The woman said to him, “Sir, [n]give me this water, so that I will not be thirsty or have to come here to draw water.”

[16]Jesus said to her, “Go, [o]call your husband, and come here.” [17]The woman answered him, “I have no husband.” Jesus said to her, “You are right in saying, ‘I have no husband’; [18][†]for you have had five husbands, and the one you now have is not your husband. What you have said is true.” [19]The woman said to him, “Sir, I perceive that [p]you are [q]a prophet. [20][†][r]Our fathers worshiped on [s]this mountain, but you say that [t]in Jerusalem is [u]the place where people ought to worship.” [21][†]Jesus said to her, [v]“Woman, believe me, [w]the hour is coming when [x]neither on this mountain nor in Jerusalem will you worship the Father. [22][†][y]You worship what you do not know; [z]we worship what we know, for [z]salvation is

[a] from the Jews. [23]But [b] the hour is coming, and is now here, when the true worshipers will worship the Father [c] in spirit and [d] truth, for the Father [e] is seeking such people to worship him. [24][†]God is spirit, and those who worship him must worship in spirit and truth.” [25][†]The woman said to him, “I know that [f] Messiah is coming (he who is called Christ). When he comes, [g] he will tell us all things.” [26]Jesus said to her, [h] “I who speak to you am he.”

[27]Just then [i] his disciples came back. They marveled that he was talking with a woman, but no one said, “What do you seek?” or, “Why are you talking with her?” [28]So the woman left her water jar and went away into town and said to the people, [29]“Come, see a man [j] who told me all that I ever did. Can this be the Christ?” [30]They went out of the town and were coming to him.

[31]Meanwhile the disciples were urging him, saying, [k] “Rabbi, eat.” [32][†]But he said to them, “I have food to eat that you do not know about.” [33]So the disciples said to one another, [l] “Has anyone brought him something to eat?” [34]Jesus said to them, [m] “My food is [n] to do the will of him who sent me and [o] to accomplish his work. [35][†]Do you not say, ‘There are yet four months, then comes the harvest’? Look, I tell you, lift up your eyes, and see that [p] the fields are white for harvest. [36][†]Already the one who reaps is receiving wages and gathering fruit for eternal life, so that [q] sower and [r] reaper [s] may rejoice together. [37][†]For here the saying holds true, [t] ‘One sows and another reaps.’ [38]I sent you to reap [u] that for which you did not labor. Others have labored, [v] and you have entered into their labor.”

[39]Many Samaritans [w] from that town believed in him [x] because of [y] the woman’s testimony, “He told me all that I ever did.” [40]So when the Samaritans came to him, they asked him to stay with them, and he stayed there two days. [41][†]And many more believed [z] because of his word. [42]They said to the woman, “It is no longer because of what you said that we believe, for we have heard for ourselves, [a] and we know that this is indeed [b] the Savior [c] of the world.”

[43][†]After [d] the two days he departed for Galilee. [44][†](For Jesus himself had testified [e] that a prophet has no honor in his own hometown.) [45]So

when he came to Galilee, the Galileans welcomed him, [f] having seen all that he had done in Jerusalem at the feast. For [g] they too had gone to the feast.

Jesus Heals an Official's Son

46[†]So he came again to [h] Cana in Galilee, [i] where he had made the water wine. And at Capernaum there was an official whose son was ill. 47When this man heard that Jesus [j] had come from Judea to Galilee, he went to him and asked him to come down and heal his son, for he was at the point of death. 48[†]So Jesus said to him, [k] "Unless you [3] see signs and wonders you will not believe." 49The official said to him, "Sir, come down [l] before my child dies." 50Jesus said to him, "Go; your son will live." The man believed the word that Jesus spoke to him and went on his way. 51As he was going down, his servants [4] met him and told him that his son was recovering. 52So he asked them the hour when he began to get better, and they said to him, "Yesterday at the seventh hour [5] the fever left him." 53The father knew that was the hour when Jesus had said to him, "Your son will live." And he himself believed, [m] and all his household. 54[†] [n] This was now the second sign that Jesus did when he had come from Judea to Galilee.

The Healing at the Pool on the Sabbath

JOHN **5** [†]After this there was a [o]feast of the Jews, and Jesus went up to Jerusalem.

[2][†]Now there is in Jerusalem by [p]the Sheep Gate a pool, in Aramaic [1] called Bethesda, [2] which has five roofed colonnades. [3][†]In these lay a multitude of invalids—blind, lame, and [q]paralyzed. [3] [5][†]One man was there who had been an invalid for thirty-eight years. [6][†]When Jesus saw him lying there and knew that he had already been there a long time, he said to him, “Do you want to be healed?” [7][†]The sick man answered him, “Sir, I have no one to put me into the pool when the water is stirred up, and while I am going another steps down before me.” [8]Jesus said to him, [r]“Get up, take up your bed, and walk.” [9] [r]And at once the man was healed, and he took up his bed and walked.

[s]Now that day was the Sabbath. [10][†]So the Jews [4] said to the man who had been healed, “It is the Sabbath, and [t]it is not lawful for you to take up your bed.” [11]But he answered them, “The man who healed me, that man said to me, ‘Take up your bed, and walk.’” [12]They asked him, “Who is the man who said to you, ‘Take up your bed and walk’?” [13]Now the man who had been healed did not know who it was, for [u]Jesus had withdrawn, as there was a crowd in the place. [14][†]Afterward Jesus found him in the temple and said to him, “See, you are well! [v]Sin no more, [w]that nothing worse may happen to you.” [15]The man went away and told the Jews that it was Jesus who had healed him. [16][†]And this was why the Jews [x]were persecuting Jesus, [y]because he was doing these things on the Sabbath. [17][†]But Jesus answered them, “My Father is working until now, and I am working.”

Jesus Is Equal with God

[18]This was why the Jews [z]were seeking all the more to kill him, [a]because not only was he [b]breaking the Sabbath, but he was even calling God [c]his own Father, [d]making himself equal with God.

The Authority of the Son

[19][†]So Jesus said to them, “Truly, truly, I say to you, [e]the Son [f]can do nothing of his own accord, but only what he sees the Father doing. For whatever the Father [5] does, that the Son does likewise. [20][†]For [g]the Father loves the Son and shows him all that he himself is doing. And [h]greater works than these will he show him, so that [i]you may marvel. [21][†]For as the Father [j]raises the dead and [k]gives them life, so [l]also the Son gives life [m]to whom he will. [22][†] [n]The Father judges no one, but [o]has given all judgment to the Son, [23][†]that all may honor the Son, just as they [p]honor the Father. [q]Whoever does not honor the Son does not honor the Father who sent him. [24][†]Truly, truly, I say to you, [r]whoever hears my word and [s]believes him who sent me has eternal life. He [t]does not come into judgment, but [u]has passed from death to life.

[25][†]“Truly, truly, I say to you, [v]an hour is coming, and is now here, when [w]the dead will hear [x]the voice of the Son of God, and those who hear [w]will live. [26][†] [y]For as the Father has life in himself, [z]so he has granted the Son also to have life in himself. [27][†]And he [a]has given him authority to execute judgment, because he is the Son of Man. [28][†]Do not marvel at this, for [v]an hour is coming when [b]all who are in the tombs will hear his voice [29]and come out, [c]those who have done good to the resurrection of life, and those who have done evil to the resurrection of judgment.

Witnesses to Jesus

[30][†] [d]“I can do nothing on my own. As I hear, I judge, and [e]my judgment is just, because [f]I seek not my own will [g]but the will of him who sent me. [31][†] [h]If I alone bear witness about myself, my testimony is not true. [32][†]There is [i]another who bears witness about me, and [j]I know that the testimony that he bears about me is true. [33][†] [k]You sent to John, and he has borne witness to the truth. [34]Not that [l]the testimony that I receive is from man, but I say these things so that you may be saved. [35][†]He was a burning and [m]shining lamp, and [n]you were willing to rejoice for a while in his light. [36]But [l]the testimony that I have is greater than that of John. For [o]the works that the Father has given me [p]to accomplish, the very works that I

am doing, [q] bear witness about me that [r] the Father has sent me. [37][†]And the Father who sent me [s] has himself borne witness about me. His voice you have never heard, [t] his form you have never seen, [38]and [u] you do not have his word abiding in you, for you do not believe the one whom he has sent. [39][†] [v] You search the Scriptures because you think that in them you have eternal life; and [w] it is they that bear witness about me, [40]yet [x] you refuse to come to me that you may have life. [41] [y] I do not receive glory from people. [42]But [z] I know that you do not have [a] the love of God within you. [43][†]I have come [b] in my Father's name, and [c] you do not receive me. [d] If another comes in his own name, you will receive him. [44]How can you believe, when you receive glory from one another and [e] do not seek the glory that comes from [f] the only God? [45]Do not think that I will accuse you to the Father. There is one who accuses you: Moses, [g] on whom you have set your hope. [46][†]For if you believed Moses, you would believe me; for [h] he wrote of me. [47]But [i] if you do not believe his writings, how will you believe my words?"

Jesus Feeds the Five Thousand

JOHN **6** [†]After this [j] Jesus went away to the other side of [k] the Sea of Galilee, which is [l] the Sea of Tiberias. [2]And a large crowd was following him, because they saw the signs that he was doing on the sick. [3][†]Jesus went up on [m] the mountain, and there he sat down with his disciples. [4]Now [n] the Passover, the [o] feast of the Jews, was at hand. [5] [p] Lifting up his eyes, then, and seeing that a large crowd was coming toward him, Jesus said to [q] Philip, "Where are we to buy bread, so that these people may eat?" [6]He said this to test him, for he himself knew what he would do. [7][†] [r] Philip answered him, "Two hundred denarii [1] worth of bread would not be enough for each of them to get a little." [8]One of his disciples, [s] Andrew, Simon Peter's brother, said to him, [9]"There is a boy here who has five [t] barley loaves and two fish, but [t] what are they for so many?" [10][†]Jesus said, "Have the people sit down." [u] Now there was much grass in the place. So the men sat down, about five thousand in number. [11]Jesus then took the loaves, and [v] when he had given thanks, he distributed them to those who

were seated. So also the fish, as much as they wanted. [12]And when they had
eaten their fill, he told his disciples, “Gather up the leftover fragments, that
nothing may be lost.” [13]So they gathered them up and filled twelve baskets
with fragments from the five barley loaves left by those who had eaten.
[14][†]When the people saw the sign that he had done, they said, [w]“This is
indeed [x]the Prophet [y]who is to come into the world!”

[15][†][z]Perceiving then that they were about to come and take him by
force to make him king, Jesus [a]withdrew again to [b]the mountain by
himself.

Jesus Walks on Water

[16]When evening came, his disciples went down to the sea, [17][†]got into a
boat, and started across the sea to Capernaum. It was now dark, and Jesus
had not yet come to them. [18]The sea became rough because a strong wind
was blowing. [19][†]When they had rowed about three or four miles, [2] they
saw Jesus walking on the sea and coming near the boat, and they were
frightened. [20][†][c]But he said to them, “It is I; do not be afraid.” [21][†]Then
they were glad to take him into the boat, and immediately the boat was at
the land to which they were going.

I Am the Bread of Life

[22]On the next day the crowd that remained on the other side of the sea saw
that there had been only [d]one boat there, and that Jesus had not entered the
boat with his disciples, but that his disciples had gone away alone.
[23][†]Other boats from Tiberias came near the place where they had eaten
the bread after the Lord [e]had given thanks. [24][f]So when the crowd saw that
Jesus was not there, nor his disciples, they themselves got into the boats and
[g]went to Capernaum, seeking Jesus.

[25]When they found him on the other side of the sea, they said to him,
[h]“Rabbi, when did you come here?” [26][†]Jesus answered them, “Truly,
truly, I say to you, [i]you are seeking me, not because you saw [j]signs, but
because you ate your fill of the loaves. [27][†][k]Do not work for the food that
perishes, but for [l]the food that endures to eternal life, which [m]the Son of

Man will give to you. For on [n]him God the Father has [o]set his seal.” [28]Then they said to him, “What must we do, to be doing [p]the works of God?” [29]Jesus answered them, “This is the work of God, [q]that you believe in him whom [r]he has sent.” [30]So they said to him, [s]“Then what sign do you do, that we may see and believe you? What work do you perform? [31][†][t]Our fathers ate the manna in the wilderness; as it is written, [u]‘He gave them bread from heaven to eat.’” [32][†]Jesus then said to them, “Truly, truly, I say to you, it was not Moses who gave you the bread from heaven, but my Father gives you the true bread from heaven. [33]For the bread of God is [v]he who comes down from heaven and gives life to the world.” [34]They said to him, [w]“Sir, give us this bread always.”

[35][†]Jesus said to them, [x]“I am the bread of life; [y]whoever comes to me shall not hunger, and whoever believes in me shall never thirst. [36]But I said to you that you have seen me and yet do not believe. [37][†][z]All that [a]the Father gives me will come to me, and [b]whoever comes to me I will never cast out. [38]For [c]I have come down from heaven, not to do [d]my own will but [d]the will of him [e]who sent me. [39][†]And [f]this is the will of him who sent me, [g]that I should lose nothing of [h]all that he has given me, but [i]raise it up on the last day. [40][†]For this is the will of my Father, that everyone who [j]looks on the Son and [k]believes in him [l]should have eternal life, and I will raise him up on the last day.”

[41]So the Jews grumbled about him, because he said, [m]“I am the bread that came down from heaven.” [42]They said, [n]“Is not this Jesus, [o]the son of Joseph, whose father and mother [p]we know? How does he now say, ‘I have come down from heaven’?” [43][†]Jesus answered them, “Do not grumble among yourselves. [44][†]No one can come to me unless the Father who sent me [q]draws him. And [r]I will raise him up on the last day. [45]It is written in the Prophets, [s]‘And they will all be [t]taught by God.’ [u]Everyone who has heard and learned from the Father comes to me— [46][†][v]not that anyone has seen the Father except [w]he who is from God; he [x]has seen the Father. [47]Truly, truly, I say to you, [y]whoever believes has eternal life. [48][z]I am the bread of life. [49][a]Your fathers ate the manna in the wilderness, and [b]they died. [50][c]This is the bread that comes down from heaven, so that one may

eat of it [d]and not die. [51][†]I am the living bread [e]that came down from heaven. If anyone eats of this bread, he will live forever. And the bread that I will give [f]for the life of the world is [g]my flesh.”

[52]The Jews then [h]disputed among themselves, saying, [i]“How can this man give us his flesh to eat?” [53][†]So Jesus said to them, “Truly, truly, I say to you, unless you eat the flesh of [j]the Son of Man and drink his blood, you [k]have no life in you. [54]Whoever feeds on my flesh and drinks my blood [l]has eternal life, and [m]I will raise him up on the last day. [55]For my flesh is true food, and my blood is true drink. [56]Whoever feeds on my flesh and drinks my blood [n]abides in me, and I in him. [57]As [o]the living Father [p]sent me, and [q]I live because of the Father, so whoever feeds on me, he also will live because of me. [58][r]This is the bread that came down from heaven, not like the bread [3] the fathers ate, and died. Whoever feeds on this bread will live forever.” [59][†]Jesus [4] said these things in the synagogue, as he taught [s]at Capernaum.

The Words of Eternal Life

[60][†][t]When many of his disciples heard it, they said, “This is a hard saying; who can listen to it?” [61]But Jesus, [u]knowing in himself that his disciples were grumbling about this, said to them, “Do you take offense at this? [62]Then what if you were to see [w]the Son of Man [x]ascending to [y]where he was before? [63][†][z]It is the Spirit who gives life; [a]the flesh is no help at all. [b]The words that I have spoken to you are spirit and life. [64][†]But [c]there are some of you who do not believe.” (For Jesus [u]knew from the beginning who those were who did not believe, and [d]who it was who would betray him.) [65]And he said, “This is why I told you [e]that no one can come to me unless it is granted him by the Father.”

[66][f]After this many of his disciples turned back and no longer walked with him. [67][†]So Jesus said to [g]the Twelve, “Do you want to go away as well?” [68]Simon Peter answered him, “Lord, to whom shall we go? You have [h]the words of eternal life, [69][†]and [i]we have believed, and have come to know, that [j]you are [k]the Holy One of God.” [70]Jesus answered them, [l]“Did I not choose you, [g]the Twelve? And yet one of you is [m]a devil.” [71]He

spoke of Judas [n]the son of Simon Iscariot, for [o]he, one of the Twelve, was going to betray him.

Jesus at the Feast of Booths

JOHN **7** After this Jesus went about in Galilee. He would not go about in Judea, because [p]the Jews [1] were seeking to kill him. [2][†]Now [q]the Jews' Feast of [r]Booths was at hand. [3][†] [s]So his brothers [2] said to him, "Leave here and go to Judea, that your disciples also may see the works you are doing. [4]For no one works in secret if he seeks to be known openly. If you do these things, [t]show yourself to the world." [5][†] [u]For not even [v]his brothers believed in him. [6][†]Jesus said to them, [w]"My time has not yet come, but your time is always here. [7][†]The world cannot hate you, but [x]it hates me because I testify about it that [y]its works are evil. [8][†]You go up to the feast. I am not [3] going up to this feast, for [z]my time has not yet fully come." [9]After saying this, he remained in Galilee.

[10]But after [a]his brothers had gone up to the feast, then he also went up, not publicly but in private. [11] [b]The Jews [c]were looking for him at the feast, and saying, "Where is he?" [12]And there was much [d]muttering about him among the people. [e]While some said, "He is a good man," others said, "No, [f]he is leading the people astray." [13]Yet [g]for fear of the Jews no one spoke openly of him.

[14][†]About the middle of the feast Jesus went up [h]into the temple and began teaching. [15][†]The Jews therefore [i]marveled, saying, "How is it that this man has learning, [4] when he has never studied?" [16]So Jesus answered them, [j]"My teaching is not mine, but his [k]who sent me. [17] [l]If anyone's will is to do God's [5] will, [m]he will know whether the teaching is from God or whether I [n]am speaking on my own authority. [18]The one who speaks on his own authority [o]seeks his own glory; but the one who seeks the glory of him who sent him is true, and in him there is no falsehood. [19] [p]Has not Moses given you the law? Yet none of you keeps the law. [q]Why do you seek to kill me?" [20][†]The crowd answered, [r]"You have a demon! Who is seeking to kill you?" [21][†]Jesus answered them, "I did [s]one work, and you all marvel at it. [22][†] [t]Moses gave you circumcision (not that it is from Moses,

but [u] from the fathers), and you circumcise a man on the Sabbath. [23]If on the Sabbath a man receives circumcision, so that the law of Moses may not be broken, [v] are you angry with me because on the Sabbath I made a man’s whole body well? [24] [w] Do not judge by appearances, but judge with right judgment.”

Can This Be the Christ?

[25]Some of the people of Jerusalem therefore said, “Is not this the man whom [x] they seek to kill? [26][†]And here he is, [y] speaking openly, and they say nothing to him! Can it be that [z] the authorities really know that this is the Christ? [27][†]But [a] we know [b] where this man comes from, and when the Christ appears, [c] no one will know where he comes from.” [28][†]So Jesus proclaimed, [d] as he taught in the temple, [a] “You know me, and you know where I come from. But [e] I have not come of my own accord. [f] He who sent me is true, [g] and him you do not know. [29] [h] I know him, for I come [i] from him, and [j] he sent me.” [30][†] [k] So they were seeking to arrest him, but [l] no one laid a hand on him, [m] because his hour had not yet come. [31]Yet [n] many of the people believed in him. They said, [o] “When the Christ appears, will he do more signs than this man has done?”

Officers Sent to Arrest Jesus

[32][†]The Pharisees heard the crowd [p] muttering these things about him, and the chief priests and Pharisees sent [q] officers to arrest him. [33]Jesus then said, [r] “I will be with you a little longer, and then [s] I am going to him who sent me. [34] [t] You will seek me and you will not find me. Where I am you cannot come.” [35][†]The Jews said to one another, “Where does this man intend to go that we will not find him? [u] Does he intend to go to [v] the Dispersion among [w] the Greeks and teach the Greeks? [36]What does he mean by saying, [x] ‘You will seek me and you will not find me,’ and, ‘Where I am you cannot come’?”

Rivers of Living Water

[37][†] [y]On the last day of the feast, the great day, Jesus stood up and cried out, [z]“If anyone thirsts, let him [a]come to me and drink. [38][†]Whoever believes in me, [b]as [6] the Scripture has said, [c]‘Out of his heart will flow rivers of [d]living water.’” [39][†]Now [e]this he said about the Spirit, [f]whom those who believed in him were to receive, [g]for as yet the Spirit had not been [h]given, [i]because Jesus was not yet glorified.

Division Among the People

[40][†]When they heard these words, [j]some of the people said, “This really is [k]the Prophet.” [41]Others said, “This is [l]the Christ.” But some said, [m]“Is the Christ to come from Galilee? [42]Has not the Scripture said that the Christ comes [n]from the offspring of David, and comes [o]from Bethlehem, the village [p]where David was?” [43]So there was [q]a division among the people over him. [44] [r]Some of them wanted to arrest him, but no one laid hands on him.

[45][†] [s]The officers then came to the chief priests and Pharisees, who said to them, “Why did you not bring him?” [46]The officers answered, [t]“No one ever spoke like this man!” [47]The Pharisees answered them, [u]“Have you also been deceived? [48] [v]Have any of the authorities or the Pharisees believed in him? [49]But this crowd that does not know the law is accursed.” [50][†] [w]Nicodemus, who had gone to him before, and who was one of them, said to them, [51] [x]“Does our law judge a man without first [y]giving him a hearing and learning what he does?” [52][†]They replied, [z]“Are you from Galilee too? Search and see that [a]no prophet arises from Galilee.”

[The earliest manuscripts do not include 7:53–8:11.] [7]

The Woman Caught in Adultery

[53][[They went each to his own house, JOHN **8** but Jesus went to the Mount of Olives. [2] [b]Early in the morning he came again to the temple. All the people came to him, and [c]he sat down and taught them. [3]The scribes and the Pharisees brought a woman who had been caught in adultery, and placing her in the midst [4]they said to him, “Teacher, this woman has been caught in the act of adultery. [5]Now [d]in the Law Moses commanded us [e]to stone such women. So what do you say?” [6]This they said [f]to test him, [g]that they might have some charge to bring against him. Jesus bent down and wrote with his finger on the ground. [7]And as they continued to ask him, he stood up and said to them, [h]“Let him who is without sin among you [i]be the first to throw a stone at her.” [8]And once more he bent down and wrote on the ground. [9]But when they heard it, they went away one by one, beginning with the older ones, and Jesus was left alone with the woman standing before him. [10]Jesus stood up and said to her, “Woman, where are they? Has no one condemned you?” [11]She said, “No one, Lord.” And Jesus said, [j]“Neither do I condemn you; go, and from now on [k]sin no more.”]]

I Am the Light of the World

[12][†] [l]Again Jesus spoke to them, saying, [m]“I am the light of the world. Whoever [n]follows me will not [o]walk in darkness, but will have the light of life.” [13][†]So the Pharisees said to him, [p]“You are bearing witness about yourself; your testimony is not true.” [14]Jesus answered, “Even if I do bear witness about myself, [q]my testimony is true, for I know [r]where I came from and [s]where I am going, but [t]you do not know where I come from or where I am going. [15][†] [u]You judge according to the flesh; [v]I judge no one. [16]Yet even if I do judge, [w]my judgment is true, for [x]it is not I alone who judge, but I and the Father [1] who sent me. [17] [y]In your Law it is written that the testimony of two people is true. [18]I am the one who bears witness about myself, and [z]the Father who sent me bears witness about me.” [19]They said to him therefore, “Where is your Father?” Jesus answered, [a]“You know

neither me nor my Father. [b]If you knew me, you would know my Father also.” [20][†]These words he spoke in [c]the treasury, as he taught in the temple; but [d]no one arrested him, because [e]his hour had not yet come.

[21][†]So he said to them again, [f]“I am going away, and [g]you will seek me, and [h]you will die in your sin. Where I am going, you cannot come.” [22]So the Jews said, [i]“Will he kill himself, since he says, ‘Where I am going, you cannot come’?” [23][†]He said to them, [j]“You are from below; I am from above. [k]You are of this world; [l]I am not of this world. [24][†]I told you that you [m]would die in your sins, for [n]unless you believe that [o]I am he you will die in your sins.” [25]So they said to him, [p]“Who are you?” Jesus said to them, “Just what I have been telling you from the beginning. [26]I have much to say about you and much to judge, but [q]he who sent me is true, and I declare [r]to the world [s]what I have heard from him.” [27]They did not understand that [t]he had been speaking to them about the Father. [28][†]So Jesus said to them, “When you have [u]lifted up the Son of Man, [v]then you will know that [w]I am he, and that [x]I do nothing on my own authority, but [y]speak just as the Father taught me. [29]And [z]he who sent me is with me. [z]He has not left me alone, for [a]I always do the things that are pleasing to him.” [30]As he was saying these things, [b]many believed in him.

The Truth Will Set You Free

[31][†]So Jesus said to the Jews who had believed him, [c]“If you abide in my word, you are truly my disciples, [32][†]and you will [d]know the truth, and the truth [e]will set you free.” [33]They answered him, [f]“We are offspring of Abraham and have never been enslaved to anyone. How is it that you say, ‘You will become free’?”

[34][†]Jesus answered them, “Truly, truly, I say to you, [g]everyone who practices sin is a slave [2] to sin. [35] [h]The slave does not remain in the house forever; [i]the son remains forever. [36][†]So if the Son sets you free, you will be free indeed. [37][†]I know that you are offspring of Abraham; yet [j]you seek to kill me because my word finds no place in you. [38] [k]I speak of what I have seen with my Father, and you do what you have heard [l]from your father.”

You Are of Your Father the Devil

[39][†]They answered him, [m]“Abraham is our father.” Jesus said to them, [n]“If you were Abraham’s children, you would be doing the works Abraham did, [40]but now [o]you seek to kill me, a man who has told you the truth [p]that I heard from God. This is not what Abraham did. [41]You are doing the works your father did.” They said to him, [q]“We were not born of sexual immorality. We have [r]one Father—even God.” [42]Jesus said to them, [s]“If God were your Father, you would love me, for [t]I came from God and [u]I am here. [v]I came not of my own accord, but [w]he sent me. [43][†][x]Why do you not understand what I say? It is because you cannot [y]bear to hear my word. [44][†][z]You are of your father the devil, and your will is to do your father’s desires. [a]He was a murderer from the beginning, and [b]does not stand in the truth, because there is no truth in him. [c]When he lies, he speaks out of his own character, for he is a liar and the father of lies. [45]But because I tell the truth, you do not believe me. [46]Which one of you convicts me of sin? If I tell the truth, why do you not believe me? [47][†][d]Whoever is of God hears the words of God. [e]The reason why you do not hear them is that [f]you are not of God.”

Before Abraham Was, I Am

[48][†]The Jews answered him, “Are we not right in saying that you are a Samaritan and [g]have a demon?” [49]Jesus answered, “I do not have a demon, but [h]I honor my Father, and you dishonor me. [50]Yet [i]I do not seek my own glory; there is One who seeks it, and he is the judge. [51]Truly, truly, [j]I say to you, if anyone keeps my word, he will never [k]see death.” [52]The Jews said to him, “Now we know that you have a demon! [l]Abraham died, as did the prophets, yet [m]you say, ‘If anyone keeps my word, he will never [n]taste death.’ [53][o]Are you greater than our father Abraham, who died? And the prophets died! Who do you make yourself out to be?” [54]Jesus answered, [p]“If I glorify myself, my glory is nothing. [q]It is my Father who glorifies me, [r]of whom you say, ‘He is our God.’ [3] [55]But [s]you have not known him. [t]I know him. If I were to say that I do not know him, I would be [u]a liar [v]like you, but I do know him and I keep his word. [56][†][w]Your father

Abraham [x]rejoiced [y]that he would see my day. [z]He saw it and was glad." [57]So the Jews said to him, "You are not yet fifty years old, and have you seen Abraham?" [4] [58][†]Jesus said to them, "Truly, truly, I say to you, before Abraham was, [a]I am." [59][†]So [b]they picked up stones to throw at him, but Jesus hid himself and went out of the temple.

Jesus Heals a Man Born Blind

JOHN **9** As he passed by, he saw a man blind from birth. [2][†]And his disciples asked him, [c]"Rabbi, [d]who sinned, [e]this man or [f]his parents, that he was born blind?" [3][†]Jesus answered, "It was not that this man sinned, or his parents, but [g]that the works of God might be displayed in him. [4][†]We must [h]work the works of him who sent me [i]while it is day; night is coming, when no one can work. [5][†]As long as I am in the world, [j]I am the light of the world." [6][†]Having said these things, [k]he spit on the ground and made mud with the saliva. [l]Then he anointed the man's eyes with the mud [7][†]and said to him, "Go, wash in [m]the pool of Siloam" (which means Sent). So he went and washed and [n]came back seeing.

[8]The neighbors and those who had seen him before as a beggar were saying, [o]"Is this not the man who used to sit and beg?" [9]Some said, "It is he." Others said, "No, but he is like him." He kept saying, "I am the man." [10]So they said to him, "Then how were your eyes opened?" [11]He answered, [p]"The man called Jesus made mud and anointed my eyes and said to me, 'Go to Siloam and wash.' So I went and washed and received my sight." [12]They said to him, "Where is he?" He said, "I do not know."

[13]They brought to the Pharisees the man who had formerly been blind. [14][†][q]Now it was a Sabbath day when Jesus made the mud and opened his eyes. [15][r]So the Pharisees again asked him how he had received his sight. And he said to them, "He put mud on my eyes, and I washed, and I see." [16]Some of the Pharisees said, "This man is not [s]from God, [t]for he does not keep the Sabbath." But others said, [u]"How can a man who is a sinner do such signs?" And [v]there was a division among them. [17]So they said again to the blind man, "What do you say about him, since he has opened your eyes?" He said, [w]"He is a prophet."

18[x] The Jews [1] did not believe that he had been blind and had received his sight, until they called the parents of the man who had received his sight **19**and asked them, “Is this your son, who you say was born blind? How then does he now see?” **20**His parents answered, “We know that this is our son and that he was born blind. **21**But how he now sees we do not know, nor do we know who opened his eyes. Ask him; he is of age. He will speak for himself.” **22**[†](His parents said these things [y] because they feared the Jews, for [z] the Jews had already agreed that if anyone should [a] confess Jesus [2] to be Christ, [b] he was to be put out of the synagogue.) **23**Therefore his parents said, [c] “He is of age; ask him.”

24So for the second time they called the man who had been blind and said to him, [d] “Give glory to God. We know that [e] this man is a sinner.” **25**He answered, “Whether he is a sinner I do not know. One thing I do know, that though I [f] was blind, now I see.” **26**They said to him, “What did he do to you? How did he open your eyes?” **27**He answered them, [g] “I have told you already, and you would not listen. Why do you want to hear it again? Do you also want to become his disciples?” **28**And they reviled him, saying, “You are his disciple, but [h] we are disciples of Moses. **29**We know that God has spoken to Moses, but as for this man, [i] we do not know where he comes from.” **30**The man answered, “Why, this is [j] an amazing thing! [k] You do not know where he comes from, and yet he opened my eyes. **31**[†]We know that [l] God does not listen to sinners, but [m] if anyone is a worshiper of God and does his will, God listens to him. **32**Never since the world began has it been heard that anyone opened the eyes of a man born blind. **33** [n] If this man were not from God, he could do nothing.” **34**[†]They answered him, [o] “You were born in utter sin, and would you teach us?” And they [p] cast him out.

35Jesus heard that they had cast him out, and having found him he said, “Do you believe in [q] the Son of Man?” [3] **36**He answered, [r] “And who is he, sir, that I may believe in him?” **37**Jesus said to him, “You have seen him, and [s] it is he who is speaking to you.” **38**He said, “Lord, I believe,” and he worshiped him. **39**Jesus said, [t] “For judgment I came into this world, [u] that those who do not see may see, and [v] those who see may become blind.” **40**Some of the Pharisees near him heard these things, and said to him,

[w]“Are we also blind?” [41][†]Jesus said to them, “If you were blind, [x]you would have no guilt; [4] but now that you say, ‘We see,’ your guilt remains.

I Am the Good Shepherd

JOHN **10** [†]“Truly, truly, I say to you, he who does not enter the sheepfold by the door but climbs in by another way, that man is a thief and a robber. [2]But he who enters by the door is the shepherd of the sheep. [3][†]To him the gatekeeper opens. The sheep hear his voice, and he calls his own sheep by name and leads them out. [4]When he has brought out all his own, he goes before them, and the sheep follow him, for they know his voice. [5][y]A stranger they will not follow, but they will flee from him, for they do not know the voice of strangers.” [6]This figure of speech Jesus [z]used with them, but they [a]did not understand what he was saying to them.

[7][†]So Jesus again said to them, “Truly, truly, I say to you, [b]I am the door of the sheep. [8][†]All who came before me are thieves and robbers, but the sheep did not listen to them. [9][†]I am the door. If anyone enters by me, [c]he will be saved and will go in and out and [d]find pasture. [10][†]The thief comes only to steal and [e]kill and destroy. I came that they may have life and have it abundantly. [11][†][f]I am the good shepherd. The good shepherd [g]lays down his life for the sheep. [12]He who is [h]a hired hand and not a shepherd, who does not own the sheep, sees the wolf coming and [i]leaves the sheep and flees, and the wolf snatches them and [j]scatters them. [13]He flees because [k]he is a hired hand and [l]cares nothing for the sheep. [14][m]I am the good shepherd. [n]I know my own and [o]my own know me, [15][p]just as the Father knows me and I know the Father; and [q]I lay down my life for the sheep. [16][†]And [r]I have other sheep that are not of this fold. [s]I must bring them also, and [t]they will listen to my voice. So there will be [u]one flock, [v]one shepherd. [17][†][w]For this reason the Father loves me, [x]because [y]I lay down my life that I may take it up again. [18][z]No one takes it from me, but [y]I lay it down [a]of my own accord. I have authority to lay it down, and [b]I have authority to take it up again. [c]This charge I have received from my Father.”

[19][d]There was again a division among the Jews because of these words. [20][†]Many of them said, [e]“He has a demon, and [f]is insane; why listen to him?” [21]Others said, “These are not the words of one who is oppressed by a demon. [g]Can a demon open the eyes of the blind?”

I and the Father Are One

[22][†]At that time the Feast of Dedication took place at Jerusalem. It was winter, [23][†]and Jesus was walking in the temple, [h]in the colonnade of Solomon. [24]So the Jews gathered around him and said to him, “How long will you keep us in suspense? If you are [i]the Christ, [j]tell us plainly.” [25]Jesus answered them, “I told you, and you do not believe. [k]The works that I do [l]in my Father’s name bear witness about me, [26][†]but [m]you do not believe because you are not among my sheep. [27][n]My sheep hear my voice, and I know them, and they follow me. [28][o]I give them eternal life, and [p]they will never perish, and [q]no one will snatch them out of my hand. [29]My Father, [r]who has given them to me, [1] [s]is greater than all, and no one is able to snatch them out of [t]the Father’s hand. [30][†][u]I and the Father are one.”

[31][†][v]The Jews picked up stones again to stone him. [32]Jesus answered them, “I have shown you many good works from the Father; for which of them are you going to stone me?” [33]The Jews answered him, “It is not for a good work that we are going to stone you but [w]for blasphemy, because you, being a man, [x]make yourself God.” [34][†]Jesus answered them, “Is it not written in [y]your Law, [z]‘I said, you are gods’? [35]If he called them gods to whom the word of God came—and Scripture cannot be [a]broken— [36][†]do you say of him whom [b]the Father consecrated and [c]sent into the world, ‘You are blaspheming,’ because [d]I said, ‘I am the Son of God’? [37][†][e]If I am not doing the works of my Father, then do not believe me; [38]but if I do them, [f]even though you do not believe me, believe the works, that you may know and understand that [g]the Father is in me and I am in the Father.” [39][h]Again they sought to arrest him, but he escaped from their hands.

[40]He went away again across the Jordan to the place [i]where John had been baptizing at first, and there he remained. [41]And many came to him.

And they said, "John did no sign, but [j] everything that John said about this man was true." 42And [k] many believed in him there.

The Death of Lazarus

JOHN 11 [†]Now a certain man was ill, Lazarus of Bethany, the village of [l] Mary and her sister Martha. 2 [m] It was Mary who anointed the Lord with ointment and wiped his feet with her hair, whose brother Lazarus was ill. 3So the sisters sent to him, saying, "Lord, [n] he whom you love is ill." 4[†]But when Jesus heard it he said, [o] "This illness does not lead to death. It is for [p] the glory of God, so that the Son of God may be glorified through it."

5[†]Now [q] Jesus loved Martha and her sister and Lazarus. 6So, when he heard that Lazarus [1] was ill, [r] he stayed two days longer in the place where he was. 7Then after this he said to the disciples, [s] "Let us go to Judea again." 8The disciples said to him, [t] "Rabbi, [u] the Jews were just now seeking to stone you, and are you going there again?" 9[†]Jesus answered, [v] "Are there not twelve hours in the day? [w] If anyone walks in the day, he does not stumble, because he sees the light of this world. 10But [x] if anyone walks in the night, he stumbles, because the light is not [x] in him." 11[†]After saying these things, he said to them, "Our friend Lazarus [y] has fallen asleep, but I go to awaken him." 12The disciples said to him, "Lord, if he has fallen asleep, he will recover." 13Now Jesus had spoken of his death, but they thought that he meant taking rest in sleep. 14Then Jesus told them plainly, "Lazarus has died, 15and for your sake I am glad that I was not there, so that you may believe. But let us go to him." 16[†] [z] So Thomas, called the Twin, [2] said to his fellow disciples, "Let us also go, [a] that we may die with him."

I Am the Resurrection and the Life

17Now when Jesus came, he found that Lazarus had already been in the tomb [b] four days. 18Bethany was near Jerusalem, about two miles [3] off, 19and many of the Jews had come to Martha and Mary [c] to console them concerning their brother. 20 [d] So when Martha heard that Jesus was coming, she went and met him, but Mary remained seated in the house. [21]Martha said to [e]Jesus, “Lord, [f]if you had been here, my brother would not have died. [22]But even now I know that whatever you ask from God, [g]God will give you.” [23]Jesus said to her, “Your brother will rise again.” [24][†] [h]Martha said to him, “I know that he will rise again in [i]the resurrection on the last day.” [25][†]Jesus said to her, [j]“I am the resurrection and [k]the life. [4] Whoever believes in me, [l]though he die, [m]yet shall he live, [26][†]and everyone who lives and believes in me [n]shall never die. Do you believe this?” [27][†]She said to him, “Yes, Lord; [o]I believe that [p]you are the Christ, the Son of God, [q]who is coming into the world.”

Jesus Weeps

[28][†]When she had said this, she went and called her sister Mary, saying in private, [r]“The Teacher is here and is calling for you.” [29]And when she heard it, she rose quickly and went to him. [30]Now Jesus had not yet come into the village, but was still in the place where Martha had met him. [31]When the Jews [s]who were with her in the house, consoling her, saw Mary rise quickly and go out, they followed her, supposing that she was going to the tomb to weep there. [32]Now when Mary came to where Jesus was and saw him, she fell at his feet, saying to him, [t]“Lord, if you had been here, my brother would not have died.” [33][†]When Jesus saw her weeping, and the Jews who had come with her also weeping, he [u]was deeply moved [5] in his spirit and [v]greatly troubled. [34]And he said, “Where have you laid him?” They said to him, “Lord, come and see.” [35][†] [w]Jesus wept. [36]So the Jews said, “See [x]how he loved him!” [37]But some of them said, “Could not he [y]who opened the eyes of the blind man [z]also have kept this man from dying?”

Jesus Raises Lazarus

[38]Then Jesus, [a]deeply moved again, came to the tomb. It was [b]a cave, and [c]a stone lay against it. [39]Jesus said, “Take away the stone.” Martha, the sister of the dead man, said to him, “Lord, by this time there will be an odor, for [d]he has been dead four days.” [40]Jesus said to her, [e]“Did I not tell

you that if you believed you would see [f] the glory of God?” **41**So they took away the stone. And Jesus [g] lifted up his eyes and said, “Father, I thank you that you have heard me. **42** [h] I knew that you always hear me, but I said this [i] on account of the people standing around, [j] that they may believe that you sent me.” **43**When he had said these things, he cried out with a loud voice, “Lazarus, come out.” **44**[†] [k] The man who had died came out, [l] his hands and feet bound with linen strips, and [m] his face wrapped with a cloth. Jesus said to them, “Unbind him, and let him go.”

The Plot to Kill Jesus

45 [n] Many of the Jews therefore, [o] who had come with Mary and [p] had seen what he did, believed in him, **46**but some of them went to the Pharisees and told them what Jesus had done. **47**[†]So the chief priests and the Pharisees [q] gathered [r] the council and said, [s] “What are we to do? For this man performs many signs. **48**[†]If we let him go on like this, everyone will believe in him, and [t] the Romans will come and take away both our [u] place and our nation.” **49**[†]But one of them, [v] Caiaphas, [w] who was high priest that year, said to them, “You know nothing at all. **50**[†]Nor do you understand that [x] it is better for you that one man should die for the people, not that the whole nation should perish.” **51**He did not say this of his own accord, but [y] being high priest that year [z] he prophesied that Jesus would die for the nation, **52**[†]and [a] not for the nation only, but also [b] to gather into one the children of God who are scattered abroad. **53**So from that day on they [c] made plans to put him to death.

54Jesus therefore [d] no longer walked openly among the Jews, but went from there to the region near the wilderness, to a town called Ephraim, and there he stayed with the disciples.

55[†]Now [e] the Passover of the Jews was at hand, and [f] many went up from the country to Jerusalem before the Passover [g] to purify themselves. **56** [h] They were looking for [6] Jesus and saying to one another as they stood in the temple, “What do you think? That he will not come to the feast at all?” **57**Now the chief priests and the Pharisees had given orders that if anyone knew where he was, he should let them know, so that they might arrest him.

Mary Anoints Jesus at Bethany

JOHN **12** [†]Six days before [i]the Passover, [j]Jesus therefore came to Bethany, [k]where Lazarus was, whom Jesus had raised from the dead. **2**[†]So they gave a dinner for him there. [l]Martha served, and Lazarus was one of those reclining with him at table. **3**[†] [m]Mary therefore took a pound [1] of expensive ointment made from pure nard, and anointed the feet of Jesus and wiped his feet with her hair. The house was filled with the fragrance of the perfume. **4**But Judas Iscariot, one of his disciples (he who was about to betray him), said, **5**[†]“Why was this ointment not sold for three hundred denarii [2] and [n]given to the poor?” **6**He said this, not because he cared about the poor, but because he was a thief, and [n]having charge of the moneybag he used to help himself to what was put into it. **7**[†]Jesus said, “Leave her alone, so that she may keep it [3] for the day of my burial. **8**[†]For the poor you always have with you, but you do not always have me.”

The Plot to Kill Lazarus

9When the large crowd of the Jews learned that Jesus [4] was there, they came, not only on account of him but also to see Lazarus, [o]whom he had raised from the dead. **10** [p]So the chief priests made plans to put Lazarus to death as well, **11**[†]because [q]on account of him many of the Jews were going away and believing in Jesus.

The Triumphal Entry

12[†]The next day [r]the large crowd that had come to the feast heard that Jesus was coming to Jerusalem. **13**[†]So they took branches of [s]palm trees and went out to meet him, crying out, [t]“Hosanna! Blessed is [u]he who comes in the name of the Lord, even [v]the King of Israel!” **14**And Jesus found a young donkey and sat on it, just as it is written,

> **15**[†] [w]“Fear not, daughter of Zion;
> behold, your king is coming,

sitting on a donkey's colt!"

16 [x] His disciples did not understand these things at first, but [y] when Jesus was glorified, then [z] they remembered that these things had been written about him and had been done to him. 17 [a] The crowd that had been with him when he called Lazarus out of the tomb and raised him from the dead continued to bear witness. 18 The reason why the crowd went to meet him [b] was that they heard he had done this sign. 19 So the Pharisees said to one another, [c] "You see that you are gaining nothing. Look, [d] the world has gone after him."

Some Greeks Seek Jesus

20 [†]Now [e] among those who went up to worship at the feast were some [f] Greeks. 21 [†]So these came to [g] Philip, who was from Bethsaida in Galilee, and asked him, "Sir, we wish to see Jesus." 22 Philip went and told [h] Andrew; Andrew and Philip went and told Jesus. 23 And Jesus answered them, [i] "The hour has come [j] for the Son of Man to be glorified. 24 Truly, truly, I say to you, [k] unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit. 25 [†] [l] Whoever loves his life loses it, and [m] whoever [n] hates his life in this world will keep it for eternal life. 26 If anyone serves me, he must [o] follow me; and [p] where I am, there will my servant be also. [q] If anyone serves me, [r] the Father will honor him.

The Son of Man Must Be Lifted Up

27 [s] "Now is my soul troubled. And what shall I say? 'Father, [t] save me from [u] this hour'? But [v] for this purpose I have come to [u] this hour. 28 [†]Father, glorify your name." Then [w] a voice came from heaven: "I have glorified it, and I will glorify it again." 29 [†]The crowd that stood there and heard it said that it had thundered. Others said, [x] "An angel has spoken to him." 30 Jesus answered, [y] "This voice has come for your sake, not mine. 31 [†] [z] Now is the judgment of this world; now will [a] the ruler of this world [b] be cast out. 32 [†]And I, [c] when I am lifted up from the earth, [d] will draw [e] all people to

myself.” [33][†]He said this [f]to show by what kind of death he was going to die. [34][†]So the crowd answered him, “We have heard from the Law that [g]the Christ remains forever. How can you say that [h]the Son of Man must be lifted up? Who is this Son of Man?” [35][†]So Jesus said to them, [i]“The light is among you [j]for a little while longer. [k]Walk while you have the light, lest darkness [l]overtake you. [m]The one who walks in the darkness does not know where he is going. [36][†]While you have the light, believe in the light, that you may become [n]sons of light.”

The Unbelief of the People

When Jesus had said these things, he departed and hid himself from them. [37][†]Though he had done so many signs before them, they still did not believe in him, [38] [o]so that the word spoken by the prophet Isaiah might be fulfilled:

[p]“Lord, who has believed what he heard from us,
  and to whom has the arm of the Lord been revealed?”

[39]Therefore they [q]could not believe. For again Isaiah said,

[40] [r]“He has blinded their eyes
  and [s]hardened their heart,
lest they see with their eyes,
  and understand with their heart, and turn,
  and I would heal them.”

[41][†]Isaiah said these things because [t]he saw his glory and [u]spoke of him. [42][†]Nevertheless, [v]many even of the authorities believed in him, but [w]for fear of the Pharisees they did not [x]confess it, so that they would not be [x]put out of the synagogue; [43] [y]for they loved the glory that comes from man more than the glory that comes from God.

Jesus Came to Save the World

[44]And Jesus cried out and said, [z]“Whoever believes in me, believes not in me but [a]in him who sent me. [45]And [b]whoever [c]sees me sees him who sent me. [46][d]I have come into the world as light, so that whoever believes in me may not remain in darkness. [47][†]If anyone [e]hears my words and does not keep them, [f]I do not judge him; for [g]I did not come to judge the world but to save the world. [48][h]The one who rejects me and does not receive my words has a judge; [i]the word that I have spoken will judge him [j]on the last day. [49][†]For [k]I have not spoken on my own authority, but the Father [l]who sent me has himself given me [m]a commandment—what to say and what to speak. [50]And I know that his commandment is eternal life. What I say, therefore, I say as the Father has told me.”

Jesus Washes the Disciples’ Feet

JOHN **13** [†]Now [n]before [o]the Feast of the Passover, when Jesus knew that [p]his hour had come [q]to depart out of this world to the Father, [r]having loved [s]his own who were in the world, he loved them to the end. [2]During supper, when [t]the devil had already put it into the heart of Judas Iscariot, Simon’s son, to betray him, [3]Jesus, knowing [u]that the Father had given all things into his hands, and that [v]he had come from God and [w]was going back to God, [4]rose from supper. He laid aside his outer garments, and taking a towel, [x]tied it around his waist. [5]Then he [y]poured water into a basin and began to wash the disciples’ feet and to wipe them with the towel that was wrapped around him. [6]He came to Simon Peter, who said to him, “Lord, do you wash my feet?” [7][z]Jesus answered him, “What I am doing [a]you do not understand now, but afterward you will understand.” [8][†][b]Peter said to him, “You shall never wash my feet.” Jesus answered him, [c]“If I do not wash you, you have no share with me.” [9][†]Simon Peter said to him, “Lord, not my feet only but also my hands and my head!” [10]Jesus said to him, “The one who has bathed does not need to wash, [d]except for his feet, [1] but is completely clean. And [e]you [2] are clean, [f]but not every one of you.” [11][g]For he knew who was to betray him; that was why he said, “Not all of you are clean.”

12When he had washed their feet and [h]put on his outer garments and resumed his place, he said to them, [i]“Do you understand what I have done to you? **13**[j]You call me [k]Teacher and Lord, and you are right, for so I am. **14**[†]If I then, your Lord and Teacher, have washed your feet, [l]you also ought to wash one another’s feet. **15**For I have given you an example, [m]that you also should do just as I have done to you. **16**Truly, truly, I say to you, [n]a servant [3] is not greater than his master, nor is a messenger greater than the one who sent him. **17**If you know these things, [o]blessed are you if you do them. **18**[†][p]I am not speaking of all of you; I know [q]whom I have chosen. But [r]the Scripture will be fulfilled, [4] [s]‘He who ate my bread has lifted his heel against me.’ **19**[†][t]I am telling you this now, before it takes place, that when it does take place you may believe that I am he. **20**[†]Truly, truly, I say to you, [u]whoever receives the one I send receives me, and whoever receives me receives the one who sent me.”

One of You Will Betray Me

21[†]After saying these things, [v]Jesus was troubled in his spirit, and testified, [w]“Truly, truly, I say to you, [x]one of you will betray me.” **22**[y]The disciples looked at one another, uncertain of whom he spoke. **23**[†][z]One of his disciples, whom Jesus loved, was reclining at table [a]at Jesus’ side, [5] **24**so Simon Peter motioned to him to ask Jesus [6] of whom he was speaking. **25**[b]So that disciple, [c]leaning back against Jesus, said to him, “Lord, who is it?” **26**Jesus answered, [d]“It is he to whom I will give this morsel of bread [e]when I have dipped it.” So when he had dipped the morsel, [f]he gave it to Judas, [g]the son of Simon Iscariot. **27**[†]Then after he had taken the morsel, [h]Satan entered into him. Jesus said to him, [i]“What you are going to do, do quickly.” **28**Now no one at the table knew why he said this to him. **29**Some thought that, [j]because Judas had the moneybag, Jesus was telling him, “Buy what we need [k]for the feast,” or that he should [l]give something to the poor. **30**So, after receiving the morsel of bread, he immediately went out. [m]And it was night.

A New Commandment

[31][†]When he had gone out, Jesus said, [n]“Now is the Son of Man glorified, and [o]God is glorified in him. [32]If God is glorified in him, [p]God will also glorify him in himself, and [q]glorify him at once. [33]Little children, [r]yet a little while I am with you. You will seek me, and just [s]as I said to the Jews, so now I also say to you, ‘Where I am going you cannot come.’ [34][†] [t]A new commandment [u]I give to you, [v]that you love one another: [w]just as I have loved you, you also are to love one another. [35] [x]By this all people will know that you are my disciples, if you have love for one another.”

Jesus Foretells Peter’s Denial

[36]Simon Peter said to him, “Lord, where are you going?” [y]Jesus answered him, “Where I am going [z]you cannot follow me now, [a]but you will follow afterward.” [37] [b]Peter said to him, “Lord, why can I not follow you now? I will lay down my life for you.” [38][†]Jesus answered, “Will you lay down your life for me? Truly, truly, I say to you, [c]the rooster will not crow till you have denied me three times.

I Am the Way, and the Truth, and the Life

JOHN **14** [†] [d]“Let not your hearts be troubled. [e]Believe in God; [1] believe also in me. [2][†]In [f]my Father’s house are many rooms. If it were not so, would I have told you that [g]I go to prepare a place for you? [2] [3]And if I go and prepare a place for you, I will come again and will take you [h]to myself, that [i]where I am you may be also. [4]And you know the way to where I am going.” [3] [5] [j]Thomas said to him, “Lord, [k]we do not know where you are going. How can we know the way?” [6][†]Jesus said to him, “I am [l]the way, and [m]the truth, and [n]the life. No one comes to the Father except through me. [7] [o]If you had known me, you would have [p]known my Father also. [4] From now on you do know him and [q]have seen him.”

[8][†] [r]Philip said to him, “Lord, [s]show us the Father, and it is enough for us.” [9]Jesus said to him, “Have I been with you so long, and you still do not know me, Philip? [t]Whoever has seen me has seen the Father. How can you say, ‘Show us the Father’? [10][†]Do you not believe that [u]I am in the Father

and the Father is in me? The words that I say to you [v]I do not speak on my own authority, but the Father who dwells in me does his works. [11]Believe me that [u]I am in the Father and the Father is in me, or else [w]believe on account of the works themselves.

[12][†]“Truly, truly, I say to you, [x]whoever believes in me will also do the works that I do; and greater works than these will he do, because I [y]am going to the Father. [13][†][z]Whatever you ask in my name, this I will do, that [a]the Father may be glorified in the Son. [14][†][z]If you ask me [5] anything in my name, I will do it.

Jesus Promises the Holy Spirit

[15][†][b]“If you love me, you will [c]keep my commandments. [16][†]And I will ask the Father, and he will give you another [d]Helper, [6] to be with you forever, [17]even [e]the Spirit of truth, [f]whom the world cannot receive, because it neither sees him nor knows him. You know him, for he dwells with you and [g]will be [7] in you.

[18][†]“I will not leave you as orphans; [h]I will come to you. [19][i]Yet a little while and the world will see me no more, but [j]you will see me. [k]Because I live, you also will live. [20][l]In that day you will know that [m]I am in my Father, and [n]you in me, and [o]I in you. [21][†][p]Whoever has my commandments and [q]keeps them, he it is who loves me. And [r]he who loves me [s]will be loved by my Father, and I will love him and [t]manifest myself to him.” [22][†][u]Judas (not Iscariot) said to him, “Lord, how is it [v]that you will manifest yourself to us, and not to the world?” [23]Jesus answered him, [w]“If anyone loves me, he will keep my word, and my Father will love him, and [x]we will come to him and [y]make our home with him. [24]Whoever does not love me does not keep my words. And [z]the word that you hear is not mine but the Father’s who sent me.

[25]“These things I have spoken to you while I am still with you. [26][†]But the [a]Helper, the Holy Spirit, [b]whom the Father will send in my name, [c]he will teach you all things and [d]bring to your remembrance all that I have said to you. [27][†][e]Peace I leave with you; [f]my peace I give to you. Not as the world gives do I give to you. [g]Let not your hearts be troubled, neither

[h]let them be afraid. [28][†][i]You heard me say to you, [j]‘I am going away, and I will come to you.’ If you loved me, you would have rejoiced, because I [k]am going to the Father, for [l]the Father is greater than I. [29]And [m]now I have told you before it takes place, so that when it does take place you may believe. [30][†]I will no longer talk much with you, for [n]the ruler of this world is coming. [o]He has no claim on me, [31][†]but I do [p]as the Father has commanded me, [q]so that the world may know that I love the Father. Rise, let us go from here.

I Am the True Vine

JOHN **15** [†]“I am the [r]true vine, and my Father is [s]the vinedresser. [2][†][t]Every branch in me that does not bear fruit [u]he takes away, and every branch that does bear fruit he prunes, [v]that it may bear more fruit. [3][†]Already [w]you are clean [x]because of the word that I have spoken to you. [4][†][y]Abide [z]in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me. [5][†]I am the vine; [a]you are the branches. Whoever abides in me and I in him, he it is that [b]bears much fruit, for apart from me you can do nothing. [6][†]If anyone does not abide in me [c]he is thrown away like a branch and withers; [d]and the branches are gathered, thrown into the fire, and burned. [7][†]If [e]you abide in me, and my words abide in you, [f]ask whatever you wish, and it will be done for you. [8][g]By this my Father is glorified, that you [h]bear much fruit and so prove to be my disciples. [9][i]As the Father has loved me, [j]so have I loved you. Abide in my love. [10][†][k]If you keep my commandments, you will abide in my love, just as [l]I have kept [m]my Father’s commandments and abide in his love. [11]These things I have spoken to you, [n]that my joy may be in you, and that [o]your joy may be full.

[12][†][p]“This is my commandment, that you love one another as I have loved you. [13][†][q]Greater love has no one than this, [r]that someone lay down his life for his friends. [14]You are [s]my friends [t]if you do what I command you. [15][u]No longer do I call you servants,[1] for the servant[2] [w]does not know what his master is doing; but I have called you friends, for [x]all that I have heard from my Father [y]I have made known to you.

[16][†]You did not choose me, but [z]I chose you and appointed you that you should go and [a]bear fruit and that your fruit should abide, so that [b]whatever you ask the Father in my name, he may give it to you. [17]These things I command you, [c]so that you will love one another.

The Hatred of the World

[18][d]“If the world hates you, know that it has hated me before it hated you. [19][e]If you were of the world, the world would love you as its own; but because [f]you are not of the world, but I chose you out of the world, therefore the world hates you. [20]Remember the word that I said to you: [g]‘A servant is not greater than his master.’ If they persecuted me, [h]they will also persecute you. [i]If they kept my word, they will also keep yours. [21]But [j]all these things they will do to you [k]on account of my name, [l]because they do not know him who sent me. [22][†]If I had not come and spoken to them, [m]they would not have been guilty of sin, [3] but now they have no excuse for their sin. [23][n]Whoever hates me hates my Father also. [24][o]If I had not done among them the works that no one else did, [m]they would not be guilty of sin, but now they have [p]seen and hated both me and my Father. [25][†]But [q]the word that is written in their Law must be fulfilled: [r]‘They hated me without a cause.’

[26][†]“But [s]when the Helper comes, whom I will send to you from the Father, the Spirit of truth, who proceeds from the Father, [t]he will bear witness about me. [27]And [u]you also will bear witness, [v]because you have been with me [w]from the beginning.

JOHN **16** “I have said all these things to you to keep you from falling away. [2][†][x]They will put you out of the synagogues. Indeed, [y]the hour is coming when [z]whoever kills you will think he is offering service to God. [3]And they will do these things [a]because they have not known the Father, nor me. [4]But [b]I have said these things to you, that when [c]their hour comes you may remember that I told them to you.

The Work of the Holy Spirit

“I did not say these things to you from the beginning, [d]because I was with you. [5][†]But now [e]I am going to him who sent me, and [f]none of you asks me, ‘Where are you going?’ [6]But because I have said these things to you, [g]sorrow has filled your heart. [7][†]Nevertheless, I tell you the truth: it is to your advantage that I go away, for [h]if I do not go away, [i]the Helper will not come to you. But [j]if [k]I go, [l]I will send him to you. [8][m]And when he comes, he will [n]convict the world concerning sin and righteousness and judgment: [9]concerning sin, [o]because they do not believe in me; [10][†][p]concerning righteousness, [q]because I go to the Father, and you will see me no longer; [11][†][r]concerning judgment, because the ruler of this world [s]is judged.

[12]“I still have many things to say to you, but you cannot bear them now. [13][†]When [t]the Spirit of truth comes, [u]he will [v]guide you into all the truth, for he will not speak on his own authority, but [w]whatever he hears he will speak, and he will declare to you the things that are to come. [14]He will [x]glorify me, for he will take what is mine and declare it to you. [15][y]All that the Father has is mine; [z]therefore I said that he will take what is mine and declare it to you.

Your Sorrow Will Turn into Joy

[16][†][a]“A little while, and you will see me no longer; and [b]again a little while, and you will see me.” [17]So [c]some of his disciples said to one another, “What is this that he says to us, [d]‘A little while, and you will not see me, and again a little while, and you will see me’; and, [e]‘because I am going to the Father’?” [18]So they were saying, “What does he mean by ‘a little while’? [f]We do not know what he is talking about.” [19][g]Jesus knew that they wanted to ask him, so he said to them, “Is this what you are asking yourselves, what I meant by saying, ‘A little while and you will not see me, and again a little while and you will see me’? [20]Truly, truly, I say to you, [h]you will weep and lament, but [i]the world will rejoice. You will be sorrowful, but [j]your sorrow will turn into joy. [21][k]When a woman is giving birth, she has sorrow because her hour has come, but when she has

delivered the baby, she no longer remembers the anguish, for joy that a
human being has been born into the world. [22] [l] So also you have sorrow
now, but [m] I will see you again, and [n] your hearts will rejoice, and no one
will take your joy from you. [23][†] [o] In that day you will [p] ask nothing of me.
Truly, truly, I say to you, [q] whatever you ask of the Father in my name, [r] he
will give it to you. [24][†]Until now you have asked nothing in my name.
[s] Ask, and you will receive, [t] that your joy may be full.

I Have Overcome the World

[25][†]“I have said these things to you in figures of speech. [u] The hour is
coming when I will no longer speak to you in figures of speech but will tell
you plainly about the Father. [26]In that day you will ask in my name, and I
do not say to you that I will ask the Father on your behalf; [27] [v] for the Father
himself loves you, because [w] you have loved me and [x] have believed that I
came from God. [1] [28][†] [y] I came from the Father and have come into the
world, and now [z] I am leaving the world and going to the Father.”

[29]His disciples said, “Ah, now you are speaking plainly and not [a] using
figurative speech! [30]Now we know that [b] you know all things and do not
need anyone to question you; this is why we believe that [c] you came from
God.” [31]Jesus answered them, “Do you now believe? [32][†]Behold, [d] the
hour is coming, indeed it has come, when [e] you will be scattered, each to
his own home, and [f] will leave me alone. [g] Yet I am not alone, for the
Father is with me. [33]I have said these things to you, that [h] in me you may
have peace. [i] In the world you will have [j] tribulation. But [k] take heart; [l] I
have overcome the world.”

The High Priestly Prayer

JOHN **17** [†]When Jesus had spoken these words, [m]he lifted up his eyes to heaven, and said, “Father, [n]the hour has come; [o]glorify your Son that the Son may [p]glorify you, [2][†]since [q]you have given him authority over all flesh, [r]to give eternal life to all [s]whom you have given him. [3] [t]And this is eternal life, [u]that they know you [v]the only [w]true God, and [x]Jesus Christ whom you have sent. [4]I [y]glorified you on earth, [z]having accomplished the work that you gave me to do. [5][†]And now, Father, [a]glorify me in your own presence with the glory [b]that I had with you [c]before the world existed.

[6][†] [d]“I have manifested your name to the people [e]whom you gave me out of the world. [f]Yours they were, and you gave them to me, and they have kept your word. [7]Now they know that everything [f]that you have given me is from you. [8]For I have given them [g]the words that you gave me, and they have received them and have come to know in truth that [h]I came from you; and [i]they have believed that you sent me. [9][†]I am praying for them. [j]I am not praying for the world but for those [k]whom you have given me, for [l]they are yours. [10] [m]All mine are yours, and yours are mine, and [n]I am glorified in them. [11][†]And I am no longer in the world, but [o]they are in the world, and [p]I am coming to you. [q]Holy Father, [r]keep them in your name, [s]which you have given me, [t]that they may be one, [u]even as we are one. [12][†] [v]While I was with them, I kept them in your name, which you have given me. I have [w]guarded them, and [x]not one of them has been lost except [y]the son of destruction, [z]that the Scripture might be fulfilled. [13]But now [a]I am coming to you, and these things I speak in the world, that they may have [b]my joy fulfilled in themselves. [14][†] [c]I have given them your word, and [d]the world has hated them [e]because they are not of the world, [f]just as I am not of the world. [15][†]I [g]do not ask that you [h]take them out of the world, but that you [i]keep them from [j]the evil one. [1] [16][†] [k]They are not of the world, just as I am not of the world. [17][†] [l]Sanctify them [2] in the truth; [m]your word is truth. [18][†] [n]As you sent me into the world, so I have

sent them into the world. [19]And [o]for their sake [p]I consecrate myself, [3] that they also [q]may be sanctified [4] in truth.

[20]"I do not [r]ask for these only, but also for those [s]who will believe in me through their word, [21][†] [t]that they may all be one, just as you, Father, are in me, and I in you, that [u]they also may be in [v]us, so that the world [w]may believe that you have sent me. [22][†] [x]The glory that you have given me [y]I have given to them, [t]that they may be one even as we are one, [23] [z]I in them and you in me, [a]that they may become perfectly one, [b]so that the world may know that you sent me and [c]loved them even as [d]you loved me. [24][†]Father, I desire that they also, whom you have given me, may be [e]with me [f]where I am, [g]to see my glory that you have given me because you loved me [h]before the foundation of the world. [25] [i]O righteous Father, even though [j]the world does not know you, I know you, and these know that you have sent me. [26][†] [k]I made known to them your name, and I will continue to make it known, that the love [l]with which you have loved me may be in them, and [m]I in them."

Betrayal and Arrest of Jesus

JOHN **18** [†]When Jesus had spoken these words, [n]he went out with his disciples across [o]the brook Kidron, where there was a garden, which he and his disciples entered. [2]Now Judas, who betrayed him, also knew [p]the place, for [q]Jesus often met there with his disciples. [3][†] [r]So Judas, having procured a band of soldiers and some officers from the chief priests and the Pharisees, went there with lanterns and torches and weapons. [4]Then Jesus, [s]knowing all that would happen to him, came forward and said to them, [t]"Whom do you seek?" [5][†]They answered him, "Jesus of Nazareth." Jesus said to them, "I am he." [1] Judas, who betrayed him, was standing with them. [6][†] [u]When Jesus [2] said to them, "I am he," they drew back and fell to the ground. [7]So he asked them again, [t]"Whom do you seek?" And they said, "Jesus of Nazareth." [8][†]Jesus answered, "I told you that I am he. So, if you seek me, let these men go." [9] [v]This was to fulfill the word that he had spoken: "Of those whom you gave me I have lost not one." [10][†]Then Simon Peter, [w]having a sword, drew it and struck the high priest's servant [3] and cut off his right ear. (The servant’s name was Malchus.) [11][†]So Jesus said to Peter, “Put your sword into its sheath; [x]shall I not drink the cup that the Father has given me?”

Jesus Faces Annas and Caiaphas

[12]So the band of soldiers and their captain and the officers of the Jews [4] arrested Jesus and bound him. [13][†]First they [y]led him to [z]Annas, for he was the father-in-law of [a]Caiaphas, who was high priest that year. [14][†]It was Caiaphas who had advised the Jews [b]that it would be expedient that one man should die for the people.

Peter Denies Jesus

[15][†][c]Simon Peter followed Jesus, and so did another disciple. Since that disciple was known to the high priest, he entered with Jesus into the courtyard of the high priest, [16][d]but Peter stood outside at the door. So the other disciple, who was known to the high priest, went out and spoke to the servant girl who kept watch at the door, and brought Peter in. [17][e]The servant girl at the door said to Peter, “You also are not one of this man’s disciples, are you?” He said, “I am not.” [18]Now the servants [5] and officers had made a charcoal fire, because it was cold, and they were standing and warming themselves. [f]Peter also was with them, standing and warming himself.

The High Priest Questions Jesus

[19][†][g]The high priest then questioned Jesus about his disciples and his teaching. [20][†]Jesus answered him, “I have spoken [h]openly [i]to the world. I have always taught in synagogues and in the temple, where all Jews come together. [j]I have said nothing in secret. [21]Why do you ask me? Ask those who have heard me what I said to them; they know what I said.” [22][†]When he had said these things, one of the officers standing by struck Jesus with his hand, saying, [k]“Is that how you answer the high priest?” [23]Jesus answered him, “If what I said is wrong, bear witness about the wrong; but if

what I said is right, why do you strike me?” [24][†] [l]Annas then sent him bound to [l]Caiaphas the high priest.

Peter Denies Jesus Again

[25] [m]Now Simon Peter was standing and warming himself. So they said to him, “You also are not one of his disciples, are you?” He denied it and said, “I am not.” [26][†]One of the servants of the high priest, a relative of [n]the man whose ear Peter had cut off, asked, “Did I not see you [o]in the garden with him?” [27][†]Peter again denied it, and [p]at once a rooster crowed.

Jesus Before Pilate

[28][†] [q]Then they led Jesus [r]from the house of Caiaphas to [s]the governor’s headquarters. [6] It was early morning. They themselves did not enter the governor’s headquarters, [t]so that they would not be defiled, [u]but could eat the Passover. [29][†] [v]So Pilate went outside to them and said, “What accusation do you bring against this man?” [30]They answered him, “If this man were not doing evil, we would not have delivered him over to you.” [31][†]Pilate said to them, [w]“Take him yourselves and judge him by your own law.” The Jews said to him, “It is not lawful for us to put anyone to death.” [32][†] [x]This was to fulfill the word that Jesus had spoken [y]to show by what kind of death he was going to die.

My Kingdom Is Not of This World

[33][†] [z]So Pilate entered his headquarters again and called Jesus and said to him, [a]“Are you the King of the Jews?” [34]Jesus answered, “Do you say this of your own accord, or did others say it to you about me?” [35]Pilate answered, “Am I a Jew? Your own nation and the chief priests have delivered you over to me. What have you done?” [36][†]Jesus answered, [b]“My kingdom [c]is not of this world. If my kingdom were of this world, [d]my servants would have been fighting, that [e]I might not be delivered over to the Jews. But my kingdom is not from the world.” [37][†]Then Pilate said to him, “So you are a king?” Jesus answered, [f]“You say that I am a king. [g]For this purpose I was born and for this purpose [h]I have come into the

world—[i]to bear witness to the truth. [j]Everyone who is [k]of the truth [l]listens to my voice.” [38][†]Pilate said to him, “What is truth?”

After he had said this, [m]he went back outside to the Jews and told them, [n]“I find no guilt in him. [39][†] [o]But you have a custom that I should release one man for you at the Passover. So do you want me to release to you the King of the Jews?” [40][†]They cried out again, [p]“Not this man, but Barabbas!” Now Barabbas was a robber. [7]

Jesus Delivered to Be Crucified

JOHN **19** [†]Then Pilate took Jesus and [q]flogged him. [2][†] [r]And the soldiers twisted together a crown of thorns and put it on his head and arrayed him in a purple robe. [3][†]They came up to him, saying, “Hail, King of the Jews!” and struck him with their hands. [4]Pilate went out again and said to them, “See, I am bringing him out to you that you may know that [s]I find no guilt in him.” [5][†]So Jesus came out, wearing [t]the crown of thorns and the purple robe. Pilate said to them, [u]“Behold the man!” [6][†]When the chief priests and the officers saw him, they cried out, “Crucify him, crucify him!” Pilate said to them, [v]“Take him yourselves and crucify him, for [w]I find no guilt in him.” [7][†]The Jews [1] answered him, “We have a law, and [x]according to that law he ought to die because [y]he has made himself the Son of God.” [8][†]When Pilate heard this statement, [z]he was even more afraid. [9][†] [a]He entered his headquarters again and said to Jesus, [b]“Where are you from?” But [c]Jesus gave him no answer. [10]So Pilate said to him, “You will not speak to me? Do you not know that I have authority to release you and authority to crucify you?” [11][†]Jesus answered him, [d]“You would have no authority over me at all unless it had been given you from above. Therefore [e]he who delivered me over to you [f]has the greater sin.”

[12][†]From then on [g]Pilate sought to release him, but the Jews cried out, “If you release this man, you are not Caesar’s friend. [h]Everyone who makes himself a king opposes Caesar.” [13][†]So when Pilate heard these words, he brought Jesus out and sat down on [i]the judgment seat at a place called The Stone Pavement, and in Aramaic [2] Gabbatha. [14][†]Now it was [j]the day of Preparation of the Passover. It was about the sixth hour. [3] He

said to the Jews, [k]“Behold your King!” [15][†]They cried out, [l]“Away with him, away with him, crucify him!” Pilate said to them, “Shall I crucify your King?” The chief priests answered, “We have no king but Caesar.” [16][†][m]So he [n]delivered him over to them to be crucified.

The Crucifixion

So they took Jesus, [17][†]and [o]he went out, [p]bearing his own cross, to the place called The Place of a Skull, which in Aramaic is called Golgotha. [18][†][q]There they crucified him, and with him two others, one on either side, and Jesus between them. [19][†]Pilate [r]also wrote an inscription and put it on the cross. It read, “Jesus of Nazareth, the King of the Jews.” [20][†]Many of the Jews read this inscription, for [s]the place where Jesus was crucified was near the city, and it was written in Aramaic, in Latin, and in Greek. [21]So the chief priests of the Jews said to Pilate, “Do not write, ‘The King of the Jews,’ but rather, ‘This man said, I am King of the Jews.’” [22]Pilate answered, [t]“What I have written I have written.”

[23][†][u]When the soldiers had crucified Jesus, they took his garments and divided them into four parts, one part for each soldier; also his tunic. [4] But the tunic was seamless, woven in one piece from top to bottom, [24][†]so they said to one another, “Let us not tear it, but cast lots for it to see whose it shall be.” [v]This was to fulfill the Scripture which says,

> [w]“They divided my garments among them,
>   and for my clothing they cast lots.”

So the soldiers did these things, [25][†][x]but standing by the cross of Jesus were his mother and his mother’s sister, Mary the wife of Clopas, and Mary Magdalene. [26][†]When Jesus saw his mother and [y]the disciple whom he loved standing nearby, he said to his mother, [z]“Woman, behold, your son!” [27]Then he said to the disciple, “Behold, your mother!” And from that hour the disciple took her to [a]his own home.

The Death of Jesus

[28][†]After this, Jesus, knowing that all was now [b] finished, said ([v] to fulfill the Scripture), [c]“I thirst.” [29]A jar full of sour wine stood there, [d] so they put a sponge full of the sour wine on a hyssop branch and held it to his mouth. [30][†]When Jesus had received the sour wine, he said, [e]“It is finished,” and he bowed his head and [f] gave up his spirit.

Jesus’ Side Is Pierced

[31][†]Since it was [g] the day of Preparation, and [h] so that the bodies would not remain on the cross on the Sabbath (for that Sabbath was [i] a high day), the Jews asked Pilate that their legs might be broken and that they might be taken away. [32]So the soldiers came and broke the legs of the first, and of the other [j] who had been crucified with him. [33]But when they came to Jesus and saw that he was already dead, they did not break his legs. [34][†]But one of the soldiers pierced his side with a spear, and at once there came out [k] blood and water. [35] [l] He who saw it has borne witness—[m] his testimony is true, and he knows that he is telling the truth—[n] that you also may believe. [36][†] [o] For these things took place that the Scripture might be fulfilled: [p]“Not one of his bones [q] will be broken.” [37][†]And again another Scripture says, [r]“They will look on him whom they have pierced.”

Jesus Is Buried

[38][†] [s] After these things Joseph of Arimathea, who was a disciple of Jesus, but secretly [t] for fear of the Jews, asked Pilate that he might take away the body of Jesus, and Pilate gave him permission. So he came and took away his body. [39] [u] Nicodemus also, who earlier had come to Jesus [5] by night, came [v] bringing a mixture of [w] myrrh and aloes, about seventy-five pounds [6] in weight. [40]So they took the body of Jesus and [x] bound it in [y] linen cloths with the spices, as is the burial custom of the Jews. [41][†]Now in the place where he was crucified there was a [z] garden, and [a] in the garden a new tomb [b] in which no one had yet been laid. [42][†]So because of the Jewish [c] day of Preparation, [d] since the tomb was close at hand, they laid Jesus there.

The Resurrection

JOHN 20 [†] [e] Now on the first day of the week Mary Magdalene came to the tomb early, while it was still dark, and saw that [f] the stone had been taken away from the tomb. [2][†]So she ran and went to Simon Peter and the other disciple, [g] the one whom Jesus loved, and said to them, “They have taken the Lord out of the tomb, and [h] we do not know where they have laid him.” [3] [i] So Peter went out with the other disciple, and they were going toward the tomb. [4]Both of them were running together, but the other disciple outran Peter and reached the tomb first. [5][†]And stooping to look in, he saw [j] the linen cloths lying there, but he did not go in. [6][†]Then Simon Peter came, following him, and went into the tomb. He saw the linen cloths lying there, [7][†]and [k] the face cloth, which had been on Jesus’ [1] head, not lying with the linen cloths but folded up in a place by itself. [8][†]Then the other disciple, [l] who had reached the tomb first, also went in, and he saw and believed; [9]for as yet [m] they did not understand the Scripture, [n] that he must rise from the dead. [10]Then the disciples went back to their homes.

Jesus Appears to Mary Magdalene

[11][†]But Mary stood weeping outside the tomb, and as she wept she stooped to look into the tomb. [12]And [o] she saw [p] two angels in white, sitting where the body of Jesus had lain, one at the head and one at the feet. [13]They said to her, [q] “Woman, why are you weeping?” She said to them, [r] “They have taken away my Lord, and I do not know where they have laid him.” [14]Having said this, she turned around and [s] saw Jesus standing, [t] but she did not know that it was Jesus. [15][†]Jesus said to her, [u] “Woman, why are you weeping? [v] Whom are you seeking?” Supposing him to be [w] the gardener, she said to him, “Sir, if you have carried him away, tell me where you have laid him, and I will take him away.” [16][†]Jesus said to her, “Mary.” She turned and said to him in Aramaic, [2] [x] “Rabboni!” (which means Teacher). [17][†]Jesus said to her, “Do not cling to me, for I have not yet ascended to the Father; but go to [y] my brothers and say to them, [z] ‘I am ascending to my Father and your Father, to [a] my God and your God.’” [18]Mary Magdalene

[b] went and announced to the disciples, “I have seen the Lord”—and that he had said these things to her.

Jesus Appears to the Disciples

[19][†] [c] On the evening [d] of that day, the first day of the week, [e] the doors being locked where the disciples were [f] for fear of the Jews, [3] Jesus came and stood among them and said to them, [g] “Peace be with you.” [20]When he had said this, [h] he showed them his hands and his side. Then [i] the disciples were glad when they saw the Lord. [21][†]Jesus said to them again, “Peace be with you. As [j] the Father has sent me, [k] even so I am sending you.” [22]And when he had said this, he [l] breathed on them and said to them, [m] “Receive the Holy Spirit. [23][†] [n] If you forgive the sins of any, they are forgiven them; if you withhold forgiveness from any, it is withheld.”

Jesus and Thomas

[24]Now [o] Thomas, one of the Twelve, called the Twin, [4] was not with them when Jesus came. [25][†]So the other disciples told him, “We have seen the Lord.” But he said to them, [p] “Unless I see in his hands the mark of the nails, and place my finger into the mark of the nails, and place my hand into his side, I will never believe.”

[26][†]Eight days later, his disciples were inside again, and Thomas was with them. [q] Although the doors were locked, Jesus came and stood among them and said, [q] “Peace be with you.” [27]Then he said to Thomas, [r] “Put your finger here, and see my hands; and put out your hand, and place it in my side. Do not disbelieve, but believe.” [28][†]Thomas answered him, [s] “My Lord and my God!” [29][†]Jesus said to him, “Have you believed because you have seen me? [t] Blessed are those who have not seen and yet have believed.”

The Purpose of This Book

[30][†] [u] Now Jesus did many other signs [v] in the presence of the disciples, which are not written in this book; [31] [w] but these are written so that you may

[x]believe that Jesus is the Christ, [y]the Son of God, and that by believing [z]you may have life [a]in his name.

Jesus Appears to Seven Disciples

JOHN 21 [†]After this Jesus [b]revealed himself [c]again to the disciples by [d]the Sea of Tiberias, and he revealed himself in this way. [2][†]Simon Peter, [e]Thomas (called the Twin), Nathanael of [f]Cana in Galilee, [g]the sons of Zebedee, and two others of his disciples were together. [3][†]Simon Peter said to them, “I am going fishing.” They said to him, “We will go with you.” They went out and got into the boat, but [h]that night they caught nothing.

[4]Just as day was breaking, Jesus stood on the shore; yet the disciples [i]did not know that it was Jesus. [5][j]Jesus said to them, “Children, do you have any fish?” They answered him, “No.” [6][k]He said to them, “Cast the net on the right side of the boat, and you will find some.” So they cast it, and now they were not able to haul it in, because of the quantity of fish. [7][†]That disciple [l]whom Jesus loved therefore said to Peter, “It is the Lord!” When Simon Peter heard that it was the Lord, [m]he put on his outer garment, for he was [n]stripped for work, and [o]threw himself into the sea. [8]The other disciples came in the boat, dragging the net full of fish, for they were not far from the land, but about a hundred yards [1] off.

[9][†]When they got out on land, they saw a charcoal fire in place, with fish laid out on it, and bread. [10]Jesus said to them, “Bring some of the fish that you have just caught.” [11][†]So Simon Peter went aboard and hauled the net ashore, full of large fish, 153 of them. And although there were so many, the net was not torn. [12]Jesus said to them, [p]“Come and [q]have breakfast.” Now [r]none of the disciples dared ask him, “Who are you?” They knew it was the Lord. [13]Jesus came and [s]took the bread and gave it to them, and so with the fish. [14][t]This was now the third time that Jesus was revealed to the disciples after he was raised from the dead.

Jesus and Peter

[15][†]When they had [u]finished breakfast, Jesus said to Simon Peter, [v]“Simon, [w]son of John, [x]do you love me more than these?” He said to

him, “Yes, Lord; you know that I love you.” He said to him, “Feed [y] my lambs.” 16He said to him a second time, “Simon, son of John, do you love me?” He said to him, “Yes, Lord; you know that I love you.” He said to him, [z] “Tend [y] my sheep.” 17He said to him the third time, “Simon, son of John, do you love me?” Peter was grieved because he said to him [a] the third time, “Do you love me?” and he said to him, “Lord, [b] you know everything; you know that I love you.” Jesus said to him, “Feed [c] my sheep.
18[†] [d] Truly, truly, I say to you, when you were young, [e] you used to dress yourself and walk wherever you wanted, but when you are old, you will stretch out your hands, and another will dress you and carry you where you do not want to go.” 19(This he said to show [f] by what kind of death he was to glorify God.) And after saying this he said to him, [g] “Follow me.”

Jesus and the Beloved Apostle

20Peter turned and saw [h] the disciple whom Jesus loved following them, [i] the one who also had leaned back against him during the supper and had said, “Lord, who is it that is going to betray you?” 21When Peter saw him, he said to Jesus, “Lord, what about this man?” 22Jesus said to him, “If it is my will that he remain [j] until [k] I come, what is that to you? [l] You follow me!” 23So the saying spread abroad among [m] the brothers [2] that this disciple was not to die; yet Jesus did not say to him that he was not to die, but, “If it is my will that he remain until I come, what is that to you?”

24[†]This is the disciple [n] who is bearing witness about these things, and who has written these things, and [o] we know [p] that his testimony is true.

25[†]Now [q] there are also many other things that Jesus did. Were every one of them to be written, I suppose that [r] the world itself could not contain the books that would be written.

Study Notes for John

1:1–18 *Prologue: The Incarnate Word.* John presents Jesus as the eternal, preexistent, and now incarnate Word (vv. 1, 14). Jesus is the one-of-a-kind Son of God the Father, which means that he is God (vv. 1, 18). John says that God's revelation and redemption in and through Jesus are the highest points in the history of salvation. This history includes God's giving of the law through Moses (v. 17), his dwelling among his people in the tabernacle and the temple (v. 14), and the sending of John the Baptist (vv. 6–8, 15). The prologue also introduces many of the major themes developed later in the Gospel: Jesus as the life (v. 4), the light (vv. 5–9), and the truth (vv. 14, 16–17); believers as God's children (vv. 12–13); and the world's rejection of Jesus (vv. 10–11).

FACT

All things were made through him. John begins his Gospel in the same way that Genesis begins: with creation (1:1–5; Gen. 1:1). He reveals that Jesus, God's Son, existed eternally with God the Father, and the whole creation was made through him (Col. 1:15–16; compare 1 Cor. 8:6).

JOHN—NOTE ON 1:1 **In the beginning was the Word** echoes Gen. 1:1. John identifies this Word as Jesus (John 1:14). Here he highlights Jesus' existence throughout eternity with God. "The Word" conveys the idea of divine self-expression or speech. This idea occurs often in the OT. God's Word is effective: God speaks, and things come into being (Gen. 1:3; Ps. 33:6; Isa. 55:10–11). By speech he relates personally to his people (e.g., Gen. 15:1). **And the Word was with God** indicates interpersonal relationship "with" God. **And the Word was God** affirms that this Word was also in essence the same God who created the universe. Some have claimed that "the Word was God" merely identifies Jesus as *a god* rather than identifying Jesus *as God*. However, in Greek grammar, the lack of an article does not necessarily indicate indefiniteness ("a god"). The context must determine the meaning, and the context clearly indicates that "the Word" is the one true God (see also John 1:6, 12, 13, 18).

JOHN—NOTE ON 1:3 **made through him**. God the Father did his work of creation through the activity of the Son (see Col. 1:16). This verse disproves any suggestion that the Word (the Son; John 1:14) was created.

JOHN—NOTE ON 1:4–5 The references to **life**, **light**, and **darkness** draw on language found in Genesis (compare Gen. 1:3–5, 14–18, 20–31; 2:7).

JOHN—NOTE ON 1:6–8 **witness**. John speaks of the first of several witnesses who bear testimony concerning Jesus (see 5:31–47; and chart).

JOHN—NOTE ON 1:11 John moves from **his own** things (see ESV footnote)—that is, creation—to **his own people**, the Jews. The Jewish rejection of the Messiah is one of the book's major emphases (see especially 12:37–40).

JOHN—NOTE ON 1:12–13 **Receive him** means welcoming and submitting to Jesus in a personal relationship. "Believed in" means personal trust. **His name** refers to all that is true about Jesus. **Born, not of blood . . . , but of God** makes clear that neither physical birth nor ethnic background nor human effort can make people children of God. Only God's supernatural work can do that (8:41–47). This applies to both Gentiles and Jews (11:51–52). See also 3:3–8. **to all . . . who believed . . . he gave the right to become children of God**. Only through believing in Jesus can one become a member of God's family.

JOHN—NOTE ON 1:14 **The Word** (see v. 1) **became flesh** does not mean the Word ceased being God. Rather, the Word, who was God, also took on humanity (see Phil. 2:6–7). He lived as God and man at the same time. **dwelt among us**. Literally, "pitched his tent," a reminder of how God resided among the Israelites in the tabernacle (see Ex. 25:8–9) and later in the temple. Now God takes up residence among his people in the incarnate Word, Jesus Christ. The OT refers to God's **glory** when he manifests his presence in the tabernacle or the temple (e.g., Ex. 33:22; Num. 14:10; Deut. 5:22). **the only Son from the Father**. Jesus is the "Son of God," not in the sense of being created or born (see John 1:3) but in the sense of being a Son who shares all his Father's attributes, and in the sense of having a Father-Son relationship with God the Father. The Greek for "only" means "one of a kind, unique" (compare Gen. 22:2).

JOHN—NOTE ON 1:15 bore witness. Jesus speaks of several witnesses who bear testimony concerning him (see chart).

JOHN—NOTE ON 1:16–17 In the **law**, God graciously revealed his character and the things he required of his people. **Jesus**, however, is the final, definitive revelation of God's **grace and truth**.

JOHN—NOTE ON 1:18 No one has ever seen God, that is, in a full and complete way (see 6:46). **the only God**. Some ancient manuscripts say "the only Son" here (see ESV footnote); the earliest manuscripts say "the only God." John refers here to two different persons as "God," as he did in 1:1. Thus John concludes the prologue by emphasizing what he taught in v. 1: Jesus *is* God, and he has revealed and explained God to humanity.

Jesus Is God: Specific Examples Where Greek Theos ("God") Is Applied to Jesus

John 1:1	In the beginning was the Word, and the Word was with God, and the Word was *God*.
John 1:18	No one has ever seen God; the only *God*, who is at the Father's side, he has made him known.
John 20:28	Thomas answered him, "My Lord and my *God!*"
Rom. 9:5	To them belong the patriarchs, and from their race, according to the flesh, is the Christ who is *God* over all, blessed forever. Amen.
Titus 2:13	. . . waiting for our blessed hope, the appearing of the glory of our great *God* and Savior Jesus Christ . . .
Heb. 1:8	But of the Son he says, "Your throne, O *God*, is forever and ever, the scepter of uprightness is the scepter of your kingdom."
2 Pet. 1:1	To those who have obtained a faith of equal standing with ours by the righteousness of our *God* and Savior Jesus Christ . . .

JOHN—NOTE ON 1:19–12:50 *Signs of the Messiah, with Teaching about Life in Him*. The first half of John's Gospel features Jesus' demonstration of his messianic identity through several selected "signs" (see note on 2:11). The section ends with a reference to the Jewish nation's rejection of the Messiah (12:36b–37).

The First Week of Jesus' Ministry

Day 1	John the Baptist's witness concerning Jesus	1:19–28
Day 2	John the Baptist's encounter with Jesus	1:29–34
Day 3	John the Baptist's referral of disciples to Jesus	1:35–39
Day 4	Andrew's introduction of his brother Peter to Jesus	1:40–42
Day 5	The recruitment of Philip and Nathanael	1:43–51
Day 6		

Day 7	The wedding at Cana	2:1–11

JOHN—NOTE ON 1:19–2:11 These verses tell of the first week of Jesus' ministry. He is hailed by John the Baptist as "God's lamb" (1:29, 36), is followed by his first disciples (1:37–51), and performs his first miraculous "sign" (see Introduction: Theme and Purpose), turning water into wine at the wedding at Cana (2:1–11).

JOHN—NOTE ON 1:19 **The Jews** is an expression John often uses to refer to hostile Jewish opponents of Jesus. The phrase does not mean all Jews, for Jesus, John the Baptist, and the apostles were also Jews. See ESV footnote on 5:10, etc. **Jerusalem**. See Jerusalem in the Time of Jesus.

JOHN—NOTE ON 1:20–21 John the Baptist denies being **the Christ** or **Elijah**. Elijah, who never died (2 Kings 2:11), was expected to return in the end times (Mal. 4:5) to "restore all things" (Matt. 17:11). John the Baptist did resemble Elijah in his rugged lifestyle (Matt. 3:4; compare 2 Kings 1:8). And Jesus, with his deeper understanding of OT prophecy, saw John as fulfilling the prophecy about Elijah (see Matt. 11:14). John also denied being **the Prophet**, whose coming was predicted by Moses in Deut. 18:15, 18 (see Acts 3:22) and was expected in Jesus' day (see John 6:14; 7:40–41; and notes).

JOHN—NOTE ON 1:23 **the voice of one crying out in the wilderness**. See Isa. 40:3; compare Matt. 3:3; Mark 1:3; Luke 3:4. This messenger was to prepare the way for the **Lord** to come to his people.

JOHN—NOTE ON 1:24 **Pharisees**. A small but influential group of Jews who emphasized observance of the law and their own traditions as the path to righteousness. Many Pharisees opposed Jesus, but some followed him (3:1–5; 7:50; 19:38–40). See note on Matt. 3:7.

JOHN—NOTE ON 1:28 **John was baptizing**. Compare Luke 3:3. John's baptism was an outward sign reflecting inward repentance (see Matt. 3:6; compare later Christian baptisms at Matt. 28:19; Rom. 6:3; 1 Pet. 3:21). The **Bethany across** (east of) **the Jordan** (see John 3:26; 10:40) is different from Lazarus's village near Jerusalem.

JOHN—NOTE ON 1:29 **Jesus**, by his sacrifice, fulfills the symbolism of the Passover **Lamb** and other OT sacrifices (Lev. 1:1–5:19; 14:25; 1 Cor. 5:7; Heb. 10:1–14; Rev. 5:6–13). **takes away the sin of the world**. See Heb. 2:17; 1 John 4:10; and notes on 1 Pet. 2:24; 3:18.

JOHN—NOTE ON 1:31 **I myself did not know him**. John probably means he did not know that Jesus was the Messiah until he saw the sign mentioned in vv. 32–33.

JOHN—NOTE ON 1:32–34 The Spirit did not merely **descend** on Jesus. He **remained on him**, which was a sign of Jesus' divine anointing as Messiah (Isa. 11:2; 61:1; see Luke 4:18). See note on John 1:41.

JOHN—NOTE ON 1:36 **Lamb of God**. See note on v. 29.

JOHN—NOTE ON 1:40 **One of the two . . . was Andrew**. The name of the other disciple is not stated; most likely he was John, the author of this Gospel.

JOHN—NOTE ON 1:41 The terms **Messiah** (Hebrew) and **Christ** (Greek) both mean "anointed." In the NT and early Judaism, "Messiah" combines many OT expectations about an "anointed one" who would lead, teach, and save God's people (see, e.g., 2 Sam. 7:5–16; Ps. 110:1–4; Isa. 9:6–7).

JOHN—NOTE ON 1:42 **Cephas** is an Aramaic word meaning "rock" (see Matt. 16:16–18). In the Bible, God frequently changes people's names to indicate their special calling; see Gen. 17:5; 32:28.

JOHN—NOTE ON 1:43 **Galilee**. The region west of the Jordan and the Sea of Galilee and north of Samaria.

JOHN—NOTE ON 1:44 **Bethsaida** was just northeast of where the Jordan flows into the Sea of Galilee from the north.

JOHN—NOTE ON 1:45 **Nathanael** (see also 21:2) may be the personal name of Bartholomew (see Matt. 10:3; Mark 3:18; Luke 6:14). **The Law and . . . the prophets** commonly referred to the entire OT (e.g., Matt. 5:17).

JOHN—NOTE ON 1:46 **Nazareth**. Nazareth was a town of no more than 2,000 people. See note on Luke 1:26.

JOHN—NOTE ON 1:48 **I saw you**. Jesus displays supernatural knowledge, thus confirming his identity as the Messiah. The **fig tree** often is a symbol for Israel. See note on Mark 11:13–14. Jesus sees Nathanael as an honest Jew.

JOHN—NOTE ON 1:49 **Son of God** designates Jesus as the Messiah predicted in the OT (2 Sam. 7:14; Ps. 2:7; see note on John 1:14). **King of Israel** also is an OT title for the Messiah (Zeph. 3:15).

JOHN—NOTE ON 1:51 **Truly, truly, I say to you** is a way of emphasizing the authoritative nature of what Jesus says. The expression is found 25 times in John's Gospel. **see heaven opened, and the angels of God ascending and descending**. Jesus will be a greater way of access to God than the ladder on which angels traveled between God and Jacob (Gen. 28:12). **The Son of Man** is a messianic title referring back to the mysterious human-divine figure in Dan. 7:13–14. God gives him rule over all the nations of the earth forever (see Matt. 26:64).

JOHN—NOTE ON 2:1 This is the **third day**—that is, two days after Jesus met Nathanael (1:43–51).

JOHN—NOTE ON 2:3 The wedding party's running out of wine may symbolize the spiritual drought of first-century Judaism. Wine (but never drunkenness) was a sign of joy and God's blessing (Prov. 3:10; Matt. 26:29).

JOHN—NOTE ON 2:4 **My hour has not yet come**. In John, Jesus' "hour" is the time of his crucifixion, when his saving work is completed (see 7:30; 8:20; 12:23, 27; 13:1; 17:1). Because of people's misconceptions about the coming Messiah, Jesus chooses not to reveal himself at this point in his ministry. Still, he performs numerous messianic "signs" (see note on 2:11).

JOHN—NOTE ON 2:11 **signs**. Miracles (see vv. 6–10; 4:47–50; 6:13; 9:1–7) that point to Jesus' identity as Messiah and Son of God and lead unbelievers to faith. The statement that this was **the first** of his signs indicates that

Jesus did not do any miracles during his childhood or early adulthood but lived as an ordinary man with his divine identity hidden. **and manifested his glory**. This miracle showed the glory of Jesus as the sovereign Creator and ruler of the universe and also as the merciful Provider for his people's needs (compare 1:14).

FACT

The master of the feast (2:9) had an important job. He was both the head server and master of ceremonies. His primary responsibility was making sure that the guests had enough to eat and drink. If he did a good job, he might be awarded a wreath at the end of the festivities.

JOHN—NOTE ON 2:12 went down. Cana was in the hill country. **Capernaum** was at the Sea of Galilee, about 16 miles (26 km) northeast of Cana. Capernaum served as Jesus' headquarters after John the Baptist's imprisonment (Matt. 4:12–13; Luke 4:28–31).

JOHN—NOTE ON 2:13–22 Matthew, Mark, and Luke record a second clearing of the temple, just prior to the crucifixion (see Mark 11:15–19 and parallels). By clearing the temple, Jesus displays prophetic passion for God's house (John 2:17; compare Ps. 69:9). He also foreshadows judgment on the Jewish leaders who had allowed worship to deteriorate into commerce (see note on John 2:14).

Seven Signs Pointing to Jesus as the Messiah

The first half of John's Gospel shows that Jesus is the Messiah by way of seven signs (see 20:30–31):

Changing water into wine	2:1–11
Healing the official's son	4:46–54
Healing the invalid	5:1–15
Feeding the multitude	6:5–13
Walking on the water*	6:16–21
Healing the man born blind	9:1–7
Raising Lazarus	11:1–44

*John does not explicitly identify this event as a sign.

JOHN—NOTE ON 2:13 This is the first of John’s references to the Jewish **Passover** (see 6:4; 11:55; 12:1; compare Ex. 12:1–28). John also mentions Jesus’ activities at an unnamed Jewish festival in John 5:1 (possibly Tabernacles), at the Feast of Tabernacles (or Booths) in 7:2, and at the Feast of Dedication (or Hanukkah) in 10:22. **went up**. Jerusalem was on a higher elevation than Galilee.

JOHN—NOTE ON 2:14 **Temple** here means the area surrounding the temple itself, including the Court of the Gentiles. By selling **oxen**, **sheep**, and **pigeons**, the merchants and the **money-changers** enabled travelers to Jerusalem to buy their sacrificial animals on-site. By conducting their business in the temple grounds, however, they disrupted the worship of non-Jewish God-fearers (see note on 12:20).

JOHN—NOTE ON 2:19 **I will raise it up** implies that Jesus himself had a part in raising himself from the dead (see note on 10:17). Other verses mention that the Father and the Holy Spirit were also involved in the resurrection (see 11:25; Acts 2:24; Rom. 6:4; Gal. 1:1; also Rom. 1:4; 8:11).

JOHN—NOTE ON 2:20 **forty-six years**. Herod the Great’s construction of the **temple** building (see note on v. 14) lasted from 20/19 to 18/17 B.C. The larger temple area was not finished until A.D. 66. Some scholars favor an alternative translation: “This temple was built forty-six years ago” (see ESV footnote), which would date this statement in A.D. 29/30, since there was no year “0.”

JOHN—NOTE ON 2:23–25 Jesus **knew all people**, which affirms his deity (see 1:48).

JOHN—NOTE ON 3:1 **Ruler of the Jews** refers to a member of the Sanhedrin, the court of the Jews.

FACT

The phrase born-again Christian originally comes from 3:1–8. Jesus uses the image of a second birth to explain what happens to believers at conversion. The Holy Spirit cleanses them from sin and makes them new in Christ.

JOHN—NOTE ON 3:2 **By night** symbolizes spiritual darkness elsewhere in John (9:4; 11:10; 13:30; but not 21:3). **Rabbi** (meaning “teacher”) implies respect, especially since Jesus had no formal rabbinic training (see 7:15).

JOHN—NOTE ON 3:3–6 **Born of water and the Spirit** refers to spiritual birth, which cleanses from sin and brings spiritual transformation. The background for “water” is probably Ezek. 36:25–27. **born again**. See John 1:12–13; 8:39–58; 11:51–52. The **kingdom of God**, a major topic in the other Gospels, is mentioned in John only in 3:3, 5 (compare 18:36).

JOHN—NOTE ON 3:7–8 The change from singular to plural in **I said to you** [singular], “**You** [plural] **must be born again**,” probably is meant to include Nicodemus and his fellow Sanhedrin members (compare “we” in v. 2). The plural also carries broader application to all people: everyone “must be born again.” **Wind** and **Spirit** translate the same Greek and Hebrew words.

JOHN—NOTE ON 3:10 See Deut. 30:6; Jer. 31:33; and Ezek. 36:26.

JOHN—NOTE ON 3:11–12 **Earthly things** probably refers to Jesus’ teaching about the new birth, which takes place in a person’s life on earth. **You** is plural in the second instance in v. 11 and all four times in v. 12.

JOHN—NOTE ON 3:13 **Ascended into heaven** probably means “entered into God’s heavenly council and remained there.” When Jesus **descended from heaven** he did not lose all fellowship with the Father. Rather, the focus of his activity became his earthly life.

JOHN—NOTE ON 3:14 **lifted up**. The first of three “lifted up” sayings in John (see also 8:28; 12:32). All three have a double meaning (see notes on 4:10; 8:24; 19:19), referring to both Jesus’ death and his resurrection and exaltation. **serpent in the wilderness**. See Num. 21:9.

JOHN—NOTE ON 3:16 **For** connects to v. 15 and explains what happened to make it possible that someone can “have eternal life” (v. 15). **God so loved the world**. God’s love for “the world” made it possible for “whoever” (v. 15) believes in Christ, not just Jews alone, to have eternal life. **gave his only Son**. God sent Jesus to earth as a man (v. 17) to suffer and die and thereby bear the penalty for sins (see note on 1 John 2:2; see Rom. 3:25). On "only Son," see note on John 1:14. **whoever believes in him**. That is, whoever personally trusts in him (see note on 11:25). **Not perish** means not perish in eternal judgment. **eternal life**. The life of abundant joy and blessing in the presence of God forever, which a believer begins to experience during earthly life.

JOHN—NOTE ON 3:17 **send his Son**. See also vv. 34–36; 5:19–26; 6:40; 8:35–36; 14:13; 17:1. It was a common idea in Jewish thought that the messenger is like the sender himself (see 13:20). Being sent implies that the message is given by the sender. This verse refers to Christ's first coming. He will return to judge the world at his second coming (5:27–29).

JOHN—NOTE ON 3:18 Those who do **not believe** in Christ do not have a neutral standing before God. They stand **condemned already**. This refutes the idea that a sincere person following any religion can have eternal life (see 14:6; Acts 4:12; 1 Tim. 2:5–6).

JOHN—NOTE ON 3:19–21 **loved the darkness**. See 1:5, 10–11.

JOHN—NOTE ON 3:22 Jesus **was baptizing**, that is, overseeing his disciples (see 4:2) as they continued administering John's baptism of repentance (see note on 1:28).

JOHN—NOTE ON 3:28 **sent before**. See Mal. 3:1; Matt. 11:10; Mark 1:2; and Luke 7:27.

JOHN—NOTE ON 3:29 John the Baptist's reference to Jesus as **the bridegroom** (see Matt. 9:15 and parallels; see Eph. 5:25–27; Rev. 19:7–8) identifies Jesus as Israel's long-awaited King and Messiah. In the OT, Israel is frequently depicted as God's "bride" (e.g., Isa. 62:4–5; Jer. 2:2; Hos. 2:16–20). John the Baptist's role is that of the bridegroom's **friend**, who selflessly rejoices with the groom (see John 1:6–9, 15, 19–36).

JOHN—NOTE ON 3:32–33 **What he has seen and heard** refers to Jesus' eternal existence in heaven and his knowledge of God. **No one receives his testimony** likely means that very few people (at least to that point) had received it (but some had: **whoever receives**). **sets his seal**. See note on 6:27.

JOHN—NOTE ON 3:34 See 1:32–33. The Father gives Jesus the Spirit **without measure**. All true believers are empowered by the Spirit to some degree, but Jesus had an unlimited anointing.

JOHN—NOTE ON 3:35 **The Father . . . has given all things into his hand** indicates the supreme authority of the Father within the Trinity. He gives authority over the whole created universe to the Son (1:3; 3:16, 17; 5:22; 6:38; 14:16, 28; Acts 2:33; 1 Cor. 15:28; Heb. 1:2–3; 1 Pet. 3:22).

JOHN—NOTE ON 3:36 **has eternal life**. See note on v. 16. **the wrath of God remains on him**. Compare vv. 19–21; Rom. 1:18–25.

JOHN—NOTE ON 4:4 Jesus **had to pass** this way because it was the shortest route. The words may also indicate that God directed his journey (see 3:7, 14, 30; 9:4; 10:16; 12:34; 20:9). **Through Samaria** was the usual route taken by travelers from Judea to Galilee. However, although the OT does not teach this, some Jews thought the Samaritans were unclean; to avoid defilement, they bypassed Samaria by crossing the Jordan and traveling on the east side of the river. The Samaritans were partly Jewish and partly Gentile and were disdained by both Jews and Gentiles (see Luke 10:33; 17:16; John 8:48). Second Kings 17:24–31 describes how the king of Assyria brought foreign people to settle in Samaria after he defeated it in 722 B.C. Over time they intermarried with Jews who remained in the area. The Samaritans had their own version of the Pentateuch, their own temple on Mount Gerizim, and their own version of Israelite history. See note on John 4:20–21. Tensions often ran high between Jews and Samaritans.

JOHN—NOTE ON 4:5 The village of **Sychar** was probably on the slope of Mount Ebal near the OT city of Shechem. **the field that Jacob had given to his son Joseph**. See Gen. 33:18–19; 48:21–22; Ex. 13:19; Josh. 24:32.

JOHN—NOTE ON 4:6 That Jesus was **wearied . . . from his journey** shows that he was fully human as well as fully God (see also 11:35; 19:28). The **sixth hour** was noon. It would have been hot and time to rest. Travelers would be thirsty. Normally, women would come to draw water in the morning or evening when it was cooler (Gen. 24:11). This woman comes when no one else would be at the well.

JOHN—NOTE ON 4:7 Jesus took the initiative in speaking to a Samaritan woman—an astonishing break with his culture.

Physical Items Used by Jesus to Teach Spiritual Truths

Though often misunderstood by Jesus' hearers, these tangible metaphors explain the gospel.

Physical Item	Spiritual Truth	References
Light	true knowledge and presence of God; moral purity	1:4–5, 7–9; 3:19–21; 8:12; 9:5; 11:9–10; 12:35–36, 46; see 1 John 2:8–10
Jerusalem temple	Christ's physical body	2:19–22
Physical birth	spiritual birth: being "born again"	1:13; 3:3–8; see 6:63; 1 John 3:9; 4:7; 5:1, 18
Wind	the Holy Spirit	3:8
Water	the Holy Spirit within believers	4:7–15; 7:37–39; see 1 John 5:6, 8
Food	doing the will of God	4:31–34
Bread	Jesus himself, his life and death	6:32–51, 58
Flesh and blood	Jesus' death	6:53–56; see 1 John 1:7; 5:6, 8
Door	path to eternal life in Jesus	10:1–9
Shepherd	Jesus' self-sacrifice and care for his people	10:11–18, 26–28; 21:15–17
Vine	Jesus in relationship to his followers	15:1–11
Cup	God's wrath toward sin	18:11
Breath	the Holy Spirit coming upon the disciples	20:22

JOHN—NOTE ON 4:10 Jesus' words about **living water** again involve double meaning (see notes on 3:14; 8:24; 19:19). Literally, the phrase refers to fresh spring water (Gen. 26:19). John 7:38–39 identifies this "living water" as the Holy Spirit dwelling within a believer (compare Jer. 2:13).

FACT

The Samaritans. When Israel fell to Assyria in 722 B.C., many of the people were taken into exile but others remained in the land. Assyria brought people from other nations to repopulate Israel, and many of the remaining Israelites intermarried with these Gentiles. In NT times, their descendants were despised, but Jesus brought them the good news of salvation (4:1–30).

JOHN—NOTE ON 4:11 The **well** today is still more than 100 feet (31 m) **deep** and was probably deeper at that time.

JOHN—NOTE ON 4:12 **our father Jacob**. The Samaritans still thought of themselves as true descendants of Jacob.

JOHN—NOTE ON 4:14 **The water that I will give him** is the "living water" of v. 10 (see note). **Will become in him a spring of water welling up to eternal life** recalls Isa. 12:3 (see also Isa. 44:3; 55:1–3).

JOHN—NOTE ON 4:15 The woman takes Jesus literally and misunderstands him (see 3:4; 6:52).

JOHN—NOTE ON 4:18 **the one you now have is not your husband**. Merely living together does not constitute marriage. Marriage requires official sanction and public ceremony at which a man and woman commit to the marriage. The community then recognizes their marriage (see 2:1; also Song 3:11; Mal. 2:14; Matt. 9:15).

JOHN—NOTE ON 4:20–21 **Our fathers worshiped on this mountain**. From Mount Gerizim (Deut. 11:29; 27:12), the blessings for keeping the covenant were announced. The Samaritans' version of Deut. 27:4 (see note on John 4:4) named Mount Gerizim (rather than Ebal) as the place for the altar. "Fathers" may have included Abraham (Gen. 12:7) and Jacob (Gen. 33:18–20), who built altars in that region.

JOHN—NOTE ON 4:21 **neither on this mountain nor in Jerusalem will you worship the Father**. Jesus opens a new age in which God's people everywhere will be the new temple where he dwells (see 1 Cor. 3:16–17; Eph. 2:19–22).

JOHN—NOTE ON 4:22 **You** is plural, implying "You Samaritans." In saying **we worship what we know** Jesus identifies himself as a Jew. **salvation is from the Jews**. The whole OT, which taught about salvation, was from the Jewish people, and the Messiah himself came from the Jews.

JOHN—NOTE ON 4:24 **God is spirit**. God is not made of physical matter. He is present everywhere. He is not seen (see 3:6, 8), yet he is so powerful he brought the universe into existence (see 1:1–3, 10; 17:5).

JOHN—NOTE ON 4:25–26 **I . . . am he**. Jesus does not identify himself directly among Jews as the **Messiah** (see note on 1:41) since most would then think he had come to bring instant political deliverance.

JOHN—NOTE ON 4:32–34 **food to eat**. See Deut. 8:3; Matt. 4:4; Luke 4:4. **work**. See note on John 14:12.

JOHN—NOTE ON 4:35 Jesus' coming has already ushered in the end-time harvest. A "crop" of believers is now being gathered into God's kingdom. The immediate reference may be to the Samaritans who are going to believe in Jesus (vv. 39–42).

JOHN—NOTE ON 4:36 This statement recalls Amos 9:13, which also describes the abundance of the new age.

JOHN—NOTE ON 4:37–38 The **others** who have labored are Jesus and his predecessors, especially John the Baptist and his followers. In a broader sense this includes all the OT writers and prophets. Jesus' followers benefit from their work and will bring in the harvest.

JOHN—NOTE ON 4:41–42 **Savior of the world**. The Samaritans' response to Jesus marks the first indication of the universal scope of his saving mission (compare 10:16; 11:51–52; Acts 1:8).

JOHN—NOTE ON 4:43–54 The healing of the official's son resembles the healing of the Gentile centurion's servant in Matt. 8:5–13 and Luke 7:2–10, but it is not the same incident.

JOHN—NOTE ON 4:43 It is at least 49 miles (79 km) by road from Sychar to Cana (v. 46). This journey would have taken two or three days on foot.

JOHN—NOTE ON 4:44 **For . . . a prophet has no honor**. The wording of the proverb is different in Matt. 13:57, Mark 6:4, and Luke 4:24, and the application there is also different.

JOHN—NOTE ON 4:46 The **official** was probably a Gentile centurion (see note on Matt. 8:5–7). Jesus brings the gospel to a respected Jewish teacher (John 3:1–21), an outcast Samaritan woman (4:1–42), and now an official working for the Roman government (4:46–54). The gospel is meant for everyone in the world.

JOHN—NOTE ON 4:48 **Unless you see signs and wonders you will not believe** does not mean one should view "signs" negatively. To the contrary, Jesus' miracles are one of the primary means God uses to bring people to faith in him (2:11, 23; 3:2; 4:53–54; 6:2, 14; 7:31; 11:47–48; 12:11, 18; 20:31).

JOHN—NOTE ON 4:54 **second sign**. That is, in John's series. See v. 46; 2:11. Jesus had also performed signs in Jerusalem (see 2:23; 3:2; 4:45).

JOHN—NOTE ON 5:1–10:42 Chapters 5–10 tell of escalating conflict between Jesus and the Jewish authorities. As Jesus defends his ministry, he cites several major witnesses on his behalf.

FACT

Jesus and God. In 5:17–29, Jesus claims to be equal with God (vv. 17–19). He claims to have the ability to give life (v. 21) and to judge (v. 22), and the right to be worshiped (v. 23). His opponents denied these claims, but believers recognize them to be true.

JOHN—NOTE ON 5:1 It is not known what **feast of the Jews** refers to.

JOHN—NOTE ON 5:2 **Bethesda** means "house of mercy."

JOHN—NOTE ON 5:3 See ESV footnote. The material about an angel of the Lord stirring the water and bringing healing appears in some early manuscripts, but not the earliest. Thus v. 4 should not be considered part of Scripture. Still, v. 7 (which is in all manuscripts) shows that people believed something like what v. 4 reports.

JOHN—NOTE ON 5:5 He had been an **invalid** for **thirty-eight years**, longer than many people lived at that time.

JOHN—NOTE ON 5:6 **Knew** probably indicates Jesus' divine knowledge of the man's situation (compare 1:48; 4:18).

JOHN—NOTE ON 5:7 **When the water is stirred up** indicates that people thought that at least the first person entering the water would be healed.

JOHN—NOTE ON 5:10 **It is the Sabbath**. Nothing in the OT specifically prohibited carrying one's bedroll on the Sabbath day (see Ex. 20:8–11). The man violated later Jewish traditions.

JOHN—NOTE ON 5:14 **temple**. That is, the larger temple complex rather than the actual building (see note on 2:14). **Sin no more** may imply that the man's suffering was due to sin, though not all suffering is due to personal sin (see note on 9:2).

JOHN—NOTE ON 5:16 Jesus' Jewish opponents put their merely human religious tradition above genuine love and compassion for others (contrast Lev. 19:18 and Jesus' example).

JOHN—NOTE ON 5:17 **My Father** suggests a closer relationship with God than other people had (see 20:17). "My Father **is working until now, and I am working**" is clearly a claim to deity, as Jesus' hearers understood (5:18). Genesis 2:2–3 teaches that God rested on the seventh day of creation. Jewish rabbis agreed that God continually upholds the universe, yet without breaking the Sabbath. (See also John 7:22–23.)

JOHN—NOTE ON 5:19 **the Son can do nothing of his own accord**. God the Father and God the Son have different roles. The Son is subject to the Father in everything he does, yet this does not deny their equality. See notes on vv. 21, 22, 23. **Only what he sees the Father doing** may mean that Jesus had a unique ability to see the Father's work in everyday events.

JOHN—NOTE ON 5:20 The Father shows Jesus **all that he himself is doing**. Jesus sees God's hand and purpose in every event in this world. The **greater works** include the raising of the dead (11:1–45), Jesus' own death and resurrection (chs. 18–20), and the final resurrection and judgment (5:27–30).

JOHN—NOTE ON 5:21 Jesus' statement that **the Son** also **gives life to whom he will** is another claim to deity. It shows that Jesus does what only God can do: raise the dead and give life. This "life" is both the new "life" now given to believers (v. 24; 11:25–26; 2 Cor. 5:17) and the resurrection of the body at Christ's second coming (1 Cor. 15:42–57; 1 Thess. 4:13–18; see Dan. 12:2).

JOHN—NOTE ON 5:22 **The Father . . . has given all judgment to the Son**. Another claim to deity, since only God has the right to render final judgment (e.g., Gen. 18:25; Judg. 11:27).

JOHN—NOTE ON 5:23 The statement **that all may honor the Son**, **just as they honor the Father** establishes Jesus' right to be worshiped. It is a claim to deity. **Whoever does not honor the Son does not honor the Father who sent him**. Religions that consider Jesus merely a great prophet do not represent the truth about God.

JOHN—NOTE ON 5:24 **has eternal life**. See note on 3:36.

JOHN—NOTE ON 5:25 **now here**. Jesus emphasizes the present reality of eternal life. **the dead**. The spiritually dead who hear and believe.

JOHN—NOTE ON 5:26 God **the Father** was never created and was never given his life by anyone else. He **has life in himself**, so he can give that life to others. The Son also has **life in himself** and can call the dead to life. See 1:4; see also 3:15–16; 11:25; and note on 14:6.

JOHN—NOTE ON 5:27 **Son of Man** echoes Dan. 7:13; see note on John 1:51.

JOHN—NOTE ON 5:28–29 Jesus reaffirms the resurrection on the last day. Compare Dan. 12:2. **Those who have done good . . . those who have done evil** does not imply that people's deeds in this life are the basis on which judgment is decided (see John 3:16; 5:24–25). Instead, good works flow from true faith (see Eph. 2:9–10).

JOHN—NOTE ON 5:30 **nothing on my own**. See notes on vv. 21, 22, 23.

JOHN—NOTE ON 5:31–47 Jesus speaks of several witnesses who bear testimony concerning him (see chart).

Witnesses to Jesus

1. John the Baptist	5:32–36; see 1:7–8, 15, 19, 32–34; 3:26
2. Jesus' own works	5:36; see 10:25, 32, 37–38; 15:24
3. God the Father	5:37–38; 8:18
4. The Scriptures, especially by Moses	5:39, 45–47
5. Jesus himself	3:11, 32; 8:14, 18; 18:37
6. The Spirit	14:26; 15:26; 16:8–11, 13–14
7. The disciples, especially John	15:27; 19:35; 21:24

JOHN—NOTE ON 5:31 Compare Deut. 19:15.

JOHN—NOTE ON 5:32 The Jews may think **another** refers to the Baptist (see vv. 33–35), but Jesus means God the Father (v. 37).

JOHN—NOTE ON 5:33 Salvation can be found only in Christ (see note on 3:18). Jesus as **the truth** fulfills the teaching of the OT (1:17) and reveals the true God (see 1:14, 17; 5:33; 18:37; also 8:40, 45–46; 14:9).

JOHN—NOTE ON 5:35 Jesus' description of John the Baptist as a **burning and shining lamp** echoes Ps. 132:17. The past tense may mean that John is now dead or at least in prison.

JOHN—NOTE ON 5:37 The Father . . . has himself borne witness refers to the whole of God the Father's witness. This includes all of Jesus' miracles and teaching as directed by the Father (3:2; 5:19–20) and all of God's witness to the Messiah in Scripture (see vv. 45–47; Luke 24:27, 44; Acts 13:27; 1 John 5:9).

JOHN—NOTE ON 5:39 Studying the Bible ought to result in genuine faith in Jesus. **it is they that bear witness about me**. See Overview of the Bible.

JOHN—NOTE ON 5:43 I have come in my Father's name. Jesus came with God the Father's authority and represented the Father's entire character. **If another comes**. Jesus predicted the appearing of false messiahs (Matt. 24:24 and parallels) as a sign of the end times (Matt. 24:5 and parallels).

JOHN—NOTE ON **5:46** **If you believed Moses, you would believe me** assumes that true believers are eager to accept all the words of God, including those written by Moses (that is, Genesis–Deuteronomy). **For he wrote of me** applies to specific predictions like Deut. 18:15 and to all the ways these writings pointed to Christ (e.g., Luke 24:27, 44; John 1:45; 3:14; 8:56; Acts 26:22–23; 28:23; 1 Pet. 1:10–12; see Overview of the Bible).

JOHN—NOTE ON **6:1–15** The feeding of the 5,000 is another of Jesus' messianic "signs" (see note on 2:11). It shows that Jesus can provide food in the wilderness, like God did for Israel in Moses' day. Compare Matt. 14:13–21; Mark 6:30–44; Luke 9:10–17.

FACT

Each of the four Gospels records the feeding of the 5,000. In John, this is Jesus' fourth sign showing that he is the Son of God (6:1–15). Just as God provided manna for Israel, Jesus provided food (see Numbers 11). Jesus wanted people to see that he is the bread of life (John 6:35).

JOHN—NOTE ON **6:1** **After this**. As much as six months may have passed since the previous event. **Sea of Galilee, which is the Sea of Tiberias**. This lake is fed from the Jordan to the north and spills out to the Jordan in the south. Today it measures 7 miles (11 km) wide and 13 miles (21 km) long.

JOHN—NOTE ON **6:3** **Mountain** probably refers to the hill country east of the lake, known today as the Golan Heights (compare Matt. 14:23; Mark 6:46).

JOHN—NOTE ON **6:7** **two hundred denarii**. About eight months' wages.

JOHN—NOTE ON **6:10–11** The men numbered **about five thousand**, plus women and children (compare Matt. 14:21), totaling perhaps as many as 20,000 people.

JOHN—NOTE ON **6:14** **the Prophet**. The people think Jesus fulfills the prediction of the prophet like Moses, promised in Deut. 18:15, 18. (See note on John 1:20–21; compare Acts 3:22–23.) In Acts 3:22–23 Peter identifies Jesus as the fulfillment of this prophecy; compare Acts 7:37. However, “prophet” is not a common title for Jesus; it is used primarily by those who know little about him (e.g., Matt. 16:14; John 4:19).

JOHN—NOTE ON 6:15 **to make him king**. Jesus did not want to lead a rebellion against the Roman authorities. The people did not understand that Jesus’ kingship was spiritual in nature (see 18:36).

JOHN—NOTE ON 6:17 A **boat**, from the first century A.D. or earlier, was found in the Sea of Galilee in 1986. Approximately 26.5 feet long and 7.5 feet wide (8 m by 2.3 m), it could hold about 15 people.

JOHN—NOTE ON 6:19 They **had rowed about three or four miles**. If the feeding of the multitude took place at the eastern shore of the Sea of Galilee, the shortest distance to Capernaum would be 5–6 miles (8–10 km). **Walking on the sea** is a powerful demonstration of Jesus’ control over the world that he created.

JOHN—NOTE ON 6:20 “**It is I**.” Jesus’ words can be translated “I am.” Here it may refer to God’s self-identification as “I AM WHO I AM” (Ex. 3:14). It may thus affirm Jesus’ divinity (see note on John 6:35).

JOHN—NOTE ON 6:21 **immediately the boat was at the land**. A real-life example of God’s protection as described in Ps. 107:23–32.

JOHN—NOTE ON 6:23–24 **Capernaum** is on the northwest edge of the Sea of Galilee. Several miles to the south is **Tiberias**, the largest city on the Sea.

JOHN—NOTE ON 6:26 **But because you ate your fill of the loaves** implies that the people sought Jesus only for physical or material benefit. They should have sought him **because** they **saw signs** that pointed to his being the Messiah.

JOHN—NOTE ON 6:27 **set his seal**. A seal made of wax, clay, or soft metal. It could be used to signify ownership or to validate a document. The second meaning is probably intended here.

JOHN—NOTE ON 6:31 The OT reference seems to involve several passages, with Ps. 78:23–24 being the most prominent (see also Ex. 16:4, 15; Neh.

9:15; Ps. 105:40).

JOHN—NOTE ON 6:32 **The true bread from heaven** gives eternal spiritual nourishment. It is infinitely superior to the manna provided in Moses' day, which met only physical needs.

JOHN—NOTE ON 6:35 Jesus' claim, "**I am the bread of life**," is the first of seven "I am" sayings in John (see chart). See also the other places in John where Jesus refers to himself as "I am" (see v. 20; 8:24, 58; 18:5; and notes); compare the references to God as "I AM" in Ex. 3:14 and in Isaiah (e.g., Isa. 41:4; 43:10, 25).

JOHN—NOTE ON 6:37 **whoever comes to me I will never cast out**. No one who responds to the gospel should ever fear being rejected by God.

JOHN—NOTE ON 6:39 **All that he has given me** implies that everyone who has been "given" by the Father to the Son for salvation will in fact be saved.

JOHN—NOTE ON 6:40 **everyone who . . . believes in him**. This verse implies that no true believer will ever lose his or her salvation. **the last day**. The final judgment.

JOHN—NOTE ON 6:43 The grumbling is like the grumbling against God in the OT (e.g., Ex. 16:8; Num. 14:27).

JOHN—NOTE ON 6:44 **No one can come to me unless**. No human being has the ability to come to Christ unless God the Father **draws him**, that is, gives him the desire to do so.

JOHN—NOTE ON 6:46 **he has seen the Father**. In a full and complete way; compare 1:18 and note.

JOHN—NOTE ON 6:51 **living bread**. Jesus satisfies the spiritual hunger of those who believe in him.

JOHN—NOTE ON 6:53 To **eat** Jesus' **flesh** and to **drink his blood** means trusting and believing in him, especially in his death for the sins of mankind. (See also v. 35.)

JOHN—NOTE ON 6:59 **synagogue**. See note on Luke 4:16.

JOHN—NOTE ON 6:60 It was a **hard saying** because they wrongly interpreted Jesus' statements in a literal way.

JOHN—NOTE ON 6:63 The **flesh** (that is, human nature) is completely incapable of producing genuine spiritual life (see Rom. 7:14–25). Only **the Spirit** can do this. But the Holy Spirit works powerfully in and through the **words** that Jesus speaks. Those words **are spirit and life**; they work in the unseen spiritual realm and awaken genuine spiritual life.

JOHN—NOTE ON 6:64 Jesus' divine nature is proven by his knowledge of people's hearts and their future actions.

JOHN—NOTE ON 6:67 This is John's first mention of **the Twelve**, the apostles.

JOHN—NOTE ON 6:69 Peter's confession of Jesus as **the Holy One of God** prepares the reader for later references to Jesus being set apart for service to God (10:36; 17:19).

JOHN—NOTE ON 7:2 The **Feast of Booths** (or Feast of Tabernacles) was celebrated in September/October. It is so named because people lived in outdoor shelters to remember God's faithfulness to Israel during the wilderness years (Lev. 23:42–43; compare Matt. 17:4 and parallels). It was also a time of celebration and thanksgiving for the harvest (Lev. 23:39–41; Deut. 16:13–15; compare Ex. 23:16). See also note on John 2:13.

JOHN—NOTE ON 7:3–4 Jesus' **brothers** (compare Matt. 13:55; Mark 6:3) are other naturally born sons of Mary. Their advice reveals their misunderstanding of Jesus' messianic identity.

JOHN—NOTE ON 7:5 **not even his brothers believed in him**. Even those who had lived in the same house with Jesus for nearly 30 years did not know who he was.

JOHN—NOTE ON 7:6 **My time** in John probably refers to the cross (see note on 2:4). **Your time** means "your time to go up to the feast with the crowds who are going to Jerusalem." In both cases, "time" means the time that is suitable or right.

JOHN—NOTE ON 7:7 The world **cannot hate** Jesus' brothers because they did not yet believe in Jesus; they still belonged to the world.

JOHN—NOTE ON 7:8 **I am not going up to this feast** is not a mistake by John or a lie by Jesus, even though Jesus did go up to the feast (v. 10). The Greek present tense can have the sense, "I am not now going," indicating that Jesus did not go to the feast at the time or in the way the brothers suggested (they wanted Jesus to prove himself to his contemporaries for secular reasons).

JOHN—NOTE ON 7:14 **Temple** here means the area surrounding the temple itself, including the Court of the Gentiles.

JOHN—NOTE ON 7:15 **he has never studied**. Jesus lacked formal rabbinic training (as did his disciples, Acts 4:13).

JOHN—NOTE ON 7:20 Compare 8:48; 10:20; Matt. 12:24 and parallels. The same charge was made against John the Baptist (Matt. 11:18).

JOHN—NOTE ON 7:21 This **one work** is probably the healing in 5:1–15.

JOHN—NOTE ON 7:22 This recalls Gen. 17:9–14 (**the fathers**, that is, Abraham) and Lev. 12:3 (**Moses**). Jesus' argument is "from the lesser to the greater." The Jews circumcised their males on the eighth day even if that day fell on the Sabbath (the "lesser" issue). If "perfecting" one part of the human body on the Sabbath was legitimate, how much more the healing of an entire person (the "greater" issue).

JOHN—NOTE ON 7:26 **The authorities** probably refers to the Sanhedrin (compare 12:42).

JOHN—NOTE ON 7:27 **But we know**. Some rabbis taught that the Messiah would be completely unknown until he began to save Israel. Others, however, were sure that Bethlehem would be his birthplace (v. 42; see Mic. 5:2; Matt. 2:1–6).

JOHN—NOTE ON 7:28 **temple**. See note on 2:14.

JOHN—NOTE ON 7:30 **because his hour had not yet come**. In John, Jesus' "hour" is the time of his crucifixion, when his saving work is completed (see 8:20; 12:23, 27; 13:1; 17:1).

JOHN—NOTE ON 7:32 The **chief priests and Pharisees**, representing the Sanhedrin, sent **officers** (or temple police) to arrest Jesus.

JOHN—NOTE ON 7:35 People misunderstand Jesus' statement in v. 34 (see also 3:4; 4:15; 6:52). **The Dispersion** was a common Jewish expression for the Jewish people scattered throughout the world.

FACT

The Dispersion (7:35) referred to Jewish people scattered throughout the world. Many Jews were exiled from their homeland in 722 and 586 B.C. Those taken to Babylon in 586 were later allowed to return home, but many stayed in Babylon and others moved west into Greece. After the destruction of the temple in A.D. 70, many Jews were sold into slavery and further scattered abroad.

JOHN—NOTE ON 7:37 Jesus' invitation refers back to OT prophetic passages such as Isa. 55:1 (see also Isa. 12:3). **thirsts**. That is, "thirsts" for God (see note on John 4:14). To **come** to Jesus **and drink** means to believe in him, to enter into a trusting, ongoing personal relationship with him.

JOHN—NOTE ON 7:38 There is no specific **Scripture** passage from the OT that matches Jesus' words here. He summarizes several passages that picture God's work in believers as a river of water flowing out to bless others (see Isa. 58:11).

JOHN—NOTE ON 7:39 **As yet the Spirit had not been given** does not mean that there was no work of the Holy Spirit in the world prior to Jesus' resurrection (see Gen. 1:2; Ex. 31:3; Num. 11:25; Deut. 34:9; Ezek. 2:2). Rather, it means the Spirit had not been given in the full and powerful sense that was promised for the new covenant age (see Ezek. 36:26–27; Joel 2:28–29; compare Acts 2:1–13).

JOHN—NOTE ON 7:40–42 **Is the Christ to come from Galilee? . . . Has not the Scripture said that the Christ comes . . . from Bethlehem**? Bethlehem is clearly predicted as the Messiah's birthplace (Mic. 5:2). Ironically, the people here did not realize that Bethlehem was in fact Jesus' birthplace.

JOHN—NOTE ON 7:40–41 **The Prophet** is mentioned in Deut. 18:15–18. Many first-century Jews thought the "Prophet" and the Messiah were different people, but Jesus is both. See notes on John 1:20–21; 6:14.

JOHN—NOTE ON 7:45–46 **officers**. Temple police.

JOHN—NOTE ON 7:50 **Nicodemus**. See 3:1–15.

JOHN—NOTE ON 7:52 Some prophets did come **from Galilee**, such as Jonah (2 Kings 14:25), and possibly Elijah (1 Kings 17:1) and Nahum (Nah. 1:1). The Pharisees may have been reflecting current bias against Galileans, or perhaps they were misrepresenting the facts to make their case against Jesus (see John 8:44, 55).

JOHN—NOTE ON 7:53–8:11 This story is absent from all of the oldest manuscripts of John's Gospel, but there is nothing in it contrary to sound doctrine. It seems best to view the story as something that did actually happen during Jesus' ministry but that was not originally part of what John wrote in his Gospel.

JOHN—NOTE ON 8:12 **I am**. See note on 6:35. Jesus is **the light of the world** (see 1:4–5; 3:19–21; 12:35–36, 46). Jesus fulfills OT promises of the "light" of salvation (e.g., Isa. 9:2; 42:6; 49:6; John 9:5; Acts 26:18, 23; Eph. 5:8–14; 1 John 1:5–7).

FACT

John wrote his Gospel "so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name" (20:30). In 8:24, Jesus tells his listeners that faith in him is the only way to find life (see 3:15–16; 11:25).

JOHN—NOTE ON 8:13–14 The Pharisees continue the dispute from 5:31–47 (see notes).

JOHN—NOTE ON 8:15 **according to the flesh**. According to the natural understanding and human standards of this world. “**I judge no one**.” During his earthly ministry, Jesus was primarily a Savior, not a judge (see 3:17; 12:47). In the future he will judge the world (see 5:22, 27, 29; 12:48).

JOHN—NOTE ON 8:20 The **treasury** likely was next to the Court of the Women (compare Mark 12:41–44; Luke 21:1–4). The Greek term may indicate either a collection box for the treasury or the treasury structure itself.

JOHN—NOTE ON 8:21 **Where I am going**. Heaven, in the presence of the Father.

JOHN—NOTE ON 8:23 **From below** means belonging to this natural world; **from above** means from God the Father. It also means following God’s will and speaking his truth.

JOHN—NOTE ON 8:24 **I am he** may simply mean “I am the Messiah.” However, John often uses words with a double meaning (see notes on 3:14; 4:10; 19:19) and this verse is one of several that hint at a connection with God’s statement to Moses in Ex. 3:14, “I AM WHO I AM.” See notes on John 6:20; 8:58.

JOHN—NOTE ON 8:28 **lifted up**. The second of three “lifted up” sayings in John (see also 3:14; 12:32). All three have a double meaning (see notes on 4:10; 8:24; 19:19), referring to both Jesus’ death and his resurrection and exaltation.

JOHN—NOTE ON 8:31 To **abide in** Jesus’ word means to continue believing what Jesus has said and to continue obeying him (see note on 15:4; also 6:56; 1 John 3:6).

JOHN—NOTE ON 8:32 There is only one way to **know the truth**. That is by continuing to believe and obey Jesus’ word (v. 31). **set you free**. From the guilt and enslaving power of sin (see note on v. 34).

JOHN—NOTE ON 8:34 Being a **slave to sin** means being unable to escape from sinful patterns of conduct without Jesus' help (see v. 36; see also notes on Rom. 6:16; 1 Cor. 7:21).

JOHN—NOTE ON 8:36 **Sets you free** from both the guilt and the life-controlling power of sin.

JOHN—NOTE ON 8:37 **my word finds no place in you**. Because of the spiritual condition of their hearts.

JOHN—NOTE ON 8:39–40 They were physically descended from Abraham (v. 37), but they are not truly **Abraham's children**, for their behavior contradicts that claim. Abraham's true children are only those who believe in Jesus (Gen. 15:6; Rom. 2:28–29; 9:6–8).

JOHN—NOTE ON 8:43 **you cannot bear**. Or, "you are not able." **to hear my word**. "Hear" means "hear and accept."

JOHN—NOTE ON 8:44 The devil was **a murderer from the beginning**. The devil motivated Cain to kill Abel. He is **the father of lies**, since he contradicted God's word (Gen. 3:3–4; see Gen. 2:17).

JOHN—NOTE ON 8:47 **You do not hear** in the sense of hearing, believing, and following.

JOHN—NOTE ON 8:48 **Samaritan**. See note on 4:4.

JOHN—NOTE ON 8:56 **Abraham rejoiced** that he would see the day of Christ. He **saw it and was glad**. Jesus possibly refers to a consistent pattern of joyful faith in Abraham's life, rather than one specific event.

JOHN—NOTE ON 8:58 Jesus claims to have been alive **before Abraham was**. He does not mean that he is more than 2,000 years old. Rather, he uses the present tense **I am** in speaking of existence more than 2,000 years earlier. Thus he claims an existence apart from time that is true only of God. For "I am," see note on 6:20.

The "I Am" Statements of Jesus

Absolute "I am" statements	6:20; 8:24, 28, 58; 18:5

Metaphorical "I am" statements	
1. I am the bread of life	6:35, 48, 51
2. I am the light of the world	8:12; 9:5
3. I am the door of the sheep	10:7, 9
4. I am the good shepherd	10:11, 14
5. I am the resurrection and the life	11:25
6. I am the way, the truth, and the life	14:6
7. I am the true vine	15:1

JOHN—NOTE ON 8:59 picked up stones. See note on Acts 7:58. Stoning was the punishment for blasphemy (Lev. 24:16; John 10:31–33). However, it was supposed to be imposed only after careful judgment, not amid mob violence (Deut. 17:2–7).

JOHN—NOTE ON 9:2 Suffering is not always a direct result of a person's sin (e.g., Luke 13:2–3a; 2 Cor. 12:7; and Jesus' crucifixion; see also John 12:28, 37–41; 17:1, 5).

FACT

Does sin cause illness? Many people in Bible times assumed that if a person suffered, it was because that person had sinned (9:2). There are consequences for sin, but suffering is not always directly caused by a person's sin. But God can use suffering to show his power and mercy (9:3).

JOHN—NOTE ON 9:3 that the works of God might be displayed in him. God sometimes allows people to suffer so that they can experience his mercy and power in delivering them.

JOHN—NOTE ON 9:4 while it is day. The time when Jesus was here on earth. **night**. The time of Jesus' crucifixion and death. **We** indicates that Jesus involves his disciples in God's work.

JOHN—NOTE ON 9:5 I am the light of the world. The second of seven "I am" sayings in John (see chart).

JOHN—NOTE ON 9:6 This verse may echo God's creative activity (Gen. 2:7). The Creator is now re-creating.

JOHN—NOTE ON 9:7 **pool of Siloam**. Archaeology indicates a large pool (225 feet [69 m] long on one side) with steps leading down into it.

JOHN—NOTE ON 9:14 Jesus mixed clay with his saliva to make mud. This activity was among the 39 classes of work forbidden on the Sabbath by Jewish tradition.

JOHN—NOTE ON 9:22 **the Jews**. Often in John, this refers to the Jewish leaders who were opposed to Jesus, and to the people who followed their lead. See ESV footnote on v. 18, etc.

JOHN—NOTE ON 9:31–33 The man's main idea, that **God does not listen to sinners**, reflects several OT passages (e.g., Ps. 34:15; 66:18). The man's minor point, that there was no previous act of opening of **the eyes** of a person **born blind**, is also confirmed by the absence of similar miracles in the OT.

JOHN—NOTE ON 9:34 **Cast him out** means expulsion from the synagogue (see note on Luke 4:16). The way this is done suggests an impulsive action rather than a formal procedure.

JOHN—NOTE ON 9:41 **If you were blind** means if they had no knowledge at all about God's words or his laws, and no knowledge about who Jesus is. **You would have no guilt** (or sin, see ESV footnote) for violating specific teachings or commands that they had received. Paul makes a similar argument in Rom. 1:18–3:20.

JOHN—NOTE ON 10:1 The **sheepfold** was usually a courtyard near or beside a house, bordered by a stone wall, in which one or more families kept their sheep. Caves were also used. Sheepfolds might have a formal **door** and would be guarded at the entrance by a "gatekeeper" (v. 3) or by the shepherd himself (see vv. 7–10). A **thief** enters secretly while a **robber** forces his way in.

JOHN—NOTE ON 10:3–4 **The sheep hear his voice. . . . they know his voice**. People who truly belong to God listen to and believe in Jesus' words (see 5:46–47; 8:37, 45, 47). On Christ as the true shepherd, see note on 10:11.

JOHN—NOTE ON 10:7 **I am the door of the sheep**. Jesus is the only way by which one can become part of the people of God (that is, Jesus' flock). Compare Ps. 118:20.

JOHN—NOTE ON 10:8 **All who came before me** may refer to messianic pretenders (e.g., Acts 5:36–37; 21:38). **thieves and robbers**. Compare Ezek. 34:2–4; see note on John 10:1.

JOHN—NOTE ON 10:9 **door**. The NT elsewhere speaks of "entering" God's kingdom as through a door (e.g., Matt. 7:7, 13; 18:8–9; 25:10 and parallels; Acts 14:22). **Will go in and out** echoes OT passages about the covenant (see Num. 27:16–17; Ps. 121:8). **Find pasture** speaks of God's provision for his people (compare Ps. 23:2; Isa. 49:9–10; Ezek. 34:12–15).

JOHN—NOTE ON 10:10 Jesus' promise of abundant life, which begins in this life, brings to mind OT prophecies of abundant blessing (e.g., Ezek. 34:12–15, 25–31).

JOHN—NOTE ON 10:11 **I am the good shepherd**. Another "I am" saying; see note on 6:35. In the OT, God is seen as the true shepherd (Psalm 23; Isa. 40:11; Jer. 23:1–4; Ezekiel 34; Zech. 11:4–17), and David (or the Davidic Messiah) is depicted as a good shepherd (2 Sam. 5:2; Ps. 78:70–72; Ezek. 37:24; Mic. 5:4), as is Moses (Ps. 77:20; Isa. 63:11). Jesus, as both God and man, fulfills both of these themes. David literally risked **his life for** his **sheep** (1 Sam. 17:34–37), but Jesus surpassed David in that he gave his life on the cross for his sheep. See also John 10:15.

JOHN—NOTE ON 10:16 The **other sheep that are not of this fold** are Gentiles (see Isa. 56:8). **One flock, one shepherd** may refer to Ezek. 34:23; 37:24 (compare Eph. 2:11–22).

JOHN—NOTE ON 10:17 **I lay down my life that I may take it up again** means that Jesus voluntarily gave up his life (see 19:30) and that his divine nature enabled him to rise from the dead, all at his Father's will.

JOHN—NOTE ON 10:20–21 The charge of demon possession is contradicted by OT teaching that says the Lord gives sight to the blind (Ex. 4:11; Ps. 146:8).

JOHN—NOTE ON 10:22 The eight-day **Feast of Dedication** celebrates the rededication of the Jewish temple in December 164 B.C., after Antiochus IV Epiphanes had made it unclean (see note on Dan. 8:9–10).

FACT

The Feast of Dedication (10:22) commemorated the rededication of the temple in 164 B.C. after Antiochus IV Epiphanes made it unholy. Today, this feast is called Hanukkah.

JOHN—NOTE ON 10:23 On **temple** as the larger temple area, see note on 2:14. Probably because of the cold winter weather (see 10:22), Jesus taught in the area called **the colonnade of Solomon**. It is likely the covered walkway on the eastern side of the Temple Mount.

JOHN—NOTE ON 10:26–29 The reason people do not believe is **because** they **are not among** Jesus' **sheep**. God must first give them the ability to believe; then he makes them a part of his people, with a new heart (see 1:13; 6:44). **Eternal life** (10:28) can never be taken away, especially since Jesus' sheep belong to both him and his Father. Note the contrast with the "hired hand" (vv. 12–13), who abandons the flock in times of danger (compare Isa. 43:13). **Snatch** means "take by force."

JOHN—NOTE ON 10:30 Jesus' claim that **I and the Father are one** (compare 5:17–18; 10:33–38) echoes Deut 6:4, the basic confession of Judaism. Jesus' words are a claim to deity.

JOHN—NOTE ON 10:31 **picked up stones again to stone him**. See notes on 8:59; Acts 7:58.

JOHN—NOTE ON 10:34–35 If human judges (Ps. 82:2–4) can in some sense be called **gods** (for their role as representatives of God), this title is certainly much more appropriate for the one who truly is the Son of God (John 10:33, 35–36). Jesus depends on just one word ("gods") in the OT for his argument. Thus, when he says that **Scripture cannot be broken**, he implies that every single word in Scripture is completely true and reliable. His opponents would have agreed with this.

JOHN—NOTE ON **10:36** Jesus was **consecrated** for his mission. This echoes OT language regarding those appointed to an office, such as Jeremiah (Jer. 1:5) or the priests (Ex. 28:41; Lev. 8:30).

JOHN—NOTE ON **10:37–38** For Jesus' **works** as a witness to his deity, see chart.

JOHN—NOTE ON 11:1–12:19 The raising of Lazarus is the ultimate messianic “sign” in this Gospel (see note on 2:11). This spectacular miracle (recorded only by John) anticipates Jesus’ own resurrection. It reveals Jesus as “the resurrection and the life” (11:25).

JOHN—NOTE ON 11:1 This is the **Bethany** most commonly mentioned in the Gospels (see Mark 11:1; 14:3 and parallels; also Luke 24:50; contrast John 1:28).

JOHN—NOTE ON 11:4 Lazarus’s illness did not ultimately **lead to death** though it did lead *through* death to being raised from the dead. Jesus knew what was going to happen. In vv. 11–14 he tells his disciples clearly that Lazarus has already died.

JOHN—NOTE ON 11:5–6 **So** introduces the reason why Jesus **stayed two days longer**. He wanted the people to see his power over death, thus seeing his glory (compare 1:14).

JOHN—NOTE ON 11:9–10 To walk **in the day** means to believe and obey God. **Walks in the night** means not believing and obeying him. For Jesus to go to Judea is part of walking “in the day” for him, even though he is heading toward the cross (vv. 7–8).

JOHN—NOTE ON 11:11 **Fallen asleep** means “died” (see vv. 12–14). The OT equivalent is “slept with his fathers” (e.g., 1 Kings 2:10). Occasionally, death is compared to a deep sleep from which people will one day be awakened (e.g., Dan. 12:2).

JOHN—NOTE ON 11:16 **Thomas** (Aramaic) means **the Twin**.

JOHN—NOTE ON 11:24 Martha’s affirmation of end-time resurrection agrees with the beliefs of the Pharisees (Acts 23:8), the majority of first-century Jews, and Jesus’ teaching (John 5:21, 25–29; 6:39–44, 54).

JOHN—NOTE ON 11:25 **I am the resurrection and the life**. Resurrection from the dead and eternal life can be found only in relationship to Jesus. Therefore, **believes in me** implies personal trust in Christ. “In” ordinarily means “into,” giving the sense that genuine faith in Christ brings people “into” Christ, so that they become united with Christ. (Compare 3:16, 18, 36; 6:35; 7:38; 12:44, 46; 14:12; 1 John 5:10.)

JOHN—NOTE ON 11:26 **Lives** refers to those who have spiritual life now (see note on John 3:16). Those who believe **shall never die**, in that they will ultimately triumph over death.

JOHN—NOTE ON 11:27 **who is coming into the world**. Compare 12:13 and parallels.

JOHN—NOTE ON 11:28 **The Teacher** was a common way of referring to Jesus (1:38; 3:2; 6:25; 9:2; 20:16).

JOHN—NOTE ON 11:33 **deeply moved**. Jesus felt deep sorrow about his friend's death and about the grief his other friends felt. He may also have been angry about the evil of death, the final enemy (see ESV footnote; see also 1 Cor. 15:26; Rev. 21:4). **In his spirit** refers to Jesus' own human spirit.

JOHN—NOTE ON 11:35 **Jesus wept**. Mourning because of death does not indicate lack of faith. It shows honest sorrow at the reality of suffering and death.

JOHN—NOTE ON 11:44–45 Remarkably, John does not record Lazarus's reaction or any of the aftermath of his raising (compare Luke 8:55–56), except for the fact that **many of the Jews . . . believed** (see John 12:9–11). The focus is on Jesus, not Lazarus.

FACT

Burial garments (11:44) were made of expensive Egyptian white linen. The face was bound with a scarf. The rest of the body was laid on a sheet of linen wide enough to wrap around the body and long enough to fold over the head and down to the feet.

JOHN—NOTE ON 11:47 **council**. The Sanhedrin.

JOHN—NOTE ON 11:48 **Our place** almost certainly refers to the temple (compare Acts 21:28). **Take away . . . our nation** may refer to the feared loss of more of the Jews' freedom under Rome.

JOHN—NOTE ON 11:49 **that year**. In fact, **Caiaphas** was high priest for 18 years (A.D. 18–36), longer than any other high priest in the first century.

JOHN—NOTE ON 11:50–51 **That one man should die for the people** invokes the memory of the Jewish martyrs who died fighting Rome in the time of the Maccabees (*2 Macc.* 7:37–38). With the double meaning typical of John, it also anticipates Jesus' substitutionary atonement.

JOHN—NOTE ON 11:52 The Gentiles are the **children of God . . . scattered** (compare 10:16). John is not suggesting that they are already God's children but anticipates their future inclusion.

JOHN—NOTE ON 11:55 This is the third and final **Passover** mentioned by John; see note on 2:13. People went up early **to purify themselves** from any ceremonial uncleanness that would have prevented their participation (Num. 9:4–14).

JOHN—NOTE ON 12:1–11 When Mary of Bethany anoints Jesus (compare Matt. 26:6–13; Mark 14:3–9), it anticipates Jesus' arrest, crucifixion, and burial (John 12:7–8). The story in Luke 7:36–50 involves a different woman, a different place, a different reaction from Jesus, and a different time in Jesus' ministry.

JOHN—NOTE ON 12:1 **Therefore** ties this verse to the previous one. John is constantly aware of God's ordering of all these events and of Jesus' obedience. Regarding **the Passover**, see 11:55; and note on 2:13. **Six days before** the Passover most likely refers to Saturday, since the Passover began Friday evening at sundown. **Bethany**. See note on 11:1.

JOHN—NOTE ON 12:2 **Dinner** refers to the main meal of the day, usually toward evening. **reclining . . . at table**. People at special feasts would lie with their heads near a low table and their feet pointing out away from it. They would rest on one elbow and eat with the other hand.

JOHN—NOTE ON 12:3 Compare 11:2. A **pound** (or half a liter) is a very large amount of fragrant oil or **perfume**. **Pure** and expensive **nard** was imported from northern India and used by the Romans for anointing the head. John says that Mary **anointed the feet of Jesus**, while Matt. 26:7 and Mark 14:3 mention that she anointed Jesus' head. Considering the large quantity of ointment, Mary probably anointed both Jesus' head and his feet. Attending to the feet was the work of servants (see John 1:27; 13:5), so Mary's actions show humility and devotion. Her wiping of Jesus' feet **with her hair** is also remarkable, since Jewish women rarely unbound their hair in public. Mary's action indicates an expression of intense personal devotion to Christ, but there is no hint of immoral thoughts or conduct.

JOHN—NOTE ON 12:5 **Three hundred denarii** is the equivalent of about a year's wages.

JOHN—NOTE ON 12:7 **So that she may keep it** may mean "keep the rest of the perfume." Mark 14:3 says the flask was broken, and Judas complains that it was already wasted. Other interpretations include: "so that she may keep (the memory of this)" or "Leave her alone, (for she has saved the perfume) so that she could keep it for the day of my burial."

JOHN—NOTE ON 12:8 **the poor**. Jesus' response echoes Deut. 15:11. He is not discouraging helping the poor. **You do not always have me** anticipates Jesus' approaching death, resurrection, and ascension.

JOHN—NOTE ON 12:11 **the Jews**. John uses this expression in a positive way to speak of those coming to faith in Christ (see 11:45).

JOHN—NOTE ON 12:12 **The next day** is probably Sunday of Passion Week. **The feast** is Passover.

JOHN—NOTE ON 12:13 By waving **palm** branches (a Jewish national symbol) the people greet Jesus as the Davidic king and echo the language of Ps. 118:25–26. Most of the crowd probably understood the title **King of Israel** in a political and military sense. They still hoped that Jesus would use his amazing powers to overthrow Roman rule and lead Israel to independence.

JOHN—NOTE ON 12:15 Jesus is portrayed as the humble shepherd-king of Zech. 9:9, who comes to the Holy City to take his rightful place. **Fear not** may be taken from Isa. 40:9.

JOHN—NOTE ON 12:20–50 These verses conclude the first major part of John's Gospel, which narrates Jesus' mission to the Jews. The arrival of some Greeks signals to Jesus that the mission exclusively to the Jews is about to come to an end. But before Jesus can reach out to the Gentiles, he first must die (see 10:16; 11:52). His hour is now at hand (12:23–26; see note on 2:4).

FACT

The Greeks who came to see Jesus (12:20–21) were not necessarily from Greece. The term could refer to any Gentile in the Greek-speaking world. Like other Greek people such as the centurion in Luke 7:5 or Cornelius in Acts 10, they were attracted to the teachings of the Jewish Scriptures. Now, they wanted to hear more from this man who claimed to be the Messiah.

JOHN—NOTE ON 12:20 **Greeks** refers to Gentiles, not necessarily to people from Greece. They are "God-fearers," non-Jews who had come to Jerusalem to worship at the Jewish festival.

JOHN—NOTE ON 12:21 **Bethsaida** was just northeast of where the Jordan flows into the Sea of Galilee from the north.

JOHN—NOTE ON 12:25 **Loves his life** means "delights in his life in this world more than in God." **Hates his life in this world** means "thinks so little of his life, and so much of God, that he is willing to sacrifice it all for God."

JOHN—NOTE ON 12:28 This is one of three times in Jesus' earthly ministry when a heavenly voice affirms his identity (see Matt. 3:17; 17:5).

JOHN—NOTE ON 12:29 **crowd . . . said that it had thundered**. Events of eternal consequence are occurring. Unbelievers misinterpret them as natural events, showing their spiritual blindness.

JOHN—NOTE ON 12:31 The **ruler of this world** in its present fallen, sinful state is Satan (compare 14:30; 1 John 5:19). **Now**, at the cross, the devil will **be cast out**, that is, decisively defeated (see Luke 10:18; Heb. 2:14–15). Jesus' triumph over Satan in his death and resurrection is the basis for his final triumph (Rev. 20:10).

JOHN—NOTE ON 12:32 **lifted up**. See 3:14 and note; 8:28; also Isa. 52:13. **All people**, in context, means both Jews and Gentiles (John 10:16; 11:52; 12:20–21).

JOHN—NOTE ON 12:33 **what kind of death**. See 21:19.

JOHN—NOTE ON 12:34 This is the final of several misunderstandings of Jesus' role as Messiah in this Gospel (compare 7:27, 31, 41–42). The people have some idea that Jesus predicts his death. What is probably meant by **the Law** is the entire Hebrew Scriptures, which speak of the Davidic Messiah (2 Sam. 7:13; Ps. 89:3–4, 35–37; Isa. 9:7; Dan. 7:13–14).

JOHN—NOTE ON 12:35–36 **Walk while you have the light**. See 9:4–5.

JOHN—NOTE ON 12:36 When Jesus **hid himself from them**, he indicated God's coming judgment and the completion of Jesus' public ministry to the people of Israel (1:18).

JOHN—NOTE ON 12:37–40 John cites Isa. 53:1 and Isa. 6:10 to indicate that Scripture predicted the Jewish rejection of Jesus as Messiah. This rejection confirms, rather than defeats, God's plan. These verses are the first in a series of fulfillment quotations in the second half of John's Gospel. **they could not believe**. See John 1:13; 6:44; see note on Eph. 1:11.

JOHN—NOTE ON 12:41 The plural **these things** most likely refers to the general context of Isa. 53:1 and Isa. 6:10. John seems to claim that when Isaiah saw the exalted King and the suffering servant, he saw Jesus' glory.

JOHN—NOTE ON 12:42–43 **synagogue**. Synagogues usually had large rooms with bench seating along the wall. See note on Luke 4:16.

JOHN—NOTE ON 12:47 **I did not come to judge the world** refers to Jesus' first coming. However, he will judge the world when he returns (see v. 48; 5:22, 27–30).

JOHN—NOTE ON 12:49 **Not . . . on my own authority** indicates that supreme authority in the Trinity belongs to the Father. He gives authority to the Son, though they are both God.

13:1–20:31 *The Farewell Teaching and the Passion Narrative.* The second half of John's Gospel consists of Jesus' farewell teaching (chs. 13–17) and the events surrounding his death and resurrection (chs. 18–20). Now that the Jews have rejected Jesus, he turns his attention to his new messianic community. Jesus is arrested, tried, crucified, and buried. This is followed by the resurrection, resurrection appearances, and Jesus' commissioning of his disciples. The section concludes with John stating his reason for writing his Gospel (20:30–31).

FACT

In NT times, it was common for a host's servant to wash the feet of guests (see Luke 7:44). But in John 13:1–20, Jesus himself performs this task for his disciples, setting an example of humility and service for believers to follow.

JOHN—NOTE ON 13:1–17:26 Jesus prepares his new messianic community (the remaining 11 apostles) for the time following his resurrection and return to the Father. The community is cleansed literally and symbolically through the footwashing (13:1–17), and then figuratively through the removal of the betrayer (13:18–30). The Farewell Discourse (13:31–16:33) contains Jesus' final instructions to his followers. The discourse, recorded only in John's Gospel, concludes with Jesus' final prayer (ch. 17).

JOHN—NOTE ON 13:1 Jesus' **own** are the 11 faithful disciples. They represent his new messianic community. **to depart out of this world**. Jesus will soon leave the earth, but in his divine nature Jesus is with believers "always" (Matt. 28:20).

JOHN—NOTE ON 13:8 To have **no share** with Jesus means that one does not belong to him. Here the footwashing symbolizes Jesus' death for his people. It washes away their sins.

JOHN—NOTE ON 13:9–11 Those who have been washed through Jesus' once-for-all death also need daily cleansing of their sins.

JOHN—NOTE ON 13:14 **you also ought to wash one another's feet**. Footwashing continues as a regular ceremony in some Christian denominations. Others see it as a symbolic teaching about serving one another.

JOHN—NOTE ON 13:18 **I know whom I have chosen** refers not to choosing for salvation but to Jesus' choosing of the Twelve, including Judas, to be disciples (see also 6:70). Jesus cites Ps. 41:9.

JOHN—NOTE ON 13:19 Jesus' statement is one of several references to his knowledge of the future in this section (see also 14:29; 16:1, 4, 32, 33). **I am**

he very likely is a claim to deity (see note on 8:24; also 8:28, 58; 18:5, 6, 8).

JOHN—NOTE ON 13:20 **The one I send** refers first to the disciples whom Jesus would specifically send out at 20:22. More broadly it applies to all messengers of Christ, in every age, who proclaim the gospel. **receives**. To truly "receive" such a messenger is to accept and believe the gospel and to trust in Christ. (See also 1:12; 3:32–33; 5:43; 12:48.)

JOHN—NOTE ON 13:21 **troubled in his spirit**. See 12:27; compare Ps. 55:2–14.

JOHN—NOTE ON 13:23 This is the first reference to the disciple **whom Jesus loved** (see Introduction: Author, Date, and Recipients). On **reclining**, see note on 12:2. In such a situation it would be easy for John to lean back a bit and whisper privately to Jesus, as he does in 13:25. See also 21:20.

JOHN—NOTE ON 13:27 **Satan entered into him**. Satan had earlier put the desire to betray Christ into Judas's heart (see v. 2).

JOHN—NOTE ON 13:31–32 The passage echoes Isa. 49:3.

JOHN—NOTE ON 13:34–35 **Love** must be the distinguishing mark of Jesus' disciples (compare 15:13; Lev. 19:18; Mark 12:28–33).

JOHN—NOTE ON 13:38 **the rooster will not crow**. See also Matt. 26:34; Mark 14:30; Luke 22:34. Mark specifies the first two individual crowings (as evidently Jesus did), while Matthew, Luke, and John focus on Peter's denial and report Jesus as referring to the entire set of crowings.

JOHN—NOTE ON 14:1 The ESV translates **Believe in God** as an imperative (a command), but it could also be rendered as a statement ("You believe in God"; see ESV footnote). The imperative is probably the better translation in light of the previous sentence (**Let not your hearts be troubled**). The disciples are troubled about Jesus' imminent departure (see 13:36).

FACT

Jesus promises his disciples that the Holy Spirit will live within them, to teach them and remind them what Jesus has said (14:16–17, 26; see also 16:5–15). The Holy Spirit is also called the "Helper," which can mean "Advocate" or "Counselor."

JOHN—NOTE ON 14:2–3 In light of the context (Jesus going back to the Father; 13:1, 3; 14:28), it is best to understand **my Father's house** as referring to heaven, and the **many rooms** (or "dwelling places") as places to live within that large house.

JOHN—NOTE ON 14:6 Jesus is **the** one **way** to **the Father**. Salvation can be found only in Christ (see note on 3:18). Jesus as **the truth** fulfills the teaching of the OT (1:17) and reveals the true God (see 1:14, 17; 5:33; 18:37; also 8:40, 45–46; 14:9). Jesus alone is **the life** who fulfills the OT promises of "life" from God (11:25–26). Jesus is able to give eternal life to all those who believe in him (see 3:16). This is another **I am** saying, whereby Jesus claims to be God (see note on 6:35).

JOHN—NOTE ON 14:8–11 Philip apparently asks for some sort of appearance by God, such as Moses and Isaiah experienced (Ex. 33:18; compare Ex. 24:10; Isa. 6:1). Jesus replies that those who have seen him have seen the Father—a clear claim to deity.

JOHN—NOTE ON 14:10 **I am in the Father and the Father is in me**. Though there is complete unity between the Father and the Son, they are distinct persons within the Trinity (Matt. 28:19; 2 Cor. 13:14).

JOHN—NOTE ON 14:12 **the works that I do**. Jesus' "works" include both his miracles (see 7:21) and his other activities and teachings (see 4:34; 5:36; 10:32; 17:4). The works his disciples will do will be **greater** because they will have a worldwide scope.

JOHN—NOTE ON 14:13 Praying in Jesus' **name** means praying in a way consistent with his character and will. It also means coming to God in the authority of Jesus. See also note on 1 John 5:15.

JOHN—NOTE ON 14:14 **If you ask me** gives permission to pray directly to Jesus, but see ESV footnote. Many other verses encourage prayer to God the Father (see 15:16).

JOHN—NOTE ON 14:15 Jesus' words echo Deuteronomy (compare Deut. 6:5–6; 7:9; 10:12–13; 11:13, 22) and assume his unique authority.

JOHN—NOTE ON 14:16–17 The Holy Spirit (compare v. 26), the **Spirit of truth** who will guide the disciples into all truth (16:13), will serve as **another Helper**

(or “helping Presence”; see also ESV footnote). He will live in Jesus’ followers forever. He is Jesus’ representative after Jesus ascends to heaven. The promise of the divine presence with Jesus’ followers in 14:15–24 includes the Spirit (vv. 15–17), Jesus (vv. 18–21), and the Father (vv. 22–24). **He dwells with you and will be in you** does not mean there was no work of the Spirit of God within believers prior to this time (see note on 7:39). Rather, it indicates that the Holy Spirit “will be in you” in a new and more powerful sense. See also ESV footnote on 14:16.

JOHN—NOTE ON 14:18 **I will come to you** probably means Jesus will appear to the disciples after his resurrection (chs. 20–21).

JOHN—NOTE ON 14:21 **keeps**. That is, follows and obeys.

JOHN—NOTE ON 14:22 The **Judas** referred to here is probably “Judas the son of James” (Luke 6:16; Acts 1:13), not Judas the half brother of Jesus (Matt. 13:55; Mark 6:3).

JOHN—NOTE ON 14:26 **He will teach you** uses the masculine pronoun “he” instead of the neutral pronoun “it.” Many interpreters have seen this as John’s awareness of the distinct personhood of the **Spirit**. John follows the same usage in 15:26 and 16:13–14. That the **Helper** will teach the disciples **all things and bring to your remembrance all that I have said to you** is an important promise regarding the disciples’ future role in writing the words of Scripture; see also 16:13–15. Jesus’ promise here is specifically to these disciples, though the Holy Spirit teaches and guides all believers (Rom. 8:14). On the work of the Trinity, see chart.

The Work of the Trinity

Though the word “Trinity” does not appear in the Bible, by presenting the Father, Son, and Spirit together, all doing what no one else ever does, the Gospel of John gives us the foundation on which this doctrine is based. Observing what God says and does helps us to know him, and observing which actions are done by which members of the Godhead helps us to see which roles they play.

Action	Father	Son	Spirit
Give life	5:21, 26; (6:33); 17:3	5:21, 25–26, 40; 6:33; 17:3	3:6, 8; 6:63
Proclaim future	1:33	13:19, 26, 36–38; 14:3, 29; 16:1–4, 16–28, 32; 20:18	16:13
Indwell believers	14:23	14:20, 23; (15:4–7); 17:23, 26	14:17
Teach	6:45; 7:16, 17; 8:28	7:14; (8:2); 8:20; 13:13–14	14:26

Testify to Jesus	5:32, 37; 6:27; 8:18	8:12–14, 18	15:26
Glorify Jesus	5:22–23; 8:50, 54; 13:31–32; 17:1, 22	(1:14); 2:11; 13:31–32; 17:5, 24	16:14

Actions Common to Father and Son

Action	**Father**	**Son**
Glorify the Father	4:23; 12:28; 13:31–32	(2:16); (9:3–4); 11:40; 12:28; 13:31–32; 14:13; 17:1, 4–5
Give the Spirit	3:34; 14:16	(4:10–14); (7:37–39); 20:22
Send the Spirit	14:26	15:26; 16:7

Actions Common to Son and Spirit

Action	**Son**	**Spirit**
Be given by the Father	3:16	(4:10–14); 14:16
Be sent by the Father	3:17; 4:34; 5:23–24, 36; 6:29, 57; 7:28–29, 33; 8:16, 26, 29, 42; 9:4; 10:36; 11:42; 12:44–45; 13:20; 15:21; 17:3, 8, 18, 23, 25; 20:21	14:26; 15:26
Speak not from himself	(5:19); 5:30; (6:38); 7:16; 12:49–50	16:13
Speak only what he hears	3:32; (3:34); (5:30); 8:26, 40; 12:50; 15:15	16:13
Convict	3:19–20; 4:16, 18; (5:27); (8:7); 8:34, 40; 11:40; 12:7–8; 13:8	16:7–11
Be received	1:12 (see 1:10–11)	7:39 (see 14:17)
Disclose what belongs to God	1:18	16:13–14

JOHN—NOTE ON 14:27 **Peace** describes the absence of conflict and also the presence of blessing. Such blessing comes especially in a right relationship with God (e.g., Num. 6:24–26). See also John 15:18–19; 16:33.

JOHN—NOTE ON 14:28 **the Father is greater than I**. God the Father sends and commands. Thus he is "greater" (in authority or leadership) than the Son. However, this does not mean that Jesus is inferior to the Father, as 1:1; 10:30; and 20:28 clearly show.

JOHN—NOTE ON 14:30 The **ruler of this world** in its present fallen, sinful state is Satan. Satan **is coming** in the person of Judas and those with him (see ch. 18). **has no claim**. Satan cannot force Jesus to do anything. Jesus willingly submits to the suffering that is to come, out of obedience to his Father (see 14:31).

JOHN—NOTE ON 14:31 The transition from 14:31 to 15:1 is sometimes viewed as a "literary seam," an indication that John's Gospel is pieced together from different sources. More likely, John is implying that Jesus and his followers are leaving the upper room, making their way to the brook Kidron, and arriving in the Garden of Gethsemane (18:1).

JOHN—NOTE ON 15:1–17 The OT frequently uses the vineyard or vine as a symbol for Israel, God's covenant people. Note the two "vineyard songs" in Isaiah (Isa. 5:1–7; 27:2–6). However, Israel's failure to produce fruit resulted in divine judgment. Jesus, by contrast, is "the true vine." His followers live in him and produce fruit.

FACT

In 13:31–16:33, Jesus prepares his disciples for his departure from them. This is often called the Farewell Discourse. Jesus shows his disciples that his death and resurrection will bring them blessing.

JOHN—NOTE ON 15:1 This is the last of Jesus' seven **I am** sayings in this Gospel (see note on 6:35). **True** contrasts Jesus with OT Israel (see previous note); Jesus is the true Israel. The **vinedresser** refers back to Isaiah's first vineyard song, which pictures God tending his vineyard (Isa. 5:1–7; compare Ps. 80:8–9).

JOHN—NOTE ON 15:2 **Does not bear fruit** seems to indicate that the person is not a true believer (see vv. 6, 8; compare 6:66). **Fruit** is an image for good results coming from the life of a believer (see Matt. 13:8; compare Gal. 5:22–23). **He prunes** describes the painful but necessary removal of negative things in believers' lives so that the remaining branches may bear even more fruit.

JOHN—NOTE ON 15:3 **clean**. See 13:10–11.

JOHN—NOTE ON 15:4 **Abide in me** means to continue in a daily, personal relationship with Jesus characterized by trust, prayer, obedience, and joy. (See note on 1 John 2:6.) **And I in you** probably means, "See that I abide in you." The preposition "in" recalls OT texts regarding a future new covenant (see Ex. 25:8; 29:45; Lev. 26:11–12; Ezek. 43:9). The repeated references to fruit bearing (also John 15:5, 8) reflect God's primary purpose in creation (Gen. 1:11–12, 22, 28) and in redemption (John 15:8, 16). The OT prophets envisioned a time when God's people would "blossom and put forth shoots and fill the whole world with fruit" (Isa. 27:6; compare Hos. 14:4–8).

JOHN—NOTE ON 15:5 **nothing**. Nothing of eternal value, that is, no spiritual fruit.

JOHN—NOTE ON 15:6 The person who **does not abide in me** does not have personal faith in Christ (see notes on v. 4; Ezek. 15:1–8; Heb. 6:7–8). **Fire** is a common symbol for divine judgment (e.g., Isa. 30:27; Matt. 3:12 and parallels; 5:22; 18:8; 25:41).

JOHN—NOTE ON 15:7 Two conditions are given for answered prayer: abiding in Jesus, and his words abiding in believers (thus transforming their thinking).

JOHN—NOTE ON 15:10–11 Obedience is all about **joy**. The OT prophets foresaw a great end-time rejoicing (e.g., Isa. 35:10; 51:3; 61:10; Zeph. 3:14–17). God threatened judgment if his people would not serve him "with joyfulness and gladness of heart" (Deut. 28:47–48).

JOHN—NOTE ON 15:12 **Love** must be the distinguishing mark of Jesus' disciples (compare v. 13; Lev. 19:18; Mark 12:28–33).

JOHN—NOTE ON 15:13–14 **You are my friends**. In the OT, only Abraham and Moses are called friends of God (Ex. 33:11; Isa. 41:8). Jesus extends this privilege to all obedient believers.

JOHN—NOTE ON 15:16 **You did not choose me**. The disciples willingly followed Jesus when he called them. Jesus **chose** them, however, before they followed (see Romans 1; Ephesians 1; also John 15:19). **that you should go and bear fruit**. The purpose of Christ's choosing people is not only that their sins be forgiven and they have eternal life. It is also so their lives will be fruitful in fulfilling God's purposes.

JOHN—NOTE ON 15:22 **They would not have been guilty of sin** does not mean all sin (see Rom. 3:23), but the specific sin of rejecting God's supreme revelation in Christ (see John 15:18, 23, 24).

JOHN—NOTE ON 15:25 Compare Ps. 35:19; 69:4.

JOHN—NOTE ON 15:26 **The Helper** is the Holy Spirit; see notes on 14:16–17; 14:26. **whom I will send . . . who proceeds from the Father**. Both the Father and the Son will send the Holy Spirit into the world in new fullness at Pentecost (see Acts 2:1–33; also note on John 7:39). When believers **bear witness** about Christ, the Holy Spirit works invisibly through their words. On the pronoun "he," see note on 14:26.

JOHN—NOTE ON 16:2 **whoever kills you will think he is offering service to God**. Not all religions are good. In fact, some teach that their followers are doing good when they kill true followers of the Son of God. (E.g., Acts 8:1–3.)

FACT

Praying in Jesus' name (16:23; compare 14:13) is not about whether or not the prayer ends with the exact words "in Jesus' name." It means acknowledging that Jesus is our advocate or mediator before God the Father (Rom. 8:34; Heb. 7:25; 1 John 2:1).

JOHN—NOTE ON 16:5 **none of you asks me**. But Peter did ask this exact question in 13:36 (compare 14:5), so the present tense of "asks" clearly means, "none of you at the present time is asking me."

JOHN—NOTE ON 16:7 **the Helper**. See notes on 14:16–17; 14:26.

JOHN—NOTE ON 16:10 **because I go to the Father**. Jesus will no longer be in the world to teach about **righteousness**, but the Holy Spirit will come to continue that function, through instruction of believers (v. 13) and through the words of those believers as they bear witness to the gospel.

JOHN—NOTE ON 16:11 **because the ruler of this world is judged**. Satan; see note on 12:31.

JOHN—NOTE ON 16:13 On the **Spirit of truth**, see note on 14:16–17. The Spirit's ministry of guiding Jesus' followers **into all the truth** is a promise especially for these 11 disciples. It applies to their work of writing or overseeing the writing of the NT books. The promise also has a broader application to all believers (Rom. 8:14; Gal. 5:18). The ability to declare the **things that are to come** gives evidence of the full deity of the Holy Spirit (see Isa. 48:14).

JOHN—NOTE ON 16:16–19 **A little while . . . again a little while**. The first reference is plainly to the brief period between the crucifixion and resurrection of Jesus. The second reference is to the resurrection appearances. The phrase occurs four other times in John (see 7:33; 12:35; 13:33; 14:19).

JOHN—NOTE ON 16:23 **In that day** (that is, after Jesus' resurrection) **you will ask nothing of me** probably means Jesus' disciples will not have to ask him questions about the meaning of his death and resurrection. They will understand through the Holy Spirit's ministry (v. 13).

JOHN—NOTE ON 16:24 **Until now you have asked nothing in my name**. While Jesus was on earth the disciples had not prayed to the Father in the name of Jesus. But now he was saying that they should do so. Regarding the meaning of praying "in Jesus' name," see notes on 1:12–13; 14:13.

JOHN—NOTE ON 16:25 **The hour is coming** refers to the time after Jesus' resurrection (see Luke 24:27; Acts 1:3).

JOHN—NOTE ON 16:28 **Now I am leaving the world and going to the Father** most naturally refers to his ascension (Luke 24:50–51; Acts 1:3, 9).

JOHN—NOTE ON 16:32 **Will be scattered, each to his own home** probably echoes Zech. 13:7 (quoted in Matt. 26:31 and parallels; compare Matt. 26:56b). The shepherd will be deserted by his sheep.

JOHN—NOTE ON 17:1 Jesus **lifted up his eyes to heaven**, a customary posture in prayer (compare Ps. 123:1). **the hour has come**. See note on John 2:4. The opening petition **glorify your Son** implies a claim to deity, since God will not give his glory to another (see Isa. 42:8; 48:11).

FACT

Jesus' final prayer. In 17:1–26, Jesus prays for himself (vv. 1–5) and for his disciples (vv. 6–19). He also prays for people in the future who will believe in Jesus because of the disciples' words (vv. 20–26). He asks God for unity and love among them all.

JOHN—NOTE ON 17:2–3 **That they know you** implies an intimate relationship with God as a person. **the only true God**. See Deut. 6:4; John 5:44. Jesus, in turn, is the "one-of-a-kind" Son sent by the Father (see 1:14, 18; 3:16, 18).

JOHN—NOTE ON 17:2 The Father's granting of **authority over all flesh** to Jesus (compare 5:27) marks the start of a new era (see Isa. 9:6–7; Dan. 7:13–14; see also Matt. 11:27; 28:18). "All flesh" means the whole human race.

JOHN—NOTE ON 17:5 Jesus again claims that he existed **before the world existed** (see 1:1, 14; 3:13; 6:62; 8:58; 16:28; 17:24). The universe is not eternal but was created by God. Jesus speaks of a sharing of **glory** between the Father and the Son prior to creation, implying that this has been the case from all eternity.

The High Priestly Prayer

The Father Gave the Son . . .	John 17
authority to give eternal life	v. 2
people out of this world	vv. 2, 6, 9, 24
work to accomplish	v. 4
words	v. 8
his name	vv. 11, 12
glory	vv. 22, 24

The Son Gives Believers . . .	John 17
eternal life	v. 2
the Father's word	vv. 8, 14
manifestation of the Father's name	vv. 6, 26
glory	v. 22

The Son Asks the Father to . . .	John 17
glorify him	vv. 1, 5
keep believers in the Father's name	v. 11
keep believers from the evil one	v. 15
sanctify believers in the truth	v. 17
make believers one	v. 21

Jesus' Followers and the World	John 17
they are sent into the world	v. 18
they are in the world	v. 11
they are not of the world	v. 16
the world has hated them	v. 14
their unity with each other and union with God may cause the world to believe the Father sent the Son	v. 21

JOHN—NOTE ON 17:6 Jesus' revelation of God's **name** includes making known the Father's works and words (see 1:18; 8:19, 27; 10:38; 12:45; 14:9–11).

JOHN—NOTE ON 17:9 **Those whom you have given me** are those who have believed or who would come to believe in Christ (see vv. 2, 6, 12; also 6:37, 39; 10:29).

JOHN—NOTE ON 17:11 **I am no longer in the world**. See note on 16:28. **keep them**. From denying Christ. **Holy Father**. This is the only time in the NT that this form of address refers to God the Father (see Lev. 11:44; compare Ps. 71:22; 111:9; Isa. 6:3). **that they may be one, even as we are one**. There should be a unity among believers that reflects the unity between God the Father and God the Son.

JOHN—NOTE ON 17:12 **your name**. Jesus came in God the Father's authority and represented the Father's entire character. **son of destruction**. Judas.

JOHN—NOTE ON 17:14 **your word**. Jesus' own life and teachings, which are the revelation of himself as the Word of God (1:1, 14).

JOHN—NOTE ON 17:15 **keep them**. The central request of the prayer is repeated (see v. 11). **from the evil one**. That is, Satan. But the Greek can also mean "from evil" (see ESV footnote). See 1 John 5:19.

JOHN—NOTE ON 17:16 Those who believe in Christ **are not of the world** (see 3:3–8). They have different desires, different goals, and a different God.

JOHN—NOTE ON 17:17 **Sanctify them**. The sanctification of Christians is a lifelong process. It involves separation from evil and growth in moral purity in attitudes, thoughts, and actions. This occurs **in the truth**, that is, as Christians believe, think, and live according to "the truth" in relation to God, themselves, and the world. **your word is truth**. God's Word (the Bible) is truth itself and is the standard against which everything else must be tested.

JOHN—NOTE ON 17:18 **I have sent them into the world**. Jesus actually declares that he is sending them in 20:21. He repeats that commission at his ascension (Matt. 28:19–20).

JOHN—NOTE ON 17:21 **that they may all be one**. See v. 11 and note; v. 22. **In us** refers to the believer's spiritual union with God and to the personal fellowship resulting from that union.

JOHN—NOTE ON 17:22 **Glory** probably refers to the excellence of God's character as shown in Jesus' life (see 1:14). **given to them**. Christians reflect God's excellency in their own lives, in imitation of Christ.

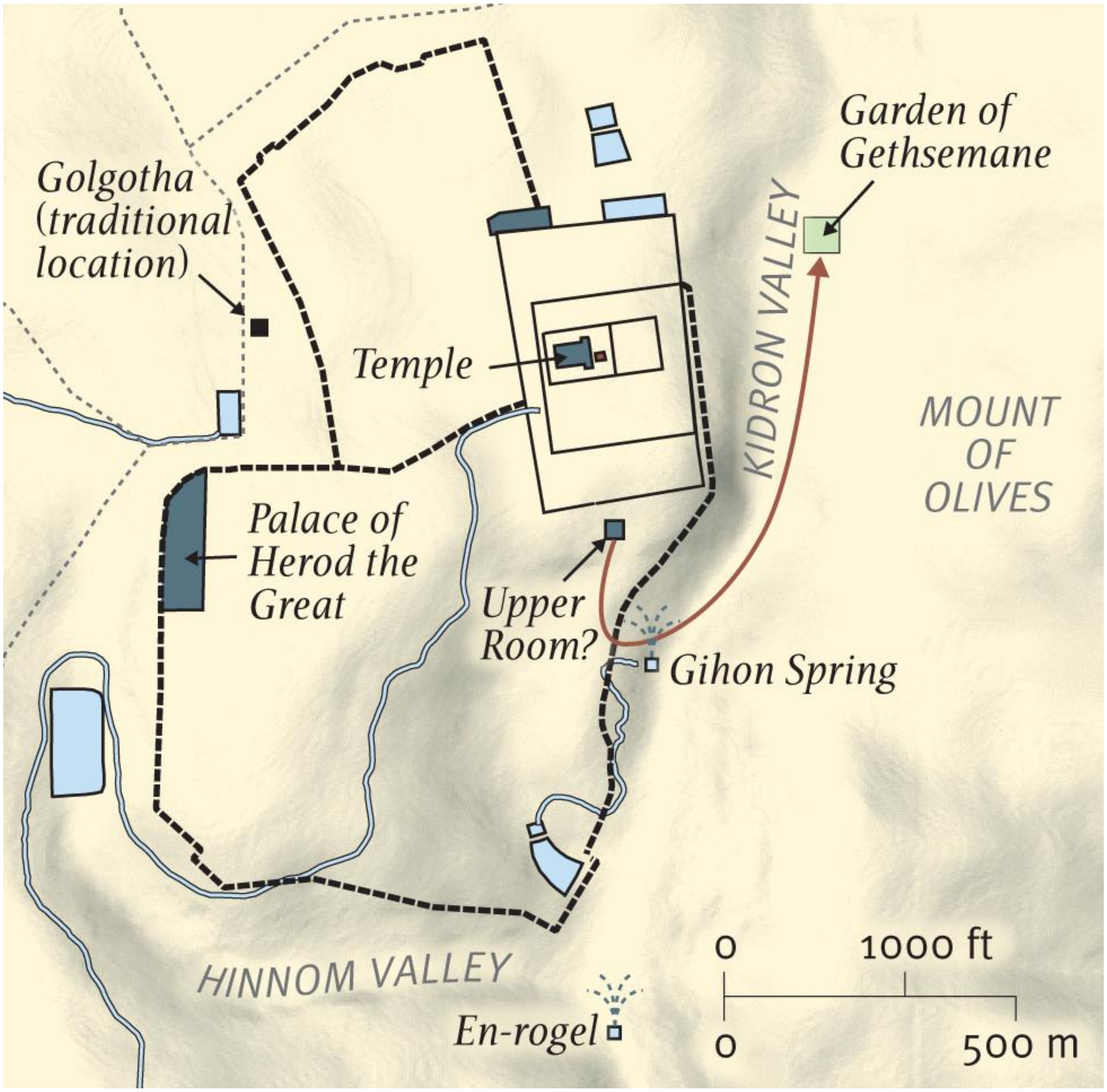
JOHN—NOTE ON 17:24 The whole purpose of salvation is communicated in this verse. It begins now, but its completion comes after this life. **See** includes the idea of entering into and experiencing something. **You loved me before the foundation of the world** implies that love and interaction among the members of the Trinity has existed eternally (compare v. 5).

JOHN—NOTE ON 17:26 **your name**. See note on 5:43. **I in them**. Compare 14:20; 17:23. God lived in the midst of Israel in the tabernacle (Ex. 40:34), and he frequently assured his people that he was in their midst (Ex. 29:45–46; Deut. 23:14).

JOHN—NOTE ON 18:1–19:42 These chapters tell of Jesus' betrayal by Judas (18:1–11), his informal hearing before Annas (18:12–27), his Roman trial before Pilate (18:28–19:16a), and his crucifixion and burial (19:16b–42). Only John reports Jesus' appearance before Annas, and the Roman trial is covered in more detail than in the Synoptic Gospels. John does not provide an account of Jesus' formal Jewish trial before Caiaphas and the Sanhedrin. John emphasizes that everything occurring in this final week fulfills Scripture and occurs in accordance with God's plan.

The Last Supper

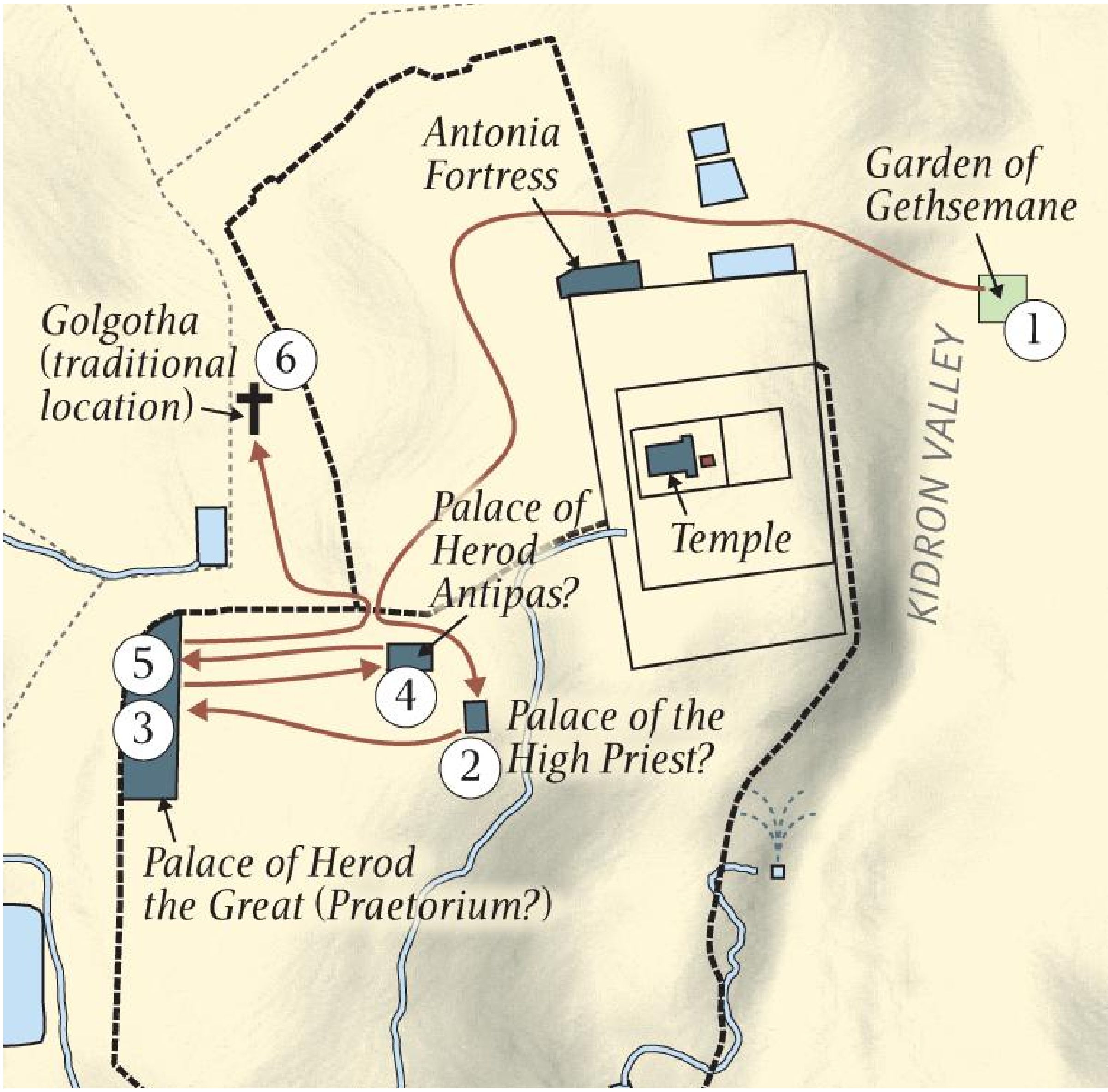
After Jesus and his disciples ate the Passover meal, they crossed the Kidron Valley and entered a garden called Gethsemane (meaning "oil press"), where they often spent time while visiting Jerusalem (see Luke 22:39).

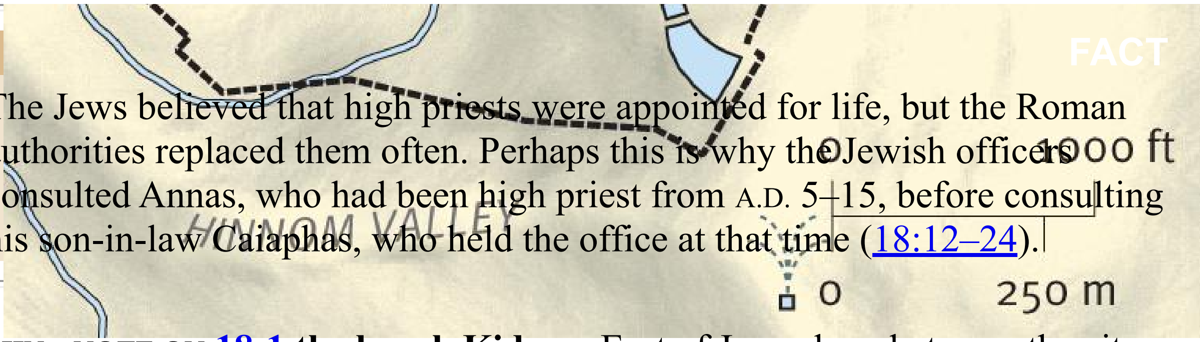


Garden of Gethsemane
Golgotha (traditional location)
KIDRON VALLEY
Temple
MOUNT OF OLIVES
Palace of Herod the Great
Upper Room?
Gihon Spring
HINNOM VALLEY
En-rogel
0
1000 ft
0
500 m

Jesus' Arrest, Trial, and Crucifixion

The path from Jesus' arrest to his crucifixion (part of which is often called the Via Dolorosa, "Way of Sorrows") is difficult to retrace with certainty; the traditional route was fixed by Franciscan monks in the fourteenth century. The Bible records that after the Passover meal, Judas led a contingent of soldiers to Gethsemane to arrest Jesus (1). From there Jesus was led to Annas (location unknown), who sent him to his son-in-law Caiaphas, the high priest (2). The Jewish leaders then appealed to the Roman governor Pilate to have Jesus put to death (3). Luke records that Pilate sent Jesus to Herod Antipas (4), who questioned Jesus but returned him to Pilate without rendering any judgment (5). Pilate then sent Jesus to be crucified at Golgotha (6).


Antonia Fortress
Garden of Gethsemane
1
KIDRON VALLEY
Golgotha (traditional location)
6
Temple
Palace of Herod Antipas?
5
4
3
Palace of the High Priest?
2
Palace of Herod the Great (Praetorium?)



FACT

The Jews believed that high priests were appointed for life, but the Roman authorities replaced them often. Perhaps this is why the Jewish officers consulted Annas, who had been high priest from A.D. 5–15, before consulting his son-in-law Caiaphas, who held the office at that time (18:12–24).

JOHN—NOTE ON 18:1 **the brook Kidron**. East of Jerusalem, between the city and the Mount of Olives. The **garden** is likely Gethsemane, on the Mount of Olives (Matt. 26:36; Mark 14:32).

JOHN—NOTE ON 18:3 The **band of soldiers** was sent to prevent a riot during the festival. The **officers from the chief priests and the Pharisees** (that is, the temple police) were the primary arresting officers. **Lanterns** and **torches** were needed to track down a suspect thought to be hiding in the dark corners of the garden.

JOHN—NOTE ON 18:5 Jesus' self-identification, **I am he**, implies his deity (see note on 6:35). This is also suggested by the soldiers' reaction in the following verse.

JOHN—NOTE ON 18:6 Falling to the ground is a common and natural reaction to divine revelation (Ezek. 44:4; Acts 9:4; Rev. 1:17).

JOHN—NOTE ON 18:8–9 Jesus is the good shepherd who voluntarily chooses death to save his "sheep" (6:39; 10:28; 17:12; see 10:11, 15, 17–18).

JOHN—NOTE ON 18:10 Peter's **sword** was likely the Roman short sword that could be hidden under a garment (compare Luke 22:38). Peter probably intended to kill the soldier with a lethal blow to the head, but the servant only lost an **ear**. Luke adds that Jesus immediately healed the ear (Luke 22:51). **Malchus**. Only John records the slave's name.

JOHN—NOTE ON 18:11 **Drink the cup** is a metaphor for death and symbolizes God's wrath (see Ps. 75:8; Isa. 51:17, 22; Jer. 25:15; also Rev. 14:10; 16:19). Note that the Father gives Jesus the cup.

JOHN—NOTE ON 18:13 Under the Romans, three wealthy families controlled the important position of high priest. **Annas** was the patriarch of one of these families (see Acts 4:6). He served as high priest A.D. 6–15. The position was then held by five of his sons, including his son-in-law **Caiaphas**. Even after his time in office ended, Annas basically controlled the position.

JOHN—NOTE ON 18:14 **Caiaphas**. See 11:49–52.

JOHN—NOTE ON 18:15–16 The **other disciple** is probably John himself, "the disciple whom Jesus loved" (compare 20:2; 21:24; see also 13:23).

JOHN—NOTE ON 18:19 The **high priest** is Annas (see note on v. 13). Questioning **Jesus about his disciples and his teaching** suggests that the primary concern is theological, though political charges are later made as well (see 19:7, 12).

JOHN—NOTE ON 18:20 **nothing in secret**. Jesus' reply echoed God's words in the book of Isaiah (Isa. 45:19; 48:16). Jesus' point was that his message was the same in private as in public. He was not guilty of conspiracy. John records instances of Jesus' teaching both **in synagogues** (John 6:59) **and in the temple** area (2:14–21; 8:20; 10:23; see also note on 2:14).

JOHN—NOTE ON 18:22 **struck**. Likely a sharp slap (compare Matt. 26:67; Acts 23:1–5). The rebuke may echo Ex. 22:28 (quoted by Paul in Acts 23:5).

JOHN—NOTE ON 18:24 Before Jesus can be brought to the Roman governor, charges must be confirmed by the high priest, **Caiaphas**, who presided over the Sanhedrin. Caiaphas was high priest for nearly 18 years (c. A.D. 18–36).

JOHN—NOTE ON 18:26 **the man whose ear Peter had cut off**. Malchus. See note on v. 10.

JOHN—NOTE ON 18:27 **rooster crowed**. Compare 13:38.

JOHN—NOTE ON 18:28 The **governor's headquarters** has long been identified with the Antonia Fortress on the northwest corner of the Temple Mount. This large fortress allowed immediate access to the temple to stop any disturbance. However, many scholars believe that the Palace of Herod the Great would have afforded better accommodations for Pilate. This palace fortress, today called the Citadel, was at the western corner of the city. **Early morning** probably means shortly after sunrise, when the Sanhedrin met in formal session and pronounced its verdict on Jesus (Matt. 27:1–2 and parallels). **not be defiled**.

According to tradition, Jews could not go into a Gentile building or home with a roof on it without becoming ceremonially unclean. **Passover** may refer to the entire Feast of Unleavened Bread, which lasted seven days (see Luke 22:1). Thus "**eat** the Passover" probably means "continue to celebrate the ongoing feast" (compare 2 Chron. 30:21). The other Gospels state that Jesus had already eaten the Passover Feast with his disciples (Matt. 26:17–29; Luke 22:1–23; see also John 13:1).

JOHN—NOTE ON 18:29 **Pilate** was appointed by the emperor Tiberius and served as governor of Judea A.D. 26–36 (see note on Luke 23:1). Pilate **went outside**, respecting the religious sensitivities of the Jews (see note on John 18:28). This leads to a dramatic situation as Pilate repeatedly goes outside to face the people (v. 29, 38; 19:4–5, 13) then goes back inside to speak to Jesus (18:33; 19:1, 9–11). Therefore many of Jesus' statements about himself in this section are spoken out of the hearing of his Jewish opponents.

JOHN—NOTE ON 18:31 **Pilate** is not interested in judging internal Jewish disputes (compare Acts 18:14–15). **It is not lawful for us to put anyone to death**. The Romans had taken away the Sanhedrin's right to impose capital punishment. Known exceptions are probably either mob actions (Stephen's death in Acts 7; previous attempts to stone Jesus) or official Jewish actions when Roman oversight was weak. The Sanhedrin clearly wanted Jesus' execution to be done in keeping with Roman law. But since Pilate would not be interested in condemning someone for a religious crime (see Matt. 26:64; Luke 22:69–71; John 8:58–59; 10:33; 19:7), they needed to bring a political charge against Jesus. They said that he claimed to be king in opposition to Caesar (see 18:33, 37; 19:3, 12, 15, 19).

JOHN—NOTE ON 18:32 **by what kind of death he was going to die**. Compare 12:33; 21:19. The Jews thought crucifixion was horrible. If the Sanhedrin had put Jesus to death, he would have been stoned for blasphemy (Lev. 24:16; compare John 10:33; Acts 7:57–58).

JOHN—NOTE ON 18:33 **King of the Jews**. Pilate's question aims to determine whether Jesus is a threat to Rome's power.

JOHN—NOTE ON 18:36 Jesus' description of the nature of his **kingdom** echoes similar passages in Daniel (e.g., Dan. 2:44; 7:14, 27). See also John 6:15.

JOHN—NOTE ON 18:37 Jesus as **the truth** fulfills the teaching of the OT (1:17) and reveals the true God (see 1:14, 17; 5:33; 14:6; also 8:40, 45–46; 14:9).

JOHN—NOTE ON 18:38 **What is truth?** Pilate apparently decides that Jesus is a teacher of abstract philosophy and poses no threat to the Roman government. He seeks no answer from the only one who could give him the answer. **I find no guilt in him**. Pilate states three time his belief that Jesus is innocent (see 19:4, 6; compare Luke 23:4), and yet, under extensive pressure, he sentences Jesus to death (compare John 19:12–16).

JOHN—NOTE ON 18:39 As in v. 28 (see note), **at the Passover** refers to the entire seven-day festival.

JOHN—NOTE ON 18:40 **Barabbas** means "son of the father." Ironically, the people wanted Barabbas released rather than the true Son of the Father, Jesus. **robber**. Barabbas had committed many crimes, including robbery, insurrection, and murder (see Matt. 27:16; Mark 15:7; Luke 23:18–19).

JOHN—NOTE ON 19:1 Jesus' sentencing begins. **flogged him**. Jesus was beaten before (v. 1) and after being sentenced to death (e.g., Matt. 27:26; Mark 15:15). It seems likely that this first flogging was the lightest form of beating that the Romans administered for minor crimes. John 19:1 and Luke 23:16 refer to this lighter flogging, whereas Matt. 27:26 and Mark 15:15 use a stronger verb to refer to the much more severe beating that Jesus received after Pilate pronounced the sentence of death.

FACT

The English word excruciating is related to the word crucify. It should remind all English-speaking believers of the intense pain Jesus bore on the cross to accomplish their salvation.

FACT

The inscription on Jesus' cross stated that he was "Jesus of Nazareth, the King of the Jews." Some of the onlookers urged Pilate to change it to read, "This man said, I am king of the Jews." But Pilate let the sign remain as it was. Ironically, then, Pilate proclaimed the truth, for Jesus truly is the King of all who believe in him (19:19–22).

JOHN—NOTE ON 19:2 The **crown of thorns** is a mock crown ridiculing Jesus' claim of being a king. The **purple robe** (compare Matt. 27:28; Mark 15:17) is a mock royal robe. Purple is the imperial color. The soldiers' actions are ironic, since Jesus truly is the King.

Golgotha and the Temple Mount

For many centuries, Christians have worshiped at the Church of the Holy Sepulcher in the belief that this was the place where Jesus was crucified, buried, and rose from the dead. This view was challenged in 1883 by General Charles Gordon, who argued that the Garden Tomb, a site just north of the Old City of Jerusalem, was the true site of Calvary.

According to the biblical writers, the requirements of the site were that it was outside the walls of Jerusalem at the time (Heb. 13:12), in a garden (John 19:41), near the city (John 19:20), and called Golgotha, meaning "place of a skull" (Matt. 27:33).

In the 1960s, excavations were carried out below the Church of the Holy Sepulcher, showing that it was built on an isolated mass of rock in the middle of an extensive quarry (which was in use from the eighth until the first century B.C.). This spur of rock was left unquarried in ancient times, because of the poor quality of the limestone. In the sides of the quarry and of this rock, a series of rock-cut tombs of the style of the first century A.D. were found.

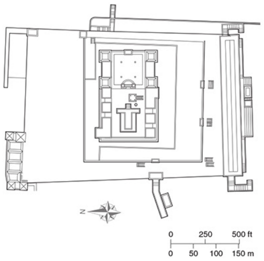
This would indicate that the area was not then included within the city walls, as the dead were always buried outside the city. In support of the second and third points, some fortified remains found in the northern part of the nearby Jewish Quarter excavations have been identified as the Gennath (Garden) Gate mentioned by Josephus in his description of the Second Wall (Jewish War 5.146). It is assumed that this gate derived its name from a garden which lay just to the north outside the gate. Indeed, a layer of arable soil was found above the quarry fill.

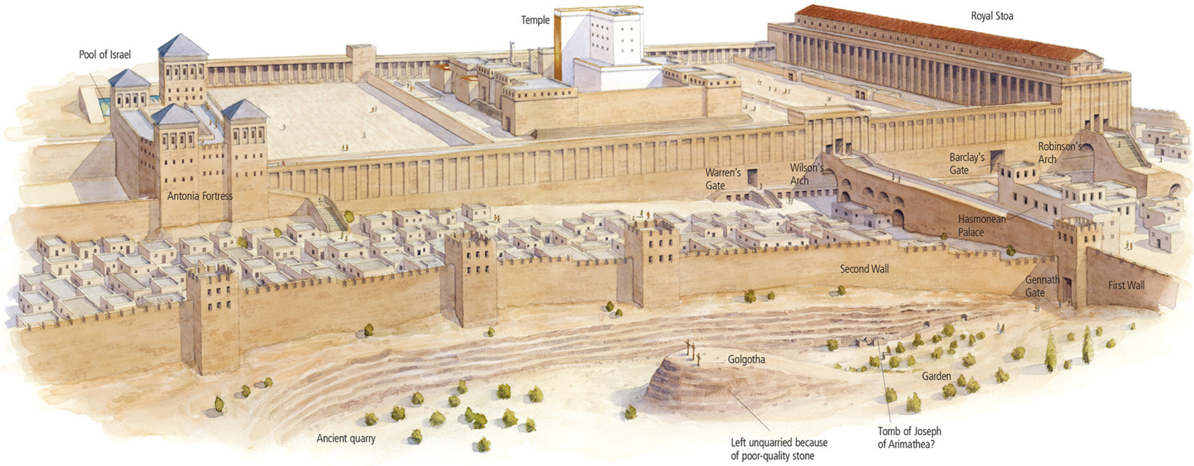
The claim that the site could have been known as "the place of the skull" is said to be based on an ancient Jewish tradition reported by early Christian writers, such as Origen and Epiphanius, that the skull of Adam is preserved in this hill.

General Gordon's identification of the Garden Tomb with that of Christ was based on his discernment of the shape of a skull in the contours of the hill on the western escarpment of which the Garden Tomb is located. It has since been proven that this tomb was, in fact, a typical tomb of the First Temple period and could never have been called a "new tomb" in the time of Christ. Because of its tranquility, however, and its contrast to the bustle of the Holy Sepulcher, the site is today still regarded by many as the tomb of Christ.

The reconstruction drawing shows the traditional site of the crucifixion (that is, the Holy Sepulcher). Three crosses are shown on the Hill of Golgotha. The Second Wall of Jerusalem was built above the quarry face. The Temple Mount forms the backdrop to this view, with the Antonia Fortress on the left, the temple in the center, and the Royal Stoa on the far right.

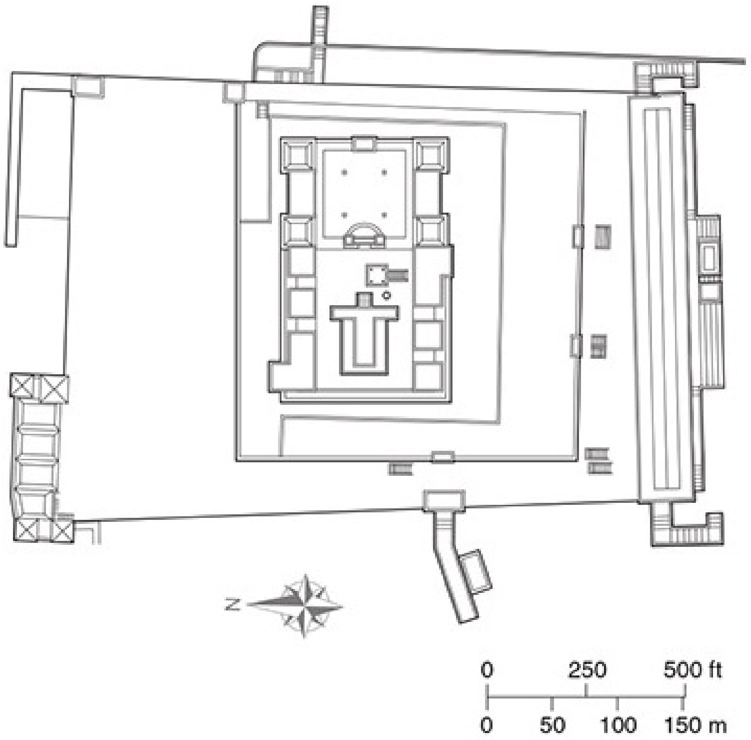
Architectural Plan of the Temple Mount


N
0
250
500 ft
0
50
100
150 m

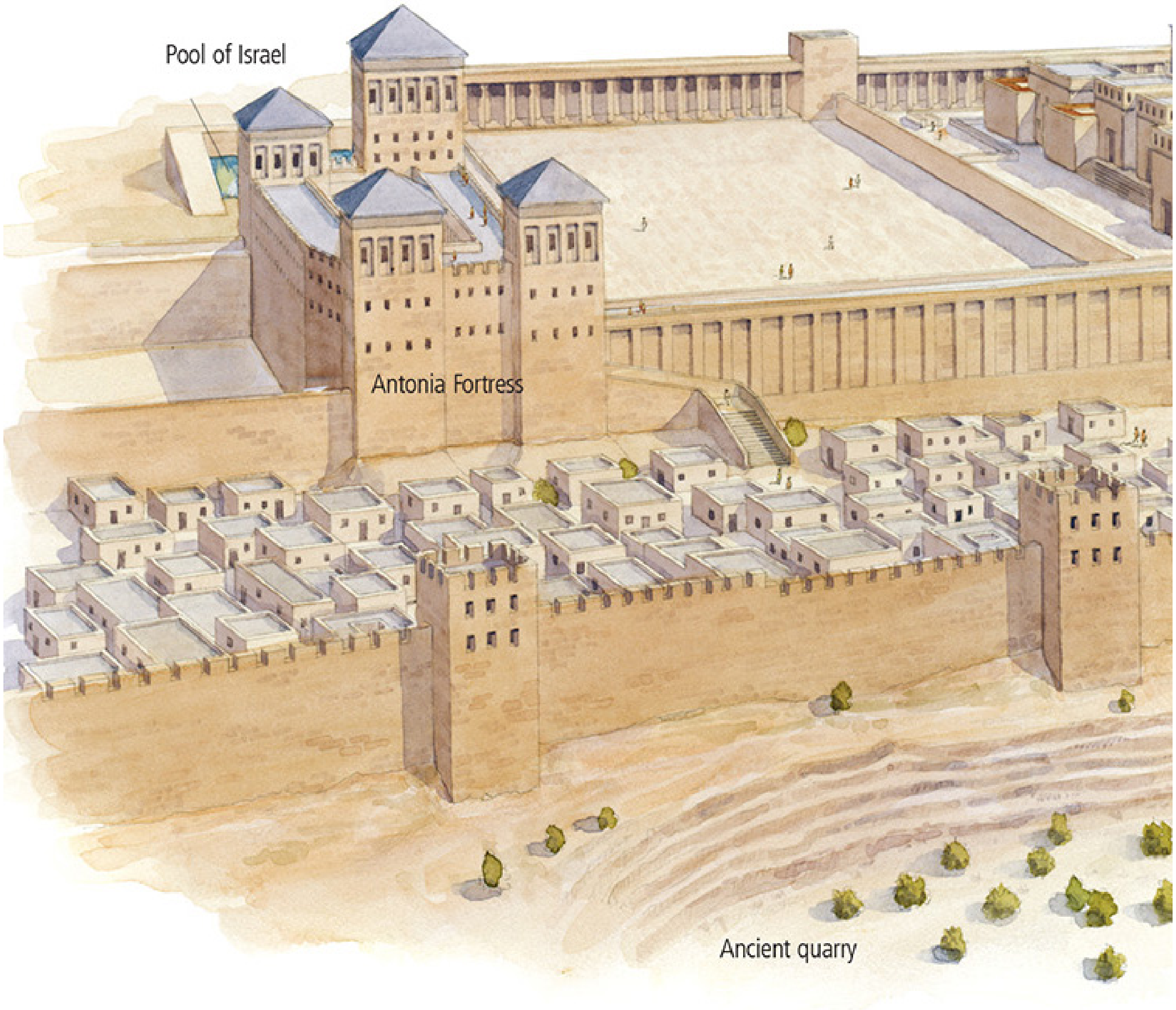

Pool of Israel
Temple
Royal Stoa
Antonia Fortress
Warren's Gate
Wilson's Arch
Barclay's Gate
Robinson's Arch
Hasmonean Palace
Second Wall
Gennath Gate
First Wall
Golgotha
Garden
Ancient quarry
Left unquarried because of poor-quality stone
Tomb of Joseph of Arimathea?

• •

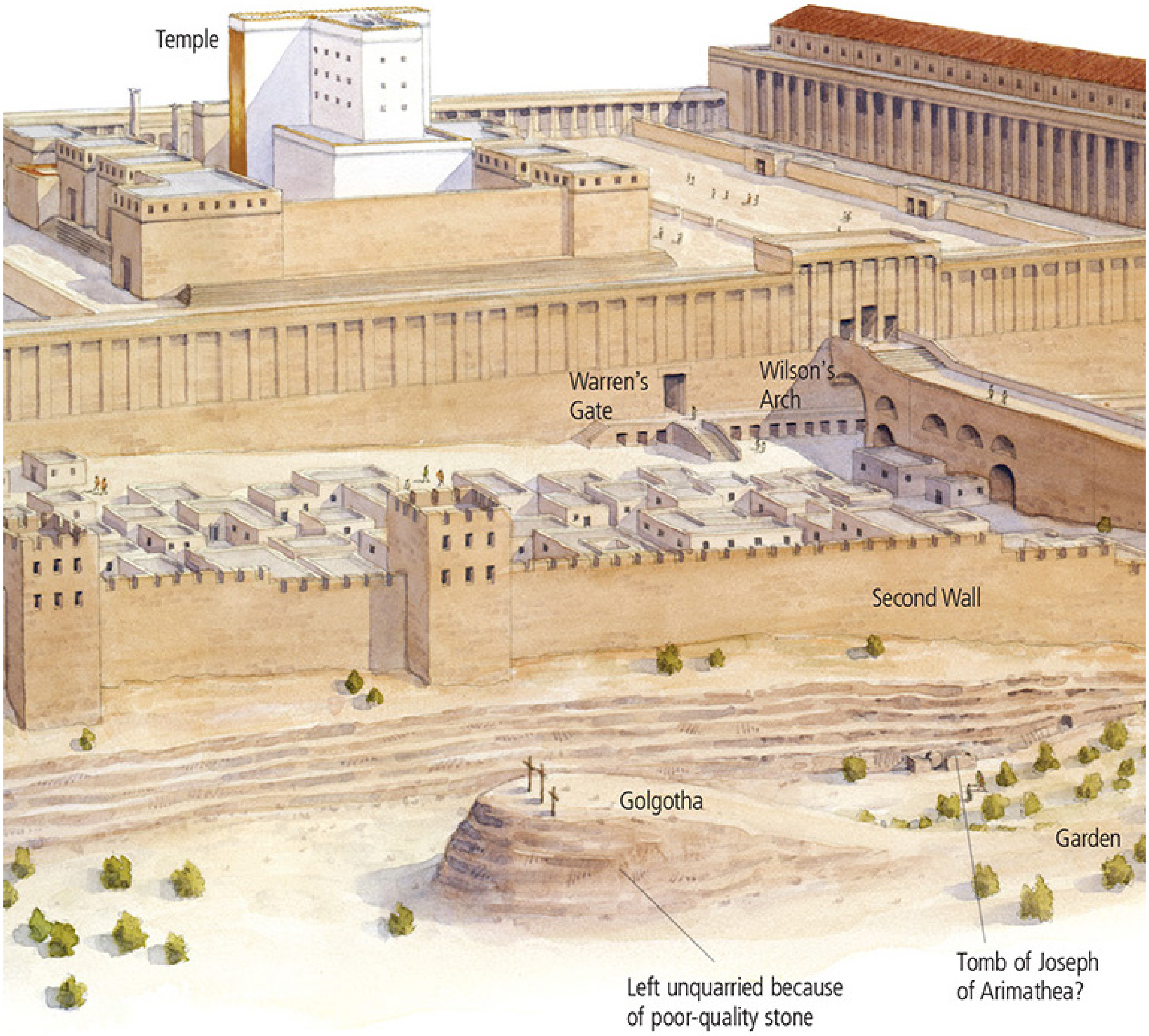
Architectural Plan of the Temple Mount


N
0
250
500 ft
0
50
100
150 m

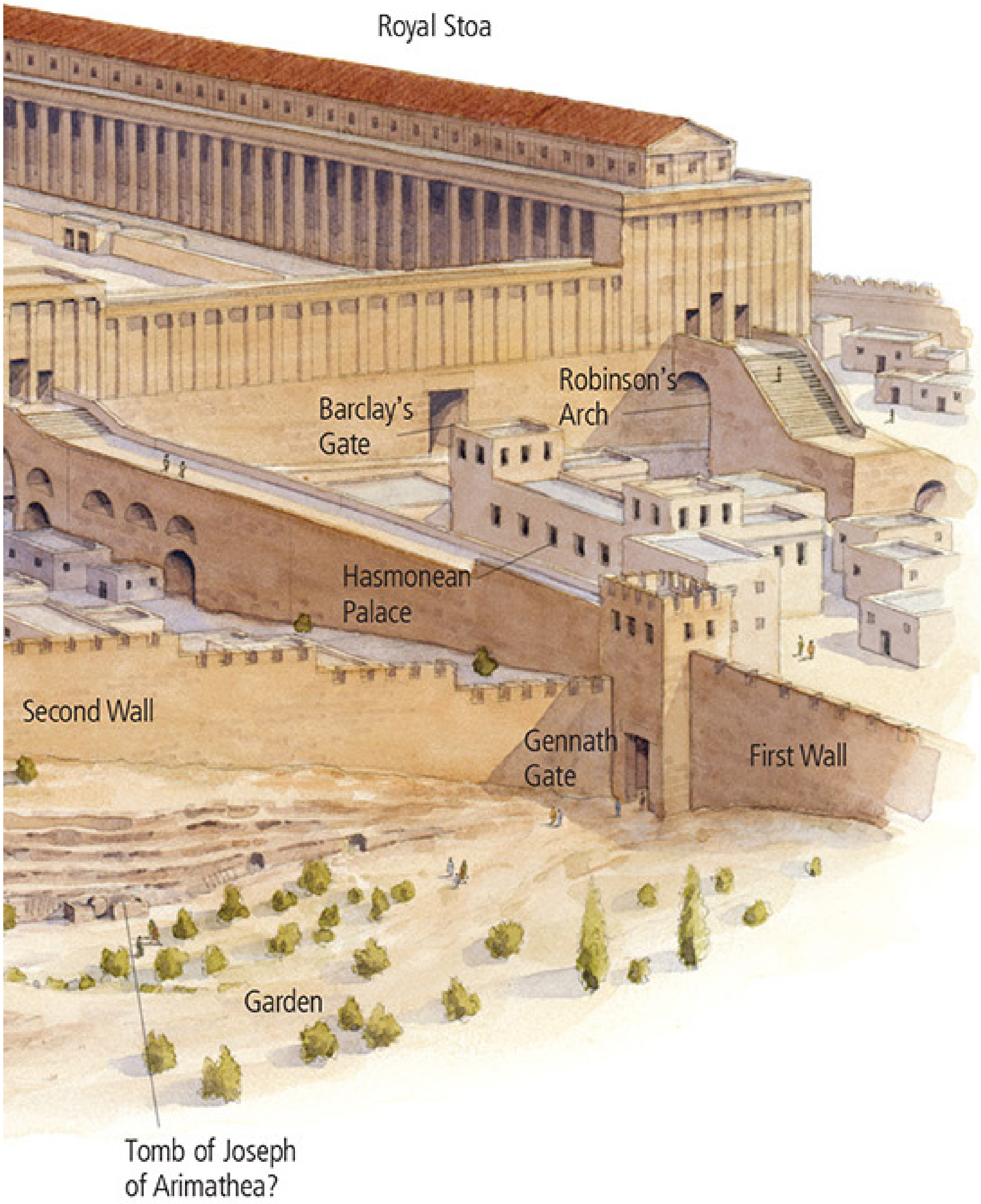
• •


Pool of Israel
Antonia Fortress
Ancient quarry

• •


Temple
Warren's Gate
Wilson's Arch
Second Wall
Golgotha
Garden
Left unquarried because of poor-quality stone
Tomb of Joseph of Arimathea?

• •


Royal Stoa
Robinson's Arch
Barclay's Gate
Hasmonean Palace
Second Wall
Gennath Gate
First Wall
Garden
Tomb of Joseph of Arimathea?

JOHN—NOTE ON 19:3 **Hail, King of the Jews!** mimics the "Hail, Caesar!" shouted to the Roman emperor.

JOHN—NOTE ON 19:5 Pilate probably said "**Behold the man!**" sarcastically, as if to say, "What possible threat could this man pose?" John may have included this detail in his account to ironically highlight Jesus' identity as one who truly is the perfect man.

JOHN—NOTE ON 19:6 **Crucify him, crucify him**. On crucifixion, see note on Matt. 27:35. **Take him yourselves**. Pilate uses sarcasm, fully aware that the Jews do not have the authority to impose the death penalty (see note on John 18:31).

JOHN—NOTE ON 19:7 The Jews' comment recalls Lev. 24:16. See note on John 8:59.

JOHN—NOTE ON 19:8 Pilate **was even more afraid**. See the reference to Pilate's wife's dream (Matt. 27:19).

JOHN—NOTE ON 19:9 **his headquarters**. See note on 18:28. **Where are you from?** Jesus' origins were frequently at issue in his dealings with his opponents (e.g., 7:27–28; 8:14; 9:29–30). For John, there are clear spiritual implications to Pilate's question (see 18:36–37). **gave him no answer**. Compare Isa. 53:7; Mark 14:61; 15:5; 1 Pet. 2:22–23.

JOHN—NOTE ON 19:11 **From above** refers to God. **He who delivered me over to you** probably refers to Caiaphas, the high priest (see 18:24, 28).

JOHN—NOTE ON 19:12 Pilate remains unconvinced of Jesus' guilt. He sentences him to die only after intense pressure from the Jewish leaders (vv. 13–16). **not Caesar's friend**. "Friend" here is likely a technical term, used here by the Jewish leaders to accuse Pilate of being disloyal to Caesar (see v. 15; Matt. 22:17, 21).

JOHN—NOTE ON 19:13 The Greek for **judgment seat** here implies a raised area used for official judgments (see Matt. 27:19). The name **Gabbatha** also probably indicates a "raised place." The exact locations of the **Stone Pavement** and the judgment seat, however, are uncertain.

JOHN—NOTE ON 19:14 **The day of Preparation of the Passover** may refer to the day preceding the Sabbath of Passover week (compare Matt. 27:62; Mark 15:42; Luke 23:54; see note on John 18:28). Thus all four Gospels agree that Jesus' Last Supper was a Passover meal eaten on Thursday evening (by Jewish reckoning, the beginning of Friday). **About the sixth hour** means about noon. This is an approximate statement since people did not keep precise time. Mark 15:25 has "the third hour" for the crucifixion. Various solutions have been proposed. The answer may simply be that the actual time was around 9:30–10:00 A.M. and John knew this but chose to emphasize that it was nearing the time when the Passover lambs would begin to be sacrificed in Jerusalem. Thus he highlights a direct connection with Jesus as “the Lamb of God, who takes away the sin of the world” (John 1:29). **Behold your King!** Pilate’s words again show the irony of the situation (see note on 19:5).

JOHN—NOTE ON 19:15 By professing to acknowledge Caesar alone as their king, the Jewish leaders betray their national heritage (in which God himself is their ultimate King; see Judg. 8:23; 1 Sam. 8:7). They also deny their own messianic expectations.

JOHN—NOTE ON 19:16 After being sentenced, the person was first beaten (see note on v. 1) and then executed.

JOHN—NOTE ON 19:17 Jesus set out carrying **his own cross** until he collapsed on the way. Simon of Cyrene was then forced to carry the cross (see Matt. 27:32 and parallels). **He went out** is in keeping with the Jewish requirement that executions take place outside the camp or city (see Lev. 24:14; Num. 15:35–36). **Place of a Skull**. It may have had this name because it was a place of execution, because the area had a number of tombs, or possibly because the site in some way resembled a skull (see Mark 15:22).

JOHN—NOTE ON 19:18 On crucifixion, see notes on 18:32; Matt. 27:35. Jesus’ crucifixion between two criminals recalls Ps. 22:16 and Isa. 53:12.

JOHN—NOTE ON 19:19 The **inscription** indicated a person’s specific crime. **the King of the Jews**. This is another example of John’s frequent use of double meaning and irony (see note on 3:14).

JOHN—NOTE ON 19:20 **Aramaic** was the language most widely understood by the Jewish population of Palestine. **Latin** was the official language of Rome. **Greek** was the “international language” of the empire, understood by both Jews and Gentiles. Using multiple languages for the inscription made sure almost everyone was aware of the official reason for Jesus’ crucifixion.

JOHN—NOTE ON 19:23 The soldiers’ actions fulfilled Scripture (see notes on v. 24; 12:37–40).

JOHN—NOTE ON 19:24 John quotes Psalm 22 (the psalm most frequently quoted in the NT). Here David provides numerous prophetic details of the execution scene that are fulfilled in Jesus’ crucifixion nearly a thousand years later. This is the first of several references to Jesus as the righteous sufferer in keeping with Psalm 22 (see John 19:28, 36, 37).

JOHN—NOTE ON 19:25 On Jesus' **mother**, see vv. 26–27 and 2:1–5. **His mother's sister** may be Salome, the mother of the sons of Zebedee mentioned in Matthew and Mark. On Mary the wife of **Clopas**, see Luke 24:18. Regarding **Mary Magdalene**, see John 20:1–18 (compare Luke 8:2–3).

JOHN—NOTE ON 19:26–27 Jesus provided for his mother (Ex. 20:12; Deut. 5:16). She was almost certainly a widow and probably in her late 40s or early 50s, with little or no personal income.

JOHN—NOTE ON 19:28–29 The reference to Scripture being fulfilled is most likely an allusion to Ps. 69:21 (compare Matt. 27:34, 48; see also Ps. 22:15). The **sour wine** (see Mark 15:36) Jesus is offered here was used by soldiers to quench their thirst. It is different than the "wine mixed with myrrh," a sedative that Jesus refused on the way to the cross (Mark 15:23). **Hyssop** was used for the sprinkling of blood on the doorposts at the original Passover (Ex. 12:22).

JOHN—NOTE ON 19:30 **It is finished** proclaims that Jesus had completed all the work the Father sent him to accomplish (see 4:34; 9:4), particularly his work of bearing the penalty for sins (see Heb. 9:11–12, 25–28). The term **gave up** emphasizes the voluntary nature of Jesus' self-sacrifice (see note on John 10:17) and echoes Isa. 53:12. **his spirit**. Jesus' human spirit, which he voluntarily released from his body that it might return to God the Father's presence (see Luke 23:43, 46). It returned to his body at his resurrection (John 20:1).

JOHN—NOTE ON 19:31 On **the day of Preparation**, see note on v. 14. **That Sabbath was a high day** (that is, a special Sabbath) because it was the Sabbath of Passover week. The Jews' request was based on Deut. 21:22–23 (compare Josh. 8:29). Bodies of hanged criminals were not to defile the land by remaining on a tree overnight. **legs might be broken**. The Romans typically left decaying bodies on crosses long after death (see note on Matt. 27:35). However, on certain ceremonial occasions, they could take the bodies down early. If a person's legs were broken, he could not push himself up to be able to breathe more easily, thus speeding up his death.

JOHN—NOTE ON 19:34 The flow of **blood and water** indicates that Jesus truly died as a fully human being with a genuine human body.

JOHN—NOTE ON 19:36 **Not one of his bones will be broken**. This is the third scriptural proof (see vv. 24, 28) cited by John to indicate that Jesus' death fulfills Scripture (Ps. 34:20; also Ex. 12:46). The spear piercing his body likewise failed to break any bones.

JOHN—NOTE ON 19:37 The second of two texts fulfilled by the Roman soldiers' actions in v. 34 is Zech. 12:10: **They will look on him whom they have pierced** (also cited in Rev. 1:7).

JOHN—NOTE ON 19:38 **Joseph of Arimathea**, a wealthy member of the Jewish ruling council (Matt. 27:57), asks Pilate for Jesus' body, fulfilling Isa. 53:9. The location of Arimathea is not certain, though some identify it as Ramah (or Ramathaim-Zophim; see 1 Sam. 1:19).

JOHN—NOTE ON 19:41 Regarding **the place where** Jesus **was crucified**, see note on v. 17. **Garden** indicates a large space; a gardener is mentioned in 20:15. **tomb**. See note on Mark 15:46.

JOHN—NOTE ON 19:42 Regarding the **Jewish day of Preparation**, see note on v. 14. The Sabbath was rapidly approaching. Work had to stop, including that of carrying spices or moving a corpse.

JOHN—NOTE ON 20:1–29 Chapter 20 covers the aftermath of Jesus' crucifixion and burial: the empty tomb, the risen Jesus' encounter with Mary Magdalene, and Jesus' appearances to his disciples and their commissioning (v. 21).

JOHN—NOTE ON 20:1 **The first day of the week** is Sunday, which therefore has become the day that believers set aside to worship the Lord (see Acts 20:7; 1 Cor. 16:2). **Mary Magdalene** left before dawn to go to Jesus' tomb to complete the burial preparations (Luke 24:1), which had to be left undone due to the beginning of the Sabbath (see note on John 19:42). The other Gospels indicate that other women were with her (also see note on 20:2). **while it was still dark**. Compare the slightly different points in time of the process in Matt. 28:1; Mark 16:2; and Luke 24:1. Matthew's Gospel explains that the stone had been "rolled back" by "an angel of the Lord" (Matt. 28:2).

JOHN—NOTE ON 20:2 At this point Mary has no thought of resurrection. The plural **we** suggests the presence of other women besides Mary. On the **other disciple**, see vv. 3–4 and note on 18:15–16.

FACT

Why John believed. Upon seeing the empty tomb, Mary Magdalene thought someone had stolen Jesus' body. If someone had done this, however, they probably would have taken everything of value in the tomb, including the expensive burial linens. Instead, the linens were neatly placed on the bench. When "the other disciple" saw this, he was convinced that Jesus had truly risen from the dead (20:1–8).

JOHN—NOTE ON 20:5 stooping to look in, he saw. Apparently by now it is daylight. **He** (the "other disciple," vv. 2–4) **did not go in**, perhaps because of Simon Peter's status among the Twelve (e.g., 6:67–69).

JOHN—NOTE ON 20:6 The linen cloths lying there are clear evidence that Jesus' body had not been taken by grave robbers or by his disciples (see Matt. 27:62–66; 28:11–15), or by his enemies, who would not have taken the time to remove these cloths (see John 19:40). The NT elsewhere affirms the real physical nature of Jesus' resurrection body (see Matt. 28:9; Luke 24:30, 39, 42; John 20:17, 20, 27; Acts 10:41). Most likely Jesus unwrapped these cloths from his body when he awakened from death and left them behind.

JOHN—NOTE ON 20:7 The reference to the **face cloth** being **folded up in a place by itself** suggests that Jesus himself had taken it off and folded it neatly.

JOHN—NOTE ON 20:8–9 the other disciple . . . also went in. The presence of two male witnesses made evidence acceptable under Jewish law (see Deut. 17:6; 19:15). **As yet they did not understand the Scripture** proves that the disciples did not make up a story to fit what they thought was predicted by Scripture. Only later, aided by the Spirit's teaching ministry (see notes on John 14:26; 16:13), were they able to understand. John may be thinking of specific OT passages (such as Ps. 16:10; Isa. 53:10–12; Hos. 6:2) or of broader themes in the whole of Scripture (Luke 24:25–27, 32, 44–47).

JOHN—NOTE ON 20:11–12 Mary (Magdalene, see vv. 1, 18) saw **two angels in white**. Angels often appear in pairs (e.g., Acts 1:10) and are often depicted as dressed in white (e.g., Dan. 10:5–6; Rev. 15:6).

JOHN—NOTE ON 20:15 Mary mistook Jesus for the **gardener**, perhaps because it was not fully light (see v. 1). She may also have turned and seen someone there but had then turned back toward the tomb as she spoke (in v. 16 she "turned" again to speak directly to Jesus). After his resurrection, the disciples did not always immediately recognize Jesus (see Luke 24:16, 31).

JOHN—NOTE ON 20:16 **Jesus said to her, "Mary."** Hearing only her name, Mary recognizes the voice of Jesus (compare 10:3–4).

JOHN—NOTE ON 20:17 **I have not yet ascended** does not deny the fact that Jesus' spirit went to the Father in heaven at the moment of his death (see note on 19:30). Rather, it means that his bodily ascension after his resurrection had not yet occurred (see Luke 24:51; Acts 1:9–11). **To my Father and your Father** maintains a difference between how God is Christ's God and Father and how he is the disciples' God (see note on John 1:14). But he also calls believers his **brothers**, implying a personal relationship.

JOHN—NOTE ON 20:19 Some interpreters understand **the doors being locked** to imply that Jesus miraculously passed through the door or the walls of the room. Since Jesus clearly had a real physical body with flesh and bones after he rose from the dead (see note on v. 6 and verses mentioned there), it is possible that the door was miraculously opened so that Jesus could enter (compare Acts 12:10).

JOHN—NOTE ON 20:21–22 These verses contain the "Great Commission" (compare Matt. 28:16–20). They provide the conclusion of the entire Gospel's presentation of Jesus as the one sent from the Father (see note on John 3:17). The Sent One (Jesus) has now become the Sender. He sends his followers to serve as his messengers and representatives (see 17:18). All three persons of the Godhead are involved in this commissioning: as the Father sent Jesus, so Jesus sends his disciples (20:21), equipping them with the Holy Spirit (v. 22). When Jesus **breathed on them** and said, "**Receive the Holy Spirit**," it prepared them for what happened when the Holy Spirit was given at Pentecost (see Acts 2). This does not mean that the Holy Spirit had no presence in the disciples' lives prior to this point (see note on John 7:39).

JOHN—NOTE ON 20:23 The expressions **they are forgiven** and **it is withheld** both represent perfect-tense verbs in Greek and could also be translated, “they have been forgiven” and “it has been withheld.” The idea is not that individual Christians or churches have authority on their own to forgive or not forgive people. Rather, as the church proclaims the gospel message of forgiveness of sins in the power of the Holy Spirit (see v. 22), it simply reflects what God in heaven has already done (see note on Matt. 16:19).

JOHN—NOTE ON 20:25 Apparently, Thomas thinks the disciples may have seen a ghost (compare Matt. 14:26).

JOHN—NOTE ON 20:26 **Eight days later** refers to the following Sunday, one week after Easter (see v. 19), because the first day was also included in counting the number of days. **the doors were locked**. See note on v. 19.

JOHN—NOTE ON 20:28 Thomas’s confession of Jesus as his **Lord** and **God** confirms the references to Jesus as God in 1:1, 18. This is one of the clearest NT texts on the deity of Christ. Some false religious cults try to explain this away by arguing that Thomas’s statement was merely an exclamation of astonishment that, in effect, took God’s name in vain. Such an explanation is unthinkable, however, given the strong Jewish moral convictions of the day and because Thomas said these words to **him**, that is, to Jesus.

JOHN—NOTE ON 20:29 Note the possible echo of this text in 1 Pet. 1:8.

JOHN—NOTE ON 20:30–31 John’s purpose statement and conclusion repeat his major themes: Jesus’ identity as **the Christ** and **Son of God** (see 1:41, 34), his selected messianic “signs” (see notes on 1:19–12:50; 2:11), the importance of believing in Jesus, and the gift of eternal **life** (see 1:12; 3:16; 17:3). On Jesus’ unique status as “Son of God,” see note on 1:14.

JOHN—NOTE ON 21:1–25 *Epilogue: The Roles of Peter and of the Disciple Whom Jesus Loved.* Chapter 21 describes Jesus’ third and final resurrection appearance in this Gospel. It also compares the callings of Peter and “the disciple whom Jesus loved.”

FACT

“Stretch out your hands” (21:18–19) refers to the way in which people were crucified. The victim’s hands were bound to the horizontal bar of the cross. Jesus predicted that Peter would die in the same horrific way that his Lord and Savior had died.

JOHN—NOTE ON 21:1 With the weeklong festival of Unleavened Bread now past, the disciples have left Jerusalem and returned to Galilee.

JOHN—NOTE ON 21:2 The names of the **sons of Zebedee** are James and John (Matt. 4:21 and parallels). Luke mentions that they were “partners with Simon” in fishing before being called by Jesus (Luke 5:10). See also note on John 1:40.

JOHN—NOTE ON 21:3 **Night** was the preferred time for fishing in ancient times (Luke 5:5). Fish caught during the night could be sold fresh in the morning.

JOHN—NOTE ON 21:7 The **disciple whom Jesus loved** must be one of the seven mentioned in v. 2. He is almost certainly John the son of Zebedee, the author of the Gospel (see Introduction: Author, Date, and Recipients; and note on v. 24).

JOHN—NOTE ON 21:9 **charcoal fire**. See 18:18.

JOHN—NOTE ON 21:11 Probably **153** represents the number of fish counted. Fishermen routinely counted the number of fish prior to selling them fresh at the market.

JOHN—NOTE ON 21:15–17 On **Simon, son of John**, see 1:42. Peter has denied Jesus three times (18:15–18, 25–27). Now Jesus asks Peter three times to reaffirm his love for him, and then he recommissions him. Jesus’ question, “**do you love me more than these?**” probably means, “Do you love me more than these other disciples do?” In these three questions and answers, Peter uses the same verb for “love” all three times (Greek *phileō*) but Jesus uses a different verb for “love” in the first two questions (Greek *agapaō*) and then switches to Peter’s word *phileō* in the third question. The two words are often used interchangeably. Peter is grieved because Jesus kept asking him if he loved him. **You know everything** is an affirmation of Christ’s deity. **Feed my lambs**. Jesus, as the true shepherd, appoints Peter and the other apostles to assist him by caring for his people (see 1 Pet. 5:1–4).

JOHN—NOTE ON 21:18–19 **Stretch out your hands** pictures crucifixion. Early Christian sources mention Peter's martyrdom without telling how it happened.

JOHN—NOTE ON 21:24 **This is the disciple** is typical of the way in which John, as the author of the Gospel, refers to himself either indirectly or in the third person. Other examples include: the "disciple whom Jesus loved" (21:7; cf. 20:2), "one" of the Twelve (v. 20), and one of the "sons of Zebedee" (v. 2). These identify the author as the apostle John. **We know** is the author referring to himself, although he probably includes his readers in this affirmation of the truth of his Gospel account.

JOHN—NOTE ON 21:25 **The world itself could not contain the books** emphasizes the limitless nature of all Jesus accomplished for mankind's salvation as the eternal Son of God (see 1:1–3) through his incarnation, life, death, resurrection, and ascension.

Acts

(return to table of contents)

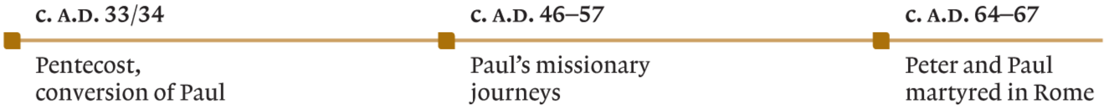
Acts 1 • Acts 2 • Acts 3 • Acts 4 • Acts 5 • Acts 6 • Acts 7 • Acts 8 • Acts 9 •
Acts 10 • Acts 11 • Acts 12 • Acts 13 • Acts 14 • Acts 15 • Acts 16 •
Acts 17 • Acts 18 • Acts 19 • Acts 20 • Acts 21 • Acts 22 • Acts 23 •
Acts 24 • Acts 25 • Acts 26 • Acts 27 • Acts 28

- Introduction to Acts
  - Timeline
  - Author and Date
  - Theme
  - Purpose
  - Key Themes
  - Outline
  - The Setting of Acts
- Global Message of Acts
  - Acts and Redemptive History
  - Reversing the Curse of Babel
  - To the End of the Earth
  - Universal Themes in Acts
  - The Global Message of Acts for Today
- Study Notes

Introduction to Acts

Introduction to Acts

Timeline


c. A.D. 33/34
Pentecost, conversion of Paul
c. A.D. 46–57
Paul’s missionary journeys
c. A.D. 64–67
Peter and Paul martyred in Rome

Author and Date

Acts is a sequel to the Gospel of Luke. Both were written by Luke, a physician who traveled with the apostle Paul. Acts ends with Paul under house arrest, awaiting trial before Caesar, c. A.D. 62. Many scholars assume Acts was written then because it does not record Paul’s defense, release, and further gospel preaching.

Theme

The Holy Spirit empowers believers to declare the gospel among both Jews and Gentiles. In doing so they establish the church. The church is the fulfillment of God’s promises from the beginning of time.

Purpose

Luke’s purpose for writing his Gospel (see Luke 1:3–4) applies to Acts as well: to give an “orderly” account of the early church after Christ’s resurrection. Dedicating the two-volume work to Theophilus, Luke wanted him to have “certainty” about what he had been taught.

Key Themes

Acts tells of the witness of the early church to the truth of the gospel—a theme first introduced in 1:8:

1. The witness is worldwide—Judea, Samaria, the “end of the earth” (1:8).

2. The witness includes all kinds of people (chs. 2–5; 10:1–11:18; 14:8–18; 16:11–15, 25–34; 17:22–31).
3. God guides the church’s witness (4:5–22; 23:12–22; 24:1–23; 27:21–26).
4. Faithful witnesses must be prepared to suffer and even die because of their testimony to Christ (5:41–42; 7:54–60).
5. The Holy Spirit empowers the witness (1:8; 2:1–13; 8:17; 13:2–12; 19:6).
6. Effective witness demands unity in the church (2:42–47; 4:32–37; 5:12–14).
7. Jesus’ resurrection is a key part of the witness (1:22; 2:22–36; 17:30–31).
8. Acceptance of the message depends both on human response and on God’s sovereign will (2:47; 11:18; 13:48).
9. The witness to the gospel calls for a response (26:27–29). It requires repenting of one’s sins in the name of Christ. This brings forgiveness of sins (e.g., 2:38).
10. Witnesses must always maintain integrity before the world (18:12–15; 23:29; 25:18; 26:31–32).
11. Christian witnesses continue the ministry that Christ “began” (1:1).
12. Faithful witness can bring great results (4:4; 13:48–49; 17:4; 28:30–31).

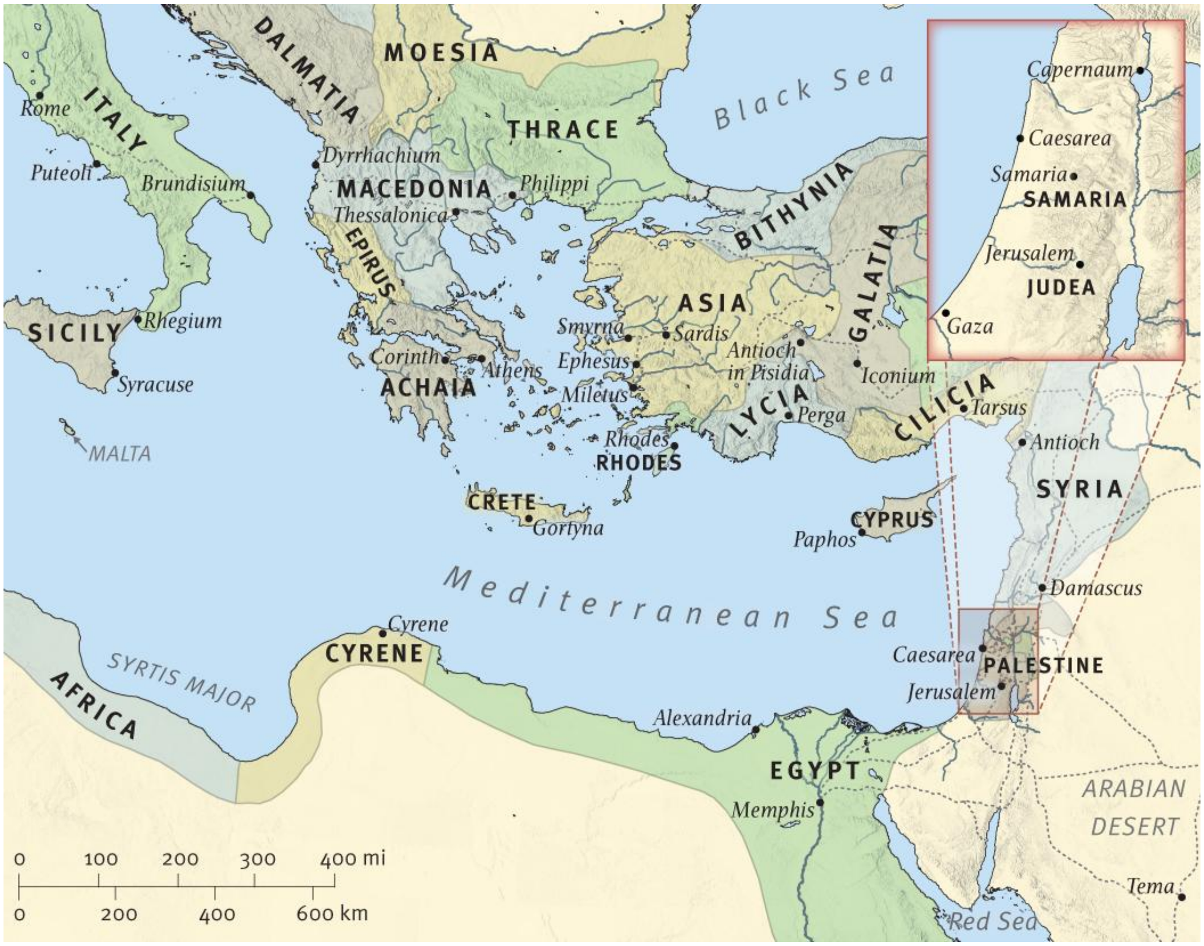
Outline

I. Preparation for Witness (1:1–2:13)
II. The Witness in Jerusalem (2:14–5:42)
III. The Witness beyond Jerusalem (6:1–12:25)
IV. The Witness in Cyprus and Southern Galatia (13:1–14:28)
V. The Jerusalem Council (15:1–35)
VI. The Witness in Greece (15:36–18:22)
VII. The Witness in Ephesus (18:23–21:16)
VIII. The Arrest in Jerusalem (21:17–23:35)
IX. The Witness in Caesarea (24:1–26:32)
X. The Witness in Rome (27:1–28:31)

The Setting of Acts

c. A.D. 30–60

The book of Acts records the spread of the gospel from Jerusalem to Rome, thus fulfilling the risen Christ’s words to his apostles in Acts 1:8.


DALMATIA
MOESIA
THRACE
Black Sea
Rome
ITALY
Puteoli
Brundisium
Dyrrhachium
MACEDONIA
Philippi
Thessalonica
EPIRUS
BITHYNIA
GALATIA
ASIA
Smyrna
Sardis
Antioch in Pisidia
Iconium
Ephesus
Miletus
LYCIA
Perga
CILICIA
Tarsus
SICILY
Rhegium
Syracuse
MALTA
Corinth
Athens
ACHAIA
Rhodes
RHODES
CRETE
Gortyna
CYPRUS
Paphos
Antioch
SYRIA
Damascus
Mediterranean Sea
Cyrene
CYRENE
SYRTIS MAJOR
AFRICA
Caesarea
PALESTINE
Jerusalem
Alexandria
EGYPT
Memphis
ARABIAN DESERT
Tema
Red Sea
Capernaum
Caesarea
Samaria
SAMARIA
Jerusalem
JUDEA
Gaza
0
100
200
300
400 mi
0
200
400
600 km

The Global Message of Acts

Acts and Redemptive History

The book of Acts begins in Jerusalem, the capital city of the Jews, but ends in Rome, the capital city of the Gentiles. It begins with the ministry of Peter, apostle to the Jews, but ends with the ministry of Paul, apostle to the Gentiles (see Gal. 2:7–8; 1 Tim. 2:7). The direction of Acts is one of ever-expanding global reach.

Acts 1:8 sums up the global significance of the book of Acts: “But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth.”

Reversing the Curse of Babel

In Genesis 11 the pride of mankind led to the building of the tower of Babel. But God brought low mankind’s arrogance. He scattered the human race throughout the earth and gave different languages to different people groups, preventing a second attempt at a unified monument to human pride like Babel.

In Acts 2, the curse of Babel is reversed. Instead of one language becoming many, many languages become one. As travelers from distant lands descend on Jerusalem at Pentecost, the Holy Spirit falls on the disciples and they speak in tongues, “and at this sound the multitude came together, and they were bewildered, because each one was hearing them speak in his own language” (Acts 2:6). With the pouring out of the Spirit right after Christ’s ascension, God was beginning to undo the effects of sin. Indeed, Peter said that Pentecost was the beginning of the “last days” predicted by Joel (Acts 2:16–21). The gospel’s global reach is thus beautifully depicted in the events of Acts 2.

To the End of the Earth

The rest of Acts then describes the ongoing spread of the gospel outward from Jerusalem. This is in fulfillment of the ancient promises to Abraham (soon after Babel) that in him all the nations of the earth would be blessed (Gen. 12:1–3). The first seven chapters of Acts show the gospel spreading in Jerusalem. Chapters 8–9 describe its spread to the surrounding regions. Chapters 10–28 show the gospel going to the end of the earth, to Rome itself. In this way Acts 1:8 becomes an outline of the whole book of Acts.

Even the final verse of Acts records the unstoppable spread of the gospel: Paul was "proclaiming the kingdom of God and teaching about the Lord Jesus Christ with all boldness and *without hindrance*" (28:31).

The end of the Bible completes the global explosion of the gospel that begins in Acts. In Revelation 5 John sees twenty-four elders fall down before the Lamb and sing,

> "Worthy are you to take the scroll
>   and to open its seals,
> for you were slain, and by your blood you ransomed people for God
>   from every tribe and language and people and nation,
> and you have made them a kingdom and priests to our God,
>   and they shall reign on the earth." (Rev. 5:9–10; compare 7:9)

Universal Themes in Acts

The global reach of the gospel. In Acts God calls his people, led by the apostles, to be witnesses of Jesus "to the end of the earth" (Acts 1:8). In chapter 2, Luke makes a deliberate point of recording the various nations represented at Pentecost in Jerusalem—"Parthians and Medes and Elamites and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Lybia belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabians" (2:9–11). This is a remarkably comprehensive list of nations that covers virtually the entire Roman Empire and thus the whole known world of the time. Acts shows us God's determination to bring his blessings to every corner of the cosmos.

The welcome of all kinds of people into the family of God. Not only does the gospel reach to all the corners of the earth in Acts, it also reaches to all kinds of people—an Ethiopian eunuch (Acts 8:26–40), a Roman centurion

(10:1–48), lame men (3:1–10; 14:8–10), a merchant woman (16:11–15), a Philippian jailer (16:25–34), members of the religious elite in Athens (17:34), and magicians and sorcerers (19:18–19). In his great grace, God welcomes all kinds of people into his family.

The sovereignty of God in all things. As much as any book in the Bible, Acts lifts up the sovereign rule of God over everything in both life and salvation. This sovereignty extends to every square inch of the globe and is a deep comfort for Christians everywhere. Acts shows us God's sovereignty in appointing men and women to eternal life (Acts 2:39, 41, 47; 5:14; 11:24; 13:48), in granting faith and repentance (3:16; 5:31; 11:18; 15:8–9; 16:14; 18:27), and even in the cruel cross of Christ (2:23–24; 3:18; 4:27–28). All things, even acts of great evil, are ultimately governed by the wise hand of God, yet never in such a way that he himself could be accused of wrongdoing (see James 1:13–14, 17).

The Global Message of Acts for Today

Word and deed. Throughout Acts, ministry involves both word and deed, both speaking and doing, both preaching and serving. Miraculous acts of healing, for example, were "signs and wonders" that pointed to the life-changing power of the gospel. In Acts 14:3, we are told that Paul and Barnabas were "speaking boldly for the Lord, who bore witness to the word of his grace, granting signs and wonders to be done by their hands." Christians sometimes emphasize either word or deed to the neglect of the other. The New Testament teaches us to make God's Word our first priority in ministry (1 Cor. 1:22–23), yet the gospel must be clothed in love and good deeds, lest we "unsay" with our actions what we say with our lips (1 John 3:18).

Christian generosity with one another. The church is called to be kind and generous to all those made in God's image. Yet believers are to show special kindness to one another (Gal. 6:10). We see this beautifully in Acts, as believers share possessions in common with one another in a bold sacrifice of love (Acts 2:42–47; 4:32–37). As Christ poured his life out in self-giving compassion for us when we were in need, so we give of ourselves to others who are in need.

The power of the Holy Spirit. The worldwide mission of the church began only when the Holy Spirit came upon God's people (Acts 1:8; compare Luke 24:49). In a day when the Spirit is often the most neglected person of the Trinity, especially in the Christian West, the global church must learn from Acts to treasure the Spirit and his presence and power. Acts declares to the church today that it is by the power of the Spirit that the gospel will go forth to the end of the earth. This is humbling to human pride, yet it is also our great hope. Evangelistic effectiveness does not depend ultimately on human cleverness and sophisticated strategies. Global fruitfulness comes as weak Christians depend on the Spirit and look to him for strength.

The Promise of the Holy Spirit

ACTS **1** [†]In the first book, O [a]Theophilus, I have dealt with all that Jesus began [b]to do and teach, **2**[†]until the day when [c]he was taken up, after he [d]had given commands [e]through the Holy Spirit to the apostles whom he had chosen. **3**[†][f]He presented himself alive to them after his suffering by many proofs, appearing to them during forty days and speaking about the kingdom of God.

4[†]And while staying [1] with them [g]he ordered them not to depart from Jerusalem, but to wait for the promise of the Father, which, he said, "you heard from me; **5**[†]for [h]John baptized with water, [h]but you will be baptized [i]with [2] the Holy Spirit not many days from now."

The Ascension

6[†]So when they had come together, they asked him, "Lord, [j]will you at this time [k]restore the kingdom to Israel?" **7**[†]He said to them, [l]"It is not for you to know [m]times or seasons that the Father has fixed by his own authority. **8**[†]But you will receive [n]power [o]when the Holy Spirit has come upon you, and [p]you will be [q]my witnesses in Jerusalem and in all Judea and [r]Samaria, and [s]to the end of the earth." **9**[†]And when he had said these things, as they were looking on, [t]he was lifted up, and [u]a cloud took him out of their sight. **10**[†]And while they were gazing into heaven as he went, behold, [v]two [w]men stood by them in [x]white robes, **11**[†]and said, [y]"Men of Galilee, why do you stand looking into heaven? This Jesus, who was taken up from you into heaven, [z]will [a]come in the same way as you saw him go into heaven."

Matthias Chosen to Replace Judas

12[†]Then [b]they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a Sabbath day's journey away. **13**And when they had entered, they went up to [c]the upper room, where they were staying, [d]Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus and Simon [e]the Zealot and Judas the son of James. [14][†]All these [f]with one accord [g]were devoting themselves to prayer, together with [h]the women and Mary the mother of Jesus, and [i]his brothers. [3]

[15][†]In those days Peter stood up among [j]the brothers (the company of persons was in all about 120) and said, [16][†]"Brothers, [k]the Scripture had to be fulfilled, which the Holy Spirit spoke beforehand by the mouth of David concerning Judas, [l]who became a guide to those who arrested Jesus. [17]For [m]he was numbered among us and was allotted his share in [n]this ministry." [18][†](Now this man [o]acquired a field with [p]the reward of his wickedness, and falling headlong [4] he burst open in the middle and all his bowels gushed out. [19]And it became known to all the inhabitants of Jerusalem, so that the field was called [q]in their own language Akeldama, that is, Field of Blood.) [20][†]"For it is written in the Book of Psalms,

> [r]"'May his camp become desolate,
> and let there be no one to dwell in it';

and

> [s]"'Let another take his office.'

[21]So one of the men who have accompanied us during [t]all the time that the Lord Jesus [u]went in and out among us, [22] [v]beginning from the baptism of John until the day when [w]he was taken up from us—one of these men must become with us [x]a witness to his resurrection." [23][†]And they put forward two, Joseph called [y]Barsabbas, who was also called [z]Justus, and [a]Matthias. [24]And [b]they prayed and said, "You, Lord, [c]who know the hearts of all, show which one of these two you have chosen [25]to take the place in [d]this ministry and [e]apostleship from which Judas turned aside to go to his own place." [26][†]And they cast lots for them, and the lot fell on Matthias, and he was numbered with the eleven apostles.

The Coming of the Holy Spirit

ACTS **2** [†]When [f]the day of Pentecost arrived, they were all together in one place. [2][†]And suddenly there came from heaven a sound like [g]a mighty rushing wind, and [h]it filled the entire house where they were sitting. [3][†]And divided tongues [i]as of fire appeared to them and rested [1] on each one of them. [4][†]And they were all [j]filled with the Holy Spirit and began [k]to speak in other tongues [l]as the Spirit gave them utterance.

[5][†]Now there were dwelling in Jerusalem Jews, devout men from every nation under heaven. [6]And [m]at this sound the multitude came together, and they were bewildered, because each one was hearing them speak in his own language. [7]And [n]they were amazed and astonished, saying, “Are not all these who are speaking [o]Galileans? [8]And how is it that we hear, each of us in his own native language? [9][†]Parthians and [p]Medes and [q]Elamites and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, [10]Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, [11]both Jews and [r]proselytes, Cretans and Arabians—we hear them telling in our own tongues the mighty works of God.” [12]And [s]all were amazed and perplexed, saying to one another, “What does this mean?” [13]But others [t]mocking said, “They are filled with new wine.”

Peter’s Sermon at Pentecost

[14][†]But Peter, standing with the eleven, lifted up his voice and addressed them: “Men of Judea and all who dwell in Jerusalem, let this be known to you, and give ear to my words. [15]For these people are not drunk, as you suppose, [u]since it is only the third hour of the day. [2] [16]But this is what was uttered through the prophet Joel:

[17][†] [v]“‘And in the last days it shall be, God declares,
[w]that I will pour out my Spirit [x]on all flesh,
and your sons and [y]your daughters shall prophesy,
    and your young men shall see visions,
    and your old men shall dream dreams;
[18] even on my male servants [3] and female servants

in those days I will pour out my Spirit, and [z]they shall prophesy.
19[†] And I will show wonders in the heavens above
and signs on the earth below,
blood, and fire, and vapor of smoke;
20 [a]the sun shall be turned to darkness
and the moon to blood,
before [b]the day of the Lord comes, the great and magnificent day.
21 And it shall come to pass that [c]everyone who calls upon the name of the Lord shall be saved.’

22“Men of Israel, hear these words: Jesus of Nazareth, [d]a man attested to you by God [e]with [f]mighty works and wonders and signs that [g]God did through him in your midst, as you yourselves know— **23**[†]this Jesus, [4] [h]delivered up according to [i]the definite plan and [j]foreknowledge of God, [k]you crucified and killed by the hands of lawless men. **24** [l]God raised him up, loosing the pangs of death, because [m]it was not possible for him to be held by it. **25**[†]For David says concerning him,

[n]“‘I saw the Lord always before me,
for he is at my right hand that I may not be shaken;
26 therefore my heart was glad, and my tongue rejoiced;
my flesh also will dwell [o]in hope.
27 For you will not abandon my soul to [p]Hades,
[q]or let your [r]Holy One [s]see corruption.
28 You have made known to me the paths of life;
you will make me full of gladness with your presence.’

29[†]“Brothers, I may say to you with confidence about [t]the patriarch David [u]that he both died and [v]was buried, and [w]his tomb is with us to this day. **30** [x]Being therefore a prophet, and knowing that [y]God had sworn with an oath to him that he would set one of his descendants on his throne, **31**he foresaw and spoke about the resurrection of the Christ, that [z]he was not abandoned to Hades, nor did his flesh see corruption. **32**This Jesus [a]God raised up, [b]and of that we all are witnesses. **33**[†] [c]Being therefore [d]exalted at the right hand of God, and having received from [e] the Father [f] the promise of the Holy Spirit, [g] he has poured out this that you yourselves are seeing and hearing. [34][†]For [h] David did not ascend into the heavens, but he himself says,

[i] "'The Lord said to my Lord,
"Sit at my right hand,
[35] until I make your enemies your footstool."'

[36]Let all the house of Israel therefore know for certain that [j] God has made him [k] both Lord and Christ, this Jesus [l] whom you crucified."

[37]Now when [m] they heard this they were cut to the heart, and said to Peter and the rest of the apostles, "Brothers, [n] what shall we do?" [38][†]And Peter said to them, [o] "Repent and [p] be baptized every one of you [q] in the name of Jesus Christ [r] for the forgiveness of your sins, and you will receive [s] the gift of the Holy Spirit. [39][†]For [t] the promise is for you and [u] for your children and for all [v] who are far off, everyone [w] whom the Lord our God calls to himself." [40][†]And with many other words he bore witness and continued to exhort them, saying, [x] "Save yourselves from this [y] crooked generation." [41][†]So those who received his word were baptized, and [z] there were added that day about three thousand souls.

The Fellowship of the Believers

[42][†]And [a] they devoted themselves to the apostles' [b] teaching and the [c] fellowship, to [d] the breaking of bread and the prayers. [43]And awe [5] came upon every soul, and [e] many wonders and signs were being done through the apostles. [44][†]And all who believed were together and [f] had all things in common. [45][†]And [f] they were selling their possessions and belongings and distributing the proceeds to all, as any had need. [46]And day by day, [g] attending the temple [h] together and [i] breaking bread in their homes, they received their food [j] with glad and generous hearts, [47][†]praising God and [k] having favor with all the people. And the Lord [l] added to their number [m] day by day those who [n] were being saved.

The Lame Beggar Healed

ACTS **3** Now Peter and John were [o]going up to the temple at [p]the hour of prayer, [q]the ninth hour. [1] [2][†]And a man [r]lame from birth was being carried, [s]whom they laid daily at the gate of the temple that is called the Beautiful Gate [t]to ask alms of those entering the temple. [3]Seeing Peter and John about to go into the temple, he asked to receive alms. [4]And Peter directed his gaze at him, as did John, and said, “Look at us.” [5]And he fixed his attention on them, expecting to receive something from them. [6][†]But Peter said, [u]“I have no silver and gold, but what I do have I give to you. [v]In the name of Jesus Christ of Nazareth, rise up and walk!” [7]And he took him by the right hand and raised him up, and immediately his feet and ankles were made strong. [8]And [w]leaping up he stood and began to walk, and entered the temple with them, walking and leaping and praising God. [9]And [x]all the people saw him walking and praising God, [10]and recognized him as the one who sat at the Beautiful Gate of the temple, asking for alms. And they were filled with wonder and amazement at what had happened to him.

Peter Speaks in Solomon’s Portico

[11][†][y]While he clung to Peter and John, all the people, utterly astounded, ran together to them in [z]the portico called Solomon’s. [12]And when Peter saw it he addressed the people: “Men of Israel, why do you wonder at this, or why do you stare at us, as though by our own power or piety we have made him walk? [13][†][a]The God of Abraham, the God of Isaac, and the God of Jacob, [b]the God of our fathers, [c]glorified his servant [2] Jesus, whom [d]you delivered over and [e]denied in the presence of Pilate, [f]when he had decided to release him. [14][†]But you denied [g]the Holy and [h]Righteous One, and [i]asked for a murderer to be granted to you, [15][†]and you killed [j]the Author of life, [k]whom God raised from the dead. To this we are witnesses. [16][†]And [l]his name—by [m]faith in his name—has made this man strong whom you see and know, and the faith that is [n]through Jesus [3] has given the man this perfect health in the presence of you all.

[17][†]“And now, brothers, I know that [o]you acted in ignorance, as did also your rulers. [18][†]But what God [p]foretold [q]by the mouth of all the

prophets, that [r]his Christ would [s]suffer, he thus fulfilled. [19][t]Repent therefore, and [u]turn back, that [v]your sins may be blotted out, [20][†]that times of refreshing may come from the presence of the Lord, and that he may send the Christ [w]appointed for you, Jesus, [21][†][x]whom heaven must receive until the time for [y]restoring all the things about which [z]God spoke by the mouth of his holy prophets long ago. [22][†]Moses said, ‘The Lord God will raise up for you [a]a prophet like me from your brothers. You shall listen [b]to him in whatever he tells you. [23]And it shall be that every soul who does not listen to that prophet [c]shall be destroyed from the people.’ [24][†]And [d]all the prophets who have spoken, from Samuel and those who came after him, also proclaimed these days. [25][†][e]You are the sons of the prophets and of [f]the covenant that God made with your fathers, saying to Abraham, [g]‘And in your offspring shall all the families of the earth be blessed.’ [26][h]God, [i]having raised up his servant, sent him to you first, [j]to bless you [k]by turning every one of you from your wickedness.”

Peter and John Before the Council

ACTS **4** [†]And as they were speaking to the people, the priests and [l]the captain of the temple and [m]the Sadducees came upon them, [2][†]greatly annoyed because they were teaching the people and proclaiming [n]in Jesus the resurrection from the dead. [3][†]And they arrested them and [o]put them in custody until the next day, for it was already evening. [4][†]But many of those who had heard the word believed, and [p]the number of the men came to about five thousand.

[5][†]On the next day their rulers and elders and scribes gathered together in Jerusalem, [6][†]with [q]Annas the high priest and [r]Caiaphas and John and Alexander, and all who were of the high-priestly family. [7]And when they had set them in the midst, they inquired, [s]“By what power or [t]by what name did you do this?” [8][†]Then Peter, [u]filled with the Holy Spirit, said to them, “Rulers of the people and elders, [9]if we are being examined today [v]concerning a good deed done to a crippled man, by what means this man has been healed, [10][†]let it be known to all of you and to all the people of Israel that [w]by the name of Jesus Christ of Nazareth, whom you crucified,

[x] whom God raised from the dead—by him this man is standing before you well. [11][†] [y] This Jesus [1] is the stone that was [z] rejected by you, the builders, which has become the cornerstone. [2] [12][†]And there is [a] salvation [b] in no one else, for [c] there is no other [d] name under heaven given among men [3] by which we must be saved."

[13][†] [e] Now when they saw the boldness of Peter and John, and perceived that they were uneducated, common men, they were astonished. And they recognized that they had been with Jesus. [14]But seeing the man who was healed [f] standing beside them, [g] they had nothing to say in opposition. [15]But when they had commanded them to leave the council, they conferred with one another, [16]saying, [h] "What shall we do with these men? For that [i] a notable sign has been performed through them is evident to all the inhabitants of Jerusalem, and we cannot deny it. [17]But in order that it may spread no further among the people, let us warn them [j] to speak no more to anyone in this name." [18][†]So they called them and charged them not to speak or teach at all in the name of Jesus. [19]But Peter and John answered them, [k] "Whether it is right in the sight of God to listen to you rather than to God, you must judge, [20]for [l] we cannot but speak of what [m] we have seen and heard." [21]And when they had further threatened them, they let them go, finding no way to punish them, [n] because of the people, for all were praising God [o] for what had happened. [22]For the man on whom this sign of healing was performed was more than forty years old.

The Believers Pray for Boldness

[23]When they were released, they went to their friends and reported what the chief priests and the elders had said to them. [24][†]And when they heard it, they lifted their voices [p] together to God and said, "Sovereign Lord, [q] who made the heaven and the earth and the sea and everything in them, [25]who through the mouth of our father David, your servant, [4] said by the Holy Spirit,

[r] "'Why did the Gentiles rage,
  and the peoples plot in vain?
[26] The kings of the earth set themselves,

and [s] the rulers were gathered together,
against the Lord and against his [t] Anointed’ [5]—

[27][†]for truly in this city there were gathered together against your [u] holy servant Jesus, [v] whom you anointed, both [w] Herod and [x] Pontius Pilate, along [y] with the Gentiles and [z] the peoples of Israel, [28] [a] to do whatever your hand and [b] your plan had predestined to take place. [29][†]And now, Lord, [c] look upon their threats and grant to your servants [6] to continue to speak your word with all [d] boldness, [30]while [e] you stretch out your hand to heal, and signs and wonders are performed [f] through the name of your [g] holy servant Jesus.” [31][†]And when they had prayed, [h] the place in which they were gathered together was shaken, and [i] they were all filled with the Holy Spirit and [j] continued to speak the word of God with boldness.

They Had Everything in Common

[32][†]Now the full number of those who believed were of [k] one heart and [l] soul, and no one said that any of the things that belonged to him was his own, but [m] they had everything in common. [33]And with great [n] power the apostles were giving their testimony to the resurrection of the Lord Jesus, and [o] great grace was upon them all. [34][†] [p] There was not a needy person among them, for [q] as many as were owners of lands or houses sold them and brought the proceeds of what was sold [35]and [r] laid it at the apostles’ feet, and [s] it was distributed to each as any had need. [36][†]Thus Joseph, who was also called by the apostles Barnabas (which means [t] son of encouragement), a Levite, a native of Cyprus, [37]sold a field that belonged to him and brought the money and [u] laid it at the apostles’ feet.

Ananias and Sapphira

ACTS **5** But a man named Ananias, with his wife Sapphira, sold a piece of property, [2][†]and with his wife’s knowledge [v] he kept back for himself some of the proceeds and brought only a part of it and [w] laid it at the apostles’ feet. [3][†]But Peter said, “Ananias, why has [x] Satan filled your heart to lie [y] to the Holy Spirit and [z] to keep back for yourself part of the proceeds of the land? [4][†]While it remained unsold, did it not remain your own? And after it was sold, was it not at your disposal? Why is it that you have contrived this deed in your heart? You have not lied to man but [a]to God.” [5][†]When Ananias heard these words, he [b]fell down and breathed his last. And [c]great fear came upon all who heard of it. [6]The young men rose and [d]wrapped him up and carried him out and buried him.

[7]After an interval of about three hours his wife came in, not knowing what had happened. [8]And Peter said to her, “Tell me whether you [1] sold the land for so much.” And she said, “Yes, for so much.” [9][†]But Peter said to her, “How is it that you have agreed together [e]to test [f]the Spirit of the Lord? Behold, the feet of those who have buried your husband are at the door, and they will carry you out.” [10][†]Immediately she fell down at his feet and breathed her last. When the young men came in they found her dead, and they carried her out and buried her beside her husband. [11]And [g]great fear came upon the whole church and upon all who heard of these things.

Many Signs and Wonders Done

[12][†]Now many signs and wonders were regularly done among the people [h]by the hands of the apostles. And they were all [i]together in [j]Solomon’s Portico. [13][†]None of the rest dared join them, but [k]the people held them in high esteem. [14]And [l]more than ever believers were added to the Lord, multitudes of both men and women, [15][†] [m]so that they even [n]carried out the sick into the streets and laid them on cots and mats, that as Peter came by [o]at least his shadow might fall on some of them. [16]The people also gathered from the towns around Jerusalem, [p]bringing the sick and those afflicted with unclean spirits, and they were all healed.

The Apostles Arrested and Freed

[17][†]But the high priest rose up, and all who were with him (that is, the party of [q]the Sadducees), and filled with [r]jealousy [18]they arrested the apostles and [s]put them in the public prison. [19]But during the night [t]an angel of the Lord [u]opened the prison doors and brought them out, and said,

[20][†]“Go and stand in the temple and speak to the people all [v]the words of [w]this [x]Life.” [21][†]And when they heard this, [y]they entered the temple [z]at daybreak and began to teach.

Now when the high priest came, and those who were with him, they called together the council, all the senate of the people of Israel, and sent to the prison to have them brought. [22]But when the officers came, they did not find them in the prison, so they returned and reported, [23]“We found the prison securely locked and the guards standing at the doors, but when we opened them we found no one inside.” [24]Now when [a]the captain of the temple and the chief priests heard these words, they were greatly perplexed about them, wondering what this would come to. [25]And someone came and told them, “Look! The men whom you put in prison [b]are standing in the temple and teaching the people.” [26]Then [c]the captain with the officers went and brought them, but not by force, for [d]they were afraid of being stoned by the people.

[27]And when they had brought them, they set them before the council. And the high priest questioned them, [28]saying, [e]“We strictly charged you not to teach in this name, yet here you have filled Jerusalem with your teaching, and you [f]intend to bring this man’s blood upon us.” [29]But Peter and the apostles answered, [g]“We must obey God rather than men. [30][†][h]The God of our fathers [i]raised Jesus, [j]whom you killed by hanging him on [k]a tree. [31]God exalted [l]him at his right hand as [m]Leader and [n]Savior, [o]to give [p]repentance to Israel and [o]forgiveness of sins. [32]And [q]we are witnesses to these things, and [r]so is the Holy Spirit, [s]whom God has given to those who obey him.”

[33]When they heard this, they [t]were enraged and wanted to kill them. [34][†]But a Pharisee in the council named [u]Gamaliel, [v]a teacher of the law held in honor by all the people, stood up and gave orders to put the men outside for a little while. [35]And he said to them, “Men of Israel, take care what you are about to do with these men. [36][†]For [w]before these days Theudas rose up, [x]claiming to be somebody, and a number of men, about four hundred, joined him. He was killed, and all who followed him were dispersed and came to nothing. [37]After him Judas the Galilean rose up in the days of [y]the census and drew away some of the people after him. He

too perished, and all who followed him were scattered. [38]So in the present case I tell you, keep away from these men and let them alone, for [z]if this plan or this undertaking is of man, it will fail; [39]but [a]if it is of God, you will not be able to overthrow them. You [b]might even be found opposing God!” So they took his advice, [40][†]and [c]when they had called in the apostles, [d]they beat them and charged them not to speak in the name of Jesus, and let them go. [41]Then they left the presence of the council, [e]rejoicing that they were counted worthy [f]to suffer dishonor for [g]the name. [42]And every day, [h]in the temple and from house to house, they did not cease teaching and [i]preaching [j]that the Christ is Jesus.

Seven Chosen to Serve

ACTS 6 [†]Now in these days [k] when the disciples were increasing in number, a complaint by the Hellenists [1] arose against the Hebrews because their widows were being neglected in [l] the daily distribution. **2**And the twelve summoned the full number of the disciples and said, “It is not right that we should give up preaching the word of God to serve tables. **3** [m] Therefore, brothers, [2] pick out from among you seven men [n] of good repute, [o] full of the Spirit and of wisdom, whom we will appoint to this duty. **4**But [p] we will devote ourselves to prayer and to the ministry of the word.” **5**[†]And what they said pleased the whole gathering, and they chose Stephen, [q] a man full of faith and [r] of the Holy Spirit, and [s] Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolaus, [t] a proselyte of Antioch. **6**[†]These they set before the apostles, and [u] they prayed and [v] laid their hands on them.

7[†]And [w] the word of God continued to increase, and the number of the disciples multiplied greatly in Jerusalem, and a great many of the priests [x] became obedient to [y] the faith.

Stephen Is Seized

8[†]And Stephen, full of grace and [z] power, was doing great wonders and signs among the people. **9**[†]Then some of those who belonged to the synagogue of the Freedmen (as it was called), and of the Cyrenians, and of the Alexandrians, and of those from Cilicia and Asia, rose up and disputed with Stephen. **10**But [a] they could not withstand the wisdom and the Spirit with which he was speaking. **11**Then [b] they secretly instigated men who said, “We have heard him speak blasphemous words against Moses and God.” **12**And they stirred up the people and the elders and the scribes, and they came upon him and seized him and brought him before the council, **13**and they [c] set up false [d] witnesses who said, “This man never ceases to speak words against [e] this holy place and the law, **14**[†]for we have heard him say that this Jesus of Nazareth [f] will destroy this place and will

[g] change [h] the customs that Moses delivered to us.” [15][†]And gazing at him, all who sat in the council saw that his face [i] was like the face of an angel.

Stephen’s Speech

ACTS 7 [†]And the high priest said, “Are these things so?” [2]And Stephen said:

[j] “Brothers and fathers, hear me. [k] The God [l] of glory appeared to our father Abraham when he was in Mesopotamia, [m] before he lived in Haran, [3]and said to him, [n] ‘Go out from your land and from your kindred and go into the land that I will show you.’ [4] [m] Then he went out from the land of the Chaldeans and lived in Haran. And [o] after his father died, [p] God removed him from there into this land in which you are now living. [5]Yet he gave him no inheritance in it, not even a foot’s length, but promised [q] to give it to him as a possession and to his offspring after him, [r] though he had no child. [6][†]And God spoke to this effect—that [s] his offspring would [t] be sojourners in a land belonging to others, who would enslave them and afflict them [u] four hundred years. [7][†]‘But [v] I will judge the nation that they serve,’ said God, ‘and after that they shall come out [w] and worship me in this place.’ [8]And [x] he gave him the covenant of circumcision. And [y] so Abraham became the father of Isaac, and [z] circumcised him on the eighth day, and [a] Isaac became the father of Jacob, and [b] Jacob of the twelve patriarchs.

[9][†]“And the patriarchs, [c] jealous of Joseph, [d] sold him into Egypt; but [e] God was with him [10]and rescued him out of all his afflictions and [f] gave him favor and wisdom before Pharaoh, king of Egypt, [g] who made him ruler over Egypt and over all his household. [11]Now [h] there came a famine throughout all Egypt and Canaan, and great affliction, and our fathers could find no food. [12] [i] But when Jacob heard that there was grain in Egypt, he sent out our fathers on their first visit. [13]And [j] on the second visit [k] Joseph made himself known to his brothers, and [l] Joseph’s family became known to Pharaoh. [14][†]And [m] Joseph sent and summoned Jacob his father and all his kindred, [n] seventy-five persons in all. [15]And [o] Jacob went down into Egypt, and [p] he died, he [q] and our fathers, [16][†]and [r] they were carried back

to Shechem and laid in the tomb that [s] Abraham had bought for a sum of silver from the sons of Hamor in Shechem.

[17]“But [t] as the time of the promise drew near, which God had granted to Abraham, [u] the people increased and multiplied in Egypt [18]until there arose over Egypt another king [v] who did not know Joseph. [19] [w] He dealt shrewdly with our race and forced our fathers to expose their infants, [x] so that they would not be kept alive. [20][†] [y] At this time Moses was born; and he was beautiful in God’s sight. And he was brought up for three months in his father’s house, [21]and [z] when he was exposed, Pharaoh’s daughter adopted him and brought him up as her own son. [22][†]And Moses [a] was instructed in [b] all the wisdom of the Egyptians, and he was [c] mighty in his words and deeds.

[23][†]“When he was forty years old, it came into his heart [d] to visit his brothers, the children of Israel. [24]And seeing one of them being wronged, he defended the oppressed man and avenged him by striking down the Egyptian. [25]He supposed that his brothers would understand that God was giving them salvation by his hand, but they did not understand. [26] [e] And on the following day he appeared to them as they were quarreling and tried to reconcile them, saying, ‘Men, you are brothers. Why do you wrong each other?’ [27]But the man who was wronging his neighbor thrust him aside, saying, [f] ‘Who made you a ruler and a judge over us? [28]Do you want to kill me as you killed the Egyptian yesterday?’ [29]At this retort [g] Moses fled and became an exile in the land of Midian, [h] where he became the father of two sons.

[30]“Now when forty years had passed, [i] an angel appeared to him [j] in the wilderness of Mount Sinai, in a flame of fire in a bush. [31]When Moses saw it, he was amazed at the sight, and as he drew near to look, there came the voice of the Lord: [32] [k] ‘I am the God of your fathers, the God of Abraham and of Isaac and of Jacob.’ And Moses trembled and did not dare to look. [33]Then the Lord said to him, [l] ‘Take off the sandals from your feet, for the place where you are standing is holy ground. [34] [m] I have surely seen the affliction of my people who are in Egypt, and [n] have heard their groaning, and [o] I have come down to deliver them. [p] And now come, I will send you to Egypt.’

[35][†]“This Moses, whom they rejected, [q]saying, ‘Who made you a ruler and a judge?’—this man God sent as both ruler and redeemer [r]by the hand of the angel who appeared to him in the bush. [36] [s]This man led them out, performing [t]wonders and signs [u]in Egypt and [v]at the Red Sea and [w]in the wilderness for [x]forty years. [37][†]This is the Moses who said to the Israelites, ‘God will raise up for you [y]a prophet like me from your brothers.’ [38][†]This is the one [z]who was in the congregation in the wilderness with [a]the angel who spoke to him at Mount Sinai, and with our fathers. [b]He received [c]living [d]oracles to give to us. [39]Our fathers refused to obey him, but thrust him aside, and [e]in their hearts they turned to Egypt, [40][†]saying to Aaron, [f]‘Make for us gods who will go before us. As for this Moses who led us out from the land of Egypt, we do not know what has become of him.’ [41]And [g]they made a calf in those days, and offered a sacrifice to the idol and [h]were rejoicing in [i]the works of their hands. [42][†]But [j]God turned away and [k]gave them over to worship [l]the host of heaven, as it is written in the book of the prophets:

[m]“‘Did you bring to me slain beasts and sacrifices,
  [n]during the forty years in the wilderness, O house of Israel?
[43] You took up the tent of [o]Moloch
  and the star of your god Rephan,
  the images that you made to worship;
and I will send you into exile beyond Babylon.’

[44][†]“Our fathers had [p]the tent of witness in the wilderness, just as he who spoke to Moses [q]directed him to make it, according to the pattern that he had seen. [45]Our fathers in turn [r]brought it in with Joshua when they [s]dispossessed the nations [t]that God drove out before our fathers. So it was [u]until the days of David, [46] [v]who found favor in the sight of God and [w]asked to find a dwelling place for [x]the God of Jacob. [1] [47]But it was [y]Solomon who built a house for him. [48][†] [z]Yet the Most High does not dwell [a]in houses made by hands, as the prophet says,

[49] [b]“‘Heaven is my throne,

[c] and the earth is my footstool.
What kind of house will you build for me, says the Lord,
or what is the place of my rest?
50 Did not my hand make all these things?'

51[†] [d] "You stiff-necked people, [e] uncircumcised in heart and ears, you always resist the Holy Spirit. [f] As your fathers did, so do you. 52[†] [g] Which of the prophets did your fathers not persecute? And they killed those who announced beforehand the coming of [h] the Righteous One, [i] whom you have now betrayed and murdered, 53you who received the law [j] as delivered by angels and [k] did not keep it."

The Stoning of Stephen

54Now when they heard these things [l] they were enraged, and they [m] ground their teeth at him. 55But he, [n] full of the Holy Spirit, gazed into heaven and saw [o] the glory of God, and Jesus standing [p] at the right hand of God. 56And he said, "Behold, I see [q] the heavens opened, and [r] the Son of Man standing [p] at the right hand of God." 57But they cried out with a loud voice and stopped their ears and rushed together [2] at him. 58[†]Then [s] they cast him out of the city and [t] stoned him. And [u] the witnesses laid down their garments [v] at the feet of a young man named Saul. 59[†]And as they were stoning Stephen, [w] he called out, "Lord Jesus, [x] receive my spirit." 60And [y] falling to his knees he cried out with a loud voice, [z] "Lord, do not hold this sin against them." And when he had said this, [a] he fell asleep.

Saul Ravages the Church

ACTS **8** [†]And [b] Saul [c] approved of his execution.

And there arose on that day a great persecution against the church in Jerusalem, and [d] they were all scattered throughout the regions of Judea and Samaria, except the apostles. 2Devout men buried Stephen and made great lamentation over him. 3[†]But [e] Saul was ravaging the church, and entering house after house, he [f] dragged off men and women and committed them to prison.

Philip Proclaims Christ in Samaria

[4]Now [g] those who were scattered went about preaching the word.
[5][†] [h] Philip went down to the city [1] of Samaria and proclaimed to them the Christ. [6][†] [i] And the crowds with one accord paid attention to what was being said by Philip when they heard him [j] and saw the signs that he did. [7]For [k] unclean spirits, crying out with a loud voice, came out of many who had them, and many who were paralyzed or lame were healed. [8]So [l] there was much joy in that city.

Simon the Magician Believes

[9][†]But there was a man named Simon, [m] who had previously practiced magic in the city and amazed the people of Samaria, [n] saying that he himself was somebody great. [10]They all paid attention to him, from the least to the greatest, saying, [o] "This man is the power of God that is called [p] Great." [11]And they paid attention to him because for a long time he had [q] amazed them with his magic. [12]But when [r] they believed Philip as he preached good news [s] about the kingdom of God and the name of Jesus Christ, [r] they were baptized, both men and women. [13][†]Even Simon himself believed, and after being baptized he continued with Philip. And [t] seeing signs and [u] great miracles [2] performed, [v] he was amazed.

[14][†]Now when [w] the apostles at Jerusalem heard that [x] Samaria had received the word of God, they sent to them Peter and John, [15]who came down and prayed for them [y] that they might receive the Holy Spirit, [16]for [z] he had not yet [a] fallen on any of them, but [b] they had only been baptized in the name of the Lord Jesus. [17][†]Then [c] they laid their hands on them and [d] they received the Holy Spirit. [18][†]Now when Simon saw that the Spirit was given through the laying on of the apostles' hands, he offered them money, [19]saying, "Give me this power also, so that anyone on whom I lay my hands may receive the Holy Spirit." [20]But Peter said to him, [e] "May your silver perish with you, because you thought you could obtain the gift of God [f] with money! [21][†]You have neither part nor lot in this matter, for [g] your heart is not right before God. [22]Repent, therefore, of this wickedness of yours, and pray to the Lord that, [h] if possible, the intent of your heart

may be forgiven you. [23]For I see that you are in [i]the gall[3] of bitterness and in [j]the bond of iniquity.” [24][†]And Simon answered, [k]“Pray for me to the Lord, that nothing of what you have said may come upon me.”

[25][†]Now when they had testified and spoken the word of the Lord, they returned to Jerusalem, [l]preaching the gospel to many villages of the Samaritans.

Philip and the Ethiopian Eunuch

[26][†]Now [m]an angel of the Lord said to Philip, “Rise and go toward the south[4] to the road that goes down from Jerusalem to Gaza.” This is a desert place. [27]And he rose and went. And there was an [n]Ethiopian, a [o]eunuch, a court official of Candace, queen of the Ethiopians, [p]who was in charge of all her treasure. [q]He had come to Jerusalem to worship [28]and was returning, seated in his chariot, and he was reading the prophet Isaiah. [29]And the Spirit said to Philip, “Go over and join this chariot.” [30][†]So Philip ran to him and heard him reading Isaiah the prophet and asked, “Do you understand what you are reading?” [31]And he said, [r]“How can I, unless someone [s]guides me?” And [t]he invited Philip to come up and sit with him. [32]Now the passage of the Scripture that he was reading was this:

[u]“Like a sheep he was led to the slaughter
and like a lamb before its shearer is silent,
so he opens not his mouth.
[33] In his [v]humiliation justice was denied him.
Who can describe his generation?
For his life is taken away from the earth.”

[34]And the eunuch said to Philip, “About whom, I ask you, does the prophet say this, about himself or about someone else?” [35]Then Philip opened his mouth, and [w]beginning with this Scripture [x]he told him the good news about Jesus. [36]And as they were going along the road they came to some water, and the eunuch said, “See, here is water! [y]What prevents me from being baptized?”[5] [38]And he commanded the chariot to stop, and they both went down into the water, Philip and the eunuch, and he baptized him.

[39][†]And when they came up out of the water, [z]the Spirit of the Lord [a]carried Philip away, and the eunuch saw him no more, and went on his way rejoicing. [40][†]But Philip found himself at Azotus, and as he passed through he preached the gospel to all the towns until he came to Caesarea.

The Conversion of Saul

ACTS **9** [†]But Saul, [b]still [c]breathing threats and murder against the disciples of the Lord, went to [d]the high priest [2]and asked him for letters [e]to the synagogues at Damascus, so that if he found any belonging to [f]the Way, men or women, he might bring them bound to Jerusalem. [3][†][g]Now as he went on his way, he approached Damascus, and suddenly a light from heaven shone around him. [4][†]And falling to the ground he heard a voice saying to him, “Saul, Saul, why are you persecuting [h]me?” [5][†]And he said, “Who are you, Lord?” And he said, “I am Jesus, [h]whom you are persecuting. [6]But [i]rise and enter the city, and you will be told [j]what you are to do.” [7][†][k]The men who were traveling with him stood speechless, [l]hearing the voice but seeing no one. [8]Saul rose from the ground, and although his eyes were opened, [m]he saw nothing. So they led him by the hand and brought him into Damascus. [9]And for three days he was without sight, and neither ate nor drank.

[10][†]Now there was a disciple at Damascus named [n]Ananias. The Lord said to him in a vision, “Ananias.” And he said, [o]“Here I am, Lord.” [11][†]And the Lord said to him, “Rise and go to the street called Straight, and at the house of Judas look for a man [p]of Tarsus named Saul, for behold, he is praying, [12]and he has seen in a vision a man named Ananias come in and [q]lay his hands on him so that he might regain his sight.” [13]But Ananias answered, “Lord, I have heard from many about this man, [r]how much evil he has done to [s]your [t]saints at Jerusalem. [14]And here he has authority from [u]the chief priests to bind all who [v]call on your name.” [15][†]But the Lord said to him, “Go, for [w]he is a chosen instrument of mine to carry my name [x]before the Gentiles and [y]kings and the children of Israel. [16]For [z]I will show him how much [a]he must suffer [b]for the sake of my name.” [17]So [c]Ananias departed and entered the house. And [d]laying his

hands on him he said, “Brother Saul, the Lord Jesus who appeared to you on the road by which you came has sent me so that you may regain your sight and [e]be filled with the Holy Spirit.” [18][†]And immediately something like scales fell from his eyes, and [f]he regained his sight. Then [g]he rose and was baptized; [19][†]and [h]taking food, he was strengthened.

Saul Proclaims Jesus in Synagogues

For [i]some days he was with the disciples at Damascus. [20]And immediately he proclaimed Jesus in the synagogues, saying, [j]“He is the Son of God.” [21]And all who heard him were amazed and said, “Is not this the man who [k]made havoc [l]in Jerusalem of those who called upon this name? And has he not come here for this purpose, to bring them bound before the chief priests?” [22]But Saul [m]increased all the more in strength, and [n]confounded the Jews who lived in Damascus by proving [o]that Jesus was the Christ.

Saul Escapes from Damascus

[23][†][p]When many days had passed, the Jews [1] plotted to kill him, [24]but their [q]plot became known to Saul. [r]They were watching the gates day and night in order to kill him, [25]but his disciples took him by night and [s]let him down through an opening in the wall, [2] lowering him in a basket.

Saul in Jerusalem

[26]And [t]when he had come to Jerusalem, he attempted to join the disciples. And they were all afraid of him, for they did not believe that he was a disciple. [27][†]But [u]Barnabas took him and [v]brought him to the apostles and declared to them [w]how on the road he had seen the Lord, who spoke to him, and [x]how at Damascus he had [y]preached boldly in the name of Jesus. [28]So he went [z]in and out among them at Jerusalem, preaching boldly in the name of the Lord. [29][†]And he spoke and disputed against [a]the Hellenists. [3] But [b]they were seeking to kill him. [30][†]And when [c]the brothers learned this, they brought him down to Caesarea and sent him off [d]to Tarsus.

[31][†]So [e]the church throughout all Judea and Galilee and Samaria had peace and was being built up. And [f]walking in the fear of the Lord and in the comfort of the Holy Spirit, [g]it multiplied.

The Healing of Aeneas

[32][†]Now [h]as Peter went here and there among them all, he came down also to the saints who lived at Lydda. [33]There he found a man named Aeneas, bedridden for eight years, who was paralyzed. [34][†]And Peter said to him, “Aeneas, [i]Jesus Christ heals you; rise and make your bed.” And immediately he rose. [35][†][j]And all the residents of Lydda and [k]Sharon saw him, and [l]they turned to the Lord.

Dorcas Restored to Life

[36][†]Now there was in [m]Joppa a disciple named Tabitha, which, translated, means Dorcas. [4] She was full of [n]good works and acts of charity. [37]In those days she became ill and died, and when they had washed her, they laid her in [o]an upper room. [38]Since Lydda was near Joppa, the disciples, hearing that Peter was there, sent two men to him, urging him, [p]“Please come to us without delay.” [39]So Peter rose and went with them. And when he arrived, they took him to [q]the upper room. All the widows stood beside him weeping and showing tunics [5] and other garments that Dorcas made while she was with them. [40][†]But Peter [r]put them all outside, and [s]knelt down and prayed; and turning to the body [t]he said, “Tabitha, arise.” And she opened her eyes, and when she saw Peter she sat up. [41][†]And he gave her his hand and raised her up. Then calling the saints and widows, he presented her alive. [42]And it became known throughout all Joppa, and [u]many believed in the Lord. [43][†]And he stayed in Joppa for many days [v]with one Simon, a tanner.

Peter and Cornelius

ACTS **10** [†]At Caesarea there was a man named Cornelius, a centurion of [w]what was known as the Italian Cohort, [2][†]a devout man [x]who feared

God with all his household, gave alms generously to the people, and prayed continually to God. [3][†] [y] About the ninth hour of the day [1] [z] he saw clearly in a vision [a] an angel of God come in and say to him, “Cornelius.” [4][†]And he stared at him in terror and said, “What is it, Lord?” And he said to him, “Your prayers and your alms [b] have ascended [c] as a memorial before God. [5]And now send men to Joppa and bring one Simon who is called Peter. [6]He is lodging [d] with one Simon, a tanner, whose house is by the sea.” [7]When the angel who spoke to him had departed, he called two of his servants and a devout soldier from among those who attended him, [8]and having related everything to them, he sent them to Joppa.

Peter’s Vision

[9][†]The next day, as they were on their journey and approaching the city, [e] Peter went up [f] on the housetop about [g] the sixth hour [2] to pray. [10]And he became hungry and wanted something to eat, but while they were preparing it, he fell into [h] a trance [11]and saw [i] the heavens opened and something like a great sheet descending, being let down by its four corners upon the earth. [12][†]In it were all kinds of animals and reptiles and birds of the air. [13][†]And there came a voice to him: “Rise, Peter; kill and eat.” [14]But Peter said, “By no means, Lord; [j] for I have never eaten anything that is [k] common or [l] unclean.” [15]And the voice came to him again a second time, [m] “What God has made clean, do not call common.” [16]This happened three times, and the thing was taken up at once to heaven.

[17]Now while Peter was inwardly perplexed as to what [n] the vision that he had seen might mean, behold, [o] the men who were sent by Cornelius, having made inquiry for Simon’s house, stood at the gate [18]and called out to ask whether Simon who was called Peter was lodging there. [19]And while Peter was pondering [n] the vision, [p] the Spirit said to him, “Behold, three men are looking for you. [20]Rise and go down and [q] accompany them without hesitation, [3] for I have sent them.” [21]And Peter went down to the men and said, “I am the one you are looking for. What is the reason for your coming?” [22]And they said, “Cornelius, a centurion, an upright and [r] God-fearing man, who is well spoken of by the whole Jewish nation, was

directed by [s] a holy angel to send for you to come to his house and [t] to hear what you have to say.” [23]So he invited them in to be his guests.

The next day he rose and went away with them, and [u] some of [v] the brothers from Joppa accompanied him. [24]And on the following day they entered Caesarea. Cornelius was expecting them and had called together his relatives and close friends. [25]When Peter entered, Cornelius met him and [w] fell down at his feet and [x] worshiped him. [26]But Peter lifted him up, saying, [y] “Stand up; I too am a man.” [27]And as he talked with him, he went in and found many persons gathered. [28][†]And he said to them, “You yourselves know how unlawful it is for a Jew [z] to associate with or to visit anyone of another nation, but [a] God has shown me that I should not call any person common or unclean. [29]So when I was sent for, I came without objection. I ask then why you sent for me.”

[30]And Cornelius said, [b] “Four days ago, about this hour, I was praying in my house at [c] the ninth hour, [4] and behold, [d] a man stood before me in bright clothing [31]and said, ‘Cornelius, [e] your prayer has been heard and your alms have been remembered before God. [32]Send therefore to Joppa and ask for Simon who is called Peter. He is lodging in the house of Simon, a tanner, by the sea.’ [33]So I sent for you at once, and you have been kind enough to come. Now therefore we are all here in the presence of God to hear all that you have been commanded by the Lord.”

Gentiles Hear the Good News

[34][†]So Peter opened his mouth and said: “Truly I understand that [f] God [g] shows no partiality, [35][†]but [f] in every nation anyone who fears him and [h] does what is right is acceptable to him. [36][†]As for [i] the word that he sent to Israel, [j] preaching good news of [k] peace through Jesus Christ ([l] he is Lord of all), [37]you yourselves know what happened throughout all Judea, [m] beginning [n] from Galilee after the baptism that John proclaimed: [38]how [o] God anointed Jesus of Nazareth [p] with the Holy Spirit and with [q] power. He went about doing good and healing all [r] who were oppressed by the devil, [s] for God was with him. [39][†]And [t] we are witnesses of all that he did both in the country of the Jews and in Jerusalem. [u] They put him to death

by hanging him on a tree, [40]but [v]God raised him on [w]the third day and
made him to [x]appear, [41][†] [y]not to all the people but to us who had been
chosen by God as [z]witnesses, who ate and drank with him after he rose
from the dead. [42]And [a]he commanded us to preach to the people and to
testify [b]that he is the one appointed by God to be judge [c]of the living and
the dead. [43][†] [d]To him [e]all the prophets bear witness that [f]everyone who
believes in him receives [g]forgiveness of sins [h]through his name.”

The Holy Spirit Falls on the Gentiles

[44][†]While Peter was still saying these things, [i]the Holy Spirit fell on all
who heard the word. [45]And the believers from among [j]the circumcised who
had come with Peter were amazed, because [k]the gift of the Holy Spirit
[l]was poured out even on the Gentiles. [46]For they were hearing them
[m]speaking in tongues and extolling God. Then Peter declared, [47][†] [n]“Can
anyone withhold water for baptizing these people, who have received the
Holy Spirit [o]just as we have?” [48][†]And he [p]commanded them [q]to be
baptized in the name of Jesus Christ. Then they asked him to remain for
some days.

Peter Reports to the Church

ACTS **11** Now the apostles and [r]the brothers [1] who were throughout Judea heard that the Gentiles also had received the word of God. [2][†]So when Peter went up to Jerusalem, [s]the circumcision party [2] criticized him, saying, [3][†][t]“You went to uncircumcised men and [u]ate with them.” [4]But Peter began and explained it to them in order: [5][v]“I was in the city of Joppa praying, and in a trance I saw a vision, something like a great sheet descending, being let down from heaven by its four corners, and it came down to me. [6]Looking at it closely, I observed animals and beasts of prey and reptiles and birds of the air. [7]And I heard a voice saying to me, ‘Rise, Peter; kill and eat.’ [8]But I said, ‘By no means, Lord; for nothing common or unclean has ever entered my mouth.’ [9]But the voice answered a second time from heaven, ‘What God has made clean, do not call common.’ [10]This happened three times, and all was drawn up again into heaven. [11]And behold, at that very moment three men arrived at the house in which we were, sent to me from Caesarea. [12][†]And the Spirit told me to go with them, [w]making no distinction. [x]These six brothers also accompanied me, and we entered the man’s house. [13]And he told us how he had seen the angel stand in his house and say, ‘Send to Joppa and bring Simon who is called Peter; [14][y]he will declare to you a message by which [z]you will be saved, you and all your household.’ [15][†]As I began to speak, [a]the Holy Spirit fell on them [b]just as on us at the beginning. [16]And I remembered the word of the Lord, how he said, [c]‘John baptized with water, but you will be baptized with the Holy Spirit.’ [17]If then [d]God gave [e]the same gift to them as he gave to us [f]when we believed in the Lord Jesus Christ, [g]who was I [h]that I could stand in God’s way?” [18][†]When they heard these things they fell silent. And they [i]glorified God, saying, [j]“Then to the Gentiles also God has [k]granted [l]repentance that leads to life.”

The Church in Antioch

[19][†][m]Now those who were scattered because of the persecution that arose over Stephen traveled as far as Phoenicia and Cyprus and Antioch, speaking

the word to no one except Jews. [20][†]But there were some of them, men of Cyprus and Cyrene, who on coming to Antioch spoke to the Hellenists [3] also, [n]preaching the Lord Jesus. [21]And [o]the hand of the Lord was with them, and a great number who believed [p]turned to the Lord. [22][†]The report of this came to the ears of the church in Jerusalem, and they sent Barnabas to Antioch. [23]When he came and saw [q]the grace of God, he was glad, and he exhorted them all to remain faithful to the Lord [r]with steadfast purpose, [24]for he was a good man, [s]full of the Holy Spirit and of faith. And a great many people [t]were added to the Lord. [25][†]So Barnabas went to [u]Tarsus to look for Saul, [26]and when he had found him, he brought him to Antioch. For a whole year they met with the church and taught a great many people. And in Antioch the disciples were first called [v]Christians.

[27][†]Now in these days [w]prophets came down from Jerusalem to Antioch. [28][†]And one of them named [x]Agabus stood up and foretold [y]by the Spirit that there would be a great [z]famine over all the world (this took place in the days of [a]Claudius). [29]So the disciples determined, every one according to his ability, [b]to send relief to [c]the brothers [4] living in Judea. [30][†] [d]And they did so, sending it to [e]the elders by the hand of Barnabas and Saul.

James Killed and Peter Imprisoned

ACTS 12 [†]About that time Herod the king laid violent hands on some who belonged to the church. [2][†]He killed [f]James the brother of John [g]with the sword, [3][†]and when he saw [h]that it pleased the Jews, he proceeded to arrest Peter also. This was during [i]the days of Unleavened Bread. [4][†]And when he had seized him, he put him [j]in prison, delivering him over to four [k]squads of soldiers to guard him, intending after the Passover to bring him out to the people. [5]So Peter was kept in prison, but earnest [l]prayer for him was made to God by the church.

Peter Is Rescued

[6]Now when Herod was about to bring him out, on that very night, Peter was sleeping between two soldiers, [m]bound with two chains, and sentries before

the door were guarding the prison. [7]And behold, [n] an angel of the Lord [o] stood next to him, and a light shone in the cell. [p] He struck Peter on the side and woke him, saying, “Get up quickly.” And [q] the chains fell off his hands. [8]And the angel said to him, “Dress yourself and [r] put on your sandals.” And he did so. And he said to him, “Wrap your cloak around you and follow me.” [9]And he went out and followed him. He did not know that what was being done by the angel was real, but [s] thought he was seeing a vision. [10]When they had passed the first and the second guard, they came to the iron gate leading into the city. [t] It opened for them of its own accord, and they went out and went along one street, and immediately the angel left him. [11]When Peter [u] came to himself, he said, “Now I am sure that [v] the Lord has sent his angel and [w] rescued me from the hand of Herod and from all that the Jewish people were expecting.”

[12][†]When he realized this, he went to the house of Mary, the mother of [x] John whose other name was Mark, where many were gathered together and [y] were praying. [13]And when he knocked at the door of the gateway, [z] a servant girl named Rhoda came to answer. [14]Recognizing Peter’s voice, [a] in her joy she did not open the gate but ran in and reported that Peter was standing at the gate. [15]They said to her, “You are out of your mind.” But she kept insisting that it was so, and they kept saying, “It is [b] his angel!” [16]But Peter continued knocking, and when they opened, they saw him and were amazed. [17][†]But [c] motioning to them with his hand to be silent, he described to them how the Lord had brought him out of the prison. And he said, “Tell these things to [d] James and to [e] the brothers.” [1] Then he departed and went to another place.

[18][†]Now when day came, there was no little disturbance among the soldiers over what had become of Peter. [19]And after Herod searched for him and did not find him, he examined the sentries and [f] ordered that they should be put to death. Then he went down from Judea to Caesarea and spent time there.

The Death of Herod

[20][†]Now Herod was angry with the people of Tyre and Sidon, and they came to him with one accord, and [g] having persuaded Blastus, the king’s

chamberlain, [2] they asked for peace, because [h] their country depended on the king's country for food. [21]On an appointed day Herod put on his royal robes, took his seat upon the throne, and delivered an oration to them. [22]And the people were shouting, "The voice of a god, and not of a man!" [23]Immediately [i] an angel of the Lord struck him down, because [j] he did not give God the glory, and he was eaten by worms and breathed his last.

[24]But [k] the word of God increased and multiplied.

[25][†] [l] And Barnabas and Saul returned from [3] Jerusalem when they had completed their service, bringing with them [m] John, whose other name was Mark.

Barnabas and Saul Sent Off

ACTS 13 [†]Now there were in the church at Antioch [n] prophets and [n] teachers, [o] Barnabas, Simeon who was called Niger, [1] Lucius of Cyrene, Manaen a lifelong friend of [p] Herod the tetrarch, and Saul. [2][†]While they were worshiping the Lord and fasting, [q] the Holy Spirit said, [r] "Set apart for me Barnabas and Saul [s] for the work to which I have called them." [3][†]Then after fasting and [t] praying they laid their hands on them and [u] sent them off.

Barnabas and Saul on Cyprus

[4][†]So, being sent out [v] by the Holy Spirit, they went down to Seleucia, and from there they sailed to Cyprus. [5][†]When they arrived at Salamis, they proclaimed the word of God [w] in the synagogues of the Jews. And they had [x] John to [y] assist them. [6][†]When they had gone through the whole island as far as Paphos, they came upon a certain [z] magician, [a] a Jewish false prophet named Bar-Jesus. [7][†]He was with [b] the proconsul, Sergius Paulus, a man of intelligence, who summoned Barnabas and Saul and sought to hear the word of God. [8][†]But Elymas the [z] magician (for that is the meaning of his name) [c] opposed them, seeking to turn [d] the proconsul away from the faith. [9][†]But Saul, who was also called Paul, [e] filled with the Holy Spirit, looked intently at him [10]and said, "You [f] son of the devil, you enemy of all righteousness, full of all deceit and [g] villainy, will you not stop [h] making

crooked [i]the straight paths of the Lord? **11**[†]And now, behold, [j]the hand of the Lord is upon you, and you will be blind and unable to see the sun for a time.” Immediately mist and darkness fell upon him, and he went about seeking [k]people to lead him by the hand. **12**Then the proconsul believed, when he saw what had occurred, for he was astonished at [l]the teaching of the Lord.

Paul and Barnabas at Antioch in Pisidia

13[†]Now Paul and his companions set sail from Paphos and came to Perga in Pamphylia. And [m]John left them and returned [n]to Jerusalem, **14**[†]but they went on from Perga and came to Antioch in Pisidia. And [o]on the Sabbath day [p]they went into the synagogue and sat down. **15**[†]After [q]the reading from [r]the Law and the Prophets, [s]the rulers of the synagogue sent a message to them, saying, “Brothers, if you have any [t]word of encouragement for the people, say it.” **16**[†]So Paul stood up, and [u]motioning with his hand said:

“Men of Israel and [v]you who fear God, listen. **17** [w]The God of this people Israel [x]chose our fathers and [y]made the people great [z]during their stay in the land of Egypt, and [a]with uplifted arm he led them out of it. **18**And for about [b]forty years [c]he put up with [2] them in the wilderness. **19**And [d]after destroying [e]seven nations in the land of Canaan, [f]he gave them their land as an inheritance. **20**[†]All this took about 450 years. And after that [g]he gave them judges until [h]Samuel the prophet. **21**Then [i]they asked for a king, and God gave them Saul [j]the son of Kish, a man of the tribe of Benjamin, for forty years. **22**And [k]when he had removed him, [l]he raised up David to be their king, of whom he testified and said, [m]‘I have found in David the son of Jesse [n]a man after my heart, [o]who will do all my will.’ **23** [p]Of this man’s offspring God has brought to Israel [q]a Savior, Jesus, [r]as he promised. **24**Before his coming, [s]John had proclaimed [t]a baptism of repentance to all the people of Israel. **25**And as John was finishing his course, [u]he said, ‘What do you suppose that I am? I am not he. No, but behold, after me one is coming, the sandals of whose feet I am not worthy to untie.’

[26]“Brothers, sons of the family of Abraham, and those among you [v]who fear God, to us has been sent [w]the message of [x]this salvation. [27]For those who live in Jerusalem and their rulers, because [y]they did not recognize him nor understand [z]the utterances of the prophets, which are read every Sabbath, [a]fulfilled them by condemning him. [28]And [b]though they found in him no guilt worthy of death, [c]they asked Pilate to have him executed. [29]And when [d]they had carried out all that was written of him, [e]they took him down from [f]the tree and laid him in a tomb. [30]But [g]God raised him from the dead, [31][†]and for many days [h]he appeared to those [i]who had come up with him [j]from Galilee to Jerusalem, [k]who are now [l]his witnesses to the people. [32]And we bring you the good news [m]that what God promised to the fathers, [33] [n]this he has fulfilled to us their children by raising Jesus, as also it is written in the second Psalm,

[o]“‘You are my Son,
today I have begotten you.’

[34]And as for the fact that he raised him from the dead, [p] [q]no more to return to corruption, he has spoken in this way,

“‘I will give you [r]the holy and sure blessings of David.’

[35]Therefore he says also in another psalm,

[s]“‘You will not let your Holy One see corruption.’

[36]For David, after he had [t]served the purpose of God in his own generation, [u]fell asleep and [v]was laid with his fathers and saw corruption, [37]but he whom [w]God raised up did not see corruption. [38][†]Let it be known to you therefore, brothers, [x]that through this man [y]forgiveness of sins is proclaimed to you, [39]and by him [z]everyone who believes is freed [3] from everything [a]from which you could not be freed by the law of Moses. [40]Beware, therefore, lest what is said in the Prophets should come about:

[41] [b]“‘Look, you scoffers,

be astounded and perish;
for I am doing a work in your days,
a work that you will not believe, even if one tells it to you.'"

[42][†]As they went out, the people begged that these things might be told them the next Sabbath. [43]And after the meeting of the synagogue broke up, many Jews and [c]devout [d]converts to Judaism followed Paul and Barnabas, who, as they spoke with them, urged them [e]to continue in [f]the grace of God.

[44][†]The next Sabbath almost the whole city gathered to hear the word of the Lord. [45][g]But [h]when the Jews saw the crowds, they were filled with [i]jealousy and began to contradict what was spoken by Paul, [j]reviling him. [46][†]And Paul and Barnabas spoke out boldly, saying, "It was necessary that the word of God [k]be spoken first to you. [l]Since you thrust it aside and judge yourselves [m]unworthy of eternal life, behold, we [n]are turning to the Gentiles. [47][o]For so the Lord has commanded us, saying,

[p]"'I have made you [q]a light for the Gentiles,
that you may [r]bring salvation to the ends of the earth.'"

[48][†]And when the Gentiles heard this, they began rejoicing and [s]glorifying the word of the Lord, and as many as were appointed to eternal life believed. [49]And the word of the Lord was spreading throughout the whole region. [50][t]But the Jews [4] incited the devout [u]women of high standing and the leading men of the city, [v]stirred up persecution against Paul and Barnabas, and [w]drove them out of their district. [51][†]But they [x]shook off the dust from their feet against them and went to Iconium. [52]And the disciples were filled [y]with joy and [z]with the Holy Spirit.

Paul and Barnabas at Iconium

ACTS **14** [†]Now at Iconium [a]they entered together into the Jewish synagogue and spoke in such a way that a great number of both Jews and Greeks believed. [2][b]But the [c]unbelieving Jews stirred up the Gentiles and poisoned their minds against [d]the brothers. [1] [3]So they remained for a long time, speaking boldly for [e]the Lord, who bore witness to [f]the word of his grace, [g]granting signs and wonders to be done by their hands. [4][†]But the people of the city [h]were divided; [i]some sided with the Jews and some with the apostles. [5]When an attempt was made by both Gentiles and Jews, with their rulers, [j]to mistreat them and [k]to stone them, [6]they learned of it and [l]fled to [m]Lystra and Derbe, cities of Lycaonia, and to the surrounding country, [7]and there they continued to preach the gospel.

Paul and Barnabas at Lystra

[8][†]Now at Lystra there was a man sitting who could not use his feet. He was [n]crippled from birth and had never walked. [9][†]He listened to Paul speaking. And Paul, looking intently at him and [o]seeing that he had faith to be made well, [2] [10]said in a loud voice, “Stand upright on your feet.” And he [p]sprang up and began walking. [11][†]And when the crowds saw what Paul had done, they lifted up their voices, saying in Lycaonian, [q]“The gods have come down to us in the likeness of men!” [12]Barnabas they called [r]Zeus, and Paul, Hermes, because he was the chief speaker. [13]And the priest of [r]Zeus, whose temple was at the entrance to the city, brought oxen and garlands to the gates and [s]wanted to offer sacrifice with the crowds. [14][†]But when the apostles Barnabas and Paul heard of it, they [t]tore their garments and rushed out into the crowd, crying out, [15]“Men, [u]why are you doing these things? We also are men, [v]of like nature with you, and we bring you good news, that [w]you should turn from these [x]vain things to [y]a living God, [z]who made the heaven and the earth and the sea and all that is in them. [16]In past generations he [a]allowed all the nations [b]to walk in their own ways. [17][†]Yet [c]he did not leave himself without witness, for he [d]did good by [e]giving you rains from heaven and [f]fruitful seasons, satisfying your hearts with [g]food and [h]gladness.” [18]Even with these words they scarcely restrained the people from offering sacrifice to them.

Paul Stoned at Lystra

[19][†] [i]But Jews came from Antioch and Iconium, and having persuaded the crowds, [j]they stoned Paul and dragged him out of the city, supposing that

he was dead. [20][†]But when the disciples gathered about him, he rose up and entered the city, and on the next day he went on with Barnabas to Derbe. [21][†]When they had preached the gospel to that city and had [k]made many disciples, they returned to Lystra and to Iconium and to Antioch, [22][†][l]strengthening the souls of the disciples, encouraging them [m]to continue in [n]the faith, and saying that [o]through many tribulations we must enter the kingdom of God. [23][†]And when they had [p]appointed [q]elders for them in every church, with prayer and fasting [r]they committed them to the Lord in whom they had believed.

Paul and Barnabas Return to Antioch in Syria

[24][†]Then they passed through Pisidia and came to Pamphylia. [25]And when they had spoken the word in Perga, they went down to Attalia, [26]and from there they sailed to Antioch, [s]where they had been [t]commended to the grace of God for the work that they had fulfilled. [27][†]And when they arrived and gathered the church together, [u]they declared all that God had done with them, and [v]how he had [w]opened [x]a door of faith to the Gentiles. [28]And they remained no little time with the disciples.

The Jerusalem Council

ACTS **15** [†][y]But some men came down from Judea and were teaching [z]the brothers, “Unless you are [a]circumcised [b]according to the custom of Moses, you cannot be saved.” [2]And after Paul and Barnabas had no small dissension and [c]debate with them, Paul and Barnabas and [d]some of the others were appointed to go up to Jerusalem to [e]the apostles and the elders about this question. [3]So, [f]being sent on their way by the church, they passed through both Phoenicia and Samaria, [g]describing in detail the conversion of the Gentiles, and [h]brought great joy to all [i]the brothers. [1] [4][j]When they came to Jerusalem, they were welcomed by the church and [k]the apostles and the elders, and [g]they declared all that God had done with them. [5][†]But some believers who belonged to [l]the party of the Pharisees rose up and said, [m]“It is necessary [n]to circumcise them and to order them to keep the law of Moses.”

[6][†] [o]The [k]apostles and the elders were gathered together to consider this
matter. [7][†]And after there had been much [p]debate, Peter stood up and said
to them, “Brothers, you know that in the early days God made a choice
among you, [q]that by my mouth the Gentiles should hear [r]the word of [s]the
gospel and believe. [8]And God, [t]who knows the heart, [u]bore witness to
them, [v]by giving them the Holy Spirit just as he did to us, [9][†]and [w]he
made no distinction between us and them, [x]having cleansed their hearts
[y]by faith. [10][†]Now, therefore, why [z]are you putting God to the test [a]by
placing a yoke on the neck of the disciples [b]that neither our fathers nor we
have been able to bear? [11]But we [c]believe that we will be [d]saved through
[e]the grace of the Lord Jesus, [w]just as they will.”

[12][†]And all the assembly fell silent, and they listened to Barnabas and
Paul [f]as they related what signs and wonders God had done through them
among the Gentiles. [13]After they finished speaking, [g]James replied,
“Brothers, listen to me. [14][†] [h]Simeon has related how God first visited the
Gentiles, to take from them [i]a people for his name. [15]And with this the
words of the prophets agree, just as it is written,

[16][†] [j]“‘After this I will return,
and I will rebuild the tent of David that has fallen;
I will rebuild its ruins,
    and I will restore it,
[17] that the remnant [2] of mankind [k]may seek the Lord,
    and all the Gentiles [l]who are called by my name,
    says the Lord, who makes these things [18] [m]known from of old.’

[19][†]Therefore [n]my judgment is that we should not trouble those of the
Gentiles who [o]turn to God, [20]but should write to them [p]to abstain from
[q]the things polluted by idols, and from [r]sexual immorality, and from
[s]what has been strangled, and from [s]blood. [21]For from ancient generations
Moses has had in every city those who proclaim him, [t]for he is read every
Sabbath in the synagogues.”

The Council’s Letter to Gentile Believers

[22][†]Then it seemed good to [u]the apostles and the elders, with the whole church, to choose men from among them and send them to Antioch with Paul and Barnabas. They sent Judas called [v]Barsabbas, and [w]Silas, leading men among [x]the brothers, [23][†]with the following letter: [x]“The brothers, both [u]the apostles and the elders, to the brothers [3] who are of the Gentiles in Antioch and Syria and Cilicia, [y]greetings. [24][†]Since we have heard that [z]some persons have gone out from us and [a]troubled you [4] with words, unsettling your minds, although we gave them no instructions, [25]it has seemed good to us, having come [b]to one accord, to choose men and send them to you with our [c]beloved Barnabas and Paul, [26][d]men who have [e]risked their lives for the name of our Lord Jesus Christ. [27]We have therefore sent [f]Judas and Silas, who themselves will tell you the same things by word of mouth. [28][†]For it has seemed good [g]to the Holy Spirit and [h]to us [i]to lay on you no greater burden than these requirements: [29][j]that you abstain from [k]what has been sacrificed to idols, and from blood, and from what has been strangled, and from sexual immorality. If you keep yourselves from these, you will do well. Farewell.”

[30]So when they were sent off, they went down to Antioch, and having gathered the congregation together, they delivered the letter. [31]And when they had read it, they rejoiced because of its encouragement. [32][†]And Judas and Silas, who were themselves [l]prophets, encouraged and [m]strengthened [n]the brothers with many words. [33][†]And after they had spent some time, they were sent off [o]in peace by [n]the brothers to those who had sent them. [5] [35]But [p]Paul and Barnabas remained in Antioch, teaching and preaching the word of the Lord, with many others also.

Paul and Barnabas Separate

[36][†]And after some days Paul said to Barnabas, “Let us return and visit [n]the brothers [q]in every city where we proclaimed the word of the Lord, and see how they are.” [37][†]Now Barnabas wanted to take with them [r]John called Mark. [38]But Paul thought best not to take with them one [s]who had withdrawn from them in Pamphylia and had not gone with them to the

work. [39][†]And there arose [t]a sharp disagreement, so that they separated from each other. [u]Barnabas took Mark with him and sailed away to Cyprus, [40]but Paul chose Silas and departed, [v]having been commended by [w]the brothers to [x]the grace of the Lord. [41][†]And he went through Syria and Cilicia, [y]strengthening the churches.

Timothy Joins Paul and Silas

ACTS **16** [†]Paul [1] came also to Derbe and to Lystra. A disciple was there, named [z] Timothy, [a] the son of a Jewish woman who was a believer, but his father was a Greek. [2]He was well spoken of by [b] the brothers [2] at Lystra and Iconium. [3][†]Paul wanted Timothy to accompany him, and he [c] took him and circumcised him because of the Jews who were in those places, for they all knew that his father was a Greek. [4][†]As they went on their way through the cities, they delivered to them for observance [d] the decisions [e] that had been reached by [f] the apostles and elders who were in Jerusalem. [5] [g] So the churches were strengthened in [h] the faith, and they increased in numbers [i] daily.

The Macedonian Call

[6][†]And [j] they went through the region of Phrygia and Galatia, having been forbidden by the Holy Spirit to speak the word in Asia. [7]And when they had come up to Mysia, they attempted to go into Bithynia, but [k] the Spirit of Jesus did not allow them. [8][†]So, passing by Mysia, they went down [l] to Troas. [9][†]And a vision appeared to Paul in the night: a man of Macedonia was standing there, urging him and saying, "Come over to Macedonia and help us." [10][†]And when Paul [3] had seen the vision, immediately [m] we sought to go on into Macedonia, concluding that God had called us to preach the gospel to them.

The Conversion of Lydia

[11][†]So, setting sail from Troas, we [n] made a direct voyage to Samothrace, and the following day to Neapolis, [12][†]and from there to [o] Philippi, which is a leading city of the [4] district of Macedonia and [p] a Roman colony. We remained in this city some days. [13][†]And [q] on the Sabbath day we went outside the gate [r] to the riverside, where we supposed there was a place of prayer, and we [s] sat down and spoke to the women who had come together. [14][†]One who heard us was a woman named Lydia, from the city of

Thyatira, a seller of purple goods, [t] who was a worshiper of God. The Lord [u] opened her heart to pay attention to what was said by Paul. [15][†]And after she was baptized, [v] and her household as well, she urged us, saying, “If you have judged me to be faithful to the Lord, come to my house and stay.” And she [w] prevailed upon us.

Paul and Silas in Prison

[16][†]As we were going to [x] the place of prayer, we were met by a slave girl who had [y] a spirit of [z] divination and [a] brought her owners much gain by fortune-telling. [17]She followed Paul and us, [b] crying out, “These men are [c] servants [5] of [d] the Most High God, who proclaim to you [e] the way of salvation.” [18][†]And this she kept doing for many days. Paul, having become greatly annoyed, turned and said to the spirit, [f] “I command you [g] in the name of Jesus Christ to come out of her.” And [h] it came out that very hour.

[19][†]But [i] when her owners saw that their hope of gain was gone, they seized Paul and Silas and [j] dragged them into the marketplace before the rulers. [20][†]And when they had brought them to the magistrates, they said, “These men are Jews, and they are disturbing our city. [21]They [k] advocate customs that are not lawful for us [l] as Romans to accept or practice.” [22][†]The crowd joined in attacking them, and the magistrates tore the garments off them and gave orders [m] to beat them with rods. [23]And when they had inflicted many blows upon them, they threw them into prison, ordering the jailer to keep them safely. [24]Having received this order, he put them into the inner [n] prison and fastened their feet in [o] the stocks.

The Philippian Jailer Converted

[25][†][p] About midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them, [26]and suddenly [q] there was a great earthquake, so that the foundations of the prison were shaken. And immediately [r] all the doors were opened, and [s] everyone’s bonds were unfastened. [27]When the jailer woke and saw that the prison doors were open, he drew his sword and [t] was about to kill himself, supposing that the

prisoners had escaped. 28But Paul cried with a loud voice, “Do not harm yourself, for we are all here.” 29And the jailer [6] called for lights and rushed in, and trembling with fear he [u] fell down before Paul and Silas. 30[†]Then he brought them out and said, “Sirs, [v] what must I do to be [w] saved?” 31[†]And they said, [x] “Believe in the Lord Jesus, and you will be saved, you [y] and your household.” 32And they spoke the word of the Lord to him and to all who were in his house. 33[†]And he took them [z] the same hour of the night and washed their wounds; and he [a] was baptized at once, he and all his family. 34[†]Then he brought them up into his house and set food before them. And he [b] rejoiced along with his entire household that he had believed in God.

35[†]But when it was day, the magistrates sent the police, saying, “Let those men go.” 36And the jailer reported these words to Paul, saying, “The magistrates have sent to let you go. Therefore come out now and go in peace.” 37[†]But Paul said to them, “They have beaten us publicly, [c] uncondemned, men who are Roman citizens, and have thrown us into prison; and do they now throw us out secretly? No! Let them come themselves and take us out.” 38The police reported these words to the magistrates, and [c] they were afraid when they heard that they were Roman citizens. 39So they came and apologized to them. And they took them out and [d] asked them to leave the city. 40So they went out of the prison and visited [e] Lydia. And when they had seen [f] the brothers, they encouraged them and departed.

Paul and Silas in Thessalonica

ACTS **17** [†]Now when they had passed through Amphipolis and Apollonia, they came to [g] Thessalonica, where there was a synagogue of the Jews. 2[†]And Paul went in, [h] as was his custom, and on three Sabbath days he reasoned with them [i] from the Scriptures, 3[†][j] explaining and proving that it was necessary for [k] the Christ to suffer and [l] to rise from the dead, and saying, “This Jesus, whom I proclaim to you, is the Christ.” 4[†]And [m] some of them were persuaded and joined Paul and Silas, as did [n] a great many of the devout [o] Greeks and not a few of the leading women. 5[†][p] But the Jews [1] [q] were jealous, and taking [r] some wicked men of the rabble, they formed a mob, set the city in an uproar, and attacked the house of Jason, seeking to bring them out to the crowd. 6And when they could not find them, [s] they dragged Jason and some of the brothers before the city authorities, shouting, "These men who have turned the world upside down have come here also, 7and Jason has received them, and they are all acting against [t] the decrees of Caesar, saying that there is [u] another king, Jesus." 8And the people and the city authorities were disturbed when they heard these things. 9[†]And when they had taken money as security from Jason and the rest, they let them go.

Paul and Silas in Berea

10[†] [v] The brothers [2] immediately sent Paul and Silas away by night to Berea, and when they arrived they [w] went into the Jewish synagogue. 11[†]Now these Jews were more noble than those in Thessalonica; they received the word with all eagerness, [x] examining the Scriptures daily to see if these things were so. 12 [y] Many of them therefore believed, with not a few Greek [z] women of high standing as well as men. 13But when the Jews from Thessalonica learned that the word of God was proclaimed by Paul at Berea also, they came there too, [a] agitating and stirring up the crowds. 14[†]Then the brothers [b] immediately sent Paul off on his way to the sea, but Silas and [c] Timothy remained there. 15[†] [d] Those who conducted Paul brought him as far as [e] Athens, and after receiving a command [f] for Silas and Timothy to come to him as soon as possible, they departed.

Paul in Athens

16[†]Now while Paul was waiting for them at Athens, his spirit was [g] provoked within him as he saw that the city was [h] full of idols. 17[†]So [i] he reasoned in the synagogue with the Jews and the devout persons, and in the marketplace every day with those who happened to be there. 18[†]Some of the Epicurean and Stoic philosophers also conversed with him. And some said, [j] "What does this babbler wish to say?" Others said, "He seems to be a preacher of foreign divinities"—because [k] he was preaching [l] Jesus and the resurrection. [19][†]And they took him and brought him to [m]the Areopagus, saying, “May we know what this [n]new teaching is that you are presenting? [20]For you bring some [o]strange things to our ears. We wish to know therefore what these things mean.” [21]Now all the Athenians and the foreigners who lived there would spend their time in nothing except telling or hearing something new.

Paul Addresses the Areopagus

[22][†]So Paul, standing in the midst of the Areopagus, said: “Men of Athens, I perceive that in every way you are very religious. [23][†]For as I passed along and observed the objects of your worship, I found also an altar with this inscription, [p]‘To the unknown god.’ [p]What therefore you worship [q]as unknown, this I proclaim to you. [24][†][r]The God who made the world and everything in it, being [s]Lord of heaven and earth, [t]does not live in temples made by man,[3] [25]nor is he served by human hands, [u]as though he needed anything, since he himself [v]gives to all mankind [w]life and breath and everything. [26][†]And [x]he made from one man every nation of mankind to live [y]on all the face of the earth, [z]having determined allotted periods and [a]the boundaries of their dwelling place, [27][†][b]that they should seek God, [c]and perhaps feel their way toward him and find him. [d]Yet he is actually not far from each one of us, [28][†]for

> [e]“‘In him we live and move and have our being’;[4]

as even some of [f]your own poets have said,

> “‘For we are indeed his offspring.’[5]

[29][†][g]Being then God’s offspring, [h]we ought not to think that the divine being is like gold or silver or stone, an image formed by the art and imagination of man. [30][†][i]The times of ignorance [j]God overlooked, but [k]now he [l]commands all people everywhere to repent, [31][†]because he has fixed [m]a day on which [n]he will judge the world [o]in righteousness by a

man whom he has appointed; and [p] of this he has given assurance to all [q] by raising him from the dead.”

[32]Now when they heard of [r] the resurrection of the dead, [s] some mocked. But others said, [t] “We will hear you again about this.” [33]So Paul went out from their midst. [34]But some men joined him and believed, among whom also were Dionysius [u] the Areopagite and a woman named Damaris and others with them.

Paul in Corinth

ACTS **18** [†]After this Paul [1] left Athens and went to Corinth. [2][†]And he found a Jew named [v] Aquila, a native of Pontus, recently come from Italy with his wife [v] Priscilla, because [w] Claudius had commanded all the Jews to leave Rome. And he went to see them, [3]and [x] because he was of the same trade he stayed with them and worked, for they were tentmakers by trade. [4][†]And [y] he reasoned in the synagogue [y] every Sabbath, and tried to persuade Jews and Greeks.

[5][†] [z] When Silas and Timothy arrived from Macedonia, Paul [a] was occupied with the word, [b] testifying to the Jews that the Christ was [c] Jesus. [6][†]And when they opposed and reviled him, [d] he shook out his garments and said to them, [e] “Your blood be on your own heads! [f] I am innocent. [g] From now on I will go to the Gentiles.” [7][†]And he left there and went to the house of a man named Titius [h] Justus, [i] a worshiper of God. His house was next door to the synagogue. [8][†] [j] Crispus, the ruler of the synagogue, believed in the Lord, together [k] with his entire household. And many of the Corinthians hearing Paul believed and were baptized. [9][†]And the Lord said to Paul [l] one night in [m] a vision, [n] “Do not be afraid, but go on speaking and do not be silent, [10] [n] for I am with you, and [o] no one will attack you to harm you, for [p] I have many in this city who are my people.” [11]And he stayed a year and six months, teaching the word of God among them.

[12][†]But when Gallio was [q] proconsul of Achaia, [r] the Jews [2] made a united attack on Paul and [s] brought him before the tribunal, [13]saying, “This man is persuading people to worship God contrary to [t] the law.” [14][†]But when Paul was about to open his mouth, Gallio said to the Jews, “If it were

a matter of wrongdoing or vicious [u]crime, O Jews, I would have reason to accept your complaint. 15But [v]since it is a matter of questions about words and names and [w]your own law, see to it yourselves. I refuse to be a judge of these things." 16And he drove them from the tribunal. 17[†]And they all seized Sosthenes, the ruler of the synagogue, and beat him in front of the tribunal. But Gallio paid no attention to any of this.

Paul Returns to Antioch

18[†]After this, Paul stayed many days longer and then took leave of [x]the brothers [3] and set sail for Syria, and with him [y]Priscilla and Aquila. At [z]Cenchreae [a]he had cut his hair, for he was under a vow. 19And they came to [b]Ephesus, and he left them there, but [c]he himself went into the synagogue and reasoned with the Jews. 20When they asked him to stay for a longer period, he declined. 21[†]But on taking leave of them he said, "I will return to you [d]if God wills," and he set sail from Ephesus.

22[†]When he had landed at Caesarea, he [e]went up and greeted the church, and then went down to Antioch. 23[†]After spending some time there, he departed and [f]went from one place to the next through the region of Galatia and Phrygia, [g]strengthening all the disciples.

Apollos Speaks Boldly in Ephesus

24[†]Now a Jew named [h]Apollos, a native of Alexandria, came to Ephesus. He was an eloquent man, [i]competent in the Scriptures. 25[†]He had been instructed in [j]the way of the Lord. And [k]being fervent in spirit, [4] he spoke and taught accurately the things concerning Jesus, though he knew only [l]the baptism of John. 26[†]He began to speak boldly in the synagogue, but when [m]Priscilla and Aquila heard him, they took him aside and explained to him [n]the way of God more accurately. 27[†]And when he wished to cross to [o]Achaia, [p]the brothers encouraged him and [q]wrote to the disciples to welcome him. When he arrived, [r]he greatly helped those who through grace had believed, 28for he powerfully refuted the Jews in public, showing by the Scriptures [s]that the Christ was Jesus.

Paul in Ephesus

ACTS **19** [†]And it happened that while [t]Apollos was at Corinth, Paul passed [u]through the inland [1] country and came to Ephesus. There he found some disciples. **2**[†]And he said to them, [v]"Did you receive the Holy Spirit when you believed?" And they said, "No, [w]we have not even heard that there is a Holy Spirit." **3**And he said, [x]"Into what then were you baptized?" They said, "Into [y]John's baptism." **4**And Paul said, [y]"John baptized with the baptism of repentance, telling the people [z]to believe in the one who was to come after him, that is, Jesus." **5**[†]On hearing this, [a]they were baptized in [2] the name of the Lord Jesus. **6**[†]And [b]when Paul had laid his hands on them, the Holy Spirit came on them, and [c]they began speaking in tongues and [d]prophesying. **7**There were about twelve men in all.

8And [e]he entered the synagogue and for three months spoke boldly, reasoning and persuading them [f]about the kingdom of God. **9**[†][g]But when some became stubborn and [h]continued in unbelief, speaking evil of [i]the Way before the congregation, he withdrew from them and took the disciples with him, reasoning daily in the hall of Tyrannus. [3] **10**[†]This continued for [j]two years, so that [k]all the residents of Asia heard the word of the Lord, both Jews and Greeks.

The Sons of Sceva

11And [l]God was doing extraordinary miracles by the hands of Paul, **12**[†][l]so that even handkerchiefs or aprons that had touched his skin were carried away to the sick, and their diseases left them and [m]the evil spirits came out of them. **13**[†]Then some of the itinerant Jewish [n]exorcists [o]undertook to invoke the name of the Lord Jesus over those who had evil spirits, saying, [p]"I adjure you by the Jesus whom Paul proclaims." **14**Seven sons of a Jewish high priest named Sceva were doing this. **15**[†]But the evil spirit answered them, [q]"Jesus I know, and Paul I recognize, but who are you?" **16**And the man in whom was the evil spirit leaped on them, mastered all [4] of them and overpowered them, so that they fled out of that house naked and wounded. **17**And this became known to all the residents of

Ephesus, both Jews and Greeks. And fear fell upon them all, and [r] the name of the Lord Jesus was extolled. [18]Also many of those who were now believers came, [s] confessing and divulging their practices. [19][†]And a number of those who had practiced magic arts brought their books together and burned them in the sight of all. And they counted the value of them and found it came to fifty thousand pieces of silver. [20]So the word of the Lord [t] continued to increase and prevail mightily.

A Riot at Ephesus

[21][†]Now after these events Paul resolved in the Spirit [u] to pass through [v] Macedonia and Achaia and [w] go to Jerusalem, saying, “After I have been there, [x] I must also see Rome.” [22][†]And having sent into Macedonia two of [y] his helpers, [z] Timothy and Erastus, he himself stayed in Asia [a] for a while.

[23][†]About that time [b] there arose no little disturbance concerning [c] the Way. [24][†]For a man named Demetrius, a silversmith, who made silver shrines of Artemis, [d] brought no little business to the craftsmen. [25] [d] These he gathered together, with the workmen in similar trades, and said, “Men, you know that from this business we have our wealth. [26]And you see and hear that not only in Ephesus but in almost all of Asia this Paul has persuaded and turned away a great many people, [e] saying that [f] gods made with hands are not gods. [27]And there is danger not only that this trade of ours may come into disrepute but also that the temple of the [g] great goddess Artemis may be counted as nothing, and that she may even be deposed from her magnificence, she whom all Asia and the world worship.”

[28][†]When they heard this they were enraged and were crying out, [g] “Great is Artemis of the Ephesians!” [29][†]So the city was filled with the confusion, and they rushed together into the theater, dragging with them Gaius and [h] Aristarchus, Macedonians who were Paul’s [i] companions in travel. [30]But when Paul wished to go in among the crowd, the disciples would not let him. [31][†]And even some of the Asiarchs, [5] who were friends of his, sent to him and were urging him not to venture into the theater. [32] [j] Now some cried out one thing, some another, for the assembly was in confusion, and most of them did not know why they had come together. [33][†]Some of the crowd prompted Alexander, whom the Jews had put

forward. And Alexander, [k] motioning with his hand, wanted to make a defense to the crowd. **34**But when they recognized that he was a Jew, for about two hours they all cried out with one voice, [l] "Great is Artemis of the Ephesians!"

35[†]And when the town clerk had quieted the crowd, he said, "Men of Ephesus, who is there who does not know that the city of the Ephesians is temple keeper of the great Artemis, and of the sacred stone that fell from [m] the sky? [6] **36**Seeing then that these things cannot be denied, you ought to be quiet and do nothing rash. **37**For you have brought [n] these men here who are neither [o] sacrilegious nor blasphemers of our goddess. **38**[†]If therefore Demetrius and the craftsmen with him have a complaint against anyone, the courts are open, and there are [p] proconsuls. Let them bring charges against one another. **39**But if you seek anything further, [7] it shall be settled in the regular assembly. **40**For we really are in danger of being charged with rioting today, since there is no cause that we can give to justify this commotion." **41**And when he had said these things, he dismissed the assembly.

Paul in Macedonia and Greece

ACTS **20** [†]After the uproar ceased, Paul sent for the disciples, and after encouraging them, he said farewell and [q] departed for Macedonia. [2][†]When he had gone through those regions and had given them much encouragement, he came to Greece. [3][†]There he spent three months, and when [r] a plot was made against him by the Jews [1] as he was about to set sail for Syria, he decided to return through Macedonia. [4][†]Sopater the Berean, son of Pyrrhus, accompanied him; and of the Thessalonians, [s] Aristarchus and Secundus; and [s] Gaius of Derbe, and [t] Timothy; and the Asians, [u] Tychicus and [v] Trophimus. [5][†]These went on ahead and were waiting for [w] us at [x] Troas, [6]but we sailed away from Philippi after [y] the days of Unleavened Bread, and in five days we came to them at Troas, where we stayed for seven days.

Eutychus Raised from the Dead

[7][†] [z] On the first day of the week, when we were gathered together [a] to break bread, Paul talked with them, intending to depart on the next day, and he prolonged his speech until midnight. [8]There were many lamps in [b] the upper room where we were gathered. [9]And a young man named Eutychus, sitting at the window, sank into a deep sleep as Paul talked still longer. And being overcome by sleep, he [c] fell down from the third story and was taken up dead. [10]But Paul went down and [d] bent over him, and taking him in his arms, said, [e] “Do not be alarmed, for his life is in him.” [11]And when Paul had gone up and [f] had broken bread and eaten, he conversed with them a long while, until daybreak, and so departed. [12]And they took the youth away alive, and were not a little comforted.

[13]But going ahead to the ship, we set sail for Assos, intending to take Paul aboard there, for so he had arranged, intending himself to go by land. [14]And when he met us at Assos, we took him on board and went to Mitylene. [15][†]And sailing from there we came the following day opposite Chios; the next day we touched at Samos; and [2] the day after that we went to Miletus. [16]For Paul had decided to sail past Ephesus, so that he might not

have to spend time in Asia, for he was hastening [g] to be at Jerusalem, if possible, [h] on the day of Pentecost.

Paul Speaks to the Ephesian Elders

[17][†]Now from Miletus he sent to Ephesus and called [i] the elders of the church to come to him. [18]And when they came to him, he said to them:

[j]“You yourselves know [k] how I lived among you the whole time [j] from the first day that I set foot in Asia, [19] [l] serving the Lord [m] with all humility and with [n] tears and with trials that happened to me through [o] the plots of the Jews; [20][†]how I [p] did not shrink from declaring to you anything that was profitable, and [q] teaching you in public and from house to house, [21] [r] testifying both to Jews and to Greeks of [s] repentance toward God and of [t] faith in our Lord Jesus Christ. [22][†]And now, behold, I am going to Jerusalem, constrained [u] by [3] the Spirit, not knowing what will happen to me there, [23]except that [v] the Holy Spirit testifies to me in every city that [w] imprisonment and [x] afflictions await me. [24][†]But [y] I do not account my life of any value nor as precious to myself, if only [z] I may finish my course and [a] the ministry [b] that I received from the Lord Jesus, [c] to testify to [d] the gospel of [e] the grace of God. [25]And now, behold, [f] I know that none of you among whom I have gone about [g] proclaiming the kingdom will see my face again. [26][†]Therefore [h] I testify to you this day that [i] I am innocent of the blood of all, [27]for [j] I did not shrink from declaring to you [k] the whole counsel of God. [28][†] [l] Pay careful attention to yourselves and to all [m] the flock, in which [n] the Holy Spirit has made you [o] overseers, [p] to care for [q] the church of God, [4] which he [r] obtained [s] with his own blood. [5] [29][†]I [r] know that after my departure [t] fierce wolves will come in among you, [u] not sparing the flock; [30]and [v] from among your own selves will arise men speaking twisted things, to draw away the disciples after them. [31][†]Therefore [w] be alert, remembering that [x] for three years I did not cease night or day [y] to admonish every one [z] with tears. [32]And now [a] I commend you to God and to [b] the word of his grace, which is able to [c] build you up and to give you [d] the inheritance among all those who are sanctified. [33] [e] I coveted no one’s silver or gold or apparel. [34] [f] You yourselves know that

[g] these hands ministered to my necessities and [h] to those who were with me. **35**[†]In all things [i] I have shown you that [j] by working hard in this way we must [k] help the weak and [l] remember the words of the Lord Jesus, how he himself said, ‘It is more blessed [m] to give than to receive.’”

36And when he had said these things, [n] he knelt down and prayed with them all. **37**And [o] there was much weeping on the part of all; [p] they embraced Paul and [p] kissed him, **38**[†]being sorrowful most of all because of [q] the word he had spoken, that they would not see his face again. And [r] they accompanied him to the ship.

Paul Goes to Jerusalem

ACTS 21 [†]And when [s] we had parted from them and set sail, we [t] came by a straight course to Cos, and the next day to Rhodes, and from there to Patara. [1] **2**And having found a ship crossing to Phoenicia, we went aboard and set sail. **3**[†]When we had come in sight of Cyprus, leaving it on the left we sailed to Syria and landed at Tyre, for there the ship was to unload its cargo. **4**[†]And having sought out the disciples, we stayed there for seven days. And [u] through the Spirit they were telling Paul not to go on to Jerusalem. **5**When our days there were ended, we departed and went on our journey, and they all, with wives and children, [v] accompanied us until we were outside the city. And [w] kneeling down on the beach, we prayed **6**and said farewell to one another. Then we went on board the ship, and they returned home.

7When we had finished the voyage from Tyre, we arrived at Ptolemais, and we greeted [x] the brothers [2] and stayed with them for one day. **8**[†]On the next day we departed and came to Caesarea, and we entered the house of [y] Philip [z] the evangelist, who was one of the seven, and stayed with him. **9**He had four unmarried daughters, [a] who prophesied. **10**[†]While we were staying for many days, a prophet named [b] Agabus came down from Judea. **11**And coming to us, he [c] took Paul’s belt and bound his own feet and hands and said, [d] “Thus says the Holy Spirit, [e] ‘This is how the Jews [3] at Jerusalem will bind the man who owns this belt and [f] deliver him into the hands of the Gentiles.’” **12**When we heard this, we and the people there

[g] urged him not to go up to Jerusalem. [13]Then Paul answered, [g] “What are you doing, weeping and breaking my heart? For [h] I am ready not only to be imprisoned but even to die in Jerusalem [i] for the name of the Lord Jesus.” [14]And since he would not be persuaded, [j] we ceased and said, [k] “Let the will of the Lord be done.”

[15][†]After these days we got ready and went up to Jerusalem. [16]And some of the disciples from Caesarea went with us, bringing us to the house of Mnason of Cyprus, an early disciple, with whom we should lodge.

Paul Visits James

[17][†]When we had come to Jerusalem, [l] the brothers received us gladly. [18][†]On the following day Paul went in with us to [m] James, and all [n] the elders were present. [19]After greeting them, [o] he related one by one [p] the things that God had done among the Gentiles through his [q] ministry. [20]And when they heard it, they [r] glorified God. And they said to him, “You see, brother, how many thousands there are among the Jews of those who have believed. They are all [s] zealous for the law, [21][†]and they have been told about you that you teach all [t] the Jews who are among the Gentiles to forsake Moses, [u] telling them [v] not to circumcise their children or [w] walk according to [x] our customs. [22]What then is to be done? They will certainly hear that you have come. [23][†]Do therefore what we tell you. We have four men [y] who are under a vow; [24]take these men and [z] purify yourself along with them and pay their expenses, [y] so that they may shave their heads. Thus all will know that there is nothing in what they have been told about you, but that you yourself also live in observance of the law. [25][†]But as for the Gentiles who have believed, [a] we have sent a letter with our judgment that they should abstain from what has been sacrificed to idols, and from blood, and from what has been strangled,[4] and from sexual immorality.” [26][†]Then Paul took the men, and the next day [z] he purified himself along with them and [b] went into the temple, giving notice when the days of purification would be fulfilled and [c] the offering presented for each one of them.

Paul Arrested in the Temple

27[†]When [c]the seven days were almost completed, [d]the Jews from Asia, [e]seeing him in the temple, stirred up the whole crowd and laid hands on him, 28[†]crying out, "Men of Israel, help! This is the man who [f]is teaching everyone everywhere against the people and [g]the law and [g]this place. Moreover, he even brought Greeks into the temple and [h]has defiled [g]this holy place." 29For they had previously seen [i]Trophimus the Ephesian with him in the city, and they supposed that Paul had brought him into the temple. 30[†]Then all the city was stirred up, and the people ran together. They seized Paul and [j]dragged him out of the temple, and at once the gates were shut. 31[†][j]And as they were seeking to kill him, word came to the tribune of [k]the cohort that all Jerusalem was in confusion. 32 [l]He at once took soldiers and centurions and ran down to them. And when they saw the tribune and the soldiers, they stopped beating Paul. 33[†]Then the tribune came up and arrested him and ordered him [m]to be bound [n]with two chains. He inquired who he was and what he had done. 34 [o]Some in the crowd were shouting one thing, some another. And as he could not learn the facts because of the uproar, he ordered him to be brought into [p]the barracks. 35And when he came to the steps, he was actually carried by the soldiers because of the violence of the crowd, 36for the mob of the people followed, crying out, [q]"Away with him!"

Paul Speaks to the People

37As Paul was about to be brought into the barracks, he said to the tribune, "May I say something to you?" And he said, "Do you know Greek? 38[†]Are you not [r]the Egyptian, then, who recently stirred up a revolt and led the four thousand men of the Assassins out [s]into the wilderness?" 39[†]Paul replied, [t]"I am a Jew, from Tarsus in Cilicia, a citizen of no obscure city. I beg you, permit me to speak to the people." 40[†]And when he had given him permission, Paul, standing on the steps, [u]motioned with his hand to the people. And when there was a great hush, he addressed them in [v]the Hebrew language, [5] saying:

ACTS **22** [w]“Brothers and fathers, hear the defense that I now make before you.”

2And when they heard that he was addressing them in [x]the Hebrew language, [1] they became even more quiet. And he said:

3[†][y]“I am a Jew, born in Tarsus in Cilicia, but brought up in this city, educated [z]at the feet of [a]Gamaliel [2] [b]according to the strict manner of the law of our fathers, [c]being zealous for God [d]as all of you are this day. **4**[†][e]I persecuted [f]this Way [g]to the death, binding and delivering to prison both men and women, **5**as [h]the high priest and [i]the whole council of elders can bear me witness. From them I received letters to [j]the brothers, and I journeyed toward Damascus to take those also who were there and bring them in bonds to Jerusalem to be punished.

6[k]“As I was on my way and drew near to Damascus, about noon a great light from heaven suddenly shone around me. **7**And I fell to the ground and heard a voice saying to me, ‘Saul, Saul, why are you persecuting me?’ **8**And I answered, ‘Who are you, Lord?’ And he said to me, ‘I am [l]Jesus of Nazareth, whom you are persecuting.’ **9**[m]Now those who were with me saw the light but did not understand [3] the voice of the one who was speaking to me. **10**And I said, [n]‘What shall I do, Lord?’ And the Lord said to me, ‘Rise, and go into Damascus, and there you will be told all that is appointed for you to do.’ **11**And since I could not see because of the brightness of that light, I was led by the hand by those who were with me, and came into Damascus.

12[†]“And [o]one Ananias, a devout man [p]according to the law, [q]well spoken of by all the Jews who lived there, **13**[r]came to me, and standing by me said to me, ‘Brother Saul, receive your sight.’ And [s]at that very hour I received my sight and saw him. **14**And he said, [t]‘The God of our fathers [u]appointed you to know his will, [v]to see [w]the Righteous One and [x]to hear a voice from his mouth; **15**for [y]you will be a witness for him to everyone of what [z]you have seen and heard. **16**[†]And now why do you wait? [a]Rise and be baptized and [b]wash away your sins, [c]calling on his name.’

17[†][d]“When I had returned to Jerusalem and [e]was praying in the temple, I fell into [f]a trance **18**[†]and saw him saying to me, [g]‘Make haste and get out of Jerusalem quickly, because they will not accept your testimony about me.’ [19]And I said, ‘Lord, they themselves know that in one synagogue after another [h]I imprisoned and [i]beat those who believed in you. [20]And when the blood of Stephen [j]your witness was being shed, [k]I myself was standing by and [l]approving and [k]watching over the garments of those who killed him.’ [21]And he said to me, ‘Go, for I will send you [m]far away to the Gentiles.’”

Paul and the Roman Tribune

[22]Up to this word they listened to him. Then they raised their voices and said, [n]“Away with such a fellow from the earth! For [o]he should not be allowed to live.” [23]And as they were shouting and throwing off their cloaks and flinging dust into the air, [24]the tribune ordered him to be brought into [p]the barracks, saying that he should be [q]examined by flogging, to find out why they were shouting against him like this. [25][†]But when they had stretched him out for the whips, [4] Paul said to the centurion who was standing by, “Is it lawful for you to flog [r]a man who is a Roman citizen and uncondemned?” [26]When the centurion heard this, he went to the tribune and said to him, “What are you about to do? For this man is a Roman citizen.” [27]So the tribune came and said to him, “Tell me, are you a Roman citizen?” And he said, “Yes.” [28][†]The tribune answered, “I bought this citizenship for a large sum.” Paul said, “But I am a citizen by birth.” [29]So those who were about [s]to examine him withdrew from him immediately, and the tribune also [t]was afraid, [u]for he realized that Paul was a Roman citizen and that [v]he had bound him.

Paul Before the Council

[30][†]But on the next day, [w]desiring to know the real reason why he was being accused by the Jews, he unbound him and commanded the chief priests and all the council to meet, and he brought Paul down and set him before them.

ACTS 23 And looking intently at the council, Paul said, “Brothers, [x]I have lived my life before God in all good conscience up to this day.” [2]And the high priest [y]Ananias commanded those who stood by him [z]to strike him on the mouth. [3][†]Then Paul said to him, “God is going to strike you, you [a]whitewashed [b]wall! Are you sitting to judge me according to the law, and yet [c]contrary to the law you [c]order me to be struck?” [4]Those who stood by said, “Would you revile [d]God’s high priest?” [5][†]And Paul said, [e]“I did not know, brothers, that he was the high priest, for it is written, [f]‘You shall not speak evil of a ruler of your people.’”

[6]Now when Paul perceived that one part were [g]Sadducees and the other Pharisees, he cried out in the council, “Brothers, [h]I am a Pharisee, a son of Pharisees. It is [i]with respect to the [j]hope and the resurrection of the dead that I am on trial.” [7]And when he had said this, a dissension arose between the Pharisees and the Sadducees, and the assembly was divided. [8]For the Sadducees [k]say that there is no resurrection, nor angel, nor spirit, but the Pharisees acknowledge them all. [9]Then a great clamor arose, and some of [l]the scribes of the Pharisees’ party stood up and contended sharply, [m]“We find nothing wrong in this man. What [n]if a spirit or an angel spoke to him?” [10]And when the dissension became violent, the tribune, afraid that Paul would be torn to pieces by them, commanded the soldiers to go down and take him away from among them by force and bring him into [o]the barracks.

[11][p]The following night [q]the Lord stood by him and said, [r]“Take courage, for [s]as you have testified to the facts about me in Jerusalem, so you must [t]testify also in Rome.”

A Plot to Kill Paul

[12]When it was day, [u]the Jews made a plot and [v]bound themselves by an oath neither to eat nor drink till they had killed Paul. [13]There were more than forty who made this conspiracy. [14][†]They went to the chief priests and elders and said, “We have strictly bound ourselves by an oath to taste no food till we have killed Paul. [15]Now therefore you, along with the council, give notice to the tribune to bring him down to you, as though you were going to determine his case more exactly. And we are ready to kill him before he comes near.”

[16][†]Now the son of Paul's sister heard of their ambush, so he went and entered [w] the barracks and told Paul. [17]Paul called one of the centurions and said, "Take this young man to the tribune, for he has something to tell him." [18][†]So he took him and brought him to the tribune and said, "Paul [x] the prisoner called me and asked me to bring this young man to you, as he has something to say to you." [19]The tribune took him by the hand, and going aside asked him privately, "What is it that you have to tell me?" [20]And he said, [y] "The Jews have agreed to ask you to bring Paul down to the council tomorrow, as though they were going to inquire somewhat more closely about him. [21][†]But do not be persuaded by them, for more than forty of their men are lying in ambush for him, who [z] have bound themselves by an oath neither to eat nor drink till they have killed him. And now they are ready, waiting for your consent." [22]So the tribune dismissed the young man, charging him, "Tell no one that you have informed me of these things."

Paul Sent to Felix the Governor

[23][†]Then he called two of the centurions and said, "Get ready two hundred soldiers, with seventy horsemen and two hundred spearmen to go as far as Caesarea at the third hour of the night. [1] [24][†]Also provide mounts for Paul to ride and bring him safely to [a] Felix [b] the governor." [25][†]And he wrote a letter to this effect:

[26]"Claudius Lysias, to [c] his Excellency the governor Felix, [d] greetings. [27][†] [e] This man was seized by the Jews and [f] was about to be killed by them [f] when I came upon them with the soldiers and rescued him, [g] having learned that he was a Roman citizen. [28]And [h] desiring to know the charge for which they were accusing him, I brought him down to their council. [29]I found that he was being accused [i] about questions of their law, but [j] charged with nothing deserving death or imprisonment. [30] [k] And when it was disclosed to me [l] that there would be a plot against the man, I sent him to you at once, [m] ordering his accusers also to state before you what they have against him."

[31][†]So the soldiers, according to their instructions, took Paul and brought him by night to Antipatris. [32]And on the next day they returned to [n] the barracks, letting the horsemen go on with him. [33]When they had come

to Caesarea and delivered the letter to the governor, they presented Paul also before him. [34][†]On reading the letter, he asked what [o] province he was from. And when he learned [p] that he was from Cilicia, [35][†]he said, “I will give you a hearing [q] when your accusers arrive.” And he commanded him to be guarded in Herod’s [r] praetorium.

Paul Before Felix at Caesarea

ACTS **24** [†]And [s]after five days the high priest [t]Ananias came down with
some elders and a spokesman, one Tertullus. They laid before [u]the
governor their case against Paul. **2**[†]And when he had been summoned,
Tertullus began to accuse him, saying:

"Since through you we enjoy much peace, and since by your foresight,
[v]most excellent Felix, reforms are being made for this nation, **3**in every
way and everywhere we accept this with all gratitude. **4**But, to detain [1] you
no further, I beg you in your kindness to hear us briefly. **5**[†]For we have
found this man a plague, [w]one who stirs up riots among all the Jews
throughout the world and is a ringleader of [x]the sect of the Nazarenes.
6 [y]He even tried to profane the temple, but we seized him. [2] **8**By examining
him yourself you will be able to find out from him about everything of
which we accuse him."

9The Jews also joined in the charge, affirming that all these things were
so.

10[†]And when the governor had nodded to him to speak, Paul replied:

"Knowing that for many years you have been a judge over this nation, I
cheerfully make my defense. **11**[†]You can verify that [z]it is not more than
twelve days since I [a]went up [b]to worship in Jerusalem, **12**and [c]they did
not find me disputing with anyone or stirring up a crowd, either in the
temple or in the synagogues or in the city. **13** [d]Neither can they prove to you
what they now bring up against me. **14**[†]But this I confess to you, that
according to [e]the Way, which they call [f]a sect, [g]I worship [h]the God of our
fathers, believing everything [i]laid down by the Law and written in the
Prophets, **15** [j]having [k]a hope in God, which these men themselves accept,
that there will be [l]a resurrection [m]of both the just and the unjust. **16**So I
always [n]take pains to have a [o]clear conscience toward both God and man.
17Now [p]after several years [q]I came to bring alms to [r]my nation and to
present [s]offerings. **18**[†]While I was doing this, they found me [t]purified in
the temple, without any crowd or tumult. But [u]some Jews from Asia—
19 [v]they ought to be here before you and to make an accusation, should they

have anything against me. [20][†]Or else let these men themselves say what wrongdoing they found when I stood before the council, [21]other than this one thing [w]that I cried out while standing among them: ‘It is with respect to the resurrection of the dead that I am on trial before you this day.’”

Paul Kept in Custody

[22][†]But Felix, having a rather accurate knowledge of [x]the Way, put them off, saying, “When Lysias the tribune comes down, I will decide your case.” [23]Then he gave orders to the centurion that he [y]should be kept in custody but have some liberty, and that [z]none of his friends should be prevented from attending to his needs.

[24][†]After some days Felix came with his wife Drusilla, who was Jewish, and he sent for Paul and heard him speak about [a]faith [b]in Christ Jesus. [25]And as he reasoned [c]about righteousness and self-control and the coming judgment, Felix was alarmed and said, “Go away for the present. [d]When I get an opportunity I will summon you.” [26][†]At the same time he hoped [e]that money would be given him by Paul. So he sent for him often and conversed with him. [27][†]When two years had elapsed, Felix was succeeded by Porcius [f]Festus. And [g]desiring to do the Jews a favor, [h]Felix left Paul in prison.

Paul Appeals to Caesar

ACTS **25** Now three days after Festus had arrived in [i]the province, he went up to Jerusalem from Caesarea. [2][†]And the chief priests and the principal men of the Jews [j]laid out their case against Paul, and they urged him, [3]asking as a favor against Paul [1] that he summon him to Jerusalem—because [k]they were planning an ambush to kill him on the way. [4][†]Festus replied that Paul was being kept at Caesarea and that he himself intended to go there shortly. [5]“So,” said he, “let the men of authority among you go down with me, and if there is anything wrong about the man, let them bring charges against him.”

[6]After he stayed among them not more than eight or ten days, he went down to Caesarea. And the next day he took his seat on [l]the tribunal and

ordered Paul to be brought. [7]When he had arrived, the Jews who had come down from Jerusalem stood around him, bringing many and serious charges against him [m]that they could not prove. [8]Paul argued in his defense, “Neither [n]against [o]the law of the Jews, nor against the temple, nor [p]against Caesar have I committed any offense.” [9][†]But Festus, [q]wishing to do the Jews a favor, said to Paul, “Do you wish to go up to Jerusalem and there be tried on these charges before me?” [10]But Paul said, “I am standing before Caesar’s [r]tribunal, where I ought to be tried. To the Jews I have done no wrong, as you yourself know very well. [11]If then I am a wrongdoer and have committed anything for which I deserve to die, I do not seek to escape death. But if there is nothing to their charges against me, no one can give me up to them. [s]I appeal to Caesar.” [12][†]Then Festus, when he had conferred with his council, answered, “To Caesar you have appealed; to Caesar you shall go.”

Paul Before Agrippa and Bernice

[13][†]Now when some days had passed, Agrippa the king and Bernice arrived at Caesarea and greeted Festus. [14]And as they stayed there many days, Festus laid Paul’s case before the king, saying, [t]“There is a man left prisoner by Felix, [15]and when I was at Jerusalem, the chief priests and the elders of the Jews laid out their case [u]against him, asking for a sentence of condemnation against him. [16][v]I answered them that it was not the custom of the Romans to give up anyone [w]before the accused met the accusers face to face and had opportunity to make his defense concerning the charge laid against him. [17][x]So when they came together here, I made no delay, but on the next day took my seat on [y]the tribunal and ordered the man to be brought. [18][†]When the accusers stood up, they brought no charge in his case of such evils as I supposed. [19]Rather they [z]had certain points of dispute with him about their own religion and about [a]a certain Jesus, who was dead, but whom Paul asserted to be alive. [20]Being at a loss how to investigate these questions, I [b]asked whether he wanted to go to Jerusalem and be tried there regarding them. [21]But [c]when Paul had appealed to be kept in custody for the decision of [d]the emperor, I ordered him to be held

until I could send him to Caesar." [22]Then [e] Agrippa said to Festus, "I would like to hear the man myself." "Tomorrow," said he, "you will hear him."

[23][†]So on the next day [f] Agrippa and Bernice came with great pomp, and they entered the audience hall with the military tribunes and the prominent men of the city. Then, at the command of Festus, Paul was brought in. [24]And Festus said, "King Agrippa and all who are present with us, you see this man about whom [g] the whole Jewish people petitioned me, both in Jerusalem and here, [h] shouting that he ought not to live any longer. [25]But I found that [i] he had done nothing deserving death. And [j] as he himself appealed to [k] the emperor, I decided to go ahead and send him. [26]But I have nothing definite to write to my lord about him. Therefore I have brought him before you all, and especially before you, King Agrippa, so that, after we have examined him, I may have something to write. [27]For it seems to me unreasonable, in sending a prisoner, not to indicate the charges against him."

Paul's Defense Before Agrippa

ACTS **26** So [l] Agrippa said to Paul, "You have permission to speak for yourself." Then Paul stretched out his hand and made his defense:

[2]"I consider myself fortunate that it is before you, King Agrippa, I am going to make my defense today [m] against all the accusations of the Jews, [3]especially because you are familiar with all the [n] customs and [o] controversies of the Jews. Therefore I beg you to listen to me patiently.

[4] [p] "My manner of life from my youth, spent from the beginning among [q] my own nation and in Jerusalem, is known by all the Jews. [5]They have known for a long time, if they are willing to testify, that [r] according to the strictest [s] party of our [t] religion I have lived as [u] a Pharisee. [6]And now I stand here on trial because of my hope in [v] the promise made by God to our fathers, [7] [w] to which [x] our twelve tribes hope to [y] attain, as they earnestly worship night and day. And for this hope [z] I am accused by Jews, O king! [8]Why is it thought [a] incredible by any of you that God raises the dead?

[9] [b] "I myself was convinced that I ought to do many things in opposing the name of [c] Jesus of Nazareth. [10] [d] And I did so in Jerusalem. I not only

locked up many of the saints in prison after receiving authority [e] from the chief priests, but [f] when they were put to death I cast my vote against them. [11]And [g] I punished them often in all the synagogues and tried to make them [h] blaspheme, and [i] in raging fury against them I [j] persecuted them even to foreign cities.

Paul Tells of His Conversion

[12]"In this connection [k] I journeyed to Damascus with the authority and commission of the chief priests. [13]At midday, O king, I saw on the way a light from heaven, brighter than the sun, that shone around me and those who journeyed with me. [14][†]And when we had all fallen to the ground, I heard a voice saying to me [l] in the Hebrew language, [1] 'Saul, Saul, why are you persecuting me? It is hard for you to kick against the goads.' [15]And I said, 'Who are you, Lord?' And the Lord said, 'I am Jesus whom you are persecuting. [16]But rise and [m] stand upon your feet, for I have appeared to you for this purpose, [n] to appoint you as a servant and witness to the things in which you have seen me and to those in which I will appear to you, [17] [o] delivering you from your people and from the Gentiles—[p] to whom I [q] am sending you [18] [r] to open their eyes, so that they may turn from darkness to light and from [s] the power of Satan to God, that they may receive [t] forgiveness of sins and [u] a place among those who are sanctified [v] by faith in me.'

[19]"Therefore, O King Agrippa, I was not disobedient to [w] the heavenly vision, [20][†]but declared first [x] to those in Damascus, [y] then in Jerusalem and throughout all the region of Judea, and also [z] to the Gentiles, that they should [a] repent and [b] turn to God, performing deeds [c] in keeping with their repentance. [21]For this reason [d] the Jews seized me in the temple and tried to kill me. [22][†] [e] To this day I have had the help that comes from God, and so [f] I stand here testifying both to small and great, saying nothing but what [g] the prophets and Moses said would come to pass: [23] [h] that the Christ [i] must suffer and that, [j] by being the first [k] to rise from the dead, [l] he would proclaim [m] light both to our people and to the Gentiles."

[24]And as he was saying these things in his defense, Festus said with a loud voice, “Paul, [n]you are out of your mind; your great learning is driving you out of your mind.” [25]But Paul said, “I am not out of my mind, [o]most excellent Festus, but I am speaking [p]true and [q]rational words. [26]For [r]the king knows about these things, and to him I speak boldly. For I am persuaded that none of these things has escaped his notice, for this has not been done in a corner. [27][†]King Agrippa, do you believe the prophets? I know that you believe.” [28][†]And Agrippa said to Paul, “In a short time would you persuade me to be [s]a Christian?” [2] [29]And Paul said, “Whether short or long, I would to God that not only you but also all who hear me this day [t]might become such as I am—except for [u]these chains.”

[30]Then the king rose, and [v]the governor and Bernice and those who were sitting with them. [31]And when they had withdrawn, they said to one another, [w]“This man is doing nothing to deserve death or imprisonment.” [32]And Agrippa said to Festus, [x]“This man could have been set [y]free if he had not appealed [z]to Caesar.”

Paul Sails for Rome

ACTS **27** [†]And when it was decided [a]that [b]we should sail for Italy, they delivered Paul and some other prisoners to a centurion of the Augustan [c]Cohort named Julius. [2][†]And embarking in a ship of Adramyttium, which was about to sail to the ports along the coast of Asia, we put to sea, accompanied by [d]Aristarchus, a Macedonian from Thessalonica. [3][†]The next day we put in at Sidon. And [e]Julius [f]treated Paul kindly and [g]gave him leave to go to his friends and be cared for. [4][†]And putting out to sea from there we sailed under the lee of Cyprus, because the winds were against us. [5][†]And when we had sailed across the open sea along the coast of Cilicia and Pamphylia, we came to Myra in Lycia. [6]There the centurion found [h]a ship of Alexandria sailing for Italy and put us on board. [7][†]We sailed slowly for a number of days and arrived with difficulty off Cnidus, and as the wind did not allow us to go farther, we sailed under the lee of Crete off Salmone. [8][†]Coasting along it with difficulty, we came to a place called Fair Havens, near which was the city of Lasea.

[9][†]Since much time had passed, and the voyage was now dangerous because even [i]the Fast [1] was already over, Paul advised them, [10]saying, “Sirs, I perceive that the voyage will be with [j]injury and much loss, not only of the cargo and the ship, but also of our lives.” [11][†]But the centurion paid more attention to [k]the pilot and to the owner of the ship than to what Paul said. [12][†]And because the harbor was not suitable to spend the winter in, the majority decided to put out to sea from there, on the chance that somehow they could reach Phoenix, a harbor of Crete, facing both southwest and northwest, and spend the winter there.

The Storm at Sea

[13]Now when the south wind blew gently, supposing that they had obtained their purpose, they weighed anchor and sailed along Crete, close to the shore. [14][†]But soon a tempestuous wind, called the northeaster, [l]struck down from the land. [15]And when the ship was caught and could not face the wind, we gave way to it and were driven along. [16][†]Running under the lee of a small island called Cauda, [2] we managed with difficulty to secure the ship’s boat. [17][†]After hoisting it up, they used supports to undergird the ship. Then, fearing that they would [m]run aground on the Syrtis, they lowered the gear, [3] and thus they were driven along. [18][†]Since we were violently storm-tossed, they began the next day [n]to jettison the cargo. [19]And on the third day they threw the ship’s tackle overboard with their own hands. [20][†]When neither sun nor stars appeared for many days, and no small tempest lay on us, all hope of our being saved was at last abandoned.

[21][†]Since they had been without food for a long time, Paul stood up among them and said, “Men, [o]you should have listened to me and not have set sail from Crete and incurred this [o]injury and loss. [22]Yet now I urge you to [p]take heart, for there will be no loss of life among you, but only of the ship. [23]For this very night [q]there [r]stood before me [s]an angel of the God [t]to whom I belong and [u]whom I worship, [24][†]and he said, ‘Do not be afraid, Paul; [v]you must stand before Caesar. And behold, [w]God has granted you all those who sail with you.’ [25]So take heart, men, for I have faith in

God that it will be exactly as I have been told. [26]But [x]we must [y]run aground on some island.”

[27][†]When the fourteenth night had come, as we were being driven across the Adriatic Sea, about midnight the sailors suspected that they were nearing land. [28]So they took a sounding and found twenty fathoms. [4] A little farther on they took a sounding again and found fifteen fathoms. [5] [29][†]And fearing that we might [z]run on the rocks, they let down four anchors from the stern and prayed for day to come. [30][†]And as the sailors were seeking to escape from the ship, and had lowered [a]the ship’s boat into the sea under pretense of laying out anchors from the bow, [31]Paul said to the centurion and the soldiers, “Unless these men stay in the ship, you cannot be saved.” [32]Then the soldiers cut away the ropes of the ship’s boat and let it go.

[33][†]As day was about to dawn, Paul urged them all to take some food, saying, “Today is the fourteenth day that you have continued in suspense and without food, having taken nothing. [34][†]Therefore I urge you to take some food. For it will give you strength, [6] for [b]not a hair is to perish from the head of any of you.” [35][†]And when he had said these things, he took bread, and [c]giving thanks to God in the presence of all he broke it and began to eat. [36]Then they all [d]were encouraged and ate some food themselves. [37][†](We were in all 276 [7] [e]persons in the ship.) [38]And when they had eaten enough, they lightened the ship, [f]throwing out the wheat into the sea.

The Shipwreck

[39][†]Now when it was day, [g]they did not recognize the land, but they noticed a bay with a beach, on which they planned if possible to run the ship ashore. [40][†]So they cast off the anchors and left them in the sea, at the same time loosening the ropes that tied the rudders. Then hoisting the foresail to the wind they made for the beach. [41][†]But striking a reef, [8] [h]they ran the vessel aground. The bow stuck and remained immovable, and the stern was being broken up by the surf. [42] [i]The soldiers’ plan was to kill the prisoners, lest any should swim away and escape. [43][†]But the centurion, [j]wishing to save Paul, kept them from carrying out their plan. He

ordered those who could swim to jump overboard first and make for the land, [44]and the rest on planks or on pieces of the ship. And so it was that [k] all were brought safely to land.

Paul on Malta

ACTS **28** [†]After we were brought safely through, [l] we then learned that [m] the island was called Malta. [2] [n] The native people [1] showed us unusual [o] kindness, for they kindled a fire and welcomed us all, because it had begun to rain and was cold. [3]When Paul had gathered a bundle of sticks and put them on the fire, a viper came out because of the heat and fastened on his hand. [4][†]When [p] the native people saw the creature hanging from his hand, they said to one another, [q] “No doubt this man is a murderer. Though he has escaped from the sea, [r] Justice [2] has not allowed him to live.” [5]He, however, [s] shook off the creature into the fire and suffered no harm. [6]They were waiting for him to swell up or suddenly fall down dead. But when they had waited a long time and saw no misfortune come to him, [t] they changed their minds and [u] said that he was a god.

[7][†]Now in the neighborhood of that place were lands belonging to the chief man of the island, named Publius, who received us and entertained us hospitably for three days. [8][†]It happened that the father of Publius lay sick with fever and dysentery. And Paul visited him and [v] prayed, and [w] putting his hands on him healed him. [9]And when this had taken place, the rest of the people on the island who had diseases also came and were cured. [10][†]They also honored us greatly, [3] and when we were about to sail, they put on board whatever we needed.

Paul Arrives at Rome

[11][†]After three months we set sail in [x] a ship that had wintered in the island, a ship of Alexandria, with the twin gods [4] as a figurehead. [12][†]Putting in at Syracuse, we stayed there for three days. [13]And from there we made a circuit and arrived at Rhegium. And after one day a south wind sprang up, and on the second day we came to Puteoli. [14][†]There we found [y] brothers [5] and were invited to stay with them for seven days. And

so we came to Rome. [15][†]And [y]the brothers there, when they heard about us, came as far as the Forum of Appius and Three Taverns to meet us. On seeing them, [z]Paul thanked God and took courage. [16][†]And when we came into Rome, [a]Paul was allowed to stay by himself, with the soldier who guarded him.

Paul in Rome

[17][†]After three days he called together the local leaders of the Jews, and when they had gathered, he said to them, “Brothers, [b]though I had done nothing against our people or [c]the customs of our fathers, yet I was delivered as a prisoner from Jerusalem into the hands of the Romans. [18]When they had examined me, they [d]wished to set me at liberty, [e]because there was no reason for the death penalty in my case. [19][†]But because the Jews objected, I was compelled [f]to appeal to Caesar—though I had no charge to bring against [g]my nation. [20][†]For this reason, therefore, I have asked to see you and speak with you, since it is [h]because of [i]the hope of Israel that I am wearing [j]this [k]chain.” [21]And they said to him, “We have received no letters from Judea about you, and none of [l]the brothers coming here has reported or spoken any evil about you. [22]But we desire to hear from you what your views are, for with regard to this [m]sect we know that everywhere [n]it is spoken against.”

[23][†]When they had appointed a day for him, they came to him at his lodging in greater numbers. From morning till evening [o]he expounded to them, testifying to [p]the kingdom of God and [q]trying to convince them about Jesus [r]both from the Law of Moses and from the Prophets. [24][†]And [s]some were convinced by what he said, but others disbelieved. [25]And disagreeing among themselves, they departed after Paul had made one statement: [t]“The Holy Spirit was right in saying to your fathers through Isaiah the prophet:

[26][†] [u]“‘Go to this people, and say,
[v]“You will indeed hear but never understand,
and you will indeed see but never perceive.”
[27] [w]For this people’s heart has grown dull,

and with their ears they can barely hear,
and their eyes they have closed;
lest they should see with their eyes
and hear with their ears
and understand with their heart
and [x]turn, and I would heal them.’

28Therefore let it be known to you that [y]this [z]salvation of God [a]has been sent to the Gentiles; [b]they will listen.” [6]

30[†]He lived there two whole years at his own expense, [7] and [c]welcomed all who came to him, **31** [d]proclaiming [e]the kingdom of God and teaching about the Lord Jesus Christ [f]with all boldness and [g]without hindrance.

Study Notes for Acts

ACTS—NOTE ON 1:1–2:13 *Preparation for Witness.* Acts opens with the account of the Spirit's descent at Pentecost. Chapter 1 relates the preparation for that event, which occurs in 2:1–13.

FACT

Acts is the sequel to the Gospel of Luke. Its main purpose is to record a selective history of the early church after Christ's resurrection and ascension. Both books are dedicated to a man named Theophilus (Luke 1:3; Acts 1:1) and written by Luke.

ACTS—NOTE ON 1:1–5 After an introduction (vv. 1–2), Luke reviews the 40-day period during which Jesus prepared the disciples to be his witnesses (vv. 3–5).

ACTS—NOTE ON 1:1 Luke's **first book** is the Gospel of Luke. It describes what Jesus **began to do and teach**. This suggests that Acts is about what Jesus *continued* "to do and teach" in the world. Though physically he had ascended into heaven (v. 9), yet spiritually he was still present on earth (see Matt. 28:20). **Theophilus** ("lover of God") is either an actual person or a symbolic name for any Christian seeker or believer.

ACTS—NOTE ON 1:2 **The day when he was taken up** refers to Jesus' ascension (Luke 24:51). The beginning of Acts parallels the final words of the book of Luke (Luke 24:36–53). **through the Holy Spirit**. As Jesus gave instructions to his disciples, the Holy Spirit empowered them to rightly understand and obey Jesus' teaching. **apostles**. See notes on Acts 1:20; Rom. 1:1.

ACTS—NOTE ON 1:3 Only Acts mentions the specific 40-day period of resurrection appearances. This number recalls many biblical events, such as Israel's wilderness wanderings and Jesus' temptations. The phrase **kingdom of God** occurs only six times in Acts (1:3; 8:12; 14:22; 19:8; 28:23, 31). It means the spiritual reign of God that gradually transforms lives and cultures through the power of the Holy Spirit.

ACTS—NOTE ON **1:4** **promise of the Father**. The new and greater empowering of the Holy Spirit (see Luke 3:15–17; 24:49).

ACTS—NOTE ON **1:5** **Baptized with the Holy Spirit** looks forward to Pentecost (see ch. 2). John contrasted his “repentance” baptism with Jesus’ “Holy Spirit” baptism (Mark 1:8). Throughout Acts, baptism and the gift of the Spirit are closely related.

ACTS—NOTE ON **1:6** The disciples assembled at the Mount of Olives (v. 12). They asked Jesus when he would **restore the kingdom to Israel**. Perhaps they still expected a military and political kingdom.

ACTS—NOTE ON **1:7** **the Father has fixed by his own authority**. God the Father determines history’s events.

ACTS—NOTE ON **1:8** This verse states the key theme of Acts. It begins with the Spirit’s empowering of the witness to Jesus. Then it provides a rough outline of the book: **Jerusalem** (chs. 1–7), **Judea and Samaria** (chs. 8–12), and the **end of the earth** (chs. 13–28). **you will receive power**. The Holy Spirit will bring effectiveness in witness and ministry (1:8; Matt. 28:19), victory over sin (Acts 2:42–46; Rom. 6:11–14; Gal. 2:20), victory over Satan (Acts 2:42–46; 16:16–18; 2 Cor. 10:3–4; Eph. 6:10–18; 1 John 4:4), and gifts for ministry (Acts 2:16–18; 1 Cor. 12:11; 1 Pet. 4:10). The word “power” occurs at least seven other times in Acts to describe the working of miracles alongside gospel proclamation (see Acts 2:22; 3:12; 6:8; 8:10; 10:38; 19:11).

ACTS—NOTE ON **1:9** A **cloud** is often associated with God’s presence (Luke 9:28–36). **as they were looking on, he was lifted up**. Jesus’ visible ascension into heaven indicates that he has a physical human body. He will someday return in the same body (Acts 1:11). The eternal Son of God remains fully God and fully man forever.

ACTS—NOTE ON **1:10** **two men**. Angels in human form, as their **white robes** suggest (compare John 20:12).

ACTS—NOTE ON **1:11** **will come in the same way as you saw him go**. Jesus’ return, like his ascension, will be bodily and visible. See note on v. 9.

ACTS—NOTE ON **1:12** A **Sabbath day’s journey** was the maximum distance one could travel on the Sabbath without it being considered work, according to later Jewish tradition. The rabbis set the limit at 2,000 cubits (about 0.6 miles or 1 km).

ACTS—NOTE ON **1:14** The **women** likely included those who ministered to Jesus' followers (Luke 8:2–3), traveled with them from Galilee (Luke 23:55), and witnessed the crucifixion and empty tomb (Luke 23:49, 55–56; 24:2–11). Jesus had four **brothers**—James, Joses, Judas, and Simon (Mark 6:3).

ACTS—NOTE ON **1:15** In Acts 1–15, **Peter** is the spokesman for the apostles.

ACTS—NOTE ON **1:16** **The Holy Spirit spoke beforehand by the mouth of David** is one of the clearest statements in Scripture that the Bible is the inspired word of God.

ACTS—NOTE ON **1:18** **this man acquired a field**. As Matt. 27:3–7 records, Judas brought the 30 pieces of silver back to the chief priests and elders. The chief priests then purchased the potter's field with Judas's money. This was considered the same as if Judas had made the purchase. **he burst open**. The two accounts of Judas's death should be seen as complementary. The main difference is that Matt. 27:5 speaks of Judas hanging himself, while Acts speaks of his body **falling headlong** and bursting open. One possible explanation is that the field overlooked a cliff; as Judas hanged himself, the rope (or the branch) may have broken so that his body fell over the edge of the cliff onto jagged rocks below. Others have suggested that Judas's body may have remained hanging for some time decaying ("swelling up," ESV footnote), eventually falling to the ground and bursting open.

ACTS—NOTE ON **1:20** Judas's death fulfills Ps. 69:25. **Let another take his office**. Matthias's selection (Acts 1:26) as the twelfth apostle was a direct fulfillment of prophecy (see v. 16; Ps. 109:8). These leaders parallel the heads of the 12 tribes of Israel in the OT (see Luke 22:30; Rev. 21:12, 14). Later, others became "apostles," including at least Paul and Barnabas (Acts 14:4, 14) and James, the Lord's brother (Gal. 1:19). However, apostles were not replaced from this point onward. See also note on Rom. 1:1.

ACTS—NOTE ON **1:23–24** The group turned the matter over to the **Lord**, praying that Jesus would reveal his choice.

ACTS—NOTE ON **1:26** The **lots** were probably marked stones that were placed in a pot and then shaken out (compare 1 Chron. 26:13–16). This does not mean that people should cast lots to make decisions today. There is no such command in the NT. On the 12 **apostles**, see note on Matt. 10:2.

ACTS—NOTE ON **2:1** **Pentecost** was the second of the annual harvest festivals. It came 50 days after Passover. **All** most likely included the 120 assembled in the upper room (1:15).

FACT

Nations at Pentecost. The list of nations in 2:9–11 covers most of the first-century Roman world. Many Jews who lived outside Palestine traveled to Jerusalem to celebrate Pentecost, an annual feast. The Holy Spirit enabled them to hear the disciples speak in their own languages (2:6).

ACTS—NOTE ON **2:2** Jesus compared the Holy Spirit's work to the wind in John 3:8. The **house where they were sitting** probably was the upper room (Acts 1:13), which must have been close to the temple grounds.

ACTS—NOTE ON **2:3** The **divided tongues as of fire** were not literal flames, but they looked enough like fire that this was the best description. "Fire" in the OT often indicates God's presence. It also symbolizes his holiness and purity (Ex. 3:2; 19:18; Isa. 4:5).

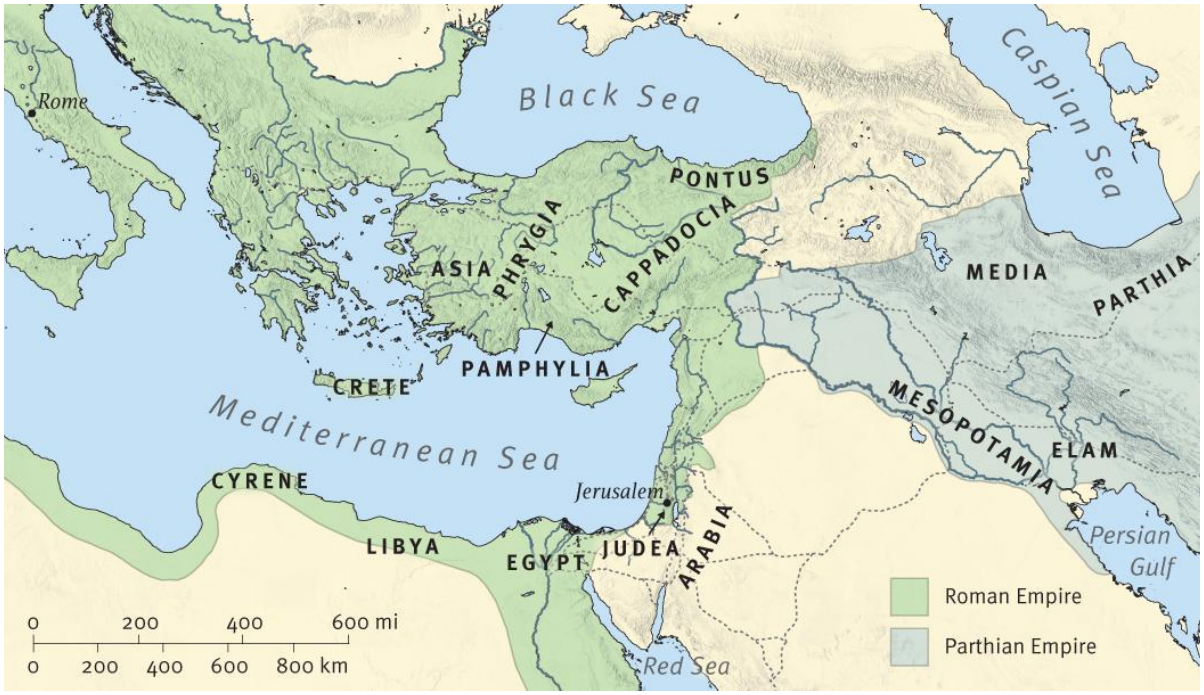
ACTS—NOTE ON **2:4** **Filled with the Holy Spirit** fulfills what Jesus promised (see notes on 1:5; 1:8). This marked the beginning of the new covenant age, which will last until Jesus returns. **speak in other tongues**. The word translated "tongues" can also be translated "languages," and that is the sense here. **as the Spirit gave them utterance**. See 10:45–46; 19:6.

ACTS—NOTE ON **2:5** The crowd's presence indicates that the setting is the temple grounds. This was the only place in Jerusalem that could accommodate more than 3,000 persons (v. 41). The fact that they were **dwelling in Jerusalem** suggests that both Jewish pilgrims and local residents were present.

Nations at Pentecost

c. A.D. 30/33

Pentecost attracted Jews from all over the world to Jerusalem to celebrate the annual festival. Those who heard the apostles’ message in their native languages at Pentecost came from various regions within the two great competing empires of the day—the Roman Empire and the Parthian Empire—with Jerusalem near the center.


Rome
Black Sea
Caspian Sea
PONTUS
ASIA
PHRYGIA
CAPPADOCIA
MEDIA
PARTHIA
PAMPHYLIA
CRETE
Mediterranean Sea
MESOPOTAMIA
ELAM
CYRENE
Jerusalem
ARABIA
Persian Gulf
LIBYA
EGYPT
JUDEA
Red Sea
0 200 400 600 mi
0 200 400 600 800 km
🟩 Roman Empire
▨ Parthian Empire

ACTS—NOTE ON 2:9–11 The list of nations covers most of the first-century Roman world, particularly areas where Jewish communities existed. At Pentecost the Christians start their worldwide witness. At this point the converts were mainly Jewish. The only Gentiles at Pentecost were **proselytes**, Gentiles who had become full converts to Judaism.

ACTS—NOTE ON 2:14–5:42 *The Witness in Jerusalem.* Beginning with Peter’s sermon at Pentecost and continuing through ch. 5, the Christians’ witness is limited to the city of Jerusalem and restricted to Jews.

Major Sermons in Acts

Speaker	Text	Audience

Peter	2:14–36	Jews in Jerusalem
	3:11–26	Jews in Jerusalem
	10:34–43	Cornelius’s household
Stephen	7:1–53	Jews in Jerusalem
Paul	13:16–47	Jews in Pisidian Antioch
	17:22–31	Greeks in Athens
	20:18–35	Church elders in Ephesus
	22:1–21	Jews in Jerusalem
	24:10–21	Felix and his court
	26:1–29	Agrippa and his court

ACTS—NOTE ON 2:14–41 Peter’s sermon is the first in a series of speeches and teachings in Acts (see chart). It consists primarily of scriptural proofs, citing Joel 2:28–32; Ps. 16:8–11; 110:1; 132:10 (see also 2 Sam. 7:6–16).

ACTS—NOTE ON 2:17 The **last days** began at Pentecost (see Heb. 1:2). They will continue until Christ’s return. Most rabbis believed the Spirit stopped speaking through human prophets with the last of the OT prophets. Joel’s prophecy of an outpouring of the Spirit **on all flesh** was understood as referring to a new messianic age. **daughters**. The women in the upper room participated in the gift of the Spirit at Pentecost, further confirming Joel’s prophecy.

ACTS—NOTE ON 2:19–21 The darkened **sun** and bloody **moon**, whether literal or symbolic, indicate the end of the earth. Peter included the full prophecy even though not all of it was yet fulfilled at this time. **everyone who calls upon the name of the Lord shall be saved** (Joel 2:32). The “name of the Lord” that saves is Jesus (see Acts 2:36; see 4:12), which affirms his deity.

ACTS—NOTE ON 2:23 Although Jesus was **delivered up according to the definite plan and foreknowledge of God**, that still did not remove responsibility from those who contributed to his death. Peter goes on to say, “**you crucified and killed**” him (see notes on 3:13–16; 3:17; 4:27). **by the hands of lawless men**. By Gentile officials and soldiers.

ACTS—NOTE ON 2:25–31 Peter quotes Ps. 16:8–11 as pointing to Jesus’ resurrection.

ACTS—NOTE ON 2:29 Both the OT (1 Kings 2:10; Neh. 3:16) and early Jewish tradition locate David’s **tomb** on the south side of Jerusalem. Peter may be referring to an earlier traditional tomb not far from where he was speaking.

ACTS—NOTE ON 2:33 The personal and orderly relationship among the persons of the Trinity is evident in this verse. When Christ's work on earth was accomplished, he was **exalted** to the second highest position of authority in the universe, **at the right hand of God**. On Pentecost, Jesus himself **poured out** the Holy Spirit on the disciples in a new and more powerful way (vv. 1–11).

ACTS—NOTE ON 2:34 When Peter says that David **did not ascend into the heavens**, he is referring to his body.

ACTS—NOTE ON 2:38 Faith in Jesus as Savior is implied in the commands to **repent and be baptized . . . in the name of Jesus Christ for the forgiveness of your sins**. Repentance includes a change of mind that results in trusting God (that is, having faith). On repentance, see note on Matt. 3:2. The willingness to submit to baptism is an outward expression of inward faith in Christ (see 1 Pet. 3:21). See note on Acts 10:48. Likewise, genuine faith always involves repentance, and vice versa. **The gift of the Holy Spirit** means the Spirit himself coming to live in the believer.

ACTS—NOTE ON 2:39 Peter's word that the promise was not just for the Jews who were listening but **for all who are far off** implies the inclusion of Gentiles (compare Eph. 2:13, 17). **everyone whom the Lord our God calls to himself**. Salvation is ultimately God's work. It comes to those whom the Lord calls into personal relationship with him.

ACTS—NOTE ON 2:40 **many other words**. Luke provided only a small portion of Peter's sermon.

ACTS—NOTE ON 2:41 The **three thousand** converts at Pentecost were **added** to the initial 120 believers (1:15).

ACTS—NOTE ON 2:42 **apostles' teaching**. They shared what Jesus taught them before and after his resurrection. **Fellowship** included the sharing of material goods (v. 44). The **breaking of bread** (vv. 42, 46) was likely both the Lord's Supper and a larger fellowship meal. **Prayers** were offered in house meetings and also in the temple area (vv. 42, 46).

ACTS—NOTE ON 2:44 **all things in common**. Some have seen this as a sort of socialist arrangement. This is clearly not the case, since (1) the giving was voluntary and (2) people still had personal possessions (see 12:12; 18:7).

Further, Peter told Ananias and Sapphira that they did not have to sell their property and give away the money (5:4).

ACTS—NOTE ON 2:45 On generosity among Christians, see 2 Cor. 8:9–15.

ACTS—NOTE ON 2:47 **And the Lord added to their number**. God alone can enable people to repent and believe.

ACTS—NOTE ON 3:2 **alms**. Money or goods given to the poor.

FACT

Solomon's portico was a covered walkway along the eastern wall of the temple area. It was about 300 yards (274 m) long and was lined with pillars 40 feet (12 m) high. It was apparently a popular meeting spot for the very first Christians in Jerusalem (3:11; 5:12).

ACTS—NOTE ON 3:6 To heal **in the name of Jesus** was to do so by his power and presence.

ACTS—NOTE ON 3:11–26 Peter's second sermon in the temple area was primarily a call for Jews to repent of their rejection of Jesus as Messiah.

ACTS—NOTE ON 3:11 Solomon's **portico** was a covered walkway along the eastern wall of the temple area. See also 5:12.

ACTS—NOTE ON 3:13–16 The reference to Jesus as God's **servant** recalls Isa. 52:13–53:12. **you delivered over and denied. . . . you denied. . . . you killed**. Thus the people need Jesus' forgiveness, which he will give if they repent of their previous unbelief.

ACTS—NOTE ON 3:14 **Holy** One and **Righteous One** are messianic terms (see Isa. 53:11; Mark 1:24).

ACTS—NOTE ON 3:15 **you killed . . . God raised. . . . we are witnesses**. The truth of Jesus' death and resurrection is a recurring theme in the speeches in Acts (see 2:23–24; 4:10; 5:30–32; 10:39–41; 13:28–29; see also 1 Cor. 15:1–4).

ACTS—NOTE ON 3:16 **By faith in his name** refers to Peter's faith, not to faith on the part of the lame man. **the faith that is through Jesus**. Jesus himself gives believers this kind of miracle-working faith.

ACTS—NOTE ON 3:17 **you acted in ignorance, as did also your rulers**. They did not fully understand that Jesus was the Messiah and the true Son of God. But such ignorance does not release people from responsibility for their actions.

ACTS—NOTE ON 3:18 See notes on 2:23; 3:13–16; 3:17; 4:27.

ACTS—NOTE ON 3:20 People experience **times of refreshing** when the Holy Spirit comes to dwell within them. This "refreshing" comes also to the world in general through believers who are changed by the Spirit's power. **That he may send the Christ** is a clear reference to the second coming of Christ (see v. 21).

ACTS—NOTE ON 3:21 **the time for restoring all the things**. Christ will return and his kingdom will be established on earth. The earth will be renewed beyond what it was before Adam and Eve's fall (see note on Rom. 8:20–21).

ACTS—NOTE ON 3:22–23 Peter quoted Deut. 18:15 to establish that Jesus was the **prophet like me** that God had promised to send, and to point out the danger of rejecting Jesus.

ACTS—NOTE ON 3:24 **Samuel** was considered the next prophet after Moses. **these days**. The coming of Christ and the new covenant age that began at Pentecost.

ACTS—NOTE ON 3:25–26 **all the families of the earth**. The gospel's worldwide mission was already present in Peter's message. Later, however, he would more fully understand what that mission entailed (see 10:1–11:18).

ACTS—NOTE ON 4:1 **The captain of the temple** was second in rank to the high priest. **The Sadducees** may have accepted only the Pentateuch as Scripture. They also denied the resurrection (see 23:8). They worked closely with the Romans to protect their own political and economic interests.

FACT

Not a needy person among them. The earliest Christians in Jerusalem were very generous in helping each other financially (4:34–35). Later, during a severe famine, new believers from all over the Roman Empire contributed to the needs of the Jerusalem church (see note on 11:27–30).

ACTS—NOTE ON 4:2 Most other Jews, including the Pharisees, believed in the resurrection. The Sadducees were upset with Peter's preaching that **in Jesus** the general **resurrection** had begun.

ACTS—NOTE ON 4:3 The Jewish high court, the Sanhedrin, met in the mornings.

ACTS—NOTE ON 4:4 Since the **men** alone were **about five thousand**, the total number of Christians was probably much greater.

ACTS—NOTE ON 4:5 The Jewish high court had a majority of Sadducees and a minority of Pharisees, represented mainly by the **scribes** (lawyers) of the court.

ACTS—NOTE ON 4:6 **Annas** is named as **high priest**. High priests seem to have retained their title for life (see also note on John 18:24). His son-in-law **Caiaphas** was the official high priest at this time (serving A.D. 18–36).

ACTS—NOTE ON 4:8 **filled with the Holy Spirit, said**. See Luke 12:11–12.

ACTS—NOTE ON 4:10 **whom you crucified**. Peter accused the Sanhedrin judges of responsibility in Jesus' death (compare 2:23; 3:15).

ACTS—NOTE ON 4:11 **cornerstone**. See Ps. 118:22; Isa. 28:16.

ACTS—NOTE ON 4:12 Peter's statement that there was salvation in **no other name** meant the Sanhedrin had to place their faith in Jesus, the man they helped the Romans crucify. On Christ as the only way of salvation, see also Matt. 11:27; John 3:18; 14:6; 1 John 5:12.

ACTS—NOTE ON 4:13 **Boldness** is an important word in Acts, describing Spirit-inspired courage to speak in spite of any danger. See also 2:29; 4:29, 31; 28:31. **uneducated, common**. They had not gone through the advanced training of the rabbinic schools, but they were not necessarily illiterate or unintelligent. **they**

had been with Jesus. Through knowing Jesus and spending three years with him, the disciples knew much more than the Sanhedrin.

ACTS—NOTE ON **4:18–20** **charged them not to speak or teach . . . in the name of Jesus**. Peter realized the impossibility of obeying this order (**we cannot but speak**). Believers cannot obey authorities when such authorities prohibit preaching the gospel or require Christians to disobey God's commandments (5:29).

ACTS—NOTE ON **4:24–30** The believers prayed, quoting Ps. 2:1–2, a messianic prophecy.

ACTS—NOTE ON **4:27** Psalm 2 is interpreted in light of Jesus' death. The "kings" and "rulers" of Acts 4:26 correspond to **Herod** Antipas (see note on Matt. 14:1) and **Pilate** (see note on Matt. 27:2). The **Gentiles** and **peoples of Israel** are those who participated in the crucifixion (Acts 2:23).

ACTS—NOTE ON **4:29** Their prayer for **boldness** in witness shows a determination to disobey the Sanhedrin's command and be faithful in their witness.

ACTS—NOTE ON **4:31** God answered the believers' prayer. **They were all filled with the Holy Spirit** indicates that people could be "filled" with the Holy Spirit more than once. Peter had already been "filled with the Holy Spirit" (v. 8), and all the disciples present at Pentecost had been "filled" with the Spirit as well (2:4).

ACTS—NOTE ON **4:32** **everything in common**. See note on 2:44.

ACTS—NOTE ON **4:34** The believers' voluntary sharing exemplified the OT ideal of there not being a **needy person among them** (see Deut. 15:4–11).

ACTS—NOTE ON **4:36** **Barnabas** is a major character in the later chapters of Acts, particularly as Paul's companion on his first mission. That mission began on **Cyprus** (13:4b–6), Barnabas's home. The nickname **son of encouragement** describes his personality well (9:27; 11:25–26; 15:36–39).

ACTS—NOTE ON **5:2** The couple **kept back . . . some of the proceeds**. "Kept back" means in a secret and dishonest way.

FACT

Gamaliel was considered the greatest Jewish teacher of his day. Known for his humane interpretations of the law, he intervened on behalf of Peter and the apostles (5:33–39). As a young man, the apostle Paul learned the Law of Moses from Gamaliel (22:3), and he was apparently a very good student (see Gal. 1:14).

ACTS—NOTE ON **5:3** **Satan** "filled" their hearts just as the Spirit had "filled" the community for witness (4:31). Ananias must have claimed that he was giving all the money to the Lord's work. His sin was the **lie**, claiming to be doing more than he did.

ACTS—NOTE ON **5:4** Ananias did not have to give anything to the church. Peter accused Ananias of lying to the Holy Spirit (v. 3). Here he says that he has **lied . . . to God**, showing that the Holy Spirit is a person and that he is divine.

ACTS—NOTE ON **5:5** **great fear**. Fear of the Lord is a common theme in Acts. It refers either to fear as godly awe, reverence, and devotion (as in 2:43; 10:2; 13:26) or fear of God's displeasure and fatherly discipline (as in 5:5, 11; 16:29; 19:17; see also Heb. 12:7–10).

ACTS—NOTE ON **5:9** Peter accused Sapphira of testing **the Spirit**, an expression that echoes OT passages about testing the **Lord** (compare Ex. 17:2; Deut. 6:16). This is another indication of the Spirit's deity (see note on Acts 5:4).

ACTS—NOTE ON **5:10** The text does not specify whether Ananias and Sapphira were "false" believers or if they truly belonged to the Lord despite their obvious sin.

ACTS—NOTE ON **5:12** The Christians had prayed for God to grant them the power to perform **signs and wonders** (see 4:30). This was mightily fulfilled through the apostles, especially in the events taking place in **Solomon's Portico**, where the believers often witnessed.

ACTS—NOTE ON **5:13** **None of the rest dared join them**. Some take "them" to refer to "the whole church" in v. 13, and "they" in v. 12 to refer to all the believers. Others understand "them" in v. 12 and "they" in v. 13 to be the apostles.

ACTS—NOTE ON **5:15** **his shadow might fall on some of them**. The Holy Spirit was so powerful in and around Peter that those who came near him experienced healing (compare 19:12).

ACTS—NOTE ON **5:17** **filled with jealousy**. These Sadducees were “jealous” to keep their own influence and power (compare 7:9; 13:45; 17:5).

ACTS—NOTE ON **5:20** **words of this Life**. Words of salvation and eternal life. Early Christianity may have been called “the Life” as well as “the Way” (see note on 9:1–2).

ACTS—NOTE ON **5:21** It was **daybreak**, and a crowd would be gathering at the temple for the morning sacrifices. **council, all the senate**. The Sanhedrin.

ACTS—NOTE ON **5:30** **hanging him on a tree**. See note on 10:39; see also Deut. 21:22–23.

ACTS—NOTE ON **5:34** **Gamaliel**, the most prominent rabbi of his day, was Paul’s teacher (22:3). He belonged to the Pharisaic minority on the Sanhedrin, but had considerable influence.

ACTS—NOTE ON **5:36–37** Gamaliel cited two examples of failed movements. The first was a revolutionary named **Theudas**, and the second **Judas the Galilean**, who is said to have come “after him.” Judas the Galilean is well known. He led a tax revolt in A.D. 6. Although there is no other historical record of “Theudas,” he was probably a leader of a revolt following the death of Herod the Great in 4 B.C.

ACTS—NOTE ON **5:40** This time the Sanhedrin enforced their command by beating the **apostles**. The text does not say whether it was with the maximum of 39 stripes prescribed by Jewish law (see 2 Cor. 11:24) or with fewer stripes.

ACTS—NOTE ON **6:1–12:25** *The Witness beyond Jerusalem*. Beginning with Greek-speaking Jewish Christians in Jerusalem (6:1–7), the Christian gospel was proclaimed to an ever-widening circle—to Samaria (8:4–25), to an Ethiopian (8:26–40), to a Gentile God-fearer (10:1–48), and to the Gentiles of Antioch (11:19–30). The stage was then set for Paul’s ministry that would go to the “end of the earth” (chs. 13–28; compare 1:8).

ACTS—NOTE ON **6:1** The **Hellenists** were Jewish Christians whose primary language was Greek. They may have been born outside of Palestine. The **Hebrews** were native Palestinian Jews who spoke Aramaic as their primary language. They seem to have overlooked the Hellenist widows unintentionally. **the daily distribution**. Of provisions for the needy.

ACTS—NOTE ON **6:5** **Stephen** and **Philip** will become prominent in Acts. The NT makes no further mention of the other five.

ACTS—NOTE ON **6:6** The apostles confirmed the congregational election when **they prayed and laid their hands on them**. Laying on of hands is done in connection with several things in Acts: healing (9:17), the gift of the Spirit (8:18; 9:17; 19:6), and commissioning to a ministry (both here and at 13:3). Interpreters differ over whether these seven men should be considered the first "deacons" in the church. On the one hand, the noun "deacon" does not occur here. On the other hand, the corresponding verb ("to serve, help, give assistance") is used in 6:2. This same verb is used of those who serve as deacons in 1 Tim. 3:10, 13. However, this is a common verb for "render service."

ACTS—NOTE ON **6:7** **A great many of the priests** became Christians. The lower ranks of the priesthood numbered in the thousands. Many were poor. They may have first been attracted to Christians by their charity, provided under the guidance of the newly appointed deacons (vv. 1–6).

ACTS—NOTE ON **6:8–15** Stephen ministered to the needy and also taught the Word and performed **wonders and signs**.

ACTS—NOTE ON **6:9** Stephen preached to Hellenistic Jews (see note on v. 1) and Greek-speakers like himself. **Freedmen** were Jews who had been enslaved and then granted freedom. **Cyrenians** and **Alexandrians** represent North Africa. Those in **Cilicia and Asia** represent the area of modern Turkey.

ACTS—NOTE ON **6:14** Stephen must have referred to what Jesus said about destroying the temple and rebuilding it in three days (Mark 14:58). John clarified this as Jesus referring to his body (John 2:19–21).

STEPHEN

Stephen was one of seven men chosen by the disciples to care for the Greek-speaking widows in the church (6:5). Like the apostles, Stephen not only ministered to the needy but also proclaimed the gospel. Many of the religious leaders grew angry at Stephen, who was performing signs and wonders and speaking with great wisdom. They dragged him before the Sanhedrin, where he was falsely accused of blasphemy. During his defense, Stephen compared Israel's repeated disobedience in OT times to the nation's present rejection of the Messiah. This made the members of the Sanhedrin so angry that they cast him out of the city and stoned him. Stephen's prayers as he was dying echoed those prayed by Jesus on the cross (7:59–60). His martyrdom led to a time of persecution against the church. **(Acts 6:8–10)**

ACTS—NOTE ON 6:15 like the face of an angel. Apparently the brightness of the glory of God was on Stephen's face (compare Ex. 34:29–30; Matt. 17:2).

ACTS—NOTE ON 7:1–53 Stephen's defense is the longest speech in Acts. It is a selective summary of OT history that turned the charges on his accusers: *they* were the ones disobeying God because they rejected his appointed leaders.

FACT

The speeches in Acts are an important part of Luke's historical account. They make up nearly a third of the book. Ten of these are extended speeches: three by Peter, one by Stephen, and six by Paul.

ACTS—NOTE ON 7:6 four hundred years. That is, the time Israel spent in Egypt.

ACTS—NOTE ON 7:7 Combining Gen. 15:13–14 with Ex. 3:12, Stephen spoke of God's assurances to Abraham that after 400 years his descendants would come to Canaan and worship God **in this place**.

ACTS—NOTE ON 7:9 The theme of Israel's rejection of God's chosen leaders (such as **Joseph**) runs throughout Stephen's speech, culminating in their rejection of Jesus. **God was with him**. God's presence with Joseph in **Egypt** shows that God can bless those outside the Promised Land. A physical temple is not needed for his saving purposes.

ACTS—NOTE ON 7:14 When Stephen cites the number of Jacob's **kindred** at **seventy-five** instead of seventy, he follows the Greek translation of the OT rather than Hebrew text for Ex. 1:5. The different texts were apparently based on different decisions regarding whether to include Jacob and his wife and the additional descendants born to Ephraim and Manasseh in Egypt.

ACTS—NOTE ON 7:16 **the tomb that Abraham had bought . . . from the sons of Hamor in Shechem**. It was actually Jacob who bought land "from the sons of Hamor" in Shechem (Gen. 33:19), and this is where Joseph was buried (Josh. 24:32). Stephen may have been using the name "Abraham" to refer to all of Abraham's family or descendants, including Jacob (compare Heb. 7:9–10). Another possible explanation is that Abraham had earlier bought the same piece of land when he built an altar in Shechem (Gen. 12:6–7), but Jacob later had to repurchase it (compare Gen. 21:27–31 with Gen. 26:23–33).

ACTS—NOTE ON 7:20 Stephen's recital of the story of **Moses** is in three parts, covering 40 years each: birth and years in Pharaoh's court (vv. 17–22), flight from Egypt and stay in Midian (vv. 23–29), and divine call at Sinai and leading Israel in the wilderness (vv. 30–43).

ACTS—NOTE ON 7:22 Moses' education in Egyptian wisdom is not mentioned in the OT, but it was well established in Jewish tradition.

ACTS—NOTE ON 7:23 The rejection of Moses' attempt to reconcile two quarreling Israelites (Ex. 2:11–15) illustrates Israel's constant rejection of its God-sent leaders (see Acts 7:35).

ACTS—NOTE ON 7:35–36 Stephen presents Moses as a type of Christ: both were men whom **God sent**, both served as a **redeemer** (see Luke 24:21), and both performed **wonders and signs** (see Acts 2:22).

ACTS—NOTE ON 7:37 Christ is the **prophet** whom Moses predicted (see Deut. 18:15; Acts 3:22).

ACTS—NOTE ON 7:38 **congregation**. The characteristic NT word for "church." The idea that the law was mediated by angels was well established in Judaism. It is repeated in v. 53, in Gal. 3:19, and Heb. 2:2.

ACTS—NOTE ON 7:40–41 The golden **calf** incident illustrates the Israelites' continuing rejection of Moses' leadership and their idolatry.

ACTS—NOTE ON **7:42–43** Stephen continues his description of Israel's idolatry during their occupation of the Promised Land, when they worshiped stars and planets (**the host of heaven**). To establish this fact he quotes the Greek version of Amos 5:25–27. **Moloch** was the Canaanite sun god. The identity of **Rephan** is uncertain, but it may be Repa, the Egyptian name for Saturn.

ACTS—NOTE ON **7:44** Stephen turned to the charge made against him regarding the temple (6:12–14). He contrasted the tabernacle (or **tent**) with the temple. The temple is not necessary for God's purposes, for in the wilderness God was worshiped in the tabernacle. In distinction from the temple, it was movable, and yet it contained the **witness**, the stone tablets inscribed with God's law. His point was not to make too much of the temple.

ACTS—NOTE ON **7:48** Stephen quotes Isa. 66:1–2 to establish that God does not dwell **in houses**. Israel's error was in confining God to the temple. Further, Stephen suggests that neither the tabernacle nor the temple were intended to last forever. Both pointed to something greater that was to come.

ACTS—NOTE ON **7:51** Stephen concludes with a direct attack on Israel for rejecting the Messiah. This seems harsh, but Luke will soon say that Stephen was "full of the Holy Spirit" (v. 55; see 6:10, 15) and so his accusation was also led by the Spirit. Using the OT, he accused his Jewish listeners of being **stiff-necked** (see Ex. 34:9), **uncircumcised in heart and ears** (Deut. 10:16; Jer. 6:10), and resisting the **Holy Spirit** (Isa. 63:10).

ACTS—NOTE ON **7:52** Like Jesus, Stephen accused his Jewish listeners of killing the prophets (compare Luke 11:47–51; 13:34) and of rejecting their ultimate God-sent deliverer, the **Righteous One** (see Acts 3:14–15).

ACTS—NOTE ON **7:58** It is debated whether Stephen was stoned on the Sanhedrin's order or killed by mob violence. The fact that he was appearing before the Sanhedrin (6:12) favors the former, but the fast nature of the stoning suggests mob behavior. Also, the Sanhedrin did not have the legal right to execute without Roman permission (see John 18:31).

ACTS—NOTE ON **7:59–60** Stephen's dying prayer recalls Jesus' words during his crucifixion (Luke 23:34, 46). **Fell asleep** is a Christian expression for death, reflecting assurance of a future resurrection.

ACTS—NOTE ON 8:1 **they were all scattered**. See note on John 7:35. This "dispersion" led to the fulfillment of the promise in Acts 1:8 (see James 1:1; 1 Pet. 1:1).

FACT

The Ethiopian mentioned in 8:26–40 was an official in the royal court of Ethiopia, located in what is now Sudan and Ethiopia. Philip found him reading the OT Scriptures, which means he was probably a "God-fearer," that is, a non-Jew who was seeking to know about the God of Israel. His journey to Jerusalem would have taken him three months—a true sign of his sincerity in seeking the Lord.

ACTS—NOTE ON 8:3 Saul (later called Paul) was instrumental in the persecution, as he testifies later in Acts (22:4–5; 26:10–11) and in his epistles (1 Cor. 15:9; Gal. 1:13, 23; Phil. 3:6; 1 Tim. 1:13).

ACTS—NOTE ON 8:5 **Philip** most likely visited Sebaste, the main city of the Samaritans, located at the foot of their holy mountain Gerizim. The Samaritans were a racially and religiously mixed group of partly Jewish and partly Gentile ancestry. They were disliked by both Jews and non-Jews (see note on John 4:4).

ACTS—NOTE ON 8:6 The Samaritans had their own expectation of a prophetic Messiah. They believed he would come to Mt. Gerizim (see John 4:20). John the Baptist and Jesus had previously ministered in this area (John 3:23; 4:4–42). Like the apostles, **Philip** had received the Holy Spirit's power to cast out demons and to heal. This confirmed the truth of his message.

ACTS—NOTE ON 8:9 On ancient **magic**, see note on 13:6.

PHILIP

Along with Stephen, Philip was one of the seven men chosen to help the apostles minister to the early church. Referred to as “Philip the evangelist” (21:8), he began his ministry in Samaria, where he proclaimed Christ boldly and with power. Like the apostles, Philip had received the Holy Spirit’s power to cast out demons and to heal the sick. The Bible says that as a result of Philip’s ministry in Samaria “there was much joy in that city” (8:8). God later led Philip toward Gaza, where he explained the gospel to an Ethiopian royal official. After baptizing the man, Philip was immediately carried away by the Spirit of the Lord to a new area of ministry. **(Acts 8:5–8)**

ACTS—NOTE ON 8:13 Commentators differ over whether **Simon** had genuine saving faith. Peter’s strong rebuke of Simon suggests that he did not (see vv. 20–21).

ACTS—NOTE ON 8:14 **The apostles at Jerusalem** retained their authority over the entire church. When they heard of Philip’s mission, they sent Peter and John to confirm the accuracy of his message.

ACTS—NOTE ON 8:17 **they received the Holy Spirit**. The Lord waited to demonstrate the full power of the Holy Spirit (vv. 15–16) until some of the apostles themselves could be present. This way there would be no question at all that the Samaritans had received the Holy Spirit in the same way that the Jewish Christians had (see Rom. 11:13–24; Eph. 2:11–22).

ACTS—NOTE ON 8:18 **Simon saw that the Spirit was given**. Since Simon observed this, there must have been some outward evidence of the Spirit. This may have been speaking in tongues, prophesying, or both (see 10:46; 19:6). **offered them money**. Magicians often exchanged secrets for money.

ACTS—NOTE ON 8:21 **Neither part nor lot** is OT language for having no share in something (see Deut. 14:27). This seems to indicate that Simon has now shown the condition of his heart and that he does not belong to God’s people (but see note on Acts 8:13).

ACTS—NOTE ON 8:24 Whether Simon truly repents is unclear.

ACTS—NOTE ON 8:25 The apostles’ preaching in **many villages of the Samaritans** fulfills 1:8.

ACTS—NOTE ON 8:26–27 Gaza was the last watering place before the desert on the road from Jerusalem to Egypt. Ethiopia was the ancient Nubian Kingdom, south of Aswan on the Nile. **eunuch**. In the OT and NT, eunuchs were royal officials. Some were emasculated, but not all. He had been **to Jerusalem to worship**, so the eunuch was probably a "God-fearer," a Gentile who worshiped Israel's God but had not become a full convert. Isaiah (v. 28) promised that God would grant faithful eunuchs a heritage "better than sons and daughters" (Isa. 56:3–5). He also promised that Nubians would worship the Lord (Isa. 18:7).

ACTS—NOTE ON 8:30 People usually read aloud in those days, so Philip would recognize that the eunuch was reading Isa. 53:7–8.

ACTS—NOTE ON 8:39 **carried . . . away**. Compare 2 Kings 2:11.

ACTS—NOTE ON 8:40 **Philip** was sent to the coastal region, first to **Azotus** (OT Ashdod), then to **Caesarea**, where he seems to have settled (see 21:8). Caesarea had a large Greek-speaking population. Originally a small harbor town, it was rebuilt by Herod the Great with a greatly improved harbor, a hippodrome, and an aqueduct. In Philip's day it was the seat of the Roman government of Judea. Tense relations existed between its Jewish and Gentile inhabitants.

ACTS—NOTE ON 9:1–31 In chs. 6–12 Luke deals primarily with the witness of the Jerusalem church among the dispersed Greek-speaking Jews (the "Hellenists") and with the apostle Peter. The conversion of Saul (later called Paul) fits into this time frame. As a Greek-speaking Diaspora Jew, Paul was himself a Hellenist, and he eventually became the prime leader in their outreach to the Gentiles. Luke does not record the date of Paul's conversion, but a reasonable estimate is c. A.D. 33–34.

FACT

A famous hometown. Paul said that his hometown of Tarsus (9:11) was "no obscure city" (21:39). It had been known for years as a center of learning and in Paul's day was the capital city of the Roman province of Cilicia. One of its claims to fame was as the site of the first meeting between Mark Antony and Cleopatra.

ACTS—NOTE ON 9:1–2 The account of **Saul** resumes from 8:3. Saul's papers from the high priest may have been official legal documents or **letters** of introduction to the **synagogues at Damascus**. **belonging to the Way**. A description of Christians, referring either to the way of salvation (16:17; compare Jesus' teachings in Matt. 7:14; John 14:6) or the true way of life in relation to God (see Acts 18:25–26; compare Ps. 1:6; 27:11) or to both together. The expression also occurs at Acts 19:9, 23; 22:4; 24:14, 22.

ACTS—NOTE ON 9:3 **Damascus** was 135 miles (217 km) northeast of Jerusalem, a six-day journey by foot. Damascus was an oasis on the border of the Arabian desert and on the main route from Mesopotamia to Egypt.

ACTS—NOTE ON 9:4 Jesus' reference to Saul's **persecuting me** shows his close identity with his followers: to persecute Christians was to persecute Christ.

ACTS—NOTE ON 9:5 **"Who are you, Lord?"** Though Paul was physically blinded by the bright light (see vv. 3, 8–9), he indicates elsewhere that he actually saw the risen Christ on this occasion (see v. 27; 1 Cor. 9:1).

ACTS—NOTE ON 9:7 Saul's companions heard the **voice** but saw **no one**. In his later testimony to the Jews, Paul spoke of them seeing the light but not understanding the voice (22:9). They had no vision of Jesus nor did they hear his message to Saul, but they could testify to a brilliant light and a sound.

ACTS—NOTE ON 9:10 The **Lord** is Jesus and not the Father (see v. 17). Ananias's response, **Here I am**, is like that of OT people such as Abraham (Gen. 22:1, 11), Jacob (Gen. 46:2), Moses (Ex. 3:11), Samuel (1 Sam. 3:4–8), and Isaiah (Isa. 6:8).

FACT

Ananias. There are three different men named Ananias in the book of Acts (see 5:1; 9:10; 24:1). The Ananias who was apparently the first believer to welcome Paul after his conversion is a positive example of obedience to the Lord (9:10–19).

ACTS—NOTE ON 9:11 **The street called Straight** is one of the world's oldest continually occupied streets, still existing today. **Tarsus**. See note on v. 30.

ACTS—NOTE ON 9:15 Later in Acts, Saul (later called Paul) preaches to Gentiles, to **kings** (Agrippa II, ch. 26), and to the **children of Israel**.

ACTS—NOTE ON 9:18 **something like scales fell from his eyes**. This physical event was a symbol that Saul's spiritual blindness had been overcome. He could now see and understand the truth (see 2 Cor. 3:14 for a related image). **was baptized**. Through baptism, Saul made an immediate public declaration of his faith in Jesus as the Messiah.

ACTS—NOTE ON 9:19b–20 Saul likely received instruction in the Christian "way" from the **disciples at Damascus**. In Galatians, Paul notes that during this time he "went away into Arabia, and returned again to Damascus" (see Gal. 1:17). Here, as throughout his ministry, Paul began his witness in the **synagogues** (see note on Acts 13:5).

ACTS—NOTE ON 9:23 **the Jews**. Luke often uses the phrase "the Jews" to refer to Jewish people who opposed the gospel (see ESV footnote on v. 23; see also 12:3; 13:45; 14:4; 17:5; 19:33; etc.). **plotted to kill him**. Specifically "the governor under King Aretas" helped in the attempt to kill him (see 2 Cor. 11:32–33).

PAUL

Author of 13 out of the 27 NT books, Paul is one of the most important people in the history of the Christian faith. Born in Tarsus with the Hebrew name "Saul," he was both a Jew and a Roman citizen. He came to Jerusalem as a young man to be educated by Gamaliel, the most famous rabbinic scholar of that time. After approving the stoning of Stephen, Saul helped lead a great persecution against the church (8:1–3). Then, on his way to Damascus to arrest believers, he was dramatically converted to the faith (9:1–31). Paul would eventually go on three missionary journeys, winning many people to faith in Christ and establishing churches in cities all across the Roman Empire. He was especially effective in explaining the gospel to Gentiles. Paul faced brutal opposition throughout his ministry and eventually was imprisoned. He wrote many of his letters while under house arrest and later in prison in Rome, before being martyred for his faith. **(Acts 9:1–22)**

ACTS—NOTE ON 9:27 **Barnabas . . . brought him to the apostles** (in Jerusalem). According to Gal. 1:18–19, this visit took place three years (see note on Acts 11:27–30) after his conversion (which could make this c. A.D. 37). Paul met with Peter for 15 days. He had no discussions with the other apostles, except for meeting James, the brother of Jesus.

ACTS—NOTE ON 9:29 The **Hellenists** here are not the same as the Jewish believers called "Hellenists" in 6:1. These people were Jews, but not Christians.

ACTS—NOTE ON 9:30 On **Caesarea**, see note on 8:40. Paul's hometown of Tarsus was a strategically important city in southeast Asia Minor on the road from Syria into central Asia Minor. Paul calls it "no obscure city" (21:39). **To Tarsus** corresponds to Gal. 1:21, where Paul says he went to "Cilicia," the province in which Tarsus was located. Paul was based in Tarsus and ministered in Syria-Cilicia for the next eight years (c. A.D. 37–45). Some of the events described in 2 Cor. 11:23–27 perhaps occurred during this time, and probably also his intense vision of heaven (2 Cor. 12:2–4).

ACTS—NOTE ON 9:31 **the church throughout all Judea and Galilee and Samaria**. There may have been hundreds of churches in the small cities and towns throughout this large region, but all of them together can be called a "church." **peace**. See also Gal. 1:22–24. **fear of the Lord**. See note on Acts 5:5.

ACTS—NOTE ON 9:32 **Saints** refers to Christians. **Lydda** (OT Lod) is 23 miles (37 km) northwest of Jerusalem on the road to Joppa. Lydda served as a regional administrative town for Judea, and was on an important trade route.

ACTS—NOTE ON 9:34 **Jesus Christ heals you**. See note on 3:6. **Make your bed** probably refers to folding the mat on which he was lying.

ACTS—NOTE ON 9:35 **Sharon** referred to the whole coastal plain north of Lydda.

ACTS—NOTE ON 9:36 **Joppa** (modern Jaffa/Yafa, south of Tel Aviv) was a port city on the coast, 11 miles (18 km) northwest of Lydda.

ACTS—NOTE ON 9:40 **Tabitha, arise**. Peter had no supernatural power of his own, but the Lord had showed him what he was going to do in response to Peter's prayer. See note on 3:6.

ACTS—NOTE ON 9:41 The Greek verb for **raised her up** is the same word used throughout the NT for Jesus' resurrection.

ACTS—NOTE ON 9:43 As a **tanner**, **Simon** worked with animal hides.

ACTS—NOTE ON 10:1 **Cornelius** resided at **Caesarea** (see note on 8:40). He was a **centurion**, a commander of 100 men. A **Cohort** usually consisted of 600 men under the command of six centurions. In remote areas such as Judea a cohort might have as many as 1,000 men. Centurions were paid as much as five times the pay of an ordinary soldier, so Cornelius would have been socially prominent and wealthy.

ACTS—NOTE ON 10:2 **devout man who feared God**. A "God-fearer" (compare v. 22; 8:26–27; 13:16, 26) was a Gentile who worshiped Israel's God but who had not submitted to Jewish conversion rites. Cornelius followed two of the primary expressions of Jewish religion—prayer and almsgiving. **alms**. See note on 3:2.

ACTS—NOTE ON 10:3–4 The **ninth hour** is 3:00 P.M. This was a set hour of prayer for Jews according to later tradition.

ACTS—NOTE ON 10:4 **memorial**. His deeds were equal to sacrifice (compare Lev. 2:2, 9, 16).

ACTS—NOTE ON 10:9 **housetop**. Houses in Judea typically had flat roofs, used as living space.

ACTS—NOTE ON 10:12 **all kinds of animals and reptiles and birds**. Both clean and unclean animals. Jewish law forbade eating unclean animals (see Lev. 11:2–47).

ACTS—NOTE ON 10:13–16 **kill and eat**. God was overturning the old clean/unclean distinctions and dietary laws in general, along with all other "ceremonial" laws in the Mosaic covenant (including laws about sacrifices, festivals and special days, and circumcision). Peter was treating Gentiles as unclean, following later tradition rather than the OT. Israel was supposed to minister to other nations (Ex. 19:5–6) and teach them to follow God. God corrects Peter's behavior.

ACTS—NOTE ON **10:28** **unlawful**. Not in terms of violating OT commands but in the sense of not following later Jewish traditions. **God has shown me** refers to the vision of vv. 10–16.

ACTS—NOTE ON **10:34–43** This message to the Gentiles provides a summary of Jesus' ministry. The speech may have been a much longer one, which Luke summarizes.

CORNELIUS

Cornelius was a Roman centurion and a "God-fearer"—a Gentile who worshiped Israel's God. As a centurion, Cornelius would have been a socially prominent and wealthy man. The Bible says that he "gave alms generously to the people, and prayed continually to God" (10:2), and that he was held in high regard "by the whole Jewish nation" (10:22). An angel of the Lord appeared to Cornelius in a vision and instructed him to send for the apostle Peter. When Peter arrived, he preached the gospel to Cornelius and his friends and family. While he was still speaking, the Holy Spirit was poured out on these Gentile seekers. Cornelius and his household were baptized, and their conversion convinced the early church that God's promises were for Gentiles as well as for Jews. **(Acts 10:30–33)**

ACTS—NOTE ON **10:35** **in every nation**. Not just among Jews. **acceptable to him**. The question here is whether God's favor is available to Jews only ("partiality," v. 34) or is now available to Gentiles also (those "in every nation"). **fears him and does what is right**. Although Peter does not explicitly mention saving faith, it likely is implied (see note on v. 2).

ACTS—NOTE ON **10:36** The references to the **good news of peace** and to Christ being **Lord of all** echo Isa. 52:7 and 57:19.

ACTS—NOTE ON **10:39** **Tree** may refer to Deut. 21:23. Through his death, Jesus took on himself the penalty for sin. See Gal. 3:13.

ACTS—NOTE ON **10:41** **Who ate and drank with him** shows that Jesus had a real physical body after his resurrection. Eating and drinking are signs of close personal fellowship.

ACTS—NOTE ON **10:43** **everyone who believes**. See note on 2:38.

ACTS—NOTE ON 10:44 These Gentiles had come to genuine saving faith in Christ. They had received the power and presence of the **Holy Spirit**, showing that God had accepted them as full members of his people. The fact that they had not followed any Mosaic ceremonial laws (such as circumcision, sacrifice, or dietary restrictions) before receiving the gift of the Spirit is important (see 11:15–17).

ACTS—NOTE ON 10:47 **Baptizing these people** would be an outward sign of an inward work of God in their hearts and of their personal commitment to Christ. **Just as we have** refers to receiving the Spirit at Pentecost.

ACTS—NOTE ON 10:48 To be **baptized in the name of Jesus Christ** (see also 2:38; 8:16) is not different from being baptized "in the name of the Father and of the Son and of the Holy Spirit" (Matt. 28:19). The "name" of the Father and the Son and the Holy Spirit is the same as the "name" of Jesus Christ (see note on Acts 3:16). The Father, Son, and Holy Spirit share one "name" (that is, one character). **remain for some days**. Peter's willingness to stay with them likely involved his sharing meals with the Gentiles. This was a bold step for one who had been so concerned about clean and unclean foods (see also notes on Gal. 2:11–21).

ACTS—NOTE ON 11:2 The **circumcision party** was a group of strict Jewish Christians. They probably held the position that Gentiles who wished to become Christians must first become converts to Judaism. This included circumcision and living by the ritual laws.

FACT

Antioch in Syria was the third largest city in the Roman Empire, after Alexandria and mighty Rome. With a population of over a half million, it was the capital of the Syrian province and a major hub for the spread of Christianity throughout the Gentile world.

ACTS—NOTE ON 11:3 On eating with **uncircumcised men**, see 10:28.

ACTS—NOTE ON 11:12 Peter was to make **no distinction** between Jews and Gentiles.

ACTS—NOTE ON 11:15 **Just as on us** refers to Pentecost. See also 10:44–48 and note on 10:47. That the Spirit came to Cornelius and other Gentiles settled matters as far as Peter was concerned.

ACTS—NOTE ON 11:18 On repentance, see note on 2:38.

ACTS—NOTE ON 11:19–26 With the establishing of a church at Antioch and its outreach to Gentiles, the focus in Acts shifts from Jerusalem to Antioch.

ACTS—NOTE ON 11:19 **persecution that arose over Stephen**. See 8:1, 4. **Phoenicia** was in the area of present-day Lebanon. Its primary cities were Tyre, Sidon, and Ptolemais. (For Christian communities there, see 21:3–7.) **Cyprus** was 100 miles (161 km) off the coast. **Antioch** (modern Antakya) was the largest city of the area and capital of the Roman province of Syria. It had a population of a half million or more. Only Rome and Alexandria were larger in ancient times.

ACTS—NOTE ON 11:20 **men of Cyprus and Cyrene**. Diaspora Jews, natives of the nearby island of Cyprus and of the northern African region of Cyrene. **Hellenists** here means Greek-speaking Gentiles. (This term can refer to a variety of groups; see note on 6:1.)

ACTS—NOTE ON 11:22 **they sent Barnabas to Antioch**. When the "mother church" in Jerusalem heard of Antioch's witness to the Gentiles, they sent Barnabas to confirm the faithfulness of the new outreach (compare 8:14).

ACTS—NOTE ON 11:25–26 Paul had gone to **Tarsus** after his conversion (9:30). As a Diaspora Jew, he was particularly suited for the Gentile outreach. The fact that **the disciples** were first called **Christians** in Antioch probably reflects a label applied by the unbelieving public in Antioch. It shows that the disciples were beginning to have an identity of their own apart from other Jews. See also 26:28 and 1 Pet. 4:16.

ACTS—NOTE ON 11:27–30 Paul and Barnabas represented the Antioch church by bringing its offering to the Jerusalem church in a time of need (see chart). Paul says in Gal. 2:1 that this second visit to Jerusalem (Acts 11:30) took place "after fourteen years" (presumably 14 years after his conversion), so it occurred in either A.D. 45, 46, or 47. Most commentators believe these calculations of years were made according to ancient "inclusive" methods, in which part of a year was still counted as a year. Paul's "fourteen years" could have been as little as twelve and a half years by modern methods of counting.

BARNABAS

Barnabas was a Levite from Cyprus. His birth name was Joseph, but the apostles called him Barnabas, which means “son of encouragement.” The nickname fit his personality well. Following Paul’s conversion, the Christians in Jerusalem were initially afraid of their former persecutor. Barnabas, however, befriended Paul and introduced him to the apostles. He brought Paul to Antioch to help build a church there (11:25–26), and became Paul’s companion on his first missionary journey. The two men eventually had a sharp disagreement over John Mark, who had left Paul and Barnabas before the end of the first journey. As a result of the disagreement, Paul and Barnabas went their separate ways. While Paul chose Silas as his companion for his second journey, Barnabas took Mark on a separate mission back to Cyprus to strengthen the church there. **(Acts 11:22–26)**

ACTS—NOTE ON 11:27 Christian **prophets** are mentioned elsewhere in Acts (13:1; 15:32; 21:9). They provided instruction and encouragement as they spoke words revealed to them by the Holy Spirit. Sometimes such prophecies foretold the future, as Agabus did here (see also 21:4, 10–11). On the gift of prophecy, see note on 1 Cor. 12:10 and other notes on 1 Corinthians 12–14.

ACTS—NOTE ON 11:28 a great famine. Historians believe this famine took place in A.D. 45–46 or 47. **Over all the world** is a general prediction of the many regional famines that took place during Claudius’s reign.

ACTS—NOTE ON 11:30 The reference to **elders** marks a transition in day-to-day leadership of the Jerusalem church (see 4:35–37; 6:1–6).

ACTS—NOTE ON 12:1 Herod was Herod Agrippa I, a grandson of Herod the Great (see note on Matt. 2:1). He ruled over various territories in Judea until his kingdom reached the full extent of his grandfather’s territory (A.D. 41–44).

FACT

The death of James. In Mark 10:39, Jesus implies that the brothers James and John would suffer a similar death to his. For James, this was fulfilled when Herod Agrippa I, Roman ruler over Palestine, ordered his execution (Acts 12:2).

ACTS—NOTE ON 12:2 The martyred **James** was Jesus' disciple, son of Zebedee and brother of John.

ACTS—NOTE ON 12:3 The **days of Unleavened Bread**, the seven days following the Passover meal, were considered holy and were not to be violated by an execution.

HEROD AGRIPPA I

Herod Agrippa I was a grandson of Herod the Great. He grew up in Rome, where the future Roman emperors Gaius (Caligula) and Claudius were his childhood playmates. It was largely due to these friendships that Herod was granted rule over various territories in Judea. Herod was a violent persecutor of Christians, perhaps because he believed such persecution would help him gain favor with the Jews (12:3). He executed James, and had Peter put in prison. Following a well-received speech given to the people of Tyre and Sidon, Herod was enthusiastically praised as a god. Rather than reject the people's worship, he embraced it. The Bible says that because of this demonstration of godless pride, an angel of the Lord immediately struck him down, and he died a gruesome death (12:23). **(Acts 12:1–3)**

ACTS—NOTE ON 12:4 The **prison** was probably the Tower of Antonia (see note on 21:31–32). The use of **four squads of soldiers** reflects Roman practice: one squad of four soldiers for each of the four three-hour watches of the night. **Passover** refers to the entire spring festival that includes Passover and the Feast of Unleavened Bread.

ACTS—NOTE ON 12:12 **John whose other name was Mark** will be a major figure in the next three chapters. He goes with Paul and Barnabas on the first part of their first missionary journey but leaves them (see v. 25; 13:5, 13). Mark later accompanied Peter (see 1 Pet. 5:13). There is substantial evidence from the early church that he wrote the Gospel of Mark (see Introduction to Mark: Author, Date, and Recipients).

ACTS—NOTE ON 12:17 **James** here is the brother of Jesus (see Introduction to James: Author, Date, and Recipients; Gal. 1:19), not James the brother of John (who was killed by Herod, Acts 12:2). From this point forward in Acts, James seems to be the most prominent leader among the apostles in Jerusalem (see 15:13–21; 21:18). For some reason Peter no longer remained the leader and spokesman in Jerusalem. Rather, he **went to another place**, possibly either Rome or Antioch.

ACTS—NOTE ON 12:18–19 In executing the **sentries** (guards), **Herod** followed Roman practice. Soldiers who lost their prisoners were subject to the same penalty as that due to the prisoners. **Caesarea** (see note on 8:40).

ACTS—NOTE ON 12:20 A **chamberlain** was a trusted personal assistant to a high government official.

ACTS—NOTE ON 12:25 **their service**. That is, their famine relief journey to Jerusalem (see 11:29–30).

ACTS—NOTE ON 13:1–14:28 *The Witness in Cyprus and Southern Galatia.* Chapters 13 and 14 relate Paul's "first missionary journey." Sent by the Antioch church, Paul and Barnabas witnessed on Cyprus and in the southern cities of the Roman province of Galatia.

Major Events in the Life of the Apostle Paul

A.D. 5–10?	Born in Tarsus, an Israelite from the tribe of Benjamin and a Roman citizen (Acts 22:3, 28; Rom. 11:1; Phil. 3:5); raised in either Jerusalem (Acts 22:3?) or Tarsus
15–20?	Trained as a Pharisee by Gamaliel I (Acts 22:3; 26:5; Gal. 1:14; Phil. 3:5–6)
30/33?	Death, resurrection of Christ
31–34	Present at Stephen's stoning; persecuted Christians (Acts 7:58; 8:1; 22:4a; 26:9–11; 1 Cor. 15:9; Gal. 1:13; Phil. 3:6)
33/34*	**Converted, called, and commissioned on the way to Damascus** (Acts 9:1–19; 22:6–11; 26:12–18; Gal. 1:15–16)
33/34–36/37	Stays in Damascus a short time (Acts 9:19b); leaves for Arabia (2 Cor. 11:32; Gal. 1:17); returns to Damascus (Gal. 1:17; Acts 9:20–22?); escapes through city wall to avoid arrest (Acts 9:23–24; 2 Cor. 11:32–33)
36/37*	**Meets with Peter, sees James, in Jerusalem** (Acts 9:26–30; Gal. 1:18) Hellenists seek to kill him; flees to Tarsus (Acts 9:28–30; Gal. 1:21)
37–45	Ministers in Syria/Cilicia (2 Cor. 11:22–27?)
44–47*	Ministers with Barnabas in Antioch (Acts 11:25–26) **Second Visit to Jerusalem**; time of famine (Acts 11:27–30; Gal. 2:1–10)
46–47	**First Missionary Journey** (Acts 13:4–14:26): 1.5 years?
48*	With Barnabas, spends "no little time" in Antioch (Acts 14:28; Gal. 2:11–14); writes Galatians
48–49*	**Returns to Jerusalem for the apostolic council** (Acts 15); Paul and Barnabas return to Antioch (Acts 15:30–33), but dispute over John Mark causes them to part ways (Acts 15:36–41)
48/49–51*	**Second Missionary Journey** (Acts 15:36–18:22): 2.5 years?
49	Paul and Silas travel to southern Galatia through Asia Minor, on to Macedonia (Philippi [1 Thess. 2:2]); Thessalonica [1 Thess. 2:2; Phil. 4:15–16]; and Berea [Acts 17:10–15]), and then to Achaia (Athens [1 Thess. 3:1] and Corinth [2 Cor. 11:7–9])
49–51*	Spends 1.5 years in Corinth (Acts 18:11); appears before Gallio (Acts 18:12–17); writes 1 and 2 Thessalonians
51	Returns to Jerusalem? (Acts 18:22)
52–57*	**Third Missionary Journey** (Acts 18:23–21:17): 5 years?
52	Travels to Antioch, spends "some time"; travels through Galatia and Phrygia (Acts 18:23)
52–55	Arrives in Ephesus (Acts 19:1; 1 Cor. 16:8); ministers for three years (Acts 20:31) and writes 1 Corinthians; makes brief, "painful visit" to Corinth (2 Cor. 2:1), then returns to Ephesus and writes "severe letter" (now lost) to Corinth (2 Cor. 2:3–4; 7:8–16)
55–56*	Travels north to Macedonia, meets Titus (Acts 20:1; 2 Cor. 2:12–13); writes 2 Corinthians
57*	Winters in Corinth (Acts 20:2–3; 2 Cor. 9:4), writes to the Romans from Corinth; travels to Jerusalem; is arrested (Acts 21:27–36)
57–59	Transferred as prisoner to Caesarea, stays for two years (Acts 24:27)
60*	Voyage to Rome; shipwrecked, spends three months on Malta (Acts 28:11); finally arrives in Rome
62*	Under house-arrest in Rome (Acts 28:30–31), writes Ephesians, Philippians, Colossians, Philemon
62–67	Released from house-arrest in Rome, travels to Spain (?), writes 1 Timothy (from Macedonia?) and Titus (from Nicopolis); is rearrested, writes 2 Timothy from Rome, is martyred

* denotes approximate date; / signifies either/or

FACT

Antioch in Pisidia was one of 16 cities that the Syrian king Seleucus named after his father Antiochus. The city had a large Jewish population and the high status of being a Roman colony, probably Asia Minor's most important. Designed to be a smaller version of Rome, it was organized into seven districts and possessed all the amenities that Rome afforded. These included an aqueduct, bathhouse, and most notably its large sanctuary devoted to emperor worship.

ACTS—NOTE ON 13:1 **Prophets and teachers** are always distinct offices in the NT church. See note on 1 Cor. 12:10 and other notes on 1 Corinthians 12–14. **Niger** indicates he likely came from Africa, as did the Cyrenean **Lucius**. (Cyrene was the capital city of a Roman province on the north coast of Africa; see Acts 2:10.) **Herod the tetrarch** is Herod Antipas, who reigned in Galilee 4 B.C.–A.D. 39, during Jesus' ministry (Matt. 14:1; Luke 3:1; 23:8; Acts 4:27). He was a son of Herod the Great (Matt. 2:1). **Manaen**, as a **lifelong friend** of Herod Antipas, would have been brought up with him from childhood.

ACTS—NOTE ON 13:2 **While they were worshiping the Lord and fasting**. "They" likely refers to the whole congregation, although the five prophets may well have given the Spirit's message.

ACTS—NOTE ON 13:3 **they**. Probably the entire congregation. The laying on of hands was a "commissioning," indicating the church's support of the two in their mission. It also provided a physical symbol of giving the Holy Spirit's power to them (see 6:6; 8:17; 9:17; 19:6).

ACTS—NOTE ON 13:4–12 The two missionaries worked first on Cyprus, Barnabas's home (4:36). The events of Paul's first missionary journey are recorded in 13:4–14:26. It likely began in A.D. 46 or 47 and lasted perhaps a year and a half.

Itinerary of Paul's First Journey

City	Province/Region	Reference
Antioch	Syria	13:1–3
Seleucia	Syria	13:4
Salamis	Cyprus	13:5
Paphos	Cyprus	13:6–12
Perga	Lycia *(region of Pamphylia)*	13:13
Antioch	Galatia *(region of Pisidia)*	13:14–52

Iconium	Galatia	14:1–6
Lystra	Galatia *(region of Lycaonia)*	14:6, 8–19
Derbe	Galatia *(region of Lycaonia)*	14:6, 20–21

Lystra	Galatia *(region of Lycaonia)*	14:21–23
Iconium	Galatia	14:21–23
Antioch	Galatia *(region of Pisidia)*	14:24
Perga	Lycia *(region of Pamphylia)*	14:24–25
Attalia	Lycia	14:25
Antioch	Syria	14:26–28

ACTS—NOTE ON 13:4 Setting out from Antioch (v. 1), Paul and Barnabas traveled about 16 miles (26 km) **down to** the port city of **Seleucia**.

ACTS—NOTE ON 13:5 **Salamis** was the closest port of Cyprus (about 130 miles [209 km] southwest of Seleucia). **John** (John Mark) was an assistant to Paul and Barnabas (see note on 12:12). They began their witness in the **synagogues of the Jews**, a pattern regularly followed by Paul (17:1–2). This was a natural starting point, since the Jewish people already believed that the OT Scriptures were the authoritative and truthful words of God.

ACTS—NOTE ON 13:6 **Paphos** was 90 miles (145 km) southwest of Salamis. It was the seat of the Roman government of Cyprus. **Bar-Jesus**. Paul's later description of him as a "son of the devil" suggests that his "magic" was assisted by demonic powers. Both pagan and Jewish people practiced magic. Its goals included healing diseases, bringing physical blessings, cursing or otherwise harming others, and guarding against both curses and demons. Magicians also claimed to know the future.

ACTS—NOTE ON 13:7 **The proconsul** was the highest-ranking official in a Roman senatorial province.

ACTS—NOTE ON 13:8 Bar-Jesus, also known as **Elymas**, opposed the missionaries because he viewed them as a threat to his profitable relationship with the proconsul.

ACTS—NOTE ON 13:9 This verse marks the transition in Acts from **Saul** to **Paul**. Now that he is working in Gentile territory, the Hebrew Saul becomes known by his Roman name, Paul. He will be so named throughout the rest of Acts, except in 22:7, 13, and 26:14, which recall earlier events.

ACTS—NOTE ON **13:11–12** **the proconsul believed**. Throughout Acts, miracles have a significant role in bringing unbelievers to genuine faith.

ACTS—NOTE ON **13:13** **Perga** was 8 miles (13 km) inland. Paul does not seem to have remained there long, but witnessed there on his return journey (14:25). The reason for John Mark's departure is not specified. Paul's later conflict with Barnabas (15:36–41) shows that he was not pleased that John Mark left.

ACTS—NOTE ON **13:14** **Antioch in Pisidia**. The city had a large Jewish population. It had the high status of being a Roman "colony." **synagogue**. See notes on v. 5; Rom. 1:16.

ACTS—NOTE ON **13:15** The regular synagogue service centered around the reading of Scriptures from the **Law and the Prophets**. **rulers**. Worship was led by the ruling elder.

ACTS—NOTE ON **13:16–41** Paul's sermon consisted of three parts: a sketch of OT history (vv. 16b–25), God's ultimate provision in Jesus Christ (vv. 26–37), and an invitation (vv. 38–41). **You who fear God** (v. 16) refers to the "God-fearers" in the synagogue (see note on 10:2).

ACTS—NOTE ON **13:20** **About 450 years** seems to cover the period from Israel's time in Egypt (400 years) through the wilderness (40 years) and conquest (about 10 years), to the judges.

ACTS—NOTE ON **13:31** **For many days he appeared** suggests that there were more resurrection appearances of Jesus than are recorded in the Gospels.

ACTS—NOTE ON **13:38–39** **freed**. The Greek verb here is regularly translated "justified" and means "to declare innocent, to justify." Many Jews sought to deal with their sin through living by the **law of Moses**. The law cannot free a person from sin, though. Not only do all people fail to keep it but it was never designed to bring about final atonement for sins (Gal. 3:10–14; Heb. 10:1–14).

ACTS—NOTE ON **13:42–52** Although the response at the synagogue was favorable, the Jews turned against Paul the next Sabbath when a large group of Gentiles showed up. Paul responded by preaching to the Gentiles, a pattern he continued in every city he visited.

ACTS—NOTE ON 13:44 Since the population of Antioch was mainly Gentile, **almost the whole city** indicates that the majority who came were Gentiles.

ACTS—NOTE ON 13:46–47 Citing Isa. 49:6, Paul stated he was now **turning to the Gentiles**. Paul and Barnabas do the work of the "servant" described in Isaiah because of their connection to Jesus, God's servant. **It was necessary** to begin with the Jews since they were God's chosen people and had priority in salvation history (see note on Rom. 1:16).

ACTS—NOTE ON 13:48 as many as were appointed to eternal life believed. Throughout Acts, Luke maintains a dual emphasis on divine election ("appointed") and human response ("believed") (see 2:23; 3:13–16; 3:17; 4:27; 4:28).

God's Sovereignty in Salvation as Seen in Acts

God ordained the cross	**God calls, adds, and appoints many to eternal life**	**God gives faith and repentance; God cleanses and opens hearts**
2:23 "Jesus, delivered up according to the definite plan and foreknowledge of God" 3:18 "what God foretold by the mouth of all the prophets, that his Christ would suffer, he thus fulfilled" 4:27–28 "there were gathered together . . . Herod and Pontius Pilate, along with the Gentiles and the people of Israel, to do whatever your hand . . . had predestined to take place"	2:39 "the promise is to . . . everyone whom the Lord our God calls to himself" 2:41 "there were added that day about three thousand souls" 2:47 "the Lord added to their number day by day those who were being saved" 5:14 "believers were added to the Lord, multitudes of both men and women" 11:24 "a great many people were added to the Lord" 13:48 "as many as were appointed to eternal life believed"	3:16 "the faith that is through Jesus" 5:31 "God exalted him . . . to give repentance to Israel" 11:18 "to the Gentiles also God has granted repentance that leads to life" 15:8–9 "God . . . having cleansed their hearts by faith" 16:14 "The Lord opened her heart to pay attention to what was said by Paul" 18:27 "those who through grace had believed"

ACTS—NOTE ON 13:51 shook off the dust from their feet. See note on Matt. 10:14. **Iconium** was 90 miles (145 km) by road southeast from Pisidian Antioch.

ACTS—NOTE ON 14:1 Paul's witness in Iconium followed the pattern in Pisidian Antioch; he began in the **synagogue** (see notes on 13:5; Rom. 1:16).

FACT

Why did they try to worship Paul and Barnabas? When Paul performed a miracle in Lystra, the people treated him and Barnabas as gods (14:8–18). They did this because of a local myth about the gods Hermes and Zeus visiting their region in human form, seeking hospitality. Only one couple gave them shelter, and as a result they were spared when the gods drowned everyone else as punishment.

ACTS—NOTE ON **14:4** Both Paul and Barnabas are referred to as **apostles** (vv. 4, 14). The word has the general meaning of "one who is sent." It is also used throughout the NT as a more technical term for someone chosen and commissioned by Christ for the proclamation of the gospel (Matt. 10:2; Luke 9:1; Acts 1:2, 15–26). Paul understood his calling as an apostle to be like the calling of the original Twelve in this technical sense, because he had seen Christ on the road to Damascus and had been specifically chosen and appointed by Christ (9:15; 26:16–17). See also 1 Cor. 9:2; 15:7–9; Gal. 1:1, 12, 16–17.

ACTS—NOTE ON **14:8–23** Lystra was populated mainly by Gentiles and had no synagogue. The ministry of Paul and Barnabas there centered around the healing of a lame man.

ACTS—NOTE ON **14:9** **seeing that he had faith to be made well**. The Holy Spirit gave Paul the ability to see what was happening in the invisible, spiritual realm.

ACTS—NOTE ON **14:11–13** **The gods have come down to us in the likeness of men**. Since the people were speaking in their native **Lycaonian** language, Paul and Barnabas were probably unaware of what was happening until the local priest began to **offer sacrifice**.

ACTS—NOTE ON **14:14–15** **who made the heaven and the earth**. Since the Lystrans believed in many gods, it was necessary to begin with the basic message that the Israelite God is the Creator of all that exists.

ACTS—NOTE ON **14:17** **rains . . . and fruitful seasons**. Paul tells them their regular harvests, the **food** they eat every day, and the **gladness** they experience in the ordinary activities of life are all a **witness** from God of his existence, wisdom, and goodness. The themes of this short speech will be developed in the speech at Mars Hill (17:16–34). These are the two occasions where Paul speaks to Gentiles who worship idols.

ACTS—NOTE ON 14:19 **Iconium** and **Antioch** were more than 100 miles (161 km) distant by road.

ACTS—NOTE ON 14:20 The presence of **disciples** indicates that, despite the opposition, a group of believers was established at Lystra (including Timothy; 16:1).

ACTS—NOTE ON 14:21 Derbe, about 58 miles (93 km) southeast of Lystra, marked the farthest point in Paul's first journey. From **that city** (Derbe) Paul could have continued on south to his starting point of Syrian Antioch on foot. This would have been much easier than going back through **Lystra**, **Iconium**, and Pisidian **Antioch**. Taking this longer route shows the importance Paul attached to maintaining contact with his churches and establishing local elders—even in the cities where he faced violent opposition.

ACTS—NOTE ON 14:22 **many tribulations**. See Paul's account of his persecutions in 2 Tim. 3:10–12.

ACTS—NOTE ON 14:23 Paul's churches followed the synagogue pattern of leadership by **elders**. The language here indicates several elders in every church (see also, e.g., 11:30; 15:6; 20:17; 1 Tim. 5:17; Titus 1:5; 1 Pet. 5:5). See also note on 1 Sam. 4:3.

ACTS—NOTE ON 14:24–26 Paul and Barnabas retraced their steps south to **Perga** and the port city of **Attalia**. They then sailed home to their sponsoring congregation in Syrian **Antioch**. This time they shared the gospel in Perga (see note on 13:13). **the work**. See 13:2. It was perhaps during this time in Antioch that Paul penned his letter to the Galatians (c. A.D. 48).

ACTS—NOTE ON 14:27 **opened a door**. An expression Paul used elsewhere (e.g., 1 Cor. 16:9).

ACTS—NOTE ON 15:1–35 *The Jerusalem Council.* A conference was held in Jerusalem (c. A.D. 48 or 49) to discuss conditions for Gentile membership in the church. The "Pharisaic" group in the Jerusalem church (vv. 1–5) raised the issue. Peter defended the Gentile mission (vv. 6–11). James proposed a solution (vv. 12–21), and an official agreement was reached (vv. 22–35).

FACT

The Jerusalem Council settled some crucial practical issues to enable Jewish and Gentile Christians to worship and minister together (15:1–35).

ACTS—NOTE ON 15:1–5 The Antioch church had reached out to many Gentiles (11:20–21). God had given Paul and Barnabas great success among the Gentiles on their mission (14:27). Some conservative Jewish Christians argued that Gentiles needed to be circumcised in order to be Christians.

ACTS—NOTE ON 15:1 The Jewish law contained basic moral laws and many laws of a more "ceremonial" nature. These included circumcision, food laws, and many requirements involving external purity, sacrifices, and festivals. To follow them would make it virtually impossible for Gentiles to live in their communities. Paul addresses the issue of circumcision in Rom. 2:25–29; 4:9–16; Gal. 2:3–5; 5:2–12; 6:12–15.

ACTS—NOTE ON 15:5 Those from the **Pharisees** were likely the same group as those insisting on circumcision in v. 2 and 11:2.

ACTS—NOTE ON 15:6–11 Peter defended Paul's Gentile mission.

ACTS—NOTE ON 15:6 The **apostles and the elders** provided the main leadership at the council. Verse 22 indicates that "the whole church" was present for the occasion and apparently also gave consent to the decision.

ACTS—NOTE ON 15:7 **after there had been much debate**. This important theological issue in the early church was decided by careful reasoning and thoughtful discussion based on Scripture. Peter's reference to the Gentiles hearing the **gospel . . . by my mouth . . . in the early days** refers to his witness at the house of Cornelius (10:34–43), c. A.D. 38, as many as 10 years before the Jerusalem council.

ACTS—NOTE ON 15:9 **cleansed their hearts by faith**. The faith of the Gentiles at Cornelius's house is implicit in chs. 10–11, but Peter refers to it clearly here. They were saved by faith in their hearts, not by circumcision in their flesh.

ACTS—NOTE ON 15:10–11 **Yoke** here refers to the whole of the Mosaic law (see note on v. 1). By speaking of the law as an unbearable yoke, Peter argued that even the Israelites were unable to fulfill it perfectly, and that salvation could never be obtained through the law (see Rom. 2:17–24; Gal. 5:1). Only one means of salvation exists for both Jew and Gentile: faith in Jesus Christ. By contrast, Jesus calls people to take his new "yoke" upon them, a yoke that is easy (see note on Matt. 11:29).

ACTS—NOTE ON 15:12–21 When some apostles had begun to leave Jerusalem for a wider witness, the Jerusalem leadership was continued by others. Jesus' brother James had a prominent role (see 12:17; 21:18–25). At the Jerusalem council, James supported Peter's conclusions about a "circumcision-free" Gentile mission and offered a suggestion for establishing fellowship between Jewish and Gentile Christians.

ACTS—NOTE ON 15:14 **Simeon**. Simon Peter. **a people for his name**. This means "for himself," since someone's "name" represented all that was true about him and his character. It also seems to imply "for his reputation and his glory."

ACTS—NOTE ON 15:16–18 James refers to "prophets" (v. 15), showing that he could appeal to more than one OT text to defend the inclusion of Gentiles by faith alone. See the allusion to Isa. 45:21 in Acts 15:18, and the context of the Isaiah prophecy. James concentrated on Amos 9:11–12, which anticipated the time when God would restore the house of David and claim a people for himself from among the **Gentiles**. James agreed with Peter that the time of including Gentiles in God's people had arrived.

ACTS—NOTE ON 15:19–21 James agreed with Peter that they should not **trouble** the Gentiles with the ritual laws. But he knew that Gentile Christians would have contact with Jewish Christians who still kept the ceremonial law. He offered a proposal by which Gentile Christians could have fellowship with Jewish Christians and avoid giving unnecessary offense. The first three requirements (see v. 29) seem to be culturally sensitive and designed for these specific circumstances: staying away from food offered to **idols**, from **blood** (meat with the blood in it), and from **strangled** meat (which would also have blood in it). (But see 1 Cor. 8:1–11:1.) The fourth requirement, dealing with **sexual immorality**, was not a contextual or optional standard of obedience like the other three. It may have needed special emphasis because many Gentiles did not hold to a high standard of sexual purity. This also serves as a reminder that the moral standards of the OT still need to be obeyed. James concludes his appeal by noting the widespread (**in every city**) teaching and acceptance of the Mosaic law. There was no need to give unnecessary offense either to Jewish believers or to unbelieving Jews who might consider becoming Christians in the future.

ACTS—NOTE ON 15:22 **it seemed good**. Representatives of the Jerusalem church carried the letter reflecting the unanimous decision of the council. Nothing more is known of **Judas called Barsabbas**, but **Silas** soon became Paul's missionary companion (v. 40). Silas is a shortened form of the Greek name Silvanus, the name by which he is known in the NT epistles.

ACTS—NOTE ON 15:23 The Roman province of **Syria** included **Cilicia**. **Antioch** was its capital.

ACTS—NOTE ON 15:24 **unsettling your minds**. Those insisting that Gentile converts should be circumcised neither represented the Jerusalem leadership nor had their approval (see vv. 1–2, 5).

ACTS—NOTE ON 15:28 **it has seemed good to the Holy Spirit and to us**. The apostles and elders were confident that the Holy Spirit had guided their decision. **no greater burden**. They were not requiring circumcision and observance of the entire Mosaic law (v. 10), for salvation is by grace alone (v. 11).

ACTS—NOTE ON 15:32 **Prophets** were gifted to speak what the Holy Spirit revealed to them (see notes on 1 Cor. 12:10; and other notes on 1 Corinthians 14).

SILAS

Silas was a Judean Christian and a leader in the Jerusalem church. After Paul and Barnabas parted ways, Silas joined Paul as a coworker on his second missionary journey. While in Philippi, Paul cast out a spirit that was enabling a girl to tell fortunes (ch. 16). The girl's owners were furious, since they had been making money from her demonic powers. They brought Paul and Silas before the magistrates, and they were flogged and jailed. Paul and Silas were miraculously freed from their bonds—but rather than flee, they saw an opportunity to share the gospel. As a result, their jailer and his household became Christians. Silas is known by the name "Silvanus" in the NT epistles. He worked closely with the apostle Peter, and delivered Peter's first letter to its recipients in Asia Minor (1 Pet. 5:12). **(Acts 15:32)**

AQUILA AND HIS WIFE, PRISCILLA

Aquila and his wife, Priscilla (also called Prisca), were close friends and coworkers with the apostle Paul. Forced from Rome by the emperor Claudius, they fled to Corinth (18:1–2). Like Paul, who stayed in their home, they were tentmakers by trade. On his way back to Antioch, Paul left Priscilla and Aquila in Ephesus to establish the church in that city. There the godly couple taught the Christian way "more accurately" to a gifted Alexandrian disciple named Apollos (18:26). They were eventually able to return to Rome, where the church met in their home (Rom. 16:3–5). Paul's deep love and respect for Aquila and Priscilla is obvious in his letter to the Romans, where he declares that the couple "risked their necks" for his life (Rom. 16:3). **(Romans 16:3–5)**

ACTS—NOTE ON 15:33 **They were sent off in peace** suggests that Judas and Silas returned to Jerusalem.

ACTS—NOTE ON 15:36–18:22 *The Witness in Greece.* Paul's second missionary journey centered on the cities of the Greek provinces of Macedonia and Achaia, including Philippi, Thessalonica, Berea, Athens, and Corinth. This second journey probably began in A.D. 48 or 49 and ended in 51.

Itinerary of Paul's Second Journey

City	Province/Region	Reference
Antioch	Syria	15:35
	Cilicia	15:41

Derbe	Galatia *(region of Lycaonia)*	16:1
Lystra	Galatia *(region of Lycaonia)*	16:1–5
	Asia *(region of Phrygia)*	16:6
	Galatia	16:6
Troas	Asia *(region of Mysia)*	16:7–10
Samothrace	Thrace	16:11
Neapolis	Macedonia	16:11
Philippi	Macedonia	16:12–40
Amphipolis	Macedonia	17:1
Apollonia	Macedonia	17:1
Thessalonica	Macedonia	17:1–9
Berea	Macedonia	17:10–14
Athens	Achaia	17:15–32
Corinth	Achaia	18:1–17
Cenchreae	Achaia	18:18
Ephesus	Asia	18:19–21
Caesarea	Palestine	18:22
Jerusalem?	Palestine	18:22
Antioch	Syria	18:22

ACTS—NOTE ON **15:37** **John called Mark**. See note on 12:12.

ACTS—NOTE ON **15:39** **a sharp disagreement**. In the sovereignty of God, out of this disagreement came a doubling of their labor. Barnabas went to strengthen the churches in Cyprus and Paul went to the churches in Syria, Cilicia, and Galatia. In addition, both of their assistants (Mark and Silas) went on to have significant ministries.

ACTS—NOTE ON **15:41** Paul’s route took him by foot to the churches of his first missionary journey in reverse order.

ACTS—NOTE ON **16:1** Probably **Timothy**, his mother, and his grandmother had been led to Christ during Paul’s first witness in Lystra (14:8–23; see 2 Tim. 1:5). Having a Greek father, Timothy had not been circumcised, though by Jewish law the child of a Gentile father and Jewish mother was considered Jewish.

FACT

Philippi was founded by the Greek king Philip II, father of Alexander the Great, in 356 B.C. Some 300 years later, in 42 B.C., it was in Philippi that Augustus Caesar defeated Brutus and Cassius after they had assassinated Julius Caesar. But the most significant event to occur in Philippi is recorded in 16:6–15, when Paul came to Philippi, making it the first European city to hear the Good News from this great ambassador of Christ.

ACTS—NOTE ON 16:3 **because of the Jews who were in those places**. Paul always began in the synagogues. Having an uncircumcised Jew with him would have made any witness to Jews much more difficult.

ACTS—NOTE ON 16:4 The **decisions** of the Jerusalem council were addressed specifically to believers in Antioch and throughout Syria and Cilicia (15:23). Since the issue of Gentile converts affected all the churches, Paul reported those decisions as he traveled **through** other **cities** as well.

ACTS—NOTE ON 16:6–7 Paul proceeded farther west into **Phrygia**. Had he continued in that direction he would have traveled through **Asia**. **The Spirit of Jesus** (the Holy Spirit) prevented this, and he went north through **Mysia**. He was also prevented from witnessing in **Bithynia**.

ACTS—NOTE ON 16:8 **Troas** was an Aegean port 14 miles (23 km) south of ancient Troy. It was the primary Asian harbor for ships destined for Macedonia.

ACTS—NOTE ON 16:9 **a vision . . . a man**. See 7:31; 9:10; 10:3; 12:9; 18:9. Though not far from Troas in nautical miles, **Macedonia** was considered part of Europe.

ACTS—NOTE ON 16:10 **we**. Most likely at this point Luke, the author of Acts, joined the missionary group.

ACTS—NOTE ON 16:11–40 Philippi was the first Macedonian city in which Paul witnessed.

ACTS—NOTE ON 16:11 **Samothrace** was an island on the direct route between **Troas** and **Neapolis**. It was the port for Philippi, which lay 8.5 miles (14 km) inland. Paul’s ship would likely have stopped (probably simply to anchor offshore for the night) on the north side of Samothrace. Neapolis was on a natural harbor still in use today.

ACTS—NOTE ON 16:12 **Philippi** was a **Roman colony**, the most privileged status for provincial cities.

ACTS—NOTE ON 16:13 Few Jews lived in Philippi. Like Lydia, the women who attended the prayer meeting may have been God-fearers and not Jews.

ACTS—NOTE ON 16:14 **Lydia** came from **Thyatira** (see notes on Rev. 2:18–29), a city of the province of Asia in the district of Lydia, for which she may have been named. As a **seller of purple goods**, she would have been wealthy.

ACTS—NOTE ON 16:15 Lydia's **household** likely included servants as well. Her house eventually became the gathering place for Christians (v. 40).

ACTS—NOTE ON 16:16 **a spirit of divination**. A demonic spirit who gave information to the slave girl so that she could tell people secrets about their lives. **Fortune-telling** was forbidden in the OT (Deut. 18:10; 2 Kings 17:17).

ACTS—NOTE ON 16:18 The words of the fortune-telling girl (v. 17) were true in a formal sense. Paul was **greatly annoyed**, probably because he did not want it to appear that she was his partner in the gospel. **I command you in the name of Jesus Christ to come out of her**. Such a verbal command is consistent with the authority over demons that Jesus himself had (see Matt. 8:16; 12:28) and that he gave to his disciples (Matt. 10:8; Luke 10:17).

ACTS—NOTE ON 16:19 **their hope of gain was gone**. Throughout Acts, greed often works against the gospel (8:18–24; 13:8–12; 19:24).

ACTS—NOTE ON 16:20 The **magistrates** were responsible for maintaining civil order. Two of these officials were appointed to each Roman colony.

ACTS—NOTE ON 16:22 **gave orders to beat them with rods**. Magistrates in Roman cities had attendants who carried bundles of wooden rods bound together. These symbolized the magistrates' authority and their right to inflict corporal punishment. Paul and Silas were severely beaten with these wooden rods (v. 23; compare 2 Cor. 11:25). There was no fair hearing to gather the facts or to allow Paul and Silas to speak in their own defense (see 1 Thess. 2:2).

ACTS—NOTE ON 16:25 **praying and singing hymns to God**. Joy for the honor of suffering for Christ is a common theme in Acts (see 4:24–30).

ACTS—NOTE ON 16:30 **what must I do to be saved?** The jailer's question most likely refers to being saved from God's judgment, which he would have heard about through listening to his prisoners' prayers and songs.

ACTS—NOTE ON 16:31 For belief in Christ as the key to salvation, see 10:43; John 3:16; Rom. 1:16; 10:10–11.

ACTS—NOTE ON **16:33** **baptized . . . he and all his family**. The jailer seems to have gathered his whole household to listen to Paul's message. Christians disagree as to whether the baptism of household members included infants or was confined to older members of the household who were capable of believing.

ACTS—NOTE ON **16:34** **Rejoiced** signifies a deep spiritual joy in the NT (compare Luke 10:21; John 8:56; Acts 2:26; 1 Pet. 4:13; Rev. 19:7).

ACTS—NOTE ON **16:35** **Let those men go**. Why the magistrates decided to release the two prisoners is not stated.

ACTS—NOTE ON **16:37** **do they now throw us out secretly? No!** Paul insisted on being publicly cleared of the charges so the people of Philippi would not continue to believe that he was a troublemaker and a lawbreaker. **citizens**. Roman law forbade beating or imprisoning a Roman citizen without a formal hearing.

ACTS—NOTE ON 17:1–9 From Philippi Paul traveled the 94 miles (151 km) to Thessalonica, capital of Macedonia. The Philippian church helped him during this time (Phil. 4:16).

FACT

The Court of the Areopagus had authority over the civil and religious life of Athens. In Paul's day, it had a special interest in religion and morality. Paul preached at the Areopagus to a crowd that included philosophers (17:16–34).

ACTS—NOTE ON 17:1 Philippi, **Amphipolis**, **Apollonia**, and **Thessalonica** were all cities on the main east-west Roman highway called the "Egnatian Way." These cities were separated from each other by about a day's journey by foot.

ACTS—NOTE ON 17:2 The reference to Paul preaching on **three Sabbath days** gives the impression of a brief stay in Thessalonica, but this was only the period of his synagogue preaching. Paul's first letter to the Thessalonians indicates a longer ministry there (see 1 Thess. 2:9; also Phil. 4:16).

ACTS—NOTE ON 17:3 **necessary for the Christ to suffer**. The Jews resisted the idea that the Messiah had to suffer, even though this theme is found in the OT (Psalm 22; Isaiah 53; Zech. 12:10; 13:7).

ACTS—NOTE ON 17:4 In the Greco-Roman world **women** often held prominent positions (see 13:50; 17:12).

ACTS—NOTE ON 17:5 **The Jews were jealous** because they were losing power and influence (see 5:17; 13:45; see also 16:19; 19:23–28). On the expression “the Jews,” see notes on John 1:19; Acts 9:23; and ESV footnote on 17:5.

ACTS—NOTE ON 17:9 The **money as security** was given as a guarantee that there would be no more disruptions as a result of Paul’s preaching. It probably meant that Paul would have to leave Thessalonica, since his Jewish opponents would continue to stir up trouble. This may have been “Satan’s hindrance,” which Paul said prevented his return to Thessalonica (1 Thess. 2:18).

ACTS—NOTE ON 17:10–15 Paul and Silas fled to Berea, 50 miles (81 km) by road southwest of Thessalonica.

ACTS—NOTE ON 17:11 **Noble** originally meant “of noble birth” or “well born” in Greek. The word was also applied to people who exhibited noble behavior, who were open-minded, fair, and thoughtful. **examining the Scriptures daily to see if these things were so**. By praising this activity, Luke encourages searching the Scriptures as a pattern for all believers. He also supports the idea that the Bible can be understood by ordinary people who read it eagerly and diligently, depending on God for help.

ACTS—NOTE ON 17:14 **immediately sent Paul off**. Apparently most of the opposition was directed against Paul. Thus, the believers sent him away, while allowing Silas and Timothy to remain among them. **To the sea** indicates that they took Paul as far as the coast. The text does not specify whether Paul then traveled to Athens by ship or by land (222 miles [357 km] along the coastal road).

ACTS—NOTE ON 17:15 **a command for Silas and Timothy to come to him as soon as possible**. Luke does not give many details here about the travels of Silas and Timothy. Paul gives more information in 1 Thessalonians 3, and Luke gives more details at Acts 18:1, 5. These passages reveal the following sequence: (1) Paul traveled to Athens, leaving Silas and Timothy in Berea (17:14–15). (2) Paul summoned Silas and Timothy to join him in Athens (v. 15). (3) Silas and Timothy joined Paul in Athens (v. 16; 1 Thess. 3:1–2). (4) Paul became concerned for the churches he had just founded in Macedonia (in

Philippi, Thessalonica, and Berea), so he sent Timothy to Thessalonica to find out how that church was doing under persecution (1 Thess. 3:1–2). At the same time he must have sent Silas somewhere else in Macedonia, perhaps to Philippi and Berea (Acts 18:5). Paul was willing to be left at Athens “alone” (1 Thess. 3:1). (5) Paul “left Athens and went to Corinth” (Acts 18:1). (6) Silas and Timothy joined Paul again in Corinth, bringing good news from the churches of Macedonia (18:5; 1 Thess. 3:6). (7) From Corinth, Paul wrote his two letters to the church at Thessalonica (1 Thess. 1:1; 2 Thess. 1:1; both of these letters come from “Paul, Silvanus [Silas], and Timothy”).

ACTS—NOTE ON 17:16 **Athens** was filled with temples and statues of the Greek gods. The great temple to Athena (the Parthenon), stood alongside other temples atop the acropolis overlooking the city. Many other pagan sacred sites have also been found. There was also a Jewish presence in Athens. **his spirit was provoked within him**. Paul’s human spirit was disturbed by the idolatry.

ACTS—NOTE ON 17:17 Although Paul saw a few people come to faith here in Athens (v. 34), he had no helpers with him, there is no record of any miracles being done, and there is no record of a church being established. **Devout persons** means God-fearing Gentiles (see note on 8:26–27).

ACTS—NOTE ON 17:18 Paul spoke with representatives of two of the most popular philosophies of the day, Stoicism and Epicureanism.

ACTS—NOTE ON 17:19 The **Areopagus** is the “hill of Ares” (named after the Greek god of war; also called Mars Hill). The Court of the Areopagus was a long-established body with extensive authority over the civil and religious life of Athens.

ACTS—NOTE ON 17:22–34 Paul’s Areopagus address is the prime example in Acts of preaching to Gentiles who have no knowledge of the OT.

ACTS—NOTE ON 17:22–23 **Religious** could be taken either positively (“pious”) or negatively (“superstitious”).

ACTS—NOTE ON 17:23 **To the unknown god**. In the second century A.D., the Greek geographer Pausanias recorded “altars of the gods named Unknown” in Athens and at Olympia. An inscription found at Pergamum reads “to unknown gods.”

ACTS—NOTE ON 17:24–25 Paul speaks of **the God who made the world and everything in it**, including mankind. He identifies this one true God as superior to all the lesser, competing gods worshiped in Athens.

ACTS—NOTE ON 17:26 **One man** refers to Adam. **every nation of mankind**. This idea of ancestral unity would have appealed to the Stoics' strong sense of human brotherhood. Paul affirms the historicity of Adam and the descent of the entire human race from him. He also rules out any kind of racism, since all ethnic groups come from one man.

ACTS—NOTE ON 17:27 **Feel their way toward him** implies a kind of groping in darkness, without really knowing how to find God. **Not far from each one of us** implies that God exists everywhere at the same time. It also implies that God hears people's prayers and knows their hearts. There is a God to find. He is not hard to find. He has revealed himself through the story Paul prepares to tell.

ACTS—NOTE ON 17:28 **some of your own poets**. Instead of the OT, Paul quotes some statements from pagan Greek writers familiar to his audience. He quotes them with approval, but this does not imply that he approves of everything that these writers said or wrote. The first quotation (**in him we live . . .**) appears to be from a hymn to Zeus by Epimenides of Crete (c. 600 B.C.). The second quotation is from the poem *Phainomena* by the Stoic poet Aratus (c. 315–240 B.C.).

ACTS—NOTE ON 17:29 God is not **like gold or silver or stone**, of which idols are made. God made us (we are **God's offspring**). We are much more complex and wonderful than these lifeless materials. Therefore God himself must also be much more wonderful than these things.

ACTS—NOTE ON 17:30 Paul now moves to his distinctly Christian appeal. He distances himself from the philosophers. **God overlooked**. God did not immediately judge the world in previous times.

ACTS—NOTE ON 17:31 **he will judge the world**. God will hold all people accountable. **raising him from the dead**. Jesus is not just a religious teacher. Jesus' resurrection is the heart of God's plan for history. It is the basis for hope in the future resurrection of the body (1 Cor. 15:42–57; Rev. 21:4). It also provides central evidence to persuade people to believe in Christ (Acts 2:24, 32). Most importantly, the resurrection placed Jesus at God’s right hand, showing his authority to be the judge and the giver of salvation (2:30–36).

ACTS—NOTE ON 18:1–22 Corinth was Paul’s last major place of witness on his second journey.

FACT

Gallio was proconsul of Achaia from A.D. 51–52, when Paul was in Corinth, the major city of that province. He was the brother of Seneca, the famous Roman philosopher. The dates of his time in office, known from extrabiblical sources, have given Bible scholars a valuable tool for determining the dates of Paul’s missionary journeys.

ACTS—NOTE ON 18:1 **Corinth** was 46 miles (74 km) west of Athens. It was a Roman colony and the most influential city of the province of Achaia.

ACTS—NOTE ON 18:2 Claudius’s expulsion of the **Jews** from **Rome** in A.D. 49 seems to have resulted from trouble in the synagogues created by the Christian message. **Aquila** and **Priscilla** were possibly already Christians when they fled from Rome.

ACTS—NOTE ON 18:4 **Greeks**. God-fearers.

ACTS—NOTE ON 18:5 Paul apparently had sent **Silas and Timothy** from Athens to visit the Macedonian churches (see note on 17:15). When they rejoined Paul in Corinth, they probably brought a contribution for Paul’s ministry from the Macedonian churches (see 2 Cor. 11:9).

ACTS—NOTE ON 18:6 **shook out his garments**. A gesture of rejection, much like shaking the dust from one’s feet (compare 13:51; and note on Matt. 10:14). **Your blood be on your own heads**. Paul has told them the truth. It is not his fault if they reject it.

ACTS—NOTE ON 18:7 Paul did not completely give up on witnessing to the Jews of Corinth, as his relocating **next door to the synagogue** indicates.

ACTS—NOTE ON 18:8 **Crispus**. See 1 Cor. 1:14. **believed and were baptized**. Baptism seems to have occurred soon after each person’s profession of faith.

ACTS—NOTE ON 18:9–11 The Lord assured Paul that, "**I have many in this city who are my people**," meaning that many in Corinth would come to faith in Christ. Yet Paul did not conclude that his work in Corinth was done. Rather, he **stayed a year and six months** (c. A.D. 49–51, during which time he wrote 1–2 Thessalonians), longer than in any other city except Ephesus.

ACTS—NOTE ON 18:12 The **proconsul** of a province was its chief judicial officer. **Gallio** served in this role A.D. 51–52. This provides one of the keys for determining the dates of Paul's missionary journeys. The **tribunal** was the proconsul's judgment seat in the marketplace.

ACTS—NOTE ON 18:14 Gallio's decision that the Jewish accusations against the Christians concerned only matters of their own religion established the important legal precedent that Christians were not violating Roman law when merely teaching Christian doctrine. A similar judgment comes later, in 25:19.

ACTS—NOTE ON 18:17 **Sosthenes** may have been a Jewish convert to Christianity. Paul mentions someone by that name as his "coauthor" in 1 Cor. 1:1. In Acts 18:8, Crispus is called "the ruler of the synagogue." Sosthenes may have succeeded him when Crispus became a Christian, or there may have been more than one person with this office in that synagogue.

ACTS—NOTE ON 18:18 The **many days longer** that Paul continued in Corinth seems to be in addition to the 18 months noted in v. 11. **Syria** refers to his sponsoring church of Antioch in Syria. **Cenchreae** was about 6.5 miles (10.5 km) east of Corinth and was Corinth's main port to the Aegean Sea. The cutting of Paul's hair probably indicates he had completed a vow (see Num. 6:1–21; Acts 21:20–24). One took a vow to seek divine blessing or to express thanksgiving.

ACTS—NOTE ON 18:21 **will return . . . if God wills**. Paul's brief appearance in the synagogue prepared the way for his later ministry in Ephesus (ch. 19) during his third missionary journey.

ACTS—NOTE ON 18:22 Leaving from the main Palestinian port of **Caesarea** in the spring of A.D. 51, Paul **went up and greeted the church** (in Jerusalem). Then Paul **went down** (from Jerusalem) **to Antioch** (see note on 11:19).

ACTS—NOTE ON 18:23–21:16 *The Witness in Ephesus.* This section reports Paul's third missionary journey (c. A.D. 52–57). It took place primarily in

Ephesus, the capital of the Roman province of Asia. Ephesus was a major commercial center and home of the famous temple of the goddess Artemis.

Itinerary of Paul’s Third Journey

City/Island	Province/Region	Reference
Antioch	Syria	18:22
	Galatia	18:23
	Asia *(region of Phrygia)*	18:23
Ephesus	Asia	19:1–40
	Macedonia	20:1–2
Corinth?	Achaia	20:2–3
	Macedonia	20:3
Philippi	Macedonia	20:6
Troas	Asia	20:6–12
Assos	Asia	20:13–14
Mitylene	Asia	20:14
Chios/Samos	Asia	20:15
Miletus	Asia	20:15–38
Cos	Asia	21:1
Rhodes	Rhodes	21:1
Patara	Lycia	21:1
Tyre	Syria	21:3–6
Ptolemais	Syria	21:7
Caesarea	Palestine	21:8–14
Jerusalem	Palestine	21:15–17

ACTS—NOTE ON 18:23 Again sponsored by the church in Antioch of Syria, Paul began his third missionary journey in the spring of A.D. 52. He traveled by foot through the region of his first mission on into **Galatia and Phrygia**. On the second missionary journey the Spirit had prevented him from continuing west into Asia (16:6). This time Paul headed directly west toward Ephesus.

ACTS—NOTE ON 18:24 **Alexandria** was an intellectual center in Egypt with a world-famous library.

ACTS—NOTE ON 18:25 Apollos **knew only the baptism of John**. This suggests that he had not heard about the baptism that Jesus commanded after his resurrection (see Matt. 28:19). Apollos **taught accurately the things concerning Jesus** as far as he knew them. He certainly knew about Jesus’ life and teachings. He may not have known about Jesus’ death and resurrection, or about the outpouring of the Holy Spirit at Pentecost.

ACTS—NOTE ON 18:26 Presumably **Priscilla and Aquila . . . explained** the things about Jesus that Apollos did not yet know (see note on v. 25). It is noteworthy that *both* of them “explained” to Apollos **the way of God more accurately**. This supports the idea that both men and women can explain God’s Word to each other in private or informal settings (such as personal conversation or a small group Bible study) without violating 1 Tim. 2:12. **they took him aside**. They corrected him in private (compare Mark 8:32).

ACTS—NOTE ON **18:27** **Achaia** refers particularly to Corinth (in the province of Achaia), where Paul had already established a church. Aquila and Priscilla were well known there, so a letter from them on Apollos’s behalf would carry great weight. Later, Paul acknowledged Apollos’s ministry in Corinth (1 Cor. 1:12; 3:4–6, 22). Apollos evidently returned to Ephesus after his time at Corinth. He was with Paul in Ephesus when Paul wrote 1 Corinthians (Acts 19:1–20:1; 1 Cor. 16:12).

ACTS—NOTE ON **19:1** **while Apollos was at Corinth**. See 18:27. **Disciples** here refers to followers of John the Baptist. They did not know of Jesus (19:4).

FACT

In the Greco-Roman world, many used magic to heal, to curse, or to control evil spirits. Paul encountered such magicians on his missionary journeys (8:9–24; 13:6–12). He showed how Jesus’ power greatly surpasses any magical spells, and many former magicians became believers (19:17–20).

ACTS—NOTE ON **19:2** **not even heard that there is a Holy Spirit**. They had probably moved from Palestine to Ephesus before Jesus’ ministry began. As followers of John, they knew the Messiah would bring the Spirit (Luke 3:16).

ACTS—NOTE ON **19:5** Having learned how Jesus had fulfilled the message of John the Baptist, these disciples of John submitted to baptism **in the name of the Lord Jesus**. On baptism in the name of Jesus, see note on 10:48.

ACTS—NOTE ON **19:6** **the Holy Spirit came on them**. They received the new covenant presence and power of the Holy Spirit, as on the day of Pentecost (see notes on 1:8; 2:4). Their **speaking in tongues and prophesying** was an outward demonstration and verification of their receiving the Spirit. (See note on 1 Cor. 12:10 and notes elsewhere on 1 Corinthians 12–14.)

ACTS—NOTE ON **19:9** **The Way** refers to followers of Christ. See note on 9:1–2.

ACTS—NOTE ON 19:10 Paul ministered in Ephesus for about three years (c. A.D. 52–55; see 20:31). That he reached **all the residents of Asia** reflects his missionary strategy. He started in the major cities and then sent coworkers into the surrounding area to establish churches.

ACTS—NOTE ON 19:12 **handkerchiefs or aprons**. These were not magical objects. Rather, the Holy Spirit's presence sometimes remained evident in connection with objects that Paul had touched (see note on 5:15).

ACTS—NOTE ON 19:13 **itinerant Jewish exorcists**. These persons used extensive ceremonies and spoken formulas to try to free people from the influence of evil spirits.

ACTS—NOTE ON 19:15–16 Using the name of **Jesus** was not enough to cast out evil spirits. True faith in Jesus was also necessary.

ACTS—NOTE ON 19:19 The Greco-Roman world believed in magical incantations and spells (see note on 13:6). They often collected them into **books** that sold for large sums. **Pieces of silver** probably refers to the Greek *drachma*, which represented a laborer's average daily wage.

ACTS—NOTE ON 19:21 **Macedonia** included the churches in Philippi, Thessalonica, and Berea. **Achaia** included the church in Corinth. This verse provides an outline for the rest of Acts (see 20:1–2; 21:17; 28:14).

ACTS—NOTE ON 19:22 **having sent into Macedonia . . . Timothy and Erastus**. Paul apparently wrote 1 Corinthians during the springtime, near the end of his time in Ephesus (see Acts 19:21; also 1 Cor. 16:5–10). Paul sent the letter to Corinth with Timothy and Erastus (see 1 Cor. 16:10). Later he left Ephesus to go to Corinth (see Acts 20:1–2; 1 Cor. 16:5). Erastus was a Corinthian and is included in Paul's greetings in Rom. 16:23 and 2 Tim. 4:20.

ACTS—NOTE ON 19:23 **The Way** refers to followers of Christ. See note on 9:1–2.

ACTS—NOTE ON 19:24 **Silver shrines** were replicas of the temple of **Artemis**. These were used for home altars or as offerings to be presented to the goddess.

ACTS—NOTE ON 19:28 **Great is Artemis of the Ephesians!** Civic and religious pride led to the riot.

ACTS—NOTE ON 19:29 The **theater** had a capacity of more than 20,000 in Paul's time. It was the place people gathered for town business meetings. **Gaius** and **Aristarchus** were eventually released. Aristarchus reappears later as Paul's companion (see 20:4; 27:2; Col. 4:10; Philem. 24).

ACTS—NOTE ON 19:31 The **Asiarchs** were the keepers of the imperial Roman cult in Asia. They were concerned about the safety of their fellow citizen Paul.

ACTS—NOTE ON 19:33–34 The role of the Jew **Alexander** is unclear. Perhaps he wished to separate the Jews from the Christians in the crowd's minds.

ACTS—NOTE ON 19:35 The **town clerk** was the chief administrative officer of the city. The **sacred stone that fell from the sky** probably refers to a meteorite. Meteorites were associated with Artemis worship.

ACTS—NOTE ON 19:38–40 **the courts are open**. Courts conducted by the Roman proconsul to settle disputes as well as the scheduled meetings of the town assembly. **there are proconsuls**. A "proconsul" was the head of government in a Roman province (see 13:7; 18:12). The town clerk's reasoning shows the Christian gospel was not contrary to Roman law and did not disrupt public order.

ACTS—NOTE ON 20:1 In the final days of his Ephesian ministry, after writing 1 Corinthians (see note on Acts 19:22), Paul had considerable conflict with the Corinthian church. He made a "painful" visit to them. He also wrote a "tearful" letter upon his return to Ephesus (2 Cor. 2:1–4). As his time in Ephesus neared its completion, Paul sent Titus ahead to Corinth. Upon leaving Ephesus (Acts 20:1), Paul first went north. He visited Christian communities along the way and hoped to meet Titus returning from Corinth (2 Cor. 2:12–13). In Macedonia Titus finally joined him. Titus brought the good news that the Corinthian church had repented of its opposition to Paul's leadership (2 Cor. 7:5–16). Paul then wrote 2 Corinthians.

FACT

Elders and overseers (20:17, 28) are probably two different terms for the same kind of church leader. In first-century Israel, an elder would have been an older, more mature person to whom people looked for leadership. An overseer would have been someone who was responsible for people or property. Both words describe a person who takes good care of someone or something.

ACTS—NOTE ON 20:2 **Greece** is another name for the province of Achaia, where Corinth was located.

ACTS—NOTE ON 20:3 Paul stayed at Corinth for **three months**, likely the winter months (see 1 Cor. 16:6). Sea travel was more dangerous then. **Syria**. Paul's goal was to sail to a Syrian port, with Jerusalem as the final destination (Acts 19:21). Paul wrote Romans (c. A.D. 57) during this final Corinthian visit (see note on Rom. 16:1–23). In Romans he explained that he went to Jerusalem to deliver a collection from Gentile churches for needy Christians there (Rom. 15:22–29; see Acts 24:17). **he decided to return through Macedonia**. This took Paul back to the churches of Berea, Thessalonica, and Philippi.

ACTS—NOTE ON 20:4 **accompanied him**. In 1 Cor. 16:1–4, Paul noted that official representatives from the various churches of his ministry would travel with him. They protected the offering from robbers. They also guaranteed Paul's integrity in handling the funds. **Aristarchus**. See note on Acts 19:29.

ACTS—NOTE ON 20:5 **These went on ahead**. This group may have included all the representatives or just the two Asians (v. 4). They perhaps arranged for the final voyage from **Troas** (see note on 16:8).

ACTS—NOTE ON 20:7 **On the first day of the week**. The first reference in Acts to worship on Sunday.

ACTS—NOTE ON 20:15 **Chios** was the birthplace of Homer. **Samos** was the birthplace of the mathematician Pythagoras. **Miletus** was a major Aegean harbor in the province of Asia in Paul's day.

ACTS—NOTE ON 20:17–35 Paul's Miletus address is the only example in Acts of a major speech to Christians. Of all Paul's speeches in Acts, it has the most in common with his letters, which were addressed to Christians.

ACTS—NOTE ON 20:17 The Ephesian church leaders are called **elders**. In v. 28 they are addressed as "overseers" (sometimes translated "bishops") who are to "care for" (or "shepherd") "the flock" (the role of pastors). "Elders" and "overseers" likely refer to the same office.

ACTS—NOTE ON 20:20 **did not shrink**. See note on vv. 26–27.

ACTS—NOTE ON 20:22–23 **Constrained** indicates the Holy Spirit prompted Paul to go quickly and directly to Jerusalem. **the Holy Spirit testifies to me in every city**. Probably through Christian prophets (see 21:11) and direct revelation from the Holy Spirit.

ACTS—NOTE ON 20:24 Compare 2 Cor. 4:7–12; 12:9–10; Phil. 1:20–21; 3:8; Col. 1:24. In 2 Tim. 4:7 he used the same expression of finishing his **course** (or "race").

ACTS—NOTE ON 20:26–27 For Paul's claim to be **innocent** of their **blood**, compare Ezek. 33:1–6 and see note on Acts 18:6. Paul is not responsible for any future doctrinal or moral error in the Ephesian church, **for** he **did not shrink from declaring** any part of the teaching of the Word of God. **whole counsel of God**. The entirety of God's redemptive plan presented in Scripture.

ACTS—NOTE ON 20:28 **the church of God, which he obtained with his own blood**. The last part of this phrase refers to Christ's atoning death on the cross (see Rom. 5:9). The first part of this phrase ("the church of God") most likely refers to Christ ("God the Son") as the head of the church. The phrase could also be translated to refer to the blood of God's "own," that is, of "God's own Son." (See also ESV footnote.)

ACTS—NOTE ON 20:29–30 Paul showed remarkable insight into the future situation of the Ephesian church (probably through a revelation from the Holy Spirit). Paul's letters to Timothy, who served Ephesus a decade or so later, mention false teachers who were using the church for their own gain. These persons came from within the church, in fact, from among the elders (**from among your own selves**). (See 1 Tim. 4:1–3; 2 Tim. 2:17–18; 3:1–9.)

ACTS—NOTE ON 20:31–32 **Three years** included the "three months" and the "two years" in Ephesus that Luke mentioned earlier (see 19:8, 10). **inheritance**. Salvation. **sanctified**. Made holy in heart and life by the Holy Spirit.

ACTS—NOTE ON 20:35 **the words of the Lord Jesus**. This saying from Jesus is not recorded in the Gospels. Jesus did many things that are not recorded in Scripture (see John 21:25). This saying was probably passed on to Paul by those who heard Jesus teach. **give**. On Christian generosity, see 2 Cor. 8:9–15.

ACTS—NOTE ON 20:38 **sorrowful**. Paul's churches had deep affection for him.

ACTS—NOTE ON 21:1 Paul's ship was probably a "coasting vessel," which traveled close to shore. Each of the places mentioned probably represents a day's journey and the stopping place for the night. **Cos** and **Rhodes** are both islands with port cities of the same name. Paul and his companions boarded a sturdier vessel at **Patara** for the 400-mile (644-km) open-sea voyage to Tyre. Patara was the main port city in Lycia.

FACT

The island of Rhodes, which Paul visited toward the end of his third missionary journey (21:1), was famous for the Colossus of Rhodes, considered one of the Seven Wonders of the Ancient World. This statue, standing nearly 110 feet (34 m) high, was built in about 300 B.C. to commemorate Rhodes's victory over the neighboring island of Cyprus. It stood for only 56 years before being toppled by an earthquake.

ACTS—NOTE ON 21:3 **Tyre** was in Phoenicia (see note on 11:19).

ACTS—NOTE ON 21:4 **through the Spirit they were telling Paul not to go on to Jerusalem**. The narrative as a whole clearly shows that Paul was guided by the Holy Spirit to go to Jerusalem (see 19:21; 20:22–24; 21:14). It is unclear why the prophets said the opposite. See 21:10–14. Paul explains elsewhere that prophecies must be tested (see notes on 1 Cor. 14:29; 1 Thess. 5:20–21).

ACTS—NOTE ON 21:8–9 **Caesarea**. A major port near Jerusalem. **four unmarried daughters, who prophesied**. The gift of prophecy was promised to women as well as men in Joel's prophecy (Joel 2:28–29), which was fulfilled at Pentecost (Acts 2:17–18).

LUKE

Luke was a doctor (Col. 4:14) and a faithful companion of Paul, accompanying him on several journeys. He was with Paul throughout his two-year imprisonments in both Caesarea and Rome. He is the author of the Gospel bearing his name and the book of Acts, where he records his travels with Paul. Little else is known about Luke. Most scholars believe that he was a Gentile. This is based in part on the fact that Paul does not include Luke among the "men of the circumcision" who were his fellow workers (Col. 4:10–11). How Luke came to know Christ is not revealed, though his thorough acquaintance with the OT suggests that he may have been a "God-fearer" like Cornelius before becoming a Christian. **(Acts 21:1–8)**

ACTS—NOTE ON **21:10–11** **Agabus** had earlier predicted a famine (11:28). Old Testament prophets often acted out their prophecies (e.g., Isa. 8:1–4; Jer. 13:1–11).

ACTS—NOTE ON **21:15** From Caesarea to **Jerusalem** was about 62 miles (100 km) by road. Paul probably arrived there in the spring of A.D. 57.

ACTS—NOTE ON **21:17–23:35** *The Arrest in Jerusalem.* While fulfilling a vow at the temple, Paul was attacked by a Jewish mob and rescued by the Romans. He defended himself before the Jewish crowd and the Sanhedrin. Then a plot against his life prompted the Roman tribune to send him to the governor in Caesarea.

ACTS—NOTE ON **21:17–26** When Paul arrived in Jerusalem, the Christians rejoiced over the success of his Gentile mission. They also expressed concern over rumors that he was teaching Jews to abandon their traditional laws and customs. To disprove the rumors, they asked Paul to participate publicly in a Nazirite vow (see Num. 6:1–21; see also note on Acts 21:23).

ACTS—NOTE ON **21:18** **all the elders were present**. Apparently the church at Jerusalem was now led primarily by these "elders" (see note on 12:17).

ACTS—NOTE ON **21:21** **not to circumcise**. Circumcision is singled out because it was considered the main sign of God's covenant with the Jews. The rumor was false. Paul did not object to Jewish believers voluntarily following OT ceremonial laws (see 16:3; 1 Cor. 7:18–19).

ACTS—NOTE ON **21:23** **under a vow**. Those under a Nazirite vow stayed away from strong drink and avoided things that would defile them (such as contact with a dead body). They did not cut their hair (Num. 6:1–21). When the time of the vow was over (often 30 days), they would cut their hair and present an offering in the temple.

ACTS—NOTE ON **21:25** **as for the Gentiles**. The Jerusalem elders reminded Paul of the requirements for Gentile Christians agreed upon in the Jerusalem council (15:28–29). This was to avoid giving unnecessary offense to either Jewish believers or unbelievers. They were not asking Paul's Gentile converts to keep Jewish laws beyond those basic requirements (see Gal. 2:11–12; 4:10).

ACTS—NOTE ON **21:26** **he purified himself**. See note on v. 27. Paul voluntarily went along with the suggestion from James and the elders. Paul's willingness to take the vow (vv. 20–24) is an example of his desire to become "all things to all people" (1 Cor. 9:22) in order to advance the gospel.

ACTS—NOTE ON **21:27** Paul had to go through purification rituals for **seven days** (see v. 26). Jews often did so when returning from Gentile territory. The **Jews from Asia** were probably from Ephesus (see v. 29) and knew Paul from his three years in their city.

ACTS—NOTE ON **21:28** **defiled this holy place**. The Jews from Asia (v. 27) wrongly charged Paul with defiling the temple by taking a Gentile ("Trophimus the Ephesian," v. 29) beyond the stone barrier that divided the outer courtyard (Court of the Gentiles) from the inner sanctuary. This area was off-limits to Gentiles, under penalty of death.

ACTS—NOTE ON **21:30** The shutting of the **gates** was probably to prevent further defiling of the sanctuary.

ACTS—NOTE ON **21:31–32** A Roman **tribune** was the commander of a **cohort**. This consisted of up to a thousand soldiers, under the command of several **centurions** (see note on 10:1). **at once**. Roman soldiers were housed in the Herodian fortress known as the Tower of Antonia on the northwest corner of the temple wall. Its high tower provided a full view of the temple area. It had two flights of stairs leading down into the temple grounds, so that soldiers could respond to an unruly crowd almost immediately.

ACTS—NOTE ON 21:33 **Bound with two chains** probably means bound with a soldier on each side.

ACTS—NOTE ON 21:38 Jewish historian Josephus mentions the revolt led by an **Egyptian** Jew. The Roman governor Felix had stopped it. The Egyptian fled, and his movement scattered. Josephus also wrote of the **Assassins**, or "dagger men," who terrorized Roman sympathizers by stabbing them amid large crowds. The tribune must have thought the Egyptian had returned to stir up another revolt.

ACTS—NOTE ON 21:39 **Tarsus in Cilicia**. See note on 9:30.

ACTS—NOTE ON 21:40–22:21 Paul's address to the Jewish crowd sought to establish what he had come to the temple to prove in the first place—his faithfulness to his Jewish heritage.

ACTS—NOTE ON 22:3 **Brought up in this city** most likely means that Paul's parents moved to Jerusalem when he was very young (see 23:16). It could also mean that Paul came to Jerusalem as a young man for his rabbinic training under **Gamaliel**. (On Gamaliel, see note on 5:34.)

FACT

Paul says that he was born in Tarsus but was brought up in this city, referring to Jerusalem (22:3). In Tarsus, Paul would have spoken Greek. As a Jew, he was also fluent in Aramaic. Growing up in Jerusalem, Paul learned from Gamaliel, the greatest Jewish scholar of his day. The Lord used Paul's unique background to reach the Gentiles of the Roman Empire with the good news about the Jewish Messiah who was also the Savior of all people, Jews and Gentiles alike.

ACTS—NOTE ON 22:4 On Paul's persecution of the Christians, see 8:3 and 9:1. **this Way**. See note on 9:1–2.

ACTS—NOTE ON 22:12–14 For his Jewish hearers, Paul stressed the faithfulness of **Ananias**.

ACTS—NOTE ON 22:16 **be baptized and wash away your sins**. Baptism is an outward symbol of the cleansing from sin that occurs when someone trusts in Jesus (see 1 Pet. 3:21). Faith in Christ leads to cleansing, and baptism is a picture of this. As Heb. 10:19–22 shows, the believer’s sins are “washed away” through faith in “the blood of Jesus,” with the result that the believer is “sprinkled clean” and “washed with pure water.”

ACTS—NOTE ON **22:17** **in the temple, I fell into a trance**. This must have happened during Paul’s visit to Jerusalem after his conversion (9:26). For the Jewish audience, it placed Paul’s experience “on holy ground,” in the temple, much like Isaiah’s call (Isa. 6:1–13).

ACTS—NOTE ON **22:18** **him**. That is, the Lord Jesus (see v. 19).

ACTS—NOTE ON **22:25** Roman law forbade beating a **Roman citizen** without a hearing or a formal sentence (**uncondemned**).

ACTS—NOTE ON **22:28** **I bought this citizenship**. Persons who were not born Roman citizens but became citizens later usually took the name of their sponsor. That the tribune’s name was *Claudius* Lysias (23:26) may indicate he purchased his citizenship through the sponsorship of the emperor Claudius. Being a **citizen by birth** had especially high status.

ACTS—NOTE ON **22:30** **unbound him**. Since v. 29 implies Paul was already unbound, the tribune’s unbinding him here may mean he took him out of confinement.

ACTS—NOTE ON **23:3** Paul, like Jesus, used the metaphor of whitewash for hypocrisy (see Matt. 23:27). Ananias was a particularly bad high priest. For the illegal nature of Ananias’s action, see Lev. 19:15.

FACT

Felix, the Roman governor of Judea, was the first freed slave to ever hold the position of governor (23:26). Coming from the house of Antonia, the mother of Emperor Claudius, Felix and his brother Pallas each attained high positions within the Roman government.

ACTS—NOTE ON **23:5** **I did not know**. Paul possibly did not recognize the high priest because he had not been to Jerusalem for many years. He also may have had poor eyesight (see Gal. 4:12–16).

ACTS—NOTE ON 23:14 **The chief priests and elders** were the dominant forces on the Sanhedrin. Most were Sadducees, the group most opposed to Paul.

ACTS—NOTE ON 23:16 **the son of Paul's sister**. Nothing is known of Paul's family. They possibly moved to Jerusalem when Paul was young (see note on 22:3). **he . . . entered the barracks**. As a Roman citizen Paul was probably given generous visitation privileges.

ACTS—NOTE ON 23:18 The military showed great respect to their Roman prisoner. Note the quick response of both the centurion and the tribune (Lysias) to Paul and his nephew.

ACTS—NOTE ON 23:21 By rabbinic law, if a vow became impossible to fulfill, those under it were released from its terms.

ACTS—NOTE ON 23:23–24 Lysias sends approximately half the Roman soldiers in Jerusalem to protect Paul.

ACTS—NOTE ON 23:24 **Felix** was governor of Judea A.D. 52–59. He was a weak leader (see 24:24–27).

ACTS—NOTE ON 23:25–26 Lysias's letter follows standard Greek form: sender (**Lysias**), to recipient (**Felix**), followed by **greetings**.

ACTS—NOTE ON 23:27 Lysias had no charges to list. All complaints against Paul had to do with "their [Jewish] law" (v. 29) and not Roman law. Throughout the rest of Acts, all the Roman officials testify to Paul's innocence of any charges against him.

ACTS—NOTE ON 23:31 **Antipatris** was 35 of the 62 miles (56 of the 100 km) by road from Jerusalem to Caesarea (v. 33). This was a difficult but not impossible distance for soldiers to march in the cool of the night. Only the 70 "horsemen" (v. 32) continued to Caesarea.

ACTS—NOTE ON 23:34–35 At this time Judea and **Cilicia** were both part of the Roman province of Syria. Since Felix administered a portion of that **province** and Paul's home was within it, he determined that Paul's case was within his jurisdiction.

ACTS—NOTE ON **23:35** **Herod's praetorium** served as the Roman governor's quarters.

ACTS—NOTE ON **24:1–26:32** *The Witness in Caesarea.* Paul was imprisoned in Caesarea for more than two years. He received formal hearings from the governors Felix and Festus and the Jewish king Agrippa II. When Festus decided to take him to Jerusalem for trial, Paul requested to be tried in Rome before the emperor.

FACT

What is "the Way?" In Acts, "the Way" appears six times (9:2; 19:9, 23; 22:4; 24:14, 22). People who belonged to the Way were followers of Christ. It means the way of salvation (16:17) and/or the true way of life in relation to God (see 18:25–26).

ACTS—NOTE ON **24:1–27** The closest thing to an actual trial for Paul took place before Felix when the Jews from Jerusalem brought their charges against him. Felix was not persuaded. He dismissed the court but continued to hold Paul in custody. Felix spoke frequently with Paul in private.

ACTS—NOTE ON **24:1** The **spokesman . . . Tertullus** may have been a Gentile, a professional lawyer.

ACTS—NOTE ON **24:2** **Tertullus** began with flattering words designed to secure the governor's goodwill. **we enjoy much peace**. This was not true: Felix had the least peaceful term of any Roman administrator up until his time. The Jews hated him. He was better known for taking bribes than helping the Jews.

ACTS—NOTE ON **24:5** Tertullus accused Paul of three crimes: stirring up **riots**, being a Christian **ringleader**, and profaning "the temple" (v. 6). To a Roman, the first charge would have been the most serious. It amounted to treason. Paul admitted to the second charge (v. 14). He denied the first and third charges (vv. 12–13).

ACTS—NOTE ON **24:10** Paul's opening words are brief and honest when compared to Tertullus's flattery (see note on v. 2).

ACTS—NOTE ON **24:11–12** Paul denied starting any riots. **Twelve days** was not enough time to gather a following.

ACTS—NOTE ON 24:14 Paul proceeded to show how as a Christian he was also a faithful Jew. He accepted **the Law** and **the Prophets** and lived his life in light of the resurrection and judgment of "the just and the unjust" (vv. 15, 25).

ACTS—NOTE ON 24:18–19 Paul began to relate the events of his being captured **in the temple** (21:27–36). He stopped when he realized his real accusers—the Jews from Asia—were not present. Roman law called for a "face-to-face" confrontation between the accusers and the accused.

ACTS—NOTE ON 24:20–21 **when I stood before the council**. Ananias and the elders were members of the Sanhedrin. Thus they could testify to Paul's earlier hearing before them (23:1–10). The key issue both then and here was **the resurrection**—not just the general possibility of resurrection but the historical reality of Jesus' resurrection.

Paul Collects an Offering for Judea

Activity	Text	Date
The church in Antioch sends Barnabas and Paul to Judea with relief funds.	Acts 11:29–30; 12:25	c. A.D. 44–47
James, Cephas, and John encourage Paul to remember the poor, which he is eager to do.	Gal. 2:10	c. 44–47
Paul raises support for the Christians in Jerusalem while in Ephesus.	1 Cor. 16:1–4 (see note on Acts 20:4)	c. 53–55
Paul raises support for the Christians in Jerusalem while in Macedonia.	2 Corinthians 8–9	c. 55–56
Paul raises support for the Christians in Jerusalem while in Achaia.	Rom. 15:25–33 (see note on Acts 20:3)	Spring of 57
Paul is arrested when he arrives in Jerusalem to deliver the gift.	Acts 24:17 (see Acts 21:17–33)	Pentecost, 57

ACTS—NOTE ON 24:22–23 **Felix** had an **accurate knowledge of the Way** (see note on 9:1–2), which may have come from his Jewish wife (see 24:24). **but have some liberty**. Paul's "free custody" may have been due to his being a Roman citizen.

ACTS—NOTE ON 24:24 **Drusilla** was the youngest daughter of Herod Agrippa I and the sister of Agrippa II (who will appear in the next chapter). Her marriage to Felix was something of a scandal because Felix had caused her divorce from her first husband.

ACTS—NOTE ON 24:26 **money. . . . sent for him often**. Roman law prohibited officials from taking bribes, but bribe-taking was common.

ACTS—NOTE ON 24:27 Felix was removed from office in A.D. 60 for failing to deal properly with a dispute between the Jews and Gentiles in Caesarea.

ACTS—NOTE ON 25:2 **The chief priests and the principal men** probably refers to the Sanhedrin.

ACTS—NOTE ON 25:4 **Festus** unintentionally protected **Paul** by insisting that any hearing should take place in his headquarters at **Caesarea**.

ACTS—NOTE ON 25:9–11 Paul feared Festus would **give** him **up** to the Jews. As a Roman citizen he had the right to appeal his case to **Caesar**. He exercised that right in order to take the matter out of the governor's hands (A.D. 59). "Caesar" was the emperor Nero Caesar, who reigned A.D. 54–68. His first five years were relatively peaceful. After that, he became increasingly cruel and irrational.

ACTS—NOTE ON 25:12 In difficult or unusual cases, Roman administrators usually consulted an advisory board or **council** of high-ranking officials.

ACTS—NOTE ON 25:13 **Agrippa the king** was Agrippa II, son of Herod Agrippa I (see notes on 12:1; 24:24), and great-grandson of Herod the Great (see note on Matt. 2:1). He ruled over several minor, primarily Gentile territories. The emperor Claudius had given Agrippa II rule over the temple in Jerusalem. He also gave him the right to appoint the high priest. **Bernice** was his sister and constant companion.

ACTS—NOTE ON 25:18 **brought no charge . . . of such evils as I supposed**. Festus concludes that Paul had broken no Roman laws. To Festus, this was merely a religious dispute.

ACTS—NOTE ON 25:23–26:32 Of Paul's three "defense" speeches (chs. 22; 24; 26), this one before Agrippa gives the most detailed explanation of the gospel.

ACTS—NOTE ON 26:14 **The Hebrew language** most likely refers to Aramaic (see ESV footnote). **To kick against the goads** is a proverbial statement the Romans probably knew. It means that one cannot ultimately resist God's will. Goads were sharp sticks used to prod oxen. If the oxen kicked in resistance, the drivers would keep them in line by poking them more severely.

FACT

Kicking against the goads. Goads were long, sharpened sticks used to prod oxen when they were hitched to yokes. Not wanting to be jabbed again with the stick, the ox would kick against it. It would soon learn that it was better to accept the direction of the farmer than to "kick against the goad." In this context of 26:14, the expression means that it is foolish and futile to resist God's will.

ACTS—NOTE ON **26:20** A witness by Paul **throughout all the region of Judea** is not recorded elsewhere in Acts. It must have occurred right after his conversion when he was in Jerusalem (9:28; compare v. 31).

ACTS—NOTE ON **26:22–23** The inclusiveness of Paul's witness was both social (**small and great**) and racial (**our people and . . . the Gentiles**). The suffering of Jesus was the fulfillment of OT **prophets**.

ACTS—NOTE ON **26:27** **I know that you believe**. Agrippa had a reputation as a faithful Jew.

ACTS—NOTE ON **26:28–29** **In a short time would you persuade me to be a Christian?** Realizing that **Paul** was urging him to respond to the gospel, **Agrippa** put him off. Paul then responded to Agrippa using Agrippa's own words: **short or long**, he wanted everyone to trust Christ. The translation of v. 28 is not easy, but most scholars favor something similar to that given in the ESV.

ACTS—NOTE ON **27:1–28:31** *The Witness in Rome*. The last two chapters of Acts are devoted mainly to Paul's journey to Rome (27:1–28:16). In Rome, he followed his usual pattern of beginning with the Jews and then turning to anyone who would listen to his message.

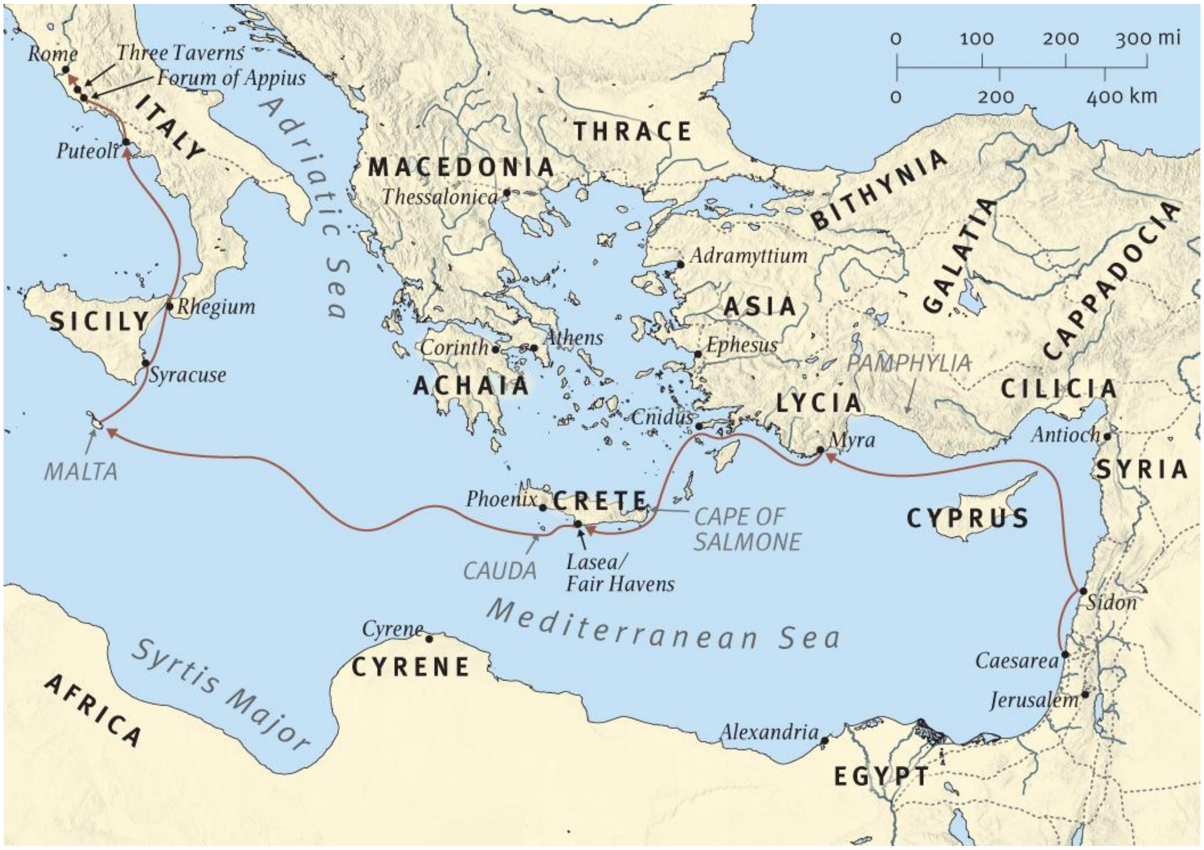
HEROD AGRIPPA II

Herod Agrippa II was the son of Herod Agrippa I and the great-grandson of Herod the Great. Following the death of his father, Agrippa II ruled over several minor territories. He had authority over the temple in Jerusalem, including the right to appoint the high priest. Festus, a Roman unfamiliar with the Jewish faith, sought Agrippa's advice regarding Paul's case (chs. 25–26). While defending himself before Agrippa, Paul presented a detailed explanation of the gospel. Though Agrippa resisted Paul's appeal to believe in Christ, he listened sympathetically to his defense (26:28). He said that if Paul had not appealed to Caesar, he could have been released. **(Acts 26:27–32)**

Paul's Journey to Rome

c. A.D. 60

Appealing his case to Caesar, Paul was ordered by Festus to be transferred to Rome. Paul's journey was marked by difficult weather, as they had begun their voyage late into the season for sea travel. A bad decision to try to find winter harbor at Phoenix ended with the ship being driven by a storm to the island of Malta, where the ship broke apart. All aboard the ship survived, however, and Paul was soon placed aboard another ship that took him to Puteoli. From there Paul was taken to Rome.


0 100 200 300 mi
0 200 400 km
Rome
Three Taverns
Forum of Appius
ITALY
Adriatic Sea
Puteoli
THRACE
MACEDONIA
Thessalonica
BITHYNIA
GALATIA
CAPPADOCIA
Adramyttium
ASIA
SICILY
Rhegium
Syracuse
Corinth
Athens
ACHAIA
Ephesus
PAMPHYLIA
CILICIA
LYCIA
Cnidus
Myra
Antioch
SYRIA
MALTA
Phoenix
CRETE
CAPE OF SALMONE
CYPRUS
CAUDA
Lasea/ Fair Havens
Sidon
Mediterranean Sea
Cyrene
CYRENE
Caesarea
Jerusalem
Syrtis Major
AFRICA
Alexandria
EGYPT

FACT

Running aground on the Syrtis (27:17) was a real fear for mariners on the Mediterranean Sea in NT times. The Syrtis was an extensive sandbar off the coast of North Africa. During a storm, if a ship was not properly anchored it could be carried for miles off course and into dangerous shallow waters such as the Syrtis.

ACTS—NOTE ON 27:1–44 The voyage to Rome probably began in the autumn of A.D. 59. It is told in great detail. It is consistent with what is otherwise known about sea travel in that time and place. The main theme of the story is God's provision, especially in protecting Paul so that he arrives safely in Rome.

ACTS—NOTE ON 27:1 Note the **we**, indicating Luke's presence with Paul all the way to Rome (see note on 16:10; the last "we" is found at 28:16). For **centurion** and **Cohort**, see note on 10:1.

ACTS—NOTE ON 27:2 The **ship of Adramyttium** was probably a small coasting vessel (see note on 21:1). **Aristarchus**. See note on 19:29.

ACTS—NOTE ON 27:3 Paul's **friends** were Christians from **Sidon**. Paul's guard **Julius** showed him respect throughout the voyage.

ACTS—NOTE ON 27:4 **Under the lee** means sailing under shelter; they were protected from strong winds by sailing close to the island.

ACTS—NOTE ON 27:5–6 **Cilicia**, **Pamphylia**, and **Lycia** were districts along the southern coast of what today is Turkey. **Myra** was directly north of **Alexandria**. It was a good stopping place for a **ship** that was **sailing for Italy**, probably carrying Egyptian grain.

ACTS—NOTE ON 27:7 The normal route from Myra to Rome would have taken them south of Rhodes and north of **Crete** to Sicily. They were already well off course when they reached **Cnidus** (southwestern tip of Asia/Turkey). They were even more so when they sought shelter on the south side of Crete.

ACTS—NOTE ON 27:8 The location of **Fair Havens** is uncertain. There is a town on the southern coast of Crete with that name today. It is probably close to the ancient site.

ACTS—NOTE ON 27:9 The **Fast** refers to the Day of Atonement in the fall. By then Mediterranean voyages became too dangerous for sailing vessels.

ACTS—NOTE ON 27:11 The **pilot** was the ship's captain.

ACTS—NOTE ON 27:12 **The majority** probably means the majority of the crew. **Phoenix** may be the modern Phineka Bay, on the southwestern coast of Crete.

ACTS—NOTE ON 27:14 **northeaster**. An extremely dangerous, gusty wind.

ACTS—NOTE ON 27:16 **Cauda** is today known as Gozzo. The **ship's boat** was a smaller one used to transport people from the ship to land. It probably filled with water and was hard to lift on deck.

ACTS—NOTE ON 27:17 Ancient ships were sometimes secured during storms with cables (**supports**) tied around the ends or across and under the center of the ship. What **gear** was **lowered** is not known—possibly the topsails or a drift anchor to slow the ship's progress. The **Syrtis** was a sandy shoal off the North African coast. Many ships sank there.

ACTS—NOTE ON 27:18–19 The **cargo** may have been grain, although they kept some of it (see v. 38). The **tackle** may have been the beam that supported the mainsail.

ACTS—NOTE ON 27:20 Sailors depended on the **sun** and **stars** to help them navigate.

ACTS—NOTE ON 27:21 **You should have listened to me** was no doubt a statement intended to establish Paul's credibility as he prepared to give the crew some divinely revealed instructions (vv. 22–26).

ACTS—NOTE ON 27:24 **must stand before Caesar**. See note on 25:9–11. The ultimate reason Paul was saved was for his testimony in Rome (see 23:11).

ACTS—NOTE ON 27:27 **Adriatic Sea**. In ancient times this area extended south to Crete and Malta, farther than the modern Adriatic.

ACTS—NOTE ON 27:29 **the rocks**. The location was probably the rocky area on the northeastern coast of Malta, known today as Point Koura. Ancient ships had multiple anchors. The **four anchors from the stern** kept the ship steady and facing toward land.

ACTS—NOTE ON 27:30 **the sailors were seeking to escape**. They decided to take the ship's only small boat and get themselves safely to shore. Such a selfish action would leave no one on the ship with the skill to handle it, leading to a wreck, with many deaths. So Paul warned the centurion of the sailors' plan, and he stopped them (vv. 31–32).

ACTS—NOTE ON 27:33 The rescue was to begin at daybreak, and everyone needed food for strength.

ACTS—NOTE ON 27:34 **not a hair is to perish from the head**. They will not die.

ACTS—NOTE ON 27:35 Paul's giving thanks and breaking bread was a testimony to his faith in the God who was about to deliver them.

ACTS—NOTE ON 27:37 The number of **276** passengers was not too great for large grain ships, which were up to 100 feet (31 m) long.

ACTS—NOTE ON 27:39 The traditional site of Paul's shipwreck is known as St. Paul's Bay. It has a sandy **beach** on its western side.

ACTS—NOTE ON 27:40 The ship's **rudders** would have been pulled out of the water and tied down during the storm. They were now placed back in the water to steer the ship. The **foresail** was a small sail in the bow to guide a ship.

ACTS—NOTE ON 27:41 The meaning of the word translated **reef** is uncertain. It could also refer to a sandbar. Either way, the **bow** became stuck in it.

ACTS—NOTE ON 27:43 Once again (see v. 24) Paul's presence resulted in the deliverance of others. This time it saved the other prisoners. The soldiers feared that the prisoners had escaped (v. 42; see note on 12:18–19).

ACTS—NOTE ON 28:1 **Malta** was on the main route from Myra (27:5) to Rome. God had brought them through the storm and back on course.

FACT

What happens next? Acts ends with Paul serving Christ from within a Roman prison. During this time, he wrote Ephesians, Philippians, Colossians, and Philemon. According to the church historian Eusebius, Paul was released, then arrested a second time, and eventually martyred in Rome.

ACTS—NOTE ON 28:4 **Justice** in Greek can refer to justice or to the name of the goddess who dispenses justice.

ACTS—NOTE ON 28:7 **chief man**. Probably a formal title.

ACTS—NOTE ON 28:8 The description of Publius's **father** as having **fever and dysentery** fits the symptoms of an infection caused by goat's milk called "Malta fever."

ACTS—NOTE ON 28:10 Travelers on ancient ships had to provide their own meals. The hospitable Maltese people gave Paul and his shipmates enough food for the rest of their voyage.

ACTS—NOTE ON 28:11 **After three months** probably indicates March (c. A.D. 60). It was now safe to navigate the Mediterranean. The **ship of Alexandria** was likely a grain ship. Castor and Pollux, the **twin** sons of Zeus and Leda, were viewed as the **gods** who protected seamen.

ACTS—NOTE ON 28:12–13 **Syracuse** was at the eastern end of Sicily. Its fame as a Hellenistic city rivaled that of Athens. **Rhegium** was at the southern tip of Italy across from Sicily. **Puteoli** was a major port for Roman traffic. It was 257 miles (413 km) by road up the western coast of Italy from Rhegium.

ACTS—NOTE ON 28:14 The presence of **brothers** at Puteoli shows that Christianity had reached Rome by this time (c. A.D. 60) and was widely known in Italy. Luke's comment, **so we came to Rome**, may seem premature (Rome was still 130 miles [209 km] away). Perhaps he meant it as a summary statement, indicating the process by which Paul reached Rome.

ACTS—NOTE ON 28:15 Paul's party was met by Roman Christians at two points along the way to Rome—the **Forum of Appius**, some 40 miles (64 km) from Rome, and 12 miles (19 km) farther on at **Three Taverns**. Paul had written his letter to the Roman church three years earlier. Though he had not personally visited Rome, his greetings at the end of Romans (Rom. 16:1–16) show that he already knew many people there.

ACTS—NOTE ON 28:16 Allowing **Paul** to provide his own housing points to his high status as a prisoner and perhaps to the support of local believers.

ACTS—NOTE ON 28:17–18 The **local leaders** were probably the elders of the Roman synagogues. Paul's main purpose in this meeting was to explain his presence in Rome. He declared his innocence of breaking any Jewish law. **wished to set me at liberty**. See 26:32.

Romans

(return to table of contents)

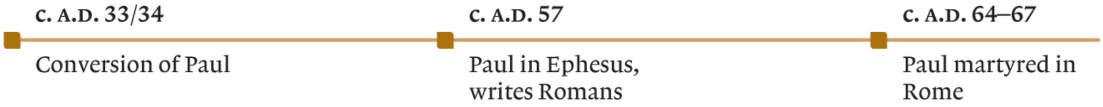
Romans 1 • Romans 2 • Romans 3 • Romans 4 • Romans 5 • Romans 6 • Romans 7 • Romans 8 • Romans 9 • Romans 10 • Romans 11 • Romans 12 • Romans 13 • Romans 14 • Romans 15 • Romans 16

- Introduction to Romans
  - Timeline
  - Author, Recipients, and Date
  - Theme
  - Purpose
  - Key Themes
  - Outline
  - The Setting of Romans
- Global Message of Romans
  - Romans and Redemptive History
  - The Global Reach of God’s Righteousness
  - Universal Themes in Romans
  - The Global Message of Romans for Today
- Study Notes

Introduction to Romans

Introduction to Romans

Timeline



Author, Recipients, and Date

The apostle Paul wrote to the Christians in Rome. He probably did this while he was in Corinth on his third missionary journey, in A.D. 57 (Acts 20:2–3).

Theme

In the cross of Christ, God judges sin and at the same time shows his saving mercy.

Purpose

Paul wrote Romans to unite the Jewish and Gentile Christians in Rome in the gospel. He also wanted the church in Rome to become the base of operations from which he could proclaim the gospel in Spain (15:22–24). The ultimate goal of preaching the gospel is the glory of God (11:33–36). Paul longs for the Gentiles to become obedient Christians for the sake of Christ’s name (1:5).

Key Themes

1. All people are sinners and need to be saved from their sin (1:18–3:20; 5:12–19).
2. The Mosaic law is good and holy, but only Christ can remove sin and overcome its power (2:12–29; 3:9–20; 5:20; 7:1–25; 9:30–10:8).
3. Through the righteousness of God, sin is judged and salvation is provided (3:21–26; 5:12–19; 6:1–10; 7:1–6; 8:1–4).

4. With the coming of Jesus Christ, a new age of redemptive history has begun (1:1–7; 3:21–26; 5:1–8:39).
5. The atoning death of Jesus Christ is central to God’s plan of salvation (3:21–26; 4:23–25; 5:6–11, 15–19; 6:1–10; 7:4–6; 8:1–4).
6. Justification is by faith alone (1:16–4:25; 9:30–10:21).
7. Those who are in Christ Jesus have a sure hope of future glory (5:1–8:39).
8. By the power of the Holy Spirit, those who have died with Christ live a new life (2:25–29; 6:1–7:6; 8:1–39).
9. God is sovereign in salvation. He works all things according to his plan (9:1–11:36).
10. God fulfills his promises to both Jews and Gentiles (1:18–4:25; 9:1–11:36; 14:1–15:13).
11. Because of God’s grace, Christians should be morally pure, should show love to their neighbors, should be good citizens, and should welcome their fellow believers into fullest fellowship (12:1–15:7).

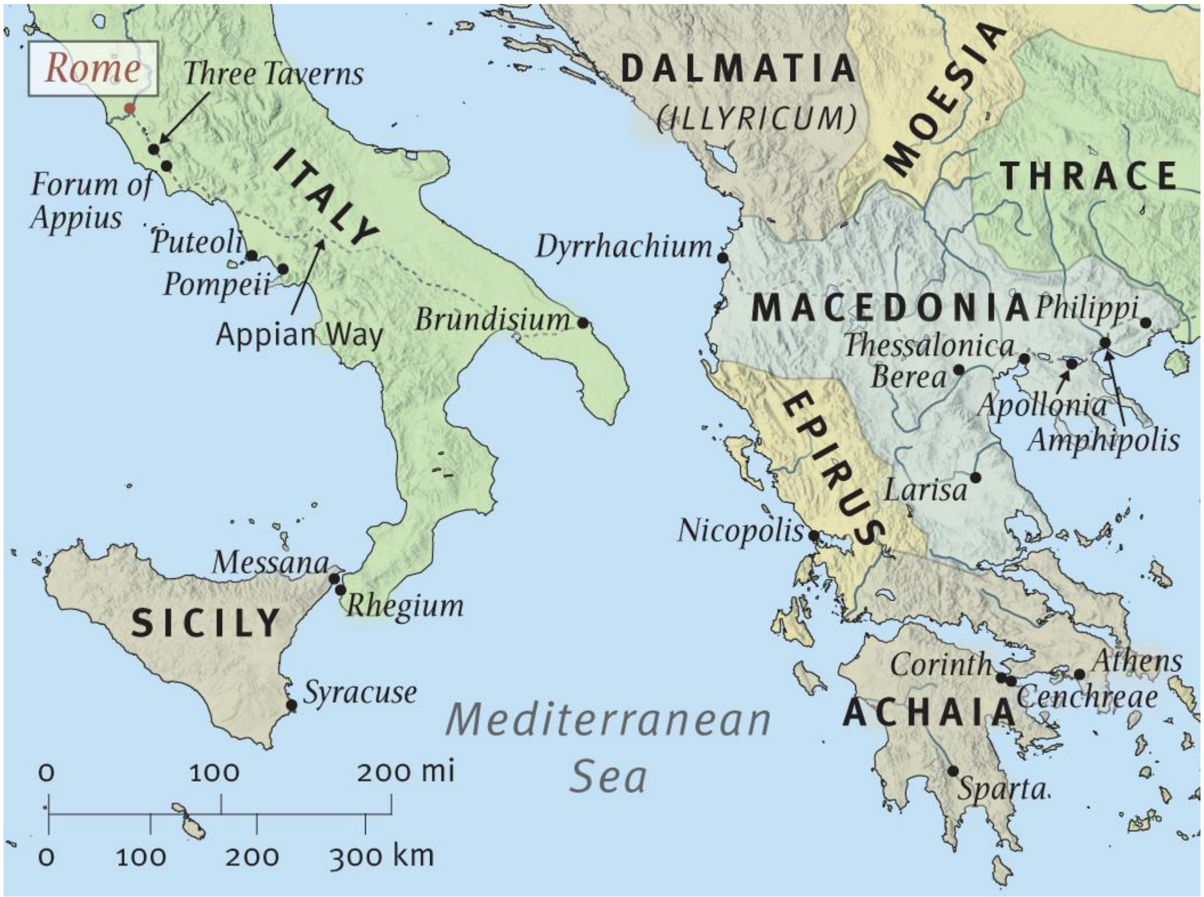
Outline

I. The Gospel as the Revelation of God’s Righteousness (1:1–17)
II. God’s Righteousness in His Wrath against Sinners (1:18–3:20)
III. The Saving Righteousness of God (3:21–4:25)
IV. Hope as a Result of Righteousness by Faith (5:1–8:39)
V. God’s Righteousness to Israel and to the Gentiles (9:1–11:36)
VI. God’s Righteousness in Everyday Life (12:1–15:13)
VII. The Extension of God’s Righteousness through Paul’s Mission (15:14–16:23)
VIII. Final Summary of the Gospel of God’s Righteousness (16:25–27)

The Setting of Romans

c. A.D. 57

Paul probably wrote Romans from Corinth during his third missionary journey (Acts 20:2–3). Rome was the epicenter of the powerful Roman Empire, ruling over many of the great ancient centers of Western civilization. Paul had established the church at Corinth during his second missionary journey (Acts 18:1–11).


Rome
Three Taverns
Forum of Appius
ITALY
Puteoli
Pompeii
Appian Way
Brundisium
Messana
Rhegium
SICILY
Syracuse
Mediterranean Sea
DALMATIA (ILLYRICUM)
MOESIA
THRACE
Dyrrhachium
MACEDONIA
Philippi
Thessalonica
Berea
Apollonia
Amphipolis
EPIRUS
Larisa
Nicopolis
Corinth
Athens
Cenchreae
ACHAIA
Sparta
0
100
200 mi
0
100
200
300 km

The Global Message of Romans

The global message of Romans is that all people everywhere have free access to the riches of God's grace in Christ as they respond in faith to the gospel. In his own Son, God has made a way for lost people to be restored to him—lost people whether they are Greeks or barbarians, wise or foolish (Rom. 1:14).

Romans and Redemptive History

The letter to the Romans itself recounts much of global redemptive history. Paul moves from the problem of sin (Romans 1–3) to the solution provided in Christ (chs. 3–8) to how that solution applies in a practical way among God's people (chs. 9–16).

The second half of Romans 1 tells us of God's righteous wrath upon unbelieving Gentiles (Rom. 1:18–32). In chapter 2 Paul says, however, that not only immoral people but also *moral* people are under God's judgment (2:1–16). And then he presses in even deeper, saying that even religious people are ripe for judgment (2:17–29). The conclusion is that "all, both Jews and Greeks, are under sin" (3:9).

All this is a result of the fall of mankind, which we read about in Genesis 3. The sin that has flooded throughout the world is rooted in the rebellion of one man and one woman who represented all of humanity, with the man as the head (see Rom. 5:12–19). Yet at the climax of human history, at just the right time (5:6), God sent his Son to die in the place of his people and thus to begin to undo the effects of the fall (3:21–26; 5:6–21).

This great salvation is the fulfillment of promises made to ethnic Israel (Rom. 9:6). Yet the gospel has burst through all ethnic boundaries, spilling out to Jew and Gentile throughout the world until the time when Christ will come a second time and restore not only God's children but, with them, the entire cosmos (8:19–22).

The Global Reach of God's Righteousness

Indeed, one of the great themes of Romans is the worldwide scope of the gospel. The theme statement of the letter makes this clear: "I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek” (Rom. 1:16). The gospel is God’s saving power to anyone who trusts in Christ. This is not a geographically segregated gospel. It is not for a certain class, or ethnicity, or education level. It is for everyone who is prepared to acknowledge their sin and rebellion and turn in trusting faith to Christ.

Romans 9–11 makes this especially clear. Here Paul explains that, although God chose ethnic Israel to be his unique covenant people and made special promises to them, they failed to live up to their side of the covenant. Yet the word of God has not failed (Rom. 9:6). Indeed, God himself has sovereignly overseen everything that has taken place in Israel, even down to their own hardened hearts (9:6–24). Despite Israel’s covenant failure, God has reserved a remnant among them (11:1–12). And, Israel’s failure has been God’s mysterious way of breaking open his grace to the Gentiles all over the world (11:13–36).

In this way, the hand of God down through history is bringing his salvation to every tribe and tongue and people group.

Universal Themes in Romans

Human sin. Sin is described in Romans as ungodliness (Rom. 1:18), unrighteousness (1:18), foolish and darkened hearts (1:21), idolatry (1:23), and impurity (1:24). Paul makes clear that no one is exempt from this condition. All people everywhere are “under sin” (3:9). They are “slaves of sin” (6:17). Sin does not affect us simply by causing us occasionally to make bad decisions or other mistakes; rather, sin infects all that we are and do: mind, heart, and will. This is true of all people, Jew and Gentile alike (3:9).

The extensive reach of redemption. The reach of sin is pervasive indeed, extending to every corner of the globe and to every dimension of the human person. Yet the reach of the redemption achieved in Christ is deeper still. The magnificent letter to the Romans opens and closes with resounding statements of the global reach of the gospel of grace. In his opening greeting, Paul declares his desire to visit Rome, “in order that I may reap some harvest among you as well as among the rest of the Gentiles” (Rom. 1:13). He goes on to say that he is “under obligation both to Greeks and to barbarians” (1:14). And at the close of the letter Paul explains that he has made it his ambition to bring the gospel “from Jerusalem and all the way around to Illyricum” (15:19).

The very point of the Christian gospel is that God's grace is not for a select few—otherwise grace would not be grace (11:6). The sacrifice Christ has made is available to all people everywhere in the world. The whole world will one day be cleansed of sin and injustice, and all those who have put their faith in Christ will be restored to the glory of God for which they were created (2:7; 3:23; 8:18).

The Global Message of Romans for Today

The letter to the Romans provides the greatest remedy the world could ever know (Christ) to the greatest problem the world has ever seen (sin). And this remedy is available to the greatest diversity of people the world could ever produce: everyone.

Global Christians wrestle today with problems on a variety of fronts: political, social, economic, and more. Accordingly, God calls us to engage our world with faithful presence, representing Christ and the gospel with faithfulness and fortitude in all these various arenas of life. In Romans we see an example of this in Paul's admonition to the Roman believers to submit to the government that God has placed over them (Rom. 13:1–7).

Yet the message of Romans for the church today does not fundamentally address political or social problems; rather, it addresses the very human heart that makes such political or social problems arise. Romans tells us and shows us that the human heart is sick. Indeed, the self-salvation attempts to which all humans are so prone are both futile and unnecessary. For Romans teaches that, while immorality does not earn God's favor (Romans 1), neither does morality (ch. 2). Our goodness cannot accomplish the salvation that our badness requires. "Works of the law" will justify "no human being" (3:20). Instead, God put forward his own Son to be a sacrifice for sin that turns away divine wrath (3:25). God the Father solves the human dilemma by sending God the Son and applying the benefits of the Son's achievement by God the Holy Spirit (ch. 8).

What can Christians around the globe do in response but gladly surrender our lives as living sacrifices (Rom. 12:1) in heartfelt praise to the God of grace?

> Oh, the depths of the riches and wisdom and knowledge of God!
> How unsearchable are his judgments and how inscrutable his ways!

“For who has known the mind of the Lord,
  or who has been his counselor?”
“Or who has given a gift to him
  that he might be repaid?”

For from him and through him and to him are all things. To him be glory forever. Amen. (Rom. 11:33–36)

Greeting

ROMANS **1** [†]Paul, [a] a servant [1] of Christ Jesus, [b] called to be an apostle, [c] set apart for the gospel of God, [2][†]which [d] he promised beforehand [e] through his prophets in the holy Scriptures, [3]concerning his Son, [f] who was descended from David [2] [g] according to the flesh [4][†]and [h] was declared to be the Son of God [i] in power according to the Spirit of holiness by his resurrection from the dead, Jesus Christ our Lord, [5][†]through whom [j] we have received grace and [k] apostleship [l] to bring about the obedience of faith for the sake of his name [m] among all the nations, [6]including you who are [n] called to belong to Jesus Christ,

[7][†]To all those in Rome who are loved by God and called to be saints:

[o] Grace to you and peace from God our Father and the Lord Jesus Christ.

Longing to Go to Rome

[8][†]First, [p] I thank my God through Jesus Christ for all of you, [q] because your faith is proclaimed in all the world. [9] [r] For God is my witness, [s] whom I serve with my spirit in the gospel of his Son, [t] that without ceasing I mention you [10]always in my prayers, asking that somehow [u] by God's will I may now at last succeed in coming to you. [11]For [v] I long to see you, that I may impart to you some spiritual gift to strengthen you— [12]that is, that we may be mutually encouraged [w] by each other's faith, both yours and mine. [13][†]I do not want you to be unaware, brothers, [3] that [x] I have often intended to come to you (but [y] thus far have been prevented), in order that I may reap some [z] harvest among you as well as among the rest of the Gentiles. [14][†] [a] I am under obligation both to Greeks and to [b] barbarians, [4] both to the wise and to the foolish. [15][†]So I am eager to preach the gospel to you also who are in Rome.

The Righteous Shall Live by Faith

[16][†]For [d] I am not ashamed of the gospel, for it is [e] the power of God for salvation to everyone who believes, to the Jew [f] first and also to [g] the

Greek. [17][†]For in it [h]the righteousness of God is revealed [i]from faith for faith, [5] [j]as it is written, “The righteous shall live by faith.” [6]

God’s Wrath on Unrighteousness

[18][†]For [k]the wrath of God [l]is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth. [19][†]For what can be [m]known about God is plain to them, because God has shown it to them. [20]For his invisible attributes, namely, his eternal power and divine nature, [n]have been clearly perceived, ever since the creation of the world, [7] in the things that have been made. So they are without excuse. [21][†]For although they knew God, they did not honor him as God or give thanks to him, but they [o]became futile in their thinking, and their foolish hearts were darkened. [22][†][p]Claiming to be wise, they became fools, [23][†]and [q]exchanged the glory of [r]the immortal God for images resembling mortal man and birds and animals and creeping things.

[24][†]Therefore [s]God gave them up in the lusts of their hearts to impurity, to [t]the dishonoring of their bodies among themselves, [25][†]because they exchanged the truth about God for [u]a lie and worshiped and served the creature rather than the Creator, [v]who is blessed forever! Amen.

[26][†]For this reason [w]God gave them up to [x]dishonorable passions. For their women exchanged natural relations for those that are contrary to nature; [27]and the men likewise gave up natural relations with women and were consumed with passion for one another, [y]men committing shameless acts with men and receiving in themselves the due penalty for their error.

[28]And since they did not see fit to acknowledge God, [z]God gave them up to [a]a debased mind to do [b]what ought not to be done. [29]They were filled with all manner of unrighteousness, evil, covetousness, malice. They are full of envy, murder, strife, deceit, maliciousness. They are gossips, [30]slanderers, haters of God, insolent, haughty, boastful, inventors of evil, disobedient to parents, [31]foolish, faithless, heartless, ruthless. [32][†]Though they know [c]God’s righteous decree that those who practice such things [d]deserve to die, they not only do them but [e]give approval to those who practice them.

God’s Righteous Judgment

ROMANS **2** [†]Therefore you have [f]no excuse, O man, every one of you who judges. For [g]in passing judgment on another you condemn yourself, because you, the judge, practice the very same things. [2]We know that the judgment of God rightly falls on those who practice such things. [3]Do you suppose, O man—you who judge those who practice such things and yet do them yourself—that you will escape the judgment of God? [4][†]Or do you presume on [h]the riches of his kindness and [i]forbearance and [j]patience, [k]not knowing that God’s kindness is meant to lead you to repentance? [5][†]But because of your hard and impenitent heart you are [l]storing up [m]wrath for yourself on the day of wrath when God’s righteous judgment will be revealed.

[6][†] [n]He will render to each one according to his works: [7]to those who [o]by patience in well-doing seek for glory and honor and immortality, he will give eternal life; [8]but for those who are self-seeking [1] and [p]do not obey the truth, but obey unrighteousness, there will be wrath and fury. [9]There will be tribulation and distress [q]for every human being who does evil, the Jew [r]first and also the Greek, [10]but glory and honor and [s]peace for everyone who does good, [t]the Jew first and also the Greek. [11]For [u]God shows no partiality.

God’s Judgment and the Law

[12][†]For all who have sinned [v]without the law will also perish without the law, and all who have sinned under the law will be judged by the law. [13]For [w]it is not the hearers of the law who are righteous before God, but the doers of the law who will be justified. [14][†]For when Gentiles, who do not have the law, [x]by nature do what the law requires, they are a law to themselves, even though they do not have the law. [15]They show that the work of the law is [y]written on their hearts, while their conscience also bears witness, and their conflicting thoughts accuse or even excuse them [16][†] [z]on that day when, [a]according to my gospel, God judges [b]the secrets of men [c]by Christ Jesus.

[17]But if you call yourself a Jew and [d]rely on the law and boast in God [18]and know his will and approve what is excellent, because you are instructed from the law; [19]and if you are sure that you yourself are [e]a guide to the blind, a light to those who are in darkness, [20]an instructor of the foolish, a teacher of children, having in the law [f]the embodiment of [g]knowledge and truth— [21][†] [h]you then who teach others, do you not teach yourself? While you preach against stealing, do you steal? [22][†]You who say that one must not commit adultery, do you commit adultery? You who abhor idols, do you [i]rob temples? [23]You who [j]boast in the law [k]dishonor God by breaking the law. [24][†]For, [l]as it is written, “The name of God is blasphemed [m]among the Gentiles because of you.”

[25][†]For circumcision indeed is of value [n]if you obey the law, but if you break the law, your circumcision becomes uncircumcision. [26]So, if [o]a man who is uncircumcised keeps [p]the precepts of the law, will not his uncircumcision be regarded [2] as circumcision? [27][†]Then he who is physically [3] uncircumcised but keeps the law [q]will condemn you who have [r]the written code [4] and circumcision but break the law. [28][†]For [s]no one is a Jew [t]who is merely one outwardly, nor is circumcision outward and physical. [29]But a Jew is one [u]inwardly, and [v]circumcision is a matter of the heart, by the Spirit, not by the letter. [w]His praise is not from man but from God.

God’s Righteousness Upheld

ROMANS 3 [†]Then what advantage has the Jew? Or what is the value of circumcision? [2][†]Much in every way. To begin with, [x]the Jews were entrusted with [y]the oracles of God. [3][†] [z]What if some were unfaithful? [a]Does their faithlessness nullify the faithfulness of God? [4]By no means! [b]Let God be true though [c]every one were a liar, as it is written,

[d]“That you may be justified in your words,
and prevail when you [e]are judged.”

[5][†]But if our unrighteousness serves to show the righteousness of God, what shall we say? That God is unrighteous to inflict [f]wrath on us? ([g]I speak in a human way.) [6]By no means! For then how could [h]God judge the world? [7]But if through my lie God's truth abounds to his glory, [i]why am I still being condemned as a sinner? [8]And why not [j]do evil that good may come?—as some people slanderously charge us with saying. Their condemnation is just.

No One Is Righteous

[9][†]What then? Are we Jews [1] any better off? [2] No, not at all. For we have already charged that all, both [k]Jews and [l]Greeks, are [m]under sin, [10][†]as it is written:

[n]"None is righteous, no, not one;
[11] no one understands;
no one seeks for God.
[12] All have turned aside; together they have become worthless;
no one does good,
not even one."
[13][†] [o]"Their throat is [p]an open grave;
they use their tongues to deceive."
[q]"The venom of asps is under their lips."
[14] [r]"Their mouth is full of curses and bitterness."
[15][†] [s]"Their feet are swift to shed blood;
[16] in their paths are ruin and misery,
[17] and [t]the way of peace they have not known."
[18][†] [u]"There is no fear of God before their eyes."

[19][†]Now we know that whatever [v]the law says it speaks to those who are under the law, [w]so that every mouth may be stopped, and [x]the whole world may be held accountable to God. [20][†]For [y]by works of the law no human being [3] will be justified in his sight, since [z]through the law comes knowledge of sin.

The Righteousness of God Through Faith

[21][†]But now [a]the righteousness of God [b]has been manifested apart from the law, although [c]the Law and the Prophets bear witness to it— [22]the righteousness of God [d]through faith in Jesus Christ for all who believe. [e]For there is no distinction: [23]for [f]all have sinned and fall short of the glory of God, [24][†][g]and are justified [h]by his grace as a gift, [i]through the redemption that is in Christ Jesus, [25][†]whom God [j]put forward as [k]a propitiation [l]by his blood, to be received by faith. This was to show God's righteousness, because in [m]his divine forbearance he had passed over [n]former sins. [26][†]It was to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus.

[27][†][o]Then what becomes of our boasting? It is excluded. By what kind of law? By a law of works? No, but by the law of faith. [28][†]For we hold that one is justified by faith [p]apart from works of the law. [29][†]Or [q]is God the God of Jews only? Is he not the God of Gentiles also? Yes, of Gentiles also, [30]since [r]God is one—who will justify the circumcised by faith and [s]the uncircumcised through faith. [31][†]Do we then overthrow the law by this faith? By no means! On the contrary, we uphold the law.

Abraham Justified by Faith

ROMANS **4** [†]What then shall we say was gained by [1] Abraham, [t]our forefather according to the flesh? [2]For if Abraham was justified by works, he has something to boast about, but [u]not before God. [3][†]For what does the Scripture say? [v]"Abraham believed God, and it was counted to him as righteousness." [4]Now [w]to the one who works, his wages are not counted as a gift but as his due. [5]And to the one who does not work but [x]believes in [2] him who justifies the ungodly, his faith is counted as righteousness, [6][†]just as David also speaks of the blessing of the one to whom God counts righteousness apart from works:

[7] [y]"Blessed are those whose lawless deeds are forgiven,
and whose sins are covered;
[8] blessed is the man against whom the Lord will not [z]count his sin."

[9]Is this blessing then only for [a]the circumcised, or also for the uncircumcised? [b]For we say that faith was counted to Abraham as righteousness. [10]How then was it counted to him? Was it before or after he had been circumcised? It was not after, but before he was circumcised. [11][†] [c]He received the sign of circumcision as a seal of the righteousness that he had by faith while he was still uncircumcised. The purpose was [d]to make him the father of all who believe without being circumcised, so that righteousness would be counted to them as well, [12]and to make him the father of the circumcised who are not merely circumcised but who also walk in the footsteps of the faith that our father Abraham had before he was circumcised.

The Promise Realized Through Faith

[13][†]For [e]the promise to Abraham and his offspring [f]that he would be heir of the world did not come through the law but through the righteousness of faith. [14] [g]For if it is the adherents of the law who are to be the heirs, faith is null and the promise is void. [15][†]For [h]the law brings wrath, but [i]where there is no law [j]there is no transgression.

[16][†]That is why it depends on faith, [k]in order that the promise may rest on grace and [l]be guaranteed to all his offspring—not only to the adherent of the law but also to the one who shares the faith of Abraham, [m]who is the father of us all, [17][†]as it is written, [n]“I have made you the father of many nations”—in the presence of the God in whom he believed, [o]who gives life to the dead and calls into existence [p]the things that do not exist. [18]In hope he believed against hope, that he should become the father of many nations, as he had been told, [q]“So shall your offspring be.” [19]He did not weaken in faith when he considered his own body, which was [r]as good as dead ([s]since he was about a hundred years old), or when he considered [t]the barrenness [3] of Sarah’s womb. [20]No unbelief made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, [21]fully convinced that [u]God was able to do what he had promised. [22]That is why his faith was “counted to him as righteousness.” [23][†]But [v]the words “it was counted to him” were not written for his sake alone, [24]but for ours also. It will be counted to us [w]who believe in [x]him who raised from the

dead Jesus our Lord, [25][†] [y]who was delivered up for our trespasses and
raised [z]for our justification.

Peace with God Through Faith

ROMANS **5** [†] [a]Therefore, since we have been justified by faith, [b]we [1]
have peace with God through our Lord Jesus Christ. [2][†]Through him we
have also [c]obtained access by faith [2] into this grace [d]in which we stand,
and [e]we [3] rejoice [4] in hope of the glory of God. [3]Not only that, but we
[f]rejoice in our sufferings, knowing that suffering [g]produces endurance,
[4]and endurance produces character, and character produces hope, [5][†]and
[h]hope does not put us to shame, because God's love [i]has been poured into
our hearts through the Holy Spirit who has been given to us.

[6][†]For [j]while we were still weak, at the right time [k]Christ died for the
ungodly. [7]For one will scarcely die for a righteous person—though perhaps
for a good person one would dare even to die— [8]but [l]God shows his love
for us in that [m]while we were still sinners, Christ died for us. [9][†]Since,
therefore, [n]we have now been justified by his blood, much more shall we
be saved by him from [o]the wrath of God. [10][†]For if [p]while we were
enemies [q]we were reconciled to God by the death of his Son, much more,
now that we are reconciled, shall we be saved by [r]his life. [11]More than that,
we also rejoice in God through our Lord Jesus Christ, through whom we
have now received [s]reconciliation.

Death in Adam, Life in Christ

[12][†]Therefore, just as [t]sin came into the world through one man, and
[u]death through sin, and [v]so death spread to all men [5] because [w]all sinned
— [13][†]for sin indeed was in the world before the law was given, but [x]sin
is not counted where there is no law. [14][†]Yet death reigned from Adam to
Moses, even over those whose sinning was not [y]like the transgression of
Adam, [z]who was a type of [a]the one who was to come.

[15][†]But the free gift is not like the trespass. For if many died through
one man's trespass, much more have the grace of God and the free gift by
the grace of that one man Jesus Christ abounded for [b]many. [16][†]And the

free gift is not like the result of that one man’s sin. For [c] the judgment following one trespass brought condemnation, but the free gift following many trespasses brought [d] justification. [17][†]For if, because of one man’s trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness [e] reign in life through the one man Jesus Christ.

[18][†]Therefore, as one trespass [6] led to condemnation for all men, so one act of righteousness [7] leads to justification and life for [f] all men. [19][†]For as by the one man’s [g] disobedience the many were made sinners, so by the one man’s [h] obedience the many will be made righteous. [20][†]Now [i] the law came in to increase the trespass, but where sin increased, [j] grace abounded all the more, [21]so that, [k] as sin reigned in death, [l] grace also might reign through righteousness leading to eternal life through Jesus Christ our Lord.

Dead to Sin, Alive to God

ROMANS 6 [†]What shall we say then? [m]Are we to continue in sin that grace may abound? [2]By no means! How can [n]we who died to sin still live in it? [3][†]Do you not know that all of us [o]who have been baptized [p]into Christ Jesus were baptized into his death? [4][†]We were [q]buried therefore with him by baptism into death, in order that, just as [r]Christ was raised from the dead by [s]the glory of the Father, we too might walk in [t]newness of life.

[5]For [u]if we have been united with him in [v]a death like his, we shall certainly be united with him in a resurrection like his. [6][†]We know that [w]our old self[1] [x]was crucified with him in order that [y]the body of sin might be brought to nothing, so that we would no longer be enslaved to sin. [7][†]For [z]one who has died [a]has been set free[2] from sin. [8]Now [b]if we have died with Christ, we believe that we will also live with him. [9]We know that [c]Christ, being raised from the dead, will never die again; [d]death no longer has dominion over him. [10][†]For the death he died he died to sin, [e]once for all, but the life he lives he lives to God. [11][†]So you also must consider yourselves [f]dead to sin and alive to God in Christ Jesus.

[12][†]Let not [g]sin therefore reign in your mortal body, to make you obey its passions. [13][h]Do not present your members to sin as instruments for unrighteousness, but [i]present yourselves to God as those who have been brought from death to life, and your members to God as instruments for righteousness. [14][†]For [j]sin [k]will have no dominion over you, since you are not under law but under grace.

Slaves to Righteousness

[15]What then? [l]Are we to sin [m]because we are not under law but under grace? By no means! [16][†]Do you not know that if you present yourselves [n]to anyone as obedient slaves,[3] you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness? [17]But [o]thanks be to God, that you who were once slaves of sin have become obedient from the heart to the [p]standard of teaching to

which you were committed, [18]and, [q]having been set free from sin, [r]have
become slaves of righteousness. [19] [s]I am speaking in human terms, because
of your natural limitations. For [t]just as you once presented your members
as slaves to impurity and to lawlessness leading to more lawlessness, so
now present your members [u]as slaves to righteousness leading to
sanctification.

[20][†] [v]For when you were slaves of sin, you were free in regard to
righteousness. [21] [w]But what fruit were you getting at that time from the
things [x]of which you are now ashamed? [y]For the end of those things is
death. [22]But now that you [z]have been set free from sin and [a]have become
slaves of God, [b]the fruit you get leads to sanctification and [c]its end, eternal
life. [23][†] [d]For the wages of sin is death, but the free gift of God is eternal
life in Christ Jesus our Lord.

Released from the Law

ROMANS **7** [†]Or do you not know, brothers [1]—for I am speaking to those
who know the law—that the law is binding on a person only as long as he
lives? [2]For [e]a married woman is bound by law to her husband while he
lives, but if her husband dies she is released from the law of marriage. [2]
[3]Accordingly, [f]she will be called an adulteress if she lives with another
man while her husband is alive. But if her husband dies, she is free from
that law, and if she marries another man she is not an adulteress.

[4][†]Likewise, my brothers, [g]you also have died [h]to the law [i]through the
body of Christ, so that you may belong to another, to him who has been
raised from the dead, [j]in order that we may bear fruit for God. [5][†]For
while we were living in the flesh, our sinful passions, aroused by the law,
were at work [k]in our members [l]to bear fruit for death. [6][†]But now we are
released from the law, having died to that which held us captive, so that we
serve in the [m]new way of [n]the Spirit and not in the old way of the written
code. [3]

The Law and Sin

[7][†]What then shall we say? That the law is sin? By no means! Yet if it had not been for the law, [o]I would not have known sin. For I would not have known what it is to covet if [p]the law had not said, “You shall not covet.” [8][†]But sin, [q]seizing an opportunity through the commandment, produced in me all kinds of covetousness. [r]For apart from the law, sin lies dead. [9]I was once alive apart from the law, but when the commandment came, sin came alive and I died. [10]The very commandment [s]that promised life proved to be death to me. [11]For sin, [t]seizing an opportunity through the commandment, [u]deceived me and through it killed me. [12]So [v]the law is holy, and the commandment is holy and righteous and good.

[13][†]Did that which is good, then, bring death to me? By no means! It was sin, producing death in me through what is good, in order that sin might be shown to be sin, and through the commandment might become sinful beyond measure. [14]For we know that the law is spiritual, but I am of the flesh, [w]sold under sin. [15]For I do not understand my own actions. For [x]I do not do what I want, but I do the very thing I hate. [16]Now if I do what I do not want, I agree with [y]the law, that it is good. [17][†]So now [z]it is no longer I who do it, but sin that dwells within me. [18]For I know that nothing good dwells [a]in me, that is, in my flesh. For I have the desire to do what is right, but not the ability to carry it out. [19][b]For I do not do the good I want, but the evil I do not want is what I keep on doing. [20]Now if I do what I do not want, [c]it is no longer I who do it, but sin that dwells within me.

[21][†]So I find it to be a law that when I want to do right, evil lies close at hand. [22]For [d]I delight in the law of God, [e]in my inner being, [23]but I see in my members [f]another law waging war against the law of my mind and making me captive to the law of sin that dwells in my members. [24][†]Wretched man that I am! Who will deliver me from [g]this body of death? [25]Thanks be to God through Jesus Christ our Lord! So then, I myself serve the law of God with my mind, but with my flesh I serve the law of sin.

Life in the Spirit

ROMANS **8** [†]There is therefore now no condemnation for those who are in Christ Jesus. [1] [2][†]For the law of [h]the Spirit of life [i]has set you [2] free in Christ Jesus from the law of sin and death. [3][†]For [j]God has done what the law, [k]weakened by the flesh, [l]could not do. [m]By sending his own Son [n]in the likeness of sinful flesh and [o]for sin, [3] he condemned sin in the flesh, [4][†]in order that [p]the righteous requirement of the law might be fulfilled in us, [q]who walk not according to the flesh but according to the Spirit. [5]For [r]those who live according to the flesh set their minds on [s]the things of the flesh, but those who live according to the Spirit set their minds on [t]the things of the Spirit. [6][†]For to set [u]the mind on the flesh is death, but to set the mind on the Spirit is life and peace. [7]For the mind that is set on the flesh is [v]hostile to God, for it does not submit to God's law; [w]indeed, it cannot. [8][†]Those who are in the flesh cannot please God.

[9][†]You, however, are not in the flesh but in the Spirit, if in fact [x]the Spirit of God dwells in you. [y]Anyone who does not have [z]the Spirit of Christ does not belong to him. [10][†]But if Christ is in you, although the body is dead because of sin, the Spirit is life because of righteousness. [11]If the Spirit of [a]him who raised Jesus from the dead dwells in you, he who raised Christ Jesus [4] from the dead will also give life to your mortal bodies [b]through his Spirit who dwells in you.

Heirs with Christ

[12]So then, brothers, [5] we are debtors, [c]not to the flesh, to live according to the flesh. [13][†]For if you live according to the flesh you will die, but if by the Spirit you [d]put to death the deeds of the body, you will live. [14]For all who are [e]led by the Spirit of God are [f]sons [6] of God. [15][†]For [g]you did not receive [h]the spirit of slavery to fall back into fear, but you have received the Spirit of [i]adoption as sons, by whom we cry, [j]“Abba! Father!” [16][k]The Spirit himself bears witness with our spirit that we are children of God, [17][†]and if children, then [l]heirs—heirs of God and fellow heirs with Christ, [m]provided we suffer with him in order that we may also be glorified with him.

Future Glory

[18][†]For I consider that the sufferings of this present time [n]are not worth comparing with the glory that is to be revealed to us. [19]For the creation waits with eager longing for [o]the revealing of the sons of God. [20][†]For the creation [p]was subjected to futility, not willingly, but [q]because of him who subjected it, in hope [21]that [r]the creation itself will be set free from its bondage to corruption and obtain the freedom of the glory of the children of God. [22][†]For we know that [s]the whole creation [t]has been groaning together in the pains of childbirth until now. [23][†]And not only the creation, but we ourselves, who have [u]the firstfruits of the Spirit, [v]groan inwardly as [w]we wait eagerly for adoption as sons, [x]the redemption of our bodies. [24]For [y]in this hope we were saved. Now [z]hope that is seen is not hope. For who hopes for what he sees? [25]But if we hope for what we do not see, we [a]wait for it with patience.

[26][†]Likewise the Spirit helps us in our weakness. For [b]we do not know what to pray for as we ought, but [c]the Spirit himself intercedes for us with groanings too deep for words. [27]And [d]he who searches hearts knows what is [e]the mind of the Spirit, because [7] the Spirit [f]intercedes for the saints [g]according to the will of God. [28][†]And we know that for those who love God all things work together [h]for good, [8] for [i]those who are called according to his purpose. [29][†]For those whom he [j]foreknew he also [k]predestined [l]to be conformed to the image of his Son, in order that he might be [m]the firstborn among many brothers. [30][†]And those whom he predestined he also called, and those whom he called he also [n]justified, and those whom he justified he also [o]glorified.

God’s Everlasting Love

[31]What then shall we say to these things? [p]If God is for us, who can be [9] against us? [32][q]He who did not spare his own Son but [r]gave him up for us all, how will he not also with him graciously give us all things? [33][†]Who shall bring any charge against God’s elect? [s]It is God who justifies. [34][†][t]Who is to condemn? Christ Jesus is the one who died—more than that, who was raised—[u]who is at the right hand of God, [v]who indeed is

interceding for us. [10] **35**Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword? **36**As it is written,

> [w]"For your sake [x]we are being killed all the day long;
> we are regarded as sheep to be slaughtered."

37No, in all these things we are more than [y]conquerors through [z]him who loved us. **38**[†]For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, **39**nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

God's Sovereign Choice

ROMANS 9 [†] [a]I am speaking the truth in Christ—I am not lying; my conscience bears me witness in the Holy Spirit— **2**that I have great sorrow and unceasing anguish in my heart. **3**For [b]I could wish that I myself were [c]accursed and cut off from Christ for the sake of my brothers, [1] my kinsmen [d]according to the flesh. **4**[†]They are [e]Israelites, and to them belong [f]the adoption, [g]the glory, [h]the covenants, [i]the giving of the law, [j]the worship, and [k]the promises. **5**[†]To them belong [l]the patriarchs, and from their race, according to the flesh, is the Christ, [m]who is God over all, [n]blessed forever. Amen.

6[†]But it is not as though the word of God has failed. For not all who are descended from Israel belong to Israel, **7**and not all are children of Abraham [o]because they are his offspring, but [p]"Through Isaac shall your offspring be named." **8**This means that it is not the children of the flesh who are the children of God, but [q]the children of the promise are counted as offspring. **9**[†]For this is what the promise said: [r]"About this time next year I will return, and Sarah shall have a son." **10**And not only so, but [s]also when Rebekah had conceived children by one man, our forefather Isaac, **11**[†]though they were not yet born and had done nothing either good or bad —in order that God's purpose of election might continue, not because of works but because of [t] him who calls— [12]she was told, [u] “The older will serve the younger.” [13]As it is written, [v] “Jacob I loved, but Esau I hated.”

[14][†]What shall we say then? [w] Is there injustice on God’s part? By no means! [15]For he says to Moses, [x] “I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion.” [16]So then it depends not on human will or exertion, [2] but on God, who has mercy. [17][†]For the Scripture says to Pharaoh, [y] “For this very purpose I have raised you up, that I might show my power in you, and that my name might be proclaimed in all the earth.” [18]So then he has mercy on whomever he wills, and he hardens whomever he wills.

[19][†]You will say to me then, “Why does he still find fault? For [z] who can resist his will?” [20][†]But who are you, O man, [a] to answer back to God? [b] Will what is molded say to its molder, “Why have you made me like this?” [21] [c] Has the potter no right over the clay, to make out of the same lump [d] one vessel for honorable use and another for dishonorable use? [22][†]What if God, desiring to show his wrath and to make known his power, has endured with much patience [e] vessels of wrath [f] prepared for destruction, [23]in order to make known [g] the riches of his glory for vessels of mercy, which he [h] has prepared beforehand for glory— [24]even us whom he [i] has called, [j] not from the Jews only but also from the Gentiles? [25][†]As indeed he says in Hosea,

> [k] “Those who were not my people I will call ‘my people,’
> and her who was not beloved I will call ‘beloved.’”
> [26] [l] “And in the very place where it was said to them, ‘You are not my people,’
> there they will be called [m] ‘sons of the living God.’”

[27][†]And Isaiah cries out concerning Israel: [n] “Though the number of the sons of Israel [3] be as the sand of the sea, [o] only a remnant of them will be saved, [28]for the Lord will carry out his sentence upon the earth fully and without delay.” [29]And as Isaiah predicted,

> [p] [q] “If the Lord of hosts had not left us offspring,

[r] we would have been like Sodom
and become like Gomorrah."

Israel's Unbelief

30[†]What shall we say, then? [s] That Gentiles who did not pursue righteousness have attained it, that is, [t] a righteousness that is by faith; **31**but that Israel [u] who pursued a law that would lead to righteousness [4] [v] did not succeed in reaching that law. **32**[†]Why? Because they did not pursue it by faith, but as if it were based on works. They have stumbled over the [w] stumbling stone, **33**[†]as it is written,

[x] "Behold, I am laying in Zion [y] a stone of stumbling, and a rock of offense;
[z] and whoever believes in him will not be [a] put to shame."

ROMANS **10** Brothers, [1] my heart's desire and prayer to God for them is that they may be saved. **2**[†]For I bear them witness that [b] they have a zeal for God, [c] but not according to knowledge. **3**[†]For, being ignorant of [d] the righteousness of God, and seeking to establish their own, they did not submit to God's righteousness. **4**[†]For [e] Christ is the end of the law for righteousness to everyone who believes. [2]

The Message of Salvation to All

5[†]For [f] Moses writes about the righteousness that is based on the law, that [g] the person who does the commandments shall live by them. **6**[†]But [h] the righteousness based on faith says, [i] "Do not say in your heart, 'Who will ascend into heaven?'" (that is, to bring Christ down) **7**"or 'Who will descend into the [j] abyss?'" (that is, [k] to bring Christ up from the dead). **8**But what does it say? [l] "The word is near you, in your mouth and in your heart" (that is, the word of faith that we proclaim); **9**[†]because, if [m] you confess with your mouth that Jesus is Lord and [n] believe in your heart [o] that God raised him from the dead, you will be saved. **10**For with the heart one believes and is justified, and with the mouth one confesses and is saved.

11[†]For the Scripture says, [p]“Everyone who believes in him will not be put to shame.” **12** [q]For there is no distinction between Jew and Greek; [r]for the same Lord is Lord of all, [s]bestowing his riches on all who call on him. **13**For [t]“everyone who calls on the name of the Lord will be saved.”

14[†]How then will they call on him in whom they have not believed? And how are they to believe in him [u]of whom they have never heard? [3] And how are they to hear [v]without someone preaching? **15**And how are they to preach unless they are sent? As it is written, [w]“How beautiful are the feet of those who preach the good news!” **16**[†]But [x]they have not all obeyed the gospel. For Isaiah says, [y]“Lord, who has believed what he has heard from us?” **17**[†]So [z]faith comes from hearing, and hearing through the word of Christ.

18[†]But I ask, have they not heard? Indeed they have, for

[a]“Their voice has gone out [b]to all the earth,
and their words to the ends of the world.”

19But I ask, did Israel not understand? First Moses says,

[c]“I will [d]make you jealous of those who are not a nation;
with a [e]foolish nation I will make you angry.”

20[†]Then Isaiah is so bold as to say,

[f]“I have been found by those who did not seek me;
I have shown myself to those who did not ask for me.”

21But of Israel he says, [g]“All day long I have held out my hands to a disobedient and contrary people.”

The Remnant of Israel

ROMANS **11** [†]I ask, then, [h] has God rejected his people? By no means! For [i] I myself am an Israelite, a descendant of Abraham, [1] a member of the tribe of Benjamin. [2][†] [j] God has not rejected his people whom he [k] foreknew. Do you not know what the Scripture says of Elijah, how he appeals to God against Israel? [3][†] [l] "Lord, they have killed your prophets, they have demolished your altars, and I alone am left, and they seek my life." [4]But what is God's reply to him? [m] "I have kept for myself seven thousand men who have not bowed the knee to Baal." [5]So too at the present time there is [n] a remnant, chosen by grace. [6] [o] But if it is by grace, it is no longer on the basis of works; otherwise grace would no longer be grace.

[7][†]What then? [p] Israel failed to obtain what it was seeking. The elect obtained it, but the rest [q] were hardened, [8]as it is written,

[r] "God gave them a spirit of stupor,
  [s] eyes that would not see
  and ears that would not hear,
down to this very day."

[9]And David says,

[t] "Let their table become a snare and a trap,
  a stumbling block and a retribution for them;
[10] let their eyes be darkened so that they cannot see,
  and bend their backs forever."

Gentiles Grafted In

[11][†]So I ask, did they stumble in order that they might fall? By no means! Rather through their trespass [u] salvation has come to the Gentiles, so as to make Israel jealous. [12][†]Now if their trespass means riches for the world, and if their failure means riches for the Gentiles, how much more will their full inclusion [2] mean!

[13]Now I am speaking to you Gentiles. Inasmuch then as [v]I am an apostle to the Gentiles, I magnify my ministry [14]in order somehow to make my fellow Jews jealous, and [w]thus save some of them. [15][†]For if their rejection means [x]the reconciliation of the world, what will their acceptance mean but life from the dead? [16][†][y]If the dough offered as firstfruits is holy, so is the whole lump, and if the root is holy, so are the branches.

[17][†]But if [z]some of the branches were broken off, and you, [a]although a wild olive shoot, were grafted in among the others and now share in the nourishing root [3] of the olive tree, [18][†]do not be arrogant toward the branches. If you are, remember it is not you who support the root, but the root that supports you. [19]Then you will say, “Branches were broken off so that I might be grafted in.” [20]That is true. They were broken off because of their unbelief, but you [b]stand fast through faith. So [c]do not become proud, but [d]fear. [21][†]For if God did not spare the natural branches, neither will he spare you. [22][†]Note then the kindness and the severity of God: severity toward those who have fallen, but God’s kindness to you, [e]provided you continue in his kindness. Otherwise [f]you too will be cut off. [23]And [g]even they, if they do not continue in their unbelief, will be grafted in, for God has the power to graft them in again. [24]For if you were cut from what is by nature a wild olive tree, and grafted, contrary to nature, into a cultivated olive tree, how much more will these, the natural branches, be grafted back into their own olive tree.

The Mystery of Israel’s Salvation

[25][†][h]Lest you be wise in your own sight, I do not want you to be unaware of this mystery, brothers: [4] [i]a partial hardening has come upon Israel, [j]until the fullness of the Gentiles has come in. [26][†]And in this way all Israel will be saved, as it is written,

[k]“The Deliverer will come [l]from Zion,
he will banish ungodliness from Jacob”;
27 “and this will be my [m]covenant with them
[n]when I take away their sins.”

[28][†]As regards the gospel, they are enemies for your sake. But as regards election, they are [o]beloved for the sake of their forefathers. [29][†]For the gifts and [p]the calling of God are irrevocable. [30][†]For just as [q]you were at one time disobedient to God but now have received mercy because of their disobedience, [31]so they too have now been disobedient in order that by the mercy shown to you they also may now [5] receive mercy. [32][†]For God [r]has consigned all to disobedience, that he may have mercy on all.

[33]Oh, the depth of the riches and [s]wisdom and knowledge of God! [t]How unsearchable are his judgments and how inscrutable his ways!

[34][†] “For [u]who has known the mind of the Lord,
or [v]who has been his counselor?”
[35] “Or [w]who has given a gift to him
that he might be repaid?”

[36]For [x]from him and through him and to him are all things. [y]To him be glory forever. Amen.

A Living Sacrifice

ROMANS **12** [†][z]I appeal to you therefore, brothers, [1] by the mercies of God, [a]to present your bodies [b]as a living sacrifice, holy and acceptable to God, which is your spiritual worship. [2] [2][†][c]Do not be conformed to this world, [3] but be transformed by [d]the renewal of your mind, that by testing you may [e]discern what is the will of God, what is good and acceptable and perfect. [4]

Gifts of Grace

[3]For [f]by the grace given to me I say to everyone among you [g]not to think of himself more highly than he ought to think, but to think with sober judgment, [h]each according to [i]the measure of faith that God has assigned. [4][†]For [j]as in one body we have many members, [5] and the members do not all have the same function, [5]so we, [k]though many, [l]are one body in Christ, and individually [m]members one of another. [6][†][n]Having gifts that

differ according to the grace given to us, let us use them: if [o] prophecy, [p] in proportion to our faith; [7][†]if [q] service, in our serving; the one who teaches, in his teaching; [8]the one who exhorts, in his exhortation; the one who contributes, in generosity; [r] the one who leads, [6] with zeal; the one who does acts of mercy, with [s] cheerfulness.

Marks of the True Christian

[9][†] [t] Let love be genuine. [u] Abhor what is evil; hold fast to what is good. [10] [v] Love one another with brotherly affection. [w] Outdo one another in showing honor. [11]Do not be slothful in zeal, [x] be fervent in spirit, [7] [y] serve the Lord. [12] [z] Rejoice in hope, [a] be patient in tribulation, [b] be constant in prayer. [13][†] [c] Contribute to the needs of the saints and [d] seek to show hospitality.

[14][†] [e] Bless those who persecute you; bless and do not curse them. [15] [f] Rejoice with those who rejoice, weep with those who weep. [16] [g] Live in harmony with one another. [h] Do not be haughty, but associate with the lowly. [8] [i] Never be wise in your own sight. [17][†] [j] Repay no one evil for evil, but [k] give thought to do what is honorable in the sight of all. [18]If possible, so far as it depends on you, [l] live peaceably with all. [19]Beloved, [m] never avenge yourselves, but leave it [9] to the wrath of God, for it is written, [n] “Vengeance is mine, I will repay, says the Lord.” [20][†]To the contrary, [o] “if your enemy is hungry, feed him; if he is thirsty, give him something to drink; for by so doing you will heap burning coals on his head.” [21]Do not be overcome by evil, but overcome evil with good.

Submission to the Authorities

ROMANS 13 [†]Let every person [p] be subject to the governing authorities. For [q] there is no authority except from God, and those that exist have been instituted by God. [2]Therefore whoever resists the authorities resists what God has appointed, and those who resist will incur judgment. [3][†]For rulers are not a terror to good conduct, but to bad. Would you have no fear of the one who is in authority? Then do what is good, and you [r] will receive his approval, [4][†]for [s] he is God’s servant for your good. But if you do wrong, be afraid, for he does not bear the sword in vain. For he is the servant of God, [t] an avenger who carries out God’s wrath on the wrongdoer. [5][†]Therefore one must be in subjection, not only to avoid God’s wrath but also [u] for the sake of conscience. [6]For because of this you also pay taxes, for the authorities are ministers of God, attending to this very thing. [7] [v] Pay to all what is owed to them: taxes to whom taxes are owed, revenue to whom revenue is owed, respect to whom respect is owed, honor to whom honor is owed.

Fulfilling the Law Through Love

[8][†] [w] Owe no one anything, except to love each other, for [x] the one who loves another has fulfilled the law. [9][†]For the commandments, [y] “You shall not commit adultery, You shall not murder, You shall not steal, You shall not covet,” and any other commandment, are summed up in this word: [z] “You shall love your neighbor as yourself.” [10]Love does no wrong to a neighbor; therefore [a] love is the fulfilling of the law.

[11][†]Besides this you know the time, that the hour has come for you [b] to wake from sleep. [c] For salvation is nearer to us now than when we first believed. [12] [d] The night is far gone; the day is at hand. So then let us [e] cast off [f] the works of darkness and [g] put on the armor of light. [13] [h] Let us walk properly as in the daytime, [i] not in orgies and drunkenness, not in sexual immorality and sensuality, [j] not in quarreling and jealousy. [14][†]But [k] put on the Lord Jesus Christ, and make no provision for the flesh, [l] to gratify its desires.

Do Not Pass Judgment on One Another

ROMANS **14** [†]As for [m] the one who is weak in faith, welcome him, but not to quarrel over opinions. [2][†] [n] One person believes he may eat anything, while the weak person eats only vegetables. [3]Let not the one who eats despise the one who abstains, and [o] let not the one who abstains pass judgment on the one who eats, for God has welcomed him. [4][†] [p] Who are you to pass judgment on the servant of another? It is before his own master [1] that he stands or falls. And he will be upheld, for the Lord is able to make him stand.

[5][†] [q] One person esteems one day as better than another, while another esteems all days alike. [r] Each one should be fully convinced in his own mind. [6]The one who observes the day, observes it in honor of the Lord. The one who eats, eats in honor of the Lord, since [s] he gives thanks to God, while the one who abstains, abstains in honor of the Lord and gives thanks to God. [7]For [t] none of us lives to himself, and none of us dies to himself. [8]For if we live, we live to the Lord, and if we die, we die to the Lord. So then, [u] whether we live or whether we die, we are the Lord's. [9]For to this end Christ [v] died and lived again, that he might be Lord both [w] of the dead and of the living.

[10][†]Why do you pass judgment on your brother? Or you, why do you despise your brother? For [w] we will all stand before [x] the judgment seat of God; [11]for it is written,

> [y] "As I live, says the Lord, every knee shall bow to me,
> and every tongue shall confess [2] to God."

[12]So then [z] each of us will give an account of himself to God.

Do Not Cause Another to Stumble

[13] [a] Therefore let us not pass judgment on one another any longer, but rather decide [b] never to put a stumbling block or hindrance in the way of a brother. [14][†]I know and am persuaded in the Lord Jesus [c] that nothing is unclean in itself, [d] but it is unclean for anyone who thinks it unclean. [15][†]For if your brother is grieved by what you eat, [e] you are no longer walking in love. [f] By what you eat, do not destroy the one for whom Christ died. [16] [g] So do not let what you regard as good be spoken of as evil. [17] [h] For the kingdom of God is not a matter of eating and drinking but [i] of righteousness and [j] peace and joy in the Holy Spirit. [18]Whoever thus serves Christ is [k] acceptable to God and approved by men. [19]So then let us [l] pursue what makes for peace and for [m] mutual upbuilding.

[20][†] [n]Do not, for the sake of food, destroy the work of God. [o]Everything is indeed clean, but [p]it is wrong for anyone to make another stumble by what he eats. [21] [q]It is good not to eat meat or drink wine or do anything that causes your brother to stumble. [3] [22][†]The faith that you have, keep between yourself and God. [r]Blessed is the one who has no reason to pass judgment on himself for what he approves. [23][†]But whoever has doubts is condemned if he eats, because the eating is not from faith. For whatever does not proceed from faith is sin. [4]

The Example of Christ

ROMANS **15** [†] [s]We who are strong [t]have an obligation to bear with the failings of the weak, and not to please ourselves. [2] [u]Let each of us please his neighbor for his good, to build him up. [3]For [v]Christ did not please himself, but as it is written, [w]“The reproaches of those who reproached you fell on me.” [4][†]For [x]whatever was written in former days was written for our [y]instruction, that through endurance and through [z]the encouragement of the Scriptures we might have hope. [5]May the God of endurance and encouragement grant you [a]to live in such harmony with one another, in accord with Christ Jesus, [6]that together you may with one voice glorify [b]the God and Father of our Lord Jesus Christ. [7]Therefore welcome one another as Christ has welcomed you, for the glory of God.

Christ the Hope of Jews and Gentiles

[8][†]For I tell you that Christ [c]became a servant to the circumcised to show God’s truthfulness, in order [d]to confirm the promises given to the patriarchs, [9][†]and in order [e]that the Gentiles might glorify God for his mercy. As it is written,

[f]“Therefore I will praise you among the Gentiles,
and sing to your name.”

[10]And again it is said,

[g]“Rejoice, O Gentiles, with his people.”

11And again,

[h]“Praise the Lord, all you Gentiles,
and let all the peoples extol him.”

12And again Isaiah says,

[i] [j]“The root of Jesse will come,
even he who arises to rule the Gentiles;
[k]in him will the Gentiles hope.”

13May the God of hope fill you with all [l]joy and peace in believing, so that by the power of the Holy Spirit you may abound in hope.

Paul the Minister to the Gentiles

14[†] [m]I myself am satisfied about you, my brothers, [1] that you yourselves are full of goodness, filled with [n]all knowledge and able to instruct one another. **15**But on some points I have written to you very boldly by way of reminder, [o]because of the grace given me by God **16**[†]to be [p]a minister of Christ Jesus to the Gentiles [q]in the priestly service of the gospel of God, so that [r]the offering of the Gentiles may be acceptable, sanctified by the Holy Spirit. **17**In Christ Jesus, then, I have [s]reason to be proud of [t]my work for God. **18**For I will not venture to speak of anything except [u]what Christ has accomplished through me [v]to bring the Gentiles to obedience—by word and deed, **19**[†] [w]by the power of signs and wonders, by the power of the Spirit of God—so that [x]from Jerusalem and all the way around [y]to Illyricum I have fulfilled the ministry of the gospel of Christ; **20**[†]and thus I make it my ambition to preach the gospel, not where Christ has already been named, [z]lest I build on someone else’s foundation, **21**but as it is written,

[a]“Those who have never been told of him will see,
and those who have never heard will understand.”

Paul's Plan to Visit Rome

22[†]This is the reason why [b] I have so often been hindered from coming to you. 23But now, since I no longer have any room for work in these regions, and [c] since I have longed for many years to come to you, 24I hope to see you in passing as I go [d] to Spain, and [e] to be helped on my journey there by you, once I have enjoyed your company for a while. 25[†]At present, however, [f] I am going to Jerusalem bringing aid to the saints. 26[†]For [g] Macedonia and Achaia have been pleased to make some contribution for the poor among the saints at Jerusalem. 27[†]For they were pleased to do it, and indeed [h] they owe it to them. For if the Gentiles have come to share in their spiritual blessings, they ought also to be of service to them in material blessings. 28When therefore I have completed this and have delivered to them what has been collected, [2] I will leave [i] for Spain by way of you. 29I know that when I come to you I will come in the fullness of the blessing [3] of Christ.

30I appeal to you, brothers, by our Lord Jesus Christ and by [j] the love of the Spirit, [k] to strive together with me in your prayers to God on my behalf, 31[†] [l] that I may be delivered from the unbelievers in Judea, and that [m] my service for Jerusalem may be acceptable to the saints, 32so that by God's will I may come to you with joy and [n] be refreshed in your company. 33May [o] the God of peace be with you all. Amen.

Personal Greetings

ROMANS 16 [†]I commend to you our sister Phoebe, a servant [1] of the church at [p] Cenchreae, 2[†]that you [q] may welcome her in the Lord in a way worthy of the saints, and help her in whatever she may need from you, for she has been a patron of many and of myself as well.

3[†]Greet [r] Prisca and Aquila, my fellow workers in Christ Jesus, 4[†]who risked their necks for my life, to whom not only I give thanks but all the churches of the Gentiles give thanks as well. 5[†]Greet also [s] the church in their house. Greet my beloved Epaenetus, who was [t] the first convert [2] to Christ in Asia. 6Greet Mary, who has worked hard for you. 7[†]Greet Andronicus and Junia, [3] my kinsmen and my [u] fellow prisoners.

They are well known to the apostles, [4] and they were in Christ before me. **8**[†]Greet Ampliatus, my beloved in the Lord. **9**Greet Urbanus, our fellow worker in Christ, and my beloved Stachys. **10**Greet Apelles, who is approved in Christ. Greet those [v] who belong to the family of Aristobulus. **11**[†]Greet my kinsman Herodion. Greet those in the Lord who belong to the family of Narcissus. **12**Greet those workers in the Lord, Tryphaena and Tryphosa. Greet the beloved Persis, who has worked hard in the Lord. **13**[†]Greet Rufus, chosen in the Lord; also his mother, who has been a mother to me as well. **14**Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers [5] who are with them. **15**Greet Philologus, Julia, Nereus and his sister, and Olympas, and all the saints who are with them. **16**[†] [w] Greet one another with a holy kiss. All the churches of Christ greet you.

Final Instructions and Greetings

17I appeal to you, brothers, to watch out for those who cause divisions and create obstacles [x] contrary to the doctrine that you have been taught; [y] avoid them. **18**For such persons do not serve our Lord Christ, but [z] their own appetites, [6] and [a] by smooth talk and flattery they deceive the hearts of the naive. **19**For [b] your obedience is known to all, so that I rejoice over you, but I want you [c] to be wise as to what is good and innocent as to what is evil. **20**[†] [d] The God of peace [e] will soon crush Satan under your feet. [f] The grace of our Lord Jesus Christ be with you.

21[†] [g] Timothy, my fellow worker, greets you; so do Lucius and Jason and Sosipater, my kinsmen.

22[†]I Tertius, [h] who wrote this letter, greet you in the Lord.

23[†] [i] Gaius, who is host to me and to the whole church, greets you. Erastus, the city treasurer, and our brother Quartus, greet you. [7]

Doxology

25[†] [j] Now to him who is able to strengthen you [k] according to my gospel and the preaching of Jesus Christ, [l] according to the revelation of the mystery [m] that was kept secret for [n] long ages **26**[†]but [o] has now been disclosed and through the prophetic writings has been made known to all nations, according to the command of the eternal God, [p] to bring about the obedience of faith— **27**[†]to [q] the only wise God [r] be glory forevermore through Jesus Christ! Amen.

Study Notes for Romans

ROMANS—NOTE ON 1:1–17 *The Gospel as the Revelation of God's Righteousness.* This first section includes Paul's opening greeting (vv. 1–7), thanksgiving (vv. 8–15), and statement of the letter's overall theme (vv. 16–17).

FACT

A letter to Rome. Because Romans is Paul's fullest explanation of his theology, it is easy to forget that Paul wrote it to a particular church in Rome. His letter applies the eternal truth of the gospel to their real-life concerns, but the letter applies today to people all around the globe, from all different kinds of backgrounds, because it is dealing with fundamental truths.

FACT

God's judgment. Global humanity's rejection of God is the root of all that is wrong with the world. Since Adam and Eve, everyone has responded to God's love by doing things he hates. Everyone deserves punishment, but God offers forgiveness through Christ (see 3:23–24).

ROMANS—NOTE ON 1:1–7 This is the longest introduction of any of Paul's letters. He has never been to Rome, so he summarizes the gospel for his Roman readers. Many of the things he mentions here are also in the final verses of his letter (16:25–27): (1) Paul's apostolic authority; (2) how the gospel fulfills OT Scriptures; (3) how the gospel centers on Jesus Christ; (4) the obedience of faith; (5) Paul's mission to the Gentiles; and (6) the glory of Jesus Christ and God the Father.

ROMANS—NOTE ON 1:1 **Servant** indicates that Paul is a "bondservant" of Christ (see note on 1 Cor. 7:21; and Preface). It also recalls the honored servants of God in the OT, such as Moses, Joshua, David, and the prophets. **apostle**. Paul's authority is equal to that of the 11 original apostles chosen by Christ (Matt. 10:1–7; Acts 1:24–26; Gal. 1:1), who had seen him after his resurrection (Acts 1:22; 1 Cor. 9:1; 15:7–9). They established and governed the whole church, under Christ's authority. They had authority to speak and write the words of God, and what they wrote was equal in authority to the OT Scriptures (1 Cor.

14:37; 1 Thess. 2:13). Paul was called to be an apostle when Jesus appeared to him on the Damascus road (Acts 9; 22; 26). **Gospel** means “good news.” This includes the call to saving faith and the message of how Jesus transforms all of life and all of history.

ROMANS—NOTE ON 1:2–3 Jesus fulfilled the OT prophecy that a descendant of **David** would rule forever. He is the Messiah (see 2 Sam. 7:12–16; Psalm 132; Isa. 11:1–5).

ROMANS—NOTE ON 1:4 As the eternal **Son of God**, Jesus has reigned forever with the Father and the Holy Spirit. “Son of God” was a Jewish title for the Messiah. Christ’s reign as Messiah began when he was raised from the dead **according to the Spirit of holiness** (through the Holy Spirit).

ROMANS—NOTE ON 1:5 Paul’s mission is to all humanity. His goal is **to bring about the obedience of faith** (see 16:26). Saving faith results in obedience.

ROMANS—NOTE ON 1:7 **loved by God and called**. God shows his love by calling his people to himself. All believers are God’s **saints**, his “holy ones.” **Grace** means God’s unmerited favor. **Peace** is not just the absence of conflict. It echoes the OT concept of blessing, in which the person and community are well and whole in all aspects of life.

ROMANS—NOTE ON 1:8 **thank**. Paul typically follows the greeting in his letters with a thanksgiving (compare 1 Cor. 1:1–9; Phil. 1:1–8). He is thankful because the kingdom of God is advancing throughout **all the world**. It is no longer confined to the Jews but has also spread to the Gentiles.

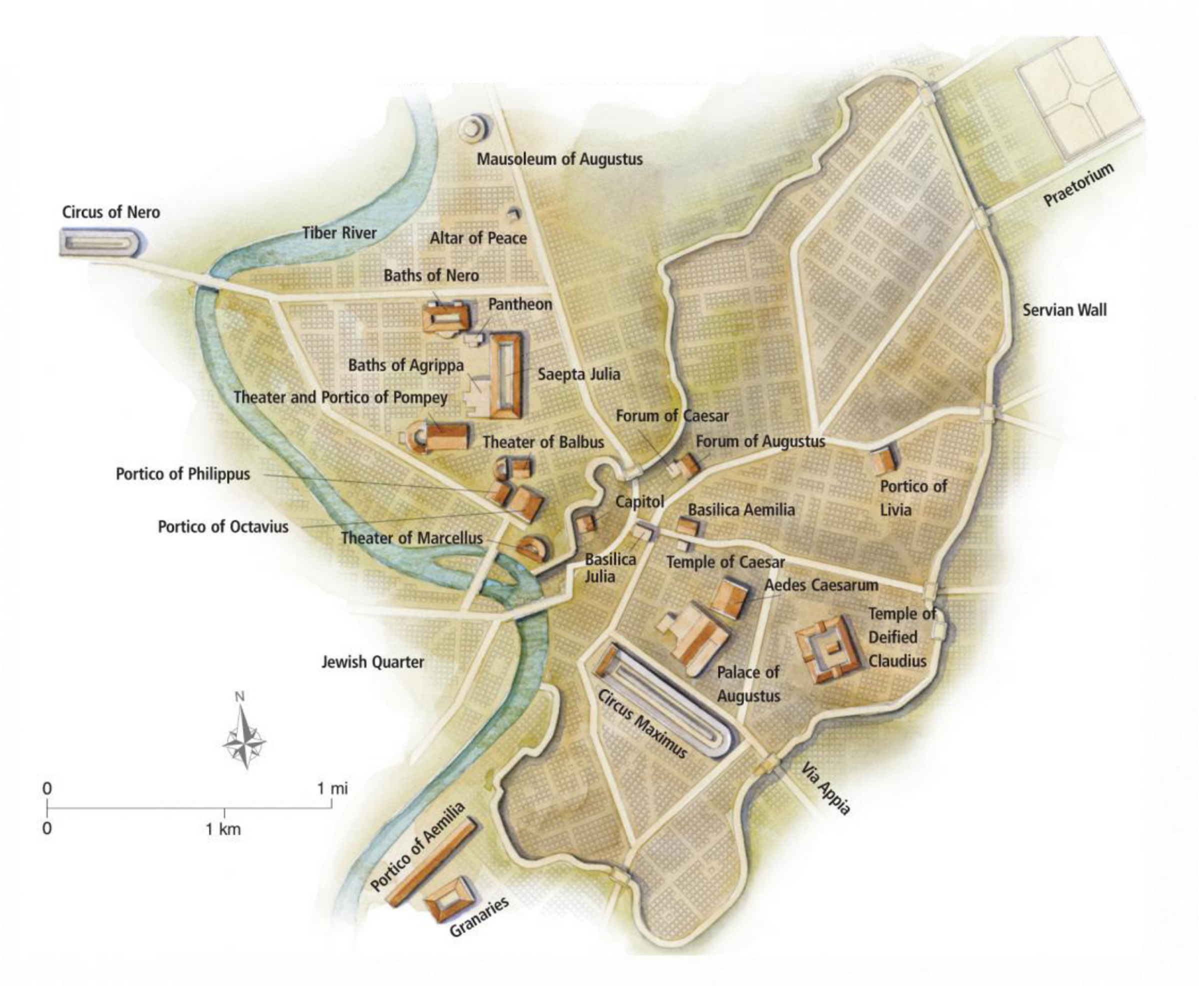
ROMANS—NOTE ON 1:13 Paul neither “planted” nor “watered” the church at Rome (see 1 Cor. 3:6), but he still rejoices in the **harvest** of their increased maturity and obedience.

ROMANS—NOTE ON 1:14 Paul was **under** an **obligation** to Jesus Christ, who appointed him to be the apostle to the Gentiles. **Greeks**. Those who spoke Greek and adopted Greek culture in the Greco-Roman world. **barbarians**. Those outside of Greek culture.

ROMANS—NOTE ON 1:15 **preach the gospel to you also**. The gospel is not just the initial call to saving faith. It is also the call to keep on walking by faith (6:4; 8:4; 2 Cor. 5:17).

Rome in the Time of Paul (c. A.D. 60)

The city plan below shows most of the features of the city of Rome that archaeologists have so far identified as dating from the time of Paul. Sections of the city would have been very impressive in his time, but most of the outstanding buildings visible in Rome today date to after his death.


Mausoleum of Augustus
Circus of Nero
Tiber River
Altar of Peace
Praetorium
Baths of Nero
Pantheon
Servian Wall
Baths of Agrippa
Saepta Julia
Theater and Portico of Pompey
Forum of Caesar
Theater of Balbus
Forum of Augustus
Portico of Philippus
Portico of Livia
Capitol
Basilica Aemilia
Portico of Octavius
Theater of Marcellus
Basilica Julia
Temple of Caesar
Aedes Caesarum
Temple of Deified Claudius
Jewish Quarter
Palace of Augustus
N
Circus Maximus
0
1 mi
0
1 km
Via Appia
Portico of Aemilia
Granaries

ROMANS—NOTE ON 1:16 Jew first. The Jews have priority in salvation history because they are God’s chosen people. See chs. 9–11. **Greek** refers here to all Gentiles.

ROMANS—NOTE ON 1:17 The righteousness of God most likely means “righteousness from God.” It reflects a right standing before God that is given to people by God (see Phil. 3:9). The phrase likely has this meaning in Rom. 3:21–22 and 2 Cor. 5:21 as well (see notes on those verses). However, the expression probably also refers to God’s righteous moral character. This is seen in his holiness and justice. It is also seen in the way that his act of saving sinners through Christ's death meets the just demand of his holy nature. **From faith for faith** probably means that right standing with God is by faith from start to finish. **shall live by faith**. People receive the gift of salvation by faith. It is also by faith that they live each day. See Hab. 2:4.

ROMANS—NOTE ON 1:18–3:20 *God's Righteousness in His Wrath against Sinners.* God's wrath is rightly revealed against all people, since all have sinned (3:23). Paul describes the sinfulness of the Gentiles (1:18–32), and the Jews (2:1–3:8), and of all people, Jew and Gentile alike (3:9–20).

ROMANS—NOTE ON 1:18 The **wrath of God** refers to his personal anger against sin. God's anger is his holy response to rejection of his love and law.

ROMANS—NOTE ON 1:19–20 **things that have been made**. The entire natural world reveals God through its beauty, complexity, design, and usefulness. **without excuse**. God has given sufficient evidence of his existence and character.

ROMANS—NOTE ON 1:21 **they knew God**. All people know God exists. They also know a lot about him, even if they do not have a saving knowledge of him.

ROMANS—NOTE ON 1:22 Even brilliant people who do not honor God miss the whole purpose of life and are therefore **fools** (see Prov. 1:7).

ROMANS—NOTE ON 1:23 Idolatry is the most basic sin. In addition to the **images** housed in great temples, Roman families commonly kept images of "house gods" in their homes. People today still devote their lives to, and trust in, many things other than God.

ROMANS—NOTE ON 1:24 Three times Paul says **God gave them up** to sin (vv. 24, 26, 28). Each time the "giving up" is a reaction to idolatry. The idol worshiper refuses to recognize that God our Maker is the center of all existence. He worships the "creature" rather than the "Creator" (v. 25).

ROMANS—NOTE ON 1:25 **exchanged the truth about God for a lie**. All non-Christian religions are based on false ideas about God. They are not just "different paths" to God.

ROMANS—NOTE ON 1:26–27 Not only homosexual acts but also homosexual **passions** or desires are **dishonorable** before God. Just as idolatry is unnatural (contrary to what God intended), so too homosexuality is **contrary to nature**. God made men and women with physical bodies that have a "natural" way of interacting with each other. **Men . . . with men** includes all homosexual relationships, not just those generally considered abusive. **Due penalty** could refer to the sin of homosexuality itself. Or, the "and" in **and receiving** may indicate some additional negative consequences received **in themselves**, that is, some form of spiritual, emotional, or physical disorder.

ROMANS—NOTE ON 1:32 People do not generally sin in innocent ignorance. They **know God's righteous decree** (at least in an instinctive way) that their evildoing deserves punishment.

ROMANS—NOTE ON 2:1–29 Most interpreters say that Paul focuses on the sin of the Jews throughout this chapter. Another view is that the sin of the moral person (whether Jewish or Gentile) who judges others is condemned in vv. 1–16, while Jews alone are condemned in vv. 17–29.

ROMANS—NOTE ON 2:4 **Do you presume** is probably addressed to Jews who thought that their covenant relationship with God would save them from final judgment. They thought that **his kindness and forbearance and patience** showed that they were right with him and had no need for Christ. Paul says God's blessings should have led them to repent of their sins.

ROMANS—NOTE ON 2:5 A soft and repentant heart is needed to avoid God's wrath on the **day of wrath**, the final judgment. Such repentance leads a person to trust in Jesus Christ for the forgiveness of sins. Unfortunately, most people are **storing up wrath** for themselves on that final day.

ROMANS—NOTE ON 2:6–11 Paul establishes the principle that God judges **according to . . . works**. In doing so, he shows **no partiality**.

ROMANS—NOTE ON 2:12 All will be judged according to the standard they had. Gentiles will **perish** (face final judgment) because of their sin (see vv. 14–15) even though they are **without the law** (the written laws of the OT). Jews, who possess the law, will be **judged** for their transgressions against it.

ROMANS—NOTE ON 2:14–16 For Gentiles, God's law is **written on their hearts**. Their consciences show what is right or wrong in their behavior. Paul does not imply that the human conscience is always a perfect moral guide (see

1 Cor. 8:7, 10; 10:29). But its existence is enough to make people accountable to God.

ROMANS—NOTE ON 2:16 **my gospel**. Not Paul's alone, but the gospel that he preaches.

ROMANS—NOTE ON 2:21–24 The Jews fail to practice the law they proclaim. Thus they will face judgment.

ROMANS—NOTE ON 2:22 **rob temples**. Robbing temples was a common crime in the ancient world because temples contained expensive items that could be sold for profit.

ROMANS—NOTE ON 2:24 Because they violated the law, the Jews were exiled by God. Their military and political defeats dishonored God because they were known as his people. Although the Jews did not face exile in Paul's day, their sins still led Gentiles to dishonor the God they claimed to follow.

ROMANS—NOTE ON 2:25–26 The Jews tended to believe that they would be spared at the last judgment because of their **circumcision** (Gen. 17:9–14; Lev. 12:3). **uncircumcision**. Paul argues, however, that Jews who violate the law are considered by God to be uncircumcised. They are outside the covenant and headed for judgment. Circumcision would be of **value** for salvation if the circumcised would **obey the law** perfectly, but no one can do that. Paul takes up the issue of circumcision again in Rom. 4:9–16.

ROMANS—NOTE ON 2:27 **The written code** refers to OT laws.

ROMANS—NOTE ON 2:28–29 In striking contrast to Jewish beliefs of his day, Paul claims that true Jewishness and genuine circumcision are not ethnic or physical matters. Rather, they are matters **of the heart**. They are the work of the Holy Spirit. This letter/Spirit contrast compares the old era of redemptive history with the new age begun by Jesus Christ.

ROMANS—NOTE ON 3:1 Now Paul raises the logical question of whether there is any **advantage** or **value** in being an ethnic Jew and being physically circumcised. He probably means "value for salvation."

ROMANS—NOTE ON 3:2 One might expect Paul to answer that there is no advantage in being a Jew (see v. 1). Instead, he claims that the Jews have great advantages, mainly in possessing **the oracles of God**, which refers to the OT Scriptures. On the **Jews** being **entrusted** with the oracles of God, see Deut. 4:8; 5:22–27; Ps. 147:20.

ROMANS—NOTE ON 3:3–4 Even though most Jews were **unfaithful** and refused to trust and obey God, he remains faithful to them. God will fulfill his covenant promises, particularly his promise to save them. Paul does not mean that every single Jew will be saved, though. He discusses God's faithfulness to the Jews more fully in chs. 9–11.

ROMANS—NOTE ON 3:5–8 Some of Paul's Jewish opponents claimed that he taught a doctrine of "cheap grace," that is, that God receives more glory when Christians **do evil** and then are forgiven. Paul emphatically denies this but waits until ch. 6 to discuss this charge in more detail.

ROMANS—NOTE ON 3:9 **Greeks**. The entire Gentile world in contrast to the Jews.

ROMANS—NOTE ON 3:10–12 Paul focuses on the sinfulness of every human being, citing Ps. 14:1–3 and perhaps thinking of Eccles. 7:20. **no one does good**. Human beings do some things that seem to be good. But these actions, prior to salvation, are still stained by evil because they are not done for God's glory (Rom. 1:21) and do not come from faith (14:23).

OT Testimony that All Are under Sin (3:9)

Romans 3	**OT Reference**
Sinful Condition	
v. 10, none is righteous	Ps. 14:3/53:3; Eccles. 7:20
v. 11a, no one understands	Ps. 14:2/53:2
v. 11b, no one seeks for God	Ps. 14:2/53:2
v. 12, all have turned aside; together they have become worthless; no one does good, not even one	Ps. 14:3/53:3
Sinful Speech (note progression from throat to tongue to lips)	
v. 13a, b, their throat is an open grave; they use their tongues to deceive	Ps. 5:10, Septuagint (English, 5:9)
v. 13c, the venom of asps is under their lips	Ps. 140:3
v. 14, their mouth is full of curses and bitterness	Ps. 10:7
Sinful Action	
v. 15, their feet are swift to shed blood	Prov. 1:16/Isa. 59:7
v. 16, in their paths are ruin and misery	Isa. 59:7
v. 17, and the way of peace they have not known	Isa. 59:8
Summary Statement	
v. 18, there is no fear of God before their eyes	Ps. 36:1

ROMANS—NOTE ON 3:13–14 Paul quotes from Ps. 5:9 and 10:7. The reference to the **grave** highlights either the corruption of the heart or the deadly effects of sin.

ROMANS—NOTE ON 3:15–17 Paul draws from Isa. 59:7–8 to show how human history includes murder, war, and disorder.

ROMANS—NOTE ON 3:18 The root cause of sin is failure to **fear** and honor God (Ps. 36:1).

ROMANS—NOTE ON 3:19–20 These verses represent the conclusion of vv. 9–18 and all of 1:18–3:20. All humans, without exception, are sinners.

ROMANS—NOTE ON 3:19 **law**. The Mosaic law.

ROMANS—NOTE ON 3:20 **Works of the law** means all that the law requires. **Justified** is a legal term meaning "declared righteous" (see note on Gal. 2:16).

FACT

What does it mean to be "justified"? To be justified means to be declared righteous before God. It means that, as the divine judge, God looks on those who are in Jesus and declares them "guilty as charged, but pardoned and accepted."

ROMANS—NOTE ON 3:21–4:25 *The Saving Righteousness of God.* Paul now explains that people can have a right standing with God only through faith in the atoning work of Jesus on the cross.

ROMANS—NOTE ON 3:21 The righteousness of God has been shown **now**, in the period of salvation history that began with Jesus' death and resurrection. On the **righteousness of God**, see note on 1:17. By God's saving acts in Christ, humans may stand in the right before God, the divine judge. **apart from the law**. Righteousness is not based on obeying the law. Yet **the Law and the Prophets bear witness to it**. The OT Scriptures looked forward to salvation through Christ (see 1:2).

ROMANS—NOTE ON 3:24 The word **redemption** recalls the exodus and the blood of the Passover lamb (see Exodus 12–15; Eph. 1:7; Col. 1:14). On justification, see note on Gal. 2:16.

ROMANS—NOTE ON 3:25 Jesus’ **blood** “propitiated” or satisfied God’s wrath (1:18). Thus he could forgive sinners while also maintaining his holiness. Some scholars argue that the word **propitiation** should be translated *expiation* (the wiping away of sin), but the word refers to the satisfaction of God’s wrath, turning it from wrath to favor. God’s righteous anger needed to be satisfied before sin could be forgiven. God in his love sent his Son to meet the demands of God’s holy anger against sin. God’s justice was questioned because he had patiently overlooked **former** sins. But Paul says that God knew Christ’s death would happen, where the full payment for the guilt of sin would be made.

ROMANS—NOTE ON 3:26 In the cross of Christ, God has shown himself to be **just** (utterly holy, so that the penalty demanded by the law is not removed but is paid by Christ). He is also **the justifier** of all those who trust in Jesus. That is, he provides the means of justification and declares people to be in right standing with himself. Here is the heart of the Christian faith, for at the cross God’s justice and love meet.

ROMANS—NOTE ON 3:27 The word **law** in this verse probably means principle, though some think it refers to the OT law.

ROMANS—NOTE ON 3:28 Justification is **by faith** alone, **apart from . . . the law**. It does not depend at all on doing any works of the law.

ROMANS—NOTE ON 3:29–30 Since **God** is the Lord of all, whether **Jews** or **Gentiles**, there can be only one way of justification—by **faith**.

ROMANS—NOTE ON 3:31 Although Paul supports the lasting moral teachings of the law (**uphold**), he knows that some will accuse him of abandoning it (**overthrow**). He will defend himself against such charges in chs. 6–7.

ROMANS—NOTE ON 4:1–25 Abraham, the father of the Jewish people, is presented as a test case for the view that justification is by faith alone.

ROMANS—NOTE ON 4:3 Abraham had a right standing before God by believing, not by doing (Gen. 15:6).

ROMANS—NOTE ON 4:6–8 Paul introduces **David** as a second example of righteousness by faith, citing Ps. 32:1–2.

ROMANS—NOTE ON 4:11 **sign . . . seal**. Circumcision proved the righteousness by faith that Abraham had before his circumcision.

ROMANS—NOTE ON 4:13–14 The **world** to come is another term for the final salvation that will be given to Abraham and all believers (see Heb. 11:10–16; Revelation 21–22). If the inheritance is gained by observing the **law**, then righteousness is no longer by **faith** but by works.

ROMANS—NOTE ON 4:15 **transgression**. The violation of a revealed command. The Jews, who had the written law, had even greater responsibility for their sin. Paul argues elsewhere that sin also exists where no written law is involved; see 2:12, and note on 5:13.

FACT

Transgression means to disobey a specific command from God. It could refer to a violation of a command in the written law of God (4:15) or to a verbal command from God, as in the case of Adam (5:14).

ROMANS—NOTE ON 4:16 **Faith** means trusting in another, not in one's own efforts. It corresponds exactly to **grace**, which involves trusting God's gift of unearned favor. **The adherent of the law** refers to the Jewish believer in Christ. **father of us all**. Abraham is the father of all believers, whether Jew or Gentile.

ROMANS—NOTE ON 4:17 **many nations**. Genesis 17:5 confirms Abraham's universal fatherhood. **calls into existence the things that do not exist**. If God created the world out of nothing, he could certainly give Sarah a child.

ROMANS—NOTE ON 4:23–24 **but for ours also**. In God's plan, Scriptures as far back as Gen. 15:6 apply also to Christians in the new covenant age.

ROMANS—NOTE ON 4:25 **raised for our justification**. Both the death and the resurrection of Jesus Christ are necessary for forgiveness of sins and justification. When God raised Christ from the dead, it showed that he accepted Christ's suffering and death as full payment for sin. At the cross, God had directed his wrath against Christ, but now, in the resurrection, God showed his favor to Christ and to all who would believe in him. This can be true because all who believe in Christ are united with him (see 6:6, 8–11; Eph. 2:6; Col. 2:12; 3:1).

ROMANS—NOTE ON 5:1–8:39 *Hope as a Result of Righteousness by Faith.* Believers in Christ, who are righteous in God’s sight, have a sure hope of future glory and life eternal.

FACT

Those who trust in Christ have peace with God (5:1). God declares them forgiven. They stand securely in God’s grace and salvation rather than his judgment (5:2, 8–9).

ROMANS—NOTE ON 5:1 Through **faith** in Christ, Christians have been **justified** and declared righteous by God once for all. They no longer need to live in fear of God’s wrath and judgment. Rather, they enjoy **peace with God**. See also note on John 14:27.

ROMANS—NOTE ON 5:2 **grace in which we stand**. The believers’ secure position as a result of their justification. **hope of the glory of God**. The promise that Christians will be glorified and perfected at the last day.

ROMANS—NOTE ON 5:5 **hope does not put us to shame**. Followers of Christ have no reason to fear humiliation on the judgment day, for they now belong to God.

ROMANS—NOTE ON 5:6 In this and the following verses, Paul shows how the believer’s subjective experience of God’s love (v. 5) is firmly based on the objective work of Christ on the cross. **Weak** here refers to lack of moral strength and is another way to describe those who are **ungodly**.

ROMANS—NOTE ON 5:9 Christians are **justified** (declared right before God) because of Christ’s **blood** poured out at the cross. Therefore, they can know that they will be saved from God’s **wrath** on the day of judgment.

ROMANS—NOTE ON 5:10 As in v. 9, Paul argues from the greater to the lesser. Since Christians are now **reconciled** to God through Christ’s death, they can be assured that they will be **saved** on the day to come. Here “saved” includes initial justification, completed sanctification, glorification, and future rewards. Salvation is based on **his life**, that is, Christ’s resurrection (see 4:25; 6:1–23).

ROMANS—NOTE ON 5:12–21 Adam brought sin and death into the world, but those who have believed in Christ have hope. Christ has reversed the consequences of Adam's sin and has given his own life and righteousness to secure their eternal glory. The extended comparison between Adam and Christ shows that Paul considered Adam a historical person.

ROMANS—NOTE ON 5:12 **Sin came into the world through one man**, namely, Adam (v. 14; see Gen. 3:17–19; 1 Cor. 15:21–22). **and death through sin**. Death is "the last enemy" (1 Cor. 15:26; see 15:54) and will be conquered forever at Christ's return (Rev. 21:4). "Death" in these verses most likely includes both physical and spiritual death. Paul often connects the two. **And so death spread to all men** probably means "and in this way death spread to all men." **Because all sinned** probably means that all people participated in Adam's sin because he represented all who would descend from him (just as Christ's obedience counts for all his followers; Rom. 5:15–19). Another interpretation is that all people have sinned individually as a result of being born into the world spiritually dead. The word translated "men" can mean either males or people of both sexes, depending on the context. It is translated "men" here (and in v. 18) to show the connection with "man," referring to Christ.

ROMANS—NOTE ON 5:13 **sin is not counted where there is no law**. Paul does not mean that people are guiltless without the law (see 2:12). Those without the written law are still judged by God (see Genesis 6–9; 11:1–9).

ROMANS—NOTE ON 5:14 Those who did not live under the law were still judged for their sin, and therefore they died. Still, their **sinning was not like the transgression of Adam**: Adam violated a commandment specifically given to him by God. Adam is a **type** (that is, a model or pattern) of Christ. Both Adam and Christ are covenantal heads of the human race. All people are either "in Adam" or "in Christ" (see 1 Cor. 15:22). All are "in Adam" by physical birth, while only those who have placed their faith in Christ are "in" him.

ROMANS—NOTE ON 5:15 Paul contrasts the consequences of the work of Adam and of Christ five times in the next five verses. This shows their roles as covenantal heads of the people they represent. Paul clearly teaches "original sin," the fact that all people inherit a sinful nature because of Adam's sin. Paul probably is also teaching that all people are in fact guilty before God because of Adam's sin. **Many** (that is, all human beings excluding Christ) **died**. Death begins with spiritual separation from God and ends in physical death.

ROMANS—NOTE ON 5:16 The **one trespass** of Adam resulted in the **condemnation** of all. But Christ overcame sin, therefore all who belong to him enjoy **justification**.

ROMANS—NOTE ON 5:17 Death ruled the human race due to Adam's sin, but Christians now stand in eternal life as rulers because of Christ's work.

ROMANS—NOTE ON 5:18 **for all men**. Based on these verses, some interpreters have argued that all people will be saved. But Paul makes it plain that only those who "receive" God's gift belong to Christ (v. 17; see also 1:16–5:11). The wording "**as . . . so**" shows that Paul's focus is not on *how many* will be saved but on the *method* of either sin or righteousness being passed from the representative leader to the whole group. **men**. See note on 5:12.

ROMANS—NOTE ON 5:19 Because of Adam's disobedience, all people **were made** (caused to be) **sinners**. When Adam (mankind's representative) sinned, God viewed the whole human race as guilty sinners. All are born with a sinful nature because of Adam's sin.

ROMANS—NOTE ON 5:20 The typical Jewish view in Paul's day was that God gave the law in order to reduce the human impulse to sin. But Paul claims that the law was given **to increase the trespass**. That is, once people had written laws from God, they were not just committing "sins" against God's law as it was ingrained in their conscience (see note on 2:14–16); rather, they were willfully "trespassing" against his written word. Amid this increasing sin, however, the **grace** revealed through Christ **abounded all the more**.

ROMANS—NOTE ON 6:1–23 The law does not and cannot conquer sin, but the grace given to followers of Christ triumphs over sin and death.

FACT

Paul was probably asked, "Does your message about salvation by grace lead people to continue in sin?" He explains what baptism symbolizes in the Christian life: Christ's defeat of sin's rule and the gift of new life (6:1–14). God changes believers so that they can obey him "from the heart" (6:17).

ROMANS—NOTE ON 6:1 Paul is likely responding to a question posed regularly by his Jewish opponents. They argued that his gospel led people to **continue in sin**.

ROMANS—NOTE ON 6:3 Christians died to sin when they were **baptized into Christ**. Paul is not arguing that baptism destroys the power of sin. Baptism is an outward, physical symbol of the inward, spiritual conversion of Christians.

ROMANS—NOTE ON 6:4 In the early church, baptism was probably by immersion. Baptism pictures being **buried** with Christ (going under the water) and being **raised** to new life with Christ (coming up from the water). This symbolizes union with, and incorporation into, Christ by the action of the Holy Spirit. Believers now have the power to live in **newness** of life.

ROMANS—NOTE ON 6:6 The power of sin has been broken in those who believe. Their **old self** (literally, "old man," meaning who they were in Adam) **was crucified** and put to death with Christ. **Body of sin** refers to the ruling power of sin that people willingly accept. Paul does not argue that Christians do not sin at all, but he does say that they are no longer **enslaved to sin**. The normal pattern of life for Christians should be progressive growth in maturity and obedience to God's moral law.

ROMANS—NOTE ON 6:7 **One who has died** means one who has died with Christ.

ROMANS—NOTE ON 6:10 **died to sin**. Jesus died because he took sin upon himself. His resurrection demonstrates that he has defeated both sin and death.

ROMANS—NOTE ON 6:11 **dead to sin**. Dead to the continual love for and ruling power of sin (see note on v. 6).

ROMANS—NOTE ON 6:12–13 Tension occurs here between what God has already accomplished and his people's responsibility to obey. They are still tempted by desires to sin and must not let those desires gain control.

ROMANS—NOTE ON 6:14 **sin will have no dominion over you**. This is not a command but a promise that sin will not defeat Christians. **under grace**. The new covenant in Christ (see 3:24; 4:16; 5:2, 15–21).

ROMANS—NOTE ON 6:16 Giving in to sin leads to becoming **obedient slaves** to sin. This eventually **leads to death**. This does not mean that genuine believers can lose their salvation. It means that sinning leads them away from full enjoyment of life with Christ. However, people who do give themselves utterly to sin will die, that is, they will face eternal punishment (see notes on Heb. 6:4–8).

ROMANS—NOTE ON 6:20–21 Both physical and spiritual **death** are probably meant here.

ROMANS—NOTE ON 6:23 **Wages** implies that the punishment for sin is what one has earned and deserves. **Free gift** is the opposite of something one deserves. This fits Paul's earlier emphasis on justification by grace alone (God's unmerited favor; see note on 4:16), through faith alone (trusting in Christ for justification; see 1:17; 3:21–4:25).

ROMANS—NOTE ON 7:1–3 In this entire chapter, **law** refers to the Mosaic law given at Mount Sinai. **Those who know the law** includes both Jews and Gentiles who are familiar with the OT. Verse 1 introduces the principle that the law applies only to living people. In vv. 2–3, Paul applies that principle to marriage.

FACT

Even Christians often struggle with sinful desires (7:7–25), but they can be confident that the Spirit lives within them, helping them to obey God (8:1–11).

ROMANS—NOTE ON 7:4 Whereas the *husband* dies in the illustration in vv. 2–3, here *believers* die to the law through the death of *Christ*. The comparison does not match perfectly, but the application is clear.

ROMANS—NOTE ON 7:5 **Flesh** here stands for the old "Adam"—the unbelieving former life of those who now believe. The law led to spiritual and physical **death** (see 6:23) because rebellious people broke it and suffered the consequences.

ROMANS—NOTE ON 7:6 **But now** represents the new era of redemptive history. Christians now enjoy new life in the Spirit.

ROMANS—NOTE ON 7:7–25 The claim that the Mosaic law produced sin and death raises the question, Is the law itself sinful? Paul explains that the law itself is good and that the fault lies with sin. The "I" in these verses seems to be Paul himself (see note on vv. 13–25).

ROMANS—NOTE ON 7:7 The law defines sin. People ignore God's commands in order to indulge their independence. This principle is illustrated from the tenth commandment (Ex. 20:17).

ROMANS—NOTE ON 7:8 The prohibition against coveting increased the desire for what was forbidden. Without such prohibitions, **sin lies dead**—it is still present, but not in a powerful way.

ROMANS—NOTE ON 7:13–25 Even if the law is not sin (vv. 7–12), is the good law responsible for death? Paul argues that the fault lies with sin, not with the law. Through the law, sin is revealed in all its horror, while the law is shown to be good. There has been much debate as to whether Paul is describing believers or unbelievers. Although good arguments are given by both sides, the most widely held view is that Paul is referring to *believers*. Advocates of both positions agree that Christians struggle with sin their whole lives (see Gal. 5:17; 1 John 1:8–9). They also agree that Christians can and should grow in sanctification throughout their lives by the power of the Holy Spirit (Rom. 8:2, 4, 9, 13–14). Those who think Paul is describing believers usually see this passage as describing both Paul's own experience and the experience of Christians generally. This view is that Christians are free from the condemnation of the law, but sin continues to dwell within them. They should understand how far they fall short of God's absolute standard of righteousness. Thus Paul cries out, "Wretched man that I am! Who will deliver me from this body of death?" (7:24). The answer follows immediately: the one who *has* delivered Christians once for all (see 4:2–25; 5:2, 9) and who *will* deliver them day by day is "Jesus Christ our Lord!" (7:25). This reflects the ongoing tension between the "already" aspect of salvation (believers *have been* saved) and the "not yet" aspect (believers *will be* saved at the return of Christ).

ROMANS—NOTE ON 7:17 Paul emphasizes the power of sin.

ROMANS—NOTE ON 7:21–23 The meaning of "law" in these verses has been debated. Some think every use of the word refers to the Mosaic law. Most argue that in vv. 21 and 23 the term means "principle." All agree that the Mosaic law is in view in v. 22. The Greek word used here can have either meaning.

ROMANS—NOTE ON 7:24–25 **Who will deliver me**? The living presence of **Jesus Christ** is the answer to the problem of sin.

ROMANS—NOTE ON 8:1–17 Paul celebrates the new life of the Spirit that Christians enjoy as a result of Christ's saving work.

The Trinity in Romans 8

This chart focuses on statements that have Father, Son, or Spirit as the subject. For additional references to Father, Son, or Spirit in Romans 8, see vv. 1–2, 4–7, 13, 15, 17–23, 28.

Father	Son	Spirit
sent his Son (v. 3)		
condemned sin (v. 3)		
gives life to mortal bodies of believers by his Spirit in them (v. 11)	in believers (v. 10)	indwells believers (v. 9)
foreknew, predestined, called, justified, glorified (vv. 29–30)	died, raised, interceding at the right hand of the Father for believers (v. 34)	leads believers (v. 14)
is for us (v. 31)		bears witness with the spirit of believers (v. 16)
gave his Son (v. 32)		helps in weakness and intercedes for believers (vv. 26–27)
justifies (v. 33)		
loves (v. 39)	loves (vv. 35, 39)	

FACT

When Christ returns, he will fix everything that is broken and hurting (8:16–39; see Rev. 21:1–22:5). He will restore creation, including every corner of the globe, to its original beauty and wholeness. God will bring dead believers back to life and make all his children perfect like Christ (Rom. 8:29; 1 Thess. 4:13–18).

ROMANS—NOTE ON 8:1 **therefore**. Paul summarizes and concludes his preceding argument (see especially 7:23–25 and 3:21–5:21). **Now** matches the "now" in 7:6. Christ began a new era of redemptive history for those who are "now" in right standing before God because of Christ. **No condemnation** echoes 5:1 ("Therefore . . . we have peace with God"). There is "no condemnation" for the Christian because Jesus has paid the penalty for sin through his death on the cross (8:2–3).

ROMANS—NOTE ON 8:2 Sin has no dominant power in believers' lives. This work of the Holy Spirit is evidence that believers are in Christ. **Law** in both instances means "principle."

ROMANS—NOTE ON 8:3 **The law** (here, the Mosaic law) could not solve humanity's problem because sin uses the law for its own purposes (see ch. 7).

God sent his Son as a sacrifice **for sin** (a sin offering). Jesus paid the full penalty for sin by his sacrifice (**condemned sin**). **in the likeness of sinful flesh**. Jesus became fully human, even though he was sinless. **In the flesh** refers to Christ's body.

ROMANS—NOTE ON 8:4 **righteous requirement of the law . . . fulfilled**. This could mean the requirement is fulfilled in the new life that Christians live on the basis of Christ's work. It could also mean Christ's death paid the full penalty of the law.

ROMANS—NOTE ON 8:6 **To set the mind on the flesh** means to constantly desire the things that express fallen, sinful human nature.

ROMANS—NOTE ON 8:8 Because unbelievers (**those who are in the flesh**) are captured by sin and unable to do what God commands, they fail to please God.

ROMANS—NOTE ON 8:9 Paul alternates between **the Spirit of God** and **the Spirit of Christ** here, showing that Christ and God share the same status.

ROMANS—NOTE ON 8:10 The previous verse speaks of the Spirit's indwelling, but here Paul describes Christ's dwelling in Christians. This does not mean that there is no difference between Christ and the Spirit. It does suggest that Christ and the Spirit are both fully God, and they work together. The presence of the Spirit within believers testifies to the new life they enjoy because Christ's righteousness is now theirs.

ROMANS—NOTE ON 8:13 God and believers each have a role in sanctification. It must occur **by the Spirit** and his power, but **you put to death** shows that one must take an active role in battling sinful habits.

ROMANS—NOTE ON 8:15 Christians are no longer slaves to sin. They are adopted as sons into God's family. The Spirit assures them that God is their father. **sons**. See note on Gal. 3:26. **Abba** is Aramaic for Father. Paul's use of the term likely comes from Jesus' addressing God in this way (Mark 14:36).

ROMANS—NOTE ON 8:17 A willingness to follow Christ in suffering is another sign of being God's children.

ROMANS—NOTE ON 8:18–39 Paul began this major section of the letter (5:1–8:39) by emphasizing the final hope of believers (5:1–11), and now he concludes with the same emphasis.

ROMANS—NOTE ON 8:18 The ultimate glory that Christians will receive is so great that the **sufferings of this present time** are insignificant in comparison (see 2 Cor. 4:17). Believers look forward to the resurrection of the body (1 Thess. 4:13–18) and to the new heaven and new earth (Rev. 21:1–22:5; see Isa. 65:17).

ROMANS—NOTE ON 8:20–21 When Adam sinned, the created world was also **subjected to futility**. One thinks of the thorns and thistles that accompany work on the land (Gen. 3:17–19) and the pain in childbirth for women (Gen. 3:16). The original **creation** (Genesis 1–2) did not have these things. On the last day, creation will be freed from the effects of sin. It will be far more beautiful, productive, and easy to live in than one can ever imagine.

ROMANS—NOTE ON 8:22 Again **creation** is personified (see v. 19). It longs for the day when salvation will be completed.

ROMANS—NOTE ON 8:23 Christians already have **the firstfruits of the Spirit**. But they still await the day of their final adoption, when their bodies, fully redeemed, are raised from the dead.

ROMANS—NOTE ON 8:26 **Groanings too deep for words** (see v. 23) refers to the believers' sense of the Spirit's intercession for them before God.

ROMANS—NOTE ON 8:28 **Good** in this context means being like Christ (v. 29), enjoying closer fellowship with God, bearing good fruit for the kingdom, and final glorification (v. 30). It does not mean earthly pleasures.

ROMANS—NOTE ON 8:29 God has always been doing good for his people. **foreknew**. In the OT, the word "know" emphasizes God's special choice of his people (e.g., Gen. 18:19). See Rom. 11:2, where "foreknew" contrasts with "rejected," emphasizing God's choosing his people. God also **predestined** (that is, predetermined) that those whom he chose beforehand would become like Christ.

ROMANS—NOTE ON 8:30 Those **predestined** by God are also **called** to faith through the gospel (see 2 Thess. 2:14) and **justified** (declared to be right in God's sight). Not all who are invited to believe are actually justified. Thus the "calling" here must refer to an effective call that creates the faith necessary for justification (Rom. 5:1). All those who are justified will also be **glorified** (receive resurrection bodies) on the last day. Paul speaks of glorification as if it were already completed, since God will certainly finish the good work he started (see Phil. 1:6).

ROMANS—NOTE ON 8:33 Satan, their enemies, or even their own consciences may bring charges against **God's elect**. But God declares them justified.

ROMANS—NOTE ON 8:34 **Who is to condemn?** The question in v. 33 is repeated. Christians will never be condemned, for (1) Christ died for them and paid the full penalty for their sin; (2) he was raised, showing that his death removed sin; (3) he now is seated at God's right hand (Ps. 110:1); and (4) he intercedes for his people on the basis of his shed blood.

ROMANS—NOTE ON 8:38–39 **rulers**, **powers**. Probably angelic and demonic authorities.

ROMANS—NOTE ON 9:1–11:36 *God's Righteousness to Israel and to the Gentiles.* Paul has made it clear that God's saving promises have been fulfilled for the Gentiles. He now asks whether the promises God made to ethnic Israel will be fulfilled. If his promises to the Jews remain unfulfilled, how can Gentile Christians be sure that he will fulfill for them all the great promises in ch. 8? Paul answers that God is faithful to his saving promises to Israel (9:6) and that he will ultimately save his people (11:26).

FACT

Paul's love for God and his compassion for those who do not know Christ are clear (see 9:1–5; 10:1, 14–15). Believers' experience of God's grace should motivate them to share the Good News with others all over the world and to pray that they will believe.

ROMANS—NOTE ON 9:1–29 God's saving promises to Israel are irrevocable since they are based upon his word of promise and his electing grace.

ROMANS—NOTE ON 9:1–3 Paul suffers great **anguish** because his Jewish kinsmen are unsaved (see also 10:1). Indeed, if it were possible, Paul might almost choose to be **accursed** (to suffer punishment in hell) so that his fellow Jews would be saved (see Moses in Ex. 32:30–32).

ROMANS—NOTE ON 9:4 Israel had great privileges. The **Israelites** became God's adopted people when God saved them from Egypt. **Glory** here probably refers to the glory of God in the tabernacle and temple. Israel received the **covenants** in which the Lord promised to save them. God gave his people his **law** at Mount Sinai. He directed their **worship** in the Mosaic law, and he gave them his saving **promises**.

ROMANS—NOTE ON 9:5 The **patriarchs** (Abraham, Isaac, and Jacob) come from Israel. Most important, Jesus the Christ is a man from the Jewish people. He is also fully **God**, and to be praised as such.

ROMANS—NOTE ON 9:6–7 Though many Jews have failed to believe, God's promise to them has not failed. It was never true that *all* of the physical **children of Abraham** were part of the people of God. Genesis 21:12 teaches that the line of promise is traced **through Isaac**, not Ishmael.

ROMANS—NOTE ON 9:9–10 **The promise** (Gen. 18:10, 14) was not given to Hagar (Genesis 16), but specifically to Sarah and her offspring. The birth of Esau and Jacob is further evidence that God did not promise that every person of Jewish descent would be saved. They had the same parents, yet God chose Jacob and not Esau.

ROMANS—NOTE ON 9:11–13 God did not choose Jacob on the basis of anything in Jacob or Esau's life. He did so to fulfill his **purpose of election**. For the OT background to "election," see Gen. 18:10; Ex. 33:19; Mal. 1:2–3. See also Eph. 1:3–6.

ROMANS—NOTE ON 9:14–16 God is just in choosing one over the other because *no one* deserves to be saved (see 3:23). The salvation of anyone at all is due to God's **mercy** alone, as the words taken from Ex. 33:19 affirm.

ROMANS—NOTE ON 9:17 Paul quotes Ex. 9:16 to show that God is sovereign over evil as well as good. Even the wrath of man praises God (Ps. 76:10). For example, God installed **Pharaoh** as ruler and hardened his heart so that God's own saving power and glorious name would be spread throughout the whole world.

ROMANS—NOTE ON 9:19 **who can resist his will?** If salvation ultimately depends upon God, and he either has mercy on or hardens whomever he pleases, then how can he charge anyone with guilt?

ROMANS—NOTE ON 9:20–21 Paul does not resolve the problem presented in v. 19 on the basis of human free will. Rather, he insists that human beings should not rebelliously question God's ways. Like a **potter** (see Jer. 18:1–6), God has the right to do what he wishes with his creation. The **honorable** and **dishonorable** vessels represent those who are saved and those who are not saved. Paul affirms that humans are guilty for their sin, but he offers no explanation as to how this fits with divine sovereignty. He insists that God controls all that happens (see Eph. 1:11). God does not sin, and he is not morally responsible for sin.

ROMANS—NOTE ON 9:22–23 The salvation of any person is due to the marvelous grace and love of God.

ROMANS—NOTE ON 9:25–26 Paul quotes Hos. 2:23 and 1:10 to illustrate God's amazing grace. Those who **are not my people . . . will be called "sons of the living God."** In calling the Gentiles to salvation, God calls sinful people to himself. He did the same with Israel.

ROMANS—NOTE ON 9:27–29 Isaiah 10:22–23 notes that only some of Israel would be saved. Most of **Israel** was judged. Only **a remnant** experienced salvation. Indeed, as Isa. 1:9 says, Israel deserved to be wiped out like Sodom and Gomorrah, but God had mercy and spared some.

ROMANS—NOTE ON 9:30–11:10 God's sovereignty is compatible with human responsibility. Israel should have believed the gospel and trusted in Christ, but the majority refused to do so. Still, God's saving promises will be fulfilled.

ROMANS—NOTE ON 9:32 Following the law to try to establish righteousness led Israel to stumble over the **stone** (Christ). If obeying the law can save them, they see no need to believe in Christ.

ROMANS—NOTE ON 9:33 **stumbling**. See Isa. 28:16. Those who trust in Christ will not experience **shame** on the day of judgment.

ROMANS—NOTE ON 10:2 The Jews' **zeal** and sincerity does not lead them to salvation. Many sincere "religious" people are wrong in their beliefs.

ROMANS—NOTE ON 10:3 On the contrast between the two ways to **righteousness**, see Gal. 3:7–14.

ROMANS—NOTE ON 10:4 **End** probably includes the idea of both goal and completion. The Mosaic law has reached its goal in Christ. Now the old covenant has ended. Since Christ is the goal and end of the law, **righteousness** belongs to all who trust in Christ.

ROMANS—NOTE ON 10:5 Paul quotes Lev. 18:5 regarding **the righteousness that is based on the law**. All those who keep the law will have life. But as Paul has already shown, all people violate the law (Rom. 1:18–3:20).

ROMANS—NOTE ON 10:6–8 Paul quotes Deut. 30:12–14 to show the contrast between the **righteousness based on faith** and the righteousness that comes from the law. There is no need to travel to **heaven** to **bring Christ** to earth, for God has already sent him into the world. Nor should anyone think they must **bring Christ up from** the realm of **the dead**, for God has raised Christ from the dead. What God requires is not superhuman works but faith in the gospel.

ROMANS—NOTE ON 10:9–10 **if you confess with your mouth**. Such confession gives outward evidence of inward faith, and often confirms that faith to the speaker. **That God raised him from the dead** implies a belief in all truth connected with the resurrection. This includes Jesus' sin-bearing death, followed by his resurrection that showed God's approval of his work (see note on 4:25). **with the heart one believes**. Saving faith is deep trust in Christ.

ROMANS—NOTE ON 10:11 Paul again cites Isa. 28:16 (compare Rom. 9:33) to emphasize that trusting in Christ (rather than good works) is the way to salvation. **Shame** here is the humiliation that those judged on the last day will experience when they are sent to hell.

ROMANS—NOTE ON 10:14–15 **How then**? With a series of rhetorical questions, Paul considers the chain of events necessary for a person to be saved. The logic of these verses is clear: (1) People will call on Jesus to save them only if they believe he can do so; (2) belief in Christ cannot exist without knowledge about him; (3) one hears about Christ only when someone proclaims the saving message; and (4) the message about Christ will not be proclaimed unless someone is sent by God to do so. Paul was so urgent about spreading the gospel to the ends of the earth because he believed that the only way to be saved was to hear and believe in the gospel. (Paul is not talking here about OT believers or infants; see note on 2 Sam. 12:23). **beautiful . . . feet**. See Isa. 52:7.

ROMANS—NOTE ON 10:16 **Isaiah** (Isa. 53:1) prophesies that not all will believe. In the context of Romans 9–11, Paul is thinking especially of unbelieving Jews.

ROMANS—NOTE ON 10:17 One can come to **faith** only through **hearing** the **word of Christ**, that is, the good news about Jesus Christ as the crucified and risen Savior.

ROMANS—NOTE ON 10:18–19 **They** who have heard the message probably refers to the Jewish people (see vv. 1, 19–20). Paul applies Ps. 19:4 to the proclamation of the gospel to emphasize that the Jews have heard the good news because the gospel has gone even **to the ends of the world** (that is, to the Gentiles). Israel should have understood from the prophecy of Deut. 32:21 that the Gentiles would believe.

ROMANS—NOTE ON 10:20–21 Isaiah 65:1 has been fulfilled. Gentiles **who did not seek** after God have now experienced God's saving promises. Israel, on the other hand, has fulfilled the words of Isa. 65:2. They have rebelled and disobeyed the gospel message.

ROMANS—NOTE ON 11:1 The majority of Israel failed to believe. Does this mean that God has **rejected his people**? Paul presents himself as an example of the remnant that has been preserved. This remnant shows that God is not finished with Israel. He will fulfill his promises to his people.

ROMANS—NOTE ON 11:2 **foreknew**. See note on 8:29.

ROMANS—NOTE ON 11:3–5 God assured Elijah that he had preserved a **remnant** who still followed him (1 Kings 19:18). As in Paul's day and today, a remnant of Jews believe in Christ because of God's electing grace (see Rom. 9:27–29).

ROMANS—NOTE ON 11:7–10 Paul links Isa. 29:10 and Deut. 29:4 to clarify that God has **hardened** Israel so that they would not see or hear. Paul then prays for judgment (Ps. 69:22–23) upon the Jews of his day who have rejected Christ.

ROMANS—NOTE ON 11:11–32 God's saving righteousness is seen in the salvation of Israel at the end of history, and in his saving plan for both Jews and Gentiles.

ROMANS—NOTE ON 11:12 **World** means **Gentiles** here. Paul argues from the lesser to the greater. If Israel's sin brought salvation to the Gentiles, then the blessing will be even greater when all Israel is saved (see v. 15).

ROMANS—NOTE ON 11:15 If the **rejection** of the majority of Israel has meant that many Gentiles (**the world**) have been reconciled to God through Christ, then surely the **acceptance** of the Jews—their future coming to Christ in large numbers—will bring about the final resurrection (**life from the dead**) and the end of history.

ROMANS—NOTE ON 11:16 Two illustrations teach the same truth. The **firstfruits** and the **root** probably refer to the patriarchs (Abraham, Isaac, and Jacob) and the saving promises given to them. If the firstfruits and root are dedicated to God, so too are the **whole lump** (of **dough**) and **the branches** (that is, the Jewish people as a whole). As Paul has already explained in chs. 9–10, however, not every Jewish person will be saved.

ROMANS—NOTE ON 11:17 The people of God are portrayed here as an **olive tree** (see Jer. 11:16–19; Hos. 14:6–7). When Paul says **some** branches were removed, he probably has in mind the majority of the Jews of his day. Gentiles are the **wild** shoots grafted into the olive tree that now share in the **root** (the promises made to the patriarchs).

FACT

A wild olive branch? Farmers don’t usually graft a wild plant onto a cultivated one, but Paul says that is just what God has done in grafting the wild olive branch of the Gentile world onto the cultivated olive tree of his people Israel (11:11–24). He has done this so that all people everywhere, no matter what earthly family they come from, can become a part of his family.

ROMANS—NOTE ON 11:18–20 Gentile believers are warned against arrogance toward the Jews who were removed (v. 17). It is God’s saving promises (**the root**), not their own goodness, that saved them. This should provoke **fear** and awe, not pride.

ROMANS—NOTE ON 11:21 Whether Jew or Gentile, God will not **spare** anyone who does not continue to believe.

ROMANS—NOTE ON 11:22–24 The Gentile readers must contemplate both God’s **kindness** and his **severity** toward them and the Jews who have not believed. They must continue in faith. Otherwise, they too will be judged as unbelievers.

Paul argues from the lesser to the greater. If God **grafted** Gentiles, who are the wild branches, into the olive tree, then surely he will graft back into the olive tree Jews, who are the **natural branches** (see v. 17).

ROMANS—NOTE ON 11:25 **Mystery** in this case is something previously hidden that is now revealed.

ROMANS—NOTE ON 11:26 **in this way all Israel will be saved**. It seems most likely that this salvation of the Jewish people is in the future. This interpretation fits with the promises of God's future work in vv. 12 and 15, and the future salvation of ethnic Israel at the end of history agrees with the character of this passage. God is faithful to fulfill his saving promises to his people (9:6). "All Israel" refers to a very large number, at least the majority of Jews. **The Deliverer** coming from Zion probably refers to Christ (see 1 Thess. 1:10), suggesting that these Jews will be saved near or at Christ's second coming.

ROMANS—NOTE ON 11:28 **for your sake**. Israel's unbelief has benefited the Gentiles. This is the period of history in which Gentiles are being saved, while most of Israel remains in unbelief. But God's promise to **their forefathers** Abraham, Isaac, and Jacob will be fulfilled in the future.

ROMANS—NOTE ON 11:29 Israel will be saved because God always keeps his promises. As used here, **gifts** means the unique blessings given to Israel which Paul mentioned at the beginning of this long section (9:4–5). **Calling** refers here to calling to salvation (see 8:30; 9:11, 24).

ROMANS—NOTE ON 11:30–31 God saved the Gentiles when one would have expected only the Jews to be saved. In the future he will amaze all by saving the Jews. It will be clear that everyone's salvation is by **mercy** alone (see note on 9:14–16). The final **now** in the text means that the promise of Jewish salvation could be fulfilled at any time.

ROMANS—NOTE ON 11:32 The word **all** here refers to Jews and Gentiles. God's mercy is available to all, but not all will accept it.

ROMANS—NOTE ON 11:34–35 Paul quotes Isa. 40:13 and Job 41:11 to highlight that all good things are gifts from God (1 Cor. 4:7).

ROMANS—NOTE ON 12:1–15:13 *God's Righteousness in Everyday Life.* The gift of God's saving righteousness leads to a new life. Paul explains some practical results of God’s saving mercy.

Spiritual Gifts in Paul’s Letters

Romans 12:6–8	1 Corinthians 12:7–10	1 Corinthians 12:28	Ephesians 4:11
Having gifts that differ according to the grace given to us	*To each is given the manifestation of the Spirit for the common good*	*God has appointed in the church*	*And he gave*
		apostles	the apostles
prophecy	prophecy	prophets	the prophets
			the evangelists
	ability to distinguish between spirits		
	utterance of wisdom		
teaching	utterance of knowledge	teachers	the shepherds and teachers
exhorting			
	working of miracles	miracles	
	gifts of healing	gifts of healing	
service		helping	
leading		administrating	
	various kinds of tongues	various kinds of tongues	
	interpretation of tongues		
giving			
	faith		
mercy			

ROMANS—NOTE ON 12:1 **Therefore** points back to the entire argument in 1:18–11:36. **mercies of God**. Sacrificial language from the OT is used to describe the new life of Christians. **Bodies** refers to the whole person. Both body and soul belong to God. Christians are a **living sacrifice**. They enjoy new life with Christ (6:4). “Living” also means that they will not be put to death as OT animal sacrifices were. **Spiritual worship** means offering one’s whole life to God (see Heb. 13:15–16).

ROMANS—NOTE ON 12:2 The present evil age still tempts Christians, so they must resist its pressure. Their minds are made new (contrast 1:28), so that they are able to “discern” or understand God’s will. **By testing you may discern** translates a Greek word that means finding out the worth of something by testing it.

FACT

What does “discern” mean? To discern something means to understand it. For Christians, discernment involves the use of wisdom and the Holy Spirit’s guidance to figure out how to apply biblical principles to the concrete issues of life (12:2; see also Eph. 5:10).

ROMANS—NOTE ON 12:4–5 The diversity and unity of the church is compared to the human body. (See also 1 Corinthians 12 and Eph. 4:4, 12–16.)

ROMANS—NOTE ON 12:6 On the gift of **prophecy**, see notes on Acts 21:4; 21:10–11; 1 Cor. 12:10; Eph. 2:20; 1 Thess. 5:20–21; and other notes on 1 Corinthians 12–14. **in proportion to our faith**. Those with the gift of prophecy should speak only when they are confident that the Holy Spirit is truly revealing something to them.

ROMANS—NOTE ON 12:7–8 Christians should use the gifts God has given them, whether in **serving** others, **teaching** God's Word, or in **exhortation** and encouragement.

ROMANS—NOTE ON 12:9 The rest of the chapter describes the life that pleases God. Not surprisingly, **love** heads the list (see note on John 13:34–35).

ROMANS—NOTE ON 12:13 **Hospitality** was very important for early Christians, because most of them could not afford to pay for lodging when traveling.

ROMANS—NOTE ON 12:14 **Bless . . . do not curse**. These words reflect the teaching of Jesus (Matt. 5:44).

ROMANS—NOTE ON 12:17–19 **Repay no one evil. . . . Vengeance is mine**. This alludes to Jesus' teaching (Matt. 5:39).

ROMANS—NOTE ON 12:20–21 **burning coals**. See Prov. 25:21–22. Most interpreters think Paul is teaching that Christians must do good to people so that the others will feel ashamed and repent. That sense is possible. But in the OT the concept of "burning coals" always represents punishment (see Ps. 11:6). Thus another interpretation is that Paul is repeating the thought of Rom. 12:19: Christians are to do good to wrongdoers, whom God will punish on the last day if they refuse to repent. Overcoming **evil with good** includes acts of kindness toward evildoers. It may sometimes include the "good" (13:4) of the civil government stopping evil through the use of force (military or police). See 13:3–4. See note on Prov. 25:21–22.

ROMANS—NOTE ON 13:1–7 Christians are to **be subject to** (which generally means to obey, see 1 Pet. 3:5–6) the government because it has been put in place by God. Several other passages show that God approves of Christians disobeying government, but only when obedience to government would mean disobeying God (see Ex. 1:17, 21; Est. 4:16; Dan. 3:12–18; Acts 5:29; Heb. 11:23).

ROMANS—NOTE ON 13:1 Sometimes God gives good authorities as a blessing, and sometimes he allows evil rulers as a means of trial or judgment (2 Chron. 25:20; 32:24–25). On God's rule over earthly **authorities**, see Ps. 75:7 and Dan. 2:21.

ROMANS—NOTE ON 13:3 **rulers are not a terror to good conduct, but to bad**. Civil government in general is a great blessing from God.

ROMANS—NOTE ON 13:4 Governing authorities are God's servants, for they carry out his **wrath** on evildoers, and they do so **for your good**. Even though Christians must not take personal revenge (12:17–20), it is right for them to turn punishment over to the civil authorities, who have the responsibility to punish evil. **Sword** most likely refers to capital punishment (see Gen. 9:6).

ROMANS—NOTE ON 13:5 Christians should obey civil authorities to avoid **God's wrath** (coming through those authorities, v. 4) and because their **conscience** tells them to submit to the government (see note on vv. 1–7).

ROMANS—NOTE ON 13:8 Verses 8–10 focus on the Christian's relationship to the Mosaic law. **Owe no one anything** does not prohibit all borrowing. It means that one should always "pay what is owed" (see v. 7), fulfilling whatever agreements have been made.

FACT

Should Christians always pay their taxes? Paul says that paying taxes is one way in which Christians show honor to the authorities God has placed over them (13:1–7). Christians should obey their government unless doing so means disobeying the Lord (Acts 5:29).

ROMANS—NOTE ON 13:9 Paul cites several OT **commandments** regarding responsibility to others. All of these are summarized in the call to **love your neighbor as yourself** (Lev. 19:18).

ROMANS—NOTE ON 13:11–12 The final verses of this section (12:3–13:14) call Christians to action, given the shortness of the time before Jesus returns.

ROMANS—NOTE ON 13:14 The metaphor of putting on clothing implies imitating Christ's character and living in close fellowship with him. This requires denying the **flesh** and refusing to **gratify its desires**.

ROMANS—NOTE ON 14:1–15:13 Paul addresses a specific dispute, probably over whether Christians need to follow Jewish food laws. He agrees with the "strong" (who did not feel compelled to follow those laws), but he encourages them not to despise or offend the "weak."

ROMANS—NOTE ON 14:1 **As for the one who is weak**. The strong are tempted to argue with those weaker in faith.

ROMANS—NOTE ON 14:2 The strong believe all foods are allowed. The weak eat only **vegetables**, probably to avoid eating unclean foods (see Dan. 1:8, 10, 12, 16).

ROMANS—NOTE ON 14:4 This verse is likely directed to the weak. They are not to **pass judgment** on the strong, who answer to their **own master** (**the Lord**).

ROMANS—NOTE ON 14:5 The weak thought some days were more important than others. Given the Jewish background (see v. 14), the **day** is the Sabbath. The strong think every day is the same. Both views are fine. Each person must follow his own conscience. Unlike the other nine commandments in Ex. 20:1–17, the Sabbath commandment seems to have been part of the "ceremonial laws" of the Mosaic covenant. Like the laws about sacrifices and diet, sabbath observance is not binding on new covenant believers (see also Gal. 4:10; Col. 2:16–17). However, regular times of worship are commanded for Christians (Heb. 10:24–25; see Acts 20:7).

ROMANS—NOTE ON 14:10–12 The strong should not despise the weak. The weak should not judge the strong. Everyone will stand before God, who will judge all on the last day. The future day of **judgment** is prophesied in Isa. 45:23. Every person will give **an account** of his life to God at the judgment.

ROMANS—NOTE ON 14:14 Christians are no longer under the old covenant, so Paul rejects the view that some foods are **unclean** (see Leviticus 11; Deuteronomy 14). Still, if anyone thinks certain foods are unclean, then that person should avoid them.

ROMANS—NOTE ON 14:15–17 For the sake of the weak, the strong should refrain from eating certain foods. They must be careful not to **destroy** the faith of a brother or sister. Lack of love for the weak contradicts Christ's love. God's kingdom centers on the gifts of **righteousness**, **peace**, and **joy** granted by the Holy Spirit. Bodily appetites are secondary in importance.

ROMANS—NOTE ON 14:20–21 Paul urges the strong not to **destroy** God's **work** in the weak by eating **food** that will offend them.

ROMANS—NOTE ON 14:22 The strong are likely addressed here. **The faith that you have** means their faith that they may eat anything (see vv. 1–2, 23). They are not asked to change their convictions, but they should not behave in a way that injures the faith of others and so brings **judgment** on themselves.

ROMANS—NOTE ON 14:23 No one should eat unclean food if he has **doubts** about the rightness of the activity. Indeed, anything believers do apart from **faith** is sin.

ROMANS—NOTE ON 15:1–3 **Christ** is the supreme example of strengthening others and living for the glory of God. Paul quotes Ps. 69:9 to make this point.

FACT

Paul had not visited Rome when he wrote this letter, but he sent personal greetings to more than 25 individually named men and women plus households (16:3–15). He obviously cared deeply for his Christian brothers and sisters and appreciated their work for Christ.

ROMANS—NOTE ON 15:4 **for our instruction . . . encouragement**. All the words of the OT are the words of God. They teach believers how to live in a way that pleases God.

ROMANS—NOTE ON 15:8 **circumcised**. The Jews. In fulfilling God's saving promises to the Jews, God shows **truthfulness** and faithfulness to his word.

ROMANS—NOTE ON 15:9–12 Paul cites verses from 2 Sam. 22:50 (or Ps. 18:49); Deut. 32:43; Ps. 117:1; and Isa. 11:10. The OT clearly emphasizes the inclusion of the **Gentiles** into the people of God.

ROMANS—NOTE ON 15:14–16:23 *The Extension of God's Righteousness through Paul's Mission.* Paul focuses on his calling as the apostle to the

Gentiles, adding some greetings and final instructions.

ROMANS—NOTE ON 15:14 **Instruct** often means warning against wrong conduct (compare 1 Cor. 4:14; 1 Thess. 5:12, 14; 2 Thess. 3:15).

ROMANS—NOTE ON 15:16 Gentile converts are **the offering** Paul presents to God.

ROMANS—NOTE ON 15:19 **By the power of signs and wonders** refers to the miracles God did through Paul during his ministry. Miracles pointed to the power of God (see Acts 5:12; 2 Cor. 12:12; Heb. 2:4). Paul has fulfilled his charge to preach the gospel among the Gentiles from **Jerusalem** to **Illyricum** (roughly the area that is now Albania and was formerly Yugoslavia). Churches have been planted in key places. From there Paul's coworkers will bring the gospel to more remote areas (e.g., Epaphras in Colossae, Col. 1:7).

ROMANS—NOTE ON 15:20–21 Paul's aim was **to preach the gospel** where no churches existed, fulfilling Isa. 52:15.

ROMANS—NOTE ON 15:22–24 Paul had been stopped from coming to Rome because he had not completed his work of planting churches in unreached eastern parts of the Roman Empire (v. 22), but now he feels that his work in the east has come to an end (vv. 23–24). He hopes to see the Roman church. He wants them to be his base of support for his mission to **Spain**. No visit of Paul to Spain is recorded in the NT. It is possible that he went there after the events recorded in Acts 28:30–31.

ROMANS—NOTE ON 15:25 He cannot visit Rome immediately. Paul's next task is to travel to **Jerusalem** to bring the money he had collected for the poor saints there (see 1 Cor. 16:1–4; 2 Corinthians 8–9).

ROMANS—NOTE ON 15:26 **Macedonia and Achaia** are roughly equivalent to northern and southern Greece today, including such cities as Philippi, Thessalonica, and Corinth.

ROMANS—NOTE ON 15:27 **they were pleased**. The Gentiles enjoy the **spiritual blessings** of the Jewish people. They should happily assist them financially.

ROMANS—NOTE ON 15:31 **delivered from the unbelievers**. Paul did go to Rome, even if it was not in the way he anticipated (see Acts 22–28).

ROMANS—NOTE ON 16:1–23 Paul warmly greets those he knows in Rome. He is able to say something specific about almost every person greeted.

ROMANS—NOTE ON 16:1 **Phoebe** probably brought this epistle to the Romans. **servant**. The Greek word can mean either "servant" (13:4; 15:8; 1 Cor. 3:5; 1 Tim. 4:6) or "deacon" (referring to a church office; Phil. 1:1; 1 Tim. 3:8, 12). **Cenchreae**. See note on Acts 18:18.

ROMANS—NOTE ON 16:2 Paul asks the church to assist Phoebe since she has helped so many. Phoebe served as a **patron**, probably offering financial assistance and hospitality to other believers.

ROMANS—NOTE ON 16:3 **Prisca and Aquila**. See 1 Cor. 16:19; 2 Tim. 4:19. Prisca is called Priscilla in Acts 18:2–3, 18, 26.

ROMANS—NOTE ON 16:4 Perhaps Prisca and Aquila **risked** their lives when Paul was in danger in Ephesus (Acts 19:23–41; 1 Cor. 15:32; 2 Cor. 1:8–11).

ROMANS—NOTE ON 16:5 **the church in their house**. See note on 1 Cor. 16:19. Apparently a church met in the home of Prisca and Aquila. **Asia** here refers to a province in what is modern-day Turkey.

AQUILA AND HIS WIFE, PRISCILLA

Aquila and his wife, Priscilla (also called Prisca), were close friends and coworkers with the apostle Paul. Forced from Rome by the emperor Claudius, they fled to Corinth (18:1–2). Like Paul, who stayed in their home, they were tentmakers by trade. On his way back to Antioch, Paul left Priscilla and Aquila in Ephesus to establish the church in that city. There the godly couple taught the Christian way "more accurately" to a gifted Alexandrian disciple named Apollos (18:26). They were eventually able to return to Rome, where the church met in their home (Rom. 16:3–5). Paul's deep love and respect for Aquila and Priscilla is obvious in his letter to the Romans, where he declares that the couple "risked their necks" for his life (Rom. 16:3). **(Romans 16:3–5)**

ROMANS—NOTE ON 16:7 **Andronicus and Junia** were probably a husband-and-wife ministry team. Most scholars now think that Junia was a woman, though some have argued that a man named Junias is in view (the spelling would be the same in Greek). The verse seems to be saying that Andronicus and Junia were **well known to the apostles**, not that Junia was herself an apostle. This passage also reveals that the couple was Jewish, had been imprisoned, and had become Christians before Paul.

ROMANS—NOTE ON 16:8–10 The people greeted in these verses are not mentioned elsewhere in the NT. The **family of Aristobulus** probably refers to the slaves in Aristobulus's household. Some think Aristobulus is the grandson of Herod the Great (c. 73–4 B.C.) and the brother of Herod Agrippa I (10 B.C.–A.D. 44).

ROMANS—NOTE ON 16:11 **The family of Narcissus** refers to the slaves in Narcissus's household. Some scholars think Narcissus was the wealthy freedman who served the emperor Claudius (A.D. 41–54). Nero's mother, Agrippina, forced Narcissus to kill himself when Nero became emperor (A.D. 54).

ROMANS—NOTE ON 16:13 **Rufus**. Possibly the son of Simon of Cyrene (Mark 15:21). Apparently Rufus's mother ministered significantly to Paul.

ROMANS—NOTE ON 16:16 Christians greeted one another with a **holy kiss** to show their warm affection (see note on 1 Cor. 16:20; also 2 Cor. 13:12; 1 Thess. 5:26; 1 Pet. 5:14).

ROMANS—NOTE ON 16:20 This is an allusion to Gen. 3:15.

ROMANS—NOTE ON 16:21 Those who are with Paul greet the Romans. **Timothy** is probably Paul's most beloved coworker in ministry. **Lucius** is unknown. **Jason** is likely the same person named in Acts 17:5–7, 9. **Sosipater** is probably the same person as Sopater from Berea (Acts 20:4).

ROMANS—NOTE ON 16:22 **Tertius** functioned as Paul's secretary for the letter. It was common for those writing letters in the first century to dictate to a secretary, but the content of the letter is clearly Paul's.

ROMANS—NOTE ON 16:23 **Gaius** here is the Gaius of 1 Cor. 1:14. This supports the idea that the letter was written from Corinth. He was a man of some wealth, for he provided a place for the entire church to meet. It is difficult to know if **Erastus** is the person mentioned in Acts 19:22 and 2 Tim. 4:20.

ROMANS—NOTE ON 16:25–27 *Final Summary of the Gospel of God's Righteousness.* Many of the themes in the introduction reappear in the conclusion.

ROMANS—NOTE ON 16:26 prophetic writings. The OT Scriptures (see 1:2).

ROMANS—NOTE ON 16:27 glory forevermore. God’s glory is to be the theme of Christians’ lives and the joy of their hearts.

The Epistles

Book	Author	Date	Recipients	Place of Writing
James	James	40–45	Jewish Christians in or near Palestine	Jerusalem?
Galatians	Paul	48	South Galatian churches	Syrian Antioch
1 Thessalonians	Paul	49–51	Church in Thessalonica	Corinth
2 Thessalonians	Paul	49–51	Church in Thessalonica	Corinth
1 Corinthians	Paul	53–55	Church in Corinth	Ephesus
2 Corinthians	Paul	55–56	Church in Corinth	Macedonia
Romans	Paul	57	Church in Rome	Corinth
Philippians	Paul	62	Church in Philippi	Rome
Colossians	Paul	62	Church in Colossae	Rome
Philemon	Paul	62	Philemon	Rome
Ephesians	Paul	62	Churches in Asia Minor (circular letter?)	Rome
1 Timothy	Paul	62–64	Timothy	Macedonia?
Titus	Paul	62–64	Titus	Nicopolis
1 Peter	Peter	62–63	Churches in Roman provinces in Asia Minor	Rome
2 Peter	Peter	64–67	Churches in Roman provinces in Asia Minor?	Rome
2 Timothy	Paul	64–67	Timothy	Rome
Jude	Jude	Mid–60s	Jewish Christians in Egypt? Asia Minor? Antioch?	Unknown
Hebrews	Unknown	60–70	Jewish Christians in Rome or in or near Palestine	Unknown
1 John	John	85–95	Churches near Ephesus?	Ephesus
2 John	John	85–95	Church or churches near Ephesus	Ephesus
3 John	John	85–95	Gaius	Ephesus

---

1 Corinthians

(return to table of contents)

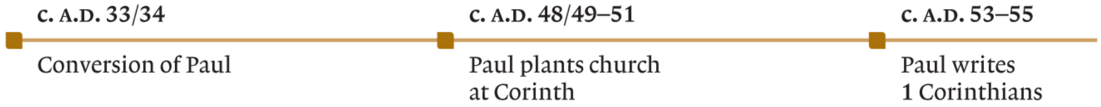
1 Corinthians 1 • 1 Corinthians 2 • 1 Corinthians 3 • 1 Corinthians 4 •
1 Corinthians 5 • 1 Corinthians 6 • 1 Corinthians 7 • 1 Corinthians 8 •
1 Corinthians 9 • 1 Corinthians 10 • 1 Corinthians 11 • 1 Corinthians 12 •
1 Corinthians 13 • 1 Corinthians 14 • 1 Corinthians 15 • 1 Corinthians 16

- Introduction to 1 Corinthians
  - Timeline
  - Author, Date, and Recipients
  - Theme
  - Purpose
  - Key Themes
  - Outline
  - The Setting of 1 Corinthians
- Global Message of 1 Corinthians
  - First Corinthians and Redemptive History
  - Universal Themes in 1 Corinthians
  - The Global Message of 1 Corinthians for Today
- Study Notes

Introduction to 1 Corinthians

Introduction to 1 Corinthians

Timeline



Author, Date, and Recipients

The apostle Paul wrote this letter to the Corinthian church in the spring of A.D. 53, 54, or 55. This was near the end of his three-year ministry in Ephesus. Altogether Paul wrote four letters to this church: (1) the previous letter mentioned in 1 Corinthians 5:9; (2) 1 Corinthians; (3) the tearful, severe letter mentioned in 2 Corinthians 2:3–4; and (4) 2 Corinthians. Only 1 and 2 Corinthians have survived.

Theme

The Corinthian church, divided because of the arrogance of its more powerful members, should work together for the advancement of the gospel. They should repent of their rivalries, build up the faith of those who are weak, and witness effectively to unbelievers.

Purpose

Paul received an oral report and a letter from the Corinthian church. These revealed a church struggling with division, immorality, idolatry, and theological confusion. He wrote them this letter so that they would become a true dwelling place for God’s Spirit (3:12, 16), stay faithful to the gospel, and be “guiltless in the day of our Lord Jesus Christ” (1:8).

Key Themes

1. The church is the dwelling place of God’s Spirit. Thus, the people who make up the church should work for unity by building each other up (1:10–4:21, especially 3:10–16; 14:12).
2. Christians should build up the church in four practical ways:

a. they should be sensitive to those with fragile faith (8:1–9:18; 10:28, 33).
b. they should win unbelievers to the faith (9:19–23; 10:27, 32–33).
c. they should conduct worship services in such a way that unbelievers might come to faith (14:16, 23–25).
d. their corporate worship should use spiritual gifts not out of personal pride, or for evaluating who has the better gift, but to build up the church (11:2–16; 12:12–30; 14:1–35).

1. Sexual relations form a union between man and woman as deep as the union of the believer with Christ. Therefore sexual activity should be confined to marriage (5:1–13; 6:12–20; 7:5, 9, 36).
2. Baptism and the Lord’s Supper are important. Yet both are less important than personal trust in the gospel and living in the way God commands (1:14–17; 10:1–5; 11:17–34; 15:29–34).
3. The bodily resurrection of Jesus (and of his followers) from the dead is a key truth of the Christian faith (6:14; 15:1–58).

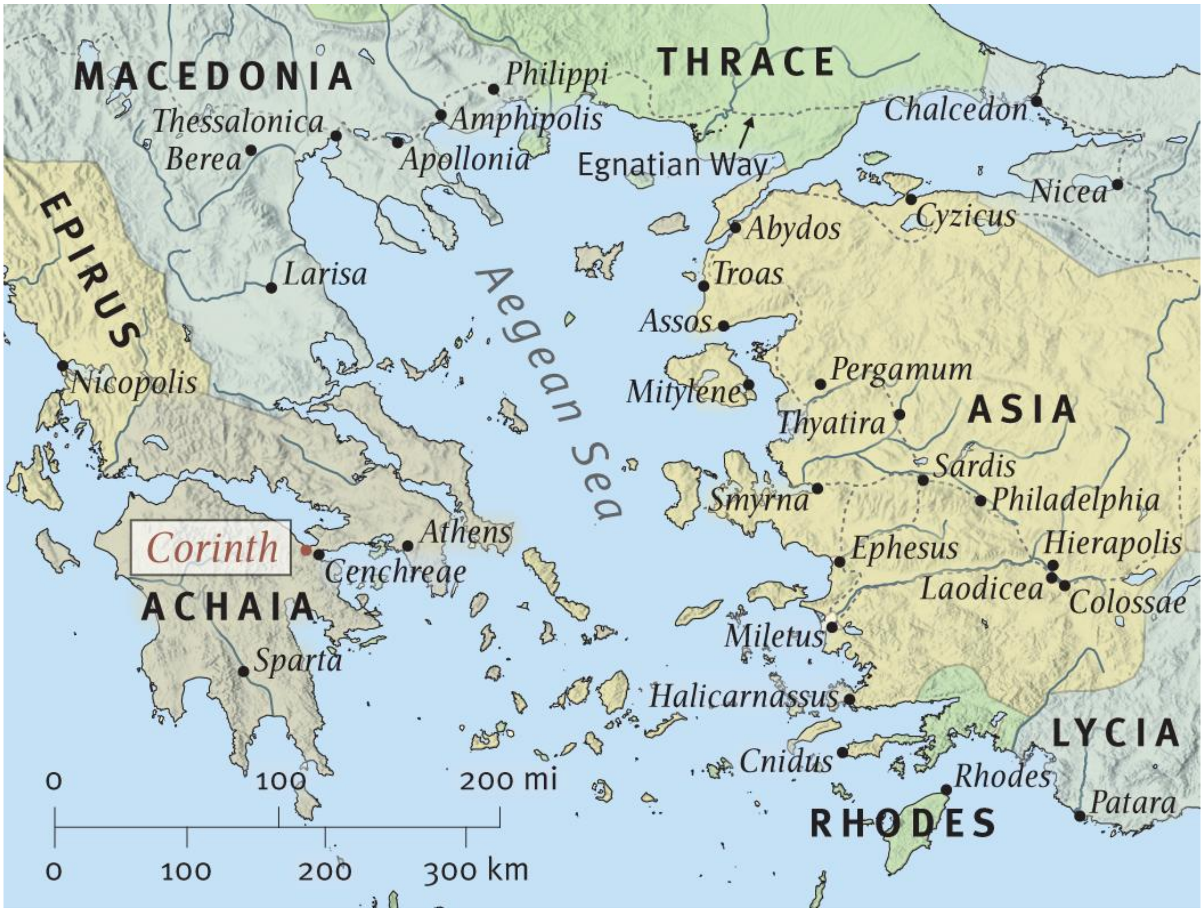
Outline

I. Introduction to the Letter’s Main Themes (1:1–9)
II. Divisions over Christian Preachers (1:10–4:21)
III. A Report of Sexual Immorality and Lawsuits (5:1–6:20)
IV. Three Issues from the Corinthians’ Letter (7:1–11:1)
V. Divisions over Corporate Worship (11:2–14:40)
VI. The Futility of Faith If the Dead Are Not Raised (15:1–58)
VII. The Collection for the Saints and Travel Plans (16:1–12)
VIII. Closing Admonitions and Greetings (16:13–24)

The Setting of 1 Corinthians

c. A.D. 53–55

Paul wrote 1 Corinthians during his third missionary journey, near the end of his three-year ministry in Ephesus (Acts 19:21–22). Both Corinth and Ephesus were wealthy port cities steeped in pagan idolatry and philosophy. Corinth benefited both militarily and economically from its strategic location at one end of the isthmus that connected the southern Greek peninsula to the mainland.


MACEDONIA
THRACE
Philippi
Thessalonica
Amphipolis
Berea
Apollonia
Egnatian Way
Chalcedon
Nicea
Cyzicus
Abydos
EPIRUS
Larisa
Troas
Aegean Sea
Assos
Nicopolis
Pergamum
Mitylene
Thyatira
ASIA
Sardis
Smyrna
Philadelphia
Corinth
Athens
Hierapolis
Ephesus
Cenchreae
Laodicea
Colossae
ACHAIA
Miletus
Sparta
Halicarnassus
LYCIA
Cnidus
Rhodes
Patara
RHODES
0
100
200 mi
0
100
200
300 km

The Global Message of 1 Corinthians

The global message of 1 Corinthians is that the gospel of Jesus Christ is relevant to every dimension of church life. To a church facing many problems, Paul writes of God's empowering grace and the need to know Christ alone and him crucified. There is much for the global church today to learn from this important letter.

First Corinthians and Redemptive History

Paul's vision in 1 Corinthians stretches all the way back to the first man, Adam (1 Cor. 15:21–22), and all the way forward to the future return of Jesus (15:23–24). Paul places his letter to the Corinthian church against the backdrop of the massive sweep of world history. The Corinthians themselves are part of that history. And as equal members of the body of Christ, so are Christians today, wherever in the world they may live.

Because Christ is the center point of all human history, we see Paul connecting both the Old Testament past and his own present ministry to Christ himself. Indeed, for Paul, because Christ has come we are now those "on whom the end of the ages has come" (1 Cor. 10:11). Paul warns the Corinthians against idolatrous desires by reminding them of what had become of Israel when they wandered in the wilderness. Yet Paul also makes the surprising statement that the rock from which Israel drank was Christ himself (10:4). All of God's divine provision for his people foreshadows, and is fulfilled in, Jesus Christ.

Today, then, we live as those "on whom the end of the ages has come." We live mindful of Christ and the supreme provision God has worked out for us in him, freely available to all those around the world who will forsake worldly ways of thought and life and trust in him.

Universal Themes in 1 Corinthians

The folly of human wisdom. Paul speaks in the opening chapters of 1 Corinthians of the folly of human wisdom—that is, worldly patterns of thinking that exalt human competency and cleverness. This is contrary to the cross of Christ, where God turned the world's wisdom upside down by providing salvation through a crucified man rather than a conquering king.

As Paul puts it, “Jews demand signs and Greeks seek wisdom, but we preach Christ crucified, a stumbling block to Jews and folly to Gentiles” (1 Cor. 1:22–23). The gospel addresses every culture around the world at the very point where it believes itself to be strongest, and offers Christ instead as an alternate source of wisdom (1:28–31).

The power of the Spirit. The Corinthian church was infected with a view of life that focused on worldly glory, human triumph, eloquent speech, and natural strength (e.g., 1 Cor. 4:7–20). For this reason, when Paul came to preach to them, they disrespected him due to his lack of style and eloquence (2:1–5; 4:1–7). Yet Paul’s lack of worldly impressiveness was precisely what unlocked the power of the Spirit in his life and through his ministry. His preaching was effective not because of any words of human wisdom but because it involved a “demonstration of the Spirit and of power” (2:4). Across the globe, this remains the crying need of preaching, regardless of the cultural garb in which the preaching is clothed: the church must proclaim the gospel in the power of the Holy Spirit, not in human wisdom, so that the faith of the hearers “might not rest in the wisdom of men but in the power of God” (2:5).

The body of Christ. The fullest biblical description of the church, the body of Christ, is in 1 Corinthians. Paul tells us in chapters 12–14 that all the various members of the Christian church—whatever their particular gifts, whatever their particular location—are part of Christ’s own body. And the significance of the various parts of the body ought not to be underestimated. Indeed, some body parts that appear least important are in fact crucial to the proper functioning of the body (1 Cor. 12:22–25).

The Global Message of 1 Corinthians for Today

In the world, but not of the world. The heart of the problem in the church at Corinth was that the world was influencing them rather than they influencing the world. In the opening chapters especially, Paul reminds the Corinthians that the wisdom of God is foolishness to the world, and the wisdom of the world is foolishness to God. The Corinthians were not only in the world but also *of* it, whereas Christ calls believers to be in the world but *not* of it (John 17:14–19). Christians around the globe today are called to live in faithful presence among their unbelieving neighbors, influencing them with the love of Christ rather than being infected by worldly patterns of thinking (Rom. 12:1–2). We are to be salt and light to a lost world (Matt. 5:13–16).

Global unity. In his final prayer for the church, Christ prayed above all for unity among the generations of believers who would follow the apostles (John 17:20–21). Yet the situation in Corinth was a mess of dissension and factions (1 Cor. 1:10–17; 3:1–8, 21–23). Down through history and around the world such disunity has often plagued God's people. This is deeply offensive to the heart of God, and it is also confusing to nonbelievers as they wonder why Christians don't "practice what they preach." The global church is called, now as much as at any other time in history, to labor for unity—never by compromising doctrinal truth, but rather by celebrating our common fellowship in the family of God wherever genuine faith in Christ is exercised. The way such common faith is expressed may be quite different culturally or in other ways, but the beauty of the body of Christ will be seen in a single, unitive, though diversely expressed, love for Christ.

Love. The main way unity of faith will be seen is through love (1 Cor. 8:1; 13:1–14:1; 16:14). Across cultures, classes, languages, and borders, nothing is more central to the Christian life than love. Indeed, love is *definitive* of Christian living (1 John 4:7–12). Beneath the various surface-level distinguishing marks of Christian people, the global church is called to clothe itself with love toward one another and toward the world. Such love, moreover, will be more than words; it will also be actions:

> By this we know love, that he laid down his life for us, and we ought to lay down our lives for the brothers. But if anyone has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him? Little children, let us not love in word or talk but in deed and in truth. (1 John 3:16–18)

Greeting

1 CORINTHIANS **1** [†]Paul, [a]called [b]by the will of God to be an apostle of
Christ Jesus, and our brother Sosthenes,

[2][†]To the church of God that is in Corinth, to those [c]sanctified in Christ
Jesus, [d]called to be saints together with all those who in every place [e]call
upon the name of our Lord Jesus Christ, both their Lord and ours:

[3][†] [d]Grace to you and peace from God our Father and the Lord Jesus
Christ.

Thanksgiving

[4][†]I [f]give thanks to my God always for you because of the grace of God
that was given you in Christ Jesus, [5][†]that in every way [g]you were
enriched in him in all [h]speech and all knowledge— [6]even as [i]the
testimony about Christ was confirmed among you— [7][†]so that you are not
lacking in any gift, as you [j]wait for the revealing of our Lord Jesus Christ,
[8][†] [k]who will sustain you to the end, [l]guiltless [m]in the day of our Lord
Jesus Christ. [9] [n]God is faithful, by whom you were called into the
[o]fellowship of his Son, Jesus Christ our Lord.

Divisions in the Church

[10][†]I appeal to you, brothers, [1] by the name of our Lord Jesus Christ, that
all of you agree, and that there be no [p]divisions among you, but that you be
united [q]in the same mind and the same judgment. [11][†]For it has been
reported to me by Chloe's people that there is [r]quarreling among you, my
brothers. [12][†]What I mean is that [s]each one of you says, "I follow Paul,"
or "I follow [t]Apollos," or "I follow [u]Cephas," or "I follow Christ." [13] [v]Is
Christ divided? Was Paul crucified for you? Or were you [w]baptized in the
name of Paul? [14]I thank God that I baptized none of you except [x]Crispus
and [y]Gaius, [15]so that no one may say that you were baptized in my name.
[16](I did baptize also [z]the household of Stephanas. Beyond that, I do not
know whether I baptized anyone else.) [17][†]For Christ did not send me to

baptize but to preach the gospel, and [a]not with words of eloquent wisdom, lest the cross of Christ be emptied of its power.

Christ the Wisdom and Power of God

[18][†]For the word of the cross is [b]folly to [c]those who are perishing, but to us [d]who are being saved it is [e]the power of God. [19]For it is written,

> [f]"I will destroy the wisdom of the wise,
> and the discernment of the discerning I will thwart."

[20] [g]Where is the one who is wise? Where is the scribe? Where is the debater of this age? [h]Has not God made foolish the wisdom of the world? [21]For since, in the wisdom of God, the world did not know God through wisdom, it pleased God through the folly of what we preach [2] to save those who believe. [22]For [i]Jews demand signs and Greeks seek wisdom, [23][†]but we preach Christ [j]crucified, a stumbling block to Jews and folly to Gentiles, [24]but to those who are called, both Jews and Greeks, Christ [k]the power of God and [l]the wisdom of God. [25]For the foolishness of God is wiser than men, and the weakness of God is stronger than men.

[26][†]For consider your calling, brothers: [m]not many of you were wise according to worldly standards, [3] not many were powerful, not many were of noble birth. [27][†]But [n]God chose what is foolish in the world to shame the wise; [o]God chose what is weak in the world to shame the strong; [28]God chose what is low and despised in the world, even [p]things that are not, to [q]bring to nothing things that are, [29]so [r]that no human being [4] might boast in the presence of God. [30]And because of him [5] you are in Christ Jesus, who became to us [s]wisdom from God, [t]righteousness and [u]sanctification and [v]redemption, [31]so that, as it is written, [w]"Let the one who boasts, boast in the Lord."

Proclaiming Christ Crucified

1 CORINTHIANS **2** [†]And I, when I came to you, brothers, [1] [x]did not come proclaiming to you [y]the testimony [2] of God with lofty speech or wisdom.

[2]For I decided to know nothing among you except [z] Jesus Christ and him crucified. [3]And [a] I was with you [b] in weakness and in fear and much trembling, [4]and my speech and my message were not in plausible words of wisdom, but in demonstration of [c] the Spirit and of power, [5]so that your faith might not rest in the wisdom of men [3] but [d] in the power of God.

Wisdom from the Spirit

[6][†]Yet among [e] the mature we do impart wisdom, although it is not [f] a wisdom of this age or of the rulers of this age, [g] who are doomed to pass away. [7][†]But we impart a secret and hidden wisdom of God, [h] which God decreed before the ages for our glory. [8]None of [i] the rulers of this age understood this, for [j] if they had, they would not have crucified [k] the Lord of glory. [9]But, as it is written,

[l] “What no eye has seen, nor ear heard,
nor the heart of man imagined,
what God has [m] prepared [n] for those who love him”—

[10]these things [o] God has revealed to us through the Spirit. For the Spirit searches everything, even [p] the depths of God. [11]For who knows a person’s thoughts [q] except the spirit of that person, which is in him? So also no one comprehends the thoughts of God except the Spirit of God. [12]Now [r] we have received not [s] the spirit of the world, but the Spirit who is from God, that we might understand the things freely given us by God. [13][†]And we impart this [t] in words not taught by human wisdom but taught by the Spirit, [u] interpreting spiritual truths to those who are spiritual. [4]

[14]The natural person does not accept the things of the Spirit of God, for they are [v] folly to him, and [w] he is not able to understand them because they are spiritually discerned. [15]The [x] spiritual person judges all things, but is himself to be judged by no one. [16][y] “For who has understood the mind of the Lord so as to instruct him?” But [z] we have the mind of Christ.

Divisions in the Church

1 CORINTHIANS 3 [†]But I, brothers, [1] could not address you as [a] spiritual people, but as [b] people of the flesh, as [c] infants in Christ. [2] [†] [d] I fed you with milk, not solid food, for [e] you were not ready for it. And even now you are not yet ready, [3] for you are still of the flesh. For while there is [f] jealousy and strife among you, are you not of the flesh and behaving only in a human way? [4] For [g] when one says, “I follow Paul,” and another, “I follow Apollos,” [h] are you not being merely human?

[5] What then is Apollos? What is Paul? [i] Servants through whom you believed, [j] as the Lord assigned to each. [6] [k] I planted, [l] Apollos watered, [m] but God gave the growth. [7] So [n] neither he who plants nor he who waters is anything, but only God who gives the growth. [8] [†]He who plants and he who waters are one, and each [o] will receive his wages according to his labor. [9] For we are [p] God’s fellow workers. You are God’s field, [q] God’s building.

[10] [r] According to the grace of God given to me, like a skilled master builder I laid a [s] foundation, and [t] someone else is building upon it. Let each one take care how he builds upon it. [11] For no one can lay a [u] foundation other [v] than that which is laid, [w] which is Jesus Christ. [12] [†]Now if anyone builds on the foundation with gold, silver, precious stones, wood, hay, straw— [13] [x] each one’s work will become manifest, for the Day will disclose it, because it will be revealed [y] by fire, and [z] the fire will test what sort of work each one has done. [14] [†]If the work that anyone has built on the foundation survives, [a] he will receive a reward. [15] If anyone’s work is burned up, he will suffer loss, though he himself will be saved, [b] but only as through fire.

[16] [†] [c] Do you not know that you [2] are God’s temple and that God’s Spirit dwells in you? [17] If anyone destroys God’s temple, God will destroy him. For [d] God’s temple is holy, and you are that temple.

[18] [e] Let no one deceive himself. [f] If anyone among you thinks that he is wise in this age, let him become a fool that he may become wise. [19] For [g] the wisdom of this world is folly with God. For it is written, [h] “He catches the wise in their craftiness,” [20] and again, [i] “The Lord knows the thoughts of

the wise, that they are futile.” [21][†]So [j] let no one boast in men. For [k] all things are yours, [22]whether Paul or Apollos or Cephas or the world or life or death or the present or the future—all are yours, [23]and [l] you are Christ’s, and [m] Christ is God’s.

The Ministry of Apostles

1 CORINTHIANS **4** [†]This is how one should regard us, as servants of Christ and [n] stewards of the mysteries of God. [2]Moreover, it is required of stewards that they be found faithful. [3][†]But with me it is a very small thing that I should be judged by you or by any human court. In fact, I do not even judge myself. [4] [o] For I am not aware of anything against myself, [p] but I am not thereby acquitted. It is the Lord who judges me. [5]Therefore [q] do not pronounce judgment before the time, [r] before the Lord comes, [s] who will bring to light the things now hidden in darkness and will disclose the purposes of the heart. [t] Then each one will receive his commendation from God.

[6]I have applied all these things to myself and Apollos for your benefit, brothers, [1] that you may learn by us not to go beyond what is written, that none of you may [u] be puffed up in favor of one against another. [7][†]For who sees anything different in you? [v] What do you have that you did not receive? If then you received it, why do you boast as if you did not receive it?

[8][†]Already you have all you want! Already you have become rich! Without us you have become kings! And would that you did reign, so that we might share the rule with you! [9][†]For I think that God has exhibited us apostles as last of all, [w] like men sentenced to death, because we [x] have become a spectacle to the world, to angels, and to men. [10][†] [y] We are fools for Christ’s sake, but [z] you are wise in Christ. [a] We are weak, but you are strong. You are held in honor, but we in disrepute. [11]To the present hour [b] we hunger and thirst, we are poorly dressed and [c] buffeted and [d] homeless, [12]and we [e] labor, working with our own hands. [f] When reviled, we bless; [g] when persecuted, we endure; [13]when slandered, we entreat.

[h] We have become, and are still, like the scum of the world, [i] the refuse of all things.

[14]I do not write these things [j] to make you ashamed, but to admonish you [k] as my beloved children. [15][†]For [l] though you have countless [2] guides in Christ, you do not have many fathers. For [m] I became your father in Christ Jesus through the gospel. [16]I urge you, then, [n] be imitators of me. [17]That is why [o] I sent [3] you Timothy, [p] my beloved and faithful child in the Lord, to remind you of my ways in Christ, [4] [q] as I teach them everywhere in every church. [18]Some are [r] arrogant, [s] as though I were not coming to you. [19][†]But [t] I will come to you soon, if the Lord wills, and I will find out not the talk of these arrogant people but their power. [20][†]For [u] the kingdom of God does not consist in talk but in power. [21][†]What do you wish? [v] Shall I come to you with a rod, or with love in a spirit of gentleness?

Sexual Immorality Defiles the Church

1 CORINTHIANS **5** [†]It is actually reported that there is [w] sexual immorality among you, and of a kind that is not tolerated even among pagans, [x] for a man has his father's wife. [2][†]And [y] you are arrogant! Ought you [z] not rather to mourn? Let him who has done this be removed from among you.

[3][†]For though [a] absent in body, I am present in spirit; and as if present, I have already pronounced judgment on the one who did such a thing. [4]When you are assembled [b] in the name of the Lord Jesus and my spirit is present, with the power of our Lord Jesus, [5][†]you are [c] to deliver this man to Satan for the destruction of the flesh, so [d] that his spirit may be saved [e] in the day of the Lord. [1]

[6][†][f] Your boasting is not good. Do you not know that [g] a little leaven leavens the whole lump? [7]Cleanse out the old leaven that you may be a new lump, as you really are unleavened. For Christ, our Passover lamb, has been sacrificed. [8]Let us therefore celebrate the festival, [h] not with the old leaven, [i] the leaven of malice and evil, but with the unleavened bread of sincerity and truth.

[9][†]I wrote to you in my letter [j] not to associate with sexually immoral people— [10] [k] not at all meaning [l] the sexually immoral of this world, or the

greedy and swindlers, or idolaters, [m] since then you would need to go out of the world. [11][†]But now I am writing to you not to associate with anyone [n] who bears the name of brother if he is guilty of sexual immorality or greed, or is an idolater, reviler, drunkard, or swindler—not even to eat with such a one. [12]For what have I to do with judging [o] outsiders? [p] Is it not those inside the church [2] whom you are to judge? [13][†]God judges [3] those outside. [q] "Purge the evil person from among you."

Lawsuits Against Believers

1 CORINTHIANS **6** [†]When one of you has a grievance against another, does he dare go to law before the unrighteous [r] instead of the saints? [2][†]Or do you not know that [s] the saints will judge the world? And if the world is to be judged by you, are you incompetent to try trivial cases? [3]Do you not know that we are to judge angels? How much more, then, matters pertaining to this life! [4]So if you have such cases, [t] why do you lay them before those who have no standing in the church? [5] [u] I say this to your shame. Can it be that there is no one among you wise enough to settle a dispute between the brothers, [6]but brother goes to law against brother, and that before unbelievers? [7][†]To have lawsuits at all with one another is already a defeat for you. [v] Why not rather suffer wrong? Why not rather be defrauded? [8]But you yourselves wrong and defraud—even [w] your own brothers! [1]

[9][†]Or do you not know that the unrighteous [2] will not inherit the kingdom of God? Do not be deceived: [x] neither the sexually immoral, nor idolaters, nor adulterers, nor men who practice homosexuality, [3] [10]nor thieves, nor the greedy, nor drunkards, nor revilers, nor swindlers will inherit the kingdom of God. [11][†]And [y] such were some of you. But [z] you were washed, [a] you were sanctified, [b] you were justified in the name of the Lord Jesus Christ and by the Spirit of our God.

Flee Sexual Immorality

[12][†] [c] "All things are lawful for me," but not all things are helpful. "All things are lawful for me," but I will not be dominated by anything.

13 [d] “Food is meant for the stomach and the stomach for food”—and God will destroy both one [e] and the other. The body is not meant for sexual immorality, but [f] for the Lord, and [g] the Lord for the body. 14[†]And [h] God raised the Lord and [i] will also raise us up [j] by his power. 15[†]Do you not know that [k] your bodies are members of Christ? Shall I then take the members of Christ and make them members of a prostitute? Never! 16[†]Or do you not know that he who is joined [4] to a prostitute becomes one body with her? For, as it is written, [l] “The two will become one flesh.” 17But he who is joined to the Lord [m] becomes one spirit with him. 18 [n] Flee from sexual immorality. Every other sin [5] a person commits is outside the body, but the sexually immoral person [o] sins against his own body. 19[†]Or [p] do you not know that your body is a temple of the Holy Spirit within you, whom you have from God? [q] You are not your own, 20[†] [r] for you were bought with a price. [s] So glorify God in your body.

Principles for Marriage

1 CORINTHIANS 7 [†]Now concerning the matters about which you wrote: [t] “It is good for a man not to have sexual relations with a woman.” 2[†]But because of the temptation to sexual immorality, each man should have his own wife and each woman her own husband. 3 [u] The husband should give to his wife her conjugal rights, and likewise the wife to her husband. 4[†]For the wife does not have authority over her own body, but the husband does. Likewise the husband does not have authority over his own body, but the wife does. 5[†] [v] Do not deprive one another, except perhaps by agreement for a limited time, that you may devote yourselves to prayer; but then come together again, [w] so that Satan may not tempt you because of your lack of self-control.

6Now as a concession, [x] not a command, I say this. [1] 7 [y] I wish that all were [z] as I myself am. But [a] each has his own gift from God, [b] one of one kind and one of another.

8To the unmarried and the widows I say that [c] it is good for them to remain single [d] as I am. 9But if they cannot exercise self-control, [e] they should marry. For it is better to marry than to burn with passion.

[10][†]To the married [f]I give this charge (not I, but the Lord): [g]the wife
should not separate from her husband [11](but if she does, [h]she should
remain unmarried or else be reconciled to her husband), and [g]the husband
should not divorce his wife.

[12][†]To the rest I say (I, not the Lord) that if any brother has a wife who
is an unbeliever, and she consents to live with him, he should not divorce
her. [13]If any woman has a husband who is an unbeliever, and he consents to
live with her, she should not divorce him. [14][†]For the unbelieving husband
is made holy because of his wife, and the unbelieving wife is made holy
because of her husband. [i]Otherwise your children would be unclean, but as
it is, they are holy. [15][†]But if the unbelieving partner separates, let it be so.
In such cases the brother or sister is not enslaved. God has called you [2] [j]to
peace. [16][†]For how do you know, wife, [k]whether you will save your
husband? Or how do you know, husband, whether you will save your wife?

Live as You Are Called

[17][†]Only let each person lead the life [3] [l]that the Lord has assigned to him,
and to which God has called him. [m]This is my rule in [n]all the churches.
[18]Was anyone at the time of his call already circumcised? Let him not seek
to remove the marks of circumcision. Was anyone at the time of his call
uncircumcised? [o]Let him not seek circumcision. [19][†][p]For neither
circumcision counts for anything nor uncircumcision, but [q]keeping the
commandments of God. [20][r]Each one should remain in the condition in
which he was called. [21][†]Were you a bondservant [4] when called? Do not
be concerned about it. (But if you can gain your freedom, avail yourself of
the opportunity.) [22]For he who was called in the Lord as a bondservant is [s]a
freedman of the Lord. Likewise he who was free when called is [t]a
bondservant of Christ. [23][u]You were bought with a price; [v]do not become
bondservants [5] of men. [24]So, brothers, [6] [w]in whatever condition each was
called, there let him remain with God.

The Unmarried and the Widowed

[25][†]Now concerning [7] the betrothed, [8] [x] I have no command from the Lord, but I give my judgment as [y] one who by the Lord's mercy is [z] trustworthy. [26][†]I think that in view of the present [9] distress [a] it is good for a person to remain as he is. [27]Are you bound to a wife? Do not seek to be free. Are you free from a wife? Do not seek a wife. [28][†]But if you do marry, you have not sinned, and if a betrothed woman [10] marries, she has not sinned. Yet those who marry will have worldly troubles, and I would spare you that. [29][†]This is what I mean, brothers: [b] the appointed time has grown very short. From now on, let those who have wives live as though they had none, [30]and those who mourn as though they were not mourning, and those who rejoice as though they were not rejoicing, and those who buy [c] as though they had no goods, [31]and those who deal with the world as though they had no dealings with it. For [d] the present form of this world is passing away.

[32][†]I want you to be [e] free from anxieties. [f] The unmarried man is anxious about the things of the Lord, how to please the Lord. [33]But the married man is anxious about worldly things, how to please his wife, [34]and his interests are divided. And the unmarried or betrothed woman is anxious about the things of the Lord, how to be holy in body and spirit. But the married woman is anxious about worldly things, how to please her husband. [35]I say this for your own benefit, [g] not to lay any restraint upon you, but to promote good order and to secure your undivided devotion to the Lord.

[36][†]If anyone thinks that he is not behaving properly toward his betrothed, [11] if his [12] passions are strong, and it has to be, let him do as he wishes: let them marry—it is no sin. [37][†]But whoever is firmly established in his heart, being under no necessity but having his desire under control, and has determined this in his heart, to keep her as his betrothed, he will do well. [38]So then he who marries his betrothed [h] does well, and he who refrains from marriage will do even better.

[39][†] [i] A wife is bound to her husband as long as he lives. But if her husband dies, she is free to be married to whom she wishes, only [j] in the Lord. [40]Yet [k] in my judgment she is happier if she remains as she is. And I think [l] that I too have the Spirit of God.

Food Offered to Idols

1 CORINTHIANS **8** [†]Now concerning [1] [m] food offered to idols: we know that [n] “all of us possess knowledge.” This “knowledge” [o] puffs up, [p] but love builds up. **2** [q] If anyone imagines that he knows something, [r] he does not yet know as he ought to know. **3** But if anyone loves God, [s] he is known by God. [2]

4 [†]Therefore, as to the eating of food offered to idols, we know that [t] “an idol has no real existence,” and that [u] “there is no God but one.” **5** For although there may be [v] so-called gods in heaven or on earth—as indeed there are many “gods” and many “lords”— **6** yet [w] for us there is one God, the Father, [x] from whom are all things and for whom we exist, and [y] one Lord, Jesus Christ, through whom are all things and [z] through whom we exist.

7 However, not all possess this knowledge. But some, [a] through former association with idols, eat food as really offered to an idol, and [b] their conscience, being weak, is defiled. **8** [†] [c] Food will not commend us to God. We are no worse off if we do not eat, and no better off if we do. **9** [†]But take care [d] that this right of yours does not somehow become a stumbling block [e] to the weak. **10** [†]For if anyone sees you who have knowledge eating [3] in an idol’s temple, will he not be encouraged, [4] if his conscience is weak, to eat food offered to idols? **11** And so by your knowledge this weak person is [f] destroyed, the brother for whom Christ died. **12** Thus, sinning against your brothers [5] and [g] wounding their conscience when it is weak, [h] you sin against Christ. **13** Therefore, [i] if food makes my brother stumble, I will never eat meat, lest I make my brother stumble.

Paul Surrenders His Rights

1 CORINTHIANS **9** [j] Am I not free? [k] Am I not an apostle? [l] Have I not seen Jesus our Lord? [m] Are not you my workmanship in the Lord? **2** [†]If to others I am not an apostle, at least I am to you, for you are [n] the seal of my apostleship in the Lord.

3 This is my defense to those who would examine me. **4** [†] [o] Do we not have the right to eat and drink? **5** [p] Do we not have the right to take along a believing wife, [1] as do the other apostles and [q] the brothers of the Lord and [r] Cephas? [6][†]Or is it only Barnabas and I who have no right to refrain from working for a living? [7][†] [s] Who serves as a soldier at his own expense? [t] Who plants a vineyard without eating any of its fruit? Or who tends a flock without getting some of the milk?

[8]Do I say these things on human authority? Does not the Law say the same? [9]For it is written in the Law of Moses, [u] “You shall not muzzle an ox when it treads out the grain.” Is it for oxen that God is concerned? [10]Does he not certainly speak for our sake? It was written [v] for our sake, because [w] the plowman should plow in hope and the thresher thresh in hope of sharing in the crop. [11] [x] If we have sown spiritual things among you, is it too much if we reap material things from you? [12][†]If others share this rightful claim on you, do not we even more?

Nevertheless, [y] we have not made use of this right, but we endure anything [z] rather than put an obstacle in the way of the gospel of Christ. [13]Do you not know that [a] those who are employed in the temple service get their food from the temple, and those who serve at the altar share in the sacrificial offerings? [14]In the same way, the Lord commanded that [b] those who proclaim the gospel should get their living by the gospel.

[15][†]But [c] I have made no use of any of these rights, nor am I writing these things to secure any such provision. For I would rather die than have anyone [d] deprive me of my ground for boasting. [16]For if I preach the gospel, that gives me no ground for boasting. For [e] necessity is laid upon me. Woe to me if I do not preach the gospel! [17][†]For if I do this of my own will, I have a reward, but if not of my own will, I am still entrusted with [f] a stewardship. [18][†]What then is my reward? That in my preaching [g] I may present the gospel free of charge, so as not to make full use of my right in the gospel.

[19]For [h] though I am free from all, [i] I have made myself a servant to all, that I might [j] win more of them. [20][†] [k] To the Jews I became as a Jew, in order to win Jews. To those under the law I became as one under the law (though not being myself under the law) that I might win those under the law. [21][†]To [l] those outside the law I became [m] as one outside the law (not being outside the law of God but [n] under the law of Christ) that I might win

those outside the law. [22] [o] To the weak I became weak, that I might win the weak. [p] I have become all things to all people, that [q] by all means I might save some. [23] I do it all for the sake of the gospel, [r] that I may share with them in its blessings.

[24] [†]Do you not know that in a race all the runners run, but only one receives [s] the prize? So [t] run that you may obtain it. [25] Every [u] athlete exercises self-control in all things. They do it to receive a perishable wreath, but we [v] an imperishable. [26] So I do not run aimlessly; I [w] do not box as one [x] beating the air. [27] [†]But I discipline my body and [y] keep it under control, [2] lest after preaching to others [z] I myself should be [a] disqualified.

Warning Against Idolatry

1 CORINTHIANS **10** [†]For I do not want you to be unaware, brothers, [1] that our fathers were all under [b]the cloud, and all [c]passed through the sea, [2][†]and all were baptized into Moses in the cloud and in the sea, [3][†]and [d]all ate the same [e]spiritual food, [4]and [f]all drank the same spiritual drink. For they drank from the spiritual Rock that followed them, and the Rock was Christ. [5][†]Nevertheless, with most of them God was not pleased, for [g]they were overthrown [2] in the wilderness.

[6][†]Now these things took place as examples for us, that we might not desire evil as [h]they did. [7][†][i]Do not be idolaters [j]as some of them were; as it is written, [k]"The people sat down to eat and drink and rose up to play." [8][†][l]We must not indulge in sexual immorality [m]as some of them did, and [n]twenty-three thousand fell in a single day. [9][†]We must not put Christ [3] to the test, [o]as some of them did and [p]were destroyed by serpents, [10][†]nor grumble, [q]as some of them did and [r]were destroyed by [s]the Destroyer. [11][†]Now these things happened to them as an example, but [t]they were written down for our instruction, [u]on whom the end of the ages has come. [12][†]Therefore [v]let anyone who thinks that he stands take heed lest he fall. [13][†]No temptation has overtaken you that is not common to man. [w]God is faithful, and [x]he will not let you be tempted beyond your ability, but with the temptation he will also provide the way of escape, that you may be able to endure it.

[14]Therefore, my beloved, [y]flee from idolatry. [15]I speak [z]as to sensible people; judge for yourselves what I say. [16][†][a]The cup of blessing that we bless, is it not a participation in the blood of Christ? [b]The bread that we break, is it not a participation in the body of Christ? [17][†]Because there is one bread, we who are many are [c]one body, for we all partake of the one bread. [18][†]Consider [d]the people of Israel: [4] [e]are not those who eat the sacrifices participants in the altar? [19][†]What do I imply then? That food offered to idols is anything, or that [f]an idol is anything? [20]No, I imply that what pagans sacrifice [g]they offer to demons and not to God. I do not want you to be participants with demons. [21] [h]You cannot drink the cup of the

Lord and [i] the cup of demons. You cannot partake of the table of the Lord and [j] the table of demons. **22**[†] [k] Shall we provoke the Lord to jealousy? [l] Are we stronger than he?

Do All to the Glory of God

23[†] [m] "All things are lawful," but not all things are helpful. "All things are lawful," but not all things build up. **24** [n] Let no one seek his own good, but the good of his neighbor. **25** [o] Eat whatever is sold in the meat market without raising any question on the ground of conscience. **26**For [p] "the earth is the Lord's, and the fullness thereof." **27**[†]If one of the unbelievers invites you to dinner and you are disposed to go, [q] eat whatever is set before you without raising any question on the ground of conscience. **28**[†]But if someone says to you, "This has been offered in sacrifice," then do not eat it, for the sake of the one who informed you, and for the sake of conscience— **29**I do not mean [r] your conscience, but his. For [s] why should my liberty be determined by someone else's conscience? **30**If I partake with thankfulness, why am I denounced because of that [t] for which I give thanks?

31So, whether you eat or drink, or [u] whatever you do, do all to the glory of God. **32** [v] Give no offense to Jews or to Greeks or to [w] the church of God, **33**just as [x] I try to please everyone in everything I do, [y] not seeking my own advantage, but that of many, that they may be saved.

1 CORINTHIANS **11** [†] [z] Be imitators of me, as I am of Christ.

Head Coverings

2[†]Now I commend you [a] because you remember me in everything and [b] maintain the traditions [c] even as I delivered them to you. **3**[†]But I want you to understand that [d] the head of every man is Christ, [e] the head of a wife [1] is her husband, and [f] the head of Christ is God. **4**[†]Every man who prays or prophesies with his head covered dishonors his head, **5**[†]but every wife [2] who prays or [g] prophesies [h] with her head uncovered dishonors her head, since it is the same [i] as if her head were shaven. **6**For if a wife will not cover her head, then she should cut her hair short. But since it is disgraceful for a wife to cut off her hair or shave her head, let her cover her head.

[7][†]For a man ought not to cover his head, since [j]he is the image and glory of God, but [k]woman is the glory of man. [8]For [l]man was not made from woman, but woman from man. [9]Neither was man created for woman, but [m]woman for man. [10][†]That is why a wife ought to have a symbol of authority on her head, because of the angels. [3] [11][†]Nevertheless, [n]in the Lord woman is not independent of man nor man of woman; [12]for as woman was made from man, so man is now born of woman. And [o]all things are from God. [13]Judge for yourselves: is it proper for a wife to pray to God with her head uncovered? [14][†]Does not nature itself teach you that if a man wears long hair it is a disgrace for him, [15]but if a woman has long hair, it is her glory? For her hair is given to her for a covering. [16][†][p]If anyone is inclined to be contentious, we have no such practice, nor do [q]the churches of God.

The Lord’s Supper

[17][†]But in the following instructions I do not commend you, because when you come together it is not for the better but for the worse. [18]For, in the first place, when you come together as a church, [r]I hear that there are divisions among you. And I believe it in part, [4] [19][†]for [s]there must be factions among you in order [t]that those who are genuine among you may be recognized. [20]When you come together, it is not the Lord’s supper that you eat. [21]For in eating, each one goes ahead with his own meal. One goes hungry, [u]another gets drunk. [22]What! Do you not have houses to eat and drink in? Or do you despise [v]the church of God and [w]humiliate those who have nothing? What shall I say to you? Shall I commend you in this? No, I will not.

[23][†]For [x]I received from the Lord what I also delivered to you, that [y]the Lord Jesus on the night when he was betrayed took bread, [24][†]and when he had given thanks, he broke it, and said, “This is my body which is for [5] you. Do this in remembrance of me.” [6] [25][†]In the same way also he took the cup, after supper, saying, “This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.” [26]For as often as

you eat this bread and drink the cup, you proclaim the Lord’s death [z] until he comes.

[27][†] [a] Whoever, therefore, eats the bread or drinks the cup of the Lord [b] in an unworthy manner will be guilty concerning [c] the body and blood of the Lord. [28] [d] Let a person examine himself, then, and so eat of the bread and drink of the cup. [29][†]For anyone who eats and drinks without discerning the body eats and drinks judgment on himself. [30]That is why many of you are weak and ill, and some [e] have died. [7] [31][†] [f] But if we judged [8] ourselves truly, we would not be judged. [32][†]But when we are judged by the Lord, [g] we are disciplined [9] so that we may not be [h] condemned along with the world.

[33]So then, my brothers, [10] when you come together to eat, wait for [11] one another— [34] [i] if anyone is hungry, [j] let him eat at home—so that when you come together it will not be for judgment. About the other things [k] I will give directions [l] when I come.

Spiritual Gifts

1 CORINTHIANS **12** [†]Now [m] concerning [1] spiritual gifts, [2] brothers, [3] I do not want you to be uninformed. [2][†]You know that [n] when you were pagans [o] you were led astray to [p] mute idols, however you were led. [3][†]Therefore I want you to understand that [q] no one speaking in the Spirit of God ever says “Jesus is [r] accursed!” and [s] no one can say “Jesus is Lord” except in the Holy Spirit.

[4][†]Now [t] there are varieties of gifts, but [u] the same Spirit; [5]and [v] there are varieties of service, but [u] the same Lord; [6]and there are varieties of activities, but it is [u] the same God who empowers them all in everyone. [7] [w] To each is given the manifestation of the Spirit for the common good. [8][†]For to one is given through the Spirit the utterance of [x] wisdom, and to another the utterance of [y] knowledge according to the same Spirit, [9][†]to another [z] faith by the same Spirit, to another [a] gifts of healing by the one Spirit, [10][†]to another [b] the working of miracles, to another [c] prophecy, to another [d] the ability to distinguish between spirits, to another [e] various kinds of tongues, to another [f] the interpretation of tongues. [11]All these are

empowered by one and the same Spirit, [g] who apportions to each one individually [h] as he wills.

One Body with Many Members

[12]For just as [i] the body is one and has many members, and all the members of the body, though many, are one body, [j] so it is with Christ. [13][†]For [k] in one Spirit we were all baptized into one body—[l] Jews or Greeks, slaves [4] or free—and [m] all were made to drink of one Spirit.

[14][†]For the body does not consist of one member but of many. [15]If the foot should say, “Because I am not a hand, I do not belong to the body,” that would not make it any less a part of the body. [16]And if the ear should say, “Because I am not an eye, I do not belong to the body,” that would not make it any less a part of the body. [17]If the whole body were an eye, where would be the sense of hearing? If the whole body were an ear, where would be the sense of smell? [18]But as it is, [n] God arranged the members in the body, each one of them, [o] as he chose. [19]If all were a single member, where would the body be? [20]As it is, there are many parts, [5] yet one body.

[21]The eye cannot say to the hand, “I have no need of you,” nor again the head to the feet, “I have no need of you.” [22]On the contrary, the parts of the body that seem to be weaker are indispensable, [23]and on those parts of the body that we think less honorable we bestow the greater honor, and our unpresentable parts are treated with greater modesty, [24]which our more presentable parts do not require. But God has so composed the body, giving greater honor to the part that lacked it, [25]that there may be no division in the body, but that the members may have the same care for one another. [26]If one member suffers, all suffer together; if one member is honored, [p] all rejoice together.

[27]Now [q] you are the body of Christ and individually [r] members of it. [28][†]And [s] God has appointed in the church first [t] apostles, second [u] prophets, third teachers, then [v] miracles, then [w] gifts of healing, [x] helping, [y] administrating, and [v] various kinds of tongues. [29][†]Are all apostles? Are all prophets? Are all teachers? Do all work miracles? [30]Do all possess gifts of healing? Do all speak with tongues? Do all interpret? [31][†]But [z] earnestly desire the higher gifts.

And I will show you a still more excellent way.

The Way of Love

1 CORINTHIANS **13** [†]If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal. [2]And if I have [a]prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, [b]so as to remove mountains, but have not love, I am nothing. [3][c]If I give away all I have, and [d]if I deliver up my body to be burned, [1] but have not love, I gain nothing.

[4][e]Love is patient and [f]kind; love [g]does not envy or boast; it [h]is not arrogant [5]or rude. It [i]does not insist on its own way; it [j]is not irritable or resentful; [2] [6]it [k]does not rejoice at wrongdoing, but [l]rejoices with the truth. [7][†][m]Love bears all things, believes all things, hopes all things, [e]endures all things.

[8][†]Love never ends. As for prophecies, they will pass away; as for tongues, they will cease; as for knowledge, it will pass away. [9]For [n]we know in part and we prophesy in part, [10]but [o]when the perfect comes, the partial will pass away. [11]When I was a child, I spoke like a child, I thought like a child, I reasoned like a child. When I became a man, I gave up childish ways. [12][†]For [p]now we see in a mirror dimly, but [q]then face to face. Now I know in part; then I shall know fully, even as [r]I have been fully known.

[13][†]So now faith, hope, and love abide, these three; but the greatest of these is love.

Prophecy and Tongues

1 CORINTHIANS **14** [†][s]Pursue love, and [t]earnestly desire the [u]spiritual gifts, especially that you may [v]prophesy. [2][†]For [w]one who speaks in a tongue speaks not to men but to God; for no one understands him, but he utters mysteries in the Spirit. [3]On the other hand, the one who prophesies speaks to people for their upbuilding and encouragement and consolation. [4][†]The one who speaks in a tongue builds up himself, but the one who prophesies builds up the church. [5][†]Now I want you all to speak in tongues, but [x] even more to prophesy. The one who prophesies is greater than the one who speaks in tongues, unless someone interprets, so that the church may be built up.

[6][†]Now, brothers, [1] if I come to you speaking in tongues, how will I benefit you unless I bring you some [y] revelation or knowledge or prophecy or [z] teaching? [7]If even lifeless instruments, such as the flute or the harp, do not give distinct notes, how will anyone know what is played? [8]And [a] if the bugle gives an indistinct sound, who will get ready for battle? [9]So with yourselves, if with your tongue you utter speech that is not intelligible, how will anyone know what is said? For you will be [b] speaking into the air. [10]There are doubtless many different languages in the world, and none is without meaning, [11]but if I do not know the meaning of the language, I will be [c] a foreigner to the speaker and the speaker a foreigner to me. [12]So with yourselves, since you are eager for manifestations of the Spirit, strive to excel in building up the church.

[13]Therefore, one who speaks in a tongue should pray that he may interpret. [14][†]For if I pray in a tongue, my spirit prays but my mind is unfruitful. [15]What am I to do? I will pray with my spirit, but I will pray with my mind also; [d] I will sing praise with my spirit, but I will [e] sing with my mind also. [16][†]Otherwise, if you give thanks with your spirit, how can anyone in the position of an outsider [2] say [f] “Amen” to [g] your thanksgiving when he does not know what you are saying? [17]For you may be giving thanks well enough, but the other person is not being built up. [18][†]I thank God that I speak in tongues more than all of you. [19]Nevertheless, in church I would rather speak five words with my mind in order to instruct others, than ten thousand words in a tongue.

[20][†]Brothers, [h] do not be children in your thinking. [i] Be infants in evil, but in your thinking be [j] mature. [21][†][k] In the Law it is written, [l] “By people of strange tongues and by the lips of foreigners will I speak to this people, and even then they will not listen to me, says the Lord.” [22][†]Thus tongues are a sign not for believers but for unbelievers, while prophecy is a sign [3] not for unbelievers but for believers. [23]If, therefore, the whole church comes together and all speak in tongues, and outsiders or unbelievers enter, [m] will they not say that you are out of your minds? [24]But if all prophesy,

and an unbeliever or outsider enters, he is convicted by all, he is called to account by all, [25] [n]the secrets of his heart are disclosed, and so, [o]falling on his face, he will worship God and [p]declare that God is really among you.

Orderly Worship

[26][†]What then, brothers? When you come together, each one has [q]a hymn, [r]a lesson, [r]a revelation, [s]a tongue, or [t]an interpretation. [u]Let all things be done for building up. [27][†]If any speak in [s]a tongue, let there be only two or at most three, and each in turn, and let someone interpret. [28][†]But if there is no one to interpret, let each of them keep silent in church and speak to himself and to God. [29][†]Let two or three prophets speak, and let the others [v]weigh what is said. [30]If a revelation is made to another sitting there, [w]let the first be silent. [31]For you can all prophesy one by one, so that all may learn and all be encouraged, [32][†]and the spirits of prophets are subject to prophets. [33][†]For God is not a God of [x]confusion but of peace.

As in [y]all the churches of the saints, [34][†] [z]the women should keep silent in the churches. For they are not permitted to speak, but [a]should be in submission, as [b]the Law also says. [35]If there is anything they desire to learn, let them ask their husbands at home. For it is shameful for a woman to speak in church.

[36]Or was it from you that the word of God came? Or are you the only ones it has reached? [37][†] [c]If anyone thinks that he is a prophet, or spiritual, he should acknowledge that the things I am writing to you are a command of the Lord. [38]If anyone does not recognize this, he is not recognized. [39]So, my brothers, [d]earnestly desire to prophesy, and do not forbid speaking in tongues. [40] [e]But all things should be done decently and [f]in order.

The Resurrection of Christ

1 CORINTHIANS 15 [†]Now I would remind you, brothers, [1] of the gospel [g]I preached to you, which you received, [h]in which you stand, [2]and by which [i]you are being saved, if you [j]hold fast to the word I preached to you —[k]unless you believed in vain.

[3]For [l]I delivered to you as of first importance what I also received: that Christ died [m]for our sins [n]in accordance with the Scriptures, [4]that he was buried, that he was raised [o]on the third day [p]in accordance with the Scriptures, [5]and that [q]he appeared to Cephas, then [r]to the twelve. [6][†]Then he appeared to more than five hundred brothers at one time, most of whom are still alive, though some have fallen asleep. [7][†]Then he appeared to [s]James, then [t]to all the apostles. [8]Last of all, as to one untimely born, [u]he appeared also to me. [9][†]For [v]I am the least of the apostles, unworthy to be called an apostle, because [w]I persecuted the church of God. [10]But by the grace of God I am what I am, and his grace toward me was not in vain. On the contrary, [x]I worked harder than any of them, [y]though it was not I, but the grace of God that is with me. [11]Whether then it was I or they, so we preach and so you believed.

The Resurrection of the Dead

[12][†]Now if Christ is proclaimed as raised from the dead, [z]how can some of you say that there is no resurrection of the dead? [13]But if there is no resurrection of the dead, [a]then not even Christ has been raised. [14]And if Christ has not been raised, then our preaching is in vain and your faith is in vain. [15]We are even found to be misrepresenting God, because we testified about God that [b]he raised Christ, whom he did not raise if it is true that the dead are not raised. [16]For if the dead are not raised, not even Christ has been raised. [17][†]And if Christ has not been raised, your faith is futile and [c]you are still in your sins. [18]Then those also who [d]have fallen asleep in Christ have perished. [19]If in Christ we have hope [2] in this life only, [e]we are of all people most to be pitied.

[20][†]But in fact [f]Christ has been raised from the dead, [g]the firstfruits of those who have fallen asleep. [21]For as [h]by a man came death, [i]by a man has come also the resurrection of the dead. [22][†]For [j]as in Adam all die, so also in Christ shall all be made alive. [23][†]But each in his own order: Christ the firstfruits, then [k]at his coming [l]those who belong to Christ. [24][†]Then comes the end, when he delivers [m]the kingdom to God the Father after destroying [n]every rule and every authority and power. [25]For he must reign

[o] until he has put all his enemies under his feet. [26]The last enemy to be
[p] destroyed is death. [27]For [q] “God [3] has put all things in subjection under
his feet.” But when it says, “all things are put in subjection,” it is plain that
he is excepted who put all things in subjection under him. [28][†]When [r] all
things are subjected to him, then the Son himself will also be subjected to
him who put all things in subjection under him, that [s] God may be all in all.

[29][†]Otherwise, what do people mean by being baptized on behalf of the
dead? If the dead are not raised at all, why are people baptized on their
behalf? [30][†]Why are we [t] in danger every hour? [31]I protest, brothers, by
[u] my pride in you, which I have in Christ Jesus our Lord, [v] I die every day!
[32]What do I gain if, humanly speaking, [w] I fought with beasts at Ephesus? If
the dead are not raised, [x] “Let us eat and drink, for tomorrow we die.”
[33] [y] Do not be deceived: [z] “Bad company ruins good morals.” [4] [34] [a] Wake
up from your drunken stupor, as is right, and do not go on sinning. For
[b] some have no knowledge of God. [c] I say this to your shame.

The Resurrection Body

[35][†]But someone will ask, [d] “How are the dead raised? With what kind of
body do they come?” [36]You foolish person! [e] What you sow does not come
to life unless it dies. [37]And what you sow is not the body that is to be, but a
bare kernel, perhaps of wheat or of some other grain. [38]But God gives it a
body as he has chosen, and to each kind of seed its own body. [39]For not all
flesh is the same, but there is one kind for humans, another for animals,
another for birds, and another for fish. [40]There are heavenly bodies and
earthly bodies, but the glory of the heavenly is of one kind, and the glory of
the earthly is of another. [41]There is one glory of the sun, and another glory
of the moon, and another glory of the stars; for star differs from star in
glory.

[42][†][f] So is it with the resurrection of the dead. What is sown is
perishable; what is raised is imperishable. [43][†]It is sown in dishonor; [g] it is
raised in glory. It is sown in weakness; it is raised in power. [44][†]It is sown
a natural body; it is raised a spiritual body. If there is a natural body, there is
also a spiritual body. [45]Thus it is written, [h] “The first man Adam became a
living being”; [5] [i] the last Adam became a [j] life-giving spirit. [46]But it is not

the spiritual that is first but the natural, and then the spiritual. 47 [k]The first man was from the earth, [l]a man of dust; [m]the second man is from heaven. 48As was the man of dust, so also are those who are of the dust, and as is the man of heaven, [n]so also are those who are of heaven. 49Just [o]as we have borne the image of the man of dust, [p]we shall [6] also bear the image of the man of heaven.

Mystery and Victory

50I tell you this, brothers: [q]flesh and blood [r]cannot inherit the kingdom of God, nor does the perishable inherit the imperishable. 51[†]Behold! I tell you a mystery. [s]We shall not all sleep, [t]but we shall all be changed, 52in a moment, in the twinkling of an eye, at the last trumpet. For [u]the trumpet will sound, and [v]the dead will be raised imperishable, and we shall be changed. 53For this perishable body must put on the imperishable, and [w]this mortal body must put on immortality. 54[†]When the perishable puts on the imperishable, and the mortal puts on immortality, then shall come to pass the saying that is written:

> [x]“Death is swallowed up in victory.”
> 55 [y]“O death, where is your victory?
> O death, where is your sting?”

56[†]The sting of death is sin, and [z]the power of sin is the law. 57But thanks be to God, [a]who gives us the victory through our Lord Jesus Christ.

58[†] [b]Therefore, my beloved brothers, be steadfast, immovable, always abounding in [c]the work of the Lord, knowing that in the Lord [d]your labor is not in vain.

The Collection for the Saints

1 CORINTHIANS **16** [†]Now concerning [1] [e]the collection for the saints: as I directed the churches of Galatia, so you also are to do. 2[†]On [f]the first day of every week, each of you is to put something aside and store it up, [g]as he may prosper, [h]so that there will be no collecting when I come. 3[†]And when I arrive, I will send [i]those whom you accredit by letter to carry your gift to Jerusalem. [4]If it seems advisable that I should go also, they will accompany me.

Plans for Travel

[5][j]I will visit you after passing through [k]Macedonia, for [l]I intend to pass through Macedonia, [6]and perhaps I will stay with you or even spend the winter, so that you may [m]help me on my journey, wherever I go. [7]For I do not want to see you now [n]just in passing. I hope to spend some time with you, [o]if the Lord permits. [8][†]But I will stay in Ephesus until [p]Pentecost, [9]for [q]a wide door for effective work has opened to me, and [r]there are many adversaries.

[10][†][s]When Timothy comes, see that you put him at ease among you, for [t]he is doing [u]the work of the Lord, as I am. [11]So [v]let no one despise him. [w]Help him on his way [x]in peace, that he may return to me, for I am expecting him with the brothers.

Final Instructions

[12][†]Now concerning [y]our brother Apollos, I strongly urged him to visit you with the other brothers, but it was not at all his will [2] to come now. He will come when he has opportunity.

[13][†][z]Be watchful, [a]stand firm in the faith, [b]act like men, [c]be strong. [14][d]Let all that you do be done in love.

[15]Now I urge you, brothers [3]—you know that [e]the household [4] of Stephanas were [f]the first converts in Achaia, and that they have devoted themselves [g]to the service of the saints— [16][h]be subject to such as these, and to every fellow worker and laborer. [17][†]I rejoice at the coming of Stephanas and Fortunatus and Achaicus, because they have made up for [i]your absence, [18]for they [j]refreshed my spirit as well as yours. [k]Give recognition to such people.

Greetings

19[†]The churches of Asia send you greetings. [l]Aquila and Prisca, together
with [m]the church in their house, send you hearty greetings in the Lord.
20[†]All the brothers send you greetings. [n]Greet one another with a holy
kiss.

21[†]I, Paul, write [o]this greeting with my own hand. **22**[†]If anyone has
no love for the Lord, let him be [p]accursed. Our Lord, come! [5] **23** [q]The
grace of the Lord Jesus be with you. **24**My love be with you all in Christ
Jesus. Amen.

Study Notes for 1 Corinthians

1 CORINTHIANS—NOTE ON 1:1–9 *Introduction to the Letter's Main Themes.* The opening verses can be divided into an initial greeting (vv. 1–3) and a report to the letter's recipients on how Paul prays for them (vv. 4–9). Both parts use language relating to some of the letter's key themes.

FACT

Apollos (1:12) was a Jew from the city of Alexandria. He was "an eloquent man, competent in the Scriptures" (Acts 18:24). At Ephesus, Aquila and Priscilla helped Apollos to better understand the gospel. From Ephesus he traveled on to Corinth, where the church benefited greatly from his teaching (1 Cor. 3:6).

---

1 CORINTHIANS—NOTE ON 1:1 On **apostle**, see notes on Matt. 10:2; Rom. 1:1. The word occurs in 1 Corinthians more often than in any other of Paul's letters.

1 CORINTHIANS—NOTE ON 1:2 **sanctified . . . saints**. These two words are closely related in Greek. One is a verb meaning "make holy" and the other an adjective meaning "holy." Here the adjective is used as a noun and means "holy people." See note on 7:14. Something "holy" is set apart from evil and dedicated to God's service (Ex. 19:5–6; Lev. 11:44–45). The Corinthians tend to be self-centered and disunited, so Paul reminds them that in Christ they are spiritually united to **all** Christians **in every place** (see also 1 Cor. 4:17; 7:17; 11:16; 14:33, 36).

1 CORINTHIANS—NOTE ON 1:3 **Grace . . . and peace**. See note on Rom. 1:7.

1 CORINTHIANS—NOTE ON 1:4 **thanks**. See note on Rom. 1:8.

1 CORINTHIANS—NOTE ON 1:5 **enriched in him**. In 4:8 Paul will say that the Corinthians' spiritual riches have led to an inappropriate pride. Paul's thankfulness here shows that the problem was not with the gifts God had given them. It was in the way the Corinthians used those gifts. The cure for their pride is a healthy dose of gratitude (4:7). The Corinthians valued especially the gifts of **speech** and **knowledge** (see 8:1–3, 10; 12:8; 13:2; 14:1–40). Using these gifts in improper ways led to disunity (8:1–3; 12:29–30; 14:4).

1 CORINTHIANS—NOTE ON 1:7 **so that you are not lacking in any gift**. Paul implies that many spiritual gifts are "enrichments" (see v. 5) of abilities that people had before they became Christians. **As you wait for the revealing of our Lord Jesus Christ** implies that spiritual gifts are given for the interim, until Christ returns (see 13:10).

1 CORINTHIANS—NOTE ON 1:8–9 **guiltless**. There is no condemnation on judgment day for those who, like the Corinthians, are in Christ Jesus (Rom. 8:1).

1 CORINTHIANS—NOTE ON 1:10–4:21 *Divisions over Christian Preachers.* The Corinthians' pride has led them to value appearance and powerful speaking over the genuine work of the Spirit.

1 CORINTHIANS—NOTE ON 1:11 **Chloe's people** may have reported the situation to Paul firsthand (5:1; 11:18). Chloe's identity, location, and relationship to these "people" are unknown.

1 CORINTHIANS—NOTE ON 1:12 Apparently the Corinthian Christians were divided based on who had baptized them (vv. 14–17). Paul knew **Apollos** well (16:12). His speaking skills were impressive. The Corinthian Christians had received him gladly after Paul's departure (Acts 18:24–19:1). **Cephas** is the Aramaic equivalent of the name Peter. Both names refer to Peter the apostle (1 Cor. 15:5; Gal. 1:18; 2:7–14). Cephas was married and had traveled to Corinth with his wife (1 Cor. 9:5).

1 CORINTHIANS—NOTE ON 1:17b **words of eloquent wisdom**. Effective public speaking was highly valued in the Greco-Roman world. Professional lecturers came to large cities like Corinth. Paul's preaching was not as impressive as these men's speeches. But his preaching focused on the **power** of the message itself (see also 2:1–5).

1 CORINTHIANS—NOTE ON 1:18 **cross**. See note on the crucifixion at Matt. 27:35. **folly**. Paul's preaching in Corinth focused on the saving fact of Christ's crucifixion. This method of execution was considered so crude it was not even mentioned in polite company.

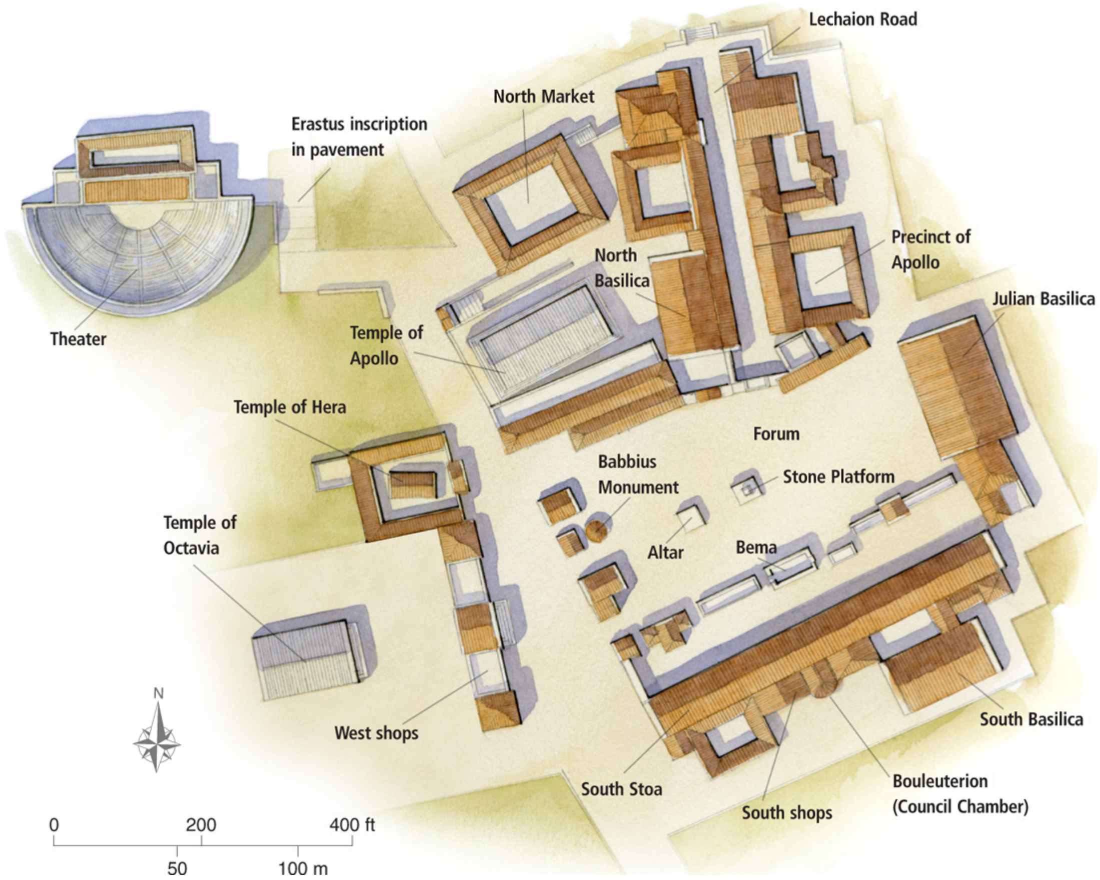
1 CORINTHIANS—NOTE ON 1:23 On Christ as a **stumbling block**, see note on Isa. 8:11–15.

1 CORINTHIANS—NOTE ON 1:26–31 Those who believed the gospel were **foolish** by the world's standards. God transformed them into his people by saving them. They must not boast in ancestry, accomplishment, or relationship with a particular preacher (see also 3:21–22).

1 CORINTHIANS—NOTE ON 1:27 **God chose what is weak . . . to shame the strong**. See 1 Sam. 2:1–8; Isa. 61:1; compare Luke 1:52; John 9:39.

Corinth in the Time of Paul (c. A.D. 60)

The city plan below shows those features of the city of Corinth that archaeologists have so far identified as dating from the time of Paul. Others remain to be discovered by future archaeological excavations.


Lechaion Road
North Market
Erastus inscription in pavement
Precinct of Apollo
North Basilica
Julian Basilica
Theater
Temple of Apollo
Temple of Hera
Forum
Babbius Monument
Stone Platform
Temple of Octavia
Altar
Bema
N
West shops
South Basilica
Bouleuterion (Council Chamber)
South Stoa
South shops
0
200
400 ft
50
100 m

---

1 CORINTHIANS—NOTE ON 2:1–5 **not . . . with lofty speech or wisdom**. Paul avoided Greek rhetoric. Instead he focused on the message of the cross. He wanted the Corinthians to trust in Christ, not in human messengers.

1 CORINTHIANS—NOTE ON 2:6–10 God's Spirit bridges the gap between the deep things of God and the human heart, graciously preparing human beings to understand the message of the cross. See also v. 4.

FACT

The wisdom of men and the power of God. Mere intellectual persuasion does not save people. Saving faith is produced by the heart-changing power of the Holy Spirit as the gospel is proclaimed (2:5).

---

1 CORINTHIANS—NOTE ON 2:6 **rulers of this age**. Probably earthly rulers like the Jewish chief priests and the Roman procurator Pilate, who sentenced Jesus to die (see v. 8). Symbolically, it also includes all rulers who do not believe in Jesus.

1 CORINTHIANS—NOTE ON 2:7 The **secret and hidden wisdom of God** centers on Christ. It includes God's plans for salvation from **before the ages** ("before the foundation of the world"; Eph. 1:4) to eternity (1 Cor. 2:9; Rev. 11:15). It includes everything Paul preaches (Acts 20:27).

1 CORINTHIANS—NOTE ON 2:13 Every Christian is a **spiritual** person, that is, one who is led and empowered by the Holy Spirit; see also Rom. 8:9; 2 Cor. 3:16–18; Eph. 1:13. Unbelievers, on the other hand, lack the spiritual ability to understand God's teaching (1 Cor. 2:14).

1 CORINTHIANS—NOTE ON 3:1–3 **Flesh** can mean different things in Scripture. In Paul's letters it often refers to unredeemed human nature, along with its desires and typical behaviors.

FACT

First Corinthians is a pastoral letter to a spiritually troubled church. Paul deeply loved the church at Corinth, but he was distressed by some of the behavior prevalent among its members. He wrote to the Corinthians to address such issues as the relationship between Christians and the surrounding culture, divisions within the church, and matters of personal morality.

1 CORINTHIANS—NOTE ON 3:2 not ready. Paul thinks it is dangerous to give advanced teaching to spiritually immature Christians.

1 CORINTHIANS—NOTE ON 3:8 wages according to his labor. See note on vv. 14–15.

1 CORINTHIANS—NOTE ON 3:12 Gold, silver, precious stones symbolize what will survive the final judgment, unlike **wood**, **hay**, and **straw**. Work that Christians do in Christlike faith and obedience (vv. 10–11) will survive and be rewarded. Work done in the "flesh" (v. 1) or in disobedience to Scripture (4:6) will not.

1 CORINTHIANS—NOTE ON 3:14–15 reward. . . . loss . . . saved . . . as through fire. See also v. 8 and 4:4–5. Believers in Jesus have already been justified by faith (Rom. 5:1). They will not be condemned on judgment day (John 5:24; Rom. 8:1), but God will still judge their works (Rom. 14:10–12; 2 Cor. 5:10) and reward them accordingly (Matt. 6:1–6, 16, 18; 10:41–42).

1 CORINTHIANS—NOTE ON 3:16 On the **temple** and God's dwelling, see 1 Kings 6:1–38.

1 CORINTHIANS—NOTE ON 3:21–23 let no one boast in men. Arrogance causes division in Corinth (4:6, 18). The Corinthians need to learn that they belong to God, not to the leaders who baptized them (1:13–17).

1 CORINTHIANS—NOTE ON 3:21 All things are yours means that they are given by God to benefit his people.

1 CORINTHIANS—NOTE ON 4:1 mysteries. Probably the gospel itself (see also Eph. 6:19) and other truths God has revealed. See, e.g., Rom. 11:25; 1 Cor. 15:51; Eph. 3:4, 6. A "mystery" in Paul's letters is something that people cannot understand unless God reveals it to them (Dan. 2:18–19, 28; Eph. 1:7–9).

FACT

What is a “steward”? A steward (4:1–2) is someone who serves as an administrator or overseer of something that belongs to someone else. All that we possess ultimately belongs to God. Because of this, everything he has given to us during our time on earth must be managed with great care. This includes our finances, possessions, time, and gifts.

---

1 CORINTHIANS—NOTE ON 4:3 **judged by you**. Some Corinthians, perhaps followers of Apollos or Cephas, probably criticized Paul, especially his lack of eloquence (1:17; 2:3–4; 4:18–21; 2 Cor. 10:9). They thought they could judge his spiritual effectiveness by his speaking ability.

1 CORINTHIANS—NOTE ON 4:7 This set of rhetorical questions expresses the central theological truth the Corinthians seem to have forgotten: all their abilities, opportunities, and blessings are from God. They should not boast.

1 CORINTHIANS—NOTE ON 4:8 **you have become kings**. Paul speaks ironically of the Corinthians’ pride.

1 CORINTHIANS—NOTE ON 4:9 **exhibited . . . like men sentenced to death**. Paul probably refers to the Roman triumphal processions, in which captured enemy soldiers were paraded through the streets before being publicly executed. Or he may be thinking of gladiators condemned to die in an arena. See also 2 Cor. 2:14 and Col. 2:15.

1 CORINTHIANS—NOTE ON 4:10–13 **We are fools for Christ’s sake**. Measured by the Corinthians’ “royal” standards (v. 8), Paul’s apostolic calling has involved foolishness, weakness, and suffering. See 2 Cor. 2:14–17; 4:7–12; 11:22–33; 12:9; Phil. 1:12–18.

Imitating Paul as Paul Imitates Christ

1 Cor. 4:15–17	I became your father in Christ Jesus . . . *be imitators of me.* That is why I sent you Timothy, my beloved and faithful child in the Lord, to remind you of my ways in Christ.
1 Cor. 10:32–11:1	Give no offense . . . just as I try to please everyone in everything . . . *Be imitators of me, as I am of Christ.*
Phil. 3:17	Brothers, *join in imitating me*, and keep your eyes on those who walk according to the example you have in us.
Phil. 4:9	What you have learned and received and heard and seen in me—*practice these things*.
2 Thess. 3:7–9	You yourselves know how *you ought to imitate us* . . . but to give you in ourselves an example to imitate.
2 Tim. 3:10–11	*You . . . have followed my teaching*, my conduct, my aim in life, my faith, my patience, my love, my steadfastness, my persecutions and sufferings.

---

1 CORINTHIANS—NOTE ON 4:15 countless guides. Apollos and Cephas, among others. **father**. See v. 17; Gal. 4:19; 1 Thess. 2:7, 11; Philem. 10.

Church Leaders Should Likewise Lead Lives That Are Examples to Imitate

Phil. 3:17	Brothers, join in imitating me, and keep your eyes on those who walk according to *the example* you have in us.
1 Tim. 4:12	Let no one despise you for your youth, but set the believers *an example* in speech, in conduct, in love, in faith, in purity.
Titus 2:7–8	Show yourself in all respects to be *a model of good works*, and in your teaching show integrity, dignity, and sound speech.
Heb. 13:7	Remember your leaders, those who spoke to you the word of God. Consider the outcome of their way of life, and *imitate their faith.*
1 Pet. 5:2–3	Shepherd the flock of God . . . not domineering over those in your charge, but *being examples* to the flock.

---

1 CORINTHIANS—NOTE ON 4:19 I will find out . . . their power. Apparently Paul expected the Holy Spirit to discipline those harming the church (see Acts 5:1–11; 13:9–11; 2 Cor. 10:3–4).

1 CORINTHIANS—NOTE ON 4:20 On the **kingdom of God**, see note on Matt. 3:2.

1 CORINTHIANS—NOTE ON 4:21 rod. A thin stick used for discipline. Paul speaks metaphorically of the church discipline he describes in 5:3–5.

1 CORINTHIANS—NOTE ON 5:1–6:20 *A Report of Sexual Immorality and Lawsuits*. Paul has heard of several problems in Corinth. There is a bizarre case of sexual misconduct (5:1–13). Believers are suing other believers in pagan courts (6:1–11). Some are committing sexual immorality with prostitutes (6:12–20). Thus, Paul instructs the Corinthians on Christian holiness and the significance of judgment.

1 CORINTHIANS—NOTE ON 5:1 has his father's wife. Not his biological mother but his stepmother. Leviticus 18:8 specifically forbids sexual relations between a man and his "father's wife."

1 CORINTHIANS—NOTE ON 5:2 arrogant. See v. 6. The arrogance may arise from the Corinthians' mistaken "knowledge" that they are somehow free of normal moral limitations (6:12; 8:1; 10:23). It is also possible that Paul is simply thinking of their characteristic arrogance (3:21; 4:6, 8, 18–19) despite the shocking sin in their midst.

1 CORINTHIANS—NOTE ON 5:3–4 **my spirit is present**. Probably the disciplinary power of the Holy Spirit, which was present in Paul's ministry (see note on 4:19); it was also present in the Corinthian church itself, because of its connection with Paul.

1 CORINTHIANS—NOTE ON 5:5 **Deliver this man to Satan** probably refers to removing him from the church. He will experience life outside the church, in Satan's realm (Luke 4:5–6; Eph. 2:2; 1 John 5:19). **spirit may be saved**. Hopefully this discipline will cause him to repent (see 1 Tim. 1:20).

1 CORINTHIANS—NOTE ON 5:6–7 **leaven**. Fermented dough. Leftover dough was often added to a new lump of dough. By analogy, sin that goes undisciplined by the church will spread its destructive consequences throughout the whole fellowship.

FACT

Leaven is fermented or soured dough that is added in small amounts to a larger portion in order to make it rise. In the NT, leaven often symbolizes sin that goes undisciplined or unchecked and thus negatively affects the church as a whole (5:6–8).

1 CORINTHIANS—NOTE ON 5:9 **my letter**. An otherwise unknown letter to the Corinthians, written prior to 1 Corinthians.

1 CORINTHIANS—NOTE ON 5:11 **not to associate**. See 2 Thess. 3:6, 14.

1 CORINTHIANS—NOTE ON 5:13 **"Purge . . . from among you."** Like Israel, they must preserve their holiness of life. See Deut. 13:5; 17:7, 12; 21:21; 22:21–22, 24; 24:7.

1 CORINTHIANS—NOTE ON 6:1 **a grievance against another**. Paul seems to be addressing disputes related to property or money (compare "Why not rather be defrauded?" v. 7). Disputes between believers should be handled wisely and carefully (vv. 1–8) before the watching world. Wherever possible, they should be settled under the authority of the church itself (see Matt. 18:15–20). **the unrighteous**. Probably judges who are unbelievers (see 1 Cor. 6:4, 6) and at times unjust.

1 CORINTHIANS—NOTE ON 6:2–3 **saints will judge the world. . . . angels**. See Dan. 7:22; Matt. 19:28; Luke 22:30. The people of God will participate with Christ in the final day of judgment.

1 CORINTHIANS—NOTE ON 6:7–8 **suffer wrong. . . . wrong**. These terms translate the same Greek verb. Paul used the adjectival form of this verb in v. 1 to describe the "unrighteous" judges. This implies that the Corinthians are acting like unbelievers.

1 CORINTHIANS—NOTE ON 6:9–10 Paul's use of the word **unrighteous** (the same Greek word discussed in the note on vv. 7–8) implies that those who act just like the unbelieving world may not be "saints" (v. 1) at all. See also 2 Cor. 13:5.

1 CORINTHIANS—NOTE ON 6:11 **washed**. Spiritual cleansing from the guilt and power of sin (see Titus 3:5). This cleansing is symbolized in the "washing" of baptism (Acts 22:16). **sanctified**. An initial break with the love of sin, and with the power and practice of sin, occurs when one first trusts Christ for salvation (see Rom. 6:11; 2 Cor. 5:17). **justified**. Paul uses the word in its judicial sense of "declared righteous." (See Rom. 5:1; 8:1, 33; 1 Cor. 1:30; see also 2 Cor. 5:21.)

1 CORINTHIANS—NOTE ON 6:12–20 Some Corinthian Christians were engaging in sex with prostitutes. Paul reminds them that the bodies of Christians are one with the resurrected Christ and that, in risen form, the Christian's body will be eternal. What they do with their bodies now, therefore, is important.

1 CORINTHIANS—NOTE ON 6:12–13 **"All things are lawful."** The quotation marks around this phrase, here and in 10:23, have been supplied to suggest that it was probably a common slogan among the Corinthians. **"Food . . . for the stomach."** Probably another Corinthian slogan. From the culture around them, the Corinthians have adopted the idea that the body may have everything it craves. Paul knows, however, that human desires are corrupted by sin (Rom. 6:12, 16–22; 7:7–25).

1 CORINTHIANS—NOTE ON 6:14 Jesus' resurrection was the first step toward the resurrection of all God's people on the last day (15:20). Jesus' body and the believer's body, therefore, are eternal (15:42–49), for God **will also raise us**

up; the eternal nature of the believer's body should affect his or her present behavior. See 15:30–34.

1 CORINTHIANS—NOTE ON 6:15 bodies . . . members of Christ. Already in 1:13 Paul has suggested that the church is Christ's body and that divisions in the church are incompatible with this truth. See also 12:12, 27; Eph. 1:22–23; 4:13–16; 5:23; Col. 1:18.

1 CORINTHIANS—NOTE ON 6:16–18 Sexual union has a spiritual component. That means sexual activity outside marriage is a sin against Christ (v. 15) and against one's own body (v. 18).

1 CORINTHIANS—NOTE ON 6:19 temple of the Holy Spirit within you. The Spirit of the Lord lives within individual Christians (v. 17). This makes each Christian's body a temple where God's Spirit dwells (3:16).

1 CORINTHIANS—NOTE ON 6:20 bought with a price. The image is borrowed from the slave market (7:23; see also Rom. 6:17–18). Christ's blood is the purchase price (Eph. 1:7; see also Rev. 5:9).

1 CORINTHIANS—NOTE ON 7:1–11:1 *Three Issues from the Corinthians' Letter*. Paul discusses problems raised in a letter from the Corinthians.

1 CORINTHIANS—NOTE ON 7:1–16 Paul tells the Corinthians to be faithful in their marriages and to avoid divorce.

1 CORINTHIANS—NOTE ON 7:1 Now concerning. The phrase indicates Paul is writing about issues the Corinthians raised in their letter (compare v. 25; 8:1; 12:1; 16:1, 12).

1 CORINTHIANS—NOTE ON 7:2 Have probably refers to sexual intercourse (compare 5:1).

1 CORINTHIANS—NOTE ON 7:4 Husbands and wives should act for each other's benefit. See Eph. 5:22–23 and Col. 3:18–19.

1 CORINTHIANS—NOTE ON 7:5–7 Do not deprive. Married couples should abstain from sexual relations only for short periods of time and only when both the husband and wife agree. **concession**. Paul does not demand such abstention. **each has his own gift**. Both marriage and celibacy have their own benefits. Both should be considered “gifts” from the Lord. See vv. 28, 36; Matt. 19:12.

1 CORINTHIANS—NOTE ON 7:10–11 Paul’s words are in contrast to Roman law, which permitted either a husband or a wife to begin a divorce with no stated cause required.

Divorce and Remarriage in 1 Corinthians 7

vv. 10–11	Don’t separate, but if you do, seek reconciliation.
vv. 12–13	If the unbelieving spouse consents to stay, do not seek divorce.
v. 15	If the unbelieving spouse separates (i.e., leaves the marriage), the believer is not bound (i.e., is free to remarry).
v. 39	If a spouse dies, the one who lives is free to remarry, but only to marry another believer (compare Rom. 7:1–4).

---

1 CORINTHIANS—NOTE ON 7:12–13 I, not the Lord. Paul knows Jesus’ sayings on divorce that were later written in the Gospels (Matt. 5:32; 19:9; Mark 10:11–12; Luke 16:18). Jesus never spoke specifically about the situation of one spouse becoming a Christian and the other remaining unconverted, and yet Paul views his instruction here as authoritative and inspired by God (1 Cor. 7:40; see 14:37–38).

1 CORINTHIANS—NOTE ON 7:14 made holy . . . are holy. These are the same terms used earlier for God’s separation of Corinthian Christians from their pagan environment as his special people (1:2; 3:17; 6:1, 2, 11). Unbelieving spouses and children in a family with a believing spouse are not saved by this connection (7:16), but they may benefit from the believer’s Christian influence. Thus they are more likely to have faith themselves eventually.

1 CORINTHIANS—NOTE ON 7:15 let it be so. Paul advises the Christian spouse not to create strife by trying to bring about reconciliation with an unbelieving spouse who has left the marriage. **not enslaved**. This at least means that the believing spouse is not obligated to seek reconciliation to the unbelieving spouse who abandoned him or her (see v. 11). Most interpreters think that the phrase also implies that the abandoned spouse is free to obtain a divorce and to marry someone else. Jesus’ teaching on divorce also appears to allow remarriage when sexual immorality has prompted the divorce (see notes on Matt. 5:31–32; 19:9). The term **peace** in this context probably includes the OT sense that “all is well” in one’s life and circumstances (see note on John 14:27). Most interpreters therefore conclude that God releases the believing spouse from the twin distresses of a lifelong vain hope of reconciling with the unbeliever and a lifelong prohibition against enjoying the blessings of marriage again.

1 CORINTHIANS—NOTE ON 7:16 **how do you know**? Paul probably expects a negative answer to these rhetorical questions. There is no guarantee that an unbelieving spouse will be saved. The believer is not required to pursue the spouse who has left.

1 CORINTHIANS—NOTE ON 7:17 God calls people to himself who are in various situations regarding economics (slavery vs. freedom), family (divorce vs. marriage), and religious background (circumcision vs. uncircumcision), and often God has a purpose for the new believer in that very situation (see vv. 20, 24). It is the place **to which God has called him**. The idea of one's occupation being a "calling" comes from this verse.

1 CORINTHIANS—NOTE ON 7:19 Even though circumcision was no longer commanded (Gen. 17:1–14), God still had **commandments** for his people to keep (Gal. 6:2).

1 CORINTHIANS—NOTE ON 7:21 Being a **bondservant** in NT times was different from the institution of slavery in North America during the seventeenth through the nineteenth centuries. Slaves (bondservants, servants) generally were permitted to work for pay and to save enough to buy their freedom (see Matt. 25:15, where the "servants" were entrusted with immense amounts of money and responsibility). The NT assumes that trafficking in human beings is a sin (1 Tim. 1:10; Rev. 18:11–13), and Paul urges Christian bondservants who **can gain . . . freedom** to do so. The released bondservant was officially designated a "freedman" and frequently continued to work for his former master. See also ESV Preface.

FACT

What is a "freedman"? A released bondservant was officially designated a "freedman" (7:21–22). Bondservants were often paid and some were able eventually to buy their freedom.

---

1 CORINTHIANS—NOTE ON 7:25 **The betrothed** translates the Greek term for "virgins." The term could apply to either men or women. Paul's use of the term in v. 28 is clearly feminine, so he probably has women in mind here as well.

Given what he writes in vv. 36–38, his comments in vv. 25–26 are directed to any man who has promised to marry a “virgin.”

1 CORINTHIANS—NOTE ON **7:26** **present distress**. This may refer to living in the last days (see note on vv. 29–31), or to some difficulty the Corinthians were experiencing, such as famine.

1 CORINTHIANS—NOTE ON **7:28** On deciding whether to **marry**, see note on vv. 5–7.

1 CORINTHIANS—NOTE ON **7:29–31** See 10:11. Paul is not saying that Jesus will definitely return within the Corinthians’ lifetimes. Elsewhere, he encourages Christians to continue with their normal daily lives, while awaiting the second coming (see 7:1–16, 25–40; 10:23–11:1; 16:1–4, 5–11). Like other NT writers, Paul considers all of time beginning with the cross to be the “last days” (compare Acts 2:17; Heb. 1:2; James 5:3). He advises Christians always to live in the light of Christ’s certain return at an unforeseen moment (1 Cor. 3:13; 15:52; see also Matt. 24:44; 25:13; Mark 13:32–37; 1 Thess. 5:1–9).

1 CORINTHIANS—NOTE ON **7:32–35** On living as a single person, see note on vv. 5–7.

1 CORINTHIANS—NOTE ON **7:36** **If his passions are strong** translates a difficult word. The ESV is consistent with Paul’s reasoning in vv. 2–3 and 9. Paul’s comment is not intended as a disapproval of marriage (see vv. 28, 38; Eph. 5:22–33; 1 Tim. 4:1–4).

1 CORINTHIANS—NOTE ON **7:37–38** **keep her as his betrothed**. Paul now turns to the person who chooses to remain unmarried. **does well . . . even better**. Sometimes, one is free to choose between courses of action, none of which are morally better than the others, and all of which give unique opportunities for service in God’s kingdom.

1 CORINTHIANS—NOTE ON **7:39** **her husband dies**. Presumably all that Paul has just said about the betrothed person applies to the widow as well (vv. 8–9, 40a). His instruction that she marry **only in the Lord** (that is, she should marry only a fellow Christian) would also apply to the betrothed.

1 CORINTHIANS—NOTE ON **8:1–11:1** Because pagan temples offered animal parts in sacrifice to the gods, they also often functioned as butcher shops and

banqueting halls. Sometimes meals for trade guilds, clubs, and private dinner parties were held in a temple dining room. Often meat from a temple was sold to the public in the marketplace. Paul gives clear guidance about the use of such food. He first urges the Corinthians not to eat in pagan temples (8:10) because it might lead to the destruction of a weaker brother or sister (ch. 8). He then offers himself as an example of giving up something one is convinced is a right for the spiritual edification of others (ch. 9). He urges the Corinthians not to eat in pagan temples because doing so is idolatry (10:1–22). Finally, he says that eating meat purchased in the marketplace (which may have come from a pagan temple) is not wrong unless it hinders the advancement of the gospel (10:23–11:1).

1 CORINTHIANS—NOTE ON 8:1 food offered to idols. Since only part of an animal was used in sacrifices to pagan gods, much of the animal could still be eaten. **“all of us possess knowledge**.**”** Here the quotation marks indicate that the Corinthians probably used this statement in their earlier letter and Paul is now responding to it (see 1:12; 3:4; 6:12, 13; 7:1; 8:4; 10:23). What the Corinthians “know” is explained in 8:4.

1 CORINTHIANS—NOTE ON 8:4–6 Paul agrees with what the Corinthians **know**, that idols do not represent real **“gods**.**”** There is only **one God**. Since he is the creator of the animals that pagan priests offer to nonexistent gods, eating this meat is not a problem (see also 10:19–20, 25–26). Paul later distinguishes between eating at a temple dinner (which, as a religious event, is idolatry) and eating meat bought in the marketplace.

1 CORINTHIANS—NOTE ON 8:8 Those who had the supposedly superior “knowledge” (vv. 1, 4) that permitted them to participate in dinners held at pagan temples may have thought that this knowledge gave them special standing with God.

1 CORINTHIANS—NOTE ON 8:9 this right of yours. Paul is speaking from the Corinthians’ perspective (10:7, 14, 20–22). They should choose not to use this “right,” out of concern for the spiritual well-being of the person whose conscience is weak (8:7). **stumbling block**. See Rom. 14:13, 20.

1 CORINTHIANS—NOTE ON 8:10–11 eating in an idol’s temple. See note on 8:1–11:1. Paul elsewhere uses **destroyed** to mean eternal destruction (Rom. 2:12; 1 Cor. 1:18; 15:18; 2 Cor. 2:15; 4:3). Some interpreters take Paul’s use of the term here in the same sense. Others see this as a reference to moral harm done to the weaker brother (his conscience "is defiled," 1 Cor. 8:7).

1 CORINTHIANS—NOTE ON **9:2** **seal**. Seals in the ancient Near East were used to guarantee the quality and authenticity of a document (such as a letter) or product (such as wine); see note on John 6:27. Paul's gospel preaching has changed the hearts of the Corinthians. That change shows that his apostleship is genuine. See also 2 Cor. 1:21–22; 3:3.

1 CORINTHIANS—NOTE ON **9:4–5** **right**. Paul proclaimed the gospel and established churches. He had the right (see the same word in 8:8) to receive material support from those churches (see Luke 10:7; 2 Thess. 3:9; 1 Tim. 5:17–18). **the brothers of the Lord**. James (1 Cor. 15:7; see Matt. 13:55; Gal. 1:19), who became the leader of the Jerusalem church (Acts 12:17; 21:18; Gal. 2:9), and Judas (Matt. 13:55; Mark 6:3), probably the same person who wrote the Letter of Jude.

1 CORINTHIANS—NOTE ON **9:6** **Barnabas** was a Jewish Christian from the priestly tribe of Levi. He was from Cyprus and was an early member of the Jerusalem church (Acts 4:36). He and Paul worked together on Paul's first missionary journey (Acts 13:1–14:28).

1 CORINTHIANS—NOTE ON **9:7** With three examples from everyday life, Paul observes the obvious principle that those who work hard should benefit from their labor.

1 CORINTHIANS—NOTE ON **9:12a** **others**. Probably refers to those listed in v. 5. They had traveled through Corinth and received material support from the Corinthians while ministering there.

1 CORINTHIANS—NOTE ON **9:15** **I have made no use**. Paul occasionally received support from churches for preaching the gospel (2 Cor. 11:8; Phil. 4:14–18), but apparently he never received such support from Christians in the places where he was currently working (2 Cor. 11:7–8). **boasting**. Paul uses this word to express a rightful sense of joy and fulfillment in what God has done through him (e.g., see Rom. 15:17–19; 2 Cor. 1:14; 10:7–8).

1 CORINTHIANS—NOTE ON **9:17** **Stewardship** refers to managing a household. God has entrusted Paul with a responsibility to preach the gospel. He must be faithful, whether he benefits from it materially or not.

1 CORINTHIANS—NOTE ON 9:18 free of charge. Paul preached the gospel in urban centers where traveling lecturers were common. Some of them used their speaking skills to seek fame and fortune. Paul wants to distinguish himself from such preachers (see 1 Thess. 2:3–5, 9–10). It is recorded elsewhere that Paul engaged in manual labor to set an example of hard work for new Christians (1 Thess. 4:11; 5:14; 2 Thess. 3:6–9).

FACT

Speaking for free. Traveling speakers and teachers were a common sight in Paul’s day. Some of them openly used their speaking skills to seek fame and fortune. Others claimed to despise materialism while privately pocketing large sums of money. Paul distinguished himself from such dishonest people by earning his own living through manual labor (9:18; compare 1 Thess. 4:11).

---

1 CORINTHIANS—NOTE ON 9:20 I became as a Jew. In Christ, God had created a new people without distinction between Jew and Gentile (Acts 15:9; Rom. 10:12; 1 Cor. 10:32). Paul was willing to adopt the Jewish way of life temporarily to gain a hearing among Jews (Acts 16:3; 21:17–26).

1 CORINTHIANS—NOTE ON 9:21 those outside the law. Outside the Mosaic law, which defined the Jewish way of life. **not . . . outside the law of God . . . the law of Christ**. Paul seems to distinguish between the Jewish law and something he calls “the commandments of God” (7:19) and “the law of Christ.” This type of law has continuing importance for Christians, whatever their ethnicity. It appears to include Jesus’ ethical teaching as well as the theological structure and moral precepts of the Mosaic law. (See, e.g., Rom. 7:7, 12, 22; 13:8–10; Gal. 5:14; 6:2.)

1 CORINTHIANS—NOTE ON 9:24–27 This extended athletic metaphor would have been understood in Corinth. The city was the location of the biennial Isthmian games, second in fame only to the Olympic games (see also Phil. 3:12–14; 2 Tim. 4:7–8). The **perishable wreath** was a crown of leaves given to the winner of a public athletic contest.

1 CORINTHIANS—NOTE ON 9:27 An athlete goes through rigorous physical training in order to achieve victory. Paul endures physical and emotional hardship to advance the gospel. (See v. 12 and 2 Cor. 6:1–10.) **Disqualified** in this context means "disqualified from receiving rewards" (see 1 Cor. 9:24–26).

1 CORINTHIANS—NOTE ON **10:1** **our fathers**. Most of the Corinthians were Gentiles, but Paul connects them with OT Israel. **The cloud . . . the sea** refers to the Israelites God delivered from slavery in Egypt and led through the wilderness (Ex. 13:17–14:31).

1 CORINTHIANS—NOTE ON **10:2** **baptized into Moses**. Paul interprets the events surrounding the exodus as similar to being "baptized into Christ" (Rom. 6:3; Gal. 3:27).

1 CORINTHIANS—NOTE ON **10:3–4** **spiritual food . . . drink**. Paul refers to God providing Israel with bread from heaven ("manna," Exodus 16) and water from a rock. This rock appears at the beginning of their desert wanderings (Ex. 17:1–7) and near the end (Num. 20:2–13). "Rock" is a common OT name for God (e.g., Deut. 32:4), perhaps leading Paul to identify the rock with Christ.

1 CORINTHIANS—NOTE ON **10:5** **overthrown**. They did not see the Promised Land. (See Num. 14:22–23.)

1 CORINTHIANS—NOTE ON **10:6** **as examples for us**. See v. 11; 9:10; Rom. 15:4.

1 CORINTHIANS—NOTE ON **10:7** **idolaters**. Paul begins to make the case that eating in the temple of a pagan god is not actually the "right" that the Corinthians imagined (8:9–10). It is participation in "the table of demons" (10:21) and idolatry. For a Christian to eat meals in these temples is to follow the poor example of the Israelites who worshiped other gods (Ex. 32:1–6).

1 CORINTHIANS—NOTE ON **10:8** **sexual immorality**. See Num. 25:1–9. **twenty-three thousand**. Numbers 25:9 says "twenty-four thousand." Both are approximations, which probably was all that either writer intended.

1 CORINTHIANS—NOTE ON **10:9** **Christ**. Paul sees Christ as having been spiritually present with God's people in OT times (see note on vv. 3–4; compare Num. 21:5; Jude 5).

1 CORINTHIANS—NOTE ON **10:10** **grumble**. See the grumbling and divine judgment in Num. 11:1; 14:1–38; 16:11–35. **the Destroyer**. Paul apparently

views this angel who executed God's judgment during the exodus as the destroying agent in these instances also (Ex. 12:23; Heb. 11:28).

1 CORINTHIANS—NOTE ON 10:11 See v. 6; 9:10; Rom. 15:4. The OT Scriptures point toward **the end of the ages**, the time in which the Corinthian Christians are living. Compare 1 Pet. 1:10–12. **example**. On the examples ("types") in the OT, see Overview of the Bible..

1 CORINTHIANS—NOTE ON 10:12 thinks that he stands. Perhaps a reference to the Corinthians' mistaken belief that they have the right to eat in an idol's temple (8:9–10).

1 CORINTHIANS—NOTE ON 10:13 will not let you be tempted beyond your ability . . . will also provide the way of escape. In every situation, God empowers Christians to make choices that honor him.

1 CORINTHIANS—NOTE ON 10:16 cup of blessing . . . we bless. See 11:23–26 and notes. Paul refers to the cup in the Lord's Supper. Jesus gave thanks for the cup (Matt. 26:27; Mark 14:23; Luke 22:17). The earliest Christian observances of the Lord's Supper imitated this custom. **Participation** sometimes refers to fellowship with Jesus Christ (1 Cor. 1:9) or the Holy Spirit (2 Cor. 13:14; Phil. 2:1). Other times it means sharing someone else's difficulty or cause (Rom. 15:26; 2 Cor. 8:4; Phil. 1:5; 3:10). A true believer cannot participate both in meals in pagan temples and in the Lord's Supper (1 Cor. 10:21). Those who eat the Lord's Supper identify themselves with Jesus, share his sufferings (see Phil. 3:10), and benefit from his death.

1 CORINTHIANS—NOTE ON 10:17 one bread . . . one body. After Jesus gave thanks for and broke the bread, he said, "This is my body which is for you" (11:24). The church is also Christ's body (see also 12:12, 27; Eph. 1:22–23; 5:23, 29–30). The Lord's Supper, therefore, is an occasion when Christians declare unity with each other because of their common unity with Christ.

1 CORINTHIANS—NOTE ON 10:18 participants. See note on v. 16. The altar in the OT was a table on which food was sacrificed to God. Priests ate from the offerings (see Lev. 6:17–18; 7:32–35). The altar is like "the table of the Lord" (1 Cor. 10:21). In both instances the benefits of the table belonged to the priests, for believers in Christ are priests (1 Pet. 2:9; Rev. 1:6).

1 CORINTHIANS—NOTE ON 10:19–20 False religions are not just created by humans. They generally have demonic power behind them (see Deut. 32:17).

1 CORINTHIANS—NOTE ON 10:22 See note on Ex. 20:5–6 for God's **jealousy**.

1 CORINTHIANS—NOTE ON 10:23–11:1 Paul now addresses the issue of meat previously sacrificed to idols being eaten in private homes.

1 CORINTHIANS—NOTE ON 10:23 **"All things are lawful."** See note on 6:12–13. **build up**. See 3:9–10; 14:12; 1 Thess. 5:11.

1 CORINTHIANS—NOTE ON 10:27 **without raising any question**. The Christian is not to ask if the food being served had ever been involved in pagan rituals. Such questions are theologically unnecessary (vv. 25–26). Also, they could be seen as rude, which ignores the principle of vv. 23–24 and 9:19–23.

1 CORINTHIANS—NOTE ON 10:28 **someone says**. This person may be: (1) an unbeliever who thinks that Christians must not eat such food and is informing the Christian where it came from; or (2) a "weak" believer whose conscience wrongly demands that Christians should avoid such food (8:10; see also Rom. 14:14, 20–21). Since the person's **conscience** motivated the comment, and the weak believer's conscience was an important concern in 1 Cor. 8:7–13, this second option is most likely.

1 CORINTHIANS—NOTE ON 11:1 **imitators of me**. See Phil. 3:17; 4:9; 2 Thess. 3:7–9.

1 CORINTHIANS—NOTE ON 11:2–14:40 *Divisions over Corporate Worship.* Paul addresses issues related to the Corinthians' behavior in worship.

1 CORINTHIANS—NOTE ON 11:2–16 Paul addresses the issue of women wearing head coverings during public worship.

1 CORINTHIANS—NOTE ON 11:3 **But** shows that Paul has quickly moved from praise (v. 2) to correction. **wife**. See ESV footnote. A woman's head covering in first-century Roman society was a sign of marriage. Paul's practical concern is not with the relationship between women and men generally but with the relationship between husband and wife. **head**. Some have argued that the Greek word used here for "head" means "source," but in over 50 occurrences of this word in ancient sources, saying that "person A is the head of person(s) B," person A has authority over person(s) B in every case. Therefore it is best to understand “head” here as referring metaphorically to “authority” (see also Eph. 1:22; 5:23; Col. 2:10). As with the authority of Christ over the church, however, this is not a self-centered exercise of power but is the kind of leadership that takes care to serve the spiritual, emotional, and physical needs of the wife. See Mark 10:44–45; Eph. 5:23, 25–30. **the head of Christ is God**. See notes on John 5:19; 14:28; 1 Cor. 15:28. In marriage, as in the Trinity, there is equality in being and value but difference in roles (see Eph. 5:22–33).

1 CORINTHIANS—NOTE ON 11:4 **head covered**. The Greek phrase may refer to long hair that hangs loose (vv. 14–15), to a veil that covers the face, or to a piece of cloth pulled over the head (like a modern shawl or scarf) that leaves the face revealed. Roman men sometimes pulled the loose folds of their toga over their head while they worshiped pagan gods. Paul emphasizes that men should not dishonor Christ by praying according to pagan custom (8:4). He uses the idea to prepare for his argument that wives should not pray or prophesy in public with their heads uncovered (11:5, 11).

1 CORINTHIANS—NOTE ON 11:5–6 **head uncovered**. In Corinth, a married woman who uncovered her head in public would have brought shame to her husband. The action may have suggested sexual availability or implied that she was unmarried. In cultures where head coverings are not a sign of being married, wives could obey this command by wearing some other physical symbol of being married (such as a wedding ring).

1 CORINTHIANS—NOTE ON 11:7–9 See Gen. 1:26–27; 5:1. **Woman is the glory of man** probably uses “glory” in the sense of “one who shows the excellence of.” Paul argues that a woman, by the excellence of her being, also shows how excellent man is, since she was made from man (1 Cor. 11:8). She was also created as a helper for man (v. 9; see also Gen. 2:20–24). Paul does not deny that the woman was also made in God’s image (see Gen. 1:27). Nor does he deny that the woman reflects God’s glory. Paul probably continues to think primarily of husband and wife here since the first man and woman were also the first married couple (Gen. 2:24; Eph. 5:31). Paul’s appeal to the order of creation (see also 1 Cor. 11:3, 11–12) shows that his words are not merely directed to the cultural situation of his day. The principle of male headship in marriage continues through all generations, though some cultural expressions of that principle (e.g., that women should wear head coverings) may vary.

1 CORINTHIANS—NOTE ON 11:10 wife ought to have a symbol of authority on her head. This probably means, in the context of the Corinthian church, that the wife should wear a covering over her head as a sign that she is under her husband's authority. **because of the angels**. Probably invisible heavenly beings (6:3) present when the Corinthians worship (compare Ps. 138:1). Their presence makes proper behavior in worship even more important (see also 1 Tim. 5:21; Heb. 13:2).

1 CORINTHIANS—NOTE ON 11:11–12 Nevertheless. Paul does not want what he has just said to be misinterpreted as diminishing the importance of women. Women and men are both God's creation and are dependent on each other.

1 CORINTHIANS—NOTE ON 11:14 Here the word **nature** probably means "your natural sense of what is appropriate for men and women." Norms of appropriate hair style (and dress) vary from culture to culture. Paul's point is that men should look like men in that culture, and women should look like women in that culture. People should not deny the God-given differences between the sexes.

1 CORINTHIANS—NOTE ON 11:16 See 1:2; 4:17; 7:17; 14:33, 36 for Paul's appeal to the practice of other churches. **no such practice**. That is, "no such practice" as that of those who disagree with Paul.

1 CORINTHIANS—NOTE ON 11:17–34 The Corinthians were using their gatherings around the Lord's Table as occasions to make social distinctions between rich and poor. Paul is profoundly troubled by this development and argues strongly against it.

1 CORINTHIANS—NOTE ON 11:17–18 hear. Paul comments on what he has heard about the Corinthian church (compare 1:11; 5:1).

1 CORINTHIANS—NOTE ON 11:19 Those who are genuine . . . may be recognized probably refers to those whose actions during the church's controversy have revealed strong spiritual character (compare 2 Cor. 10:18; 2 Tim. 2:15).

1 CORINTHIANS—NOTE ON 11:23 The teaching that Paul **received from the Lord** and then **delivered to** the Corinthians (see also 7:10; 15:3) was probably learned from early followers of Christ such as Peter (Gal. 1:18), who were careful to teach only what Jesus had taught. Another possibility is that Paul received this information directly from Jesus (see 2 Cor. 12:1–4; Gal. 1:12, 17).

FACT

The right way to observe the Lord's Supper. Wealthy Corinthians in the church were apparently treating the Lord's Supper as an opportunity to display their elite social status (11:21–23). Paul reminds them of the true meaning of this important Christian observance (vv. 24–34).

1 CORINTHIANS—NOTE ON 11:24 The expression **This is my body** has been interpreted in various ways throughout church history. Roman Catholics believe the bread and wine actually become the body and blood of Christ. Lutherans hold that the literal body and blood of Christ are present "in, with, and under" the bread and wine. Some Anglicans refer to the "real presence" of Christ in the bread and wine. Most other Protestants believe that Christ is present symbolically and spiritually, strengthening believers' faith and fellowship in him and thereby feeding their souls (see Matt. 18:20; 28:20).

1 CORINTHIANS—NOTE ON 11:25 Israel constantly broke the Mosaic covenant. Jesus replaced it with **the new covenant**, which provided complete atonement for all the sins of God's people past, present, and future (Rom. 3:25–26; 2 Cor. 3:1–4:6; Heb. 8:6–13).

1 CORINTHIANS—NOTE ON 11:27–28 Unworthy manner probably refers to the Corinthians' divisive arrogance compared to the sacrificial, unselfish nature of Jesus' death. Before partaking of the Lord's Supper, Christians should **examine** their own lives (v. 28) and ask forgiveness for any unconfessed sin. **guilty concerning the body and blood**. By their selfish behavior the Corinthians were showing disrespect for Jesus himself.

1 CORINTHIANS—NOTE ON 11:29 without discerning the body. Some scholars think Paul is still talking about the Lord's Supper; others think he has shifted his focus to the church as the "body" of Christ. Either way, believers need to recognize the spiritual reality of what is happening as they meet together to observe the Lord's Supper.

1 CORINTHIANS—NOTE ON 11:31 if we judged ourselves truly, we would not be judged. God would stop disciplining the Corinthians if they would stop their misconduct regarding the Lord’s Supper.

1 CORINTHIANS—NOTE ON 11:32 disciplined. When suffering alerts a Christian to sin and leads to repentance, it functions as both disciplinary judgment and mercy. (See also 5:5.)

1 CORINTHIANS—NOTE ON 12:1–14:40 Some Corinthian Christians seem to have been creating divisions over spiritual gifts. Paul’s use of the body analogy in 12:12–27 implies that they have placed so much emphasis on one gift that those without that gift feel that they are not part of the body (12:16–17). Considering its prominence in the discussion, that one gift is probably speaking in tongues.

FACT

The greatest is love. Jesus said that Christians should be famous for their love for each other (John 13:34–35), but the Corinthian church was becoming known for its divisions and arguments (see 1 Cor. 3:3; 6:1; 11:18). Paul tells them what Christian love should look like (ch. 13).

1 CORINTHIANS—NOTE ON 12:1 Now concerning. See note on 7:1.

1 CORINTHIANS—NOTE ON 12:2 pagans. Literally, “Gentiles” or non-Jews. The Corinthians, although not ethnic Jews, are now part of God’s people. They are connected to OT Israel. See v. 13; 10:1, 32.

1 CORINTHIANS—NOTE ON 12:3 Because of their pre-Christian experience of pagan worship services (v. 2), some Corinthians may have had concerns about speaking in tongues (see discussion of tongues in note on v. 10). Paul first assures them that they should not worry that Christians who speak in tongues might be saying things against God. He also states that all who genuinely profess faith in Christ have the Holy Spirit within them. All have valuable gifts for the benefit of the church.

1 CORINTHIANS—NOTE ON 12:4–6 Spirit . . . Lord . . . God. A Trinitarian reference to the Holy Spirit, the Lord Jesus, and God the Father (compare 2 Cor. 13:14).

1 CORINTHIANS—NOTE ON 12:8 utterance of wisdom . . . utterance of knowledge. Some understand these to be miraculous gifts; God gives a person supernatural “wisdom” or “knowledge” to share in a particular situation. Others take these to be more “natural” gifts—the ability to speak wisely or intelligently in a particular situation. Since Paul already has a different, broader term for speech based on something God suddenly brings to mind (“prophecy”; see note on v. 10), the second view seems preferable.

1 CORINTHIANS—NOTE ON **12:9** **faith**. Probably a special gift of faith for accomplishing a particular task (see 13:2; Acts 14:9; James 5:15). **gifts of healing**. Both terms are plural (“gifts of healings”), suggesting that different people may be gifted regarding different kinds of healing.

1 CORINTHIANS—NOTE ON **12:10** **miracles**. Probably including but not limited to healing (see Acts 8:13; 14:8–10; 19:11–12; Rom. 15:19; Gal. 3:5; Heb. 2:4). **Prophecy**, as used by Paul in 1 Corinthians, generally refers to something God reveals to an individual in a particular situation, which must be evaluated by other believers (see 14:29; 1 Thess. 5:19–21). An alternative view is that this gift involves speaking the very words of God, with authority equal to Scripture. A third view is that it is similar to the gifts of preaching or teaching. The gift of prophecy occurred widely in NT churches (see Acts 2:17–18; 11:27–28; 19:6; 21:9–11; Rom. 12:6; 1 Cor. 11:2–5; 12:28–29; 13:2, 8–9; 14:1–40; 1 Thess. 5:19–21; 1 Tim. 1:18; 4:14; 1 John 4:1). **distinguish between spirits**. A special ability to distinguish between the influence of the Holy Spirit and the influence of demonic spirits (1 Cor. 14:29; 1 Thess. 5:20–21; 1 John 4:1–3). **tongues**. Speech in a language the speaker does not know, and that sometimes does not follow the patterns of any known human language (1 Cor. 13:1). Paul sees this gift as a way of expressing prayer or praise to God (14:2, 14–17, 28; see Acts 10:46). The speaker’s human spirit prays even though the speaker does not understand the meaning (see 1 Cor. 14:2, 11, 13–19, 23). The nature of **tongues** makes their **interpretation** necessary if the church is to be strengthened by them (14:1–25). Paul probably listed these two gifts last because an overemphasis on tongues had led the Corinthians to neglect those with other gifts (12:14–26). See also vv. 28 and 30 and the note on 13:8.

1 CORINTHIANS—NOTE ON **12:13** **in one Spirit we were all baptized**. Like the other “baptism in the Holy Spirit” passages in the NT (Matt. 3:11; Mark 1:8; Luke 3:16; John 1:33; Acts 1:5; 11:16), this one seems to refer to the cleansing and empowering work the Holy Spirit does at conversion. Baptism is used metaphorically here. It refers to the Spirit’s work within believers to unite them to the larger body of believers. Water baptism is an outward symbol of this

reality (see Rom. 6:4). **made to drink**. Probably a reference to the outpouring of God's Spirit on his people (see John 7:37–39; Rom. 5:5).

1 CORINTHIANS—NOTE ON 12:14 **body . . . member**. See Rom. 12:4–5; Eph. 1:22–23; 4:11–16.

1 CORINTHIANS—NOTE ON 12:28 On **apostles**, see notes on Matt. 10:2; Rom. 1:1. **prophets**. See note on 1 Cor. 12:10. **First . . . second . . . third . . . then** seems to be a ranking of importance or benefit to the church. **Teachers**, **helping**, and **administrating** do not appear in the list in vv. 8–10. Helping and administrating are not in the rhetorical questions in vv. 29–30. Thus, the lists do not include all possible gifts.

1 CORINTHIANS—NOTE ON 12:29–30 **Are all apostles?** The answer is obviously no. Paul also expects the reader to answer no to all of the following questions.

1 CORINTHIANS—NOTE ON 12:31 **Earnestly desire** implies that Christians can and should want additional spiritual gifts (see 14:1, 13; James 1:5). **The higher gifts** means those that do more to build up the church (see 1 Cor. 14:5, 12, 17, 26). **A still more excellent way** than merely seeking the higher gifts is to use the gifts in love (ch. 13) so that others are built up (ch. 14).

1 CORINTHIANS—NOTE ON 13:1 **tongues . . . angels**. See note on 12:10. Tongues is probably mentioned first because the Corinthians have used and emphasized it without love (12:21). On **love**, see note on John 13:34–35.

1 CORINTHIANS—NOTE ON 13:7 The terms **believes** and **hopes** are sandwiched between **bears** and **endures** and, like them, probably refer to relationships between people. Love believes the best of others and hopes the best for them.

1 CORINTHIANS—NOTE ON 13:8 Interpreters differ over the time when Paul expects **prophecies** to **pass away** and **tongues** to **cease** (along with other gifts represented by these examples). Some think gifts such as prophecy, healing, tongues, interpretation, and miracles were given to validate the apostles' ministries in the early years of the church but then ceased once the entire NT was written and the apostles died (c. A.D. 100). Others think that Paul expected these gifts to continue until Christ returns, which will be the time when "the perfect" (v. 10) ways of speaking and knowing in the age to come replace the "in part" (v. 9) gifts of this age. Support for the second position is found in v.

12, which suggests that “then” (the time when these gifts will cease) is the time of Christ’s return.

1 CORINTHIANS—NOTE ON 13:12 **mirror dimly**. Ancient mirrors were made from polished metal. Thus one’s reflection was more “dim” than in modern mirrors. **Face to face** seems to refer to Christ’s second coming. The spiritual gifts of this age will no longer be needed then.

1 CORINTHIANS—NOTE ON 13:13 **faith, hope, and love**. The relationship of these three Christian qualities is a frequent theme in Paul’s letters. See Rom. 5:1–5; Gal. 5:5–6; Eph. 4:2–5; Col. 1:4–5; 1 Thess. 1:3.

1 CORINTHIANS—NOTE ON 14:1 **earnestly desire**. God gives spiritual gifts for the good of the church (see v. 12; 12:31). **that you may prophesy**. See note on 12:10.

FACT

When the church meets, it should be to worship the Lord and to “build up” the church (14:12, 16). “Building up” includes using words and actions to edify and instruct others, or to make others stronger and more mature in Christ.

1 CORINTHIANS—NOTE ON 14:2 **Speaks not to men but to God** indicates that Paul views tongues as a form of prayer and praise in a language the speaker does not understand (contrast Acts 2:1–13). On tongues and prophecy, see note on 1 Cor. 12:10.

1 CORINTHIANS—NOTE ON 14:4 **The one who speaks in a tongue builds up himself** because his spirit prays to God even though he does not understand what is said (see vv. 2, 14, 28).

1 CORINTHIANS—NOTE ON 14:5 **I want you all to speak in tongues**. Paul’s desire to set boundaries on speaking in tongues does not mean he thinks the Corinthians should abandon this gift. It builds up the individual who has it (v. 4) and, if interpreted, it builds up the church. (See also vv. 13, 18, 27, 39.) Still, prophecy is **greater** because it needs no interpretation. It is more directly useful to the church. **Unless someone interprets** implies that, when there is an interpreter, prophecy and tongues have equal value.

1 CORINTHIANS—NOTE ON 14:6–19 Paul uses several illustrations to show that speaking in tongues without interpretation does not strengthen the faith of anyone other than the speaker; such edification requires understanding.

1 CORINTHIANS—NOTE ON 14:14 The comparison between **my spirit** and **my mind** shows that Paul is not speaking here of the Holy Spirit but of his own human spirit. "Spirit" in reference to human beings means an inner, invisible faculty that can be especially open to the things of God (see 2:10–15; 5:3–5; Rom. 1:9; 8:16).

1 CORINTHIANS—NOTE ON 14:16–17 **with your spirit**. That is, with your spirit only (in tongues) but not understanding with your mind (see note on v. 2). **outsider**. An interested inquirer into Christianity (see vv. 23–24).

1 CORINTHIANS—NOTE ON 14:18 **tongues**. See note on 12:10.

1 CORINTHIANS—NOTE ON 14:20 Paul tells them not to speak in tongues in church without interpretation, for that would be acting like **children** and not caring for the needs of others. Compare 3:1–3.

1 CORINTHIANS—NOTE ON 14:21 Paul refers to Isa. 28:11. There, God's word of judgment against Israel is spoken in a foreign language.

1 CORINTHIANS—NOTE ON 14:22–25 **Thus tongues are a sign . . . for unbelievers**. As in Isa. 28:11, quoted in 1 Cor. 14:21, uninterpreted tongues are a negative sign of God's judgment on the unbelieving: unbelievers may conclude from hearing uninterpreted tongues that Christians are **out of** their **minds** and may therefore leave the church, never to return. **prophecy is a sign . . . for believers**. Prophecy primarily benefits believers. It also convicts the unbeliever. It exposes **the secrets of his heart** and causes him to **worship God**. This, in turn, shows the believers that God is at work among them.

1 CORINTHIANS—NOTE ON 14:26 **When you come together**. Worship in the early church included **a hymn, a lesson, a revelation, a tongue, or an interpretation**. The goal of **building up** is like the building of the temple (see 3:16; compare Ex. 25:8).

1 CORINTHIANS—NOTE ON 14:27 **Each in turn** implies that those speaking in tongues could control themselves and take turns. **And let someone interpret** could include either the person speaking in tongues (see v. 13) or someone else.

1 CORINTHIANS—NOTE ON 14:28 **And speak to himself and to God** means the speaker would use the gift of tongues privately in prayer.

1 CORINTHIANS—NOTE ON 14:29 **let the others weigh what is said**. "The others" means the whole church, not just those with gifts of prophecy or discernment (see 1 Thess. 5:20–21; 1 John 4:1–3). Those who claimed to speak under the Spirit's prompting could be mistaken. It was important for the assembly to decide whether the prophecies were really from the Lord.

1 CORINTHIANS—NOTE ON 14:32 **the spirits of prophets**. The Holy Spirit's work through the prophets (see Rev. 3:1; 4:5 for similar usage).

1 CORINTHIANS—NOTE ON 14:33b **As in all the churches of the saints** is connected to v. 34.

1 CORINTHIANS—NOTE ON 14:34–35 **the women should keep silent in the churches**. Since Paul seems to permit wives to pray and prophesy as long as they do not dishonor their husbands by the way they dress (11:5, 13), it is difficult to see this as an absolute prohibition of their speaking in church meetings (compare Acts 2:17; 21:8–9). Paul is likely forbidding women to speak up and judge prophecies (this is the activity in the immediate context; see 1 Cor. 14:29), since such an activity would undermine male headship. **Law also says**. Paul is probably thinking of the woman's creation "from" and "for" the man (see 11:8–9; Gen. 2:20–24), as well as a general pattern of male leadership among the people of Israel in the OT.

1 CORINTHIANS—NOTE ON 14:37 **a command of the Lord**. When he wrote to the churches, Paul's words as an apostle had authority equal to the OT Scriptures (see also 1 Tim. 5:18; 2 Pet. 3:15–16).

15:1–58 *The Futility of Faith If the Dead Are Not Raised.* Many people in the ancient Greco-Roman world believed that death ended life completely or led to a permanent but shadowy existence in the underworld. The concept of having a physical body after death was known mainly from popular fables. Educated people thought the idea was ridiculous. Paul deals with the Corinthians' denial of and confusion about the future, bodily resurrection of Christians (vv. 12, 35). These issues were probably raised in their letter to him (7:1).

1 CORINTHIANS—NOTE ON 15:1–11 Paul first establishes the historical reliability of Jesus' resurrection. This lays a firm foundation for his argument that it was

only the first step in the resurrection of all deceased believers.

1 CORINTHIANS—NOTE ON **15:1–4** **in accordance with the Scriptures**. Compare Luke 24:27; Acts 17:2–3; Rom. 1:2–4. Paul may be thinking especially of Isa. 53:3–12. For the resurrection, compare Hos. 6:2 and Jonah 1:17; 2:1; Matt. 12:40. For the OT in general pointing to **Christ**, see Luke 24:27 and Overview of the Bible.

1 CORINTHIANS—NOTE ON **15:6** **though some have fallen asleep**. Paul is careful not to exaggerate (compare 7:10, 12). This shows the great care that early Christians took in preserving historically accurate details about Jesus.

1 CORINTHIANS—NOTE ON **15:7** **James**. See note on 9:4–5. **all the apostles**. The full group of apostles is larger than “the Twelve.” It included, among others, James and Paul (15:8). One of the qualifications for apostleship was seeing the risen Lord (9:1).

1 CORINTHIANS—NOTE ON **15:9** On Paul as persecutor of the church, see Acts 7:58; 8:1–3; 9:1–2; Gal. 1:13; 1 Tim. 1:13.

1 CORINTHIANS—NOTE ON **15:12** **raised from the dead**. Some of the Corinthians denied that believers would be raised. Paul emphasizes four times in vv. 12–19 that those who deny the bodily resurrection of believers also deny the bodily resurrection of Christ.

1 CORINTHIANS—NOTE ON **15:17** **still in your sins**. Jesus’ resurrection is proof that his death was an effective substitutionary sacrifice for sin.

1 CORINTHIANS—NOTE ON **15:20** **Firstfruits** is the first sample of an agricultural crop, which indicates the nature and quality of the rest of the crop. Christ’s resurrection body indicates what the bodies of resurrected believers will be like (see also Rom. 8:29; 1 Cor. 15:23; Col. 1:18).

1 CORINTHIANS—NOTE ON **15:22** **in Adam all die**. See Rom. 5:12, 14–15, 17; Eph. 2:1, 5. **in Christ shall all be made alive**. See Rom. 5:17, 21; 6:4; Eph. 2:5–6. Adam represented the whole human race. His sin therefore affected all human beings. Similarly, Christ represented all who would belong to him. His obedience therefore affected all believers.

1 CORINTHIANS—NOTE ON 15:23 **at his coming**. When Christ returns, all his people from all time will receive resurrection bodies. Until that time, those who have died exist in heaven as spirits without bodies (see 2 Cor. 5:8; Heb. 12:23; Rev. 6:9). The phrase **those who belong to Christ** shows that the "all" in 1 Cor. 15:22 does not mean that all people will be saved.

1 CORINTHIANS—NOTE ON 15:24–27 On the **reign** of Christ and his control of all things (**under his feet**), see Ps. 8:6; 110:1; Eph. 1:20–21; Heb. 2:5–9. **death**. When believers are finally resurrected from the dead, the destruction of death will be complete. See 1 Cor. 15:54–55; Heb. 2:14–15; Rev. 20:13–14; 21:4.

1 CORINTHIANS—NOTE ON 15:28 **the Son . . . will also be subjected**. Jesus is one with God the Father and equal to the Father in deity (8:6; John 10:30; 14:9; Heb. 1:8). Yet he also submits to God the Father (Mark 14:36; John 5:19, 26–27, 30; 17:4). **God** will be **all in all**, in the sense that God's supreme authority over everything will be eternally established, never to be challenged again.

1 CORINTHIANS—NOTE ON 15:29 **baptized on behalf of the dead**. Some interpreters believe this refers to baptism on behalf of deceased people, probably those who had believed in Christ but had not been baptized before they died (see Luke 23:43). Whatever the practice is, Paul reports it without necessarily approving it. He clearly does not command it. The Bible gives no support to the idea that anyone can be saved apart from personal faith in Christ (see notes on John 3:18; 14:6).

1 CORINTHIANS—NOTE ON 15:30–34 Taking risks to proclaim the gospel makes no sense if there is no resurrection.

1 CORINTHIANS—NOTE ON 15:35–58 Apparently the Corinthians did not understand how material bodies, subject to sickness, death, and eventual decay, could live eternally. Paul explains that God will change the bodies of believers to make them immortal.

FACT

Speaking the truth in an understandable way. When Paul said, “Bad company ruins good morals” (15:33), he was probably quoting the words of a famous Athenian playwright. This is similar to Paul’s sermon in Athens (Acts 17:22–31), where he quotes from non-Christian writers. Christians can often share God’s truth with nonbelievers by relating it to ideas with which they are familiar.

---

1 CORINTHIANS—NOTE ON 15:35–43 **How are the dead raised?** Using illustrations from the natural world, Paul explains that God will change the bodies of the deceased to make them appropriate for their new, imperishable existence.

1 CORINTHIANS—NOTE ON 15:42 **imperishable**. No longer subject to physical decay or aging.

1 CORINTHIANS—NOTE ON 15:43 The terms **dishonor** and **glory** refer here to outward physical appearance.

1 CORINTHIANS—NOTE ON 15:44–47 Paul’s contrast between **natural** and **spiritual** is a contrast between that which is temporally alive and that which is eternal (compare 2:14–3:3). Starting from Gen. 2:7, Paul explains that God created Adam from the **dust** and animated him with breath. Christ, however, is the **last Adam**. His resurrection gave him a “spiritual” and therefore imperishable body (compare Phil. 3:21). **spiritual body**. Not a ghostly, immaterial body but a body animated and empowered by the Holy Spirit.

1 CORINTHIANS—NOTE ON 15:51–53 **mystery**. See notes on 4:1 and 1 Thess. 4:13–18.

1 CORINTHIANS—NOTE ON 15:54–55 **Death is swallowed up**. See v. 26.

1 CORINTHIANS—NOTE ON 15:56 **power of sin is the law**. See Rom. 5:20–21; 7:5–25; 8:1–3.

Earthly Bodies and Resurrection Bodies (1 Corinthians 15)

Verse	Earthly Bodies	Resurrection Bodies
v. 42	perishable	imperishable
v. 43a	exist in dishonor	raised in glory

v. 43b	exist in weakness	raised in power
v. 44	natural	spiritual
vv. 45, 47	first Adam a living being, from the earth	last Adam (Christ) a life-giving spirit, from heaven
vv. 48–49	those who are of earth bear the image of the man of dust	those who are of heaven shall bear the image of the man of heaven
vv. 53–54	mortal	immortal

---

1 CORINTHIANS—NOTE ON 15:58 **Therefore** implies a practical application for the doctrine of the resurrection. The **work** Christians do for the kingdom of God will bring results that last forever.

1 CORINTHIANS—NOTE ON 16:1–12 *The Collection for the Saints and Travel Plans.* Paul explains how his future ministry will involve the Corinthians.

1 CORINTHIANS—NOTE ON 16:1 **Now concerning**. See note on 7:1. **collection**. This is Paul's collection of money for needy Jewish Christians in Jerusalem. (See Acts 24:17; Rom. 15:25–28, 31; 2 Corinthians 8–9.) Paul brought such offerings to the church in Judea more than once. (See Acts 11:27–30, to which Gal. 2:10 may refer.) On generosity among Christians, see 2 Cor. 8:9–15.

1 CORINTHIANS—NOTE ON 16:2 **first day of every week**. A Jewish expression for Sunday. It is similar to the phrase used in the Gospels to describe the day when Jesus rose from the dead (Matt. 28:1; Mark 16:2; Luke 24:1; John 20:1). Christians gathered for worship on Sunday, not Saturday (see Acts 20:7).

1 CORINTHIANS—NOTE ON 16:3 Paul would **send** the money with several representatives chosen by the Corinthian church. He took care to prevent even an appearance of misuse of funds.

1 CORINTHIANS—NOTE ON 16:8 **Pentecost**. The "Feast of Weeks," described in Lev. 23:15–22. It was a grain harvest celebration that ended 50 days after Passover. This means Paul was probably writing in the spring, between Passover and this final day of Pentecost.

1 CORINTHIANS—NOTE ON 16:10 **When Timothy comes**. Timothy is apparently already on his way to Corinth. (See 4:17 and Acts 19:22.)

1 CORINTHIANS—NOTE ON 16:12 Paul would not have urged **Apollos** to visit Corinth if he disagreed with his theology (see 1:12; 3:4; 4:6).

1 CORINTHIANS—NOTE ON 16:13–24 *Closing Admonitions and Greetings.* Paul tells the Corinthians to persevere, love, and submit to good leaders. He then gives greetings from Christians in Asia.

1 CORINTHIANS—NOTE ON 16:13 **act like men**. Compare Josh. 1:6–7, 9; 10:25; 1 Chron. 28:20.

1 CORINTHIANS—NOTE ON 16:17 Perhaps these were the men who brought the Corinthians' letter to Paul (7:1).

1 CORINTHIANS—NOTE ON 16:19 **the church in their house**. Early Christian churches usually met in homes (compare Rom. 16:3–5) since they were usually small and Christianity was not recognized as a legal religion (see Acts 18:7; Col. 4:15; Philem. 2).

1 CORINTHIANS—NOTE ON 16:20 **holy kiss**. See note on 2 Cor. 13:12–13. Many practices with symbolic meanings change from culture to culture (such as footwashing, or head covering for wives; see note on 1 Cor. 11:5–6). A "holy kiss" would not mean the same thing today that it did in the first century. Such commands are best obeyed by substituting an action (such as a handshake or hug or bow) that would have the same meaning today.

1 CORINTHIANS—NOTE ON 16:21 **I, Paul**. Paul typically dictated his letters to secretaries (Rom. 16:22), but sometimes he would sign the letter by hand to authenticate it (2 Thess. 3:17), to give a personal farewell greeting (Col. 4:18), or to emphasize a point (Gal. 6:11; Philem. 19). In light of 1 Cor. 16:22, Paul's personal signature here probably falls into the third category.

FACT

I, Paul. Paul typically used a scribe or secretary to write down his letters as he dictated them. However, in order to remove any doubt that the letter reflected his actual thoughts and words, Paul would often sign his own name at the end (16:21).

---

1 CORINTHIANS—NOTE ON 16:22 Anyone who might say "Jesus is accursed" (12:3) is himself **accursed**. The phrase **Our Lord, come!** is Aramaic rather than Greek. It is probably an early Jewish Christian prayer for Jesus' return (compare Rev. 22:20). It is additional evidence that early followers of Jesus gave him the same title they used for God the Father.

2 Corinthians

(return to table of contents)

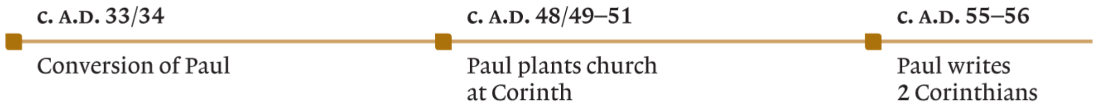
2 Corinthians 1 • 2 Corinthians 2 • 2 Corinthians 3 • 2 Corinthians 4 •
2 Corinthians 5 • 2 Corinthians 6 • 2 Corinthians 7 • 2 Corinthians 8 •
2 Corinthians 9 • 2 Corinthians 10 • 2 Corinthians 11 • 2 Corinthians 12 •
2 Corinthians 13

- Introduction to 2 Corinthians
    - Timeline
    - Author, Date, and Recipients
    - Theme
    - Purpose
    - Key Themes
    - Outline
    - The Setting of 2 Corinthians
- Global Message of 2 Corinthians
    - Second Corinthians and Redemptive History
    - Universal Themes in 2 Corinthians
    - The Global Message of 2 Corinthians for Today
- Study Notes

Introduction to 2 Corinthians

Introduction to 2 Corinthians

Timeline



Author, Date, and Recipients

The apostle Paul wrote 2 Corinthians from Macedonia around A.D. 55/56. This was approximately a year after he wrote 1 Corinthians and a year before he wrote his letter to the Romans. This is the fourth letter he had written to the Corinthian church (in addition to 1 Corinthians, see the letters mentioned in 1 Cor. 5:9 and 2 Cor. 2:3–4).

Theme

The central theme of 2 Corinthians is the relationship between suffering and the power of the Spirit in Paul's apostolic life, ministry, and message. Paul's opponents had questioned his motives and his personal courage. They argued that he had suffered too much to be a Spirit-filled apostle of the risen Christ. But Paul argues that his suffering is the means God uses to reveal his glory (1:3–4, 11, 20).

Purpose

Paul vindicates his apostolic ministry in order to (1) strengthen the faithful majority in Corinth (primarily chs. 1–7); (2) encourage them to contribute to the financial needs of other believers, as an expression of their repentance (primarily chs. 8–9); and (3) offer the rebellious minority in Corinth another chance to repent before he returns to judge those still rejecting him and his message (primarily chs. 10–13).

Key Themes

1. Paul's suffering imitates the cross of Christ. Those who reject him because he suffers are "false apostles" and "servants of Satan" (11:13–15).
2. Paul is a servant of the new covenant (3:6). His ministry and message of the cross mediates the Spirit of the living God and God's righteousness to believers (3:3, 6–9; 5:14–15, 21).
3. Endurance through difficulty and Christlike behavior are made possible by the grace of God and are modeled by Paul himself. These qualities are the greatest display of God's presence, power, and glory in this fallen world (1:12–14; 6:14–7:1; 12:7–10; 13:4).
4. The Spirit transforms believers into the image of God, which is seen in Christ. This new creation is characterized by God's righteousness. Believers therefore embody the new creation of the new covenant by living for the sake of others. This is made possible because believers are reconciled with God through the cross (3:18; 5:15, 17–21).
5. Repentance expresses itself in holiness. This is a purity-producing love for God and his church and a unity-creating love for one's neighbor (6:14–7:1; chs. 8–9).
6. Christ, as Savior, is also the universal Judge. He will judge all people according to their deeds. The Spirit transforms those in whom he dwells as a guarantee of the "eternal weight of glory" to come for believers at the resurrection (1:22; 3:18; 5:5, 9–11).

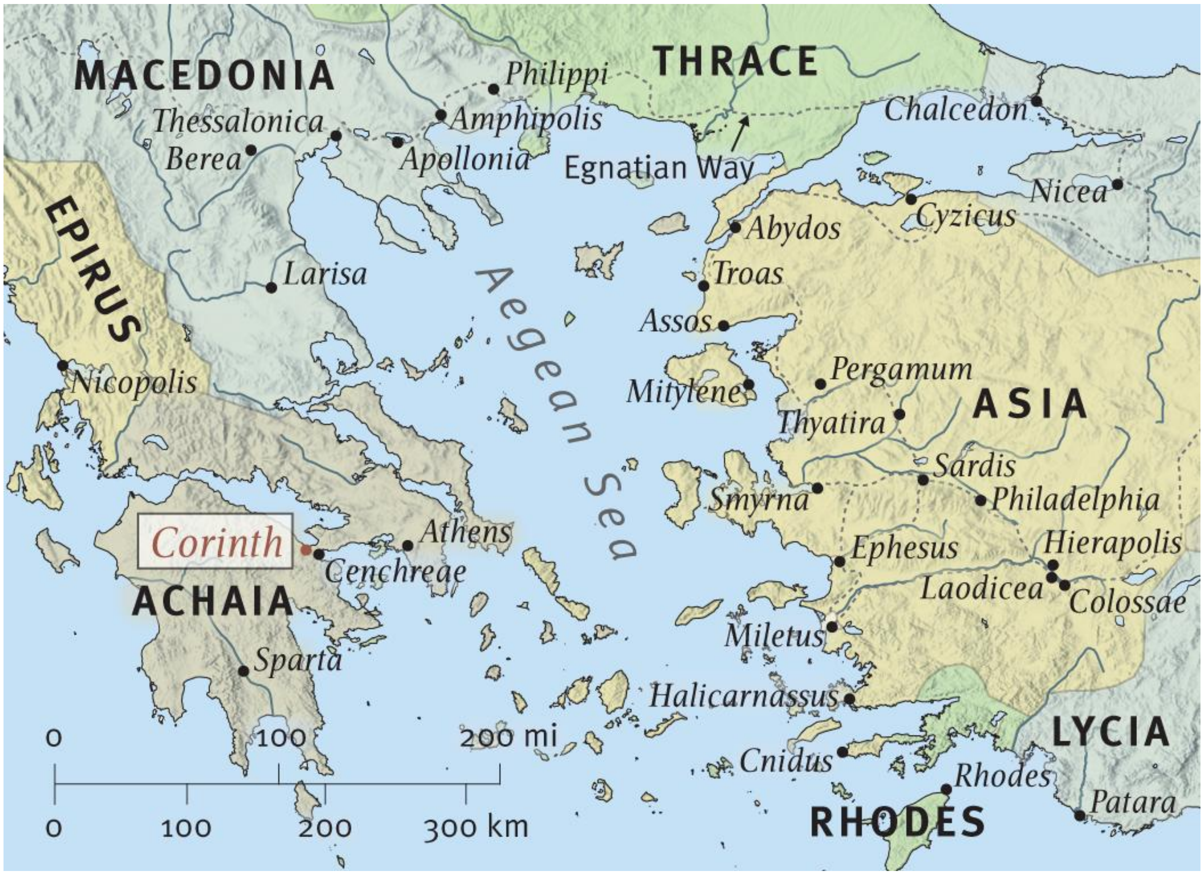
Outline

I. Paul's Defense of His Ministry as an Apostle (1:1–7:16)
II. Paul's Appeal to the Repentant Church Regarding the Collection (8:1–9:15)
III. Paul's Appeal to the Rebellious Minority in Corinth (10:1–13:10)
IV. Closing Greetings (13:11–14)

The Setting of 2 Corinthians

c. A.D. 55–56

Paul wrote 2 Corinthians from Macedonia a year or so after writing 1 Corinthians, during his third missionary journey. He had just finished his three-year ministry in Ephesus and was visiting the churches in Macedonia as he made his way to Corinth. In Macedonia he met Titus, who had returned from Corinth with news about the church there.


MACEDONIA
Philippi
THRACE
Thessalonica
Amphipolis
Chalcedon
Berea
Apollonia
Egnatian Way
Nicea
EPIRUS
Abydos
Cyzicus
Larisa
Troas
Aegean Sea
Assos
Nicopolis
Pergamum
Mitylene
ASIA
Thyatira
Sardis
Smyrna
Philadelphia
Corinth
Athens
Hierapolis
Cenchreae
Ephesus
Laodicea
Colossae
ACHAIA
Miletus
Sparta
Halicarnassus
0
100
200 mi
LYCIA
Cnidus
Rhodes
Patara
0
100
200
300 km
RHODES

The Global Message of 2 Corinthians

Paul's second letter to the Corinthians unlocks one of the great secrets of Christian life and ministry to believers all around the globe: God's power is channeled through human weakness.

Second Corinthians and Redemptive History

Throughout the Old Testament we see an ever-heightening anticipation of the coming Messiah—a Davidic king who was expected to wipe out God's enemies once and for all, restore God's people, and reign forevermore (2 Sam. 7:12–16; Psalm 110; Jer. 33:14–18; Dan. 7:13–14; Zech. 6:12–13). Mingled in with these hope-filled prophecies, however, are perplexing predictions of a coming one who would suffer on behalf of God's people (Psalm 22; Isa. 52:13–53:12).

At the pinnacle of world history, God brought about his long-promised restoration through the suffering of his own Son. God brought together these two strands—the triumphant king and the suffering victim—in one person.

The result is that believers all over the world are not required to qualify themselves with any kind of moral goodness or education or family background or anything else they might bring to the table. Rather, all it takes to qualify for God's favor is to acknowledge that one does not qualify—and then look to Christ. As God's triumphant Son, Jesus qualified for God's favor in a way none of us ever can. Yet as God's suffering servant he allowed himself to be treated as one who was disqualified. Consequently, all people around the world who trust in him, though condemned in themselves, can be counted as righteous in God's sight.

Universal Themes in 2 Corinthians

Strength in weakness. This is the central message of 2 Corinthians. Throughout the letter Paul turns upside down our natural expectations of the way life works. Contrary to the way the world and our own human hearts naturally function, God takes what is low, despised, and weak to accomplish his purposes. Second Corinthians tells us that comfort comes through affliction (2 Cor. 1:3–7), sufficiency through insufficiency (3:1–6), life through death (4:7–15), blessing through suffering (6:3–10), salvation through grief (7:2–10), abundance through poverty (8:1–2, 9, 14), and boasting through hardship (11:16–30). Chapter 12 then gives the key principle: God's "power is made perfect in weakness" (12:9). Weakness is not good in itself, yet it is God's chosen means of displaying his grace and glory and power.

Reconciliation. One of the main reasons Paul wrote 2 Corinthians was to emphasize the importance of reconciliation among believers. Paul addresses the need for the Corinthians to reconcile with an estranged brother (2 Cor. 2:5–11) as well as with Paul himself (7:2–16). Indeed, to fail to reconcile is to be outwitted by Satan (2:11). As believers face divisions across the global church as well as broken relationships closer to home, Paul's gentle exhortations to pursue restoration when possible are words worth remembering.

Servant leadership. In both letters to the church at Corinth but especially in 2 Corinthians, Paul gives a powerful example of what it means to lead the body of Christ. Above all, Christian leaders are to do what Christ himself did: pour out their lives in self-giving love for the sake of others. While Christians in no way atone for sin as Christ did, we do spread the knowledge of that atonement in the way he did—through sacrificial love (2 Cor. 4:10–12). "If we are afflicted, it is for your comfort and salvation" (1:6). "For what we proclaim is not ourselves, but Jesus Christ as Lord, with ourselves as your servants for Jesus' sake" (4:5). Servant leadership is not optional for the global church. It is not for some regions of the world but not for others. It is the high calling of all who lead God's people.

The Global Message of 2 Corinthians for Today

The letter of 2 Corinthians provides rich comfort and hope for believers today around the world.

God's way of measuring success and significance is entirely different than the world's way. In many places today the church is publicly marginalized because it is seen as silly, or it is persecuted because it is seen as threatening, or it is simply ignored because it is seen as irrelevant. Judged by the world's standards of influence, the church seems powerless at such times. Viewed with heaven's eyes, however, it is often precisely in such places of adversity that the Spirit is alive and well and the gospel is advancing (2 Thess. 3:1).

This is hope-giving, but also humbling. In those places around the world today where statistics would seem to indicate that the church is healthy, such health may be hollow. Where the numbers seem to indicate success in evangelism, who knows how many will turn out to have been “rocky ground” (see Mark 4:5)? Where significant financial resources have produced slick programs and impressive services, has dependence on the Holy Spirit been neglected? God will accomplish his work in the world, whether “by many or by few” (1 Sam. 14:6).

Paul’s second letter to the Corinthians is therefore both heartening and chastening. It encourages those who are struggling while cautioning those whose lives may be outwardly impressive. As the global church continues to pursue our sacred calling to make disciples of all nations (Matt. 28:19), may we do so in the glad knowledge that natural eloquence, impressive resumes, and sparkling educations are not required for the Spirit to move in power. Such things, while good, may even get in the way. All that is needed is sincere openness to the Lord who in Christ became weak himself (2 Cor. 13:4) so that weak sinners can know true strength, by his grace.

Greeting

2 CORINTHIANS **1** [†]Paul, [a]an apostle of Christ Jesus [b]by the will of God, and [c]Timothy our brother,

To the church of God that is at Corinth, [d]with all the saints who are in the whole of Achaia:

[2][†] [e]Grace to you and peace from God our Father and the Lord Jesus Christ.

God of All Comfort

[3][†] [f]Blessed be the [g]God and Father of our Lord Jesus Christ, the Father of mercies and [h]God of all comfort, [4][†] [i]who comforts us in all our affliction, so that we may be able to comfort those who are in any affliction, with the comfort with which we ourselves are comforted by God. [5][†]For as we share abundantly in [j]Christ's sufferings, so through Christ we share abundantly in comfort too.[1] [6][†] [k]If we are afflicted, it is for your comfort and salvation; and if we are comforted, it is for your comfort, which you experience when you patiently endure the same sufferings that we suffer. [7]Our hope for you is unshaken, for we know that as you [l]share in our sufferings, you will also share in our comfort.

[8][†]For we do not want you to be unaware, brothers,[2] of [m]the affliction we experienced in Asia. For we were so utterly burdened beyond our strength that we despaired of life itself. [9]Indeed, we felt that we had received the sentence of death. But that was to make us [n]rely not on ourselves [o]but on God [p]who raises the dead. [10][†] [q]He delivered us from such a deadly peril, and he will deliver us. [r]On him we have set our hope that he will deliver us again. [11] [s]You also must help us by prayer, so that many will give thanks on our behalf [t]for the blessing granted us through the prayers of many.

Paul's Change of Plans

[12][†]For our boast is this, [u]the testimony of our conscience, that we behaved in the world with simplicity[3] and [v]godly sincerity, [w]not by

earthly wisdom but by the grace of God, and supremely so toward you. [13]For we are not writing to you anything other than what you read and understand and I hope you will fully understand— [14][†]just as you did [x]partially understand us—that [y]on the day of our Lord Jesus [z]you will boast of us as [a]we will boast of you.

[15][†]Because I was sure of this, [b]I wanted to come to you first, so that you might have [c]a second [d]experience of grace. [16]I wanted to visit you [e]on my way to Macedonia, and to come back to you from Macedonia and have you send me on my way to Judea. [17]Was I vacillating when I wanted to do this? Do I make my plans [f]according to the flesh, ready to say "Yes, yes" and "No, no" at the same time? [18][†]As surely as [g]God is faithful, [h]our word to you has not been Yes and No. [19]For [i]the Son of God, Jesus Christ, whom we proclaimed among you, [j]Silvanus and Timothy and I, was not Yes and No, but [k]in him it is always Yes. [20][†]For [l]all the promises of God find their Yes in him. That is why it is through him that we utter our [m]Amen to God for his glory. [21][†]And it is God who establishes us with you in Christ, and [n]has anointed us, [22]and who has also [o]put his seal on us and [p]given us his Spirit in our hearts as a guarantee. [4]

[23][†]But [q]I call God to witness against me—it was [r]to spare you that I refrained from coming again to Corinth. [24]Not that we [s]lord it over your faith, but we work with you for your joy, for you stand firm [t]in your faith.

2 CORINTHIANS **2** [†]For I made up my mind [u]not to make another painful visit to you. [2]For [v]if I cause you pain, who is there to make me glad but the one whom I have pained? [3]And I wrote as I did, so that when I came I might not suffer pain from those who should have made me rejoice, [w]for I felt sure of all of you, that my joy would be the joy of you all. [4][†]For [x]I wrote to you out of much affliction and anguish of heart and with many tears, not to cause you pain but to let you know the abundant love that I have for you.

Forgive the Sinner

[5][†]Now [y]if anyone has caused pain, [z]he has caused it not to me, but [a]in some measure—not to put it too severely—to all of you. [6][†]For such a one,

[b]this punishment by the majority is enough, [7]so [c]you should rather turn to forgive and comfort him, or he may be overwhelmed by excessive sorrow. [8]So I beg you to reaffirm your love for him. [9]For this is why I wrote, that I might [d]test you and know [e]whether you are obedient in everything. [10]Anyone whom you forgive, I also forgive. Indeed, what I have forgiven, if I have forgiven anything, has been for your sake in the presence of Christ, [11][†]so that we would not be outwitted by Satan; for [f]we are not ignorant of his designs.

Triumph in Christ

[12][†]When [g]I came to Troas to preach the gospel of Christ, even though [h]a door was opened for me in the Lord, [13]my spirit [i]was not at rest because I did not find my brother Titus there. So I took leave of them and went on to Macedonia.

[14][†]But [j]thanks be to God, who in Christ always [k]leads us in triumphal procession, and through us spreads [l]the fragrance of the knowledge of him everywhere. [15][†]For we are the aroma of Christ to God among [m]those who are being saved and among [n]those who are perishing, [16][†] [o]to one a fragrance from death to death, [o]to the other a fragrance from life to life. [p]Who is sufficient for these things? [17]For we are not, like so many, peddlers of God’s word, but as men of sincerity, as commissioned by God, in the sight of God we speak in Christ.

Ministers of the New Covenant

2 CORINTHIANS **3** [†] [q]Are we beginning to commend ourselves again? Or do we need, [r]as some do, [s]letters of recommendation to you, or from you? [2][†] [t]You yourselves are our letter of recommendation, written on our [1] hearts, to be known and read by all. [3]And you show that you are a letter from Christ delivered by us, written not with ink but with the Spirit of [u]the living God, not on [v]tablets of stone but on [w]tablets of [x]human hearts. [2]

[4] [y]Such is the confidence that we have through Christ toward God. [5][†] [z]Not that we are sufficient in ourselves to claim anything as coming from us, but [a]our sufficiency is from God, [6][†]who has made us sufficient

to be [b]ministers of [c]a new covenant, not of [d]the letter but of the Spirit. For the letter kills, but [e]the Spirit gives life.

[7][†]Now if [f]the ministry of death, carved in letters on stone, came with such glory [g]that the Israelites could not gaze at Moses’ face because of its glory, which was being brought to an end, [8]will not the ministry of the Spirit have even more glory? [9]For if there was glory in [h]the ministry of condemnation, [i]the ministry of righteousness must far exceed it in glory. [10][†]Indeed, in this case, what once had glory has come to have no glory at all, because of the glory that surpasses it. [11]For if what was being brought to an end came with glory, much more will what is permanent have glory.

[12][†]Since we have such a hope, [j]we are very bold, [13][†]not like Moses, [k]who would put a veil over his face so that the Israelites might not gaze at the outcome of what was being brought to an end. [14][†]But [l]their minds were [m]hardened. For to this day, [n]when they read [o]the old covenant, that same veil remains unlifted, because only through Christ is it taken away. [15]Yes, to this day whenever Moses is read a veil lies over their hearts. [16]But when [p]one [3] turns to the Lord, [q]the veil is removed. [17][†]Now the Lord [4] is the Spirit, and where [r]the Spirit of the Lord is, there is [s]freedom. [18][†]And we all, with unveiled face, [t]beholding [u]the glory of the Lord, [5] [v]are being transformed into the same image [w]from one degree of glory to another. For this comes from the Lord who is the Spirit.

The Light of the Gospel

2 CORINTHIANS **4** [†]Therefore, having [x]this ministry [y]by the mercy of God, [1] we do not lose heart. [2][†]But we have renounced [z]disgraceful, underhanded ways. We refuse to practice [2] cunning or [a]to tamper with God’s word, but [b]by the open statement of the truth [c]we would commend ourselves to everyone’s conscience in the sight of God. [3][†]And even [d]if our gospel is veiled, [e]it is veiled to [f]those who are perishing. [4]In their case [g]the god of this world [d]has blinded the minds of the unbelievers, to keep them from seeing [h]the light of [i]the gospel of the glory of Christ, [j]who is the image of God. [5]For what [k]we proclaim is not ourselves, but Jesus Christ as Lord, with [l]ourselves as your servants [3] for Jesus’ sake. [6][†]For

God, who said, [m]“Let light shine out of darkness,” [n]has shone in our hearts to give [o]the light of the knowledge of the glory of God in the face of Jesus Christ.

Treasure in Jars of Clay

[7][†]But we have this treasure in [p]jars of clay, [q]to show that the surpassing power belongs to God and not to us. [8]We are [r]afflicted in every way, but not crushed; perplexed, but not driven to despair; [9]persecuted, but [s]not forsaken; [t]struck down, but not destroyed; [10][u]always carrying in the body the death of Jesus, [v]so that the life of Jesus may also be manifested in our bodies. [11][†]For we who live are always being given over to death for Jesus’ sake, so that the life of Jesus also may be manifested in our mortal flesh. [12]So [w]death is at work in us, but life in you.

[13][†]Since we have [x]the same spirit of faith according to what has been written, [y]“I believed, and so I spoke,” we also believe, and so we also speak, [14]knowing that [z]he who raised the Lord Jesus [a]will raise us also with Jesus and [b]bring us with you into his presence. [15]For [c]it is all for your sake, so that as [d]grace extends to more and more people it may increase thanksgiving, [e]to the glory of God.

[16][†]So we do not lose heart. [f]Though our outer self[4] is wasting away, [g]our inner self [h]is being renewed day by day. [17][†]For [i]this light momentary affliction is preparing for us an eternal weight of glory beyond all comparison, [18][j]as we look not to the things that are seen but to the things that are unseen. For the things that are seen are transient, but the things that are unseen are eternal.

Our Heavenly Dwelling

2 CORINTHIANS **5** [†]For we know that if [k]the tent that is [l]our earthly home is destroyed, we have a building from God, [m]a house not made with hands, eternal in the heavens. [2][†]For in this tent [n]we groan, longing to [o]put on our heavenly dwelling, [3]if indeed by putting it on[1] we may not be found naked. [4]For while we are still in this tent, we groan, being burdened—not that we would be unclothed, but that we would be further clothed, so that

what is mortal [p] may be swallowed up by life. [5][†]He who has prepared us for this very thing is God, [q] who has given us the Spirit as a guarantee.

[6][†]So we are always of good courage. We know that [r] while we are at home in the body we are away from the Lord, [7][†]for [s] we walk by faith, not [t] by sight. [8][†]Yes, we are of good courage, and we [u] would rather be away from the body and at home with the Lord. [9][†]So whether we are at home or away, we make it our aim to [v] please him. [10][†]For [w] we must all appear before the judgment seat of Christ, [x] so that each one may receive what is due for what he has done in the body, whether good or evil.

The Ministry of Reconciliation

[11][†]Therefore, knowing [y] the fear of the Lord, we persuade others. But [z] what we are is known to God, and I hope it is known also to your conscience. [12][†] [a] We are not commending ourselves to you again but [b] giving you cause to boast about us, so that you may be able to answer those who boast about outward appearance and not about what is in the heart. [13][†]For if we [c] are beside ourselves, it is for God; if we are in our right mind, it is for you. [14][†]For the love of Christ [d] controls us, because we have concluded this: that [e] one has died for all, therefore all have died; [15]and he died for all, [f] that those who live might no longer live for themselves but [g] for him who for their sake died and was raised.

[16][†]From now on, therefore, [h] we regard no one according to the flesh. Even though we once regarded Christ according to the flesh, we regard him thus no longer. [17][†]Therefore, if anyone is [i] in Christ, he is [j] a new creation. [2] [k] The old has passed away; behold, the new has come. [18][†]All this is from God, [l] who through Christ reconciled us to himself and gave us [m] the ministry of reconciliation; [19]that is, in Christ God was reconciling [3] the world to himself, [n] not counting their trespasses against them, and entrusting to us [m] the message of reconciliation. [20]Therefore, [o] we are ambassadors for Christ, [p] God making his appeal through us. We implore you on behalf of Christ, be reconciled to God. [21][†] [q] For our sake he made him to be sin [r] who knew no sin, so that in him we might become [s] the righteousness of God.

2 CORINTHIANS **6** [†] [t]Working together with him, then, [u]we appeal to you [v]not to receive the grace of God in vain. [2][†]For he says,

[w]"In a favorable time I listened to you,
and in a day of salvation I have helped you."

Behold, [x]now is the [y]favorable time; behold, now is the day of salvation. [3][†]We [z]put no obstacle in anyone's way, so that no fault may be found with our ministry, [4][†]but [a]as servants of God we commend ourselves in every way: [b]by great endurance, [c]in afflictions, [d]hardships, calamities, [5][e]beatings, imprisonments, [f]riots, labors, sleepless nights, hunger; [6][g]by purity, [h]knowledge, patience, kindness, [i]the Holy Spirit, [j]genuine love; [7][†]by [k]truthful speech, and [l]the power of God; with [m]the weapons of righteousness for the right hand and for the left; [8]through honor and dishonor, [n]through slander and praise. We are treated as impostors, and yet are true; [9]as unknown, and [o]yet well known; [p]as dying, and behold, we live; [q]as punished, and yet not killed; [10][r]as sorrowful, yet always rejoicing; [s]as poor, yet making many rich; [t]as having nothing, [u]yet possessing everything.

[11]We have spoken freely to you, [1] Corinthians; [v]our heart is wide open. [12]You are not restricted by us, but [w]you are restricted in your own affections. [13][†] [x]In return (I speak [y]as to children) widen your hearts also.

The Temple of the Living God

[14][†] [z]Do not be unequally yoked with unbelievers. For [a]what partnership has righteousness with lawlessness? Or [b]what fellowship has light with darkness? [15][†] [c]What accord has Christ with Belial? [2] Or what portion does a believer share with an unbeliever? [16][†]What agreement has the temple of God with idols? For [d]we are the temple of the living God; as God said,

[e]"I will make my dwelling among them and [f]walk among them,
and [g]I will be their God,
and they shall be my people.

17[†] Therefore [h] go out from their midst,
and be separate from them, says the Lord,
and touch no unclean thing;
then I will welcome you,
18 [i] and I will be a father to you,
and you shall be sons and daughters to me,
says the Lord Almighty.”

2 CORINTHIANS **7** [†]Since we have these promises, beloved, [j] let us cleanse ourselves from every defilement of body [1] and spirit, bringing holiness to completion in the fear of God.

Paul’s Joy

2[†] [k] Make room in your hearts [2] for us. [l] We have wronged no one, we have corrupted no one, we have taken advantage of no one. **3**I do not say this to condemn you, for I said before that [m] you are in our hearts, to die together and to live together. **4**I am acting with [n] great boldness toward you; [o] I have great pride in you; [p] I am filled with comfort. In all our affliction, I am overflowing with joy.

5[†]For even [q] when we came into Macedonia, our bodies had no rest, but we were afflicted at every turn—[r] fighting without and fear within. **6**[†]But [s] God, who comforts the downcast, [t] comforted us by the coming of Titus, **7**and not only by his coming but also by the comfort with which he was comforted by you, as he told us of your longing, your mourning, your zeal for me, so that I rejoiced still more. **8**For [u] even if I made you grieve with my letter, I do not regret it—though [v] I did regret it, for I see that that letter grieved you, though only for a while. **9**As it is, I rejoice, not because you were grieved, but [w] because you were grieved into repenting. For you felt a godly grief, so that you suffered no loss through us.

10[†]For [x] godly grief produces a repentance that leads to salvation without regret, whereas [y] worldly grief produces death. **11**[†]For see what earnestness this godly grief has produced in you, but also what eagerness to clear yourselves, what indignation, what fear, what longing, [z] what zeal, what punishment! At every point you have proved yourselves innocent in the matter. [12]So although I wrote to you, it was not for the sake of the one [a]who did the wrong, nor for the sake of the one who suffered the wrong, but in order that your earnestness for us might be revealed to you in the sight of God. [13][†]Therefore [b]we are comforted.

And besides our own comfort, we rejoiced still more at the joy of Titus, because his spirit [c]has been refreshed by you all. [14]For [d]whatever boasts I made to him about you, I was not put to shame. But just as everything we said to you [e]was true, so also our boasting before Titus has proved true. [15]And his affection for you is even greater, as he remembers [f]the obedience of you all, how you received him with fear and trembling. [16][†]I rejoice, because I have complete [g]confidence in you.

Encouragement to Give Generously

2 CORINTHIANS **8** [†]We want you to know, brothers, [1] about the grace of God that has been [h]given among the churches of Macedonia, [2][†]for in a severe test of affliction, their abundance of joy and [i]their extreme poverty have overflowed in a wealth of generosity on their part. [3]For they gave [j]according to their means, as I can testify, and beyond their means, of their own accord, [4]begging us earnestly [k]for the favor [2] of taking part in [l]the relief of the saints— [5]and this, not as we expected, but they [m]gave themselves first to the Lord and then by the will of God to us. [6]Accordingly, [n]we urged Titus that as he had started, so he should complete among you [o]this act of grace. [7][†]But as [p]you excel in everything—in faith, in speech, in knowledge, in all earnestness, and in our love for you [3]—[q]see that you excel in this act of grace also.

[8][†] [r]I say this not as a command, but to prove by the earnestness of others that your love also is genuine. [9]For you know the grace of our Lord Jesus Christ, that [s]though he was rich, yet for your sake he became poor, so that you by his poverty might become rich. [10]And in this matter [t]I give my judgment: [u]this benefits you, who [v]a year ago started not only to do this work but also to desire to do it. [11]So now finish doing it as well, so that your readiness in desiring it may be matched by your completing it out of what you have. [12][†]For if the readiness is there, it is acceptable [w]according to what a person has, not according to what he does not have. [13][†]For I do not mean that others should be eased and you burdened, but that as a matter of fairness [14]your abundance at the present time should supply [x]their need, so that their abundance may supply your need, that there may be fairness. [15]As it is written, [y]“Whoever gathered much had nothing left over, and whoever gathered little had no lack.”

Commendation of Titus

[16][†]But [z]thanks be to God, [a]who put into the heart of Titus the same earnest care I have for you. [17]For [b]he not only accepted our appeal, but being himself very earnest he is going [4] to you of his own accord.

[18][†]With him we are sending [5] [c]the brother who is famous among [d]all the churches for his preaching of the gospel. [19][†]And not only that, but he has been [e]appointed by the churches to travel with us as we carry out this act of [f]grace that is being ministered by us, [g]for the glory of the Lord himself and to show our good will. [20]We take this course so that no one should blame us about this generous gift that is being administered by us, [21]for [h]we aim at what is honorable [i]not only in the Lord's sight but also in the sight of man. [22]And with them we are sending our brother whom we have often tested and found earnest in many matters, but who is now more earnest than ever because of his great confidence in you. [23][†]As for Titus, he is [j]my partner and fellow worker for your benefit. And as for our brothers, they are messengers [6] of the churches, the glory of Christ. [24]So give proof before the churches of your love and of [k]our boasting about you to these men.

The Collection for Christians in Jerusalem

2 CORINTHIANS **9** Now [l]it is superfluous for me to write to you about [m]the ministry for the saints, [2]for I know your readiness, [n]of which I boast about you to the people of Macedonia, saying that Achaia has been ready [o]since last year. And your zeal has stirred up most of them. [3]But [p]I am sending [1] the brothers so that our boasting about you may not prove empty in this matter, so that you may be ready, [q]as I said you would be. [4]Otherwise, if some Macedonians [r]come with me and find that you are not ready, we would be humiliated—to say nothing of you—for being so confident. [5]So I thought it necessary to urge the brothers to go on ahead to you and arrange in advance for the [s]gift [2] you have promised, so that it may be ready [t]as a willing gift, [u]not as an exaction. [3]

The Cheerful Giver

[6][†]The point is this: [v]whoever sows sparingly will also reap sparingly, and whoever sows bountifully [4] will also reap bountifully. [7][†]Each one must give as he has decided in his heart, [w]not reluctantly or under compulsion, for [x]God loves a cheerful giver. [8]And [y]God is able to make all grace

abound to you, so that having all sufficiency [5] in all things at all times, you may abound in every good work. [9]As it is written,

> [z]"He has distributed freely, he has given to the poor;
> his righteousness endures forever."

[10][†]He who supplies [a]seed to the sower and bread for food will supply and multiply your seed for sowing and [b]increase the harvest of your righteousness. [11] [c]You will be enriched in every way to be generous in every way, which [d]through us will produce thanksgiving to God. [12]For the ministry of this service is not only supplying [e]the needs of the saints but is also overflowing in many thanksgivings to God. [13]By their approval of this service, [f]they [6] will glorify God because of your submission that comes from your [g]confession of the gospel of Christ, and the generosity of your contribution for them and for all others, [14]while they long for you and pray for you, because of the surpassing grace of God upon you. [15][†] [h]Thanks be to God for his inexpressible gift!

Paul Defends His Ministry

2 CORINTHIANS 10 [†] [i]I, Paul, myself entreat you, by the [j]meekness and gentleness of Christ—I who am humble when face to face with you, but bold toward you when I am away!— [2]I beg of you [k]that when I am present I may not have to show [l]boldness with such confidence as I count on showing against some who suspect us of walking according to the flesh. [3][†]For though we walk in the flesh, we are not waging war according to the flesh. [4]For the [m]weapons of [n]our warfare are not of the flesh but have [o]divine power [p]to destroy strongholds. [5]We destroy arguments and [q]every lofty opinion raised against the knowledge of God, and take every thought captive to [r]obey Christ, [6] [s]being ready to punish every disobedience, [t]when your obedience is complete.

[7] [u]Look at what is before your eyes. [v]If anyone is confident that he is Christ's, let him remind himself that just as [w]he is Christ's, [x]so also are we. [8][†]For even if I boast a little too much of [y]our authority, which the Lord gave for building you up and not for destroying you, I will not be

ashamed. [9][†]I do not want to appear to be frightening you with my letters. [10]For they say, “His letters are weighty and strong, but [z]his bodily presence is weak, and [a]his speech of no account.” [11]Let such a person understand that what we say by letter when absent, we do when present. [12][†]Not that we dare to classify or [b]compare ourselves with some of those who [c]are commending themselves. But when they measure themselves by one another and compare themselves with one another, they are [d]without understanding.

[13][†]But we will not boast [e]beyond limits, but will [f]boast only with regard to the area of influence God assigned to us, [g]to reach even to you. [14]For we are not overextending ourselves, as though we did not reach you. [h]For we were the first to come all the way to you with the gospel of Christ. [15][†]We do not boast beyond limit in the labors of others. But our hope is that [i]as your faith increases, our area of influence among you may be [j]greatly enlarged, [16]so that we may preach the gospel in lands beyond you, without boasting of work already done in another’s area of influence. [17][†]“Let [k]the one who boasts, boast in the Lord.” [18]For it is [l]not the one who commends himself who is approved, but the one [m]whom the Lord commends.

Paul and the False Apostles

2 CORINTHIANS **11** I wish you would bear with me in a little foolishness. Do bear with me! [2][†]For I feel a divine jealousy for you, since [n]I betrothed you to one husband, [o]to present you [p]as a pure virgin to Christ. [3][†]But I am afraid that [q]as the serpent deceived Eve by his cunning, your thoughts [r]will be led astray from a [s]sincere and [t]pure devotion to Christ. [4][†]For if someone comes and [u]proclaims another Jesus than the one we proclaimed, or if you receive a different spirit from the one you received, or if you accept [v]a different gospel from the one you accepted, you put up with it readily enough. [5][†]Indeed, I consider that [w]I am not in the least inferior to these super-apostles. [6][x]Even if I am unskilled in speaking, [y]I am not so in knowledge; indeed, in every way [z]we have made this plain to you in all things.

[7][†]Or [a] did I commit a sin in humbling myself so that you might be exalted, because [b] I preached God's gospel to you free of charge? [8][†]I robbed other churches by accepting support from them in order to serve you. [9][†]And when I was with you and was [c] in need, [d] I did not burden anyone, for the brothers who came from Macedonia [e] supplied my need. So I refrained and will refrain [f] from burdening you in any way. [10] [g] As the truth of Christ is in me, this boasting of mine [h] will not be silenced in the regions of Achaia. [11]And why? [i] Because I do not love you? [j] God knows I do!

[12]And what I am doing I will continue to do, [k] in order to undermine the claim of those who would like to claim that in their boasted mission they work on the same terms as we do. [13][†]For such men are [l] false apostles, [m] deceitful workmen, [n] disguising themselves as apostles of Christ. [14]And no wonder, for even Satan disguises himself as [o] an angel of light. [15][†]So it is no surprise if his servants, also, disguise themselves as [p] servants of righteousness. [q] Their end will correspond to their deeds.

Paul's Sufferings as an Apostle

[16][†]I repeat, [r] let no one think me foolish. But even if you do, accept me as a fool, so that I too may boast a little. [17]What I am saying [s] with this boastful confidence, [t] I say not as the Lord would [1] but as a fool. [18]Since [u] many boast according to the flesh, I too will boast. [19]For you gladly bear with fools, [v] being wise yourselves! [20][†]For you bear it if someone [w] makes slaves of you, or [x] devours you, or takes advantage of you, or puts on airs, or [y] strikes you in the face. [21][†]To my shame, I must say, [z] we were too weak for that!

But whatever anyone else dares to boast of—I am speaking as a fool—I also dare to boast of that. [22]Are they Hebrews? [a] So am I. Are they Israelites? So am I. Are they offspring of Abraham? So am I. [23]Are they [b] servants of Christ? [c] I am a better one—I am talking like a madman—with far greater labors, [d] far more imprisonments, [e] with countless beatings, and [f] often near death. [24][†]Five times I received at the hands of the Jews the [g] forty lashes less one. [25][†]Three times I was [h] beaten with rods. [i] Once I

was stoned. Three times I [j] was shipwrecked; a night and a day I was adrift
at sea; [26]on frequent journeys, in danger from rivers, danger from robbers,
[k] danger from my own people, [l] danger from Gentiles, [m] danger in the city,
danger in the wilderness, danger at sea, danger from false brothers; [27] [n] in
toil and hardship, through many a sleepless night, [o] in hunger and thirst,
often without food, [2] in cold and exposure. [28][†]And, apart from other
things, there is the daily pressure on me of my anxiety for [p] all the
churches. [29] [q] Who is weak, and I am not weak? Who is made to fall, and I
am not indignant?

[30][†] [r] If I must boast, I will boast of the things that show my weakness.
[31] [s] The God and Father of the Lord Jesus, [t] he who is blessed forever,
[u] knows that I am not lying. [32][†]At Damascus, the governor under King
Aretas [v] was guarding the city of Damascus in order to seize me, [33] [w] but I
was let down in a basket through a window in the wall and escaped his
hands.

Paul’s Visions and His Thorn

2 CORINTHIANS **12** [†]I must go on boasting. Though there is nothing to be
gained by it, I will go on to visions and [x] revelations of the Lord. [2][†]I know
a man [y] in Christ who fourteen years ago was [z] caught up to [a] the third
heaven—whether in the body or out of the body I do not know, [b] God
knows. [3]And I know that this man was caught up into [c] paradise—whether
in the body or out of the body I do not know, [b] God knows— [4]and he heard
things that cannot be told, which man may not utter. [5]On behalf of this man
I will boast, but on my own behalf I will not boast, [d] except of my
weaknesses— [6]though if I should wish to boast, [e] I would not be a fool, for
I would be speaking the truth; but I refrain from it, so that no one may think
more of me than he sees in me or hears from me. [7][†]So [f] to keep me from
becoming conceited because of the surpassing greatness of the
revelations, [1] [g] a thorn was given me in the flesh, [h] a messenger of Satan to
harass me, to keep me from becoming conceited. [8] [i] Three times I pleaded
with the Lord about this, that it should leave me. [9][†]But he said to me,
[j] “My grace is sufficient for you, for [k] my power is made perfect in

weakness.” Therefore I will boast all the more gladly of my weaknesses, so that [l]the power of Christ may rest upon me. [10][m]For the sake of Christ, then, [n]I am content with weaknesses, insults, hardships, persecutions, and calamities. For [o]when I am weak, then I am strong.

Concern for the Corinthian Church

[11][†][p]I have been a fool! You forced me to it, for I ought to have been commended by you. For I was [q]not at all inferior to these super-apostles, [r]even though I am nothing. [12][†][s]The signs of a true apostle were performed among you [t]with utmost patience, with signs and wonders and mighty works. [13][†]For in what were you less favored than the rest of the churches, except that [u]I myself did not burden you? Forgive me this wrong!

[14][†]Here [v]for the third time I am ready to come to you. And I will not be a burden, for [w]I seek not what is yours but you. For [x]children are not obligated to save up for their parents, but [y]parents for their children. [15][z]I will most gladly spend and be spent for your souls. If [a]I love you more, am I to be loved less? [16][†]But granting that [b]I myself did not burden you, I was crafty, you say, and got the better of you by deceit. [17]Did I take advantage of you [c]through any of those whom I sent to you? [18][d]I urged Titus to go, and sent [e]the brother with him. Did Titus take advantage of you? Did we not act in the same spirit? Did we not take the same steps?

[19]Have you been thinking all along that we have been defending ourselves to you? It is [f]in the sight of God that we have been speaking in Christ, and [g]all for your upbuilding, beloved. [20][†]For I fear that perhaps [h]when I come I may find you not as I wish, and that you may find me not as you wish—that perhaps there may be quarreling, jealousy, anger, hostility, slander, gossip, conceit, and disorder. [21][†]I fear that when I come again my God may humble me before you, and I may have to mourn over many of those [i]who sinned earlier and have not repented of the impurity, [j]sexual immorality, and sensuality that they have practiced.

Final Warnings

2 CORINTHIANS **13** [†] [k]This is the third time I am coming to you. Every charge must be established [l]by the evidence of two or three witnesses. [2][†] [m]I warned [n]those who sinned before and all the others, and I warn them now while absent, as I did when present on my second visit, that [o]if I come again I will not spare them— [3][†]since you seek proof that Christ [p]is speaking in me. He is not weak in dealing with you, but [q]is powerful among you. [4]For [r]he was crucified in weakness, but [s]lives by the power of God. For [t]we also are weak in him, but in dealing with you [u]we will live with him by the power of God.

[5][†]Examine yourselves, to see whether you are in the faith. [v]Test yourselves. Or do you not realize this about yourselves, that [w]Jesus Christ is in you?—unless indeed you fail to meet the test! [6]I hope you will find out that we have not failed the test. [7][†]But we pray to God that you may not do wrong—not that we may appear to have met the test, but that you may do what is right, though we may seem to have failed. [8]For we cannot do anything against the truth, but only for the truth. [9]For we are glad when [x]we are weak and you are strong. Your [y]restoration is what we pray for. [10]For this reason I write these things while I am away from you, that when I come [z]I may not have to be [a]severe in my use of [b]the authority that the Lord has given me for building up and not for tearing down.

Final Greetings

[11][†]Finally, brothers,[1] rejoice. [c]Aim for restoration, comfort one another,[2] [d]agree with one another, [e]live in peace; and the God of love and [f]peace will be with you. [12][†] [g]Greet one another with a holy kiss. [13] [h]All the saints greet you.

[14][†] [i]The grace of the Lord Jesus Christ and [j]the love of God and [k]the fellowship of the Holy Spirit be with you all.

Study Notes for 2 Corinthians

2 CORINTHIANS—NOTE ON 1:1–7:16 *Paul's Defense of His Ministry as an Apostle.* Paul's ministry reflects the work of the Holy Spirit.

FACT

Amen is the Greek form of the Hebrew word meaning "to confirm." The word is used throughout the Bible to affirm the truth of important statements (see 1:20). Paul often ends his letters with "Amen" (see Rom. 16:27), but here in 2 Corinthians he says it near the beginning of his letter.

---

2 CORINTHIANS—NOTE ON 1:1 **apostle of Christ Jesus**. See note on Rom. 1:1. The Greek word for "apostle" comes from the verb "to send out." It was used in the Greek OT for persons who had the authority of those who sent them (Ex. 3:10; Judg. 6:8; Jer. 1:7). **saints**. Literally, "holy" or "dedicated ones." All who belong to God are saints (see 1 Cor. 3:16–17; 5:1–6:20; 2 Cor. 6:14–7:1). **Corinth** was 46 miles (74 km) west of Athens. A Roman colony, it was the most influential city of the province of Achaia.

2 CORINTHIANS—NOTE ON 1:2 **Grace**. A wordplay on the normal Greek greeting. Whereas the Greeks said, "Hello" (Greek *charein*), the Christians said, "Grace" (Greek *charis*). **peace**. The profound well-being that comes from resting in God's sovereignty and mercy (see note on John 14:27).

2 CORINTHIANS—NOTE ON 1:3–11 Paul offers praise to God as he introduces the main themes to follow.

2 CORINTHIANS—NOTE ON 1:3 **God and Father of our Lord Jesus Christ**. These titles describe Yahweh's relationship to Jesus and Jesus' relationship to his people.

2 CORINTHIANS—NOTE ON 1:4 **us . . . our**. Most of the plural first-person pronouns in 2 Corinthians ("we," "us," "our") seem to refer to Paul himself (see v. 8; 7:5–7). At times these plurals may also include Timothy (1:1), other ministry partners (vv. 19, 21), or Christians generally (5:1–10). In this verse, Paul probably uses the plural to indicate that he represents both the apostolic office and believers generally.

2 CORINTHIANS—NOTE ON 1:5 **Christ's sufferings** refers not to Jesus' unique atonement for sin (Rom. 5:8–10) but to Paul's sufferings in imitation of Christ. Paul endured these sufferings in faithfulness to God and for the sake of God's people.

2 CORINTHIANS—NOTE ON 1:6–7 **it is for your comfort**. The opponents maintained that Paul's sufferings disqualified him as an apostle. Paul maintains that God uses his sufferings to strengthen other believers.

2 CORINTHIANS—NOTE ON 1:8 **Asia** may refer back to Paul's suffering in Ephesus (1 Cor. 15:32). That Paul was **burdened** and **despaired** in Asia points forward to 2 Cor. 4:8, 17 (see note on 4:17–18).

2 CORINTHIANS—NOTE ON 1:10 Biblical **hope** is absolute confidence in God's promises for the future (v. 10) based on his faithfulness in the past (v. 9).

2 CORINTHIANS—NOTE ON 1:12–2:17 Paul offers a detailed defense of why he had changed his mind more than once about returning to Corinth. The process included: (1) an initial plan to visit Macedonia first, then Corinth (1 Cor. 16:5); (2) a subsequent plan to visit Corinth first, then Macedonia (2 Cor. 1:15); and finally (3) a decision to avoid "another painful visit" to Corinth, so that he went, by way of Troas, to Macedonia first (1:23; 2:1).

2 CORINTHIANS—NOTE ON 1:14 **The day of our Lord Jesus** assigns to Jesus the divine and messianic role of judge that God the Father holds on "the day of the LORD" (e.g., Isa. 13:9; Joel 1–3; Zechariah 12–14; see 1 Cor. 5:5; 2 Pet. 3:10).

2 CORINTHIANS—NOTE ON 1:15–16 **first . . . on my way to Macedonia, and to come back to you from Macedonia . . . on my way to Judea**. Originally, Paul had planned to travel from Ephesus through Macedonia to Corinth (see map) on his way back to Jerusalem (1 Cor. 16:5–9). In the meantime, he sent Timothy to visit the Corinthians (Acts 19:22; 1 Cor.

16:10–11). When Timothy arrived in Corinth, he found the church in turmoil. When Paul learned of this he decided to go immediately to Corinth to resolve the issues, then travel on to Macedonia before returning to Corinth for a second visit on his way to Jerusalem. **a second experience of grace**. Some think this refers to a second opportunity to contribute to the collection for the believers in Jerusalem (see 2 Corinthians 8–9). Contributing to others' needs is called "grace" because it is made possible by God's grace in the lives of those who give (8:1, 4, 6–9, 19; 9:6–14). Others see this as a reference to the added blessings from God that would come from another visit by Paul.

2 CORINTHIANS—NOTE ON 1:18–19 Paul can affirm that his **word . . . was not Yes and No, but in him** (Christ) **it is always Yes** because his change of plan was within God's will.

2 CORINTHIANS—NOTE ON 1:20 God's **promises** find their fulfillment in Christ. Thus the OT Scriptures should be read as pointing to Christ (see the Overview of the Bible). Paul expresses his agreement—that is, his **Amen**. He confirms what God has done through Christ (**through him**) by preaching Christ (v. 19) and by behaving in a Christlike way toward the Corinthians. This included changing his plans in order to minister to them.

2 CORINTHIANS—NOTE ON 1:21–22 To be **anointed** is to be set apart and gifted by God. This is symbolized in the OT by the pouring of olive oil as a sign of God's rich provision. **seal**. A mark of ownership. See note on John 6:27. **guarantee**. A financial term referring to the first installment paid as a pledge to complete the purchase. The **Spirit** comes as God's pledge to complete ("pay in full") the final redemption of his people at the end of the age (see Rom. 8:11).

2 CORINTHIANS—NOTE ON 1:23–2:4 Paul makes clear that just as his first change of plans was a Christlike act in accordance with the promises of God, so too his decision not to come but to send them a "tearful letter" was an expression of God's love to them in Christ (2:3–4).

2 CORINTHIANS—NOTE ON 1:23 **to spare you**. Paul did not return immediately to Corinth. He wanted to spare them God's punishment.

2 CORINTHIANS—NOTE ON 2:1–2 painful visit. Paul’s visit turned out to be “painful” because of the church’s open rebellion against him (see vv. 5–8; 7:8–13; 11:4).

2 CORINTHIANS—NOTE ON 2:4 Paul wrote a severe letter that called the Corinthians to repentance (see 7:8–9).

2 CORINTHIANS—NOTE ON 2:5–11 The majority in Corinth had expressed their repentance by punishing the leader of the rebellion against Paul. Paul now calls them to follow his own Christlike example toward them by extending mercy to the offender, lest Satan have his way once again in the church.

2 CORINTHIANS—NOTE ON 2:6 punishment. Mostly likely exclusion from the fellowship of the church (compare 1 Cor. 5:2, 5, 13).

2 CORINTHIANS—NOTE ON 2:11 Satan’s **designs** are to destroy the mutual forgiveness, love, and unity that is to characterize God’s people (see 5:16–6:2).

The Believer’s Apparent (Temporal) Defeat and Actual (Spiritual) Victory

The Believer’s Apparent (Temporal) Defeat	The Believer’s Actual (Spiritual) Victory
For we were so utterly burdened beyond our strength that we despaired of life itself. Indeed, we felt that we had received the sentence of death (1:8–9).	He delivered us from such a deadly peril, and he will deliver us. On him we have set our hope that he will deliver us again (1:10).
When I came to Troas to preach the gospel of Christ . . . my spirit was not at rest . . . (2:12–13).	But thanks be to God, who in Christ always leads us in triumphal procession . . . (2:14).
We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed; always carrying in the body the death of Jesus, so that the life of Jesus may also be manifested in our bodies (4:8–10).	Though our outer self is wasting away, our inner self is being renewed day by day. For this light momentary affliction is preparing for us an eternal weight of glory beyond all comparison, as we look not to the things that are seen but to the things that are unseen (4:16–18).
A thorn was given me in the flesh, a messenger of Satan to harass me, to keep me from becoming conceited (12:7).	But [the Lord] said to me, “My grace is sufficient for you, for my power is made perfect in weakness” (12:9).

---

2 CORINTHIANS—NOTE ON 2:12–17 These verses explain some of Paul’s actions behind writing 2 Corinthians (vv. 12–13; see also 7:5–16). They also reintroduce the letter’s main theme (2:14–17).

The Sufficiency of God in 2 Corinthians

2:16	Who is sufficient for these things?
3:5	Not that we are sufficient in ourselves . . .
3:5	but our sufficiency is from God
12:9	“My grace is sufficient for you . . .”

---

2 CORINTHIANS—NOTE ON **2:12–13** Paul **came to Troas** after leaving Ephesus for Macedonia, hoping to meet sooner with his coworker **Titus**. He had sent Titus to Corinth to present the “tearful letter” (vv. 3–4; see ch. 7). Despite a good response to the gospel in Troas (**a door was opened for me in the Lord**), when Titus failed to show up, Paul’s **spirit was not at rest**. He was concerned over the welfare of Titus and the church in Corinth (see 7:5–7; 11:28).

2 CORINTHIANS—NOTE ON **2:14** **leads us in triumphal procession**. Most interpreters think this refers to the grand victory parades celebrated in Rome after great battles. Here God is portrayed as the sovereign victor. Christ is the general, leading the victory procession. Paul is “captured” by Christ but now joyfully follows him. This picture reflects an ongoing theme throughout 2 Corinthians: the contrast between the believer’s apparent defeat and his actual (spiritual) victory.

2 CORINTHIANS—NOTE ON **2:15–16a** **aroma . . . fragrance**. Some believe this refers to the incense spread along the streets during the triumphal procession (see note on v. 14). However, the terms used here are used often in the Greek OT to refer to the aroma of a sacrifice pleasing to God (e.g., Ex. 29:25). Christ is pictured as the primary sacrifice. Paul’s offering of his entire life to God (compare Rom. 12:1; Heb. 13:15–16) can then be seen as an extension of Christ’s death (see 2 Cor. 1:5). It is the aroma **of Christ to God**. **from death to death . . . from life to life**. Some dislike Paul’s life and message. This leads to their own condemnation. Others are attracted by the Christlike beauty seen in Paul and his message. Their acceptance of his message leads to their own eternal life.

2 CORINTHIANS—NOTE ON **2:16b–17** **Who is sufficient for these things?** The implied answer clearly is “No one.” Our “sufficiency” comes only from God by means of his grace. Some of Paul’s opponents demanded payment

for their ministries as if they were **peddlers of God’s word** (see 11:7–15; 12:13–16). In contrast, Paul’s commitment to support himself brought with him many hardships (see 1 Cor. 4:11–13; 15:10; 2 Cor. 6:5; 11:23).

2 CORINTHIANS—NOTE ON 3:1–6 Paul makes it clear that, as an apostle, he was called to mediate the Spirit in fulfillment of the new covenant.

FACT

A new covenant. God wrote the first covenant, the law, on stone tablets (Ex. 24:12). The new covenant is “written” on hearts (2 Cor. 3:2–3; see Jer. 31:31–34; Ezek. 11:19). In other words, the Spirit changes believers’ hearts to enable them to obey God.

2 CORINTHIANS—NOTE ON 3:1 Paul expects a negative answer to his two rhetorical questions, since his claim to be an apostle is not an empty boast (he does not **commend** himself). His claim of apostleship is supported by the Spirit and by his ministry of suffering. For the theme of “commendation” in 2 Corinthians, see notes on 4:2; 6:4; 10:12; 10:17–18.

2 CORINTHIANS—NOTE ON 3:2–3 **letter from Christ**. By the Corinthians’ changed lives, Christ testifies to Paul’s true apostleship because he is the one who brought the gospel to them (**delivered by us**). **on tablets of stone**. See Ex. 24:12; Deut. 9:10. **on tablets of human hearts**. See Ezek. 11:19; 36:26.

2 CORINTHIANS—NOTE ON 3:5 **sufficiency is from God**. Paul’s sufficiency as an apostle echoes the accounts of the callings of the OT prophets (see Judg. 6:11–24; Isa. 6:1–8; Jer. 1:4–10; Ezek. 1:1–3:11).

2 CORINTHIANS—NOTE ON 3:6 **ministers**. Whereas “apostle” refers to Paul’s authoritative *office*, “minister” (or “servant”) refers to how he carries out his work. He can share this role with non-apostles (e.g., 4:1; 5:18; 1 Cor. 3:5). Here “minister” refers to Paul’s role of mediating the Spirit as promised in the new covenant (Jer. 31:33–34; Ezek. 36:25–27). **the letter kills, but the Spirit gives life**. Compare Rom. 2:29 and 7:6, the other two NT occurrences of this contrast. The letter kills since it announces God’s will without granting the power to keep it. This brings people under God’s judgment as covenant breakers. The Spirit alone gives life because only the Spirit can change the heart, enabling God's people to keep his commands.

2 CORINTHIANS—NOTE ON 3:7–9 Moses' ministry is described as a **ministry of death** because Israel would not obey the law (see Ex. 32:9; 34:9) and so received **condemnation** (2 Cor. 3:9). The giving of the law was accompanied by so much glory that **the Israelites could not gaze at Moses' face**. See Ex. 34:29–35.

2 CORINTHIANS—NOTE ON 3:10–11 Now that the new covenant has come, the old covenant **has come to have no glory at all**, since God is no longer revealing himself through it. The glory of the new covenant also **surpasses** that of the old in that the new covenant is a **permanent**, everlasting covenant.

2 CORINTHIANS—NOTE ON 3:12–18 If Paul's ministry announces life, not death, then why are the majority of the Jews in Paul's day still rejecting it? Does Israel's rejection of Paul's message call the gospel itself into question? Paul answers these questions in this next section.

2 CORINTHIANS—NOTE ON 3:12 Paul's confident expectation (his **hope**) is that God is pouring out the Spirit to change people's hearts.

2 CORINTHIANS—NOTE ON 3:13 **Veil** is the key concept in vv. 13–18. **so that the Israelites might not gaze at the outcome of what was being brought to an end**. This explains why Moses veiled his face (Ex. 34:33, 35). The most likely interpretation is that Moses put a veil over his face so the Israelites would not see that the glory was gradually fading. This fading signified the temporary nature of the old covenant.

2 CORINTHIANS—NOTE ON 3:14–15 Despite Paul's ministry, Israel's **minds**, which **were hardened** in Moses' day (Ex. 32:9; 33:3, 5; 34:9), remained so **to this day**. See also Deut. 29:4; Isa. 29:10. This is seen by the fact that **that same veil remains unlifted** in Paul's day **whenever Moses is read**. Here Paul uses Moses' veil as a symbol for the people's hardened condition. This hardness kept most Jews in Paul's day from recognizing that the law of Moses itself points to Jesus as the Messiah.

2 CORINTHIANS—NOTE ON 3:17 **the Lord is the Spirit**. Paul seems to be saying that the Christian's experience of the ministry of the Spirit under the new covenant (vv. 3–8) is parallel to Moses' experience of God the Father under the old covenant. The Spirit (under the new covenant) sets one free from the veil of hard-heartedness (vv. 12–15). Paul regularly distinguishes Christ from the Holy Spirit in his writings. That is surely the case here, since later in this verse he speaks of **the Spirit of the Lord**. **There is freedom** most likely refers to the many kinds of freedom that come with salvation in Christ and with the presence of the Holy Spirit. These include freedom from condemnation, guilt, sin, death, the old covenant, and blindness to the gospel. It also includes access to the loving presence of God.

2 CORINTHIANS—NOTE ON 3:18 **with unveiled face, beholding the glory of the Lord**. As a result of seeing the Lord through the ministry of the **Spirit**, the believer is **being transformed** (over time) **into the same image** of God that was distorted at the fall (see Gen. 1:26–27; 2 Cor. 5:17; also 1 John 3:2). The "image" of God includes every way in which humans are like God. This includes their moral character, their knowledge, their many God-given abilities, and their rule over creation (see Gen. 1:26–28).

2 CORINTHIANS—NOTE ON 4:1–6:13 Paul explains why he does not become discouraged in his ministry, despite his many afflictions (4:1, 16; 5:6). He then goes on to discuss further the message and character of the new covenant ministry itself (5:11–6:13).

FACT

Treasure in jars of clay (4:7). Paul used this word picture to contrast believers' knowledge of the gospel ("treasure") with the hardships and weaknesses believers experience daily (see Ps. 30:12; Isa. 30:14).

2 CORINTHIANS—NOTE ON 4:2 Paul is not motivated by money (2:17). He does not crave human approval (Gal. 1:10). Thus, Paul refused to **tamper with God's word** by watering it down or changing it to suit what people want to hear (compare 2 Tim. 4:3). (The Greek word for "tamper" was also used to describe diluting wine.) Rather, Paul's **open statement of the truth** shows that he does not proclaim a "secret" or hidden gospel.

2 CORINTHIANS—NOTE ON 4:3–5 **If our gospel is veiled** refers to the hardened heart that makes it impossible for some to recognize Jesus as the Messiah (see 3:12–15). **The god of this world** refers to Satan. **the light of the gospel of the glory of Christ**. The gospel shows how Christ's death on the cross makes it possible for God's people to be in his presence. This gospel is both proclaimed and modeled by Paul (see 1 Cor. 2:1–5). See further the contrast between Paul's attitudes and actions and those of his opponents (2 Cor. 11:4).

2 CORINTHIANS—NOTE ON 4:6 Paul uses the creation of **light** in Gen. 1:3 to picture conversion as the dawning of the new creation in this fallen world. **the glory of God in the face of Jesus Christ**. To know the glory of Christ (2 Cor. 4:4) is to encounter the life-transforming glory of God.

2 CORINTHIANS—NOTE ON 4:7 **treasure**. A reference to the "knowledge of the glory of God in the face of Christ" (v. 6) as the content of the gospel (v. 4). **jars of clay**. A common metaphor in the ancient world for human weakness (see Ps. 31:12; Isa. 30:14). This verse restates the central thesis of 2 Corinthians as seen in 1:3–11 and 2:14–17: God triumphs amid human weakness (see 1 Cor. 1:27; 2 Cor. 12:5–9; 13:4).

2 CORINTHIANS—NOTE ON 4:11–12 Paul's suffering and endurance are intended to bring about resurrection **life** among the Corinthians as they learn to trust God during difficulty (see 1:6–7).

2 CORINTHIANS—NOTE ON 4:13 **the same spirit of faith**. Most interpreters have understood "spirit" to refer not to the Holy Spirit but to the attitude of trust in spite of affliction that Paul shared with David (see Ps. 116:10).

2 CORINTHIANS—NOTE ON 4:16 **Outer self . . . inner self** describes the contrast between Paul's life of suffering in this present evil age (his outer self) and the moral and spiritual transformation of his life into the image of God (his inner self; see 3:18). See Rom. 6:5–6; Eph. 3:16; 4:20–24; Col. 3:5–14.

2 CORINTHIANS—NOTE ON 4:17–18 Earlier, Paul's suffering was a burden too heavy to carry (1:8). Now it is a **light momentary affliction** in view of the **eternal weight of glory beyond all comparison** (see Rom. 8:18). Far from harming him permanently, the difficulty **is preparing** him to receive a great eternal reward. **the things that are seen**. Paul's suffering and all the shortcomings of this present age. **the things that are unseen**. The full restoration of all things at the final resurrection.

2 CORINTHIANS—NOTE ON 5:1 **the tent that is our earthly home**. Present human bodies, which will die. **building from God . . . eternal in the heavens**. The resurrection body that believers will receive on the last day (see 1 Thess. 4:13–18; Rev. 21:1–22:5).

2 CORINTHIANS—NOTE ON 5:2–4 Paul longs for the resurrection (that is, being **further clothed**; see v. 1) in order to **not be found naked** or **unclothed**. This likely refers to the intermediate state in which believers' spirits are with God but they do not yet have their resurrected bodies.

2 CORINTHIANS—NOTE ON 5:5 **the Spirit as a guarantee**. The presence of the Spirit in Christians' lives now is the down payment or guarantee that they will receive resurrection bodies when Jesus returns.

2 CORINTHIANS—NOTE ON 5:6 **at home . . . away**. See note on v. 8.

2 CORINTHIANS—NOTE ON 5:7 **walk by faith, not by sight**. Trusting in God's promises (4:18–5:1).

2 CORINTHIANS—NOTE ON 5:8 **away from the body and at home with the Lord**. Paul expects that, when he dies, his spirit will go immediately into Christ's presence. He will remain in that state until the day of resurrection (compare Phil. 1:23; Heb. 12:23).

2 CORINTHIANS—NOTE ON 5:9 **we make it our aim to please him**. See Eph. 5:10; Col. 3:20; Heb. 13:21; by contrast, Paul fears displeasing God; see 2 Cor. 5:11; also Eph. 4:30.

2 CORINTHIANS—NOTE ON 5:10 **the judgment seat of Christ**. The "judgment seat" in the Roman courtroom was where the governor sat while giving verdicts. In the coming age, Christ will judge as God the Father's representative. He will rule the kingdom that the Father has given him (see Rom. 14:10–12). **so that each one may receive what is due for what he**

has done . . . whether good or evil. Present-day actions have eternal consequences.

2 CORINTHIANS—NOTE ON **5:11–6:2** Paul offers one of his most extensive descriptions of the motivation (5:11–15), content (5:16–19), and call of the new covenant ministry.

2 CORINTHIANS—NOTE ON **5:11** **the fear of the Lord**. See 7:1; see note on Acts 5:5.

2 CORINTHIANS—NOTE ON **5:12** On Paul's **commending** himself, see note on 4:2.

2 CORINTHIANS—NOTE ON **5:13** **if we are beside ourselves . . . if we are in our right mind**. This possibly responds to some Corinthians calling Paul crazy. Paul's motivation is to please Christ (v. 9), so his goal is to persuade others (v. 11b). It is not to urge others to seek exotic religious experiences.

2 CORINTHIANS—NOTE ON **5:14–15** **one has died for all, therefore all have died**. By Christ's death, the death penalty for sin (see Gen. 2:17) has been paid for all those who trust in him (see Rom. 3:21–26; 1 Cor. 15:3). **the love of Christ controls us**. See Titus 2:11–14.

2 CORINTHIANS—NOTE ON **5:16** **Regard no one according to the flesh**, that is, according to worldly standards and values which claim that one's present physical life is all that matters. Before Paul's conversion, he **regarded Christ according to the flesh**. He considered Christ to be a false messiah whose suffering and death were punishment from God (see Deut. 21:23).

2 CORINTHIANS—NOTE ON **5:17** The redemption of a people who live for Christ by living for others is the beginning of the **new creation** (see Isa. 43:18–19; 65:17–23; 66:22–23). This new creation also begins Israel's final restoration from God's judgment in the exile (see the context of Isa. 43:1–21; 65:17–25).

2 CORINTHIANS—NOTE ON **5:18–20** **reconciliation**. These verses outline (1) the *basis* of Paul's apostolic ministry of the new covenant (Paul's own reconciliation to God through Christ); (2) its *consequence* (his ministry and message of reconciliation to the world for Christ); (3) its essential *content* (the forgiveness of sins because of Christ's death); and (4) its *call* (**on behalf of Christ, be reconciled to God**). **ambassadors for Christ**. Paul is God's prophetic minister of the new covenant (3:4–6). He announces God's "peace treaty" (see Isa. 53:5) with those who will trust in Christ to free them from the penalty and power of sin (2 Cor. 5:14–15; see Rom. 5:11).

2 CORINTHIANS—NOTE ON 5:21 This verse is one of the most important in all of Scripture for understanding the meaning of the atonement and justification. The one **who knew no sin** is Jesus Christ (v. 20), and **he** (God) **made him** (Christ) **to be sin**. God the Father made Christ to be *viewed and treated* as "sin" even though Christ himself never sinned (Heb. 4:15; see Gal. 3:13). **For our sake**. God viewed and treated "our" sin as if it belonged to Christ himself. Thus Christ "died for all" (2 Cor. 5:14) and became our substitute. Christ took the punishment that we deserved (1 Pet. 2:24). The background for this is Isaiah 53, the most lengthy and detailed OT prophecy of Christ's death. It contains several parallels to 2 Cor. 5:21. **so that in him we might become the righteousness of God**. Just as God gave our sin and guilt to Christ ("he made him to be sin") so God also gives Christ's righteousness to all who believe in Christ. God now views and treats believers as having the legal status of "righteousness." See further notes on Rom. 5:18; 10:3; 10:6–8; see also Isa. 53:11.

FACT

What does it mean to be "reconciled"? To be reconciled means to be reunited with someone from whom one has been alienated. Forgiveness can lead to restored fellowship. Sin leads to alienation from God, but through Christ we can be forgiven and reconciled to God. "Be reconciled to God" (5:20) is thus a wonderful invitation to the gospel (see also Rom. 5:11).

2 CORINTHIANS—NOTE ON 6:1 The **grace of God** comes through the death of Christ (5:14–19). Those who turn back from Christ show that their initial, apparent acceptance of God's grace was not real but **in vain**.

2 CORINTHIANS—NOTE ON 6:2 By quoting Isa. 49:8, Paul identifies his apostolic ministry with Isaiah's prophetic role. Both call Israel to repentance and perseverance in view of the coming **day** of redemption and judgment (**salvation**).

2 CORINTHIANS—NOTE ON 6:3–13 Paul defends his ministry as an apostle by once again calling attention to his faithfulness amid the changing circumstances of his apostolic life. Paul's ministry reflects God's power in spite of human weakness.

2 CORINTHIANS—NOTE ON 6:4 **we commend ourselves in every way**. Not only by victories but also by enduring hardship, Paul gives testimony to the truthfulness of his apostolic ministry. See note on 4:2.

2 CORINTHIANS—NOTE ON 6:7 **weapons of righteousness for the right hand and for the left**. The spiritual weapons God provides (see Eph. 6:11). Paul may have in mind a weapon for offense (usually a sword, on the right; see Eph. 6:17), and one for defense (usually a shield, on the left; see Eph. 6:16).

2 CORINTHIANS—NOTE ON 6:13 Paul calls those Corinthians still in rebellion against him his spiritual **children** (see 1 Cor. 4:14–15; 2 Cor. 12:14–15). He asks them to respond to him the way he has responded to them.

2 CORINTHIANS—NOTE ON 6:14 **Do not be unequally yoked with unbelievers**. This command, which is Paul's main point in 6:14–7:1, will be restated in different words at the end of the section (7:1). The Greek word can mean either "yoked" or crossbred (Lev. 19:19). In this context, it refers especially to those still rebelling against Paul.

2 CORINTHIANS—NOTE ON 6:15 **Belial**. This name for Satan was used in Judaism in Paul's day. It was often used to stress Satan as an opponent of God's. This fits Paul's concern with his opponents.

2 CORINTHIANS—NOTE ON 6:16 **idols**. See note on Rom. 1:23. **we are the temple of the living God**. The word for temple refers to the Most Holy Place. There God's presence was shown over the ark of the covenant. This equation of believers with the Most Holy Place (see also 1 Cor. 3:16) reflects the amazing reality of the new covenant: God dwells directly and immediately in the midst of his people. **as God said**. This one phrase introduces six OT quotations in 2 Cor. 6:16c–18. Taken together, these OT texts support the commands of v. 14 and 7:1. The first quotation combines Lev. 26:11–12 with Ezek. 37:27.

2 CORINTHIANS—NOTE ON 6:17–18 **Therefore**. Paul explains what it means to be the new covenant people of God with three commands from Isa. 52:11 and three promises from Ezek. 20:34; 2 Sam. 7:14; and Isa. 43:6.

2 CORINTHIANS—NOTE ON 7:1 **The fear of God**, that is, reverent obedience, is the only way to live wisely (Prov. 1:7, 29; 8:13).

2 CORINTHIANS—NOTE ON 7:2–4 Paul resumes the exhortation from 6:11–13. The Corinthians are to side with Paul and reject the false teachers (see 6:14–7:1).

2 CORINTHIANS—NOTE ON 7:5 Paul goes back to the topic from 2:13.

2 CORINTHIANS—NOTE ON 7:6–9 Titus reported that the Corinthians had fully repented and had turned back to Paul, and therefore back to the gospel. This news comforted Paul.

FACT

Titus (7:6) was Paul’s coworker (8:23). He had the unenviable task of delivering a severe letter from Paul to the Corinthians. Thankfully, the majority of the Corinthians repented of the sins that had prompted Paul’s letter (7:7). Paul later wrote to Titus in Crete, where he was establishing churches.

2 CORINTHIANS—NOTE ON 7:10 **repentance**. Regret for having lost God’s approval, which leads to a commitment to reverse one’s conduct and live for God (5:6–10, 15). **worldly grief**. Grief brought about by losing the world’s approval. This leads to trying to regain that approval, and this **produces death**, or divine judgment.

2 CORINTHIANS—NOTE ON 7:11–12 The Corinthians’ response to the letter Paul **wrote to** them demonstrated that they belonged to God.

2 CORINTHIANS—NOTE ON 7:13–14 Paul had boasted to Titus that the Corinthians were truly a work of the Spirit. Their response showed that he was correct.

2 CORINTHIANS—NOTE ON 7:16 Paul is confident that the Corinthians will do what he asks.

2 CORINTHIANS—NOTE ON 8:1–9:15 *Paul's Appeal to the Repentant Church Regarding the Collection.* In view of 7:2–16, Paul encourages the church to complete the collection that they had begun earlier for the suffering believers in Jerusalem (see Rom. 15:25–32; 1 Cor. 16:1–4; Gal. 2:9–10).

2 CORINTHIANS—NOTE ON 8:1 **the grace of God . . . given among the churches of Macedonia**. A reference to the generosity of the churches in the region of Philippi, Thessalonica, and Berea (see Acts 16:9–17:15; 18:5; 19:21–22, 29; 20:1–4; 27:2). Paul calls the collection an act of "grace" because contributing to the needs of others is made possible by God's gifts (2 Cor. 8:1, 4, 19; see also 8:9; 9:8).

2 CORINTHIANS—NOTE ON 8:2–5 **not as we expected**. God's grace was shown since the Macedonians gave even though they were poor. **gave themselves first to the Lord**. The Macedonians recommitted their lives. **and then . . . to us**. They offered money and any other personal help they could give Paul.

2 CORINTHIANS—NOTE ON 8:7 **faith . . . speech . . . knowledge**. A reference to the Corinthians' spiritual gifts (see 1 Cor. 1:5; 8:1–7; 12:8–10; 14:19).

2 CORINTHIANS—NOTE ON 8:8–10 **not as a command**. Giving to the Lord's work must be voluntary. **was rich . . . became poor**. A reference to Christ's status as the eternal Son of God in heaven (John 1:1–3; Gal. 4:4; Phil. 2:6) and the humility of his life on earth, including his death (Phil. 2:7–8). He did these things so that believers **might become rich** (might have salvation and all its benefits).

2 CORINTHIANS—NOTE ON 8:12 **according to what a person has**. Paul did not pressure people to give what they did not have or could not afford to give.

2 CORINTHIANS—NOTE ON 8:13–14 **fairness . . . fairness**. Paul was asking that Corinth do its fair share in meeting the extreme needs of the Christians in Jerusalem. **At the present time** the Gentile believers can contribute financially, while the Jewish believers can contribute leadership and the ministry of the gospel (see Rom. 11:11–12, 25–26, 30–32).

FACT

Doing your fair share. In chs. 8–9, Paul asked the Corinthians to contribute money to his collection for poor Christians in Jerusalem. Paul did not expect them to give so much that they would be "burdened"; he only asked that they do their fair share (8:13–14).

2 CORINTHIANS—NOTE ON 8:16 Once again, Paul's **thanks . . . to God** begins a new section (compare 1:3; 2:14).

2 CORINTHIANS—NOTE ON 8:18 The identity of the **famous . . . brother** is unknown.

2 CORINTHIANS—NOTE ON 8:19–22 **ministered by us. . . . administered by us**. This same phrase appears in 3:3 to describe Paul's new covenant ministry of the Spirit ("delivered by us"). This shows that the collection for the needy in Jerusalem was an essential part of the apostolic ministry of the gospel. **so that no one should blame us**. As Paul delivers the gift to Jerusalem, a team of men well known for their integrity will travel with him. Their presence will protect Paul from charges that he stole from the collection and also provide protection from robbers. See chart.

2 CORINTHIANS—NOTE ON 8:23 **the glory of Christ**. The delegates' love reflects Christ's love for his people (v. 9). It results from their having encountered the glory of God through Christ (3:18; 4:4–6).

2 CORINTHIANS—NOTE ON 9:6 **sows bountifully**. Paul expands a well-known proverb, "You reap what you sow" (e.g., Job 4:8; Gal. 6:7). God provides opportunities to give generously. Those who sow generously will also **reap bountifully** in terms of bearing fruit for God's kingdom (2 Cor. 9:11).

FACT

More than simple charity. From the Jerusalem church, the good news about Christ had spread to the Gentile world. Paul's collection (chs. 8–9) was an opportunity for Gentile believers to show gratitude to their Jewish brothers and sisters in Christ (see Rom. 15:27).

---

2 CORINTHIANS—NOTE ON **9:7–8** **God loves** ("approves of") **a cheerful giver** (see Deut. 15:10; Rom. 12:8).

2 CORINTHIANS—NOTE ON **9:10** God will **increase the harvest** in terms of increasing **your righteousness**. Thus the quoted OT texts (Isa. 55:10; Hos. 10:12) refer specifically to the provision of God's Word for the salvation of his people.

2 CORINTHIANS—NOTE ON **9:15** The Corinthians' gift reflects the **inexpressible gift** God has given believers in Christ (see 8:9; Rom. 8:32).

2 CORINTHIANS—NOTE ON **10:1–13:10** *Paul's Appeal to the Rebellious Minority in Corinth.* In the third major section of his letter, Paul directly appeals to those who are still rejecting his gospel and apostolic authority. During his third visit, Paul will be forced to judge those who have not repented (10:6; 12:20–21; 13:1–10).

FACT

Problems in Corinth. Paul's second visit to Corinth was a painful one. The Corinthians had accepted false teachers, and they openly rebelled against Paul and the gospel. Grieved, he left and sent them a severe letter (now lost). Paul now warns them that during his third visit he will be forced to judge those who have not repented from their sins (10:2; 12:20–21; 13:10).

---

2 CORINTHIANS—NOTE ON **10:1–11** Paul responds to criticism of his humble appearance (vv. 1–6) and his refusal to use impressive public speaking techniques (vv. 7–11; see 1 Cor. 2:1–5).

2 CORINTHIANS—NOTE ON 10:1 the meekness and gentleness of Christ. Christ's willingness to allow time for repentance before he returns to judge (see 2 Pet. 3:8–10). **I who am humble when . . . with you, but bold toward you when I am away**. Paul probably quotes accusations made by his opponents (see 2 Cor. 10:10).

2 CORINTHIANS—NOTE ON 10:3–4 The weapons of Paul's **warfare are not** physical but spiritual, such as prayer, the Word of God, faith, and the power of the Holy Spirit. By the Spirit Paul tears down the **strongholds** of wrong thinking and behavior in the lives of those who resist his authority.

2 CORINTHIANS—NOTE ON 10:8 for building you up and not for destroying you. "Building up" the church is a common Pauline description of new covenant ministry (see Rom. 14:19; 15:2; 1 Cor. 3:9–14; 14:3–5).

2 CORINTHIANS—NOTE ON 10:9–11 absent . . . present. See note on v. 1.

2 CORINTHIANS—NOTE ON 10:12–18 Paul now turns to reestablishing his authority in Corinth by (1) defining the proper standard for apostolic authority and (2) demonstrating that his ministry actually meets that standard, while his opponents' ministry does not.

2 CORINTHIANS—NOTE ON 10:12 Paul's opponents recommend **one another** by comparing their abilities, spiritual gifts, and experiences. These are irrelevant for establishing apostolic authority in a church.

2 CORINTHIANS—NOTE ON 10:13–14 In contrast to his opponents, Paul does **not boast beyond limits** (that is, beyond the sphere of his God-given apostolic authority). His apostolic authority in Corinth (**the area of influence God assigned to us**) was based on God sending Paul to establish the church in Corinth (**to reach . . . you**). See 1 Cor. 4:15; 2 Cor. 3:1–3.

2 CORINTHIANS—NOTE ON 10:15–16 lands beyond. Paul's aim is to plant churches in areas where the gospel has never been proclaimed (see Rom. 10:14–17). These false teachers try to *change* the gospel in places where it has already been established (**another's area**).

2 CORINTHIANS—NOTE ON 10:17–18 Paul supports his boasting as an apostle (vv. 12–16) by citing Jer. 9:23–24 (compare 1 Cor. 1:31). Since all human abilities and achievements are gifts from God, the only true basis for boasting is to **boast in the Lord**, that is, boasting in what the Lord provides, not in one's accomplishments. The **Lord commends** his people by working in and through their lives (see 2 Cor. 3:1; 4:2; 5:12; 6:4).

2 CORINTHIANS—NOTE ON 11:2 As their "father" in the faith (see 1 Cor. 4:15; 2 Cor. 6:13; 12:14), Paul feels the same **divine jealousy** that God felt for Israel (Ex. 34:14). In Jewish culture, when a daughter was betrothed, her father guaranteed that he would present her as a **pure virgin** at her wedding (Deut. 22:13–24; see 2 Cor. 6:14–7:1). Here the "betrothal" was the Corinthians' conversion through Paul's ministry. The **husband** is Christ, and the "wedding day" is the day of Christ's return (see 1:14; Eph. 5:27; Col. 1:22; Rev. 19:6–9). Paul's picture of the church as engaged to Christ (compare Eph. 5:25–27; Rev. 19:7–8) carries on the OT view of Israel as committed to God.

2 CORINTHIANS—NOTE ON 11:3 See Gen. 3:1–13.

2 CORINTHIANS—NOTE ON 11:4 **different gospel**. The "gospel" of Paul's opponents may have promised health and wealth but no suffering. This was contrary to Paul's message and experiences (4:5; 5:14–15, 18–19).

2 CORINTHIANS—NOTE ON 11:5–6 **super-apostles**. This is probably a sarcastic description of the false apostles troubling the Corinthian church (see vv. 4, 13–15; see also 12:11).

2 CORINTHIANS—NOTE ON 11:7 Paul supported himself in Corinth. Thus he **preached God's gospel . . . free of charge** for the sake of the Corinthians. This **exalted** the Corinthian believers but was a **humbling** experience for Paul. It required physical suffering as a result of his hard work and low pay. It also required accepting the disdain that the wealthy had for manual laborers (see 1 Cor. 4:11–13; 9:4–18; 15:10; 2 Cor. 11:23).

FACT

Preaching for free. Some traveling teachers in Paul's day accepted money from their listeners, but Paul worked as a tentmaker to support himself (Acts 18:3; see 1 Cor. 9:4–18). Churches also supported his missions financially (2 Cor. 11:9).

---

2 CORINTHIANS—NOTE ON 11:8–9a **I robbed other churches** is an example of hyperbole. Paul received financial help from Macedonia to preach the gospel in Corinth.

2 CORINTHIANS—NOTE ON 11:9b–14 Paul refused to accept money from the Corinthians because he had to distinguish his ministry from that of the false apostles. They labored in Corinth out of greed (compare 2:17).

2 CORINTHIANS—NOTE ON 11:9–10 **Macedonia**. Northern Greece, where Philippi, Thessalonica, and Berea were located. **Achaia**. Southern Greece, where Corinth was located.

2 CORINTHIANS—NOTE ON 11:13 **false apostles**. See 2 Pet. 2:1–3 and notes.

2 CORINTHIANS—NOTE ON 11:15 On judgment that will **correspond to** one's deeds, see 5:10; Rom. 2:6; Gal. 6:7–9; 2 Tim. 4:14.

2 CORINTHIANS—NOTE ON 11:16–18 In his arrogance the **fool** boasts in himself, not in the Lord (see 10:17–18). He is condemned for this (see, e.g., Ps. 14:1; Prov. 9:13–18). Almost like a fool, Paul is about to **boast a little** in his own identity in order to make his point (see 2 Cor. 11:21b–23). Paul recognizes that he does so **not as the Lord would** (that is, not following a direct command from the Lord). He does so only because in Corinth **many boast according to the flesh**.

2 CORINTHIANS—NOTE ON 11:20–21a **strikes you in the face**. A reference to the Jewish opponents insulting the Gentile Corinthians, probably by literally striking them (see John 18:22; Acts 23:2). All five actions listed in 2 Cor. 11:20 are signs of an arrogant attitude on the part of these false leaders.

2 CORINTHIANS—NOTE ON 11:21b–23a Hebrews refers to Jewish ethnicity; **Israelites** refers to being God's chosen people under the old covenant. **Offspring of Abraham** means being part of the new covenant people of God and a true descendant of Abraham (see Rom. 9:6–9; 11:1–6; Gal. 3:29). Because he is reluctant to speak of himself in this way, Paul downplays his qualifications. He says that he is **speaking as a fool** (2 Cor. 11:21b) and **talking like a madman** (v. 23a).

2 CORINTHIANS—NOTE ON 11:24 forty lashes less one. The Jewish punishment of 39 lashes was given by the synagogue for false teaching, blasphemy, and serious lawbreaking. All of these charges could have been applied to Paul's preaching of the gospel, especially to Gentiles (Acts 9:20; 13:5, 14–43; etc.; see note on Acts 5:40). It was the most severe beating allowed by Scripture (Deut. 25:1–3).

2 CORINTHIANS—NOTE ON 11:25–26 beaten with rods. This was the Gentile punishment for disturbing the peace (Acts 16:22–23, 35–38; 22:25–29; 1 Thess. 2:2). **Once**, in Lystra, Paul **was stoned** (Acts 14:5–19). **Three times I was shipwrecked**. This would not include the shipwreck described in Acts 27, which occurred after Paul wrote this.

2 CORINTHIANS—NOTE ON 11:28 anxiety for all the churches. See 2:12–13.

2 CORINTHIANS—NOTE ON 11:30 God triumphs through human **weakness**, as he did through Christ's crucifixion (1 Cor. 1:27; 2 Cor. 12:9; 13:4).

2 CORINTHIANS—NOTE ON 11:32–33 Having to flee **in a basket** was a striking example of Paul's "weakness" (v. 30).

2 CORINTHIANS—NOTE ON 12:1–13 Because his opponents boast in their spiritual experiences as well as in their ethnic identity, Paul is also forced to boast, however foolishly, in his own visions and revelations (see 11:1, 16; 12:11). But then in vv. 7–10 he returns one last time to boasting in his weakness, revealing the presence of a "thorn in the flesh" as the appropriate means for glorifying God's grace and power in his life and ministry. In vv. 9–10 he clearly states the principle behind this aspect of his self-commendation (1:3–11; 2:14–17; 4:7–12; 6:3–10; 11:23–33): Paul's earthly weaknesses, not his revelations, are to be the platform for demonstrating the Lord’s power and grace.

2 CORINTHIANS—NOTE ON 12:2–3 I know a man . . . this man. Paul’s hesitancy to boast of his visions is reflected in his use of the third person (as if it had happened to someone else). **the third heaven** (that is, the highest; see 1 Kings 8:27). This phrase reflects a distinction between (1) the atmosphere where birds can be seen to fly, (2) the higher area where the sun, moon, and stars can be seen, and (3) the unseen realm where God dwells (**paradise**). **fourteen years ago**. Sometime between A.D. 42–44, before his first missionary journey (Acts 9:29–30; 11:25–26). There is no other known record of this vision.

2 CORINTHIANS—NOTE ON 12:7 a thorn was given me (by God, who is sovereign over all things) **in the flesh, a messenger of Satan**. The nature of this “thorn” or “messenger” is uncertain. The most frequently proposed possibilities include: (1) Paul’s inner psychological struggles (such as grief over his earlier persecution of the church, sorrow over Israel’s unbelief, or continuing temptations); (2) Paul’s opponents, who continued to persecute him (compare Num. 33:55 and Ezek. 28:24, where thorns refer to Israel’s enemies); (3) some kind of physical affliction (possibly poor eyesight, malaria, or severe migraine headaches); or (4) some kind of demonic harassment (“a messenger of Satan”). Most commentators prefer the third view, since “thorn in the flesh” would seem to suggest a physical condition.

2 CORINTHIANS—NOTE ON 12:9–10 My grace is sufficient. Paul says that God’s grace “is sufficient” (in the present tense). This emphasizes the constant availability of God’s grace, for Paul and for every believer (see Rom. 8:31–39). **my power is made perfect in weakness**. Paul’s earthly weaknesses (not his revelations) were God’s way of demonstrating his power. This is the basis of Paul’s self-defense throughout 2 Corinthians.

Weakness and Power (or Strength) in 1–2 Corinthians

Verse	Weakness	Power (or Strength)
1 Cor. 1:25	the weakness of God	is stronger than men
1 Cor. 1:27	God chose what is weak	to shame the strong
1 Cor. 2:3, 5	in weakness and in fear	but in the power of God
1 Cor. 15:43	sown in weakness	raised in power

2 Cor. 12:9	I will boast . . . of my weaknesses	so that the power of Christ may rest upon me
2 Cor. 13:3	not weak in dealing with you	but . . . powerful among you
2 Cor. 13:4	he was crucified in weakness	but lives by the power of God
2 Cor. 13:4	we also are weak in him	but . . . live with him by the power of God
2 Cor. 13:9	we are glad when we are weak	and you are strong

---

2 CORINTHIANS—NOTE ON 12:11 super-apostles. See note on 11:5–6. **even though I am nothing**. Paul was the “least of the apostles,” having persecuted the church (1 Cor. 15:8–9). He owes everything to the grace and call of God in his life (1 Cor. 15:10; 2 Cor. 3:4–6).

2 CORINTHIANS—NOTE ON 12:12 the signs of a true apostle . . . among you with utmost patience. Refers to the work of the Spirit through Paul’s ministry. This work is seen in the conversion and gifting of the Corinthians (3:1–3). It is also seen in Paul’s Christlike behavior (6:4; 10:1–12:10). **with signs and wonders and mighty works**. A threefold description of miraculous acts that accompanied and proved an apostle’s ministry (see Rom. 15:18–19; Gal. 3:1–5). These terms tie God’s saving work under the new covenant to the signs and wonders at the exodus. This shows the unity within redemptive history (e.g., Ex. 3:20; 7:3; 10:1–2; Deut. 4:34; Ps. 105:27–36; see the Overview of the Bible).

2 CORINTHIANS—NOTE ON 12:13 With playful irony, Paul says that the only wrong he did the Corinthians was not asking them for money (see 11:9b–14 for the reason).

2 CORINTHIANS—NOTE ON 12:14–13:10 In final preparation for his third visit (12:14; 13:1), Paul commends his apostleship one last time (12:14–21) and challenges the rebellious to test the genuineness of their professed faith (13:1–10).

2 CORINTHIANS—NOTE ON 12:14–15 for the third time I am ready to come to you. On his first visit Paul planted the church at Corinth (Acts 18:1–18). His second visit was the “painful visit” (see 2 Cor. 2:1 and note on 2:1–2).

2 CORINTHIANS—NOTE ON 12:16–18 crafty . . . deceit . . . take advantage. Paul rejects the idea that he used the collection to take money from the Corinthians. There is no evidence for such a charge.

2 CORINTHIANS—NOTE ON **12:20** **find you not as I wish**. That is, still unrepentant, rebellious, and continuing in their sinful lifestyles. All of these would indicate that they are not genuine believers (see 13:5). **find me not as you wish**. If the Corinthians do not repent, Paul will have to exercise God's judgment. He cannot wait patiently for their repentance as in the past (see 1:23–2:4).

2 CORINTHIANS—NOTE ON **12:21** **God may humble** Paul **before** the Corinthians by using Paul as an instrument of their judgment. This will mean Paul **may have to mourn** over the rebellious.

2 CORINTHIANS—NOTE ON **13:1** **the third time**. See note on 12:14–15. **evidence of two or three witnesses**. The legal requirement for accepting evidence at a trial (Deut. 19:15).

2 CORINTHIANS—NOTE ON **13:2** **not spare**. Paul did not specify what form the discipline would take. Perhaps he did not know exactly, but it certainly would not be pleasant (see Acts 5:1–11; 13:8–11; 1 Cor. 5:4–5).

2 CORINTHIANS—NOTE ON **13:3–4** Following the pattern of Christ's own **weakness** (1:5; 8:9; Phil. 2:7–8), Paul too has been **weak** for the sake of God's people. This showed them God's Spirit and glory through his own sufferings (2 Cor. 1:3–11; 2:14–16a; 4:7–15; 6:3–10; 11:23–33; 12:7–10). But also like Christ, Paul will exercise the **power of God** in judging the Corinthians' behavior and beliefs (see 1 Cor. 5:12–13; 6:1–3).

2 CORINTHIANS—NOTE ON **13:5** The **test** to **see** if **Christ is in** the Corinthians will be their response to Paul and his call to repent. God's message and the messenger are one (5:18–6:2).

2 CORINTHIANS—NOTE ON **13:7–9** Paul desires the Corinthians' **restoration** even at this late hour.

2 CORINTHIANS—NOTE ON **13:11–14** *Closing Greetings.* Paul highlights the important themes he has covered. As in 1 Corinthians (see 1 Cor. 16:13–14), he also summarizes the central conclusions of this letter with five commands.

2 CORINTHIANS—NOTE ON 13:11 **Brothers** here is a generic reference to both men and women (see ESV Preface: Translation Principles and Style). Paul also speaks of the Corinthians as “brothers” in the first two sections of the letter. There he primarily addressed those who were repentant (see 1:8 and 8:1). In chs. 10–13, Paul does not address those who are rebellious as “brothers.” Now, in closing the letter, Paul again uses this loving expression to address the entire church. This indicates his hope that they truly will be “brothers and sisters” in Christ as a result of their right response to his letter (13:6–10).

2 CORINTHIANS—NOTE ON 13:12–13 **Greet. . . . All the saints greet**. These two greetings stress the unity of the church, local and universal. **with a holy kiss**. Usually reserved for special reunions among family members or formal greetings. An entire group practicing this public kiss was unique to the early church. It signified their mutual acceptance as a family. See note on 1 Cor. 16:20.

2 CORINTHIANS—NOTE ON 13:14 This is the only Trinitarian benediction in Paul’s letters. It stresses that **grace**, **love**, and **fellowship** with one another come from God in Christ through the Spirit. **you all**. A final emphasis on the unity of the reconciled church, brought about by God himself, one of the main goals of Paul’s letter (1:7; 5:18–6:2; 7:2–4; 12:19).

Galatians

(return to table of contents)

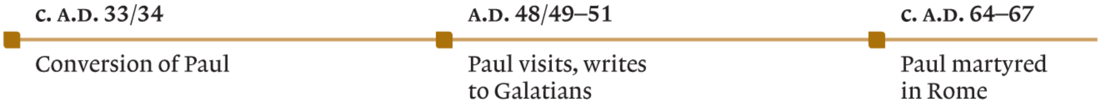
Galatians 1 • Galatians 2 • Galatians 3 • Galatians 4 • Galatians 5 • Galatians 6

- Introduction to Galatians
  - Timeline
  - Author, Date, and Recipients
  - Theme
  - Purpose
  - Key Themes
  - Outline
  - The Setting of Galatians
- Global Message of Galatians
  - The Problem Galatians Addresses
  - The Solution Galatians Gives
  - Universal Themes in Galatians
  - The Global Message of Galatians for Today
- Study Notes

Introduction to Galatians

Introduction to Galatians

Timeline



Author, Date, and Recipients

The apostle Paul wrote this letter about A.D. 48. The Galatians are probably believers in the churches of the southern region of the Roman province of Galatia. Paul is more critical of his audience here than in any of his other letters.

Theme

Christ's death has brought in the age of the new covenant (3:23–26; 4:4–5, 24). People do not have to become Jews or follow the outward ceremonies of the Mosaic law in order to be Christians (2:3, 11–12, 14; 4:10). To require these things denies the heart of the gospel, which is justification by faith alone and not by keeping the "works of the law" (2:16). In this new age, Christians are to live in the guidance and power of the Spirit (chs. 5–6).

Purpose

False teachers have convinced the Galatians that they are required to be circumcised. The result is division within their church (5:15). Paul gives numerous reasons why they should return to the simple truth of the gospel.

Key Themes

1. In his sin-bearing death, Christ is a substitute for all Christians. He brings them into a new realm of freedom and life (1:4; 2:20; 3:13).

2. The gospel of Christ comes from God alone—not from any human source. Paul himself is a living example of this. His conversion to Christ and his apostleship were not through human means. They came through direct revelation from Christ (1:1, 11–12, 15–20).
3. Salvation comes not by works of law but by faith, which leads to justification (2:16).
4. To require circumcision and other Mosaic laws as a supplement to faith is to fall back from the realm of grace and freedom and to come under the whole law and its curse, since perfect observance of the law is impossible (2:12–14, 16; 3:10; 4:10; 5:3).
5. Old Testament Scripture itself testifies to the truth of justification by faith (Gen. 15:6; Hab. 2:4).
6. Believers have died with Christ to sin and therefore have renounced the flesh (Gal. 5:24; 6:14).
7. The Spirit is the source of power and guidance in the Christian life. He produces love and faith in the believer (5:6, 16, 18, 25).
8. The Christian life is one of pleasing Christ. This requires willingness to suffer persecution for the sake of his cross (1:10; 6:12, 14).

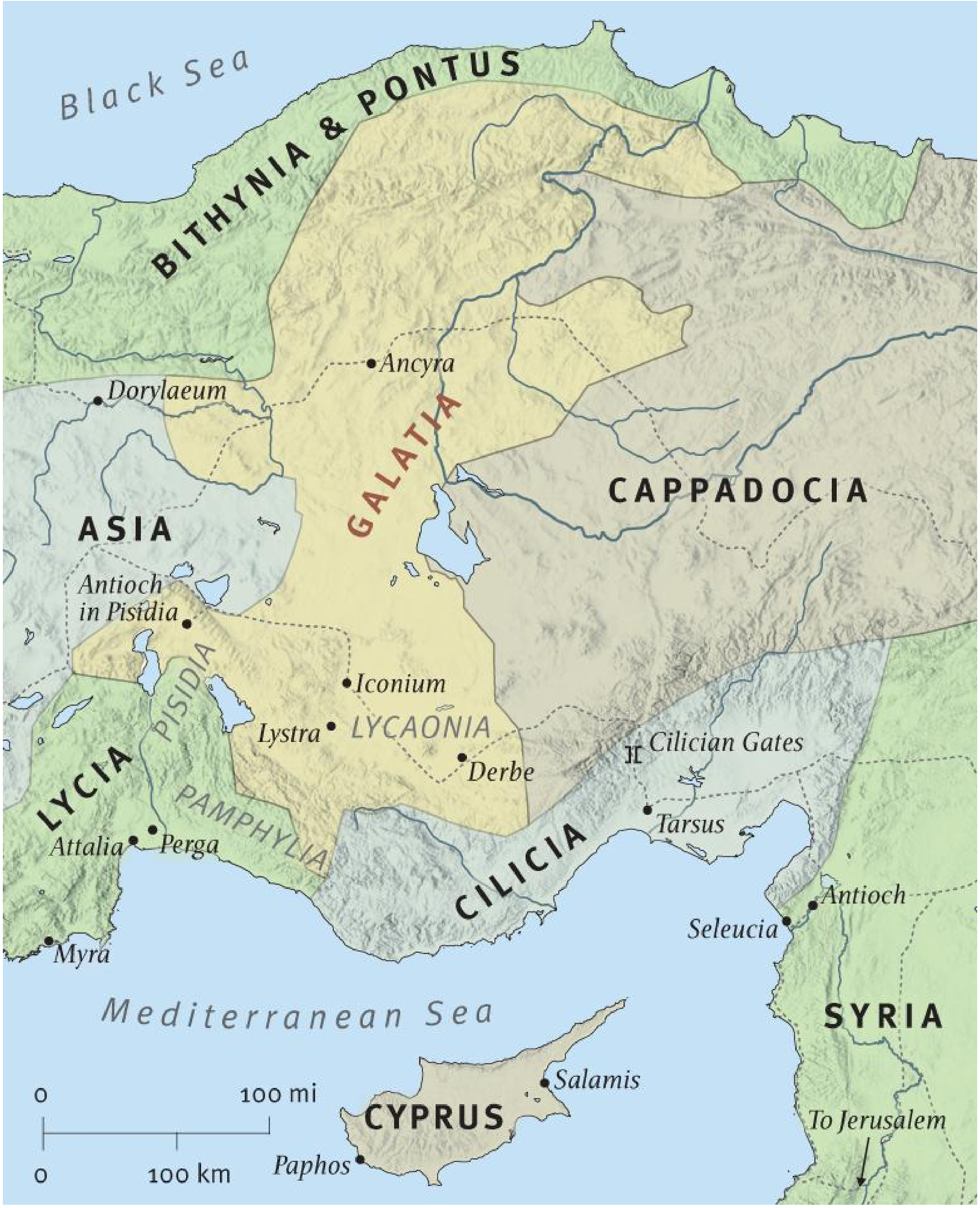
Outline

I. Opening (1:1–9)
II. Indirect Appeal: Paul's Ministry and the Gospel (1:10–2:21)
III. Direct Appeals to the Galatians (3:1–5:12)
IV. Life in the Spirit and Love (5:13–6:10)
V. Final Warning (6:11–18)

The Setting of Galatians

c. A.D. 48

Paul's letter to the Galatians was likely written to the churches he had established during his first missionary journey (Acts 13:1–14:28). He probably wrote the letter from his home church in Antioch in Syria, sometime before the Jerusalem council (Acts 15:1–31).


Black Sea
BITHYNIA & PONTUS
Ancyra
Dorylaeum
GALATIA
CAPPADOCIA
ASIA
Antioch in Pisidia
PISIDIA
Iconium
Lystra
LYCAONIA
Derbe
Cilician Gates
LYCIA
PAMPHYLIA
Attalia
Perga
Tarsus
CILICIA
Antioch
Seleucia
Myra
Mediterranean Sea
SYRIA
Salamis
CYPRUS
Paphos
To Jerusalem
0
100 mi
0
100 km

The Global Message of Galatians

The global message of Paul’s letter to the Galatians is that in Christ the ancient promises to Abraham have been fulfilled. The blessing and favor of God is now pouring out to the Gentiles (anyone not a Jew), because all that is needed to be right with God is faith in Christ.

The Problem Galatians Addresses

Adam and Eve were put on the earth to be fruitful and multiply and fill the earth with God’s glory, but they rebelled and thus failed to do this. God then called Abraham, intending to do through Abraham’s descendants what Adam and Eve had failed to do. “And I will make of you a great nation,” said the Lord to Abraham, “and I will bless you and make your name great, so that you will be a blessing. . . . in you all the families of the earth shall be blessed” (Gen. 12:2–3).

Yet Abraham’s own family proved to be plagued with the same problems as the rest of humanity: family conflict, cowardice, failure to trust in God, violence, and more. What was needed was a deep, massive cleansing not only of the world “out there” but also of God’s own people, the offspring of Abraham, Israel.

The Solution Galatians Gives

In Christ, God accomplished this cleansing. For Christ was the true and final offspring of Abraham (Gal. 3:16). He was the true Son of God (1:16). He fulfilled the whole law in himself, yet he also suffered its condemnation when he went to the cross (3:13). And he did all this so that “the blessing of Abraham might come to the Gentiles, so that we might receive the promised Spirit through faith” (3:14). All this took place at the climax of human history: “But when the fullness of time had come, God sent forth his Son, born of woman, born under the law, to redeem those who were under the law, so that we might receive adoption as sons” (4:4–5).

The result of Christ’s work is that the favor of God is flooding out to all nations, as was God’s original purpose through Abraham (Gal. 3:28–29).

Universal Themes in Galatians

Justification by faith. Anyone can exercise faith, and it is faith alone that justifies (Gal. 2:15–16). Therefore anyone can be part of God’s family. It is not only for insiders. When a sinner exercises faith, trusting in Christ rather than in his or her personal goodness, that sinner is justified—put right with God, declared righteous in the divine courtroom. He or she can no longer be justly condemned. Martin Luther said that this doctrine of justification by faith is the article on which the church stands or falls. Here the gospel is clearest: we are justified only by faith, not by morality and not by ethnicity. This gospel is for the whole world.

Freedom. Freedom is highly sought around the world today: in politics, in society, in voting, in education. These are all important and worth working to secure. Yet Galatians presents the universal church with a freedom that goes deeper than all of these other important freedoms: freedom in Christ, who has both fulfilled the law in our place and also suffered its curse in our place (Gal. 4:21–5:1). Galatians is a declaration of liberation for all who have been weighed down with their sin and failure and suffering. “For freedom Christ has set us free” (5:1).

Equality. “There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus” (Gal. 3:28). Galatians declares not only a radical new freedom but also a radical new equality. Paul is not saying in this text that distinctions of ethnicity, class, and gender are obliterated in an absolute way. Indeed, part of the glory of the new earth will be the beautiful ethnic diversity it displays (Rev. 21:25–26). Rather, Paul is saying that valid human distinctions do not affect a person’s qualification for salvation. God does not judge significance as the world does. Gentiles are just as welcome as Jews to come to Christ; slaves are just as welcome as the free; women are just as welcome as men.

The Global Message of Galatians for Today

The Bible tells us what is wrong with the world today: sin. Yet the Bible also tells us God’s radical, wondrous solution: Christ. And while the problem of sin extends to every corner of the globe and every corner of the human heart, the work of Christ is freely available in just as extensive a scope. Paul sums up the gospel by saying that Christ “gave himself for our sins to deliver us from the present evil age” (Gal. 1:4). As a result, “in

Christ Jesus the blessing of Abraham [can] come to the Gentiles" (3:14)—and has come, to enrich all the world.

Galatians is one of the clearest presentations of the gospel in all of the Bible. God justifies sinners, irrespective of just how sinful they are, if they will simply trust Christ. No self-generated contribution is necessary. This is the glory of God's grace. It is *grace*: undeserved, matchless favor for the penitent. It is received, not earned. It comes through God's promise, not God's law. It is accessed by human faith, not human works. It is a gift.

And this gift changes us. The last two chapters of Galatians make this clear. For one who has been united to Christ, the fruit of this union will necessarily begin to blossom (Gal. 5:16–25). Those who have been saved are now indwelt by the Spirit and thus are finally able to love God and love their neighbor.

Galatians urges global Christians to radical acts of self-giving love, all fueled by the gospel of grace. Freely we have received; freely we give. Mercy we have been shown; mercy we will show.

Where can we express love? To whom can we show compassion, whether across the street or around the globe? The heart that has been touched by the gospel and indwelt by the Spirit is propelled outward in acts of love (Gal. 5:14). For those who are no longer orphans but sons (4:7), it is our delight to love as we have been loved. "So then, as we have opportunity, let us do good to everyone, and especially to those who are of the household of faith" (6:10).

Greeting

GALATIANS **1** [†]Paul, an [a]apostle—[b]not from men nor through man, but [c]through Jesus Christ and God the Father, [d]who raised him from the dead —[2][†]and all [e]the brothers [1] who are with me,

To [f]the churches of Galatia:

[3][†][g]Grace to you and peace [h]from God our Father and the Lord Jesus Christ, [4][†][i]who gave himself for our sins to deliver us from the present [j]evil age, according to the will of [k]our God and Father, [5]to whom be the glory forever and ever. Amen.

No Other Gospel

[6][†]I am astonished that you are [l]so quickly deserting [m]him who called you in the grace of Christ and are turning to [n]a different gospel— [7][o]not that there is another one, but [p]there are some who trouble you and want to distort the gospel of Christ. [8]But even if we or [q]an angel from heaven should preach to you a gospel contrary to the one we preached to you, [r]let him be accursed. [9]As we have said before, so now I say again: If anyone is preaching to you a gospel contrary to the one you received, [r]let him be accursed.

[10][†]For am I now seeking the approval of man, or of God? Or am I trying [s]to please man? If I were still trying to please man, I would not be a [t]servant [2] of Christ.

Paul Called by God

[11]For [u]I would have you know, brothers, that [v]the gospel that was preached by me is not man's gospel. [3] [12][w]For I did not receive it from any man, nor was I taught it, but I received it [x]through a revelation of Jesus Christ. [13][†]For you have heard of [y]my former life in Judaism, how [z]I persecuted the church of God violently and tried to destroy it. [14]And I was advancing in Judaism beyond many of my own age among my people, so extremely [a]zealous was I for [b]the traditions of my fathers. [15]But when he

[c]who had set me apart [d]before I was born, [4] and who [e]called me by his grace, [16][†]was pleased to reveal his Son to [5] me, in order [f]that I might preach him among the Gentiles, I did not immediately consult with anyone; [6] [17][†]nor did I go up to Jerusalem to those who were apostles before me, but I went away into Arabia, and returned again to Damascus.

[18][†]Then [g]after three years I went up to Jerusalem to visit Cephas and remained with him fifteen days. [19][†]But I saw none of the other apostles except James [h]the Lord's brother. [20](In what I am writing to you, [i]before God, I do not lie!) [21][j]Then I went into the regions of Syria and Cilicia. [22]And I was still unknown in person to [k]the churches of Judea that are in Christ. [23]They only were hearing it said, "He who used to persecute us is now preaching the faith he once tried to destroy." [24]And they glorified God because of me.

Paul Accepted by the Apostles

GALATIANS **2** [†]Then after fourteen years I went up again to Jerusalem with Barnabas, taking Titus along with me. [2][†]I went up because of a revelation and set before them (though privately before those [l]who seemed influential) the gospel that [m]I proclaim among the Gentiles, [n]in order to make sure I was not running or had not [o]run in vain. [3][†]But even Titus, who was with me, [p]was not forced to be circumcised, though he was a Greek. [4][q]Yet because of false brothers secretly brought in—who [r]slipped in to spy out [s]our freedom that we have in Christ Jesus, [t]so that they might bring us into slavery— [5]to them we did not yield in submission even for a moment, so that [u]the truth of the gospel might be preserved for you. [6]And from those [v]who seemed to be influential (what they were makes no difference to me; [w]God shows no partiality)—those, I say, who seemed influential [x]added nothing to me. [7][†]On the contrary, when they saw that I had been [y]entrusted with [z]the gospel to the uncircumcised, just as Peter had been entrusted with the gospel to the circumcised [8](for he who worked through Peter for his apostolic ministry to the circumcised worked also through me for mine to the Gentiles), [9][†]and when James and Cephas and John, [v]who seemed to be [a]pillars, perceived the [b]grace that was given to me, they [c] gave the right hand of fellowship to Barnabas and me, that we should go to the Gentiles and they to the circumcised. [10][†]Only, they asked us to remember the poor, [d] the very thing I was eager to do.

Paul Opposes Peter

[11][†]But [e] when Cephas came to Antioch, I opposed him [f] to his face, because he stood condemned. [12][†]For before certain men came from James, [g] he was eating with the Gentiles; but when they came he drew back and separated himself, fearing [h] the circumcision party. [1] [13]And the rest of the Jews acted hypocritically along with him, so that even Barnabas was led astray by their hypocrisy. [14][†]But when I saw that their [i] conduct was not in step with [j] the truth of the gospel, I said to Cephas [k] before them all, “If you, though a Jew, [l] live like a Gentile and not like a Jew, how can you force the Gentiles to live like Jews?”

Justified by Faith

[15]We ourselves are Jews by birth and not [m] Gentile sinners; [16][†]yet we know that [n] a person is not justified [2] by works of the law [o] but through faith in Jesus Christ, so we also have believed in Christ Jesus, in order to be justified by faith in Christ and not by works of the law, [p] because by works of the law no one will be justified.

[17]But if, in our endeavor to be justified in Christ, we too were found [q] to be sinners, is Christ then a servant of sin? Certainly not! [18][†]For if I rebuild what I tore down, I prove myself to be a transgressor. [19][†]For through the law I [r] died to the law, so that I might [s] live to God. [20][†]I have been [t] crucified with Christ. It is no longer I who live, but Christ who lives [u] in me. And the life I now live in the flesh I live by faith in the Son of God, [v] who loved me and [w] gave himself for me. [21][†]I do not nullify the grace of God, for [x] if righteousness [3] were through the law, [y] then Christ died for no purpose.

By Faith, or by Works of the Law?

GALATIANS **3** [†]O foolish Galatians! Who has bewitched you? [z] It was before your eyes that Jesus Christ was publicly [a] portrayed as crucified. [2][†]Let me ask you only this: [b] Did you receive the Spirit by works of the law or by [c] hearing with faith? [3]Are you so foolish? [d] Having begun by the Spirit, are you now being perfected by [1] the flesh? [4] [e] Did you suffer [2] so many things in vain—if indeed it was in vain? [5]Does he who supplies the Spirit to you and [f] works miracles among you do so [g] by works of the law, or by hearing with faith— [6][†]just as [h] Abraham “believed God, and it was counted to him as righteousness”?

[7]Know then that it is [i] those of faith who are [j] the sons of Abraham. [8]And the Scripture, foreseeing that [k] God would justify [3] the Gentiles by faith, preached the gospel beforehand to Abraham, saying, [l] “In you shall all the nations be blessed.” [9]So then, those who are of faith are blessed along with Abraham, the man of faith.

The Righteous Shall Live by Faith

[10][†]For all who rely on works of the law are [m] under a curse; for it is written, [n] “Cursed be everyone who does not [o] abide by all things written in the Book of the Law, and do them.” [11][†]Now it is evident that [p] no one is justified before God by the law, for [q] “The righteous shall live by faith.” [4] [12][†]But the law is not of faith, rather [r] “The one who does them shall live by them.” [13][†]Christ [s] redeemed us from the curse of the law by becoming a curse for us—for it is written, [t] “Cursed is everyone who is hanged [u] on a tree”— [14][†]so that in Christ Jesus the blessing of Abraham might [v] come to the Gentiles, so that [w] we might receive [x] the promised Spirit [5] through faith.

The Law and the Promise

[15][†] [y] To give a human example, brothers: [6] [z] even with a man-made covenant, no one annuls it or adds to it once it has been ratified. [16][†]Now [a] the promises were made [b] to Abraham and to his offspring. It does not say, “And to offsprings,” referring to many, but referring to one, [c] “And to your

offspring," who is Christ. [17][†]This is what I mean: the law, which came [d]430 years afterward, does not annul a covenant previously ratified by God, so as [e]to make the promise void. [18]For if the inheritance comes by the law, it no longer comes by promise; but [f]God gave it to Abraham by a promise.

[19][†]Why then the law? [g]It was added because of transgressions, [h]until the offspring should come to whom the promise had been made, and it was [i]put in place through angels [j]by an intermediary. [20][†]Now [k]an intermediary implies more than one, but [l]God is one.

[21]Is the law then contrary to the promises of God? Certainly not! For [m]if a law had been given that could give life, then righteousness would indeed be by the law. [22][†]But the Scripture [n]imprisoned everything under sin, so that [o]the promise by faith in Jesus Christ might be given [p]to those who believe.

[23][†]Now before faith came, we were held captive under the law, [q]imprisoned until the coming faith would be revealed. [24][†]So then, [r]the law was our [s]guardian until Christ came, [t]in order that we might be justified by faith. [25]But now that faith has come, we are no longer under a guardian, [26][†]for in Christ Jesus [u]you are all sons of God, through faith. [27][†]For as many of you as [v]were baptized [w]into Christ have [x]put on Christ. [28][†][y]There is neither Jew nor Greek, there is neither slave [7] nor free, [z]there is no male and female, for you are all one in Christ Jesus. [29]And [a]if you are Christ's, then you are Abraham's offspring, [b]heirs according to promise.

Sons and Heirs

GALATIANS **4** [†]I mean that the heir, as long as he is a child, is no different from a slave, [1] though he is the owner of everything, [2]but he is under guardians and managers until the date set by his father. [3][†]In the same way we also, when we were children, [c]were enslaved to the elementary principles [2] of the world. [4][†]But [d]when the fullness of time had come, God sent forth his Son, [e]born [f]of woman, born [g]under the law, [5][†][h]to redeem those who were under the law, so that we might receive [i]adoption as sons. [6][†]And because you are sons, God has sent [j]the Spirit of his Son into our hearts, crying, “Abba! Father!” [7]So you are no longer a slave, but a son, and if a son, then [k]an heir through God.

Paul’s Concern for the Galatians

[8][†]Formerly, when you [l]did not know God, you [m]were enslaved to those that by nature [n]are not gods. [9][†]But now that you have come to know God, or rather [o]to be known by God, [p]how can you turn back again to [q]the weak and worthless elementary principles of the world, whose slaves you want to be once more? [10][†] [r]You observe days and months and seasons and years! [11]I am afraid [s]I may have labored over you in vain.

[12][†]Brothers, [3] [t]I entreat you, become as I am, for I also have become as you are. [u]You did me no wrong. [13][†]You know it was [v]because of a bodily ailment that I preached the gospel to you [w]at first, [14]and though my condition was a trial to you, you did not scorn or despise me, but received me [x]as an angel of God, [y]as Christ Jesus. [15]What then has become of your blessedness? For I testify to you that, if possible, you would have gouged out your eyes and given them to me. [16]Have I then become your enemy by [z]telling you the truth? [4] [17][†]They make much of you, but for no good purpose. They want to shut you out, that you may make much of them. [18]It is always good to be made much of for a good purpose, and [a]not only when I am present with you, [19][†] [b]my little children, [c]for whom I am again in the anguish of childbirth until Christ [d]is formed in you! [20]I wish I could be present with you now and change my tone, for I am perplexed about you.

Example of Hagar and Sarah

[21][†]Tell me, you who desire to be under the law, do you not listen to the law? [22]For it is written that Abraham had two sons, [e]one by a slave woman and [f]one by a free woman. [23][†]But [g]the son of the slave was born according to the flesh, while [h]the son of the free woman was born through promise. [24]Now this may be interpreted allegorically: these women are two [i]covenants. [j]One is from Mount Sinai, bearing children for slavery; she is Hagar. [25][†]Now Hagar is Mount Sinai in Arabia; [5] she corresponds to the

present Jerusalem, for she is in slavery with her children. [26][†]But [k] the Jerusalem above is free, and she is our mother. [27]For it is written,

[l] “Rejoice, O barren one who does not bear;
break forth and cry aloud, you who are not in labor!
For the children of the desolate one will be more
than those of the one who has a husband.”

[28]Now you, [6] brothers, [m] like Isaac, [n] are children of promise. [29][†]But just as at that time he who was born according to the flesh [o] persecuted him who was born according to the Spirit, [p] so also it is now. [30][†]But what does the Scripture say? [q] “Cast out the slave woman and her son, for the son of the slave woman shall not inherit with the son of the free woman.” [31]So, brothers, we are not children of the slave but [r] of the free woman.

Christ Has Set Us Free

GALATIANS 5 [†]For [s] freedom Christ has [t] set us free; [u] stand firm therefore, and do not submit again to [v] a yoke of [w] slavery.

[2]Look: I, Paul, say to you that [x] if you accept circumcision, [y] Christ will be of no advantage to you. [3]I testify again to every man who accepts circumcision that [z] he is obligated to keep the whole law. [4]You are [a] severed from Christ, [b] you who would be justified [1] by the law; [c] you have fallen away from grace. [5][†]For through the Spirit, by faith, we ourselves eagerly [d] wait for the hope of righteousness. [6]For in Christ Jesus [e] neither circumcision nor uncircumcision counts for anything, but [f] only faith working through love.

[7][g] You were running well. Who hindered you from obeying [h] the truth? [8]This persuasion is not from [i] him who calls you. [9][j] A little leaven leavens the whole lump. [10][k] I have confidence in the Lord that you will [l] take no other view, and [m] the one who is troubling you will bear the penalty, whoever he is. [11][†]But if I, brothers, [2] still preach [3] circumcision, [n] why am I still being persecuted? In that case [o] the offense of the cross has been removed. [12]I wish [p] those who unsettle you would emasculate themselves!

[13][†]For you were called to freedom, brothers. [q]Only do not use your
freedom as an opportunity for the flesh, but through love [r]serve one
another. [14]For [s]the whole law is fulfilled in one word: [t]“You shall love
your neighbor as yourself.” [15]But if you [u]bite and devour one another,
watch out that you are not consumed by one another.

Keep in Step with the Spirit

[16][†]But I say, [v]walk by the Spirit, and you will not gratify [w]the desires of
the flesh. [17]For [x]the desires of the flesh are against the Spirit, and the
desires of the Spirit are against the flesh, for these are opposed to each
other, [y]to keep you from doing the things you want to do. [18][†]But if you
are [z]led by the Spirit, [a]you are not under the law. [19][†]Now [b]the works of
the flesh are evident: sexual immorality, impurity, sensuality, [20][†]idolatry,
sorcery, enmity, strife, jealousy, fits of anger, rivalries, dissensions,
[c]divisions, [21][†]envy, [4] drunkenness, orgies, and things like these. I warn
you, as I warned you before, that [d]those who do such things will not inherit
the kingdom of God. [22][†]But [e]the fruit of the Spirit is [f]love, joy, peace,
patience, [g]kindness, goodness, faithfulness, [23][h]gentleness, [i]self-control;
[j]against such things there is no law. [24][†]And those who belong to Christ
Jesus [k]have crucified the flesh with its [l]passions and desires.

[25][†]If we live by the Spirit, [m]let us also keep in step with the Spirit.
[26][†][n]Let us not become conceited, provoking one another, envying one
another.

Bear One Another’s Burdens

GALATIANS **6** [†]Brothers, [1] [o]if anyone is caught in any transgression,
[p]you who are spiritual should restore him in [q]a spirit of gentleness. Keep
watch on yourself, lest you too be tempted. [2][†][r]Bear one another’s
burdens, and [s]so fulfill [t]the law of Christ. [3]For [u]if anyone thinks he is
something, [v]when he is nothing, he deceives himself. [4]But let each one
[w]test his own work, and then his reason to boast will be in himself alone
and not in his neighbor. [5]For [x]each will have to bear his own load.

[6][y] Let the one who is taught the word share all good things with the one
who teaches. [7][†][z] Do not be deceived: God is not mocked, for [a] whatever
one sows, that will he also reap. [8]For [b] the one who sows to his own flesh
[c] will from the flesh reap corruption, but [d] the one who sows to the Spirit
will from the Spirit reap eternal life. [9]And [e] let us not grow weary of doing
good, for in due season we will reap, [f] if we do not give up. [10][†]So then,
[g] as we have opportunity, let us [h] do good to everyone, and especially to
those who are [i] of the household of faith.

Final Warning and Benediction

[11][†]See with what large letters I am writing to you [j] with my own hand.
[12][k] It is those who want to make a good showing in the flesh [l] who would
force you to be circumcised, and only [m] in order that they may not be
persecuted for the cross of Christ. [13]For even those who are circumcised do
not themselves keep the law, but they desire to have you circumcised that
they may boast in your flesh. [14][†]But far be it from me to boast [n] except in
the cross of our Lord Jesus Christ, by which [2] the world [o] has been
crucified to me, and I to the world. [15][†]For [p] neither circumcision counts
for anything, nor uncircumcision, but [q] a new creation. [16][†]And as for all
who walk by this rule, [r] peace and mercy be upon them, and upon [s] the
Israel of God.

[17][†]From now on let no one cause me trouble, for I bear on my body the
marks of Jesus.

[18][†][t] The grace of our Lord Jesus Christ be [u] with your spirit, brothers.
Amen.

Study Notes for Galatians

GALATIANS—NOTE ON 1:1–9 *Opening.* Paul offers a greeting (vv. 1–5). He then addresses the crisis in the Galatian church (vv. 6–9).

FACT

Paul's letter to the Galatians was likely written to the churches he established in the southern part of Galatia during his first missionary journey (Acts 13:1–14:28). He probably sent the letter from his home church in Antioch, sometime before the Jerusalem council (see Acts 15:1–31).

GALATIANS—NOTE ON 1:1–5 Many of the typical elements of Paul's greetings appear here (e.g., "grace and peace"), but there is no thanksgiving for or reference to the Galatians' faith, hope, or love.

GALATIANS—NOTE ON 1:1 **apostle**. Paul was sent by God to proclaim the gospel. On apostleship, see notes on Matt. 10:2; Acts 1:20; Rom. 1:1. False teachers have evidently raised questions about whether Paul should really be called an apostle (Gal. 2:7–9). **not from men nor through man**. Paul stresses both here and in 1:11–12, 16–17, 19 that he received the gospel directly from the Lord, not from others.

GALATIANS—NOTE ON 1:2 **all the brothers . . . with me**. Those with Paul agree with the gospel he proclaims. The Galatians are wrong to accept a gospel that demands circumcision for salvation.

GALATIANS—NOTE ON 1:3 **Grace** means God's unmerited favor. **Peace** is not just the absence of conflict. It echoes the OT concept of blessing, in which the person and community are well and whole in all aspects of life. Such blessing comes especially in a right relationship with God (e.g., Num. 6:24–26).

GALATIANS—NOTE ON 1:4 **gave himself for our sins**. Christ's saving work on the cross is central in this letter. Jesus saves Christians from their sins and sets them free from slavery to this **present evil age** (3:22–26; 4:1–11).

GALATIANS—NOTE ON 1:6–9 The Galatians are abandoning the true gospel because of the false teachers. **so quickly**. It was a short time between Paul's first preaching to the Galatians and their present confusion. **there are some who trouble you**. Visiting preachers have taught them that circumcision and obedience to the whole law are essential to justification (see also 4:17; 6:12–13).

GALATIANS—NOTE ON 1:10–2:21 *Indirect Appeal: Paul's Ministry and the Gospel.* Paul received the gospel directly from Jesus Christ (see Acts 9:1–19a; 22:3–21; 26:12–23). James, Peter, and John approved his ministry (Gal. 2:9). Paul had enough authority as an apostle to correct Peter (2:11–21).

GALATIANS—NOTE ON 1:10–24 Paul's critics say he teaches a gospel received from man, not from God. They also say he wants to please man rather than God. Paul does not simply defend himself but shows a pastoral concern. He wants to reassure the Galatians that the gospel they received was authentic. It was not a false message delivered by an untrustworthy messenger (e.g., 2:5).

GALATIANS—NOTE ON 1:13–14 Paul distances himself from his **former life in Judaism**, but he does not reject his identity as an Israelite (see Rom. 11:1). Rather, he has broken with the life of seeking righteousness through the Law of Moses. **the traditions of my fathers**. In the first century A.D., rabbinic teaching was the foundation of Jewish life, particularly for the Pharisees (see Mark 7:3–5).

GALATIANS—NOTE ON 1:16 that I might preach him among the Gentiles. This was Paul's specific mission.

GALATIANS—NOTE ON 1:17 The journey to Arabia and back to Damascus occurs between Acts 9:25 and 9:26. On the city of **Damascus**, see note on Acts 9:3. Roman **Arabia** included much of modern Saudi Arabia, Jordan, and southern Syria.

GALATIANS—NOTE ON 1:18 after three years. If Paul was converted in A.D. 33 (an approximate date), then this visit occurred around A.D. 36. It is probably the visit to Jerusalem described in Acts 9:26–29. **Cephas**. Peter.

GALATIANS—NOTE ON 1:19–20 none of the other apostles except James. This implies that James was among “the apostles,” though he was not one of the original 12 (see note on 1 Cor. 9:4–5).

GALATIANS—NOTE ON 2:1 after fourteen years. Could refer to an *additional* 14 years after the three years mentioned in 1:18. The 14 years could also start from Paul’s conversion and include those three. The latter seems slightly more probable, placing this visit around A.D. 47. It probably corresponds to Acts 11:29–30 (see note on Acts 11:27–30).

GALATIANS—NOTE ON 2:2 Those who seemed influential probably includes James, Peter, and John (see v. 9).

GALATIANS—NOTE ON 2:3–4 The Jerusalem apostles agreed that Titus, a Gentile, did not need to be circumcised. Thus, says Paul, they agreed no Gentile needed to be circumcised. But some **false brothers** continued to disagree. (On circumcision, see Acts 15:1–35; Rom. 2:25–29; 4:9–16; Gal. 5:2–12; 6:12–15.)

Spectrum of Early Beliefs about How Christians Should Relate to the Law of Moses

Identity	**Beliefs**	**Examples**
Gentile (professing) Christians	The law has absolutely no claim on their lives. (Presupposed in Rom. 6:1, 16.)	
Jewish and Gentile Christians	Christians are not under the law covenant even though they are certainly not free from God’s demands. Kosher food laws could be observed and circumcision practiced as pastoral wisdom dictated. (Compare 1 Cor. 9:19–23.)	Paul
Jewish Christians	They understood and accepted Paul’s position, but their personal “comfort zone” was to be observant Jews, at least most of the time. Circumcision and kosher food laws are not necessary for salvation or maturity, and they shouldn’t be imposed on Gentile believers.	
Jewish Christians	Jewish Christians should observe the traditions of the Mosaic code, even if it was acceptable for Gentile believers not to see themselves as under its stipulations.	Certain men from James? (Gal. 2:12a)
Jewish Christians	Jewish Christians should observe the Mosaic code, and Gentile believers can come to Christ through faith alone. However, the *really* spiritual should *want* to obey the Mosaic law code (even if it wasn’t strictly necessary for salvation).	
Jewish (professing) Christians	The new covenant was a renewal of the old covenant; Jesus is the Messiah, but his life, death, and resurrection restored God’s people to faithfulness to the Mosaic covenant. Therefore, if	“Judaizers”

	Gentiles want to come to the Messiah, they must first become Jews (and be circumcised, observe kosher and Sabbath laws, etc.). (Compare Acts 15:1–35; Titus 1:10.)	
Devout, non-Christian Jews	Christians are mistaken about the identity of Jesus, and the Jewish boundaries should not be opened to the Gentiles. (Compare Acts 21:27–23:11.)	The circumcised (Rom. 4:12a)

GALATIANS—NOTE ON 2:7–8 As an apostle, Paul was not inferior to Peter: Paul was assigned to evangelize **the uncircumcised** (Gentiles), while Peter was sent to **the circumcised** (Jews). Therefore the Galatians should not consider themselves inferior to any other believers.

GALATIANS—NOTE ON 2:9 **pillars**. Peter, James, and John were clearly leaders in the early church. Significantly, they gave **the right hand of fellowship** to Barnabas and Paul. This showed that they approved of the gospel Paul preached and of his ministry to the Gentiles.

GALATIANS—NOTE ON 2:10 **the poor**. This probably refers mainly to poor Jewish Christians in Jerusalem. Paul led an effort to help them financially (see Rom. 15:25–26; 1 Cor. 16:1–3; 2 Corinthians 8–9).

GALATIANS—NOTE ON 2:11–21 Paul was not a people-pleaser (1:10). His confrontation with Peter proves this.

GALATIANS—NOTE ON 2:11–12 The situation behind this passage is likely that the men who came **from James** (from the Jerusalem church) encouraged Jewish Christians to eat separately and follow kosher dietary laws. Peter decided to go along with this, perhaps not realizing that his example would make the Gentile Christians feel like second-class Christians.

GALATIANS—NOTE ON 2:12 Although it was allowed by Scripture, **eating with the Gentiles** would have broken Jewish dietary traditions. **The circumcision party** required keeping the Mosaic covenant law regarding circumcision, food, and special days.

GALATIANS—NOTE ON 2:14 **force the Gentiles to live like Jews**. Peter was guilty of hypocrisy (v. 13). He had not been observing food laws previously. Now he was requiring Gentile Christians to observe Jewish food laws in order to eat with him.

GALATIANS—NOTE ON 2:16 "Justified" means "counted righteous" or "declared righteous" by God (see ESV footnote). If people obeyed all of God's perfect moral standards, they could be justified by their own merits. But Paul says that this is impossible for anyone to do (see Romans 1–2). **Works of the law** means any human effort to be justified by God by obeying a moral law. **We also have believed in Christ Jesus, in order to be justified by faith in Christ** implies that justification is the result of saving faith. **and not by works of the law**. No human effort or merit can be added to faith as a basis for justification (see Acts 13:39; Gal. 3:10–14; Heb. 10:1–14). On justification, see also notes on Rom. 4:25; Phil. 3:9; James 2:21.

FACT

Justification by faith alone. False teachers were trying to persuade the Galatians that they needed to practice circumcision and other outward ceremonies of the Mosaic law in order to be right with God. But Paul explains that only through faith in Christ can one be right with God (2:16).

GALATIANS—NOTE ON 2:18 I would **prove myself to be a transgressor**. Ironically, the one who is most clearly seen to be a sinner is not the one outside of the law (the Gentile), but the one who is under the law.

GALATIANS—NOTE ON 2:19 **through the law**. The law taught Paul that he could not be saved by works. Paul has **died to the law**. He no longer tries to gain justification by obeying the law. **so that I might live to God**. Paul has gained God's acceptance through justification in Christ. He has an amazing new freedom to live a life devoted to God.

GALATIANS—NOTE ON 2:20 **It is no longer I who live** does not mean that Paul has no personality of his own. It means that he no longer controls his own life. Rather, **Christ who lives in me** now directs and empowers all that he does. **the life I now live in the flesh I live by faith in the Son of God**. As Paul trusts Christ moment by moment, Christ works in and through him in all he does. **who loved me and gave himself for me**. The crucifixion is a personal expression of Christ's love for people as individuals.

GALATIANS—NOTE ON 2:21 Christ's death would have been pointless **if righteousness were through the law**. Then people could earn justification by their obedience. But they can never do this. Sin is so serious that only the substitutionary, atoning death of God's Son can deal with the problem.

GALATIANS—NOTE ON 3:1–5:12 *Direct Appeals to the Galatians.* Paul gives several reasons why the Galatians should resist false teachers.

GALATIANS—NOTE ON 3:1–5 Paul asks the Galatians five questions. He is disappointed that they have listened to the false teachers. So he returns to their experience of how they first came to know Christ.

GALATIANS—NOTE ON 3:1 **Who has bewitched you?** Paul uses the language of pagan magic to describe the false teachers' activities. **publicly portrayed**. Paul's presentation of the gospel to the Galatians was so vivid that it was as if they had been eyewitnesses of the crucifixion.

GALATIANS—NOTE ON 3:2 **Let me ask**. Using rhetorical questions, Paul shows that it is illogical for the Galatians to seek a fuller Christian life by keeping the law. **Receive the Spirit** refers to the new covenant activity of the Holy Spirit that comes after saving faith. From the beginning of the Christian life, the Spirit sanctifies and empowers believers.

GALATIANS—NOTE ON 3:6–9 Paul issues a second direct appeal to the Galatians: it is not just their own experience of receiving the gospel by faith that should teach them that salvation is not by the law but by grace. Rather, the OT example of Abraham also teaches that it is through genuine faith, not the law, that one is counted righteous (see Gen. 15:6).

GALATIANS—NOTE ON 3:10 Those **who rely on works of the law** are under a **curse**. They are "cursed" ("condemned") because they break the law (2:18).

GALATIANS—NOTE ON 3:11 Habakkuk 2:4 shows that righteousness cannot be achieved through the law.

GALATIANS—NOTE ON 3:12 Paul uses Lev. 18:5 to show that **the law is not of faith**. Paul probably means the same thing here as in Rom. 10:5 (where Lev. 18:5 is equated with "the righteousness that is based on the *law*";

compare Phil. 3:9). **The one who does them shall live by them**. See note on Lev. 18:5.

GALATIANS—NOTE ON 3:13 The divine **curse** is the result of disobedience (v. 10). But the burden of the curse has been lifted by Christ's work on the cross.

GALATIANS—NOTE ON 3:14 The coming of the powerful **Spirit**—the living presence of God— is a key benefit of the new covenant (see Isa. 44:3; Galatians 5–6).

GALATIANS—NOTE ON 3:15–18 A covenant or a will cannot be changed. The promises made **to Abraham and to his offspring** were not changed when God gave Moses the law.

GALATIANS—NOTE ON 3:16 God spoke **promises** to **Abraham** on several occasions. Paul probably refers to Gen. 13:15 and 17:8. **And to your offspring**. Here Paul sees that the truest fulfillment of these OT promises comes to **one** "offspring," Christ.

GALATIANS—NOTE ON 3:17 **came 430 years afterward**. Paul is apparently referring to the Septuagint translation of Ex. 12:40, "The dwelling of the children of Israel . . . in Egypt and in Canaan was 430 years." This would mean 430 years from Abraham to the exodus (the Hebrew text does not include "and in Canaan"). Another explanation is that Paul is not counting the time from the first promise to Abraham; instead he is counting from the last confirmation of that promise to Jacob before he went to Egypt in Gen. 46:3–4. This would then count the time in Egypt as the entire time from the "promise" to the "law."

GALATIANS—NOTE ON 3:19–4:7 The law was never intended to last forever. Now that the promised Messiah has come, those who believe in him are sons of God.

GALATIANS—NOTE ON 3:19 **the law . . . was added because of transgressions**. This probably means the law was put in place to reveal people's sinfulness and need for a savior. **put in place through angels by an intermediary**. Deuteronomy 33:2 states that God gave the law "from the ten thousands of holy ones” (compare Acts 7:53). Moses was God’s “intermediary” (Lev. 26:46).

GALATIANS—NOTE ON 3:20 Because **God is one**, his ultimate revelation comes not through an intermediary but from him alone. This assumes that whatever comes from Christ comes from the one true God, for Christ is fully God.

FACT

God’s promises to Abraham. When Abraham believed God’s promises to him, God counted his faith as righteousness (Gen. 15:6). Paul uses this precedent to show that God’s promises to Abraham are for all who “hear with faith,” not just the people of Israel (Gal. 3:1–29).

GALATIANS—NOTE ON 3:22 The law (**the Scripture**), instead of giving “life” (v. 21) with God, **imprisoned everything under sin** (compare Rom. 3:9–20). Rather than enabling all Israelites to receive the promise, the law was given so that the single “offspring,” Christ, would receive the blessing. Therefore the blessing is obtained **by faith** in Christ, not by obedience to the law. God was certainly not surprised that the Israelites were unable to obey the law. In fact, at the end of the giving of the law, Moses foretold that the Israelites would not obey it (Deut. 31:24–29). Thus the law confirmed the promise to Abraham, that justification would come only by faith (Gal. 3:6–9, 14, 18).

GALATIANS—NOTE ON 3:23 **before faith came**. By “faith” Paul means new covenant faith in Christ (see v. 22). Since Paul uses Abraham as an example of justification by faith (vv. 6–9, 14, 18), he cannot mean that there was no saving faith before Christ came. He means that OT believers did not have knowledge of Christ’s finished work.

GALATIANS—NOTE ON 3:24 The **law**, as **guardian**, had positive functions. It restrained and exposed sin and promised Christ’s coming.

GALATIANS—NOTE ON 3:26 **you are all sons of God**. Life under the law was slavery. Life in Christ is marked by the freedom that comes from being God’s “sons.” The Greek word used for “sons” is a legal term used in the adoption and inheritance laws of first-century Rome. Here and elsewhere in Paul's letters (compare 4:5–7; Rom. 8:14–16, 23), this term refers to the status of all Christians, both male and female. Having been adopted into God's family, they now enjoy all the privileges, responsibilities, and inheritance rights of God's children.

GALATIANS—NOTE ON 3:27 Having been **baptized**, believers have gone down into death. They have died to the old era of law, sin, and death (Rom. 6:3–4; Gal. 2:19; 6:14). They have come up out of the water as participants in the new creation (2 Cor. 5:17). **put on Christ**. As one puts on clothing. This suggests taking on a new life and purpose through being spiritually united to Christ.

GALATIANS—NOTE ON 3:28 **neither Jew nor Greek**. In the new creation, the distinction between Jew and Gentile is removed (see Eph. 2:11–22). Certainly these Galatians do not have to become Jews to be Christians (see Gal. 3:14). **There is neither slave nor free, there is no male and female** does not imply that there are no differences in how these groups should relate to each other, for Paul elsewhere teaches slaves ("bondservants"; ESV footnote) and masters differently (Eph. 6:5–9), and husbands and wives differently (Eph. 5:22–33). Rather, he teaches that old divisions and wrongful attitudes of superiority and inferiority are abolished, **for you are all one in Christ Jesus**. The verse teaches unity within diversity, but not sameness.

GALATIANS—NOTE ON 4:1–3 When a son is too young to receive his inheritance, he has no more status than a **slave**. (On Roman slaves, or bondservants, see note on 1 Cor. 7:21.) This was the situation of Paul and his fellow Israelites under the old covenant.

GALATIANS—NOTE ON 4:3 **elementary principles**. Both here and in v. 9, these principles for Jews would be the Mosaic law. For Gentiles it would be the basic concepts of their pagan religions. They were, in terms of their mind-set and life situation, **enslaved**.

GALATIANS—NOTE ON 4:4 **when the fullness of time had come**. God sent his Son at the right moment in human history. God directed world events and prepared peoples and nations for Christ, and for the proclamation of the gospel.

GALATIANS—NOTE ON 4:5 Paul's **adoption** imagery probably picks up the OT concept of God calling Israel his "son." He combines this with the Roman notion of adopting a son (who was usually already a grown man) in order to make him the heir to the family wealth (see also note on 3:26).

GALATIANS—NOTE ON 4:6–7 **because you are sons**. Because Christians are now sons, they may receive the inheritance. This begins with the promised **Spirit of his Son**. **Abba** is the Aramaic word for "father" (compare Rom. 8:14–17).

GALATIANS—NOTE ON 4:8–11 The Galatians are in danger of forfeiting sonship and abandoning the true God. They risk returning to false gods (v. 8) and to worldly ways of life (vv. 9–10).

GALATIANS—NOTE ON 4:8 **those that by nature are not gods**. Demonic spirits that controlled the Galatians' former religion (compare 1 Cor. 10:20).

GALATIANS—NOTE ON 4:9 **To know God . . . to be known by God** implies a personal relationship with God. **elementary principles**. See note on v. 3.

GALATIANS—NOTE ON 4:10 **Days and months and seasons and years** were all part of the ceremonial laws of the Mosaic covenant (see Lev. 23:5, 16, 28; 25:4). To require Christians to follow such OT laws is to forfeit the gospel of justification by faith alone, in Christ alone.

GALATIANS—NOTE ON 4:12–20 As in 3:1–5, Paul reminds the Galatians of what happened when they heard the gospel. He also contrasts his own ministry with that of the false teachers.

GALATIANS—NOTE ON 4:12 **as I am**. Paul is free from following Mosaic ceremonial regulations. He lives by faith in Christ. **as you are**. Paul had become like the Gentiles by not living under Jewish law when ministering to them.

GALATIANS—NOTE ON 4:13 **because of a bodily ailment . . . I preached the gospel to you**. The exact nature of this illness is not known. “Because” apparently means that Paul had to stay in Galatia because of this illness. He took that opportunity to preach to them.

GALATIANS—NOTE ON 4:17 The false teachers flatter the Galatians, but only to receive flattery from them in return. **to shut you out**. They want to form an exclusive club of people who observe Jewish ceremonial laws.

FACT

“They” in 4:17 refers to the false teachers who were trying to persuade the Galatian believers that Paul was wrong about certain important issues. They avoided persecution and gained favor from the Jews by requiring circumcision (6:12–13).

GALATIANS—NOTE ON 4:19–20 The Galatians, like **little children**, have not been growing. Paul’s deep concern for them is like the pain of **childbirth**.

GALATIANS—NOTE ON 4:21–31 Paul again emphasizes the difference between being a free child of God and being a slave to the law, sin, and false gods. Abraham’s son Ishmael—technically the firstborn—represents the slave sons of Abraham and thus the enslaving Sinai covenant. Isaac represents the free sons of Abraham (see Genesis 16–17; 21; Gal. 3:7, 29).

GALATIANS—NOTE ON 4:21 **law . . . law**. Paul plays on the different meanings of “law”: it can mean the commandments given by Moses (all of which the Galatians mistakenly want to obey), but it can also mean the first five books of the Bible as a whole.

GALATIANS—NOTE ON 4:23 Ishmael was the son born when Abraham and Sarah tried to have a child through Hagar. The **promise** is the absolute opposite of **the flesh**. A promise is a word *from God* that will be fulfilled *by God* (see Rom. 4:18–21), just as Isaac was born by God’s miraculous work.

GALATIANS—NOTE ON 4:25 **Arabia**. See note on 1:17. **in slavery**. The majority of the people in **Jerusalem** are Jews who have not turned to Jesus. As a result, the city is enslaved.

GALATIANS—NOTE ON 4:26–27 All those who believe in Christ belong to the heavenly **Jerusalem**. They are the true Israel. As Isaiah prophesied (Isa. 54:1), God will bring about the birth of **children** where there are none, even among the Gentiles.

GALATIANS—NOTE ON 4:29 **so also it is now**. Ishmael persecuted Isaac (suggested by Gen. 21:9). Now the Jews who seek justification by human effort persecute Christians, who trust God's promise of justification by faith.

GALATIANS—NOTE ON 4:30 **Cast out the slave woman and her son** implies also the casting out of all who seek justification through their own efforts instead of through faith.

GALATIANS—NOTE ON 5:1–12 Those who turn to the law for salvation cut themselves off from salvation.

FACT

To walk by the Spirit means making decisions and choices based on the Holy Spirit's guidance (5:16, 25). It also involves relying on the Spirit's power to conquer sinful desires (5:17–18). The Spirit will produce "fruits" of godliness in the believer's life (5:22–23).

GALATIANS—NOTE ON 5:5 **we . . . wait for the hope of righteousness**. Christians do not try to produce perfect righteousness in their lives by their own efforts. Instead, they wait for God to complete righteousness in them when they die (Heb. 12:23) or at Christ's return (1 Cor. 15:49).

GALATIANS—NOTE ON 5:11 If Paul still preached that people had to be circumcised, then **the offense of the cross** would be **removed**. Jesus' work on the cross reminds people that their efforts to be right with God outside of Christ are useless.

GALATIANS—NOTE ON 5:13–6:10 *Life in the Spirit and Love.* Freedom from the law does not lead to lawless behavior. By the power of the Spirit, believers live a new life characterized by love.

GALATIANS—NOTE ON 5:13 **freedom**. From Mosaic laws, as represented by circumcision. **Opportunity for the flesh** means "opportunity to follow your fallen, sinful desires and act contrary to God's moral laws."

GALATIANS—NOTE ON 5:16–26 Life under the law expresses itself in the works of the flesh, but those who live by the Spirit bear fruit pleasing to God.

GALATIANS—NOTE ON 5:16 Having contrasted the flesh with love (vv. 13–14), Paul now contrasts the flesh with the Spirit. The only way to conquer the flesh is to yield to the Spirit. **walk by the Spirit**. Making decisions and choices according to the Holy Spirit's guidance, and acting with the spiritual power that the Spirit supplies. **the desires of the flesh**. Bodily cravings and the desires of fallen human nature (see examples in vv. 19–21).

GALATIANS—NOTE ON 5:18 **led by the Spirit**. The Greek verb implies an active, personal involvement by the Holy Spirit in guiding Christians. The present tense ("if you are being led . . . ") indicates the Spirit's ongoing activity. **you are not under the law**. The Spirit's active presence in believers' lives shows that they are no longer under the pre-Christian system (see 3:2, 5, 14; 4:6).

GALATIANS—NOTE ON 5:19 **works of the flesh**. Without the transforming work of the Holy Spirit, sinful humans follow wicked desires and actions.

GALATIANS—NOTE ON 5:20 **idolatry, sorcery**. These are ways to access evil spiritual beings. They reject the way in which God says he should be worshiped (see John 14:6). **enmity, strife**. Rejecting God destroys human relationships, too.

GALATIANS—NOTE ON 5:21 **Drunkenness** and **orgies** are examples of how people use God's good gifts in destructive and sinful ways. In the OT, wine was associated with joy and celebration (e.g., Neh. 8:10; Ps. 104:15; see note on John 2:3). When abused, however, wine was seen as highly destructive (Prov. 20:1; 21:17; 23:29–35). Drunkenness is consistently condemned throughout Scripture (e.g., Eph. 5:18). Sex is a precious gift for husband and wife. When it is abused it also has highly destructive consequences (1 Cor. 6:18). **those who do such things**. Those who act in this way as a pattern of life. Their outward conduct indicates they are not born of God. They do not have the Holy Spirit within. They are not God's true children.

GALATIANS—NOTE ON 5:22–23 **The Spirit** defends against sin. He also produces in Christians the positive traits of godly character.

GALATIANS—NOTE ON 5:24 Again, **Christ** and the Spirit (v. 25) come together in the believer's life. Christians have **crucified the flesh**. They have died with Christ to sin (see 6:14; Rom. 6:4–6).

GALATIANS—NOTE ON 5:25 **keep in step with the Spirit**. A different verb than in v. 16. It means "walk in line behind a leader."

GALATIANS—NOTE ON 5:26 Paul probably refers to attitudes that are causing problems in the Galatian churches (see v. 15). These also describe all who live according to the flesh (vv. 19–21).

GALATIANS—NOTE ON 6:1–10 Paul illustrates a life of love in the Spirit.

GALATIANS—NOTE ON 6:1 **you who are spiritual**. This does not refer to an elite class of Christians. It describes mature and experienced Christians. They are able to help their troubled brother or sister.

GALATIANS—NOTE ON 6:2 **and so fulfill the law of Christ**. In a broad sense this means the entire body of ethical teaching that Jesus gave and endorsed (see note on 1 Cor. 9:21). In a specific sense it probably refers to the command to love one's neighbor as oneself (Matt. 22:39; John 13:34).

GALATIANS—NOTE ON 6:7–8 **whatever one sows, that will he also reap**. Paul's reference to "reaping" has in view the blessings of **eternal life** that belong to the believer as the result of "sowing" his life **to the Spirit**.

GALATIANS—NOTE ON 6:10 While believers await their rewards (vv. 7–9) they should **do good**. The primary focus should be on serving other believers, but not to the exclusion of people outside the church.

GALATIANS—NOTE ON 6:11–18 *Final Warning.* Paul summarizes the main themes of the letter and challenges the reader to stay true to the gospel. To require circumcision is to deny the cross and the new creation. Those who belong to the new creation are the true Israel.

GALATIANS—NOTE ON 6:11 Paul probably has been dictating the letter to a scribe (compare Rom. 16:22). Now, however, he adds his "signature" (see 2 Thess. 3:17).

GALATIANS—NOTE ON 6:14 **the world has been crucified to me**. The world no longer attracts and influences Paul.

GALATIANS—NOTE ON 6:15 On Christians as **a new creation**, see 2 Cor. 5:17.

GALATIANS—NOTE ON 6:16 **Israel of God**. In contrast to the children of the "present Jerusalem" (4:25), the true people of God are the *believing* children of Abraham (3:7, 29). They belong to "Jerusalem above" (4:26–27).

GALATIANS—NOTE ON 6:17 The false teachers, and perhaps some of the Galatian Christians, have been misrepresenting Paul. Paul insists on the respect that is due his ministry. He is a genuine minister of Christ and has the scars to prove it—what he calls **the marks of Jesus** that resulted from his being persecuted (see 2 Cor. 11:23–27).

GALATIANS—NOTE ON 6:18 Paul's final prayerful blessing shows that he has not given up on the Galatians. He still refers to them as **brothers** and calls on Christ and the Spirit to give them grace.

Ephesians

(return to table of contents)

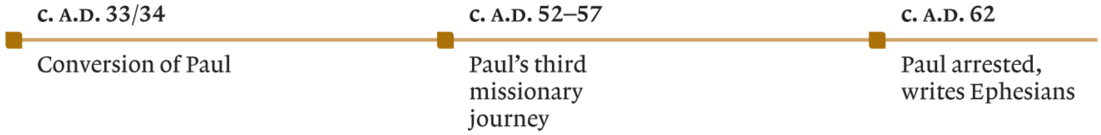
Ephesians 1 • Ephesians 2 • Ephesians 3 • Ephesians 4 • Ephesians 5 • Ephesians 6

- Introduction to Ephesians
  - Timeline
  - Author, Date, and Recipients
  - Theme
  - Purpose
  - Key Themes
  - Outline
  - The Setting of Ephesians
- Global Message of Ephesians
  - Ephesians and Redemptive History
  - Universal Themes in Ephesians
  - The Global Message of Ephesians for Today
- Study Notes

Introduction to Ephesians

Introduction to Ephesians

Timeline


c. A.D. 33/34
Conversion of Paul
c. A.D. 52–57
Paul's third missionary journey
c. A.D. 62
Paul arrested, writes Ephesians

Author, Date, and Recipients

The apostle Paul wrote this letter to the churches in Ephesus and the surrounding region c. A.D. 62 while imprisoned in Rome (Acts 28). During this time he also wrote Colossians and Philemon. All three letters were sent with Tychicus and Onesimus.

Theme

There are three main themes of Ephesians: (1) Christ has reconciled all creation to himself and to God; (2) Christ has united people from all nations to himself and to one another in his church; and (3) Christians must live as new people.

Purpose

Ephesians offers general instruction in the truths of God's redemptive work in Christ; the unity of the church among diverse peoples; and proper conduct in the church, the home, and the world.

Key Themes

1. All people are by nature spiritually dead. They disobey God's law and are ruled by Satan (1:7; 2:1–3, 5, 11–12).
2. God predestined his people to redemption and holiness in Christ (1:3–14; 2:4, 8–9).

3. God’s rich mercy in Christ has saved sinners. This free gift is by grace through faith alone (1:7–8; 2:4–14).
4. Jesus’ saving work was part of redeeming a fallen creation for God. For this he deserves glory, honor, and authority in this age and the next (1:15–23; 3:1–13).
5. Jesus unites Jews and Gentiles into his one body, the church, as a new creation (1:23; 2:10–22; 3:1–21; 4:1–6).
6. Christ’s people are saved to new lives of holiness in thought, word, and deed. They must reject their old, sinful lifestyles (4:1–3, 17–32; 5:1–20).
7. Holiness in life includes submission to proper authorities, in home and family life, and those in authority must care for those in submission to them (5:21–6:9).
8. Jesus has given powerful gifts to his church. These bring unity, maturity, and defense against the devil and his allies (4:7–16; 6:10–19).

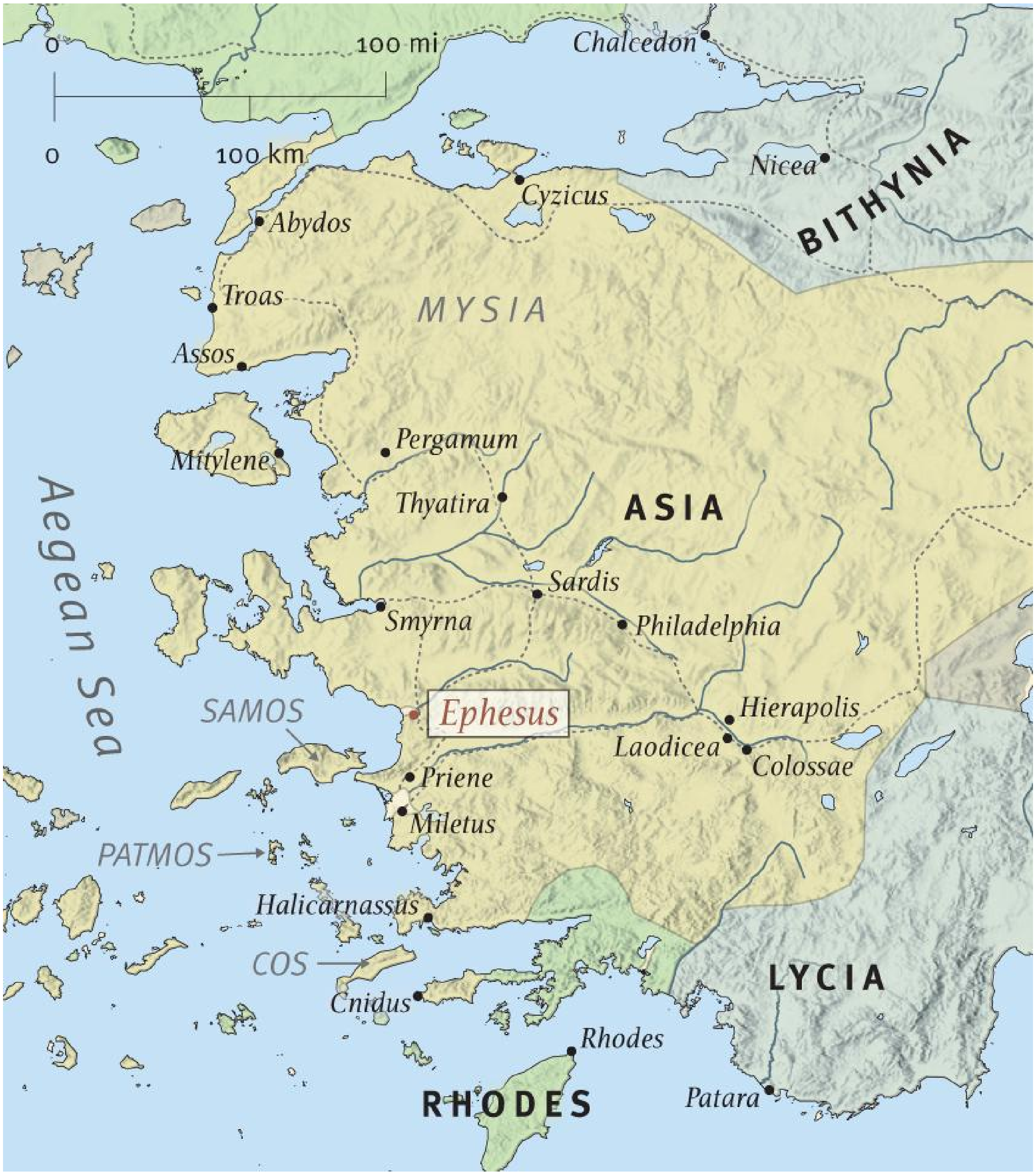
Outline

I. Introduction (1:1–14)
II. Paul’s Prayer of Thanksgiving (1:15–23)
III. Salvation by Grace through Faith (2:1–10)
IV. Unity and the Peace of Christ (2:11–22)
V. Revelation of the Gospel Mystery (3:1–13)
VI. Paul’s Prayer for Strength and Insight (3:14–21)
VII. Unity of the Body of Christ (4:1–16)
VIII. Paul’s Testimony (4:17–24)
IX. Encouragement for a Holy Lifestyle (4:25–32)
X. New Life in Love (5:1–20)
XI. Submission to One Another (5:21–6:9)
XII. The Whole Armor of God (6:10–20)
XIII. Conclusion (6:21–24)

The Setting of Ephesians

c. A.D. 62

Ephesus was a wealthy port city in the Roman province of Asia. It was a center of learning and was near several key land routes. Paul probably wrote his letter to the Ephesians while under house arrest in Rome (Acts 28).


0
100 mi
0
100 km
Chalcedon
Nicea
BITHYNIA
Cyzicus
Abydos
Troas
MYSIA
Assos
Pergamum
Mitylene
Aegean Sea
Thyatira
ASIA
Sardis
Smyrna
Philadelphia
SAMOS
Ephesus
Hierapolis
Laodicea
Colossae
Priene
Miletus
PATMOS
Halicarnassus
COS
Cnidus
LYCIA
Rhodes
Patara
RHODES

The Global Message of Ephesians

The message of Ephesians for the global church is that in Christ God has reconciled to himself all things by his free grace, and in so doing he has enabled humans all over the world to be reconciled with one another. In light of these two great reconciliations, Christians worldwide are empowered to live a new life of light and love.

Ephesians and Redemptive History

The vision of redemptive history presented in Ephesians stretches all the way back to the beginning of time and before, and all the way forward to the end of all things. In Ephesians 1 Paul says that God "chose us in [Christ] before the foundation of the world" (Eph. 1:4). And at the end of this passage Paul strains his eyes to look forward to the end, when "we acquire possession of" our inheritance (1:14). In it all, Jesus is the one through whom this eternal plan is enacted (1:10; 3:11).

Yet Paul says something startling to his hearers in chapter 3. He says that there has been a "mystery" kept hidden for countless generations, but which has now been revealed (Eph. 3:4–5, 9). This mystery is that God's favor is not only for the Jews. It is for all people (3:6, 8–9). At the height of human history, Christ came and made salvation freely available to all those who have faith in him (2:8–9). The result is that this salvation is now spilling over the banks of ethnic Israel and flooding out to the nations. There is "one God and Father of all" (4:6). Because the "dividing wall of hostility" between us and God has been torn down, the hostility can also be torn down between us and other people (2:14–16).

Universal Themes in Ephesians

God's great love and grace. The grace of God reaches back into eternity (Eph. 1:3–5). Before the world's foundation, God himself foreknew and predestined for salvation a people from every tribe and tongue and people group. And the grace of God overcomes every possible obstacle: God saved us not when we were merely sick or wounded, but when we were spiritually dead (2:1–3). He has demonstrated "the immeasurable riches of his grace in kindness toward us in Christ Jesus" (2:7), who suffered in our place and is making all things new. This love stretches the bounds of our comprehension with a "love of Christ that surpasses knowledge" (3:19). To a world awash in cynicism, hypocrisy, apathy, and selfishness, Ephesians sends us out with a message of the boundless love of God in Christ for all kinds of people.

God's new people, the church. Ephesians presents a sweeping portrayal of the way the gospel is uniting diverse people into Christ's one body, the church. The radical inclusiveness of Christ's work is seen throughout the epistle (Eph. 1:12–13; 2:11–22; 3:1–15; 4:1–7). In Christ, God is gathering up a people for himself from both Jews and Gentiles. The mystery that has been kept secret from previous generations, but has now been revealed, is that the gospel is offered to Gentiles as freely as to Jews (3:6). In Christ, those who were far off (Gentiles) and those who were near (Jews) have been brought together through the cross (2:13).

God's cosmic scope of redemption. God revealed his saving purposes down through human history supremely in Christ. He came at "the fullness of time" (Eph. 1:10) as the climax of all that God has been doing in the world since the fall of humanity recorded in Genesis 3. The breathtaking scope of Christ's redemptive work, Paul says, is "to unite all things in him, things in heaven and things on earth" (1:10; compare vv. 22–23; 3:11; 4:10). The word "unite" here means to "sum up" or "draw together." What happened on a little hill outside Jerusalem two thousand years ago is the high point for which all of history was preparing and from which all subsequent history is flowing. God is restoring the entire created order, starting with humanity (from diverse people groups) but reaching also to the entire cosmos (3:10; 6:10–18).

Spiritual warfare. Ephesians 6 is the Bible's clearest teaching that the fundamental struggle of believers is not against other people but against the spiritual forces of hell (Eph. 6:10–18). Around the world today, the church experiences various kinds of spiritual warfare. Sometimes it is more sensational, in the form of witchcraft or demon-possession. Other times it is less obvious and manifests itself in difficulties such as depression, hopelessness, or circumstantial adversity. While we must be careful not to think that every difficulty in this fallen world is the direct activity of Satan, global Christians recognize that their real conflict is with the forces of hell.

The Global Message of Ephesians for Today

Mercy received. The mercy of God in Jesus Christ is the high point of all history, and for the past two thousand years God's mercy has been running throughout the world to bring together all kinds of people to form one new family of God. This astonishing love of God in Christ reconciles us to God as we receive his love with nothing but the empty hands of faith. God is "rich in mercy" (Eph. 2:4), but he does not extend this mercy to those who think they are worthy of it. Rather, this mercy is for all those who, by grace, know that they are *un*worthy of it.

Mercy transforming. Yet while God's grace is utterly undeserved and in no way dependent on our good works (Eph. 2:8–9), it does change us. Those united to Christ are those who are now indwelt by the Spirit (1:13–14; 3:16; 4:30; 6:17–18). They are transformed. They are now empowered to "be imitators of God, as beloved children" (5:1). We are his beloved sons and daughters; it is our joy to imitate the Father.

Mercy extended. When, as global Christians, we look around our own neighborhoods and around the world, we realize that we are called to live out the new life that has been granted to us. This includes ridding ourselves of what does not fit the new life of light and purity into which we have been swept up (Eph. 5:8–9). Sexual immorality, degrading speech, falsehood, bitterness, and anger have no place in our lives anymore (4:17–32). It is not who we are. Not only do we seek purity for ourselves, we also seek God's blessing in our relationships. In our marriages, jobs, and families, we are called to be mindful of the Lord and to love as we have been loved (5:22–6:9).

In all of this we are seeking to celebrate and to spread the peace, the *shalom*, the flourishing, that has dawned in Christ (Eph. 1:2; 2:14–15, 17; 4:3; 6:15, 23). By his Spirit God is restoring the entire cosmos back to the way it was meant to be. As those who have been granted the Spirit (1:13–14; 4:30), it is our great joy and privilege to be instruments of God's mercy and peace. Most of us will not change the world, or our own nation, by serving in political office or writing new legislation. Our call is, in fact, far greater: to love those across whose paths God brings us each day. This is a calling whose significance will be revealed and celebrated on the last great day, when Christ comes again. This is a love that springs from our love for Christ, which is, as the last word of Ephesians puts it, "incorruptible" (6:24).

Greeting

EPHESIANS 1 [†]Paul, [a] an apostle of Christ Jesus [b] by the will of God,
To the saints who are in Ephesus, and [c] are faithful [1] in Christ Jesus:
2 [d] Grace to you and peace from God our Father and the Lord Jesus
Christ.

Spiritual Blessings in Christ

3[†] [e] Blessed be [f] the God and Father of our Lord Jesus Christ, who has
blessed us in Christ with every spiritual blessing [g] in the heavenly places,
4[†] [h] even as he [i] chose us in him [j] before the foundation of the world, that
we should be [k] holy and blameless before him. In love **5**[†] [l] he predestined
us [2] for [m] adoption as sons through Jesus Christ, [n] according to the purpose
of his will, **6**[†] [o] to the praise of his glorious grace, with which he has
blessed us in [p] the Beloved. **7**[†] [q] In him we have [r] redemption [s] through his
blood, [t] the forgiveness of our trespasses, [u] according to the riches of his
grace, **8**which he lavished upon us, in all wisdom and insight **9**[†] [v] making
known [3] to us the mystery of his will, [n] according to his purpose, which he
[w] set forth in Christ **10**[†]as a plan for [x] the fullness of time, [y] to unite all
things in him, things in heaven and things on earth.
11[†]In him we have obtained [z] an inheritance, [a] having been predestined
[b] according to the purpose of him who works all things according to [c] the
counsel of his will, **12**[†]so that we who were the first to hope in Christ
might be [d] to the praise of his glory. **13**[†]In him you also, when you heard
[e] the word of truth, the gospel of your salvation, and believed in him, [f] were
sealed with the [g] promised Holy Spirit, **14**who is [h] the guarantee [4] of our
[i] inheritance until [j] we acquire [k] possession of it, [5] [l] to the praise of his
glory.

Thanksgiving and Prayer

15[†]For this reason, [m] because I have heard of your faith in the Lord Jesus
and your love [6] toward all the saints, **16**[†]I [n] do not cease to give thanks

for you, [o] remembering you in my prayers, [17][†]that [p] the God of our Lord Jesus Christ, the Father of glory, [q] may give you the Spirit of wisdom and of revelation in the knowledge of him, [18][†] [r] having the eyes of your hearts enlightened, that you may know what is [s] the hope to which he has called you, what are [t] the riches of his glorious inheritance in the saints, [19]and what is the immeasurable greatness of his power toward us who believe, [u] according to the working of [v] his great might [20]that he worked in Christ [w] when he raised him from the dead and [x] seated him at his right hand [y] in the heavenly places, [21] [z] far above [a] all rule and authority and power and dominion, and above [b] every name that is named, not only in [c] this age but also in the one to come. [22][†]And [d] he put all things under his feet and gave him as [e] head over all things to the church, [23][†] [f] which is his body, [g] the fullness of him [h] who fills [i] all in all.

By Grace Through Faith

EPHESIANS 2 [†] [j] And you were [k] dead in the trespasses and sins [2][†] [l] in which you once walked, following the course of this world, following [m] the prince of the power of the air, the spirit that is now at work in [n] the sons of disobedience— [3][†]among whom we all once lived in [o] the passions of our flesh, carrying out the desires of the body [1] and the mind, and [p] were by nature [q] children of wrath, like the rest of mankind. [2] [4]But [3] God, being [r] rich in mercy, [s] because of the great love with which he loved us, [5][†]even [t] when we were dead in our trespasses, [u] made us alive together with Christ — [v] by grace you have been saved— [6][†]and raised us up with him and [w] seated us with him in the heavenly places in Christ Jesus, [7]so that in the coming ages he might show the immeasurable [x] riches of his grace in [y] kindness toward us in Christ Jesus. [8][†]For [z] by grace you have been saved [a] through faith. And this is [b] not your own doing; [c] it is the gift of God, [9][†] [d] not a result of works, [e] so that no one may boast. [10]For [f] we are his workmanship, [g] created in Christ Jesus [h] for good works, [i] which God prepared beforehand, [j] that we should walk in them.

One in Christ

[11][†]Therefore remember that at one time you Gentiles in the flesh, called “the uncircumcision” by what is called [k]the circumcision, which is made in the flesh by hands— [12][†]remember [l]that you were at that time separated from Christ, [m]alienated from the commonwealth of Israel and strangers to [n]the covenants of promise, [o]having no hope and without God in the world. [13][†]But now in Christ Jesus you who once were [p]far off have been brought near [q]by the blood of Christ. [14][†]For [r]he himself is our peace, [s]who has made us both one and has broken down [t]in his flesh the dividing wall of hostility [15][†]by abolishing the law of commandments expressed in [u]ordinances, that he might create in himself one [v]new man in place of the two, so making peace, [16][†]and might [w]reconcile us both to God in one body through the cross, thereby killing the hostility. [17]And he came and [x]preached peace to you who were [y]far off and peace to those who were [z]near. [18]For [a]through him we both have [b]access in [c]one Spirit to the Father. [19][†]So then you are no longer [d]strangers and aliens, [4] but you are [e]fellow citizens with the saints and [f]members of the household of God, [20][†][g]built on the foundation of the [h]apostles and prophets, [i]Christ Jesus himself being [j]the cornerstone, [21][†][k]in whom the whole structure, being joined together, grows into [l]a holy temple in the Lord. [22]In him [m]you also are being built together [n]into a dwelling place for God by [5] the Spirit.

The Mystery of the Gospel Revealed

EPHESIANS **3** [†]For this reason I, Paul, [o]a prisoner for Christ Jesus [p]on behalf of you Gentiles— [2]assuming that you have heard of [q]the stewardship of [r]God’s grace that was given to me for you, [3][†][s]how the mystery was made known to me [t]by revelation, [u]as I have written briefly. [4][v]When you read this, you can perceive my insight into [w]the mystery of Christ, [5][†]which was not made known to the sons of men in other generations as it has now been revealed to his holy apostles and prophets by the Spirit. [6][†]This mystery is [1] that the Gentiles are [x]fellow heirs, [y]members of the same body, and [z]partakers of the promise in Christ Jesus through the gospel.

[7][†] [a]Of this gospel I was made [b]a minister according to the gift of [c]God’s grace, which was given me [d]by the working of his power. [8][†]To me, [e]though I am the very least of all the saints, this grace was given, [f]to preach to the Gentiles the [g]unsearchable [h]riches of Christ, [9]and [i]to bring to light for everyone what is the plan of the mystery [j]hidden for ages in [2] God [k]who created all things, [10][†]so that through the church the manifold [l]wisdom of God [m]might now be made known to [n]the rulers and authorities [o]in the heavenly places. [11][†]This was [p]according to the eternal purpose that he has realized in Christ Jesus our Lord, [12]in whom we have [q]boldness and [r]access with [s]confidence through our [t]faith in him. [13]So I ask you not to lose heart over what I am suffering [u]for you, [v]which is your glory.

Prayer for Spiritual Strength

[14][†]For this reason I bow my knees before the Father, [15]from whom [w]every family [3] in heaven and on earth is named, [16]that according to [x]the riches of his glory [y]he may grant you to be strengthened with power through his Spirit [z]in your inner being, [17][†] [a]so that Christ may dwell in your hearts through faith—that you, being [b]rooted and [c]grounded in love, [18]may have strength to [d]comprehend with all the saints what is the breadth and length and [e]height and depth, [19]and to know the love of Christ [f]that surpasses knowledge, that [g]you may be filled with all [h]the fullness of God.

[20] [i]Now to [j]him who is able to do far more abundantly than all that we ask or think, [k]according to the power at work within us, [21][†] [l]to him be glory in the church and in Christ Jesus throughout all generations, forever and ever. Amen.

Unity in the Body of Christ

EPHESIANS **4** [†]I therefore, [m]a prisoner for the Lord, urge you to [n]walk in a manner worthy of [o]the calling to which you have been called, [2][†]with all [p]humility and [q]gentleness, with [r]patience, [s]bearing with one another in love, [3][†]eager to maintain the unity of the Spirit in [t]the bond of peace. [4][†]There is [u]one body and [v]one Spirit—just as you were called to the one

[w]hope that belongs to your call— **5**[†] [x]one Lord, [y]one faith, [z]one baptism, **6**[†] [a]one God and Father of all, [b]who is over all and through all and in all. **7**[†]But [c]grace was given [d]to each one of us [e]according to the measure of Christ's gift. **8**[†]Therefore it says,

> [f]"When he ascended on high [g]he led a host of captives,
> and he gave gifts to men." [1]

9[†]([h]In saying, "He ascended," what does it mean but that he had also descended into [i]the lower regions, the earth? [2] **10**He who descended is the one who also [j]ascended [k]far above all the heavens, that he might [l]fill all things.) **11**[†]And [m]he gave the [n]apostles, the prophets, the [o]evangelists, the [p]shepherds [3] and teachers, [4] **12**[†] [q]to equip the saints for the work of ministry, for [r]building up [s]the body of Christ, **13**[†]until we all attain to [t]the unity of the faith and of the knowledge of the Son of God, [u]to mature manhood, [5] to the measure of the stature of [v]the fullness of Christ, **14**[†]so that we may no longer be children, [w]tossed to and fro by the waves and carried about by every wind of doctrine, by human cunning, by craftiness in [x]deceitful schemes. **15**[†]Rather, [y]speaking the truth in love, we are to [z]grow up in every way into him who is [a]the head, into Christ, **16**[†] [b]from whom the whole body, joined and held together by every joint with which it is equipped, [c]when each part is working properly, makes the body grow so that it builds itself up in love.

The New Life

17[†]Now this I say and [d]testify in the Lord, [e]that you must no longer walk as the Gentiles do, [f]in the futility of their minds. **18**They [g]are darkened in their understanding, [h]alienated from the life of God because of the ignorance that is in them, due to [i]their hardness of heart. **19**They [j]have become callous and [k]have given themselves up to sensuality, greedy to practice every kind of impurity. **20**But that is not the way you [l]learned Christ!— **21**assuming that [m]you have heard about him and [n]were taught in him, as the truth is in Jesus, **22**[†]to [o]put off [p]your old self, [6] which belongs to your former manner of life and is corrupt through [q]deceitful desires, [23][†]and [r]to be renewed in the spirit of your minds, [24][†]and to put on [s]the new self, [t]created after the likeness of God in true righteousness and holiness.

[25][†]Therefore, having put away falsehood, let each one of you [u]speak the truth with his neighbor, for [v]we are members one of another. [26][†] [w]Be angry and do not sin; do not let the sun go down on your anger, [27]and [x]give no opportunity to the devil. [28]Let the thief no longer steal, but rather [y]let him labor, [z]doing honest work with his own hands, so [a]that he may have something to share with anyone in need. [29][†] [b]Let no corrupting talk come out of your mouths, but only such as is good for building up, as fits the occasion, that it may give [c]grace to those who hear. [30][†]And [d]do not grieve the Holy Spirit of God, [e]by whom you were sealed for the day of [f]redemption. [31][†] [g]Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice. [32] [h]Be kind to one another, tenderhearted, [i]forgiving one another, as God in Christ forgave you.

Walk in Love

EPHESIANS **5** [†] [j]Therefore be imitators of God, as beloved children. [2]And [k]walk in love, [l]as Christ loved us and [m]gave himself up for us, a [n]fragrant [o]offering and sacrifice to God.

[3][†]But [p]sexual immorality and all impurity or covetousness [q]must not even be named among you, as is proper among saints. [4][†]Let there be [r]no filthiness nor foolish talk nor crude joking, [s]which are out of place, but instead [t]let there be thanksgiving. [5][†]For you may be sure of this, that [u]everyone who is sexually immoral or impure, or who is covetous ([v]that is, an idolater), has no inheritance in the kingdom of Christ and God. [6][†] [w]Let no one [x]deceive you with empty words, for because of these things [y]the wrath of God comes upon [z]the sons of disobedience. [7][†]Therefore [a]do not become partners with them; [8][†]for [b]at one time you were [c]darkness, but now you are light in the Lord. [d]Walk as children of light [9][†](for [e]the fruit of light is found in all that is good and right and true), [10][†]and [f]try to discern what is pleasing to the Lord. [11][†] [g]Take no part in the [h]unfruitful

[i]works of darkness, but instead [j]expose them. [12]For [k]it is shameful even to speak of the things that they do in secret. [13]But when [l]anything is exposed by the light, it becomes visible, [14][†]for anything that becomes visible is light. Therefore it says,

[m]“Awake, O sleeper,
and [n]arise from the dead,
and [o]Christ will shine on you.”

[15][p]Look carefully then how you walk, not as unwise but as wise, [16][p]making the best use of the time, because [q]the days are evil. [17][†]Therefore do not be foolish, but understand what [r]the will of the Lord is. [18][†]And [s]do not get drunk with wine, for that is [t]debauchery, but [u]be filled with the Spirit, [19][†]addressing one another in [v]psalms and hymns and spiritual songs, singing and making melody to the Lord with your heart, [20][†][w]giving thanks always and for everything to God the Father [x]in the name of our Lord Jesus Christ, [21][†][y]submitting to one another out of reverence for Christ.

Wives and Husbands

[22][†][z]Wives, [a]submit to your own husbands, [b]as to the Lord. [23][†]For [c]the husband is the head of the wife even as [d]Christ is the head of the church, his body, and is [e]himself its Savior. [24]Now as the church submits to Christ, so also wives should submit [f]in everything to their husbands.

[25][†][g]Husbands, love your wives, as Christ loved the church and [h]gave himself up for her, [26][†]that he might sanctify her, having cleansed her by [i]the washing of water [j]with the word, [27]so [k]that he might present the church to himself in splendor, [l]without spot or wrinkle or any such thing, that she might be holy and without blemish. [1] [28][†]In the same way [m]husbands should love their wives as their own bodies. He who loves his wife loves himself. [29]For no one ever hated his own flesh, but nourishes and cherishes it, just as Christ does the church, [30]because [n]we are members of his body. [31][†][o]“Therefore a man shall leave his father and mother and hold fast to his wife, and [p]the two shall become one flesh.” [32][†]This mystery is

profound, and I am saying that it refers to Christ and the church.
[33]However, [q] let each one of you love his wife as himself, and let the wife
see that she [r] respects her husband.

Children and Parents

EPHESIANS **6** [†] [s] Children, obey your parents in the Lord, for this is right.
[2][†] [t] “Honor your father and mother” (this is the first commandment with a
promise), [3]“that it may go well with you and that you may live long in the
land.” [4][†]Fathers, do not provoke your children to anger, [u] but bring them
up in the discipline and instruction of the Lord.

Bondservants and Masters

[5][†] [v] Bondservants, [1] obey your earthly masters [2] with fear and trembling,
[w] with a sincere heart, [x] as you would Christ, [6]not by the way of eye-service, as [y] people-pleasers, but as bondservants of Christ, doing the will
of God from the heart, [7]rendering service with a good will as to the Lord
and not to man, [8] [z] knowing that whatever good anyone does, this he will
receive back from the Lord, [a] whether he is a bondservant [3] or is free.
[9][†]Masters, do the same to them, [b] and stop your threatening, knowing that
[c] he who is both their Master [4] and yours is in heaven, and that [d] there is
no partiality with him.

The Whole Armor of God

[10][†]Finally, [e] be strong in the Lord and in [f] the strength of his might.
[11][†] [g] Put on [h] the whole armor of God, that you may be able to stand
against [i] the schemes of the devil. [12]For [j] we do not wrestle against flesh
and blood, but against [k] the rulers, against the authorities, against [l] the
cosmic powers over [m] this present darkness, against [n] the spiritual forces of
evil [o] in the heavenly places. [13][†]Therefore [p] take up the whole armor of
God, that you may be able to withstand in [q] the evil day, and having done
all, to stand firm. [14][†]Stand therefore, [r] having fastened on the belt of truth,
and [s] having put on the breastplate of righteousness, [15]and, [t] as shoes for

your feet, having put on the readiness given by the gospel of peace. [16][†]In all circumstances take up [u]the shield of faith, with which you can extinguish all [v]the flaming darts of [w]the evil one; [17]and take [s]the helmet of salvation, and [x]the sword of the Spirit, which is the word of God, [18][†]praying [y]at all times [z]in the Spirit, [a]with all prayer and supplication. To that end [b]keep alert with all perseverance, making [c]supplication for all the saints, [19]and [d]also for me, that words may be given to me in opening my mouth [e]boldly to proclaim [f]the mystery of the gospel, [20]for which I [g]am an ambassador [h]in chains, that I may declare it boldly, as I ought to speak.

Final Greetings

[21][†][i]So that you also may know how I am and what I am doing, [j]Tychicus the beloved brother and faithful minister in the Lord will tell you everything. [22]I have sent him to you for this very purpose, that you may know how we are, and that he may [k]encourage your hearts.

[23][†][l]Peace be to the brothers, [5] and [m]love with faith, from God the Father and the Lord Jesus Christ. [24]Grace be with all who [n]love our Lord Jesus Christ with love incorruptible.

Study Notes for Ephesians

EPHESIANS—NOTE ON 1:1–14 *Introduction.* Paul greets the believers in Ephesus (vv. 1–2) and offers praise to God (vv. 3–14). He expresses the letter's two main themes: Christ has reconciled all of creation and has united the church in himself.

FACT

Ephesus was one of the largest cities in the Roman Empire and the primary port for Asia Minor. It boasted an advanced system of aqueducts, a 25,000-seat amphitheater, a major library with more than 12,000 scrolls, and the Temple of Artemis (one of the Seven Wonders of the Ancient World).

EPHESIANS—NOTE ON 1:1 **apostle**. See note on Rom. 1:1. Paul expresses his authority simply but powerfully: he is an apostle **of Christ Jesus**. In Ephesians, Paul uses the term **saints** ("holy ones"; "consecrated people") for all members of the church (Eph. 1:15, 18; 2:19; 3:8; 4:12; 6:18). They are called to be holy (1:4; 5:3). **in Ephesus**. These words are missing in several early manuscripts, but they are probably original to the letter. Some scholars believe Ephesians was intended to be shared with churches in the area; they suggest that the words "in Ephesus" were deleted in the copies that were sent outside of Ephesus. Ephesus was an important port city and was the capital of the Roman province of Asia. It was home to the temple of Artemis, one of the Seven Wonders of the ancient world.

EPHESIANS—NOTE ON 1:3–14 In the original Greek, this section is one long, elegant sentence. Paul shows that the triune God began and completed reconciliation and redemption of the world for the praise of his glory.

EPHESIANS—NOTE ON 1:3 **in Christ**. All God's blessings are ours "in Christ" (vv. 3, 9), "in the Beloved" (v. 6), and "in him" (vv. 4, 7, 11, 13). **every spiritual blessing**. The saving gifts of God are given by the Holy Spirit. **heavenly places**. The Christian's future home (1 Cor. 15:40, 44–50).

EPHESIANS—NOTE ON 1:4 **he chose us in him before the foundation of the world**. God's decision to redeem believers from sin and death was planned all along “in Christ.” **holy and blameless before him**. Holiness here describes moral purity while blamelessness expresses the idea of freedom from guilt (v. 7; 2:1, 5).

EPHESIANS—NOTE ON 1:5 **predestined**. Previously ordained or appointed. **adoption as sons**. See v. 11; Rom. 8:29–30. All Christians, male and female, are “sons” of God. They are all adopted heirs who will inherit blessings from their Father in heaven. **according to the purpose of his will**. God’s will is to pour out his grace and goodness on believers in Christ Jesus (see also Eph. 1:9, 11).

EPHESIANS—NOTE ON 1:6 God’s ultimate purpose is the **praise** of his glorious name through redemption (see vv. 12, 14).

EPHESIANS—NOTE ON 1:7 **Redemption** means ransoming from captivity or slavery. The supreme OT example was the exodus, where God redeemed Israel from slavery in Egypt (see Deut. 7:8; 2 Sam. 7:23). **forgiveness of our trespasses**. Christians are freed from slavery to sin and guilt by Christ’s **blood**. His death was an atoning sacrifice (see also Eph. 2:13; Heb. 9:15).

EPHESIANS—NOTE ON 1:9 In Scripture, **mystery** refers to the revealing of something previously hidden (see note on Col. 1:26–27). The mystery of God’s will, now revealed **in Christ**, is “to unite all things in him” (Eph. 1:10; see also 3:3–11).

EPHESIANS—NOTE ON 1:10 **fullness of time**. The time for the fulfillment of God’s plan. **unite**. God has reconciled all creation in Christ.

EPHESIANS—NOTE ON 1:11 **Have obtained an inheritance** means being assured of eternal life. **predestined**. God is firmly in control of history. This is in sharp contrast with the pagan gods of the time, who were often viewed as inconsistent or unable to act. **who works all things according to the counsel of his will**. Everything that occurs is in some sense predestined by God. As for tragedies and evil, the writers of Scripture never blame God for them (see Rom. 5:12; 2 Tim. 4:14; also Job 1:21–22). They are confident that evil will eventually be defeated. They believe God’s good plans will be fulfilled. How God’s sovereignty and human responsibility work together is, nonetheless, a mystery no one fully understands.

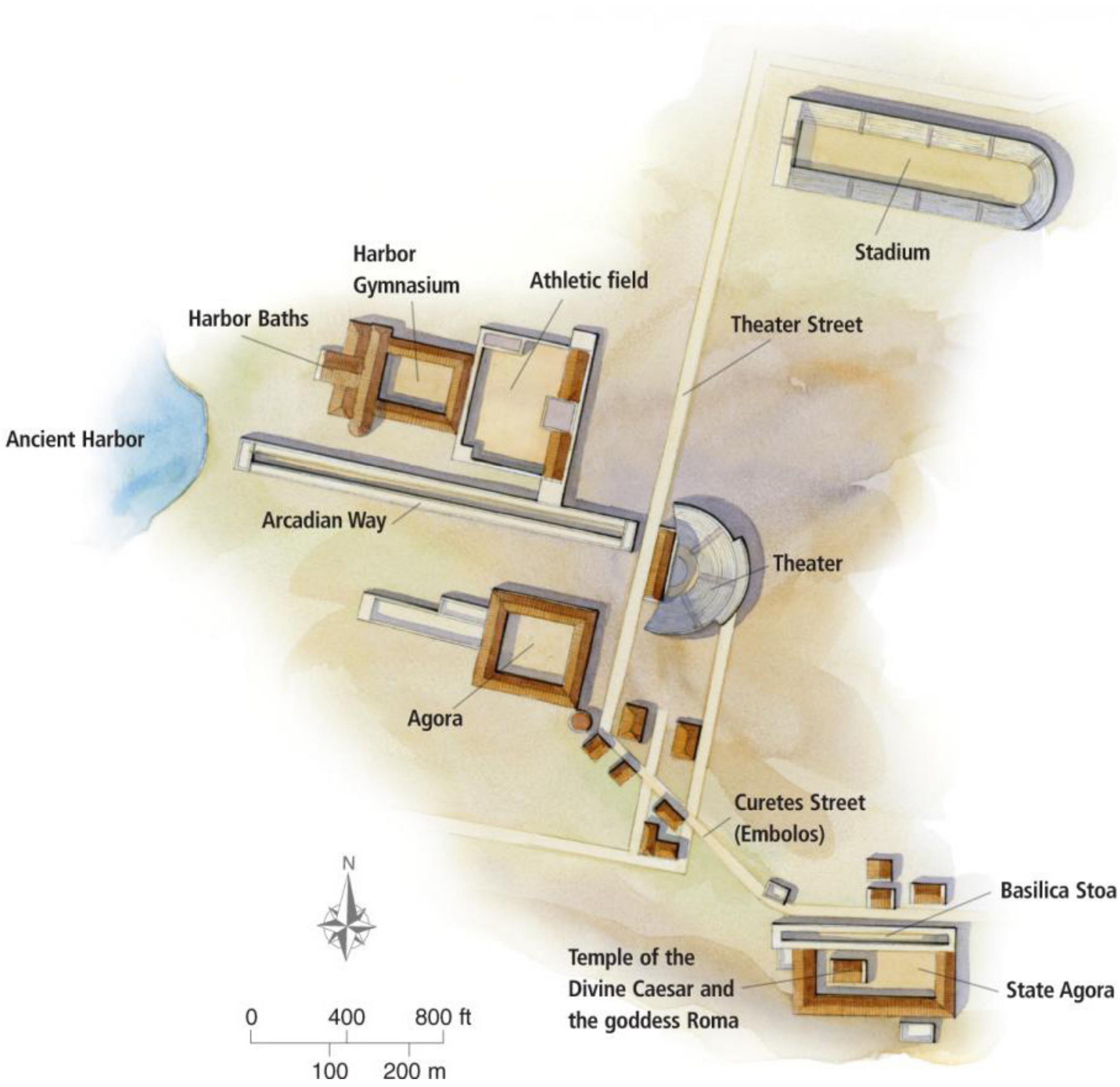
EPHESIANS—NOTE ON 1:12 **praise**. See note on v. 6.

EPHESIANS—NOTE ON 1:13 **Sealed** may mean that the Holy Spirit protects and preserves Christians until they receive their inheritance (see 4:30; 2 Cor. 1:22; Rev. 7:2–3). It could also mean the Spirit "certifies" them as genuine believers; they bear the "royal seal" (see John 3:33; Acts 10:44, 47).

EPHESIANS—NOTE ON 1:15–23 *Paul's Prayer of Thanksgiving.* This section, like vv. 3–14, is a single sentence in the original Greek. Paul prays that the church will gain deep insight into the Lord's powerful working and rich gifts in Christ.

Ephesus in the Time of Paul (c. A.D. 60)

The city plan below shows those features of the city of Ephesus that archaeologists have so far identified as dating from the time of Paul. Many of the notable buildings uncovered in the excavation at Ephesus date from later periods.


Stadium
Harbor Gymnasium
Athletic field
Harbor Baths
Theater Street
Ancient Harbor
Arcadian Way
Theater
Agora
Curetes Street (Embolos)
N
Basilica Stoa
Temple of the Divine Caesar and the goddess Roma
State Agora
0
400
800 ft
100
200 m

EPHESIANS—NOTE ON 1:15 **because I have heard**. Paul had spent some time in Ephesus a few years before the writing of this letter, but he would not have known the newer believers in the area.

EPHESIANS—NOTE ON 1:16 **do not cease . . . in my prayers**. See note on 6:18.

EPHESIANS—NOTE ON 1:17 To name **the Father of glory** as **the God of our Lord Jesus Christ** is not to deny Christ's deity. Rather, it affirms Christ's true humanity. **Spirit of wisdom** refers to the Holy Spirit giving Christians insights into God's Word and saving **knowledge of him** (see 1 Cor. 2:6–12).

Trinitarian Formulas and Expressions in Ephesians

Reference	Father	Son	Spirit
1:3	Blessed be the God and Father	of our Lord Jesus Christ	every spiritual blessing
1:11–13	him who works all things according to . . . his will	to hope in Christ	sealed with the promised Holy Spirit
1:17	God . . . the Father of glory	our Lord Jesus Christ	a spirit of wisdom and of revelation
2:18	access . . . to the Father	through him	in one Spirit
2:22	a dwelling place for God	In him	by the Spirit
3:2–5	the stewardship of God’s grace	the mystery of Christ	revealed . . . by the Spirit
3:14–17	the Father . . . the riches of his glory	so that Christ may dwell in your hearts	through his Spirit
4:4–6	one God and Father	one Lord	one Spirit
5:18–20	giving thanks . . . to God the Father	in the name of our Lord Jesus Christ	be filled with the Spirit

---

EPHESIANS—NOTE ON 1:18–19 Paul prays that believers will understand the blessings that are theirs in Christ: (1) their future **hope**; (2) God’s **inheritance in the saints**; and (3) their “power” in Christ. The “inheritance” here is not the Christian’s inheritance; it is **his** (God’s). God looks forward to enjoying forever the people he has saved. **immeasurable greatness of his power**. Power over supernatural forces through magic and the occult was a great concern in ancient times (Acts 19:19). The power of the living God in Christ defeats all competing authorities (Acts 19:20).

EPHESIANS—NOTE ON 1:22 put all things. Paul quotes Ps. 8:6 as being fulfilled by Christ’s authority over all creation and as head over the church. **head**. See note on 1 Cor. 11:3.

EPHESIANS—NOTE ON 1:23 Christ has so identified himself with his church that it is called his **body**—in much the same way that husband and wife are “one flesh” (Gen. 2:24; see note on Eph. 5:28–30).

EPHESIANS—NOTE ON 2:1–10 *Salvation by Grace through Faith.* This section, like 1:3–14 and 1:15–23, is a single sentence in the original Greek. The main theme is that God gives his saving grace to Christians. There are two subsections: 2:1–3 and 2:4–10.

FACT

Salvation by grace. In 2:1–10, Paul eloquently describes how God initiated salvation for undeserving sinners just because he loves them. Through no merit of their own, he rescued them from slavery to sin and graciously gave them new life in Christ (1:5).

EPHESIANS—NOTE ON 2:1 **you were dead**. Human beings as sons and daughters of Adam enter the world spiritually dead. They have no inclination toward God. (Paul begins with this phrase then turns to other thoughts; he will return to this theme in v. 5.) **trespasses**. Violations of divine commandments. **sins**. Offenses against God in thought, word, or deed.

EPHESIANS—NOTE ON 2:2 **prince . . . spirit**. Satan dominates his human subjects. **sons of disobedience**. Compare "sons of this world" (Luke 16:8). They belong to the family of those who rebel against God.

EPHESIANS—NOTE ON 2:3 The sons and daughters of Adam have been born into a fallen state (**by nature**). They have earned God's condemnation as **children of wrath**. Compare Ps. 51:5.

EPHESIANS—NOTE ON 2:5 **when we were dead**. Paul resumes his original thought from v. 1. **made us alive**. Since unsaved people are dead, they have to be made alive before they can believe. This is why salvation can only be **by grace** alone.

EPHESIANS—NOTE ON 2:6–7 **raised us up with him**. Because of Christ's resurrection, those who believe in him are given new spiritual life. **seated us with him in the heavenly places**. God has allowed his people even now to share in a measure of Christ's authority. He is seated at the right hand of God (see 1:20–22; 6:10–18).

EPHESIANS—NOTE ON 2:8 **grace**. God's favor on those who have broken his law and sinned against him. God's grace offers and secures salvation. **saved**. Delivered from God's wrath at the final judgment (Rom. 5:9). The perfect tense of "have been saved" means that the Christian's salvation is fully secured. **through faith**. Faith is confident trust and reliance upon Christ Jesus. **this . . . is the gift of God**. The pronoun "this" refers to the entire process of salvation by grace through faith; it is all a gift of God.

EPHESIANS—NOTE ON 2:9–10 Salvation is not by **works**. If it were, then those who are saved would get the glory. **created . . . for good works**. Salvation is not based on works, but the good works Christians do are the result of God's new creation work in them.

EPHESIANS—NOTE ON 2:11–22 *Unity and the Peace of Christ.* Paul continues the new creation theme he introduced in v. 10. The focus shifts from God to

Christ Jesus and his redemption. There are three subsections: vv. 11–15, 16–18, and 19–22.

EPHESIANS—NOTE ON 2:11 **the circumcision**. That is, the Jews. To be called "uncircumcised" signified that one was a Gentile, outside the covenant people of God.

EPHESIANS—NOTE ON 2:12 To be separated from OT Israel was to be **separated from Christ**, because "salvation is from the Jews" (John 4:22; Rom. 9:4–5). **strangers**. See note on Eph. 2:19. In the OT, God redeemed people through his **covenants of promise** (compare Luke 1:72–73). The new covenant fulfills all God's promises (2 Cor. 1:20; Heb. 8:6; 9:15). Note that Paul believed that all Gentiles apart from Christ were unsaved and **without God**.

EPHESIANS—NOTE ON 2:13 **in Christ Jesus**. The old division of all people into Jews or Gentiles/Greeks (Acts 14:1–5; 18:4; Rom. 3:9, 29; 9:24; 1 Cor. 1:22–24) has been changed. Now there is a new race in Christ: "the church of God" (1 Cor. 10:32). **near**. To have access to God (see Eph. 2:18). **blood**. Christ's substitutionary death.

EPHESIANS—NOTE ON 2:14 **peace**. The state of friendship with God and with one another in the church. **made us both one**. That is, Jews and Gentiles. **In his flesh** refers to Christ's death on the cross (see v. 16).

EPHESIANS—NOTE ON 2:15 **law**. The additional mention of **commandments** and **ordinances** identifies this as the Mosaic law, which included many commandments that served to separate Israel from the other nations. Thus the law was a "dividing wall" (v. 14) which Christ has abolished or rendered powerless both by fulfilling it and by removing believers from the law's condemnation (see Matt. 5:17; Rom. 8:1; Heb. 9:11–14; 10:1–10). The result is a **new man**, denoting a new human race under the second Adam (Christ), in whose image the Christian is re-created (1 Cor. 15:45, 49; see also Eph. 4:24).

EPHESIANS—NOTE ON 2:16–18 On the cross, Christ put to death the hostility between Israel and the other nations. These verses describe the new, unified group being brought near to God. Paul describes Christ's reconciliation very vividly as **killing the hostility** that stood in the way of peace with God. **preached peace**. Paul refers to Christ's messianic ministry to the whole world both **far** and **near**, recalling Isa. 57:19. **access**. To draw near to God and to enjoy him forever in a new creation is both mankind’s greatest good and the ultimate accomplishment of Christ’s earthly work of redemption. **one Spirit**. See note on Eph. 4:4.

EPHESIANS—NOTE ON 2:19 **Strangers** (also v. 12) were foreigners with no rights or privileges (see Acts 16:20–23). **Aliens** were non-citizens who lived in the city and were given privileges as neighbors. Only **citizens** had full rights (see Acts 21:39).

EPHESIANS—NOTE ON 2:20 **the foundation of the apostles and prophets**. Some think “prophets” refers here to those in the early church who had the gift of prophecy (compare 3:5; 4:11); the apostles along with these prophets were “foundational” because they proclaimed God’s words, but their function has been replaced by the Bible. Others think the “prophets” here could be the OT prophets.

EPHESIANS—NOTE ON 2:21 All Christians everywhere are **joined together** as God’s **holy temple**. Belonging to the visible church is not optional for followers of Christ.

EPHESIANS—NOTE ON 3:1–13 *Revelation of the Gospel Mystery.* Paul explains his calling and ministry as an apostle to the Gentiles. This assured his Gentile readers that their inheritance in Christ is authentic because of its divine origin.

EPHESIANS—NOTE ON 3:1 **For this reason**. Paul breaks off his thought here and resumes it in v. 14 (compare the similar break in 2:1, 5). **prisoner for Christ**. Paul suffered imprisonment or confinement several times while serving Christ (4:1; Acts 16:23; 24:23; Col. 4:10). **on behalf of you Gentiles**. Paul was the apostle, teacher, and preacher to the Gentiles (1 Tim. 2:7). The sufferings he experienced during his ministry were for them (2 Cor. 6:5; 11:23).

EPHESIANS—NOTE ON 3:3 **mystery**. See note on Col. 1:26–27. This mystery is now revealed: Christ has come to unify Jews and Gentiles in one body through the gospel (see Eph. 1:9, 17). Christ revealed this mystery to Paul **by revelation** on the road to Damascus (Acts 9:1–7) and more fully at other times (see Acts 22:17–21; 2 Cor. 12:1–7; Gal. 1:12; 2:2).

EPHESIANS—NOTE ON 3:5 **not made known**. The full realization of who Christ was and the extent of the salvation that would come to the Gentiles was not clear until after the giving of **the Spirit** (1 Cor. 2:8–10).

EPHESIANS—NOTE ON 3:6 **the Gentiles are fellow heirs**. See Rom. 8:17; Gal. 3:28–29.

FACT

The apostle Paul received special visions from God (see Acts 22:17–21; 2 Cor. 12:1–7; Gal. 2:2). In his first vision, he saw the Lord Jesus (Acts 9:1–7). One of the mysteries God later revealed in a vision was that the gospel was for both Jews and Gentiles (Eph. 3:6).

EPHESIANS—NOTE ON 3:7 **minister**. A servant or official given a particular area of responsibility.

EPHESIANS—NOTE ON 3:8 **very least of all the saints**. Paul never forgets that he once had been a persecutor of Christ and his church (Acts 9:4; 1 Tim. 1:13).

EPHESIANS—NOTE ON 3:10 **now**. In this age, in contrast to the time before Christ's first coming. **rulers and authorities in the heavenly places**. Angelic beings.

EPHESIANS—NOTE ON 3:11 **eternal purpose**. God's redemption in Christ originated in eternity with God's "manifold wisdom" (v. 10; compare 1:3–14). **realized in Christ Jesus**. God's plan of salvation had to be put into effect within human history, and this was accomplished through the work of his incarnate Son.

EPHESIANS—NOTE ON 3:14–21 *Paul's Prayer for Strength and Insight.* Paul prays that his readers would be strong in their faith (vv. 14–19). He concludes with words of praise to God (vv. 20–21).

EPHESIANS—NOTE ON 3:14–15 **For this reason**. Paul returns to his thought from v. 1. **named**. See note on John 1:12–13.

EPHESIANS—NOTE ON 3:17–18 In v. 16 Paul speaks of the indwelling "Spirit" and here of the indwelling **Christ**. This suggests that the Spirit and the Son are both God. **breadth . . . length . . . height . . . depth**. The immeasurable dimensions of God's riches in Christ. On **saints**, see note on 1:1.

EPHESIANS—NOTE ON 3:21 **church**. Paul considers the church a unified whole (see 4:4–6).

EPHESIANS—NOTE ON 4:1–16 *Unity of the Body of Christ.* Paul shows how to apply the truths he has been teaching. There are three subsections: vv. 1–6, 7–10, and 11–16.

EPHESIANS—NOTE ON 4:1 **prisoner**. Paul has been jailed because of his commitment to Christ.

EPHESIANS—NOTE ON 4:2 The pagan culture of Paul’s day did not consider **humility** an admirable quality.

EPHESIANS—NOTE ON 4:3 **Peace** is a **bond** that unites believers in Christ. They do not create this **unity**, however; they merely preserve the unity already established by the Lord.

EPHESIANS—NOTE ON 4:4 **Spirit**. Just as a human body has one spirit that gives it life, so Christ’s body, the church, is given life by one Holy Spirit. **one hope**. Christians will live with God forever. This hope unites them. On the church as a **body**, see Rom. 12:4–8; 1 Cor. 12:12–31.

EPHESIANS—NOTE ON 4:5 **one Lord**. Jesus Christ. **one faith**. The spiritual truths Christians believe. **One baptism** may refer to the baptism of all believers into one body (see 1 Cor. 12:13) or it may refer to water baptism as such. Verses 4–6 of Ephesians 4 seem to make a special point of mentioning the three members of the Trinity: “One Spirit” (v. 4), “one Lord [Christ]” (v. 5), and “one God and Father” (v. 6).

Christ and the Church

Paul describes the relationship between Christ and the church as a profound mystery (5:32)—a hidden plan of God now revealed and fulfilled in Christ Jesus.

Christ is the head of the church	1:22–23; 4:15; 5:23
Christ is the cornerstone of the church	2:20
Christ is the Savior and sanctifier of the church	5:23, 26–27
Christ gives the church ministry workers	4:11–16
Christ loved and sacrificed himself for the church	5:25
Christ nourishes and cherishes the church	5:29
the church and her members dwell and grow in Christ	2:21–22; 4:15
the church is a means through which God manifests his manifold wisdom	3:10
the church submits to Christ	5:24
the church is Christ’s body, and individual believers are members of his body	1:22–23; 3:6; 4:4, 16; 5:23, 30

EPHESIANS—NOTE ON 4:6 **over all . . . through all . . . in all**. God is present everywhere (see Ps. 139:7–12; Isa. 66:1).

EPHESIANS—NOTE ON 4:7 **grace . . . according to the measure of Christ's gift**. Gifts given by God's choosing to serve the church.

EPHESIANS—NOTE ON 4:8 **it says**. Paul cites Ps. 68:18 to show that Christ **gave gifts** to his people from what he had taken from his enemies. The "gifts" are the church leaders described in Eph. 4:11. The **captives** over whom Christ triumphed are most likely demons (compare 1:19–22).

EPHESIANS—NOTE ON 4:9 **lower regions, the earth**. In the incarnation, Christ descended from the highest heavens to the lowest regions (that is, to the earth). He then **ascended** (Acts 1:9) 40 days after his resurrection to the highest heavens at the right hand of the Father (Acts 2:33).

EPHESIANS—NOTE ON 4:11 For **apostles**, see note on 1:1. **prophets**. A reference to the gift of prophecy in the NT church. **evangelists**. People who proclaim the gospel to unbelievers (see Acts 21:8; 2 Tim. 4:5). **shepherds** (or "pastors" [ESV footnote]) **and teachers**. People who teach and guide those who become believers. There is some uncertainty whether these terms refer to two different ministry roles or functions (see 1 Tim. 5:17) or a single "shepherd-teacher" ministry role (see ESV footnote).

EPHESIANS—NOTE ON 4:12 Church leaders are to **equip the saints** (all Christians) to do **the work of ministry** (1 Cor. 12:7, 11; 1 Pet. 4:10).

EPHESIANS—NOTE ON 4:13 The variety of gifts serves to bring about the **unity** of Christ's people. **Mature manhood** contrasts with "children" in the next verse (see Heb. 5:11–14). **knowledge of the Son of God**. Knowing Christ personally and understanding all that he did and taught brings about "mature manhood." **measure**. Christ Jesus is the standard of maturity. Christ's **fullness** is the expression of his divine and human perfection (see Eph. 1:23; 3:19; Col. 1:19).

EPHESIANS—NOTE ON 4:14 **deceitful schemes**. Compare 1 John 4:1–3; Jude 4; Rev. 2:2.

EPHESIANS—NOTE ON 4:15 The **truth** must always be presented **in love**. As **head**, Christ leads, directs, and guides the body (see 5:23; 1 Cor. 11:3).

EPHESIANS—NOTE ON 4:16 As part of Christ’s **body**, every believer has an important role in the church’s growth. **in love**. See 1 Corinthians 13.

EPHESIANS—NOTE ON 4:17–24 *Paul’s Testimony.* Paul explains the new life in Christ that the Ephesians have experienced.

EPHESIANS—NOTE ON 4:17–18 **ignorance**. Not having saving knowledge of Christ. **hardness of heart**. Unwillingness to turn from sin and accept Christ (see Matt. 13:14–15).

EPHESIANS—NOTE ON 4:22 **put off your old self**. See Col. 3:9–10. As the ESV footnote indicates, “self” translates the generic Greek term for “man” or “human.” The “old self” refused to trust and serve Christ. **corrupt**. Human hearts are “deceitful above all things, and desperately sick” (Jer. 17:9).

EPHESIANS—NOTE ON 4:23 **renewed**. The “renewal” or “transformation” of the mind (Rom. 12:2) occurs as believers study and apply God’s Word and begin to think in new and right ways.

FACT

Renewed minds. Christians sometimes distinguish between “head knowledge” and “heart knowledge.” But the Bible clearly teaches that we are to love and serve the Lord with all that we are, including both our hearts and our minds (4:23; see Deut. 6:5; Matt. 22:37).

EPHESIANS—NOTE ON 4:24 **put on the new self** (literally, “man”; see note on v. 22). Believers are **created** anew **after the likeness of God**. Compare Gen. 1:27; 1 Cor. 15:49.

EPHESIANS—NOTE ON 4:25–32 *Encouragement for a Holy Lifestyle.* Paul gives practical examples of how church members strengthen Christ’s body (compare vv. 13–16).

EPHESIANS—NOTE ON 4:26–27 **Be angry**. Not all anger is **sin**, but believers should not remain angry. This will only **give** an **opportunity to the devil** to do evil.

EPHESIANS—NOTE ON 4:29 Christians are to avoid **corrupting talk**. They must speak in ways that are **good for building up** and giving **grace**, that is, what they say should benefit others rather than corrupting them.

EPHESIANS—NOTE ON 4:30 To **grieve** the Holy Spirit means to cause him sorrow by one's sin. **sealed**. See note on 1:13. The **day of redemption** is the day of Christ's return (see Luke 21:28; Rom. 8:23).

EPHESIANS—NOTE ON 4:31 **All** modifies every item in the list. **Bitterness** may be listed first because it often leads to the other sins Paul names.

EPHESIANS—NOTE ON 5:1–20 *New Life in Love.* Paul gives general instructions for holy living. Purity of life comes from avoiding evil deeds and relationships and adopting holy practices.

EPHESIANS—NOTE ON 5:1–2 Paul's discussion of love introduces further instructions on holy living (vv. 3–20). When Christ **gave himself up for us**, it was the supreme act of his love (see John 15:13).

EPHESIANS—NOTE ON 5:3 The term **sexual immorality** covers all sexual sins, including adultery, sex outside of marriage, and homosexuality. **Covetousness** is a jealous desire for what others possess (Ex. 20:17). It amounts to idolatry (Eph. 5:5; Col. 3:5). **saints**. See note on Eph. 1:1.

EPHESIANS—NOTE ON 5:4 **Thanksgiving**, in contrast to **crude joking** and **foolish talk**, is the positive way to speak. Thanksgiving can also be a cure for covetousness (see v. 3).

EPHESIANS—NOTE ON 5:5 **idolater**. See Col. 3:5. **inheritance**. See Eph. 1:13–14; 4:30. **kingdom**. Paul speaks of Christ ruling now from the right hand of God (see 1:20–22; compare Rom. 8:34; 1 Cor. 15:24–27; Col. 3:1; etc.). Believers have already been brought into his redemptive kingdom (see Eph. 2:6; Col. 1:13–14), although his rule will be complete only at his second coming (1 Cor. 15:20–24; 2 Tim. 4:1).

FACT

Paul makes it clear that Christians must live holy lives (5:1–21; see 4:17–24). This means rejecting sexual immorality, impurity, idolatry, coveting, and drunkenness. Instead, they should strive to imitate God, because he loves them (5:1–2).

EPHESIANS—NOTE ON 5:6 **deceive you . . . because of these things**. Only a false teacher would claim that Christians can lead unrepentant, sinful lives (see

2 Tim. 3:1–9; 2 Pet. 2:1–3; Rev. 2:14, 20) and not suffer any consequences. These practices lead to **the wrath of God** in judgment (Rev. 2:21–23). **sons of disobedience**. See note on Eph. 2:2; compare John 8:44; 17:12; 1 John 3:10.

EPHESIANS—NOTE ON 5:7 become partners. Christians must not join unbelievers in their sin.

EPHESIANS—NOTE ON 5:8 Walk as children of light. See 1 John 1:5–7. See also Isa. 9:2; 42:6; John 9:5.

EPHESIANS—NOTE ON 5:9 Fruit of light is similar to fruit of the Spirit (compare Gal. 5:22–23).

EPHESIANS—NOTE ON 5:10 The Bible gives general principles for life. Christians must also seek the wisdom to **discern** how to apply those principles to their daily lives.

EPHESIANS—NOTE ON 5:11 Expose means either to correct or to convince through argument and discussion (also v. 13). Those who expose sin must not gossip or slander others in the process.

EPHESIANS—NOTE ON 5:14 it says. The quotation combines the thought of several verses, including Isa. 60:1 (see also Isa. 9:2; 26:19).

EPHESIANS—NOTE ON 5:17 The will of the Lord means God’s general guidelines for life as found in the Bible (his “revealed will”; see Deut. 29:29).

EPHESIANS—NOTE ON 5:18 be filled with the Spirit. Compare Gal. 5:22–23. The command describes a regular pattern of life, rather than a onetime event.

Principles of Marriage

Principles of Marriage	**Scripture Reference**
Marriage is part of the “mystery” of God’s will	Eph. 1:9; 3:3; 5:32
Paul’s instructions are directed to Spirit-filled believers	Eph. 5:18
Wives are called to submit, men are called to love	Eph. 5:21–33
Headship entails authority	Eph. 5:23–24 (compare Eph. 1:22; 4:15)
Submission is still required of Christian wives	Eph. 5:22; Col. 3:18 (compare Gen. 2:18; 1 Cor. 11:3)
Marriage involves spiritual warfare, which requires husbands and wives to put on the full armor of God	Eph. 6:10–18

EPHESIANS—NOTE ON 5:19 Being filled with the Spirit results in joyful praise through **singing** and **making melody**. **psalms and hymns and spiritual songs**. Paul probably has in mind the OT Psalms along with other songs of praise (compare Col. 3:16). "Spiritual" points to the influence of the Holy Spirit (Eph. 5:18) in the believer's acts of praise.

EPHESIANS—NOTE ON 5:20 To pray **in the name of** Jesus means to pray in faith, trusting in him as the one who represents his people before God the Father (John 14:6; Heb. 4:16; see also note on John 14:13).

EPHESIANS—NOTE ON 5:21–6:9 *Submission to One Another.* Ephesians 5:21 connects the previous section to what follows. Submission is illustrated in various family relationships in 5:22–33 (wives/husbands), 6:1–4 (children/parents), and 6:5–9 (bondservants/masters). See also Col. 3:18–25.

EPHESIANS—NOTE ON 5:21 Although this verse begins a new section (5:21–6:9), **submitting** is actually the last item in the list of ways in which believers are to "Look carefully . . . how you walk" (5:15). The previous items in this list are "making" (v. 16), "addressing" (v. 19), and "giving" (v. 20). Submitting **to one another** means "submitting to others according to the authority and order established by God." This can be seen in the examples Paul gives in the following verses.

EPHESIANS—NOTE ON 5:22 **submit**. Paul begins with the right ordering of the marriage relationship (see also Col. 3:18; 1 Pet. 3:1–7). The submission of wives is not like the obedience of children, nor does this text command all women to submit to all men (**to your own husbands**). Both genders are equally created in God's image (Gen. 1:26–28) and heirs together of eternal life (Gal. 3:28–29). The submission described here is to the husband's leadership for the health of the marriage relationship.

EPHESIANS—NOTE ON 5:23–24 **the husband is the head of the wife**. The wife's submission to her husband is modeled on Christ's position as **head of the church** and **its Savior**. "Head" here clearly refers to a husband's authority over his wife. See note on 1 Cor. 11:3.

EPHESIANS—NOTE ON 5:25 **love**. Paul now turns to the duty of husbands. Paul tells the husband to give **himself up for her**. Husbands are to love their wives in a self-sacrificial manner, following the example of Christ with the church.

This model is directly opposed to any kind of male tyranny or oppression. Notably, Paul gives three times more space to the subject of the husband’s duty (nine verses) than to the wife’s (three verses).

EPHESIANS—NOTE ON 5:26–27 The focus in these verses is on Christ, for husbands do not “sanctify” their wives or “wash” them of their sins. **sanctify**. Set aside for the Lord’s service through cleansing. **washing of water**. Perhaps baptism (see Rom. 6:3–4). There may also be a link here to Ezek. 16:1–13, where the Lord washes the infant Israel, raises her, and eventually makes her royalty and marries her. This would correspond to presenting **the church to himself in splendor** at his marriage supper (see also Ezek. 36:25; Rev. 19:7–9; 21:2, 9–11).

EPHESIANS—NOTE ON 5:28–30 The **body** for which Christ sacrificed himself was the church.

EPHESIANS—NOTE ON 5:31 God joins husbands and wives together to become **one flesh** (Gen. 2:24; see also Matt. 19:5; 1 Cor. 6:16).

EPHESIANS—NOTE ON 5:32 By **mystery** Paul means the hidden plan of God that has come to fulfillment in Christ Jesus (see 1:9; 3:3–4, 9; and 6:19). Paul interprets the original creation of the husband-and-wife union as being modeled on Christ’s forthcoming union with the **church** (see 5:23).

EPHESIANS—NOTE ON 6:1 **Children**. The second family relationship illustrating submission to proper authority (5:21) is that of children and parents. **obey your parents**. Obedience is due to both parents.

EPHESIANS—NOTE ON 6:2–3 **Honor**. Children obeying their parents (v. 1) is in part how they honor them. **promise**. This is the only one of the Ten Commandments that contains a promise (Ex. 20:12).

EPHESIANS—NOTE ON 6:4 **Fathers**. As earlier, Paul describes a negative action to avoid, then gives a positive action to develop (see note on 4:29). Paul addresses fathers in particular, though this does not lessen the mother’s contribution in these areas (see Proverbs 31). **provoke . . . to anger**. A domineering and thoughtless father discourages obedient children (Col. 3:21). **bring them up**. Parents play a crucial, God-ordained role in the discipleship of their children “in the Lord” (Eph. 6:1); see Deut. 6:1–9.

EPHESIANS—NOTE ON 6:5 **Bondservants**. See note on 1 Cor. 7:21. It is estimated that slaves (or bondservants) composed about one-third of the population of a city like Ephesus. They were considered part of a family, so Paul's instructions for bondservants were a natural part of his dealing with family relationships. Paul does not endorse the existing system of servitude (see ESV Preface). Instead, he provides instructions to believing masters and bondservants regarding their relationship to each other in the Lord, and how this should be lived out within the bounds of their social and legal culture. The principles in this passage apply today in terms of submission to any lawful authority, unless it requires a believer to disobey God's Word or to fundamentally compromise one's commitment to Christ (see, e.g., Acts 4:19, 20). **with a sincere heart**. Fulfilling one's obligations is service to the Lord (see Eph. 6:6–7).

EPHESIANS—NOTE ON 6:9 **Masters** were not to take advantage of their authority by **threatening** their bondservants. There is no **partiality** with the Lord (see 2 Chron. 19:7; Rom. 2:11). He will fairly judge both masters and servants.

EPHESIANS—NOTE ON 6:10–20 *The Whole Armor of God.* Paul concludes with instructions for all Christians. He portrays the Christian life as a spiritual warfare. There are three subsections: vv. 10–13, 14–17, and 18–20.

EPHESIANS—NOTE ON 6:10 **be strong**. Christians cannot stand on their own against superhuman evil powers. They must rely upon the **strength** of the Lord's **might** (see 1:19). He supplies this power primarily through prayer (6:18).

EPHESIANS—NOTE ON 6:11 **whole armor**. The complete equipment of a fully armed soldier, consisting of shields and weapons like those described in vv. 14, 16–17. Paul draws primarily on OT passages, yet the terms also overlap with Roman weapons. **schemes**. The "deceitful schemes" of those teaching false doctrine come from Satan (4:14; see also 1 John 4:3).

EPHESIANS—NOTE ON 6:13 **Therefore**. Because their enemies are superhuman spiritual forces, Christians cannot rely on human resources. They must **take up the whole armor of God** (see note on v. 11). **withstand**. Along with "stand" in v. 11 and **stand firm** later in v. 13, Paul portrays Christians as soldiers not retreating from the enemy's charge. **evil day**. In 5:16 Paul identifies this whole age as "evil days." Satan's attacks against Christ's people will continue until Christ comes again (Luke 21:27) to rescue his people forever.

EPHESIANS—NOTE ON 6:14–17 Christians have God's armor from head to foot. These items are metaphors for the spiritual resources given to them in Christ: the truth, righteousness, the gospel, faith, salvation, and the Word of God.

EPHESIANS—NOTE ON 6:16–17 **flaming darts**. Burning arrows designed to destroy wooden shields and other defenses. The **shield of faith** is able to extinguish the devil's attacks. **the sword of the Spirit, which is the word of God**. God's Word is the only offensive weapon in this list (see Heb. 4:12).

FACT

Flaming darts (6:16) were arrows tipped with cloth, then dipped in pitch and set on fire before shooting. They were used to ignite structures and the shields of opposing infantrymen. In defense against such darts, soldiers often covered their shields with leather and soaked them in water.

EPHESIANS—NOTE ON 6:18 **praying**. The weapons for warfare are spiritual because they are rooted in prayer, the Christian's most powerful resource. Prayer **in the Spirit** is a form of worship (John 4:23–24) enabled by the Spirit of God, who intercedes on behalf of the person who prays (Rom. 8:26–27).

EPHESIANS—NOTE ON 6:21–24 *Conclusion.* Paul concludes his letter (vv. 21–22) and gives a final blessing (vv. 23–24).

EPHESIANS—NOTE ON 6:21–22 **Tychicus the beloved brother** had served Paul faithfully (see Acts 20:4; Col. 4:7; 2 Tim. 4:12; Titus 3:12). He probably carried this letter to Ephesus.

EPHESIANS—NOTE ON 6:23–24 Paul closes his letter the way he began it (1:2): with a benediction of **peace**, **love**, **faith**, and **grace** upon the church. He mentions "love" three times. This is fitting for a letter where the love of God, the love of Christ, and Christian love have been prominent themes.

Philippians

(return to table of contents)

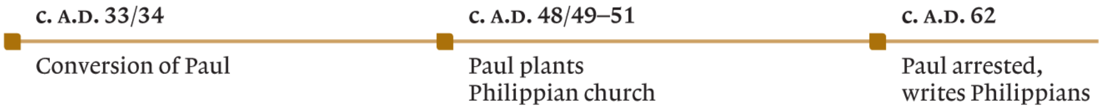
Philippians 1 • Philippians 2 • Philippians 3 • Philippians 4

- Introduction to Philippians
  - Timeline
  - Author, Date, and Recipients
  - Theme
  - Purpose
  - Key Themes
  - Outline
  - The Setting of Philippians
- Global Message of Philippians
  - Philippians and Redemptive History
  - Universal Themes in Philippians
  - The Global Message of Philippians for Today
- Study Notes

Introduction to Philippians

Introduction to Philippians

Timeline


c. A.D. 33/34
Conversion of Paul
c. A.D. 48/49–51
Paul plants Philippian church
c. A.D. 62
Paul arrested, writes Philippians

Author, Date, and Recipients

The apostle Paul wrote this letter to the Christians in Philippi, probably from Rome c. A.D. 62.

Theme

Paul encourages the Philippians to live as citizens of a heavenly city, growing in their commitment to serve God and one another. Jesus is the supreme example of this way of life. Paul, Timothy, and Epaphroditus try to be good examples as well.

Purpose

Paul wrote to the Philippians from prison. He had several purposes in mind: (1) to tell them that Epaphroditus had recovered from a serious illness; (2) to encourage them in their faith; (3) to assure them that he was still in good spirits; and (4) to thank them for their continued support.

Key Themes

1. Christians need to keep making spiritual progress (1:12, 25; 3:12–16).
2. Such progress requires a proper spiritual outlook (1:5–11; 2:1–11; 3:7, 15; 4:7–9).
3. Christ is the supreme example for the Christian. Mature Christians can also serve as role models (1:12–26; 2:5–11, 19–30; 3:3–17; 4:9).

4. Suffering will come, but Christians can still be joyful (1:12–26; 2:14–15; 4:4, 11–13, 19).
5. Prayer is crucial for maintaining a joyful Christian life (1:3–11; 4:5–7).
6. Christians can enjoy rich relationships with one another; they can be united in service to promote the gospel (1:4, 7, 24–27; 2:1–4, 19–30; 4:2–4, 14).
7. Keeping the law cannot provide a right standing with God; believers are saved only through their faith in Jesus Christ (3:2–10).
8. Jesus is fully God and fully man. Because of his suffering on the cross, he is now glorified as Lord and Christ (2:5–11).

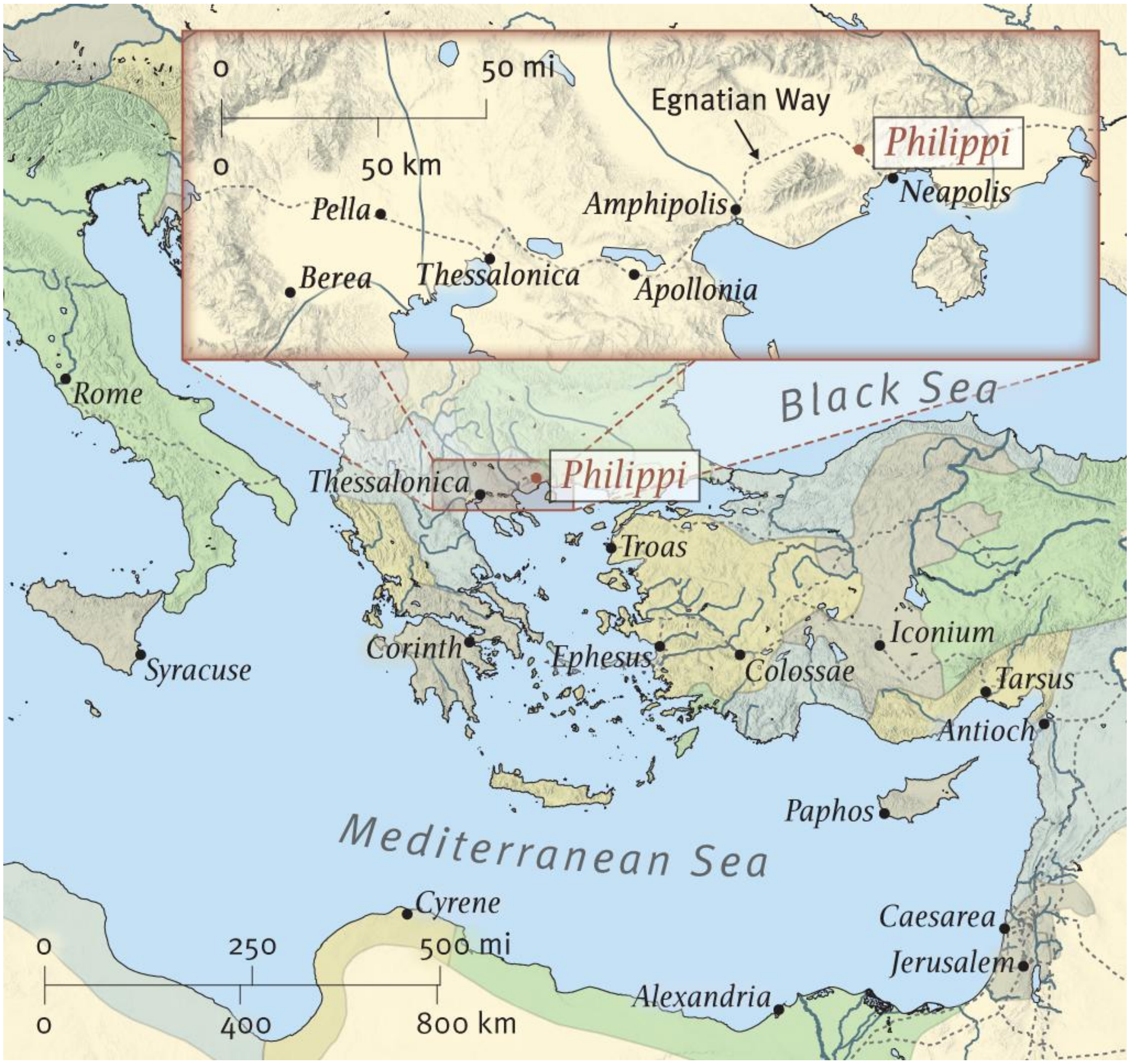
Outline

I. Greeting and Prayer (1:1–11)
II. Paul's Reflections on His Imprisonment (1:12–30)
III. Encouragement to Humble Service (2:1–30)
IV. Opponents of the Gospel: Where Does Righteousness Come From? (3:1–21)
V. Concluding Encouragement and Thanksgiving (4:1–23)

The Setting of Philippians

c. A.D. 62

Paul wrote his letter to the Philippians while in prison, probably in Rome. Philippi was the site of a key military victory by Augustus Caesar, and as a result it was made a Roman colony. Philippi was the first city in present-day Europe where Paul established a church.


0
50 mi
0
50 km
Egnatian Way
Philippi
Neapolis
Amphipolis
Pella
Thessalonica
Apollonia
Berea
Black Sea
Rome
Thessalonica
Philippi
Troas
Corinth
Ephesus
Colossae
Iconium
Tarsus
Antioch
Syracuse
Paphos
Mediterranean Sea
Cyrene
Caesarea
Jerusalem
Alexandria
0
250
500 mi
0
400
800 km

The Global Message of Philippians

Because of what Christ has done, believers worldwide are invited into the practice of joyful self-giving that marked Christ's own life. This is the message of Philippians for the global church. As believers face various kinds of adversity around the world, there is a stable source of joy in the good news of a righteousness before God that is given to us rather than generated by our own feeble efforts (Phil. 3:8–9). Responding gladly to this unspeakably precious gift, we are set free for a life of humble service to those around us.

Philippians and Redemptive History

While the letter to the Philippians does not actually quote a single Old Testament passage, the book is clearly built on the Old Testament (see Phil. 2:17; 3:3–6; 4:18). In two ways, in particular, Philippians gives us glimpses into the whole scope of redemptive history. Both come from the beautiful description in Philippians 2:6–11 of what Christ, the pinnacle of the story of redemption, has done.

Perfect man. First, Jesus Christ is the second Adam, the perfect human. In Genesis 1–2 God formed Adam out of the dust of the ground and created him in his own image and likeness (Gen. 1:26–28). Adam was to represent God on earth, spreading God's dominion everywhere on the planet. As the Old Testament unfolds, however, we see that Adam failed to do this, as did all those who followed him. Yet at the climax of history God sent forth another head for mankind, his own Son. This Son was to undo the ruin that Adam, his first son (so called in Luke 3:38), had brought into the world. And Philippians 2 tells us that this Son "was in the form of God"—that is, he was the perfect image of God (see also Rom. 5:19; 8:29; 1 Cor. 15:41; 2 Cor. 3:18; 4:4; Col. 1:15; 3:10). After looking back to Genesis in Philippians 2, Paul looks ahead in Philippians 3 to the end of history, when Jesus will return (Phil. 3:20). At that time Christ "will transform our lowly body to be like his glorious body" (3:21). The image that Adam had and which was marred when he sinned was perfected in Christ; and through Christ, we who believe in him will one day be perfectly restored into the same image and likeness that he bears.

Perfect God. Second, Jesus Christ is himself divine, perfect God. In Isaiah 45, in one of the most exalted Old Testament affirmations of God's utter uniqueness and sovereignty, God himself declares that "to me every knee shall bow, every tongue shall swear allegiance" (Isa. 45:23). Yet this is precisely what Paul says in Philippians 2 will be true of *Jesus*: at Jesus' name every knee will bow and every tongue will confess that he is Lord (Phil. 2:10–11). In a startling connection, Paul here identifies Jesus as destined to receive the worship only God himself deserves. In this way Paul underscores Jesus' own divinity.

Universal Themes in Philippians

Selflessness rooted in the gospel. Throughout Philippians Paul exhorts his readers to give of themselves gladly for the sake of Christ and others. Paul himself says that he is content even with imprisonment as long as Christ is lifted up (Phil. 1:12–18). He tells the Philippians that he will be glad to be "poured out as a drink offering" if it will strengthen their faith (2:17). He reminds them of the self-giving love of Timothy (2:20) and Epaphroditus (2:30). And he exhorts the Philippians themselves to count others more significant than themselves and to look to others' concerns (2:3–4). In all of this it is the gospel that fuels such self-giving. For Christ gave of himself for our sake (2:6–11; 3:10). In this self-giving love the global church has its fundamental motivation to love and serve our neighbors, recognizing how God in Christ has loved and served us.

Hard work for God's sake. Paul says he is straining forward and pressing on in the upward call of God in Christ (Phil. 3:12–14), calling on the Philippians to join him in this strenuous effort (3:17) and to "work out" their salvation (2:12). The apostle reminds them of the hard work of Timothy and Epaphroditus (2:22, 25, 30). While the central message of the Bible for God's people is his great love for them in Christ—love that has eliminated the need for anyone to work his way into God's favor—this does not mean Christians around the world are encouraged to be passive or apathetic. God's love and grace in the gospel is the very thing that fuels heartfelt Christian activity and service (see 2:13; 3:8–9).

The crucial place of joy in the Christian life. Throughout Philippians Paul describes the Christian life as one of joy (Phil. 1:4, 25; 2:2, 29; 4:1) and encourages his readers to rejoice (3:1; 4:4). This is the great call and the great need of the Christian church today. Whatever our circumstances, whether we are rich or poor, comfortable or afflicted, we are called to rejoice in God (4:10–13). The gospel will multiply not as Christians around the world display superior intellect, or material blessing, or social influence. The gospel will grow as we display joy, a joy that is unconquerable whatever the circumstances.

The Global Message of Philippians for Today

As we look around the world today, it is not hard to find reasons for discouragement. Joblessness, homelessness, illness, hunger, marital strife, economic hardship, persecution of believers both publicly and privately—the challenges of life in a sin-ravaged world quickly feel overwhelming.

The battering that our hope takes comes not only from outside the church but also from inside it. Gossip, slander, envy, disunity, laziness, grumbling, and simply the ongoing temptations and failings of believers all take their toll on the church and the church's witness around the world. The sickness of sin impartially infects all people—unbelievers and believers, Western and Eastern, rural and urban, rich and poor.

The letter to the Philippians addresses head-on the human tendency toward discouragement and hopelessness. In Christ, who was in the form of God yet emptied himself and went to a cross for our sake (Phil. 2:5–11), an invincible hope is given to all Christians everywhere, whatever we are facing. Without in any way downplaying the real adversity that afflicts us, the gospel gives us a comfort and solace that no human circumstance can take away (4:10–13). Whatever happens—personally, politically, economically—God has freely granted to those who trust in Christ a righteousness that is not dependent on their obedience but on Christ (3:9). For this reason we have "ample cause to glory in Christ Jesus" (1:26) despite the storms raging around us.

"Rejoice in the Lord always" (Phil. 4:4). If we have Christ, we have everything.

Greeting

PHILIPPIANS 1 [†]Paul and Timothy, servants [1] of Christ Jesus,

To all the [a] saints in Christ Jesus who are at Philippi, with the [b] overseers [2] and [c] deacons: [3]

2 [d] Grace to you and peace from God our Father and the Lord Jesus Christ.

Thanksgiving and Prayer

3[†] [e] I thank my God [f] in all my remembrance of you, **4**always in every prayer of mine for you all making my prayer with joy, **5** [g] because of your partnership in the gospel from the first day until now. **6**[†]And I am sure of this, that he who began [h] a good work in you [i] will bring it to completion at [j] the day of Jesus Christ. **7**[†]It is right for me to feel this way about you all, because I hold you [k] in my heart, for you are all [l] partakers with me of grace, [4] both [m] in my imprisonment and in [n] the defense and confirmation of the gospel. **8**For [o] God is my witness, [p] how I yearn for you all with the affection of Christ Jesus. **9**[†]And it is my prayer that [q] your love may abound more and more, [r] with knowledge and all discernment, **10**so that you may approve what is excellent, [s] and so be pure and blameless [t] for the day of Christ, **11**filled [u] with the fruit of righteousness that comes [v] through Jesus Christ, [w] to the glory and praise of God.

The Advance of the Gospel

12[†]I want you to know, brothers, [5] that what has happened to me has really [x] served to advance the gospel, **13**so that it has become known throughout the whole imperial guard [6] and [y] to all the rest that [z] my imprisonment is for Christ. **14**And most of the brothers, having become confident in the Lord by my imprisonment, are much more bold [a] to speak the word [7] without fear.

15[†] [b] Some indeed preach Christ from envy and rivalry, but others from good will. **16**The latter do it out of love, [c] knowing that I am put here for

[d] the defense of the gospel. [17]The former proclaim Christ [e] out of selfish ambition, not sincerely but thinking to afflict me in my imprisonment. [18]What then? Only that in every way, whether in pretense or in truth, Christ is proclaimed, and in that I rejoice.

To Live Is Christ

Yes, and I will rejoice, [19][†]for I know that [f] through your prayers and [g] the help of [h] the Spirit of Jesus Christ this will turn out for my deliverance, [20][†]as it is my eager expectation and hope [i] that I will not be at all ashamed, but that with full [j] courage now as always Christ [k] will be honored in my body, [l] whether by life or by death. [21][†]For to me [m] to live is Christ, and to die is gain. [22][†]If I am to live in the flesh, that means fruitful labor for me. Yet which I shall choose I cannot tell. [23][†] [n] I am hard pressed between the two. My desire is [o] to depart and [p] be with Christ, for that is far better. [24]But to remain in the flesh is more necessary on your account. [25] [q] Convinced of this, [r] I know that I will remain and continue with you all, for your [s] progress and [t] joy in the faith, [26]so that in me [u] you may have ample cause to glory in Christ Jesus, because of my coming to you again.

[27][†]Only [v] let your manner of life be [w] worthy [8] of the gospel of Christ, so that whether I come and see you or am absent, I may hear of you [x] that you are standing firm in one spirit, with [y] one mind [z] striving side by side for the faith of the gospel, [28][†]and not frightened in anything by your opponents. This is [a] a clear sign to them of their destruction, but [b] of your salvation, and that from God. [29][†]For [c] it has been granted to you that for the sake of Christ you should not only believe in him but also [b] suffer for his sake, [30]engaged in the same [d] conflict that [e] you saw I had and now hear that I still have.

Christ’s Example of Humility

PHILIPPIANS **2** [†]So if there is any encouragement in Christ, any comfort from [f] love, any [g] participation in the Spirit, any [h] affection and sympathy, [2] [i] complete my joy by being [j] of the same mind, having the same love, being in full accord and of one mind. [3][†]Do nothing from [k] selfish ambition or [l] conceit, but in [m] humility count others more significant than yourselves. [4]Let each of you [n] look not only to his own interests, but also to the interests of others. [5][†] [o] Have this mind among yourselves, which is yours in Christ Jesus, [1] [6][†] [p] who, though he was in [q] the form of God, did not count equality with God [r] a thing to be grasped, [7][†]but [s] emptied himself, by taking the form of a [t] servant, [2] [u] being born in the likeness of men. [8][†]And being found in human form, he humbled himself by [v] becoming obedient to the point of death, [w] even death on a cross. [9][†] [x] Therefore [y] God has [z] highly exalted him and bestowed on him [a] the name that is above every name, [10][†]so that at the name of Jesus [b] every knee should bow, [c] in heaven and on earth and under the earth, [11]and [d] every tongue confess that Jesus Christ is [e] Lord, to the glory of God the Father.

Lights in the World

[12][†]Therefore, my beloved, [f] as you have always [g] obeyed, so now, not only as in my presence but much more in my absence, work out your own salvation with fear and trembling, [13]for [h] it is God who works in you, both to will and to work for [i] his good pleasure.

[14][†]Do all things [j] without grumbling or [k] disputing, [15]that you may be blameless and innocent, [l] children of God [m] without blemish [n] in the midst of [o] a crooked and twisted generation, among whom you shine [p] as lights in the world, [16][†]holding fast to [q] the word of life, so that in [r] the day of Christ [s] I may be proud that [t] I did not run in vain or labor in vain. [17][†]Even if I am to be [u] poured out as a drink offering upon [v] the sacrificial offering of your faith, I am glad and rejoice with you all. [18]Likewise you also should be glad and rejoice with me.

Timothy and Epaphroditus

[19][†]I hope in the Lord Jesus [w] to send Timothy to you soon, so that I too may be cheered by news of you. [20]For I have no one [x] like him, who will be genuinely concerned for your welfare. [21]For they all [y] seek their own

interests, not those of Jesus Christ. [22]But you know Timothy's [3] [z]proven worth, how [a]as a son [4] with a father [b]he has served with me in the gospel. [23]I hope therefore to send him just as soon as I see how it will go with me, [24]and [c]I trust in the Lord that shortly I myself will come also.

[25][†]I have thought it necessary to send to you [d]Epaphroditus my brother and fellow worker and [e]fellow soldier, and your messenger and [f]minister to my need, [26]for he has been longing for you all and has been distressed because you heard that he was ill. [27]Indeed he was ill, near to death. But God had mercy on him, and not only on him but on me also, lest I should have sorrow upon sorrow. [28]I am the more eager to send him, therefore, that you may rejoice at seeing him again, and that I may be less anxious. [29]So [g]receive him in the Lord with all joy, and [h]honor such men, [30][†]for he nearly died [i]for the work of Christ, risking his life [j]to complete what was lacking in your service to me.

Righteousness Through Faith in Christ

PHILIPPIANS **3** [†]Finally, my brothers, [1] [k]rejoice in the Lord. [l]To write the same things to you is no trouble to me and is safe for you.

[2][†]Look out for [m]the dogs, look out for [n]the evildoers, look out for those who mutilate the flesh. [3][†]For [o]we are the circumcision, [p]who worship [q]by the Spirit of God [2] and [r]glory in Christ Jesus and put no confidence in the flesh— [4][†] [s]though I myself have reason for confidence in the flesh also. If anyone else thinks he has reason for confidence in the flesh, I have more: [5] [t]circumcised on the eighth day, [u]of the people of Israel, [v]of the tribe of Benjamin, [u]a Hebrew of Hebrews; as to the law, [w]a Pharisee; [6] [x]as to zeal, [y]a persecutor of the church; [z]as to righteousness under the law, [3] blameless. [7][†]But [a]whatever gain I had, [b]I counted as loss for the sake of Christ. [8]Indeed, I count everything as loss because of [c]the surpassing worth of [d]knowing Christ Jesus my Lord. For his sake I [e]have suffered the loss of all things and count them as rubbish, in order that I may gain Christ [9][†]and be found in him, not having [f]a righteousness of my own that comes from the law, but [g]that which comes through faith in Christ, the righteousness from God that depends on faith— [10][†] [h]that I may

know him and [i] the power of his resurrection, and [j] may share his sufferings, becoming like him in his death, [11]that by any means possible I may [k] attain the resurrection from the dead.

Straining Toward the Goal

[12][†]Not that I have already [l] obtained this or [m] am already perfect, but I press on to make it my own, because Christ Jesus has made me his own. [13]Brothers, I do not consider that I have made it my own. But one thing I do: [n] forgetting what lies behind and straining forward to what lies ahead, [14][†]I press on toward the goal for [o] the prize of the upward [p] call of God in Christ Jesus. [15][†]Let those of us who are [q] mature think this way, and if in anything [r] you think otherwise, [s] God will reveal that also to you. [16]Only [t] let us hold true to what we have attained.

[17][†]Brothers, [u] join in imitating me, and keep your eyes on those who walk [v] according to the example you have in us. [18][†]For [w] many, of whom I have often told you and now tell you [x] even with tears, walk as enemies of the cross of Christ. [19] [y] Their end is destruction, [z] their god is their belly, and [a] they glory in their shame, with [b] minds set on earthly things. [20][†]But [c] our citizenship is in heaven, and [d] from it we [e] await a Savior, the Lord Jesus Christ, [21][†]who will transform [f] our lowly body [g] to be like his glorious body, [h] by the power that enables him even [i] to subject all things to himself.

PHILIPPIANS **4** [†]Therefore, my brothers, [1] whom I love and [j] long for, [k] my joy and [l] crown, [m] stand firm thus in the Lord, my beloved.

Exhortation, Encouragement, and Prayer

[2][†]I entreat Euodia and I entreat Syntyche to [n] agree in the Lord. [3][†]Yes, I ask you also, true companion, [2] help these women, who have labored side by side with me in the gospel together with Clement and the rest of my fellow workers, [o] whose names are in the book of life.

[4] [p] Rejoice in the Lord always; again I will say, rejoice. [5][†]Let your reasonableness be known to everyone. [q] The Lord is at hand; [6][†] [r] do not be anxious about anything, [s] but in everything by prayer and supplication

[t]with thanksgiving let your requests be made known to God. [7]And [u]the peace of God, [v]which surpasses all understanding, will guard your hearts and your minds in Christ Jesus.

[8][†]Finally, brothers, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is commendable, if there is any excellence, if there is anything worthy of praise, think about these things. [9]What you have learned and [w]received and heard and seen [x]in me—practice these things, and [y]the God of peace will be with you.

God’s Provision

[10]I rejoiced in the Lord greatly that now at length [z]you have revived your concern for me. You were indeed concerned for me, but you had no opportunity. [11]Not that I am speaking of being in need, for I have learned in whatever situation I am to be [a]content. [12][†]I know how to be brought low, and I know how to abound. In any and every circumstance, I have learned the secret of facing plenty and [b]hunger, abundance and [c]need. [13]I can do all things [d]through him who strengthens me.

[14][†]Yet it was kind of you [e]to share [3] my trouble. [15]And you Philippians yourselves know that [f]in the beginning of the gospel, when I left Macedonia, [g]no church entered into partnership with me in giving and receiving, except you only. [16]Even in Thessalonica you sent me help for my needs once and again. [17][†][h]Not that I seek the gift, but I seek [i]the fruit that increases to your credit. [4] [18][†]I have received full payment, and more. I am well supplied, [j]having received from Epaphroditus the gifts you sent, [k]a fragrant offering, [l]a sacrifice acceptable and pleasing to God. [19]And my God [m]will supply every need of yours [n]according to his riches in glory in Christ Jesus. [20]To [o]our God and Father be [p]glory forever and ever. Amen.

Final Greetings

[21][†]Greet every saint in Christ Jesus. [q]The brothers who are with me greet you. [22][r]All the saints greet you, especially those of Caesar’s household.

[23][s]The grace of the Lord Jesus Christ be with your spirit.

Study Notes for Philippians

PHILIPPIANS—NOTE ON 1:1–11 *Greeting and Prayer.* Paul greets his readers and expresses his gratitude (vv. 3–6) and affection (vv. 7–8) for them. He then prays that their love and holiness will increase (vv. 9–11).

FACT

The imperial guard that Paul mentions in 1:13 was probably the Roman emperor's group of elite personal bodyguards. Through his imprisonment, Paul was able to tell them about Christ. Because of this, Paul rejoiced even in the midst of his difficult circumstances (1:18).

PHILIPPIANS—NOTE ON 1:1–2 Paul, along with Timothy, gives the standard early Christian greeting of **grace** and **peace**. Paul calls Timothy and himself **servants**. The emphasis on service prepares for the rest of the letter, especially 2:5–11. It is uncertain what level of formal church government is implied by **overseers and deacons**. Overseers were probably elders, charged with spiritual oversight of the congregation (see Acts 14:23 and note; 20:17, 28; 1 Tim. 3:1–7; Titus 1:5–9; James 5:14; 1 Pet. 5:1–4). Deacons were probably in charge of practical service (see Acts 6:1–7; 1 Tim. 3:8–13).

PHILIPPIANS—NOTE ON 1:3–11 Paul's letters frequently begin with thanksgiving and prayer. The prayer here helps establish the letter's major themes.

PHILIPPIANS—NOTE ON 1:3–5 The Philippians' **partnership in the gospel** includes their financial support of Paul (4:15–16) and their concern for his well-being.

PHILIPPIANS—NOTE ON 1:6 **will bring it to completion**. Genuine spiritual progress is built upon what God has done, is doing, and will continue to do. God's faithfulness means he will be with believers until Jesus returns (**the day of Jesus Christ**; compare 2:16; 1 Thess. 5:2–11; 2 Pet. 3:10–13).

PHILIPPIANS—NOTE ON 1:7–8 Paul's **imprisonment** would have been a source of great shame in that culture, but the Philippians still supported him.

PHILIPPIANS—NOTE ON 1:9–11 **Pure and blameless** does not imply instant spiritual perfection. It means an increasing likeness to Christ. **fruit of righteousness**. Because that fruit comes **through Jesus Christ**, it will result in the **glory and praise of God**.

PHILIPPIANS—NOTE ON 1:12–30 *Paul's Reflections on His Imprisonment.* Paul assures the Philippians that the gospel is still advancing even though he is in prison (vv. 12–18). He is joyfully confident. No matter what happens, he will be delivered and Christ will be honored. For him, to live is Christ and to die is gain (vv. 19–26). Paul encourages his readers to live for Christ, even while suffering (vv. 27–30).

PHILIPPIANS—NOTE ON 1:12–18 Paul encourages the Philippians by pointing out that his being in prison has provided many opportunities to proclaim the gospel. Considering that there was some disunity among the Christians in Philippi (vv. 15–18; compare 4:2–3), Paul's joy amid his difficult circumstances should be an example for them.

PHILIPPIANS—NOTE ON 1:12 The word Paul uses for the **advance** of the gospel is the same word he uses in v. 25 for the Philippians' "progress" in faith. Christians should seek to advance God's kingdom rather than dwelling on past or present problems.

PHILIPPIANS—NOTE ON 1:15–18 Those who **preach Christ from envy and rivalry** are likely Christians who preached the gospel but were at odds with Paul for some reason.

PHILIPPIANS—NOTE ON 1:19 **deliverance**. Either deliverance from prison or the deliverance of eternal salvation. Paul may intend both meanings, since he mentions his imprisonment in vv. 12–14 and focuses on the eternal in v. 23.

PHILIPPIANS—NOTE ON 1:20 The crucial thing for Paul is not **life** or death. It is maintaining his faithful witness to Christ.

PHILIPPIANS—NOTE ON 1:21 Paul's life is all about the advancement of Christ's kingdom. Thus, **to live** means serving **Christ**. **To die is gain**, because then Paul would be in Christ's presence.

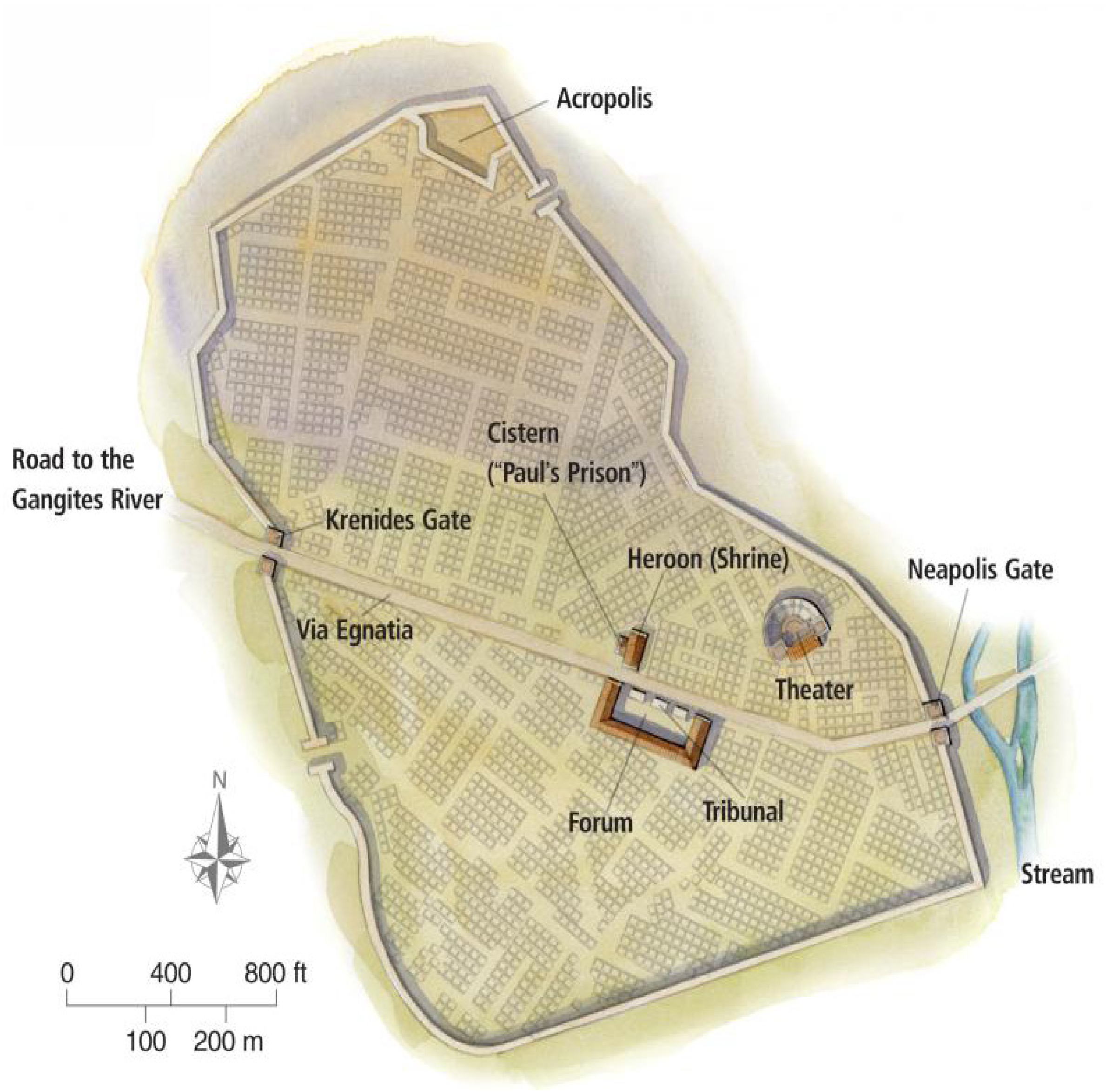
PHILIPPIANS—NOTE ON 1:22–26 Paul knows that the way of Jesus is the way of service (see 2:5–11). He is **convinced** that he will **remain and continue** with the Philippians for their **progress and joy in the faith**. Paul is not thinking about his own crisis. He is giving the Philippians a model of the service-driven life.

PHILIPPIANS—NOTE ON 1:23 **My desire is to depart and be with Christ**. When Christians die, they are immediately with Christ—long before their bodies are raised from the dead (see note on 1 Cor. 15:23).

PHILIPPIANS—NOTE ON 1:27–30 Paul’s sacrifice will be useless, however, if the Philippians do not continue to live in a way that is “worthy of the gospel of Christ.”

Philippi in the Time of Paul (c. A.D. 60)

The city plan below shows those features of the city of Philippi that archaeologists have so far identified as dating from the time of Paul. “Paul’s Prison” is not believed to be an authentic site, but was a cistern later associated with Christian worship.


Acropolis
Road to the Gangites River
Cistern ("Paul's Prison")
Krenides Gate
Heroon (Shrine)
Neapolis Gate
Via Egnatia
Theater
Forum
Tribunal
Stream
N
0
400
800 ft
100
200 m

PHILIPPIANS—NOTE ON 1:27 be worthy of the gospel. As the ESV footnote indicates, the Greek can also be translated "behave as citizens worthy [of the gospel]." Philippi prided itself on being a Roman colony, offering the honor and privilege of Roman citizenship. Paul reminds the congregation that they should look to Christ, not Caesar, for their model of behavior. They need to stand with one another and with Paul in **striving** for the gospel. Paul's emphasis on unity may suggest some division within the Philippian congregation (see 4:2–3).

PHILIPPIANS—NOTE ON 1:28 destruction. Eternal destruction, so these are different opponents from those in vv. 15–18, who were Christians. A different city is in view as well. Here Paul speaks about what is happening in Philippi, while in vv. 15–18 his opponents are probably in Rome. Paul follows Jesus' teaching here (Matt. 5:10–12), reminding them that persecution shows they belong to Christ.

PHILIPPIANS—NOTE ON 1:29–30 Both suffering and faith have **been granted to you** as gifts of God. Suffering for the sake of Jesus is a great privilege (see Matt. 5:10–12; Acts 5:41). Paul again presents himself as an example of one who has maintained his joy while experiencing the **same conflict** (that is, opposition from hostile unbelievers).

PHILIPPIANS—NOTE ON 2:1–30 *Encouragement to Humble Service.* Paul calls the Philippians to unite in love and humility (vv. 1–4), following Christ's example (vv. 5–11). They are to live as lights in the world (vv. 12–18), as do Christ's faithful servants Timothy (vv. 19–24) and Epaphroditus (vv. 25–30).

PHILIPPIANS—NOTE ON 2:1–2 Paul knows that **encouragement**, **participation in the Spirit**, **affection**, and **sympathy** are realities **in Christ** and are present in the congregation at Philippi. He uses a conditional sentence (**if**) to lead the Philippians to reflect on whether these qualities are evident in their lives. **of the same mind**. They are to use their different gifts (see 1 Corinthians 12) in a cooperative way, focusing on God's glory.

PHILIPPIANS—NOTE ON 2:3–4 Paul realizes that everyone naturally looks out for his or her **own interests**. The key is to take that same level of concern and apply it **also** to the **interests of others**. Such radical love is rare, so Paul shows its supreme example in Jesus' life (vv. 5–11).

PHILIPPIANS—NOTE ON 2:5–11 This passage is often referred to as the "hymn of Christ." Paul describes Christ's example of service in a poem that traces his preexistence, incarnation, death, resurrection, and ascension to the right hand of God. Paul wrote this magnificent hymn to encourage the Philippians to consider other people's interests first (see v. 4). Verses 6–11 have some clear indications of poetic structure, leading some to believe that this is a hymn adapted by Paul. It is just as likely, however, that Paul wrote the hymn specifically for this setting. In view of the many theological questions that arise in these verses, it is important to keep two things in mind: (1) these verses were written not to create theological debate but to encourage greater humility and love; and (2) the summary of Christ's life and ministry here is not unique. The same themes are evident throughout the NT.

FACT

The heart of Philippians is the magnificent "hymn of Christ" in 2:5–11. Paul poetically describes Jesus' preexistence and equality with God, his incarnation as a man, his death and resurrection. He is the supreme example of humility and personal sacrifice for the sake of others (2:3–5).

PHILIPPIANS—NOTE ON 2:5 The believer's **mind** needs to think about the proper example, if life is to be lived for God. Scholars debate whether this mind-set is received by virtue of being *united to Christ* (**which is yours in Christ Jesus**), or by following *the model of Christ* (ESV footnote: "which was also in Christ Jesus"). The latter idea is more popular, but both ideas are true. In either case, the central theme of vv. 1–5 is the same: the Philippian church should be of one mind (v. 2), united by love (v. 2) and humility (v. 3), and looking out for the interests of others (v. 4).

PHILIPPIANS—NOTE ON 2:6 Prior to his incarnation as a human being, Jesus was in the **form of God**. This phrase refers to the "preexistence" of Christ. The eternal Son was with the Father (John 1:1; 17:5, 24) before he was born in Bethlehem. "Form" here means the true and exact nature of something, possessing all the characteristics and qualities of that thing. Therefore having the "form of God" is essentially the same as having **equality with God**. It is directly contrasted with having the "form of a servant" (Phil. 2:7). The Son of God is and always has been God. See also Heb. 1:3 and Col. 1:15. Remarkably, Christ did not imagine that having "equality with God" (which he already possessed) should lead him to hold onto his privileges at all costs. It was not something to be **grasped**, to be used for his own benefit or advantage. Instead, he had a mind-set of service.

PHILIPPIANS—NOTE ON 2:7 **emptied himself**. The Greek can also mean "give up status and privilege." Paul is not saying that Christ became less than God or gave up any of his divine attributes. Nor is he discussing whether Jesus was all-powerful or all-knowing during his time on earth. Nor is he saying that Christ ever gave up being "in the form of God" (v. 6). Rather, Paul is saying that, even though Christ had all the privileges of being King of the universe, he gave them up to become a Jewish baby bound for the cross. He "emptied himself"

by taking the form of a servant, being born in the likeness of men. He had every right to stay in a position of power, but his love for sinful mankind drove him to accept a lowly position (compare 2 Cor. 8:9). The "emptying" consisted of his becoming human, not of giving up any part of his true deity.

PHILIPPIANS—NOTE ON 2:8 It is remarkable enough that God the Son would take on **human form** for a broken world. But Jesus went much farther, **becoming obedient** (compare Rom. 5:19) **to the point of death, even death on a cross**. Crucifixion was the ultimate humiliation, and the physical pain was terrible (see note on Matt. 27:35). It was the total opposite of the divine majesty of the preexistent Christ. Thus it was the ultimate expression of Christ's obedience to the Father.

PHILIPPIANS—NOTE ON 2:9 By humbling himself on the cross out of love, Jesus demonstrated that he truly shared the divine nature of God, who is love (1 John 4:8). For this very reason (**Therefore**), God raised him to life and **highly exalted him**, entrusting him with the rule of the cosmos and giving him **the name that is above every name**. Following his death and resurrection, Jesus received a status and authority that had not been his before the incarnation (compare Matt. 28:18; Acts 2:33).

PHILIPPIANS—NOTE ON 2:10–11 every knee should bow . . . and every tongue confess. Paul quotes Isa. 45:23. In Isaiah these words apply to Yahweh, the personal name for God. Thus, when Paul claims **Jesus Christ is Lord**, he is saying that Jesus is God. But Jesus' exaltation also results in **the glory of God the Father**. The same pattern occurs in 1 Cor. 15:23–28. Even though he is equal with God the Father, Jesus remains the model of loving service to him.

Joy and Rejoicing in Philippians

Reference	Paul . . .
1:4	prays with joy
1:18	rejoices that Christ is proclaimed
1:25	will remain living on earth, for the Philippians' joy in the faith
2:2	asks the Philippians to complete his joy
2:17–18	is glad and rejoices with the Philippians
2:28	sends Epaphroditus, that the Philippians might rejoice
2:29	tells the Philippians to receive Epaphroditus with joy
3:1	tells the Philippians to rejoice in the Lord
4:1	tells the Philippians they are his joy
4:4	tells the Philippians twice to rejoice in the Lord
4:10	rejoiced in the Lord at the Philippians' concern for him

PHILIPPIANS—NOTE ON 2:12–18 With the breathtaking portrayal of Christ before them (vv. 5–11), Paul exhorts the Philippians to demonstrate the same faith and obedience in their everyday lives.

PHILIPPIANS—NOTE ON 2:12–13 The Philippians have **obeyed** in the past and should continue to do so as they **work out** their **salvation with fear and trembling**. But while God's justice is a cause for sober living ("fear and trembling"), Paul does not want the Philippians to think that they can never merit God's favor. Rather, it is God's love and enabling grace that will see them through: **it is God who works in you**. They can rejoice in God's empowering presence even as they work hard at living responsible Christian lives. While v. 12 may seem to suggest salvation by works, Paul clearly rejects any such teaching (see 3:2–11). **both to will and to work for his good pleasure**. Even the desire to do what is good comes from God.

PHILIPPIANS—NOTE ON 2:14–15 The Philippians should **shine as lights** amid a **crooked and twisted generation**. Paul's choice of words recalls the wilderness generation of Israel, who in Deut. 32:5 are described by these very words ("crooked and twisted generation"). Shining "as lights" recalls Dan. 12:2–3.

PHILIPPIANS—NOTE ON 2:16 **holding fast**. Believing God's Word and following it.

PHILIPPIANS—NOTE ON 2:17 A **drink offering** involved pouring out wine, either onto the ground or, as here, on an altar along with an animal or grain sacrifice (see Num. 28:7). It illustrates a life "poured out" for God's service (compare 2 Tim. 4:6). The Philippians, too, are a **sacrificial offering**.

PHILIPPIANS—NOTE ON 2:19–24 **Timothy** follows Christ in that he is **concerned for** the Philippians' **welfare**.

PHILIPPIANS—NOTE ON 2:25–30 Epaphroditus, who is from Philippi, is another example of genuine Christian love.

TIMOTHY

Timothy was from Lystra in South Galatia and was the son of a Jewish mother and a Greek father. Timothy, along with his mother and grandmother, may have been led to Christ during Paul's first visit to Lystra. Timothy joined Paul as a coworker when Paul passed through his hometown early on his second missionary journey. Paul trusted Timothy immensely, and sent him on a number of important missions to strengthen and encourage churches as well as to deal with doctrinal and theological problems. Although he was young, Timothy proved himself to be a godly and effective leader. In Philippians 2:19–24, Paul describes Timothy as an example of a Christ-centered life. Paul also referred to Timothy by the lofty title "God's coworker," emphasizing his credentials (1 Thess. 3:2). Two of the NT epistles are letters written from Paul to Timothy. **(Philippians 2:19–22)**

PHILIPPIANS—NOTE ON 2:30 Having said that Jesus was obedient "to the point of death" (v. 8), Paul now says that Epaphroditus was "near to death" (v. 27) and that **he nearly died**. Epaphroditus had faced death on behalf of the Philippians. They had desired to send gifts to Paul but were unable to do so (**what was lacking in your service to me**) until Epaphroditus made it possible (see 4:10, 18).

PHILIPPIANS—NOTE ON 3:1–21 *Opponents of the Gospel: Where Does Righteousness Come From?* Paul calls on the Philippians to rejoice in the Lord (v. 1). He then warns them about the Judaizers who oppose the gospel (vv. 2–3). Paul's conflicts with the Judaizers can be seen in greater detail in Acts and Galatians (e.g., Acts 15:1–19; Gal. 2:15–21; 3:6–4:31), as well as in the rest of his letters. Paul rejected their teaching that Gentiles must first become Jews and obey all the OT laws in order to be saved. In contrast, Paul has given up his spiritual and ethnic privileges for the sake of knowing Christ (Phil. 3:4–11). His righteousness comes through Christ, not the law (vv. 12–16). He then calls the Philippians to follow his example of commitment to Jesus as Lord (vv. 17–21).

FACT

Encouragement is an important theme in Paul's letter to the Philippians. The words for "joy" or "rejoice" occur more than a dozen times in this brief letter.

PHILIPPIANS—NOTE ON 3:2 **dogs**. A term of insult in the ancient world, sometimes used by Jews to describe Gentiles. With biting irony, Paul says that the Judaizers, not the Gentiles, deserve that label. He describes those who believe in salvation by works as **evildoers** and **those who mutilate the flesh**.

PHILIPPIANS—NOTE ON 3:3 **we are the circumcision.** The true people of God are those who **worship by the Spirit of God** (see John 4:23–24). They **glory in Christ Jesus** (compare Phil. 1:26) and **put no confidence in the flesh**. This verse mentions all three members of the Trinity: "God," "Christ Jesus," and "the Spirit of God."

PHILIPPIANS—NOTE ON 3:4–6 Paul had a strong Jewish background. He was **circumcised on the eighth day** (see Lev. 12:3). He was an ethnic Israelite and knew the tribe from which he came. **Hebrew of Hebrews** probably indicates his descent from Jewish ancestors. He was from the strictest religious sect—the Pharisees (Acts 26:5). His **zeal** was such that he had even been a **persecutor of the church**. If anyone could be said to be **blameless** in following the law, it was Paul.

PHILIPPIANS—NOTE ON 3:7–8 **gain . . . loss**. What formerly went into Paul's *gain* column—his power, position, and performance—now goes into the *loss* column. Compare Matt. 16:25–26.

PHILIPPIANS—NOTE ON 3:9 Christians are **found** in Christ and therefore not found guilty before God. **through faith in Christ**. God credits Christ's lifelong record of perfect obedience to the person who trusts in Christ for salvation. See note on Gal. 2:16.

PHILIPPIANS—NOTE ON 3:10–11 **the power of his resurrection**. The power Christ exercises now from his position at the right hand of God.

PHILIPPIANS—NOTE ON 3:12 Paul stresses that he is not **already perfect**. He still struggles with sin. Jesus' return and the end of sin remains in the future.

PHILIPPIANS—NOTE ON 3:14 The Greek word for **goal** can mean either the finish line in a race or an archery target. **The prize** for Christians is the blessings and rewards in the age to come.

PHILIPPIANS—NOTE ON 3:15 **Mature** is the same adjective translated "perfect" in v. 12. Paul is essentially saying, "If you are really perfect/mature, you will realize that you are not yet perfect/mature!”

PHILIPPIANS—NOTE ON 3:17 Paul asks the Philippians to **join in imitating me** and other mature Christians (compare 4:9; 1 Cor. 11:1; 2 Thess. 3:8–9; Heb. 13:7).

PHILIPPIANS—NOTE ON 3:18–19 The **enemies of the cross** could be the Judaizers of v. 2 or “worldly” people in general.

PHILIPPIANS—NOTE ON 3:20 **citizenship**. See note on 1:27 and the ESV footnote.

PHILIPPIANS—NOTE ON 3:21 **Transform our lowly body to be like his glorious body** echoes 2:5–11. **To subject all things to himself** is language about the Messiah drawn from the OT (e.g., Ps. 8:6; 110:1).

PHILIPPIANS—NOTE ON 4:1–23 *Concluding Encouragement and Thanksgiving.* Paul calls for reconciliation, joyful faith, and disciplined thinking.

PHILIPPIANS—NOTE ON 4:1 **Therefore**. This transitional verse can be read as either the conclusion to the previous section or the introduction to ch. 4. **my joy and crown**. The Philippians’ spiritual success would be Paul’s “crowning achievement” (compare 1 Thess. 2:19–20).

PHILIPPIANS—NOTE ON 4:2 Paul does not reveal the source of tension between **Euodia** and **Syntyche**. **Agree** and “being of the same mind” (2:2) translate the same Greek phrase.

PHILIPPIANS—NOTE ON 4:3 **true companion**. See ESV footnote. **labored side by side**. Compare 1:27, where Paul also encourages unity among those who are “striving side by side” (the same verb used here) for the gospel. In view of first-century culture, Euodia and Syntyche probably ministered mainly among women. The **book of life** refers to God’s record of those who belong to him (Ex. 32:33; Ps. 69:28; see Rev. 3:5; 20:12, 15; 21:27).

PHILIPPIANS—NOTE ON 4:5 **reasonableness**. Seeking what is best for everyone and not just for oneself. **The Lord is at hand**. Jesus will return as judge and will hold people responsible for their deeds (see James 5:9).

PHILIPPIANS—NOTE ON 4:6–7 **do not be anxious**. See Matt. 6:25–34.

PHILIPPIANS—NOTE ON 4:8 **think about these things**. The Philippians must fill their minds with things that inspire worship of God and service to others.

PHILIPPIANS—NOTE ON 4:12–13 **I can do all things through him who strengthens me**. This does not mean God will bless whatever a person does. It means God gives believers the strength to do whatever he asks them to do.

PHILIPPIANS—NOTE ON 4:14–16 The Philippians **share** in Paul's ministry by offering financial support (see note on 1:3–5). They contributed to his work after he had **left Macedonia** (4:15) and when he was nearby in **Thessalonica** (v. 16; see Acts 17:1).

PHILIPPIANS—NOTE ON 4:17 Paul reminds the Philippians that even his acceptance of their financial gifts is ultimately for *their* benefit. Likely using a business image, he seeks **the fruit that increases to your credit** (see ESV footnote: "the profit that accrues to your account"). God sees their sacrifice and is pleased.

PHILIPPIANS—NOTE ON 4:18 The Philippians' gift is a **fragrant offering** (see Ex. 29:18; Lev. 4:31) and a **sacrifice acceptable** to God. While Christ has replaced the offerings of the OT system, the principle of costly devotion to God remains.

PHILIPPIANS—NOTE ON 4:21–22 The call to **greet every saint** shows the personal nature of Paul's letter. **Caesar's household** could refer to the "royal family" and to anyone connected with the emperor's service, such as soldiers, slaves, or freedmen. It is likely that some of the latter group had responded positively to Paul's message. There is no evidence that the emperor's actual family were believers at this point.

FACT

Caesar's household (4:22) could refer either to the "royal family" or to anyone connected with the emperor's service. This could include soldiers, slaves, and freedmen, who were most likely the crowd Paul was speaking of. Apparently even people within the imperial household were trusting in Christ.

Colossians

(return to table of contents)

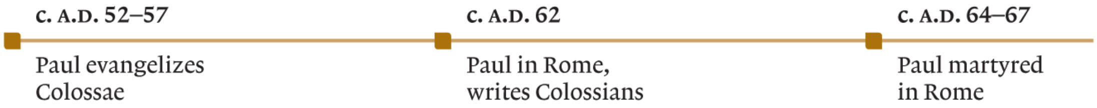
Colossians 1 • Colossians 2 • Colossians 3 • Colossians 4

- Introduction to Colossians
  - Timeline
  - Author, Date, and Recipients
  - Theme
  - Purpose, Occasion, and Background
  - Key Themes
  - Outline
  - The Setting of Colossians
- Global Message of Colossians
  - Colossians and Redemptive History
  - Universal Themes in Colossians
  - The Global Message of Colossians for Today
- Study Notes

Introduction to Colossians

Introduction to Colossians

Timeline



Author, Date, and Recipients

The apostle Paul wrote this letter to Christians living in the small city of Colossae. It was probably written c. A.D. 62, while Paul was in prison in Rome (Acts 27–28). This was about the same time he wrote Ephesians and Philemon. All three letters were sent with Tychicus and Onesimus.

Theme

Christ is Lord over all of creation, including the invisible realm. He has redeemed his people, enabling them to participate in his death, resurrection, and fullness.

Purpose, Occasion, and Background

A dangerous teaching was threatening the church at Colossae, one that lessened Christ's role and undermined the new identity of believers "in Christ" (1:2, 28). Paul wrote to warn against this false teaching and to encourage the believers in their growth toward Christian maturity. He emphasizes Christ's authority over all evil powers. Christians are united with the risen Christ, and therefore they share in his power and authority. Paul also encourages these believers to fight against sin, pursue holiness, and live as distinctively Christian households.

Key Themes

1. Jesus Christ is preeminent over all creation, Lord over all human rulers and cosmic powers (1:15–20; 2:9–10; 3:1).
2. God has acted through Christ to secure redemption and reconciliation for all who put their faith in him (1:13–14, 20–22).
3. Believers are in Christ, and so they share in Christ's death, resurrection, new life, and his fullness (2:9–14; 3:1–4).
4. Christ has defeated the powers of darkness on the cross. Christians share in his power and authority over that realm (2:10, 15; see also 2:8, 20).
5. Jesus is the fulfillment of Jewish expectation. Christians share in the heritage of the old covenant people of God through their union with him (1:12, 21–22, 27).
6. Believers are called to grow in spiritual maturity by getting rid of sinful practices and developing Christian virtues (1:10–12, 28; 3:1–4:6).

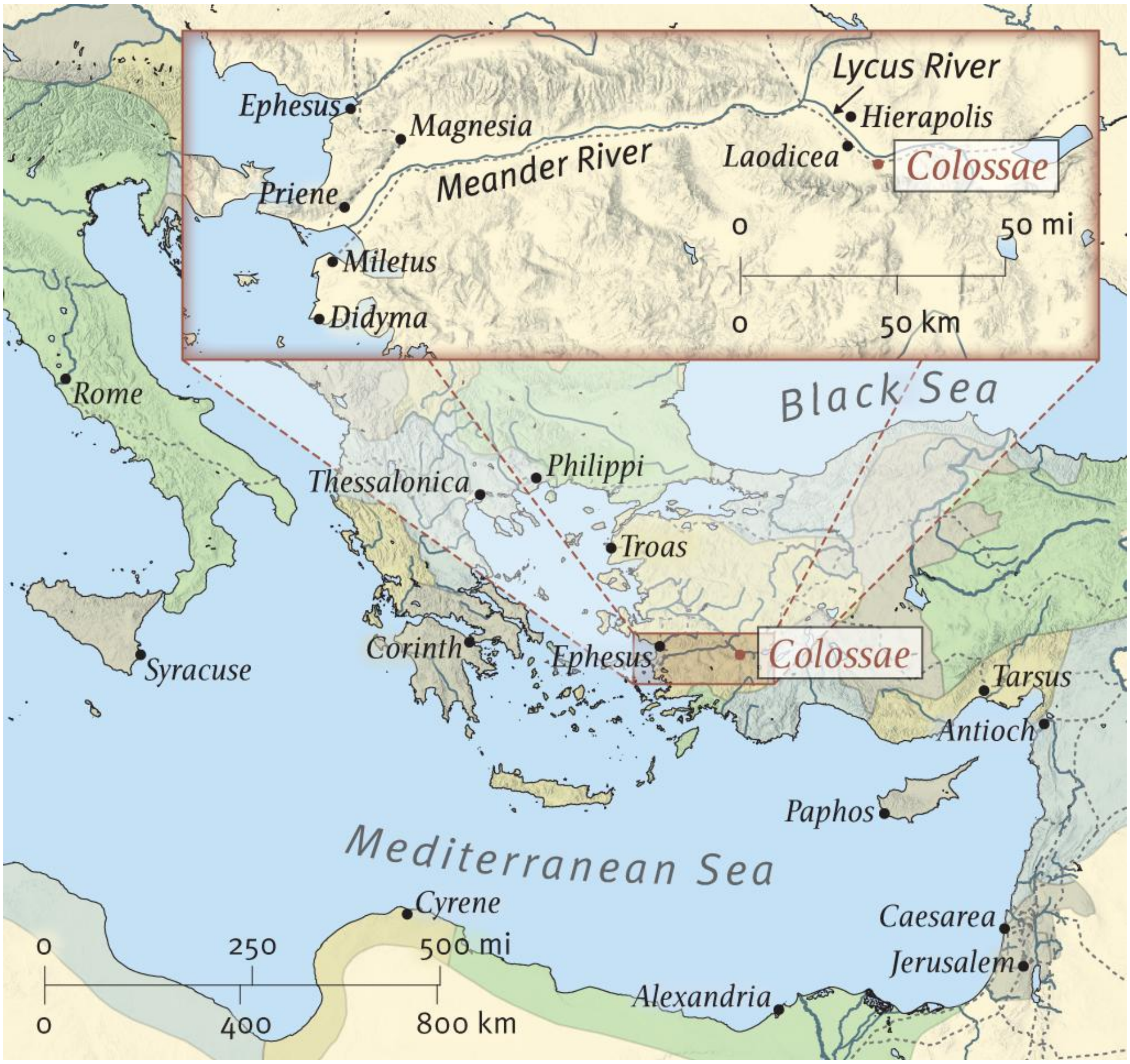
Outline

I. Greeting (1:1–2)
II. Thanksgiving (1:3–8)
III. Prayer (1:9–14)
IV. Praise to Christ (1:15–20)
V. Reconciliation to God (1:21–23)
VI. Paul's Labor for the Gospel (1:24–2:3)
VII. The Dangerous Teaching at Colossae (2:4–23)
VIII. The Proper Focus: Christ and the Life Above (3:1–4)
IX. Instructions on Living the Christian Life (3:5–4:6)
X. Personal Greetings and Instructions (4:7–17)
XI. Closing (4:18)

The Setting of Colossians

c. A.D. 62

Paul wrote his letter to the Colossians while in prison, probably in Rome. The church at Colossae was likely established during Paul's third missionary journey as he ministered for three years in Ephesus. It appears that Paul did not personally plant the church there, but instead a Colossian named Epaphras traveled to Ephesus, responded to Paul's gospel message, and returned to share the good news in Colossae.


Lycus River
Ephesus
Magnesia
Hierapolis
Laodicea
Colossae
Meander River
Priene
Miletus
Didyma
0
50 mi
0
50 km
Black Sea
Rome
Thessalonica
Philippi
Troas
Corinth
Ephesus
Colossae
Syracuse
Tarsus
Antioch
Paphos
Mediterranean Sea
Cyrene
Caesarea
Jerusalem
Alexandria
0
250
500 mi
0
400
800 km

The Global Message of Colossians

The utter supremacy of Christ: this is the message of Colossians for the global church. Above all human wisdom and tradition, Christ stands forth as preeminent over all and sufficient for all. In him “are hidden all the treasures of wisdom and knowledge” (Col. 2:3).

Colossians and Redemptive History

Like Philippians, Colossians has no explicit quotations of the Old Testament to tie this letter to the sweep of God’s redemptive program down through history. Yet there is much in Colossians that enables believers around the world to see how this letter connects the dots between their own lives, what Christ has done, and human history.

What Colossians mainly contributes is a clear and magnificent vision of who Christ is. At the beginning of time God created mankind in God’s own image, yet sin scarred this image. Christ, too, the divine Son, “is the image of the invisible God,” but he is unscarred (Col. 1:15). At the high point of all history Jesus Christ came to reconcile mankind back to God by going to a cross (1:20; 2:14). As sinners united to Christ by faith, Christians are likewise being restored into the image of God that was tragically marred at the fall in Eden (3:10).

When Christ came, in other words, it was the beginning of the global restoration of all things (1:20). Adam and Eve were called to be fruitful and to spread the knowledge of God all across the globe (Gen. 1:28). When they rebelled, this mission faltered. Christ, however, has done what Adam should have done, and by his obedience, even to death, has become the Savior of sinners who have faith in him (Rom. 5:12–19; 1 Cor. 15:22, 45). And the mantle of what Adam was called to do has now fallen on believers. Paul uses the very language of Genesis 1 when he exhorts the Colossians to live “bearing fruit in every good work and increasing in the knowledge of God” (Col. 1:10).

Universal Themes in Colossians

The supremacy and cosmic triumph of Christ. In Colossians 1:15–20 Paul soars in a majestic proclamation of Christ’s supremacy over creation in general (1:15–17) and the church in particular (1:18–20). Yet Christ is not only high and exalted; he also endured extreme suffering as he won a cosmic triumph over all the hostile forces arrayed against God. Christ canceled the record of sins that stood against his people by going to the cross. Paul not only describes the effect of the cross for believers but also its effect on the forces of hell: “He disarmed the rulers and authorities and put them to open shame, by triumphing over them” (2:15). In this way Christ “has delivered us from the domain of darkness”—the domain of the forces of hell—“and transferred us to the kingdom of his beloved Son” (1:13).

The emptiness of human ways of thinking. Throughout Colossians Paul shows himself eager to shield his readers from falling into worldly patterns of thinking and living. He wants no one to “delude” the Colossians “with plausible arguments” (Col. 2:4). He speaks of the “empty deceit” of “human tradition” (2:8). Especially toward the end of chapter 2, Paul seems to refer to false teachers who are tempting the Colossians to be distracted from Christ’s supremacy and sufficiency (2:16–23). There is always the temptation to supplement allegiance to Christ with lesser allegiances. But Jesus Christ himself embodies “all the treasures of wisdom and knowledge” (2:3).

The new life in Christ. The letter to the Colossians tells us not only of Christ but also of what it means for believers to *live* in Christ. The Christian life is one of resilient gospel-centrality. Believers bear fruit through the gospel (Col. 1:6), never move on from the hope of the gospel (1:23), and grow in maturity in the same way that they received the gospel (2:6–7). At the same time, while never moving past the gospel of grace, believers are fundamentally new people and are therefore able to grow. We have been buried with Christ (2:12), resurrected with Christ (2:13; 3:1), and given a whole new self (3:10). We have been remade. As Christians around the world today seek to walk with Christ, we do so ever mindful of his forgiving grace which pardons as well as his restoring grace which empowers.

The Global Message of Colossians for Today

The world today is brimming with enticing distractions that tempt us to neglect Christ’s utter sufficiency to save, change, and satisfy us.

Where resources are plentiful, we are easily distracted by loving the possessions we have. Where resources are lacking, we are easily distracted by longing for the possessions others have. Education and social prestige can distract us from Christ. The media constantly barrages us with the message that only the rich or famous or healthy or attractive can be truly happy. Christians in various parts of the world today understandably desire greater political stability or social freedom, yet such goals cannot ultimately add to all that is ours already through our inheritance in Christ (Col. 1:12; 3:24).

Perhaps more distracting than any of these things is the temptation to add to Christ's work through our own work. Fallen people know that they come short of God's standard, and this knowledge produces a multitude of personal and relational dysfunctions. We are all naturally inclined to build our identities on how we perform in various ways, not only morally but also through our jobs, reputation, family, or ethnicity.

Yet Christ is enough. In him we are forgiven (Col. 1:13–14, 22; 2:13–14). In him we now live (3:1–4, 9–10). Above all that beckons to us and tempts us to shift our focus from the fully sufficient Christ, Colossians invites believers worldwide to funnel all their desires and affections onto him. All that is worth having is found in Christ.

Greeting

COLOSSIANS **1** [†]Paul, [a] an apostle of Christ Jesus [b] by the will of God, and Timothy [c] our brother,

[2][†]To the [d] saints and faithful brothers [1] in Christ at Colossae:

[e] Grace to you and peace from God our Father.

Thanksgiving and Prayer

[3][†][f] We always thank God, the Father of our Lord Jesus Christ, when we pray for you, [4][†]since we heard of [g] your faith in Christ Jesus and of [g] the love that you have for all the saints, [5]because of [h] the hope [i] laid up for you in heaven. Of this you have heard before in [j] the word of the truth, the gospel, [6][†]which has come to you, as indeed [k] in the whole world it is [l] bearing fruit and increasing—as it also does among you, since the day you [m] heard it and understood [n] the grace of God in truth, [7][†]just as you learned it from [o] Epaphras our beloved [p] fellow servant. [2] He is [p] a faithful minister of Christ on your [3] behalf [8]and has made known to us your [q] love in the Spirit.

[9][†]And so, [r] from the day we heard, [s] we have not ceased to pray for you, asking that [t] you may be filled with the knowledge of his will in all [u] spiritual wisdom and understanding, [10][†]so as [v] to walk in a manner worthy of the Lord, [w] fully pleasing to him, [x] bearing fruit in every good work and increasing in the knowledge of God. [11][†][y] May you be strengthened with all power, according to his glorious might, for [z] all endurance and patience [a] with joy, [12][†][b] giving thanks [4] to the Father, who has qualified you [5] to share in [c] the inheritance of the saints in light. [13][†]He [d] has delivered us from [e] the domain of darkness and transferred us to [f] the kingdom of [g] his beloved Son, [14][†][h] in whom we have redemption, the forgiveness of sins.

The Preeminence of Christ

[15][†][i]He is the image of [j]the invisible God, [k]the firstborn of all creation. [16][†]For by [6] him all things were created, [l]in heaven and on earth, visible and invisible, whether [m]thrones or [n]dominions or rulers or authorities—all things were created [o]through him and for him. [17][†]And [p]he is before all things, and in him all things [q]hold together. [18][†]And [r]he is the head of the body, the church. He is [s]the beginning, [t]the firstborn from the dead, that in everything he might be preeminent. [19][†]For [u]in him all the [v]fullness of God was pleased to dwell, [20][†]and [w]through him to reconcile to himself all things, whether on earth or in heaven, [x]making peace [y]by the blood of his cross.

[21][†][z]And you, who once were alienated and hostile in mind, [a]doing evil deeds, [22]he has now reconciled [b]in his body of flesh by his death, [c]in order to present you holy and blameless and [d]above reproach before him, [23][†][e]if indeed you continue in the faith, [f]stable and steadfast, not shifting from [g]the hope of the gospel that you heard, which has been proclaimed [h]in all creation [7] under heaven, [i]and of which I, Paul, became a minister.

Paul's Ministry to the Church

[24][†]Now [j]I rejoice in my sufferings for your sake, and in my flesh [k]I am filling up [l]what is lacking in Christ's afflictions [m]for the sake of his body, that is, the church, [25][†][n]of which I became a minister according to [o]the stewardship from God that was given to me for you, to make the word of God fully known, [26][†][p]the mystery hidden for ages and generations but now revealed to his saints. [27][q]To them God chose to make known how great among the Gentiles are [r]the riches of the glory of [p]this mystery, which is Christ in you, [s]the hope of glory. [28]Him we proclaim, warning everyone and teaching everyone with all wisdom, that [t]we may present everyone [u]mature in Christ. [29][†]For this [v]I toil, [w]struggling [x]with all his energy that he powerfully works within me.

COLOSSIANS **2** [†]For I want you to know [y]how great a [w]struggle I have for you and for those at Laodicea and for all who have not seen me face to face, [2][†]that [z]their hearts may be encouraged, being [a]knit together in love, to reach all the riches of full assurance of understanding and the knowledge of [b] God's mystery, which is Christ, **3**[†] [c] in whom are hidden all the treasures of wisdom and knowledge. **4**[†]I say this in order [d] that no one may delude you with plausible arguments. **5**[†]For [e] though I am absent in body, yet I am with you in spirit, rejoicing to see your [f] good order and [g] the firmness of your faith in Christ.

Alive in Christ

6[†] [h] Therefore, as you received Christ Jesus the Lord, so walk in him, **7** [i] rooted and [j] built up in him and [k] established in the faith, just [l] as you were taught, abounding [m] in thanksgiving.

8[†]See to it that no one takes you captive by [n] philosophy and [o] empty deceit, according to [p] human tradition, according to the [q] elemental spirits [1] of the world, and not according to Christ. **9**[†]For [r] in him the whole fullness of deity dwells [s] bodily, **10**[†]and [t] you have been filled in him, who is [u] the head of all rule and authority. **11**[†]In him also [v] you were circumcised with a circumcision made without hands, by [w] putting off the body of the flesh, by the circumcision of Christ, **12**[†] [x] having been buried with him in baptism, in which [y] you were also raised with him through faith in [z] the powerful working of God, [z] who raised him from the dead. **13** [a] And you, who were dead in your trespasses and the uncircumcision of your flesh, God [b] made alive together with him, having forgiven us all our trespasses, **14**[†]by [c] canceling [d] the record of debt that stood against us with its legal demands. This he set aside, nailing it to the cross. **15**[†] [w] He disarmed the rulers and authorities [2] and [e] put them to open shame, by [f] triumphing over them in him. [3]

Let No One Disqualify You

16[†]Therefore let no one [g] pass judgment on you [h] in questions of food and drink, or with regard to [i] a festival or [j] a new moon or a Sabbath. **17**[†] [k] These are a shadow of the things to come, but [l] the substance belongs to Christ. **18**[†]Let no one [m] disqualify you, [n] insisting on asceticism and worship of angels, [o] going on in detail about visions, [4] [p] puffed up without reason by [q]his sensuous mind, **19**[†]and [r]not [s]holding fast to the Head, from whom the whole body, nourished and knit together through its joints and ligaments, grows with a growth that is from God.

20[†]If with Christ [t]you died to the [u]elemental spirits of the world, [v]why, as if you were still alive in the world, do you submit to regulations— **21**[†] [w]“Do not handle, Do not taste, Do not touch” **22**([x]referring to things that all perish as they are used)—according to [y]human precepts and teachings? **23**[†]These have indeed an appearance of wisdom in [z]promoting self-made religion and asceticism and severity to the body, but they are [a]of no value in stopping the indulgence of the flesh.

Put On the New Self

COLOSSIANS **3** [†] [b]If then you have been raised with Christ, seek [c]the things that are above, where Christ is, [d]seated at the right hand of God. **2** [e]Set your minds on things that are above, not on things that are on earth. **3**[†]For [f]you have died, and your life is hidden with Christ in God. **4**When Christ [g]who is your [1] life [h]appears, then you also will appear with him [i]in glory.

5[†][j]Put to death therefore [k]what is earthly in you: [2] [l]sexual immorality, impurity, [m]passion, evil desire, and covetousness, [n]which is idolatry. **6**[†] [o]On account of these the wrath of God is coming. [3] **7**[p]In these you too once walked, when you were living in them. **8**[†]But now [q]you must put them all away: [r]anger, wrath, malice, [s]slander, and obscene talk from your mouth. **9**[†] [t]Do not lie to one another, seeing that [u]you have put off [v]the old self [4] with its practices **10**and [w]have put on [x]the new self, [y]which is being renewed in knowledge [z]after the image of [a]its creator. **11**[†] [b]Here there is not Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, [5] free; but Christ is [c]all, and in all.

12[†] [d]Put on then, as [e]God’s chosen ones, holy and beloved, [f]compassionate hearts, [g]kindness, [h]humility, meekness, and patience, **13**[†] [h]bearing with one another and, [i]if one has a complaint against another, [g]forgiving each other; [g]as the Lord has forgiven you, so you also must forgive. **14**[†]And above all these put on [j]love, which [k]binds everything together in [l] perfect harmony. 15 And let [m] the peace of Christ rule in your hearts, to which indeed you were called [n] in one body. And [o] be thankful. 16 [†]Let [p] the word of Christ dwell in you richly, teaching and admonishing one another in all wisdom, [q] singing psalms and hymns and spiritual songs, [r] with thankfulness in your hearts to God. 17 And [s] whatever you do, in word or deed, do everything in the name of the Lord Jesus, [t] giving thanks to God the Father through him.

Rules for Christian Households

18 [†] [u] Wives, submit to your husbands, as [v] is fitting in the Lord.
19 [†]Husbands, love your wives, and [w] do not be harsh with them.
20 [†]Children, obey your parents [x] in everything, for this pleases the Lord.
21 [†]Fathers, do not provoke your children, lest they become discouraged.
22 [†]Bondservants, [6] obey [x] in everything those who are your earthly masters, [7] not by way of eye-service, as people-pleasers, but with sincerity of heart, fearing the Lord. 23 [y] Whatever you do, work heartily, [z] as for the Lord and not for men, 24 knowing that from the Lord [a] you will receive the inheritance as your reward. [b] You are serving the Lord Christ. 25 For the wrongdoer will be paid back for the wrong he has done, and there is no partiality.

COLOSSIANS **4** [†]Masters, treat your bondservants justly and fairly, knowing that you also have a Master in heaven.

Further Instructions

2 [c] Continue steadfastly in prayer, being watchful in it [d] with thanksgiving.
3 [†]At the same time, pray also for us, that God may [e] open to us a door for the word, [f] to declare the mystery of Christ, [g] on account of which I am in prison— 4 that I may make it clear, which is how I ought to speak.

5 [†] [h] Walk in wisdom toward [i] outsiders, making the best use of the time. 6 Let your speech always [j] be gracious, [k] seasoned with salt, [l] so that you may know how you ought to answer each person.

Final Greetings

7[†]Tychicus will tell you [m]all about my activities. He is a beloved brother and faithful minister and fellow servant [1] in the Lord. **8**I have sent him to you for this very purpose, that you may know how we are and that he may encourage your hearts, **9**[†]and with him [n]Onesimus, our faithful and [o]beloved brother, who is one of you. They will tell you of everything that has taken place here.

10[†][p]Aristarchus my fellow prisoner greets you, and Mark [q]the cousin of Barnabas (concerning whom you have received instructions—[r]if he comes to you, welcome him), **11**and Jesus who is called [s]Justus. [t]These are the only men of the circumcision among my fellow workers for the kingdom of God, and [u]they have been a comfort to me. **12** [v]Epaphras, who is one of you, a servant of Christ Jesus, greets you, always [w]struggling on your behalf in his prayers, that you may stand [x]mature and fully assured in all the will of God. **13**[†]For I bear him witness that he has worked hard for you and for those in Laodicea and in Hierapolis. **14**[†][y]Luke the beloved physician greets you, as does [z]Demas. **15**[†]Give my greetings to the brothers [2] at Laodicea, and to Nympha and [a]the church in her house. **16**[†]And when [b]this letter has been read among you, have it also read in the church of the Laodiceans; and see that you also read the letter from Laodicea. **17**[†]And say to [c]Archippus, “See that you fulfill [d]the ministry that you have received in the Lord.”

18[†]I, Paul, [e]write this greeting with my own hand. [f]Remember [g]my chains. [h]Grace be with you.

Study Notes for Colossians

COLOSSIANS—NOTE ON 1:1–2 *Greeting*. As he often does, Paul begins by asking God to pour out his grace and peace upon the Colossians.

FACT

Colossae was most likely the smallest city to receive a letter from Paul. Located along the Lycus River about a hundred miles (161 km) east of Ephesus, it was known for its wool production.

COLOSSIANS—NOTE ON 1:1 **Paul, an apostle**. Paul has likely never been to Colossae, but he feels a pastoral responsibility for this church. (See note on v. 7.) He wants to help them deal with the dangerous teaching threatening their health.

COLOSSIANS—NOTE ON 1:2 **Colossae**. A city in Phrygia, in the Roman province of Asia. It was on the Lycus River just over 100 miles (161 km) east of Ephesus.

COLOSSIANS—NOTE ON 1:3–8 *Thanksgiving*. Paul thanks God for the Colossians and their expressions of faith, hope, and love.

COLOSSIANS—NOTE ON 1:3 **God, the Father of our Lord Jesus Christ**. Paul emphasizes the lordship of Jesus Christ in this letter. He states that Jesus is not a separate God, yet he has a uniquely close relationship with the Father. He is the Son and works on behalf of God.

COLOSSIANS—NOTE ON 1:4–5 **faith . . . love . . . hope**. Paul wrote often about these three Christian virtues (see Rom. 5:1–5; 1 Cor. 13:13; Gal. 5:5–6; 1 Thess. 1:3).

COLOSSIANS—NOTE ON 1:6 **in the whole world**. The gospel has spread from Jerusalem into Syria, Asia Minor, Greece, Italy, and probably into Egypt, North Africa, and Persia as well.

COLOSSIANS—NOTE ON 1:7 Paul did not start the church at Colossae. The people heard the gospel from **Epaphras** (a shortened form of "Epaphroditus"), a fellow Colossian (4:12). **on your behalf**. The ESV footnote indicates that some manuscripts read "on *our* behalf." If this is the original meaning, then Epaphras had been a faithful ambassador, representing Paul among the Colossians.

COLOSSIANS—NOTE ON 1:9–14 *Prayer.* Paul reports how he regularly prays for the Colossians.

COLOSSIANS—NOTE ON 1:9 **Spiritual** means given by the Holy Spirit.

COLOSSIANS—NOTE ON 1:10 **so as**. The "wisdom and understanding" (v. 9) would then lead to changed lives, for it would enable these Christians **to walk in a manner worthy of the Lord**. "To walk" is a metaphor for conducting or behaving oneself (compare Ps. 1:1). Paul calls believers "to walk" in a way **fully pleasing to** the Lord Jesus Christ. Christians are completely justified from the moment of initial saving faith, but they can do things that either please or displease God every day. **bearing fruit . . . and increasing**. See Mark 4:1–9, 13–20.

COLOSSIANS—NOTE ON 1:11 **be strengthened with all power**. God, not idols and demons, has "all power." **for all endurance and patience with joy**. God gives this power to help believers continue in the faith, resist temptation and deceitful teachers, and know the joy of the Lord.

COLOSSIANS—NOTE ON 1:12 **share in the inheritance**. God's promise to Israel under the old covenant (see Gen. 13:14–17; Num. 26:52–56); Paul applies it to Gentiles under the new covenant. **saints**. "Holy ones" or "consecrated people."

COLOSSIANS—NOTE ON 1:13 **He has delivered us**. Just as God rescued his people from slavery in Egypt under the old covenant (Ex. 6:6; 14:30), he has now delivered them **from the domain of darkness**, that is, from Satan and the powers of evil (see Acts 26:18). **the kingdom of his beloved Son**. This is the same as the "kingdom of God" (or "kingdom of heaven") that Jesus spoke of (Matt. 3:2; Mark 1:15).

COLOSSIANS—NOTE ON 1:14 **redemption**. Deliverance or release from captivity. Believers have been rescued from condemnation and have received **forgiveness of** their **sins**.

COLOSSIANS—NOTE ON 1:15–20 *Praise to Christ.* In moving poetic language, Paul praises the lordship of Christ over creation and redemption. These verses may be part of an early Christian hymn.

COLOSSIANS—NOTE ON 1:15 **the image of the invisible God**. Paul describes Christ in terms similar to the presentation of "wisdom" in Proverbs 8. **firstborn of all creation**. Paul does not claim that the Son was somehow created rather than existing eternally with the Father and the Holy Spirit. Paul has in mind the rights and privileges of a firstborn son, especially a king's son who would inherit a kingdom (compare Ps. 89:27).

COLOSSIANS—NOTE ON 1:16 **by him all things were created**. Jesus cannot be the first thing created, since he himself created "all things." **thrones or dominions or rulers or authorities**. Paul uses Jewish terms for various rankings of angels. He probably refers to evil angels, since they play a significant part in this letter (2:8, 10, 15, 20).

COLOSSIANS—NOTE ON 1:17 **in him all things hold together**. Christ continuously sustains his creation, preventing it from disintegrating (compare Heb. 1:3).

COLOSSIANS—NOTE ON 1:18 **he is the head of the body**. This metaphor conveys Christ's leadership over the church (see 1 Cor. 12:27; Eph. 1:22–23; 5:25).

COLOSSIANS—NOTE ON 1:19 **For in him all the fullness of God was pleased to dwell**. The term "fullness" here and throughout the letter recalls its use in the OT, where God "filled" the temple with his presence. Jesus not only bears God's glory, but all that God *is* also dwells in him. He is fully God (see also 2:9).

COLOSSIANS—NOTE ON 1:20 **to reconcile to himself all things**. As "Prince of Peace" (Isa. 9:6), Jesus will ultimately defeat all rebellion against God. For believers, this means reconciliation to God as his friends. For nonbelievers and the demonic powers, this means defeat by Christ, the conquering king (see 1 Cor. 15:24–28; Rev. 19:11–21; 20:7–10). The basis for Christ's reign of **peace** is **the blood of his cross**. The cross truly is the turning point in human and cosmic history.

COLOSSIANS—NOTE ON 1:21–23 *Reconciliation to God.* Paul explains the meaning of reconciliation for the church.

COLOSSIANS—NOTE ON 1:21–22 **once . . . now**. Paul presents a strong contrast between the Colossians' pre-Christian status and their favorable situation now as Christians. **to present you holy and blameless**. This is the same language the OT uses to describe the unblemished animals that priests brought for a sacrifice.

COLOSSIANS—NOTE ON 1:23 **if indeed you continue in the faith**. The specific Greek phrase Paul uses here indicates that he fully expects the Colossian believers *will* continue in the faith. **in all creation**. To both Jews and Gentiles throughout the Greco-Roman world (compare v. 6).

COLOSSIANS—NOTE ON 1:24–2:3 *Paul's Labor for the Gospel.* Paul describes his own work for the gospel generally, and then more specifically for the Colossians.

COLOSSIANS—NOTE ON 1:24 **Filling up what is lacking in Christ's afflictions** does not mean there is any deficiency in Christ's atoning death and suffering on the cross (see Heb. 9:12, 24–26; 10:14). What was "lacking" in Christ's afflictions was the future suffering that Paul and others will experience for the sake of the gospel. (Compare Phil. 2:30, where Paul tells the Philippians that Epaphroditus risked his life "to complete what was lacking in your service to me.")

COLOSSIANS—NOTE ON 1:25 **the stewardship from God**. Paul views himself as a divinely chosen "steward" or "administrator." This word was used widely in the Roman world for the administrator of a large household or estate. Paul's responsibility was to **make the word of God fully known**.

COLOSSIANS—NOTE ON 1:26–27 **The mystery** refers to God's unfolding plan for the world and for redemption through the Messiah (see 2:2; 4:3; Eph. 1:9; 3:9; 6:19). Key aspects of God's plan were **hidden for ages and generations**. They were a mystery that had to be **revealed** by God. Similar language occurs often in the book of Daniel. At the heart of the mystery is the amazing result of the new covenant, **Christ in you, the hope of glory**. God himself, in the person of Christ, will be directly and personally present in the lives of his people. His presence assures them of a future life with him when he returns.

COLOSSIANS—NOTE ON 1:29 Paul is **struggling with all his** [Christ's] **energy** to help the Colossians grow and mature in Christ.

COLOSSIANS—NOTE ON 2:1 **for those at Laodicea**. Laodicea was the nearest city to Colossae, only 9 miles (14.5 km) away (see note on Rev. 3:14–22). There was a close relationship between these churches.

COLOSSIANS—NOTE ON 2:2 The false teachers probably claimed special knowledge of the mysteries of God's truth. Paul insists that **Christ** is **God's mystery**. All understanding is found in him.

COLOSSIANS—NOTE ON 2:3 **in whom are hidden all the treasures of wisdom and knowledge**. Jesus is the ultimate keeper of divine wisdom and spiritual knowledge. Compare Prov. 2:3–6.

COLOSSIANS—NOTE ON 2:4–23 *The Dangerous Teaching at Colossae.* Paul delivers a series of warnings about the teaching that threatens the Colossian church. In doing so, he also provides important teaching on the Christians' new identity in Christ. This will help them resist the false teachers' arguments and live in a way that pleases the Lord.

COLOSSIANS—NOTE ON 2:4 **that no one may delude you with plausible arguments**. What the teacher(s) are saying sounds right, but it is still false.

COLOSSIANS—NOTE ON 2:5 **good order . . . firmness**. The Colossians should be like troops ready for battle.

COLOSSIANS—NOTE ON 2:6–7 **you received Christ Jesus the Lord**. Paul reminds the Colossians of the foundational teaching of Epaphras when they first became Christians. At the heart of this is the confession that Jesus Christ is Lord (1 Cor. 12:3).

COLOSSIANS—NOTE ON 2:8 **See to it that no one takes you captive**. “Takes you captive” translates a Greek word commonly used of stealing a ship’s cargo. **philosophy**. The Greek for this word suggests the faction’s leaders called their teaching “the philosophy.” Paul is not condemning all traditional Greek philosophical schools (for example, Platonism, Stoicism, Aristotelianism). His remarks are focused on the particular teaching at Colossae. **the elemental spirits of the world**. Paul likely is referring to demonic spirits.

“In Christ”: A Central Theme in Colossians

1:14	*in whom* we have redemption
1:16	*in him* all things were created
1:19	*in him* all the fullness of God was pleased to dwell
1:22	reconciled *in his body* of flesh
2:3	*in whom* are hidden all the treasures of wisdom and knowledge
2:6	walk *in him*
2:7	rooted and built up *in him*
2:9	*in him* all the fullness of deity dwells bodily
2:10	you have been filled *in him*
2:11	you were circumcised *in him*
2:12	*in him* you were raised up
2:15	triumphing over them *in him*
3:20	pleasing *in the Lord*
4:7	fellow servant *in the Lord*
4:17	the ministry that you have received *in the Lord*

COLOSSIANS—NOTE ON 2:9 **in him the whole fullness of deity dwells bodily**. Jesus is God in the flesh (see 1:15–20).

COLOSSIANS—NOTE ON 2:10 **you have been filled in him**. Believers share in Christ’s power and authority over every **rule and authority** through their union with him. Here is the letter’s main theme. The divine “fullness” is in Christ (v. 9), and believers are “filled in him.” They have everything they need in Christ. The term **head** is clearly used here with the sense of “authority over” (see note on 1 Cor. 11:3).

COLOSSIANS—NOTE ON 2:11 **In him also you were circumcised**. Paul here uses circumcision to picture a spiritual (**made without hands**) action. He describes it as **putting off the body of the flesh**. Believers no longer live in the power and under the influence of the flesh (Gal. 5:24). They have been transferred to Christ’s kingdom and live through and in him, under his lordship (Col. 1:13).

COLOSSIANS—NOTE ON **2:12–13** **buried with him in baptism . . . also raised with him. . . . made alive together with him**. Baptism represents an identification with Christ in his death (compare Rom. 6:4–6). It also symbolizes his resurrection (compare Eph. 2:6). Dying and rising with Christ symbolizes death to the power of sin and Satan as well as strength to live a new life (see Rom. 6:3–11).

COLOSSIANS—NOTE ON **2:14** **record of debt**. Paul uses this legal term to describe each person’s debt to God because of sin. God himself has mercifully resolved this debt by **nailing it to the cross**, where Jesus paid the penalty. The image comes from the notices posted on a cross by the Roman authorities. These declared the crime for which the criminal was being executed (see John 19:19–22).

COLOSSIANS—NOTE ON **2:15** **He disarmed the rulers and authorities**. On the cross, demonic powers were stripped of their power to accuse Christians before God. **put them to open shame**. This is the same term used in Matt. 1:19 to refer to Joseph’s unwillingness to expose Mary to public shame. The cross publicly reveals the failure of the demonic powers to defeat God’s plan of salvation through Christ (see 1 Cor. 2:6–8).

COLOSSIANS—NOTE ON **2:16** **food and drink . . . a festival or a new moon or a Sabbath**. The false teacher(s) claimed that some Jewish ceremonies were essential for spiritual advancement. On “new moon,” see note on Num. 28:11–15.

COLOSSIANS—NOTE ON **2:17** **a shadow of the things to come**. The old covenant ceremonies pointed to a future reality that was fulfilled in the Lord Jesus Christ (compare Heb. 10:1). Thus Christians are no longer under the Mosaic covenant (see Rom. 6:14–15; 2 Cor. 3:4–18; Gal. 3:15–4:7).

COLOSSIANS—NOTE ON **2:18** Paul lists a variety of ways the false teachers had tried to **disqualify** the genuine believers in Colossae. **asceticism**. Paul probably had in mind fasting and perhaps the rules mentioned in v. 21. **worship of angels**. Asking angels for help and protection from evil spirits.

FACT

Worship of angels. Many Colossians greatly feared evil spirits. In order to control the spirits and to avoid affliction, they called on angels for help and protection (2:18). Paul reminds them of Christ's supremacy in dealing with demonic powers (1:13–14; 2:15)

COLOSSIANS—NOTE ON 2:19 **not holding fast to the Head**. The false teacher at Colossae has not maintained contact with Christ. Thus the teacher has become influenced by evil spirits (see v. 8). On the church as a body, see Rom. 12:5–8; 1 Corinthians 12; Eph. 4:4, 12–16.

COLOSSIANS—NOTE ON 2:20 **the elemental spirits**. See note on v. 8.

COLOSSIANS—NOTE ON 2:21 **"Do not handle, Do not taste, Do not touch."** Specific rules the teacher of the false philosophy insists the Colossians must obey. God does not give these rules; under the new covenant, the food a person eats is not important in his or her spiritual life (see Mark 7:18–19).

COLOSSIANS—NOTE ON 2:23 **severity to the body**. The fasting and rules that were part of the behavior encouraged by "the philosophy." It may also have included forms of self-mutilation similar to what was practiced in some of the local cults.

COLOSSIANS—NOTE ON 3:1–4 *The Proper Focus: Christ and the Life Above.* This section is a bridge to Paul's appeals to live in a way that pleases the Lord.

COLOSSIANS—NOTE ON 3:1–2 **raised with Christ**. See 2:13–14. Christ is now **seated at the right hand of God** (Ps. 110:1; Eph. 1:20). He has a position of authority. He makes requests to the Father for believers.

COLOSSIANS—NOTE ON 3:3 **your life is hidden with Christ in God**. Paul uses Isaiah and the Psalms to express the security of believers as they trust in Christ (Isa. 49:2; Ps. 27:5–6; 31:19–20).

COLOSSIANS—NOTE ON 3:5–4:6 *Instructions on Living the Christian Life.* Christians have died and risen with Christ. They have the hope of a future life with him. Paul encourages the Colossians to continue eliminating sinful behaviors from their lives and continue increasing in Christian virtues.

COLOSSIANS—NOTE ON 3:5 Put to death. Because believers have died with Christ (2:20; 3:3), they can overcome sinful practices (Rom. 6:11; 8:13). **sexual immorality**. Every kind of sexual activity outside of marriage. **which is idolatry**. Greed, sexual sin, and other vices can take God's place as a focus of devotion.

COLOSSIANS—NOTE ON 3:6 the wrath of God is coming. The OT prophets spoke of the approaching day of the Lord as a time of wrath (e.g., Zeph. 1:14–15). God will hold everyone accountable for his or her actions.

COLOSSIANS—NOTE ON 3:8 put them all away. Paul lists five more vices (see v. 5) that Christians need to renounce. These are all related to relationships among believers.

COLOSSIANS—NOTE ON 3:9–10 seeing that you have put off the old self . . . and have put on the new self. The Greek grammar indicates that this is an event that has already taken place. A change of identity has already occurred in believers' lives. Now they must bring their behavior into line with their new identity (see also Rom. 6:6; Eph. 4:24). **Being renewed** indicates that the transformation of Christians is an ongoing process.

COLOSSIANS—NOTE ON 3:11 Here there is not Greek and Jew. There are no distinctions of status or race among the new covenant people (see Gal. 3:28). **Scythian**. A people group living along the northern coast of the Black Sea. To the Greeks, the Scythians were violent, uneducated, uncivilized, and inferior. Jesus, who **is all, and in all**, binds all Christians together in equality.

FACT

The Scythians (3:11) lived about 500 miles (805 km) north of Colossae along the Black Sea coast. The Greeks thought of them as violent, uneducated, uncivilized people. In contrast, Paul states that Christ binds all people from all nations together in unity through his love. Racial and cultural prejudice has no place among Christians.

COLOSSIANS—NOTE ON 3:12–17 Paul calls the Colossians to a holy lifestyle, consistent with their new identity.

COLOSSIANS—NOTE ON 3:13 **forgiving each other . . . as the Lord has forgiven you**. See Matt. 6:14–15.

COLOSSIANS—NOTE ON 3:14 Above all else, Christians are called on to **love** one another (see 1 Corinthians 13). **Binds . . . together** seems to suggest that love unites all the virtues.

COLOSSIANS—NOTE ON 3:16 **The word of Christ** probably refers to the teaching about Christ as well as his own words. Both were part of the oral traditions passed on to early believers. **Psalms and hymns and spiritual songs** (see note on Eph. 5:19) is one way of **teaching and admonishing**. These were particularly important in the oral culture of Paul’s day.

COLOSSIANS—NOTE ON 3:18–4:1 Paul gives special instructions for the members of a Christian household. He addresses wives and husbands, children and fathers, and slaves (or bondservants) and masters. It is important to note that he treats women, children, and bondservants as equal with the male members of the Christian household. See Eph. 5:22–6:9. On bondservants, see ESV Preface.

COLOSSIANS—NOTE ON 3:18 **Wives, submit to your husbands**. It was typical in Roman households to tell wives to “obey.” Paul appeals to them to “submit,” based on his conviction that men have a God-given leadership role in the family (see Eph. 5:22–33). However, Paul is not simply telling wives to follow the cultural patterns of the day; he tells them to live **as is fitting in the Lord**. Seven times in Col. 3:18–4:1, Paul bases his instructions on “in the Lord” or an equivalent term. Everything must be evaluated in light of Christ and his teaching.

COLOSSIANS—NOTE ON 3:19 **do not be harsh with them**. Violence, threats, and unkind words are not acceptable in a Christian home. Husbands are called to **love** their wives as Christ loved the church (Eph. 5:25).

COLOSSIANS—NOTE ON 3:20 Paul’s words to children reflect the fifth commandment (Ex. 20:12).

COLOSSIANS—NOTE ON 3:21 **do not provoke your children**. A father's negative emotions and actions can cause a child to be discouraged (see Eph. 6:4).

COLOSSIANS—NOTE ON 3:22–25 **Bondservants, obey in everything those who are your earthly masters**. God has ordered family relationships from creation, and Paul's instructions on marriage represent the perfect will of God. On the other hand, the kind of servitude practiced in the first century was seldom in keeping with God's will. The Scriptures address the situation without supporting it (see notes on 1 Cor. 7:21; Eph. 6:5; 1 Tim. 1:10). Both Testaments condemn the evil of human trafficking. There were many bondservants at Colossae. Paul treats them with dignity and appeals to them to honor Christ in their hearts, work, and behavior. Philemon (see the book of Philemon) was a wealthy Colossian who benefited from the labors of his bondservant Onesimus. The principles of Col. 3:22–4:1 apply to employers and employees today.

COLOSSIANS—NOTE ON 4:1 **treat your bondservants justly and fairly**. Paul does not approve of the Roman system of servitude. Instead, he provides instructions to believing masters and servants regarding their relationship to each other in the Lord (see note on Eph. 6:5). On bondservants, see ESV Preface.

COLOSSIANS—NOTE ON 4:3–4 **that God may open to us a door for the word**. Paul asks the Colossians to pray that he will have opportunities to share the good news of Jesus Christ (Eph. 6:18–20; 2 Thess. 3:1). **to declare the mystery**. See note on Col. 1:26–27.

COLOSSIANS—NOTE ON 4:5–6 **seasoned with salt**. Compare Matt. 5:13. The metaphor suggests giving a powerful and attractive testimony to non-Christians.

COLOSSIANS—NOTE ON 4:7–17 *Personal Greetings and Instructions.* After praising the "letter carriers," Paul sends greetings from the ministry associates who are with him during his imprisonment.

COLOSSIANS—NOTE ON 4:7–8 **Tychicus** was a native of Asia Minor. He was a member of Paul's ministry team (Acts 20:4). He will carry this letter, as well as Ephesians and Philemon (see Eph. 6:21–22), and bring them news about Paul.

COLOSSIANS—NOTE ON 4:9 **Onesimus**. This was Philemon's converted bondservant (see notes on Philemon).

COLOSSIANS—NOTE ON 4:10–11 **Mark the cousin of Barnabas**. This is the same person as "John Mark." He went with Paul on his first missionary journey, but suddenly left (Acts 13:13). Paul and Barnabas had a disagreement about taking him again (Acts 15:39). Paul's view of Mark has changed, probably because Mark has changed. Now Mark ministers with Paul again. **Jesus who is called Justus** is otherwise unknown. **men of the circumcision**. Jewish Christians.

COLOSSIANS—NOTE ON 4:13 **in Laodicea and in Hierapolis**. Towns near Colossae in the Lycus Valley (on Laodicea, see 2:1). Both churches had close relationships with the church at Colossae.

COLOSSIANS—NOTE ON 4:14 **Luke the beloved physician** is the same Luke who wrote Luke and Acts (see 2 Tim. 4:11; Philem. 24). He went with Paul on some of his journeys. He was apparently with Paul during his imprisonments in Caesarea and Rome. Since Luke is not identified among "the only men of the circumcision" (Col. 4:9–11), he was probably a Gentile. **Demas** later deserted Paul (2 Tim. 4:10).

COLOSSIANS—NOTE ON 4:15 **Nympha and the church in her house**. On house churches, see note on 1 Cor. 16:19.

COLOSSIANS—NOTE ON 4:16 **when this letter has been read among you**. Public reading in the churches points to the authority of Paul's letters. It also assumes they were written to be understood by ordinary believers. **The letter from Laodicea** probably refers to a letter Paul wrote to Laodicea that is now lost.

FACT

Paul’s letter to Laodicea was probably lost, though some think it could be the same letter as Ephesians. Regardless, Paul expected that his letter to the Colossians would also be read aloud to the Laodiceans (4:15–16). Laodicea and Colossae were about 9 miles (14.5 km) apart (see also Rev. 1:11; 3:14).

COLOSSIANS—NOTE ON 4:17 **Archippus** may have been the son of Philemon and Apphia (see Philem. 2).

COLOSSIANS—NOTE ON 4:18 *Closing*. Paul ends his letter by asking the Colossian Christians to pray for him. **I, Paul, write this greeting with my own hand**. Timothy has probably been Paul’s secretary to this point (see 1:1). Paul now signs the letter personally (compare 1 Cor. 16:21; 2 Thess. 3:17).

1 Thessalonians

(return to table of contents)

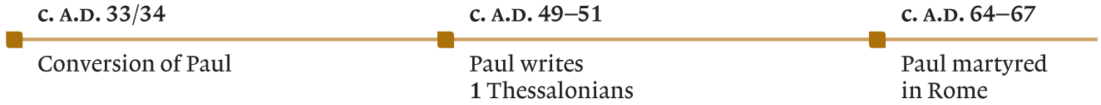
1 Thessalonians 1 • 1 Thessalonians 2 • 1 Thessalonians 3 •
1 Thessalonians 4 • 1 Thessalonians 5

- Introduction to 1 Thessalonians
  - Timeline
  - Author, Date, and Recipients
  - Theme
  - Purpose
  - Key Themes
  - Outline
  - The Setting of 1 Thessalonians
- Global Message of 1 Thessalonians
  - First Thessalonians and Redemptive History
  - Universal Themes in 1 Thessalonians
  - The Global Message of 1 Thessalonians for Today
- Study Notes

Introduction to 1 Thessalonians

Introduction to 1 Thessalonians

Timeline



Author, Date, and Recipients

Paul wrote this letter to the church in Thessalonica. He probably wrote in A.D. 49–51 from Corinth during his second missionary journey (Acts 18:1–18).

Theme

The main theme is Jesus' second coming. When he returns, the dead who have believed in Christ will rise and will join the living to meet the Lord in the air (4:15–17). Unbelievers will experience God's wrath, while believers will inherit salvation (1:10; 5:2–4, 9–10). In preparation for that great day, Christians are called to be holy and blameless (3:11–4:8; 5:23). God, who is faithful, will produce in them the holiness he requires (5:24).

Purpose

Paul has received a report from Timothy about the Thessalonian church. Paul writes to them to restore their hope, which has been tested by unexpected deaths in the church. He reassures them that both the dead and the living believers will be safe at the second coming (4:13–5:11). In addition, Paul wants (1) to stress the authenticity of himself, Silas, and Timothy as preachers of the gospel (1:5; 2:1–12; 2:17–3:10); (2) to teach them that persecution is normal for Christians (3:3–4); and (3) to challenge them to take responsibility for earning their own living (4:9–12).

Key Themes

1. God’s wrath comes on those who reject the gospel (2:16; 5:3).
2. Jesus’ death and resurrection are the basis for the Christian’s hope (4:14; 5:10).
3. Christians are destined not for wrath but for salvation when Christ returns (1:10; 5:4, 9).
4. Christians who die will participate fully in the second coming (4:14–17; 5:10).
5. Those who respond to the gospel have been elected and called by God. They continue to be called by God throughout their lives (1:4; 2:12; 4:7; 5:9, 24).
6. Christians should live lives of complete holiness (3:13; 4:3–8; 5:23).
7. Christians must never ignore their responsibility to work (4:9–12; 5:14).
8. The truth of the gospel is confirmed by the integrity of its preachers (1:5; 2:1–12).
9. Joy, especially in suffering, is a mark of the Christian (1:6; 5:16).
10. Christians experience the realities of the new covenant (4:8–9).
11. Faith, hope, and love are essential traits of the Christian (1:2–3; 5:8).

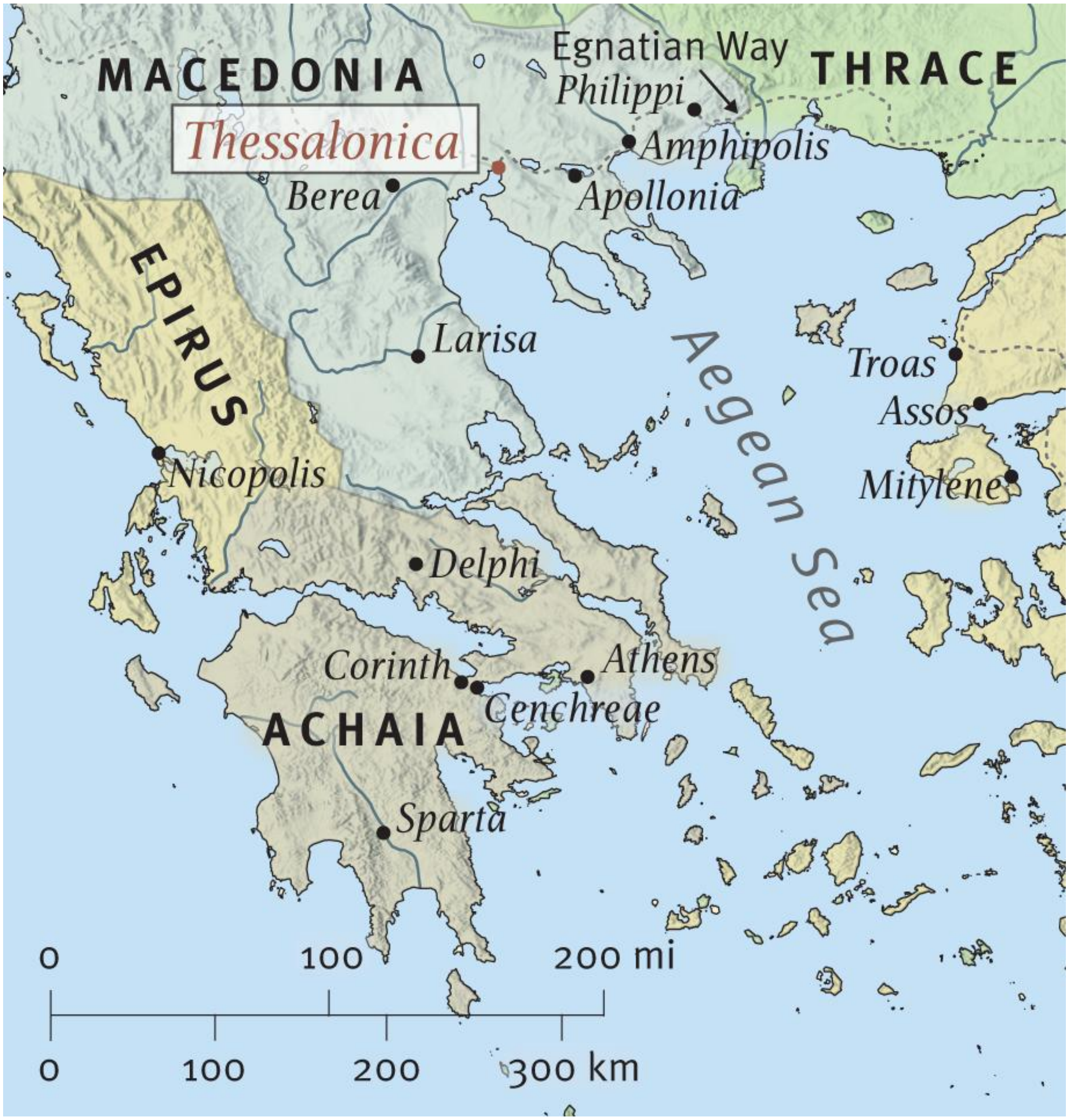
Outline

I. Opening (1:1)
II. Thanksgiving and Encouragement (1:2–3:13)
III. Instruction and Exhortation (4:1–5:28)

The Setting of 1 Thessalonians

c. A.D. 49–51

Paul wrote 1 Thessalonians from Corinth near the end of his second missionary journey. Paul and his companions had established the church in Thessalonica but were forced to leave by opponents of the gospel. Later, Paul sent Timothy back to Thessalonica to check on the church there, and Timothy’s report led Paul to write this letter. Thessalonica enjoyed privileged status as the capital of Macedonia and was located on a natural harbor along the busy east-west Egnatian Way.


MACEDONIA
Thessalonica
Egnatian Way
THRACE
Philippi
Amphipolis
Berea
Apollonia
EPIRUS
Larisa
Aegean Sea
Troas
Assos
Mitylene
Nicopolis
Delphi
Corinth
Athens
Cenchreae
ACHAIA
Sparta
0
100
200 mi
0
100
200
300 km

The Global Message of 1 Thessalonians

Jesus’ work delivers believers from the coming day of the Lord, when God’s wrath will be revealed. Abiding in such hope strengthens God’s people to endure whatever adversity they face. Looking back at Christ’s work on the cross and looking forward to his second coming, believers around the world live patiently in the present, in love and holiness. This is the global message of 1 Thessalonians.

First Thessalonians and Redemptive History

Throughout Paul’s first letter to the Thessalonian church he speaks of the redemptive work of Christ. Jesus “delivers us from the wrath to come” (1 Thess. 1:10). He “died for us” to bring us back to God (5:10). In 1 Thessalonians as elsewhere, Paul views Christ’s death and resurrection as the climax of all human history.

Jesus’ coming two thousand years ago will not be his *only* coming, however. His life, death, and resurrection launched the new age longed for by the Old Testament prophets (see Jer. 31:31–34). And someday, his second coming will complete his redemptive and restorative work. It is this second coming that is especially emphasized in 1 Thessalonians. It is mentioned in every chapter of the letter (1 Thess. 1:10; 2:19–20; 3:13; 4:13–18; 5:1–11, 23–24).

The letter of 1 Thessalonians gives us a grand view of redemptive history, stretching from the Old Testament, through the first coming of Christ, to his second coming and the end of world history as we know it—a time when sin, sickness, and death will be no more.

Universal Themes in 1 Thessalonians

Love for others. Paul mentions the Thessalonians’ faith, hope, and love at both the beginning and the end of his letter to them (1 Thess. 1:3; 5:13), but throughout the letter his main focus is on love (3:6, 12; 4:9). Paul stresses that love is the fundamental mark of Christian living. He reminds the Thessalonian believers that he has always related to them with the affection of a mother and the tender exhortation of a father (2:6–12). What he says in the letter about Christ's second coming ought not to overshadow this crucial call to love. It would indeed be tragic and ironic for believers to debate the precise details of Christ's second coming in a loveless way. The church around the world today can never outgrow the exhortation to love as we have been loved (Eph. 5:2). This is the key mark of Christ's disciples (1 John 4:7–8).

Christ's second coming. At numerous points throughout 1 Thessalonians Paul returns to the theme of the second coming of Christ, or "the day of the Lord" (1 Thess. 5:2; see also 1:10; 2:19–20; 3:13; 4:13–18; 5:2–7, 23–24). The phrase "the day of the Lord" is common in the Old Testament prophets. It refers to the day when God will punish his enemies and vindicate his people (e.g., Isa. 13:3–16; 27:2–13; Joel 1:13–15; 2:31–32; Mal. 4:5). Hope in this coming day is a source of encouragement to Christians around the world facing various forms of adversity and opposition. When we encounter problems such as self-serving landlords, fraudulent business practices, corrupt political systems, and inter-ethnic strife, we can still have hope and we can forgive those who oppress us, knowing that one day all will be put right. Justice will prevail.

Holiness. Paul not only describes the hope of the coming day of the Lord. He also exhorts the Thessalonians to conduct themselves in godly ways in light of this hope. Christians are "children of light, children of the day" (1 Thess. 5:5)—they have been redeemed from their sin and have been given new life in God's dawning kingdom. If this is true, Paul reasons, then they must live lives of holiness (5:1–11), including sexual holiness (4:1–8). Their lives should exhibit the faith, love, and hope they have because of Christ (1:3; 5:8).

The Global Message of 1 Thessalonians for Today

Paul shows deep affection and concern in 1 Thessalonians. He was not an aloof or detached theologian. As a missionary and church planter engaged at a deep heart-level with the people he had led to Christ, he wanted to see the message of salvation brought into those corners of the world where Jesus was not yet known (Rom. 15:20; 1 Cor. 3:10). As the global church receives and reflects on Paul's first letter to the Thessalonians, seeking to carry forward the gospel to the world today, two great themes rise to the surface: our central calling in the present and our glorious hope for the future.

Our present calling: love. Our main calling as Christians in this present life is love. Paul *loved* the men and women who came to know and trust Christ. Paul then called these believers to love one another. It is by this kind of love, the Bible tells us, that the unbelieving nations of the world will sit up and take notice of the church. “By this all people will know that you are my disciples,” said Jesus—“if you have love for one another” (John 13:35). Not eloquent preaching, not superior intellect, not clever arguments, not human applause: love. As the church today follows Paul’s call to “increase and abound in love for one another” (1 Thess. 3:12), in light of the gospel and through the power of the Spirit, the Christian church will be noticed by a watching world. Love for one another, beyond anything else, is our great and joyous call.

Our glorious hope: Christ’s return. The great hope for the future is Christ’s second coming. Even when we are afflicted with all kinds of difficulties, we know we will see Jesus return to earth in power and glory (Rev. 19:11–16). This is a comfort that overcomes any adversity of this fallen world. This is true, not because the adversity we face is trivial. On the contrary, the world today faces some of the greatest challenges of its history: shortage of clean water, malnourishment, terrorism and racism, ethnic strife, economic hardship, poor health care. And because of their loyalty to Christ, believers in many nations face even greater difficulties. More believers worldwide face persecution of various kinds today than at any other time in history. Yet while such challenges are not trivial but severe, the sure hope of Christ’s return goes deeper still.

The benediction in 1 Thessalonians 3 brings together both the present call to love and the glorious hope of the future:

> Now may our God and Father himself, and our Lord Jesus, direct our way to you, and may the Lord make you increase and abound in love for one another and for all, as we do for you, so that he may establish your hearts blameless in holiness before our God and Father, at the coming of our Lord Jesus with all his saints. (1 Thess. 3:11–13)

Greeting

1 THESSALONIANS **1** [†]Paul, [a]Silvanus, and Timothy,

To the church of the [b]Thessalonians in God the Father and the Lord Jesus Christ:

[c]Grace to you and peace.

The Thessalonians' Faith and Example

[2][†][d]We give thanks to God always for all of you, constantly [1] [e]mentioning you in our prayers, [3][†]remembering before [f]our God and Father [g]your work of faith and labor of [h]love and [i]steadfastness of hope in our Lord Jesus Christ. [4][†]For we know, [j]brothers [2] loved by God, [k]that he has chosen you, [5][†]because [l]our gospel came to you not only in word, but also in power and [m]in the Holy Spirit and with full [n]conviction. You know [o]what kind of men we proved to be among you for your sake. [6][†]And [p]you became imitators of us [q]and of the Lord, for [r]you received the word in much affliction, [s]with the [t]joy of the Holy Spirit, [7]so that you became an example to all the believers in Macedonia and in Achaia. [8]For not only has the word of the Lord [u]sounded forth from you in Macedonia and Achaia, but your faith in God has gone forth [v]everywhere, so that we need not say anything. [9][†]For they themselves report concerning us the kind of [w]reception we had among you, and how [x]you turned to God [y]from idols to serve the living and [z]true God, [10]and [a]to wait for his Son [b]from heaven, [c]whom he raised from the dead, Jesus [d]who delivers us from [e]the wrath to come.

Paul's Ministry to the Thessalonians

1 THESSALONIANS **2** [†]For you yourselves know, brothers, [1] that our [f]coming to you [g]was not in vain. [2][†]But though we had already suffered and been shamefully treated [h]at Philippi, as you know, [i]we had boldness in our God [j]to declare to you the gospel of God in the midst of much [k]conflict. [3][†]For [l]our appeal does not spring from [m]error or [n]impurity or

[o] any attempt to deceive, **4**but just as we have been approved by God [p] to be entrusted with the gospel, so we speak, not [q] to please man, but to please God [r] who tests our hearts. **5**[†] [s] For we never came with words of flattery, [2] as you know, nor with a pretext for greed— [t] God is witness. **6**[†] [u] Nor did we seek glory from people, whether from you or from others, [v] though we could have made [w] demands as [x] apostles of Christ. **7**[†]But we were [y] gentle [3] among you, [z] like a nursing mother taking care of her own children. **8**So, being affectionately desirous of you, we were ready to share with you not only the gospel of God [a] but also our own selves, because you had become very dear to us.

9[†]For you remember, brothers, [b] our labor and toil: we [c] worked night and day, that we might not be a burden to any of you, while we proclaimed to you the gospel of God. **10**[†]You are witnesses, and [d] God also, [e] how holy and righteous and blameless was our conduct toward you believers. **11**For you know how, [f] like a father with his children, **12**we exhorted each one of you and encouraged you and [g] charged [h] you to walk in a manner worthy of God, [i] who calls you into his own kingdom and glory.

13[†]And [j] we also thank God constantly [4] for this, that when you received [k] the word of God, which you heard from us, you accepted it [l] not as the word of men [5] but as what it really is, the word of God, [m] which is at work in you believers. **14**[†]For you, brothers, [n] became imitators of [o] the churches of God in Christ Jesus that are in Judea. For [p] you suffered the same things from your own countrymen [q] as they did from the Jews, [6] **15**[†] [r] who killed both the Lord Jesus and [s] the prophets, and drove us out, and displease God and [t] oppose all mankind **16**[†] [u] by hindering us from speaking to the Gentiles that they might be saved—so as always [v] to fill up the measure of their sins. But [w] wrath has come upon them at last! [7]

Paul’s Longing to See Them Again

17[†]But since we were torn away from you, brothers, for a short time, [x] in person not in heart, we endeavored the more eagerly and with great desire [y] to see you face to face, **18**[†]because we wanted to come to you—I, Paul, again and again—but Satan [z] hindered us. **19**[†]For what is our hope or [a] joy or crown of boasting [b] before our Lord Jesus at his [c] coming? Is it not you? [20]For you are our glory and joy.

1 THESSALONIANS **3** [†]Therefore when we could bear it no longer, we were willing [d] to be left behind at Athens alone, [2][†]and we [e] sent Timothy, [f] our brother and God’s coworker [1] in the gospel of Christ, to establish and exhort you in your faith, [3][†]that no one be moved by these afflictions. For you yourselves know that [g] we are destined for this. [4]For when we were with you, we kept telling you beforehand that we were to suffer affliction, [h] just as it has come to pass, and just as you know. [5][†]For this reason, [i] when I could bear it no longer, [i] I sent to learn about your faith, [j] for fear that somehow [k] the tempter had tempted you and [l] our labor would be in vain.

Timothy’s Encouraging Report

[6][†]But [m] now that Timothy has come to us from you, and has brought us the good news of [n] your faith and love and reported [o] that you always remember us kindly and [p] long to see us, as we long to see you— [7]for this reason, brothers, [2] in all our distress and affliction [q] we have been comforted about you through your faith. [8]For now we live, if you [r] are standing fast in the Lord. [9][†]For [s] what thanksgiving can we return to God for you, for all the joy that we feel for your sake before our God, [10]as we pray most earnestly [t] night and day [u] that we may see you face to face and [v] supply what is lacking in your faith?

[11]Now may [w] our God and Father himself, and our Lord Jesus, [x] direct our way to you, [12]and may the Lord [y] make you increase and abound in love [z] for one another and for all, as we do for you, [13][†]so that he may [a] establish your hearts blameless in holiness before [w] our God and Father, at [b] the coming of our Lord Jesus [c] with all his saints.

A Life Pleasing to God

1 THESSALONIANS **4** [†]Finally, then, brothers, [1] we ask and urge you in the Lord Jesus, that as you [d] received from us [e] how you ought to walk and [f] to please God, just as you are doing, that you [g] do so more and more. [2][†]For

[h] you know what instructions we gave you through the Lord Jesus. 3[†]For this is the will of God, [i] your sanctification: [2] [j] that you abstain from sexual immorality; 4[†]that each one of you know how to control his own [k] body [3] in holiness and [l] honor, 5[†]not in [m] the passion of lust [n] like the Gentiles [o] who do not know God; 6[†]that no one transgress and [p] wrong his brother in this matter, because the Lord is [q] an avenger in all these things, as we told you beforehand and solemnly warned you. 7For [r] God has not called us for [s] impurity, but in holiness. 8[†]Therefore [t] whoever disregards this, disregards not man but God, [u] who gives his Holy Spirit to you.

9[†]Now concerning [v] brotherly love [w] you have no need for anyone to write to you, for you yourselves have been [x] taught by God [y] to love one another, 10for that indeed is what [z] you are doing to all the brothers throughout Macedonia. But we urge you, brothers, to [a] do this more and more, 11[†]and to aspire [b] to live quietly, and [c] to mind your own affairs, and [d] to work with your hands, as we instructed you, 12[†]so that you may [e] walk properly before [f] outsiders and be dependent on no one.

The Coming of the Lord

13[†]But we do not want you to be uninformed, brothers, about those who are asleep, [g] that you may not grieve as others do [h] who have no hope. 14[†]For [i] since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him [j] those who have fallen asleep. 15[†]For this we declare to you [k] by a word from the Lord, [4] that [l] we who are alive, who are left until [m] the coming of the Lord, will not precede those who have fallen asleep. 16[†]For [n] the Lord himself will descend [o] from heaven [p] with a cry of command, with the voice of [q] an archangel, and [r] with the sound of the trumpet of God. And [s] the dead in Christ will rise first. 17Then we who are alive, who are left, will be [t] caught up together with them [u] in the clouds to meet the Lord in the air, and so [v] we will always be with the Lord. 18[†]Therefore encourage one another with these words.

The Day of the Lord

1 THESSALONIANS **5** [†]Now concerning [w]the times and the seasons, brothers, [1] [x]you have no need to have anything written to you. **[2]**[†]For you yourselves are fully aware that [y]the day of the Lord will come like a thief in the night. **[3]**While people are saying, “There is peace and security,” then [z]sudden destruction will come upon them [a]as labor pains come upon a pregnant woman, and they will not escape. **[4]**[†]But you [b]are not in darkness, brothers, for that day to surprise you like a thief. **[5]**[†]For you are all [c]children [2] of light, children of the day. We are not of the night or of the darkness. **[6]**[†]So then [d]let us not sleep, as others do, but let us [e]keep awake and [f]be sober. **[7]**For those who sleep, sleep at night, and those who get drunk, [g]are drunk at night. **[8]**[†]But since we belong to the day, let us be sober, [h]having put on the breastplate of [i]faith and love, and for a helmet the hope of salvation. **[9]**[†]For God has not destined us for [j]wrath, but [k]to obtain salvation through our Lord Jesus Christ, **[10]**[†] [l]who died for us so that whether we are awake or asleep we might live with him. **[11]**Therefore encourage one another and build one another up, just as you are doing.

Final Instructions and Benediction

[12][†]We ask you, brothers, [m]to respect those who labor among you and [n]are over you in the Lord and admonish you, **[13]**and to esteem them very highly in love because of their work. [o]Be at peace among yourselves. **[14]**[†]And we urge you, brothers, admonish [p]the idle, [3] [q]encourage the fainthearted, [r]help the weak, [s]be patient with them all. **[15]**See that [t]no one repays anyone evil for evil, but always [u]seek to do good to one another and to everyone. **[16]**[†] [v]Rejoice always, **[17]**[†] [w]pray without ceasing, **[18]**[†] [x]give thanks in all circumstances; for this is the will of God in Christ Jesus for you. **[19]**[†] [y]Do not quench the Spirit. **[20]**[†]Do not despise [z]prophecies, **[21]**but [a]test everything; hold fast what is good. **[22]**Abstain from every form of evil.

[23][†]Now may [b]the God of peace himself [c]sanctify you completely, and may your [d]whole [e]spirit and soul and body be kept blameless at [f]the coming of our Lord Jesus Christ. **[24]** [g]He who calls you is faithful; [h]he will surely do it.

25 [i] Brothers, pray for us.
26[†] [j] Greet all the brothers with a holy kiss.
27[†]I put you under oath before the Lord to have [k] this letter read to all the brothers.
28 [l] The grace of our Lord Jesus Christ be with you.

Study Notes for 1 Thessalonians

1 THESSALONIANS—NOTE ON 1:1 *Opening.* **Silvanus** and **Timothy** worked with Paul during his second missionary journey. Silvanus, or Silas, was a Judean Christian (Acts 15:22) who joined Paul after he separated from Barnabas (Acts 15:39–40). Timothy, from Lystra in south Galatia, was a son of a Jewish mother and Greek father. He became partners with Paul when Paul passed through his hometown early on his second missionary journey (see Acts 16:1–4). Timothy has returned from a visit to the Thessalonian church (1 Thess. 3:6). His report is Paul's major source of information as he writes. While Silas and Timothy are included as co-senders, Paul was clearly the main author (see 2:18; 3:5; 5:27). **Grace . . . and peace**. See note on Rom. 1:7.

FACT

Paul began each of his letters with some variation of the phrase Grace and peace (see 1:1). Peter began his letters in the same way, and John began his second letter that way as well.

---

1 THESSALONIANS—NOTE ON 1:2–3:13 *Thanksgiving and Encouragement.* It is typical for Paul to include a word of thanksgiving near the beginning of his letters (1:2–3). He goes on to offer encouragement (1:4–2:16) and to seek to clear up any possible misunderstanding resulting from his non-arrival at Thessalonica (2:17–3:13).

1 THESSALONIANS—NOTE ON 1:3 **faith . . . love . . . hope**. A common Pauline pattern (see 5:8; Rom. 5:2–5; 1 Cor. 13:13; Gal. 5:5–6; Eph. 4:2–5). The prominent final position here belongs to hope. This seems fitting in a letter so concerned with the end times (1 Thess. 1:10; 2:12, 19–20; 3:13; 4:13–18; 5:1–11, 23–24).

1 THESSALONIANS—NOTE ON 1:4 **brothers loved by God**. God's love is the ultimate reason for their election (Eph. 1:4–5; compare Rom. 1:7). **Chosen** (literally, "elected") refers to God's sovereign act of appointing people for eternal life (see notes on Eph. 1:4; 1:5; 1:11). Because of his experience of fellowship with them, Paul is confident the Thessalonians are among the chosen (see 1 Thess. 1:5–10 and note). Therefore he can reassure them that they are forever secure.

1 THESSALONIANS—NOTE ON 1:5–10 **because**. Paul bases his confidence that the Thessalonians are elect on two things: the authenticity and authority of those preaching the gospel to them (v. 5) and the nature of their response to the gospel (vv. 6–10).

1 THESSALONIANS—NOTE ON 1:6 **for you received the word in much affliction**. See Acts 17:5–9; 1 Thess. 2:14. When people take a stand of faith in God, they should expect to encounter difficulties as a result (see Rom. 8:17–18; 1 Pet. 4:12–14).

1 THESSALONIANS—NOTE ON 1:9–10 **wait for his Son**. The first of many references to the second coming in this letter (see 2:12, 19–20; 3:13; 4:13–18; 5:1–11, 23–24). **whom he raised from the dead**. See 4:13–18. **delivers us from the wrath to come**. See 5:1–11.

1 THESSALONIANS—NOTE ON 2:1–12 Paul expands on what he said in summary form in 1:5: while they were in Thessalonica, he and his fellow missionaries displayed all the traits of authentic ministers of the gospel. In 2:17–3:10, he will explain why he then had to be absent from them.

FACT

Thessalonica was the proud capital of the Roman province of Macedonia, with a population of more than 100,000. It was a center of education as well as commerce.

1 THESSALONIANS—NOTE ON 2:2 **shamefully treated at Philippi**. See Acts 16:19–39. **boldness**. Despite experiencing fierce persecution in Philippi, Paul did not shrink from proclaiming the gospel in Thessalonica, even when it led to further suffering.

1 THESSALONIANS—NOTE ON 2:3–4 The missionaries did not have a faulty message, impure motives, or questionable methods. They preached the gospel as those **approved by God** and as those committed to speaking to **please God**.

1 THESSALONIANS—NOTE ON 2:5 pretext for greed. Paul did not minister for financial gain. See v. 9; 2 Thess. 3:8.

1 THESSALONIANS—NOTE ON 2:6 made demands as apostles of Christ. As apostles, they had unique authority to request support (see Rom. 15:24; 1 Cor. 9:3–14).

The Second Coming in 1 Thessalonians

1:3	“hope in our Lord Jesus Christ”
1:10	“to wait for his Son from heaven”
2:19	“before our Lord Jesus at his coming”
3:13	“at the coming of our Lord Jesus with all his saints”
4:15	“the coming of the Lord”
4:16	“the Lord himself will descend from heaven”
5:2	“the day of the Lord will come like a thief in the night”
5:3	“as labor pains come upon a pregnant woman”
5:23	“at the coming of our Lord Jesus Christ”

---

1 THESSALONIANS—NOTE ON 2:7–8 gentle. Acting in a humble way toward the converts. **like a nursing mother**. Loving and selfless in their devotion to the converts.

1 THESSALONIANS—NOTE ON 2:9 Paul’s love was shown by his long hours of manual **labor**. He worked hard to pay his own expenses rather than depend on the Thessalonian believers for support.

1 THESSALONIANS—NOTE ON 2:10–12 kingdom and glory. At Jesus’ second coming, Christians will enjoy the full benefits of God’s kingdom.

1 THESSALONIANS—NOTE ON 2:13 not as the word of men but as . . . the word of God. Paul claims divine authority for his words as an apostle.

1 THESSALONIANS—NOTE ON 2:14 The Judean churches were the mother churches of all those established by Paul. They established a standard by which all other churches might measure themselves. Like them, the Thessalonian Christians suffered persecution for their faith. **your own**

countrymen. Jewish opponents of the gospel had instigated the difficulties that the Thessalonians had with their Gentile neighbors (Acts 17:5–10).

1 THESSALONIANS—NOTE ON 2:15 drove us out. See Acts 17:5–10. **oppose all mankind**. Everyone needs to hear the gospel of salvation. To oppose the gospel is therefore to "oppose all mankind."

1 THESSALONIANS—NOTE ON 2:16 wrath has come upon them at last. Paul may mean (1) the Judean famine in A.D. 44–47, (2) the riot and massacre in Jerusalem in 48–49, (3) the expulsion of Jews from Rome in 49; or, most likely, (4) an unspecified future event that is certain or has already begun.

1 THESSALONIANS—NOTE ON 2:17–3:10 Just as 2:1–12 is a defense of Paul and his fellow missionaries during their work in Thessalonica, these verses are a defense of their later absence.

1 THESSALONIANS—NOTE ON 2:17 The missionaries left Thessalonica because of persecution. **for a short time**. Timothy's recent visit ended the brief absence. **in person not in heart**. Physical absence did not reflect a lack of concern for the Thessalonians. **we endeavored . . . to see you**. The missionaries had tried to get back to Thessalonica.

1 THESSALONIANS—NOTE ON 2:18 I, Paul. Paul feels he must explain the absence. **Satan hindered us**. How Satan did this is unknown.

1 THESSALONIANS—NOTE ON 2:19–20 Presenting his converts to Jesus at the second coming is part of Paul's Christian hope. **crown**. Crowns or wreaths were given to winning athletes.

1 THESSALONIANS—NOTE ON 3:1 Paul sent Timothy because he could no longer endure not knowing how the Thessalonians were doing. Sending Timothy was a sacrifice for Paul. It shows deep pastoral love, since Paul was **left behind at Athens alone** (see note on Acts 17:15).

FACT

Paul mentions Jesus’ return in every chapter of this short letter. In 4:13–18, he tells the Thessalonians what will happen to Christians who already have died. When Christ returns, they will see their loved ones again, and they will all be with the Lord forever (see 4:15–17).

---

1 THESSALONIANS—NOTE ON 3:2 **God’s coworker**. Paul may be highlighting Timothy’s credentials to show that he was a worthy substitute, since Paul could not come himself.

1 THESSALONIANS—NOTE ON 3:3–4 Paul sent Timothy to strengthen the persecuted Thessalonians (see 2 Thess. 1:5–7). **we are destined for this**. Christians should expect to suffer for their faith (see Rom. 8:17–18; 2 Tim. 3:12; also Mark 10:30; 1 Pet. 4:12–13).

1 THESSALONIANS—NOTE ON 3:5 **tempter**. Satan tempted Jesus (Matt. 4:1–11) and he tempts Christians (1 Cor. 7:5). **our labor would be in vain**. If Satan had succeeded in getting the Thessalonians to abandon their faith, Paul’s mission work would have been a failure.

1 THESSALONIANS—NOTE ON 3:6 When Timothy returned from Thessalonica, Paul wrote to the Thessalonians.

1 THESSALONIANS—NOTE ON 3:9–10 **what is lacking in your faith**. The missionaries had been unable to complete their usual instruction in the fundamentals of the faith.

1 THESSALONIANS—NOTE ON 3:13 Jesus will someday return **with all his saints** (or “holy ones”—angels, Christians, or, most likely, both; compare Zech. 14:5). On the second coming of Christ, see 1 Thess. 5:1–11; 1 Pet. 4:7; 2 Pet. 3:2–18.

1 THESSALONIANS—NOTE ON 4:1–5:28 *Instruction and Exhortation.* Paul gives instructions on pleasing God (4:1–12), the second coming (4:13–5:11), community conduct (5:12–22), and prayer and assurance (5:23–28).

1 THESSALONIANS—NOTE ON 4:2 instructions. Originally a military word, it usually conveys authoritative commands.

1 THESSALONIANS—NOTE ON 4:3 that you abstain from sexual immorality. For former pagans, the lure of sexual sins was strong (see 1 Corinthians 5–6). Paul forbids any sexual activity outside of heterosexual marriage (see Eph. 5:3; 1 Pet. 1:15–22).

1 THESSALONIANS—NOTE ON 4:4 control his own body. The Greek could be translated "take a wife for himself" (see ESV footnote). However, in view of vv. 4–5 and 1 Corinthians 7, sexual self-control is more likely the intended meaning.

1 THESSALONIANS—NOTE ON 4:5 in the passion of lust like the Gentiles. See Rom. 1:24–27.

1 THESSALONIANS—NOTE ON 4:6 wrong. Taking advantage of a fellow Christian through sexual sin. **the Lord is an avenger**. Those who ignore the Christian sexual ethic will face Jesus' wrath.

1 THESSALONIANS—NOTE ON 4:8 Therefore. In view of v. 7, to reject Paul's teaching on sex is to reject God, the source of Paul's instruction. **who gives his Holy Spirit to you**. In the OT (e.g., Ezek. 36:26–27), God promised a new covenant in which the Holy Spirit would write the law on people's hearts and empower them to obey.

1 THESSALONIANS—NOTE ON 4:9 taught by God to love one another. See Jer. 31:33–34. By love, Christians fulfill the law (Rom. 13:8–10; compare Lev. 19:18; John 13:34).

1 THESSALONIANS—NOTE ON 4:11 live quietly. Live peacefully with others (see 2 Thess. 3:11–12) instead of interfering in others' affairs. **work with your hands**. Earn their own living instead of being supported by wealthier Christians.

1 THESSALONIANS—NOTE ON 4:12 walk properly before outsiders. For some Christians to be shamelessly exploiting the charity of wealthier

Christians would have brought disgrace on the gospel they claimed to believe.

1 THESSALONIANS—NOTE ON **4:13–18** Paul answers the Thessalonians' questions about Christians who die before Jesus returns.

1 THESSALONIANS—NOTE ON **4:13** **we do not want you to be uninformed**. The Thessalonians are unaware of the things Paul will explain in vv. 14–17 (see note on 3:9–10). **those who are asleep**. Those who have died. **grieve as others do who have no hope**. Grieving is not wrong (see Acts 8:2), but it is wrong for Christians to exhibit hopelessness in their grief.

1 THESSALONIANS—NOTE ON **4:14** **rose again**. Christ's resurrection is the center of God's plan for history. It is the believer's basis for hope in the future resurrection of the body (1 Cor. 15:42–57). **through Jesus, God will bring**. Jesus will "bring" deceased Christians with him at his return. **those who have fallen asleep**. The souls of those who have been in heaven with Christ up to that point.

1 THESSALONIANS—NOTE ON **4:15b–17** **We who are alive** does not mean Paul believed that he would be alive at the second coming. It means all Christians should be prepared for Christ to return during their lifetime. **who are left**. Still alive. **will not precede those who have fallen asleep**. It is unclear whether the Thessalonians thought the dead would rise only after the second coming or whether they thought the dead had no hope for salvation at all.

1 THESSALONIANS—NOTE ON **4:15** **word from the Lord**. Probably something the Lord revealed personally to Paul.

1 THESSALONIANS—NOTE ON **4:16–17** **cry of command . . . voice of an archangel . . . trumpet of God**. The three noises summon the dead. The only "archangel" identified in the Bible is Michael (Jude 9). Trumpets in the OT proclaimed the Lord's presence (Ex. 19:16; Ps. 47:5). In Jewish tradition, the "trumpet" was associated with battle, the day of the Lord, and the resurrection (see 1 Cor. 15:52). **first. Then**. Dead Christians will rise from their graves, then the living and the dead together are **caught up** ("to grab or seize suddenly, to take away") from the earth into the air to meet

Christ. **together with**. The dead Christians and those still alive join Christ at the same time. **clouds**. Probably the clouds of glory that surround the presence of God (see Ex. 33:9–10; 1 Kings 8:10–11; Ps. 97:2; Matt. 17:5; Mark 13:26). **to meet**. The Greek term often describes the reception given by the inhabitants of a city for an important visitor. They celebrated their honored guest's arrival, then led him into the city (see Matt. 25:6; Acts 28:15).

1 THESSALONIANS—NOTE ON 4:18 Understanding about the Lord's return should bring comfort and encouragement, not fear and division. **These words** refers to vv. 13–17.

1 THESSALONIANS—NOTE ON 5:1 **Now concerning**. Paul may be responding to a question the Thessalonians sent by Timothy. **the times and the seasons**. That is, when the day of the Lord will occur (compare Acts 1:7).

1 THESSALONIANS—NOTE ON 5:2–3 The phrase **day of the Lord** is common in the OT Prophets (see note on Amos 5:18–20). It refers to the great and terrible day when Yahweh will punish the disobedient and save the faithful. In Paul's letters it is connected with the second coming. **like a thief in the night**. Unexpected and unwelcome by those not ready for it (see Matt. 24:43–44). **people**. That is, unbelievers. **peace and security**. False promises of avoiding God's wrath. **labor pains**. A metaphor for judgment and destruction on the day of the Lord. Compare Isa. 13:8; Jer. 6:24.

1 THESSALONIANS—NOTE ON 5:4 **But you**. Christians will not face destruction on judgment day.

FACT

The Romans promised peace and security to the citizens of their empire. They promoted this message on coins and statues. But Paul warns that, regardless of how secure people may feel, God's day of judgment will come for those who have rejected him (5:3; see Jer. 8:11).

---

1 THESSALONIANS—NOTE ON 5:5 **children of light**. Those who belong to God and receive his salvation (Luke 16:8; John 12:36; Col. 1:13).

1 THESSALONIANS—NOTE ON 5:6 **So then**. Paul gives general instructions based on the reassurances in v. 5. **sleep**. Living without considering the coming day of judgment.

1 THESSALONIANS—NOTE ON 5:8 **breastplate . . . helmet**. Paul echoes Isa. 59:17, where the Lord is a warrior wearing armor (see Eph. 6:10–20). **faith and love . . . hope**. Essential Christian traits (see 1 Cor. 13:13; 1 Thess. 1:3).

1 THESSALONIANS—NOTE ON 5:9 **For** connects this verse with either vv. 6–8 in general or with the specific instruction in v. 8 to put on the helmet of hope.

1 THESSALONIANS—NOTE ON 5:10 **awake or asleep**. Alive or dead (4:13–18).

1 THESSALONIANS—NOTE ON 5:12–13 **respect those who labor . . . admonish you**. The young Thessalonian church was not appreciating and respecting its leaders enough. **are over you**. The elders in the church (see notes on Acts 14:23; Titus 1:5). **Be at peace among yourselves** may suggest there were tensions in the community.

1 THESSALONIANS—NOTE ON 5:14 **idle**. Some Thessalonians were ignoring their responsibility to work. See 4:9–12; also 2 Thess. 3:6–15. **fainthearted**. Due to persecution (1 Thess. 3:3–4) or the unexpected deaths (4:13–5:11). **weak**. Those with weak consciences (see 1 Corinthians 8–9), those upset by the ongoing persecution, or those anxious about the day of the Lord (1 Thess. 5:1–11).

1 THESSALONIANS—NOTE ON 5:16 **Rejoice always**. Joy is a basic mark of the Christian (Rom. 14:17) and a fruit of the Spirit (Gal. 5:22).

1 THESSALONIANS—NOTE ON 5:17 **Pray without ceasing** suggests continual personal fellowship with God.

1 THESSALONIANS—NOTE ON 5:18 **give thanks**. Christians are to be marked by thanksgiving (Eph. 5:4, 20; Col. 2:7; 3:15, 17; 4:2). **This** probably refers to all of 1 Thess. 5:16–18.

1 THESSALONIANS—NOTE ON 5:19 **Do not quench the Spirit**. The next verse clarifies how the Thessalonians were putting out the Holy Spirit's fire.

1 THESSALONIANS—NOTE ON 5:20–21 **Do not despise prophecies**. Believers are to be open to learning God's will through fellow Christians exercising the gift of prophecy (see note on 1 Cor. 14:22–25). **test everything**. To distinguish the true from the false. True prophecy agrees with Scripture and helps the church. See 1 Cor. 14:29–33 and the note on 1 Cor. 12:10. **what is good**. Most likely prophecies that pass the test.

1 THESSALONIANS—NOTE ON 5:23–28 **God of peace**. God initiated the reconciliation of Christians with himself. He is now at peace with them. **Spirit**, **soul**, and **body** represent the entirety of human nature (see Matt. 10:28; Mark 12:30; 1 Cor. 7:34).

1 THESSALONIANS—NOTE ON 5:26 **holy kiss**. A symbol of Christian fellowship and holiness (see note on 1 Cor. 16:20).

1 THESSALONIANS—NOTE ON 5:27 **I**. As usual, having dictated his letter to a secretary, Paul wrote the final greeting in his own handwriting (compare 2 Thess. 3:17). This showed readers that the letter really came from Paul. **have this letter read to all**. See note on Col. 4:16.

2 Thessalonians

(return to table of contents)

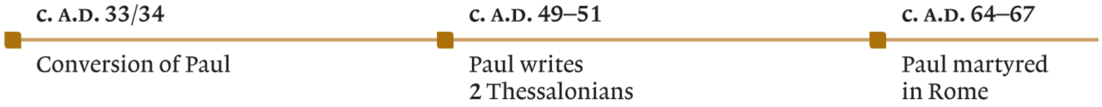
2 Thessalonians 1 • 2 Thessalonians 2 • 2 Thessalonians 3

- Introduction to 2 Thessalonians
  - Timeline
  - Author, Date, and Recipients
  - Theme
  - Purpose, Occasion, and Background
  - Key Themes
  - Outline
- Global Message of 2 Thessalonians
  - Second Thessalonians and Redemptive History
  - Universal Themes in 2 Thessalonians
  - The Global Message of 2 Thessalonians for Today
- Study Notes

Introduction to 2 Thessalonians

Introduction to 2 Thessalonians

Timeline



Author, Date, and Recipients

Shortly after writing 1 Thessalonians, the apostle Paul received a report (2 Thess. 3:11) that the Thessalonian church had accepted the strange claim that “the day of the Lord has come” (2:1–2). Paul sent them a second letter in A.D. 49–51. He was probably in Corinth at the time.

Theme

The letter’s main theme is Jesus’ second coming. Jesus’ return will be preceded by an “apostasy” (or rebellion) and by the appearance of the “man of lawlessness,” the Antichrist (2:3). When Jesus comes, he will defeat this rebellious world ruler (2:8). He will bring justice to oppressed Christians and wrath to unbelievers (1:5–10; 2:9–15).

Purpose, Occasion, and Background

Paul wrote 2 Thessalonians (1) to reassure those terrified that the day of the Lord had already come (2:1–3:5); (2) to strengthen the Thessalonians in the face of continuing persecution (1:3–12); and (3) to deal with the problem of some of the church members refusing to earn their own living (3:6–15).

Paul assumes that the Thessalonian church knew that the second coming of Jesus Christ would occur at the same time as the coming of the “day of the Lord.” Yet the Thessalonians may simply have fallen victim to a belief that the day of the Lord had already come. The persecution they were undergoing may have fueled their confusion about the end times.

Some of the Thessalonians may have stopped working to await and proclaim the second coming. More likely, lazy Christians may have been exploiting the generosity of wealthier Christians in order to avoid work.

In contrast to the warm emotional tone of 1 Thessalonians, 2 Thessalonians includes some blunt commands as Paul addresses bad behavior and bad thinking. Further, this letter is noteworthy for Paul’s tough-mindedness in predicting judgment on the ungodly and in rebuking church members who behave and think incorrectly. Still, there is a regular swing back and forth between reproof and warm encouragement.

Key Themes

1. God’s righteous judgment will be completed when Jesus returns. Unbelievers will be condemned and believers will be saved (1:5–10; 2:9–14).
2. Christians will share Christ’s glory (1:10, 12; 2:14).
3. Jesus will return after the “man of lawlessness” appears and humanity rebels for a final time (2:3–4, 9–12).
4. The man of lawlessness will deceive all those who have rejected the gospel. Jesus will judge them when he returns (2:3, 6–12).
5. Christians must not take advantage of the charity of fellow Christians (3:6–15).

Outline

I. Opening (1:1–2)
II. Thanksgiving and Comfort for the Persecuted Thessalonians (1:3–12)
III. Disproving the False Claim about the Day of the Lord (2:1–17)
IV. Transition (3:1–5)
V. The Problem of Lazy Christians (3:6–15)
VI. Conclusion (3:16–18)

The Global Message of 2 Thessalonians

The global message of Paul's second letter to the Thessalonians is that amid suffering, believers must remember the sovereign grace that has rescued them in Jesus Christ. Everything in 2 Thessalonians contributes to these twin themes of endurance through suffering and the eternal scope of divine grace.

Second Thessalonians and Redemptive History

Second Thessalonians does not contain any explicit quotations from the Old Testament. Yet, as is true of all Paul's letters, it uses Old Testament language and themes throughout. Even such common New Testament words as "grace," "peace," and "Christ" cannot be properly understood apart from the Old Testament. Ideas such as "the righteous judgment of God" (2 Thess. 1:5), "the kingdom of God" (1:5), and "the firstfruits" (2:13) also have their roots in the Old Testament.

As is the case with all New Testament books, 2 Thessalonians reflects on who Christ is and how his coming has affected human history (2 Thess. 1:5–7; 2:1–2, 13). Paul directs his readers to the future and to the past, reminding them of how these two time-horizons affect the present.

The future. As was true of 1 Thessalonians, the second coming of Christ is of particular importance in 2 Thessalonians. Again Paul is lifting his readers' eyes to the future horizon when their present suffering will come to an end. God will "grant relief to you who are afflicted as well as to us, when the Lord Jesus is revealed from heaven" (2 Thess. 1:7). Jesus will be worshiped and praised in that day, and his enemies will suffer the horrific fate of righteous condemnation before God (1:5–12).

The past. Yet as in 1 Thessalonians, it is not only the future that is in view. Paul directs his readers also to eternity past. He reminds them that "God chose you as the firstfruits to be saved" (2 Thess. 2:13). God's steadfast love for his people stretches back to even before the dawn of time (see also Eph. 1:4–5, 11). We therefore have "eternal comfort and good hope through grace" (2 Thess. 2:16).

The present. All of this affects the way believers live in the present. If we have been chosen by undeserved grace, and if we are destined to be vindicated gloriously when Jesus comes again, then we are strengthened to endure adversity (2 Thess. 1:4). We stand fast against the Evil One (2:15; 3:3). We persist in well-doing (1:11; 3:13).

Universal Themes in 2 Thessalonians

Justice at Christ's return. As in his previous letter to the Thessalonians, Paul speaks throughout this letter of the second coming of Jesus. In 2 Thessalonians, however, the focus is specifically on the judgment of God's enemies that will take place on that day. This emphasis is perhaps because of the persecution the Thessalonian believers were experiencing (2 Thess. 1:4–5; note also Acts 17:1–9). Paul says therefore that Jesus will appear "in flaming fire, inflicting vengeance on those who do not know God and on those who do not obey the gospel of our Lord Jesus. They will suffer the punishment of eternal destruction" (2 Thess. 1:8–9). This cosmic judgment will extend to every corner of creation, including all people groups and tribes who have not bowed the knee to Jesus Christ.

Opposition to Christ. The Old Testament predicted final opposition to God and God's people, and in chapter 2 of 2 Thessalonians Paul indicates that this opposition has already begun (2 Thess. 2:1–12; and note 2:3–4, with reference to Dan. 11:31, 36). "The mystery of lawlessness is already at work" (2 Thess. 2:7). Believers around the world face a fierce enemy, Satan himself (2:9). Satan stirs up unbelievers to join him in his hostility toward us. Even the work of Satan, however, is ultimately under the sovereign hand of God (2:11; see also Job 1:21–22; 2:10; Acts 2:23). Amid such hostility believers are called to "stand firm and hold to the traditions" that have been handed down to them through the Bible and those who faithfully teach it (2 Thess. 2:15).

Warning against laziness. The third chapter of 2 Thessalonians contains many exhortations but the central theme is that of working diligently for the Lord. Paul says he has heard that some of the Thessalonians are proving slack in their efforts (2 Thess. 3:11). Perhaps this was because of mistaken understandings about the timing of the day of the Lord (2:1–2). The Thessalonians are commanded to stay away from those who are idle (3:6). Instead, they should imitate the intense efforts of Paul and his companions (3:7–8). Paul's exhortations land with force on the global church today as there is much need that we “not grow weary in doing good” (3:13) in light of the staggering needs around the world. One thinks not only of the fundamental need for all people everywhere to hear the good news of the gospel, but also of all kinds of earthly needs, such as basic human rights and the kind of legislation that supports such rights.

The Global Message of 2 Thessalonians for Today

Paul’s second letter to the Thessalonians delivers strong medicine for the global church today. Never before in world history has the church been as widely persecuted for its faith in Christ. When Paul speaks to the Thessalonians of “the afflictions that you are enduring” (2 Thess. 1:4), he is describing an experience familiar to many Christians around the world today. Even where persecution is not carried out publicly or systemically, it is the universal experience of faithful believers, as Jesus said, that “you will be hated by all for my name’s sake” (Matt. 10:22).

Yet whatever kind of hostility Christians are enduring, the great promises of the gospel of grace hold true and provide solid footing. God has chosen us through a definitive act of cleansing by the Holy Spirit (2 Thess. 2:13). He has summoned us to himself through the gospel, leading us ultimately into the very glory of Jesus himself (2:14). God “loved us and gave us eternal comfort and good hope through grace” (2:16).

As believers around the world find themselves embroiled in conflict due to their faith, whether locally or all the way up to nationally, we can take heart at the great promises of the gospel. In the midst of battles for human rights, the sanctity of life, human dignity, and for ending the many deplorable modern-day forms of slavery, we press on with hope. For although “the mystery of lawlessness is already at work” and “the activity of Satan” seems overwhelming, “Jesus will kill with the breath of his mouth and bring to nothing” the hostile forces of hell that spur on the earthly evils we see all around us (2 Thess. 2:7–9).

Greeting

2 THESSALONIANS **1** [†] [a] Paul, Silvanus, and Timothy,
To the church of the Thessalonians in God our Father and the Lord Jesus Christ:
[2]Grace to you and peace from God our Father and the Lord Jesus Christ.

Thanksgiving

[3][†] [b] We ought always to give thanks to God for you, brothers, [1] as is right, because your faith is growing abundantly, and the love of every one of you for one another is increasing. [4]Therefore [c] we ourselves boast about you [d] in the churches of God for your steadfastness and faith [e] in all your persecutions and in the afflictions that you are enduring.

The Judgment at Christ’s Coming

[5][†]This is [f] evidence of the righteous judgment of God, that you may be [g] considered worthy of the kingdom of God, for which you are also suffering— [6][†]since indeed God considers it [h] just [i] to repay with affliction those who afflict you, [7][†]and to grant [j] relief to you who are afflicted as well as to us, when [k] the Lord Jesus is revealed from heaven [l] with his mighty angels [8][†] [m] in flaming fire, inflicting vengeance on those [n] who do not know God and on those who [o] do not obey the gospel of our Lord Jesus. [9][†]They will suffer the punishment of [p] eternal destruction, [q] away from [2] the presence of the Lord and from the glory of his might, [10][†] [r] when he comes on [s] that day [t] to be glorified in his saints, and to be marveled at among all who have believed, because our [u] testimony to you [v] was believed. [11][†]To this end we [w] always pray for you, that our God may [x] make you worthy of his calling and may fulfill every resolve for good and every [y] work of faith by his power, [12]so that the name of our Lord Jesus [z] may be glorified in you, and you in him, according to the grace of our God and the Lord Jesus Christ.

The Man of Lawlessness

2 THESSALONIANS **2** [†]Now concerning [a]the coming of our Lord Jesus Christ and our [b]being gathered together to him, we ask you, brothers, [1] **[2]**[†]not to be quickly shaken in mind or [c]alarmed, either [d]by a spirit or a [e]spoken word, or [e]a letter seeming to be from us, to the effect that [f]the day of the Lord has come. **[3]**[†] [g]Let no one deceive you in any way. For that day will not come, [h]unless the rebellion comes first, and [i]the man of lawlessness [2] is revealed, [j]the son of destruction, [3] **[4]**[†]who opposes and exalts himself against every so-called god or object of worship, so that he takes his seat in the temple of God, [k]proclaiming himself to be God. **[5]**[†]Do you not remember that when I was still with you I told you these things? **[6]**And you know what is restraining him now so that he may be revealed in his time. **[7]**For [l]the mystery of lawlessness [m]is already at work. Only he who now restrains it will do so until he is out of the way. **[8]**[†]And then [n]the lawless one will be revealed, whom the Lord Jesus [o]will kill with [p]the breath of his mouth and bring to nothing by [q]the appearance of his coming. **[9]**[†]The coming of the lawless one is by the activity of Satan [r]with all power and false signs and wonders, **[10]**and with all wicked deception for [s]those who are perishing, because they refused to love the truth and so be saved. **[11]**[†]Therefore [t]God sends them a strong delusion, so that they may believe [u]what is false, **[12]**in order that all may be condemned [v]who did not believe the truth but [w]had pleasure in unrighteousness.

Stand Firm

[13][†]But [x]we ought always to give thanks to God for you, [y]brothers beloved by the Lord, because God chose you [z]as the firstfruits [4] [a]to be saved, [b]through sanctification by the Spirit and belief in the truth. **[14]**[†]To this he called you through [c]our gospel, [a]so that you may obtain the glory of our Lord Jesus Christ. **[15]**[†]So then, brothers, [d]stand firm and hold to [e]the traditions that you were taught by us, either [f]by our spoken word or by [f]our letter.

[16]Now may our Lord Jesus Christ himself, and God our Father, [g]who loved us and gave us eternal comfort and good [h]hope through grace,

[17]comfort your hearts and [i]establish them in every good work and word.

Pray for Us

2 THESSALONIANS **3** [†]Finally, brothers, [1] [j]pray for us, that [k]the word of the Lord may speed ahead and be honored, [2] as happened among you, [2]and [l]that we may be delivered from wicked and evil men. For [m]not all have faith. [3][†]But [n]the Lord is faithful. He will establish you and [o]guard you against [p]the evil one. [3] [4]And [q]we have confidence in the Lord about you, that you are doing and will do the things that we command. [5][†]May the Lord [r]direct your hearts to the love of God and to the steadfastness of Christ.

Warning Against Idleness

[6][†]Now we command you, brothers, [s]in the name of our Lord Jesus Christ, [t]that you keep away from any [u]brother [v]who is walking in idleness and not in accord with the tradition that you received from us. [7][†]For you yourselves know [w]how you ought to imitate us, because [x]we were not idle when we were with you, [8][†]nor did we eat anyone’s bread without paying for it, but [y]with toil and labor we worked night and day, that we might not be a burden to any of you. [9]It was [z]not because we do not have that right, but to give you in ourselves [a]an example to imitate. [10]For even when we were with you, we would give you this command: [b]If anyone is not willing to work, let him not eat. [11][†]For we hear that some among you [c]walk in idleness, not busy at work, but [d]busybodies. [12][†]Now such persons we command and encourage in the Lord Jesus Christ to do their work quietly and to earn their own living. [4]

[13][†]As for you, brothers, [e]do not grow weary in doing good. [14][†]If anyone does not obey what we say in this letter, take note of that person, and [f]have nothing to do with him, that he may be ashamed. [15][g]Do not regard him as an enemy, but [h]warn him as a brother.

Benediction

16[†]Now may [i] the Lord of peace himself [j] give you peace at all times in every way. [k] The Lord be with you all.

17[†]I, Paul, write [l] this greeting with my own hand. This is the sign of genuineness in every letter of mine; it is the way I write. 18 [m] The grace of our Lord Jesus Christ be with you all.

Study Notes for 2 Thessalonians

2 THESSALONIANS—NOTE ON **1:1–2** *Opening*. See note on 1 Thess. 1:1. All three missionaries are still together, so 2 Thessalonians was probably written soon after 1 Thessalonians.

FACT

Why were Christians being persecuted? The fact that Christians worshiped only one God excluded them from participation in community gatherings, which often focused on other gods. The church's custom of meeting secretly also raised suspicions of disloyalty to the Roman Empire.

1:3–12 *Thanksgiving and Comfort for the Persecuted Thessalonians*. In Greek, vv. 3–10 are one long sentence expressing Paul's gratefulness and words of encouragement.

2 THESSALONIANS—NOTE ON **1:3** **ought . . . as is right**. Paul gives **thanks to God** for the Thessalonians' increasing **faith** and **love** (compare 1 Thess. 3:6). The fact that their love **for one another is increasing** is an answer to Paul's prayer in 1 Thess. 3:12.

2 THESSALONIANS—NOTE ON **1:5** The Thessalonians' endurance and faith under persecution show **evidence of the righteous judgment of God**. God is giving them the grace to endure. He is clearly on their side and is working to make them **worthy** for entrance into the **kingdom of God**. Compare Phil. 1:28, where the Philippian Christians' fearless perseverance during persecution is a proof that they will be saved and their enemies destroyed when Jesus returns.

2 THESSALONIANS—NOTE ON **1:6–7a** God judges fairly. Those now causing trouble for the Thessalonian Christians will be afflicted. The believers will get **relief** at the second coming.

2 THESSALONIANS—NOTE ON 1:7b **when the Lord Jesus is revealed from heaven** (see 1 Thess. 4:16–17). Jesus is called "Lord." This identifies him as Yahweh, who carries out final judgment (see Isaiah 64; 66).

2 THESSALONIANS—NOTE ON 1:8 **in flaming fire**. See Isa. 66:15–16.

2 THESSALONIANS—NOTE ON 1:9 **eternal destruction**. Unbelievers will not simply cease to exist. See Matt. 25:46; Rev. 14:9–11.

2 THESSALONIANS—NOTE ON 1:10 **when he comes**. The punishment of unbelievers and the reward of believers both occur on the day of the Lord (**that day**). This is the day when Jesus comes to save his people. Confusion over the timing of the day of the Lord is a major problem in Thessalonica (2:2). Paul's description of the day in 1:7b–10 was intended to solve the problem. **glorified in his saints**. By saving his people from sin; Jesus' glory will be seen in them (see Rom. 8:17–18, 30). Saints are "holy ones." **our testimony to you**. God's saving act in Christ.

2 THESSALONIANS—NOTE ON 1:11 **To this end**. That is, in view of vv. 5–10. **make you worthy**. Building on v. 5, Paul now prays that the Thessalonians may be made worthy of this **calling** (see 1 Thess. 2:12). **work of faith**. Work inspired by faith.

2 THESSALONIANS—NOTE ON 2:1–17 *Disproving the False Claim about the Day of the Lord.* Paul reassures the Thessalonians that the day of the Lord has not come. In 1 Thess. 5:1–11 he responded to a question from the community about the timing of the day of the Lord. He has now heard that some of them have believed the false idea that the day of the Lord has already arrived (2 Thess. 2:1–2). Paul states that before that day comes, a final rebellion and the appearance of the "man of lawlessness" must occur (vv. 3–12). Then he reassures the Thessalonians that they are destined for glory (vv. 13–14). Finally, he calls on them to hold firmly to the traditions he passed on to them (v. 15). He concludes with prayer (vv. 16–17).

2 THESSALONIANS—NOTE ON 2:2 The Thessalonians were **shaken** and **alarmed** by the false claim that the day of the Lord had already come. Paul did not know the source of the confusion, but he suggests a number of possibilities: **a spirit**. An alleged prophetic word. **a spoken word**. A teaching or a sermon. **a letter seeming to be from us**. Paul seems to have suspected that a letter forged in his name was circulating (see 3:17). **the day of the Lord**. See notes on Amos 5:18–20; 1 Thess. 5:2–3. Paul seems to teach here, as elsewhere (1 Cor. 1:8; Phil. 1:10; 1 Thess. 5:1–4; 2 Thess. 1:7–10), that the day of the Lord and Christ's second coming occur at the same time. They are parts of one event.

2 THESSALONIANS—NOTE ON 2:3 Two events will come before the day of the Lord. Neither has happened yet. The **first** event is **the rebellion**. In light of vv. 9–12, Paul probably is describing a rebellion of all humanity against God. **the man of lawlessness is revealed**. The person in this second event is elsewhere called the "antichrist" (1 John 2:18, 22; 4:3; 2 John 7). He will oppose God. He is **the son of destruction**. He will be defeated and destroyed when Jesus returns (2 Thess. 2:8).

2 THESSALONIANS—NOTE ON 2:4 Paul draws on Dan. 11:36–37 when he writes that the lawless one **opposes and exalts himself against every so-called god or object of worship**. The Antichrist will insist that he alone is God. His actions will be like those of Antiochus IV Epiphanes (see Dan. 11:31–35 and notes). The context seems to indicate a concrete and observable act of defiance against God. The **temple of God** has been variously interpreted as the church, the heavenly temple, and the Jerusalem temple.

2 THESSALONIANS—NOTE ON 2:5–7 The man of lawlessness cannot be unveiled while **what is restraining him now** is at work. Paul refers also to **he who now restrains**. Scholarly theories on the identity of this restrainer include the Roman Empire/emperor, the Holy Spirit, and the archangel Michael. The restrainer makes sure that the man of lawlessness is **revealed in his time**, and not before (see v. 3).

2 THESSALONIANS—NOTE ON 2:8 **the breath of his mouth** (compare Isa. 11:4). Jesus will easily destroy the Antichrist.

2 THESSALONIANS—NOTE ON 2:9–10 **those who are perishing**. Those who have not believed the gospel.

2 THESSALONIANS—NOTE ON 2:11–12 **God sends them a strong delusion**. As part of his righteous judgment, God lets unbelievers follow the Antichrist (**believe what is false**).

2 THESSALONIANS—NOTE ON 2:13 **beloved by the Lord. . . . God chose you**. See note on 1 Thess. 1:4. This may echo Deut. 26:18, which refers to God's choice of Israel. **as the firstfruits**. Like the first harvested fruit or grain, the Thessalonians are set apart for God's use (see Lev. 23:10–11). Christians are divinely elected **to be saved**. Note the involvement of each person of the Trinity: the Father elects, the Son loves, and the Holy Spirit makes holy.

FACT

Sanctification (2:13) refers to the transforming work of the Holy Spirit in a believer's life, whereby the person becomes increasingly more like Christ. This ongoing process continues until the redeemed person is resurrected and made completely holy in heaven (glorification).

2 THESSALONIANS—NOTE ON 2:14 **this**. That is, salvation (v. 13). **obtain the glory**. See 1:10; 1 Thess. 5:9.

2 THESSALONIANS—NOTE ON 2:15 Paul encourages the Thessalonians to **stand firm and hold to the traditions** that were communicated to them **by our spoken word** during his ministry among them and by 1 Thessalonians (**our letter**).

2 THESSALONIANS—NOTE ON 3:1–5 *Transition.* Paul requests prayer for his work, reassures them of God's faithfulness, and closes by praying for them.

FACT

Tough love. In contrast to the warm and joyful tone of 1 Thessalonians, 2 Thessalonians includes some blunt commands as Paul addresses bad behavior and bad thinking within the church. Some, for instance, were refusing to work for a living (3:6–15).

2 THESSALONIANS—NOTE ON 3:1–2 Paul asks them to pray that **the word of the Lord** (the gospel) would **speed ahead** (progress) and **be honored** (by people accepting its truth).

2 THESSALONIANS—NOTE ON 3:3–4 **guard you against the evil one**. Satan has been trying to destroy the Thessalonians' young faith. But God's faithfulness assures Paul that the Evil One will not succeed.

2 THESSALONIANS—NOTE ON 3:5 **the steadfastness of Christ**. Either Christ's endurance as a model for Christians or the perseverance Christ gives to believers.

2 THESSALONIANS—NOTE ON 3:6–15 *The Problem of Lazy Christians.* Paul instructs the Thessalonians to discipline those refusing to work.

2 THESSALONIANS—NOTE ON 3:6 Paul tells the Thessalonians to discipline those who refuse to work and depend on others to support them. They are to **keep away from** these people, which probably means removing them from the church. However, Paul still regards them as "brothers" (v. 15). This behavior was **not in accord with the tradition** passed on by the missionaries regarding the necessity of working for a living.

2 THESSALONIANS—NOTE ON 3:7–10 The missionaries had taught the need to work for a living both by example and through instruction.

2 THESSALONIANS—NOTE ON 3:8–9 **eat anyone's bread without paying for it**. Paul refused to depend on others for his living. He took on manual labor in addition to his ministry commitments to avoid being a financial **burden** to the Thessalonians. He did so even though he had the God-given **right** to be supported (see 1 Cor. 9:3–15; 1 Thess. 2:9).

2 THESSALONIANS—NOTE ON 3:11 **not busy at work, but busybodies**. See 1 Tim. 5:13.

2 THESSALONIANS—NOTE ON 3:12 **work quietly**. The opposite of being "busybodies" (v. 11).

2 THESSALONIANS—NOTE ON 3:13 **do not grow weary in doing good**. Paul encourages those with money to continue being charitable, though only to those who are deserving.

2 THESSALONIANS—NOTE ON 3:14 The purpose of keeping away from the lazy is so these brothers will **be ashamed**, repent, and be restored to the community.

2 THESSALONIANS—NOTE ON 3:16–18 *Conclusion.* The letter concludes with a blessing, a final greeting, and a prayer for grace.

2 THESSALONIANS—NOTE ON 3:16 **Lord of peace**. Jesus has reconciled Christians to God. He is able to replace their fear (2:2) with peace.

2 THESSALONIANS—NOTE ON 3:17 Paul makes it clear that most of the letter was dictated to a secretary. The final **greeting** was written in Paul's own handwriting. This served as a mark of its authenticity.

1 Timothy

(return to table of contents)

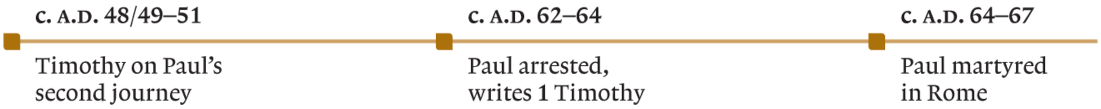
1 Timothy 1 • 1 Timothy 2 • 1 Timothy 3 • 1 Timothy 4 • 1 Timothy 5 • 1 Timothy 6

- Introduction to 1 Timothy
  - Timeline
  - Author, Date, and Recipient
  - Theme
  - Purpose
  - Key Themes
  - Outline
  - The Setting of 1 Timothy
- Global Message of 1 Timothy
  - First Timothy and Redemptive History
  - Universal Themes in 1 Timothy
  - The Global Message of 1 Timothy for Today
- Study Notes

Introduction to 1 Timothy

Introduction to 1 Timothy

Timeline


c. A.D. 48/49–51
Timothy on Paul’s second journey
c. A.D. 62–64
Paul arrested, writes 1 Timothy
c. A.D. 64–67
Paul martyred in Rome

Author, Date, and Recipient

The apostle Paul probably wrote this letter to Timothy in the mid-60s A.D., during a mission trip not recorded in Scripture. This trip took place after the events described in Acts, between Paul’s first and final Roman imprisonments.

Theme

The letter’s theme is that the gospel leads to practical, visible change in believers’ lives. The true gospel, in contrast to false teaching, must and will always lead to godliness.

Purpose

Paul wrote 1 Timothy to advise his coworker Timothy about issues in the church in Ephesus. False teachers are the main cause for the letter. Their teaching apparently involved incorrect assumptions about the law (1:7–11) and not allowing marriage and certain foods (4:1–5). Paul’s real concern is with the results of the false teaching. For example, it promotes mere theories over solid truth (1:4; 6:4). It also leads to arrogance (6:4) and greed (6:5–10). Paul focuses on the fact that true Christianity is shown in lifestyles shaped by the gospel. Those whose lives are not shaped by the gospel have turned away from the faith (1:6, 19–20; 4:1; 5:6, 8, 11–12, 15; 6:9–10).

Key Themes

1. The gospel produces holiness in the lives of believers. There is no legitimate separation between belief and behavior. Thus, those who profess faith but show no progress in godliness should question their spiritual health (1:5; 2:8–15; 3:1–16; 4:6–16; 5:4–6, 8; 6:3–5, 11–14, 18–19).
2. Worldwide evangelism is essential. It is rooted in God's own evangelistic desire (1:15; 2:1–7; 3:16; 4:10).
3. One key evidence of receiving the gospel is proper behavior in corporate worship, in matters like evangelistic prayer, unity, modesty, and submission (2:1–15).
4. Church leaders should be people whose lives are shaped by the gospel (3:1–13; 4:6–16).
5. Appropriate honor is a key element in how Christians should relate to one another in the church (5:1–6:2).
6. Everything God created is good. It is to be appreciated, but not worshiped (4:4–5; 6:17–19).
7. It is important to protect the purity of the gospel (1:3–7, 18–20; 4:6–16; 6:2b–3, 12, 20–21).

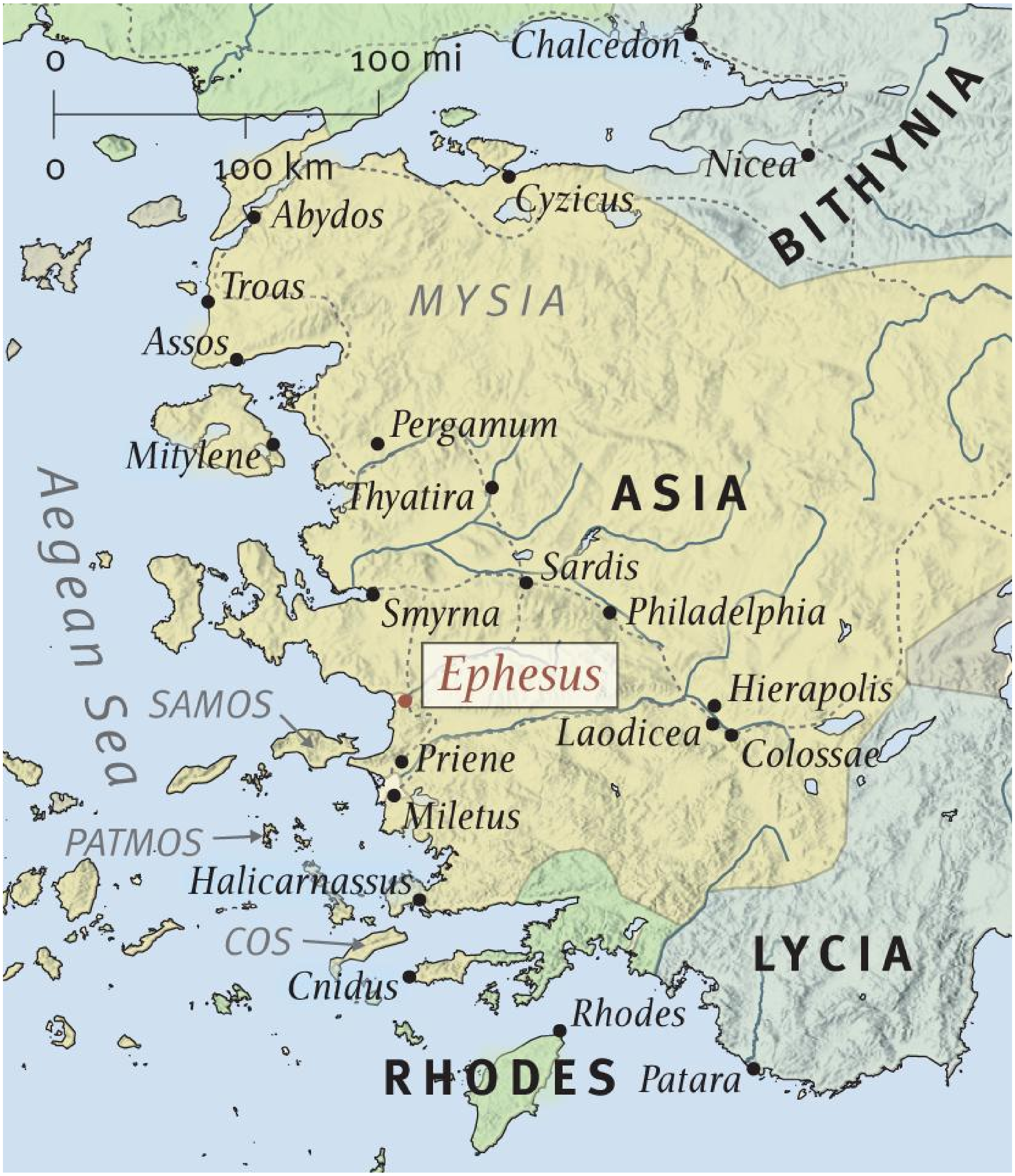
Outline

I. Greeting (1:1–2)
II. Confronting the False Teaching (1:3–20)
III. Descriptions of Gospel-shaped Living (2:1–3:13)
IV. Purpose of Writing: Behavior in the Church (3:14–16)
V. Identifying the False Teaching (4:1–5)
VI. How Timothy Should Be Shaped by the Gospel (4:6–16)
VII. How Specific Groups in the Church Should Be Shaped by the Gospel (5:1–6:2a)
VIII. Confronting the False Teaching Again (6:2b–21)

The Setting of 1 Timothy

c. A.D. 62–64

Paul likely wrote 1 Timothy during a fourth missionary journey not recorded in the book of Acts. Writing from an unknown location, Paul wrote to Timothy at Ephesus to instruct him on how to lead the church there. Ephesus was a wealthy and highly influential port city in the Roman province of Asia, renowned for its temple of Artemis (Diana).


0
100 mi
0
100 km
Chalcedon
Nicea
BITHYNIA
Cyzicus
Abydos
Troas
MYSIA
Assos
Pergamum
Mitylene
Thyatira
ASIA
Aegean Sea
Sardis
Smyrna
Philadelphia
Ephesus
Hierapolis
SAMOS
Laodicea
Colossae
Priene
Miletus
PATMOS
Halicarnassus
COS
Cnidus
LYCIA
Rhodes
RHODES
Patara

The Global Message of 1 Timothy

Paul's first letter to Timothy is filled with practical instructions about the life of the local church. Yet all this practical instruction is rooted in the gospel (1 Tim. 1:5, 15), and is intended to promote godliness and to spread the message of salvation to all people (2:1–7; 3:1–13; 4:10).

First Timothy and Redemptive History

Israel's calling. In the opening chapters of Genesis we see God placing the first humans in the garden of Eden and enjoying perfect fellowship with them. With the fall into sin, that fellowship was broken. Down through history, God has been working to restore humanity to himself. With the call of Abraham, God set apart a man whose descendants were to be a blessing to all the nations of the world (Gen. 12:1–3). These descendants were the nation of Israel. They were "a kingdom of priests and a holy nation" (Ex. 19:6). Israel was set apart to be "a light for the nations, that my salvation may reach to the end of the earth" (Isa. 49:6).

The church's calling. Yet Israel largely failed in this calling. When Jesus came, however, he reorganized the people of God around himself. He called twelve disciples, representing the twelve tribes of Israel (Matt. 10:1–4). His life and teaching indicated that he viewed himself as doing what Israel had failed to do, starting by remaining faithful while in a time of testing in the wilderness (Luke 4:1–13). The New Testament letters, likewise, speak of the church as inheriting the calling of Israel to bring God's blessing to the nations (1 Pet. 2:9–10; Acts 13:47). When 1 Timothy tells us of the church, then, we are learning of the institution that God planned from before time as the means of reaching the world with his blessings. Paul tells us elsewhere that the church is the result of "the plan of the mystery hidden for ages" (Eph. 3:9), and that the inclusion of the Gentiles and thus all people everywhere was God's gracious saving intention from before time.

For all people. This heart of God for all people groups to come to know his saving grace resounds through 1 Timothy. God "desires all people to be saved and to come to the knowledge of the truth" (1 Tim. 2:4). Christ "gave himself as a ransom for all" (2:6). After Jesus' death and resurrection he was "proclaimed among the nations" (3:16). God is "the Savior of all people" (4:10). Time and again Paul reminds Timothy, and us, of the Lord's great heart of compassion for all people throughout the world.

Universal Themes in 1 Timothy

Prayer for those in authority. "I urge," says Paul, "that supplications, prayers, intercessions, and thanksgivings be made for all people, for kings and all who are in high positions" (1 Tim. 2:1–2). While Paul directs believers to have special regard for fellow Christians, in 1 Timothy he expands our horizons to intercede for "all people," all the way up to world leaders. This has significant implications for global believers today, as we pray for those in positions of authority or political influence.

Church leadership. More clearly than any other New Testament book, 1 Timothy describes the divinely ordained structure of church leadership. Paul tells us of the need for elders who are qualified in certain ways, and of deacons (1 Tim. 3:1–13). He describes the way older men and women should be honored, and how younger men and women should be treated (5:1–2). He gives instructions on caring for widows (5:3–16). The honor due to the church's preachers and teachers is discussed (5:17–18), as is church discipline (5:19–21). In all this the global church is given a blueprint for how to structure local churches in a way that is faithful, effective, and fruitful.

The danger of false teaching. Throughout 1 Timothy Paul returns to the threat of false teaching. This is the very first thing he says to Timothy, encouraging the young pastor to exhort believers to hold to the teaching they have received and to avoid quarrels about myths and genealogies, as well as mistaken notions about the law (1 Tim. 1:3–8). In chapter 4 Paul refers to another strand of false teaching, in which the good things of life such as food and marriage are not received as gifts from God (4:1–5). Paul closes the letter by once more urging Timothy to avoid false teachers, whose messages stir up dissension and promote the love of money (6:3–10). All of these teachings are relevant for the church today: sound teaching on God's law, sound teaching on receiving physical blessings such as food and sexuality, and sound teaching on money and contentment.

The Global Message of 1 Timothy for Today

Paul's first letter to Timothy gives believers a clear picture of what the church is to look like. Two points, however, are particularly striking about the way Paul describes healthy church life.

First, the qualifications Paul gives for both elders and deacons have to do with godliness more than with competency as defined by the world. Elders, for example, are to be self-controlled, respectable, and hospitable (1 Tim. 3:2). Deacons must be guarded in their use of the tongue, sober, and not greedy (3:8). These qualities describe a person of mature character, more than simply a person with impressive natural abilities. This is a strong reminder to the global church of the crucial importance of choosing leaders who walk with God faithfully, whatever their level of gifting or eloquence or natural charisma.

Second, the local church and its various ministries and responsibilities are all rooted in the gospel. It is striking that, in an epistle written to a young pastor, with lots of practical instruction for the local church, Paul begins with a moving statement of his own salvation through Jesus Christ (1 Tim. 1:12–17). The gospel is then connected to Paul’s guidance throughout the rest of the letter—whether he is discussing prayer for political leaders (2:2), selection of elders and deacons (3:1–13), the avoidance of irreverent controversy (4:7), or dealing with money and the wealthy (6:3–10).

The global church is to gladly receive the practical guidance Paul gives in 1 Timothy, and resolutely put it into effect. Through it all, the gospel is to reign supreme, to the great glory of Jesus Christ (1 Tim. 1:17; 6:16).

Greeting

1 TIMOTHY **1** [†]Paul, [a]an apostle of Christ Jesus [b]by command of [c]God our Savior and of Christ Jesus [d]our hope,

[2][†]To Timothy, [e]my true child in the faith:

[f]Grace, mercy, and peace from God the Father and Christ Jesus our Lord.

Warning Against False Teachers

[3][†][g]As I urged you when I was going to Macedonia, remain at Ephesus so that you may charge certain persons not [h]to teach any different doctrine, [4][†]nor [i]to devote themselves to myths and endless [j]genealogies, which promote [k]speculations rather than the stewardship [1] from God that is by faith. [5][†]The aim of our charge is love [l]that issues from a pure heart and [m]a good conscience and [n]a sincere faith. [6]Certain persons, by [o]swerving from these, have wandered away into [p]vain discussion, [7]desiring to be teachers of the law, [q]without understanding either what they are saying or the things about which they make confident assertions.

[8][†]Now we know that [r]the law is good, if one uses it lawfully, [9][†]understanding this, that the [s]law is not laid down for the just but for the lawless and disobedient, for the ungodly and sinners, for the unholy and profane, for those who strike their fathers and mothers, for murderers, [10][†]the sexually immoral, men who practice homosexuality, enslavers, [2] liars, perjurers, and whatever else is contrary to [t]sound [3] doctrine, [11][†]in accordance with [u]the gospel of the glory of [v]the blessed God [w]with which I have been entrusted.

Christ Jesus Came to Save Sinners

[12][†]I thank him [x]who has given me strength, Christ Jesus our Lord, because he judged me faithful, [y]appointing me to his service, [13][†]though formerly I was a blasphemer, [z]persecutor, and insolent opponent. But [a]I received mercy [b]because I had acted ignorantly in unbelief, [14]and [c]the grace of our Lord overflowed for me with the [d]faith and love that are in

Christ Jesus. [15][†]The saying is [e]trustworthy and deserving of full acceptance, that Christ Jesus [f]came into the world to save sinners, [g]of whom I am the foremost. [16]But I received mercy for this reason, that in me, as the foremost, Jesus Christ might display his perfect patience as an example to those who were to believe in him for eternal life. [17]To [h]the King of the ages, [i]immortal, [j]invisible, [k]the only God, [l]be honor and glory forever and ever. [4] Amen.

[18][†]This charge [m]I entrust to you, Timothy, my child, in accordance with [n]the prophecies previously made about you, that by them you may [o]wage the good warfare, [19][†][p]holding faith and a good conscience. By rejecting this, some have [q]made shipwreck of their faith, [20][†]among whom are [r]Hymenaeus and [s]Alexander, whom I [t]have handed over to Satan that they may learn not to [u]blaspheme.

Pray for All People

1 TIMOTHY 2 [†]First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for all people, [2][†][v]for kings and all who are in high positions, that we may lead a peaceful and quiet life, godly and [w]dignified in every way. [3]This is good, and [x]it is pleasing in the sight of [y]God our Savior, [4][†]who desires [z]all people to be saved and [a]to come to [b]the knowledge of the truth. [5][†]For [c]there is one God, and there is one mediator between God and men, the man [1] Christ Jesus, [6][d]who gave himself as a ransom for all, which is [e]the testimony given [f]at the proper time. [7][g]For this I was appointed a preacher and an apostle ([h]I am telling the truth, I am not lying), [i]a teacher of the Gentiles in faith and truth.

[8][†]I desire then that [j]in every place the men should pray, [k]lifting [l]holy hands without anger or quarreling; [9]likewise also [m]that women should adorn themselves in respectable apparel, with modesty and self-control, not with braided hair and gold or pearls or costly attire, [10][n]but with what is proper for women who profess godliness—with good works. [11]Let a woman learn quietly [o]with all submissiveness. [12][†][p]I do not permit a woman to teach or to exercise authority over a man; rather, she is to remain quiet.

[13][†][q]For Adam was formed first, [r]then Eve; [14]and Adam was not deceived, but [s]the woman was deceived and became a transgressor. [15][†]Yet she will be saved through [t]childbearing—if they continue in [u]faith and love and holiness, with self-control.

Qualifications for Overseers

1 TIMOTHY **3** [†]The saying is [v]trustworthy: If anyone aspires to [w]the office of overseer, he desires a noble task. [2][†]Therefore [x]an overseer [1] must be above reproach, [y]the husband of one wife, [2] [z]sober-minded, self-controlled, respectable, [a]hospitable, [b]able to teach, [3]not a drunkard, not violent but [c]gentle, not quarrelsome, [d]not a lover of money. [4][†]He must manage his own household well, with all dignity [e]keeping his children submissive, [5]for if someone does not know how to manage his own household, how will he care for [w]God's church? [6]He must not be a recent convert, or he may [f]become puffed up with conceit and fall into the condemnation of the devil. [7][†]Moreover, he must be well thought of by [g]outsiders, so that he may not fall into disgrace, into [h]a snare of the devil.

Qualifications for Deacons

[8][†][i]Deacons likewise must be dignified, not double-tongued, [3] [j]not addicted to much wine, [k]not greedy for dishonest gain. [9][†]They must [l]hold the mystery of the faith with [m]a clear conscience. [10][†]And [n]let them also be tested first; then let them serve as deacons if they prove themselves blameless. [11][†][o]Their wives likewise must [4] be dignified, not slanderers, but sober-minded, [p]faithful in all things. [12][†]Let deacons each be [q]the husband of one wife, [q]managing their children and their own households well. [13][†]For [r]those who serve well as deacons gain a good standing for themselves and also great confidence in the faith that is in Christ Jesus.

The Mystery of Godliness

14[†]I hope to come to you soon, but I am writing these things to you so that, **15**[†]if I delay, you may know how one ought to behave in the household of God, which is the church of the living God, a pillar and buttress of the truth. **16**[†]Great indeed, we confess, is the mystery of godliness:

[s]He [5] was manifested in the flesh,
vindicated [6] by the Spirit, [7]
[t]seen by angels,
[u]proclaimed among the nations,
[v]believed on in the world,
[w]taken up in glory.

Some Will Depart from the Faith

1 TIMOTHY 4 [†]Now [x]the Spirit expressly says that [y]in later times some will depart from the faith by devoting themselves to [z]deceitful spirits and teachings of demons, **2**[†]through the insincerity of [a]liars whose consciences are seared, **3**[†][b]who forbid marriage and [c]require abstinence from foods [d]that God created [e]to be received with thanksgiving by those who believe and know the truth. **4**For [f]everything created by God is good, and [g]nothing is to be rejected if it is [e]received with thanksgiving, **5**for it is made holy [h]by the word of God and prayer.

A Good Servant of Christ Jesus

6[†][i]If you put these things before the brothers, [1] you will be a good servant of Christ Jesus, being trained in the words of the faith and of the good doctrine that you have [j]followed. **7**Have nothing to do with irreverent, [k]silly myths. Rather [l]train yourself for godliness; **8**for while [m]bodily training is of some value, godliness [n]is of value in every way, as [o]it holds promise for the present life and also for the life to come. **9**[†]The saying is [p]trustworthy and deserving of full acceptance. **10**[†]For to this end we toil and strive, [2] because we have our hope set on the living God, [q] who is the Savior of all people, especially of those who believe.

11[†]Command and teach [r] these things. 12[†] [s] Let no one despise you for your youth, but set the believers [t] an example in speech, in conduct, in love, in faith, in purity. 13[†]Until I come, devote yourself to the public reading of Scripture, to exhortation, to teaching. 14[†] [u] Do not neglect the gift you have, which was given you [v] by prophecy when the council of elders [w] laid their hands on you. 15[†]Practice these things, immerse yourself in them, [3] so that [x] all may see your progress. 16[†] [y] Keep a close watch on yourself and on the teaching. Persist in this, for by so doing you will save [z] both yourself and [a] your hearers.

Instructions for the Church

1 TIMOTHY **5** [†] [b] Do not rebuke an older man but encourage him as you would a father, [c] younger men as brothers, 2older women as mothers, younger women as sisters, in all purity.

3[†]Honor widows [d] who are truly widows. 4[†]But if a widow has children or grandchildren, let them first learn [e] to show godliness to their own household and to make some return to their parents, for [f] this is pleasing in the sight of God. 5She [g] who is truly a widow, left all alone, has set her hope on God and [h] continues in supplications and prayers night and day, 6but [i] she who is self-indulgent is [j] dead even while she lives. 7 [k] Command these things as well, so that they may be without reproach. 8But if anyone does not provide for his relatives, and especially for [l] members of his household, he has [m] denied the faith and is worse than an unbeliever.

9[†]Let a widow be enrolled if she is not less than sixty years of age, having been [n] the wife of one husband, [1] 10and having a reputation for good works: if she has brought up children, has [n] shown hospitality, [o] has washed the feet of the saints, has [p] cared for the afflicted, and has [q] devoted herself to every good work. 11[†]But refuse to enroll younger widows, for when [r] their passions draw them away from Christ, they desire to marry 12and so incur condemnation for having abandoned their former faith.

[13]Besides that, they learn to be idlers, going about from house to house, and not only idlers, but also [s]gossips and [t]busybodies, saying what they should not. [14][†]So I would have [u]younger widows marry, bear children, [v]manage their households, and [w]give the adversary no occasion for slander. [15][x]For some have already strayed after Satan. [16]If any believing woman has relatives who are widows, let her care for them. Let the church not be burdened, so that it may care for those [y]who are truly widows.

[17][†]Let the elders [z]who rule well be considered worthy of [a]double honor, especially those who labor in preaching and teaching. [18][†]For the Scripture says, [b]“You shall not muzzle an ox when it treads out the grain,” and, [c]“The laborer deserves his wages.” [19][†]Do not admit a charge against an elder except [d]on the evidence of two or three witnesses. [20][†]As for those who persist in sin, [e]rebuke them in the presence of all, [f]so that the rest may stand in fear. [21][†]In the presence of God and of Christ Jesus and of the elect angels [g]I charge you to keep these rules without prejudging, [h]doing nothing from partiality. [22][†] [i]Do not be hasty in the [j]laying on of hands, nor [k]take part in the sins of others; keep yourself pure. [23][†](No longer drink only water, but [l]use a little wine [m]for the sake of your stomach and your frequent ailments.) [24][†]The sins of some people are conspicuous, going before them to judgment, but the sins of others appear later. [25]So also good works are conspicuous, and [n]even those that are not cannot remain hidden.

1 TIMOTHY **6** [†] [o]Let all who are under a yoke as bondservants [1] regard their own masters as worthy of all honor, [p]so that the name of God and the teaching may not be reviled. [2][†]Those who have believing masters must not be disrespectful on the ground that they are [q]brothers; rather they must serve all the better since those who benefit by their good service are believers and beloved.

False Teachers and True Contentment

[r]Teach and urge these things. [3][†]If anyone [s]teaches a different doctrine and does not agree with [t]the sound [2] words of our Lord Jesus Christ and the teaching [u]that accords with godliness, [4][v]he is puffed up with conceit

and [w]understands nothing. He has an unhealthy craving for [x]controversy and for [y]quarrels about words, which produce envy, dissension, slander, evil suspicions, **5**[†]and constant friction among people [z]who are depraved in mind and deprived of the truth, [a]imagining that godliness is a means of gain. **6**But [b]godliness [c]with contentment is great gain, **7**for [d]we brought nothing into the world, and [3] we cannot take anything out of the world. **8**But [e]if we have food and clothing, with these we will be content. **9**[†]But [f]those who desire to be rich fall into temptation, [g]into a snare, into many senseless and harmful desires that [h]plunge people into ruin and destruction. **10**For the love of money is a root of [i]all kinds of evils. It is through this craving that some have wandered away from the faith and pierced themselves with many pangs.

Fight the Good Fight of Faith

11[†]But as for you, [j]O man of God, [k]flee these things. [l]Pursue righteousness, godliness, faith, love, steadfastness, gentleness. **12** [m]Fight the good fight of the faith. [n]Take hold of the eternal life [o]to which you were called and about which you made [p]the good confession in the presence of many witnesses. **13**[†] [q]I charge you in the presence of God, who gives life to all things, and of Christ Jesus, [r]who in his testimony before [4] Pontius Pilate made [p]the good confession, **14**to keep the commandment unstained and free from reproach until [s]the appearing of our Lord Jesus Christ, **15**[†]which he will display [t]at the proper time—he who is [u]the blessed and only Sovereign, [v]the King of kings and Lord of lords, **16** [w]who alone has immortality, [x]who dwells in [y]unapproachable light, [z]whom no one has ever seen or can see. To him be honor and eternal dominion. Amen.

17[†]As for the rich in [a]this present age, charge them [b]not to be haughty, nor [c]to set their hopes on [d]the uncertainty of riches, but on God, [e]who richly provides us with everything to enjoy. **18**[†]They are to do good, [f]to be rich in good works, to be generous and [g]ready to share, **19**thus [h]storing up treasure for themselves as a good foundation for the future, so that they may [i]take hold of [j]that which is truly life.

20[†]O Timothy, guard the deposit entrusted to you. [k] Avoid the
[l] irreverent babble and contradictions of what is falsely called “knowledge,”
21for by professing it some have swerved from the faith.

[m] Grace be with you. [5]

Study Notes for 1 Timothy

1 TIMOTHY—NOTE ON 1:1–2 *Greeting.* Paul is writing to Timothy, whom he had left to teach the church in Ephesus.

FACT

After Paul established the church in Ephesus, Paul's younger coworker Timothy stayed there to strengthen it against false teaching (1:3). Paul's first letter to Timothy provides further instruction about specific issues that the young church faced.

---

1 TIMOTHY—NOTE ON 1:1 Paul's ministry as an **apostle** came **by command of God**. On the basis of God's authority, he charges Timothy with his task (v. 3) and provides a general charge to Christians (v. 5). On "God **our Savior**," see note on 2 Tim. 1:8–10.

1 TIMOTHY—NOTE ON 1:2 Paul's normal greeting in his letters is simply **grace . . . and peace**. **mercy**. Paul often introduced things at the beginning of his letters that he would deal with later in the letter (see vv. 13, 16).

1 TIMOTHY—NOTE ON 1:3–20 *Confronting the False Teaching.* Paul charges Timothy to deal with the false teachers (vv. 3–7). Next he briefly corrects their understanding of the law (vv. 8–11). Then he presents himself as an example of the change the gospel creates in a person's life (vv. 12–17). Finally, he restates his main charge and gives specific examples of false teachers (vv. 18–20).

1 TIMOTHY—NOTE ON 1:3–7 Timothy dealt with false teaching in the Ephesus church. Not enough information is given to determine exactly what the false teaching was. Paul's concern has more to do with the effect of the false teaching. It does not produce the good qualities that belief in the gospel produces.

1 TIMOTHY—NOTE ON 1:4 **Myths** in the NT is a negative term. It describes strange, untrue, and even deceptive beliefs (compare 2 Tim. 4:4; Titus

1:14). Given the reference to the misuse of the law in 1 Tim. 1:7–10, **genealogies** seems to refer to questionable use of OT accounts of biblical characters or family trees. **Stewardship from God** refers either to God’s orderly plan of salvation in all human history, or to human responsibility (“stewardship”) in advancing that plan. In either case, the false teaching results in **speculations** (unprovable theories) rather than the advance of the kingdom by faith in Christ.

1 TIMOTHY—NOTE ON 1:5 Proper biblical teaching results in practical good behavior rooted in **love**. That love must come from internal, Spirit-worked changes. This verse is central for the whole letter.

1 TIMOTHY—NOTE ON 1:8 **the law is good**. The false teachers have misused the law, but the law itself was a gracious gift of God to Israel (see Psalm 119).

1 TIMOTHY—NOTE ON 1:9–11 **the law is not laid down for the just**. People who are “just” do not need the law to restrain them, but those who are **lawless and disobedient** need such restraint. Paul does not deny that the law has a purpose in teaching Christians how to live, for he has said it is “good” (v. 8) and in vv. 9–10 he mentions several of the Ten Commandments (Ex. 20:1–17). Exactly how the law applies to the NT believer is, however, a matter of some debate. Some say that the Mosaic law has been entirely superseded, and what remains is the “Law of Christ” (see note on 1 Cor. 9:21). Others say there is an ongoing authority of certain aspects of the Mosaic code. Paul elsewhere affirms that Christians are no longer under the Mosaic law (see Rom. 7:6; Gal. 2:16; 3:19–26), and that fits well with what he writes here. As in those passages and also in these verses, one purpose of the law is to expose sin. In addition, though believers are no longer under the Law of Moses, they are, as noted, under the Law of Christ and are governed by the Spirit (Rom. 7:6). All interpreters agree that the Mosaic laws, rightly understood, still give Christians wisdom about righteous living. See notes on 1 Cor. 9:21; Gal. 4:10; 6:2.

1 TIMOTHY—NOTE ON 1:9 **Those who strike their fathers and mothers** violate Ex. 20:12. **Murderers** violate Ex. 20:13.

1 TIMOTHY—NOTE ON 1:10 **The sexually immoral** violate Ex. 20:14. The term includes any sexual conduct outside of heterosexual marriage. **men who practice homosexuality**. This verse is similar to Lev. 18:22; 20:13. See note on Rom. 1:26–27. **enslavers**. See ESV footnote. Paul considered all kinds of forced enslavement to be sinful and a violation of Ex. 20:15. **Liars** and **perjurers** violate Ex. 20:16. **Sound doctrine** includes the idea of "healthy" or "health giving" (compare 1 Tim. 6:3; 2 Tim. 1:13; 4:3; Titus 1:9). In 2 Timothy it stands in contrast to false doctrine, which spreads poison throughout the body (2 Tim. 2:17).

1 TIMOTHY—NOTE ON 1:11 "Sound doctrine" (v. 10) is that which flows out of the **gospel**.

1 TIMOTHY—NOTE ON 1:12 Paul gives thanks because Christ appointed him to be an apostle despite his past sins.

1 TIMOTHY—NOTE ON 1:13 Paul **received mercy because** he **acted ignorantly**. However, Paul's ignorance did not excuse his sin. Most likely Paul is contrasting himself with the false teachers: when Paul opposed Christ, he was not a Christian; these men claim to follow Christ and still live in an evil way.

1 TIMOTHY—NOTE ON 1:15 Paul often describes certain sayings as **trustworthy** (compare 3:1; 4:9; 2 Tim. 2:11; Titus 3:8). **sinners, of whom I am the foremost**. Apparently Paul means that his previous persecution of the church made him the leading sinner (see 1 Tim. 1:13; compare 1 Cor. 15:9–10). Another interpretation is that, in light of the Holy Spirit's powerful conviction and his nearness to God, Paul could not imagine anyone being a "worse" sinner than he was.

1 TIMOTHY—NOTE ON 1:18–20 Paul restates his **charge** (vv. 3, 5) and calls for specific action against the false teachers.

False Teaching and Teachers

1:3	teaching a different doctrine
1:6	swerving from a pure heart, good conscience, and sincere faith
1:6	wandering away into vain discussions
1:7	lacking understanding

1:10	practicing something contrary to sound doctrine
1:19	making shipwreck of their faith
1:20	blaspheming
4:1	departing from the faith
4:1	devoting themselves to deceitful spirits and teachings of demons
4:2	insincere, lying, having a seared conscience
4:7	perpetuating irreverent, silly myths
5:15	straying after Satan
5:20	persisting in sin
6:10	wandering away from the faith
6:20	irreverent babble and contradictions
6:21	swerving from the faith

---

1 TIMOTHY—NOTE ON 1:18 prophecies. God had clearly indicated that Timothy was called to ministry (see note on 1 Cor. 12:10). This assurance should strengthen Timothy for the work. See note on 1 Tim. 4:14.

1 TIMOTHY—NOTE ON 1:19 This refers to **a good conscience**. The false teachers are **rejecting** their consciences. They continue in their sin. **made shipwreck of their faith**. They have fallen away from the faith they had claimed (see 1 John 2:19).

1 TIMOTHY—NOTE ON 1:20 Hymenaeus. A false teacher also mentioned in 2 Tim. 2:17. **handed over to Satan**. Put out of the church (that is, excommunication). See note on 1 Cor. 5:5. This language highlights the protection against Satan that Christian fellowship provides. **may learn not to blaspheme**. The false teachers can still repent. They currently misrepresent God through their false teaching, but they can change.

1 TIMOTHY—NOTE ON 2:1–3:13 *Descriptions of Gospel-shaped Living*. Paul now shows what true gospel living (1:5) should look like. He asks for prayer, and he discusses possible barriers to prayer (2:1–15), qualifications for overseers (3:1–7), and qualifications for deacons (3:8–13).

1 TIMOTHY—NOTE ON 2:1 supplications, prayers, intercessions, and thanksgivings. Paul calls for all sorts of prayer for all sorts of people.

1 TIMOTHY—NOTE ON 2:2 peaceful, **quiet**, **godly**, **dignified**. This lifestyle contrasts with that of the false teachers. Living in this way reflects well on the gospel. This theme occurs throughout this letter (v. 11; 3:7; 5:7, 14; 6:1) as well as in 2 Timothy and Titus.

1 TIMOTHY—NOTE ON 2:4 Paul urges prayer for all people (vv. 1–2) because God **desires all people to be saved**. Paul emphasizes God's desire that all races and economic classes trust in Christ. Believers must share Christ with all people, regardless of differences. This does not mean that everyone will be saved (see 4:1; 5:24; 6:10; compare Matt. 25:41, 46; Rev. 14:9–11). **Come to the knowledge of the truth** highlights that individuals must understand key truths to become believers. "The truth" is a synonym for the gospel (see 1 Tim. 3:15; 4:3; 2 Tim. 2:25; Titus 1:1, 14).

1 TIMOTHY—NOTE ON 2:5–6 **For**. These verses provide the theological basis for the statement in v. 4 that God wants people to be saved. **There is** only **one God**. He seeks "all people" (v. 4; see Rom. 3:29–30). All must come to the one true God for salvation. This means that Jesus is the one and only **mediator** between God and people. He is the only way to salvation (Acts 4:12). Furthermore, this verse allows no place for mediators between people and Jesus, such as saints or priests. **Ransom** refers to purchasing someone's release (see Mark 10:45). It is a common NT way to express Christ's death as securing a believer's release from God's wrath (see Gal. 1:4; Rev. 5:9).

1 TIMOTHY—NOTE ON 2:8–10 **not with . . . gold or pearls or costly attire**. Paul does not prohibit wearing jewelry (see note on 1 Pet. 3:3–4). Rather, he says that women should not dress to show off their wealth or to be seductive. They should dress in a way that is **proper** for Christian witness.

1 TIMOTHY—NOTE ON 2:8 **Then** resumes the call to prayer from v. 1. **Lifting . . . hands** is a typical posture for prayer in the Bible (compare 1 Kings 8:22; Ps. 28:2; Isa. 1:15; Luke 24:50).

1 TIMOTHY—NOTE ON 2:12 **I do not permit**. Paul writes with the authority of an apostle. He does not simply offer an opinion. This statement is about how the church should operate when assembled together. In that context, two things are prohibited: (1) Women are not permitted to publicly **teach** Scripture and/or Christian doctrine to men in church (the context implies these topics), and (2) women are not permitted to **exercise authority** over men in church. Women teaching other women, and women teaching children, are not mentioned here, and both are encouraged elsewhere (2 Tim. 1:5; Titus 2:4). This passage also does not address the role of women in leadership situations outside the church (e.g., business or government).

The word **or** between “to teach” and “to exercise authority” indicates two different activities, not a single activity of “authoritative teaching.” The phrase “exercise authority” occurs only here in the NT. Examples of this word used outside the NT clearly establish that the meaning is “exercise authority,” not “usurp authority” or “abuse authority.” The role of pastor/elder/overseer is rooted in the task of teaching and exercising authority over the church. Thus, this verse excludes women from serving in this office (compare 1 Tim. 3:2). **quiet**. Paul means “quiet” with respect to the teaching responsibility in the assembled church. Paul elsewhere indicates that women do speak in other ways in the church assembly (see 1 Cor. 11:5). See also note on 1 Cor. 14:34–35.

FACT

Hairstyles. In Paul’s day, upper-class women showcased their wealth by braiding their hair elaborately and wearing expensive jewelry and clothing. Paul tells believing women to dress modestly and respectably. Godliness is more beautiful than external decoration (2:9–10; see 1 Peter 3:3–4).

1 TIMOTHY—NOTE ON **2:13** **For** introduces the biblical basis for the prohibition stated in v. 12: the order of creation (**Adam was formed first**) and the deception of Eve (v. 14). Gender roles in the church are not simply the result of the fall. They are rooted in creation and apply to all cultures at all times. Some interpreters argue that the prohibition of v. 12 does not apply today because: (1) the reason for Paul’s command was that women were teaching false doctrine in Ephesus; or (2) Paul said this because women in that culture were not educated enough to teach. But the only false teachers named in connection with Ephesus are men (1:19–20; 2 Tim. 2:17–18; compare Acts 20:30). Moreover, other ancient sources give evidence of a number of well-educated women in that area of Asia Minor at that time (compare also Luke 8:1–3; 10:38–41; John 11:21–27; Acts 18:2–3, 11, 18–19, 26; 2 Tim. 4:19). In addition, some have claimed that this passage only prohibits a “wife” from teaching or exercising authority over her “husband.” (The words translated “woman” and “man” in 1 Tim. 2:12 can also mean “wife” and “husband” in certain contexts.) Given the immediate

context of vv. 8–9, however, the most likely meaning in vv. 11–14 would seem to be “woman” and “man.”

1 TIMOTHY—NOTE ON 2:15 The precise meaning of this verse is not immediately clear. Paul certainly does not believe people can **be saved** in the sense of earning justification through **childbearing** or any other means besides grace (see Eph. 2:8–9). But the NT sometimes uses the term “saved” in the sense of coming to experience all aspects of salvation over time (see note on Phil. 2:12–13). It can also mean the perseverance in faith necessary for eternal salvation (see Matt. 24:13). People are saved as they persevere (**continue**) in the faith through the circumstances of their lives. For instance, a mother can act faithfully as she nurtures her child from birth to adulthood.

1 TIMOTHY—NOTE ON 3:1–7 In listing the qualifications for the overseer of a church, Paul emphasizes character rather than specific duties. The list describes a person of mature Christian character whose faith has had a tangible impact on his behavior.

FACT

Paul often describes the church as the household of God (3:4–5, 12, 15; see Gal. 6:10; Eph. 2:19). This means that the church is God’s family, and its members are brothers and sisters. Also, just like a family, there are certain roles and responsibilities for its members.

1 TIMOTHY—NOTE ON 3:1 The terms **overseer**, “elder,” and “pastor” (or “shepherd”) are used in the NT to refer to the same role.

1 TIMOTHY—NOTE ON 3:2–3 The meaning of **husband of one wife** is widely debated. The Greek phrase literally states, “of one woman [wife] man [husband].” (1) Many scholars understand this to mean “having the character of a one-woman man,” that is, “faithful to his wife.” A similar phrase is used in 5:9 as a qualification for widows, where it seems to refer to the trait of faithfulness. (2) Another view is that “husband of one wife” means polygamists cannot be elders. Interpreters who hold this view note that there is evidence of polygamy being practiced in some Jewish circles at the time. According to both of these views, Paul does not say elders may marry only once; he does not prohibit marriage after divorce or the death of a spouse (see 5:14). (3) A third view is that Paul requires that an elder be someone who has never married more than once. But that does not fit the context as well, since its emphasis is on present character. **able to teach**. This is the only example in this list of the pastor/elder's actual duties (see note on Titus 1:9).

Qualifications for Elders in 1 Timothy and Titus

	1 Timothy		**Titus**
3:2	above reproach	1:6, 7	above reproach
3:2	husband of one wife	1:6	husband of one wife
3:2	sober-minded	1:8	disciplined
3:2	self-controlled	1:8	self-controlled
3:2	respectable		—
3:2	hospitable	1:8	hospitable
3:2	able to teach	1:9	able to give instruction
3:3	not a drunkard	1:7	not . . . a drunkard
3:3	not violent but gentle	1:7	not . . . violent
3:3	not quarrelsome	1:7	not be arrogant or quick-tempered
3:3	not a lover of money	1:7	not . . . greedy for gain
3:4–5	manage his own household well, care for God's church	1:7	God's steward
3:4	keeping his children submissive	1:6	children are believers (or "faithful"), not insubordinate
3:6	not a recent convert		—
3:7	well thought of by outsiders		—
	—	1:8	a lover of good; upright, holy

---

1 TIMOTHY—NOTE ON 3:4–5 Good management of one's **own household** is in keeping with Paul's picture of the church as "the household of God" (v. 15).

1 TIMOTHY—NOTE ON 3:7 well thought of by outsiders. See 2:2; 5:7, 14; 6:1.

1 TIMOTHY—NOTE ON 3:8–13 Along with elders (vv. 1–7), deacons have specific responsibilities in the NT church (see Phil. 1:1). **Likewise** (1 Tim. 3:8) suggests a link between the lists of qualifications for elders and deacons, and there are striking similarities. One key difference is that deacons are not required to be able to teach. The NT contains little discussion of the role of deacons (although, see note on Acts 6:6). The Greek word means "servant," so the role probably involved responsibility for various areas of service in the church.

Qualifications for Deacons

3:8	dignified
3:8	not double-tongued
3:8	not addicted to much wine
3:8	not greedy for dishonest gain
3:9	clear conscience
3:10	tested
3:10	blameless
3:12	husband of one wife
3:12	managing children and household well

---

1 TIMOTHY—NOTE ON 3:9 **Mystery** refers here to the entire revealed content of God's plan of salvation through Christ (see 1 Cor. 4:1; Eph. 3:4–13; Col. 1:26–27; 2:2). **with a clear conscience**. Deacons must understand the gospel, and their behavior must be consistent with it.

1 TIMOTHY—NOTE ON 3:10 Deacons should be **tested**, presumably under the leadership of the overseers.

1 TIMOTHY—NOTE ON 3:11 As the ESV footnote indicates, the Greek word for "wives" can mean either "women" or "wives." The text could refer to: (1) the wives of deacons (**their wives**); (2) women who serve with men as deacons (the word "their" is not a distinct word in the original Greek); or (3) women who are distinct from the male deacons but who perform similar tasks (sometimes called "deaconesses"). Romans 16:1 refers to Phoebe as a "servant" or "deacon" or "deaconess" (see note on Rom. 16:1).

1 TIMOTHY—NOTE ON 3:12 **husband of one wife**. See note on vv. 2–3.

1 TIMOTHY—NOTE ON 3:13 **good standing**. Respect and appreciation from the church. **great confidence**. Probably refers to the increase in confidence that comes from seeing the power of the gospel regularly proven in ministry.

1 TIMOTHY—NOTE ON 3:14–16 *Purpose of Writing: Behavior in the Church.* Paul states the purpose of his letter and reveals its central focus. **How one ought to behave** in the church summarizes the instructions to groups in the church (2:1–3:13; 5:1–6:2), the instructions to Timothy, and the warnings against false teachers (1:3–20; 4:1–16; 6:3–20). True doctrine leads to right living.

1 TIMOTHY—NOTE ON 3:15 Paul provides one of the key NT descriptions of the church's identity and mission. He often uses **household** and related words to describe the church and its ministry (see Gal. 6:10; Eph. 2:19; 1 Pet. 4:17). The church is like a family, with similar responsibility and authority. **pillar and buttress of the truth**. God has given the church the task of sharing and protecting the gospel (that is, "the truth"; see note on 1 Tim. 2:4).

1 TIMOTHY—NOTE ON 3:16 Paul offers a poetic exposition of the gospel—perhaps a hymn—whose source is unknown. **mystery of godliness**. See note on v. 9. **Great indeed, we confess**. This introduction may be calling on the Ephesian church to affirm this statement and its doctrinal implications. The basic idea is clear: God the Son has been revealed in human flesh (resulting in the crucifixion, line 1); he was **vindicated** by the resurrection (line 2); afterward he was **seen by angels** in victory (line 3); the message of salvation has been **proclaimed among the nations**, that is, among the Gentiles (line 4); this preaching has been effective (**believed on**, line 5); **taken up** (line 6) seems most naturally to refer to the ascension, although chronologically it would precede lines 4 and 5.

1 TIMOTHY—NOTE ON 4:1–5 *Identifying the False Teaching.* After his celebration of the spread of the gospel (3:16), Paul returns to the false teaching (see ch. 1).

1 TIMOTHY—NOTE ON 4:1 The means by which the **Spirit . . . says** is not made clear. **later times**. As is typical in the NT, this is the time that began with the outpouring of the Spirit after the work of Christ. Those who follow the false teaching **depart from the faith**, so this teaching is outside the bounds of true Christianity.

1 TIMOTHY—NOTE ON 4:2 The **consciences** of the false teachers have been **seared** (that is, made insensitive and useless) by their rebellion against the gospel. Compare "good conscience," 1:5.

1 TIMOTHY—NOTE ON 4:3–5 Paul reveals some of the content of the false teaching. Questions about **foods** and **marriage** were significant issues elsewhere in Paul's letters (see Romans 14; 1 Cor. 7:25–35; 8:1–10:33; Col. 2:16–23). The false teaching seems to define holiness by what one gives up.

In response, Paul affirms the goodness of **everything created by God**. God's gifts should be enjoyed (see Eccles. 9:7–9). **The word of God** is probably a reference to Gen. 1:12, 21, 25, 31 ("God saw that it was good").

1 TIMOTHY—NOTE ON 4:6–16 *How Timothy Should Be Shaped by the Gospel.* Paul focuses on how Timothy, by his teaching and lifestyle, can help the church stand against the false teaching.

1 TIMOTHY—NOTE ON 4:6 **these things**. Refers at least to the preceding paragraph, and possibly to the entire letter. See also 3:14; 4:15; 5:7; 6:2b.

1 TIMOTHY—NOTE ON 4:9 **The saying** probably refers specifically to the "value" of "godliness" (v. 8).

1 TIMOTHY—NOTE ON 4:10 **to this end**. The goal of Paul's ministry is that people attain "godliness" and its eternal "value" (v. 8). **Toil and strive** is typical of Paul's description of gospel ministry (compare 5:17; Rom. 16:6, 12; 1 Cor. 16:16; Gal. 4:11). The statement that God is the **Savior of all people, especially of those who believe** could seem to teach universalism—that everyone will eventually be saved. However, the rest of Scripture clearly denies this idea (see note on 1 Tim. 2:4). There are several other possible explanations for this phrase: (1) Christ *died for* all people, but only those who believe in him are saved. (2) Christ is *offered to* all people, though not all receive him. (3) Christ is the Savior of all people, *namely*, those who believe. (4) Christ is the helper of all people, taking "Savior," to refer to how God helps and protects people in need. (5) Christ is the Savior of all kinds of people, both Jews and Greeks. In any case, the emphasis is on God's care for the unsaved world. On God as "Savior," see note on 2 Tim. 1:8–10.

1 TIMOTHY—NOTE ON 4:11 **these things**. See note on v. 6.

1 TIMOTHY—NOTE ON 4:12 **your youth**. Timothy is young compared to Paul. Scholars estimate Timothy's age to be somewhere from his late 20s to mid-30s, with most favoring the mid-30s. He was an experienced missionary and had served about 15 years with Paul (Acts 16:1–5).

1 TIMOTHY—NOTE ON 4:13 **Public reading** in the churches points to the authority of Paul's letters. It also assumes they were written to be understood by ordinary believers.

1 TIMOTHY—NOTE ON 4:14 **gift**. Timothy's calling to and gifting for ministry came from God. God revealed it **by prophecy**, and it was recognized by the church **when the council of elders laid their hands on you**. See note on 2 Tim. 1:6.

1 TIMOTHY—NOTE ON 4:15 **These things** refers to the things commanded in vv. 12–13.

1 TIMOTHY—NOTE ON 4:16 Timothy's perseverance in sound doctrine and practice will **save** him. That is, it will lead him (and others) to continue in the faith.

1 TIMOTHY—NOTE ON 5:1–6:2a *How Specific Groups in the Church Should Be Shaped by the Gospel.* "Honor" (5:3, 17; 6:1) connects the three groups mentioned in these verses (widows, elders, masters). There is a progression from "honor" (5:3) to "double honor" (5:17) to "all honor" (6:1). Each paragraph explains what "gospel living" looks like in relation to that particular group.

1 TIMOTHY—NOTE ON 5:1–2 The church is pictured as family (compare 3:4–5, 15). Verse 1 of ch. 5 does not prohibit the correcting of an **older man**, but teaches that such correction should be done respectfully.

1 TIMOTHY—NOTE ON 5:3–16 Providing for widows was an important role for the church from its earliest days (see Acts 6). This passage identifies which widows the church should support.

1 TIMOTHY—NOTE ON 5:4 **Make some return** indicates financial support.

1 TIMOTHY—NOTE ON 5:9–10 **Having been the wife of one husband** is the feminine form of a phrase found in the requirements for overseers and deacons (see note on 3:2–3).

1 TIMOTHY—NOTE ON 5:11–12 **desire to marry . . . incur condemnation**. These verses may at first appear to condemn remarriage. But v. 14 encourages it (compare 1 Cor. 7:39b). Thus, a different concern must be in view here. Perhaps the widows who are being supported by the church have pledged to remain unmarried. Perhaps younger widows have been tempted to marry unbelievers, thus turning away from the **faith**. These concerns arise from the fact that "some have already strayed after Satan" (1 Tim. 5:15), so perhaps the second interpretation is most likely.

FACT

Hospitality was encouraged within the early church (5:10). Peter teaches Christians to "show hospitality to one another without grumbling" (1 Pet. 4:9; see Rom. 12:13) The writer of Hebrews even comments that some who offered hospitality actually "entertained angels" without realizing it (Heb. 13:2).

---

1 TIMOTHY—NOTE ON 5:14 **no occasion for slander**. Compare 3:7; 5:7, 14; 6:1.

1 TIMOTHY—NOTE ON 5:17–25 Honoring elders includes providing for them financially and being careful in handling accusations against them.

1 TIMOTHY—NOTE ON 5:17 **Labor** means hard work that makes a person tired (compare "toil," 4:10). Such effort in **preaching and teaching** calls for **double honor**. This could include financial support (5:18). "Double" could imply generous provision, or financial provision in addition to proper respect.

1 TIMOTHY—NOTE ON 5:18 **muzzle an ox**. See Deut. 25:4, which requires an owner to allow an ox to eat of the grain he is grinding. One who works for something should be able to benefit from it. **The laborer deserves his wages** is a direct quotation from Luke 10:7 (compare Matt. 10:10). Thus, Paul may already be referring to the written records of the statements of Jesus (the Gospels) as **Scripture**. See 2 Tim. 3:16.

1 TIMOTHY—NOTE ON 5:19 **two or three witnesses**. Accusations against leaders must be proven (see Deut. 19:15).

1 TIMOTHY—NOTE ON 5:20 The ones to be corrected **in the presence of all** are elders who **persist in sin**. Such public correction goes beyond the discipline procedures that apply to other church members (Matt. 18:15–20).

It reassures the congregation that disqualifying sin by an elder will not be covered up. As a result of this public act, **the rest** will **stand in fear** of sinning. This refers specifically to “the rest of the elders.” It probably also implies “the rest of the congregation,” since the correction was done “in the presence of all.”

1 TIMOTHY—NOTE ON 5:21 In the presence of God and of Christ Jesus and of the elect angels. Paul presents this charge (v. 20) as being delivered before the heavenly court. See note on 1 Cor. 11:10.

1 TIMOTHY—NOTE ON 5:22 laying on of hands. Setting aside for service. See 4:14. **hasty**. Not taking the time to examine the candidates’ lives. **take part in the sins of others**. If believers rush to appoint someone as an elder, they share responsibility for the elders’ future sin. See note on 5:24.

1 TIMOTHY—NOTE ON 5:23 How this verse connects to the rest of the paragraph is not entirely clear. People concerned with purity often drank **only water**. Paul makes it clear that there would be nothing wrong with Timothy using **a little wine** for the sake of his health.

1 TIMOTHY—NOTE ON 5:24 Paul returns to exercising care in appointing elders (v. 22). Because some **sins . . . appear later**, it is important to be patient in choosing potential elders. Time must be allowed for the quality of their lives to become evident.

1 TIMOTHY—NOTE ON 6:1–2a Paul addresses Christian slaves (or “bondservants”; see ESV footnote and note on 1 Cor. 7:21), who may be serving either believing or unbelieving masters. This issue shows up often in the NT (Eph. 6:5–8; Col. 3:22–25; 1 Pet. 2:18–25).

1 TIMOTHY—NOTE ON 6:1 worthy of all honor. See note on 5:1–6:2a. **may not be reviled**. See 2:2; 3:7; 5:7, 14; see note on Titus 2:5, 8, 10.

1 TIMOTHY—NOTE ON 6:2b–21 *Confronting the False Teaching Again.* This concluding section is very similar to the opening section (1:3–20). Both include discussion about false teachers (1:3–7, 18–20; 6:2b–10, 20–21). Both contain encouragement for Timothy in light of this false teaching. Both call him to fight the good fight of faith against it (1:18; 6:12). Both contain a blessing (1:17; 6:15–16).

1 TIMOTHY—NOTE ON 6:2b–10 Paul notes the false teachers' greed and their apparent misuse of the faith for material gain.

1 TIMOTHY—NOTE ON 6:2b **These things** most likely refers to the preceding section of instructions (5:1–6:2a), but it could refer to all that Paul has taught so far in the letter.

1 TIMOTHY—NOTE ON 6:3 **sound words of our Lord Jesus Christ**. Jesus' teaching and work direct Paul's understanding and application of the gospel.

1 TIMOTHY—NOTE ON 6:5 **depraved in mind**. The false teachers have faulty reasoning (v. 4; 1:7; 2 Tim. 3:8). Since the gospel is the truth, to deny it is to think in an incorrect way.

1 TIMOTHY—NOTE ON 6:9–10 The **desire to be rich** leads one to **fall into temptation**. **Love of money** has led some to wander **away from the faith** (see 1:19).

1 TIMOTHY—NOTE ON 6:11–16 Paul contrasts Timothy and the false teachers. True ministry is not motivated by greed. It is motivated by the reality of eternal life and an awareness of accountability to God.

1 TIMOTHY—NOTE ON 6:11–12 **Man of God** affirms Timothy's authority and contrasts him with the false teachers. "Man of God" is used in the OT to describe a prophet (Deut. 33:1; 1 Sam. 9:6). The call to **fight the good fight of the faith** and to **take hold of the eternal life** includes fleeing sin and pursuing virtue (see note on 2 Tim. 2:22).

1 TIMOTHY—NOTE ON 6:13–14 This is another solemn **charge** (see 5:21 and note). Jesus' **good confession** before **Pontius Pilate** (see Matt. 27:11; John 18:37) sets the example for the believer's good confession.

1 TIMOTHY—NOTE ON 6:15–16 Timothy must continue in his work because he knows that one day he will stand before God. Paul stresses God's glory in contrast to the smallness of Timothy's opponents.

1 TIMOTHY—NOTE ON 6:17–19 Paul corrects the false teachers' view of wealth. He stresses that riches are only for "this present age." This focus on using wealth to prepare "for the future" could mean (1) that how people use their wealth demonstrates whether they are saved, or (2) that Paul urges them to care more about eternal riches than earthly riches, or (3) both.

1 TIMOTHY—NOTE ON 6:18 **rich in good works**. Some rich people may not need to work to earn a living. They may have opportunities to spend their time doing "good works" for others and building up the church.

1 TIMOTHY—NOTE ON 6:20–21 In this brief closing, Paul repeats his charge to Timothy (1:3–5, 18–20).

1 TIMOTHY—NOTE ON 6:20 **the deposit entrusted to you**. The gospel. **what is falsely called "knowledge."** The false teaching addressed in the letter. The false teachers' rejection of "the truth" (that is, the gospel; see note on 2:4) means that their teaching cannot be true knowledge.

2 Timothy

(return to table of contents)

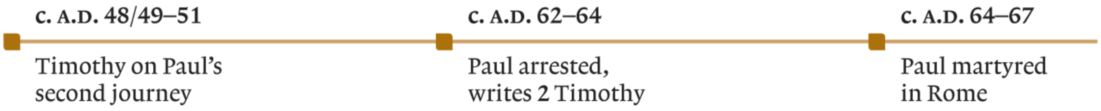
2 Timothy 1 • 2 Timothy 2 • 2 Timothy 3 • 2 Timothy 4

- Introduction to 2 Timothy
    - Timeline
    - Author, Date, and Recipient
    - Theme
    - Purpose
    - Key Themes
    - Outline
    - The Setting of 2 Timothy
- Global Message of 2 Timothy
    - Second Timothy and Redemptive History
    - Universal Themes in 2 Timothy
    - The Global Message of 2 Timothy for Today
- Study Notes

Introduction to 2 Timothy

Introduction to 2 Timothy

Timeline


c. A.D. 48/49–51
Timothy on Paul's second journey
c. A.D. 62–64
Paul arrested, writes 2 Timothy
c. A.D. 64–67
Paul martyred in Rome

Author, Date, and Recipient

Paul wrote this second letter to Timothy during his second imprisonment in Rome, shortly before his death. This imprisonment was after the one recorded in Acts 28. He probably wrote it in A.D. 64–65, though some would place it as late as 67.

Theme

Paul gives Timothy a bold, clear call to continue in the gospel despite suffering.

Purpose

Several people have abandoned Paul while he has been in prison, and several others are away on assignments (1:15; 4:9–12). In such a time, Paul's memories of Timothy's sincerity and devotion are especially touching (1:3–5). Paul thinks he will die soon (4:6–8), so he writes this final message to Timothy. Paul urges Timothy to stand firm and asks him to come for one final visit before Paul is executed. Though Paul's death is near, he does not know just when it will come. Paul also asks Timothy to bring his books and parchments, so that he can keep studying and writing until the end.

Second Timothy is very personal. It is a final letter to a close friend and coworker. Paul encourages Timothy to continue in faithfulness and offers his own life as an example for Timothy to follow. What he calls on Timothy to do, he himself has done already.

Key Themes

1. Suffering is part of the Christian experience (1:8, 12; 2:3, 9; 3:11–12; 4:5, 14–18).
2. The Christian response to suffering is steady faith by God’s power (1:8; 2:1, 11–13; 4:1–8).
3. The gospel is the basis for the Christian’s endurance (1:9–11; 2:8–10).
4. The Scriptures have power to save and to preserve (2:15; 3:15–17; 4:1–2).
5. True believers will continue in the faith. Failure to do so proves one is not truly converted (2:11–13, 19; 3:14; 4:7, 10).
6. False teaching is deadly and must be dealt with firmly (2:16–18, 23–26; 3:1–9; 4:3–5).

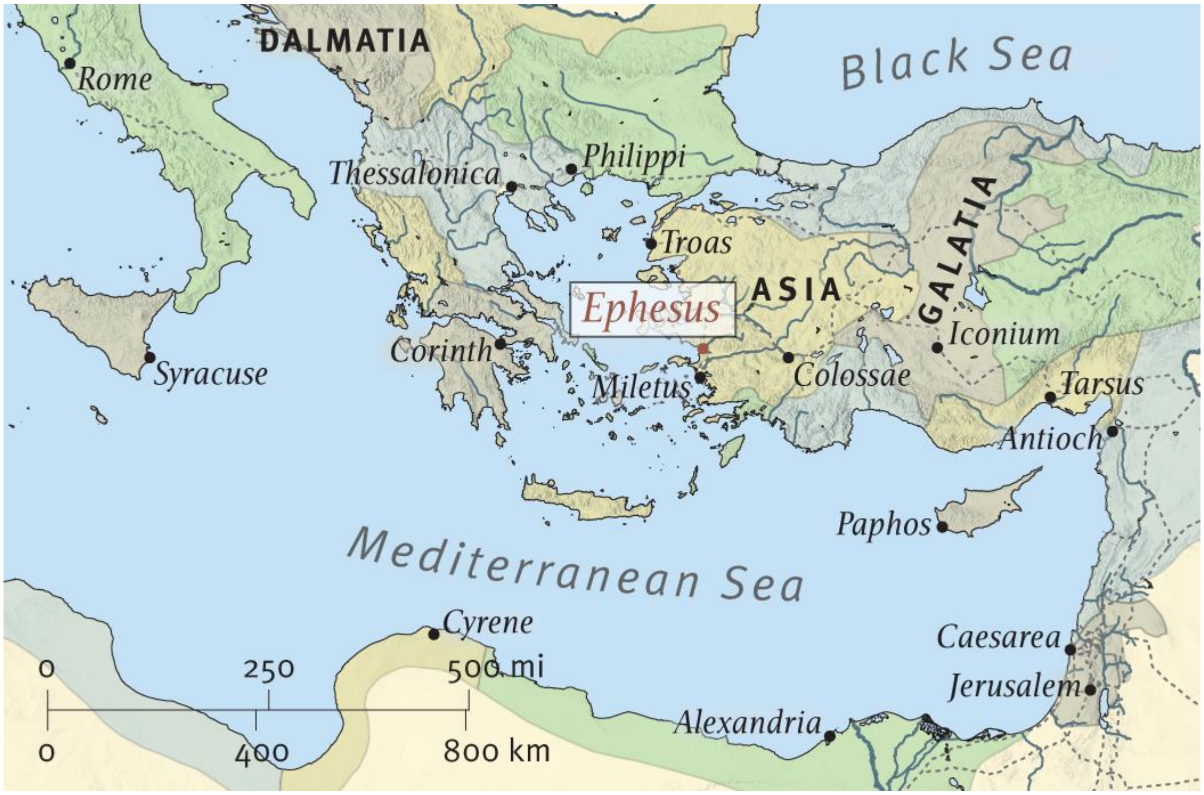
Outline

I. Opening (1:1–2)
II. Enduring for the Gospel (1:3–2:13)
III. Dealing with False Teachers (2:14–3:9)
IV. Contrasting Timothy with False Teachers (3:10–4:8)
V. Conclusion (4:9–22)

The Setting of 2 Timothy

c. A.D. 64–67

Paul probably wrote 2 Timothy during a second imprisonment in Rome following a fourth missionary journey that is not recorded in Acts. Expecting that death would come soon, Paul wrote this “farewell” letter to Timothy, who was at Ephesus, urging him to stand firm and asking him to come for one final visit.


DALMATIA
Black Sea
Rome
Thessalonica
Philippi
Troas
Ephesus
ASIA
GALATIA
Iconium
Syracuse
Corinth
Miletus
Colossae
Tarsus
Antioch
Paphos
Mediterranean Sea
Cyrene
Caesarea
Jerusalem
Alexandria
0
250
500 mi
0
400
800 km

The Global Message of 2 Timothy

Paul’s second letter to Timothy is a moving letter of farewell to the young pastor in Ephesus. In it we find a message of tremendous significance for the global church: Christians and especially Christian leaders are called to share in suffering as they hold fast to Scripture and to truth while pursuing godliness and encouraging others to do the same. These three themes—suffering, truth, and godliness—are the themes to which Paul returns throughout this letter.

Second Timothy and Redemptive History

As with all of his letters, Paul speaks into a specific historical situation while bearing in mind the drama of redemption that began in ages past and which will be completed one day, at Christ’s return. Creation, fall, redemption, and consummation form the broad framework that Paul works with as he speaks to specific congregations and to leaders such as Timothy.

Salvation past, present, and future. Speaking of the salvation that has rescued those who trust in Christ, Paul says that God rescued us “because of his own purpose and grace, which he gave us in Christ Jesus before the ages began” (2 Tim. 1:9). Paul then moves from eternity past to the very center point of all history: this “purpose and grace” of God “now has been manifested through the appearing of our Savior Christ Jesus” (1:10). Later in 2 Timothy Paul speaks of Christ’s second coming in the future, referring to Christ as the one “who is to judge the living and the dead” (4:1) and reflecting on the “crown of righteousness” that will be given to Paul “on that Day” (4:8; also 1:18).

A story of redemption. Against the broad backdrop of eternity past, the climactic moment of Christ’s appearing, and the future return of Christ, Paul refers throughout 2 Timothy to the story of redemption. He does this not only by mentioning important figures in the history of redemption such as Moses and the men who opposed him (2 Tim. 3:8), but also by describing the gospel in this way: “Remember Jesus Christ, risen from the dead, the offspring of David” (2:8). Here, in a condensed version of his description of the gospel in Romans 1:1–4, Paul reminds Timothy that Jesus is the long-awaited son of David, who had been promised an eternal throne (see 2 Sam. 7:1–16).

Even in this short, practical epistle about godliness amid suffering, then, Paul presents his remarks against the background of what God has been doing down through history. The ancient promises of a coming Messiah find their fulfillment in Jesus. Hope has dawned in his appearing and kingdom (2 Tim. 4:1). It is as a result of this that Timothy is called to “share in suffering for the gospel by the power of God” (1:8).

Universal Themes in 2 Timothy

Suffering amid faithfulness. Throughout the letter Paul reminds Timothy that suffering is part of the normal Christian life (2 Tim. 1:8; 2:3; 3:12; 4:5). The apostle reminds young Timothy that he is called to endure such suffering faithfully by God’s grace and power (1:8–9; 2:1, 11–13). The adversity that comes in the normal course of Christian living is not abnormal (3:12; Acts 14:22). As Christians around the world face different kinds of hardship due to their loyalty to Christ, they should remember that they are identifying with the Savior himself, who suffered faithfully on our behalf. Indeed, suffering for the sake of Christ is one of God’s primary ways of spreading the good news (2 Tim. 2:8–10).

Especially poignant are Paul’s repeated words about those who have forsaken him and those who have stood by him. Everyone in Asia has deserted Paul, as has Demas (2 Tim. 1:15; 4:10). Crescens and Titus have left (4:10). Only Onesiphorus stood by Paul in Rome (1:16–18), and now only Luke is with him (4:11). The suffering of the Christian and especially the Christian leader includes the suffering of loneliness despite faithfulness.

Truth and doctrine. Throughout 2 Timothy, Paul refers to “the truth” (2 Tim. 2:15, 18, 25; 3:7, 8; 4:4). He charges Timothy to guard the “deposit” that has been entrusted to him, referring to the gospel as the message that sums up the entire Christian faith (1:14). The apostle clearly views orthodox doctrine that preserves the gospel to be crucial to the life of the church. As believers around the world come into contact with various ideas and worldviews, these must all be tested against the Word of God (see also Acts 17:11; 1 Thess. 5:21). True doctrine matters because it is through truth that we come to see Jesus himself in full clarity.

Wise use of our words. Timothy receives various exhortations from Paul regarding how he can lead God’s people wisely. Today’s leaders in the church can learn from this. Paul especially speaks to Timothy about the use of the tongue, warning him of the danger of being swept up in fruitless arguments and discussions (2 Tim. 2:14–19, 23–26; 4:1–5). Instead, in faith and love (1:13), Timothy must kindly yet firmly correct his opponents (2:24–25). He must “reprove, rebuke, and exhort, with complete patience” (4:2). Amid the many cultural differences that exist across the global church, not least concerning language, a universal key to healthy church life is wise use of the tongue.

The Global Message of 2 Timothy for Today

As the global church submits itself quietly to the penetrating words of 2 Timothy, we will be chastened and strengthened.

The resounding theme of this letter is that Jesus Christ is our secure Rock, whatever happens to us circumstantially—in the governments of the world, in the volatile economic systems, in the flood of worldliness that threatens to overwhelm our families and those dearest to us. Christian pastors and leaders especially are reminded that the great cause they are a part of is an invincible one. The victory is sure, for “the word of God is not bound!” (2 Tim. 2:9). Jesus has “abolished death and brought life and immortality to light” (1:10). God’s leaders can be strengthened by grace (2:1) through the power of the Holy Spirit (1:14) as they are fixed on the Word of God (3:16–17).

As the global church engages for Christ’s sake with the fallenness of our world, we take the hope of 2 Timothy with us. In working to promote the sanctity of life and the dignity of the individual created in God’s image, we remember that if we endure, we will one day reign with Jesus over the whole earth (2 Tim. 2:12). In seeking to comfort the bereaved and shelter the homeless and feed the poor and resolve conflict both locally and internationally, we look forward confidently to “the crown of righteousness” which God will award to his faithful saints one day soon (4:8). Above all, in pursuing godliness and commending it to others, especially through the hard words of reproof and exhortation that are sometimes necessary, we know that God will preserve us “from every evil deed and bring [us] safely into his heavenly kingdom” (4:18).

God reigns. His kingdom has dawned (2 Tim. 4:1). We take heart, remember the gospel, and get to work.

Greeting

2 TIMOTHY **1** [†]Paul, [a]an apostle of Christ Jesus [b]by the will of God according to [c]the promise of the life that is in Christ Jesus,

2To Timothy, [d]my beloved child:

[e]Grace, mercy, and peace from God the Father and Christ Jesus our Lord.

Guard the Deposit Entrusted to You

3[†][f]I thank God [g]whom I serve, as did my ancestors, [h]with a clear conscience, as I remember you [i]constantly in my prayers night and day. **4**[j]As I remember your tears, [k]I long to see you, that I may be filled with joy. **5**I am reminded of [l]your sincere faith, a faith that dwelt first in your grandmother Lois and [m]your mother Eunice and now, I am sure, dwells in you as well. **6**[†]For this reason I remind you [n]to fan into flame the gift of God, which is in you through the laying on of my hands, **7**[†]for God gave us [o]a spirit not of fear but [p]of power and love and self-control.

8[†]Therefore [q]do not be ashamed of [r]the testimony about our Lord, nor of [s]me his prisoner, but [t]share in suffering for the gospel by the power of God, **9**[u]who saved us and [v]called us to [1] a holy calling, [w]not because of our works but because of [v]his own purpose and grace, which he gave us in Christ Jesus [x]before the ages began, [2] **10**and which now has [y]been manifested through [z]the appearing of our Savior Christ Jesus, [a]who abolished death and [b]brought life and [c]immortality to light through the gospel, **11**[d]for which I was appointed a preacher and apostle and teacher, **12**[†][e]which is why I suffer as I do. But [f]I am not ashamed, for [g]I know whom I have believed, and I am convinced that he is able to guard until [h]that Day [i]what has been entrusted to me. [3] **13**[†][j]Follow [k]the pattern of [l]the sound [4] words [m]that you have heard from me, in [n]the faith and love that are in Christ Jesus. **14**[†]By the Holy Spirit [o]who dwells within us, guard [i]the good deposit entrusted to you.

15[†]You are aware that [p]all who are in Asia turned away from me, among whom are Phygelus and Hermogenes. **16**May the Lord grant mercy to [q] the household of Onesiphorus, for he often [r] refreshed me and was not ashamed of [s] my chains, [17]but when he arrived in Rome [t] he searched for me earnestly and found me— [18][†]may the Lord grant him to find mercy from the Lord on [u] that Day!—and you well know all the service he [v] rendered at Ephesus.

A Good Soldier of Christ Jesus

2 TIMOTHY **2** You then, [w] my child, [x] be strengthened by the grace that is in Christ Jesus, [2][†]and [y] what you have heard from me in the presence of many witnesses [z] entrust to faithful men [1] [a] who will be able to teach others also. [3] [b] Share in suffering as [c] a good soldier of Christ Jesus. [4][†]No soldier [d] gets entangled in civilian pursuits, since his aim is to please the one who enlisted him. [5] [e] An athlete is not [f] crowned unless he competes according to the rules. [6]It is [g] the hard-working farmer who ought to have the first share of the crops. [7][†]Think over what I say, for the Lord will give you understanding in everything.

[8][†]Remember Jesus Christ, [h] risen from the dead, the [i] offspring of David, [j] as preached in my gospel, [9] [k] for which I am suffering, [l] bound with chains as a criminal. But [m] the word of God is not bound! [10][†]Therefore [n] I endure everything for the sake of the elect, that they also may obtain [o] the salvation that is in Christ Jesus with [p] eternal glory. [11][†]The saying is [q] trustworthy, for:

[r] If we have died with him, we will also [s] live with him;
12 [t] if we endure, we will also reign with him;
[u] if we deny him, he also will deny us;
13 [v] if we are faithless, [w] he remains faithful—

for [x] he cannot deny himself.

A Worker Approved by God

[14][†]Remind them of these things, and [y] charge them before God [2] [z] not to quarrel about words, [a] which does no good, but only ruins the hearers.

15[†]Do your best to present yourself to God as one approved, [3] a worker [b] who has no need to be ashamed, rightly handling the word of truth. 16But [c] avoid [d] irreverent babble, for it will lead people into more and more ungodliness, 17[†]and their talk will spread like gangrene. Among them are [e] Hymenaeus and Philetus, 18[†]who have swerved from the truth, [f] saying that the resurrection has already happened. They are upsetting the faith of some. 19[†]But God's firm foundation stands, bearing this seal: [g] "The Lord knows those who are his," and, "Let everyone [h] who names the name of the Lord depart from iniquity."

20[†]Now in [i] a great house there are not only vessels of gold and silver but also of wood and clay, [j] some for honorable use, some for dishonorable. 21Therefore, [k] if anyone cleanses himself from what is dishonorable, [4] he will be a vessel for honorable use, set apart as holy, useful to the master of the house, [l] ready for every good work.

22[†]So [m] flee [n] youthful passions and pursue righteousness, faith, love, and peace, along with [o] those who call on the Lord [p] from a pure heart. 23Have nothing to do with foolish, ignorant [q] controversies; you know that they breed quarrels. 24[†]And [r] the Lord's servant [5] must not be quarrelsome but [s] kind to everyone, [t] able to teach, patiently enduring evil, 25[†]correcting his opponents [u] with gentleness. God [v] may perhaps grant them repentance [w] leading to a knowledge of the truth, 26[†]and they may come to their senses and escape from [x] the snare of the devil, after being captured by him to do his will.

Godlessness in the Last Days

2 TIMOTHY 3 [†]But understand this, that [y] in the last days there will come times of difficulty. 2[†]For people will be [z] lovers of self, [a] lovers of money, [b] proud, [b] arrogant, abusive, [b] disobedient to their parents, ungrateful, unholy, 3 [c] heartless, unappeasable, slanderous, without self-control, brutal, [d] not loving good, 4treacherous, reckless, [e] swollen with conceit, [f] lovers of pleasure rather than lovers of God, 5[†]having the appearance of godliness, but [g] denying its power. [h] Avoid such people. 6[†]For among them are [i] those who creep into households and capture weak women, burdened with sins and led astray by various passions, [7]always learning and never able to [j]arrive at a knowledge of the truth. [8][†]Just as [k]Jannes and Jambres [l]opposed Moses, so these men also oppose the truth, [m]men corrupted in mind and [n]disqualified regarding the faith. [9]But they will not get very far, for their folly will be plain to all, [o]as was that of those two men.

All Scripture Is Breathed Out by God

[10][†][p]You, however, have followed my teaching, my conduct, my aim in life, my faith, my patience, my love, my steadfastness, [11][†]my persecutions and sufferings that happened to me [q]at Antioch, [r]at Iconium, and [s]at Lystra—which persecutions I endured; yet [t]from them all [u]the Lord rescued me. [12]Indeed, all who desire to [v]live a godly life in Christ Jesus [w]will be persecuted, [13]while [x]evil people and impostors will go on from bad to worse, deceiving and [y]being deceived. [14][†]But as for you, [z]continue in what you have learned and have firmly believed, knowing from whom [1] you learned it [15][†]and how [a]from childhood you have been acquainted with [b]the sacred writings, [c]which are able to make you wise for salvation through faith in Christ Jesus. [16][†][d]All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, [17]that [e]the man of God [2] may be complete, [f]equipped [g]for every good work.

Preach the Word

2 TIMOTHY **4** [†][h]I charge you in the presence of God and of Christ Jesus, [i]who is to judge the living and the dead, and by [j]his appearing and his kingdom: [2][†]preach the word; be ready in season and out of season; [k]reprove, rebuke, and [l]exhort, with complete patience and teaching. [3][†][m]For the time is coming when people will not endure [n]sound [1] teaching, but having itching ears they will accumulate for themselves teachers to suit their own passions, [4][†]and [o]will turn away from listening to the truth and [p]wander off into myths. [5][†]As for you, [q]always be sober-minded, [r]endure suffering, do the work of [s]an evangelist, [t]fulfill your ministry.

[6][†]For [u]I am already being poured out as a drink offering, and the time of my [v]departure has come. [7][†] [w]I have fought the good fight, [x]I have finished the race, I have kept the faith. [8][†]Henceforth there is [y]laid up for me [z]the crown of righteousness, which the Lord, [a]the righteous judge, will award to me on [b]that Day, and not only to me but also to all [c]who have loved his appearing.

Personal Instructions

[9][†] [d]Do your best to come to me soon. [10][†]For [e]Demas, [f]in love with [g]this present world, [h]has deserted me and gone to Thessalonica. Crescens has gone to Galatia, [2] [i]Titus to Dalmatia. [11][†] [h]Luke alone is with me. Get [j]Mark and bring him with you, for he is very useful to me for ministry. [12] [k]Tychicus I have sent to Ephesus. [13][†]When you come, bring the cloak that I left with Carpus at Troas, also the books, and above all the parchments. [14][†] [l]Alexander the coppersmith did me great harm; [m]the Lord will repay him according to his deeds. [15]Beware of him yourself, for he strongly opposed our message. [16][†]At my first defense no one came to stand by me, but all deserted me. [n]May it not be charged against them! [17][†]But [o]the Lord stood by me and [p]strengthened me, so that through me the message might be fully proclaimed and [q]all the Gentiles might hear it. So [r]I was rescued [s]from the lion's mouth. [18][†]The Lord will rescue me from every evil deed and bring me safely into his heavenly kingdom. [t]To him be the glory forever and ever. Amen.

Final Greetings

[19][†]Greet [u]Prisca and Aquila, and [v]the household of Onesiphorus. [20]Erastus remained at Corinth, and I left [w]Trophimus, who was ill, at Miletus. [21][†] [x]Do your best to come before winter. Eubulus sends greetings to you, as do Pudens and Linus and Claudia and all the brothers. [3]

[22][†]The Lord be [y]with your spirit. [z]Grace be with you. [4]

Study Notes for 2 Timothy

2 TIMOTHY—NOTE ON 1:1–2 *Opening.* Paul begins this letter in his standard way. As he awaits death, he reminds Timothy that the purpose of his work as an apostle has been to proclaim the gospel, **the promise of the life that is in Christ Jesus**.

2 TIMOTHY—NOTE ON 1:3–2:13 *Enduring for the Gospel.* Paul's thanksgiving (1:3–5) leads to encouraging Timothy (1:6–14; 2:1–13). In between, he provides positive and negative examples of faithfulness in gospel service (1:15–18). Facing his own death, Paul urges Timothy to continue in faithfulness in spite of hardship.

2 TIMOTHY—NOTE ON 1:3–5 Paul thanks God for Timothy. Paul notes that both he (**my ancestors**) and Timothy (**your grandmother . . . your mother**) have a heritage of faith.

2 TIMOTHY—NOTE ON 1:6–14 Paul challenges Timothy to continue following in his footsteps (compare 3:10–11).

2 TIMOTHY—NOTE ON 1:6 **fan into flame the gift of God**. Paul does not explain what this gift is (see note on 1 Tim. 4:14), but Timothy is to grow and strengthen it. The **laying on of my hands** may refer to Timothy's ordination. Paul was probably part of "the council of elders" mentioned in 1 Tim. 4:14.

2 TIMOTHY—NOTE ON 1:7 **spirit**. Probably the Holy Spirit.

2 TIMOTHY—NOTE ON 1:8–10 These verses summarize the **gospel** for which God's servants suffer. Paul clearly believes that such a glorious message is worthy of their suffering. **God, who saved us . . . our Savior Christ Jesus**. Paul often describes both God the Father and God the Son as Saviors of their people (compare 1 Tim. 1:1; Titus 1:3–4; 2:13 [and note]).

2 TIMOTHY—NOTE ON 1:12 Paul suffers because of his current imprisonment and approaching death. **what has been entrusted to me**. Either the gospel, which God entrusted to Paul, or Paul's life ("what I have entrusted to him," see ESV footnote). Either way, this confidence in God prevents Paul from being **ashamed**. See note on v. 14. **until that Day**. See v. 18; 4:8; Heb. 10:25; and notes on Amos 5:18–20; 1 Thess. 5:2–3.

2 TIMOTHY—NOTE ON 1:13 **sound words**. Jesus' teaching and work direct Paul's understanding and application of the gospel.

2 TIMOTHY—NOTE ON 1:14 **the good deposit entrusted to you**. The gospel in the fullest sense, that is, the entire content of the Christian faith.

2 TIMOTHY—NOTE ON 1:15 **Asia** was the Roman province in which Ephesus, Timothy's current place of service, was located. **all . . . turned away from me**. Key people who could have supported Paul failed to do so. It seemed as if "all" had deserted him (compare 4:16). There is no further information about **Phygelus and Hermogenes**. These details of Paul's situation help explain why Timothy, the faithful one, was such a source of joy for Paul (see 1:3–5).

2 TIMOTHY—NOTE ON 1:18 **that Day**. See note on v. 12.

2 TIMOTHY—NOTE ON 2:2 **what you have heard from me**. Throughout this letter, Paul emphasizes the message Timothy received from him (see 1:13; 2:8).

2 TIMOTHY—NOTE ON 2:4 This verse has at times been misinterpreted as a call away from "secular," **civilian pursuits**. The Bible, however, does not separate life into "spiritual" and "secular" areas. All of life is to be lived in obedience to the Spirit according to the Word of God. Paul is warning Timothy not to allow anything to distract him from his task.

2 TIMOTHY—NOTE ON 2:7 **Think . . . for the Lord will give you understanding**. The believer's efforts and God's empowering work together.

2 TIMOTHY—NOTE ON 2:8 **Remember Jesus Christ**. Paul certainly doesn't think that Timothy is in danger of forgetting Jesus! Rather, this is a call to remain mindful of the **gospel** message.

2 TIMOTHY—NOTE ON 2:10 **endure everything**. Paul suffered persecution, hunger, and prison to preach the gospel. **for the sake of the elect**. For those God saves. See notes on Rom. 8:29; 8:30; Eph. 1:11.

2 TIMOTHY—NOTE ON 2:11–13 In this context, to **deny** Christ means a final rejection of him. This is not merely a temporary lapse in one's faith (**if we are faithless**).

2 TIMOTHY—NOTE ON 2:14–3:9 *Dealing with False Teachers.* These verses divide into two sections. In 2:14–26 Paul introduces the false *teaching* (2:16) and explains how Timothy should respond to it. In 3:1–9 he describes the false *teachers* in more detail. Having called Timothy to continued endurance (1:3–2:13), Paul addresses the problem of false teaching directly.

2 TIMOTHY—NOTE ON 2:14 **Remind them**. To this point Timothy has been the one who must "remember" (v. 8). Now Paul shifts to Timothy's role in reminding the people under his care. **not to quarrel about words**. Paul is clearly willing to argue when the gospel is at stake (e.g., Gal. 2:11). What he prohibits here is pointless argument that has no positive, practical impact on people (see 2 Tim. 2:16–17).

2 TIMOTHY—NOTE ON 2:15 **Do your best**. Timothy must consistently and happily carry out the work God has given him to do. One way to do this is to make sure he is **rightly handling** Scripture. This contrasts with the meaningless disputes the false teachers engage in.

2 TIMOTHY—NOTE ON 2:17 **spread like gangrene**. This phrase pictures the false teaching killing as it spreads. This is in contrast to the "healthy" or "sound" teaching of Paul (see note on 1 Tim. 1:10; also 2 Tim. 4:3; Titus 1:9). **Hymenaeus** was mentioned as a false teacher in 1 Tim. 1:20. **Philetus** is not mentioned elsewhere.

2 TIMOTHY—NOTE ON 2:18 The idea that the **resurrection has already happened** seems similar to some errors Paul addresses in 1 Corinthians 15 (see especially 1 Cor. 15:12–20). Apparently some were teaching that believers had already entered the glorified post-resurrection state.

2 TIMOTHY—NOTE ON [2:19](#) **God's firm foundation**. Probably the elect members of the church; see v. [10](#). **bearing this seal**. See note on [John 6:27](#). The twofold inscription that follows emphasizes (1) divine sovereignty (preserving) and (2) human responsibility (persevering).

2 TIMOTHY—NOTE ON [2:20–21](#) Paul illustrates his call to "depart from iniquity" (v. [19](#)). **What is dishonorable** includes both doctrinal and moral error, since Paul discusses both in this letter.

2 TIMOTHY—NOTE ON [2:22](#) **youthful passions**. Not only sinful sexual desire but sinful desires in general, especially those characteristic of youth. One of these might be the tendency to quarrel or be hotheaded (vv. [23–25](#)). Christians need not fight such battles alone, but **along with** other believers.

2 TIMOTHY—NOTE ON [2:24–26](#) This is a key passage on how pastors should handle people who make trouble in the church.

2 TIMOTHY—NOTE ON [2:24](#) **Servant** is the common word for "slave" or "bondservant." Paul also uses it to refer to those who, like himself, preach the gospel ([Rom. 1:1](#)).

2 TIMOTHY—NOTE ON [2:25](#) Most interpreters see these **opponents** as unbelievers who do not have a **knowledge of the truth** (that is, salvation; see note on [1 Tim. 2:4](#)). Paul advises **correcting** the opponents in a spirit of **gentleness** ([Gal. 6:1](#); [Eph. 4:2](#); [1 Pet. 3:15](#)). This verse further emphasizes the sovereignty of God in granting **repentance**.

2 TIMOTHY—NOTE ON [2:26](#) **come to their senses**. Sin has a destructive effect on human reason. Salvation restores the ability to see reality. **the snare of the devil**. Paul often describes humanity as enslaved by the devil and in need of rescue (see [2 Cor. 4:4](#)).

2 TIMOTHY—NOTE ON [3:1](#) **last days**. As [Acts 2:17](#) indicates, "the last days" began with the coming of the Spirit at Pentecost (see note on [1 Tim. 4:1](#)). Thus Paul's prediction of **times of difficulty** that will occur in "the last days" is already beginning to be fulfilled.

2 TIMOTHY—NOTE ON 3:2–5 This list of vices vividly describes the negative impact of those who were opposing Paul and Timothy. The list begins and ends with references to misplaced love.

2 TIMOTHY—NOTE ON 3:5 **Avoid such people**. Do not allow them to be part of the church or support their ministries. Unlike those discussed in 2:25–26, the people described here (3:2–5) remain stubborn in their sin.

2 TIMOTHY—NOTE ON 3:6 **women, burdened with sins**. These women carry guilt from their past. Some seek self-cleansing. They are vulnerable to false teaching about self-denial (see 1 Tim. 4:3). Others seek to justify their behavior. They are vulnerable to false teaching that says that sin is acceptable (see 2 Tim. 3:2–4).

2 TIMOTHY—NOTE ON 3:8 **Jannes and Jambres** are the names given in early extrabiblical Jewish writings to the Egyptian magicians who **opposed Moses** in Ex. 7:8–13. In these writings, these men symbolize opposition to God's truth. **corrupted in mind**. Again false teaching is considered bad thinking (see note on 2 Tim. 2:26). **disqualified regarding the faith**. In spite of their claims, these people do not have saving faith. They oppose the gospel in their teaching and in their living (see Titus 1:16).

2 TIMOTHY—NOTE ON 3:10–4:8 *Contrasting Timothy with False Teachers.* Paul tells Timothy how to resist the false teachers and remain faithful to the gospel.

2 TIMOTHY—NOTE ON 3:10–17 This paragraph opens with a clear, strong contrast: "You, however." The false teachers live and teach one way (vv. 1–9). Paul gives Timothy a totally different pattern to follow. See note on Phil. 3:17.

2 TIMOTHY—NOTE ON 3:11 **Antioch**, **Iconium**, and **Lystra** are cities Paul visited on his first missionary journey (Acts 13–14). Timothy joined him during his second journey (Acts 16:1). Lystra was Timothy's hometown (Acts 16:1–2), so he probably knew of the sufferings that Paul had experienced there on this first journey. **From them all the Lord rescued me** does not mean that God kept Paul from experiencing any harm. In Lystra he was stoned and left for dead (Acts 14:19–20). Paul probably means that the Lord preserved him from death and kept him faithful even in suffering. See 2 Tim. 4:18.

2 TIMOTHY—NOTE ON 3:14 from whom you learned. This could refer to Paul. It may also refer back to Timothy's mother and grandmother (1:5; see ESV footnote on 3:14).

2 TIMOTHY—NOTE ON 3:15 to make you wise for salvation. Scripture can lead to the "knowledge of the truth" (2:25; 1 Tim. 2:4). It has the power to bring its readers to faith (see James 1:18; 1 Pet. 1:23). False teaching leads only to useless arguments and ungodliness.

2 TIMOTHY—NOTE ON 3:16 All Scripture, as Paul uses the term here, would include all of the OT and at least some NT writings, which by this time were already considered Scripture (see 1 Tim. 5:18 and note; 2 Pet. 3:15–16 and note). **Breathed out by God** translates a Greek word that does not occur in any known Greek text (biblical or otherwise) prior to this letter. Some suggest that Paul invented this term from words meaning "God" and "breathed." This is certainly possible. The term stresses the divine origin and thus the authority of Scripture. Paul says that the writings themselves are the words spoken ("breathed out") by God. The opponents of Paul and Timothy stressed certain aspects or portions of Scripture (such as genealogies, 1 Tim. 1:4; see Titus 3:9). Paul stresses the authority of all Scripture. The divine origin of Scripture is the reason for its power to convert (2 Tim. 3:15) and its usefulness in training (v. 17).

2 TIMOTHY—NOTE ON 4:1 Paul reminds Timothy that Christ is the one who will **judge** him, and that Christ will certainly return (**his appearing**). Christ's **kingdom** is the ultimate reality with which Timothy should be concerned.

2 TIMOTHY—NOTE ON 4:2 Preach the word refers back to "Scripture" (3:16). The gospel is proclaimed by explaining the Scriptures. **in season and out of season**. When it is convenient and when it is inconvenient. **Reprove, rebuke, and exhort** means communicating all that Scripture includes—doctrine, instruction, correction, and encouragement.

2 TIMOTHY—NOTE ON 4:3 **the time is coming**. Paul is not referring to some time in the distant future. He means a situation he expects Timothy to face or to be already facing (see 3:1; 1 Tim. 4:1–3). **Itching ears** indicates a desire for unusual teaching. People with "itching ears" seek teachers who will tell them what they want to hear (**to suit their own passions**).

2 TIMOTHY—NOTE ON 4:4 **myths**. See note on 1 Tim. 1:4.

2 TIMOTHY—NOTE ON 4:5 The role of **evangelist** is not clearly explained in Scripture. Paul instructs Timothy in terms of the "gospel" (see 1:8, 10; 2:8). This certainly includes preaching to the unconverted. However, Paul does not typically distinguish between evangelism and discipling.

2 TIMOTHY—NOTE ON 4:6 **a drink offering**. Paul describes his death in OT sacrificial language (compare Gen. 35:14; Ex. 29:40–41). This suggests he sees himself as laying down his life for the sake of the gospel. However, the use of the passive voice (**I am . . . being poured out**) stresses that it is God who is acting here.

2 TIMOTHY—NOTE ON 4:7 **I have fought the good fight**. Using athletic imagery (as is typical of Paul; see 1 Cor. 9:24–27; Phil. 3:14), he states that he has dedicated himself to the one thing worth dying for, the gospel mission. There is no claim of personal glory here. Paul is grateful that he has finally completed the course God set for him (see Acts 20:24). By God's grace, he has done what he encourages Timothy to do (2 Tim. 4:5).

2 TIMOTHY—NOTE ON 4:8 **crown of righteousness**. One interpretation is that this means "the crown that consists of righteousness," referring to the final righteous state of believers. Another interpretation is "the crown that is the reward for righteousness," that is, a victory crown. This agrees with Matt. 5:12; 10:41–42; 1 Cor. 3:14; Heb. 11:26; 2 John 8. **all who have loved his appearing**. All true believers, who eagerly await Christ's return (see Titus 2:13; contrast Demas, 2 Tim. 4:10).

2 TIMOTHY—NOTE ON 4:9–22 *Conclusion.* Paul closes with some final comments concerning travel, and greetings. The key themes of the letter continue even here.

2 TIMOTHY—NOTE ON 4:10 Paul is persevering despite suffering (1:11–12; 2:8–13) because he has an eternal perspective (4:6–8). **Demas** (see Col. 4:14; Philem. 24) abandoned Paul because he loved **this present world**.

2 TIMOTHY—NOTE ON 4:11 Despite his earlier problem with Mark (Acts 15:36–40), Paul now desires Mark's presence and considers him **useful . . . for ministry**. Clearly, Mark has become a faithful and effective pioneer missionary.

JOHN MARK

John Mark was probably Barnabas's cousin (Col. 4:10). The early church at Jerusalem met at the home of his mother, Mary (Acts 12:12). He accompanied Paul and Barnabas on their first missionary journey, but then chose to leave them. As a result, Paul refused to take him along on his second expedition. However, it seems that Mark eventually regained Paul's favor (2 Tim. 4:11). He ultimately demonstrated his effectiveness and commitment as a missionary pioneer and as the author of the Gospel of Mark. He was closely associated with the apostle Peter, who refers to Mark as his "son" (1 Pet. 5:13). **(2 Timothy 4:11)**

---

2 TIMOTHY—NOTE ON 4:13 **cloak**. A heavy coat that would be especially important in the winter (see v. 21). **books**. Scrolls made of papyrus. The papyrus scrolls may have included writing materials, official documents, or Paul's personal correspondence. **parchments**. Vellum sheets made of animal skins. The parchments probably would have been books of some kind.

2 TIMOTHY—NOTE ON 4:14 **Alexander**. It is unclear whether this is the same Alexander mentioned in 1 Tim. 1:20. If he is the same person, he may still have been in Ephesus causing trouble. However, Alexander is identified as a **coppersmith**. There is evidence of coppersmiths in Troas, so this may be a different man living in Troas. This would explain his mention here after Paul has asked Timothy to collect his cloak in Troas (2 Tim. 4:13).

2 TIMOTHY—NOTE ON 4:16 **first defense**. Paul's preliminary hearing before Caesar during his second imprisonment. **May it not be charged against them!** Paul forgives those who abandoned him.

2 TIMOTHY—NOTE ON 4:17 Deliverance from the **lion's mouth** was a common biblical metaphor for rescue from great danger (see Ps. 22:21; Dan. 6:22; Heb. 11:33). For Paul it means that he was not put to death at that time (2 Tim. 4:16).

2 TIMOTHY—NOTE ON 4:18 **will rescue me**. An assurance of ultimate well-being, not an assurance of release from his present danger (compare Luke 21:16–19). Paul expects execution, but even through death God will bring him **safely into his heavenly kingdom**.

2 TIMOTHY—NOTE ON 4:19 **Prisca** (a variant of Priscilla) and **Aquila** are often mentioned in connection with Paul (Acts 18:2, 18, 26).

2 TIMOTHY—NOTE ON 4:21 Travel in the Mediterranean basically stopped during **winter** due to dangerous conditions by land and sea. If his trip to Rome was not completed **before** then, Timothy would not be able to come "soon" (v. 9).

2 TIMOTHY—NOTE ON 4:22 **be with your spirit**. Paul uses this language also in Gal. 6:18; Phil. 4:23; and Philem. 25. He uses "be with you" in Rom. 16:20; 1 Cor. 16:23; 2 Cor. 13:14; 1 Thess. 5:28. The meaning is the same.

Titus

(return to table of contents)

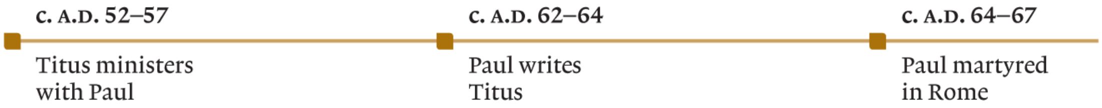
Titus 1 • Titus 2 • Titus 3

- Introduction to Titus
    - Timeline
    - Author, Date, and Recipient
    - Theme
    - Purpose
    - Key Themes
    - Outline
    - The Setting of Titus
- Global Message of Titus
    - Titus and Redemptive History
    - Universal Themes in Titus
    - The Global Message of Titus for Today
- Study Notes

Introduction to Titus

Introduction to Titus

Timeline



Author, Date, and Recipient

The apostle Paul wrote this letter to his coworker Titus. The letter was probably written in the mid-60s A.D. between Paul's first imprisonment (Acts 28) and his second imprisonment, which is not mentioned in Acts.

Theme

The letter's theme is the unbreakable link between faith and practice, belief and behavior. This truth is the basis for Paul's criticism of false teaching, his instruction in Christian living, and standards he sets for church leaders.

Purpose

Paul had recently completed a journey to Crete. He had left Titus there to teach the new church (see Acts 14:21–23).

False teachers were already a problem in the church (Titus 1:10–16), and the letter focuses primarily on that issue. The description of elders (1:5–9) and of proper Christian living (2:1–10; 3:1–3) appear to be worded for intentional contrast with these false teachers. The content of the false teaching is not fully explained (as in 1 Timothy). There appears to be a significant Jewish element to the teaching. The opponents come from "the circumcision party" (Titus 1:10). They are interested in "Jewish myths" (1:14) and perhaps ritual purity (1:15). Paul's primary concern, however, is with the practical effect of the false teaching. They taught ritual purity, but they lived in a way that proved they did not know God (1:16).

This false teaching would have been welcome in Crete, which was known in the ancient world for immorality. But Paul expected the gospel to produce real godliness in everyday life, even in Crete.

In dealing with the false teaching, Paul also provides Titus with a portrait of a healthy church. He describes proper leadership (1:5–9), proper handling of error (1:10–16; 3:9–11), proper Christian living (especially important for new believers in an immoral setting; 2:1–10; 3:1–2), and the gospel as the source of godliness (2:11–14; 3:3–7).

Key Themes

1. The gospel produces godliness in the lives of believers. There is no legitimate separation between belief and behavior (1:1; 2:1, 11–14; 3:4–7).
2. One’s deeds will either prove or disprove one’s claim to know God (1:16).
3. It is vitally important to have godly men serving as elders/pastors (1:5–9).
4. True Christian living will draw others to the gospel (2:5, 8, 10).
5. Good works have an important place in the lives of believers (2:1–10, 14; 3:1–2, 8, 14).
6. It is important to deal clearly and firmly with doctrinal and moral error in the church (1:10–16; 3:9–11).
7. The gospel is the basis for Christian ethics (2:11–14; 3:3–7).

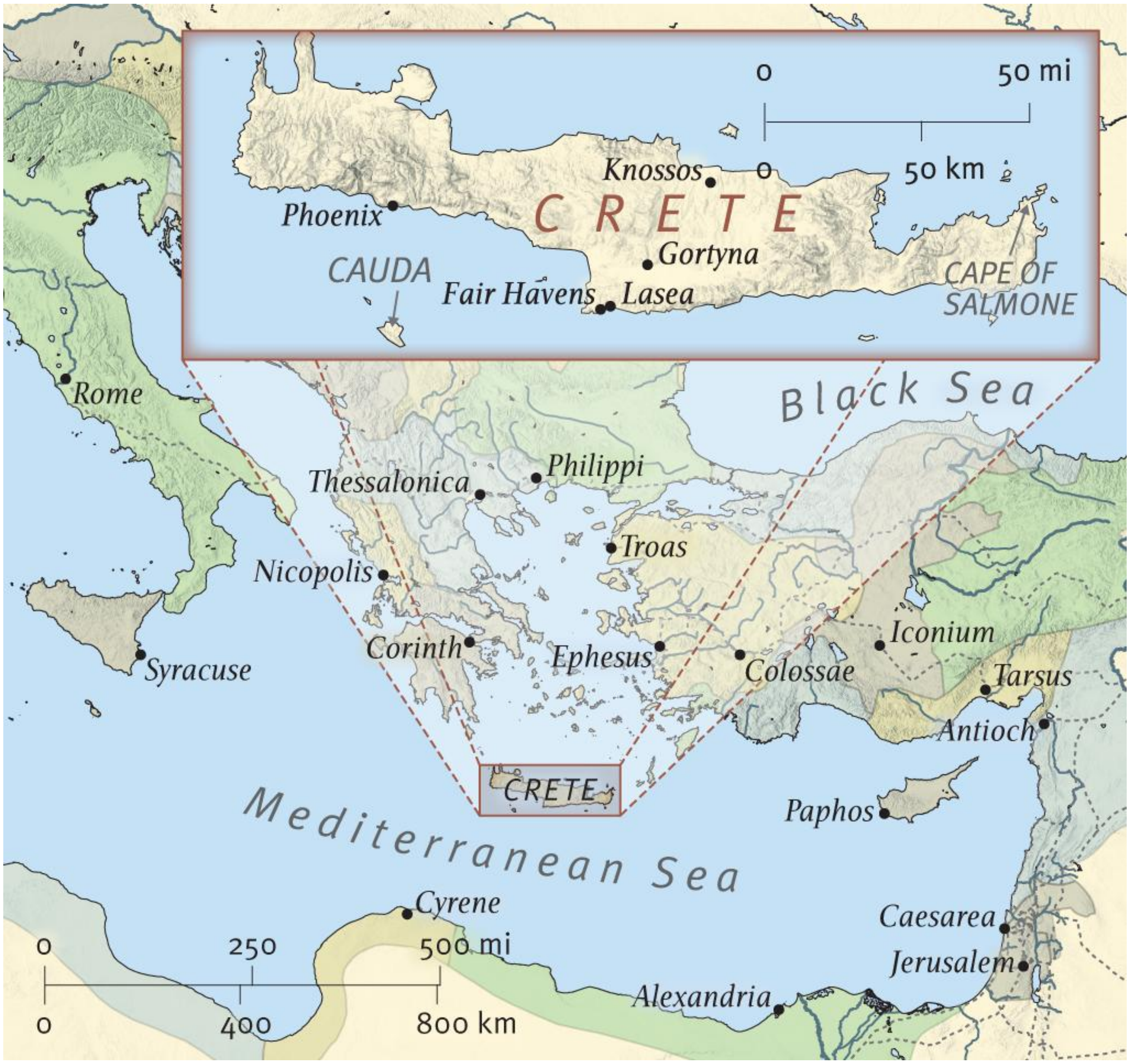
Outline

I. Opening (1:1–4)
II. The Occasion: The Need for Proper Leadership (1:5–9)
III. The Problem: False Teachers (1:10–16)
IV. Christian Living in Contrast to the False Teachers (2:1–3:8)
V. The Problem Restated: False Teachers (3:9–11)
VI. Closing Encouragement (3:12–15)

The Setting of Titus

c. A.D. 62–64

Paul likely wrote Titus during a fourth missionary journey not recorded in the book of Acts. Writing from an unknown location, he instructed Titus in how to lead the churches on the island of Crete. The churches there had apparently been founded by Paul.


0
50 mi
0
50 km
Knossos
Phoenix
CRETE
Gortyna
CAUDA
Fair Havens
Lasea
CAPE OF SALMONE
Black Sea
Rome
Philippi
Thessalonica
Troas
Nicopolis
Iconium
Corinth
Ephesus
Colossae
Tarsus
Syracuse
Antioch
CRETE
Paphos
Mediterranean Sea
Cyrene
Caesarea
0
250
500 mi
Jerusalem
Alexandria
0
400
800 km

The Global Message of Titus

The message of Titus is that sound teaching leads to godliness. As authentic apostolic doctrine is received and loved, all kinds of people will learn to live in ways that are pleasing to God—from those currently enmeshed in false teaching to those who are elders and overseers of the church.

Titus and Redemptive History

In Titus as in 1 and 2 Timothy, Paul speaks of Christian salvation as "appearing" (Titus 2:11, 13; 3:4; 1 Tim. 6:14; 2 Tim. 1:10; 4:1, 8). This is one way Paul speaks of the coming of Jesus into this world as the Savior of God's people.

Yet Paul speaks of Christ's coming not as some kind of isolated event but as the climactic moment of all of human history. In the opening verses of Titus, Paul says that God promised eternal life "before the ages began" (Titus 1:2; literally, "before times eternal"). Then he speaks of the grace of God appearing and "bringing salvation for all people" (2:11). Here we see a reference to Christ's first coming. We also see once more that the gospel is a message "for all people."

Paul then goes on to say that, while Christ's first coming trains us to live in godliness in the present, we are "waiting for our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ" (Titus 2:13). Here Paul speaks of Christ's "appearing" as still being in one sense a future event, that is, a second coming.

In Titus, then, Paul addresses a specific historical context against the broad background of a history of redemption that stretches from eternity past all the way forward to Christ's second coming. Of particular importance to the apostle is that the salvation that has appeared in Christ is for all people.

Universal Themes in Titus

Doctrine fuels godliness. Right at the start of his letter, in the greeting, Paul underscores that doctrinal truth leads to godly living. He says he is an apostle for the sake of believers' "knowledge of the truth, which accords with godliness" (Titus 1:1). Throughout the letter Paul comes back to this theme. It is especially striking when Paul exhorts Titus to “teach what accords with sound doctrine” (2:1), for Paul does not then launch into a series of teachings about theology; rather, he speaks of godly behavior: “Older men are to be sober-minded, dignified, self-controlled, sound in faith, in love . . .” (2:2). The church today is reminded that orthodox doctrine is crucial, yet orthodoxy is not an end in itself but is for the sake of making us more godly.

Qualifications for church leadership. In the first chapter of his letter to Titus, Paul carefully lays out the qualifications for church leadership. He lists the virtues that must be present in those who are elders (or overseers) of the church. As Christians from all around the world hear these instructions today, we should note that none of the virtues Paul lists are culturally conditioned and none relate only to specific ethnic groups: these character traits are marks of godliness to be cultivated in the lives of all God’s people. And, says Paul, they should be most clearly on display among church leaders.

Grace and obedience. The letter to Titus contains two of the Bible’s most magnificent statements concerning the salvation God has accomplished through Jesus Christ (Titus 2:11–14; 3:4–7). Indeed, Titus 3:4–7 may be the most effective summary of salvation in the entire New Testament. At the same time, while affirming that believers are saved “not because of works done by us” (3:5), few New Testament letters contain such frequent exhortations to good works (2:7, 14; 3:8, 14; see also 1:16). The fact that we have been saved by grace alone through faith alone does not cancel out the need to work hard at showing God’s love in our lives. Rather, it is the grace of the gospel that makes possible, and motivates, such lives of sincere love.

The Global Message of Titus for Today

The letter to Titus gives the church a rich theology of the gospel of grace for all people, connecting this gospel with the good works that must shine forth in the lives of Christians.

While it is utterly apart from moral goodness that we are saved—we are sinful, and Jesus Christ alone has fully redeemed us from the curse of sin and death—this salvation is not meant to be a blessing that terminates with us. Salvation is meant to result in beautiful, sacrificial living. Paul closes his letter by remarking, “And let our people learn to devote themselves to good works, so as to help cases of urgent need” (Titus 3:14).

As the church seeks to be true disciples of Christ in the various corners of the world in which God has placed us, we will find many opportunities to help those in “urgent need.” The unborn and others not able to defend themselves must be defended by Christians, who understand that all humans are made in God’s image and that human life therefore has intrinsic worth and dignity. The scarcity in some parts of the world of such basic needs as clean water prompts those who have been saved by God’s matchless compassion to extend compassion to others, by laboring to supply these needs. As Christians come into contact with others who are mired in sin, our response cannot be one of judgment and condemnation, for we too are sinners who have been saved by grace rather than being judged and condemned.

In these ways and a thousand more, we are freed to serve those around us with the mercy we ourselves have been shown. Paul’s letter to Titus summons us to a life of self-giving love as we walk with Jesus, “who gave himself for us to redeem us from all lawlessness and to purify for himself a people for his own possession who are zealous for good works” (Titus 2:14).

Greeting

TITUS 1 [†]Paul, a servant [1] of God and [a]an apostle of Jesus Christ, for the sake of the faith of God’s elect and [b]their knowledge of the truth, [c]which accords with godliness, [2][†] [d]in hope of eternal life, which God, [e]who never lies, [f]promised [g]before the ages began [2] [3]and [h]at the proper time manifested in his word [i]through the preaching [j]with which I have been entrusted [k]by the command of God our Savior;

[4]To Titus, [l]my true child in [m]a common faith:

[n]Grace and peace from God the Father and Christ Jesus our Savior.

Qualifications for Elders

[5][†] [o]This is why I left you in Crete, so that you might put what remained into order, and [p]appoint elders in every town as I directed you— [6][†] [q]if anyone is above reproach, the husband of one wife, [3] and his children are believers [4] and not open to the charge of [r]debauchery or insubordination. [7]For an overseer, [5] [s]as God’s steward, must be above reproach. He must not [t]be arrogant or quick-tempered or a drunkard or violent [u]or greedy for gain, [8]but hospitable, a lover of good, self-controlled, upright, holy, [v]and disciplined. [9][†]He must [w]hold firm to the trustworthy word as taught, so that he may be able to give instruction in [x]sound [6] doctrine and also to rebuke those who contradict it.

[10][†]For there are many who are insubordinate, [y]empty talkers and deceivers, especially those of [z]the circumcision party. [7] [11][†]They must be silenced, since [a]they are upsetting whole families by teaching [b]for shameful gain what they ought not to teach. [12][†] [c]One of the Cretans, [8] a prophet of their own, said, “Cretans are always liars, evil beasts, lazy gluttons.” [9] [13]This testimony is true. Therefore [d]rebuke them [e]sharply, that they [f]may be sound in the faith, [14][†] [g]not devoting themselves to Jewish myths and [h]the commands of people [i]who turn away from the truth. [15][†] [j]To the pure, all things are pure, but to the defiled and [k]unbelieving, nothing is pure; but both [l]their minds and their consciences

are defiled. [16] [m]They profess to know God, but they [n]deny him by their works. They are detestable, disobedient, [o]unfit for any good work.

Teach Sound Doctrine

TITUS **2** [†]But as for you, teach what accords with [p]sound [1] doctrine. [2]Older men are to be sober-minded, dignified, self-controlled, [p]sound in faith, in love, and in steadfastness. [3][†] [q]Older women likewise are to be reverent in behavior, [r]not slanderers [s]or slaves to much wine. They are to teach what is good, [4]and so train the young women to love their husbands and children, [5][†]to be self-controlled, [t]pure, [u]working at home, kind, and [v]submissive to their own husbands, [w]that the word of God may not be reviled. [6]Likewise, urge [x]the younger men to be self-controlled. [7]Show yourself in all respects to be [y]a model of good works, and in your teaching [z]show integrity, [a]dignity, [8]and [b]sound speech that cannot be condemned, [c]so that an opponent may be put to shame, having nothing evil to say about us. [9] [d]Bondservants [2] are to be submissive to their own masters [e]in everything; they are to be well-pleasing, not argumentative, [10]not pilfering, [f]but showing all good faith, [g]so that in everything they may adorn the doctrine of God our Savior.

[11][†]For [h]the grace of God [i]has appeared, bringing salvation [j]for all people, [12][†]training us to renounce ungodliness and [k]worldly passions, and [l]to live self-controlled, upright, and godly lives in [m]the present age, [13][†] [n]waiting for our blessed [o]hope, the [p]appearing of the glory of our great [q]God and Savior Jesus Christ, [14][†] [r]who gave himself for us to [s]redeem us from all lawlessness and [t]to purify for himself [t]a people for his own possession who are [u]zealous for good works.

[15][†]Declare these things; exhort and [v]rebuke with all authority. [w]Let no one disregard you.

Be Ready for Every Good Work

TITUS **3** [†]Remind them [x]to be submissive to rulers and authorities, [y]to be obedient, to be ready for every good work, [2][†] [z]to speak evil of no one, [a]to avoid quarreling, to be gentle, and [b]to show perfect courtesy toward all people. [3][†]For [c]we ourselves were once foolish, disobedient, led astray, slaves to various passions and pleasures, passing our days in malice and envy, hated by others and hating one another. [4][†]But when [d]the goodness and loving kindness of God our Savior appeared, [5][†]he saved us, [e]not because of works done by us in righteousness, but [f]according to his own mercy, by [g]the washing of regeneration and [h]renewal of the Holy Spirit, [6]whom he [i]poured out on us richly through Jesus Christ our Savior, [7]so that [j]being justified by his grace we might become [k]heirs [l]according to the hope of eternal life. [8][†]The saying is [m]trustworthy, and I want you to insist on these things, so that those who have believed in God may be careful [n]to devote themselves to good works. These things are excellent and profitable for people. [9][†]But [o]avoid foolish [p]controversies, [q]genealogies, dissensions, and quarrels about the law, for [r]they are unprofitable and worthless. [10][†]As for a person who stirs up division, [s]after warning him once and then twice, [t]have nothing more to do with him, [11]knowing that such a person is warped and sinful; he is self-condemned.

Final Instructions and Greetings

[12][†]When I send Artemas or [u]Tychicus to you, do your best to come to me [v]at Nicopolis, for I have decided to spend the winter there. [13][†]Do your best to speed Zenas the lawyer and [w]Apollos on their way; see that they lack nothing. [14][†]And let our people learn [x]to devote themselves to good works, so as to help cases of urgent need, and not [y]be unfruitful.

[15][†]All who are with me send greetings to you. Greet those who love us in the faith.

[z]Grace be with you all.

Study Notes for Titus

TITUS—NOTE ON 1:1–4 *Opening*. The doctrinal themes in this section occur again in the other doctrinal sections of the letter (2:11–14; 3:3–7).

FACT

Famous liars. Paul quotes a Cretan author who admits that the people of his own nation had a reputation for not telling the truth (1:12). In fact, the Greeks even coined the word "Cretanize," which meant dealing falsely with people.

TITUS—NOTE ON 1:1 servant of God. Paul often uses "servant" (or "slave") to describe himself (Rom. 1:1; Gal. 1:10; Phil. 1:1) and other Christians (Eph. 6:6; Col. 4:12; see also 2 Pet. 1:1). Typically, though, Paul refers to himself as "servant of Christ." This is the only place he uses "servant of God." This wording suggests a direct connection to Moses, David, and OT prophets who were described as servants of God (see 2 Sam. 7:4, 8; Ps. 105:26; Jer. 7:25; Amos 3:7). This places Paul among those who have been God's spokesmen from the beginning. Furthermore, a slave in the first century did not act on his own authority; he acted on his master's authority. This concept of received authority is expanded by the phrase **apostle of Jesus Christ** (see note on Rom. 1:1). **For the sake of** points to the purpose or goal of Paul's apostleship. He labors to see people saved, coming to **faith** and the **knowledge of the truth** (see 1 Tim. 2:4; 2 Tim. 2:25). **accords with godliness**. The true gospel always produces godliness in its followers. This introduces a serious problem with the false teachers: they did not exhibit godly character.

TITUS—NOTE ON 1:2–3 Hope is not wishful thinking. It is confidence that the things God has promised will occur. God **never lies**. It is against God's character and thus impossible for God to lie (see Heb. 6:18). This truth was particularly meaningful in the Cretan context (see Titus 1:12–13 and note). **God our Savior**. On God as "Savior," see note on 2 Tim. 1:8–10. See also Titus 2:13 and note. See also chart.

TITUS—NOTE ON 1:5–9 *The Occasion: The Need for Proper Leadership.* Paul reminds Titus of the directions for ministry he had left with him. A "virtue list" shows the sort of leadership needed for the new churches in Crete.

TITUS—NOTE ON 1:5 The churches in Crete do not yet have **elders**, and there are things that need to be **put . . . into order**. This suggests that these churches are still fairly young. Titus is there as Paul's delegate to get these churches properly established. **in every town**. In all NT churches elders (plural) govern the churches (see notes on Acts 14:23; 20:17). Here "elder" is used interchangeably with "overseer" (Titus 1:7). The rest of the NT shows that these two terms, as well as "pastor" (see Eph. 4:11, ESV footnote), refer to the same office (see note on 1 Tim. 3:1).

TITUS—NOTE ON 1:6 **husband of one wife**. See note on 1 Tim. 3:2–3. **His children are believers** can also be translated "his children are faithful." The primary argument for translating it as "believers" is that, in the letters to Timothy and Titus, this word almost always refers to saving faith. Those who prefer "faithful" argue that no father can guarantee the conversion of his children, but he can ordinarily ensure that they act in a "faithful" way. The word "children" applies only to children living at home and still under their father's authority.

TITUS—NOTE ON 1:9 **able to give instruction**. A pastor or elder must have the ability to teach. This includes both teaching what is right and correcting error. The reason for this emphasis is clear from what follows (vv. 10–16). **sound doctrine**. See note on 1 Tim. 1:10.

TITUS—NOTE ON 1:10–16 *The Problem: False Teachers.* The description of the false teachers contrasts directly with the descriptions of what the elders should be (vv. 5–9).

TITUS—NOTE ON 1:10 **especially those of the circumcision party**. The false teachers emerged particularly from among Jewish Christians.

TITUS—NOTE ON 1:11 **They must be silenced**. One responsibility of church leaders is to stop false teaching when it arises in the church. **shameful gain**. These teachers are motivated by greed (compare 1 Tim. 6:5).

TITUS—NOTE ON 1:12–13 Cretans are always liars, evil beasts, lazy gluttons. Crete was famous in the ancient world for its immorality. **a prophet of their own**. Paul does not criticize Cretan society directly. He quotes a Cretan author and then agrees with him (**this testimony is true**). Of course Paul means this as a generalization. The quotation seems to be from Epimenides of Crete, although his writings are known only through other authors' quotations of him (see note on Acts 17:28).

TITUS—NOTE ON 1:14 Jewish myths. On "myths," see note on 1 Tim. 1:4. The specific content of these myths is unknown. The false teaching in Titus is more directly tied to a Jewish background than the false teaching described in 1 and 2 Timothy (see Titus 1:10).

God and Christ as "Our Savior" in Titus

"the preaching with which I have been entrusted by the command of *God our Savior*" (1:3)	"Grace and peace from God the Father and *Christ Jesus our Savior*" (1:4)
"so that in everything they may adorn the doctrine of *God our Savior*" (2:10)	"the glory of *our great God and Savior Jesus Christ*" (2:13)
"when the goodness and loving kindness of *God our Savior*" (3:4)	"he poured out on us richly through *Jesus Christ our Savior*" (3:6)

TITUS—NOTE ON 1:15 To the pure, all things are pure. In light of v. 14 and earlier teaching by Jesus (Luke 11:41) and Paul (Rom. 14:20), the issue here seems to concern Jewish food laws.

TITUS—NOTE ON 2:1–3:8 *Christian Living in Contrast to the False Teachers*. Paul describes proper Christian living rooted in the gospel. This is in direct contrast to the behavior of the false teachers (1:10–16), but it does match what is required of true church leaders (1:5–9). This is the primary concern of the letter: right doctrine leads to right behavior.

FACT

What is theology? Theology is the study of God. Biblical theology attempts to make accurate statements about God based on what he has revealed about himself in Scripture. Accurate knowledge of the Bible is especially important in responding to the kind of false teachings that Paul talks about in his letter to Titus.

TITUS—NOTE ON 2:1–10 Some argue that the behavior commanded here is specific to the first century context because its purpose is to avoid offense (see note on vv. 5, 8, 10). However, v. 1 bases this behavior on "sound doctrine" itself, not on cultural ideas.

TITUS—NOTE ON 2:1 **But as for you**. Titus must be different than the false teachers. He must teach the people to live in a way that **accords with sound doctrine**.

TITUS—NOTE ON 2:3–5 The instruction to **older women** and **young women** is connected because part of the role of a Christian older woman is to **train** the younger women. The Greek word for "train" means "give instruction in wise behavior and good judgment." The topics to be taught in vv. 4–5 are very practical and focus on domestic matters. **Working at home** does not prohibit working outside the home (see Prov. 31:16, 18, 24). It does indicate that Paul expects wives to have the primary responsibility for the day-to-day care of their homes and children.

TITUS—NOTE ON 2:5, 8, 10 These verses encourage a "gospel lifestyle" that gives unbelievers no reason to reject the gospel. This lifestyle also highlights the gospel's attractiveness ("adorn," v. 10). On **God** as **Savior** (v. 10), see note on 2 Tim. 1:8–10. See also chart.

TITUS—NOTE ON 2:11–14 One cannot truly claim to have received saving grace without also accepting "training grace." This change in lifestyle is rooted in the atonement (v. 14) and the expectation of Christ's return (v. 13).

TITUS—NOTE ON 2:11 **Bringing salvation for all people** means that salvation has been offered to all people (including all ethnic groups), not just to some. It does not mean that all people will be saved (see note on 1 Tim. 2:4).

TITUS—NOTE ON 2:12 Saving grace teaches its recipients to say no to sin and yes to godliness. **In the present age** stresses that this godliness is to be lived out now. It also sets up the reference to the future return of Christ in v. 13.

TITUS—NOTE ON 2:13 The Greek for **waiting** implies eagerness. Eagerly expecting Christ's return is how grace trains Christians to reject sin and live a godly life (see vv. 11–12). **Our blessed hope** means Christ's second coming, which Paul calls the **appearing of . . . our great God and Savior Jesus Christ**. Paul does not refer here to two persons (God the Father and Jesus Christ). Rather, Jesus is identified as "our great God and Savior" (compare John 1:1; 20:28; etc.).

TITUS—NOTE ON 2:14 **to redeem us from all lawlessness**. This phrase in Greek closely resembles the Greek translation of Ps. 130:8. One purpose of Jesus' death was to make his people holy. **A people for his own possession** translates an unusual phrase with intentional echoes from the OT (see especially Ex. 19:5; Mal. 3:17). It has the sense of "prized, treasured possession." These people are to be **zealous for good works**, so again redemption is tied specifically to living in a godly manner.

TITUS—NOTE ON 2:15 After describing the gospel, Paul returns to giving Titus instructions (as in vv. 1–10).

TITUS—NOTE ON 3:1–2 Paul again describes "gospel living." This time he emphasizes interaction with unbelievers. In general, the qualities encouraged here are in contrast to the description of the false teachers in 1:10–16.

TITUS—NOTE ON 3:2 **Perfect courtesy** is a good translation of an often misunderstood word which literally means "meekness/gentleness."

TITUS—NOTE ON 3:3–7 As in 2:11–14, Paul explains how his encouragements to godly living (3:1–2) are based on the gospel. This gospel statement highlights the ethical and practical changes that grace produces.

TITUS—NOTE ON 3:4 **Goodness and loving kindness** stand in stark contrast to the description of lost humanity in v. 3.

TITUS—NOTE ON 3:5 Salvation comes **by the washing of regeneration and renewal of the Holy Spirit**. Some have understood this as saying that baptism ("the washing") causes salvation. However, in this context human deeds are clearly less important (**not because of works**) than God's taking the initiative in salvation (**he saved us**). The “washing” described here is spiritual cleansing, which baptism outwardly symbolizes.

TITUS—NOTE ON 3:8 Again note the emphasis on **good works** as a mark of believers (compare 1:16; 2:14; 3:1).

TITUS—NOTE ON 3:9–11 *The Problem Restated: False Teachers.* Paul returns to the problem of false teachers. Thus, the discussion of gospel living (2:1–3:8) is followed by discussion of those who claim to believe this gospel but fail to live it out.

TITUS—NOTE ON 3:9 **But**. The reference to the usefulness of correct doctrine in v. 8 sets up the contrast with the **worthless** nature of the false teaching. It is **foolish** and **unprofitable**.

TITUS—NOTE ON 3:10–11 **have nothing more to do with him**. The NT is clear about seeking the repentance of such sinners. It is equally clear that refusal to change eventually shows that one is not in Christ and therefore must be excluded from the Christian community (see also 1 Corinthians 5).

TITUS—NOTE ON 3:12–15 *Closing Encouragement.* Paul closes with travel plans and greetings. Even these items echo the letter’s main points.

TITUS—NOTE ON 3:12 **do your best to come to me**. Paul did not expect Titus to stay in Crete permanently. **Artemas** is not mentioned elsewhere in the NT. **Tychicus** is mentioned as an Asian who accompanied Paul on his third journey (Acts 20:4). In Eph. 6:21 and Col. 4:7 he is referred to as a “beloved brother and faithful minister” (see also 2 Tim. 4:12). **Nicopolis** was a port city in Epirus. It was located on the west coast of the Greek peninsula, 178 miles (286 km) northwest of Athens.

TITUS—NOTE ON 3:13–14 **Speed . . . on their way; see that they lack nothing** shows Paul’s concern that fellow missionaries be adequately supported. **Zenas** is not mentioned elsewhere in the NT. **Apollos** is undoubtedly the popular speaker mentioned in Acts and 1 Corinthians (Acts 18:24; 19:1; 1 Cor. 3:6; etc.).

TITUS—NOTE ON 3:14 One last time Paul stresses **good works**.

TITUS—NOTE ON 3:15 **Grace be with you all**. Paul’s letter, though written primarily to Titus, will be read to the entire congregation.

Philemon

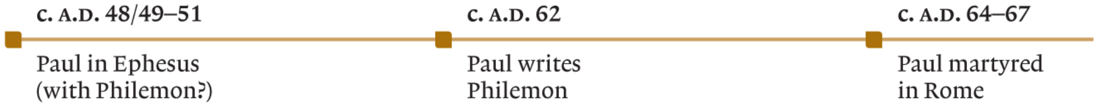
(return to table of contents)

- Philemon
  - Introduction to Philemon
    - Timeline
    - Author, Date, and Recipients
    - Theme
    - Purpose
    - Key Themes
    - Outline
  - Global Message of Philemon
    - Philemon and Redemptive History
    - The Global Implications of Philemon
    - The Global Message of Philemon for Today
  - Study Notes

Introduction to Philemon

Introduction to Philemon

Timeline



Author, Date, and Recipients

This is a personal letter from the apostle Paul to Philemon, a wealthy Christian from Colossae. It was also intended for reading to the entire church that met in Philemon's home. It was probably written c. A.D. 62, while Paul was in prison following his voyage to Rome (Acts 27–28).

Theme

The theme of Paul's letter is the power of the gospel to transform individual lives (v. 11) and human relationships (v. 16). Onesimus had experienced that transforming power in his life ("formerly he was useless" but "now he is indeed useful"; v. 11). Paul therefore urged his friend Philemon to form a new relationship with Onesimus, his runaway slave.

Purpose

Apparently, during Paul's three-year ministry in Ephesus (A.D. 52–55), Philemon heard the gospel and was saved. He began serving Christ in the Colossian community. He opened his home for a group of Christians to meet there regularly.

At some point, Onesimus, one of Philemon's bondservants, fled to Rome. Before he left, he possibly had stolen money or property from Philemon. While in Rome, Onesimus came into contact with Paul and became a

Christian. As he grew in Christ, he was a great help to Paul during Paul's imprisonment.

As much as Paul would like to have retained the services of Onesimus, Paul knew that Onesimus's wrongdoing against his master Philemon needed to be addressed. He wrote this letter urging Philemon to appreciate the transformation that had occurred in Onesimus. Paul asked Philemon to receive Onesimus back not merely as a bondservant but as a "beloved brother" (v. 16).

It is difficult to know if Paul sought Onesimus's full freedom. It is clear, however, that he was seeking a transformed relationship between bondservant and master. This new relationship would defy all of the ingrained status distinctions of the surrounding Greek and Roman culture. It would have been difficult for the kind of servitude practiced by Rome to survive in the atmosphere of Christian love exemplified by the letter. On first-century forms of servitude, see the ESV Preface.

This simplified letter is in the form of letters that people ordinarily write, in contrast to the more stylized and literary five-part format of most NT epistles. The letter is a masterpiece of persuasion as Paul seeks a favorable reception for the returning bondservant, where normally one might expect the master to be vindictive.

Paul's strategy follows that prescribed by Greek and Roman rhetoricians of the day: begin by building rapport and goodwill with an audience (vv. 4–10), then lay out the facts in a way that will convince the mind or intellect (vv. 11–19), and finally appeal to the emotions of the audience (vv. 20–21).

Key Themes

1. Reconciliation is the theme of this letter. Onesimus is reconciled to God. He is in the process of being reconciled to a fellow believer.
2. The basis for Paul's appeal to Philemon is the supreme Christian virtue of love. Paul praises Philemon for the love he has shown not just to him but to all the believers in that area.

Outline

I. Greetings (vv. 1–3)
II. Thanksgiving and Prayer (vv. 4–7)
III. Paul's Appeal to Philemon for Onesimus (vv. 8–20)

IV. Personal Remarks and Greetings (vv. 21–25)

The Global Message of Philemon

The heart of Paul's letter to Philemon is the fellowship that comes from reconciliation. Philemon the slave-owner and Onesimus the runaway slave (or bondservant) had both been reconciled to God through Paul's ministry. Paul's letter to Philemon is a plea that the slave-owner and the slave be reconciled with one another. In light of their restored relationships with God, fellowship should and must flourish between the two of them.

In dealing with fellowship and reconciliation in the context of the socially charged issue of slavery, this brief letter has much to say to the global church today.

Philemon and Redemptive History

There is not the space in this brief letter for Paul to say much specifically about the Bible's story line of creation, fall, redemption, and consummation. Even so, Paul clearly is thinking about the coming of Christ and the saving purposes of God as he writes. Paul greets Philemon with a familiar and theologically rich greeting: "Grace to you and peace from God our Father and the Lord Jesus Christ" (Philem. 3). "Christ" here as elsewhere refers to the Messiah, the anointed coming king who would restore the people of God (see also vv. 6, 8, 9, 20, 23, 25). The central hope of the Old Testament is therefore brought to mind right from the start of Philemon. Paul then appeals to Philemon throughout the rest of letter by employing language and ideas that are given their significance from the Old Testament and its unfolding story of redemption—words such as "saints" (vv. 5, 7), "gospel" (v. 13), and "grace" (vv. 3, 25).

In short, Paul addresses Philemon against the backdrop of the history of redemption that has come to its climax in the gospel of grace manifested in the coming of Christ.

The Global Implications of Philemon

Because Paul's letter to Philemon deals with the issue of slavery, it is at once both exceedingly relevant for the contemporary global church as well as requiring delicacy and care in applying its teachings. Several implications emerge.

Fellowship among Christians. Through Paul's ministry, Philemon has come to know Christ (Philem. 19), as has his former bondservant Onesimus (v. 10). Consequently, Philemon the slave-owner and Onesimus the slave/bondservant are now brothers in Christ. Onesimus had apparently stolen money and run away; nonetheless, Paul now pleads with Philemon to receive Onesimus "no longer as a bondservant but more than a bondservant, as a beloved brother" (v. 16). Philemon's most important relationship to Onesimus was no longer as owner but as brother. The warmth and tenderness with which Paul writes to Philemon is to be extended to Onesimus. Philemon is to welcome him back, and forgive him, and let Paul pay back the equivalent of the stolen money. This should remind the church today that the fundamental relationship between believers is that of forgiven sinners who are now brothers and sisters "in the Lord" (v. 16). Economic status, wealth, ethnicity, family background, and other social distinctions are all secondary to our new identity in Christ as God's sons and daughters.

The gospel and the social order. Bondservitude in the ancient world ought not to be equated with any of the forms of slavery found in the modern world. In Colossae, where Philemon lived, perhaps one third of the people were bondservants. Bondservants, while belonging to their owner, had a status deriving from this relationship. Indeed, for many bondservants in those days, freedom would have been a disadvantage rather than an advantage—similar to the situation of a person today who loses his or her job. Moreover, while treatment of bondservants varied widely, some bondservants were entrusted by their owners with significant responsibilities. Social advancement was possible; for example, the governor Felix, mentioned in Acts 24, was a former bondservant. We might also note that, in New Testament times, bondservants did not come from just one particular ethnic group. People of all races might end up in this form of servitude.

Unity in mind and action. Philemon is a fairly private letter from one individual to another. Yet it is addressed not only to Philemon but also to Apphia, Archippus, and, indeed, the whole church that met in Philemon's home (Philem. 2). And while the verbs are singular throughout most of the letter, toward the end Paul begins to address the church more widely: "your prayers" (v. 22) and "your spirit" (v. 25) are plural. In all this we see that believers in Christ are bound to one another in mind and action. While Philemon's response to Paul's letter would be his own, the entire church that met in his home would be represented by that decision. Members of the Christian church never act strictly "on their own"; in all things they represent Christ and Christ's body, the organism of fellow believers that we call the church.

The Global Message of Philemon for Today

It is unclear whether Paul was advocating that Philemon should free Onesimus from servitude. He may have been suggesting this when he expressed his confidence that Philemon would do "even more than I say" for Onesimus (Philem. 21). Whatever the case, it is clear that Paul is appealing to Philemon's heart and seeking an act of willing love on Philemon's part. Paul does not command that Philemon cooperate, despite the fact that Paul has the right to do so (vv. 8, 19). The apostle is therefore going beneath the letter of the law to the spirit of the law. In so doing he reminds believers around the world today that it is freely chosen love, not forced demand, that transforms hearts.

The deepest truth that emerges from Philemon is that what matters most amid all our varying social circumstances is the new realm into which believers have been swept up. By the gracious saving initiative of God, believers have been granted a new citizenship (note Phil. 3:20). Our union with Christ, and thus with all those who are also in him, transcends all cultural and social barriers. We must work diligently to end all modern forms of unjust social institutions such as slavery. But we do so in the knowledge that even the best social systems cannot deliver true peace if Christ is not present, and even the worst social systems cannot take away our joy, if Christ is present.

Greeting

PHILEMON **1** [†]Paul, [a]a prisoner for Christ Jesus, and [b]Timothy our brother,

To Philemon our beloved fellow worker [2][†]and Apphia our sister and [c]Archippus our [d]fellow soldier, and [e]the church in your house:

[3][f]Grace to you and peace from God our Father and the Lord Jesus Christ.

Philemon’s Love and Faith

[4][†][g]I thank my God always when I remember you in my prayers, [5]because I [h]hear of your love and [i]of the faith that you have toward the Lord Jesus and for all the saints, [6][†]and I pray that the sharing of your faith may become effective for the full [j]knowledge of every good thing that is in us for the sake of Christ. [1] [7][†]For I have derived much joy and [k]comfort from your love, my brother, because the hearts of the saints [l]have been refreshed through you.

Paul’s Plea for Onesimus

[8][†]Accordingly, [m]though I am bold enough in Christ to command you to do [n]what is required, [9]yet for love’s sake I prefer to appeal to you—I, Paul, an old man and now [o]a prisoner also for Christ Jesus— [10][†]I appeal to you for [p]my child, [q]Onesimus, [2] [r]whose father I became in my imprisonment. [11][†](Formerly he was useless to you, but now he is indeed useful to you and to me.) [12][†]I am sending him back to you, sending my very heart. [13]I would have been glad to keep him with me, in order that he might serve me [s]on your behalf [t]during my imprisonment for the gospel, [14]but I preferred to do nothing without your consent in order that your goodness might not be [u]by compulsion but of your own accord. [15][†]For this perhaps is why [v]he was parted from you for a while, that you might have him back forever, [16][†][w]no longer as a bondservant [3] but more than a bondservant, as [x]a beloved brother—especially to me, but how much more to you, [y]both in the flesh and in the Lord.

[17][†]So if you consider me [z]your partner, receive him as you would
receive me. [18][†]If he has wronged you at all, or owes you anything, charge
that to my account. [19][a]I, Paul, write this with my own hand: I will repay it
—to say nothing of your owing me even your own self. [20][†]Yes, brother, I
want some benefit from you in the Lord. [b]Refresh my heart in Christ.

[21][†][c]Confident of your obedience, I write to you, knowing that you will
do even more than I say. [22][†]At the same time, prepare a guest room for
me, for [d]I am hoping that [e]through your prayers [f]I will be graciously
given to you.

Final Greetings

[23][†][g]Epaphras, my [h]fellow prisoner in Christ Jesus, sends greetings to
you, [24][†]and so do [i]Mark, [i]Aristarchus, [j]Demas, and [j]Luke, my fellow
workers.

[25][k]The grace of the Lord Jesus Christ be with your spirit.

Study Notes for Philemon

PHILEMON—NOTE ON 1–3 *Greetings*. The beginning of this letter follows Paul's typical style, but it is addressed to a person rather than an entire community of believers.

FACT

How did a person become a bondservant? Being a "bondservant" in NT times (v. 16) was different from many of the more recent kinds of slavery. Bondservants were bound to serve their master for a specific period of time. People did not necessarily become slaves because of their race, nor were they completely without legal rights. A person might become a slave as punishment for a crime or as a way to pay off a debt.

PHILEMON—NOTE ON 1 On **Timothy**, see Introduction to 1 Timothy.

PHILEMON—NOTE ON 2 **Apphia** may have been Philemon's wife. **Archippus** may have been Philemon's son. He may have had a significant ministry in Colossae (see Col. 4:17). **the church in your house**. The early Christians met in private homes. Philemon opened his home in Colossae (Col. 4:15; see note on 1 Cor. 16:19).

PHILEMON—NOTE ON 4–7 *Thanksgiving and Prayer.* Before Paul makes his appeal, he expresses his gratitude for Philemon (vv. 4–5) and describes how he prays for him (vv. 6–7).

PHILEMON—NOTE ON 6 **Sharing** as used here includes the ideas of generosity, partnership, and fellowship. These result from the common faith and common life that believers have in Christ. Paul lays the groundwork for his appeal to Philemon on behalf of Onesimus. **knowledge of every good thing**. That is, a deep awareness and experience of the blessings of Christ.

PHILEMON—NOTE ON 7 **hearts**. See note on v. 12.

PHILEMON—NOTE ON 8–20 *Paul's Appeal to Philemon for Onesimus.* Paul makes his appeal by first describing the remarkable change that has happened to Onesimus (vv. 8–12). He explains how helpful Onesimus would be to him in his imprisonment (vv. 13–14). Paul then suggests that God has been sovereignly involved in this situation, so that Philemon may receive Onesimus back now as a fellow Christian (vv. 15–16). Onesimus will therefore be all the more useful to Philemon. He concludes with a direct appeal that Philemon receive Onesimus back as he would receive Paul himself (vv. 17–20).

PHILEMON—NOTE ON 8–9 **Bold** suggests a "frankness" or "openness" to speak freely about difficult matters. **an old man**. Paul may have been 60 or older.

PHILEMON—NOTE ON 10 The name **Onesimus** means "useful" or "profitable." This name was frequently given to bondservants. Onesimus is also mentioned in Col. 4:9 as accompanying Tychicus with the letter to the Colossians.

PHILEMON—NOTE ON 11 **useless . . . useful**. The play on words describes the "before and after" of Onesimus's conversion. By stealing from Philemon and running away, Onesimus had become "useless." Having repented and become obedient to Christ, Onesimus had now become "useful" both to Paul and to Philemon.

PHILEMON—NOTE ON 12 **my very heart**. Not the common word for heart, but literally "internal organs" (especially the stomach and intestines). The word indicates affection, intimacy, and deep love (see vv. 7, 20; Phil. 2:1; Col. 3:12).

PHILEMON—NOTE ON 15 **why he was parted from you**. God is understood to be sovereignly behind the events. It is like Joseph's remark to his brothers that "it was not you who sent me here, but God" (Gen. 45:8).

PHILEMON—NOTE ON 16 **no longer as a bondservant**. Paul expects an entirely transformed relationship between Philemon and Onesimus based on the fact that Onesimus was now Philemon's **beloved brother**.

PHILEMON—NOTE ON 17 **Partner** is from the same root word as "sharing" in v. 6.

PHILEMON—NOTE ON 18–19 If he has wronged you suggests that Onesimus probably took money from Philemon when he ran away. Roman society expected brutal punishment of runaway slaves or bondservants, at times resulting in death. (Regarding servitude in Roman society, see notes on 1 Cor. 7:21 and Eph. 6:5, and the ESV Preface.) **I, Paul, write this with my own hand**. Although Paul was probably dictating the letter to Timothy (see Philem. 1), Paul signs his own name. This action gives his personal guarantee that he **will repay** any loss Philemon has experienced because of Onesimus's actions. This is a remarkable offer, considering that Paul was a prisoner at the time. **owing me even your own self**. A reference to the fact that Philemon was converted through Paul's ministry. Philemon "owed" Paul his eternal life. The debt that Onesimus owed to Philemon, therefore, was tiny by comparison.

PHILEMON—NOTE ON 20 Refresh my heart in Christ. See note on v. 12.

PHILEMON—NOTE ON 21–25 *Personal Remarks and Greetings.* Paul concludes the letter by sharing his plans to travel to Colossae (vv. 21–22). He also sends greetings from various coworkers in Rome (vv. 23–25).

PHILEMON—NOTE ON 21 Even more could suggest freeing Onesimus or perhaps sending Onesimus back to minister to Paul (compare vv. 13–14). Paul may have deliberately given Philemon the freedom to decide which course of action would be best.

PHILEMON—NOTE ON 22 prepare a guest room for me. Paul hopes to be released from prison and come to Colossae for a visit.

PHILEMON—NOTE ON 23 Epaphras is one of Philemon's fellow Colossians. God had used him to plant the church in Colossae (Col. 1:7; 4:12). **fellow prisoner**. The circumstances of Epaphras's arrest are unknown.

PHILEMON—NOTE ON 24 Mark, Aristarchus, Demas, and Luke are also named in Col. 4:10, 14. For Mark, see Acts 12:12. For Aristarchus, see Acts 19:29. Demas later was drawn away by worldly pursuits and deserted Paul (2 Tim. 4:10). Luke is almost certainly the one who authored the Gospel of Luke and Acts (see 2 Tim. 4:11). Luke was apparently with Paul throughout his two-year imprisonment in Caesarea and also during his two-year Roman imprisonment.

Hebrews

(return to table of contents)

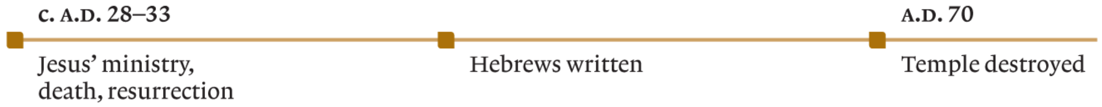
Hebrews 1 • Hebrews 2 • Hebrews 3 • Hebrews 4 • Hebrews 5 •
Hebrews 6 • Hebrews 7 • Hebrews 8 • Hebrews 9 • Hebrews 10 •
Hebrews 11 • Hebrews 12 • Hebrews 13

- Introduction to Hebrews
  - Timeline
  - Author, Date, and Recipients
  - Theme
  - Purpose, Occasion, and Background
  - Key Themes
  - Outline
- Global Message of Hebrews
  - Hebrews and Redemptive History
  - Universal Themes in Hebrews
  - The Global Message of Hebrews for Today
- Study Notes

Introduction to Hebrews

Introduction to Hebrews

Timeline



Author, Date, and Recipients

The author of Hebrews is unknown. He knew Timothy (13:23). He was not an eyewitness of Jesus (see 2:1, 3). The letter was probably written before A.D. 70. Early manuscripts bear the title "To the Hebrews," which reflects the ancient assumption that it was written to Jewish Christians as well as Gentile Christians who previously had been drawn to the Jewish religion. The author knew his readers and wanted to see them again (13:19).

Theme

Jesus Christ is greater than any angel, priest, or old covenant practice. Christians must not forsake the great salvation that Jesus has brought about. They must hold on by faith to the true rest found in Christ, and they must encourage others in the church to do the same.

Purpose, Occasion, and Background

Hebrews has two primary purposes: to encourage Christians to endure, and to warn them not to abandon their faith in Christ. These warning passages appear throughout the book (2:1–4; 3:7–4:13; 5:11–6:12; 10:19–39; 12:1–29). The author encourages faithfulness, love, and sound doctrine. He does so by carefully teaching the OT in light of God's revelation in Jesus Christ.

The author shows the superiority of Christ and his new covenant over angels, Moses, the OT priesthood, and the OT sacrificial system. These are so inferior to Christ that it is futile to return to them—or to go anywhere else. Rather, believers should hold fast to their faith, because that faith is grounded in the most superior revelation.

The background of such exhortations must have been the readers' need to continue enduring amid persecution and the trials of life (e.g., ch. 12). They appear to have grown less attentive to Christian instruction (5:11–14), and some apparently have ceased regular attendance at their meetings (10:25). The author reminds them of their past faithfulness and love despite persecution (10:32–34).

Ultimately, the author's words of encouragement and exhortation are rooted in his teaching about Jesus Christ. The Son of God became the heavenly high priest, who offered himself as a sacrifice once for all. Christ obtained salvation for all who approach him in faith (6:1; 11:6; compare 4:2), and such faith perseveres until it receives the promised eternal reward (6:12; 10:22, 38–39).

Key Themes

1. Jesus is fully God and fully man (1:1–14; 2:5–18).
2. Jesus, the Son of God, reveals God the Father. He is the creator and he sustains all creation (1:1–14).
3. Jesus is the eternal high priest. As a man, he sympathizes with human weaknesses, and he offered himself as the perfect sacrifice for sin (1:3; 2:10–18; 4:15–16; 9:11–10:19).
4. Jesus is superior to angels, to Moses, to the Mosaic covenant, to the earthly tabernacle, and to the priesthood (1:4–2:18; 3:1–6; 5:1–10; 7:1–10:18).
5. All humanity faces eternal judgment for sin (4:12–13; 9:27–28; 10:26–31).
6. Faith is necessary to please God and to participate in his eternal salvation. Faith requires confidence about the unseen realities of God and his promises. Such faith produces perseverance (6:1; 10:22, 38–39; 11:1–40).
7. Perseverance is necessary in the Christian life; believers are warned against a lack of endurance (2:1–4; 3:7–4:13; 10:19–39; 12:1–29).

8. God’s promises are trustworthy, including his promise of eternal salvation (6:13–20).
9. With the coming of Jesus Christ, the last days have begun. They will be completed when he returns (1:2; 9:9–28; 12:22–29).

Outline

I. Jesus Is Superior to Angelic Beings (1:1–2:18)
II. Jesus Is Superior to the Mosaic Law (3:1–10:18)
III. Call to Faith and Endurance (10:19–12:29)
IV. Concluding Encouragements and Remarks (13:1–25)

The Global Message of Hebrews

The message of Hebrews for the global church is that Jesus is better than every other thing believers are tempted to fall back into, such as their formers ways of sin, culturally comfortable patterns of thinking or living, or non-Christian ethical codes. In the midst of adversity, believers are to fix their eyes on Jesus, live by faith, and run the race that is marked out for them.

Hebrews and Redemptive History

The book of Hebrews displays a clear and profound awareness of redemptive history. Through its quotations from the Old Testament, interpretation of past events, and reflection upon saints of old such as Moses or Melchizedek, Hebrews presents rich teaching on the story of salvation that has culminated in Jesus Christ.

While Hebrews makes many individual points relating to redemptive history, all this serves to make one basic point: Jesus is superior. Jesus is better than the prophets (Heb. 1:1–2), better than the angels (1:5–14), better than Moses (3:1–19), better than the priests (4:14–5:10; 7:23–28), better than Melchizedek (6:19–7:19), and better than all previous sacrifices (9:11–14; 10:19). Through Jesus, God has brought about the longed-for new covenant (8:1–13; 9:15).

Hebrews therefore views all of history as falling into two broad eras. The first is the old age, which has been abolished with the coming of Christ. The second is the new age, which has dawned with the coming of Christ. Jesus Christ is the hinge, the turning point of all of human history. Those who have been ushered into the new age would therefore be foolish to turn back the clock and try to enter once more into the old age.

Universal Themes in Hebrews

Jesus and suffering. Throughout Hebrews the author encourages his readers to stand fast in the midst of their troubles (e.g., Heb. 10:32–33). He does so by connecting the suffering of his readers to the suffering of Christ. “Consider him who endured from sinners such hostility against himself, so that you may not grow weary or fainthearted” (12:3). Jesus himself has experienced whatever suffering believers experience. “We do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin” (4:15). The result of Jesus’ enduring all our weakness is that he is uniquely qualified to represent his people before God. Jesus “had to be made like his brothers in every respect, so that he might become a merciful and faithful high priest” (2:17).

There is deep comfort for the church in what Hebrews says about Jesus and his suffering. We learn that our suffering, especially when it is due to our loyalty to Jesus, is not experienced alone. He himself has gone through it. Jesus draws near to his people who are in the darkness of adversity. He is the friend of sufferers. He knows what it is to be rejected (Heb. 13:11–13). Suffering is not inherently good; it is a result of the fall and will one day be completely eradicated. But in the meantime, believers around the world take heart, knowing that whatever pain is upon them is a pain for which Jesus, our great high priest, cares deeply and which he himself has experienced. And it is a pain that can only work to produce greater glory for those who are united to Christ (Rom. 8:17–18; 2 Cor. 4:17–18).

The danger of apostasy. “Apostasy” means to fall away from faith in Christ. More than any other New Testament book, Hebrews addresses the danger of Christians failing to persevere by faith to the end (Heb. 2:1–4; 3:7–4:13; 5:11–6:12; 10:19–39; 12:1–29). The writer describes faithful discipleship as a race that requires endurance (12:1). On the one hand, perseverance is not a self-generated effort that is wholly up to us, as a way of earning our final acceptance. Indeed, as much as Hebrews calls on believers to persevere, it comforts believers with the glorious truth that Jesus has offered the sacrifice that fully pays for our sins and guarantees our eternal acceptance (9:1–10:18). On the other hand, this book calls on Christians to live in a way that honors our Lord and Savior. We must endure (10:36). We must look to Jesus (12:1–2). This will require strenuous earnestness as we labor on toward the end of this race, imitating “those who through faith and patience inherit the promises” (6:11–12).

There is deep strengthening for the church today in this call to perseverance. The temptation to quit the Christian life is universal and must be resisted. Our call in the gospel is to fix our eyes on Christ, weathering the storms that threaten to sink us as we journey on through this fallen world. The specific forms of what will threaten our faith will vary culturally around the world. But the call to faith and the Christ whom we trust remain the same.

The Global Message of Hebrews for Today

Endless distractions bombard believers around the world today. The news media and volatile economies provide an endless stream of temptations to worry. The Internet and the array of devices through which to connect to it are more widely available than ever before. Potential wars and actual wars rage within nations and between nations. Natural disasters continue to remind us how fragile life is, despite the massive technological and medical advances of recent decades. And in the midst of this, we are dealing with the more immediate challenges of simply keeping our marriages and families together.

As twenty-first-century Christians, it can be difficult to "look to Jesus" (see Heb. 12:2). And yet beneath every reason for discouragement or distraction, our great High Priest lives and stands, interceding for his brothers and sisters from every tribe and people and nation. He has experienced all our suffering and more. He knows our weakness. Let us run the race of faith. "Let us hold fast the confession of our hope without wavering, for he who promised is faithful" (10:23).

The Supremacy of God’s Son

HEBREWS **1** [†]Long ago, at many times and [a]in many ways, God spoke to our fathers by the prophets, [2][†]but [b]in these last days [c]he has spoken to us by [d]his Son, whom he appointed [e]the heir of all things, [f]through whom also he created [g]the world. [3][†]He is the radiance of the glory of God and [h]the exact imprint of his nature, and he upholds the universe by the word of his power. [i]After making purification for sins, [j]he sat down [k]at the right hand of the Majesty on high, [4][†]having become as much superior to angels as the name [l]he has inherited is more excellent than theirs.

[5][†]For to which of the angels did God ever say,

[m]“You are my Son,
today I have begotten you”?

Or again,

[n]“I will be to him a father,
and he shall be to me a son”?

[6][†]And again, when he brings [o]the firstborn into the world, he says,

[p]“Let all God’s angels worship him.”

[7][†]Of the angels he says,

[q]“He makes his angels winds,
and his ministers a flame of fire.”

[8][†]But of the Son he says,

[r]“Your throne, O God, is forever and ever,
the scepter of uprightness is the scepter of your kingdom.
[9] You have loved righteousness and hated wickedness;
therefore God, your God, [s]has anointed you

with [t]the oil of gladness beyond your companions."

10[†]And,

[u]"You, Lord, laid the foundation of the earth in the beginning,
and the heavens are the work of your hands;
11 they will perish, but you remain;
they will all wear out like a garment,
12 like a robe you will roll them up,
like a garment they will be changed. [1]
But you are [v]the same,
and your years will have no end."

13[†]And to which of the angels has he ever said,

[w]"Sit at my right hand
[x]until I make your enemies a footstool for your feet"?

14[†]Are they not all ministering spirits [y]sent out to serve for the sake of those who are to [z]inherit salvation?

Warning Against Neglecting Salvation

HEBREWS 2 [†]Therefore we must pay much closer attention to what we have heard, lest we drift away from it. 2[†]For since [a]the message declared by angels proved to be reliable, and [b]every transgression or disobedience received a just [c]retribution, 3[†][d]how shall we escape if we [e]neglect such a great salvation? It was [f]declared at first by the Lord, and it was [g]attested to us [h]by those who heard, 4[†][g]while God also bore witness [i]by signs and wonders and various miracles and by [j]gifts of the Holy Spirit [k]distributed according to his will.

The Founder of Salvation

5[†]For it was not to angels that God subjected the world [l]to come, of which we are speaking. 6It has been testified somewhere,

[m]“What is man, that you are mindful of him,
or the son of man, that you care for him?
[7][†] You made him for a little while lower than the angels;
you have crowned him with glory and honor, [1]
[8][†] putting everything in subjection under his feet.”

Now in putting everything in subjection to him, he left nothing outside his control. At present, [n]we do not yet see everything in subjection to him. [9][†]But we see him [o]who for a little while was made lower than the angels, namely Jesus, [p]crowned with glory and honor [q]because of the suffering of death, so that by the grace of God he might [r]taste death [s]for everyone.

[10][†]For it [t]was fitting that he, [u]for whom and by whom all things exist, in bringing many sons [v]to glory, should make the [w]founder of their salvation [x]perfect through suffering. [11][†]For [y]he who sanctifies and [z]those who are sanctified [a]all have one source. [2] That is why he is not ashamed to call them [b]brothers, [3] [12][†]saying,

[c]“I will tell of your name to my brothers;
in the midst of the [d]congregation I will sing your praise.”

[13][†]And again,

[e]“I will put my trust in him.”

And again,

[f]“Behold, I and the children [g]God has given me.”

[14][†]Since therefore the children share in flesh and blood, he himself likewise [h]partook of the same things, that [i]through death he might [j]destroy [k]the one who has the power of death, that is, the devil, [15]and deliver all those who [l]through fear of death were subject to lifelong slavery. [16]For surely it is not angels that he helps, but he [m]helps the offspring of Abraham. [17][†]Therefore he had [n]to be made like his brothers in every respect, [o]so that he might become a merciful and faithful high priest [p]in

the service of God, to make propitiation for the sins of the people. 18[†]For because he himself has suffered [q]when tempted, he is able to help those who are being tempted.

Jesus Greater Than Moses

HEBREWS 3 [†]Therefore, holy brothers, [1] you who share in [r]a heavenly calling, consider Jesus, [s]the apostle and high priest of our confession, 2who was faithful to him who appointed him, [t]just as Moses also was faithful in all God's [2] house. 3[†]For Jesus has been counted worthy of more glory than Moses—as much more glory as the builder of a house has more honor than the house itself. 4(For every house is built by someone, but [u]the builder of all things is God.) 5 [v]Now Moses was faithful in all God's house [w]as a servant, [x]to testify to the things that were to be spoken later, 6[†]but Christ is faithful over God's house as [y]a son. And [z]we are his house if indeed we [a]hold fast our confidence and our boasting in our hope. [3]

A Rest for the People of God

7[†]Therefore, as the Holy Spirit says,

> [b]"Today, if you hear his voice,
> 8 do not harden your hearts as in the rebellion,
> on the day of testing in the wilderness,
> 9 where your fathers put me to the test
> and saw my works for [c]forty years.
> 10 Therefore I was provoked with that generation,
> and said, 'They always go astray in their heart;
> they have not known my ways.'
> 11 [d]As I swore in my wrath,
> 'They shall not enter my rest.'"

12[†]Take care, brothers, lest there be in any of you an evil, unbelieving heart, leading you to fall away from [e]the living God. 13But [f]exhort one another every day, as long as it is called "today," that none of you may be hardened by [g]the deceitfulness of sin. 14[†]For we have come to share in

Christ, [h] if indeed we hold our original confidence firm to the end. **15**[†]As it is said,

> [h]“Today, if you hear his voice,
> do not harden your hearts as in the rebellion.”

16For [i] who were those who heard and yet rebelled? Was it not [j] all those who left Egypt led by Moses? **17**And with whom was he provoked for forty years? Was it not with those who sinned, [k] whose bodies fell in the wilderness? **18**And to whom did he swear that [l] they would not enter his rest, but to those who were disobedient? **19**So we see that [m] they were unable to enter because of unbelief.

HEBREWS **4** [†]Therefore, while the promise of entering his rest still stands, let us fear lest any of you should seem [n] to have failed to reach it. **2**[†]For good news came to us just as to them, but the message they heard did not benefit them, because [o] they were not united by faith with those who listened. [1] **3**[†]For we who have believed enter that rest, as he has said,

> [p]“As I swore in my wrath,
> ‘They shall not enter my rest,’”

although his works were finished from the foundation of the world. **4**For he has somewhere spoken of the seventh day in this way: [q]“And God rested on the seventh day from all his works.” **5**And again in this passage he said,

> [r]“They shall not enter my rest.”

6[†]Since therefore it remains for some to enter it, and those who formerly received the good news [s] failed to enter because of disobedience, **7**again he appoints a certain day, “Today,” saying through David so long afterward, in the words already quoted,

> [t]“Today, if you hear his voice,
> do not harden your hearts.”

8[†]For if Joshua had given them rest, God [2] would not have spoken of another day later on. **9**So then, there remains a Sabbath rest for the people of God, **10**for whoever has entered God's rest has also [u] rested from his works as God did from his.

11[†]Let us therefore strive to enter that rest, so [v] that no one may fall by the same sort of disobedience. **12**[†]For [w] the word of God is living and [x] active, [y] sharper than any [z] two-edged sword, piercing to the division of soul and of spirit, of joints and of marrow, and [a] discerning the thoughts and intentions of the heart. **13**And [b] no creature is hidden from his sight, but all are [c] naked and exposed to the eyes of him to whom we must give account.

Jesus the Great High Priest

14[†]Since then we have [d] a great high priest [e] who has passed through the heavens, Jesus, the Son of God, [f] let us hold fast our confession. **15**[†]For we do not have a high priest [g] who is unable to sympathize with our weaknesses, but one who in every respect has been [d] tempted as we are, [h] yet without sin. **16**[†] [i] Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need.

HEBREWS **5** [†]For every high priest chosen from among men [j] is appointed to act on behalf of men [k] in relation to God, [l] to offer gifts and sacrifices for sins. **2** [m] He can deal gently with the ignorant and wayward, since he himself [n] is beset with weakness. **3**Because of this he is obligated to offer sacrifice for his own sins [o] just as he does for those of the people. **4**And [p] no one takes this honor for himself, but only when called by God, [q] just as Aaron was.

5[†]So also Christ [r] did not exalt himself to be made a high priest, but was appointed by him who said to him,

[s] "You are my Son,
today I have begotten you";

6as he says also in another place,

[t] "You are a priest forever,

> after the order of Melchizedek.”

[7][†]In the days of his flesh, [u]Jesus [1] offered up prayers and supplications, [v]with loud cries and tears, to him [w]who was able to save him from death, and [x]he was heard because of his reverence. [8][†]Although [y]he was a son, [z]he learned obedience through what he suffered. [9][†]And [a]being made perfect, he became the source of eternal salvation to all who obey him, [10]being designated by God a high priest [b]after the order of Melchizedek.

Warning Against Apostasy

[11][†]About this we have much to say, and it is [c]hard to explain, since you have become dull of hearing. [12][†]For though by this time you ought to be teachers, you need someone to teach you again [d]the basic principles of the oracles of God. You need [e]milk, not solid food, [13]for everyone who lives on milk is unskilled in the word of righteousness, since he is [f]a child. [14]But solid food is for [g]the mature, for those who have their powers [h]of discernment trained by constant practice to distinguish good from evil.

HEBREWS **6** [†]Therefore [i]let us leave [j]the elementary doctrine of Christ and go on to maturity, not laying again a foundation of repentance [k]from dead works and of faith toward God, [2]and of [l]instruction about washings, [1] [m]the laying on of hands, [n]the resurrection of the dead, and [o]eternal judgment. [3]And this we will do [p]if God permits. [4][†]For it is impossible, in the case of those [q]who have once been enlightened, who have tasted [r]the heavenly gift, and [s]have shared in the Holy Spirit, [5][†]and [t]have tasted the goodness of the word of God and the powers of the age to come, [6][†]and [u]then have fallen away, to restore them again to repentance, since [v]they are crucifying once again the Son of God to their own harm and holding him up to contempt. [7][†]For [w]land that has drunk the rain that often falls on it, and produces a crop useful to those for whose sake it is cultivated, receives a blessing from God. [8]But [x]if it bears thorns and thistles, it is worthless and near to being cursed, [y]and its end is to be burned.

[9][†]Though we speak in this way, yet in your case, beloved, we feel sure of better things—things that belong to salvation. [10]For [z]God is not unjust so as to overlook [a]your work and the love that you have shown for his name in [b]serving the saints, as you still do. [11][†]And we desire each one of you to show the same earnestness to have the full assurance [c]of hope until the end, [12]so that you may not be sluggish, but [d]imitators of those who through faith and patience inherit the promises.

The Certainty of God's Promise

[13][†]For when God made a promise to Abraham, since he had no one greater by whom to swear, [e]he swore by himself, [14]saying, [f]"Surely I will bless you and multiply you." [15][†]And thus Abraham, [2] [g]having patiently waited, obtained the promise. [16][†]For people swear by something greater than themselves, and in all their disputes [h]an oath is final for confirmation. [17][†]So when God desired to show more convincingly to [i]the heirs of the promise [j]the unchangeable character of his purpose, [k]he guaranteed it with an oath, [18]so that by two unchangeable things, in which [l]it is impossible for God to lie, we who have fled for refuge might have strong encouragement to hold fast to the hope [m]set before us. [19][†]We have this as a sure and steadfast anchor of the soul, a hope that enters into [n]the inner place behind the curtain, [20]where Jesus has gone [o]as a forerunner on our behalf, [p]having become a high priest forever after the order of Melchizedek.

The Priestly Order of Melchizedek

HEBREWS **7** [†]For this [q]Melchizedek, king of [r]Salem, priest of [s]the Most High God, met Abraham returning from the slaughter of the kings and blessed him, [2]and to him Abraham apportioned a tenth part of everything. He is first, by translation of his name, king of righteousness, and then he is also king of Salem, that is, king of peace. [3][†]He is without father or mother [t]or genealogy, having neither beginning of days nor end of life, but resembling the Son of God he continues a priest forever.

[4][†]See how great this man was to whom Abraham [u]the patriarch gave a tenth of the spoils! [5][†]And [v]those descendants of Levi who receive the

priestly office have a commandment in the law to take tithes from the people, that is, from their brothers, [1] though these also are descended from Abraham. [6]But this man [w]who does not have his descent from them received tithes from Abraham and blessed [x]him who had the promises. [7][†]It is beyond dispute that the inferior is blessed by the superior. [8][†]In the one case tithes are received by mortal men, but in the other case, by one [y]of whom it is testified that [z]he lives. [9][†]One might even say that Levi himself, who receives tithes, paid tithes through Abraham, [10]for he was still in the loins of his ancestor when Melchizedek met him.

Jesus Compared to Melchizedek

[11][†] [a]Now if perfection had been attainable through the Levitical priesthood (for under it the people received the law), what further need would there have been for another priest to arise after the order of Melchizedek, rather than one named after the order of Aaron? [12]For when there is a change in the priesthood, there is necessarily a change in the law as well. [13][†]For the one of whom these things are spoken belonged to another tribe, from which no one has ever served at the altar. [14]For it is evident that our Lord was descended [b]from Judah, and in connection with that tribe Moses said nothing about priests.

[15][†]This becomes even more evident when another priest arises in the likeness of Melchizedek, [16]who has become a priest, not on the basis of a legal requirement concerning bodily descent, but by the power of an indestructible life. [17]For it is witnessed of him,

> [c]“You are a priest forever,
> after the order of Melchizedek.”

[18][†]For on the one hand, a former commandment is set aside [d]because of its weakness and uselessness [19](for [e]the law made nothing perfect); but on the other hand, [f]a better hope is introduced, through which [g]we draw near to God.

[20][†]And it was not without an oath. For those who formerly became priests were made such without an oath, [21]but this one was made a priest

with an oath by the one who said to him:

[h]“The Lord has sworn
  and will not change his mind,
‘You are a priest forever.’”

[22]This makes Jesus the guarantor of [i]a better covenant.

[23][†]The former priests were many in number, because they were prevented by death from continuing in office, [24]but he holds his priesthood permanently, because he continues [j]forever. [25]Consequently, he is able to save to the uttermost[2] [k]those who draw near to God [l]through him, since he always lives [m]to make intercession for them.

[26][†]For it was indeed fitting that we should have such a high priest, [n]holy, innocent, unstained, [o]separated from sinners, and [p]exalted above the heavens. [27]He has no need, like those high priests, to offer sacrifices daily, [q]first for his own sins and then for those of the people, since he did this [r]once for all when he offered up himself. [28][†]For the law appoints men [s]in their weakness as high priests, but the word of the oath, which came later than the law, appoints a Son who has been made [t]perfect forever.

Jesus, High Priest of a Better Covenant

HEBREWS 8 [†]Now the point in what we are saying is this: we have such a high priest, [u] one who is seated at the right hand of the throne of the Majesty in heaven, [2]a minister in the holy places, in [v] the true tent [1] that the Lord [w] set up, not man. [3]For [x] every high priest is appointed to offer gifts and sacrifices; thus [y] it is necessary for this priest also to have something to offer. [4][†]Now if he were on earth, he would not be a priest at all, since there are priests who offer gifts according to the law. [5][†]They serve [z] a copy and [a] shadow of the heavenly things. For when Moses was about to erect the tent, he was instructed by God, saying, [b] “See that you make everything according to the pattern that was shown you on the mountain.” [6][†]But as it is, Christ [2] has obtained a ministry that is [c] as much more excellent than the old as [d] the covenant [e] he mediates is better, since it is enacted on better promises. [7][†] [f] For if that first covenant had been faultless, there would have been no occasion to look for a second.

[8][†]For he finds fault with them when he says: [3]

[g] “Behold, the days are coming, declares the Lord,
when I will establish a new covenant with the house of Israel
and with the house of Judah,
[9] not like the covenant that I made with their fathers
on the day when I took them by the hand to bring them out of the land of Egypt.
For they did not continue in my covenant,
and so I showed no concern for them, declares the Lord.
[10] [h] For this is the covenant that I will make with the house of Israel
after those days, declares the Lord:
I will put my laws into their minds,
and [i] write them on their hearts,
and I will be their God,
and they shall be my people.
[11] And they shall not teach, each one his neighbor
and each one his brother, saying, ‘Know the Lord,’

for they shall [j]all know me,
from the least of them to the greatest.
[12] For I will be merciful toward their iniquities,
[k]and I will remember their sins no more.”

[13]In speaking of a new covenant, he makes the first one obsolete. And [l]what is becoming obsolete and growing old is ready to vanish away.

The Earthly Holy Place

HEBREWS 9 [†]Now even the first covenant had regulations for worship and [m]an earthly place of holiness. [2]For [n]a tent [1] was prepared, the first section, in which were [o]the lampstand and [p]the table and [q]the bread of the Presence. [2] It is called the Holy Place. [3]Behind [r]the second curtain was a second section [3] called the Most Holy Place, [4][†]having the golden [s]altar of incense and [t]the ark of the covenant covered on all sides with gold, in which was [u]a golden urn holding the manna, and [v]Aaron’s staff that budded, and [w]the tablets of the covenant. [5]Above it were [x]the cherubim of glory overshadowing [y]the mercy seat. Of these things we cannot now speak in detail.

[6][†]These preparations having thus been made, [z]the priests go regularly into the first section, performing their ritual duties, [7][†]but into the second only [a]the high priest goes, and he but [a]once a year, and not without taking blood, [b]which he offers for himself and for the unintentional sins of the people. [8][†]By this the Holy Spirit indicates that [c]the way into the holy places is not yet opened as long as the first section is still standing [9][†] (which is symbolic for the present age). [4] According to this arrangement, gifts and sacrifices are offered [d]that cannot perfect the conscience of the worshiper, [10][†]but deal only with [e]food and drink and [f]various washings, regulations for the body imposed until the time of reformation.

Redemption Through the Blood of Christ

[11][†]But when Christ appeared as a high priest [g]of the good things that have come, [5] then through [h]the greater and more perfect tent ([i]not made

with hands, that is, not of this creation) [12][†]he [j]entered [k]once for all into the holy places, not by means of [l]the blood of goats and calves but [m]by means of his own blood, [n]thus securing an eternal redemption. [13][†]For if [o]the blood of goats and bulls, and the sprinkling of defiled persons with [p]the ashes of a heifer, sanctify [6] for the purification of the flesh, [14][†]how much more will [q]the blood of Christ, who through the eternal Spirit [r]offered himself without blemish to God, [s]purify our [7] conscience [t]from dead works [u]to serve the living God.

[15][†]Therefore he is [v]the mediator of a new covenant, so that [w]those who are called may [x]receive the promised eternal inheritance, [y]since a death has occurred that redeems them from the transgressions committed under the first covenant. [8] [16][†]For where a will is involved, the death of the one who made it must be established. [17]For [z]a will takes effect only at death, since it is not in force as long as the one who made it is alive. [18][†]Therefore not even the first covenant was inaugurated [a]without blood. [19]For when every commandment of the law had been declared by Moses to all the people, he took [b]the blood of calves and goats, [c]with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people, [20]saying, [d]"This is the blood of the covenant that God commanded for you." [21]And in the same way he sprinkled with the blood both [e]the tent and all the vessels used in worship. [22]Indeed, under the law almost everything is purified with blood, and [f]without the shedding of blood there is no forgiveness of sins.

[23][†]Thus it was necessary for [g]the copies of the heavenly things to be purified with these rites, but the heavenly things themselves with better sacrifices than these. [24][†]For Christ has entered, not into holy places [h]made with hands, which are copies of the true things, but into heaven itself, now to appear in the presence of God [i]on our behalf. [25][†]Nor was it to offer himself repeatedly, as [j]the high priest enters [k]the holy places every year with blood not his own, [26]for then he would have had to suffer repeatedly since the foundation of the world. But as it is, [l]he has appeared [m]once for all [n]at the end of the ages to put away sin by the sacrifice of himself. [27][†]And just as [o]it is appointed for man to die once, and [p]after that comes judgment, [28]so Christ, having been offered once [q]to bear the

sins of [r] many, will appear [s] a second time, [t] not to deal with sin but to save those who are eagerly [u] waiting for him.

Christ’s Sacrifice Once for All

HEBREWS **10** [†]For since the law has but [v] a shadow [w] of the good things to come instead of the true form of these realities, [x] it can never, by the same sacrifices that are continually offered every year, make perfect those who draw near. [2]Otherwise, would they not have ceased to be offered, since the worshipers, having once been cleansed, would no longer have any consciousness of sins? [3]But [y] in these sacrifices [z] there is a reminder of sins every year. [4][†]For [a] it is impossible for the blood of bulls and goats to take away sins.

[5][†]Consequently, [b] when Christ [1] came into the world, he said,

[c] “Sacrifices and offerings you have not desired,
but a body have you prepared for me;
[6] in burnt offerings and sin offerings
you have taken no pleasure.
[7] Then I said, ‘Behold, I have come to do your will, O God,
as it is written of me in the scroll of the book.’”

[8][†]When he said above, “You have neither desired nor taken pleasure in [c] sacrifices and offerings and burnt offerings and sin offerings” (these are offered according to the law), [9]then he added, [d] “Behold, I have come to do your will.” He does away with the first in order to establish the second. [10][†]And by that will [e] we have been sanctified through the offering of [f] the body of Jesus Christ [g] once for all.

[11][†]And every priest stands [h] daily at his service, [i] offering repeatedly the same sacrifices, [j] which can never take away sins. [12]But when Christ [2] had offered for all time a single sacrifice for sins, he [k] sat down at the right hand of God, [13]waiting from that time [l] until his enemies should be made a footstool for his feet. [14][†]For by a single offering [m] he has perfected for all time those who are being sanctified.

[15][†]And the Holy Spirit also bears witness to us; for after saying,

16 [n]“This is the covenant that I will make with them
after those days, declares the Lord:
I will put my laws on their hearts,
and write them on their minds,”

17 then he adds,

[o]“I will remember their sins and their lawless deeds no more.”

18 Where there is forgiveness of these, there is no longer any offering for sin.

The Full Assurance of Faith

19 [†] [p]Therefore, brothers, [3] since we have confidence to enter [q]the holy places by the blood of Jesus, 20 [†]by [r]the new and living way that he opened for us through [s]the curtain, that is, through his flesh, 21 [†]and since we have [t]a great priest over the house of God, 22 [†]let us draw near with a true heart in full assurance of faith, with our hearts [u]sprinkled clean [v]from an evil conscience and our bodies [w]washed with pure water. 23 [†] [x]Let us hold fast the confession of our hope without wavering, for [y]he who promised is faithful. 24 And [z]let us consider how to stir up one another to love and good works, 25 [†] [a]not neglecting to meet together, as is the habit of some, but encouraging one another, and [b]all the more as you see [c]the Day drawing near.

26 [†]For [d]if we go on sinning deliberately [e]after receiving the knowledge of the truth, [f]there no longer remains a sacrifice for sins, 27 [g]but a fearful expectation of judgment, and [h]a fury of fire that will consume the adversaries. 28 [†] [i]Anyone who has set aside the law of Moses dies without mercy [j]on the evidence of two or three witnesses. 29 How much worse punishment, do you think, will be deserved by the one [k]who has trampled underfoot the Son of God, and has profaned [l]the blood of the covenant [m]by which he was sanctified, and has [n]outraged the Spirit of grace? 30 [†]For we know him who said, [o]“Vengeance is mine; I will repay.” And again, [p]“The Lord will judge his people.” 31 [q]It is a fearful thing to fall into the hands of the living God.

[32][†]But recall the former days when, after [r]you were enlightened, you endured [s]a hard struggle with sufferings, [33]sometimes being [t]publicly exposed to reproach and affliction, and sometimes being partners with those so treated. [34]For [u]you had compassion on those in prison, and [v]you joyfully accepted the plundering of your property, since you knew that you yourselves had [w]a better possession and an abiding one. [35]Therefore do not throw away your confidence, which has [x]a great reward. [36][†]For [y]you have need of endurance, so that [z]when you have done the will of God you may [a]receive what is promised. [37][†]For,

[b]“Yet a little while,
and [c]the coming one will come and will not delay;
38 [d]but my righteous one shall live by faith,
and if he shrinks back,
my soul has no pleasure in him.”

[39]But we are not of those who shrink back and are destroyed, but of those who have faith and preserve their souls.

By Faith

HEBREWS 11 [†]Now faith is the assurance of things hoped for, the conviction of [e]things not seen. [2]For by it the people of old received their commendation. [3][†]By faith we understand that the universe was created by [f]the word of God, so that what is seen was not made out of [g]things that are visible.

[4][†]By faith [h]Abel offered to God [i]a more acceptable sacrifice than Cain, through which he was commended as righteous, God commending him by accepting his gifts. And [j]through his faith, though he died, he [k]still speaks. [5][†]By faith [l]Enoch was taken up so that he should not see death, and he was not found, because God had taken him. Now before he was taken he was commended as having pleased God. [6][†]And without faith it is impossible to please him, for whoever would draw near to God [m]must believe that he exists and [m]that he rewards those who seek him. [7][†]By faith [n]Noah, being warned by God concerning [o]events as yet unseen, in

reverent fear constructed an ark for the saving of his household. By this he
condemned the world and became an heir of [p]the righteousness that comes
by faith.

[8][†]By faith [q]Abraham obeyed when he was called to go out to a place
[r]that he was to receive as an inheritance. And he went out, not knowing
where he was going. [9]By faith he went to live in [s]the land of promise, as in
a foreign land, [t]living in tents [u]with Isaac and Jacob, heirs with him of the
same promise. [10]For he was looking forward to [v]the city that has
[w]foundations, [x]whose designer and builder is God. [11][†]By faith [y]Sarah
herself received power to conceive, even when she was past the age, since
she considered [z]him faithful who had promised. [12]Therefore from one man,
and [a]him as good as dead, were born descendants [b]as many as the stars of
heaven and as many as the innumerable grains of sand by the seashore.

[13][†]These all died in faith, [c]not having received the things promised,
but [d]having seen them and greeted them from afar, and [e]having
acknowledged that they were [f]strangers and exiles on the earth. [14][†]For
people who speak thus make it clear that they are seeking a homeland. [15]If
they had been thinking of that land from which they had gone out, [g]they
would have had opportunity to return. [16]But as it is, they desire a better
country, that is, a heavenly one. Therefore God is not ashamed [h]to be called
their God, for [i]he has prepared for them a city.

[17][†]By faith [j]Abraham, when he was tested, offered up Isaac, and he
who had received the promises was in the act of offering up his only son,
[18]of whom it was said, [k]“Through Isaac shall your offspring be named.”
[19][l]He considered that God was able even to raise him from the dead, from
which, figuratively speaking, he did receive him back. [20][†]By faith [m]Isaac
invoked future blessings on Jacob and Esau. [21][†]By faith [n]Jacob, when
dying, blessed each of the sons of Joseph, [o]bowing in worship over the
head of his staff. [22][†]By faith [p]Joseph, at the end of his life, made mention
of the exodus of the Israelites and gave directions concerning his bones.

[23][†]By faith [q]Moses, when he was born, was hidden for three months
by his parents, because they saw that the child was beautiful, and they were
not afraid of [r]the king’s edict. [24][†]By faith Moses, when he was grown up,
[s]refused to be called the son of Pharaoh’s daughter, [25][t]choosing rather to

be mistreated with the people of God than to enjoy [u]the fleeting pleasures
of sin. [26] [v]He considered the reproach of Christ greater wealth than the
treasures of Egypt, for he was looking to [w]the reward. [27][†]By faith he
[x]left Egypt, [y]not being afraid of the anger of the king, for he endured [z]as
seeing him who is invisible. [28][†]By faith [a]he kept the Passover and
sprinkled the blood, so that the Destroyer of the firstborn might not touch
them.

[29][†]By faith [b]the people crossed the Red Sea as on dry land, but the
Egyptians, when they attempted to do the same, were drowned. [30][†]By
faith [c]the walls of Jericho fell down after they had been encircled for seven
days. [31][†]By faith [d]Rahab the prostitute did not perish with those who
were disobedient, because she [e]had given a friendly welcome to the spies.

[32][†]And what more shall I say? For time would fail me to tell of
[f]Gideon, [g]Barak, [h]Samson, [i]Jephthah, of [j]David and [k]Samuel and the
prophets— [33][†]who through faith conquered kingdoms, enforced justice,
obtained promises, [l]stopped the mouths of lions, [34][†] [m]quenched the
power of fire, escaped the edge of the sword, were made strong out of
weakness, [n]became mighty in war, [n]put foreign armies to flight.
[35][†] [o]Women received back their dead by resurrection. Some were
tortured, refusing to accept release, so that they might rise again to a better
life. [36][†]Others suffered mocking and flogging, and even [p]chains and
imprisonment. [37][†] [q]They were stoned, they were sawn in two, [1] [r]they
were killed with the sword. [s]They went about in skins of sheep and goats,
destitute, afflicted, mistreated— [38][†]of whom the world was not worthy
—[t]wandering about in deserts and mountains, and in dens and caves of the
earth.

[39][†]And all these, [u]though commended through their faith, [u]did not
receive what was promised, [40]since God had provided something better for
us, [v]that apart from us they should not be made perfect.

Jesus, Founder and Perfecter of Our Faith

HEBREWS 12 [†]Therefore, since we are surrounded by so great a cloud of
witnesses, let us also lay aside every weight, and [w]sin which clings so

closely, and [x]let us run [y]with endurance the race that is [z]set before us, [2][†]looking to Jesus, the founder and perfecter of our faith, [a]who for the joy that was set before him endured the cross, despising [b]the shame, and [c]is seated at the right hand of the throne of God.

Do Not Grow Weary

[3][†][d]Consider him who endured from sinners such hostility against himself, so that you may not grow weary or [e]fainthearted. [4][†]In your struggle against sin you have not yet resisted to the point of shedding your blood. [5][†]And have you forgotten the exhortation that addresses you as sons?

> [f]“My son, [g]do not regard lightly the discipline of the Lord,
> nor be weary when reproved by him.
> [6] For [h]the Lord disciplines the one he loves,
> and chastises every son whom he receives.”

[7]It is for discipline that you have to endure. [i]God is treating you as sons. For what son is there whom his father does not discipline? [8]If you are left without discipline, [j]in which all have participated, then you are illegitimate children and not sons. [9]Besides this, we have had earthly fathers who disciplined us and we respected them. Shall we not much more be subject to [k]the Father of spirits [l]and live? [10]For they disciplined us for a short time as it seemed best to them, but he disciplines us for our good, [m]that we may share his holiness. [11] [n]For the moment all discipline seems painful rather than pleasant, but later it yields [o]the peaceful fruit of righteousness to those who have been trained by it.

[12][†]Therefore [p]lift your drooping hands and strengthen your weak knees, [13]and [q]make straight paths for your feet, so that what is lame may not be put out of joint [r]but rather be healed. [14][†][s]Strive for peace with everyone, and for the [t]holiness [u]without which no one will see the Lord. [15][†]See to it that no one [v]fails to obtain the grace of God; that no [w]“root of bitterness” springs up and causes trouble, and by it many become defiled; [16][†]that no one is [x]sexually immoral or unholy like Esau, who sold his

birthright for a single meal. [17]For you know that [y]afterward, when he desired to inherit the blessing, he was rejected, for he found no chance to repent, though he sought it with tears.

A Kingdom That Cannot Be Shaken

[18][†]For you have not come to [z]what may be touched, a blazing fire and darkness and gloom and a tempest [19]and [a]the sound of a trumpet and a voice whose words [b]made the hearers beg that no further messages be spoken to them. [20]For they could not endure the order that was given, [c]“If even a beast touches the mountain, it shall be stoned.” [21]Indeed, [d]so terrifying was the sight that Moses said, “I tremble with fear.” [22][†]But you have come to [e]Mount Zion and to the city of the living God, [f]the heavenly Jerusalem, and to [g]innumerable angels in festal gathering, [23][†]and to [h]the assembly [1] of the firstborn who are [i]enrolled in heaven, and to [j]God, the judge of all, and to the spirits of the righteous made perfect, [24][†]and to Jesus, [k]the mediator of a new covenant, and to [l]the sprinkled blood [m]that speaks a better word than the blood of Abel.

[25][†]See that you do not refuse him who is speaking. For [n]if they did not escape when they refused him who warned them on earth, much less will we escape if we reject him who warns from heaven. [26][†]At that time [o]his voice shook the earth, but now he has promised, [p]“Yet once more I will shake not only the earth but also the heavens.” [27]This phrase, “Yet once more,” indicates [q]the removal of things that are shaken—that is, things that have been made—in order that the things that cannot be shaken may remain. [28][†]Therefore let us be grateful for receiving [r]a kingdom that cannot be shaken, and thus [s]let us offer to God acceptable worship, with reverence and awe, [29]for our [t]God is a consuming fire.

Sacrifices Pleasing to God

HEBREWS **13** [†]Let [u]brotherly love continue. [2][†][v]Do not neglect to show hospitality to strangers, for thereby [w]some have entertained angels unawares. [3][†][x]Remember those who are in prison, as though in prison with them, and those who are mistreated, since you also are in the body.

[4][†] [y]Let marriage be held in honor among all, and let the marriage bed be undefiled, for God will judge [z]the sexually immoral and adulterous. [5][†]Keep your life [a]free from love of money, and [b]be content with what you have, for he has said, [c]“I will never leave you nor forsake you.” [6]So we can confidently say,

[d]“The Lord is my helper;
[e]I will not fear;
what can man do to me?”

[7][†]Remember [f]your leaders, those who spoke to you the word of God. Consider the outcome of their way of life, and [g]imitate their faith. [8][†]Jesus Christ is [h]the same yesterday and today and forever. [9][†]Do not be [i]led away by diverse and strange teachings, for it is good for the heart to be strengthened by grace, [j]not by foods, which have not benefited those devoted to them. [10]We have an altar [k]from which those who serve the tent have no right to eat. [11]For [l]the bodies of those animals whose blood is brought into the holy places by the high priest as a sacrifice for sin are burned [m]outside the camp. [12][†]So Jesus also [n]suffered [o]outside the gate in order to sanctify the people [p]through his own blood. [13][†]Therefore let us go to him outside the camp and bear [q]the reproach he endured. [14]For [r]here we have no lasting city, but we seek the city that is to come. [15][†] [s]Through him then let us continually offer up [t]a sacrifice of praise to God, that is, [u]the fruit of lips that acknowledge his name. [16]Do not neglect to do good and [v]to share what you have, for such [w]sacrifices are pleasing to God.

[17][†]Obey [x]your leaders and submit to them, [y]for they are keeping watch over your souls, as those who will have to [z]give an account. [a]Let them do this with joy and not with groaning, for that would be of no advantage to you.

[18][†] [b]Pray for us, for we are sure that we have a clear conscience, desiring to act honorably in all things. [19]I urge you the more earnestly to do this in order [c]that I may be restored to you the sooner.

Benediction

20[†]Now [d] may the God of peace [e] who brought again from the dead our Lord Jesus, [f] the great shepherd of the sheep, by [g] the blood of the eternal covenant, 21 [h] equip you with everything good that you may do his will, [i] working in us [1] that which is pleasing in his sight, through Jesus Christ, [j] to whom be glory forever and ever. Amen.

Final Greetings

22I appeal to you, brothers, [2] bear with my word of exhortation, for [k] I have written to you briefly. 23[†]You should know that [l] our brother Timothy has been released, with whom I shall see you if he comes soon. 24[†]Greet all [m] your leaders and all the saints. Those who come from Italy send you greetings. 25[†] [n] Grace be with all of you.

Study Notes for Hebrews

HEBREWS—NOTE ON 1:1–2:18 *Jesus Is Superior to Angelic Beings.* Jesus' identity (1:1–4) shows his superiority to angels. This superiority includes his uniqueness as Son of God (1:5–14) and his humanity as Son of Man. Because of both he is the perfect founder of salvation (2:5–18).

FACT

Who wrote Hebrews? The author and the audience of Hebrews are both unknown. However, we do know that Timothy was a friend of the author (13:23), that the author was probably not an eyewitness of Jesus (2:1, 3), and that Jewish Christians are the most likely recipients.

HEBREWS—NOTE ON 1:1–4 This is a single sentence in Greek. Many of the book's themes are announced here. These include the contrasting periods of revelation (vv. 1–2; compare 2:2–4; 3:1–6; 4:14–5:10; 6:13–10:18), Jesus' unique status as Son of God (1:2–3; compare vv. 5–14; 3:1–6; 5:5–10; 7:26–28), his purifying work (1:3; compare 9:11–10:18), and his supremacy (1:4; compare 1:5–2:18).

HEBREWS—NOTE ON 1:1 **Long ago** contrasts with "these last days" in v. 2. Two similar Greek words emphasize the **many times** and **many ways** in which God has spoken. This speaking was through **prophets**, which included both the prophetic and the historical books of the OT (see Deut. 18:15; Acts 3:22; 4:25; 26:22). **our fathers**. The OT patriarchs (compare Heb. 3:9; 8:9), the readers' spiritual ancestors.

HEBREWS—NOTE ON 1:2 Four contrasts occur between vv. 1 and 2: time of revelation ("long ago" vs. **these last days**); agent of revelation ("prophets" vs. **Son**); recipients of revelation ("fathers" vs. **us**); and the unity of the final revelation in the Son ("many times and in many ways" vs. at one time, in and through God's Son). Since God has spoken finally and fully in the Son, and since the NT fully reports and interprets this supreme revelation, the canon of Scripture is complete. Jesus is **heir of all things**. He "inherits" all creation from his Father (v. 4). The Son's preexistence, authority, power, and full deity are evident in his role in creating **the world**; compare John 1:3, 10; Col. 1:16.

HEBREWS—NOTE ON 1:3 **Glory** is often described as light (Isa. 60:1; Rev. 21:23). Here the Son is God's glorious light. Jesus is the **exact imprint** of God's real **nature**. Thus the Son is identical to God in substance, characteristics, and abilities. **right hand of the Majesty on high**. The place of supreme authority (see Heb. 1:13; 8:1; 10:12; 12:2; also Mark 14:62; Rom. 8:34; Eph. 1:20). **sat down**. Jesus' work of salvation is complete. "Majesty" also describes God in Heb. 8:1 (compare Jude 25).

HEBREWS—NOTE ON 1:4 The main theme of chs. 1–2 is announced: Jesus is **superior to angels**. There was much speculation about angels in first-century Judaism. Angels minister before God's throne. They guide and protect humans. They revealed the Mosaic law (see 1:7; 2:2; 12:22; 13:2). Yet Jesus is superior to them, in part because his **name** (that is, his essence) is "Son" (1:5). He has a closer relationship with and better inheritance from the Father than the angels have.

HEBREWS—NOTE ON 1:5 **You are my Son**. This quotes Ps. 2:7. In that psalm the Messiah is the Anointed One (Ps. 2:2), is king over all (Ps. 2:6–8), and especially is God's Son (Ps. 2:7). **today I have begotten you**. A poetic expression reflecting the unique relationship of the Son to God Almighty (see further Heb. 1:6); this speaks of entering into a new phase of that Father-Son relationship and does not mean that the Son once did not exist. Similar words of divine sonship are spoken at Jesus' baptism (Mark 1:11; Luke 3:22; compare Matt. 3:17) and his transfiguration (Matt. 17:5; Mark 9:7; Luke 9:35). **he shall be to me a son**. This proclamation (2 Sam. 7:14; also 1 Chron. 17:13) is declared to King David concerning his covenant heir, whom God will designate God's own "Son." Solomon failed to follow the law and was not "established forever" (2 Sam. 7:16); hence, the promise can only be fulfilled by the Davidic Messiah.

HEBREWS—NOTE ON 1:6 The **firstborn** son in Israelite families had first place in terms of inheritance (see Gen. 43:33; Ex. 4:22). The title as applied to Jesus does not mean that he was created (see note on Col. 1:15). **Let all God's angels worship him** may refer to either Ps. 97:7 or Deut. 32:43—or possibly both. Since only God is worthy of worship (Ex. 20:3–5; Isa. 42:8; Rev. 19:10), this is further evidence of the Son's full deity.

HEBREWS—NOTE ON 1:7 The splendor of **angels** is acknowledged, proving that the Son, who is superior to all the angels, is all the more glorious.

HEBREWS—NOTE ON **1:8–9** The quotation (Ps. 45:6–7) is from a psalm about the Davidic king. Only Jesus, the Davidic Messiah (the **anointed** One), truly fits this description. **Your throne, O God**. The messianic Son is rightfully called God by God the Father. (See also John 1:1, 18; 20:28; Titus 2:13.)

HEBREWS—NOTE ON **1:10–12** In light of the clear statement about Christ's deity (vv. 8–9), the author emphasizes his role in creation and his eternality.

HEBREWS—NOTE ON **1:13** Cited from Ps. 110:1. This psalm of David is quite significant in Hebrews (see Heb. 5:6; 7:17, 21) and elsewhere (Matt. 22:44; Acts 2:34; 1 Cor. 15:25). It applies to "great David's greater son," the Messiah. **right hand**. See note on Heb. 1:3.

HEBREWS—NOTE ON **1:14** **ministering spirits**. Angels **serve** believers, those **who are to inherit salvation**. But salvation is possible only through Jesus (2:10; 5:9; 9:28). The angels' important role still pales in comparison to him.

HEBREWS—NOTE ON **2:1–4** This warning calls the reader to pay heed to the greater salvation which was declared by the Lord himself, attested by human eyewitnesses, and authenticated by God's power. The warning proceeds from the lesser (punishments under the Mosaic law; v. 2) to the greater (the danger of neglecting the greater salvation; vv. 3–4).

HEBREWS—NOTE ON **2:2** The **message declared by angels** is the Mosaic law (see Deut. 33:2; Acts 7:53; Gal. 3:19). **reliable**. Even though the revelation in Christ is superior, the author does not diminish the importance of the Mosaic law.

HEBREWS—NOTE ON **2:3** **how shall we escape**? If the Mosaic law came with "retribution" for failure to obey it (v. 2), then surely the greater salvation announced by the Lord comes with more dangerous retribution for those who **neglect** it.

HEBREWS—NOTE ON **2:4** The terms **signs**, **wonders**, and **miracles** overlap in meaning. They appear together in Acts 2:22 and 2 Cor. 12:12 (contrast 2 Thess. 2:9). The Greek word for **gifts** can mean "distributions." **Distributed according to his will** probably refers to the spiritual gifts and to all the other works of God described in this verse.

HEBREWS—NOTE ON 2:5–18 Jesus is also superior to angels since, as Son of Man, the world is subjected to him, though this has yet to be fully revealed (vv. 5–9). Jesus' sacrificial suffering and death required him to partake of humanity (vv. 10–18).

HEBREWS—NOTE ON 2:5 **For** indicates that the argument continues from 1:5–14 and 2:2–4. The "son of man" (v. 6) has responsibilities of worldwide rule not given to angels. **the world to come**. The future age when all of God's purposes in salvation will be fulfilled. The author is **speaking** of a future salvation (see note on 9:27–28), though the "last days" have already begun (1:2).

HEBREWS—NOTE ON 2:7 **You made him**. Some think the author of Hebrews, quoting Psalm 8, refers to the human race in general. Others think he refers to Jesus, the true Son of Man. **for a little while lower**. If this refers to mankind in general, then it means that believers, during their earthly lives, are slightly lower in status and authority than angels. If the writer refers to Jesus, it means that, in his earthly suffering, Jesus' divine nature was temporarily obscured (compare Phil. 2:6–8).

HEBREWS—NOTE ON 2:8 **Putting everything in subjection to him** echoes Gen. 1:28, where God put everything under the stewardship of Adam and Eve (Gen. 1:26–28). But if Jesus, the true representative of humanity, is specifically in view, then it means that the "world to come" (Heb. 2:5) is subjected to Jesus, indicating his superiority to angels in his authority to rule the world. This also implies that he rules the angels themselves, since **nothing** is **outside his control**. However, **at present** believers do not see the entire world subject either to human beings or to Christ. This raises the question, What has happened to God's plan to put everything in subjection under man (or under Christ)?

HEBREWS—NOTE ON 2:9 **But we see him**. All interpreters agree that this refers to Jesus (compare notes on vv. 7, 8). The phrase **little while** and the sequence of events in vv. 7–8 (compare Ps. 8:5–6) show that, after first being **made lower than the angels**, Jesus was **crowned** and exalted. Jesus' **suffering of death** was the reason for his being crowned with **glory and honor**. He tasted **death** as a work of God's grace on behalf of **everyone** (that is, all who follow him; Heb. 9:15, 28; 10:39). **Jesus**. This is the first mention of Jesus' name in Hebrews (see 3:1; 4:14; etc.; "Christ" first appears in 3:6). Though the human race generally did not fulfill God's plan to put everything on earth under man's feet (2:6–8), there is one man who *is* fulfilling God's great plan, and that is Jesus.

HEBREWS—NOTE ON 2:10 he, for whom and by whom all things exist. God the Father. **many sons**. The followers of the one unique Son of God are adopted into the newly redeemed human family (see "brothers," vv. 11–12; and "children," v. 13; also 12:5–8). **founder**. The Greek can designate either an originator or a leader (see 12:2). The concept of making **perfect** applies in Hebrews both to Jesus himself (5:9; 7:28) and to his work in sanctifying his followers (10:14; 12:23). The author is not suggesting that Jesus was sinful (compare 4:15; 7:26), but that as Jesus lived his life, his maturity and experience deepened, always with full obedience to the Father.

HEBREWS—NOTE ON 2:11 those who are sanctified. Jesus' true followers, who are set apart for his purposes by his sacrifice (10:10, 14; 13:12). **he is not ashamed to call them brothers**. Since they share a common source of life, they are members of the same family.

HEBREWS—NOTE ON 2:12 This verse quotes from Ps. 22:22. The psalm speaks of Jesus' death (Ps. 22:1, 16–18) and resurrection (Ps. 22:19–24). **congregation**. All the redeemed in heaven.

HEBREWS—NOTE ON 2:13 The second citation in this verse clearly comes from Isa. 8:18. The first likely is adapted from Isa. 8:17.

HEBREWS—NOTE ON 2:14–15 A human Savior was necessary, because human beings (**children**) need a sacrifice that bears God's wrath and turns it to favor (see note on v. 17). They also need a sympathetic high priest (vv. 17–18). **share in flesh and blood**. Jesus was fully human, just like the "children" and the high priest (see 5:1–2). **the one who has the power of death**. God ultimately rules over life and death (Deut. 32:39; Ps. 90:3; 139:16), but Satan claims that power.

HEBREWS—NOTE ON 2:17 had to be. Unless Jesus became fully human in **every respect** (except for sin), he could not represent believers as their high priest. Jesus must be human in order to serve as **high priest** on behalf of humanity. **propitiation**. An atoning sacrifice that cancels sin and satisfies God's wrath (compare Deut. 21:8; Ps. 25:11; 78:38; see note on Rom. 3:25).

HEBREWS—NOTE ON 2:18 **suffered**. Jesus' sufferings as a human, especially his death (vv. 9–10). **tempted**. Jesus, as high priest, was tempted in every way and yet did not sin (4:15; also 7:26).

3:1–10:18 *Jesus Is Superior to the Mosaic Law.* Having concluded that Jesus is superior to the mediators of the Mosaic law (angels, 2:2), the author now establishes Jesus' superiority to Moses (3:1–6), to the Aaronic high priesthood (4:14–7:28), to the former covenant (8:1–13), and to the Mosaic sacrifices (9:1–10:18). This section includes three exhortations to Christian perseverance (3:7–4:13; 5:11–6:12; 10:19–39).

HEBREWS—NOTE ON 3:1 **Therefore**. In light of Jesus' high priesthood (2:17). **holy brothers**. Members of the family of God (3:12; 10:19; 13:22); also called "saints" or sanctified ones (13:24). **heavenly calling**. "Heavenly" elsewhere describes God's perfect order (8:5; 9:23) and the future life with God (11:16; 12:22). For "calling," see 2:11 and 9:15. Jesus is an **apostle** in that he is "one who is sent" (see Luke 4:18). **our confession**. The content of the Christian faith (see Heb. 4:14; 10:23).

HEBREWS—NOTE ON 3:3–6 **more glory**. Despite Moses' great faithfulness, Jesus is superior. **house**. Jesus as the Son of God has a privileged place in the household of God (1 Chron. 17:14). Moses remains a valued servant in that household (Num. 12:7).

FACT

Jesus the master builder. In the era of peace made possible by Roman rule, the building of public buildings and private homes flourished. Working primarily with materials such as marble, bronze, and terra-cotta, architects designed and built large, beautiful structures throughout the empire. However, such buildings were nothing compared to the individual new lives being "built" by Jesus the master builder (3:3–6).

HEBREWS—NOTE ON 3:6 **Christ** is the Greek equivalent of "Messiah," meaning "anointed one" (see 1:9). **we are his house**.

HEBREWS—NOTE ON 3:7–4:13 The contrasting of Jesus and Moses (3:1–6) leads to a comparison of their followers' responses.

HEBREWS—NOTE ON 3:7–11 **Therefore**. Citing Ps. 95:7–11, the author contrasts Moses' faithfulness with the faithless people of Moses' day. Hebrews attributes this psalm to the **Holy Spirit** (compare Mark 12:36; Acts 1:16).

HEBREWS—NOTE ON 3:12–13 Drawing on Psalm 95, Hebrews warns against allowing the unbelief of a **hardened**, sinful **heart** to cause one to **fall away** ("turn away from, forsake"; compare Luke 8:13; 1 Tim. 4:1). **as long as it is called "today."** From the perspective of God's saving plans for world history, the church lives in a special moment in which the Lord has come, spoken, and gone, and believers await his return—faith is called for in this hour.

HEBREWS—NOTE ON 3:14 The true Christian will endure **to the end**. The condition (**if indeed**) has been understood in various ways. Some have argued that the condition ("if") indicates that true Christians can lose their salvation. Scripture is clear, however, that true believers cannot lose their salvation (John 6:39–40; 10:27–29; Rom. 8:35, 38–39; Eph. 1:4; Phil. 1:6; 1 Pet. 1:3–5). Hebrews 3:14 should be understood in connection with v. 13, as is indicated by the linking word **For**. That is, those who become hardened (v. 13) give outward evidence that they never have been genuine believers who "share in Christ," because genuine believers **hold** on to their **original confidence** to the end. Of course, Scripture also encourages believers to pray for and seek to reclaim any who have fallen away (James 5:20; 1 John 5:16), in the hope that they will turn back. Still, this passage should be viewed as a sober warning—intended as a *means* that God uses to keep Christians resolved in faith and obedient until the end.

HEBREWS—NOTE ON 3:15–19 Quoting Ps. 95:7–8 again, the author draws several points from the failure of the exodus generation (see especially Ex. 17:1–7; Num. 14:20–38). They witnessed God's salvation and many miracles in the exodus, and yet they had responded in disobedience and **unbelief**, so they were unable to enter into the rest of the Promised Land.

HEBREWS—NOTE ON 4:1–13 Continuing to use Psalm 95, the author focuses on the word "rest." The section makes most sense if the rest is understood as having begun but still awaiting completion.

HEBREWS—NOTE ON 4:1 **Therefore**. Verses 1–13 connect closely to the preceding argument (compare 3:7–11, 16–19 with 4:2–10) and to the previous exhortation (compare 3:12–14 with 4:1–2, 11–13). There remains a future, end-time Sabbath **rest** from God that can be enjoyed in some measure even in this life (vv. 3–10). **fear**. Reverent fear before God, here concerning a person’s spiritual state (see notes on Prov. 1:7; Acts 5:5; 1 Pet. 1:17; 1 John 4:18).

HEBREWS—NOTE ON 4:2 Comparisons continue between the exodus generation and the church. Both received God’s declaration of deliverance (**good news**). Both were called to respond in **faith**. The exodus generation did not receive the promised benefit because they failed to respond in faith. Their failure warns Christians against unbelief.

HEBREWS—NOTE ON 4:3–5 **we who have believed**. Faith in God’s good news is necessary to **enter** God’s **rest**. The “rest” of God in Ps. 95:11 (**they shall not enter my rest**) is connected with God’s resting **on the seventh day** after his work of creation. The fact that the exodus generation was not allowed to enter that rest proves that God’s Sabbath rest was still open. Even “today,” at the time of the writing of Hebrews, this rest could still be entered. Indeed, people throughout the entire church age can enter into this rest.

HEBREWS—NOTE ON 4:6–7 Verse 6 restates the conclusions of vv. 2–5. Verse 7 advances the argument by suggesting that the **today** of Ps. 95:7–8 holds out to the worshiper the possibility of entering even now in a partial way into the end-time “rest” and blessing that the exodus generation missed. Christians enter into God’s rest through recognizing that Christ’s work of redeeming them from sin has been completed.

HEBREWS—NOTE ON 4:8–10 **For if Joshua had given them rest**. One could conceivably argue that the “rest” that the exodus generation sought was their entrance into the Promised Land. However, that entrance occurred in the days of Joshua, and Psalm 95 (with its promise of “today” entering into God’s rest) is later than Joshua’s day. Therefore, the **Sabbath rest** remains possible for God’s people to enter even now, in this life (Heb. 4:9).

HEBREWS—NOTE ON 4:11 **therefore** (in light of the conclusion from vv. 9–10) **strive to enter that rest**. This phrase again emphasizes the need for perseverance (see 2:1; 3:14; 4:14).

HEBREWS—NOTE ON 4:12–13 The warning continues: faithless disobedience will not go unnoticed. **word of God**. Usually this phrase in Hebrews refers to the message of salvation (13:7; compare 4:2), but here the “word” is pictured as God’s personal utterance, **living**, **active**, sharp, **piercing**, and **discerning**, with **eyes** that expose. The Word of God acts as God himself, so that one’s innermost **thoughts and intentions** are **exposed**. This happens constantly in Christians’ lives.

HEBREWS—NOTE ON 4:14–10:18 As high priest, Jesus is superior to the Mosaic priesthood due to (1) his ability to sympathize with human need, (2) his perfect holiness, (3) his eternal call to the priestly order of Melchizedek, (4) his initiating a new and better covenant, (5) his ministering in the true heavenly tabernacle, and (6) his once-for-all sacrifice for the salvation and perfection of his followers.

HEBREWS—NOTE ON 4:14 Jesus’ role as **high priest** is announced in 2:17, discussed here (4:14–5:10), and further explained in 7:1–9:8. **passed through the heavens**. Jesus ascended to the right hand of God the Father (see note on 1:3). **Son of God**. Jesus’ role as a human high priest (2:5–18) is united with his position as God’s unique Son (5:5–6; see 1:1–14; 3:5–6). **Let us hold fast** continues the theme of perseverance (2:1; 3:6, 12–14; 4:11). **confession**. See 3:1; 10:23.

HEBREWS—NOTE ON 4:15 **tempted**. The Greek word can refer either to temptation to make one sin (compare Matt. 4:1–11) or testing designed to strengthen one’s faith (compare Luke 22:28). Here it means temptation to sin. **in every respect**. Jesus was tempted in every area of personal life. He (unlike every other human) remained **without sin**. Thus he is truly the holy high priest (Heb. 7:26–28; see 5:2–3).

HEBREWS—NOTE ON 4:16 **Draw near** is used consistently in Hebrews to describe a person approaching God (7:25; 10:1, 22; 11:6; 12:18, 22; see Lev. 9:5). This is possible only when one’s sins are forgiven through the ministry of a high priest (Heb. 7:25; 10:22). **Confidence** indicates that Christians may come before God without fear that they will be punished for approaching someone with greater authority and power.

FACT

Approaching a human ruler’s throne with a request can be dangerous, especially when one is fully at the mercy of the ruler. In contrast, Christians can expect to find mercy and help when they approach God’s throne with a request (4:16).

HEBREWS—NOTE ON 5:1–4 **He can deal gently**. High priests were human and understood human weakness. They presented **sacrifices for sins** for others and for themselves. Jesus, however, is the perfect high priest, since he is without sin and therefore does not need to offer a sacrifice for himself (7:26–28).

HEBREWS—NOTE ON 5:5–6 God the Father **appointed** Jesus to be **high priest** (see vv. 1, 4). Psalm 2:7 is quoted, followed by Ps. 110:4. Jesus combines the role of high priest with his status as **Son** of God (see Heb. 4:14; 5:8–10). **after the order of Melchizedek**. See 7:1–28.

HEBREWS—NOTE ON 5:7 **with loud cries and tears**. One might first recall Jesus' agonizing prayer in Gethsemane, but the broad time reference (**In the days of his flesh**) suggests that Jesus' earthly prayers were constantly heartfelt, earnest, and accompanied by tears. **Able to save him from death** describes the resurrection, whereby God saved Jesus "from" or "out of" death.

HEBREWS—NOTE ON 5:8 **he learned obedience through what he suffered**. Jesus was always without sin (4:15; 7:26) and always obedient. Yet he still gained knowledge and experience by living as a human being (see Luke 2:40, 52).

HEBREWS—NOTE ON 5:9–10 **being made perfect**. During his childhood, Jesus did not lack any godly character quality. But he did lack the full experience of having lived a perfect human life, obeying the Father in everything, without sin. **order of Melchizedek**. See v. 6 and ch. 7.

HEBREWS—NOTE ON 5:11–6:12 The author interrupts his discussion of Jesus as high priest to challenge his readers to grow in their faith. He rebukes them for their lack of maturity (5:11–14), lists the basics that they should already know (6:1–3), and warns them about the danger of falling away (6:4–8). Nevertheless, he is confident that they will persevere (6:9–12).

HEBREWS—NOTE ON 5:11 The author often encourages his readers (6:9–10; 10:32–34), but here he scolds them. **hard to explain**. In ch. 7 he will "explain" the reference to Melchizedek (5:10).

HEBREWS—NOTE ON 5:12–14 **basic principles of the oracles of God**. The most basic truths about God. **Milk** vs. **solid food** shows the readers' immaturity in the faith.

HEBREWS—NOTE ON 6:1–2 **elementary doctrine of Christ**. Compare "basic principles" (5:12). **Washings** may refer to teaching about the differences between Jewish purification rituals and Christian baptism. **Laying on of hands** could refer to a practice at the time of baptism (see Acts 8:14–17; 19:5–6) or to other times during prayers for healing and appointing individuals for ministry (see notes on Acts 6:6; 13:3).

HEBREWS—NOTE ON 6:4–8 This passage has been much debated. The central issue is whether vv. 4–5 describes people who were once true Christians. (1) Some argue that the passage does describe true Christians, meaning that Christians can "fall away" and lose their salvation. Most who hold this view think that those who fall away can still return to Christian faith, so this limits vv. 4–6 to people who refuse to return. (2) Most argue, however, that although these people have participated fully in the Christian community, the fact that they "fall away" shows that they are not true Christians. (3) Another view is that the warnings are addressed to true believers, and that although they will never completely fall away, the warnings are still the *means* God uses to challenge them to persevere in their faith. (4) Finally, some believe that the falling away has to do with a loss of heavenly rewards. In any case, though the author recognizes that there may be a few in the congregation who fit the description of vv. 4–8, in general he does not think it to be true as a whole of the congregation, for he says, "yet in your case, beloved, we feel sure of better things—things that belong to salvation" (v. 9).

HEBREWS—NOTE ON 6:4 If a person worries that he may have committed such a deep sin that repentance is **impossible**, his very desire to repent is evidence that he has not done so (see note on Matt. 12:31–32). **Enlightened** likely describes the initial entrance into Christian community through hearing an explanation of the Christian faith (compare Heb. 10:32). **Tasted the heavenly gift** probably refers to either the Lord's Supper or the general blessing of Christian fellowship (or both). **have shared in** (literally, "have become a partaker of") **the Holy Spirit**. Some understand this to mean having experienced the laying on of hands in the church; others link it to the communal experience of the Spirit active in the church.

HEBREWS—NOTE ON 6:5 **tasted the goodness of the word of God**. These people (see note on v. 4) have heard the truth explained. They have learned of God's word (1:3; 11:3). This word will be fully shown in **powers** that renew the world in the age to come (2:5; 13:14). Through the ministry of the Spirit, these powers are partially experienced now in the Christian community (see 2:4).

HEBREWS—NOTE ON 6:6 **Fallen away** involves a sustained, committed rejection of Christ and a departure from the Christian community. **to restore them again to repentance**. This wording does not clarify whether the earlier repentance was merely outward, or whether it was the genuine repentance that accompanied true saving faith (see note on vv. 4–8). **Crucifying once again** graphically portrays rejection of Jesus. **holding . . . up to contempt**. A public, shameful display. The warning of vv. 4–8 is serious: such "falling away" treats God's own Son with such disrespect that it is as though the person wanted to put Christ on a cross again.

HEBREWS—NOTE ON 6:7–8 **land that has drunk the rain**. The author uses a common OT and NT agricultural metaphor (see ESV cross-references on v. 7; also Matt. 13:24–30, 36–43; Luke 3:17). He warns that those who fall away are like land that does not bear a **crop** that is **useful**, but only **bears thorns and thistles**. Reminding them of the final judgment, the author says that such land is **near to being cursed** and **its end is to be burned**.

HEBREWS—NOTE ON 6:9–10 Having warned about falling away from the faith, the author shows confidence in his readers' salvation (v. 9; see 10:32–34).

HEBREWS—NOTE ON 6:11–12 **imitators of those who . . . inherit the promises**. Abraham is the immediate example (vv. 13–15). Other examples appear in ch. 11 (OT saints) and in 13:7 (church leaders).

HEBREWS—NOTE ON 6:13–14 **promise to Abraham**. God's promises to Abraham include those in Gen. 12:1–3; 17:1–22; 22:16–18. Here the author focuses on Gen. 22:16–17.

HEBREWS—NOTE ON 6:15 **having patiently waited**. Abraham waited 25 years for Isaac's birth (see Gen. 12:4 with Gen. 21:5), and he did not witness the fulfilled promise of countless descendants (see note on Heb. 11:13). In his lifetime, Abraham **obtained the promise** through seeing Isaac born, and through the ram offered on Isaac's behalf (Genesis 22).

HEBREWS—NOTE ON 6:16 Oaths were common legal devices in ancient times (**disputes** implies a legal context). Oaths usually appealed to some higher authority (**something greater than themselves**).

HEBREWS—NOTE ON 6:17–18 The **two unchangeable things** are God's **promise**/**purpose** and his **oath**.

HEBREWS—NOTE ON 6:19–20 The Christian's **hope** is in the person and saving work of Christ. This hope is an **anchor**, providing security and stability for the soul. Clearly, even though the author has warned the readers about apostasy (vv. 4–8), he believes they can have assurance of their salvation. **curtain**. The veil in the tabernacle or temple that separated the **inner place** ("Most Holy Place," 9:3) from the rest of the structure. See Ex. 26:31; Num. 18:7; Matt. 27:51; Heb. 9:3; 10:20. **forerunner**. Jesus went beforehand and opened the veil, and he now permits others to draw near (9:3, 6–14; 10:19–20). **high priest**. The author returns to the subject of 5:5–10.

FACT

The safety of sailors depended greatly on a ship's anchor. Without it, the likelihood of shipwreck increased dramatically. The anchor therefore became an important emblem of hope and stability for early Christians (6:19).

HEBREWS—NOTE ON 7:1–28 This chapter discusses Melchizedek (vv. 1–10), highlighting points later applied to Jesus (vv. 11–28).

HEBREWS—NOTE ON 7:1–2 The author summarizes the brief account of Melchizedek in Gen. 14:18–20. Elsewhere in the OT, Melchizedek is mentioned only in Ps. 110:4. **translation of his name**. In the OT, the meaning of a name could indicate a person's relationship to God (e.g., Gen. 17:5; 32:28). **Melchizedek**. The Hebrew name means "king of righteousness." **Salem** is Melchizedek's city (Gen. 14:18) and is from the same root as the Hebrew for **peace**.

HEBREWS—NOTE ON 7:3 Some have suggested that Melchizedek was a preincarnate appearance of the Son of God. As this passage indicates, however, Melchizedek was not in fact the Son of God but someone **resembling the Son of God** (literally, "having been made like the Son of God"). **He is without father or mother or genealogy** probably means simply that this information is not given anywhere in Scripture (in contrast to the Levitical priests, whose genealogies are recorded). The next phrase (**neither beginning of days nor end of life**) should probably be understood in the same way. The OT mentions no end to his priesthood. In that sense he **continues a priest forever**. Hebrews seems to view Melchizedek as an ordinary man. He was a “type” or foreshadowing of Christ (see note on Rom. 5:14), who is truly the king of righteousness and who brings true peace.

HEBREWS—NOTE ON 7:4 **tenth of the spoils**. Abraham tithed to Melchizedek, and therefore Abraham was inferior to Melchizedek (see note on vv. 9–10). **patriarch**. Israel traces its lineage through Abraham (see vv. 9–10).

HEBREWS—NOTE ON 7:5–6 God commanded the Israelites to tithe to the Levitical priesthood (e.g., Num. 18:21–24), who were themselves fellow descendants of Jacob/Israel and of Abraham.

HEBREWS—NOTE ON 7:7 The **superior** person, Melchizedek, **blessed** the **inferior** person, Abraham (compare v. 1). Thus Melchizedek’s priesthood is superior to Abraham and all his descendants, including the Levitical priesthood.

HEBREWS—NOTE ON 7:8 **he lives**. Melchizedek is a “priest forever” (Ps. 110:4; see note on Heb. 7:3). Because the Melchizedek priesthood is eternal, it is superior to the Levitical priesthood (vv. 23–25). The author is probably not claiming that Melchizedek never died, but that he is a type of Christ in that nothing is stated in the biblical text about his death (see note on v. 3), and so Melchizedek foreshadows the risen Jesus.

HEBREWS—NOTE ON 7:9–10 **Levi himself . . . paid tithes** (to Melchizedek) **through Abraham**. The author’s reasoning is that Abraham’s descendants, who share in Abraham’s promises, also share in Abraham’s tithe to Melchizedek. Therefore the Levitical priesthood is inferior to Melchizedek’s priesthood.

HEBREWS—NOTE ON 7:11–12 Hebrews offers several reasons for why the Mosaic law could not bring people to **perfection** (vv. 18–19; 9:9; 10:1). Here, the fact that there existed a priestly order of Melchizedek (Ps. 110:4) shows that the **Levitical priesthood** was insufficient for the task. **change in the law**. The establishment of a better priesthood (Christ’s) shows Christians that there also has been a change from the Mosaic law, since that law required a succession of priests, all descended from Levi (Heb. 7:18–19). Thus, the Mosaic covenant (the “old covenant”) is no longer in effect.

HEBREWS—NOTE ON 7:13–14 Jesus was from the tribe of **Judah** rather than the priestly tribe of Levi. Yet he qualifies as the eternal high priest because he is the Davidic Messiah, called both Lord and a priest after the messianic priestly order of Melchizedek (Ps. 110:1, 4).

HEBREWS—NOTE ON 7:15–17 **the power of an indestructible life**. Jesus' resurrection from the dead verifies his eternal priesthood (Ps. 110:4; see Heb. 5:6). Death could not conquer him, therefore his priesthood lasts **forever** (see 7:23–24).

HEBREWS—NOTE ON 7:18–19 **former commandment**. The institution of the Levitical priesthood is **set aside** and thus so is the Mosaic law (see v. 12), since it was not able to accomplish God's saving purpose (hence its **weakness and uselessness**). Only Jesus' work on the cross brought people to perfection (see v. 11; also 9:9; 10:1). **better hope**. That is, the hope of salvation and perfection through Jesus' high priesthood (7:25–28). **draw near to God**. Jesus' work permits true fellowship with God.

FACT

A better covenant. A key theme in the book of Hebrews is the superiority of the new covenant over the old. The words "better," "more," or "greater" to describe the new covenant appear a combined total of 25 times.

HEBREWS—NOTE ON 7:20–21 God did not promise that the Levitical priesthood would last forever, but the priesthood of Jesus rests securely on God's promise/oath in Ps. 110:4 (see Heb. 6:13–20).

HEBREWS—NOTE ON 7:23–25 The **many** Levitical **priests** all died. But Jesus is eternal, so he is a greater high priest (see v. 8). **to the uttermost**. Either completeness in time ("forever") or completeness in extent ("completely"). Perhaps the author wants readers to understand it in both senses. On **draw near to God**, see note on 4:16. **to make intercession**. To bring believers' requests to the Father (compare Rom. 8:34).

HEBREWS—NOTE ON 7:26 **fitting that we should have**. Jesus' high priesthood is appropriate and is for the believers' benefit.

HEBREWS—NOTE ON 7:28 **made perfect**. See 5:9 and note on 5:9–10.

Differences between Levitical High Priests and Jesus the High Priest

Levitical High Priests	**Reference**	**Jesus the High Priest**
many in number	7:23–24	one
temporary	7:23–24	permanent and eternal
sinners who had to offer sacrifices for their "own sins"	7:26–27	holy, innocent; offers sacrifice only for others
had to sacrifice "daily"	7:27	sacrificed "once for all"
offered sacrificial animals	7:27; 9:11–14	"offered up himself"
entered the holy places through a man-made tent and by means of the blood of goats and calves	9:11–12	entered the holy place of the presence of God and by means of his own blood

---

HEBREWS—NOTE ON 8:1–13 Jesus is the eternal high priest, ministering from heaven in the true tabernacle and enacting the better promises of the new covenant.

HEBREWS—NOTE ON 8:1–2 **Majesty**. A term for God himself (see 1:3). **Holy places** will refer later to the "Holy Place" (9:2) and the "Most Holy Place" (9:3) in the tabernacle as well as in the temple. But here the author is speaking of something even better, the actual heavenly "holy places," that is, the area before the very throne of God himself. The **true tent** also refers to heaven, God's very presence. The earthly tabernacle functions as a picture of entering into God's presence in heaven.

HEBREWS—NOTE ON 8:4 Jesus could not serve in the earthly tabernacle because the law requires that a priest from Levi's family do this (7:11–19).

HEBREWS—NOTE ON 8:5 The earthly tabernacle (**tent**), in which the Levite priests served, was a lesser **copy** of the heavenly **pattern** shown to Moses (Ex. 25:40). The heavenly place is greater.

HEBREWS—NOTE ON 8:6 The **better promises** of the new covenant are cited in vv. 8–12.

HEBREWS—NOTE ON 8:7 **if that first covenant had been faultless**. The Mosaic covenant was not wrong. Rather, it was weak and ineffective (7:18–19) by comparison to the new covenant. God had never intended for the Mosaic covenant to bring people to perfection. Jesus was always to have that ministry.

FACT

Why didn’t the old covenant last? A covenant is an agreement between two parties. The Israelites did not keep their part of the covenant. That is why the first covenant did not work (8:7–9). But God mercifully initiated a new covenant through Christ. This covenant offers many more blessings, including the Holy Spirit’s ministry of helping believers obey God (8:10–11).

HEBREWS—NOTE ON **8:8–12** **he finds fault with them**. God blames sinful humanity for the failure of the first covenant. Jeremiah 31:31–34 is quoted here. That passage supports several arguments in Hebrews: (1) this “second” covenant (Heb. 8:7) comes after the Mosaic covenant (**the days are coming**, v. 8); (2) it is established by the Lord (vv. 8, 13); (3) it is a **new covenant** (vv. 8, 13); (4) it is unlike the earlier covenant (vv. 9, 13); (5) the earlier covenant failed because of the people’s rebellion (**for they did not continue in my covenant**, v. 9; see v. 8); (6) this new covenant involves a transformation of its people’s inner lives. It writes God’s laws into their **minds** and **hearts** so that all **know** him (vv. 10–11; see 10:14–17); and (7) it brings true, final forgiveness of sins (8:12; see 9:15; 10:12–18).

HEBREWS—NOTE ON **9:1–10** These verses describe the OT tabernacle, its furnishings, and its worship practices. This description of the “first covenant” lays the groundwork for the discussion of the new covenant in vv. 11–28.

HEBREWS—NOTE ON **9:4** **having the golden altar of incense**. The altar of incense was not in the Most Holy Place; it was in the Holy Place, “in front of the veil” that separated it from the Most Holy Place. The author of Hebrews was quite familiar with the OT tabernacle and its sacrifices, so he would not mistakenly think this altar was inside the Most Holy Place. Thus it is better to understand “having” to mean that this altar of incense was closely tied in its function to the Most Holy Place. It “belonged to” the Most Holy Place. The text also says that a **golden urn holding the manna, and Aaron’s staff that budded** were in the **ark of the covenant**. However, the OT says the urn and the staff were placed *in front of* the ark (Ex. 16:32–34; Num. 17:10–11), not in it. Only the two **tablets of the covenant** were within the ark at that time (Ex. 25:16; Deut. 10:1–2). The two tablets contained the Ten Commandments (Ex. 34:1, 28–29). It is possible that the urn and the rod were later stored in the ark.

Or, the author of Hebrews may have been depending on information no longer available.

HEBREWS—NOTE ON 9:6 Having described the tabernacle (**These preparations having thus been made**), the writer describes the worship that took place there. **priests go regularly into the first section**. The Levitical priests were the only ones allowed to enter the Holy Place, to perform their regular **duties** (see Ex. 25:30; 30:7–8; Lev. 24:4; Num. 28:7).

FACT

The mercy seat (9:5) was the place where the high priest sprinkled blood once a year to atone for the people's sins (Lev. 16:14; see Ex. 25:22). In contrast, Jesus' death redeemed our sins "once for all" (Heb. 9:12). His sacrificial death also gives us the freedom to serve God (9:14).

HEBREWS—NOTE ON 9:7 **Once a year**, on the Day of Atonement, the **high priest** entered **into the second** section, the Most Holy Place (Lev. 16:2–3, 11–17). He sprinkled it with the **blood** of a bull and a goat as a sin offering (Lev. 16:6, 9, 15). Atonement for sins was required for the high priest **himself** and for all **the people** (Lev. 16:6, 17; see Heb. 7:27–28). **unintentional sins**. See note on Num. 15:22–31.

HEBREWS—NOTE ON 9:8 **By this**. That is, by the system that restricted to the Levitical priests the right of access into the presence of God in the Holy Place and especially the Most Holy Place. **the Holy Spirit indicates**. The Mosaic covenant was the command of God, through the Holy Spirit. By the Mosaic law God revealed both the spiritual separation of man from God due to sin and the pattern for Jesus' high priestly ministry.

HEBREWS—NOTE ON 9:9–10 These verses contrast two ages: the **present age** and the **time of reformation**. The "present age" is described as a time of separation from God. Through Christ's work, this present age is passing away (vv. 11–12, 26) and the new time of reformation has begun. It will be completed when Christ returns (see note on vv. 25–26).

HEBREWS—NOTE ON 9:9 **cannot perfect the conscience**. God did not intend the Mosaic sacrificial system to do so. The Messiah was to do this (7:18–19; 10:1–2).

HEBREWS—NOTE ON **9:10** **food and drink and various washings, regulations for the body**. The OT teachings about clean and unclean foods, sacrificial food and drink offerings, and ritual purification washings. These were later greatly expanded in Jewish tradition. The writer may have had in mind those who were advocating “diverse and strange teachings” about “foods” (13:9).

HEBREWS—NOTE ON **9:11–28** When compared to Mosaic tabernacle worship (vv. 1–10), the new covenant high priesthood of Jesus provides a single superior sacrifice in a superior heavenly tabernacle. It brings complete forgiveness of sins, eternal salvation, purified consciences, and direct access to God.

HEBREWS—NOTE ON **9:11** **greater and more perfect tent**. The area surrounding God’s presence in heaven (compare 8:2).

HEBREWS—NOTE ON **9:12** **entered once for all**. Christ’s sacrifice of himself does not need to be repeated (vv. 25, 28; 7:27–28). He now continues in the Most Holy Place, at God’s throne (8:1; 12:2). **blood of goats and calves**. See 9:19. **by means of his own blood**. Jesus’ sacrificial death (see vv. 14, 26–28; 10:1–21) is the basis of **eternal redemption**. His death bought freedom for those trapped in sin (see Mark 10:45; Luke 1:68; Titus 2:14).

HEBREWS—NOTE ON **9:13** **sprinkling of defiled persons**. Through OT sacrifices and purification rites. **blood of goats and bulls**. See vv. 12, 19. **ashes of a heifer**. See Num. 19:1–22. **of the flesh**. As opposed to the conscience in Heb. 9:14.

HEBREWS—NOTE ON **9:14** **how much more**. An argument from the lesser to the greater (compare 2:1–4; 10:28–29). **blood of Christ**. See 9:11. This contrasts with “blood of goats and calves” (vv. 12–13). **through the eternal Spirit offered himself**. Jesus was both the high priest (see, e.g., 5:1; 8:3) and the sacrifice itself (see 9:25–26). Old Testament sacrifices had to be **without blemish**. Jesus is “holy, innocent, unstained” (see 7:26). **purify our conscience**. Christ’s sacrifice cleanses the innermost being (10:22), which the Mosaic sacrifices could not do (9:9). **from dead works**. Deeds that cannot save due to human sinfulness (see 6:1).

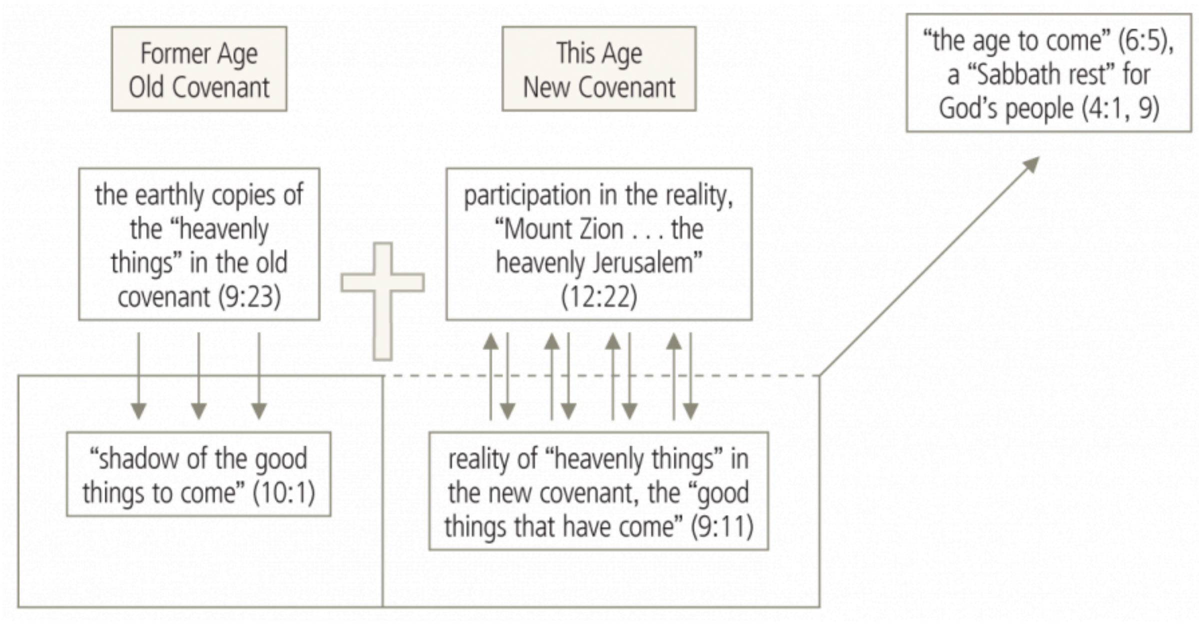
HEBREWS—NOTE ON **9:15** **mediator**. See 8:6; 12:24; 1 Tim. 2:5. **new covenant**. See Heb. 8:6–13. Christ mediates the covenant by revealing it (1:2), by serving as its priest, and by offering himself in sacrifice (9:11–14). **those who are called**. God's electing call to salvation (compare Rom. 8:30; 2 Tim. 1:9; 1 Pet. 5:10; 2 Pet. 1:10). **promised eternal inheritance**. Followers of Christ inherit everlasting salvation (Heb. 1:14; 5:9; 9:12). **redeems them from the transgressions**. The payment of sin's penalty requires a death (see vv. 16–28). **first covenant**. The Mosaic covenant (see v. 1).

HEBREWS—NOTE ON 9:16–17 **will**. Either the will of a person who has died (compare "inheritance" in v. 15) or an ancient Near Eastern "covenant." Making such covenants included offering an animal sacrifice. Thus both are carried out only after a **death**.

HEBREWS—NOTE ON 9:18–21 **Therefore**. The Mosaic **covenant** also began with **blood**. The Mosaic covenant-initiation ceremony is recalled in vv. 19–20 (see Ex. 24:3–8). The author adds some specific details, such as **scarlet wool and hyssop**, and the sprinkling of **the book itself**, which are not mentioned in Exodus. While the source of the author's information is unknown, these details are not improbable, since these elements were used in other such purifying ceremonies (see ESV cross-references; also Ex. 12:22). The purification of the tabernacle and its vessels is summarized in Heb. 9:21, recalling the events of Exodus 40.

Redemptive History in the Book of Hebrews

Hebrews shows the contrast between the old covenant and the new covenant. In the old covenant, the law and its ceremonies were a shadow of the good things to come. They only reflected the reality of the "heavenly things" (depicted by arrows intruding into the old covenant). The inauguration of the new covenant is described as a change in priesthood and law that brings about a change in reality because of the cross. After the work of Christ in the new covenant, the heavenly reality (Mount Zion, the heavenly Jerusalem) not only intrudes into history but Christians actually participate in this new reality (arrows now go both ways) because the good things have come through Christ in his death, resurrection, and ascension. Christians live in a semi-heavenly age, whereas in the old covenant with its laws, rules, and regulations, people could not fully participate in the "heavenly things." Although they participate in the heavenly reality now, in the age to come God's people will fully realize their Sabbath rest.


Former Age
Old Covenant
This Age
New Covenant
“the age to come” (6:5), a “Sabbath rest” for God’s people (4:1, 9)
the earthly copies of the “heavenly things” in the old covenant (9:23)
participation in the reality, “Mount Zion . . . the heavenly Jerusalem” (12:22)
“shadow of the good things to come” (10:1)
reality of “heavenly things” in the new covenant, the “good things that have come” (9:11)

HEBREWS—NOTE ON 9:23 This verse focuses on the purification of the place of worship. The **copies** (that is, the Mosaic tabernacle and vessels) are patterned after greater **heavenly** realities (which represent the very presence of God). These heavenly realities require a greater purification sacrifice (the blood of Jesus).

HEBREWS—NOTE ON 9:24 **holy places made with hands**. The tabernacle built by Moses and the temple built by Solomon. **copies of the true things**. The eternal heavens are the “true things” because they are where God is.

HEBREWS—NOTE ON 9:25–26 Christ’s **sacrifice** is greater because this one offering **of himself** is sufficient for all his followers for all time. **since the foundation of the world**. A sin offering has been needed ever since the fall of humanity (Genesis 3; compare Heb. 4:3). The **end of the ages** began with Christ’s sacrificial death. It will be completed at Christ’s return (see 9:28).

HEBREWS—NOTE ON 9:27–28 **appointed . . . to die once**. Every person has only one life before facing eternal **judgment**. This rejects the idea of reincarnation and of any second chance to believe after death. The final judgment will take place when Christ comes again to **save** his followers.

HEBREWS—NOTE ON 10:1–18 In contrast to the repeated OT sacrifices, Jesus came in order to eternally sanctify his people through offering himself as a sacrifice once for all.

FACT

Jesus’ perfect sacrifice for sin. Animal sacrifices symbolized payment for sins under the first covenant (10:1). But Jesus’ death paid for sins in a way that animal sacrifices could not (10:1–18). It also made sanctification, the process of conforming into the image of Christ, possible for believers (10:14).

HEBREWS—NOTE ON **10:4** **impossible . . . to take away sins**. These animal sacrifices *symbolized* the payment for sin, but they did not in and of themselves accomplish it. No animal was worthy of paying the price for a human’s sin before a holy God.

HEBREWS—NOTE ON **10:5–7** The quotation is from Ps. 40:6–8, a psalm applied here to the Messiah. David and the other OT authors knew that God desired faithful hearts and lives, not mere performance of sacrificial rituals (see Hos. 6:6). The psalm prophesies the coming of one who will do God’s **will**, and God’s preparation of a human body for that person. **a body have you prepared for me**. The ESV translates the corresponding phrase in Ps. 40:6 as, “you have given me an open ear.” The translators of the Greek version of the OT (Septuagint) and the author of Hebrews understood this Hebrew metaphor to mean the physical creation of a person’s body.

HEBREWS—NOTE ON **10:8–9** The OT sacrifices were not **desired** (literally, “willed”) by God because of any intrinsic value they possessed. However, it *was* God’s will for the messianic speaker of Ps. 40:6–8 to **come to do your will**. God did ordain the OT **sacrifices and offerings** for the time when the Mosaic covenant was in force, but not for the future time anticipated in this psalm. **He does away with the first** refers to the “sacrifices and offerings” (Heb. 10:8) of the old covenant. Christians no longer have to offer animal sacrifices and keep other ceremonial parts of the OT laws. **In order to establish the second** means in order to establish obedience to God’s “will” (v. 9).

HEBREWS—NOTE ON **10:10** **will**. See vv. 8–9.

HEBREWS—NOTE ON 10:11–13 The priest **stands**, showing that his work of offering sacrifices never ends. **which can never take away sins**. See note on v. 4. Christ's sacrificial work is complete, and now he sits **at the right hand of God** (see especially Ps. 110:1, cited in Heb. 1:13). The securing of full and final forgiveness of sins has been accomplished.

Psalm 110 in Hebrews

Psalm 110	Hebrews
"The LORD says to my Lord: 'Sit at my right hand, until I make your enemies your footstool'" (v. 1).	Jesus "sat down at the right hand of the Majesty on high" (1:3). God says to Jesus: "Sit at my right hand until I make your enemies a footstool for your feet" (1:13). Jesus is "seated at the right hand of the throne of the Majesty in heaven" (8:1). Jesus "sat down at the right hand of God, waiting . . . until his enemies should be made a footstool for his feet" (10:12–13). Jesus is "seated at the right hand of the throne of God" (12:2).
"The LORD has sworn and will not change his mind, 'You are a priest forever after the order of Melchizedek'" (v. 4).	Jesus is "a priest forever, after the order of Melchizedek" (5:6). Jesus is "designated by God a high priest after the order of Melchizedek" (5:10). Jesus has "become a high priest forever after the order of Melchizedek" (6:20). Jesus is a "priest . . . after the order of Melchizedek" (7:11). Jesus is a "priest [who] arises in the likeness of Melchizedek" (7:15). Jesus is "a priest forever, after the order of Melchizedek" (7:17). Jesus was made a priest by this oath: "The Lord has sworn and will not change his mind, 'You are a priest forever'" (7:21).

HEBREWS—NOTE ON 10:14 **Perfected for all time** means that Christ has fully earned salvation for his people. Thus, believers look to Christ for a cleansed conscience, full forgiveness of sins, and total flawlessness in the future. **those who are being sanctified**. Believers are sanctified, "set apart for God" (v. 10). Yet they are also in the process of becoming more fully like Christ (2:11; 6:10).

HEBREWS—NOTE ON 10:15–18 **Holy Spirit also bears witness.** The Holy Spirit led the biblical authors to write as they did (2 Pet. 1:20–21). **saying**. Hebrews 10:16 cites Jer. 31:33 (see note on Jer. 31:31–34). **I will remember their sins . . . no more**. The new covenant's superiority to the old is shown most clearly in the full and final forgiveness of sins.

HEBREWS—NOTE ON 10:19–12:29 *Call to Faith and Endurance.* The discussion of Christ's superiority concludes with calls to faith and perseverance (10:19–39; 12:1–29) and with examples of how faith endures through hope in God (11:1–40).

HEBREWS—NOTE ON 10:19 **confidence to enter**. See note on 4:16.

HEBREWS—NOTE ON 10:20 **through the curtain**. Christ opened the veil of the heavenly tabernacle through his death (6:19–20; 9:11–12, 24). **that is, through his flesh**. Jesus' flesh is identified with the tabernacle "curtain" or veil, because that was torn open just as Jesus' flesh was torn at his death (see Matt. 27:51).

HEBREWS—NOTE ON 10:21 **great priest**. Jesus (see 5:5–10; 7:11–8:7). **house of God**. See 3:1–6.

HEBREWS—NOTE ON 10:22 **let us draw near**. Christians are called to enter by the blood of Christ (v. 19) into God's presence (see 4:16; 7:25; 11:6; see 10:1). **true heart**. A cleansed and believing heart (**in full assurance of faith**) that is obedient to God (contrast v. 26; 3:8, 12; 4:12). **hearts sprinkled clean**. Jesus' death allows for sinners to be made pure in God's sight (see notes on 9:14; 10:15–18). **bodies washed**. Likely a reference to baptism (see 6:2; Acts 22:16; 1 Cor. 6:11), which employs ritually **pure water** (compare Num. 5:17; Ezek. 36:25).

HEBREWS—NOTE ON 10:23 **confession of our hope**. The church's assent to the teachings about Christ and his work (see 3:1; 4:14). These teachings produce hope (6:18–20; 7:19).

HEBREWS—NOTE ON 10:25 **meet together**. Mutual encouragement toward perseverance (v. 24) requires being together. That some were **neglecting** this duty may have been among the motives for the author's warnings throughout this book. **the Day drawing near**. The coming day of Christ's return and judgment (9:28; 10:37; see notes on Amos 5:18–20; 2 Tim. 1:12).

HEBREWS—NOTE ON 10:26–27 **after receiving**. The author refers especially to people within the Christian community, who have thus heard the **truth**. The fact that they go on sinning deliberately even after receiving **knowledge** of the truth indicates that the people in view are not (and never were) genuine believers. **No longer remains a sacrifice for sins** could refer to the inability of willful, unrepentant sinners to be restored (see 6:4–6). More likely it means there is no place to turn for forgiveness once they have rejected Christ's sacrifice. All people face **judgment** (see 9:27–28), and apart from Christ's sacrifice his **adversaries** receive eternal damnation. These verses, then, are a *means* God uses to call genuine Christians to faith, obedience, and perseverance; and, if there is no evidence of fruit in one's life, to challenge such people to fearfully consider whether they are in fact genuine believers.

HEBREWS—NOTE ON 10:28–29 These verses argue from the lesser to the greater (compare 2:1–4; 9:14). In the Mosaic law, the death penalty was given to those who blasphemed God or who worshiped other deities (e.g., Lev. 24:13–16; Deut. 17:2–7); in the superior new covenant the expectation of judgment should be even stronger. **How much worse punishment . . . will be deserved by the one who . . . ?** The description that follows is of a person who has consciously and persistently deserted "the living God" (compare Heb. 3:12; 10:31; 12:22), renouncing Christ and the community of faith (6:4–8). Such a person has done three specific things: **trampled underfoot the Son of God**, **profaned the blood of the covenant**, and **outraged the Spirit of grace**. Some have argued that the statement **by which he was sanctified** indicates that the person in view here was a true believer. Given the context, it seems most likely that "he was sanctified" means someone who had been "set apart" or identified as an active participant in the Christian community, but who has subsequently committed apostasy by renouncing his identification with other believers, by denying the "knowledge of the truth" that he had heard. Such a person's apostasy is thus *evidence* that he was not a genuine believer. Another view is that the author is confident that the grave warning in these verses will be the *means* by which those who are truly elect will be emboldened to persevere in faith and obedience, and thus will be saved (see note on 6:4–8).

HEBREWS—NOTE ON 10:30–31 Using two citations from Deut. 32:35–36, the **living God** (see Heb. 3:12; 9:14; 12:22) is pictured as the heavenly **judge**. He will judge even his own people.

HEBREWS—NOTE ON 10:32–34 recall the former days. The author reminds readers how they proved their faith through serving Christ despite suffering (see 6:9–12). **enlightened**. See note on 6:4. **sufferings**. Government persecution seems likely here, given the mention of imprisonments.

HEBREWS—NOTE ON 10:36 what is promised. See 4:1; 6:12; 8:6; 9:15.

HEBREWS—NOTE ON 10:37–38 The quotation from Hab. 2:3–4 encourages perseverance.

HEBREWS—NOTE ON 11:1 **assurance**. Or "confidence" (3:14). **hoped for**. On hope, see 6:11, 18; 10:23. **conviction of things not seen**. Faith is a settled confidence that something in the future—something that God has promised—will actually happen because God will make it happen.

FACT

Even under the old covenant, faith was essential for a relationship with God. The OT saints believed God and obeyed him even though they did not see his promises fulfilled completely (ch. 11). Christians, however, have the amazing privilege of having seen God's plan fulfilled in Christ.

HEBREWS—NOTE ON 11:3 God created the **universe** by his **word**. The wording **so that what is seen was not made out of things that are visible** is consistent with the doctrine of creation "from nothing." Compare Gen. 1:1; Ps. 33:6, 9; 90:2; John 1:3; Acts 14:15; Rom. 4:17.

HEBREWS—NOTE ON 11:4 **commended as righteous**. The acceptance of Abel's offering (Gen. 4:4, 7) showed God's acceptance of the person (see Gen. 4:7).

HEBREWS—NOTE ON 11:5 **Enoch was taken up**. Genesis 5:21–24 indicates that Enoch did not die.

HEBREWS—NOTE ON 11:6 **to please him**. The Greek Septuagint translation of Genesis states that certain patriarchs "pleased God" (translating the Hebrew phrase for "walked with God"): Enoch (Gen. 5:22, 24), Noah (Gen. 6:9), Abraham (Gen. 17:1; 24:40; 48:15), and Isaac (Gen. 48:15). Each is discussed in Hebrews 11. **draw near**. See note on 4:16.

HEBREWS—NOTE ON 11:7 **Noah**. See Gen. 6:9–9:29. **events as yet unseen**. See Heb. 11:1. **reverent fear**. See 5:7 and 12:28, where such an attitude is also commended. **condemned the world**. Noah's righteous obedience to God showed how sinful the world was to reject Noah's message (compare 2 Pet. 2:5) and God's moral standards. **heir of the righteousness that comes by faith**. Noah is called "righteous" in Gen. 7:1, after his faithful response in building the ark (Gen. 6:22).

HEBREWS—NOTE ON 11:8–9 God called **Abraham** to leave Haran and go to Canaan (Gen. 12:1–4). **inheritance**. Compare Heb. 9:15. **not knowing where he was going**. See 11:1. **land of promise**. See Gen. 15:18–21. On God's promises, see Heb. 6:12–15. **foreign land**. See 11:13–16.

HEBREWS—NOTE ON 11:11–12 **Sarah**. See Gen. 21:1–7. Sarah first laughed, apparently in unbelief (Gen. 18:9–15). However she later believed, as her laughter expressed joy at Isaac's birth (Gen. 21:6), whose name means "laughter." **considered him faithful**. See Heb. 10:23. **stars . . . sand**. A reference to Gen. 22:17.

HEBREWS—NOTE ON 11:13 **died in faith**. They were faithful until they died. **not having received**. Abraham and Sarah were called to a Promised Land and promised many offspring. They believed these promises while moving from place to place in a land not wholly theirs. They believed that their family would grow over generations from one child to an immense number of people. **strangers and exiles on the earth**. See Gen. 23:4; Ex. 2:22; Lev. 25:23. See also 1 Chron. 29:15; Ps. 39:12; 1 Pet. 2:11.

HEBREWS—NOTE ON 11:14–16 The people he has mentioned in vv. 1–13 were seeking a **better (heavenly) country**. This was their true **homeland**. **prepared for them a city**. See v. 10; 12:22–24; 13:13–14.

HEBREWS—NOTE ON 11:17–19 **Abraham, when he was tested** (see Gen. 22:1–19). For "tested," see note on Heb. 4:15. Here it means testing to strengthen faith. See also 2:18 (compare James 1:2–4, 12–15; 1 Pet. 1:6–7; 4:12–14). **Only son** designates Isaac as Abraham's unique son. Though Abraham had other children (Gen. 16:15; 25:1–2), Isaac was the son who was "one of a kind," in the sense of being Abraham's only heir and the only bearer of covenant promises (Gen. 21:12; 22:15–18; 25:5). **raise him from the dead**. Abraham expressed confidence that he would return with Isaac (Gen. 22:5). Hebrews draws an analogy between resurrection and Isaac being spared.

HEBREWS—NOTE ON 11:20 **Isaac**. See Gen. 27:1–45. These promised **future blessings** (especially Gen. 27:28–29, 39–40) show Isaac's hope for the future.

HEBREWS—NOTE ON 11:21 **Jacob**. See Gen. 48:8–22. Similar to Isaac, Jacob's future hope was based on God's promises (see Gen. 48:3–6). This hope is clear in his blessing of his sons (Gen. 49:1–27) and the **sons of Joseph** (Ephraim and Manasseh, Gen. 48:8–22).

HEBREWS—NOTE ON 11:22 **Joseph**. Joseph's future hope was that God would give his people the Promised Land. That is why Joseph wanted his **bones** to be moved to that land (Gen. 50:24–25).

HEBREWS—NOTE ON 11:23 The parents of **Moses** preserved his life in hope. **beautiful**. See Ex. 2:2; Acts 7:20.

HEBREWS—NOTE ON 11:24–26 **Moses** refused the privileges of Egypt, including those of being **the son of Pharaoh's daughter** (Ex. 2:10). Instead he identified with God's people (Ex. 2:11–12). He sought God's reward (Heb. 10:35; 11:6). **fleeting pleasures of sin**. Contrasted with eternal reward (compare Ps. 16:11). **reproach of Christ**. Moses personally suffered because he was faithful to God and the promise of the coming Christ.

HEBREWS—NOTE ON 11:27 **By faith he left Egypt** could refer to Moses fleeing Egypt for Midian (but see Ex. 2:14–15) or to the exodus. It could also continue the description of Moses' decision to stand with God's people rather than the Egyptians. He "left," or "abandoned," all that Egypt represented. **seeing him who is invisible**. Moses could not see God, but he trusted him fully (see Heb. 11:1).

HEBREWS—NOTE ON 11:28 **By faith he kept the Passover**. Moses celebrated the Passover before God delivered Israel from Egypt (Ex. 12:1–32).

HEBREWS—NOTE ON 11:29 It took faith to walk through the **Red Sea** with walls of water on each side (Ex. 14:10–31). The people had to rely on God's promise (Ex. 14:1–4, 15–18).

HEBREWS—NOTE ON 11:30 At **Jericho**, the Israelites followed God's commandment before receiving the promised victory (Josh. 6:1–21).

HEBREWS—NOTE ON 11:31 Before the destruction of Jericho (v. 30; see Josh. 2:1–21), **Rahab** showed remarkable faith, since she was a Gentile and a sinner (**prostitute**).

HEBREWS—NOTE ON 11:32 Despite their sins, **Gideon** (Judges 6–8), **Barak** (Judges 4–5), **Samson** (Judges 13–16), and **Jephthah** (Judges 11–12) demonstrated faith in the one true God at key moments in their lives. **the prophets**. Old Testament prophets who either wrote the OT Prophetic Books or appear in OT historical narratives (like Elijah, Elisha, Isaiah, Jeremiah, some of whom are clearly referred to in Heb. 11:33–38).

HEBREWS—NOTE ON **11:33** **enforced justice**. Or "worked righteousness." This was an especially important role of the judges (see 1 Sam. 7:15–17) and the king (see 2 Sam. 8:15; compare Jer. 23:5–6). **obtained promises**. God kept all the promises he made to Israel's leaders (for example, Judg. 4:14; 6:12–16; 7:7), especially to David and his messianic heir (2 Sam. 7:11–14; Heb. 1:5). **stopped the mouths of lions**. Likely a reference to Daniel (Dan. 6:16–28).

HEBREWS—NOTE ON **11:34** **Quenched the power of fire** likely refers to Shadrach, Meshach, and Abednego (Dan. 2:49–3:30). **escaped the edge of the sword**. See 1 Kings 19:2; 2 Kings 6:31–33; Jer. 36:26; and contrast Heb. 11:37. **made strong out of weakness**. Perhaps providing an example to readers in their "weaknesses" (4:15).

HEBREWS—NOTE ON **11:35** **Women received back their dead by resurrection**. E.g., Elijah (1 Kings 17:17–24), and Elisha (2 Kings 4:18–37). **rise again to a better life**. Literally, "obtain a better resurrection," a final one, to eternal life.

HEBREWS—NOTE ON **11:36** **mocking . . . imprisonment**. Much like some of the first readers of Hebrews endured (10:32–34; 13:3). This would especially remind readers of Jeremiah's suffering (see Jer. 20:2; 37:4, 15–21), though others were also mistreated (see 1 Kings 22:26–27; 2 Chron. 16:7–10; 36:15–16).

HEBREWS—NOTE ON **11:37** **stoned . . . sawn in two**. These probably represent the traditional accounts of the deaths of Jeremiah and Isaiah. Other prophets were also stoned (2 Chron. 24:21; Matt. 23:37; see Luke 11:49–51; 13:33–34). **killed with the sword**. Some believers escape death (Heb. 11:34), but others do not (see 1 Kings 19:10, 14; Jer. 2:30; 26:20–23). **skins of sheep and goats**. The clothing of prophets, such as Elijah (2 Kings 1:8) and other poor people (Zech. 13:4; Matt. 7:15).

HEBREWS—NOTE ON **11:38** **dens and caves**. Especially associated with prophets in hiding (1 Kings 18:4, 13; 19:9).

HEBREWS—NOTE ON 11:39–40 **commended through their faith**. See vv. 2, 4–5. **did not receive what was promised**. These people of faith looked for a greater future hope (v. 16). In light of chs. 1–10, **something better for us** refers to the new covenant realities of the sovereign Son of God. **made perfect**. The perfection of believers is elsewhere the goal (compare 10:14; 12:23), accomplished through the work of the perfect Son of God (2:10; 5:9; 7:28). **apart from us**. OT believers and all believers since then share the same future perfection.

HEBREWS—NOTE ON 12:1 **cloud of witnesses**. The OT heroes of the faith in ch. 11. “Witnesses” may have a double meaning: (1) These OT heroes witnessed to their faith by their words and lives. (2) Like spectators watching an athletic contest in an arena, they may now be watching or “witnessing” believers’ lives. The imagery of being **surrounded** by these witnesses gives the sense that they are eagerly watching from heaven, and the image of running **the race that is set before us** might lead one further to think of an athletic race in a sports arena. However, nowhere else does the NT envisage saints in heaven watching saints on earth, nor does it ever encourage Christians to pray to these believers in heaven or to ask for their prayers. Christ prays for his people (Rom. 8:34; Heb. 7:25) and is the only mediator between them and God (1 Tim. 2:5). The Holy Spirit helps their prayers (Rom. 8:26–27), and all Christians are priests with the right of direct access to God (Heb. 4:16; 10:22; 1 Pet. 2:5, 9). **Lay aside** pictures **sin** as a **weight** to be discarded. Otherwise it limits the athlete’s movement, getting in the way of his progress in the race. **let us run**. A metaphor also found in Paul (1 Cor. 9:24–27; 2 Tim. 4:7–8).

FACT

Foot races were a popular sport in the Greco-Roman world. Paul uses the image of a race to illustrate the Christian life (1 Cor. 9:24; 2 Tim. 4:7). The writer of Hebrews also encourages believers to “run with endurance the race that is set before us” (Heb. 12:1).

HEBREWS—NOTE ON 12:2 **founder**. See note on 2:10. **perfecter**. Christ’s perfection leads to the perfection of his people. This will be realized fully on the last day (see note on 11:39–40). **for the joy that was set before him endured**. The promise of future reward and joy gave Jesus strength to suffer on the **cross**. **despising the shame**. Crucifixion was performed in public. It caused hours of pain for the victim. The whole event was intended to cause shame, not just death (see note on Matt. 27:35). **at the right hand**. See Heb. 1:3, 13; 8:1; 10:12.

HEBREWS—NOTE ON 12:3 **Consider him**. Jesus (v. 2). Many of the readers could identify with the **hostility** shown to Jesus (see 10:32–34; 13:3), though on a lesser scale (12:4). **weary or fainthearted**. See v. 5.

HEBREWS—NOTE ON 12:4 **Not yet resisted to the point of shedding your blood** contrasts with Jesus' endurance of the cross (v. 2).

HEBREWS—NOTE ON 12:5–8 Verses 5–6 cite Prov. 3:11–12. **Discipline** was a common term for raising children through instruction, training, and correction.

HEBREWS—NOTE ON 12:12–13 Using poetic language (perhaps drawn from Isaiah and Proverbs) the author encourages his readers to endure in the race they are running (see v. 1).

HEBREWS—NOTE ON 12:14 **peace with everyone**. See Rom. 12:18–21; 14:19; 2 Cor. 13:11. **Holiness** is part of the faithful endurance that is encouraged throughout Hebrews.

HEBREWS—NOTE ON 12:15 **root of bitterness**. An echo of Deut. 29:18, which describes one who turns away from God and pursues other gods. Bitterness and resentment are like a contagious poison that spreads to others.

HEBREWS—NOTE ON 12:16–17 **Esau** is called **unholy**, probably for rejecting his birthright (Gen. 25:33–34). **sexually immoral**. Perhaps refers to Gen. 26:34–35; 28:6–8. **afterward, when he desired to inherit the blessing, he was rejected**. Esau later wanted the inheritance he had rejected (Gen. 25:33–34; 27:34–40). His story cautions the Christian community against rejecting the inheritance offered to believers (Heb. 6:4–6; 10:26–31; 12:25; on inheritance, see 1:14; 6:12; 9:15). **no chance to repent**. The author is not saying that Esau longed to repent but God refused to forgive him, for it can be seen from Peter's denials and subsequent forgiveness that those who repent are always forgiven.

HEBREWS—NOTE ON 12:18–21 Israel's experience at Mount Sinai (especially Ex. 19:12–25; 20:18–21; Deut. 18:16) shows the Mosaic covenant's greatness. **Moses said, "I tremble with fear."** This is from Deut. 9:19. There Moses feared God might destroy Israel after their worship of the golden calf. The author may use this account to warn against similar idolatry (compare Heb. 12:15, 25–29).

HEBREWS—NOTE ON **12:22** **you have come to Mount Zion**. This phrase draws on extensive OT imagery of a new Zion/Jerusalem (Ps. 2:6; 110:2; Isa. 62:6–12; see "city" in Heb. 11:10, 16; 13:14; see also Rev. 21:1–22:5). The author claims Christians have access, in the spiritual realm, into **the heavenly Jerusalem**. Therefore they participate in worship with **innumerable angels** (see Heb. 1:7; also Deut. 33:2; Dan. 7:10) and with the great "assembly" (Heb. 12:23) of believers who have died in faith and are already in God's presence.

HEBREWS—NOTE ON **12:23** **assembly of the firstborn**. "Firstborn" is plural in Greek. Jesus was previously called *the* firstborn Son (1:6). Here his followers are also granted an inheritance as if they were also firstborn sons (1:14; 2:10; 9:15; 12:5–8). **enrolled**. Refers to the book of life (Dan. 7:10; Phil. 4:3; Rev. 20:12–15) that lists Jesus' true followers. **judge of all**. Compare Heb. 10:30–31. **Spirits of the righteous** refers to the saints of the old and new covenants. Here they are portrayed as holy and as personally **made perfect**. This was the goal of Christ's work (10:14; 11:40), which will be completed at the final resurrection.

HEBREWS—NOTE ON **12:24** **mediator**. See note on 9:15. **sprinkled blood**. See 9:11–14, 24–28; 10:19, 22, 29; 13:12, 20. Though **Abel** was innocent (Gen. 4:10–11), his **blood** does not remove sin. Only Jesus' innocent blood brings forgiveness and atonement.

HEBREWS—NOTE ON **12:25** **They did not escape** applies especially to the exodus generation (vv. 18–21, 26), who rejected the voice of the one who spoke (3:7–19; see also 4:2; 10:28–30). **much less will we escape**. Most commentators believe this refers to the danger of eternal judgment upon those who **reject him who warns from heaven**. Some have argued that such rejection of God can be committed by true believers, since "we" in the phrase "much less will we escape" includes the believing author. It seems best to understand the "we" as a reference to current church participants, some of whom may not have possessed true faith (see notes on 10:26–27; 10:28–29). Another view is that the warnings are addressed to true believers and that the warnings are the *means* that God uses to keep his own from committing apostasy and to challenge believers to persevere in their faith (see note on 6:4–8).

HEBREWS—NOTE ON 12:26–27 **At that time**. At Mount Sinai (v. 19).

HEBREWS—NOTE ON 12:28–29 **Acceptable worship** includes showing **reverence and awe** for God's holiness. It also includes respecting God as a king and a judge to whom alone worship is due (see the context of Deut. 4:24, quoted here).

HEBREWS—NOTE ON 13:1–25 *Concluding Encouragements and Remarks.* The author concludes with some specific points of application for the community (vv. 1–19), with a word of blessing (vv. 20–21), and with greetings to the community (vv. 22–25).

HEBREWS—NOTE ON 13:2 **hospitality**. Hosting and caring for visitors (Rom. 12:13; 1 Tim. 3:2; Titus 1:8; 1 Pet. 4:9). This virtue was especially valued in ancient times since travel was difficult and inns could be dangerous. **entertained angels**. See Gen. 18:1–15; also Judg. 6:11–24; 13:3–24.

HEBREWS—NOTE ON 13:3 **Remember those . . . in prison**. See Matt. 25:35–36. "Remembering" means active response to needs. **In the body** here probably means "in the real world of everyday life." Christians should pay attention to the needs all around them.

FACT

Roman imprisonment varied greatly, depending on the crime. Some prisoners were held in public prisons while others were kept under house arrest. The writer of Hebrews reminds his audience to "remember those who are in prison" (13:3). This included believers imprisoned for their faith (13:23; 10:32–34).

HEBREWS—NOTE ON 13:4 **Marriage** is to be **held in honor**. Sexual faithfulness in marriage is commanded. The author warns that **God will judge** anyone who is **sexually immoral** (which means engaging in sexual conduct outside of marriage) or **adulterous** (which means being unfaithful to a spouse). This warning is addressed to members of the church. Thus, if they are genuine Christian believers, this judgment does not refer to eternal separation from God in hell (Rom. 8:1); it means disciplinary judgment in this life (see Heb. 12:5–11) or loss of reward at the last day, or both. However, in light of earlier warning passages (3:12–14; 6:4–8; 10:26–31; 12:14–17), it is possible that such sexual immorality indicates the people mentioned are not true believers.

HEBREWS—NOTE ON 13:5–6 The citation from Ps. 118:6 shows that believers should trust in God for more than financial needs (especially in light of persecution, Heb. 13:3).

HEBREWS—NOTE ON 13:7 **leaders**. See also v. 17. Those who **spoke** the **word of God** (likely referring to doctrinal instruction; see 6:2) are especially positive models of **faith**. The primary role of leaders is to preach and teach God's Word. Their lives should reflect the Word they teach.

HEBREWS—NOTE ON 13:8 This verse appears as a transition from v. 7 (their leaders trusted in this Christ, and Jesus remains trustworthy) to v. 9 (strange teachings are departures from the Jesus who is always the same).

HEBREWS—NOTE ON 13:9–11 **led away**. The author warns of false teaching. The central concern appears to be doctrines about **foods** (9:10; Rom. 14:17; Col. 2:16–17; 1 Tim. 4:3). The author argues against such doctrines by: (1) contrasting them with **grace** (which truly nourishes the **heart**); (2) noting that special foods are of no spiritual benefit (see 1 Cor. 8:8); and (3) observing that the Christian **altar** is better than the food of the tabernacle. Unlike most OT offerings, the tabernacle priests could not eat the sin offering from the Day of Atonement, since it was **burned outside the camp** (Lev. 16:27). However, all Christians participate in Jesus' sacrifice. Some see a reference to the Lord's Supper here. Others view this as a broader reference to the saving results of the shedding of Jesus' blood.

HEBREWS—NOTE ON 13:12 **Outside the gate** refers to Calvary, which was outside the gate of Jerusalem. Jesus' sufferings and death make his people holy (**sanctify**; see 2:11; 10:10, 14), since his **blood** provides forgiveness and atonement (9:11–14).

HEBREWS—NOTE ON 13:13–14 **go to him outside the camp**. A metaphor of leaving behind the love of this world and desire for its approval, and embracing the **reproach** of Christ. This imitates Jesus' response to his shameful sufferings (see 12:2–3). Christian endurance is based on knowing that this world is a mere temporary dwelling (**no lasting city**). Believers are on the way to an eternal home (see 11:14–16; 12:22–24).

HEBREWS—NOTE ON 13:15–16 **Sacrifice of praise** is a concept found repeatedly in the Psalms (Ps. 50:14, 23; 107:22; 116:17). It is not an offering of an animal, but the verbal praise of God's name (see also Heb. 12:28–29). **To do good and to share what you have** are also called **sacrifices** that are **pleasing to God**.

HEBREWS—NOTE ON 13:17 **Obey**, **submit**. Here submission to leaders is directly commanded (compare v. 7). This strong statement may indicate the church was divided.

HEBREWS—NOTE ON 13:18–19 The author requests prayer that he might be **restored** to those to whom he is writing. He wants to visit them.

HEBREWS—NOTE ON 13:20–21 Following a common practice in NT letters, the author asks God's blessing on his readers. **God of peace**. See Rom. 16:20; Phil. 4:9; 1 Thess. 5:23. **from the dead**. See Heb. 5:7; 7:16. **shepherd**. See John 10:1–18; 1 Pet. 2:25; 5:4. **blood**. See note on Heb. 12:24. **eternal covenant**. The new covenant.

HEBREWS—NOTE ON 13:23 **Timothy**. Likely Paul's fellow worker. The author and audience both knew Timothy. **released**. Presumably from prison.

HEBREWS—NOTE ON 13:24 **Greet**. New Testament letters often end with a series of greetings. **your leaders**. See vv. 7, 17. **saints**. Or "holy ones." A common NT expression for believers (6:10). **Those who come from Italy**. Literally, "those from Italy." This may indicate that the author writes from Italy. More likely he is elsewhere and is passing on the greeting of Italians living at his current location. This last option has led to the suggestion that the recipients were also Italians, perhaps from the churches around Rome.

HEBREWS—NOTE ON 13:25 Compare Titus 3:15; also Eph. 6:24; Col. 4:18; 1 Tim. 6:21; 2 Tim. 4:22.

James

(return to table of contents)

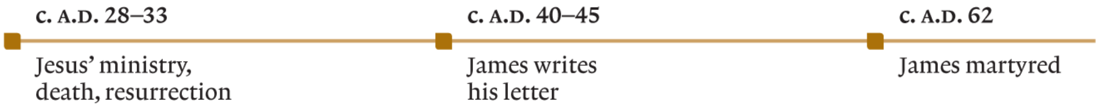
James 1 • James 2 • James 3 • James 4 • James 5

- Introduction to James
  - Timeline
  - Author, Date, and Recipients
  - Theme
  - Purpose
  - Key Themes
  - Outline
  - The Setting of James
- Global Message of James
  - James and Redemptive History
  - Global Exhortations from James
  - Responding to James: Both Realism and Love
- Study Notes

Introduction to James

Introduction to James

Timeline



Author, Date, and Recipients

This letter was written by James, the brother of Jesus (Matt. 13:55) and leader of the Jerusalem church (Acts 15). It was probably written about A.D. 40–45 to Jewish Christians living outside Palestine.

Theme

Christians must live out their faith. They should be doers, not just hearers, of God's Word.

Purpose

James's readers were suffering persecution and living in poverty. They were in social and spiritual conflict. Many believers were living in a worldly manner. James corrects them and challenges them to seek God's wisdom to work out these problems.

Key Themes

1. God is a gracious giver, the unchanging Creator, and merciful and compassionate. He is also a Judge, the one and only God, a jealous God, a gracious God, and a healing God (1:5, 17–18; 2:5, 13, 19; 4:5–6; 5:1–3, 9, 15).
2. Wisdom comes "from above." It enables believers to withstand trials and to have peace rather than divisions among themselves (1:5; 3:13, 17).

3. God allows tests and trials (1:2–4), but temptation comes from self and Satan. The required response is patient endurance (1:3, 13–14; 4:7; 5:7–8).
4. These trials include poverty and mistreatment by the rich. The poor are the special focus of God’s care. They must be cared for by his people. They must not be taken advantage of or ignored. The wealthy are condemned for pride and for stealing from the poor (1:9, 27; 2:1–5, 15–16; 4:13–17; 5:1–6).
5. There is both future judgment and future reward (1:12; 2:5, 12–13; 3:1; 4:12; 5:1–7, 9, 20).
6. What a person says has power both to destroy and to bring peace (3:1–4:12).
7. Rather than merely hearing God’s word, believers must obey it in their daily actions (1:19–27; 2:14–26).
8. Prayer is the proper response to trials, but it must not be self-seeking. It is to be central in all of life’s circumstances, good or bad. God has great power to heal physical and spiritual problems (1:5–7; 4:2–3; 5:13–18).
9. James and Paul agree that justification comes only by God’s grace through faith, and that true faith always results in good works. If no works result, there was no justification in the first place (2:14–26).

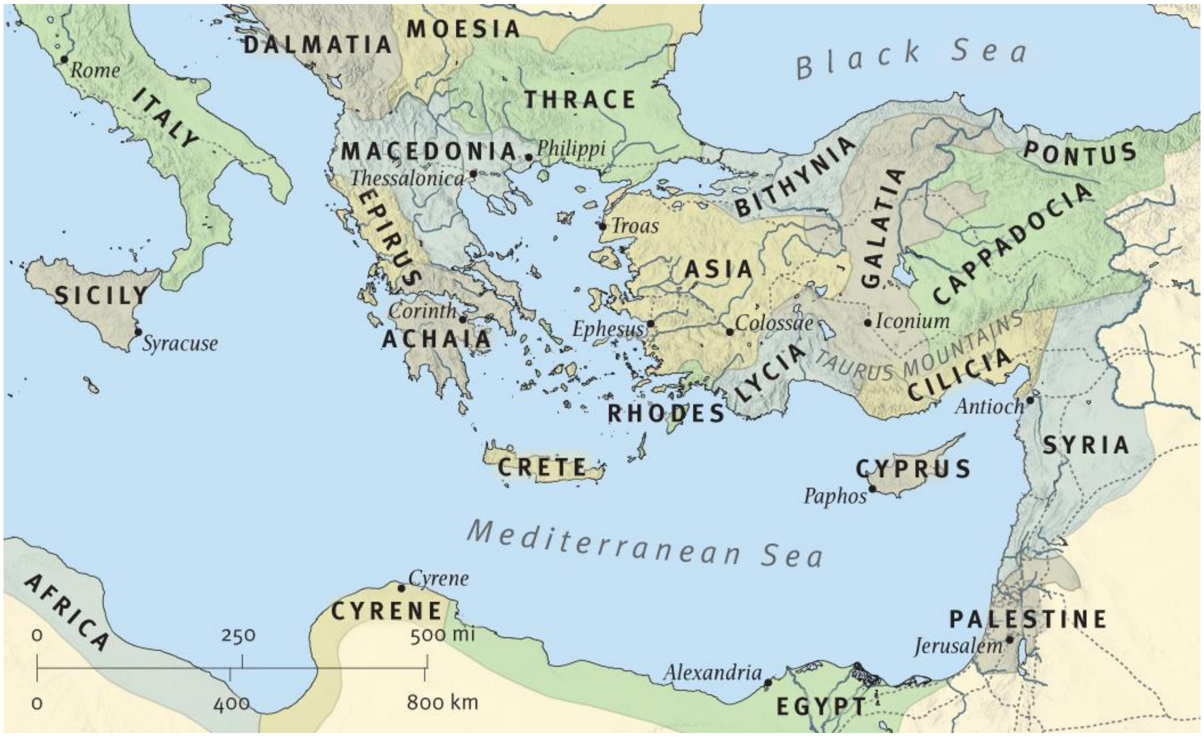
Outline

I. Greeting (1:1)
II. The Testing of Faith (1:2–18)
III. Hearing and Doing the Word (1:19–27)
IV. The Sin of Favoritism (2:1–13)
V. Faith without Works Is Dead (2:14–26)
VI. The Sin of Dissension in the Community (3:1–4:12)
VII. The Sins of the Wealthy (4:13–5:12)
VIII. The Prayer of Faith (5:13–18)
IX. Concluding Admonition (5:19–20)

The Setting of James

c. A.D. 40–45

The letter of James was likely written to predominantly Jewish Christian house churches outside of Palestine, based on its mention of the “twelve tribes in the Dispersion” (1:1), its distinctly Jewish content, and its focus on persecution and poverty. This would mean it was sent throughout most of the ancient Mediterranean world. The author has traditionally been believed to be James, the brother of Jesus and an early leader of the church in Jerusalem.


DALMATIA
MOESIA
Black Sea
Rome
ITALY
THRACE
MACEDONIA
Philippi
Thessalonica
BITHYNIA
PONTUS
GALATIA
CAPPADOCIA
EPIRUS
Troas
ASIA
SICILY
Corinth
ACHAIA
Ephesus
Colossae
Iconium
Syracuse
LYCIA
TAURUS MOUNTAINS
CILICIA
RHODES
Antioch
SYRIA
CRETE
CYPRUS
Paphos
Mediterranean Sea
AFRICA
Cyrene
CYRENE
PALESTINE
0
250
500 mi
Jerusalem
0
400
800 km
Alexandria
EGYPT

The Global Message of James

The message of James is that those who have been truly saved through the gospel must manifest that salvation in practical ways in their lives. A transformed life of love for others should be the result of experiencing God's love.

James and Redemptive History

The grand theme of the book of James is wisdom. Much like Proverbs in the Old Testament, James should be seen as an example of Jewish wisdom literature. Wisdom in Jewish tradition and Scripture does not refer to intelligence in a strictly intellectual way but rather to upright living. A wise person exhibits a godly kind of skill in the practical matters of everyday life. To live wisely is to act with humble integrity.

The letter of James enables God's people to flourish as they journey through life in this fallen world. It is for those who, though sinners, have been redeemed by Jesus Christ. Indeed, Jesus himself is the true and ultimate embodiment of wisdom: he is the one "who became to us wisdom from God, righteousness and sanctification and redemption" (1 Cor. 1:30).

Global Exhortations from James

As with Proverbs, the main point of James is that godly wisdom works. True wisdom does not sit still. Throughout James the church is confronted with several strong exhortations as to how wisdom works, all of which speak clearly to the church today.

Trials. James begins by urging his readers to gladly receive the trials that wash into their lives, since these trials produce steadfastness (James 1:2–4). James returns to this theme at the end of the letter, and there too he links suffering with steadfastness (5:7–11). In 1:2 James refers to hardships "of various kinds." Whatever global Christians are suffering today, they must be patient and steadfast (5:7–11).

Wealth and poverty. Throughout his letter James raises the issue of wealth (James 1:9–11; 2:1–7; 5:1–6). Each time, he says just the opposite of what the world says about money. "Let the lowly brother boast in his exaltation, and the rich in his humiliation" (1:9–10). "Has not God chosen those who are poor in the world to be rich in faith and heirs of the kingdom?” (2:5). “Come now, you rich, weep and howl for the miseries that are coming upon you” (5:1). To a contemporary world drunk with the desire for material wealth, James reminds us of the emptiness of such pursuits and the final judgment that is fast approaching.

A living faith. James is impatient with those who hear the word but do not do it (James 1:22–25) and those who profess faith but do not live it out (2:14–26). Healthy believers display “conduct . . . in step with the truth of the gospel” (Gal. 2:14). The question here is not whether we are saved by faith alone or by faith plus works. The apostle Paul and James agree that it is faith alone that saves. The question James raises is, what *kind* of faith saves (James 2:14)? Authentic religion, expressing authentic faith, consists of not only orthodox theology but also upright living (1:26–27).

The tongue. James mentions the use of the tongue a few times in chapters 1 and 2 (e.g., James 1:19; 2:12) then in chapter 3 he turns his full attention to this important topic. With striking imagery, he shows how the impact of what we say with the tongue is all out of proportion to the size of this small body part. Like a rudder on a ship or a bit in the mouth of a horse, the tongue is small but is able to direct the whole course of our lives. Echoing the teaching of Jesus, James reminds us that our words are simply the overflow of what is within us (3:10–12; compare Matt. 7:16; 12:37).

Worldliness. Chapter 4 of James deals with the quarrels and fights and pride that come from worldliness. James reminds us that “friendship with the world is enmity with God” (James 4:4). The global church does well to remember that we are called to be in the world but not of it (John 17:14–16).

Humility. James has much to say about the beauty of humility. Those who are truly wise are also humble (James 3:13–15). God gives special grace to the humble (4:6). Humble people understand the fragility of life and the sovereignty of God (4:13–17). James encourages the church, today as in his day, to take comfort in the small, humble life of faithfulness which, judged by the world’s standards, is insignificant. For, on the contrary, this is where God’s power lies (4:7–8). Such humble faithfulness will one day result in true glory (1:12).

Prayer. James teaches the value of prayer throughout his epistle. He encourages prayer for wisdom (James 1:5–8), rebukes prayer that is motivated by impure motives (4:2–4), and advises believers to pray in a variety of life situations, assuring them that under God prayer changes things for the better (5:13–18).

In all these matters, James calls his readers to cultivate the kind of wisdom that should characterize all those who have been truly born again through the gospel (James 1:18). Believers everywhere are summoned to receive James's words with receptive ears, living out in their own corner of the world the life of authentic faith that James describes.

Responding to James: Both Realism and Love

The church today does well to pay heed to the exhortations of James. Confronted with a host of global issues and concerns, it is not hard to find tangible ways to live out the teaching of James.

However, the summons of James must be handled with care. On the one hand, it would be easy for global Christians to feel unduly guilty for not doing more to alleviate the world's needs. We must be realistic. While concerted sacrificial efforts by a united Christian church will go a long way to reducing the tangible miseries of the world, there will always be more to do.

On the other hand, the letter of James issues a resounding call to believers around the world to engage the world around them, especially fellow believers. This is the path of love, as we have been loved. "If you really fulfill the royal law according to the Scripture, 'You shall love your neighbor as yourself,' you are doing well" (James 2:8). James rebukes those who speak peace to the needy but do not provide "the things needed for the body" (2:16; see also 1:27). Believers around the world are called by the letter of James to examine themselves, consider their actions, and adjust their lives accordingly.

Greeting

JAMES 1 [†] [a]James, a servant [1] of God and [b]of the Lord Jesus Christ,
To [c]the twelve tribes in [d]the Dispersion:
Greetings.

Testing of Your Faith

[2][†] [e]Count it all joy, my brothers, [2] when you meet trials [f]of various
kinds, [3][†]for you know that [g]the testing of your faith [h]produces
steadfastness. [4][†]And let steadfastness have its full effect, that you may be
[i]perfect and complete, lacking in nothing.

[5][†][j]If any of you lacks wisdom, [k]let him ask God, [l]who gives
generously to all without reproach, and it will be given him. [6][†]But [m]let
him ask in faith, [n]with no doubting, for the one who doubts is like [o]a wave
of the sea that is driven and tossed by the wind. [7][†]For that person must
not suppose that he will receive anything from the Lord; [8][p]he is a double-
minded man, [q]unstable in all his ways.

[9][†]Let the lowly brother boast in his exaltation, [10]and [r]the rich in his
humiliation, because [s]like a flower of the grass [3] he will pass away. [11]For
the sun rises with its scorching heat and [t]withers the grass; its flower falls,
and its beauty perishes. So also will the rich man fade away in the midst of
his pursuits.

[12][†] [u]Blessed is the man who remains steadfast under trial, for when he
has stood the test he will receive [v]the crown of life, [w]which God has
promised to those who love him. [13][†]Let no one say when he is tempted, “I
am being tempted by God,” for God cannot be tempted with evil, and he
himself tempts no one. [14][†]But each person is tempted when he is lured
and enticed by his own desire. [15][†]Then desire [x]when it has conceived
gives birth to sin, and [y]sin when it is fully grown brings forth death.

[16]Do not be deceived, my beloved brothers. [17][†] [z]Every good gift and
every perfect gift is from above, coming down from [a]the Father of lights
[b]with whom there is no variation or shadow due to change. [4] [18][†] [c]Of his

own will he [d]brought us forth by the word of truth, [e]that we should be a kind of [f]firstfruits of his creatures.

Hearing and Doing the Word

[19][†][g]Know this, my beloved brothers: let every person [h]be quick to hear, [i]slow to speak, [j]slow to anger; [20][†]for the anger of man does not produce the righteousness of God. [21][†]Therefore [k]put away all filthiness and rampant wickedness and receive with [l]meekness the implanted word, [m]which is able to save your souls.

[22]But be [n]doers of the word, and not hearers only, deceiving yourselves. [23][†]For if anyone is a hearer of the word and not a doer, he is like a man who looks intently at his natural face in a mirror. [24]For he looks at himself and goes away and at once forgets what he was like. [25][†]But the one who looks into the perfect law, [o]the law of liberty, and perseveres, being no hearer who forgets but a doer who acts, [p]he will be blessed in his doing.

[26]If anyone thinks he is religious [q]and does not bridle his tongue but deceives his heart, this person's [r]religion is worthless. [27][†]Religion that is pure and undefiled before God, the Father, is this: [s]to visit [t]orphans and widows in their affliction, and [u]to keep oneself [v]unstained from the world.

The Sin of Partiality

JAMES 2 [†]My brothers, [1] [w]show no partiality as you hold the faith in our Lord Jesus Christ, [x]the Lord of glory. [2][†]For if a man wearing a gold ring and fine clothing comes into your assembly, and a poor man in shabby clothing also comes in, [3]and if you pay attention to the one who wears the fine clothing and say, "You sit here in a good place," [y]while you say to the poor man, "You stand over there," or, "Sit down at my feet," [4]have you not then made distinctions among yourselves and become [z]judges with evil thoughts? [5][†]Listen, my beloved brothers, [a]has not God chosen those who are poor in the world to be [b]rich in faith and heirs of [c]the kingdom, [d]which he has promised to those who love him? [6][†]But you [e]have dishonored the poor man. Are not the rich the ones who oppress you, and

the ones who [f]drag you [g]into court? [7]Are they not the ones who blaspheme
the honorable [h]name by which you were called?

[8][†]If you really fulfill the royal law according to the Scripture, [i]“You
shall love your neighbor as yourself,” you are doing well. [9][†]But if you
[j]show partiality, you are committing sin and are convicted by the law as
transgressors. [10][†]For whoever keeps the whole law but fails in one point
[k]has become accountable for all of it. [11]For he who said, [l]“Do not commit
adultery,” also said, [l]“Do not murder.” If you do not commit adultery but
do murder, you have become a transgressor of the law. [12][†]So speak and so
act as those who are to be judged under [m]the law of liberty. [13][†]For
[n]judgment is without mercy to one who has shown no mercy. Mercy
triumphs over judgment.

Faith Without Works Is Dead

[14][†]What good is it, my brothers, if someone says he has faith [o]but does
not have works? Can that faith save him? [15][†][p]If a brother or sister is
poorly clothed and lacking in daily food, [16][q]and one of you says to them,
“Go in peace, be warmed and filled,” without giving them the things needed
for the body, what good [2] is that? [17][†]So also faith by itself, if it does not
have works, is dead.

[18][†]But someone will say, “You have faith and I have works.” Show me
your faith [r]apart from your works, and I will show you my faith [s]by my
works. [19][†][t]You believe that God is one; you do well. Even [u]the demons
believe—and shudder! [20]Do you want to be shown, you foolish person, that
faith apart from works is useless? [21][†][v]Was not Abraham our father
justified by works when he offered up his son Isaac on the altar? [22][†]You
see that [w]faith was active along with his works, and faith was completed
[x]by his works; [23][†]and the Scripture was fulfilled that says, [y]“Abraham
believed God, and it was counted to him as righteousness”—and he was
called a [z]friend of God. [24][†]You see that a person is justified by works and
not by faith alone. [25][†]And in the same way was not also [a]Rahab the
prostitute justified by works [b]when she received the messengers and sent

them out by another way? [26]For as the body apart from the spirit is dead, so also faith apart from works is dead.

Taming the Tongue

JAMES **3** [†] [c]Not many of you should become teachers, my brothers, for you know that we who teach will be judged with greater strictness. [2][†]For [d]we all stumble in many ways. And if anyone does not stumble in what he says, [e]he is a perfect man, [f]able also to bridle his whole body. [3][†]If we put [g]bits into the mouths of horses so that they obey us, we guide their whole bodies as well. [4]Look at the ships also: though they are so large and are driven by strong winds, they are guided by a very small rudder wherever the will of the pilot directs. [5][†]So also the tongue is a small member, yet [h]it boasts of great things.

How great a forest is set ablaze by such a small fire! [6]And [i]the tongue is a fire, a world of unrighteousness. The tongue is set among our members, [j]staining the whole body, setting on fire the entire course of life, [1] and set on fire by hell. [2] [7]For every kind of beast and bird, of reptile and sea creature, can be tamed and has been tamed by mankind, [8]but no human being can tame the tongue. It is a restless evil, [k]full of deadly poison. [9]With it we bless our Lord and Father, and with it we curse people [l]who are made in the likeness of God. [10]From the same mouth come blessing and cursing. My brothers, [3] these things ought not to be so. [11]Does a spring pour forth from the same opening both fresh and salt water? [12]Can a fig tree, my brothers, bear olives, or a grapevine produce figs? Neither can a salt pond yield fresh water.

Wisdom from Above

[13][†]Who is wise and understanding among you? [m]By his good conduct let him show his works [n]in the meekness of wisdom. [14]But if you have bitter [o]jealousy and selfish ambition in your hearts, do not boast and be false to the truth. [15]This is not [p]the wisdom that comes down from above, but is earthly, unspiritual, [q]demonic. [16][†]For where jealousy and selfish ambition exist, there will be disorder and every vile practice. [17][†]But [r]the

wisdom from above is first pure, then [s]peaceable, gentle, open to reason, [t]full of mercy and good fruits, [u]impartial and [v]sincere. [18][†]And [w]a harvest of righteousness [x]is sown in peace by those who make peace.

Warning Against Worldliness

JAMES **4** [†]What causes quarrels and what causes fights among you? Is it not this, that your passions [1] are [y]at war within you? [2] [2][†]You desire and do not have, so you murder. You covet and cannot obtain, so you fight and quarrel. You do not have, because you do not ask. [3][†]You ask and do not receive, because you ask [z]wrongly, to spend it on your passions. [4][†][a]You adulterous people! [3] Do you not know that friendship with the world is enmity with God? [b]Therefore whoever wishes to be a friend of the world makes himself an enemy of God. [5][†]Or do you suppose it is to no purpose that the Scripture says, “He yearns jealously over the spirit [c]that he has made to dwell in us”? [6][†]But [d]he gives more grace. Therefore it says, [e]“God opposes the proud, but [d]gives grace to the humble.” [7][†]Submit yourselves therefore to God. [f]Resist the devil, and he will flee from you. [8][†][g]Draw near to God, and he will draw near to you. [h]Cleanse your hands, you sinners, and [i]purify your hearts, [j]you double-minded. [9][k]Be wretched and mourn and weep. Let your laughter be turned to mourning and your joy to gloom. [10][†][l]Humble yourselves before the Lord, and he will exalt you.

[11][†][m]Do not speak evil against one another, brothers. [4] The one who speaks against a brother or [n]judges his brother, speaks evil against the law and judges the law. But if you judge the law, you are not a doer of the law but a judge. [12][†]There is only [o]one lawgiver and [p]judge, he who is able to save and [q]to destroy. But [r]who are you to judge your neighbor?

Boasting About Tomorrow

[13][†]Come now, you who say, [s]“Today or tomorrow we will go into such and such a town and spend a year there and trade and make a profit”— [14][†]yet you do not know what tomorrow will bring. What is your life? For [t]you are a mist that appears for a little time and then vanishes. [15][†]Instead

you ought to say, [u]“If the Lord wills, we will live and do this or that.” [16]As it is, you boast in your arrogance. [v]All such boasting is evil. [17][†] [w]So whoever knows the right thing to do and fails to do it, for him it is sin.

Warning to the Rich

JAMES 5 [†]Come now, [x]you rich, weep and howl for the [y]miseries that are coming upon you. [2][†] [z]Your riches have rotted and [z]your garments are moth-eaten. [3]Your gold and silver have corroded, and their corrosion will be evidence against you and will eat your flesh like fire. [a]You have laid up treasure [b]in the last days. [4][†]Behold, [c]the wages of the laborers who mowed your fields, which you kept back by fraud, are crying out against you, and [d]the cries of the harvesters have reached the ears of [e]the Lord of hosts. [5][†] [f]You have lived on the earth in luxury and [g]in self-indulgence. You have fattened your hearts in [h]a day of slaughter. [6][†]You have condemned and [i]murdered [j]the righteous person. He does not resist you.

Patience in Suffering

[7][†]Be patient, therefore, brothers, [1] until the coming of the Lord. See how the farmer waits for the precious fruit of the earth, being patient about it, until it receives [k]the early and the late rains. [8]You also, be patient. [l]Establish your hearts, for the coming of the Lord [m]is at hand. [9]Do not grumble against one another, brothers, [n]so that you may not be judged; behold, [o]the Judge is standing [p]at the door. [10][†]As an example of suffering and patience, brothers, take [q]the prophets who spoke in the name of the Lord. [11][†]Behold, we consider those blessed who remained steadfast. You have heard of [r]the steadfastness of Job, and you have seen [s]the purpose of the Lord, how [t]the Lord is compassionate and merciful.

[12][†]But above all, my brothers, [u]do not swear, either by heaven or by earth or by any other oath, but let your “yes” be yes and your “no” be no, so that you may not fall under condemnation.

The Prayer of Faith

13[†]Is anyone among you suffering? Let him pray. Is anyone cheerful? Let him [v]sing praise. **14**Is anyone among you sick? Let him call for the elders of the church, and let them pray over him, [w]anointing him with oil in the name of the Lord. **15**[†]And the prayer of faith will save the one who is sick, and the Lord will raise him up. And [x]if he has committed sins, he will be forgiven. **16**[†]Therefore, [y]confess your sins to one another and pray for one another, [z]that you may be healed. [a]The prayer of a righteous person has great power as it is working.[2] **17**[†]Elijah was a man [b]with a nature like ours, and [c]he prayed fervently that it might not rain, and for [d]three years and six months it did not rain on the earth. **18**[e]Then he prayed again, and heaven gave rain, and the earth bore its fruit.

19[†]My brothers, [f]if anyone among you wanders from the truth and someone [g]brings him back, **20**[†]let him know that whoever brings back a sinner from his wandering [h]will save his soul from death and [i]will cover a multitude of sins.

Study Notes for James

JAMES—NOTE ON 1:1 *Greeting*. Jesus chose 12 disciples to symbolize the **twelve tribes** of Israel. Thus he identified the church as the new Israel (see Matt. 10:1). James reminds these Jewish Christians of their spiritual heritage as God's people, gathered by Jesus the Messiah. **in the Dispersion.** The tribes of Israel were scattered throughout the world by the Assyrians and Babylonians. They looked forward to being regathered as a people (Jer. 31:7–14; Ezek. 37:15–28). James implies that the true Israel is also away from its heavenly homeland and oppressed, but they are assured of their final gathering to the Lord.

FACT

Up until the first century A.D., mirrors in the Near East were made of polished bronze or other metals. With the invention of glass in Lebanon, new techniques could be used to create more reflective surfaces. James compares God's Word to a mirror in which people can see themselves in the light of God's truth (1:22–25).

1:2–18 *The Testing of Faith.* Trials are part of God's "good gifts" (v. 17) to his people, to strengthen them in their faith.

JAMES—NOTE ON 1:2 **Trials** are "tests" designed to strengthen one's faith (vv. 2–5). When trials occur, one should **count it all joy**. God is sovereign over all things, including trials.

JAMES—NOTE ON 1:3 **testing of your faith**. Just as Jesus was "tested" in the wilderness (Matt. 4:1–13), believers are tested to make their faith "genuine" (1 Pet. 1:7).

JAMES—NOTE ON 1:4 Believers are growing in holiness but are not yet perfected in it. This perfection will come only when Jesus returns.

JAMES—NOTE ON 1:5 **wisdom**. As in the OT, wisdom is a God-given and God-centered understanding of the practical issues in life. **without**

reproach. God knows that his people need to grow in wisdom, and he is willing to give it.

JAMES—NOTE ON 1:6 **faith**. A settled trust and confidence in God, based on his character and promises revealed in Scripture (see Heb. 11:1). **doubting**. Being torn between trusting God or trusting the world or one's own natural abilities. **a wave of the sea**. A picture of instability and constant change.

JAMES—NOTE ON 1:7–8 A person who doubts is a **double-minded man**. He has "two minds," torn between God and the world (compare v. 6).

JAMES—NOTE ON 1:9–11 Given the context, James seems to be saying that the challenges of both poverty and wealth may be among the greatest "trials" for Christians (see v. 12).

JAMES—NOTE ON 1:12 James returns to the theme introduced in v. 2. **crown of life**. The laurel wreath given to winners in athletic games (1 Cor. 9:25) and to victorious emperors. The reward for faithful endurance is eternal life and its blessings (see Rev. 2:10).

JAMES—NOTE ON 1:13–18 James turns to the other side of trials, when testing becomes temptation.

JAMES—NOTE ON 1:13 God *tests* his people (e.g., Abraham, Genesis 22; Israel, Ex. 16:4; Hezekiah, 2 Chron. 32:31) to strengthen their character, but he never *tempts* them (never lures them into sin). **Tempted** is the verb form of the noun translated "trial" in James 1:12, but the context shows that different senses of the word are intended (see note on Heb. 4:15).

JAMES—NOTE ON 1:14 **lured and enticed**. A fishing metaphor for drawing prey away from shelter.

JAMES—NOTE ON 1:15 The picture changes to a birth/rebirth metaphor.

JAMES—NOTE ON 1:17 Nothing in this world is truly good unless it comes **from above**, heaven, **down from the Father of lights** (see Ps. 74:16; 136:7–9). God's character never changes. He always gives good gifts. This contrasts with the **variation** of the night changing to day or the shifting **shadow** caused by the sun or moon.

JAMES—NOTE ON 1:18 **Brought us forth by the word of truth** speaks of spiritual salvation. "Us" refers to believers. The "word of truth" is the gospel. Being "brought . . . forth" (from the womb) is a metaphor for the new birth. The **firstfruits** of the harvest (compare Ex. 23:16–19; Lev. 23:9–14) are the early Christians.

JAMES—NOTE ON 1:19–27 *Hearing and Doing the Word.* This section focuses on living as a Christian directed by "the word of truth," the gospel (v. 18). Christian living includes both "hearing" and "doing" the truth. Obedience is the mark of the true child of God.

JAMES—NOTE ON 1:19 James echoes Proverbs on the misuse of speech and the anger that can result (see Prov. 10:19; 11:12; 15:1; 17:28). Christians should be **slow to anger**, as God is (see Ex. 34:6).

JAMES—NOTE ON 1:20 Not all human anger is sinful (see Eph. 4:26). However, the quick-tempered, selfish **anger of man** shows a lack of trust in God and a lack of love for others. Even when directed against wrongdoing, anger cannot change another person's heart. Thus it **does not produce the righteousness of God**. "Righteousness" here means conducting one's life by the will of God, according to his standards (see Isa. 61:3; Matt. 5:6, 10, 20; 6:1, 33).

JAMES—NOTE ON 1:21 **Put away all filthiness** pictures taking off dirty clothes (compare Rom. 13:12; Eph. 4:22; Col. 3:8). The person wants nothing to do with the dirt (moral evil) ever again. In place of filthy behavior, the **implanted word** must take root in God's people (see Deut. 30:14; Jer. 31:33). **Save your souls** refers here to progressive sanctification and the completion of God's saving work on judgment day.

JAMES—NOTE ON 1:23–24 It is useless for a man to look **intently at his natural face in a mirror** and then forget **what he was like**. This shows the foolishness of examining oneself in God's "mirror," the "implanted word" (v. 21), but not changing one's behavior based on what one sees there (v. 22).

JAMES—NOTE ON **1:25** **the law of liberty**. In James, the “law” and the “word” are two ways of describing the same thing. The “law” here refers to the OT as it has been interpreted and fulfilled in Christ. Together with the power of the Holy Spirit, it can change hearts. See note on 2:12.

JAMES—NOTE ON **1:27** **Orphans** and **widows** were particularly helpless in ancient culture, usually lacking anyone to support them (see Deut. 10:18; Isa. 1:17; Jer. 7:5–7). **unstained from the world**. James uses the sacrificial language of “the lamb without blemish” (Ex. 12:5; 1 Pet. 1:19) to describe the pure religious person.

JAMES—NOTE ON **2:1–13** *The Sin of Favoritism.* The problem of the poor and the rich, already emphasized in 1:9–11, 27, now comes into focus. James warns about discriminating against the poor in favor of the wealthy in the church.

JAMES—NOTE ON **2:1** **Partiality** refers to favoritism based on social status.

JAMES—NOTE ON **2:2–4** **Assembly** probably refers to a Christian house church. **Sit down at my feet**. The place of a servant. **judges with evil thoughts**. Christians are not to “judge” each other harshly and unfairly (Matt. 7:1–5; Rom. 14:4). To do so can only mean one’s mind is full of evil thoughts.

JAMES—NOTE ON **2:5** **chosen . . . to be rich in faith**. The poor have a special place in God’s “economy” of salvation. They are rich in an eternal sense because they are **heirs of the kingdom** (compare Matt. 5:3).

JAMES—NOTE ON **2:6–7** **Oppress you** reflects terrible social injustices in the first century. Merchants and landowners were taking land and possessions from the poor (see 5:1–6). **drag you into court**. As frequently criticized in the OT, the wealthy often used the court system to steal from the poor (Amos 4:1; Hab. 1:4; Mal. 3:5). This situation was the primary reason for the revolts in Galilee that led to the war against Rome in A.D. 66–70.

JAMES—NOTE ON **2:8** **Royal law** refers to God’s decree in Lev. 19:18 (“love your neighbor”; compare Matt. 22:34–40) as the most important kingdom rule for ethical conduct. See Rom. 13:8–10.

JAMES—NOTE ON **2:9** **partiality**. Favoring the rich breaks the OT commands to treat the poor fairly (Lev. 19:15; Job 34:19).

JAMES—NOTE ON **2:10–11** **accountable for all of it**. The law was considered an interdependent whole. Breaking any law meant breaking **the whole law**.

JAMES—NOTE ON **2:12** **the law of liberty**. The law of Christ provides freedom from sin.

JAMES—NOTE ON **2:13** **For judgment is without mercy to one who has shown no mercy**. This common saying summarizes vv. 1–12 and leads into the “faith without works” discussion in vv. 14–26. **Mercy triumphs over judgment**. Because they have been shown mercy, Christians show mercy to others (e.g., by caring for the poor and hurting). This marks them as believers (Mic. 6:8; Zech. 7:9–10; Matt. 5:7; 6:15; 18:32–35).

2:14–26 *Faith without Works Is Dead.* James continues the theme that hearing/faith must lead to doing/works. It may seem that James contradicts Paul’s “by grace you have been saved through faith . . . not a result of works” (Eph. 2:8–9). In reality there is no contradiction between faith and works. Paul and James agree that the basis of salvation is grace alone through faith. Works are not the *basis* of salvation but the necessary *result* (Eph. 2:10).

JAMES—NOTE ON **2:14** **What good . . . ? Can that faith save him?** Negative answers (“no good” and “no”) are expected. If someone **says he has faith** but he **does not have works**, he should question whether he has been saved.

JAMES—NOTE ON **2:15–16** **Go in peace, be warmed and filled**. An example of faith without works. The person seems to be expressing concern for the poor, but in reality he refuses to help.

JAMES—NOTE ON **2:17** **dead**. Useless, with no life at all. It cannot lead to salvation (v. 14). True faith will produce **works**.

JAMES—NOTE ON **2:18** **But someone will say**. James anticipates questions about this teaching.

JAMES—NOTE ON 2:19 **God is one**. This affirmation that there is only one true and living God comes from Deut. 6:4 (see Mark 12:29; Rom. 3:30). But James notes that **even the demons believe** this, and they **shudder**. Mere mental assent to the Christian faith does not save anyone. True commitment to Christ is needed.

JAMES—NOTE ON 2:21 **Abraham . . . justified by works**. James may seem to contradict Paul here (compare Rom. 4:2–3). However, while Paul cites Gen. 15:6 to show that Abraham was justified by faith, James bases his claim on Gen. 22:9–10, where Abraham was willing to offer Isaac as a sacrifice. Thus James apparently has a different sense of the word "justify" in mind here. Paul uses "justify" to express being *declared righteous by God through faith*, on the basis of Jesus' atoning sacrifice (Rom. 3:24–26). James seems to use "justify" to stress the way in which *works demonstrate that someone has been justified* (compare Matt. 12:33–37). Paul emphasizes how one is justified; James focuses on what justification looks like in practice.

JAMES—NOTE ON 2:22 **faith was completed by his works**. James does not disagree that faith alone saves (Rom. 3:28). "Completed" often means "bring to maturity." Full-grown and genuine faith is seen in the good deeds it produces.

JAMES—NOTE ON 2:23 James uses Gen. 15:6 in a way that complements rather than contradicts Paul (Rom. 4:1–9; Gal. 3:6). James sees Gen. 15:6 as having been **fulfilled** (see James 2:22) in Abraham's offering of Isaac (Genesis 22). James focuses on Abraham's act of obedience, while Paul highlights God's declaration of Abraham's righteousness. See note on James 2:21.

JAMES—NOTE ON 2:24 **not by faith alone**. James again seems at first to contradict Paul's teaching that one is justified by faith alone (Rom. 3:28), but the two are compatible. Here "faith alone" means mere intellectual agreement without genuine personal trust in Christ that bears fruit in one's life. On **justified**, see note on James 2:21.

JAMES—NOTE ON 2:25 **Rahab the prostitute** believed the stories of God's saving work for the Hebrews (Josh. 2:8–11). So, at some personal risk, she hid the Jewish spies from her own people and then helped them escape (Josh. 2:15). Thus she became a model of faith completed in works.

FACT

Rahab is a remarkable example of the fact that God can use whomever he chooses to accomplish his will (1 Cor. 1:26–31). Though a prostitute and a Gentile, Rahab is listed in the genealogy of Jesus (Matt. 1:5). She is remembered as a model of faith completed in works (James 2:25) and is listed among the heroes of faith in Hebrews 11.

JAMES—NOTE ON 3:1–4:12 *The Sin of Dissension in the Community.* This section is the longest in the letter. It discusses the problems people cause with their speech (3:1–12; 4:1–12) and the solution to these problems (“wisdom from above”; 3:13–18). James is concerned about division (4:1) and slander (3:9; 4:11). This trouble may have begun with the leaders/teachers (3:1), but it now involves the whole “body” of the church (3:6).

JAMES—NOTE ON 3:1 **Teachers** were important in the early church (Acts 2:42; Rom. 12:7; 1 Cor. 12:28; Eph. 4:11). Ambitious people wanted to be teachers for selfish reasons. Greater responsibility includes greater expectations by God (Luke 12:48; Heb. 13:17).

JAMES—NOTE ON 3:2 **in what he says**. A person’s words reflect his character. **stumble**. A metaphor for sinning. **perfect man**. Such perfection will be permanent only in heaven. Still, believers should always seek to grow in holiness.

JAMES—NOTE ON 3:3–4 **Bits** in a horse’s mouth and the **small rudder** on a ship are examples of very small things that control large objects.

JAMES—NOTE ON 3:5–6 The **tongue**, one of the smaller parts of the body, is like the bit or rudder (vv. 3–4). It has a similar control over a person. **boasts of great things**. Pride is a major cause of sinful talk. A great **forest** fire starts with a **small fire**. In the same way, a lot of problems begin with a proud “boast” or other careless use of the tongue. **a world of unrighteousness**. The tongue expresses all the wickedness of the world.

The entire course of life likely means the "ups and downs" of life. Sinful speech can damage every aspect of individual and community life. **set on fire by hell**. Evil speech destroys because it comes from Satan himself.

FACT

Familiar word pictures. The images James uses to describe the power of the tongue (3:1–12) were well chosen to communicate to his original readers. The Greek playwright Sophocles spoke of wild horses being tamed by a small bit in the mouth. The Jewish philosopher Philo compared one's senses to a helmsman steering a boat. And the Roman historian Plutarch compared a loose tongue to a blazing forest fire.

JAMES—NOTE ON 3:13 **meekness of wisdom**. Meekness (translated "gentleness" in Gal. 5:23) does not come from cowardice or passivity. It comes from trusting God. This frees a person from anxious self-promotion.

JAMES—NOTE ON 3:16 **Disorder** describes the chaotic frenzy of fighting in the church (see 4:1). The related adjective means "unstable" in 1:8 and "restless" in 3:8.

JAMES—NOTE ON 3:17 The answer to the "disorder" of v. 16 is to seek **wisdom from above**. Wisdom produces strong character (compare Gal. 5:22–23). **first pure, then**. Purity (blamelessness) is the primary virtue. The other qualities result from this moral purity.

JAMES—NOTE ON 3:18 **harvest of righteousness**. The righteous conduct that God will bless (see note on 1:20).

Echoes of Jesus' Sermon on the Mount in James

James	Teaching	Matthew
1:2	joy amid trials	5:10–12
1:4	exhortation to be perfect	5:48
1:5	asking God for good things	7:7–11
1:17	God the giver of good	7:11
1:20	against anger	5:22
1:22	hearers and doers of the word	7:24–27
2:5	poor inherit the kingdom	5:3, 5
2:10	keeping the whole law	5:19
2:13	merciful receive mercy	5:7

3:12	know them by their fruits	7:16
3:18	blessings of peacemakers	5:9
4:2–3	ask and you will receive	7:7–8
4:4	serving God vs. friendship with the world	6:24
4:9–10	consolation for mourners	5:4
4:11–12	against judging others	7:1–5
4:13–14	living for today	6:34
5:2–5	moth and rust spoiling earthly treasures	6:19
5:10	prophets as examples and patterns	5:12
5:12	against oaths	5:33–37

JAMES—NOTE ON 4:1 **passions**. Self-centered desires cause these people to make **war** against each other in the church. Here “war” is a metaphor for the traumatic effect of bitter hostility.

JAMES—NOTE ON 4:2 People **desire** and **covet** (“jealousy,” 3:14), which leads to the terrible fighting in the church. **You do not have, because you do not ask**. Believers should ask God for what they need, rather than fighting each other. Bringing requests before God can have a purifying influence on one’s desires.

JAMES—NOTE ON 4:3 **you ask wrongly**. They focus on satisfying self-centered **passions** rather than honoring God and advancing his kingdom purposes.

JAMES—NOTE ON 4:4 **adulterous people**. Old Testament prophets used this language to describe Israel’s unfaithfulness to God (Jer. 2:20; 3:6–10; Hos. 1:2). **friendship with the world**. Loving this world’s beliefs and pleasures more than God.

JAMES—NOTE ON 4:5 **He yearns jealously over the spirit that he has made to dwell in us**. God wants to protect what is rightfully his. He created mankind with a “spirit,” and he deeply desires that our spirits worship him (see John 4:23–24). He has redeemed us. He deserves our worship and friendship.

JAMES—NOTE ON 4:6 God’s **grace** will be extended to those who are **humble** before him (see v. 10; also Prov. 3:34; Luke 1:52; 1 Pet. 5:5–6). **God opposes** means he resists and sends judgment.

JAMES—NOTE ON 4:7–8a The only way to **resist the devil** is by submitting and drawing near to God (compare 1 Cor. 10:13).

FACT

What does it mean to submit? Submission means that one has willingly placed himself or herself under the authority of another. It means humility and obedience, rather than rebellion. Submission to God means that the believer has surrendered to God's will and embraced the Lord's rule in his or her life (4:7).

JAMES—NOTE ON 4:8b–9 **Cleanse** and **purify** are OT terms for ritual purity and ethical purity. **Laughter** shows how casually James's readers were treating their sin. The only proper reaction to God's coming judgment is to **be wretched and mourn and weep** (see Isa. 15:2; 22:4; Jer. 6:26).

JAMES—NOTE ON 4:10 See note on v. 6.

JAMES—NOTE ON 4:11 James restates the basic problem behind the issues discussed in 3:1–4:10: the misuse of speech to **speak evil** or to slander others. Such conduct is rejected in the OT (Lev. 19:16; Jer. 6:28) and NT (Rom. 1:30; 2 Cor. 12:20; 1 Pet. 2:1). **judges the law**. The "law" likely refers to OT laws against slander, particularly Lev. 19:16, 18. Yet it also includes Jesus' kingdom laws regarding love for neighbor (Matt. 22:39) and for one another (John 13:34–35). See note on James 2:2–4.

JAMES—NOTE ON 4:12 When a person begins to "judge the law," he rebels against the **one lawgiver and judge**. God alone gave the law. He alone is judge of all (Ps. 9:19; Isa. 2:4; Joel 3:12). **to save and to destroy**. Possibly a warning of future judgment to the divisive boasters.

JAMES—NOTE ON 4:13–5:12 *The Sins of the Wealthy.* James condemns the sins of the wealthy (pride, 4:13–17; and robbing the poor, 5:1–6). He then calls for patience in suffering (5:7–11).

JAMES—NOTE ON 4:13 **trade and make a profit**. On the surface this sounds like good business sense. But it masks a secular outlook that ignores God. These people are probably Christians belonging to the wealthy merchant class.

JAMES—NOTE ON **4:14** **you**. These business people think they control events. They fail to recognize God’s authority and the temporary nature of **life**. Planning and investing are not wrong, but arrogant self-confidence and boasting are.

JAMES—NOTE ON **4:15** The key to vv. 13–17 is **if the Lord wills**. “Lord” refers to Yahweh as Creator. He sustains the universe and controls all that happens. Every business decision must be based on submission to God’s will.

JAMES—NOTE ON **4:17** **Fails to do it** describes the good acts that people do not do. This is as important to God as the sinful acts that they do.

JAMES—NOTE ON **5:1–6** The rich people mentioned here are probably not believers (compare 2:6–7).

Leviticus 19 in James

Leviticus 19		**James**	
v. 12	“You shall not swear”	5:12	“do not swear”
v. 13	“The wages of a hired servant shall not remain with you all night”	5:4	“Behold, the wages of the laborers . . . which you kept back by fraud”
v. 15	“You shall not be partial”	2:1, 9	“My brothers, show no partiality”
v. 16	“You shall not go around as a slanderer”	4:11	“Do not speak evil against one another”
v. 18a	“You shall not take vengeance or bear a grudge”	5:9	“Do not grumble against one another”
v. 18b	“you shall love your neighbor as yourself”	2:8	“You shall love your neighbor as yourself”

JAMES—NOTE ON **5:1** **weep and howl**. Prophetic language describing the response of those God will punish on judgment day (Isa. 13:6; 15:3; Hos. 7:14; Amos 8:3). **Miseries that are coming** refers to final judgment, not present troubles.

JAMES—NOTE ON **5:2–3** **Riches**, **garments**, and **gold** summarize the materialistic lifestyle of these landowners. These possessions will be lost forever. They will also be **evidence** at the landowners’ final trial before God. They will feed the flames of the lake of **fire** where their owners will spend eternity (Rev. 20:11–15).

JAMES—NOTE ON 5:4 **The Lord of hosts** (“Lord of heaven’s armies”) pictures God as a warrior going into battle (1 Sam. 17:45; Rev. 17:14; 19:14).

JAMES—NOTE ON 5:5 **fattened your hearts in a day of slaughter**. The rich feed on luxuries and fail to realize that they are headed for death (see Jer. 12:3; Rev. 19:17–21).

JAMES—NOTE ON 5:6 **Righteous person** may have a double meaning. He is both “one of God’s forgiven people” and “a person who is innocent” of the death sentence that the wealthy have given him. **He does not resist**. The righteous person was powerless to stop the wicked. This makes the sin even worse. See Matt. 5:38–42.

JAMES—NOTE ON 5:7 The righteous are to wait **until the coming of the Lord** (see 1 Thess. 4:15). At that time God will make things right. **the early and the late rains**. Autumn rains occurred just after planting and the spring rains come just before harvest (Jer. 5:24; Joel 2:23). These two rains were the most important for the crop.

FACT

There are two rainy seasons in Palestine (5:7). The “early rains” come during the fall. Rain during this time is crucial to farmers, because it helps seeds germinate. “Late rains” come in early spring and help the seedlings turn into mature plants.

JAMES—NOTE ON 5:10 The **example** of the **prophets** is that they suffered and died (see Heb. 11:32–38) for speaking **in the name of the Lord**.

JAMES—NOTE ON 5:11 The theme of enduring trials recalls 1:2–4, 12.

JAMES—NOTE ON 5:12 It is not entirely clear how **do not swear** is connected to vv. 7–11. **Above all** may begin a three-part conclusion to the letter (vv. 12, 13–18, 19–20). Yet it could also refer back to the sins of the tongue and the grumbling of v. 9. Oaths were allowed in Israel, but the person was required to fulfill them. This was especially so because they often involved swearing by God’s name (see Lev. 19:12; Jer. 5:2). James’s ban on oaths builds on Jesus' in Matt. 5:33–37 (see also Matt. 23:16–22). The point in both cases is that a believer's word should be enough. This does not mean all oaths (e.g., official oaths) are prohibited.

JAMES—NOTE ON 5:13–18 *The Prayer of Faith.* Speaking mainly of prayer, James restates some of the letter's key themes. These include trials and misuse of the tongue. The ultimate way to "tame" one's tongue (3:8) is to "pray for one another" (5:16).

JAMES—NOTE ON 5:13–14 There is a pattern in these verses. James begins with those **suffering**, then addresses the **cheerful**, and concludes with those who are **sick**. As used here, "sick" probably refers to physical illness. **Elders** were pastors and overseers (see Acts 20:17, 28; Titus 1:5, 7; 1 Pet. 5:1–2). They were leaders in the churches. The wording here suggests that there were multiple elders in the churches to which James was writing. **anointing . . . with oil**. A symbol representing the healing power of the Holy Spirit to come upon the sick person. **in the name of the Lord**. It is God, not the oil, that heals.

JAMES—NOTE ON 5:15 **the prayer of faith**. Not the faith of the sick person, but the faith of those praying. James does not require the sick person to exercise faith. The sick person simply asks for the elders to pray. **Will save** perhaps carries a double meaning: (1) the sick person will be physically healed, and/or (2) the sick person may also experience spiritual salvation, or growth in the blessings of salvation (**sins . . . forgiven**). This is similar to many of Jesus' healings in the Gospels. James is not teaching that all illnesses will be healed if people would simply call on the elders, or try to make themselves have enough faith, or pray with enough conviction. Healing, when it happens, is always a gift from God. He is sovereign over all circumstances. Some interpreters suggest that James refers to the promise of the resurrection rather than physical healing. **If**, in the phrase "if he has committed sins," implies that not all sickness is connected to specific sins. James seems to expect, though, that some sickness is the result of sin (compare 1 Cor. 11:30).

JAMES—NOTE ON 5:16 **confess your sins to one another**. Sometimes confession in the community is needed before healing can take place, since sin may be the cause of the illness (compare 1 Cor. 11:29–30). **Pray for one**

another is directed to all the readers of James's letter. He did not expect prayer for healing to be limited to the elders (James 5:14).

JAMES—NOTE ON 5:17–18 **Elijah** illustrates how a **man with a nature like ours** could have a powerful prayer life. The drought recorded in 1 Kings 17–18 was punishment on King Ahab and Israel for idolatry. The **three years and six months** is probably taken from "in the third year" (1 Kings 18:1) as symbolic of judgment (half of seven; see Dan. 7:25; 12:7).

JAMES—NOTE ON 5:19–20 *Concluding Admonition.* James's style is abrupt. There is no concluding greeting as in most NT letters. Instead, James calls the community to help those who have fallen into the moral faults described in the book. This closing section acts as a summary of various sins and their solutions.

JAMES—NOTE ON 5:20 **save his soul from death**. Not physical death (see 1 Cor. 11:30) but spiritual death (compare 1 John 5:16–17). Timely help from other believers (see Gal. 6:1; Heb. 3:13) will "save his soul" and bring forgiveness from God if he repents. The one who encourages repentance will **cover** the many **sins** of the one who had strayed, because God will forgive someone who repents.

1 Peter

(return to table of contents)

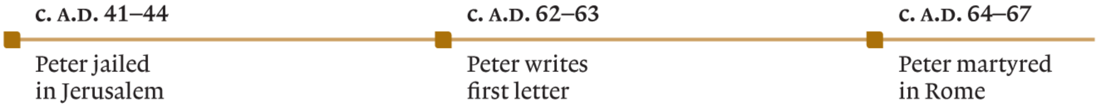
1 Peter 1 • 1 Peter 2 • 1 Peter 3 • 1 Peter 4 • 1 Peter 5

- Introduction to 1 Peter
  - Timeline
  - Author, Date, and Recipients
  - Theme
  - Purpose
  - Key Themes
  - Outline
  - The Setting of 1 Peter
- Global Message of 1 Peter
  - First Peter and Redemptive History
  - Universal Themes in 1 Peter
  - The Global Message of 1 Peter for Today
- Study Notes

Introduction to 1 Peter

Introduction to 1 Peter

Timeline



Author, Date, and Recipients

The apostle Peter wrote this letter (1:1). He was once a fisherman but now was a disciple, a “witness of the sufferings of Christ” (5:1). He probably wrote the letter from Rome (see 5:13; “Babylon” almost certainly refers to Rome) around A.D. 62–63 during Nero’s reign. The letter is addressed to Christians scattered in “Pontus, Galatia, Cappadocia, Asia, and Bithynia” (1:1). This is an area north of the Taurus Mountains in Asia Minor (modern-day Turkey). These territories had been impacted by Greco-Roman culture and had been under Roman control from the mid-first century B.C.

Theme

Those who persevere in faith while suffering persecution should be full of hope. They will certainly enjoy end-time salvation, since they already enjoy God’s saving promises through Christ’s death and resurrection.

Purpose

Peter is writing to encourage his readers to endure suffering and persecution (1:6–7; 2:18–20; 3:9, 13–17; 4:1–4, 12–19; 5:9) by giving themselves entirely to God (4:19). They are to remain faithful in times of distress, knowing that God will vindicate them and that they will certainly enjoy the salvation that the Lord has promised. Christ’s death and resurrection are the model for believers. Just as Christ suffered and then entered into glory, so too his followers will suffer before being exalted.

Key Themes

1. Those who suffer as Christians will be proven faithful when Christ returns (1:6–9; 2:18–25; 3:13–22; 4:12–19).
2. The church is the new temple, the new Israel, the new people of God (1:1–2; 2:4–10).
3. Believers should set their hope on their end-time inheritance (1:3–9, 13–16).
4. Christ died as a substitute for sinners. His death is the basis for their new life (1:17–21; 2:24; 3:13–22).
5. Christ's suffering is an example to his disciples (2:21–23).
6. At his resurrection, Christ triumphed over his enemies (3:18–22).
7. Christians should live righteously in their homes and in society (2:11–3:7).
8. New life in Christ is the basis for a life of love and holiness (1:3; 1:13–2:3).

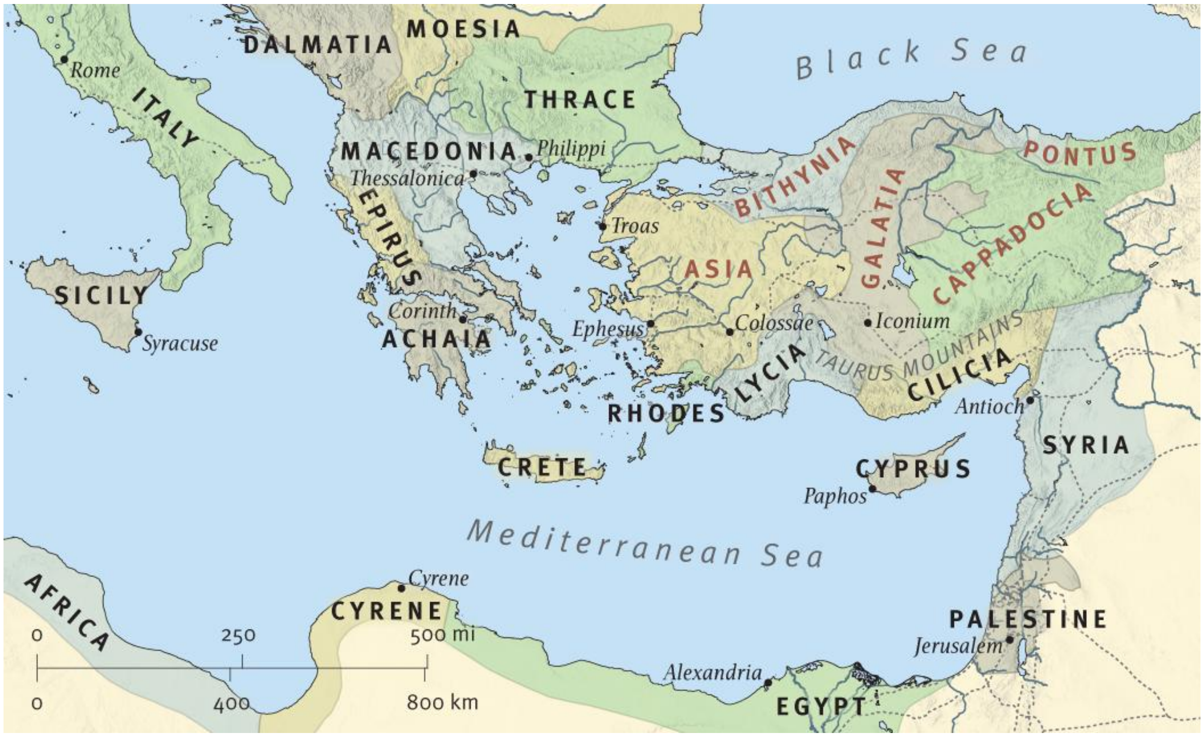
Outline

I. Opening (1:1–2)
II. Called to Salvation as Exiles (1:3–2:10)
III. Living as Strangers to Bring Glory to God in a Hostile World (2:11–4:11)
IV. Enduring Suffering (4:12–5:11)
V. Concluding Words (5:12–14)

The Setting of 1 Peter

c. A.D. 62–63

Peter, probably writing from Rome (called "Babylon" in 5:13), addressed 1 Peter to believers in Pontus, Galatia, Cappadocia, Asia, and Bithynia. These names all referred to Roman provinces in Asia Minor, north of the Taurus Mountains.


DALMATIA
MOESIA
Black Sea
Rome
ITALY
THRACE
MACEDONIA
Philippi
Thessalonica
PONTUS
BITHYNIA
GALATIA
EPIRUS
Troas
ASIA
CAPPADOCIA
SICILY
Corinth
ACHAIA
Ephesus
Colossae
Iconium
Syracuse
TAURUS MOUNTAINS
LYCIA
CILICIA
Antioch
RHODES
SYRIA
CRETE
CYPRUS
Paphos
Mediterranean Sea
Cyrene
AFRICA
CYRENE
PALESTINE
Jerusalem
0
250
500 mi
0
400
800 km
Alexandria
EGYPT

The Global Message of 1 Peter

Peter wrote this letter to encourage believers scattered around the known world to persevere through suffering. For in suffering they are following in the footsteps of their Savior, by whose death and resurrection they are saved.

First Peter and Redemptive History

Peter explicitly connects his letter to the story of redemption that has been unfolding down through history. He cites both characters and quotations from the Old Testament.

Old Testament characters. Early on in the letter Peter describes the salvation that has come through Jesus Christ and remarks that the Old Testament prophets searched with great diligence to understand the time and identity of the Messiah (1 Pet. 1:10–11). In chapter 3 Peter refers to Abraham and Sarah in discussing Christian marriage (3:6), and he later draws on the account of Noah and the flood to describe the significance of Christian baptism (3:18–22).

Old Testament quotations. Another way we see Peter connecting his letter with redemptive history is by his pervasive use of Old Testament quotations and allusions. Peter quotes from Leviticus (1 Pet. 1:16), Psalms (1 Pet. 2:7; 3:10–12), and Isaiah (1 Pet. 1:24–25; 2:6, 8). He uses the language of the Old Testament sacrificial system in referring to Christ as "a lamb without blemish or spot" (1:19) and in referring to believers as "a spiritual house . . . a holy priesthood" (2:5). The Gentile believers to whom he is writing are spoken of in the categories of the Old Testament people of God: "you are a chosen race, a royal priesthood, a holy nation" (2:9; compare Ex. 19:6). Chapter 2 of 1 Peter is filled with allusions to Isaiah 53 as Peter describes the redemptive suffering of Christ (1 Pet. 2:21–25).

In all this we see that Peter views the coming of Christ and especially his death and resurrection as the climax of human history. The entire Old Testament culminates in Christ. Christ "was foreknown before the foundation of the world but was made manifest in the last times for the sake of you . . ." (1 Pet. 1:20). And one day soon he will come again (1:7). While we are still awaiting the fullness of salvation with the end of the age (1:5), we also live in the knowledge that we are already in the last days due to Christ's first coming.

Universal Themes in 1 Peter

This world is not our home. Peter calls his readers "elect exiles of the Dispersion" (1 Pet. 1:1). He is drawing on the Jewish experience of being exiled from their homeland and "dispersed" in the centuries before Christ came. Peter's point is that Christians are those whose true home is heaven. In chapter 2 he underscores this, calling believers "sojourners and exiles" (2:11). We are pilgrims in this world, journeying on to our true home in the restored new earth. For this reason the theme of hope resounds through 1 Peter, as we eagerly await our inheritance and the end of all suffering (1:3–9, 13, 21; 3:15; 4:7; 5:4, 10). Wherever believers live around the globe, this fallen world is not our home. As Paul put it, "our citizenship is in heaven" (Phil. 3:20).

Christ's suffering as both exemplary and substitutionary. Throughout this letter, Peter exults in the work of Christ. He speaks of it as an example to follow (1 Pet. 2:21–23; 4:1, 13–14) as well as a saving work on our behalf (1:18–19; 2:24; 3:18). Our own suffering adds nothing to the sufficiency of Christ's suffering in paying the price for our sins. Nonetheless, we should imitate the humble and trusting way in which he suffered. If we seek to emulate Christ's example of suffering without understanding how *his* suffering saved us, we will experience only feelings of guilt and and our suffering will be joyless. On the other hand, receiving Christ's work on our behalf while neglecting to earnestly follow his example of suffering (Matt. 16:24) is also lopsided and unhealthy.

Holy living in society and in the home. Because of the great salvation in which Christians have been included, they are called to live accordingly. Since we are now God's children, we are to be holy as he is holy (1 Pet. 1:14–16). Peter especially highlights our conduct in the home and in our dealings with the unbelieving and often hostile society all around us. In the home, for example, wives and husbands are called to treat one another in accordance with their salvation (3:1–7). In society, believers are to be subject to the governing authorities (2:13–17). Above all, Peter urges believers to endure the suffering that comes their way due to their loyalty to Christ (2:19–21; 3:8–17; 4:12–19; 5:10).

The Global Message of 1 Peter for Today

Peter's first epistle is strong medicine for the global church today.

A royal priesthood. Peter describes the church in terms used of the single nation of Israel in the Old Testament—"a royal priesthood, a holy nation" (1 Pet. 2:9). Yet he has already said in his greeting that he is writing to Gentile believers scattered around the Roman empire, "in Pontus, Galatia, Cappadocia, Asia, and Bithynia" (1:1). Christians all around the world, however different they might live or look, are part of the single family of God. As we engage the world, then, in both word and deed, we do so with a glad sense of solidarity with all other believers worldwide. And just as the nation of Israel was to be a royal priesthood, mediating the blessing of God to the nations, so we today are priests of God. We as the church mediate the blessing of the gospel to all people everywhere.

Hope amid suffering. The solidarity that binds all believers together extends to our afflictions. As we suffer, we suffer together—interceding for one another, bearing one another's burdens, advocating for one another, extending mercy and kindness to one another. As is the case for Christians today in many ways and in many places, the people to whom Peter wrote were suffering various kinds of hostility. We therefore heed Peter's call to lift our eyes to the magnificent hope to which we have been called. Our inheritance awaits us with glorious inevitability (1 Pet. 1:4). The righteous reign of Christ, so often difficult to discern amid the moral chaos of the world, will one day soon burst onto the scene with triumphant victory.

We suffer now. But only for "a little while" (1 Pet. 1:6; 5:10). The king is coming a second time—this time in open might and glory, not obscurity (Rev. 19:11–16). Justice will be executed with perfection. His saints will be vindicated. All will be set right.

Greeting

1 PETER **1** [†]Peter, an apostle of Jesus Christ,

To those who are elect exiles of [a]the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, [2][†]according to [b]the foreknowledge of God the Father, [c]in the sanctification of the Spirit, for obedience to Jesus Christ and [d]for sprinkling with his blood:

May [e]grace and [f]peace be multiplied to you.

Born Again to a Living Hope

[3][†][g]Blessed be the God and Father of our Lord Jesus Christ! [h]According to his great mercy, [i]he has caused us to be born again to a living hope [j]through the resurrection of Jesus Christ from the dead, [4][†]to [k]an inheritance that is imperishable, undefiled, and [l]unfading, [m]kept in heaven for you, [5][†]who by God’s power are being guarded [n]through faith for a salvation [o]ready to be revealed in the last time. [6][†]In this you rejoice, though now for a little while, if necessary, you have been grieved by [p]various trials, [7]so that [q]the tested genuineness of your faith—more precious than gold that perishes [r]though it is tested by [s]fire—may be found to result in [t]praise and glory and honor at the revelation of Jesus Christ. [8][u]Though you have not seen him, you love him. [v]Though you do not now see him, you believe in him and rejoice with joy that is inexpressible and filled with glory, [9]obtaining [w]the outcome of your faith, the salvation of your souls.

[10][†]Concerning this salvation, [x]the prophets who prophesied about the grace that was to be yours searched and inquired carefully, [11]inquiring [y]what person or time [z]the Spirit of Christ in them was indicating [a]when he predicted [b]the sufferings of Christ and the subsequent glories. [12][†][c]It was revealed to them that [d]they were serving not themselves but you, in the things that have now been announced to you through those who preached the good news to you [e]by the Holy Spirit sent from heaven, [f]things into which angels long to look.

Called to Be Holy

[13][†]Therefore, [g]preparing your minds for action, [1] and [h]being sober-minded, set your hope fully on the grace that will be brought to you at the revelation of Jesus Christ. [14][†]As obedient children, [i]do not be conformed to the passions [j]of your former ignorance, [15]but [k]as he who called you is holy, you also be holy [l]in all your conduct, [16]since it is written, [m]"You shall be holy, for I am holy." [17][†]And if you [n]call on him as Father who [o]judges [p]impartially according to each one's deeds, conduct yourselves [q]with fear throughout the time of your exile, [18][†]knowing that you [r]were ransomed from [s]the futile ways inherited from your forefathers, not with perishable things such as silver or gold, [19]but [t]with the precious blood of Christ, like that of [u]a lamb [v]without blemish or spot. [20][†]He was foreknown before the foundation of the world but [w]was made manifest [x]in the last times for the sake of you [21][y]who through him are believers in God, [z]who raised him from the dead and [a]gave him glory, so that your faith and hope are in God.

[22][†]Having purified your souls by your obedience to the truth for [b]a sincere brotherly love, [c]love one another earnestly from a pure heart, [23][†][d]since you have been born again, [e]not of perishable seed but of imperishable, through [f]the living and abiding word of God; [24][†]for

[g]"All flesh is like grass
  and all its glory like the flower of grass.
The grass withers,
  and the flower falls,
[25] [h]but the word of the Lord remains forever."

And this word [i]is the good news that was preached to you.

A Living Stone and a Holy People

1 PETER **2** [†][j]So put away all malice and all deceit and hypocrisy and envy and all slander. [2][k]Like newborn infants, long for the pure spiritual [l]milk, that by it you may grow up into salvation— [3][†]if indeed you have [m]tasted that the Lord is good.

4[†]As you come to him, a living stone [n]rejected by men but in the sight of God chosen and precious, **5**[†] [o]you yourselves like living stones are being built up as [p]a spiritual house, to be [q]a holy priesthood, [r]to offer spiritual sacrifices [s]acceptable to God through Jesus Christ. **6**[†]For it stands in Scripture:

> [t]“Behold, I am laying in Zion a stone,
> a cornerstone chosen and precious,
> [u]and whoever believes in him will not be put to shame.”

7[†]So the honor is for you who [v]believe, but for those who [v]do not believe,

> [w]“The stone that the builders rejected
> has become the cornerstone,”[1]

8[†]and

> [x]“A stone of stumbling,
> and a rock of offense.”

They stumble because they disobey the word, [y]as they were destined to do.

9[†]But you are [z]a chosen race, [a]a royal [b]priesthood, [c]a holy nation, [d]a people for his own possession, that you may proclaim the excellencies of him who called you [e]out of darkness into [f]his marvelous light. **10**[†] [g]Once you were not a people, but now you are God’s people; once you had not received mercy, but now you have received mercy.

11[†]Beloved, I urge you [h]as sojourners and exiles [i]to abstain from the passions of the flesh, [j]which wage war against your soul. **12**[†] [k]Keep your conduct among the Gentiles honorable, so that when they speak against you as evildoers, [l]they may see your good deeds and glorify God on [m]the day of visitation.

Submission to Authority

[13][†] [n]Be subject for the Lord’s sake to every human institution, [2] whether it be to the emperor [3] as supreme, [14]or to governors as sent by him [o]to punish those who do evil and [p]to praise those who do good. [15][†]For this is the will of God, [q]that by doing good you should put to silence the ignorance of foolish people. [16][†] [r]Live as people who are free, not using your freedom as a cover-up for evil, but [s]living as servants [4] of God. [17] [t]Honor everyone. [u]Love the brotherhood. [v]Fear God. Honor the emperor.

[18][†] [w]Servants, be subject to your masters with all respect, not only to the good and gentle but also to the unjust. [19][†]For this is a gracious thing, when, [x]mindful of God, one endures sorrows while suffering unjustly. [20]For what credit is it if, when you sin and are beaten for it, you endure? But [y]if when you do good and suffer for it you endure, this is a gracious thing in the sight of God. [21]For [z]to this you have been called, [y]because Christ also suffered for you, [a]leaving you an example, so that you might follow in his steps. [22][†] [b]He committed no sin, neither was deceit found in his mouth. [23] [c]When he was reviled, he did not revile in return; when he suffered, he did not threaten, [d]but continued entrusting himself to him who judges justly. [24][†] [e]He himself bore our sins in his body on the tree, that we [f]might die to sin and [g]live to righteousness. [h]By his wounds you have been healed. [25]For [i]you were straying like sheep, but have now returned to [j]the Shepherd and Overseer of your souls.

Wives and Husbands

1 PETER **3** [†]Likewise, wives, [k]be subject to your own husbands, so that [l]even if some do not obey the word, [m]they may be won without a word by the conduct of their wives, [2]when they see your [n]respectful and pure conduct. [3][†] [o]Do not let your adorning be external—the braiding of hair and the putting on of gold jewelry, or the clothing you wear— [4]but let your adorning be [p]the hidden person of the heart with the imperishable beauty of a gentle and quiet spirit, which in God’s sight is very precious. [5]For this is how the holy women who hoped in God used to adorn themselves, by submitting to their own husbands, [6][†]as Sarah obeyed Abraham, [q]calling him lord. And you are her children, if you do good and [r]do not fear anything that is frightening.

[7][†]Likewise, [s]husbands, live with your wives in an understanding way, showing honor to the woman as the weaker [t]vessel, since they are heirs with you [1] of the grace of life, so that your prayers may not be hindered.

Suffering for Righteousness' Sake

[8][†]Finally, all of you, [u]have unity of mind, sympathy, [v]brotherly love, [w]a tender heart, and [x]a humble mind. [9][y]Do not repay evil for evil or reviling for reviling, but on the contrary, [z]bless, for [a]to this you were called, that you may obtain a blessing. [10][†]For

[b]"Whoever desires to love life
    and see good days,
let him keep his tongue from evil
    and his lips from speaking deceit;
[11] let him turn away from evil and do good;
    let him seek peace and pursue it.
[12] For the eyes of the Lord are on the righteous,
    and his ears are open to their prayer.
But the face of the Lord is against those who do evil."

[13][†]Now [c]who is there to harm you if you are zealous for what is good? [14][d]But even if you should suffer for righteousness' sake, you will be blessed. [e]Have no fear of them, [f]nor be troubled, [15][†]but [g]in your hearts honor Christ the Lord as holy, [h]always being prepared to make a defense to anyone who asks you for a reason for the hope that is in you; yet do it with gentleness and [i]respect, [16][j]having a good conscience, so that, [k]when you are slandered, those who revile your good behavior in Christ may be put to shame. [17]For [l]it is better to suffer for doing good, if that should be God's will, than for doing evil.

[18][†]For Christ also [m]suffered [2] [n]once for sins, the righteous for the unrighteous, [o]that he might bring us to God, being put to death [p]in the

flesh but made alive [q] in the spirit, [19][†]in which [3] he went and [q] proclaimed [4] to the spirits in prison, [20]because [5] they formerly did not obey, [r] when God's patience waited in the days of Noah, [s] while the ark was being prepared, in which a few, that is, [t] eight persons, were brought safely through water. [21][†]Baptism, which corresponds to this, [u] now saves you, not as a removal of dirt from the body but [v] as an appeal to God for a good conscience, [w] through the resurrection of Jesus Christ, [22]who has gone into heaven and [x] is at the right hand of God, [y] with angels, authorities, and powers having been subjected to him.

Stewards of God's Grace

1 PETER **4** [†]Since therefore [z] Christ suffered in the flesh, [1] [a] arm yourselves with the same way of thinking, for [b] whoever has suffered in the flesh [c] has ceased from sin, [2] [d] so as to live for [e] the rest of the time in the flesh [f] no longer for human passions but [g] for the will of God. [3]For the time that is past [h] suffices [i] for doing what the Gentiles want to do, living in sensuality, passions, drunkenness, orgies, drinking parties, and lawless idolatry. [4]With respect to this they are surprised when you do not join them in the same flood of [j] debauchery, and [k] they malign you; [5]but they will give account to him who is ready [l] to judge the living and the dead. [6][†]For this is why [m] the gospel was preached even to those who are dead, that though judged in the flesh the way people are, they might live in the spirit the way God does.

[7][†] [n] The end of all things is at hand; therefore [o] be self-controlled and sober-minded [p] for the sake of your prayers. [8][†]Above all, keep loving one another earnestly, since [q] love covers a multitude of sins. [9] [r] Show hospitality to one another without grumbling. [10][†] [s] As each has received a gift, use it to serve one another, [t] as good stewards of God's varied grace: [11][†]whoever speaks, as one who speaks [u] oracles of God; whoever serves, as one who serves [v] by the strength that God supplies—in order that in everything [w] God may be glorified through Jesus Christ. [x] To him belong glory and [y] dominion forever and ever. Amen.

Suffering as a Christian

[12][†]Beloved, do not be surprised at [z]the fiery trial when it comes upon you to test you, as though something strange were happening to you. [13]But rejoice [a]insofar as you share Christ's sufferings, that you may also rejoice and be glad [b]when his glory is revealed. [14][†] [c]If you are insulted [d]for the name of Christ, you are blessed, because the Spirit of glory [2] and of God rests upon you. [15]But [e]let none of you suffer as a murderer or a thief or an evildoer or [f]as a meddler. [16]Yet [e]if anyone suffers as a [g]Christian, let him not be ashamed, but let him glorify God [d]in that name. [17][†]For it is time for judgment [h]to begin at the household of God; and [i]if it begins with us, what will be the outcome for those who [j]do not obey the gospel of God? [18]And

[k]"If the righteous is scarcely saved,
what will become of the ungodly and the sinner?" [3]

[19][†]Therefore let those who suffer according to God's will [l]entrust their souls to a faithful Creator while doing good.

Shepherd the Flock of God

1 PETER **5** [†]So I exhort the elders among you, [m]as a fellow elder and [n]a witness of the sufferings of Christ, as well as a partaker in the glory that is going to be revealed: [2][†] [o]shepherd the flock of God that is among you, exercising oversight, [1] [p]not under compulsion, but willingly, as God would have you; [2] [q]not for shameful gain, but eagerly; [3]not [r]domineering over those in your charge, but [s]being examples to the flock. [4][†]And when [t]the chief Shepherd appears, you will receive the [u]unfading [v]crown of glory. [5][†]Likewise, you who are younger, be subject to the elders. [w]Clothe yourselves, all of you, with humility toward one another, for [x]"God opposes the proud but gives grace to the humble."

[6][†] [x]Humble yourselves, therefore, under the mighty hand of God so that at the proper time he may exalt you, [7][†] [y]casting all your anxieties on him, because [z]he cares for you. [8][†] [a]Be sober-minded; [b]be watchful. Your

[c] adversary the devil [d] prowls around [e] like a roaring lion, seeking someone to devour. [9][†] [f] Resist him, [g] firm in your faith, knowing that [h] the same kinds of suffering are being experienced by your brotherhood throughout the world. [10][†]And [i] after you have suffered a little while, the God of all grace, [j] who has called you to his [k] eternal glory in Christ, will himself [l] restore, [m] confirm, strengthen, and establish you. [11] [n] To him be the dominion forever and ever. Amen.

Final Greetings

[12][†]By [o] Silvanus, a faithful brother as I regard him, [p] I have written briefly to you, exhorting and declaring that this is [q] the true grace of God. [r] Stand firm in it. [13][†]She who is at Babylon, who is likewise chosen, sends you greetings, and so does [s] Mark, my son. [14][†] [t] Greet one another with the kiss of love.

[u] Peace to all of you who are in Christ.

Study Notes for 1 Peter

1 PETER—NOTE ON 1:1–2 *Opening.* Peter identifies himself as the author. The readers are identified as "elect exiles" and their salvation is credited to the work of the Father, Spirit, and Son.

FACT

The Greek phrase translated preparing your minds for action (1:13) was used to describe the action of wrapping one's robes around one's belt before beginning some physical activity. The modern equivalent would be "rolling up your sleeves." Christians should be prepared to fully engage their minds in their service for Christ.

1 PETER—NOTE ON 1:1 **Peter** calls himself an **apostle**, an authoritative messenger of Jesus Christ (see note on Rom. 1:1). The people receiving his letter are **elect exiles of the Dispersion**. Peter is not speaking of a literal exile (compare 1 Pet. 1:17; 2:11). Believers long for their true home in the new world that is coming and for their end-time inheritance. Thus, they do not conform to the values and worldviews of this present evil age. Believers, both Jews and Gentiles, are God's "elect exiles." They are his chosen people, just as Israel was God's chosen people in the OT (Deut. 7:6–8; Ps. 106:5; Isa. 45:4).

1 PETER—NOTE ON 1:2 **Foreknowledge** does not merely refer to God's knowing ahead of time that his people would belong to him. It also means that he chose them (compare Rom. 8:29). **in the sanctification of the Spirit**. Either conversion or gradual progress in the Christian life, or possibly both. The Spirit sets apart God's people. Believers are now holy and righteous in their standing before God. They also live in ways that show they are increasingly dedicated to God. **For obedience to Jesus Christ** may refer to conversion, when Christians confessed Jesus as Lord (Rom. 10:9), or to God's purpose for their lives, that they obey Christ. **For sprinkling with his blood** refers to Christ's atoning work on the cross. There all the believers' sins were washed away. Peter may be referring to believers' entrance into a covenant with God (similar to Ex. 24:3–8), to their growth in holiness, or possibly to both (similar to Lev. 14:6–7; compare Ps. 51:7; 1 John 1:7).

1 PETER—NOTE ON 1:3–2:10 *Called to Salvation as Exiles.* Believers must praise God for his promised salvation and live out that salvation daily.

1 PETER—NOTE ON 1:3 **caused us to be born again**. Peter may be connecting "born again" to **through the resurrection of Jesus Christ**. The new birth was possible because God caused believers in Christ to be united to him in his resurrection (compare Rom. 6:4; Eph. 2:5–6; Col. 3:1). Or Peter may be linking the resurrection to the **living hope** of believers. The hope of Christians is that Christ's resurrection is a promise of their own future resurrection.

1 PETER—NOTE ON 1:4 The "hope" of v. 3 is now described as an **inheritance**. This word often describes the Promised Land and Israel's place in it (Num. 32:19; Deut. 25:19; Josh. 11:23; Ps. 105:11). The OT inheritance points to an even greater inheritance reserved **in heaven** for the new covenant people.

1 PETER—NOTE ON 1:5 **Salvation** in this context is a further description of the inheritance in v. 4 and the hope in v. 3.

1 PETER—NOTE ON 1:6–7 **Little while** covers all their earthly life before they inherit future salvation. **if necessary**. Their sufferings are God's will. He wants their **faith** to be purified and shown to be real. **revelation of Jesus Christ**. Christ's return.

1 PETER—NOTE ON 1:10–11 The OT **prophets** did not know when their prophecies would come true, but they did foretell that Christ would suffer and then be glorified. See Overview of the Bible. **The Spirit of Christ** is the Holy Spirit, who was speaking through the prophets.

1 PETER—NOTE ON 1:12 **you**. That is, NT believers. **Angels long** to understand fully what has been accomplished. Christians have heard this **good news** in the gospel proclaimed to them.

1 PETER—NOTE ON 1:13–21 The inheritance promised to followers of Christ should motivate them to set their hope entirely on their future reward (vv. 13–16) and to live in fear of the God who redeemed them at the cost of his own Son (vv. 17–21).

1 PETER—NOTE ON 1:14–15 Christians are to **be holy** (see Lev. 18:2–4), because God **is holy** and has **called** believers to be like him.

1 PETER—NOTE ON 1:17 **Who judges impartially** may refer only to the final judgment, when believers will be judged according to their **deeds** (compare Rom. 2:6; 2 Cor. 5:10). More likely, Peter has in mind both this present life and the last day. **fear**. Of God's discipline and fatherly displeasure. **exile**. Compare 1 Pet. 1:1.

1 PETER—NOTE ON 1:18–19 **you were ransomed from the futile ways inherited from your forefathers**. "Ransom" recalls Israel's deliverance from Egypt (Deut. 15:15). Believers are delivered from a life of futility and meaninglessness to one of great significance. **lamb without blemish or spot**. This image points to the OT sacrifices. It especially refers to Christ as the Passover Lamb (Exodus 12) and the servant of the Lord (compare "lamb," Isa. 53:7). As the perfect sacrifice, Christ atoned for the sins of the unrighteous (compare John 1:29; 1 Pet. 3:18).

1 PETER—NOTE ON 1:20–21 God planned when he would send Christ (Christ was **foreknown**, compare v. 2). He chose to reveal him at the time in history when these believers lived (**for the sake of you**).

1 PETER—NOTE ON 1:22–2:10 Since Christians have been given new life by the Word of God, they are to love one another fervently (1:22–25). They are to long for God's Word so that they will continue to grow in faith (2:1–3). They are like living stones which together build up a spiritual house, with Jesus as the cornerstone (2:4–8). They are chosen by God to be his people (2:9–10).

1 PETER—NOTE ON 1:22 **purified**. See note on v. 2. **truth**. That is, the gospel.

1 PETER—NOTE ON 1:23 living and abiding word of God. All written Scripture (see v. 25), but especially the gospel.

1 PETER—NOTE ON 1:24–25 Peter cites Isa. 40:6, 8 to contrast the weakness of human flesh with the power of **the word of the Lord**.

1 PETER—NOTE ON 2:1–2 newborn infants. Peter is not saying that believers are immature in their faith. He means all Christians are to be like infants in their longing for **pure spiritual milk**, which likely refers to God’s Word (compare 1:23–25).

Regeneration in the New Testament

John 1:13	“born . . . of God”
John 3:3	“born again”
John 3:5	“born of water and the Spirit”
John 3:6	“born of the Spirit”
John 3:7	“born again”
John 3:8	“born of the Spirit”
Eph. 2:4–5	“God . . . even when we were dead . . . made us alive together with Christ”
Col. 2:13	“you, who were dead . . . God made alive together with him”
Titus 3:5	“he saved us . . . by the washing of regeneration and renewal of the Holy Spirit”
James 1:18	“he brought us forth by the word of truth”
1 Pet. 1:3	“he has caused us to be born again”
1 Pet. 1:23	“you have been born again”
1 John 2:29	“everyone who practices righteousness has been born of him”
1 John 3:9	“No one born of God makes a practice of sinning”
1 John 4:7	“whoever loves has been born of God”
1 John 5:1	“Everyone who believes that Jesus is the Christ has been born of God”
1 John 5:4	“everyone who has been born of God overcomes the world”
1 John 5:18	“everyone who has been born of God does not keep on sinning”

---

1 PETER—NOTE ON 2:3 Christians will continue to long for the Word **if they have tasted that the Lord is good**, which they did in conversion (compare Ps. 34:8). In writing this letter, Peter may well have thought about Psalm 34, which stresses how the Lord delivers the righteous in their sufferings (compare 1 Pet. 3:10–12 and Ps. 34:12–13).

1 PETER—NOTE ON 2:4 As you come to him indicates a daily personal relationship with Christ. **living stone**. Jesus is the foundation of God’s new temple. He is God’s elect (**chosen**) one. He is honored above all.

1 PETER—NOTE ON 2:5 Believers are **living stones** in God's new temple (**spiritual house**). Since the pieces that make up the house are "living," the house itself is growing: **you yourselves . . . are being built up**. The OT temple anticipated the new temple where God dwells (that is, in his people). But believers are not only God's temple. They are also a **holy priesthood**, which offers **spiritual sacrifices** (compare Ex. 19:5–6; see also Rom. 12:1; Phil. 4:18; Heb. 13:15–16) by the power of the Holy Spirit.

1 PETER—NOTE ON 2:6 Peter cites Isa. 28:16 (compare Rom. 9:33; 10:11) in support of the idea that Jesus is the **cornerstone** (see note on Eph. 2:20) of God's temple. Those who trust **in him** will be saved on judgment day.

1 PETER—NOTE ON 2:7 Unbelievers will find this prophecy from Ps. 118:22 fulfilled. The **stone** the **builders** rejected is Jesus, the foundation of God's temple, his new people.

1 PETER—NOTE ON 2:8 **stumbling**. Tripping over the truth of the gospel. Unbelievers fall because they do not walk with God. In doing so, unbelievers fulfill this prophecy from Isa. 8:14. There the **stone** God has established becomes the means of their falling. **They stumble because they disobey the word, as they were destined to do**. Some understand this to teach that God has not predestined *who* will disobey. He has only determined the *result* of disobedience (that is, that those who disobey will stumble). But Peter probably teaches that God directs all that will occur (see note on Eph. 1:11). In teaching this, Peter still does not deny human responsibility (they "stumble because they disobey").

1 PETER—NOTE ON 2:9 **a chosen race**. God has elected ("chosen") some to be his people. Therefore no one can boast about being included. Peter views the church as a new Israel. He cites what is said of Israel in Ex. 19:5–6 and applies it to the church.

1 PETER—NOTE ON 2:10 Peter echoes texts in Hosea that refer to Israel (Hos. 1:6, 9, 10; 2:23) and says they are fulfilled in the church.

1 PETER—NOTE ON 2:11–4:11 *Living as Strangers to Bring Glory to God in a Hostile World.* Believers should live as exiles in a world that rejects their message. They bear witness to the gospel when they live in a way that pleases God.

1 PETER—NOTE ON 2:11 **Beloved** signals a major new section in the letter (compare 4:12). Believers are **sojourners and exiles** (compare 1:1, 17). They await their end-time inheritance. **wage war against your soul**. Holding on to sinful desires brings spiritual harm.

1 PETER—NOTE ON 2:12 Peter refers to unbelievers as **Gentiles**. This reflects his understanding of believers as a new Israel (see note on 1:1). **glorify God**. See Matt. 5:16. **On the day of visitation** may refer to the believer's initial conversion through the regenerating work ("visitation") of the Holy Spirit. Or it may refer to how those who become believers will glorify God on judgment day.

1 PETER—NOTE ON 2:13–3:12 Peter exhorts Christians to goodness as citizens (2:13–17), slaves (2:18–25), wives (3:1–6), and husbands (3:7). The section is summed up in 3:8–12: those who imitate Christ and pursue goodness will receive an eternal reward.

FACT

What is God's purpose for civil government? God has established civil governments around the world in order to punish wrongdoers and promote the good of society (Rom. 13:1–4). Peter teaches believers to "be subject for the Lord's sake to every human institution" (1 Pet. 2:13–17; see 1 Tim. 2:1–2).

---

1 PETER—NOTE ON 2:13–14 **Be subject**. Compare Rom. 13:1–7.

1 PETER—NOTE ON 2:15 The godly lives of believers will **put to silence** false charges raised against them.

1 PETER—NOTE ON 2:16 Compare Gal. 5:13–14.

1 PETER—NOTE ON 2:18 On slavery in the Greco-Roman world, see note on 1 Cor. 7:21. **Servants** (bondservants) often entered into service to pay off a debt. They were not owned forever without their consent. There were laws to protect bondservants. Still, **masters** were often unjust. Bondservants who served faithfully in these circumstances gave a witness of Christ's suffering. This verse does not mean that servants were to endure anything the masters did to them.

1 PETER—NOTE ON 2:19–20 **Gracious thing** comes from the Greek word for "grace." Here it seems to be synonymous with **credit**. Both words indicate that God will reward his people if they endure suffering righteously. Compare Luke 6:34–35. "Gracious thing" could also mean that patient endurance of suffering is evidence of God's grace at work.

1 PETER—NOTE ON 2:22–23 This crucial verse emphasizes Christ's sinlessness (**committed no sin**) and his substitutionary death for sinners (compare 3:18; see also Isa. 52:13–53:12). Jesus' freedom from **deceit** alludes to Isa. 53:9.

1 PETER—NOTE ON 2:24 **Tree** was often used as a synonym for "cross" in first-century Judaism. This may have been due to Deut. 21:22–23 (see Gal. 3:13; also Acts 5:30; and see note on crucifixion at Matt. 27:35). The unique, substitutionary, sin-bearing death of Jesus is described here using allusions to Isa. 53:4, 5, 11. **healed**. The healing in the atonement refers to the forgiveness of sins. Jesus' death should lead to a profound change in the lives of believers. They should break all ties with evil (**die to sin**) and devote themselves to living in a holy way (**live to righteousness**).

1 PETER—NOTE ON 3:1–2 A husband is to be the leader in the home (compare Eph. 5:22–33; Col. 3:18–19). A wife is to **be subject to** (see 1 Pet. 3:5–6) and follow her husband's leadership. If a wife has an unbelieving husband who is disobedient to the **word** (that is, the gospel), she should not try to pressure him into converting. Instead, her godly **conduct** will demonstrate the truth of the gospel **without a word**. **your own husbands**. Scripture never says that women in general are to be subject to men in general. It does support male headship in the home (see also Titus 2:5) and in the church (see 1 Tim. 2:11–15; 3:2–3; and notes). Scripture also establishes the equality of man and woman as being made in the image of God (Gen. 1:27; see 1 Pet. 3:7).

1 PETER—NOTE ON 3:1 It was unusual for a wife to have a different religion than her husband in Roman culture. Peter calls on wives to submit to their husbands, but it was a different submission than was common. The wives' devotion was first and foremost to Christ, not their husbands.

1 PETER—NOTE ON 3:3–4 **Do not let your adorning be external**. Examples of "external . . . adorning" can be seen in portraits and sculptures from the first century. The elaborate **braiding of** women's **hair** and the wearing of attention-grabbing **jewelry** were common in upper-class Roman society. Peter is not literally prohibiting all braiding of hair or all wearing of gold jewelry. Instead, he warns against being more concerned about personal appearance than personal character.

1 PETER—NOTE ON 3:6 **Sarah obeyed Abraham**. Peter describes Sarah's submission in terms of obedience. This does not mean the relationship between husbands and wives is like that of parents and children. It shows that a wife is to follow her husband's leadership. **calling him lord**. See Gen. 18:12. **do not fear**. Peter calls on wives to trust God as Sarah did and not fear even the difficult things they face.

1 PETER—NOTE ON 3:7 Peter's advice to **husbands** is briefer, perhaps because they are less likely to be mistreated than bondservants and wives. The word **likewise** is a transition (compare v. 1; 5:5). It does not imply that husbands should submit to their **wives** the way that wives submit to them (see Eph. 5:21–33). To **live . . . in an understanding way** probably includes understanding the needs of the wife. **Weaker vessel** probably means that men are generally physically stronger than women and therefore they may be tempted to threaten their wives through physical or verbal abuse. **heirs . . . of the grace of life**. Peter does not think women are inferior to men, for both are equally made in God's image (compare Gal. 3:28). If husbands do not treat their wives in a godly way, the Lord will pay no attention to their **prayers**.

FACT

Husbands and wives. Peter’s statement about wives being heirs with their husbands (3:7) was revolutionary. In Roman tradition, the husband usually decided which religion his family would follow. Christian husbands, however, are to honor their wives as their equals in God’s sight (see Gal. 3:28).

---

1 PETER—NOTE ON 3:8–9 **Finally, all of you** begins a list of godly virtues that all believers should model at all times.

1 PETER—NOTE ON 3:10–12 Peter draws on Ps. 34:12–16 (see note on 1 Pet. 2:3). To **love life** and **see good days** results from God’s “blessing” (3:9). Peter continues his quotation of Psalm 34: **For the eyes of the Lord are on the righteous** (to observe and care for them) and **his ears are open to their prayer** (for various needs and concerns). This does not mean that God keeps obedient believers from suffering (compare 1 Pet. 2:19–23; 3:14, 17; 4:12–19). It means that God will provide his grace “to strengthen and establish” believers in times of suffering (5:10) and great need (compare 2 Cor. 12:9; Heb. 4:16).

1 PETER—NOTE ON 3:13–4:11 Believers are to endure hardship, knowing that they will receive a final reward (3:13–17). Christ suffered at his death but was raised from the dead, and thus has triumphed over all demonic powers (3:18–22). Christians are urged to give themselves wholly to God, being willing to suffer and do what is right (4:1–6). Expectation of the end times should motivate believers to live in a way that pleases God and to exercise their spiritual gifts (4:7–11).

1 PETER—NOTE ON 3:13–14 **even if**. Peter writes to Christians already suffering for their faith. Therefore he is not saying that such suffering is unlikely. His point is that no one will ultimately or finally **harm** Christians because no one can take Christ from them (see Rom. 8:31). Indeed, they **will be blessed** by God in their sufferings (compare Matt. 5:10).

1 PETER—NOTE ON 3:15–17 Believers should always be ready to provide a reason for their faith. They should do so kindly and engagingly. If they keep a **good conscience** because their behavior is correct, any accusations against them will prove false. Their accusers will be **put to shame**.

1 PETER—NOTE ON 3:18 This is a key statement on the substitutionary atonement of Christ. He suffered and died as the **righteous** one in place of the **unrighteous**, in order to **bring us to God**. **being put to death in the flesh but made alive in the spirit**. Jesus died physically but was raised from the dead by the Holy Spirit.

1 PETER—NOTE ON 3:19 **spirits in prison**. There is much debate about the identity of these spirits. The Greek term can mean either human spirits or angels, depending on the context (compare Num. 27:16; Acts 7:59; Heb. 12:23). (1) Some interpreters say that "spirits" refers to the unsaved human spirits of Noah's day. Christ, "in the spirit" (1 Pet. 3:18), preached the gospel "in the days of Noah" (v. 20) through Noah. Unbelievers who heard "did not obey . . . in the days of Noah" (v. 20). They are now suffering judgment. (2) Others believe that the spirits are fallen angels who were cast into hell to await the final judgment. In this case the message that Christ **proclaimed** is almost certainly one of triumph, after having been "put to death in the flesh but made alive in the spirit" (v. 18). (3) Others have advocated that Christ offered a second chance of salvation to those in hell. This interpretation, however, is in direct contradiction with other Scripture (see Luke 16:26; Heb. 9:27) and with the rest of 1 Peter and therefore must be rejected, leaving either of the first two views as the most likely interpretation.

1 PETER—NOTE ON 3:21 Peter compares salvation in the ark and **baptism**. In both, believers are saved through the waters of judgment, since baptism portrays salvation through judgment. Baptism **saves you** because it represents inward faith. Without faith, baptism does nothing more than remove **dirt from the body**. Faith is shown by one's **appeal to God** for the forgiveness of one's sins (**for a good conscience**). Furthermore, baptism "saves" only because it is grounded in the death and **resurrection of Jesus Christ**. Christians have disagreed about the proper mode of water baptism from the early history of the church. Yet Christians have generally agreed that water baptism is an outward sign of the inward work of the Holy Spirit (compare John 3:5; Titus 3:5).

1 PETER—NOTE ON 4:1–2 **Since therefore Christ suffered**. Christ's suffering again functions as a model for readers. **whoever has suffered in the flesh has ceased from sin**. Two likely interpretations have been suggested: (1) This refers to the believer being dead to the power of sin, as a result of having died with Christ (compare Rom. 6:1–11). (2) More likely, it means that when believers are willing to endure suffering for the sake of Christ they show that their purpose in life is not to live for their own pleasures but according to **the will of God** and for his glory.

1 PETER—NOTE ON 4:6 **the gospel was preached even to those who are dead**. Some think that Peter offers a chance to accept Christ after death for those who rejected him while they were alive. This view contradicts both the clear teaching of Scripture (e.g., Luke 16:26; Heb. 9:27) and the immediate context. In this context, "those who are dead" are Christians to whom "the gospel was preached" when they were alive but who have since died. This fits with the meaning of "dead" in 1 Pet. 4:5. Believers will experience physical death (that is, they are **judged in the flesh the way people are**). But believers who have died **live in the spirit the way God does**. That is, they live in heaven now, and they will live at the resurrection when Christ returns.

1 PETER—NOTE ON 4:7 **The end of all things is at hand** does not mean Peter expected Christ to return soon. It means all the major events in God's great salvation plan were completed in the death, resurrection, and ascension of Christ and the outpouring of the Spirit at Pentecost. Therefore Christ's return could happen at any time.

1 PETER—NOTE ON 4:8–9 **love covers a multitude of sins** (Prov. 10:12). Where love is present, offenses are forgiven. **hospitality**. See note on Heb. 13:2.

1 PETER—NOTE ON 4:10 All believers have **received** at least one spiritual **gift** from God. They must use these gifts faithfully as **stewards** of God's **grace** (see 1 Corinthians 12–14).

1 PETER—NOTE ON 4:11 **whoever speaks . . . whoever serves**. Peter divides spiritual gifts generally into speaking and serving gifts (for more detailed lists, see Rom. 12:6–8; 1 Cor. 12:8–10, 28–30; and Eph. 4:11). Those who speak must not teach their own ideas but faithfully declare God’s words (**oracles**). Those who serve must not depend on their own strength but draw their strength from God, so that God alone **may be glorified through Jesus Christ**.

1 PETER—NOTE ON 4:12–5:11 *Enduring Suffering.* As the letter draws to a close, Peter reminds his readers that they should not be surprised when they suffer. God is using their suffering to purify the church. Therefore they should give themselves to God completely in their sufferings (4:12–19). Peter concludes with challenges to the leaders and the congregation to continue in the faith. They can do so knowing their final reward is certain (5:1–11).

FACT

The fiery trial. Peter warned his readers that they would soon endure a “fiery trial” (4:12). In other words, they should expect persecution. He probably wrote this letter not long before the Roman emperor Nero began a campaign of persecution against Christians in Rome.

1 PETER—NOTE ON 4:12–13 **Beloved** marks the beginning of a new section of the letter (compare 2:11). **when his glory is revealed**. When Christ returns.

1 PETER—NOTE ON 4:14 To be **insulted** because one belongs to Christ is to be **blessed** by God, **because** in such times the **Spirit of glory**, the Holy Spirit, **rests upon** believers in an especially powerful way.

1 PETER—NOTE ON 4:17–18 In the OT, **household of God** (literally, “house of God”) refers to the temple. Now God’s people are his temple (see 2:4–10). “**Judgment** beginning with God’s house” echoes Ezek. 9:1–6 and Mal. 3:1–4, where the Lord purifies his people. Judgment here is not punishment. It is purifying and cleansing. The suffering of God’s people makes them stronger (1 Pet. 1:6–7). **what will be the outcome**? If God’s people need purifying, then surely the judgment of **those who do not obey the gospel** will be much more severe.

1 PETER—NOTE ON 4:19 This verse summarizes the message of 1 Peter.

1 PETER—NOTE ON 5:1 The most common NT term for church leaders is **elders** (see notes on Acts 14:23; 1 Tim. 3:1). Apparently elders served as leaders in all the churches. Peter, who is an apostle (1 Pet. 1:1), also serves as a fellow **elder** and a **witness** of Christ's ministry, especially his **sufferings**. Peter often reminds his readers that suffering comes before **glory** (compare 1:6–7, 11; 2:19–20; 3:13–14; 4:13; 5:6, 10).

1 PETER—NOTE ON 5:2–3 Elders (v. 1) must **shepherd the flock** (compare John 21:16; Acts 20:28; Eph. 4:11). They must feed the people on God's word and care for their needs. They are also responsible for **exercising oversight** in building up the church. They must do so **willingly**, in obedience to God. They must serve **eagerly**, not for **shameful gain** (money). They must avoid being **domineering**. The goal is to be good **examples to the flock**.

1 PETER—NOTE ON 5:4 The **chief Shepherd** is Jesus Christ. When he comes again he will reward with **glory** every pastor who has served faithfully.

1 PETER—NOTE ON 5:5 **You who are younger** probably means younger members of the congregation. They are more likely to resist leadership. Peter cites Prov. 3:34 (see James 4:6).

1 PETER—NOTE ON 5:6 **Mighty hand of God** brings to mind the exodus (Ex. 32:11; Deut. 5:15; Dan. 9:15).

1 PETER—NOTE ON 5:7 **casting all your anxieties on him**. Worry is a form of pride. It takes concerns upon oneself instead of entrusting them to God, who **cares** for his people.

1 PETER—NOTE ON 5:8 Satan **prowls around . . . seeking someone to devour**. He hopes that believers will be terrified by hardship and persecutions, or that they will be deceived and fall into sin.

1 PETER—NOTE ON 5:9 **Resist him**. Christians need not fear the devil. The Lord has given them power to stand against him by being **firm in your faith** (compare Eph. 6:12–18). Suffering happens to believers everywhere (**your brotherhood throughout the world**).

1 PETER—NOTE ON 5:10 **a little while** (compare 1:6). This includes the period of time from Christ's ascension until his return. From God's perspective, one's time in this world is brief (see James 4:14; 2 Pet. 3:8). Four verbs (**restore**, **confirm**, **strengthen**, **establish**) remind believers that their salvation is sure in Christ.

1 PETER—NOTE ON 5:12–14 *Concluding Words.* The letter concludes with greetings and a final call to stand firm.

1 PETER—NOTE ON 5:12 **By Silvanus . . . I have written**. The sentence structure indicates that Silvanus delivered the letter. Silvanus is called "Silas" elsewhere (Acts 15:22; 16:19; 17:4; 2 Cor. 1:19; 1 Thess. 1:1). Peter describes the content of his letter as **the true grace of God**.

1 PETER—NOTE ON 5:13 **She who is at Babylon, who is . . . chosen**. The Babylon of the OT was in ruins. By NT times "Babylon" symbolized a center of earthly power opposed to God (see Isaiah 13–14; Jeremiah 50–51; see also Revelation 17–18). In Peter's day that city was Rome. The OT background to "Babylon" reminds believers that they are "elect exiles" (1 Pet. 1:1) who will receive the promised inheritance. **Mark** is the same John Mark who traveled with Paul and Barnabas on their first missionary journey (see Acts 12:25; 13:5, 13; 15:36–39). Though he left Paul and Barnabas, Mark became a fine minister (Col. 4:10; 2 Tim. 4:11; Philem. 24). Peter would have known Mark for decades because the church met in his mother's home in Jerusalem (Acts 12:12). This verse also shows a close relationship between Peter and Mark (**my son**).

1 PETER—NOTE ON 5:14 **kiss of love**. See notes on 1 Cor. 16:20; 2 Cor. 13:12–13. **Peace**. See 1 Pet. 1:2 and note on John 14:27.

FACT

A kiss of love (5:14) was simply a kiss on the cheek. It was usually practiced among family members. Both Peter and Paul encouraged believers to greet one another in this fashion because it reminded them that they were brothers and sisters in Christ. Such a greeting is still common in some parts of the world today.

2 Peter

(return to table of contents)

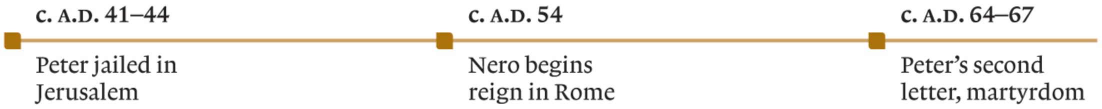
2 Peter 1 • 2 Peter 2 • 2 Peter 3

- Introduction to 2 Peter
  - Timeline
  - Author, Date, and Recipients
  - Theme
  - Purpose and Occasion
  - Key Themes
  - Outline
- Global Message of 2 Peter
  - Second Peter and Redemptive History
  - Universal Themes in 2 Peter
  - The Global Message of 2 Peter for Today
- Study Notes

Introduction to 2 Peter

Introduction to 2 Peter

Timeline


c. A.D. 41–44
Peter jailed in Jerusalem
c. A.D. 54
Nero begins reign in Rome
c. A.D. 64–67
Peter's second letter, martyrdom

Author, Date, and Recipients

Peter identifies himself as an "apostle of Jesus Christ" (1:1). He specifically mentions that he was an eyewitness of the transfiguration (1:16–18; see Matt. 17:1–8). Peter probably wrote this letter from prison in Rome (see 2 Pet. 1:12–15) not too long before his death by execution, sometime during A.D. 64–67. It is impossible to identify with certainty the churches Peter addresses. He may have been writing to the churches of Asia Minor, because Peter mentions that this is his second letter to these same people (3:1; see 1 Pet. 1:1–2). (On the similarities between 2 Peter 2 and Jude, see Introduction to Jude.)

Theme

God's grace in Christ truly transforms and empowers Christians to live righteously, despite opposition. This grace, introduced in 1:2–4, serves as the foundation for the whole book. The indwelling Holy Spirit produces virtuous qualities in followers of Christ (1:8–12). This results in fruitful lives.

Purpose and Occasion

Peter writes his brief, final reminder to the churches so that his readers will, by God's grace, live in a way that is pleasing to God. In doing so, Peter must also combat the false teachers who were apparently exerting pressure on the churches to depart from the true knowledge of Christ (see esp. ch. 2). The false teaching is not only a theological challenge but also a moral one, promoting some form of sexual permissiveness as a legitimate Christian lifestyle.

While the false teaching can be described based on what Peter writes, it is historically impossible to identify who the false teachers were. For example, there is no clear historical evidence that these teachers were Gnostics.

Second Peter deals with serious issues, but it is also filled with famous proverbs and wise sayings, as well as vivid poetry and imagery.

Key Themes

1. God, through his grace in Jesus Christ, has enabled Christians to partake of the divine nature (1:2–4).
2. God's grace results in godliness (1:5–15).
3. The revelation of truth in Christ and in Scripture is sure because it is from God and not from man (1:16–21).
4. False teachers are handed over for destruction at the hand of God (2:1–10).
5. False teachers are ethically bankrupt (2:11–22).
6. Believers must endure in the face of opposition, knowing that they are living in the last days (3:1–13).
7. The Lord is patient with his creation, but someday he will suddenly return to judge it (3:8–10).
8. God rescues the righteous (2:7–9; 3:13–18).

Outline

I. Initial Greeting (1:1–2)
II. God's Grace in Christ Is the Source of Godly Living (1:3–11)
III. Peter's Reminder to the Churches (1:12–21)
IV. Evaluation of False Teachers (2:1–22)
V. The Day of the Lord Will Surely Come (3:1–13)
VI. Concluding Encouragements (3:14–18)

The Global Message of 2 Peter

Peter writes his second letter to combat false teaching and to remind his readers that the grace of God truly transforms sinners, enabling them to walk in righteousness. For a contemporary world of moral chaos and false teachings of various kinds, 2 Peter has forceful relevance.

Second Peter and Redemptive History

Peter does not quote the Old Testament to the degree that he did in his first letter. Yet his second letter shows pervasive awareness of the history of redemption that God has been orchestrating on behalf of his people down through the ages.

Peter speaks, for example, of the Old Testament prophets and their hope in the coming "day of the Lord" (2 Pet. 1:19–21; 3:1–13). He also refers numerous times to the promises God has made (1:4; 3:4, 9, 13). More specifically, the way Peter speaks of Christ throughout this letter makes clear that he views Christ as the fulfillment of the Old Testament prophetic hope and the divine promises. Peter speaks, for example, of the transfiguration, where he saw with his own eyes "the power and coming of our Lord Jesus Christ" (1:16). There God the Father spoke his blessing over God the Son—his "beloved Son" (1:17). Peter is aware that his own life and ministry come in the immediate wake of the high point of all of human history: the coming of God's Son into the world, for the sake of the world.

A particular emphasis in 2 Peter is the second coming of the Lord. Peter seems to be dealing with those who mock the reality of Christ's return to earth in judgment. "They will say, 'Where is the promise of his coming?'" (2 Pet. 3:4). Peter explains that God is not delaying the end of history out of reluctance or slowness, but rather out of patience, desiring all people everywhere to be saved (3:9–10, 15). The great heart of God is "that all should reach repentance" (3:9).

Universal Themes in 2 Peter

Transforming grace. Peter opens and closes this letter with the theme of God's transforming grace (2 Pet. 1:3–9; 3:18): "His divine power has granted to us all things that pertain to life and godliness, through the knowledge of him who called us to his own glory and excellence” (1:3). After listing virtues that believers should cultivate in light of God’s great promises, Peter reminds his readers that the absence of these virtues indicates forgetfulness that one’s sins have been forgiven (1:9). As we remember and enjoy forgiveness of sins, we develop godly virtues. We “grow in the grace and knowledge of our Lord and Savior Jesus Christ” (3:18). Wherever believers find themselves in their Christian development, they never outgrow their dependence upon the grace of God.

The danger of false teaching. Our growth in godliness also means that we develop an ever greater appreciation for true doctrine. Indeed, in describing false teachers, Peter continually connects their error with the godlessness it produces. This is seen especially in sexual immorality. In the opening verses of chapter 2, for example, Peter says, “there will be false teachers among you, who will secretly bring in destructive heresies” (2 Pet. 2:1), then he goes on to say that “many will follow their sensuality” (2:2). Teaching and conduct, word and deed, are naturally bound together. The eternal truths of the Bible are to be cherished and guarded by all God’s people in the church today, not simply for the sake of truth but for the sake of their souls.

The Global Message of 2 Peter for Today

Peter’s second epistle engages the global church at a fundamental level. Specific issues confronting the church and the world today—issues such as racial reconciliation, human rights, the dignity of life, and conflict resolution— are not addressed at an explicit level. And yet 2 Peter treats the foundational issues that underlie current manifestations of human sinfulness. Three such fundamental issues occur throughout 2 Peter: the nature of godliness, the danger of false teaching, and the hope of Christ’s second coming.

Godly living. Godliness in 2 Peter is described as something that requires the utmost effort, the most strenuous and ardent devotion. Yet this epistle also emphasizes that the cultivation of godliness is by divine grace. Peter tells us to “make every effort” (2 Pet. 1:15), yet also that God’s “divine power has granted to us all things that pertain to life and godliness” (1:3). The church today must ever seek to hold these two together—human effort and divine provision, our work and God’s grace. For godly living is crucial to the health of the church.

False teaching. Peter addresses false teaching head-on and rebukes it in the most authoritative way possible. What is especially striking, as noted above, is the way Peter connects false teaching to immorality. False teaching does not simply encourage intellectual error; it also corrupts the soul. This reminds the global church of the importance of sound doctrine. It also reminds the church that sound doctrine is not an end in itself but is important for the sake of godly living and the protection of the church’s very life.

Christ’s second coming. Finally, Christians take refuge in the sure hope of Christ’s triumphant return. Upon his resurrection and ascension, Christ took his seat at God’s right hand and even now reigns victoriously over evil, death, hell, and Satan. Yet his righteous reign currently overlaps with “the present evil age” (Gal. 1:4). One day, however, Christ will come again and his triumph will be complete. On behalf of his people he will conquer once and for all sickness and death, anguish and dismay, sin and temptation. As the church today is embattled on countless fronts against the results of the fall—including the sin we see within us—we press on in the sure hope that Christ will come again to establish “new heavens and a new earth in which righteousness dwells” (2 Pet. 3:13).

Greeting

2 PETER **1** [†]Simeon [1] Peter, a servant [2] and apostle of Jesus Christ,

To those who have obtained [a] a faith of equal standing with ours [b] by the righteousness of our [c] God and Savior Jesus Christ:

[2][†] [d] May grace and peace be multiplied to you [e] in the knowledge of God and of Jesus our Lord.

Confirm Your Calling and Election

[3][†]His divine power has granted to us all things that pertain to life and godliness, through the knowledge of him [f] who called us to [3] his own glory and excellence, [4] [4][†]by which he has granted to us his precious and very great promises, so that through them you may become [g] partakers of the divine nature, [h] having escaped from the corruption that is in the world because of sinful desire. [5][†]For this very reason, make every effort to supplement your faith [i] with virtue, [5] and virtue [j] with knowledge, [6][†]and knowledge with self-control, and self-control [k] with steadfastness, and steadfastness with godliness, [7]and godliness [l] with brotherly affection, and brotherly affection [m] with love. [8]For if these qualities [6] are yours and are increasing, they keep you from being ineffective or [n] unfruitful in the knowledge of our Lord Jesus Christ. [9][†]For whoever lacks these qualities is so nearsighted that he [o] is blind, having forgotten that he was [p] cleansed from his former sins. [10][†]Therefore, brothers, [7] be all the more diligent to confirm your calling and [q] election, for if you practice these qualities [r] you will never fall. [11][†]For in this way there will be richly provided for you [s] an entrance into the eternal kingdom of our Lord and Savior Jesus Christ.

[12][†]Therefore I intend [t] always to remind you of these qualities, though you know them and are established in [u] the truth that you have. [13]I think it right, as long as I am in this [v] body, [8] [w] to stir you up by way of reminder, [14][†] [x] since I know that the putting off of my body will be soon, [y] as our Lord Jesus Christ made clear to me. [15]And I will make every effort so that after my departure you may be able at any time to recall these things.

Christ’s Glory and the Prophetic Word

[16][†]For we did not follow [z]cleverly devised [a]myths when we made known to you [b]the power and [c]coming of our Lord Jesus Christ, but [d]we were eyewitnesses of his majesty. [17][†]For when he received honor and glory from God the Father, and the voice was borne to him by the Majestic Glory, [e]“This is my beloved Son, [9] with whom I am well pleased,” [18][†]we ourselves heard this very voice borne from heaven, for we were with him on [f]the holy mountain. [19][†]And [g]we have the prophetic word more fully confirmed, to which you will do well to pay attention [h]as to a lamp shining in a dark place, until [i]the day [j]dawns and the morning star rises in your hearts, [20][†]knowing this first of all, that no prophecy of Scripture comes from someone’s own interpretation. [21][†]For [k]no prophecy was ever produced by the will of man, but men spoke from God [l]as they were carried along by the Holy Spirit.

False Prophets and Teachers

2 PETER **2** [†]But [m]false prophets also arose among the people, [n]just as there will be false teachers among you, who will [o]secretly bring in destructive heresies, even denying the Master [p]who bought them, bringing upon themselves swift destruction. [2][†]And many will follow their sensuality, and because of them the way of truth [q]will be blasphemed. [3]And [r]in their greed they will exploit you [s]with false words. [t]Their condemnation from long ago is not idle, and their destruction is not asleep.

[4][†]For if God did not spare [u]angels when they sinned, but [v]cast them into hell [1] and committed them to chains [2] of gloomy darkness [w]to be kept until the judgment; [5][†]if he did not spare the ancient world, but [x]preserved Noah, a herald of righteousness, with seven others, when he brought [y]a flood upon the world of the ungodly; [6][†]if by [z]turning the cities of Sodom and Gomorrah to ashes he condemned them to extinction, [a]making them an example of [b]what is going to happen to the ungodly; [3] [7][†]and [c]if he rescued righteous Lot, greatly distressed by the sensual conduct of the wicked [8](for as that righteous man lived among them day after day, [d]he was tormenting his righteous soul over their lawless deeds

that he saw and heard); [9][†]then [e]the Lord knows how to rescue the godly from trials, [4] and to keep the unrighteous under punishment until the day of judgment, [10][†]and especially [f]those who indulge [5] in the lust of defiling passion and [g]despise authority.

Bold and willful, they do not tremble [g]as they blaspheme the glorious ones, [11] [h]whereas angels, though greater in might and power, do not pronounce a blasphemous judgment against them before the Lord. [12][†] [i]But these, like irrational animals, [j]creatures of instinct, born to be caught and destroyed, blaspheming about matters of which they are ignorant, will also be destroyed in their destruction, [13]suffering wrong as [k]the wage for their wrongdoing. They count it pleasure [l]to revel in the daytime. They are blots and blemishes, reveling in their deceptions, [6] while [m]they feast with you. [14][†]They have eyes full of adultery, [n]insatiable for sin. They entice unsteady souls. They have hearts [o]trained in greed. [p]Accursed children! [15][†]Forsaking the right way, [q]they have gone astray. They have followed [r]the way of Balaam, the son of Beor, who loved [s]gain from wrongdoing, [16]but was rebuked for his own transgression; [t]a speechless donkey spoke with human voice and restrained the prophet’s madness.

[17][†] [u]These are waterless springs and mists driven by a storm. [v]For them the gloom of utter darkness has been reserved. [18][†]For, [w]speaking loud boasts of folly, they entice by sensual passions of the flesh those who are barely [x]escaping from those who live in error. [19]They promise them [y]freedom, [z]but they themselves are slaves [7] of corruption. For whatever overcomes a person, to that he is enslaved. [20][†]For if, [a]after they have escaped the defilements of the world [b]through the knowledge of our Lord and Savior Jesus Christ, they are again entangled in them and overcome, [c]the last state has become worse for them than the first. [21]For [d]it would have been better for them never to have known the way of righteousness than after knowing it to turn back from [e]the holy commandment delivered to them. [22]What the true proverb says has happened to them: “The [f]dog returns to its own vomit, and the sow, after washing herself, returns to wallow in the mire.”

The Day of the Lord Will Come

2 PETER **3** [†]This is now the second letter that I am writing to you, beloved. In both of them [g] I am stirring up your sincere mind by way of reminder, **2**[†] [h] that you should remember the predictions of [i] the holy prophets and the commandment of the Lord and Savior through your apostles, **3**[†]knowing this first of all, that scoffers will come [j] in the last days with scoffing, [k] following their own sinful desires. **4**[†] [l] They will say, “Where is the promise of [m] his coming? For ever since the fathers fell asleep, all things are continuing as they were from the beginning of creation.” **5**For they deliberately overlook this fact, that the heavens existed long ago, and the earth [n] was formed out of water and through water [o] by the word of God, **6**and that by means of these the world that then existed [p] was deluged with water and [q] perished. **7**[†]But by the same word [r] the heavens and earth that now exist are stored up for fire, being kept until the day of judgment and [s] destruction of the ungodly.

8[†]But do not overlook this one fact, beloved, that with the Lord one day is as a thousand years, and [t] a thousand years as one day. **9** [u] The Lord is not slow to fulfill his promise [v] as some count slowness, but [w] is patient toward you, [1] [x] not wishing that any should perish, but [y] that all should reach repentance. **10**[†]But [z] the day of the Lord will come like a thief, and then [a] the heavens will pass away with a roar, and [b] the heavenly bodies [2] will be burned up and dissolved, and the earth and the works that are done on it will be exposed. [3]

11Since all these things are thus to be dissolved, [c] what sort of people ought you to be in lives of holiness and godliness, **12**[†] [d] waiting for and hastening the coming of the day of God, because of which the heavens will be set on fire and dissolved, and [e] the heavenly bodies will melt as they burn! **13**[†]But according to his promise we are waiting for [f] new heavens and a new earth [g] in which righteousness dwells.

Final Words

14[†] [h] Therefore, beloved, since you are waiting for these, be diligent to be found by him [i] without spot or [j] blemish, and [k] at peace. **15**[†]And count

[l]the patience of our Lord as salvation, just as [m]our beloved brother Paul also wrote to you [n]according to the wisdom given him, **16**[†]as he does in all his letters when he speaks in them of these matters. [o]There are some things in them that are hard to understand, which the ignorant and unstable twist to their own destruction, [p]as they do the other Scriptures. **17**[†]You therefore, beloved, [q]knowing this beforehand, [r]take care that you are not carried away with the error of lawless people and lose your own stability. **18**But [s]grow in the grace and knowledge of our Lord and Savior Jesus Christ. [t]To him be the glory both now and to the day of [u]eternity. Amen.

Study Notes for 2 Peter

2 PETER—NOTE ON 1:1–2 *Initial Greeting.* Peter's greeting is short and to the point. He identifies himself and his audience, and offers a blessing.

FACT

Facing death. As Peter wrote this second letter, apparently he knew that he would die soon (1:14). He was probably martyred during the persecution of Christians following the Great Fire of Rome in A.D. 64. See also 1 Pet. 4:12.

2 PETER—NOTE ON 1:1 **Simeon**. A Hebrew spelling of Simon. **Peter**, as an **apostle of Jesus Christ**, writes to those who have a faith of **equal standing**. All believers share equal privileges before God. This standing was accomplished **by the righteousness of our God and Savior Jesus Christ**. "Righteousness" refers here to God's saving righteousness. Jesus is called "God and Savior." This is one of the clearest NT statements about Christ's deity (compare Titus 2:13; see also chart).

2 PETER—NOTE ON 1:2 In his initial blessing of his readers, Peter mentions a common theme in the letter: true **knowledge of God and of Jesus**. This verse also points to the deity of Christ (see note on v. 1).

2 PETER—NOTE ON 1:3–11 *God's Grace in Christ Is the Source of Godly Living.* In this first main section, Peter emphasizes that God's grace results in godliness.

2 PETER—NOTE ON 1:3 **called us to his own glory and excellence**. Believers are called to live in harmony with God's moral character. On God's "glory," see note on John 1:14; compare Rev. 21:23. Greek writers used the word "excellence" to describe the sum total of all desirable character qualities.

2 PETER—NOTE ON 1:4 **partakers of the divine nature**. Believers never become part of God, yet they share in his nature as they become increasingly like him. The **great promises** include the promises Peter identifies in his Pentecost sermon in Acts 2:14–41. The outpouring of the Holy Spirit in new power is particularly important. Other promises include likeness to God (2 Pet. 1:4; see 1 John 3:2), Christ's return (2 Pet. 3:4), and eternal life in heaven (1 Pet. 1:4).

2 PETER—NOTE ON 1:5 supplement your faith. Peter encourages Christians to confess faith in Christ and to live as he taught. All the virtues listed in vv. 5–7 are results of faith.

2 PETER—NOTE ON 1:6 Godliness means "piety, devotion to God" (also in vv. 3, 7; 3:11; see 2 Tim. 3:5).

2 PETER—NOTE ON 1:9 The one who **lacks these qualities** (vv. 5–7) **is** spiritually **blind** and has **forgotten that he was cleansed** from his **sins**. Perhaps this describes a person whose "cleansing" was merely external and did not come from a truly changed heart. It could also describe a genuine Christian who has fallen into serious sin.

2 PETER—NOTE ON 1:10 Christians should be **diligent to confirm** their **calling and election**. God calls believers to faith through the gospel (2 Thess. 2:14), but he has also chosen (elected) them "before the foundation of the world" (Eph. 1:4). Growing in the Christlike virtues mentioned in 2 Pet. 1:5–7 will give believers increasing confidence that God really did call them and elect them to salvation. Those who **practice these qualities . . . will never fall**, probably meaning apostasy (falling away from the faith). Peter's wording does not imply that true followers of Christ can ever apostatize; those who do so were never really "called," "elected," or born again (see notes on John 6:39; 6:40; 10:26–29; 1 Thess. 1:4; Heb. 6:4–8).

2 PETER—NOTE ON 1:11 in this way. That is, by doing the things Peter mentions in vv. 5–10. **richly provided**. Some interpreters think "richly" indicates degrees of blessing and reward in this life and in heaven. Others think that eternal life is the reward in view.

2 PETER—NOTE ON 1:12–21 *Peter's Reminder to the Churches.* Peter contrasts the truth about Christ and the falsehood of man-made myths. In light of this certain truth, the church should focus on living faithfully.

2 PETER—NOTE ON 1:14 as our Lord Jesus Christ made clear to me. It seems that Peter has recently become aware of how soon he will be martyred. He may also be thinking about what Jesus told him in John 21:18–19.

2 PETER—NOTE ON 1:16 cleverly devised myths. "Myth" here means "a story without basis in fact." The gospel of Christ was no myth. The apostles **were eyewitnesses of his majesty** at the transfiguration. Peter knew, at that point, that Christ had come in **power**.

2 PETER—NOTE ON 1:17 Majestic Glory. A name for God the Father that emphasizes the power of his presence (see Ex. 33:12–23; 34:29–35; 2 Cor. 3:12–18). **beloved Son**. Compare Ps. 2:7; Matt. 3:17; Mark 1:11; Luke 3:22.

2 PETER—NOTE ON 1:18 we ourselves heard. Peter emphasizes that he and James and John were eyewitnesses to the transfiguration (Matt. 17:1–8).

2 PETER—NOTE ON 1:19 the prophetic word more fully confirmed. Some have understood this to mean that Peter's experience of the Transfiguration provides confirmation of OT prophecy, making the already-sure prophecy of the OT even more sure as confirmed by the Transfiguration. Others have understood "more fully confirmed" to mean that the prophetic writings of the OT are even "more sure" than Peter's experience at the Transfiguration. The contrast between "**we have**" and "**you will do well**" seems to imply that the interpretation of the apostles ("we") is to be regarded as authoritative for the church ("you"). **Day dawns** and **morning star** both refer to the day of final judgment and salvation (Isa. 13:9; Joel 1:15; Amos 5:20). Jesus' second coming will also rise **in your hearts**. Christ's presence will purify the hearts of his people.

2 PETER—NOTE ON 1:20 No prophecy of Scripture comes from someone's own interpretation, that is, from someone's individual understanding of events, visions, or other things. Rather, "all prophecy of Scripture" came about from the Holy Spirit's leading (v. 21). Peter reassures his readers that the Holy Spirit inspired all the OT Scriptures that pointed to Christ. Therefore they should pay close attention to them (v. 19).

2 PETER—NOTE ON 1:21 No biblical **prophecy** was ever **produced** merely because someone wanted to prophesy (**by the will of man**). God gave the words of Scripture through men who “spoke” as they **were carried along by the Holy Spirit**. The Holy Spirit worked within the OT prophets and through their lives and circumstances as they prophesied. This key verse shows that the Holy Spirit inspired Scripture. At the same time, **men spoke** God’s words, using their own personalities, knowledge, background, and literary style. The exact way this was accomplished remains a mystery. What is true of OT prophecy is true of “all Scripture” (see 2 Tim. 3:16 and note).

2 PETER—NOTE ON 2:1–22 *Evaluation of False Teachers.* In this third main section of his letter, Peter criticizes the false teachers, using biblical illustrations to do so.

FACT

What is a “heresy”? The word “heresy” refers to any doctrine that contradicts the teaching of Scripture. The heresy addressed in 2 Peter also involved sexual permissiveness, greed, and dishonesty. Wrong doctrine often leads to sinful moral choices.

2 PETER—NOTE ON 2:1 The false teachers will even deny the truth about the **Master** (Jesus Christ) **who bought them**. They claim to be redeemed because they were part of the church, but their beliefs and behavior show that they are not truly believers.

2 PETER—NOTE ON 2:2 Their false teaching results in **sensuality**, which means a lack of self-constraint or an abandonment to immoral behavior. Most often the word refers to sexual sin.

2 PETER—NOTE ON 2:4–10a Peter turns to a detailed argument proving God’s certain judgment on the false teachers. Four times he uses a lesser-to-greater method of argument (if A is true, how much more is B also true). His analogies in vv. 4–8 amount to minor premises (A’s) leading to the major premise (B) of vv. 9–10a.

2 PETER—NOTE ON 2:4 First minor premise: **if God did not spare angels**. If (A) God has eternally condemned the sinful angels, then (B) how much more certainly will he condemn the false teachers and their followers (major premise, vv. 9b–10a). (See note on Jude 6.)

2 PETER—NOTE ON 2:5 Second minor premise: **if** (A) **he did not spare the ancient world, but preserved Noah . . . with seven others**, then (B) will he not even more certainly judge the false teachers (major premise, vv. 9b–10a) while at the same time preserving the godly (major premise, v. 9a). Christians may be a small minority, but God will protect them.

2 PETER—NOTE ON 2:6 Third minor premise: If (A) God condemned **Sodom and Gomorrah**, then (B) how much more certain it is that the same thing will **happen to the ungodly** who reject the gospel.

2 PETER—NOTE ON 2:7–8 Fourth minor premise: if (A) God **rescued righteous Lot**, who was **greatly distressed** and even tormented by the **conduct of the wicked** in Sodom (v. 6), then (B) how much more will he "rescue the godly" (major premise, v. 9a).

2 PETER—NOTE ON 2:9–10a Having stated his minor premises, Peter moves now to his major premise (see note on vv. 4–10a): "If" vv. 4–8 are true, **then** how much more true are vv. 9–10a. God indeed knows how to **rescue the godly from trials** and will certainly **keep the unrighteous under punishment until the day of judgment**. He will punish them in a partial, preliminary way before the final day of judgment (see Luke 16:23–24; Heb. 9:27). This applies **especially** to those who engage in **defiling passion** and who **despise authority**—probably a reference to false teachers (see 2 Pet. 2:12, 18; 3:3; Jude 8, 16, 18).

2 PETER—NOTE ON 2:10b–11 The false teachers **blaspheme the glorious ones**, probably evil angels (v. 11; compare Jude 8–9). They act as if these demonic forces have no power. They do not believe that their willful sins open them to demonic attack.

2 PETER—NOTE ON 2:12–13 The false teachers behave in **irrational** ways. They act **like . . . animals**. They do not use reason or truth, only **instinct**. Yet they behave like this while claiming to be Christians. In fact, **they feast with you**, probably a reference to participating in the Lord's Supper.

2 PETER—NOTE ON 2:14 Their **eyes** desire **adultery** with nearly every woman they meet. **insatiable for sin**. Their appetite for sin is never satisfied. Even worse, they **entice** ("lure with bait") **unsteady** people to sin with them. **Accursed children!** Peter assures his readers the false teachers will face God's judgment.

2 PETER—NOTE ON 2:15–16 **They have followed the way of Balaam** (see Numbers 22–24). They spend their lives gaining things at other people's expense. But God can use even a **donkey** to restrain someone who is following the way of **madness**.

2 PETER—NOTE ON 2:17 The false teachers are **waterless springs** and **mists driven** by the wind. They appear to be beneficial, but they are empty. The **gloom of utter darkness has been reserved** for them, as for the evil angels (v. 4) and the unrighteous (v. 9).

2 PETER—NOTE ON 2:18 **entice by sensual passions . . . those who are barely escaping**. The false teachers tell new Christians they can do whatever they wish sexually without harm.

2 PETER—NOTE ON 2:20–22 **It would have been better** for these false teachers never to have **escaped** the world in the first place. They had the **knowledge of . . . Christ**. They then returned to a life of sin and darkness. It is better not to have known about the **holy commandment** than to turn away from Christ. Those who turn away after falsely confessing the Christian faith often do not return to Christ. Their knowledge and experience of the Christian life also make them more accountable before God (compare Luke 12:47–48). It is likely that Peter refers to those who *appeared* to be Christians but then showed that they never truly belonged to Christ (see notes on John 15:2; 1 John 2:19; contrast John 10:27–29; Phil. 1:6). Those who thus **turn back** to a life of sin show their true character.

2 PETER—NOTE ON 3:1–13 *The Day of the Lord Will Surely Come.* Peter turns his attention to explaining the Lord's promised return. Apparently he is responding to a disagreement in the church concerning the timing of the return.

2 PETER—NOTE ON 3:1 **second letter**. Almost certainly 1 Peter was the earlier letter. Peter calls his readers **beloved** four times in this chapter (also 2 Pet. 3:8, 14, 17).

2 PETER—NOTE ON 3:2 **remember**. Peter especially has in mind the second coming.

The Deity of Jesus Christ in 2 Peter

1:1	our God and Savior Jesus Christ
1:11	our Lord and Savior Jesus Christ
2:20	our Lord and Savior Jesus Christ
3:18	our Lord and Savior Jesus Christ

---

2 PETER—NOTE ON 3:3 **last days**. Peter and the rest of the NT authors teach that the "last days" have already arrived (see note on Acts 2:17).

2 PETER—NOTE ON 3:4–6 Scoffers (v. 3) will question the biblical **promise** of the Lord's **coming**. **Fathers** refers to the OT patriarchs. But these scoffers **deliberately overlook** (consciously, willfully ignore) the **fact** that God intervenes in his creation whenever he desires. For example, he created the **heavens** and the **earth** with the **word** of his mouth (Gen. 1:3–31; Ps. 33:6; Heb. 11:3). He also judged the earth with water and it **perished** (Genesis 6–9).

2 PETER—NOTE ON 3:7 **stored up for fire**. The day of judgment is coming for scoffers.

2 PETER—NOTE ON 3:8–9 **any should perish**. See note on 1 Tim. 2:4. Christians long for Christ's return and the defeat of all evil. Yet while the present period of history lasts, people may still turn to God in faith.

2 PETER—NOTE ON 3:10 **the day of the Lord**. God's judgment will not be delayed forever. When Christ returns it will be sudden and without warning, like a **thief**. **The heavens** (the sky) will **pass away** (compare Ps. 102:25–26; Rev. 6:14) and **the heavenly bodies** (stars, etc.) will be **burned up and dissolved**. There will be no place to hide (compare Rev. 6:15–16). Then **the earth** and every person's **works** on the earth **will be exposed** to God's judgment.

FACT

Like a thief in the night. Peter says the return of Christ at the end of time will be unexpected, "like a thief" (3:10). Several other NT passages describe the Lord's return in this same way (see Matt. 24:43; 1 Thess. 5:2; Rev. 3:3). Christ's return will be a welcome surprise, however, for his true disciples.

---

2 PETER—NOTE ON 3:12 **Hastening the coming of the day of God** suggests that, by living holy lives, Christians can actually affect the time of the Lord's return. That does not mean, of course, that the Lord has not determined already when Jesus will return (see Matt. 24:36; Acts 17:31). But when God set that day, he also ordained that it would happen *after* all of his purposes in this present age had been accomplished through his human agents.

2 PETER—NOTE ON 3:13 The hope of Christians ultimately depends on God's **promise** that God will bring about a **new heavens and a new earth** (see Isa. 65:17; Rev. 21:1–22:5). This will be the eternal home of the righteous. "New" could mean "newly created," but it probably means "renewed, made new."

2 PETER—NOTE ON 3:14–18 *Concluding Encouragements.* To obtain their final reward, believers must live a godly life and resist the immorality promoted by the false teachers (see 1:5–11).

2 PETER—NOTE ON 3:14 In light of the Lord's return, Christians must **be diligent** to be **without spot or blemish**. They must be doctrinally and morally pure. This is in strong contrast to the spiritual condition of the wicked (2:10b–22, especially v. 22).

2 PETER—NOTE ON 3:15–16 The delay of Christ's return should be understood as his **patience** leading people to **salvation** (see v. 9; Rom. 2:4). The apostle Paul **also wrote to** these same readers earlier. Apparently the false teachers used a twisted version of Paul's gospel of freedom (see 2 Pet. 2:19; also Rom. 8:1–5; 2 Cor. 3:1–18; Gal. 5:1–6) to tempt some of them into sin.

2 PETER—NOTE ON 3:16 **In all his letters** shows awareness of some kind of collection of Paul's letters. **some things . . . hard to understand**. Correctly understanding some hard passages of Scripture requires much effort and God-given wisdom. **The ignorant and unstable twist** Paul's teachings **as they do the other Scriptures**. This implies that Paul's writings were considered Scripture in NT times, having the same level of divine authority as the OT Scripture. The Greek word translated "Scriptures" occurs 51 times in the NT. Almost every time it refers to the OT Scripture. Twice (here and 1 Tim. 5:18) some NT writings are also included. This indicates that NT books written or authorized by Christ's apostles were recognized to be God's Word at a very early date.

2 PETER—NOTE ON 3:17–18 **knowing this beforehand**. The readers have now been informed that the false teachers were distorting Paul's teaching. Paul advocates neither sin nor lawlessness, so they should not be carried away by the false teaching, even if it appeals to Paul as the authority. Instead they should grow in Christ's **grace** and **knowledge**.

1 John

(return to table of contents)

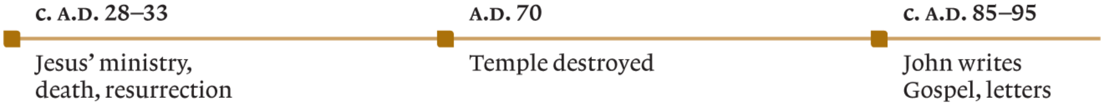
1 John 1 • 1 John 2 • 1 John 3 • 1 John 4 • 1 John 5

- Introduction to 1 John
  - Timeline
  - Author, Date, and Recipients
  - Theme of 1 John
  - Theme of 2 John
  - Theme of 3 John
  - Outline for 1 John
  - Outline for 2 John
  - Outline for 3 John
  - The Setting of 1 John
- Global Message of 1 John
  - Redemptive History and 1–3 John
  - Universal Themes in 1–3 John
  - The Global Message of 1–3 John for Today
- Study Notes

Introduction to 1–3 John

Introduction to 1–3 John

Timeline


c. A.D. 28–33
Jesus' ministry, death, resurrection
A.D. 70
Temple destroyed
c. A.D. 85–95
John writes Gospel, letters

Author, Date, and Recipients

John the son of Zebedee probably wrote his three NT letters no later than the 90s A.D. He wrote from Ephesus (in present-day western Turkey), perhaps to churches like those mentioned in Rev. 2:8–3:22. John also wrote the Fourth Gospel and the book of Revelation.

Theme of 1 John

First John calls readers back to the three basics of Christian life: true doctrine, obedient living, and faithful devotion. Because "God is light" (1:5), Christ's followers overcome wicked people who oppose them. God's Son lives in and among them. He is greater than the spirit of "the antichrist" now in the world (4:3–4). Those who believe in the Son of God have assurance of eternal life (5:13).

Theme of 2 John

The focus of 2 John is living in God's love according to the truth of Jesus Christ. This love extends not only to God but to others as well. It is also wise; it does not "go on ahead" of biblical revelation (v. 9). It does not aid enemies of the gospel (vv. 10–11). Instead, Christ's followers "walk according to his commandments" (v. 6). Through faith they "win a full reward" (v. 8).

Theme of 3 John

The theme of 3 John is faithfulness despite opposition. The man who received the letter, Gaius, faces a troublemaker named Diotrephes. By "walking in the truth" (vv. 3, 4), Christians can live out the message that John teaches in all his letters.

Outline for 1 John

I. God Is Light and Christ Is the Way (1:1–2:6)
II. The Unchanging Commandment in a Changing World (2:7–17)
III. Overcoming the Antichrist by Confessing the Son (2:18–3:10)
IV. Overcoming Evil by Listening to the Apostle (3:11–4:6)
V. The Assurance of God through the Love of God (4:7–21)
VI. Faith in the Son as the Way to Life (5:1–12)
VII. Final Call to Faith and Understanding (5:13–21)

Outline for 2 John

I. Greeting: The Elder's Love (vv. 1–3)
II. The Elder's Joy and Request (vv. 4–6)
III. The Elder's Concern (vv. 7–8)
IV. The Elder's Warning (vv. 9–11)
V. Closing: The Elder's Farewell (vv. 12–13)

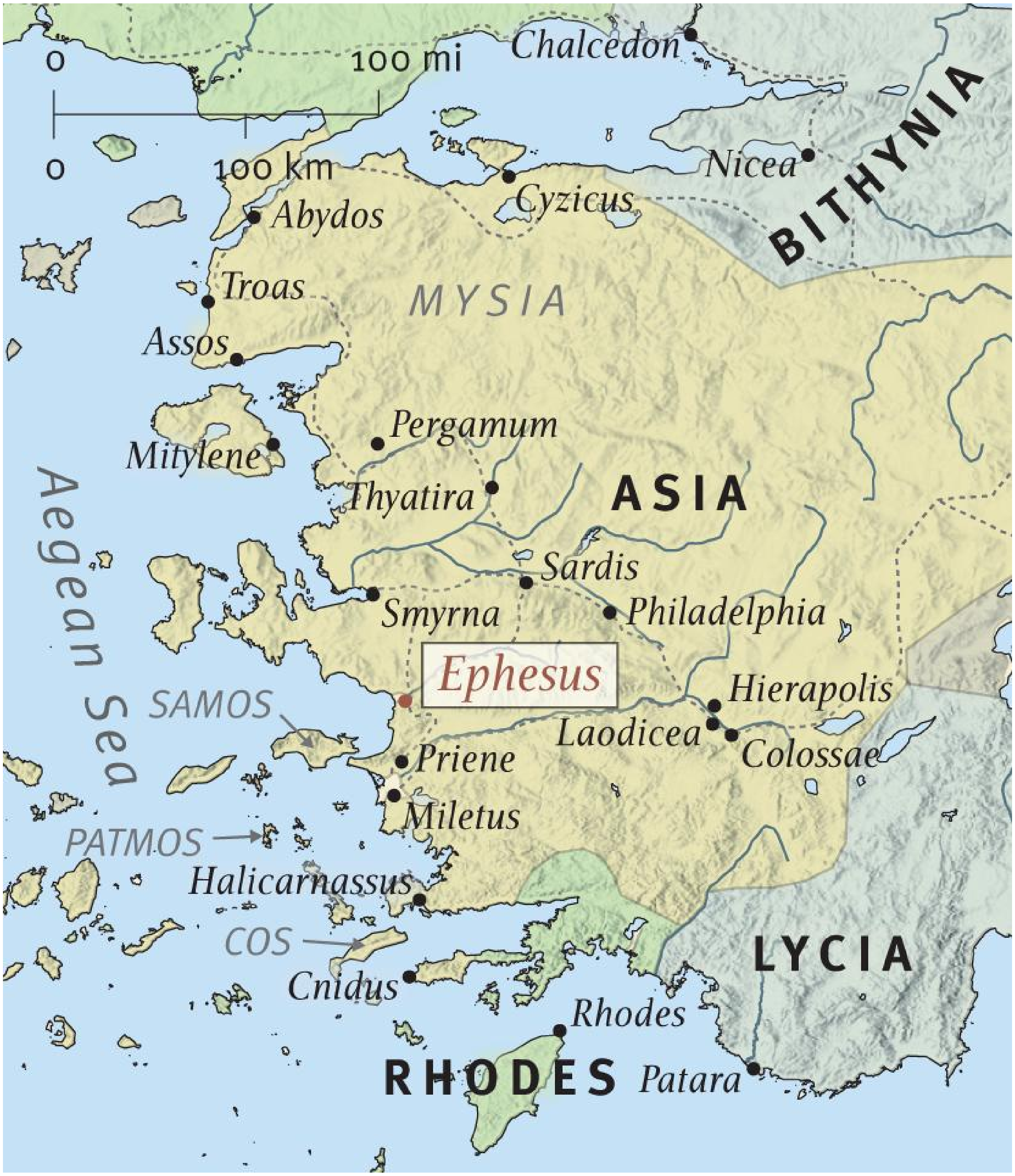
Outline for 3 John

I. Greeting: The Elder's Joy at Gaius's Faithfulness (vv. 1–4)
II. Praise for Gaius's Support for Traveling Christian Workers (vv. 5–8)
III. Concern about Diotrephes (vv. 9–10)
IV. Advice and Commendation of Demetrius (vv. 11–12)
V. Closing: A Promise to Visit (vv. 13–15)

The Setting of 1 John

c. A.D. 85

John likely wrote 1 John from Ephesus, where apparently he had relocated near the time of the fall of Jerusalem to the Romans in A.D. 70. The letter was probably intended to be read by the church in Ephesus and perhaps also by other churches in the surrounding cities. Ephesus was a wealthy and highly influential port city in the Roman province of Asia, and was renowned for its temple of Artemis (Diana).


0
100 mi
0
100 km
Chalcedon
BITHYNIA
Nicea
Cyzicus
Abydos
Troas
MYSIA
Assos
Mitylene
Pergamum
Thyatira
ASIA
Aegean Sea
Sardis
Smyrna
Philadelphia
Ephesus
SAMOS
Hierapolis
Laodicea
Colossae
Priene
Miletus
PATMOS
Halicarnassus
COS
Cnidus
LYCIA
Rhodes
RHODES
Patara

Theological Themes of 1 John

God is light (1:5; 2:8)	God is love (4:8, 16, 19)
Christians were spiritually dead: then, they “passed out of death into life” (3:14)	God loved his people and sent Jesus to die for them (3:16; 4:10, 14, 19; 5:11)

Christians have been born of God (2:29; 3:9; 4:7; 5:1, 4, 18)	God gave Christians life (3:14; 4:9; 5:11, 16)
God gave Christians the Spirit (2:20, 27; 3:24; 4:13) along with understanding (5:20)	Christians are of/from God/the truth (3:10, 19; 4:4, 6; 5:19)
God abides in Christians, and his Word abides in them (2:14, 24, 27; 3:9, 24; 4:12, 13, 15, 16)	Christians abide in God, and thus abide in the light (2:5, 6, 27, 28; 3:6, 24; 4:13, 16)
Christians know God (2:13, 14; 4:6, 7), they know the Father (2:13; 5:20), they know Jesus (1:3; 2:3), and they know the Spirit (4:2, 6)	Christians love God (2:5; 4:21; 5:2, 3)
Because they have been born again, have received the Spirit, abide in God as God abides in them, and know and love God, Christians bear observable fruit. They: • practice truth/righteousness (1:6; 2:29; 3:7, 10) • walk in the light/as he walked (1:7; 2:6) • confess sins and have forgiveness (1:9; 2:12) • keep/obey his commandments/Word (2:3, 5; 3:22, 24; 5:2, 3) • love one another/the brothers (2:10; 3:10, 11, 14, 16, 18, 23; 4:7, 11, 21) • overcome the evil one/the world (2:13, 14; 4:4; 5:4) • do the will of God/cannot keep on sinning (2:17; 3:9, 22) • confess the Son/believe in Jesus (2:23; 3:23; 4:2, 15; 5:1, 4, 13)	

The Global Message of 1–3 John

The letters of John address the global church head-on with strong words that confront half-hearted Christian living and confused thinking about Christ. These letters tell us that everyone is walking in either light or darkness, love or hatred, truth or falsehood. John says that either we confess Jesus as the Son of God who has come in the flesh, or we lend our support to the antichrist, who denies this. There is no middle ground. Above all, these epistles issue a resounding call to believers to walk in love, as they have been loved.

Redemptive History and 1–3 John

The opening words of 1 John place this letter in the flow of redemptive history: "That which was from the beginning" (1 John 1:1). As in the first verse of his Gospel account (John 1:1), John is likely drawing here on Genesis 1:1, which tells us that, "In the beginning, God created the heavens and the earth." John's point in opening his first epistle this way is to teach that Jesus Christ has existed eternally. He did not come into being at the incarnation.

At the same time, something decisively new did happen at the incarnation—"the life was made manifest, and we have seen it" (1 John 1:2). The second person of the Trinity came into the history of this world as a man. John therefore emphasizes in his first verse not only that Jesus was preexistent but also that he entered into world history as a real human being. God did not reveal his salvation to us through visions or dreams or subjective feelings, but through a real man in real history—that "which we have heard, which we have seen with our eyes, which we looked upon and have touched with our hands" (1:1). Indeed, confessing the humanity of Jesus is seen as one of the key marks of authentic faith throughout John's letters (1 John 4:1–3; 2 John 7).

Universal Themes in 1–3 John

John's letters bring together powerfully the three aspects of authentic Christian living, whatever its cultural expression: true doctrine (mind), selfless love (heart), and obedient action (will).

Mind. John says clearly that certain key truths must be confessed by those who claim to be true believers. If these truths are denied, it is proof that such a person does not know and love God. John therefore speaks not only broadly of the truth and of the importance of acknowledging the truth (1 John 2:21; 2 John 1–2, 9; 3 John 3–4) but also of specific truths that must be embraced. True Christians believe, for example, that they are sinners (1 John 1:8, 10), that Jesus is the Christ (2:22; 5:1), and that Jesus came in the flesh (4:1–3; 2 John 7).

Heart. Authentic Christianity is not only a matter of what we believe but also of how we love. John speaks extensively in his letters of the central significance of love. True Christians love God (1 John 4:20; 5:2, 10) and love other believers (2:10; 3:11, 14, 18; 4:7). Indeed, the two must go together, for "whoever loves God must also love his brother" (4:21). And both kinds of human love—the vertical and the horizontal, as we may describe them—are rooted in an even greater love: God's love for us (3:16; 4:7, 19).

Will. Finally, vibrant Christian living is not only a matter of what we believe and what we love but also of what we do. Indeed, authentic love must express itself outwardly. "Little children, let us not love in word or talk but in deed and in truth" (1 John 3:18). John is insistent that to confess orthodox doctrine with the lips while neglecting to obey God's commands is proof that one has not been born of God (2:3–4; 3:22–24; 5:2–3; 2 John 6).

The Global Message of 1–3 John for Today

John's three letters hold deep significance for global Christianity. Two themes in John's letters are particularly relevant—Christ, the central person of Christianity; and love, the central action of Christianity.

Christ among the world religions. In some parts of the world, especially in the West, pluralism reigns. Sincerity seems to count more than truth. In such contexts, our belief that Jesus Christ is the one true way of salvation must not be compromised. John makes clear that unyielding loyalty to the singular supremacy of Christ as the Son of God is nonnegotiable for the Christian church (1 John 2:22–23; 4:1–3; 5:1, 10, 13).

In other parts of the world, people do not have trouble believing that only one religion is the true religion, but they adhere to some worldview other than Christianity. Here, too, the biblical Christ must be lifted up and shown to be the Son of God who came into the world in flesh and blood to provide atonement for sins. In him is life itself (1 John 5:11–12). Jesus is not one great prophet among many, as Islam teaches. He is not merely a uniquely enlightened spiritual teacher, as Buddhism says. Jesus is not a wise sage or a personal form of the gods Brahman or Vishnu, as different forms of Hinduism might teach. Only in Christ is restoration and life found. “Whoever has the Son has life” (5:12).

Love above all else. The primacy of love is upheld throughout the New Testament. Yet nowhere is love described so clearly as central to Christian living as in John’s letters. Twenty percent of the New Testament references to “love” are found in 1–3 John. According to John, love is not simply a trait of Christian living; it is definitive of Christian living. “Anyone who does not love does not know God, because God is love” (1 John 4:8).

Such love is expressed in practical deeds of kindness and generosity toward fellow believers. John emphasizes that because of what Christ has done for us, we are compelled gladly to lay down our lives for others (1 John 3:16–18). We are to love not “in word or talk but in deed and in truth” (3:18).

Massive needs present themselves around the world. For example, due to poor stewardship of resources, political corruption, and other factors, water and food are often not available for those who need it most, such as young children. Christ’s disciples are called to address such needs, especially as they arise among fellow Christians. The same can be said for many other global concerns—systemic injustice, debilitating disease, job loss, poverty, various assaults on the dignity of human life, modern slavery, and so on. As the global church lifts its eyes to consider the needs confronting fellow believers around the world, neglect of such need, says John, is proof that God’s love does not abide in us (1 John 3:17).

The Word of Life

1 JOHN **1** [†] [a]That which was [b]from the beginning, [c]which we have heard, [d]which we have seen with our eyes, [e]which we looked upon and [f]have touched with our hands, concerning the word of life— [2][†] [g]the life [h]was made manifest, and we have seen it, and [i]testify to it and proclaim to you the eternal life, [a]which was with the Father and [h]was made manifest to us — [3][†] [c]that which we have seen and heard we proclaim also to you, so that you too may have fellowship with us; and indeed [j]our fellowship is with the Father and with his Son Jesus Christ. [4][†]And we are writing these things so [k]that our [1] joy may be complete.

Walking in the Light

[5][†] [l]This is the message we have heard from him and proclaim to you, that [m]God is light, and in him is no darkness at all. [6][†] [n]If we say we have fellowship with him while we walk in darkness, we lie and [o]do not practice the truth. [7][†]But [p]if we walk in the light, [q]as he is in the light, we have fellowship with one another, and [r]the blood of Jesus his Son cleanses us from all sin. [8][†] [s]If we say we have no sin, we deceive ourselves, and [t]the truth is not in us. [9][†] [u]If we confess our sins, he is [v]faithful and just to forgive us our sins and [r]to cleanse us from all unrighteousness. [10][†]If we say we have not sinned, [w]we make him a liar, and [x]his word is not in us.

Christ Our Advocate

1 JOHN **2** [†]My little children, I am writing these things to you so that you may not sin. But if anyone does sin, [y]we have an advocate with the Father, Jesus Christ the righteous. [2][†] [z]He is the propitiation for our sins, and not for ours only but [a]also for the sins of the whole world. [3][†]And by this we know that we have come to know him, if we [b]keep his commandments. [4]Whoever says “I know him” but does not keep his commandments [c]is a liar, and [c]the truth is not in him, [5][†]but whoever [d]keeps his word, in him truly [e]the love of God is perfected. [f]By this we may know that we are in him: [6][†]whoever says he [g]abides in him [h]ought to walk in the same way in which he walked.

The New Commandment

[7][†]Beloved, I am writing you [i]no new commandment, but [j]an old commandment [k]that you had from the beginning. The old commandment is the word that you have heard. [8][†]At the same time, it is [l]a new commandment that I am writing to you, which is true in him and in you, because [1] [m]the darkness is passing away and [n]the true light is already shining. [9][†]Whoever says he is in the light and [o]hates his brother is still in darkness. [10]Whoever loves his brother abides in the light, and in him [2] there is no [p]cause for stumbling. [11]But whoever hates his brother is in the darkness and [q]walks in the darkness, and does not know where he is going, because the darkness has blinded his eyes.

[12][†] I am writing to you, little children,
because [r]your sins are forgiven for his name’s sake.
[13] I am writing to you, fathers,
because you know [s]him who is from the beginning.
I am writing to you, young men,
because [t]you have overcome the evil one.
I write to you, children,
because [u]you know the Father.
[14] I write to you, fathers,
because you know [s]him who is from the beginning.
I write to you, young men,
because [t]you are strong,
and the word of God abides in you,
and you have overcome the evil one.

Do Not Love the World

[15][†] [v]Do not love the world or the things in the world. [w]If anyone loves the world, the love of the Father is not in him. [16][†]For all that is in the

world—[x]the desires of the flesh and [y]the desires of the eyes and pride of life [3]—is not from the Father but is from the world. [17][†]And [z]the world is passing away along with its desires, but whoever does the will of God abides forever.

Warning Concerning Antichrists

[18][†]Children, [a]it is the last hour, and as you have heard that [b]antichrist is coming, so now [c]many antichrists have come. [d]Therefore we know that it is the last hour. [19][†] [e]They went out from us, but they were not of us; for [f]if they had been of us, they would have continued with us. But they went out, [g]that it might become plain that they all are not of us. [20][†]But you have been [h]anointed by [i]the Holy One, and [j]you all have knowledge. [4] [21]I write to you, not because you do not know the truth, but because you know it, and because no lie is of the truth. [22]Who is the liar but [k]he who denies that Jesus is the Christ? This is [b]the antichrist, he who denies the Father and the Son. [23][†] [l]No one who denies the Son has the Father. Whoever confesses the Son has the Father also. [24][†]Let [m]what you heard from the beginning abide in you. If what you heard from the beginning abides in you, then [n]you too will abide in the Son and in the Father. [25]And this is the promise that he made to us [5]—[o]eternal life.

[26]I write these things to you about [p]those who are trying to deceive you. [27][†]But [q]the anointing that you received from him abides in you, and [r]you have no need that anyone should teach you. But as his anointing teaches you about everything, and [s]is true, and is no lie—just as it has taught you, abide in him.

Children of God

[28][†]And now, little children, abide in him, so that [t]when he appears [u]we may have confidence and not shrink from him in shame at his [v]coming. [29][†]If you know that [w]he is righteous, you may be sure that [x]everyone who practices righteousness has been born of him.

1 JOHN **3** [†]See [y]what kind of love the Father has given to us, that we should be called [z]children of God; and so we are. The reason why [a]the world does not know us is that [b] it did not know him. [2][†]Beloved, we are [z] God’s children [c] now, and what we will be [d] has not yet appeared; but we know that [e] when he appears [1] [f] we shall be like him, because [g] we shall see him as he is. [3]And everyone who [h] thus hopes in him [i] purifies himself as he is pure.

[4]Everyone who makes a practice of sinning also practices lawlessness; [j] sin is lawlessness. [5]You know that [k] he appeared in order to [l] take away sins, and [m] in him there is no sin. [6][†]No one who abides in him keeps on sinning; [n] no one who keeps on sinning has either seen him or known him. [7]Little children, [o] let no one deceive you. [p] Whoever practices righteousness is righteous, as he is righteous. [8][†] [q] Whoever makes a practice of sinning is of the devil, for the devil has been sinning from the beginning. The reason the Son of God appeared was [r] to destroy the works of the devil. [9][†] [s] No one born of God makes a practice of sinning, for God’s [2] seed abides in him, and he cannot keep on sinning because he has been born of God. [10]By this it is evident who are the children of God, and who are the children of the devil: whoever does not practice righteousness is not of God, [t] nor is the one who [u] does not love his brother.

Love One Another

[11][†]For [v] this is the message that you have heard from the beginning, [w] that we should love one another. [12]We should not be like [x] Cain, who was of the evil one and murdered his brother. And why did he murder him? [y] Because his own deeds were evil and his brother’s righteous. [13][†]Do not be surprised, brothers, [3] [z] that the world hates you. [14]We know that [a] we have passed out of death into life, because we love the brothers. Whoever does not love abides in death. [15][†] [b] Everyone who hates his brother is a murderer, and you know that [c] no murderer has eternal life abiding in him.

[16][†]By this we know love, that [d] he laid down his life for us, and [e] we ought to lay down our lives for the brothers. [17]But [f] if anyone has the world’s goods and sees his brother in need, yet [g] closes his heart against him, [h] how does God’s love abide in him? [18]Little children, let us not [i] love in word or talk but in deed and [j] in truth.

[19]By this we shall know that we are of the truth and reassure our heart before him; [20][†]for whenever our heart condemns us, God is greater than our heart, and he knows everything. [21][†]Beloved, [k]if our heart does not condemn us, [l]we have confidence before God; [22][†]and [m]whatever we ask we receive from him, because we keep his commandments and [n]do what pleases him. [23][†]And this is his commandment, [o]that we believe in the name of his Son Jesus Christ and [p]love one another, [q]just as he has commanded us. [24][†] [r]Whoever keeps his commandments abides in God, [4] and God [5] in him. And [s]by this we know that he abides in us, by the Spirit whom he has given us.

Test the Spirits

1 JOHN **4** [†]Beloved, [t]do not believe every spirit, but [u]test the spirits to see whether they are from God, for [v]many [w]false prophets [x]have gone out into the world. [2][†]By this you know the Spirit of God: [y]every spirit that confesses that [z]Jesus Christ has come in the flesh is from God, [3][†]and every spirit [a]that does not confess Jesus is not from God. This is the spirit of the antichrist, which you heard was coming and [b]now is in the world already. [4][†]Little children, you are from God and have overcome them, for [c]he who is in you is greater than [d]he who is in the world. [5][†] [e]They are from the world; therefore they speak from the world, and [f]the world listens to them. [6][†]We are from God. [g]Whoever knows God listens to us; whoever is not from God does not listen to us. By this we know [h]the Spirit of truth and [i]the spirit of error.

God Is Love

[7][†]Beloved, [j]let us love one another, for love is from God, and [k]whoever loves has been born of God and knows God. [8][†] [l]Anyone who does not love does not know God, because [m]God is love. [9][†]In this the love of God was made manifest among us, that [n]God sent his only Son into the world, so that we might live through him. [10][†]In this is love, [o]not that we have loved God [n]but that he loved us and sent his Son to be [p]the propitiation for

our sins. [11]Beloved, if God so loved us, we also ought to love one another. [12][†] [q]No one has ever seen God; if we love one another, God abides in us and [r]his love is perfected in us.

[13] [s]By this we know that we abide in him and he in us, because he has given us of his Spirit. [14][†]And [t]we have seen and testify that [u]the Father has sent his Son to be the Savior of [v]the world. [15][†] [w]Whoever confesses that Jesus is the Son of God, God abides in him, and he in God. [16][†]So [x]we have come to know and to believe the love that God has for us. [y]God is love, and [z]whoever abides in love abides in God, and God abides in him. [17][†]By this [a]is love perfected with us, so that [b]we may have confidence for the day of judgment, because [c]as he is so also are we in this world. [18][†]There is no fear in love, but [d]perfect love casts out fear. For fear has to do with punishment, and whoever fears has not [a]been perfected in love. [19][†] [e]We love because he first loved us. [20] [f]If anyone says, "I love God," and [g]hates his brother, he is a liar; for he who does not love his brother whom he has seen cannot [1] love God [h]whom he has not seen. [21]And [i]this commandment we have from him: [j]whoever loves God must also love his brother.

Overcoming the World

1 JOHN **5** [†] [k]Everyone who believes that [l]Jesus is the Christ has been born of God, and [m]everyone who loves the Father loves whoever has been born of him. [2][†] [n]By this we know that we love the children of God, when we love God and obey his commandments. [3][†]For [o]this is the love of God, that we [p]keep his commandments. And [q]his commandments are not burdensome. [4][†]For [r]everyone who has been born of God overcomes the world. And this is the victory that has overcome the world—[s]our faith. [5]Who is it that overcomes the world except the one who believes [t]that Jesus is the Son of God?

Testimony Concerning the Son of God

[6][†]This is he who came [u]by water and blood—Jesus Christ; not by the water only but by the water and the blood. And [v]the Spirit is the one who

testifies, because [w]the Spirit is the truth. **7**[†]For there are three that testify:
8the Spirit and the water and the blood; and these three agree. **9**[†] [x]If we
receive the testimony of men, the testimony of God is greater, for this is the
testimony of God [y]that he has borne concerning his Son. **10**[†]Whoever
believes in the Son of God [z]has the testimony in himself. Whoever does not
believe God [a]has made him a liar, [b]because he has not believed in the
testimony that God has borne concerning his Son. **11**[†]And this is the
testimony, that God gave us [c]eternal life, and [d]this life is in his Son.
12[†] [e]Whoever has the Son has life; whoever does not have the Son of God
does not have life.

That You May Know

13[†]I write [f]these things to you who [g]believe in the name of the Son of
God that you may know that you have eternal life. **14**[†]And this is [h]the
confidence that we have toward him, that [i]if we ask anything according to
his will he hears us. **15**[†]And if we know that he hears us in whatever we
ask, we know that we have the requests that we have asked of him.

16[†]If anyone sees his brother committing a sin not leading to death, he
shall ask, and [j]God [1] will give him life—to those who commit sins that do
not lead to death. [k]There is sin that leads to death; [l]I do not say that one
should pray for that. **17**[†] [m]All wrongdoing is sin, but there is sin that does
not lead to death.

18[†]We know that [n]everyone who has been born of God does not keep
on sinning, but [o]he who was born of God [p]protects him, and the evil one
does not touch him.

19[†]We know that we are from God, and [q]the whole world lies in the
power of the evil one.

20[†]And we know that the Son of God has come and [r]has given us
understanding, so that we may know [s]him who is true; and we are in him
who is true, in his Son Jesus Christ. He is the true God and [t]eternal life.
21Little children, [u]keep yourselves from idols.

Study Notes for 1 John

1:1–2:6 *God Is Light and Christ Is the Way.* John begins by emphasizing Christ's deity, incarnation, saving death, and continuing ministry. He also stresses God's nature as "light" (1:5) and the darkness of human sin.

1 JOHN—NOTE ON 1:1–4 Several first-person plural references ("we," "our," "us") highlight the eyewitness testimony of John and other early Christians.

1 JOHN—NOTE ON 1:1 **From the beginning** likely refers to Christ's existence before the dawn of time (see John 1:1). The Greek OT uses the same expression about the Lord and the Promised One in Hab. 1:12 and Mic. 5:1. **seen . . . looked upon . . . touched**. John was an eyewitness to the physical and historical reality of Jesus' life on earth.

1 JOHN—NOTE ON 1:2 **made manifest**. Jesus was publicly seen and known. He was sent from and revealed by God. **Life . . . eternal life** refers to the nature and quality of life in fellowship with God (see John 5:24). It was revealed in the life of Christ and then experienced by Christians.

1 JOHN—NOTE ON 1:3 **proclaim**. The purpose of this proclamation is not just forgiveness of people's sins. It is **that you** (other believers) **too may have fellowship with us**. Believers also have fellowship **with the Father and with his Son**.

1 JOHN—NOTE ON 1:4 **writing . . . so that**. One of 1 John's goals is to promote **joy**. It is difficult to decide between "our joy" (ESV text) and "your joy" (ESV footnote). Very early and reliable manuscripts exist with each reading (the only difference is one letter in Greek). "Our" probably includes the readers (with the sense "all of our"; compare v. 3).

1 JOHN—NOTE ON 1:5–10 "God is light" (v. 5) reflects the OT, where "light" symbolizes both knowledge and purity (see notes on John 1:4–5; 8:12).

1 JOHN—NOTE ON 1:6 **If we say**. John may be summarizing what some were falsely claiming. If God is light (v. 5), then those who **walk in darkness** do not walk with God, no matter what they say.

1 JOHN—NOTE ON 1:7 **Walk in the light** means to reflect God's perfection (see v. 5) in daily life. It includes both correct doctrine (truth) and moral purity (holiness). This phrase also implies that when Christians "walk in the light" their lives will not be characterized by hidden sins, lies, or deception.

1 JOHN—NOTE ON 1:8 **have no sin**. See note on 3:9–10. **we deceive ourselves**. Some sin remains in every Christian's life ("have" is present tense).

1 JOHN—NOTE ON 1:9 Christians must **confess** (their) **sins**, first to receive salvation and then to stay in fellowship with God and one another (v. 3).

1 JOHN—NOTE ON 1:10 **have not sinned**. See note on 3:9–10. **his word is not in us**. Until a person recognizes sin and the need for salvation, the gospel has not changed him.

1 JOHN—NOTE ON 2:1 **My little children**. This way of addressing his readers shows John's great love for them (see also vv. 12, 28; 3:7, 18; 4:4; 5:21). **may not sin**. See note on 3:9–10. Jesus is an **advocate**. He takes up the believer's cause before God the Father (see 1 Tim. 2:5). Otherwise their sin would bring judgment upon them.

1 JOHN—NOTE ON 2:2 **Propitiation** means "a sacrifice that bears God's wrath and turns it to favor" (see note on Rom. 3:25). As the perfect sacrifice for sin, Jesus turns away God's wrath (see also 1 John 4:10). **For the sins of the whole world** does not mean every person will be saved. John clearly teaches that God forgives only those who repent and believe the gospel (see 2:4, 23; 3:10; 5:12; compare John 3:18; 5:24). But Jesus' sacrifice is available to anyone who does this.

FACT

Propitiation (2:2) is the appeasement of wrath. God's holy anger against sin needed to be appeased before sin could be forgiven. By dying on the cross, Christ bore God's wrath for all who trust in him (see also Rom. 3:25), anywhere in the world, giving us the ultimate example of love (1 John 4:10).

1 JOHN—NOTE ON 2:3 by this we know. Assurance of salvation is possible (see note on 2 Pet. 1:10). First John mentions several tests that give assurance (see 1 John 1:7; 2:5; 3:14; 4:13; 5:2). Here the test is ethical: do professing Christians have a changed life and **keep** the Lord's **commandments**? To **know him** involves a personal relationship that changes one's behavior.

1 JOHN—NOTE ON 2:5 love of God is perfected. This love is not only a feeling. It is also an ethical response (**keeps his word**). **may know**. See note on v. 3.

1 JOHN—NOTE ON 2:6 walk in the same way. Believers can imitate Christ's faith, love, devotion, obedience, and selflessness (v. 5).

1 JOHN—NOTE ON 2:7–17 *The Unchanging Commandment in a Changing World.* John emphasizes the love commandment. He then describes the challenge of living as a Christian in a dark world (vv. 8, 9, 11) dominated by "the evil one" (vv. 13, 14).

1 JOHN—NOTE ON 2:7 Beloved. A strong term of godly affection for his readers. John uses the same word at 3:2, 21; 4:1, 7, 11. See also note on 2:1, "my little children." The **old commandment** is love for God and love for others (Lev. 19:18; Deut. 6:5). Jesus confirmed (Matt. 22:34–40) but also renewed these teachings. Therefore they are also a **new commandment** (John 13:34).

1 JOHN—NOTE ON 2:8 the darkness is passing away. The age to come has not yet fully arrived (see 3:2), but it is getting closer.

FACT

The terms light and darkness come up often in John's writing. The light of God's truth is shining on the darkness of ignorance and sin—and the darkness is passing away (2:8–11).

---

1 JOHN—NOTE ON 2:9–11 hates his brother. John often uses strongly contrasting terms for emphasis (e.g., light vs. darkness, truth vs. lies).

darkness has blinded his eyes. “Darkness” and “blindness” in Scripture often symbolize rejecting God’s truth and continuing in sin (see John 3:19; 12:39–40; 2 Cor. 4:4). On love, see note on John 13:34–35.

1 JOHN—NOTE ON 2:12–14 John knows his message is greater than the evil he describes. Some view **little children**, **fathers**, and **young men** as symbolizing the stages of spiritual maturity in a Christian’s life. Others think “little children” refers to all John’s readers (see note on 2:1), while “fathers” refers to older believers and “young men” to newer believers.

1 JOHN—NOTE ON 2:15 **Do not love the world** warns against loving a world system that is opposed to God (compare John 12:31; James 4:4; 1 John 5:19). **Love of the Father** probably refers both to God’s love for his people and their love for him.

1 JOHN—NOTE ON 2:16 **all that is in the world**. John does not consider the whole created order evil (see Gen. 1:31). Rather, he gives examples of what believers should avoid (**desires of the flesh**, etc.). Human desires are part of God’s creation. They are evil only when they are expressed in ways for which God did not create them.

1 JOHN—NOTE ON 2:17 **the world is passing away**. History is speeding toward a conclusion planned by God.

1 JOHN—NOTE ON 2:18–3:10 *Overcoming the Antichrist by Confessing the Son.* John describes the challenges Christians face and how these may be met.

Equivalent Expressions for the “Last Days”

The “last days” (the day of salvation, 2 Cor. 6:2) have already come but the “last day” (the day of salvation and wrath, 1 Thess. 5:1–11) has not yet arrived. The following are equivalent expressions for the “last days” (the period of time between Jesus’ death and resurrection and the final judgment).

“the last days”	Acts 2:17; 2 Tim. 3:1; Heb. 1:2; James 5:3
“the last hour”	1 John 2:18
“the last time”	Jude 18
“the last times”	1 Pet. 1:20

1 JOHN—NOTE ON 2:18–27 The existence of "antichrist" (v. 18) and those trying to deceive Christians (v. 26) is alarming. But John is confident that they can find the resources to abide in Christ (v. 29).

1 JOHN—NOTE ON 2:18 The **last hour** began with the death and resurrection of Jesus Christ. His second coming could occur at any time (see notes on 1 Cor. 7:29–31; 2 Tim. 3:1). **Antichrist** is mentioned with this name here and in 1 John 2:22; 4:3; 2 John 7 (compare 2 Thess. 2:1–10; see note on 2 Thess. 2:3). An "antichrist" is anyone "who denies that Jesus is the Christ" (1 John 2:22). More specifically, John considers such a person to be a representative of the "evil one" (John 17:15).

1 JOHN—NOTE ON 2:19 Some people had recently left the church (**out from us**). Their leaving showed that they were not truly **of us**. That is, they did not have genuine faith.

1 JOHN—NOTE ON 2:20 **anointed by the Holy One**. Spiritually transformed by the Holy Spirit.

1 JOHN—NOTE ON 2:23 **Whoever confesses the Son has the Father also** (compare 5:13; see note on John 3:18). The world's religions do not offer many different paths to the one God. Only Christianity confesses that Jesus is God's Son (see 1 John 4:3; 4:15).

1 JOHN—NOTE ON 2:24 **what you heard from the beginning**. The authentic message of Christ's death for sin and his defeat of death.

1 JOHN—NOTE ON 2:27 **anointing**. See note on v. 20. This anointing **abides**, giving Christians the discernment to recognize doctrinal error. **no need that anyone should teach you**. They have no need for any instruction that differs from the gospel message.

1 JOHN—NOTE ON 2:28–3:3 Having reaffirmed his readers' commitment to the true Son of God, not the Antichrist (vv. 18–27), John urges them to strive for the ethical integrity and sense of urgency appropriate to their spiritual identity.

1 JOHN—NOTE ON 2:28 **abide in him**. See notes on John 8:31; 15:4.

1 JOHN—NOTE ON 2:29 To **know that he is righteous** means the believer has placed his faith in Christ, not in his own moral virtue.

1 JOHN—NOTE ON 3:1 **the world does not know us**. There is an ultimate division between those who know and serve Christ and those who do not.

1 JOHN—NOTE ON 3:2 **what we will be**. After Christ's return, believers will have bodies that will never be sick, grow old, or die. They will be completely without sin. **we shall be like him**. "Like" does not mean "identical to." Believers will never be exactly like Christ, since he is both man and God, but our perfected humanity will match his.

1 JOHN—NOTE ON 3:6–7 **No one who abides . . . keeps on sinning**. True followers of Christ do not make a practice of sinning. When they sin, they confess the sin to God. Thus they keep a strong relationship with him (see note on vv. 9–10). On "abides," see notes on John 8:31; 15:4.

1 JOHN—NOTE ON 3:8 **The reason the Son of God appeared** restates v. 5. **the works of the devil**. That is, the **practice of sinning**.

1 JOHN—NOTE ON 3:9–10 **born of God**. See John 3:3–8. **God's seed**. Some take this to be the Word of God that causes new birth (compare James 1:18, 22; 1 Pet. 1:23, 25). Others think it refers to the Holy Spirit's transforming presence within the believer. Both of these ideas are likely intended here. This does not mean Christians are ever completely free from sin in this life (see 1 John 1:8–10). **By this it is evident**. See Matt. 7:16.

1 JOHN—NOTE ON 3:11–4:6 *Overcoming Evil by Listening to the Apostle.* This section describes how to avoid the "practice of sinning" and "lawlessness" (see 3:4).

1 JOHN—NOTE ON 3:11–24 John uses Cain (Gen. 4:1–16) as an example of what Christians must avoid and what they should pursue.

1 JOHN—NOTE ON 3:13 **Do not be surprised**. Abel did the right thing and was strongly opposed (v. 12). John knows this happens in every age (see John 16:2–3, 33).

1 JOHN—NOTE ON 3:15 **is a murderer**. John echoes Jesus’ teaching (Matt. 5:22, 28) that even a desire to disobey God’s command (Ex. 20:13) breaks that command (see Ex. 20:17).

1 JOHN—NOTE ON 3:16 **By this we know love, that he laid down his life for us**. Jesus’ willingness to die is an example of the selfless attitude his followers should have.

1 JOHN—NOTE ON 3:20 **whenever our heart condemns us**. Whenever one has an inward conviction of sin. The fact that **God is greater than our heart** assures us that he has forgiven us through the atoning death of Christ.

FACT

Giving to those in need. Jews in the time of Christ were generous in giving to the needy. In fact, the Jewish historian Josephus remarked that no Jew ever needed to depend on the charity of outsiders. John encourages generosity among Christians as well (3:17).

1 JOHN—NOTE ON 3:21 A clear conscience leads to boldness and **confidence before God** in prayer.

1 JOHN—NOTE ON 3:22 **whatever we ask we receive**. See note on 5:15. **Because we keep his commandments** implies a direct connection between obeying God and receiving answers to prayer.

1 JOHN—NOTE ON 3:23 **his commandment, that we believe**. Personal trust in Christ leads to the ethical behavior stressed in vv. 11–22.

1 JOHN—NOTE ON 3:24 **the Spirit**. The letter’s first clear mention of the third person of the Trinity (see also 4:2, 6, 13; 5:6, 8).

1 JOHN—NOTE ON 4:1–6 It is not only Cain’s bad example that John wants his readers to avoid (3:11–24); it is also the forces of spiritual deception. John furnishes a litmus test for detecting these evil spirits.

1 JOHN—NOTE ON 4:1 **test the spirits**. One can test the spiritual influences that guide people by observing their doctrine and conduct. God has also provided the gift of spiritual discernment for this purpose (compare 1 Cor. 12:10; 14:29). **False prophets** actually speak by demonic influence (1 John 4:3–4).

1 JOHN—NOTE ON 4:2 By this you know. Any **spirit** (or person moved to speak by such a spirit) that does not confess that **Jesus Christ has come in the flesh** misleads God's people. Apparently many false teachers were saying that Jesus only "appeared" to be human.

1 JOHN—NOTE ON 4:3 every spirit that does not confess Jesus. That is, whoever refuses to admit that Jesus "has come in the flesh" (v. 2).

1 JOHN—NOTE ON 4:4 he who is in you. The Holy Spirit (see vv. 2, 6). **he who is in the world**. Satan and his demons (see v. 3; 5:19).

1 JOHN—NOTE ON 4:5 they speak from the world. Their speech is influenced by the world's viewpoint and values.

1 JOHN—NOTE ON 4:6 does not listen to us. People who are not true believers resist sound doctrine (compare 1 Cor. 2:14).

4:7–21 *The Assurance of God through the Love of God.* John's teaching in these verses is like the apostle Paul's "love chapter," 1 Corinthians 13.**1 JOHN—NOTE ON 4:7 whoever loves has been born of God and knows God**. This does not remove the need for faithful confession of Christ (2:23; 4:2) and for ethical integrity (3:16), but love completes a life in fellowship with God.

1 JOHN—NOTE ON 4:8 does not know God, because God is love. The person who lacks love shows himself to be unchanged by the gospel message. "God is love" means that God continually gives of himself to others and seeks their benefit.

1 JOHN—NOTE ON 4:9 might live. That is, receive eternal life.

1 JOHN—NOTE ON 4:10 not that we have loved God. God's love sets the standard for the love Christians should show. **propitiation**. See note on 2:2.

1 JOHN—NOTE ON 4:12 No one has ever seen God. See note on John 1:18.

1 JOHN—NOTE ON 4:14 **we have seen and testify**. See note on 1:1.

FACT

To abide in Jesus means living in a daily, close relationship with him, characterized by trust, prayer, obedience, and joy. The Holy Spirit's presence and activity within Christians gives evidence that they are abiding in Christ (John 8:31, 6:56, 15:4; 1 John 2:6, 27–28; 3:6).

---

1 JOHN—NOTE ON 4:15 **Jesus is the Son of God**. He is unique. He is divine and shares every attribute of God (see note on John 1:14). In 1 John 4:2, John required that true teachers affirm Christ's full humanity. Here he requires that they affirm Christ's full deity.

1 JOHN—NOTE ON 4:16 **we have come to know and to believe**. See note on 2:3.

1 JOHN—NOTE ON 4:17 **By this** refers to the previous verse. **confidence for the day of judgment**. Either eternal life or eternal punishment awaits every person (see John 3:36). God's love provides a sure hope for those who have trusted in him. **as he is so also are we in this world**. Jesus pleased the Father while on earth; believers do so as well.

1 JOHN—NOTE ON 4:18 God's **perfect love** for believers **casts out** the **fear** of wrath and eternal punishment.

1 JOHN—NOTE ON 4:19 **We love because**. God's love was demonstrated in the cross (see Rom. 5:8). God loves humanity first, and the love Christians show is a response to that love.

1 JOHN—NOTE ON 5:1–12 *Faith in the Son as the Way to Life.* So far, John has written much about love and obedience, but not so much about faith. He now shifts to the importance of believing in the Son. Of 1 John's 10 references to believing, seven are in ch. 5.

FACT

John wants his readers to know about eternal life. Whoever knows and believes in God’s Son and believes he is the Christ, no matter what their cultural or social background, has been born of God and has eternal life (5:1–12).

---

1 JOHN—NOTE ON 5:1 **Everyone who believes that**. Saving faith is a wholehearted trust in the saving work of Christ. Everyone who believes **has been born of God** (see 2:29; 3:9; 4:7; note on Eph. 2:5).

1 JOHN—NOTE ON 5:2 Obeying God’s **commandments** in Scripture is the way to **love the children of God**. God’s commandments show believers the way to do good for others (see Rom. 13:9; Gal. 5:14).

1 JOHN—NOTE ON 5:3 **not burdensome**. God’s love existing in his people gives them the desire to love and please him. Rightly understood and followed, God’s **commandments** bring believers great joy and freedom (compare Matt. 11:28–30).

1 JOHN—NOTE ON 5:4 **overcomes the world**. See John 16:33. Genuine Christians do not let the world turn them away from following Christ.

1 JOHN—NOTE ON 5:6 **Water** most likely refers to Jesus’ baptism by John the Baptist. **Blood** signifies Christ’s atoning death on the cross. **the Spirit is the one who testifies**. The Holy Spirit bears witness to the fact that Christ **came**. The Spirit works in believers’ hearts. He convicts them of sin and opens their eyes to who Christ is. He helps them understand the meaning of Christ’s atoning death for their sins (compare v. 10). He lives in believers, teaching them the truth of God’s Word (2:27; 4:13).

1 JOHN—NOTE ON 5:7–8 The gospel is not based merely on human testimony. There are in fact **three that testify**. These are the witness of the **Spirit** (see note on v. 6), the **water** baptism of Jesus, with the voice from heaven (Mark 1:10–11; John 1:32–34), and the **blood** of Jesus (see note on 1 John 5:6). **these three agree**. They confirm that Jesus is the “Son of God” (v. 10). The OT taught that every charge must be confirmed by “two or three witnesses” (Deut. 19:15). This principle continued in the NT (Matt. 18:16; 2 Cor. 13:1).

1 JOHN—NOTE ON 5:9 **the testimony of God**. John claims divine authority for his teaching.

1 JOHN—NOTE ON 5:10 **has the testimony in himself**. Christians have the Holy Spirit’s presence and work within them.

1 JOHN—NOTE ON 5:11 The **testimony** supporting faith in Christ is the message of Jesus’ incarnation, death, and resurrection. Through these, **eternal life** is available through faith **in his Son**.

1 JOHN—NOTE ON 5:12 **Has the Son** implies a faith that is evident through love for others and devotion to God. Whoever **does not have life** faces eternal punishment (John 3:36). On Jesus as the one and only way to God, see notes on John 14:6; 1 John 2:23.

1 JOHN—NOTE ON 5:13–21 *Final Call to Faith and Understanding*. “Know” occurs seven times in these verses. This indicates John’s focus on the assurance of Christian faith and salvation.

1 JOHN—NOTE ON 5:13 **that you may know**. See note on 2:3.

1 JOHN—NOTE ON 5:14 To **ask** God **according to his will** means Christians should pray in line with what the Bible teaches about God’s will for his people (compare Matt. 6:10; Eph. 5:17).

1 JOHN—NOTE ON 5:15 **we have the requests**. Christians do not receive everything they ask for from God, even things that seemingly agree with his will. This verse must be understood in light of other passages of Scripture: praying according to God’s will includes the need to pray in faith (Matt. 21:22; James 1:6), with patience (Luke 18:1–8), in obedience (Ps. 66:18; 1 Pet. 3:12), and in recognition that God knows what is best in all circumstances (Luke 22:42; Rom. 8:28; 1 Pet. 4:19).

1 JOHN—NOTE ON 5:16 **Sin not leading to death** is sin for which forgiveness is possible because (1) forgiveness is sought and (2) God is willing to grant it. **Death** and eternal **life** are present spiritual states. They are also ultimate actual destinies (hell, heaven). **Sin that leads to death** is probably sin that is (1) unrepented of and (2) of the kind or nature that John has warned about throughout the letter. Such sin includes rejection of the true doctrine about Christ, ongoing disobedience to God's commandments, and persistent lack of love for fellow believers. These all indicate a lack of saving faith, which will not be forgiven. **I do not say**. John leaves open whether to **pray for that** situation if it arises. It would be best in such cases to pray for repentance.

1 JOHN—NOTE ON 5:17 **All wrongdoing** is a matter of grave concern, in light of God's utter perfection and zealous love. However, not all sin leads **to death** (see note on v. 16), so Christians should pray for their own and others' forgiveness.

1 JOHN—NOTE ON 5:18 **does not keep on sinning**. See notes on 3:6–7; 3:9–10. **He who was born of God** refers to Jesus Christ. In his physical birth, Jesus was "born of God" in that he was sent from God the Father and was conceived by the Holy Spirit (Luke 1:35). In his resurrection from the dead, Jesus was "born of God" in that God brought him back to life (Col. 1:18). The **evil one does not touch** believers in the sense of causing permanent spiritual loss. See 1 John 4:4.

1 JOHN—NOTE ON 5:19 **we are from God**. Christians have been spiritually reborn. In that sense they are children of God. **the whole world**. See note on 2:15.

1 JOHN—NOTE ON 5:20 **Has come** points to the incarnation. **given . . . understanding**. Christians receive grace to help them understand biblical teaching and put it into practice.

2 John

(return to table of contents)

2 John

    Study Notes

Greeting

2 JOHN **1** [†] [a]The elder to the elect lady and her children, [b]whom I love in truth, and not only I, but also all who [c]know [d]the truth, [2][†] [e]because of the truth that abides in us and will be with us forever:

[3][f]Grace, mercy, and peace will be with us, from God the Father and from Jesus Christ the Father’s Son, in truth and love.

Walking in Truth and Love

[4][†] [g]I rejoiced greatly to find some of your children walking in the truth, just as we were commanded by the Father. [5][†]And now I ask you, dear lady—[h]not as though I were writing you a new commandment, but the one we have had from the beginning—[i]that we love one another. [6][†]And [j]this is love, that we walk according to his commandments; this is the commandment, just [k]as you have heard from the beginning, so that you should walk in it. [7][†]For [l]many deceivers [m]have gone out into the world, [n]those who do not confess the coming of Jesus Christ in the flesh. Such a one is the deceiver and the antichrist. [8][†]Watch yourselves, [o]so that you may not lose what we [1] have worked for, but [p]may win a full reward. [9][†]Everyone who goes on ahead and does not abide in the teaching of Christ, [q]does not have God. Whoever abides in the teaching [q]has both the Father and the Son. [10][†]If anyone comes to you and does not bring this teaching, [r]do not receive him into your house or give him any greeting, [11][†]for whoever greets him [s]takes part in his wicked works.

Final Greetings

[12][†] [t]Though I have much to write to you, I would rather not use paper and ink. [u]Instead I hope to come to you and talk face to face, [v]so that our joy may be complete.

[13][†]The children of your elect sister greet you.

Study Notes for 2 John

2 JOHN—NOTE ON 1–3 *Greeting: The Elder's Love.* Love frames the opening section, appearing in vv. 1 and 3.

FACT

The elder (v. 1) is clearly a self-description of the apostle John. "Elder" was a common term for a pastoral leader in the early church (see Titus 1:5; 1 Pet. 5:1). Although "elder" does not imply "elderly," John himself was probably quite old when he wrote this letter.

---

2 JOHN—NOTE ON 1 **The elect lady and her children** probably refers to a local congregation and its members. The word **truth** is prominent in John's greeting, perhaps because early Christians saw themselves as being in close communion with Jesus, who called himself "the truth" (see note on John 14:6) and whom they acknowledged as such, and perhaps because John knows he will also have to write about the untruth of spiritual deceivers (2 John 7–11).

2 JOHN—NOTE ON 2 **abides in us**. The gospel unites John and his readers. "In us" could be translated "among us."

2 JOHN—NOTE ON 4–6 *The Elder's Joy and Request.* John wants his readers' behavior to reflect their faith.

2 JOHN—NOTE ON 4 Apparently John had encountered members of the congregation who were, in fact, **walking in the truth**, i.e., living in a manner pleasing to God. Perhaps it was from them that he determined he needed to pen this letter to their church.

2 JOHN—NOTE ON 5 **Love one another** may suggest there was division among the readers. On love, see note on John 13:34–35.

2 JOHN—NOTE ON 6 **Commandment** probably refers to the love commandment introduced by Jesus (John 13:34–35).

2 JOHN—NOTE ON 7–8 *The Elder's Concern.* Doctrinal confusion was a threat to the congregation.

2 JOHN—NOTE ON 7 **the coming of . . . Christ in the flesh**. See 1 John 4:2 and note. **antichrist**. See 1 John 2:18 and note. **many deceivers**. On false teaching, see note on Matt. 7:15–20.

2 JOHN—NOTE ON 8 **Watch yourselves**. Compare Mark 13:5, 23. **win a full reward**. Eternal life with Christ.

2 JOHN—NOTE ON 9–11 *The Elder's Warning.* The congregation must not listen to persons who do not "abide in the teaching of Christ" (v. 9).

2 JOHN—NOTE ON 9 **Goes on ahead** probably refers to a "new" teaching that amounted to rejection of the apostolic faith. **Does not have God**, i.e., does not have eternal life in fellowship with God. Threats to church purity come not only from the outside but often from within. Similarly, Paul wrote that some at Corinth had "no knowledge of God" (1 Cor. 15:34).

2 JOHN—NOTE ON 10 **If anyone comes** refers to traveling teachers or preachers who rejected true Christian teaching. **do not receive him into your house**. Since believers gathered in homes to worship, this could give the appearance of agreeing with the false teaching**.** This does not prohibit showing hospitality to unbelievers (see Matt. 9:10–13; 1 Cor. 5:9–10); rather, it is *false Christians* who require caution and perhaps rejection (see 1 Cor. 5:11–13).

2 JOHN—NOTE ON 11 **Greets** means to extend approval, assistance, and full fellowship. **takes part in his wicked works**. To support someone who is working against the true Christian message is to share in that person's guilt.

2 JOHN—NOTE ON 12–13 *Closing: The Elder's Farewell.* John hopes to follow this letter with a visit.

2 JOHN—NOTE ON 12 **so that our joy may be complete**. See 1 John 1:4 and note.

2 JOHN—NOTE ON 13 **Children of your elect sister** are the believers in the congregation from which John writes.

3 John

(return to table of contents)

3 John

  Study Notes

Greeting

3 JOHN **1** [†] [a]The elder to the beloved Gaius, [b]whom I love in truth.

[2][†]Beloved, I pray that all may go well with you and that you may be in good health, as it goes well with your soul. [3][†]For [c]I rejoiced greatly when the brothers [1] came and testified to your truth, as indeed you are walking in the truth. [4][†]I have no greater joy than to hear that [d]my children are walking in the truth.

Support and Opposition

[5][†]Beloved, it is a faithful thing you do in all your efforts for [e]these brothers, [f]strangers as they are, [6][†]who testified to your love before the church. You will do well to send them on their journey in a manner [g]worthy of God. [7][†]For they have gone out for the sake of [h]the name, [i]accepting nothing from the Gentiles. [8][†]Therefore we ought to support people like these, that we may be fellow workers for the truth.

[9][†]I have written something to the church, but Diotrephes, who likes to put himself first, does not acknowledge our authority. [10][†]So if I come, I will bring up what he is doing, talking wicked nonsense against us. And not content with that, he refuses to welcome the brothers, and also stops those who want to and puts them out of the church.

[11][†]Beloved, [j]do not imitate evil but imitate good. [k]Whoever does good is from God; [l]whoever does evil has not seen God. [12][†]Demetrius [m]has received a good testimony from everyone, and from the truth itself. We also add our testimony, and [n]you know that our testimony is true.

Final Greetings

[13][†] [o]I had much to write to you, but I would rather not write with pen and ink. [14]I hope to see you soon, and we will talk face to face.

[15][†]Peace be to you. The friends greet you. Greet the friends, [p]each by name.

Study Notes for 3 John

3 JOHN—NOTE ON 1–4 *Greeting: The Elder's Joy at Gaius's Faithfulness.* John's opening tone is affectionate and positive.

FACT

A personal letter. John's letter to Gaius follows the pattern of personal letters of his day: greetings (v. 1), a prayer for Gaius's health (v. 2a), the main message (vv. 5–12), and a brief farewell (vv. 13–15). John departs from the standard form only in his expression of concern for his friend's spiritual well-being (vv. 2b–4).

---

3 JOHN—NOTE ON 1 **Beloved** (compare vv. 5, 11) conveys the truth that Christians are linked by the love God has shown them in Christ (compare 1 John 4:9–10). **Love in truth** could mean simply "truly love" as a Christian brother, or it could refer to the "truth" of the gospel, in the service of which the lives of John and Gaius are intertwined.

3 JOHN—NOTE ON 2 Wishes for **good health** were standard in the openings of ancient Greek letters, but John also expresses care for Gaius's **soul**. Though spiritual growth can come through sickness and affliction (see Ps. 119:67, 71), it is right to pray for good health, as Jesus' earthly healing ministry also demonstrated.

3 JOHN—NOTE ON 3 **the brothers came**. Apparently Christians from Gaius's church had visited John. They told John of Gaius's faithful Christian life. **truth**. Faithfulness to Christ and his commands. (See also note on John 14:6.)

3 JOHN—NOTE ON 4 **joy**. See 1 John 1:4 and note. **my children**. His readers are first of all "children of God" (compare John 1:12; 11:52; 1 John 3:1, 2, 10; 5:2). But John as their spiritual overseer could view them as his own children too (see note on 1 John 2:1). Compare Paul's use of this familial language (1 Tim. 1:2, 18; Titus 1:4; Philem. 10).

3 JOHN—NOTE ON 5–8 *Praise for Gaius's Support for Traveling Christian Workers.* Whereas 2 John 10 warns against supporting the wrong people, John affirms Gaius's work on the behalf of faithful laborers, even though they are "strangers" (3 John 5).

3 JOHN—NOTE ON 5 these brothers. Traveling Christian workers. The early church was centered on missionary outreach, otherwise it would not have survived and spread (see Heb. 13:2).

3 JOHN—NOTE ON 6 Send . . . on their journey carries the sense of sending with necessary financial support (see Rom. 15:24; 1 Cor. 16:6, 11; 2 Cor. 1:16; Titus 3:13). **worthy of God**. Those laboring for the gospel work not for themselves but for the One who sends them.

3 JOHN—NOTE ON 7 the name. The very person of God himself. John may also be referring here to Christ, highlighting his deity. Compare Acts 5:41 and Phil. 2:9. The workers accepted **nothing from the Gentiles**, that is, the non-Christians. Like Paul, the workers did not want to be accused of ministering for personal gain (compare 1 Cor. 9:14–15; 2 Cor. 11:8; 1 Thess. 2:9).

3 JOHN—NOTE ON 8 the truth. The gospel message (see Col. 1:5).

3 JOHN—NOTE ON 9–10 *Concern about Diotrephes.* John and Gaius knew people who opposed the progress of God's kingdom.

3 JOHN—NOTE ON 10 not content with that. Sinful personal ambition is never satisfied but seeks to expand. **refuses to welcome the brothers**. Stands in the way of the support of traveling Christian workers.

3 JOHN—NOTE ON 11–12 *Advice and Commendation of Demetrius.* As John ends his short letter, he introduces and commends his faithful messenger.

3 JOHN—NOTE ON 11 do not imitate evil. Probably an encouragement not to give in to Diotrephes or to behave like he does.

3 JOHN—NOTE ON 12 Normal postal service could not be entrusted with Christian correspondence like this letter, so someone like **Demetrius** served as courier. Phoebe probably served this function in delivering Romans (Rom. 16:1–2), and Tychicus likely hand-carried Ephesians (Eph. 6:21–22) and Colossians (Col. 4:7–8).

3 JOHN—NOTE ON 13–15 *Closing: A Promise to Visit.* John echoes his words in 2 John 12. Sometimes pastoral oversight requires physical presence.

3 JOHN—NOTE ON 15 **friends**. An unusual term for fellow believers; but see John 15:15. **each by name**. John's pastoral care is personal.

Jude

(return to table of contents)

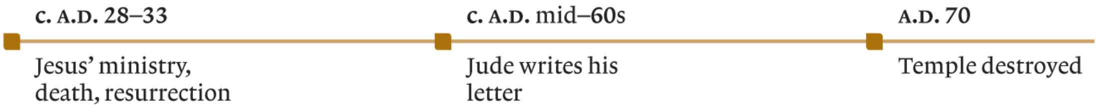
Jude

- Introduction to Jude
  - Timeline
  - Author, Date, and Recipients
  - Theme
  - Purpose, Occasion, and Background
  - Key Themes
  - Outline
- Global Message of Jude
  - Jude and Redemptive History
  - Universal Themes in Jude
  - The Global Message of Jude for Today
- Study Notes

Introduction to Jude

Introduction to Jude

Timeline



Author, Date, and Recipients

The book was written by Jude, the brother of James and Jesus (see Matt. 13:55; Mark 6:3, where "Judas" is the same in Greek as "Jude"). Jude was probably written in the mid-60s A.D. Considering the letter's apparent Jewish perspective, Jude's audience was probably Jewish Christians, or a mixture of Jewish and Gentile readers where the Gentiles were familiar with Jewish traditions.

Since Jude addresses a situation similar to the one addressed by 2 Peter and exhibits a literary relationship to ch. 2 of that letter (Jude may have been a source for 2 Peter), the two letters are commonly dated in fairly close proximity, even though evidence for the date of writing within the book of Jude is sparse.

Theme

The church must defend the one true faith (v. 3). Believers must be faithful to the end by resisting false teachers and following the truth.

Purpose, Occasion, and Background

Jude warns against following false teachers who have infiltrated the church and are distorting the one true faith. Jude calls the church to defend the truth aggressively against such false teaching.

While the false teachers of Jude were profoundly libertine (morally unrestrained), it would be historically inaccurate to argue that they were Gnostics. This heretical sect (or group of sects) was influential primarily from the second century A.D. onward.

Jude accomplishes his purpose by drawing analogies with OT events, using the same principles of interpretation found in 2 Peter (and elsewhere in the NT). He also draws on Jewish apocalyptic traditions from nonbiblical literature (he refers to *1 Enoch* and the *Testament of Moses*) in building his case. Thus, as literature, Jude has a distinctively Jewish flavor.

The format is of a NT epistle (letter), with its loose divisions of salutation, body, and closing. But the central unit of the letter (vv. 5–16) fits the style of a judgment oracle: it has an object of attack, an attack coming from several directions, a harsh tone, and an implied standard on which the attack is being conducted ("the faith that was once for all delivered to the saints"; v. 3). The description of those who left the faith (vv. 8–16) provides a picture of their character and actions. The use of images and allusions (e.g., to Sodom and Gomorrah and the archangel Michael) lends a poetic quality to the letter.

The writer displays horror over the apostasy and the false teachers who have caused it. The only NT passage that goes beyond Jude in these traits is Jesus' denunciation of the religious leaders in Matthew 23. But this letter begins with the usual soothing notes of NT epistles, and in the last two verses it becomes one of the most moving benedictions in the NT.

Key Themes

1. Christians need to defend the doctrines of the faith (v. 3).
2. False teachers may be identified by their immoral character (vv. 4, 8, 10, 12–13, 16, 18–19).
3. God will judge false teachers (vv. 4, 5–7, 11, 14–15).
4. Saints must endure to be saved (vv. 17–23).
5. As God grants mercy to those who are called, they must show mercy to others (vv. 2, 21–23).
6. God grants the grace to ensure that his people will persevere (vv. 1–2, 24–25).

Outline

I. Initial Greeting (vv. 1–2)
II. Jude’s Appeal: Contend for the Faith (vv. 3–4)
III. The Immoral Character and Resulting Judgment of the False Teachers (vv. 5–16)
IV. Concluding Exhortations (vv. 17–25)

The Global Message of Jude

The global message of Jude is that the church must work, locally all the way up to internationally, to defend the faith. For false teaching leads to immorality, but true believers will persevere, by God's grace, to the end.

Jude and Redemptive History

Despite its brevity, Jude's letter is filled with a rich awareness of the history of salvation that God has been working out through the ages. Jude speaks of the "common salvation" that "was once for all delivered to the saints" (Jude 3), reminding his readers of the faith that has been handed down through the generations. Throughout the letter Jude then refers to several figures and places in Old Testament history, such as Adam, Cain, Moses, Balaam, Enoch, Sodom and Gomorrah, and Egypt.

Jude is also aware that in his own time something decisively new has dawned. With the coming of "our only Master and Lord, Jesus Christ" (Jude 4), salvation has been revealed in a clearer and more abundant way than ever before. Indeed, we are now "in the last time" (v. 18). The new age has begun. The newness of Christ's coming has strong connections, however, with the past. For Christ himself, the second Person of the Trinity, was active in Old Testament redemptive history. Jude refers to him as the one who saved Israel and brought them out of the land of Egypt, and then destroyed the rebellious (v. 5).

Universal Themes in Jude

Defending the faith. Jude opens his letter by exhorting his readers to "contend for the faith that was once for all delivered to the saints" (Jude 3). The need for such contending arises not from the world but from within the church—"certain people have crept in" (v. 4). Many of the greatest dangers to the church around the world come not from outside her walls but from inside. As Jesus said, there are wolves in the church that look like sheep (Matt. 7:15). Despite acting subversively rather than openly, false teachers can easily be identified by their godlessness. They are "grumblers, malcontents, following their own sinful desires" (Jude 16). Jude reminds his readers, and us, that the apostles predicted that such false teachers would arise (vv. 17–18). The church must not be swept into falsehood and godlessness but must persevere in the love of God (v. 21), receiving mercy from Jesus and extending mercy to others (vv. 22–23).

The nature of grace. The false teachers who have infiltrated the church “pervert the grace of our God into sensuality” (Jude 4). The gospel is so radical, justifying the ungodly (Rom. 4:5), that taking grace in this godless direction has been a perennial danger to the church. Paul seems to have combatted this error in Romans (Rom. 5:20–6:23). Yet the grace of God, when truly received and enjoyed in all its freeness by the power of the Holy Spirit, does not encourage sinning. It rather transforms sinners and gives them a distaste for sin. Jude returns to the nature of true grace at the end of his letter when he reminds his readers of “the love of God” and “the mercy of our Lord Jesus Christ” (Jude 21) in the context of exhorting them toward holiness (vv. 22–23; contrast v. 16). God’s grace is not a license to sin. For grace is not only a pardon that forgives but a power that transforms. It cannot be one without the other.

The Global Message of Jude for Today

“Contend for the faith that was once for all delivered to the saints” (Jude 3). The church today does well to receive this exhortation. Amid the swirling and conflicting claims to truth in the world today, including even the claim that no one religion can claim the full truth, the church must contend for the faith. This especially includes contending for truth within the church itself, protecting believers against false doctrine. For false doctrine always brings godlessness along with it.

At the same time, we note what Jude says immediately prior to exhorting the church to contend for the faith. He begins, “Beloved, although I was very eager to write to you about our common salvation, I found it necessary to write appealing to you to contend for the faith” (Jude 3). Jude did not write the letter he wanted to write. He wished to write a letter that exulted in those things about which he and his readers *agreed*.

This is instructive for the church today. We must contend for the faith, yet we must avoid the word-wars and quarrels against which the New Testament warns us (1 Tim. 4:6–7; 6:3–4; 2 Tim. 2:14, 23–26; Titus 3:9; James 4:1). Our first impulse should be to exult together in our common salvation. As believers today from across the globe interact with one another—interaction that is increasingly possible in this digital age—our instincts must be those of Jude. We must not hesitate to contend for the faith when it is endangered by false teaching.

Yet there is a common salvation that all true believers share, and we should rejoice over that. Many secondary matters may distinguish us: ethnicity, political persuasion, social class, worldview assumptions, denominational affiliation. But we are one in Christ, all saved by grace into his body, the church.

Through it all, the grace that has rescued us, says Jude, will preserve us. God in his mercy will not only transform us; he himself will also keep us from stumbling and present us before his divine glory with great joy (Jude 24). “To the only God, our Savior, through Jesus Christ our Lord, be glory, majesty, dominion, and authority, before all time and now and forever” (v. 25).

Greeting

JUDE 1 [†]Jude, a servant [1] of Jesus Christ and brother of James,

[a]To those who are called, [b]beloved in God the Father and [c]kept for [2] Jesus Christ:

2May [d]mercy, [e]peace, and love be multiplied to you.

Judgment on False Teachers

3[†]Beloved, although I was very eager to write to you about our [f]common salvation, I found it necessary to write appealing to you [g]to contend for the faith that was once for all delivered to the saints. **4**[†]For [h]certain people [i]have crept in unnoticed [j]who long ago were designated for this condemnation, ungodly people, who pervert [k]the grace of our God into sensuality and [l]deny our only Master and Lord, Jesus Christ.

5[†]Now I want [m]to remind you, although you once fully knew it, that [n]Jesus, who saved [3] a people out of the land of Egypt, [o]afterward destroyed those who did not believe. **6**[†]And [p]the angels who did not stay within their own position of authority, but left their proper dwelling, he has kept in eternal chains under gloomy darkness until the judgment of the great day— **7**[†]just as [q]Sodom and Gomorrah and [r]the surrounding cities, which likewise indulged in sexual immorality and [s]pursued unnatural desire, [4] serve as an example by undergoing a punishment of eternal fire.

8[†]Yet in like manner these people also, relying on their dreams, defile the flesh, reject authority, and [t]blaspheme the glorious ones. **9**But when [u]the archangel [v]Michael, contending with the devil, was disputing [w]about the body of Moses, he did not presume to pronounce a blasphemous judgment, but said, [x]“The Lord rebuke you.” **10**[†][y]But these people blaspheme all that they do not understand, and they are destroyed by all that they, like unreasoning animals, understand instinctively. **11**[†]Woe to them! For they walked in [z]the way of Cain and abandoned themselves for the sake of gain [a]to Balaam’s error and [b]perished in Korah’s rebellion. **12**[†]These are hidden reefs [5] [c]at your love feasts, as they feast with you without fear, [d]shepherds feeding themselves; [e]waterless clouds, [f]swept along by winds; fruitless trees in late autumn, twice dead, [g]uprooted; [13][h]wild waves of the sea, casting up the foam of [i]their own shame; [j]wandering stars, [k]for whom the gloom of utter darkness has been reserved forever.

[14][†]It was also about these that Enoch, [l]the seventh from Adam, prophesied, saying, [m]“Behold, the Lord comes with ten thousands of his holy ones, [15][n]to execute judgment on all and to convict all the ungodly of all their deeds of ungodliness that they have [o]committed in such an ungodly way, and of all [p]the harsh things that ungodly sinners have spoken against him.” [16][†]These are grumblers, malcontents, [q]following their own sinful desires; [r]they are loud-mouthed boasters, [s]showing favoritism to gain advantage.

A Call to Persevere

[17][†]But you must [t]remember, beloved, the predictions of the apostles of our Lord Jesus Christ. [18]They [6] said to you, [u]“In the last time there will be scoffers, following their own ungodly passions.” [19][†]It is these who cause divisions, worldly people, [v]devoid of the Spirit. [20][†]But you, beloved, [w]building yourselves up in your most holy faith and [x]praying in the Holy Spirit, [21][†][y]keep yourselves in the love of God, [z]waiting for the mercy of our Lord Jesus Christ that leads to eternal life. [22]And have mercy on those who doubt; [23][†]save others by [a]snatching them out of [b]the fire; to others show mercy [c]with fear, hating even [d]the garment [7] stained by the flesh.

Doxology

[24][†][e]Now to him who is able [f]to keep you from stumbling and [g]to present you [h]blameless before the presence of his glory with great joy, [25][†]to [i]the only God, our Savior, through Jesus Christ our Lord, [j]be glory, majesty, dominion, and authority, before all time and now and forever. Amen.

Study Notes for Jude

JUDE—NOTE ON 1–2 *Initial Greeting*. Although he is Jesus' brother, Jude calls himself Jesus' **servant**. Jesus is his Lord. He is also the **brother of James**, who plays a major role in the NT (Acts 12:17; 15:13; 21:18; Gal. 1:19; 2:9, 12). **called**. See note on Rom. 8:30. **Beloved** shows the close relationship between **God the Father** and the readers. Jude reminds the readers that even though false teachers threaten them, they will be **kept** by God's power from falling away.

FACT

Michael (v. 9) is the only archangel identified by name in Scripture. In the book of Daniel, he is the guardian of God's people (Dan. 10:13, 21; 12:1). He also leads the heavenly army in the fight against the dragon in Rev. 12:7.

JUDE—NOTE ON 3–4 *Jude's Appeal: Contend for the Faith.* Jude urges his readers to stand for the faith against the false teachers.

JUDE—NOTE ON 3 **Beloved**. Jude, like Peter, emphasizes his strong personal concern for his readers (see vv. 17, 20; 1 Pet. 2:11; 2 Pet. 3:1). **the faith**. The truth about Jesus and salvation through him. **once for all delivered to the saints** (that is, Christians). By this time, the content of "the faith" was established in the teaching of the early church.

JUDE—NOTE ON 4 **crept in unnoticed**. The false teachers seem to be Christians. **Designated** translates a Greek word meaning "to write about or identify beforehand." The false teachers did not take God by surprise. He predicted their coming and their **condemnation** long before they existed. They **pervert** (that is, twist and distort) God's **grace** (especially his free forgiveness of sin) into permission for **sensuality** (see note on 2 Pet. 2:2; compare Rom. 3:8; 6:1, 15; 2 Pet. 3:15–16).

JUDE—NOTE ON 5–16 *The Immoral Character and Resulting Judgment of the False Teachers.* Jude uses analogies from the OT and Jewish tradition to declare judgment for the false teachers (see v. 13). He also describes the immorality that characterizes this group.

JUDE—NOTE ON 5 Jude's readers **once fully knew** about God's judgment. Apparently their sense of its certainty has lessened. **Jesus . . . saved a people out of the land of Egypt** (see Exodus 1–15). This may seem puzzling, because the name "Jesus" does not appear in the OT. This is a clear example of the apostolic understanding of the OT. The Son of God has an eternal divine nature. He was active in the world from the beginning of creation (see John 1:3; 8:56–58; 12:41; Col. 1:16; Heb. 1:8–12). Jesus, then, judged and **destroyed** those who escaped Egypt but failed to trust God (compare 1 Cor. 10:5; Heb. 3:16–19).

JUDE—NOTE ON 6 **angels who did not stay within their own position of authority**. God has **kept** these beings **in eternal chains** ever since. Some scholars think this refers to the fall of angels from heaven. Others think Jude refers to the sin of angels in Gen. 6:1–4 (see note on 1 Pet. 3:19; see also Jude 14–15).

JUDE—NOTE ON 7 The people of **Sodom and Gomorrah** (Genesis 19) received the judgment of **eternal fire**. Smoke rose from the site of Sodom and Gomorrah into the first century A.D. This was taken as a physical symbol of eternal divine judgment. **Pursued unnatural desire** refers to the homosexual activity in Sodom (Gen. 19:5).

JUDE—NOTE ON 8–10 **These people also** refers to the false teachers (see chart). They are led astray by **relying on their dreams**. They follow experiences they claim are from God. Yet these experiences lead them to disobey God's written Word (see v. 18). **the glorious ones**. Probably evil angels (see note on 2 Pet. 2:10b–11). Even **the archangel** (chief or leader of angels) **Michael** did not slander or insult the devil when he disputed with him over **the body of Moses**. This event is not in the OT. Whatever story Jude refers to has been lost. In any case, Michael did not condemn the devil. He left that to God's authority. He simply told the devil, **"The Lord rebuke you."** This demonstrates the exclusive power and authority of Jesus Christ, something the false teachers deny (see Jude 4). Christ also gives believers authority over demons (see note on Acts 16:18). Jude's use of a story from nonbiblical literature does not indicate that Jude thought the book was inspired by the Holy Spirit. Elsewhere in the NT, writers quote nonbiblical sources to make a point (see notes on Acts 17:28; Titus 1:12–13).

Jude's Application of Prophecies and Events

Jude often refers to prophecies or events and then applies them to the false teachers with the word "these," thereby showing how these past events and prophecies are to be understood.

Reference	Past event	Application to false teachers	Reference
vv. 5–7	Judgment on Israel, angels, and Sodom and Gomorrah	"these people also"	v. 8
v. 9	Michael did not rebuke the devil	"But these people"	v. 10
v. 11	Cain, Balaam, Korah	"These"	v. 12
vv. 14–15	Enoch's proclamation of judgment	"These"	v. 16
vv. 17–18	Predictions of apostles	"It is these"	v. 19

JUDE—NOTE ON 10 **All that they do not understand** includes true biblical doctrine about God, angels, and demons, and human sin and forgiveness through Christ. What they **understand instinctively**, like **animals**, is how to follow their desires, by which they will ultimately be **destroyed**.

JUDE—NOTE ON 11 **Cain** (Gen. 4:5–8), **Balaam** (Num. 22:5–7; 2 Pet. 2:15), and **Korah** (Num. 16:1–3, 31–35) were all dissatisfied with what they had in life. They rebelled against God, greedily seeking selfish **gain** at any cost.

JUDE—NOTE ON 12–13 Jude compares the false teachers to **hidden reefs** that destroy ships without warning. These opponents of the gospel hide in the church. They share in the **love feasts** (including the Lord's Supper). They act as if they are Christians. Instead, they are like **waterless clouds**, promising rain that never falls. They promise fruit but are like **fruitless trees**. They are like **wandering stars** (probably meaning planets) that give misleading guidance to travelers.

JUDE—NOTE ON 14–15 **Enoch, the seventh from Adam** (Gen. 5:18–24; compare 1 Chron. 1:3). Jude describes the coming of the Lord as Enoch **prophesied**, and he quotes from *1 Enoch* 1.9 (see note on Jude 8–10). The quote from Enoch focuses on blasphemy against God (e.g., in vv. 3–4, the opponents' denial of Jesus Christ). **to convict**. For punishment, not for repentance (as in John 16:8). Jude places great emphasis on the **ungodliness** of those judged (see note on 2 Pet. 1:6).

JUDE—NOTE ON 16 Jude applies the citation from Enoch to the false teachers, probably using this list of sins to focus on some of their more pronounced and obvious misbehaviors. **Grumblers** calls to mind the wilderness generation (Ex. 16:7–12; Num. 14:27; 16:41; 17:5). **To gain advantage** probably refers to financial gain (see Jude 11).

JUDE—NOTE ON 17–25 *Concluding Exhortations.* Jude stresses the proper response of believers to false teachers.

JUDE—NOTE ON 17–18 **beloved**. See note on v. 3. **the predictions of the apostles**. Warnings about false teachers (compare v. 4; Acts 20:29–30; 1 Tim. 4:1–5; 2 Tim. 3:1–5).

JUDE—NOTE ON 19 **It is these** indicates that the "scoffers" described in v. 18 are the false teachers Jude warns about (see chart). These **worldly people . . . cause divisions** within the church over many things. They especially cause trouble over morality and doctrine. **Devoid of the Spirit** is an indication that these opponents are really unbelievers (compare Rom. 8:9; 1 Cor. 2:14).

JUDE—NOTE ON 20 **praying in the Holy Spirit**. That is, praying in harmony with the leading of the Holy Spirit, rather than according to one's own agenda (see Rom. 8:26–27; Eph. 6:18). The context here is different from the speaking in tongues described in 1 Cor. 14:14–19.

FACT

While Christians wait for the Lord to return, they should be building themselves up in the faith, praying, and showing mercy to doubters and sinners—while also fearing the evil influence of such people (vv. 20–23).

JUDE—NOTE ON 21 **keep** (or guard) **yourselves in the love of God**. Christians do this by growing strong doctrinally (v. 20), persevering in prayer (v. 20), and **waiting** for the Lord's coming. Verses 1–2 and vv. 24–25 teach that God keeps them as well. No true believer will ever lose his or her salvation (see notes on Heb. 6:6; 2 Pet. 1:10).

JUDE—NOTE ON 23 To **save** some people (that is, to lead them to faith in Christ) involves **snatching them out of the fire**. They were close to God's judgment. **Others** who are caught up in immorality should also be shown **mercy**. This should be done **with fear**, so that the faithful Christian is not influenced toward evil by the person he is trying to restore. **Hating even the garment stained by the flesh** (compare Zech. 3:3–5) implies hating the sin and everything connected with it. The sinner, however, should be treated with mercy, not hatred.

JUDE—NOTE ON 24 God has the power **to keep** from **stumbling** those who have put their faith in him. By "stumbling" Jude means falling into sin or error. If such behavior continues it will eventually lead to falling away from the faith. God will **present** the Christian **blameless** (with no stain or sin). **before the presence of his glory**. The brightness that surrounds God's presence and visibly shows his holy character. The only possible response to God's work for believers is **great joy**.

JUDE—NOTE ON 25 **the only God**. There is only one God. He has acted redemptively (**our Savior**; see note on 2 Tim. 1:8–10) **through Jesus Christ our Lord**. Jesus is the mediator between people and God. The church praises God through Christ, saying, to God **be glory** (great honor), **majesty** (he is greater than all), **dominion** (his kingdom has no boundaries), **and authority** (he rules over all creation). **Before all time** means before the beginning of creation (Gen. 1:1).

Revelation

(return to table of contents)

Revelation 1 • Revelation 2 • Revelation 3 • Revelation 4 • Revelation 5 •
Revelation 6 • Revelation 7 • Revelation 8 • Revelation 9 • Revelation 10 •
Revelation 11 • Revelation 12 • Revelation 13 • Revelation 14 •
Revelation 15 • Revelation 16 • Revelation 17 • Revelation 18 •
Revelation 19 • Revelation 20 • Revelation 21 • Revelation 22

- Introduction to Revelation
  - Timeline
  - Author and Date
  - Theme
  - Key Themes
  - Outline
  - The Setting of Revelation
- Global Message of Revelation
  - Revelation and Redemptive History
  - Universal Themes in Revelation
  - The Global Message of Revelation for Today
- Study Notes

Introduction to Revelation

Introduction to Revelation

Timeline

c. A.D. 28–33	A.D. 70	c. A.D. 95–96
Jesus' ministry, death, resurrection	Temple destroyed	John writes Revelation

Author and Date

Jesus Christ is the divine author of this "revelation" (1:1). He describes coming events to his servant John. John, son of Zebedee, was the "beloved disciple" who also wrote the Fourth Gospel and 1, 2 and 3 John. Most scholars believe John recorded these visions while imprisoned on the island of Patmos in the mid-90s A.D. Revelation is addressed specifically to seven first-century churches in the Roman province of Asia (now western Turkey), but the message is for all churches everywhere.

Theme

The word "Revelation" translates the Greek word *apokalypsis*, which means "disclosure" or "unveiling." Revelation unveils the unseen spiritual war in which the church is engaged: the cosmic conflict between God and his Christ on the one hand, and Satan and his evil allies (both demonic and human) on the other. In this conflict, Jesus the Lamb has already won the decisive victory through his sacrificial death, but his church continues to be assaulted by the dragon, in its death-throes, through persecution (the beast), deceptive heresy (the false prophet), and the allure of material affluence and cultural approval (the prostitute). By revealing the spiritual realities behind the church's trials and temptations, and by affirming the certainty of Christ's triumph in the new heaven and earth, the visions of Revelation fortify believers to endure suffering. The reader of Revelation is encouraged to stay pure from the defiling enticements of the present world order.

Key Themes

1. Through his sacrificial death, Jesus Christ has conquered Satan, the accuser. Jesus has redeemed people from every nation to become a kingdom of priests, gladly serving in God’s presence (1:5, 18; 5:5–10; 12:1–11).
2. Jesus Christ is present among his churches through his Holy Spirit. He knows their trials, triumphs, and failures (1:12–3:22).
3. World history, including its disasters, is under the control of Jesus, the victorious Lamb (5:1–8:1).
4. God is presently holding back his wrath and preventing his enemies’ efforts to destroy the church. He patiently gathers his redeemed people through their witness for Jesus (6:5–11; 7:1–3; 8:6–12; 9:4–6, 18; 11:3–7; 12:6, 13–17).
5. Present disasters are warnings of increasing judgments to come (6:3–17; 8:6–13; 11:13; 16:1–21; 20:11–15).
6. Believers will continue their faithful testimony to the death. They will conquer both the dragon and the beast. The martyrs’ victory is now hidden, but it will be obvious when Christ returns (2:10–11, 26–29; 3:11–13; 6:9–11; 7:9–17; 11:7–12, 17–18; 12:10–11; 14:1–5; 15:2–4; 20:4–6).
7. Satan attacks the church’s perseverance and purity through persecution, deceptive teaching, and the temptations of wealth and sensual pleasure (2:1–3:22; 13:1–18; 17:1–18:24).
8. At the end of the age, the church’s opponents will increase their persecution. Jesus, the triumphant Word of God, will defeat and destroy all his enemies. The old heaven and earth, marked by sin and suffering, will be replaced by the new heaven and earth. The church will be presented as a pure bride to her husband, the Lamb (16:12–16; 19:11–21; 20:7–22:5).

Outline

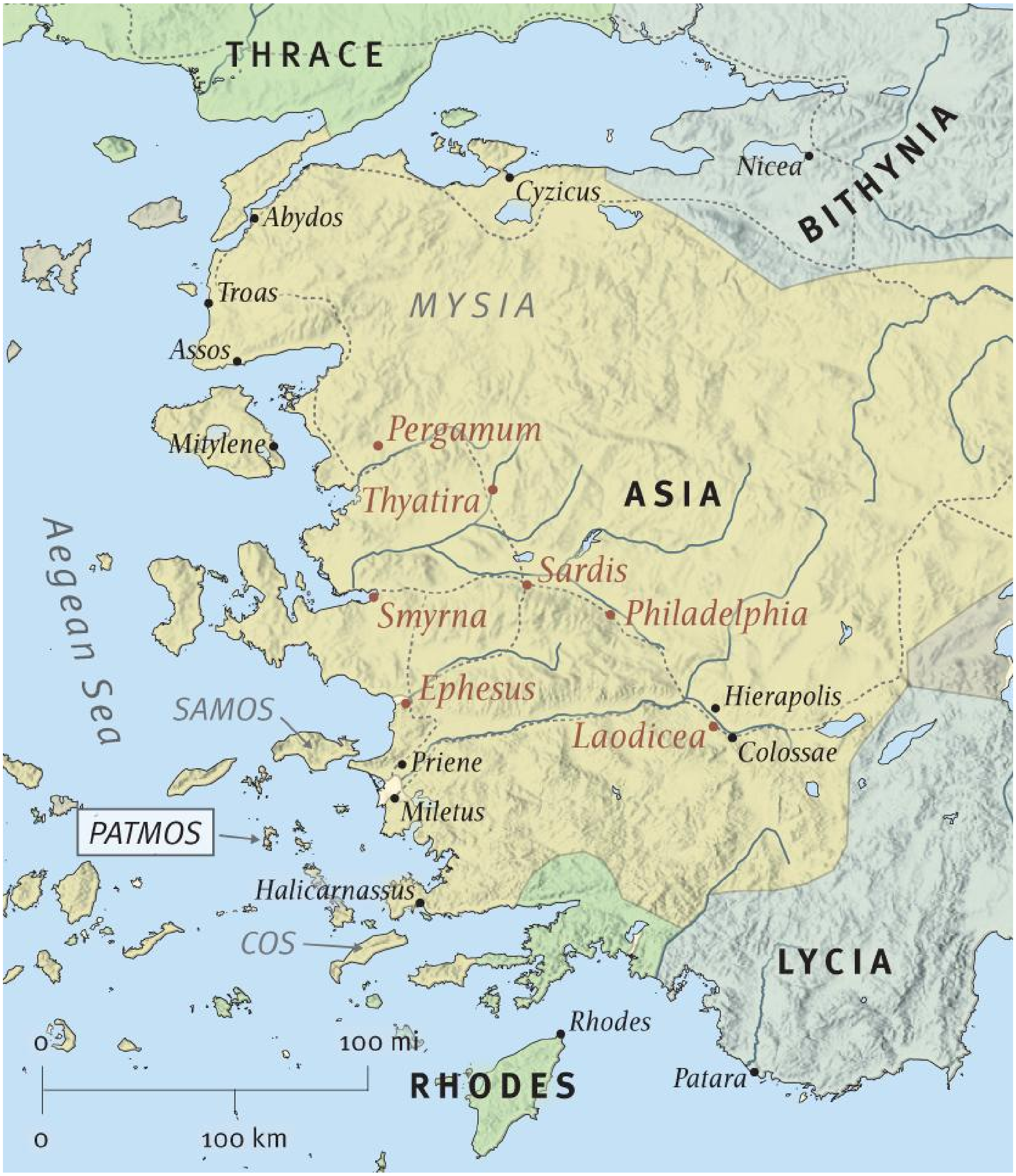
Revelation contains four series of seven messages or visions. These include letters to churches (chs. 2–3), seals on a scroll (4:1–8:1), trumpets (8:2–11:19), and bowls of wrath (chs. 15–16). There is a general movement from “the things that are” to “the things that are to take place after this.” Yet the visions sometimes return to subjects from the previous sections. The order in which John received the visions does not necessarily indicate the order of the events they symbolize.

- I. Prologue (1:1–8)
- II. Body (1:9–22:5)
  - A. “Things that are”: Christ’s presence with and knowledge of his churches (1:9–3:22)
  - B. “Things that shall take place after this”: Christ’s defense of his church and destruction of its enemies (4:1–22:5)
- III. Epilogue (22:6–21)

The Setting of Revelation

c. A.D. 95

John addressed the book of Revelation “to the seven churches that are in Asia,” namely Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and Laodicea, although there were undoubtedly other churches elsewhere in the province of Asia (e.g., Miletus and Colossae, see Acts 20:17; Col. 1:2). John had apparently been exiled from Ephesus to the island of Patmos, southwest of Ephesus, and it was probably there that he recorded his visions.


THRACE
BITHYNIA
Nicea
Cyzicus
Abydos
Troas
MYSIA
Assos
Mitylene
Pergamum
Thyatira
ASIA
Sardis
Smyrna
Philadelphia
Aegean Sea
Ephesus
SAMOS
Hierapolis
Laodicea
Colossae
Priene
Miletus
PATMOS
Halicarnassus
COS
LYCIA
Rhodes
0
100 mi
RHODES
Patara
0
100 km

The Global Message of Revelation

The last book of the Bible explodes with a cosmic celebration of the triumph of God's global purposes in the world.

This triumph takes place amid much suffering, suffering that is intensified as the final end draws near. Yet the resounding note of Revelation is hope, as God's promises come to full completion and the multi-ethnic family of God enters into the new heavens and the new earth.

Revelation and Redemptive History

From Genesis to Revelation. Revelation brings to a final conclusion the entire sweep of redemptive history that began in Eden. The last three chapters of Revelation sum up the history that began in the first three chapters of Genesis. Genesis 1:1 tells us that God created the heavens and the earth; Revelation 21:1 speaks of a new heaven and a new earth. Genesis 3:8 speaks of God dwelling with humanity, and Revelation 21:3 speaks of a restoration of God's dwelling presence. More connections occur—a flowing river, a tree of life, the presence of cosmic light, and more—in both the first three and the last three chapters of the Bible. Eden is being restored. The world is finally being brought to what it was intended to be.

All through Christ. In all this, Christ himself is the one who restores this world to the way it was meant to be. The history of redemption that starts in Genesis passes through Christ to get to Revelation. Indeed, just as God created a bride for the man in Genesis, so Christ himself is the true Bridegroom (Mark 2:19). The marriage of Christ to his people is the reality to which every human marriage points (Eph. 5:31–32). And in Revelation 21, John sees the new Jerusalem "coming down out of heaven from God, prepared as a bride adorned for her husband" (Rev. 21:2).

God's international family. Most pertinent of all as we consider the global message of Revelation is the emphasis it gives to the multinational people of God. Jesus Christ is worshiped in Revelation because he "ransomed people for God from every tribe and language and people and nation" (Rev. 5:9). Mankind's pride at Babel caused them to be scattered and given different languages and cultures, yet in his great grace God redeems this diversity and saves a people for himself from all the peoples of the world.

Universal Themes in Revelation

God’s control of world events. Revelation recounts vividly the woes and disasters that will befall the world, both throughout history as well as in an intensified way toward the end of time. Much of the anguish described is directed at God’s people, who are persecuted for their loyalty to Christ. Reading all this in Revelation would produce deep discouragement were it not for the clear teaching that the sovereign hand of God extends to every detail of history. He is the “Sovereign Lord, holy and true,” who one day will “judge and avenge” all injustice toward his people (Rev. 6:10; note also 1:7; 2:1).

God’s defeat of Satan. Through his sacrificial death and victorious resurrection, Jesus Christ has triumphed over Satan, the accuser of God’s people. Though he was slain like a helpless lamb, it was through this suffering that Jesus conquered Satan and wiped away the sins of his people (Rev. 1:5; 5:5–10). Jesus now has “the keys of Death and Hades” (1:18). The accuser has been silenced (12:1–11).

God’s restoration of the cosmos. At the end of Revelation, God’s people do not escape this earth and fly away to heaven. Rather, heaven comes down to earth. The new Jerusalem descends, and God’s people take up residence on the earth with God and the Lamb (Rev. 21:1–22:5). Sin and Satan have been vanquished. Every inch of the globe—all that was touched by the curse—will be restored to its true design and intent (22:3). “Behold, I am making all things new,” says Jesus (21:5).

God’s creation of a global people. “After this I looked, and behold, a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, clothed in white robes” (Rev. 7:9; see also 5:9). At the end of Revelation we are told that “the kings of the earth” will bring into the new Jerusalem “the glory and the honor of the nations” (21:24, 26). And just as God’s saving grace reaches to every people group on earth, so his righteous judgment and punishment will extend to “all tribes of the earth” who have rejected Jesus (1:7). An integral part of the beauty of the new earth will be the rich diversity of those redeemed by the Lamb from all around the world.

The Global Message of Revelation for Today

The central message of Revelation for the global church today is that, in the cosmic war currently being waged between the forces of good and evil, the outcome is secure. Because Jesus has paid with his life for the sins of his people, Satan’s accusations are emptied of their power. The shed blood of the Lamb means that the sovereign Lord of the universe is now fully able to act on behalf of his people while at the same time upholding his perfect justice.

Ever since his resurrection and ascension, Christ has reigned. Yet Satan’s influence still exists. Revelation depicts the day when Christ’s reign will be made visible as he once and for all conquers Satan and his evil allies. On that day Christ will descend to earth a second time, this time openly as the triumphant Son of God, with the armies of heaven at his side (Rev. 19:11–16). Injustice and misery will be permanently defeated. “He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore” (21:4). The Lord’s righteous reign will be established and will extend to every corner of the globe.

In all the challenges that face the global church, this certain truth of Christ’s return and the exacting of perfect justice is the rock on which we stand. Especially in times of adversity, we remember his tender care for his saints. As the church faces internal squabbles, difficult cases of church discipline, or afflicted consciences due to sin, we remember that we are under the Lordship of the one who shed his blood for us. When we are ridiculed, maligned, insulted, or excluded by the world because of our loyalty to Christ, we remember that we are guaranteed that one day we will reign on the earth and will forever share in the resplendent glory of God himself.

From every corner of the globe God’s redeemed people will sing:

> “Great and amazing are your deeds,
> O Lord God the Almighty!
> Just and true are your ways,
> O King of the nations!
> Who will not fear, O Lord,
> and glorify your name?
> For you alone are holy.
> All nations will come
> and worship you,
> for your righteous acts have been revealed.” (Rev. 15:3–4)

Prologue

REVELATION 1 [†]The revelation of Jesus Christ, which God [a]gave him [b]to show to his servants [1] the things that must soon take place. [c]He made it known by sending his angel to his servant [2] John, [2][d]who bore witness to the word of God and to [e]the testimony of Jesus Christ, even [f]to all that he saw. [3][†][g]Blessed is the one who reads aloud the words of this prophecy, and blessed are those who hear, and who keep what is written in it, [h]for the time is near.

Greeting to the Seven Churches

[4][†]John to the seven churches that are in Asia:

Grace to you and peace from [i]him [j]who is and [k]who was and who is to come, and from [l]the seven spirits who are before his throne, [5]and from Jesus Christ [m]the faithful witness, [n]the firstborn of the dead, and [o]the ruler of kings on earth.

To [p]him who loves us and [q]has freed us from our sins by his blood [6]and made us [r]a kingdom, [r]priests to [s]his God and Father, to him be [t]glory and [u]dominion forever and ever. Amen. [7][†]Behold, [v]he is coming with the clouds, and [w]every eye will see him, even those who pierced him, and all tribes of the earth will wail [3] on account of him. Even so. Amen.

[8][x]"I am the Alpha and the Omega," says the Lord God, [y]"who is and who was and who is to come, the Almighty."

Vision of the Son of Man

[9][†]I, John, your brother and [z]partner in [a]the tribulation and [b]the kingdom and [c]the patient endurance that are in Jesus, was on the island called Patmos [d]on account of the word of God and the testimony of Jesus. [10][†][e]I was in the Spirit [f]on the Lord's day, and I heard behind me a loud voice [g]like a trumpet [11][†]saying, [h]"Write what you see in a book and send it to the seven churches, to Ephesus and to Smyrna and to Pergamum and to Thyatira and to Sardis and to Philadelphia and to Laodicea."

[12]Then I turned to see the voice that was speaking to me, and on turning I
saw [i]seven golden lampstands, [13][†]and in the midst of the lampstands
[j]one like [k]a son of man, [l]clothed with a long robe and [m]with a golden
sash around his chest. [14][†] [n]The hairs of his head were white, like white
wool, like snow. [o]His eyes were like a flame of fire, [15][†] [p]his feet were
like burnished bronze, refined in a furnace, and [q]his voice was like the roar
of many waters. [16][†] [r]In his right hand he held seven stars, [s]from his
mouth came a sharp two-edged sword, and [t]his face was like the sun
shining [u]in full strength.

[17][†] [v]When I saw him, I fell at his feet as though dead. But [v]he laid his
right hand on me, [w]saying, “Fear not, [x]I am the first and the last, [18][†]and
the living one. [y]I died, and behold I am alive forevermore, and [z]I have the
keys of Death and Hades. [19][†] [a]Write therefore [b]the things that you have
seen, those that are and those that are to take place after this. [20][†]As for the
mystery of the seven stars that you saw in my right hand, and [c]the seven
golden lampstands, the seven stars are the angels of the seven churches, and
[d]the seven lampstands are the seven churches.

To the Church in Ephesus

REVELATION 2 [†]“To the angel of the church in Ephesus write: ‘The words
of [e]him who holds the seven stars in his right hand, [f]who walks among the
seven golden lampstands.

[2] [g]“‘I know your works, your toil and your patient endurance, and how
you cannot bear with those who are evil, but [h]have tested those [i]who call
themselves apostles and are not, and found them to be false. [3]I know you
are enduring patiently and bearing up [j]for my name’s sake, and you [k]have
not grown weary. [4][†]But I have this against you, that you have abandoned
[l]the love you had at first. [5]Remember therefore from where you have
fallen; repent, and do [m]the works you did at first. If not, [n]I will come to
you and remove your lampstand from its place, unless you repent. [6][†]Yet
this you have: you hate the works of [o]the Nicolaitans, which I also hate.
[7][†] [p]He who has an ear, let him hear what the Spirit says to the churches.

[q] To the one who conquers I will grant to eat of [r] the tree of life, which is in
[s] the paradise of God.’

To the Church in Smyrna

[8][†]“And to the angel of the church in Smyrna write: ‘The words of [t] the
first and the last, [u] who died and came to life.

[9][†]“‘I know your tribulation and [v] your poverty ([v] but you are rich) and
the slander [1] of [w] those who say that they are Jews and are not, but are a
synagogue of Satan. **[10]**[†]Do not fear what you are about to suffer. Behold,
the devil is about to throw some of you into prison, [w] that you may be
tested, and for [x] ten days [y] you will have tribulation. [z] Be faithful [a] unto
death, and I will give you [b] the crown of life. **[11]** [c] He who has an ear, let him
hear what the Spirit says to the churches. [c] The one who conquers will not
be hurt by [d] the second death.’

To the Church in Pergamum

[12][†]“And to the angel of the church in Pergamum write: ‘The words of him
who has [e] the sharp two-edged sword.

[13][†]“‘I know where you dwell, [f] where Satan’s throne is. Yet you hold
fast my name, and you did not [g] deny my faith [2] even in the days of
Antipas [h] my faithful witness, who was killed among you, where Satan
dwells. **[14]**[†]But I have a few things against you: you have some there who
hold the teaching of [i] Balaam, who taught Balak to put a stumbling block
before the sons of Israel, so that they might [j] eat food sacrificed to idols and
[k] practice sexual immorality. **[15]**So also you have some who hold the
teaching of [l] the Nicolaitans. **[16]**[†]Therefore repent. If not, [m] I will come to
you soon and [n] war against them with [e] the sword of my mouth. **[17]**[†] [c] He
who has an ear, let him hear what the Spirit says to the churches. [c] To the
one who conquers I will give some of [o] the hidden manna, and I will give
him a white stone, with [p] a new name written on the stone [q] that no one
knows except the one who receives it.’

To the Church in Thyatira

[18][†]“And to the angel of the church in Thyatira write: ‘The words of the
Son of God, [r] who has eyes like a flame of fire, and whose feet are like
burnished bronze.
[19][†] [s] “‘I know your works, your love and faith and service and patient
endurance, and that your latter works exceed the first. [20]But I have this
against you, that you tolerate that woman [t] Jezebel, who calls herself a
prophetess and is teaching and seducing my servants [3] [u] to practice sexual
immorality and [u] to eat food sacrificed to idols. [21][†]I gave her time to
repent, but [v] she refuses to repent of her sexual immorality. [22]Behold, I will
throw her onto a sickbed, and those who commit adultery with her I will
throw into great tribulation, unless they repent of her works, [23]and I will
strike her children dead. And all the churches will know that I am he [w] who
searches mind and heart, and [x] I will give to each of you according to your
works. [24][†]But to the rest of you in Thyatira, who do not hold this
teaching, who have not learned what some call [y] the deep things of Satan, to
you I say, I [z] do not lay on you any other burden. [25]Only hold fast [a] what
you have until I come. [26][†] [b] The one who conquers and who keeps my
works [c] until the end, [d] to him I will give authority over the nations, [27]and
[e] he will [f] rule them with a rod of iron, [g] as when earthen pots are broken in
pieces, even as I myself have received authority from my Father. [28]And I
will give him [h] the morning star. [29] [p] He who has an ear, let him hear what
the Spirit says to the churches.’

To the Church in Sardis

REVELATION 3 [†]“And to the angel of the church in Sardis write: ‘The
words of him [i] who has the seven spirits of God and the seven stars.
“‘I know your works. You have the reputation [j] of being alive, [k] but you
are dead. [2][†]Wake up, and strengthen what remains and is about to die, for
I have not found your works [l] complete in the sight of my God.
[3] [m] Remember, then, what you received and heard. Keep it, and repent. If
you will not wake up, [n] I will come [o] like a thief, and you will not know at
what hour I will come against you. [4][†]Yet you have still a few names in

Sardis, people who have not [p]soiled their garments, and they will walk
with me [q]in white, for they are [r]worthy. [5][s]The one who conquers will be
clothed thus in white garments, and I will never [t]blot his name out of [u]the
book of life. [v]I will confess his name before my Father and before his
angels. [6][p]He who has an ear, let him hear what the Spirit says to the
churches.’

To the Church in Philadelphia

[7][†]“And to the angel of the church in Philadelphia write: ‘The words of
[w]the holy one, [x]the true one, [y]who has the key of David, [z]who opens and
no one will shut, who shuts and no one opens.

[8][†]“‘I know your works. Behold, I have set before you [a]an open door,
which no one is able to shut. I know that you have but little power, and yet
you have kept my word and have not denied my name. [9][†]Behold, I will
make those of [b]the synagogue of Satan who say that they are Jews and are
not, but lie—behold, [c]I will make them come and bow down before your
feet, and they will learn that [d]I have loved you. [10][†][e]Because you have
kept my word about patient endurance, I will keep you from the hour of
trial that is coming on the whole world, to try [f]those who dwell on the
earth. [11][g]I am coming soon. [h]Hold fast what you have, so that no one may
seize [i]your crown. [12][j]The one who conquers, I will make him [k]a pillar in
the temple of my God. Never shall he go out of it, and I will write on him
[l]the name of my God, and [m]the name of the city of my God, [m]the new
Jerusalem, [n]which comes down from my God out of heaven, and my own
[o]new name. [13][p]He who has an ear, let him hear what the Spirit says to the
churches.’

To the Church in Laodicea

[14][†]“And to the angel of the church in Laodicea write: ‘The words of the
[p]Amen, [q]the faithful and true witness, [r]the beginning of God’s creation.

[15][†]“‘I know your works: you are neither cold nor hot. [s]Would that you
were either cold or hot! [16]So, because you are lukewarm, and neither hot
nor cold, I will spit you out of my mouth. [17][†][t]For you say, I am rich, I

have prospered, and I need nothing, not realizing that you are wretched, pitiable, poor, [u] blind, and naked. 18I counsel you [v] to buy from me gold refined by fire, so that you may be rich, and [w] white garments so that you may clothe yourself and [x] the shame of your nakedness may not be seen, and salve to anoint your eyes, [u] so that you may see. 19[†] [y] Those whom I love, I reprove and discipline, so be zealous and repent. 20Behold, I stand at the door and [z] knock. [a] If anyone hears my voice and opens the door, [b] I will come in to him and eat with him, and he with me. 21[†] [c] The one who conquers, [d] I will grant him to sit with me on my throne, as [e] I also conquered and sat down with my Father on his throne. 22 [p] He who has an ear, let him hear what the Spirit says to the churches.'"

The Throne in Heaven

REVELATION 4 [†]After this I looked, and behold, a door standing open in heaven! And the first voice, which I had heard speaking to me [f] like a trumpet, said, [g] "Come up here, and [h] I will show you what must take place after this." 2At once [i] I was in the Spirit, and behold, [j] a throne stood in heaven, with one seated on the throne. 3[†]And he who sat there had the appearance of [k] jasper and carnelian, and around the throne was [l] a rainbow that had the appearance of an emerald. 4[†]Around the throne were [m] twenty-four thrones, and seated on the thrones were twenty-four elders, [n] clothed in white garments, with [o] golden crowns on their heads. 5[†]From the throne came [p] flashes of lightning, and rumblings [1] and peals of thunder, and before the throne were burning [q] seven torches of fire, [r] which are the seven spirits of God, 6[†]and before the throne there was [s] as it were a sea of glass, like crystal.

And around the throne, on each side of the throne, are [t] four living creatures, [u] full of eyes in front and behind: 7 [v] the first living creature like a lion, the second living creature like an ox, the third living creature with the face of a man, and the fourth living creature like an eagle in flight. 8And the four living creatures, [w] each of them with six wings, are [x] full of eyes all around and within, and [y] day and night they never cease to say,

[z]“Holy, holy, holy, is the Lord God Almighty,
[a]who was and is and is to come!”

[9][†]And whenever the living creatures give glory and honor and thanks to him who is seated on the throne, [b]who lives forever and ever, [10]the twenty-four elders [c]fall down before him who is seated on the throne and worship him who lives forever and ever. They cast [d]their crowns before the throne, saying,

[11] [e]“Worthy are you, our Lord and God,
to receive glory and honor and power,
for [f]you created all things,
and [g]by your will they existed and were created.”

The Scroll and the Lamb

REVELATION 5 [†]Then I saw in the right hand of him who was seated on the throne [h]a scroll written within and on the back, [i]sealed with seven seals. [2]And [j]I saw a mighty angel proclaiming with a loud voice, “Who is worthy to open the scroll and break its seals?” [3]And no one in heaven or on earth or under the earth was able to open the scroll or to look into it, [4]and I began to weep loudly because no one was found worthy to open the scroll or to look into it. [5][†]And one of the elders said to me, “Weep no more; behold, [k]the Lion [l]of the tribe of Judah, [m]the Root of David, has conquered, so that he can open the scroll and its seven seals.”

[6][†]And between the throne and the four living creatures and among the elders I saw [n]a Lamb standing, as though it had been slain, with seven horns and with [o]seven eyes, which are [p]the seven spirits of God sent out into all the earth. [7]And he went and took the scroll from the right hand of him who was seated on the throne. [8][†]And when he had taken the scroll, the four living creatures and the twenty-four elders [q]fell down before the Lamb, [r]each holding a harp, and [s]golden bowls full of incense, [t]which are the prayers of the saints. [9][†]And they sang [u]a new song, saying,

“Worthy are you to take the scroll

and to open its seals,
for [v]you were slain, and by your blood [w]you ransomed people for God
from [x]every tribe and language and people and nation,
10[†] and you have made them [y]a kingdom and priests to our God,
and they shall reign on the earth."

11[†]Then I looked, and I heard around the throne and the living creatures and the elders the voice of many angels, numbering [z]myriads of myriads and thousands of thousands, 12saying with a loud voice,

[a]"Worthy is the Lamb who was slain,
to receive power and wealth and wisdom and might
and honor and glory and blessing!"

13[†]And I heard [b]every creature in heaven and on earth and under the earth and in the sea, and all that is in them, saying,

"To him who sits on the throne and to the Lamb
be blessing and honor and glory and might forever and ever!"

14And the four living creatures [c]said, "Amen!" and the elders [d]fell down and worshiped.

The Seven Seals

REVELATION 6 [†]Now I watched when the Lamb opened one of [e]the seven seals, and I heard [f]one of the four living creatures say [g]with a voice like thunder, [h]"Come!" 2And I looked, and behold, [i]a white horse! And [j]its rider had a bow, and [k]a crown was given to him, and he came out [l]conquering, and to conquer.

3[†]When he opened the second seal, I heard [m]the second living creature say, "Come!" 4And out came another horse, [n]bright red. Its rider was permitted [o]to take peace from the earth, so that people should slay one another, and he was given a great sword.

5[†]When he opened the third seal, I heard the [m]third living creature say, "Come!" And I looked, and behold, [p]a black horse! And its rider had a pair of scales in his hand. [6]And I heard what seemed to be a voice in the midst of the four living creatures, saying, [q]“A quart [1] of wheat for a denarius, [2] and three quarts of barley for a denarius, and [r]do not harm the oil and wine!”

[7][†]When he opened the fourth seal, I heard the voice of [m]the fourth living creature say, “Come!” [8]And I looked, and behold, [s]a pale horse! And its rider’s name was Death, and Hades followed him. And they were given authority over a fourth of the earth, to kill [t]with sword and with famine and with pestilence and [u]by wild beasts of the earth.

[9][†]When he opened the fifth seal, I saw under [v]the altar [w]the souls of those who had been slain [x]for the word of God and for [y]the witness they had borne. [10]They cried out with a loud voice, “O Sovereign Lord, [z]holy and true, [a]how long [b]before you will judge and [c]avenge our blood on [d]those who dwell on the earth?” [11]Then they were each given [e]a white robe and [f]told to rest a little longer, [g]until the number of their fellow servants [3] and their brothers [4] [h]should be complete, who were to be killed as they themselves had been.

[12][†]When he opened the sixth seal, I looked, and behold, [i]there was a great earthquake, and [j]the sun became black as [k]sackcloth, the full moon became like blood, [13][†]and [l]the stars of the sky fell to the earth [m]as the fig tree sheds its winter fruit when shaken by a gale. [14][n]The sky vanished [m]like a scroll that is being rolled up, and [o]every mountain and island was removed from its place. [15]Then the kings of the earth and the great ones and the generals and the rich and the powerful, and everyone, slave [5] and free, [p]hid themselves in the caves and among the rocks of the mountains, [16][q]calling to the mountains and rocks, “Fall on us and hide us from the face of [r]him who is seated on the throne, and from the wrath of the Lamb, [17]for [s]the great day of their wrath has come, and [t]who can stand?”

The 144,000 of Israel Sealed

REVELATION **7** [†]After this I saw four angels standing at the four corners of the earth, holding back [u] the four winds of the earth, [v] that no wind might blow on earth or sea or against any tree. [2]Then I saw another angel ascending [w] from the rising of the sun, with [x] the seal of the living God, and he called with a loud voice to the four angels who had been given power to harm earth and sea, [3]saying, [y] “Do not harm the earth or the sea or the trees, until we have sealed the servants [1] of our God [z] on their foreheads.” [4][†]And [a] I heard the number of the sealed, 144,000, sealed from every tribe of the sons of Israel:

[5] 12,000 from the tribe of Judah were sealed,
12,000 from the tribe of Reuben,
12,000 from the tribe of Gad,
[6] 12,000 from the tribe of Asher,
12,000 from the tribe of Naphtali,
12,000 from the tribe of Manasseh,
[7] 12,000 from the tribe of Simeon,
12,000 from the tribe of Levi,
12,000 from the tribe of Issachar,
[8] 12,000 from the tribe of Zebulun,
12,000 from the tribe of Joseph,
12,000 from the tribe of Benjamin were sealed.

A Great Multitude from Every Nation

[9][†]After this I looked, and behold, [b] a great multitude that no one could number, [c] from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, [d] clothed in white robes, with [e] palm branches in their hands, [10]and crying out with a loud voice, [f] “Salvation belongs to our God who sits on the throne, and to the Lamb!” [11]And all the angels were standing around the throne and around the elders and [g] the four living creatures, and they [h] fell on their faces before the throne and worshiped God, [12] [i] saying, “Amen! Blessing and glory and

wisdom and thanksgiving and honor and power and might be to our God forever and ever! Amen.”

[13][†]Then one of the elders addressed me, saying, “Who are these, [d]clothed in white robes, and from where have they come?” [14]I said to him, “Sir, you know.” And he said to me, “These are the ones coming out of [j]the great tribulation. [k]They have washed their robes and [l]made them white [m]in the blood of the Lamb.

[15][†] “Therefore they are before the throne of God,
and [n]serve him day and night in his temple;
and he who sits on the throne [o]will shelter them with his presence.
[16] [p]They shall hunger no more, neither thirst anymore;
[q]the sun shall not strike them,
nor any scorching heat.
[17] For the Lamb in the midst of the throne [r]will be their shepherd,
and he will guide them to springs of [s]living water,
and [t]God will wipe away every tear from their eyes.”

The Seventh Seal and the Golden Censer

REVELATION **8** [†]When the Lamb opened [u]the seventh seal, there was silence in heaven for about half an hour. [2][†]Then I saw the seven angels [v]who stand before God, and seven trumpets were given to them. [3][†]And another angel came and stood [w]at the altar with a golden censer, and he was given much incense to offer with [x]the prayers of all the saints on [y]the golden altar before the throne, [4]and [z]the smoke of the incense, with the prayers of the saints, rose before God from the hand of the angel. [5]Then the angel took the censer and [a]filled it with fire from the altar and threw it on the earth, and [b]there were peals of [c]thunder, rumblings, [1] flashes of lightning, and an earthquake.

The Seven Trumpets

[6][†]Now the seven angels who had the seven trumpets prepared to blow them.

[7]The first angel blew his trumpet, and there followed [d]hail and [e]fire, mixed with blood, and these were thrown upon the earth. And a [f]third of the earth was burned up, and a third of [g]the trees were burned up, and all green grass was burned up.

[8][†]The second angel blew his trumpet, and something like [h]a great mountain, burning with fire, was thrown into the sea, and a third of the sea [i]became blood. [9]A third of the living creatures in the sea died, and a third of [j]the ships were destroyed.

[10][†]The third angel blew his trumpet, and [k]a great star fell from heaven, blazing like a torch, and it fell on a third of the rivers and on [l]the springs of water. [11]The name of the star is Wormwood. [2] A third of the waters [m]became wormwood, and many people died from the water, [n]because it had been made bitter.

[12][†]The fourth angel blew his trumpet, and a third of [o]the sun was struck, and a third of the moon, and a third of the stars, so that a third of their light might be darkened, and a third of the day might be kept from shining, and likewise a third of the night.

[13][†]Then I looked, and I heard an eagle crying with a loud voice as it flew directly overhead, [p]"Woe, woe, woe to those who dwell on the earth, at the blasts of the other trumpets that the three angels are about to blow!"

REVELATION 9 [†]And the fifth angel blew his trumpet, and [q]I saw a star fallen from heaven to earth, and he was given [r]the key to the shaft of [s]the bottomless pit. [1] [2][†]He opened the shaft of the bottomless pit, and from the shaft [t]rose smoke like the smoke of a great furnace, and [u]the sun and the air were darkened with the smoke from the shaft. [3]Then from the smoke came [v]locusts on the earth, and they were given power like the power of scorpions of the earth. [4][†]They were told [w]not to harm [x]the grass of the earth or any green plant or any tree, but only those people who do not have [y]the seal of God on their foreheads. [5]They were allowed to torment them [z]for five months, but not to kill them, and their torment was like the torment of a scorpion when it stings someone. [6]And in those days [a]people will seek death and will not find it. They will long to die, but death will flee from them.

7 [b]In appearance the locusts were like horses prepared for battle: [c]on their heads were what looked like crowns of gold; their faces were [d]like human faces, **8**their hair like women’s hair, and [e]their teeth like lions’ teeth; **9**they had breastplates like breastplates of iron, and the noise of their wings was [f]like the noise of many chariots with [g]horses rushing into battle. **10**They have tails and stings like scorpions, and their power to hurt people [h]for five months is in their tails. **11**[†]They have [i]as king over them the angel of the bottomless pit. His name in Hebrew is [j]Abaddon, and in Greek he is called Apollyon. [2]

12 [k]The first woe has passed; behold, two woes are still to come.

13[†]Then the sixth angel blew his trumpet, and I heard a voice from [l]the four horns of the golden altar before God, **14**saying to the sixth angel who had the trumpet, “Release [m]the four angels who are bound at [n]the great river Euphrates.” **15**So the four angels, who had been prepared for the hour, the day, the month, and the year, were released [o]to kill a third of mankind. **16**[†]The number of [p]mounted troops was [q]twice ten thousand times ten thousand; [r]I heard their number. **17**And this is how I saw the horses in my vision and those who rode them: they wore breastplates the color of fire and of sapphire [3] and of sulfur, and the heads of the horses were [s]like lions’ heads, and fire and smoke and sulfur came out of their mouths. **18**By these three plagues a third of mankind was killed, by the fire and smoke and sulfur coming out of their mouths. **19**For the power of the horses is in their mouths and in their tails, for their tails are like serpents with heads, and by means of them they wound.

20[†]The rest of mankind, who were not killed by these plagues, [t]did not repent of [u]the works of their hands nor give up worshiping [v]demons [w]and idols of gold and silver and bronze and stone and wood, which cannot see or hear or walk, **21**nor did they repent of their murders or their [x]sorceries or their sexual immorality or their thefts.

The Angel and the Little Scroll

REVELATION **10** [†]Then I saw another mighty angel coming down from heaven, wrapped in a cloud, with [y]a rainbow over his head, and [z]his face was like the sun, and [a]his legs like pillars of fire. [2][†] [b]He had a little scroll open in his hand. And he set his right foot on the sea, and his left foot on the land, [3]and called out with a loud voice, [c]like a lion roaring. When he called out, the seven thunders sounded. [4]And when the seven thunders had sounded, I was about to write, but I heard a voice from heaven saying, [d]"Seal up what the seven thunders have said, and do not write it down." [5][†]And the angel whom I saw standing on the sea and on the land [e]raised his right hand to heaven [6]and swore by [f]him who lives forever and ever, [g]who created heaven and what is in it, the earth and what is in it, and the sea and what is in it, that there would be no more delay, [7]but that [h]in the days of the trumpet call to be sounded by the seventh angel, the mystery of God would be fulfilled, [i]just as he announced to his servants [1] the prophets.

[8][†]Then the voice that I had heard from heaven spoke to me again, saying, "Go, take the scroll that is open in the hand of the angel who is standing on the sea and on the land." [9]So I went to the angel and told him to give me the little scroll. And he said to me, [j]"Take and [k]eat it; it will make your stomach bitter, but in your mouth it will be sweet as honey." [10]And I took the little scroll from the hand of the angel and ate it. It was sweet as honey in my mouth, but when I had eaten it my stomach was made bitter. [11]And I was told, [l]"You must again prophesy about many peoples and nations and languages and kings."

The Two Witnesses

REVELATION 11 [†]Then I was given [m]a measuring rod like a staff, and I was told, "Rise and measure the temple of God and the altar and those who worship there, [2]but do not measure [n]the court outside the temple; leave that out, for [o]it is given over to the nations, and they will trample the holy city for [p]forty-two months. [3][†]And I will grant authority to my two witnesses, and they will prophesy for [p]1,260 days, [q]clothed in sackcloth."

[4][†]These are [r]the two olive trees and the two lampstands that stand before the Lord of the earth. [5][†]And if anyone would harm them, [s]fire pours from their mouth and consumes their foes. If anyone would harm them, [t]this is how he is doomed to be killed. [6]They have the power [u]to

shut the sky, that no rain may fall during the days of their prophesying, and they have power over the waters to turn them into blood and [v] to strike the earth with every kind of plague, as often as they desire. [7][†]And when they have finished their testimony, [w] the beast that rises from [x] the bottomless pit [1] [y] will make war on them and conquer them and kill them, [8]and their dead bodies will lie in the street of the great city that symbolically [2] is called [z] Sodom and [a] Egypt, where their Lord was crucified. [9]For three and a half days some from the peoples and tribes and languages and nations will gaze at their dead bodies and [b] refuse to let them be placed in a tomb, [10]and [c] those who dwell on the earth will rejoice over them and make merry and [d] exchange presents, because these two prophets [e] had been a torment to those who dwell on the earth. [11][†]But after the three and a half days [f] a breath of life from God entered them, and they stood up on their feet, and great fear fell on those who saw them. [12]Then they heard a loud voice from heaven saying to them, [g] "Come up here!" And [h] they went up to heaven [i] in a cloud, and their enemies watched them. [13]And at that hour there was [j] a great earthquake, and [k] a tenth of the city fell. Seven thousand people were killed in the earthquake, and the rest were terrified and [l] gave glory to [m] the God of heaven.

[14] [n] The second woe has passed; behold, the third woe is soon to come.

The Seventh Trumpet

[15][†]Then [o] the seventh angel blew his trumpet, and [p] there were loud voices in heaven, saying, [q] "The kingdom of the world has become the kingdom of our Lord and of [r] his Christ, and [s] he shall reign forever and ever." [16]And the twenty-four elders [t] who sit on their thrones before God [u] fell on their faces and worshiped God, [17]saying,

"We give thanks to you, Lord God Almighty,
[v] who is and who was,
for you have taken your great power
and [w] begun to reign.
[18] The nations raged,
but [x] your wrath came,

and [y] the time for the dead to be judged,
and for rewarding your servants, [3] the prophets and saints,
and [z] those who fear your name,
both small and great,
and [a] for destroying the destroyers of the earth.”

[19][†]Then [b] God’s temple in heaven was opened, and [c] the ark of his covenant was seen within his temple. There were flashes of lightning, rumblings, [4] peals of thunder, an earthquake, and [d] heavy hail.

The Woman and the Dragon

REVELATION **12** [†]And a great sign appeared in heaven: a woman [e] clothed with [f] the sun, with [f] the moon under her feet, and on her head a crown of twelve stars. [2]She was pregnant and [g] was crying out in birth pains and the agony of giving birth. [3][†]And another sign appeared in heaven: behold, a great [h] red dragon, [i] with seven heads and [j] ten horns, and on his heads [k] seven diadems. [4][†]His tail swept down [l] a third of the stars of heaven and [m] cast them to the earth. And the dragon stood before the woman who was about to give birth, so that when she bore her child [n] he might devour it. [5][†]She gave birth to a male child, [o] one who is to rule all the nations with a rod of iron, but her child was [p] caught up to God and to his throne, [6][†]and the woman fled into the wilderness, where she has a place prepared by God, in which she is to be nourished for [q] 1,260 days.

Satan Thrown Down to Earth

[7][†]Now war arose in heaven, [r] Michael and [s] his angels fighting against the dragon. And the dragon and his angels fought back, [8][†]but he was defeated, and there was no longer any place for them in heaven. [9]And [t] the great dragon was thrown down, [u] that ancient serpent, who is called the devil and Satan, [v] the deceiver of the whole world—[w] he was thrown down to the earth, and his angels were thrown down with him. [10]And I heard a loud voice in heaven, saying, “Now [x] the salvation and the power and the kingdom of our God and the authority of his Christ have come, for the

accuser of our brothers [1] has been thrown down, [y] who accuses them day and night before our God. **11**And [z] they have conquered him by the blood of the Lamb and by the word of their testimony, for [a] they loved not their lives [b] even unto death. **12**[†]Therefore, [c] rejoice, O heavens and you who dwell in them! But [d] woe to you, O earth and sea, for the devil has come down to you in great wrath, because [e] he knows that his time is short!”

13And when the dragon saw that he had been thrown down to the earth, he pursued [f] the woman who had given birth to the male child. **14**[†]But the woman was given the two [g] wings of the great eagle so that she might fly from the serpent [h] into the wilderness, to the place where she is to be nourished [i] for a time, and times, and half a time. **15**[†]The serpent poured water [j] like a river out of his mouth after the woman, to sweep her away with a flood. **16**But the earth came to the help of the woman, and the earth opened its mouth and swallowed the river that the dragon had poured from his mouth. **17**[†]Then the dragon became furious with the woman and went off [k] to make war on the rest of [l] her offspring, [m] on those who keep the commandments of God and hold to [n] the testimony of Jesus. And he stood [2] on the sand of the sea.

The First Beast

REVELATION 13 [†]And I saw a beast rising out of the sea, [o] with ten horns and seven heads, with ten diadems on its horns and [p] blasphemous names on its heads. **2**And the beast that I saw was [q] like a leopard; its feet were like [r] a bear’s, and its mouth was like [s] a lion’s mouth. And to it [t] the dragon gave his power and [u] his throne and great authority. **3**[†]One of its heads seemed to have a mortal wound, but its mortal wound was healed, and [v] the whole earth marveled as they followed the beast. **4**[†]And they worshiped the dragon, for he had given his authority to the beast, and they worshiped the beast, saying, [w] “Who is like the beast, and who can fight against it?”

5[†]And the beast was given [x] a mouth uttering haughty and blasphemous words, and it was allowed to exercise authority for [y] forty-two months. **6**[†]It opened its mouth to utter blasphemies against God, blaspheming his name and his dwelling, [1] that is, those who dwell in heaven. **7**Also it was allowed [z] to make war on the saints and to conquer them. [2] And authority was given it over every tribe and people and language and nation, **8**[†]and all [a] who dwell on earth will worship it, everyone whose name has not been written before the foundation of the world in [b] the book of life of [c] the Lamb [d] who was slain. **9**[†] [e] If anyone has an ear, let him hear:

10 [f] If anyone is to be taken captive,
to captivity he goes;
[g] if anyone is to be slain with the sword,
with the sword must he be slain.

[h] Here is a call for the endurance and faith of the saints.

The Second Beast

11[†]Then [i] I saw another beast rising out of the earth. It had two horns like a lamb and it spoke like a dragon. **12**It exercises all the authority of the first beast in its presence, [3] and makes the earth and its inhabitants worship the first beast, [j] whose mortal wound was healed. **13**[†] [k] It performs great signs, even [l] making fire come down from heaven to earth in front of people, **14**[†]and by the signs that it is allowed to work in the presence of [4] the beast [m] it deceives those who dwell on earth, telling them to make an image for the beast [n] that was wounded by the sword and yet lived. **15**And it was allowed to give breath to the image of the beast, so that the image of the beast might even speak and might cause those who would not [o] worship the image of the beast [p] to be slain. **16**[†]Also it causes all, both small and great, both rich and poor, both free and slave, [5] [q] to be marked on the right hand or the forehead, **17**so that no one can buy or sell unless he has the mark, that is, [r] the name of the beast or [s] the number of its name. **18**[†] [t] This calls for wisdom: let the one who has understanding calculate the number of the beast, for it is the number [u] of a man, and his number is 666. [6]

The Lamb and the 144,000

REVELATION **14** [†]Then I looked, and behold, on [v]Mount Zion [w]stood the Lamb, and with him [x]144,000 who [y]had his name and his Father’s name written [z]on their foreheads. [2]And I heard a voice from heaven [a]like the roar of many waters and [b]like the sound of loud thunder. The voice I heard was like the sound of [c]harpists playing on their harps, [3][†]and they were singing [d]a new song before the throne and before the four living creatures and before the elders. [e]No one could learn that song except the 144,000 who had been redeemed from the earth. [4][†]It is these who have not defiled themselves with women, for [f]they are virgins. It is these [g]who follow the Lamb wherever he goes. These have been redeemed from mankind as [h]firstfruits for God and the Lamb, [5]and [i]in their mouth no lie was found, for they are [j]blameless.

The Messages of the Three Angels

[6]Then I saw another angel [k]flying directly overhead, with an eternal gospel to proclaim to [l]those who dwell on earth, to every nation and tribe and language and people. [7]And he said with a loud voice, [m]“Fear God and [n]give him glory, because the hour of his judgment has come, and [o]worship him who made heaven and earth, the sea and the [p]springs of water.”

[8][†]Another angel, a second, followed, saying, [q]“Fallen, fallen is [r]Babylon the great, [s]she who made all nations drink [t]the wine of the passion [1] of her sexual immorality.”

[9][†]And another angel, a third, followed them, saying with a loud voice, “If anyone [u]worships the beast and its image and receives [v]a mark on his forehead or on his hand, [10]he also will drink [w]the wine of God’s wrath, [x]poured full strength into the cup of his anger, and [y]he will be tormented with fire and sulfur in the presence of the holy angels and in the presence of the Lamb. [11]And [z]the smoke of their torment goes up forever and ever, and [a]they have no rest, day or night, these [u]worshipers of the beast and its image, and whoever receives the mark of its name.”

[12] [b]Here is a call for the endurance of the saints, those who [c]keep the commandments of God and their faith in Jesus. [2]

[13]And I heard a voice from heaven saying, “Write this: [d]Blessed are the dead [e]who die in the Lord from now on.” “Blessed indeed,” says the Spirit, [f]“that they may rest from their labors, for their deeds follow them!”

The Harvest of the Earth

[14][†]Then I looked, and behold, a white cloud, and seated on the cloud one [g]like a son of man, [h]with a golden crown on his head, and a sharp sickle in his hand. [15][†]And another angel [i]came out of the temple, calling with a loud voice to him who sat on the cloud, [j]“Put in your sickle, and reap, for the hour to reap has come, for [k]the harvest of the earth is fully ripe.” [16]So he who sat on the cloud swung his sickle across the earth, and the earth was reaped.

[17][†]Then another angel came out of the temple in heaven, and he too had a sharp sickle. [18]And another angel came out from the altar, [l]the angel who has authority over the fire, and he called with a loud voice to the one who had the sharp sickle, “Put in your sickle and gather the clusters from the vine of the earth, [m]for its grapes are ripe.” [19]So the angel swung his sickle across the earth and gathered the grape harvest of the earth and threw it into the great [n]winepress of the wrath of God. [20]And [o]the winepress was trodden [p]outside the city, and blood flowed from the winepress, as high as [q]a horse’s bridle, for 1,600 stadia. [3]

The Seven Angels with Seven Plagues

REVELATION 15 [†]Then [r]I saw another sign in heaven, great and amazing, [s]seven angels with seven plagues, which are the last, for with them the wrath of God is finished.

[2][†]And I saw [t]what appeared to be a sea of glass mingled with fire—and also those [u]who had conquered the beast and its image and [v]the number of its name, standing beside the sea of glass [w]with harps of God in their hands. **[3]**[†]And they sing [x]the song of Moses, [y]the servant [1] of God, and the song of the Lamb, saying,

[z]“Great and amazing are your deeds,
O Lord God the Almighty!
[a]Just and true are your ways,
O King of the nations! [2]
4 [b]Who will not fear, O Lord,
and glorify your name?
For you alone are [c]holy.
[d]All nations will come
and worship you,
for your righteous acts have been revealed.”

[5][†]After this I looked, and [e]the sanctuary of [f]the tent [3] of witness in heaven was opened, **[6]**[†]and out of the sanctuary came [g]the seven angels with the seven plagues, clothed in pure, bright [i]linen, [j]with golden sashes around their chests. **[7]**And one of [k]the four living creatures gave to the seven angels seven [l]golden bowls full of the wrath of God [m]who lives forever and ever, **[8]**[†]and [n]the sanctuary was filled with smoke from the glory of God and from his power, and [o]no one could enter the sanctuary until the seven plagues of the seven angels were finished.

The Seven Bowls of God’s Wrath

REVELATION 16 [†]Then I heard a loud voice from the temple telling [p]the seven angels, “Go and [q]pour out on the earth [r]the seven bowls of the wrath of God."

[2][†]So the first angel went and poured out his bowl on the earth, and harmful and painful [s] sores came upon the people who bore [t] the mark of the beast and worshiped its image.

[3][†]The second angel poured out his bowl into the sea, and [u] it became like the blood of a corpse, and [v] every living thing died that was in the sea.

[4][†]The third angel poured out his bowl into [w] the rivers and the springs of water, and [x] they became blood. [5]And I heard the angel in charge of the waters [1] say,

[y] "Just are you, [z] O Holy One, [a] who is and who was,
for you brought these judgments.
[6] For [b] they have shed the blood of [c] saints and prophets,
and [d] you have given them blood to drink.
It is what they deserve!"

[7]And I heard [e] the altar saying,

"Yes, Lord God the Almighty,
[f] true and just are your judgments!"

[8][†]The fourth angel poured out his bowl on the sun, and it was allowed to scorch people [g] with fire. [9]They were scorched by the fierce heat, and [h] they cursed [2] the name of God who had power over these plagues. [i] They did not repent [j] and give him glory.

[10][†]The fifth angel poured out his bowl on [k] the throne of the beast, and [l] its kingdom was plunged into darkness. People gnawed their tongues in anguish [11]and cursed [m] the God of heaven for their pain and [n] sores. [o] They did not repent of their deeds.

[12][†]The sixth angel poured out his bowl on [p] the great river Euphrates, and [q] its water was dried up, [r] to prepare the way for the kings [s] from the east. [13]And I saw, coming out of the mouth of [t] the dragon and out of the mouth of [u] the beast and out of the mouth of [v] the false prophet, three [w] unclean spirits like [x] frogs. [14]For they are [y] demonic spirits, [z] performing signs, who go abroad to the kings of the whole world, [a] to assemble them

for battle on [b] the great day of God the Almighty. 15[†](“Behold, [c] I am coming like a thief! [d] Blessed is the one who stays awake, keeping his garments on, [e] that he may not go about naked and be seen exposed!”) 16[†]And [f] they assembled them at the place that in Hebrew is called [g] Armageddon.

The Seventh Bowl

17[†]The seventh angel poured out his bowl into [h] the air, and a loud voice came out of the temple, from the throne, saying, [i] “It is done!” 18And there were [j] flashes of lightning, rumblings, [3] peals of thunder, and [k] a great earthquake [l] such as there had never been since man was on the earth, so great was that earthquake. 19 [m] The great city [n] was split into three parts, and the cities of the nations fell, and God [o] remembered [p] Babylon the great, [q] to make her drain the cup of the wine of the fury of his wrath. 20And [r] every island fled away, and no mountains were to be found. 21And [s] great hailstones, about one hundred pounds [4] each, fell from heaven on people; and [t] they cursed God for [u] the plague of the hail, because the plague was so severe.

The Great Prostitute and the Beast

REVELATION **17** [†]Then [v] one of the seven angels who had [w] the seven bowls came and said to me, “Come, I will show you the judgment of [x] the great prostitute [y] who is seated on many waters, 2[†] [z] with whom the kings of the earth have committed sexual immorality, and [a] with the wine of whose sexual immorality [b] the dwellers on earth have become drunk.” 3[†]And [c] he carried me away in the Spirit [d] into a wilderness, and I saw a woman sitting on [e] a scarlet beast that was full of [f] blasphemous names, and [g] it had seven heads and ten horns. 4[†]The woman [h] was arrayed in purple and scarlet, and adorned [i] with gold and jewels and pearls, holding in her hand [j] a golden cup full of abominations and the impurities of her sexual immorality. 5And on her forehead was written a name of [k] mystery: [l] “Babylon the great, mother of prostitutes and of earth’s abominations.”

6[†]And I saw the woman, drunk [m]with the blood of the saints, the blood of [n]the martyrs of Jesus. [1]

When I saw her, I marveled greatly. **7**But the angel said to me, “Why do you marvel? I will tell you [o]the mystery of the woman, and of the beast with seven heads and ten horns that carries her. **8**[†]The beast that you saw [p]was, and is not, and [q]is about to rise from [r]the bottomless pit [2] and [s]go to destruction. And [t]the dwellers on earth whose names have not been written in [u]the book of life from the foundation of the world will marvel to see the beast, because [p]it was and is not and is to come. **9**[†] [v]This calls for a mind with wisdom: the seven heads are seven mountains on which the woman is seated; **10**they are also seven kings, five of whom have fallen, one is, the other has not yet come, and when he does come he must remain only a little while. **11**As for the beast [w]that was and is not, it is an eighth but it belongs to the seven, and it goes to destruction. **12**[†]And [x]the ten horns that you saw are ten kings who have not yet received royal power, but they are to receive authority as kings [y]for one hour, together with the beast. **13**These are of one mind, and they hand over their power and authority to the beast. **14**They [z]will make war on the Lamb, and [a]the Lamb will conquer them, for he is [b]Lord of lords and [b]King of kings, and those with him are [c]called and chosen and faithful.”

15And the angel [3] said to me, [d]“The waters that you saw, where the prostitute is seated, are peoples and multitudes and nations and languages. **16**[†]And [e]the ten horns that you saw, they and the beast [f]will hate the prostitute. They will make her [g]desolate and [h]naked, and [i]devour her flesh and [j]burn her up with fire, **17**for [k]God has put it into their hearts to carry out his purpose by being of one mind and [l]handing over their royal power to the beast, until the words of God are fulfilled. **18**[†]And the woman that you saw is [m]the great city that has dominion over the kings of the earth.”

The Fall of Babylon

REVELATION 18 [†]After this I saw [n]another angel coming down from heaven, having great authority, and [o]the earth was made bright with his glory. **2**And he called out with a mighty voice,

[p]“Fallen, fallen is Babylon the great!
She has become [q] a dwelling place for demons,
a haunt [r] for every unclean spirit,
a haunt [s] for every unclean bird,
a haunt for every unclean and detestable beast.
3 For all nations have drunk [1]
[t] the wine of the passion of her sexual immorality,
and [u] the kings of the earth have committed immorality with her,
and [v] the merchants of the earth have grown rich from the power of her luxurious living.”

4[†]Then I heard another voice from heaven saying,

[w]“Come out of her, my people,
lest you take part in her sins,
lest you share in her plagues;
5 for [x] her sins are heaped high as heaven,
and [y] God has remembered her iniquities.
6[†] [z] Pay her back as she herself has paid back others,
and repay her [a] double for her deeds;
mix a double portion for her [b] in the cup she mixed.
7[†] [c] As she glorified herself and lived in luxury,
so give her a like measure of torment and mourning,
since in her heart she says,
[d]‘I sit as a queen,
I am no widow,
and mourning I shall never see.’
8 For this reason her plagues will come [e] in a single day,
death and mourning and famine,
and [f] she will be burned up with fire;
for [g] mighty is the Lord God who has judged her.”

9[†]And [h] the kings of the earth, who committed sexual immorality and lived in luxury with her, [i] will weep and wail over her [j] when they see the smoke of her burning. 10 [k] They will stand far off, in fear of her torment, and say,

“Alas! Alas! [l] You great city,
  you mighty city, Babylon!
For [m] in a single hour your judgment has come.”

11 And [n] the merchants of the earth weep and mourn for her, since no one buys their cargo anymore, 12 [†] cargo of gold, silver, jewels, pearls, fine linen, purple cloth, silk, scarlet cloth, all kinds of scented wood, all kinds of articles of ivory, all kinds of articles of costly wood, bronze, iron and marble, 13 cinnamon, spice, incense, myrrh, frankincense, wine, oil, fine flour, wheat, cattle and sheep, horses and chariots, and slaves, that is, human souls. [2]

14 “The fruit for which your soul longed
  has gone from you,
and all your delicacies and your splendors
  are lost to you,
  never to be found again!”

15 [o] The merchants of these wares, who gained wealth from her, [p] will stand far off, in fear of her torment, weeping and mourning aloud,

16 “Alas, alas, for the great city
  [q] that was clothed in fine linen,
    in purple and scarlet,
  adorned with gold,
    with jewels, and with pearls!
17 For [r] in a single hour all this wealth [s] has been laid waste.”

And [t] all shipmasters and seafaring men, sailors and all whose trade is on the sea, stood far off 18 and [u] cried out [v] as they saw the smoke of her burning,

[w] “What city was like the great city?”

[19]And they threw [x]dust on their heads as they wept and mourned, crying out,

“Alas, alas, for the great city
[y]where all who had ships at sea
grew rich by her wealth!
For [z]in a single hour she has been laid waste.
[20][†] [a]Rejoice over her, O heaven,
and you saints and [b]apostles and prophets,
for [c]God has given judgment for you against her!”

[21][†]Then [d]a mighty angel [e]took up a stone like a great millstone and threw it into the sea, saying,

“So will Babylon [f]the great city be thrown down with violence,
and will be found no more;
[22] and [g]the sound of harpists and musicians, of flute players and trumpeters,
will be heard in you no more,
and a craftsman of any craft
will be found in you no more,
and [h]the sound of the mill
will be heard in you no more,
[23] and the light of a lamp
will shine in you no more,
and [i]the voice of bridegroom and bride
will be heard in you no more,
for [j]your merchants were the great ones of the earth,
and all nations were deceived [k]by your sorcery.
[24][†] And [l]in her was found the blood of prophets and of saints,
and of [m]all who have been slain on earth.”

Rejoicing in Heaven

REVELATION **19** [†]After this I heard [n]what seemed to be the loud voice of a great multitude in heaven, crying out,

“Hallelujah!
[o] Salvation and glory and power belong to our God,
[2] for [p] his judgments are true and just;
for he has judged [q] the great prostitute
who corrupted the earth with her immorality,
and [r] has avenged on her the blood of his servants.” [1]

[3][†]Once more they cried out,

“Hallelujah!
[s] The smoke from her goes up forever and ever.”

[4][†]And [t] the twenty-four elders and the four living creatures fell down and worshiped God who was seated on the throne, saying, “Amen. Hallelujah!” [5][†]And from the throne came a voice saying,

[u] “Praise our God,
all you his servants,
[v] you who fear him,
small and great.”

The Marriage Supper of the Lamb

[6][†]Then I heard what seemed to be [w] the voice of a great multitude, like [x] the roar of many waters and [y] like the sound of mighty peals of thunder, crying out,

“Hallelujah!
For the Lord our God
the Almighty [z] reigns.
[7][†] Let us rejoice and exult
and give him the glory,
for [a] the marriage of the Lamb has come,
and [b] his Bride has made herself ready;
[8] [c] it was granted her to clothe herself
with fine linen, bright and pure”—

for the fine linen is [d]the righteous deeds of the saints.

[9][†]And the angel said [2] to me, “Write this: [e]Blessed are those who are invited to the marriage supper of the Lamb.” And he said to me, [f]“These are the true words of God.” [10]Then [g]I fell down at his feet to worship him, [h]but he said to me, “You must not do that! I am a fellow servant [3] with you and your brothers who hold to [i]the testimony of Jesus. Worship God.” For the testimony of Jesus is the spirit of prophecy.

The Rider on a White Horse

[11][†]Then I saw [j]heaven opened, and behold, [k]a white horse! The one sitting on it is called [l]Faithful and True, and [m]in righteousness he judges and makes war. [12][†][n]His eyes are like a flame of fire, and on his head are [o]many diadems, and he has [p]a name written that no one knows but himself. [13]He is clothed in [q]a robe dipped in [4] blood, and the name by which he is called is [r]The Word of God. [14][†]And the armies of heaven, [s]arrayed in fine linen, white and pure, [t]were following him on white horses. [15][†][u]From his mouth comes a sharp sword [v]with which to strike down the nations, and [w]he will rule them with a rod of iron. [x]He will tread the winepress of the fury of the wrath of God the Almighty. [16]On his robe and on his thigh [y]he has a name written, [z]King of kings and Lord of lords.

[17][†]Then I saw an angel standing in the sun, and with a loud voice he called to [a]all the birds that fly directly overhead, [b]“Come, gather for [c]the great supper of God, [18][d]to eat the flesh of kings, the flesh of captains, the flesh of mighty men, the flesh of horses and their riders, and the flesh of all men, both free and slave, [5] both small and great.” [19]And I saw [e]the beast and the kings of the earth with their armies [f]gathered to make war against him who was sitting on the horse and against his army. [20][†]And the beast was captured, and with it [g]the false prophet [h]who in its presence [6] had done the signs by which he deceived those who had received the mark of the beast and those who [i]worshiped its image. These two were [j]thrown alive into the lake of [k]fire that burns with sulfur. [21][†]And the rest were slain by the sword [l]that came from the mouth of him who was sitting on the horse, and [m]all the birds were gorged with their flesh.

The Thousand Years

REVELATION 20 [†]Then I saw an angel coming down from heaven, [n]holding in his hand the key to [o]the bottomless pit [1] and a great chain. [2]And he seized [p]the dragon, that ancient serpent, who is the devil and Satan, and [q]bound him for a thousand years, [3]and threw him into [o]the pit, and shut it and [r]sealed it over him, so that [s]he might not deceive the nations any longer, until the thousand years were ended. After that he must be released for a little while.

[4][†]Then I saw [t]thrones, and [u]seated on them were those to whom the authority to judge was committed. Also I saw [v]the souls of those who had been beheaded for the testimony of Jesus and for the word of God, and those [w]who had not worshiped the beast or its image and had not received its mark on their foreheads or their hands. [x]They came to life and [y]reigned with Christ for a thousand years. [5]The rest of the dead did not come to life until the thousand years were ended. This is the first resurrection. [6][†][z]Blessed and holy is the one who shares in the first resurrection! Over such [a]the second death has no power, but they will be [b]priests of God and of Christ, and they [c]will reign with him for a thousand years.

The Defeat of Satan

[7][†]And when the thousand years are ended, [d]Satan will be released from his prison [8]and will come out [e]to deceive the nations that are at the four corners of the earth, [f]Gog and Magog, [g]to gather them for battle; their number is like the sand of the sea. [9]And [h]they marched up over the broad plain of the earth and surrounded [i]the camp of the saints and [j]the beloved city, but [k]fire came down from heaven [2] and consumed them, [10]and the devil [l]who had deceived them was [m]thrown into the lake of fire and sulfur where [n]the beast and the false prophet were, and they will be tormented day and night forever and ever.

Judgment Before the Great White Throne

[11][†]Then I saw a great white throne and him who was seated on it. From his presence [o]earth and sky fled away, and [p]no place was found for them.

[12][†]And I saw the dead, great and small, standing before the throne, and [q]books were opened. Then another book was opened, which is [r]the book of life. And [s]the dead were judged by what was written in the books, [t]according to what they had done. [13][†]And the sea gave up the dead who were in it, [u]Death and Hades gave up the dead who were in them, and they were judged, each one of them, [t]according to what they had done. [14][†]Then [u]Death and Hades [v]were thrown into the lake of fire. This is [w]the second death, the lake of fire. [15]And if anyone's name was not found written in the book of life, [x]he was thrown into the lake of fire.

The New Heaven and the New Earth

REVELATION **21** [†]Then I saw [y]a new heaven and a new earth, for [z]the first heaven and the first earth had passed away, and the sea was no more. [2][†]And I saw [a]the holy city, [b]new Jerusalem, [c]coming down out of heaven from God, [d]prepared [e]as a bride adorned for her husband. [3][†]And I heard a loud voice from the throne saying, "Behold, [f]the dwelling place [1] of God is with man. He will [g]dwell with them, and they will be his people, [2] and God himself will be with them as their God. [3] [4][†] [h]He will wipe away every tear from their eyes, and [i]death shall be no more, [j]neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away."

[5]And [k]he who was seated on the throne said, "Behold, I [l]am making all things new." Also he said, "Write this down, for [m]these words are trustworthy and true." [6][†]And he said to me, [n]"It is done! [o]I am the Alpha and the Omega, the beginning and the end. [p]To the thirsty I will give from the spring of the water of life without payment. [7][†] [q]The one who conquers will have this heritage, and [r]I will be his God and [s]he will be my son. [8][†] [t]But as for the cowardly, the faithless, the detestable, as for murderers, the sexually immoral, sorcerers, idolaters, and all liars, [u]their portion will be in [v]the lake that burns with fire and sulfur, which is [w]the second death."

The New Jerusalem

[9][†]Then came [x]one of the seven angels who had the seven bowls full of
[y]the seven last plagues and spoke to me, saying, “Come, I will show you
[z]the Bride, the wife of the Lamb.” [10]And [a]he carried me away in the Spirit
to [b]a great, high mountain, and showed me the holy city Jerusalem coming
down out of heaven from God, [11][c]having the glory of God, [d]its radiance
[e]like a most rare jewel, like a jasper, clear as crystal. [12][†]It had a great,
high wall, [f]with twelve gates, and at the gates twelve angels, and on the
gates the names of the twelve tribes of the sons of Israel were inscribed—
[13]on the east three gates, on the north three gates, on the south three gates,
and on the west three gates. [14]And the wall of the city had twelve
[g]foundations, and [h]on them were the twelve names of the twelve apostles
of the Lamb.

[15][†]And the one who spoke with me [i]had a measuring rod of gold to
measure the city and its gates and walls. [16]The city lies foursquare, its
length the same as its width. And he measured the city with his rod, 12,000
stadia. [4] Its length and width and height are equal. [17]He also measured its
wall, 144 cubits [5] by [j]human measurement, which is also [k]an angel’s
measurement. [18][†]The wall was built of [l]jasper, while the city was pure
gold, like [l]clear glass. [19][†][m]The foundations of the wall of the city were
adorned with every kind of jewel. The first was jasper, the second sapphire,
the third agate, the fourth emerald, [20]the fifth onyx, the sixth carnelian, the
seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase,
the eleventh jacinth, the twelfth amethyst. [21]And the twelve gates were
twelve pearls, each of the gates made of a single pearl, and [n]the street of
the city was pure gold, like transparent glass.

[22][†]And [o]I saw no temple in the city, for its temple is the Lord God the
Almighty and the Lamb. [23][†]And the city [p]has no need of sun or moon to
shine on it, for [q]the glory of God gives it light, and its lamp is the Lamb.
[24][†]By its light [r]will the nations walk, and the kings of the earth [s]will
bring their glory into it, [25]and [t]its gates will never be shut by day—and
[u]there will be no night there. [26]They will bring into it the glory and the
honor of the nations. [27]But [v]nothing unclean will ever enter it, nor anyone

who does what is detestable or false, but only those who are written in the Lamb’s [w]book of life.

The River of Life

REVELATION 22 [†]Then the angel [1] showed me [x]the river of [y]the water of life, bright as crystal, flowing from the throne of God and of the Lamb [2]through the middle of [z]the street of the city; [a]also, on either side of the river, [b]the tree of life [2] with its twelve kinds of fruit, yielding its fruit each month. The leaves of the tree were [c]for the healing of the nations. [3][†] [d]No longer will there be anything accursed, but [e]the throne of God and of the Lamb will be in it, and [f]his servants [3] will worship him. [4][†] [g]They will see his face, and [h]his name will be on their foreheads. [5][†]And [i]night will be no more. They will need no light of lamp [j]or sun, for [k]the Lord God will be their light, and [l]they will reign forever and ever.

Jesus Is Coming

[6][†]And he said to me, [m]“These words are trustworthy and true. And the Lord, the God of [n]the spirits of the prophets, [o]has sent his angel to show his servants what must soon take place.”

[7]“And behold, [p]I am coming soon. [q]Blessed is the one who keeps the words of the prophecy of this book.”

[8][†]I, [r]John, am the one who heard and saw these things. And when I heard and saw them, [s]I fell down to worship at the feet of the angel who showed them to me, [9] [s]but he said to me, “You must not do that! I am a fellow servant [4] with you and your brothers the prophets, and with those [m]who keep the words of this book. Worship God.”

[10][†]And he said to me, [t]“Do not seal up the words of the prophecy of this book, for the time is near. [11][†] [u]Let the evildoer still do evil, and the filthy still be filthy, and the righteous still do right, and the holy still be holy.”

[12][†]“Behold, [v]I am coming soon, [w]bringing my recompense with me, [x]to repay each one for what he has done. [13][†] [y]I am the Alpha and the Omega, [z]the first and the last, [a]the beginning and the end.”

14[†]Blessed are those who [b]wash their robes, [5] so that they may have the right to [c]the tree of life and that [d]they may enter the city by the gates. 15[e]Outside are [f]the dogs [g]and sorcerers and the sexually immoral and murderers and idolaters, and everyone who loves and practices falsehood.

16[†][h]"I, Jesus, have sent my angel to testify to you about these things [i]for the churches. I am [j]the root and [k]the descendant of David, [l]the bright morning star."

17[†]The Spirit and [m]the Bride say, "Come." And let the one who hears say, "Come." And [n]let the one who is thirsty come; let the one who desires take the [o]water of life without price.

18[†]I warn everyone who hears the words of the prophecy of this book: [p]if anyone adds to them, God will add to him the plagues described in this book, 19and if anyone takes away from the words of the book of this prophecy, God will take away his share in [q]the tree of life and in [r]the holy city, which are described in this book.

20He who testifies to these things says, "Surely [s]I am coming soon." Amen. [t]Come, Lord Jesus!

21The grace of the Lord Jesus be with all. [6] Amen.

Study Notes for Revelation

REVELATION—NOTE ON 1:1–8 *Prologue.* The terms “revelation,” “show,” “made it known,” and “he saw” prepare readers for symbolic visions.

FACT

Patmos (1:9) is a tiny, volcanic island in the Aegean Sea, 40 miles (64 km) off the coat of Asia Minor. The Roman Empire sent its political prisoners there to live in exile.

REVELATION—NOTE ON 1:1 **revelation of Jesus Christ**. Jesus is both the One revealed (referred to as Son of Man, Lion of Judah, Lamb, Word of God) and the Revealer. God gives the unveiled truth to Jesus (5:7). His **angel** gives it to **John** (10:9) for God’s **servants** in the churches. The prophecy **must . . . take place** because it is secured by God’s sovereign purpose and power.

REVELATION—NOTE ON 1:3 **Blessed**. The first of seven blessings (or benedictions; see chart) is given to **those who hear** and **keep** (or obey) God’s Word. In the early church **one** would read **aloud** while others listened. **the time is near**. See notes on 1 Thess. 5:2–3; 5:4.

REVELATION—NOTE ON 1:4–6 This greeting identifies the author and recipients. **the seven churches that are in Asia**. Churches existed in other cities of Roman Asia (e.g., Colossae, Troas). Thus Christ’s selection of “seven” (symbolizing completeness) implies that he addresses the whole church through them. **him who is and who was and who is to come**. God is eternal. In Christ he will come at the end of history to judge and save. **the seven spirits**. Revelation teaches that the Holy Spirit is one person (3:6, 13; see Eph. 4:4), but he also appears here as “seven spirits” (compare Rev. 3:1; 4:5), representing perfection. He is also pictured as “seven torches of fire” (4:5) and “seven eyes” (5:6). These descriptions show him as all-powerful and all-knowing. **from** him who is . . . **from** the seven spirits . . . **and from Jesus Christ**. John’s greeting comes “from” all three persons of the Trinity.

the faithful witness. Jesus was a faithful witness even to death (1 Tim. 6:13). His followers must be the same (Rev. 2:13; 12:11; 20:4). John comforts his persecuted readers with the truth that Jesus has triumphed over death (**the firstborn of the dead**). He is **the ruler of kings on earth**, even Caesar. **made us a kingdom, priests**. Israel's roles now belong to all who are freed from sins by Jesus' blood (5:10; see Ex. 19:6).

REVELATION—NOTE ON 1:7–8 **coming with the clouds**. See note on 1 Thess. 4:16–17. Jesus is the Son of Man. He will have a universal kingdom (see Dan. 7:13–14). His subjects **pierced** him (Zech. 12:10). **wail**. A reaction to judgment. The coming one is **the Lord God**, **Alpha** and **Omega** (first and last letters of the Greek alphabet; compare Rev. 22:13). Jesus is both the beginning (the Creator) and the goal of all history.

REVELATION—NOTE ON 1:9–22:5 *Body.* John begins the main part of his letter with a vision of "one like a son of man." This person praises and corrects his seven churches.

1:9–3:22 *"Things that are": Christ's presence with and knowledge of his churches.* John's first vision, of the glorious Son of Man who is spiritually present with his struggling churches (1:9–20), leads to a cycle of seven letters or edicts. Jesus describes each church's condition and commands appropriate responses of repentance, faith, and continuing faithfulness (2:1–3:22).

REVELATION—NOTE ON 1:9 **Patmos**. An island where Rome exiled political criminals. John's confinement there shows that he is a **partner** with the churches' **tribulation** and **patient endurance**. Patmos is approximately 24 square miles (62 sq. km) in area. It is about 40 miles (64 km) from the mainland of Asia Minor.

REVELATION—NOTE ON 1:10 **in the Spirit**. John was surrounded by the active presence of the Holy Spirit. **the Lord's day**. Sunday, the first day of the week, the day Christ rose.

REVELATION—NOTE ON 1:11 The order in which the churches are listed follows the route a courier would have taken from Patmos.

REVELATION—NOTE ON 1:13 Jesus often calls himself **son of man** in the Gospels (see Mark 14:61–62). See notes on Dan. 7:13–14; John 1:51.

REVELATION—NOTE ON 1:14 **Hairs . . . like white wool** represent divine wisdom (Dan. 7:9; compare Lev. 19:32; Prov. 16:31; 20:29). Jesus' eyes **like a flame of fire** see everything clearly. He can truly say to each church, "I know all about you" (e.g., Rev. 2:18–19).

REVELATION—NOTE ON 1:15 Christ's feet, **like burnished bronze** (compare 2:18), are strong and stable. They will crush all enemies. **roar of many waters**. Compare Ezek. 1:24.

REVELATION—NOTE ON 1:16 **two-edged sword**. God's Word, which searches hearts and judges rebels (compare Eph. 6:17; Heb. 4:12; Rev. 19:15).

REVELATION—NOTE ON 1:17 **the first and the last**. The Son of Man affirms his eternal existence, echoing the Lord's boast over idols (Isa. 44:6).

REVELATION—NOTE ON 1:18 **I died . . . I am alive forevermore**. John and the churches must "fear not" (v. 17), because Jesus has conquered death forever. On Christ's resurrection, see 1 Cor. 15:42–57.

REVELATION—NOTE ON 1:19 Jesus' command to **write** introduces the book's main divisions. The letters (royal edicts) to the churches (chs. 2–3) address the things **that are**. John's visions then turn mainly to things **that are to take place after this** (see 4:1).

REVELATION—NOTE ON 1:20 **angels of the seven churches**. Perhaps human messengers, human pastors, or literal angels sent as messengers. They are probably symbols of each church's character.

REVELATION—NOTE ON 2:1–3:22 Revelation 2–3 consists of seven "letters" or royal edicts. Each follows a pattern: (1) The royal author describes himself in terms from ch. 1. (2) "I know" introduces the church's condition, both positive (except for Sardis and Laodicea) and negative (except for Smyrna and Philadelphia). (3) Comfort and commands come from the diagnosis. (4) The churches are commanded to hear and obey all of the letters. (5) A blessing is promised to “the one who conquers.”

REVELATION—NOTE ON 2:1–7 The church in *Ephesus* is praised for doctrinal purity and endurance but is rebuked for its loss of love. Ephesus was a port city on the west coast of Asia. The city’s landmark was the temple of Artemis.

REVELATION—NOTE ON 2:1 **The words of** reflects the OT expression “thus says.” In the OT this phrase introduces either a word from God (e.g., Amos 1:6) or a royal declaration (e.g., 2 Chron. 36:23).

REVELATION—NOTE ON 2:4–5 **the love you had at first**. Either the church’s early love for Christ or the believers’ love for one another. Both meanings may be intended (compare Mark 12:29–31; 1 John 4:20). This lack of love resulted in a need to revive the compassionate **works you did at first**. **remove your lampstand**. In the near future and/or when Christ returns, they will lose their status as a church.

Christ’s Edict-Letters to His Seven Churches

Church	**Description of Christ**	**Commendation**	**Rebuke**	**Solution**	**Consequence of Disobedience**	**Promise for Conquerors**
Ephesus (2:1–7)	holds the seven stars in his right hand; walks among the seven golden lampstands	doctrinal vigilance and endurance	loss of first love	remember, repent, and do the works done at first	removal of their lampstand	will be given the tree of life in paradise to eat
Smyrna (2:8–11)	the first and the last, who died and came to life	spiritually rich, enduring persecution	—	be faithful unto death	—	will be given the crown of life and will not be hurt by the second death
Pergamum (2:12–17)	has the sharp two-edged sword	holding fast Christ’s name, not denying their faith	false teaching	repent	war against them with the sword of Christ’s mouth	will be given hidden manna and a white stone with a new name on it
Thyatira (2:18–29)	has eyes like a flame of fire, feet like burnished bronze	growing love, evidenced in deeds of service	lack of discernment; toleration of heresy	hold fast and keep Christ’s works till the end	each given as their works deserve	will be given the morning star and authority over the nations
Sardis (3:1–6)	has the seven spirits of God and the seven stars	a few remain pure and loyal	dead works	keep the Word and repent	Christ will come like a thief	will be clothed in white garments; name never blotted out of the book of life; name confessed before God and angels
Philadelphia (3:7–13)	the holy one, the true one, who has the keys of David	patiently enduring, keeping God’s word	—	hold fast what you have	—	will be made a pillar in the temple of God, inscribed with the

		and not denying his name				names of God, the new Jerusalem, and Christ
Laodicea (3:14–22)	the Amen, the faithful and true witness, the beginning of God’s creation	—	spiritually blind, bankrupt, naked, lukewarm	buy gold, white garments, and salve from Christ; be zealous and repent	will be spit out of Christ’s mouth	will dine with Christ; will be granted to sit with Christ on his throne

REVELATION—NOTE ON 2:6 Nicolaitans. An otherwise unknown heretical group. They seduced God’s people to participate in idolatry and sexual immorality (vv. 14–15). They may have presented immorality as freedom in Christ (compare 1 Cor. 6:12–20; 8:1–11:1).

REVELATION—NOTE ON 2:7 tree of life. A tree in the garden of Eden. It offered eternal life to the pure. Access to it was banned after humanity’s fall (Gen. 3:22–24). It reappears in the new Jerusalem (Rev. 22:1–2).

REVELATION—NOTE ON 2:8–11 The church in *Smyrna* is encouraged to remain faithful as they endure persecution. Roman Smyrna (modern Izmir) was a harbor city. It was known for its temple to the Mother Goddess and its imperial cult temple to Tiberius.

REVELATION—NOTE ON 2:9 your poverty (but you are rich). Materially poor, the Smyrnan believers were spiritually rich (compare James 2:5).

REVELATION—NOTE ON 2:10–11 The **crown of life** (that is, eternal life) is an image based on the laurel wreath given to victorious athletes. God promises it to those who love him (1 Cor. 9:25; 2 Tim. 4:6–8; James 1:12). **second death**. See Rev. 20:4–6.

FACT

Pergamum was an important city in western Asia Minor. Between 150,000 and 200,000 lived there. Located atop a high hill overlooking the Caicus River, it boasted a theater, an impressive library, many temples, and a race track.

REVELATION—NOTE ON 2:12–17 Believers at *Pergamum* remained faithful during persecution, but they allowed false teaching. Pergamum was an important center for pagan and imperial religion.

REVELATION—NOTE ON 2:12 Christ will use **the sharp two-edged sword** coming from his mouth (compare 1:16) to discipline false teachers (2:16).

REVELATION—NOTE ON 2:13 Pergamum had temples dedicated to “the divine Augustus and the goddess Roma” and to Asklepios (the god of healing, symbolized by serpents). It also had a large altar dedicated to Zeus. Emperor worship was also strongly emphasized, even required, in the province of Asia. All this idol worship is why Pergamum is called the site of **Satan’s throne**. A believer named **Antipas** was killed for his faith. Jesus shares with Antipas his own title, **faithful witness** (see 1:5).

REVELATION—NOTE ON 2:14–16 **Balaam**. A prophet who advised Moab’s king to tempt Israel into sexual and spiritual adultery (Num. 25:1–2; 31:16). Likewise the **Nicolaitans** were spreading sexual and spiritual unfaithfulness at Pergamum (see Rev. 2:6).

REVELATION—NOTE ON 2:16 **If not, I will come to you soon**. Jesus’ threat refers to his disciplinary action against the church, as at Corinth (1 Cor. 11:30–32).

REVELATION—NOTE ON 2:17 As God fed Israel in the wilderness, Christ supplies **hidden manna** to **the one who conquers**. A **white stone** was given to winners of athletic contests to gain entrance to banquets. White stones were also used by jurors to vote for acquittal. The manna and the white stone suggest different kinds of eternal blessings and rewards. The **new name** may refer to the Holy Spirit conforming believers to Christ’s holiness (Rom. 8:29).

REVELATION—NOTE ON 2:18–29 *Thyatira* is praised for its growing love but is criticized for its lack of discernment and for allowing false teaching. The city was a commercial center. Its main industries were metals and fabric (Acts 16:14).

REVELATION—NOTE ON 2:18 **eyes like a flame of fire**, **feet . . . like burnished bronze**. Compare 1:14–15. Such images were familiar to Thyatiran metalworkers. They also echoed OT visions of God’s glory

(Ezek. 1:27). With fiery eyes, Jesus “searches mind and heart” (Rev. 2:23). His feet will crush his enemies.

REVELATION—NOTE ON 2:19–20 Thyatira’s strengths and weaknesses are the opposite of those at Ephesus. This church is strong in **love** evidenced in **works**, but it lacks discernment and tolerates false teaching. The self-proclaimed **prophetess** who encourages idolatry and immorality resembles **Jezebel** of Tyre. Jezebel married Israel’s King Ahab and imposed Baal-worship in the kingdom (1 Kings 16:30–33; 19:1–2).

REVELATION—NOTE ON 2:21–23 The “prophetess” has many lovers and **children**. These are spiritual children whom she influences.

REVELATION—NOTE ON 2:24–25 **the deep things of Satan**. Deceptive promises of secret spiritual knowledge through false religions.

REVELATION—NOTE ON 2:26–28 **The morning star** is Christ (see 22:16). He is Israel’s ruler and rescuer. Balaam predicted his rise (Num. 24:17).

REVELATION—NOTE ON 3:1–6 The church in *Sardis* has a few who remain faithful, but their faith does not result in good works. Most of the impressive Roman-era remains now visible at Sardis were constructed by the emperor Tiberius after the tragic earthquake of A.D. 17. The emperor Tiberius helped sponsor reconstruction efforts, earning greater local renown for himself. In John’s day the structures included a theater, a stadium, a central marble road, and many temples.

FACT

Sardis was the capital of the ancient kingdom of Lydia and the place where coin minting was invented. After being taken over by Rome, it functioned as the capital of its province and continued to exist until the fifteenth century.

REVELATION—NOTE ON 3:1 **the seven spirits of God**. See note on 1:4–6.

REVELATION—NOTE ON 3:2–3 The church in Sardis is near death, but not beyond Christ’s ability to **wake** them **up**. Twice in its history Sardis had been conquered when its watchmen failed to see the enemy climbing its cliffs and walls, so the people knew the importance of alertness. **like a thief**. A frequent NT image (Luke 12:39–40; 1 Thess. 5:2–4; 2 Pet. 3:10; Rev. 16:15). Humans cannot predict the timing of Christ's return.

REVELATION—NOTE ON 3:4–5 There is hope for **a few names**, alert and faithful believers. Christ promises them the conqueror's reward. They will have communion with him (**walk with me**) and the **white** clothing of victory (see note on 6:9–11). Their **name** is secure in his **book of life** (20:15).

REVELATION—NOTE ON 3:7–13 *Philadelphia* is praised for enduring in faith. In recognition for the aid after an earthquake in A.D. 17, the city was briefly renamed Neocaesarea ("Caesar's New City"). Jesus promises his suffering church an infinitely greater name, "the city of my God, the new Jerusalem" (v. 12). Philadelphia lies near a fertile valley known for growing wine grapes.

REVELATION—NOTE ON 3:7 Jesus holds the **key of David**. He has absolute authority to admit to or exclude from God's kingdom (compare Isa. 22:22; Matt. 16:19).

REVELATION—NOTE ON 3:8 **an open door**. Paul used the phrase "open doors" to describe opportunities for ministry (see 1 Cor. 16:9). That sense is possible here. More likely, Jesus is offering them an open door into God's heavenly sanctuary (see Rev. 3:12; 4:1). **little power**. Christians in Philadelphia were weak yet were holding onto Jesus' word (3:10–11).

REVELATION—NOTE ON 3:9 Members of **the synagogue of Satan** (compare 2:9) **say that they are Jews** but they serve God's enemy, for they persecute Christians.

REVELATION—NOTE ON 3:10 **hour of trial**. This trial is **coming on the whole world**. It will happen before the day of judgment. Revelation envisions a brief future period of intense persecution for the church (see 19:19; 20:7–9). This time will include ever more intense manifestations of God's wrath against rebellious humanity (6:10; 8:13; 11:10; 13:8, 12, 14; 17:2, 8). Some believe this verse means Christ will take believers out of the world before a literal “great tribulation” period begins (the “pretribulation rapture” view). Other interpreters, however, see this as God’s promise to protect and remain faithful to believers who endure patiently during this difficult time.

Promises to Overcomers

The following images depict ways in which God will “be . . . God” to those who conquer (Rev. 21:7).

Promise	What Will Happen	Fulfillment
2:7	will eat from the tree of life	22:2
2:11	will not be hurt by the second death	20:6; 21:7–8
2:17	will be given a white stone	21:11, 18–21
2:26–27; 3:21	will reign with Christ on his throne	20:4
2:28	will be given the morning star	21:23; 22:5, 16
3:5	will be clothed in bright garments	19:7–8; 21:2, 9–10
3:5	name will be in the book of life	21:27
3:12	will be made a pillar in God’s temple	21:22–23
3:12	will participate in the new Jerusalem	21:10
3:12	will have God’s name written on them	22:4

REVELATION—NOTE ON 3:14–22 *Laodicea* is criticized for its spiritual immaturity. The city was a commercial center. It had thriving medical and textile industries. It was so wealthy that it declined imperial disaster relief after an earthquake in A.D. 60. The city did not see itself as “poor, blind, and naked” (v. 17), but Jesus does not find anything in its church to praise. Laodicea was famous for its worship of Zeus.

REVELATION—NOTE ON 3:14 Jesus contradicts the church’s boast, “I am rich, I have prospered, and I need nothing” (v. 17). **the beginning of God’s creation**. This does not mean that Jesus is God’s first creation (see Col. 1:15–17 and notes). It means that he is the one who began God’s creation (see note on John 1:3). This phrase signifies Christ’s sovereign rule over the created order (see Rev. 21:6; 22:13).

REVELATION—NOTE ON 3:15–16 The church’s **lukewarm** indifference was disgusting to Jesus. **Cold** and **hot** water both represent something positive, for cold water refreshes in the heat and hot water gives warmth in the cold.

REVELATION—NOTE ON 3:17–18 The Laodiceans were spiritually blind, bankrupt, and naked. They had no resources to **buy** from Jesus **gold** or **garments** or **salve** for their eyes. They could “purchase” these necessities only by his grace (see Isa. 55:1–4).

REVELATION—NOTE ON 3:19–20 Like a loving father, Christ will **reprove** those whom he loves (compare Prov. 3:12). **I stand at the door and knock**. Jesus is the master of the house. He expects alert servants to respond immediately to his signal and welcome his entrance (Luke 12:35–36). **eat with him**. A picture of close personal fellowship.

REVELATION—NOTE ON 3:21 **I will grant him to sit with me on my throne** implies that Christ will give some of his ruling authority to his people (compare 20:4; 22:6; Luke 19:17; 1 Cor. 6:3; 2 Tim. 2:12).

4:1–22:5 *“Things that shall take place after this”: Christ’s defense of his church and destruction of its enemies.* Having identified the strengths and weaknesses of the seven Asian churches, which represent “all the churches” (2:23), Jesus speaks again. He summons John “in the Spirit” to heaven, to receive visions that portray the future working out of his victory on the cross. The ultimate victory will come in the new heaven and earth at the end of history.

REVELATION—NOTE ON 4:1–8:1 John receives a heavenly vision of God on his throne and of the slain Lamb, whose triumph qualifies him to open a scroll and execute God’s future purposes for history. As the Lamb opens the scroll’s seals, John sees images of God’s instruments of judgment and of the saints who will receive salvation.

REVELATION—NOTE ON 4:1–5:14 These visions begin with a door standing open in heaven, leading to a vision of God on his throne receiving ceaseless worship, and of the Lamb, who receives from him a mysterious sealed scroll.

REVELATION—NOTE ON 4:1–2 **the first voice . . . like a trumpet**. Compare 1:10. In heaven, John sees a **throne**, **with one seated** on it, adored by his heavenly attendants as “our Lord and God” (4:11; compare Isa. 6:1–5; Ezek. 1:26–28).

REVELATION—NOTE ON 4:3 John describes God's glory in bright colors—**jasper**, **carnelian**, **rainbow**, **emerald**. The jewels mentioned in Revelation (compare 21:19–20) are not meant to be interpreted individually but together represent God's splendor and majesty. John does not precisely describe the Almighty's visible features (compare Isa. 6:1–6; Ezek. 1:26–28). Perhaps he had no words to describe what he saw.

REVELATION—NOTE ON 4:4 On **twenty-four thrones** sat **twenty-four elders**. Their number may reflect the orders of priests serving in the OT temple (see 1 Chron. 24:7–19). More likely they symbolize the unity of God's people. This includes OT Israel (led by the heads of the 12 tribes) and the NT church (led by the 12 apostles). Their thrones look like the ones in God's heavenly court in Dan. 7:9–10 (compare Rev. 20:4). Some interpreters believe that these elders are angels, and that therefore they do not include themselves among the redeemed in 5:8–10.

REVELATION—NOTE ON 4:5 **Lightning**, **rumblings**, and **thunder** display the terrifying splendor of God's glory, as at Mount Sinai (Ex. 19:16).

REVELATION—NOTE ON 4:6–8 The peaceful **sea of glass** often appears in prophetic visions of God's throne room (Ex. 24:10; Ezek. 1:22; Rev. 15:2). It is the "floor" of heaven and the "ceiling" of the created universe. Four living creatures have the features of cherubim (**full of eyes**; **lion**; **ox**; **man**; **eagle**) and seraphim (**six wings**; "**Holy, holy, holy**"). Previous prophets also saw these creatures (Isa. 6:2–3; Ezek. 1:10, 18).

REVELATION—NOTE ON 4:9–11 God's receiving of **power** does not suggest that an omnipotent being can become stronger. Rather, the strength of his creatures is used to honor him.

REVELATION—NOTE ON 5:1 **A scroll written within and on the back** is like the scroll given to Ezekiel (Ezek. 2:9–3:3). This scroll resembles a Roman will or contract deed. The contents of such documents were written in detail on the inside and summarized briefly on the outside; they were then **sealed with seven seals**. The scroll John sees could symbolize a will to be opened so that its directions could be carried out, or it could symbolize God's covenant with mankind. If so, the covenant curses that will happen are because of mankind's covenant breaking. In a broader sense, the scroll contains God’s purposes for history, but its seven seals prevent the full disclosure and enactment of its contents.

FACT

The sea of glass (4:6) is the transparent pavement surrounding God’s throne. Separating heaven above from the earth below, its transparent tranquility shows heaven’s peace in contrast to earthly turmoil.

REVELATION—NOTE ON 5:5 **The Lion of the tribe of Judah** echoes Jacob’s blessing on Judah (Gen. 49:8–12). In the OT, the Messiah was the branch that would grow from Jesse’s root to restore David’s dynasty (Isa. 11:1, 10). Now he is also called the **Root of David**. Jesus is not only David’s royal descendant (Rev. 22:16); he is also the source of David’s rule (Mark 12:35–37).

Doxologies to God and the Lamb

Ascription	To God/One on the Throne	To the Lamb
Dominion		1:6
Thanksgiving	4:9; 7:12	
Honor	4:9, 11; 5:13; 7:12	5:12, 13
Glory	4:9, 11; 5:13; 7:12; 19:1b	1:6; 5:12, 13
Worth	4:11	5:9, 12
Power	4:11; 7:12; 19:1b	5:12
Blessing/Praise	5:13; 7:12	5:12, 13
Salvation	7:10; 19:1b	7:10
Might	7:12	5:12
Wealth		5:12
Wisdom	7:12	5:12

REVELATION—NOTE ON 5:6–7 The conquering Lion now appears as a **Lamb standing, as . . . slain**. Jesus, God’s servant, was led like a lamb to slaughter. He took on himself the sins of others and achieved their healing (Isa. 53:4–7; John 1:29; 1 Pet. 1:19). The Lamb’s **seven horns** symbolize complete power (Ps. 18:2; compare Dan. 7:24; Zech. 1:18–21). His **seven eyes**, identified with God’s “seven spirits” (see note on Rev. 1:4–6; also Zech. 4:10), show that the Lamb’s knowledge extends throughout **all the earth**.

REVELATION—NOTE ON 5:8–10 **Incense** symbolizes **the prayers of the saints**. It shows that God hears their cries for relief and will answer through judgment (8:3–5).

REVELATION—NOTE ON 5:9 Paradoxically, the Lion's victory is his being **slain** as the Lamb, ransoming a multiethnic multitude (7:9) by his **blood** (1:5–6). Likewise, his martyrs' faithfulness even to death is their victory (12:11).

REVELATION—NOTE ON 5:10 **kingdom and priests**. See 1:6; Ex. 19:6; 1 Pet. 2:9. **reign on the earth**. The first creation was damaged by human sin. It will be replaced by a new (or fully renewed) heaven and earth (Rev. 21:1, 4). There Christ's saints will rule in righteousness (2 Pet. 3:13).

REVELATION—NOTE ON 5:11–12 The worship of the Lamb in this chapter testifies to his deity.

REVELATION—NOTE ON 5:13–14 **every creature in heaven and on earth and under the earth and in the sea**. Compare Ps. 146:6; Phil. 2:11.

REVELATION—NOTE ON 6:1–8:1 The vision of the Lamb receiving the scroll (4:1–5:14) introduces a series of seven visions as the scroll's seals are broken. These visions show several ways in which the Lamb will bring his enemies to justice (seals 1–4). They also give the reason for his righteous wrath (seals 5 and 7) and describe the final judgment at history's end (seal 6).

REVELATION—NOTE ON 6:1–8 As the Lamb opens each of the first four seals, one of the living creatures shouts, **"Come!"** Then a horse with its rider (or riders) responds. The horses' colors are like those in Zech. 1:8–10; 6:1–8. They symbolize representatives sent by God to patrol the earth. Only by the Lamb's permission can the horses and their riders inflict death.

REVELATION—NOTE ON 6:1–2 **the Lamb opened one of the seven seals**. Some think this is the beginning of the great tribulation (see Matt. 24:21). This **rider** on a **white horse** probably symbolizes the desire of political and military leaders to make their kingdoms larger. This leads to war (red horse), famine (black horse), and epidemic disease (pale horse).

REVELATION—NOTE ON 6:3–4 The next horse is **red**, the color of blood. Its rider is **given a great sword**. This symbolizes permission to **take peace from the earth**. The result is that warring armies kill each other.

REVELATION—NOTE ON 6:5–6 The rider on the **black horse** carries **scales** for measuring grains and their prices. A voice reveals inflated grain prices (8 to 10 times normal). War and disruption of commercial routes will produce scarcity. This will drive prices up (see Deut. 28:49–57; 2 Kings 6:24–25; 7:1–2). The command not to **harm the oil and wine** may have a social significance, because the rich were the primary consumers of oil and wine.

REVELATION—NOTE ON 6:7–8 **Death** and **Hades** (the realm of the dead) ride the **pale** horse (the color of corpses). Their authority to kill is limited to **a fourth of the earth**. **Sword**, **famine**, and **pestilence** (here meaning epidemic disease, such as bubonic plague) sum up the disasters the red, black, and pale horses symbolize. They also echo covenant punishments given to Jerusalem in the exile (Ezek. 14:12–21).

FACT

“Do not harm the oil and wine” suggests that during this time of famine these two basic essentials are still available, although grain is scarce and prices are greatly inflated (6:6). Such a situation would necessarily hurt the poor more than the rich.

REVELATION—NOTE ON 6:9–11 The **fifth seal** reveals the Lamb’s reason for devastating the earth. John sees the **souls** of believers **slain** for bearing witness about Jesus (compare 20:4). They are under the altar, like a sacrifice would be. Their lament, **how long**? echoes the psalmists (Ps. 13:1; 89:46). **white robe**. A symbol of victory and purity (compare Rev. 3:4–5; 7:9, 14).

REVELATION—NOTE ON 6:12–17 The **sixth seal** previews the destruction of the first heaven and earth (20:11; 21:1). **earthquake**. See Ex. 19:18; Ezek. 38:19–20; Hag. 2:6; Heb. 12:26–27. Most of the seven cities mentioned in Revelation 2–3 had experienced devastating earthquakes during the century before Revelation was written. Rebellious humanity—from **kings** to

everyone, slave and free—will seek protection from God and the Lamb (compare Isa. 2:20–21; Hos. 10:8). Their desperate question, "**Who can stand?**" (Nah. 1:5–6; Mal. 3:2), assumes none can.

REVELATION—NOTE ON **6:13** **the stars of the sky fell to the earth**. Those who do not think the sixth seal (vv. 12–17) predicts the destruction of the first heaven and earth believe this may refer to a massive meteor shower.

REVELATION—NOTE ON **7:1–17** There are three "interludes" in Revelation (vv. 1–17; 10:1–11:14; 20:1–6) that explain the place of the saints in the events of the book. (The seals, trumpets, and bowls relate only to sinners.) There are various proposals for interpreting the vision of the "144,000, sealed from every tribe of the sons of Israel" (7:4) and its relation to the next vision of a countless crowd "from every nation" (v. 9). Many think the 144,000 represents Jewish believers. They are brought to faith immediately after Jesus returns and removes the church from the earth before (or during) a seven-year tribulation (this is a "pretribulation rapture" view; see note on 3:10). Others understand "Israel" as the church, the new covenant people of God. Thus the 144,000 are believers from every nation, including ethnic Israel.

REVELATION—NOTE ON **7:1–3** The terrors released by the sixth seal (6:12–17) lead God's fearful enemies to ask, "Who can stand?" (6:17). The answer is, those "sealed" (7:4) with **the seal of the living God** (see note on John 6:27; compare Ezek. 9:4–6). This seal is promised to all who conquer by faith (Rev. 3:12). Circumcision functioned as such a seal under the old covenant (Rom. 4:11), and God's Holy Spirit seals God's people as his property under the new (Eph. 1:13–14).

REVELATION—NOTE ON **7:4–8** The selection and order of the 12 tribes suggest that the **144,000, sealed from every tribe of the sons of Israel** represent the church (see note on vv. 1–17 for a different view). These are not Jacob's sons, because Dan is left out and Manasseh is included. They are also not the tribes that inherited land in Canaan, for Dan is left out, Levi (the priestly tribe) is included, and Joseph is listed instead of his son Ephraim. Judah, the tribe of the Messiah (5:5), appears first rather than Reuben, the firstborn. The promotion of tribes descended from concubines

Bilhah and Zilpah (Gad, Asher, Naphtali) over the sons of Leah and Rachel suggests that those once excluded from privilege are now included.

FACT

Kings authenticated documents and marked ownership of an item with their royal signet ring. Similarly, the seal of the living God proves God's ownership and protection of his people (7:2; see 14:1). It is the opposite of the mark of the beast (13:16).

REVELATION—NOTE ON 7:9 John hears (v. 4) the names of the sealed sons of Israel and then sees the NT fulfillment. He sees a countless multitude **from every nation, from all tribes and peoples and languages**. God has rescued them from wrath through the blood of the Lamb (v. 14). They wear the **white robes** of victorious martyrs (see note on 6:9–11). Many who hold to a pretribulation rapture of the church think that the two groups of 7:1–8 and vv. 9–17 are different. They see converted Jewish people still suffering on earth in vv. 1–8, and the raptured church rejoicing in heaven in vv. 9–17. Those who do not hold to a pretribulation rapture usually see vv. 1–8 and vv. 9–17 as the same group.

REVELATION—NOTE ON 7:13–14 An elder identifies the great crowd as the **ones coming out of the great tribulation**. Some understand "the" to refer to one great final period of suffering. Others take this to represent the sufferings of the church throughout history.

REVELATION—NOTE ON 7:15–17 The people mentioned in vv. 13–14 no longer suffer. As priests, they serve God in his temple. There he will feed them and **shelter** them from **sun** and **scorching heat** (compare Isa. 49:10). Under the protective care of **the Lamb**, **their shepherd**, they find refreshment in **springs of living water** (compare Rev. 22:1). God dries their **every tear** (Isa. 25:8; Rev. 21:4).

REVELATION—NOTE ON 8:1 **silence . . . for about half an hour**. In anticipation of the Lord's coming judgment (Zeph. 1:7–10; Zech. 2:13).

REVELATION—NOTE ON 8:2–11:18 A brief vision of God's heavenly temple, focusing on a golden incense altar, opens a new cycle of seven visions, each of which is introduced by an angelic trumpet blast.

REVELATION—NOTE ON 8:2 **Seven angels** stand ready to sound **seven trumpets**. This begins limited judgments that warn of coming destruction (compare Ezek. 33:1–6; Joel 2:1).

REVELATION—NOTE ON 8:3–5 The earthly OT sanctuary had two altars. One was for sacrifice in the courtyard. The other was for incense near the Most Holy Place (Ex. 27:1–8; 30:1–10). John sees only one **altar** in heaven fulfilling both functions (Rev. 6:9; 8:3). Incense represented the **prayers of the saints** in the earthly sanctuary (see 5:8; also Ps. 141:2; Luke 1:9–11). **Fire from the altar** will be flung to earth in judgment in answer to the saints' prayers.

FACT

In OT times, the altar of incense (8:3–4) stood in the Holy Place of the tabernacle and the temple next to the veil concealing the Most Holy Place. Each morning and evening, the high priest burned incense on the altar (Ex. 30:1–10).

REVELATION—NOTE ON 8:6–11:18 Revelation's third vision series (with a second interlude in 10:1–11:14) pictures judgments sent from heaven in response to the saints' prayers. The first four trumpets announce harm on the earth, sea, rivers and springs, and sky. The damage done with the trumpets is limited to "a third." The "woes" introduced by the last three trumpets are increasingly severe (8:13; 9:12; 11:14). See chart.

REVELATION—NOTE ON 8:6–7 **hail and fire, mixed with blood**. This is like the seventh plague on Egypt (Ex. 9:24).

REVELATION—NOTE ON 8:8–9 **a great mountain, burning with fire, thrown into the sea**. The imagery echoes Jer. 51:25, 42.

REVELATION—NOTE ON 8:10–11 **Wormwood** is a bitter-tasting plant with a poisonous extract. A **star** with these qualities makes **a third** of the **rivers** and **springs** undrinkable just like the Nile's bloodied waters (Ex. 7:24).

Cities under attack often surrendered when their water supply was polluted or cut off (see 2 Kings 20:20; 2 Chron. 32:30; Ps. 46:4).

REVELATION—NOTE ON 8:12 The darkening of **a third of the sun**, **moon**, and **stars** resembles the ninth plague on Egypt (Ex. 10:21–23). Since stars are still in the sky, this judgment apparently precedes the shaking of heaven and earth portrayed with the sixth seal (Rev. 6:12–14; but see note on 6:13 for another view). This darkness may occur due to smoke from burning cities.

REVELATION—NOTE ON 8:13 **Woe, woe, woe**. The last three trumpets signify increasing judgments on rebellious humanity as the end approaches.

REVELATION—NOTE ON 9:1–12 The **star fallen from heaven to earth** (v. 1) when the **fifth** trumpet sounds is Satan. He is **the angel of the bottomless pit**, whose names mean "Destroyer" (see note on v. 11). This vision shows an increase of demonic activity. This will make rebellious humans more desperate, as God's patient restraint of evil comes to an end.

REVELATION—NOTE ON 9:1 **star fallen from heaven to earth**. Jesus saw Satan fall like lightning (Luke 10:18). John will later see the "dragon," whom he identifies as Satan, thrown from heaven to earth (Rev. 12:9). The fact that the **key to the shaft** of the Abyss **was given** to him shows that Satan can do nothing without God's permission.

REVELATION—NOTE ON 9:2–3 **Locusts** recalls the eighth plague on Egypt (Ex. 10:14–15) and Joel 2:31.

The Seven Trumpets of 8:7–11:19

Restrained judgments from heaven are sent in response to the saints' prayers.

Trumpet	Reference	Result
Trumpet 1	8:7	hail, fire, and blood cast on land—one-third burned
Trumpet 2	8:8–9	burning mountain cast into sea—one-third bloodied
Trumpet 3	8:10–11	burning stars fall on rivers and springs—one-third embittered
Trumpet 4	8:12	sun, moon, and stars—one-third darkened
Trumpet 5 (1st Woe)	9:1–11	demons from the Abyss
Trumpet 6 (2nd Woe)	9:13–21	invasion from the east—one-third of mankind killed
Trumpet 7 (3rd Woe)	11:15–19	kingdom of world becomes kingdom of God

---

REVELATION—NOTE ON 9:4–11 These locusts are no threat to earth's vegetation (**grass**, **green plant**, or **tree**), and they do not look like locusts (vv. 7–9). It seems that these invaders are not literal insects but demonic spirits. Others think they represent military forces. Still others think they are actual locusts whose destructive power is described symbolically.

REVELATION—NOTE ON 9:11 **Abaddon**, **Apollyon**. In **Hebrew** and **Greek**, respectively, these words refer to "destruction" and the "one who destroys." Satan's demons war against his own human subjects.

FACT

About a dozen varieties of scorpions exist in Israel. The Lord protected Israel from scorpions during their time in the wilderness (Deut. 8:15). Revelation 9:1–6 compares the demons tormenting the people of earth with scorpions.

REVELATION—NOTE ON 9:13–21 This is the last limited judgment and warning blast. When the seventh and last trumpet sound, "the mystery of God will be fulfilled" (10:7; compare 1 Cor. 15:52; 1 Thess. 4:16). The opportunity to **repent** will be past (Rev. 9:20–21).

REVELATION—NOTE ON 9:13–14 **The golden altar before God** answers the saints' prayers (8:4–5). Ancient Israel's conquerors, Assyria and Babylon, came from **the great river Euphrates**. In John's day this river also marked the eastern boundary of Rome's influence. Beyond it, barbarian powers such as Parthia threatened the empire. This river represents what holds back chaos and violence. The release of the four destructive **angels** allows unprecedented bloodshed and suffering.

REVELATION—NOTE ON 9:16–19 **twice ten thousand times ten thousand**. Two hundred million is an incredibly large army. But it is not as large as the number of those who worship the Lamb (7:9). These **mounted troops** are demons, though some think they represent an actual human army.

REVELATION—NOTE ON 9:20–21 **did not repent**. Those rebelling against God have been tortured by the very demons they worshiped. Yet they take no warning from these final trumpet blasts. **idols . . . cannot see or hear or walk**. Compare Dan. 5:23; Ps. 115:4–8; Isa. 44:12–20.

REVELATION—NOTE ON 10:1–11:14 This interlude represents God's patient delay in inflicting his full and final wrath. It assures believers that God will protect his people during the coming terrible times. The angel with the scroll (10:1–11) reveals John's authority to prophesy and God's perfect timing in bringing history to a conclusion. On the "interludes" in Revelation, see note on 7:1–17.

Four Series of Seven Messages or Visions

Seven Letters to Churches	chs. 2–3
Seven Seals on a Scroll	5:1–8:1
Seven Trumpets	8:2–11:19
Seven Bowls of Wrath	chs. 15–16

REVELATION—NOTE ON 10:1–3 Like God on his throne, this **mighty angel** is surrounded by a **rainbow** (see 4:3). Like the Son of Man, he comes with a **cloud**, and his **face** shines **like the sun** (see 1:7, 16). **His legs like pillars of fire** recall the glory of God's presence in the wilderness (Ex. 13:21–22). His voice **like a lion roaring** could belong to the Lion of Judah (Rev. 5:5). Some interpreters think this is Jesus himself. However, since 1:1 describes an angel sent by Christ to deliver God's revelation to John, many think this as simply **another** great angel.

REVELATION—NOTE ON 10:2 The **scroll** is **open** because the Lamb has broken its seals. The scroll is **little** compared to the angel, whose stride spans **sea** and **land**. The scroll will be given to John to eat and proclaim (vv. 10–11).

REVELATION—NOTE ON 10:5–7 The angel's stance—one foot on **sea**, one on **land**, and **right hand** raised to **heaven**—unites the created order (see 5:13; Gen. 1:6–10). The divine Creator is asked to witness the angel's oath (compare Dan. 12:7; also Gen. 14:22; Deut. 32:40). The angel swears that the time of God's patience, which entailed **delay** of his martyrs' vindication (Rev. 6:10), will end when the last trumpet sounds. The **mystery of God** to **be fulfilled** is his plan to unite all things in heaven and earth under Christ's headship (Eph. 1:10, 20–22). This “mystery” includes the full expression of God’s wrath toward all who resist his reign.

FACT

When a lion roars, it can mean that it has caught, or is about to catch, its prey. In 10:3, the lion’s roar probably symbolizes God’s judgment against the wicked (see Amos 3:8).

REVELATION—NOTE ON 10:8–11 Ezekiel ate a scroll and found it **sweet as honey** in his **mouth**. John must do the same. He must receive God’s words before he speaks them (compare Ezek. 3:1–3, 10).

REVELATION—NOTE ON 11:1–14 The visions of the temple and the witnesses reassure believers of God's protection. However, spiritual protection still allows physical suffering.

REVELATION—NOTE ON 11:1–2 John was **given a measuring rod** and instructed to **measure the temple of God**. Some think this implies that during the great tribulation the Jewish temple will be rebuilt in Jerusalem. Jewish worship will be restored there. At this midpoint of the tribulation, the Antichrist will take "his seat in the temple of God, proclaiming himself to be God" (2 Thess. 2:4). Others see the "temple" in Revelation 11 as a symbol for believers (1 Cor. 3:16–17; 1 Pet. 2:4–10; see Rev. 3:12; 21:22). They note that John must measure the sanctuary, its **altar** (compare Ezek. 40:2–3), and **those who worship there**. This "measuring" of persons also shows God's protection and ownership. John must **not measure the court outside**, because **the holy city** will be **given over to the nations**. This language echoes Jesus' prediction of Jerusalem's destruction (Luke 21:24; compare Dan. 8:13). Thus some believe that Revelation was written before A.D. 70 and predicted that disaster. Others think that "the holy city" refers to the true church. **Forty-two months** (see also Rev. 13:5) is equivalent to "1,260 days" (counting 30 days to a month; see 11:3; 12:6) and "a time, and times, and half a time" (three and a half years; 12:14). This symbolizes the shortness of the church's suffering, which lasts until Christ comes. These calculations of time echo Dan. 7:25; 12:7.

REVELATION—NOTE ON 11:3–14 Scripture requires two witnesses to confirm testimony (Deut. 19:15; Matt. 18:16). The **two witnesses** of Revelation may represent the saints, as the parallel between Rev. 11:7 and 13:7 suggests. They wear the **sackcloth** of repentance (compare Isa. 37:1–2; Jonah 3:5; Matt. 11:21) to symbolize their message. Some scholars believe these are two actual individuals who will appear at the end of history.

REVELATION—NOTE ON 11:4 **two olive trees**. In Zechariah's vision, the "two olive trees" symbolized "two anointed ones" (Zech. 4:11, 14). One was a royal leader to rebuild God's temple (Zech. 4:6–10) and the other was a high priest to lead worship in it (Zech. 3:1–5). Thus the witnesses of Rev. 11:3 represent everyone the Lamb has redeemed to serve as priests and rule as kings (1:6; 5:10).

REVELATION—NOTE ON 11:5–6 The witnesses especially fulfill the church's prophetic role. They pour out God's word as fiery judgment **from their mouth**. They announce drought as Elijah did (1 Kings 17:1). They turn **waters . . . into blood** as Moses did (Ex. 7:14–25).

REVELATION—NOTE ON 11:7–10 The **great city** that **symbolically is called Sodom and Egypt** is the site of the martyrs' death and their Lord's crucifixion. See also references to "the great city" in 16:19; 17:18; and five times in 18:10–21. In these instances "the great city" is called "Babylon," which stands for Rome. In 11:8, however, the "great city" is Jerusalem. It is likely that John has merged Rome and Jerusalem here into one combined symbol. "The great city" is further identified symbolically (or "spiritually"; see ESV footnote) as "Sodom," a place known for its sinfulness and rebellion against God. It is also called "Egypt," which was known for persecuting God's people. "The great city" symbolizes every empire that rejects God and harms his church.

REVELATION—NOTE ON 11:11–14 **they stood up on their feet. . . . they went up to heaven in a cloud**. The two witnesses (v. 3) may symbolize the church. If so, then these verses promise resurrection (see Ezek. 37:10) and enthronement with God (see Dan. 7:13). If the witnesses are two actual individuals, then they are miraculously resurrected at this point. As in Acts 1:9, the "cloud" symbolizes the mysterious active presence of God.

REVELATION—NOTE ON 11:15–18 **the seventh angel blew his trumpet**. Many believe this trumpet signals Christ's second coming. **has become the kingdom of our Lord and of his Christ**. The elders celebrate a future day when God and his Christ have **begun** their **reign** by judging **the dead** (20:11–13), **rewarding** their **servants** (21:1–7; 22:1–5), and **destroying the destroyers of the earth** (20:14–15).

REVELATION—NOTE ON 11:19–14:20 This vision reveals the heart of the conflict the church faces. Through his sacrificial blood, Christ (the seed of the woman) has defeated Satan (the accuser of his people). Believers' sufferings result from Satan's desperation because "he knows that his time is short" (12:12).

REVELATION—NOTE ON 11:19 A deeper opening of **God's temple in heaven** brings **the ark of his covenant** into view as John peers into the Most Holy

Place itself, prepared to receive visions that explain the church's spiritual conflict.

REVELATION—NOTE ON 12:1–17 Two signs appear in heaven—a **woman** who gives **birth**, and a **dragon** intent on destroying her offspring. Twice John sees the dragon defeated. Both descriptions of what happens afterward describe the woman being protected in the wilderness (vv. 6, 13–17). The first vision (vv. 1–6) portrays a decisive battle at the turning point of history. Christ's incarnation, obedience, sacrifice, and exaltation forever disqualify Satan from accusing believers (see v. 10). Some interpreters think the second vision (vv. 7–17) represents the same series of events, while others think it portrays events at the beginning of the great tribulation.

FACT

The OT in Revelation. Roughly one-seventh of the book of Revelation consists of quotations from the OT. It is a reminder of just how important it is to read and understand the OT as foundational for the New.

REVELATION—NOTE ON 12:1–2 The woman is a **great sign** in **heaven**. Her clothing is the **sun**, **moon**, and **twelve stars**. She symbolizes Israel (compare Joseph's dream, Gen. 37:9).

REVELATION—NOTE ON 12:3 The **great red dragon** is "that ancient serpent, the devil and Satan" (v. 9; compare 20:2; Gen. 3:1–15). Its **seven heads** with **seven diadems** and **ten horns** symbolize great power (compare Dan. 7:6–7; Rev. 13:1).

REVELATION—NOTE ON 12:4 His tail swept down a third of the stars of heaven. Evil spirits (demons) who are Satan's allies share his defeat by God's forces (vv. 7–9). Some interpreters think this refers to the original fall of Satan. They think one-third of the angels rebelled with him (see 2 Pet. 2:4; Jude 6). The dragon's desire to **devour** the woman's child at birth recalls Gen. 3:15.

REVELATION—NOTE ON 12:5 The **rod of iron** (also 2:27; 19:15) is a shepherd's club, used to shatter the nations like pottery (compare Ps. 2:9).

REVELATION—NOTE ON 12:6 The child's mother **fled into the wilderness**. This symbolizes the church's complete dependence on God. He protects them from the dragon's rage (vv. 13–14; compare Ex. 16:13–18; 1 Kings 19:5–8). Some scholars think the time period symbolized as **1,260 days** (or “a time, and times, and half a time”; see note on Rev. 11:1–2) began with Christ’s ascension. It will end when God allows the dragon to deceive the nations and gather them against the church (20:7–10). Others understand the “1,260 days” (three and a half years) to represent the second half of the great tribulation. They consider this the same period as the second half of Daniel’s seventieth week (Dan. 9:27). On this view, the woman’s fleeing indicates that during the great tribulation Jewish believers will be persecuted by the Antichrist and will flee into the wilderness (see note on Rev. 11:1–2).

REVELATION—NOTE ON **12:7** **Michael** is the archangel and guardian of God’s people (Dan. 10:13; 12:1; Jude 9). Some interpreters think Michael’s battle with the **dragon** marks the beginning of the “time of trouble” (Dan. 12:1), the great tribulation.

REVELATION—NOTE ON **12:8–9** The victory of Michael and the holy angels over the **dragon** and his allies may symbolize Jesus’ triumph on the cross (compare Col. 2:15). It may also reflect the defeat of demonic forces because of Christ’s victory at the cross. Or it may describe the original casting out of Satan and his demons from heaven (see note on Rev. 12:4). **The devil** (Greek) and **Satan** (Hebrew) describe a legal opponent, an accuser at law (see vv. 10–11). Some think **he was thrown down to the earth** indicates increased demonic activity on earth during the great tribulation.

REVELATION—NOTE ON **12:12** **his time is short**. Jesus’ death, resurrection, and ascension began “the kingdom of our God” (v. 10). These events guaranteed the end of Satan’s power.

REVELATION—NOTE ON **12:14** **two wings of the great eagle**. A metaphor of the exodus (see Ex. 19:4) becomes an image of God’s care for his church. **a time, and times, and half a time**. See note on Rev. 11:1–2.

REVELATION—NOTE ON **12:15** **water like a river out of his mouth**. The serpent tries to destroy the people of God (**sweep her away**) by lies and false teaching (compare Gen. 3:13).

REVELATION—NOTE ON **12:17** The dragon fails to destroy the Messiah (see vv. 4–5) and his mother (that is, Israel; see note on vv. 1–2). So he makes war on **the rest of her offspring**. Some thinks this refers to the church throughout the ages. Others think it refers to believing Israel (or the remnant in ch. 7). These include all who **hold to the testimony of Jesus**, all who endure in faithfulness and obedience to the gospel. The dragon's weapon is the "beast" that emerges from the sea to wage war on the saints (13:2, 7).

REVELATION—NOTE ON 13:1–10 As the dragon stands on the seashore (12:17), a beast emerges from the sea. This beast is sometimes identified with the Antichrist (see 1 John 2:18, 22; 4:3; 2 John 7) or the man of lawlessness (2 Thess. 2:3–12). Yet the imagery of Daniel 7 that appears in the description of the beast shows that it represents not only a future individual but also present world powers that wage Satan's war against the Lamb and his church.

FACT

A call for endurance. The churches were facing many threats, including persecution, false teaching, and idolatry, as is true today around the world. Revelation urges believers to continue (or persevere) in the faith despite difficulties. Christ's victory is secure, and God will richly reward those who suffer for his sake.

REVELATION—NOTE ON 13:1–2 The **beast** resembles all four beasts that Daniel saw emerge from the sea before the Son of Man appeared (Dan. 7:1–8, 21). Those beasts symbolized kingdoms (Dan. 7:17, 23). This beast represents every oppressive human empire that demands absolute allegiance and enforces its demand. This includes Egypt, Assyria, Babylon, Persia, Greece, Rome, and their successors. Its 10 horns and **seven heads** mirror those of the dragon (Rev. 12:3), who gives the beast its **great authority**.

REVELATION—NOTE ON 13:3 **seemed to have a mortal wound**. Literally, "as slain to death." Rome represented the beast in John's day. It seemed to have been mortally wounded by Nero's suicide (A.D. 68) and the civil chaos that followed. It experienced a "resurrection" in the reigns of Vespasian and his sons Titus and Domitian. During Domitian's reign (A.D. 81–96), Nero's persecution of the church also revived. Many interpreters think this verse also predicts a future remarkable recovery of the Antichrist from a deadly wound.

REVELATION—NOTE ON 13:4 **Who is like the beast**? The worshipers' question echoes Israel's praise of the Lord after the exodus (Ex. 15:11). This reinforces the beast's claim to divine honors.

REVELATION—NOTE ON 13:5 **was given . . . was allowed**. See note on 9:1. The beast speaks **haughty and blasphemous words**, like the horn (king) on the fourth beast in Daniel's vision (Dan. 7:20, 25). **forty-two months**. See note on Rev. 11:1–2; also 12:6, 14.

REVELATION—NOTE ON 13:6 The identification of God's **dwelling** as **those who dwell in heaven** confirms that the sanctuary in 11:1 symbolized the worshipers in it. Likewise, the "holy city" is the Lamb's church-bride (21:2, 9–27).

REVELATION—NOTE ON 13:8 **written before the foundation of the world in the book of life of the Lamb who was slain**. Before creation and by grace alone, God chose individuals to be redeemed by Christ's death (see Eph. 1:4–14; and note on Eph. 1:11). God's book of life appears in Ex. 32:32–33; Dan. 12:1; Luke 10:20; Rev. 3:5; 17:8; 20:15. The parallel expression in 17:8 shows that "before the foundation of the world" refers to "written" rather than to "slain."

REVELATION—NOTE ON 13:9–10 **endurance**. Perseverance is a major theme in Revelation (12:17; 14:12; 16:15; 17:14; 21:7–8; 22:7, 10, 12, 14; see also "overcoming" in chs. 2–3).

REVELATION—NOTE ON 13:11–18 A second beast rises out of the earth to recruit worshipers for the first beast. He gathers people using lying words and miracles. In John's day, the imperial cult in the Roman province of Asia encouraged worship of the emperor as divine savior and lawgiver.

REVELATION—NOTE ON 13:11 The second beast resembles the Lamb, but his lying words expose his real nature. He is **like a dragon** (see 12:15; 16:13–14; 19:20).

REVELATION—NOTE ON 13:13 **making fire come down from heaven**. The false prophet (the second beast) does a miracle similar to Elijah's to make people believe the first beast is divine (see 1 Kings 18:38; 2 Kings 1:10; Rev. 8:7; 11:5).

REVELATION—NOTE ON 13:14–15 Idols "have mouths but cannot speak" (Ps. 115:5). Thus the impression that the first beast's image has **breath** and **might even speak** is likely some kind of miracle worked by demonic power yet still subject to God's sovereign control (**it is allowed**).

REVELATION—NOTE ON 13:16–17 marked on the right hand or the forehead. The Israelites wore God's law on their hands and foreheads. They did this to show God's authority over their thoughts and actions (Deut. 6:8). The beast's mark and the seal of God on believers' foreheads (see Rev. 7:3; 14:1; compare also Ex. 28:36–38; Ezek. 9:4) do not have to be physical features, though they may be that. Both symbolize spiritual control.

REVELATION—NOTE ON 13:18 The **number of the beast** is **666**. This **number of a man** may contrast with divine completeness (symbolized by seven).

REVELATION—NOTE ON 14:1–15:8 The vision sequence leading to the seven last plagues (which will be described as "bowls" of God's wrath, 16:1–21) opens and closes with scenes of a heavenly choir singing praise to God (14:1–5; 15:2–4). Between these anthems, John sees three angels who announce impending judgment (14:6–13) and three who order and execute harvests (14:15–20). At the center, between the three announcing angels and the three harvesting angels, John sees a seventh figure, "one like a son of man," gathering his grain from the earth (14:14). Despite the beast's cruel persecution (ch. 13), these visions (like those in chs. 7 and 10–11) provide reassurance that God and the Lamb rule, and that martyrs are already celebrating victory.

REVELATION—NOTE ON 14:1 Mount Zion. Fulfilling Ps. 2:6, the Lamb stands on God's holy hill in heaven. **name**. A token of possession and protection by God, promised to every conqueror in the spiritual war (Rev. 3:12). **144,000**. See notes on 7:1–17; 7:4–8; 7:9.

REVELATION—NOTE ON 14:3 The **new song** celebrates God's triumph over sin through the Lamb (5:9; 15:3). God's prior victories were also celebrated in new songs (Ps. 98:1). The song belongs only to those who have experienced the Lamb's redemption (Ps. 107:1–3). This is another indication that **144,000** represents those who have been redeemed rather than an actual number (see notes on Rev. 7:1–17; 7:4–8; 7:9).

REVELATION—NOTE ON 14:4–5 have not defiled themselves with women, for they are virgins. Soldiers often avoided having sex during the wars God commanded (see Deut. 23:9–11; 1 Sam. 21:5). The 144,000 (Rev. 14:3) represent believers of both sexes who die in faith and are gathered as **firstfruits for God**, foreshadowing a greater harvest.

REVELATION—NOTE ON 14:8 **Another angel** announces that **Babylon** is **fallen** (echoing Isa. 21:9). Babylon was the greatest power of its day. Babylon conquered Judah. In John's day, Rome was the nation with "dominion over the kings of the earth" (Rev. 17:18) that oppressed Christ's people (17:6). Yet Revelation's "Babylon" transcends Rome, since its fall comes at the end of history (15:1; 16:17–19). **the passion of her sexual immorality**. Babylon the prostitute represents the temptations of material wealth and pleasure. These things tempt the people into serving something other than the Lord.

REVELATION—NOTE ON 14:9–11 **the smoke of their torment goes up forever and ever**. Hell is eternal. The wicked do not cease to exist when they die.

REVELATION—NOTE ON 14:14–20 Two reapers appear in heaven, sharp sickles in hand. Angels emerge from the temple with God's order to "Put in your sickle, and reap." First "one like a son of man" gathers the grain of the earth. Then an angel gathers grapes from the earth's vine. These will be crushed in the "winepress of the wrath of God."

REVELATION—NOTE ON 14:14 **One like a son of man**, **seated on the cloud** and wearing **a golden crown** (compare Dan. 7:13–14; Rev. 1:7, 13) is Jesus, the Lord of the harvest. He sowed the gospel (Matt. 13:37) and will return to harvest it.

REVELATION—NOTE ON 14:15–16 The **harvest of the earth** probably is the Son of Man gathering believers (compare Matt. 13:30).

REVELATION—NOTE ON 14:17–20 The second harvest involves cutting grape clusters from the vine and crushing them in God's winepress. This pictures the destruction of the wicked (compare Joel 3:12–13). **trodden**. The Lord will trample nations that have trampled God's holy city, just as Isaiah promised (Isa. 63:1–6). Their blood is shed **outside the city** (probably Jerusalem), where all unclean things belong (see Rev. 21:27).

REVELATION—NOTE ON 15:1–16:21 The seven "last" plagues, envisioned as "bowls full of the wrath of God" are poured out on earth. Some believe these bowls represent future global judgments. They will occur at the end of the great tribulation period and end in the battle of Armageddon (16:14–16).

The Seven Benedictions

Blessed is the one who reads aloud, hears, and keeps the words of this prophecy	1:3
Blessed are the dead who die in the Lord	14:13
Blessed is the one who stays awake, keeping his garments on	16:15
Blessed are those who are invited to the marriage supper of the Lamb	19:9
Blessed and holy is the one who shares in the first resurrection	20:6
Blessed is the one who keeps the words of the prophecy of this book	22:7
Blessed are those who wash their robes	22:14

REVELATION—NOTE ON 15:1–8 Believers celebrate God’s victory (vv. 1–4). Then God completes his judgment of rebellious people (vv. 5–8).

REVELATION—NOTE ON 15:1 **another sign in heaven**. These **angels** begin the completion of God’s triumph in the destruction of his enemies.

REVELATION—NOTE ON 15:2–4 The **harps of God** and the **song of the Lamb** is music created by God’s redeemed people. They **conquered the beast** by holding fast to their faith even when threatened with death (12:11). **sea of glass**. See note on 4:6–8.

REVELATION—NOTE ON 15:3–4 **The song of Moses** celebrated Israel’s exodus from Egypt (Ex. 15:1–18). Now **the song of the Lamb** tells of a greater redemption of a new kingdom of priests (Rev. 5:9–10). A later “song of Moses” praised the Lord whose **ways** are **just** (Deut. 32:1–43; especially v. 4). The **King of the nations** will be feared, glorified, and worshiped by **all nations** (Ps. 86:9) for his **righteous acts** of judgment (Ps. 98:2).

REVELATION—NOTE ON 15:5 **the tent of witness in heaven**. See note on Heb. 8:1–2.

REVELATION—NOTE ON 15:6 **pure, bright linen**. A preview of the holy beauty of Christ’s bride (19:7–8).

REVELATION—NOTE ON 15:8 God’s **glory** was so intense that **no one could enter the sanctuary**. No one can **until the seven plagues . . . were finished** (see v. 1).

REVELATION—NOTE ON 16:1–21 The first four bowls inflict plagues on the earth, sea, rivers and springs, and sun (compare 8:7–12). The destruction poured out from the bowls is total (contrast 9:4–5, 18). The end has come.

REVELATION—NOTE ON 16:2 When the **first** bowl is **poured** out **on the earth**, it afflicts the earth's inhabitants, who bear the beast's **mark**, with **painful sores**. This is like the sixth plague on Egypt (compare Ex. 9:8–12; Deut. 28:27, 35).

REVELATION—NOTE ON 16:3 The **second** bowl turns the waters of **the sea** into **blood** (compare Ex. 7:21). All sea life will die.

REVELATION—NOTE ON 16:4–7 With the **third** bowl, **rivers** and **springs** (sources of drinking water) will be turned to **blood**. "**It is what they deserve**," declares **the angel . . . of the waters**. The angel refers to those who shed the **blood of saints and prophets** (see 17:6). **altar**. See 6:9.

REVELATION—NOTE ON 16:8–9 Instead of darkening the **sun** (see 8:12), the **fourth** bowl will intensify its **heat**.

The Seven Bowls of Wrath (16:2–21)

The complete, unrestrained expression of God's wrath

Bowl	Area Affected	Reference	Result
Bowl 1	earth	16:2	sores on the beast's worshipers
Bowl 2	sea	16:3	blood and death
Bowl 3	rivers and springs	16:4–7	blood to drink
Bowl 4	sun	16:8–9	burning heat
Bowl 5	beast's throne	16:10–11	palpable darkness
Bowl 6	Euphrates River	16:12–16	gathering for the battle
Bowl 7	air	16:17–21	earthquake shattering the great city

REVELATION—NOTE ON 16:10–11 **Darkness** was the ninth plague on Egypt (Ex. 10:21–29). The refusal to **repent** (compare Rev. 9:20–21; 16:9) shows the depth of human sinfulness. It also shows the justice of eternal punishment (20:3–15).

FACT

The vision of the fifth bowl (16:10–11) shows that even the very throne of the beast is not immune to God's just wrath. It is appropriate that a regime founded on deceit should be plunged into darkness (see 13:13–14).

REVELATION—NOTE ON 16:12–14 The drying up of **the great river Euphrates** allows Satan's armies to gather. **Unclean spirits** emerge as **frogs** (compare Ex. 8:2–11).

REVELATION—NOTE ON 16:15 Jesus calls for spiritual vigilance. This echoes his challenge to the satisfied churches of Sardis and Laodicea (ch. 3).

REVELATION—NOTE ON 16:16 **Armageddon** means “Mount Megiddo” in **Hebrew**. In ancient Israel, Megiddo was a plain, not a mountain. It was also the site of some key battles (Judg. 5:19; 2 Kings 23:29). In the symbolic geography of John’s visions it represents the global combat zone (see Rev. 20:9). The final conflict between Christ and Satan will be fought there.

REVELATION—NOTE ON 16:17–21 **“It is done!”** This declaration affirms that God has completed his plan (10:7). His wrath against evil is finished (15:1, 8). His kingdom is fully come (11:15). **A great earthquake** will shatter **the great city**, where Jesus was crucified and his martyrs were murdered (11:7–10). It is **Babylon the great**, which rules the “kings of the earth” (17:18). Human civilization will end when the Lord comes with **lightning**, **rumblings**, and **peals of thunder** (11:19). This is the earthquake predicted in the sixth seal (6:12–17).

REVELATION—NOTE ON 17:1–19:10 An extended vision describes the fall of Babylon. This event was announced by an angel (14:8) and portrayed in the seventh bowl (16:18–19). The city appears as a female prostitute (17:1–6). Then an angel explains the meaning of the woman and the beast on which she sits (17:7–18). Finally, a series of voices comment on her fall (18:1–19:10). The “great prostitute” and “Babylon the great” (chs. 17 and 18) are the same. Both portray the beast’s empire.

FACT

Symbolism is very important in Revelation. Instead of portraying characters and events directly, the author often uses symbols. For example, Jesus is portrayed as a lamb, churches are portrayed as lamps on lampstands, and Satan is portrayed as a dragon with seven heads and ten horns.

REVELATION—NOTE ON 17:1–15 Babylon’s expensive clothing and jewelry symbolize her wealth. Her name, “mother of prostitutes and of earth’s abominations” (v. 5), represents the desire of godless societies for sensual pleasure. Her becoming drunk on the blood of the saints, and the beast on which she sits, symbolize the pursuit of wealth, pleasure, and power.

REVELATION—NOTE ON 17:1 **Many waters** symbolizes the many peoples and nations Babylon rules (vv. 15, 18).

REVELATION—NOTE ON 17:2 **Sexual immorality** and spiritual infidelity are connected (2:20–23; Ezek. 16:15–43).

REVELATION—NOTE ON 17:3 **carried me away in the Spirit**. The Holy Spirit gave John a prophetic vision like Ezekiel experienced (Ezek. 3:12; 11:24). **wilderness**. A place of spiritual protection (see Rev. 12:6, 14) and physical difficulty. The beast of ch. 13 is now **a scarlet beast** on which the woman sits. Some understand this to be the Antichrist, who supports Babylon.

REVELATION—NOTE ON 17:4 Both prostitute and bride are adorned in **gold**, **jewels**, **pearls**, and fine linen (compare 18:16; 19:8; 21:18–21). Babylon's clothing is expensive **purple and scarlet**. The bride's is bright, pure white. The prostitute symbolizes the appeal of a worldly economic system driven by wealth and pleasure (18:11–19). **golden cup**. Compare Jer. 51:7.

REVELATION—NOTE ON 17:6 **drunk with the blood of the . . . martyrs of Jesus**. The wealthy and powerful rulers kill Jesus' followers (13:15–17).

REVELATION—NOTE ON 17:8 **beast . . . was and is not and is to come**. It had received a terrible wound yet came back to life (13:12–14). **about to rise from the bottomless pit** (see 11:7) and **go to destruction**. The beast's power to persecute Christians is limited. His future violence will also be limited (see 19:19–21; 20:7–10).

REVELATION—NOTE ON 17:9–11 The city of Rome rests on **seven mountains** (or seven hills). In prophetic imagery, mountains symbolize the place of power (Jer. 51:24–25; Dan. 2:35, 44–45). The beast's **seven heads** symbolize both mountains and **kings**. This shows his power over people whose names are not in the book of life. The dragon and beast's "time is short" (Rev. 12:12), for the beast **goes to destruction**.

REVELATION—NOTE ON 17:12–14 The beast's **ten horns**, symbolizing **ten kings**, probably represent all of the earth's kings. They are deceived and gathered by the dragon and the beast for a final rebellion against the Lamb and an assault on his **called and chosen and faithful** followers (see 16:14; 19:19–21; 20:7–10).

REVELATION—NOTE ON 17:16–19:10 The military power that supports Babylon's pursuit of pleasure will destroy its wealth and social order. This will distress those who idolized and profited from its wealth. But this will delight believers, who have suffered its violent attacks.

REVELATION—NOTE ON 17:16–17 The partnership of prostitute and beast will end. Armies will destroy the economic system it once supported. The beast and its allies strip the prostitute **naked**. They **devour her flesh and burn her up with fire** (compare Ezek. 16:39–41). God uses his enemies **to carry out his purpose**.

REVELATION—NOTE ON 17:18 The **great city** is Rome, which had **dominion over the kings of the earth**.

REVELATION—NOTE ON 18:1–19:10 Several speakers explain how the beast and the kings desert the prostitute.

FACT

In the Bible, Babylon symbolizes humanity's ambition to dethrone God and rule the earth. "Babel," the Hebrew word for Babylon, first appears in the story of the Tower of Babel (Genesis 11). Chapters 17–18 of Revelation describe Babylon's final defeat.

REVELATION—NOTE ON 18:1–3 **Fallen, fallen**. Compare Isa. 21:9. Babylon's fall will turn the great city into a wilderness inhabited by **every unclean spirit**, **bird**, and **beast**.

REVELATION—NOTE ON 18:4 The prophets often asked the OT Israelites to **come out of** (be different than) the cultures where they were exiled (Isa. 52:11; Jer. 51:6–9, 45). Such separation was equally relevant to the NT church and it remains so today (2 Cor. 6:14–18; 1 Pet. 2:11–12).

REVELATION—NOTE ON 18:6 God is just. He will **pay** (Babylon) **back as she herself has paid back** (see Ex. 21:23–25). The **double portion** (see Isa. 40:2; Jer. 16:18) of punishment is for the violence she inflicted on the saints (Rev. 19:2).

REVELATION—NOTE ON 18:7–8 Babylon's boast, **I sit as a queen, I am no widow** will be silenced **in a single day** (compare Isa. 47:7–9).

REVELATION—NOTE ON 18:9–20 Laments come from kings, merchants, and sailors who profited from Babylon's power and wealth.

REVELATION—NOTE ON 18:12–13 The prostitute symbolizes all corrupt economic systems. Even **human souls** are reduced to cargo. They are traded as **slaves** to provide cheap labor for greedy merchants.

REVELATION—NOTE ON 18:20 Everyone in **heaven** (**saints and apostles and prophets**) **rejoice** in God's **judgment** of Babylon (compare 12:12).

REVELATION—NOTE ON 18:21 Compare Jer. 51:63–64.

REVELATION—NOTE ON 18:24 God will judge Babylon and the beast for shedding the **blood** of his **prophets** and **saints** (see 6:10; 11:8; 17:6).

REVELATION—NOTE ON 19:1–2 **A great multitude** from every nation (see 7:9–10) praises God for his just judgment of the prostitute who murdered the saints. **Hallelujah** comes from a Hebrew term for "praise Yahweh."

REVELATION—NOTE ON 19:3 **smoke . . . goes up forever and ever**. Symbolizes permanent judgment. The heavenly praise of God (**Hallelujah!**) for this judgment reflects the evil done by "the great prostitute" (v. 2).

REVELATION—NOTE ON 19:4 The worship offered by the **elders** and **living creatures** links this celebration with the vision of God and the Lamb in 5:8–10. **Amen** expresses confident certainty (John 10:7) or strong agreement (1 Cor. 14:16).

REVELATION—NOTE ON 19:5 **Praise our God**. See note on vv. 1–2.

REVELATION—NOTE ON 19:6 The next voice is like that of a **great multitude**, **many waters**, and **mighty peals of thunder**. It comes from a great crowd in heaven (compare 14:2). **The Almighty** is praised for establishing his unchallenged reign at Christ's return (see 1 Cor. 15:24).

REVELATION—NOTE ON 19:7–8 The prostitute has been destroyed. Now the Lamb's pure **Bride** is announced. **it was granted**. Her gown of righteous deeds is her groom's gift (compare Isa. 61:10; Rev. 6:11; 7:14). On the church as bride of Christ, see 21:2, 9; 22:17; 2 Cor. 11:2; Eph. 5:25–27.

REVELATION—NOTE ON 19:9–10 Those **invited to the marriage supper of the Lamb** are believers who belong to his beloved bride, the church. This "marriage supper of the Lamb" was predicted in Isa. 25:6–9; Matt. 22:1–14; 25:10; 26:29. John is twice corrected ("**You must not do that!**") for trying to worship the angel (see Rev. 22:8–9). John is commanded to **worship God** alone. This confirms the deity of Jesus, the Lamb who is rightly worshiped (see 5:8–14).

REVELATION—NOTE ON 19:11–20:15 An opening up of heaven (compare 4:1; 11:19; 15:5) introduces visions that symbolize the last battle between Christ and the forces of evil. This passage fulfills the promise of Christ's return to reign on earth.

FACT

The rider on the white horse. Because the color white was associated with victory, military or political leaders often chose white horses. In 19:11, the victorious Jesus rides a white horse.

REVELATION—NOTE ON 19:11–21 The climactic battle for which the dragon, the beast, and the false prophet gathered the earth's kings (16:13–16) is introduced with a description of Christ the victor (19:11–16), then with a grim "dinner invitation" forecasting the battle's outcome (vv. 17–18). Finally, the conflict occurs (vv. 19–21).

REVELATION—NOTE ON 19:11 The rider of the **white horse** is already victorious. White is the color of victory (see note on 3:4–5). The rider's titles, **Faithful and True**, identify him as Jesus, the faithful and true witness (1:5; 3:14).

REVELATION—NOTE ON 19:12–16 The horse's rider (v. 11) is the Son of Man. He has **eyes . . . like a flame of fire** and a **sharp sword** (see notes on 1:14; 1:16). His **many diadems** (crowns signifying royalty) show his supremacy as **King of kings and Lord of lords**. He is named **the Word of God**, for he is the greatest revelation of the Father (John 1:1, 14; Heb. 1:1–2). He also has a **name written that no one knows but himself**. The greatness of the Son of God can never be fully known (on "name," see note on John 1:12–13).

REVELATION—NOTE ON 19:14 **The armies of heaven** ride **white horses**, sharing the victory of the Lamb (see 12:11; 15:2).

REVELATION—NOTE ON 19:15 **with a rod of iron**. See note on 12:5. Because he operates the **winepress** of God's **wrath**, Jesus' robe is covered in his enemies' blood (compare Isa. 63:1–6).

REVELATION—NOTE ON 19:17–18 The angel's invitation for **birds** to pick corpses clean at **the great supper of God** reflects an OT covenant judgment (Deut. 28:26). It also echoes Ezekiel's prophetic word against Gog and Magog, who oppressed his people (Ezek. 39:17–20; see Rev. 20:8).

REVELATION—NOTE ON 19:20 The **beast** and **the false prophet**, like the great prostitute, represent corrupt individuals and institutions.

REVELATION—NOTE ON 19:21 **The rest** are "the kings of the earth and their armies" (v. 19). Only the Lamb and his army will survive this battle.

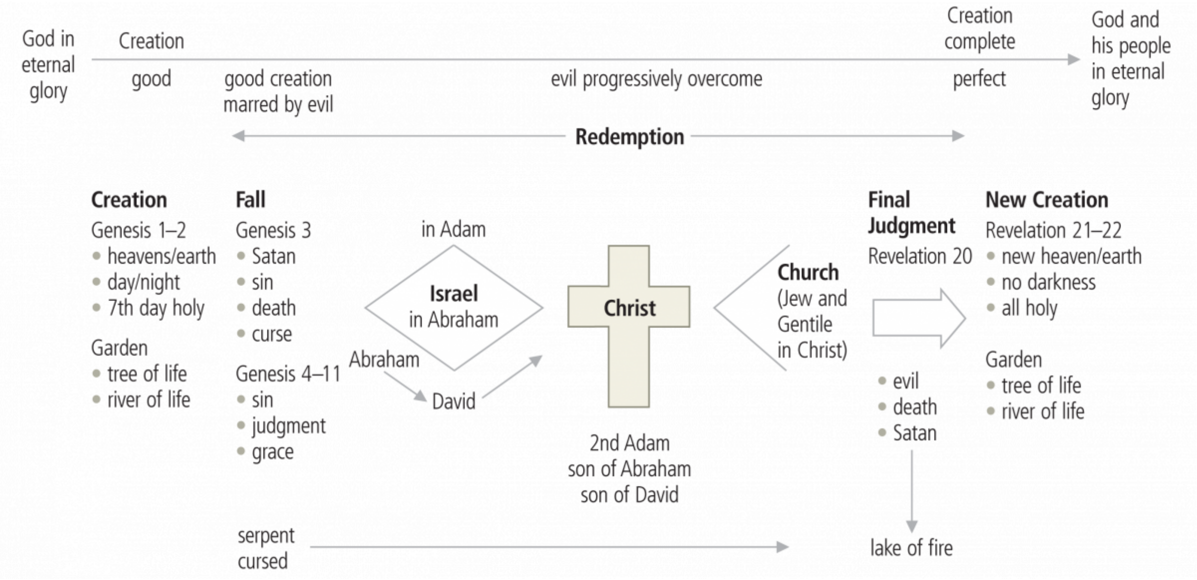
REVELATION—NOTE ON 20:1–6 These verses, the last of three "interludes" in Revelation (see note on 7:1–17), are among the most controversial in the book. Scholars disagree about the meaning of the "thousand years." The three main views are: (1) *Premillennialists* believe Christ will return "pre" [before] the millennium. They think this thousand years (or millennium) is a future time of great peace and justice. They usually consider this to be a literal 1,000-year period that will begin when Christ returns to reign on earth. He will be King, and resurrected believers will reign with him. (2) *Postmillennialists* believe that Christ will return "post" [after] the millennial period. They think that before Christ returns to earth the gospel will spread and triumph. Societies will be transformed. Peace and justice will reign on earth for a thousand years (or for a long period of time). After this, Christ will return for the final judgment. (3) *Amillennialists* hold an "a" [non-literal] millennial view. They think this thousand years is the same period as this present church age. They believe there will be no future "millennium" before Christ returns for the final judgment. Each of these views is within the framework of historic Christian orthodoxy.

The "Bookends" of Biblical Theology

God's ultimate purpose in redemptive history is to create a people to dwell in his presence, glorifying him through numerous varied activities and enjoying him forever. The story begins with God in eternal glory, *and it ends with God and his people in eternal glory. At the center stands the cross, where God revealed his glory through his Son.*

The biblical story of redemption must be understood within the larger story of creation. First Adam, and later Israel, was placed in God's sanctuary (the garden and the Promised Land, respectively), but both Adam and Israel failed to be a faithful, obedient steward, and both were expelled from the sanctuary God had created for them. But Jesus Christ—the second Adam, the son of Abraham, the son of David—was faithful and obedient to God. Though the world killed him, God raised him to life, which meant that death was defeated. Through his Spirit, God pours into sinners the resurrection life of his Son, creating a new humanity "in Christ." Those who are "in Christ" move through death into new, re-embodied life and exaltation in God's sanctuary, there to enjoy his presence forever.

The "bookends" concept of biblical theology illustrates that in the third-to-last chapter of the Bible (Revelation 20) God removes his enemies—Satan, death, and evil—that entered the story line in the third chapter of the Bible (Genesis 3), thus completing the story of redemption. The last two chapters (Revelation 21–22) don't simply restore the first two chapters (Genesis 1–2); they go beyond them to a world that is fully ordered and holy, in which God is fully present with his people, completing the story of creation. (Chapter divisions in the Bible are, of course, human contributions, not divinely inspired.)


God in eternal glory
Creation
good
good creation marred by evil
evil progressively overcome
Creation complete
perfect
God and his people in eternal glory
Redemption
Creation
Genesis 1–2
• heavens/earth
• day/night
• 7th day holy
Garden
• tree of life
• river of life
Fall
Genesis 3
• Satan
• sin
• death
• curse
Genesis 4–11
• sin
• judgment
• grace
in Adam
Israel
in Abraham
Abraham
David
Christ
2nd Adam
son of Abraham
son of David
Church
(Jew and Gentile in Christ)
Final Judgment
Revelation 20
• evil
• death
• Satan
lake of fire
New Creation
Revelation 21–22
• new heaven/earth
• no darkness
• all holy
Garden
• tree of life
• river of life
serpent cursed

FACT

Revelation contains seven benedictions, or blessings (see chart). Some other memorable benedictions include Aaron's blessing on Israel (Num. 6:24–26), 2 Corinthians 13:14, and Jude 24–25. These and other blessings are often used in Christian worship.

REVELATION—NOTE ON 20:1–3 The dragon will be **bound** with a **great chain** and thrown into the **bottomless pit**, which will be **shut** and **sealed**. This symbolizes God's restriction of Satan's ability to inflict harm for a long but set period. The nature of this binding of Satan is important to the three millennial views. *Premillennialists* read this as predicting a complete removal of Satan from the earth during a millennium of social righteousness, international peace, and physical well-being. Christ will reign on earth during this time. *Postmillennialists* also think this will be a future peaceful millennium, but that Christ will not return until the end of that time. *Amillennialists* argue that this refers to the gospel's spread among all nations during the present age. They also think it symbolizes God restraining the church's enemies until just before Christ's return (see 2 Thess. 2:3–8).

REVELATION—NOTE ON **20:4–5** **I saw thrones, and seated on them were those to whom the authority to judge was committed**. *Premillennialists* argue that "coming down from heaven" (v. 1) and the reference to "the nations" (v. 3) show that these "thrones" are on earth (during Christ's millennial reign). *Amillennialists* argue that the echoes in these verses from Daniel's vision (compare Dan. 7:9, 22) indicate the thrones are in heaven. John sees **the souls of those who had been beheaded . . . and those who had not worshiped the beast**. These are the faithful believers who **came to life**. *Premillennialists* think deceased believers will experience bodily resurrection at the beginning of the millennium, and that is what is meant by **this is the first resurrection**. *Amillennialists* think "they came to life" and "the first resurrection" means their souls entered into the presence of God in heaven after they died. Their deaths were their victory over the dragon and beast (Rev. 12:11; 15:2). They will be given new bodies at the final resurrection (20:12–15). Some *postmillennialists* agree with the amillennial view of "the first resurrection." Other postmillennialists think it refers to the future victory of Christianity in the world after its earlier persecution. **and reigned with Christ for a thousand years**. *Premillennialists* think this means that these resurrected believers will assist with Christ's thousand-year reign as righteous King over the whole earth. *Amillennialists* think this means deceased believers are "reigning" with Christ from heaven now. *Postmillennialists* see it as a future triumph of Christianity in the world.

REVELATION—NOTE ON **20:6** **second death**. The wicked are returned to bodily existence and condemned for their evil deeds. They will be cast into the lake of fire forever (vv. 12–15).

REVELATION—NOTE ON **20:7–10** Satan's release after the thousand years will free him to **deceive the nations** and to **gather them** for the last **battle**. *Amillennialists* see this as the same battle as the one described in 16:13–16 and

19:17–21. *Premillennialists* see this as a separate, later battle. The gathered armies are called **Gog and Magog**, titles of Israel's pagan oppressors, who would be destroyed by **fire . . . from heaven** (Ezek. 38:22; 39:6) and eaten by birds (Ezek. 39:1–6, 17–20; Rev. 19:17–18, 21). The **saints** are attacked by enemies as countless as **the sand of the sea** (see 12:17), but God will protect them.

REVELATION—NOTE ON 20:11–15 All the dead will be raised from the grave and the sea, to be judged either by their *deeds* recorded in "the books" (v. 12) or by God's gracious registration of their *names* in the Lamb's "book of life" (v. 12; see note on v. 13). This judgment was announced in 11:18.

REVELATION—NOTE ON 20:11 The **great white throne** reflects the purity and wisdom of God, the Ancient of Days (see Dan. 7:9). **earth and sky fled away**. This removal of the first heaven and earth (promised in Hag. 2:6; Heb. 12:26–28; and described in Rev. 6:12–14; 16:18–21) prepares the way for the new heaven and earth (21:1, 4–5; Isa. 65:17; 66:22; 2 Pet. 3:10–13).

REVELATION—NOTE ON 20:12 **The dead, great and small** include God's saints (11:18; 19:5) and the beast's worshipers (13:16; 19:18). **Books** recording their deeds will be opened (Dan. 7:10). The books will provide the evidence on which each is judged (Rom. 2:6–11). **another book**, **the book of life**. See note on Rev. 20:13; see 3:5; 13:8; 17:8; 20:15; 21:27.

REVELATION—NOTE ON 20:13 The **sea**, **Death**, and **Hades** (the realm of the dead; 6:8) will give up their dead as all people return to bodily existence to be judged. **they were judged . . . according to what they had done**. Unbelievers will be rightly condemned for their sins (20:15). Believers, whose names are in the "book of life" (vv. 12, 15), will enter into "a new heaven and a new earth" (21:1) because they are redeemed by "the Lamb who was slain" for their sins (1:5; 13:8). Their recorded deeds give evidence of their trust in Christ and are the basis for determining their rewards (see notes on 1 Cor. 3:14–15; 2 Cor. 5:10; Rev. 22:12–16).

REVELATION—NOTE ON 20:14 Death, the last enemy, will be destroyed when Christ returns and resurrects believers (1 Cor. 15:23–26).

REVELATION—NOTE ON 21:1–22:5 The destruction of death will lead to the renewal of the entire created order. It will become the perfect home in which the Lamb will live forever with his bride, the people he has redeemed through his atoning death.

REVELATION—NOTE ON 21:1 **Then I saw a new heaven and a new earth**. The removal of the **first heaven** and **earth** eliminates evil. Sin and suffering and death will not exist. This fulfills Isa. 65:17; 66:22. Scholars differ, however, as to how much and in what way the "first heaven and the first earth" will pass **away** and be changed into something new. They discuss whether this represents an entirely new creation or a "renewed" creation that has some continuity with the old order. It seems that "new" is best understood here as something that has been transformed in a fundamental way, rather than as a fresh creation. By comparison to what is coming to an end, the new cosmic order is radically different. It is a place where "righteousness will dwell" (2 Pet. 3:13). There God "will wipe away every tear from their eyes" (Rev. 21:4; compare Isa. 25:8 and Rev. 7:17) and "death shall be no more" (21:4; compare Isa. 25:8 and 1 Cor. 15:26). There "the creation itself will be set free from its bondage to decay" (Rom. 8:21) and all that is "perishable" will be raised and transformed into a glorious new "imperishable" reality (1 Cor. 15:42–43). There the redeemed will rejoice in the eternal presence of "God and the Lamb" (Rev. 14:4; 22:1–5). **The sea was no more** refers to the source of earthly rebellion (13:1; Dan. 7:3).

REVELATION—NOTE ON 21:2 **the holy city, new Jerusalem** (compare Heb. 12:22–24). The church redeemed by Jesus Christ will be **adorned** as **a bride**.

FACT

Revelation refers to the church as the Bride of Christ (19:7; 21:2, 9; 22:17). Similarly, Paul uses the relationship between Christ and the church as an example of how husbands and wives should treat each other (Eph. 5:25–27).

REVELATION—NOTE ON 21:3 **He will dwell with them**. The greatest blessing of heaven will be constant fellowship with God himself. The goal of God's covenant, "God with us" (Isa. 7:14, ESV footnote; Matt. 1:23), will be achieved. **his people . . . their God**. See Lev. 26:11–12; Ezek. 37:27.

REVELATION—NOTE ON 21:4 God will wipe away **every tear** and put an end to **death**, **mourning**, and **pain** (see Isa. 25:8; 65:19–20). He will reverse the curse that entered the world through human sin (Gen. 3:14–19).

REVELATION—NOTE ON 21:6 **It is done!** The destruction of God's enemies (16:17) and the salvation of his saints are both completed. **the Alpha and the Omega**. First and last letters of the Greek alphabet (see 1:8; 22:13). The Lord is the one who "begins" and "ends" all things (Isa. 41:4; 44:6). The **spring of the water of life** flows from the throne of God and the Lamb (Rev. 22:1). This is a throne of grace (Heb. 4:16) because here the thirsty drink **without payment**, by God's free gift (Isa. 55:1).

REVELATION—NOTE ON 21:7 **The one who conquers**. God has made promises to conquerors (2:7, 11, 17). These are summed up in this assurance that the new heaven and earth are their **heritage** as God's children. **he will be my son**. This promise was made to David's descendants (2 Sam. 7:14). It was fulfilled in Jesus (Heb. 1:5). It also includes those who belong to him (Gal. 3:26). On "son," see note on Gal. 3:26.

REVELATION—NOTE ON 21:8 **second death**. Judgment awaits those who renounce their faith in Christ. **sorcerers**. On ancient magic, see note on Acts 13:6.

REVELATION—NOTE ON 21:9–22:5 An angel with one of the seven bowls helps John see the bride, the wife of the Lamb. She is the holy city Jerusalem. Some take this as a literal description of this new city. Others understand it as symbolic of life in heaven.

REVELATION—NOTE ON 21:12–14 The city's **high wall** and **twelve gates** symbolize absolute protection. The gates bear the names of Israel's **twelve tribes**, and the Lamb's **twelve apostles** are named on the wall's **foundations** (Eph. 2:20), signifying the unity of OT and NT believers.

REVELATION—NOTE ON 21:15–17 **measuring rod of gold**. See Ezek. 40:3. The city's **length and width and height are equal**, having a cubic shape like the Most Holy Place in the OT sanctuary (1 Kings 6:20; Ezek. 41:4). Since the entire city is the Most Holy Place (the place of God's presence), there is no temple in it (Rev. 21:22). The length, width, and height of the city (**12,000 stadia**, or 1,380 miles [2,221 km]) and the width of the city wall (**144 cubits**) are multiples of 12. This may indicate the literal dimensions of the city or it may symbolize the city's perfection.

REVELATION—NOTE ON 21:18 **Pure gold** may be literal gold that shows the bride's priceless value and purity, or it may simply be symbolic.

REVELATION—NOTE ON 21:19–21 The 12 jewels correspond to those engraved with the names of Israelite tribes on the high priest's breastplate (Ex. 28:17–20). They also resemble stones associated with Eden (Ezek. 28:13–14).

REVELATION—NOTE ON 21:22 **its temple is the Lord God . . . and the Lamb**. Jesus himself is the tent and temple in which God lives among his people (John 1:14; 2:19–21).

REVELATION—NOTE ON 21:23 God the Father is the source and Christ is the mediator of the bride's radiant **light** (her truth and purity). See Isa. 60:19–20.

REVELATION—NOTE ON 21:24–27 **bring their glory into it**. Compare Isa. 60:3–5. The city's **gates will never be shut** because there are no opponents left to threaten it.

REVELATION—NOTE ON 22:1–2 The **river of the water of life** and **the tree of life** recall Eden before the fall into sin (Gen. 2:8–10; 3:22–24; see Rev. 2:7). It also echoes Ezekiel's vision of a future glorious temple (Ezek. 47:1–12; see Zech. 14:8). Refreshment and life flow from **the throne of God and of the Lamb**, carried by the Holy Spirit, as Jesus promised (John 4:10–14; 7:38–39; see also Isa. 44:3; Ezek. 36:25–27). Believers have this life-giving water even now (Rev. 7:17; 22:17), but its fullness awaits the new heaven and earth. This ever-flowing river portrays an unending stream of abundant blessings and joy. The **healing of the nations** occurs through the destruction of death (20:14; see Ezek. 47:12).

REVELATION—NOTE ON 22:3 **anything accursed**. Earth was cursed for Adam's sin (Gen. 3:17). Guilt, strife, struggle for survival, sickness, sorrow, and death resulted. In the new creation, these will not remain (Rev. 21:4). God's **throne** will make the entire city a temple (21:22). There **his servants will worship him** as his priests.

REVELATION—NOTE ON 22:4 Moses could not see the Lord's face and live (Ex. 33:20–23; 34:29–35). Yet God's redeemed people **will see his face**. His **name . . . on their foreheads** sealed them as his protected property through history's turmoil and trials (Rev. 3:11–12; 7:2–8; 14:1).

REVELATION—NOTE ON 22:5 Since **night** has been banished (see 21:25), God's servants will bask in **light** from God's radiant glory and truth (see 21:23–24). In union with Jesus their king, believers will worship as priests and **reign** as kings over the new earth **forever and ever** (5:10).

REVELATION—NOTE ON 22:6–21 *Epilogue.* John reaffirms the truthfulness of the revelation he received. He pronounces blessing on those who keep its words, and promises that Jesus will soon return.

REVELATION—NOTE ON 22:6–7 **These words are trustworthy and true**. The truthfulness of God's word is affirmed seven times in the last two chapters of Revelation (21:5; 22:6, 7, 9, 10, 18, 19). **Blessed is the one who keeps the words of . . . this book**. See 1:3 and note.

REVELATION—NOTE ON 22:8–9 Human beings must not worship even the angels who inflict the last plagues (15:1; 21:9). Angels are fellow servants. **God** alone must be worshiped. Since the Lamb is rightly worshiped (5:8–14), he is God.

REVELATION—NOTE ON 22:10–15 John must not "seal" his prophecy as Daniel did his (Dan. 12:4, 9). Unlike Daniel's prophecy, the fulfillment of John's visions was "near" to his first-century readers. It remains near today.

REVELATION—NOTE ON 22:11 **Let the evildoer still do evil . . . and the righteous still do right**. Patterns of behavior, whether controlled by unbelief or by faith, will eventually be irreversible (compare Dan. 12:10).

REVELATION—NOTE ON 22:12–16 Christ will come to **repay each one for what he has done**. He will reward each faithful servant and punish each unbeliever. **Recompense** ("wages," "reward") indicates degrees of reward and punishment (see Luke 12:47–48).

REVELATION—NOTE ON 22:13 **the Alpha and the Omega, the first and the last**. See note on 21:6.

REVELATION—NOTE ON 22:14–15 **Blessed**. The final of the seven benedictions of Revelation (see chart) is for **those who wash their robes** in the conscience-cleansing blood of the Lamb (7:14; Heb. 9:14). They have access to **the tree of life** within God's **city**. **Outside** the gates in eternal torment will be everyone who **loves** Satanic **falsehood**, sensuality, and murder (compare Rev. 21:8, 27).

REVELATION—NOTE ON 22:16–17 As promised in 1:1, Jesus has given his revelation through his angel and through John to his churches for their comfort and warning.

REVELATION—NOTE ON 22:16 **the root and the descendant of David**. Jesus is both David's "son" and his Lord (5:5; Isa. 11:1, 10; Mark 12:35–37). **bright morning star**. See note on Rev. 2:26–28.

REVELATION—NOTE ON 22:17 God invites the spiritually thirsty to **take the water of life without price**. It is freely provided by God's grace (21:6; Isa. 55:1).

REVELATION—NOTE ON 22:18–21 **I warn** is the same verb as **testifies** in v. 20. No human may **add to** or **take away** from God's words. Doing so brings **the plagues described in this book** (compare Deut. 4:2; 12:32; also Deut. 18:20–22). When Jesus testifies once more, **Surely I am coming soon**, his church responds, **Come, Lord Jesus!** (compare 1 Cor. 16:22).

The Hebrew Calendar

The Hebrew calendar was composed of 12 lunar months, each of which began when the thin crescent moon was first visible at sunset. They were composed of approximately 29/30 days and were built around the agricultural seasons. Apparently some of the names of the months were changed after the time of Israel’s exile in Babylon (e.g., the first month of Abib changed to Nisan; for dates of the exile, see p. 31). The months of the Hebrew calendar (left column) are compared to the corresponding months of the modern (Gregorian) calendar shown in the center column. Biblical references (in the third column) indicate references to the Hebrew calendar cited in the Bible.

Hebrew Month	***Gregorian (Modern) Month***	***Biblical References***
First Month: Abib (Preexile) Nisan (Postexile)	March–April	Ex. 13:4; 23:15; 34:18; Deut. 16:1; Neh. 2:1; Est. 3:7 (compare Gen. 8:13; Ex. 12:2, 18; 40:2, 17; Lev. 23:5; Num. 9:1; 20:1; 28:16; 33:3; Josh. 4:19; 1 Chron. 12:15; 27:2, 3; 2 Chron. 29:3, 17; 35:1; Ezra 6:19; 7:9; 8:31; 10:17; Est. 3:7, 12; Ezek. 29:17; 30:20; 45:18, 21; Dan. 10:4)
Festivals: 14th: Passover (Ex. 12:18; Lev. 23:5) 15th–21st: Unleavened Bread (Ex. 12:14–20; Lev. 23:6) 16th: First Fruits (Lev. 23:9–11)	**Second Month:** Ziv (Preexile) Iyyar (Postexile)	April–May
1 Kings 6:1, 37 (compare Gen. 7:11; 8:14; Ex. 16:1; Num. 1:1, 18; 9:11; 10:11; 1 Chron. 27:4; 2 Chron. 3:2; 30:2, 13, 15; Ezra 3:8)	Festival: 14th: Later Passover (Num. 9:10–11)	**Third Month:** Sivan
May–June	Est. 8:9 (compare Ex. 19:1; 1 Chron. 27:5; 2 Chron. 15:10; 31:7; Ezek. 31:1)	Festivals: 4th: Pentecost [Feast of Weeks] (Lev. 23:15–16)
Fourth Month: Tammuz	June–July	Ezek. 8:14 (compare 2 Kings 25:3; 1 Chron. 27:7; Jer. 39:2; 52:6; Ezek. 1:1; Zech. 8:19)
Fifth Month: Ab	July–August	Not mentioned by name in the Bible (compare Num. 33:38; 2 Kings 25:8; 1 Chron. 27:8; Ezra 7:8, 9; Jer. 1:3; 28:1; 52:12; Ezek. 20:1; Zech. 7:3, 5; 8:19)
Sixth Month: Elul	August–September	Neh. 6:15 (compare 1 Chron. 27:9; Ezek. 8:1; Hag. 1:1, 15)
Seventh Month: Ethanim (Preexile) Tishri (Postexile)	September–October	1 Kings 8:2 (compare Gen. 8:4; Lev. 16:29; 23:24, 27, 34, 39, 41; 25:9; Num. 29:1, 7, 12; 2 Kings 25:25; 1 Chron. 27:10; 2 Chron. 5:3; 7:10; 31:7; Ezra 3:1, 6; Neh. 7:73; 8:2, 14; Jer. 28:17; 41:1; Ezek. 45:25; Hag. 2:1; Zech. 7:5; 8:19)
Festivals: 1st: Trumpets (Lev. 23:24; Num. 29:1) 10th: Day of Atonement (Lev. 16:29–34; 23:27–32) 15th–21st: Booths (Lev. 23:34–40) 22nd: Solemn assembly (Lev. 23:36)	**Eighth Month:** Bul (Preexile) Marchesvan (Postexile)	October–November
1 Kings 6:38 (compare 1 Kings 12:32, 33; 1 Chron. 27:11; Zech. 1:1)	**Ninth Month:** Chislev (Kislev)	November–December

Neh. 1:1; Zech. 7:1 (compare 1 Chron. 27:12; Ezra 10:9; Jer. 36:9, 22; Hag. 2:10, 18)	Festival: 25th: Dedication (John 10:22)	**Tenth Month:** Tebeth
December–January	Est. 2:16 (compare Gen. 8:5; 2 Kings 25:1; 1 Chron. 27:13; Ezra 10:16; Jer. 39:1; 52:4; Ezek. 24:1; 29:1; 33:21; Zech. 8:19)	**Eleventh Month:** Shebat
January–February	Zech. 1:7 (compare Deut. 1:3; 1 Chron. 27:14)	**Twelfth Month:** Adar*
February–March	Ezra 6:15; Est. 3:7, 13; 8:12; 9:1, 15, 17, 19, 21 (compare 2 Kings 25:27; 1 Chron. 27:15; Jer. 52:31; Ezek. 32:1; 32:17)	

*Periodically, a 13th month was added so that the lunar calendar would account for the entire solar year.

*Patriarchs to Judges (c. 2166–1030)**

Abraham	2166–1991
Isaac	2066–1886
Jacob	2006–1859
Joseph	1915–1805
Moses' birth	1526
Exodus	1446
Desert wanderings	1446–1406
Entrance into Canaan	1406
Period of the judges	1375 to 1050–1030

United Monarchy (c. 1050–931)

	Dates	**Notes**
Saul's reign	1050–1030 to 1010	For Saul's age and length of reign, see 1 Sam. 13:1 and its ESV footnote**
David's reign	1010–971	
Solomon's reign	971–931	

Divided Monarchy to Exile (931–586)

Kingdom divided	931	See The Divided Kingdom, pp. 490–491
Syro-Ephraimite war	740–732	Pekah (Israel) and Rezin (Syria) pressure Jotham and Ahaz (Judah) to join their opposition to Tiglath-pileser III (Assyria)
Fall of Samaria (Israel)	722	Shalmaneser V (727–722) and Sargon II (722–705) of Assyria
Josiah's reforms	628	
Battle of Carchemish	605	Daniel and three friends exiled to Babylon
Jerusalem attacked	597	Nebuchadnezzar II takes exiles to Babylon including Jehoiachin and Ezekiel
Fall of Jerusalem (Judah)	586	Nebuchadnezzar II takes more exiles to Babylon

Return from Exile (539–445)

Fall of Babylon	539	Cyrus of Persia (539–530)
1st return of exiles to Jerusalem	538	
Temple building begins	536	
Temple completed	516	Darius I (522–486)
Esther in palace of Xerxes	478	Xerxes I/Ahasuerus (485–464)
2nd return of exiles to Jerusalem under Ezra	458	Artaxerxes I (464–423)
3rd return of exiles to Jerusalem under Nehemiah	445	

*The dates for the period of the Patriarchs to Judges follow the common view among many scholars that the exodus occurred c. 1446 B.C. Many other scholars would date the exodus c. 1260 B.C. (See Introduction to Exodus).

**Possible dates for the beginning of Saul's reign are calculated based on other data in the OT: e.g., David's age at accession and length of reign (2 Sam. 5:4–5); Ish-bosheth's age when he became king (2 Sam. 2:10); and Jonathan's probable age in relation to both Ish-bosheth and David, presuming that Jonathan was Saul's firstborn son (1 Sam. 14:49; 31:2) and was at least 20 when referred to as a commander of troops early in Saul's reign (1 Sam. 13:2).

Sacrifices

Name of Sacrifice	Types of Animal	Hand-laying	Use of Blood	Priestly Portions	Lay Portions
Burnt	Cattle, sheep, goats, birds	Yes	Poured on altar sides	No	No
Peace	Cattle, sheep, goats	Yes	Poured on altar sides	Yes	Yes
Sin	Cattle, sheep, goats, birds	Yes	Smeared on altars, sprinkled inside tent	Yes, usually	No
Guilt	Rams	Probably	Poured on altar sides	Yes	No

Parallels between Exodus and Numbers

Ex. 18:1	Advice from Moses’ father-in-law	Advice from Moses’ father-in-law	Num. 10:29
Ex. 15:22	Three-day journey to Sinai	Three-day journey from Sinai	Num. 10:33
Ex. 15:22–26	Complaint about water	Unspecified complaint	Num. 11:1–3
Exodus 16	Manna and quail	Manna and quail	Num. 11:4–15, 31–35
Exodus 18	Leaders appointed to assist Moses	Leaders appointed to assist Moses	Num. 11:16–30
Ex. 15:20–21	Miriam’s song of praise	Miriam and Aaron rebel	Numbers 12
Ex. 17:8–16	Israel defeats Amalek	Israel defeated by Amalek	Num. 14:39–45
Ex. 17:1–7	Water from rock	Water from rock	Num. 20:1–13
Ex. 32:6	People sacrifice to other gods	People sacrifice to other gods	Num. 25:2
Ex. 32:27	Killing of apostates demanded	Killing of apostates demanded	Num. 25:5
Ex. 32:28–29	Levites’ status enhanced	Levites’ (Phinehas’s) status enhanced	Num. 25:6–13
Ex. 32:35	Plague on the people	Plague on the people	Num. 25:9

Basic Chronology of 1–2 Chronicles

Events	Dates	Passages
Foundation of the Davidic monarchy	c. 1010–931 B.C.	1 Chronicles 10–2 Chronicles 9
History of Judah from the division of the kingdom until its fall	931–586	2 Chron. 10:1–36:21
Babylonian captivity	586–538	2 Chron. 36:17–21
Cyrus’s decree	538	2 Chron. 36:22–23

Comparison of 1–2 Chronicles with 2 Samuel and 1–2 Kings

	1 Chronicles	2 Samuel
Genealogies	1:1–9:44	
Death of Saul and sons	10:1–14	1 Sam. 31:1– 2 Sam. 1:16
Lament for Saul		1:17–27
David king of Judah		2:1–7
War between house of Saul and David; Ish-bosheth made king		2:8–3:1
David’s sons in Hebron		3:2–5
Abner helps David		3:6–21
Joab kills Abner		3:22–39
Ish-bosheth killed		4:1–12
David king of Judah and Israel	11:1–3	5:1–5
Conquest of Jerusalem	11:4–9	5:6–10
David’s mighty men	11:10–47	23:8–39
David’s men at Ziklag	12:1–22	
Celebration at Hebron	12:23–40	
Attempted return of ark; death of Uzzah	13:1–14	6:1–11
David’s house built	14:1–2	5:11–12
David’s children in Jerusalem	14:3–7	5:13–16
David defeats Philistines	14:8–17	5:17–25
Spiritual preparation for the ark’s return	15:1–24	
Ark brought to Jerusalem	15:25–16:6	6:12–19
David and Michal		6:20–23
David’s psalm of praise	16:7–43	
David’s desire to build the temple	17:1–2	7:1–3
Davidic covenant	17:3–15	7:4–17
David’s prayer of praise	17:16–27	7:18–29
David’s victories	18:1–13	8:1–14
David’s officials	18:14–17	8:15–18
David helps Mephibosheth		9:1–13
Ammonites defeated	19:1–15	10:1–14
Syrians defeated	19:16–19	10:15–19
Ammonites defeated	20:1–3	11:1; 12:26–31
David and Bathsheba		11:2–12:25
Amnon, Tamar, and Absalom		13:1–14:33
Absalom’s rebellion		15:1–19:43
Sheba’s rebellion		20:1–26
Famine; death of Saul’s sons		21:1–14
War with Philistines; the Philistine giants	20:4–8	21:15–22
David’s psalm of deliverance		22:1–51
David’s last words		23:1–7
David’s census	21:1–27	24:1–25
David plans for the temple	21:28–22:5	
David’s charge to Solomon and the leaders	22:6–19	
David organizes temple personnel	23:1–26:32	
Israel’s military	27:1–15	
Israel’s leaders	27:16–34	
David’s charge to Israel; affirmation of Solomon	28:1–10	
Pattern for the temple	28:11–21	
Offerings for the temple	29:1–9	

David’s prayer of thanks for the temple	29:10–19	
		1 Kings
David and Abishag		1:1–4
Adonijah claims the throne		1:5–27
Solomon’s coronation	29:20–25	1:28–40
David instructs Solomon		2:1–9
Death of David	29:26–30	2:10–11
Solomon establishes his kingdom		2:12–46
	2 Chronicles	
Solomon marries Pharaoh’s daughter		3:1–3
Solomon at Gibeon	1:1–6	3:4
God gives Solomon wisdom	1:7–12	3:5–14
Solomon’s wise judgment		3:16–28
Solomon’s prosperity	1:14–17	4:20–34
Preparations for the temple	2:1–18	5:1–18
Temple built	3:1–5:1	6:1–38; 7:13–51
Solomon’s palace		7:1–12
Ark brought to the temple	5:2–12	8:1–9
God’s glory fills the temple	5:13–14	8:10–11
Solomon blesses the people	6:1–11	8:12–21
Solomon consecrates the temple	6:12–42	8:22–61
Fire from the Lord consumes the sacrifices	7:1–3	
Solomon and the people offer sacrifices	7:4–7	8:62–64
Feast of Tabernacles	7:8–10	8:65–66
The covenant confirmed	7:11–22	9:1–9
Solomon’s territory increases	8:1–6	9:10–19
Solomon’s enemies defeated	8:7–10	9:20–23
Solomon’s religious practices	8:11–16	9:24–25
Solomon’s economic operations	8:17–18	9:26–28
Queen of Sheba visits	9:1–12	10:1–13
Solomon’s wealth	9:13–28	10:14–29
Solomon’s apostasy and adversaries		11:1–40
Death of Solomon	9:29–31	11:41–43
Division of the kingdom	10:1–11:23	12:1–33
Man of God from Judah warns Jeroboam (Israel)		13:1–34
Ahijah’s prophecy against Jeroboam		14:1–18
Death of Jeroboam		14:19–20
Shishak invades Judah	12:1–12	14:25–28
Reign of Rehoboam (Judah)	12:13–16	14:21–24, 29–31
War between Judah and Israel	13:1–22	15:1–8
Evaluation of Asa (Judah)	14:1–8	15:9–12
Ethiopians defeated	14:9–15	
Azariah the prophet	15:1–7	
Asa’s reforms	15:8–19	15:13–15
Asa defeats Syria	16:1–10	15:16–22
Death of Asa	16:11–14	15:23–24
Reigns of Nadab, Baasha, Elah, Zimri, Omri (Israel)		15:25–16:28
Ahab becomes king (Israel)		16:29–34
Elijah		17:1–19:18; 21:17–29
Call of Elisha		19:19–21
Ahab conquers Syria, acquires Naboth’s vineyard		20:1–21:29
Evaluation of Jehoshaphat (Judah)	17:1–9	
Expansion of Judah	17:10–19	

Jehoshaphat’s alliance with Ahab; death of Ahab	18:1–34	22:1–40
Jehoshaphat’s reforms, crisis, and deliverance	19:1–20:30	
Reign of Jehoshaphat	20:31–37	22:41–50
Reign of Ahaziah (Israel)		22:51–53
		2 Kings
Death of Ahaziah; Elijah’s prophecy		1:1–18
Elijah and Elisha		2:1–25
Evaluation of Jehoram (Israel)		3:1–3
Moab rebels		3:4–27
The widow’s oil		4:1–7
The Shunammite woman		4:8–37
Miracles for the prophets		4:38–44
Naaman healed		5:1–27
The axe head recovered		6:1–7
Chariots of fire		6:8–23
Siege of Samaria		6:24–7:20
Shunammite’s land restored		8:1–6
Hazael kills Ben-hadad		8:7–15
Evaluation of Jehoram (Judah)	21:1–7	8:16–19
Edom and Libnah rebel	21:8–11	8:20–22
Warning of Elijah	21:12–15	
Invasion of Philistia and Arabia	21:16–17	
Death of Jehoram	21:18–20	8:23–24
Reign of Ahaziah (Judah)	22:1–9	8:25–29; 9:15–16, 27–28; 10:12–14
Reign of Jehu (Israel)	22:7–9	9:1–10:36
Reign of Athaliah (Judah)	22:10–23:15	11:1–16
Jehoiada’s reforms (Judah)	23:16–21	11:17–20
Evaluation of Joash (Judah)	24:1–3	11:21–12:3
Joash repairs the temple	24:4–14	12:4–16
Death of Jehoiada	24:15–16	
Jehoiada’s son killed	24:17–22	
Syria invades Judah	24:23–24	12:17–18
Death of Joash	24:25–27	12:19–21
Reign of Jehoahaz (Israel)		13:1–9
Reign of Jehoash (Israel)		13:10–13
Elisha’s final prophecy and death		13:14–25
Reign of Amaziah (Judah)	25:1–16	14:1–20
Israel defeats Judah	25:17–24	14:8–14
Death of Amaziah	25:25–28	14:17–20
Evaluation of Uzziah (Judah)	26:1–5	14:21–22; 15:1–5
Reign of Jeroboam II (Israel)		14:23–29
Victories of Uzziah	26:6–15	
Sinful offering of Uzziah	26:16–21	
Death of Uzziah	26:22–23	15:6–7
Reign of Zechariah (Israel)		15:8–12
Reign of Shallum (Israel)		15:13–16
Reign of Menahem (Israel)		15:17–22
Reign of Pekahiah (Israel)		15:23–26
Reign of Pekah (Israel)		15:27–31
Reign of Jotham (Judah)	27:1–9	15:32–38
Evaluation of Ahaz (Judah)	28:1–4	16:1–4
Israel defeats Judah	28:5–21	16:5–9
Ahaz’s idolatry and death	28:22–27	16:10–12

Fall of Israel		17:1–23
Resettlement of Israel		17:24–41
Evaluation of Hezekiah (Judah)	29:1–2	18:1–8
Hezekiah cleanses the temple	29:3–19	
Hezekiah restores temple worship	29:20–36	
Hezekiah restores Passover	30:1–27	
Hezekiah destroys idols, organizes priests	31:1–21	
Fall of Israel (restated)		18:9–12
Assyria invades Judah	32:1–23	18:13–19:37
Hezekiah’s illness and restoration	32:24–26	20:1–11
Hezekiah’s wealth and foolish pride	32:27–31	20:12–19
Death of Hezekiah	32:32–33	20:20–21
Reign of Manasseh (Judah)	33:1–9	21:1–18
Manasseh’s repentance	33:10–20	
Reign of Amon (Judah)	33:21–25	21:19–26
Evaluation of Josiah (Judah)	34:1–2	22:1–2
Josiah’s early reforms	34:3–7	
Josiah repairs the temple	34:8–13	22:3–7
Book of Law discovered; Josiah’s reforms	34:14–33	22:8–23:20
Passover celebrated	35:1–19	23:21–27
Death of Josiah	35:20–27	23:28–30
Reign of Jehoahaz (Judah)	36:1–3	23:31–33
Reign of Jehoiakim (Judah)	36:4–8	23:34–24:7
Reign of Jehoiachin (Judah); Babylonian captivity	36:9–10	24:8–17
Evaluation of Zedekiah (Judah)	36:11–12	24:18–20
Destruction of Jerusalem	36:13–21	25:1–21
Remnant flees to Egypt		25:22–26
Jehoiachin released		25:27–30
Proclamation by Cyrus	36:22–23	

Structure of Psalms

The standard Hebrew text divides the Psalms into five "books," perhaps in imitation of the five books of the Pentateuch.

Book 1	Psalms 1–41	Psalms 1–2 provide an introduction to the Psalms as a whole. Except for Psalms 10 and 33, the remaining psalms of Book 1 are psalms of David. Most of them are prayers of distress. Others are statements of confidence in the God who alone can save (e.g., 9; 11; 16; 18), striking the note that concludes the book (40–41). Reflections on ethics and worship are found in Psalms 1; 14–15; 19; 24; and 26.
Book 2	Psalms 42–72	Book 2 introduces the first group of psalms by the "sons of Korah" (42; 44–49; 50). There are also more psalms of David (51–65; 68–69), including most of the "historical" psalms (51–52; 54; 56–57; 59–60; 63). Once again, lament and distress dominate these prayers, which now also include a communal voice (e.g., 44; compare 67; 68). The lone psalm attributed to Solomon concludes Book 2 with a look at God's ideal for Israel's kings—ultimately pointing to Christ as the final great King of God's people.
Book 3	Psalms 73–89	The tone darkens further in Book 3. The opening Psalm 73 starkly questions the justice of God before seeing light in God's presence. That light has almost escaped the psalmist in Psalm 88, the bleakest of all psalms. Book 2 ended with the high point of royal aspirations; Book 3 concludes in Psalm 89 with these expectations badly threatened. Sharp rays of hope occasionally pierce the darkness (e.g., 75; 85; 87). The brief third book contains most of the psalms of Asaph (73–83), as well as another set of Korah psalms (84–85; 87–88).
Book 4	Psalms 90–106	Psalm 90 opens the fourth book of the psalms. It may be seen as the first response to the problems raised by Book 3. Psalm 90, attributed to Moses, reminds the worshiper that God was active on Israel's behalf long before David. This theme is taken up in Psalms 103–106, which summarize God's dealings with his people before any kings reigned. In between there is a group of psalms (93–100) characterized by the refrain "The LORD reigns." This truth refutes the doubts of Psalm 89.
Book 5	Psalms 107–150	The structure of Book 5 reflects the closing petition of Book 4 in 106:47. It declares that God does answer prayer (107) and concludes with five Hallelujah psalms (146–150). In between there are several psalms affirming the validity of the promises to David (110; 132; 144), two collections of Davidic psalms (108–110; 138–145); the longest psalm, celebrating the value of God's law (119); and 15 psalms of ascent for use by pilgrims to Jerusalem (120–134).

Simplified Overview of Isaiah

	Isaiah 1–39	**Isaiah 40–55**	**Isaiah 56–66**
Date and Setting	The eighth century B.C. (700s); the Assyrian threat	Prophecies for the sixth century B.C. (500s); the Babylonian exile	Prophecies about all times and occasions until the end
Audience	God’s rebellious people craving worldly security	God’s defeated people under worldly domination	All who hold fast to God’s covenant
Actions	God purifies a remnant of his apostate people through judgment	God encourages his discouraged people in exile	God prepares all of his true people for his promised salvation
Message	“In returning and rest you shall be saved; . . . But you were unwilling” (30:15)	“the glory of the LORD shall be revealed” (40:5)	“Keep justice, and do righteousness” (56:1)

Activity of the Writing Prophets during the Reigns of the Kings of Israel and Judah

Timeline	King of Judah // Event		Prophet to Judah			Prophet to Israel			King of Israel // Event
780 B.C.									Jeroboam II (781–753)
770									
760	Uzziah					(c. 760)	(c. 760)		
	(Azariah)					Amos	Jonah		
	(767–740)								
								(c. 755)	
								Hosea	Zechariah (753–752)
									Shallum (752)
750		Jotham							Menahem (752–742)
		(750–735)	Micah (c. 742)	Isaiah (c. 740)					Pekahiah (742–740)
740									Pekah (740–732)
	Ahaz (735–715)								Hoshea (732–722)
730									
720									Fall of Samaria (722)
710	Hezekiah (715–686)								
700									
680	Manasseh (686–642)		Nahum (c. 660–630)						
660	Amon (642–640)								
640	Josiah (640–609)		Zephaniah (c. 640–609)						
			Habakkuk (c. 640–609)						
620			(c. 627)						
600			Jeremiah						
	Jehoahaz (609)								
	Jehoiakim (609–597)			(c. 605)					
	Jehoiachin (597)			Daniel					
	Zedekiah (597–586)				(c. 597)				
					Ezekiel				
	Fall of Jerusalem (586)		Obadiah						
			(after 586)						
580									
560									
540									
520	1st return of exiles (538)		Haggai (c. 520)						
	Temple rebuilt (516/515)		Zechariah (c. 520)						
500									
480									
460	2nd return of exiles (458)		Malachi (c. 460)						
440	3rd return of exiles (445)								

- **Major prophets**
- Minor prophets

Joel is not displayed as the dates are uncertain and estimates range from the 9th to the 4th centuries B.C.

Micah’s prophecy was likely directed toward both Judah and Israel.

The LORD of Hosts: Frequency and Use in the OT

Why does the title “LORD of hosts” appear more frequently in Malachi than in any other OT book, and in the time of prophetic books more than during other time periods? In the period of Isaiah, the northern kingdom was overrun and destroyed and the southern kingdom almost destroyed by the “hosts” (armies) of Assyria. God’s people had so few troops that the Assyrian King Sennacherib could mockingly challenge King Hezekiah with the offer of a gift of 2,000 horses if Hezekiah could find enough soldiers to ride them (Isa. 36:8). Similarly, in the period of Jeremiah, the southern kingdom was wiped out by the hosts (armies) of Babylon.

In the postexilic period of Malachi, the postage-stamp-sized Judah, as a tiny province within the vast Persian Empire, had no army of its own. It is precisely in such times, when God’s people are painfully aware of how limited their own resources are, that there is no greater comfort than the fact that the Lord has his invincible heavenly armies standing at the ready. It is like the comfort that Elisha prayed for his servant at Dothan when they were surrounded by the Syrian armies: “‘O LORD, please open his eyes that he may see.’ So the LORD opened the eyes of the young man, and he saw, and behold, the mountain was full of horses and chariots of fire all around Elisha” (2 Kings 6:17). Perhaps it is like the comfort felt by Jesus before the cross: “Do you think that I cannot appeal to my Father, and he will at once send me more than twelve legions of angels?” (Matt. 26:53).

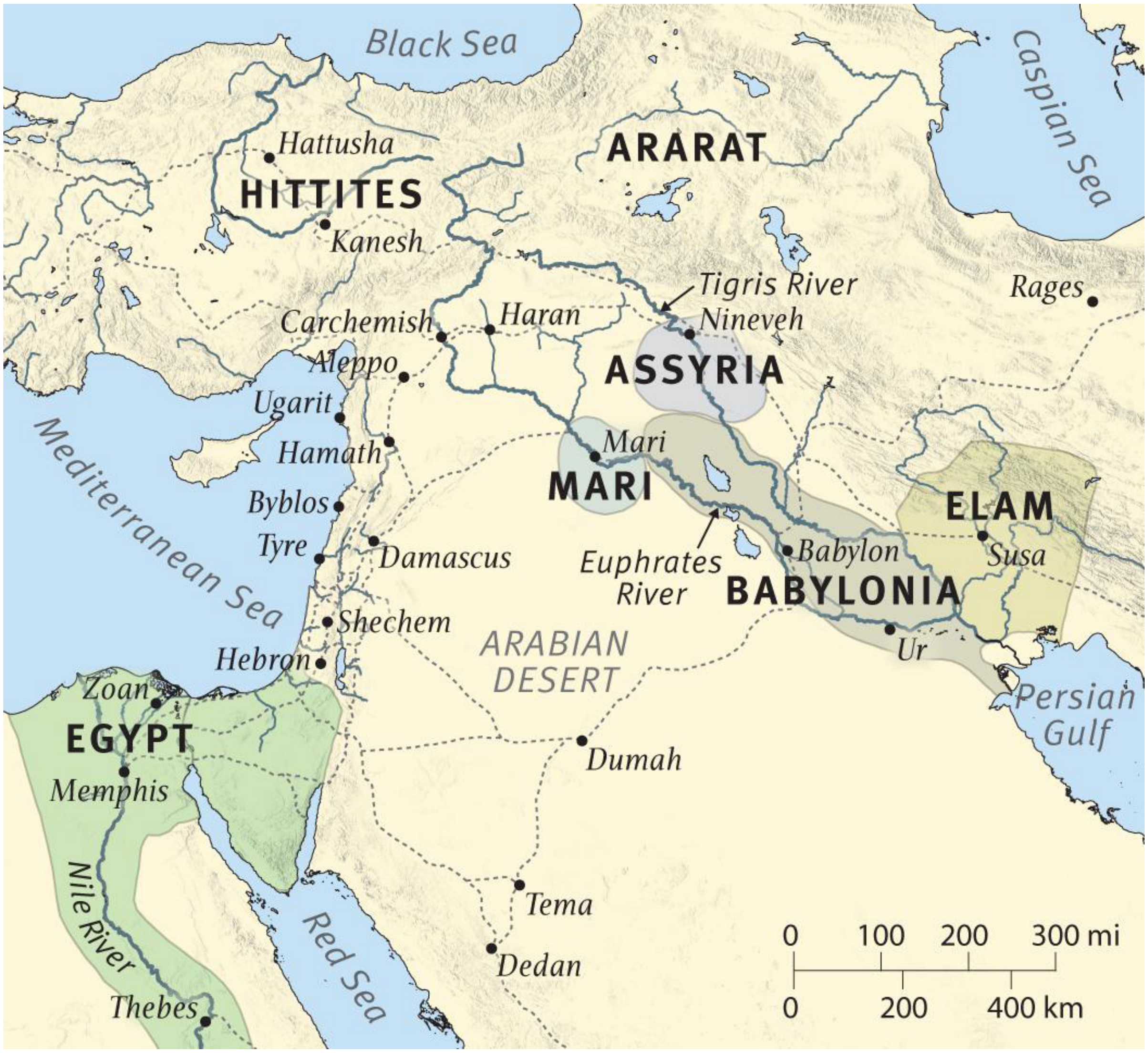
The following chart shows the percentages of verses in a book containing at least one occurrence of the phrase, “LORD of hosts” (or related variation):

Malachi	(43.6%)
Haggai	(31.6%)
Zechariah	(21.8%)
Amos	(6.1%)
Jeremiah	(5.9%)
Isaiah	(4.7%)
Nahum	(4.3%)
Zephaniah	(3.8%)
Habakkuk	(1.8%)
Micah	(1.0%)
2 Samuel	(0.9%)
Psalms	(0.7%)
1 Samuel	(0.6%)
Hosea	(0.5%)
1 Kings	(0.4%)
1 Chronicles	(0.3%)
2 Kings	(0.3%)

The Near East at the Time of Genesis

c. 2000 B.C.

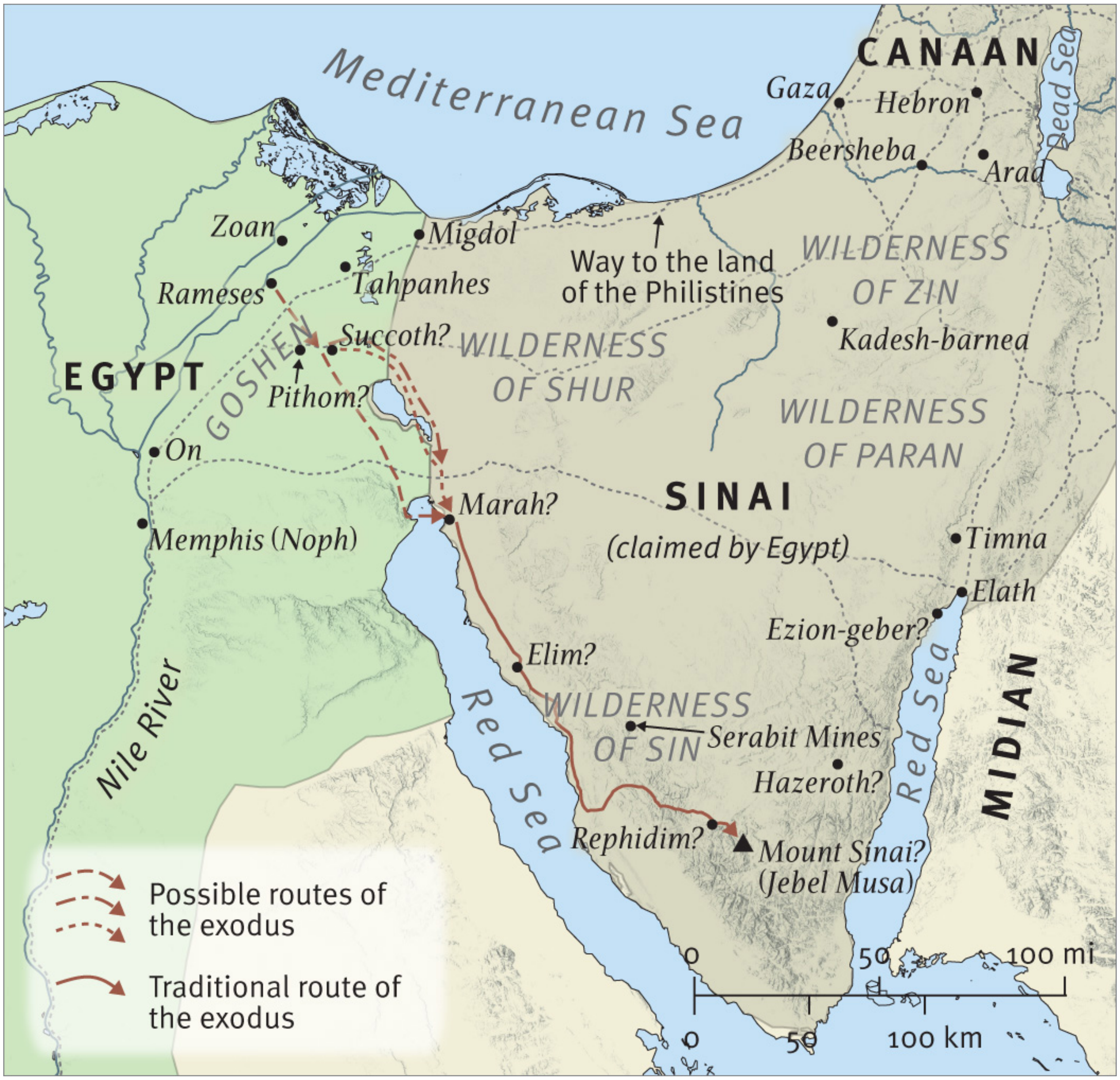
The book of Genesis describes events in the ancient Near East from the beginnings of civilization to the relocation of Jacob's (Israel's) family in Egypt. The stories of Genesis are set among some of the oldest nations in the world, including Egypt, Assyria, Babylonia, and Elam.


Black Sea
Caspian Sea
Hattusha
HITTITES
Kanesh
ARARAT
Tigris River
Nineveh
Rages
Carchemish
Haran
Aleppo
ASSYRIA
Ugarit
Hamath
Mari
MARI
Mediterranean Sea
Byblos
Tyre
Damascus
ELAM
Susa
Euphrates River
Babylon
BABYLONIA
Shechem
Hebron
ARABIAN DESERT
Ur
Zoan
EGYPT
Persian Gulf
Memphis
Dumah
Nile River
Red Sea
Tema
Dedan
Thebes
0 100 200 300 mi
0 200 400 km

The Journey to Mount Sinai

1446 B.C.

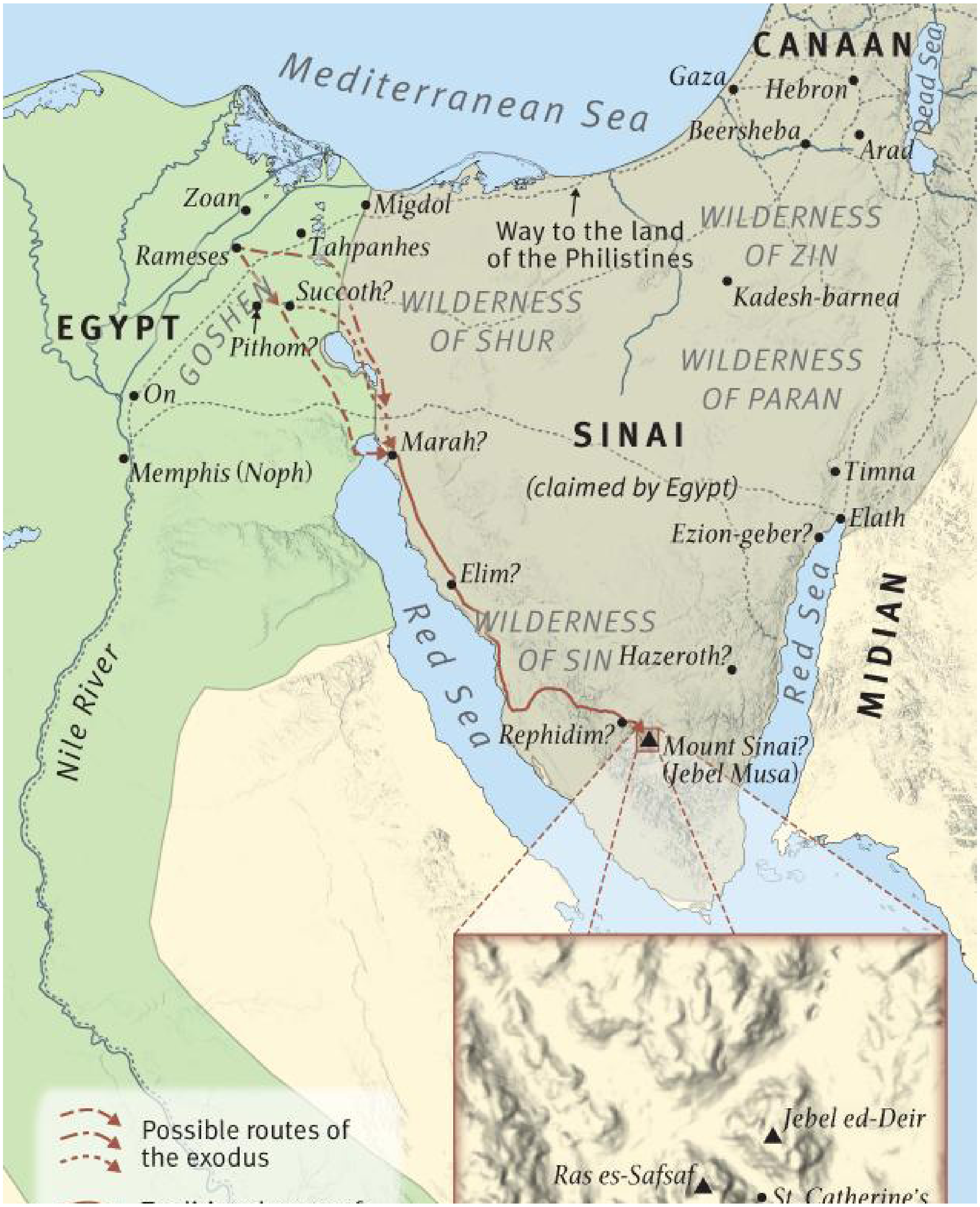
Scholars disagree about the precise route of the exodus, but most agree that Mount Sinai is the site that today is called Jebel Musa (“Mountain of Moses”).


Mediterranean Sea
CANAAN
Dead Sea
Gaza
Hebron
Beersheba
Arad
Zoan
Migdol
Rameses
Tahpanhes
Way to the land of the Philistines
WILDERNESS OF ZIN
Succoth?
WILDERNESS OF SHUR
Kadesh-barnea
EGYPT
GOSHEN
Pithom?
WILDERNESS OF PARAN
On
SINAI
Marah?
(claimed by Egypt)
Memphis (Noph)
Timna
Elath
Ezion-geber?
Elim?
MIDIAN
Nile River
Red Sea
WILDERNESS OF SIN
Serabit Mines
Hazeroth?
Red Sea
Rephidim?
Mount Sinai? (Jebel Musa)
Possible routes of the exodus
Traditional route of the exodus
0 50 100 mi
0 50 100 km

The Setting of Leviticus

c. 1446 B.C.

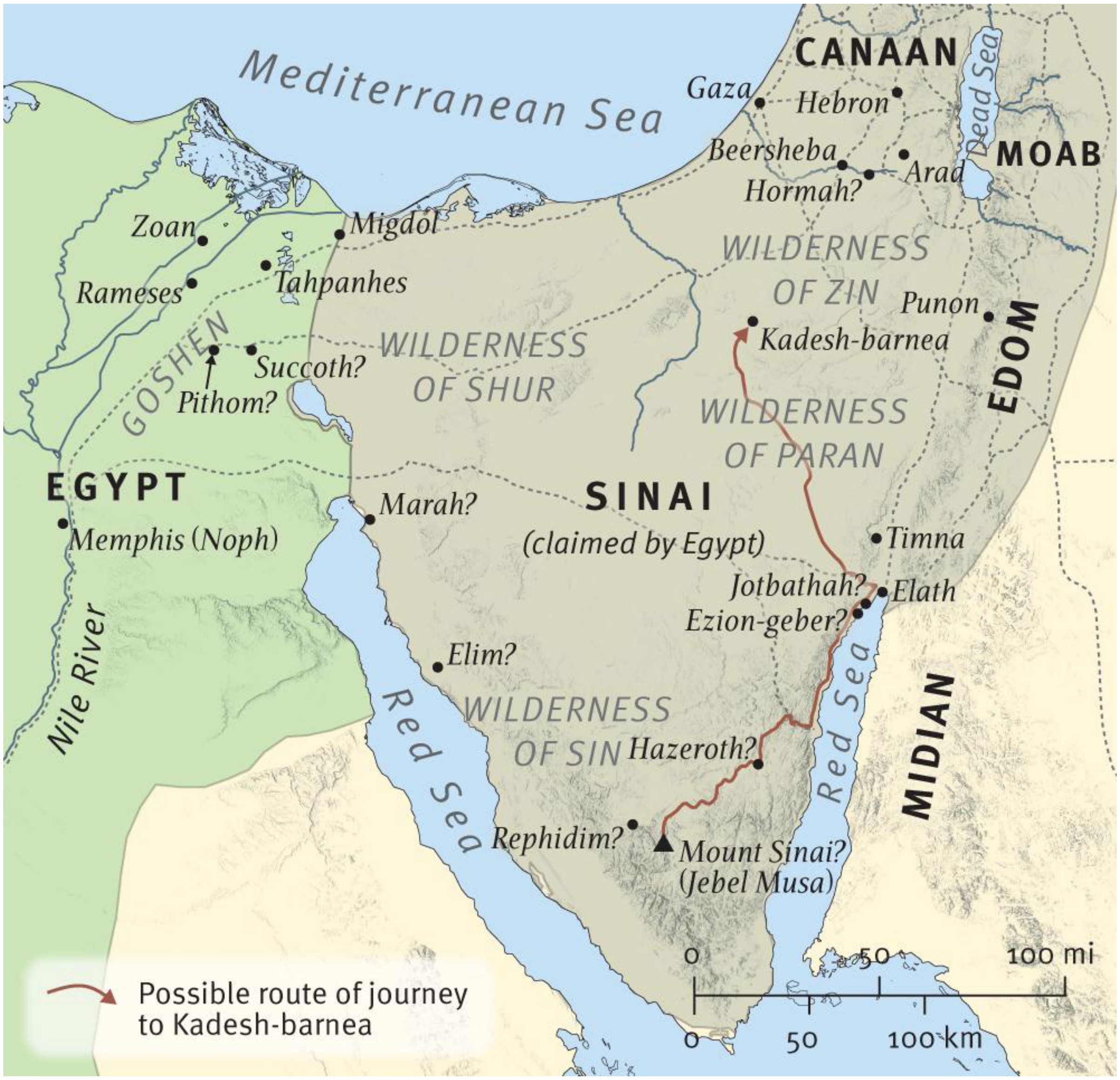
The book of Exodus finishes with Moses and Israel having constructed and assembled the tabernacle at the base of Mount Sinai. The book of Leviticus primarily records the instructions the Lord gives to Moses from the tent of meeting, but also includes narratives of a few events related to the tabernacle. (Regarding the date of the exodus, see Introduction to Exodus, and note on 1 Kings 6:1.)


Mediterranean Sea
CANAAN
Dead Sea
Gaza
Hebron
Beersheba
Arad
Zoan
Migdol
Rameses
Tahpanhes
Way to the land of the Philistines
WILDERNESS OF ZIN
Kadesh-barnea
Succoth?
Pithom?
EGYPT
GOSHEN
WILDERNESS OF SHUR
WILDERNESS OF PARAN
On
Marah?
SINAI
(claimed by Egypt)
Memphis (Noph)
Timna
Elath
Ezion-geber?
Elim?
WILDERNESS OF SIN
Hazeroth?
Red Sea
Red Sea
MIDIAN
Nile River
Rephidim?
Mount Sinai? (Jebel Musa)
Possible routes of the exodus
Jebel ed-Deir
Ras es-Safsaf
St. Catherine's

Journeys in the Wilderness

c. 1446 B.C.

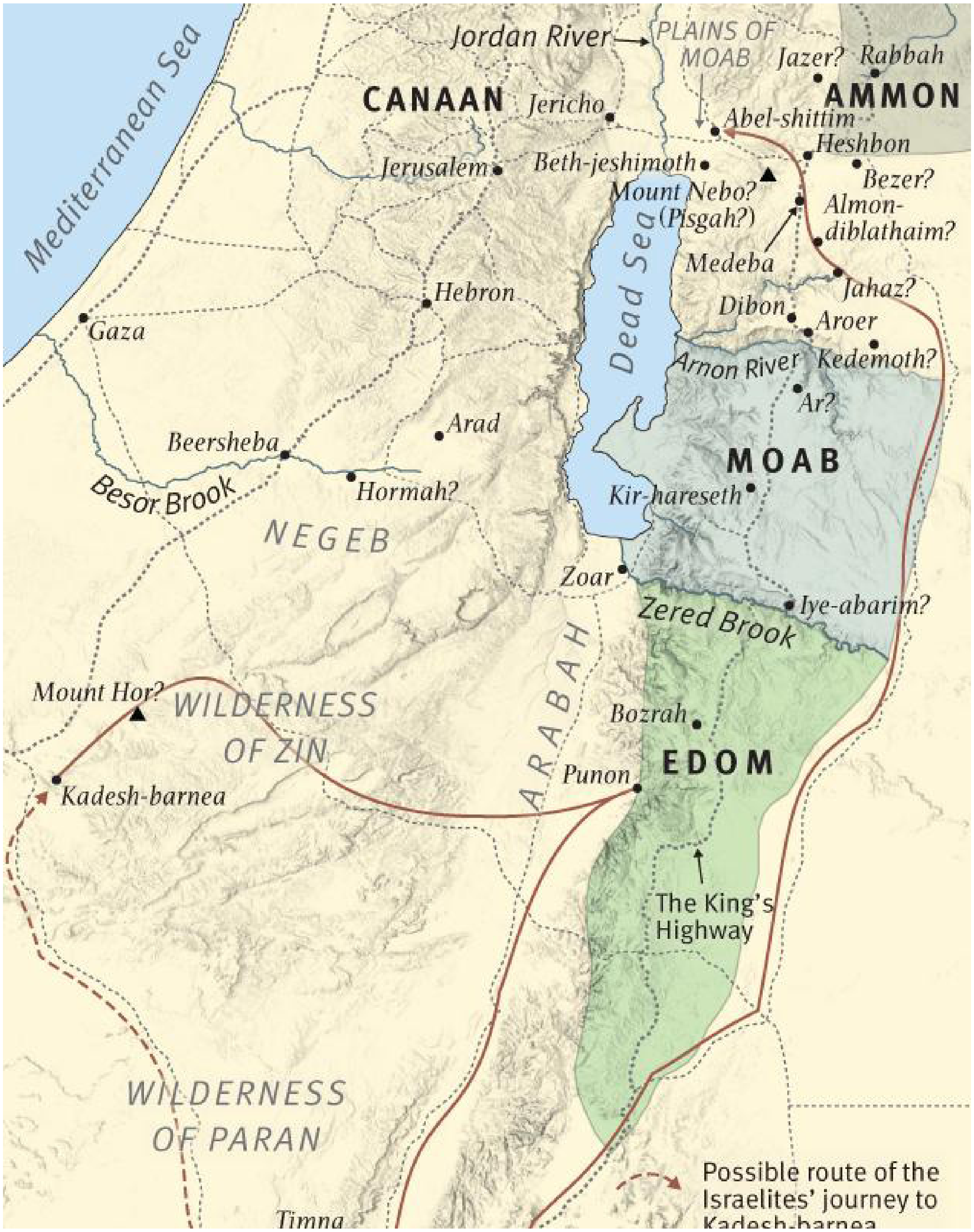
The book of Numbers details the Israelites' experience in the wilderness as they journeyed from Mount Sinai to Canaan. As with the exodus, it is difficult to establish the exact route that the Israelites took, but it is generally believed that they headed east from Mount Sinai until they reached the Red Sea, where they turned northward to the top of the gulf and on to Kadesh-barnea.


Mediterranean Sea
CANAAN
Gaza
Hebron
Dead Sea
Beersheba
Arad
Hormah?
MOAB
Zoan
Migdol
Rameses
Tahpanhes
WILDERNESS OF ZIN
Punon
Kadesh-barnea
EDOM
GOSHEN
Pithom?
Succoth?
WILDERNESS OF SHUR
WILDERNESS OF PARAN
EGYPT
Memphis (Noph)
Marah?
SINAI
(claimed by Egypt)
Timna
Jotbathah?
Elath
Ezion-geber?
Nile River
Elim?
WILDERNESS OF SIN
Hazeroth?
Red Sea
Red Sea
MIDIAN
Rephidim?
Mount Sinai?
(Jebel Musa)
Possible route of journey to Kadesh-barnea
0
50
100 mi
0
50
100 km

The Setting of Deuteronomy

c. 1406 B.C.

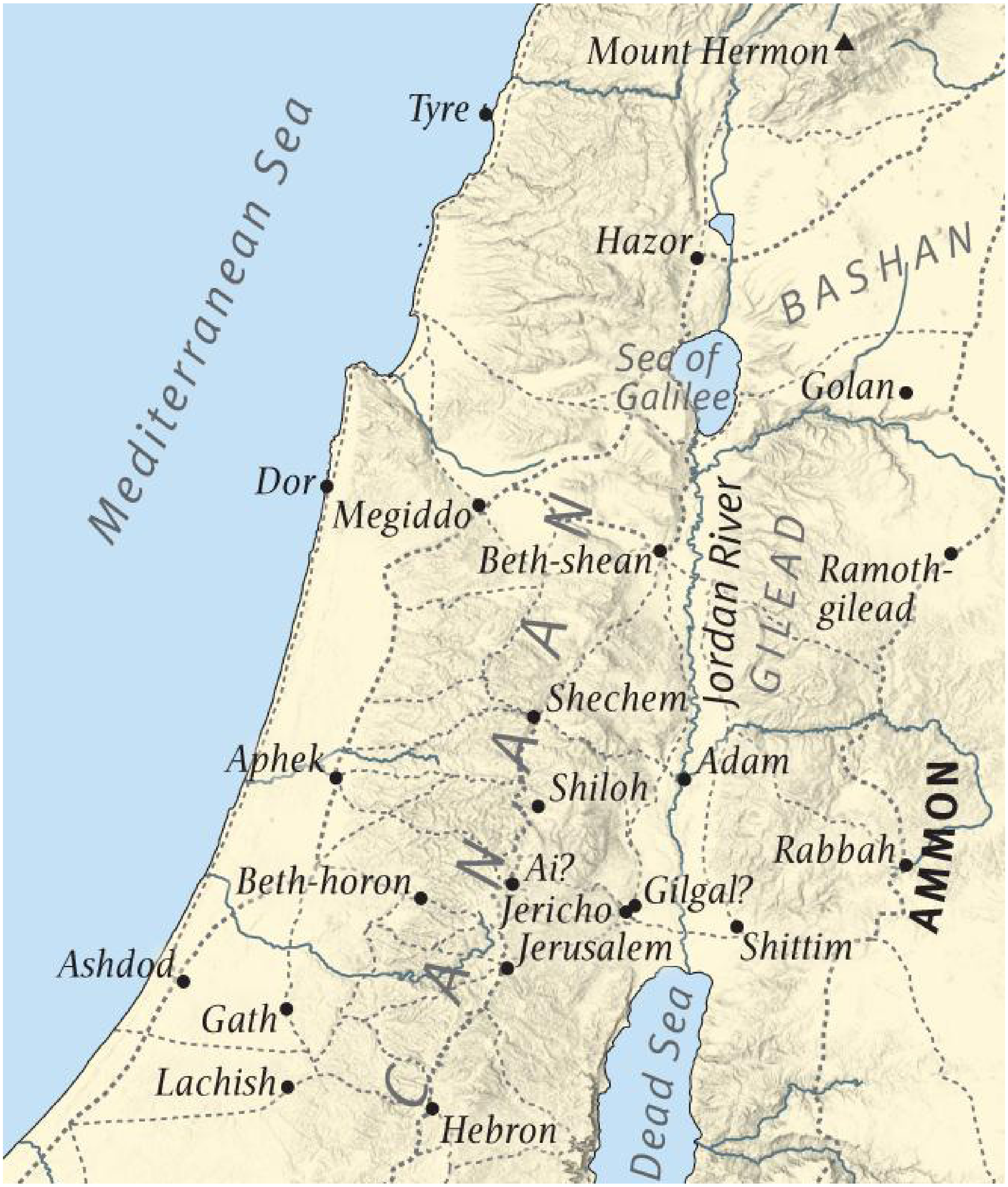
The book of Deuteronomy records Moses' words to the Israelites as they waited on the plains of Moab to enter Canaan. Moses begins by reviewing the events of Israel's journey from Mount Sinai to the plains of Moab.


Mediterranean Sea
Jordan River
PLAINS OF MOAB
Jazer?
Rabbah
AMMON
CANAAN
Jericho
Abel-shittim
Heshbon
Jerusalem
Beth-jeshimoth
Mount Nebo? (Pisgah?)
Bezer?
Almon-diblathaim?
Dead Sea
Medeba
Jahaz?
Hebron
Dibon
Aroer
Gaza
Arnon River
Kedemoth?
Ar?
Arad
Beersheba
MOAB
Besor Brook
Hormah?
Kir-hareseth
NEGEB
Zoar
Zered Brook
Iye-abarim?
Mount Hor?
WILDERNESS OF ZIN
ARABAH
Bozrah
EDOM
Punon
Kadesh-barnea
The King's Highway
WILDERNESS OF PARAN
Possible route of the Israelites' journey to Kadesh-barnea
Timna

The Setting of Joshua

c. 1406 B.C.

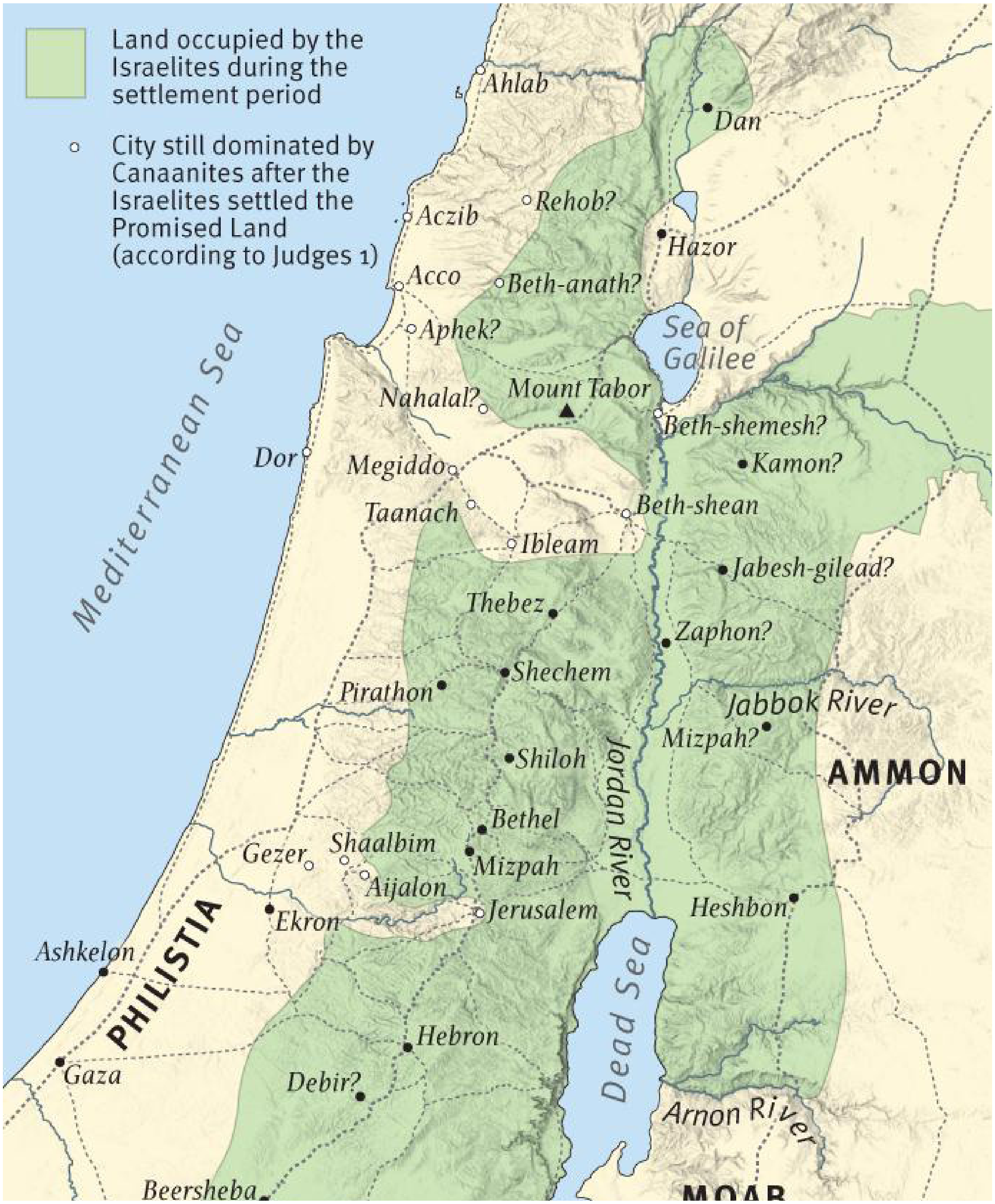
The book of Joshua recounts Israel's conquest of the land of Canaan under Joshua's command. The book opens with Joshua being commissioned by the Lord as the leader of the Israelites. It tells of his victories over the Canaanite kings and how he allotted the land of Canaan among the tribes of Israel. The book ends with Joshua encouraging the people to remain faithful to the Lord.


Mount Hermon
Tyre
Mediterranean Sea
Hazor
BASHAN
Sea of Galilee
Golan
Dor
Megiddo
Beth-shean
Jordan River
GILEAD
Ramoth-gilead
CANAAN
Shechem
Aphek
Adam
Shiloh
AMMON
Rabbah
Beth-horon
Ai?
Gilgal?
Jericho
Shittim
Jerusalem
Ashdod
Gath
Dead Sea
Lachish
Hebron

The Setting of Judges

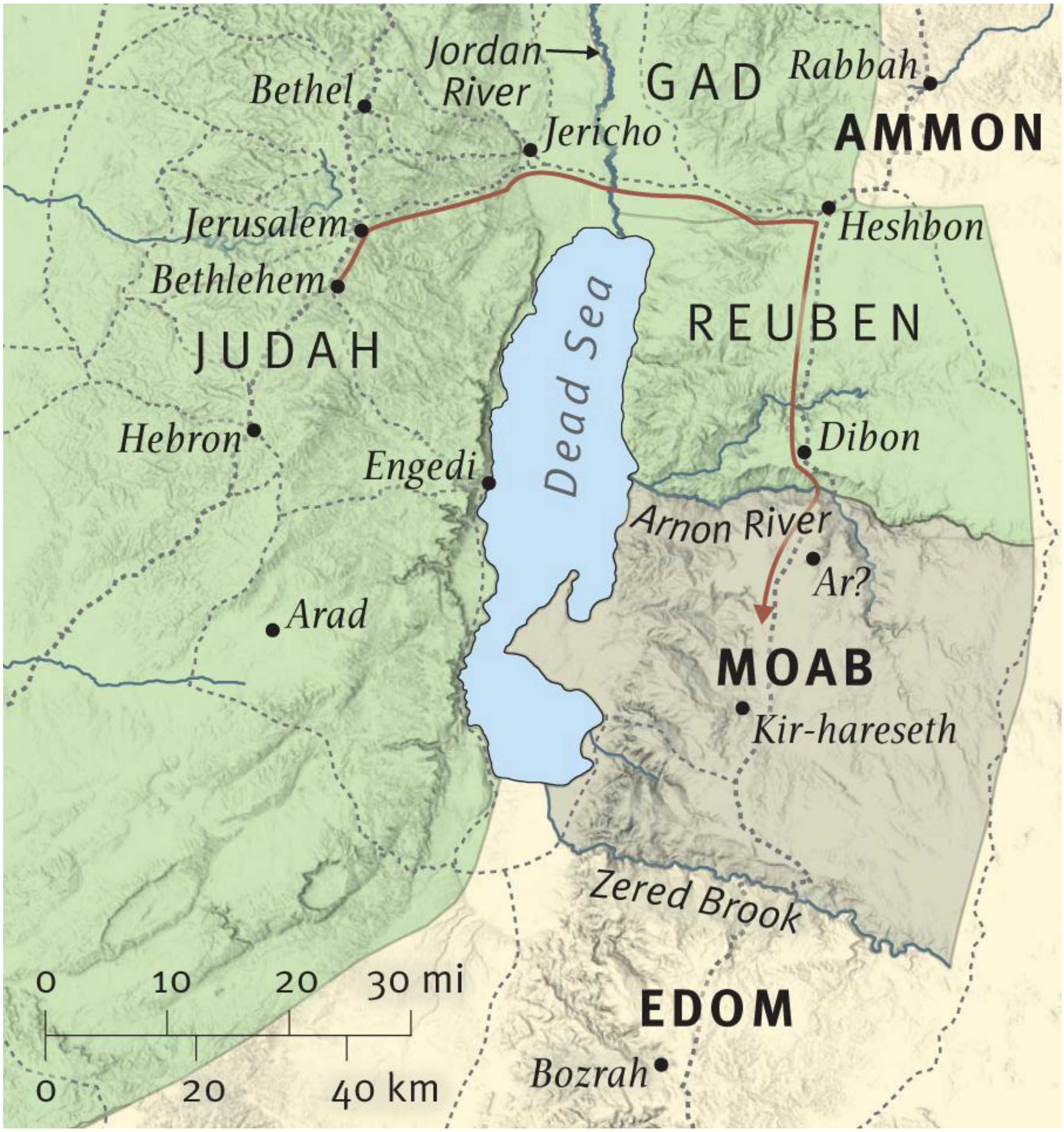
c. 1375 B.C.

The book of Joshua told the story of Israel's conquest of the Promised Land. But the conquest was not complete. The book of Judges tells of the various leaders raised up to deliver Israel from the enemies remaining in the land.


🟩 Land occupied by the Israelites during the settlement period
○ City still dominated by Canaanites after the Israelites settled the Promised Land (according to Judges 1)
Ahlab
Dan
Rehob?
Aczib
Hazor
Acco
Beth-anath?
Aphek?
Sea of Galilee
Mediterranean Sea
Nahalal?
Mount Tabor
Beth-shemesh?
Kamon?
Dor
Megiddo
Taanach
Beth-shean
Ibleam
Jabesh-gilead?
Thebez
Zaphon?
Shechem
Pirathon
Jabbok River
Mizpah?
AMMON
Shiloh
Jordan River
Bethel
Gezer
Shaalbim
Mizpah
Aijalon
Jerusalem
Heshbon
Ekron
Ashkelon
PHILISTIA
Dead Sea
Hebron
Gaza
Debir?
Arnon River
Beersheba
MOAB

The Setting of Ruth

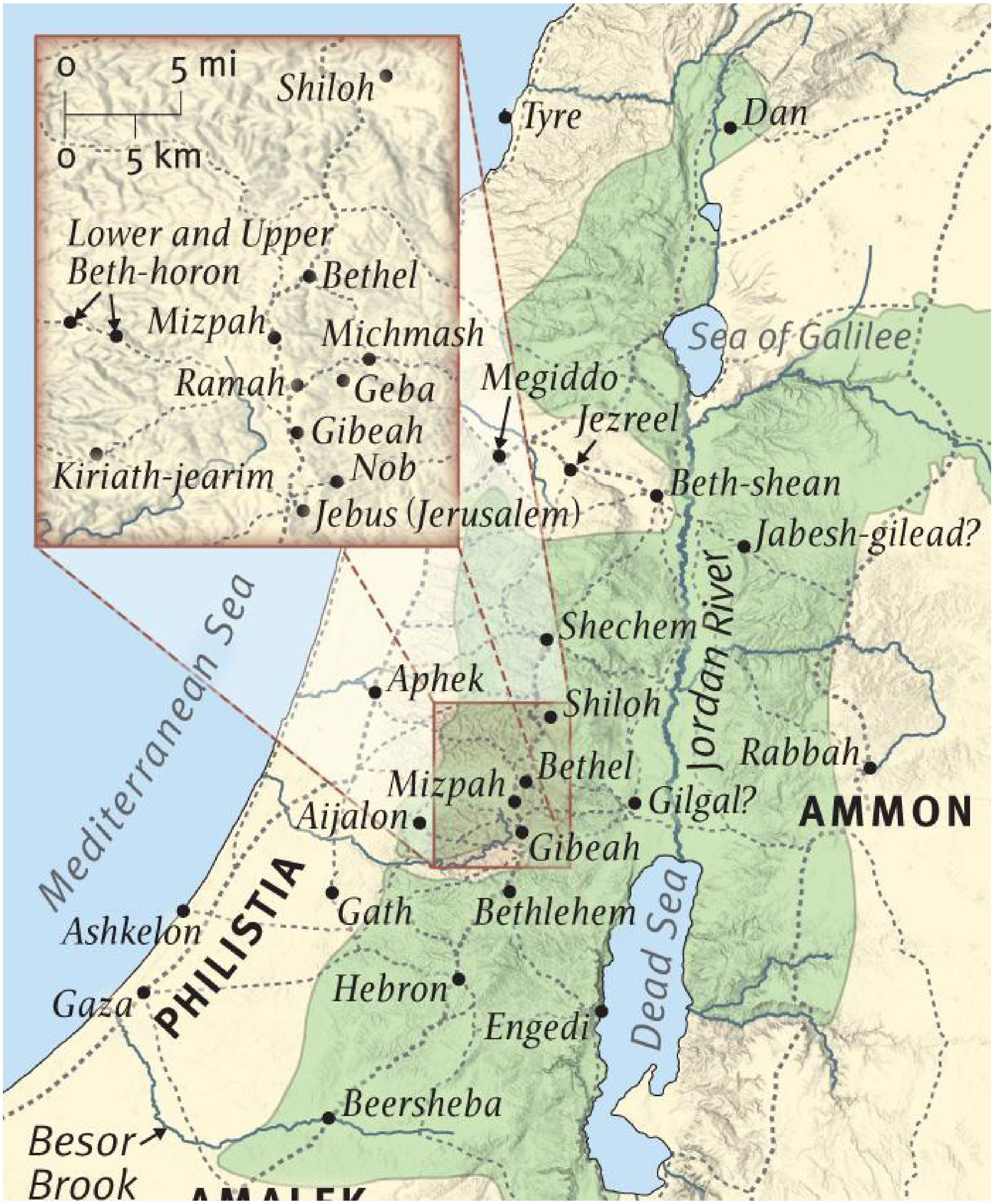
A famine in Judah forces Naomi and her husband to leave Israel and move to Moab, where their sons marry Moabite women. When Naomi's husband and sons die, she decides to return to her home in Israel, and her daughter-in-law Ruth chooses to go with her. Ruth lived during the time of the judges.


Jordan River
Bethel
GAD
Rabbah
AMMON
Jericho
Jerusalem
Heshbon
Bethlehem
Dead Sea
REUBEN
JUDAH
Hebron
Engedi
Dibon
Arnon River
Ar?
Arad
MOAB
Kir-hareseth
Zered Brook
0
10
20
30 mi
EDOM
0
20
40 km
Bozrah

The Setting of 1 Samuel

c. 1050 B.C.

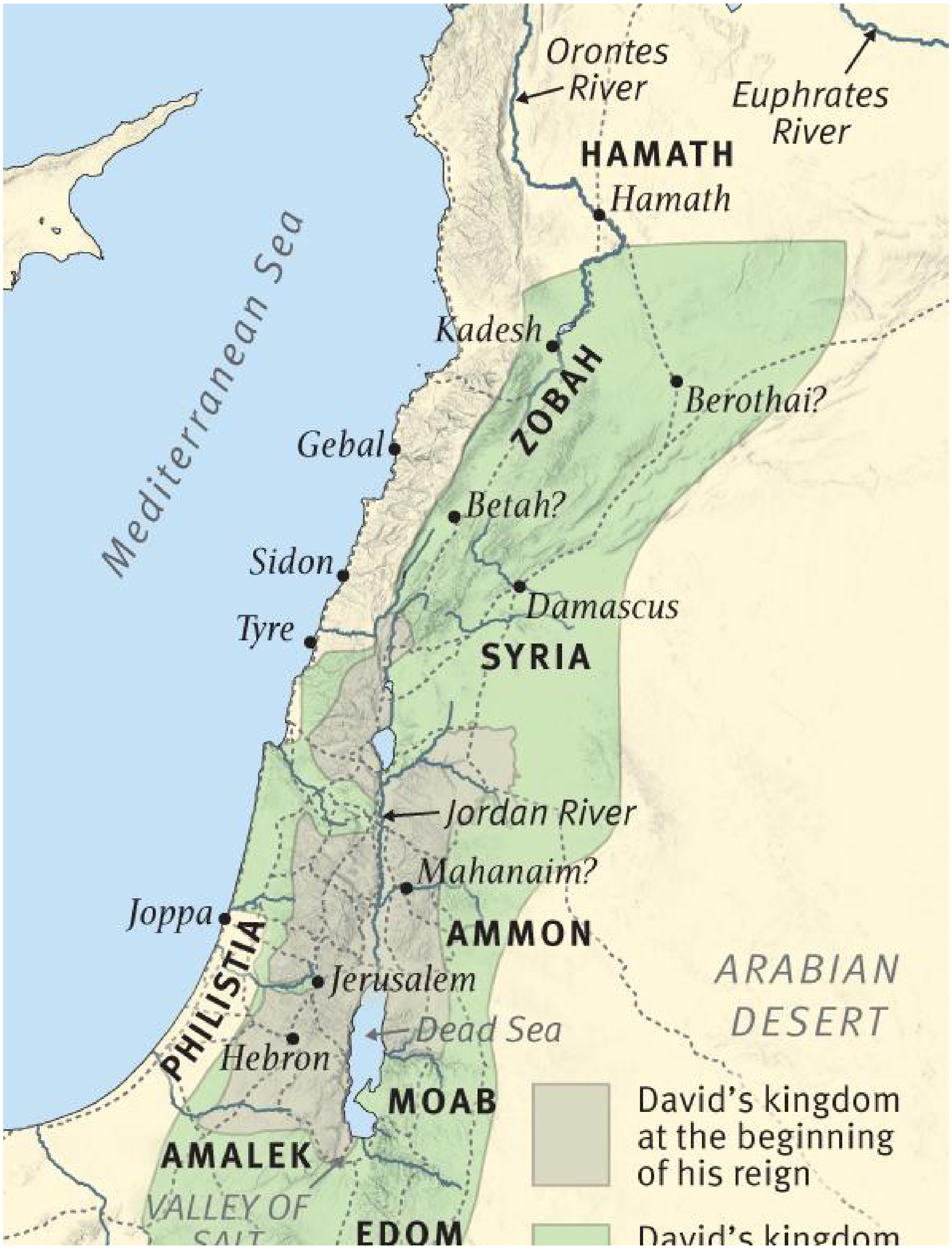
The book of 1 Samuel is set in Israel during the transition between the period of the judges and the period of the monarchy. It opens with Samuel's birth and then describes his role as judge over Israel. When the people ask for a king, the Lord instructs Samuel to anoint Saul as Israel's first king.


0 5 mi
0 5 km
Shiloh
Lower and Upper Beth-horon
Bethel
Mizpah
Michmash
Ramah
Geba
Gibeah
Kiriath-jearim
Nob
Jebus (Jerusalem)
Tyre
Dan
Sea of Galilee
Megiddo
Jezreel
Beth-shean
Jabesh-gilead?
Mediterranean Sea
Shechem
Jordan River
Aphek
Shiloh
Bethel
Mizpah
Rabbah
Aijalon
Gilgal?
AMMON
Gibeah
PHILISTIA
Ashkelon
Gath
Bethlehem
Dead Sea
Gaza
Hebron
Engedi
Beersheba
Besor Brook

The Setting of 2 Samuel

c. 1000 B.C.

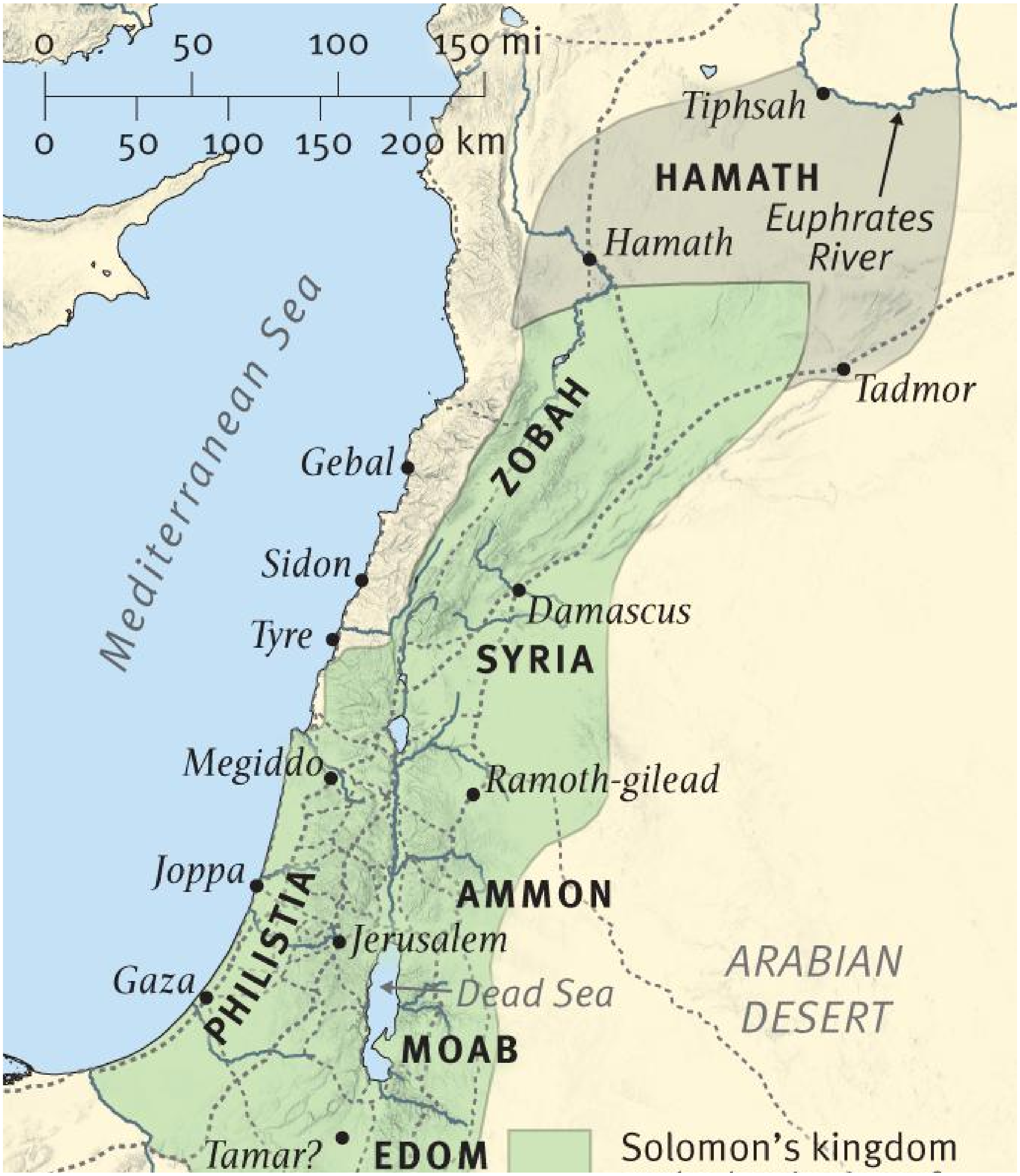
The book of 2 Samuel recounts David’s reign over Israel and his battles to establish Israel as the dominant power in Syria and Palestine. David expanded Israel’s borders from Saul’s smaller territory. By the end of his reign, David controlled all of Israel, Edom, Moab, Ammon, Syria, and Zobah. Other kingdoms, such as Tyre and Hamath, established treaties with him.


Orontes River
Euphrates River
HAMATH
Hamath
Mediterranean Sea
Kadesh
ZOBAH
Berothai?
Gebal
Betah?
Sidon
Damascus
Tyre
SYRIA
Jordan River
Mahanaim?
Joppa
AMMON
ARABIAN DESERT
PHILISTIA
Jerusalem
Dead Sea
Hebron
MOAB
David’s kingdom at the beginning of his reign
AMALEK
VALLEY OF
EDOM
David’s kingdom

The Extent of Solomon's Kingdom

c. 971–931 B.C.

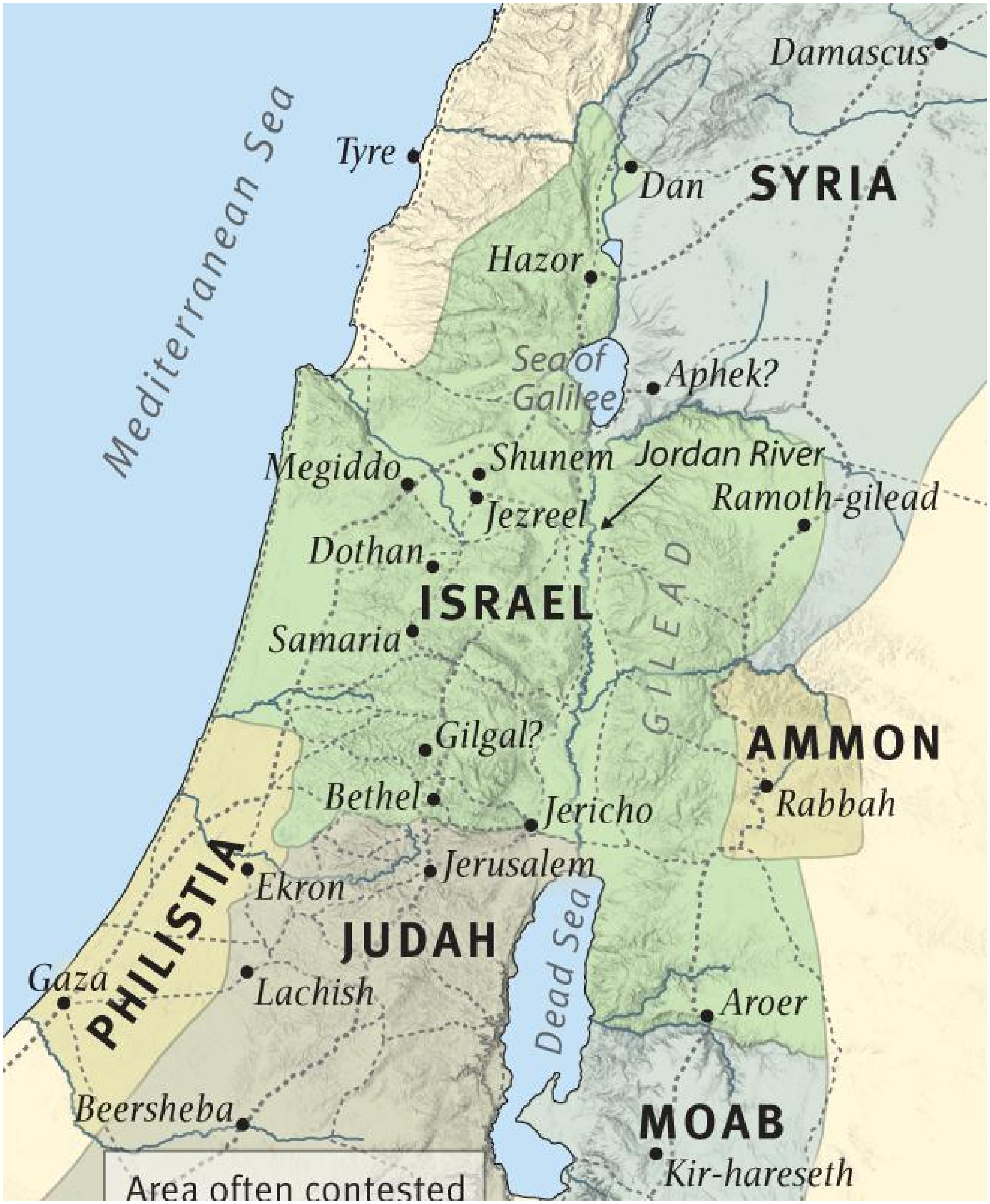
Solomon's reign marked the high point of Israel's power and wealth in biblical times. Solomon's father, David, had given him a kingdom that included Edom, Moab, Ammon, Syria, and Zobah. Solomon would later rule over the kingdom of Hamath as well, and his marriage to Pharaoh's daughter resulted in an alliance with Egypt. Solomon controlled important trade routes between several major world powers, including Egypt, Arabia, Mesopotamia, and Anatolia (Asia Minor).


0 50 100 150 mi
0 50 100 150 200 km
Tiphsah
HAMATH
Euphrates River
Hamath
Tadmor
Mediterranean Sea
ZOBAH
Gebal
Sidon
Damascus
Tyre
SYRIA
Megiddo
Ramoth-gilead
Joppa
AMMON
PHILISTIA
Jerusalem
ARABIAN DESERT
Gaza
Dead Sea
MOAB
Tamar?
EDOM
Solomon's kingdom

Israel and Judah in 2 Kings

c. 853 B.C.

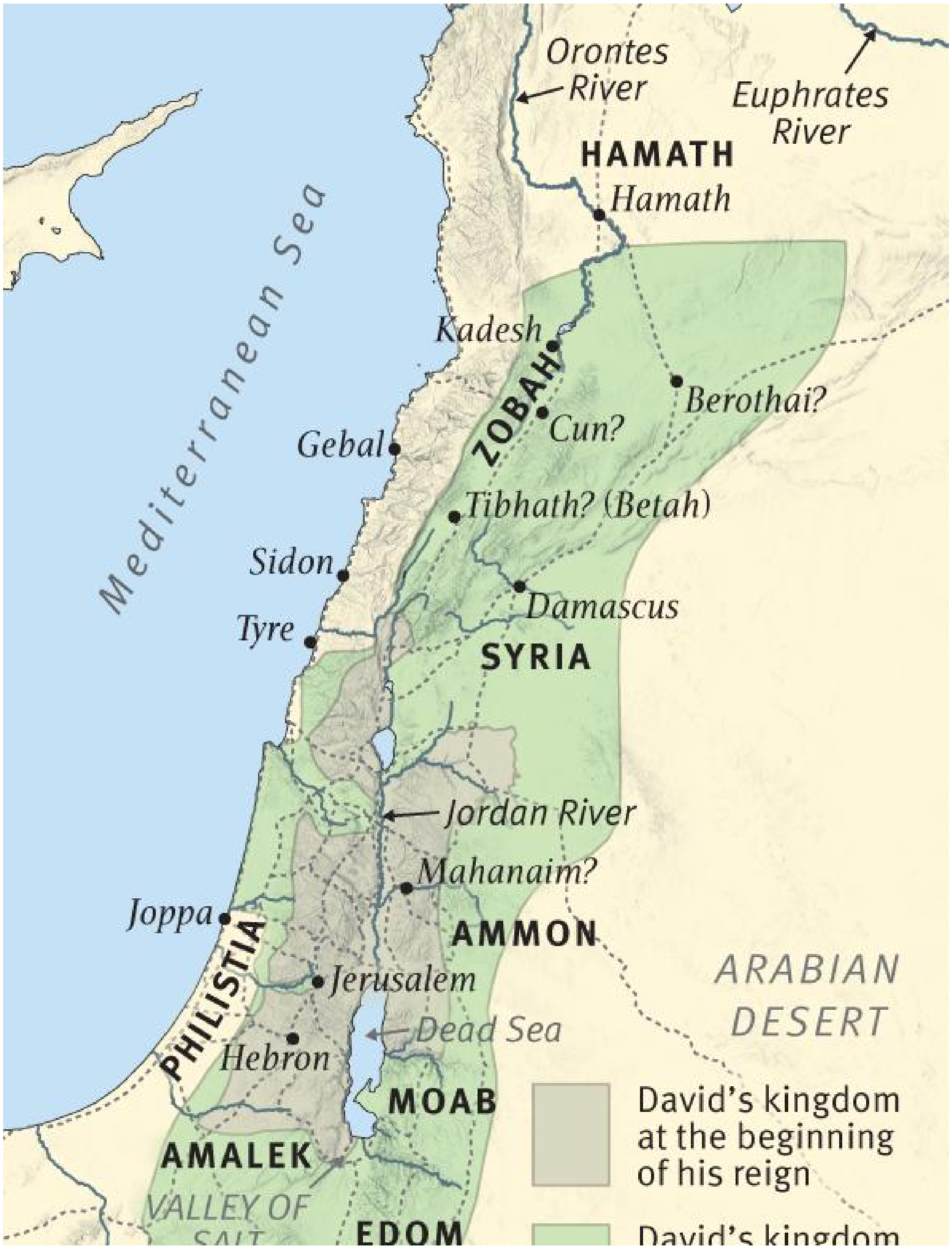
The book of 2 Kings tells of events in Israel and Judah from the death of Ahab to the exile of Israel and Judah. The story involves Israel, Judah, Syria, Ammon, Moab, Edom, and Philistia, as well as Egypt, Assyria, Babylonia, and other kingdoms far beyond Israel's borders.


Damascus
Mediterranean Sea
Tyre
Dan
SYRIA
Hazor
Sea of Galilee
Aphek?
Megiddo
Shunem
Jordan River
Ramoth-gilead
Jezreel
Dothan
ISRAEL
GILEAD
Samaria
AMMON
Gilgal?
Rabbah
Bethel
Jericho
Jerusalem
Ekron
PHILISTIA
JUDAH
Dead Sea
Gaza
Lachish
Aroer
Beersheba
MOAB
Kir-hareseth
Area often contested

The Extent of David's Kingdom

1010–971 B.C.

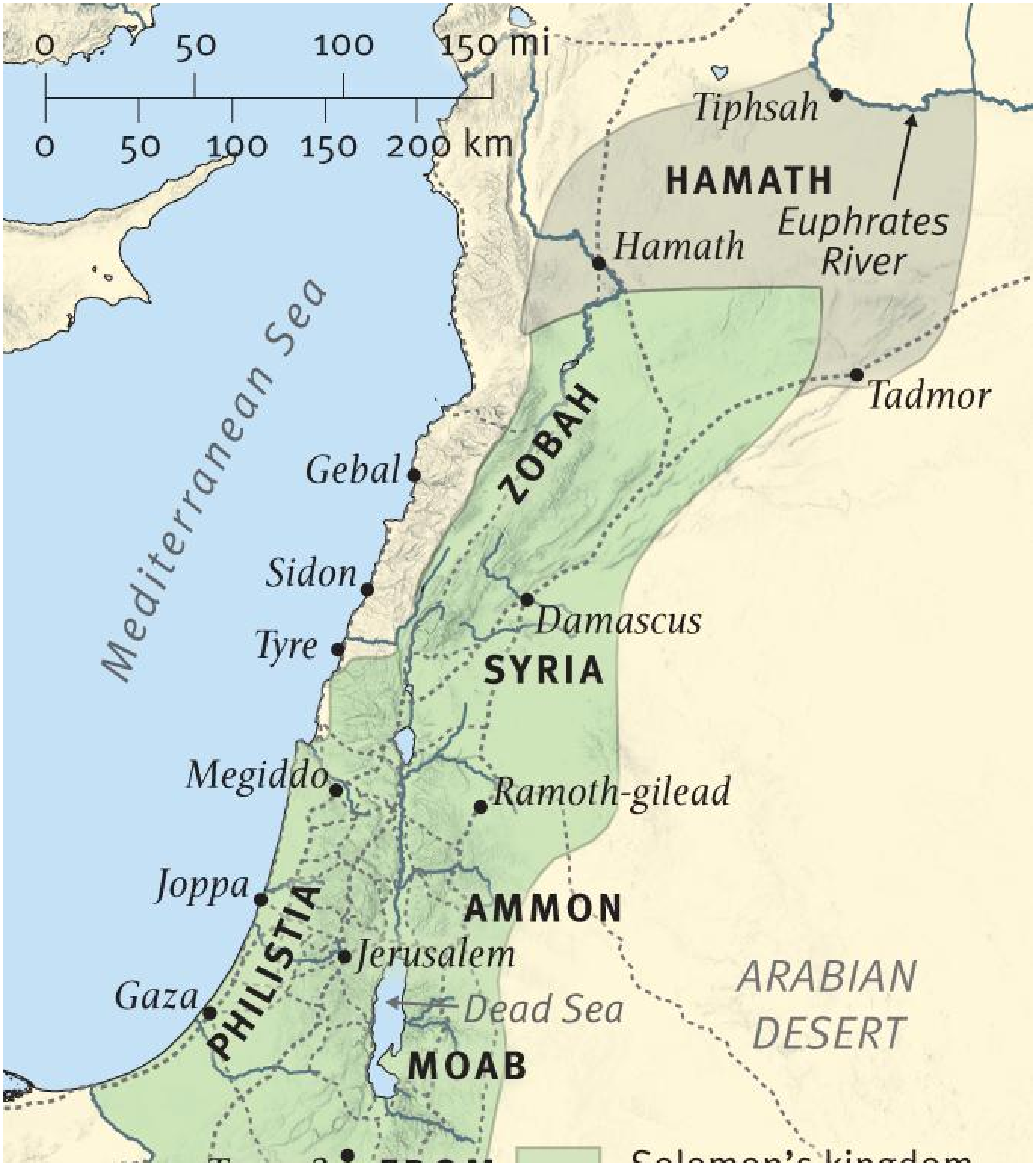
David's many battles eventually established Israel as the dominant power in Syria and Palestine. David expanded Israel's borders until, by the end of his reign, he controlled all of Israel, Edom, Moab, Ammon, Syria, and Zobah. Other kingdoms, such as Tyre and Hamath, made treaties with him.


Orontes River
Euphrates River
HAMATH
Hamath
Mediterranean Sea
Kadesh
ZOBAH
Berothai?
Cun?
Gebal
Tibhath? (Betah)
Sidon
Damascus
Tyre
SYRIA
Jordan River
Mahanaim?
Joppa
AMMON
PHILISTIA
Jerusalem
ARABIAN DESERT
Dead Sea
Hebron
MOAB
David's kingdom at the beginning of his reign
AMALEK
VALLEY OF SALT
EDOM
David's kingdom

The Extent of Solomon's Kingdom

c. 971–931 B.C.

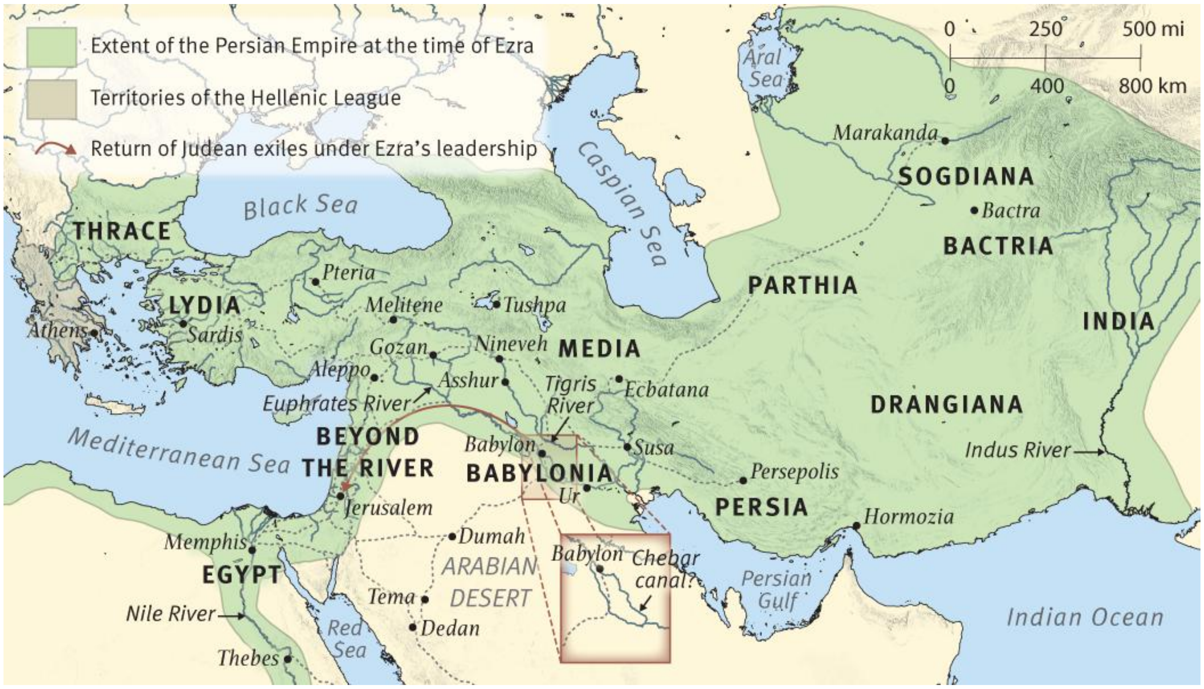
Solomon's reign marked the high point of Israel's power and wealth in biblical times. His father David had given him a kingdom that included Edom, Moab, Ammon, Syria, and Zobah. Solomon would later bring the kingdom of Hamath-zobah under his dominion as well, and his marriage to Pharaoh's daughter sealed an alliance with Egypt. His expansive kingdom controlled important trade routes between several major world powers, including Egypt, Arabia, Mesopotamia, and Anatolia (Asia Minor).


0 50 100 150 mi
0 50 100 150 200 km
Tiphsah
HAMATH
Euphrates River
Hamath
Mediterranean Sea
Tadmor
ZOBAH
Gebal
Sidon
Damascus
Tyre
SYRIA
Megiddo
Ramoth-gilead
Joppa
AMMON
PHILISTIA
Jerusalem
ARABIAN DESERT
Gaza
Dead Sea
MOAB
Solomon's kingdom

The Persian Empire at the Time of Ezra

c. 458 B.C.

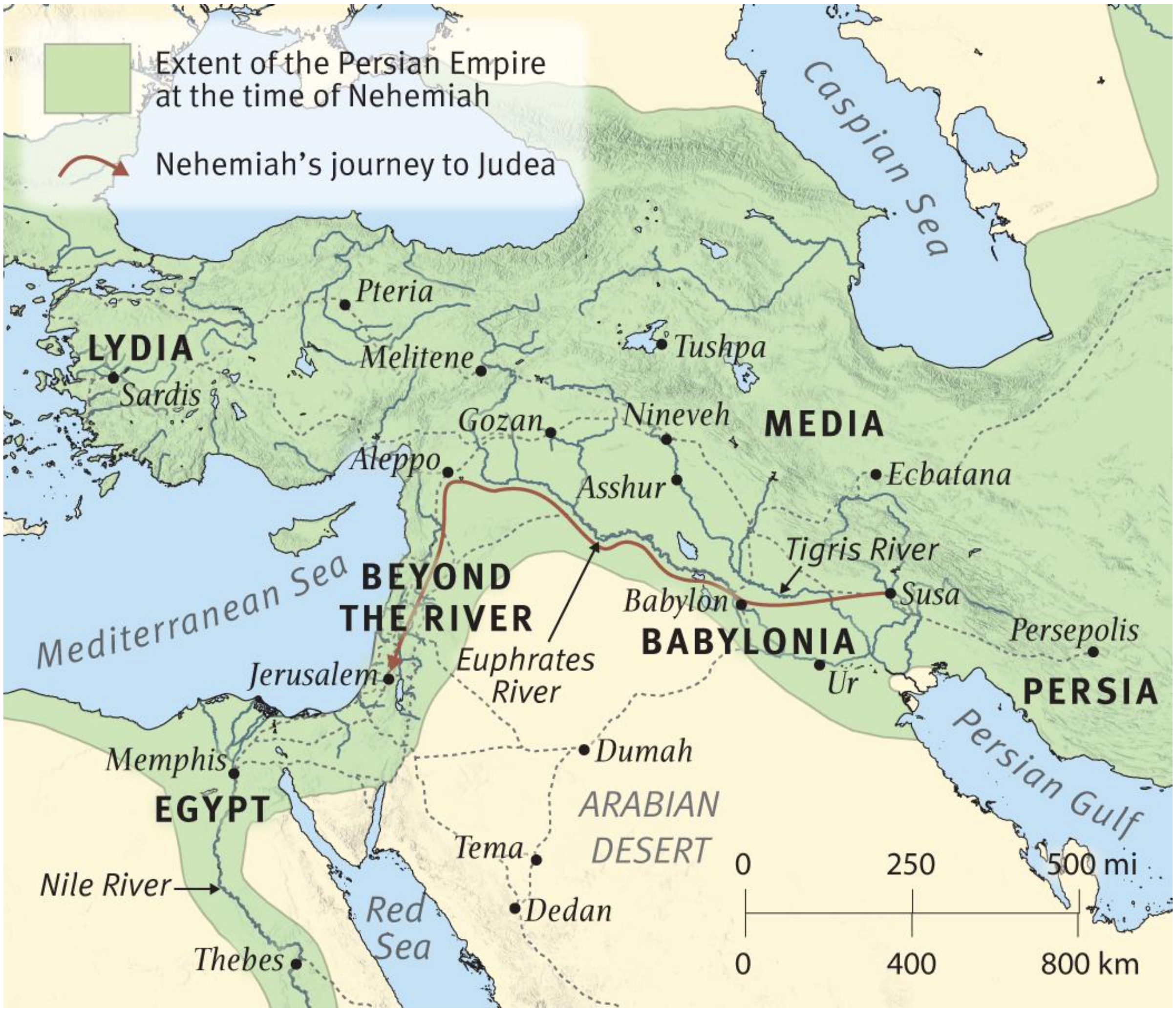
During the time of Ezra the Persian Empire had reached its greatest extent, engulfing nearly the entire Near East. In 539 B.C. the Persians under Cyrus the Great defeated the Babylonians and absorbed their territory into the empire, including the lands of Israel and Judah (known as Beyond the River). The next year Cyrus allowed the people of Judah to return home under the leadership of Zerubbabel and rebuild the temple of the Lord. Later, around 458 B.C., another group of Judean exiles returned under Ezra's leadership.


Extent of the Persian Empire at the time of Ezra
Territories of the Hellenic League
Return of Judean exiles under Ezra's leadership
0
250
500 mi
0
400
800 km
Aral Sea
Caspian Sea
Black Sea
Mediterranean Sea
Red Sea
Persian Gulf
Indian Ocean
ARABIAN DESERT
THRACE
LYDIA
MEDIA
PARTHIA
SOGDIANA
BACTRIA
INDIA
DRANGIANA
PERSIA
BABYLONIA
BEYOND THE RIVER
EGYPT
Marakanda
Bactra
Athens
Sardis
Pteria
Melitene
Tushpa
Gozan
Nineveh
Aleppo
Asshur
Ecbatana
Tigris River
Euphrates River
Babylon
Susa
Ur
Persepolis
Hormozia
Indus River
Jerusalem
Memphis
Dumah
Tema
Dedan
Nile River
Thebes
Babylon
Chebar canal?

The Persian Empire at the Time of Nehemiah

c. 450 B.C.

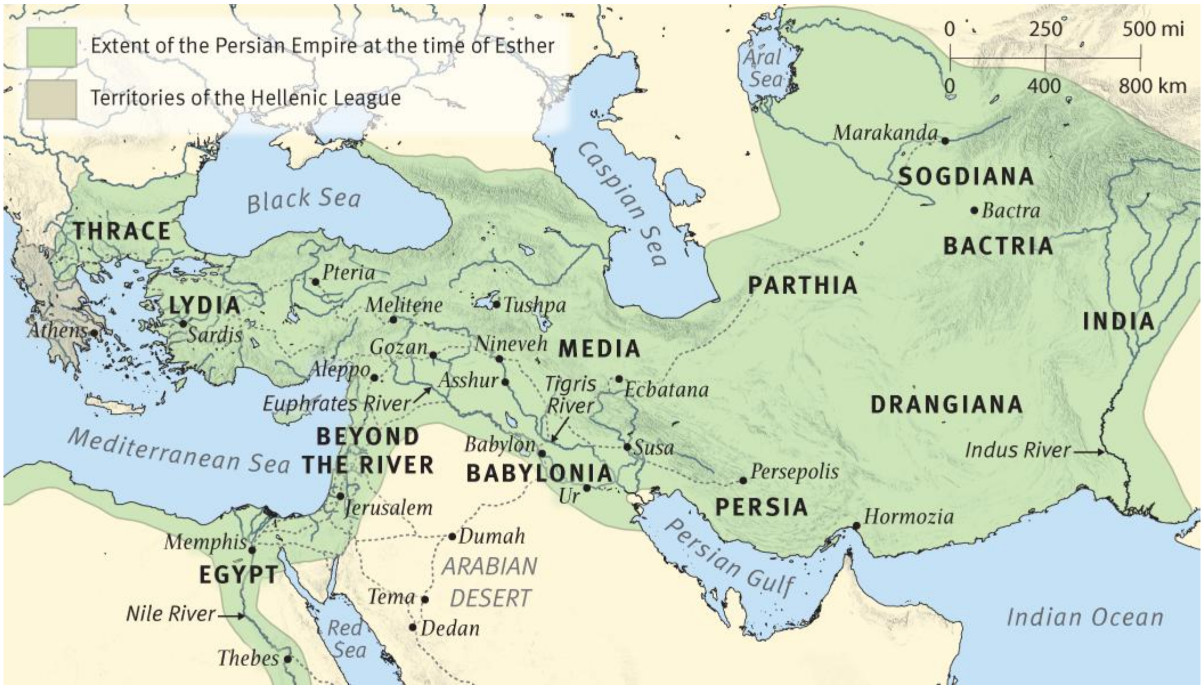
During the time of Nehemiah, the Persian Empire had reached its greatest extent, engulfing nearly the entire Near East. In 539 B.C. the Persians under Cyrus the Great defeated the Babylonians and absorbed the lands of Israel and Judah (which they called "Beyond the River") into their empire. The next year Cyrus allowed the people of Judah (now called Jews) to return home and rebuild the temple of the Lord. Several waves of returning Jews resettled in Judea. In about 445 B.C., Nehemiah was granted permission to rebuild Jerusalem's ruined walls.


Extent of the Persian Empire at the time of Nehemiah
Nehemiah's journey to Judea
Caspian Sea
Pteria
LYDIA
Sardis
Melitene
Tushpa
Gozan
Nineveh
MEDIA
Aleppo
Asshur
Ecbatana
Tigris River
Mediterranean Sea
BEYOND THE RIVER
Babylon
Susa
BABYLONIA
Persepolis
Euphrates River
Jerusalem
Ur
PERSIA
Persian Gulf
Memphis
Dumah
EGYPT
ARABIAN DESERT
Tema
Nile River
Red Sea
Dedan
Thebes
0
250
500 mi
0
400
800 km

The Persian Empire at the Time of Esther

c. 479 B.C.

Long before Esther's time, the people of Israel and Judah (later called Jews) had been dispersed throughout the Near East by the Assyrians and the Babylonians. Eventually the Persians absorbed nearly all of these lands into their empire, which reached its greatest extent during the time of Esther. Thus Haman's plot to exterminate all Jews throughout the Persian Empire would have annihilated virtually all of the Jewish people, and Esther's daring actions saved the whole nation from complete destruction.

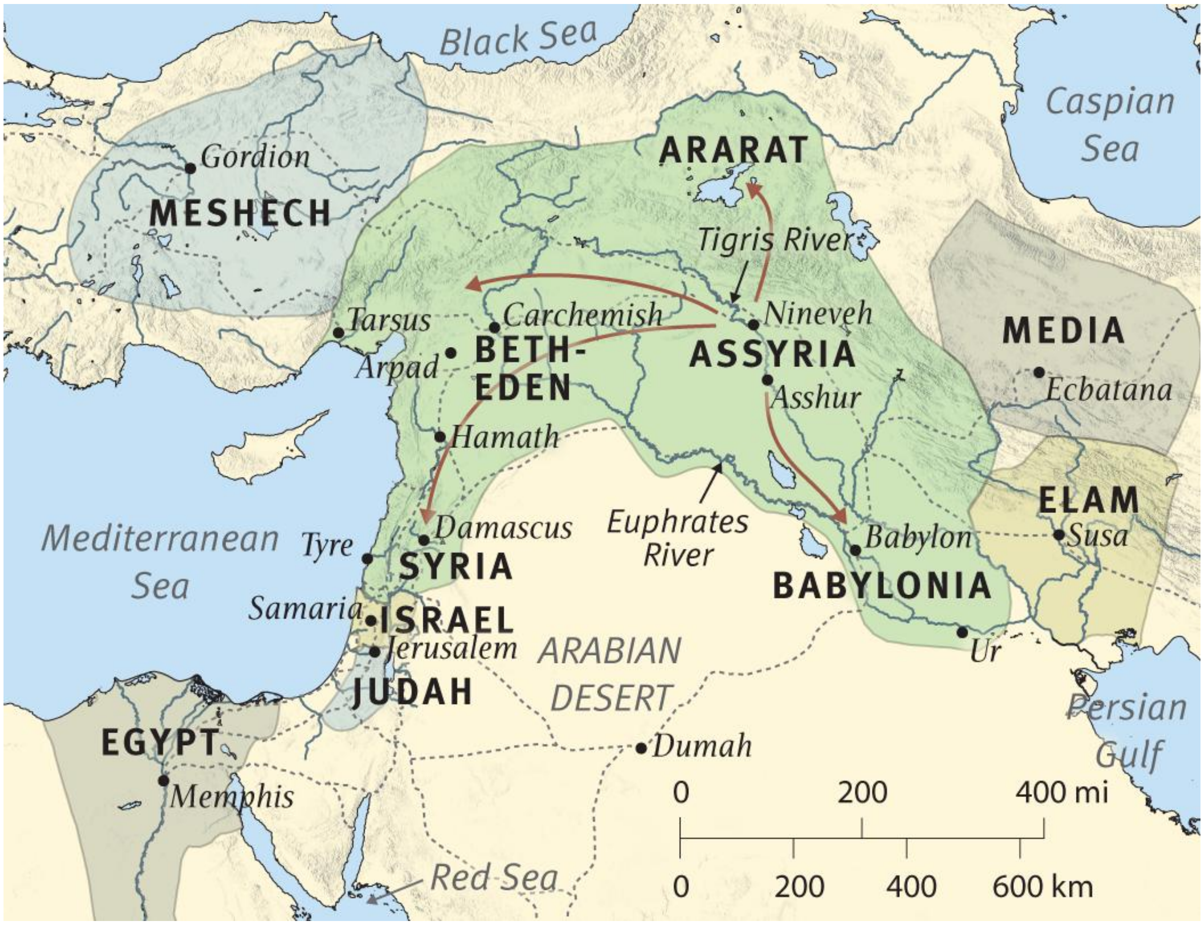


Extent of the Persian Empire at the time of Esther
Territories of the Hellenic League
0
250
500 mi
0
400
800 km
Aral Sea
Marakanda
SOGDIANA
Bactra
BACTRIA
Black Sea
Caspian Sea
THRACE
PARTHIA
Pteria
INDIA
LYDIA
Melitene
Tushpa
Athens
Sardis
Gozan
Nineveh
MEDIA
Aleppo
Asshur
Tigris River
Ecbatana
Euphrates River
DRANGIANA
BEYOND THE RIVER
Babylon
Susa
Mediterranean Sea
Indus River
BABYLONIA
Persepolis
Ur
Jerusalem
PERSIA
Hormozia
Memphis
Dumah
Persian Gulf
EGYPT
ARABIAN DESERT
Tema
Nile River
Red Sea
Dedan
Indian Ocean
Thebes

The Near East at the Time of Isaiah

c. 740 B.C.

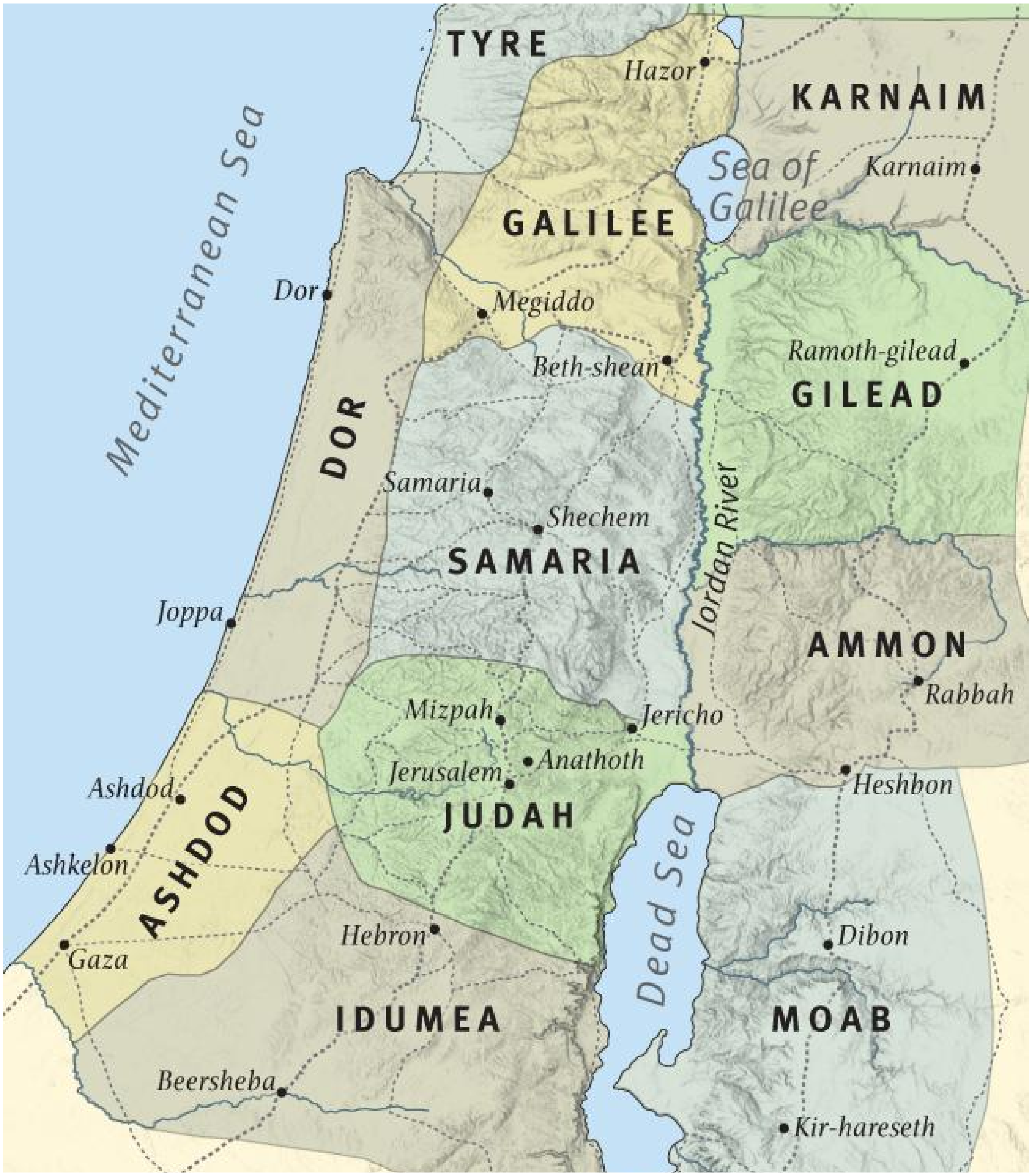
The prophecies of Isaiah took place during the rise of the Assyrian Empire. Assyria posed a great threat to Israel and Judah as well as the entire Near East.


Black Sea
Caspian Sea
ARARAT
Gordion
MESHECH
Tigris River
Tarsus
Carchemish
Nineveh
MEDIA
Arpad
BETH-EDEN
ASSYRIA
Ecbatana
Asshur
Hamath
ELAM
Euphrates River
Damascus
Babylon
Susa
Mediterranean Sea
Tyre
SYRIA
BABYLONIA
Samaria
ISRAEL
Jerusalem
ARABIAN DESERT
Ur
JUDAH
Persian Gulf
EGYPT
Dumah
Memphis
0
200
400 mi
Red Sea
0
200
400
600 km

Israel and Judah at the Time of Jeremiah

c. 597 B.C.

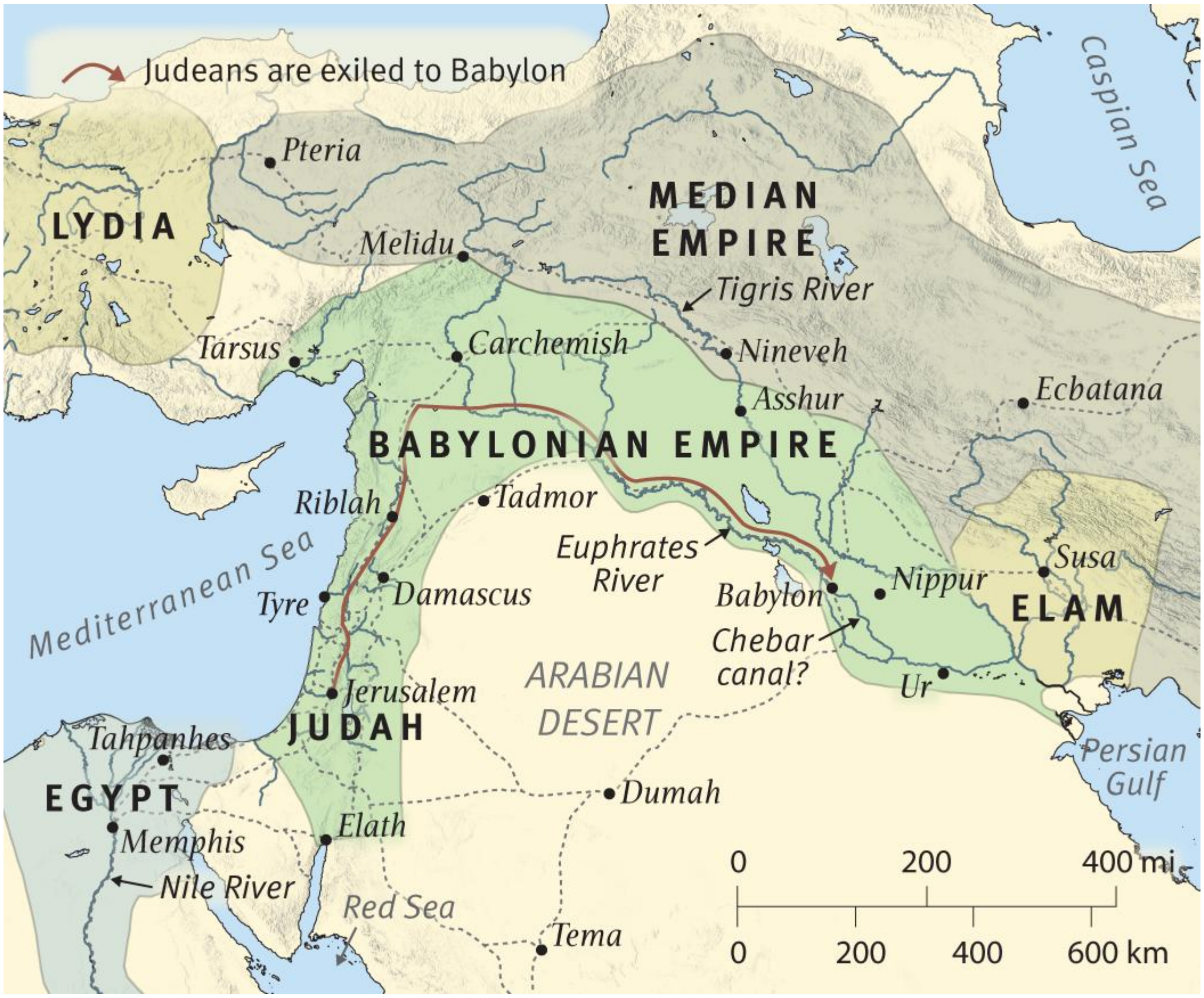
The book of Jeremiah is set during the politically tumultuous times following the fall of the Assyrians and the rise of the Babylonians. During Jeremiah's life, several groups of Judeans were deported to Babylon and the temple was destroyed. Though the precise boundaries of Judea and the surrounding regions during this period are difficult to determine, they likely resembled those that previously existed under Assyrian rule, with the exception that Edom (Idumea) was now the area formerly belonging to southern Judah.


TYRE
Hazor
KARNAIM
Mediterranean Sea
Sea of Galilee
Karnaim
GALILEE
Dor
Megiddo
Beth-shean
Ramoth-gilead
GILEAD
DOR
Samaria
Shechem
SAMARIA
Jordan River
Joppa
AMMON
Rabbah
Mizpah
Jericho
Anathoth
Jerusalem
Heshbon
Ashdod
JUDAH
Ashkelon
ASHDOD
Dead Sea
Hebron
Dibon
Gaza
IDUMEA
MOAB
Beersheba
Kir-hareseth

The Near East at the Time of Ezekiel

c. 593 B.C.

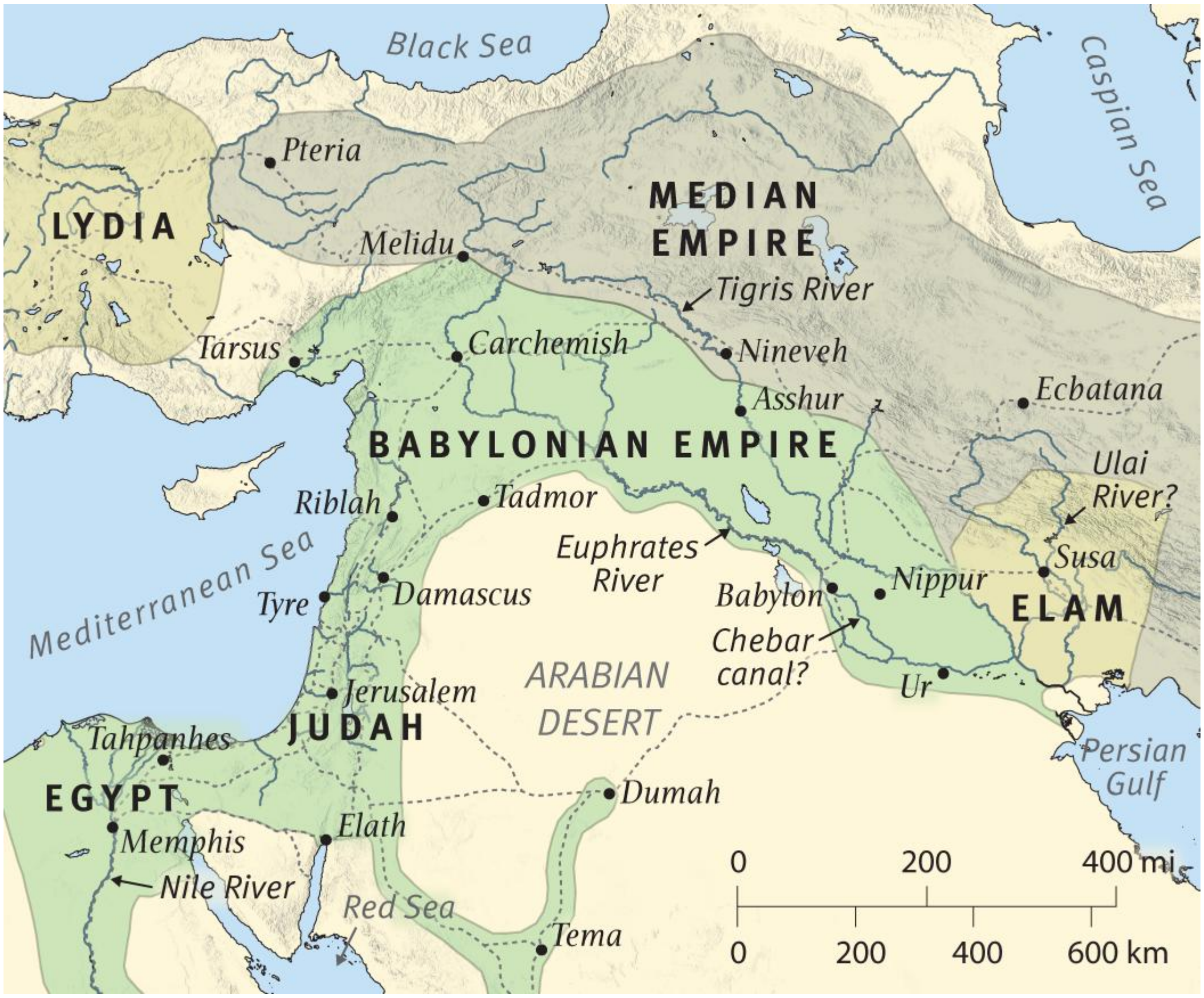
Ezekiel recorded his visions and prophecies while living near Babylon, where he had been exiled years earlier. By Ezekiel's time, the Babylonian Empire had conquered almost all of the area along the eastern coast of the Mediterranean Sea. It would eventually conquer even the land of Egypt, where many other Judeans had fled.


Judeans are exiled to Babylon
Caspian Sea
Pteria
LYDIA
MEDIAN EMPIRE
Melidu
Tigris River
Tarsus
Carchemish
Nineveh
Asshur
Ecbatana
BABYLONIAN EMPIRE
Riblah
Tadmor
Euphrates River
Susa
Nippur
Babylon
Mediterranean Sea
Tyre
Damascus
ELAM
Chebar canal?
ARABIAN DESERT
Ur
Jerusalem
Tahpanhes
JUDAH
Persian Gulf
EGYPT
Dumah
Elath
Memphis
Nile River
Red Sea
Tema
0
200
400 mi
0
200
400
600 km

The Setting of Daniel: The Babylonian Empire

c. 605–536 B.C.

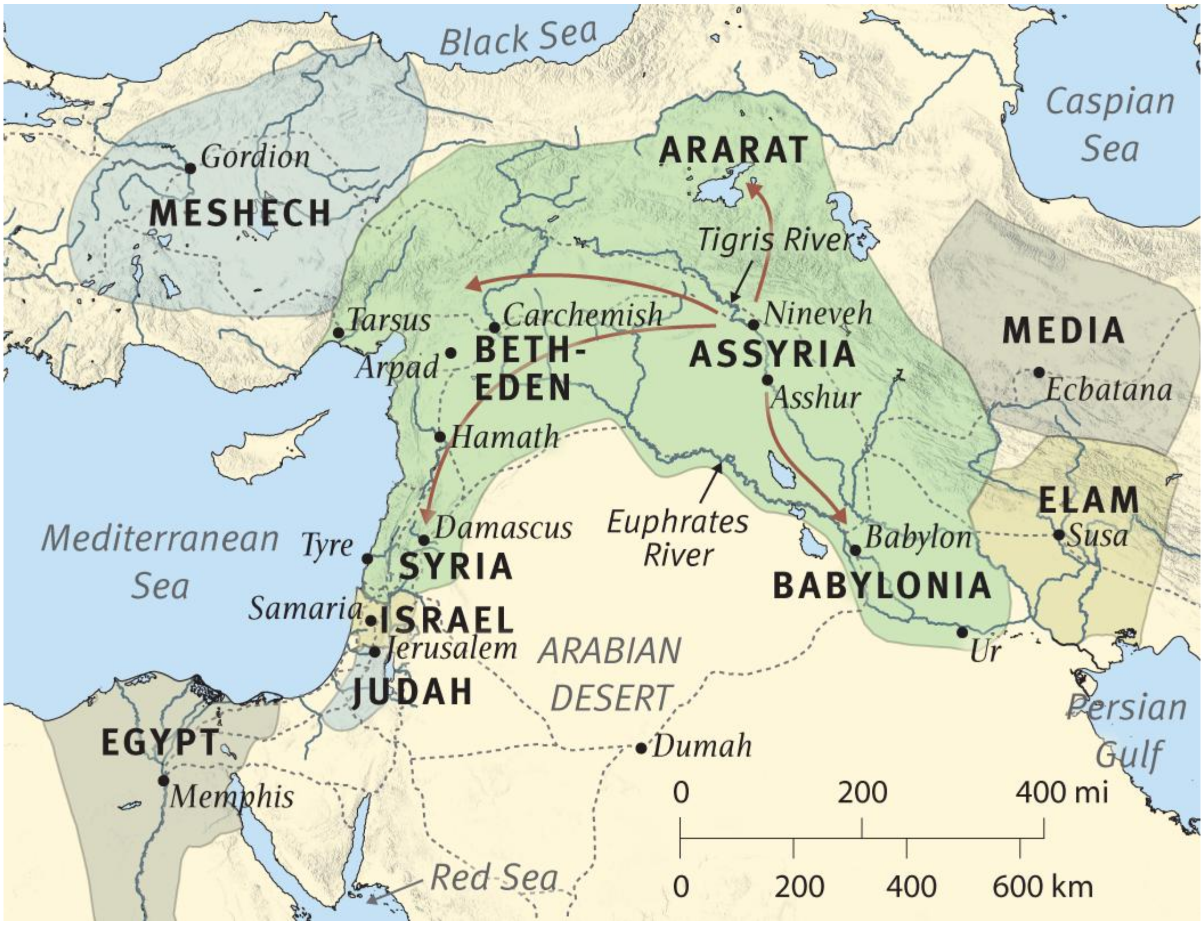
Though their empire was short-lived by comparison with the Assyrians before them and the Persians after them, the Babylonians dominated the Near East during the early days of Daniel, and they were responsible for his initial exile to Babylon. Daniel himself, however, outlived the Babylonian Empire, which fell to the Persians in 538 B.C. (See also the map on p. 1163, "The Empires of Daniel's Visions: The Persians.")


Black Sea
Caspian Sea
Pteria
LYDIA
MEDIAN EMPIRE
Melidu
Tigris River
Tarsus
Carchemish
Nineveh
Asshur
Ecbatana
BABYLONIAN EMPIRE
Ulai River?
Riblah
Tadmor
Euphrates River
Susa
Mediterranean Sea
Tyre
Damascus
Babylon
Nippur
ELAM
Chebar canal?
ARABIAN DESERT
Jerusalem
Ur
Tahpanhes
JUDAH
Persian Gulf
EGYPT
Dumah
Memphis
Elath
Nile River
Red Sea
Tema
0
200
400 mi
0
200
400
600 km

Near East at the Time of Hosea

c. 740 B.C.

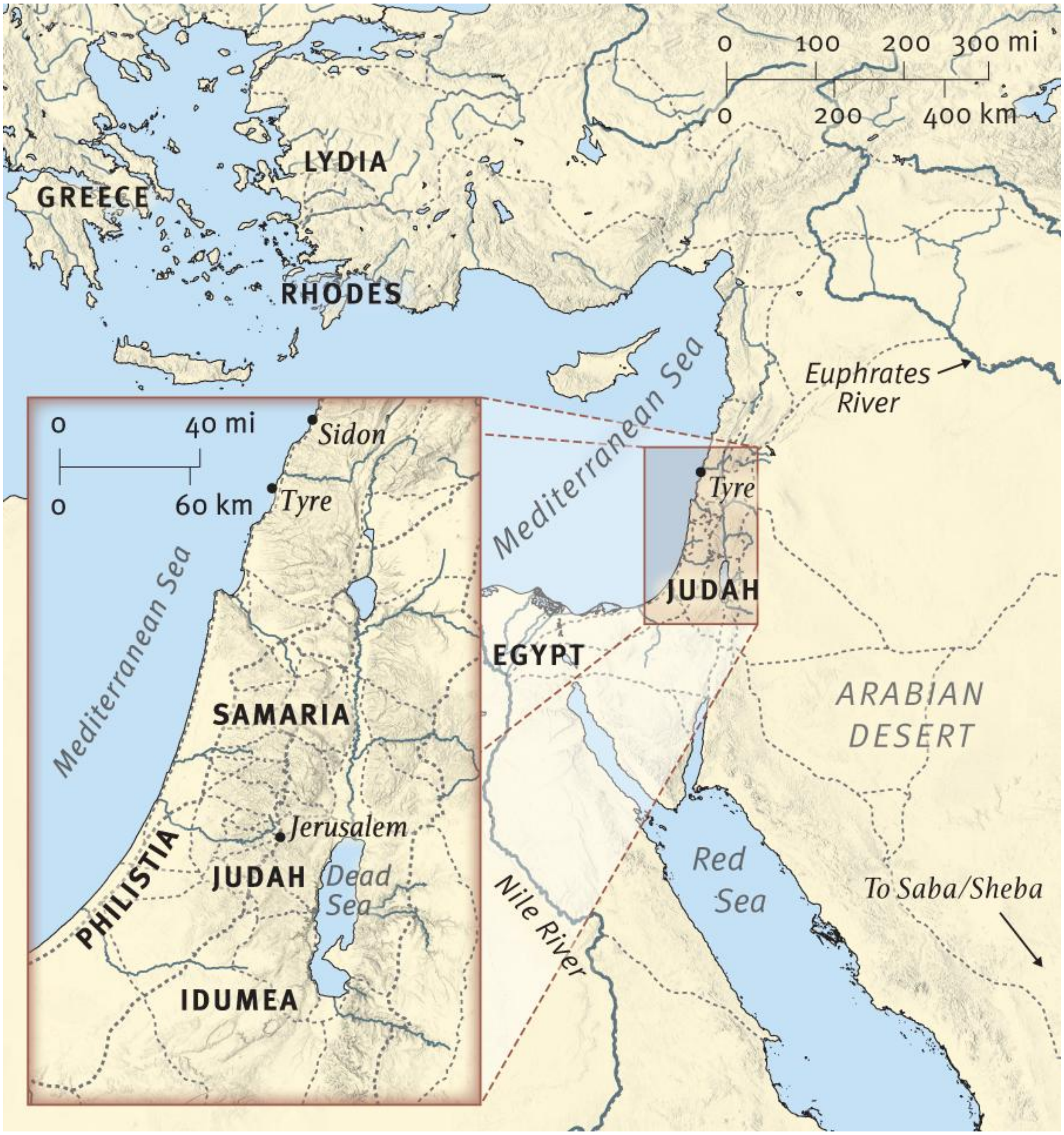
Hosea prophesied to Israel and Judah during the decades leading up to the fall of the northern kingdom to Assyria. The resurgence of this ancient empire dominated much of the politics of the ancient Near East from the time of Jeroboam until Assyria's demise at the end of the seventh century B.C.


Black Sea
Caspian Sea
ARARAT
Gordion
MESHECH
Tigris River
Tarsus
Carchemish
Nineveh
MEDIA
Arpad
BETH-EDEN
ASSYRIA
Asshur
Ecbatana
Hamath
ELAM
Mediterranean Sea
Euphrates River
Tyre
Damascus
Babylon
Susa
SYRIA
BABYLONIA
Samaria
ISRAEL
Jerusalem
ARABIAN DESERT
Ur
JUDAH
Persian Gulf
EGYPT
Dumah
Memphis
0
200
400 mi
Red Sea
0
200
400
600 km

The Setting of Joel

c. 500 B.C.?

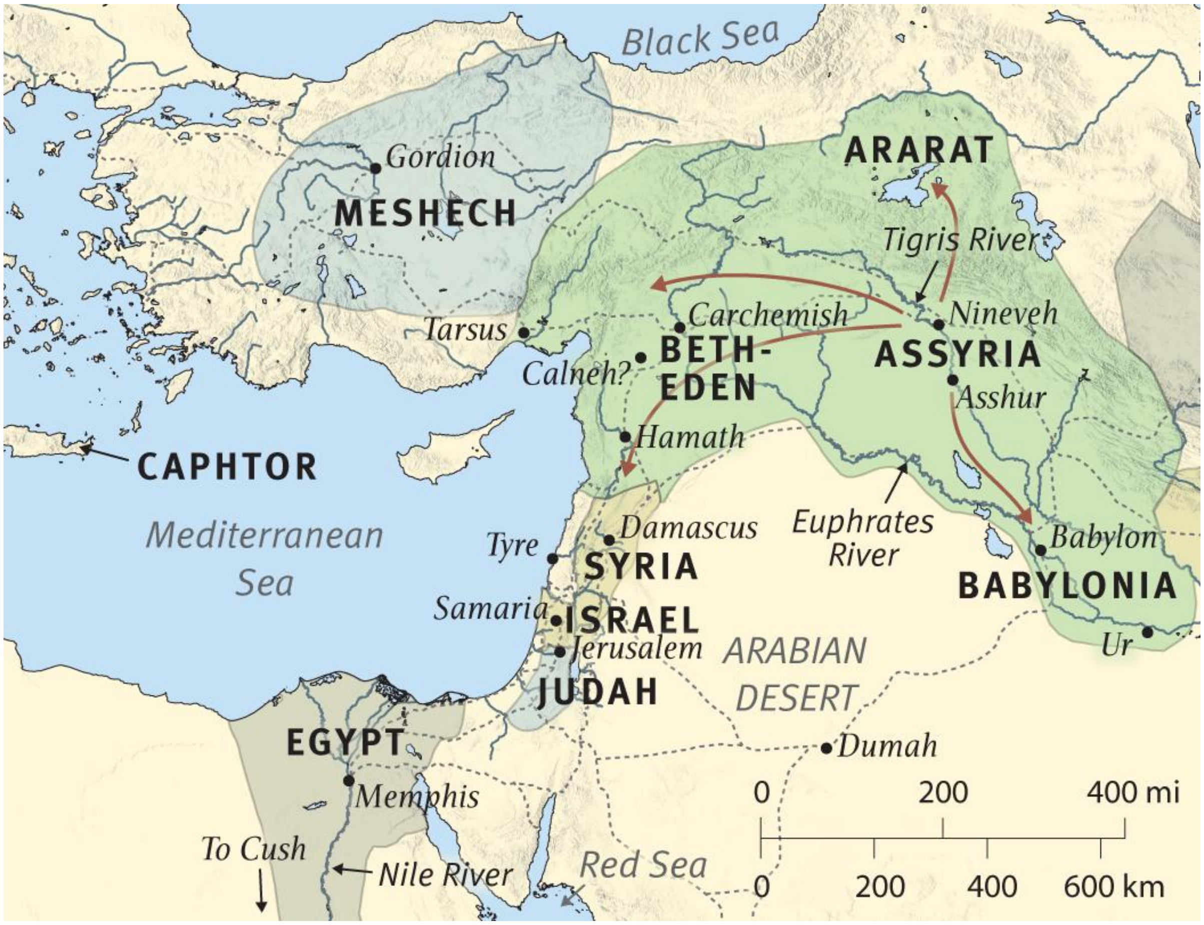
Though there is much debate about the date of Joel’s prophecies, it is likely that they occurred during a national calamity sometime after Judah returned from exile in Babylon.


0
100
200
300 mi
0
200
400 km
LYDIA
GREECE
RHODES
Mediterranean Sea
Euphrates River
Tyre
JUDAH
EGYPT
ARABIAN DESERT
Red Sea
Nile River
To Saba/Sheba
0
40 mi
0
60 km
Sidon
Tyre
Mediterranean Sea
SAMARIA
Jerusalem
PHILISTIA
JUDAH
Dead Sea
IDUMEA

The Near East at the Time of Amos

c. 750 B.C.

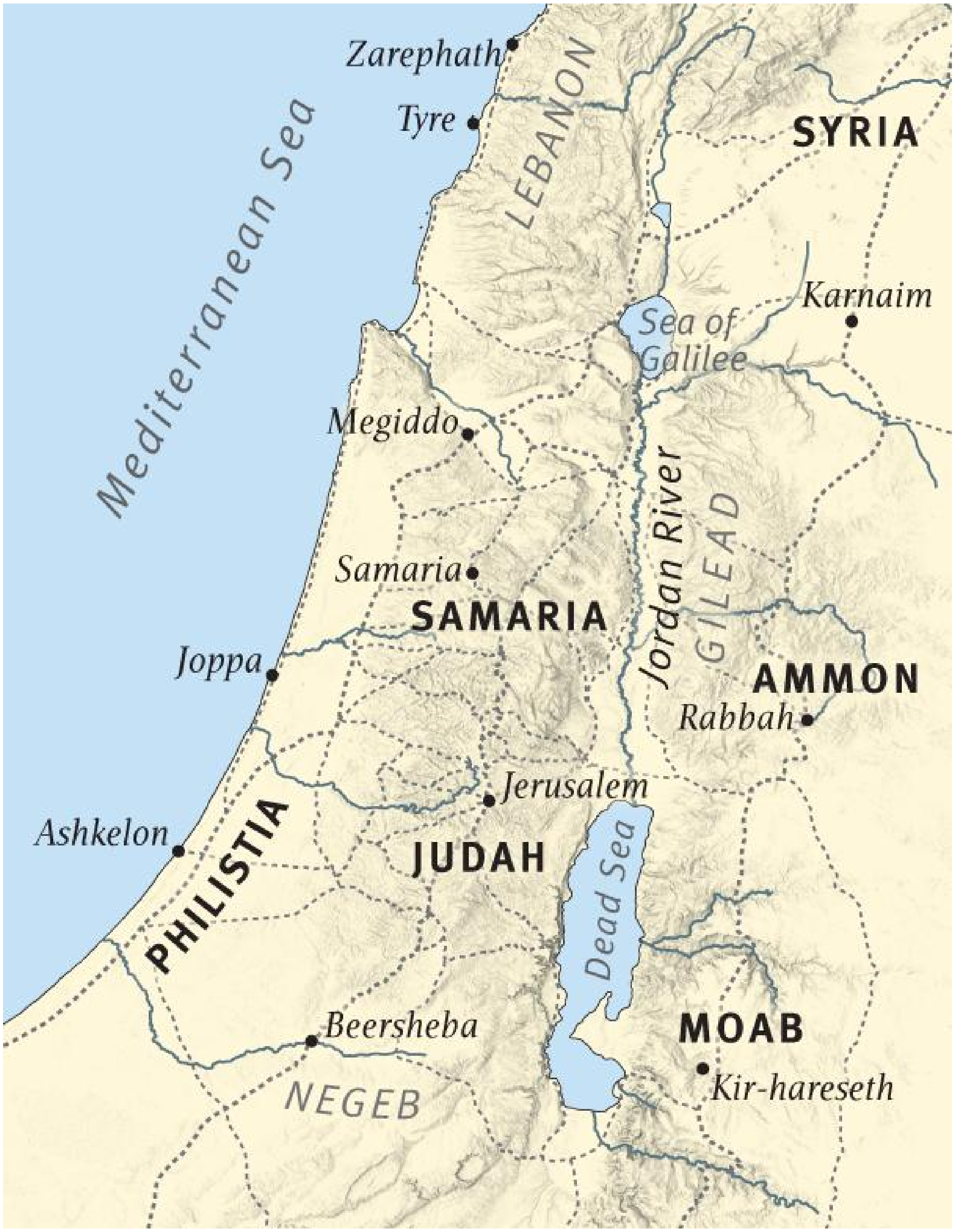
Amos likely prophesied to Israel during the decades just before the fall of Samaria to the Assyrian Empire. The resurgence of this ancient empire dominated much of the politics of the ancient Near East from the time of Jeroboam until the end of the seventh century B.C. Assyria would eventually engulf nearly the entire Near East, from Ur to Ararat to Egypt.


Black Sea
Gordion
MESHECH
ARARAT
Tigris River
Nineveh
Carchemish
Tarsus
BETH-EDEN
ASSYRIA
Calneh?
Asshur
Hamath
CAPHTOR
Euphrates River
Damascus
Mediterranean Sea
Tyre
SYRIA
Babylon
BABYLONIA
Samaria
ISRAEL
Jerusalem
ARABIAN DESERT
Ur
JUDAH
EGYPT
Dumah
Memphis
0
200
400 mi
To Cush
Nile River
Red Sea
0
200
400
600 km

The Setting of Obadiah

c. 570 B.C.

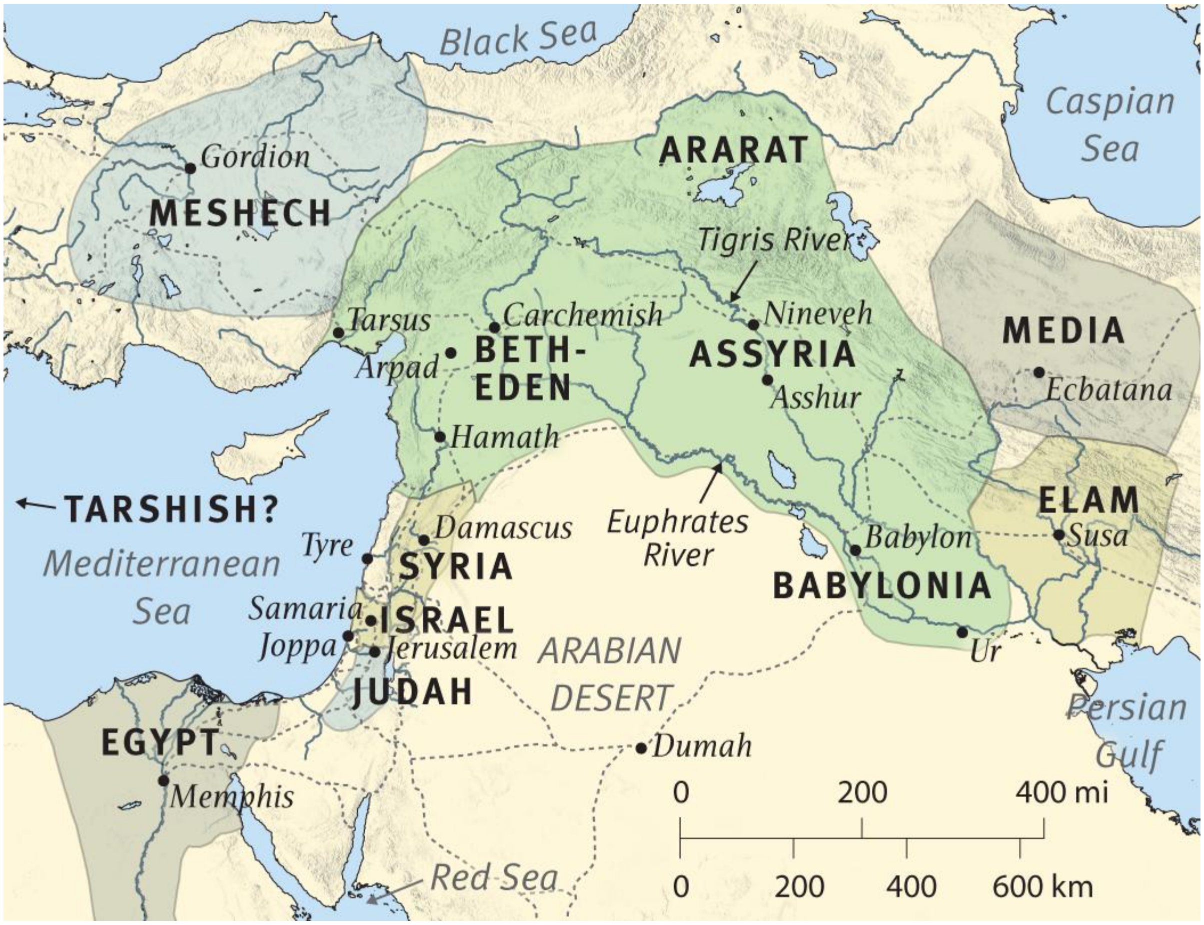
Though various dates have been given for the prophecy of Obadiah, it was most likely written sometime after the fall of Jerusalem to the Babylonians in 586 B.C. but prior to the fall of Edom in 553. Obadiah condemned the Edomites, who were descendants of Jacob's brother Esau, for attacking the Judeans during the Babylonian crisis rather than assisting them.


Zarephath
Tyre
LEBANON
SYRIA
Mediterranean Sea
Karnaim
Sea of Galilee
Megiddo
Jordan River
GILEAD
Samaria
SAMARIA
Joppa
AMMON
Rabbah
Jerusalem
Ashkelon
PHILISTIA
JUDAH
Dead Sea
MOAB
Beersheba
Kir-hareseth
NEGEB

The Setting of Jonah

c. 760 B.C.

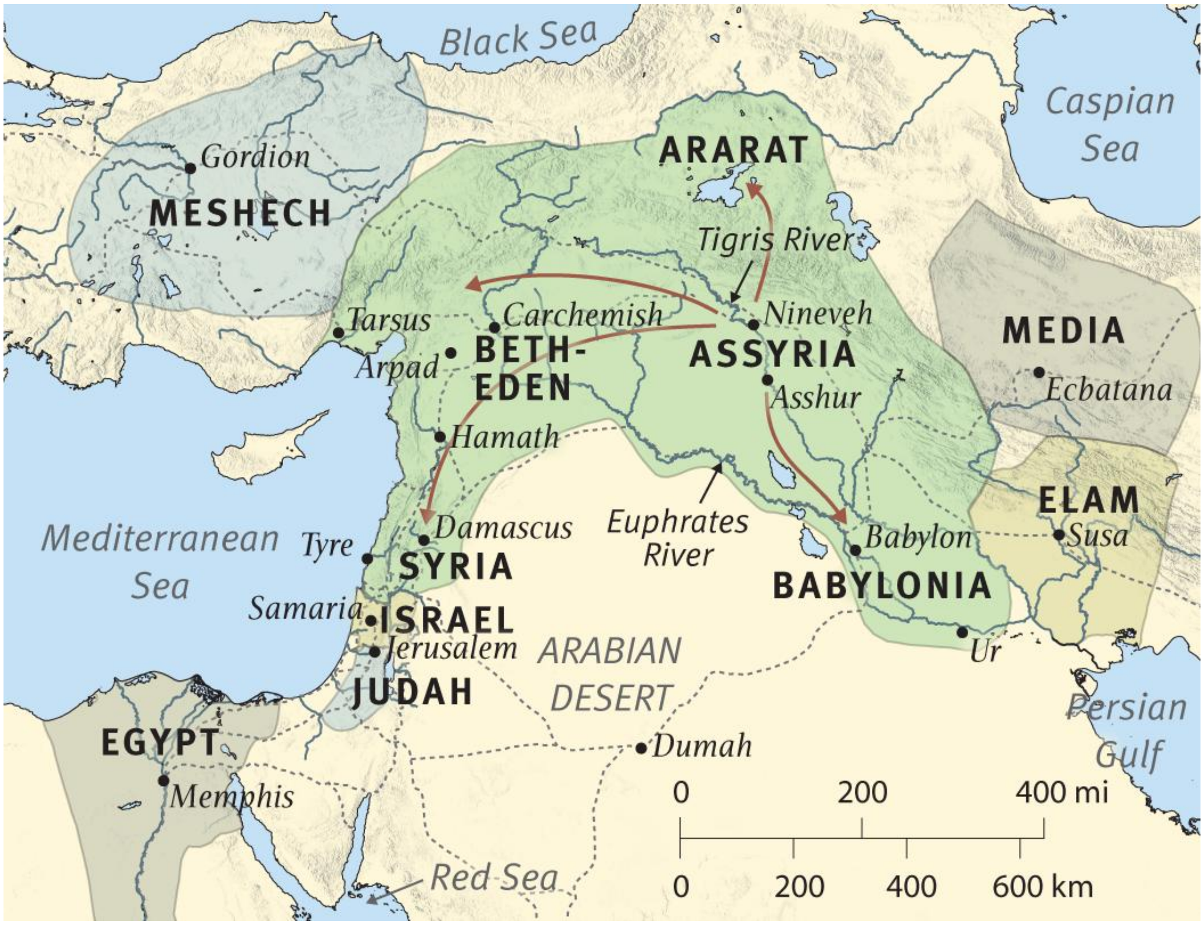
Jonah prophesied during the prosperous time of King Jeroboam II of Israel (2 Kings 14:23–28). During this time the Assyrians were occupied with matters elsewhere in the empire, allowing Jeroboam II to capture much of Syria for Israel. The Lord called Jonah to go to the great Assyrian city of Nineveh to pronounce judgment upon it. Jonah attempted to escape the Lord's calling by sailing to Tarshish, which was probably in the western Mediterranean. Eventually he obeyed the Lord and went to Nineveh, at the heart of the Assyrian Empire.


Black Sea
Caspian Sea
ARARAT
Gordion
MESHECH
Tigris River
Nineveh
MEDIA
Tarsus
Carchemish
BETH-EDEN
ASSYRIA
Arpad
Ecbatana
Asshur
Hamath
TARSHISH?
Damascus
Euphrates River
ELAM
Tyre
Babylon
Susa
Mediterranean Sea
SYRIA
BABYLONIA
Samaria
ISRAEL
Joppa
Jerusalem
ARABIAN DESERT
Ur
JUDAH
Persian Gulf
EGYPT
Dumah
Memphis
0
200
400 mi
Red Sea
0
200
400
600 km

The Near East at the Time of Micah

c. 740 B.C.

Micah prophesied to Israel and Judah from the time just before the fall of Samaria through the time of King Hezekiah of Judah. Micah saw the destruction of Israel by Assyria. He probably also saw the Lord's dramatic rescue of Jerusalem from the Assyrians during Hezekiah's reign.

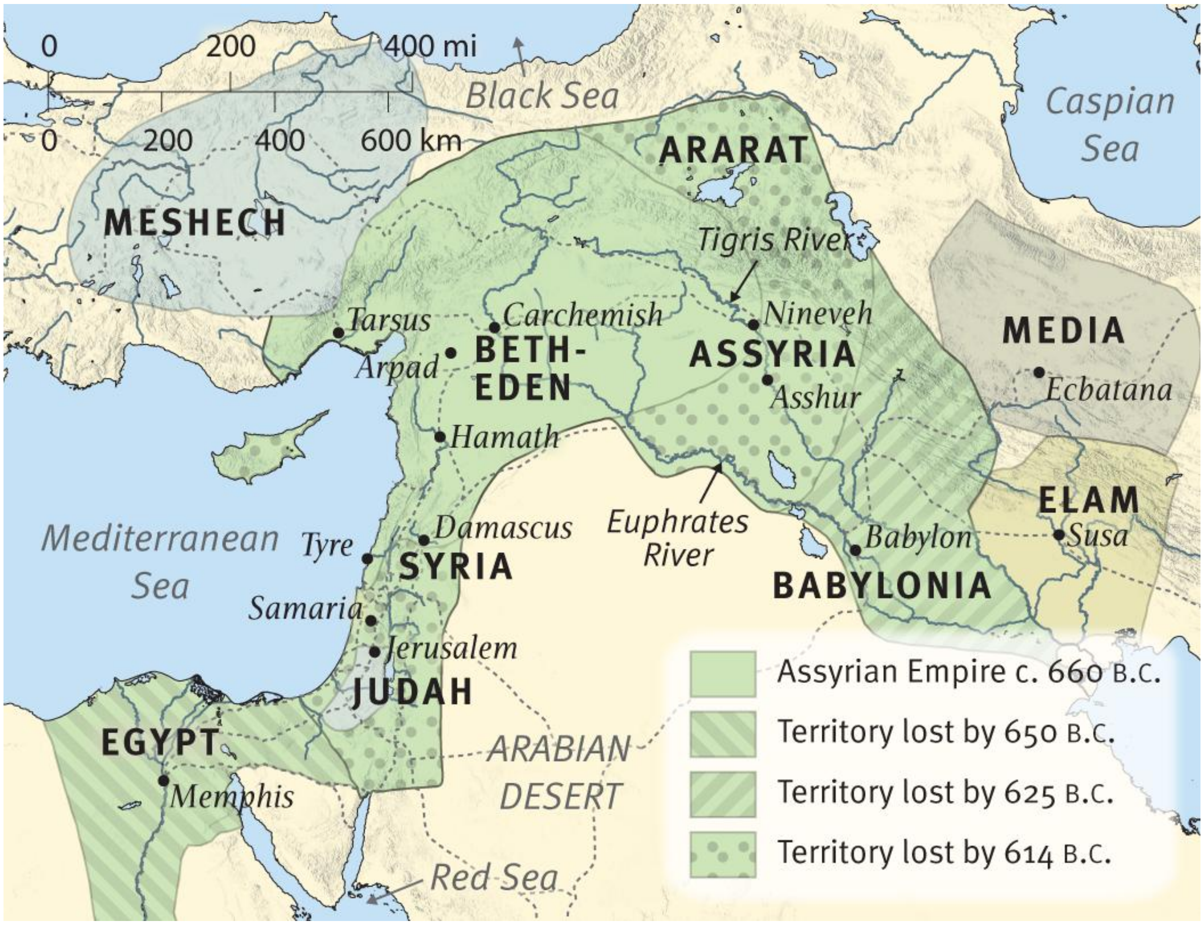


Black Sea
Caspian Sea
Gordion
MESHECH
ARARAT
Tigris River
Tarsus
Carchemish
Nineveh
MEDIA
Arpad
BETH-EDEN
ASSYRIA
Asshur
Ecbatana
Hamath
ELAM
Mediterranean Sea
Tyre
Damascus
Euphrates River
Babylon
Susa
SYRIA
Samaria
ISRAEL
BABYLONIA
Jerusalem
ARABIAN DESERT
Ur
JUDAH
EGYPT
Persian Gulf
Dumah
Memphis
Red Sea
0
200
400 mi
0
200
400
600 km

The Near East at the Time of Nahum

c. 660–614 B.C.

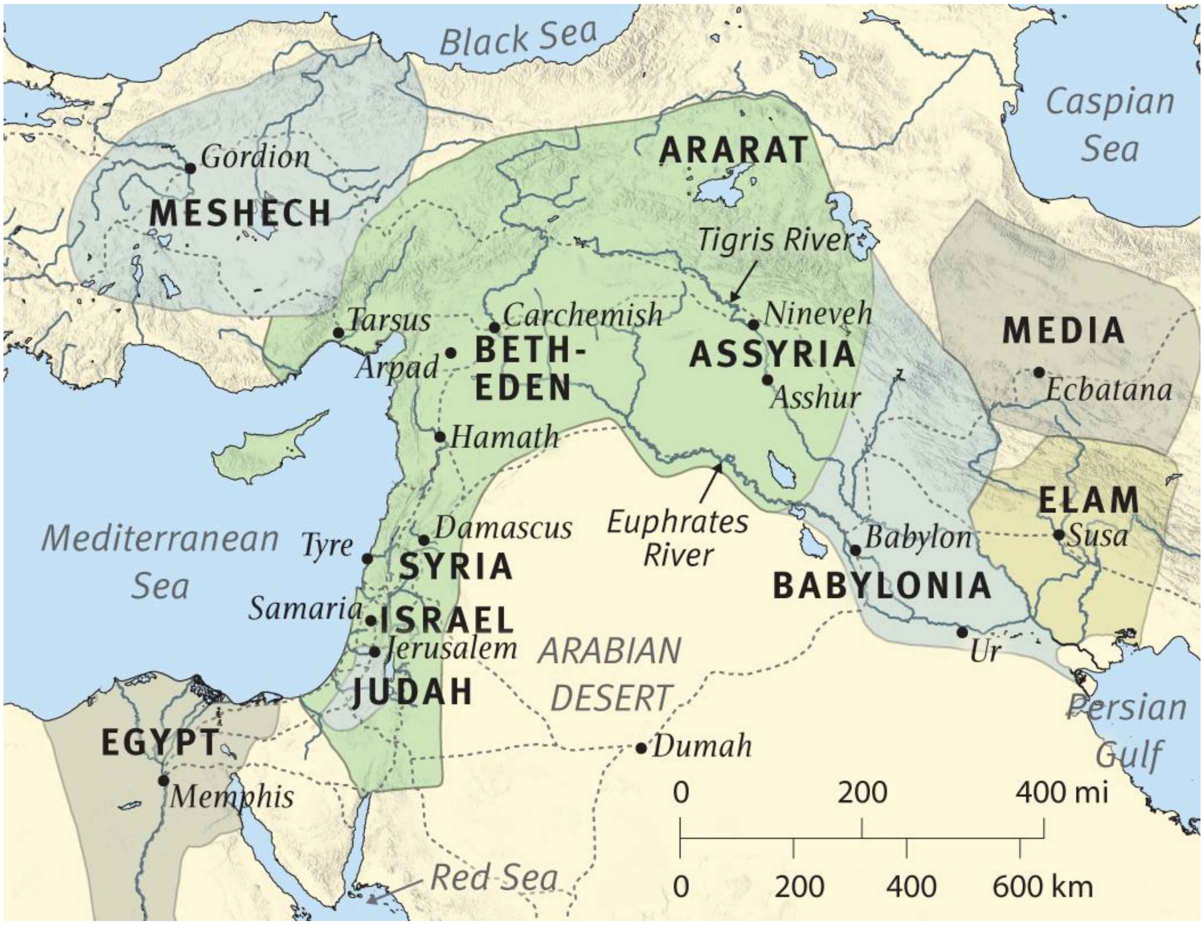
Nahum likely prophesied sometime between the high point of Assyria's power around 664 B.C. and the fall of Nineveh in 612. During this time the Assyrian Empire was in decline. Meanwhile Egypt, Judah, and Babylonia regained autonomy and eroded the power of Assyria. Nahum foretold of the fall of Nineveh, the capital of the mighty Assyrian Empire.


0
200
400 mi
0
200
400
600 km
Black Sea
Caspian Sea
ARARAT
MESHECH
Tigris River
Tarsus
Carchemish
Nineveh
MEDIA
Arpad
BETH-EDEN
ASSYRIA
Asshur
Ecbatana
Hamath
ELAM
Euphrates River
Damascus
Mediterranean Sea
Tyre
SYRIA
Babylon
Susa
BABYLONIA
Samaria
Jerusalem
JUDAH
EGYPT
Memphis
ARABIAN DESERT
Red Sea
Assyrian Empire c. 660 B.C.
Territory lost by 650 B.C.
Territory lost by 625 B.C.
Territory lost by 614 B.C.

The Near East at the Time of Habakkuk

c. 620 B.C.

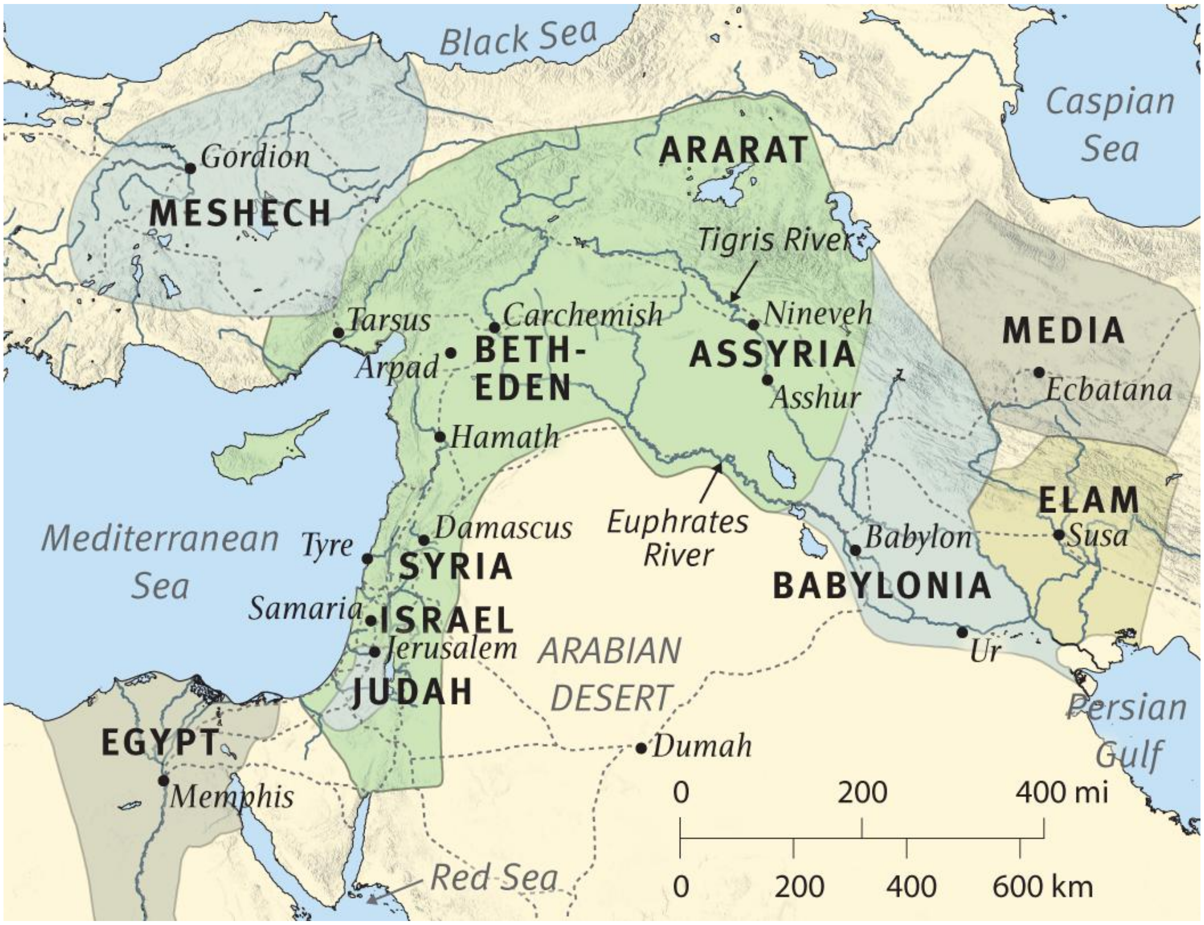
Though the exact date of the prophecies of Habakkuk is difficult to determine, it is likely that he prophesied a short time before the Babylonian invasions of Judah, which began in 605 B.C. During this time the Assyrian Empire was in decline, and the Babylonians were rising to replace them as the dominant power in the Near East.


Black Sea
Caspian Sea
Gordion
MESHECH
ARARAT
Tigris River
MEDIA
Ecbatana
Tarsus
Carchemish
Nineveh
Arpad
BETH-EDEN
ASSYRIA
Asshur
Hamath
Euphrates River
ELAM
Susa
Babylon
Mediterranean Sea
Tyre
Damascus
SYRIA
BABYLONIA
Samaria
ISRAEL
Jerusalem
ARABIAN DESERT
Ur
JUDAH
Persian Gulf
EGYPT
Dumah
Memphis
0
200
400 mi
0
200
400
600 km
Red Sea

The Near East at the Time of Zephaniah

c. 620 B.C.

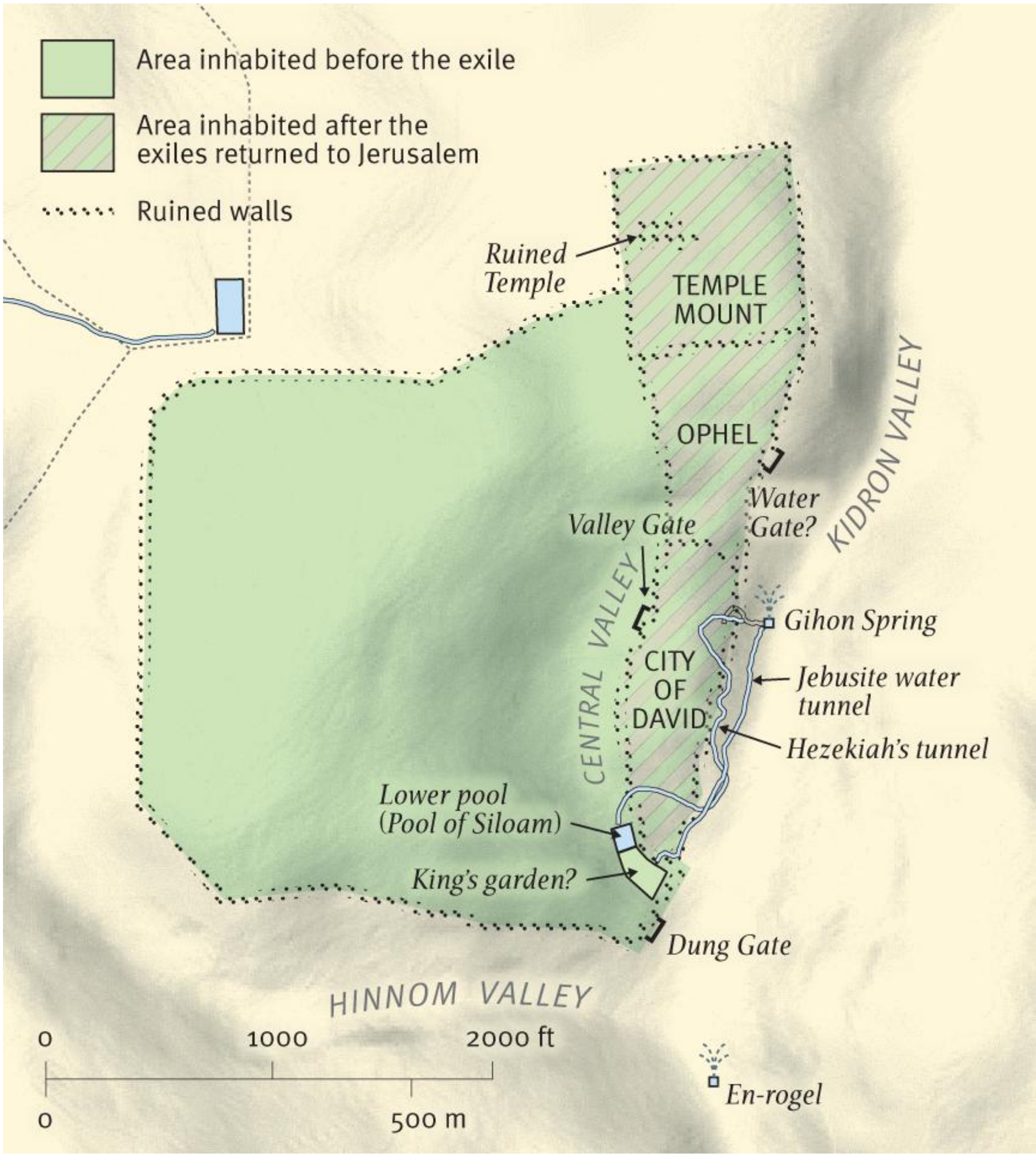
Zephaniah prophesied during the reign of Josiah, when Egypt, Judah, and Babylonia were eroding the power of Assyria. Shortly after this time the Babylonians would replace the Assyrians as the dominant power in the Near East.


Black Sea
Caspian Sea
Gordion
MESHECH
ARARAT
Tigris River
MEDIA
Tarsus
Carchemish
Nineveh
Arpad
BETH-EDEN
ASSYRIA
Ecbatana
Asshur
Hamath
ELAM
Euphrates River
Mediterranean Sea
Tyre
Damascus
SYRIA
Babylon
Susa
BABYLONIA
Samaria
ISRAEL
Jerusalem
ARABIAN DESERT
Ur
JUDAH
Persian Gulf
EGYPT
Dumah
Memphis
Red Sea
0
200
400 mi
0
200
400
600 km

Jerusalem at the Time of Haggai

c. 520 B.C.

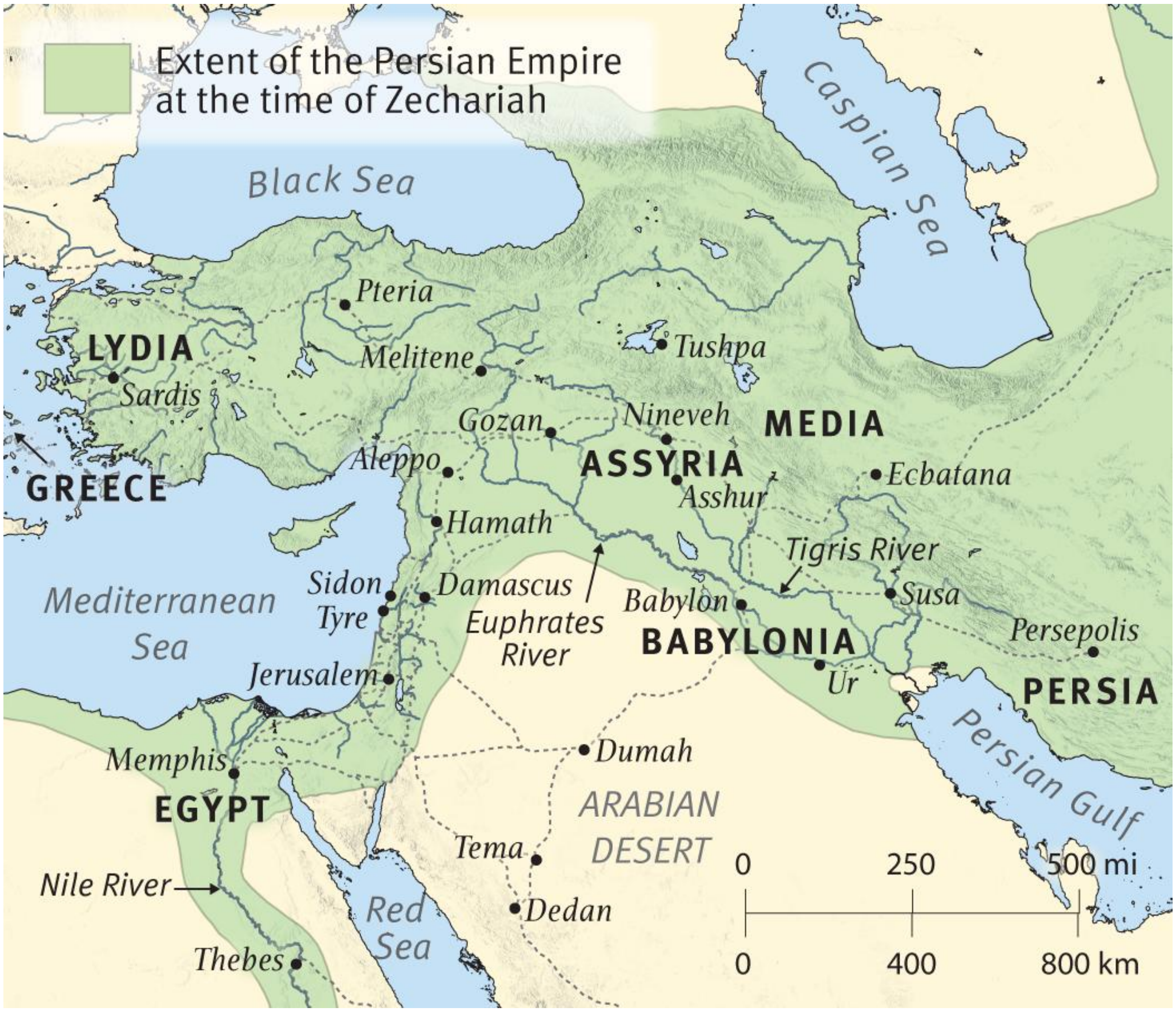
Haggai prophesied to the people of Jerusalem after they had returned from Babylon in 538 B.C. The walls and temple of Jerusalem had been destroyed by the Babylonians in 586 B.C. Within a year after returning from Babylon, the people had laid the foundation for the new temple, but by Haggai's time they had still not completed it. Haggai, together with Zechariah, called upon the people to stop focusing on their own economic well-being and complete the temple.


Area inhabited before the exile
Area inhabited after the exiles returned to Jerusalem
Ruined walls
Ruined Temple
TEMPLE MOUNT
OPHEL
KIDRON VALLEY
Water Gate?
Valley Gate
CENTRAL VALLEY
Gihon Spring
Jebusite water tunnel
CITY OF DAVID
Hezekiah's tunnel
Lower pool (Pool of Siloam)
King's garden?
Dung Gate
HINNOM VALLEY
0
1000
2000 ft
0
500 m
En-rogel

The Near East at the Time of Zechariah

c. 520 B.C.

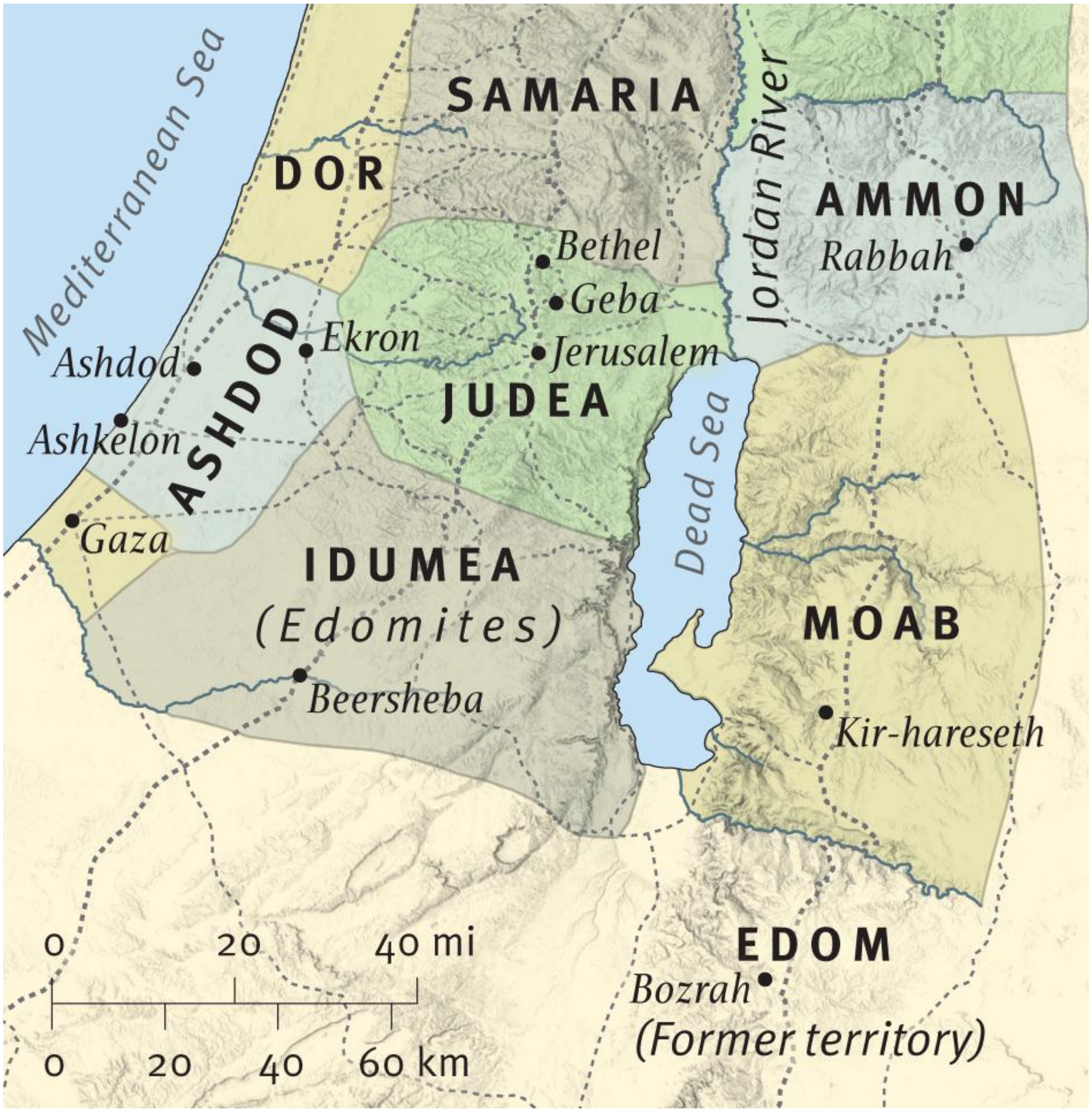
Zechariah prophesied to the people of Judah soon after they had returned from exile in Babylon. Several years earlier, in 539 B.C., Cyrus the Great had conquered Babylon and absorbed its territory into his empire. A year later he permitted the people of Judah to return to their homeland and rebuild the temple. Cyrus and his son Cambyses extended the Persian Empire until it stretched from Egypt and Lydia to the borders of India.


🟩 Extent of the Persian Empire at the time of Zechariah
Black Sea
Caspian Sea
Pteria
LYDIA
Sardis
GREECE
Melitene
Tushpa
Gozan
Nineveh
MEDIA
Aleppo
ASSYRIA
Asshur
Ecbatana
Hamath
Tigris River
Mediterranean Sea
Sidon
Tyre
Damascus
Euphrates River
Babylon
Susa
Persepolis
BABYLONIA
Ur
PERSIA
Jerusalem
Persian Gulf
Memphis
Dumah
EGYPT
ARABIAN DESERT
Tema
Nile River
Dedan
Red Sea
Thebes
0
250
500 mi
0
400
800 km

The Setting of Malachi

c. 460 B.C.

Malachi likely prophesied several decades after the first Jewish exiles had returned from Babylon to Judea and had rebuilt the temple. Edomites had migrated northwest from their traditional homeland just south of Moab into the area immediately south of Judea, which was now called Idumea. Territory that once belonged to the northern kingdom of Israel had been divided into several minor provinces, including Samaria.


Mediterranean Sea
SAMARIA
DOR
Jordan River
AMMON
Rabbah
Bethel
Geba
Ekron
Jerusalem
Ashdod
ASHDOD
JUDEA
Ashkelon
Dead Sea
Gaza
IDUMEA
(Edomites)
MOAB
Beersheba
Kir-hareseth
0
20
40 mi
EDOM
Bozrah
(Former territory)
0
20
40
60 km

New Testament Timeline

The following chart provides a detailed New Testament timeline. Most of the dates can be determined precisely by correlating biblical events with extensive historical documents and archaeological evidence. Dates with an asterisk denote approximate or alternative dates. The extensive external confirmation of New Testament dates and events encourages great confidence in the truth and historicity of both the Old and New Testaments.

5 B.C.*	Jesus is born in Bethlehem.
4 B.C.	Jesus' family flees to Egypt to escape from Herod's plan to kill Jesus (Matt. 2:13–18); Herod dies; Judas (of Sepphoris) and others rebel, requiring the Syrian Governor Varus to intervene throughout Palestine; Sepphoris, a city four miles from Nazareth, is destroyed by Roman soldiers; Judea, Samaria, and Idumea are given to Herod's son, Archelaus; Galilee and Perea are given to his son Antipas; Jesus' family, after returning from Egypt, resides in Nazareth (Matt. 2:19–23), a small village in southern Galilee.
A.D. 6	Archelaus is exiled for incompetence; Judea becomes a Roman province; Judas the Galilean (of Gamla) leads a revolt against the tax census; the governor of Syria, Quirinius (A.D. 6–7), appoints Annas high priest (6–15).
8*	Jesus (age 12) interacts with the teachers in the temple (Luke 2:41–50).
8*–28/30	Jesus works as a carpenter in Nazareth (Matt. 13:55; Mark 6:3) and probably in neighboring villages and Sepphoris, which was being rebuilt.
28–29*	John the Baptist begins his ministry around the Jordan River (John 1:19).
28–30*	Jesus begins his ministry in Judea, but soon focuses his efforts in Galilee. In Jerusalem, Pharisees (like Gamaliel) train disciples (like Paul) in their tradition. They send a delegation to Galilee, but the delegation rejects Jesus' teaching. In Alexandria, Philo (20 B.C.–A.D. 50) attempts to unify Greek philosophy with Hebrew Scripture.
33 (or 30)	Jesus returns to Judea, is crucified, and resurrected. James the brother of Jesus becomes a believer after witnessing the resurrected Jesus (1 Cor. 15:7; Acts 12:17). Jesus ascends to the Father's right hand (Acts 1). Jesus' first followers receive the Holy Spirit at Pentecost and begin to proclaim the gospel (Acts 2).
33/34*	Paul witnesses the resurrected Lord on the way to Damascus and is commissioned as an apostle to the nations (Acts 9; Gal. 1:15–16).
34–37	Paul ministers in Damascus and Arabia (Acts 9:19–22; 26:20; Gal. 1:16–18).
36	Pilate loses his position for incompetence.
36/37*	Paul meets with Peter in Jerusalem (Acts 9:26–30; Gal. 1:18).
37–45	Paul ministers in Syria, Tarsus, and Cilicia (Acts 9:30; Gal. 1:21).
38*	Peter witnesses to Cornelius (Acts 10).
39	Antipas is exiled.
40–45*	James writes his letter to believers outside Palestine (see James 1:1).
41–44	Agrippa, Herod the Great's grandson, rules Palestine; he kills James the brother of John (Acts 12:2) and imprisons Peter (Acts 12:3).
42–44	Paul receives his "thorn in the flesh" (2 Cor. 12:7).
44	Peter leaves Jerusalem; Agrippa is killed by an "angel of the Lord" (Acts 12:23).
44–46	Theudas persuades many Jews to sell their possessions and follow him into the wilderness where he claimed he would miraculously divide the Jordan River; Roman procurator Fadus dispatches his cavalry and beheads the would-be messiah.
44–47*	Paul's Second Visit to Jerusalem; time of famine (Acts 11:27–30; Gal. 2:1–10).
46–47	Paul's First Missionary Journey (with Barnabas) from Antioch to Cyprus, Antioch in Pisidia, Iconium, and Lystra (Acts 13:4–14:26).
46–48	Roman procurator Tiberius Alexander crucifies two sons (Jacob and Simon) of Judas the Galilean.
48*	Paul writes *Galatians*, perhaps from Antioch (see Acts 14:26–28).
48–49*	Paul and Peter return to Jerusalem for the Apostolic Council, which, with the assistance of James, frees Gentile believers from the requirement of circumcision in opposition to Pharisaic believers (Acts 15:1–29); Paul and Barnabas return to Antioch (Acts 15:30) but split over a dispute about John Mark (Acts 15:36–40).
48/49–51*	Paul's Second Missionary Journey (with Silas) from Antioch to Syria, Cilicia, southern Galatia, Macedonia, notably Philippi, Thessalonica, and Berea; and then on to Achaia, notably Athens and Corinth (Acts 15:36–18:22).

49	Claudius expels Jews from Rome because of conflicts about Jesus (Acts 18:2); Paul befriends two refugees, Priscilla and Aquila, in Corinth (Acts 18:2–3).
49–51*	Paul writes *1–2 Thessalonians* from Corinth (Acts 18:1, 11; also compare Acts 18:5 with 1 Thess. 1:8).
51	Paul appears before Gallio, proconsul of Achaia (Acts 18:12–17).
50–54*	Peter comes to Rome.
52–57*	Paul's Third Missionary Journey from Antioch to Galatia, Phrygia, Ephesus, Macedonia, Greece (Acts 18:23–21:17).
52–55	Paul ministers in Ephesus (Acts 19:1–20).
53–55*	Mark writes his Gospel, containing Peter's memories of Jesus; perhaps within a decade, Matthew publishes his Gospel, which relies on Mark and other sources. Paul writes *1 Corinthians* from Ephesus (Acts 19:10).

54	Claudius dies (edict exiling Jews repealed); Priscilla and Aquila return to Rome and host a church in their home (see Rom. 16:3–5).
54–68	Nero reigns.
55–56*	Paul writes *2 Corinthians* from Macedonia (Acts 20:1, 3; 2 Cor. 1:16; 2:13; 7:5; 8:1; 9:2, 4; see 1 Cor. 16:5).
57*	Paul winters in Corinth and writes *Romans* (Acts 20:3; see Rom. 16:1–2; also see Rom. 16:23 with 1 Cor. 1:14); travels to Jerusalem (Acts 21:1–16), visits with James the brother of Jesus (Acts 21:17–26), and is arrested (Acts 21:27–36; 22:22–29).
57–59	Paul is imprisoned and transferred to Caesarea (Acts 23:23–24, 33–34).
60	Paul begins voyage to Rome (Acts 27:1–2); he is shipwrecked for three months on the island of Malta (Acts 27:39–28:10).
60–70*	Letter to the *Hebrews* is written.
62	James the brother of the Lord is executed by the Sadducean high priest Ananus.
62–63*	Peter writes his first letter (*1 Peter*) from Rome (1 Pet. 5:13).
62*	Paul arrives in Rome and remains under house arrest (Acts 28:16–31); he writes *Ephesians* (see verses for Colossians), *Philippians* (Phil. 1:7, 13, 17; 4:22), *Colossians* (Col. 4:3, 10, 18; see Acts 27:2 with Col. 4:10), *Philemon* (see Philem. 23 with Col. 1:7; Philem. 2 with Col. 4:17; Philem. 24 with Col. 4:10; also see Col. 4:9). Luke, Paul's physician and companion (see Col. 4:14), writes *Luke* and *Acts*.
62–64	Paul is released, extends his mission (probably reaching Spain), writes *1 Timothy* from Macedonia (see 1 Tim. 1:3) and *Titus* from Nicopolis (Titus 3:12); he is rearrested in Rome (2 Tim. 1:16–17).
63–64	Work on the temple complex is completed.
64 (July 19)	Fire in Rome; Nero blames and kills many Christians.
64–67*	Peter writes his second letter (*2 Peter*). Jude writes his letter. Paul writes *2 Timothy* (see 2 Tim. 4:6–8). Paul and Peter are martyred in Rome.
66	First Jewish-Roman War begins with a riot between Greeks and Jews at Caesarea; Roman procurator Gesius Florus (A.D. 64–66) is murdered and a Roman garrison wiped out; Menahem, son or grandson of Judas the Galilean, murders the high priest Ananias and seizes control of the temple; Nero dispatches Vespasian with three legions.
67*	Romans destroy the Qumran community, who beforehand hid the so-called Dead Sea Scrolls in nearby caves; the church in Jerusalem flees to Pella (Matt. 24:15–16; Mark 13:14; Luke 21:20–22); John migrates to Ephesus with Mary, Jesus' mother.
68	Nero commits suicide; year of the three emperors.
69	Rebellion quelled in Galilee and Samaria; Vespasian summoned back to Rome to become emperor.
70 (Aug. 30)	Titus, Vespasian's son, after a five-month siege of Jerusalem, destroys the temple after desecrating it; the temple's menorah, Torah, and veil are removed and later put on display in a victory parade in Rome; the influence of the Sadducees ends; the Pharisee Johanan ben Zakkai escapes and convinces the Romans to allow him and others to settle in Jamnia, where they found a school.
73 (May 2)*	Before Roman general Silva breaches the fortress atop Masada following a two-year siege, 936 Jewish rebels commit suicide.
75	Titus has an affair with the Jewish princess Berenice, sister of Agrippa II (Acts 25:13, 23), whom he later abandons because of the scandal.
77	Pliny the Elder writes *Natural History*.
77–78	Josephus publishes *Jewish War* in Rome.
79	Pompeii and Herculaneum are destroyed by eruption of Vesuvias; Pliny the Elder dies attempting to investigate.
81	The Arch of Titus, celebrating his destruction of the temple, is erected in Rome.
81–96	Domitian, Titus's brother, persecutes Christians among the Roman nobility, including his own relatives Clemens and Domitilla.

85–95*	John writes his letters (*1–3 John*), probably in Ephesus.
89–95*	John writes his Gospel, probably in Ephesus.
93–94	Josephus publishes *Jewish Antiquities* in Rome.
94	Domitian exiles philosophers from Rome.
95*	Amidst persecution, Clement, a leader in the Roman church, writes his *Letter to the Corinthians* (*1 Clement*) appealing for peace between the young men and elders.
95–96*	Exiled by Domitian to Patmos, John writes *Revelation* (Rev. 1:9).
96–98	Nerva, the first of five “good” emperors, ends official persecution.

* denotes approximate date; / signifies either/or

The Authentication of Paul’s Letters

In 2:2 Paul warns against letters that claim to come from him but do not. In 11 places in his letters Paul either identifies himself or gives his signature. This supports the conclusion that all of the NT letters attributed to Paul are in fact authentic, rather than having been written by someone else in Paul’s name.

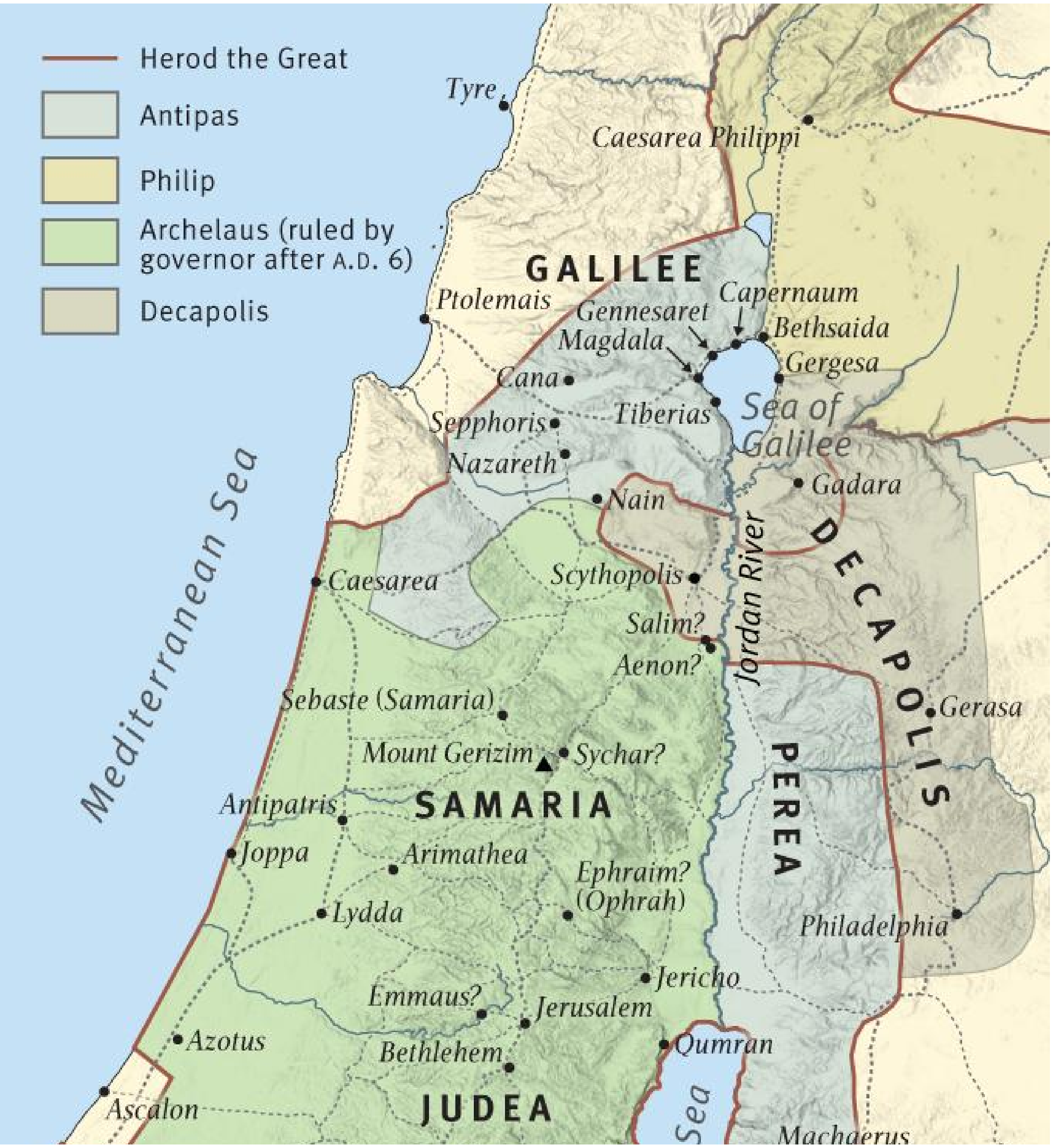
1 Cor. 16:21	I, Paul, write this greeting with my own hand
2 Cor. 10:1	I, Paul, myself entreat you
Gal. 5:2	Look: I, Paul, say to you
Gal. 6:11	See with what large letters I am writing to you with my own hand
Eph. 3:1	I, Paul, a prisoner for Christ Jesus
Col. 1:23	of which I, Paul, became a minister
Col. 4:18	I, Paul, write this greeting with my own hand
1 Thess. 2:18	we wanted to come to you—I, Paul, again and again
2 Thess. 2:2	not to be . . . alarmed . . . by . . . a letter seeming to be from us
2 Thess. 3:17	I, Paul, write this greeting with my own hand. This is the sign of genuineness in every letter of mine; it is the way I write
Philem. 19	I, Paul, write this with my own hand

Theological Themes of 1 John

<table>
<tr><td>God is light (1:5; 2:8)</td><td>God is love (4:8, 16, 19)</td></tr>
<tr><td colspan="2">Christians were spiritually dead: then, they “passed out of death into life” (3:14)</td></tr>
<tr><td colspan="2">God loved his people and sent Jesus to die for them (3:16; 4:10, 14, 19; 5:11)</td></tr>
<tr><td colspan="2">Christians have been born of God (2:29; 3:9; 4:7; 5:1, 4, 18)</td></tr>
<tr><td colspan="2">God gave Christians life (3:14; 4:9; 5:11, 16)</td></tr>
<tr><td colspan="2">God gave Christians the Spirit (2:20, 27; 3:24; 4:13) along with understanding (5:20)</td></tr>
<tr><td colspan="2">Christians are of/from God/the truth (3:10, 19; 4:4, 6; 5:19)</td></tr>
<tr><td>God abides in Christians, and his Word abides in them (2:14, 24, 27; 3:9, 24; 4:12, 13, 15, 16)</td><td>Christians abide in God, and thus abide in the light (2:5, 6, 27, 28; 3:6, 24; 4:13, 16)</td></tr>
<tr><td>Christians know God (2:13, 14; 4:6, 7), they know the Father (2:13; 5:20), they know Jesus (1:3; 2:3), and they know the Spirit (4:2, 6)</td><td>Christians love God (2:5; 4:21; 5:2, 3)</td></tr>
<tr><td colspan="2">Because they have been born again, have received the Spirit, abide in God as God abides in them, and know and love God, Christians bear observable fruit. They:
• practice truth/righteousness (1:6; 2:29; 3:7, 10)
• walk in the light/as he walked (1:7; 2:6)
• confess sins and have forgiveness (1:9; 2:12)
• keep/obey his commandments/Word (2:3, 5; 3:22, 24; 5:2, 3)
• love one another/the brothers (2:10; 3:10, 11, 14, 16, 18, 23; 4:7, 11, 21)
• overcome the evil one/the world (2:13, 14; 4:4; 5:4)
• do the will of God/cannot keep on sinning (2:17; 3:9, 22)
• confess the Son/believe in Jesus (2:23; 3:23; 4:2, 15; 5:1, 4, 13)</td></tr>
</table>

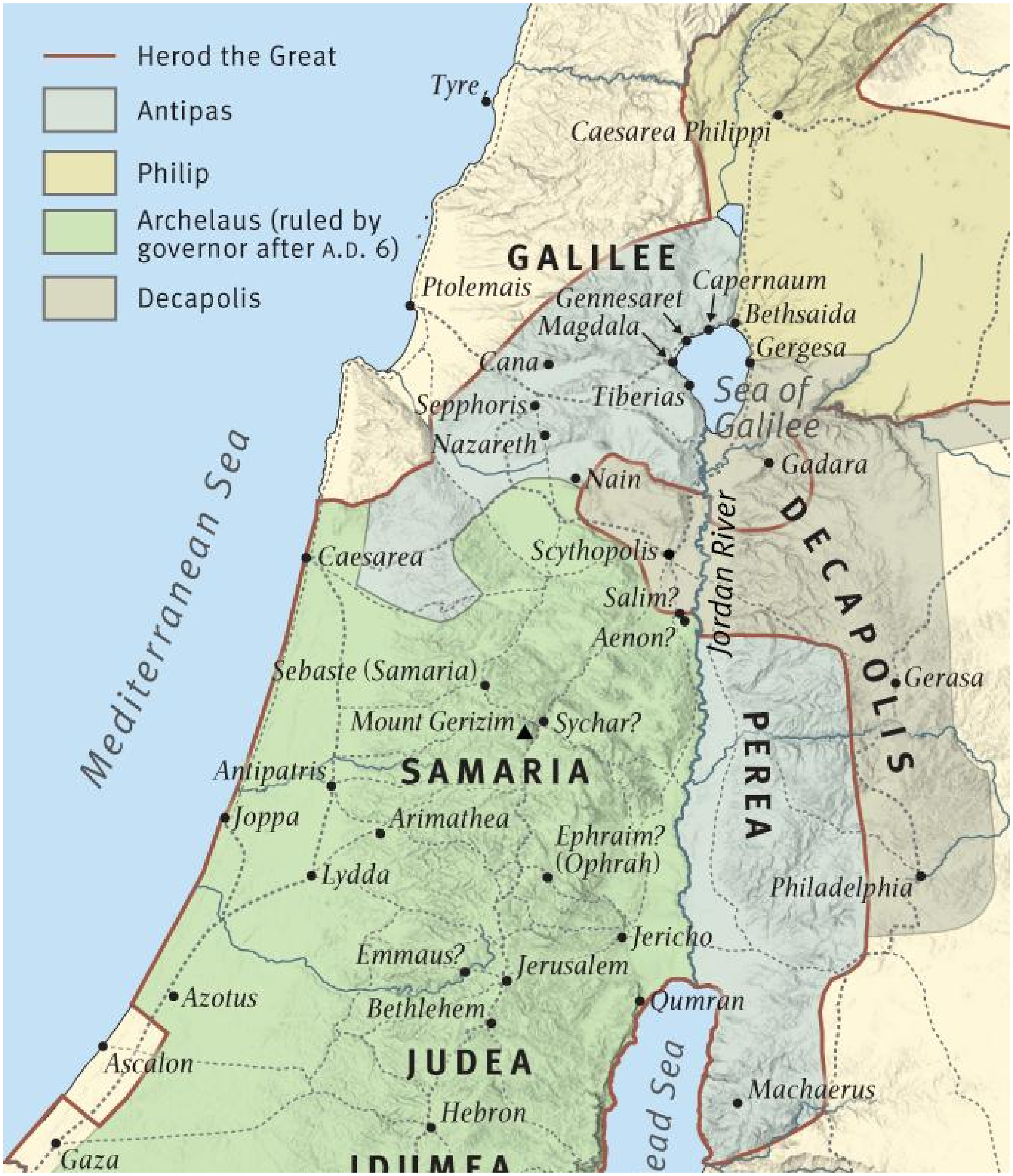
The Setting of Matthew

The events in the book of Matthew take place almost entirely within the vicinity of Palestine, an area extending roughly from Caesarea Philippi in the north to Beersheba in the south. During this time it was ruled by the Roman Empire. The opening chapters describe events surrounding Jesus' birth in Judea, where Herod had been appointed king by the Romans. The closing chapters end with Jesus' death, resurrection, and ascension during the rule of Pontius Pilate and the tetrarchs Antipas and Philip.


Herod the Great
Antipas
Philip
Archelaus (ruled by governor after A.D. 6)
Decapolis
Tyre
Caesarea Philippi
GALILEE
Ptolemais
Gennesaret
Capernaum
Bethsaida
Magdala
Gergesa
Cana
Sepphoris
Tiberias
Sea of Galilee
Nazareth
Nain
Gadara
Mediterranean Sea
Caesarea
Scythopolis
DECAPOLIS
Salim?
Aenon?
Jordan River
Sebaste (Samaria)
Gerasa
Mount Gerizim
Sychar?
PEREA
Antipatris
SAMARIA
Joppa
Arimathea
Ephraim? (Ophrah)
Lydda
Philadelphia
Jericho
Emmaus?
Jerusalem
Azotus
Qumran
Bethlehem
Ascalon
JUDEA
Sea
Machaerus

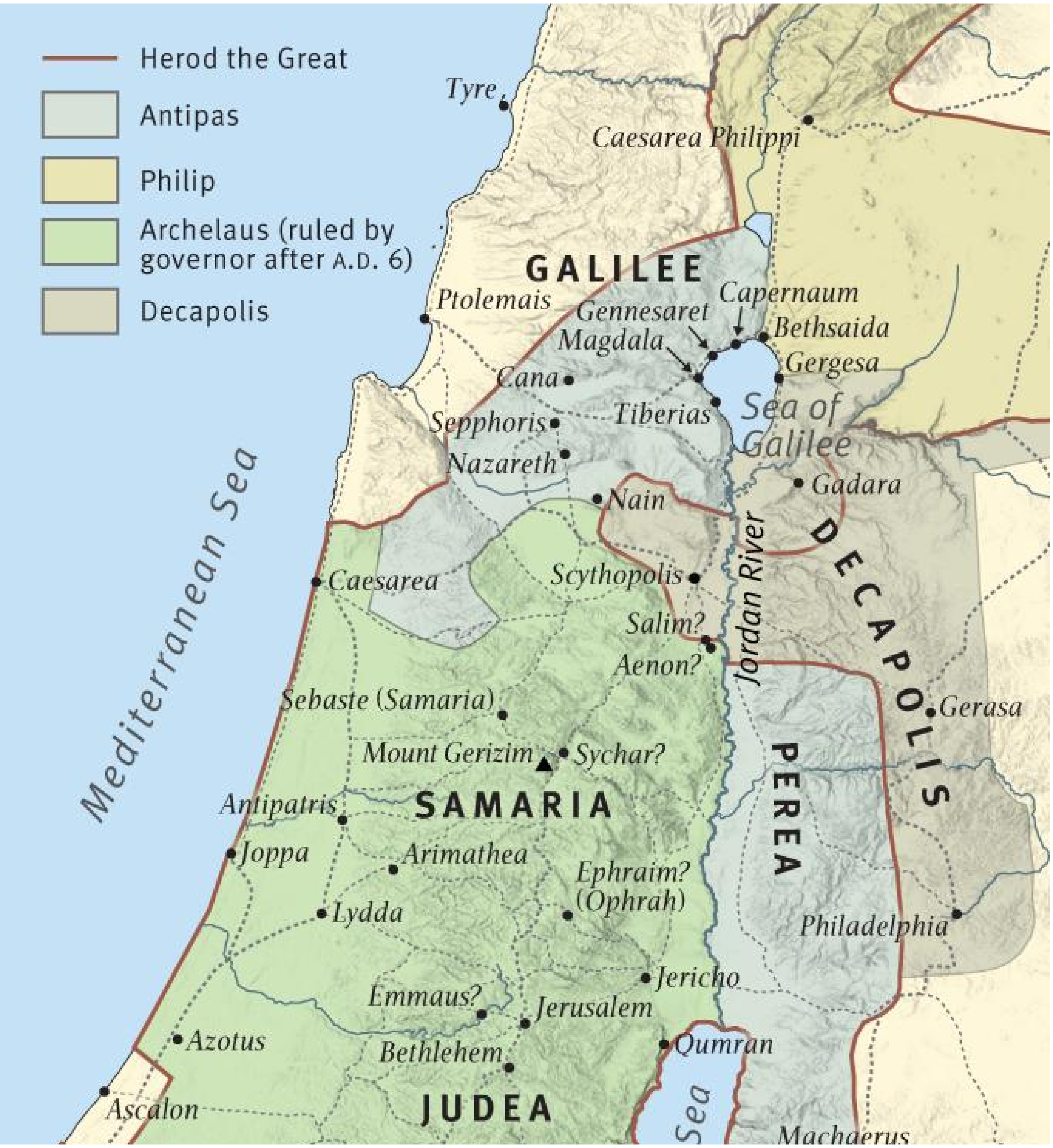
The Setting of Mark

The events in the book of Mark take place almost entirely within Palestine, from Caesarea Philippi in the north to Beersheba in the south. During this time Palestine was ruled by the Roman Empire. The book opens with Jesus' baptism by John during the rule of Pontius Pilate and the tetrarchs Antipas and Philip. It closes with Jesus' death and resurrection about three years later.


Herod the Great
Antipas
Philip
Archelaus (ruled by governor after A.D. 6)
Decapolis
Mediterranean Sea
Tyre
Caesarea Philippi
GALILEE
Ptolemais
Gennesaret
Capernaum
Bethsaida
Magdala
Gergesa
Cana
Sepphoris
Tiberias
Sea of Galilee
Nazareth
Nain
Gadara
DECAPOLIS
Caesarea
Scythopolis
Jordan River
Salim?
Aenon?
Gerasa
Sebaste (Samaria)
Mount Gerizim
Sychar?
PEREA
Antipatris
SAMARIA
Joppa
Arimathea
Ephraim? (Ophrah)
Lydda
Philadelphia
Jericho
Emmaus?
Jerusalem
Azotus
Qumran
Bethlehem
Ascalon
JUDEA
Dead Sea
Machaerus
Hebron
Gaza
IDUMEA

The Setting of Luke

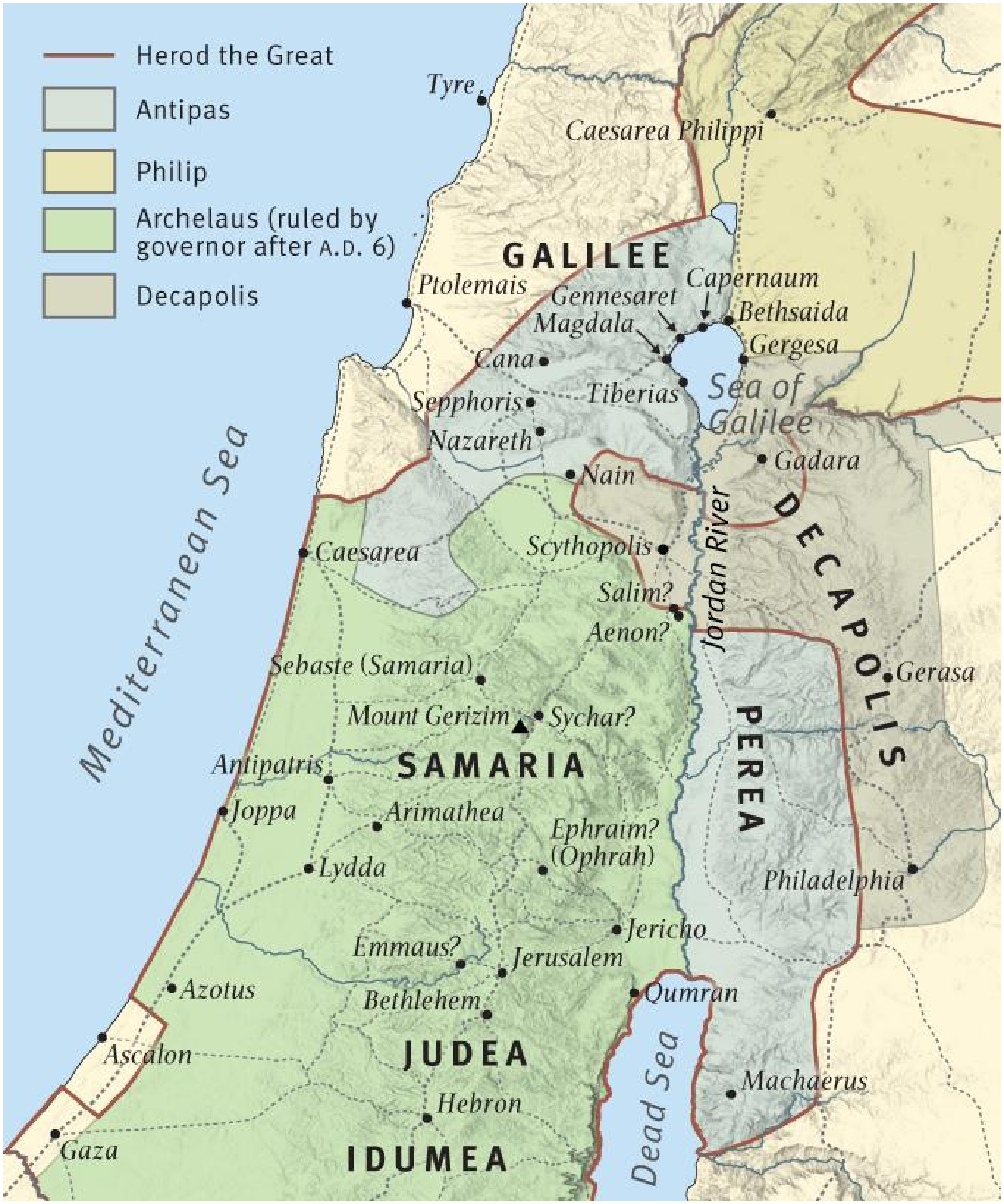
The events in the book of Luke take place almost entirely within the vicinity of Palestine, an area extending roughly from Caesarea Philippi in the north to Beersheba in the south. During this time it was ruled by the Roman Empire. The opening chapters describe events surrounding Jesus' birth in Judea, where Herod had been appointed king by the Romans. The closing chapters end with Jesus' death, resurrection, and ascension during the rule of Pontius Pilate and the tetrarchs Antipas and Philip.



Herod the Great
Antipas
Philip
Archelaus (ruled by governor after A.D. 6)
Decapolis
Tyre
Caesarea Philippi
GALILEE
Ptolemais
Gennesaret
Capernaum
Bethsaida
Magdala
Gergesa
Cana
Tiberias
Sea of Galilee
Sepphoris
Nazareth
Gadara
Nain
Mediterranean Sea
DECAPOLIS
Caesarea
Scythopolis
Salim?
Aenon?
Jordan River
Sebaste (Samaria)
Gerasa
Mount Gerizim
Sychar?
PEREA
Antipatris
SAMARIA
Joppa
Arimathea
Ephraim? (Ophrah)
Lydda
Philadelphia
Jericho
Emmaus?
Jerusalem
Azotus
Qumran
Bethlehem
Ascalon
JUDEA
Sea
Machaerus

The Setting of John

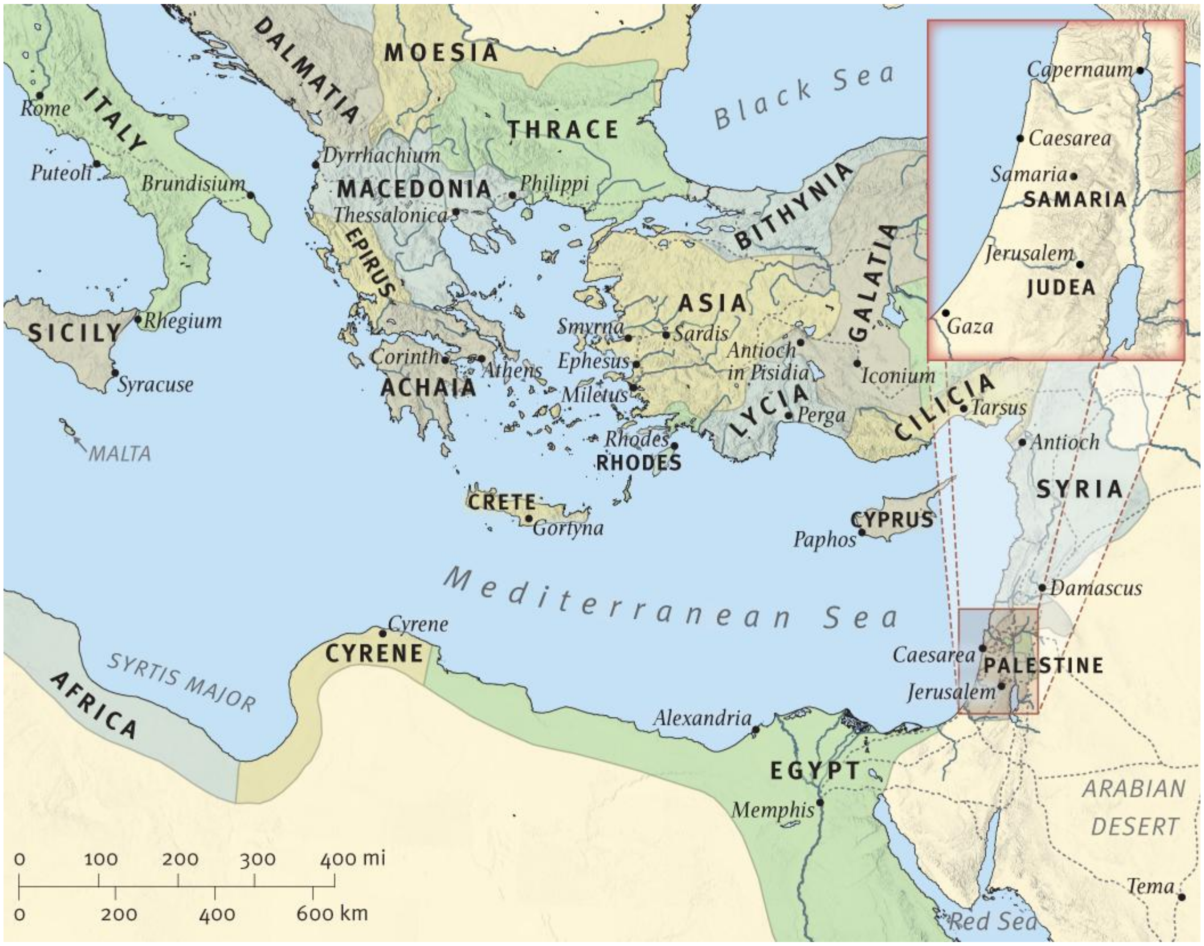
The events of the Gospel of John take place in Palestine, incorporated into the Roman Empire in 63 B.C. Appointed by the Romans as king over the Jews in 37 B.C., Herod the Great ruled until his death in 4 B.C. The Romans divided his kingdom among his descendants.


Herod the Great
Antipas
Philip
Archelaus (ruled by governor after A.D. 6)
Decapolis
Tyre
Caesarea Philippi
GALILEE
Ptolemais
Gennesaret
Capernaum
Magdala
Bethsaida
Gergesa
Cana
Tiberias
Sea of Galilee
Sepphoris
Nazareth
Nain
Gadara
DECAPOLIS
Mediterranean Sea
Caesarea
Scythopolis
Salim?
Aenon?
Jordan River
Sebaste (Samaria)
Gerasa
Mount Gerizim
Sychar?
PEREA
Antipatris
SAMARIA
Joppa
Arimathea
Ephraim? (Ophrah)
Lydda
Philadelphia
Jericho
Emmaus?
Jerusalem
Azotus
Qumran
Bethlehem
Ascalon
JUDEA
Dead Sea
Machaerus
Hebron
Gaza
IDUMEA

The Setting of Acts

c. A.D. 30–60

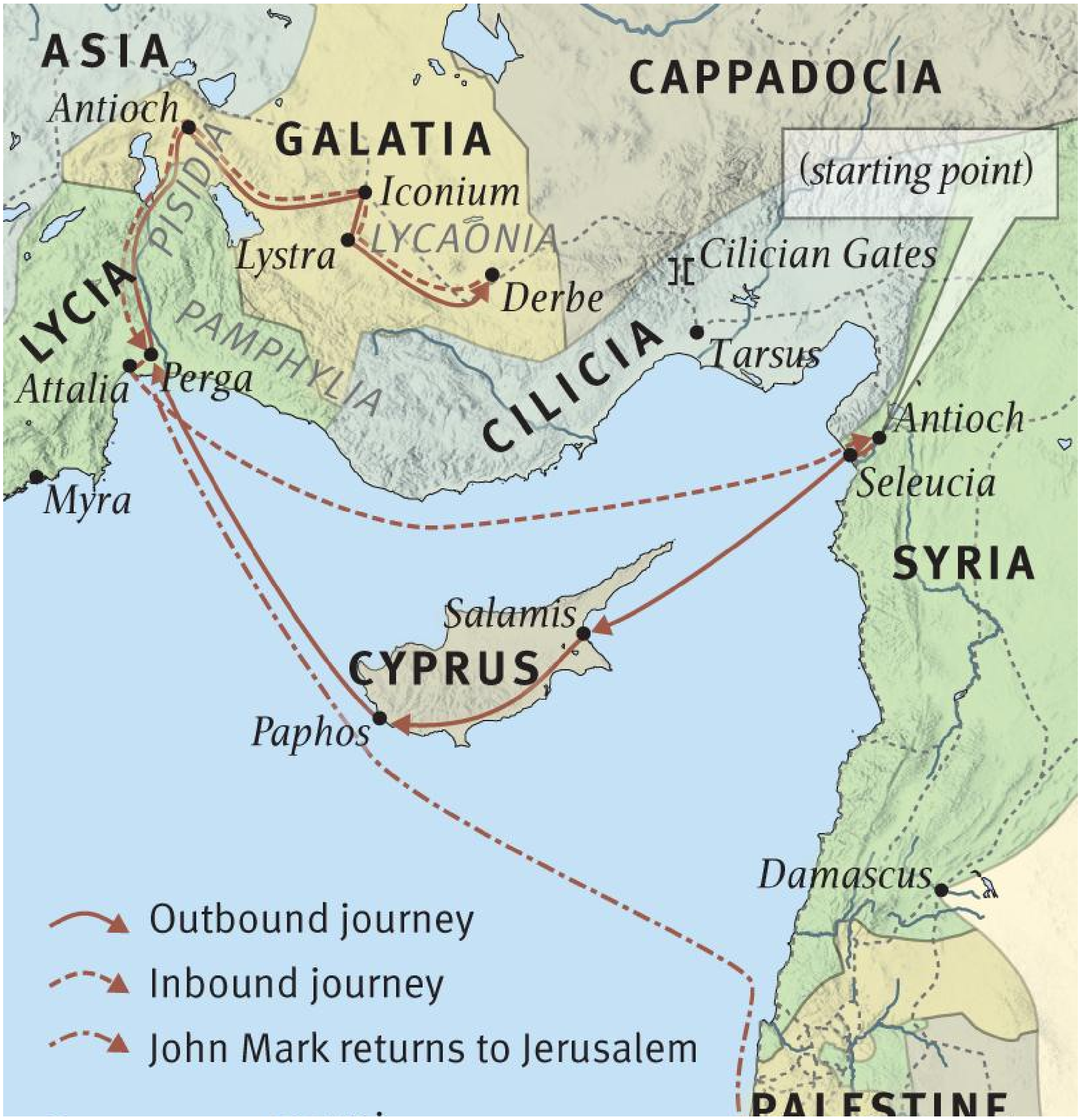
The book of Acts records the spread of the gospel from Jerusalem to Rome, thus fulfilling the risen Christ's words to his apostles in Acts 1:8.


DALMATIA
MOESIA
Black Sea
Rome
ITALY
THRACE
Dyrrhachium
Puteoli
Brundisium
MACEDONIA
Philippi
Thessalonica
EPIRUS
BITHYNIA
GALATIA
ASIA
SICILY
Rhegium
Smyrna
Sardis
Corinth
Athens
Ephesus
Antioch in Pisidia
Iconium
ACHAIA
Miletus
Syracuse
LYCIA
Perga
CILICIA
Tarsus
Rhodes
RHODES
MALTA
Antioch
SYRIA
CRETE
Gortyna
CYPRUS
Paphos
Mediterranean Sea
Damascus
Cyrene
CYRENE
Caesarea
PALESTINE
Jerusalem
SYRTIS MAJOR
AFRICA
Alexandria
EGYPT
Memphis
ARABIAN DESERT
Tema
Red Sea
Capernaum
Caesarea
Samaria
SAMARIA
Jerusalem
JUDEA
Gaza
0
100
200
300
400 mi
0
200
400
600 km

Paul's First Missionary Journey (Acts 13:4–14:26)

c. A.D. 46–47

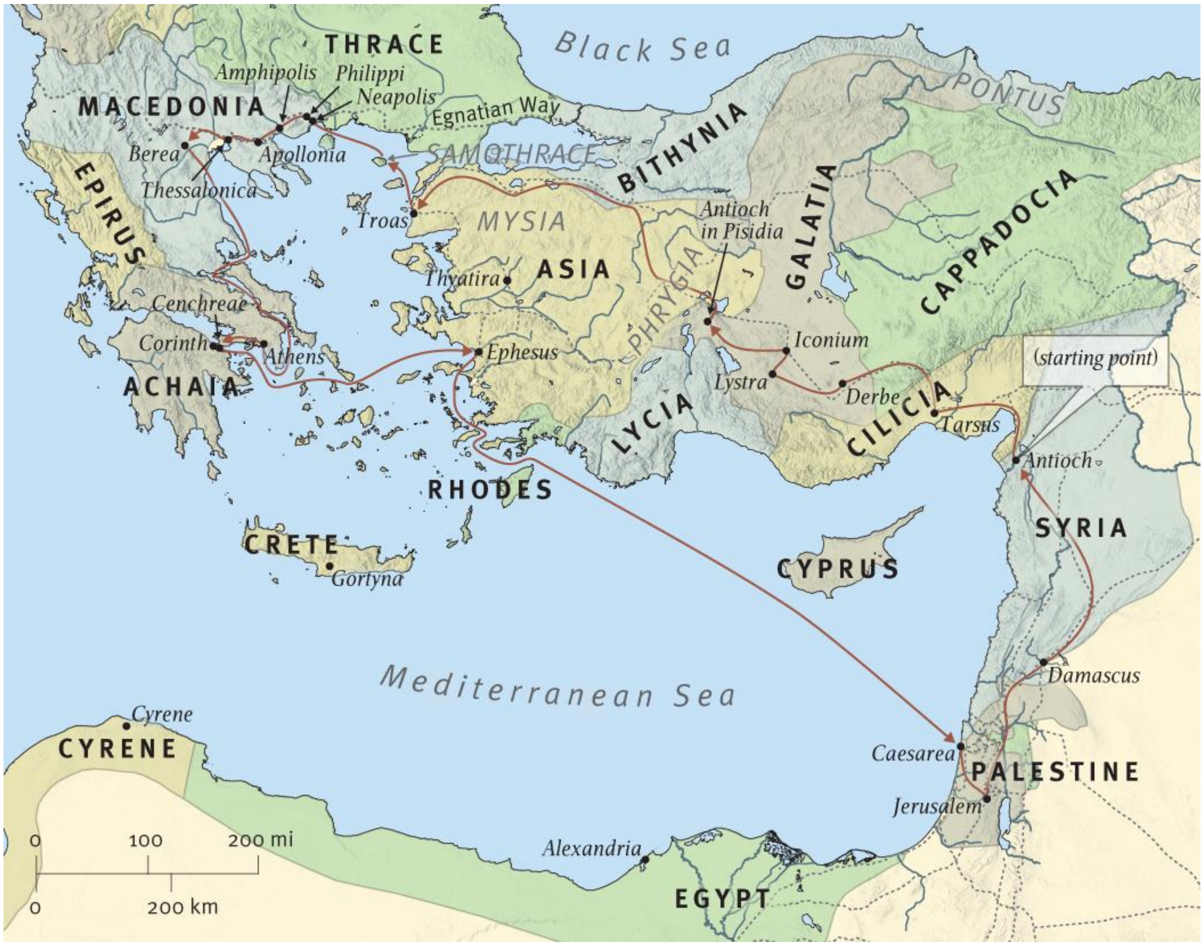
Barnabas and Paul first visited Barnabas's home region of Cyprus before sailing to the southern region of Asia Minor. When they reached Perga in Pamphylia, John Mark left the group and returned to Jerusalem. Making their way to Antioch (in Pisidia), Iconium, Lystra, and Derbe, Paul and Barnabas were driven out of each city by jealous Jewish religious leaders. Later they returned by the same route, strengthening the new churches as they went. From Attalia they set sail for their home in Antioch of Syria.


ASIA
Antioch
GALATIA
CAPPADOCIA
(starting point)
Iconium
PISIDIA
LYCAONIA
Lystra
Cilician Gates
Derbe
LYCIA
PAMPHYLIA
CILICIA
Tarsus
Attalia
Perga
Antioch
Seleucia
Myra
SYRIA
Salamis
CYPRUS
Paphos
Damascus
Outbound journey
Inbound journey
John Mark returns to Jerusalem
PALESTINE

Paul’s Second Missionary Journey (Acts 15:36–18:22)

c. A.D. 49–51

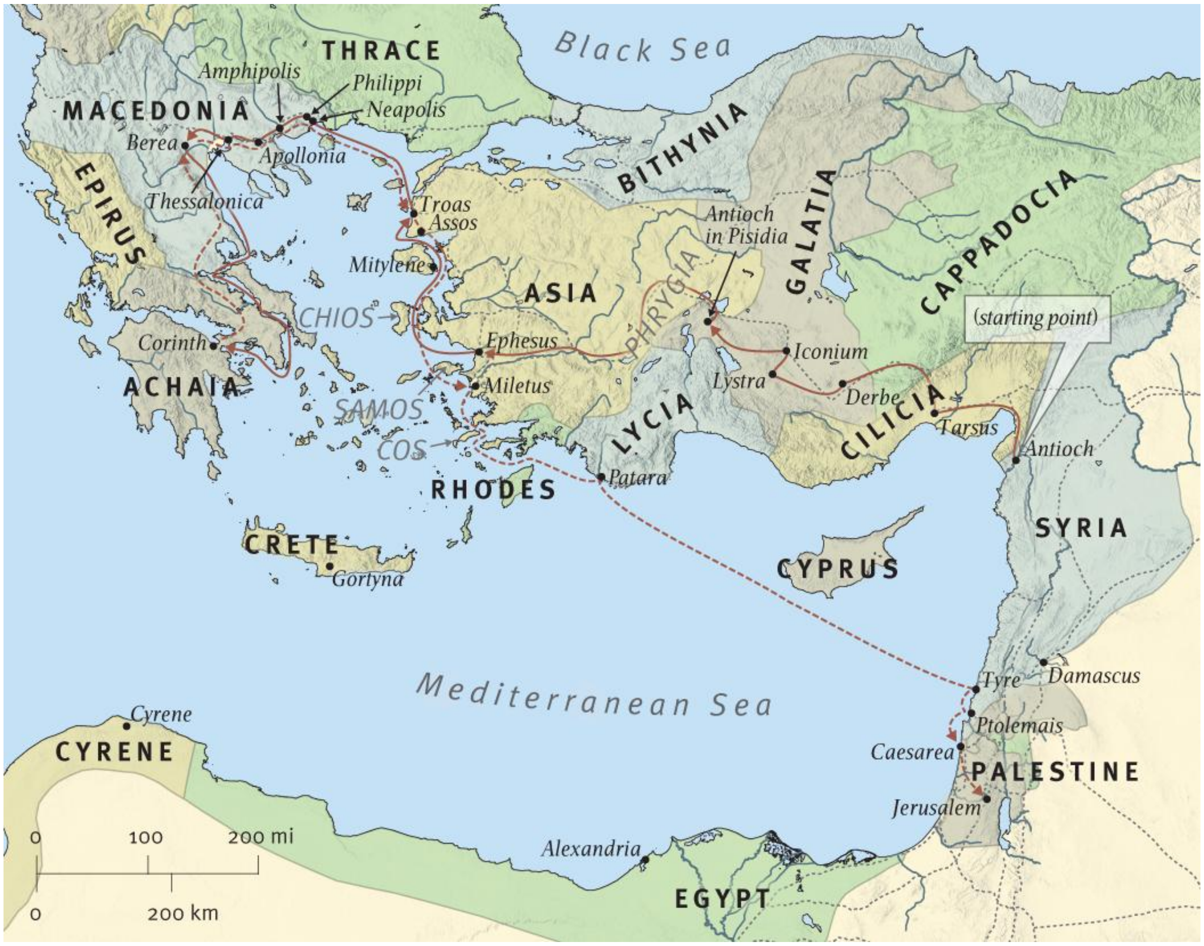
Paul and Silas revisited the places in Asia Minor where Paul had preached on his first journey (see map), while Barnabas took John Mark and sailed to Cyprus. Paul and Silas visited Derbe, Lystra, and Antioch in Pisidia. From there Paul and Silas traveled to Troas, where Paul received a vision of a man from Macedonia calling to them. Crossing into Europe, they passed through several towns along the Egnatian Way and traveled to the cities of Athens and Corinth in southern Greece. Then, sailing to Ephesus and Caesarea, they visited the church in Jerusalem before returning to Antioch of Syria.


THRACE
Black Sea
PONTUS
Amphipolis
Philippi
Neapolis
MACEDONIA
Egnatian Way
Berea
Apollonia
SAMOTHRACE
BITHYNIA
Thessalonica
EPIRUS
Troas
MYSIA
Antioch in Pisidia
GALATIA
CAPPADOCIA
Thyatira
ASIA
PHRYGIA
Cenchreae
Corinth
Athens
Ephesus
Iconium
(starting point)
ACHAIA
Lystra
Derbe
LYCIA
CILICIA
Tarsus
Antioch
RHODES
SYRIA
CRETE
Gortyna
CYPRUS
Mediterranean Sea
Damascus
Cyrene
CYRENE
Caesarea
PALESTINE
Jerusalem
0
100
200 mi
0
200 km
Alexandria
EGYPT

Paul's Third Missionary Journey (Acts 18:22–21:17)

c. A.D. 52–57

Paul's third missionary journey traversed much the same ground as his second (see map). Passing through Galatia and Phrygia, he proceeded directly to the great port city of Ephesus. After three years of preaching and teaching there, Paul traveled again through Macedonia and Achaia, strengthening the believers, and then finished with a visit to Jerusalem.

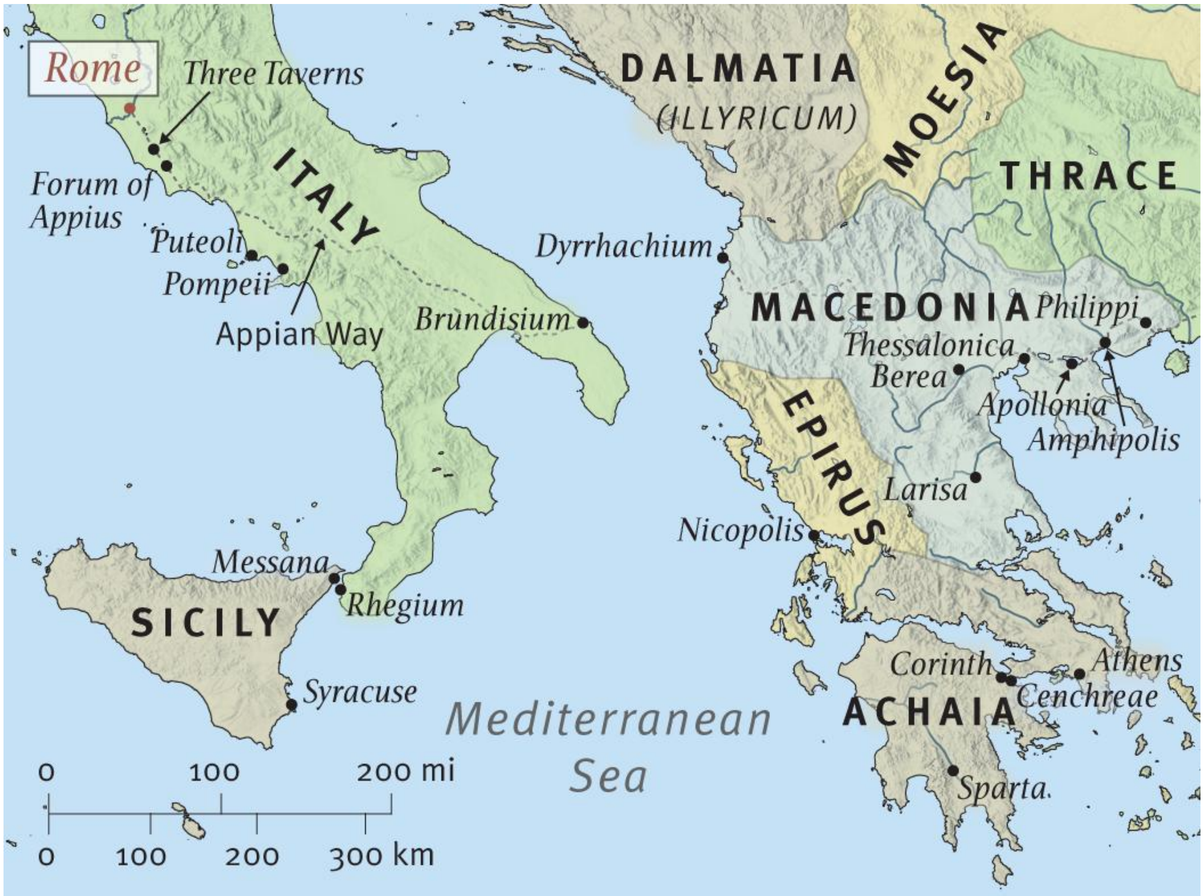


Black Sea
THRACE
MACEDONIA
Amphipolis
Philippi
Neapolis
Berea
Apollonia
Thessalonica
EPIRUS
BITHYNIA
GALATIA
CAPPADOCIA
Troas
Assos
Mitylene
ASIA
Antioch in Pisidia
PHRYGIA
CHIOS
Ephesus
Iconium
(starting point)
Corinth
ACHAIA
Miletus
Lystra
Derbe
SAMOS
LYCIA
CILICIA
Tarsus
Antioch
COS
RHODES
Patara
SYRIA
CRETE
Gortyna
CYPRUS
Tyre
Damascus
Mediterranean Sea
Cyrene
Ptolemais
CYRENE
Caesarea
PALESTINE
Jerusalem
0
100
200 mi
0
200 km
Alexandria
EGYPT

The Setting of Romans

c. A.D. 57

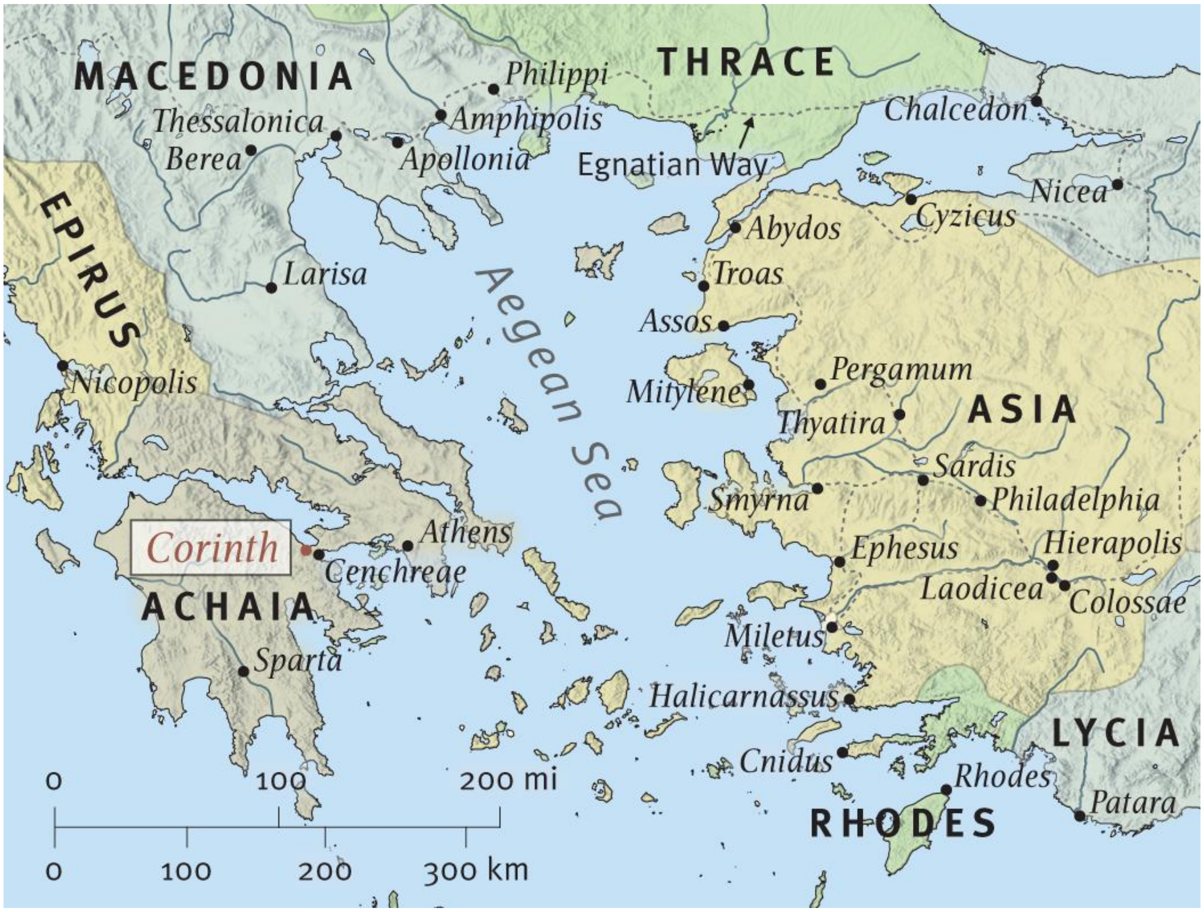
Paul probably wrote Romans from Corinth during his third missionary journey (Acts 20:2–3). Rome was the epicenter of the powerful Roman Empire, ruling over many of the great ancient centers of Western civilization. Paul had established the church at Corinth during his second missionary journey (Acts 18:1–11).


Rome
Three Taverns
Forum of Appius
Puteoli
Pompeii
Appian Way
ITALY
Brundisium
Messana
Rhegium
SICILY
Syracuse
DALMATIA
(ILLYRICUM)
MOESIA
THRACE
Dyrrhachium
MACEDONIA
Philippi
Thessalonica
Berea
Apollonia
Amphipolis
EPIRUS
Larisa
Nicopolis
Corinth
Athens
Cenchreae
ACHAIA
Sparta
Mediterranean Sea
0
100
200 mi
0
100
200
300 km

The Setting of 1 Corinthians

c. A.D. 53–55

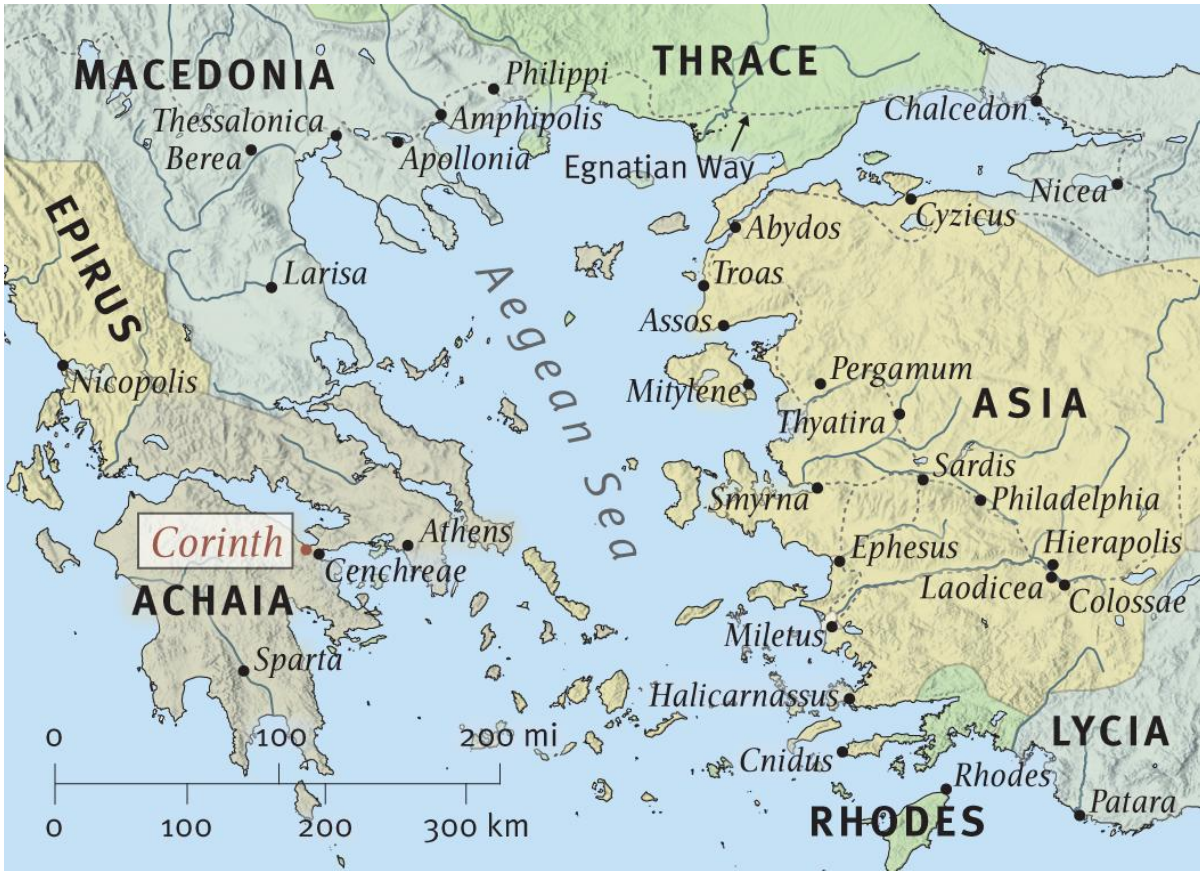
Paul wrote 1 Corinthians during his third missionary journey, near the end of his three-year ministry in Ephesus (Acts 19:21–22). Both Corinth and Ephesus were wealthy port cities steeped in pagan idolatry and philosophy. Corinth benefited both militarily and economically from its strategic location at one end of the isthmus that connected the southern Greek peninsula to the mainland.


MACEDONIA
Philippi
THRACE
Thessalonica
Amphipolis
Chalcedon
Berea
Apollonia
Egnatian Way
Nicea
EPIRUS
Abydos
Cyzicus
Larisa
Troas
Aegean Sea
Assos
Pergamum
Nicopolis
Mitylene
ASIA
Thyatira
Sardis
Smyrna
Philadelphia
Athens
Corinth
Ephesus
Hierapolis
Cenchreae
Laodicea
Colossae
ACHAIA
Miletus
Sparta
Halicarnassus
LYCIA
0
100
200 mi
Cnidus
Rhodes
Patara
RHODES
0
100
200
300 km

The Setting of 2 Corinthians

c. A.D. 55–56

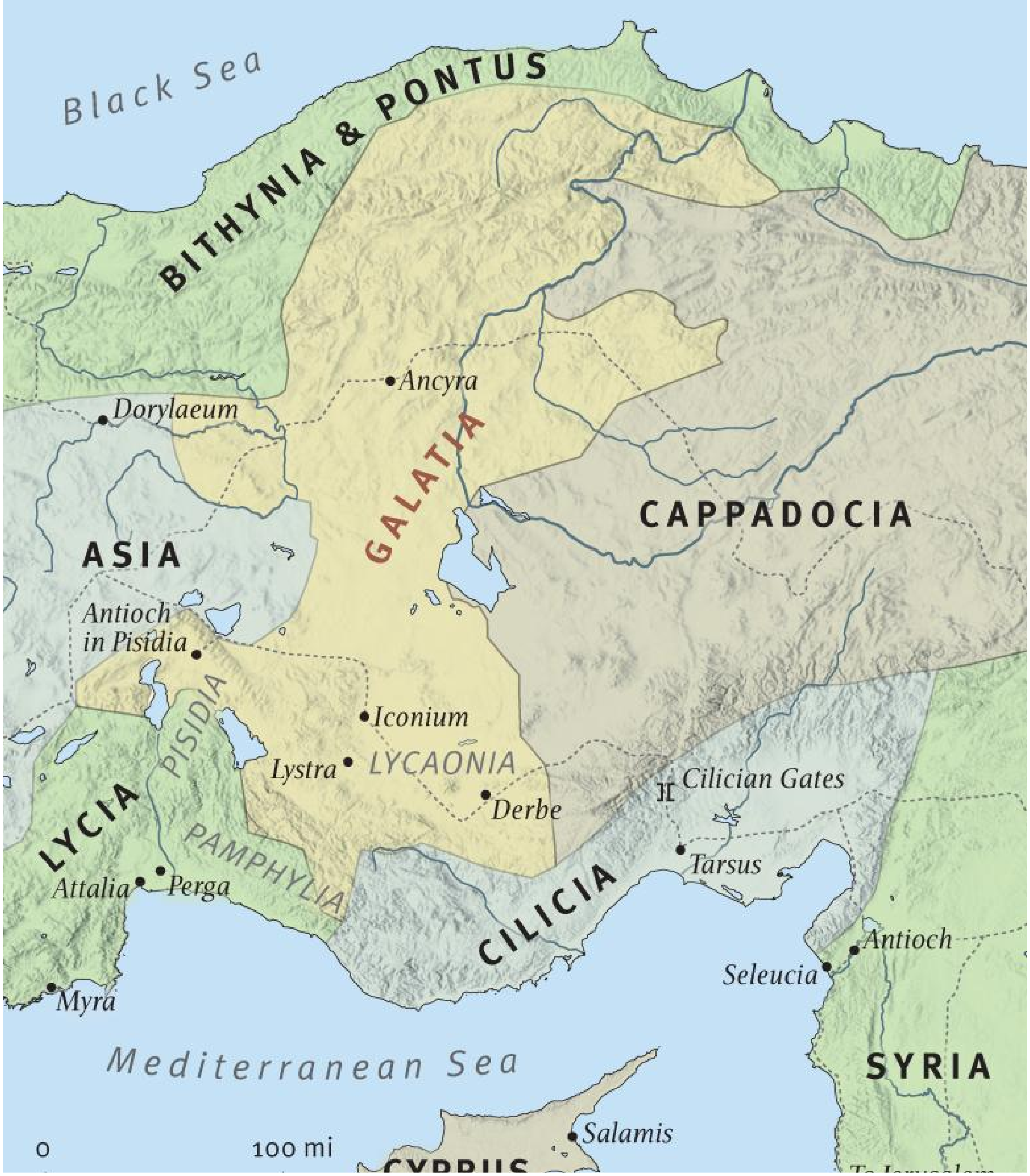
Paul wrote 2 Corinthians from Macedonia a year or so after writing 1 Corinthians, during his third missionary journey. He had just finished his three-year ministry in Ephesus and was visiting the churches in Macedonia as he made his way to Corinth. In Macedonia he met Titus, who had returned from Corinth with news about the church there.


MACEDONIA
Philippi
THRACE
Thessalonica
Amphipolis
Chalcedon
Berea
Apollonia
Egnatian Way
Nicea
EPIRUS
Abydos
Cyzicus
Larisa
Troas
Aegean Sea
Assos
Nicopolis
Pergamum
Mitylene
ASIA
Thyatira
Sardis
Smyrna
Philadelphia
Corinth
Athens
Cenchreae
Ephesus
Hierapolis
ACHAIA
Laodicea
Colossae
Miletus
Sparta
Halicarnassus
0
100
200 mi
LYCIA
Cnidus
Rhodes
Patara
0
100
200
300 km
RHODES

The Setting of Galatians

c. A.D. 48

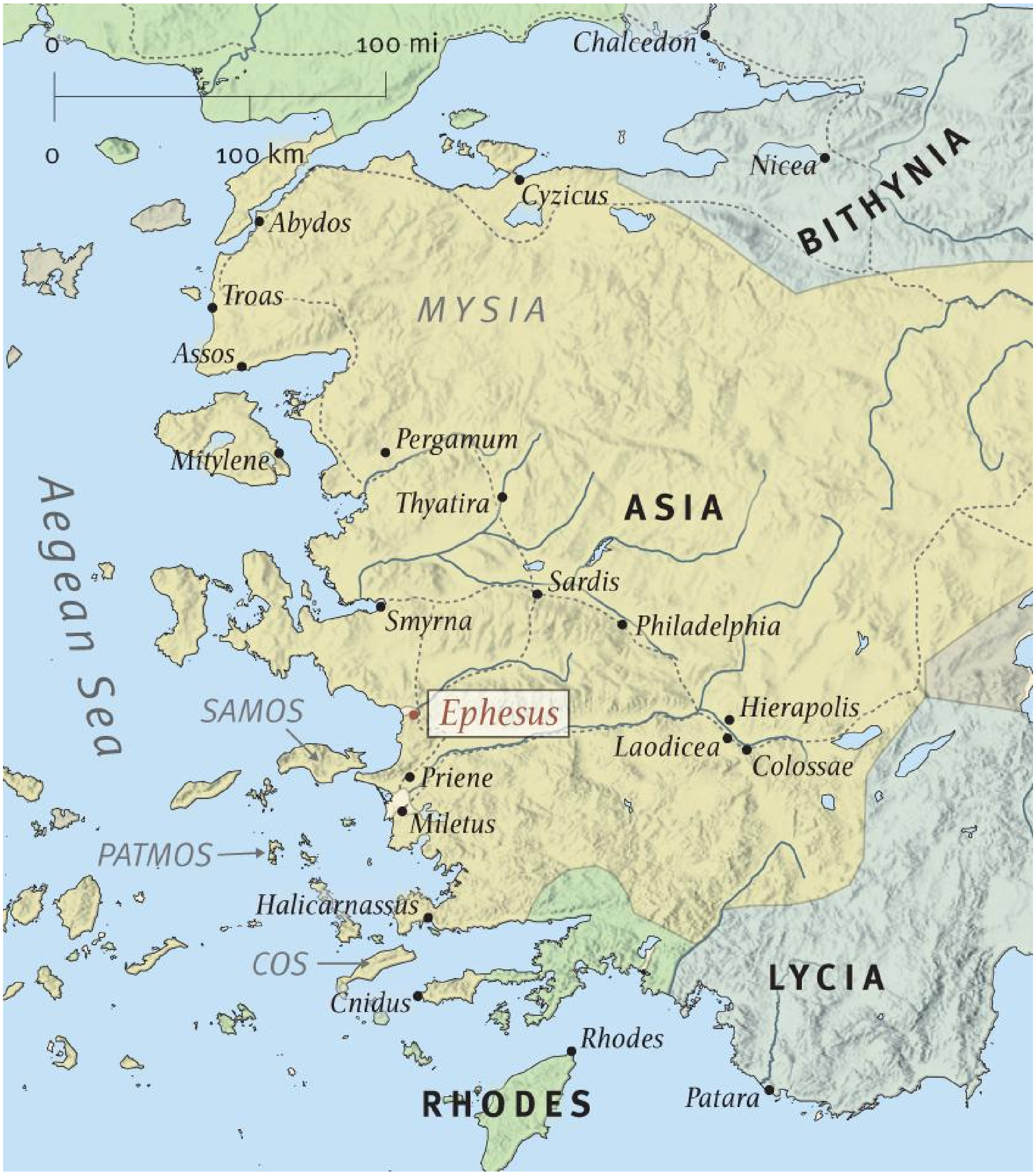
Paul’s letter to the Galatians was likely written to the churches he had established during his first missionary journey (Acts 13:1–14:28). He probably wrote the letter from his home church in Antioch in Syria, sometime before the Jerusalem council (Acts 15:1–31).


Black Sea
BITHYNIA & PONTUS
Ancyra
Dorylaeum
GALATIA
CAPPADOCIA
ASIA
Antioch in Pisidia
PISIDIA
Iconium
Lystra
LYCAONIA
Derbe
Cilician Gates
Tarsus
LYCIA
PAMPHYLIA
Attalia
Perga
CILICIA
Antioch
Seleucia
Myra
Mediterranean Sea
SYRIA
Salamis
0
100 mi
CYPRUS

The Setting of Ephesians

c. A.D. 62

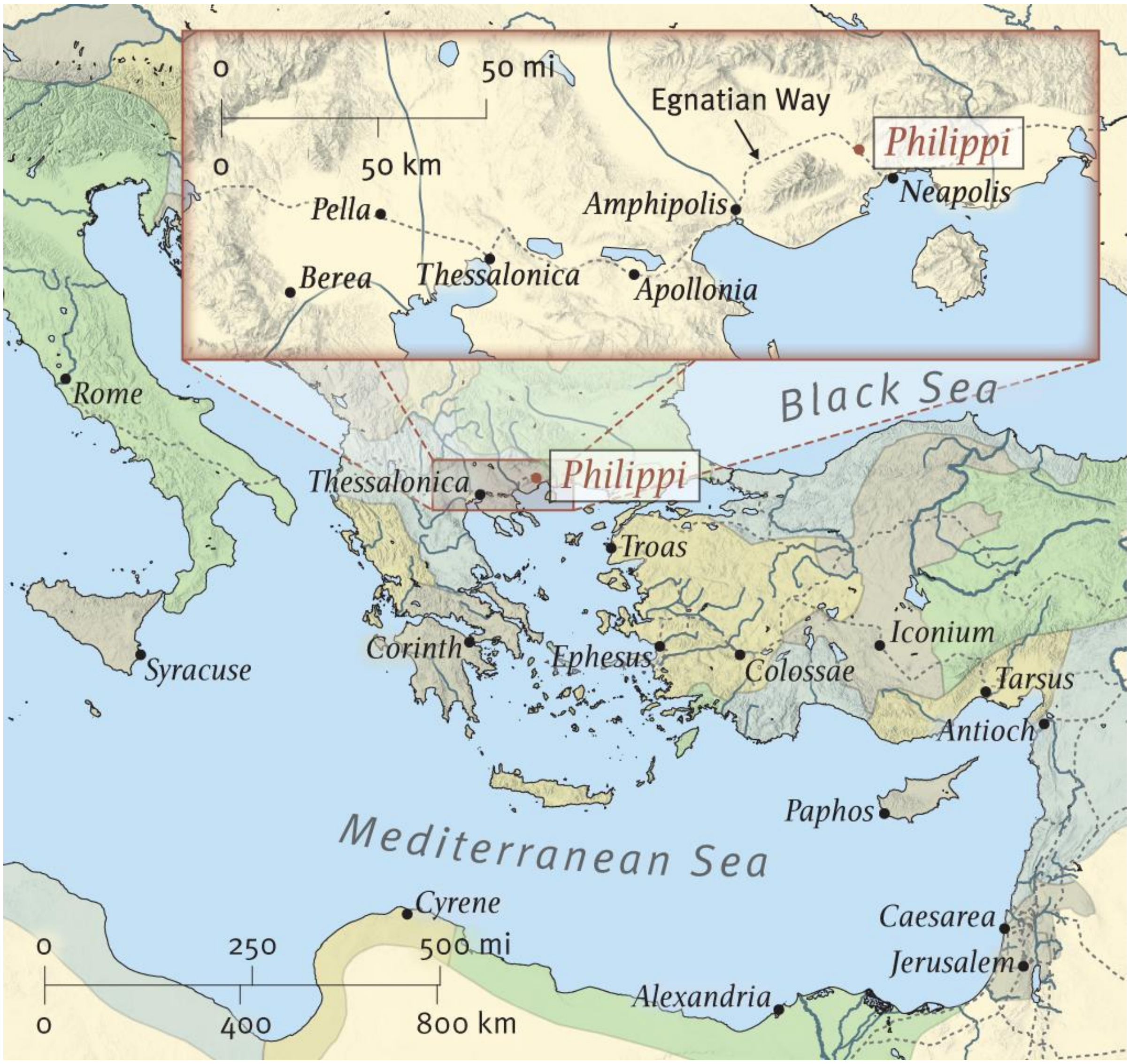
Ephesus was a wealthy port city in the Roman province of Asia. It was a center of learning and was near several key land routes. Paul probably wrote his letter to the Ephesians while under house arrest in Rome (Acts 28).


0
100 mi
0
100 km
Chalcedon
Nicea
BITHYNIA
Cyzicus
Abydos
Troas
MYSIA
Assos
Mitylene
Pergamum
Thyatira
ASIA
Aegean Sea
Sardis
Smyrna
Philadelphia
SAMOS
Ephesus
Hierapolis
Laodicea
Colossae
Priene
Miletus
PATMOS
Halicarnassus
COS
Cnidus
LYCIA
Rhodes
RHODES
Patara

The Setting of Philippians

c. A.D. 62

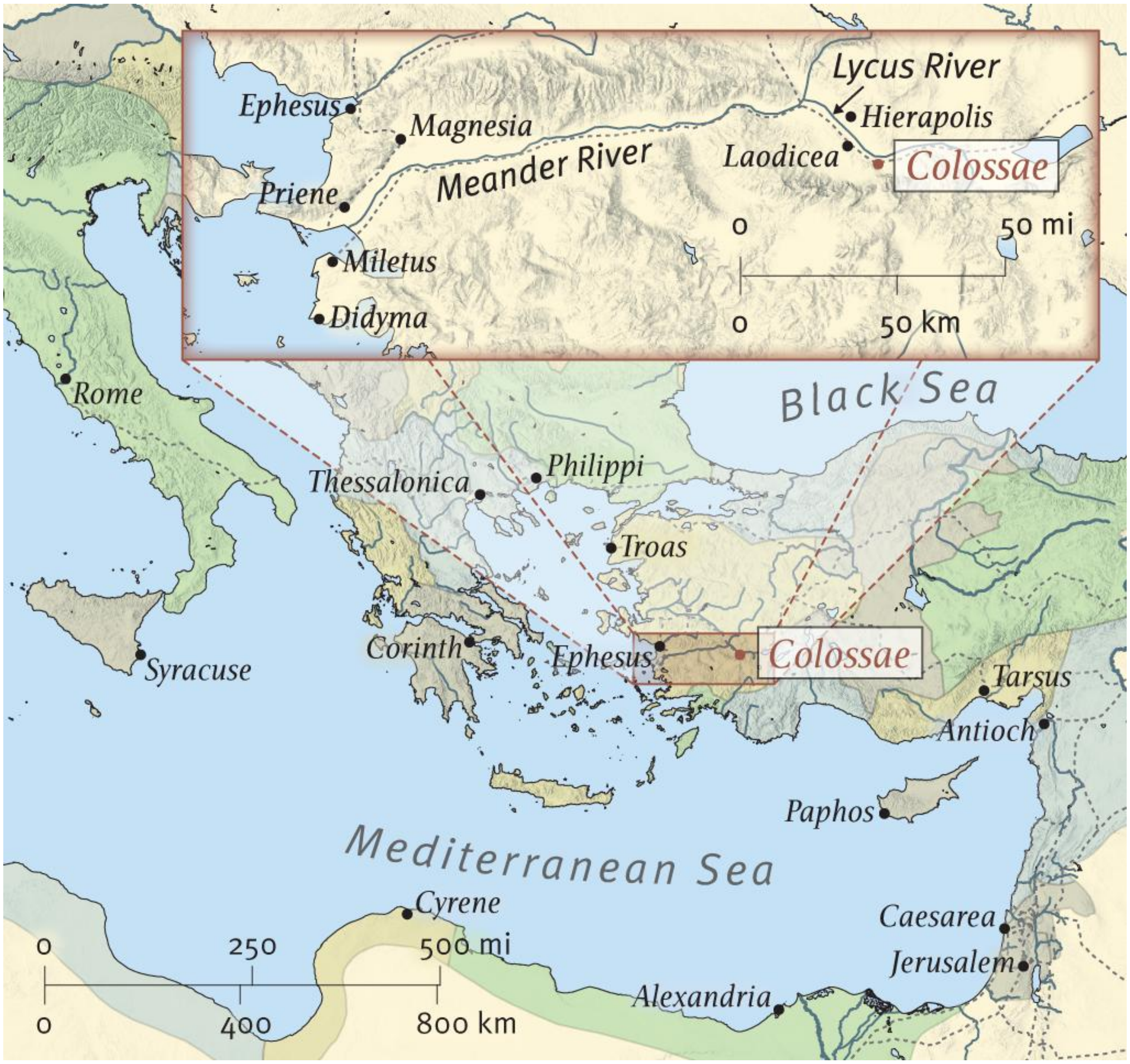
Paul wrote his letter to the Philippians while in prison, probably in Rome. Philippi was the site of a key military victory by Augustus Caesar, and as a result it was made a Roman colony. Philippi was the first city in present-day Europe where Paul established a church.


0
50 mi
0
50 km
Egnatian Way
Philippi
Neapolis
Amphipolis
Pella
Berea
Thessalonica
Apollonia
Black Sea
Rome
Thessalonica
Philippi
Troas
Iconium
Corinth
Ephesus
Colossae
Tarsus
Syracuse
Antioch
Paphos
Mediterranean Sea
Cyrene
Caesarea
Jerusalem
Alexandria
0
250
500 mi
0
400
800 km

The Setting of Colossians

c. A.D. 62

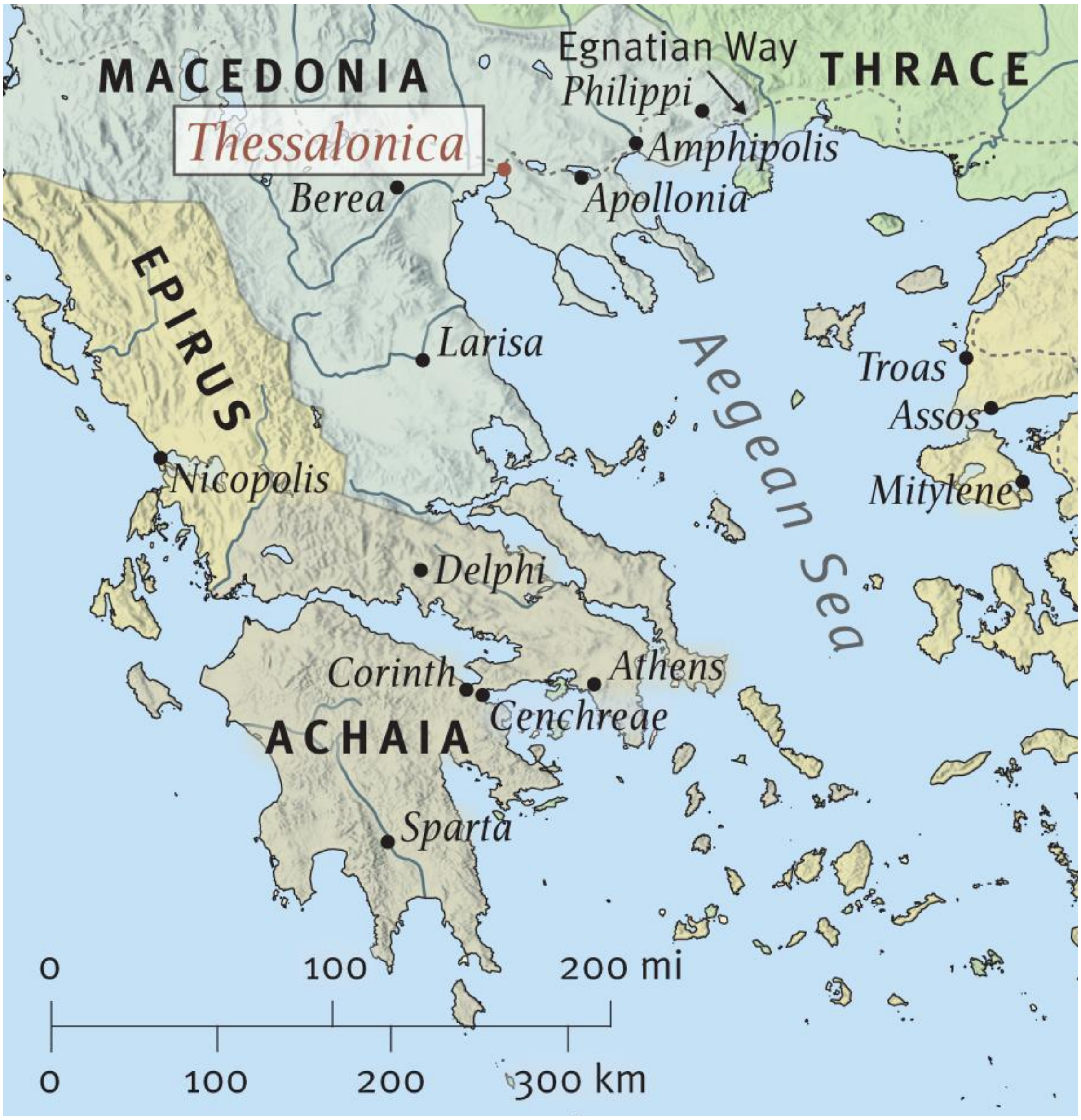
Paul wrote his letter to the Colossians while in prison, probably in Rome. The church at Colossae was likely established during Paul's third missionary journey as he ministered for three years in Ephesus. It appears that Paul did not personally plant the church there, but instead a Colossian named Epaphras traveled to Ephesus, responded to Paul's gospel message, and returned to share the good news in Colossae.


Lycus River
Ephesus
Magnesia
Hierapolis
Meander River
Laodicea
Colossae
Priene
0
50 mi
Miletus
Didyma
0
50 km
Black Sea
Rome
Thessalonica
Philippi
Troas
Syracuse
Corinth
Ephesus
Colossae
Tarsus
Antioch
Paphos
Mediterranean Sea
Cyrene
Caesarea
0
250
500 mi
Jerusalem
Alexandria
0
400
800 km

The Setting of 1 Thessalonians

c. A.D. 49–51

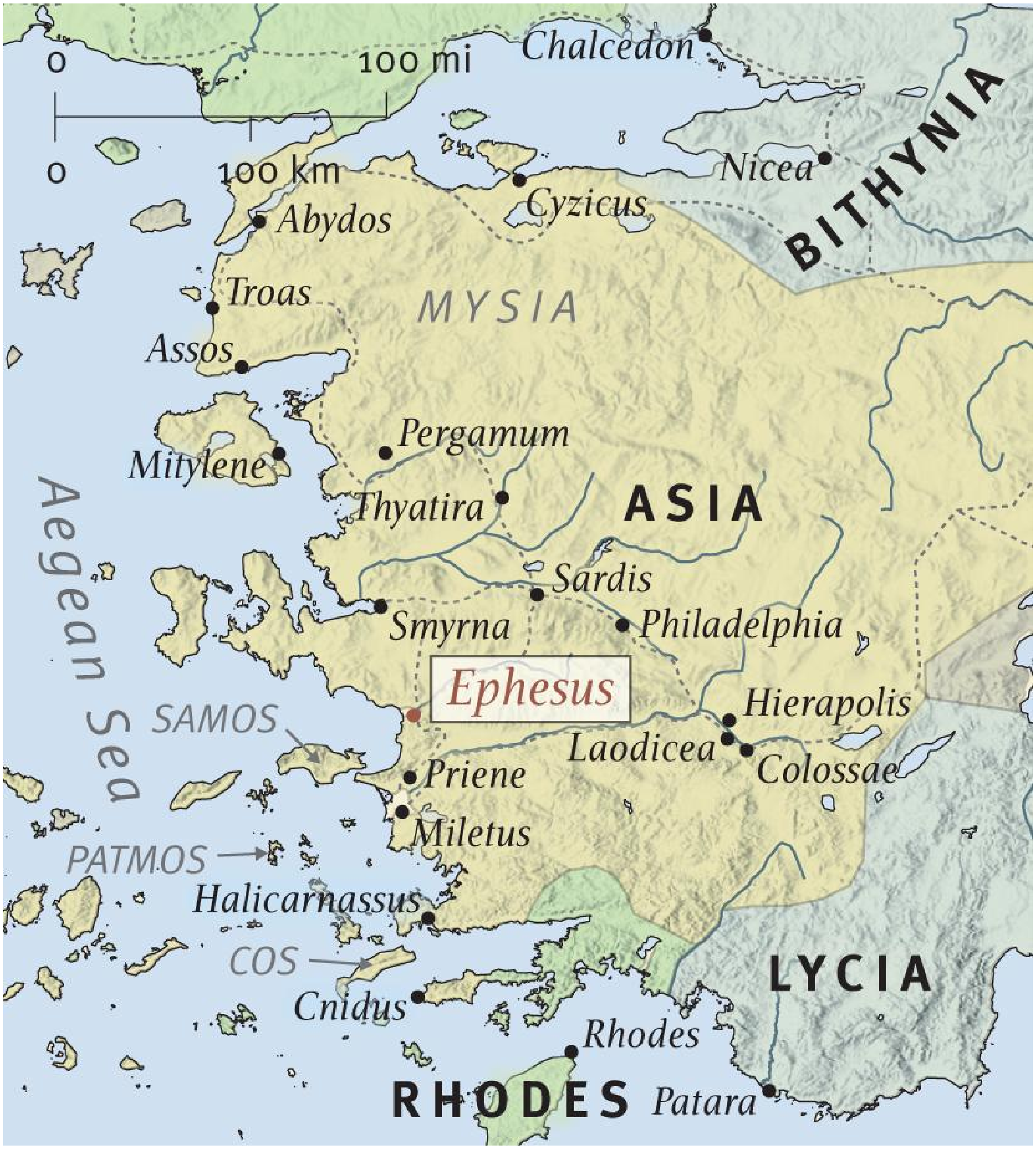
Paul wrote 1 Thessalonians from Corinth near the end of his second missionary journey. Paul and his companions had established the church in Thessalonica but were forced to leave by opponents of the gospel. Later, Paul sent Timothy back to Thessalonica to check on the church there, and Timothy's report led Paul to write this letter. Thessalonica enjoyed privileged status as the capital of Macedonia and was located on a natural harbor along the busy east-west Egnatian Way.


MACEDONIA
Egnatian Way
THRACE
Philippi
Thessalonica
Amphipolis
Berea
Apollonia
EPIRUS
Larisa
Aegean Sea
Troas
Assos
Nicopolis
Mitylene
Delphi
Corinth
Athens
Cenchreae
ACHAIA
Sparta
0
100
200 mi
0
100
200
300 km

The Setting of 1 Timothy

c. A.D. 62–64

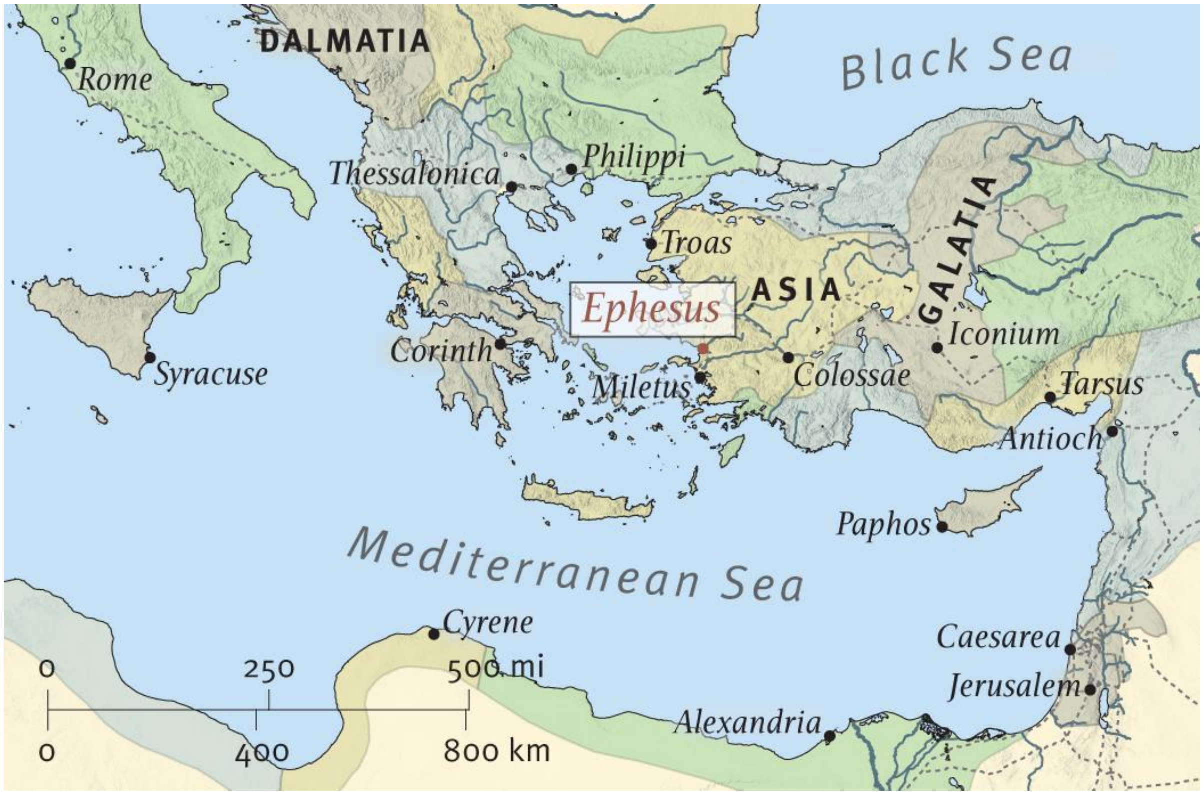
Paul likely wrote 1 Timothy during a fourth missionary journey not recorded in the book of Acts. Writing from an unknown location, Paul wrote to Timothy at Ephesus to instruct him on how to lead the church there. Ephesus was a wealthy and highly influential port city in the Roman province of Asia, renowned for its temple of Artemis (Diana).


0
100 mi
0
100 km
Chalcedon
Nicea
BITHYNIA
Cyzicus
Abydos
Troas
MYSIA
Assos
Pergamum
Mitylene
Thyatira
ASIA
Aegean Sea
Sardis
Smyrna
Philadelphia
Ephesus
Hierapolis
SAMOS
Laodicea
Colossae
Priene
Miletus
PATMOS
Halicarnassus
COS
Cnidus
LYCIA
Rhodes
RHODES
Patara

The Setting of 2 Timothy

c. A.D. 64–67

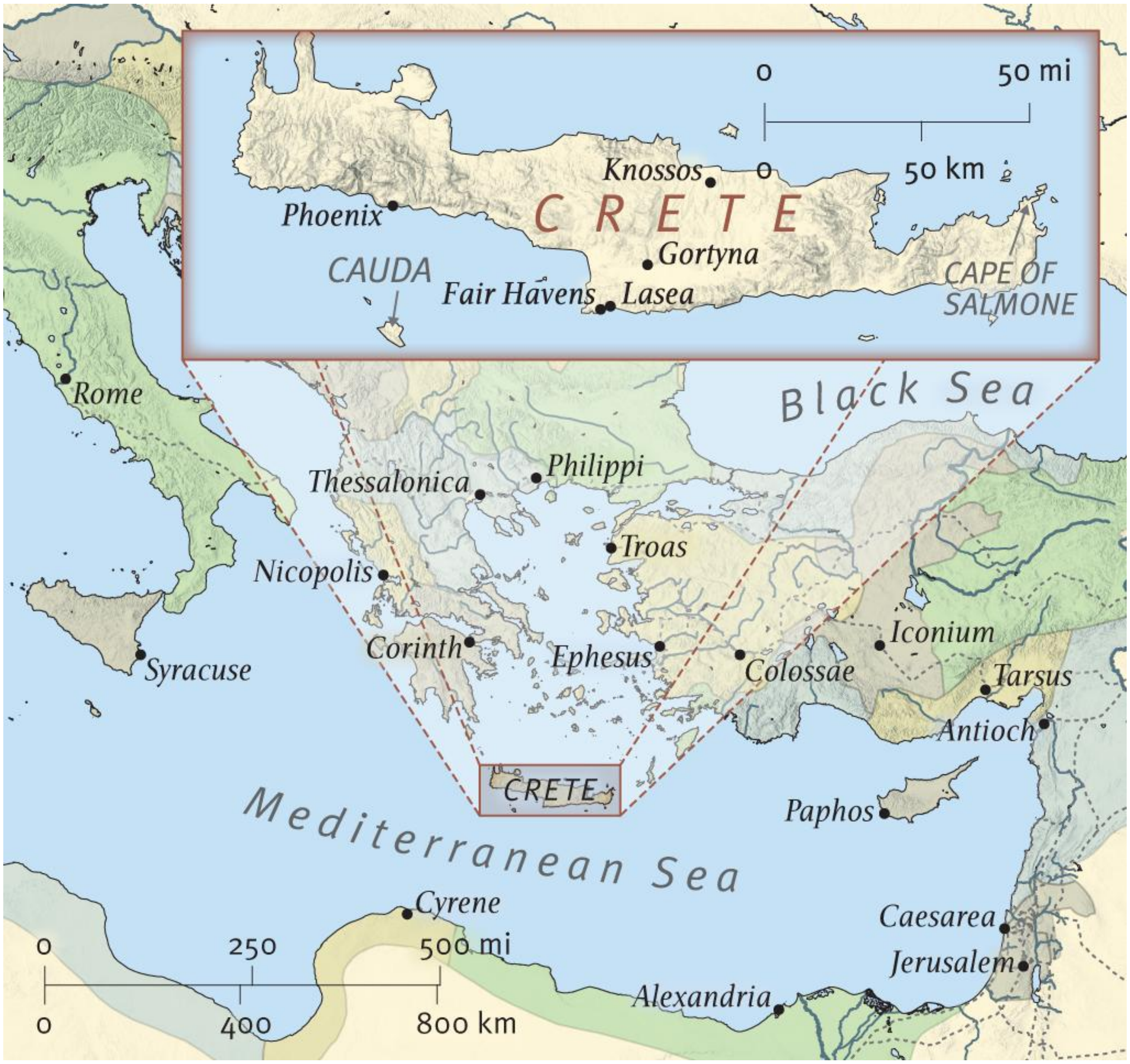
Paul probably wrote 2 Timothy during a second imprisonment in Rome following a fourth missionary journey that is not recorded in Acts. Expecting that death would come soon, Paul wrote this "farewell" letter to Timothy, who was at Ephesus, urging him to stand firm and asking him to come for one final visit.


DALMATIA
Black Sea
Rome
Philippi
Thessalonica
Troas
GALATIA
ASIA
Ephesus
Iconium
Corinth
Syracuse
Miletus
Colossae
Tarsus
Antioch
Paphos
Mediterranean Sea
Cyrene
Caesarea
0
250
500 mi
Jerusalem
Alexandria
0
400
800 km

The Setting of Titus

c. A.D. 62–64

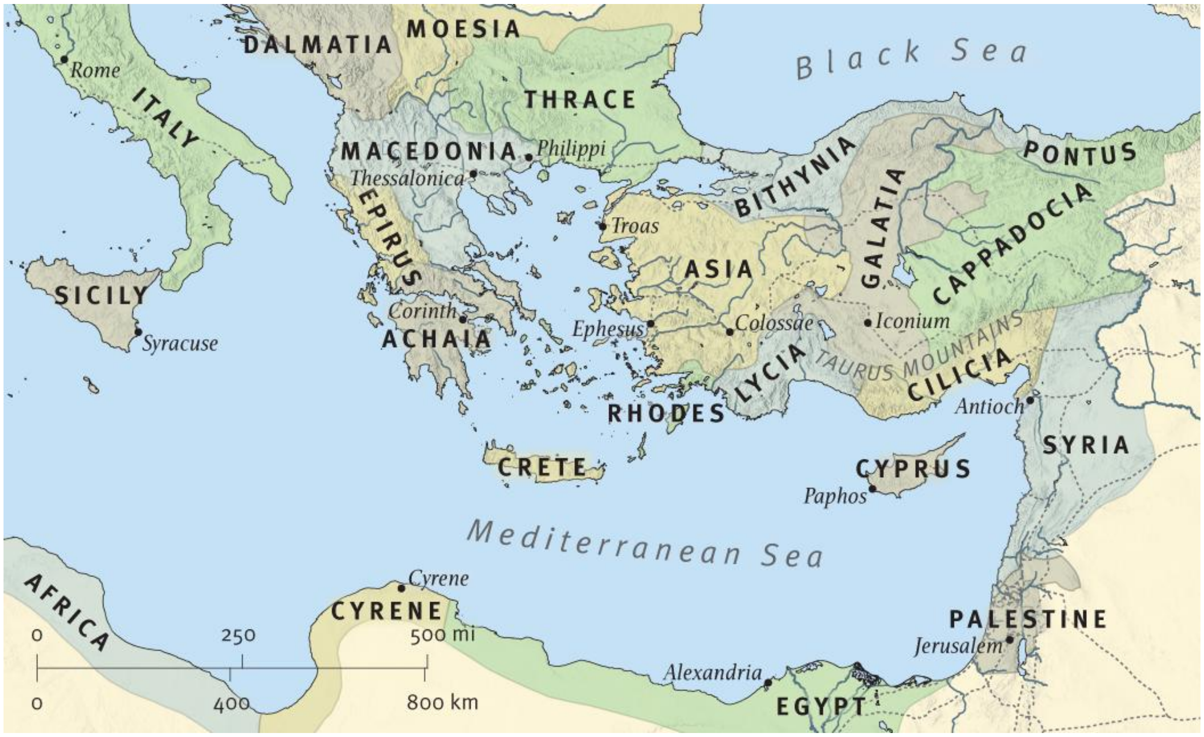
Paul likely wrote Titus during a fourth missionary journey not recorded in the book of Acts. Writing from an unknown location, he instructed Titus in how to lead the churches on the island of Crete. The churches there had apparently been founded by Paul.


0
50 mi
0
50 km
Knossos
Phoenix
CRETE
Gortyna
CAUDA
Fair Havens
Lasea
CAPE OF SALMONE
Black Sea
Rome
Thessalonica
Philippi
Troas
Nicopolis
Corinth
Ephesus
Colossae
Iconium
Tarsus
Syracuse
Antioch
CRETE
Paphos
Mediterranean Sea
Cyrene
Caesarea
Jerusalem
Alexandria
0
250
500 mi
0
400
800 km

The Setting of James

c. A.D. 40–45

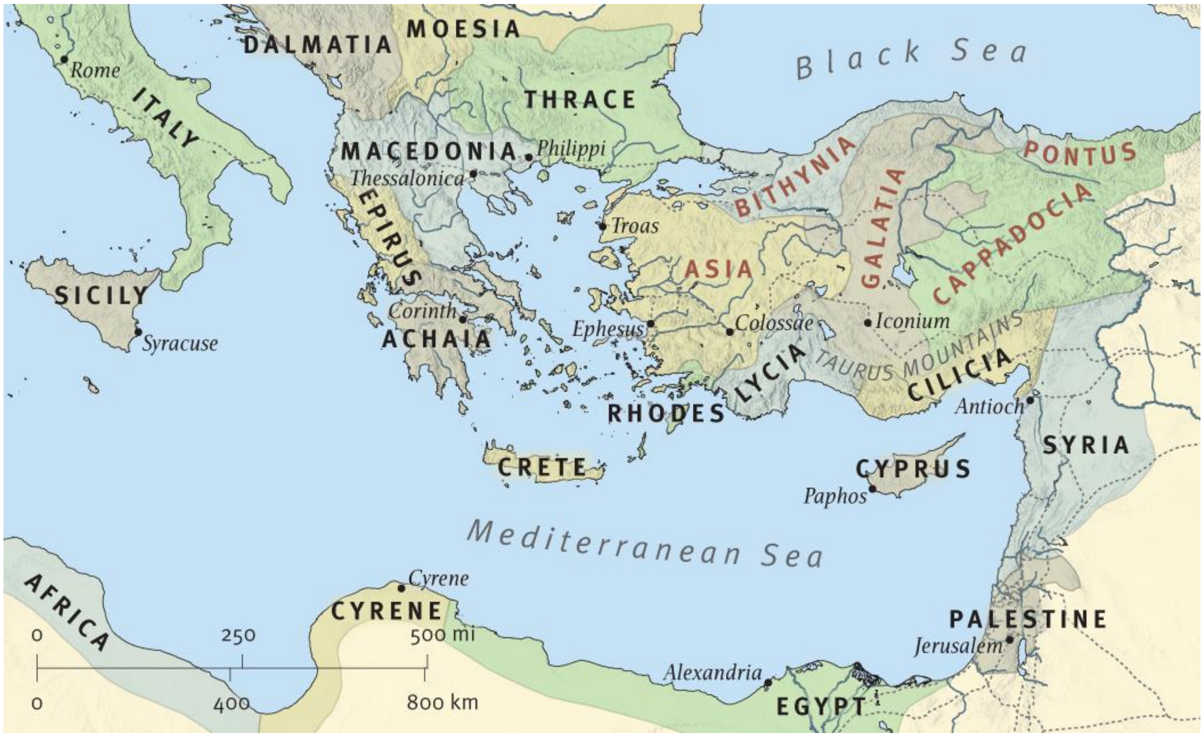
The letter of James was likely written to predominantly Jewish Christian house churches outside of Palestine, based on its mention of the “twelve tribes in the Dispersion” (1:1), its distinctly Jewish content, and its focus on persecution and poverty. This would mean it was sent throughout most of the ancient Mediterranean world. The author has traditionally been believed to be James, the brother of Jesus and an early leader of the church in Jerusalem.


DALMATIA
MOESIA
Black Sea
Rome
ITALY
THRACE
MACEDONIA
Philippi
Thessalonica
PONTUS
BITHYNIA
GALATIA
EPIRUS
Troas
CAPPADOCIA
SICILY
ASIA
Corinth
ACHAIA
Ephesus
Colossae
Iconium
Syracuse
TAURUS MOUNTAINS
LYCIA
CILICIA
RHODES
Antioch
SYRIA
CRETE
CYPRUS
Paphos
Mediterranean Sea
AFRICA
Cyrene
CYRENE
PALESTINE
Jerusalem
0
250
500 mi
0
400
800 km
Alexandria
EGYPT

The Setting of 1 Peter

c. A.D. 62–63

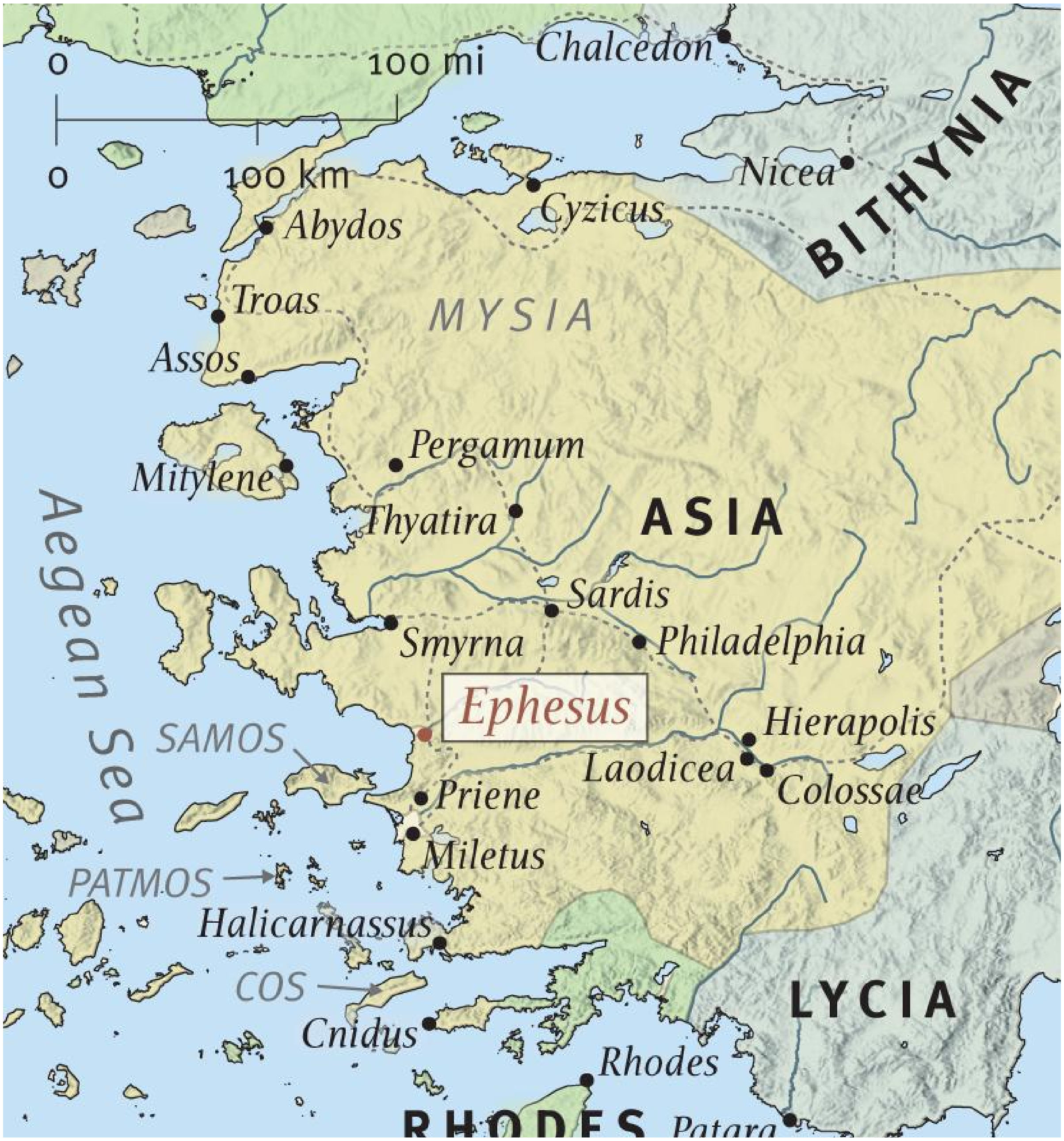
Peter, probably writing from Rome (called “Babylon” in 5:13), addressed 1 Peter to believers in Pontus, Galatia, Cappadocia, Asia, and Bithynia. These names all referred to Roman provinces in Asia Minor, north of the Taurus Mountains.


Rome
ITALY
DALMATIA
MOESIA
Black Sea
THRACE
MACEDONIA
Philippi
Thessalonica
EPIRUS
BITHYNIA
GALATIA
PONTUS
CAPPADOCIA
Troas
ASIA
SICILY
Syracuse
Corinth
ACHAIA
Ephesus
Colossae
Iconium
LYCIA
TAURUS MOUNTAINS
CILICIA
Antioch
RHODES
SYRIA
CRETE
CYPRUS
Paphos
Mediterranean Sea
AFRICA
Cyrene
CYRENE
PALESTINE
Jerusalem
Alexandria
EGYPT
0
250
500 mi
0
400
800 km

The Setting of 1 John

c. A.D. 85

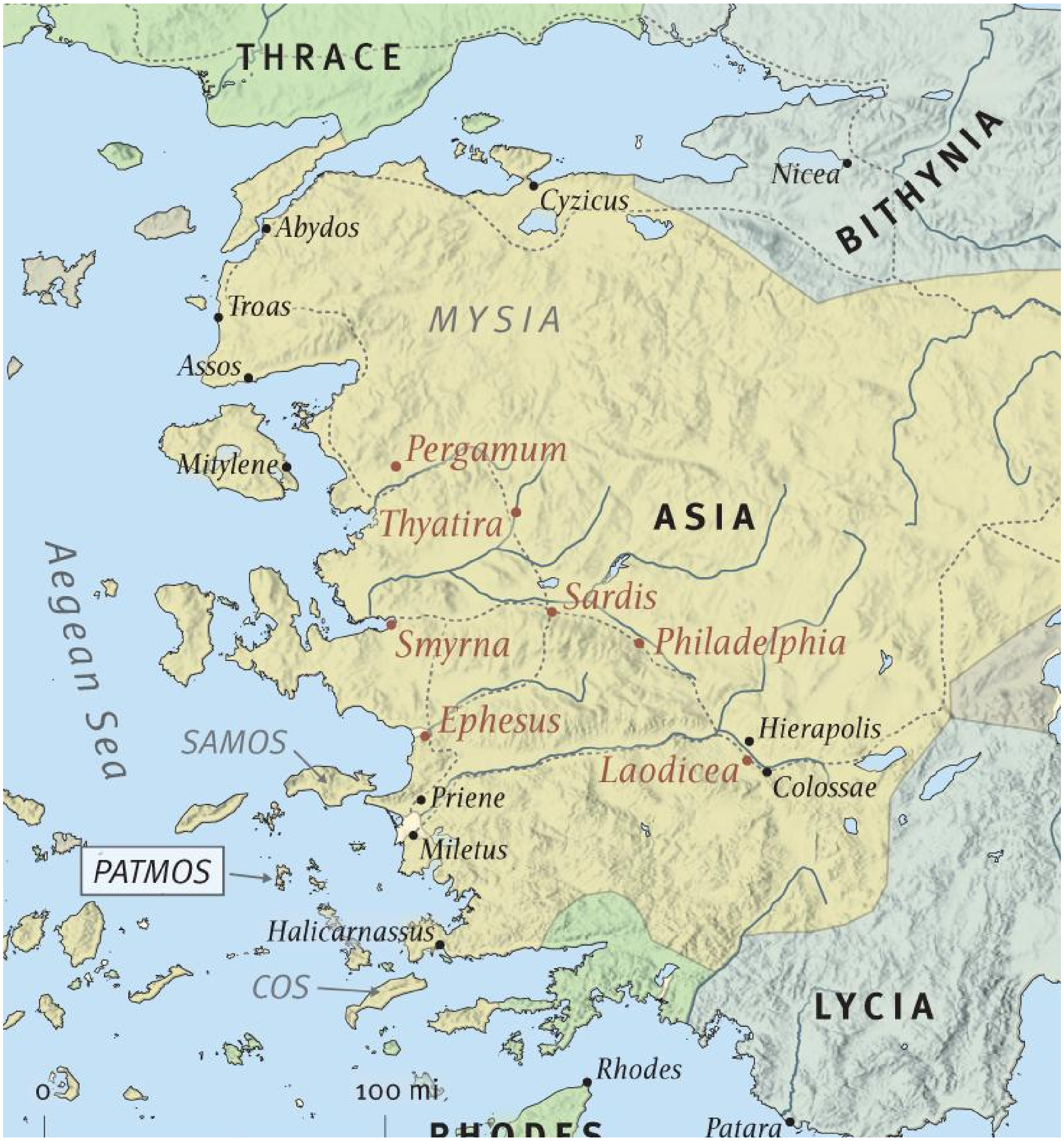
John likely wrote 1 John from Ephesus, where apparently he had relocated near the time of the fall of Jerusalem to the Romans in A.D. 70. The letter was probably intended to be read by the church in Ephesus and perhaps also by other churches in the surrounding cities. Ephesus was a wealthy and highly influential port city in the Roman province of Asia, and was renowned for its temple of Artemis (Diana).


0
100 mi
0
100 km
Chalcedon
Nicea
BITHYNIA
Cyzicus
Abydos
Troas
MYSIA
Assos
Pergamum
Mitylene
Thyatira
ASIA
Aegean Sea
Sardis
Smyrna
Philadelphia
Ephesus
SAMOS
Hierapolis
Laodicea
Colossae
Priene
Miletus
PATMOS
Halicarnassus
COS
LYCIA
Cnidus
Rhodes
RHODES
Patara

The Setting of Revelation

c. A.D. 95

John addressed the book of Revelation “to the seven churches that are in Asia,” namely Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and Laodicea, although there were undoubtedly other churches elsewhere in the province of Asia (e.g., Miletus and Colossae, see Acts 20:17; Col. 1:2). John had apparently been exiled from Ephesus to the island of Patmos, southwest of Ephesus, and it was probably there that he recorded his visions.


THRACE
BITHYNIA
Nicea
Cyzicus
Abydos
Troas
MYSIA
Assos
Mitylene
Pergamum
Thyatira
ASIA
Sardis
Smyrna
Philadelphia
Aegean Sea
SAMOS
Ephesus
Hierapolis
Laodicea
Colossae
Priene
Miletus
PATMOS
Halicarnassus
COS
LYCIA
Rhodes
0
100 mi
RHODES
Patara

New Testament

Theology and Key Dates

Already—but Not Yet

Like John the Baptist before him, Jesus announced the imminent arrival of the kingdom of God (Mark 1:15), which was another way of saying that the saving promises found in the Old Testament were about to be realized. The kingdom of God, however, came in a most unexpected way. The kingdom did not come with apocalyptic power but in a small and almost imperceptible form. It was as small as a mustard seed, and yet it would grow into a great tree that would tower over the entire earth. It was as undetectable as leaven mixed into flour, but the leaven would eventually transform the entire batch of dough (Matt. 13:31–33). In other words, the kingdom was already present in Jesus and his ministry, but it was not yet present in its entirety. It was "already—but not yet." The day of judgment was still to come in the future, even though there would be an interval between God's beginning to fulfill his promises in Jesus (the kingdom inaugurated) and the final realization of his promises (the kingdom consummated). The already-but-not-yet theme dominates the entire New Testament and functions as a key to grasping the whole story.

Who Is Jesus?

The New Testament highlights the fulfillment of God's saving promises in the Old Testament, but it particularly stresses that those promises and covenants are realized through his Son, Jesus the Christ.

Who is Jesus? According to the New Testament, he is the new and better Moses, declaring God's word as the sovereign interpreter of the Mosaic law (Matt. 5:17–48; Heb. 3:1–6). Jesus is the new Joshua who gives final rest to his people (Heb. 3:7–4:13). He is the true wisdom of God, fulfilling and transcending wisdom themes from the Old Testament (Col. 2:1–3). Jesus is the final prophet predicted by Moses (Deut. 18:15; Acts 3:22–23; 7:37). Jesus' miracles, healings, and authority over demons indicate that the promises of the kingdom are fulfilled in him (Matt. 12:28). His miracles also indicate that he shares God's authority and is himself divine, for only the Creator-Lord can walk on water and calm the sea (Matt. 8:23–27; compare Ps. 107:29). Jesus is the Messiah, who brings to realization the promise that One would sit on David's throne forever.

Jesus is the Son of Man who will receive the kingdom from the Ancient of Days (Dan. 7:13–14) and will reign forever. His reign, however, has been realized through suffering, for he is also the servant of the Lord who has atoned for the sins of his people (Isa. 52:13–53:12; Mark 14:24; Rom. 4:25; 1 Pet. 2:21–25).

Jesus is the image of God (Col. 1:15; see Heb. 1:3), is in the very form of God, and is equal to God, though he temporarily surrendered some of the privileges of deity by being clothed with humanity so that human beings could be saved (Phil. 2:6–8). Jesus as the Son of God enjoys a unique and eternal relationship with God (see Matt. 28:18; John 20:31; Rom. 8:32), and he is worshiped just as the Father is (see Revelation 4–5). His majestic stature is memorialized by a meal celebrated in his memory (Mark 14:22–25) and by people being baptized in his name (Acts 2:38; 10:48). In a number of texts, Jesus is specifically called "God" (e.g., John 1:1, 18; 20:28; Rom. 9:5; Titus 2:13; Heb. 1:8; 2 Pet. 1:1).

Christ's Work on the Cross

The New Testament particularly focuses on Jesus' work on the cross, by which he redeemed and saved his people. The narrative of Jesus' suffering and death consumes a significant amount of space in the Gospels. It is the culmination of each of their story lines, indicating that the cross and resurrection are the main point of the story. In Acts we see the growth of the church and the expansion of the mission, as the apostles and others proclaim the crucified and resurrected Lord. The Epistles explain the significance of Jesus' work on the cross and his resurrection, so that believers are enabled to grasp the height, depth, breadth, and width of the love of God (Rom. 8:39). Various themes woven together—creation, adoption, forgiveness of sins, justification, reconciliation, redemption, sanctification, and propitiation—teach that salvation comes from the Lord, and that Jesus as the Christ has redeemed his people from the guilt and bondage of sin.

The Promise of the Holy Spirit

Jesus promised to send the Spirit to those who are truly his disciples (John 14:16–17, 26; 15:26), and he poured out the Spirit on his people at Pentecost (Acts 2:1–4, 33) after he had been exalted to the right hand of the Father. The Spirit was given to bring glory to Jesus Christ (John 16:14), so that Christ would be magnified as the great Savior and Redeemer. The Spirit empowers the church to bear witness to Jesus Christ. At the same time, having the Spirit within is the mark of a person belonging to the people of God (Acts 10:44–48; 15:7–9; Rom. 8:9; Gal. 3:1–5). Transformation into Christlikeness is the Spirit's work (Rom. 8:2, 4, 13–14; 2 Cor. 3:18; Gal. 5:16, 18).

Sin, Faith, and Repentance

Sin and death are twin powers that rule over all people, so that they stand in need of the redemption Christ brings (see Rom. 1:18–3:20; 5:1–7:25). Sin does not merely constitute failure to keep the law of God. It represents personal rebellion against God's lordship (1 John 3:4). The essence of sin is idolatry, in which people refuse to give thanks and praise to the one and only God, and worship the creature rather than the Creator (Rom. 1:18–25).

But sin is not the last word, since Jesus Christ came to save sinners, thereby highlighting the mercy and grace of God. The response called for by God's grace is faith and repentance (Mark 1:15; Acts 2:38). Indeed, the whole of the New Testament can be understood as a call to repentance and faith (see Hebrews 11). Those who desire to be part of Jesus' new community (the church) and part of the kingdom of God (God's rule in people's hearts and lives) must forsake false gods, renounce self-worship and evil, and turn to Jesus as Lord and Master. The call to repentance is nothing less than a summons to abandonment of sin and to personal faith. People are called to trust in the saving work of the Lord on their behalf instead of thinking that they can save themselves. Even those who are already believers are to press on in faith and repentance as long as life lasts, for this is the mark of Christ's true disciples.

The Church as the People of God

The saving promises of God have begun to be fulfilled in a new community, the church of Jesus Christ. The church is composed of believers in Jesus Christ, both Jews and Gentiles. The laws in the Old Testament that separated Jews from Gentiles (e.g., circumcision, purity laws, special festivals) are no longer in force. The church is God’s new temple, indwelt by the Holy Spirit. Christians are called to live out the beauty of the gospel by showing the supreme mark of Christ’s disciples: love for one another (John 13:34–35).

The church eagerly awaits the return of Jesus Christ and the consummation of all of God’s purposes. Meanwhile, the church is to live out her life in holiness as the radiant bride of Christ, and to herald the good news of salvation to the ends of the earth, so that others may be transferred from Satan’s kingdom to the kingdom of the Lord. The church longs for the day when she will behold God face-to-face and worship Jesus Christ forever. The new creation will be a full reality, all things will be new, and the Lord will be praised forever for his love and mercy and grace—for New Testament theology is ultimately about glorifying and praising God.

New Testament Timeline

The following chart provides a detailed New Testament timeline. Most of the dates can be determined precisely by correlating biblical events with extensive historical documents and archaeological evidence. Dates with an asterisk denote approximate or alternative dates. The extensive external confirmation of New Testament dates and events encourages great confidence in the truth and historicity of both the Old and New Testaments.

5 B.C.*	Jesus is born in Bethlehem.
4 B.C.	Jesus’ family flees to Egypt to escape from Herod’s plan to kill Jesus (Matt. 2:13–18); Herod dies; Judas (of Sepphoris) and others rebel, requiring the Syrian Governor Varus to intervene throughout Palestine; Sepphoris, a city four miles from Nazareth, is destroyed by Roman soldiers; Judea, Samaria, and Idumea are given to Herod’s son, Archelaus; Galilee and Perea are given to his son Antipas; Jesus’ family, after returning from Egypt, resides in Nazareth (Matt. 2:19–23), a small village in southern Galilee.
A.D. 6	Archelaus is exiled for incompetence; Judea becomes a Roman province; Judas the Galilean (of Gamla) leads a revolt against the tax census; the governor of Syria, Quirinius (A.D. 6–7), appoints Annas high priest (6–15).
8*	Jesus (age 12) interacts with the teachers in the temple (Luke 2:41–50).
8*–28/30	Jesus works as a carpenter in Nazareth (Matt. 13:55; Mark 6:3) and probably in neighboring villages and Sepphoris, which was being rebuilt.
28–29*	John the Baptist begins his ministry around the Jordan River (John 1:19).
28–30*	Jesus begins his ministry in Judea, but soon focuses his efforts in Galilee. In Jerusalem, Pharisees (like Gamaliel) train disciples (like Paul) in their tradition. They send a delegation to Galilee, but the delegation rejects Jesus’ teaching. In Alexandria, Philo (20 B.C.–A.D. 50) attempts to unify Greek philosophy with Hebrew Scripture.
33 (or 30)	Jesus returns to Judea, is crucified, and resurrected. James the brother of Jesus becomes a believer after witnessing the resurrected Jesus (1 Cor. 15:7; Acts 12:17). Jesus ascends to the Father’s right hand (Acts 1). Jesus’ first followers receive the Holy Spirit at Pentecost and begin to proclaim the gospel (Acts 2).
33/34*	Paul witnesses the resurrected Lord on the way to Damascus and is commissioned as an apostle to the nations (Acts 9; Gal. 1:15–16).
34–37	Paul ministers in Damascus and Arabia (Acts 9:19–22; 26:20; Gal. 1:16–18).
36	Pilate loses his position for incompetence.
36/37*	Paul meets with Peter in Jerusalem (Acts 9:26–30; Gal. 1:18).

37–45	Paul ministers in Syria, Tarsus, and Cilicia (Acts 9:30; Gal. 1:21).
38*	Peter witnesses to Cornelius (Acts 10).
39	Antipas is exiled.
40–45*	James writes his letter to believers outside Palestine (see James 1:1).
41–44	Agrippa, Herod the Great’s grandson, rules Palestine; he kills James the brother of John (Acts 12:2) and imprisons Peter (Acts 12:3).
42–44	Paul receives his “thorn in the flesh” (2 Cor. 12:7).
44	Peter leaves Jerusalem; Agrippa is killed by an “angel of the Lord” (Acts 12:23).
44–46	Theudas persuades many Jews to sell their possessions and follow him into the wilderness where he claimed he would miraculously divide the Jordan River; Roman procurator Fadus dispatches his cavalry and beheads the would-be messiah.
44–47*	Paul’s Second Visit to Jerusalem; time of famine (Acts 11:27–30; Gal. 2:1–10).
46–47	Paul’s First Missionary Journey (with Barnabas) from Antioch to Cyprus, Antioch in Pisidia, Iconium, and Lystra (Acts 13:4–14:26).
46–48	Roman procurator Tiberius Alexander crucifies two sons (Jacob and Simon) of Judas the Galilean.
48*	Paul writes *Galatians*, perhaps from Antioch (see Acts 14:26–28).
48–49*	Paul and Peter return to Jerusalem for the Apostolic Council, which, with the assistance of James, frees Gentile believers from the requirement of circumcision in opposition to Pharisaic believers (Acts 15:1–29); Paul and Barnabas return to Antioch (Acts 15:30) but split over a dispute about John Mark (Acts 15:36–40).
48/49–51*	Paul’s Second Missionary Journey (with Silas) from Antioch to Syria, Cilicia, southern Galatia, Macedonia, notably Philippi, Thessalonica, and Berea; and then on to Achaia, notably Athens and Corinth (Acts 15:36–18:22).
49	Claudius expels Jews from Rome because of conflicts about Jesus (Acts 18:2); Paul befriends two refugees, Priscilla and Aquila, in Corinth (Acts 18:2–3).
49–51*	Paul writes *1–2 Thessalonians* from Corinth (Acts 18:1, 11; also compare Acts 18:5 with 1 Thess. 1:8).
51	Paul appears before Gallio, proconsul of Achaia (Acts 18:12–17).
50–54*	Peter comes to Rome.
52–57*	Paul’s Third Missionary Journey from Antioch to Galatia, Phrygia, Ephesus, Macedonia, Greece (Acts 18:23–21:17).
52–55	Paul ministers in Ephesus (Acts 19:1–20).
53–55*	Mark writes his Gospel, containing Peter’s memories of Jesus; perhaps within a decade, Matthew publishes his Gospel, which relies on Mark and other sources. Paul writes *1 Corinthians* from Ephesus (Acts 19:10).
54	Claudius dies (edict exiling Jews repealed); Priscilla and Aquila return to Rome and host a church in their home (see Rom. 16:3–5).
54–68	Nero reigns.
55–56*	Paul writes *2 Corinthians* from Macedonia (Acts 20:1, 3; 2 Cor. 1:16; 2:13; 7:5; 8:1; 9:2, 4; see 1 Cor. 16:5).
57*	Paul winters in Corinth and writes *Romans* (Acts 20:3; see Rom. 16:1–2; also see Rom. 16:23 with 1 Cor. 1:14); travels to Jerusalem (Acts 21:1–16), visits with James the brother of Jesus (Acts 21:17–26), and is arrested (Acts 21:27–36; 22:22–29).
57–59	Paul is imprisoned and transferred to Caesarea (Acts 23:23–24, 33–34).
60	Paul begins voyage to Rome (Acts 27:1–2); he is shipwrecked for three months on the island of Malta (Acts 27:39–28:10).
60–70*	Letter to the *Hebrews* is written.
62	James the brother of the Lord is executed by the Sadducean high priest Ananus.
62–63*	Peter writes his first letter (*1 Peter*) from Rome (1 Pet. 5:13).
62*	Paul arrives in Rome and remains under house arrest (Acts 28:16–31); he writes *Ephesians* (see verses for Colossians), *Philippians* (Phil. 1:7, 13, 17; 4:22), *Colossians* (Col. 4:3, 10, 18; see Acts 27:2 with Col. 4:10), *Philemon* (see Philem. 23 with Col. 1:7; Philem. 2 with Col. 4:17; Philem. 24 with Col. 4:10; also see Col. 4:9). Luke, Paul’s physician and companion (see Col. 4:14), writes *Luke* and *Acts*.
62–64	Paul is released, extends his mission (probably reaching Spain), writes *1 Timothy* from Macedonia (see 1 Tim. 1:3) and *Titus* from Nicopolis (Titus 3:12); he is rearrested in Rome (2 Tim. 1:16–17).
63–64	Work on the temple complex is completed.
64 (July 19)	Fire in Rome; Nero blames and kills many Christians.
64–67*	Peter writes his second letter (*2 Peter*). Jude writes his letter. Paul writes *2 Timothy* (see 2 Tim. 4:6–8). Paul and Peter are martyred in Rome.
66	First Jewish-Roman War begins with a riot between Greeks and Jews at Caesarea; Roman procurator Gesius Florus (A.D. 64–66) is murdered and a Roman garrison wiped out; Menahem, son or grandson of Judas the Galilean, murders the high

	priest Ananias and seizes control of the temple; Nero dispatches Vespasian with three legions.
67*	Romans destroy the Qumran community, who beforehand hid the so-called Dead Sea Scrolls in nearby caves; the church in Jerusalem flees to Pella (Matt. 24:15–16; Mark 13:14; Luke 21:20–22); John migrates to Ephesus with Mary, Jesus' mother.
68	Nero commits suicide; year of the three emperors.
69	Rebellion quelled in Galilee and Samaria; Vespasian summoned back to Rome to become emperor.
70 (Aug. 30)	Titus, Vespasian's son, after a five-month siege of Jerusalem, destroys the temple after desecrating it; the temple's menorah, Torah, and veil are removed and later put on display in a victory parade in Rome; the influence of the Sadducees ends; the Pharisee Johanan ben Zakkai escapes and convinces the Romans to allow him and others to settle in Jamnia, where they found a school.
73 (May 2)*	Before Roman general Silva breaches the fortress atop Masada following a two-year siege, 936 Jewish rebels commit suicide.
75	Titus has an affair with the Jewish princess Berenice, sister of Agrippa II (Acts 25:13, 23), whom he later abandons because of the scandal.
77	Pliny the Elder writes *Natural History*.
77–78	Josephus publishes *Jewish War* in Rome.
79	Pompeii and Herculaneum are destroyed by eruption of Vesuvias; Pliny the Elder dies attempting to investigate.
81	The Arch of Titus, celebrating his destruction of the temple, is erected in Rome.
81–96	Domitian, Titus's brother, persecutes Christians among the Roman nobility, including his own relatives Clemens and Domitilla.
85–95*	John writes his letters (*1–3 John*), probably in Ephesus.
89–95*	John writes his Gospel, probably in Ephesus.
93–94	Josephus publishes *Jewish Antiquities* in Rome.
94	Domitian exiles philosophers from Rome.
95*	Amidst persecution, Clement, a leader in the Roman church, writes his *Letter to the Corinthians* (*1 Clement*) appealing for peace between the young men and elders.
95–96*	Exiled by Domitian to Patmos, John writes *Revelation* (Rev. 1:9).
96–98	Nerva, the first of five "good" emperors, ends official persecution.

* denotes approximate date; / signifies either/or

God’s Global Plan of Salvation

Philemon Yong | *Cameroon*

Christianity is a message of salvation for all people groups around the world. The heart of the Christian gospel is *rescue*, for all peoples at all times. Yet this is often not understood. For example, a common objection to Christianity in some parts of the world is that it is a “white man’s religion”—it is the religion of the missionaries, and therefore irrelevant. Some have raised the question of how an African, for example, can relate to Jesus when Jesus is not from his own tribe. Yet the same cultures seek answers to the questions that Christianity addresses. Everyone wants to know how man, who is a sinner, can relate to God, who is holy.

Common to all mankind is the awareness that something is wrong with the world and in our personal lives that cuts us off us from our Creator. The Bible explains that we are objects of God’s wrath (Eph. 2:1–3). Our greatest need is salvation from this just wrath (Col. 3:6). In his mercy, God has set in place a plan to save us from his wrath. Through this plan of grace, God is restoring the world to the way it was originally intended to be.

We will seek to understand God’s global plan of salvation from two perspectives: horizontally and vertically. We will first consider the Bible horizontally, as an unfolding narrative down through history. This will involve viewing God’s plan of salvation in terms of creation, fall, redemption, and consummation. Then we will consider God’s plan of salvation vertically, looking down on the Bible from above. This will be done by centering upon God, man, Christ, and repentance and faith, in that order.

Understanding God’s Plan of Salvation Horizontally

Creation.

God made the world and all that is in it (Gen. 1:1). He created Adam and Eve, the first man and the first woman, in his own image (Gen. 1:26–28), giving them the task of populating the world and subduing it (Gen. 1:28).

All of God’s creation was “very good” (Gen. 1:31). The world is neither a haphazard collection of atoms, nor is it inherently bad. God created the world and it was *good*.

Fall.

Adam and Eve rejected God’s good rule, determining to be their own lords (Gen. 3:1–7). This rebellion plunged all of humanity into sin, darkness, misery, and death, for Adam represented, and thus involved, the entire human race in his actions (Rom. 5:12; 1 Cor. 15:21–22). Since the fall, human history has been ravaged with the carnage of sickness, selfishness, strife, and other manifestations of Adam’s horrific rebellion—and we are unable, in ourselves, to set things right.

Redemption.

Even in Eden, God began to promise that sin and Satan would not get the last word (Gen. 3:15). And indeed, in the fullness of time, God sent his own Son to deliver his people from bondage to sin and death (Gal. 4:4–5). Through the Son’s atoning death on the cross and resurrection from the grave, redemption was accomplished and the decisive fulfillment of all the Old Testament promises has been launched (Mark 1:14–15; 2 Cor. 1:20). Through the work of the Holy Spirit, opening the eyes of the spiritually blind and bringing life, redemption is applied (Rom. 8:1–11; 1 Cor. 2:10–16).

Consummation.

One day God’s Son will come to earth again, this time openly and without any question as to who he is (Phil 2:10–11; Rev. 19:11–16). He will come in final judgment and restore the earth to what it was always meant to be, only this time without any threat of Satan, sin, and death (Rev. 21:1–22:5). What God intended according to the first two chapters of the Bible appears as his final and glorious achievement in the last two chapters of the Bible. Christ will establish what the Bible calls the new heavens and the new earth (e.g., Isa. 65:17), where the original goodness and perfection of Eden will be restored and humanity will flourish in a renewed creation that has been set free from its bondage to decay (Rom. 8:21).

Understanding God’s Plan of Salvation Vertically

God.

God created human beings to bring him glory (Isa. 43:6–7; 1 Cor. 10:31). Anyone who seeks his own glory, as Adam did, sins against God and is subject to God’s judgment (Acts 12:20–23). All things happen according to God’s plan and serve to glorify him (Eph. 1:11–12). Every culture has a view of its god or gods that affects how people conduct their lives, but the Bible says that there is only one true God (Deut. 6:4; Jer. 14:22). It is idolatry to worship any other god (Ex. 20:3–6). God is the absolutely transcendent governor of the universe.

God is also holy, meaning that he is utterly pure and incapable of sin or evil (Isa. 6:1–5). He likewise calls his people be holy (1 Pet. 1:15–16). God is just, meaning that he is unswerving in doing what is morally right. The Bible expresses this absolute moral purity and righteousness by saying that “God is light” (1 John 1:5).

The Bible also teaches that “God is love”—lovingkindness is the very heart of who God is (Ex. 34:6–7; Matt. 11:29). He is “the God of all grace” (1 Pet. 5:10). God is not only supremely other in purity but also supremely merciful in impulse.

Recognizing who God is, we realize that there is a massive problem facing mankind. We can understand the nature of this problem by looking at who man is in relation to who God is.

Man.

Having been created in God’s image and yet having chosen to break free from trusting submission to him, Adam rebelled, and through him sin entered the world (Rom. 5:12–14). All human beings continue to bear the image of God in some sense (Gen. 9:5–6), though we are now marred by sin. As God-resisting sinners we are born with an inherent spiritual blindness and hostility to God (Rom. 3:9–19). We are his settled enemies,

We need, therefore, to be reconciled to him. We require a mediator to bridge the humanly unbridgeable gap between our sinfulness and God’s holiness (1 Tim. 2:5–6). We are unable to glorify God as he created us to do (Rom. 3:23). God is rightly angry with us, and we cannot save ourselves from his wrath—that is, his judicial retribution (John 3:18; Eph. 2:1–3). If we are to be saved at all, it will have to be by the work of someone else, someone who is qualified to save us. Sacrificing to spirits, appeasing ancestors, and cultural rituals to ward off evil spirits cannot save us from the coming wrath.

Jesus Christ.

In his great mercy, God sent his Son to bear the wrath that must fall on human sin (John 3:16; 1 John 4:10). How is it that Jesus saves us from the wrath of God? Here we consider *who Jesus is* (his person) and *what he did* (his work).

Jesus is fully God, equal with the Father. To see him is to see God the Father (John 10:30). It is necessary that Jesus, if he is to save us, be fully divine because the payment for sin is one that mere mortals cannot pay—for their sin is against an infinitely beautiful and glorious God, and so they are infinitely guilty. As God, however, Jesus is qualified to pay the penalty for sins committed against God. Yet Jesus is also fully man (Gal. 4:4). He became like us in every way, yet without sinning (Heb. 2:16–18). Jesus is therefore uniquely fitted to pay the penalty we owe. This is who Jesus is.

What did Jesus do? As the second Adam, he succeeded where Adam failed (Rom. 5:12–19). This is supremely seen in Jesus' death and resurrection. On the cross, Jesus took our place, suffering and dying for us, so that we might be restored to our Creator (Isa. 53:4–6; 1 Pet. 2:24; 3:18; 1 Cor. 15:3–4). God poured out all his holy wrath on his beloved Son and judged him in our place so that we can be set free (2 Cor. 5:21; Gal. 3:13). United with him not only in his death but also in his resurrection, we are given new life (Rom. 6:4; 1 Pet. 1:3). Jesus' bodily resurrection means that the final resurrection has, in him, already begun (1 Cor. 15:20–22). Jesus' earthly life, too, is relevant to our salvation. For Jesus obeyed God perfectly in our place (Heb. 4:15), so that God sees his obedience as our own. Because of Jesus' perfect righteousness, those who are in Christ stand righteous before God (1 Cor. 1:30; 2 Cor. 5:21).

Jesus is the Savior we need to rescue us from God's wrath. How then does his saving work become reality for any one of us?

Repentance and faith.

The proper response to the work of Christ on our behalf is repentance and faith (Mark 1:15; Acts 2:37–38; 20:21). These twin heart-responses together form the healthy, biblical, Spirit-led activity of those who have understood God, their sin, and Jesus as Savior.

Repentance is a turning from sin and idolatry to serve the true and living God (Ezek. 14:6; 1 Thess. 1:9). This does not mean that believers will not struggle with sin anymore but rather that sin no longer has dominion over us (Rom. 6:12). Sin no longer sits on the throne of the believer's heart.

If repentance is a turning *from*, faith is a turning *to*—from sin, to Christ. Faith is trusting Christ as our Savior and confessing him as Lord (Rom. 10:9–10). It is believing that God exists and is near to those who seek him wholeheartedly (Heb. 11:6). Faith is our glad receiving and resting in the work of Christ. It means that we cast ourselves on Christ alone for the forgiveness of our sins and the fulfillment of all God's promises for us in Christ (Titus 3:4–7). Everyone must exercise faith in Christ to be saved. Even faith, however, is a gift from God (Eph. 2:8–9; Phil. 1:29). True faith results in a life of loving obedience (Eph. 2:8–10; James 2:14–26) as the Holy Spirit produces Christlike fruit in the believer (Gal. 5:22–25). This obedience never earns God's approval, for Christ has already earned God's approval for us. At the same time, the Bible is clear that while obedience does not win our salvation, the absence of grateful obedience indicates the absence of salvation (Eph. 5:1–2; Col. 3:1).

Conclusion

In the end, God himself is supremely glorified in his great plan of salvation. One day every knee will bow and every tongue will confess Jesus as Lord to the glory of God the Father (Phil. 2:10–11). When the plan of God is complete, we will surely see God as he is and will be like him (1 John 3:2). We will join with millions of believers from all over the world, "from every tribe and language and people and nation" (Rev. 5:9), who have put their faith in Christ for salvation. We will all worship God forever, with the angels saying "Amen" to our worship (Rev. 7:9–12). On that day, the glory of the Lord will fill the earth as the waters fill the sea (Hab. 2:14).

The Importance of the Global Church

How Chuang Chua | *Singapore*

Introduction

The church is the worldwide people of God, the community of those who have been redeemed by the work of Jesus Christ. The church transcends ethnic, cultural, and racial lines, being comprised of all those who have repented of their sin and trusted in Christ alone for their salvation. The church is the single most important institution on earth, the organism through which God advances his kingdom.

The Origin of the Church

The church derives its being and identity from Jesus Christ. Indeed, Jesus himself declared that he would be the builder of his church and that the gates of hell would not overcome it (Matt. 16:18). The apostle Paul underscores the centrality of Christ to the church when he describes the church as being built "on the foundation of the apostles and prophets, with Christ Jesus himself being the cornerstone" (Eph. 2:20). While the apostles define the church as a distinctly New Testament reality, the prophetic dimension mentioned here by Paul points to its continuity with the covenant people of God in the Old Testament. This continuity between the church and Israel is affirmed by Peter when he identifies the church as "a chosen race, a royal priesthood, a holy nation, a people for his own possession" (1 Pet. 2:9; compare Rom. 11:17–24; Gal. 6:16).

The church as the new worldwide community of God's chosen people is constituted by means of a new covenant in which God, in his great love and on his own initiative, declares to them, "you shall be my people, and I will be your God" (Ezek. 36:28; compare Jer. 31:31–34; Ex. 6:7). The new covenant, foretold by the Old Testament prophets, was established through the atoning death of Christ (see Mark 14:24; 1 Cor. 11:25). The work of Christ has the effect of fulfilling the sacrificial system of the Old Testament once and for all (Heb. 7:23–28). Moreover, the new covenant transcends all ethnic and social boundaries. Every person who trusts in Christ—Jew and Gentile, male and female, slave and free—is granted the privilege of becoming Abraham's descendant and thus a member of the people of God, the church (Gal. 3:28–29; Col. 3:11; 1 Pet. 2:4–10).

The Trinitarian Nature of the Church

As a people gathered by God, established in and through Christ, the church is also endowed with the gift of the Holy Spirit (Acts 2:38; 1 Cor. 3:16; Eph. 2:22). The church thus reflects the image of the triune God, who exists eternally as Father, Son, and Holy Spirit. Indeed, the essential identity of the church as communal and relational is rooted in the eternal and blessed community of the Godhead.

Christ, having ascended into heaven, did not leave the world without a continuing witness (John 14:15–17, 25–26). As the body of Christ in the world, the church continues to embody the abiding presence of the risen Christ through the indwelling Spirit. In short, the church is providentially orchestrated by the Father, decisively created by the Son, and continually sustained by the Spirit.

It should be clarified that the *kingdom* of God and the *church* of God are overlapping yet distinct entities in the New Testament. The kingdom is somewhat distinct from the church, for the church is specifically the saints, the redeemed people of God, while the kingdom of God is his reign or rule. Nevertheless the church is the outpost of the kingdom, the institution from which the kingdom extends its influence.

The Marks of the Church

While the church is created through the redemptive work of the triune God, it finds diverse expression in different contexts in the form of local congregations. Such diversity of expression on a human level does not, however, bring into question the core unity of the church. This unity is held together by three marks of the true church of Christ: Word, sacrament, and discipline.

The faithful preaching of the authoritative Word of God forms and instructs the community as it grows into Christ's fullness and likeness (2 Tim. 4:1–2). The sacrament of baptism marks believers' entrance, by grace, into the community of God's people, and the sacrament of the Lord's Table provides ongoing spiritual nourishment as members of the church testify to their common union with Christ and enjoy communion with him, and in him, with each other. Church discipline, finally, maintains the purity of the church by restoring penitent sinners and removing impenitent sinners whose continued presence would impair the overall health of the church.

While the above three marks of the church are observable actions that belong to every healthy expression of the body of Christ, four more characteristics of the church are identified by Scripture. These characteristics have less to do with what the church *does* and more to do with what the church *is*. First, the church is *one* (Eph. 4:1–5). It is called to express the given unity of all believers in Christ by its common faith and mission despite the multiplicity of local churches and denominational polities. Second, the church is *holy* (Eph. 5:27). It is set apart by and to God, which in turn places a moral demand on every Christian to live a godly life. Third, the church is *catholic* (Gal. 3:28; Rev. 7:9). It is worldwide geographically and inclusive theologically, assuming faithful adherence to the whole counsel of God as revealed in Scripture. Fourth, the church is *apostolic* (Matt. 16:18; Acts 1:2–3). It is founded on the authoritative teaching of the apostles and is faithful to the apostolic mission of being sent into the world with the gospel.

One other nonnegotiable mark of the church should be mentioned: suffering. In light of the truth that the church derives its identity and calling from Christ, it is not surprising that the church should suffer opposition and persecution, as did its Lord (John 15:18–20). Jesus made it inescapably clear that suffering, even to the point of death, is a hallmark of authentic discipleship (Mark 8:34–37). Yet while the church presently shares in Christ's humiliation, the biblical promise is that it will also share in his glory hereafter (Rom. 8:17, 23–25). The destiny of the church is to be presented as a pure and radiant bride to Christ himself (Eph. 5:27; Rev. 21:2).

The Purpose of the Church

Through the indwelling Spirit, members of the one, holy, catholic, and apostolic church are enabled to worship God, practice fellowship with one another, and reach out to others. The threefold purpose of God's new community can be discerned here: doxological (as a worshiping community), familial (as a nurturing community where members love and serve each other), and missional (as a community that witnesses and reaches out to the world with the gospel). Let us consider each of these in turn.

Doxological.

First, the church is called to be what Israel was called to be—that is, a worshiping and praying community (Rom. 15:5–7). The church ascribes to God the glory he rightly deserves and points the world to the beauty and majesty of its Creator. Every time a local church engages in worship, it is in effect joining in the eschatological worship that is ever being offered up by those saints who have gone ahead of us into the glorious presence of God (Heb. 12:22–24; Rev. 5:9–14; 7:9–12). Hence the church that fails to worship fails at its most fundamental point.

Familial.

Besides being a worshiping community, the church is also God's household, the family of which he is father (Eph. 2:18–19). Here is where authentic relationships characterized by love and service can be nurtured. In a fallen world where the image of God in humanity has been grossly defaced by sin, the gathered church becomes an important context of grace; it is the divinely sanctioned arena in which men and women recover their authentic personhood. The Pauline image of the church as the body of Christ is instructive (Rom. 12:3–5; 1 Cor. 12:12–27; Eph. 1:22–23; 5:29–30). Through the indwelling Spirit, Christ as the head of the church gives his body life and direction. At the same time, for the body to function and grow, the different parts of the body need to relate to each other in appropriate submission, serving one another in love, forgiving one another, encouraging one another, and building up one another (Gal. 5:13; Eph. 4:1–2; 5:21; Col. 3:13; 1 Thess. 5:11). The diversity of members and their gifts within the core unity of the church provides yet another testimony to the Trinitarian nature of the one God.

Missional.

The mission of the church should be understood in terms of preaching the good news and making disciples of all nations (Matt. 28:18–20). The church does this by holding to the Word of God firmly, obeying it faithfully, and proclaiming it fervently (Phil. 2:16; 1 Pet. 1:22; 2 Tim. 4:2). The church is sent into the world as God's workmanship and witness (Eph. 2:10; 1 Pet. 2:9). By being salt and light, the church provides a beacon of light to an otherwise dark and hostile world as they bring the gospel to all humanity (Matt. 5:13–16; Phil. 2:15–16). The mission of the church, then, can be understood as the extension of the ministry of the risen Christ "to proclaim good news to the poor . . . to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the year of the Lord's favor" (Luke 4:18–19). The aim of this redemption is the unreserved cosmic worship of God by "a great multitude that no one could number, from every nation, from all tribes and peoples and languages" (Rev. 7:9). Thus the ultimate goal of the church is nothing less than the glory of God, expressed from every corner of the globe. Indeed, the church is an agent of reconciliation through which not only humanity but also the entire creation is redeemed and brought under the kingly rule of Christ (Rom. 8:19–22; Col. 1:20).

Conclusion

The New Testament expects every Christian to participate in the life of the local church, meeting with others for worship and fellowship (Heb. 10:25; Eph. 2:14–22; 4:15–16), sharing in its mission and service (Acts 1:8; Rom. 12:3–10), and submitting to its discipline (Matt. 18:15–20). The church on earth is very much a work in progress, being composed of redeemed sinners still in the process of being sanctified. The hope of its perfection is guaranteed, however. The church prepares the believer for eternal life in the new heavens and the new earth, where life with God is restored to joyous worship and fellowship.

How to Read and Understand the Bible

Conrad Mbewe | *Zambia*

As God’s Word to his people, the Bible exists to be read and understood. This is not to say such reading and understanding are easy. Indeed, some people have spent a lifetime studying the Bible and so are uniquely qualified to teach it to others. Yet anyone can, in God’s mercy, cultivate a deep and ever-deepening knowledge of the Bible, as long as they pursue such knowledge wisely.

This article identifies six keys to reading and understanding the Bible. Our Bible reading must be Spiritual, contextual, Christ-centered, reverent, communal, and repeated. Let us consider each of these in turn.

Spiritual

The Bible is a book written in many ways like any other, and can therefore be understood by anyone who is able to read. Yet the Bible is also unique, different from every other book, because it is inspired by God. The Bible is “breathed out by God” (2 Tim. 3:16). Its writers “spoke from God as they were carried along by the Holy Spirit” (2 Pet. 1:21). To understand what is written, therefore, we must have our eyes opened by that same Holy Spirit.

The Bible says, “The natural person does not accept the things of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned” (1 Cor. 2:14). A person can be intellectually qualified and educationally equipped to read and understand the Bible, but if his heart is not spiritually alive then he will fail to truly benefit from reading the Bible. Left to ourselves, the Bible’s contradiction of sinful living only evokes enmity from us. This is because “the mind that is set on the flesh is hostile to God” (Rom. 8:7). It is prejudiced against his Word and thus incompetent to read it in the way it was intended to be read. In order to read and understand the Bible, then, we must be regenerated (born again) by the Spirit of God. The Bible can certainly be read and understood at some level by those who have not been born again—indeed, the reading of the Bible may be the very means God uses to bring sinners to new life in Christ. Yet experiencing salvation produces in us both the ability to see spiritual truths in the Bible that we did not see before, as well as a new desire to submit to and follow its teaching.

Along with being spiritually alive, we must also be dependent upon God himself as we turn to the Bible to read and study it. It is vital that we pray for light from heaven to understand its teachings, and also for God's grace to apply what we learn (Ps. 119:18).

Contextual

In order to read and understand the Bible we also need to have a growing knowledge of the Bible text and the times in which it was written. Remember that it is a book, and so there are aspects of understanding it that belong to the general principles of understanding any piece of literature. This includes reading any text in both its *literary* context and its *historical* context.

First, consider the Bible as a piece of literature. It is important, when we come to read any section of the Bible, to be aware of the different kinds of writing that are found in it. The Bible consists of narrative, poetry, prophecy, and so on. Just as we would read a historical novel today in a different way than we would poetry, so it is with the Bible. We must read with a sensitivity to what *kind* of writing it is. Sensitivity to literary context also includes reading every text in the flow of the book as a whole, remembering the broad purposes for which that biblical author wrote.

Second, we must be aware of historical context. The fact that various sections of the Bible were written during certain periods in history in and around the land of Palestine means that a growing knowledge of events in those periods in history, and of the land of Palestine, will enrich our understanding of the Bible. Much of what the Old Testament prophets wrote lands lightly on us if we are unaware of the might of Assyria, or Israel's longstanding friction with Edom. The parable of the good Samaritan means little if we do not understand who Samaritans were and why Jews despised them. Due to the historical distance between us and the authors of the Bible, readers of the Bible today will do well to sit under sound preaching and to consult various scholarly resources that help them in their personal study, such as commentaries and Bible dictionaries.

Christ-centered

Next, we must never forget the Bible's "big story." Specifically, it is crucial to understand that the whole Bible is about Jesus Christ—who he is and what he came to do. The Old Testament *anticipates* Jesus and the New Testament *reveals* Jesus. Every book somehow contributes to the Bible's message of a holy God's saving mercy in Jesus Christ.

While not every Old Testament passage explicitly anticipates Christ, every text does move the story forward, a story that climaxes in Jesus. Jesus rebuked the Pharisees, devoted students of Scripture, for their failure to see him throughout the Old Testament: "You search the Scriptures," Jesus said, "because you think that in them you have eternal life; and it is they that bear witness about me" (John 5:39). Later, when Jesus was on the road to Emmaus after his resurrection, he began with Moses and all the Prophets and interpreted to two bewildered and depressed disciples everything that was said about him in the Old Testament (Luke 24:27). He reminded all the disciples later that night that "everything written about me in the Law of Moses and the Prophets and the Psalms" (that is, the whole Old Testament) would be fulfilled (Luke 24:44).

As you read the Bible from Genesis to Revelation, you will notice that there is a coherent story line that holds it all together: the themes of this story line are creation, the fall, redemption, and restoration. These are not equal themes in the way the Bible treats them. Most of the Bible is given to unfolding the third of these, the great drama of redemption through Jesus Christ. But this redemption is set against the backdrop of creation and the fall, and this redemption will find its final completion in restoration and final judgment, when the original creation is restored to what it was originally intended to be. The Old Testament develops this story line, preparing for Jesus, and the New Testament fulfills this story line, portraying Jesus. The person and work of Christ, therefore, is what unites the entire Bible. As we read both Old and New Testaments through the lens of redemption in Christ, we will understand the whole Bible the way God wants us to understand it.

Reverent

We must also read the Bible reverently if we are to understand it properly. The Bible is God's Word to humankind, revealing heaven's great plan of salvation. Scripture therefore comes to us from above, calling for reverence.

While human authors were graciously used in the writing of God’s revelation, the Bible is not ultimately a book written by humans. It is a book from heaven. We are to follow in the footsteps of the Thessalonians, who, Paul says, “received the word of God, . . . not as the word of men but as what it really is, the word of God” (1 Thess. 2:13).

As we read, then, we are to sit under the Word of God, not stand over it. We must “receive with meekness the implanted word” (James 1:21; compare John 12:48). When the commands of God contradict our own desires, we must submit to what God has revealed to us. This requires a deliberate humility to receive the Bible in its entirety, whatever it says. Such is the reverence called for by the sacred nature of Scripture.

Communal

The Bible is not meant to be read in isolation. To be sure, God has given each of his people an ability to read and understand the Bible individually. Indeed, the Christian who does not set aside time to regularly study Scripture alone will be greatly impoverished. Yet spiritual nourishment through Scripture is received not only in individual study but also through corporate study.

The main way in which the Bible is received corporately is through the preaching of Scripture by those called and equipped to serve God’s people in this way (Eph. 4:11; 2 Tim. 4:1–2). The Bible is also to be read and understood in other contexts, however, in which believers can discuss the text with one another in a mutually illuminating and sharpening way (Acts 13:15; 17:11; Heb. 4:11–12; 10:24–25).

Repeated

Finally, it should be emphasized that in order truly to understand the Bible with increasing depth over a lifetime, we must read the Scriptures repeatedly. The Bible is not a book to be read once and then placed on the shelf. As God’s life-giving Word, it must be read and meditated on with great care over and over again (Ps. 119:15, 48). As we grow in our knowledge of the full landscape of Scripture, every verse within that landscape becomes clearer and more meaningful.

Unlike other books, which we read and “finish,” believers never truly “finish” reading the Bible. Just as we must eat physical food each day if we are to be physically healthy, so we must eat spiritual food each day if we are to be spiritually healthy. As the psalmist prayed, “My eyes are awake before the watches of the night, that I may meditate on your promise” (Ps. 119:148). Portions of the Bible should be committed to memory, so that even when we are without our Bibles we can draw forth God’s Word and commune with him through it.

Conclusion

As we read the Bible under the illumination of the Spirit, with sensitivity to its literary and historical contexts, seeing Jesus as the point of the whole Bible, in sacred reverence, in a community of faith, and with meditative repetition, we will grow as faithful readers of God’s Holy Word.

How to Apply the Bible in Daily Life

Conrad Mbewe | *Zambia*

The Christian life is not just about getting to heaven in the future. It is also, in the present, about growing more and more into the likeness of Jesus Christ. A crucial means of this growth is regularly reading the Bible with a view to living out what it says—that is, applying it.

How can such a book, written so long ago, be applicable and relevant to us today? The Bible becomes relevant as the Holy Spirit, who dwells in all Christians, uses the words of Scripture to sanctify us (John 17:17)—just as an artisan uses various tools to build a beautiful house. Down through human history, moreover, God remains the same—as do God's call to holiness, the reality of sin, and the need for redemption. While our outward circumstances vary greatly, the Bible deals with issues that never change. It is a book that remains ever relevant to our lives today.

How God's Word Comes to Us

The Word of God will come to us in many ways. It may come to us through the ministry of a pastor or teacher, or as we engage in Bible study with other Christians. The primary way, however, in which the Word of God comes to us is simply by reading it for ourselves. As we prayerfully and meditatively read the Bible, the Holy Spirit uses what we are reading to provoke our conscience, calm our fears, and stir our minds to ways we can walk more faithfully with God.

David wrote in the first psalm, "Blessed is the man . . . [whose] delight is in the law of the LORD, and on his law he meditates day and night. He is like a tree planted by streams of water that yields its fruit in its season, and its leaf does not wither. In all that he does, he prospers" (Ps. 1:1–3). This is a picture of fruitful application of the Bible to one's life. What we will be spiritually twenty or thirty years from now depends largely on whether we maintain a habit of prayerfully meditating on the Word of God as part of our daily walk with him.

The Basics of Personal Meditation

Whether through reading the Bible personally, hearing it preached, or studying it corporately, believers are called to apply its teaching to all dimensions of life. This comes largely through careful and prayerful meditation on what we have heard or read. As we reverently consider what God is saying in a particular text, we ask the Lord to illumine our minds, bend our wills, and strengthen holy desire, all to the end of the sincere practice of godliness.

To help us in our application of a particular passage of Scripture, we can ask the following questions:

Is there any truth about the Triune God for me to know? Remember that the Bible is primarily a book in which God reveals who he is through his saving acts on behalf of his people. So, we should discern what characteristics (or attributes) of God are evident in the passage.

Is there any example for me to follow? Most of the Bible is narrative, so there will be men and women whose lives of faith we should seek to emulate (or not emulate!) as we go about our own lives. Observing these examples, we can seek, by the grace of God and the leading of the Spirit, to "imitate their faith" (Heb. 13:7).

Is there any command for me to obey? Often in our Bible reading we will find very clear commands—for example, "love one another" (John 13:34); "whatever you wish that others would do to you, do also to them" (Matt. 7:12). We should think about how to apply such instructions in our present relationships in the home, church, and society.

Is there any doctrinal adjustment for me to make? We should always be open to doctrinal correction. Right thinking is closely connected to fruitful living. As we read our Bible, we should carefully review our beliefs so that, with time, they may become more biblical.

Is there any sin for me to forsake? We all have sinful baggage that God wants us to abandon. This often manifests itself in community, as we relate to people at home, at church, at work, and so on. We must let God's Word diagnose sin in our lives, and forsake it.

Is there any promise for me to claim? Ultimately, in the Bible, God comes to us in our situations of life and invites us to trust him. What adversity are we presently going through? In our Bible reading, is there any promise from God that addresses that situation?

How does this passage relate to Jesus? The Lord Jesus himself said that the whole Old Testament was ultimately about him (Luke 24:25–27, 44; John 5:39; 2 Cor. 1:20). How does the text I am reading contribute to God's saving message in Christ? We will return to this below.

The Importance of Fellow Believers

While we are individually saved, we are also saved into a living fellowship of the saints, the body of Christ. This corporate dimension of the Christian life is crucial for rightly applying the Bible. The church provides a context not only for living out our new life in Christ, practicing the "one another's" of the New Testament, but also for studying the Bible communally for mutual sharpening (Prov. 27:17).

We should share what we are learning in the Bible with other Christians in the context of the local church. This enhances our fellowship with them and is a safeguard for our own mind and soul. When our conclusions are wrong, our fellow Christians will help us to see this. An African proverb says, "He who has a mouth can never get lost." In other words, although some things in the Bible may be hard to understand, we can ask mature Christians or church leaders to help us understand and apply the Bible correctly.

The Centrality of Christ

In our meditation on and application of Scripture, we must never lose sight of Jesus Christ—his life, death, and resurrection. The Old Testament points us to the coming Savior, while the New Testament tells us about the Savior who came. Any truths about God are truths about our Savior (see John 14:9). Many of these truths are anticipated in the Old Testament. See how they bring out aspects of Christ's person and work.

One way we can be mindful of Christ is by remembering the example he has left us. As we read a text exhorting us to love one another, we can consider Christ's great love for us and for others. A second and even deeper way we can be mindful of Christ is to remember his atoning death on our behalf. As we seek to apply the Bible, we must never forget that our frequent failures to apply the Bible faithfully are covered by his work as our substitute. It is only by his shed blood on the cross and his resurrection that we are able to forsake sin and obey his commands. Through meditating on his work on our behalf, our hearts are transformed in love. We must not come away from reading the Bible with a legalistic list of dos and don'ts but rather with a renewed appreciation of our great and glorious Savior.

Two Words of Warning

Finally, two errors should be consciously avoided as we read the Bible and seek to apply it.

First, avoid the danger of overly simplistic application. Many Christians go to the Bible every day to "get a word from the Lord" in the same way that some people in Africa go to witch doctors to be told (for example) who killed a loved one. We should be careful not to use the Bible in that way. For example, we should not read the passage where Jesus tells the rich young ruler to sell everything he has and follow him (Mark 10:21) and conclude that God wants us to sell all our possessions. Rather, learn the general principles from the specific situation in the narrative. In this account, we are to see the idolatry that controlled the young man's heart and ask whether there are any such idols in our hearts. This then prompts us to flee to Christ, asking for forgiveness and for grace to root out such idols so that all we are and have may be surrendered to God and his kingdom.

We must recognize that because God has revealed himself to us through specific people in a specific culture, much of the application made in the text is closely bound up with that culture. For example, Paul frequently tells his readers to "greet one another with a holy kiss" (e.g., Rom. 16:16), yet few cultures in the twenty-first century would feel comfortable carrying out this command. Is such discomfort disobedience? No; Paul is encouraging his readers to express warm affection toward one another—in his culture, this would often be expressed with a "holy kiss," but not so in many of our cultures today. In applying such a text today, we should extract the substance of the command while leaving behind the form. We too should greet one another with warm affection—perhaps through a firm handshake, or a hug, or a bow.

Second, avoid the danger of unconfessed sin. One thing that will suffocate our desire to apply the Bible in daily life is unconfessed sin. Sin grieves the Holy Spirit, who then withdraws his felt presence from us (Eph. 4:26–31). As it has been said, either the Bible will keep us from sin, or sin will keep us from the Bible. If we are harboring bitterness toward someone or stealing from our employers or defiling our conscience by secret immoral living, intimate communion with God will be greatly inhibited. Such harbored sin will, moreover, weaken our efforts at applying the Bible.

If we discover unconfessed sin in our life, we are free, as God's children, to confess that sin to God. We can ask him to wash our sin away by the blood of the Lord Jesus Christ. He will gladly do so. We must then plead with him for grace to enable us to kill that stubborn sin before it ruins us (Rom. 8:13). We must ask him to restore the satisfying sweetness of his presence once again (Ps. 51:8–12), for spiritual numbness hinders heart-searching application of Scripture.

Conclusion

"The word of God is living and active," declared the writer to the Hebrews (Heb. 4:12). So it was then; so it is now. Through the Bible God speaks, and therefore through the Bible every generation is confronted with the very word of God. While God was pleased to entrust his saving message to the prophets and the apostles, who communicated this message in specific, time-bound ways, the Bible remains as alive as ever to the needs of the human condition. As we reverently seek to apply its teaching, under the leading of God's Spirit and to the praise of God's grace, we will enjoy a life of rich fellowship with our creator and redeemer.

The Reliability and Authority of the Bible

In Whan Kim | *South Korea*

The Bible is the written Word of God, his utterly unique revelation. The word of God expresses who he is, what he has done, and what he is doing down through world history in both judgment and salvation. God has given this Word to his people as the only authoritative standard for their faith and life. The Bible is necessary because God's people do not know how to glorify God due to their depravity, as well as their subjective and culturally bound limitations. The Bible is also necessary in order that his people, knowing what God requires and their failure to do it, can learn of God's great provision of salvation in his Son, Jesus Christ.

The reliability and authority of the Bible may be handled by considering Scripture's (1) inspiration, (2) inerrancy and infallibility, and (3) clarity and sufficiency. As we consider these marks of God's Word, we are reminded that the Bible is both utterly reliable and completely authoritative; believers can depend on it, and believers must yield to it.

The Inspired Word

Throughout history God has been acting in mighty deeds on behalf of his people. As this redemptive history has developed, God has spoken through human authors in human language to communicate exactly what he wants his people to know about themselves and about him as their Creator, Judge, and Savior. These divinely inspired writings have been given to his people and collected into a book, the Bible, to become the unified message of redemption for God's people. When we speak of the Bible as "inspired" we mean that God the Holy Spirit supernaturally influenced and oversaw the writing down of Scripture such that these writings became unfailingly reliable and authoritative, a perfect guide to any who would trust and submit to them. For these writings are from God himself.

The doctrine of inspiration comes from biblical texts which speak of God “breathing out” his word (2 Tim. 3:16; 2 Pet. 1:20–21). Hence the Bible is the inspired or God-breathed Word of God. God did this by the Holy Spirit through the writings of the prophets and apostles. This does not mean, however, that the Bible is a dictation of his words. We can easily see the unique personality and perspective of each human author in the various books of the Bible. Nevertheless, the Spirit of God worked through the human authors—prompting, guiding, and illuminating them as they recorded the very words of God. Therefore, while the authorship of the Bible is both divine and human, these are not in competition with each other. Rather, “men spoke from God as they were carried along by the Holy Spirit” (2 Pet. 1:21).

To read the Bible, then, is to hear the very voice of God. Scripture is God’s own witness to himself for the sake of his people and for the sake of his own glory.

The Inerrant and Infallible Word

As the Bible is the inspired word of God, presenting us with God’s words as mediated through human language, it is likewise *inerrant* and *infallible*. Indeed, it would be impossible to conceive of the Bible as divinely inspired and yet untruthful at the same time, for God is utterly truthful (Titus 1:2; Heb. 6:18). Error comes from either deceit or ignorance. Yet God does not lie, and he is not ignorant. Rather, he is always utterly truthful, able to speak no falsehood, and exhaustively omniscient, able to speak all truth. This is what we mean by speaking of the Bible as inerrant—it is unswervingly truthful in all that it teaches. This perfect truthfulness extends not only to matters of doctrine but also to matters of historical reliability. Anything less would call into question the very character of God. In short, just as God is absolutely free from all error, so is his Word, the Bible.

“Infallibility” is similar to inerrancy, though infallibility alludes specifically to Protestantism’s difference with Roman Catholicism. Roman Catholics have historically spoken of the pope as “infallible.” Protestants wish to reserve the term “infallible”—that is, unable to utter anything wrong or to mislead—to Scripture alone. Infallibility strengthens and comforts believers by communicating that they can come to the Bible with absolute confidence that it will not lead them astray.

There are some places in the Bible that may seem at first glance to betray a lack of accuracy and precision, which would appear to undermine inerrancy and infallibility. Examples include imprecise quotations, rounded numbers, unrefined grammar, different accounts of the same events, or unscientific descriptions. Yet whether the Bible is erroneous or not depends upon the definition of the nature of the Bible. If the Bible is a scientific reference book of some kind, requiring the same kind of precision that such texts require, the Bible might be regarded as erroneous. The Bible is not, however, that kind of book. It is rather a book recounting the mighty acts of God on behalf of his people. And while inspired by God, the Bible's human authors wrote in the ordinary language of the people, communicating in a way that would be accessible to all. Moreover, the oversight of the Holy Spirit does not mean that the unique temperament, language proficiencies, and education of each biblical author was somehow suspended when they wrote Scripture.

While the Bible does, then, come to us in all the earthiness one would expect of a book written by human beings in specific historical times and contexts, it is utterly trustworthy and without any error of any kind. This extends to both those parts of the Bible that have to do directly with faith and practice as well as to the historical dimensions of the text. Scripture is flawless, sacred, and divine—a perfect word from a perfect God.

The Clear and Sufficient Word

The question of the *clarity* (sometimes called the *perspicuity*) of the Bible must be approached from two perspectives: the authorship and the readership. From the point of view of authorship, the Bible has been given to us in perfect clarity. The Bible as the divinely breathed word of God reflects God's perfection, and this perfection includes clarity. As God is coherent, rational, and articulate, so is the Bible. When he addresses his words to human beings, his words communicate with unfailing clarity. The Bible is therefore understandable to the degree that one understands the meaning of the divine author; it is not accessible only to an elite and specially favored few. That the books of the Bible were written by many human writers from diverse places over many centuries does not undermine its clarity, for the singularity of the divine authorship guarantees the continuity and organic unity of its contents and message.

The Bible is, however, often difficult to understand—as the biblical authors themselves attest (2 Pet. 3:15–16; compare 2 Tim. 2:7)! Yet it is crucial to point out that any perceived obscurity on the part of the Bible arises fundamentally from the readers' own finitude or fallenness. Obscurity in understanding is the fault of the reader, not the author. Yet while the Bible is in places hard to understand, this is not because of any elitism on the part of the biblical authors. The Bible is written for ordinary people, not using some kind of heavenly language or mysterious code words but ordinary, plain language, which the Bible's first readers could readily interpret. Consequently, those who today earnestly seek to understand the Bible can be confident of success in their endeavor.

Four clarifying points, however, must be made. First, Scripture is not equally clear to everybody. Because God was pleased to communicate his saving message in particular historical contexts, readers from later times or other cultures must familiarize themselves with the original context if they are to correctly interpret the Bible. Yet this is not to say, second, that uneducated believers are unable to read and benefit from the Bible—on the contrary, the central teachings of the Bible are clear to all its readers, regardless of their level of theological training. Third, the Bible itself teaches that there is a spiritual perception that is available only to those who have been born again—the wisdom of the gospel is meaningfully received only by Spirit-illumined readers of the Bible (1 Cor. 2:6–16). Like a pair of glasses to a man with poor vision, the Spirit makes the Bible's pages become clear. Fourth, the difficult parts of the Bible can and should be understood in the light of the clearer parts.

The Bible is also *sufficient* for God's people. It provides all that they need to know to live life well, in glad fellowship with their Creator, walking happily with him. The Bible attests that: "All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work" (2 Tim. 3:16–17). The Bible further attests that it is truth and light to obedient readers, making them "wise for salvation" (2 Tim. 3:15). Therefore, neither addition to nor deletion from the all-sufficient word of God is permissible (Deut. 4:2; Rev. 22:18–19). We should read and study the Bible humbly, and yet we can also do so with strong confidence, asking the Holy Spirit to guide us into all truth, and expecting that he will do this.

Conclusion

In conclusion, the Bible is the only book containing the very words of the God who created all things, showing his creatures his perfect character while also explaining his way of salvation in Jesus Christ. The Bible is the only inspired, inerrant, infallible, clear, and sufficient standard for their faith and life. It carries absolute authority and is unflinchingly reliable.

The Bible is the greatest earthly treasure that could possibly be placed in the hands of mankind. It is life-giving wisdom, leading to salvation and maturity. It is the unique source of delight and joy in Christ. Through the Bible, God addresses his saving message to us today. We must read and study it obediently and diligently in communion with its living divine author and by the help of his Spirit. In this way we shall understand, serve, worship, and glorify him properly.

The Great Truths of the Bible

Matthew Ebenezer | *India*

Central to the Bible are the truths it teaches. In this essay we will consider the biblical teaching of some of the core doctrines of the Christian faith—revelation, Scripture, God, Christ, the Holy Spirit, humanity, salvation, the church, and the end times.

Revelation

Any discussion of religion normally deals with the matter of revelation. How does God make himself known? If God did not reveal himself to humanity, we would be left with mere speculation about him. It is only when God says something about himself that we come to know who he truly is. There are different understandings about God. Atheists deny the existence of God, and agnostics are indifferent as to whether he exists or not, or believe such knowledge one way or the other cannot be achieved. Deists believe that God is so transcendent that he is uninterested in the affairs of the world. Polytheists worship many gods. Pantheists say that "all is God."

Over against these worldviews, the Bible teaches that there is one triune God who is known partially though inadequately through nature or general revelation, and who makes himself adequately known to humanity through "special revelation"—which refers mainly to the Word of God inscripturated (the Bible) and the Word of God incarnated (Jesus Christ).

General revelation.

God's general revelation is his disclosure of what he is like to all peoples at all times. This revelation is both external to humans and internal to them. Externally, first, the Bible says that God's creation shows forth his glory continuously (Ps. 19:1–2). While creation does not speak audibly, nevertheless "their voice goes out through all the earth" (Ps. 19:4). Second, God reveals himself not only through what humans observe outside themselves in the created world but also through what they find inside themselves. Humanity is conscious of the existence of a Creator. This includes moral conscience, which all humans possess. But this consciousness of God or "awareness of divinity," taken together with the external dimension of general revelation, is insufficient to supply full saving knowledge of God (note Acts 4:12).

General revelation cannot, by itself, give humans a clear understanding of God's nature, attributes, purposes, and will. While conveying some of God's wisdom, goodness, and power, general revelation cannot give humanity hope of deliverance from sin. Moreover, humanity's sinful constitution and depravity reacts negatively to this partial knowledge of God by suppression of the truth of God's existence (Rom. 1:18–19), by ingratitude (Rom. 1:20–21), and by idolatry (Rom. 1:25; 2:22–23). General revelation does, however, have value. First, along with the doctrines of common grace and the image of God, it explains the commendable qualities of non-Christian faiths. Second, it accounts for humankind's general consciousness of God (Acts 17:27–28). Third, it reveals God's power and divinity (Rom. 1:19–20). Fourth, it forms the backdrop of special revelation, which in turn helps us to understand the general revelation of God more fully.

Special revelation.

Against a backdrop of general revelation, which comes to all people at all times, God also reveals himself to particular people at particular times. God has communicated this special revelation in three ways—through his Scripture, through his Son, and through other extraordinary divine interventions.

First, God reveals himself through the Bible. The Bible is God's very Word. It is the holy and inerrant account of a saving message from heaven, telling us who God is, who we are, and what God has done through history for us and for our salvation. Second, God reveals himself through Jesus Christ. Jesus is God's incarnate Word. He is God-in-the-flesh, the utterly unique God-man, fully divine and fully human. In and through Jesus we see what God is like (Col. 1:15; Heb. 1:3), yet we also see what humanity was created to be like—and, for the regenerate, what they are destined one day to become (1 Cor. 15:20–23; 1 John 3:2). Third, God has revealed himself down through history in other particularized ways, including: *miracles*, such as the parting of the Red Sea (Ex. 14:1–31) or the calming of a storm

(Mark 4:35–41); *visions*, such as those of Daniel (Dan. 7–8) or Peter (Acts 10:9–23); *theophanies*, in which God manifests himself to a person or people at a particular time and in a particular place, such as to Moses (Ex. 33:17–34:8) or Elijah (1 Kings 19:9–18); and *direct words*, such as were spoken to Abraham, Isaac, and Jacob throughout Genesis, or to Paul (Acts 16:9).

Special revelation can be compared to eyeglasses, helping us see more clearly the meaning of general revelation. While general revelation gives us a true but hazy understanding of God, special revelation brings this vision into focus, showing us in a clearly defined way God's character, purposes, and saving plans for his people. With general revelation, all humanity is aware of God and has enough knowledge to be rightly judged by him. With special revelation, humanity is given a clear message of salvation in the gospel of Jesus Christ, handed down to us through the inspired and inerrant Word of God.

Scripture

The sixty-six books of the Bible make up the Christian "canon"—the specially demarcated, unique Holy Scriptures which give us God's very Word. The Protestant Bible is comprised of the Jewish Scriptures as its Old Testament, and the apostolic writings recognized by the early church as its New Testament. The church did not endow any authority on the New Testament writings; it rather acknowledged and received these books as what they were—the Word of God. Faithful Christians around the world receive the Bible today as the inspired, inerrant, infallible, and clear Word of God. Let us consider each of these in turn briefly. Because the reliability and authority of the Bible is dealt with more fully in another essay, we will give only a brief description here of Scripture's inspiration, inerrancy, infallibility, and clarity.

The "inspiration" of the Bible refers to its being "breathed out" by God himself (2 Tim. 3:16). The men who wrote the Bible were inspired in the sense that they were crucially influenced by the Holy Spirit as they wrote, such that their writings, so influenced, became sacred and authoritative. The doctrine of the Bible's inspiration arises from the Bible itself. Old Testament writers were frequently asked to write what the Lord commanded them (Ex. 17:14; 34:27; Num. 33:2; Isa. 8:1; 30:8; Jer. 25:13; 30:2; Ezek. 24:1–2; Dan. 12:4; Hab. 2:2). The formula "Thus says the Lord" or "the word of the Lord came to me" indicates the prophetic consciousness of the divine origin of prophecy (e.g., Ex. 5:1; Jer. 36:27, 30; Ezek. 26:7, 15, 19; 27:1; 28:1, 11, 20; 29:1). In the New Testament, Paul speaks explicitly of all Scripture being "God-breathed" (2 Tim. 3:16; note also 1 Cor. 2:13; 2 Cor. 13:3). Hebrews cites Old Testament quotations as words of God or the Holy Spirit (Heb. 1:5; 3:7; 4:3; 5:6; 7:21). Peter equates Paul's writings with Scripture (2 Pet. 3:15–16).

Another word that describes Scripture is "inerrant." This means that the Bible is completely true; it is utterly "without error" in its original writings, whether the Bible is speaking about matters of faith and practice or, more broadly, describing the world in which we live (Matt. 5:17–18; Luke 16:17; John 10:35). While the word "inerrant" was not widely used until recent centuries, the conviction it expresses has been that of orthodox Christians down through the history of the church. Because it is inspired and thus is from God himself, "who never lies" (Titus 1:2), the obvious corollary is that the Bible is exhaustively true. The word "inerrant" can be honestly, confidently, and truthfully applied to the Bible as we have it today, as the Bible's own witness to itself makes inescapable.

Scripture is often referred to as "infallible," which is close in meaning to "inerrant" (indeed, the two are often used interchangeably). Infallible means "not capable of making a mistake or an error." Infallibility has a longer historical pedigree than inerrancy, however, and has been taken to refer to the Bible as opposed to the Roman Catholic teaching of the infallibility of the pope. Both inerrancy and infallibility underscore the absolute authority of the Bible in all it says. The Bible is from God; it is his own Word to us; it must be reverently received as such.

Finally, the Bible is clear. This is not to say a child will understand it as easily as an adult, for clarity here does not negate the need for learning, growth, and maturation in understanding. Moreover, because the Bible is written by the Holy Spirit, the Holy Spirit is necessary for healthy understanding and reception of what the Bible says (1 Cor. 2:10–16). Yet when the Bible is not understood, this is the fault of the human reader, not the divine author. Although the Bible does contain things hard to understand (2 Pet. 3:15–16), it is written in a manner that is readily understood by any believer who approaches it in a spirit of healthy submission, prayerful reverence, and glad obedience to its authority.

God

Who God is.

Genesis 1:1 affirms the fact of God’s existence. Through the course of the history of redemption we learn more and more of who God is. God is one (Deut. 6:4). God is triune, one in essence existing in three distinct persons: the Father, the Son, and the Holy Spirit (Rom. 15:30; 2 Cor. 13:14). The three persons are equal in power and glory, yet perform distinct roles in redemption—the Father orchestrating, the Son accomplishing, and the Spirit applying salvation. The three persons of the Trinity exist in perfect harmony and they delight to carry out their mutually commissioned tasks, eager to love and glorify one another.

The doctrine of the Trinity slowly unfolds down through the history of redemption and thus in Scripture, which records that history. The full revelation of the Trinity comes in the New Testament. The demonstration in the New Testament writings of the Father, Son, and Holy Spirit working together, team-style, for our salvation clarifies what was always true in the Old Testament era but seen only in a shadowy way. The Trinitarian revelation of God reaches its climax in the prophesied incarnation, life, ministry, death, resurrection, and ascension of Jesus Christ, who on his ascension sent the Holy Spirit to indwell all believers (John 14:15–31; Acts 2:32–33; compare Ezek. 36:26–27).

What God is like.

While the Scriptures, in order to accommodate our limited understanding, often describe God in human terms as having eyes (Gen. 6:8; 2 Chron. 16:9), ears (1 Sam. 8:21), or hands (Ps. 8:6), God is Spirit (John 4:24). Similarly, when we read of God being grieved or that he regretted his actions (Gen. 6:6; compare 1 Sam. 15:11, 29), it is language used to accommodate God’s revelation to our human finitude. This language shows that he is a personal, living God, who thus speaks (Ex. 6:2; 20:1), hears (Gen. 21:17; Ex. 2:24), answers (Ps. 65:5; 99:6), delivers (Gen. 32:11; Ex. 3:8), disciplines (Lev. 26:18, 41–43), and stands in covenantal (promise-bound) relationship with his people (Gen. 9:9; 15:18; Jer. 31:31; Luke 22:20; 2 Cor. 3:6).

God has attributes or qualities that we classify as either incommunicable (unique to him) or communicable (shared by humans). God’s incommunicable attributes include his independence or aseity (Ps. 33:11;

Isa. 40–48; John 5:26), immutability (Ps. 102:27; Mal. 3:6; Heb. 13:8), infinitude (Ex. 3:14; Job 11:7–10; Ps. 145:3), eternality (Ps. 90:2; 102:12), and omnipresence (1 Kings 8:27; Ps. 139:7–10). His communicable attributes (those he shares with us) include wisdom (Rom. 11:33; 1 Cor. 2:7), goodness (Ps. 36:6; 104:21; Matt. 5:45), love (1 John 4:7–12), holiness (Ex. 15:11; Isa. 57:15), righteousness (Ps. 99:4; Isa. 45:21), and mercy (Ex. 34:6–7). No absolute distinction should be drawn between God's incommunicable and communicable attributes. While even God's incommunicable attributes are to some degree shared by humans, and even God's communicable attributes are only imperfectly shared by people, the distinction is a useful one. For the distinction reminds us of the great distance and difference between God the Creator and creaturely humanity, as well as of the unique likeness between God and humanity by virtue of humans being created in his image and glory.

How God has acted.

After creating a perfect world, in which humanity rebelled and rejected their maker, God started over with Noah. Then, after the human race had been scattered due to their own prideful folly, God chose Abraham and his descendants to be the family through whom he would bless the world. Even this chosen family, however, knew failure more frequently than success. After spending four hundred years in Egyptian slavery, Israel was led by Moses to the land God had promised to Abraham. Yet God's people proved hard-hearted time and again—idolatrous, fickle, untrusting of the Lord, and far too ready to mingle with foreign peoples and worship their gods. After warning the people repeatedly through the prophets, God exiled Israel, though with promises of bringing them back—which he did toward the close of the Old Testament age.

Down through history, then, God continued to show both judgment and mercy, yet all along his mission was to restore his world to the way it was meant to be. This was brought to climactic achievement when he sent his own dear Son into the world (John 3:16–21; Gal. 4:4–5). Jesus Christ succeeded where both Adam and then Israel had failed (Matt. 3:13–4:11; 1 Cor. 15:21–22). Jesus brought the kingdom of God to earth, inaugurating the new age longed for by the Old Testament saints (Mark 1:14–15). Through his death and resurrection he freely provides forgiveness from, right standing with, and adoption by God, as well as a new heart and the presence of the indwelling Spirit, to all who are united to him through trusting faith (Rom. 4:1–8; 6:1–4; 8:9–11). And one day Jesus will return to earth to bring a final eradication of evil, judgment of all, resurrection from the dead, and true restoration of this world (1 Cor. 15:12–57; 1 Thess. 4:13–18; 2 Thess. 1:7–10).

Christ

Jesus Christ is the Son of God, the second person of the Trinity, the Savior of all who believe in him, the Lord of history, the Judge of all humanity, and the most precious gift the world has ever known. After looking at various names the Bible uses of him, we will consider his person, his offices, and then his life. (We will focus on his work when we come to "Salvation" below.)

His names.

Several names of Jesus carry special weight and significance. The name "Jesus" itself is the Greek form of the Hebrew "Joshua," meaning "God saves" (Josh. 1:1; Zech. 3:1). "Christ" is the Greek form of the Hebrew word "Messiah," which means "the anointed one." As kings and prophets in the Old Testament were anointed with oil, Christ too was anointed for the offices of prophet, priest, and king by the Spirit's visible presence at his baptism, where the Father audibly attested him as his Son (Matt. 3:16–17; Mark 1:10–11). The term "Son of Man," by which Jesus most often referred to himself, comes from Daniel 7. It refers to a heavenly figure who is given "dominion and glory and a kingdom" (Dan. 7:14; note Matt. 26:64). The phrase "Son of God" regularly refers to Jesus' kingly status as the long-awaited Son of David, the Messiah (Matt. 1:1; 9:27; John 1:49; 11:27). It is also used on occasion, however, to speak of Jesus' deity (Matt. 14:33; John 5:19–26). Finally, while the ascription "Lord" (*kurios*) can at times be used in the New Testament simply as a respectful form of address (thus its rendering as "Sir" in Matt. 27:63), it is also used as a term of the highest possible exaltation of Jesus (John 20:28; Rom. 10:9). Indeed, at times, in calling Jesus "Lord" the New Testament draws on the very passages in the Greek version of the Old Testament in which *kurios* describes Yahweh (e.g., Deut. 6:4 in 1 Cor. 8:6). It is not surprising, then, that the New Testament sometimes explicitly calls Jesus "God" (Rom. 9:5; Titus 2:13).

His person.

The first few centuries of the church saw many doctrinal challenges. Preeminent among these was the relationship between Jesus' humanity and his deity, both of which are fully upheld in the Bible. Already in apostolic times, false teachers were saying that Jesus was only pure spirit and not a real man. John's reply was that Jesus was indeed a real person and not a ghost or a spirit (1 John 1:2–3; compare John 20:24–29). Later they taught that Jesus was only a man on whom the Spirit came at baptism and left him before the crucifixion. When a faction in the church taught that Christ was a created being, the matter was settled at the Council of Nicea (A.D. 325), which declared, on Scriptural basis, that Jesus was fully God, of one substance (i.e., one single being) with the Father. The question regarding his natures was finally decided by the Council of Chalcedon (A.D. 451), which declared Christ "to be acknowledged in two natures, unconfusedly, unchangeably, indivisibly, inseparably, the distinction of natures being . . . preserved, and concurring in one person."

His offices.

We now consider Jesus from another angle—that of his threefold ministry role. Jesus Christ is the perfect fulfillment of the three Old Testament offices of prophet, priest, and king. Christ is the promised prophet of Israel (Deut. 18:15; Acts 3:23); people recognized him as a prophet (Matt. 21:11, 46; Luke 7:16), and he spoke of himself as one (Luke 13:33). He displayed the qualities of a prophet: bringing messages from God (John 8:26–28; 12:49–50), foretelling future events (Matt. 24:3–35; Luke 19:41–44), and exercising unique authority (Matt. 7:29). His prophetic ministry continues through the preaching of the Word today, through which he himself by the Spirit speaks to his people's heads and hearts. As priest, Christ is not only the final priest (Heb. 4:14–16; 5:5; 7:23–8:7), he is also the final sacrifice (1 Cor. 5:7) and even the temple itself (John 2:19–22). Christ sums up the entire priestly system—the who, the what, and the where. As our priest, Christ also makes intercession for us (1 John 2:1; see John 17:9, 20). Finally, Christ is king over his people (Luke 19:38; Eph. 5:5), as well as over the universe (Matt. 28:18; 1 Cor. 15:27).

His life.

Christ's coming was prophesied immediately after humanity's fall into sin (Gen. 3:15), and then throughout the Old Testament—including, for example, the virgin birth (Isa. 7:14), the place of his birth (Mic. 5:2), and his sufferings and death (Isa. 52:13–53:12). And “when the fullness of time had come, God sent forth his Son, born of woman, born under the law, to redeem those who were under the law, so that we might receive adoption as sons” (Gal. 4:4–5). Jesus grew in favour with God and with men (Luke 2:52), and upon reaching the age of thirty or so he began his public ministry, which lasted three years. This ministry was marked by the preaching of the kingdom of God and by miraculous signs and wonders that heralded it (Matt. 4:23; Mark 1:14–15). Yet Jesus also revealed to his disciples his impending suffering, death, and subsequent resurrection (Matt. 16:21; Mark 10:32–34). In Jerusalem he was arrested, tried, and found guilty of blasphemy (by the Jews) and sedition (by the Romans). He died the death of a common criminal on a Roman cross. On the third day, as he had prophesied, he arose from the grave. He ascended into heaven in full view of eyewitnesses (Acts 1:6–11). The church awaits his second coming with eager anticipation (Rev. 1:7; 22:20).

The Holy Spirit

The Holy Spirit is the third person of the Trinity, who is of one substance with the Father and the Son, and thus equal with them in power and glory. Some names for the Holy Spirit are the “Spirit of God” (1 Cor. 2:11), the “Holy Spirit of God” (Eph. 4:30), the “Spirit of his Son” (Gal. 4:6), and, the “Spirit of Christ” (Rom. 8:9). These all reinforce the intimate triune relationship of the Spirit with the Father and the Son. The Spirit is tasked with applying in and to the cosmos the accomplished work of the Son, as orchestrated by the Father, especially with respect to our salvation (Rom. 1:4; Heb. 9:14).

The Spirit in the Old Testament.

At creation, the Spirit hovered “over . . . the waters” (Gen. 1:2) and fashioned the heavens (Job 26:13). In the Old Testament, the Spirit repeatedly came upon people chosen by God for particular tasks such as prophecy (Num. 24:2–3; 2 Chron. 15:1–2; 20:14–17), protection and deliverance of other believers (Num. 11:17; 27:18; Judg. 3:10; 6:34; 1 Sam. 16:1–3; Isa. 11:1–5), carrying out skillful work (Ex. 28:3; 31:1–5), and producing purity in the faithful (Psalm 51; 139). The presence of the Holy Spirit will mark the coming Messiah (Isa. 11:2–9; 42:1–4; 61:1–2; compare

Luke 4:18) and will be poured out on God’s covenant people (Ezek. 36:26–27; Joel 2:28–32).

The Spirit in the New Testament.

The New Testament gives a fuller understanding of the Holy Spirit. He is mentioned in every book except 2 and 3 John. The Spirit is closely associated with events prior to Jesus’ incarnation (Luke 1:15, 41), as well as his conception and birth (Luke 1:35; 2:25–27), baptism (Matt. 3:13–17), temptation (Matt. 4:1–11), the beginning of his ministry (Luke 4:14–21), his ministry itself (Matt. 12:28), and the post-resurrection empowering of his disciples (Matt. 28:19; compare John 20:22–23; Acts 1:8). In John’s Gospel, which is richly Trinitarian from start to finish, Jesus calls the Spirit the *Paraclete*—that is, “Counsellor,” “Comforter,” or “Helper” (John 14:16, 26; 15:26; 16:7). The Holy Spirit delights to call attention to Christ (John 15:26; 1 Cor. 12:3).

The Spirit’s activity in the church.

Jesus’ departure from this world inaugurated the Spirit’s coming (John 16:7). The Spirit plays a crucial role in convicting the world (John 16:8–11), granting new birth to sinners (John 3:1–8; Titus 3:5–6), giving the Scriptures to the church (2 Tim. 3:16–17; 2 Pet. 1:21; Heb. 10:15–17), illuminating the minds of believers (John 16:12–15; 1 Cor. 2:9–13; 2 Cor. 3:12–18), empowering believers for authentic obedience (Ezek. 36:26–27; Gal. 5:16–25), assuring believers of their adoption (Rom. 8:15–16; Gal. 4:6), assisting believers in prayer (Rom. 8:26–27; Eph. 6:18), and guaranteeing their future redemption and resurrection (2 Cor. 1:22; 5:5; Eph. 1:13–14).

The Holy Spirit mediates Christ’s presence in the church (Gal. 4:6; 1 Pet. 1:10–11). Acts records the prophesied outpouring of the Holy Spirit at Pentecost (Acts 2:1–4; compare Joel 2:28–32). The visible signs (Acts 2:2–3) and the miraculous enabling of the disciples to speak in other known languages (Acts 2:4, 7–11) marked the establishment of the New Testament church with the promised gift of the Spirit (Acts 2:38–39). The Spirit is the source of the gifts of ministry enjoyed by the church (1 Cor. 12:4–13; Heb. 2:4). On a corporate level, the Spirit also is instrumental in bringing about the renewing and revival of the church.

In short, the work of salvation accomplished by Christ (John 19:30), is carried out by the Holy Spirit. The Spirit is the end-time gift long anticipated by the Old Testament prophets (Isa. 44:3; Joel 2:28–29). He applies the Savior's redemptive work by bringing people to repentance and faith through the preaching of the gospel (Rom. 10:12–17), softening and renewing the wills of otherwise hardened sinners to receive God's free grace (Titus 3:5–6). These rescued ones will subsequently cooperate with the Spirit in the life-long work of growth in godliness (2 Pet. 1:3–11).

Humanity

The story line of the Bible follows the pattern of creation, fall, and redemption. We will allow these three categories to inform our account of humanity.

The creation of humanity.

The Bible teaches that God created humanity in his own image (*imago dei*). The image of God is crucial to understanding who we are. Precisely what it means to be made in God's image has been debated historically, but it can be said confidently from Genesis 1–2 that it consists at least in personality (exercising the mind), moral responsibility and conscience (exercising the will), and creational governance (exercising rule). Thus to be made in the image of God refers both to what we are and to what we do.

Humanity is set off from the rest of creation because "the LORD God formed the man of dust from the ground and breathed into his nostrils the breath of life, and the man became a living creature" (Gen. 2:7). The name "Adam" (Gen. 2:20) is Hebrew for "man" and can be used by the biblical writers as a proper noun for a person, a common noun for a male, or as a generic term for male and female human beings. The creation of man (the male) is followed by the creation of woman, whom Adam names "Eve," meaning "life-giver" (Gen. 3:20). The unique act of God breathing into humanity the breath of life ensures that all humans have "an awareness of divinity," though some vainly and foolishly suppress this truth (Rom. 1:18–21).

The fall of humanity.

The sin of our first parents in eating the forbidden fruit in the garden of Eden resulted in both "spiritual death," an immediate separation from God and loss of fellowship, and "physical death," a degeneration of the body leading to cessation of bodily life. The fall did not *eradicate* the image of God in humanity (note Gen. 9:6); it did, however, *corrupt* the image of

God, affecting not only Adam and Eve but all those descended from them, for whom they acted representatively (Rom. 5:12–19). Adam and Eve are banished from the Garden. In cursing the serpent, God, in his sovereign grace and mercy, announces the ongoing battle between “the seed of the serpent” and “the seed of the woman” (Christ), and declares the coming victory of the seed of the woman (Gen. 3:15).

Sin is seen spreading like wildfire throughout subsequent chapters of Genesis, as Cain murders Abel and Lamech boasts of his polygamy (Genesis 4). Yet God’s grace appears in Seth’s birth, after Abel’s death. Despite the spread of sin, the Bible clearly indicates a godly line, the line of Abel and Seth (Gen. 4:25–26; 1 Chron. 1:1–4; Luke 3:36–38) alongside the ungodly line, the line of Cain. Genesis 5–6 introduce righteous Noah. Genesis 6:5 describes the pathetic condition of the world: “The LORD saw that the wickedness of man was great in the earth, and every intention of the thoughts of his heart was only evil continually.” God punished this wicked generation with the great flood, saving Noah and his family (2 Pet. 2:5). The post-flood rainbow (Gen 8:21; 9:13) is a promise that God will never again destroy the earth by a flood. God’s covenant with Noah includes enhanced provision for man’s sustenance, and protection for God’s creation (Gen. 9:3–5). After the flood, man’s relationship with God continued to deteriorate (Gen. 9:20–22), culminating in the pride-fueled building of the Tower of Babel (Gen. 11:1–9). Soon Abram (later Abraham), from the godly line of Shem (Gen. 11:10–32), appears. God’s redemptive purposes will be fulfilled through his seed, the promised Savior, Jesus Christ (Gal. 3:16).

Sin and redemption.

The sin of our first parents, Adam and Eve, introduced sin into the human race. This is known as “original sin.” With the exception of Jesus Christ, who was conceived supernaturally and lived his entire life in full dependence on the Holy Spirit (Acts 10:38), no human being has been unstained by original sin. Sin affects the entire human person—thought, will, intentions, body. Humanity’s nature is fully depraved; this does not mean that all humans are as bad as they can be, but that sin has corrupted their nature to such an extent that they are incapable of doing anything truly good. Humanity’s good works are prompted from selfish reasons and not done in obedience to, or love for, God (Isa. 64:6; Rom. 7:18; 8:5). Sin causes us to rebel against God (Rom. 3:23), estranging us from him (Isa. 59:1–2) and plunging us into darkness and death, out of which we cannot extract ourselves, so that we stand in desperate need of God's sovereign grace (Eph. 2:1–10). We are sinful subjectively (sin renders us defiled) and objectively (sin renders us guilty). The Bible describes and portrays sin in many ways, but at heart sin is always the desire to be God, worshiping oneself and being worshiped by others.

Despite continued rebellion, God in his great mercy reaches out to humanity with the gracious salvation of the gospel. While we will address salvation below, it is worthwhile to note here the relation of redemption to the image of God. The New Testament speaks of believers in Christ as having "put on the new self, which is being renewed in knowledge after the image of its creator" (Col. 3:10; compare Eph. 4:22–24). One aspect of Christian salvation is therefore restoration into the image of God, the image in which Adam was created in Eden but which has become defaced in us through sin.

Salvation

The message of the Christian gospel is, at heart, a message of salvation. We will briefly consider here the necessity, basis, results, and process of this salvation.

The necessity of salvation.

Salvation is necessary because of sin. The weight and horror of sin has ineradicably separated humanity from God, placing us under his righteous wrath. Because of the sin of Adam and Eve, human beings lack the original righteousness that their first parents possessed at creation, and are born with a corrupted nature. Further, this sinful principle resides in the heart of all human beings and pollutes their whole being (Prov. 4:23; Matt. 15:19–20; Luke 6:45). All human beings, descending from Adam, have inherited this sin, and along with it we are also guilty of actual transgressions. That is, we are sinful by heredity and we are sinful by choice. The human predicament is of the utmost seriousness and cannot be fixed by way of any self-generated resources. Deliverance from the outside is necessary.

The basis of salvation.

The center of all of human history is the atoning work of Jesus Christ. The Bible teaches that, through Jesus' death and resurrection, sinners can be restored to a right relationship with God. Scripture draws from many walks of life to speak of this atoning work. The sacrificial system of the Old Testament, along with the ritual of the tabernacle and the priestly service, prepared the way for the atoning work of Jesus Christ in his sacrificial death and triumphant resurrection. On the cross, Jesus propitiated (turned away) the Father's righteous wrath. The sacrificial system had taught the seriousness of sin and the need of reconciliation with a perfectly holy God. These rituals found their fulfillment in Christ—the perfect prophet, the final high priest, and the sufficient sacrifice (Heb. 3:1–6; 4:14–9:10; 9:11–10:18). The Passover took on new significance, becoming the Lord's Supper that symbolized the perfect sacrifice of the lamb of God who provides spiritual deliverance.

God in his sovereign will decreed in eternity the salvation of humanity through the work of his Son (Rev. 13:8). This will has been and is being fulfilled through the incarnation, life, mission, death, and resurrection, ascension, and current intercession of Jesus Christ. The atonement through Christ was motivated by God's own good pleasure (Isa. 53:10; Luke 2:14; Eph. 1:6–9), his love for the world he had made (John 3:16), and his justice that ensured that his righteous demands are met (Rom 3:24–26). The atonement of Christ was substitutionary, meaning that he was a substitute for his people, meeting the demands of the law that sinful man could not meet. He took our sins (Isa. 53:6; John 1:29; Heb. 9:28) and gave his life on our behalf (Mark 10:45; Gal. 1:4).

The results of salvation.

The New Testament uses a variety of metaphors, drawn from various spheres of life, to describe the glorious blessings of the gospel. Justification is the law court metaphor and describes being acquitted and counted righteous before God (Rom. 5:1; Titus 3:7). Sanctification is drawn from the ritual side of Judaism and refers to being made holy (1 Cor. 1:2; 1 Thess. 4:3). Redemption is the slave market metaphor, describing being bought by God and set free (Eph. 1:7; Rev. 14:3–4). Reconciliation is the relational metaphor, teaching that believers are no longer estranged from God but have become his friends (Rom. 5:11; 2 Cor. 5:18–19). Other images of salvation are adoption, the familial metaphor (Rom. 8:15; 1 John 3:1–2); washing, the physical cleansing metaphor (1 Cor. 6:11; Titus 3:4–7); purchase, the financial transaction metaphor (1 Cor. 6:20; 2 Pet. 2:1);

liberation, the imprisonment metaphor (Gal. 5:1; Rev. 1:5); and new birth, the physical generation metaphor (John 3:3–7; 1 Pet. 1:3).

Each of these must be understood in terms of the Bible's "already" and "not yet" framework. That is, by virtue of Christ's first coming and atoning work, believers already, by faith, enjoy each of the blessings just listed. Yet while Christ has decisively inaugurated the long awaited new age, this new age has not come in finality, perfection, and open manifestation—that awaits his second coming. For this reason the New Testament can speak of the blessings of salvation as being ours now and yet also something for which we wait. For example, we have been adopted (Rom. 8:15), yet we also eagerly await adoption (Rom. 8:23).

The process of salvation.

The Bible teaches that believers are elected in eternity (Eph. 1:4; 2 Thess. 2:13; 1 Pet. 2:9), but called in time (Rom. 10:14–17), through the work of the Holy Spirit. The Spirit enables the believer to respond to the gospel in faith and repentance (John 3:6–8; 6:63; Acts 13:48; 1 Cor. 1:23–24; Rom 8:30). The Spirit convicts them of their sinful condition, illuminates their minds in the knowledge of Christ, and renews their wills to receive Christ. They are thereby enabled to enjoy the blessings of forgiveness of sins and eternal life offered freely in the gospel (Ezek. 36:26–27; 2 Tim. 1:9; Acts 2:37–39; 26:18; 1 Cor. 2:12–14; John 6:44–45). The process of salvation should remind believers of what they were (Eph. 2:1–3), what they are (2 Cor. 4:16), and what they shall be (Rom. 8:18; 1 Cor. 15:52; 1 John 3:2; Rev. 21:3).

The Church

The church is the community of Christian believers. The Greek word *ekklesia*, translated "church" in the New Testament, means "called out" and thus by inference "called out people" and so "assembly." It is commonly used for Christian believers (never for a building). The word is used to describe (1) all true believers, whether in heaven or on earth (Eph. 1:22; 3:10, 21; 5:23; Col. 1:18, 24); (2) a local church or churches (Acts 5:11; 11:26; Rev. 22:16); (3) a house church (Rom. 16:5, 23: 1 Cor. 16:19); and, (4) the Old Testament assembly of the people of God (Acts 7:38; and more than 100 times in the Greek translation of the Old Testament). True believers constitute the church of God. The church is therefore primarily an organism, and secondarily an organization with discernible administrative structures. The mission of the church is to fulfill the Great Commission by preaching the gospel and making disciples of all nations (Matt. 28:16–20).

The image of the church as "the body of Christ" is a powerful reminder of the identity of the church. It is an organism in which true believers are organically related to each other. When one member suffers, the whole body suffers (1 Cor. 12:26). The idea of "communion" or "participation" in the Lord's Supper further illustrates the church's identity: we enjoy intimate fellowship with Christ when, focusing on him in faith, we partake of the elements (1 Cor. 10:14–17; compare John 6:51–54). A further implication of the church as the body of Christ is that when the church suffers, Christ suffers (see Acts 9:4).

Sacraments.

A "sacrament" (from the Latin *sacramentum*, meaning "mystery") is a Christian ceremony instituted by Christ as a special sign of believers' union and communion with him. The Protestant church recognizes two sacraments: baptism and the Lord's Supper. While some churches have several sacraments, only these two practices (1) were instituted by Christ, (2) were commanded by him to be continued, and (3) have unique spiritual significance as divinely ordained means of grace (Matt 28:19–20; Luke 22:14–20; 1 Cor. 11:23–29). The sacraments are visible signs through which our faith is strengthened as we "see" the gospel. They are also provisions for the benefits of the gospel to be secured to the believer (Acts 2:41–42; 1 Cor. 10:1–4). Both practices have Old Testament antecedents; baptism was foreshadowed by circumcision (Col. 2:11–12; compare Genesis 17), and the Lord's Supper was preceded by the Passover (Matt. 26:26–28; compare Ex. 12:1–13). Both baptism and the Lord's Supper thus remind believers of the great deliverance granted to them by the Lord (1 Pet. 3:20–21; compare 1 Cor. 10:1–4). The efficacy of the sacraments depends on their faithful use; they should be accompanied by the Word, which explains the signs.

Organization of the church.

Christ is the head of the church and gives it its authority (Matt. 23:10; Eph. 1:15–23; 2:20; 5:23–24). The church, according to Ephesians, is made up of apostles, prophets, evangelists, shepherds, and teachers (Eph. 4:11–12; compare 2:20). Some of these offices were temporary and others permanent. The ordinary offices of the church seem to be elders (1 Tim. 3:2–7; Titus 1:6–8) and deacons (1 Tim. 3:8–13), for whom there were stringent qualifications. Paul appointed "elders" in the churches he established (Acts 14:23). A related word is "overseer," which refers to what this person does: ruling, superintending, or overseeing. In Acts 20:17–28 the words "elder" and "overseer" are used interchangeably, with the admonition that these leaders are to "care for" or "feed" (from which we get the word "pastor") the church of God (Acts 20:17–28). Protestant churches exercise roughly three forms of church government: churches governed by bishops (Episcopal); churches governed by representative elders (Presbyterian); and churches led by entire congregations (Congregational).

The End Times

The Bible not only describes the past and makes sense of the present but also prepares us for the future, what theologians refer to as "eschatology," meaning "last things." Specifically, we are taught that at some point God will bring history to a close with a series of climactic events such as judgment, resurrection, and restoration of the natural order. While on the one hand we today are already living in what the Old Testament called "the end of the ages" (1 Cor. 10:11), it is also true that the Bible teaches us much about the very end of human history.

Old Testament teaching.

The Old Testament uses different words to describe the last days, such as the day of "the LORD of hosts" (Isa. 2:12), "the day of the LORD" (Isa. 13:6; Ezek. 13:5; Joel 2:1; Amos 5:18), "the day of his coming" (Mal. 3:2; see 4:5), and "that day" (Amos 8:9). This day was viewed as a day of salvation for Israel and punishment for their enemies (Isa. 13:11). The prophets often reinterpreted popular expectations, saying that Israel would be punished along with its enemies (Jer. 9:25; 46:28; Amos 2:1–8). This punishment will take place in history (Amos 5:18; Joel 1:15) and in a final event (Joel 3:14, 18; Zeph. 3:11, 16; Zech. 14:9) in which God will establish his kingdom (Isa. 2:2–4; Hos. 3:5). The Old Testament hope consisted of various expectations, such as the arising of a final Davidic king (Isa. 9:6–7; 11:1–5; Jer. 23:5–6), the coming of a heavenly "Son of Man" (Dan. 7:13–14), and the suffering of a chosen servant (Isa. 52:13–53:12). At the same time, however, it is ultimately God himself who will come to save his people (Isa.

26:21; Joel 3:16; Zech. 14:5; Mal. 3:1–2). These tensions are not resolved until the New Testament and the coming of Christ.

New Testament teaching.

The New Testament describes the last days in terms of Jesus' second coming. This return of Christ was (1) predicted by the Lord himself (Matt. 16:27–28; Mark 13:26; 14:62; Luke 21:27), (2) announced by the angels after the ascension (Acts 1:11), and (3) recorded by the New Testament writers (1 Thess. 4:15; James 5:7–8). The certainty of Christ's second coming is not doubted by true believers, even though it is scoffed at by unbelievers (2 Pet. 3:3–4, 9–10). This coming will be in person (Acts 1:11; 1 Thess. 4:13–18), and it will draw believers, both the dead and living, to him (1 Cor. 15:52; 1 Thess. 4:16–17; 1 John 3:2). At Christ's return all the dead will be raised, some to everlasting torment and some to everlasting life (Matt. 25:31–46; 2 Thess. 1:7–10). Knowing about the second coming should make us vigilant in holiness (2 Pet. 3:11), productive in activity (Matt. 25:14–28), earnest in fellowship (Heb. 10:25), and confident in hope (1 Thess. 4:16–18).

Jesus teaches us that, while several things must take place before he comes again (Matt. 24:4–14), believers should also be ready because he may come at any time (Matt. 24:43–44; James 5:9; 1 Pet. 4:5). Also, no one knows when Jesus will return, so it is futile to speculate, and those who claim to know when he will return are giving false testimony and should not be heeded (Matt. 24:36). Christ's second coming will (1) vindicate decisively and openly his kingship and lordship (1 Cor. 1:7; Titus 2:13; 1 Pet. 1:7, 13; 5:1); (2) complete the gathering and glorification of the church (Rom. 9:19, 23; 11:25–32); (3) bring a judgment of the believers with regard to stewardship and faithfulness (Rom. 14:10–12; 1 Cor. 3:9–15; 4:5) and a judgment of unbelievers with regard to eternal punishment (Matt. 13:41–42, 49–50; 2 Thess. 1:7–9; Rev. 20:11–15); (4) destroy evil once and for all (1 Cor. 15:23–28; 2 Thess. 2:3–10); and (5) establish the new heavens and the new earth (Rev. 21:1–22:5). The return of Christ is a source of great hope for believers, fueling resolution and faithfulness in the difficulties of life in this fallen world.

Mission and Evangelism

Ajith Fernando | *Sri Lanka*

"Mission" and "evangelism" express the *outward* impulse of Christianity. The gospel of Jesus Christ, by its very nature, refuses to be bottled up. It must be shared. Mission and evangelism are closely related; mission is generally the broader term, within which evangelism is included. We will therefore consider mission first, then evangelism.

Mission

Mission is at the heart of the message of the Bible, though the actual word "mission" occurs sparingly in English Bibles. The word comes from the Latin verb *mitto* (noun *missio*), which parallels the Greek word *apostellō*, meaning "to send." It refers to God sending people to announce his work of judgment and redemption on earth. Though God sometimes intervenes directly, his usual method of working in the world is to use people he has chosen to carry out his will.

Mission in the Old Testament.

In the Old Testament, God sent deliverers such as judges, kings, prophets, and priests specifically to the people of Israel. When God first called Abraham, however, God told him that through his descendants "all the families of the earth shall be blessed" (Gen. 12:3). God told Israel in the wilderness that its obedience to God's laws would be a testimony to the nations of God's greatness (Deut. 4:6–8). David urged, "Declare his glory among the nations, his marvelous works among all the peoples!" (1 Chron. 16:24; see Ps. 96:3). Psalm 22:27 looks forward to the day when all the nations turn to God and worship before him. Isaiah sees Israel becoming "a light for the nations," so that "salvation may reach to the end of the earth" (Isa. 49:6). Micah foresaw a day when many nations desire to come to Zion to learn God's ways (Mic. 4:2). But the Israelites were not entirely open to the idea of God extending his grace to Gentiles, as the attitude of Jonah shows (Jonah 4). Mission, to them, generally meant just serving their own fellow Israelites.

Mission in the New Testament.

In the New Testament, the blessing of God truly floods out to the nations. The New Testament focus on mission consistently includes all the world rather than only the community of God's people. Jesus sent his disciples into the world just as he had been sent by God (John 17:18; 20:21). Thereafter, mission became associated primarily with those who are outside the church. Believers are the salt and light of the world (Matt. 5:13–16).

Mission is now not primarily done by specialists, such as prophets and priests. While some are specially trained (Eph. 4:11–12), it is the joyful responsibility of all believers. As representatives of the Servant Lord, believers are called to a life of humble service (Mark 10:42–45; 2 Cor. 4:5; Phil. 2:5–11). Vocation is one of the key arenas in which Christians can be salt and light to the world (Matt. 5:13–16). Old Testament history shows that even in totally pagan environments, God's people—such as Daniel and his friends, Esther, and Ezekiel—can fulfill a God-given mandate, bringing glory to God and blessing to people through their vocations. This remains true today.

After the resurrection, the heart of Jesus' teaching on mission has been called the Great Commission, which in various forms appears at least four times in the Gospels (Matt. 28:18–20; Luke 24:45–49; John 17:18; 20:21) and twice in Acts (1:8; 10:42). Here the focus is on proclaiming the gospel of salvation through Christ to the nations.

What does mission include?

Different Christians claiming the authority of Scripture have arrived at different understandings of what constitutes biblical mission. Some confine the term to evangelism and activities related to it. Others, while viewing evangelism as the primary task, include other activities such as social responsibility in their understanding of mission. They often describe this as "holistic mission." Still others include the different aspects of Christian involvement and service, including evangelism, as equally important parts of the church's mission. To be sure, Christians must fully obey the call of Christ to service, whatever activities one includes under the term "mission." As we realize, however, that every person's greatest need is to be reconciled to God through Christ, and that without this people are eternally lost, evangelism must assume a high level of urgency and be viewed as the top priority.

“Mission” is sometimes distinguished from “missions.” Many today use the term “missions” to refer to ministry that crosses cultures. Those who cross cultures in obedience to the call of God are thus described as missionaries. According to this understanding, missions is one part of the total mission of the church.

Evangelism

The word “evangelism” derives from the Greek word *euangelizō*, which means “to announce good news.” The verb and the noun form of this word (usually translated “gospel”) appear 125 times in the New Testament. Another word for evangelism, *kērussō* (translated “proclaim” or “preach”), appears 59 times. All this indicates that evangelism involves verbal proclamation of the good news. While one may include other forms of service such as social concern under mission, one cannot equate such acts of service with evangelism. Social concern may aid in evangelism by cultivating receptivity to the gospel, but it is not itself evangelism.

Another Greek word that means “to persuade” (*peithō*) is often used in Acts to describe Paul’s evangelistic efforts (Acts 17:4; 18:4; 19:8). It shows that evangelism seeks to work with people until their minds are changed and they accept the gospel. Today there is a tendency to shy away from such focused evangelism, as it is associated with religious or cultural arrogance. To be sure, arrogance is incompatible with the gospel, for the gospel declares that we cannot save ourselves and it thus takes away any grounds for boasting (Eph. 2:8–9). Moreover, the lifestyle of a follower of the Servant Lord must be one of servanthood—the antithesis of arrogance (see 2 Cor. 4:5). Yet bold gospel proclamation should not be confused with arrogance.

The perspective of the biblical gospel differs from that of contemporary religious pluralism. The Bible holds that the God who is Creator and Lord of the universe has spoken a definite message to humanity, which reached its climax in the coming of Jesus, God incarnate (Heb. 1:1–3). The gospel of Jesus is therefore so true, so important, and so vital to the welfare of humans that everyone everywhere must respond to it (Acts 17:30). Religious pluralism denies the existence of absolute truth. It says that all religions are more or less equal as they all have elements of the truth, which they have discovered through their unique cultural and historical experiences. Such pluralism frowns at the idea of conversion as an aim in proclamation, whereas biblical evangelism views it as the primary goal.

The rationale for evangelism.

In his letter to the Romans, Paul explains why evangelism is necessary. He describes himself as being “under obligation both to Greeks and to barbarians”—that is, non-Greeks (Rom. 1:14). That sense of obligation made him “eager to preach the gospel . . . in Rome” (v. 15). Fueling this eagerness was a conviction of the power of the gospel to save all those who believe (vv. 16–17). Paul proceeds to explain what necessitated the gospel. He says people in their natural state are under “the wrath of God” because of “ungodliness and unrighteousness” (v. 18). He describes the human condition as suppressing the truth (v. 18), rejecting the revelation of God in creation (vv. 19–20), and refusing to honor and acknowledge God (vv. 21, 28).

Paul argues that this rebellion against God merits judgment, and that no human being is able to avoid condemnation at the judgment (Rom. 2:1–3:20). Then he describes how Jesus is the answer to this condemnation because he absorbed God’s wrath over our sin (3:25). This atoning work unleashed “grace as a gift, through the redemption that is in Christ Jesus,” resulting in sinners being “justified” or acquitted of their guilt and counted righteous (3:24). Our part in all this is simply to believe in Christ (3:22, 25, 26, 28); that is, to turn from self-trust and instead trust God and what he has done in Christ for our salvation.

Romans 10:14 shows how proclaiming the gospel is essential if people are to have saving faith: “How then will they call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching?” This shows that the idea that people will be saved without hearing the gospel has no biblical basis. People will not be judged for rejecting a gospel they never heard, but for rejecting the light they already had (Romans 1–2). There are degrees of responsibility and degrees of punishment, depending on how much people knew (Matt. 11:21–24; Luke 12:47–49). But believing in Christ is the only way to salvation, and all who do not trust in him will go to eternal destruction in hell.

Ingredients and methods of evangelism.
From the Great Commission we can identify some key ingredients of evangelism. Evangelism springs from the authority of Jesus (Matt. 28:18), who has sent us out as his messengers (John 20:21). The aim of evangelism is to make obedient disciples who will be incorporated into the church through baptism (Matt. 28:19–20). Its activities involve being witnesses (Acts 1:8), preaching the gospel (Mark 16:15), and proclaiming repentance and forgiveness of sins (Luke 24:47). Its scope extends to all nations (Mark 16:15; Matt. 28:19; Luke 24:47; Acts 1:8). And it is energized by the presence of Christ (Matt. 28:20) through the power of the Holy Spirit (Acts 1:8).

Acts shows that, although the content of the gospel does not change, the methods of evangelism vary according to audience. The evangelistic messages recorded in Acts were all faithful proclamations of the gospel, but those before Jewish audiences quoted Scriptures extensively (e.g., 2:12–40; 13:16–41), whereas when Paul addressed the philosophers in Athens, his message adopted a more “academic” style and did not include any explicit quotations from Scripture (17:22–31; see 1 Cor. 9:19–23). Evangelists such as Peter and Paul spoke to large audiences; ordinary laypersons “went about preaching the word” (Acts 8:4), presumably to small groups and individuals; and Philip led the Ethiopian eunuch to Christ through a personal conversation (8:26–38).

Different styles of personal witness are found in the New Testament. The woman of Samaria invited people to come and hear Christ (John 4:29–30). Matthew had a meal for his friends with Jesus as guest (Matt. 9:10). The blind man shared his testimony (John 9:25). Far from teaching that only a select few have the gift of evangelism, the Bible shows in various ways that all Christians can use opportunities that come their way to witness for Christ.

Conclusion

While methods and strategies will vary, the timeless call of God to his people to bring his saving message to a lost and dying world does not vary. The church must press on in its vital mission of bringing the mercy of God to the world, the most crucial aspect of which is bringing the greatest news the world has ever known, the gospel of Christ, to the ends of the earth—for the joy of the church, the salvation of the nations, and the glory of the Triune God.

Major World Religions

Harold A. Netland and Marvin R. Wilson | *USA*

Although often regarded as a Western religion, Christianity, which had its birth in Asia, has always been much broader than its European expression and is today a genuinely global religion. During the first two centuries of the Christian era, the centers of Christianity were in Syria, Egypt, and Mesopotamia. The faith spread rapidly, so that by the second century A.D. Christians were in India and in major centers of the Persian Empire. Christian communities were in Ethiopia by the fourth century and in China by the seventh century. It was only after about the fourteenth century that Europe, and later North America, became the heartland of Christianity. Over the past two or three generations Christianity has experienced a dramatic shift in demographics, so that today over two-thirds of all Christians are located in Asia, Latin America, and Africa. The Christian church has experienced explosive growth in places such as China, South Korea, Guatemala, El Salvador, Brazil, Nigeria, Kenya, and Ghana.

All this has brought Christianity into greater contact than ever before with the major religions of the world. Although the Bible nowhere discusses "other religions" as such, much in the Bible is relevant to the subject. The Old Testament includes repeated references to the deities and religious practices of the Egyptians, Canaanites, Philistines, and Babylonians. The New Testament world was populated with "many 'gods' and many 'lords'" (1 Cor. 8:5) and characterized by religious syncretism (blending various religions together). But the religions of the ancient world have been replaced today by the so-called major world religions. This article will briefly examine Judaism, Islam, Hinduism, Buddhism, and Confucianism, concluding by noting important differences between their teachings and Christian faith.

Judaism

Beginning with Abraham, the founding "rock" of the Jewish people, and continuing to the modern era, Judaism has maintained continuity and passed down a remarkable legacy. Judaism has also been a religion of innovation, adaptability, and change. God progressively revealed his will and teachings to Abraham and his descendants (see Rom. 4:11–18; Gal. 3:29). The cataclysmic events leading to the exodus, and the revelation at Sinai, gave the nation of Israel its foundational spiritual identity. The religion of Moses, David, and the prophets was shaped and reshaped by social expansion, cultural interaction, and critical events such as the destruction of the temple, the exile, and restoration. All this was recorded in the Hebrew Scriptures.

Unlike any other world religion, Judaism shares common roots with Christianity through its inspired Scriptures, the Hebrew Bible. Jesus himself, moreover, and the first disciples, were themselves Jews. While many Jews reject Jesus as the Messiah, this does not negate the shared history recorded in the Christian Old Testament.

Today, Judaism is comprised of several branches or movements, each with certain distinguishing features. *Orthodox Judaism* is strongly committed to *halakhah*, the legal tradition of the Talmud and other law codes. In Orthodoxy, God is personal. The Torah (Scripture) and its *mitswot*, or "commandments," are unchanging, a focal point for study and living. Orthodox Jews usually hold to a more literal interpretation of Scripture, including a distinctive dress code, dietary laws, and strict Sabbath observance.

Reform Judaism, by contrast, does not view *halakhah* as binding. Reform Judaism seeks to adapt to modern times by encouraging innovation, diversity, and egalitarianism. In Reform Judaism, the basis for decision making is not a legal system but individual autonomy, informed by reason and experience. Consistent with that approach, Reform Judaism adopts a modern, higher-critical approach to the Hebrew Scriptures and mainly deems the Scriptures to be a product of human reflection, not a result of divine inspiration.

Conservative Judaism, a third major branch, falls theologically between Orthodox and Reform. Conservative Jews accept tradition but with an openness to change. *Halakhah* is not "frozen" but is a dynamic entity, subject to modification or adjustment in order to make it more relevant in light of current cultural concerns. Conservative Jews understand the

Scriptures to be the words of God but would also see God’s revelation as an ongoing process, not confined to the ancient Hebrew Scriptures alone.

Two additional groups are the Hasidic Jews and the Messianic Jews. *Hasidism* is the mystical movement in Judaism. Hasidic Jews are very “Torah-centric,” and they are traditional in their lifestyle. God, who is present everywhere, is celebrated by dancing, spontaneity, joy, and great intensity. *Messianic Jews* are culturally Jewish people who believe Jesus is the Messiah. As a means of affirming their Jewish identity, many messianic believers attend messianic Jewish congregations. Services are structured along the lines of synagogue worship, in music and liturgy. The theology of many messianic Jews is closely linked to that of the evangelical Christian community, from which it has generally found support. Many within the Jewish community, however, have tended to question the messianic movement, skeptical about how it can combine features of both Judaism and Christianity and yet remain a legitimate expression of Jewish religious life.

Islam

Islam, the second largest religion in the world after Christianity, is found not only in the Middle East but throughout the world. Although historically discussion of Islam begins with Muhammad (c. A.D. 570–632), Muslims insist that Islam is God’s eternal religion for all humankind and that Muhammad was simply the last and greatest in a long line of prophets.

Born and raised in Mecca, an important trading center in Arabia, Muhammad was troubled by the polytheism and superstition all around him. Around the year 610 he began to have experiences that he took to be revelations from Allah, the one true God. Convinced that he had been called to be a “Messenger of God,” Muhammad continued to receive revelations supposedly dictated by the angel Gabriel over a 20-year period. The revelations were memorized by Muhammad’s followers and were eventually written and codified in the Qur’an, which is understood to be the Word of God. Muhammad regarded himself as being in continuity with prophets of the Old Testament and Jesus. He claimed to be restoring the original revelation of God that Jews and Christians had corrupted. Muhammad met stiff resistance to his message in Mecca, and in 622 he and his followers moved to Medina (in western Saudi Arabia). But in 630

Muhammad returned to Mecca, captured it, and began transforming the city. He died two years later.

Questions about the legitimate successors to Muhammad resulted in the two major divisions within Islam. Sunni Islam, comprising roughly 85 percent of Muslims today, recognized caliphs (Islamic leaders) not necessarily related to Muhammad as his legitimate successors. Shi'a Islam, comprising about 15 percent of Muslims, insisted that legitimate successors must descend directly from Muhammad and that Ali (Muhammad's son-in-law, who was martyred) and his sons were the rightful heirs to leadership. Both branches of Islam embrace a strict monotheism and total submission to Allah's sovereign will in all of life. Allah, they believe, is the eternal creator who sovereignly rules over nature and the affairs of humankind.

The religious, intellectual, and social life of devout Muslims is structured around the "Five Pillars": (1) the *Shahada*, or "witness" of the basic creed of Islam ("I bear witness that there is no god but Allah, and that Muhammad is the prophet of Allah"); (2) prayer; (3) fasting; (4) almsgiving; and (5) the pilgrimage to Mecca.

Islam teaches that the present world will one day be destroyed by Allah and that all humankind, past and present, will face divine judgment. Humans have a weakness of will and a tendency toward sin. Though tempted by Iblis (the devil), it is within their power to resist and remain faithful to the will of Allah. In the judgment, each person's deeds will be impartially weighed in the balance. Salvation is by works, based strictly on submission to Allah and faithful adherence to the teachings of Islam (sura 36:54 in the Qur'an). Accordingly, some will be admitted to Paradise, others consigned to Hell.

Jesus is mentioned frequently in the Qur'an. He is portrayed as one of the greatest of the prophets. While the virgin conception of Jesus is affirmed, the Qur'an denies Jesus' divinity (5:109–119), as well as his death on a cross. The incarnation and the Trinity are explicitly denied (see 4:171; 5:17; 9:30–31).

Hinduism

Hinduism is a family of diverse religious traditions that are the product of some 4,000 years of development in India. There is no single founder of Hinduism, and it does not have a carefully defined creed. A Hindu may believe in one god, many gods, or no god. Some Hindus think of the religious “ultimate” as a personal being; others regard it as a nonpersonal reality. Any unity that exists within Hinduism is found in the common acceptance of the authority of the Vedas (composed between 1400 and 400 B.C.) as sacred literature, belief in reincarnation of the soul in accordance with *karma*, and the importance of caste.

According to the doctrine of reincarnation, persons are continually being reborn as the *atman* (the soul) passes from one life to another. A person’s present life is one in an unimaginably long series of past and future lives. Rebirths are regulated by *karma*, a universal principle that determines current and future states on the basis of past actions and dispositions. The repeated cycle of birth, death, and rebirth is *samsara* (lit., “wandering”), and the traditional soteriological goal of Hinduism is *moksha*, or liberation from rebirths through breaking the causal conditions of *karma*.

Traditionally there are three ways to attain *moksha*: (1) right action (*karma marga*), in which one lives in accordance with one’s duty as determined by gender, caste, and stage in life; (2) liberating knowledge (*jnana marga*), as one realizes one’s essential identity with Brahman; and (3) devotion (*bhakti marga*), consisting of love, reverence, and worship of a particular deity.

Most Hindus accept the idea of Brahman as the supreme being and sustaining power of the cosmos. But there is disagreement over the nature of Brahman and its relation to the human person. The idea that the religious ultimate can be understood and experienced in many different ways is central to Hinduism.

Buddhism

The founder of Buddhism, Siddhartha Gautama (traditionally, 563–483 B.C.; also known as “the Buddha”), was born into a wealthy chieftain’s family in northern India. Determined to find the cause of suffering and pain, he rejected his luxurious lifestyle and became a wandering ascetic. After much meditation and ascetic discipline, Gautama experienced “enlightenment,” and for the next 40 years he traveled throughout India preaching the *dharma* (truth) and attracting a large following.

The heart of the teaching of the Buddha (lit., “awakened one”) is the Four Noble Truths. The First Truth states that all existence is characterized by *dukkha* (“suffering,” “pain,” or “discontent”). The Second Truth holds that the root cause of suffering is *tanha* (lit., “thirst” but often translated “desire”). It is not simply wrong desires but desire itself that results in suffering. The Third Truth says that when desire ceases, then suffering ceases as well. The Fourth Truth introduces the Noble Eightfold Path, which sets out ideals in moral self-discipline, meditation, and wisdom that provide the way to eliminate desire and suffering.

The Buddha held that everything that exists is characterized by *anitya*, or impermanence, and is continually coming into being and passing out of being as a result of certain interrelated causal conditions. At death, what passes from this life to the next is not a soul but simply the cumulative *karmic* effects of actions, which then produce in the next life the (mistaken) perception of an enduring person. Only *nirvana* is permanent, unconditioned, and ultimately real. *Nirvana* is not heaven. Rather, it is a state that is realized when the fires of desire and the conditions producing rebirth are eliminated. Since it is the absence of suffering in any form, it is a state of utter bliss.

Buddhism today is divided into two major groups. Theravada Buddhism, found in Sri Lanka, Burma, Thailand, Laos, and Cambodia, accepts only the writings of the Pali canon as authoritative, emphasizes the Four Noble Truths in attaining *nirvana*, and generally avoids metaphysical speculation. Each person is said to be responsible for attaining his or her own enlightenment (“self-effort”), which is restricted to the few who can master the required disciplines.

Mahayana Buddhism is today found in China, Korea, Vietnam, Japan, and the West and includes a wide variety of schools. It has developed its own sacred texts and doctrines. Whereas Theravada Buddhism emphasized self-effort in attaining *nirvana*, with Mahayana the goal became attaining enlightenment in this life, and a vast multitude of spiritual beings, such as *bodhisattvas*, were said to assist the quest for enlightenment.

Confucianism

Confucianism is a system of social, ethical, and religious teachings that has been influential in Chinese, Korean, and Japanese cultures. Confucius (552–479 B.C.) was born into a poor family in northwestern China. He became educated in the ancient Chinese classical writings and offered instruction in history, poetry, government, music, and moral conduct. Confucius was given various ministerial positions in the government, eventually becoming prime minister. Tradition maintains that his honesty and eagerness to implement changes in government led to his dismissal. After traveling widely, Confucius returned to his native area and continued teaching. After his death his disciples compiled the *Lun Yu* or *Analects*, a collection of Confucius's sayings that form the basic understanding of his teachings.

Confucius called for a return to the practice of ethical and social principles of an earlier era in order to produce order and harmony within the family, society, and the nation at large. Such order is patterned after the way of Heaven (*Tian*), which seems to be a cosmic principle or the ground of the moral order. The universe has a moral character, so that when one practices the moral law in social relationships, one reflects the moral will of Heaven.

Li ("propriety"), a central concept in Confucian thought, refers to a proper and appropriate way of being and doing things, including the proper way of conducting rites and ceremonies, proper interpersonal relationships, and the ideal standards of social and religious conduct. The ideal of *li* is reflected socially in the Five Relationships: father/son; elder brother/younger brother; husband/wife; elder/younger; ruler/subject. Each relationship is hierarchical, with distinctive roles for superiors and inferiors.

Confucius sought the cultivation of the "superior man" (*jun-zi*), who exemplifies moral virtues such as *ren* ("humaneness," "benevolence," or "love"). *Ren* is what makes humans uniquely human. On one occasion Confucius described *ren* by giving his statement of the Golden Rule: "Do not impose on others what you yourself do not desire" (*Analects* 12.2; compare 15.24).

Biblical Themes and Other Religions

Even this cursory survey indicates that there are some similarities between Christianity and other religions. Judaism and Christianity are, of course, uniquely similar, in that Christianity is the outgrowth of Judaism. Islam and Christianity both believe in an eternal Creator God and a judgment to come after death. Both Jesus and Confucius taught a version of the Golden Rule. Such similarities are not surprising and can be understood in light of the biblical teaching that all people, including adherents of other religions, have been created by God in his image (Gen. 1:26–27; 5:1–2) and that God has revealed himself in a general manner to all peoples through the created order (Ps. 19:1–4; Acts 14:15–17; 17:22–31; Rom. 1:18–32; 2:14–15).

But the differences between Christian faith and other religions are greater than the similarities.

1. *God.* The Bible teaches that there is one eternal Creator God who has created all else that exists (Genesis 1–2). Hinduism has theistic traditions, but it also includes polytheistic and atheistic traditions. Confucianism's views on the religious ultimate are unclear, and Buddhism explicitly denies the existence of an eternal Creator.

2. *Death.* Hinduism and Buddhism both accept the idea of multiple rebirths regulated by *karma*. The Bible, by contrast, teaches that there is only one life, after which all persons face judgment before God (Heb. 9:27; Rev. 20:11–15).

3. *Sin.* Many religions, particularly Hinduism and Buddhism, identify the root problem afflicting humankind as ignorance about the true nature of reality. But the Bible teaches that the problem is not ignorance but sin, that is, deliberate rejection of God and his ways (Isa. 59:2; Rom. 3:9–26). Moreover, contrary to Confucianism, the Bible teaches that as a result of the fall of Adam and Eve all humankind has been corrupted by sin infecting their moral nature, so that people are not inherently good but sinful (Genesis 3; Rom. 3:9–20; 5:12–14).

4. *Soul.* Buddhism teaches that there is no enduring, substantial soul that passes from one life to another. But the Bible teaches that there is an immaterial dimension of the person, created by God, which continues to exist after death (Matt. 10:28; Luke 12:20; 3 John 2).

5. *Salvation.* Although some forms of Hinduism and Buddhism do teach that the desired goal cannot be attained through human effort but rather is a gift from a deity or a buddha respectively, most religious traditions do regard human effort as central to attaining the goal. But the Bible clearly states that salvation is not something that human beings can achieve through their own efforts; it is the gift of God's grace, which is to be accepted by faith (Rom. 3:20, 28; Eph. 2:8–9).

6. *Christ's incarnation.* The Bible teaches that the second person of the Trinity, while remaining fully God, became a man (John 1:1–14; Rom. 1:3–4; Phil. 2:7–8; Col. 2:9). In a unique event, the Son of God became incarnate as the historical person Jesus of Nazareth. The Hindu notion of *avatar*, by contrast, concerns multiple manifestations of Vishnu as both humans and animals, but not as historical persons. No other world religion teaches that God became an actual man.

7. *Christ's preeminence.* Jesus is not just another great religious teacher. The truth of Jesus' teachings cannot be separated from its grounding in the person of Christ as the incarnate Word of God—the eternal, omnipotent Son of God who shares in all the attributes of God.

8. *Christ's substitutionary work.* The Bible teaches that salvation is based on the sinless life, substitutionary death, and triumphant resurrection of Jesus Christ, as he took upon himself the punishment for the sins of his people (Heb. 4:15; Rom. 3:25–26; 1 Pet. 3:18; 1 John 2:2). While this sacrificial death is anticipated in Judaism, there is nothing like it in Hinduism, Buddhism, or Confucianism, and it is explicitly denied in Islam.

9. *Christ's resurrection.* The Buddha, Confucius, Muhammad, and Jesus all died, but there is no reliable historical record of anyone apart from Jesus ever being raised bodily after death (Acts 2:24). The resurrected Christ is the "firstfruits" (1 Cor. 15:20), the first instance, of the one great harvest of resurrected bodies that will be given to all believers one day. It is because of the resurrection of Jesus Christ that Christians, too, can have victory over sin and death and anticipate their own resurrection to eternal life with God (Rom. 8:11; 1 Cor. 15:20–22, 54–58).

Biblical Ethics: An Introduction

Dieumeme Noelliste | *Jamaica*

Ethics is concerned with the way we ought to conduct our lives. Clearly, then, it is an integral part of biblical revelation. From Genesis to Revelation we find principles, precepts, commands, warnings, guidelines, and counsels that are intended to steer our lives toward that which is right, good, and God-honoring. The apostle Paul tells us that Scripture was given not only to reveal God's way of salvation but also to train us in righteousness and equip us for "every good work" (2 Tim. 3:14–17).

As the people of God blessed with the Word of God, we must receive God's ethical instruction in full submission and wisdom. As those who have been shown mercy in Christ, it is our great joy to "walk in a manner worthy of the calling" that is ours in him (Eph. 4:1). This essay seeks to encourage such ethical integrity by highlighting four aspects of the ethical teaching of the Bible: its importance, its purpose, its foundation, and some of its salient characteristics.

The Importance of Biblical Ethics

At the very outset of creation, God himself introduced ethics when he repeatedly declared his own work "good" (Genesis 1) and proceeded to give Adam and Eve responsibilities to fulfill (Gen. 2:19) and standards to live by (Gen. 2:15–17). Then, after rescuing Israel from bondage and choosing her as his special possession (Ex. 19:1–6), God began his relationship with the elect people by giving them an ethical charter to govern their behavior toward him and among themselves (Ex. 20:1–17). This basic code was expanded in the rest of the first five books of the Bible, the Torah (meaning "law" or "instruction").

Centuries later, when Jesus appeared on the scene to usher in the climactic phase of redemptive history, he too started out by issuing an ethical manifesto to provide guidance for the conduct of his disciples (Matthew 5–7). Called the Sermon on the Mount, this charter took ethics to a whole new dimension, while also reasserting the essence of what the Old Testament Torah had always intended. At the heart of Jesus' ethic is the call to love God and others (Mark 12:28–31), a call that resounds through the rest of the New Testament (1 Cor. 13:1–3; James 2:8; 1 Pet. 4:7–8; 1 John 4:8).

When we come to the final moment of salvation history, with the establishment of the new heaven and the new earth (Revelation 21–22), we hear the ethical note once again. But this time ethics has reached its highest peak with the triumph of good (1 Cor. 15:27; Rev. 21:1–8), the defeat of evil and suffering (Rev. 20:7–10; 21:4), and the restoration of humanity in the presence of God (Rev. 21:3, 22–27).

Along with this brief overview of ethics in the biblical story line, the importance of ethics is further highlighted by the high value God places on the ethical life. For the Old Testament prophets, for example, any act of worship that is not accompanied by acceptable ethical behavior is futile and offensive to God (Isa. 1:1–10; 58:5–10; Amos 5:21–26). Moreover, the Bible condemns those who subvert ethics by calling good evil and evil good (Isa. 5:20) and says that right belief must express itself in right action (James 2:14–26). Clearly, it matters immensely to God that we believe rightly *and* live rightly!

The Purpose of Biblical Ethics

Besides stressing its importance, Scripture underscores the practical purpose that ethics serves. In the preceding section we saw that one important payoff of the ethical life is the authenticity it imparts to worship. But the Bible adds three insights to this.

The first concerns the validation of our Christian identity. According to Jesus, when our lives exhibit the ethics of love, we demonstrate to the world that we belong to him (John 13:34–35) and we reinforce the claim that we are sons and daughters of God (Matt. 5:44–45).

The second is seen in Jesus' assertion that the ethical life glorifies God. Jesus teaches that when our light shines before people, they will see our good works and glorify our Father in heaven (Matt. 5:16). Moral integrity honors God.

The link that Jesus makes in this verse between ethics and witness supplies the third insight: ethics is a means of Christian witness and mission. We find this theme throughout the Bible. For instance, in Genesis

12:3, God chose Abraham to be a blessing to the nations. But later on God said that the fulfillment of that promise was linked with the Abrahamic family's willingness "to keep the way of the LORD by doing righteousness and justice" (Gen. 18:19). In Psalm 72, the psalmist prays that Israel's king would fulfill his ethical obligation so that the nation may prosper and realize her missionary calling (Ps. 72:1–17). Peter and Paul echo the same theme when they assert that the positive influence Christians can have on society depends upon the kind of ethical lives they live (Phil. 2:14–16; 1 Pet. 2:11–12).

The Foundation of Biblical Ethics

For Christians, an even greater incentive to explore biblical ethics is the fact that ethics finds its foundation in God himself. Biblically speaking, it is God, as Creator of a morally ordered universe, and as an absolutely perfect being, who is the author of morality (Gen. 2:17). It is God who endowed the creation with norms and standards and holds its inhabitants answerable to him (Gen. 3:17; Ps. 33:13–15). In biblical terms, then, ethics is not a human invention. It is rooted in God himself.

Moreover, according to the Bible, God supplies ethics with not only its source but also its anchor. This anchor is found in the worldview that emerges from the story of salvation that God tells in his Word. This worldview says that God created us in his own image (Gen. 1:27). We fell and profoundly disturbed the condition of well-being that existed under God's rule (Gen. 3:8). But we were redeemed by a gracious God (Gen. 3:15; Rom. 3:22–25). This view is crucial for ethics. For it is the image of God that provides the basis for the Bible's teaching on such issues as the sanctity of human life (Gen. 9:8–17), the equality of all humans before God (Job 31:15; Acts 17:25–26), and the intrinsic worth and dignity of all people. Similarly, one major reason the Bible insists on sexual purity is the doctrine of redemption, which says that the redeemed no longer belong to themselves but to God, who dwells in them by the Holy Spirit (1 Cor. 6:18–20).

Some Characteristics of Biblical Ethics

We close by highlighting six features of biblical ethics.

First, biblical ethics is *covenantal* or *communal*. It exists for the people of God. While all people are morally accountable to God, the Bible teaches that the ethical life portrayed in Scripture is intended especially for those who are in covenant relationship with God. The Sermon on the Mount, for example, reveals this (Matt. 5:1–2). Likewise, the love ethic, the cornerstone of the New Testament's moral teaching, is placed squarely on the shoulders of believers (John 13:34–35; 1 Pet. 4:8; Heb. 13:1).

Second, biblical ethics is *grace-motivated*. "We love because he first loved us" (1 John 4:19) is the consistent rhythm of the Bible. What God has done for us, supremely manifested in Christ, is the foundation for what we then do for God. God's acceptance of us as his children results in ethical living; ethical living does not result in God's acceptance of us. Throughout the Bible, upright living does not lie essentially in believers' exertion of willpower but in the spiritual and moral transformation brought about in them by the gospel (1 Cor. 6:9–11; see Rom. 1:16–17) and the ongoing work of the Spirit in their lives (Rom. 5:5; 2 Cor. 5:14; Gal. 2:14; 3:3).

Third, biblical ethics is *transformational*. The ethical life described in the Bible is one that is energized by something more profound than mere behavior conformity. Rather, biblical ethics stems from the inner life, what the Bible calls the *heart*. It is an ethic generated by a law written on the heart (Jer. 31:31–33) and the animating impulses of the indwelling and sanctifying Spirit (Rom. 5:5; Gal. 5:22–25). This is fundamentally an internal rather than external ethic (Matt. 5:27–28; 6:1; 15:18–20). It goes beyond mere conformity to a written code (Matt. 23:25–28; 2 Cor. 3:6).

Fourth, the ethics of the Bible is *countercultural*. It is "against the grain." Whereas the surrounding culture conducts its life largely in ways that result from the fall, those who are in a covenant relationship with God are called upon to conduct their lives according to the new identity that flows from that gracious relationship (Ex. 19:5; 1 Pet. 2:9–12). This does not mean rejection of existing cultural values but radical assessment and, if necessary, replacement of those values in light of the kingdom into which believers have been drawn by God's grace (Rom. 12:1–2). Jesus demonstrates this principle in his teaching on loving one's enemies (Matt. 5:43–44), on materialism (Matt. 6:19–24), and on non-retaliation (Matt. 5:38–42). Paul also follows this countercultural principle in his teaching on sexual purity (1 Cor. 6:12–20; Col. 3:5–6), the equality of people before God (Gal. 3:28–29; Col. 3:11), and concern for others (Phil. 2:1–3).

Fifth, biblical ethics has an *integrative* character. Reaching into every corner of human living, the system of ethics taught in the Bible touches belief and conduct (Rom. 12:1ff.; Eph. 4:17–24), private behavior and public morality (James 1:27), personal piety and communal justice (Jer. 7:1–11; Mic. 6:6–8). This characteristic is due to the saving framework in which believers now live—they have been given a wholly new identity (Romans 6; 1 Pet. 2:9–10). Their ethical life therefore cannot be set off from other aspects of living.

Finally, there is a sixth element of biblical ethics: its *eschatological* character. Biblically, ethics is shaped and motivated by what God has done in Christ and what he promises to do in the future. The new age longed for in the Old Testament has dawned in Jesus, but it has not yet been brought to full completion. Biblical ethics, then, is really an interim ethics: it is for those who live between the times (Titus 2:11–14; 2 Pet. 3:13–14). Followers of Christ pursue holiness by looking back and by looking forward. We look back to what God *has* done, sending his Son, uniting us to Christ, and placing his Spirit within us. And we look forward to what God *will* do, as Christ returns a second time to execute justice and finally redeem his people from all sin and suffering.

The Value and Dignity of Human Life

Chee-Chiew Lee | *Singapore*

Life is a gift from God. Adam became a living being by the breath of God (Gen. 2:7), and if God were to withdraw his breath from humans, they would perish (Job 34:14–15). Since life belongs to God, humans do not have absolute autonomy over their own lives but are stewards of the life given to them by God. The lives of all humans, both their own and others', are to be cherished and guarded.

Created in the Image of God

The value of human life is intrinsic, for it derives from God, who made human beings in his own image (Gen. 1:26–27). Consequently, the person who takes the life of another will be held accountable and punishable by God through his human representatives (Gen. 9:5–6; Rom. 13:1–7). The sixth commandment, "You shall not murder" (Ex. 20:13), and its explanation in Exodus 21:12–32 clearly teaches this. The Hebrew word for "murder" (*ratsakh*) in Exodus 20:13 not only refers to intentional killing (e.g., Jer. 7:9; compare Ex. 21:12, 14, 20) but also to human death caused by carelessness or negligence (e.g., Josh. 20:3–6; compare Ex. 21:13). It is important to note, however, that in the Old Testament, the prohibition against taking a person's life is to be understood as the taking of life outside of the boundaries set by God (such as capital punishment or war).

With this basic principle of the value of human life in place, we will consider a number of ethical issues concerning the beginning and the end of life such as abortion, euthanasia, and the treatment of children, the disabled, and the elderly.

The Beginning of Life

Abortion was a known practice in the ancient world. The Bible does not mention explicitly the practice of abortion. Yet when we listen carefully to the teaching of the Bible regarding what it means to be a human being and what it means to take the life of another, we find that the Bible speaks very clearly on the issue of abortion. Moreover, both Jews and Christians in ancient times explicitly condemned the practice of abortion.

The main issue concerning abortion revolves around when life and personhood begin. Various views have been proposed: (1) at conception; (2) at implantation; and (3) at birth. There is now widespread consensus within the medical field that human life begins at conception, when the egg and the sperm fuse together to form a human embryo. On top of established medical conviction, however, the Bible teaches that a fetus within a womb is a living human being bearing the image of God. In Psalm 139:13, David speaks of how God formed his “inward parts” while he was in his mother’s womb. This text clearly teaches that God forms a new person before birth, not during or after birth. Furthermore, David speaks of himself being *conceived* as a sinner (Ps. 51:5). Since only human beings can have moral responsibility, full personhood must, according to the Bible, begin at conception. We are compelled to conclude that destroying a fetus amounts to taking the life of a person, which the sixth commandment directly prohibits. The outrage God feels at the murder of the unborn is underscored in his forbidding the taking of innocent life (Ex. 23:7). He “hates . . . hands that shed innocent blood” (Prov. 6:16–17).

An abortion can be legitimately considered only in the event of an ectopic pregnancy, in which the pregnancy starts somewhere outside the uterus (usually in the fallopian tubes). The baby cannot survive such a pregnancy and, if allowed to develop, can endanger the mother’s life. The question here, then, is not one of murder but of the lesser of two evils—losing one life instead two.

Proponents of abortion also put forth other reasons for abortion, such as the choice of the mother, the case of rape, and the issue of quality of life. Yet surely a mother’s “choice” does not include choosing to end another person’s life any more than a murderer should be allowed to “choose” to end another’s life. And in the case of rape, a heinous crime (rape) should not be compounded by adding to it another heinous crime (abortion). Regarding quality of life, it is certainly tragic for a baby to be born into poverty, or with physical deformity. Such suffering is real and painful and must be tenderly addressed. Yet the answer to a difficult life for an infant is not to deny life itself to the infant, who is created in God’s image.

The End of Life

As a result of the fall, physical death is inevitable for all people (Rom. 5:12–14; 1 Cor. 15:21–22). The process of dying is frequently accompanied by illness, suffering, and pain. Euthanasia is one way people have sought to eliminate end-of-life suffering. Euthanasia occurs when a terminally ill person dies as a result of a deliberate act of commission (active euthanasia) or omission (passive euthanasia) by another person seeking to hasten the ill person's death in order to end his or her suffering. The person who is ill may have given informed consent (voluntary), may have withheld consent (involuntary), or may have been incompetent to give consent (non-voluntary).

Active euthanasia is clearly prohibited by the sixth commandment, regardless of the ill person's request. This moral principle is seen in the case of King Saul. Fatally injured, Saul commanded his armor-bearer to kill him so that he would not suffer humiliation from his enemies. His armor-bearer refused, however (1 Sam. 31:3–5). In contrast, when the Amalekite brought news of Saul's death to David, claiming that he had killed Saul at the king's own request in order to end his misery, David executed the Amalekite for taking Saul's life (2 Sam. 1:1–16).

Passive euthanasia involves withholding either natural life-sustaining means (e.g., food, water, air) or unnatural life-sustaining means (e.g., life-supporting machines) in order to cause death and thus end suffering. Many Christian ethicists believe that withholding natural means of life-sustenance from helpless patients is comparable to withholding the same means from an infant, as it will directly cause death. This act of negligence leading to death is thus also viewed as being prohibited by the sixth commandment. A somewhat different question is whether doctors are ethically able to withhold futile treatments that do not improve the prospect of recovery and only prolong the process of dying when death is imminent and inevitable. In such cases, according to some Christian ethicists, it is morally acceptable to allow such a person to die, though whenever there is a reasonable chance of recovery or improvement of the quality of life this should be pursued.

The Treatment of Children, the Disabled, and the Elderly

How, then, shall Christians respond to pain and suffering in those who are unable to care for themselves? In considering this question, we must remember that the value and dignity of human life is grounded in the fact the God is the giver of life. Human worth does not fluctuate with the level of perceived usefulness of a person to society or the degree of suffering they are experiencing, for human worth is grounded in the image of God. A child, disabled person, or elderly person is no less the image of God than anyone else.

As we look at the Bible's teaching, the prohibition of the physically disabled to serve as priests may seem at first glance to be a prejudice against them (Lev. 21:16–23). This requirement, however, has to do with symbolic wholeness in relation to God's holiness. It by no means devalues the disabled. On the contrary, Moses exhorts God's people to treat the disabled and the elderly with respect (Lev. 19:14, 32). The child, the disabled, and the elderly, even when they are dependent on others or are sick or dying, deserve the same respect granted to anyone else. Christians are to uphold the dignity of life, rooted as it is in the image of God.

How shall we handle such suffering? How can we help to improve the quality of life for those suffering from disability or terminal illness? Is there any meaning to suffering at all? Three comments are in order.

We first remember that Jesus had compassion not only for the sick (Matt. 14:14) but also for those with physical, emotional, and spiritual needs (e.g., Matt. 9:36; Mark 8:2; Luke 7:13). Likewise, Paul exhorts believers to "put on . . . compassionate hearts" (Col. 3:12). The disabled and the sick not only suffer from physical pain and discomfort, they are also often troubled emotionally and spiritually. It is therefore vital, and deeply Christian, to provide compassionate care, to both body and soul, to those who are suffering.

Second, although suffering in itself is not good but a result of living in a fallen world, suffering serves redemptive purposes in the life of the believer. Hardships of various kinds have the unique power to deepen our awareness of human frailty and mortality, to disengage our affection for the things of the world, and to lead us to depend more on God and to cherish more meaningfully the grace and mercy of God in Christ (see 2 Cor. 1:8–9; Heb. 2:14–18; 4:15–16).

Third, the Bible calls us to weep with those who weep (Rom. 12:15). As believers engage those who are suffering, trite answers, however true theologically, may prove counterproductive emotionally. We must exercise wisdom and care for the suffering with deep sympathy.

Conclusion

The value and dignity of human life is derived from God the Creator and is rooted in the fact that all humans have been created in God's image. As stewards of the life God has given, we are to uphold its sanctity from conception to the grave. Ending someone's life in order to relieve suffering or inconvenience is not only unjustifiable; it violates God's clearly defined moral order. Suffering should bring us not to end life prematurely but to entrust ourselves more completely to our faithful God no matter what befalls us or those whom we love (1 Pet. 4:19). We can find strength and ultimate hope in Christ, who has conquered death and can sympathize with human suffering (Heb. 2:14–18; 4:15). Based on God's love, Christians are to extend self-giving compassion and care to those who are suffering or vulnerable—unborn or born, young or old.

Marriage and Sexual Morality

Yusufu Turaki | *Nigeria*

Introduction

The union of one man and one woman in marriage is one of the most basic and also most profound aspects of being created in the image of God. Yet there is much confusion around the world today regarding what marriage is and what sexual morality ought to look like. The Bible has much to say about these things. It is crucial for Christians to continue to cultivate solid biblical foundations for marriage and sexual morality in the face of a cultural tide that elevates individual authority, human reason, and unrestrained pursuit of pleasure over what God has revealed in the Bible.

This essay will review the Bible's teaching on marriage and sexual morality. It also seeks to bring biblical teaching to bear on related global issues such as divorce and remarriage, polygamy, and homosexuality.

Biblical Foundations

The Christian concept of marriage and sexual morality is rooted in God's creation of the world in Genesis 1 and 2, and specifically God's creation of man and woman, in his image, as the pinnacle of his creative acts. In Genesis 1:26–28 we learn that God created both man and woman to bear his image, which included multiplying and spreading across the earth and having dominion over it. Genesis 2:18–25 elaborates on God's creation of man and woman, explaining that woman was created as a suitable helper and companion to man. God created woman out of the man's body, and in marriage the man and woman are reunited, as the text explains: "Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh" (Gen. 2:24). Jesus cites this text when the Pharisees ask him about divorce, and he concludes, "What therefore God has joined together, let not man separate" (Matt. 19:6).

Much brokenness exists today around the world when it comes to marriage and relationships between men and women. The account of creation in Genesis 1–2, however, indicates that God's original design was wonderfully good and beautiful. The misery and brokenness that infects so much of marriage today is not what God intended. When God created men and women, "it was very good" (Gen. 1:31).

With the fall into sin recorded in Genesis 3, humans declared their independence from God, and sin and death entered the world. This sin affects marriage and sexual morality no less than the rest of life. When God pronounces on Adam and Eve the tragic result of their sin, each receives a specific pronouncement, just as each had been created in their own unique way. Adam will no longer enjoy the easy abundance of food from the ground out of which he himself had been formed, but rather he will now have to work hard, in pain and futility, for his livelihood (3:17–19). Another implication of the cursing of the ground is the disruption that took place between man and nature (see Rom. 8:19–22). Eve, likewise, received an appropriate punishment in her role as childbearer, which will now include pain. She will also "desire" her husband—that is, desire to assert a perverse leadership over him (the same word for "desire" is used in Gen. 4:7 for sin's desire to rule over Cain). In short, God's mandate for Adam and Eve—to multiply and to have dominion—is deeply wounded.

A Whole-Bible Trajectory

Genesis 1–3 is not, however, the only word from the Bible on marriage and sexual morality. Rather, these first three chapters of the Bible set a trajectory that is carried through the entire Bible. Not only do we see various examples of healthy and unhealthy marriage and sexual integrity, but Scripture even gives us an entire book that is devoted to this topic—the Song of Solomon, which exults in the goodness of sexual relations when enjoyed as God intended, between one man and one woman.

Even more profound than the marital relationship that exists horizontally, between a man and a woman, is the relationship that exists vertically, between God and his people. The vertical relationship, too, is described in the Bible in terms of a marriage. Throughout the prophets, for example, the Lord speaks of Israel as his bride (Isa. 54:5; Jer. 2:1–2; 3:20; Hos. 2:16). And even more frequently, faithless Israel is referred to in terms of adultery (Jer. 3:6–8; Ezekiel 16; 23; 43:7–9; Hos. 1:2; Mal. 2:10–11). In the New Testament, Jesus refers to himself as "the bridegroom" (Matt. 9:15; John 3:29) and Paul refers to the church as the bride of Christ (Eph. 5:25, 32).

One day, when Jesus returns a second time, there will be a great wedding feast as Christ and his bride, the church, are openly united for good (Rev. 21:9).

Implications for Marriage and Sexual Morality

Several implications arise from the Bible's teaching on marriage:

1. Marriage and sexuality are good gifts from God.

The fall distorted what marriage should be, but the institution itself was already in place. Marriage is good.

2. Marriage is between one man and one woman.

The reason for this is rooted in the very creation of man and woman. God created man and woman to bear his image together, each uniquely and in a complementary way representing God here on earth.

3. Sexual relations are sacred and are designed to take place only within marriage.

Once more, this is rooted in the creation account. The man and the woman are to be utterly faithful to one another, because they have "become one flesh" (Gen. 2:24). To break this bond through adultery or other kinds of sexual immorality is therefore not only a breach of faith with one's spouse but also, more deeply, a breach of faith with one's Creator.

4. Marriage reflects Christ's relationship with the church.

Ephesians 5 makes it clear that Christ's love for the church is the pattern for a husband's love for his wife. Likewise, the church's glad submission to Christ is the pattern for the wife's glad submission to her husband. The husband as head of the wife gladly sanctifies her, loves her, and gives his life for her; the wife in turn gladly submits to and honors her husband.

Related Issues

These biblical principles for marriage raise some thorny ethical questions. Three of these are divorce and remarriage, polygamy, and homosexuality:

1. Divorce and remarriage.

God's good plan for marriage is a lifelong, sacred commitment between a man and a woman (Gen. 1:27; 2:24; Mal. 2:14; Matt. 19:3–6). In two situations, however, the Bible seems to allow for divorce.

One situation is when one spouse is sexually unfaithful. Jesus taught that while divorce is a grievous violation of a sacred, covenant relationship, it is permissible if one spouse is guilty of "sexual immorality" (Matt. 5:32; 19:9). Jesus is not recorded as mentioning the allowance of sexual immorality in his parallel teaching on divorce in Mark 10:11–12 and Luke 16:18; this is probably because both evangelists assumed that adultery was universally agreed already to be a legitimate cause for divorce, so the point could be taken for granted. The second situation in which divorce is apparently legitimized is if one spouse deserts the marriage. In such an instance, the non-deserting spouse is unable to fulfill his or her marital responsibilities (1 Cor. 7:12–15).

While divorce may be permissible in such tragic circumstances, it must always be viewed only as a last resort, on account of the sacred nature of marriage. All efforts at reconciliation must be exhausted before divorce is pursued. If such efforts are unfruitful, however, divorce is evidently permissible, and the one who has been betrayed, either sexually or by desertion, may freely remarry with God's approval. Some faithful Christians, however, do not see any warrant for remarriage in Scripture, and disagreement about this is likely to continue.

2. Polygamy.

God does not explicitly prohibit polygamy in the Old Testament. Yet it is clearly not God's ideal for marriage. Polygamy devalues women, who are equally created in the image of God (Gen. 1:27). When God placed Adam in Eden, moreover, Adam was given one wife, not many (Gen. 2:18, 22). In addition, while God appears to have allowed polygamy, there is a clearly discernible pattern of family strife that emerges from polygamous marriages in the Bible (e.g., Genesis 16; 29–31; 1 Samuel 1; 1 Kings 11). In the New Testament, Paul says that an elder must be a "husband of one wife" (1 Tim. 3:2).

In places around the world where polygamy is socially acceptable, it must still be understood that from the Bible's perspective, polygamy is not God's original design for marriage. Yet while a husband in a polygamous marriage should not be required to divorce any of his wives—who would then be left without protection and support—such a man should not be allowed to rule in the church as an elder.

3. Homosexuality.

As we have seen, God created man and woman to bear his image in a complementary way (Gen. 1:27). Thus the image of God itself is at stake in healthy heterosexuality. God instituted marriage as taking place between one man and one woman, who come together as “one flesh” (Gen. 2:24). Jesus clearly teaches that marriage is to be between one man and one woman (Matt. 19:4–6), and Paul explicitly prohibits homosexual behavior (Rom. 1:24–27; 1 Cor. 6:9). This is not to say that homosexual desires are uniquely sinful, though they do represent an aberration from the urges God has designed us to feel. But homosexual desires are disordered, and to be resisted in the same way that heterosexual desires, outside the context of monogamous marriage, are disordered, and to be resisted.

As with all sinful behavior, patterns, and desires, even those that are deeply embedded within us—such as in the realm of sexuality—are within the reach of God’s forgiveness in Christ as well as of God’s transforming power through the Holy Spirit. While the church must not condone homosexuality as legitimate, we are called to faithfully extend grace and love to those struggling with homosexuality, remembering how much we ourselves have been forgiven (Matt. 18:21–35).

Conclusion

Human sexuality is one of God’s greatest gifts to humanity. Its greatest and most beautiful expression, in marriage between one man and one woman, is a profound manifestation of what it means to be made in the image of God. Yet, as with every dimension of life in this fallen world, our sexuality has been marred by the fall. This is seen in such deviations from the biblical ideal as divorce, polygamy, and homosexuality. Yet these and every other manifestation of brokenness in human sexuality can be completely redeemed by our great God on account of the saving work of Christ, through the power of the Holy Spirit. In our sexuality, therefore, as in all of life, to God be the glory!

The Purpose and Role of Government

Michael Oh | *Japan*

God Instituted Government for the Good of All People

Every ruling authority that exists has been established by God (Rom. 13:1–2). Human government is a *derived* authority. Those in authority are described as "the servant[s] of God" (Rom. 13:4) and "ministers of God" (Rom. 13:6). Those who reject governmental authority reject God's authority (Rom. 13:2). It is also a *limited* authority. Those in power hold their power because of God (John 19:10–11) and can be removed by God (Ps. 75:7; Dan. 2:21). Such derived and limited authority is to be exercised for the good of all people (Rom. 13:4). Let us consider three specific ways in which government serves the common good.

Government provides earthly justice and protection.

Civil governments act as God's agents of justice. Romans 13:4 says, "For he [the magistrate, the government's representative] is the servant of God, an avenger who carries out God's wrath on the wrongdoer." Ultimate justice and vengeance belong to God alone (Deut. 32:35; Ps. 94:1; Rom. 12:19; 1 Thess. 4:6). Yet governments "bear the sword" (Rom. 13:4) and carry out earthly justice against wrong. Romans 13:5 says, moreover, that our subjection to political authorities is not merely "to avoid God's wrath but also for the sake of conscience"—that is, obeying the government grants peace not only to those in authority (over us) but also to our conscience (within us).

The largest-scale expression of the power of the sword (Rom. 13:4) is in the waging of war. The clearest Biblical justification for war is in defense of the citizenry from "those who do evil" (1 Pet. 2:14). Various principles can be applied from Scripture concerning the circumstances that justify war.

Governments are to act on behalf of the good of all people (Rom. 13:4).

This is not merely social justice based on secular human rights; it is essentially rooted in the purposeful and gracious creation of humanity by God in his own image (Gen. 1:26–27). It is right, therefore, for Christians to seek to influence governments to protect society's weakest members, including the poor (Ex. 23:6), foreigners (Ex. 22:21; Deut. 27:19; Zech. 7:10), and the helpless (Ps. 82:3–4). The life of unborn children, in particular, as image bearers of God and as the weakest members of society, ought to be protected. Psalm 139 celebrates the mystery of God's creative work of generating life in the womb, while other texts in the Bible condemn the harming of unborn human life (Ex. 21:22–23; 2 Kings 8:12; Amos 1:13).

Another realm of governmental protection and stewardship is the care of God's material creation. Humanity was given the responsibility as caretakers to "work" and "keep" the garden (Gen. 2:15). In recognition that God has created all things (Genesis 1; Ps. 24:1), humans are called to steward the rest of God's creation, and political leaders are to wisely direct and oversee the proper use of earthly resources.

Government creates social space for the display of good conduct.

God instituted government to establish ordered and peaceful social space where not only is judgment carried out, but good is recognized and encouraged (see 1 Pet. 2:14). Government leaders should not be "a terror to good conduct" (Rom. 13:3). Rather, as Paul states, "Would you have no fear of the one who is in authority? Then do what is good, and you will receive his approval, for he is God's servant for your good" (Rom. 13:3–4).

This is true for all people but especially for Christians. Ordered and just social spheres should be forums for obedience to the greatest commandment, "You shall love the Lord your God with all your heart and with all your soul and with all your mind" (Matt. 22:37). It is right to desire and seek religious freedom as Christians; however, civil governments should neither compel allegiance to nor forbid the practice of any particular religion, whether Christianity or any other faith. Jesus makes a clear distinction between spiritual and political authority (Matt. 22:21; John 18:36). To be sure, the early church benefited from the legalization of Christianity under Constantine by the Edict of Milan in 313. Arguably, however, the church also lost some of its vitality when the lines between spiritual and political responsibilities became blurred.

Well-ordered social space should also allow for obedience to the second great commandment, “You shall love your neighbor as yourself” (Matt. 22:39). By such love the light of the gospel shines forth through God’s people, and by God’s grace many will be turned “to righteousness” (Dan. 12:3; see Matt. 5:14–16; Eph. 5:8–9). Such neighbor-love, we must always remember, is sustainable only as it is founded in and empowered by God’s love for his people (1 John 4:19).

Government often serves to sanctify Christians.

Throughout world history various governments have been, to greater and lesser degrees, a challenge to Christians and the church. Often these situations have been used toward the sanctification and good of God’s people (see Rom. 8:28). Obedience and disobedience to civil government at their appropriate times are both challenges and opportunities for our blessing and God’s glory.

Christians are called to (1) respect and honor government leaders (Rom. 13:7); (2) be subject to government and obey its laws (Rom. 13:1–5; 1 Pet. 2:13–14); (3) pray for civil leaders (1 Tim. 2:1–2); and (4) pay taxes (Matt. 22:17–21; Rom. 13:6–7).

Our obedience is not in response to the worthiness of the leaders but in joyful submission to the One who is worthy and who calls us to be subject to civil authorities (Rom. 13:1; 1 Pet. 2:13–14). Obedience is not always easy but it can be used as a part of our sanctification.

At times, however, Christians must choose not to obey governments or laws, when such obedience would mean disobedience to God. Clear examples include Daniel’s disobeying the law forbidding prayer to any god or man other than King Darius (Daniel 6); the wise men disobeying Herod’s instructions to tell him of the Christ’s birthplace (Matt. 2:7–12); and Peter’s conviction that “we must obey God rather than men” (Acts 5:29) when commanded not to preach the gospel. Civil disobedience is justified when authority is exercised in ways contrary to God’s express purposes and commands for his people.

At different times and in various places governmental opposition has sought to crush the church. Such suffering is to be expected and is often a vital part of our sanctification (see Rom. 5:3–5; 2 Cor. 12:9–10). Indeed, many times persecution and martyrdom have actually fueled revival and great spiritual advance as part of God’s wise purposes (see Gen. 50:20; Prov. 19:21).

God Instituted Government for His Glory

All things exist under the sovereignty of God and serve not only the good of people but also God’s ultimate purpose to bring glory to his name (Ps. 115:1–2; Prov. 16:4; Isa. 42:8). Government, too, has been instituted by God not only for the good of humanity but also for the glory of his own name. We can see such glory in both the expression and the limitations of civil government in its universality, sovereignty, and temporality.

Global expression and limitation.

God created the world with incredible diversity and beauty (Genesis 1–2). Such variety in creation displays his power, creativity, and glory (Psalm 8; Rom. 1:20). Similar glory can be seen in the diversity of cultures, languages, and governments. Variety throughout the world in governmental style, form, and function can bring glory to God, as long as the particular government in question is operating within God’s defined purposes for government. The vast global scope of political authorities is astounding.

At the same time, the varied governments of the world have geographic, authoritative, and location-specific limitations. Every attempt at global unification under a single recognized authority has failed and will fail until the global diversity of the nations finds its ultimate purpose in worship of the King of kings and Lord of lords (Ps. 86:9; 1 Tim. 6:15; Rev. 15:4; 19:16).

Sovereign expression and limitation.

The authority and sovereignty of civil government, which is real even if delegated and limited, instructs us about the kingdom, rule, and reign of God. The exercise of power, authority, and judgment, whether just or abusive, encourages a longing in humanity for God’s more perfect kingdom. In the limitations of what government can and cannot do, will and will not do, should and should not do, there is the opportunity for an increased awareness of humanity’s need for God and his Kingship. Where government is unable or unwilling to promote justice, the perfect justice of God remains holy and satisfying (see Ps. 9:7; 103:6; Isa. 16:5; 30:18; Matt. 12:20). Where government is unable or unwilling to exercise power and authority for the good and protection of all people, the omnipotence and mercy of God remain holy and unlike any other authority in the universe (see Job 42:2; Lam. 3:22; Matt. 19:26; 2 Cor. 1:3; Rev. 19:6).

“The nations rage,” “the people plot,” and “the kings of the earth set themselves, and the rulers take counsel together, against the LORD and against his Anointed,” but “he who sits in the heavens laughs” (Ps. 2:1–2, 4). God’s kingdom and Christ’s kingdom rule stand in vivid contrast to the kingdoms and nations of the earth, to the glory of God (see Matt. 20:25–28). All earthly authorities will ultimately be superseded by the rule of Christ (see Dan. 2:44; Rev. 22:1–5).

Temporal expression and limitation.

God is sovereign over governments large and small, evil and good, long-lasting and short. “He makes nations great, and he destroys them; he enlarges nations, and leads them away” (Job 12:23; see Ps. 75:7). While every earthly government will one day come to an end, God’s kingdom alone shall never be destroyed and never end (see Dan. 2:44).

Until that day, we who are the people of God are to faithfully fulfill our responsibilities as citizens both of our respective governments and of heaven (Phil. 3:20). Our prayer must be the prayer of Psalm 72:11: “May all kings fall down before him, all nations serve him!” Our message is the gospel message of the kingdom that is to be proclaimed to all nations and until the end comes (Matt. 24:14). Whether our behavior is commended by governments (Rom. 13:3) or we are delivered up “to tribulation,” “hated by all nations,” and put “to death” (Matt. 24:9), we persevere with hope. And we eagerly await the Lord’s return, with passion for the global and eternal worship of Christ that we see mirrored in Revelation 7:9–10:

> After this I looked, and behold, a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands, and crying out with a loud voice, “Salvation belongs to our God who sits on the throne, and to the Lamb!”

Social Ethics

James H. O. Kombo | *Kenya*

Social Ethics and the Bible

God created mankind as a society—initially, as one man and one woman, and thereafter as an ever-increasing family. To be created as a human is therefore to be inherently *social*. Yet Adam and Eve sinned, and we have been sinning ever since. This sin introduces disharmony and strife into the social sphere. As God redeems and restores this world, then, there is need for a wise understanding of the *ethics* that go into living life as social creatures.

Social ethics thus has to do with the principles and guidelines that regulate corporate welfare within a society, specifically with regard to determining what is deemed right and just and noble. The Bible has much to say regarding social ethics. In its call to justice and righteousness in the Old Testament and in Jesus' ethical teaching in the New Testament, the Bible teaches how those created in his image are to live together in this world.

The Bible clearly views social ethics as crucial to the picture it portrays of what human life is meant to be. "Let justice roll down like waters, and righteousness like an ever-flowing stream" (Amos 5:24; compare Gen. 18:19; 1 Sam. 15:22–23). The Lord's desire for righteousness to be practiced by the world, and in particular by his own people, reflects his own character: "I am the LORD who practices steadfast love, justice, and righteousness in the earth. For in these things I delight" (Jer. 9:24). God is passionate for equity and harmony among people. Jesus' words in the Great Commandment bring a fitting New Testament summary, as he instructs his people to love God and to love others, declaring that such vertical and horizontal love sums up the entire Old Testament ethic (Matt. 22:37–40; see also Lev. 19:18; Deut. 6:5; Rom. 13:8–10).

Social ethics is important in another respect: it is portrayed in the Bible as that which pushes God's people to go beyond the letter of the law by genuinely considering the welfare of others to be just as important as their own welfare (Lev. 19:18; Matt. 19:19; 22:39; Rom. 13:9; Gal. 5:14; James 2:8). Indeed, Christians are called even to put the needs of others ahead of their own needs (Rom. 12:10; Phil. 2:3–4). The only sustaining motivation by which we can do this from the heart is the gospel of Jesus Christ, in which Jesus himself put our welfare ahead of his own (2 Cor. 8:9; Eph. 5:2; Phil. 2:5–8).

Some Contemporary Issues in Global Social Ethics

In considering the ethical dimension of corporate life in this fallen world, especially corporate life as the redeemed people of God, we will turn to consider a handful of pressing issues concerning social ethics. In what follows we will consider tribalism, hunger, slavery and human trafficking, and occultism. In considering each of these we are asking what the Bible has to say about such pressing global concerns. What can we learn from Scripture?

Tribalism.

Tribalism continues to be a serious problem across societies. Tribalism is a social sin that has to do with the exaltation of one ethnic group above others. It involves a strong in-group loyalty and ethnic identity that manifests itself not only in separation of one's own ethnic group from the rest but also in unfair elevation of individuals in an in-group. Tribalism in its current form is not just about tribal societies strictly speaking, but can be detected in societies all around the world—Western and non-Western, wealthy and poor, educated and uneducated.

While the Bible recognizes and ultimately rejoices in racial distinction (Rev. 5:9–10; 7:9–10), it also teaches the equality of all peoples regardless of race or ethnicity (Eph. 2:14–18). In Christ, there is only one people, one nation, one "tribe": "There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus. And if you are Christ's, then you are Abraham's offspring, heirs according to promise" (Gal. 3:28–29). The Bible teaches that Christ has torn down the wall of division and has brought Jew and Gentile into one body (Eph. 2:14; 3:6). We are taught, then, that identity in Christ supersedes all other identities. Moreover, all people are created in the image of God (Gen. 1:26–27; 9:6). And so, as we learn to resist the exaltation of ourselves or our ethnicity that our sin nature promotes, we can joyfully exult in the wonder of being included in the one nation that the Christian gospel produces—the "tribe" of Christ (Eph. 4:3–7).

World hunger.

World hunger is a massive problem today and is growing at an alarming rate. Today, one in seven people around the globe are suffering from an insufficient amount of food and nutrition. Four factors are widely agreed upon as the chief causes of world hunger: 1) poverty; 2) inadequate economic systems; 3) interpersonal and inter-ethnic conflict; 4) previously existing hunger, which is self-propagating.

World hunger is not only a social and a governmental problem but also an ethical problem. One reason for this is that hunger is often bound up with other ethical issues, such as poverty, political corruption, harmful economic systems, and international conflict. Human wickedness therefore often aggravates the problem of world hunger indirectly through sins such as exploitation, indifference, and greed. Thus while secular social theory can help to an extent, only the biblical gospel can get to the root cause (human sin and selfishness) of most of the situations around the world where hunger is a problem.

Another reason why it is valid to consider world hunger an ethical issue is that the Bible teaches that there is an ethical obligation on the part of God's people who have enough food to share with those who are in need (Lev. 19:18; 25:35; Deut. 15:7–8; 26:12–13; Prov. 19:17). Jesus even went so far as to say that when Christians provide food and drink to those who need them, they are providing food and drink to Jesus himself (Matt. 25:31–46). On the one hand, we must remember that the greatest need of every human being is to be forgiven and made an heir of eternal life through Jesus Christ. This is "of first importance" (1 Cor. 15:3). Thus concern for the poor and the hungry ought not to replace but rather to complement the preaching of the gospel. Yet we must also remember that to preach the gospel without "adorning" it with acts of love is to render such gospel proclamation hollow and harmful to the name of Jesus (Titus 2:7–8; compare 1 John 3:17–18). In all of this we are heartened by the Bible's teaching that God draws near to those who are suffering in hunger and in other ways, identifying with them in their affliction (Ps. 9:12; 82:3–4; 140:12; Isa. 57:15).

Slavery and human trafficking.

Slavery and human trafficking are closely related. Trafficking is perhaps the most pervasive form of slavery around the world today. Anytime a person is held captive by another against the captive's will, this is slavery. Trafficking involves the buying and selling of the enslaved. Whereas slavery is supposed to have stopped over a century ago, today there are over 29 million slaves worldwide (more than twice the number of slaves transported during the entire trans-Atlantic slave trade) in such forms as chattel slavery in southern Sudan and Mauritania, child "carpet slaves" in India, shackled laborers in Pakistan, cane cutters in the Dominican Republic, and those (especially girls) who are trafficked as sex slaves all around the world.

The Bible addresses the social problem of slavery in different ways while underscoring its abhorrence to God. First, foundationally, we remember the inherent value that God has invested in all human beings. All humans are created in God's image and therefore have intrinsic value. To enslave someone who bears God's image is therefore to assault the very character of God (Gen. 9:6). Second, God not only created all people in his image, but he also delights in all people (Gen. 1:26–31; John 3:16; 1 Tim. 2:1–4). Universal human sin does not mean that God is unable to rejoice in his good creation, however deeply marred through sin it may be. Third, God instructs his people to love others and especially those in need (Matt. 7:12; Luke 10:25–37; Rom. 13:8–10). Fourth, God hates slavery and human trafficking: "Whoever steals a man and sells him, and anyone found in possession of him, shall be put to death" (Ex. 21:16). The New Testament lists slave traders among "the ungodly and sinners" and puts them in the same category as practitioners of murder and other grievous sins (1 Tim. 1:8–10). Fifth, the biblical doctrine of salvation frequently depicts us as slaves who have been freed from the worst slavery of all—slavery to sin and death (Rom. 6:15–23; Gal. 4:3, 8; Titus 3:3–7; 2 Pet. 2:19). Consequently, anyone who has experienced God's gift of salvation and freedom must recognize that enslaving another human being goes against the very salvation that is theirs in Christ. Christians should therefore pray for and advocate on behalf of those caught up in slavery and human trafficking (Prov. 31:8–9; James 2:14–17; 5:16).

Occultism.

The occult has to do with secret and hidden contact with the supernatural forces of evil, whether disembodied, such as demons or Satan, or embodied, such as witches or mediums. Some of the practices associated with occultism include magic, divinatory practices (astrology, tarot, palmistry, numerology), mediumship, magic, and witchcraft. Other practices include prediction of the future, exploring past lives, casting spells, and psychokinesis (movement of physical objects without the use of physical means). Occultism is pervasive in many societies around the world.

The Bible denounces occultism not only on the basis that it is evil but also on the ground that it is a form of idolatry. God does not share his glory with false gods (Isa. 42:8; 48:11). God has designed humans to satisfy their longing for glory and the supernatural by communing with him, not with the forces of hell. Consequently, the Bible prohibits magic, spells, enchantments, charming, sorcery, wizardry, and witchcraft (Deut. 18:9–14; 2 Kings 21:6; Jer. 27:9–10; Rev. 9:20–21; 22:15). We are likewise to avoid divination, fortune-telling, mediums, spiritism, séances, and clairvoyance (1 Chron. 10:13–14; Isa. 44:24–25). These practices not only take people further from God, but those who engage in these activities are depicted as fools and failures, while the occult itself is described by Scripture as nonsense, lies, deception, and defilement (Lev. 19:31; 20:27; Jer. 14:14; Ezek. 13:8–9; Dan. 2:27).

Conclusion

Social ethics must be rooted in Scripture, for in social ethics as in all things, those who build their lives on the Bible are like a man who builds his house on the rock rather than on the sand (Matt. 7:24–27). God's people around the world are called to embody the ethical instruction of God's Word in their own lives and take that ethical instruction into the various spheres of social life, loving others and seeking to protect the weak and vulnerable.

Personal Ethics

Benyamin F. Intan | *Indonesia*

Personal ethics rests upon what the Bible describes in both the Old and New Testaments as *wisdom*. This wisdom finds its ultimate foundation in the triune God of Scripture. Properly formed ethical judgments must therefore be drawn deliberately from God's self-revelation in the Bible. A biblical ethic will thus gladly submit to the Bible's uniquely authoritative teaching. In this essay we will consider the basis, norm, and power for personal ethics, before turning to three specific case studies.

The Basis, Norm, and Power of Personal Ethics

We can consider personal ethics as taught in the Bible in terms of basis, norm, and power. The basis of personal ethics is God himself; the norm is God's law, ultimately fulfilled in Christ; and the power is God's Spirit.

The basis of personal ethics.

A Christian's moral life is grounded in the triune God. This means that our concept of moral rightness and goodness must be consciously set in relation to God himself, as he is revealed in Scripture. As the Creator and the ruler over all life, God is the final standard of good (Isa. 45:5–6, 18). Jesus indicates this when he says, "No one is good except God alone" (Luke 18:19; compare Ps. 34:8; 100:5; 106:1). Created in the image of a personal and relational God, man is likewise personal and relational (Gen. 1:26–27). The human race is created for covenantal relationship with the triune God as well as for relationship with one another (Gen. 2:15–18; Acts 17:26–27). This means that man's ethical life was designed to echo, or represent, God. As God rules in wise goodness over all, humans were created in his image to rule with wise goodness over the earth (Gen. 1:28).

The norm of personal ethics.

Besides being grounded in the triune God, personal ethics finds its ethical norm in the character of God as it is expressed in God's law, which is "holy and righteous and good” (Rom. 7:12). God’s law reflects God’s character and calls his people to be set apart from the world (1 Pet. 2:9–12). The law can only show us our sinfulness until we are born again and enabled to begin to respond to it in a healthy way (Rom. 5:20; Gal. 3:19). It then plays a positive role in salvation, though only as it is viewed within the framework of Christ as the fulfillment of the law (Rom. 10:4). Our righteousness—that is, our right relationship to God—comes from God’s gracious gift in Christ, not from human effort to obey (Phil. 3:9).

The power for personal ethics.

As fallen, our ability to carry out this mandate from God has been severely impaired. All humans are born in sin and therefore are turned in on themselves, resulting in a severe bent toward living unethically. Personal ethics therefore requires a power that comes from beyond anything that can be humanly generated. This power is God’s Spirit, who indwells all those who have been united to Christ (Rom. 8:9–11). The Spirit animates, guides, and renders effectual the believers’ efforts to please our heavenly Father (Eph. 3:16; 1 Thess. 1:5). The Spirit accomplishes, from the inside, what the law never could (Jer. 31:31–34; 2 Cor. 3:6), generating virtues that are aspects of our new creation in Christ (2 Cor. 5:17). While the law can and must guide believers, it cannot empower them. Paul insists on this in Romans 7–8. After driving home the impotence of the law to empower obedience (Rom. 7:7–11), the apostle goes on to say that “the law of the Spirit of life has set you free in Christ Jesus from the law of sin and death” (Rom. 8:2). Only through the Spirit can true Christ-like virtues be born (Gal. 5:22–23).

Personal Ethics: Case Studies

The implications of all this for wisdom in personal ethics are far-reaching. We will consider three concrete areas in which biblical ethics must be brought to bear on one’s personal life: racial discrimination, financial stewardship, and lying and truth telling.

Racial discrimination.

The Bible teaches that all humans are descended from Adam and Eve (Gen. 1:26–28; 3:20; Acts 17:26). While the human race has developed into various ethnicities and cultures, this is a diversity against a broader backdrop of unity. When interacting with people of different ethnicities, therefore, we are interacting with people who are fundamentally like, not unlike, ourselves. The foundational reason for this is the creation of every human being in the image of God (Gen. 1:26–27; 9:6).

To discriminate against another people group, then, is deeply sinful and contrary to the Bible's teaching. One result of our fallenness is the way we are naturally welcoming to those like us and hostile toward those unlike us. The answer to such ethnic bias is not to flatten out ethnic differences as if they did not exist (note Rev. 7:9; 21:24–26). Rather, the gospel ignites an impulse of love for those who are different from us. For in the gospel, God came to earth in his Son, Jesus, and loved those who were different from him—indeed, those who were hostile toward him (John 3:16; Rom. 5:8). This is a model for us.

In Christ, "there is neither Jew nor Greek" (Gal. 3:28). No ethnic group has any inherent advantage over another in receiving the blessings of the gospel (Eph. 2:13–19; 3:6–10). Yet this is not to obliterate all racial distinction—indeed, in the new earth, racial distinction will be celebrated and will bring glory to God (Rev. 5:9–10; 7:9–10)

Financial stewardship.

Stewardship is rooted in the creation account, in which man is told to "fill the earth and subdue it, and have dominion over" it (Gen. 1:28). The subduing and dominion mentioned here refer to humanity's wise governance such that the earth is a beautiful and profitable place in which to live. This ruling echoes God's own ruling of all things; it is part of what it means to be created in God's image.

Stewardship as a concept can be applied to many aspects of human life. Anything that God has entrusted to us to "own" is something which we are called to steward. We are to exercise wisdom in stewarding the environment, our families, our bodies, and our God-given gifts. Let us focus specifically, however, on stewardship of our financial resources. Eight truths emerge from the pages of the Bible concerning how we steward our money.

First, there is nothing inherently evil about money. While different economic strategies around the world may be more or less wise, money itself is not problematic (Matt. 22:17–21). It is the fallen human heart, as it engages with money, that creates the sin, strife, and anxiety often associated with money. Second, we are called not to worry about tomorrow, for God will provide all we need as we need it (Matt. 6:25–33). Third, it is easy for money to be viewed as providing the security that only God can give, but we should store up treasure in heaven, treasure that is thus invincible (Matt. 6:19–20; 1 Tim. 6:18–19). Fourth, it is impossible to love money and love God at the same time, for our hearts are wired to have one master to whom we bow, and one master only (Matt. 6:24). Fifth, an unhealthy love of money breeds other sins; greed begets more miseries beyond greed (1 Tim. 6:6–10). Sixth, our greatest treasure is neither money nor anything that money can buy, but God, who gives himself freely to us in Christ (Matt. 6:19–21; 1 Tim. 6:17). Seventh, we are called to give to others and to the poor (Prov. 14:21; 1 John 3:17), and to do so cheerfully (2 Cor. 9:6–7), generously (Mark 12:42–44; 2 Cor. 8:2–3), and regularly (1 Cor. 16:1–2). Eighth, generous giving is motivated, fundamentally, by God's radically generous giving of his Son for us (2 Cor. 8:9).

Lying and truth telling.

God is a God of truth (Isa. 65:16; John 14:6; Titus 1:2; Heb. 6:18). As people created in his image, we too are called to speak truthfully (Eph. 4:25; Col. 3:9). When we lie, we align ourselves with Satan rather than God; Satan is "a liar and the father of lies" (John 8:44). Truth telling, then, lies close to the heart of what it means to be a Christian (Eph. 4:15, 29; 2 John 4).

Things quickly become complicated, however, in spelling out whether lying is absolutely wrong and never ethically legitimate. If we define a lie as a statement that is meant to knowingly deceive another, is such a statement ever morally permissible? Indeed, are there any situations in which it would be morally wrong *not* to lie? In more than one place in the Bible, lying appears to be condoned implicitly. One is the case of the Hebrew midwives, who apparently lied to Pharaoh to save baby Hebrew boys (Ex. 1:15–22). The narrator's comments about the midwives' fearing God (vv. 17, 21) and God dealing well with the midwives (v. 20) seem to be a stamp of approval on their deception. A second example is Rahab, who lied to the men of Jericho about her knowledge of the location of the two spies from Joshua (Josh. 2:1–7). Yet Rahab is remembered for her great faith (Heb. 11:31).

Many Christian ethicists agree, then, that in a fallen world one may be confronted with a situation in which one must lie in order to avoid a worse tragedy. Consider, for example, the civilian who is hiding fellow civilians from corrupt soldiers who knock on the door with unambiguous intent to kill. What is the way of wisdom here? In such a dilemma, many Christian ethicists would argue that it is morally permissible for the person who answers the door to lie, saying that no one is inside; some ethicists would even say that it is morally incumbent on the civilian to lie in this way, according to the principle that when forced to choose between evils one should always choose the least. Still, it will be difficult at times to discern which of two options is "least" evil. And given the fallen bent of our hearts, we must be ever watchful that we do not lie merely to protect our own name while justifying such deception as necessary. Also, the occasions in which it is morally permissible to lie will be extremely rare.

There is much room for wisdom here. We must "[speak] the truth in love," neglecting neither "truth" nor "love" (Eph. 4:15). As we soak in God's Word and are transformed by the renewing of our minds, we may be confident that God will lead us in his own way to discern what is best in each situation of life (Rom. 12:1–2).

Conclusion

In a word, the Bible calls God's people to be wise in the area of personal ethics. Wisdom is skill in the art of godly living on a practical, day-by-day basis. As those who have been rescued by God in the gospel, united to Christ, and indwelt by the Spirit, believers are capable of living the wise life. There will be many occasions in which we act unwisely, for which we must ask forgiveness because of the work of Christ. The high call of Christians, however, is to conduct themselves with such integrity and uprightness in the area of personal ethics that a watching world looks on, wonders at our integrity (1 Pet. 3:15), and glorifies God (Matt. 5:16).

Glossary

A.D.

Abbreviation for *Anno Domini* ("in the year of our Lord"). Refers to the era of history following the birth of Jesus Christ, which immediately follows the era designated B.C. ("before Christ"). See also ***B.C.***

ABOMINATION

Something that deeply offends. Often describes something that offends God and his standard of holiness. The Bible also mentions the "abomination of desolation" (or "abomination that makes desolate"), apparently referring to some profane act or object permitted in the temple (Dan. 11:31; 12:11; Matt. 24:15).

ABYSS, THE

Often translated "bottomless pit." The abode of the dead or of demonic forces. Throughout Scripture can refer to both places, although the Bible appears to regard them as distinctly separate (compare Luke 8:31; Rom. 10:7).

ADOPTION

Legal process by which a person gives the status of a son or daughter to another person who is not his or her child by birth. The NT uses the term to describe the act by which God makes believers his children through the atoning death and resurrection of his one and only true Son, Jesus (see Romans 8; Galatians 4).

ADVOCATE

One who acts on another person's behalf as mediator, intercessor, or encourager. In 1 John 2:1, Jesus is described as an advocate for believers before God the Father. The same Greek word (translated "Helper") is used to describe the Holy Spirit in John 14:16, 26.

ALLEGORY

A story that communicates truth through a symbolic understanding of its literal meaning. In allegory characters, objects, and actions specifically represent things from the parallel spiritual or moral context. An example is in Galatians 4, where Paul interpreted the true story of Hagar (Genesis 16–21) as an allegory to make a point about how the Sinai covenant differs from the new covenant in Christ.

ALPHA

First letter of the Greek alphabet (omega is the last letter). Three times in the book of Revelation, Jesus describes himself as “the Alpha and the Omega” (Rev. 1:8; 21:6; 22:13).

AMEN

Greek form of a Hebrew word meaning “to confirm.” In Scripture and in Christian life, when uttered after a prayer or statement, it means “let it be so.”

ANALOGY

A form of reasoning in which one thing is considered similar to another in a certain respect. An example is Jesus’ comparison of his approaching death and burial with Jonah’s time in the whale (Matt. 12:40).

ANGEL

A supernatural messenger of God, often sent to carry out his will or to assist human beings in carrying out his will. Though angels are more powerful than humans and often instill awe, they are not to be worshiped (Col. 2:18; Rev. 22:8–9). The Bible does, however, note various appearances of an “angel of the Lord,” apparently a physical manifestation of God himself.

ANNUNCIATION, THE

Announcement by an angel to the virgin Mary that she would conceive the Son of God, Jesus, by the power of the Holy Spirit (Luke 1:26–38).

ANOINT

In Scripture, to pour oil (usually olive oil) on someone or something to set the person or thing apart for a special purpose. Anointing was performed for the high priest, for tabernacle vessels, for kings, and for prophets. The

Hebrew word *Messiah* and its Greek equivalent *Christ* both mean “anointed one.”

ANTICHRIST

This term, found only in the letters of John, describes anyone who denies that Jesus is the Christ, the unique Son of God (1 John 2:22). John and other NT writers may also have foreseen the appearance of one particular “antichrist” in the end times. The “man of lawlessness” (2 Thess. 2:3–4) may have been that person.

ANTINOMIANISM

The false belief that OT moral laws are no longer necessary or binding for those living under grace (see Rom. 6:1–2).

APOCALYPTIC

The distinctive literary form of the book of Revelation and of chs. 7–12 of Daniel. These parts of Scripture include revelation about the future, highly symbolic imagery, and the underlying belief that God himself will one day end the world in its present form and establish his kingdom on earth.

APOCRYPHA

A body of religious writings included in the Septuagint and in Roman Catholic Bibles but not in the Jewish or Protestant canons. See also ***canon***.

APOSTASY

Abandonment or renunciation of faith.

APOSTLE

Means “one who is sent” and refers to one who is an official representative of another. In the NT, refers specifically to the those whom Jesus chose to represent him.

ARAMAIC

A language related to Hebrew, spoken throughout much of the ancient Near East. It was the everyday language of most Israelites after their exile to Babylon, and it continued to be spoken by many Jews (including Jesus) living in Palestine during the Roman era. Portions of the books of Ezra and Daniel were written in Aramaic.

ARCHANGEL

A title for the angel Michael in Jude 9, apparently indicating his chief rank among the angels. Paul also mentions that the Lord's return to earth will be accompanied by the voice of an archangel (1 Thess. 4:16). See also ***angel***.

ARMAGEDDON

A place name mentioned in Rev. 16:16, where the kings of the earth gather to wage war against God in the last days. Likely means "mountain(s) of Megiddo," referring to a city in northern Israel.

ASCENSION

The departure of the resurrected Jesus to God the Father in heaven (Luke 24:50–51; Acts 1:1–12).

ASTROLOGY

The study of how the position of heavenly bodies supposedly influences earthly activity. Astrology often seeks to predict future events or to provide insight into advisable courses of action. Astrology is akin to other forms of divination condemned in Deut. 18:14. Jeremiah tells his hearers not to fear the signs of the heavens as other nations do (Jer. 10:2).

ATONEMENT

The reconciliation of a person with God, often associated with the offering of a sacrifice. Through his death and resurrection, Jesus Christ made atonement for the sins of believers. His death satisfied God's just wrath against sinful humanity, just as OT sacrifices symbolized substitutionary death as payment for sin. See also ***propitiation*** and ***reconciliation***.

ATTRIBUTES OF GOD

The distinctive characteristics of God as he is described in the Bible. These include eternality, faithfulness, goodness, graciousness, holiness, immutability, infinitude, justice, love, mercy, omnipotence, omnipresence, omniscience, self-existence, self-sufficiency, sovereignty, and wisdom.

B.C.

Abbreviation for "before Christ" in calendars. It immediately precedes the era designated A.D. (*Anno Domini*, meaning "in the year of our Lord") and refers to the number of years before Jesus Christ was born. See also ***A.D.***

BAPTIZE

Literally “to immerse” or “to wash.” Refers to the Christian practice of immersing a new believer in water as an outward sign of the inward reality of regeneration. This regeneration is the work of the Holy Spirit (see John 3:5, 8; Titus 3:5) and may be received only by grace through faith (see Eph. 2:8). Considerable disagreement exists as to method of baptism (e.g., sprinkling vs. immersion) and who may be baptized (e.g., believers only vs. believers and their infant children).

BEATITUDE

Derived from Latin for “blessedness,” refers to various verses in Scripture that declare a person “blessed” or “happy” under certain conditions. Beatitudes appear throughout the Bible but most famously in Matt. 5:1–11 and Luke 6:20–22.

BENEDICTION

A prayer for God’s blessing at the end of a letter or a worship service. Many NT letters include a benediction.

BETROTHAL

A formal stage in the marriage process of ancient Near Eastern cultures, in which a couple was pledged to each other but did not yet live together or enjoy physical union. A betrothal could be dissolved only through divorce.

BISHOP

Translation of Greek *episkopos* (“overseer”). A person who exercised authority and oversight within the church. See also ***elder***.

BLASPHEMY

Any speech, writing, or action that slanders God. In the OT, the penalty for blasphemy was death (Lev. 24:16), and in the NT, Jesus states that the one who blasphemes against the Holy Spirit will not be forgiven (Luke 12:10).

BLESS

To worship or praise another, especially God; to bestow goodness on another.

BONDSERVANT

See Preface.

BORN AGAIN

A phrase used by Jesus in John 3 to describe how a person enters the kingdom of heaven. Natural birth is not sufficient. Instead, through the work of the Holy Spirit and the grace of God, a person must experience a second, spiritual birth, in which he or she becomes a new person in Christ.

BUSYBODY

Someone who meddles in the affairs of others. Paul exhorted those who were busybodies to mind their own affairs and work hard at earning their own living (2 Thess. 3:11; 1 Tim. 5:13).

CANON

The list of writings recognized as Scripture, that is, regarded as inspired by God and authoritative in all areas of doctrine and practice. Criteria for canonical books include: (1) apostolic authority (was the book written by or associated with an apostle?); (2) universal acceptance by the church; and (3) unity of message (is the message of the book consistent with other books recognized as inspired?). See also ***Apocrypha***.

CHRIST

Transliteration of the Greek for “anointed one” (equivalent to Hebrew *Messiah*). The term is used throughout the NT as a title for Jesus, indicating his role as Messiah and Savior.

CHRISTIAN

A follower of Jesus Christ (Acts 11:26).

CHURCH

From a Greek word meaning “assembly.” The body of believers in Jesus Christ, referring either to all believers everywhere or to a local gathering of believers.

CIRCUMCISION

The ritual practice of removing the foreskin of an individual, which was commanded for all male Israelites in OT times as a sign of participation in the covenant God established with Abraham (Gen. 17:9–14).

CLEAN/UNCLEAN

The ceremonial, spiritual, or moral state of a person or object, affected by a variety of factors. The terms are primarily related to the concept of holiness and have little to do with actual physical cleanliness. The Mosaic law declared certain foods and animals unclean, and a person became unclean if he or she came in contact with certain substances or objects, such as a dead body. Jesus declared all foods clean (Mark 7:19), and Peter's vision in Acts 10 shows that no person is ceremonially unclean simply because he or she is a Gentile.

COMMANDMENT

In the Bible, an instruction or order given by God. Commandments appear throughout Scripture, but most occur in the Law, the first five books of the Bible. Most famous are the Ten Commandments (Ex. 20:2–17; Deut. 5:6–21).

COMMUNION

The fellowship and unity all believers share as a result of the work of the Holy Spirit in their hearts. Such communion among believers can be expressed in various ways, including worshiping God together, sharing possessions and resources, and partaking of the Lord's Supper, which has also come to be referred to as Communion. See also ***Lord's Supper, the***.

CONFESSION

Public acknowledgment of belief (2 Cor. 9:13; Heb. 4:14), or of sin (Ezra 10:1; James 5:16; 1 John 1:9).

CONSCIENCE

The ability to understand the rightness or wrongness of one's actions and motives. The conscience is not identical with the inner witness of the Holy Spirit, although the Holy Spirit often employs the conscience in guiding people and convicting them of sin (Rom. 2:15).

CONSUMMATION

In Christian theology, the final and full establishment of the kingdom of God, when the heavens and earth will be made new and God will rule over all things forever (2 Pet. 3:13; Revelation 11; 19–22).

CONVERSION

The result of turning away from sin, accepting the truth of the gospel of Jesus Christ, and submitting to him.

COVENANT

A binding agreement between two parties, typically involving a formal statement of their relationship, a list of stipulations and obligations for both parties, a list of witnesses to the agreement, and a list of curses for unfaithfulness and blessings for faithfulness to the agreement. The OT is more properly understood as the old covenant, meaning the agreement established between God and his people prior to the coming of Jesus Christ and the establishment of the new covenant (NT).

COVETOUSNESS

The desire to have something (or someone) that belongs to another. Covetousness is forbidden in the Ten Commandments (Ex. 20:17; Deut. 5:21).

CRUCIFIXION

A means of execution in which the person was fastened, by ropes or nails, to a crossbeam that was then raised and attached to a vertical beam, forming a cross (the root meaning of “crucifixion”). The process was designed to maximize pain and humiliation, and to serve as a deterrent for other potential offenders. Jesus suffered this form of execution (Matt. 27:32–56), not for any offense he had committed (Heb. 4:15) but as the atoning sacrifice for all who would believe in him (John 3:16).

DAMNATION

Condemnation by God that results in a person being consigned to suffer forever in hell. All people deserve damnation for sinning against God (Romans 1–3), but God offers redemption through Jesus Christ (Romans 5; Ephesians 2).

DAY OF ATONEMENT

The holiest day in the Israelite calendar, when atonement was made for all the sins of Israel from the past year (Leviticus 16). It occurred on the tenth day of the seventh month (September/October), and all Israel was to fast and do no work. Only on that day each year could someone—the high priest

—enter the Most Holy Place of the tabernacle (later, the temple) and offer the necessary sacrifices. A "scapegoat" would also be sent into the wilderness as a sign of Israel's sins being carried away. See also ***atonement***.

DEACON

From the Greek for "servant." An officer in the local church (1 Timothy 3) who assists the elders.

DECREE

An official ruling, equivalent to a law. In theology, it can refer to God's foreordained purpose or will regarding future events.

DEDICATION

The setting apart of a person or an object for special or sacred use.

DEITY

God's unique, essential nature as supreme and eternal. Jesus, the Son of God, possesses deity. He is fully God, as is the Holy Spirit.

DEMON

An evil spirit that can inhabit a human being and cause him or her to carry out its will. Demons were created by God and are always limited by God. Jesus and his followers cast out many demons, demonstrating Jesus' superiority over them. All demons will one day be destroyed along with Satan (Matt. 25:41; Rev. 20:10).

DEPRAVITY

The sinful condition of human nature apart from grace, whereby humans are inclined to serve their own will and desires and to reject God's rule.

DEVIL, THE

See ***Satan***.

DIASPORA, THE

See ***Dispersion, the***.

DISCERNMENT

Wisdom in perception and judgment. Spiritual discernment is a Spirit-enabled capacity in believers to understand God's truths (1 Cor. 2:9–16) as well as to identify spiritual error (1 John 4:1–6).

DISCIPLE

Any person who submits to the teachings of another. In the NT, refers to those who submitted themselves to the teaching of Jesus, especially those who traveled with him during his earthly ministry.

DISPERSION, THE

From the Greek for "scattering," refers to the numerous relocations of large groups of Israelites/Jews throughout the world, including to Assyria and Media (722 B.C.), Babylon (586), Alexandria in Egypt (c. 300), Phrygia (c. 200), and Rome (c. 63). This dispersion resulted in greater exposure of the Jews to other peoples and also laid the groundwork for the worldwide spread of the gospel during the first century.

DIVINATION

The attempt to acquire special knowledge about the future or other naturally unknowable information by interpreting phenomena such as dreams, heavenly bodies, animal intestines, or the casting of lots. All divination is condemned in Deut. 18:14.

DOCTRINE

A body of beliefs or teachings, often in systematic form.

DOXOLOGY

Expression of praise to God. Often included at the end of NT letters. Modern church services often end with doxologies in the form of short hymns.

ECCLESIASTICAL

Having to do with the church (Greek *ekklēsia*). See ***church***.

ELDER

A recognized leader charged with oversight of a community or organized body. In the NT, an officer in the local church (Acts 14:23; 1 Tim. 3:1–7) charged primarily with spiritual oversight.

ELECTION

In theology, God’s sovereign choice of people for redemption and eternal life. Also referred to as “predestination.”

END TIMES

A time associated with events prophesied in Scripture to occur at the end of the world and the second coming of Christ—also known as “the last days.” Because the early church expected the return of Christ at any time, the end times can refer to the period from then until Christ returns.

EPICUREANISM

Philosophy based on the teachings of Epicurus (341–270 B.C.), who emphasized tranquility and the absence of pain as the most desirable goals in life.

EPISTLE

Essentially synonymous with “letter.” A literary form common in NT times. Epistles typically included: (1) statement of author and recipient; (2) brief greetings and expressions of thanks; (3) the body of the letter; (4) personal greetings and signature; and (5) a closing doxology or blessing. Twenty-one books of the NT are epistles.

ESCHATOLOGY

Study of the end times as described in the Bible. Includes such topics as the return of Christ, the period of tribulation, the resurrection and judgment of all people, and the millennial reign of Christ on earth.

ETERNAL LIFE

For believers, the new life that begins with trust in Jesus Christ alone for salvation, and that continues after physical death with an eternity in God’s presence in heaven. See also ***salvation***.

ETERNAL SECURITY

See ***perseverance of the saints***.

ETERNITY

An endless span of time. For humans, eternity has a beginning (the moment of birth) but no end. With God, however, eternity has neither beginning nor end, for he has always existed.

ETHICS

In Christian theology, the study of morality, justice, and virtue in light of the Bible's teachings.

EUCHARIST

From the Greek for "thanksgiving." Synonymous with "the Lord's Supper." See also ***Lord's Supper, the***.

EVANGELISM

Proclamation of the gospel (Greek *euangelion*) of Jesus Christ.

EXCOMMUNICATION

In the NT, a form of church discipline that revoked a person's privileges as part of the community of believers. Typically imposed for unrepented sin or heresy, to preserve the community's purity and hopefully to bring the offender to repentance (Matt. 18:15–18; 1 Corinthians 5; 2 Cor. 2:5–11; 1 Tim. 1:18–20).

EXEGESIS

Examining a text to determine and explain its originally intended meaning. Biblical commentaries are examples of exegesis.

EXHORTATION

A message encouraging someone to follow a particular course of action or to submit to a different way of thinking.

EXILE, THE

Several relocations of large groups of Israelites/Jews have occurred throughout history (see ***Dispersion, the***), but "the exile" typically refers to the Babylonian exile, that is, Nebuchadnezzar's relocation of residents of the southern kingdom of Judah to Babylon in 586 B.C. (Residents of the northern kingdom of Israel had been resettled by Assyria in 722 B.C.) After Babylon came under Persian rule, several waves of Jewish exiles returned and repopulated Judah.

EXODUS, THE

The departure of the people of Israel from Egypt and their journey to Mount Sinai under Moses' leadership (Exodus 1–19; Numbers 33). The exodus demonstrated God's power and providence for his people, who had been enslaved by the Egyptians. The annual festival of Passover commemorates God's final plague upon the Egyptians, resulting in the Israelites' release from Egypt.

EXPIATION

The removal of sin and its consequences.

EXTRABIBLICAL

Pertaining to something not included in the canon of Scripture.

FABLE

A story intended to teach a moral or cultural lesson. Fables are usually relatively brief and portray animals or objects with human abilities such as speech.

FAITH

Trust in or reliance upon something or someone despite a lack of concrete proof. Salvation, which is purely a work of God's grace, can be received only through faith (Rom. 5:2; Eph. 2:8–9). The writer of Hebrews calls on believers to emulate those who lived godly lives by faith (Hebrews 11).

FALL, THE

Adam and Eve's disobedience of God by eating the fruit from the tree of the knowledge of good and evil, resulting in their loss of innocence and favor with God and the introduction of sin and its effects into the world (Genesis 3; Rom. 5:12–21; 1 Cor. 15:21–22).

FASTING

Deliberate abstinence from some or all food for a sustained time.

FEAR

Has both godly and ungodly meanings in the Bible, depending on the context. Fear of the Lord is a godly, wise fear that demonstrates awe and reference for the all-powerful God (Prov. 1:7). Conversely, Jesus taught his disciples not to fear people or situations in a way that shows lack of trust in God’s protection (Matt. 10:26–31).

FIGURATIVE

Pertaining to language intended to communicate a meaning other than what is literally expressed. An example is Nahum’s description of the Lord’s awesome power: “His way is in the whirlwind and storm, and the clouds are the dust of his feet” (Nah. 1:3).

FLESH

Depending on the immediate context, either skin (Lev. 4:11), a living being (Gen. 6:13), or sinful human nature (Rom. 8:3).

FORGIVENESS

Release from guilt and the reestablishment of relationship. Forgiveness can be granted by God to human beings (Luke 24:47; 1 John 1:9) and by human beings to those who have wronged them (Matt. 18:21–22; Col. 3:13).

FORNICATION

Any kind of sexual immorality, that is, any sexual activity other than between a man and a woman in marriage.

GLORIFICATION

The work of God in believers to bring them to the ultimate and perfect stage of salvation—Christlikeness—following his justification and sanctification of them (Rom. 8:29–30). Glorification includes believers receiving imperishable resurrection bodies at Christ’s return (1 Cor. 15:42–43). See also ***justification*** and ***sanctification***.

GNOSTICISM

A system of thought prevalent during the second century that combined elements of various philosophies and religions, including Christianity. Some common Gnostic beliefs include (1) a dualistic view of matter and spirit, with matter generally being viewed as evil and spirit as good; (2) the complete transcendence of God, who therefore has nothing to do with the evil material world; (3) a view of salvation in which humans are freed from their physical existence and reunited with God; and (4) an emphasis on special knowledge (Greek *gnosis*) about spiritual realities as the key to salvation.

GOSPEL

A common translation for a Greek word meaning "good news," that is, the good news of Jesus Christ and the salvation he made possible by his crucifixion, burial, and resurrection. *Gospel* with an initial capital letter refers to each of the biblical accounts of Jesus' life on earth (Matthew, Mark, Luke, and John).

GRACE

Unmerited favor, especially the free gift of salvation that God gives to believers through faith in Jesus Christ.

GRECO-ROMAN

Pertaining to the culture, language, religion, or government of the Roman Empire, which was itself greatly influenced by Greek culture and religion.

GUILT

Responsibility for wrongdoing.

HADES

In the NT, the abode of the dead prior to the second coming of Christ. Essentially equivalent to Sheol in the OT. See also ***hell*** and ***Sheol***.

HALLELUJAH

Transliteration of a Hebrew phrase meaning "praise the Lord."

HEAVEN

The sky, or the abode of God (Matt. 6:9), which is commonly regarded as being above the earth and sky. As the abode of God, heaven is also the place where believers live in God's presence after death (1 Thess. 4:16–17).

HELL

A place of eternal torment for those who rebel against God and refuse to repent.

HELLENISM

A modified form of Greek culture, philosophy, religion, politics, and language that was spread throughout the Mediterranean world by the exploits of Alexander the Great. Hellenism continued to have great influence throughout the time of the Roman Empire.

HERESY

Any teaching incompatible with Christian orthodoxy.

HIGH PLACES

Height may or may not have been a feature of these public sites where offerings were made to God or to false gods. Worshiping the Lord at a high place was legitimate before the time of the temple (1 Kings 3:2, 4). Later "high places," even those where the Lord was worshiped, were forbidden (2 Kings 23:15).

HISTORY OF SALVATION

God's unified plan for all of history, to accomplish the salvation of his people. He accomplished this salvation plan in the work of Jesus Christ on earth, by his life, crucifixion, burial, and resurrection (Eph. 1:10–12). The consummation of God's plan will take place when Jesus Christ comes again to establish the "new heavens and a new earth in which righteousness dwells" (2 Pet. 3:13).

HOLINESS

A quality possessed by something or someone set apart for special use. When applied to God, it refers to his utter perfection and complete transcendence over creation. God's people are called to imitate his holiness (Lev. 19:2), which means being set apart from sin and reserved for his purposes.

HOLY SPIRIT

One of the persons of the Trinity, and thus fully God. The Bible mentions several roles of the Holy Spirit, including convicting people of sin, bringing them to conversion, indwelling them and empowering them to live in righteousness and faithfulness, supporting them in times of trial, and enabling them to understand the Scriptures. The Holy Spirit inspired the writers of Scripture, guiding them to record the very words of God. The

Holy Spirit was especially active in Jesus’ life and ministry on earth (e.g., Luke 3:22).

HOMOSEXUALITY

Any sexual activity between members of the same sex. Explicitly condemned in both the OT (Lev. 18:22; 20:13) and the NT (Rom. 1:24–32; 1 Cor. 6:9–10).

HYPERBOLE

Rhetorical device for expressing ideas in intentionally exaggerated form for emphasis, where the exaggerated expressions are not intended to be taken literally. An example is Jesus’ condemnation of the scribes and Pharisees for straining out a gnat and swallowing a camel (Matt. 23:24).

HYPOCRISY

Falsely presenting oneself to others in order to gain positive regard or praise. Derived from Greek for “actor.” Jesus repeatedly condemned the hypocrisy of Jewish religious leaders.

IDIOM

An expression, often of several words that together have a figurative meaning different from the literal meanings of the words themselves. For example, the expression “take it with a grain of salt” means not to take something seriously.

IDOLATRY

In the Bible, usually refers to the worship of a physical object. Paul’s comments in Col. 3:5, however, suggest that idolatry can include covetousness, since it is essentially equivalent to worshiping material things.

ILLUMINATION

The process by which God, through the Holy Spirit, enables people to understand Scripture and put it into practice.

IMMANUEL

A Hebrew term meaning “God with us.” Mentioned in Isa. 7:14 and 8:8 and then referred to in Matt. 1:23 as another name for Jesus. In both contexts the use of the name was intended to assure the readers of God’s presence with them.

IMMORTALITY

Immunity from death. God alone possesses immortality as part of his very being (1 Tim. 6:16), and he will grant believers immortality at the return of Christ (1 Cor. 15:53–54).

IMMUTABILITY

Pertaining to the unchangeable character, will, and promises of God. One of his distinctive attributes (Mal. 3:6).

IMPUTE

To attribute something to someone or credit it to his or her account. Often refers to God’s crediting to every believer the righteousness of Jesus Christ.

INCARNATION

Literally “(becoming) in flesh,” it refers to God becoming a human being in the person of Jesus of Nazareth.

INDWELLING

In Scripture, refers to the presence of Christ and the Holy Spirit within believers (Rom. 8:9–11; Eph. 3:16–18). This presence enables Christians to love (1 John 4:8–12) and to overcome sin, which also indwells believers (Rom. 8:4–11).

INERRANCY

The doctrine of Biblical inerrancy expresses the Bible’s own teaching that it is true, reliable, and trustworthy—without error—in all the matters that it affirms and addresses (2 Tim. 3:16).

INIQUITY

See ***sin***.

INSPIRATION

God’s work of empowering and directing the writers of Scripture to communicate his authoritative truth to his people (2 Tim. 3:16; 2 Pet. 1:20–

21). Belief in the inspiration of the Bible ensures that it represents the very words of God himself.

INTERCESSION

Appealing to one person on behalf of another. Often used with reference to prayer.

INTERMEDIARY

A mediator or messenger between two parties, especially between God and humanity.

INTERMEDIATE STATE

The state of existence believers experience immediately after death and before resurrection. Most Protestant theologians believe that, after death, the souls of believers immediately enter God's presence, although they remain in disembodied form as they await the final resurrection, when they will be reunited with their bodies.

INTERTESTAMENTAL

Pertaining to the time between the end of OT history and beginning of NT history. Roughly 430–5 B.C.

ISRAEL

Originally, another name given to Jacob (Gen. 32:28). Later applied to the nation formed by his descendants, then to the ten northern tribes of that nation, who rejected the anointed king and formed their own nation. In the NT, the name is applied to the church as the spiritual descendants of Abraham (Gal. 6:16).

JEW

A person belonging to one of the tribes of Israel. The term, derived from the word "Judah/Judean," came into being around the time of the Babylonian exile (c. 586 B.C.).

JUDAISM

The religion and culture of the Jewish people after their return from exile in Babylon (c. 538 B.C.), and continuing to modern times.

JUDAIZERS

Though this term is never actually used in the Bible, it refers to those in the early church who sought to compel Gentile believers to adhere to Jewish ceremonial requirements, such as circumcision, as a necessary part of salvation.

JUDGMENT

Any assessment of something or someone, especially moral assessment. The Bible also speaks of a final day of judgment when Christ returns, when all those who have refused to repent will be judged (Rev. 20:12–15).

JUSTIFICATION

The act of God's grace in bringing sinners into a new covenant relationship with himself and counting them as righteous before him through the forgiveness of sins (Rom. 3:20–26).

KINGDOM OF GOD/HEAVEN

The sovereign rule of God. At the present time, the fallen, sinful world does not belong to the kingdom of God, since it does not submit to God's rule. Instead, God's kingdom can be found in heaven and among his people (Matt. 6:9–10; Luke 17:20–21). After Christ returns, however, the kingdoms of the world will become the kingdom of God (Rev. 11:15). Then all people will, either willingly or regretfully, acknowledge his sovereignty (Phil. 2:9–11). Even the natural world will be transformed to operate in perfect harmony with God (Rom. 8:19–23).

KINSMAN-REDEEMER

In OT times, a relative in each extended family who had the responsibility to redeem—that is, to buy back—any relative's land in danger of being sold because of debt. In the book of Ruth, Boaz accepted this responsibility.

LAW

When spelled with an initial capital letter, "Law" refers to the first five books of the Bible (see also ***Pentateuch***). The Law contains numerous commands of God to his people, including the Ten Commandments and instructions regarding worship, sacrifice, and life in Israel. The NT often uses "the law" (lower case) to refer to the entire body of precepts set forth in the books of the Law.

LAWYER

In the NT, denotes a religious teacher or scholar considered an authority on the interpretation of Jewish law. See also ***scribe***.

LEGALISM

Requirements that go beyond the commands of Scripture; or, the unbiblical belief that works are the means of becoming right with God.

LEPROSY

In OT and NT, refers to several skin diseases. In the OT refers also to a condition affecting garments and houses. It is debated whether the term includes modern leprosy (Hansen's disease).

LESSER-TO-GREATER ARGUMENT

Rhetorical device that takes a recognized truth from one situation and applies it to another situation of greater scope. An example is Jesus' comment that his followers can be certain God will provide for their needs because he provides glorious adornment even for the grass of the field (Matt. 6:30).

LEVIRATE MARRIAGE

In OT times, the obligation for a brother to marry his deceased brother's widow and raise children in the brother's name if he died childless (Deut. 25:5–10). This requirement sought to ensure that no Israelite family line would die out and lose its inheritance in Israel. Derived from *levir*, the Latin word for "brother-in-law."

LEX TALIONIS

Latin for "law of retribution," refers to a system of justice that punishes an offender by inflicting on him the same harm that he inflicted on someone else. Referred to in the Bible as "an eye for an eye" (see Ex. 21:22–27).

LITERAL

A method of communication in which words are intended to be understood according to their normally defined meaning. This is in contrast to figurative, analogical, or symbolic methods of communication.

LITURGICAL

Pertaining to traditional, customary, public readings performed by a church or other religious group.

LOGOS

Greek term literally meaning “word” or “logical principle.” Equated with Jesus and God in John’s Gospel (John 1:1–18). John is likely drawing upon the rich reservoir of meaning for the term both in Hellenistic thought and in first-century Judaism.

LORD

Someone superior in authority or status to another, similar to “master.” It is a common translation for several different Hebrew titles for God in the OT, and in the NT refers to Jesus. When spelled in the OT with small capital letters (Lord) it translates Hebrew *Yahweh* (*YHWH*), the personal name of God. See also ***Yahweh***.

LORD’S SUPPER, THE

A meal of remembrance instituted by Jesus on the night of his betrayal. Christians are to observe this meal, also called Communion, in remembrance of Jesus’ death. It consists of wine, symbolizing the new covenant in his blood, and bread, symbolizing his body, which was broken for his followers. See also ***Communion***.

MACCABEES

A Jewish family who led a successful revolt against the rulers who controlled Israel during the second century B.C. Their story is told in the apocryphal books of *1* and *2 Maccabees*.

MAGIC

In the Bible, refers to the attempt to control events or people through supernatural forces other than God. It is similar to divination and other practices that are condemned in Deut. 18:14. The NT likewise implicitly condemns the practice of magic in Acts 8 and 19. See also ***divination***.

MATERIALISM

A sinful love of material things, such as money or possessions. Materialism is sinful in that it looks to material things to provide what only God can truly provide (Col. 3:5).

MEDIATOR

One who intercedes between parties to resolve a conflict or achieve a goal. Jesus is the mediator between God and rebellious humanity (1 Tim. 2:5; compare Heb. 9:15; 12:24).

MEDITATION

Contemplation on something, such as the attributes of God, with focused attention (see Ps. 1:2). Biblical meditation stands in contrast to many forms of Eastern meditation, which seek to empty the mind of rational thought.

MEEKNESS

Humble assurance founded on a deep trust in God's will and providence (Ps. 37:11). Such trust results in a peaceful and gentle disposition even in the face of persecution or difficulty. It frees a person from the temptations of self-reliance and pride.

MERCY

Compassion and kindness toward someone experiencing hardship, sometimes even when such suffering results from the person's own sin or foolishness. God displays mercy toward his people and they, in turn, are called to display mercy toward others (Luke 6:36).

MESSIAH

Transliteration of a Hebrew word meaning "anointed one," the equivalent of the Greek word *Christ*. Originally applied to anyone specially designated for a particular role, such as king or priest. Jesus himself affirmed that he was the Messiah sent from God (Matt. 16:16–17).

METAPHOR

A figure of speech that draws an analogy between two objects by equating them, even though they are not actually the same thing. An example is Ps. 119:105: "Your word is a lamp to my feet and a light to my path." See also ***simile***.

MIRACLE

A special act of God that goes beyond natural means, thus demonstrating God's power.

MONOTHEISM

The belief that there is only one true God. One of the distinguishing characteristics of the Israelites in the OT and of Christians, their spiritual heirs. See also ***polytheism***.

MYTH

A religious story explaining how the world came to be in its present form and what spiritual entities lie behind the visible world. The NT uses the term exclusively in a negative way (1 Tim. 1:4; 4:7; 2 Tim. 4:4; Titus 1:14; 2 Pet. 1:16).

OATH

Humans were warned in the OT not to swear promises rashly or falsely (Lev. 5:4; 19:11–12). Sometimes oaths were made in God's name, as though to guarantee them, but Jesus told his disciples not to swear oaths at all. Rather, they should let their simple statement of "yes" mean yes and their "no" mean no (Matt. 5:33–37).

OCCULT

Describes any attempt to acquire secret knowledge about the future or other naturally unknowable information through sources other than God and observance of the natural world. Occult practices are similar to divination, which is condemned in Deut. 18:14.

OMEGA

Last letter of the Greek alphabet (alpha is the first letter). Three times in the book of Revelation Jesus describes himself as "the Alpha and the Omega" (Rev. 1:8; 21:6; 22:13).

OMNIPOTENCE

An attribute of God that describes his unlimited power to carry out his will.

OMNIPRESENCE

An attribute of God that describes his presence in all places at all times.

OMNISCIENCE

An attribute of God that describes his complete knowledge and understanding of all things at all times.

ORACLE
From Latin “to speak.” In the Bible, refers to a divine pronouncement delivered through a human agent.

ORDINATION
Official investment of religious authority upon a person. In the OT, priests were ordained. Most modern Christian denominations require some form of ordination for those in ministry.

ORIGINAL SIN
A condition of both guilt and a propensity to sin, inherited by all people because of their descent from Adam, who committed the first sin.

ORTHODOXY
Teaching and doctrine regarded as correct and in agreement with essential biblical teachings.

PAGANISM
Any belief system that does not acknowledge the God of the Bible as the one true God. Atheism, polytheism, pantheism, animism, and humanism, as well as numerous other religious systems, can all be classified as forms of paganism.

PALESTINE
A name often used to refer to the land occupied by the Israelites. Derived from *Philistia*, the stretch of land along the Mediterranean Sea that formed the southwest border of Israel’s territory.

PANTHEISM
The heretical belief that all things are part of the essence of God, thus making all things divine.

PAPYRUS
A plant abundant in Middle Eastern marshes. Used for many purposes in ancient times, including the production of writing material. Some of the earliest copies of the Bible were written on papyrus.

PARABLE

A story that uses everyday imagery and activities to communicate a spiritual truth. Jesus often taught in parables (e.g., Matthew 13).

PARADISE

The place of the righteous dead (Luke 23:43; 2 Cor. 12:3; Rev. 2:7), likely the same as heaven.

PARALLELISM

A poetic device, employed in virtually all Hebrew poetry, that places together two or three concepts that are matching, opposing, or progressive in meaning. Essentially it is a “rhyming” of concepts rather than sounds, with the first line being restated in a slightly different way in the second line. An example is Ps. 51:7: “Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow.”

PARCHMENT

Writing material, sometimes called *vellum*, produced from animal skin. Some of the earliest known copies of the Bible were written on parchment.

PARDON

See ***forgiveness***.

PASSOVER

An annual Israelite festival commemorating God’s final plague on the Egyptians, which led to the exodus. In this final plague, the Lord “passed over” the houses of those who spread the blood of a lamb on the doorposts of their homes (Exodus 12). Those who did not obey this command suffered the death of their firstborn.

PASTOR

A common translation of the Greek for “shepherd,” which came to be used of leaders of the church, who are to “shepherd” the “flock” of believers in Christ.

PATRIARCHS

The earliest ancestors of Israel, primarily Abraham, Isaac, and Jacob.

PEACE

In modern use, the absence of tension or conflict. In biblical use, a condition of well-being or wholeness that God grants his people, which also results in harmony with God and others.

PENITENCE

The condition of being repentant and sorrowful for wrongdoing.

PENTATEUCH

The first five books of the Bible.

PERSEVERANCE OF THE SAINTS

According to this doctrine, God enables all true believers to remain faithful to the end. Those who willfully continue in sin reveal that they were never truly believers. Others may for a time *appear* to abandon their faith though they have not in fact done so. This doctrine does not deny the reality that even true believers still sin, nor does it mean that those who have made a profession of faith are free to live sinful, godless lives.

PERSONIFICATION

Rhetorical device attributing human characteristics to non-human things, such as animals, plants, or objects. An example is Isa. 55:12: “The mountains and the hills before you shall break forth into singing, and all the trees of the field shall clap their hands.”

PETITION

A request made to someone in authority, such as a citizen to a judge or a person to God in prayer.

PHARISEE

A member of a popular religious/political party in NT times characterized by strict adherence to the law of Moses and also to extrabiblical Jewish traditions. The Pharisees were frequently criticized by Jesus for their legalistic and hypocritical practices. The apostle Paul was a zealous Pharisee prior to his conversion.

PHILOSOPHY

The study of the fundamental questions and principles of any subject or discipline. It is often specifically concerned with topics regarding existence, knowledge, values, and reason and is typically characterized by rational, systematic analysis of its subject of inquiry.

PIETY

Reverential fear of God, often demonstrated by practical deeds. In NT times, many Jews considered prayer, almsgiving, and fasting to be the three primary acts of piety.

POLYTHEISM

Belief in the existence of many gods.

POSTEXILIC

Pertaining to the period following the return from exile in Babylon (c. 538 B.C.). Postexilic life in Israel differed markedly from the time before the exile. There was a greater emphasis on observance of the Law of Moses, a near universal abhorrence of idolatry, and the development of the synagogue as a place for Jews to worship and study the Scriptures.

PREDESTINATION

God’s sovereign choice of people for redemption and eternal life. Also referred to as “election.”

PREEMINENCE

The quality of being first, foremost, or of highest significance. In the Bible, this quality is attributed supremely to Christ (Col. 1:18).

PRIEST

In OT Israel, the priest represented the people before God, and God before the people. Only those descended from Aaron could be priests. Their prescribed duties also included inspecting and receiving sacrifices from the people and overseeing the daily activities and maintenance of the tabernacle or temple.

PROPITIATION

The appeasement of wrath by the offering of a gift or sacrifice. Jesus made propitiation for the sins of humanity by his suffering and death (Rom. 3:25; Heb. 2:17; 1 John 2:2; 4:10).

PROSELYTE

A convert to a particular religion, as opposed to one who had grown up in that religion. The Law of Moses gave instructions for how Gentiles could become proselytes of the Israelite covenant community. This primarily involved the circumcision of males.

PROVERB

A brief saying that conveys a lesson about how to live wisely and well, usually drawn from observations about nature and life. The book of Proverbs contains the vast majority of biblical proverbs, but they occur in other books as well.

PROVIDENCE

God’s good, wise, and sovereign guidance and control of all things, by which he supplies all our needs and accomplishes his holy will.

RABBI

A teacher of Jewish religious law. The term, meaning “my master,” originally developed as an expression of respect and later became more formalized as a title. Jesus was often called “Rabbi” by his followers (e.g., Mark 9:5).

RANSOM

A price paid to redeem, or buy back, someone who had become enslaved or something that had been lost to someone else. Jesus described his ministry as serving others and giving his life as a ransom for many (Mark 10:45). See also ***redemption***.

RECONCILIATION

The restoration of relationship and peace between alienated or opposing parties. Through his death and resurrection, Jesus has reconciled believers to God (2 Cor. 5:18–21).

REDEMPTION

In the context of the Bible, the act of buying back someone who had become enslaved or something that had been lost to someone else. Through his death and resurrection, Jesus purchased redemption for all believers (Col. 1:13–14). See also ***ransom***.

REGENERATION

The Holy Spirit’s work of bringing spiritual life to a person, thus enabling him or her to love and follow God. Essentially equivalent to what is often referred to as being “born again” or “saved.”

REINCARNATION

The unbiblical belief that all living beings possess an immortal soul that, upon the death of the physical body, is reborn into another living being. Many also believe that each time this process is repeated the soul moves closer to or further away from some form of ultimate happiness. This belief stands in opposition to the biblical view of human existence and what awaits people after death.

REMNANT

In the Bible, a portion of people who remain after most others are destroyed by some catastrophe. The notion of a “remnant” can be found in various events recorded in Scripture, including the flood (Genesis 6–8) and the return of exiled Judah (Ezra 9).

REPENTANCE

A complete change of heart and mind regarding one’s overall attitude toward God or one’s individual actions. True regeneration and conversion is always accompanied by repentance.

REPROOF

Rebuke or criticism for wrong or sinful behavior. The book of Proverbs contains many verses commending those willing to listen to rebuke (Prov. 3:11) and condemning those who reject it (Prov. 9:8). Scripture is profitable, among other things, for reproof and correction (2 Tim. 3:16–17).

RESURRECTION

The impartation of new, eternal life to a dead person at the end of time (or in the case of Jesus, on the third day after his death). This new life is not a mere resuscitation of the body (as in the case of Lazarus; John 11:1–44) but a transformation of the body to an eternal state (1 Cor. 15:35–58). Both the righteous and the wicked will be resurrected, the former to eternal life and the latter to judgment (John 5:29).

REVIVAL

A renewed desire for spiritual things, brought about by the work of God.

RHETORIC

The use of language to communicate effectively.

RIGHTEOUSNESS

The quality of being morally right and without sin. One of God's distinctive attributes. God imputes righteousness to (justifies) those who trust in Jesus Christ. See also ***justification***.

RITUAL

A symbolic action performed for religious purposes.

SABBATH

Saturday, the seventh day of the week, the Jewish day of worship and rest (Gen. 2:2–3; Ex. 31:13–17). Christians meet for worship on Sunday, the day of Christ's resurrection (Acts 20:7), and regard Sunday, rather than Saturday, as their weekly day of rest. And yet, believers look forward to an eternal Sabbath rest (Heb. 4:1–13).

SABBATICAL

A period of rest. See ***Sabbath***.

SACRIFICE

An offering to God, often to signify forgiveness of sin. The Law of Moses gave detailed instructions regarding various kinds of sacrifices. By his death on the cross, Jesus gave himself as a sacrifice to atone for the sins of believers (Eph. 5:2; Heb. 10:12). Believers are to offer their bodies as living sacrifices to God (Rom. 12:1).

SADDUCEE

A member of a religious/political party during Jesus' time characterized by (1) rejection of any OT writings except the five books of Moses, (2) rejection of belief in the resurrection and in angels and demons, (3) an interest in Hellenistic beliefs and ways of life, and (4) affluence, as a result of their influential priestly positions. Jesus criticized the Sadducees for refusing to believe in the resurrection and for demanding a sign from heaven to confirm his authority.

SALVATION
Deliverance from the eternal consequences of sin. Jesus’ death and resurrection purchased eternal salvation for believers (Rom. 1:16).

SANCTIFICATION
The process of being conformed to the image of Jesus Christ through the work of the Holy Spirit. This process begins immediately after regeneration and continues throughout a Christian’s life.

SANCTUARY
In the Bible, a place set aside as holy because of God’s presence there. The inner sanctuary of the tabernacle (and later the temple) was called the Most Holy Place.

SANHEDRIN
Either a local Jewish tribunal (“council,” Matt. 5:22; “courts,” Matt. 10:17) or the supreme ecclesiastical court in Jerusalem (Matt. 26:59). These Jewish leaders included elders, chief priests, and scribes.

SATAN
A spiritual being whose name means “accuser.” As the leader of all the demonic forces, he opposes God’s rule and seeks to harm God’s people and accuse them of wrongdoing. His power, however, is confined to the bounds that God has set for him, and one day he will be destroyed along with all his demons (Matt. 25:41; Rev. 20:10).

SAVIOR
One who rescues another from destruction. Jesus is the Savior of all believers, rescuing them from sin and eternal punishment (Luke 2:11).

SCAPEGOAT
A goat that was to be sent away into the wilderness on the Day of Atonement as a symbol of Israel’s sins being sent away (Leviticus 16).

SCRIBE

Someone trained and authorized to transcribe, teach, and interpret the Scriptures. Jesus often criticized scribes for their pride, their legalistic approach to the Scriptures, and their refusal to believe in him.

SCRIPTURE

Writings regarded by Christians as inspired by God and authoritative in all areas of doctrine and practice.

SELF-RIGHTEOUSNESS

The belief that one is righteous because of moral uprightness or human effort, rather than depending on the grace of God. Self-righteousness is typically accompanied by pride and a judgmental attitude toward others.

SENSUALITY

A strong preference for what can be gained through the physical senses, often leading to indulgence in immoral behavior, such as sexual sin.

SEPTUAGINT

A Greek translation of the Hebrew OT by Jewish scholars in Alexandria, Egypt, around 200 B.C. Its name derives from the belief that 70 translators were involved in the project.

SHEOL

Commonly translated “the grave,” this OT term predominantly refers to the abode of the dead prior to the coming of Christ. It was associated with descriptions of a dark, prison-like place in the underworld, where the souls of the deceased resided. See also ***Hades*** and ***hell***.

SIEGE WARFARE

A plan of attack in which an enemy would surround a fortified city and lie in wait until the city surrendered because of starvation or lack of water. A city under siege would likely fall eventually, apart from divine intervention, as occurred for Jerusalem during the reign of King Hezekiah (2 Kings 19:32–35).

SIMILE

A figure of speech, often seen in poetry, that compares two objects, often using “like” or “as,” even though they are not actually the same thing. A biblical example is in Ps. 1:3: “He is like a tree planted by streams of water.” See also ***metaphor***.

SIN

Any violation of or failure to adhere to the commands of God, or the desire to do so.

SOJOURNER

One living as a non-citizen in a foreign land. In OT times, sojourners had few rights and were especially vulnerable to mistreatment. The Law of Moses protected sojourners and encouraged the Israelites to include them in community life (see Ex. 22:21; Num. 15:15).

SON OF MAN

The title Jesus uses more than any other to refer to himself (e.g., Matt. 8:20; 11:19). While labeling himself this way may underscore Jesus’ humanity, the phrase is most significant in relation to the figure in Daniel 7 who receives supreme authority and an everlasting kingdom from God (compare Dan. 7:13–14 and Matt. 26:64; Mark 14:62).

SORCERY

See ***magic***.

SOUL

Biblically, there are at least two distinct aspects of a human being: the immaterial or spiritual (spirit/soul) and the material or physical (body). Some interpreters believe that the “soul” and the “spirit” are distinct, and that we are composed of three parts: body, soul, and spirit. Yet most interpreters today believe that “spirit” and “soul” are interchangeable terms for the immaterial aspect of our being. Scripture uses other terms for aspects of our immaterial nature as well, including heart and mind. See also ***spirit***.

SOVEREIGNTY

Supreme and independent power and authority. Sovereignty over all things is a distinctive attribute of God (1 Tim. 6:15–16). He directs all things to carry out his purposes (Rom. 8:28–29).

SPIRIT

The innermost, immaterial part of a human being, which corresponds to God, who is Spirit. In the Bible, the term often translates the Hebrew word *ruach* or the Greek word *pneuma*, but these words can also be translated as "breath" or "wind" and can refer to the emotions (e.g., Ps. 34:18; Prov. 17:22) or simply the breath of life (e.g., Gen. 6:17; Job 12:10). See also ***soul***.

SPIRITUAL GIFTS

Special abilities given by God to believers for building up the church (Romans 12; 1 Corinthians 12–14; Ephesians 4).

STOICISM

A Hellenistic philosophy that valued logic, asserted that emotions arose from false judgments, and held that the truly wise person would not be subject to such emotions. In modern times it has come to mean being unaffected by either pain or pleasure.

SUBSTITUTIONARY ATONEMENT

A way of understanding the purpose of Jesus' death on the cross: Jesus offered himself to die as a substitute for believers. He took upon himself the punishment they deserve and thereby reconciled them to God.

SUPERNATURAL

Pertaining to anything that is not confined to or explained by the laws of nature as humans understand them.

SUPERSTITION

The belief that an event has a pagan supernatural cause even though it can be explained by other means—either by natural laws or by God's power.

SUPPLICATION

Prayer that asks God to provide something.

SYMBOLISM

The use of natural objects and actions to represent something other than what they actually are. For example, Ps. 23:4: "your rod and your staff, they comfort me." See also ***metaphor***.

SYNAGOGUE

In cities other than Jerusalem, the synagogue (meaning "assembly") was the center of Jewish worship during the time of Christ and remains so today. Synagogues were located in most of the leading towns of Israel. See also ***tabernacle*** and ***temple***.

SYNCRETISM

The creation of a new religious system by blending together ideas and practices of various religions.

SYNOPTIC GOSPELS

The Gospels of Matthew, Mark, and Luke, which bear many similarities in their content and basic outline of events ("synoptic" means "same view"). The style and content of the Synoptic Gospels differ in many ways from the Gospel of John.

TABERNACLE

The tent where God dwelled on earth and communed with his people as Israel's divine king. Also referred to as the "tent of meeting" (Lev. 1:5). The temple in Jerusalem later replaced it. See also ***synagogue*** and ***temple***.

TEMPLE

A place set aside as holy because of God's presence there. Solomon built the first temple of the Lord in Jerusalem, to replace the portable tabernacle. This temple was later destroyed by the Babylonians, rebuilt, and destroyed again by the Romans. See also ***synagogue*** and ***tabernacle***.

THEOCRACY

A form of government in which God is recognized as the supreme ruler of a nation or people. Though the Bible never uses the term, it is the form of government that characterized Israel before the time of the kings (see 1 Sam. 10:19).

THEOLOGY

The study of God and religious beliefs.

THEOPHANY

An appearance of God to a human being.

TITHE

The giving of a tenth of one's income to God, typically by giving to those who perform religious services and duties. In the OT, a tithe was required of all Israelites to support the work of the priests and other Levites. The NT neither requires nor repeals the OT tithe, but believers are called on to give generously, with the confidence that God will supply their needs (2 Corinthians 9).

TORAH

The first five books of the Bible, also called the Law. See also ***Pentateuch***.

TRANSCENDENCE

A distinctive attribute of God that describes his complete independence from and superiority over creation.

TRANSFIGURATION, THE

An event in the life of Jesus Christ in which his physical appearance was transfigured, or changed to reflect his heavenly glory as the Son of God (Matt. 17:1–13).

TRANSGRESSION

A violation of a command or law.

TRESPASS

To violate a command or boundary—of another human, or of God. See ***sin***.

TRINITY, THE

The Godhead as it exists in three distinct Persons: Father, Son, and Holy Spirit. There is one God, yet he is three Persons; there are not three Gods, nor do the three Persons merely represent different aspects or modes of a single God. While the term Trinity is not found in the Bible, the concept is repeatedly assumed and affirmed by the writers of Scripture (e.g., Matt. 28:19; Luke 1:35; 3:22; Gal. 4:6; 2 Thess. 2:13–14; Heb. 10:29).

TRIUNE

See ***Trinity, the***.

TYPOLOGY

A method of interpretation in which a real, historical object, place, or person is recognized as a pattern or foreshadowing (a "type") of some later object, place, or person. For example, the Bible presents Adam as a "type" of Christ (Rom. 5:14).

UNIVERSALISM

The unbiblical belief that all people will be saved from eternal damnation, regardless of whether or not they come to faith in Christ.

VASSAL

A subservient power who has accepted the terms of a covenant treaty with a superior power. Such treaties usually required the vassal to pledge loyalty to the superior power and to present a monetary tribute.

VICARIOUS ATONEMENT

See ***substitutionary atonement***.

VINDICATION

Being cleared of accusation or blame.

WITNESS

In the NT, refers especially to proclaiming the truth of the gospel (Acts 1:8).

WORD, THE

When spelled with an initial capital letter, can refer either to the written Word of God or to Jesus Christ (John 1:1–18). Regarding the latter meaning, see ***Logos***.

WORKS

Actions and attitudes, either good or bad. True faith in Christ will inevitably produce good works that are pleasing to God. Good works can never be the basis or means of salvation, which is by grace through faith alone. See ***faith*** and ***grace***.

WORLD

In Scripture, the context determines the meaning of this term. The physical world is God's creation of the earth and everything in it. It can refer to all of humanity (John 3:16) or to the unbelieving, godless world system (John 1:10), often as an adjective, “worldly” (1 Cor. 1:26).

YAHWEH

The likely English form of the name represented by the Hebrew letters *YHWH*. The Lord revealed this unique name for himself to Moses at the burning bush and told him to instruct the Israelites to call on him by this name (Exodus 3). English translations of the Bible usually render this term as “Lord,” with small capital letters. (*YHWH* can also be translated God, in small capitals.)

Table of Weights and Measures

and Monetary Units

The following table is based on the best generally accepted information available for biblical weights, measures, and monetary units. All equivalents are approximate. Weights and measures varied somewhat in different times and places in the ancient world. Most weights, measures, and monetary units are also explained in footnotes on the pages where they occur in the ESV text.

Biblical Unit	Approximate American and Metric Equivalents	Equivalent
bath	A *bath* was about 6 gallons or 22 liters	1 ephah
beka	A *beka* was about 1/5 ounce or 5.5 grams	10 gerahs
cor	A *cor* was about 6 bushels or 220 liters	10 ephahs
cubit	A *cubit* was about 18 inches or 45 centimeters	6 handbreadths
daric	A *daric* was a coin of about 1/4 ounce or 8.5 grams	
denarius	A *denarius* was a day’s wage for a laborer	
ephah	An *ephah* was about 3/5 bushel or 22 liters	10 omers
gerah	A *gerah* was about 1/50 ounce or 0.6 gram	1/10 beka
handbreadth	A *handbreadth* was about 3 inches or 7.5 centimeters	1/6 cubit
hin	A *hin* was about 4 quarts or 3.5 liters	1/6 bath
homer	A *homer* was about 6 bushels or 220 liters	10 ephahs
kab	A *kab* was about 1 quart or 1 liter	1/22 ephah
lethech	A *lethech* was about 3 bushels or 110 liters	5 ephahs
log	A *log* was about 1/3 quart or 0.3 liter	1/72 bath
mina	A *mina* was about 1 1/4 pounds or 0.6 kilogram	50 shekels
omer	An *omer* was about 2 quarts or 2 liters	1/10 ephah
pim	A *pim* was about 1/3 ounce or 7.5 grams	2/3 shekel
seah	A *seah* was about 7 quarts or 7.3 liters	1/3 ephah
shekel	A *shekel* was about 2/5 ounce or 11 grams	2 bekas
span	A *span* was about 9 inches or 22 centimeters	3 handbreadths
stadion	A *stadion* was about 607 feet or 185 meters	
talent	A *talent* was about 75 pounds or 34 kilograms	60 minas

Concordance

As an essentially literal translation, the ESV Bible is ideally suited for use with a concordance, as the ESV seeks to use the same English word, as far as possible and where appropriate to the meaning in each context, to translate important recurring words in the original languages. However, with a total of more than 757,000 words appearing in the ESV Bible, a shorter concordance such as this must be selective in the words it includes.

In choosing which words to list, the guiding principles were importance, familiarity, and breadth of coverage. Since the ESV is within the stream of English Bible translations that began with the King James Version of 1611, there was a special effort to include references to as many familiar Bible passages as possible. As to breadth of coverage, the goal has been to list key references for many different words rather than more lengthy listings for fewer words.

Passages appearing in more than one of the Synoptic Gospels usually have only one reference, most often to the book of Matthew.

Readers will find the functionality of this concordance greatly increased if, after locating a Bible passage, the cross-reference system is then utilized for further research.

Those desiring a more complete concordance for the ESV Bible should consult The Crossway Comprehensive Concordance, which has more than 300,000 verse listings for nearly 14,000 different words. Readers with internet access will find optimal word-search capability with the search engine at the ESV website, www.esv.org.

A B C D E F G H I J K L M N O P
Q R S T U V W Y Z

Abbreviations

Old Testament

Genesis • Gn
Exodus • Ex
Leviticus • Lv

Numbers • Nm
Deuteronomy • Dt
Joshua • Jos
Judges • Jgs
Ruth • Ru
1 Samuel • 1 Sm
2 Samuel • 2 Sm
1 Kings • 1 Kgs
2 Kings • 2 Kgs
1 Chronicles • 1 Chr
2 Chronicles • 2 Chr
Ezra • Ezr
Nehemiah • Neh
Esther • Est
Job • Jb
Psalms • Ps
Proverbs • Prv
Ecclesiastes • Eccl
Song of Solomon • Sg
Isaiah • Is
Jeremiah • Jer
Lamentations • Lam
Ezekiel • Ezk
Daniel • Dn
Hosea • Hos
Joel • Jl
Amos • Am
Obadiah • Ob
Jonah • Jon
Micah • Mi
Nahum • Na
Habakkuk • Hab
Zephaniah • Zep
Haggai • Hg
Zechariah • Zec
Malachi • Mal

New Testament

Matthew • Mt
Mark • Mk
Luke • Lk
John • Jn
Acts • Acts
Romans • Rom
1 Corinthians • 1 Cor
2 Corinthians • 2 Cor
Galatians • Gal
Ephesians • Eph
Philippians • Phil
Colossians • Col
1 Thessalonians • 1 Thes
2 Thessalonians • 2 Thes
1 Timothy • 1 Tm
2 Timothy • 2 Tm
Titus • Ti
Philemon • Phlm
Hebrews • Heb
James • Jas
1 Peter • 1 Pt
2 Peter • 2 Pt
1 John • 1 Jn
2 John • 2 Jn
3 John • 3 Jn
Jude • Jude
Revelation • Rv

A (TOP)

AARON
Moses and he said, “Is there not **A**, • Ex 4:14
So **A** said to them, “Take off the rings • Ex 32:2
And the staff of **A** was among their • Nm 17:6
congregation saw that **A** had perished, • Nm 20:29
saying to **A**, ‘Make for us gods who • Acts 7:40
called by God, just as **A** was. • Heb 5:4

ABADDON
before God, and **A** has no covering. • Jb 26:6
in the grave, or your faithfulness in **A**? • Ps 88:11
Sheol and **A** lie open before the • Prv 15:11
His name in Hebrew is **A**, and in Greek • Rv 9:11

ABANDON
For you will not **a** my soul to Sheol, • Ps 16:10
The Lord will not **a** him to • Ps 37:33
he will not **a** his heritage; • Ps 94:14
For you will not **a** my soul to Hades, • Acts 2:27

ABANDONED
‘It is because they **a** the covenant of the • Dt 29:25
‘Because they **a** the Lord their • 1 Kgs 9:9
Christ, that he was not **a** to Hades, • Acts 2:31
for having **a** their former faith. • 1 Tm 5:12
that you have **a** the love you had at first. • Rv 2:4

ABBA
“**A**, Father, all things are possible for • Mk 14:36
sons, by whom we cry, “**A**! Father!” • Rom 8:15
into our hearts, crying, “**A**! Father!” • Gal 4:6

ABEL
A was a keeper of sheep, and Cain • Gn 4:2

“Where is **A** your brother?” He said, • Gn 4:9
blood of righteous **A** to the blood of • Mt 23:35
By faith **A** offered to God a more • Heb 11:4
a better word than the blood of **A**. • Heb 12:24

ABHOR
they **a** him who speaks the truth. • Am 5:10
A what is evil; hold fast to what is • Rom 12:9

ABHORS
statutes, and if your soul **a** my rules, • Lv 26:15
Lord **a** the bloodthirsty and • Ps 5:6

ABIATHAR
A, escaped and fled after David. • 1 Sm 22:20
son of Zeruiah and with **A** the priest. • 1 Kgs 1:7

ABIDE
His soul shall **a** in well-being, • Ps 25:13
the Most High will **a** in the shadow • Ps 91:1
righteousness **a** in the fruitful field. • Is 32:16
“If you **a** in my word, you are truly my • Jn 8:31
A in me, and I in you. As the branch • Jn 15:4
so have I loved you. **A** in my love. • Jn 15:9
a in him, so that when he appears we • 1 Jn 2:28
By this we know that we **a** in him and • 1 Jn 4:13
ahead and does not **a** in the teaching • 2 Jn 9

ABIDES
which cannot be moved, but **a** forever. • Ps 125:1
fruit by itself, unless it **a** in the vine, • Jn 15:4
whoever says he **a** in him ought to walk • 1 Jn 2:6
No one who **a** in him keeps on sinning; • 1 Jn 3:6
whoever **a** in love **a** in God, • 1 Jn 4:16

ABIDING
are like a shadow, and there is no **a**. • 1 Chr 29:15
had a better possession and an **a** one. • Heb 10:34

ABIGAIL
When **A** saw David, she hurried and • 1 Sm 25:23
Then David sent and spoke to **A**, • 1 Sm 25:39
second, Daniel, by **A** the Carmelite, • 1 Chr 3:1

ABIJAH
At that time **A** the son of Jeroboam • 1 Kgs 14:1
and **A** his son reigned in his place. • 2 Chr 12:16

ABILITY
Spirit of God, with **a** and intelligence, • Ex 31:3
According to their **a** they gave to the • Ezr 2:69
another one, to each according to his **a**. • Mt 25:15
is right, but not the **a** to carry it out. • Rom 7:18

ABIMELECH
prayed to God, and God healed **A**, • Gn 20:17
At that time **A** and Phicol the • Gn 21:22
A said, “What is this you have done to • Gn 26:10
Now **A** the son of Jerubbaal went to • Jgs 9:1

ABISHAI
and to Joab’s brother **A** the son of • 1 Sm 26:6
So Joab and **A** his brother killed Abner, • 2 Sm 3:30
And David said to **A**, “Now Sheba the • 2 Sm 20:6
Zeruiah: **A**, Joab, and Asahel, three. • 1 Chr 2:16

ABLE
Every man shall give as he is **a**, • Dt 16:17
But who is **a** to build him a house, • 2 Chr 2:6
silver and gold are not **a** to deliver • Ezk 7:19
our God whom we serve is **a** • Dn 3:17
“Do you believe that I am **a** to do this?” • Mt 9:28
Are you **a** to drink the cup that I am to • Mt 20:22
will be **a** to separate us from the love • Rom 8:39
Now to him who is **a** to strengthen you • Rom 16:25
Now to him who is **a** to do far more • Eph 3:20
kind to everyone, **a** to teach, patiently • 2 Tm 2:24

him who was **a** to save him from death, • Heb 5:7
Now to him who is **a** to keep you from • Jude 24
an open door, which no one is **a** to shut. • Rv 3:8
under the earth was **a** to open the scroll • Rv 5:3

ABNER

of his army was **A** the son of Ner, • 1 Sm 14:50
sat opposite, and **A** sat by Saul's side, • 1 Sm 20:25
A was making himself strong in the • 2 Sm 3:6
And the king lamented for **A**, saying, • 2 Sm 3:33

ABOLISH

I have not come to **a** them but to fulfill • Mt 5:17

ABOLISHED

Jesus, who **a** death and brought life • 2 Tm 1:10

ABOMINABLE

to practice any of these **a** customs that • Lv 18:30
learn to follow the **a** practices of those • Dt 18:9
and they made their **a** images and their • Ezk 7:20

ABOMINATION

devious person is an **a** to the Lord, • Prv 3:32
Lying lips are an **a** to the Lord, • Prv 12:22
the scoffer is an **a** to mankind. • Prv 24:9
shall set up the **a** that makes desolate. • Dn 11:31
"So when you see the **a** of desolation • Mt 24:15
what is exalted among men is an **a** in • Lk 16:15

ABOMINATIONS

were before you, did all of these **a**, • Lv 18:27
because of these **a** the Lord your • Dt 18:12
for there are seven **a** in his heart; • Prv 26:25
on the wing of **a** shall come one who • Dn 9:27
golden cup full of **a** and the impurities • Rv 17:4

ABOUND

the Lord will make you **a** • Dt 28:11
continue in sin that grace may **a**? • Rom 6:1
of the Holy Spirit you may **a** in hope. • Rom 15:13
you may **a** in every good work. • 2 Cor 9:8
make you increase and **a** in love for • 1 Thes 3:12

ABOUNDED

that one man Jesus Christ **a** for many. • Rom 5:15
sin increased, grace **a** all the more, • Rom 5:20

ABOUNDING

Lord is slow to anger and **a** • Nm 14:18
slow to anger and **a** in steadfast love. • Ps 103:8
and **a** in steadfast love; and he • Jl 2:13
slow to anger and **a** in steadfast love, • Jon 4:2

ABOVE

Lord is God in heaven **a** • Dt 4:39
Be exalted, O God, **a** the heavens! • Ps 57:5
who sits **a** the circle of the earth, • Is 40:22
He who comes from **a** is **a** all. • Jn 3:31
“You are from below; I am from **a**. • Jn 8:23
unless it had been given you from **a**. • Jn 19:11
far **a** all rule and authority and • Eph 1:21
the name that is **a** every name, • Phil 2:9
and every perfect gift is from **a**, • Jas 1:17
A all, keep loving one another • 1 Pt 4:8

ABRAHAM

Abram, but your name shall be **A**, • Gn 17:5
Then **A** took Ishmael his son and all • Gn 17:23
these things God tested **A** and said to • Gn 22:1
A breathed his last and died • Gn 25:8
“I am the God of **A** your father. • Gn 26:24
Christ, the son of David, the son of **A**. • Mt 1:1
yourselves, ‘We have **A** as our father,’ • Mt 3:9
to **A** and to his offspring forever.” • Lk 1:55
called out, ‘Father **A**, have mercy on • Lk 16:24

“**A** believed God, and it was counted • Rom 4:3
just as **A** “believed God, and it was • Gal 3:6
By faith **A** obeyed when he was called • Heb 11:8

ABRAHAM’S
carried by the angels to **A** side. • Lk 16:22
“If you were **A** children, you • Jn 8:39
are Christ’s, then you are **A** offspring, • Gal 3:29

ABRAM
Lord said to **A**, “Go from your • Gn 12:1
A heard that his kinsman had been taken • Gn 14:14
vision: “Fear not, **A**, I am your shield; • Gn 15:1
Lord made a covenant with **A**, • Gn 15:18

ABSALOM
Now **A**, David’s son, had a beautiful • 2 Sm 13:1
So **A** stole the hearts of the men of • 2 Sm 15:6
surrounded **A** and struck him and • 2 Sm 18:15
“O my son **A**, O **A**, my son, • 2 Sm 19:4

ABSTAIN
A from every form of evil. • 1 Thes 5:22
to **a** from the passions of the flesh, • 1 Pt 2:11

ABSTAINS
thanks to God, while the one who **a**, • Rom 14:6

ABUNDANCE
of heart, because of the **a** of all things, • Dt 28:47
But I, through the **a** of your steadfast • Ps 5:7
according to the **a** of his steadfast love; • Lam 3:32
will be given, and he will have an **a**, • Mt 13:12
contributed out of their **a**, but she • Mk 12:44
for out of the **a** of the heart • Lk 6:45
so that their **a** may supply your need, • 2 Cor 8:14

ABUNDANT

Oh, how **a** is your goodness, which you • Ps 31:19
to let you know the **a** love that I have • 2 Cor 2:4

ABUNDANTLY

may have life and have it **a**. • Jn 10:10
For as we share **a** in Christ's sufferings, • 2 Cor 1:5
because your faith is growing **a**, • 2 Thes 1:3

ABUSE

pray for those who **a** you. • Lk 6:28

ABYSS

command them to depart into the **a**. • Lk 8:31
descend into the **a**?'" (that is, to bring • Rom 10:7

ACCENT

one of them, for your **a** betrays you." • Mt 26:73

ACCEPT

substance, and **a** the work of his hands; • Dt 33:11
A my freewill offerings of praise, O • Ps 119:108
Hear, my son, and **a** my words, • Prv 4:10
to **a** his lot and rejoice in his toil— • Eccl 5:19
hear the word and **a** it and bear fruit, • Mk 4:20
does not **a** the things of the Spirit • 1 Cor 2:14

ACCEPTABLE

meditation of my heart be **a** • Ps 19:14
lips of the righteous know what is **a**, • Prv 10:32
fast, and a day **a** to the Lord? • Is 58:5
Your burnt offerings are not **a**, nor • Jer 6:20
holy and **a** to God, which is • Rom 12:1
it is **a** according to what a person has, • 2 Cor 8:12
thus let us offer to God **a** worship, • Heb 12:28

ACCEPTANCE

but the upright enjoy **a**. • Prv 14:9
what will their **a** mean but life from • Rom 11:15

is trustworthy and deserving of full **a**, • 1 Tm 1:15

ACCEPTED

If you do well, will you not be **a**? • Gn 4:7
the Lord **a** Job's prayer. • Jb 42:9
and their sacrifices will be **a** • Is 56:7
a different gospel from the one you **a**, • 2 Cor 11:4
you **a** it not as the word of men but • 1 Thes 2:13
and you joyfully **a** the plundering of • Heb 10:34

ACCESS

we both have **a** in one Spirit • Eph 2:18

ACCOMPLISH

but it shall **a** that which I purpose, • Is 55:11
which he was about to **a** at Jerusalem. • Lk 9:31
works that the Father has given me to **a**, • Jn 5:36

ACCOMPLISHED

all these things are about to be **a**?" • Mk 13:4
Son of Man by the prophets will be **a**. • Lk 18:31
having **a** the work that you gave me to • Jn 17:4
except what Christ has **a** through me • Rom 15:18

ACCORD

I have not come of my own **a**. • Jn 7:28
I lay it down of my own **a**. • Jn 10:18
All these with one **a** were devoting • Acts 1:14
being in full **a** and of one mind. • Phil 2:2

ACCORDANCE

in **a** with all the curses of the covenant • Dt 29:21
died for our sins in **a** with • 1 Cor 15:3

ACCORDS

teach what **a** with sound doctrine. • Ti 2:1

ACCOUNT

“Tell us on whose **a** this evil has come • Jon 1:8
of evil against you falsely on my **a.** • Mt 5:11
people will give **a** for every careless • Mt 12:36
to write an orderly **a** for you, • Lk 1:3
Turn in the **a** of your management, • Lk 16:2
But I do not **a** my life of any value • Acts 20:24
each of us will give an **a** • Rom 14:12
you anything, charge that to my **a.** • Phlm 18
eyes of him to whom we must give **a.** • Heb 4:13
but they will give **a** to him • 1 Pt 4:5

ACCOUNTABLE
whole world may be held **a** to God. • Rom 3:19
in one point has become **a** for all of it. • Jas 2:10

ACCURSED
wish that I myself were **a** • Rom 9:3
no love for the Lord, let him be **a.** • 1 Cor 16:22
No longer will there be anything **a,** • Rv 22:3

ACCUSATION
“What **a** do you bring against • Jn 18:29

ACCUSE
me evil for good **a** me because I follow • Ps 38:20
In return for my love they **a** me, • Ps 109:4
Satan standing at his right hand to **a** • Zec 3:1
so that they might **a** him. • Mt 12:10
their conflicting thoughts **a** • Rom 2:15

ACCUSED
witness and has **a** his brother falsely, • Dt 19:18
forward and maliciously **a** the Jews. • Dn 3:8
who had maliciously **a** Daniel were • Dn 6:24
But when he was **a** by the chief priests • Mt 27:12
And for this hope I am **a** by Jews, O • Acts 26:7

ACCUSER

I must appeal for mercy to my **a**. • Jb 9:15
let an **a** stand at his right hand. • Ps 109:6
lest your **a** hand you over to the judge, • Mt 5:25
go with your **a** before the magistrate, • Lk 12:58
for the **a** of our brothers has been • Rv 12:10

ACKNOWLEDGE
In all your ways **a** him, and he • Prv 3:6
and you who are near, **a** my might. • Is 33:13
We **a** our wickedness, O Lord, • Jer 14:20
until they **a** their guilt and seek my face, • Hos 5:15
I also will **a** before my Father • Mt 10:32
not see fit to **a** God, God gave them up • Rom 1:28
the fruit of lips that **a** his name. • Heb 13:15
himself first, does not **a** our authority. • 3 Jn 9

ACKNOWLEDGED
I **a** my sin to you, and I did not cover • Ps 32:5

ACQUAINTED
lying down and are **a** with all my ways. • Ps 139:3
a man of sorrows, and **a** with grief; • Is 53:3

ACT
hear in heaven and **a** and judge your • 1 Kgs 8:32
trust in him, and he will **a**. • Ps 37:5
forgive. O Lord, pay attention and **a**. • Dn 9:19
complete among you this **a** of grace. • 2 Cor 8:6

ACTED
We have **a** very corruptly • Neh 1:7
done wrong and **a** wickedly and • Dn 9:5

ADAM
But for **A** there was not found a helper • Gn 2:20
And to **A** he said, “Because you have • Gn 3:17
Thus all the days that **A** lived • Gn 5:5
But like **A** they transgressed the • Hos 6:7

Yet death reigned from **A** • Rom 5:14
For as in **A** all die, so also • 1 Cor 15:22
“The first man **A** became a living • 1 Cor 15:45
For **A** was formed first, then Eve; • 1 Tm 2:13

ADD

You shall not **a** to the word that I • Dt 4:2
a heavy yoke, I will **a** to your yoke. • 1 Kgs 12:11
Do not **a** to his words, lest he • Prv 30:6
I will **a** fifteen years to your life. • Is 38:5
God will **a** to him the plagues • Rv 22:18

ADMONISH

night or day to **a** every one with tears. • Acts 20:31
but to **a** you as my beloved children. • 1 Cor 4:14
a the idle, encourage the fainthearted, • 1 Thes 5:14

ADONIJAH

A the son of Haggith exalted himself, • 1 Kgs 1:5
And **A** feared Solomon. So he arose • 1 Kgs 1:50

ADOPTION

received the Spirit of **a** as sons, • Rom 8:15
are Israelites, and to them belong the **a**, • Rom 9:4
law, so that we might receive **a** as sons. • Gal 4:5
he predestined us for **a** as sons • Eph 1:5

ADORN

“**A** yourself with majesty and dignity; • Jb 40:10
women should **a** themselves in • 1 Tm 2:9
in everything they may **a** the doctrine • Ti 2:10
women who hoped in God used to **a** • 1 Pt 3:5

ADULTERERS

For the land is full of **a**; because of the • Jer 23:10
against the sorcerers, against the **a**, • Mal 3:5
unjust, **a**, or even like this tax collector. • Lk 18:11

ADULTERESS

both the adulterer and the **a** shall surely • Lv 20:10
from the **a** with her smooth words, • Prv 2:16
and embrace the bosom of an **a**? • Prv 5:20
This is the way of an **a**: • Prv 30:20

ADULTEROUS

A wife, who receives strangers instead • Ezk 16:32
my words in this **a** and sinful generation, • Mk 8:38
You **a** people! Do you not know that • Jas 4:4

ADULTERY

“You shall not commit **a**. • Ex 20:14
He who commits **a** lacks sense; • Prv 6:32
it was said, ‘You shall not commit **a**.’ • Mt 5:27
heart come evil thoughts, murder, **a**, • Mt 15:19
marries another, commits **a**.” • Mt 19:9
been caught in the act of **a**. • Jn 8:4
They have eyes full of **a**, insatiable for • 2 Pt 2:14
and those who commit **a** with her I will • Rv 2:22

ADVANTAGE

it is to your **a** that I go away, • Jn 16:7
Then what **a** has the Jew? Or what is • Rom 3:1
Christ will be of no **a** to you. • Gal 5:2
boasters, showing favoritism to gain **a**. • Jude 16

ADVERSARIES

of your majesty you overthrow your **a**; • Ex 15:7
Give me not up to the will of my **a**; • Ps 27:12
you will destroy all the **a** of my soul, • Ps 143:12
Lord takes vengeance on his **a** • Na 1:2
things, all his **a** were put to shame, • Lk 13:17
which none of your **a** will be able • Lk 21:15
opened to me, and there are many **a**. • 1 Cor 16:9
a fury of fire that will consume the **a**. • Heb 10:27

ADVERSARY

saying, ‘Give me justice against my **a**.’ • Lk 18:3
and give the **a** no occasion for slander. • 1 Tm 5:14
Your **a** the devil prowls around like a • 1 Pt 5:8

ADVERSITY

all times, and a brother is born for **a**. • Prv 17:17
be joyful, and in the day of **a** consider: • Eccl 7:14
the Lord give you the bread of **a** • Is 30:20

ADVICE

but a wise man listens to **a**. • Prv 12:15
but with those who take **a** is wisdom. • Prv 13:10
Listen to **a** and accept instruction, • Prv 19:20
opposing God!” So they took his **a**, • Acts 5:39

ADVOCATE

does sin, we have an **a** with the Father, • 1 Jn 2:1

AFFECTION

Love one another with brotherly **a**. • Rom 12:10
for you all with the **a** of Christ Jesus. • Phil 1:8
and brotherly **a** with love. • 2 Pt 1:7

AFFLICT

taskmasters over them to **a** them with • Ex 1:11
he does not willingly **a** from his heart • Lam 3:33
sincerely but thinking to **a** me in my • Phil 1:17
repay with affliction those who **a** you, • 2 Thes 1:6

AFFLICTED

and they will be **a** for four hundred • Gn 15:13
He delivers the **a** by their affliction • Jb 36:15
gracious to me, for I am lonely and **a**. • Ps 25:16
glad for as many days as you have **a** us, • Ps 90:15
Before I was **a** I went astray, but now I • Ps 119:67
him stricken, smitten by God, and **a**. • Is 53:4
those **a** with various diseases and pains, • Mt 4:24
sick and those **a** with unclean spirits, • Acts 5:16

If we are **a**, it is for your comfort • 2 Cor 1:6
We are **a** in every way, but not • 2 Cor 4:8
feet of the saints, has cared for the **a**, • 1 Tm 5:10

AFFLICTION
“I have surely seen the **a** of my people • Ex 3:7
Consider my **a** and my trouble, and • Ps 25:18
love, because you have seen my **a**; • Ps 31:7
This is my comfort in my **a**, that • Ps 119:50
I have tried you in the furnace of **a**. • Is 48:10
In all their **a** he was afflicted, and the • Is 63:9
and healing every disease and every **a**. • Mt 9:35
who comforts us in all our **a**, so that • 2 Cor 1:4
light momentary **a** is preparing • 2 Cor 4:17
In all our **a**, I am overflowing with joy. • 2 Cor 7:4
all our distress and **a** we have been • 1 Thes 3:7

AFFLICTIONS
Many are the **a** of the righteous, but • Ps 34:19
that imprisonment and **a** await me. • Acts 20:23
by great endurance, in **a**, hardships, • 2 Cor 6:4
what is lacking in Christ’s **a** for the • Col 1:24
that no one be moved by these **a**. • 1 Thes 3:3

AFRAID
and I was **a**, because I was naked, • Gn 3:10
the people were **a** and trembled, • Ex 20:18
Lord, and they shall be **a** of you. • Dt 28:10
to them, “Do not be **a** or dismayed; • Jos 10:25
of my life; of whom shall I be **a**? • Ps 27:1
When I am **a**, I put my trust in you. • Ps 56:3
He is not **a** of bad news; • Ps 112:7
She is not **a** of snow for her household, • Prv 31:21
Fear not, nor be **a**; have I not told • Is 44:8
Do not be **a** of them, for I am with you • Jer 1:8
And you, son of man, be not **a** of them, • Ezk 2:6
“Why are you **a**, O you of little faith?” • Mt 8:26

“Take heart; it is I. Do not be **a**.” • Mt 14:27
Jesus said to them, “Do not be **a**; • Mt 28:10
“Do not be **a**, Mary, for you have • Lk 1:30
Jesus said to Simon, “Do not be **a**; • Lk 5:10
be troubled, neither let them be **a**. • Jn 14:27
Paul one night in a vision, “Do not be **a**, • Acts 18:9
But if you do wrong, be **a**, for he • Rom 13:4

AGABUS

a prophet named **A** came down • Acts 21:10

AGE

Why do the wicked live, reach old **a**, • Jb 21:7
They still bear fruit in old **a**; they are • Ps 92:14
either in this **a** or in the **a** to • Mt 12:32
The harvest is the end of the **a**, and • Mt 13:39
your coming and of the end of the **a**?” • Mt 24:3
with you always, to the end of the **a**.” • Mt 28:20
and in the **a** to come eternal life. • Mk 10:30
“The sons of this **a** marry and are • Lk 20:34
it is not a wisdom of this **a** • 1 Cor 2:6
to deliver us from the present evil **a**, • Gal 1:4
not only in this **a** but also in the one to • Eph 1:21

AGES

renown, O Lord, throughout all **a**. • Ps 135:13
God decreed before the **a** for our glory. • 1 Cor 2:7
the mystery hidden for **a** in God • Eph 3:9
mystery hidden for **a** and generations • Col 1:26
us in Christ Jesus before the **a** began, • 2 Tm 1:9
never lies, promised before the **a** began • Ti 1:2

AGONY

And being in an **a** he prayed more • Lk 22:44

AGREE

if two of you **a** on earth about anything • Mt 18:19
Did you not **a** with me for a denarius? • Mt 20:13

him, but their testimony did not **a**. • Mk 14:56
a with one another, live in peace; • 2 Cor 13:11
I entreat Syntyche to **a** in the Lord. • Phil 4:2
water and the blood; and these three **a**. • 1 Jn 5:8

AGREEMENT
What **a** has the temple of God with • 2 Cor 6:16

AGRIPPA
A the king and Bernice arrived at • Acts 25:13
And **A** said to Paul, "In a short time • Acts 26:28

AHAB
A did more to provoke the Lord, • 1 Kgs 16:33
So Elijah went to show himself to **A**. • 1 Kgs 18:2
rain. And **A** rode and went to Jezreel. • 1 Kgs 18:45
after this **A** said to Naboth, "Give me • 1 Kgs 21:2

AHASUERUS
A who reigned from India to Ethiopia • Est 1:1
In the first year of Darius the son of **A**, • Dn 9:1

AHAZ
A the son of Jotham, king of Judah, • 2 Kgs 16:1
Again the Lord spoke to **A**, • Is 7:10

AHAZIAH
A the son of Ahab began to reign over • 1 Kgs 22:51
Now **A** fell through the lattice in his • 2 Kgs 1:2
A the son of Jehoram, king of Judah, • 2 Kgs 8:25
saying to **A**, "Treachery, O **A**!" • 2 Kgs 9:23
searched for **A**, and he was captured • 2 Chr 22:9

AHIMELECH
David came to Nob to **A** the priest. • 1 Sm 21:1
surely die, **A**, you and all your father's • 1 Sm 22:16

AHITHOPHEL

for **A** the Gilonite, David’s counselor, • 2 Sm 15:12
Absalom said to **A**, “Give your counsel. • 2 Sm 16:20
When **A** saw that his counsel was not • 2 Sm 17:23

AI
Joshua burned **A** and made it forever • Jos 8:28

AIM
for we **a** at what is honorable not only • 2 Cor 8:21
A for restoration, comfort one another, • 2 Cor 13:11
The **a** of our charge is love that issues • 1 Tm 1:5
my teaching, my conduct, my **a** in life, • 2 Tm 3:10

AIR
and the birds of the **a** devoured it. • Lk 8:5
cloaks and flinging dust into the **a**, • Acts 22:23
I do not box as one beating the **a**. • 1 Cor 9:26
to meet the Lord in the **a**, • 1 Thes 4:17
angel poured out his bowl into the **a**, • Rv 16:17

ALABASTER
him with an **a** flask of very expensive • Mt 26:7

ALARMED
and the visions of my head **a** me. • Dn 4:5
rumors of wars. See that you are not **a**, • Mt 24:6
in a white robe, and they were **a**. • Mk 16:5
not to be quickly shaken in mind or **a**, • 2 Thes 2:2

ALERT
Therefore be **a**, remembering • Acts 20:31
supplication. To that end keep **a** • Eph 6:18

ALEXANDER
Some of the crowd prompted **A**, • Acts 19:33

ALIENATED
a from the commonwealth of Israel • Eph 2:12

a from the life of God because of • Eph 4:18
who once were **a** and hostile in mind, • Col 1:21

ALIVE
into the ark to keep them **a** with you. • Gn 6:19
Lord your God are all **a** today. • Dt 4:4
grass of the field, which today is **a** and • Mt 6:30
heard that he was **a** and had been seen • Mk 16:11
He presented himself **a** to them after • Acts 1:3
came, sin came **a** and I died. • Rom 7:9
so also in Christ shall all be made **a**. • 1 Cor 15:22
made us **a** together with Christ— • Eph 2:5
why, as if you were still **a** in the world, • Col 2:20
I died, and behold I am **a** forevermore, • Rv 1:18
You have the reputation of being **a**, but • Rv 3:1
These two were thrown **a** into the lake • Rv 19:20

ALMIGHTY
“I am God **A**; walk before me, • Gn 17:1
God **A** bless you and make you fruitful • Gn 28:3
“I am God **A**: be fruitful and • Gn 35:11
to Isaac, and to Jacob, as God **A**, • Ex 6:3
For the arrows of the **A** are in me; • Jb 6:4
“Shall a faultfinder contend with the **A**? • Jb 40:2
High will abide in the shadow of the **A**. • Ps 91:1
many waters, like the sound of the **A**, • Ezk 1:24
like the voice of God **A** when he • Ezk 10:5
who was and who is to come, the **A**.” • Rv 1:8
For the Lord our God the **A** reigns. • Rv 19:6
is the Lord God the **A** and the Lamb. • Rv 21:22

ALMS
give as **a** those things that are within, • Lk 11:41
prayers and your **a** have ascended as • Acts 10:4

ALONE
“It is not good that the man should be **a**; • Gn 2:18
for you. You are not able to do it **a**. • Ex 18:18

you, O Lord, are God **a**.” • 2 Kgs 19:19
Lord, you **a**. You have made • Neh 9:6
you **a**, O Lord, make me dwell • Ps 4:8
For God **a** my soul waits in silence; • Ps 62:1
woe to him who is **a** when he falls and • Eccl 4:10
know that you **a** are the Lord.” • Is 37:20
good? No one is good except God **a**. • Mk 10:18
it happened that as he was praying **a**, • Lk 9:18
I am not **a**, for the Father is with me. • Jn 16:32
justified by works and not by faith **a**. • Jas 2:24

ALPHA
“I am the **A** and the Omega,” • Rv 1:8
I am the **A** and the Omega, • Rv 21:6
I am the **A** and the Omega, • Rv 22:13

ALPHAEUS
saw Levi the son of **A** sitting at the tax • Mk 2:14
James the son of **A** and Simon the • Acts 1:13

ALTAR
Then Noah built an **a** to the Lord • Gn 8:20
And Moses built an **a** and called • Ex 17:15
“You shall make the **a** of acacia wood, • Ex 27:1
for you on the **a** to make atonement for • Lv 17:11
David built there an **a** • 2 Sm 24:25
And he repaired the **a** of the Lord • 1 Kgs 18:30
and they built the **a** of the God • Ezr 3:2
Then I will go to the **a** of God, to God • Ps 43:4
you say, ‘If anyone swears by the **a**, • Mt 23:18
perished between the **a** and the • Lk 11:51
I found also an **a** with this inscription, • Acts 17:23
having the golden **a** of incense and the • Heb 9:4
I saw under the **a** the souls of those who • Rv 6:9
And I heard the **a** saying, “Yes, Lord • Rv 16:7

ALTARS
You shall tear down their **a** and break • Ex 34:13

prophets, they have demolished your **a**, • Rom 11:3

ALWAYS
delight; be intoxicated **a** in her love. • Prv 5:19
I am with you **a**, to the end • Mt 28:20
Christ **a** leads us in triumphal • 2 Cor 2:14
So we are **a** of good courage. • 2 Cor 5:6
giving thanks **a** and for everything • Eph 5:20
Rejoice in the Lord **a**; again I will say, • Phil 4:4
a being prepared to make a defense to • 1 Pt 3:15

AMAZED
And all the people were **a**, • Mt 12:23
they were all **a** and glorified God, • Mk 2:12
And the disciples were **a** at his words. • Mk 10:24
heard him were **a** at his understanding • Lk 2:47
And her parents were **a**, but he charged • Lk 8:56
And they were **a** and astonished, • Acts 2:7

AMAZIAH
and **A** his son reigned in his place. • 2 Kgs 12:21
king of Israel captured **A** king of Judah, • 2 Kgs 14:13
And **A** said to Amos, “O seer, go, flee • Am 7:12

AMBASSADOR
for which I am an **a** in chains, that I • Eph 6:20

AMBASSADORS
we are **a** for Christ, God • 2 Cor 5:20

AMBITION
I make it my **a** to preach the gospel, • Rom 15:20
jealousy and selfish **a** in your hearts, • Jas 3:14

AMBUSH
son of Paul’s sister heard of their **a**, • Acts 23:16
they were planning an **a** to kill him on • Acts 25:3

AMEN
people say, “**A**!” Praise the Lord! • Ps 106:48
who is God over all, blessed forever. **A**. • Rom 9:5
we utter our **A** to God for his glory. • 2 Cor 1:20
glory and dominion forever and ever. **A**. • Rv 1:6
‘The words of the **A**, the faithful and • Rv 3:14
“**A**! Blessing and glory and wisdom • Rv 7:12
“Surely I am coming soon.” **A**. • Rv 22:20

AMMONITE
“No **A** or Moabite may enter the • Dt 23:3

AMMONITES
He is the father of the **A** to this day. • Gn 19:38
to himself the **A** and the Amalekites, • Jgs 3:13
Rabbah of the **A** and took the royal city. • 2 Sm 12:26
I will restore the fortunes of the **A**, • Jer 49:6

AMNON
his firstborn was **A**, of Ahinoam of • 2 Sm 3:2

AMON
and **A** his son reigned in his place. • 2 Kgs 21:18
A his son, Josiah his son. • 1 Chr 3:14
A was twenty-two years old when he • 2 Chr 33:21

AMORITES
and also the **A** who were dwelling in • Gn 14:7
and the **A** dwell in the hill country. • Nm 13:29
peace also between Israel and the **A**. • 1 Sm 7:14

ANANIAS
But a man named **A**, with his wife • Acts 5:1
was a disciple at Damascus named **A**. • Acts 9:10
And the high priest **A** commanded • Acts 23:2

ANCHOR
as a sure and steadfast **a** of the soul, • Heb 6:19

ANCIENT

be lifted up, O **a** doors, that the King • Ps 24:7
rides in the heavens, the **a** heavens; • Ps 68:33
Do not move an **a** landmark or enter • Prv 23:10
and the **A** of Days took his seat; • Dn 7:9
the **A** of Days came, and judgment • Dn 7:22
For from **a** generations Moses has • Acts 15:21

ANDREW

and **A** his brother, casting a net • Mt 4:18
who is called Peter, and **A** his brother; • Mt 10:2
he named Peter, and **A** his brother, • Lk 6:14
John speak and followed Jesus was **A**, • Jn 1:40
disciples, **A**, Simon Peter’s brother, • Jn 6:8
Philip went and told **A**; • Jn 12:22
Peter and John and James and **A**, • Acts 1:13

ANGEL

The **a** of the Lord found her • Gn 16:7
the **a** of the Lord called to him • Gn 22:11
the **a** of the Lord appeared • Ex 3:2
the **a** of the Lord took his stand • Nm 22:22
And the **a** of the Lord appeared • Jgs 13:3
the **a** of the Lord destroying • 1 Chr 21:12
The **a** of the Lord encamps • Ps 34:7
and the **a** of his presence saved them; • Is 63:9
who has sent his **a** and delivered his • Dn 3:28
My God sent his **a** and shut the lions’ • Dn 6:22
an **a** of the Lord appeared to him in a • Mt 1:20
for an **a** of the Lord descended from • Mt 28:2
the sixth month the **a** Gabriel was sent • Lk 1:26
And the **a** said to them, “Fear not, for • Lk 2:10
during the night an **a** of the Lord • Acts 5:19
Now an **a** of the Lord said to Philip, • Acts 8:26
there stood before me an **a** • Acts 27:23
disguises himself as an **a** of light. • 2 Cor 11:14
by sending his **a** to his servant John, • Rv 1:1

ANGELS

the **a** of God were ascending and • Gn 28:12
Bless the Lord, O you his **a**, • Ps 103:20
end of the age, and the reapers are **a**. • Mt 13:39
no one knows, not even the **a** of heaven, • Mt 24:36
send me more than twelve legions of **a**? • Mt 26:53
the **a** were ministering to him. • Mk 1:13
send out the **a** and gather his elect • Mk 13:27
“‘He will command his **a** concerning • Lk 4:10
before the **a** of God over one sinner • Lk 15:10
they are equal to **a** and are sons of God, • Lk 20:36
And she saw two **a** in white, sitting • Jn 20:12
you not know that we are to judge **a**? • 1 Cor 6:3
on her head, because of the **a**. • 1 Cor 11:10
on asceticism and worship of **a**, • Col 2:18
revealed from heaven with his mighty **a** • 2 Thes 1:7
him for a little while lower than the **a**; • Heb 2:7
some have entertained **a** unawares. • Heb 13:2
things into which **a** long to look. • 1 Pt 1:12
For if God did not spare **a** when • 2 Pt 2:4
And the **a** who did not stay within • Jude 6

ANGER

Lord is slow to **a** and abounding • Nm 14:18
is slow to **a** has great understanding, • Prv 14:29
wrath, but a harsh word stirs up **a**. • Prv 15:1
he who is slow to **a** quiets contention. • Prv 15:18
is slow to **a** is better than the mighty, • Prv 16:32
Wrath is cruel, **a** is overwhelming, • Prv 27:4
the **a** of the Lord was kindled • Is 5:25
Why do you provoke me to **a** with the • Jer 44:8
He does not retain his **a** forever, • Mi 7:18
is slow to **a** and great in power, • Na 1:3
jealousy, **a**, hostility, slander, gossip, • 2 Cor 12:20
do not let the sun go down on your **a**, • Eph 4:26
a, wrath, malice, slander, and obscene • Col 3:8
lifting holy hands without **a** • 1 Tm 2:8

quick to hear, slow to speak, slow to **a**; • Jas 1:19

ANGRY
Lord said to Cain, “Why are you **a**, • Gn 4:6
the Lord was **a** with Solomon, • 1 Kgs 11:9
Be **a**, and do not sin; ponder in your • Ps 4:4
O Lord? Will you be **a** forever? • Ps 79:5
and a backbiting tongue, **a** looks. • Prv 25:23
Be not quick in your spirit to become **a**, • Eccl 7:9
contend forever, nor will I always be **a**; • Is 57:16
I will not be **a** forever. • Jer 3:12
“Do you do well to be **a**?” • Jon 4:4
is **a** with his brother will be liable • Mt 5:22
Be **a** and do not sin; do not let the sun • Eph 4:26

ANGUISH
I will speak in the **a** of my spirit; • Jb 7:11
My heart is in **a** within me; the terrors • Ps 55:4
Trouble and **a** have found me out, • Ps 119:143
a day of distress and **a**, a day • Zep 1:15
sorrow and unceasing **a** in my heart. • Rom 9:2
of much affliction and **a** of heart and • 2 Cor 2:4
People gnawed their tongues in **a** • Rv 16:10

ANIMALS
Take with you seven pairs of all clean **a**, • Gn 7:2
These are the **a** you may eat: • Dt 14:4
And he was with the wild **a**, and the • Mk 1:13
In it were all kinds of **a** and reptiles • Acts 10:12
resembling mortal man and birds and **a** • Rom 1:23
one kind for humans, another for **a**, • 1 Cor 15:39
by all that they, like unreasoning **a**, • Jude 10

ANNA
prophetess, **A**, the daughter of Phanuel, • Lk 2:36

ANNAS
the high priesthood of **A** and Caiaphas, • Lk 3:2

First they led him to **A**, for he was the • Jn 18:13
with **A** the high priest and Caiaphas • Acts 4:6

ANOINT

“Arise, **a** him, for this is he.” • 1 Sm 16:12
I **a** you king over Israel.’ • 2 Kgs 9:3
fast, **a** your head and wash your face, • Mt 6:17
spices, so that they might go and **a** him. • Mk 16:1
You did not **a** my head with oil, but she • Lk 7:46
and salve to **a** your eyes, so that you • Rv 3:18

ANOINTED

the priest who is **a** and consecrated • Lv 16:32
Lord **a** you king over Israel. • 1 Sm 15:17
my lord, for he is the Lord’s **a**.’ • 1 Sm 24:10
and shows steadfast love to his **a**, • 2 Sm 22:51
“Touch not my **a** ones, do my prophets • 1 Chr 16:22
the Lord and against his **A**, • Ps 2:2
not turn away the face of your **a** one. • Ps 132:10
“These are the two **a** ones who stand • Zec 4:14
out many demons and **a** with oil • Mk 6:13
she has **a** my body beforehand • Mk 14:8
It was Mary who **a** the Lord with • Jn 11:2
a the feet of Jesus and wiped his feet • Jn 12:3
your holy servant Jesus, whom you **a**, • Acts 4:27
how God **a** Jesus of Nazareth with the • Acts 10:38
us with you in Christ, and has **a** us, • 2 Cor 1:21
But you have been **a** by the Holy One, • 1 Jn 2:20

ANOINTING

shall be my holy **a** oil throughout your • Ex 30:31
a him with oil in the name of the Lord. • Jas 5:14
But the **a** that you received from • 1 Jn 2:27

ANOTHER

profaned? My glory I will not give to **a**. • Is 48:11
holds true, ‘One sows and **a** reaps.’ • Jn 4:37
Love one **a** with brotherly affection. • Rom 12:10

patience, bearing with one **a** in love, • Eph 4:2
abound in love for one **a** and for all, • 1 Thes 3:12
encourage one **a** with these words. • 1 Thes 4:18
how to stir up one **a** to love and good • Heb 10:24
hospitality to one **a** without grumbling. • 1 Pt 4:9

ANSWER

So my honesty will **a** for me later, • Gn 30:33
A me, O Lord, **a** me, • 1 Kgs 18:37
A me when I call, O God of my • Ps 4:1
Attend to me, and **a** me; I am restless • Ps 55:2
In your faithfulness **a** me, in your • Ps 143:1
A soft **a** turns away wrath, but a harsh • Prv 15:1
of the righteous ponders how to **a**, • Prv 15:28
a of the tongue is from the Lord. • Prv 16:1
A not a fool according to his folly, lest • Prv 26:4
Before they call I will **a**; while they are • Is 65:24
“And in that day I will **a**, declares the • Hos 2:21
up and said, “Have you no **a** to make? • Mt 26:62
not to meditate beforehand how to **a**, • Lk 21:14
him at some length, but he made no **a**. • Lk 23:9
But Jesus gave him no **a**. • Jn 19:9
who are you, O man, to **a** back to God? • Rom 9:20
that you may be able to **a** those who • 2 Cor 5:12
know how you ought to **a** each person. • Col 4:6

ANSWERED

Lord **a** Job out of the whirlwind • Jb 40:6
Job **a** the Lord and said: • Jb 42:1
Lord **a** me and set me free. • Ps 118:5
“You have **a** correctly; do this, and • Lk 10:28

ANTICHRIST

heard that **a** is coming, so now many • 1 Jn 2:18
This is the **a**, he who denies the Father • 1 Jn 2:22
This is the spirit of the **a**, which you • 1 Jn 4:3
Such a one is the deceiver and the **a**. • 2 Jn 7

ANTIOCH
And in **A** the disciples were first • Acts 11:26
them and send them to **A** with Paul • Acts 15:22
when Cephas came to **A**, I opposed • Gal 2:11
sufferings that happened to me at **A**, • 2 Tm 3:11

ANTS
the **a** are a people not strong, yet they • Prv 30:25

ANXIETIES
I want you to be free from **a**. • 1 Cor 7:32
casting all your **a** on him, because he • 1 Pt 5:7

ANXIETY
A in a man’s heart weighs him down, • Prv 12:25
pressure on me of my **a** for all the • 2 Cor 11:28

ANXIOUS
an **a** heart, “Be strong; fear not! • Is 35:4
me, Daniel, my spirit within me was **a**, • Dn 7:15
I tell you, do not be **a** about your life, • Mt 6:25
“Therefore do not be **a** about tomorrow, • Mt 6:34
do not be **a** how you are to speak or • Mt 10:19
Martha, you are **a** and troubled about • Lk 10:41
which of you by being **a** can add a • Lk 12:25
married man is **a** about worldly • 1 Cor 7:33
do not be **a** about anything, but in • Phil 4:6

ANYTHING
Is **a** too hard for the Lord? • Gn 18:14
God of all flesh. Is **a** too hard for me? • Jer 32:27
of you agree on earth about **a** they ask, • Mt 18:19
If you ask me **a** in my name, I will do it. • Jn 14:14
Owe no one **a**, except to love • Rom 13:8
For we cannot do **a** against the truth, • 2 Cor 13:8
and do not fear **a** that is frightening. • 1 Pt 3:6

APART

set **a** to the Lord all that first • Ex 13:12
Lord has set **a** the godly for • Ps 4:3
my Lord; I have no good **a** from you." • Ps 16:2
"Set **a** for me Barnabas and Saul for • Acts 13:2
one is justified by faith **a** from works • Rom 3:28
For **a** from the law, sin lies dead. • Rom 7:8
vessel for honorable use, set **a** as holy, • 2 Tm 2:21

APOLLOS
Now a Jew named **A**, a native of • Acts 18:24
or "I follow **A**," or "I follow • 1 Cor 1:12
I planted, **A** watered, but God gave • 1 Cor 3:6

APOLLYON
is Abaddon, and in Greek he is called **A**. • Rv 9:11

APOSTASY
you, and your **a** will reprove you. • Jer 2:19
I will heal their **a**; I will love them • Hos 14:4

APOSTLE
of Christ Jesus, called to be an **a**, set • Rom 1:1
then as I am an **a** to the Gentiles, • Rom 11:13
Am I not an **a**? Have I not seen Jesus • 1 Cor 9:1
a of Christ Jesus by the will of God, • 2 Cor 1:1
The signs of a true **a** were performed • 2 Cor 12:12
a preacher and an **a** (I am telling • 1 Tm 2:7
a and high priest of our confession, • Heb 3:1

APOSTLES
The names of the twelve **a** are these: • Mt 10:2
'I will send them prophets and **a**, • Lk 11:49
he was numbered with the eleven **a**. • Acts 1:26
signs were being done through the **a**. • Acts 2:43
The **a** and the elders were gathered • Acts 15:6
has appointed in the church first **a**, • 1 Cor 12:28
on the foundation of the **a** and prophets, • Eph 2:20
And he gave the **a**, the prophets, • Eph 4:11

who call themselves **a** and are not, • Rv 2:2
and you saints and **a** and prophets, • Rv 18:20
names of the twelve **a** of the Lamb. • Rv 21:14

APOSTLES’
devoted themselves to the **a** teaching • Acts 2:42
money and laid it at the **a** feet. • Acts 4:37
through the laying on of the **a** hands, • Acts 8:18

APOSTLESHIP
have received grace and **a** to bring • Rom 1:5
you are the seal of my **a** in the Lord. • 1 Cor 9:2

APPEAL
you think that I cannot **a** to my Father, • Mt 26:53
I was compelled to **a** to Caesar— • Acts 28:19
God making his **a** through us. • 2 Cor 5:20
for love’s sake I prefer to **a** to you—I, • Phlm 9
as an **a** to God for a good conscience, • 1 Pt 3:21

APPEAR
When shall I come and **a** before God? • Ps 42:2
“When you come to **a** before me, • Is 1:12
tombs, which outwardly **a** beautiful, • Mt 23:27
For we must all **a** before the judgment • 2 Cor 5:10
you also will **a** with him in glory. • Col 3:4
but the sins of others **a** later. • 1 Tm 5:24
now to **a** in the presence of God on our • Heb 9:24

APPEARANCE
man looks on the outward **a**, but • 1 Sm 16:7
a youth, ruddy and handsome in **a**. • 1 Sm 17:42
astonished at you—his **a** was so marred, • Is 52:14
a of the fourth is like a son of the gods.” • Dn 3:25
My radiant **a** was fearfully changed, • Dn 10:8
His **a** was like lightning, and his • Mt 28:3
praying, the **a** of his face was altered, • Lk 9:29
boast about outward **a** and not about • 2 Cor 5:12

These have indeed an **a** of wisdom in • Col 2:23

APPEARANCES
for you are not swayed by **a**. • Mt 22:16
Do not judge by **a**, but judge with • Jn 7:24

APPEARED
Then the Lord **a** to Abram • Gn 12:7
Lord **a** to him by the oaks • Gn 18:1
glory of the Lord **a** in the cloud. • Ex 16:10
And the Lord **a** again at Shiloh, • 1 Sm 3:21
went into the holy city and **a** to many. • Mt 27:53
the week, he **a** first to Mary Magdalene, • Mk 16:9
there **a** to him an angel of the Lord • Lk 1:11
And there **a** to him an angel from • Lk 22:43
divided tongues as of fire **a** to them • Acts 2:3
to one untimely born, he **a** also to me. • 1 Cor 15:8
loving kindness of God our Savior **a**, • Ti 3:4
he has **a** once for all at the end of the • Heb 9:26

APPEARING
reproach until the **a** of our Lord • 1 Tm 6:14
also to all who have loved his **a**. • 2 Tm 4:8
blessed hope, the **a** of the glory of our • Ti 2:13

APPEARS
each one **a** before God in Zion. • Ps 84:7
and who can stand when he **a**? • Mal 3:2
“When the Christ **a**, will he do more • Jn 7:31
so that when he **a** we may • 1 Jn 2:28
but we know that when he **a** we shall • 1 Jn 3:2

APPETITE
righteous has enough to satisfy his **a**, • Prv 13:25
A worker’s **a** works for him; his • Prv 16:26
to your throat if you are given to **a**. • Prv 23:2
for his mouth, yet his **a** is not satisfied. • Eccl 6:7

APPETITES
our Lord Christ, but their own **a**, • Rom 16:18

APPLE
he kept him as the **a** of his eye. • Dt 32:10
Keep me as the **a** of your eye; • Ps 17:8
my teaching as the **a** of your eye; • Prv 7:2
you touches the **a** of his eye: • Zec 2:8

APPOINT
Now **a** for us a king to judge us like all • 1 Sm 8:5
a steadfast love and faithfulness to • Ps 61:7
to **a** you as a servant and witness to • Acts 26:16

APPOINTED
I **a** you a prophet to the nations.” • Jer 1:5
for it refers to the **a** time of the end. • Dn 8:19
For you also, O Judah, a harvest is **a**, • Hos 6:11
Lord **a** a great fish to swallow • Jon 1:17
And he **a** twelve (whom he also named • Mk 3:14
this child is **a** for the fall and rising of • Lk 2:34
this the Lord **a** seventy-two others and • Lk 10:1
but I chose you and **a** you that you • Jn 15:16
as many as were **a** to eternal life • Acts 13:48
the authorities resists what God has **a**, • Rom 13:2
but he has been **a** by the churches to • 2 Cor 8:19
for which I was **a** a preacher and • 2 Tm 1:11
And just as it is **a** for man to die once, • Heb 9:27

APPROVAL
not only do them but give **a** to those • Rom 1:32
what is good, and you will receive his **a**, • Rom 13:3
For am I now seeking the **a** of man, • Gal 1:10

APPROVED
is acceptable to God and **a** by men. • Rom 14:18
who commends himself who is **a**, • 2 Cor 10:18
just as we have been **a** by God to be • 1 Thes 2:4

to present yourself to God as one **a**, • 2 Tm 2:15

APT

To make an **a** answer is a joy to a man, • Prv 15:23

AQUILA

Syria, and with him Priscilla and **A**. • Acts 18:18
A and Prisca, together with the church • 1 Cor 16:19

ARABIA

but I went away into **A**, and returned • Gal 1:17

ARAMAIC

The letter was written in **A** and • Ezr 4:7
the Chaldeans said to the king in **A**, • Dn 2:4
near the city, and it was written in **A**, • Jn 19:20

ARARAT

ark came to rest on the mountains of **A**. • Gn 8:4
and escaped into the land of **A**. • 2 Kgs 19:37

ARAUNAH

the threshing floor of **A** the Jebusite. • 2 Sm 24:16

ARCHANGEL

of command, with the voice of an **a**, • 1 Thes 4:16
But when the **a** Michael, contending • Jude 9

AREOPAGUS

Paul, standing in the midst of the **A**, • Acts 17:22

ARGUE

A your case with your neighbor • Prv 25:9
came and began to **a** with him, • Mk 8:11

ARGUMENT

Hear now my **a** and listen to the • Jb 13:6
If a wise man has an **a** with a fool, the • Prv 29:9

An **a** arose among them as to which of • Lk 9:46

ARGUMENTATIVE
they are to be well-pleasing, not **a**, • Ti 2:9

ARGUMENTS
We destroy **a** and every lofty opinion • 2 Cor 10:5
no one may delude you with plausible **a**. • Col 2:4

ARIMATHEA
Joseph, from the Jewish town of **A**. • Lk 23:50
Joseph of **A**, who was a disciple of • Jn 19:38

ARISE
A, walk through the length and the • Gn 13:17
“**A**, my love, my beautiful one, • Sg 2:10
A, shine, for your light has come, • Is 60:1
false prophets will **a** and lead many • Mt 24:11
means, “Little girl, I say to you, **a**.” • Mk 5:41
he said, “Young man, I say to you, **a**.” • Lk 7:14
he called, saying, “Child, **a**.” • Lk 8:54
I will **a** and go to my father, and I will • Lk 15:18
“Tabitha, **a**.” And she opened her eyes, • Acts 9:40
a from the dead, and Christ will shine • Eph 5:14

ARK
went into the **a** to escape the waters • Gn 7:7
“They shall make an **a** of acacia wood. • Ex 25:10
Bezalel made the **a** of acacia wood. • Ex 37:1
before the mercy seat that is on the **a**, • Lv 16:2
“As soon as you see the **a** of the • Jos 3:3
And the **a** of God was captured, • 1 Sm 4:11
“The **a** of the covenant of the Lord.” • Jer 3:16
Noah, while the **a** was being prepared, • 1 Pt 3:20
the **a** of his covenant was seen within • Rv 11:19

ARM
by a mighty hand and an outstretched **a**, • Dt 4:34

You with your **a** redeemed your people, • Ps 77:15
to whom has the **a** of the Lord • Is 53:1
He has shown strength with his **a**; he • Lk 1:51
and to whom has the **a** of the Lord been • Jn 12:38
a yourselves with the same way • 1 Pt 4:1

ARMAGEDDON

at the place that in Hebrew is called **A.** • Rv 16:16

ARMOR

Then Saul clothed David with his **a.** • 1 Sm 17:38
and put on the **a** of light. • Rom 13:12
Put on the whole **a** of God, • Eph 6:11

ARMS

and underneath are the everlasting **a.** • Dt 33:27
snapped the ropes off his **a** like a thread. • Jgs 16:12
he will gather the lambs in his **a**; • Is 40:11
of fine gold, its chest and **a** of silver, • Dn 2:32
midst of them, and taking him in his **a**, • Mk 9:36
took them in his **a** and blessed them, • Mk 10:16
him up in his **a** and blessed God and • Lk 2:28
over him, and taking him in his **a**, • Acts 20:10

ARMY

was a great **a**, like an **a** of God. • 1 Chr 12:22
Though an **a** encamp against me, my • Ps 27:3
The king is not saved by his great **a**; • Ps 33:16
Hezekiah at Jerusalem, with a great **a.** • Is 36:2
on their feet, an exceedingly great **a.** • Ezk 37:10
Lord utters his voice before his **a**, • Jl 2:11
sitting on the horse and against his **a.** • Rv 19:19

AROMA

Lord smelled the pleasing **a**, • Gn 8:21
For we are the **a** of Christ to God • 2 Cor 2:15

ARRAYED

it on his head and **a** him in a purple robe. • Jn 19:2
the armies of heaven, **a** in fine linen, • Rv 19:14

ARREST
together in order to **a** Jesus by stealth • Mt 26:4
the Jews, he proceeded to **a** Peter also. • Acts 12:3

ARRESTED
when he heard that John had been **a**, • Mt 4:12
officers of the Jews **a** Jesus and bound • Jn 18:12
And they **a** them and put them in • Acts 4:3
they **a** the apostles and put them in • Acts 5:18
came up and **a** him and ordered • Acts 21:33

ARROGANCE
Pride and **a** and the way of evil • Prv 8:13
who say in pride and in **a** of heart: • Is 9:9
how proud he is!—of his **a**, his pride, • Is 16:6
As it is, you boast in your **a**. • Jas 4:16

ARROGANT
Everyone who is **a** in heart is • Prv 16:5
the speech of the **a** heart of the king • Is 10:12
do not be **a** toward the branches. • Rom 11:18
love does not envy or boast; it is not **a** • 1 Cor 13:4
reproach. He must not be **a** or • Ti 1:7

ARROW
“The Lord’s **a** of victory, • 2 Kgs 13:17
The **a** cannot make him flee; for him • Jb 41:28
night, nor the **a** that flies by day, • Ps 91:5
he hid me; he made me a polished **a**; • Is 49:2
Their tongue is a deadly **a**; it speaks • Jer 9:8
bow and set me as a target for his **a**. • Lam 3:12

ARROWS
I will shoot three **a** to the side • 1 Sm 20:20
“Take a bow and **a**.” So he took a • 2 Kgs 13:15

For the **a** of the Almighty are in me; • Jb 6:4
For your **a** have sunk into me, • Ps 38:2
who aim bitter words like **a**, • Ps 64:3
against you the deadly **a** of famine, • Ezk 5:16
from your bow, calling for many **a**. • Hab 3:9

ARTAXERXES

associates wrote to **A** king of Persia. • Ezr 4:7
Nisan, in the twentieth year of King **A**, • Neh 2:1
to the thirty-second year of **A** the king, • Neh 5:14

ARTEMIS

“Great is **A** of the Ephesians!” • Acts 19:28

ASA

A did what was right in the eyes • 1 Kgs 15:11
A cried to the Lord his God, • 2 Chr 14:11

ASAHEL

And **A** pursued Abner, and as he • 2 Sm 2:19
A the brother of Joab was one of the • 2 Sm 23:24
A the brother of Joab was fourth, • 1 Chr 27:7

ASCEND

‘Who will **a** to heaven for us and bring • Dt 30:12
Who shall **a** the hill of the Lord? • Ps 24:3
If I **a** to heaven, you are there! • Ps 139:8
said in your heart, ‘I will **a** to heaven; • Is 14:13
For David did not **a** into the heavens, • Acts 2:34
‘Who will **a** into heaven?’” (that is, • Rom 10:6

ASCENDED

You **a** on high, leading a host • Ps 68:18
Who has **a** to heaven and come down? • Prv 30:4
No one has **a** into heaven except he • Jn 3:13
for I have not yet **a** to the Father; • Jn 20:17
“When he **a** on high he led a host of • Eph 4:8

ASCENDING
the angels of God **a** and descending on • Jn 1:51
were to see the Son of Man **a** to where • Jn 6:62
I saw another angel **a** from the rising • Rv 7:2

ASCETICISM
insisting on **a** and worship of angels, • Col 2:18
self-made religion and **a** and severity • Col 2:23

ASCRIBE
Lord; **a** greatness to our God! • Dt 32:3
A to the Lord the glory due • Ps 29:2
A power to God, whose majesty is over • Ps 68:34
A to the Lord the glory • Ps 96:8

ASHAMED
were both naked and were not **a**. • Gn 2:25
All my enemies shall be **a** and • Ps 6:10
radiant, and their faces shall never be **a**. • Ps 34:5
that they may be **a** of their iniquities; • Ezk 43:10
For whoever is **a** of me and of my • Mk 8:38
For I am not **a** of the gospel, for it is • Rom 1:16
things of which you are now **a**? • Rom 6:21
to do with him, that he may be **a**. • 2 Thes 3:14
Therefore do not be **a** of the testimony • 2 Tm 1:8
a worker who has no need to be **a**, • 2 Tm 2:15
is why he is not **a** to call them brothers, • Heb 2:11
God is not **a** to be called their God, • Heb 11:16
let him not be **a**, but let him glorify • 1 Pt 4:16

ASHER
So she called his name **A**. • Gn 30:13
of **A** he said, “Most blessed of sons • Dt 33:24
12,000 from the tribe of **A**, • Rv 7:6

ASHERAH
of Baal and the 400 prophets of **A**, • 1 Kgs 18:19
had made a detestable image for **A**. • 2 Chr 15:16

root out your **A** images from among • Mi 5:14

ASHES
I who am but dust and **a**. • Gn 18:27
his clothes and put on sackcloth and **a**, • Est 4:1
to scrape himself while he sat in the **a**. • Jb 2:8
despise myself, and repent in dust and **a**.” • Jb 42:6
For I eat **a** like bread and mingle tears • Ps 102:9
He feeds on **a**; a deluded heart has led • Is 44:20
people, put on sackcloth, and roll in **a**; • Jer 6:26
himself with sackcloth, and sat in **a**. • Jon 3:6
sprinkling of defiled persons with the **a** • Heb 9:13

ASIA
the Holy Spirit to speak the word in **A**. • Acts 16:6
of the affliction we experienced in **A**. • 2 Cor 1:8
to the seven churches that are in **A**: • Rv 1:4

ASIDE
But you have turned **a** from the way. • Mal 2:8
He laid **a** his outer garments, and taking • Jn 13:4
All have turned **a**; together they have • Rom 3:12
each of you is to put something **a** and • 1 Cor 16:2

ASK
“Why is it that you **a** my name?” And • Gn 32:29
“When your children **a** their fathers in • Jos 4:21
“**A** a sign of the Lord your God; • Is 7:11
They shall **a** the way to Zion, with faces • Jer 50:5
A rain from the Lord in the • Zec 10:1
“**A**, and it will be given to you; seek, • Mt 7:7
And whatever you **a** in prayer, you will • Mt 21:22
the girl, “**A** me for whatever you wish, • Mk 6:22
the Holy Spirit to those who **a** him!” • Lk 11:13
I know that whatever you **a** from God, • Jn 11:22
If you **a** me anything in my name, I • Jn 14:14
a whatever you wish, and it will be done • Jn 15:7
A, and you will receive, that your joy • Jn 16:24

let them **a** their husbands at home. • 1 Cor 14:35
abundantly than all that we **a** or think, • Eph 3:20
You do not have, because you do not **a**. • Jas 4:2
that he hears us in whatever we **a**, • 1 Jn 5:15

ASKS

For everyone who **a** receives, • Mt 7:8
among you, if his son **a** for a fish, • Lk 11:11
If anyone **a** you, ‘Why are you untying • Lk 19:31

ASLEEP

And he fell **a** and dreamed a second • Gn 41:5
he is **a** and must be awakened.” • 1 Kgs 18:27
ship and had lain down and was fast **a**. • Jon 1:5
swamped by the waves; but he was **a**. • Mt 8:24
“Our friend Lazarus has fallen **a**, • Jn 11:11
still alive, though some have fallen **a**. • 1 Cor 15:6
we are awake or **a** we might live • 1 Thes 5:10
For ever since the fathers fell **a**, all • 2 Pt 3:4

ASSEMBLY

And all the **a** said “Amen” and praised • Neh 5:13
consecrate a fast; call a solemn **a**; • Jl 2:15
and to the **a** of the firstborn who are • Heb 12:23
and fine clothing comes into your **a**, • Jas 2:2

ASSIGNED

as my Father **a** to me, a kingdom, • Lk 22:29
to the area of influence God **a** to us, • 2 Cor 10:13

ASSURANCE

all the riches of full **a** of understanding • Col 2:2
to have the full **a** of hope until the end, • Heb 6:11
with a true heart in full **a** of faith, • Heb 10:22
Now faith is the **a** of things hoped for, • Heb 11:1

ASSYRIA

is opposite Egypt in the direction of **A**. • Gn 25:18

the king of **A** captured Samaria, • 2 Kgs 17:6
shall be carried to **A** as tribute to the • Hos 10:6
A shall not save us; we will not ride on • Hos 14:3

ASTONISHED

many were **a** at you—his appearance • Is 52:14
the crowds were **a** at his teaching, • Mt 7:28
when his parents saw him, they were **a**. • Lk 2:48
who were with him were **a** at the catch • Lk 5:9
all were **a** at the majesty of God. But • Lk 9:43
uneducated, common men, they were **a**. • Acts 4:13
I am **a** that you are so quickly deserting • Gal 1:6

ASTRAY

make me understand how I have gone **a**. • Jb 6:24
are a people who go **a** in their heart, • Ps 95:10
statutes, but their lies have led them **a**, • Am 2:4
go in search of the one that went **a**? • Mt 18:12
to lead **a**, if possible, the elect. • Mk 13:22
“See that you are not led **a**. • Lk 21:8
sins and led **a** by various passions, • 2 Tm 3:6
‘They always go **a** in their heart; • Heb 3:10
the right way, they have gone **a**. • 2 Pt 2:15

ATE

one wise, she took of its fruit and **a**, • Gn 3:6
Your words were found, and I **a** them, • Jer 15:16
I **a** it, and it was in my mouth as sweet • Ezk 3:3
I **a** no delicacies, no meat or wine • Dn 10:3
And they all **a** and were satisfied. • Mt 14:20
not like the bread the fathers **a**, and died. • Jn 6:58
and all **a** the same spiritual food, • 1 Cor 10:3
from the hand of the angel and **a** it. • Rv 10:10

ATHALIAH

His mother’s name was **A**; she • 2 Kgs 8:26
Thus they hid him from **A**, so • 2 Kgs 11:2

ATHENS
“Men of **A**, I perceive that in every • Acts 17:22
willing to be left behind at **A** alone, • 1 Thes 3:1

ATHLETE
Every **a** exercises self-control • 1 Cor 9:25
a is not crowned unless he competes • 2 Tm 2:5

ATONE
you **a** for our transgressions. • Ps 65:3
a for our sins, for your name’s sake! • Ps 79:9
put an end to sin, and to **a** for iniquity, • Dn 9:24

ATONED
love and faithfulness iniquity is **a** • Prv 16:6
guilt is taken away, and your sin **a** for.” • Is 6:7

ATONEMENT
shall offer a bull as a sin offering for **a**. • Ex 29:36
Aaron shall make **a** on its horns once a • Ex 30:10
of this seventh month is the Day of **A**. • Lv 23:27
for his God and made **a** for the people • Nm 25:13
And how shall I make **a**, that you • 2 Sm 21:3
the sin offerings to make **a** for Israel, • Neh 10:33
days shall they make **a** for the altar • Ezk 43:26

ATTAIN
for me; it is high; I cannot **a** it. • Ps 139:6
are considered worthy to **a** to that age • Lk 20:35
until we all **a** to the unity of the faith • Eph 4:13
possible I may **a** the resurrection from • Phil 3:11

ATTAINED
did not pursue righteousness have **a** it, • Rom 9:30
Only let us hold true to what we have **a**. • Phil 3:16

ATTENTION
Give **a** to the sound of my cry, my • Ps 5:2

your flocks, and give **a** to your herds, • Prv 27:23
But they paid no **a** and went off, • Mt 22:5
said to them, “Pay **a** to what you hear: • Mk 4:24
must pay much closer **a** to what we • Heb 2:1
if you pay **a** to the one who wears the • Jas 2:3
will do well to pay **a** as to a lamp • 2 Pt 1:19

ATTENTIVE

of all the people were **a** to the Book • Neh 8:3
Let your ears be **a** to the voice of my • Ps 130:2
making your ear **a** to wisdom and • Prv 2:2

AUGUSTUS

a decree went out from Caesar **A** • Lk 2:1

AUTHOR

and you killed the **A** of life, whom • Acts 3:15

AUTHORITIES

many even of the **a** believed in him, • Jn 12:42
taxes, for the **a** are ministers of God, • Rom 13:6
be made known to the rulers and **a** • Eph 3:10
but against the rulers, against the **a**, • Eph 6:12
be submissive to rulers and **a**, • Ti 3:1
right hand of God, with angels, **a**, • 1 Pt 3:22

AUTHORITY

store up grain under the **a** of Pharaoh • Gn 41:35
and will commit your **a** to his hand. • Is 22:21
teaching them as one who had **a**, • Mt 7:29
Son of Man has **a** on earth to forgive • Mt 9:6
and gave them **a** over unclean spirits, • Mt 10:1
“All **a** in heaven and on earth has been • Mt 28:18
I will give all this **a** and their glory, • Lk 4:6
For I too am a man set under **a**, with • Lk 7:8
“Tell us by what **a** you do these things, • Lk 20:2
has given him **a** to execute judgment, • Jn 5:27
that the Father has fixed by his own **a**. • Acts 1:7

For there is no **a** except from God, • Rom 13:1
wife does not have **a** over her own • 1 Cor 7:4
to have a symbol of **a** on her head, • 1 Cor 11:10
after destroying every rule and every **a** • 1 Cor 15:24
far above all rule and **a** and power • Eph 1:21
lust of defiling passion and despise **a**. • 2 Pt 2:10
first, does not acknowledge our **a**. • 3 Jn 9
be glory, majesty, dominion, and **a**, • Jude 25
to him I will give **a** over the nations, • Rv 2:26
And I will grant **a** to my two witnesses, • Rv 11:3
his power and his throne and great **a**. • Rv 13:2

AVENGE
may the Lord **a** me against you, • 1 Sm 24:12
from my enemies and **a** myself on my • Is 1:24
I will **a** their blood, blood I have not • Jl 3:21
never **a** yourselves, but leave it to • Rom 12:19
you will judge and **a** our blood on • Rv 6:10

AVENGED
a on her the blood of his servants.” • Rv 19:2

AVENGER
shall be for you a refuge from the **a**, • Nm 35:12
to them, but an **a** of their wrongdoings. • Ps 99:8
an **a** who carries out God’s wrath on • Rom 13:4
because the Lord is an **a** in all these • 1 Thes 4:6

AVOID
not only to **a** God’s wrath but also for • Rom 13:5
A the irreverent babble • 1 Tm 6:20
denying its power. **A** such people. • 2 Tm 3:5

AWAKE
when I **a**, I shall be satisfied with • Ps 17:15
My eyes are **a** before the watches of • Ps 119:148
I **a**, and I am still with you. • Ps 139:18
I slept, but my heart was **a**. A sound! • Sg 5:2

A, **a**, put on strength, O arm • Is 51:9
sleep in the dust of the earth shall **a**, • Dn 12:2
stay **a**, for you do not know • Mt 24:42
But stay **a** at all times, praying that you • Lk 21:36
“**A**, O sleeper, and arise from the dead, • Eph 5:14
but let us keep **a** and be sober. • 1 Thes 5:6
that whether we are **a** or asleep we • 1 Thes 5:10
Blessed is the one who stays **a**, • Rv 16:15

AWE

the ends of the earth are in **a** at your • Ps 65:8
of Jacob and will stand in **a** of the God • Is 29:23
He stood in **a** of my name. • Mal 2:5
they were filled with **a** and said, • Mt 27:54
glorified God and were filled with **a**, • Lk 5:26
And **a** came upon every soul, • Acts 2:43

AWESOME

“How **a** is this place! This is none other • Gn 28:17
for it is an **a** thing that I will do with • Ex 34:10
God is in your midst, a great and **a** • Dt 7:21
appearance of the angel of God, very **a**. • Jgs 13:6
God is clothed with **a** majesty. • Jb 37:22
“How **a** are your deeds! So great is • Ps 66:3
When you did **a** things that we • Is 64:3
“O Lord, the great and **a** God, • Dn 9:4
of the Lord is great and very **a**; • Jl 2:11
great and **a** day of the Lord • Mal 4:5

AXE

his **a** head fell into the water, • 2 Kgs 6:5
Shall the **a** boast over him who hews • Is 10:15
Even now the **a** is laid to the root • Mt 3:10

AZARIAH

king of Israel, **A** the son of Amaziah, • 2 Kgs 15:1
the prophecy of **A** the son of Oded, • 2 Chr 15:8

B (TOP)

BAAL
So Israel yoked himself to **B** of Peor. • Nm 25:3
Thus Jehu wiped out **B** from Israel. • 2 Kgs 10:28
Lord all the vessels made for **B**, • 2 Kgs 23:4
no longer will you call me ‘My **B**.’ • Hos 2:16
who have not bowed the knee to **B**.” • Rom 11:4

BAASHA
between Asa and **B** king of Israel • 1 Kgs 15:16
B king of Israel went up against • 2 Chr 16:1

BABEL
The beginning of his kingdom was **B**, • Gn 10:10
Therefore its name was called **B**, • Gn 11:9

BABY
the child, and behold, the **b** was crying. • Ex 2:6
of Mary, the **b** leaped in her womb. • Lk 1:41
you will find a **b** wrapped in swaddling • Lk 2:12

BABYLON
of Assyria brought people from **B**, • 2 Kgs 17:24
Nebuchadnezzar the king of **B** • Ezr 2:1
By the waters of **B**, there we sat down • Ps 137:1
fallen is **B**; and all the carved • Is 21:9
To **B** you shall go, and there • Jer 20:6
carried into exile to **B** the rest of the • Jer 39:9
Do not fear the king of **B**, • Jer 42:11
“Is not this great **B**, which I • Dn 4:30
“Fallen, fallen is **B** the great, she who • Rv 14:8

BACK
But Lot’s wife, behind him, looked **b**, • Gn 19:26
away my hand, and you shall see my **b**, • Ex 33:23

he brought the shadow **b** ten steps, • 2 Kgs 20:11
cast your law behind their **b** and killed • Neh 9:26
I gave my **b** to those who strike, • Is 50:6
forgotten me and cast me behind your **b**, • Ezk 23:35
to the plow and looks **b** is fit for the • Lk 9:62
he saw that he was healed, turned **b**, • Lk 17:15
“I am he,” they drew **b** and fell to • Jn 18:6
the disciples went **b** to their homes. • Jn 20:10
that whoever brings **b** a sinner from • Jas 5:20
a scroll written within and on the **b**, • Rv 5:1

BACKSLIDING
but he went on **b** in the way of his • Is 57:17
people turned away in perpetual **b**? • Jer 8:5

BAD
“**B**, **b**,” says the buyer, but • Prv 20:14
but if your eye is **b**, your whole body • Mt 6:23
“For no good tree bears **b** fruit, nor • Lk 6:43
impostors will go on from **b** to worse, • 2 Tm 3:13

BAG
transgression would be sealed up in a **b**, • Jb 14:17
does so to put them into a **b** with holes. • Hg 1:6

BAKED
them a feast and **b** unleavened bread, • Gn 19:3
And they **b** unleavened cakes of the • Ex 12:39
it was like the taste of cakes **b** with oil. • Nm 11:8

BAKER
the chief cupbearer and the chief **b**, • Gn 40:2

BALAAM
And **B** said to the donkey, “Because • Nm 22:29
They have followed the way of **B**, the • 2 Pt 2:15
some there who hold the teaching of **B**, • Rv 2:14

BALAK
to God, “**B** the son of Zippor, king of • Nm 22:10

BALANCE
(Let me be weighed in a just **b**, • Jb 31:6
false **b** is an abomination to the • Prv 11:1

BALANCES
You shall have just **b**, just weights, • Lv 19:36
weighed in the **b** and found wanting; • Dn 5:27

BALD
They shall not make **b** patches on • Lv 21:5
they make themselves **b** for you and • Ezk 27:31
make yourselves as **b** as the eagle, • Mi 1:16

BALM
a little **b** and a little honey, • Gn 43:11
Is there no **b** in Gilead? Is there no • Jer 8:22

BANISH
I will **b** from them the voice of mirth • Jer 25:10
he will **b** ungodliness from Jacob”; • Rom 11:26

BANNER
name of it, The Lord Is My **B**, • Ex 17:15
You have set up a **b** for those who fear • Ps 60:4
and his **b** over me was love. • Sg 2:4

BANQUET
his birthday gave a **b** for his nobles • Mk 6:21
“When you give a dinner or a **b**, • Lk 14:12

BAPTISM
The **b** of John, from where did it come? • Mt 21:25
proclaiming a **b** of repentance for • Mk 1:4
and with the **b** with which I am • Mk 10:39
been baptized with the **b** of John, • Lk 7:29

I have a **b** to be baptized with, • Lk 12:50
he knew only the **b** of John. • Acts 18:25
therefore with him by **b** into death, • Rom 6:4
one Lord, one faith, one **b**, • Eph 4:5
having been buried with him in **b**, • Col 2:12
B, which corresponds to this, • 1 Pt 3:21

BAPTIST

“John the **B** has been raised from the • Mk 6:14
“The head of John the **B**.” • Mk 6:24
For John the **B** has come eating no • Lk 7:33

BAPTIZE

He will **b** you with the Holy Spirit • Mt 3:11
John answered them, “I **b** with water, • Jn 1:26
he who sent me to **b** with water said • Jn 1:33
(although Jesus himself did not **b**, • Jn 4:2
did not send me to **b** but to preach • 1 Cor 1:17

BAPTIZED

to the Jordan to John, to be **b** by him. • Mt 3:13
Now when all the people were **b**, • Lk 3:21
been **b** with the baptism of John, • Lk 7:29
and people were coming and being **b** • Jn 3:23
for John **b** with water, but you will be • Acts 1:5
“Repent and be **b** every one of you in • Acts 2:38
into Christ Jesus were **b** into his death? • Rom 6:3
Or were you **b** in the name of Paul? • 1 Cor 1:13
and all were **b** into Moses in the • 1 Cor 10:2
we were all **b** into one body— • 1 Cor 12:13
people mean by being **b** on behalf of • 1 Cor 15:29
of you as were **b** into Christ have put • Gal 3:27

BAPTIZING

b them in the name of the Father and • Mt 28:19
for this purpose I came **b** with water, • Jn 1:31
Jesus was making and **b** more disciples • Jn 4:1
withhold water for **b** these people, • Acts 10:47

BARABBAS
notorious prisoner called **B**. • Mt 27:16

BARAK
She sent and summoned **B** • Jgs 4:6
tell of Gideon, **B**, Samson, Jephthah, • Heb 11:32

BARE
world were laid **b** at your rebuke, • Ps 18:15
Lord will lay **b** their secret • Is 3:17
so that its foundation will be laid **b**. • Ezk 13:14
the body that is to be, but a **b** kernel, • 1 Cor 15:37

BARN
but gather the wheat into my **b**.’” • Mt 13:30
they have neither storehouse nor **b**, • Lk 12:24

BARNABAS
called by the apostles **B** (which means • Acts 4:36
“Set apart for me **B** and Saul for the • Acts 13:2
B took Mark with him and sailed • Acts 15:39
Or is it only **B** and I who have no • 1 Cor 9:6
so that even **B** was led astray by their • Gal 2:13
the cousin of **B** (concerning whom • Col 4:10

BARNS
the blessing on you in your **b** and in all • Dt 28:8
then your **b** will be filled with plenty, • Prv 3:10
will tear down my **b** and build larger • Lk 12:18

BARREN
Sarai was **b**; she had no child. • Gn 11:30
None shall miscarry or be **b** in your • Ex 23:26
The **b** has borne seven, but she who • 1 Sm 2:5
He gives the **b** woman a home, • Ps 113:9
“Sing, O **b** one, who did not bear; • Is 54:1
had no child, because Elizabeth was **b**, • Lk 1:7
‘Blessed are the **b** and the wombs • Lk 23:29

“Rejoice, O **b** one who does not bear; • Gal 4:27

BARTHOLOMEW
Philip and **B**; Thomas and Matthew • Mt 10:3
Philip and Thomas, **B** and Matthew, • Acts 1:13

BARTIMAEUS
B, a blind beggar, the son of • Mk 10:46

BARUCH
After him **B** the son of Zabbai repaired • Neh 3:20
And **B** the son of Neriah did all that • Jer 36:8
Jeremiah the prophet and **B** the son of • Jer 43:6

BARZILLAI
B the Gileadite from Rogelim, • 2 Sm 17:27
B was a very aged man, eighty • 2 Sm 19:32

BASHAN
Og the king of **B** came out against • Nm 21:33
“Hear this word, you cows of **B**, who • Am 4:1
let them graze in **B** and Gilead as in the • Mi 7:14

BASIN
“You shall also make a **b** of bronze, • Ex 30:18
four corners were supports for a **b**. • 1 Kgs 7:30
and removed the **b** from them, • 2 Kgs 16:17

BASKET
she took for him a **b** made of bulrushes • Ex 2:3
One **b** had very good figs, like first-ripe • Jer 24:2
“A **b** of summer fruit.” • Am 8:2
in the wall, lowering him in a **b**. • Acts 9:25

BASKETS
there were three cake **b** on my head, • Gn 40:16
they took up twelve **b** full of the broken • Mt 14:20
the broken pieces left over, seven **b** full. • Mk 8:8

filled twelve **b** with fragments from • Jn 6:13

BATHSHEBA
David comforted his wife, **B**, • 2 Sm 12:24
“Call **B** to me.” So she came into the • 1 Kgs 1:28

BATTLE
For the **b** is the Lord’s, • 1 Sm 17:47
Philistines for the **b** against Saul. • 1 Chr 12:19
for the **b** is not yours but God’s. • 2 Chr 20:15
equipped me with strength for the **b**; • Ps 18:39
the Lord, mighty in **b**! • Ps 24:8
not to the swift, nor the **b** to the strong, • Eccl 9:11
all the nations against Jerusalem to **b**, • Zec 14:2
sound, who will get ready for **b**? • 1 Cor 14:8
assemble them for **b** on the great day • Rv 16:14

BEAR
made the **B** and Orion, the Pleiades • Jb 9:9
On their hands they will **b** you up, • Ps 91:12
They still **b** fruit in old age; they • Ps 92:14
but a crushed spirit who can **b**? • Prv 18:14
and he shall **b** their iniquities. • Is 53:11
like a **b**. It was raised up on one side. • Dn 7:5
upon them like a **b** robbed of her cubs; • Hos 13:8
She will **b** a son, and you shall call his • Mt 1:21
B fruit in keeping with repentance. • Mt 3:8
to **b** witness about the light, • Jn 1:7
in order that we may **b** fruit for God. • Rom 7:4
b the image of the man of heaven. • 1 Cor 15:49
B one another’s burdens, and so fulfill • Gal 6:2
for I **b** on my body the marks of Jesus. • Gal 6:17
offered once to **b** the sins of many, • Heb 9:28

BEARS
but the root of the righteous **b** fruit. • Prv 12:12
every healthy tree **b** good fruit, but • Mt 7:17
he it is that **b** much fruit, for apart • Jn 15:5

Love **b** all things, believes all things, • 1 Cor 13:7
the Holy Spirit also **b** witness to us; • Heb 10:15

BEAST

For every **b** of the forest is mine, • Ps 50:10
has regard for the life of his **b**, • Prv 12:10
his mind was made like that of a **b**, • Dn 5:21
the **b** had four heads, and dominion • Dn 7:6
and they worshiped the **b**, • Rv 13:4
had not worshiped the **b** or its image • Rv 20:4

BEASTS

And God made the **b** of the earth • Gn 1:25
I will remove harmful **b** from the land, • Lv 26:6
He gives to the **b** their food, and to the • Ps 147:9
I fought with **b** at Ephesus? • 1 Cor 15:32

BEAT

up his eyes to heaven, but **b** his breast, • Lk 18:13
were mocking him as they **b** him. • Lk 22:63
they **b** them and charged them not to • Acts 5:40

BEATING

and he saw an Egyptian **b** a Hebrew, • Ex 2:11
and the soldiers, they stopped **b** Paul. • Acts 21:32
I do not box as one **b** the air. • 1 Cor 9:26

BEATINGS

b, imprisonments, riots, labors, • 2 Cor 6:5
imprisonments, with countless **b**, • 2 Cor 11:23

BEAUTIFUL

that you are a woman **b** in appearance, • Gn 12:11
He has made everything **b** in its time. • Eccl 3:11
You are altogether **b**, my love; • Sg 4:7
branch of the Lord shall be **b** • Is 4:2
How **b** upon the mountains are the feet • Is 52:7
For she has done a **b** thing to me. • Mt 26:10

that is called the **B** Gate to ask alms • Acts 3:2
“How **b** are the feet of those who • Rom 10:15

BEAUTY

You shall make them for glory and **b**. • Ex 28:40
to gaze upon the **b** of the Lord • Ps 27:4
Out of Zion, the perfection of **b**, • Ps 50:2
strength and **b** are in his sanctuary. • Ps 96:6
Charm is deceitful, and **b** is vain, • Prv 31:30
no **b** that we should desire him. • Is 53:2
with the imperishable **b** of a gentle • 1 Pt 3:4

BED

every night I flood my **b** with tears; • Ps 6:6
when I remember you upon my **b**, • Ps 63:6
its hinges, so does a sluggard on his **b**. • Prv 26:14
brought to him a paralytic, lying on a **b**. • Mt 9:2
“Get up, take up your **b**, and walk.” • Jn 5:8
and let the marriage **b** be undefiled, • Heb 13:4

BEDS

let them sing for joy on their **b**. • Ps 149:5
they rest in their **b** who walk in their • Is 57:2
sick people on their **b** to wherever • Mk 6:55

BEERSHEBA

So they made a covenant at **B**. • Gn 21:32
with all that he had and came to **B**, • Gn 46:1
Israel and over Judah, from Dan to **B**.” • 2 Sm 3:10

BEES

b in the body of the lion, and honey. • Jgs 14:8

BEFOREHAND

beginning, that we might know, and **b**, • Is 41:26
See, I have told you **b**. • Mt 24:25
do not be anxious **b** what you are to • Mk 13:11
which he promised **b** through his • Rom 1:2

which he has prepared **b** for glory— • Rom 9:23
for good works, which God prepared **b**, • Eph 2:10

BEG

“Teacher, I **b** you to look at my son, • Lk 9:38
enough to dig, and I am ashamed to **b**. • Lk 16:3
the man who used to sit and **b**?” • Jn 9:8
So I **b** you to reaffirm your love for • 2 Cor 2:8

BEGGAR

a great crowd, Bartimaeus, a blind **b**, • Mk 10:46
seen him before as a **b** were saying, • Jn 9:8

BEGINNING

In the **b**, God created the heavens and • Gn 1:1
latter days of Job more than his **b**. • Jb 42:12
The fear of the Lord is the **b** • Prv 1:7
Better is the end of a thing than its **b**, • Eccl 7:8
In the **b** was the Word, and the Word • Jn 1:1
He was in the **b** with God. • Jn 1:2
Jesus knew from the **b** who those were • Jn 6:64
He is the **b**, the firstborn from the dead, • Col 1:18
having neither **b** of days nor end of life, • Heb 7:3
That which was from the **b**, which we • 1 Jn 1:1
first and the last, the **b** and the end.” • Rv 22:13

BEGOTTEN

“You are my Son; today I have **b** you. • Ps 2:7
are my Son, today I have **b** you.’ • Acts 13:33
“You are my Son, today I have **b** you”? • Heb 1:5

BEGS

Give to the one who **b** from you, • Mt 5:42

BEHALF

and plead with him on **b** of her people. • Est 4:8
that I will ask the Father on your **b**; • Jn 16:26
has gone as a forerunner on our **b**, • Heb 6:20

BEHAVE
how one ought to **b** in the household • 1 Tm 3:15

BEHAVED
but the man was harsh and badly **b**; • 1 Sm 25:3
we **b** in the world with simplicity and • 2 Cor 1:12

BEHAVIOR
So he changed his **b** before them • 1 Sm 21:13
women likewise are to be reverent in **b**, • Ti 2:3

BEHEADED
He sent and had John **b** in the prison, • Mt 14:10
Herod said, “John I **b**, but who is this • Lk 9:9
those who had been **b** for the testimony • Rv 20:4

BEHEMOTH
B, which I made as I made you; • Jb 40:15

BEHIND
turned and said to Peter, “Get **b** me, • Mt 16:23
the boy Jesus stayed **b** in Jerusalem. • Lk 2:43
on him the cross, to carry it **b** Jesus. • Lk 23:26
forgetting what lies **b** and straining • Phil 3:13
and I heard **b** me a loud voice like a • Rv 1:10

BEHOLD
“**B**, I am the servant of the Lord; • Lk 1:38
“**B**, the Lamb of God, who takes away • Jn 1:29
Pilate said to them, “**B** the man!” • Jn 19:5
to his mother, “Woman, **b**, your son!” • Jn 19:26
“**B**, the dwelling place of God is with • Rv 21:3
“**B**, I am making all things new.” • Rv 21:5
“**B**, I am coming soon, bringing my • Rv 22:12

BEING
sing praise to my God while I have **b**. • Ps 104:33
sing and make melody with all my **b**! • Ps 108:1

praises to my God while I have my **b**. • Ps 146:2
My inmost **b** will exult when your lips • Prv 23:16
cut short, no human **b** would be saved. • Mt 24:22
joy that a human **b** has been born into • Jn 16:21
we live and move and have our **b**'; • Acts 17:28
for every human **b** who does evil, • Rom 2:9
in the law of God, in my inner **b**, • Rom 7:22
so that no human **b** might boast in • 1 Cor 1:29
through his Spirit in your inner **b**, • Eph 3:16

BEL

B bows down; Nebo stoops; • Is 46:1
And I will punish **B** in Babylon, • Jer 51:44

BELIEVE

"that they may **b** that the Lord, • Ex 4:5
how long will they not **b** in me, • Nm 14:11
B in the Lord your God, • 2 Chr 20:20
I **b** that I shall look upon the goodness • Ps 27:13
that you may know and **b** me • Is 43:10
your days that you would not **b** if told. • Hab 1:5
"Do you **b** that I am able to do this?" • Mt 9:28
or 'There he is!' do not **b** it. • Mt 24:23
at hand; repent and **b** in the gospel." • Mk 1:15
"Do not fear, only **b**." • Mk 5:36
"I **b**; help my unbelief!" • Mk 9:24
But these have no root; they **b** for a • Lk 8:13
unless you **b** that I am he you will die • Jn 8:24
you do not **b** me, **b** the works, • Jn 10:38
I **b** that you are the Christ, • Jn 11:27
B in God; **b** also in me. • Jn 14:1
it in my side. Do not disbelieve, but **b**." • Jn 20:27
"**B** in the Lord Jesus, and you will be • Acts 16:31
will be counted to us who **b** in him • Rom 4:24
we **b** that we will also live with him. • Rom 6:8
that Jesus is Lord and **b** in your heart • Rom 10:9
greatness of his power toward us who **b**, • Eph 1:19

For since we **b** that Jesus died and • 1 Thes 4:14
all people, especially of those who **b**. • 1 Tm 4:10
Though you do not now see him, you **b** • 1 Pt 1:8

BELIEVED
And he **b** the Lord, and he • Gn 15:6
and they **b** in the Lord and • Ex 14:31
Who has **b** what he has heard from us? • Is 53:1
And the people of Nineveh **b** God. • Jon 3:5
many **b** in his name when they saw • Jn 2:23
For not even his brothers **b** in him. • Jn 7:5
who have not seen and yet have **b**.” • Jn 20:29
And all who **b** were together and had • Acts 2:44
receive the Holy Spirit when you **b**?” • Acts 19:2
nearer to us now than when we first **b**. • Rom 13:11
preached to you—unless you **b** in vain. • 1 Cor 15:2
just as Abraham “**b** God, and it was • Gal 3:6
I know whom I have **b**, • 2 Tm 1:12
For we who have **b** enter that rest, • Heb 4:3
“Abraham **b** God, and it was • Jas 2:23

BELIEVER
son of a Jewish woman who was a **b**, • Acts 16:1
what portion does a **b** share with an • 2 Cor 6:15

BELIEVERS
And more than ever **b** were added to • Acts 5:14
by their good service are **b** and beloved. • 1 Tm 6:2
and his children are **b** and not open to • Ti 1:6

BELIEVES
All things are possible for one who **b**.” • Mk 9:23
not doubt in his heart, but **b** that what • Mk 11:23
whoever **b** in him should not perish • Jn 3:16
Whoever **b** in me, as the Scripture has • Jn 7:38
who lives and **b** in me shall never die. • Jn 11:26
b in him receives forgiveness of sins • Acts 10:43
God for salvation to everyone who **b**, • Rom 1:16

not work but **b** in him who justifies • Rom 4:5
b in him will not be put to shame.” • Rom 9:33
Everyone who **b** that Jesus is the Christ • 1 Jn 5:1

BELIEVING
and that by **b** you may have life in his • Jn 20:31
the right to take along a **b** wife, • 1 Cor 9:5
Those who have **b** masters must not • 1 Tm 6:2

BELLY
on your **b** you shall go, and dust you • Gn 3:14
Jonah was in the **b** of the fish three • Jon 1:17
three nights in the **b** of the great fish, • Mt 12:40
end is destruction, their god is their **b**, • Phil 3:19

BELONG
“The secret things **b** to the Lord • Dt 29:29
The plans of the heart **b** to man, but • Prv 16:1
It shall **b** to those who walk on the way; • Is 35:8
Lord our God **b** mercy and forgiveness, • Dn 9:9
to drink because you **b** to Christ will • Mk 9:41
Spirit of Christ does not **b** to him. • Rom 8:9
at his coming those who **b** to Christ. • 1 Cor 15:23
And those who **b** to Christ Jesus • Gal 5:24
things that **b** to salvation. • Heb 6:9
To him **b** glory and dominion forever • 1 Pt 4:11
and glory and power **b** to our God, • Rv 19:1

BELONGS
I heard this: that power **b** to God, • Ps 62:11
For our shield **b** to the Lord, • Ps 89:18
but the victory **b** to the Lord. • Prv 21:31
Salvation **b** to the Lord!” • Jon 2:9
to such **b** the kingdom of God. • Mk 10:14
“Salvation **b** to our God who sits • Rv 7:10

BELOVED
That your **b** ones may be delivered, • Ps 60:5

My **b** is mine, and I am his; he • Sg 2:16
Let me sing for my **b** my love song • Is 5:1
“This is my **b** Son, with whom • Mt 3:17
who was not **b** I will call ‘**b**.’” • Rom 9:25
and all for your upbuilding, **b**. • 2 Cor 12:19
he has blessed us in the **B**. • Eph 1:6
the Majestic Glory, “This is my **b** Son, • 2 Pt 1:17
B, let us love one another, for love is • 1 Jn 4:7

BELSHAZZAR
King **B** made a great feast for a • Dn 5:1

BELT
Righteousness shall be the **b** of his • Is 11:5
of camel’s hair and a leather **b** • Mt 3:4
he took Paul’s **b** and bound his own • Acts 21:11
having fastened on the **b** of truth, • Eph 6:14

BENJAMIN
but his father called him **B**. • Gn 35:18
Of **B** he said, “The beloved of the • Dt 33:12
of the people of Israel, of the tribe of **B**, • Phil 3:5

BENT
and I **b** down to them and fed them. • Hos 11:4
She was **b** over and could not fully • Lk 13:11
Jesus **b** down and wrote with his finger • Jn 8:6
But Paul went down and **b** over him, • Acts 20:10

BEREA
Paul and Silas away by night to **B**, • Acts 17:10

BEREAVE
Outdoors the sword shall **b**, and • Dt 32:25
and you **b** your nation of children,’ • Ezk 36:13
children, I will **b** them till none is left. • Hos 9:12

BEREFT

repay me evil for good; my soul is **b**. • Ps 35:12
my soul is **b** of peace; I have forgotten • Lam 3:17

BESIDES
Lord is God; there is no other **b** • Dt 4:35
like the Lord: for there is none **b** • 1 Sm 2:2
and there is no God **b** you, • 1 Chr 17:20
And there is no other god **b** me, a • Is 45:21
the ear, no eye has seen a God **b** you, • Is 64:4
but me, and **b** me there is no savior. • Hos 13:4
he is one, and there is no other **b** him. • Mk 12:32

BESIEGED
So the city was **b** till the eleventh year • Jer 52:5
he has **b** and enveloped me with • Lam 3:5
of Babylon came to Jerusalem and **b** it. • Dn 1:1

BEST
his servants, ‘Bring quickly the **b** robe, • Lk 15:22
the marketplaces and the **b** seats in the • Lk 20:46
outsiders, making the **b** use of the time. • Col 4:5

BETHANY
out of the city to **B** and lodged there. • Mt 21:17
when Jesus was at **B** in the house of • Mt 26:6
certain man was ill, Lazarus of **B**, • Jn 11:1
Passover, Jesus therefore came to **B**, • Jn 12:1

BETHEL
on the east of **B** and pitched his tent, • Gn 12:8
He called the name of that place **B**, • Gn 28:19

BETHLEHEM
man of **B** in Judah went to sojourn • Ru 1:1
Lord commanded and came to **B**. • 1 Sm 16:4
O **B** Ephrathah, who are too little • Mi 5:2
“In **B** of Judea, for so it is • Mt 2:5
city of David, which is called **B**, • Lk 2:4

offspring of David, and comes from **B**, • Jn 7:42

BETHSAIDA
B! For if the mighty works done in • Mt 11:21
and withdrew apart to a town called **B**. • Lk 9:10

BETRAY
many will fall away and **b** one another • Mt 24:10
I say to you, one of you will **b** me, • Mk 14:18
b the Son of Man with a kiss?” • Lk 22:48
For he knew who was to **b** him; • Jn 13:11
who is it that is going to **b** you?” • Jn 21:20

BETRAYED
Judas Iscariot, who **b** him. • Mt 10:4
The Son of Man is **b** into the hands of • Mk 14:41
the night when he was **b** took bread, • 1 Cor 11:23

BETROTHED
his mother Mary had been **b** to Joseph, • Mt 1:18
to be registered with Mary, his **b**, who • Lk 2:5
Now concerning the **b**, I have no • 1 Cor 7:25

BETTER
Behold, to obey is **b** than sacrifice, • 1 Sm 15:22
your steadfast love is **b** than life, • Ps 63:3
in your courts is **b** than a thousand • Ps 84:10
B is a little with the fear of the • Prv 15:16
B is a dinner of herbs where love is • Prv 15:17
B is a dry morsel with quiet than a • Prv 17:1
B is a neighbor who is near than a • Prv 27:10
good name is **b** than precious ointment, • Eccl 7:1
For your love is **b** than wine; • Sg 1:2
for it is **b** for me to die than to live.” • Jon 4:3
For it is **b** that you lose one of • Mt 5:29
It is **b** for you to enter life crippled • Mk 9:43
It would be **b** for him if a millstone • Lk 17:2
b for you that one man should die for • Jn 11:50

and be with Christ, for that is far **b**. • Phil 1:23
God had provided something **b** for us, • Heb 11:40
blood that speaks a **b** word than the • Heb 12:24
For it is **b** to suffer for doing good, • 1 Pt 3:17
it would have been **b** for them never • 2 Pt 2:21

BETWEEN
covenant that I make **b** me and you • Gn 9:12
a flaming torch passed **b** these pieces. • Gn 15:17
May the Lord judge **b** you • Gn 16:5
It is a sign forever **b** me and the people • Ex 31:17
“The Lord will be witness **b** us, • Jgs 11:10
He shall judge **b** many peoples, • Mi 4:3
see the distinction **b** the righteous and • Mal 3:18
is no distinction **b** Jew and Greek; • Rom 10:12
there is one mediator **b** God and men, • 1 Tm 2:5
And **b** the throne and the four living • Rv 5:6

BEWARE
B lest you say in your heart, ‘My power • Dt 8:17
“**B** of practicing your righteousness • Mt 6:1
“**B** of false prophets, who come • Mt 7:15
B of the leaven of the Pharisees • Mt 16:11
“**B** of the scribes, who like to walk • Mk 12:38

BEYOND
who does great things **b** searching out, • Jb 9:10
I will send you into exile **b** Babylon.’ • Acts 7:43
as I can testify, and **b** their means, • 2 Cor 8:3
advancing in Judaism **b** many of my • Gal 1:14

BILDAD
B the Shuhite, and Zophar the • Jb 2:11

BILHAH
And **B** conceived and bore Jacob a son. • Gn 30:5

BIND

forsake you; **b** them around your neck; • Prv 3:3
B up the testimony; seal the teaching • Is 8:16
and whatever you **b** on earth • Mt 16:19
‘**B** him hand and foot and cast him • Mt 22:13

BINDS

For he wounds, but he **b** up; • Jb 5:18
unless he first **b** the strong man. • Mk 3:27
which **b** everything together in perfect • Col 3:14

BIRDS

the **b** of the heavens, and the • Ps 8:8
Look at the **b** of the air: they • Mt 6:26
much more value are you than the **b**! • Lk 12:24

BIRTH

and to a stone, ‘You gave me **b**.’ • Jer 2:27
the **b** of Jesus Christ took place in • Mt 1:18
but the beginning of the **b** pains. • Mt 24:8
gladness, and many will rejoice at his **b**, • Lk 1:14
passed by, he saw a man blind from **b**. • Jn 9:1

BIRTHRIGHT

Jacob said, “Sell me your **b** now.” • Gn 25:31
Thus Esau despised his **b**. • Gn 25:34
firstborn according to his **b** and the • Gn 43:33
Esau, who sold his **b** for a single meal. • Heb 12:16

BITTER

made their lives **b** with hard service, • Ex 1:14
the water of Marah because it was **b**; • Ex 15:23
swords, who aim **b** words like arrows, • Ps 64:3
But if you have **b** jealousy and selfish • Jas 3:14

BITTERNESS

The heart knows its own **b**, • Prv 14:10
Let all **b** and wrath and anger and • Eph 4:31
that no “root of **b**” springs up and • Heb 12:15

BLACK

and the day shall be **b** over them; • Mi 3:6
And I looked, and behold, a **b** horse! • Rv 6:5
the sun became **b** as sackcloth, • Rv 6:12

BLAMELESS

Almighty; walk before me, and be **b**, • Gn 17:1
You shall be **b** before the Lord • Dt 18:13
I shall be **b**, and innocent of great • Ps 19:13
May my heart be **b** in your statutes, • Ps 119:80
be holy and **b** before him. • Eph 1:4
be pure and **b** for the day of • Phil 1:10
that you may be **b** and innocent, • Phil 2:15
holy and righteous and **b** • 1 Thes 2:10
soul and body be kept **b** at the coming • 1 Thes 5:23
present you **b** before the presence • Jude 24
mouth no lie was found, for they are **b**. • Rv 14:5

BLASPHEME

and tried to make them **b**, • Acts 26:11
the ones who **b** the honorable name • Jas 2:7
and **b** the glorious ones. • Jude 8

BLASPHEMED

name of God is **b** among the Gentiles • Rom 2:24
of them the way of truth will be **b**. • 2 Pt 2:2

BLASPHEMES

Whoever **b** the name of the Lord • Lv 24:16
but the one who **b** against the Holy • Lk 12:10

BLASPHEMING

knew, because his sons were **b** God, • 1 Sm 3:13
He is **b**! Who can forgive sins • Mk 2:7
b about matters of which they are • 2 Pt 2:12
God, **b** his name and his dwelling, • Rv 13:6

BLASPHEMOUS

heard him speak **b** words against • Acts 6:11
on its horns and **b** names on its heads. • Rv 13:1
a scarlet beast that was full of **b** names, • Rv 17:3

BLASPHEMY
every sin and **b** will be forgiven people, • Mt 12:31
but the **b** against the Spirit will not be • Mt 12:31
his robes and said, “He has uttered **b**. • Mt 26:65
that we are going to stone you but for **b**, • Jn 10:33

BLEMISH
lamb shall be without **b**, • Ex 12:5
children of God without **b** in the midst • Phil 2:15
like that of a lamb without **b** or spot. • 1 Pt 1:19
to be found by him without spot or **b**, • 2 Pt 3:14

BLESS
and I will **b** you and make your name • Gn 12:2
I will **b** those who **b** you, • Gn 12:3
I will surely **b** you, and I • Gn 22:17
The Lord **b** you and keep you; • Nm 6:24
He will love you, **b** you, and multiply • Dt 7:13
I **b** the Lord who gives me • Ps 16:7
I will **b** the Lord at all times; • Ps 34:1
B the Lord, O my soul, • Ps 103:1
that I might **b** him and multiply him. • Is 51:2
b those who curse you, pray for • Lk 6:28
B those who persecute you; • Rom 12:14
When reviled, we **b**; when persecuted, • 1 Cor 4:12
“Surely I will **b** you and multiply you.” • Heb 6:14

BLESSED
And God **b** them, saying, “Be fruitful • Gn 1:22
all the families of the earth shall be **b**.” • Gn 12:3
shall all the nations of the earth be **b**, • Gn 22:18
B is the man who walks not in • Ps 1:1
B be the Lord forever! Amen • Ps 89:52
B be the name of the Lord • Ps 113:2

Whoever has a bountiful eye will be **b**, • Prv 22:9
“**B** are the poor in spirit, for • Mt 5:3
“**B** are those who mourn, for • Mt 5:4
“**B** are the meek, for they shall • Mt 5:5
“**B** are those who hunger and • Mt 5:6
“**B** are the merciful, for they • Mt 5:7
“**B** are the pure in heart, for • Mt 5:8
“**B** are the peacemakers, for • Mt 5:9
“**B** are those who are persecuted for • Mt 5:10
“**B** are you when others revile you • Mt 5:11
b is the one who is not offended by • Mt 11:6
“**B** are you among women, • Lk 1:42
‘**B** is he who comes in the name of • Lk 13:35
B are those who have not seen and yet • Jn 20:29
shall all the families of the earth be **b**.’ • Acts 3:25
more **b** to give than to receive.’” • Acts 20:35
b is the man against whom the Lord • Rom 4:8
who has **b** us in Christ with every • Eph 1:3
waiting for our **b** hope, the appearing • Ti 2:13
B is the man who remains steadfast • Jas 1:12
for righteousness’ sake, you will be **b**. • 1 Pt 3:14
B are those who wash their robes, • Rv 22:14

BLESSES
and blessed be everyone who **b** you!” • Gn 27:29
sworn covenant, **b** himself in his heart, • Dt 29:19
gates; he **b** your children within you. • Ps 147:13
but he **b** the dwelling of the righteous. • Prv 3:33

BLESSING
name great, so that you will be a **b**. • Gn 12:2
before you today a **b** and a curse: • Dt 11:26
yet our God turned the curse into a **b**. • Neh 13:2
Whoever brings **b** will be enriched, • Prv 11:25
in the fullness of the **b** of Christ. • Rom 15:29
were called, that you may obtain a **b**. • 1 Pt 3:9
to the Lamb be **b** and honor and glory • Rv 5:13

B and glory and wisdom and • Rv 7:12

BLESSINGS

And all these **b** shall come upon you • Dt 28:2
A faithful man will abound with **b**, • Prv 28:20
that I may share with them in its **b**. • 1 Cor 9:23

BLIND

anyone who misleads a **b** man on the • Dt 27:18
Lord opens the eyes of the **b**. • Ps 146:8
Then the eyes of the **b** shall be opened, • Is 35:5
to open the eyes that are **b**, to bring out • Is 42:7
the **b** receive their sight and the lame • Mt 11:5
“Can a **b** man lead a **b** man? • Lk 6:39
a **b** man was sitting by the roadside • Lk 18:35
that though I was **b**, now I see.” • Jn 9:25
that you yourself are a guide to the **b**, • Rom 2:19
wretched, pitiable, poor, **b**, and naked. • Rv 3:17

BLOOD

your brother’s **b** is crying to me • Gn 4:10
“Whoever sheds the **b** of man, by man • Gn 9:6
all the water in the Nile turned into **b**. • Ex 7:20
when I see the **b**, I will pass over • Ex 12:13
“Behold the **b** of the covenant • Ex 24:8
life of every creature is its **b**: • Lv 17:14
I do not delight in the **b** of bulls, • Is 1:11
b of all the prophets, shed from • Lk 11:50
not of **b** nor of the will of the flesh nor • Jn 1:13
flesh and drinks my **b** has eternal life, • Jn 6:54
we have now been justified by his **b**, • Rom 5:9
“This cup is the new covenant in my **b**. • 1 Cor 11:25
him we have redemption through his **b**, • Eph 1:7
been brought near by the **b** of Christ. • Eph 2:13
making peace by the **b** of his cross. • Col 1:20
sanctify the people through his own **b**. • Heb 13:12
Christ and for sprinkling with his **b**: • 1 Pt 1:2

and the **b** of Jesus his Son cleanses us • 1 Jn 1:7
has freed us from our sins by his **b** • Rv 1:5

BLOODSHED
ears from hearing of **b** and shuts his • Is 33:15
because you did not hate **b**, • Ezk 35:6
and **b** follows **b**. • Hos 4:2

BLOT
“I will **b** out man whom I have created • Gn 6:7
I will **b** out of my book. • Ex 32:33
and **b** out all my iniquities. • Ps 51:9
and I will never **b** his name out • Rv 3:5

BLOTS
I am he who **b** out your transgressions • Is 43:25

BLOTTED
I have **b** out your transgressions like a • Is 44:22
turn back, that your sins may be **b** out, • Acts 3:19

BLUSH
I am ashamed and **b** to lift my face to • Ezr 9:6
and you shall **b** for the gardens that you • Is 1:29
ashamed; they did not know how to **b**. • Jer 6:15

BOAST
My soul makes its **b** in the Lord; • Ps 34:2
Do not **b** about tomorrow, for • Prv 27:1
but let him who boasts **b** in this, • Jer 9:24
he has something to **b** about, • Rom 4:2
the one who boasts, **b** in the Lord.” • 1 Cor 1:31
love does not envy or **b**; • 1 Cor 13:4
If I must **b**, I will **b** of the • 2 Cor 11:30
be it from me to **b** except in the cross • Gal 6:14
a result of works, so that no one may **b**. • Eph 2:9
do not **b** and be false to the truth. • Jas 3:14

BOASTFUL
The **b** shall not stand before your eyes; • Ps 5:5
I say to the **b**, ‘Do not boast,’ • Ps 75:4
insolent, haughty, **b**, inventors of evil, • Rom 1:30
I am saying with this **b** confidence, • 2 Cor 11:17

BOASTING
Then what becomes of our **b**? It is • Rom 3:27
gospel, that gives me no ground for **b**. • 1 Cor 9:16
arrogance. All such **b** is evil. • Jas 4:16

BOASTS
a man who **b** of a gift he does not give. • Prv 25:14
yet it **b** of great things. How • Jas 3:5
speaking loud **b** of folly, they • 2 Pt 2:18

BOAT
they left the **b** and their father • Mt 4:22
Peter got out of the **b** and walked on • Mt 14:29
the waves were breaking into the **b**, • Mk 4:37
went away in the **b** to a desolate place • Mk 6:32
down and taught the people from the **b**. • Lk 5:3
on the sea and coming near the **b**, • Jn 6:19

BOAZ
So **B** took Ruth, and she became his • Ru 4:13
and **B** the father of Obed by Ruth, • Mt 1:5

BODIES
dishonoring of their **b** among • Rom 1:24
life to your mortal **b** through his Spirit • Rom 8:11
you not know that your **b** are members • 1 Cor 6:15
There are heavenly **b** and earthly • 1 Cor 15:40
may also be manifested in our **b**. • 2 Cor 4:10
should love their wives as their own **b**. • Eph 5:28

BODILY
strong, but his **b** presence is weak, • 2 Cor 10:10

the whole fullness of deity dwells **b**, • Col 2:9
for while **b** training is of some value, • 1 Tm 4:8

BODY

“Take, eat; this is my **b**.” • Mt 26:26
when they did not find his **b**, they • Lk 24:23
will deliver me from this **b** • Rom 7:24
For as in one **b** we have many • Rom 12:4
though absent in **b**, I am present • 1 Cor 5:3
not know that your **b** is a temple of • 1 Cor 6:19
we who are many are one **b**, • 1 Cor 10:17
“This is my **b** which is for you. • 1 Cor 11:24
For just as the **b** is one and has • 1 Cor 12:12
Now you are the **b** of Christ • 1 Cor 12:27
There is one **b** and one Spirit— • Eph 4:4
because we are members of his **b**. • Eph 5:30
will transform our lowly **b** to be like • Phil 3:21
has now reconciled in his **b** of flesh • Col 1:22
the offering of the **b** of Jesus Christ • Heb 10:10

BOLD

but the righteous are **b** as a lion. • Prv 28:1
we have such a hope, we are very **b**, • 2 Cor 3:12
are much more **b** to speak the word • Phil 1:14

BOLDLY

And Paul and Barnabas spoke out **b**, • Acts 13:46
began to speak **b** in the synagogue, • Acts 18:26
in chains, that I may declare it **b**, as I • Eph 6:20

BOLDNESS

to speak the word of God with **b**. • Acts 4:31
Christ with all **b** and without • Acts 28:31
in whom we have **b** and access with • Eph 3:12

BOND

bring you into the **b** of the covenant. • Ezk 20:37
be loosed from this **b** on the Sabbath • Lk 13:16

unity of the Spirit in the **b** of peace. • Eph 4:3

BONE
“This at last is **b** of my bones and flesh • Gn 2:23
and a soft tongue will break a **b**. • Prv 25:15

BONES
the **b** of Joseph, which the people • Jos 24:32
like water, and all my **b** are out of joint; • Ps 22:14
my **b** wasted away through my • Ps 32:3
but a crushed spirit dries up the **b**. • Prv 17:22
dry **b**, hear the word of the Lord. • Ezk 37:4
spirit does not have flesh and **b** as you • Lk 24:39
“Not one of his **b** will be broken.” • Jn 19:36

BOOK
as a memorial in a **b** and recite it in the • Ex 17:14
“Take this **B** of the Law and • Dt 31:26
This **B** of the Law shall not depart • Jos 1:8
“I have found the **B** of the Law in the • 2 Kgs 22:8
name shall be found written in the **b**. • Dn 12:1
whose names are in the **b** of life. • Phil 4:3
not found written in the **b** of life, • Rv 20:15
who are written in the Lamb’s **b** of life. • Rv 21:27

BOOKS
Of making many **b** there is no end, • Eccl 12:12
sat in judgment, and the **b** were opened. • Dn 7:10
could not contain the **b** that would be • Jn 21:25

BOOTHS
You shall dwell in **b** for seven days. • Lv 23:42
palm, and other leafy trees to make **b**, • Neh 8:15
Now the Jews’ Feast of **B** was at hand. • Jn 7:2

BORE
yet he **b** the sin of many, and makes • Is 53:12
took our illnesses and **b** our diseases.” • Mt 8:17

He himself **b** our sins in his body on • 1 Pt 2:24

BORN
man is **b** to trouble as the sparks fly • Jb 5:7
For unto you is **b** this day in the city of • Lk 2:11
unless one is **b** again he cannot • Jn 3:3
this purpose I was **b** and for this • Jn 18:37
Last of all, as to one untimely **b**, he • 1 Cor 15:8
set me apart before I was **b**, • Gal 1:15
servant, being **b** in the likeness of men. • Phil 2:7
since you have been **b** again, not of • 1 Pt 1:23
No one **b** of God makes a practice of • 1 Jn 3:9

BORNE
Surely he has **b** our griefs and • Is 53:4
And I have seen and have **b** witness • Jn 1:34

BORROW
b vessels from all your neighbors, • 2 Kgs 4:3
not refuse the one who would **b** from you. • Mt 5:42

BORROWER
the **b** is the slave of the lender. • Prv 22:7

BOSOM
he will carry them in his **b**, and gently • Is 40:11

BOTTOMLESS
given the key to the shaft of the **b** pit. • Rv 9:1
about to rise from the **b** pit and go to • Rv 17:8
hand the key to the **b** pit and a great • Rv 20:1

BOUGHT
went and sold all that he had and **b** it. • Mt 13:46
you were **b** with a price. So glorify • 1 Cor 6:20

BOUNTIFULLY
because he has dealt **b** with me. • Ps 13:6

and whoever sows **b** will also reap • 2 Cor 9:6

BOW

You shall not **b** down to them or serve • Ex 20:5
let us worship and **b** down; let • Ps 95:6
‘To me every knee shall **b**, every • Is 45:23
every knee shall **b** to me, • Rom 14:11
the name of Jesus every knee should **b**, • Phil 2:10

BOWLS

on the earth the seven **b** of the wrath • Rv 16:1

BRANCH

the **b** of the Lord shall be • Is 4:2
and a **b** from his roots shall bear fruit. • Is 11:1
I will raise up for David a righteous **B**, • Jer 23:5
a righteous **B** to spring up for David, • Jer 33:15
behold, I will bring my servant the **B**. • Zec 3:8
and every **b** that does bear fruit he • Jn 15:2

BRANCHES

the birds of the air made nests in its **b**.” • Lk 13:19
I am the vine; you are the **b**. Whoever • Jn 15:5
and if the root is holy, so are the **b**. • Rom 11:16

BREAD

king of Salem brought out **b** and wine. • Gn 14:18
I am about to rain **b** from heaven • Ex 16:4
and the **b** of the Presence; • Ex 35:13
that man does not live by **b** alone, • Dt 8:3
ravens brought him **b** and meat in • 1 Kgs 17:6
Man ate of the **b** of the angels; • Ps 78:25
and gave them **b** from heaven in • Ps 105:40
“‘Man shall not live by **b** alone, • Mt 4:4
Jesus took **b**, and after blessing it • Mt 26:26
Give us each day our daily **b**, • Lk 11:3
“I am the **b** of life; whoever • Jn 6:35
to the breaking of **b** and the prayers. • Acts 2:42

The **b** that we break, is it not a • 1 Cor 10:16
as you eat this **b** and drink the cup, • 1 Cor 11:26

BREAK
a time to **b** down, and a time to build • Eccl 3:3
already dead, they did not **b** his legs. • Jn 19:33

BREAKING
sins that people commit by **b** faith • Nm 5:6
number of fish, and their nets were **b**. • Lk 5:6
known to them in the **b** of the bread. • Lk 24:35
you doing, weeping and **b** my heart? • Acts 21:13
the law dishonor God by **b** the law. • Rom 2:23

BREASTPLATE
put on righteousness as a **b**, • Is 59:17
having put on the **b** of righteousness, • Eph 6:14
having put on the **b** of faith and love, • 1 Thes 5:8

BREATH
everything that has the **b** of life, • Gn 1:30
breathed into his nostrils the **b** of life, • Gn 2:7
“Remember that my life is a **b**; • Jb 7:7
Surely all mankind stands as a mere **b**! • Ps 39:5
Man is like a **b**; his days are like a • Ps 144:4
everything that has **b** praise the • Ps 150:6
gives **b** to the people on it and spirit • Is 42:5
cover you with skin, and put **b** in you, • Ezk 37:6
mankind life and **b** and everything. • Acts 17:25
will kill with the **b** of his mouth and • 2 Thes 2:8
it was allowed to give **b** to the image • Rv 13:15

BREATHED
Jesus uttered a loud cry and **b** his last. • Mk 15:37
this, he **b** on them and said to them, • Jn 20:22

BRIBE
And you shall take no **b**, • Ex 23:8

God, who is not partial and takes no **b**. • Dt 10:17
partiality, and you shall not accept a **b**, • Dt 16:19
does not take a **b** against the innocent. • Ps 15:5
The wicked accepts a **b** in secret to • Prv 17:23
and a **b** corrupts the heart. • Eccl 7:7
Everyone loves a **b** and runs after gifts. • Is 1:23

BRIBES

They took **b** and perverted justice. • 1 Sm 8:3
our God, or partiality or taking **b**.” • 2 Chr 19:7

BRIDE

captivated my heart, my sister, my **b**; • Sg 4:9
forget her ornaments, or a **b** her attire? • Jer 2:32
one who has the **b** is the bridegroom. • Jn 3:29
and his **B** has made herself ready; • Rv 19:7
“Come, I will show you the **B**, • Rv 21:9
The Spirit and the **B** say, “Come.” • Rv 22:17

BRIDEGROOM

comes out like a **b** leaving his chamber, • Ps 19:5
took their lamps and went to meet the **b**. • Mt 25:1
guests fast while the **b** is with them? • Mk 2:19

BRIGHT

behold, a **b** cloud overshadowed them, • Mt 17:5
a man stood before me in **b** clothing • Acts 10:30
b and pure”—for the fine linen is the • Rv 19:8
river of the water of life, **b** as crystal, • Rv 22:1

BRIGHTER

shines **b** and **b** until full • Prv 4:18
light from heaven, **b** than the sun, • Acts 26:13

BRING

and I will **b** them back to this land. • Jer 24:6
but **b** them up in the discipline and • Eph 6:4

BROKE
the tablets out of his hands and **b** them • Ex 32:19
high places and **b** down the pillars • 2 Chr 14:3
land of Egypt, my covenant that they **b**, • Jer 31:32
Then he **b** the loaves and gave them to • Mt 14:19
and she **b** the flask and poured it over • Mk 14:3
after blessing it **b** it and gave it • Mk 14:22

BROKEN
“My spirit is **b**; my days are extinct; • Jb 17:1
a threefold cord is not quickly **b**. • Eccl 4:12
b cisterns that can hold no water. • Jer 2:13
and Scripture cannot be **b**— • Jn 10:35
“Not one of his bones will be **b**.” • Jn 19:36
“Branches were **b** off so that I might • Rom 11:19

BROKENHEARTED
The Lord is near to the **b** • Ps 34:18
He heals the **b** and binds up their • Ps 147:3
he has sent me to bind up the **b**, to • Is 61:1

BROKENNESS
Lord binds up the **b** of his people, • Is 30:26

BROTHER
“I am your **b**, Joseph, whom you sold • Gn 45:4
is a friend who sticks closer than a **b**. • Prv 18:24
who is near than a **b** who is far away. • Prv 27:10
First be reconciled to your **b**, • Mt 5:24
B will deliver **b** over to death, • Mt 10:21
“If your **b** sins against you, go and tell • Mt 18:15
he is my **b** and sister and mother.” • Mk 3:35
for this your **b** was dead, and is alive; • Lk 15:32
If your **b** sins, rebuke him, • Lk 17:3
been here, my **b** would not have died.” • Jn 11:32
do you pass judgment on your **b**? • Rom 14:10
but **b** goes to law against **b**, • 1 Cor 6:6
and wrong his **b** in this matter, • 1 Thes 4:6

If a **b** or sister is poorly clothed and • Jas 2:15
loves God must also love his **b**. • 1 Jn 4:21

BROTHER’S

“I do not know; am I my **b** keeper?” • Gn 4:9
do not go to your **b** house in the day of • Prv 27:10
you see the speck that is in your **b** eye, • Lk 6:41

BROTHERS

And his **b** were jealous of him, • Gn 37:11
pleasant it is when **b** dwell in unity! • Ps 133:1
who sows discord among **b**. • Prv 6:19
is my mother, and who are my **b**?” • Mt 12:48
And are not his **b** James and Joseph • Mt 13:55
did it to one of the least of these my **b**, • Mt 25:40
left house or wife or **b** or parents or • Lk 18:29
For not even his **b** believed in him. • Jn 7:5
Mary the mother of Jesus, and his **b**. • Acts 1:14
be the firstborn among many **b**. • Rom 8:29
why he is not ashamed to call them **b**, • Heb 2:11

BRUISED

a **b** reed he will not break, • Is 42:3
a **b** reed he will not break, • Mt 12:20

BUILD

David my father to **b** a house for the • 1 Kgs 8:17
and on this rock I will **b** my church, • Mt 16:18
and in three days I will **b** another, • Mk 14:58
‘This man began to **b** and was not able • Lk 14:30
What kind of house will you **b** for me, • Acts 7:49
which is able to **b** you up and to give • Acts 20:32
are lawful,” but not all things **b** up. • 1 Cor 10:23
one another and **b** one another up, • 1 Thes 5:11

BUILDER

like a skilled master **b** I laid a • 1 Cor 3:10
much more glory as the **b** of a house • Heb 3:3

whose designer and **b** is God. • Heb 11:10

BUILDERS
stone that the **b** rejected has become • Ps 118:22
stone that the **b** rejected has become • Mt 21:42
stone that was rejected by you, the **b**, • Acts 4:11
stone that the **b** rejected has become • 1 Pt 2:7

BUILDING
like a man **b** a house, who dug deep • Lk 6:48
You are God’s field, God’s **b**. • 1 Cor 3:9
strive to excel in **b** up the church. • 1 Cor 14:12
for **b** up the body of Christ, • Eph 4:12

BUILDS
Unless the Lord **b** the house, • Ps 127:1
“Woe to him who **b** his house by • Jer 22:13
each one take care how he **b** upon it. • 1 Cor 3:10
“knowledge” puffs up, but love **b** up. • 1 Cor 8:1
body grow so that it **b** itself up in love. • Eph 4:16

BUILT
that the church may be **b** up. • 1 Cor 14:5
b on the foundation of the apostles • Eph 2:20
(For every house is **b** by someone, but • Heb 3:4

BURDEN
Cast your **b** on the Lord, • Ps 55:22
For my yoke is easy, and my **b** is light.” • Mt 11:30
lay on you no greater **b** than these • Acts 15:28
we might not be a **b** to any of you, • 1 Thes 2:9

BURDENED
others should be eased and you **b**, • 2 Cor 8:13
b with sins and led astray by various • 2 Tm 3:6

BURDENS
you load people with **b** hard to bear, • Lk 11:46

Bear one another’s **b**, and so fulfill the • Gal 6:2

BURIAL
she has done it to prepare me for **b**. • Mt 26:12
potter’s field as a **b** place for strangers. • Mt 27:7
spices, as is the **b** custom of the Jews. • Jn 19:40

BURIED
The rich man also died and was **b**, • Lk 16:22
We were **b** therefore with him by • Rom 6:4
that he was **b**, that he was raised on • 1 Cor 15:4
having been **b** with him in baptism, • Col 2:12

BURNED
to his chest and his clothes not be **b**? • Prv 6:27
gathered, thrown into the fire, and **b**. • Jn 15:6
If anyone’s work is **b** up, he will • 1 Cor 3:15
and if I deliver up my body to be **b**, • 1 Cor 13:3
heavenly bodies will be **b** up and • 2 Pt 3:10
And a third of the earth was **b** up, and • Rv 8:7

BURNING
bush was **b**, yet it was not consumed. • Ex 3:2
in his hand a **b** coal that he had taken • Is 6:6
for action and keep your lamps **b**, • Lk 12:35
He was a **b** and shining lamp, and you • Jn 5:35

BUSINESS
It is an unhappy **b** that God has given • Eccl 1:13
I rose and went about the king’s **b**, • Dn 8:27
off, one to his farm, another to his **b**, • Mt 22:5
‘Engage in **b** until I come.’ • Lk 19:13

BUSYBODIES
in idleness, not busy at work, but **b**. • 2 Thes 3:11
only idlers, but also gossips and **b**, • 1 Tm 5:13

BUY

B truth, and do not sell it; **b** wisdom, • Prv 23:23
that we may **b** the poor for silver and • Am 8:6
and those who **b** as though they had • 1 Cor 7:30

BUYS
She considers a field and **b** it; • Prv 31:16
sells all that he has and **b** that field. • Mt 13:44
since no one **b** their cargo anymore, • Rv 18:11

BYWORD
and a **b** among all the peoples • Dt 28:37
a proverb and a **b** among all peoples. • 1 Kgs 9:7
“He has made me a **b** of the peoples, • Jb 17:6
have made us a **b** among the nations, • Ps 44:14
you have been a **b** of cursing among • Zec 8:13

C (TOP)

CAESAR
it lawful to pay taxes to **C**, • Mk 12:14
give me up to them. I appeal to **C**.” • Acts 25:11

CAESAREA
came into the district of **C** Philippi, • Mt 16:13
to all the towns until he came to **C**. • Acts 8:40

CAIAPHAS
the high priest, whose name was **C**, • Mt 26:3

CAIN
C spoke to Abel his brother. • Gn 4:8
a more acceptable sacrifice than **C**, • Heb 11:4
We should not be like **C**, who was of • 1 Jn 3:12
the way of **C** and abandoned • Jude 11

CALAMITIES
from all your **c** and your distresses, • 1 Sm 10:19
endurance, in afflictions, hardships, **c**, • 2 Cor 6:4

CALAMITY
Lord relented from the **c** and • 2 Sm 24:16
who is glad at **c** will not go unpunished. • Prv 17:5
hardens his heart will fall into **c**. • Prv 28:14

CALEB
But **C** quieted the people before Moses • Nm 13:30
C, because he has a different spirit • Nm 14:24
he gave Hebron to **C** the son of • Jos 14:13

CALF
with a graving tool and made a golden **c**. • Ex 32:4
You had made yourselves a golden **c**. • Dt 9:16

And bring the fattened **c** and kill it, • Lk 15:23

CALL

people began to **c** upon the name of the • Gn 4:26
I **c** upon the Lord, who is • Ps 18:3
to all who **c** on him in truth. • Ps 145:18
c upon his name, make known his deeds • Is 12:4
c upon him while he is near; • Is 55:6
Before they **c** I will answer; while they • Is 65:24
C to me and I will answer you, and will • Jer 33:3
and you shall **c** his name Jesus, • Mt 1:21
I have not come to **c** the righteous but • Lk 5:32
How then will they **c** on him • Rom 10:14
prize of the upward **c** of God in Christ • Phil 3:14
Here is a **c** for the endurance of the • Rv 14:12

CALLED

God **c** the light Day, and the darkness • Gn 1:5
And whatever the man **c** every living • Gn 2:19
if my people who are **c** by my name • 2 Chr 7:14
I have **c** you in righteousness; • Is 42:6
I have **c** you by name, you are mine. • Is 43:1
The Lord **c** me from the womb, • Is 49:1
for they shall be **c** sons of God. • Mt 5:9
For many are **c**, but few are chosen.” • Mt 22:14
and those whom he **c** he also justified, • Rom 8:30
For you were **c** to freedom, • Gal 5:13
just as you were **c** to the one hope • Eph 4:4
who saved us and **c** us to a holy • 2 Tm 1:9
For to this you have been **c**, • 1 Pt 2:21
c us to his own glory and excellence, • 2 Pt 1:3

CALLING

wash away your sins, **c** on his name.’ • Acts 22:16
For the gifts and the **c** of God are • Rom 11:29
For consider your **c**, brothers: not • 1 Cor 1:26
in a manner worthy of the **c** to which • Eph 4:1

you worthy of his **c** and may fulfill • 2 Thes 1:11
to confirm your **c** and election, • 2 Pt 1:10

CALLS
When he **c** to me, I will answer him; I • Ps 91:15
There is no one who **c** upon your name, • Is 64:7
and he **c** his own sheep by name • Jn 10:3
who **c** upon the name of the Lord shall • Acts 2:21
whom the Lord our God **c** to himself.” • Acts 2:39
works but because of him who **c**— • Rom 9:11
For “everyone who **c** on the name of • Rom 10:13
who **c** you into his own kingdom • 1 Thes 2:12
He who **c** you is faithful; • 1 Thes 5:24

CAMEL
out a gnat and swallowing a **c**! • Mt 23:24
It is easier for a **c** to go through the eye • Mk 10:25

CAMP
“This is God’s **c**!” So he called the • Gn 32:2
and shall **c** around the tabernacle. • Nm 1:50
your God walks in the midst of your **c**, • Dt 23:14
to him outside the **c** and bear the • Heb 13:13

CANA
day there was a wedding at **C** • Jn 2:1
So he came again to **C** in • Jn 4:46

CANAAN
Abram settled in the land of **C**, • Gn 13:12
“Send men to spy out the land of **C**, • Nm 13:2
I will give the land of **C**, • 1 Chr 16:18
a famine throughout all Egypt and **C**, • Acts 7:11

CANAANITE
not take a wife from the **C** women. • Gn 28:1
a **C** woman from that region came out • Mt 15:22

CANAANITES
before you, and I will drive out the **C**, • Ex 33:2
the people of Israel lived among the **C**, • Jgs 3:5

CAPERNAUM
he went and lived in **C** by the sea, • Mt 4:13
What we have heard you did at **C**, do • Lk 4:23
in the synagogue, as he taught at **C**. • Jn 6:59

CAPTIVE
he carried the people **c** to Assyria. • 2 Kgs 15:29
of Babylon brought **c** to Babylon all • 2 Kgs 24:16
sword and be led **c** among all nations, • Lk 21:24
died to that which held us **c**, • Rom 7:6
take every thought **c** to obey Christ, • 2 Cor 10:5
we were held **c** under the law, • Gal 3:23
no one takes you **c** by philosophy and • Col 2:8

CAPTIVES
leading a host of **c** in your train • Ps 68:18
to proclaim liberty to the **c**, • Is 61:1
to proclaim liberty to the **c** and • Lk 4:18
ascended on high he led a host of **c**, • Eph 4:8

CAPTIVITY
not be yours, for they shall go into **c**. • Dt 28:41
into **c** from Jerusalem to Babylon. • 2 Kgs 24:15
plead with you in the land of their **c**, • 2 Chr 6:37
that time those who had come from **c**, • Ezr 8:35
until the **c** of Jerusalem in the fifth • Jer 1:3
is to be taken captive, to **c** he goes; • Rv 13:10

CARE
“Only take **c**, and keep your soul • Dt 4:9
and the son of man that you **c** for him? • Ps 8:4
him to an inn and took **c** of him. • Lk 10:34
Let each one take **c** how he builds • 1 Cor 3:10
have the same **c** for one another. • 1 Cor 12:25

or the son of man, that you **c** for him? • Heb 2:6

CAREFUL

O Israel, and be **c** to do them, that it • Dt 6:3
being **c** to do according to all the law • Jos 1:7
Pay **c** attention to yourselves and to all • Acts 20:28
c to devote themselves to good works. • Ti 3:8

CARELESS

from evil, but a fool is reckless and **c**. • Prv 14:16
account for every **c** word they speak, • Mt 12:36

CARES

When the **c** of my heart are many, • Ps 94:19
remains to me; no one **c** for my soul. • Ps 142:4
Lord of hosts **c** for his flock, • Zec 10:3
a hired hand and **c** nothing for the • Jn 10:13
anxieties on him, because he **c** for you. • 1 Pt 5:7

CARMEL

the prophets together at Mount **C**. • 1 Kgs 18:20

CARPENTER

The **c** stretches a line; he marks it out • Is 44:13
Is not this the **c**, the son of Mary and • Mk 6:3

CARPENTER’S

Is not this the **c** son? Is not his mother • Mt 13:55

CARRIED

how the Lord your God **c** you, • Dt 1:31
borne our griefs and **c** our sorrows; • Is 53:4
from them and was **c** up into heaven. • Lk 24:51
God as they were **c** along by the Holy • 2 Pt 1:21
And he **c** me away in the Spirit to a • Rv 21:10

CARRY

I am not able to **c** all this people alone; • Nm 11:14

Be their shepherd and **c** them forever. • Ps 28:9

CARVED

On them he **c** cherubim and palm • 1 Kgs 6:35
to no other, nor my praise to **c** idols. • Is 42:8
ministry of death, **c** in letters on stone, • 2 Cor 3:7

CASE

Any hard **c** they brought to Moses, but • Ex 18:26
and I desire to argue my **c** with God. • Jb 13:3
one who states his **c** first seems right, • Prv 18:17
Set forth your **c**, says the Lord; • Is 41:21
the governor their **c** against Paul. • Acts 24:1

CAST

them, and for my clothing they **c** lots. • Ps 22:18
Why are you **c** down, O my soul, • Ps 42:11
C me not away from your presence, • Ps 51:11
C your burden on the Lord, • Ps 55:22
You will **c** all our sins into the depths • Mi 7:19
by the Spirit of God that I **c** out • Mt 12:28
“How can Satan **c** out Satan? • Mk 3:23
they **c** lots to divide his garments. • Lk 23:34
comes to me I will never **c** out. • Jn 6:37
let us **c** off the works of darkness • Rom 13:12

CASTING

his garments among them by **c** lots. • Mt 27:35
in their synagogues and **c** out demons. • Mk 1:39
c all your anxieties on him, because he • 1 Pt 5:7

CATCH

“Put out your hand and **c** it by the tail”— • Ex 4:4
were astonished at the **c** of fish that • Lk 5:9
to **c** him in something he might say. • Lk 11:54
that they might **c** him in something he • Lk 20:20

CATTLE

is mine, the **c** on a thousand hills. • Ps 50:10
and the lowing of **c** is not heard; • Jer 9:10

CAUGHT

that this man was **c** up into paradise— • 2 Cor 12:3
will be **c** up together with • 1 Thes 4:17
but her child was **c** up to God and to • Rv 12:5

CAUSE

and defend my **c** against an ungodly • Ps 43:1
Who has wounds without **c**? • Prv 23:29
to the fatherless, plead the widow's **c**. • Is 1:17
pleads my **c** and executes judgment • Mi 7:9
fulfilled: 'They hated me without a **c**.' • Jn 15:25
may have ample **c** to glory in Christ • Phil 1:26

CAUSES

If your right eye **c** you to sin, • Mt 5:29
but whoever **c** one of these little ones • Mt 18:6
or do anything that **c** your brother to • Rom 14:21

CAVES

hid themselves in **c** and in holes • 1 Sm 13:6
people shall enter the **c** of the rocks • Is 2:19
hid themselves in the **c** and among the • Rv 6:15

CEASE

and winter, day and night, shall not **c**." • Gn 8:22
make our children **c** to worship the • Jos 22:25
before my eyes; **c** to do evil, • Is 1:16
they never **c** to say, "Holy, holy, holy, • Rv 4:8

CEASES

love of the Lord never **c**; • Lam 3:22

CEDAR

"See now, I dwell in a house of **c**, • 2 Sm 7:2
All was **c**; no stone was seen. • 1 Kgs 6:18

Tyrians to bring **c** trees from Lebanon • Ezr 3:7

CELEBRATE
you shall **c** the feast of the Lord • Lv 23:39
lost, and is found.' And they began to **c**. • Lk 15:24
Let us therefore **c** the festival, not with • 1 Cor 5:8

CENSER
each took his **c** and put fire in it • Lv 10:1
Each had his **c** in his hand, • Ezk 8:11
and stood at the altar with a golden **c**, • Rv 8:3

CENTURION
And when the **c**, who stood facing • Mk 15:39
When the **c** heard about Jesus, he sent • Lk 7:3
But the **c**, wishing to save Paul, kept • Acts 27:43

CEPHAS
You shall be called **C**" • Jn 1:42
Apollos," or "I follow **C**," or "I follow • 1 Cor 1:12
and that he appeared to **C**, then to the • 1 Cor 15:5
when **C** came to Antioch, I opposed • Gal 2:11

CERTIFICATE
he writes her a **c** of divorce and puts • Dt 24:1
his wife, let him give her a **c** of divorce.' • Mt 5:31

CHAFF
but are like **c** that the wind drives away. • Ps 1:4
You conceive **c**; you give birth to • Is 33:11
but the **c** he will burn with • Mt 3:12

CHAIN
bind him anymore, not even with a **c**, • Mk 5:3
of Israel that I am wearing this **c**." • Acts 28:20
key to the bottomless pit and a great **c**. • Rv 20:1

CHAINS

“Get up quickly.” And the **c** fell off his • Acts 12:7
I am an ambassador in **c**, • Eph 6:20
Remember my **c**. Grace be • Col 4:18
bound with **c** as a criminal. • 2 Tm 2:9
and even **c** and imprisonment. • Heb 11:36
committed them to **c** of gloomy • 2 Pt 2:4

CHALDEANS
out from Ur of the **C** to give you this • Gn 15:7
the literature and language of the **C**. • Dn 1:4

CHANGE
of man, that he should **c** his mind. • Nm 23:19
has sworn and will not **c** his mind, • Ps 110:4
“For I the Lord do not **c**; • Mal 3:6
did not afterward **c** your minds and • Mt 21:32
has sworn and will not **c** his mind, • Heb 7:21
no variation or shadow due to **c**. • Jas 1:17

CHANGED
But my people have **c** their glory for • Jer 2:11
not all sleep, but we shall all be **c**, • 1 Cor 15:51
like a garment they will be **c**. • Heb 1:12

CHARACTER
and endurance produces **c**, • Rom 5:4
promise the unchangeable **c** of his • Heb 6:17

CHARGE
Job did not sin or **c** God with wrong. • Jb 1:22
him no answer, not even to a single **c**, • Mt 27:14
Who shall bring any **c** against God’s • Rom 8:33
present the gospel free of **c**, • 1 Cor 9:18
Every **c** must be established • 2 Cor 13:1
not domineering over those in your **c**, • 1 Pt 5:3

CHARIOT
the waters; he makes the clouds his **c**; • Ps 104:3

to Philip, “Go over and join this **c**.” • Acts 8:29

CHARIOTS

returned and covered the **c** and the • Ex 14:28
c of fire and horses of fire separated • 2 Kgs 2:11
Some trust in **c** and some in horses, but • Ps 20:7
up like clouds; his **c** like the whirlwind; • Jer 4:13
the noise of many **c** with horses rushing • Rv 9:9

CHEEK

But if anyone slaps you on the right **c**, • Mt 5:39

CHEERFUL

A glad heart makes a **c** face, • Prv 15:13
but the **c** of heart has a continual • Prv 15:15
for God loves a **c** giver. • 2 Cor 9:7
Is anyone **c**? Let him sing praise. • Jas 5:13

CHERUB

Make one **c** on the one end, • Ex 25:19
was the length of one wing of the **c**, • 1 Kgs 6:24
He rode on a **c** and flew; he came • Ps 18:10
And a **c** stretched out his hand from • Ezk 10:7

CHERUBIM

of Eden he placed the **c** and a flaming • Gn 3:24
the mercy seat were the faces of the **c**. • Ex 37:9
The **c** spread out their wings over the • 2 Chr 5:8
You who are enthroned upon the **c**, • Ps 80:1
God of Israel, enthroned above the **c**, • Is 37:16
Above it were the **c** of glory • Heb 9:5

CHILD

Even a **c** makes himself known by his • Prv 20:11
Train up a **c** in the way he should go; • Prv 22:6
Do not withhold discipline from a **c**; if • Prv 23:13
but a **c** left to himself brings shame to • Prv 29:15
For to us a **c** is born, to us a son • Is 9:6

and a little **c** shall lead them. • Is 11:6
found to be with **c** from the Holy Spirit. • Mt 1:18
“What then will this **c** be?” For the • Lk 1:66
by the hand he called, saying, “**C**, arise.” • Lk 8:54
I was a **c**, I spoke like a **c**, • 1 Cor 13:11

CHILDBEARING

“I will surely multiply your pain in **c**; • Gn 3:16
be saved through **c**—if they continue • 1 Tm 2:15

CHILDBIRTH

The pangs of **c** come for him, but he • Hos 13:13
together in the pains of **c** until now. • Rom 8:22
in the anguish of **c** until Christ is • Gal 4:19

CHILDREN

shall teach them diligently to your **c**, • Dt 6:7
As a father shows compassion to his **c**, • Ps 103:13
c are a heritage from the Lord, • Ps 127:3
blessed are his **c** after him! • Prv 20:7
Her **c** rise up and call her blessed; her • Prv 31:28
the **c** of the desolate one will be more • Is 54:1
know how to give good gifts to your **c**, • Mt 7:11
you, unless you turn and become like **c**, • Mt 18:3
“Let the **c** come to me, and do not • Lk 18:16
he gave the right to become **c** of God, • Jn 1:12
with our spirit that we are **c** of God, • Rom 8:16
and not all are **c** of Abraham because • Rom 9:7
be imitators of God, as beloved **c**. • Eph 5:1
Fathers, do not provoke your **c** to anger, • Eph 6:4
C, obey your parents in everything, • Col 3:20
know how, like a father with his **c**, • 1 Thes 2:11
For you are all **c** of light, • 1 Thes 5:5
women to love their husbands and **c**, • Ti 2:4
Beloved, we are God’s **c** now, and what • 1 Jn 3:2

CHOOSE

Therefore **c** life, that you and • Dt 30:19

c this day whom you will serve, • Jos 24:15
Blessed is the one you **c** and bring near, • Ps 65:4
You did not **c** me, but I chose you • Jn 15:16

CHOSE

Lord set his love on you and **c** • Dt 7:7
But I **c** David to be over my people • 1 Kgs 8:16
elect, whom he **c**, he shortened the days. • Mk 13:20
his disciples and **c** from them twelve, • Lk 6:13
the world, but I **c** you out of the world, • Jn 15:19
God **c** what is low and despised in • 1 Cor 1:28
even as he **c** us in him before • Eph 1:4
because God **c** you as the firstfruits • 2 Thes 2:13

CHOSEN

The Lord your God has **c** you to • Dt 7:6
A good name is to be **c** rather than • Prv 22:1
and Israel my **c**, I call you by • Is 45:4
Mary has **c** the good portion, • Lk 10:42
I know whom I have **c**. • Jn 13:18
is a remnant, **c** by grace. • Rom 11:5
Put on then, as God's **c** ones, holy • Col 3:12
loved by God, that he has **c** you, • 1 Thes 1:4
has not God **c** those who are poor in • Jas 2:5
But you are a **c** race, a royal priesthood, • 1 Pt 2:9

CHRIST

Peter replied, "You are the **C**, the Son • Mt 16:16
that the **C** should suffer and on the • Lk 24:46
I believe that you are the **C**, • Jn 11:27
God has made him both Lord and **C**, • Acts 2:36
still sinners, **C** died for us. • Rom 5:8
have been baptized into **C** Jesus • Rom 6:3
for those who are in **C** Jesus. • Rom 8:1
and the Rock was **C**. • 1 Cor 10:4
But in fact **C** has been raised from • 1 Cor 15:20
For we are the aroma of **C** • 2 Cor 2:15

if anyone is in **C**, he is a • 2 Cor 5:17
insight into the mystery of **C**, • Eph 3:4
For to me to live is **C**, and to • Phil 1:21
When **C** who is your life appears, • Col 3:4
But when **C** had offered for all time a • Heb 10:12
For **C** also suffered once for sins, • 1 Pt 3:18
C, and he shall reign forever and ever.” • Rv 11:15

CHRIST’S
we share abundantly in **C** sufferings, • 2 Cor 1:5
If anyone is confident that he is **C**, let • 2 Cor 10:7
And if you are **C**, then you • Gal 3:29

CHRISTIAN
persuade me to be a **C**?” • Acts 26:28
Yet if anyone suffers as a **C**, • 1 Pt 4:16

CHRISTS
For false **c** and false prophets will arise • Mt 24:24

CHURCH
tell it to the **c**. And if he refuses to • Mt 18:17
fear came upon the whole **c** • Acts 5:11
persecution against the **c** in Jerusalem, • Acts 8:1
Greet also the **c** in their house. • Rom 16:5
when you come together as a **c**, • 1 Cor 11:18
prophesies builds up the **c**. • 1 Cor 14:4
him as head over all things to the **c**, • Eph 1:22
through the **c** the manifold wisdom • Eph 3:10
Christ is the head of the **c**, • Eph 5:23
as Christ loved the **c** and gave himself • Eph 5:25
sake of his body, that is, the **c**, • Col 1:24
how will he care for God’s **c**? • 1 Tm 3:5

CHURCHES
So the **c** were strengthened in the faith, • Acts 16:5
As in all the **c** of the saints, • 1 Cor 14:33
give proof before the **c** of your love • 2 Cor 8:24

to you about these things for the **c**. • Rv 22:16

CIRCLE
He has inscribed a **c** on the face of • Jb 26:10
he drew a **c** on the face of the deep, • Prv 8:27
It is he who sits above the **c** of the earth, • Is 40:22

CIRCUMCISE
C therefore the foreskin of your heart, • Dt 10:16
your God will **c** your heart and the • Dt 30:6
C yourselves to the Lord; • Jer 4:4
“It is necessary to **c** them and to order • Acts 15:5

CIRCUMCISED
Every male among you shall be **c**. • Gn 17:10
who will justify the **c** by faith • Rom 3:30
For even those who are **c** do not • Gal 6:13
c on the eighth day, of the people of • Phil 3:5
In him also you were **c** with • Col 2:11
Greek and Jew, **c** and uncircumcised, • Col 3:11

CIRCUMCISION
and **c** is a matter of the heart, • Rom 2:29
He received the sign of **c** as a seal • Rom 4:11
For neither **c** counts for anything, • Gal 6:15
For we are the **c**, who worship by • Phil 3:3

CIRCUMSTANCES
In all **c** take up the shield of faith, • Eph 6:16
give thanks in all **c**; for this is the • 1 Thes 5:18

CISTERN
Drink water from your own **c**, flowing • Prv 5:15
put Jeremiah into the **c**—the king was • Jer 38:7

CITIES
when he overthrew the **c** in which Lot • Gn 19:29
people blossom in the **c** like the grass • Ps 72:16

Your holy **c** have become a wilderness; • Is 64:10
you shall have authority over ten **c**.’ • Lk 19:17

CITIZENS

But his **c** hated him and sent a • Lk 19:14
but you are fellow **c** with the saints • Eph 2:19

CITIZENSHIP

“I bought this **c** for a large sum.” • Acts 22:28
But our **c** is in heaven, and • Phil 3:20

CITY

When he built a **c**, he called • Gn 4:17
let us build ourselves a **c** and a tower • Gn 11:4
streams make glad the **c** of God, • Ps 46:4
greatly to be praised in the **c** of our • Ps 48:1
blessing of the upright a **c** is exalted, • Prv 11:11
shall be called the **c** of righteousness, • Is 1:26
And this **c** shall be to me a name of joy, • Jer 33:9
should not I pity Nineveh, that great **c**, • Jon 4:11
A **c** set on a hill cannot be hidden. • Mt 5:14
the **c** that kills the prophets and stones • Lk 13:34
God, for he has prepared for them a **c**. • Heb 11:16
we seek the **c** that is to come. • Heb 13:14
camp of the saints and the beloved **c**, • Rv 20:9
And I saw the holy **c**, new Jerusalem, • Rv 21:2

CLAP

C your hands, all peoples! • Ps 47:1
Let the rivers **c** their hands; let the hills • Ps 98:8
the trees of the field shall **c** their hands. • Is 55:12

CLAY

Does the **c** say to him who forms it, • Is 45:9
we are the **c**, and you are our potter; • Is 64:8
like the **c** in the potter’s hand, • Jer 18:6
its feet partly of iron and partly of **c**. • Dn 2:33
Has the potter no right over the **c**, • Rom 9:21

CLEAN

with you seven pairs of all **c** animals, • Gn 7:2
He who has **c** hands and a pure heart, • Ps 24:4
Create in me a **c** heart, O God, • Ps 51:10
“Lord, if you will, you can make me **c**.” • Mt 8:2
“What God has made **c**, • Acts 10:15
our hearts sprinkled **c** from an evil • Heb 10:22

CLEANSE

and **c** me from my sin! • Ps 51:2
to **c** them from sin and uncleanness. • Zec 13:1
C out the old leaven that you may be • 1 Cor 5:7
let us **c** ourselves from every • 2 Cor 7:1
C your hands, you sinners, and purify • Jas 4:8

CLEANSED

And immediately his leprosy was **c**. • Mt 8:3
Then Jesus answered, “Were not ten **c**? • Lk 17:17
having **c** their hearts by faith. • Acts 15:9
having **c** her by the washing of water • Eph 5:26
having once been **c**, would no longer • Heb 10:2
forgotten that he was **c** from his former • 2 Pt 1:9

CLEAR

have a **c** conscience toward both God • Acts 24:16
also what eagerness to **c** yourselves, • 2 Cor 7:11
are sure that we have a **c** conscience, • Heb 13:18
while the city was pure gold, like **c** glass. • Rv 21:18

CLEFT

by I will put you in a **c** of the rock, • Ex 33:22
and hide it there in a **c** of the rock.” • Jer 13:4

CLOAK

you take your neighbor’s **c** in pledge, • Ex 22:26
let him have your **c** as well. • Mt 5:40
stripped him of the purple **c** • Mk 15:20
has no sword sell his **c** and buy one. • Lk 22:36

CLOTH
a piece of unshrunk **c** on an old • Mt 9:16
the face **c**, which had been on Jesus' • Jn 20:7

CLOTHE
how much more will he **c** you, • Lk 12:28
C yourselves, all of you, with humility • 1 Pt 5:5

CLOTHED
his wife garments of skins and **c** them. • Gn 3:21
You **c** me with skin and flesh, and knit • Jb 10:11
c me with the garments of salvation; • Is 61:10
in the city until you are **c** with power • Lk 24:49
a woman **c** with the sun, with the moon • Rv 12:1
He is **c** in a robe dipped in blood, and • Rv 19:13

CLOTHES
But if God so **c** the grass of the field, • Mt 6:30
sun, and his **c** became white as light. • Mt 17:2
For a long time he had worn no **c**, and • Lk 8:27

CLOTHING
Your **c** did not wear out on you • Dt 8:4
why are you anxious about **c**? • Mt 6:28
who come to you in sheep's **c** but • Mt 7:15
than food, and the body more than **c**. • Lk 12:23

CLOTHS
he saw the linen **c** by themselves; • Lk 24:12
and bound it in linen **c** with the spices, • Jn 19:40
tomb. He saw the linen **c** lying there, • Jn 20:6

CLOUD
I have set my bow in the **c**, and it shall • Gn 9:13
them by day in a pillar of **c** to lead • Ex 13:21
Moses entered the **c** and went up • Ex 24:18
a little **c** like a man's hand is rising • 1 Kgs 18:44
and a voice came out of the **c**, • Mk 9:7

Son of Man coming in a **c** with power • Lk 21:27
a **c** took him out of their sight. • Acts 1:9

CLOUDS
the heavens, your faithfulness to the **c**. • Ps 57:10
c of heaven there came one like a son • Dn 7:13
and the **c** are the dust of his feet. • Na 1:3
Son of Man coming on the **c** of heaven • Mt 24:30
with them in the **c** to meet the Lord • 1 Thes 4:17
Behold, he is coming with the **c**, and • Rv 1:7

COALS
His breath kindles **c**, and a flame comes • Jb 41:21
for you will heap burning **c** on his head, • Prv 25:22
you will heap burning **c** on his head.” • Rom 12:20

COIN
Show me the **c** for the tax.” • Mt 22:19
for I have found the **c** that I had lost.’ • Lk 15:9

COINS
put in two small copper **c**, • Mk 12:42
poured out the **c** of the money-changers • Jn 2:15

COLD
increased, the love of many will grow **c**. • Mt 24:12
Would that you were either **c** or hot! • Rv 3:15

COLLECTION
Now concerning the **c** for the saints: • 1 Cor 16:1

COLLECTOR
He was a chief tax **c** and was rich. • Lk 19:2

COLLECTORS
he was eating with sinners and tax **c**, • Mk 2:16
Tax **c** also came to be baptized and • Lk 3:12

COLT

on a **c**, the foal of a donkey. • Zec 9:9
and throwing their cloaks on the **c**, • Lk 19:35
is coming, sitting on a donkey's **c**!" • Jn 12:15

COME

C, let us go down and there confuse • Gn 11:7
doors, that the King of glory may **c** in. • Ps 24:7
Oh **c**, let us worship and bow down; • Ps 95:6
C into his presence with singing! • Ps 100:2
"**C**, everyone who thirsts, **c** to the • Is 55:1
Arise, shine, for your light has **c**, • Is 60:1
all flesh shall **c** to worship before me, • Is 66:23
"**C**, let us return to the Lord; • Hos 6:1
C to me, all who labor and are heavy • Mt 11:28
"Let the children **c** to me; do not hinder • Mk 10:14
you do not know when the time will **c**. • Mk 13:33
"Are you the one who is to **c**, • Lk 7:19
led astray. For many will **c** in my name, • Lk 21:8
I will **c** again and will take you • Jn 14:3
"Father, the hour has **c**; • Jn 17:1
When you **c** together, each one has • 1 Cor 14:26
that Jesus Christ has **c** in the flesh is • 1 Jn 4:2
who is and who was and who is to **c**, • Rv 1:4
coming soon." Amen. **C**, Lord Jesus! • Rv 22:20

COMES

Blessed is he who **c** in the name of • Ps 118:26
and to another, 'Come,' and he **c**, • Mt 8:9
Blessed is he who **c** in the name of the • Mk 11:9
Nevertheless, when the Son of Man **c**, • Lk 18:8
But we know where this man **c** from, • Jn 7:27
No one **c** to the Father except through • Jn 14:6
When the Spirit of truth **c**, he will • Jn 16:13
proclaim the Lord's death until he **c**. • 1 Cor 11:26
when he **c** on that day to be glorified • 2 Thes 1:10

COMFORT

your rod and your staff, they **c** me. • Ps 23:4
Let your steadfast love **c** • Ps 119:76
C, **c** my people, says your • Is 40:1
the Lord and in the **c** of the Holy Spirit, • Acts 9:31
the Father of mercies and God of all **c**, • 2 Cor 1:3
so that we may be able to **c** those who • 2 Cor 1:4
c one another, agree with one • 2 Cor 13:11
and gave us eternal **c** and good hope • 2 Thes 2:16

COMFORTED

Lord has **c** his people and will • Is 49:13
she refused to be **c**, because they are no • Mt 2:18
those who mourn, for they shall be **c**. • Mt 5:4
affliction we have been **c** about you • 1 Thes 3:7

COMFORTS

I am he who **c** you; who are • Is 51:12
who **c** us in all our affliction, • 2 Cor 1:4
God, who **c** the downcast, • 2 Cor 7:6

COMING

and the time is **c** to gather all nations • Is 66:18
the sound of his **c** was like the sound • Ezk 43:2
But who can endure the day of his **c**, • Mal 3:2
be the sign of your **c** and of the end • Mt 24:3
not know on what day your Lord is **c**. • Mt 24:42
foreboding of what is **c** on the world. • Lk 21:26
then at his **c** those who belong to • 1 Cor 15:23
account of these the wrath of God is **c**. • Col 3:6
c of our Lord Jesus with all his saints. • 1 Thes 3:13
who are left until the **c** of the Lord, • 1 Thes 4:15
Now concerning the **c** of our Lord • 2 Thes 2:1
“Where is the promise of his **c**? • 2 Pt 3:4
“Behold, I am **c** soon, bringing my • Rv 22:12

COMMAND

You shall speak all that I **c** you, • Ex 7:2

For he will **c** his angels concerning you • Ps 91:11
"'He will **c** his angels concerning you, • Lk 4:10
are my friends if you do what I **c** • Jn 15:14
C and teach these things. • 1 Tm 4:11

COMMANDED

And the Lord God **c** the man, • Gn 2:16
but I do as the Father has **c** me, • Jn 14:31
love one another, just as he has **c** us. • 1 Jn 3:23

COMMANDER

I am the **c** of the army of the Lord. • Jos 5:14
a leader and **c** for the peoples. • Is 55:4
but a **c** shall put an end to his • Dn 11:18

COMMANDMENT

the **c** of the Lord is pure, • Ps 19:8
For the **c** is a lamp and the teaching a • Prv 6:23
This is the great and first **c**. • Mt 22:38
"This is my **c**, that you love one another • Jn 15:12
Beloved, I am writing you no new **c**, • 1 Jn 2:7

COMMANDMENTS

who love me and keep my **c**. • Ex 20:6
the words of the covenant, the Ten **C**. • Ex 34:28
if you obey the **c** of the Lord • Dt 11:27
I find my delight in your **c**, • Ps 119:47
but let your heart keep my **c**, • Prv 3:1
Fear God and keep his **c**, for this is • Eccl 12:13
those who love him and keep his **c**, • Dn 9:4
On these two **c** depend all the Law and • Mt 22:40
but keeping the **c** of God. • 1 Cor 7:19
And his **c** are not burdensome. • 1 Jn 5:3
those who keep the **c** of God and hold • Rv 12:17

COMMANDS

He **c** even the unclean spirits, and they • Mk 1:27
that he **c** even winds and water, • Lk 8:25

COMMEND
One generation shall **c** your works to • Ps 145:4
Food will not **c** us to God. • 1 Cor 8:8

COMMENDATION
each one will receive his **c** from God. • 1 Cor 4:5

COMMENDED
A man is **c** according to his good sense, • Prv 12:8
The master **c** the dishonest manager for • Lk 16:8
where they had been **c** to the grace of • Acts 14:26
though **c** through their faith, • Heb 11:39

COMMIT
C your way to the Lord; trust • Ps 37:5

COMMITS
He who **c** adultery lacks sense; • Prv 6:32
wife and marries another **c** adultery, • Lk 16:18

COMMITTED
lustful intent has already **c** adultery • Mt 5:28
if he has **c** sins, he will be forgiven. • Jas 5:15
He **c** no sin, neither was deceit found in • 1 Pt 2:22

COMMON
distinguish between the holy and the **c**, • Lv 10:10
were together and had all things in **c**. • Acts 2:44
God has made clean, do not call **c**.’ • Acts 11:9

COMPANION
who forsakes the **c** of her youth • Prv 2:17
though she is your **c** and your wife • Mal 2:14

COMPANY
For the **c** of the godless is barren, • Jb 15:34
with joy and be refreshed in your **c**. • Rom 15:32
“Bad **c** ruins good morals.” • 1 Cor 15:33

COMPARE

none can **c** with you! I will • Ps 40:5
liken God, or what likeness **c** with him? • Is 40:18

COMPASSION

As a father shows **c** to his children, • Ps 103:13
everlasting love I will have **c** on you,” • Is 54:8
my **c** grows warm and tender. • Hos 11:8
he saw the crowds, he had **c** for them, • Mt 9:36
his father saw him and felt **c**, and ran • Lk 15:20
I will have **c** on whom I have **c**.” • Rom 9:15
For you had **c** on those in prison, • Heb 10:34

COMPASSIONATE

if he cries to me, I will hear, for I am **c**. • Ex 22:27
c hearts, kindness, humility, • Col 3:12
how the Lord is **c** and merciful. • Jas 5:11

COMPETENT

an eloquent man, **c** in the Scriptures. • Acts 18:24

COMPLACENCY

and the **c** of fools destroys them; • Prv 1:32
against me and your **c** has come to my • Is 37:29

COMPLAINT

“Today also my **c** is bitter; my hand is • Jb 23:2
I am restless in my **c** and I moan, • Ps 55:2
I pour out my **c** before him; I • Ps 142:2
find a ground for **c** against Daniel • Dn 6:4
if one has a **c** against another, • Col 3:13

COMPLETE

For he will **c** what he appoints for me, • Jb 23:14
c my joy by being of the same mind, • Phil 2:2
that the man of God may be **c**, • 2 Tm 3:17
that you may be perfect and **c**, • Jas 1:4
so that our joy may be **c**. • 1 Jn 1:4

COMPLETED
the house of the Lord was **c**. • 2 Chr 8:16
works, and faith was **c** by his works; • Jas 2:22

COMPLETELY
except for his feet, but is **c** clean. • Jn 13:10
God of peace himself sanctify you **c**, • 1 Thes 5:23

COMPLETION
bringing holiness to **c** in the fear of • 2 Cor 7:1
work in you will bring it to **c** • Phil 1:6

CONCEAL
he will **c** me under the cover of his tent; • Ps 27:5
It is the glory of God to **c** things, but • Prv 25:2

CONCEIT
slander, gossip, **c**, and disorder. • 2 Cor 12:20
Do nothing from selfish ambition or **c**, • Phil 2:3
he is puffed up with **c** and understands • 1 Tm 6:4

CONCEITED
Let us not become **c**, provoking one • Gal 5:26

CONCEIVE
the virgin shall **c** and bear a son, • Is 7:14
the virgin shall **c** and bear a son, • Mt 1:23
you will **c** in your womb and bear a son, • Lk 1:31

CONCEIVED
for that which is **c** in her is from the • Mt 1:20
Elizabeth in her old age has also **c** a son, • Lk 1:36
Then desire when it has **c** gives birth • Jas 1:15

CONDEMN
save him from those who **c** his soul • Ps 109:31
c not, and you will not be condemned; • Lk 6:37
his Son into the world to **c** the world, • Jn 3:17

And Jesus said, “Neither do I **c** you; • Jn 8:11
Who is to **c**? Christ Jesus is the one • Rom 8:34
if our heart does not **c** us, we • 1 Jn 3:21

CONDEMNATION
C is ready for scoffers, and beating for • Prv 19:29
They will receive the greater **c**.” • Mk 12:40
as one trespass led to **c** for all men, • Rom 5:18
There is therefore now no **c** for those • Rom 8:1
be no, so that you may not fall under **c**. • Jas 5:12
Their **c** from long ago is not idle, • 2 Pt 2:3

CONDEMNED
and by your words you will be **c**.” • Mt 12:37
rulers delivered him up to be **c** to death, • Lk 24:20
Whoever believes in him is not **c**, • Jn 3:18
for sin, he **c** sin in the flesh, • Rom 8:3
By this he **c** the world and became an • Heb 11:7

CONDEMNS
for whenever our heart **c** us, God is • 1 Jn 3:20

CONDUCT
but the **c** of the pure is upright. • Prv 21:8
For rulers are not a terror to good **c**, • Rom 13:3
By his good **c** let him show his works • Jas 3:13
is holy, you also be holy in all your **c**, • 1 Pt 1:15

CONFESS
c my transgressions to the Lord,” • Ps 32:5
if you **c** with your mouth that Jesus is • Rom 10:9
c your sins to one another • Jas 5:16
If we **c** our sins, he is faithful and just • 1 Jn 1:9
not **c** the coming of Jesus Christ in the flesh. • 2 Jn 7
I will **c** his name before my Father • Rv 3:5

CONFESSES
but he who **c** and forsakes them will • Prv 28:13

and with the mouth one **c** and is saved. • Rom 10:10
Whoever **c** that Jesus is the Son of God, • 1 Jn 4:15

CONFESSION

Now then make **c** to the Lord, • Ezr 10:11
that comes from your **c** of the gospel • 2 Cor 9:13
you made the good **c** in the presence • 1 Tm 6:12
us hold fast the **c** of our hope without • Heb 10:23

CONFIDENCE

Is not your fear of God your **c**, • Jb 4:6
for the Lord will be your **c** • Prv 3:26
we have boldness and access with **c** • Eph 3:12
And we have **c** in the Lord about you, • 2 Thes 3:4
if indeed we hold fast our **c** • Heb 3:6
Let us then with **c** draw near • Heb 4:16
since we have **c** to enter the holy • Heb 10:19
appears we may have **c** and not shrink • 1 Jn 2:28
not condemn us, we have **c** before God; • 1 Jn 3:21

CONFIRM

in order to **c** the promises given to • Rom 15:8
will himself restore, **c**, strengthen, • 1 Pt 5:10

CONFIRMED

with them and **c** the message by • Mk 16:20
about Christ was **c** among you— • 1 Cor 1:6

CONFORMED

he also predestined to be **c** to the • Rom 8:29
Do not be **c** to this world, but be • Rom 12:2
do not be **c** to the passions of your • 1 Pt 1:14

CONFUSE

go down and there **c** their language, • Gn 11:7

CONGREGATION

and having gathered the **c** together, • Acts 15:30

in the midst of the **c** I will sing your • Heb 2:12

CONQUER
and he came out conquering, and to **c**. • Rv 6:2
the Lamb will **c** them, for he is Lord of • Rv 17:14

CONQUERED
who through faith **c** kingdoms, • Heb 11:33
also those who had **c** the beast and its • Rv 15:2

CONQUERORS
we are more than **c** through him • Rom 8:37

CONSCIENCE
to have a clear **c** toward both God • Acts 24:16
while their **c** also bears witness, • Rom 2:15
their **c**, being weak, is defiled. • 1 Cor 8:7
any question on the ground of **c**. • 1 Cor 10:25
testimony of our **c**, that we behaved • 2 Cor 1:12
the mystery of the faith with a clear **c**. • 1 Tm 3:9
but as an appeal to God for a good **c**, • 1 Pt 3:21

CONSCIENCES
insincerity of liars whose **c** are seared, • 1 Tm 4:2
both their minds and their **c** are defiled. • Ti 1:15

CONSECRATE
“**C** to me all the firstborn. • Ex 13:2
C yourselves, therefore, and be holy, • Lv 20:7
C a fast; call a solemn assembly. • Jl 1:14
And for their sake I **c** myself, that • Jn 17:19

CONSECRATED
I have **c** this house that you have built, • 1 Kgs 9:3
and before you were born I **c** you; • Jer 1:5
whom the Father **c** and sent into • Jn 10:36

CONSIDER

For **c** what great things he has done • 1 Sm 12:24
let them **c** the steadfast love of the • Ps 107:43
the Lord of hosts: **C** your ways. • Hg 1:5
C the lilies, how they grow: they • Lk 12:27
So you also must **c** yourselves dead • Rom 6:11
C him who endured from sinners such • Heb 12:3

CONSOLATION

and devout, waiting for the **c** of Israel, • Lk 2:25
and encouragement and **c**. • 1 Cor 14:3

CONSPICUOUS

So also good works are **c**, and even • 1 Tm 5:25

CONSPIRACY

"Do not call **c** all that this people calls • Is 8:12

CONSTANT

discernment trained by **c** practice to • Heb 5:14

CONSULT

Whom did he **c**, and who made him • Is 40:14

CONSUME

I will **c** your uncleanness out of you. • Ezk 22:15
come down from heaven and **c** them?" • Lk 9:54
"Zeal for your house will **c** me." • Jn 2:17

CONSUMED

the bush was burning, yet it was not **c**. • Ex 3:2
of his jealousy, all the earth shall be **c**; • Zep 1:18
that you are not **c** by one another. • Gal 5:15

CONSUMING

For the Lord your God is a **c** fire, • Dt 4:24
for our God is a **c** fire. • Heb 12:29

CONTAIN

the world itself could not **c** the books • Jn 21:25

CONTEMPT
When wickedness comes, **c** comes also, • Prv 18:3
and some to shame and everlasting **c**. • Dn 12:2
and treated others with **c**: • Lk 18:9
treated him with **c** and mocked him. • Lk 23:11
own harm and holding him up to **c**. • Heb 6:6

CONTENT
accusation, and be **c** with your wages." • Lk 3:14
then, I am **c** with weaknesses, • 2 Cor 12:10
in whatever situation I am to be **c**. • Phil 4:11
and clothing, with these we will be **c**. • 1 Tm 6:8
and be **c** with what you have, • Heb 13:5

CONTENTIOUS
If anyone is inclined to be **c**, we have • 1 Cor 11:16

CONTINUAL
cheerful of heart has a **c** feast. • Prv 15:15
not beat me down by her **c** coming.'" • Lk 18:5

CONTINUALLY
thoughts of his heart was only evil **c**. • Gn 6:5
his strength; seek his presence **c**! • 1 Chr 16:11
his praise shall **c** be in my mouth. • Ps 34:1
were **c** in the temple blessing God. • Lk 24:53
to the people, and prayed **c** to God. • Acts 10:2

CONTINUE
but **c** in the fear of the Lord • Prv 23:17
urged them to **c** in the grace of God. • Acts 13:43
Are we to **c** in sin that grace may • Rom 6:1
if indeed you **c** in the faith, stable and • Col 1:23
c in what you have learned • 2 Tm 3:14

CONTRARY

preach to you a gospel **c** to the one • Gal 1:8
Is the law then **c** to the promises of God? • Gal 3:21
for reviling, but on the **c**, bless, • 1 Pt 3:9

CONTRIBUTION
of Israel, that they take for me a **c**. • Ex 25:2
pleased to make some **c** for the poor • Rom 15:26
the generosity of your **c** for them • 2 Cor 9:13

CONTRITE
a broken and **c** heart, O God, • Ps 51:17
also with him who is of a **c** and lowly • Is 57:15
he who is humble and **c** in spirit • Is 66:2

CONTROL
my body and keep it under **c**, • 1 Cor 9:27
how to **c** his own body in holiness • 1 Thes 4:4

CONTROLS
For the love of Christ **c** us, • 2 Cor 5:14

CONVICT
he will **c** the world concerning sin • Jn 16:8
judgment on all and to **c** all the ungodly • Jude 15

CONVICTION
in the Holy Spirit and with full **c**. • 1 Thes 1:5
hoped for, the **c** of things not seen. • Heb 11:1

CONVINCED
will they be **c** if someone should rise • Lk 16:31
for they are **c** that John was a prophet.” • Lk 20:6
fully **c** that God was able to do • Rom 4:21
C of this, I know that I will remain • Phil 1:25

COPY
write for himself in a book a **c** of this law, • Dt 17:18
They serve a **c** and shadow of • Heb 8:5

CORDS

I led them with **c** of kindness, • Hos 11:4
making a whip of **c**, he drove them • Jn 2:15

CORNELIUS

Caesarea there was a man named **C**, • Acts 10:1

CORNERSTONE

were its bases sunk, or who laid its **c**, • Jb 38:6
the builders rejected has become the **c**. • Ps 118:22
a precious **c**, of a sure foundation: • Is 28:16
From him shall come the **c**, • Zec 10:4
the builders rejected has become the **c**; • Mt 21:42
which has become the **c**. • Acts 4:11
Jesus himself being the **c**, • Eph 2:20
the builders rejected has become the **c**,” • 1 Pt 2:7

CORRECTION

them, but they refused to take **c**. • Jer 5:3
She listens to no voice; she accepts no **c**. • Zep 3:2
for **c**, and for training in righteousness, • 2 Tm 3:16

CORRUPT

Now the earth was **c** in God’s sight, • Gn 6:11
were eager to make all their deeds **c**. • Zep 3:7
your former manner of life and is **c** • Eph 4:22

CORRUPTION

or let your holy one see **c**. • Ps 16:10
or let your Holy One see **c**. • Acts 2:27
his own flesh will from the flesh reap **c**, • Gal 6:8
but they themselves are slaves of **c**. • 2 Pt 2:19

COUNCIL

and the whole **c** were seeking false • Mt 26:59
them, they set them before the **c**. • Acts 5:27
And looking intently at the **c**, Paul • Acts 23:1

COUNSEL
that darkens **c** by words without • Jb 38:2
The **c** of the Lord stands • Ps 33:11
no **c** can avail against the Lord. • Prv 21:30
great in **c** and mighty in deed, whose • Jer 32:19
declaring to you the whole **c** of God. • Acts 20:27
all things according to the **c** of his will, • Eph 1:11

COUNSELOR
shall be called Wonderful **C**, • Is 9:6
of the Lord, or who has been his **c**?” • Rom 11:34

COUNSELORS
and in abundance of **c** there is victory. • Prv 24:6

COUNT
if one can **c** the dust of the earth, • Gn 13:16
If I would **c** them, they are more than • Ps 139:18
does not first sit down and **c** the cost, • Lk 14:28
whom the Lord will not **c** his sin.” • Rom 4:8
I **c** everything as loss because • Phil 3:8
C it all joy, my brothers, when • Jas 1:2

COUNTED
he **c** it to him as righteousness. • Gn 15:6
is why his faith was “**c** to him as • Rom 4:22
it was **c** to him as righteousness”? • Gal 3:6
I **c** as loss for the sake of Christ. • Phil 3:7
For Jesus has been **c** worthy of more • Heb 3:3

COUNTENANCE
the Lord lift up his **c** upon you • Nm 6:26

COUNTRY
“Go from your **c** and your kindred • Gn 12:1
it to tenants, and went into another **c**. • Mt 21:33
he had and took a journey into a far **c**, • Lk 15:13
went into a far **c** to receive for himself • Lk 19:12

COURAGE

Be strong, and let your heart take **c**, • Ps 31:24
strong and of good **c**.” And as he spoke • Dn 10:19
“Take **c**, for as you have testified • Acts 23:11
with full **c** now as always Christ • Phil 1:20

COURAGEOUS

Be strong and **c**. Do not fear or • Dt 31:6
Be strong and **c**, for you shall • Jos 1:6

COURT

“You shall make the **c** of the tabernacle. • Ex 27:9
do not hastily bring into **c**, for • Prv 25:8
Stand in the **c** of the Lord’s • Jer 26:2
c sat in judgment, and the books • Dn 7:10
while you are going with him to **c**, • Mt 5:25
and the ones who drag you into **c**? • Jas 2:6

COURTS

who shall build my house and my **c**, • 1 Chr 28:6
For a day in your **c** is better than a • Ps 84:10
and his **c** with praise! Give thanks • Ps 100:4

COVENANT

But I will establish my **c** with you, • Gn 6:18
the Lord made a **c** with Abram, • Gn 15:18
So shall my **c** be in your flesh an • Gn 17:13
God remembered his **c** with Abraham, • Ex 2:24
their generations, as a **c** forever. • Ex 31:16
observed your word and kept your **c**. • Dt 33:9
he has made with me an everlasting **c**, • 2 Sm 23:5
The Lord made a **c** with them • 2 Kgs 17:35
Therefore let us make a **c** with our God • Ezr 10:3
faithfulness, for those who keep his **c** • Ps 25:10
I will make with you an everlasting **c**, • Is 55:3
I will make a new **c** with the house of • Jer 31:31
I will make a **c** of peace with them. • Ezk 37:26
annulling the **c** that I had made with • Zec 11:10

for this is my blood of the **c**, • Mt 26:28
“This cup is the new **c** in my blood. • 1 Cor 11:25
read the old **c**, that same veil remains • 2 Cor 3:14
makes Jesus the guarantor of a better **c**. • Heb 7:22
new **c**, he makes the first one obsolete. • Heb 8:13
and to Jesus, the mediator of a new **c**, • Heb 12:24
the ark of his **c** was seen within his • Rv 11:19

COVENANTS

the **c**, the giving of the law, • Rom 9:4
these women are two **c**. • Gal 4:24

COVER

and I will **c** you with my hand until I • Ex 33:22
He will **c** you with his pinions, and • Ps 91:4
I say, “Surely the darkness shall **c** me, • Ps 139:11
‘Fall on us,’ and to the hills, ‘**C** us.’ • Lk 23:30

COVERED

is forgiven, whose sin is **c**. • Ps 32:1
is trustworthy in spirit keeps a thing **c**. • Prv 11:13
Nothing is **c** up that will not be • Lk 12:2
are forgiven, and whose sins are **c**; • Rom 4:7
prophesies with his head **c** dishonors • 1 Cor 11:4

COVERS

Whoever **c** an offense seeks love, • Prv 17:9
since love **c** a multitude of sins. • 1 Pt 4:8

COVET

“You shall not **c** your neighbor’s • Ex 20:17
They **c** fields and seize them, • Mi 2:2
You shall not **c**,” and any other • Rom 13:9
You **c** and cannot obtain, so you fight • Jas 4:2

COVETOUSNESS

be on your guard against all **c**, • Lk 12:15
produced in me all kinds of **c**. • Rom 7:8

all impurity or **c** must not even be • Eph 5:3
impurity, passion, evil desire, and **c**, • Col 3:5

CRAFTINESS

He catches the wise in their own **c**, • Jb 5:13
“He catches the wise in their **c**,” • 1 Cor 3:19

CRAVES

soul of the sluggard **c** and gets nothing, • Prv 13:4
All day long he **c** and **c**, but • Prv 21:26

CREATE

C in me a clean heart, O God, • Ps 51:10
I form light and **c** darkness, I make • Is 45:7
I **c** new heavens and a new earth, • Is 65:17
that he might **c** in himself one new man • Eph 2:15

CREATED

God **c** the heavens and the earth. • Gn 1:1
So God **c** man in his own image, • Gn 1:27
Male and female he **c** them, and he • Gn 5:2
For he commanded and they were **c**. • Ps 148:5
Lord, who **c** the heavens and • Is 42:5
read that he who **c** them from the • Mt 19:4
of the creation that God **c** until now, • Mk 13:19
Neither was man **c** for woman, but • 1 Cor 11:9
c in Christ Jesus for good works, • Eph 2:10
hidden for ages in God who **c** all things, • Eph 3:9
For by him all things were **c**, in heaven • Col 1:16
For everything **c** by God is good, • 1 Tm 4:4
the universe was **c** by the word of God, • Heb 11:3
honor and power, for you **c** all things, • Rv 4:11
who **c** heaven and what is in it, • Rv 10:6

CREATION

beginning of **c**, ‘God made them male • Mk 10:6
For the **c** waits with eager longing • Rom 8:19
in Christ, he is a new **c**. The old has • 2 Cor 5:17

nor uncircumcision, but a new **c**. • Gal 6:15
the invisible God, the firstborn of all **c**. • Col 1:15
true witness, the beginning of God’s **c**. • Rv 3:14

CREATOR

Remember also your **C** in the days of • Eccl 12:1
God, the **C** of the ends of the earth. • Is 40:28
served the creature rather than the **C**, • Rom 1:25
in knowledge after the image of its **c**. • Col 3:10
souls to a faithful **C** while doing good. • 1 Pt 4:19

CREATURE

whatever the man called every living **c**, • Gn 2:19
For the life of every **c** is its blood: • Lv 17:14
Each **c** had two wings, each of which • Ezk 1:11
And no **c** is hidden from his sight, but • Heb 4:13

CREATURES

bring forth living **c** according to their • Gn 1:24
the earth is full of your **c**. • Ps 104:24
of it came the likeness of four living **c**. • Ezk 1:5
should be a kind of firstfruits of his **c**. • Jas 1:18
c of instinct, born to be caught • 2 Pt 2:12
and the four living **c** fell down and • Rv 19:4

CRIED

I **c** to you for help, and you • Ps 30:2
left alone, I fell upon my face, and **c**, • Ezk 9:8
the ninth hour Jesus **c** out with a loud • Mt 27:46
Once more they **c** out, “Hallelujah! • Rv 19:3

CRIMINAL

suffering, bound with chains as a **c**. • 2 Tm 2:9

CRIMINALS

there they crucified him, and the **c**, • Lk 23:33

CRIPPLED

saw the mute speaking, the **c** healthy, • Mt 15:31
better for you to enter life **c** • Mt 18:8
a good deed done to a **c** man, • Acts 4:9

CROOKED

they are a **c** and twisted generation. • Dt 32:5
The way of the guilty is **c**, • Prv 21:8
the **c** shall become straight, • Lk 3:5
without blemish in the midst of a **c** • Phil 2:15

CROPS

but abundant **c** come by the strength • Prv 14:4
for I have nowhere to store my **c**?' • Lk 12:17
ought to have the first share of the **c**. • 2 Tm 2:6

CROSS

whoever does not take his **c** and follow • Mt 10:38
let him come down now from the **c**, • Mt 27:42
but standing by the **c** of Jesus were his • Jn 19:25
lest the **c** of Christ be emptied of its • 1 Cor 1:17
For the word of the **c** is folly to those • 1 Cor 1:18
boast except in the **c** of our Lord • Gal 6:14
point of death, even death on a **c**. • Phil 2:8
set aside, nailing it to the **c**. • Col 2:14
that was set before him endured the **c**, • Heb 12:2

CROWD

compassion on the **c** because they • Mt 15:32
could not get near him because of the **c**, • Mk 2:4
And all the **c** sought to touch him, for • Lk 6:19
withdrawn, as there was a **c** in the place. • Jn 5:13

CROWDS

Then he ordered the **c** to sit down on • Mt 14:19
and great **c** gathered to hear him and to • Lk 5:15

CROWN

you set a **c** of fine gold upon his head. • Ps 21:3

You shall be a **c** of beauty in the hand • Is 62:3
wearing the **c** of thorns and the purple • Jn 19:5
whom I love and long for, my joy and **c**, • Phil 4:1
laid up for me the **c** of righteousness, • 2 Tm 4:8
the test he will receive the **c** of life, • Jas 1:12
receive the unfading **c** of glory. • 1 Pt 5:4
and I will give you the **c** of life. • Rv 2:10

CROWNED
heavenly beings and **c** him with glory • Ps 8:5
An athlete is not **c** unless he competes • 2 Tm 2:5
Jesus, **c** with glory and honor because • Heb 2:9

CROWNS
who **c** you with steadfast love and • Ps 103:4
They cast their **c** before the throne, • Rv 4:10

CRUCIFIED
mocked and flogged and **c**, • Mt 20:19
I know that you seek Jesus who was **c**. • Mt 28:5
is called The Skull, there they **c** him, • Lk 23:33
of sinful men and be **c** and on the third • Lk 24:7
There they **c** him, and with him two • Jn 19:18
this Jesus whom you **c**.” • Acts 2:36
know that our old self was **c** with him • Rom 6:6
but we preach Christ **c**, • 1 Cor 1:23
For he was **c** in weakness, but lives • 2 Cor 13:4
I have been **c** with Christ. • Gal 2:20
by which the world has been **c** to me, • Gal 6:14
where their Lord was **c**. • Rv 11:8

CRUCIFY
him and led him away to **c** him. • Mt 27:31
“**C**, **c** him!” • Lk 23:21
“Shall I **c** your King?” The chief • Jn 19:15

CRUCIFYING
since they are **c** once again the Son of • Heb 6:6

CRUSH

They **c** your people, O Lord, • Ps 94:5
the will of the Lord to **c** him; • Is 53:10
who oppress the poor, who **c** the needy, • Am 4:1
when it falls on anyone, it will **c** him.” • Mt 21:44
The God of peace will soon **c** Satan • Rom 16:20

CRUSHED

brokenhearted and saves the **c** in spirit. • Ps 34:18
but by sorrow of heart the spirit is **c**. • Prv 15:13
but a **c** spirit dries up the bones. • Prv 17:22
but not **c**; perplexed, but not • 2 Cor 4:8

CRY

he inclined to me and heard my **c**. • Ps 40:1
I rise before dawn and **c** for help; • Ps 119:147
He will not **c** aloud or lift up his voice, • Is 42:2
They do not **c** to me from the heart, • Hos 7:14
He will not quarrel or **c** aloud, • Mt 12:19
Jesus uttered a loud **c** and breathed his • Mk 15:37
silent, the very stones would **c** out.” • Lk 19:40

CRYSTAL

expanse, shining like awe-inspiring **c**, • Ezk 1:22
river of the water of life, bright as **c**, • Rv 22:1

CUP

is my chosen portion and my **c**; • Ps 16:5
head with oil; my **c** overflows. • Ps 23:5
my hand this **c** of the wine of wrath, • Jer 25:15
little ones even a **c** of cold water • Mt 10:42
you clean the outside of the **c** • Mt 23:25
if it be possible, let this **c** pass • Mt 26:39
shall I not drink the **c** that the Father • Jn 18:11
“This **c** is the new covenant • 1 Cor 11:25
full strength into the **c** of his anger, • Rv 14:10

CURE

He would **c** him of his leprosy.” • 2 Kgs 5:3
he is not able to **c** you or heal your • Hos 5:13
over all demons and to **c** diseases, • Lk 9:1

CURED

troubled with unclean spirits were **c**. • Lk 6:18
had diseases also came and were **c**. • Acts 28:9

CURSE

“I will never again **c** the ground • Gn 8:21
and him who dishonors you I will **c**, • Gn 12:3
revile God, nor **c** a ruler of your people. • Ex 22:28
The Lord’s **c** is on the house of • Prv 3:33
You are cursed with a **c**, for you are • Mal 3:9
began to invoke a **c** on himself and to • Mt 26:74
of the law by becoming a **c** for us— • Gal 3:13
with it we **c** people who are made in • Jas 3:9

CURSED

c is the ground because of you; • Gn 3:17
The fig tree that you **c** has withered.” • Mk 11:21
“**C** is everyone who is hanged on a” • Gal 3:13
and they **c** the name of God who had • Rv 16:9

CURSES

If one **c** his father or his mother, his • Prv 20:20
mouth is full of **c** and bitterness.” • Rom 3:14

CURTAIN

length of each **c** shall be twenty-eight • Ex 26:2
who stretches out the heavens like a **c**, • Is 40:22
the **c** of the temple was torn in two, • Mt 27:51
that he opened for us through the **c**, • Heb 10:20

CUT

“I am **c** off from your sight.” But you • Ps 31:22
considered that he was **c** off out of the • Is 53:8
everlasting name that shall not be **c** off. • Is 56:5

you to sin, **c** it off and throw it away. • Mt 5:30
of the high priest and **c** off his ear. • Mt 26:51
they heard this they were **c** to the heart, • Acts 2:37

CYMBAL
I am a noisy gong or a clanging **c**. • 1 Cor 13:1

CYRUS
“Thus says **C** king of Persia, • 2 Chr 36:23
In the first year of **C** king of Persia, • Ezr 1:1
was there until the first year of King **C**. • Dn 1:21

D (TOP)

DAGON
offer a great sacrifice to **D** their god • Jgs 16:23
it into the house of **D** and set it up • 1 Sm 5:2

DAILY
twice as much as they gather **d**.” • Ex 16:5
Blessed be the Lord, who **d** bears us up; • Ps 68:19
Give us this day our **d** bread, • Mt 6:11
and take up his cross **d** and follow me. • Lk 9:23
examining the Scriptures **d** to see if • Acts 17:11

DAMASCUS
him for letters to the synagogues at **D**, • Acts 9:2

DAN
Therefore she called his name **D**. • Gn 30:6
“**D** shall judge his people as one of the • Gn 49:16
And the people of **D** set up the carved • Jgs 18:30

DANCE
Praise him with tambourine and **d**; • Ps 150:4
a time to mourn, and a time to **d**; • Eccl 3:4
for you, and you did not **d**; we sang a • Mt 11:17

DANCED
And David **d** before the Lord • 2 Sm 6:14
daughter of Herodias **d** before the • Mt 14:6

DANCING
the camp and saw the calf and the **d**, • Ex 32:19
turned for me my mourning into **d**; • Ps 30:11
Let them praise his name with **d**, • Ps 149:3
our **d** has been turned to mourning. • Lam 5:15

DANGER
The prudent sees **d** and hides himself, • Prv 27:12
frequent journeys, in **d** from rivers, • 2 Cor 11:26

DANIEL
even if Noah, **D**, and Job were in it, • Ezk 14:20
D he called Belteshazzar, • Dn 1:7
And God gave **D** favor and compassion • Dn 1:9
Then this **D** became distinguished • Dn 6:3
D was brought and cast into the den • Dn 6:16
desolation spoken of by the prophet **D**, • Mt 24:15

DARE
good person one would **d** even to die— • Rom 5:7

DARIUS
even until the reign of **D** king of Persia. • Ezr 4:5
And **D** the Mede received the kingdom, • Dn 5:31
In the second year of **D** the king, in the • Hg 1:1

DARK
even the darkness is not **d** to you; • Ps 139:12
body is full of light, having no part **d**, • Lk 11:36
whatever you have said in the **d** shall • Lk 12:3
to the tomb early, while it was still **d**, • Jn 20:1

DARKENED
the whole land, so that the land was **d**, • Ex 10:15
that tribulation, the sun will be **d**, • Mk 13:24
and their foolish hearts were **d**. • Rom 1:21
They are **d** in their understanding, • Eph 4:18

DARKNESS
was pitch **d** in all the land of Egypt • Ex 10:22
who walked in **d** have seen a great • Is 9:2
The sun shall be turned to **d**, • Jl 2:31
the people dwelling in **d** have seen • Mt 4:16
is bad, your whole body will be full of **d**. • Mt 6:23

will be thrown into the outer **d**. • Mt 8:12
loved the **d** rather than the light • Jn 3:19
Whoever follows me will not walk in **d**, • Jn 8:12
Or what fellowship has light with **d**? • 2 Cor 6:14
for at one time you were **d**, but now • Eph 5:8
God is light, and in him is no **d** at all. • 1 Jn 1:5
chains under gloomy **d** until the • Jude 6
and its kingdom was plunged into **d**. • Rv 16:10

DAUGHTER

“Please tell me whose **d** you are. • Gn 24:23
shall transfer his inheritance to his **d**. • Nm 27:8
year to lament the **d** of Jephthah the • Jgs 11:40
For the wound of the **d** of my people is • Jer 8:21
about you: ‘Like mother, like **d**.’ • Ezk 16:44
Rejoice greatly, O **d** of Zion! Shout • Zec 9:9
“My **d** has just died, but come and • Mt 9:18
his father, and a **d** against her mother, • Mt 10:35
“**D**, your faith has made you well; • Mk 5:34

DAUGHTERS

Jesus said, “**D** of Jerusalem, do not • Lk 23:28
and you shall be sons and **d** to me, • 2 Cor 6:18

DAVID

was the father of Jesse, the father of **D**. • Ru 4:17
Spirit of the Lord rushed upon **D** • 1 Sm 16:13
and there they anointed **D** king over • 2 Sm 2:4
D said to Nathan, “I have sinned • 2 Sm 12:13
And **D** built there an altar to the • 2 Sm 24:25
D said to Solomon, “My son, I had • 1 Chr 22:7
anointed, to **D** and his offspring forever. • Ps 18:50
covenant, my steadfast, sure love for **D**. • Is 55:3
the son of **D**, the son of Abraham. • Mt 1:1
“Have mercy on us, Son of **D**.” • Mt 9:27
to the city of **D**, which is called • Lk 2:4
Christ comes from the offspring of **D**, • Jn 7:42

risen from the dead, the offspring of **D**, • 2 Tm 2:8
of **D** and Samuel and the prophets— • Heb 11:32
of Judah, the Root of **D**, has conquered, • Rv 5:5
I am the root and the descendant of **D**, • Rv 22:16

DAY

God called the light **D**, and the • Gn 1:5
for it is a **D** of Atonement, to make • Lv 23:28
in a pillar of cloud by **d** and in a pillar • Nm 14:14
There has been no **d** like it before or • Jos 10:14
This is the **d** that the Lord has • Ps 118:24
you do not know what a **d** may bring. • Prv 27:1
for the **d** of the Lord is near; • Is 13:6
For the **d** of the Lord is great • Jl 2:11
For the **d** of the Lord is near • Ob 15
And there shall be a unique **d**, which is • Zec 14:7
But who can endure the **d** of his coming, • Mal 3:2
do not know on what **d** your Lord is • Mt 24:42
given me, but raise it up on the last **d**. • Jn 6:39
manifest, for the **D** will disclose it, • 1 Cor 3:13
spirit may be saved in the **d** of the Lord. • 1 Cor 5:5
were sealed for the **d** of redemption. • Eph 4:30
it to completion at the **d** of Jesus Christ. • Phil 1:6
d of the Lord will come like a thief • 1 Thes 5:2
that he is able to guard until that **D** • 2 Tm 1:12
more as you see the **D** drawing near. • Heb 10:25
with the Lord one **d** is as a thousand • 2 Pt 3:8
battle on the great **d** of God the • Rv 16:14

DAYS

for he is flesh: his **d** shall be 120 years.” • Gn 6:3
he shall read in it all the **d** of his life, • Dt 17:19
in those **d** I will pour out my Spirit. • Jl 2:29
be killed, and after three **d** rise again. • Mk 8:31
use of the time, because the **d** are evil. • Eph 5:16
that in the last **d** there will come times • 2 Tm 3:1
but in these last **d** he has spoken to us • Heb 1:2

scoffers will come in the last **d** with • 2 Pt 3:3

DEACONS

at Philippi, with the overseers and **d**: • Phil 1:1
D likewise must be dignified, not • 1 Tm 3:8
Let **d** each be the husband of one • 1 Tm 3:12

DEAD

he stood between the **d** and the living, • Nm 16:48
I have been forgotten like one who is **d**; • Ps 31:12
Your **d** shall live; their bodies shall rise. • Is 26:19
leave the **d** to bury their own **d**.” • Mt 8:22
disciples that he has risen from the **d**, • Mt 28:7
He is not God of the **d**, but of the living. • Mk 12:27
do you seek the living among the **d**? • Lk 24:5
But God raised him from the **d**, • Acts 13:30
Christ to suffer and to rise from the **d**, • Acts 17:3
who raised from the **d** Jesus our Lord, • Rom 4:24
must consider yourselves **d** to sin • Rom 6:11
For if the **d** are not raised, • 1 Cor 15:16
And you were **d** in the trespasses • Eph 2:1
may attain the resurrection from the **d**. • Phil 3:11
of God, who raised him from the **d**. • Col 2:12
And the **d** in Christ will rise first. • 1 Thes 4:16
who is to judge the living and the **d**, • 2 Tm 4:1
faith apart from works is **d**. • Jas 2:26
ready to judge the living and the **d**. • 1 Pt 4:5
And the **d** were judged by what was • Rv 20:12

DEADLY

He delivered us from such a **d** peril, • 2 Cor 1:10
tongue. It is a restless evil, full of **d** • Jas 3:8

DEAF

Who makes him mute, or **d**, or seeing, • Ex 4:11
In that day the **d** shall hear the words • Is 29:18
“You mute and **d** spirit, I command • Mk 9:25

DEAL
we will **d** kindly and faithfully with • Jos 2:14
his prayer not to **d** with you according • Jb 42:8
children who will not **d** falsely.” • Is 63:8
I will **d** with you as you have done, • Ezk 16:59

DEATH
that I have set before you life and **d**, • Dt 30:19
if anything but **d** parts me from you.” • Ru 1:17
through the valley of the shadow of **d**, • Ps 23:4
For you have delivered my soul from **d**, • Ps 56:13
the Lord is the **d** of his saints. • Ps 116:15
Her feet go down to **d**; her steps follow • Prv 5:5
to a man, but its end is the way to **d**. • Prv 14:12
upon your arm, for love is strong as **d**, • Sg 8:6
He will swallow up **d** forever; • Is 25:8
I have no pleasure in the **d** of anyone, • Ezk 18:32
O **D**, where are your plagues? • Hos 13:14
who will not taste **d** until they see the • Mt 16:28
but has passed from **d** to life. • Jn 5:24
keeps my word, he will never see **d**.” • Jn 8:51
reconciled to God by the **d** of his Son, • Rom 5:10
For the wages of sin is **d**, but the free • Rom 6:23
Christ Jesus from the law of sin and **d**. • Rom 8:2
I am sure that neither **d** nor life, • Rom 8:38
“O **d**, where is your victory? • 1 Cor 15:55
point of **d**, even **d** on a cross. • Phil 2:8
sufferings, becoming like him in his **d**, • Phil 3:10
Put to **d** therefore what is earthly in • Col 3:5
through **d** he might destroy the one • Heb 2:14
when it is fully grown brings forth **d**. • Jas 1:15
we have passed out of **d** into life, • 1 Jn 3:14
There is sin that leads to **d**; • 1 Jn 5:16
they loved not their lives even unto **d**. • Rv 12:11
Over such the second **d** has no power, • Rv 20:6
This is the second **d**, the lake of fire. • Rv 20:14
from their eyes, and **d** shall be no more, • Rv 21:4

DEBASED
gave them up to a **d** mind to do what • Rom 1:28

DEBAUCHERY
and not open to the charge of **d** • Ti 1:6
do not join them in the same flood of **d**, • 1 Pt 4:4

DEBORAH
Now **D**, a prophetess, the wife • Jgs 4:4

DEBT
I forgave you all that **d** because you • Mt 18:32
by canceling the record of **d** that stood • Col 2:14

DEBTORS
“A certain moneylender had two **d**. • Lk 7:41
summoning his master’s **d** one by one, • Lk 16:5
we are **d**, not to the flesh, to live • Rom 8:12

DEBTS
“Go, sell the oil and pay your **d**, • 2 Kgs 4:7
and forgive us our **d**, as we also have • Mt 6:12

DECEIT
and in whose spirit there is no **d**. • Ps 32:2
D is in the heart of those who devise • Prv 12:20
and there was no **d** in his mouth. • Is 53:9
d, sensuality, envy, slander, • Mk 7:22
full of envy, murder, strife, **d**, • Rom 1:29
neither was **d** found in his mouth. • 1 Pt 2:22

DECEITFUL
Charm is **d**, and beauty is vain, but a • Prv 31:30
The heart is **d** above all things, • Jer 17:9
false apostles, **d** workmen, disguising • 2 Cor 11:13

DECEITFULNESS
cares of the world and the **d** of riches • Mt 13:22

may be hardened by the **d** of sin. • Heb 3:13

DECEIVE
d us, saying, ‘We are very far from • Jos 9:22
diviners who are among you **d** you, • Jer 29:8
Let no one **d** himself. If anyone • 1 Cor 3:18
Let no one **d** you with empty words, • Eph 5:6
we **d** ourselves, and the truth • 1 Jn 1:8
will come out to **d** the nations that are • Rv 20:8

DECEIVED
“The serpent **d** me, and I ate.” • Gn 3:13
Take care lest your heart be **d**, • Dt 11:16
Do not be **d**: “Bad company ruins • 1 Cor 15:33
Do not be **d**: God is not mocked, • Gal 6:7
not **d**, but the woman was **d** • 1 Tm 2:14

DECEIVER
Such a one is the **d** and the antichrist. • 2 Jn 7
Satan, the **d** of the whole world— • Rv 12:9

DECEIVERS
empty talkers and **d**, especially • Ti 1:10
For many **d** have gone out into the • 2 Jn 7

DECEIVES
when he is nothing, he **d** himself. • Gal 6:3
not bridle his tongue but **d** his heart, • Jas 1:26
of the beast it **d** those who dwell on • Rv 13:14

DECEIVING
his way, but the folly of fools is **d**. • Prv 14:8
bad to worse, **d** and being deceived. • 2 Tm 3:13

DECISION
but its every **d** is from the Lord. • Prv 16:33
the **d** by the word of the holy ones, • Dn 4:17
Lord is near in the valley of **d**. • Jl 3:14

For my **d** is to gather nations, to • Zep 3:8

DECLARE

The heavens **d** the glory of God, • Ps 19:1
to **d** your steadfast love in the morning, • Ps 92:2
D his glory among the nations, his • Ps 96:3
and new things I now **d**; before they • Is 42:9
d how much God has done for you." • Lk 8:39
D these things; exhort and rebuke • Ti 2:15

DECREASE

He must increase, but I must **d**." • Jn 3:30

DECREED

Whatever is **d** by the God of heaven, • Ezr 7:23
which God **d** before the ages for our • 1 Cor 2:7

DEDICATION

celebrated the **d** of this house of God • Ezr 6:16
time the Feast of **D** took place at • Jn 10:22

DEED

God will bring every **d** into judgment, • Eccl 12:14
what good **d** must I do to have eternal • Mt 19:16
Lord will rescue me from every evil **d** • 2 Tm 4:18
let us not love in word or talk but in **d** • 1 Jn 3:18

DEEDS

awesome in glorious **d**, doing wonders? • Ex 15:11
make known his **d** among the peoples! • Ps 105:1
all our righteous **d** are like a polluted • Is 64:6
They do all their **d** to be seen by • Mt 23:5
are receiving the due reward of our **d**; • Lk 23:41
d in keeping with their repentance. • Acts 26:20
impartially according to each one's **d**, • 1 Pt 1:17
may see your good **d** and glorify God • 1 Pt 2:12
linen is the righteous **d** of the saints. • Rv 19:8

DEEP
and darkness was over the face of the **d**. • Gn 1:2
the fountains of the great **d** burst forth, • Gn 7:11
He makes the **d** boil like a pot; he makes • Jb 41:31
D calls to **d** at the roar of your • Ps 42:7
he drew a circle on the face of the **d**, • Prv 8:27
to draw water with, and the well is **d**. • Jn 4:11

DEER
As a **d** pants for flowing streams, • Ps 42:1

DEFEND
For I will **d** this city to save it, for my • 2 Kgs 19:34
d the rights of the poor and needy. • Prv 31:9
they do not **d** the rights of the needy. • Jer 5:28
how you should **d** yourself or what you • Lk 12:11

DEFENSE
I am put here for the **d** of the gospel. • Phil 1:16
being prepared to make a **d** to anyone • 1 Pt 3:15

DEFILE
resolved that he would not **d** himself • Dn 1:8
These are what **d** a person. • Mt 15:20

DEFILED
The earth lies **d** under its inhabitants; • Is 24:5
you **d** my land and made my heritage • Jer 2:7
and their conscience, being weak, is **d**. • 1 Cor 8:7

DEFRAUDED
And if I have **d** anyone of anything, I • Lk 19:8
suffer wrong? Why not rather be **d**? • 1 Cor 6:7

DELAY
not far off, and my salvation will not **d**; • Is 46:13
Will he **d** long over them? • Lk 18:7
upon the earth fully and without **d**.” • Rom 9:28

coming one will come and will not **d**; • Heb 10:37
that there would be no more **d**, • Rv 10:6

DELAYED
people saw that Moses **d** to come down • Ex 32:1
says to himself, ‘My master is **d**,’ • Mt 24:48
As the bridegroom was **d**, they all • Mt 25:5

DELIGHT
his **d** is in the law of the Lord, • Ps 1:2
D yourself in the Lord, • Ps 37:4
For you will not **d** in sacrifice, or I • Ps 51:16
to me a joy and the **d** of my heart, • Jer 15:16
For I **d** in the law of God, in my inner • Rom 7:22

DELIGHTS
them drink from the river of your **d**. • Ps 36:8
you are, O loved one, with all your **d**! • Sg 7:6
my chosen, in whom my soul **d**; • Is 42:1
forever, because he **d** in steadfast love. • Mi 7:18

DELILAH
So **D** said to Samson, “Please tell me • Jgs 16:6

DELIVER
I have come down to **d** them out of the • Ex 3:8
there is none that can **d** out of my hand. • Dt 32:39
“He trusts in the Lord; let him **d** • Ps 22:8
but **d** us from evil. • Mt 6:13
He trusts in God; let God **d** him now, • Mt 27:43
gave himself for our sins to **d** us • Gal 1:4

DELIVERANCE
you surround me with shouts of **d**. • Ps 32:7
Jesus Christ this will turn out for my **d**, • Phil 1:19

DELIVERED
For you have **d** my soul from death, • Ps 56:13

Son of Man will be **d** up to be crucified.” • Mt 26:2
who was **d** up for our trespasses • Rom 4:25
He **d** us from such a deadly peril, • 2 Cor 1:10
He has **d** us from the domain of • Col 1:13
and that we may be **d** from wicked • 2 Thes 3:2

DELIVERER
the Lord raised up a **d** for the • Jgs 3:9
my rock and my fortress and my **d**, • Ps 18:2
“The **D** will come from Zion, • Rom 11:26

DELIVERS
the Lord hears and **d** them out • Ps 34:17
but righteousness **d** from death. • Prv 10:2
when he **d** the kingdom to God • 1 Cor 15:24
d us from the wrath to come. • 1 Thes 1:10

DELUSION
breath; those of high estate are a **d**; • Ps 62:9
Behold, they are all a **d**; their works • Is 41:29
God sends them a strong **d**, • 2 Thes 2:11

DEMAND
away your goods do not **d** them back. • Lk 6:30

DEMON
And when the **d** had been cast out, • Mt 9:33
daughter is severely oppressed by a **d**.” • Mt 15:22
man who had the spirit of an unclean **d**, • Lk 4:33
he was casting out a **d** that was mute. • Lk 11:14
words of one who is oppressed by a **d**. • Jn 10:21

DEMON-OPPRESSED
a **d** man who was mute was brought • Mt 9:32
Then a **d** man who was blind • Mt 12:22

DEMON-POSSESSED
two **d** men met him, coming out • Mt 8:28

what had happened to the **d** men. • Mt 8:33

DEMONIC
above, but is earthly, unspiritual, **d**. • Jas 3:15
For they are **d** spirits, performing signs, • Rv 16:14

DEMONS
They sacrificed to **d** that were no gods, • Dt 32:17
sons and their daughters to the **d**; • Ps 106:37
And if I cast out **d** by Beelzebul, by • Mt 12:27
they cast out many **d** and anointed • Mk 6:13
and authority over all **d** and to cure • Lk 9:1
they offer to **d** and not to God. • 1 Cor 10:20
to deceitful spirits and teachings of **d**, • 1 Tm 4:1
Even the **d** believe—and shudder! • Jas 2:19

DEN
become a **d** of robbers in your eyes? • Jer 7:11
brought and cast into the **d** of lions. • Dn 6:16
but you make it a **d** of robbers.” • Mt 21:13

DENARIUS
agreeing with the laborers for a **d** a day, • Mt 20:2
Bring me a **d** and let me look at it.” • Mk 12:15

DENIED
Peter again **d** it, and at once a rooster • Jn 18:27
he has **d** the faith and is worse than an • 1 Tm 5:8
kept my word and have not **d** my name. • Rv 3:8

DENIES
but whoever **d** me before men, I also • Mt 10:33
No one who **d** the Son has the Father. • 1 Jn 2:23

DENY
let him **d** himself and take up his cross • Lk 9:23
you will **d** me three times.” • Lk 22:61
if we **d** him, he also will **d** us; • 2 Tm 2:12

profess to know God, but they **d** him • Ti 1:16
into sensuality and **d** our only Master • Jude 4
my name, and you did not **d** my faith • Rv 2:13

DENYING
and **d** the Lord, and turning • Is 59:13
of godliness, but **d** its power. Avoid • 2 Tm 3:5
even **d** the Master who bought them, • 2 Pt 2:1

DEPART
lest they **d** from your heart all the days • Dt 4:9
d from me, you workers of lawlessness.' • Mt 7:23
say to those on his left, '**D** from me, • Mt 25:41
"**D** from me, for I am a sinful man, • Lk 5:8
later times some will **d** from the faith • 1 Tm 4:1

DEPARTURE
appeared in glory and spoke of his **d**, • Lk 9:31
that after my **d** fierce wolves will • Acts 20:29
and the time of my **d** has come. • 2 Tm 4:6
so that after my **d** you may be able • 2 Pt 1:15

DEPENDS
That is why it **d** on faith, in order • Rom 4:16
righteousness from God that **d** on faith • Phil 3:9

DEPRAVED
are **d** in mind and deprived of the truth, • 1 Tm 6:5

DEPRAVITY
her nakedness; they are relatives; it is **d**. • Lv 18:17

DEPRIVE
wicked or to **d** the righteous of justice. • Prv 18:5
a bribe, and **d** the innocent of his right! • Is 5:23
Do not **d** one another, except perhaps • 1 Cor 7:5

DEPTH

sprang up, since they had no **d** of soil, • Mt 13:5
nor height nor **d**, nor anything else in • Rom 8:39
Oh, the **d** of the riches and wisdom • Rom 11:33

DEPTHS
they went down into the **d** like a stone. • Ex 15:5
In his hand are the **d** of the earth; the • Ps 95:4
Lord, from the **d** of the pit; • Lam 3:55
cast all our sins into the **d** of the sea. • Mi 7:19
everything, even the **d** of God. • 1 Cor 2:10

DESCEND
“I saw the Spirit **d** from heaven like a • Jn 1:32
‘Who will **d** into the abyss?’” (that is, • Rom 10:7

DESCENDANTS
All the **d** of Jacob were seventy • Ex 1:5
Lord rejected all the **d** of Israel • 2 Kgs 17:20
it forever to the **d** of Abraham your • 2 Chr 20:7
offspring, and my blessing on your **d**. • Is 44:3
were born **d** as many as the stars of • Heb 11:12

DESCENDED
and the Holy Spirit **d** on him in bodily • Lk 3:22
He who **d** is the one who also ascended • Eph 4:10

DESCENDING
saw the Spirit of God **d** like a dove • Mt 3:16
and something like a great sheet **d**, • Acts 10:11

DESERT
He turns a **d** into pools of water, • Ps 107:35
the **d** shall rejoice and blossom like the • Is 35:1
in the wilderness, and streams in the **d**; • Is 35:6

DESIRE
Its **d** is for you, but you must rule over • Gn 4:7
had sought him with their whole **d**, • 2 Chr 15:15

you hear the **d** of the afflicted; • Ps 10:17
grant you your heart’s **d** and fulfill all • Ps 20:4
He fulfills the **d** of those who fear him; • Ps 145:19
and nothing you **d** can compare with • Prv 3:15
the **d** of the righteous will be granted. • Prv 10:24
A **d** fulfilled is sweet to the soul, • Prv 13:19
D without knowledge is not good, • Prv 19:2
I am my beloved’s, and his **d** is for me. • Sg 7:10
and satisfy the **d** of the afflicted, • Is 58:10
For I **d** steadfast love and not sacrifice, • Hos 6:6
‘I **d** mercy, and not sacrifice.’ • Mt 9:13
but having his **d** under control, • 1 Cor 7:37
My **d** is to depart and be with Christ, • Phil 1:23
d a better country, that is, a heavenly • Heb 11:16
lured and enticed by his own **d**. • Jas 1:14

DESIRED

More to be **d** are they than gold, • Ps 19:10
And whatever my eyes **d** I did not keep • Eccl 2:10
many prophets and kings **d** to see what • Lk 10:24

DESIRES

he will give you the **d** of your heart. • Ps 37:4
For the **d** of the flesh are against • Gal 5:17
world is passing away along with its **d**, • 1 Jn 2:17
following their own sinful **d**; • Jude 16
let the one who **d** take the water of life • Rv 22:17

DESOLATE

lest the land become **d** and the wild • Ex 23:29
set up the abomination that makes **d**. • Dn 11:31
went away in the boat to a **d** place • Mk 6:32
he would withdraw to **d** places and pray. • Lk 5:16

DESOLATION

they should become a **d** and a curse, • 2 Kgs 22:19
see the abomination of **d** spoken of by • Mt 24:15
then know that its **d** has come near. • Lk 21:20

DESOLATIONS

how he has brought **d** on the earth. • Ps 46:8
there shall be war. **D** are decreed. • Dn 9:26

DESPAIR

broken my heart, so that I am in **d**. • Ps 69:20
crushed; perplexed, but not driven to **d**; • 2 Cor 4:8

DESPISE

therefore I **d** myself, and repent in dust • Jb 42:6
O priests, who **d** my name. • Mal 1:6
Or do you **d** the church of God and • 1 Cor 11:22
Let no one **d** you for your youth, • 1 Tm 4:12

DESPISED

d the word of the Holy One of Israel. • Is 5:24
He was **d** and rejected by men; • Is 53:3
chose what is low and **d** in the world, • 1 Cor 1:28

DESPISES

Whoever **d** the word brings • Prv 13:13
A fool **d** his father’s instruction, • Prv 15:5

DESTINED

know that we are **d** for this. • 1 Thes 3:3
For God has not **d** us for wrath, • 1 Thes 5:9

DESTITUTE

the right of the afflicted and the **d**. • Ps 82:3
regards the prayer of the **d** • Ps 102:17
d, afflicted, mistreated— • Heb 11:37

DESTROY

Behold, I will **d** them with the earth. • Gn 6:13
Haman sought to **d** all the Jews, • Est 3:6
fear him who can **d** both soul and • Mt 10:28
thief comes only to steal and kill and **d**. • Jn 10:10
but have divine power to **d** strongholds. • 2 Cor 10:4

judge, he who is able to save and to **d**. • Jas 4:12
was to **d** the works of the devil. • 1 Jn 3:8

DESTROYED
set up a kingdom that shall never be **d**, • Dn 2:44
ark, and the flood came and **d** them all. • Lk 17:27
earthly home is **d**, we have a building • 2 Cor 5:1
of those who shrink back and are **d**, • Heb 10:39

DESTROYER
will not allow the **d** to enter your • Ex 12:23
did and were destroyed by the **D**. • 1 Cor 10:10
so that the **D** of the firstborn might • Heb 11:28

DESTROYS
lacks sense; he who does it **d** himself. • Prv 6:32
but one sinner **d** much good. • Eccl 9:18
no thief approaches and no moth **d**. • Lk 12:33
If anyone **d** God’s temple, God will • 1 Cor 3:17

DESTRUCTION
Pride goes before **d**, and a haughty • Prv 16:18
wide and the way is easy that leads to **d**, • Mt 7:13
vessels of wrath prepared for **d**, • Rom 9:22
peace and security,” then sudden **d** • 1 Thes 5:3
suffer the punishment of eternal **d**, • 2 Thes 1:9

DETERMINED
Since his days are **d**, and the number • Jb 14:5
“‘Have you not heard that I **d** it long • Is 37:26
of the earth, having **d** allotted periods • Acts 17:26

DETESTABLE
Cast away the **d** things your eyes feast • Ezk 20:7
and became **d** like the thing they loved. • Hos 9:10
They are **d**, disobedient, unfit for any • Ti 1:16
as for the cowardly, the faithless, the **d**, • Rv 21:8

DEVICES
foolishly, and a man of evil **d** is hated. • Prv 14:17
upon this people, the fruit of their **d**, • Jer 6:19

DEVIL
the wilderness to be tempted by the **d**. • Mt 4:1
the enemy who sowed them is the **d**. • Mt 13:39
fire prepared for the **d** and his angels. • Mt 25:41
then the **d** comes and takes away • Lk 8:12
And yet one of you is a **d**.” • Jn 6:70
You are of your father the **d**, and your • Jn 8:44
the **d** had already put it into the heart • Jn 13:2
give no opportunity to the **d**. • Eph 4:27
to stand against the schemes of the **d**. • Eph 6:11
fall into disgrace, into a snare of the **d**. • 1 Tm 3:7
Your adversary the **d** prowls around • 1 Pt 5:8
makes a practice of sinning is of the **d**, • 1 Jn 3:8
and the **d** who had deceived them was • Rv 20:10

DEVIOUS
for the **d** person is an abomination • Prv 3:32
but he who is **d** in his ways despises • Prv 14:2

DEVISE
to **d** artistic designs, to work in gold, • Ex 31:4
Those who **d** good meet steadfast love • Prv 14:22
Woe to those who **d** wickedness • Mi 2:1

DEVOID
worldly people, **d** of the Spirit. • Jude 19

DEVOTE
But we will **d** ourselves to prayer • Acts 6:4
that you may **d** yourselves to prayer; • 1 Cor 7:5
d yourself to the public reading of • 1 Tm 4:13

DEVOTED
every **d** thing is most holy to the • Lv 27:28

that they have **d** themselves to the • 1 Cor 16:15

DEVOTION
“I remember the **d** of your youth, • Jer 2:2
from a sincere and pure **d** to Christ. • 2 Cor 11:3

DEVOUR
to Joab, “Shall the sword **d** forever? • 2 Sm 2:26
But if you bite and **d** one another, • Gal 5:15
when she bore her child he might **d** it. • Rv 12:4

DEVOURED
your own sword **d** your prophets like a • Jer 2:30
fig trees and your olive trees the locust **d**; • Am 4:9
path, and the birds came and **d** them. • Mt 13:4

DEVOURING
glory of the Lord was like a **d** fire • Ex 24:17
his nostrils, and **d** fire from his mouth; • Ps 18:8
in furious anger and a flame of **d** fire, • Is 30:30

DEVOUT
and this man was righteous and **d**, • Lk 2:25
d men from every nation under heaven. • Acts 2:5

DEW
God give you of the **d** of heaven • Gn 27:28
as the rain, my speech distill as the **d**, • Dt 32:2
If there is **d** on the fleece alone, • Jgs 6:37
upon him as the **d** falls on the • 2 Sm 17:12
I will be like the **d** to Israel; he shall • Hos 14:5

DIE
day that you eat of it you shall surely **d**.” • Gn 2:17
fast your integrity? Curse God and **d**.” • Jb 2:9
to be born, and a time to **d**; a time to • Eccl 3:2
The soul who sins shall **d**. The son • Ezk 18:20
“Even if I must **d** with you, I will • Mt 26:35

for they cannot **d** anymore, • Lk 20:36
lives and believes in me shall never **d**. • Jn 11:26
that one man should **d** for the people, • Jn 11:50
good person one would dare even to **d** • Rom 5:7
if we **d**, we **d** to the Lord. • Rom 14:8
to me to live is Christ, and to **d** is gain. • Phil 1:21
it is appointed for man to **d** once, • Heb 9:27

DIED
And all flesh **d** that moved on the earth, • Gn 7:21
the right time Christ **d** for the ungodly. • Rom 5:6
How can we who **d** to sin still live in it? • Rom 6:2
Christ **d** for our sins in accordance • 1 Cor 15:3
For through the law I **d** to the law, so • Gal 2:19
If with Christ you **d** to the elemental • Col 2:20
we believe that Jesus **d** and rose again, • 1 Thes 4:14
If we have **d** with him, we will also • 2 Tm 2:11
These all **d** in faith, not having • Heb 11:13
and the last, who **d** and came to life. • Rv 2:8

DIES
For when he **d** he will carry nothing • Ps 49:17
“Sir, come down before my child **d**.” • Jn 4:49
but if it **d**, it bears much fruit. • Jn 12:24
sow does not come to life unless it **d**. • 1 Cor 15:36

DIFFERENT
Christ and are turning to a **d** gospel— • Gal 1:6

DIFFERS
for star **d** from star in glory. • 1 Cor 15:41

DIFFICULT
and that no mystery is too **d** for you, • Dn 4:9
“How **d** it is for those who have wealth • Lk 18:24

DIGNIFIED
quiet life, godly and **d** in every way. • 1 Tm 2:2

be sober-minded, **d**, self-controlled, • Ti 2:2

DIGNITY
“Adorn yourself with majesty and **d**; • Jb 40:10
Strength and **d** are her clothing, • Prv 31:25
with all **d** keeping his children • 1 Tm 3:4

DIGS
or when a man **d** a pit and does not • Ex 21:33
He who **d** a pit will fall into • Eccl 10:8

DILIGENT
The plans of the **d** lead surely to • Prv 21:5
be all the more **d** to confirm your calling • 2 Pt 1:10
be **d** to be found by him without spot • 2 Pt 3:14

DILIGENTLY
“Only take care, and keep your soul **d**, • Dt 4:9
Whoever **d** seeks good seeks favor, • Prv 11:27
the house and seek **d** until she finds it? • Lk 15:8

DIM
My eye has grown **d** from vexation, • Jb 17:7
eyes grow **d** with waiting for my God. • Ps 69:3

DINE
for the men are to **d** with me at noon.” • Gn 43:16
a Pharisee asked him to **d** with him, • Lk 11:37
he went to **d** at the house of a ruler • Lk 14:1

DINNER
are invited, “See, I have prepared my **d**, • Mt 22:4
“When you give a **d** or a banquet, • Lk 14:12
So they gave a **d** for him there. Martha • Jn 12:2

DIPPED
slaughtered a goat and **d** the robe in • Gn 37:31
went down and **d** himself seven times • 2 Kgs 5:14

d the morsel, he gave it to Judas, • Jn 13:26

DIRECT
If you do this, God will **d** you, you will • Ex 18:23
is not in man who walks to **d** his steps. • Jer 10:23
May the Lord **d** your hearts to the love • 2 Thes 3:5

DIRGE
a lament, and each to her neighbor a **d**. • Jer 9:20
sang a **d**, and you did not weep.’ • Lk 7:32

DISARMED
He **d** the rulers and authorities • Col 2:15

DISASTER
relent from this **d** against your people. • Ex 32:12
I will relent of the **d** that I intended to • Jer 18:8
D after **d**! Behold, it comes. • Ezk 7:5
in steadfast love, and relenting from **d**. • Jon 4:2

DISBELIEVED
still **d** for joy and were marveling, he • Lk 24:41
by what he said, but others **d**. • Acts 28:24

DISCERN
Can I **d** what is pleasant and what is • 2 Sm 19:35
Who can **d** his errors? Declare me • Ps 19:12
I rise up; you **d** my thoughts from afar. • Ps 139:2
and try to **d** what is pleasing to the • Eph 5:10

DISCERNED
sanctuary of God; then I **d** their end. • Ps 73:17
them because they are spiritually **d**. • 1 Cor 2:14

DISCERNING
The woman was **d** and beautiful, • 1 Sm 25:3
The **d** sets his face toward wisdom, • Prv 17:24
whoever is **d**, let him know them; • Hos 14:9

DISCERNMENT
For this is a people without **d**; therefore • Is 27:11
and more, with knowledge and all **d**, • Phil 1:9
who have their powers of **d** trained by • Heb 5:14

DISCIPLE
“A **d** is not above his teacher, • Mt 10:24
a cup of cold water because he is a **d**, • Mt 10:42
even his own life, he cannot be my **d**. • Lk 14:26
his mother and the **d** whom he loved • Jn 19:26

DISCIPLES
Pharisees fast, but your **d** do not fast?” • Mt 9:14
his twelve **d** and gave them authority • Mt 10:1
Go therefore and make **d** of all nations, • Mt 28:19
he called his **d** and chose from them • Lk 6:13
abide in my word, you are truly my **d**, • Jn 8:31
all people will know that you are my **d**, • Jn 13:35

DISCIPLINE
consider the **d** of the Lord your • Dt 11:2
Blessed is the man whom you **d**, • Ps 94:12
Whoever loves **d** loves knowledge, • Prv 12:1
he who loves him is diligent to **d** him. • Prv 13:24
Do not withhold **d** from a child; if you • Prv 23:13
D your son, and he will give you rest; • Prv 29:17
But I **d** my body and keep it under • 1 Cor 9:27
do not regard lightly the **d** of the Lord, • Heb 12:5
For the moment all **d** seems painful • Heb 12:11
I love, I reprove and **d**, so be zealous • Rv 3:19

DISCIPLINED
The Lord has **d** me severely, • Ps 118:18
we are **d** so that we may not be • 1 Cor 11:32
self-controlled, upright, holy, and **d**. • Ti 1:8
had earthly fathers who **d** us and we • Heb 12:9

DISCIPLINES

son, the Lord your God **d** you. • Dt 8:5
For the Lord **d** the one he loves, • Heb 12:6
but he **d** us for our good, • Heb 12:10

DISCLOSED
the secrets of his heart are **d**, • 1 Cor 14:25

DISCOURAGED
He will not grow faint or be **d** till he • Is 42:4
your children, lest they become **d**. • Col 3:21

DISCRETION
may the Lord grant you **d** • 1 Chr 22:12
snout is a beautiful woman without **d**. • Prv 11:22
Daniel replied with prudence and **d** • Dn 2:14

DISEASES
I will put none of the **d** on you that I put • Ex 15:26
all your iniquity, who heals all your **d**, • Ps 103:3
those afflicted with various **d** and pains, • Mt 4:24

DISGRACE
When pride comes, then comes **d**, • Prv 11:2
wears long hair it is a **d** for him, • 1 Cor 11:14
so that he may not fall into **d**, • 1 Tm 3:7

DISGUISES
Whoever hates **d** himself with his lips • Prv 26:24
for even Satan **d** himself as an angel • 2 Cor 11:14

DISH
The sluggard buries his hand in the **d**; • Prv 26:15
his hand in the **d** with me will betray • Mt 26:23

DISHONEST
A **d** man spreads strife, and a whisperer • Prv 16:28
who is **d** in a very little is also • Lk 16:10
to much wine, not greedy for **d** gain. • 1 Tm 3:8

DISHONOR
shame and **d** who seek after my life! • Ps 35:4
but I honor my Father, and you **d** me. • Jn 8:49
You who boast in the law **d** God by • Rom 2:23
It is sown in **d**; it is raised in glory. • 1 Cor 15:43

DISHONORABLE
God gave them up to **d** passions. • Rom 1:26
some for honorable use, some for **d**. • 2 Tm 2:20

DISHONORS
"'Cursed be anyone who **d** his father • Dt 27:16
with his head covered **d** his head, • 1 Cor 11:4

DISMAYED
Do not be frightened, and do not be **d**, • Jos 1:9
they were **d** and greatly afraid. • 1 Sm 17:11
courageous. Fear not; do not be **d**. • 1 Chr 22:13
be not **d**, for I am your God; • Is 41:10

DISOBEDIENCE
by the one man's **d** the many were • Rom 5:19
For God has consigned all to **d**, • Rom 11:32
that is now at work in the sons of **d**— • Eph 2:2
or **d** received a just retribution, • Heb 2:2

DISOBEDIENT
boastful, inventors of evil, **d** to parents, • Rom 1:30
you were at one time **d** to God but • Rom 11:30
abusive, **d** to their parents, ungrateful, • 2 Tm 3:2
detestable, **d**, unfit for any good work. • Ti 1:16

DISORDER
slander, gossip, conceit, and **d**. • 2 Cor 12:20
there will be **d** and every vile practice. • Jas 3:16

DISPERSED
people of the whole earth were **d**. • Gn 9:19

So the Lord **d** them from there • Gn 11:8
and gather the **d** of Judah from the four • Is 11:12
followed him were **d** and came to • Acts 5:36

DISPERSION
of your slaughter and **d** have come, • Jer 25:34
Does he intend to go to the **D** • Jn 7:35
To the twelve tribes in the **D**: • Jas 1:1

DISPLEASED
blazed hotly, and Moses was **d**. • Nm 11:10
But the thing that David had done **d** • 2 Sm 11:27
it, and it **d** him that there was no justice. • Is 59:15
But it **d** Jonah exceedingly, and he • Jon 4:1

DISPUTE
A **d** also arose among them, as to • Lk 22:24
to settle a **d** between the brothers, • 1 Cor 6:5

DISQUALIFIED
preaching to others I myself should be **d**. • 1 Cor 9:27
corrupted in mind and **d** regarding • 2 Tm 3:8

DISSENSION
had no small **d** and debate with • Acts 15:2
a **d** arose between the Pharisees and • Acts 23:7

DISSENSIONS
fits of anger, rivalries, **d**, divisions, • Gal 5:20
genealogies, **d**, and quarrels about • Ti 3:9

DISSOLVED
the heavens will be set on fire and **d**, • 2 Pt 3:12

DISTINCTION
to make a **d** between the unclean and • Lv 11:47
d between the holy and the common, • Ezk 22:26
and he made no **d** between us and • Acts 15:9

for all who believe. For there is no **d**: • Rom 3:22
For there is no **d** between Jew and • Rom 10:12

DISTINGUISH
d between the holy and the common, • Lv 10:10
the ability to **d** between spirits, • 1 Cor 12:10
by constant practice to **d** good from evil. • Heb 5:14

DISTORT
you and want to **d** the gospel of Christ. • Gal 1:7

DISTRESS
God who answers me in the day of my **d** • Gn 35:3
In my **d** I called upon the Lord; • Ps 18:6
called out to the Lord, out of my **d**, • Jon 2:2
will be great **d** upon the earth and • Lk 21:23

DISTRIBUTE
Sell all that you have and **d** to the poor, • Lk 18:22

DISTRIBUTED
inheritances that Moses **d** in the plains • Jos 13:32
has **d** freely; he has given to the poor; • Ps 112:9
and it was **d** to each as any had need. • Acts 4:35
“He has **d** freely, he has given to the • 2 Cor 9:9

DIVIDE
out your hand over the sea and **d** it, • Ex 14:16
king said, “**D** the living child in two, • 1 Kgs 3:25
they cast lots to **d** his garments. • Lk 23:34

DIVIDED
the sea dry land, and the waters were **d**. • Ex 14:21
“Every kingdom **d** against itself is laid • Mt 12:25
“They **d** my garments among them, • Jn 19:24
Is Christ **d**? Was Paul crucified • 1 Cor 1:13

DIVINATION

who practices **d** or tells fortunes • Dt 18:10
For rebellion is as the sin of **d**, • 1 Sm 15:23
to you a lying vision, worthless **d**, • Jer 14:14
had a spirit of **d** and brought her • Acts 16:16

DIVINE
because in his **d** forbearance he had • Rom 3:25
not of the flesh but have **d** power to • 2 Cor 10:4
His **d** power has granted to us all things • 2 Pt 1:3

DIVINERS
called for the priests and the **d** and said, • 1 Sm 6:2
the signs of liars and makes fools of **d**, • Is 44:25
So do not listen to your prophets, your **d**, • Jer 27:9

DIVISION
I will put a **d** between my people and • Ex 8:23
No, I tell you, but rather **d**. • Lk 12:51
that there may be no **d** in the body, • 1 Cor 12:25
As for a person who stirs up **d**, after • Ti 3:10

DIVISIONS
watch out for those who cause **d** • Rom 16:17
and that there be no **d** among you, • 1 Cor 1:10
It is these who cause **d**, worldly people, • Jude 19

DIVORCE
he writes her a certificate of **d** • Dt 24:1
let him give her a certificate of **d**.’ • Mt 5:31
“Is it lawful to **d** one’s wife for any • Mt 19:3
the husband should not **d** his wife. • 1 Cor 7:11
live with her, she should not **d** him. • 1 Cor 7:13

DIVORCES
who does not love his wife but **d** her, • Mal 2:16
I say to you that everyone who **d** his • Mt 5:32
whoever **d** his wife, except for sexual • Mt 19:9

DOCTRINE

‘My **d** is pure, and I am clean • Jb 11:4
create obstacles contrary to the **d** • Rom 16:17
carried about by every wind of **d**, • Eph 4:14
whatever else is contrary to sound **d**, • 1 Tm 1:10
the good **d** that you have followed. • 1 Tm 4:6
anyone teaches a different **d** • 1 Tm 6:3
to give instruction in sound **d** • Ti 1:9
teach what accords with sound **d**. • Ti 2:1
d of Christ and go on to maturity, • Heb 6:1

DOERS

the **d** of the law who will be justified. • Rom 2:13
But be **d** of the word, and not hearers • Jas 1:22

DOG

Philistine said to David, “Am I a **d**, • 1 Sm 17:43
“The **d** returns to its own vomit, • 2 Pt 2:22

DOGS

“Do not give **d** what is holy, • Mt 7:6
even the **d** eat the crumbs that fall • Mt 15:27

DOMINION

fill the earth and subdue it, and have **d** • Gn 1:28
You have given him **d** over the works • Ps 8:6
for his **d** is an everlasting **d**, • Dn 4:34
death no longer has **d** over him. • Rom 6:9
all rule and authority and power and **d**, • Eph 1:21
to him be glory and **d** forever and ever. • Rv 1:6

DONKEY

He shall be a wild **d** of a man, his hand • Gn 16:12
And the **d** saw the angel of the • Nm 22:23
humble and mounted on a **d**, • Zec 9:9
humble, and mounted on a **d**, • Mt 21:5
a speechless **d** spoke with human voice • 2 Pt 2:16

DOOR

and do not go near the **d** of her house, • Prv 5:8
As a **d** turns on its hinges, so does a • Prv 26:14
the marriage feast, and the **d** was shut. • Mt 25:10
“Strive to enter through the narrow **d**. • Lk 13:24
I am the **d**. If anyone enters by me, • Jn 10:9
God may open to us a **d** for the word, • Col 4:3
behold, the Judge is standing at the **d**. • Jas 5:9
Behold, I stand at the **d** and knock. If • Rv 3:20

DOORKEEPER

I would rather be a **d** in the house of • Ps 84:10

DOORPOSTS

put it on the two **d** and the lintel of the • Ex 12:7
write them on the **d** of your house • Dt 6:9

DORCAS

Tabitha, which, translated, means **D**. • Acts 9:36

DOUBLE-MINDED

he is a **d** man, unstable in all his ways. • Jas 1:8
sinners, and purify your hearts, you **d**. • Jas 4:8

DOUBT

“O you of little faith, why did you **d**?” • Mt 14:31
to you, if you have faith and do not **d**, • Mt 21:21
and does not **d** in his heart, • Mk 11:23
And have mercy on those who **d**; • Jude 22

DOUBTS

why do **d** arise in your hearts? • Lk 24:38
one who **d** is like a wave of the sea • Jas 1:6

DOVE

And the **d** came back to him • Gn 8:11
“Oh, that I had wings like a **d**! • Ps 55:6
Spirit of God descending like a **d** • Mt 3:16

DOWNCAST
"Why are your faces **d** today?" • Gn 40:7
But God, who comforts the **d**, • 2 Cor 7:6

DRAGON
and he will slay the **d** that is in the sea. • Is 27:1
and his angels fighting against the **d**. • Rv 12:7
And they worshiped the **d**, for he • Rv 13:4
he seized the **d**, that ancient serpent, • Rv 20:2

DRAIN
wicked of the earth shall **d** it down to • Ps 75:8
you shall drink it and **d** it out, and • Ezk 23:34
to make her **d** the cup of the wine of • Rv 16:19

DRAW
D near to my soul, redeem me; ransom • Ps 69:18
a man of understanding will **d** it out. • Prv 20:5
With joy you will **d** water from the wells • Is 12:3
the earth, will **d** all people to myself." • Jn 12:32
let us **d** near with a true heart in full • Heb 10:22
for whoever would **d** near to God • Heb 11:6
D near to God, and he will **d** near • Jas 4:8

DRAWING
sinners were all **d** near to hear him. • Lk 15:1
because your redemption is **d** near." • Lk 21:28
all the more as you see the Day **d** near. • Heb 10:25

DRAWS
My righteousness **d** near, my salvation • Is 51:5
unless the Father who sent me **d** him. • Jn 6:44

DREAD
the **d** of you shall be upon every beast • Gn 9:2
be your fear, and let him be your **d**. • Is 8:13
they shall turn in **d** to the Lord • Mi 7:17

DREAM

Joseph had a **d**, and when he told • Gn 37:5
appeared to Solomon in a **d** by night, • 1 Kgs 3:5
Therefore show me the **d** and its • Dn 2:6
Lord appeared to Joseph in a **d** • Mt 2:13
and your old men shall **d** dreams; • Acts 2:17

DREAMER

to one another, "Here comes this **d**. • Gn 37:19

DREAMS

did not answer him, either by **d**, or by • 1 Sm 28:6
For when **d** increase and words grow • Eccl 5:7
relying on their **d**, defile the flesh, • Jude 8

DRIED

the waters were **d** up from the earth. • Gn 8:7
had **d** up the waters of the Jordan for • Jos 5:1

DRINK

D water from your own cistern, • Prv 5:15
Wine is a mocker, strong **d** a brawler, • Prv 20:1
Jesus said to her, "Give me a **d**." • Jn 4:7
thirsts, let him come to me and **d**. • Jn 7:37
shall I not **d** the cup that the Father • Jn 18:11
and all were made to **d** of one Spirit. • 1 Cor 12:13
being poured out as a **d** offering, • 2 Tm 4:6

DRINKS

eats and **d** with drunkards, • Mt 24:49
whoever **d** of the water that I will give • Jn 4:14
who eats and **d** without discerning • 1 Cor 11:29

DRIVE

So you shall **d** them out and make them • Dt 9:3
they did not **d** out the Canaanites • Jos 16:10
D out a scoffer, and strife will go out, • Prv 22:10
temple and began to **d** out those • Mk 11:15

DROSS
of the earth you discard like **d**, • Ps 119:119
Take away the **d** from the silver, • Prv 25:4

DROVE
The Spirit immediately **d** him out into • Mk 1:12

DROWNED
his neck and to be **d** in the depth of • Mt 18:6
the steep bank into the lake and **d**. • Lk 8:33

DROWSY
delayed, they all became **d** and slept. • Mt 25:5

DRUNK
“How long will you go on being **d**? • 1 Sm 1:14
Be **d**, but not with wine; • Is 29:9
For these people are not **d**, as you • Acts 2:15
And do not get **d** with wine, for that • Eph 5:18
those who get **d**, are **d** at night. • 1 Thes 5:7

DRUNKARD
d and the glutton will come to poverty, • Prv 23:21
d, or swindler—not even to eat with • 1 Cor 5:11
not a **d**, not violent but gentle, not • 1 Tm 3:3

DRUNKARDS
Be not among **d** or among gluttonous • Prv 23:20
nor thieves, nor the greedy, nor **d**, • 1 Cor 6:10

DRUNKENNESS
weighed down with dissipation and **d** • Lk 21:34
as in the daytime, not in orgies and **d**, • Rom 13:13
d, orgies, and things like these. • Gal 5:21
passions, **d**, orgies, drinking parties, • 1 Pt 4:3

DRY
may go through the sea on **d** ground. • Ex 14:16

on **d** ground in the midst of the Jordan, • Jos 3:17
O **d** bones, hear the word of the Lord. • Ezk 37:4

DUE

not pervert the justice **d** to your poor • Ex 23:6
to give them their food in **d** season. • Ps 104:27
in themselves the **d** penalty for their • Rom 1:27
may receive what is **d** for what he • 2 Cor 5:10

DULL

Make the heart of this people **d**, and • Is 6:10
For this people's heart has grown **d**, • Mt 13:15
since you have become **d** of hearing. • Heb 5:11

DUST

Lord God formed the man of **d** • Gn 2:7
are **d**, and to **d** you shall return." • Gn 3:19
he remembers that we are **d**. • Ps 103:14
All are from the **d**, and to **d** all • Eccl 3:20
town shake off the **d** from your feet as • Lk 9:5
they shook off the **d** from their feet • Acts 13:51
borne the image of the man of **d**, • 1 Cor 15:49

DUTY

for this is the whole **d** of man. • Eccl 12:13
we have only done what was our **d**.'" • Lk 17:10
wisdom, whom we will appoint to this **d**. • Acts 6:3

DWELL

"But will God indeed **d** with man on • 2 Chr 6:18
and I shall **d** in the house of the • Ps 23:6
I **d** in the midst of a people of unclean • Is 6:5
will come upon all who **d** on the face of • Lk 21:35
so that Christ may **d** in your hearts • Eph 3:17
fullness of God was pleased to **d**, • Col 1:19
the spirit that he has made to **d** in us"? • Jas 4:5

DWELLING

The eternal God is your **d** place, • Dt 33:27
And listen in heaven your **d** place, • 1 Kgs 8:30
been our **d** place in all generations. • Ps 90:1
longing to put on our heavenly **d**, • 2 Cor 5:2
“I will make my **d** among them • 2 Cor 6:16
built together into a **d** place for God • Eph 2:22
the **d** place of God is with man. • Rv 21:3

DWELLS

He who **d** in the shelter of the Most • Ps 91:1
is exalted, for he **d** on high; • Is 33:5
darkness, and the light **d** with him. • Dn 2:22
but the Father who **d** in me does his • Jn 14:10
if in fact the Spirit of God **d** in you. • Rom 8:9
temple and that God’s Spirit **d** in you? • 1 Cor 3:16
whole fullness of deity **d** bodily, • Col 2:9
By the Holy Spirit who **d** within us, • 2 Tm 1:14
a new earth in which righteousness **d**. • 2 Pt 3:13

DWELT

Word became flesh and **d** among us, • Jn 1:14

E (TOP)

EAGLE
Like an **e** that stirs up its nest, that • Dt 32:11
side, and the four had the face of an **e**. • Ezk 1:10
A great **e** with great wings and long • Ezk 17:3
fourth living creature like an **e** in flight. • Rv 4:7

EAGLE'S
so that your youth is renewed like the **e**. • Ps 103:5

EAGLES'
I bore you on **e** wings and brought you • Ex 19:4

EAR
master shall bore his **e** through with an • Ex 21:6
Give **e** to my words, O Lord; • Ps 5:1
no one has heard or perceived by the **e**, • Is 64:4
of the high priest and cut off his **e**. • Mt 26:51
And if the **e** should say, "Because I • 1 Cor 12:16

EARLY
And rising very **e** in the morning, • Mk 1:35
And **e** in the morning all the people • Lk 21:38
were at the tomb **e** in the morning, • Lk 24:22

EARN
quietly and to **e** their own living. • 2 Thes 3:12

EARNESTLY
O God, you are my God; **e** I seek you; • Ps 63:1
my spirit within me **e** seeks you. • Is 26:9
Therefore pray **e** to the Lord • Lk 10:2
Above all, keep loving one another **e**, • 1 Pt 4:8

EARS

He who has **e** to hear, let him hear. • Mt 11:15
but having itching **e** they will • 2 Tm 4:3
and his **e** are open to their prayer. • 1 Pt 3:12

EARTH

God called the dry land **E**, • Gn 1:10
Now the **e** was corrupt in God's sight, • Gn 6:11
Everything that is on the **e** shall die. • Gn 6:17
Most High, Possessor of heaven and **e**; • Gn 14:19
know that the **e** is the Lord's. • Ex 9:29
is no God like you, in heaven or on **e**, • 2 Chr 6:14
the void and hangs the **e** on nothing. • Jb 26:7
how majestic is your name in all the **e**! • Ps 8:1
The **e** is the Lord's and the fullness • Ps 24:1
He set the **e** on its foundations, so that • Ps 104:5
Lord by wisdom founded the **e**; • Prv 3:19
the whole **e** is full of his glory!" • Is 6:3
I made the **e** and created man on it; • Is 45:12
heavens and the new **e** that I make shall • Is 66:22
let all the **e** keep silence before him." • Hab 2:20
until heaven and **e** pass away, not an iota, • Mt 5:18
your will be done, on **e** as it is in • Mt 6:10
you, Father, Lord of heaven and **e**, • Lk 10:21
For "the **e** is the Lord's, and the • 1 Cor 10:26
descended into the lower regions, the **e**? • Eph 4:9
heaven and on **e** and under the **e**, • Phil 2:10

EARTHLY

I have told you **e** things and you do not • Jn 3:12
if the tent that is our **e** home is • 2 Cor 5:1

EARTHQUAKE

but the Lord was not in the **e**. • 1 Kgs 19:11
And behold, there was a great **e**, for an • Mt 28:2
and suddenly there was a great **e**, so • Acts 16:26
and behold, there was a great **e**, • Rv 6:12
thousand people were killed in the **e**, • Rv 11:13

EARTHQUAKES

will be famines and **e** in various places. • Mt 24:7
There will be great **e**, and in various • Lk 21:11

EASE

I was at **e**, and he broke me apart; • Jb 16:12
Tremble, you women who are at **e**, • Is 32:11
shall return and have quiet and **e**, • Jer 30:10

EASIER

For which is **e**, to say, ‘Your sins are • Mt 9:5
Again I tell you, it is **e** for a camel to • Mt 19:24
But it is **e** for heaven and earth to pass • Lk 16:17

EAST

as far as the **e** is from the west, so far • Ps 103:12
And people will come from **e** and west, • Lk 13:29
the way for the kings from the **e**. • Rv 16:12
on the **e** three gates, on the north three • Rv 21:13

EASY

gate is wide and the way is **e** that leads • Mt 7:13
For my yoke is **e**, and my burden is • Mt 11:30

EAT

day that you **e** of it you shall surely die.” • Gn 2:17
E this scroll, and go, speak to the • Ezk 3:1
They shall **e**, but not be satisfied; they • Hos 4:10
your life, what you will **e** or what • Mt 6:25
But to **e** with unwashed hands does not • Mt 15:20
“I have food to **e** that you do not know • Jn 4:32
voice to him: “Rise, Peter; kill and **e**.” • Acts 10:13
brother stumble, I will never **e** meat, • 1 Cor 8:13
e whatever is set before you without • 1 Cor 10:27
is not willing to work, let him not **e**. • 2 Thes 3:10
I will come in to him and **e** with him, • Rv 3:20

EATING

The Son of Man came **e** and drinking, • Mt 11:19
kingdom of God is not a matter of **e** • Rom 14:17
as to the **e** of food offered to idols, • 1 Cor 8:4

EATS
man receives sinners and **e** with them.” • Lk 15:2
If anyone **e** of this bread, he will live • Jn 6:51
For anyone who **e** and drinks without • 1 Cor 11:29

EBENEZER
and called its name **E**; • 1 Sm 7:12

EDEN
Lord God planted a garden in **E**, • Gn 2:8
settled in the land of Nod, east of **E**. • Gn 4:16
makes her wilderness like **E**, her desert • Is 51:3
You were in **E**, the garden of God; • Ezk 28:13

EDOM
(Therefore his name was called **E**.) • Gn 25:30
But **E** said to him, “You shall not pass • Nm 20:18

EFFECT
the **e** of righteousness will be peace, • Is 32:17
For a will takes **e** only at death, since • Heb 9:17
And let steadfastness have its full **e**, • Jas 1:4

EFFORT
make an **e** to settle with him on the • Lk 12:58
make every **e** to supplement your faith • 2 Pt 1:5

EGYPT
They took Joseph to **E**. • Gn 37:28
and came into **E**, Jacob and all his • Gn 46:6
children of Israel, out of **E**.” • Ex 3:10
of Israel lived in **E** was 430 years. • Ex 12:40
‘Behold, a people has come out of **E**, • Nm 22:11
out of **E** I called my son. • Hos 11:1

the child and his mother, and flee to **E**, • Mt 2:13
“Out of **E** I called my son.” • Mt 2:15
By faith he left **E**, not being afraid of • Heb 11:27
symbolically is called Sodom and **E**, • Rv 11:8

ELDER

the youth will be insolent to the **e**, • Is 3:5
a charge against an **e** except on the • 1 Tm 5:19

ELDERS

and seventy of the **e** of Israel went up, • Ex 24:9
they had appointed **e** for them in • Acts 14:23
Let the **e** who rule well be considered • 1 Tm 5:17
into order, and appoint **e** in every town • Ti 1:5
Let him call for the **e** of the church, • Jas 5:14
So I exhort the **e** among you, • 1 Pt 5:1
on the thrones were twenty-four **e**, • Rv 4:4

ELEAZAR

And **E** the son of Aaron the priest was • Nm 3:32
Then Moses and **E** came down from • Nm 20:28
And **E** the son of Aaron died, and they • Jos 24:33

ELECT

But for the sake of the **e** those days • Mt 24:22
angels and gather his **e** from the four • Mk 13:27
And will not God give justice to his **e**, • Lk 18:7
shall bring any charge against God’s **e**? • Rom 8:33
The **e** obtained it, but the rest were • Rom 11:7
Christ Jesus and of the **e** angels • 1 Tm 5:21
endure everything for the sake of the **e**, • 2 Tm 2:10
for the sake of the faith of God’s **e** • Ti 1:1

ELECTION

God’s purpose of **e** might continue, • Rom 9:11
But as regards **e**, they are beloved for • Rom 11:28
to confirm your calling and **e**, • 2 Pt 1:10

ELEVEN

Now the **e** disciples went to Galilee, to • Mt 28:16
he was numbered with the **e** apostles. • Acts 1:26

ELIJAH

Now **E** the Tishbite, of • 1 Kgs 17:1
E took the child and brought him • 1 Kgs 17:23
Then **E** said to the prophets of Baal, • 1 Kgs 18:25
E passed by him and cast his cloak • 1 Kgs 19:19
And **E** went up by a whirlwind into • 2 Kgs 2:11
“Behold, I will send you **E** the prophet • Mal 4:5
there appeared to them Moses and **E**, • Mt 17:3
But I tell you that **E** has already come, • Mt 17:12
spirit and power of **E**, to turn the hearts • Lk 1:17
many widows in Israel in the days of **E**, • Lk 4:25
Are you **E**?” He said, “I am not.” • Jn 1:21
not know what the Scripture says of **E**, • Rom 11:2
E was a man with a nature like ours, • Jas 5:17

ELIPHAZ

Then **E** the Temanite answered and said: • Jb 4:1
Lord said to **E** the Temanite: • Jb 42:7

ELISHA

found **E** the son of Shaphat, who was • 1 Kgs 19:19
“The spirit of Elijah rests on **E**.” • 2 Kgs 2:15
and chariots of fire all around **E**. • 2 Kgs 6:17
all the great things that **E** has done.” • 2 Kgs 8:4
So **E** died, and they buried him. Now • 2 Kgs 13:20
in Israel in the time of the prophet **E**, • Lk 4:27

ELIZABETH

had no child, because **E** was barren, • Lk 1:7
when **E** heard the greeting of Mary, • Lk 1:41

ELOQUENT

“Oh, my Lord, I am not **e**, either in • Ex 4:10
He was an **e** man, competent in the • Acts 18:24

EMMAUS
were going to a village named **E**, • Lk 24:13

EMPEROR
in custody for the decision of the **e**, • Acts 25:21
brotherhood. Fear God. Honor the **e**. • 1 Pt 2:17

EMPTY
it shall not return to me **e**, but it shall • Is 55:11
captive by philosophy and **e** deceit, • Col 2:8
insubordinate, **e** talkers and deceivers, • Ti 1:10

ENCAMPS
The angel of the Lord **e** around • Ps 34:7

ENCOMPASSED
The cords of death **e** me; the torrents • Ps 18:4
The snares of death **e** me; the pangs of • Ps 116:3

ENCOURAGE
Therefore **e** one another and build • 1 Thes 5:11
admonish the idle, **e** the fainthearted, • 1 Thes 5:14

ENCOURAGED
so that all may learn and all be **e**, • 1 Cor 14:31
that their hearts may be **e**, being knit • Col 2:2

ENCOURAGEMENT
Barnabas (which means son of **e**), • Acts 4:36
e of the Scriptures we might have hope. • Rom 15:4
their upbuilding and **e** and consolation. • 1 Cor 14:3
So if there is any **e** in Christ, any • Phil 2:1

END
determined to make an **e** of all flesh, • Gn 6:13
“O Lord, make me know my **e** • Ps 39:4
we bring our years to an **e** like a sigh. • Ps 90:9
declaring the **e** from the beginning and • Is 46:10

one who endures to the **e** will be saved. • Mt 10:22
to all nations, and then the **e** will come. • Mt 24:14
and of his kingdom there will be no **e**.” • Lk 1:33
to sanctification and its **e**, eternal life. • Rom 6:22
For Christ is the **e** of the law • Rom 10:4
will sustain you to the **e**, guiltless • 1 Cor 1:8
Then comes the **e**, when he delivers • 1 Cor 15:24
your years will have no **e**.” • Heb 1:12
The **e** of all things is at hand; • 1 Pt 4:7
keeps my works until the **e**, to him I • Rv 2:26

ENDS

will judge the **e** of the earth; • 1 Sm 2:10
All the **e** of the earth shall remember • Ps 22:27
whistle for them from the **e** of the earth; • Is 5:26
your dominion to the **e** of the earth. • Dn 4:22
bring salvation to the **e** of the earth. • Acts 13:47
words to the **e** of the world.” • Rom 10:18
Love never **e**. As for prophecies, • 1 Cor 13:8

ENDURANCE

“My **e** has perished; so has my hope • Lam 3:18
By your **e** you will gain your lives. • Lk 21:19
knowing that suffering produces **e**, • Rom 5:3
by great **e**, in afflictions, hardships, • 2 Cor 6:4
his glorious might, for all **e** and • Col 1:11
For you have need of **e**, so that when • Heb 10:36
you have kept my word about patient **e**, • Rv 3:10
Here is a call for the **e** of the saints, • Rv 14:12

ENDURE

May the glory of the Lord **e** forever; • Ps 104:31
we bless; when persecuted, we **e**; • 1 Cor 4:12
when you patiently **e** the same • 2 Cor 1:6
always be sober-minded, **e** suffering, • 2 Tm 4:5
It is for discipline that you have to **e**. • Heb 12:7
you do good and suffer for it you **e**, • 1 Pt 2:20

ENDURES

The steadfast love of God **e** all the day. • Ps 52:1
that whatever God does **e** forever; • Eccl 3:14
Lord is good, for his steadfast love **e** • Jer 33:11
your throne **e** to all generations. • Lam 5:19
But the one who **e** to the end will be • Mt 24:13
but for the food that **e** to eternal life, • Jn 6:27
things, hopes all things, **e** all things. • 1 Cor 13:7
when, mindful of God, one **e** sorrows • 1 Pt 2:19

ENDURING

fear of the Lord is clean, **e** • Ps 19:9
for he is the living God, **e** forever; • Dn 6:26
and in the afflictions that you are **e**. • 2 Thes 1:4
I know you are **e** patiently and bearing • Rv 2:3

ENEMIES

table before me in the presence of my **e**; • Ps 23:5
he makes even his **e** to be at peace • Prv 16:7
Love your **e** and pray for those • Mt 5:44
And a person's **e** will be those of his • Mt 10:36
be saved from our **e** and from the hand • Lk 1:71
until I make your **e** your footstool.' • Lk 20:43
if while we were **e** we were reconciled • Rom 5:10
he has put all his **e** under his feet. • 1 Cor 15:25
until I make your **e** a footstool • Heb 1:13
in a cloud, and their **e** watched them. • Rv 11:12

ENEMY

me from my strong **e** and from those • Ps 18:17
my refuge, a strong tower against the **e**. • Ps 61:3
Do not rejoice when your **e** falls, • Prv 24:17
If your **e** is hungry, give him bread • Prv 25:21
his **e** came and sowed weeds • Mt 13:25
and over all the power of the **e**, • Lk 10:19
To the contrary, "if your **e** is hungry, • Rom 12:20
The last **e** to be destroyed is death. • 1 Cor 15:26

Do not regard him as an **e**, but warn • 2 Thes 3:15
the world makes himself an **e** of God. • Jas 4:4

ENGRAVE
and **e** on them the names of the sons of • Ex 28:9
with seven eyes, I will **e** its inscription, • Zec 3:9

ENGRAVED
I have **e** you on the palms of my hands; • Is 49:16

ENJOY
but the upright **e** acceptance. • Prv 14:9
my chosen shall long **e** the work of their • Is 65:22
provides us with everything to **e**. • 1 Tm 6:17

ENLARGE
you would bless me and **e** my border, • 1 Chr 4:10
when you **e** my heart! • Ps 119:32
“**E** the place of your tent, and let the • Is 54:2

ENLIGHTENED
having the eyes of your hearts **e**, • Eph 1:18
those who have once been **e**, • Heb 6:4

ENMITY
I will put **e** between you and the • Gn 3:15
idolatry, sorcery, **e**, strife, jealousy, fits • Gal 5:20
friendship with the world is **e** with God? • Jas 4:4

ENOCH
E walked with God, and he was not, • Gn 5:24
the son of Methuselah, the son of **E**, • Lk 3:37
By faith **E** was taken up so that he • Heb 11:5
It was also about these that **E**, the • Jude 14

ENOUGH
never satisfied; four never say, “**E**”: • Prv 30:15
It is **e**; the hour has come. The Son of • Mk 14:41

ENRICHED

Whoever brings blessing will be **e**, • Prv 11:25
trusts in the Lord will be **e**. • Prv 28:25
in every way you were **e** in him in all • 1 Cor 1:5

ENSLAVED

so that we would no longer be **e** to sin. • Rom 6:6
we were children, were **e** to the • Gal 4:3

ENTANGLED

No soldier gets **e** in civilian pursuits, • 2 Tm 2:4
are again **e** in them and overcome, • 2 Pt 2:20

ENTER

E his gates with thanksgiving, • Ps 100:4
nation that keeps faith may **e** in. • Is 26:2
Pharisees, you will never **e** the • Mt 5:20
“**E** by the narrow gate. For the gate is • Mt 7:13
than for a rich person to **e** the kingdom • Lk 18:25
have confidence to **e** the holy places • Heb 10:19
and no one could **e** the sanctuary until • Rv 15:8

ENTERED

the Spirit **e** into me and set me on my • Ezk 2:2
for whoever has **e** God’s rest has also • Heb 4:10
he **e** once for all into the holy places, • Heb 9:12

ENTERS

since it **e** not his heart but his stomach, • Mk 7:19
I am the door. If anyone **e** by me, • Jn 10:9
a hope that **e** into the inner place • Heb 6:19

ENTERTAINED

received us and **e** us hospitably for • Acts 28:7
some have **e** angels unawares. • Heb 13:2

ENTHRONED

Lord who sits **e** above the • 1 Chr 13:6

Yet you are holy, **e** on the praises • Ps 22:3
God of Israel, **e** above the cherubim, • Is 37:16

ENTICE
My son, if sinners **e** you, do not • Prv 1:10
insatiable for sin. They **e** unsteady • 2 Pt 2:14

ENTREATED
he **e** the favor of the Lord his • 2 Chr 33:12
yet we have not **e** the favor of the • Dn 9:13

ENTRUST
who will **e** to you the true riches? • Lk 16:11
on his part did not **e** himself to them, • Jn 2:24
e to faithful people who will be able • 2 Tm 2:2
suffer according to God's will **e** their • 1 Pt 4:19

ENTRUSTED
Jews were **e** with the oracles of God. • Rom 3:2
saw that I had been **e** with the gospel • Gal 2:7
approved by God to be **e** with the • 1 Thes 2:4

ENVIOUS
For I was **e** of the arrogant when I saw • Ps 73:3
Be not **e** of evil men, nor desire to be • Prv 24:1

ENVY
but **e** makes the bones rot. • Prv 14:30
Let not your heart **e** sinners, • Prv 23:17
it was out of **e** that they had delivered • Mt 27:18
e, slander, pride, foolishness. • Mk 7:22
They are full of **e**, murder, strife, • Rom 1:29
love does not **e** or boast; it • 1 Cor 13:4
e, drunkenness, orgies, and things like • Gal 5:21
preach Christ from **e** and rivalry, • Phil 1:15
and hypocrisy and **e** and all slander. • 1 Pt 2:1

EPHESUS

And they came to **E**, and he left them • Acts 18:19
I fought with beasts at **E**? • 1 Cor 15:32
“To the angel of the church in **E** write: • Rv 2:1

EPHOD
“And they shall make the **e** of gold, • Ex 28:6
And Gideon made an **e** of it • Jgs 8:27
Abiathar the priest, “Bring the **e** here.” • 1 Sm 23:9

EPHRAIM
The name of the second he called **E**, • Gn 41:52
Joseph were two tribes, Manasseh and **E**. • Jos 14:4
near the wilderness, to a town called **E**, • Jn 11:54

EPHRATHAH
you act worthily in **E** and be renowned • Ru 4:11
you, O Bethlehem **E**, who are too little • Mi 5:2

EPICUREAN
Some of the **E** and Stoic philosophers • Acts 17:18

EQUAL
will you liken me and make me **e**, • Is 46:5
you have made them **e** to us who have • Mt 20:12
are **e** to angels and are sons of God, • Lk 20:36
Father, making himself **e** with God. • Jn 5:18
obtained a faith of **e** standing with ours • 2 Pt 1:1

EQUALITY
form of God, did not count **e** with God • Phil 2:6

EQUIP
besides me there is no God; I **e** you, • Is 45:5
to **e** the saints for the work of ministry, • Eph 4:12
e you with everything good that you • Heb 13:21

EQUIPPED
the God who **e** me with strength and • Ps 18:32

may be complete, **e** for every good • 2 Tm 3:17

EQUITY

David administered justice and **e** to all • 2 Sm 8:15
You have established **e**; you have • Ps 99:4
dealing, in righteousness, justice, and **e**; • Prv 1:3
and decide with **e** for the meek of the • Is 11:4

ERROR

and no **e** or fault was found in him. • Dn 6:4
escaping from those who live in **e**. • 2 Pt 2:18
away with the **e** of lawless people • 2 Pt 3:17
the Spirit of truth and the spirit of **e**. • 1 Jn 4:6

ESAU

Thus **E** despised his birthright. • Gn 25:34
But **E** ran to meet him and embraced • Gn 33:4
but **E** I have hated. I have laid waste • Mal 1:3
“Jacob I loved, but **E** I hated.” • Rom 9:13
unholy like **E**, who sold his birthright • Heb 12:16

ESCAPE

went into the ark to **e** the waters of the • Gn 7:7
how are you to **e** being sentenced to • Mt 23:33
may have strength to **e** all these things • Lk 21:36
that you will **e** the judgment of God? • Rom 2:3
he will also provide the way of **e**, • 1 Cor 10:13
e from the snare of the devil, • 2 Tm 2:26
how shall we **e** if we neglect such • Heb 2:3
much less will we **e** if we reject him • Heb 12:25

ESCAPED

We have **e** like a bird from the snare • Ps 124:7
to arrest him, but he **e** from their hands. • Jn 10:39
of fire, **e** the edge of the sword, • Heb 11:34

ESTABLISH

I will **e** his kingdom forever if he • 1 Chr 28:7

and **e** the work of our hands upon us; • Ps 90:17
of God, and seeking to **e** their own, • Rom 10:3
that he may **e** your hearts blameless • 1 Thes 3:13
E your hearts, for the coming of the • Jas 5:8
confirm, strengthen, and **e** you. • 1 Pt 5:10

ESTABLISHED
The steps of a man are **e** by the • Ps 37:23
by understanding he **e** the heavens; • Prv 3:19
No one is **e** by wickedness, but the • Prv 12:3
Who has **e** all the ends of the earth? • Prv 30:4
who **e** the world by his wisdom, • Jer 10:12
and built up in him and **e** in the faith, • Col 2:7
know them and are **e** in the truth that • 2 Pt 1:12

ESTABLISHES
but the Lord **e** his steps. • Prv 16:9
no rest until he **e** Jerusalem and makes • Is 62:7
And it is God who **e** us with you in • 2 Cor 1:21

ESTHER
He was bringing up Hadassah, that is **E**, • Est 2:7

ETERNAL
The **e** God is your dwelling place, • Dt 33:27
because man is going to his **e** home, • Eccl 12:5
but the righteous into **e** life.” • Mt 25:46
what must I do to inherit **e** life?” • Mk 10:17
should not perish but have **e** life. • Jn 3:16
a spring of water welling up to **e** life.” • Jn 4:14
believes him who sent me has **e** life. • Jn 5:24
as were appointed to **e** life believed. • Acts 13:48
righteousness leading to **e** life through • Rom 5:21
This was according to the **e** purpose • Eph 3:11
blood, thus securing an **e** redemption. • Heb 9:12
you an entrance into the **e** kingdom • 2 Pt 1:11
may know that you have **e** life. • 1 Jn 5:13

ETERNITY
he has put **e** into man’s heart, yet • Eccl 3:11
the glory both now and to the day of **e**. • 2 Pt 3:18

EUPHRATES
And the fourth river is the **E**. • Gn 2:14
of Egypt to the great river, the river **E**, • Gn 15:18
So I went and hid it by the **E**, as the • Jer 13:5
out his bowl on the great river **E**, • Rv 16:12

EVANGELIST
we entered the house of Philip the **e**, • Acts 21:8
endure suffering, do the work of an **e**, • 2 Tm 4:5

EVANGELISTS
gave the apostles, the prophets, the **e**, • Eph 4:11

EVE
The man called his wife’s name **E**, • Gn 3:20
as the serpent deceived **E** by his • 2 Cor 11:3
For Adam was formed first, then **E**; • 1 Tm 2:13

EVER
Lord will reign forever and **e**.” • Ex 15:18
“No one **e** spoke like this man!” • Jn 7:46
to whom be the glory forever and **e**. • Gal 1:5
might be to our God forever and **e**! • Rv 7:12
But nothing unclean will **e** enter it, nor • Rv 21:27

EVERLASTING
see it and remember the **e** covenant • Gn 9:16
from **e** to **e** you are God. • Ps 90:2
way in me, and lead me in the way **e**! • Ps 139:24
the **e** God, the Creator of the ends • Is 40:28
I will make with you an **e** covenant, • Is 55:3
a double portion; they shall have **e** joy. • Is 61:7
I have loved you with an **e** love; • Jer 31:3
I will make with them an **e** covenant, • Jer 32:40

His kingdom is an **e** kingdom, • Dn 4:3
of the earth shall awake, some to **e** life, • Dn 12:2

EVERY
He blotted out **e** living thing that was on • Gn 7:23
E valley shall be lifted up, and **e** • Is 40:4
bearing fruit in **e** good work and • Col 1:10

EVERYONE
let **e** who is godly offer prayer • Ps 32:6
e whose name shall be found written • Dn 12:1
that **e** who calls on the name of the • Jl 2:32
Let **e** turn from his evil way and from • Jon 3:8
“Not **e** who says to me, ‘Lord, Lord,’ • Mt 7:21
So it is with **e** who is born of the Spirit.” • Jn 3:8
E who is of the truth listens to my • Jn 18:37
e whose name has not been written • Rv 13:8

EVERYTHING
And God saw **e** that he had made, and • Gn 1:31
Let **e** that has breath praise the • Ps 150:6
made **e** for its purpose, even the • Prv 16:4
to land, they left **e** and followed him. • Lk 5:11
and **e** that is written about the Son of • Lk 18:31
as having nothing, yet possessing **e**. • 2 Cor 6:10
in order that in **e** God may be glorified • 1 Pt 4:11

EVIDENCE
On the **e** of two witnesses or of three • Dt 17:6
be established by the **e** of two or three • 2 Cor 13:1
This is **e** of the righteous judgment of • 2 Thes 1:5
their corrosion will be **e** against you • Jas 5:3

EVIDENT
Now the works of the flesh are **e**: • Gal 5:19
By this it is **e** who are the children • 1 Jn 3:10

EVIL

will be like God, knowing good and **e**.” • Gn 3:5
intention of man’s heart is **e** from his • Gn 8:21
Turn away from **e** and do good; • Ps 34:14
no **e** shall be allowed to befall you, • Ps 91:10
an **e** person will not go unpunished, • Prv 11:21
Woe to those who call **e** good and • Is 5:20
into temptation, but deliver us from **e**. • Mt 6:13
The weeds are the sons of the **e** one, • Mt 13:38
Depart from me, all you workers of **e**!’ • Lk 13:27
the light because their works were **e**. • Jn 3:19
but that you keep them from the **e** one. • Jn 17:15
the good I want, but the **e** I do not • Rom 7:19
Repay no one **e** for **e**, but • Rom 12:17
“Purge the **e** person from among • 1 Cor 5:13
use of the time, because the days are **e**. • Eph 5:16
speak **e** of no one, to avoid quarreling, • Ti 3:2
for God cannot be tempted with **e**, • Jas 1:13
Do not speak **e** against one another, • Jas 4:11
using your freedom as a cover-up for **e**, • 1 Pt 2:16
because you have overcome the **e** one. • 1 Jn 2:13
and the **e** one does not touch him. • 1 Jn 5:18
Beloved, do not imitate **e** but imitate • 3 Jn 11

EVILDOERS
me; a company of **e** encircles me; • Ps 22:16
is a joy to the righteous but terror to **e**. • Prv 21:15
laden with iniquity, offspring of **e**, • Is 1:4

EXALT
Lord with me, and let us **e** his name • Ps 34:3
my God; I will **e** you; I will praise • Is 25:1
So also Christ did not **e** himself to be • Heb 5:5
before the Lord, and he will **e** you. • Jas 4:10
at the proper time he may **e** you, • 1 Pt 5:6

EXALTED
Be **e**, O God, above the heavens! Let • Ps 108:5

the blessing of the upright a city is **e**, • Prv 11:11
Lord alone will be **e** in that • Is 2:11
whoever humbles himself will be **e**. • Mt 23:12
For what is **e** among men is an • Lk 16:15
Being therefore **e** at the right hand of • Acts 2:33
Therefore God has highly **e** him and • Phil 2:9

EXALTS
Righteousness **e** a nation, but sin is a • Prv 14:34
Whoever **e** himself will be humbled, • Mt 23:12
who opposes and **e** himself against • 2 Thes 2:4

EXAMINE
Let us test and **e** our ways, and return • Lam 3:40
Let a person **e** himself, • 1 Cor 11:28
E yourselves, to see whether you are • 2 Cor 13:5

EXAMPLE
For I have given you an **e**, that you • Jn 13:15
things happened to them as an **e**, • 1 Cor 10:11
you became an **e** to all the believers • 1 Thes 1:7
give you in ourselves an **e** to imitate. • 2 Thes 3:9
e to those who were to believe in him • 1 Tm 1:16
also suffered for you, leaving you an **e**, • 1 Pt 2:21
serve as an **e** by undergoing a • Jude 7

EXCEL
strive to **e** in building up the church. • 1 Cor 14:12
But as you **e** in everything—in faith, • 2 Cor 8:7

EXCELLENT
I will show you a still more **e** way. • 1 Cor 12:31
so that you may approve what is **e**, • Phil 1:10
These things are **e** and profitable • Ti 3:8
that is as much more **e** than the old • Heb 8:6

EXCHANGED
They **e** the glory of God for the image • Ps 106:20

and **e** the glory of the immortal God • Rom 1:23

EXCUSE

but now they have no **e** for their sin. • Jn 15:22
So they are without **e**. • Rom 1:20
Therefore you have no **e**, O man, • Rom 2:1

EXECUTE

He will **e** judgment among the nations, • Ps 110:6
has given him authority to **e** judgment, • Jn 5:27
to **e** judgment on all and to convict all • Jude 15

EXHORT

reprove, rebuke, and **e**, with complete • 2 Tm 4:2
e and rebuke with all authority. Let no • Ti 2:15
So I **e** the elders among you, as a fellow • 1 Pt 5:1

EXILE

Judah was taken into **e** out of its • 2 Kgs 25:21
of Israel who had returned from **e**, • Ezr 6:21
go into **e** for lack of knowledge; • Is 5:13
all Judah is taken into **e**, wholly taken • Jer 13:19
fear throughout the time of your **e**, • 1 Pt 1:17

EXIST

into existence the things that do not **e**. • Rom 4:17
are all things and for whom we **e**, • 1 Cor 8:6
for whom and by whom all things **e**, • Heb 2:10
earth that now **e** are stored up for fire, • 2 Pt 3:7

EXISTED

that I had with you before the world **e**. • Jn 17:5
by your will they **e** and were created.” • Rv 4:11

EXPANSE

“Let there be an **e** in the midst of the • Gn 1:6
you comprehended the **e** of the earth? • Jb 38:18

EXPOSED
to the light, lest his works should be **e**. • Jn 3:20
But when anything is **e** by the light, • Eph 5:13
but all are naked and **e** to the eyes of • Heb 4:13
the works that are done on it will be **e**. • 2 Pt 3:10

EXTOL
I will **e** you, my God and King, • Ps 145:1
and let all the peoples **e** him.” • Rom 15:11

EXULT
he will **e** over you with loud singing. • Zep 3:17
Let us rejoice and **e** and give him the • Rv 19:7

EYE
e for **e**, tooth for tooth, • Ex 21:24
He who formed the **e**, does he not see? • Ps 94:9
the **e** is not satisfied with seeing, nor • Eccl 1:8
it was said, ‘An **e** for an **e** • Mt 5:38
first take the log out of your own **e**, • Mt 7:5
And if your **e** causes you to sin, tear • Mt 18:9
Your **e** is the lamp of your body. • Lk 11:34
a camel to go through the **e** of a needle • Lk 18:25
“What no **e** has seen, nor ear heard, • 1 Cor 2:9
in a moment, in the twinkling of an **e**, • 1 Cor 15:52
the clouds, and every **e** will see him, • Rv 1:7

EYES
eat of it your **e** will be opened, • Gn 3:5
For the **e** of the Lord run to • 2 Chr 16:9
Open my **e**, that I may behold • Ps 119:18
I lift up my **e** to the hills. From where • Ps 121:1
Let your **e** look directly forward, • Prv 4:25
for my **e** have seen the King, • Is 6:5
my **e** will weep bitterly and run down • Jer 13:17
of all four were full of **e** all around. • Ezk 1:18
But blessed are your **e**, for they see, • Mt 13:16
“Lord, let our **e** be opened.” • Mt 20:33

for my **e** have seen your salvation • Lk 2:30
he said to them, “He put mud on my **e**, • Jn 9:15
For the **e** of the Lord are on the • 1 Pt 3:12
heard, which we have seen with our **e**, • 1 Jn 1:1
His **e** were like a flame of fire, • Rv 1:14
creatures, full of **e** in front and behind: • Rv 4:6

EYEWITNESSES

from the beginning were **e** and • Lk 1:2
Christ, but we were **e** of his majesty. • 2 Pt 1:16

EZEKIEL

word of the Lord came to **E** • Ezk 1:3
Thus shall **E** be to you a sign; • Ezk 24:24

EZRA

king of Persia, **E** the son of Seraiah, • Ezr 7:1
While **E** prayed and made confession, • Ezr 10:1
And they told **E** the scribe to bring • Neh 8:1

F (TOP)

FACE
“For I have seen God **f** to **f**, • Gn 32:30
But,” he said, “you cannot see my **f**, • Ex 33:20
Lord make his **f** to shine upon • Nm 6:25
Moses, whom the Lord knew **f** • Dt 34:10
Then they spit in his **f** and struck him. • Mt 26:67
mirror dimly, but then **f** to **f**. • 1 Cor 13:12
of the glory of God in the **f** of Jesus • 2 Cor 4:6
intently at his natural **f** in a mirror. • Jas 1:23
They will see his **f**, and his name will • Rv 22:4

FACES
but each had four **f**, and each of them • Ezk 1:6
they fell on their **f** before the throne • Rv 7:11

FADE
For they will soon **f** like the grass • Ps 37:2
We all **f** like a leaf, and our iniquities, • Is 64:6
will the rich man **f** away in the midst • Jas 1:11

FAIL
My flesh and my heart may **f**, but God • Ps 73:26
for you that your faith may not **f**. • Lk 22:32
or this undertaking is of man, it will **f**; • Acts 5:38
unless indeed you **f** to meet the test! • 2 Cor 13:5

FAILED
not as though the word of God has **f**. • Rom 9:6
received the good news **f** to enter • Heb 4:6

FAILS
quickly, O Lord! My spirit **f**! • Ps 143:7
See to it that no one **f** to obtain • Heb 12:15
keeps the whole law but **f** in one point • Jas 2:10

knows the right thing to do and **f** to • Jas 4:17

FAINT
God has made my heart **f**; • Jb 23:16
I call to you when my heart is **f**. • Ps 61:2
they shall walk and not **f**. • Is 40:31

FAINTS
and not another. My heart **f** within me! • Jb 19:27
soul thirsts for you; my flesh **f** for you, • Ps 63:1
f for the courts of the Lord; • Ps 84:2

FAITH
because you broke **f** with me • Dt 32:51
“We have broken **f** with our God • Ezr 10:2
righteous shall live by his **f**. • Hab 2:4
“According to your **f** be it done • Mt 9:29
if you have **f** like a grain • Mt 17:20
“Daughter, your **f** has made you well; • Mk 5:34
Jesus answered them, “Have **f** in God. • Mk 11:22
not even in Israel have I found such **f**.” • Lk 7:9
to the Lord, “Increase our **f**!” • Lk 17:5
Man comes, will he find **f** on earth?” • Lk 18:8
prayed for you that your **f** may not fail. • Lk 22:32
having cleansed their hearts by **f**. • Acts 15:9
“The righteous shall live by **f**.” • Rom 1:17
since we have been justified by **f**, • Rom 5:1
righteousness that is by **f**; • Rom 9:30
So **f** comes from hearing, • Rom 10:17
that your **f** might not rest in • 1 Cor 2:5
So now **f**, hope, and love abide, • 1 Cor 13:13
for we walk by **f**, not by sight. • 2 Cor 5:7
whether you are in the **f**. • 2 Cor 13:5
we might be justified by **f**. • Gal 3:24
grace you have been saved through **f**. • Eph 2:8
one Lord, one **f**, one baptism, • Eph 4:5
some have made shipwreck of their **f**, • 1 Tm 1:19

disqualified regarding the **f**. • 2 Tm 3:8
but my righteous one shall live by **f**, • Heb 10:38
Now **f** is the assurance of things hoped • Heb 11:1
By **f** Moses, when he was born, • Heb 11:23
But let him ask in **f**, with no doubting, • Jas 1:6
and I will show you my **f** by my works. • Jas 2:18
so that your **f** and hope are in God. • 1 Pt 1:21
those who have obtained a **f** of equal • 2 Pt 1:1
effort to supplement your **f** with virtue, • 2 Pt 1:5
that has overcome the world—our **f**. • 1 Jn 5:4
appealing to you to contend for the **f** • Jude 3
for the endurance and **f** of the saints. • Rv 13:10

FAITHFUL

Lord your God is God, the **f** God • Dt 7:9
love, but a **f** man who can find? • Prv 20:6
because of the Lord, who is **f**, • Is 49:7
‘Well done, good and **f** servant. • Mt 25:21
who is **f** in a very little is also **f** • Lk 16:10
God is **f**, and he will not let you be • 1 Cor 10:13
He who calls you is **f**; he will surely • 1 Thes 5:24
But the Lord is **f**. He will establish • 2 Thes 3:3
if we are faithless, he remains **f**— • 2 Tm 2:13
for he who promised is **f**. • Heb 10:23
Be **f** unto death, and I will give you • Rv 2:10
one sitting on it is called **F** and True, • Rv 19:11

FAITHFULNESS

A God of **f** and without iniquity, • Dt 32:4
and serve him in sincerity and in **f**. • Jos 24:14
his **f** is a shield and buckler. • Ps 91:4
Let not steadfast love and **f** forsake you; • Prv 3:3
belt of his waist, and **f** the belt of • Is 11:5
are new every morning; great is your **f**. • Lam 3:23
their faithlessness nullify the **f** of God? • Rom 3:3

FAITHLESS

if we are **f**, he remains faithful— • 2 Tm 2:13
But as for the cowardly, the **f**, the • Rv 21:8

FALL
though he **f**, he shall not be cast • Ps 37:24
For if they **f**, one will lift up his fellow. • Eccl 4:10
“You will all **f** away because of me • Mt 26:31
to say to the mountains, ‘**F** on us,’ • Lk 23:30
all have sinned and **f** short of the glory • Rom 3:23
that he stands take heed lest he **f**. • 1 Cor 10:12
It is a fearful thing to **f** into the hands • Heb 10:31
“**F** on us and hide us from the face of • Rv 6:16

FALLEN
law; you have **f** away from grace. • Gal 5:4
with him those who have **f** asleep. • 1 Thes 4:14
have **f** away, to restore them again • Heb 6:6
“**F**, **f** is Babylon the great, • Rv 14:8

FALLING
to you to keep you from **f** away. • Jn 16:1

FALLOW
year you shall let it rest and lie **f**, • Ex 23:11
“Break up your **f** ground, and sow not • Jer 4:3

FALSE
“You shall not bear **f** witness • Ex 20:16
they tell **f** dreams and give empty • Zec 10:2
And many **f** prophets will arise and • Mt 24:11
Do not steal, Do not bear **f** witness, • Mk 10:19
For **f** christs and **f** prophets will • Mk 13:22
For such men are **f** apostles, • 2 Cor 11:13
all power and **f** signs and wonders, • 2 Thes 2:9
are from God, for many **f** prophets • 1 Jn 4:1
and out of the mouth of the **f** prophet, • Rv 16:13

FALSEHOOD

him is true, and in him there is no **f**. • Jn 7:18
Therefore, having put away **f**, let • Eph 4:25
everyone who loves and practices **f**. • Rv 22:15

FALSELY
adulterers, against those who swear **f**, • Mal 3:5
all kinds of evil against you **f** on my • Mt 5:11
to those of old, ‘You shall not swear **f**, • Mt 5:33

FAMILIES
in you all the **f** of the earth shall be • Gn 12:3
offspring shall all the **f** of the earth be • Acts 3:25
are upsetting whole **f** by teaching for • Ti 1:11

FAMILY
was baptized at once, he and all his **f**. • Acts 16:33
from whom every **f** in heaven and on • Eph 3:15

FAMINE
there will arise seven years of **f**, • Gn 41:30
not a **f** of bread, nor a thirst for water, • Am 8:11
sword and with **f** and with pestilence • Rv 6:8

FAMINES
and there will be **f** and earthquakes in • Mt 24:7
in various places; there will be **f**. • Mk 13:8

FAR
their lips, but their heart is **f** from me; • Mt 15:8
“You are not **f** from the kingdom of • Mk 12:34
once were **f** off have been brought near • Eph 2:13

FARMER
It is the hard-working **f** who ought to • 2 Tm 2:6
how the **f** waits for the precious fruit • Jas 5:7

FAST
Consecrate a **f**; call a solemn assembly. • Jl 1:14

“And when you **f**, do not look gloomy • Mt 6:16
but your disciples do not **f**?” • Mk 2:18
I **f** twice a week; I give tithes of all • Lk 18:12
test everything; hold **f** what is good. • 1 Thes 5:21

FASTED

So we **f** and implored our God for • Ezr 8:23
‘Why have we **f**, and you see it not? • Is 58:3

FASTING

pleas for mercy with **f** and sackcloth • Dn 9:3
And after **f** forty days and forty nights, • Mt 4:2
worshiping with **f** and prayer night and • Lk 2:37
they were worshiping the Lord and **f**, • Acts 13:2

FATHER

shall be the **f** of a multitude of nations. • Gn 17:4
“Honor your **f** and your mother, that • Ex 20:12
Is not he your **f**, who created you, • Dt 32:6
how you left your **f** and mother and • Ru 2:11
For my **f** and my mother have forsaken • Ps 27:10
F of the fatherless and protector of • Ps 68:5
As a **f** shows compassion to his • Ps 103:13
He who loves wisdom makes his **f** glad, • Prv 29:3
you are our **F**; we are the clay, • Is 64:8
son suffer for the iniquity of the **f**?’ • Ezk 18:19
If then I am a **f**, where is my honor? • Mal 1:6
“Our **F** in heaven, hallowed be • Mt 6:9
acknowledge before my **F** who is in • Mt 10:32
Whoever loves **f** or mother more than • Mt 10:37
a man shall leave his **f** and his mother • Mt 19:5
And call no man your **f** on earth, for • Mt 23:9
What **f** among you, if his son asks for • Lk 11:11
They will be divided, **f** against son and • Lk 12:53
his **f** saw him and felt compassion, • Lk 15:20
And Jesus said, “**F**, forgive them, for • Lk 23:34
“**F**, into your hands I commit my • Lk 23:46

I and the **F** are one.” • Jn 10:30
No one comes to the **F** except through • Jn 14:6
whatever you ask of the **F** in my name, • Jn 16:23
to make him the **f** of all who believe • Rom 4:11
For I became your **f** in Christ Jesus • 1 Cor 4:15
and I will be a **f** to you, and you shall • 2 Cor 6:18
our hearts, crying, “Abba! **F**!” • Gal 4:6
both have access in one Spirit to the **F**. • Eph 2:18
“Honor your **f** and mother” (this • Eph 6:2
how, like a **f** with his children, • 1 Thes 2:11
whom his **f** does not discipline? • Heb 12:7
See what kind of love the **F** has given • 1 Jn 3:1

FATHER’S
it new with you in my **F** kingdom.” • Mt 26:29
know that I must be in my **F** house?” • Lk 2:49
to snatch them out of the **F** hand. • Jn 10:29
In my **F** house are many rooms. If it • Jn 14:2
his name and his **F** name written on • Rv 14:1

FATHERLESS
shall not mistreat any widow or **f** child. • Ex 22:22
He executes justice for the **f** and the • Dt 10:18
Father of the **f** and protector of widows • Ps 68:5
he upholds the widow and the **f**, • Ps 146:9
or violence to the resident alien, the **f**, • Jer 22:3

FATHERS
visiting the iniquity of the **f** on the • Ex 20:5
and the glory of children is their **f**. • Prv 17:6
our sins, and for the iniquities of our **f**, • Dn 9:16
turn the hearts of **f** to their children • Mal 4:6
F, do not provoke your children, lest • Col 3:21
have had earthly **f** who disciplined us • Heb 12:9

FAULT
sins against you, go and tell him his **f**, • Mt 18:15
to me then, “Why does he still find **f**? • Rom 9:19

FAVOR

Noah found **f** in the eyes of the Lord. • Gn 6:8
a moment, and his **f** is for a lifetime. • Ps 30:5
the Lord bestows **f** and honor. • Ps 84:11
good man obtains **f** from the Lord, • Prv 12:2
the year of the Lord's **f**, • Is 61:2
And the **f** of God was upon him. • Lk 2:40
to proclaim the year of the Lord's **f**." • Lk 4:19
praising God and having **f** with all the • Acts 2:47

FAVORED

to her and said, "Greetings, O **f** one, • Lk 1:28

FEAR

The **f** of you and the dread of you shall • Gn 9:2
the Lord your God you shall **f**. • Dt 6:13
"Now therefore **f** the Lord • Jos 24:14
Serve the Lord with **f**, • Ps 2:11
the **f** of the Lord is clean, • Ps 19:9
light and my salvation; whom shall I **f**? • Ps 27:1
f of the Lord is the beginning • Prv 1:7
The **f** of man lays a snare, but • Prv 29:25
F God and keep his commandments, • Eccl 12:13
F not, for I am with you; • Is 43:5
And do not **f** those who kill the body • Mt 10:28
"Do not **f**, only believe." • Mk 5:36
"**F** not, little flock, for it is your • Lk 12:32
is no **f** of God before their eyes." • Rom 3:18
So do not become proud, but **f**. • Rom 11:20
no **f** of the one who is in authority? • Rom 13:3
holiness to completion in the **f** of God. • 2 Cor 7:1
God gave us a spirit not of **f** but of • 2 Tm 1:7
let us **f** lest any of you should seem • Heb 4:1
F God. Honor the emperor. • 1 Pt 2:17
no **f** of them, nor be troubled, • 1 Pt 3:14
but perfect love casts out **f**. • 1 Jn 4:18
"**F** God and give him glory, because • Rv 14:7

FEARED

so the people **f** the Lord, • Ex 14:31
greatly **f** the Lord and Samuel. • 1 Sm 12:18
there is forgiveness, that you may be **f.** • Ps 130:4
Then the men **f** the Lord • Jon 1:16
my name will be **f** among the nations. • Mal 1:14
seeking to arrest him but **f** the people, • Mk 12:12

FEARING

by walking in his ways and by **f** him. • Dt 8:6
but with sincerity of heart, **f** the Lord. • Col 3:22

FEARS

and delivered me from all my **f.** • Ps 34:4
Blessed is the one who **f** the Lord • Prv 28:14

FEAST

made them a **f** and baked unleavened • Gn 19:3
shall observe the **F** of Unleavened • Ex 12:17
king who gave a wedding **f** for his son, • Mt 22:2
every year at the **F** of the Passover. • Lk 2:41
But when you give a **f**, invite the poor, • Lk 14:13
The Jews were looking for him at the **f**, • Jn 7:11
their deceptions, while they **f** with you. • 2 Pt 2:13

FEASTS

of joy and gladness and cheerful **f.** • Zec 8:19
place of honor at **f** and the best seats • Mt 23:6
These are hidden reefs at your love **f**, • Jude 12

FEEBLE

Samaria, “What are these **f** Jews doing? • Neh 4:2
and you have made firm the **f** knees. • Jb 4:4
weak hands, and make firm the **f** knees. • Is 35:3

FEED

the ravens to **f** you there.” • 1 Kgs 17:4
The lips of the righteous **f** many, but • Prv 10:21

he shall **f** them and be their shepherd. • Ezk 34:23
desolate place to **f** so great a crowd?” • Mt 15:33
when did we see you hungry and **f** you, • Mt 25:37
Jesus said to him, “**F** my sheep. • Jn 21:17

FEET

you have put all things under his **f**, • Ps 8:6
made my **f** like the **f** of a deer • Ps 18:33
miry bog, and set my **f** upon a rock, • Ps 40:2
its **f** partly of iron and partly of clay. • Dn 2:33
he makes my **f** like the deer’s; • Hab 3:19
until I put your enemies under your **f**”’? • Mt 22:44
she began to wet his **f** with her tears • Lk 7:38
he showed them his hands and his **f**. • Lk 24:40
wash the disciples’ **f** and to wipe them • Jn 13:5
will soon crush Satan under your **f**. • Rom 16:20
all things in subjection under his **f**.” • 1 Cor 15:27
he put all things under his **f** • Eph 1:22
I saw him, I fell at his **f** as though dead. • Rv 1:17

FELLOW

found one of his **f** servants who owed • Mt 18:28
heirs of God and **f** heirs with Christ, • Rom 8:17
I am a **f** servant with you and your • Rv 22:9

FELLOWSHIP

you were called into the **f** of his Son, • 1 Cor 1:9
the love of God and the **f** of the Holy • 2 Cor 13:14
the right hand of **f** to Barnabas and me, • Gal 2:9
If we say we have **f** with him while we • 1 Jn 1:6
he is in the light, we have **f** with one • 1 Jn 1:7

FEMALE

male and **f** he created them. • Gn 1:27
of any figure, the likeness of male or **f**, • Dt 4:16
creation, ‘God made them male and **f**.’ • Mk 10:6

FESTIVAL

Let us therefore celebrate the **f**, not • 1 Cor 5:8
or with regard to a **f** or a new moon • Col 2:16

FEVER
his mother-in-law lying sick with a **f**. • Mt 8:14
at the seventh hour the **f** left him.” • Jn 4:52

FEW
Therefore let your words be **f**. • Eccl 5:2
For many are called, but **f** are chosen.” • Mt 22:14
“Lord, will those who are saved be **f**?” • Lk 13:23

FIELD
house to house, who add **f** to **f**, • Is 5:8
The **f** is the world, and the good seed • Mt 13:38
Then two men will be in the **f**; one • Mt 24:40
You are God’s **f**, God’s building. • 1 Cor 3:9

FIG
And they sewed **f** leaves together • Gn 3:7
And seeing a **f** tree by the wayside, he • Mt 21:19
“From the **f** tree learn its lesson: as • Mt 24:32
“A man had a **f** tree planted in his • Lk 13:6
Can a **f** tree, my brothers, bear olives, • Jas 3:12

FIGHT
The Lord will **f** for you, • Ex 14:14
Our God will **f** for us.” • Neh 4:20
F the good **f** of the faith. • 1 Tm 6:12
I have fought the good **f**, • 2 Tm 4:7

FIGHTS
Lord your God who **f** for you, • Jos 23:10
and what causes **f** among you? • Jas 4:1

FIGS
baskets of **f** placed before the temple • Jer 24:1
from thornbushes, or **f** from thistles? • Mt 7:16

FILL
Do I not **f** heaven and earth? • Jer 23:24
in, and I will **f** this house with glory, • Hg 2:7
“**F** the jars with water.” • Jn 2:7
the God of hope **f** you with all joy • Rom 15:13
the heavens, that he might **f** all things.) • Eph 4:10

FILLED
of the Lord **f** the tabernacle. • Ex 40:34
glory of the Lord **f** the house • 1 Kgs 8:11
glory of the Lord **f** the temple. • Ezk 43:5
and he will be **f** with the Holy Spirit, • Lk 1:15
they were all **f** with the Holy Spirit • Acts 2:4
is debauchery, but be **f** with the Spirit, • Eph 5:18
f with the fruit of righteousness • Phil 1:11

FILTHINESS
Let there be no **f** nor foolish talk nor • Eph 5:4
Therefore put away all **f** and rampant • Jas 1:21

FIND
and be sure your sin will **f** you out. • Nm 32:23
your God and you will **f** him, • Dt 4:29
loses his life for my sake will **f** it. • Mt 16:25
you will **f** a baby wrapped in swaddling • Lk 2:12
“I **f** no guilt in this man.” • Lk 23:4

FINDS
Blessed is the one who **f** wisdom, • Prv 3:13
He who **f** a wife **f** a good • Prv 18:22
and the one who seeks **f**, • Mt 7:8
Whoever **f** his life will lose it, and • Mt 10:39
after the one that is lost, until he **f** it? • Lk 15:4

FINGER
“This is the **f** of God.” But Pharaoh’s • Ex 8:19
of stone, written with the **f** of God. • Ex 31:18
and wrote with his **f** on the ground. • Jn 8:6

said to Thomas, “Put your **f** here, • Jn 20:27

FINISH

began to build and was not able to **f**.’ • Lk 14:30
So now **f** doing it as well, so that • 2 Cor 8:11

FINISHED

And on the seventh day God **f** his work • Gn 2:2
When Moses had **f** writing the words • Dt 31:24
“It is **f**,” and he bowed his head • Jn 19:30
fought the good fight, I have **f** the race, • 2 Tm 4:7
for with them the wrath of God is **f**. • Rv 15:1

FIRE

night in a pillar of **f** to give them light, • Ex 13:21
Lord your God is a consuming **f**, • Dt 4:24
Then the **f** of the Lord fell • 1 Kgs 18:38
and chariots of **f** all around Elisha. • 2 Kgs 6:17
can dwell with the consuming **f**? • Is 33:14
Is not my word like **f**, declares the • Jer 23:29
unbound, walking in the midst of the **f**, • Dn 3:25
For he is like a refiner’s **f** and like • Mal 3:2
to be thrown into the hell of **f**. • Mt 18:9
into the eternal **f** prepared for the devil • Mt 25:41
to go to hell, to the unquenchable **f**. • Mk 9:43
And divided tongues as of **f** appeared • Acts 2:3
f will test what sort of work each one • 1 Cor 3:13
though it is tested by **f**—may be found • 1 Pt 1:7
earth that now exist are stored up for **f**, • 2 Pt 3:7
others by snatching them out of the **f**; • Jude 23
but **f** came down from heaven and • Rv 20:9
This is the second death, the lake of **f**. • Rv 20:14

FIRM

said to the people, “Fear not, stand **f**, • Ex 14:13
heart is **f**, trusting in the Lord. • Ps 112:7
your joy, for you stand **f** in your faith. • 2 Cor 1:24
day, and having done all, to stand **f**. • Eph 6:13

FIRST

“I am the **f** and I am the last; • Is 44:6
But seek **f** the kingdom of God • Mt 6:33
But many who are **f** will be last, • Mt 19:30
the **f** of his signs, Jesus did at Cana • Jn 2:11
disciples were **f** called Christians. • Acts 11:26
covenant, he makes the **f** one obsolete. • Heb 8:13
We love because he **f** loved us. • 1 Jn 4:19
This is the **f** resurrection. • Rv 20:5

FIRSTBORN

the Lord, Israel is my **f** son, • Ex 4:22
every **f** in the land of Egypt shall die, • Ex 11:5
“Consecrate to me all the **f**. • Ex 13:2
gave birth to her **f** son and wrapped • Lk 2:7
order that he might be the **f** among • Rom 8:29
the invisible God, the **f** of all creation. • Col 1:15
the faithful witness, the **f** of the dead, • Rv 1:5

FIRSTFRUITS

the **f** of those who have fallen asleep. • 1 Cor 15:20
God chose you as the **f** to be saved, • 2 Thes 2:13
should be a kind of **f** of his creatures. • Jas 1:18
from mankind as **f** for God and • Rv 14:4

FISH

Or if he asks for a **f**, will give him a • Mt 7:10
three nights in the belly of the great **f**, • Mt 12:40
have only five loaves here and two **f**.” • Mt 14:17
haul it in, because of the quantity of **f**. • Jn 21:6

FISHERS

and I will make you **f** of men.” • Mt 4:19

FIVE

the **f** loaves for the **f** thousand, • Mt 16:9
F of them were foolish, and **f** • Mt 25:2
of the men came to about **f** thousand. • Acts 4:4

FIXED
You have **f** all the boundaries • Ps 74:17
day and night and the **f** order of heaven • Jer 33:25
us and you a great chasm has been **f**, • Lk 16:26

FLAME
become a fire, and his Holy One a **f**, • Is 10:17
tongue, for I am in anguish in this **f**.' • Lk 16:24
you to fan into **f** the gift of God, • 2 Tm 1:6

FLATTERS
For he **f** himself in his own eyes • Ps 36:2
A man who **f** his neighbor spreads a • Prv 29:5

FLATTERY
shall seduce with **f** those who violate • Dn 11:32
and by smooth talk and **f** they deceive • Rom 16:18
For we never came with words of **f**, • 1 Thes 2:5

FLEE
where shall I **f** from your presence? • Ps 139:7
The wicked **f** when no one pursues, • Prv 28:1
F from sexual immorality. • 1 Cor 6:18
my beloved, **f** from idolatry. • 1 Cor 10:14
So **f** youthful passions and pursue • 2 Tm 2:22
Resist the devil, and he will **f** from you. • Jas 4:7

FLEECE
let me test just once more with the **f**. • Jgs 6:39

FLESH
bone of my bones and **f** of my **f**; • Gn 2:23
wife, and they shall become one **f**. • Gn 2:24
not abide in man forever, for he is **f**: • Gn 6:3
my covenant be in your **f** an everlasting • Gn 17:13
destroyed, yet in my **f** I shall see God, • Jb 19:26
not be afraid. What can **f** do to me? • Ps 56:4
"What shall I cry?" All **f** is grass, • Is 40:6

Be silent, all **f**, before the Lord, • Zec 2:13
So they are no longer two but one **f**. • Mt 19:6
willing, but the **f** is weak.” • Mt 26:41
all **f** shall see the salvation of God.’” • Lk 3:6
That which is born of the **f** is **f**, • Jn 3:6
For my **f** is true food, and my blood is • Jn 6:55
For while we were living in the **f**, • Rom 7:5
who are in the **f** cannot please God. • Rom 8:8
and make no provision for the **f**, • Rom 13:14
to Satan for the destruction of the **f**, • 1 Cor 5:5
we regard no one according to the **f**. • 2 Cor 5:16
you will not gratify the desires of the **f**. • Gal 5:16
all once lived in the passions of our **f**, • Eph 2:3
wife, and the two shall become one **f**.” • Eph 5:31
we do not wrestle against **f** and blood, • Eph 6:12
put no confidence in the **f**— • Phil 3:3
by putting off the body of the **f**, • Col 2:11
“All **f** is like grass and all its glory • 1 Pt 1:24
the desires of the **f** and the desires of • 1 Jn 2:16
Christ has come in the **f** is from God, • 1 Jn 4:2

FLOCK
You led your people like a **f** • Ps 77:20
gather the remnant of my **f** out of all • Jer 23:3
keeping watch over their **f** by night. • Lk 2:8
So there will be one **f**, one shepherd. • Jn 10:16
shepherd the **f** of God that is among • 1 Pt 5:2

FLOG
some you will **f** in your synagogues • Mt 23:34
spit on him, and **f** him and kill him. • Mk 10:34
“Is it lawful for you to **f** a man who • Acts 22:25

FLOGGING
And after **f** him, they will kill him, • Lk 18:33
Others suffered mocking and **f**, • Heb 11:36

FLOOD

For behold, I will bring a **f** of waters • Gn 6:17
never again become a **f** to destroy all • Gn 9:15
as in those days before the **f** they were • Mt 24:38
when he brought a **f** upon the world • 2 Pt 2:5

FLOODS
piled up; the **f** stood up in a heap; • Ex 15:8
quench love, neither can **f** drown it. • Sg 8:7
And the rain fell, and the **f** came, • Mt 7:25

FLOW
all vigilance, for from it **f** the springs • Prv 4:23
living waters shall **f** out from Jerusalem, • Zec 14:8
‘Out of his heart will **f** rivers of • Jn 7:38

FLOWER
he flourishes like a **f** of the field; • Ps 103:15
The grass withers, the **f** fades, but • Is 40:8
because like a **f** of the grass he will • Jas 1:10
The grass withers, and the **f** falls, • 1 Pt 1:24

FLOWING
a land **f** with milk and honey. • Jos 5:6
The water was **f** down from below • Ezk 47:1
f from the throne of God and of the • Rv 22:1

FLY
He will **f** away like a dream and not • Jb 20:8
like a dove! I would **f** away and be at • Ps 55:6
they are soon gone, and we **f** away. • Ps 90:10

FOES
Consider how many are my **f**, and • Ps 25:19
it is he who will tread down our **f**. • Ps 60:12

FOLLOW
If the Lord is God, **f** him; • 1 Kgs 18:21
“**F** me, and I will make you fishers of • Mt 4:19

and take up his cross and **f** me. • Mt 16:24
he goes before them, and the sheep **f** • Jn 10:4
If anyone serves me, he must **f** me; • Jn 12:26
F the pattern of the sound words • 2 Tm 1:13
their labors, for their deeds **f** them!” • Rv 14:13

FOLLOWED

I wholly **f** the Lord my God. • Jos 14:8
they left their nets and **f** him. • Mt 4:20
earth marveled as they **f** the beast. • Rv 13:3

FOLLY

O God, you know my **f**; the wrongs I • Ps 69:5
of her cubs rather than a fool in his **f**. • Prv 17:12
The devising of **f** is sin, and the scoffer • Prv 24:9
word of the cross is **f** to those who • 1 Cor 1:18
wisdom of this world is **f** with God. • 1 Cor 3:19
very far, for their **f** will be plain to all, • 2 Tm 3:9

FOOD

I have given every green plant for **f**.” • Gn 1:30
moving thing that lives shall be **f** for • Gn 9:3
not defile himself with the king’s **f**, • Dn 1:8
Is not life more than **f**, and • Mt 6:25
“My **f** is to do the will of him who sent • Jn 4:34
Do not work for the **f** that perishes, • Jn 6:27
Do not, for the sake of **f**, destroy the • Rom 14:20
F will not commend us to God. • 1 Cor 8:8
But if we have **f** and clothing, with • 1 Tm 6:8
is poorly clothed and lacking in daily **f**, • Jas 2:15

FOODS

(Thus he declared all **f** clean.) • Mk 7:19
abstinence from **f** that God created • 1 Tm 4:3
to be strengthened by grace, not by **f**, • Heb 13:9

FOOL

The **f** says in his heart, “There is no • Ps 14:1

way of a **f** is right in his own eyes, • Prv 12:15
so honor is not fitting for a **f**. • Prv 26:1
A **f** gives full vent to his spirit, but • Prv 29:11
whoever says, ‘You **f**!’ will • Mt 5:22
But God said to him, ‘**F**! This night • Lk 12:20

FOOLISH

my people are **f**; they know me not; • Jer 4:22
like a **f** man who built his house • Mt 7:26
But God chose what is **f** in the world • 1 Cor 1:27
Therefore do not be **f**, but understand • Eph 5:17
For we ourselves were once **f**, • Ti 3:3

FOOLISHNESS

deceit, sensuality, envy, slander, pride, **f**. • Mk 7:22
For the **f** of God is wiser than men, • 1 Cor 1:25

FOOLS

f despise wisdom and instruction. • Prv 1:7
You blind **f**! For which is greater, the • Mt 23:17
Claiming to be wise, they became **f**, • Rom 1:22
We are **f** for Christ’s sake, but you • 1 Cor 4:10

FOOT

He will not let your **f** be moved; • Ps 121:3
And if your **f** causes you to sin, • Mk 9:45
lest you strike your **f** against a stone.’” • Lk 4:11
If the **f** should say, “Because I am • 1 Cor 12:15

FOOTSTOOL

is my throne, and the earth is my **f**; • Is 66:1
until I make your enemies your **f**.’ • Lk 20:43
is my throne, and the earth is my **f**. • Acts 7:49
should be made a **f** for his feet. • Heb 10:13

FORBEARANCE

In your **f** take me not away; know that • Jer 15:15
riches of his kindness and **f** and • Rom 2:4

because in his divine **f** he had passed • Rom 3:25

FORCES
And if anyone **f** you to go one mile, go • Mt 5:41
and everyone **f** his way into it. • Lk 16:16

FOREFATHERS
turned back to the iniquities of their **f**, • Jer 11:10
are beloved for the sake of their **f**. • Rom 11:28
the futile ways inherited from your **f**, • 1 Pt 1:18

FOREHEADS
a mark on the **f** of the men who sigh • Ezk 9:4
sealed the servants of our God on their **f**.” • Rv 7:3
face, and his name will be on their **f**. • Rv 22:4

FOREIGN
forsake the Lord and serve **f** • Jos 24:20
you shall not bow down to a **f** god. • Ps 81:9

FOREIGNER
“I am a sojourner and **f** among you; • Gn 23:4
and give praise to God except this **f**?” • Lk 17:18
I will be a **f** to the speaker • 1 Cor 14:11

FOREKNEW
those whom he **f** he also predestined • Rom 8:29
has not rejected his people whom he **f**. • Rom 11:2

FOREKNOWLEDGE
to the definite plan and **f** of God, • Acts 2:23
according to the **f** of God the Father, • 1 Pt 1:2

FOREKNOWN
He was **f** before the foundation of • 1 Pt 1:20

FORERUNNER
Jesus has gone as a **f** on our behalf, • Heb 6:20

FORETOLD
had made, as the Lord had **f**. • 2 Kgs 24:13
But what God **f** by the mouth of all • Acts 3:18

FOREVER
tree of life and eat, and live **f**—” • Gn 3:22
This is my name **f**, and thus I am to • Ex 3:15
dwell in the house of the Lord **f**. • Ps 23:6
his steadfast love endures **f**, • Ps 100:5
for riches do not last **f**; and does a • Prv 27:24
but the word of our God will stand **f**. • Is 40:8
but my salvation will be **f**, and my • Is 51:6
eats of this bread, he will live **f**. • Jn 6:51
you another Helper, to be with you **f**, • Jn 14:16
another place, “You are a priest **f**, • Heb 5:6
word of the Lord remains **f**.” • 1 Pt 1:25
whoever does the will of God abides **f**. • 1 Jn 2:17
that abides in us and will be with us **f**: • 2 Jn 2
Christ, and he shall reign **f** and ever.” • Rv 11:15

FORFEIT
gain the whole world and **f** his soul? • Mk 8:36

FORGAVE
servant released him and **f** him the • Mt 18:27
one another, as God in Christ **f** you. • Eph 4:32

FORGET
take care lest you **f** the Lord, • Dt 6:12
O my soul, and **f** not all his benefits, • Ps 103:2
these may **f**, yet I will not **f** you. • Is 49:15

FORGETTING
But one thing I do: **f** what lies behind • Phil 3:13

FORGIVE
But you are a God ready to **f**, gracious • Neh 9:17
my trouble, and **f** all my sins. • Ps 25:18

For I will **f** their iniquity, • Jer 31:34
and **f** us our debts, as we also • Mt 6:12
Who can **f** sins but God alone?” • Mk 2:7
who is in heaven may **f** you your • Mk 11:25
f, and you will be forgiven; • Lk 6:37
And Jesus said, “Father, **f** them, for • Lk 23:34
has forgiven you, so you also must **f**. • Col 3:13
he is faithful and just to **f** us our sins • 1 Jn 1:9

FORGIVEN
people of Israel, and they shall be **f**, • Nm 15:25
is the one whose transgression is **f**, • Ps 32:1
people who dwell there will be **f** • Is 33:24
‘Your sins are **f**,’ or to say, • Mt 9:5
word against the Son of Man will be **f**, • Mt 12:32
But he who is **f** little, loves little.” • Lk 7:47
alive together with him, having **f** us • Col 2:13
if he has committed sins, he will be **f**. • Jas 5:15
because your sins are **f** for his name’s • 1 Jn 2:12

FORGIVENESS
the Lord our God belong mercy and **f**, • Dn 9:9
poured out for many for the **f** of sins. • Mt 26:28
a baptism of repentance for the **f** • Mk 1:4
of Jesus Christ for the **f** of your sins, • Acts 2:38
we have redemption, the **f** of sins. • Col 1:14
shedding of blood there is no **f** of sins. • Heb 9:22

FORGIVES
who **f** all your iniquity, who heals all • Ps 103:3
“Who is this, who even **f** sins?” • Lk 7:49

FORGIVING
f iniquity and transgression and sin, • Ex 34:7
you, O Lord, are good and **f**, • Ps 86:5

FORGOTTEN
failed me, my close friends have **f** me. • Jb 19:14

God, my rock: “Why have you **f** me? • Ps 42:9
former troubles are **f** and are hidden • Is 65:16
And not one of them is **f** before God. • Lk 12:6
having **f** that he was cleansed from • 2 Pt 1:9

FORM

by taking the **f** of a servant • Phil 2:7
Abstain from every **f** of evil. • 1 Thes 5:22

FORMED

then the Lord God **f** the man • Gn 2:7
For you **f** my inward parts; • Ps 139:13
“Before I **f** you in the womb I knew • Jer 1:5
and **f** the spirit of man within him: • Zec 12:1
of childbirth until Christ is **f** in you! • Gal 4:19
and the earth was **f** out of water and • 2 Pt 3:5

FORSAKE

He will not leave you or **f** you.” • Dt 31:6
if you **f** him, he will **f** you. • 2 Chr 15:2
For the Lord will not **f** his • Ps 94:14
let the wicked **f** his way, and • Is 55:7
“I will never leave you nor **f** • Heb 13:5

FORSAKEN

my God, why have you **f** me? • Ps 22:1
not seen the righteous **f** or his children • Ps 37:25
my God, why have you **f** me?” • Mt 27:46
persecuted, but not **f**; struck down, • 2 Cor 4:9

FORSAKING

F the right way, they have gone • 2 Pt 2:15

FORTRESS

is my rock and my **f** and my deliverer, • 2 Sm 22:2
For you are my rock and my **f**; • Ps 31:3

FORTY

rain on the earth **f** days and **f** • Gn 7:4
people of Israel ate the manna **f** years, • Ex 16:35
was on the mountain **f** days and **f** • Ex 24:18
after fasting **f** days and **f** nights, • Mt 4:2
for **f** days, being tempted by the devil. • Lk 4:2
appearing to them during **f** days and • Acts 1:3

FOUND

If you seek him, he will be **f** by you, • 2 Chr 15:2
at a time when you may be **f**; • Ps 32:6
“Seek the Lord while he may be **f**; • Is 55:6
f by those who did not seek me. • Is 65:1
he was lost, and is **f**.’” • Lk 15:32
anyone’s name was not **f** written in • Rv 20:15

FOUNDATION

Of old you laid the **f** of the earth, • Ps 102:25
a precious cornerstone, of a sure **f**: • Is 28:16
loved me before the **f** of the world. • Jn 17:24
For no one can lay a **f** other than • 1 Cor 3:11
chose us in him before the **f** of the • Eph 1:4
But God’s firm **f** stands, bearing this • 2 Tm 2:19
was foreknown before the **f** of the • 1 Pt 1:20
book of life from the **f** of the world • Rv 17:8

FOUNDATIONS

looking forward to the city that has **f**, • Heb 11:10
And the wall of the city had twelve **f**, • Rv 21:14

FOUNDER

to glory, should make the **f** of their • Heb 2:10
looking to Jesus, the **f** and perfecter • Heb 12:2

FOUNTAIN

For with you is the **f** of life; in • Ps 36:9
the **f** of wisdom is a bubbling brook. • Prv 18:4
forsaken me, the **f** of living waters, • Jer 2:13

FRAGRANCE

spreads the **f** of the knowledge of him • 2 Cor 2:14

FRAGRANT

anointing oil and for the **f** incense, • Ex 25:6
gave himself up for us, a **f** offering • Eph 5:2

FRAME

For he knows our **f**; he remembers • Ps 103:14
My **f** was not hidden from you, • Ps 139:15

FRANKINCENSE

They shall bring gold and **f**, and • Is 60:6
him gifts, gold and **f** and myrrh. • Mt 2:11

FREE

and the truth will set you **f**." • Jn 8:32
But the **f** gift is not like the trespass. • Rom 5:15
you have been set **f** from sin • Rom 6:22
Spirit of life has set you **f** in Christ • Rom 8:2
Live as people who are **f**, not using • 1 Pt 2:16

FREED

everyone who believes is **f** from • Acts 13:39
To him who loves us and has **f** us • Rv 1:5

FREEDOM

to corruption and obtain the **f** of the • Rom 8:21
the Spirit of the Lord is, there is **f**. • 2 Cor 3:17
For **f** Christ has set us free; • Gal 5:1
They promise them **f**, but they • 2 Pt 2:19

FRET

F not yourself because of evildoers; • Ps 37:1
F not yourself because of evildoers, • Prv 24:19

FRIEND

face to face, as a man speaks to his **f**. • Ex 33:11

A **f** loves at all times, and a brother • Prv 17:17
to ruin, but there is a **f** who sticks • Prv 18:24
gracious, will have the king as his **f.** • Prv 22:11
Faithful are the wounds of a **f**; • Prv 27:6
a **f** of tax collectors and sinners!’ • Mt 11:19

FRIENDS
a whisperer separates close **f.** • Prv 16:28
make **f** for yourselves by means of • Lk 16:9
lay down his life for his **f.** • Jn 15:13

FRIENDSHIP
when the **f** of God was upon my tent, • Jb 29:4
The **f** of the Lord is for those • Ps 25:14
Make no **f** with a man given to anger, • Prv 22:24
Do you not know that **f** with the world • Jas 4:4

FRUIT
and **f** trees bearing **f** in • Gn 1:11
one wise, she took of its **f** and ate, • Gn 3:6
Blessed shall be the **f** of your womb • Dt 28:4
of water that yields its **f** in its season, • Ps 1:3
The **f** of the righteous is a tree of life, • Prv 11:30
salvation and righteousness may bear **f**; • Is 45:8
leaves will not wither, nor their **f** fail, • Ezk 47:12
Bear **f** in keeping with repentance. • Mt 3:8
healthy tree bears good **f**, • Mt 7:17
branch that does bear **f** he prunes, • Jn 15:2
But the **f** of the Spirit is love, • Gal 5:22
(for the **f** of light is found in • Eph 5:9
filled with the **f** of righteousness • Phil 1:11

FRUITFUL
“Be **f** and multiply and fill the earth • Gn 1:28
I will make you exceedingly **f**, • Gn 17:6
people of Israel were **f** and increased • Ex 1:7
they shall multiply and be **f.** • Ezk 36:11
you rains from heaven and **f** seasons, • Acts 14:17

in the flesh, that means **f** labor for me. • Phil 1:22

FULFILL
your heart's desire and **f** all your plans! • Ps 20:4
not come to abolish them but to **f** • Mt 5:17
This was to **f** the Scripture which says, • Jn 19:24
If you really **f** the royal law according • Jas 2:8

FULFILLED
A desire **f** is sweet to the soul, but to • Prv 13:19
in their case the prophecy of Isaiah is **f** • Mt 13:14
Scripture has been **f** in your hearing." • Lk 4:21
Prophets and the Psalms must be **f**." • Lk 24:44
requirement of the law might be **f** in us, • Rom 8:4
one who loves another has **f** the law. • Rom 13:8
For the whole law is **f** in one word: • Gal 5:14
angel, the mystery of God would be **f**, • Rv 10:7

FULL
earth shall be **f** of the knowledge • Is 11:9
Jesus, **f** of the Holy Spirit, returned • Lk 4:1
"Woe to you who are **f** now, for you • Lk 6:25
And Stephen, **f** of grace and power, • Acts 6:8

FULLNESS
earth is the Lord's and the **f** • Ps 24:1
For from his **f** we have all received, • Jn 1:16
until the **f** of the Gentiles has come • Rom 11:25
But when the **f** of time had come, God • Gal 4:4
may be filled with all the **f** of God. • Eph 3:19
For in him all the **f** of God was pleased • Col 1:19

FURNACE
be cast into a burning fiery **f**." • Dn 3:6
throw them into the fiery **f**. In that • Mt 13:42

FURY
in anger and in **f** and in great wrath. • Jer 21:5

there will be wrath and **f**. • Rom 2:8
cup of the wine of the **f** of his wrath. • Rv 16:19

FUTILE
give thanks to him, but they became **f** • Rom 1:21
thoughts of the wise, that they are **f**.” • 1 Cor 3:20
has not been raised, your faith is **f** • 1 Cor 15:17

FUTILITY
For the creation was subjected to **f**, • Rom 8:20
Gentiles do, in the **f** of their minds. • Eph 4:17

FUTURE
behold the upright, for there is a **f** • Ps 37:37
not for evil, to give you a **f** and a hope. • Jer 29:11
or the present or the **f**—all are yours, • 1 Cor 3:22
a good foundation for the **f**, • 1 Tm 6:19

G (TOP)

GABRIEL
“**G**, make this man understand the • Dn 8:16
I was speaking in prayer, the man **G**, • Dn 9:21
the angel answered him, “I am **G**. • Lk 1:19

GAD
has come!” so she called his name **G**. • Gn 30:11
Lord came to the prophet **G**, • 2 Sm 24:11

GAIN
What does man **g** by all the toil • Eccl 1:3
does it profit a man to **g** the whole • Mk 8:36
but have not love, I **g** nothing. • 1 Cor 13:3
in order that I may **g** Christ • Phil 3:8
godliness with contentment is great **g**, • 1 Tm 6:6
not for shameful **g**, but eagerly; • 1 Pt 5:2

GALILEE
beyond the Jordan, **G** of the nations. • Is 9:1
beyond the Jordan, **G** of the Gentiles— • Mt 4:15
I will go before you to **G**.” • Mt 26:32
see that no prophet arises from **G**.” • Jn 7:52
“Men of **G**, why do you stand looking • Acts 1:11

GALL
wanderings, the wormwood and the **g**! • Lam 3:19
wine to drink, mixed with **g**, • Mt 27:34

GAMALIEL
a Pharisee in the council named **G**, • Acts 5:34

GARDEN
Lord God planted a **g** in Eden, • Gn 2:8
and you shall be like a watered **g**, like • Is 58:11

where he was crucified there was a **g**, • Jn 19:41

GARMENT
they will all wear out like a **g**. • Ps 102:26
the earth will wear out like a **g**, • Is 51:6
piece of unshrunk cloth on an old **g**, • Mt 9:16
might only touch the fringe of his **g**. • Mt 14:36
there a man who had no wedding **g**. • Mt 22:11
they will all wear out like a **g**, • Heb 1:11

GARMENTS
for Adam and for his wife **g** of skins • Gn 3:21
they divide my **g** among them, • Ps 22:18
clothed me with the **g** of salvation; • Is 61:10
Jesus, they took his **g** and divided • Jn 19:23
have rotted and your **g** are moth-eaten. • Jas 5:2

GATE
of God, and this is the **g** of heaven.” • Gn 28:17
“Enter by the narrow **g**. For • Mt 7:13
in Jerusalem by the Sheep **G** a pool, • Jn 5:2

GATES
Enter his **g** with thanksgiving, • Ps 100:4
build my church, and the **g** of hell • Mt 16:18
high wall, with twelve **g**, and at the • Rv 21:12
that they may enter the city by the **g**. • Rv 22:14

GATH
Tell it not in **G**, publish it not in the • 2 Sm 1:20

GATHER
“**G** to me my faithful ones, who • Ps 50:5
O Lord our God, and **g** us • Ps 106:47
time is coming to **g** all nations and • Is 66:18
Lord, and all nations shall **g** to it, • Jer 3:17
whoever does not **g** with me scatters. • Mt 12:30
“**G** up the leftover fragments, • Jn 6:12

GATHERED
where two or three are **g** in my name, • Mt 18:20
How often would I have **g** your • Mt 23:37
Before him will be **g** all the nations, • Mt 25:32
and our being **g** together to him, • 2 Thes 2:1
the earth and **g** the grape harvest • Rv 14:19

GAVE
The Lord **g**, and the Lord • Jb 1:21
and who **g** you this authority?” • Mt 21:23
those whom you **g** me I have lost not • Jn 18:9
he bowed his head and **g** up his spirit. • Jn 19:30
For they **g** according to their means, • 2 Cor 8:3
g himself for our sins to deliver us • Gal 1:4
as Christ loved us and **g** himself up • Eph 5:2
who **g** himself as a ransom for all, • 1 Tm 2:6

GENEALOGIES
to myths and endless **g**, • 1 Tm 1:4
avoid foolish controversies, **g**, • Ti 3:9

GENEALOGY
people to be enrolled by **g**. • Neh 7:5
The book of the **g** of Jesus • Mt 1:1
He is without father or mother or **g**, • Heb 7:3

GENERATION
One **g** shall commend your works to • Ps 145:4
and their children to another **g**. • Jl 1:3
“But to what shall I compare this **g**? • Mt 11:16
An evil and adulterous **g** seeks for a • Mt 16:4
this **g** will not pass away until all these • Mt 24:34
“Why does this **g** seek a sign? • Mk 8:12
“Save yourselves from this crooked **g**.” • Acts 2:40

GENERATIONS
These are the **g** of the heavens and the • Gn 2:4
have been our dwelling place in all **g**. • Ps 90:1

be forever, and my salvation to all **g**.” • Is 51:8
So all the **g** from Abraham to David • Mt 1:17
from now on all **g** will call me blessed; • Lk 1:48

GENEROSITY
to me? Or do you begrudge my **g**?’ • Mt 20:15
the one who contributes, in **g**; • Rom 12:8

GENEROUS
Whoever is of a **g** heart, let him bring • Ex 35:5
but the righteous is **g** and gives; • Ps 37:21
but blessed is he who is **g** to the poor. • Prv 14:21
their food with glad and **g** hearts, • Acts 2:46
enriched in every way to be **g** in every • 2 Cor 9:11
to be **g** and ready to share, • 1 Tm 6:18

GENEROUSLY
He is ever lending **g**, and his children • Ps 37:26
It is well with the man who deals **g** • Ps 112:5
ask God, who gives **g** to all without • Jas 1:5

GENTILE
Now the woman was a **G**, a • Mk 7:26
live like a **G** and not like a Jew, • Gal 2:14

GENTILES
Do not even the **G** do the same? • Mt 5:47
up empty phrases as the **G** do, • Mt 6:7
For the **G** seek after all these things, • Mt 6:32
a light for revelation to the **G**, • Lk 2:32
until the times of the **G** are fulfilled. • Lk 21:24
the **G** exercise lordship over them, • Lk 22:25
Spirit was poured out even on the **G**. • Acts 10:45
we are turning to the **G**. • Acts 13:46
opened a door of faith to the **G**. • Acts 14:27
From now on I will go to the **G**.” • Acts 18:6
Is he not the God of **G** also? Yes, • Rom 3:29
salvation has come to the **G**, so as to • Rom 11:11

block to Jews and folly to **G**, • 1 Cor 1:23
that God would justify the **G** by faith, • Gal 3:8
you must no longer walk as the **G** do, • Eph 4:17
how great among the **G** are the riches • Col 1:27

GENTLE
learn from me, for I am **g** and lowly in • Mt 11:29
imperishable beauty of a **g** and quiet • 1 Pt 3:4

GENTLENESS
by the meekness and **g** of Christ • 2 Cor 10:1
g, self-control; against such • Gal 5:23
restore him in a spirit of **g**. • Gal 6:1
with all humility and **g**, with patience, • Eph 4:2
correcting his opponents with **g**. • 2 Tm 2:25

GETHSEMANE
went with them to a place called **G**, • Mt 26:36

GHOST
on the sea they thought it was a **g**, • Mk 6:49

GIANTS
were descended from the **g** in Gath, • 2 Sm 21:22
was one of the descendants of the **g**, • 1 Chr 20:4

GIBEON
“Sun, stand still at **G**, and moon, • Jos 10:12

GIDEON
“A sword for the Lord and for **G**!” • Jgs 7:20
For time would fail me to tell of **G**, • Heb 11:32

GIFT
A man’s **g** makes room for him and • Prv 18:16
who boasts of a **g** he does not give. • Prv 25:14
pleasure in all his toil—this is God’s **g** • Eccl 3:13
brother, and then come and offer your **g**. • Mt 5:24

“If you knew the **g** of God, and who • Jn 4:10
will receive the **g** of the Holy Spirit. • Acts 2:38
God gave the same **g** to them as he • Acts 11:17
justified by his grace as a **g**, • Rom 3:24
sin is death, but the free **g** of God is • Rom 6:23
But each has his own **g** from God, • 1 Cor 7:7
be to God for his inexpressible **g**! • 2 Cor 9:15
not your own doing; it is the **g** of God, • Eph 2:8
Do not neglect the **g** you have, which • 1 Tm 4:14
you to fan into flame the **g** of God, • 2 Tm 1:6
who have tasted the heavenly **g**, • Heb 6:4
Every good **g** and every perfect **g** is • Jas 1:17
each has received a **g**, use it to serve • 1 Pt 4:10

GIFTS

your train and receiving **g** among men, • Ps 68:18
Having **g** that differ according to the • Rom 12:6
Now concerning spiritual **g**, • 1 Cor 12:1
and earnestly desire the spiritual **g**, • 1 Cor 14:1
host of captives, and he gave **g** to men.” • Eph 4:8
by **g** of the Holy Spirit distributed • Heb 2:4

GILEAD

Is there no balm in **G**? Is there no • Jer 8:22
If there is iniquity in **G**, they shall • Hos 12:11

GILGAL

all Israel with him, to the camp at **G**. • Jos 10:15
“Come, let us go to **G** • 1 Sm 11:14

GIVE

my glory I **g** to no other, nor my praise • Is 42:8
But when you **g** to the needy, do not • Mt 6:3
G us this day our daily bread, • Mt 6:11
For what can a man **g** in return for his • Mk 8:37
g, and it will be given to you. • Lk 6:38
‘It is more blessed to **g** than to. • Acts 20:35
So then each of us will **g** an account • Rom 14:12

If I **g** away all I have, and if • 1 Cor 13:3
Each one must **g** as he has decided • 2 Cor 9:7

GIVEN
“This is my body, which is **g** for you. • Lk 22:19
Holy Spirit who has been **g** to us. • Rom 5:5
the things freely **g** us by God. • 1 Cor 2:12
But grace was **g** to each one of us • Eph 4:7

GIVES
One **g** freely, yet grows all the richer; • Prv 11:24
Whoever **g** to the poor will not want, • Prv 28:27
be to God, who **g** us the victory • 1 Cor 15:57
letter kills, but the Spirit **g** life. • 2 Cor 3:6
presence of God, who **g** life to all • 1 Tm 6:13
on it, for the glory of God **g** it light, • Rv 21:23

GLAD
Therefore my heart is **g**, and my • Ps 16:9
I will rejoice and be **g** in your • Ps 31:7
Be **g** in the Lord, and rejoice, • Ps 32:11
a river whose streams make **g** the city • Ps 46:4
I was **g** when they said to me, “Let • Ps 122:1
A **g** heart makes a cheerful face, but • Prv 15:13
see my day. He saw it and was **g**.” • Jn 8:56

GLADNESS
anointed you with the oil of **g** • Ps 45:7
Let me hear joy and **g**; let the • Ps 51:8
Serve the Lord with **g**! Come • Ps 100:2
ashes, the oil of **g** instead of mourning, • Is 61:3
and give them **g** for sorrow. • Jer 31:13
anointed you with the oil of **g** • Heb 1:9

GLEAN
go to the field and **g** among the ears of • Ru 2:2
“They shall **g** thoroughly as a vine the • Jer 6:9

GLOOM

wrapped in darkness, cloud, and **g**. • Dt 4:11
For them the **g** of utter darkness has • 2 Pt 2:17

GLORIFIED

I will be **g**.'" And Aaron held his peace. • Lv 10:3
'Let the Lord be **g**, that we • Is 66:5
Fear seized them all, and they **g** God, • Lk 7:16
Jesus said, "Now is the Son of Man **g**, • Jn 13:31
those whom he justified he also **g**. • Rom 8:30

GLORIFY

heart, and I will **g** your name forever. • Ps 86:12
Father, **g** your name." Then a voice • Jn 12:28
g your Son that the Son may **g** you, • Jn 17:1
with a price. So **g** God in your body. • 1 Cor 6:20
see your good deeds and **g** God • 1 Pt 2:12
will not fear, O Lord, and **g** your name? • Rv 15:4

GLORIOUS

G things of you are spoken, O city of • Ps 87:3
On the **g** splendor of your majesty, • Ps 145:5
to the praise of his **g** grace, with which • Eph 1:6
lowly body to be like his **g** body, • Phil 3:21

GLORY

The **g** of the Lord dwelt on • Ex 24:16
Moses said, "Please show me your **g**." • Ex 33:18
Ichabod, saying, "The **g** has departed • 1 Sm 4:21
for the **g** of the Lord filled the • 1 Kgs 8:11
doors, that the King of **g** may come in. • Ps 24:7
Declare his **g** among the nations, • Ps 96:3
Let your **g** be over all the earth! • Ps 108:5
not to us, but to your name give **g**, • Ps 115:1
It is the **g** of God to conceal things, • Prv 25:2
the whole earth is full of his **g**!" • Is 6:3
My **g** I will not give to another. • Is 48:11
And behold, the **g** of the God of Israel • Ezk 43:2

I will change their **g** into shame. • Hos 4:7
“When the Son of Man comes in his **g**, • Mt 25:31
and the **g** of the Lord shone around • Lk 2:9
“**G** to God in the highest, and on earth • Lk 2:14
with the **g** that I had with you before • Jn 17:5
not worth comparing with the **g** • Rom 8:18
you do, do all to the **g** of God. • 1 Cor 10:31
since he is the image and **g** of God, • 1 Cor 11:7
eternal weight of **g** beyond all • 2 Cor 4:17
Christ might be to the praise of his **g**. • Eph 1:12
according to his riches in **g** in Christ • Phil 4:19
then you also will appear with him in **g**. • Col 3:4
on in the world, taken up in **g**. • 1 Tm 3:16
to shine on it, for the **g** of God gives it • Rv 21:23

GLUTTON

g will come to poverty, and slumber • Prv 23:21
A **g** and a drunkard, a friend of tax • Lk 7:34

GLUTTONS

a companion of **g** shames his father. • Prv 28:7
are always liars, evil beasts, lazy **g**.” • Ti 1:12

GNASHING

will be weeping and **g** of teeth.” • Mt 8:12

GO

will not let you **g** unless you bless me.” • Gn 32:26
the God of Israel, ‘Let my people **g**, • Ex 5:1
“If your presence will not **g** with me, • Ex 33:15
your God is with you wherever you **g**.” • Jos 1:9
For where you **g** I will **g**, • Ru 1:16
Where shall I **g** from your Spirit? • Ps 139:7
G therefore and make disciples of all • Mt 28:19
But if I **g**, I will send him to you. • Jn 16:7
“that it may **g** well with you and that • Eph 6:3
Never shall he **g** out of it, and I will • Rv 3:12

GOAT

one male **g** for a sin offering; • Nm 7:16

GOATS

not by means of the blood of **g** • Heb 9:12
blood of bulls and **g** to take away sins. • Heb 10:4

GOD

G sent him out from the garden of • Gn 3:23
the sons of **G** saw that the daughters • Gn 6:2
“For I have seen **G** face to face, • Gn 32:30
evil against me, but **G** meant it for • Gn 50:20
And **G** heard their groaning, and • Ex 2:24
G called to him out of the bush, • Ex 3:4
to be my people, and I will be your **G**, • Ex 6:7
no one like the Lord our **G**. • Ex 8:10
do not let **G** speak to us, lest we die.” • Ex 20:19
serve the Lord, for he is our **G**.” • Jos 24:18
defy the armies of the living **G**?” • 1 Sm 17:26
there is no **G** like you, in heaven • 1 Kgs 8:23
G who answers by fire, he is **G**.” • 1 Kgs 18:24
sinned against the Lord their **G**, • 2 Kgs 17:7
cherubim, you are the **G**, you alone, • 2 Kgs 19:15
for our **G** is greater than all gods. • 2 Chr 2:5
Lord filled the house of **G**. • 2 Chr 5:14
hearts to seek the Lord **G** • 2 Chr 11:16
Shall we receive good from **G**, and • Jb 2:10
My **G**, my **G**, why have you • Ps 22:1
G is our refuge and strength, a very • Ps 46:1
“Be still, and know that I am **G**. • Ps 46:10
Your way, O **G**, is holy. What **g** • Ps 77:13
my fortress, my **G**, in whom I trust.” • Ps 91:2
Be exalted, O **G**, above the heavens! • Ps 108:5
you are the **G**, you alone, of all the • Is 37:16
I am the last; besides me there is no **g**. • Is 44:6
But the Lord is the true **G**; • Jer 10:10
And I will be their **G**, and they shall • Jer 31:33

‘Ah, Lord **G**! It is you who have made • Jer 32:17
is proud, and you have said, ‘I am a **g**, • Ezk 28:2
our **G** whom we serve is able to deliver • Dn 3:17
I am the Lord your **G** and there • Jl 2:27
do this to you, prepare to meet your **G**, • Am 4:12
Who is a **G** like you, pardoning iniquity • Mi 7:18
one Father? Has not one **G** created us? • Mal 2:10
Caesar’s, and to **G** the things that are • Mt 22:21
that is, “My **G**, my **G**, why • Mt 27:46
The Lord our **G**, the Lord is one. • Mk 12:29
But if it is by the finger of **G** that I cast • Lk 11:20
answered him, “My Lord and my **G**!” • Jn 20:28
G raised him up, loosing the pangs of • Acts 2:24
For **G** shows no partiality. • Rom 2:11
“Abraham believed **G**, and it was • Rom 4:3
If **G** is for us, who can be against us? • Rom 8:31
do all to the glory of **G**. • 1 Cor 10:31
is not a **G** of confusion but of peace. • 1 Cor 14:33
one **G** and Father of all, who is over • Eph 4:6
though he was in the form of **G**, • Phil 2:6
proclaiming himself to be **G**. • 2 Thes 2:4
to fall into the hands of the living **G**. • Heb 10:31
for our **G** is a consuming fire. • Heb 12:29
“Abraham believed **G**, and it was • Jas 2:23
G is light, and in him is no darkness • 1 Jn 1:5
G is love, and whoever abides in love • 1 Jn 4:16
which he is called is The Word of **G**. • Rv 19:13

GODDESS

after Ashtoreth the **g** of the Sidonians, • 1 Kgs 11:5
temple of the great **g** Artemis may be • Acts 19:27

GODLINESS

silly myths. Rather train yourself for **g**; • 1 Tm 4:7
g with contentment is great gain, • 1 Tm 6:6
the appearance of **g**, but denying • 2 Tm 3:5
of the truth, which accords with **g**, • Ti 1:1

us all things that pertain to life and **g**, • 2 Pt 1:3
and steadfastness with **g**, • 2 Pt 1:6

GODLY
the Lord has set apart the **g** • Ps 4:3
let everyone who is **g** offer prayer to • Ps 32:6
a peaceful and quiet life, **g** and • 1 Tm 2:2
all who desire to live a **g** life in Christ • 2 Tm 3:12

GODS
“You shall have no other **g** before me. • Ex 20:3
Have the **g** of the nations delivered • Is 37:12
written in your Law, ‘I said, you are **g**’? • Jn 10:34
g made with hands are not **g**. • Acts 19:26

GOLD
have made for themselves gods of **g**. • Ex 32:31
More to be desired are they than **g**, • Ps 19:10
I love your commandments above **g**, • Ps 119:127
which is greater, the **g** or the temple • Mt 23:17
a man wearing a **g** ring and fine • Jas 2:2
Your **g** and silver have corroded, • Jas 5:3
more precious than **g** that perishes • 1 Pt 1:7
and the street of the city was pure **g**, • Rv 21:21

GOLGOTHA
came to a place called **G** • Mt 27:33
of a Skull, which in Aramaic is called **G**. • Jn 19:17

GOLIATH
a champion named **G** of Gath, • 1 Sm 17:4
gave him the sword of **G** • 1 Sm 22:10

GOMORRAH
Lord destroyed Sodom and **G**.) • Gn 13:10
been like Sodom, and become like **G**. • Is 1:9
land of Sodom and **G** than for that • Mt 10:15

GOOD

had made, and behold, it was very **g**. • Gn 1:31
Lord God said, “It is not **g** that • Gn 2:18
evil against me, but God meant it for **g**, • Gn 50:20
there is none who does **g**. • Ps 14:1
For you, O Lord, are **g** and forgiving, • Ps 86:5
For it is **g** to sing praises to our God; • Ps 147:1
Do not withhold **g** from those to • Prv 3:27
G sense makes one slow to anger, • Prv 19:11
Woe to those who call evil **g** and • Is 5:20
He has told you, O man, what is **g**; • Mi 6:8
are evil, know how to give **g** gifts to • Mt 7:11
“Why do you ask me about what is **g**? • Mt 19:17
Love your enemies, do **g** to • Lk 6:27
The **g** person out of the **g** treasure • Lk 6:45
all things work together for **g**, • Rom 8:28
Let no one seek his own **g**, but the • 1 Cor 10:24
he who began a **g** work in you • Phil 1:6
For everything created by God is **g**, • 1 Tm 4:4
So also **g** works are conspicuous, • 1 Tm 5:25
They are to do **g**, to be rich in **g** • 1 Tm 6:18
but he disciplines us for our **g**, • Heb 12:10
you have tasted that the Lord is **g**. • 1 Pt 2:3

GOODNESS

will make all my **g** pass before you • Ex 33:19
Surely **g** and mercy shall follow • Ps 23:6
For how great is his **g**, and how great • Zec 9:17
But when the **g** and loving kindness • Ti 3:4

GOSPEL

and proclaiming the **g** of the kingdom • Mt 4:23
the **g** must first be proclaimed to • Mk 13:10
preaching the **g** and healing • Lk 9:6
there they continued to preach the **g**. • Acts 14:7
I am eager to preach the **g** to you • Rom 1:15
I do it all for the sake of the **g**, • 1 Cor 9:23

even if our **g** is veiled, it is veiled • 2 Cor 4:3
is preaching to you a **g** contrary to • Gal 1:9
to proclaim the mystery of the **g**, • Eph 6:19
before in the word of the truth, the **g**, • Col 1:5
by God to be entrusted with the **g**, • 1 Thes 2:4
share in suffering for the **g** by the • 2 Tm 1:8
this is why the **g** was preached • 1 Pt 4:6
with an eternal **g** to proclaim • Rv 14:6

GOSSIP

g, conceit, and disorder. • 2 Cor 12:20

GOSSIPS

deceit, maliciousness. They are **g**, • Rom 1:29
not only idlers, but also **g** • 1 Tm 5:13

GRACE

listen to my plea for **g**. • Ps 86:6
found **g** in the wilderness; • Jer 31:2
top stone amid shouts of '**G**, • Zec 4:7
from the Father, full of **g** and truth. • Jn 1:14
be saved through the **g** of the Lord • Acts 15:11
obtained access by faith into this **g** • Rom 5:2
but where sin increased, **g** abounded • Rom 5:20
you are not under law but under **g**. • Rom 6:14
otherwise **g** would no longer be **g**. • Rom 11:6
But by the **g** of God I am what I am, • 1 Cor 15:10
God is able to make all **g** abound to • 2 Cor 9:8
"My **g** is sufficient for you, for my • 2 Cor 12:9
I do not nullify the **g** of God, • Gal 2:21
by **g** you have been saved— • Eph 2:5
be strengthened by the **g** that is in • 2 Tm 2:1
For the **g** of God has appeared, • Ti 2:11
so that being justified by his **g** we • Ti 3:7
draw near to the throne of **g**, • Heb 4:16
opposes the proud, but gives **g** to the • Jas 4:6
as good stewards of God's varied **g**: • 1 Pt 4:10

The **g** of the Lord Jesus be with all. • Rv 22:21

GRACIOUS
And I will be **g** to whom I will be • Ex 33:19
to shine upon you and be **g** to you; • Nm 6:25
But the Lord was **g** to them • 2 Kgs 13:23
The Lord is merciful and **g**, • Ps 103:8
The Lord is **g** and merciful, • Ps 145:8
G words are like a honeycomb, • Prv 16:24
the Lord waits to be **g** to you, • Is 30:18
God of hosts, will be **g** to the remnant • Am 5:15
Lord answered **g** and comforting • Zec 1:13
yes, Father, for such was your **g** will. • Mt 11:26
and marveled at the **g** words that were • Lk 4:22

GRAFT
for God has the power to **g** them in • Rom 11:23

GRAIN
brothers went down to buy **g** in Egypt. • Gn 42:3
The firstfruits of your **g**, of your wine • Dt 18:4
you provide their **g**, for so • Ps 65:9
began to pluck heads of **g** and to eat. • Mt 12:1
choked it, and it yielded no **g**. • Mk 4:7
I say to you, unless a **g** of wheat falls • Jn 12:24

GRANDCHILDREN
G are the crown of the aged, and the • Prv 17:6
But if a widow has children or **g**, let • 1 Tm 5:4

GRANT
May he **g** you your heart's desire • Ps 20:4
hand and at my left is not mine to **g**, • Mt 20:23
who conquers I will **g** to eat of the tree • Rv 2:7

GRAPES
a branch with a single cluster of **g**, • Nm 13:23
it to yield **g**, but it yielded wild **g**. • Is 5:2

nor are **g** picked from a bramble bush. • Lk 6:44
the vine of the earth, for its **g** are ripe.” • Rv 14:18

GRASS
like **g** that is renewed in the morning: • Ps 90:5
As for man, his days are like **g**; • Ps 103:15
The **g** withers, the flower fades, but • Is 40:8
But if God so clothes the **g**, which • Lk 12:28
for “All flesh is like **g** and all its glory • 1 Pt 1:24

GRATIFY
provision for the flesh, to **g** its desires. • Rom 13:14
and you will not **g** the desires of the • Gal 5:16

GRAVE
their throat is an open **g**; they • Ps 5:9
jealousy is fierce as the **g**. • Sg 8:6
And they made his **g** with the wicked • Is 53:9
“Their throat is an open **g**; they use • Rom 3:13

GRAVES
because there are no **g** in Egypt that • Ex 14:11
For you are like unmarked **g**, and • Lk 11:44

GRAY
So even to old age and **g** hairs, O God, • Ps 71:18
G hair is a crown of glory; it is gained • Prv 16:31

GREAT
God made the two **g** lights—the greater • Gn 1:16
G is the Lord and greatly to be • Ps 48:1
How **g** are your works, O Lord! • Ps 92:5
so **g** is his steadfast love toward • Ps 103:11
g is your faithfulness. • Lam 3:23
in darkness have seen a **g** light, • Mt 4:16
This is the **g** and first commandment. • Mt 22:38
But whoever would be **g** among you • Mk 10:43
is mighty has done **g** things for me, • Lk 1:49

least among you all is the one who is **g**.” • Lk 9:48
us and you a **g** chasm has been fixed, • Lk 16:26
in a cloud with power and **g** glory. • Lk 21:27
the **g** dragon was thrown down, that • Rv 12:9
Then I saw a **g** white throne and him • Rv 20:11

GREATER

that the Lord is **g** than all gods, • Ex 18:11
is no other commandment **g** than • Mk 12:31
G love has no one than this, • Jn 15:13
condemns us, God is **g** than our heart, • 1 Jn 3:20
for he who is in you is **g** than he who • 1 Jn 4:4

GREATEST

humbles himself like this child is the **g** • Mt 18:4
as to which of them was the **g**. • Lk 9:46
but the **g** of these is love. • 1 Cor 13:13

GREATNESS

is the **g** and the power and the glory • 1 Chr 29:11
praise him according to his excellent **g**! • Ps 150:2
immeasurable **g** of his power • Eph 1:19

GREECE

And the goat is the king of **G**. And the • Dn 8:21
stir up all against the kingdom of **G**. • Dn 11:2

GREED

but inside they are full of **g** • Mt 23:25
nor with a pretext for **g**— • 1 Thes 2:5
And in their **g** they will exploit you • 2 Pt 2:3

GREEDY

Whoever is **g** for unjust gain troubles • Prv 15:27
nor thieves, nor the **g**, nor drunkards, • 1 Cor 6:10
up to sensuality, **g** to practice every • Eph 4:19
or a drunkard or violent or **g** for gain, • Ti 1:7

GREEK

written in Aramaic, in Latin, and in **G**. • Jn 19:20
is no distinction between Jew and **G**; • Rom 10:12
Here there is not **G** and Jew, • Col 3:11

GREEKS

obligation both to **G** and to • Rom 1:14
demand signs and **G** seek wisdom, • 1 Cor 1:22
baptized into one body—Jews or **G**, • 1 Cor 12:13

GREEN

He makes me lie down in **g** pastures. • Ps 23:2
of the earth or any **g** plant or any tree, • Rv 9:4

GREW

boy Samuel **g** in the presence • 1 Sm 2:21
For he **g** up before him like a young • Is 53:2
And the child **g** and became strong, • Lk 2:40
And some fell on the rock, and as it **g** • Lk 8:6

GRIEF

in distress; my eye is wasted from **g**; • Ps 31:9
g is upon me; my heart is sick • Jer 8:18
For you felt a godly **g**, so that you • 2 Cor 7:9

GRIEFS

Surely he has borne our **g** • Is 53:4

GRIEVANCE

When one of you has a **g** against • 1 Cor 6:1

GRIEVE

even if I made you **g** with my letter, • 2 Cor 7:8
And do not **g** the Holy Spirit • Eph 4:30
g as others do who have no hope. • 1 Thes 4:13

GRIEVED

man on the earth, and it **g** him to • Gn 6:6

But they rebelled and **g** his Holy Spirit; • Is 63:10
with anger, **g** at their hardness of heart, • Mk 3:5
you have been **g** by various trials, • 1 Pt 1:6

GRIEVOUS
And see if there be any **g** way in me, • Ps 139:24

GROAN
I **g** because of the tumult of my heart. • Ps 38:8
For in this tent we **g**, longing to put • 2 Cor 5:2

GROANING
And God heard their **g**, and God • Ex 2:24
creation has been **g** together • Rom 8:22

GROUND
till you return to the **g**, for out of it • Gn 3:19
Other seeds fell on rocky **g**, where they • Mt 13:5
he spit on the **g** and made mud with • Jn 9:6
they drew back and fell to the **g**. • Jn 18:6
place where you are standing is holy **g**. • Acts 7:33

GROW
Let both **g** together until the harvest, • Mt 13:30
Consider the lilies, how they **g**: • Lk 12:27
truth in love, we are to **g** up in every • Eph 4:15
milk, that by it you may **g** up into • 1 Pt 2:2
But **g** in the grace and knowledge • 2 Pt 3:18

GRUMBLE
nor **g**, as some of them did and were • 1 Cor 10:10
Do not **g** against one another, • Jas 5:9

GRUMBLED
And the people **g** against Moses, • Ex 15:24
Pharisees and their scribes **g** at his • Lk 5:30
So the Jews **g** about him, because he • Jn 6:41

GRUMBLING
Do all things without **g** or disputing, • Phil 2:14
hospitality to one another without **g.** • 1 Pt 4:9

GUARANTEE
Spirit in our hearts as a **g.** • 2 Cor 1:22
God, who has given us the Spirit as a **g.** • 2 Cor 5:5
who is the **g** of our inheritance • Eph 1:14

GUARANTEED
promise may rest on grace and be **g** • Rom 4:16
of his purpose, he **g** it with an oath, • Heb 6:17

GUARANTOR
This makes Jesus the **g** of a better • Heb 7:22

GUARD
Oh, **g** my soul, and deliver me! • Ps 25:20
understanding will **g** you, • Prv 2:11
the God of Israel will be your rear **g.** • Is 52:12
But be on **g**; I have told you all things • Mk 13:23
and **g** you against the evil one. • 2 Thes 3:3
O Timothy, **g** the deposit entrusted • 1 Tm 6:20

GUARDS
Whoever **g** his mouth preserves his life; • Prv 13:3
whoever **g** his soul will keep far from • Prv 22:5

GUEST
to be the **g** of a man who is a sinner.” • Lk 19:7

GUIDANCE
Where there is no **g**, a people falls, but • Prv 11:14

GUIDE
You **g** me with your counsel, • Ps 73:24
of truth comes, he will **g** you into all • Jn 16:13

GUILT
lambs and offer it for a **g** offering, • Lv 14:12
pardon my **g**, for it is great. • Ps 25:11
Fools mock at the **g** offering, • Prv 14:9
your **g** is taken away, and your sin • Is 6:7
they acknowledge their **g** and seek • Hos 5:15
I have found in him no **g** deserving • Lk 23:22
and told them, “I find no **g** in him. • Jn 18:38
they found in him no **g** worthy of • Acts 13:28

GUILTY
but who will by no means clear the **g**, • Ex 34:7
The way of the **g** is crooked, but the • Prv 21:8
forgiveness, but is **g** of an eternal sin”— • Mk 3:29
will be **g** concerning the body • 1 Cor 11:27

H (TOP)

HABITATION
to put his name and make his **h** there. • Dt 12:5
I love the **h** of your house and the place • Ps 26:8
see, from your holy and beautiful **h**. • Is 63:15
bless you, O **h** of righteousness, • Jer 31:23

HADES
You will be brought down to **H**. • Mt 11:23
and in **H**, being in torment, he lifted • Lk 16:23
and I have the keys of Death and **H**. • Rv 1:18
Then Death and **H** were thrown into • Rv 20:14

HAGAR
Egyptian servant whose name was **H**. • Gn 16:1
bearing children for slavery; she is **H**. • Gal 4:24

HAGGAI
Now the prophets, **H** and Zechariah • Ezr 5:1

HAIL
I will cause very heavy **h** to fall, • Ex 9:18
have you seen the storehouses of the **h**, • Jb 38:22
h will sweep away the refuge of lies, • Is 28:17
they cursed God for the plague of the **h**, • Rv 16:21

HAILSTONES
died because of the **h** than the sons of • Jos 10:11
deluge of rain, and you, O great **h**, • Ezk 13:11
And great **h**, about one hundred • Rv 16:21

HAIR
you cannot make one **h** white or black. • Mt 5:36
But not a **h** of your head will perish. • Lk 21:18
ointment and wiped his feet with her **h**, • Jn 11:2

but if a woman has long **h**, it is her • 1 Cor 11:15
be external—the braiding of **h** • 1 Pt 3:3

HAIRS
But even the **h** of your head are all • Mt 10:30
The **h** of his head were white, like • Rv 1:14

HALLELUJAH
in heaven, crying out, “**H**! Salvation • Rv 19:1
“**H**! For the Lord our God the Almighty • Rv 19:6

HALLOWED
“Our Father in heaven, **h** be your name. • Mt 6:9
“Father, **h** be your name. Your • Lk 11:2

HAND
My times are in your **h**; rescue me • Ps 31:15
She opens her **h** to the poor and • Prv 31:20
Whatever your **h** finds to do, do it • Eccl 9:10
I will take you by the **h** and keep you; • Is 42:6
potter; we are all the work of your **h**. • Is 64:8
fingers of a human **h** appeared and • Dn 5:5
needy, do not let your left **h** know • Mt 6:3
a man was there with a withered **h**. • Mt 12:10
no one will snatch them out of my **h**. • Jn 10:28
Jesus standing at the right **h** of God. • Acts 7:55
“Because I am not a **h**, • 1 Cor 12:15
seated him at his right **h** in the • Eph 1:20

HANDLE
Those who **h** the law did not know me; • Jer 2:8
“Do not **h**, Do not taste, Do not touch” • Col 2:21

HANDS
He who has clean **h** and a pure • Ps 24:4
a little folding of the **h** to rest, • Prv 6:10
I spread out my **h** all the day • Is 65:2
“Father, into your **h** I commit my spirit!” • Lk 23:46

they prayed and laid their **h** on them. • Acts 6:6
and to work with your **h**, • 1 Thes 4:11
should pray, lifting holy **h** without • 1 Tm 2:8
thing to fall into the **h** of the living • Heb 10:31

HANNAH
And in due time **H** conceived and bore • 1 Sm 1:20
And **H** prayed and said, “My heart • 1 Sm 2:1

HAPPEN
understand what is to **h** to your people • Dn 10:14
you, Lord! This shall never **h** to you.” • Mt 16:22
to tell them what was to **h** to him, • Mk 10:32
that nothing worse may **h** to you.” • Jn 5:14
Jesus, knowing all that would **h** to him, • Jn 18:4
of what is going to **h** to the ungodly; • 2 Pt 2:6

HARD
Is anything too **h** for the Lord? • Gn 18:14
is narrow and the way is **h** that leads • Mt 7:14
they said, “This is a **h** saying; • Jn 6:60

HARDEN
it was the Lord’s doing to **h** • Jos 11:20
do not **h** your hearts, as at Meribah, • Ps 95:8
do not **h** your hearts as in the rebellion, • Heb 3:8

HARDENED
But Pharaoh **h** his heart this time also, • Ex 8:32
has blinded their eyes and **h** their heart, • Jn 12:40
elect obtained it, but the rest were **h**, • Rom 11:7
But their minds were **h**. • 2 Cor 3:14
that none of you may be **h** by the • Heb 3:13

HARDENS
but whoever **h** his heart will fall • Prv 28:14
he wills, and he **h** whomever he wills. • Rom 9:18

HARDNESS
“Because of your **h** of heart Moses • Mt 19:8
with anger, grieved at their **h** of heart, • Mk 3:5
in them, due to their **h** of heart. • Eph 4:18

HARM
She does him good, and not **h**, • Prv 31:12
the coppersmith did me great **h**; • 2 Tm 4:14
again the Son of God to their own **h** • Heb 6:6
Now who is there to **h** you if you • 1 Pt 3:13

HARMONY
Live in **h** with one another. • Rom 12:16
binds everything together in perfect **h**. • Col 3:14

HARP
melody to him with the **h** of ten strings! • Ps 33:2
Awake, O **h** and lyre! • Ps 57:8
praise him with lute and **h**! • Ps 150:3
before the Lamb, each holding a **h**, • Rv 5:8

HARSH
turns away wrath, but a **h** word stirs up • Prv 15:1
your wives, and do not be **h** with them. • Col 3:19

HARVEST
the earth remains, seedtime and **h**, • Gn 8:22
“The **h** is plentiful, but the laborers • Lk 10:2
and see that the fields are white for **h**. • Jn 4:35
And a **h** of righteousness is sown in • Jas 3:18
for the **h** of the earth is fully ripe.” • Rv 14:15

HASTENING
Lord is near, near and **h** • Zep 1:14
waiting for and **h** the coming of the • 2 Pt 3:12

HATE
“You shall not **h** your brother • Lv 19:17

H evil, and love good, and establish • Am 5:15
betray one another and **h** one another. • Mt 24:10
do good to those who **h** you, • Lk 6:27

HATED
You will be **h** by all for my name’s • Lk 21:17
it has **h** me before it **h** you. • Jn 15:18
For no one ever **h** his own flesh, but • Eph 5:29
our days in malice and envy, **h** by • Ti 3:3
loved righteousness and **h** wickedness; • Heb 1:9

HATES
six things that the Lord **h**, • Prv 6:16
Whoever **h** me **h** my Father • Jn 15:23
But whoever **h** his brother is • 1 Jn 2:11
“I love God,” and **h** his brother, • 1 Jn 4:20

HAUGHTY
before destruction, and a **h** spirit • Prv 16:18
Do not be **h**, but associate with the • Rom 12:16

HEAD
Son of Man has nowhere to lay his **h**.” • Mt 8:20
that the **h** of every man is Christ, • 1 Cor 11:3
gave him as **h** over all things • Eph 1:22
And he is the **h** of the body, the church. • Col 1:18
a flame of fire, and on his **h** are many • Rv 19:12

HEADS
bring their deeds upon their own **h**, • Ezk 11:21
“Your blood be on your own **h**! • Acts 18:6

HEAL
h me, for I have sinned against you!” • Ps 41:4
a time to kill, and a time to **h**; • Eccl 3:3
I will **h** your faithlessness.” • Jer 3:22
H the sick, raise the dead, cleanse • Mt 10:8
heart and turn, and I would **h** them.’ • Acts 28:27

HEALED

with their hearts, and turn and be **h**.” • Is 6:10
and with his wounds we are **h**. • Is 53:5
but they did not know that I **h** them. • Hos 11:3
compassion on them and **h** their sick. • Mt 14:14
And he **h** many who were sick • Mk 1:34
for one another, that you may be **h**. • Jas 5:16
By his wounds you have been **h**. • 1 Pt 2:24

HEALING

the tongue of the wise brings **h**. • Prv 12:18
shall rise with **h** in its wings. • Mal 4:2
gospel of the kingdom and **h** every • Mt 4:23
to another gifts of **h** by the one Spirit, • 1 Cor 12:9
the tree were for the **h** of the nations. • Rv 22:2

HEALS

iniquity, who **h** all your diseases, • Ps 103:3
He **h** the brokenhearted and binds up • Ps 147:3
to him, “Aeneas, Jesus Christ **h** you; • Acts 9:34

HEALTH

in his illness you restore him to full **h**. • Ps 41:3
sweetness to the soul and **h** to the. • Prv 16:24
Oh restore me to **h** and make me live! • Is 38:16
with you and that you may be in good **h**, • 3 Jn 2

HEALTHY

So, if your eye is **h**, your whole body • Mt 6:22
A **h** tree cannot bear bad fruit, • Mt 7:18

HEAR

“**H**, O Israel: The Lord our • Dt 6:4
Incline your ear, and **h** the words of • Prv 22:17
or his ear dull, that it cannot **h**; • Is 59:1
while they are yet speaking I will **h**. • Is 65:24
who has ears to **h**, let him **h**. • Mt 11:15
will indeed **h** but never understand, • Mt 13:14

The reason why you do not **h** • Jn 8:47
And how are they to **h** without • Rom 10:14
let every person be quick to **h**, slow to • Jas 1:19

HEARD
“You have **h** that it was said to • Mt 5:21
you also, when you **h** the word of truth, • Eph 1:13
word of God, which you **h** from us, • 1 Thes 2:13
message that you have **h** from the • 1 Jn 3:11

HEARERS
For it is not the **h** of the law who are • Rom 2:13
be doers of the word, and not **h** only, • Jas 1:22

HEARING
“‘Keep on **h**, but do not understand; • Is 6:9
they do not see, and **h** they do not hear, • Mt 13:13
So faith comes from **h**, and **h** • Rom 10:17

HEARS
For the Lord **h** the needy and • Ps 69:33
If one gives an answer before he **h**, • Prv 18:13
“Everyone then who **h** these words of • Mt 7:24
anything according to his will he **h** us. • 1 Jn 5:14
If anyone **h** my voice and opens the door, • Rv 3:20

HEART
your God with all your **h** and with all • Dt 6:5
to serve him with all your **h** and with • Jos 22:5
sought out a man after his own **h**, • 1 Sm 13:14
but the Lord looks on the **h**.” • 1 Sm 16:7
he will give you the desires of your **h**. • Ps 37:4
My **h** overflows with a pleasing theme; • Ps 45:1
I have stored up your word in my **h**, • Ps 119:11
Keep your **h** with all vigilance, for • Prv 4:23
A joyful **h** is good medicine, • Prv 17:22
face, so the **h** of man reflects the man. • Prv 27:19
and to revive the **h** of the contrite. • Is 57:15

who tests the **h** and the mind, • Jer 11:20
The **h** is deceitful above all things, • Jer 17:9
I will give you a new **h**, • Ezk 36:26
“Blessed are the pure in **h**, • Mt 5:8
treasure is, there your **h** will be • Mt 6:21
of the abundance of the **h** the mouth • Mt 12:34
your God with all your **h** and with all • Mt 22:37
ought always to pray and not lose **h**. • Lk 18:1
they heard this they were cut to the **h**, • Acts 2:37
will disclose the purposes of the **h**. • 1 Cor 4:5
for whenever our **h** condemns us, God • 1 Jn 3:20
I am he who searches mind and **h**, • Rv 2:23

HEARTLESS
foolish, faithless, **h**, ruthless. • Rom 1:31
h, unappeasable, slanderous, without • 2 Tm 3:3

HEARTS
I will write it on their **h**. • Jer 31:33
before men, but God knows your **h**. • Lk 16:15
“Did not our **h** burn within us while • Lk 24:32
“Let not your **h** be troubled. • Jn 14:1
work of the law is written on their **h**, • Rom 2:15
And he who searches **h** knows what • Rom 8:27
of stone but on tablets of human **h**. • 2 Cor 3:3
sent the Spirit of his Son into our **h**, • Gal 4:6
Christ may dwell in your **h** through • Eph 3:17

HEAT
Who can endure the **h** of his anger? • Na 1:6
They were scorched by the fierce **h**, • Rv 16:9

HEAVEN
God called the expanse **H**. • Gn 1:8
highest **h** cannot contain you; • 1 Kgs 8:27
to take Elijah up to **h** by a whirlwind, • 2 Kgs 2:1
“**H** is my throne, and the earth is my • Is 66:1
behold, with the clouds of **h** there • Dn 7:13

you bind on earth shall be bound in **h**, • Mt 16:19
H and earth will pass away, but my • Mt 24:35
Power and coming on the clouds of **h**.” • Mt 26:64
“All authority in **h** and on earth • Mt 28:18
will be more joy in **h** over one sinner • Lk 15:7
poor, and you will have treasure in **h**; • Lk 18:22
wrath of God is revealed from **h** against • Rom 1:18
caught up to the third **h**—whether in • 2 Cor 12:2
But our citizenship is in **h**, • Phil 3:20
of the hope laid up for you in **h**. • Col 1:5
and unfading, kept in **h** for you, • 1 Pt 1:4
Then I saw a new **h** and a new earth, • Rv 21:1

HEAVENLY

be perfect, as your **h** Father is perfect. • Mt 5:48
a multitude of the **h** host praising God • Lk 2:13
can you believe if I tell you **h** things? • Jn 3:12
every spiritual blessing in the **h** places, • Eph 1:3
bring me safely into his **h** kingdom. • 2 Tm 4:18
better country, that is, a **h** one. • Heb 11:16

HEAVENS

God created the **h** and the earth. • Gn 1:1
When I look at your **h**, the work of • Ps 8:3
The **h** declare the glory of God, • Ps 19:1
The **h** declare his righteousness, • Ps 50:6
and the **h** are the work of your hands. • Ps 102:25
your steadfast love is great above the **h**; • Ps 108:4
For as the **h** are higher than the earth, • Is 55:9
His splendor covered the **h**, and • Hab 3:3
and behold, the **h** were opened to him, • Mt 3:16
and the powers of the **h** will be shaken. • Mt 24:29
who also ascended far above all the **h**, • Eph 4:10
and the **h** are the work of your hands; • Heb 1:10
we are waiting for new **h** and a new • 2 Pt 3:13

HEAVY

and night your hand was **h** upon me; • Ps 32:4
to me, all who labor and are **h** laden, • Mt 11:28
They tie up **h** burdens, hard to bear, • Mt 23:4

HEBREW
escaped came and told Abram the **H**, • Gn 14:13
he said to them, “I am a **H**, and I fear • Jon 1:9
tribe of Benjamin, a **H** of Hebrews; • Phil 3:5

HEBRON
by the oaks of Mamre, which are at **H**, • Gn 13:18
David was king in **H** over the house • 2 Sm 2:11

HEEL
your head, and you shall bruise his **h**.” • Gn 3:15
my bread has lifted his **h** against me.’ • Jn 13:18

HEIGHT
nor **h** nor depth, nor anything else in • Rom 8:39
breadth and length and **h** and depth, • Eph 3:18

HEIR
your very own son shall be your **h**.” • Gn 15:4
and if a son, then an **h** through God. • Gal 4:7
whom he appointed the **h** of all things, • Heb 1:2

HEIRS
h of God and fellow **h** • Rom 8:17
are Abraham’s offspring, **h** according • Gal 3:29
mystery is that the Gentiles are fellow **h**, • Eph 3:6
by his grace we might become **h** • Ti 3:7

HELL
fool!’ will be liable to the **h** of fire. • Mt 5:22
can destroy both soul and body in **h**. • Mt 10:28
course of life, and set on fire by **h**. • Jas 3:6
when they sinned, but cast them into **h** • 2 Pt 2:4

HELMET
as a breastplate, and a **h** of salvation • Is 59:17
and take the **h** of salvation, • Eph 6:17
faith and love, and for a **h** the hope • 1 Thes 5:8

HELP
Lord, there is none like you to **h**, • 2 Chr 14:11
to my God I cried for **h**. • Ps 18:6
From where does my **h** come? • Ps 121:1
I will strengthen you, I will **h** you, • Is 41:10
knelt before him, saying, “Lord, **h** me.” • Mt 15:25
“I believe; **h** my unbelief!” • Mk 9:24
the fainthearted, **h** the weak, • 1 Thes 5:14
tempted, he is able to **h** those • Heb 2:18

HELPED
“Till now the Lord has **h** us.” • 1 Sm 7:12
because you, Lord, have **h** me • Ps 86:17
in a day of salvation I have **h** you; • Is 49:8
in a day of salvation I have **h** you.” • 2 Cor 6:2

HELPER
alone; I will make him a **h** fit for him.” • Gn 2:18
you have been the **h** of the fatherless. • Ps 10:14
Father, and he will give you another **H**, • Jn 14:16
confidently say, “The Lord is my **h**; • Heb 13:6

HEM
You **h** me in, behind and before, • Ps 139:5
and surround you and **h** you in on • Lk 19:43

HERBS
bread and bitter **h** they shall eat • Ex 12:8
is a dinner of **h** where love is than • Prv 15:17

HERESIES
who will secretly bring in destructive **h**, • 2 Pt 2:1

HEROD
of Judea in the days of **H** the king, • Mt 2:1
For **H** had seized John and bound him • Mt 14:3
governor of Judea, and **H** being • Lk 3:1
from here, for **H** wants to kill you.” • Lk 13:31
jurisdiction, he sent him over to **H**, • Lk 23:7

HEZEKIAH
fourteenth year of King **H**, • 2 Kgs 18:13
In the fourteenth year of King **H**, • Is 36:1
Did **H** king of Judah and all Judah put • Jer 26:19

HID
and the man and his wife **h** themselves • Gn 3:8
I **h** a hundred men of the Lord’s • 1 Kgs 18:13
in the shadow of his hand he **h** me; • Is 49:2
prophet, but the Lord **h** them. • Jer 36:26
but Jesus **h** himself and went out • Jn 8:59

HIDDEN
Declare me innocent from **h** faults. • Ps 19:12
Better is open rebuke than **h** love. • Prv 27:5
your sins have **h** his face from you • Is 59:2
he reveals deep and **h** things; he knows • Dn 2:22
For nothing is **h** except to be made • Mk 4:22
died, and your life is **h** with Christ • Col 3:3

HIDE
h me in the shadow of your wings, • Ps 17:8
H your face from my sins, and blot out • Ps 51:9
H not your face from me, lest I be like • Ps 143:7
“Fall on us and **h** us from the face of • Rv 6:16

HIGH
wine. (He was priest of God Most **H**.) • Gn 14:18
people were sacrificing at the **h** places, • 1 Kgs 3:2
your dwelling place—the Most **H**, • Ps 91:9
he makes me tread on my **h** places. • Hab 3:19

led him to Caiaphas the **h** priest, • Mt 26:57
me, Jesus, Son of the Most **H** God? • Mk 5:7
will be called the Son of the Most **H**. • Lk 1:32

HIGHWAY

The **h** of the upright turns aside from • Prv 16:17
And a **h** shall be there, and it shall be • Is 35:8

HILL

A city set on a **h** cannot be hidden. • Mt 5:14
brought him to the brow of the **h** • Lk 4:29

HIP

Jacob's **h** was put out of joint as he • Gn 32:25

HOLD

and your right hand shall **h** me. • Ps 139:10
who, hearing the word, **h** it fast • Lk 8:15
evil; **h** fast to what is good. • Rom 12:9
H fast what you have, so that no one • Rv 3:11

HOLINESS

Who is like you, majestic in **h**, • Ex 15:11
the Lord in the splendor of **h**. • Ps 29:2
h befits your house, O Lord, • Ps 93:5
and it shall be called the Way of **H**; • Is 35:8
bringing **h** to completion in the fear • 2 Cor 7:1
not called us for impurity, but in **h**. • 1 Thes 4:7
they continue in faith and love and **h**, • 1 Tm 2:15
and for the **h** without which no one • Heb 12:14
ought you to be in lives of **h** and • 2 Pt 3:11

HOLY

blessed the seventh day and made it **h**, • Gn 2:3
which you are standing is **h** ground." • Ex 3:5
a kingdom of priests and a **h** nation. • Ex 19:6
the Sabbath day, to keep it **h**. • Ex 20:8
be **h**, for I the Lord your God am **h**. • Lv 19:2

“There is none **h** like the Lord: • 1 Sm 2:2
And who shall stand in his **h** place? • Ps 24:3
H and awesome is his name! • Ps 111:9
“**H**, **h**, **h** is the Lord • Is 6:3
conceived in her is from the **H** Spirit. • Mt 1:20
who you are—the **H** One of God.” • Mk 1:24
blasphemes against the **H** Spirit never • Mk 3:29
and the **H** Spirit descended on him in • Lk 3:22
Father give the **H** Spirit to those who • Lk 11:13
But the Helper, the **H** Spirit, whom • Jn 14:26
receive power when the **H** Spirit has • Acts 1:8
For God’s temple is **h**, and you are • 1 Cor 3:17
in order to present you **h** and blameless • Col 1:22
upright, **h**, and disciplined. • Ti 1:8
a high priest, **h**, innocent, unstained, • Heb 7:26
“You shall be **h**, for I am **h**.” • 1 Pt 1:16
“**H**, **h**, **h**, is the Lord God • Rv 4:8
For you alone are **h**. All nations will • Rv 15:4
And I saw the **h** city, new Jerusalem, • Rv 21:2

HOME
God settles the solitary in a **h**; • Ps 68:6
Even the sparrow finds a **h**, • Ps 84:3
because man is going to his eternal **h**, • Eccl 12:5
“Return to your **h**, and declare how • Lk 8:39
come to him and make our **h** with him. • Jn 14:23
that while we are at **h** in the body we • 2 Cor 5:6
self-controlled, pure, working at **h**, • Ti 2:5

HOMELESS
and bring the **h** poor into your house; • Is 58:7
are poorly dressed and buffeted and **h**, • 1 Cor 4:11

HOMES
“See, we have left our **h** and followed • Lk 18:28
and breaking bread in their **h**, • Acts 2:46

HOMETOWN

coming to his **h** he taught them in • Mt 13:54
you, no prophet is acceptable in his **h**. • Lk 4:24

HOMOSEXUALITY
adulterers, nor men who practice **h**, • 1 Cor 6:9
men who practice **h**, enslavers, • 1 Tm 1:10

HONEST
Whoever gives an **h** answer kisses • Prv 24:26
hold it fast in an **h** and good heart, • Lk 8:15
rather let him labor, doing **h** work • Eph 4:28

HONEY
a land flowing with milk and **h**, • Ex 3:8
taste of it was like wafers made with **h**. • Ex 16:31
much fine gold; sweeter also than **h** • Ps 19:10
taste, sweeter than **h** to my mouth! • Ps 119:103
his waist and ate locusts and wild **h**. • Mk 1:6

HONEYCOMB
Gracious words are like a **h**, sweetness • Prv 16:24
my spice, I ate my **h** with my honey, • Sg 5:1

HONOR
“**H** your father and your mother, that • Ex 20:12
those who **h** me I will **h**, • 1 Sm 2:30
H the Lord with your wealth • Prv 3:9
wisdom, and humility comes before **h**. • Prv 15:33
of hosts, him you shall **h** as holy. • Is 8:13
For God commanded, ‘**H** your father • Mt 15:4
that a prophet has no **h** in his own • Jn 4:44
knew God, they did not **h** him as God • Rom 1:21
h to whom **h** is owed. • Rom 13:7
“**H** your father and mother” (this is • Eph 6:2
Let marriage be held in **h** among all, • Heb 13:4
H everyone. Love the brotherhood. • 1 Pt 2:17
creatures give glory and **h** and thanks • Rv 4:9

HONORABLE
whatever is true, whatever is **h**, • Phil 4:8
wood and clay, some for **h** use, • 2 Tm 2:20

HONORED
if one member is **h**, all rejoice • 1 Cor 12:26
as always Christ will be **h** in my body, • Phil 1:20

HONORS
he who is generous to the needy **h** him. • Prv 14:31
"'This people **h** me with their lips, but • Mt 15:8

HOPE
Though he slay me, I will **h** in him; • Jb 13:15
for what do I wait? My **h** is in you. • Ps 39:7
H in God; for I shall again praise him, • Ps 42:5
The **h** of the righteous brings joy, • Prv 10:28
H deferred makes the heart sick, • Prv 13:12
I call to mind, and therefore I have **h**: • Lam 3:21
and in his name the Gentiles will **h**." • Mt 12:21
and **h** does not put us to shame, • Rom 5:5
Now **h** that is seen is not **h**. • Rom 8:24
Rejoice in **h**, be patient in tribulation, • Rom 12:12
May the God of **h** fill you with all joy • Rom 15:13
So now faith, **h**, and love abide, • 1 Cor 13:13
may know what is the **h** to which he • Eph 1:18
is Christ in you, the **h** of glory. • Col 1:27
waiting for our blessed **h**, the appearing • Ti 2:13
hold fast the confession of our **h** • Heb 10:23
to be born again to a living **h** • 1 Pt 1:3
so that your faith and **h** are in God. • 1 Pt 1:21

HOPES
not hope. For who **h** for what he sees? • Rom 8:24
believes all things, **h** all things, • 1 Cor 13:7

HOREB
came to **H**, the mountain of God. • Ex 3:1

our God made a covenant with us in **H**. • Dt 5:2

HORSE
the **h** and his rider he has thrown • Ex 15:1
delight is not in the strength of the **h**, • Ps 147:10
a man riding on a red **h**! He • Zec 1:8
looked, and behold, a white **h**! • Rv 6:2
And out came another **h**, bright red. • Rv 6:4
I looked, and behold, a pale **h**! • Rv 6:8
heaven opened, and behold, a white **h**! • Rv 19:11

HORSES
hear the sound of chariots and of **h**, • 2 Kgs 7:6
appearance is like the appearance of **h**, • Jl 2:4
locusts were like **h** prepared for battle: • Rv 9:7
pure, were following him on white **h**. • Rv 19:14

HOSANNA
name of the Lord! **H** in the highest!” • Mt 21:9
“**H**! Blessed is he who comes in the • Jn 12:13

HOSEA
As indeed he says in **H**, “Those who • Rom 9:25

HOSHEA
H the son of Elah began to reign in • 2 Kgs 17:1
year of **H**, the king of Assyria captured • 2 Kgs 17:6

HOSPITABLE
respectable, **h**, able to teach, • 1 Tm 3:2
but **h**, a lover of good, • Ti 1:8

HOSPITALITY
of the saints and seek to show **h**. • Rom 12:13
brought up children, has shown **h**, • 1 Tm 5:10
Do not neglect to show **h** to strangers, • Heb 13:2
Show **h** to one another without • 1 Pt 4:9

HOSTILE

mind that is set on the flesh is **h** to God, • Rom 8:7
once were alienated and **h** in mind, • Col 1:21

HOSTILITY

jealousy, anger, **h**, slander, • 2 Cor 12:20
in his flesh the dividing wall of **h** • Eph 2:14
from sinners such **h** against himself, • Heb 12:3

HOT

your works: you are neither cold nor **h**. • Rv 3:15

HOUR

of Man is coming at an **h** you do not • Mt 24:44
“The **h** has come for the Son of Man • Jn 12:23
“Father, the **h** has come; glorify your • Jn 17:1
will keep you from the **h** of trial that is • Rv 3:10

HOUSE

But as for me and my **h**, we will serve • Jos 24:15
what is my **h**, that you have brought • 1 Chr 17:16
I may dwell in the **h** of the Lord • Ps 27:4
Unless the Lord builds the **h**, • Ps 127:1
By wisdom a **h** is built, and by • Prv 24:3
the field, and after that build your **h**. • Prv 24:27
h shall be called a **h** of prayer • Is 56:7
wise man who built his **h** on the rock. • Mt 7:24
enter a strong man’s **h** and plunder his • Mt 12:29
h shall be called a **h** of prayer,’ • Mt 21:13
divided against itself, that **h** will not • Mk 3:25
not make my Father’s **h** a **h** of • Jn 2:16
In my Father’s **h** are many rooms. • Jn 14:2

HOUSEHOLD

enemies will be those of his own **h**. • Mt 10:36
And he himself believed, and all his **h**. • Jn 4:53
you will be saved, you and your **h**.” • Acts 16:31
to those who are of the **h** of faith. • Gal 6:10

He must manage his own **h** well, • 1 Tm 3:4
judgment to begin at the **h** of God; • 1 Pt 4:17

HOUSES
be desolate, large and beautiful **h**, • Is 5:9
everyone who has left **h** or brothers • Mt 19:29
who devour widows’ **h** and for a • Mk 12:40

HOUSETOP
on the **h** not go down to take • Mt 24:17

HOUSETOPS
rooms shall be proclaimed on the **h**. • Lk 12:3

HOW
Mary said to the angel, “**H** will this be, • Lk 1:34
are going. **H** can we know the way?” • Jn 14:5
H unsearchable are his judgments • Rom 11:33
will ask, “**H** are the dead raised? • 1 Cor 15:35
h much more will the blood of Christ, • Heb 9:14

HUMAN
“Whoever takes a **h** life shall • Lv 24:17
So then it depends not on **h** will or • Rom 9:16
And being found in **h** form, he • Phil 2:8
the Lord’s sake to every **h** institution, • 1 Pt 2:13

HUMBLE
in the wilderness, that he might **h** you, • Dt 8:2
are called by my name **h** themselves, • 2 Chr 7:14
He leads the **h** in what is right, • Ps 25:9
is scornful, but to the **h** he gives favor. • Prv 3:34
he who is **h** and contrite in spirit • Is 66:2
those who walk in pride he is able to **h**. • Dn 4:37
the proud, but gives grace to the **h**.” • Jas 4:6
H yourselves before the Lord, and he • Jas 4:10
H yourselves, therefore, under the • 1 Pt 5:6

HUMBLED
Whoever exalts himself will be **h**, • Mt 23:12
he **h** himself by becoming obedient to • Phil 2:8

HUMBLES
Whoever **h** himself like this child is • Mt 18:4
and whoever **h** himself will be exalted. • Mt 23:12

HUMILIATION
In his **h** justice was denied him. • Acts 8:33
and the rich in his **h**, because like a • Jas 1:10

HUMILITY
in wisdom, and **h** comes before honor. • Prv 15:33
serving the Lord with all **h** and • Acts 20:19
ambition or conceit, but in **h** count others • Phil 2:3
kindness, **h**, meekness, and patience, • Col 3:12

HUNGER
they shall not **h** or thirst, • Is 49:10
“Blessed are those who **h** and thirst for • Mt 5:6
whoever comes to me shall not **h**, • Jn 6:35
To the present hour we **h** and thirst, • 1 Cor 4:11
the secret of facing plenty and **h**, • Phil 4:12
They shall **h** no more, neither thirst • Rv 7:16

HUNGRY
the longing soul, and the **h** soul he fills • Ps 107:9
If your enemy is **h**, give him bread • Prv 25:21
His disciples were **h**, and they began • Mt 12:1
I am unwilling to send them away **h**, • Mt 15:32
For I was **h** and you gave me food, • Mt 25:35
“Blessed are you who are **h** now, for • Lk 6:21
“if your enemy is **h**, feed him; • Rom 12:20

HURT
the midst of the fire, and they are not **h**; • Dn 3:25
of the enemy, and nothing shall **h** you. • Lk 10:19

conquers will not be **h** by the second • Rv 2:11

HUSBAND
gave some to her **h** who was with her, • Gn 3:6
Your desire shall be for your **h**, • Gn 3:16
An excellent wife is the crown of her **h**, • Prv 12:4
For your Maker is your **h**, the • Is 54:5
that they broke, though I was their **h**, • Jer 31:32
Jesus said to her, “Go, call your **h**, • Jn 4:16
wife should not separate from her **h** • 1 Cor 7:10
and the **h** should not divorce his wife. • 1 Cor 7:11
If any woman has a **h** who is an • 1 Cor 7:13
A wife is bound to her **h** as long as he • 1 Cor 7:39
I betrothed you to one **h**, to present • 2 Cor 11:2
For the **h** is the head of the wife even • Eph 5:23
be above reproach, the **h** of one wife, • 1 Tm 3:2
prepared as a bride adorned for her **h**. • Rv 21:2

HUSBANDS
H, love your wives, as Christ loved the • Eph 5:25
women to love their **h** and children, • Ti 2:4
wives, be subject to your own **h**, • 1 Pt 3:1
Likewise, **h**, live with your wives in an • 1 Pt 3:7

HYMN
And when they had sung a **h**, they • Mt 26:30
together, each one has a **h**, a lesson, • 1 Cor 14:26

HYMNS
praying and singing **h** to God, • Acts 16:25
in psalms and **h** and spiritual songs, • Eph 5:19

HYPOCRISY
but within you are full of **h** and • Mt 23:28
But, knowing their **h**, he said to them, • Mk 12:15
the leaven of the Pharisees, which is **h**. • Lk 12:1
Barnabas was led astray by their **h**. • Gal 2:13
malice and all deceit and **h** and envy • 1 Pt 2:1

HYPOCRITES

you pray, you must not be like the **h**. • Mt 6:5
h! Well did Isaiah prophesy of you, • Mt 15:7
h! For you shut the kingdom of heaven • Mt 23:13

HYSSOP

Take a bunch of **h** and dip it in the • Ex 12:22
the sour wine on a **h** branch and held • Jn 19:29

I (TOP)

I
to Moses, “**I** am who **I** am.” • Ex 3:14
“Fear not, **I** am the one who helps you.” • Is 41:13
“**I** am the Lord, and there is no other. • Is 45:18
“**I** the Lord search the heart • Jer 17:10
I am with you always, to the end of • Mt 28:20
Jesus said to them, “**I** am the bread of • Jn 6:35
“**I** am the light of the world. • Jn 8:12
before Abraham was, **I** am.” • Jn 8:58
I am the good shepherd. • Jn 10:11
“**I** am the resurrection and the life. • Jn 11:25
“**I** am the way, and the truth, and the • Jn 14:6
“**I** am the Alpha and the Omega,” • Rv 1:8

IDLE
by no means reduce it, for they are **i**. • Ex 5:8
an **i** person will suffer hunger. • Prv 19:15
sing **i** songs to the sound of the harp • Am 6:5
‘Why do you stand here **i** all day?’ • Mt 20:6
brothers, admonish the **i**, encourage • 1 Thes 5:14
condemnation from long ago is not **i**, • 2 Pt 2:3

IDLENESS
does not eat the bread of **i**. • Prv 31:27
some among you walk in **i**, • 2 Thes 3:11

IDOL
An **i**! A craftsman casts it, and a • Is 40:19
“What profit is an **i** when its maker • Hab 2:18
know that “an **i** has no real existence,” • 1 Cor 8:4
is anything, or that an **i** is anything? • 1 Cor 10:19

IDOLATER
or greed, or is an **i**, reviler, • 1 Cor 5:11

covetous (that is, an **i**), has no • Eph 5:5

IDOLATERS

or the greedy and swindlers, or **i**, • 1 Cor 5:10
Do not be **i** as some of them • 1 Cor 10:7

IDOLATRY

and presumption is as iniquity and **i**. • 1 Sm 15:23
bear the penalty for your sinful **i**, • Ezk 23:49
Therefore, my beloved, flee from **i**. • 1 Cor 10:14

IDOLS

Do not turn to **i** or make for • Lv 19:4
All who fashion **i** are nothing, and • Is 44:9
let your collection of **i** deliver you! • Is 57:13
Their **i** are like scarecrows in a • Jer 10:5
abstain from the things polluted by **i**, • Acts 15:20
as he saw that the city was full of **i**. • Acts 17:16
You who abhor **i**, do you rob temples? • Rom 2:22
Now concerning food offered to **i**: we • 1 Cor 8:1
That food offered to **i** is anything, or • 1 Cor 10:19
you turned to God from **i** to serve • 1 Thes 1:9
Little children, keep yourselves from **i**. • 1 Jn 5:21

IGNORANCE

brothers, I know that you acted in **i**, • Acts 3:17
The times of **i** God overlooked, but • Acts 17:30
the life of God because of the **i** • Eph 4:18
to the passions of your former **i**, • 1 Pt 1:14
should put to silence the **i** of foolish • 1 Pt 2:15

IGNORANT

being **i** of the righteousness of God, • Rom 10:3
Satan; for we are not **i** of his designs. • 2 Cor 2:11
deal gently with the **i** and wayward, • Heb 5:2
about matters of which they are **i**, • 2 Pt 2:12

ILL

Simon’s mother-in-law lay **i** with a • Mk 1:30
there was an official whose son was **i**. • Jn 4:46
is why many of you are weak and **i**, • 1 Cor 11:30

ILLNESS
in his **i** you restore him to full health. • Ps 41:3
“This **i** does not lead to death. • Jn 11:4

IMAGE
“Let us make man in our **i**, • Gn 1:26
be shed, for God made man in his own **i**. • Gn 9:6
shall not make for yourself a carved **i**, • Ex 20:4
i of jealousy, which provokes to • Ezk 8:3
Nebuchadnezzar made an **i** of gold, • Dn 3:1
to be conformed to the **i** of his Son, • Rom 8:29
since he is the **i** and glory of God, • 1 Cor 11:7
He is the **i** of the invisible God, • Col 1:15
would not worship the **i** of the beast • Rv 13:15

IMAGES
All worshipers of **i** are put to shame, • Ps 97:7
nothing; their metal **i** are empty wind. • Is 41:29
of the immortal God for **i** resembling • Rom 1:23

IMITATE
give you in ourselves an example to **i**. • 2 Thes 3:9
of their way of life, and **i** their faith. • Heb 13:7
do not **i** evil but **i** good. • 3 Jn 11

IMITATORS
Be **i** of me, as I am of Christ. • 1 Cor 11:1
Therefore be **i** of God, as beloved • Eph 5:1
And you became **i** of us and • 1 Thes 1:6
became **i** of the churches of God in • 1 Thes 2:14
may not be sluggish, but **i** • Heb 6:12

IMMANUEL
bear a son, and shall call his name **I**. • Is 7:14

call his name **I**” (which means, • Mt 1:23

IMMORAL

not to associate with sexually **i** people • 1 Cor 5:9
but the sexually **i** person sins against • 1 Cor 6:18
the sexually **i**, sorcerers, idolaters, • Rv 21:8

IMMORALITY

wife, except on the ground of sexual **i**, • Mt 5:32
of man, come evil thoughts, sexual **i**, • Mk 7:21
not in sexual **i** and sensuality, • Rom 13:13
The body is not meant for sexual **i**, • 1 Cor 6:13
But sexual **i** and all impurity • Eph 5:3

IMMORTAL

exchanged the glory of the **i** God • Rom 1:23
To the King of the ages, **i**, invisible, • 1 Tm 1:17

IMMORTALITY

seek for glory and honor and **i**, • Rom 2:7
and this mortal body must put on **i**. • 1 Cor 15:53
who alone has **i**, who dwells in • 1 Tm 6:16
and brought life and **i** to light through • 2 Tm 1:10

IMPERISHABLE

perishable body must put on the **i**, • 1 Cor 15:53
to an inheritance that is **i**, undefiled, • 1 Pt 1:4

IMPOSSIBLE

move, and nothing will be **i** for you.” • Mt 17:20
“With man this is **i**, but with God all • Mt 19:26
in which it is **i** for God to lie, • Heb 6:18
And without faith it is **i** to please him, • Heb 11:6

IMPOSTORS

We are treated as **i**, and yet are true; • 2 Cor 6:8
while evil people and **i** will go on • 2 Tm 3:13

IMPRISONMENT
become confident in the Lord by my **i**, • Phil 1:14
and flogging, and even chains and **i**. • Heb 11:36

IMPRISONMENTS
beatings, **i**, riots, labors, sleepless • 2 Cor 6:5
with far greater labors, far more **i**, • 2 Cor 11:23

IMPURITY
them up in the lusts of their hearts to **i**, • Rom 1:24
as slaves to **i** and to lawlessness • Rom 6:19
have not repented of the **i**, • 2 Cor 12:21
sexual immorality, **i**, sensuality, • Gal 5:19
For God has not called us for **i**, • 1 Thes 4:7

INCENSE
the cloud of the **i** may cover the mercy • Lv 16:13
my prayer be counted as **i** before you, • Ps 141:2
enter the temple of the Lord and burn **i**. • Lk 1:9
having the golden altar of **i** and the ark • Heb 9:4
i, which are the prayers of the saints. • Rv 5:8

INCLINE
and **i** your heart to the Lord, • Jos 24:23
But you did not **i** your ear or listen • Jer 35:15
O my God, **i** your ear and hear. Open • Dn 9:18

INCREASE
Of the **i** of his government and of peace • Is 9:7
run to and fro, and knowledge shall **i**.” • Dn 12:4
apostles said to the Lord, “**I** our faith!” • Lk 17:5
He must **i**, but I must decrease.” • Jn 3:30
And the word of God continued to **i**, • Acts 6:7
i the harvest of your righteousness. • 2 Cor 9:10
may the Lord make you **i** and abound • 1 Thes 3:12

INCREASED
And because lawlessness will be **i**, the • Mt 24:12

And Jesus **i** in wisdom and in stature • Lk 2:52
But the word of God **i** and multiplied. • Acts 12:24
but where sin **i**, grace abounded all • Rom 5:20

INCREASES

the wicked increase, transgression **i**, • Prv 29:16
to him who has no might he **i** strength. • Is 40:29

INCURABLE

flee away in a day of grief and **i** pain. • Is 17:11
is my pain unceasing, my wound **i**, • Jer 15:18

INDESTRUCTIBLE

but by the power of an **i** life. • Heb 7:16

INDIGNATION

Hot **i** seizes me because of the wicked, • Ps 119:53
upon me, for you had filled me with **i**. • Jer 15:17
shall prosper till the **i** is accomplished; • Dn 11:36
Who can stand before his **i**? • Na 1:6

INFANTS

Out of the mouth of babies and **i**, • Ps 8:2
"'Out of the mouth of **i** and nursing • Mt 21:16
they were bringing even **i** to him that • Lk 18:15
Like newborn **i**, long for the pure • 1 Pt 2:2

INHABIT

you come into the land you are to **i**, • Nm 15:2
For the upright will **i** the land, and • Prv 2:21

INHABITANTS

let all the **i** of the world stand in awe • Ps 33:8
men of Judah, to the **i** of Jerusalem, • Dn 9:7
the **i** of Jerusalem a spirit of grace • Zec 12:10

INHERIT

offspring, and they shall **i** it forever.'" • Ex 32:13

The righteous shall **i** the land • Ps 37:29
his own household will **i** the wind, • Prv 11:29
Lord will **i** Judah as his portion • Zec 2:12
are the meek, for they shall **i** the earth. • Mt 5:5
what must I do to **i** eternal life?” • Mk 10:17
unrighteous will not **i** the kingdom of • 1 Cor 6:9
flesh and blood cannot **i** the kingdom • 1 Cor 15:50
such things will not **i** the kingdom of • Gal 5:21

INHERITANCE
of Egypt, to be a people of his own **i**, • Dt 4:20
places; indeed, I have a beautiful **i**. • Ps 16:6
A good man leaves an **i** to his • Prv 13:22
Wisdom is good with an **i**, an • Eccl 7:11
“This shall be their **i**: I am their **i**: • Ezk 44:28
tell my brother to divide the **i** with me.” • Lk 12:13
For if the **i** comes by the law, it no • Gal 3:18
In him we have obtained an **i**, • Eph 1:11
you to share in the **i** of the saints • Col 1:12
from the Lord you will receive the **i** • Col 3:24
may receive the promised eternal **i**, • Heb 9:15
to an **i** that is imperishable, undefiled, • 1 Pt 1:4

INIQUITIES
For my **i** have gone over my head; • Ps 38:4
my sins, and blot out all my **i**. • Ps 51:9
nor repay us according to our **i**. • Ps 103:10
The **i** of the wicked ensnare him, • Prv 5:22
he was crushed for our **i**; upon him • Is 53:5
righteous, and he shall bear their **i**. • Is 53:11
but your **i** have made a separation • Is 59:2
turning from our **i** and gaining insight • Dn 9:13
on us; he will tread our **i** underfoot. • Mi 7:19
For I will be merciful toward their **i**, • Heb 8:12

INIQUITY
A God of faithfulness and without **i**, • Dt 32:4

sin to you, and I did not cover my **i**; • Ps 32:5
Wash me thoroughly from my **i**, • Ps 51:2
who forgives all your **i**, who heals all • Ps 103:3
and let no **i** get dominion over me. • Ps 119:133
the Lord has laid on him the **i** • Is 53:6
Who is a God like you, pardoning **i** • Mi 7:18
I have taken your **i** away from you, • Zec 3:4
the name of the Lord depart from **i**.” • 2 Tm 2:19

INJUSTICE

“You shall do no **i** in court. You shall • Lv 19:15
for there is no **i** with the Lord • 2 Chr 19:7
Whoever sows **i** will reap calamity, • Prv 22:8
plowed iniquity; you have reaped **i**; • Hos 10:13
Is there **i** on God’s part? By no means! • Rom 9:14

INK

written not with **i** but with the Spirit • 2 Cor 3:3
I would rather not use paper and **i**. • 2 Jn 12

INN

there was no place for them in the **i**. • Lk 2:7
brought him to an **i** and took care of • Lk 10:34

INNOCENT

and do not kill the **i** and righteous, • Ex 23:7
errors? Declare me **i** from hidden faults. • Ps 19:12
because they have shed **i** blood in their • Jl 3:19
so be wise as serpents and **i** as doves. • Mt 10:16
“I am **i** of this man’s blood; • Mt 27:24
“Certainly this man was **i**!” • Lk 23:47
what is good and **i** as to what is evil. • Rom 16:19
such a high priest, holy, **i**, unstained, • Heb 7:26

INQUIRED

people of Israel **i** of the Lord, • Jgs 1:1
David **i** of the Lord, “Shall • 1 Sm 23:2
he **i** of them where the Christ was to • Mt 2:4

INSCRIBED

Oh that they were **i** in a book! • Jb 19:23
tell you what is **i** in the book of truth: • Dn 10:21
tribes of the sons of Israel were **i**— • Rv 21:12

INSIGHT

the knowledge of the Holy One is **i**. • Prv 9:10
lavished upon us, in all wisdom and **i** • Eph 1:8

INSOLENT

The **i** have dug pitfalls for me; they do • Ps 119:85
slanderers, haters of God, **i**, • Rom 1:30
persecutor, and **i** opponent. But I • 1 Tm 1:13

INSTRUCT

I will **i** you and teach you in • Ps 32:8
knowledge and able to **i** one another. • Rom 15:14
the mind of the Lord so as to **i** him?” • 1 Cor 2:16
with my mind in order to **i** others, • 1 Cor 14:19

INSTRUCTED

when a wise man is **i**, he gains • Prv 21:11
because you are **i** from the law; • Rom 2:18

INSTRUCTION

which I have written for their **i**.” • Ex 24:12
Whoever heeds **i** is on the path to life, • Prv 10:17
Whoever ignores **i** despises himself, • Prv 15:32
in former days was written for our **i**, • Rom 15:4
but they were written down for our **i**, • 1 Cor 10:11
so that he may be able to give **i** • Ti 1:9

INSTRUCTS

in the night also my heart **i** me. • Ps 16:7
therefore he **i** sinners in the way. • Ps 25:8

INSULT

but the prudent ignores an **i**. • Prv 12:16

in saying these things you **i** us also.” • Lk 11:45

INSULTS
oppresses a poor man **i** his Maker, • Prv 14:31
whoever **i** his brother will be liable • Mt 5:22

INTEGRITY
away from evil? He still holds fast his **i**, • Jb 2:3
till I die I will not put away my **i** • Jb 27:5
May **i** and uprightness preserve me, • Ps 25:21
I will walk with **i** of heart • Ps 101:2
he is a shield to those who walk in **i**, • Prv 2:7
Whoever walks in **i** walks securely, • Prv 10:9
works, and in your teaching show **i**, • Ti 2:7

INTELLIGENT
when he closes his lips, he is deemed **i**. • Prv 17:28
An **i** heart acquires knowledge, and • Prv 18:15

INTERCEDES
but the Spirit himself **i** for us • Rom 8:26

INTERCESSION
the sin of many, and makes **i** for the • Is 53:12
he always lives to make **i** for them. • Heb 7:25

INTEREST
and you shall not exact **i** from him. • Ex 22:25
does not put out his money at **i** and • Ps 15:5
received what was my own with **i**. • Mt 25:27

INTERESTS
and his **i** are divided. And • 1 Cor 7:34
look not only to his own **i**, • Phil 2:4

INTERMARRY
You shall not **i** with them, • Dt 7:3
commandments again and **i** with the • Ezr 9:14

INTERPRET

You shall not **i** omens or tell fortunes. • Lv 19:26
and understanding to **i** dreams, • Dn 5:12
Do all speak with tongues? Do all **i**? • 1 Cor 12:30
But if there is no one to **i**, let • 1 Cor 14:28

INTERPRETATION

a tongue, or an **i**. Let all things be • 1 Cor 14:26
from someone’s own **i**. • 2 Pt 1:20

INTERPRETATIONS

“Do not **i** belong to God? • Gn 40:8
that you can give **i** and solve problems. • Dn 5:16

INVALID

who had been an **i** for thirty-eight years. • Jn 5:5

INVISIBLE

For his **i** attributes, namely, • Rom 1:20
in heaven and on earth, visible and **i**, • Col 1:16
immortal, **i**, the only God, • 1 Tm 1:17
for he endured as seeing him who is **i**. • Heb 11:27

INVITE

one of you will **i** his neighbor to come • Zec 3:10
the main roads and **i** to the wedding • Mt 22:9
But when you give a feast, **i** the poor, • Lk 14:13

INWARD

you delight in truth in the **i** being, • Ps 51:6
the **i** mind and heart of a man are deep. • Ps 64:6
For you formed my **i** parts; • Ps 139:13

INWARDLY

bless with their mouths, but **i** they curse. • Ps 62:4
sheep’s clothing but **i** are ravenous • Mt 7:15

IOTA

heaven and earth pass away, not an **i**, • Mt 5:18

IRON
of all instruments of bronze and **i**. • Gn 4:22
them with a rod of **i** and dash them in • Ps 2:9
I sharpens **i**, and one man • Prv 27:17
and he will rule them with a rod of **i**. • Rv 19:15

IRREVERENT
Have nothing to do with **i**, silly myths. • 1 Tm 4:7
But avoid **i** babble, for it will lead • 2 Tm 2:16

IRREVOCABLE
the gifts and the calling of God are **i**. • Rom 11:29

ISAAC
a son, and you shall call his name **I**. • Gn 17:19
for through **I** shall your offspring be • Gn 21:12
wood in order and bound **I** his son • Gn 22:9
soon as **I** had finished blessing Jacob, • Gn 27:30
God of Abraham, the God of **I**, • Ex 3:6
children by one man, our forefather **I**, • Rom 9:10
when he was tested, offered up **I**, • Heb 11:17
he offered up his son **I** on the altar? • Jas 2:21

ISAIAH
sackcloth, to the prophet **I** • 2 Kgs 19:2
I the prophet the son of Amoz wrote. • 2 Chr 26:22
And the Lord said to **I**, “Go out • Is 7:3
I when he said, “The voice of one • Mt 3:3
prophet **I**: “He took our illnesses and • Mt 8:17
Well did **I** prophesy of you, when he • Mt 15:7
and he was reading the prophet **I**. • Acts 8:28
I cries out concerning Israel: “Though • Rom 9:27
Then **I** is so bold as to say, “I have • Rom 10:20

ISHMAEL
You shall call his name **I**, because • Gn 16:11

The sons of Abraham: Isaac and **I**. • 1 Chr 1:28

ISRAEL

shall no longer be called Jacob, but **I**, • Gn 32:28
All these are the twelve tribes of **I**. • Gn 49:28
Then Moses made **I** set out • Ex 15:22
“Hear, O **I**: The Lord our God, • Dt 6:4
“The glory has departed from **I**, • 1 Sm 4:22
I commanded to shepherd my people **I**, • 2 Sm 7:7
And he will redeem **I** from all • Ps 130:8
I was holy to the Lord, • Jer 2:3
new covenant with the house of **I** and • Jer 31:31
For **I** has forgotten his Maker and built • Hos 8:14
When **I** was a child, I loved him, and • Hos 11:1
ruler who will shepherd my people **I**.’” • Mt 2:6
no one in **I** have I found such faith. • Mt 8:10
to the lost sheep of the house of **I**. • Mt 10:6
Gentiles, and for glory to your people **I**.” • Lk 2:32
at this time restore the kingdom to **I**?” • Acts 1:6
God has brought to **I** a Savior, • Acts 13:23
not all who are descended from **I** belong • Rom 9:6
all **I** will be saved, • Rom 11:26
new covenant with the house of **I** and • Heb 8:8
tribes of the sons of **I** were inscribed— • Rv 21:12

ISRAELITE

said of him, “Behold, an **I** indeed, in • Jn 1:47
For I myself am an **I**, a descendant of • Rom 11:1

ISRAELITES

They are **I**, and to them belong the • Rom 9:4
such glory that the **I** could not gaze at • 2 Cor 3:7
exodus of the **I** and gave directions • Heb 11:22

ISSACHAR

husband.” So she called his name **I**. • Gn 30:18

J (TOP)

JACOB
Esau’s heel, so his name was called **J**. • Gn 25:26
J said, “Sell me your birthright now.” • Gn 25:31
J said to his father, “I am Esau • Gn 27:19
Then **J** awoke from his sleep and said, • Gn 28:16
So **J** served seven years for Rachel, • Gn 29:20
J was left alone. And a man wrestled • Gn 32:24
God appeared to **J** again, when he • Gn 35:9
Now the sons of **J** were twelve. • Gn 35:22
Egypt, **J** and all his offspring with him, • Gn 46:6
“Yet I have loved **J** • Mal 1:2
As it is written, “**J** I loved, but Esau I • Rom 9:13
By faith **J**, when dying, blessed each • Heb 11:21

JAIRUS
the rulers of the synagogue, **J** by name, • Mk 5:22

JAMES
J the son of Zebedee and John • Mt 4:21
And are not his brothers **J** and Joseph • Mt 13:55
Jesus took with him Peter and **J**, and • Mt 17:1
He killed **J** the brother of John with the • Acts 12:2
After they finished speaking, **J** replied, • Acts 15:13
the other apostles except **J** the Lord’s • Gal 1:19

JAPHETH
Noah fathered Shem, Ham, and **J**. • Gn 5:32

JAR
‘Please let down your **j** that I may • Gn 24:14
handful of flour in a **j** and a little oil • 1 Kgs 17:12
nothing in the house except a **j** of oil.” • 2 Kgs 4:2
woman left her water **j** and went away • Jn 4:28

JARS
empty **j**, with torches inside the **j**. • Jgs 7:16
“Fill four **j** with water and pour it on • 1 Kgs 18:33
six stone water **j** there for the Jewish • Jn 2:6
But we have this treasure in **j** of clay, • 2 Cor 4:7

JEALOUS
And his brothers were **j** of him, but his • Gn 37:11
I the Lord your God am a **j** God, • Ex 20:5
name is **J**, is a **j** God), • Ex 34:14
your God is a consuming fire, a **j** God. • Dt 4:24
“I have been very **j** for the Lord, • 1 Kgs 19:10
and I will be **j** for my holy name. • Ezk 39:25
Then the Lord became **j** for his • Jl 2:18
I am exceedingly **j** for Jerusalem • Zec 1:14
“I will make you **j** of those who are • Rom 10:19

JEALOUSY
provoked him to **j** with their sins • 1 Kgs 14:22
they moved him to **j** with their idols. • Ps 78:58
but who can stand before **j**? • Prv 27:4
I am jealous for Zion with great **j**, • Zec 8:2
For while there is **j** and strife • 1 Cor 3:3
Shall we provoke the Lord to **j**? • 1 Cor 10:22
For I feel a divine **j** for you, since • 2 Cor 11:2
strife, **j**, fits of anger, rivalries, • Gal 5:20
For where **j** and selfish ambition exist, • Jas 3:16

JEBUSITES
J, a land flowing with milk and honey.”’ • Ex 3:17
drive out the **J** who lived in Jerusalem, • Jgs 1:21

JEHOAHAZ
J the son of Jehu began to reign over • 2 Kgs 13:1
J was twenty-three years old when • 2 Kgs 23:31

JEHOIACHIN
And he carried away **J** to Babylon. • 2 Kgs 24:15

graciously freed **J** king of Judah • 2 Kgs 25:27
So **J** put off his prison garments. • Jer 52:33

JEHOIADA
to all that **J** the priest commanded, • 2 Kgs 11:9
But **J** grew old and full of days, and • 2 Chr 24:15

JEHOIAKIM
father, and changed his name to **J**. • 2 Kgs 23:34
says the Lord concerning **J** • Jer 22:18
In the fourth year of **J** the son of Josiah, • Jer 36:1
year of the reign of **J** king of Judah, • Dn 1:1

JEHOSHAPHAT
in the third year **J** the king of Judah • 1 Kgs 22:2
The Lord was with **J**, because • 2 Chr 17:3

JEHU
And **J** the son of Nimshi you shall • 1 Kgs 19:16
Then **J** mounted his chariot and went • 2 Kgs 9:16
Thus **J** wiped out Baal from Israel. • 2 Kgs 10:28

JEPHTHAH
Now **J** the Gileadite was a mighty • Jgs 11:1
And **J** made a vow to the Lord • Jgs 11:30

JEREMIAH
Lord by the mouth of **J**, • 2 Chr 36:21
by the mouth of **J** might be fulfilled, • Ezr 1:1
Then Pashhur beat **J** the prophet, • Jer 20:2
scroll at the dictation of **J** all the words • Jer 36:4
word of the Lord came to **J** • Jer 37:6
in the land of Egypt, answered **J**: • Jer 44:15
word of the Lord to **J** the • Dn 9:2
what was spoken by the prophet **J**: • Mt 2:17
and others **J** or one of the prophets.” • Mt 16:14
had been spoken by the prophet **J**, • Mt 27:9

JERICHO

When Joshua was by **J**, he lifted up • Jos 5:13
As he drew near to **J**, a blind man • Lk 18:35
By faith the walls of **J** fell • Heb 11:30

JEROBOAM

Solomon sought therefore to kill **J**. • 1 Kgs 11:40
all Israel heard that **J** had returned, • 1 Kgs 12:20
thing became sin to the house of **J**, • 1 Kgs 13:34
upon the house of **J** and will cut off • 1 Kgs 14:10

JERUSALEM

at **J** he reigned over all Israel and Judah • 2 Sm 5:5
carried the ark of God back to **J**, • 2 Sm 15:29
Solomon desired to build in **J**, • 1 Kgs 9:19
“In **J** will I put my name.” • 2 Kgs 21:4
He carried away all **J** and all the • 2 Kgs 24:14
So I went to **J** and was there three days. • Neh 2:11
Pray for the peace of **J**! • Ps 122:6
The Lord builds up **J**; • Ps 147:2
Speak tenderly to **J**, and cry to her • Is 40:2
I create **J** to be a joy, and her people to • Is 65:18
the holy land, and will again choose **J**.” • Zec 2:12
J shall dwell in security. • Zec 14:11
“See, we are going up to **J**. And the • Mt 20:18
“O **J**, **J**, the city that kills • Mt 23:37
the boy Jesus stayed behind in **J**. • Lk 2:43
when you see **J** surrounded by armies, • Lk 21:20
name to all nations, beginning from **J**. • Lk 24:47
but you say that in **J** is the place where • Jn 4:20
go up to **J** to the apostles and the elders • Acts 15:2
my service for **J** may be acceptable • Rom 15:31
she corresponds to the present **J**, for • Gal 4:25
city of the living God, the heavenly **J**, • Heb 12:22
city of my God, the new **J**, which • Rv 3:12
showed me the holy city **J** coming • Rv 21:10

JESSE

Obed fathered **J**, and **J** • Ru 4:22
And **J** said to David his son, “Take • 1 Sm 17:17
forth a shoot from the stump of **J**, • Is 11:1
in David the son of **J** a man after my • Acts 13:22
Isaiah says, “The root of **J** will come, • Rom 15:12

JESUS

Then **J** was led up by the Spirit • Mt 4:1
These twelve **J** sent out, instructing • Mt 10:5
together in order to arrest **J** by stealth • Mt 26:4
seeking false testimony against **J** • Mt 26:59
But **J** remained silent. • Mt 26:63
“This man was with **J** of Nazareth.” • Mt 26:71
“This is **J**, the King of the Jews.” • Mt 27:37
“**J**, Son of David, have mercy on me!” • Mk 10:47
And at the ninth hour **J** cried with a • Mk 15:34
He drew near to **J** to kiss him, • Lk 22:47
them once more, desiring to release **J**, • Lk 23:20
“**J**, remember me when you come into • Lk 23:42
J wept. • Jn 11:35
that he might take away the body of **J**, • Jn 19:38
I have dealt with all that **J** began to do • Acts 1:1
This **J** God raised up, and of • Acts 2:32
“I am **J**, whom you are persecuting. • Acts 9:5
saved through the grace of the Lord **J**, • Acts 15:11
‘I am **J** of Nazareth, whom you are • Acts 22:8
J Christ, through whom are all things • 1 Cor 8:6
is not ourselves, but **J** Christ as Lord, • 2 Cor 4:5
do everything in the name of the Lord **J**, • Col 3:17
consider **J**, the apostle and high priest • Heb 3:1
J, the Son of God, let us hold fast our • Heb 4:14
This makes **J** the guarantor of a better • Heb 7:22
Whoever confesses that **J** is the Son • 1 Jn 4:15
The revelation of **J** Christ, • Rv 1:1
“I, **J**, have sent my angel to testify • Rv 22:16

JEW

For Mordecai the **J** was second in rank • Est 10:3
take hold of the robe of a **J**, • Zec 8:23
the **J** first and also to the Greek. • Rom 1:16
But a **J** is one inwardly, and • Rom 2:29
Then what advantage has the **J**? Or • Rom 3:1
no distinction between **J** and Greek; • Rom 10:12
To the Jews I became as a **J**, • 1 Cor 9:20
There is neither **J** nor Greek, • Gal 3:28

JEWEL

the lips of knowledge are a precious **j**. • Prv 20:15
city were adorned with every kind of **j**. • Rv 21:19

JEWELS

She is more precious than **j**, • Prv 3:15
for wisdom is better than **j**, and all • Prv 8:11
like the **j** of a crown they shall shine • Zec 9:16

JEWS

Haman sought to destroy all the **J**, • Est 3:6
he who has been born king of the **J**? • Mt 2:2
“Are you the King of the **J**?” • Mt 27:11
for salvation is from the **J**. • Jn 4:22
Jesus said to the **J** who had believed • Jn 8:31
Or is God the God of **J** only? • Rom 3:29
For **J** demand signs and Greeks • 1 Cor 1:22
To the **J** I became as a Jew, • 1 Cor 9:20
into one body—**J** or Greeks, slaves or • 1 Cor 12:13
you force the Gentiles to live like **J**?” • Gal 2:14

JEZEBEL

J cut off the prophets of the Lord, • 1 Kgs 18:4
Ahab, whom **J** his wife incited. • 1 Kgs 21:25

JOAB

But **J** and Abishai pursued Abner. • 2 Sm 2:24
the blood that **J** shed without cause. • 1 Kgs 2:31

JOASH
took **J** the son of Ahaziah and stole • 2 Kgs 11:2
And **J** did what was right in the eyes • 2 Chr 24:2
And **J** the king of Israel sent word to • 2 Chr 25:18

JOB
land of Uz whose name was **J**, • Jb 1:1
J, that there is none like him on the earth, • Jb 1:8
Daniel, and **J**, were in it, they would • Ezk 14:14
have heard of the steadfastness of **J**, • Jas 5:11

JOEL
was uttered through the prophet **J**: • Acts 2:16

JOHN
In those days **J** the Baptist • Mt 3:1
when he heard that **J** had been arrested, • Mt 4:12
son of Zebedee, and **J** his brother; • Mt 10:2
“Go and tell **J** what you hear and see: • Mt 11:4
He sent and had **J** beheaded • Mt 14:10
“Some say **J** the Baptist, • Mt 16:14
was the baptism of **J** from heaven or • Lk 20:4
And **J** bore witness: “I saw the Spirit • Jn 1:32
Now Peter and **J** were going • Acts 3:1
they saw the boldness of Peter and **J**, • Acts 4:13
to take with them **J** called Mark. • Acts 15:37
and when James and Cephas and **J**, • Gal 2:9
I, **J**, am the one who heard and saw • Rv 22:8

JOIN
and do not **j** with those who • Prv 24:21
‘Come, let us **j** ourselves to the Lord • Jer 50:5
None of the rest dared **j** them, but the • Acts 5:13
surprised when you do not **j** them • 1 Pt 4:4

JOINED
What therefore God has **j** together, • Mt 19:6
But he who is **j** to the Lord becomes • 1 Cor 6:17

being **j** together, grows into a • Eph 2:21

JOINT

hip was put out of **j** as he wrestled with • Gn 32:25
held together by every **j** with which it • Eph 4:16
be put out of **j** but rather be healed. • Heb 12:13

JOKING

his neighbor and says, “I am only **j**!” • Prv 26:19
nor foolish talk nor crude **j**, • Eph 5:4

JONAH

appointed a great fish to swallow up **J**. • Jon 1:17
to it except the sign of the prophet **J**. • Mt 12:39
something greater than **J** is here. • Lk 11:32

JONATHAN

And Saul and **J** his son • 1 Sm 13:16
And **J** spoke well of David to Saul • 1 Sm 19:4
“**J** lies slain on your high places. • 2 Sm 1:25

JOPPA

He went down to **J** and found a ship • Jon 1:3
Send therefore to **J** and ask for Simon • Acts 10:32

JORDAN

of you will pass over the **J** • Nm 32:21
that Moses gave you beyond the **J**, • Jos 1:14
the nation finished passing over the **J**. • Jos 3:17
“Go and wash in the **J** seven times, • 2 Kgs 5:10
baptized by him in the river **J**, • Mt 3:6

JOSEPH

sons of Rachel: **J** and Benjamin. • Gn 35:24
Now Israel loved **J** more than • Gn 37:3
Now **J** was handsome in form • Gn 39:6
And **J** stored up grain in great • Gn 41:49
So **J** went up to bury his father. • Gn 50:7

king over Egypt, who did not know **J**. • Ex 1:8
Moses took the bones of **J** with him, • Ex 13:19
Mary had been betrothed to **J**, • Mt 1:18
Lord appeared in a dream to **J** in Egypt, • Mt 2:19
And **J** took the body and wrapped it • Mt 27:59

JOSHUA

Moses said to **J**, “Choose for us men, • Ex 17:9
And **J** the son of Nun, the assistant of • Nm 11:28
J the son of Nun, who stands before • Dt 1:38
J said, “Alas, O Lord God, • Jos 7:7
So **J** made a covenant with the people • Jos 24:25

JOSIAH

J was eight years old when he began • 2 Kgs 22:1
J put away the mediums • 2 Kgs 23:24
J kept a Passover to the Lord • 2 Chr 35:1
word of the Lord came in the days of **J** • Jer 1:2

JOURNEY

and eat, for the **j** is too great for you.” • 1 Kgs 19:7
great city, three days’ **j** in breadth. • Jon 3:3
no bag for your **j**, or two tunics or • Mt 10:10
“For it will be like a man going on a **j**, • Mt 25:14
Jesus, wearied as he was from his **j**, • Jn 4:6

JOY

the **j** of the Lord is your strength.” • Neh 8:10
You have put more **j** in my heart • Ps 4:7
him glad with the **j** of your presence. • Ps 21:6
but **j** comes with the morning. • Ps 30:5
works of your hands I sing for **j**. • Ps 92:4
“For you shall go out in **j** and be led • Is 55:12
take **j** in the God of my salvation. • Hab 3:18
from the tomb with fear and great **j**, • Mt 28:8
I bring you good news of great **j** • Lk 2:10
and that your **j** may be full. • Jn 15:11
and no one will take your **j** from you. • Jn 16:22

fill you with all **j** and peace in • Rom 15:13
complete my **j** by being of the same • Phil 2:2
For you are our glory and **j**. • 1 Thes 2:20
Count it all **j**, my brothers, • Jas 1:2
things so that our **j** may be complete. • 1 Jn 1:4

JOYFUL
let us make a **j** noise to the rock of our • Ps 95:1
Make a **j** noise to the Lord, • Ps 100:1
A **j** heart is good medicine, • Prv 17:22
for them than to be **j** and to do good • Eccl 3:12
make them **j** in my house of prayer; • Is 56:7

JUBILEE
That fiftieth year shall be a **j** for you; • Lv 25:11
And when the **j** of the people of Israel • Nm 36:4

JUDAH
she called his name **J**. • Gn 29:35
And **J** said to Israel his father, “Send • Gn 43:8
The scepter shall not depart from **J**, • Gn 49:10
But the house of **J** followed David. • 2 Sm 2:10
cities of **J**, “Behold your God!” • Is 40:9
are too little to be among the clans of **J**, • Mi 5:2
“I will strengthen the house of **J**, and I • Zec 10:6
no means least among the rulers of **J**; • Mt 2:6
that our Lord was descended from **J**, • Heb 7:14
the Lion of the tribe of **J**, the Root • Rv 5:5

JUDAISM
devout converts to **J** followed Paul • Acts 13:43
I was advancing in **J** beyond many of • Gal 1:14

JUDAS
and **J** Iscariot, who betrayed him. • Mt 10:4
already put it into the heart of **J** Iscariot, • Jn 13:2
dipped the morsel, he gave it to **J**, • Jn 13:26

JUDEA

was born in Bethlehem of **J** • Mt 2:1
spread through the whole of **J** and all • Lk 7:17
“Men of **J** and all who dwell in • Acts 2:14
delivered from the unbelievers in **J**, • Rom 15:31

JUDGE

Shall not the **J** of all the earth do what • Gn 18:25
for he comes to **j** the earth. • 1 Chr 16:33
God is a righteous **j**, and a God • Ps 7:11
he will **j** the peoples with equity.” • Ps 96:10
for there I will sit to **j** all the • Jl 3:12
“**J** not, that you be not judged. • Mt 7:1
for I did not come to **j** the world but • Jn 12:47
a day on which he will **j** the world • Acts 17:31
know that the saints will **j** the world? • 1 Cor 6:2
who is to **j** the living and the dead, • 2 Tm 4:1
There is only one lawgiver and **j**, • Jas 4:12
behold, the **J** is standing at the door. • Jas 5:9
to him who is ready to **j** the living and • 1 Pt 4:5
whom the authority to **j** was committed. • Rv 20:4

JUDGED

he said to him, “You have **j** rightly.” • Lk 7:43
under the law will be **j** by the law. • Rom 2:12
But if we **j** ourselves truly, we • 1 Cor 11:31
we who teach will be **j** with greater • Jas 3:1
And the dead were **j** by what • Rv 20:12

JUDGES

“You shall appoint **j** and officers in all • Dt 16:18
Then the Lord raised up **j**, • Jgs 2:16
surely there is a God who **j** on earth.” • Ps 58:11
God **j** the secrets of men by Christ • Rom 2:16
It is the Lord who **j** me. • 1 Cor 4:4
call on him as Father who **j** impartially • 1 Pt 1:17
in righteousness he **j** and makes war. • Rv 19:11

JUDGMENT

wicked will not stand in the **j**, nor • Ps 1:5
but it is God who executes **j**, • Ps 75:7
Teach me good **j** and knowledge, • Ps 119:66
God will bring every deed into **j**, • Eccl 12:14
by fire will the Lord enter into **j**, • Is 66:16
on the day of **j** people will give account • Mt 12:36
but has given all **j** to the Son, • Jn 5:22
concerning sin and righteousness and **j**: • Jn 16:8
God's righteous **j** will be revealed. • Rom 2:5
all stand before the **j** seat of God; • Rom 14:10
body eats and drinks **j** on himself. • 1 Cor 11:29
Therefore let no one pass **j** • Col 2:16
man to die once, and after that comes **j**, • Heb 9:27
a fearful expectation of **j**, and a fury • Heb 10:27
Mercy triumphs over **j**. • Jas 2:13
For it is time for **j** to begin at • 1 Pt 4:17
day of **j** and destruction of the ungodly. • 2 Pt 3:7
gloomy darkness until the **j** • Jude 6
j has come, and worship him who • Rv 14:7

JUDGMENTS

our God; his **j** are in all the earth. • 1 Chr 16:14
your **j** are like the great deep; • Ps 36:6
Lord of hosts, Render true **j**, • Zec 7:9
the Almighty, true and just are your **j**!" • Rv 16:7

JUST

without iniquity, **j** and upright is he. • Dt 32:4
works of his hands are faithful and **j**; • Ps 111:7
The thoughts of the righteous are **j**; • Prv 12:5
and does what is **j** and right, • Ezk 18:27
are right and his ways are **j**; • Dn 4:37
sends rain on the **j** and on the unjust. • Mt 5:45
so that he might be **j** and the justifier • Rom 3:26
disobedience received a **j** retribution, • Heb 2:2
J and true are your ways, O King • Rv 15:3

JUSTICE

You shall not pervert **j**. • Dt 16:19
j and abundant righteousness • Jb 37:23
For the Lord loves **j**; he will • Ps 37:28
I will sing of steadfast love and **j**; • Ps 101:1
Blessed are they who observe **j**, • Ps 106:3
When **j** is done, it is a joy to the • Prv 21:15
Evil men do not understand **j**, • Prv 28:5
By **j** a king builds up the land, but he • Prv 29:4
do good; seek **j**, correct oppression; • Is 1:17
And I will make **j** the line, • Is 28:17
For the Lord is a God of **j**; • Is 30:18
he will bring forth **j** to the nations. • Is 42:1
and I will set my **j** for a light • Is 51:4
But let **j** roll down like waters, • Am 5:24
Lord require of you but to do **j**, • Mi 6:8
every morning he shows forth his **j**; • Zep 3:5
Or by asking, “Where is the God of **j**?” • Mal 2:17
and he will proclaim **j** to the Gentiles. • Mt 12:18
and neglect **j** and the love of God. • Lk 11:42
And will not God give **j** to his elect, • Lk 18:7

JUSTIFICATION

for our trespasses and raised for our **j**. • Rom 4:25
one act of righteousness leads to **j** • Rom 5:18

JUSTIFIED

Yet wisdom is **j** by her deeds.” • Mt 11:19
for by your words you will be **j**, • Mt 12:37
this man went down to his house **j**, • Lk 18:14
and are **j** by his grace as a gift, • Rom 3:24
For we hold that one is **j** by faith apart • Rom 3:28
For if Abraham was **j** by works, he • Rom 4:2
since we have been **j** by faith, • Rom 5:1
whom he called he also **j**, and those • Rom 8:30
with the heart one believes and is **j**, • Rom 10:10
you were **j** in the name of the Lord • 1 Cor 6:11

in order to be **j** by faith in Christ • Gal 2:16
in order that we might be **j** by faith. • Gal 3:24
so that being **j** by his grace we might • Ti 3:7
You see that a person is **j** by works • Jas 2:24

JUSTIFIER
he might be just and the **j** of the one • Rom 3:26

JUSTIFIES
He who **j** the wicked and he who • Prv 17:15
work but believes in him who **j** the • Rom 4:5
against God’s elect? It is God who **j**. • Rom 8:33

JUSTIFY
But he, desiring to **j** himself, said to • Lk 10:29
who will **j** the circumcised by faith • Rom 3:30
foreseeing that God would **j** the Gentiles • Gal 3:8

JUSTLY
No one enters suit **j**; no one goes to law • Is 59:4
entrusting himself to him who judges **j**. • 1 Pt 2:23

K (TOP)

KEEP
garden of Eden to work it and **k** it. • Gn 2:15
“As for you, you shall **k** my covenant, • Gn 17:9
K back your servant also from • Ps 19:13
chide, nor will he **k** his anger forever. • Ps 103:9
k you from all evil; he will **k** your • Ps 121:7
K your heart with all vigilance, for • Prv 4:23
a time to **k**, and a time to cast away; • Eccl 3:6
enter life, **k** the commandments.” • Mt 19:17
who hear the word of God and **k** it!” • Lk 11:28
“If you love me, you will **k** my • Jn 14:15
Holy Father, **k** them in your name, • Jn 17:11
of God, that we **k** his commandments. • 1 Jn 5:3
and with those who **k** the words of this • Rv 22:9

KEEPER
“I do not know; am I my brother’s **k**?” • Gn 4:9
The Lord is your **k**; • Ps 121:5
I, the Lord, am its **k**; • Is 27:3

KEEPS
the faithful God who **k** covenant and • Dt 7:9
awesome God who **k** covenant and • Neh 1:5
he who **k** you will not slumber. • Ps 121:3
Does not he who **k** watch over your • Prv 24:12
the law? Yet none of you **k** the law. • Jn 7:19
Blessed is the one who **k** the words • Rv 22:7

KEPT
and your sins have **k** good from you. • Jer 5:25
“All these I have **k**. What do I still • Mt 19:20
Because you have **k** my word about • Rv 3:10

KEY

his shoulder the **k** of the house of David. • Is 22:22
the true one, who has the **k** of David, • Rv 3:7
in his hand the **k** to the bottomless pit • Rv 20:1

KEYS
I will give you the **k** of the kingdom of • Mt 16:19
and I have the **k** of Death and Hades. • Rv 1:18

KILL
and whoever finds me will **k** me.” • Gn 4:14
and they will **k** him, and he will be • Mt 17:23
of whom they will **k** and persecute,’ • Lk 11:49
do not fear those who **k** the body, • Lk 12:4
the law. Why do you seek to **k** me?” • Jn 7:19

KILLED
up against his brother Abel and **k** him. • Gn 4:8
Lord **k** all the firstborn in the • Ex 13:15
and he sent and **k** all the male children • Mt 2:16
And when he is **k**, after three days he • Mk 9:31
of the prophets whom your fathers **k**. • Lk 11:47
sake we are being **k** all the day long; • Rom 8:36
who **k** both the Lord Jesus and the • 1 Thes 2:15
they were **k** with the sword. • Heb 11:37
Antipas my faithful witness, who was **k** • Rv 2:13

KILLS
the city that **k** the prophets and stones • Mt 23:37
coming when whoever **k** you will think • Jn 16:2

KIND
is their seed, each according to its **k**, • Gn 1:11
all his words and **k** in all his works.] • Ps 145:13
A man who is **k** benefits himself, but • Prv 11:17
for he is **k** to the ungrateful and the evil. • Lk 6:35
Love is patient and **k**; love does not • 1 Cor 13:4
Be **k** to one another, tenderhearted, • Eph 4:32
not be quarrelsome but **k** to everyone, • 2 Tm 2:24

pure, working at home, **k**, and • Ti 2:5

KINDNESS

righteousness and **k** will find life, • Prv 21:21
I led them with cords of **k**, with the • Hos 11:4
show **k** and mercy to one another, • Zec 7:9
but God's **k** to you, provided you • Rom 11:22
patience, **k**, the Holy Spirit, genuine • 2 Cor 6:6
of his grace in **k** toward us in Christ • Eph 2:7
the goodness and loving **k** of God our • Ti 3:4

KING

"Give us a **k** to judge us." And Samuel • 1 Sm 8:6
Lord your God was your **k**. • 1 Sm 12:12
The Lord is **k** forever and ever; • Ps 10:16
Who is this **K** of glory? • Ps 24:8
For God is the **K** of all the earth; sing • Ps 47:7
for my eyes have seen the **K**, • Is 6:5
Holy One, the Creator of Israel, your **K**." • Is 43:15
is the living God and the everlasting **K**. • Jer 10:10
Behold, your **k** is coming to you; • Zec 9:9
he who has been born **k** of the Jews? • Mt 2:2
'Behold, your **k** is coming to you, • Mt 21:5
"Are you the **K** of the Jews?" • Mt 27:11
"Blessed is the **K** who comes in • Lk 19:38
Son of God! You are the **K** of Israel!" • Jn 1:49
"We have no **k** but Caesar." • Jn 19:15
To the **K** of the ages, immortal, invisible, • 1 Tm 1:17
the **K** of kings and Lord of lords, • 1 Tm 6:15
for he is Lord of lords and **K** of kings, • Rv 17:14
written, **K** of kings and Lord of lords. • Rv 19:16

KINGDOM

and you shall be to me a **k** of priests • Ex 19:6
establish the throne of his **k** forever. • 2 Sm 7:13
Yours is the **k**, O Lord, and • 1 Chr 29:11
The scepter of your **k** is a scepter of • Ps 45:6

in the heavens, and his **k** rules over all. • Ps 103:19
His **k** is an everlasting **k**, • Dn 4:3
Your **k** come, your will be done, on • Mt 6:10
is least in the **k** of heaven is greater • Mt 11:11
“The **k** of heaven may be compared to • Mt 13:24
a rich person to enter the **k** of God.” • Mt 19:24
against nation, and **k** against **k**, • Mt 24:7
‘The **k** of God has come near to you.’ • Lk 10:9
“My **k** is not of this world. If my **k** • Jn 18:36
For the **k** of God is not a matter of • Rom 14:17
For the **k** of God does not consist • 1 Cor 4:20
blood cannot inherit the **k** of God, • 1 Cor 15:50
of uprightness is the scepter of your **k**. • Heb 1:8
“The **k** of the world has become the • Rv 11:15

KINGS

nations, and **k** shall come from you. • Gn 17:6
The **k** of the earth set themselves, • Ps 2:2
By me **k** reign, and rulers decree • Prv 8:15
your God is God of gods and Lord of **k**, • Dn 2:47
out of this kingdom ten **k** shall arise, • Dn 7:24
before governors and **k** for my sake, • Mt 10:18
that many prophets and **k** desired • Lk 10:24
The **k** of the earth set themselves, and • Acts 4:26

KISS

K the Son, lest he be angry, and you • Ps 2:12
righteousness and peace **k** each other. • Ps 85:10
Let him **k** me with the kisses of his • Sg 1:2
“The one I will **k** is the man; seize • Mt 26:48
you betray the Son of Man with a **k**?” • Lk 22:48
Greet one another with a holy **k**. • Rom 16:16

KISSED

her head and **k** his feet and anointed • Lk 7:38
they embraced Paul and **k** him, • Acts 20:37

KNEE

‘To me every **k** shall bow, every tongue • Is 45:23
the Lord, every **k** shall bow to me, • Rom 14:11
the name of Jesus every **k** should bow, • Phil 2:10

KNEES
all the **k** that have not bowed to Baal • 1 Kgs 19:18
and fell on his **k** before Elijah and • 2 Kgs 1:13
and fell upon my **k** and spread out my • Ezr 9:5
He got down on his **k** three times a day • Dn 6:10
For this reason I bow my **k** before the • Eph 3:14

KNELT
rest of the people **k** down to drink • Jgs 7:6
he had **k** with hands outstretched • 1 Kgs 8:54
stone’s throw, and **k** down and prayed, • Lk 22:41

KNEW
“Before I formed you in the womb I **k** • Jer 1:5
for I **k** that you are a gracious God and • Jon 4:2
‘I never **k** you; depart from me, • Mt 7:23
demons to speak, because they **k** him. • Mk 1:34
But he **k** their thoughts, and he said • Lk 6:8
man, for he himself **k** what was in man. • Jn 2:25

KNIT
and **k** me together with bones and • Jb 10:11
nourished and **k** together through its • Col 2:19

KNOCK
seek, and you will find; **k**, and it will • Mt 7:7
k at the door, saying, ‘Lord, open to us,’ • Lk 13:25

KNOW
K then in your heart that, as a man • Dt 8:5
you only, **k** the hearts of all the • 1 Kgs 8:39
For I **k** that my Redeemer lives, and • Jb 19:25
“I **k** that you can do all things, and that • Jb 42:2
Make me to **k** your ways, O • Ps 25:4

For I **k** my transgressions, and my sin • Ps 51:3
And I applied my heart to **k** wisdom • Eccl 1:17
a heart to **k** that I am the Lord, • Jer 24:7
saying, '**K** the Lord,' for they • Jer 31:34
him, yet the world did not **k** him. • Jn 1:10
I **k** my own and my own **k** me, • Jn 10:14
life, that they **k** you the only true God, • Jn 17:3
"It is not for you to **k** times or seasons • Acts 1:7
And we **k** that for those who love God • Rom 8:28
k in part; then I shall **k** fully, • 1 Cor 13:12
that I may **k** him and the power of his • Phil 3:10
'**K** the Lord,' for they shall all **k** me, • Heb 8:11
Whoever says "I **k** him" but does not • 1 Jn 2:4
you may **k** that you have eternal life. • 1 Jn 5:13
"'I **k** your works, your toil and your • Rv 2:2
and you will not **k** at what hour I will • Rv 3:3

KNOWING

Jesus, **k** their thoughts, said, "Why do • Mt 9:4
Jesus, **k** all that would happen to him, • Jn 18:4
surpassing worth of **k** Christ Jesus my • Phil 3:8

KNOWLEDGE

and the tree of the **k** of good and evil. • Gn 2:9
out speech, and night to night reveals **k**. • Ps 19:2
Such **k** is too wonderful for me; it is • Ps 139:6
The wise lay up **k**, but the mouth of • Prv 10:14
Whoever loves discipline loves **k**, • Prv 12:1
In everything the prudent acts with **k**, • Prv 13:16
shall be full of the **k** of the Lord • Is 11:9
My people are destroyed for lack of **k**; • Hos 4:6
will be filled with the **k** of the glory • Hab 2:14
to give **k** of salvation to his people in • Lk 1:77
For you have taken away the key of **k**. • Lk 11:52
filled with all **k** and able to instruct • Rom 15:14
This "**k**" puffs up, but love builds up. • 1 Cor 8:1
the love of Christ that surpasses **k**, • Eph 3:19

all the treasures of wisdom and **k**. • Col 2:3
your faith with virtue, and virtue with **k**, • 2 Pt 1:5
But grow in the grace and **k** of our • 2 Pt 3:18

KNOWN

Make them **k** to your children • Dt 4:9
you have searched me and **k** me! • Ps 139:1
a child makes himself **k** by his acts, • Prv 20:11
bad, for the tree is **k** by its fruit. • Mt 12:33
at the Father's side, he has made him **k**. • Jn 1:18
For what can be **k** about God is plain • Rom 1:19
"For who has **k** the mind of the Lord, • Rom 11:34
if anyone loves God, he is **k** by God. • 1 Cor 8:3
to know God, or rather to be **k** by God, • Gal 4:9
better for them never to have **k** the way • 2 Pt 2:21

KNOWS

But he **k** the way that I take; • Jb 23:10
Lord **k** the way of the righteous, • Ps 1:6
righteous man **k** the rights of the poor; • Prv 29:7
he **k** what is in the darkness, • Dn 2:22
he **k** those who take refuge in him. • Na 1:7
your Father **k** what you need before • Mt 6:8
that day and hour no one **k**, • Mt 24:36
k what is the mind of the Spirit, • Rom 8:27
imagines that he **k** something, he • 1 Cor 8:2
"The Lord **k** those who are his," • 2 Tm 2:19
So whoever **k** the right thing to do and • Jas 4:17
loves has been born of God and **k** God. • 1 Jn 4:7
stone that no one **k** except the one who • Rv 2:17

L (TOP)

LABAN

had a brother whose name was **L**. • Gn 24:29
Arise, flee to **L** my brother in Haran • Gn 27:43
Then Jacob said to **L**, “Give me my • Gn 29:21

LABOR

Six days you shall **l**, and do all your • Ex 20:9
shall eat the fruit of the **l** of your hands; • Ps 128:2
your **l** for that which does not satisfy? • Is 55:2
Come to me, all who **l** and are heavy • Mt 11:28
you to reap that for which you did not **l**. • Jn 4:38
receive his wages according to his **l**. • 1 Cor 3:8
respect those who **l** among you and • 1 Thes 5:12

LABORED

land on which you had not **l** and cities • Jos 24:13
afraid I may have **l** over you in vain. • Gal 4:11

LABORER

provide, for the **l** deserves his wages. • Lk 10:7
“The **l** deserves his wages.” • 1 Tm 5:18

LABORERS

harvest is plentiful, but the **l** are few; • Mt 9:37
After agreeing with the **l** for a denarius • Mt 20:2
the wages of the **l** who mowed your • Jas 5:4

LABORS

over all the toil of my **l** under the sun, • Eccl 2:20
like a madman—with far greater **l**, • 2 Cor 11:23
Spirit, “that they may rest from their **l**, • Rv 14:13

LACK

seek the Lord **l** no good thing. • Ps 34:10

these I have kept. What do I still **l**?” • Mt 19:20
on their way; see that they **l** nothing. • Ti 3:13

LACKS
who follows worthless pursuits **l** sense. • Prv 12:11
If any of you **l** wisdom, let him ask God, • Jas 1:5
For whoever **l** these qualities is so • 2 Pt 1:9

LADDER
there was a **l** set up on the earth, • Gn 28:12

LAID
Lord has **l** on him the iniquity • Is 53:6
the council of elders **l** their hands • 1 Tm 4:14
love, that he **l** down his life for us, • 1 Jn 3:16

LAKE
And a windstorm came down on the **l**, • Lk 8:23
and Hades were thrown into the **l** of fire. • Rv 20:14

LAMB
provide for himself the **l** for a burnt • Gn 22:8
to your clans, and kill the Passover **l**. • Ex 12:21
took the poor man’s **l** and prepared it • 2 Sm 12:4
The wolf shall dwell with the **l**, • Is 11:6
like a **l** that is led to the slaughter, • Is 53:7
“Behold, the **L** of God, who takes away • Jn 1:29
slaughter and like a **l** before its shearer • Acts 8:32
For Christ, our Passover **l**, has been • 1 Cor 5:7
like that of a **l** without blemish or spot. • 1 Pt 1:19
among the elders I saw a **L** standing, • Rv 5:6
“Worthy is the **L** who was slain, • Rv 5:12
When the **L** opened the seventh seal, • Rv 8:1
by the blood of the **L** and by the word • Rv 12:11
It is these who follow the **L** wherever • Rv 14:4
God gives it light, and its lamp is the **L**. • Rv 21:23

LAMBS

I am sending you out as **l** in the midst • Lk 10:3
love you.” He said to him, “Feed my **l**.” • Jn 21:15

LAME
then shall the **l** man leap like a deer, • Is 35:6
blind receive their sight and the **l** walk, • Mt 11:5
for you to enter life **l** than with two feet • Mk 9:45
And a man **l** from birth was being • Acts 3:2
who were paralyzed or **l** were healed. • Acts 8:7

LAMP
For you are my **l**, O Lord, • 2 Sm 22:29
For it is you who light my **l**; • Ps 18:28
Your word is a **l** to my feet and a • Ps 119:105
Nor do people light a **l** and put it • Mt 5:15
“The eye is the **l** of the body. So, if • Mt 6:22
He was a burning and shining **l**, • Jn 5:35

LAMPS
virgins who took their **l** and went to • Mt 25:1
for action and keep your **l** burning, • Lk 12:35

LAMPSTAND
“You shall make a **l** of pure gold. • Ex 25:31
in which were the **l** and the table and • Heb 9:2
to you and remove your **l** from its place, • Rv 2:5

LAMPSTANDS
and the seven **l** are the seven churches. • Rv 1:20
trees and the two **l** that stand before the • Rv 11:4

LAND
God called the dry **l** Earth, • Gn 1:10
a **l** flowing with milk and honey, • Ex 3:8
Lord showed him all the **l**, • Dt 34:1
he was cut off out of the **l** of the living, • Is 53:8
and that you may live long in the **l**.” • Eph 6:3
faith he went to live in the **l** of promise, • Heb 11:9

LANGUAGE

Lord confused the **l** of all • Gn 11:9
was hearing them speak in his own **l**. • Acts 2:6
I do not know the meaning of the **l**, • 1 Cor 14:11

LANGUAGES

peoples, nations, and **l** should serve him; • Dn 7:14
all tribes and peoples and **l**, standing • Rv 7:9

LAST

and at the **l** he will stand upon the earth. • Jb 19:25
“I am the first and I am the **l**; • Is 44:6
But many who are first will be **l**, • Mt 19:30
he must be **l** of all and servant of all.” • Mk 9:35
I will raise him up on the **l** day.” • Jn 6:40
spoken will judge him on the **l** day. • Jn 12:48
the **l** Adam became a life-giving • 1 Cor 15:45
in the **l** days there will come times • 2 Tm 3:1
You have laid up treasure in the **l** days. • Jas 5:3
ready to be revealed in the **l** time. • 1 Pt 1:5
“In the **l** time there will be scoffers, • Jude 18
“Fear not, I am the first and the **l**, • Rv 1:17

LATTER

It shall come to pass in the **l** days • Is 2:2
and to his goodness in the **l** days. • Hos 3:5
abundant rain, the early and the **l** rain, • Jl 2:23
It shall come to pass in the **l** days • Mi 4:1

LAUGH

Abraham, “Why did Sarah **l** and say, • Gn 18:13
time to weep, and a time to **l**; • Eccl 3:4

LAUGHINGSTOCK

I am a **l** to my friends; I, who called to • Jb 12:4
I have become a **l** all the day; everyone • Jer 20:7

LAUGHTER

Sarah said, “God has made **l** for me; • Gn 21:6
Even in **l** the heart may ache, and the • Prv 14:13
Sorrow is better than **l**, for by sadness • Eccl 7:3
Let your **l** be turned to mourning and • Jas 4:9

LAW

Then Moses wrote this **l** and gave it • Dt 31:9
his delight is in the **l** of the Lord, • Ps 1:2
The **l** of the Lord is perfect, • Ps 19:7
Oh how I love your **l**! It is my • Ps 119:97
you, do also to them, for this is the **L** • Mt 7:12
depend all the **L** and the Prophets.” • Mt 22:40
neglected the weightier matters of the **l**: • Mt 23:23
for one dot of the **L** to become void. • Lk 16:17
the **l** was given through Moses; grace • Jn 1:17
by faith apart from works of the **l**. • Rom 3:28
For the **l** brings wrath, but where • Rom 4:15
Now the **l** came in to increase the • Rom 5:20
So the **l** is holy, and the commandment • Rom 7:12
For Christ is the end of the **l** for • Rom 10:4
therefore love is the fulfilling of the **l**. • Rom 13:10
To those under the **l** I became as • 1 Cor 9:20
is sin, and the power of sin is the **l**. • 1 Cor 15:56
not justified by works of the **l** • Gal 2:16
by the Spirit, you are not under the **l**. • Gal 5:18
the **l** is not laid down for the just but • 1 Tm 1:9
(for the **l** made nothing perfect); but • Heb 7:19
the perfect **l**, the **l** of liberty, • Jas 1:25

LAWFUL

“Is it **l** to heal on the Sabbath?”—so • Mt 12:10
“Is it **l** to divorce one’s wife for any • Mt 19:3
Is it **l** to pay taxes to Caesar, or not?” • Mt 22:17
and it is not **l** for you to take up your • Jn 5:10
“It is not **l** for us to put anyone to • Jn 18:31
“Is it **l** for you to flog a man who is a • Acts 22:25
“All things are **l** for me,” but not all • 1 Cor 6:12

“All things are **l**,” but not all things • 1 Cor 10:23

LAWGIVER
is our judge; the Lord is our **l**; • Is 33:22
There is only one **l** and judge, he who • Jas 4:12

LAWLESS
And then the **l** one will be revealed, • 2 Thes 2:8
not laid down for the just but for the **l** • 1 Tm 1:9
righteous soul over their **l** deeds that • 2 Pt 2:8

LAWLESSNESS
you; depart from me, you workers of **l**.’ • Mt 7:23
leading to more **l**, so now present your • Rom 6:19
and the man of **l** is revealed, • 2 Thes 2:3
For the mystery of **l** is already at work. • 2 Thes 2:7
sinning also practices **l**; sin is **l**. • 1 Jn 3:4

LAWSUITS
To have **l** at all with one another is • 1 Cor 6:7

LAWYERS
Pharisees and the **l** rejected the purpose • Lk 7:30
“Woe to you **l** also! For you load people • Lk 11:46

LAY
and I **l** down my life for the sheep. • Jn 10:15
that someone **l** down his life for his • Jn 15:13
For no one can **l** a foundation other • 1 Cor 3:11
and we ought to **l** down our lives for • 1 Jn 3:16

LAYING
I am **l** in Zion a stone of stumbling, • Rom 9:33
Do not be hasty in the **l** on of hands, • 1 Tm 5:22
in you through the **l** on of my hands, • 2 Tm 1:6

LAYS
man perishes, and no one **l** it to heart; • Is 57:1

the one who **l** up treasure for himself • Lk 12:21
he **l** it on his shoulders, rejoicing. • Lk 15:5

LAZARUS

his gate was laid a poor man named **L**, • Lk 16:20
a certain man was ill, **L** of Bethany, • Jn 11:1
when he called **L** out of the tomb • Jn 12:17

LEAD

pillar of cloud to **l** them along the way, • Ex 13:21
L me, O Lord, in your • Ps 5:8
L me in your truth and teach me, • Ps 25:5
L me to the rock that is higher than I, • Ps 61:2
And **l** us not into temptation, • Mt 6:13
And if the blind **l** the blind, both • Mt 15:14
perform signs and wonders, to **l** astray, • Mk 13:22
is meant to **l** you to repentance? • Rom 2:4
that we may **l** a peaceful and quiet life, • 1 Tm 2:2

LEADS

to them, “See that no one **l** you astray. • Mk 13:5
has granted repentance that **l** to life.” • Acts 11:18

LEAF

sound of a driven **l** shall put them to • Lv 26:36
seeing in the distance a fig tree in **l**, • Mk 11:13

LEAH

he loved Rachel more than **L**, • Gn 29:30

LEAN

The seven **l** and ugly cows that came • Gn 41:27
do not **l** on your own understanding. • Prv 3:5
but will **l** on the Lord, • Is 10:20

LEAP

and by my God I can **l** over a wall. • Ps 18:29
Rejoice in that day, and **l** for joy, for • Lk 6:23

LEAPING

saw King David **l** and dancing before • 2 Sm 6:16
them, walking and **l** and praising God. • Acts 3:8

LEARN

that they may **l** to fear me all the days • Dt 4:10
lest you **l** his ways and entangle • Prv 22:25
l to do good; seek justice, correct • Is 1:17
No one could **l** that song except the • Rv 14:3

LEARNED

and **l** from the Father comes to me— • Jn 6:45
for I have **l** in whatever situation I am • Phil 4:11
in what you have **l** and have firmly • 2 Tm 3:14

LEARNING

saying, "How is it that this man has **l**, • Jn 7:15
always **l** and never able to arrive at • 2 Tm 3:7

LEAST

Yet the one who is **l** in the kingdom • Mt 11:11
it to one of the **l** of these my brothers, • Mt 25:40
For I am the **l** of the apostles, • 1 Cor 15:9

LEAVE

'Therefore a man shall **l** his father and • Mt 19:5
"I will not **l** you as orphans; I will • Jn 14:18
"Therefore a man shall **l** his father and • Eph 5:31

LEAVEN

day you shall remove **l** out of your • Ex 12:15
of heaven is like **l** that a woman took • Mt 13:33
and beware of the **l** of the Pharisees • Mt 16:6
know that a little **l** leavens the whole • 1 Cor 5:6
A little **l** leavens the whole lump. • Gal 5:9

LEAVES

they sewed fig **l** together and made • Gn 3:7

be for food, and their **l** for healing.” • Ezk 47:12
to it and found nothing on it but only **l**. • Mt 21:19
the wolf coming and **l** the sheep and • Jn 10:12

LED
I have **l** you in the paths of uprightness. • Prv 4:11
like a gentle lamb **l** to the slaughter. • Jer 11:19
Jesus was **l** up by the Spirit into the • Mt 4:1
For all who are **l** by the Spirit of God • Rom 8:14
But if you are **l** by the Spirit, you are • Gal 5:18

LEFT
in the field; one will be taken and one **l**. • Mt 24:40
on his right, but the goats on the **l**. • Mt 25:33

LEGION
He replied, “My name is **L**, • Mk 5:9

LEGS
his arms and **l** like the gleam of • Dn 10:6
already dead, they did not break his **l**. • Jn 19:33
like the sun, and his **l** like pillars of fire. • Rv 10:1

LEND
“If you **l** money to any of my people • Ex 22:25
him and **l** him sufficient for his need, • Dt 15:8
love your enemies, and do good, and **l**, • Lk 6:35
‘Friend, **l** me three loaves, • Lk 11:5

LENDS
the man who deals generously and **l**; • Ps 112:5
generous to the poor **l** to the Lord, • Prv 19:17

LENGTH
gave it to him, **l** of days forever and • Ps 21:4
for **l** of days and years of life and peace • Prv 3:2
all the saints what is the breadth and **l** • Eph 3:18

LEPER
a mighty man of valor, but he was a **l**. • 2 Kgs 5:1
a **l** came to him and knelt before him, • Mt 8:2
at Bethany in the house of Simon the **l**, • Mt 26:6

LEPERS
these **l** came to the edge of the camp, • 2 Kgs 7:8
Heal the sick, raise the dead, cleanse **l**, • Mt 10:8
And there were many **l** in Israel in the • Lk 4:27
entered a village, he was met by ten **l**, • Lk 17:12

LEPROSY
Therefore the **l** of Naaman shall cling • 2 Kgs 5:27
l broke out on his forehead in the • 2 Chr 26:19
And immediately his **l** was cleansed. • Mt 8:3

LEPROUS
it out, behold, his hand was **l** like snow. • Ex 4:6
over the tent, behold, Miriam was **l**, • Nm 12:10

LETTER
of the heart, by the Spirit, not by the **l**. • Rom 2:29
For the **l** kills, but the Spirit gives life. • 2 Cor 3:6
does not obey what we say in this **l**, • 2 Thes 3:14

LETTERS
For they say, “His **l** are weighty and • 2 Cor 10:10
as he does in all his **l** when he speaks • 2 Pt 3:16

LEVEL
My foot stands on **l** ground; • Ps 26:12
the path of the upright is a **l** highway. • Prv 15:19
The path of the righteous is **l**; you • Is 26:7

LEVI
Therefore his name was called **L**. • Gn 29:34
all the sons of **L** gathered around him. • Ex 32:26
To the tribe of **L** alone Moses gave no • Jos 13:14

he saw **L** the son of Alphaeus sitting • Mk 2:14
And **L** made him a great feast in his • Lk 5:29

LEVIATHAN

“Can you draw out **L** with a fishhook • Jb 41:1
You crushed the heads of **L**; you gave • Ps 74:14
sword will punish **L** the fleeing serpent, • Is 27:1

LIAR

love, and a poor man is better than a **l**. • Prv 19:22
for he is a **l** and the father of lies. • Jn 8:44
God be true though every one were a **l**, • Rom 3:4
have not sinned, we make him a **l**, • 1 Jn 1:10
and hates his brother, he is a **l**; • 1 Jn 4:20

LIARS

the insincerity of **l** whose consciences • 1 Tm 4:2
immoral, sorcerers, idolaters, and all **l**, • Rv 21:8

LIBERTY

For why should my **l** be determined • 1 Cor 10:29
the law of **l**, and perseveres, being no • Jas 1:25
who are to be judged under the law of **l**. • Jas 2:12

LIE

falsely; you shall not **l** to one another. • Lv 19:11
God is not man, that he should **l**, • Nm 23:19
A faithful witness does not **l**, • Prv 14:5
filled your heart to **l** to the Holy Spirit • Acts 5:3
truth about God for a **l** and worshiped • Rom 1:25
Do not **l** to one another, seeing • Col 3:9
it is impossible for God to **l**, • Heb 6:18
and because no **l** is of the truth. • 1 Jn 2:21

LIES

no one who utters **l** shall continue • Ps 101:7
he who breathes out **l** will not escape. • Prv 19:5
of eternal life, which God, who never **l**, • Ti 1:2

LIFE
require a reckoning for the **l** of man. • Gn 9:5
then you shall pay **l** for **l**, • Ex 21:23
Therefore choose **l**, that you and your • Dt 30:19
desires **l** and loves many days, • Ps 34:12
the blessing, **l** forevermore. • Ps 133:3
reproofs of discipline are the way of **l**, • Prv 6:23
not know that it will cost him his **l**. • Prv 7:23
righteousness and kindness will find **l**, • Prv 21:21
you have delivered my **l** from the pit • Is 38:17
and to give his **l** as a ransom for • Mt 20:28
and the **l** was the light of men. • Jn 1:4
whoever believes has eternal **l**. • Jn 6:47
we go? You have the words of eternal **l**, • Jn 6:68
And this is eternal **l**, that they know • Jn 17:3
killed the Author of **l**, whom God raised • Acts 3:15
who gives **l** to the dead and calls • Rom 4:17
lead the **l** that the Lord has assigned • 1 Cor 7:17
in hope of eternal **l**, which God, who • Ti 1:2
“Whoever desires to love **l** and see • 1 Pt 3:10
we have passed out of death into **l**, • 1 Jn 3:14
Whoever has the Son has **l**; • 1 Jn 5:12
the world in the book of **l** of the Lamb • Rv 13:8
was opened, which is the book of **l**. • Rv 20:12

LIFT
To you, O Lord, I **l** up my soul. • Ps 25:1
Let us **l** up our hearts and hands to • Lam 3:41
Therefore **l** your drooping hands and • Heb 12:12

LIFTED
he shall be high and **l** up, and shall be • Is 52:13
so must the Son of Man be **l** up, • Jn 3:14
And I, when I am **l** up from the earth, • Jn 12:32

LIGHT
And God said, “Let there be **l**,” • Gn 1:3

night in a pillar of fire to give them **l**, • Ex 13:21
Lift up the **l** of your face upon us, • Ps 4:6
I may walk before God in the **l** of life. • Ps 56:13
L dawns in the darkness for the upright; • Ps 112:4
a lamp to my feet and a **l** to my path. • Ps 119:105
The unfolding of your words gives **l**; • Ps 119:130
let us walk in the **l** of the Lord. • Is 2:5
I form **l** and create darkness, • Is 45:7
I will make you as a **l** for the nations, • Is 49:6
Lord will be your everlasting **l**, • Is 60:20
"You are the **l** of the world. A city • Mt 5:14
The **l** shines in the darkness, and the • Jn 1:5
the **l** has come into the world, • Jn 3:19
"I am the **l** of the world. • Jn 8:12
While you have the **l**, believe in the • Jn 12:36
"'I have made you a **l** for the Gentiles, • Acts 13:47
of darkness and put on the armor of **l**. • Rom 13:12
Walk as children of **l** • Eph 5:8
who dwells in unapproachable **l**, • 1 Tm 6:16
loves his brother abides in the **l**, • 1 Jn 2:10
By its **l** will the nations walk, • Rv 21:24
or sun, for the Lord God will be their **l**, • Rv 22:5

LIGHTNING

and the flashes of **l** and the sound of • Ex 20:18
his face like the appearance of **l**, • Dn 10:6
For as the **l** comes from the east • Mt 24:27
His appearance was like **l**, • Mt 28:3
"I saw Satan fall like **l** from heaven. • Lk 10:18
From the throne came flashes of **l**, and • Rv 4:5

LIGHTS

"Let there be **l** in the expanse of the • Gn 1:14
established the heavenly **l** and the sun. • Ps 74:16
whom you shine as **l** in the world, • Phil 2:15

LIKENESS

he made him in the **l** of God. • Gn 5:1
carved image, or any **l** of anything • Ex 20:4
liken God, or what **l** compare with him? • Is 40:18
his own Son in the **l** of sinful flesh • Rom 8:3
created after the **l** of God in true • Eph 4:24
a servant, being born in the **l** of men. • Phil 2:7
curse people who are made in the **l** of • Jas 3:9

LILIES
Consider the **l** of the field, how they • Mt 6:28

LILY
brim of a cup, like the flower of a **l**. • 1 Kgs 7:26
I am a rose of Sharon, a **l** of the valleys. • Sg 2:1
to Israel; he shall blossom like the **l**; • Hos 14:5

LIMIT
Can you find out the **l** of the Almighty? • Jb 11:7
transgressors have reached their **l**, • Dn 8:23

LINEN
She makes **l** garments and sells them; • Prv 31:24
wrapped it in a **l** shroud and laid him • Lk 23:53
in, he saw the **l** cloths by themselves; • Lk 24:12
not lying with the **l** cloths but folded up • Jn 20:7
the armies of heaven, arrayed in fine **l**, • Rv 19:14

LINTEL
sees the blood on the **l** and on the two • Ex 12:23
l and the doorposts were five-sided. • 1 Kgs 6:31

LION
the honey from the carcass of the **l**. • Jgs 14:9
And when there came a **l**, or a bear, • 1 Sm 17:34
for a living dog is better than a dead **l**. • Eccl 9:4
and the **l** shall eat straw like the ox. • Is 11:7
first was like a **l** and had eagles’ wings. • Dn 7:4
behold, the **L** of the tribe of Judah, • Rv 5:5

LIPS

In all this Job did not sin with his **l**. • Jb 2:10
of men; grace is poured upon your **l**; • Ps 45:2
My **l** will pour forth praise, for you • Ps 119:171
for I am a man of unclean **l**, and I • Is 6:5
the fruit of **l** that acknowledge his • Heb 13:15

LISTEN

“If you will diligently **l** to the voice • Ex 15:26
to my prayer; **l** to my plea for grace. • Ps 86:6
L to advice and accept instruction, • Prv 19:20
To draw near to **l** is better than to offer • Eccl 5:1
whom I am well pleased; **l** to him.” • Mt 17:5
and they will **l** to my voice. • Jn 10:16
You shall **l** to him in whatever he tells • Acts 3:22
been sent to the Gentiles; they will **l**.” • Acts 28:28

LISTENS

The ear that **l** to life-giving reproof • Prv 15:31
who is of the truth **l** to my voice.” • Jn 18:37
Whoever knows God **l** to us; • 1 Jn 4:6

LITTLE

But first make me a **l** cake of it • 1 Kgs 17:13
Better is the **l** that the righteous has • Ps 37:16
more clothe you, O you of **l** faith? • Mt 6:30
“Let the **l** children come to me • Mt 19:14
he who is forgiven **l**, loves **l**.” • Lk 7:47
should cause one of these **l** ones to sin. • Lk 17:2
“I will be with you a **l** longer, • Jn 7:33
L children, keep yourselves from idols. • 1 Jn 5:21

LIVE

the tree of life and eat, and **l** forever—” • Gn 3:22
If a man dies, shall he **l** again? • Jb 14:14
that I may **l** and keep your word. • Ps 119:17
keep my commandments, and **l**. • Prv 4:4
but the righteous shall **l** by his faith. • Hab 2:4

in me, though he die, yet shall he **l**, • Jn 11:25
does not **l** in temples made by man, • Acts 17:24
for "'In him we **l** and move and have • Acts 17:28
For if we **l**, we **l** to the Lord, • Rom 14:8
those who **l** might no longer **l** for • 2 Cor 5:15
It is no longer I who **l**, but Christ • Gal 2:20
If we **l** by the Spirit, let us also keep in • Gal 5:25
For to me to **l** is Christ, • Phil 1:21
L as people who are free, not using • 1 Pt 2:16
so that we might **l** through him. • 1 Jn 4:9

LIVES
For I know that my Redeemer **l**, • Jb 19:25
Lord **l**, and blessed be my rock, • Ps 18:46
but the life he **l** he **l** to God. • Rom 6:10
since he always **l** to make intercession • Heb 7:25

LIVING
the voice of the **l** God speaking out • Dt 5:26
My soul thirsts for God, for the **l** God. • Ps 42:2
forsaken me, the fountain of **l** waters, • Jer 2:13
On that day **l** waters shall flow out • Zec 14:8
not God of the dead, but of the **l**." • Mt 22:32
do you seek the **l** among the dead? • Lk 24:5
to present your bodies as a **l** sacrifice, • Rom 12:1
For we are the temple of the **l** God; • 2 Cor 6:16
we have our hope set on the **l** God, • 1 Tm 4:10
For the word of God is **l** and active, • Heb 4:12
like **l** stones are being built up as a • 1 Pt 2:5

LOAD
For each will have to bear his own **l**. • Gal 6:5

LOAVES
command these stones to become **l** • Mt 4:3
only five **l** here and two fish." • Mt 14:17
he took the seven **l** and the fish, and • Mt 15:36
Or the seven **l** for the four thousand, • Mt 16:10

but because you ate your fill of the **l**. • Jn 6:26

LOCKED
to them all, that he **l** up John in prison. • Lk 3:20
Although the doors were **l**, Jesus came • Jn 20:26
the prison securely **l** and the guards • Acts 5:23

LOCUST
in little, for the **l** shall consume it. • Dt 28:38
years that the swarming **l** has eaten, • Jl 2:25

LOCUSTS
The **l** came up over all the land of • Ex 10:14
and his food was **l** and wild honey. • Mt 3:4
from the smoke came **l** on the earth, • Rv 9:3

LONELY
gracious to me, for I am **l** and afflicted. • Ps 25:16
I am like a **l** sparrow on the housetop. • Ps 102:7
How **l** sits the city that was full of • Lam 1:1

LONG
that your days may be **l** in the land that • Ex 20:12
O Lord—how **l**? • Ps 6:3
L life is in her right hand; in her left • Prv 3:16
As **l** as I am in the world, I am the light • Jn 9:5
how **l** before you will judge and avenge • Rv 6:10

LONGING
O Lord, all my **l** is before you; • Ps 38:9
For he satisfies the **l** soul, • Ps 107:9
creation waits with eager **l** for the • Rom 8:19
For in this tent we groan, **l** to put on • 2 Cor 5:2

LONGS
My soul **l**, yes, faints for the courts • Ps 84:2
My soul **l** for your salvation; I hope • Ps 119:81

LOOK

Those who **l** to him are radiant, • Ps 34:5
Let your eyes **l** directly forward, • Prv 4:25
In that day man will **l** to his Maker, • Is 17:7
for mercy, so that, when they **l** on me, • Zec 12:10
is to come, or shall we **l** for another?” • Mt 11:3
says to you, ‘**L**, here is the Christ!’ • Mk 13:21
as we **l** not to the things that are seen • 2 Cor 4:18
Let each of you **l** not only to his own • Phil 2:4

LOOKING

“Everyone is **l** for you.” • Mk 1:37
“Why were you **l** for me? • Lk 2:49
For he was **l** forward to the city that • Heb 11:10

LOOKS

God **l** down from heaven on the • Ps 53:2
that everyone who **l** on the Son and • Jn 6:40

LOOSED

you loose on earth shall be **l** in heaven. • Mt 18:18
his mouth was opened and his tongue **l**, • Lk 1:64
be **l** from this bond on the Sabbath • Lk 13:16

LORD (LORD; HB. YAHWEH)

day that the **L** God made the earth and • Gn 2:4
And he believed the **L**, and he counted • Gn 15:6
the **L** hardened the heart of Pharaoh, • Ex 9:12
“I am the **L** your God, who brought • Ex 20:2
shall be filled with the glory of the **L**, • Nm 14:21
If the **L** is God, follow him; but if Baal • 1 Kgs 18:21
But the **L** was gracious to them • 2 Kgs 13:23
“You are the **L**, you alone. You have • Neh 9:6
I have set the **L** always before me; • Ps 16:8
For who is God, but the **L**? • Ps 18:31
The **L** is my shepherd; I shall not • Ps 23:1
the **L**, the Most High, is to be feared, • Ps 47:2
to you who desire the day of the **L**! • Am 5:18

The **L** is slow to anger and great in • Na 1:3
But the **L** is in his holy temple; let all • Hab 2:20
great and awesome day of the **L** comes. • Mal 4:5

LORD (LORD; HB. ’ADONAY)

Remember the **L**, who is great • Neh 4:14
the **L** is the upholder of my life. • Ps 54:4
and that to you, O **L**, belongs steadfast • Ps 62:12
For you, O **L**, are good and forgiving, • Ps 86:5
Great is our **L**, and abundant in power; • Ps 147:5
I saw the **L** sitting upon a throne, high • Is 6:1

LORD (LORD; GK. KYRIOS)

who says to me, ‘**L**, **L**,’ • Mt 7:21
“You shall love the **L** your God with • Mt 22:37
The **L** our God, the **L** is one. • Mk 12:29
“Why do you call me ‘**L**, **L**,’ and not do • Lk 6:46
“We have seen the **L**.” But he • Jn 20:25
“Jesus is **L**” except in the Holy Spirit. • 1 Cor 12:3
to discern what is pleasing to the **L**. • Eph 5:10
Finally, my brothers, rejoice in the **L**. • Phil 3:1
heartily, as for the **L** and not for men, • Col 3:23
without which no one will see the **L**. • Heb 12:14
L comes with ten thousands of his holy • Jude 14
written, King of kings and **L** of lords. • Rv 19:16

LORD’S (LORD’S; HB. YAHWEH)

But the **L** portion is his people, • Dt 32:9
The earth is the **L** and the fullness • Ps 24:1
do not despise the **L** discipline or be • Prv 3:11

LORD’S (LORD’S; GK. KYRIOS)

live or whether we die, we are the **L**. • Rom 14:8
For “the earth is the **L**, and • 1 Cor 10:26
you proclaim the **L** death until he • 1 Cor 11:26

LOSE

For it is better that you **l** one of your • Mt 5:29

to Christ will by no means **l** his reward. • Mk 9:41
that I should **l** nothing of all that he • Jn 6:39
So we do not **l** heart. Though our • 2 Cor 4:16
you may not **l** what we have worked • 2 Jn 8

LOSES
and whoever **l** his life for my sake will • Mt 10:39
ten silver coins, if she **l** one coin, • Lk 15:8
Whoever loves his life **l** it, and whoever • Jn 12:25

LOSS
burned up, he will suffer **l**, though • 1 Cor 3:15

LOST
I have gone astray like a **l** sheep; • Ps 119:176
For I am **l**; for I am a man of unclean • Is 6:5
“My people have been **l** sheep. Their • Jer 50:6
I will seek the **l**, and I will bring • Ezk 34:16
of the earth, but if salt has **l** its taste, • Mt 5:13
“I was sent only to the **l** sheep of • Mt 15:24
hundred sheep, if he has **l** one of them, • Lk 15:4
and is alive; he was **l**, and is found.’” • Lk 15:32
came to seek and to save the **l**.” • Lk 19:10
whom you gave me I have **l** not one.” • Jn 18:9

LOT
and **L** was sitting in the gate of Sodom. • Gn 19:1
portion and my cup; you hold my **l**. • Ps 16:5
The **l** is cast into the lap, but its every • Prv 16:33
So they cast lots, and the **l** fell on Jonah. • Jon 1:7
he was chosen by **l** to enter the temple • Lk 1:9
for them, and the **l** fell on Matthias, • Acts 1:26
and if he rescued righteous **L**, greatly • 2 Pt 2:7

LOTS
and for my clothing they cast **l**. • Ps 22:18
garments among them by casting **l**. • Mt 27:35

LOVE

but showing steadfast **l** to thousands • Ex 20:6
to anger, and abounding in steadfast **l** • Ex 34:6
but you shall **l** your neighbor as • Lv 19:18
I **l** you, O Lord, my strength. • Ps 18:1
l, O Lord, extends to the heavens, • Ps 36:5
I **l** the Lord, because he has • Ps 116:1
but my steadfast **l** shall not depart • Is 54:10
l of the Lord never ceases; • Lam 3:22
Hate evil, and **l** good, and establish • Am 5:15
you who hate the good and **l** the evil, • Mi 3:2
But I say to you, **L** your enemies • Mt 5:44
“You shall **l** the Lord your God with • Mt 22:37
even sinners **l** those who **l** • Lk 6:32
Greater **l** has no one than this, • Jn 15:13
“Simon, son of John, do you **l** me?” • Jn 21:16
but God shows his **l** for us in that • Rom 5:8
Let **l** be genuine. Abhor what is evil; • Rom 12:9
L does no wrong to a neighbor; • Rom 13:10
L is patient and kind; • 1 Cor 13:4
three; but the greatest of these is **l**. • 1 Cor 13:13
Let all that you do be done in **l**. • 1 Cor 16:14
For the **l** of Christ controls us, • 2 Cor 5:14
but only faith working through **l**. • Gal 5:6
the fruit of the Spirit is **l**, joy, peace, • Gal 5:22
speaking the truth in **l**, we are to grow • Eph 4:15
prayer that your **l** may abound more • Phil 1:9
but of power and **l** and self-control. • 2 Tm 1:7
how to stir up one another to **l** and • Heb 10:24
Let brotherly **l** continue. • Heb 13:1
“You shall **l** your neighbor as yourself,” • Jas 2:8
since **l** covers a multitude of sins. • 1 Pt 4:8
See what kind of **l** the Father has given • 1 Jn 3:1
Beloved, let us **l** one another, for **l** • 1 Jn 4:7
God is **l**, and whoever abides in **l** • 1 Jn 4:16
but perfect **l** casts out fear. • 1 Jn 4:18
keep yourselves in the **l** of God, • Jude 21

have abandoned the **l** you had at first. • Rv 2:4
Those whom I **l**, I reprove and • Rv 3:19

LOVED

because he **l** your fathers and chose • Dt 4:37
the Lord **l** Israel forever, • 1 Kgs 10:9
I have **l** you with an everlasting love; • Jer 31:3
“I have **l** you,” says the Lord. • Mal 1:2
“For God so **l** the world, that he gave • Jn 3:16
just as I have **l** you, you also are to • Jn 13:34
Father has **l** me, so have I **l** • Jn 15:9
because you have **l** me and have • Jn 16:27
conquerors through him who **l** us. • Rom 8:37
who **l** me and gave himself for me. • Gal 2:20
of the great love with which he **l** us, • Eph 2:4
who **l** us and gave us eternal comfort • 2 Thes 2:16
We love because he first **l** us. • 1 Jn 4:19

LOVER

therefore hear this, you **l** of pleasures, • Is 47:8
but hospitable, a **l** of good, • Ti 1:8

LOVERS

The Pharisees, who were **l** of money, • Lk 16:14
l of pleasure rather than **l** of God, • 2 Tm 3:4

LOVES

the Lord reproves him whom he **l**, • Prv 3:12
He who **l** money will not be satisfied • Eccl 5:10
Whoever **l** father or mother more than • Mt 10:37
But he who is forgiven little, **l** little.” • Lk 7:47
And he who **l** me will be loved by my • Jn 14:21
But if anyone **l** God, he is known by • 1 Cor 8:3
compulsion, for God **l** a cheerful giver. • 2 Cor 9:7
He who **l** his wife **l** himself. • Eph 5:28
For the Lord disciplines the one he **l**, • Heb 12:6
l the world, the love of the Father is not • 1 Jn 2:15
whoever **l** God must also love his • 1 Jn 4:21

LOW

he who remembered us in our **l** estate, • Ps 136:23
I know how to be brought **l**, and I • Phil 4:12

LOWER

made him a little **l** than the heavenly • Ps 8:5
also descended into the **l** regions, • Eph 4:9
him for a little while **l** than the angels; • Heb 2:7

LOWLY

the Lord is high, he regards the **l**, • Ps 138:6
Better to be **l** and have a servant than • Prv 12:9
he who is **l** in spirit will obtain honor. • Prv 29:23
Let the **l** brother boast in his exaltation, • Jas 1:9

LUKE

L the beloved physician greets you, as • Col 4:14
L alone is with me. Get Mark and • 2 Tm 4:11

LUKEWARM

So, because you are **l**, and neither hot • Rv 3:16

LUST

treacherous are taken captive by their **l**. • Prv 11:6
not in the passion of **l** like the Gentiles • 1 Thes 4:5

LUXURY

It is not fitting for a fool to live in **l**, • Prv 19:10
clothing and live in **l** are in kings' • Lk 7:25
on the earth in **l** and in self-indulgence. • Jas 5:5
As she glorified herself and lived in **l**, • Rv 18:7

LYING

L lips are an abomination to the Lord, • Prv 12:22
A **l** tongue hates its victims, • Prv 26:28
there is swearing, **l**, murder, stealing, • Hos 4:2

M (TOP)

MACEDONIA
“Come over to **M** and help us.” • Acts 16:9

MADE
In wisdom have you **m** them all; the • Ps 104:24
for I am fearfully and wonderfully **m**. • Ps 139:14
I found, that God **m** man upright, • Eccl 7:29
All these things my hand has **m**, and • Is 66:2
It is you who have **m** the heavens • Jer 32:17
All things were **m** through him, and • Jn 1:3
Christ Jesus has **m** me his own. • Phil 3:12

MAGDALENE
Mary **M** went and announced to the • Jn 20:18

MAGIC
had previously practiced **m** in the city • Acts 8:9
who had practiced **m** arts brought • Acts 19:19

MAGNIFIES
And Mary said, “My soul **m** the Lord, • Lk 1:46

MAGNIFY
Oh, **m** the Lord with me, and let • Ps 34:3
sake, to **m** his law and make it glorious. • Is 42:21

MAGOG
I will send fire on **M** and on those who • Ezk 39:6
the four corners of the earth, Gog and **M**, • Rv 20:8

MAINTAIN
poor and cannot **m** himself with you, • Lv 25:35
and their plea, and **m** their cause. • 1 Kgs 8:45
that the Lord will **m** the cause • Ps 140:12

MAJESTIC
how **m** is your name in all the earth! • Ps 8:1
through, I will make you **m** forever, • Is 60:15
was borne to him by the **M** Glory, • 2 Pt 1:17

MAJESTY
the glory and the victory and the **m**, • 1 Chr 29:11
On the glorious splendor of your **m**, • Ps 145:5
he had no form or **m** that we should • Is 53:2
all were astonished at the **m** of God. • Lk 9:43
hand of the throne of the **M** in heaven, • Heb 8:1
but we were eyewitnesses of his **m**. • 2 Pt 1:16
be glory, **m**, dominion, and authority, • Jude 25

MAKE
“You shall not **m** for yourself a carved • Ex 20:4
how will you **m** it salty again? • Mk 9:50
and take him by force to **m** him king, • Jn 6:15
come to him and **m** our home with him. • Jn 14:23

MAKER
Can a man be pure before his **M**? • Jb 4:17
kneel before the Lord, our **M**! • Ps 95:6
the Lord is the **m** of them all. • Prv 22:2
say of its **m**, “He did not make me”; • Is 29:16
forgotten the Lord, your **M**, • Is 51:13
For your **M** is your husband, • Is 54:5
has forgotten his **M** and built palaces, • Hos 8:14
For its **m** trusts in his own creation • Hab 2:18

MALE
him; **m** and female he created them. • Gn 1:27
beginning made them **m** and female, • Mt 19:4
nor free, there is no **m** and female, • Gal 3:28
She gave birth to a **m** child, one who is • Rv 12:5

MALICE
But Jesus, aware of their **m**, said, “Why • Mt 22:18

covetousness, **m**. They are full of envy, • Rom 1:29
put away from you, along with all **m**. • Eph 4:31
anger, wrath, **m**, slander, and obscene • Col 3:8
So put away all **m** and all deceit and • 1 Pt 2:1

MALIGN

much more will they **m** those of his • Mt 10:25
flood of debauchery, and they **m** you; • 1 Pt 4:4

MAN

God said, "Let us make **m** in our image, • Gn 1:26
because she was taken out of **M**." • Gn 2:23
sought out a **m** after his own heart, • 1 Sm 13:14
what is **m** that you are mindful of him, • Ps 8:4
and he who has a cool spirit is a **m** of • Prv 17:27
nest is a **m** who strays from his home. • Prv 27:8
than that a **m** should rejoice in his work • Eccl 3:22
heaven there came one like a son of **m**, • Dn 7:13
for the Son of **M** is coming at an hour • Mt 24:44
'**M** shall not live by bread alone.'" • Lk 4:4
and descending on the Son of **M**." • Jn 1:51
came into the world through one **m**, • Rom 5:12
each **m** should have his own wife • 1 Cor 7:2
the head of every **m** is Christ, • 1 Cor 11:3
When I became a **m**, I gave up • 1 Cor 13:11
that the **m** of God may be complete, • 2 Tm 3:17
as it is appointed for **m** to die once, • Heb 9:27
I will not fear; what can **m** do to me?" • Heb 13:6
like a son of **m**, clothed with a long • Rv 1:13

MAN'S

the work of a **m** hand comes back to • Prv 12:14
When a **m** ways please the Lord, • Prv 16:7
was preached by me is not **m** gospel. • Gal 1:11

MANAGE

not know how to **m** his own household, • 1 Tm 3:5
bear children, **m** their households, • 1 Tm 5:14

MANASSEH

the name of the firstborn **M.** • Gn 41:51
Thus he put Ephraim before **M.** • Gn 48:20
“Because **M** king of Judah has • 2 Kgs 21:11
Then **M** knew that the Lord was • 2 Chr 33:13

MANGER

in swaddling cloths and laid him in a **m**, • Lk 2:7

MANIFEST

is hidden that will not be made **m**, • Lk 8:17
each one’s work will become **m**, for • 1 Cor 3:13
but was made **m** in the last times • 1 Pt 1:20
life was made **m**, and we have seen • 1 Jn 1:2

MANIFESTATION

To each is given the **m** of the Spirit for • 1 Cor 12:7

MANIFESTED

Jesus may also be **m** in our bodies. • 2 Cor 4:10
He was **m** in the flesh, vindicated by • 1 Tm 3:16
and at the proper time **m** in his word • Ti 1:3

MANNA

house of Israel called its name **m**. • Ex 16:31
is nothing at all but this **m** to look at.” • Nm 11:6
Our fathers ate the **m** in the wilderness; • Jn 6:31
I will give some of the hidden **m**, • Rv 2:17

MANNER

in an unworthy **m** will be guilty • 1 Cor 11:27
urge you to walk in a **m** worthy of • Eph 4:1
Only let your **m** of life be worthy of • Phil 1:27
as to walk in a **m** worthy of the Lord, • Col 1:10
you to walk in a **m** worthy of God, • 1 Thes 2:12

MARAH

the water of **M** because it was bitter; • Ex 15:23

MARK

And the Lord put a **m** on Cain, • Gn 4:15
but touch no one on whom is the **m**. • Ezk 9:6
of John whose other name was **M**, • Acts 12:12
Barnabas took **M** with him and • Acts 15:39
Get **M** and bring him with you, for he • 2 Tm 4:11
greetings, and so does **M**, my son. • 1 Pt 5:13
can buy or sell unless he has the **m**, • Rv 13:17

MARKS

to remove the **m** of circumcision. • 1 Cor 7:18
for I bear on my body the **m** of Jesus. • Gal 6:17

MARRED

his appearance was so **m**, beyond • Is 52:14

MARRIAGE

they neither marry nor are given in **m**, • Mt 22:30
he who refrains from **m** will do even • 1 Cor 7:38
Let **m** be held in honor among all, • Heb 13:4
for the **m** of the Lamb has come, • Rv 19:7

MARRIED

For a **m** woman is bound by law to • Rom 7:2
To the **m** I give this charge (not I, but • 1 Cor 7:10
But the **m** man is anxious about • 1 Cor 7:33

MARRY

with his wife, it is better not to **m**.” • Mt 19:10
resurrection they neither **m** nor are • Mt 22:30
For it is better to **m** than to burn • 1 Cor 7:9
Yet those who **m** will have worldly • 1 Cor 7:28
So I would have younger widows **m**, • 1 Tm 5:14

MARRYING

drinking, **m** and giving in marriage, • Mt 24:38

MARTHA

But **M** was distracted with much • Lk 10:40
M said to him, “I know that he will rise • Jn 11:24
M served, and Lazarus was one of • Jn 12:2

MARTYRS
the saints, the blood of the **m** of Jesus. • Rv 17:6

MARVEL
Do not **m** at this, for an hour is coming • Jn 5:28
“I did one work, and you all **m** at it. • Jn 7:21
angel said to me, “Why do you **m**? • Rv 17:7

MARVELOUS
a new song, for he has done **m** things! • Ps 98:1
with things too great and too **m** for me. • Ps 131:1
Lord’s doing, and it is **m** in our eyes’? • Mt 21:42

MARY
they saw the child with **M** his mother, • Mt 2:11
among whom were **M** Magdalene and • Mt 27:56
the son of **M** and brother of James and • Mk 6:3
he appeared first to **M** Magdalene, • Mk 16:9
And the virgin’s name was **M**. • Lk 1:27
M, for you have found favor with God. • Lk 1:30
M said, “My soul magnifies the • Lk 1:46
M treasured up all these things, • Lk 2:19
M has chosen the good portion, • Lk 10:42
M therefore took a pound of expensive • Jn 12:3
M stood weeping outside the tomb, • Jn 20:11
M the mother of Jesus, and his brothers. • Acts 1:14
the house of **M**, the mother of John • Acts 12:12

MASTER
M, we are perishing!” And he awoke • Lk 8:24
“Jesus, **M**, have mercy on us.” • Lk 17:13
he who is both their **M** and yours is • Eph 6:9
you also have a **M** in heaven. • Col 4:1

MASTERS

“No one can serve two **m**, for either • Mt 6:24
M, do the same to them, and stop your • Eph 6:9
earthly **m**, not by way of eye-service, • Col 3:22
be subject to your **m** with all respect, • 1 Pt 2:18

MATTHEW

a man called **M** sitting at the tax booth, • Mt 9:9
Thomas and **M** the tax collector; • Mt 10:3
and Thomas, Bartholomew and **M**, • Acts 1:13

MATURE

Yet among the **m** we do impart • 1 Cor 2:6
in evil, but in your thinking be **m**. • 1 Cor 14:20
to **m** manhood, to the measure of • Eph 4:13
Let those of us who are **m** think this • Phil 3:15
we may present everyone **m** in Christ. • Col 1:28
But solid food is for the **m**, for those • Heb 5:14

MEASURE

a full and fair **m** you shall have, • Dt 25:15
what is the **m** of my days; let me know • Ps 39:4
power; his understanding is beyond **m**. • Ps 147:5
and with the **m** you use it will be • Mt 7:2
God, for he gives the Spirit without **m**. • Jn 3:34
the **m** of faith that God has assigned. • Rom 12:3
us according to the **m** of Christ’s gift. • Eph 4:7
“Rise and **m** the temple of God and the • Rv 11:1

MEASURED

Who has **m** the Spirit of the Lord, • Is 40:13
“If the heavens above can be **m**, • Jer 31:37

MEAT

“Oh that we had **m** to eat! • Nm 11:4
It is good not to eat **m** or drink wine • Rom 14:21
brother stumble, I will never eat **m**, • 1 Cor 8:13
sold in the **m** market without raising • 1 Cor 10:25

MEDIATES

as the covenant he **m** is better, since it • Heb 8:6

MEDIATOR

and there is one **m** between God and • 1 Tm 2:5
Therefore he is the **m** of a new • Heb 9:15
Jesus, the **m** of a new covenant, • Heb 12:24

MEDITATE

Isaac went out to **m** in the field toward • Gn 24:63
but you shall **m** on it day and night, • Jos 1:8
I **m** on all that you have done; • Ps 143:5

MEDITATION

of my mouth and the **m** of my heart be • Ps 19:14
May my **m** be pleasing to him, for I • Ps 104:34
I love your law! It is my **m** all the day. • Ps 119:97

MEDIUM

woman who is a **m** or a necromancer • Lv 20:27
“Behold, there is a **m** at En-dor.” • 1 Sm 28:7

MEEK

But the **m** shall inherit the land and • Ps 37:11
The **m** shall obtain fresh joy in the • Is 29:19
“Blessed are the **m**, for they shall • Mt 5:5

MEEKNESS

kindness, humility, **m**, and patience, • Col 3:12
and receive with **m** the implanted word, • Jas 1:21

MEET

the people out of the camp to **m** God, • Ex 19:17
Steadfast love and faithfulness **m**; • Ps 85:10
all the city came out to **m** Jesus, • Mt 8:34
not neglecting to **m** together, as is the • Heb 10:25

MEETING

In the tent of **m**, outside the veil that is • Ex 27:21
at Shiloh and set up the tent of **m** there. • Jos 18:1
they brought up the ark, the tent of **m**, • 2 Chr 5:5

MELCHIZEDEK
And **M** king of Salem brought out • Gn 14:18
a priest forever after the order of **M**.” • Ps 110:4
God a high priest after the order of **M**. • Heb 5:10
For this **M**, king of Salem, priest of the • Heb 7:1

MELODY
I will sing and make **m** to the Lord. • Ps 27:6
is steadfast! I will sing and make **m**! • Ps 57:7
singing and making **m** to the Lord • Eph 5:19

MELT
The mountains **m** like wax before the • Ps 97:5
be feeble, and every human heart will **m**. • Is 13:7
heavenly bodies will **m** as they burn! • 2 Pt 3:12

MEMBERS
Do not present your **m** to sin as • Rom 6:13
For as in one body we have many **m**, • Rom 12:4
that your bodies are **m** of Christ? • 1 Cor 6:15
God arranged the **m** in the body, • 1 Cor 12:18
for we are **m** one of another. • Eph 4:25

MEMORY
The **m** of the righteous is a blessing, • Prv 10:7
has done will also be told in **m** of her.” • Mt 26:13

MEN
was life, and the life was the light of **m**. • Jn 1:4
“We must obey God rather than **m**. • Acts 5:29
spread to all **m** because all sinned— • Rom 5:12
stand firm in the faith, act like **m**, • 1 Cor 16:13
not as the word of **m** but as what it • 1 Thes 2:13
Older **m** are to be sober-minded, • Ti 2:2

but **m** spoke from God as they were • 2 Pt 1:21

MEPHIBOSHETH
became lame. And his name was **M**. • 2 Sm 4:4
And **M** the son of Jonathan, son of • 2 Sm 9:6
“Why did you not go with me, **M**?” • 2 Sm 19:25

MERCIES
ceases; his **m** never come to an end; • Lam 3:22
the Father of **m** and God of all comfort, • 2 Cor 1:3

MERCIFUL
For the Lord your God is a **m** • Dt 4:31
The Lord is **m** and gracious, • Ps 103:8
your God, for he is gracious and **m**, • Jl 2:13
that you are a gracious God and **m**, • Jon 4:2
“Blessed are the **m**, for they shall • Mt 5:7
Be **m**, even as your Father is **m**. • Lk 6:36
For I will be **m** toward their iniquities, • Heb 8:12
how the Lord is compassionate and **m**. • Jas 5:11

MERCY
“You shall make a **m** seat of pure gold. • Ex 25:17
Have **m** on me, O God, according to • Ps 51:1
and his **m** is over all that he has made. • Ps 145:9
make it known; in wrath remember **m**. • Hab 3:2
what this means, ‘I desire **m**, and not • Mt 12:7
because of the tender **m** of our God, • Lk 1:78
“Jesus, Son of David, have **m** on me!” • Lk 18:38
have **m** on whom I have **m**, • Rom 9:15
But God, being rich in **m**, because • Eph 2:4
But I received **m** for this reason, • 1 Tm 1:16
grant him to find **m** from the Lord on • 2 Tm 1:18
but according to his own **m**, by the • Ti 3:5
of glory overshadowing the **m** seat. • Heb 9:5
M triumphs over judgment. • Jas 2:13
According to his great **m**, he has • 1 Pt 1:3
m, but now you have received **m**. • 1 Pt 2:10

MERIBAH
the name of the place Massah and **M**, • Ex 17:7
They angered him at the waters of **M**, • Ps 106:32

MESSAGE
entrusting to us the **m** of reconciliation. • 2 Cor 5:19
through me the **m** might be fully • 2 Tm 4:17
This is the **m** we have heard from him • 1 Jn 1:5

MESSENGER
servant, or deaf as my **m** whom I send? • Is 42:19
I send my **m**, and he will prepare the • Mal 3:1
"'Behold, I send my **m** before your face, • Mt 11:10

MESSIAH
"We have found the **M**" (which means • Jn 1:41
"I know that **M** is coming (he who is • Jn 4:25

METHUSELAH
Thus all the days of **M** were 969 years, • Gn 5:27

MICHAEL
withstood me twenty-one days, but **M**, • Dn 10:13
"At that time shall arise **M**, the great • Dn 12:1
But when the archangel **M**, contending • Jude 9
Now war arose in heaven, **M** and his • Rv 12:7

MICHAL
Now Saul's daughter **M** loved David. • 1 Sm 18:20
So **M** let David down through the • 1 Sm 19:12
And David said to **M**, "It was before • 2 Sm 6:21

MIDNIGHT
At **m** the Lord struck down • Ex 12:29
But at **m** there was a cry, 'Here is the • Mt 25:6
will come, in the evening, or at **m**, • Mk 13:35
at **m** and say to him, 'Friend, lend • Lk 11:5
About **m** Paul and Silas were praying • Acts 16:25

MIDST
shall know that I am in the **m** of Israel, • Jl 2:27
kingdom of God is in the **m** of you.” • Lk 17:21
that God did through him in your **m**, • Acts 2:22

MIDWIVES
the king of Egypt said to the Hebrew **m**, • Ex 1:15

MIGHT
with all your soul and with all your **m**. • Dt 6:5
But I say that wisdom is better than **m**, • Eccl 9:16
Not by **m**, nor by power, but by my • Zec 4:6

MIGHTY
who is **m** as you are, O Lord, • Ps 89:8
for he who is **m** has done great things • Lk 1:49
voice for all the **m** works that they • Lk 19:37
was a prophet **m** in deed and word • Lk 24:19

MILE
And if anyone forces you to go one **m**, • Mt 5:41

MILK
I fed you with **m**, not solid food, for • 1 Cor 3:2
You need **m**, not solid food, • Heb 5:12
long for the pure spiritual **m**, that by it • 1 Pt 2:2

MILL
And he ground at the **m** in the prison. • Jgs 16:21
Two women will be grinding at the **m**; • Mt 24:41

MIND
of man, that he should change his **m**. • Nm 23:19
and try me; test my heart and my **m**. • Ps 26:2
peace whose **m** is stayed on you, • Is 26:3
with all your soul and with all your **m**. • Mt 22:37
serve the law of God with my **m**, • Rom 7:25
but to set the **m** on the Spirit is life • Rom 8:6

who has known the **m** of the Lord, • Rom 11:34
transformed by the renewal of your **m**, • Rom 12:2
But we have the **m** of Christ. • 1 Cor 2:16
Have this **m** among yourselves, which • Phil 2:5
quietly, and to **m** your own affairs, • 1 Thes 4:11
has sworn and will not change his **m**, • Heb 7:21

MINDFUL

what is man that you are **m** of him, • Ps 8:4
their God will be **m** of them and restore • Zep 2:7
“What is man, that you are **m** of him, • Heb 2:6

MINDS

he opened their **m** to understand the • Lk 24:45
set their **m** on the things of the Spirit. • Rom 8:5
has blinded the **m** of the unbelievers, • 2 Cor 4:4
to be renewed in the spirit of your **m**, • Eph 4:23
Set your **m** on things that are above, • Col 3:2
I will put my laws into their **m**, and • Heb 8:10
preparing your **m** for action, • 1 Pt 1:13

MINE

I have called you by name, you are **m**. • Is 43:1
“They shall be **m**, says the Lord • Mal 3:17

MINISTER

or in prison, and did not **m** to you?’ • Mt 25:44
a **m** of Christ Jesus to the Gentiles • Rom 15:16
I was made a **m** according to the gift • Eph 3:7
a **m** in the holy places, in the true tent • Heb 8:2

MINISTERED

And the boy **m** to the Lord • 1 Sm 2:11
they followed him and **m** to him, • Mk 15:41
that these hands **m** to my necessities • Acts 20:34

MINISTERS

were eyewitnesses and **m** of the word • Lk 1:2

taxes, for the authorities are **m** of God, • Rom 13:6
angels winds, and his **m** a flame of fire.” • Heb 1:7

MINISTRY

Jesus, when he began his **m**, was • Lk 3:23
to prayer and to the **m** of the word.” • Acts 6:4
and gave us the **m** of reconciliation; • 2 Cor 5:18
work of an evangelist, fulfill your **m**. • 2 Tm 4:5
Christ has obtained a **m** that is as much • Heb 8:6

MIRACLES

seeing signs and great **m** performed, • Acts 8:13
was doing extraordinary **m** by the • Acts 19:11
to another the working of **m**, to • 1 Cor 12:10
to you and works **m** among you do so • Gal 3:5
wonders and various **m** and by gifts • Heb 2:4

MIRIAM

M sang to them: “Sing to the Lord, • Ex 15:21
M and Aaron spoke against Moses • Nm 12:1
M was shut outside the camp seven • Nm 12:15
And **M** died there and was buried there. • Nm 20:1

MIRROR

For now we see in a **m** dimly, but • 1 Cor 13:12
looks intently at his natural face in a **m**. • Jas 1:23

MIRTH

the heart of fools is in the house of **m**. • Eccl 7:4
The **m** of the tambourines is stilled, • Is 24:8

MISERIES

weep and howl for the **m** that are • Jas 5:1

MISERY

and remember their **m** no more. • Prv 31:7
in their paths are ruin and **m**, • Rom 3:16

MISLEADING
“We found this man **m** our nation and • Lk 23:2

MISLEADS
“‘Cursed be anyone who **m** a blind • Dt 27:18
Whoever **m** the upright into an evil • Prv 28:10

MIST
like a cloud and your sins like **m**; • Is 44:22
For you are a **m** that appears for a little • Jas 4:14

MISTREAT
You shall not **m** any widow or • Ex 22:22
rulers, to **m** them and to stone them, • Acts 14:5

MOAB
bore a son and called his name **M**. • Gn 19:37
went to sojourn in the country of **M**, • Ru 1:1

MOABITE
“No Ammonite or **M** may enter the • Dt 23:3

MOCK
All who see me **m** me; they make • Ps 22:7
Fools **m** at the guilt offering, but the • Prv 14:9
And they will **m** him and spit on him, • Mk 10:34

MOCKED
And at noon Elijah **m** them, saying, • 1 Kgs 18:27
m him, saying, “Hail, King of the Jews!” • Mt 27:29
Do not be deceived: God is not **m**, • Gal 6:7

MOCKING
Jesus in custody were **m** him as they • Lk 22:63
But others **m** said, “They are filled • Acts 2:13
Others suffered **m** and flogging, and • Heb 11:36

MOCKS

Whoever **m** the poor insults his Maker; • Prv 17:5
The eye that **m** a father and scorns to • Prv 30:17

MODESTY

parts are treated with greater **m**, • 1 Cor 12:23
apparel, with **m** and self-control, • 1 Tm 2:9

MOMENT

anger for a **m** I hid my face from you, • Is 54:8
a nation be brought forth in one **m**? • Is 66:8
kingdoms of the world in a **m** of time, • Lk 4:5

MONEY

He who loves **m** will not be satisfied • Eccl 5:10
he who has no **m**, come, buy and eat! • Is 55:1
You cannot serve God and **m**. • Mt 6:24
in the ground and hid his master's **m**. • Mt 25:18
no staff, nor bag, nor bread, nor **m**; • Lk 9:3
could obtain the gift of God with **m**! • Acts 8:20
not quarrelsome, not a lover of **m**. • 1 Tm 3:3
For the love of **m** is a root of all kinds • 1 Tm 6:10
Keep your life free from love of **m**, • Heb 13:5

MONEY-CHANGERS

he overturned the tables of the **m** and • Mt 21:12
and pigeons, and the **m** sitting there. • Jn 2:14

MONEYBAG

Carry no **m**, no knapsack, no sandals, • Lk 10:4
now let the one who has a **m** take it, • Lk 22:36
thought that, because Judas had the **m**, • Jn 13:29

MOON

He made the **m** to mark the seasons; • Ps 104:19
the **m** and stars to rule over the night, • Ps 136:9
turned to darkness, and the **m** to blood, • Jl 2:31
and the **m** will not give its light, • Mt 24:29
will be signs in sun and **m** and stars, • Lk 21:25

turned to darkness and the **m** to blood, • Acts 2:20
the sun, and another glory of the **m**, • 1 Cor 15:41
the full **m** became like blood, • Rv 6:12
has no need of sun or **m** to shine on it, • Rv 21:23

MORALS
“Bad company ruins good **m**.” • 1 Cor 15:33

MORDECAI
in Susa the citadel whose name was **M**, • Est 2:5
But **M** did not bow down or pay • Est 3:2
For **M** was great in the king’s house, • Est 9:4

MORNING
when the **m** stars sang together and • Jb 38:7
O Lord, in the **m** you hear • Ps 5:3
take the wings of the **m** and dwell in • Ps 139:9
In the **m** sow your seed, and at evening • Eccl 11:6
they are new every **m**; great is your • Lam 3:23
They were at the tomb early in the **m**, • Lk 24:22

MORSEL
Better is a dry **m** with quiet than a • Prv 17:1
Then after he had taken the **m**, Satan • Jn 13:27

MORTAL
‘Can **m** man be in the right before God? • Jb 4:17
give life to your **m** bodies through his • Rom 8:11
and the **m** puts on immortality, • 1 Cor 15:54
so that what is **m** may be swallowed • 2 Cor 5:4

MOSES
She named him **M**, “Because,” • Ex 2:10
God said to **M**, “I am who I am.” • Ex 3:14
So **M** and Aaron went to Pharaoh • Ex 7:10
Then **M** stretched out his staff toward • Ex 9:23
M implored the Lord his God • Ex 32:11
M would put the veil over his face • Ex 34:35

M erected the tabernacle. He laid its • Ex 40:18
Now the man **M** was very meek, more • Nm 12:3
M sent them to spy out the land of • Nm 13:17
M and Aaron, “Because you did not • Nm 20:12
So **M** made a bronze serpent and set it • Nm 21:9
Then **M** summoned Joshua and said to • Dt 31:7
M the servant of the Lord died • Dt 34:5
“Remember the law of my servant **M**, • Mal 4:4
there appeared to them **M** and Elijah, • Mt 17:3
For the law was given through **M**; • Jn 1:17
And as **M** lifted up the serpent in the • Jn 3:14
Yet death reigned from Adam to **M**, • Rom 5:14
all were baptized into **M** in the cloud • 1 Cor 10:2
Now **M** was faithful in all God’s house • Heb 3:5
disputing about the body of **M**, he did • Jude 9
they sing the song of **M**, the servant • Rv 15:3

MOTH

you consume like a **m** what is dear to • Ps 39:11
like a garment; the **m** will eat them up. • Is 50:9
where **m** and rust destroy and where • Mt 6:19

MOTHER

Eve, because she was the **m** of all living. • Gn 3:20
“Honor your father and your **m**, that • Ex 20:12
but a foolish son is a sorrow to his **m**. • Prv 10:1
As one whom his **m** comforts, so I will • Is 66:13
When his **m** Mary had been betrothed • Mt 1:18
“Who is my **m**, and who are my • Mt 12:48
Honor your father and **m**, and, You • Mt 19:19
And his **m** treasured up all these • Lk 2:51
His **m** said to the servants, “Do • Jn 2:5
said to the disciple, “Behold, your **m**!” • Jn 19:27
leave his father and **m** and hold fast to • Eph 5:31

MOTHER’S

“Naked I came from my **m** womb, • Jb 1:21

his **m** womb he shall go again, naked • Eccl 5:15

MOUNTAIN
Moses was on the **m** forty days and • Ex 24:18
“Come, let us go up to the **m** of the • Is 2:3
image became a great **m** and filled the • Dn 2:35
to a very high **m** and showed him all • Mt 4:8
of mustard seed, you will say to this **m**, • Mt 17:20
these days he went out to the **m** to pray, • Lk 6:12
for we were with him on the holy **m**. • 2 Pt 1:18
away in the Spirit to a great, high **m**, • Rv 21:10

MOUNTAINS
The waters prevailed above the **m**, • Gn 7:20
Before the **m** were brought forth, or • Ps 90:2
be established as the highest of the **m**, • Is 2:2
let those who are in Judea flee to the **m**. • Mt 24:16
if I have all faith, so as to remove **m**, • 1 Cor 13:2
fled away, and no **m** were to be found. • Rv 16:20

MOURN
a time to laugh; a time to **m**, • Eccl 3:4
of our God; to comfort all who **m**; • Is 61:2
have pierced, they shall **m** for him, • Zec 12:10
“Blessed are those who **m**, for they • Mt 5:4
then all the tribes of the earth will **m**, • Mt 24:30
Be wretched and **m** and weep. Let • Jas 4:9

MOURNING
have turned for me my **m** into dancing; • Ps 30:11
better to go to the house of **m** than to • Eccl 7:2
and your days of **m** shall be ended. • Is 60:20
ashes, the oil of gladness instead of **m**, • Is 61:3
I will turn their **m** into joy; I will • Jer 31:13
m, nor crying, nor pain anymore, • Rv 21:4

MOURNS
The earth **m** and withers; the world • Is 24:4

because of the curse the land **m**, and • Jer 23:10
Therefore the land **m**, and all who • Hos 4:3
The fields are destroyed, the ground **m**, • Jl 1:10
for him, as one **m** for an only child, • Zec 12:10

MOUTH

He put a new song in my **m**, a song of • Ps 40:3
My **m** is filled with your praise, and • Ps 71:8
Whoever guards his **m** preserves his • Prv 13:3
A fool's **m** is his ruin, and his lips are • Prv 18:7
was afflicted, yet he opened not his **m**; • Is 53:7
word that comes from the **m** of God.'" • Mt 4:4
abundance of the heart the **m** speaks. • Mt 12:34
a person, but what comes out of the **m**; • Mt 15:11
for I will give you a **m** and wisdom, • Lk 21:15
if you confess with your **m** that Jesus • Rom 10:9
From the same **m** come blessing and • Jas 3:10

MOVE

Do not **m** the ancient landmark that • Prv 22:28
half of the Mount shall **m** northward, • Zec 14:4

MOVED

in my prosperity, "I shall never be **m**." • Ps 30:6
M with pity, he stretched out his hand • Mk 1:41
Jesus, deeply **m** again, came to the • Jn 11:38

MUCH

Everyone to whom **m** was given, of • Lk 12:48
in a very little is also faithful in **m**, • Lk 16:10
"Whoever gathered **m** had nothing • 2 Cor 8:15

MULTIPLIED

they **m** and grew exceedingly strong, • Ex 1:7
For by me your days will be **m**, and • Prv 9:11
But the word of God increased and **m**. • Acts 12:24
May grace and peace be **m** to you in • 2 Pt 1:2

MULTIPLY
“Be fruitful and **m** and fill the waters • Gn 1:22
“Be fruitful and **m** and fill the earth. • Gn 9:1
He will love you, bless you, and **m** you. • Dt 7:13
so I will **m** the offspring of David • Jer 33:22
food will supply and **m** your seed for • 2 Cor 9:10
“Surely I will bless you and **m** you.” • Heb 6:14

MULTITUDE
In a **m** of people is the glory of a king, • Prv 14:28
the angel a **m** of the heavenly host • Lk 2:13
a great **m** that no one could number, • Rv 7:9

MULTITUDES
M, **m**, in the valley of decision! • Jl 3:14
are peoples and **m** and nations and • Rv 17:15

MURDER
“You shall not **m**. • Ex 20:13
“‘You shall not **m**. • Dt 5:17
said to those of old, ‘You shall not **m**; • Mt 5:21
They are full of envy, **m**, strife, deceit, • Rom 1:29
commit adultery, You shall not **m**, • Rom 13:9
also said, “Do not **m**.” If you • Jas 2:11

MURDERED
are sons of those who **m** the prophets. • Mt 23:31
whom you have now betrayed and **m**, • Acts 7:52

MURDERER
The **m** shall be put to death. • Nm 35:16
you suffer as a **m** or a thief or an • 1 Pt 4:15
Everyone who hates his brother is a **m**, • 1 Jn 3:15

MURDERERS
strike their fathers and mothers, for **m**, • 1 Tm 1:9
the faithless, the detestable, as for **m**, • Rv 21:8

MUSTARD
is like a grain of **m** seed that a man • Mt 13:31
if you have faith like a grain of **m** seed, • Mt 17:20

MUTE
I was **m** and silent; I held my peace to • Ps 39:2
Open your mouth for the **m**, for the • Prv 31:8
had been cast out, the **m** man spoke. • Mt 9:33
makes the deaf hear and the **m** speak.” • Mk 7:37
making signs to them and remained **m**. • Lk 1:22
pagans you were led astray to **m** idols, • 1 Cor 12:2

MUTUAL
for peace and for **m** upbuilding. • Rom 14:19

MYRRH
him gifts, gold and frankincense and **m**. • Mt 2:11
they offered him wine mixed with **m**, • Mk 15:23
bringing a mixture of **m** and aloes, • Jn 19:39

MYSTERIES
there is a God in heaven who reveals **m**, • Dn 2:28
of Christ and stewards of the **m** of God. • 1 Cor 4:1

MYSTERY
you to be unaware of this **m**, • Rom 11:25
the revelation of the **m** that was kept • Rom 16:25
Behold! I tell you a **m**. We shall not • 1 Cor 15:51
making known to us the **m** of his will, • Eph 1:9
my insight into the **m** of Christ, • Eph 3:4
This **m** is profound, and I am saying • Eph 5:32
the **m** hidden for ages and generations • Col 1:26
for the word, to declare the **m** of Christ, • Col 4:3
we confess, is the **m** of godliness: • 1 Tm 3:16

MYTHS
devote themselves to **m** and endless • 1 Tm 1:4
to the truth and wander off into **m**. • 2 Tm 4:4

follow cleverly devised **m** when we • 2 Pt 1:16

N (TOP)

NAABAN

But **N** was angry and went away, • 2 Kgs 5:11
was cleansed, but only **N** the Syrian.” • Lk 4:27

NABAL

Now the name of the man was **N**, • 1 Sm 25:3
Abigail the widow of **N** of Carmel. • 1 Sm 30:5

NABOTH

Now **N** the Jezreelite had a vineyard • 1 Kgs 21:1
him at the property of **N** the Jezreelite. • 2 Kgs 9:21

NADAB

But **N** and Abihu died when they • Nm 26:61
and **N** his son reigned in his place. • 1 Kgs 14:20

NAILS

I see in his hands the mark of the **n**, • Jn 20:25

NAKED

and they knew that they were **n**. • Gn 3:7
“**N** I came from my mother’s • Jb 1:21
womb he shall go again, **n** as he came, • Eccl 5:15
when you see the **n**, to cover him, • Is 58:7
I was **n** and you clothed me, I was sick • Mt 25:36
putting it on we may not be found **n**. • 2 Cor 5:3
wretched, pitiable, poor, blind, and **n**. • Rv 3:17

NAME

Abram called upon the **n** of the • Gn 13:4
This is my **n** forever, and thus I am to • Ex 3:15
“You shall not take the **n** of the • Ex 20:7
fear this glorious and awesome **n**, • Dt 28:58
place, shall build the house for my **n**.’ • 1 Kgs 5:5

and let us exalt his **n** together! • Ps 34:3
all that is within me, bless his holy **n**! • Ps 103:1
n of the Lord is a strong tower; • Prv 18:10
A good **n** is to be chosen rather than • Prv 22:1
host by number, calling them all by **n**, • Is 40:26
I am the Lord; that is my **n**; • Is 42:8
But I had concern for my holy **n**, • Ezk 36:21
who calls on the **n** of the Lord • Jl 2:32
They will call upon my **n**, and I will • Zec 13:9
to its setting my **n** will be great • Mal 1:11
receives this child in my **n** receives me, • Lk 9:48
Whatever you ask in my **n**, this I will • Jn 14:13
by believing you may have life in his **n**. • Jn 20:31
for there is no other **n** under heaven • Acts 4:12
who calls on the **n** of the Lord will • Rom 10:13
bestowed on him the **n** that is above • Phil 2:9
do everything in the **n** of the Lord Jesus, • Col 3:17
Yet you hold fast my **n**, and you did • Rv 2:13
and he has a **n** written that no one • Rv 19:12
And if anyone’s **n** was not found • Rv 20:15

NAME’S
in paths of righteousness for his **n** sake. • Ps 23:3
For your **n** sake, O Lord, • Ps 143:11
you will be hated by all for my **n** sake. • Mt 10:22
your sins are forgiven for his **n** sake. • 1 Jn 2:12
bearing up for my **n** sake, and you • Rv 2:3

NAMED
not where Christ has already been **n**, • Rom 15:20
family in heaven and on earth is **n**, • Eph 3:15

NAMES
The man gave **n** to all livestock and to • Gn 2:20
engrave on them the **n** of the sons of • Ex 28:9
the stars; he gives to all of them their **n**. • Ps 147:4
but rejoice that your **n** are written in • Lk 10:20

whose **n** are in the book of life. • Phil 4:3
dwellers on earth whose **n** have not • Rv 17:8

NAOMI

Elimelech and the name of his wife **N**, • Ru 1:2
“A son has been born to **N**.” • Ru 4:17

NAPHTALI

prevailed.” So she called his name **N**. • Gn 30:8
Bilhah, Rachel’s servant: Dan and **N**. • Gn 35:25
and the land of **N**, but in the latter time • Is 9:1
sea, in the territory of Zebulun and **N**, • Mt 4:13

NARD

alabaster flask of ointment of pure **n**, • Mk 14:3
expensive ointment made from pure **n**, • Jn 12:3

NATHAN

word of the Lord came to **N**, • 2 Sm 7:4
N said to David, “You are the man! • 2 Sm 12:7
he did not invite **N** the prophet or • 1 Kgs 1:10
in the history of **N** the prophet, • 2 Chr 9:29

NATHANAEL

N said to him, “Can anything good • Jn 1:46
N of Cana in Galilee, the sons of • Jn 21:2

NATION

I will make of you a great **n**, • Gn 12:2
me a kingdom of priests and a holy **n**. • Ex 19:6
Blessed is the **n** whose God is the • Ps 33:12
Righteousness exalts a **n**, but sin is a • Prv 14:34
that the righteous **n** that keeps faith • Is 26:2
here I am,” to a **n** that was not called • Is 65:1
For **n** will rise against **n**, • Mt 24:7
for he loves our **n**, and he is the one • Lk 7:5
a royal priesthood, a holy **n**, • 1 Pt 2:9
to every **n** and tribe and language • Rv 14:6

NATIONS

shall be the father of a multitude of **n**. • Gn 17:4
Let the **n** be glad and sing for joy, • Ps 67:4
Declare his glory among the **n**, • Ps 96:3
Praise the Lord, all **n**! Extol • Ps 117:1
the hills; and all the **n** shall flow to it, • Is 2:2
the **n** are like a drop from a bucket, • Is 40:15
praise to sprout up before all the **n**. • Is 61:11
n will know that I am the Lord, • Ezk 36:23
n, and languages should serve him; • Dn 7:14
And many **n** shall join themselves to • Zec 2:11
Then all **n** will call you blessed, for • Mal 3:12
must first be proclaimed to all **n**. • Mk 13:10
By its light will the **n** walk, and the • Rv 21:24

NATURAL

if God did not spare the **n** branches, • Rom 11:21
The **n** person does not accept the • 1 Cor 2:14
If there is a **n** body, there is also a • 1 Cor 15:44

NATURE

his eternal power and divine **n**, • Rom 1:20
mind, and were by **n** children of wrath, • Eph 2:3
of God and the exact imprint of his **n**, • Heb 1:3
may become partakers of the divine **n**, • 2 Pt 1:4

NAZARETH

And he went and lived in a city called **N**, • Mt 2:23
from God to a city of Galilee named **N**, • Lk 1:26
good come out of **N**?” Philip said to • Jn 1:46
It read, “Jesus of **N**, the King of the • Jn 19:19
In the name of Jesus Christ of **N**, rise • Acts 3:6
And he said to me, ‘I am Jesus of **N**, • Acts 22:8

NAZIRITE

makes a special vow, the vow of a **N**, • Nm 6:2
for the child shall be a **N** to God from • Jgs 13:7

NEAR

a god so **n** to it as the Lord • Dt 4:7
Be not far from me, for trouble is **n**, • Ps 22:11
Lord is **n** to the brokenhearted • Ps 34:18
Lord is **n** to all who call on him, • Ps 145:18
I bring **n** my righteousness; it is not far • Is 46:13
He who vindicates me is **n**. Who will • Is 50:8
all these things, you know that he is **n**, • Mt 24:33
kingdom of God has come **n** to you.' • Lk 10:9
"The word is **n** you, in your mouth • Rom 10:8
far off and peace to those who were **n**. • Eph 2:17
what is written in it, for the time is **n**. • Rv 1:3

NEARER

For salvation is **n** to us now than • Rom 13:11

NEBUCHADNEZZAR

In his days, **N** king of Babylon came • 2 Kgs 24:1
Jerusalem into exile by the hand of **N**. • 1 Chr 6:15
N also carried part of the vessels of • 2 Chr 36:7
of the Lord that **N** had carried • Ezr 1:7
of those exiles whom **N** the king of • Neh 7:6
whom **N** king of Babylon had carried • Est 2:6
for **N** king of Babylon is making war • Jer 21:2
the eunuchs brought them in before **N**. • Dn 1:18
Then King **N** fell upon his face and • Dn 2:46
Now I, **N**, praise and extol and honor the • Dn 4:37

NECESSARY

Was it not **n** that the Christ should • Lk 24:26
"It was **n** that the word of God be • Acts 13:46
proving that it was **n** for the Christ to • Acts 17:3

NEED

you a blessing until there is no more **n**. • Mal 3:10
Father knows what you **n** before you • Mt 6:8
'The Lord has **n** of it and will send it • Mk 11:3
it was distributed to each as any had **n**. • Acts 4:35

will supply every **n** of yours according • Phil 4:19
and find grace to help in time of **n**. • Heb 4:16
world’s goods and sees his brother in **n**, • 1 Jn 3:17

NEEDS

Contribute to the **n** of the saints and • Rom 12:13
not only supplying the **n** of the saints • 2 Cor 9:12
sent me help for my **n** once and again. • Phil 4:16

NEEDY

your brother, to the **n** and to the poor, • Dt 15:11
I was a father to the **n**, and I searched • Jb 29:16
As for me, I am poor and **n**, but the • Ps 40:17
and reaches out her hands to the **n**. • Prv 31:20
graze, and the **n** lie down in safety; • Is 14:30
silver, and the **n** for a pair of sandals— • Am 2:6
“Thus, when you give to the **n**, sound • Mt 6:2
Sell your possessions, and give to the **n**. • Lk 12:33
There was not a **n** person among them, • Acts 4:34

NEGLECT

We will not **n** the house of our God.” • Neh 10:39
instruction and be wise, and do not **n** it. • Prv 8:33
herb, and **n** justice and the love of God. • Lk 11:42
escape if we **n** such a great salvation? • Heb 2:3
Do not **n** to do good and to share • Heb 13:16

NEHEMIAH

with Zerubbabel, Jeshua, **N**, Seraiah, • Ezr 2:2
in the days of **N** the governor and • Neh 12:26

NEIGHBOR

but you shall love your **n** as yourself: • Lv 19:18
Whoever despises his **n** is a sinner, • Prv 14:21
Better is a **n** who is near than a • Prv 27:10
was said, ‘You shall love your **n** and • Mt 5:43
said to Jesus, “And who is my **n**?” • Lk 10:29
Love does no wrong to a **n**; • Rom 13:10

his own good, but the good of his **n**. • 1 Cor 10:24
“You shall love your **n** as yourself.” • Gal 5:14

NESTS
In them the birds build their **n**; the • Ps 104:17
birds of the air come and make **n** • Mt 13:32

NET
heaven is like a **n** that was thrown into • Mt 13:47
of Simon casting a **n** into the sea, • Mk 1:16
“Cast the **n** on the right side of the boat, • Jn 21:6

NETS
Let the wicked fall into their own **n**, • Ps 141:10
woman whose heart is snares and **n**, • Eccl 7:26
they left their **n** and followed him. • Mk 1:18
But at your word I will let down the **n**.” • Lk 5:5

NEVER
and **n** again shall there be a flood to • Gn 9:11
love of the Lord **n** ceases; • Lam 3:22
“**N** was anything like this seen in • Mt 9:33
I will give him will **n** be thirsty again. • Jn 4:14
whoever comes to me I will **n** cast out. • Jn 6:37
them eternal life, and they will **n** perish, • Jn 10:28
I will **n** blot his name out of the book • Rv 3:5

NEW
Sing to him a **n** song; play skillfully • Ps 33:3
Oh sing to the Lord a **n** song; • Ps 96:1
I create **n** heavens and a **n** earth, • Is 65:17
I will give you a **n** heart, and a **n** • Ezk 36:26
Neither is **n** wine put into old wineskins. • Mt 9:17
for you is the **n** covenant in my blood. • Lk 22:20
A **n** commandment I give to you, that • Jn 13:34
create in himself one **n** man in place of • Eph 2:15
and have put on the **n** self, which is • Col 3:10
by the **n** and living way that he • Heb 10:20

with a **n** name written on the stone that • Rv 2:17
they were singing a **n** song before the • Rv 14:3
“Behold, I am making all things **n**.” • Rv 21:5

NEWS

heart, and good **n** refreshes the bones. • Prv 15:30
who publishes peace, who brings good **n** • Is 52:7
and the poor have good **n** preached to • Mt 11:5
I bring you good **n** of great joy that • Lk 2:10
anointed me to proclaim good **n** to the • Lk 4:18
preaching good **n** of peace through • Acts 10:36
And this word is the good **n** that was • 1 Pt 1:25

NICODEMUS

was a man of the Pharisees named **N**, • Jn 3:1
N, who had gone to him before, and • Jn 7:50
N also, who earlier had come to Jesus • Jn 19:39

NIGHT

light Day, and the darkness he called **N**. • Gn 1:5
the **n** is long, and I am full of tossing • Jb 7:4
and on his law he meditates day and **n**. • Ps 1:2
love, and at **n** his song is with me, • Ps 42:8
You will not fear the terror of the **n**, • Ps 91:5
the moon and stars to rule over the **n**, • Ps 136:9
the **n** is bright as the day, for darkness • Ps 139:12
Her lamp does not go out at **n**. • Prv 31:18
This **n** your soul is required of you, • Lk 12:20
This man came to Jesus by **n** and • Jn 3:2
n is coming, when no one can work. • Jn 9:4
We are not of the **n** or of the darkness. • 1 Thes 5:5
And **n** will be no more. They will • Rv 22:5

NILE

I will strike the water that is in the **N**, • Ex 7:17

NINEVEH

land he went into Assyria and built **N**, • Gn 10:11

“Arise, go to **N**, that great city, and call • Jon 1:2
An oracle concerning **N**. The book of • Na 1:1
became a sign to the people of **N**, • Lk 11:30

NOAH

But **N** found favor in the eyes of the • Gn 6:8
They went into the ark with **N**, two • Gn 7:15
“This is like the days of **N** to me: as I • Is 54:9
if these three men, **N**, Daniel, and Job, • Ezk 14:14
until the day when **N** entered the ark, • Mt 24:38
By faith **N**, being warned by God • Heb 11:7
God’s patience waited in the days of **N**, • 1 Pt 3:20
the ancient world, but preserved **N**, • 2 Pt 2:5

NOBLE

Hear, for I will speak **n** things, • Prv 8:6
he who is **n** plans **n** things, • Is 32:8
powerful, not many were of **n** birth. • 1 Cor 1:26
office of overseer, he desires a **n** task. • 1 Tm 3:1

NOISE

let us make a joyful **n** to the rock of our • Ps 95:1
Make a joyful **n** to the Lord, • Ps 100:1

NONE

may know that there is **n** like me in all • Ex 9:14
“There is **n** holy like the Lord: • 1 Sm 2:2
For there is **n** like you, and there is no • 2 Sm 7:22
no other; I am God, and there is **n** like • Is 46:9
There is **n** like you, O Lord; • Jer 10:6
written: “**N** is righteous, no, not one; • Rom 3:10

NORTH

stay not, for I bring disaster from the **n**, • Jer 4:6
the king of the **n** shall again raise a • Dn 11:13

NOTHING

and there is **n** hidden from its heat. • Ps 19:6

done, and there is **n** new under the sun. • Eccl 1:9
outstretched arm! **N** is too hard for you. • Jer 32:17
n is covered that will not be revealed, • Mt 10:26
For **n** will be impossible with God.” • Lk 1:37
“I can do **n** on my own. As I hear, I • Jn 5:30
leftover fragments, that **n** may be lost.” • Jn 6:12
fruit, for apart from me you can do **n**. • Jn 15:5
mountains, but have not love, I am **n**. • 1 Cor 13:2
for we brought **n** into the world, • 1 Tm 6:7
to the defiled and unbelieving, **n** is pure; • Ti 1:15
be perfect and complete, lacking in **n**. • Jas 1:4
am rich, I have prospered, and I need **n**, • Rv 3:17

NULLIFY
Does their faithlessness **n** the • Rom 3:3
I do not **n** the grace of God, for if • Gal 2:21

NUMBER
“Look toward heaven, and **n** the stars, • Gn 15:5
So teach us to **n** our days that we may • Ps 90:12
He determines the **n** of the stars; he • Ps 147:4
Lord added to their **n** day by day those • Acts 2:47
n of a man, and his **n** is 666. • Rv 13:18

NUMBERED
struck him after he had **n** the people. • 2 Sm 24:10
of heaven cannot be **n** and the sands of • Jer 33:22

O (TOP)

OATH
to David a sure **o** from which he will • Ps 132:11
But I say to you, Do not take an **o** at all, • Mt 5:34
the **o** that he swore to our father • Lk 1:73
his purpose, he guaranteed it with an **o**, • Heb 6:17
heaven or by earth or by any other **o**, • Jas 5:12

OBEDIENCE
to him shall be the **o** of the peoples. • Gn 49:10
to bring about the **o** of faith for the • Rom 1:5
so by the one man's **o** the many will • Rom 5:19
when your **o** is complete. • 2 Cor 10:6
he learned **o** through what he suffered. • Heb 5:8
for **o** to Jesus Christ and for sprinkling • 1 Pt 1:2

OBEDIENT
know whether you are **o** in everything. • 2 Cor 2:9
himself by becoming **o** to the point • Phil 2:8
to rulers and authorities, to be **o**, • Ti 3:1
As **o** children, do not be conformed • 1 Pt 1:14

OBEY
"But if you carefully **o** his voice and • Ex 23:22
Be careful to **o** all these words that I • Dt 12:28
Behold, to **o** is better than sacrifice, • 1 Sm 15:22
'**O** my voice, and I will be your God, • Jer 7:23
"We must **o** God rather than men. • Acts 5:29
are self-seeking and do not **o** the truth, • Rom 2:8
you are slaves of the one whom you **o**, • Rom 6:16
Children, **o** your parents in everything, • Col 3:20
those who do not **o** the gospel of our • 2 Thes 1:8
of eternal salvation to all who **o** him, • Heb 5:9
O your leaders and submit to them, • Heb 13:17

when we love God and **o** his • 1 Jn 5:2

OBEYED

blessed, because you have **o** my voice.” • Gn 22:18
But they have not all **o** the gospel. • Rom 10:16
my beloved, as you have always **o**, • Phil 2:12
By faith Abraham **o** when he was • Heb 11:8

OBLIGATION

I am under **o** both to Greeks and to • Rom 1:14
o to bear with the failings of the weak, • Rom 15:1

OBSERVE

ruler, **o** carefully what is before you, • Prv 23:1
You **o** days and months and seasons • Gal 4:10

OBSOLETE

new covenant, he makes the first one **o**. • Heb 8:13

OBSTACLE

rather than put an **o** in the way of • 1 Cor 9:12
We put no **o** in anyone’s way, so that • 2 Cor 6:3

OBSTINATE

hardened his spirit and made his heart **o**, • Dt 2:30
Because I know that you are **o**, and • Is 48:4

OBTAIN

they shall **o** gladness and joy, • Is 51:11
but to **o** salvation through our Lord • 1 Thes 5:9
may **o** the salvation that is in Christ • 2 Tm 2:10
that no one fails to **o** the grace of God • Heb 12:15

OBTAINED

Through him we have also **o** access by • Rom 5:2
Not that I have already **o** this or • Phil 3:12
But as it is, Christ has **o** a ministry • Heb 8:6

OFFENDED

A brother **o** is more unyielding than a • Prv 18:19
blessed is the one who is not **o** by me.” • Mt 11:6
the Pharisees were **o** when they heard • Mt 15:12

OFFENSE

Whoever covers an **o** seeks love, but • Prv 17:9
sanctuary and a stone of **o** and a • Is 8:14
And they took **o** at him. But Jesus said • Mt 13:57
Give no **o** to Jews or to Greeks or to • 1 Cor 10:32
In that case the **o** of the cross has • Gal 5:11

OFFENSES

stirs up strife, but love covers all **o**. • Prv 10:12
for calmness will lay great **o** to rest. • Eccl 10:4

OFFER

go to my servant Job and **o** up a burnt • Jb 42:8
O right sacrifices, and put your trust • Ps 4:5
continually **o** up a sacrifice of praise • Heb 13:15

OFFERING

had regard for Abel and his **o**, • Gn 4:4
you will not be pleased with a burnt **o**. • Ps 51:16
when his soul makes an **o** for guilt, he • Is 53:10
So if you are **o** your gift at the altar • Mt 5:23
rich putting their gifts into the **o** box, • Lk 21:1
For by a single **o** he has perfected for • Heb 10:14

OFFERINGS

knowledge of God rather than burnt **o**. • Hos 6:6
than all whole burnt **o** and sacrifices.” • Mk 12:33
“Sacrifices and **o** you have not desired, • Heb 10:5

OFFICE

days be few; may another take his **o**! • Ps 109:8
“‘Let another take his **o**.’ • Acts 1:20

OFFSPRING
between your **o** and her **o**; • Gn 3:15
“To your **o** I will give this land.” • Gn 12:7
I will make your **o** as the dust of the • Gn 13:16
I will pour my Spirit upon your **o**, and • Is 44:3
an offering for guilt, he shall see his **o**; • Is 53:10
Godly **o**. So guard yourselves • Mal 2:15
have said, “‘For we are indeed his **o**.’ • Acts 17:28
of the promise are counted as **o**. • Rom 9:8
are Christ’s, then you are Abraham’s **o**, • Gal 3:29

OIL
and the jug of **o** shall not be empty, • 1 Kgs 17:14
wind or to grasp **o** in one’s right hand. • Prv 27:16
wise took flasks of **o** with their lamps. • Mt 25:4
You did not anoint my head with **o**, but • Lk 7:46
has anointed you with the **o** of gladness • Heb 1:9
anointing him with **o** in the name of • Jas 5:14

OINTMENT
In pouring this **o** on my body, she has • Mt 26:12
“Why was the **o** wasted like that? • Mk 14:4
anointed the Lord with **o** and wiped his • Jn 11:2

OLD
Remember the days of **o**; consider the • Dt 32:7
I have been young, and now am **o**, yet I • Ps 37:25
Do not cast me off in the time of **o** age; • Ps 71:9
even when he is **o** he will not depart • Prv 22:6
The **o** has passed away; behold, the • 2 Cor 5:17
have put off the **o** self with its practices • Col 3:9
than the **o** as the covenant he mediates • Heb 8:6

OLDER
the **o** shall serve the younger.” • Gn 25:23
“Now his **o** son was in the field, and • Lk 15:25
“The **o** will serve the younger.” • Rom 9:12
not rebuke an **o** man but encourage • 1 Tm 5:1

OLIVE

her mouth was a freshly plucked **o** leaf. • Gn 8:11
I am like a green **o** tree in the house of • Ps 52:8
And there are two **o** trees by it, one on • Zec 4:3
off, and you, although a wild **o** shoot, • Rom 11:17
These are the two **o** trees and the two • Rv 11:4

OLIVES

the Mount of **O** shall be split in two • Zec 14:4
As he sat on the Mount of **O**, the • Mt 24:3
hymn, they went out to the Mount of **O**. • Mt 26:30
but Jesus went to the Mount of **O**. • Jn 8:1

OLIVET

out and lodged on the mount called **O**. • Lk 21:37
to Jerusalem from the mount called **O**, • Acts 1:12

ONCE

make atonement for it **o** in the year • Ex 30:10
death he died he died to sin, **o** for all, • Rom 6:10
since he did this **o** for all when he • Heb 7:27
just as it is appointed for man to die **o**, • Heb 9:27
For Christ also suffered **o** for sins, the • 1 Pt 3:18

ONE

wife, and they shall become **o** flesh. • Gn 2:24
our God, the Lord is **o**. • Dt 6:4
O thing have I asked of the • Ps 27:4
Two are better than **o**, because they • Eccl 4:9
him, “Are you the **o** who is to come, • Mt 11:3
his wife, and the two shall become **o** • Mt 19:5
No **o** can come to me unless the Father • Jn 6:44
I and the Father are **o**.” • Jn 10:30
may be **o** even as we are **o**, • Jn 17:22
though many, are **o** body in Christ, • Rom 12:5
that **o** has died for all, therefore all • 2 Cor 5:14
o Lord, **o** faith, **o** baptism, • Eph 4:5
You believe that God is **o**; you do well. • Jas 2:19

OPEN
O your mouth wide, and I will fill it. • Ps 81:10
You **o** your hand; you satisfy the • Ps 145:16
Can a demon **o** the eyes of the blind?” • Jn 10:21
you, Corinthians; our heart is wide **o**. • 2 Cor 6:11
I have set before you an **o** door, • Rv 3:8
“Who is worthy to **o** the scroll and • Rv 5:2

OPENED
when you eat of it your eyes will be **o**, • Gn 3:5
and was praying, the heavens were **o**, • Lk 3:21
Then he **o** their minds to understand • Lk 24:45
that anyone **o** the eyes of a man born • Jn 9:32
he said, “Behold, I see the heavens **o**, • Acts 7:56
living way that he **o** for us through • Heb 10:20

OPINIONS
go limping between two different **o**? • 1 Kgs 18:21
but not to quarrel over **o**. • Rom 14:1

OPPORTUNITY
moment he sought an **o** to betray him. • Mt 26:16
So then, as we have **o**, let us do good • Gal 6:10
and give no **o** to the devil. • Eph 4:27
concerned for me, but you had no **o**. • Phil 4:10

OPPOSED
came to Antioch, I **o** him to his face, • Gal 2:11

OPPRESSED
But the more they were **o**, the more • Ex 1:12
who executes justice for the **o**, who • Ps 146:7
He was **o**, and he was afflicted, yet he • Is 53:7
him all who were sick or **o** by demons. • Mk 1:32
healing all who were **o** by the devil, • Acts 10:38

OPPRESSES
Whoever **o** a poor man insults his • Prv 14:31

Whoever **o** the poor to increase his • Prv 22:16

OPPRESSION
learn to do good; seek justice, correct **o**; • Is 1:17
By **o** and judgment he was taken away; • Is 53:8
Heaping **o** upon **o**, and deceit • Jer 9:6

OPPRESSOR
who lacks understanding is a cruel **o**, • Prv 28:16
no **o** shall again march over them, for • Zec 9:8

ORACLES
He received living **o** to give to us. • Acts 7:38
Jews were entrusted with the **o** of God. • Rom 3:2
the basic principles of the **o** of God. • Heb 5:12

ORDER
Lord, ‘Set your house in **o**, • 2 Kgs 20:1
“If this fixed **o** departs from before me, • Jer 31:36
the house empty, swept, and put in **o**. • Mt 12:44
to see your good **o** and the firmness of • Col 2:5
high priest after the **o** of Melchizedek. • Heb 5:10

ORION
who made the Bear and **O**, the Pleiades • Jb 9:9
of the Pleiades or loose the cords of **O**? • Jb 38:31
He who made the Pleiades and **O**, and • Am 5:8

ORPHANS
“I will not leave you as **o**; I will come • Jn 14:18
visit **o** and widows in their affliction, • Jas 1:27

OUTCAST
because they have called you an **o**: • Jer 30:17
I will save the lame and gather the **o**, • Zep 3:19

OUTSIDERS
For what have I to do with judging **o**? • 1 Cor 5:12

tongues, and **o** or unbelievers enter, • 1 Cor 14:23
Walk in wisdom toward **o**, • Col 4:5
walk properly before **o** and be • 1 Thes 4:12
he must be well thought of by **o**, • 1 Tm 3:7

OUTSTRETCHED
redeem you with an **o** arm and with • Ex 6:6
with a strong hand and an **o** arm, • Ps 136:12

OUTWARDLY
So you also **o** appear righteous to • Mt 23:28
no one is a Jew who is merely one **o**, • Rom 2:28

OVERCOME
and the darkness has not **o** it. • Jn 1:5
But take heart; I have **o** the world.” • Jn 16:33
Do not be **o** by evil, but **o** evil with • Rom 12:21
and you have **o** the evil one. • 1 Jn 2:14

OVERCOMES
o a person, to that he is enslaved. • 2 Pt 2:19
who has been born of God **o** the world. • 1 Jn 5:4

OVERFLOWING
glory of the nations like an **o** stream; • Is 66:12
In all our affliction, I am **o** with joy. • 2 Cor 7:4

OVERSEER
he made him **o** of his house and put • Gn 39:4
If anyone aspires to the office of **o**, • 1 Tm 3:1
For an **o**, as God’s steward, must be • Ti 1:7
to the Shepherd and **O** of your souls. • 1 Pt 2:25

OVERSEERS
the Holy Spirit has made you **o**, • Acts 20:28
are at Philippi, with the **o** and deacons: • Phil 1:1

OVERSHADOW

the power of the Most High will **o** you; • Lk 1:35

OVERTHROW
of God, you will not be able to **o** them. • Acts 5:39
Do we then **o** the law by this faith? • Rom 3:31

OVERWHELM
through the rivers, they shall not **o** you; • Is 43:2

OWE
to choke him, saying, 'Pay what you **o**.' • Mt 18:28
first, 'How much do you **o** my master?' • Lk 16:5
O no one anything, except to love • Rom 13:8

OWED
One **o** five hundred denarii, and the • Lk 7:41
Pay to all what is **o** to them: taxes to • Rom 13:7

OWN
yielding seed according to their **o** kinds, • Gn 1:12
did what was right in his **o** eyes. • Jgs 17:6
sought out a man after his **o** heart, • 1 Sm 13:14
But everyone shall die for his **o** iniquity. • Jer 31:30
He came to his **o**, and his **o** people • Jn 1:11
I know my **o** and my **o** know me, • Jn 10:14
having loved his **o** who were in the • Jn 13:1
By sending his **o** Son in the likeness • Rom 8:3
have from God? You are not your **o**, • 1 Cor 6:19
Christ Jesus has made me his **o**. • Phil 3:12

OX
"You shall not muzzle an **o** when it is • Dt 25:4
the face of an **o** on the left side, • Ezk 1:10
the Sabbath untie his **o** or his donkey • Lk 13:15
"You shall not muzzle an **o** when it • 1 Cor 9:9
the second living creature like an **o**, • Rv 4:7

P (TOP)

PAGANS
that is not tolerated even among **p**, • 1 Cor 5:1
No, I imply that what **p** sacrifice they • 1 Cor 10:20
that when you were **p** you were led • 1 Cor 12:2

PAID
Oh that you had **p** attention to my • Is 48:18
out until you have **p** the very last • Lk 12:59
the wrongdoer will be **p** back for the • Col 3:25

PAIN
in **p** you shall bring forth children. • Gn 3:16
“Man is also rebuked with **p** on his bed • Jb 33:19

PAINS
are but the beginning of the birth **p**. • Mt 24:8
together in the **p** of childbirth until • Rom 8:22
upon them as labor **p** come upon a • 1 Thes 5:3

PALACE
people gathered in the **p** of the high • Mt 26:3
man, fully armed, guards his own **p**, • Lk 11:21

PALM
springs of water and seventy **p** trees, • Ex 15:27
they took branches of **p** trees and went • Jn 12:13

PANGS
raised him up, loosing the **p** of death, • Acts 2:24
and pierced themselves with many **p**. • 1 Tm 6:10

PARABLE
I will open my mouth in a **p**; • Ps 78:2
“Hear then the **p** of the sower: • Mt 13:18

PARABLES

me, ‘Is he not a maker of **p**?’” • Ezk 20:49
and through the prophets gave **p**. • Hos 12:10
then will you understand all the **p**? • Mk 4:13
of God, but for others they are in **p**, • Lk 8:10

PARADISE

to you, today you will be with me in **P**.” • Lk 23:43
was caught up into **p**—whether in • 2 Cor 12:3
tree of life, which is in the **p** of God.’ • Rv 2:7

PARALYTIC

bringing to him a **p** carried by four men. • Mk 2:3

PARALYZED

“Lord, my servant is lying **p** at home, • Mt 8:6
bringing on a bed a man who was **p**, • Lk 5:18
of invalids—blind, lame, and **p**. • Jn 5:3
bedridden for eight years, who was **p**. • Acts 9:33

PARCHMENTS

also the books, and above all the **p**. • 2 Tm 4:13

PARDON

and **p** our iniquity and our sin, • Ex 34:9
O Lord, **p** my guilt, for it is great. • Ps 25:11
to our God, for he will abundantly **p**. • Is 55:7

PARDONED

warfare is ended, that her iniquity is **p**, • Is 40:2

PARENTS

delivered up even by **p** and brothers • Lk 21:16
to save up for their **p**, but **p** for • 2 Cor 12:14
Children, obey your **p** in the Lord, • Eph 6:1

PART

body is full of light, having no **p** dark, • Lk 11:36

For we know in **p** and we prophesy in • 1 Cor 13:9

PARTAKE
for we all **p** of the one bread. • 1 Cor 10:17

PARTAKERS
and **p** of the promise in Christ Jesus • Eph 3:6
for you are all **p** with me of grace, • Phil 1:7
you may become **p** of the divine nature, • 2 Pt 1:4

PARTIALITY
You shall not show **p**, and • Dt 16:19
P in judging is not good. • Prv 24:23
and teach rightly, and show no **p**, • Lk 20:21
For God shows no **p**. • Rom 2:11
wrong he has done, and there is no **p**. • Col 3:25
But if you show **p**, you are committing • Jas 2:9

PARTICIPATION
is it not a **p** in the blood of Christ? • 1 Cor 10:16
comfort from love, any **p** in the Spirit, • Phil 2:1

PARTNER
But if the unbelieving **p** separates, let • 1 Cor 7:15
he is my **p** and fellow worker for your • 2 Cor 8:23

PASS
when I see the blood, I will **p** over you, • Ex 12:13
Heaven and earth will **p** away, but my • Lk 21:33
comes, the partial will **p** away. • 1 Cor 13:10
like a flower of the grass he will **p** away. • Jas 1:10
and then the heavens will **p** away with • 2 Pt 3:10

PASSED
The Lord **p** before him and • Ex 34:6
Lord **p** by, and a great and strong • 1 Kgs 19:11
forbearance he had **p** over former sins. • Rom 3:25
We know that we have **p** out of death • 1 Jn 3:14

heaven and the first earth had **p** away, • Rv 21:1

PASSING

present form of this world is **p** away. • 1 Cor 7:31
And the world is **p** away along with its • 1 Jn 2:17

PASSION

better to marry than to burn with **p**. • 1 Cor 7:9
immorality, impurity, **p**, evil desire, • Col 3:5
lust of defiling **p** and despise authority. • 2 Pt 2:10

PASSIONS

God gave them up to dishonorable **p**. • Rom 1:26
we were living in the flesh, our sinful **p**, • Rom 7:5
the flesh with its **p** and desires. • Gal 5:24
So flee youthful **p** and pursue • 2 Tm 2:22
to renounce ungodliness and worldly **p**, • Ti 2:12
do not be conformed to the **p** of your • 1 Pt 1:14

PASSOVER

eat it in haste. It is the Lord’s **P**. • Ex 12:11
directed them, and they prepared the **P**. • Mt 26:19
“I have earnestly desired to eat this **P** • Lk 22:15
For Christ, our **P** lamb, has been • 1 Cor 5:7
By faith he kept the **P** and sprinkled • Heb 11:28

PASTURE

God, and we are the people of his **p**, • Ps 95:7
are his people, and the sheep of his **p**. • Ps 100:3
and on rich **p** they shall feed on the • Ezk 34:14
saved and will go in and out and find **p**. • Jn 10:9

PASTURES

He makes me lie down in green **p**. • Ps 23:2

PATH

You make known to me the **p** of life; • Ps 16:11
me on a level **p** because of my enemies. • Ps 27:11

a lamp to my feet and a light to my **p**. • Ps 119:105
But the **p** of the righteous is like the • Prv 4:18
p of life leads upward for the prudent, • Prv 15:24
he sowed, some seeds fell along the **p**, • Mt 13:4

PATHS
He leads me in **p** of righteousness • Ps 23:3
O Lord; teach me your **p**. • Ps 25:4
him, and he will make straight your **p**. • Prv 3:6
have made known to me the **p** of life; • Acts 2:28
and make straight **p** for your feet, so • Heb 12:13

PATIENCE
and good heart, and bear fruit with **p**. • Lk 8:15
to those who by **p** in well-doing seek • Rom 2:7
endured with much **p** vessels of wrath • Rom 9:22
with all humility and gentleness, with **p**, • Eph 4:2
display his perfect **p** as an example • 1 Tm 1:16
when God’s **p** waited in the days of • 1 Pt 3:20
And count the **p** of our Lord as • 2 Pt 3:15

PATIENT
Rejoice in hope, be **p** in tribulation, • Rom 12:12
Love is **p** and kind; love does not envy • 1 Cor 13:4
help the weak, be **p** with them all. • 1 Thes 5:14
but is **p** toward you, not wishing that • 2 Pt 3:9

PATTERN
you make them after the **p** for them, • Ex 25:40
according to the **p** that was shown • Heb 8:5

PAUL
who was also called **P**, filled with the • Acts 13:9
they called Zeus, and **P**, Hermes, • Acts 14:12
they stoned **P** and dragged him out of • Acts 14:19
the Jews a favor, Felix left **P** in prison. • Acts 24:27
then is Apollos? What is **P**? Servants • 1 Cor 3:5
I, **P**, an old man and now a prisoner • Phlm 9

as our beloved brother **P** also wrote • 2 Pt 3:15

PAVEMENT

his feet as it were a **p** of sapphire • Ex 24:10
seat at a place called The Stone **P**, • Jn 19:13

PAY

if the thief is found, he shall **p** double. • Ex 22:7
P to all what is owed to them: taxes • Rom 13:7

PEACE

I will give **p** in the land, and you shall • Lv 26:6
countenance upon you and give you **p**. • Nm 6:26
for he will speak **p** to his people, • Ps 85:8
You keep him in perfect **p** whose mind • Is 26:3
the effect of righteousness will be **p**, • Is 32:17
is no **p**," says my God, "for the wicked." • Is 57:21
I will extend **p** to her like a river, • Is 66:12
'**P**, **p**,' when there is no **p**. • Jer 6:14
and he shall speak **p** to the nations; • Zec 9:10
come to bring **p**, but a sword. • Mt 10:34
"**P**! Be still!" And the wind ceased, • Mk 4:39
go in **p**, and be healed of your disease." • Mk 5:34
to God in the highest, and on earth **p** • Lk 2:14
you enter, first say, '**P** be to this house!' • Lk 10:5
P I leave with you; my **p** I give • Jn 14:27
in me you may have **p**. In the world • Jn 16:33
among them and said, "**P** be with you." • Jn 20:26
we have **p** with God through our Lord • Rom 5:1
God has called you to **p**. • 1 Cor 7:15
is not a God of confusion but of **p**. • 1 Cor 14:33
For he himself is our **p**, who has made • Eph 2:14
And the **p** of God, which surpasses all • Phil 4:7
making **p** by the blood of his cross. • Col 1:20
And let the **p** of Christ rule in your • Col 3:15
Strive for **p** with everyone, • Heb 12:14
righteousness is sown in **p** by those • Jas 3:18

do good; let him seek **p** and pursue it. • 1 Pt 3:11
was permitted to take **p** from the earth, • Rv 6:4

PEACEABLY
as it depends on you, live **p** with all. • Rom 12:18

PEACEFUL
My people will abide in a **p** habitation, • Is 32:18
that we may lead a **p** and quiet life, • 1 Tm 2:2
it yields the **p** fruit of righteousness • Heb 12:11

PEACEMAKERS
“Blessed are the **p**, for they shall be • Mt 5:9

PEARL
who, on finding one **p** of great value, • Mt 13:46
each of the gates made of a single **p**, • Rv 21:21

PEARLS
and do not throw your **p** before pigs, • Mt 7:6

PENALTY
A man of great wrath will pay the **p**, • Prv 19:19
in themselves the due **p** for their error. • Rom 1:27

PENNY
get out until you have paid the last **p**. • Mt 5:26
Are not two sparrows sold for a **p**? • Mt 10:29

PENTECOST
When the day of **P** arrived, they were • Acts 2:1

PEOPLE
the God of Israel, ‘Let my **p** go, • Ex 5:1
the burden of all this **p** on me? • Nm 11:11
God has chosen you to be a **p** for his • Dt 7:6
Your **p** shall be my **p**, • Ru 1:16
if my **p** who are called by my name • 2 Chr 7:14

God restores the fortunes of his **p**, • Ps 53:6
blows on it; surely the **p** are grass. • Is 40:7
my **p** shall know my name. • Is 52:6
But my **p** have forgotten me; • Jer 18:15
be my **p** and I will be their God, • Jer 24:7
My **P**, for you are not my **p**, • Hos 1:9
p honors me with their lips, but their • Mk 7:6
make ready for the Lord a **p** prepared.” • Lk 1:17
the earth, will draw all **p** to myself.” • Jn 12:32
has God rejected his **p**? By no means! • Rom 11:1
desires all **p** to be saved and to • 1 Tm 2:4
propitiation for the sins of the **p**. • Heb 2:17
be mistreated with the **p** of God than • Heb 11:25
with them, and they will be his **p**, • Rv 21:3

PEOPLES
kingdom, that all **p**, nations, • Dn 7:14
above the hills; and **p** shall flow to it, • Mi 4:1
Gentiles, and let all the **p** extol him.” • Rom 15:11
from all tribes and **p** and languages, • Rv 7:9

PERFECT
the flock, to be accepted it must be **p**; • Lv 22:21
My dove, my **p** one, is the only one, • Sg 6:9
You therefore must be **p**, as your • Mt 5:48
but when the **p** comes, the partial • 1 Cor 13:10
for my power is made **p** in weakness.” • 2 Cor 12:9
of their salvation **p** through suffering. • Heb 2:10
that you may be **p** and complete, • Jas 1:4

PERFECTED
single offering he has **p** for all time • Heb 10:14
in him truly the love of God is **p**. • 1 Jn 2:5

PERFECTER
Jesus, the founder and **p** of our faith, • Heb 12:2

PERFECTION

I have seen a limit to all **p**, but your • Ps 119:96
Now if **p** had been attainable through • Heb 7:11

PERISH
is against the law, and if I **p**, I **p**.” • Est 4:16
but the way of the wicked will **p**. • Ps 1:6
take the sword will **p** by the sword. • Mt 26:52
you repent, you will all likewise **p**. • Lk 13:3
eternal life, and they will never **p**, • Jn 10:28
they will **p**, but you remain; • Heb 1:11
not wishing that any should **p**, • 2 Pt 3:9

PERISHABLE
What is sown is **p**; what is raised is • 1 Cor 15:42
not with **p** things such as silver • 1 Pt 1:18

PERISHED
did not accept discipline; truth has **p**; • Jer 7:28
The godly has **p** from the earth, and • Mi 7:2
have fallen asleep in Christ have **p**. • 1 Cor 15:18
existed was deluged with water and **p**. • 2 Pt 3:6

PERISHING
him, saying, “Save us, Lord; we are **p**.” • Mt 8:25
of the cross is folly to those who are **p**, • 1 Cor 1:18
it is veiled to those who are **p**. • 2 Cor 4:3

PERPLEXED
While they were **p** about this, behold, • Lk 24:4
crushed; **p**, but not driven to despair; • 2 Cor 4:8

PERSECUTE
enemies and pray for those who **p** you, • Mt 5:44
persecuted me, they will also **p** you. • Jn 15:20
Bless those who **p** you; bless and do • Rom 12:14

PERSECUTED
for so they **p** the prophets • Mt 5:12

reviled, we bless; when **p**, we endure; • 1 Cor 4:12
p, but not forsaken; struck down, but • 2 Cor 4:9
a godly life in Christ Jesus will be **p**, • 2 Tm 3:12

PERSECUTING

this was why the Jews were **p** Jesus, • Jn 5:16
to him, “Saul, Saul, why are you **p** me?” • Acts 9:4

PERSECUTION

when tribulation or **p** arises on • Mt 13:21
that day a great **p** against the church in • Acts 8:1
Shall tribulation, or distress, or **p**, or • Rom 8:35

PERSECUTIONS

hardships, **p**, and calamities. • 2 Cor 12:10
faith in all your **p** and in the afflictions • 2 Thes 1:4
p I endured; yet from them all • 2 Tm 3:11

PERSECUTOR

as to zeal, a **p** of the church; • Phil 3:6
though formerly I was a blasphemer, **p**, • 1 Tm 1:13

PERSEVERANCE

To that end keep alert with all **p**, • Eph 6:18

PERSIA

In the first year of Cyrus king of **P**, • Ezr 1:1
The army of **P** and Media and the • Est 1:3
these are the kings of Media and **P**. • Dn 8:20

PERSIST

P in this, for by so doing you will • 1 Tm 4:16
As for those who **p** in sin, rebuke • 1 Tm 5:20

PERSON

The good **p** out of his good treasure • Mt 12:35
from the heart, and this defiles a **p**. • Mt 15:18
he will repay each **p** according to what • Mt 16:27

perhaps for a good **p** one would dare • Rom 5:7

PERSUADE
the fear of the Lord, we **p** others. • 2 Cor 5:11

PERSUADED
With patience a ruler may be **p**, and a • Prv 25:15
some of them were **p** and joined Paul • Acts 17:4

PERSUASIVENESS
and sweetness of speech increases **p**. • Prv 16:21
speech judicious and adds **p** to his lips. • Prv 16:23

PERVERSE
end will be, for they are a **p** generation, • Dt 32:20
A **p** heart shall be far from me; I will • Ps 101:4
the mouth of the wicked, what is **p**. • Prv 10:32

PERVERT
bribe in secret to **p** the ways of justice. • Prv 17:23
and you **p** the words of the living God, • Jer 23:36
who **p** the grace of our God into • Jude 4

PESTILENCE
Lord sent a **p** on Israel from • 2 Sm 24:15
nor the **p** that stalks in darkness, • Ps 91:6
with famine and with **p** and by wild • Rv 6:8

PETER
Simon (who is called **P**) and Andrew • Mt 4:18
So **P** got out of the boat and walked • Mt 14:29
And I tell you, you are **P**, and on this • Mt 16:18
days Jesus took with him **P** and James, • Mt 17:1
Now **P** was sitting outside in the • Mt 26:69
But **P** rose and ran to the tomb; • Lk 24:12
be called Cephas" (which means **P**). • Jn 1:42
Jesus said to Simon **P**, "Simon, • Jn 21:15
But **P**, standing with the eleven, lifted • Acts 2:14

Then **P**, filled with the Holy Spirit, • Acts 4:8
P was sleeping between two soldiers, • Acts 12:6
debate, **P** stood up and said to them, • Acts 15:7
through **P** for his apostolic ministry to • Gal 2:8

PETITION
of Israel grant your **p** that you have • 1 Sm 1:17
found Daniel making **p** and plea before • Dn 6:11

PHARAOH
Then Joseph said to **P**, “The dreams of • Gn 41:25
“Go in, tell **P** king of Egypt to let the • Ex 6:11
I will get glory over **P** and all his host, • Ex 14:17
For the Scripture says to **P**, “For this • Rom 9:17

PHARISEE
You blind **P**! First clean the inside • Mt 23:26
The **P**, standing by himself, prayed • Lk 18:11
“Brothers, I am a **P**, a son of Pharisees. • Acts 23:6
Hebrew of Hebrews; as to the law, a **P**; • Phil 3:5

PHARISEES
exceeds that of the scribes and **P**, • Mt 5:20
Then the **P** went and plotted how to • Mt 22:15
“But woe to you, scribes and **P**, • Mt 23:13
P cleanse the outside of the cup • Lk 11:39
P, saying, “Is it lawful to heal on the • Lk 14:3

PHILIP
P and Bartholomew; Thomas and • Mt 10:3
He found **P** and said to him, “Follow • Jn 1:43
P said to him, “Lord, show us the • Jn 14:8
James and Andrew, **P** and Thomas, • Acts 1:13
So **P** ran to him and heard him • Acts 8:30

PHILIPPI
came into the district of Caesarea **P**, • Mt 16:13
and from there to **P**, which is a • Acts 16:12

and been shamefully treated at **P**, • 1 Thes 2:2

PHILISTINES
to Gerar to Abimelech king of the **P**. • Gn 26:1
When the **P** captured the ark of God, • 1 Sm 5:1
Now the **P** gathered their armies for • 1 Sm 17:1
David defeated the **P** and subdued • 2 Sm 8:1
Jeremiah the prophet concerning the **P**, • Jer 47:1

PHILOSOPHERS
and Stoic **p** also conversed with him. • Acts 17:18

PHILOSOPHY
you captive by **p** and empty deceit, • Col 2:8

PHINEHAS
daughters of Putiel, and she bore him **P**. • Ex 6:25
When **P** the son of Eleazar, son of • Nm 25:7
Gilead, **P** the son of Eleazar the priest, • Jos 22:13
the two sons of Eli, Hophni and **P**, • 1 Sm 1:3

PHYLACTERIES
For they make their **p** broad and their • Mt 23:5

PHYSICIAN
who are well have no need of a **p**, • Mt 9:12
to me this proverb, ‘**P**, heal yourself.’ • Lk 4:23
Luke the beloved **p** greets you, • Col 4:14

PHYSICIANS
with lies; worthless **p** are you all. • Jb 13:4
though she had spent all her living on **p**, • Lk 8:43

PIECE
No one puts a **p** of unshrunk cloth on • Mt 9:16
They gave him a **p** of broiled fish, • Lk 24:42

PIECES

falls on this stone will be broken to **p**; • Mt 21:44
And they paid him thirty **p** of silver. • Mt 26:15

PIERCED
they have **p** my hands and feet— • Ps 22:16
on me, on him whom they have **p**, • Zec 12:10
But one of the soldiers **p** his side • Jn 19:34
will look on him whom they have **p**.” • Jn 19:37
eye will see him, even those who **p** him, • Rv 1:7

PIGS
do not throw your pearls before **p**, • Mt 7:6
a herd of many **p** was feeding at some • Mt 8:30
to be fed with the pods that the **p** ate, • Lk 15:16

PILATE
delivered him over to **P** the governor. • Mt 27:2
Pontius **P** being governor of Judea, • Lk 3:1
And Herod and **P** became friends with • Lk 23:12
P answered, “What I have written I • Jn 19:22
over and denied in the presence of **P**, • Acts 3:13
anointed, both Herod and Pontius **P** • Acts 4:27
in his testimony before Pontius **P** • 1 Tm 6:13

PILLAR
In the **p** of the cloud he spoke • Ps 99:7
God, a **p** and buttress of the truth. • 1 Tm 3:15

PINIONS
catching them, bearing them on its **p**, • Dt 32:11
are they the **p** and plumage of love? • Jb 39:13

PIT
my soul from going down into the **p**, • Jb 33:28
He drew me up from the **p** of • Ps 40:2
redeems your life from the **p**, • Ps 103:4
Whoever digs a **p** will fall into it, • Prv 26:27
they have dug a **p** for my life. • Jer 18:20

lead the blind, both will fall into a **p**.” • Mt 15:14
and threw him into the **p**, and shut it • Rv 20:3

PITCHED

Now Jacob had **p** his tent in the hill • Gn 31:25
for the ark of God and **p** a tent for it. • 1 Chr 15:1
for he had **p** a tent for it in Jerusalem.) • 2 Chr 1:4

PITIED

we are of all people most to be **p**. • 1 Cor 15:19

PITY

They close their hearts to **p**; with their • Ps 17:10
I looked for **p**, but there was none, • Ps 69:20
in his love and in his **p** he redeemed • Is 63:9
their own shepherds have no **p** on them. • Zec 11:5
And Jesus in **p** touched their eyes, and • Mt 20:34
Moved with **p**, he stretched out his • Mk 1:41

PLACE

“Surely the Lord is in this **p**, • Gn 28:16
and caused the dawn to know its **p**, • Jb 38:12
You are a hiding **p** for me; you • Ps 32:7
How lovely is your dwelling **p**, O • Ps 84:1
been our dwelling **p** in all generations. • Ps 90:1
it is gone, and its **p** knows it no more. • Ps 103:16
eyes of the Lord are in every **p**, • Prv 15:3
and his resting **p** shall be glorious. • Is 11:10
that I go to prepare a **p** for you? • Jn 14:2
together into a dwelling **p** for God by • Eph 2:22
the dwelling **p** of God is with man. • Rv 21:3

PLACES

noticed how they chose the **p** of honor, • Lk 14:7
he entered once for all into the holy **p**, • Heb 9:12

PLAGUE

“Yet one **p** more I will bring • Ex 11:1

to befall you, no **p** come near your tent. • Ps 91:10
strike the earth with every kind of **p**, • Rv 11:6

PLAGUES
people of diseases and **p** and evil • Lk 7:21
By these three **p** a third of mankind • Rv 9:18
add to him the **p** described in this book, • Rv 22:18

PLAIN
become level, and the rough places a **p**. • Is 40:4
can be known about God is **p** to them, • Rom 1:19

PLAINLY
If you are the Christ, tell us **p**.” • Jn 10:24
but will tell you **p** about the Father. • Jn 16:25

PLAN
us and that God had frustrated their **p**, • Neh 4:15
Do not **p** evil against your neighbor, • Prv 3:29
but those who **p** peace have joy. • Prv 12:20
to the definite **p** and foreknowledge of • Acts 2:23
as a **p** for the fullness of time, to unite • Eph 1:10
what is the **p** of the mystery hidden • Eph 3:9

PLANNED
I **p** from days of old what now I • 2 Kgs 19:25
“As I have **p**, so shall it be, • Is 14:24

PLANS
heart’s desire and fulfill all your **p**! • Ps 20:4
The heart of man **p** his way, but • Prv 16:9
P are established by counsel; by wise • Prv 20:18
p formed of old, faithful and sure. • Is 25:1
But he who is noble **p** noble things, • Is 32:8
For I know the **p** I have for you, • Jer 29:11

PLANT
given you every **p** yielding seed that • Gn 1:29

God appointed a **p** and made it • Jon 4:6
“Every **p** that my heavenly Father has • Mt 15:13
of the earth or any green **p** or any tree, • Rv 9:4

PLANTED
Scarcely are they **p**, scarcely sown, • Is 40:24
tree, ‘Be uprooted and **p** in the sea,’ • Lk 17:6
I **p**, Apollos watered, but God gave • 1 Cor 3:6

PLEA
God responded to the **p** for the land. • 2 Sm 21:14
to my prayer; listen to my **p** for grace. • Ps 86:6
my **p** before the Lord • Dn 9:20

PLEAD
to the Lord I **p** for mercy: • Ps 30:8
P my cause and redeem me; give • Ps 119:154
for the Lord will **p** their cause • Prv 22:23

PLEADED
“And I **p** with the Lord at • Dt 3:23
Three times I **p** with the Lord about • 2 Cor 12:8

PLEASANT
The lines have fallen for me in **p** places; • Ps 16:6
how good and **p** it is when brothers • Ps 133:1
Light is sweet, and it is **p** for the eyes • Eccl 11:7

PLEASE
This will **p** the Lord more • Ps 69:31
who are in the flesh cannot **p** God. • Rom 8:8
Let each of us **p** his neighbor for his • Rom 15:2
things of the Lord, how to **p** the Lord. • 1 Cor 7:32
just as I try to **p** everyone in • 1 Cor 10:33
we make it our aim to **p** him. • 2 Cor 5:9
but to **p** God who tests our hearts. • 1 Thes 2:4
how you ought to walk and to **p** God, • 1 Thes 4:1

PLEASED
beloved Son, with whom I am well **p**.” • Mt 3:17
it **p** God through the folly of what • 1 Cor 1:21
he was commended as having **p** God. • Heb 11:5
beloved Son, with whom I am well **p**,” • 2 Pt 1:17

PLEASES
Whatever the Lord **p**, he does, • Ps 135:6
in everything, for this **p** the Lord. • Col 3:20
commandments and do what **p** him. • 1 Jn 3:22

PLEASING
I always do the things that are **p** to him • Jn 8:29
a sacrifice acceptable and **p** to God. • Phil 4:18
worthy of the Lord, fully **p** to him, • Col 1:10
for such sacrifices are **p** to God. • Heb 13:16

PLEASURE
but the Lord takes **p** in those • Ps 147:11
Whoever loves **p** will be a poor man; • Prv 21:17
for it is your Father’s good **p** to give • Lk 12:32
both to will and to work for his good **p**. • Phil 2:13

PLEASURES
at your right hand are **p** forevermore. • Ps 16:11
by the cares and riches and **p** of life, • Lk 8:14
than to enjoy the fleeting **p** of sin. • Heb 11:25

PLENTIFUL
“The harvest is **p**, but the laborers are • Mt 9:37

PLENTY
pursuits will have **p** of poverty. • Prv 28:19
“You shall eat in **p** and be satisfied, • Jl 2:26

PLOT
nations rage and the peoples **p** in vain? • Ps 2:1
rage, and the peoples **p** in vain? • Acts 4:25

but their **p** became known to Saul. • Acts 9:24

PLOTS
The wicked **p** against the righteous • Ps 37:12
let us make **p** against Jeremiah, • Jer 18:18
to me through the **p** of the Jews; • Acts 20:19

PLOTTED
had **p** against the Jews to destroy them, • Est 9:24
p together in order to arrest Jesus by • Mt 26:4
had passed, the Jews **p** to kill him, • Acts 9:23

PLOW
hand to the **p** and looks back is fit • Lk 9:62
the plowman should **p** in hope and • 1 Cor 9:10

PLOWED
of hosts, "'Zion shall be **p** as a field; • Jer 26:18
You have **p** iniquity; you have reaped • Hos 10:13
because of you Zion shall be **p** as a • Mi 3:12

PLOWSHARES
Beat your **p** into swords, and • Jl 3:10
shall beat their swords into **p**, • Mi 4:3

PLUMB
the line, and righteousness the **p** line; • Is 28:17
I am setting a **p** line in the midst of my • Am 7:8
and shall see the **p** line in the hand of • Zec 4:10

PLUNDERED
Thus they **p** the Egyptians. • Ex 12:36
people went out and **p** the camp of • 2 Kgs 7:16
"Because the poor are **p**, because • Ps 12:5

POISON
have turned justice into **p** and the fruit • Am 6:12
It is a restless evil, full of deadly **p**. • Jas 3:8

POLLUTE
You shall not **p** the land in which • Nm 35:33

POLLUTED
they **p** the house of the Lord • 2 Chr 36:14
and the land was **p** with blood. • Ps 106:38
righteous deeds are like a **p** garment. • Is 64:6
to abstain from the things **p** by idols, • Acts 15:20

POMP
and the splendor and **p** of his greatness • Est 1:4
Man in his **p** will not remain; he is like • Ps 49:12

PONDER
Be angry, and do not sin; **p** in • Ps 4:4
P the path of your feet; then all your • Prv 4:26

POOR
You shall not be partial to the **p** or • Lv 19:15
The Lord makes **p** and makes • 1 Sm 2:7
and the hope of the **p** shall not perish • Ps 9:18
distributed freely; he has given to the **p** • Ps 112:9
Better is a **p** person who walks in • Prv 19:1
closes his ear to the cry of the **p** will • Prv 21:13
anointed me to bring good news to the **p** • Is 61:1
“Blessed are the **p** in spirit, for theirs • Mt 5:3
sell what you possess and give to the **p** • Mt 19:21
For you always have the **p** with you, • Mt 26:11
and he saw a **p** widow put in two small • Lk 21:2
who are **p** in the world to be rich in faith • Jas 2:5

PORTION
But the Lord’s **p** is his people, • Dt 32:9
let there be a double **p** of your spirit • 2 Kgs 2:9
strength of my heart and my **p** forever. • Ps 73:26
The Lord is my **p**; I promise • Ps 119:57
their land they shall possess a double **p**; • Is 61:7
“The Lord is my **p**,” says my soul, • Lam 3:24

Or what **p** does a believer share with • 2 Cor 6:15

POSSESS
to give you this land to **p**.” • Gn 15:7
Lord your God is giving you to **p**.’” • Jos 1:11
and **p** the kingdom forever, • Dn 7:18

POSSESSED
who had been **p** with demons begged • Mk 5:18
at his teaching, for his word **p** authority. • Lk 4:32

POSSESSION
the land of Canaan, for an everlasting **p**, • Gn 17:8
I will give it to you for a **p**. • Ex 6:8
day when I make up my treasured **p**, • Mal 3:17
our inheritance until we acquire **p** of it, • Eph 1:14
people for his own **p** who are zealous • Ti 2:14

POSSESSIONS
away sorrowful, for he had great **p**. • Mt 19:22
not consist in the abundance of his **p**.” • Lk 12:15
were selling their **p** and belongings • Acts 2:45

POSSIBLE
but with God all things are **p**.” • Mt 19:26
is impossible with man is **p** with God.” • Lk 18:27

POT
a smoking fire **p** and a flaming torch • Gn 15:17
man of God, there is death in the **p**!” • 2 Kgs 4:40

POTIPHAR
Midianites had sold him in Egypt to **P**, • Gn 37:36
and **P**, an officer of Pharaoh, • Gn 39:1

POTTER
we are the clay, and you are our **p**; • Is 64:8
as it seemed good to the **p** to do. • Jer 18:4

Has the **p** no right over the clay, to • Rom 9:21

POUR
p out your heart before him; • Ps 62:8
I will **p** my Spirit upon your offspring, • Is 44:3
that I will **p** out my Spirit on all flesh; • Jl 2:28
that I will **p** out my Spirit on all flesh, • Acts 2:17
“Go and **p** out on the earth the seven • Rv 16:1

POURED
the covenant, which is **p** out for many. • Mk 14:24
Spirit was **p** out even on the Gentiles. • Acts 10:45
God’s love has been **p** into our hearts • Rom 5:5
For I am already being **p** out as a drink • 2 Tm 4:6
whom he **p** out on us richly through Jesus • Ti 3:6

POVERTY
profit, but mere talk tends only to **p**. • Prv 14:23
Love not sleep, lest you come to **p**; • Prv 20:13
everyone who is hasty comes only to **p**. • Prv 21:5
give me neither **p** nor riches; • Prv 30:8
she out of her **p** has put in everything • Mk 12:44
so that you by his **p** might become rich. • 2 Cor 8:9

POWER
I have raised you up, to show you my **p**, • Ex 9:16
Great is our Lord, and abundant in **p**; • Ps 147:5
He gives **p** to the faint, and to him • Is 40:29
“It is he who made the earth by his **p**, • Jer 51:15
by might, nor by **p**, but by my Spirit, • Zec 4:6
And the **p** of the Lord was with him • Lk 5:17
for I perceive that **p** has gone out from • Lk 8:46
you are clothed with **p** from on high.” • Lk 24:49
But you will receive **p** when the Holy • Acts 1:8
who are being saved it is the **p** of God. • 1 Cor 1:18
will also raise us up by his **p**. • 1 Cor 6:14
that the surpassing **p** belongs to God • 2 Cor 4:7
May you be strengthened with all **p**, • Col 1:11

Salvation and glory and **p** belong to • Rv 19:1

POWERFUL

The voice of the Lord is **p**; • Ps 29:4
worldly standards, not many were **p**, • 1 Cor 1:26
with you, but is **p** among you. • 2 Cor 13:3
through faith in the **p** working of God, • Col 2:12

POWERS

present nor things to come, nor **p**, • Rom 8:38
against the cosmic **p** over this present • Eph 6:12
word of God and the **p** of the age to • Heb 6:5

PRACTICE

For they preach, but do not **p**. • Mt 23:3
P these things, immerse yourself • 1 Tm 4:15
No one born of God makes a **p** of • 1 Jn 3:9

PRACTICING

break off your sins by **p** righteousness, • Dn 4:27
“Beware of **p** your righteousness before • Mt 6:1

PRAETORIUM

him to be guarded in Herod’s **p**. • Acts 23:35

PRAISE

this is my God, and I will **p** him, • Ex 15:2
O you righteous! **P** befits the upright. • Ps 33:1
my mouth will declare your **p**. • Ps 51:15
Let the peoples **p** you, O God; let all • Ps 67:3
Let the heavens **p** your wonders, • Ps 89:5
P the Lord! **P** the Lord, • Ps 146:1
everything that has breath **p** the • Ps 150:6
Let another **p** you, and not your • Prv 27:2
garment of **p** instead of a faint spirit; • Is 61:3
offer up a sacrifice of **p** to God, • Heb 13:15
“**P** our God, all you his servants, • Rv 19:5

PRAISED
Lord, who is worthy to be **p**, • Ps 18:3
and greatly to be **p** in the city of our • Ps 48:1
streets, that they may be **p** by others. • Mt 6:2
saw what had taken place, he **p** God, • Lk 23:47

PRAISES
nations, and sing **p** to your name. • 2 Sm 22:50
will shout for joy, when I sing **p** to you; • Ps 71:23
“Sing **p** to the Lord, for he has • Is 12:5

PRAISING
p and giving thanks to the Lord, • Ezr 3:11
healed, turned back, **p** God with a loud • Lk 17:15
p God and having favor with all • Acts 2:47
walking and leaping and **p** God. • Acts 3:8

PRAY
Lord by ceasing to **p** for you, • 1 Sm 12:23
P for the peace of Jerusalem! • Ps 122:6
Love your enemies and **p** for • Mt 5:44
P then like this: “Our Father in heaven, • Mt 6:9
p for those who abuse you. • Lk 6:28
ought always to **p** and not lose heart. • Lk 18:1
men went up into the temple to **p**, • Lk 18:10
do not know what to **p** for as we • Rom 8:26
For if I **p** in a tongue, my spirit prays • 1 Cor 14:14
we have not ceased to **p** for you, • Col 1:9
p without ceasing, • 1 Thes 5:17
that in every place the men should **p**, • 1 Tm 2:8
and **p** for one another, • Jas 5:16

PRAYED
I **p** to the Lord my God • Dn 9:4
Jonah **p** to the Lord his God • Jon 2:1
a little farther he fell on his face and **p**, • Mt 26:39
Pharisee, standing by himself, **p** thus: • Lk 18:11
all outside, and knelt down and **p**; • Acts 9:40

PRAYER

God, hear my **p**; give ear to the words • Ps 54:2
be called a house of **p** for all peoples.” • Is 56:7
seeking him by **p** and pleas for mercy • Dn 9:3
‘My house shall be called a house of **p**,’ • Mt 21:13
And whatever you ask in **p**, you will • Mt 21:22
accord were devoting themselves to **p**, • Acts 1:14
in tribulation, be constant in **p**. • Rom 12:12
You also must help us by **p**, so • 2 Cor 1:11
Continue steadfastly in **p**, being • Col 4:2
made holy by the word of God and **p**. • 1 Tm 4:5
The **p** of a righteous person has great • Jas 5:16

PRAYERS

for a pretense make long **p**. • Mk 12:40
granted us through the **p** of many. • 2 Cor 1:11
for you, remembering you in my **p**, • Eph 1:16
know that through your **p** and the help • Phil 1:19
that supplications, **p**, intercessions, • 1 Tm 2:1
so that your **p** may not be hindered. • 1 Pt 3:7
incense, which are the **p** of the saints. • Rv 5:8

PRAYING

And whenever you stand **p**, forgive, • Mk 11:25
I am **p** for them. I am not **p** • Jn 17:9
Then after fasting and **p** they laid • Acts 13:3
and Silas were **p** and singing hymns • Acts 16:25

PREACH

that time Jesus began to **p**, saying, • Mt 4:17
For they **p**, but do not practice. • Mt 23:3
commanded us to **p** to the people • Acts 10:42
So I am eager to **p** the gospel to • Rom 1:15
And how are they to **p** unless they • Rom 10:15
folly of what we **p** to save those • 1 Cor 1:21
Woe to me if I do not **p** the gospel! • 1 Cor 9:16
so that we may **p** the gospel in lands • 2 Cor 10:16

I might **p** him among the Gentiles, • Gal 1:16
to **p** to the Gentiles the unsearchable • Eph 3:8
Some indeed **p** Christ from envy • Phil 1:15

PREACHED

he **p** good news to the people. • Lk 3:18
And he came and **p** peace to you • Eph 2:17
through those who **p** the good news • 1 Pt 1:12

PREACHING

John the Baptist came **p** in the • Mt 3:1
And he was **p** the word to them. • Mk 2:2
not cease teaching and **p** that the • Acts 5:42
teaching and **p** the word of the Lord, • Acts 15:35
are they to hear without someone **p**? • Rom 10:14
then our **p** is in vain and your faith • 1 Cor 15:14
If anyone is **p** to you a gospel contrary • Gal 1:9
persecute us is now **p** the faith he • Gal 1:23
those who labor in **p** and teaching. • 1 Tm 5:17

PRECEPT

For it is **p** upon **p**, **p** upon • Is 28:10

PRECEPTS

the **p** of the Lord are right, • Ps 19:8
all his **p** are trustworthy; • Ps 111:7
I will meditate on your **p** and fix my • Ps 119:15
I give you good **p**; do not forsake my • Prv 4:2

PRECIOUS

How **p** is your steadfast love, • Ps 36:7
P in the sight of the Lord is • Ps 116:15
She is far more **p** than jewels. • Prv 31:10
your faith—more **p** than gold that • 1 Pt 1:7
but with the **p** blood of Christ, • 1 Pt 1:19
a cornerstone chosen and **p**, • 1 Pt 2:6

PREDESTINED

and your plan had **p** to take place. • Acts 4:28
he foreknew he also **p** to be conformed • Rom 8:29
p us for adoption as sons through Jesus • Eph 1:5
having been **p** according to the • Eph 1:11

PREDICTIONS

remember the **p** of the holy prophets • 2 Pt 3:2
the **p** of the apostles of our Lord Jesus • Jude 17

PREEMINENT

dead, that in everything he might be **p**. • Col 1:18

PREPARE

You **p** a table before me in the • Ps 23:5
P your work outside; get everything • Prv 24:27
“In the wilderness **p** the way of the • Is 40:3
to you, **p** to meet your God, • Am 4:12
messenger, and he will **p** the way • Mal 3:1
‘**P** the way of the Lord; • Mt 3:3
And if I go and **p** a place for you, I • Jn 14:3

PREPARED

which he has **p** beforehand for glory— • Rom 9:23
what God has **p** for those who love • 1 Cor 2:9
He who has **p** us for this very thing • 2 Cor 5:5
good works, which God **p** beforehand, • Eph 2:10
always being **p** to make a defense to • 1 Pt 3:15

PRESENCE

themselves from the **p** of the Lord • Gn 3:8
set the bread of the **P** on the table • Ex 25:30
Let us come into his **p** with • Ps 95:2
Come into his **p** with singing! • Ps 100:2
Or where shall I flee from your **p**? • Ps 139:7
bring us with you into his **p**. • 2 Cor 4:14
away from the **p** of the Lord and from • 2 Thes 1:9
now to appear in the **p** of God on • Heb 9:24

PRESENT

but **p** yourselves to God as those who • Rom 6:13
life or death or the **p** or the future— • 1 Cor 3:22
absent in body, I am **p** in spirit; • 1 Cor 5:3
so that he might **p** the church to • Eph 5:27
in order to **p** you holy and blameless • Col 1:22

PRESERVE

for God sent me before you to **p** life. • Gn 45:5
but the lips of the wise will **p** them. • Prv 14:3
Whoever seeks to **p** his life will lose it, • Lk 17:33
who have faith and **p** their souls. • Heb 10:39

PRESERVES

The Lord **p** the faithful but • Ps 31:23
He **p** the lives of his saints; he delivers • Ps 97:10
The Lord **p** all who love • Ps 145:20
wisdom **p** the life of him who has it. • Eccl 7:12

PRESS

let us **p** on to know the Lord; • Hos 6:3
I **p** on toward the goal for the prize • Phil 3:14

PRESSED

Good measure, **p** down, shaken • Lk 6:38
I am hard **p** between the two. My desire • Phil 1:23

PRESSURE

my **p** will not be heavy upon you. • Jb 33:7
there is the daily **p** on me of my • 2 Cor 11:28

PREVAIL

for not by might shall a man **p**. • 1 Sm 2:9

PREVAILED

Moses held up his hand, Israel **p**, • Ex 17:11

PRICE

the **p** of wisdom is above pearls. • Jb 28:18
the **p** of him on whom a **p** had • Mt 27:9
for you were bought with a **p**. • 1 Cor 6:20
You were bought with a **p**; do not • 1 Cor 7:23
desires take the water of life without **p**. • Rv 22:17

PRIDE

In the **p** of his face the wicked does not • Ps 10:4
P and arrogance and the way of evil • Prv 8:13
P goes before destruction, • Prv 16:18
One's **p** will bring him low, • Prv 29:23
sensuality, envy, slander, **p**, foolishness. • Mk 7:22
of the eyes and **p** of life— • 1 Jn 2:16

PRIEST

(He was **p** of God Most High.) • Gn 14:18
I will raise up for myself a faithful **p**, • 1 Sm 2:35
"You are a **p** forever after the order • Ps 110:4
the lips of a **p** should guard knowledge, • Mal 2:7
Judea, there was a **p** named Zechariah, • Lk 1:5
For we do not have a high **p** who is • Heb 4:15
place, "You are a **p** forever, • Heb 5:6
we have such a high **p**, one who is • Heb 8:1

PRIESTHOOD

And the **p** shall be theirs by a statute • Ex 29:9
but he holds his **p** permanently, • Heb 7:24
up as a spiritual house, to be a holy **p**, • 1 Pt 2:5
a chosen race, a royal **p**, a holy nation, • 1 Pt 2:9

PRIESTS

me a kingdom of **p** and a holy nation. • Ex 19:6
p became obedient to the faith. • Acts 6:7
a kingdom and **p** to our God, • Rv 5:10
but they will be **p** of God and • Rv 20:6

PRINCE

Everlasting Father, **P** of Peace. • Is 9:6

casts out demons by the **p** of demons.” • Mt 9:34
following the **p** of the power of the air, • Eph 2:2

PRISCA
Greet **P** and Aquila, my fellow workers • Rom 16:3
Aquila and **P**, together with the • 1 Cor 16:19
Greet **P** and Aquila, and the • 2 Tm 4:19

PRISCILLA
come from Italy with his wife **P**, • Acts 18:2
but when **P** and Aquila heard him, • Acts 18:26

PRISON
keeper of the **p** put Joseph in charge • Gn 39:22
I was in **p** and you came to me.’ • Mt 25:36
Lord opened the **p** doors and brought • Acts 5:19
Lord had brought him out of the **p**. • Acts 12:17
Christ, on account of which I am in **p**— • Col 4:3
Remember those who are in **p**, • Heb 13:3
went and proclaimed to the spirits in **p**, • 1 Pt 3:19
ended, Satan will be released from his **p** • Rv 20:7

PRISONER
For this reason I, Paul, a **p** for Christ • Eph 3:1
about our Lord, nor of me his **p**, • 2 Tm 1:8

PRISONERS
The Lord sets the **p** free; • Ps 146:7
to bring out the **p** from the dungeon, • Is 42:7
supposing that the **p** had escaped. • Acts 16:27

PRIZE
run, but only one receives the **p**? • 1 Cor 9:24
for the **p** of the upward call of God in • Phil 3:14

PROCLAIM
The heavens **p** his righteousness, • Ps 97:6
Who is like me? Let him **p** it. Let him • Is 44:7

hear whispered, **p** on the housetops. • Mt 10:27
“Go into all the world and **p** the gospel • Mk 16:15
to **p** the year of the Lord’s favor.” • Lk 4:19
p the gospel should get their living by • 1 Cor 9:14

PROCLAIMED
and **p** the name of the Lord. • Ex 34:5
my name might be **p** in all the earth.” • Rom 9:17
which has been **p** in all creation • Col 1:23

PROCLAIMS
and the sky above **p** his handiwork. • Ps 19:1
but the heart of fools **p** folly. • Prv 12:23

PRODUCE
very day, they ate of the **p** of the land, • Jos 5:11
be full, providing all kinds of **p**; • Ps 144:13
and with the firstfruits of all your **p**; • Prv 3:9
for the anger of man does not **p** the • Jas 1:20

PRODUCES
and pressing anger **p** strife. • Prv 30:33
and character **p** hope, • Rom 5:4
For godly grief **p** a repentance that • 2 Cor 7:10
and **p** a crop useful to those • Heb 6:7
testing of your faith **p** steadfastness. • Jas 1:3

PROFANE
But you **p** it when you say that the • Mal 1:12
priests in the temple **p** the Sabbath and • Mt 12:5

PROFIT
and her **p** better than gold. • Prv 3:14
Riches do not **p** in the day of wrath, • Prv 11:4
In all toil there is **p**, but mere talk • Prv 14:23
What is the **p** of our keeping his charge • Mal 3:14
For what will it **p** a man if he gains • Mt 16:26

PROMISE

be gracious to me according to your **p**. • Ps 119:58
I am sending the **p** of my Father upon • Lk 24:49
but to wait for the **p** of the Father, • Acts 1:4
in order that the **p** may rest on grace • Rom 4:16
so that the **p** by faith in Jesus Christ • Gal 3:22
the first commandment with a **p**), • Eph 6:2
God according to the **p** of the life • 2 Tm 1:1
By faith he went to live in the land of **p**, • Heb 11:9
But according to his **p** we are waiting • 2 Pt 3:13
And this is the **p** that he made to us— • 1 Jn 2:25

PROMISED

your God will bless you, as he **p** you, • Dt 15:6
will do this thing that he has **p**: • Is 38:7
God was able to do what he had **p**. • Rom 4:21
receive the **p** Spirit through faith. • Gal 3:14
were sealed with the **p** Holy Spirit, • Eph 1:13
wavering, for he who **p** is faithful. • Heb 10:23

PROMISES

of the law, the worship, and the **p**. • Rom 9:4
For all the **p** of God find their Yes • 2 Cor 1:20
Since we have these **p**, beloved, let • 2 Cor 7:1
to us his precious and very great **p**, • 2 Pt 1:4

PROPER

the wise heart will know the **p** time • Eccl 8:5
is it **p** for a wife to pray to God with • 1 Cor 11:13
as is **p** among saints. • Eph 5:3
p for women who profess godliness— • 1 Tm 2:10
God so that at the **p** time he may exalt • 1 Pt 5:6

PROPHECIES

As for **p**, they will pass away; • 1 Cor 13:8
Do not despise **p**, • 1 Thes 5:20
in accordance with the **p** previously • 1 Tm 1:18

PROPHECY

grace given to us, let us use them: if **p**, • Rom 12:6
working of miracles, to another **p**, • 1 Cor 12:10
while **p** is a sign not for unbelievers • 1 Cor 14:22
given you by **p** when the council of • 1 Tm 4:14
For no **p** was ever produced by the will • 2 Pt 1:21
keeps the words of the **p** of this book.” • Rv 22:7

PROPHESIED

the Prophets and the Law **p** until John, • Mt 11:13
was filled with the Holy Spirit and **p**, • Lk 1:67
priest that year he **p** that Jesus would • Jn 11:51
had four unmarried daughters, who **p**. • Acts 21:9

PROPHESY

and you will **p** with them • 1 Sm 10:6
your sons and your daughters shall **p**, • Jl 2:28
Lord, did we not **p** in your name, • Mt 7:22
pour out my Spirit, and they shall **p**. • Acts 2:18
For we know in part and we **p** in part, • 1 Cor 13:9
gifts, especially that you may **p**. • 1 Cor 14:1
So, my brothers, earnestly desire to **p**, • 1 Cor 14:39

PROPHET

I will raise up for them a **p** like you • Dt 18:18
send you Elijah the **p** before the great • Mal 4:5
The one who receives a **p** because he • Mt 10:41
“A **p** is not without honor, • Mk 6:4
no **p** is acceptable in his hometown. • Lk 4:24
to him, “Sir, I perceive that you are a **p**. • Jn 4:19
If anyone thinks that he is a **p**, • 1 Cor 14:37

PROPHETIC

through the **p** writings has been • Rom 16:26
the **p** word more fully confirmed, • 2 Pt 1:19

PROPHETS

my anointed ones, do my **p** no harm!” • Ps 105:15

abolish the Law or the **P**; I have not • Mt 5:17
“Beware of false **p**, who come to you • Mt 7:15
them in shedding the blood of the **p**.’ • Mt 23:30
believe all that the **p** have spoken! • Lk 24:25
To him all the **p** bear witness • Acts 10:43
apostles, second **p**, third teachers, • 1 Cor 12:28
the spirits of **p** are subject to **p**. • 1 Cor 14:32
the apostles, the **p**, the evangelists, • Eph 4:11
God spoke to our fathers by the **p**, • Heb 1:1
p who prophesied about the grace • 1 Pt 1:10
for many false **p** have gone out into • 1 Jn 4:1
you saints and apostles and **p**, for God • Rv 18:20

PROPITIATION
God put forward as a **p** by his blood, • Rom 3:25
to make **p** for the sins of the people. • Heb 2:17
He is the **p** for our sins, and • 1 Jn 2:2
sent his Son to be the **p** for our sins. • 1 Jn 4:10

PROSPER
“The God of heaven will make us **p**, • Neh 2:20
His ways **p** at all times; your • Ps 10:5
conceals his transgressions will not **p**, • Prv 28:13
for you do not know which will **p**, • Eccl 11:6
the will of the Lord shall **p** • Is 53:10

PROSPERITY
when I saw the **p** of the wicked. • Ps 73:3
In the day of **p** be joyful, and in • Eccl 7:14

PROSTITUTE
house of a **p** whose name was Rahab • Jos 2:1
For a **p** is a deep pit; an adulteress is • Prv 23:27
make them members of a **p**? Never! • 1 Cor 6:15
also Rahab the **p** justified by works • Jas 2:25

PROSTITUTES
Then two **p** came to the king and • 1 Kgs 3:16

but a companion of **p** squanders his • Prv 29:3
tax collectors and the **p** believed him. • Mt 21:32

PROTECTION

to give us **p** in Judea and Jerusalem. • Ezr 9:9
for joy, and spread your **p** over them, • Ps 5:11
For the **p** of wisdom is like the • Eccl 7:12

PROTECTS

the Lord **p** him and keeps him • Ps 41:2
but he who was born of God **p** him, • 1 Jn 5:18

PROUD

tears down the house of the **p** but • Prv 15:25
Haughty eyes and a **p** heart, • Prv 21:4
patient in spirit is better than the **p** • Eccl 7:8
So do not become **p**, but fear. • Rom 11:20
lovers of money, **p**, arrogant, abusive, • 2 Tm 3:2
“God opposes the **p**, but gives grace • Jas 4:6

PROVE

P me, O Lord, and try me; test • Ps 26:2
much fruit and so **p** to be my disciples. • Jn 15:8
if they **p** themselves blameless. • 1 Tm 3:10

PROVERB

As the **p** of the ancients says, ‘Out of • 1 Sm 24:13
“Doubtless you will quote to me this **p**, • Lk 4:23

PROVERBS

He also spoke 3,000 **p**, and his songs • 1 Kgs 4:32
and arranging many **p** with great care. • Eccl 12:9

PROVIDE

Abraham said, “God will **p** for • Gn 22:8
if anyone does not **p** for his relatives, • 1 Tm 5:8

PROVIDED

O God, you **p** for the needy. • Ps 68:10
who **p** for them out of their means. • Lk 8:3
there will be richly **p** for you an • 2 Pt 1:11

PROVOKE

your God, so as to **p** him to anger, • Dt 4:25
or **p** me to anger with the work of your • Jer 25:6
Shall we **p** the Lord to jealousy? • 1 Cor 10:22

PRUDENCE

to give **p** to the simple, knowledge • Prv 1:4
Daniel replied with **p** and discretion to • Dn 2:14

PRUDENT

but whoever restrains his lips is **p**. • Prv 10:19
at once, but the **p** ignores an insult. • Prv 12:16
A **p** man conceals knowledge, • Prv 12:23
but the **p** gives thought to his steps. • Prv 14:15
but whoever heeds reproof is **p**. • Prv 15:5
Therefore he who is **p** will keep silent • Am 5:13

PSALMS

David himself says in the Book of **P**, • Lk 20:42
“For it is written in the Book of **P**, • Acts 1:20
addressing one another in **p** and hymns • Eph 5:19

PUFFED

none of you may be **p** up in favor of • 1 Cor 4:6
p up without reason by his sensuous • Col 2:18
or he may become **p** up with conceit • 1 Tm 3:6

PUNISH

I will **p** the world for its evil, • Is 13:11
I will **p** you according to the fruit of • Jer 21:14
being ready to **p** every disobedience, • 2 Cor 10:6
as sent by him to **p** those who do evil • 1 Pt 2:14

PUNISHMENT

Cain said to the Lord, “My **p** • Gn 4:13
What will you do on the day of **p**, • Is 10:3
And these will go away into eternal **p**, • Mt 25:46
a one, this **p** by the majority is enough, • 2 Cor 2:6
will suffer the **p** of eternal destruction, • 2 Thes 1:9
How much worse **p**, do you think, will • Heb 10:29
For fear has to do with **p**, and whoever • 1 Jn 4:18
by undergoing a **p** of eternal fire. • Jude 7

PURE

What is man, that he can be **p**? • Jb 15:14
The words of the Lord are **p** • Ps 12:6
with the purified you show yourself **p**; • Ps 18:26
How can a young man keep his way **p**? • Ps 119:9
Lord, but gracious words are **p**. • Prv 15:26
“Blessed are the **p** in heart, for they • Mt 5:8
in the sins of others; keep yourself **p**. • 1 Tm 5:22
who call on the Lord from a **p** heart. • 2 Tm 2:22
To the **p**, all things are **p**, but • Ti 1:15
But the wisdom from above is first **p**, • Jas 3:17
hopes in him purifies himself as he is **p**. • 1 Jn 3:3

PURGE

P me with hyssop, and I shall be clean; • Ps 51:7
“**P** the evil person from among you.” • 1 Cor 5:13

PURIFIED

may be refined, **p**, and made white, • Dn 11:35
Having **p** your souls by your obedience • 1 Pt 1:22

PURIFY

Many shall **p** themselves and make • Dn 12:10
to **p** for himself a people for his own • Ti 2:14
p our conscience from dead works to • Heb 9:14

PURITY

He who loves **p** of heart, and whose • Prv 22:11
by **p**, knowledge, patience, kindness, • 2 Cor 6:6

younger women as sisters, in all **p**. • 1 Tm 5:2

PURPLE

the crown of thorns and the **p** robe. • Jn 19:5
city of Thyatira, a seller of **p** goods, • Acts 16:14

PURPOSE

and that no **p** of yours can be thwarted. • Jb 42:2
The Lord will fulfill his **p** for me; • Ps 138:8
Lord has made everything for its **p**, • Prv 16:4
stand, and I will accomplish all my **p**,’ • Is 46:10
but it shall accomplish that which I **p**, • Is 55:11
the lawyers rejected the **p** of God for • Lk 7:30
But for this **p** I have come to this hour. • Jn 12:27
who are called according to his **p**. • Rom 8:28
mystery of his will, according to his **p**, • Eph 1:9
according to the eternal **p** that he has • Eph 3:11
but because of his own **p** and grace, • 2 Tm 1:9
the unchangeable character of his **p**, • Heb 6:17

PURSUE

do good; seek peace and **p** it. • Ps 34:14
So then let us **p** what makes for peace • Rom 14:19
P love, and earnestly desire the • 1 Cor 14:1
P righteousness, godliness, faith, • 1 Tm 6:11
do good; let him seek peace and **p** it. • 1 Pt 3:11

PUT

And I will **p** my Spirit within you, and • Ezk 36:27
I will **p** my Spirit upon him, and he will • Mt 12:18
But **p** on the Lord Jesus Christ, and • Rom 13:14
P on the whole armor of God, that you • Eph 6:11
And above all these **p** on love, which • Col 3:14

Q (TOP)

QUAIL
In the evening **q** came up and covered • Ex 16:13
and it brought **q** from the sea and let • Nm 11:31

QUARREL
so quit before the **q** breaks out. • Prv 17:14
Whoever meddles in a **q** not his own • Prv 26:17
but not to **q** over opinions. • Rom 14:1
before God not to **q** about words, • 2 Tm 2:14
and cannot obtain, so you fight and **q**. • Jas 4:2

QUARRELED
Therefore the people **q** with Moses • Ex 17:2

QUARRELING
where there is no whisperer, **q** ceases. • Prv 26:20
and sensuality, not in **q** and jealousy. • Rom 13:13
lifting holy hands without anger or **q**; • 1 Tm 2:8
evil of no one, to avoid **q**, to be gentle, • Ti 3:2

QUARRELS
for controversy and for **q** about words, • 1 Tm 6:4
you know that they breed **q**. • 2 Tm 2:23
What causes **q** and what causes fights • Jas 4:1

QUARRELSOME
than in a house shared with a **q** wife. • Prv 21:9
but gentle, not **q**, not a lover of money. • 1 Tm 3:3
servant must not be **q** but kind to • 2 Tm 2:24

QUEEN
Now when the **q** of Sheba heard of • 1 Kgs 10:1
made her **q** instead of Vashti. • Est 2:17
make cakes for the **q** of heaven. • Jer 7:18

since in her heart she says, ‘I sit as a **q**, • Rv 18:7

QUENCH
Many waters cannot **q** love, neither • Sg 8:7
Do not **q** the Spirit. • 1 Thes 5:19

QUENCHED
shall not die, their fire shall not be **q**, • Is 66:24
worm does not die and the fire is not **q**. • Mk 9:48
q the power of fire, escaped the edge • Heb 11:34

QUESTIONING
and all were **q** in their hearts • Lk 3:15

QUESTIONS
And Solomon answered all her **q**. • 2 Chr 9:2
anyone dare to ask him any more **q**. • Mt 22:46

QUICK
A man of **q** temper acts foolishly, • Prv 14:17
let every person be **q** to hear, slow to • Jas 1:19

QUIET
with **q** than a house full of feasting • Prv 17:1
he will **q** you by his love; • Zep 3:17
beauty of a gentle and **q** spirit, • 1 Pt 3:4

QUIETLY
spirit, but a wise man **q** holds it back. • Prv 29:11
and to aspire to live **q**, and to mind • 1 Thes 4:11
Let a woman learn **q** with all • 1 Tm 2:11

QUIETNESS
is a handful of **q** than two hands full • Eccl 4:6
in **q** and in trust shall be your strength.” • Is 30:15
result of righteousness, **q** and trust • Is 32:17

QUIVER

is the man who fills his **q** with them! • Ps 127:5
polished arrow; in his **q** he hid me away. • Is 49:2

R (TOP)

RABBI
But you are not to be called **r**, for you • Mt 23:8
“**R**” (which means Teacher), • Jn 1:38

RACE
the **r** is not to the swift, • Eccl 9:11
know that in a **r** all the runners run, • 1 Cor 9:24
the good fight, I have finished the **r**, • 2 Tm 4:7
run with endurance the **r** that is set • Heb 12:1

RACHEL
So Jacob served seven years for **R**, • Gn 29:20
Then God remembered **R**, and God • Gn 30:22
R weeping for her children; • Mt 2:18

RADIANCE
He is the **r** of the glory of God • Heb 1:3
having the glory of God, its **r** like a • Rv 21:11

RADIANT
Those who look to him are **r**, • Ps 34:5
My beloved is **r** and ruddy, • Sg 5:10
Then you shall see and be **r**; • Is 60:5
and his clothes became **r**, intensely • Mk 9:3

RAHAB
name was **R** and lodged there. • Jos 2:1
Salmon the father of Boaz by **R**, • Mt 1:5
By faith **R** the prostitute did not perish • Heb 11:31
was not also **R** the prostitute justified • Jas 2:25

RAIN
I will send **r** on the earth forty days and • Gn 7:4
May my teaching drop as the **r**, my • Dt 32:2

shall be neither dew nor **r** these years, • 1 Kgs 17:1
let the clouds **r** down righteousness; • Is 45:8
and sends **r** on the just and on the • Mt 5:45
he prayed fervently that it might not **r**, • Jas 5:17

RAINBOW
the throne was a **r** that had the • Rv 4:3
in a cloud, with a **r** over his head, • Rv 10:1

RAINS
I will give you your **r** in their season, • Lv 26:4
by giving you **r** from heaven and • Acts 14:17
until it receives the early and the late **r**. • Jas 5:7

RAISE
from these stones to **r** up children for • Mt 3:9
Heal the sick, **r** the dead, cleanse lepers, • Mt 10:8
temple, and in three days I will **r** it up." • Jn 2:19
and I will **r** him up on the last day." • Jn 6:40
and will also **r** us up by his power. • 1 Cor 6:14
he who raised the Lord Jesus will **r** us • 2 Cor 4:14
was able even to **r** him from the dead, • Heb 11:19
who is sick, and the Lord will **r** him up. • Jas 5:15

RAISED
Lazarus, whom he had **r** from the dead. • Jn 12:9
This Jesus God **r** up, and of that we all • Acts 2:32
trespasses and **r** for our justification. • Rom 4:25
he who **r** Christ Jesus from the dead • Rom 8:11
that he was **r** on the third day in • 1 Cor 15:4
what is **r** is imperishable. • 1 Cor 15:42
and **r** us up with him and seated us • Eph 2:6
If then you have been **r** with Christ, • Col 3:1
who **r** him from the dead and gave him • 1 Pt 1:21

RAM
went and took the **r** and offered it up • Gn 22:13
a **r** standing on the bank of the canal. • Dn 8:3

RANSOM
Truly no man can **r** another, or give to • Ps 49:7
But God will **r** my soul from the power • Ps 49:15
and to give his life as a **r** for many.” • Mt 20:28
who gave himself as a **r** for all, • 1 Tm 2:6

RANSOMED
knowing that you were **r** from the futile • 1 Pt 1:18
and by your blood you **r** people for God • Rv 5:9

RASH
Be not **r** with your mouth, nor let your • Eccl 5:2
ought to be quiet and do nothing **r**. • Acts 19:36

RAVENS
And the **r** brought him bread and • 1 Kgs 17:6
Consider the **r**: they neither sow nor • Lk 12:24

READ
the Covenant and **r** it in the hearing • Ex 24:7
They **r** from the book, from the Law • Neh 8:8
“Have you not **r** what David did when • Mt 12:3
written in the Law? How do you **r** it?” • Lk 10:26

READY
But you are a God **r** to forgive, gracious • Neh 9:17
I was **r** to be sought by those who • Is 65:1
Therefore you also must be **r**, for the • Mt 24:44
obedient, to be **r** for every good work, • Ti 3:1

REAP
sow in tears shall **r** with shouts of joy! • Ps 126:5
righteousness; **r** steadfast love; • Hos 10:12
deposit, and **r** what you did not sow.’ • Lk 19:21
sows bountifully will also **r** bountifully. • 2 Cor 9:6
will from the Spirit **r** eternal life. • Gal 6:8
for the hour to **r** has come, • Rv 14:15

REAPERS
and gleaned in the field after the **r**, • Ru 2:3
end of the age, and the **r** are angels. • Mt 13:39

REASON
“Come now, let us **r** together, • Is 1:18
this **r** the Father loves me, because I • Jn 10:17
pure, then peaceable, gentle, open to **r**, • Jas 3:17

REBEKAH
And **R** lifted up her eyes, and when • Gn 24:64
his prayer, and **R** his wife conceived. • Gn 25:21
he ate of his game, but **R** loved Jacob. • Gn 25:28
But Jacob said to **R** his mother, • Gn 27:11
There they buried Isaac and **R** his wife, • Gn 49:31

REBEL
obey his voice; do not **r** against him, • Ex 23:21
those who **r** against the light, • Jb 24:13

REBELLED
because you **r** against my word in the • Nm 27:14
But they **r** and grieved his Holy Spirit; • Is 63:10

REBELLION
not come, unless the **r** comes first, • 2 Thes 2:3
do not harden your hearts as in the **r**, • Heb 3:8

REBELLIOUS
but the **r** dwell in a parched land. • Ps 68:6
God has opened my ear, and I was not **r**; • Is 50:5
this people has a stubborn and **r** heart; • Jer 5:23

REBUILD
and **r** the house of the Lord, • Ezr 1:3
of God, and to **r** it in three days.’” • Mt 26:61
and I will **r** the tent of David that has • Acts 15:16

REBUKE
Better is open **r** than hidden love. • Prv 27:5
took him aside and began to **r** him, • Mt 16:22
Do not **r** an older man but encourage • 1 Tm 5:1
in sin, **r** them in the presence of all, • 1 Tm 5:20
exhort and **r** with all authority. • Ti 2:15

REBUKED
Then he rose and **r** the winds and the • Mt 8:26
And Jesus **r** the demon, and it came • Mt 17:18
seeing his disciples, he **r** Peter and said, • Mk 8:33
and he **r** them for their unbelief and • Mk 16:14
but was **r** for his own transgression; • 2 Pt 2:16

RECEIVE
But to all who did **r** him, who believed • Jn 1:12
so that we might **r** the promised Spirit • Gal 3:14
You ask and do not **r**, because you ask • Jas 4:3
God, to **r** glory and honor and power, • Rv 4:11

RECEIVED
I say to you, they have **r** their reward. • Mt 6:2
in prayer, believe that you have **r** it, • Mk 11:24
For I **r** from the Lord what I also • 1 Cor 11:23
Therefore, as you **r** Christ Jesus the • Col 2:6

RECEIVES
“Whoever **r** you **r** me, and • Mt 10:40
“Whoever **r** one such child in my name • Mt 18:5

RECKONING
I will require a **r** for the life of man. • Gn 9:5
So now there comes a **r** for his blood.” • Gn 42:22

RECOMPENSE
Vengeance is mine, and **r**, for the time • Dt 32:35
is with him, and his **r** before him. • Is 40:10
coming soon, bringing my **r** with me, • Rv 22:12

RECONCILE

and might **r** us both to God in one • Eph 2:16
and through him to **r** to himself all • Col 1:20

RECONCILED

First be **r** to your brother, and then • Mt 5:24
were enemies we were **r** to God by • Rom 5:10
or else be **r** to her husband), • 1 Cor 7:11
you on behalf of Christ, be **r** to God. • 2 Cor 5:20

RECONCILIATION

whom we have now received **r**. • Rom 5:11
rejection means the **r** of the world, • Rom 11:15
himself and gave us the ministry of **r**; • 2 Cor 5:18

RED

made Israel set out from the **R** Sea, • Ex 15:22
to him who divided the **R** Sea in two, • Ps 136:13
‘It will be fair weather, for the sky is **r**.’ • Mt 16:2
crossed the **R** Sea as on dry land, but • Heb 11:29

REDEEM

I will **r** you with an outstretched arm • Ex 6:6
R us for the sake of your steadfast love! • Ps 44:26
Is my hand shortened, that it cannot **r**? • Is 50:2
to **r** those who were under the law, so • Gal 4:5
gave himself for us to **r** us from all • Ti 2:14

REDEEMED

Let the **r** of the Lord say so, • Ps 107:2
and you shall be **r** without money.” • Is 52:3
for he has visited and **r** his people • Lk 1:68
Christ **r** us from the curse of the law by • Gal 3:13

REDEEMER

For I know that my **R** lives, and at • Jb 19:25
for their **R** is strong; he will plead their • Prv 23:11
R, who formed you from the womb: • Is 44:24

Holy One of Israel is your **R**, • Is 54:5

REDEEMS
Lord **r** the life of his servants; • Ps 34:22
he **r** their life, and precious is their • Ps 72:14
who **r** your life from the pit, • Ps 103:4

REDEMPTION
were waiting for the **r** of Jerusalem. • Lk 2:38
heads, because your **r** is drawing near.” • Lk 21:28
through the **r** that is in Christ Jesus, • Rom 3:24
adoption as sons, the **r** of our bodies. • Rom 8:23
righteousness and sanctification and **r**, • 1 Cor 1:30
In him we have **r** through his blood, • Eph 1:7
in whom we have **r**, the forgiveness of • Col 1:14
own blood, thus securing an eternal **r**. • Heb 9:12

REED
a bruised **r** he will not break, and a • Is 42:3
to see? A **r** shaken by the wind? • Mt 11:7

REFINED
Behold, I have **r** you, but not as silver; • Is 48:10
and make themselves white and be **r**, • Dn 12:10
like burnished bronze, **r** in a furnace, • Rv 1:15

REFUGE
select cities to be cities of **r** for you, • Nm 35:11
Preserve me, O God, for in you I take **r**. • Ps 16:1
God is our **r** and strength, a very • Ps 46:1
the shadow of your wings I will take **r**, • Ps 57:1
your heart before him; God is a **r** for us. • Ps 62:8
my God the rock of my **r**. • Ps 94:22
is a shield to those who take **r** in him. • Prv 30:5
to us, for we have made lies our **r**, • Is 28:15
But the Lord is a **r** to his • Jl 3:16

REFUSE

yet you **r** to come to me that you may • Jn 5:40
do not **r** him who is speaking. • Heb 12:25

REFUSED
I have called and you **r** to listen, • Prv 1:24
them, but they **r** to take correction. • Jer 5:3
Our fathers **r** to obey him, but thrust • Acts 7:39
because they **r** to love the truth and • 2 Thes 2:10

REGARD
Whoever is righteous has **r** for the life • Prv 12:10
So do not let what you **r** as good be • Rom 14:16
we **r** no one according to the flesh. • 2 Cor 5:16
“My son, do not **r** lightly the discipline • Heb 12:5

REHOBOAM
And **R** his son reigned in his place. • 1 Kgs 11:43
Then King **R** took counsel with • 1 Kgs 12:6

REIGN
The Lord will **r** forever, • Ps 146:10
Behold, a king will **r** in righteousness, • Is 32:1
‘We do not want this man to **r** over us.’ • Lk 19:14
Let not sin therefore **r** in your mortal • Rom 6:12
For he must **r** until he has put all • 1 Cor 15:25
if we endure, we will also **r** with him; • 2 Tm 2:12
Christ, and he shall **r** forever and ever.” • Rv 11:15
and they will **r** with him for a thousand • Rv 20:6
light, and they will **r** forever and ever. • Rv 22:5

REIGNED
death **r** through that one man, • Rom 5:17
so that, as sin **r** in death, grace also • Rom 5:21
They came to life and **r** with Christ for • Rv 20:4

REIGNS
God **r** over the nations; God sits on • Ps 47:8
Lord **r**; he is robed in majesty; • Ps 93:1

The Lord **r**, let the earth rejoice; • Ps 97:1
says to Zion, “Your God **r**.” • Is 52:7
For the Lord our God the Almighty **r**. • Rv 19:6

REJECT
My God will **r** them because they • Hos 9:17
we escape if we **r** him who warns • Heb 12:25
dreams, defile the flesh, **r** authority, • Jude 8

REJECTED
that the builders **r** has become the • Ps 118:22
Jesus is the stone that was **r** by you, • Acts 4:11
God has not **r** his people whom he • Rom 11:2
and nothing is to be **r** if it is received • 1 Tm 4:4
a living stone **r** by men but in the sight • 1 Pt 2:4

REJECTS
one who **r** me **r** him who sent • Lk 10:16
The one who **r** me and does not receive • Jn 12:48

REJOICE
those who seek the Lord **r**! • 1 Chr 16:10
But let all who take refuge in you **r**; • Ps 5:11
my heart shall **r** in your salvation. • Ps 13:5
has made; let us **r** and be glad in it. • Ps 118:24
the righteous increase, the people **r**, • Prv 29:2
the bride, so shall your God **r** over you. • Is 62:5
he will **r** over you with gladness; • Zep 3:17
R and be glad, for your reward is great • Mt 5:12
but **r** that your names are written in • Lk 10:20
Not only that, but we **r** in our sufferings, • Rom 5:3
R with those who **r**, weep • Rom 12:15
R in the Lord always; again I will say, • Phil 4:4
R always, • 1 Thes 5:16
In this you **r**, though now for a little • 1 Pt 1:6

REJOICED
that same hour he **r** in the Holy Spirit • Lk 10:21

and all the people **r** at all the glorious • Lk 13:17
If you loved me, you would have **r**, • Jn 14:28

REJOICES

my heart is glad, and my whole being **r**; • Ps 16:9
The light of the eyes **r** the heart, and • Prv 15:30
he **r** over it more than over the • Mt 18:13
and my spirit **r** in God my Savior, • Lk 1:47

REJOICING

r that they were counted worthy to • Acts 5:41
they began **r** and glorifying the word • Acts 13:48
as sorrowful, yet always **r**; as poor, yet • 2 Cor 6:10

RELEASE

them once more, desiring to **r** Jesus, • Lk 23:20
“**R** the four angels who are bound at • Rv 9:14

RELEASED

When they were **r**, they went to their • Acts 4:23
But now we are **r** from the law, • Rom 7:6

RELENT

God may turn and **r** and turn from his • Jon 3:9

RELIEF

I must speak, that I may find **r**; I must • Jb 32:20
to send **r** to the brothers living in • Acts 11:29
of taking part in the **r** of the saints— • 2 Cor 8:4

RELIGION

promoting self-made **r** and asceticism • Col 2:23
R that is pure and undefiled before God, • Jas 1:27

RELY

Lord our God, for we **r** on you, • 2 Chr 14:11
of the Lord and **r** on his God. • Is 50:10
But that was to make us **r** not on • 2 Cor 1:9

For all who **r** on works of the law are • Gal 3:10

REMAIN

Each one should **r** in the condition in • 1 Cor 7:20
But to **r** in the flesh is more necessary • Phil 1:24
they will perish, but you **r**; • Heb 1:11

REMEMBER

I will see it and **r** the everlasting • Gn 9:16
You shall **r** the Lord your God, • Dt 8:18
R the wondrous works that he has • 1 Chr 16:12
R not the sins of my youth or my • Ps 25:7
R how short my time is! • Ps 89:47
R also your Creator in the days of • Eccl 12:1
my own sake, and I will not **r** your sins. • Is 43:25
and I will **r** their sin no more.” • Jer 31:34
“Jesus, **r** me when you come into your • Lk 23:42
Only, they asked us to **r** the poor, • Gal 2:10
r that you were at that time separated • Eph 2:12
R Jesus Christ, risen from the dead, • 2 Tm 2:8
and I will **r** their sins no more.” • Heb 8:12
R those who are in prison, • Heb 13:3

REMEMBERED

But God **r** Noah and all the beasts and • Gn 8:1
Then God **r** Rachel, and God listened to • Gn 30:22
I am to be **r** throughout all generations. • Ex 3:15
Hannah his wife, and the Lord **r** • 1 Sm 1:19
we sat down and wept, when we **r** Zion. • Ps 137:1
fainting away, I **r** the Lord, • Jon 2:7
And they **r** his words, • Lk 24:8
then they **r** that these things had been • Jn 12:16

REMEMBERS

our frame; he **r** that we are dust. • Ps 103:14
He **r** his covenant forever, the word • Ps 105:8

REMEMBRANCE

is given for you. Do this in **r** of me." • Lk 22:19
which is for you. Do this in **r** of me." • 1 Cor 11:24

REMNANT
you to preserve for you a **r** on earth, • Gn 45:7
for we are left a **r** that has escaped, • Ezr 9:15
A **r** will return, the **r** of Jacob, • Is 10:21
I will gather the **r** of Israel; • Mi 2:12
that the **r** of mankind may seek the • Acts 15:17
only a **r** of them will be saved, • Rom 9:27
So too at the present time there is a **r**, • Rom 11:5

REMOVE
And I will **r** the heart of stone from • Ezk 36:26
possible for you. **R** this cup from me. • Mk 14:36
come to you and **r** your lampstand • Rv 2:5

REND
Oh that you would **r** the heavens and • Is 64:1
and **r** your hearts and not your • Jl 2:13

RENDER
What shall I **r** to the Lord • Ps 116:12
"Therefore **r** to Caesar the things that • Mt 22:21
He will **r** to each one according to his • Rom 2:6

RENEW
and **r** a right spirit within me. • Ps 51:10
the Lord shall **r** their strength; • Is 40:31

RENEWED
so that your youth is **r** like the eagle's. • Ps 103:5
inner self is being **r** day by day. • 2 Cor 4:16
and to be **r** in the spirit of your minds, • Eph 4:23
which is being **r** in knowledge after • Col 3:10

RENOUNCE
Why does the wicked **r** God and say in • Ps 10:13

does not **r** all that he has cannot be my • Lk 14:33

REPAY

nor **r** us according to our iniquities. • Ps 103:10
then he will **r** each person according • Mt 16:27
be blessed, because they cannot **r** you. • Lk 14:14
R no one evil for evil, but give • Rom 12:17
“Vengeance is mine; I will **r**.” And • Heb 10:30
Do not **r** evil for evil or reviling for • 1 Pt 3:9
me, to **r** each one for what he has done. • Rv 22:12

REPENT

despise myself, and **r** in dust and ashes.” • Jb 42:6
“**R**, for the kingdom of heaven is at • Mt 3:2
unless you **r**, you will all likewise perish. • Lk 13:3
Peter said to them, “**R** and be baptized • Acts 2:38
R therefore, and turn back, that • Acts 3:19
r, and do the works you did at first. • Rv 2:5
They did not **r** and give him glory. • Rv 16:9

REPENTANCE

Bear fruit in keeping with **r**. • Mt 3:8
“I baptize you with water for **r**, but he • Mt 3:11
a baptism of **r** for the forgiveness • Mk 1:4
to call the righteous but sinners to **r**.” • Lk 5:32
and that **r** and forgiveness of sins • Lk 24:47
to give **r** to Israel and forgiveness • Acts 5:31
kindness is meant to lead you to **r**? • Rom 2:4
godly grief produces a **r** that leads to • 2 Cor 7:10
of **r** from dead works and of faith • Heb 6:1

REPROACH

a nation, but sin is a **r** to any people. • Prv 14:34
blameless and above **r** before him, • Col 1:22
the camp and bear the **r** he endured. • Heb 13:13

REPROOF

he who rejects **r** leads others astray. • Prv 10:17

he who listens to **r** gains intelligence. • Prv 15:32
God and profitable for teaching, for **r**, • 2 Tm 3:16

REPROVE
r a wise man, and he will love you. • Prv 9:8
r, rebuke, and exhort, with complete • 2 Tm 4:2
Those whom I love, I **r** and discipline, • Rv 3:19

REPROVES
the Lord **r** him whom he loves, • Prv 3:12

REQUESTS
thanksgiving let your **r** be made known • Phil 4:6
we have the **r** that we have asked • 1 Jn 5:15

REQUIRE
does the Lord your God **r** of you, • Dt 10:12
what does the Lord **r** of you • Mi 6:8

REQUIRED
This night your soul is **r** of you, and • Lk 12:20
was given, of him much will be **r**, • Lk 12:48

RESCUE
righteousness deliver me and **r** me; • Ps 71:2
other god who is able to **r** in this way.” • Dn 3:29
The Lord will **r** me from every evil • 2 Tm 4:18
Lord knows how to **r** the godly from • 2 Pt 2:9

RESCUED
yet from them all the Lord **r** me. • 2 Tm 3:11

RESIST
say to you, Do not **r** the one who is evil. • Mt 5:39
and ears, you always **r** the Holy Spirit. • Acts 7:51
R the devil, and he will flee from you. • Jas 4:7
R him, firm in your faith, knowing • 1 Pt 5:9

RESPECT

to them, saying, ‘They will **r** my son.’ • Mt 21:37
‘Though I neither fear God nor **r** man, • Lk 18:4
r to whom **r** is owed, • Rom 13:7
brothers, to **r** those who labor among • 1 Thes 5:12
be subject to your masters with all **r**, • 1 Pt 2:18

REST

seventh day is a Sabbath of solemn **r**, • Ex 31:15
not answer, and by night, but I find no **r**. • Ps 22:2
a dove! I would fly away and be at **r**; • Ps 55:6
my wrath, “They shall not enter my **r**.” • Ps 95:11
a little folding of the hands to **r**, • Prv 6:10
Spirit of the Lord shall **r** upon • Is 11:2
“In returning and **r** you shall be saved; • Is 30:15
walk in it, and find **r** for your souls. • Jer 6:16
heavy laden, and I will give you **r**. • Mt 11:28
For we who have believed enter that **r**, • Heb 4:3
up forever and ever, and they have no **r**, • Rv 14:11
“that they may **r** from their labors, • Rv 14:13

RESTITUTION

he shall make **r** from the best in his own • Ex 22:5
make full **r** for his wrong, • Nm 5:7

RESTORATION

the owner of the pit shall make **r**. • Ex 21:34
Aim for **r**, comfort one another, • 2 Cor 13:11

RESTORE

R to me the joy of your salvation, • Ps 51:12
I will lead him and **r** comfort to him • Is 57:18
For I will **r** health to you, and your • Jer 30:17
I will **r** to you the years that the • Jl 2:25
“Elijah does come first to **r** all things. • Mk 9:12
anyone of anything, I **r** it fourfold.” • Lk 19:8
you at this time **r** the kingdom to • Acts 1:6
are spiritual should **r** him in a spirit • Gal 6:1

to **r** them again to repentance, since • Heb 6:6

RESTORES
He **r** my soul. He leads me in paths of • Ps 23:3

RESTS
On God **r** my salvation and my glory; • Ps 62:7
to life, and whoever has it **r** satisfied; • Prv 19:23
Spirit of glory and of God **r** upon you. • 1 Pt 4:14

RESURRECTION
came to him, who say that there is no **r**, • Mt 22:23
For in the **r** they neither marry nor • Mt 22:30
you will be repaid at the **r** of the just." • Lk 14:14
are sons of God, being sons of the **r**. • Lk 20:36
"I am the **r** and the life. • Jn 11:25
become with us a witness to his **r**." • Acts 1:22
that there will be a **r** of both the just • Acts 24:15
be united with him in a **r** like his. • Rom 6:5
So is it with the **r** of the dead. • 1 Cor 15:42
may know him and the power of his **r**, • Phil 3:10
living hope through the **r** of Jesus • 1 Pt 1:3
years were ended. This is the first **r**. • Rv 20:5

RETURN
you are dust, and to dust you shall **r**." • Gn 3:19
but if you **r** to me and keep my • Neh 1:9
R, O Lord! How long? • Ps 90:13
my mouth; it shall not **r** to me empty, • Is 55:11
R, O Israel, to the Lord • Hos 14:1
"**r** to me with all your heart, • Jl 2:12
R to me, and I will **r** to you, • Mal 3:7
what shall a man give in **r** for his soul? • Mt 16:26
good, and lend, expecting nothing in **r**, • Lk 6:35

REUBEN
and she called his name **R**, • Gn 29:32
"**R**, you are my firstborn, my might, • Gn 49:3

REVEAL
to whom the Son chooses to **r** him. • Mt 11:27
was pleased to **r** his Son to me, • Gal 1:16
otherwise, God will **r** that also to you. • Phil 3:15

REVEALED
but the things that are **r** belong to us • Dt 29:29
the glory of the Lord shall be **r**, • Is 40:5
nothing is covered that will not be **r**, • Mt 10:26
flesh and blood has not **r** this to you, • Mt 16:17
on the day when the Son of Man is **r**. • Lk 17:30
righteousness of God is **r** from faith for • Rom 1:17
with the glory that is to be **r** to us. • Rom 8:18
when the Lord Jesus is **r** from heaven • 2 Thes 1:7
a salvation ready to be **r** in the last time. • 1 Pt 1:5

REVELATION
light for **r** to the Gentiles, and for glory • Lk 2:32
according to the **r** of the mystery • Rom 16:25
but I received it through a **r** of Jesus • Gal 1:12
brought to you at the **r** of Jesus Christ. • 1 Pt 1:13

REVERENCE
to one another out of **r** for Christ. • Eph 5:21

REVILE
“Blessed are you when others **r** you • Mt 5:11
he was reviled, he did not **r** in return; • 1 Pt 2:23
those who **r** your good behavior in • 1 Pt 3:16

REVILED
crucified with him also **r** him in the • Mt 27:44
When **r**, we bless; when persecuted, • 1 Cor 4:12
that the word of God may not be **r**. • Ti 2:5

REVIVE
you who seek God, let your hearts **r**. • Ps 69:32
Will you not **r** us again, that your • Ps 85:6

to **r** the spirit of the lowly, • Is 57:15

REWARD
shield; your **r** shall be very great.” • Gn 15:1
in keeping them there is great **r**. • Ps 19:11
the fruit of the womb a **r**. • Ps 127:3
who sows righteousness gets a sure **r**. • Prv 11:18
behold, his **r** is with him, and his • Is 40:10
be glad, for your **r** is great in heaven, • Mt 5:12
they have received their **r**. • Mt 6:5
he will by no means lose his **r**.” • Mt 10:42
are receiving the due **r** of our deeds; • Lk 23:41
will receive the inheritance as your **r**. • Col 3:24
for he was looking to the **r**. • Heb 11:26
have worked for, but may win a full **r**. • 2 Jn 8

RICH
blessing of the Lord makes **r**, • Prv 10:22
but the **r** has many friends. • Prv 14:20
The **r** and the poor meet together; • Prv 22:2
only with difficulty will a **r** person • Mt 19:23
Many **r** people put in large sums. • Mk 12:41
“But woe to you who are **r**, for you • Lk 6:24
for himself and is not **r** toward God.” • Lk 12:21
as poor, yet making many **r**; • 2 Cor 6:10
you by his poverty might become **r**. • 2 Cor 8:9
are to do good, to be **r** in good works, • 1 Tm 6:18
So also will the **r** man fade away in • Jas 1:11
For you say, I am **r**, I have prospered, • Rv 3:17

RICHES
if **r** increase, set not your heart on them. • Ps 62:10
I delight as much as in all **r**. • Ps 119:14
Whoever trusts in his **r** will fall, • Prv 11:28
fear of the Lord is **r** and • Prv 22:4
his eyes are never satisfied with **r**, • Eccl 4:8
deceitfulness of **r** choke the word, • Mt 13:22

who will entrust to you the true **r**? • Lk 16:11
to make known the **r** of his glory • Rom 9:23
bestowing his **r** on all who call on • Rom 10:12
show the immeasurable **r** of his grace • Eph 2:7
that according to the **r** of his glory he • Eph 3:16
to reach all the **r** of full assurance of • Col 2:2
their hopes on the uncertainty of **r**, • 1 Tm 6:17
Your **r** have rotted and your garments • Jas 5:2

RIGHT

And you shall do what is **r** and good • Dt 6:18
Everyone did what was **r** in his own • Jgs 17:6
understanding to discern what is **r**, • 1 Kgs 3:11
how can a man be in the **r** before God? • Jb 9:2
the precepts of the Lord are **r**, • Ps 19:8
my Lord: "Sit at my **r** hand, until I • Ps 110:1
Do not swerve to the **r** or to the left; • Prv 4:27
There is a way that seems **r** to a man, • Prv 14:12
gave the **r** to become children of God, • Jn 1:12
I want to do **r**, evil lies close at hand. • Rom 7:21
found in all that is good and **r** and true), • Eph 5:9
"Sit at my **r** hand until I make your • Heb 1:13

RIGHTEOUS

Noah was a **r** man, blameless • Gn 6:9
to David, "You are more **r** than I, • 1 Sm 24:17
Lord knows the way of the **r**, • Ps 1:6
Let the **r** one rejoice in the • Ps 64:10
The **r** flourish like the palm tree • Ps 92:12
Your testimonies are **r** forever; give • Ps 119:144
the good and keep to the paths of the **r**. • Prv 2:20
but he hears the prayer of the **r**. • Prv 15:29
When the **r** increase, the people rejoice, • Prv 29:2
but a **r** man sings and rejoices. • Prv 29:6
but the **r** shall live by his faith. • Hab 2:4
For I came not to call the **r**, but sinners." • Mt 9:13
separate the evil from the **r** • Mt 13:49

punishment, but the **r** into eternal life.” • Mt 25:46
wrath when God’s **r** judgment will be • Rom 2:5
as it is written: “None is **r**, no, not one; • Rom 3:10
obedience the many will be made **r**. • Rom 5:19
law, for “The **r** shall live by faith.” • Gal 3:11
This is evidence of the **r** judgment • 2 Thes 1:5
but my **r** one shall live by faith, • Heb 10:38
For the eyes of the Lord are on the **r**, • 1 Pt 3:12

RIGHTEOUSNESS

and he counted it to him as **r**. • Gn 15:6
I hold fast my **r** and will not let it go; • Jb 27:6
he judges the world with **r**; • Ps 9:8
dealt with me according to my **r**; • Ps 18:20
R and justice are the foundation • Ps 89:14
I walk in the way of **r**, in the paths • Prv 8:20
R exalts a nation, but sin is a reproach • Prv 14:34
R shall be the belt of his waist, • Is 11:5
And the effect of **r** will be peace, • Is 32:17
He put on **r** as a breastplate, • Is 59:17
be called: ‘The Lord is our **r**.’ • Jer 23:6
for iniquity, to bring in everlasting **r**, • Dn 9:24
those who turn many to **r**, like the stars • Dn 12:3
the sun of **r** shall rise with healing in • Mal 4:2
unless your **r** exceeds that of the • Mt 5:20
seek first the kingdom of God and his **r**, • Mt 6:33
For in it the **r** of God is revealed • Rom 1:17
the **r** of God through faith in Jesus • Rom 3:22
God, and it was counted to him as **r**.” • Rom 4:3
faith was counted to Abraham as **r**. • Rom 4:9
r leading to eternal life through Jesus • Rom 5:21
of sin, the Spirit is life because of **r**. • Rom 8:10
him we might become the **r** of God. • 2 Cor 5:21
if **r** were through the law, then Christ • Gal 2:21
God, and it was counted to him as **r**”? • Gal 3:6
not having a **r** of my own • Phil 3:9
anger of man does not produce the **r** • Jas 1:20

way of **r** than after knowing it to turn • 2 Pt 2:21
Whoever practices **r** is righteous, • 1 Jn 3:7

RIPE
Put in the sickle, for the harvest is **r**. • Jl 3:13
But when the grain is **r**, at once he puts • Mk 4:29
for the harvest of the earth is fully **r**.” • Rv 14:15

RISE
R up, O judge of the earth; repay • Ps 94:2
know when I sit down and when I **r** up; • Ps 139:2
are forgiven,’ or to say, ‘**R** and walk’? • Mt 9:5
and children will **r** against parents • Mt 10:21
‘After three days I will **r**.’ • Mt 27:63
said to her, “Your brother will **r** again.” • Jn 11:23
Scripture, that he must **r** from the dead. • Jn 20:9
so that they might **r** again to a better • Heb 11:35

RISEN
glory of the Lord has **r** upon • Is 60:1
‘He has **r** from the dead,’ • Mt 27:64
He has **r**; he is not here. See the place • Mk 16:6
“The Lord has **r** indeed, and has • Lk 24:34
Christ, **r** from the dead, the offspring • 2 Tm 2:8

RIVER
A **r** flowed out of Eden to water the • Gn 2:10
There is a **r** whose streams make glad • Ps 46:4
enrich it; the **r** of God is full of water; • Ps 65:9
I will extend peace to her like a **r**, • Is 66:12
on the bank of the **r** very many trees • Ezk 47:7
were baptized by him in the **r** Jordan, • Mt 3:6

RIVERS
in the wilderness and **r** in the desert. • Is 43:19
my eyes flow with **r** of tears because • Lam 3:48
on a third of the **r** and on the springs • Rv 8:10

ROAD
the crowd spread their cloaks on the **r**, • Mt 21:8
chance a priest was going down that **r**, • Lk 10:31
within us while he talked to us on the **r**, • Lk 24:32
how on the **r** he had seen the Lord, • Acts 9:27

ROAR
rejoice; let the sea **r**, and all that fills it; • Ps 96:11
"'The Lord will **r** from on high, • Jer 25:30
his voice was like the **r** of many waters. • Rv 1:15

ROB
Do not **r** the poor, because he is poor, • Prv 22:22
Will man **r** God? Yet you are robbing • Mal 3:8
who abhor idols, do you **r** temples? • Rom 2:22

ROBBERS
And with him they crucified two **r**, • Mk 15:27
but you have made it a den of **r**." • Lk 19:46
who came before me are thieves and **r**, • Jn 10:8

ROBBERY
in extortion; set no vain hopes on **r**; • Ps 62:10
I the Lord love justice; I hate **r** • Is 61:8

ROBE
And he made him a **r** of many colors. • Gn 37:3
stealthily cut off a corner of Saul's **r**. • 1 Sm 24:4
and the train of his **r** filled the temple. • Is 6:1
covered me with the **r** of righteousness, • Is 61:10
on the right side, dressed in a white **r**, • Mk 16:5
his servants, 'Bring quickly the best **r**, • Lk 15:22
each given a white **r** and told to rest • Rv 6:11
He is clothed in a **r** dipped in blood, • Rv 19:13

ROBES
two men stood by them in white **r**, • Acts 1:10
"Who are these, clothed in white **r**, • Rv 7:13

ROBS
Whoever **r** his father or his mother • Prv 28:24

ROCK
and you shall strike the **r**, and water • Ex 17:6
by I will put you in a cleft of the **r**, • Ex 33:22
and struck the **r** with his staff twice, • Nm 20:11
besides you; there is no **r** like our God. • 1 Sm 2:2
Lord lives, and blessed be my **r**, • 2 Sm 22:47
The Lord is my **r** and my • Ps 18:2
Lead me to the **r** that is higher than I, • Ps 61:2
a joyful noise to the **r** of our salvation! • Ps 95:1
not remembered the **R** of your refuge; • Is 17:10
me? There is no **R**; I know not any.” • Is 44:8
wise man who built his house on the **r**. • Mt 7:24
And some fell on the **r**, and as it grew • Lk 8:6
and the **R** was Christ. • 1 Cor 10:4

ROCKS
He split **r** in the wilderness and gave • Ps 78:15
the earth shook, and the **r** were split. • Mt 27:51

ROD
Let him take his **r** away from me, • Jb 9:34
Whoever spares the **r** hates his son, • Prv 13:24
I come to you with a **r**, or with love • 1 Cor 4:21
and he will rule them with a **r** of iron, • Rv 2:27

ROLL
“Who will **r** away the stone for us • Mk 16:3

ROME
commanded all the Jews to leave **R**. • Acts 18:2
And when we came into **R**, Paul was • Acts 28:16
To all those in **R** who are loved by God • Rom 1:7

ROOF
them up to the **r** and hid them with • Jos 2:6

Through sloth the **r** sinks in, and • Eccl 10:18
crowd, they removed the **r** above him, • Mk 2:4

ROOM

to Lebanon, till there is no **r** for them. • Zec 10:10
into your **r** and shut the door and pray • Mt 6:6
together, so that there was no more **r**, • Mk 2:2
entered, they went up to the upper **r**, • Acts 1:13
Make **r** in your hearts for us. • 2 Cor 7:2

ROOSTER

you, this very night, before the **r** crows, • Mt 26:34
Peter, the **r** will not crow this day, • Lk 22:34
the **r** will not crow till you have • Jn 13:38

ROOT

In that day the **r** of Jesse, who shall • Is 11:10
And since they had no **r**, they withered • Mt 13:6
“The **r** of Jesse will come, • Rom 15:12
of the tribe of Judah, the **R** of David, • Rv 5:5
I am the **r** and the descendant of David, • Rv 22:16

ROOTED

that you, being **r** and grounded in love, • Eph 3:17
r and built up in him and established • Col 2:7

ROUGH

become level, and the **r** places a plain. • Is 40:4
the **r** places shall become level ways, • Lk 3:5
sea became **r** because a strong wind • Jn 6:18

RUIN

A foolish son is **r** to his father, and a • Prv 19:13
A **r**, **r**, **r** I will make it. • Ezk 21:27
and the **r** of that house was great.” • Lk 6:49
in their paths are **r** and misery, • Rom 3:16
plunge people into **r** and destruction. • 1 Tm 6:9

RUINS

the house of our God, to repair its **r**, • Ezr 9:9
how Jerusalem lies in **r** with its gates • Neh 2:17
And your ancient **r** shall be rebuilt; • Is 58:12
all our pleasant places have become **r**. • Is 64:11
I will make Jerusalem a heap of **r**, • Jer 9:11
fallen; I will rebuild its **r**, and I will • Acts 15:16
does no good, but only **r** the hearers. • 2 Tm 2:14

RULE

to **r** over the day and over the night, • Gn 1:18
desire is for you, but you must **r** over it.” • Gn 4:7
Can you establish their **r** on the earth? • Jb 38:33
the sun to **r** over the day, for his • Ps 136:8
The hand of the diligent will **r**, while • Prv 12:24
even he who arises to **r** the Gentiles; • Rom 15:12
far above all **r** and authority and power • Eph 1:21
who is the head of all **r** and authority. • Col 2:10
let the peace of Christ **r** in your hearts, • Col 3:15
Let the elders who **r** well be considered • 1 Tm 5:17
and he will **r** them with a rod of iron, • Rv 2:27

RULER

When you sit down to eat with a **r**, • Prv 23:1
A **r** who lacks understanding is a • Prv 28:16
Many seek the face of a **r**, but it is • Prv 29:26
shall come a **r** who will shepherd my • Mt 2:6
now will the **r** of this world be cast • Jn 12:31
‘Who made you a **r** and a judge over • Acts 7:27

RULERS

a land transgresses, it has many **r**, • Prv 28:2
and makes the **r** of the earth as • Is 40:23
“You know that the **r** of the Gentiles • Mt 20:25
by, watching, but the **r** scoffed at him, • Lk 23:35
For **r** are not a terror to good conduct, • Rom 13:3
None of the **r** of this age understood • 1 Cor 2:8

or dominions or **r** or authorities— • Col 1:16

RULES

Lord, and he **r** over the nations. • Ps 22:28
heavens, and his kingdom **r** over all. • Ps 103:19
and he who **r** his spirit than he who • Prv 16:32
know not the **r** of the Lord. • Jer 8:7
to keep these **r** without prejudging, • 1 Tm 5:21
unless he competes according to the **r**. • 2 Tm 2:5

RUN

So **r** that you may obtain it. • 1 Cor 9:24
So I do not **r** aimlessly; I do not box as • 1 Cor 9:26
I was not running or had not **r** in vain. • Gal 2:2

RUNNING

pressed down, shaken together, **r** over, • Lk 6:38
You were **r** well. Who hindered you • Gal 5:7

RUTH

and the name of the other **R**. • Ru 1:4
Also **R** the Moabite, the widow • Ru 4:10
and Boaz the father of Obed by **R**, • Mt 1:5

S (TOP)

SABBATH
rest, a holy **S** to the Lord; • Ex 16:23
“Remember the **S** day, to keep it holy. • Ex 20:8
For the Son of Man is lord of the **S**.” • Mt 12:8
“Is it lawful on the **S** to do good or • Mk 3:4
to a festival or a new moon or a **S**. • Col 2:16
there remains a **S** rest for the people • Heb 4:9

SACKCLOTH
his garments and put **s** on his loins • Gn 37:34
have repented long ago in **s** and ashes. • Mt 11:21

SACRIFICE
and Jacob offered a **s** in the • Gn 31:54
‘It is the **s** of the Lord’s Passover, • Ex 12:27
to obey is better than **s**, • 1 Sm 15:22
In **s** and offering you have not • Ps 40:6
Offer to God a **s** of thanksgiving, • Ps 50:14
For you will not delight in **s**, or I would • Ps 51:16
‘I desire mercy, and not **s**.’ For • Mt 9:13
a fragrant offering and **s** to God. • Eph 5:2
a **s** acceptable and pleasing to God. • Phil 4:18
is obligated to offer **s** for his own sins • Heb 5:3
to put away sin by the **s** of himself. • Heb 9:26

SACRIFICED
on which the Passover lamb had to be **s**. • Lk 22:7
Christ, our Passover lamb, has been **s**. • 1 Cor 5:7

SACRIFICES
Offer right **s**, and put your trust in the • Ps 4:5
The **s** of God are a broken spirit; • Ps 51:17
yet **s** to the Lord what is blemished. • Mal 1:14
than all whole burnt offerings and **s**.” • Mk 12:33

to God, to offer gifts and **s** for sins. • Heb 5:1
have, for such **s** are pleasing to God. • Heb 13:16
to offer spiritual **s** acceptable to God • 1 Pt 2:5

SAD
not eat? And why is your heart **s**? • 1 Sm 1:8
heard these things, he became very **s**, • Lk 18:23
walk?" And they stood still, looking **s**. • Lk 24:17

SADDUCEES
Pharisees and **S** coming to his baptism, • Mt 3:7
of the leaven of the Pharisees and **S**." • Mt 16:6
The same day **S** came to him, who say • Mt 22:23

SAFE
righteous man runs into it and is **s**. • Prv 18:10
whoever trusts in the Lord is **s**. • Prv 29:25
And if in a **s** land you are so trusting, • Jer 12:5

SAFETY
enemies around, so that you live in **s**, • Dt 12:10
O Lord, make me dwell in **s**. • Ps 4:8
He redeems my soul in **s** from the battle • Ps 55:18
an abundance of counselors there is **s**. • Prv 11:14

SAINTS
As for the **s** in the land, they are the • Ps 16:3
Love the Lord, all you his **s**! • Ps 31:23
He preserves the lives of his **s**; • Ps 97:10
Lord is the death of his **s**. • Ps 116:15
But the **s** of the Most High shall receive • Dn 7:18
And many bodies of the **s** who had • Mt 27:52
evil he has done to your **s** at Jerusalem. • Acts 9:13
locked up many of the **s** in prison after • Acts 26:10
are loved by God and called to be **s**: • Rom 1:7
intercedes for the **s** according to the • Rom 8:27
Contribute to the needs of the **s** and • Rom 12:13
in the Lord in a way worthy of the **s**, • Rom 16:2

not know that the **s** will judge the • 1 Cor 6:2
not only supplying the needs of the **s** • 2 Cor 9:12
to equip the **s** for the work of ministry, • Eph 4:12
generations but now revealed to his **s**. • Col 1:26
on that day to be glorified in his **s**, • 2 Thes 1:10
that was once for all delivered to the **s**. • Jude 3
incense, which are the prayers of the **s**. • Rv 5:8
linen is the righteous deeds of the **s**. • Rv 19:8

SAKE

Yet for your **s** we are killed all the day • Ps 44:22
deal on my behalf for your name's **s**; • Ps 109:21
was pleased, for his righteousness' **s**, • Is 42:21
Delay not, for your own **s**, O my God, • Dn 9:19
For our **s** he made him to be sin who • 2 Cor 5:21
I counted as loss for the **s** of Christ. • Phil 3:7

SALT

she became a pillar of **s**. • Gn 19:26
"You are the **s** of the earth, but if **s** • Mt 5:13
always be gracious, seasoned with **s**, • Col 4:6

SALVATION

S belongs to the Lord; • Ps 3:8
and exalted be the God of my **s**— • Ps 18:46
Lord is my light and my **s**; • Ps 27:1
He alone is my rock and my **s**, • Ps 62:2
tell of his **s** from day to day. • Ps 96:2
and my song; he has become my **s**. • Ps 118:14
my song, and he has become my **s**." • Is 12:2
of the earth shall see the **s** of our God. • Is 52:10
wait quietly for the **s** of the Lord. • Lam 3:26
S belongs to the Lord!" • Jon 2:9
I will wait for the God of my **s**; • Mi 7:7
and has raised up a horn of **s** for us • Lk 1:69
for my eyes have seen your **s** • Lk 2:30
"Today **s** has come to this house, • Lk 19:9

what we know, for **s** is from the Jews. • Jn 4:22
And there is **s** in no one else, for • Acts 4:12
behold, now is the day of **s**. • 2 Cor 6:2
work out your own **s** with fear and • Phil 2:12
has appeared, bringing **s** for all people, • Ti 2:11
we escape if we neglect such a great **s**? • Heb 2:3
Concerning this **s**, the prophets who • 1 Pt 1:10
count the patience of our Lord as **s**, • 2 Pt 3:15
“**S** belongs to our God who sits on • Rv 7:10
S and glory and power belong to our • Rv 19:1

SAMARIA
Now the famine was severe in **S**. • 1 Kgs 18:2
the king of Assyria captured **S**, • 2 Kgs 17:6
And he had to pass through **S**. • Jn 4:4

SAMARITAN
But a **S**, as he journeyed, came to • Lk 10:33
giving him thanks. Now he was a **S**. • Lk 17:16
The **S** woman said to him, “How is it • Jn 4:9

SAME
If then God gave the **s** gift to them as • Acts 11:17
be united in the **s** mind and the **s** • 1 Cor 1:10
are varieties of gifts, but the **s** Spirit; • 1 Cor 12:4
Christ is the **s** yesterday and today • Heb 13:8

SAMSON
bore a son and called his name **S**. • Jgs 13:24
And **S** said, “With the jawbone • Jgs 15:16
And **S** grasped the two middle pillars • Jgs 16:29
to tell of Gideon, Barak, **S**, Jephthah, • Heb 11:32

SAMUEL
and she called his name **S**, • 1 Sm 1:20
Therefore Eli said to **S**, “Go, lie down, • 1 Sm 3:9
When **S** became old, he made his sons • 1 Sm 8:1
the Lord had revealed to **S**: • 1 Sm 9:15

made seven of his sons pass before **S**. • 1 Sm 16:10
“Where are **S** and David?” And one • 1 Sm 19:22
with fear because of the words of **S**. • 1 Sm 28:20
S also was among those who called • Ps 99:6
of David and **S** and the prophets— • Heb 11:32

SANCTIFICATION
as slaves to righteousness leading to **s**. • Rom 6:19
the fruit you get leads to **s** and its end, • Rom 6:22
righteousness and **s** and redemption, • 1 Cor 1:30
For this is the will of God, your **s**: • 1 Thes 4:3
through **s** by the Spirit and belief in • 2 Thes 2:13
of God the Father, in the **s** of the Spirit, • 1 Pt 1:2

SANCTIFIED
of Israel, and it shall be **s** by my glory. • Ex 29:43
that they also may be **s** in truth. • Jn 17:19
inheritance among all those who are **s**. • Acts 20:32
a place among those who are **s** • Acts 26:18
be acceptable, **s** by the Holy Spirit. • Rom 15:16
in Corinth, to those **s** in Christ Jesus, • 1 Cor 1:2
But you were washed, you were **s**, • 1 Cor 6:11
we have been **s** through the offering • Heb 10:10

SANCTIFIES
I am the Lord who **s** you. • Lv 20:8
For he who **s** and those who are • Heb 2:11

SANCTIFY
know that I, the Lord, **s** you. • Ex 31:13
I, the Lord, who **s** you, am holy. • Lv 21:8
S them in the truth; your word is truth. • Jn 17:17
that he might **s** her, having cleansed • Eph 5:26
of peace himself **s** you completely, • 1 Thes 5:23
to **s** the people through his own blood. • Heb 13:12

SANCTUARY
your abode, the **s**, O Lord, • Ex 15:17

And let them make me a **s**, that I may • Ex 25:8
Arise and build the **s** of the Lord • 1 Chr 22:19
Praise God in his **s**; praise him in his • Ps 150:1
yet I have been a **s** to them for a • Ezk 11:16
to come shall destroy the city and the **s**. • Dn 9:26

SAND
of heaven and as the **s** that is on • Gn 22:17
of Israel shall be like the **s** of the sea, • Hos 1:10
man who built his house on the **s**. • Mt 7:26
sons of Israel be as the **s** of the sea, • Rom 9:27

SANDALS
not come near; take your **s** off your feet, • Ex 3:5
Joshua, "Take off your **s** from your • Jos 5:15
than I, whose **s** I am not worthy to • Mt 3:11
or two tunics or **s** or a staff, • Mt 10:10

SAPPHIRE
feet as it were a pavement of **s** stone, • Ex 24:10
of a throne, in appearance like **s**; • Ezk 1:26
The first was jasper, the second **s**, • Rv 21:19

SARAH
S, who is ninety years old, bear a • Gn 17:17
So **S** laughed to herself, saying, • Gn 18:12
S lived 127 years; these were the • Gn 23:1
By faith **S** herself received power to • Heb 11:11
as **S** obeyed Abraham, calling him lord. • 1 Pt 3:6

SAT
he **s** down at the right hand of God, • Heb 10:12
I also conquered and **s** down with my • Rv 3:21

SATAN
Then **S** stood against Israel and • 1 Chr 21:1
and **S** also came among them. • Jb 1:6
And the Lord said to **S**, "The • Zec 3:2

“Be gone, **S**! For it is written, “‘You • Mt 4:10
And if **S** casts out **S**, he is divided • Mt 12:26
to Peter, “Get behind me, **S**! You are • Mt 16:23
forty days, being tempted by **S**. • Mk 1:13
“I saw **S** fall like lightning from • Lk 10:18
Then **S** entered into Judas called • Lk 22:3
why has **S** filled your heart to lie to the • Acts 5:3
light and from the power of **S** to God, • Acts 26:18
will soon crush **S** under your feet. • Rom 16:20
S disguises himself as an angel • 2 Cor 11:14
flesh, a messenger of **S** to harass me, • 2 Cor 12:7
have handed over to **S** that they may • 1 Tm 1:20
serpent, who is called the devil and **S**, • Rv 12:9
who is the devil and **S**, and bound him • Rv 20:2
S will be released from his prison • Rv 20:7

SATISFIED
with treasure; they are **s** with children, • Ps 17:14
leads to life, and whoever has it rests **s**; • Prv 19:23
Three things are never **s**; four never • Prv 30:15
anguish of his soul he shall see and be **s**; • Is 53:11
for righteousness, for they shall be **s**. • Mt 5:6

SATISFIES
who **s** you with good so that your youth • Ps 103:5
For he **s** the longing soul, • Ps 107:9

SATISFY
S us in the morning with your steadfast • Ps 90:14
your labor for that which does not **s**? • Is 55:2
For I will **s** the weary soul, and every • Jer 31:25

SAUL
a son whose name was **S**, • 1 Sm 9:2
there they made **S** king before the • 1 Sm 11:15
“I regret that I have made **S** king, • 1 Sm 15:11
“**S** has struck down his thousands, • 1 Sm 18:7
“Is **S** also among the prophets?” • 1 Sm 19:24

And there lay **S** sleeping within the • 1 Sm 26:7
Then **S** said to his armor-bearer, • 1 Sm 31:4
And **S** approved of his execution. • Acts 8:1
voice saying to him, “**S**, **S**, • Acts 9:4
But **S**, who was also called Paul, filled • Acts 13:9

SAVE

our God, **s** us, please, from his hand, • 2 Kgs 19:19
O God, **s** me by your name, • Ps 54:1
S me according to your steadfast love! • Ps 109:26
hand is not shortened, that it cannot **s**, • Is 59:1
I am with you to **s** you and deliver you, • Jer 15:20
for he will **s** his people from their sins.” • Mt 1:21
to sink he cried out, “Lord, **s** me.” • Mt 14:30
For whoever would **s** his life will lose • Mt 16:25
to judge the world but to **s** the world. • Jn 12:47
all people, that by all means I might **s** • 1 Cor 9:22
came into the world to **s** sinners, • 1 Tm 1:15
not have works? Can that faith **s** him? • Jas 2:14

SAVED

I was brought low, he **s** me. • Ps 116:6
“Turn to me and be **s**, all the ends of • Is 45:22
name of the Lord shall be **s**. • Jl 2:32
“Who then can be **s**?” • Mt 19:25
“He **s** others; he cannot save himself. • Mt 27:42
to the woman, “Your faith has **s** you; • Lk 7:50
that the world might be **s** through him. • Jn 3:17
I say these things so that you may be **s**. • Jn 5:34
among men by which we must be **s**.” • Acts 4:12
what must I do to be **s**?” • Acts 16:30
on the name of the Lord will be **s**.” • Rom 10:13
in this way all Israel will be **s**, as it • Rom 11:26
to us who are being **s** it is the power • 1 Cor 1:18
loss, though he himself will be **s**, • 1 Cor 3:15
For by grace you have been **s** through • Eph 2:8
desires all people to be **s** and to come • 1 Tm 2:4

he **s** us, not because of works • Ti 3:5

SAVES

the Lord **s** not with sword • 1 Sm 17:47
Now I know that the Lord **s** • Ps 20:6
and **s** the lives of the needy. • Ps 72:13
to this, now **s** you, not as a removal of • 1 Pt 3:21

SAVIOR

my stronghold and my refuge, my **s**; • 2 Sm 22:3
O **S** of those who seek refuge from • Ps 17:7
They forgot God, their **S**, who had • Ps 106:21
he will send them a **s** and defender, • Is 19:20
and besides me there is no **s**. • Is 43:11
that I am the Lord your **S**, • Is 49:26
I, the Lord, am your **S** and • Is 60:16
hope of Israel, its **s** in time of trouble, • Jer 14:8
but me, and besides me there is no **s**. • Hos 13:4
my spirit rejoices in God my **S**, • Lk 1:47
born this day in the city of David a **S**, • Lk 2:11
that this is indeed the **S** of the world.” • Jn 4:42
God has brought to Israel a **S**, • Acts 13:23
church, his body, and is himself its **S**. • Eph 5:23
it is pleasing in the sight of God our **S**, • 1 Tm 2:3
living God, who is the **S** of all people, • 1 Tm 4:10
loving kindness of God our **S** appeared, • Ti 3:4
the Lord and **S** through your apostles, • 2 Pt 3:2
sent his Son to be the **S** of the world. • 1 Jn 4:14
to the only God, our **S**, through Jesus • Jude 25

SCALES

and false **s** are not good. • Prv 20:23
the mountains in **s** and the hills • Is 40:12
something like **s** fell from his eyes, • Acts 9:18
And its rider had a pair of **s** in his hand. • Rv 6:5

SCARLET

though your sins are like **s**, they shall • Is 1:18

stripped him and put a **s** robe on him, • Mt 27:28

SCATTER
And I will **s** you among the nations, • Lv 26:33
I will **s** them among the nations whom • Jer 9:16

SCATTERED
‘He who **s** Israel will gather him, • Jer 31:10
and the sheep of the flock will be **s**.’ • Mt 26:31
children of God who are **s** abroad. • Jn 11:52
indeed it has come, when you will be **s**, • Jn 16:32
who were **s** went about preaching • Acts 8:4

SCEPTER
The **s** shall not depart from Judah, • Gn 49:10
Jacob, and a **s** shall rise out of Israel; • Nm 24:17
uprightness is the **s** of your kingdom. • Heb 1:8

SCHEME
as they **s** together against me, as they • Ps 31:13
to seek wisdom and the **s** of things, • Eccl 7:25

SCOFFER
corrects a **s** gets himself abuse, • Prv 9:7
but a **s** does not listen to rebuke. • Prv 13:1
“**S**” is the name of the arrogant, • Prv 21:24
Drive out a **s**, and strife will go out, • Prv 22:10
the **s** is an abomination to mankind. • Prv 24:9
shall come to nothing and the **s** cease, • Is 29:20

SCOFFERS
way of sinners, nor sits in the seat of **s**; • Ps 1:1
S set a city aflame, but the wise turn • Prv 29:8
s will come in the last days • 2 Pt 3:3
“In the last time there will be **s**, • Jude 18

SCORCHING
neither **s** wind nor sun shall strike • Is 49:10

sun rose, God appointed a **s** east wind, • Jon 4:8
the burden of the day and the **s** heat.’ • Mt 20:12
shall not strike them, nor any **s** heat. • Rv 7:16

SCORN
My friends **s** me; my eye pours out • Jb 16:20
Lord is to them an object of **s**; • Jer 6:10

SCORNED
deed you have utterly **s** the Lord, • 2 Sm 12:14
s by mankind and despised by the • Ps 22:6

SCORPION
if he asks for an egg, will give him a **s**? • Lk 11:12
like the torment of a **s** when it stings • Rv 9:5

SCRIBES
righteousness exceeds that of the **s** • Mt 5:20
“But woe to you, **s** and Pharisees, • Mt 23:13
chief priests with the **s** mocked him to • Mk 15:31
s stood by, vehemently accusing him. • Lk 23:10
great clamor arose, and some of the **s** • Acts 23:9

SCRIPTURE
“Today this **S** has been fulfilled in your • Lk 4:21
S must be fulfilled in me: ‘And he was • Lk 22:37
Whoever believes in me, as the **S** has • Jn 7:38
God came—and **S** cannot be broken— • Jn 10:35
S says, “They will look on him whom • Jn 19:37
And the **S**, foreseeing that God would • Gal 3:8
yourself to the public reading of **S**, • 1 Tm 4:13
All **S** is breathed out by God and • 2 Tm 3:16
that no prophecy of **S** comes from • 2 Pt 1:20

SCRIPTURES
you know neither the **S** nor the power • Mt 22:29
he interpreted to them in all the **S** • Lk 24:27
opened their minds to understand the **S**, • Lk 24:45

You search the **S** because you think • Jn 5:39
he reasoned with them from the **S**, • Acts 17:2
examining the **S** daily to see if these • Acts 17:11
showing by the **S** that the Christ was • Acts 18:28
through his prophets in the holy **S**, • Rom 1:2
encouragement of the **S** we might • Rom 15:4
for our sins in accordance with the **S**, • 1 Cor 15:3

SCROLL

s was found on which this was written: • Ezr 6:2
rot away, and the skies roll up like a **s**. • Is 34:4
eyes and saw, and behold, a flying **s**! • Zec 5:1
And he rolled up the **s** and gave it • Lk 4:20
“Who is worthy to open the **s** and • Rv 5:2

SEA

and the Lord drove the **s** back • Ex 14:21
“Or who shut in the **s** with doors when • Jb 38:8
gathers the waters of the **s** as a heap; • Ps 33:7
The **s** is his, for he made it, • Ps 95:5
dwell in the uttermost parts of the **s**, • Ps 139:9
when he assigned to the **s** its limit, so • Prv 8:29
And I saw a beast rising out of the **s**, • Rv 13:1
beside the **s** of glass with harps of God • Rv 15:2
passed away, and the **s** was no more. • Rv 21:1

SEAL

Set me as a **s** upon your heart, as a • Sg 8:6
For on him God the Father has set his **s**.” • Jn 6:27
and who has also put his **s** on us • 2 Cor 1:22
When the Lamb opened the seventh **s**, • Rv 8:1
“Do not **s** up the words of the prophecy • Rv 22:10

SEALED

were **s** with the promised Holy Spirit, • Eph 1:13
by whom you were **s** for the day of • Eph 4:30

SEALS

the Lamb opened one of the seven **s**, • Rv 6:1

SEARCH
if you **s** after him with all your heart • Dt 4:29
S me, O God, and know my heart! Try • Ps 139:23
if you seek it like silver and **s** for it • Prv 2:4
“I the Lord **s** the heart and test • Jer 17:10
You **s** the Scriptures because you think • Jn 5:39

SEARCHED
O Lord, you have **s** me and • Ps 139:1
to be yours **s** and inquired carefully, • 1 Pt 1:10

SEARCHES
for the Lord **s** all hearts • 1 Chr 28:9
And he who **s** hearts knows what is • Rom 8:27
For the Spirit **s** everything, even • 1 Cor 2:10
that I am he who **s** mind and heart, • Rv 2:23

SEASON
For everything there is a **s**, and a time • Eccl 3:1
doing good, for in due **s** we will reap, • Gal 6:9
be ready in **s** and out of **s**; • 2 Tm 4:2

SEASONS
And let them be for signs and for **s**, • Gn 1:14
He made the moon to mark the **s**; • Ps 104:19
He changes times and **s**; he removes • Dn 2:21
Now concerning the times and the **s**, • 1 Thes 5:1

SEAT
you love the best **s** in the synagogues • Lk 11:43
down on the judgment **s** at a place • Jn 19:13
stand before the judgment **s** of God; • Rom 14:10
before the judgment **s** of Christ, • 2 Cor 5:10

SEATED
Lord our God, who is **s** on high, • Ps 113:5

see the Son of Man **s** at the right hand • Mt 26:64
s us with him in the heavenly places • Eph 2:6
Christ is, **s** at the right hand of God. • Col 3:1
high priest, one who is **s** at the right • Heb 8:1
God who was **s** on the throne, • Rv 19:4

SECOND

And a **s** is like it: You shall love your • Mt 22:39
appear a **s** time, not to deal with sin • Heb 9:28
Over such the **s** death has no power, • Rv 20:6

SECRET

“The **s** things belong to the Lord • Dt 29:29
you teach me wisdom in the **s** heart. • Ps 51:6
our **s** sins in the light of your presence. • Ps 90:8
from you, when I was being made in **s**, • Ps 139:15
himself, and do not reveal another’s **s**, • Prv 25:9
so that your giving may be in **s**. • Mt 6:4
has been given the **s** of the kingdom of • Mk 4:11
come together. I have said nothing in **s**. • Jn 18:20
mystery that was kept **s** for long ages • Rom 16:25
But we impart a **s** and hidden wisdom • 1 Cor 2:7
I have learned the **s** of facing plenty • Phil 4:12

SECRETS

For he knows the **s** of the heart. • Ps 44:21
goes about slandering reveals **s**, • Prv 11:13
given to know the **s** of the kingdom • Lk 8:10
God judges the **s** of men by Christ • Rom 2:16
the **s** of his heart are disclosed, and • 1 Cor 14:25

SECURE

feet upon a rock, making my steps **s**. • Ps 40:2
in a peaceful habitation, in **s** dwellings, • Is 32:18
You felt **s** in your wickedness, • Is 47:10
and made the tomb **s** by sealing the • Mt 27:66

SECURELY

Whoever walks in integrity walks **s**, • Prv 10:9
this, you lover of pleasures, who sit **s**, • Is 47:8
be saved, and Jerusalem will dwell **s**. • Jer 33:16
against a nation at ease, that dwells **s**, • Jer 49:31

SECURITY

“There will be peace and **s** in my days.” • Is 39:8
destruction. Jerusalem shall dwell in **s**. • Zec 14:11
“There is peace and **s**,” then sudden • 1 Thes 5:3

SEE

face, for man shall not **s** me and live.” • Ex 33:20
yet in my flesh I shall **s** God, • Jb 19:26
Come and **s** what God has done: • Ps 66:5
lest they **s** with their eyes, and hear • Is 6:10
and all flesh shall **s** it together, • Is 40:5
the pure in heart, for they shall **s** God. • Mt 5:8
people longed to **s** what you **s**, • Mt 13:17
I say to you, you will **s** heaven opened, • Jn 1:51
that though I was blind, now I **s**.” • Jn 9:25
whom no one has ever seen or can **s**. • 1 Tm 6:16
without which no one will **s** the Lord. • Heb 12:14
because we shall **s** him as he is. • 1 Jn 3:2
They will **s** his face, and his name • Rv 22:4

SEED

given you every plant yielding **s** that • Gn 1:29
it is felled.” The holy **s** is its stump. • Is 6:13
a man who sowed good **s** in his field, • Mt 13:24
“A sower went out to sow his **s**. • Lk 8:5
He who supplies **s** to the sower • 2 Cor 9:10
not of perishable **s** but of imperishable, • 1 Pt 1:23
sinning, for God’s **s** abides in him, • 1 Jn 3:9

SEEDS

Other **s** fell on good soil and produced • Mt 13:8
It is the smallest of all **s**, but when it • Mt 13:32

SEEING

The hearing ear and the **s** eye, the • Prv 20:12
the lame walking, and the blind **s**. • Mt 15:31
to keep them from **s** the light of the • 2 Cor 4:4

SEEK

If you **s** him, he will be found by you, • 1 Chr 28:9
“**S** my face.” My heart says to you, • Ps 27:8
With my whole heart I **s** you; • Ps 119:10
and those who **s** me diligently find me. • Prv 8:17
“**S** the Lord while he may be • Is 55:6
to be found by those who did not **s** me. • Is 65:1
when you **s** me with all your heart. • Jer 29:13
I will **s** the lost, and I will bring back • Ezk 34:16
s righteousness; **s** humility; • Zep 2:3
But **s** first the kingdom of God • Mt 6:33
s, and you will find; knock, • Mt 7:7
Son of Man came to **s** and to save • Lk 19:10
You will **s** me and you will not find me. • Jn 7:34
found by those who did not **s** me; • Rom 10:20
with Christ, **s** the things that are above, • Col 3:1
that he rewards those who **s** him. • Heb 11:6
city, but we **s** the city that is to come. • Heb 13:14

SEEKING

s him by prayer and pleas for mercy • Dn 9:3
kept **s** from him a sign from heaven. • Lk 11:16
the Father is **s** such people to worship • Jn 4:23

SEEKS

who has understanding **s** knowledge, • Prv 15:14
asks receives, and the one who **s** finds, • Mt 7:8
no one understands; no one **s** for God. • Rom 3:11

SEEN

“For I have **s** God face to face, • Gn 32:30
no eye has **s** a God besides you, • Is 64:4
No one has ever **s** God; the only God, • Jn 1:18

Whoever has **s** me has **s** the Father. • Jn 14:9
“I have **s** the Lord”—and that he had • Jn 20:18
For the things that are **s** are transient, • 2 Cor 4:18
for, the conviction of things not **s**. • Heb 11:1
Though you have not **s** him, you love • 1 Pt 1:8

SEES
For the Lord **s** not as man **s**: • 1 Sm 16:7
heaven; he **s** all the children of man; • Ps 33:13
And whoever **s** me **s** him • Jn 12:45

SELF
We know that our old **s** was crucified • Rom 6:6
Though our outer **s** is wasting away, • 2 Cor 4:16
and to put on the new **s**, created after • Eph 4:24
have put off the old **s** with its practices • Col 3:9

SELF-CONTROL
A man without **s** is like a city broken • Prv 25:28
tempt you because of your lack of **s**. • 1 Cor 7:5
Every athlete exercises **s** in all things. • 1 Cor 9:25
gentleness, **s**; against such things • Gal 5:23
in faith and love and holiness, with **s**. • 1 Tm 2:15
not of fear but of power and love and **s**. • 2 Tm 1:7
and knowledge with **s**, and • 2 Pt 1:6

SELF-CONTROLLED
a lover of good, **s**, upright, holy, • Ti 1:8
Likewise, urge the younger men to be **s**. • Ti 2:6
therefore be **s** and sober-minded • 1 Pt 4:7

SELF-INDULGENCE
but inside they are full of greed and **s**. • Mt 23:25
lived on the earth in luxury and in **s**. • Jas 5:5

SELF-INDULGENT
but she who is **s** is dead even while • 1 Tm 5:6

SELFISH
For where jealousy and **s** ambition • Jas 3:16

SELL
Buy truth, and do not **s** it; buy • Prv 23:23
because they **s** the righteous for silver, • Am 2:6
s what you possess and give to • Mt 19:21
no one can buy or **s** unless he has • Rv 13:17

SEND
“Oh, my Lord, please **s** someone else.” • Ex 4:13
I will **s** an angel before you, and I will • Ex 33:2
S out your light and your truth; let • Ps 43:3
“Here I am! **S** me.” • Is 6:8
of the harvest to **s** out laborers into his • Mt 9:38
But if I go, I will **s** him to you. • Jn 16:7

SENDING
“Behold, I am **s** you out as sheep • Mt 10:16
has sent me, even so I am **s** you.” • Jn 20:21

SENNACHERIB
S king of Assyria came and invaded • 2 Chr 32:1
S king of Assyria came up against • Is 36:1

SENSUALITY
deceit, **s**, envy, slander, pride, • Mk 7:22
not in sexual immorality and **s**, • Rom 13:13
impurity, sexual immorality, and **s** • 2 Cor 12:21
evident: sexual immorality, impurity, **s**, • Gal 5:19
given themselves up to **s**, greedy • Eph 4:19
living in **s**, passions, drunkenness, • 1 Pt 4:3
And many will follow their **s**, • 2 Pt 2:2
pervert the grace of our God into **s** • Jude 4

SENT
receives me receives him who **s** me. • Mt 10:40
believes not in me but in him who **s** me. • Jn 12:44

are they to preach unless they are **s**? • Rom 10:15
of time had come, God **s** forth his Son, • Gal 4:4

SEPARATE
and let it **s** the waters from the waters.” • Gn 1:6
God has joined together, let not man **s**.” • Mt 19:6
and he will **s** people one from another • Mt 25:32
Who shall **s** us from the love of • Rom 8:35
and be **s** from them, says the Lord, • 2 Cor 6:17

SEPARATED
God, who has **s** you from the peoples. • Lv 20:24
at that time **s** from Christ, alienated • Eph 2:12
unstained, **s** from sinners, and exalted • Heb 7:26

SEPARATES
he who repeats a matter **s** close friends. • Prv 17:9
But if the unbelieving partner **s**, let it • 1 Cor 7:15

SEPARATION
iniquities have made a **s** between you • Is 59:2
to make a **s** between the holy and the • Ezk 42:20

SERAPHIM
Above him stood the **s**. Each had six • Is 6:2
Then one of the **s** flew to me, having • Is 6:6

SERPENT
Now the **s** was more crafty than any • Gn 3:1
So Moses made a bronze **s** and set it • Nm 21:9
if he asks for a fish, will give him a **s**? • Mt 7:10
And as Moses lifted up the **s** in the • Jn 3:14
And he seized the dragon, that ancient **s**, • Rv 20:2

SERPENTS
so be wise as **s** and innocent as doves. • Mt 10:16
authority to tread on **s** and scorpions, • Lk 10:19

SERVANT

“Speak, for your **s** hears.” • 1 Sm 3:10
Behold, my **s** shall act wisely; he • Is 52:13
“Behold, my **s** whom I have chosen, • Mt 12:18
be great among you must be your **s**, • Mt 20:26
“Who then is the faithful and wise **s**, • Mt 24:45
‘Well done, good and faithful **s**. • Mt 25:21
him, ‘You wicked and slothful **s**! • Mt 25:26
“Behold, I am the **s** of the Lord; • Lk 1:38
No **s** can serve two masters, • Lk 16:13
‘A **s** is not greater than his master.’ • Jn 15:20
the name of your holy **s** Jesus.” • Acts 4:30
I have made myself a **s** to all, • 1 Cor 9:19
emptied himself, by taking the form of a **s**, • Phil 2:7
s of God and of the Lord Jesus Christ, • Jas 1:1
I am a fellow **s** with you and your • Rv 19:10

SERVANTS

persistently sent all my **s** the prophets • Jer 7:25
have not listened to your **s** the prophets, • Dn 9:6
wished to settle accounts with his **s**. • Mt 18:23
‘We are unworthy **s**; we have only • Lk 17:10
Calling ten of his **s**, he gave them ten • Lk 19:13
No longer do I call you **s**, for the • Jn 15:15
cover-up for evil, but living as **s** of God. • 1 Pt 2:16
until we have sealed the **s** of our God • Rv 7:3

SERVE

the older shall **s** the younger.” • Gn 25:23
to **s** the Lord your God with • Dt 10:12
my house, we will **s** the Lord.” • Jos 24:15
your God and him only shall you **s**.’” • Mt 4:10
of Man came not to be served but to **s**, • Mt 20:28
You cannot **s** God and money.” • Lk 16:13
but with my flesh I **s** the law of sin. • Rom 7:25
“The older will **s** the younger.” • Rom 9:12
in zeal, be fervent in spirit, **s** the Lord. • Rom 12:11

but through love **s** one another. • Gal 5:13
then let them **s** as deacons if they • 1 Tm 3:10
rather they must **s** all the better since • 1 Tm 6:2
from dead works to **s** the living God. • Heb 9:14
received a gift, use it to **s** one another, • 1 Pt 4:10

SERVES
If anyone **s** me, he must follow me; • Jn 12:26
Whoever thus **s** Christ is acceptable • Rom 14:18
as one who **s** by the strength that God • 1 Pt 4:11

SERVICE
if **s**, in our serving; the one • Rom 12:7
there are varieties of **s**, but the • 1 Cor 12:5
rendering **s** with a good will as to the • Eph 6:7

SET
I have **s** the Lord always • Ps 16:8
but to **s** the mind on the Spirit is life • Rom 8:6
S your minds on things that are above, • Col 3:2

SETH
a son and called his name **S**, • Gn 4:25

SEVEN
march around the city **s** times, • Jos 6:4
s that are an abomination to him: • Prv 6:16
there shall be **s** weeks. Then • Dn 9:25
I forgive him? As many as **s** times?” • Mt 18:21
Then it goes and brings **s** other spirits • Lk 11:26
John to the **s** churches that are in Asia: • Rv 1:4
who holds the **s** stars in his right • Rv 2:1
the Lamb opened one of the **s** seals, • Rv 6:1
s angels **s** golden bowls full • Rv 15:7

SEVENTH
And on the **s** day God finished his • Gn 2:2
but on the **s** day you shall rest; • Ex 23:12

God rested on the **s** day from all his • Heb 4:4

SEVENTY
of Jacob who came into Egypt were **s**. • Gn 46:27
it kept Sabbath, to fulfill **s** years. • 2 Chr 36:21
The years of our life are **s**, or even by • Ps 90:10
Then after **s** years are completed, I • Jer 25:12
of Jerusalem, namely, **s** years. • Dn 9:2
“**S** weeks are decreed about your • Dn 9:24

SEXUAL
Flee from **s** immorality. Every other • 1 Cor 6:18
We must not indulge in **s** immorality • 1 Cor 10:8
that you abstain from **s** immorality; • 1 Thes 4:3
to idols and practice **s** immorality. • Rv 2:14

SHADE
Lord is your **s** on your right • Ps 121:5
birds of the air can make nests in its **s**.” • Mk 4:32

SHADOW
take refuge in the **s** of your wings. • Ps 36:7
shall return and dwell beneath my **s**; • Hos 14:7
by at least his **s** might fall on some • Acts 5:15
These are a **s** of the things to come, • Col 2:17
law has but a **s** of the good things to • Heb 10:1

SHAKEN
salvation, my fortress; I shall not be **s**. • Ps 62:6
they were gathered together was **s**, • Acts 4:31
not to be quickly **s** in mind or • 2 Thes 2:2
receiving a kingdom that cannot be **s**, • Heb 12:28

SHALLUM
S the son of Jabesh began to reign in • 2 Kgs 15:13

SHALMANESER
him came up **S** king of Assyria. • 2 Kgs 17:3

S king of Assyria came up against • 2 Kgs 18:9

SHAME
in you I trust; let me not be put to **s**; • Ps 25:2
Then I shall not be put to **s**, having my • Ps 119:6
but the wicked brings **s** and disgrace. • Prv 13:5
Instead of your **s** there shall be a double • Is 61:7
I will change their glory into **s**. • Hos 4:7
hope does not put us to **s**, because • Rom 5:5
believes in him will not be put to **s**.” • Rom 10:11
is foolish in the world to **s** the wise; • 1 Cor 1:27
is their belly, and they glory in their **s**, • Phil 3:19
believes in him will not be put to **s**.” • 1 Pt 2:6
not shrink from him in **s** at his coming. • 1 Jn 2:28

SHARE
Is it not to **s** your bread with the hungry • Is 58:7
has two tunics is to **s** with him who • Lk 3:11
give me the **s** of property that is • Lk 15:12
not wash you, you have no **s** with me.” • Jn 13:8
now **s** in the nourishing root of the • Rom 11:17
Let the one who is taught the word **s** all • Gal 6:6
something to **s** with anyone in need. • Eph 4:28
to do good and to **s** what you have, • Heb 13:16
But rejoice insofar as you **s** Christ’s • 1 Pt 4:13
God will take away his **s** in the tree of • Rv 22:19

SHARES
for he **s** his bread with the poor. • Prv 22:9
to the one who **s** the faith of Abraham, • Rom 4:16

SHARON
I am a rose of **S**, a lily of the valleys. • Sg 2:1
S shall become a pasture for flocks, • Is 65:10

SHEAVES
shouts of joy, bringing his **s** with him. • Ps 126:6

SHEBA
Now when the queen of **S** heard of • 1 Kgs 10:1

SHECHEM
them were given **S**, the city of refuge • Jos 21:21

SHED
by man shall his blood be **s**, for God • Gn 9:6
and they make haste to **s** blood. • Prv 1:16
s from the foundation of the world, • Lk 11:50
“Their feet are swift to **s** blood; • Rom 3:15
For they have **s** the blood of saints • Rv 16:6

SHEDDING
and without the **s** of blood there is no • Heb 9:22

SHEEP
we are regarded as **s** to be slaughtered. • Ps 44:22
his people, and the **s** of his pasture. • Ps 100:3
I have gone astray like a lost **s**; seek • Ps 119:176
All we like **s** have gone astray; we • Is 53:6
“My people have been lost **s**. • Jer 50:6
will search for my **s** and will seek • Ezk 34:11
I will set them together like **s** in a fold, • Mi 2:12
like **s** without a shepherd • Mt 9:36
man has a hundred **s**, and one of them • Mt 18:12
shepherd separates the **s** from the goats. • Mt 25:32
for I have found my **s** that was lost.’ • Lk 15:6
The **s** hear his voice, and he calls • Jn 10:3
I lay down my life for the **s**. • Jn 10:15
My **s** hear my voice, and I • Jn 10:27
“Like a **s** he was led to the slaughter • Acts 8:32
are regarded as **s** to be slaughtered.” • Rom 8:36
you were straying like **s**, but have • 1 Pt 2:25

SHELTER
He who dwells in the **s** of the Most • Ps 91:1
for a refuge and a **s** from the storm • Is 4:6

throne will **s** them with his presence. • Rv 7:15

SHEM
Noah fathered **S**, Ham, and Japheth. • Gn 5:32
be the Lord, the God of **S**; • Gn 9:26

SHEOL
“No, I shall go down to **S** to my son, • Gn 37:35
so he who goes down to **S** does not • Jb 7:9
in **S** who will give you praise? • Ps 6:5
For you will not abandon my soul to **S**, • Ps 16:10
If I make my bed in **S**, you are there! • Ps 139:8
the rod, you will save his soul from **S**. • Prv 23:14
consigned to the gates of **S** for the rest • Is 38:10
out of the belly of **S** I cried, and you • Jon 2:2
His greed is as wide as **S**; like death • Hab 2:5

SHEPHERD
the God who has been my **s** all my life • Gn 48:15
‘You shall be **s** of my people Israel, • 2 Sm 5:2
The Lord is my **s**; I shall not • Ps 23:1
Be their **s** and carry them forever. • Ps 28:9
He will tend his flock like a **s**; • Is 40:11
will keep him as a **s** keeps his flock.’ • Jer 31:10
As a **s** seeks out his flock when he • Ezk 34:12
And he shall stand and **s** his flock • Mi 5:4
they are afflicted for lack of a **s**. • Zec 10:2
“Strike the **s**, and the sheep will • Zec 13:7
helpless, like sheep without a **s**. • Mt 9:36
For it is written, ‘I will strike the **s**, • Mt 26:31
I am the good **s**. The good **s** lays • Jn 10:11
Lord Jesus, the great **s** of the sheep, • Heb 13:20
returned to the **S** and Overseer of • 1 Pt 2:25
And when the chief **S** appears, you • 1 Pt 5:4
of the throne will be their **s**, and he • Rv 7:17

SHEPHERDS
they are **s** who have no understanding; • Is 56:11

"'And I will give you **s** after my • Jer 3:15
"Woe to the **s** who destroy and scatter • Jer 23:1
region there were **s** out in the field, • Lk 2:8
evangelists, the **s** and teachers, • Eph 4:11

SHIELD
"Fear not, Abram, I am your **s**; • Gn 15:1
But you, O Lord, are a **s** • Ps 3:3
Lord is my strength and my **s**; • Ps 28:7
the Lord God is a sun and **s**; • Ps 84:11
take up the **s** of faith, with which you • Eph 6:16

SHINE
Lord make his face to **s** upon • Nm 6:25
bless us and make his face to **s** upon us, • Ps 67:1
A man's wisdom makes his face **s**, and • Eccl 8:1
who are wise shall **s** like the brightness • Dn 12:3
let your light **s** before others, so that • Mt 5:16
Then the righteous will **s** like the sun • Mt 13:43
"Let light **s** out of darkness," • 2 Cor 4:6
the dead, and Christ will **s** on you." • Eph 5:14
among whom you **s** as lights in the • Phil 2:15

SHINES
which **s** brighter and brighter until • Prv 4:18
The light **s** in the darkness, and the • Jn 1:5

SHINING
away and the true light is already **s**. • 1 Jn 2:8
face was like the sun **s** in full strength. • Rv 1:16

SHONE
of his face **s** because he had been • Ex 34:29
his face **s** like the sun, and his clothes • Mt 17:2
and the glory of the Lord **s** around • Lk 2:9
out of darkness," has **s** in our hearts • 2 Cor 4:6

SHORT

but the years of the wicked will be **s**. • Prv 10:27
of the elect those days will be cut **s**. • Mt 24:22
sinned and fall **s** of the glory of God, • Rom 3:23

SHOUT

people shall **s** with a great **s**, • Jos 6:5
with a great **s** when they praised • Ezr 3:11
S for joy in the Lord, O you • Ps 33:1
S for joy to God, all the earth; • Ps 66:1

SHOW

Moses said, “Please **s** me your glory.” • Ex 33:18
greater works than these will he **s** him, • Jn 5:20
“Lord, **s** us the Father, and it is enough • Jn 14:8
to **s** perfect courtesy toward all people. • Ti 3:2
and I will **s** you what must take place • Rv 4:1

SHOWERS

grass, like **s** that water the earth! • Ps 72:6
season; they shall be **s** of blessing. • Ezk 34:26

SHREWD

this world are more **s** in dealing with • Lk 16:8

SHRINK

not of those who **s** back and are • Heb 10:39
have confidence and not **s** from him • 1 Jn 2:28

SHROUD

body and wrapped it in a clean linen **s** • Mt 27:59
And Joseph bought a linen **s**, and • Mk 15:46

SHUT

He shall open, and none shall **s**; and • Is 22:22
For you **s** the kingdom of heaven in • Mt 23:13
open door, which no one is able to **s**. • Rv 3:8

SICK

Hope deferred makes the heart **s**, • Prv 13:12
with a word and healed all who were **s**. • Mt 8:16
s and in prison and you did not visit • Mt 25:43
s man answered him, “Sir, I have no • Jn 5:7
Is anyone among you **s**? Let him call • Jas 5:14

SICKNESS
I will take **s** away from among you. • Ex 23:25
A man’s spirit will endure **s**, but a • Prv 18:14

SIDE
“Who is on the Lord’s **s**? Come to • Ex 32:26
The Lord is on my **s**; I will not • Ps 118:6
God, who is at the Father’s **s**, he has • Jn 1:18
the soldiers pierced his **s** with a spear, • Jn 19:34
he showed them his hands and his **s**. • Jn 20:20
striving **s** by **s** for the faith • Phil 1:27

SIFT
to **s** the nations with the sieve of • Is 30:28
you, that he might **s** you like wheat, • Lk 22:31

SIGHT
I sinned and done what is evil in your **s**, • Ps 51:4
Precious in the **s** of the Lord is • Ps 116:15
He said, “Lord, let me recover my **s**.” • Lk 18:41
I went and washed and received my **s**.” • Jn 9:11
up, and a cloud took him out of their **s**. • Acts 1:9
And for three days he was without **s**, • Acts 9:9
and it is pleasing in the **s** of God our • 1 Tm 2:3
in us that which is pleasing in his **s**, • Heb 13:21

SIGN
And God said, “This is the **s** of the • Gn 9:12
it shall be a **s** of the covenant between • Gn 17:11
The blood shall be a **s** for you, on the • Ex 12:13
and adulterous generation seeks for a **s**, • Mt 12:39
generation seeks for a **s**, but no **s** • Mt 16:4

This is a clear **s** to them of their • Phil 1:28
This is the **s** of genuineness in every • 2 Thes 3:17
And a great **s** appeared in heaven: • Rv 12:1

SIGNS
him for all the **s** and the wonders that • Dt 34:11
he works **s** and wonders in heaven • Dn 6:27
arise and perform great **s** and wonders, • Mt 24:24
Now Jesus did many other **s** in the • Jn 20:30
the heavens above and **s** on the earth • Acts 2:19
For Jews demand **s** and Greeks seek • 1 Cor 1:22
while God also bore witness by **s** and • Heb 2:4

SILAS
sent Judas called Barsabbas, and **S**, • Acts 15:22
midnight Paul and **S** were praying • Acts 16:25
When **S** and Timothy arrived from • Acts 18:5

SILENCE
For God alone my soul waits in **s**; • Ps 62:1
a time to keep **s**, and a time to speak; • Eccl 3:7
let all the earth keep **s** before him.” • Hab 2:20
put to **s** the ignorance of foolish people. • 1 Pt 2:15
there was **s** in heaven for about half an • Rv 8:1

SILENT
For when I kept **s**, my bones wasted • Ps 32:3
you have done, and I have been **s**; • Ps 50:21
Even a fool who keeps **s** is considered • Prv 17:28
Be **s** before the Lord God! • Zep 1:7
But Jesus remained **s**. And the high • Mt 26:63
like a lamb before its shearer is **s**, • Acts 8:32
let each of them keep **s** in church • 1 Cor 14:28

SILOAM
tower in **S** fell and killed them: do you • Lk 13:4
wash in the pool of **S**” (which means • Jn 9:7

SILVER

Abram was very rich in livestock, in **s**, • Gn 13:2
Your **s** has become dross, your best • Is 1:22
The **s** is mine, and the gold is mine, • Hg 2:8
paid him thirty pieces of **s**. • Mt 26:15
Peter said, “I have no **s** and gold, but • Acts 3:6
“May your **s** perish with you, because • Acts 8:20

SIMEON

And she called his name **S**. • Gn 29:33
And **S** blessed them and said to Mary • Lk 2:34
Barnabas, **S** who was called Niger, • Acts 13:1

SIMON

“Blessed are you, **S** Bar-Jonah! For • Mt 16:17
found a man of Cyrene, **S** by name. • Mt 27:32
S, whom he named Peter, and Andrew • Lk 6:14
and **S** who was called the Zealot, • Lk 6:15
So **S** Peter went aboard and hauled • Jn 21:11
son of Alphaeus and **S** the Zealot and • Acts 1:13
He is lodging with one **S**, a tanner, • Acts 10:6

SIMPLE

Lord is sure, making wise the **s**; • Ps 19:7
The **s** believes everything, but the • Prv 14:15
and the **s** will learn prudence; • Prv 19:25

SIN

and be sure your **s** will find you out. • Nm 32:23
Be angry, and do not **s**; ponder in • Ps 4:4
no health in my bones because of my **s**. • Ps 38:3
and my **s** is ever before me. • Ps 51:3
that I might not **s** against you. • Ps 119:11
is taken away, and your **s** atoned for.” • Is 6:7
little ones who believe in me to **s**, • Mt 18:6
“Temptations to **s** are sure to come, • Lk 17:1
“Let him who is without **s** among you • Jn 8:7
made him to be **s** who knew no **s**, • 2 Cor 5:21

As for those who persist in **s**, rebuke • 1 Tm 5:20
been tempted as we are, yet without **s**. • Heb 4:15
when it has conceived gives birth to **s**, • Jas 1:15
to do and fails to do it, for him it is **s**. • Jas 4:17
He committed no **s**, neither was deceit • 1 Pt 2:22
If we say we have no **s**, we deceive • 1 Jn 1:8

SINAI

Lord came down on Mount **S**, • Ex 19:20
of the Lord dwelt on Mount **S**, • Ex 24:16
spoke to Moses on Mount **S**, saying, • Lv 25:1

SINCERE

led astray from a **s** and pure devotion • 2 Cor 11:3
with a **s** heart, as you would Christ, • Eph 6:5
a good conscience and a **s** faith. • 1 Tm 1:5
mercy and good fruits, impartial and **s**. • Jas 3:17

SINCERITY

serve him in **s** and in faithfulness. • Jos 24:14
godly **s**, not by earthly wisdom • 2 Cor 1:12
people-pleasers, but with **s** of heart, • Col 3:22

SINFUL

“Depart from me, for I am a **s** man, • Lk 5:8
into the hands of **s** men and be crucified • Lk 24:7
were living in the flesh, our **s** passions, • Rom 7:5
scoffing, following their own **s** desires. • 2 Pt 3:3

SING

“I will **s** to the Lord, • Ex 15:1
S to him a new song; play skillfully • Ps 33:3
at the works of your hands I **s** for joy. • Ps 92:4
S for joy, O heavens, and exult, O earth; • Is 49:13
I will **s** praise with my spirit, but I • 1 Cor 14:15
Is anyone cheerful? Let him **s** praise. • Jas 5:13

SINGING

Come into his presence with **s**! • Ps 100:2
on the earth, the time of **s** has come, • Sg 2:12
shall return and come to Zion with **s**; • Is 35:10
before you shall break forth into **s**, • Is 55:12
were praying and **s** hymns to God, • Acts 16:25
s psalms and hymns and spiritual • Col 3:16

SINGLE
anxious can add a **s** hour to his span • Mt 6:27
it is good for them to remain **s** as I am. • 1 Cor 7:8

SINK
I **s** in deep mire, where there is no • Ps 69:2
beginning to **s** he cried out, “Lord, save • Mt 14:30
both the boats, so that they began to **s**. • Lk 5:7

SINNED
“It may be that my children have **s**, • Jb 1:5
have I **s** and done what is evil in your • Ps 51:4
we have **s** and done wrong and acted • Dn 9:5
I have **s** against heaven and before you. • Lk 15:18
“Rabbi, who **s**, this man or his parents, • Jn 9:2
For all who have **s** without the law • Rom 2:12
for all have **s** and fall short of the glory • Rom 3:23
who **s** earlier and have not repented • 2 Cor 12:21
If we say we have not **s**, we make him • 1 Jn 1:10

SINNER
but one **s** destroys much good. • Eccl 9:18
is who is touching him, for she is a **s**.” • Lk 7:39
angels of God over one **s** who repents.” • Lk 15:10
‘God, be merciful to me, a **s**!’ • Lk 18:13
can a man who is a **s** do such signs?” • Jn 9:16
will become of the ungodly and the **s**?” • 1 Pt 4:18

SINNERS
nor stands in the way of **s**, • Ps 1:1
therefore he instructs **s** in the way. • Ps 25:8

I came not to call the righteous, but **s**.” • Mt 9:13
of Man is betrayed into the hands of **s**. • Mt 26:45
is that to you? For even **s** do the same. • Lk 6:33
We know that God does not listen to **s**, • Jn 9:31
that while we were still **s**, Christ died • Rom 5:8
in Christ, we too were found to be **s**, • Gal 2:17
s, of whom I am the foremost. • 1 Tm 1:15
ungodly **s** have spoken against him.” • Jude 15

SINNING

Thus, **s** against your brothers and • 1 Cor 8:12
as is right, and do not go on **s**. • 1 Cor 15:34
For if we go on **s** deliberately after • Heb 10:26
No one who abides in him keeps on **s**; • 1 Jn 3:6
makes a practice of **s** is of the devil, • 1 Jn 3:8

SINS

your servant also from presumptuous **s**; • Ps 19:13
Remember not the **s** of my youth • Ps 25:7
secret **s** in the light of your presence. • Ps 90:8
not deal with us according to our **s**, • Ps 103:10
I will not remember your **s**. • Is 43:25
your **s** have hidden his face from • Is 59:2
the soul who **s** shall die. • Ezk 18:4
You will cast all our **s** into the depths • Mi 7:19
heart, my son; your **s** are forgiven.” • Mt 9:2
“If your brother **s** against you, go • Mt 18:15
out for many for the forgiveness of **s**. • Mt 26:28
and forgive us our **s**, for we ourselves • Lk 11:4
If you forgive the **s** of any, they • Jn 20:23
you were dead in the trespasses and **s** • Eph 2:1

SISTER

Say you are my **s**, that it may go well • Gn 12:13
is my brother and **s** and mother.” • Mt 12:50
If a brother or **s** is poorly clothed • Jas 2:15

SIT

“**S** at my right hand, until I • Ps 110:1
never lack a man to **s** on the throne of • Jer 33:17
I fall, I shall rise; when I **s** in darkness, • Mi 7:8
but to **s** at my right hand and at my left • Mt 20:23
said to my Lord, “**S** at my right hand, • Mt 22:44
feast, do not **s** down in a place of honor, • Lk 14:8
said to my Lord, “**S** at my right hand, • Acts 2:34
“You **s** here in a good place,” while • Jas 2:3
I will grant him to **s** with me on my • Rv 3:21

SITS
“To him who **s** on the throne and to • Rv 5:13
“Salvation belongs to our God who **s** • Rv 7:10

SKILL
him with the Spirit of God, with **s**, • Ex 35:31
and knowledge and **s** must leave • Eccl 2:21
them learning and **s** in all literature • Dn 1:17

SKIN
“**S** for **s**! All that a man has • Jb 2:4
after my **s** has been thus destroyed, • Jb 19:26

SKULL
Golgotha (which means Place of a **S**), • Mt 27:33
to the place called The Place of a **S**, • Jn 19:17

SKY
shine like the brightness of the **s** above; • Dn 12:3
how to interpret the appearance of the **s**, • Mt 16:3
The **s** vanished like a scroll that is being • Rv 6:14

SLACK
A **s** hand causes poverty, but the hand • Prv 10:4
Whoever is **s** in his work is a brother • Prv 18:9

SLAIN
I have **s** them by the words of my • Hos 6:5

“Worthy is the Lamb who was **s**, • Rv 5:12
of those who had been **s** for the word • Rv 6:9

SLANDER
who does not **s** with his tongue • Ps 15:3
and whoever utters **s** is a fool. • Prv 10:18
s, gossip, conceit, and disorder. • 2 Cor 12:20
anger and clamor and **s** be put away • Eph 4:31
s, and obscene talk from your mouth. • Col 3:8
give the adversary no occasion for **s**. • 1 Tm 5:14
deceit and hypocrisy and envy and all **s**. • 1 Pt 2:1

SLANDERED
when **s**, we entreat. We have become, • 1 Cor 4:13
when you are **s**, those who revile your • 1 Pt 3:16

SLANDERERS
s, haters of God, insolent, haughty, • Rom 1:30
be dignified, not **s**, but sober-minded, • 1 Tm 3:11
not **s** or slaves to much wine. • Ti 2:3

SLAUGHTER
us like sheep for **s** and have scattered • Ps 44:11
shepherd of the flock doomed to **s**. • Zec 11:4
he was led to the **s** and like a lamb • Acts 8:32

SLAVE
“Cast out this **s** woman with her son, • Gn 21:10
be first among you must be your **s**, • Mt 20:27
everyone who practices sin is a **s** to sin. • Jn 8:34
So you are no longer a **s**, but a son, • Gal 4:7
s, free; but Christ is all, and in all. • Col 3:11

SLAVERY
out from Egypt, out of the house of **s**, • Ex 13:3
not receive the spirit of **s** to fall back • Rom 8:15
do not submit again to a yoke of **s**. • Gal 5:1
fear of death were subject to lifelong **s**. • Heb 2:15

SLAVES

made the people of Israel work as **s** • Ex 1:13
you are **s** of the one whom you obey, • Rom 6:16
from sin and have become **s** of God, • Rom 6:22
but they themselves are **s** of corruption. • 2 Pt 2:19

SLAY

Though he **s** me, I will hope in him; • Jb 13:15
Affliction will **s** the wicked, and those • Ps 34:21

SLEEP

God caused a deep **s** to fall upon • Gn 2:21
going down, a deep **s** fell on Abram. • Gn 15:12
In peace I will both lie down and **s**; • Ps 4:8
keeps Israel will neither slumber nor **s**. • Ps 121:4
A little **s**, a little slumber, a little • Prv 6:10
Sweet is the **s** of a laborer, whether he • Eccl 5:12
And many of those who **s** in the dust • Dn 12:2
who were with him were heavy with **s**, • Lk 9:32
We shall not all **s**, but we shall all • 1 Cor 15:51
So then let us not **s**, as others do, but • 1 Thes 5:6

SLEEPING

is not dead but **s**.” And they laughed • Mt 9:24
to the disciples and found them **s**. • Mt 26:40
Peter was **s** between two soldiers, • Acts 12:6

SLEEPLESS

imprisonments, riots, labors, **s** nights, • 2 Cor 6:5
hardship, through many a **s** night, • 2 Cor 11:27

SLING

His **s** was in his hand, and he • 1 Sm 17:40

SLOTHFUL

while the **s** will be put to forced labor. • Prv 12:24
‘You wicked and **s** servant! You knew • Mt 25:26
Do not be **s** in zeal, be fervent in spirit • Rom 12:11

SLOW

a God merciful and gracious, **s** to anger, • Ex 34:6
s to anger and abounding in steadfast • Neh 9:17
s to anger and abounding in steadfast • Ps 103:8
If it seems **s**, wait for it; it will surely • Hab 2:3
and **s** of heart to believe all that the • Lk 24:25
to hear, **s** to speak, **s** to anger; • Jas 1:19
The Lord is not **s** to fulfill his promise • 2 Pt 3:9

SLUGGARD

Go to the ant, O **s**; consider her ways, • Prv 6:6
The desire of the **s** kills him, for his • Prv 21:25
The **s** says, “There is a lion outside! I • Prv 22:13
on its hinges, so does a **s** on his bed. • Prv 26:14

SMALL

“Behold, I am of **s** account; what shall • Jb 40:4
living things both **s** and great. • Ps 104:25
the day of **s** things shall rejoice, • Zec 4:10
So also the tongue is a **s** member, • Jas 3:5

SMALLEST

clan, and the **s** one a mighty nation; • Is 60:22
It is the **s** of all seeds, but when it • Mt 13:32

SMOKE

land went up like the **s** of a furnace. • Gn 19:28
Now Mount Sinai was wrapped in **s** • Ex 19:18
called, and the house was filled with **s**. • Is 6:4
below, blood, and fire, and vapor of **s**; • Acts 2:19
The **s** from her goes up forever and • Rv 19:3

SNARE

their gods, it will surely be a **s** to you.” • Ex 23:33
deliver you from the **s** of the fowler • Ps 91:3
escape from the **s** of the devil, • 2 Tm 2:26

SNOW

wash me, and I shall be whiter than **s**. • Ps 51:7
like scarlet, they shall be as white as **s**; • Is 1:18
his clothing was white as **s**, and the hair • Dn 7:9
lightning, and his clothing white as **s**. • Mt 28:3

SOBER

but to think with **s** judgment, • Rom 12:3
we belong to the day, let us be **s**, • 1 Thes 5:8

SOBER-MINDED

but **s**, faithful in all things. • 1 Tm 3:11
As for you, always be **s**, endure • 2 Tm 4:5
Older men are to be **s**, dignified, • Ti 2:2
your minds for action, and being **s**, • 1 Pt 1:13
Be **s**; be watchful. Your adversary • 1 Pt 5:8

SODOM

Now the men of **S** were wicked, great • Gn 13:13
Lord rained on **S** and Gomorrah sulfur • Gn 19:24
they proclaim their sin like **S**; • Is 3:9
As when God overthrew **S** and • Jer 50:40
works done in you had been done in **S**, • Mt 11:23
when Lot went out from **S**, fire and • Lk 17:29
turning the cities of **S** and Gomorrah to • 2 Pt 2:6
symbolically is called **S** and Egypt, • Rv 11:8

SOJOURNERS

your offspring will be **s** in a land that • Gn 15:13
The Lord watches over the **s**; • Ps 146:9
I urge you as **s** and exiles to abstain • 1 Pt 2:11

SOLD

swore to him and **s** his birthright to • Gn 25:33
s him to the Ishmaelites for twenty • Gn 37:28
drove out all who **s** and bought in the • Mt 21:12
s them and brought the proceeds • Acts 4:34
but I am of the flesh, **s** under sin. • Rom 7:14

SOLDIER
and a devout **s** from among those • Acts 10:7
Who serves as a **s** at his own expense? • 1 Cor 9:7
in suffering as a good **s** of Christ Jesus. • 2 Tm 2:3
No **s** gets entangled in civilian • 2 Tm 2:4

SOLDIERS
gave a sufficient sum of money to the **s** • Mt 28:12
S also asked him, “And we, what shall • Lk 3:14
When the **s** had crucified Jesus, • Jn 19:23

SOLEMN
‘Tomorrow is a day of **s** rest, a holy • Ex 16:23
I cannot endure iniquity and **s** assembly. • Is 1:13
Consecrate a fast; call a **s** assembly. • Jl 1:14

SOLITARY
God settles the **s** in a home; he leads • Ps 68:6

SOLOMON
he called his name **S**. • 2 Sm 12:24
King David has made **S** king, • 1 Kgs 1:43
S loved the Lord, walking • 1 Kgs 3:3
of Sheba had seen all the wisdom of **S** • 1 Kgs 10:4
Now King **S** loved many foreign • 1 Kgs 11:1
The proverbs of **S**, son of David, • Prv 1:1
yet I tell you, even **S** in all his glory • Mt 6:29
something greater than **S** is here. • Mt 12:42
in the temple, in the colonnade of **S**. • Jn 10:23

SON
“Take your **s**, your only **s** Isaac, • Gn 22:2
behold, I will kill your firstborn **s**.’” • Ex 4:23
said to me, “You are my **S**; today I • Ps 2:7
A wise **s** hears his father’s instruction, • Prv 13:1
Discipline your **s**, for there is hope; • Prv 19:18
out of Egypt I called my **s**. • Hos 11:1
no one knows the **S** except the Father, • Mt 11:27

the Christ, the **S** of the living God.” • Mt 16:16
“Truly this was the **S** of God!” • Mt 27:54
“You are my beloved **S**; with you I am • Lk 3:22
divided, father against **s** and **s** • Lk 12:53
when the **S** of Man comes, will he find • Lk 18:8
For the **S** of Man came to seek and to • Lk 19:10
his mother, “Woman, behold, your **s**!” • Jn 19:26
not spare his own **S** but gave him up • Rom 8:32
S himself will also be subjected • 1 Cor 15:28
but a **s**, and if a **s**, then an heir • Gal 4:7
how as a **s** with a father he has served • Phil 2:22
last days he has spoken to us by his **S**, • Heb 1:2
God sent his only **S** into the world, • 1 Jn 4:9
Whoever has the **S** has life; • 1 Jn 5:12
‘The words of the **S** of God, who has • Rv 2:18
seated on the cloud one like a **s** of man • Rv 14:14

SONG

Lord is my strength and my **s**, • Ex 15:2
He put a new **s** in my mouth, • Ps 40:3
Sing to the Lord a new **s**, • Ps 149:1
God is my strength and my **s**, • Is 12:2
they sang a new **s**, saying, “Worthy • Rv 5:9

SONGS

my Maker, who gives **s** in the night, • Jb 35:10
Shout to God with loud **s** of joy! • Ps 47:1
Whoever sings **s** to a heavy heart is • Prv 25:20
of them shall come **s** of thanksgiving, • Jer 30:19

SONS

for they shall be called **s** of God. • Mt 5:9
“What do you think? A man had two **s**. • Mt 21:28
“The **s** of this age marry and are given • Lk 20:34
that you may become **s** of light.” • Jn 12:36
led by the Spirit of God are **s** of God. • Rom 8:14
and you shall be **s** and daughters to • 2 Cor 6:18

faith who are the **s** of Abraham. • Gal 3:7
so that we might receive adoption as **s**. • Gal 4:5
have to endure. God is treating you as **s**. • Heb 12:7

SOON

for **s** my salvation will come, and my • Is 56:1
The God of peace will **s** crush Satan • Rom 16:20
"Surely I am coming **s**." Amen. • Rv 22:20

SORCERERS

I will be a swift witness against the **s**, • Mal 3:5
Outside are the dogs and **s** and • Rv 22:15

SORROW

My soul melts away for **s**; • Ps 119:28
but by **s** of heart the spirit is crushed. • Prv 15:13
who increases knowledge increases **s**. • Eccl 1:18
S is better than laughter, for by sadness • Eccl 7:3
joy, and **s** and sighing shall flee away. • Is 35:10
sorrowful, but your **s** will turn into joy. • Jn 16:20
I have great **s** and unceasing anguish • Rom 9:2
also, lest I should have **s** upon **s**. • Phil 2:27

SORROWFUL

young man heard this he went away **s**, • Mt 19:22
he said to them, "My soul is very **s**, • Mt 26:38

SORROWS

and rejected by men; a man of **s**, • Is 53:3
borne our griefs and carried our **s**; yet • Is 53:4
one endures **s** while suffering unjustly. • 1 Pt 2:19

SORRY

I confess my iniquity; I am **s** for my sin. • Ps 38:18
And the king was **s**, but because of his • Mt 14:9

SOUGHT

I **s** the Lord, and he answered • Ps 34:4

wide place, for I have **s** your precepts. • Ps 119:45

SOUL
with all your **s** and with all your • Dt 6:5
Lord is perfect, reviving the **s**; • Ps 19:7
Why are you cast down, O my **s**, • Ps 42:11
My **s** longs, yes, faints for the courts • Ps 84:2
Bless the Lord, O my **s**, and all • Ps 103:1
But I have calmed and quieted my **s**, • Ps 131:2
your works; my **s** knows it very well. • Ps 139:14
The **s** who sins shall die. • Ezk 18:20
who kill the body but cannot kill the **s**. • Mt 10:28
with all your **s** and with all your • Mt 22:37
This night your **s** is required of you, • Lk 12:20
good health, as it goes well with your **s**. • 3 Jn 2

SOULS
walk in it, and find rest for your **s**. • Jer 6:16
heart, and you will find rest for your **s**. • Mt 11:29
word, which is able to save your **s**. • Jas 1:21
Having purified your **s** by your • 1 Pt 1:22
entrust their **s** to a faithful Creator • 1 Pt 4:19

SOUND
coming was like the **s** of many waters, • Ezk 43:2
came from heaven a **s** like a mighty • Acts 2:2
people will not endure **s** teaching, • 2 Tm 4:3
waters and like the **s** of mighty peals • Rv 19:6

SOUR
my thirst they gave me **s** wine to drink. • Ps 69:21
“‘The fathers have eaten **s** grapes, • Jer 31:29
took a sponge, filled it with **s** wine, • Mt 27:48

SOVEREIGN
to God and said, “**S** Lord, who made • Acts 4:24
blessed and only **S**, the King of kings • 1 Tm 6:15
“O **S** Lord, holy and true, how long • Rv 6:10

SOW

six years you shall **s** your land and • Ex 23:10
who plow iniquity and **s** trouble reap • Jb 4:8
Those who **s** in tears shall reap with • Ps 126:5
S for yourselves righteousness; reap • Hos 10:12
they neither **s** nor reap nor gather • Mt 6:26
“A sower went out to **s**. • Mt 13:3
deposit, and reap what you did not **s**.’ • Lk 19:21
What you **s** does not come to life • 1 Cor 15:36

SOWS

Whoever **s** injustice will reap calamity, • Prv 22:8
“The one who **s** the good seed is • Mt 13:37
The sower **s** the word. • Mk 4:14
‘One **s** and another reaps.’ • Jn 4:37
is this: whoever **s** sparingly will also • 2 Cor 9:6
God is not mocked, for whatever one **s**, • Gal 6:7

SPAN

and marked off the heavens with a **s**, • Is 40:12
can add a single hour to his **s** of life? • Mt 6:27

SPARE

he is in your hand; only **s** his life.” • Jb 2:6
He who did not **s** his own Son but • Rom 8:32
if God did not **s** the natural branches, • Rom 11:21
For if God did not **s** angels when they • 2 Pt 2:4

SPARES

Whoever **s** the rod hates his son, • Prv 13:24
I will spare them as a man **s** his son • Mal 3:17

SPARKS

man is born to trouble as the **s** fly • Jb 5:7

SPARROW

Even the **s** finds a home, and the • Ps 84:3
I am like a lonely **s** on the housetop. • Ps 102:7

SPARROWS
Are not two **s** sold for a penny? • Mt 10:29
you are of more value than many **s**. • Mt 10:31

SPEAK
With him I **s** mouth to mouth, clearly, • Nm 12:8
“Give ear, O heavens, and I will **s**, • Dt 32:1
Behold, I do not know how to **s**, for I • Jer 1:6
the wilderness, and **s** tenderly to her. • Hos 2:14
how you are to **s** or what you are • Mt 10:19
Jesus said to her, “I who **s** to you • Jn 4:26
let each one of you **s** the truth with his • Eph 4:25
So **s** and so act as those who are to be • Jas 2:12

SPEAKS
“The Spirit of the Lord **s** by me; • 2 Sm 23:2
his faith, though he died, he still **s**. • Heb 11:4

SPEAR
So David took the **s** and the jar of • 1 Sm 26:12
he breaks the bow and shatters the **s**; • Ps 46:9

SPEARS
and their **s** into pruning hooks; • Is 2:4
and your pruning hooks into **s**; • Jl 3:10

SPEECH
but I am slow of **s** and of tongue.” • Ex 4:10
drop as the rain, my **s** distill as the dew, • Dt 32:2
Day to day pours out **s**, and night to • Ps 19:2
whose **s** is gracious, will have the king • Prv 22:11
to you in figures of **s** but will tell you • Jn 16:25
of God with lofty **s** or wisdom. • 1 Cor 2:1
excel in everything—in faith, in **s**, in • 2 Cor 8:7
Let your **s** always be gracious, • Col 4:6
and sound **s** that cannot be condemned, • Ti 2:8

SPEND

I will most gladly **s** and be spent for • 2 Cor 12:15
ask wrongly, to **s** it on your passions. • Jas 4:3

SPENT

physicians, and had **s** all that she had, • Mk 5:26
when he had **s** everything, a severe • Lk 15:14

SPICES

s for the anointing oil and for the • Ex 25:6
tomb, taking the **s** they had prepared. • Lk 24:1

SPIES

men who had been **s** went in and • Jos 6:23
So they watched him and sent **s**, • Lk 20:20

SPIRIT

“My **S** shall not abide in man forever, • Gn 6:3
I have filled him with the **S** of God, • Ex 31:3
a harmful **s** from God is tormenting • 1 Sm 16:15
be a double portion of your **s** on me.” • 2 Kgs 2:9
You gave your good **S** to instruct • Neh 9:20
The **S** of God has made me, • Jb 33:4
Into your hand I commit my **s**; • Ps 31:5
Where shall I go from your **S**? • Ps 139:7
Let your good **S** lead me on level • Ps 143:10
but the Lord weighs the **s**. • Prv 16:2
and the **s** returns to God who gave it. • Eccl 12:7
I have put my **S** upon him; • Is 42:1
that I will pour out my **S** on all flesh; • Jl 2:28
I will put my **S** upon him, and he will • Mt 12:18
with a loud voice and yielded up his **s**. • Mt 27:50
child grew and became strong in **s**, • Lk 1:80
“The **S** of the Lord is upon me, • Lk 4:18
into your hands I commit my **s**!” • Lk 23:46
unless one is born of water and the **S**, • Jn 3:5
God is **s**, and those who worship him • Jn 4:24
It is the **S** who gives life; • Jn 6:63
set their minds on the things of the **S**. • Rom 8:5

are varieties of gifts, but the same **S**; • 1 Cor 12:4
the **S** of the Lord is, there is freedom. • 2 Cor 3:17
But the fruit of the **S** is love, joy, • Gal 5:22
Do not quench the **S**. • 1 Thes 5:19
I was in the **S** on the Lord’s day, • Rv 1:10

SPIRITS
he cast out the **s** with a word • Mt 8:16
the **s** are subject to you, but rejoice • Lk 10:20
the evil **s** came out of them. • Acts 19:12
all ministering **s** sent out to serve • Heb 1:14
proclaimed to the **s** in prison, • 1 Pt 3:19
God of the **s** of the prophets, has sent • Rv 22:6

SPIRITUAL
s truths to those who are **s**. • 1 Cor 2:13
Now concerning **s** gifts, • 1 Cor 12:1
a natural body; it is raised a **s** body. • 1 Cor 15:44
with every **s** blessing in the heavenly • Eph 1:3
will in all **s** wisdom and understanding, • Col 1:9

SPIT
Then they **s** in his face and struck • Mt 26:67
and shamefully treated and **s** upon. • Lk 18:32
nor cold, I will **s** you out of my mouth. • Rv 3:16

SPLENDOR
Worship the Lord in the **s** of • Ps 96:9
You are clothed with **s** and majesty, • Ps 104:1
present the church to himself in **s**, • Eph 5:27

SPLIT
under him, and the valleys will **s** open, • Mi 1:4
of Olives shall be **s** in two from east • Zec 14:4

SPOKE
“No one ever **s** like this man!” • Jn 7:46
God **s** to our fathers by the prophets, • Heb 1:1

but men **s** from God as they were • 2 Pt 1:21

SPOKEN
Glorious things of you are **s**, O city • Ps 87:3
that I have **s** to you are spirit and life. • Jn 6:63

SPOT
without **s** or wrinkle or any such • Eph 5:27
be found by him without **s** or blemish, • 2 Pt 3:14

SPRING
in him a **s** of water welling up to eternal • Jn 4:14

SPRINKLING
s it over the mercy seat and in front • Lv 16:15
the **s** of defiled persons with the ashes • Heb 9:13
Jesus Christ and for **s** with his blood: • 1 Pt 1:2

SPY
“Send men to **s** out the land of Canaan, • Nm 13:2
who slipped in to **s** out our freedom • Gal 2:4

STAFF
Moses took the **s** of God in his hand. • Ex 4:20
And I took my **s** Favor, and I broke it, • Zec 11:10
the manna, and Aaron’s **s** that budded, • Heb 9:4

STAND
said to the people, “Fear not, **s** firm, • Ex 14:13
“Who is able to **s** before the Lord, • 1 Sm 6:20
the wicked will not **s** in the judgment, • Ps 1:5
glorify him, and **s** in awe of him, • Ps 22:23
but the house of the righteous will **s**. • Prv 12:7
the wall and **s** in the breach before • Ezk 22:30
by faith into this grace in which we **s**, • Rom 5:2
For we will all **s** before the judgment • Rom 14:10
S therefore, having fastened on the belt • Eph 6:14
is the true grace of God. **S** firm in it. • 1 Pt 5:12

STANDING
on which you are **s** is holy ground.” • Ex 3:5
if you are **s** fast in the Lord. • 1 Thes 3:8
great and small, **s** before the throne, • Rv 20:12

STANDS
to contend; he **s** to judge peoples. • Is 3:13
thinks that he **s** take heed lest he fall. • 1 Cor 10:12

STAR
a **s** shall come out of Jacob, • Nm 24:17
When they saw the **s**, they rejoiced • Mt 2:10
I saw a **s** fallen from heaven to earth, • Rv 9:1
of David, the bright morning **s**.” • Rv 22:16

STARS
lesser light to rule the night—and the **s**. • Gn 1:16
heaven, and number the **s**, if you are • Gn 15:5
when the morning **s** sang together and • Jb 38:7
to righteousness, like the **s** forever • Dn 12:3
as many as the **s** of heaven and as • Heb 11:12
In his right hand he held seven **s**, from • Rv 1:16

STATURE
in wisdom and in **s** and in favor with • Lk 2:52
he could not, because he was small in **s**. • Lk 19:3

STATUTES
and his **s** I did not put away from me. • Ps 18:22
may be steadfast in keeping your **s**! • Ps 119:5

STEADFAST
but showing **s** love to thousands • Dt 5:10
but my **s** love will not depart from • 2 Sm 7:15
but **s** love surrounds the one who trusts • Ps 32:10
O God, according to your **s** love; • Ps 51:1
is good, for his **s** love endures forever. • Ps 136:1
What is desired in a man is **s** love, • Prv 19:22

The **s** love of the Lord never • Lam 3:22
be **s**, immovable, always abounding • 1 Cor 15:58
continue in the faith, stable and **s**, • Col 1:23
who remains **s** under trial, for when • Jas 1:12

STEADFASTNESS

the love of God and to the **s** of Christ. • 2 Thes 3:5
testing of your faith produces **s**. • Jas 1:3
and self-control with **s**, and **s** • 2 Pt 1:6

STEAL

“You shall not **s**. • Ex 20:15
and where thieves break in and **s**, • Mt 6:19
preach against stealing, do you **s**? • Rom 2:21
You shall not murder, You shall not **s**, • Rom 13:9
Let the thief no longer **s**, but rather • Eph 4:28

STEPHEN

whole gathering, and they chose **S**, • Acts 6:5
And **S**, full of grace and power, was • Acts 6:8
And as they were stoning **S**, he called • Acts 7:59
that arose over **S** traveled as far • Acts 11:19

STEPS

The **s** of a man are established by the • Ps 37:23
but the prudent gives thought to his **s**. • Prv 14:15
so that you might follow in his **s**. • 1 Pt 2:21

STEWARDS

Moreover, it is required of **s** that they • 1 Cor 4:2
as good **s** of God’s varied grace: • 1 Pt 4:10

STEWARDSHIP

I am still entrusted with a **s**. • 1 Cor 9:17
heard of the **s** of God’s grace • Eph 3:2
according to the **s** from God that • Col 1:25
rather than the **s** from God that • 1 Tm 1:4

STIFF-NECKED

and behold, it is a **s** people. • Ex 32:9
“You **s** people, uncircumcised in heart • Acts 7:51

STILL

Be **s** before the Lord and wait • Ps 37:7
“Be **s**, and know that I am God. • Ps 46:10
The sun and moon stood **s** in their • Hab 3:11
s do right, and the holy **s** be holy.” • Rv 22:11

STING

O Sheol, where is your **s**? • Hos 13:14
O death, where is your **s**?” • 1 Cor 15:55
The **s** of death is sin, and the power • 1 Cor 15:56

STONE

this **s** shall be a witness against us, • Jos 24:27
Philistine with a sling and with a **s**, • 1 Sm 17:50
lest you strike your foot against a **s**. • Ps 91:12
The **s** that the builders rejected has • Ps 118:22
foundation in Zion, a **s**, a tested **s**, • Is 28:16
I will remove the heart of **s** from • Ezk 11:19
a **s** was cut out by no human hand, • Dn 2:34
asks him for bread, will give him a **s**? • Mt 7:9
“‘The **s** that the builders rejected • Mt 21:42
he rolled a great **s** to the entrance of • Mt 27:60
command this **s** to become bread.” • Lk 4:3
be the first to throw a **s** at her.” • Jn 8:7
This Jesus is the **s** that was rejected by • Acts 4:11
I am laying in Zion a **s** of stumbling, • Rom 9:33
a living **s** rejected by men but in the • 1 Pt 2:4

STONED

cast him out of the city and **s** him. • Acts 7:58
I was beaten with rods. Once I was **s**. • 2 Cor 11:25
They were **s**, they were sawn in two, • Heb 11:37

STONES

chose five smooth **s** from the brook • 1 Sm 17:40
God is able from these **s** to raise up • Mt 3:9
were silent, the very **s** would cry out.” • Lk 19:40

STORM

He made the **s** be still, and the waves • Ps 107:29
a shelter from the **s** and a shade from • Is 25:4
there arose a great **s** on the sea, • Mt 8:24
springs and mists driven by a **s**. • 2 Pt 2:17

STRAIGHT

enemies; make your way **s** before me. • Ps 5:8
and your gaze be **s** before you. • Prv 4:25
of the blameless keeps his way **s**, • Prv 11:5
make **s** in the desert a highway for our • Is 40:3
“Rise and go to the street called **S**, • Acts 9:11

STRANGE

stirred him to jealousy with **s** gods; • Dt 32:16
For by people of **s** lips and with • Is 28:11
For you bring some **s** things to our • Acts 17:20

STRANGER

I was a **s** and you welcomed me, • Mt 25:35
A **s** they will not follow, but they will • Jn 10:5

STRANGERS

So then you are no longer **s** and aliens, • Eph 2:19
they were **s** and exiles on • Heb 11:13
Do not neglect to show hospitality to **s**, • Heb 13:2

STRAW

longer give the people **s** to make bricks, • Ex 5:7
silver, precious stones, wood, hay, **s**— • 1 Cor 3:12

STRAY

me, but I do not **s** from your precepts. • Ps 119:110
to her ways; do not **s** into her paths, • Prv 7:25

STREAM
of the nations like an overflowing **s**; • Is 66:12
righteousness like an ever-flowing **s**. • Am 5:24

STREAMS
He is like a tree planted by **s** of water • Ps 1:3
As a deer pants for flowing **s**, • Ps 42:1
All **s** run to the sea, but the sea is not • Eccl 1:7
the storm, like **s** of water in a dry place, • Is 32:2

STREET
Wisdom cries aloud in the **s**, in the • Prv 1:20
in the synagogues and at the **s** corners, • Mt 6:5
and the **s** of the city was pure gold, • Rv 21:21

STRENGTH
equipped me with **s** for the battle; • 2 Sm 22:40
Seek the Lord and his **s**; • 1 Chr 16:11
joy of the Lord is your **s**." • Neh 8:10
Lord is my **s** and my shield; • Ps 28:7
but God is the **s** of my heart and my • Ps 73:26
Blessed are those whose **s** is in you, • Ps 84:5
Seek the Lord and his **s**; • Ps 105:4
my Lord, the **s** of my salvation, • Ps 140:7
A wise man is full of **s**, and a man • Prv 24:5
S and dignity are her clothing, and she • Prv 31:25
all your mind and with all your **s**.' • Mk 12:30
may have **s** to comprehend with all • Eph 3:18

STRENGTHEN
s me according to your word! • Ps 119:28
S the weak hands, and make firm the • Is 35:3
I will **s** you, I will help you, I will • Is 41:10
have turned again, **s** your brothers." • Lk 22:32
hands and **s** your weak knees, • Heb 12:12

STRENGTHENED
grant you to be **s** with power through • Eph 3:16

You then, my child, be **s** by the grace • 2 Tm 2:1
Lord stood by me and **s** me, • 2 Tm 4:17
it is good for the heart to be **s** by grace, • Heb 13:9

STRENGTHENS
do all things through him who **s** me. • Phil 4:13

STRETCH
“**S** out your hand.” And the man • Mt 12:13
you are old, you will **s** out your hands, • Jn 21:18
while you **s** out your hand to heal, and • Acts 4:30

STRETCHED
created the heavens and **s** them out, • Is 42:5
who **s** out the heavens and founded • Zec 12:1
Jesus **s** out his hand and touched • Mt 8:3

STRIFE
By insolence comes nothing but **s**, • Prv 13:10
A hot-tempered man stirs up **s**, but • Prv 15:18
Who has sorrow? Who has **s**? • Prv 23:29
They are full of envy, murder, **s**, deceit, • Rom 1:29
there is jealousy and **s** among you, • 1 Cor 3:3

STRIKE
and you shall **s** the rock, and water • Ex 17:6
lest you **s** your foot against a stone. • Ps 91:12
lest you **s** your foot against a stone.’” • Lk 4:11
if what I said is right, why do you **s** • Jn 18:23

STRONG
Be **s** and courageous. Do not fear • Dt 31:6
Be **s** and courageous, for you shall • Jos 1:6
This God is my **s** refuge • 2 Sm 22:33
Their Redeemer is **s**; the Lord • Jer 50:34
We who are **s** have an obligation to • Rom 15:1
is weak in the world to shame the **s**; • 1 Cor 1:27
firm in the faith, act like men, be **s**. • 1 Cor 16:13

Finally, be **s** in the Lord • Eph 6:10
sword, were made **s** out of weakness, • Heb 11:34

STRONGHOLD

The Lord is a **s** for the • Ps 9:9
he is their **s** in the time of trouble. • Ps 37:39
Lord, my strength and my **s**, • Jer 16:19
The Lord is good, a **s** in • Na 1:7

STRUGGLE

how great a **s** I have for you • Col 2:1
In your **s** against sin you have not yet • Heb 12:4

STUBBORN

righteousness, for you are a **s** people. • Dt 9:6
So I gave them over to their **s** hearts, • Ps 81:12
Like a **s** heifer, Israel is **s**; • Hos 4:16

STUDY

Ezra had set his heart to **s** the Law of • Ezr 7:10
and much **s** is a weariness • Eccl 12:12

STUMBLE

nothing can make them **s**. • Ps 119:165
way securely, and your foot will not **s**. • Prv 3:23
straight path in which they shall not **s**, • Jer 31:9
walks in the day, he does not **s**, • Jn 11:9
that causes your brother to **s**. • Rom 14:21
eat meat, lest I make my brother **s**. • 1 Cor 8:13
For we all **s** in many ways. And if • Jas 3:2
They **s** because they disobey • 1 Pt 2:8

STUMBLING

and a rock of **s** to both houses • Is 8:14
They have stumbled over the **s** stone, • Rom 9:32
a **s** block and a retribution for them; • Rom 11:9
never to put a **s** block or hindrance • Rom 14:13
a **s** block to Jews and folly to Gentiles, • 1 Cor 1:23

become a **s** block to the weak. • 1 Cor 8:9
and in him there is no cause for **s**. • 1 Jn 2:10
to keep you from **s** and to present • Jude 24

SUBDUE
fill the earth and **s** it, and have dominion • Gn 1:28
to **s** nations before him and to loose • Is 45:1
No one had the strength to **s** him. • Mk 5:4

SUBJECT
even the demons are **s** to us in your • Lk 10:17
Let every person be **s** to the governing • Rom 13:1
enables him even to **s** all things to • Phil 3:21
we not much more be **s** to the Father • Heb 12:9
Be **s** for the Lord's sake to every • 1 Pt 2:13

SUBJECTED
For the creation was **s** to futility, not • Rom 8:20
that God **s** the world to come, • Heb 2:5
and powers having been **s** to him. • 1 Pt 3:22

SUBJECTION
Therefore one must be in **s**, not only • Rom 13:5
put all things in **s** under his feet." • 1 Cor 15:27
putting everything in **s** under his feet." • Heb 2:8

SUBMISSION
to speak, but should be in **s**, as the • 1 Cor 14:34
because of your **s** that comes from your • 2 Cor 9:13

SUBMISSIVE
came to Nazareth and was **s** to them. • Lk 2:51
with all dignity keeping his children **s**, • 1 Tm 3:4
kind, and **s** to their own husbands, • Ti 2:5
Remind them to be **s** to rulers • Ti 3:1

SUBMIT
to God, for it does not **s** to God's law; • Rom 8:7

they did not **s** to God's righteousness. • Rom 10:3
Wives, **s** to your own husbands, • Eph 5:22
Wives, **s** to your husbands, as is fitting • Col 3:18
Obey your leaders and **s** to them, for • Heb 13:17
S yourselves therefore to God. • Jas 4:7

SUBMITS

Now as the church **s** to Christ, so also • Eph 5:24

SUBMITTING

s to one another out of reverence for • Eph 5:21
by **s** to their own husbands, • 1 Pt 3:5

SUCCEED

believe his prophets, and you will **s**." • 2 Chr 20:20
fail, but with many advisers they **s**. • Prv 15:22
strength, but wisdom helps one to **s**. • Eccl 10:10

SUCCESS

that you may have good **s** wherever • Jos 1:7
David had **s** in all his undertakings, • 1 Sm 18:14
and give **s** to your servant today, • Neh 1:11
O Lord, we pray, give us **s**! • Ps 118:25

SUFFER

he must go to Jerusalem and **s** many • Mt 16:21
of Man will certainly **s** at their hands." • Mt 17:12
eat this Passover with you before I **s**. • Lk 22:15
the prophets, that his Christ would **s**, • Acts 3:18
counted worthy to **s** dishonor for the • Acts 5:41
with Christ, provided we **s** with him in • Rom 8:17
endure the same sufferings that we **s**. • 2 Cor 1:6
believe in him but also **s** for his sake, • Phil 1:29
that we were to **s** affliction, • 1 Thes 3:4
For it is better to **s** for doing good, if • 1 Pt 3:17
Do not fear what you are about to **s**. • Rv 2:10

SUFFERED

For you **s** the same things from your • 1 Thes 2:14
he himself has **s** when tempted, • Heb 2:18
learned obedience through what he **s**. • Heb 5:8
Jesus also **s** outside the gate in order • Heb 13:12
because Christ also **s** for you, • 1 Pt 2:21
For Christ also **s** once for sins, the • 1 Pt 3:18
whoever has **s** in the flesh has ceased • 1 Pt 4:1

SUFFERING

for they saw that his **s** was very great. • Jb 2:13
knowing that **s** produces endurance, • Rom 5:3
but share in **s** for the gospel by the • 2 Tm 1:8
of their salvation perfect through **s**. • Heb 2:10
Is anyone among you **s**? Let him pray. • Jas 5:13
one endures sorrows while **s** unjustly. • 1 Pt 2:19
s wrong as the wage for their • 2 Pt 2:13

SUFFERINGS

For I consider that the **s** of this present • Rom 8:18
as we share abundantly in Christ's **s**, • 2 Cor 1:5
his resurrection, and may share his **s**, • Phil 3:10
Now I rejoice in my **s** for your sake, • Col 1:24
when he predicted the **s** of Christ and • 1 Pt 1:11

SUFFERS

for he is an epileptic and he **s** terribly. • Mt 17:15
If one member **s**, all suffer together; • 1 Cor 12:26
Yet if anyone **s** as a Christian, let • 1 Pt 4:16

SUFFICIENCY

from us, but our **s** is from God, • 2 Cor 3:5
so that having all **s** in all things at all • 2 Cor 9:8

SUFFICIENT

S for the day is its own trouble. • Mt 6:34
"My grace is **s** for you, for my power • 2 Cor 12:9

SUN

And the **s** stood still, and the moon • Jos 10:13
like the **s** shining forth on a cloudless • 2 Sm 23:4
In them he has set a tent for the **s**, • Ps 19:4
from the rising of the **s** to its setting. • Ps 50:1
The **s** shall not strike you by day, • Ps 121:6
So the **s** turned back on the dial the ten • Is 38:8
The **s** shall be no more your light by day, • Is 60:19
The **s** and the moon are darkened, • Jl 2:10
For he makes his **s** rise on the evil and • Mt 5:45
of those days the **s** will be darkened, • Mt 24:29
the **s** shall be turned to darkness • Acts 2:20
do not let the **s** go down on your anger, • Eph 4:26
need no light of lamp or **s**, for • Rv 22:5

SUPERIOR
having become as much **s** to angels • Heb 1:4
that the inferior is blessed by the **s**. • Heb 7:7

SUPPER
rose from **s**. He laid aside his outer • Jn 13:4
it is not the Lord's **s** that you eat. • 1 Cor 11:20
invited to the marriage **s** of the Lamb." • Rv 19:9

SUPPLICATION
making **s** for all the saints, • Eph 6:18
by prayer and **s** with thanksgiving let • Phil 4:6

SUPPLICATIONS
I urge that **s**, prayers, intercessions, • 1 Tm 2:1
Jesus offered up prayers and **s**, • Heb 5:7

SUPPLY
their abundance may **s** your need, • 2 Cor 8:14
And my God will **s** every need • Phil 4:19

SURE
All your commandments are **s**; • Ps 119:86
For I am **s** that neither death nor life, • Rom 8:38

SURPASSES

because of the glory that **s** it. • 2 Cor 3:10
the love of Christ that **s** knowledge, • Eph 3:19
of God, which **s** all understanding, • Phil 4:7

SURPASSING

show that the **s** power belongs to God • 2 Cor 4:7
because of the **s** grace of God upon • 2 Cor 9:14

SURROUNDED

Therefore, since we are **s** by so great a • Heb 12:1
of the earth and **s** the camp of the saints • Rv 20:9

SURROUNDS

but steadfast love **s** the one who trusts • Ps 32:10
so the Lord **s** his people, • Ps 125:2

SUSTAIN

on the Lord, and he will **s** you; • Ps 55:22
who will **s** you to the end, guiltless in • 1 Cor 1:8

SWEAR

what is false and does not **s** deceitfully. • Ps 24:4
to those of old, ‘You shall not **s** falsely, • Mt 5:33
But above all, my brothers, do not **s**, • Jas 5:12

SWEAT

By the **s** of your face you shall eat • Gn 3:19
and his **s** became like great drops • Lk 22:44

SWEET

into the water, and the water became **s**. • Ex 15:25
How **s** are your words to my taste, • Ps 119:103
lie down, your sleep will be **s**. • Prv 3:24
A desire fulfilled is **s** to the soul, but • Prv 13:19
and it was in my mouth as **s** as honey. • Ezk 3:3
It was **s** as honey in my mouth, but • Rv 10:10

SWORD

a flaming **s** that turned every way to • Gn 3:24
Lord saves not with **s** and spear. • 1 Sm 17:47
I have not come to bring peace, but a **s**. • Mt 10:34
For all who take the **s** will perish by • Mt 26:52
for he does not bear the **s** in vain. • Rom 13:4
of salvation, and the **s** of the Spirit, • Eph 6:17
active, sharper than any two-edged **s**, • Heb 4:12
his mouth came a sharp two-edged **s**, • Rv 1:16
mouth comes a sharp **s** with which to • Rv 19:15

SWORDS

Beat your plowshares into **s**, • Jl 3:10
they shall beat their **s** into plowshares, • Mi 4:3
him a great crowd with **s** and clubs, • Mt 26:47

SYMPATHY

in the Spirit, any affection and **s**, • Phil 2:1
unity of mind, **s**, brotherly love, • 1 Pt 3:8

SYNAGOGUE

hometown he taught them in their **s**, • Mt 13:54
he went to the **s** on the Sabbath day, • Lk 4:16
named Jairus, who was a ruler of the **s**. • Lk 8:41
But the ruler of the **s**, indignant • Lk 13:14
that they would not be put out of the **s**; • Jn 12:42

SYNAGOGUES

over to courts and flog you in their **s**, • Mt 10:17
at feasts and the best seats in the **s** • Mt 23:6

SYRIA

So his fame spread throughout all **S**, • Mt 4:24
when Quirinius was governor of **S**. • Lk 2:2
in Antioch and **S** and Cilicia, • Acts 15:23
I went into the regions of **S** and Cilicia. • Gal 1:21

T (TOP)

TABERNACLE
you concerning the pattern of the **t**, • Ex 25:9
glory of the Lord filled the **t**. • Ex 40:34

TABITHA
turning to the body he said, “**T**, arise.” • Acts 9:40

TABLE
“You shall make a **t** of acacia wood. • Ex 25:23
“Can God spread a **t** in the wilderness? • Ps 78:19
crumbs that fall from their masters’ **t**.” • Mt 15:27
“Let their **t** become a snare and a trap, • Rom 11:9
cannot partake of the **t** of the Lord • 1 Cor 10:21

TABLES
preaching the word of God to serve **t**. • Acts 6:2

TABLET
write them on the **t** of your heart. • Prv 7:3
it is engraved on the **t** of their heart, • Jer 17:1

TABLETS
that I may give you the **t** of stone, • Ex 24:12
The **t** were the work of God, and the • Ex 32:16
mountain and put the **t** in the ark • Dt 10:5

TAIL
will make you the head and not the **t**, • Dt 28:13
His **t** swept down a third of the stars • Rv 12:4

TAKE
You shall not add to it or **t** from it. • Dt 12:32
Do not **t** to heart all the things that • Eccl 7:21
“**T**, eat; this is my body.” • Mt 26:26

‘Rise, **t** up your bed and walk’? • Mk 2:9
deny himself and **t** up his cross • Mk 8:34
“**T** nothing for your journey, • Lk 9:3
down my life that I may **t** it up again. • Jn 10:17
we cannot **t** anything out of the world. • 1 Tm 6:7
T hold of the eternal life to which you • 1 Tm 6:12

TAKEN
and judgment he was **t** away; • Is 53:8
even what he has will be **t** away. • Mt 13:12
t up from you into heaven, will come • Acts 1:11

TAKES
Blessed is the man who **t** refuge in him! • Ps 34:8
who **t** away the sin of the world! • Jn 1:29
No one **t** it from me, but I lay it down • Jn 10:18
and if anyone **t** away from the words • Rv 22:19

TALENTS
to him who owed him ten thousand **t**. • Mt 18:24
To one he gave five **t**, to another two, • Mt 25:15

TALK
and shall **t** of them when you sit in • Dt 6:7
And my tongue will **t** of your righteous • Ps 71:24
profit, but mere **t** tends only to poverty. • Prv 14:23
I will no longer **t** much with you, for • Jn 14:30
does not consist in **t** but in power. • 1 Cor 4:20
Let no corrupting **t** come out of • Eph 4:29
nor foolish **t** nor crude joking, • Eph 5:4
and their **t** will spread like gangrene. • 2 Tm 2:17

TAMAR
and her name was **T**. • Gn 38:6
house of Perez, whom **T** bore to Judah, • Ru 4:12
a beautiful sister, whose name was **T**. • 2 Sm 13:1
So **T** lived, a desolate woman, in • 2 Sm 13:20
the father of Perez and Zerah by **T**, • Mt 1:3

TAMBOURINE
sister of Aaron, took a **t** in her hand, • Ex 15:20
They sing to the **t** and the lyre and • Jb 21:12

TARRY
Those who **t** long over wine; • Prv 23:30
who **t** late into the evening as wine • Is 5:11

TARSHISH
a fleet of ships of **T** at sea with the • 1 Kgs 10:22
to flee to **T** from the presence of the • Jon 1:3

TARSUS
So Barnabas went to **T** to look for • Acts 11:25
Paul replied, “I am a Jew, from **T** in • Acts 21:39

TASTE
Oh, **t** and see that the Lord is • Ps 34:8
of the earth, but if salt has lost its **t**, • Mt 5:13
here who will not **t** death until they • Mt 16:28
keeps my word, he will never **t** death.’ • Jn 8:52
Do not handle, Do not **t**, Do not touch • Col 2:21
of God he might **t** death for everyone. • Heb 2:9

TASTED
mixed with gall, but when he **t** it, • Mt 27:34
who have **t** the heavenly gift, and have • Heb 6:4
if indeed you have **t** that the Lord is • 1 Pt 2:3

TAUGHT
O God, from my youth you have **t** me, • Ps 71:17
Who **t** him the path of justice, and • Is 40:14
he **t** them as one who had authority, • Mk 1:22
‘And they will all be **t** by God.’ • Jn 6:45
in words not **t** by human wisdom • 1 Cor 2:13
Let the one who is **t** the word share all • Gal 6:6
the traditions that you were **t** by us, • 2 Thes 2:15
hold firm to the trustworthy word as **t**, • Ti 1:9

TAX
Do not even the **t** collectors do the • Mt 5:46
“Does your teacher not pay the **t**?” • Mt 17:24
Show me the coin for the **t**.” • Mt 22:19
a Pharisee and the other a **t** collector. • Lk 18:10

TAXES
Is it lawful to pay **t** to Caesar, or not?” • Mt 22:17
t to whom **t** are owed, • Rom 13:7

TEACH
You shall **t** them diligently to your • Dt 6:7
T me your way, O Lord, • Ps 27:11
he will **t** you all things and bring to • Jn 14:26
woman to **t** or to exercise authority • 1 Tm 2:12
who will be able to **t** others also. • 2 Tm 2:2
t what accords with sound doctrine. • Ti 2:1
have no need that anyone should **t** you. • 1 Jn 2:27

TEACHER
“A disciple is not above his **t**, nor a • Mt 10:24
“**T**, what good deed must I do to have • Mt 19:16
to be called rabbi, for you have one **t**, • Mt 23:8
know that you are a **t** come from God, • Jn 3:2
If I then, your Lord and **T**, have washed • Jn 13:14
preacher and apostle and **t**, • 2 Tm 1:11

TEACHERS
Are all **t**? Do all work miracles? • 1 Cor 12:29
evangelists, the shepherds and **t**, • Eph 4:11
accumulate for themselves **t** to suit • 2 Tm 4:3
by this time you ought to be **t**, • Heb 5:12
Not many of you should become **t**, • Jas 3:1
just as there will be false **t** among you, • 2 Pt 2:1

TEACHES
whoever does them and **t** them will be • Mt 5:19
the one who **t**, in his teaching; • Rom 12:7

all good things with the one who **t**. • Gal 6:6
If anyone **t** a different doctrine and • 1 Tm 6:3

TEACHING
forsake not your mother’s **t**, • Prv 1:8
the **t** of kindness is on her tongue. • Prv 31:26
“What is this? A new **t** with authority! • Mk 1:27
he will know whether the **t** is from God • Jn 7:17
t and admonishing one another in all • Col 3:16
of Scripture, to exhortation, to **t**. • 1 Tm 4:13
and in your **t** show integrity, dignity, • Ti 2:7
Whoever abides in the **t** has both the • 2 Jn 9

TEACHINGS
according to human precepts and **t**? • Col 2:22
be led away by diverse and strange **t**, • Heb 13:9

TEAR
a time to **t**, and a time to sew; • Eccl 3:7
He will wipe away every **t** from their • Rv 21:4

TEARS
heard your prayer; I have seen your **t**. • 2 Kgs 20:5
every night I flood my bed with **t**; • Ps 6:6
My **t** have been my food day and night, • Ps 42:3
put my **t** in your bottle. • Ps 56:8
but folly with her own hands **t** it down. • Prv 14:1
God will wipe away **t** from • Is 25:8
cover the Lord’s altar with **t**, • Mal 2:13
his feet with her **t** and wiped them • Lk 7:38
anguish of heart and with many **t**, • 2 Cor 2:4
told you and now tell you even with **t**, • Phil 3:18
I remember your **t**, I long to see you, • 2 Tm 1:4

TEETH
I have escaped by the skin of my **t**. • Jb 19:20
Like vinegar to the **t** and smoke to • Prv 10:26
sour grapes, his **t** shall be set on edge. • Jer 31:30

gave you cleanness of **t** in all your • Am 4:6
will be weeping and gnashing of **t**.” • Mt 8:12
and they ground their **t** at him. • Acts 7:54

TELL
t of his salvation from day to day. • Ps 96:2
t of all his wondrous works! • Ps 105:2
charged the disciples to **t** no one that • Mt 16:20
against you, go and **t** him his fault, • Mt 18:15
When he comes, he will **t** us all things.” • Jn 4:25
If you are the Christ, **t** us plainly.” • Jn 10:24

TEMPER
A man of quick **t** acts foolishly, • Prv 14:17
but he who has a hasty **t** exalts folly. • Prv 14:29

TEMPEST
a shelter from the raging wind and **t**.” • Ps 55:8
many days, and no small **t** lay on us, • Acts 27:20

TEMPLE
Solomon purposed to build a **t** for the • 2 Chr 2:1
The Lord is in his holy **t**; • Ps 11:4
the Lord and to inquire in his **t**. • Ps 27:4
But the Lord is in his holy **t**; • Hab 2:20
city and set him on the pinnacle of the **t** • Mt 4:5
something greater than the **t** is here. • Mt 12:6
Day after day I sat in the **t** teaching, • Mt 26:55
After three days they found him in the **t**, • Lk 2:46
Jesus answered them, “Destroy this **t**, • Jn 2:19
attending the **t** together and breaking • Acts 2:46
that you are God’s **t** and that God’s • 1 Cor 3:16
that your body is a **t** of the Holy Spirit • 1 Cor 6:19
grows into a holy **t** in the Lord. • Eph 2:21
that he takes his seat in the **t** of God, • 2 Thes 2:4
Then God’s **t** in heaven was opened, • Rv 11:19
for its **t** is the Lord God the Almighty • Rv 21:22

TEMPLES
does not live in **t** made by man, • Acts 17:24

TEMPTATION
And lead us not into **t**, but deliver us • Mt 6:13
pray that you may not enter into **t**. • Mt 26:41
And when the devil had ended every **t**, • Lk 4:13
No **t** has overtaken you that is not • 1 Cor 10:13
those who desire to be rich fall into **t**, • 1 Tm 6:9

TEMPTATIONS
For it is necessary that **t** come, but • Mt 18:7
“**T** to sin are sure to come, but woe • Lk 17:1

TEMPTED
into the wilderness to be **t** by the devil. • Mt 4:1
watch on yourself, lest you too be **t**. • Gal 6:1
he is able to help those who are being **t**. • Heb 2:18
in every respect has been **t** as we are, • Heb 4:15
But each person is **t** when he is lured • Jas 1:14

TEMPTER
t came and said to him, “If you are the • Mt 4:3
that somehow the **t** had tempted you • 1 Thes 3:5

TEN
the covenant, the **T** Commandments. • Ex 34:28
heaven will be like **t** virgins who took • Mt 25:1
and give it to him who has the **t** talents. • Mt 25:28
Jesus answered, “Were not **t** cleansed? • Lk 17:17
And the **t** horns that you saw are **t** • Rv 17:12

TENDER
your heart was **t** and you humbled • 2 Chr 34:27
my compassion grows warm and **t**. • Hos 11:8
because of the **t** mercy of our God, • Lk 1:78
sympathy, brotherly love, a **t** heart, • 1 Pt 3:8

TENDERHEARTED
Be kind to one another, **t**, forgiving • Eph 4:32

TENDS
Whoever **t** a fig tree will eat its fruit, • Prv 27:18
Or who **t** a flock without getting some • 1 Cor 9:7

TENT
In the **t** of meeting, outside the veil • Ex 27:21
moving about in a **t** for my dwelling. • 2 Sm 7:6
“Enlarge the place of your **t**, and let • Is 54:2
My **t** is destroyed, and all my cords • Jer 10:20
For we know that if the **t** that is our • 2 Cor 5:1
and more perfect **t** (not made with • Heb 9:11
and the sanctuary of the **t** of witness in • Rv 15:5

TENTH
Abram gave him a **t** of everything. • Gn 14:20
Abraham apportioned a **t** part of • Heb 7:2

TENTMAKERS
for they were **t** by trade. • Acts 18:3

TENTS
Jacob was a quiet man, dwelling in **t**. • Gn 25:27
shall pitch their **t** by their companies, • Nm 1:52
in the twilight and abandoned their **t**, • 2 Kgs 7:7
If you wish, I will make three **t** here, • Mt 17:4

TERRIFIED
him walking on the sea, they were **t**, • Mt 14:26
this, they fell on their faces and were **t**. • Mt 17:6
hear of wars and tumults, do not be **t**, • Lk 21:9
and the rest were **t** and gave glory to • Rv 11:13

TERROR
I will send my **t** before you and will • Ex 23:27
whispering of many—**t** on every side! • Ps 31:13

You will not fear the **t** of the night, • Ps 91:5

TEST
Do not fear, for God has come to **t** you • Ex 20:20
put the Lord your God to the **t**, • Dt 6:16
try me; **t** my heart and my mind. • Ps 26:2
Let us **t** and examine our ways, • Lam 3:40
they put God to the **t** and they escape.' • Mal 3:15
not put the Lord your God to the **t**.'" • Mt 4:7
"Why put me to the **t**, you hypocrites? • Mt 22:18
have agreed together to **t** the Spirit of • Acts 5:9
We must not put Christ to the **t**, • 1 Cor 10:9
But let each one **t** his own work, • Gal 6:4
but **t** everything; hold fast what is • 1 Thes 5:21
trial when it comes upon you to **t** you, • 1 Pt 4:12
but **t** the spirits to see whether they • 1 Jn 4:1

TESTED
After these things God **t** Abraham • Gn 22:1
For you, O God, have **t** us; • Ps 66:10
for gold, and a man is **t** by his praise. • Prv 27:21
t first; then let them serve as deacons • 1 Tm 3:10
By faith Abraham, when he was **t**, • Heb 11:17

TESTIFIED
(For Jesus himself had **t** that a prophet • Jn 4:44
Jesus was troubled in his spirit, and **t**, • Jn 13:21
because we **t** about God that he • 1 Cor 15:15

TESTIFIES
that the Holy Spirit **t** to me in every • Acts 20:23
And the Spirit is the one who **t**, • 1 Jn 5:6

TESTIFY
"Though our iniquities **t** against us, act, • Jer 14:7
it hates me because I **t** about it that its • Jn 7:7
And we have seen and **t** that the Father • 1 Jn 4:14

TESTIFYING
t both to Jews and to Greeks of • Acts 20:21
t to the kingdom of God and trying • Acts 28:23

TESTIMONY
on Mount Sinai, the two tablets of the **t** • Ex 31:18
world as a **t** to all nations, and then • Mt 24:14
even about this their **t** did not agree. • Mk 14:59
dust from your feet as a **t** against them.” • Lk 9:5
in him because of the woman’s **t**, • Jn 4:39
and we know that his **t** is true. • Jn 21:24
were giving their **t** to the resurrection • Acts 4:33
not be ashamed of the **t** about our Lord • 2 Tm 1:8
This **t** is true. Therefore rebuke them • Ti 1:13
And this is the **t**, that God gave us • 1 Jn 5:11
of the word of God and the **t** of Jesus. • Rv 1:9
of the Lamb and by the word of their **t**, • Rv 12:11

TESTING
For the Lord your God is **t** you, • Dt 13:3
for a while, and in time of **t** fall away. • Lk 8:13
for you know that the **t** of your faith • Jas 1:3

TESTS
The Lord **t** the righteous, • Ps 11:5
for gold, and the Lord **t** hearts. • Prv 17:3
but to please God who **t** our hearts. • 1 Thes 2:4

THANK
And now we **t** you, our God, and • 1 Chr 29:13
Let them **t** the Lord for his • Ps 107:8
Jesus declared, “I **t** you, Father, • Mt 11:25
‘God, I **t** you that I am not like other • Lk 18:11
I **t** my God in all my remembrance • Phil 1:3
We always **t** God, the Father of our • Col 1:3

THANKS
his saints, and give **t** to his holy name. • Ps 30:4

Oh give **t** to the Lord, for he • Ps 118:1
All your works shall give **t** to you, • Ps 145:10
and when he had given **t** he gave it to • Mt 26:27
on his face at Jesus' feet, giving him **t**. • Lk 17:16
the loaves, and when he had given **t**, • Jn 6:11
not honor him as God or give **t** to him, • Rom 1:21
But **t** be to God, who gives us the • 1 Cor 15:57
But **t** be to God, who in Christ always • 2 Cor 2:14
T be to God for his inexpressible gift! • 2 Cor 9:15
giving **t** always and for everything to • Eph 5:20
give **t** in all circumstances; for this • 1 Thes 5:18
give glory and honor and **t** to him • Rv 4:9

THANKSGIVING
I will magnify him with **t**. • Ps 69:30
Sing to the Lord with **t**; • Ps 147:7
through us will produce **t** to God. • 2 Cor 9:11
but instead let there be **t**. • Eph 5:4
as you were taught, abounding in **t**. • Col 2:7
For what **t** can we return to God for • 1 Thes 3:9
received with **t** by those who believe • 1 Tm 4:3
glory and wisdom and **t** and honor and • Rv 7:12

THESSALONICA
were more noble than those in **T**; • Acts 17:11
Even in **T** you sent me help for my • Phil 4:16

THIEF
part of the night the **t** was coming, • Mt 24:43
where no **t** approaches and no moth • Lk 12:33
The **t** comes only to steal and kill • Jn 10:10
Lord will come like a **t** in the night. • 1 Thes 5:2
the day of the Lord will come like a **t**, • 2 Pt 3:10
I am coming like a **t**! Blessed is the one • Rv 16:15

THIEVES
rust destroys and where **t** do not break • Mt 6:20
nor **t**, nor the greedy, nor drunkards, • 1 Cor 6:10

THINGS
“I know that you can do all **t**, and that • Jb 42:2
living **t** both small and great. • Ps 104:25
Lord has done great **t** for us; • Ps 126:3
and all these **t** will be added to you. • Mt 6:33
but with God all **t** are possible.” • Mt 19:26
All **t** were made through him, and • Jn 1:3
fullness of time, to unite all **t** in him, • Eph 1:10
t, and in him all **t** hold together. • Col 1:17

THINK
or the son of man that you **t** of him? • Ps 144:3
“Do not **t** that I have come to abolish • Mt 5:17
you not to **t** of himself more highly • Rom 12:3
worthy of praise, **t** about these things. • Phil 4:8

THINKING
but they became futile in their **t**, • Rom 1:21
do not be children in your **t**. • 1 Cor 14:20
arm yourselves with the same way of **t**, • 1 Pt 4:1

THINKS
If anyone among you **t** that he is wise • 1 Cor 3:18
let anyone who **t** that he stands • 1 Cor 10:12
For if anyone **t** he is something, • Gal 6:3
If anyone **t** he is religious and does not • Jas 1:26

THIRD
be killed, and on the **t** day be raised. • Mt 16:21
caught up to the **t** heaven—whether • 2 Cor 12:2

THIRST
who hunger and **t** for righteousness, • Mt 5:6
whoever believes in me shall never **t**. • Jn 6:35
said (to fulfill the Scripture), “I **t**.” • Jn 19:28
hunger and **t**, we are poorly dressed • 1 Cor 4:11
hunger no more, neither **t** anymore; • Rv 7:16

THIRSTS

My soul **t** for God, for the living God. • Ps 42:2
earnestly I seek you; my soul **t** for you; • Ps 63:1
my soul **t** for you like a parched land. • Ps 143:6
“Come, everyone who **t**, come to the • Is 55:1
Jesus stood up and cried out, “If anyone **t** • Jn 7:37

THIRSTY

I was **t** and you gave me drink, • Mt 25:35
drinks of this water will be **t** again, • Jn 4:13
To the **t** I will give from the spring • Rv 21:6
And let the one who is **t** come; • Rv 22:17

THOMAS

T and Matthew the tax collector; • Mt 10:3
T said to him, “Lord, we do not know • Jn 14:5
Then he said to **T**, “Put your finger • Jn 20:27
and James and Andrew, Philip and **T**, • Acts 1:13

THORN

a **t** was given me in the flesh, • 2 Cor 12:7

THORNS

t and thistles it shall bring forth for you; • Gn 3:18
Other seeds fell among **t**, and the **t** • Mt 13:7
and twisting together a crown of **t**, • Mt 27:29

THOUGHT

needy, but the Lord takes **t** for me. • Ps 40:17
wind, and declares to man what is his **t**, • Am 4:13
I spoke like a child, I **t** like a child, • 1 Cor 13:11
take every **t** captive to obey Christ, • 2 Cor 10:5

THOUGHTS

every intention of the **t** of his heart • Gn 6:5
knows the **t** of man, that they are • Ps 94:11
precious to me are your **t**, O God! • Ps 139:17
Try me and know my **t**! • Ps 139:23

Even in your **t**, do not curse the king, • Eccl 10:20
For my **t** are not your **t**, • Is 55:8
Jesus, knowing their **t**, said, “Why do • Mt 9:4
For out of the heart come evil **t**, • Mt 15:19
“The Lord knows the **t** of the wise, • 1 Cor 3:20

THOUSAND

For a **t** years in your sight are but as • Ps 90:4
with the Lord one day is as a **t** years, • 2 Pt 3:8
Satan, and bound him for a **t** years, • Rv 20:2

THOUSANDS

showing steadfast love to **t** of those • Ex 20:6
Saul has struck down his **t**, and David • 1 Sm 18:7
before him; a thousand **t** served him, • Dn 7:10
myriads of myriads and **t** of **t**, • Rv 5:11

THREE

T things are too wonderful for me; • Prv 30:18
crows, you will deny me **t** times.” • Mt 26:34
the temple and rebuild it in **t** days, • Mt 27:40
‘After **t** days I will rise.’ • Mt 27:63
faith, hope, and love abide, these **t**; • 1 Cor 13:13
T times I pleaded with the Lord about • 2 Cor 12:8
For there are **t** that testify: • 1 Jn 5:7

THRESHING

So David bought the **t** floor and the • 2 Sm 24:24
on the **t** floor of Ornan the Jebusite. • 2 Chr 3:1
he will clear his **t** floor and gather his • Mt 3:12

THROAT

is destruction; their **t** is an open grave; • Ps 5:9
“Their **t** is an open grave; they use • Rom 3:13

THRONE

Your **t** shall be established forever.’” • 2 Sm 7:16
Your **t**, O God, is forever and ever. • Ps 45:6

Your **t** is established from of old; • Ps 93:2
has established his **t** in the heavens, • Ps 103:19
I saw the Lord sitting upon a **t**, • Is 6:1
“Heaven is my **t**, and the earth is • Is 66:1
the likeness of a **t**, in appearance like • Ezk 1:26
like pure wool; his **t** was fiery flames; • Dn 7:9
either by heaven, for it is the **t** of God, • Mt 5:34
then he will sit on his glorious **t**. • Mt 25:31
seated at the right hand of the **t** of God. • Heb 12:2
They cast their crowns before the **t**, • Rv 4:10
Then I saw a great white **t** and him who • Rv 20:11
but the **t** of God and of the Lamb will • Rv 22:3

THRONES
mighty from their **t** and exalted those • Lk 1:52
Around the throne were twenty-four **t**, • Rv 4:4

THROW
are the Son of God, **t** yourself down, • Mt 4:6
so that they could **t** him down the cliff. • Lk 4:29
So they picked up stones to **t** at him, • Jn 8:59
do not **t** away your confidence, which • Heb 10:35

THUNDER
and God answered him in **t**. • Ex 19:19
name Boanerges, that is, Sons of **T**); • Mk 3:17
waters and like the sound of loud **t**. • Rv 14:2

THUNDERED
But the Lord **t** with a mighty • 1 Sm 7:10
The Lord also **t** in the heavens, • Ps 18:13

THUNDERS
day there were **t** and lightnings and • Ex 19:16
the God of glory **t**, the Lord, • Ps 29:3
Mightier than the **t** of many waters, • Ps 93:4

TIE

heart always; **t** them around your neck. • Prv 6:21
They **t** up heavy burdens, hard to bear, • Mt 23:4

TIGLATH-PILESER

T king of Assyria came and captured • 2 Kgs 15:29
sent messengers to **T** king of Assyria, • 2 Kgs 16:7
So **T** king of Assyria came against • 2 Chr 28:20

TIME

to the kingdom for such a **t** as this?” • Est 4:14
For man does not know his **t**. • Eccl 9:12
shut up and sealed until the **t** of the end. • Dn 12:9
for it is the **t** to seek the Lord, • Hos 10:12
did not know the **t** of your visitation.” • Lk 19:44
Jesus said to them, “My **t** has not yet • Jn 7:6
at the right **t** Christ died for the • Rom 5:6
But when the fullness of **t** had come, • Gal 4:4
making the best use of the **t**, because • Eph 5:16
“In the last **t** there will be scoffers, • Jude 18
what is written in it, for the **t** is near. • Rv 1:3
prophecy of this book, for the **t** is near. • Rv 22:10

TIMES

“It is not for you to know **t** or seasons • Acts 1:7
Now concerning the **t** and the seasons, • 1 Thes 5:1
last days there will come **t** of difficulty. • 2 Tm 3:1

TIMOTHY

A disciple was there, named **T**, • Acts 16:1
T, my fellow worker, greets you; • Rom 16:21
that our brother **T** has been released, • Heb 13:23

TITHE

a **t** of the **t**. • Nm 18:26
within your towns the **t** of your grain • Dt 12:17
in abundantly the **t** of everything. • 2 Chr 31:5
Bring the full **t** into the storehouse, • Mal 3:10
For you **t** mint and dill and cumin, • Mt 23:23

TITHES
to the Lord from all your **t**, • Nm 18:28
‘How have we robbed you?’ In your **t** • Mal 3:8
twice a week; I give **t** of all that I get.’ • Lk 18:12

TITUS
As for **T**, he is my partner and fellow • 2 Cor 8:23
has gone to Galatia, **T** to Dalmatia. • 2 Tm 4:10
To **T**, my true child in a common faith: • Ti 1:4

TODAY
I have set before you **t** life and good, • Dt 30:15
T, if you hear his voice, • Ps 95:7
“**T** this Scripture has been fulfilled • Lk 4:21
“**T** salvation has come to this house, • Lk 19:9
t you will be with me in Paradise.” • Lk 23:43
as long as it is called “**t**,” that none • Heb 3:13
the same yesterday and **t** and forever. • Heb 13:8
Come now, you who say, “**T** or • Jas 4:13

TOGETHER
be revealed, and all flesh shall see it **t**, • Is 40:5
all things, and in him all things hold **t**. • Col 1:17

TOIL
and from the painful **t** of our hands.” • Gn 5:29
In all **t** there is profit, but mere talk • Prv 14:23
how they grow: they neither **t** nor spin, • Mt 6:28
in **t** and hardship, through many a • 2 Cor 11:27
remember, brothers, our labor and **t**: • 1 Thes 2:9
For to this end we **t** and strive, • 1 Tm 4:10

TOLD
See, I have **t** you beforehand. • Mt 24:25
done will also be **t** in memory of her.” • Mt 26:13
they kept silent and **t** no one in those • Lk 9:36
see a man who **t** me all that I ever did. • Jn 4:29
and he heard things that cannot be **t**, • 2 Cor 12:4

TOMB
and laid it in his own new **t**, which he • Mt 27:60
found the stone rolled away from the **t**, • Lk 24:2
But Peter rose and ran to the **t**; • Lk 24:12
deeply moved again, came to the **t**. • Jn 11:38
Mary Magdalene came to the **t** early, • Jn 20:1

TOMBS
For you are like whitewashed **t**, which • Mt 23:27
The **t** also were opened. And many • Mt 27:52
met him out of the **t** a man with an • Mk 5:2
all who are in the **t** will hear his voice • Jn 5:28

TOMORROW
Do not boast about **t**, for you do not • Prv 27:1
“Let us eat and drink, for **t** we die.” • Is 22:13
“Therefore do not be anxious about **t**, • Mt 6:34
“Let us eat and drink, for **t** we die.” • 1 Cor 15:32
yet you do not know what **t** will bring. • Jas 4:14

TONGUE
“Every one who laps the water with his **t**, • Jgs 7:5
Keep your **t** from evil and your lips • Ps 34:13
but the **t** of the wise brings healing. • Prv 12:18
Death and life are in the power of the **t**, • Prv 18:21
and the **t** of the mute sing for joy. • Is 35:6
bow, every **t** shall swear allegiance.’ • Is 45:23
ears were opened, his **t** was released, • Mk 7:35
me, and every **t** shall confess to God.” • Rom 14:11
For one who speaks in a **t** speaks not • 1 Cor 14:2
than ten thousand words in a **t**. • 1 Cor 14:19
and every **t** confess that Jesus Christ is • Phil 2:11
does not bridle his **t** but deceives his • Jas 1:26
but no human being can tame the **t**. • Jas 3:8
let him keep his **t** from evil and his • 1 Pt 3:10

TONGUES
and arrows, whose **t** are sharp swords. • Ps 57:4

speak in other **t** as the Spirit gave • Acts 2:4
telling in our own **t** the mighty works • Acts 2:11
them speaking in **t** and extolling God. • Acts 10:46
began speaking in **t** and prophesying. • Acts 19:6
Do all speak with **t**? Do all interpret? • 1 Cor 12:30
If I speak in the **t** of men and of • 1 Cor 13:1
Now I want you all to speak in **t**, but • 1 Cor 14:5
Thus **t** are a sign not for believers • 1 Cor 14:22
and do not forbid speaking in **t**. • 1 Cor 14:39

TOOTH
eye for eye, **t** for **t**, hand • Ex 21:24
trouble is like a bad **t** or a foot that • Prv 25:19

TORCH
and a flaming **t** passed between these • Gn 15:17

TORCHES
and empty jars, with **t** inside the jars. • Jgs 7:16
the throne were burning seven **t** of fire, • Rv 4:5

TORMENT
you come here to **t** us before the time?” • Mt 8:29
High God? I beg you, do not **t** me.” • Lk 8:28
lest they also come into this place of **t**.’ • Lk 16:28
t was like the **t** of a scorpion • Rv 9:5

TORMENTED
harmful spirit from the Lord **t** • 1 Sm 16:14
they will be **t** day and night forever • Rv 20:10

TORN
for the Lord has **t** the kingdom • 1 Sm 28:17
for he has **t** us, that he may heal us; • Hos 6:1
the curtain of the temple was **t** in two, • Mt 27:51
there were so many, the net was not **t**. • Jn 21:11

TORTURED

Some were **t**, refusing to accept • Heb 11:35

TOUCH
to herself, “If I only **t** his garment, • Mt 9:21
diseases pressed around him to **t** him. • Mk 3:10
a blind man and begged him to **t** him. • Mk 8:22
children to him that he might **t** them, • Mk 10:13
T me, and see. For a spirit does not • Lk 24:39
the Lord, and **t** no unclean thing; • 2 Cor 6:17
and the evil one does not **t** him. • 1 Jn 5:18

TOUCHED
Jesus stretched out his hand and **t** him, • Mt 8:3
He **t** her hand, and the fever left her, • Mt 8:15
t their eyes, saying, “According to your • Mt 9:29
And as many as **t** it were made well. • Mt 14:36
“Who was it that **t** me?” When all • Lk 8:45
you have not come to what may be **t**, • Heb 12:18
looked upon and have **t** with our hands, • 1 Jn 1:1

TOWER
ourselves a city and a **t** with its top • Gn 11:4
refuge, a strong **t** against the enemy. • Ps 61:3
name of the Lord is a strong **t**; • Prv 18:10
eighteen on whom the **t** in Siloam fell • Lk 13:4
For which of you, desiring to build a **t**, • Lk 14:28

TRADITION
your disciples break the **t** of the elders? • Mt 15:2
So for the sake of your **t** you have • Mt 15:6
empty deceit, according to human **t**, • Col 2:8
in accord with the **t** that you received • 2 Thes 3:6

TRADITIONS
there are many other **t** that they observe, • Mk 7:4
maintain the **t** even as I delivered • 1 Cor 11:2
zealous was I for the **t** of my fathers. • Gal 1:14
hold to the **t** that you were taught • 2 Thes 2:15

TRAIN

T up a child in the way he should go; • Prv 22:6
Rather **t** yourself for godliness; • 1 Tm 4:7

TRAINED

he is fully **t** will be like his teacher. • Lk 6:40
being **t** in the words of the faith and • 1 Tm 4:6
of discernment **t** by constant practice • Heb 5:14
to those who have been **t** by it. • Heb 12:11

TRAINING

for while bodily **t** is of some value, • 1 Tm 4:8
t us to renounce ungodliness and • Ti 2:12

TRANCE

they were preparing it, he fell into a **t** • Acts 10:10
praying in the temple, I fell into a **t** • Acts 22:17

TRANSFIGURED

And he was **t** before them, and his face • Mt 17:2

TRANSFORM

who will **t** our lowly body • Phil 3:21

TRANSFORMED

but be **t** by the renewal of your mind, • Rom 12:2
are being **t** into the same image from • 2 Cor 3:18

TRANSGRESS

purposed that my mouth will not **t**. • Ps 17:3
the waters might not **t** his command, • Prv 8:29
that no one **t** and wrong his brother • 1 Thes 4:6

TRANSGRESSED

for we have greatly **t** in this matter. • Ezr 10:13
the shepherds **t** against me; • Jer 2:8
All Israel has **t** your law and turned • Dn 9:11
But like Adam they **t** the covenant; • Hos 6:7

TRANSGRESSION

Make me know my **t** and my sin. • Jb 13:23
Blessed is the one whose **t** is forgiven, • Ps 32:1
Whoever loves **t** loves strife; he who • Prv 17:19
stricken for the **t** of my people? • Is 53:8
but where there is no law there is no **t**. • Rom 4:15

TRANSGRESSIONS

For I know my **t**, and my sin is ever • Ps 51:3
so far does he remove our **t** from us. • Ps 103:12
Whoever conceals his **t** will not • Prv 28:13
who blots out your **t** for my own sake, • Is 43:25
But he was pierced for our **t**; • Is 53:5
It was added because of **t**, until the • Gal 3:19

TRANSGRESSORS

to death and was numbered with the **t**; • Is 53:12
'And he was numbered with the **t**.' • Lk 22:37
sin and are convicted by the law as **t**. • Jas 2:9

TRAP

Keep me from the **t** that they have laid • Ps 141:9
of the Herodians, to **t** him in his talk. • Mk 12:13
day come upon you suddenly like a **t**. • Lk 21:34

TREAD

it is he who will **t** down our foes. • Ps 60:12
he will **t** our iniquities underfoot. • Mi 7:19
He will **t** the winepress of the fury of • Rv 19:15

TREASURE

You fill their womb with **t**; • Ps 17:14
house of the righteous there is much **t**, • Prv 15:6
than great **t** and trouble with it. • Prv 15:16
fear of the Lord is Zion's **t**. • Is 33:6
For where your **t** is, there your heart • Mt 6:21
out of his good **t** brings forth good, • Mt 12:35
poor, and you will have **t** in heaven; • Mt 19:21

But we have this **t** in jars of clay, • 2 Cor 4:7
thus storing up **t** for themselves as • 1 Tm 6:19
You have laid up **t** in the last days. • Jas 5:3

TREASURED

to be a people for his **t** possession, • Dt 7:6
But Mary **t** up all these things, • Lk 2:19

TREASURES

T gained by wickedness do not profit, • Prv 10:2
but lay up for yourselves **t** in heaven, • Mt 6:20
in whom are hidden all the **t** of wisdom • Col 2:3

TREASURY

open to you his good **t**, the heavens, • Dt 28:12
“It is not lawful to put them into the **t**, • Mt 27:6
These words he spoke in the **t**, as he • Jn 8:20

TREE

The **t** of life was in the midst of the • Gn 2:9
but of the **t** of the knowledge of good • Gn 2:17
shall not remain all night on the **t**, • Dt 21:23
He is like a **t** planted by streams of • Ps 1:3
The fruit of the righteous is a **t** of life, • Prv 11:30
Every **t** therefore that does not bear • Mt 3:10
for the **t** is known by its fruit. • Mt 12:33
bore our sins in his body on the **t**, • 1 Pt 2:24
I will grant to eat of the **t** of life, • Rv 2:7
have the right to the **t** of life and • Rv 22:14

TREES

shall not destroy its **t** by wielding an • Dt 20:19
Then shall all the **t** of the forest sing • Ps 96:12
The **t** of the Lord are watered • Ps 104:16
“Look at the fig tree, and all the **t**. • Lk 21:29
fruitless **t** in late autumn, twice dead, • Jude 12

TREMBLE

The Lord reigns; let the peoples **t**! • Ps 99:1
T, O earth, at the presence of the Lord, • Ps 114:7
they do not **t** as they blaspheme the • 2 Pt 2:10

TREMBLED

smoking, the people were afraid and **t**, • Ex 20:18
for his heart **t** for the ark of God. • 1 Sm 4:13
of him the guards **t** and became like • Mt 28:4

TREMBLES

and contrite in spirit and **t** at my word. • Is 66:2

TREMBLING

came in fear and **t** and fell down before • Mk 5:33
how you received him with fear and **t**. • 2 Cor 7:15

TRESPASS

But the free gift is not like the **t**. For if • Rom 5:15
For if, because of one man's **t**, death • Rom 5:17
Rather through their **t** salvation has • Rom 11:11

TRESPASSES

For if you forgive others their **t**, your • Mt 6:14
neither will your Father forgive your **t**. • Mt 6:15
delivered up for our **t** and raised for • Rom 4:25
following many **t** brought justification. • Rom 5:16
not counting their **t** against them, • 2 Cor 5:19
we were dead in our **t**, made us alive • Eph 2:5

TRIAL

they bring you to **t** and deliver you • Mk 13:11
man who remains steadfast under **t**, • Jas 1:12
surprised at the fiery **t** when it comes • 1 Pt 4:12
the hour of **t** that is coming on the • Rv 3:10

TRIALS

when you meet **t** of various kinds, • Jas 1:2
you have been grieved by various **t**, • 1 Pt 1:6

knows how to rescue the godly from **t**, • 2 Pt 2:9

TRIBE
but he chose the **t** of Judah, Mount • Ps 78:68
behold, the Lion of the **t** of Judah, • Rv 5:5

TRIBES
All these are the twelve **t** of Israel. • Gn 49:28
thrones, judging the twelve **t** of Israel. • Mt 19:28
and then all the **t** of the earth will • Mt 24:30

TRIBULATION
and when **t** or persecution arises on • Mt 13:21
For then there will be great **t**, such • Mt 24:21
In the world you will have **t**. • Jn 16:33
Shall **t**, or distress, or persecution, or • Rom 8:35
Rejoice in hope, be patient in **t**, • Rom 12:12
are the ones coming out of the great **t**. • Rv 7:14

TRIED
Your promise is well **t**, and your • Ps 119:140
I have **t** you in the furnace of affliction. • Is 48:10

TRIUMPH
until he looks in **t** on his adversaries. • Ps 112:8
When the righteous **t**, there is great • Prv 28:12

TRIUMPHING
to open shame, by **t** over them in him. • Col 2:15

TROAS
by Mysia, they went down to **T**. • Acts 16:8
on ahead and were waiting for us at **T**, • Acts 20:5
When I came to **T** to preach the • 2 Cor 2:12
the cloak that I left with Carpus at **T**, • 2 Tm 4:13

TROUBLE
but man is born to **t** as the sparks fly • Jb 5:7

is few of days and full of **t**. • Jb 14:1
a very present help in **t**. • Ps 46:1
For he has delivered me from every **t**, • Ps 54:7
Though I walk in the midst of **t**, you • Ps 138:7
before him; I tell my **t** before him. • Ps 142:2
The righteous is delivered from **t**, • Prv 11:8
even the wicked for the day of **t**. • Prv 16:4
morning, our salvation in the time of **t**. • Is 33:2
is good, a stronghold in the day of **t**; • Na 1:7
Sufficient for the day is its own **t**. • Mt 6:34
saying to him, “Lord, do not **t** yourself, • Lk 7:6
of bitterness” springs up and causes **t**, • Heb 12:15

TROUBLED
O Lord, for my bones are **t**. • Ps 6:2
he began to be sorrowful and **t**. • Mt 26:37
deeply moved in his spirit and greatly **t**. • Jn 11:33
“Now is my soul **t**. And what shall I • Jn 12:27
“Let not your hearts be **t**. Believe in • Jn 14:1
Let not your hearts be **t**, neither let • Jn 14:27
Have no fear of them, nor be **t**, • 1 Pt 3:14

TRUE
word does not come to pass or come **t**, • Dt 18:22
held in honor; all that he says comes **t**. • 1 Sm 9:6
word of the Lord proves **t**; • 2 Sm 22:31
The **t** light, which gives light to everyone, • Jn 1:9
“I am the **t** vine, and my Father is • Jn 15:1
that they know you the only **t** God, • Jn 17:3
Let God be **t** though every one • Rom 3:4
Finally, brothers, whatever is **t**, • Phil 4:8
declaring that this is the **t** grace of God. • 1 Pt 5:12
He is the **t** God and eternal life. • 1 Jn 5:20
for these words are trustworthy and **t**.” • Rv 21:5

TRUMPET
Praise him with **t** sound; praise him • Ps 150:3

give to the needy, sound no **t** before • Mt 6:2
send out his angels with a loud **t** call, • Mt 24:31
the twinkling of an eye, at the last **t**. • 1 Cor 15:52
and with the sound of the **t** of God. • 1 Thes 4:16

TRUMPETS

“Make two silver **t**. Of hammered • Nm 10:2
the priests shall blow the **t**. • Jos 6:4
blew the **t** and smashed the jars • Jgs 7:19
and seven **t** were given to them. • Rv 8:2

TRUST

but we **t** in the name of the Lord • Ps 20:7
O my God, in you I **t**; let me not be put • Ps 25:2
T in the Lord, and do good; • Ps 37:3
and put their **t** in the Lord. • Ps 40:3
T in him at all times, O people; pour • Ps 62:8
T in the Lord with all your • Prv 3:5
I will **t**, and will not be afraid; • Is 12:2
T in the Lord forever, • Is 26:4
and in **t** shall be your strength.” • Is 30:15
“I will put my **t** in him.” • Heb 2:13

TRUSTED

But I have **t** in your steadfast love; • Ps 13:5
I have **t** in the Lord without • Ps 26:1
delivered his servants, who **t** in him, • Dn 3:28
on him, because he had **t** in his God. • Dn 6:23
to some who **t** in themselves that • Lk 18:9

TRUSTS

“He **t** in the Lord; let him deliver • Ps 22:8
blessed is the one who **t** in you! • Ps 84:12
Whoever **t** in his riches will fall, • Prv 11:28
blessed is he who **t** in the Lord. • Prv 16:20
is stayed on you, because he **t** in you. • Is 26:3
“Blessed is the man who **t** in the • Jer 17:7
He **t** in God; let God deliver him now, • Mt 27:43

TRUSTWORTHY

Your decrees are very **t**; holiness befits • Ps 93:5
but he who is **t** in spirit keeps a thing • Prv 11:13
The saying is **t**, for: If we have died • 2 Tm 2:11
“These words are **t** and true. • Rv 22:6

TRUTH

Behold, you delight in **t** in the inward • Ps 51:6
I may walk in your **t**; unite my heart • Ps 86:11
I the Lord speak the **t**; • Is 45:19
Speak the **t** to one another; • Zec 8:16
will worship the Father in spirit and **t**, • Jn 4:23
and the **t** will set you free.” • Jn 8:32
to you from the Father, the Spirit of **t**, • Jn 15:26
When the Spirit of **t** comes, he will • Jn 16:13
Sanctify them in the **t**; your word is • Jn 17:17
Pilate said to him, “What is **t**?” • Jn 18:38
their unrighteousness suppress the **t**. • Rom 1:18
wrongdoing, but rejoices with the **t**. • 1 Cor 13:6
we cannot do anything against the **t**, • 2 Cor 13:8
so that the **t** of the gospel might be • Gal 2:5
the **t** in love, we are to grow up in • Eph 4:15
refused to love the **t** and so be saved. • 2 Thes 2:10
to come to the knowledge of the **t**. • 1 Tm 2:4
God, a pillar and buttress of the **t**. • 1 Tm 3:15
after receiving the knowledge of the **t**, • Heb 10:26
we lie and do not practice the **t**. • 1 Jn 1:6

TRUTHFUL

T lips endure forever, but a lying • Prv 12:19
A **t** witness saves lives, but one who • Prv 14:25

TRUTHS

interpreting spiritual **t** to those who • 1 Cor 2:13

TRY

Prove me, O Lord, and **t** me; • Ps 26:2
T me and know my thoughts! • Ps 139:23

to **t** those who dwell on the earth. • Rv 3:10

TUMULT
of their waves, the **t** of the peoples, • Ps 65:7
The sound of a **t** is on the mountains • Is 13:4
his voice there is a **t** of waters in the • Jer 51:16

TUNIC
would sue you and take your **t**, let him • Mt 5:40
But the **t** was seamless, woven in one • Jn 19:23

TURN
Do not **t** from it to the right hand or • Jos 1:7
remember and **t** to the Lord, • Ps 22:27
fear the Lord, and **t** away from • Prv 3:7
You **t** things upside down! Shall • Is 29:16
“**T** to me and be saved, all the ends • Is 45:22
but that the wicked **t** from his way • Ezk 33:11
And he will **t** the hearts of fathers to • Mal 4:6
unless you **t** and become like children, • Mt 18:3
to **t** the hearts of the fathers to the • Lk 1:17
so that they may **t** from darkness to • Acts 26:18
and will **t** away from listening to the • 2 Tm 4:4
let him **t** away from evil and do good; • 1 Pt 3:11

TURNED
Then I **t** my face to the Lord God, • Dn 9:3
number who believed **t** to the Lord. • Acts 11:21
and how you **t** to God from idols to • 1 Thes 1:9

TURNS
heart **t** away from the Lord. • Jer 17:5
But when one **t** to the Lord, the veil is • 2 Cor 3:16

TWELVE
All these are the **t** tribes of Israel. • Gn 49:28
And Joshua set up **t** stones in the midst • Jos 4:9
And he called to him his **t** disciples • Mt 10:1

And they took up **t** baskets full of the • Mt 14:20
followed me will also sit on **t** thrones, • Mt 19:28
And when he was **t** years old, they • Lk 2:42
only daughter, about **t** years of age, • Lk 8:42
“Did I not choose you, the **T**? • Jn 6:70
the tree of life with its **t** kinds of fruit, • Rv 22:2

TYPE

who was a **t** of the one who was to • Rom 5:14

TYRE

reaching to the fortified city of **T**. • Jos 19:29
Hiram king of **T** sent his servants • 1 Kgs 5:1
The oracle concerning **T**. Wail, O ships • Is 23:1
day of judgment for **T** and Sidon than • Mt 11:22
withdrew to the district of **T** and Sidon. • Mt 15:21
left we sailed to Syria and landed at **T**, • Acts 21:3

U (TOP)

UNBELIEF
mighty works there, because of their **u**. • Mt 13:58
And he marveled because of their **u**. • Mk 6:6
stubborn and continued in **u**, • Acts 19:9
were broken off because of their **u**, • Rom 11:20
because I had acted ignorantly in **u**, • 1 Tm 1:13
they were unable to enter because of **u**. • Heb 3:19

UNBELIEVER
if any brother has a wife who is an **u**, • 1 Cor 7:12
prophesy, and an **u** or outsider enters • 1 Cor 14:24
does a believer share with an **u**? • 2 Cor 6:15
the faith and is worse than an **u**. • 1 Tm 5:8

UNBELIEVERS
law against brother, and that before **u**? • 1 Cor 6:6
If one of the **u** invites you to dinner • 1 Cor 10:27
world has blinded the minds of the **u**, • 2 Cor 4:4
Do not be unequally yoked with **u**. • 2 Cor 6:14

UNBELIEVING
But the **u** Jews stirred up the Gentiles • Acts 14:2
For the **u** husband is made holy • 1 Cor 7:14
there be in any of you an evil, **u** heart, • Heb 3:12

UNBORN
his righteousness to a people yet **u**, • Ps 22:31
might know them, the children yet **u**, • Ps 78:6

UNCHANGEABLE
But he is **u**, and who can turn him • Jb 23:13
of the promise the **u** character of his • Heb 6:17
so that by two **u** things, in which it is • Heb 6:18

UNCIRCUMCISED

stiff-necked people, **u** in heart and ears, • Acts 7:51
he who is physically **u** but keeps the • Rom 2:27
by faith and the **u** through faith. • Rom 3:30
he had by faith while he was still **u**. • Rom 4:11
been entrusted with the gospel to the **u**, • Gal 2:7

UNCIRCUMCISION

law, your circumcision becomes **u**. • Rom 2:25
counts for anything nor **u**, but keeping • 1 Cor 7:19
nor **u** counts for anything, but only • Gal 5:6
called "the **u**" by what is called the • Eph 2:11

UNCLEAN

or if anyone touches an **u** thing, • Lv 5:2
For I am lost; for I am a man of **u** lips, • Is 6:5
We have all become like one who is **u**, • Is 64:6
and gave them authority over **u** spirits, • Mt 10:1
He commands even the **u** spirits, and • Mk 1:27
For **u** spirits, crying out with a loud • Acts 8:7
Lord Jesus that nothing is **u** in itself, • Rom 14:14

UNCLEANNESS

full of dead people's bones and all **u**. • Mt 23:27

UNCOVERED

she came softly and **u** his feet and lay • Ru 3:7
with her head **u** dishonors her head, • 1 Cor 11:5
wife to pray to God with her head **u**? • 1 Cor 11:13

UNDEFILED

let the marriage bed be **u**, • Heb 13:4
that is imperishable, **u**, and unfading, • 1 Pt 1:4

UNDERSTAND

I have uttered what I did not **u**, • Jb 42:3
to see if there are any who **u**, who seek • Ps 14:2
will **u** the fear of the Lord • Prv 2:5

and desperately sick; who can **u** it? • Jer 17:9
but those who are wise shall **u**. • Dn 12:10
Whoever is wise, let him **u** these things; • Hos 14:9
u with their heart and turn, and I would • Mt 13:15
opened their minds to **u** the Scriptures, • Lk 24:45
Why do you not **u** what I say? It is • Jn 8:43
“Do you **u** what you are reading?” • Acts 8:30
For I do not **u** my own actions. • Rom 7:15
but **u** what the will of the Lord is. • Eph 5:17
By faith we **u** that the universe was • Heb 11:3

UNDERSTANDING
God gave Solomon wisdom and **u** • 1 Kgs 4:29
and do not lean on your own **u**. • Prv 3:5
Whoever is slow to anger has great **u**, • Prv 14:29
To get **u** is to be chosen rather than • Prv 16:16
were amazed at his **u** and his answers. • Lk 2:47
peace of God, which surpasses all **u**, • Phil 4:7
the Lord will give you **u** in everything. • 2 Tm 2:7
of God has come and has given us **u**, • 1 Jn 5:20

UNDERSTANDS
boast in this, that he **u** and knows me, • Jer 9:24
the one who hears the word and **u** it. • Mt 13:23
no one **u**; no one seeks for God. • Rom 3:11

UNDERSTOOD
Have you not **u** from the foundations • Is 40:21
he **u** the word and had understanding • Dn 10:1
But they **u** none of these things. • Lk 18:34

UNDIVIDED
to secure your **u** devotion to the Lord. • 1 Cor 7:35

UNFADING
undefiled, and **u**, kept in heaven • 1 Pt 1:4
you will receive the **u** crown of glory. • 1 Pt 5:4

UNFORMED
Your eyes saw my **u** substance; • Ps 139:16

UNFRUITFUL
Take no part in the **u** works of • Eph 5:11
help cases of urgent need, and not be **u**. • Ti 3:14
keep you from being ineffective or **u** • 2 Pt 1:8

UNGODLINESS
is busy with iniquity, to practice **u**, • Is 32:6
against all **u** and unrighteousness • Rom 1:18
lead people into more and more **u**, • 2 Tm 2:16
training us to renounce **u** and worldly • Ti 2:12

UNGODLY
but believes in him who justifies the **u**, • Rom 4:5
at the right time Christ died for the **u**. • Rom 5:6
what will become of the **u** and the • 1 Pt 4:18
brought a flood upon the world of the **u**; • 2 Pt 2:5

UNITED
For if we have been **u** with him in a • Rom 6:5
but that you be **u** in the same mind • 1 Cor 1:10

UNITY
pleasant it is when brothers dwell in **u**! • Ps 133:1
eager to maintain the **u** of the Spirit • Eph 4:3
have **u** of mind, sympathy, brotherly • 1 Pt 3:8

UNIVERSE
and he upholds the **u** by the word • Heb 1:3

UNJUST
An **u** man is an abomination to the • Prv 29:27
resurrection of both the just and the **u**. • Acts 24:15
For God is not **u** so as to overlook • Heb 6:10

UNKNOWN

with this inscription, ‘To the **u** god.’ • Acts 17:23

UNLEAVENED

shall observe the Feast of **U** Bread, • Ex 12:17
the first day of **U** Bread the disciples • Mt 26:17
be a new lump, as you really are **u**. • 1 Cor 5:7

UNMARRIED

He had four **u** daughters, who • Acts 21:9
To the **u** and the widows I say that it • 1 Cor 7:8
The **u** man is anxious about the • 1 Cor 7:32

UNPUNISHED

who is glad at calamity will not go **u**. • Prv 17:5
A false witness will not go **u**, • Prv 19:5
hastens to be rich will not go **u**. • Prv 28:20

UNQUENCHABLE

but the chaff he will burn with **u** fire.” • Mt 3:12

UNRIGHTEOUS

his way, and the **u** man his thoughts; • Is 55:7
“Hear what the **u** judge says. • Lk 18:6
That God is **u** to inflict wrath on us? • Rom 3:5
not know that the **u** will not inherit • 1 Cor 6:9
and to keep the **u** under punishment • 2 Pt 2:9

UNRIGHTEOUSNESS

he is my rock, and there is no **u** in him. • Ps 92:15
who by their **u** suppress the truth. • Rom 1:18
But if our **u** serves to show the • Rom 3:5
the truth but had pleasure in **u**. • 2 Thes 2:12
And the tongue is a fire, a world of **u**. • Jas 3:6
us our sins and to cleanse us from all **u**. • 1 Jn 1:9

UNSEARCHABLE

to be praised, and his greatness is **u**. • Ps 145:3
or grow weary; his understanding is **u**. • Is 40:28

How **u** are his judgments and how • Rom 11:33
to the Gentiles the **u** riches of Christ, • Eph 3:8

UNSEEN
but the things that are **u** are eternal. • 2 Cor 4:18
by God concerning events as yet **u**, • Heb 11:7

UNSTABLE
double-minded man, **u** in all his ways. • Jas 1:8
which the ignorant and **u** twist to their • 2 Pt 3:16

UNSTAINED
keep the commandment **u** and free • 1 Tm 6:14
innocent, **u**, separated from sinners, • Heb 7:26

UNVEILED
And we all, with **u** face, beholding • 2 Cor 3:18

UNWASHED
with hands that were defiled, that is, **u**. • Mk 7:2

UPHOLD
and **u** me with a willing spirit. • Ps 51:12
Behold my servant, whom I **u**, my • Is 42:1
appalled, but there was no one to **u**; • Is 63:5
On the contrary, we **u** the law. • Rom 3:31

UPHOLDS
but the Lord **u** the righteous. • Ps 37:17
clings to you; your right hand **u** me. • Ps 63:8
The Lord **u** all who are falling • Ps 145:14

UPRIGHT
Job, and that man was blameless and **u**, • Jb 1:1
the **u** shall behold his face. • Ps 11:7
and there is no one **u** among mankind; • Mi 7:2
self-controlled, **u**, holy, and • Ti 1:8

UPROOTED
tree, ‘Be **u** and planted in the sea,’ • Lk 17:6
trees in late autumn, twice dead, **u**; • Jude 12

UR
you out from **U** of the Chaldeans • Gn 15:7

URIAH
U said to David, “The ark and Israel • 2 Sm 11:11
father of Solomon by the wife of **U**, • Mt 1:6

USE
and of pleasure, “What **u** is it?” • Eccl 2:2

USEFUL
as holy, **u** to the master of the house, • 2 Tm 2:21

UTTER
heart be hasty to **u** a word before God, • Eccl 5:2
persecute you and **u** all kinds of evil • Mt 5:11
I will **u** what has been hidden since the • Mt 13:35

UTTERANCE
other tongues as the Spirit gave them **u**. • Acts 2:4
through the Spirit the **u** of wisdom, • 1 Cor 12:8

UTTERMOST
and dwell in the **u** parts of the sea, • Ps 139:9
to save to the **u** those who draw near • Heb 7:25

UTTERS
whom God has sent **u** the words of God, • Jn 3:34
but he **u** mysteries in the Spirit. • 1 Cor 14:2

UZZIAH
thirty-ninth year of **U** king of • 2 Kgs 15:13
And King **U** was a leper to the day of • 2 Chr 26:21
year that King **U** died I saw the Lord • Is 6:1

the son of Beeri, in the days of **U**, • Hos 1:1
Israel in the days of **U** king of Judah • Am 1:1

V (TOP)

VAIN
name of the Lord your God in **v**, • Ex 20:7
house, those who build it labor in **v**. • Ps 127:1
A scoffer seeks wisdom in **v**, but • Prv 14:6
Charm is deceitful, and beauty is **v**, • Prv 31:30
They shall not labor in **v** or bear • Is 65:23
You have said, ‘It is **v** to serve God. • Mal 3:14
in **v** do they worship me, teaching as • Mt 15:9
our preaching is in **v** and your faith • 1 Cor 15:14
not to receive the grace of God in **v**. • 2 Cor 6:1
did not run in **v** or labor in **v**. • Phil 2:16

VALIANTLY
With God we shall do **v**; it is he who • Ps 60:12
right hand of the Lord does **v**, • Ps 118:15

VALLEY
I walk through the **v** of the shadow • Ps 23:4
Every **v** shall be lifted up, and every • Is 40:4
Every **v** shall be filled, and every • Lk 3:5

VALUE
Are you not of more **v** than they? • Mt 6:26
you are of more **v** than many sparrows. • Mt 10:31
who, on finding one pearl of great **v**, • Mt 13:46

VANISH
So he made their days **v** like a breath, • Ps 78:33
for the heavens **v** like smoke, the earth • Is 51:6

VANISHED
And he **v** from their sight. • Lk 24:31
The sky **v** like a scroll that is being • Rv 6:14

VANITY
V of vanities, says the Preacher, • Eccl 1:2
all is **v** and a striving after wind. • Eccl 1:14

VASHTI
But Queen **V** refused to come at the • Est 1:12

VEGETABLES
let us be given **v** to eat and water to • Dn 1:12
while the weak person eats only **v**. • Rom 14:2

VEIL
And the **v** shall separate for you the • Ex 26:33
with them, he put a **v** over his face. • Ex 34:33
turns to the Lord, the **v** is removed. • 2 Cor 3:16

VENGEANCE
V is mine, and recompense, for • Dt 32:35
O God of **v**, shine forth! • Ps 94:1
For the Lord has a day of **v**, • Is 34:8
for these are days of **v**, to fulfill all • Lk 21:22
“**V** is mine, I will repay, • Rom 12:19
in flaming fire, inflicting **v** on those • 2 Thes 1:8
“**V** is mine; I will repay.” • Heb 10:30

VESSEL
the same lump one **v** for honorable use • Rom 9:21
he will be a **v** for honorable use, • 2 Tm 2:21

VEXATION
The **v** of a fool is known at once, but • Prv 12:16
Remove **v** from your heart, and put • Eccl 11:10

VICTORY
but the **v** belongs to the Lord. • Prv 21:31
quench, until he brings justice to **v**; • Mt 12:20
“Death is swallowed up in **v**.” • 1 Cor 15:54
thanks be to God, who gives us the **v** • 1 Cor 15:57

the **v** that has overcome the world • 1 Jn 5:4

VINDICATE
V me, O Lord, for I have • Ps 26:1
For the Lord will **v** his people • Ps 135:14

VINE
Yet I planted you a choice **v**, wholly • Jer 2:21
they shall blossom like the **v**; • Hos 14:7
of this fruit of the **v** until that day • Mt 26:29
“I am the true **v**, and my Father is • Jn 15:1
the clusters from the **v** of the earth, • Rv 14:18

VINEYARD
Naboth the Jezreelite had a **v** in • 1 Kgs 21:1
My beloved had a **v** on a very fertile • Is 5:1
Many shepherds have destroyed my **v**; • Jer 12:10
in the morning to hire laborers for his **v**. • Mt 20:1
said, ‘Son, go and work in the **v** today.’ • Mt 21:28
Who plants a **v** without eating any of • 1 Cor 9:7

VIOLENCE
sight, and the earth was filled with **v**. • Gn 6:11
in his death, although he had done no **v**, • Is 53:9
V shall no more be heard in your land, • Is 60:18
Put away **v** and oppression, • Ezk 45:9
the blood of man and **v** to the earth, • Hab 2:17

VIPER
a **v** came out because of the heat and • Acts 28:3

VIPERS
he said to them, “You brood of **v**! • Mt 3:7
You serpents, you brood of **v**, how • Mt 23:33

VIRGIN
Behold, the **v** shall conceive and bear • Is 7:14
“Behold, the **v** shall conceive and bear • Mt 1:23

“How will this be, since I am a **v**?” • Lk 1:34
to present you as a pure **v** to Christ. • 2 Cor 11:2

VIRGINS

will be like ten **v** who took their lamps • Mt 25:1

VISIBLE

is exposed by the light, it becomes **v**, • Eph 5:13
was not made out of things that are **v**. • Heb 11:3

VISION

Abram in a **v**: “Fear not, Abram, I am • Gn 15:1
Where there is no prophetic **v** • Prv 29:18
The oracle concerning the valley of **v**. • Is 22:1
has been told is true, but seal up the **v**, • Dn 8:26
commanded them, “Tell no one the **v**, • Mt 17:9
that they had even seen a **v** of angels, • Lk 24:23
praying, and in a trance I saw a **v**, • Acts 11:5
And a **v** appeared to Paul in the night: • Acts 16:9
was not disobedient to the heavenly **v**, • Acts 26:19

VISIONS

were opened, and I saw **v** of God. • Ezk 1:1
had understanding in all **v** and dreams. • Dn 1:17
and your young men shall see **v**, • Acts 2:17
I will go on to **v** and revelations of the • 2 Cor 12:1

VISIT

see you sick or in prison and **v** you?’ • Mt 25:39
to **v** orphans and widows in their • Jas 1:27

VISITATION

you did not know the time of your **v**.” • Lk 19:44

VISITED

for he has **v** and redeemed his people • Lk 1:68
“God has **v** his people!” • Lk 7:16
related how God first **v** the Gentiles, • Acts 15:14

VOICE

there came a **v** to him and said, • 1 Kgs 19:13
in the morning you hear my **v**; • Ps 5:3
for a bird of the air will carry your **v**, • Eccl 10:20
thresholds shook at the **v** of him who • Is 6:4
who is of the truth listens to my **v**.” • Jn 18:37
Spirit says, “Today, if you hear his **v**, • Heb 3:7

VOID

The earth was without form and **v**, • Gn 1:2
tradition you have made **v** the word • Mt 15:6
for one dot of the Law to become **v**. • Lk 16:17
faith is null and the promise is **v**. • Rom 4:14
by God, so as to make the promise **v**. • Gal 3:17

VOW

If a man vows a **v** to the Lord, • Nm 30:2
When you **v** a **v** to God, do not • Eccl 5:4

VOWS

my **v** I will perform before those who • Ps 22:25

W (TOP)

WAGE
The **w** of the righteous leads to life • Prv 10:16
wrong as the **w** for their wrongdoing. • 2 Pt 2:13

WAGES
who oppress the hired worker in his **w**, • Mal 3:5
‘Call the laborers and pay them their **w**, • Mt 20:8
and be content with your **w**.” • Lk 3:14
For the **w** of sin is death, but the free • Rom 6:23
“The laborer deserves his **w**.” • 1 Tm 5:18

WAIT
W for the Lord; be strong, • Ps 27:14
W for the Lord and keep his way, • Ps 37:34
God alone, O my soul, **w** in silence, • Ps 62:5
but they who **w** for the Lord • Is 40:31
one should **w** quietly for the salvation • Lam 3:26
If it seems slow, **w** for it; it will surely • Hab 2:3
but to **w** for the promise of the Father, • Acts 1:4
groan inwardly as we **w** eagerly for • Rom 8:23
as you **w** for the revealing of our Lord • 1 Cor 1:7
we ourselves eagerly **w** for the hope • Gal 5:5
and to **w** for his Son from heaven, • 1 Thes 1:10

WAITED
I **w** patiently for the Lord; • Ps 40:1
this is our God; we have **w** for him, • Is 25:9

WAITING
w for our blessed hope, the appearing • Ti 2:13
but to save those who are eagerly **w** • Heb 9:28
w for and hastening the coming of the • 2 Pt 3:12

WAITS

For God alone my soul **w** in silence; • Ps 62:1
Blessed is he who **w** and arrives at the • Dn 12:12
For the creation **w** with eager longing • Rom 8:19

WALK

w before me, and be blameless, • Gn 17:1
God, to **w** in all his ways, to love him, • Dt 10:12
I will **w** before the Lord in • Ps 116:9
“This is the way, **w** in it,” • Is 30:21
‘We will not **w** in it.’ • Jer 6:16
are forgiven,’ or to say, ‘Rise and **w**’? • Mt 9:5
W while you have the light, lest • Jn 12:35
Christ of Nazareth, rise up and **w**!” • Acts 3:6
we too might **w** in newness of life. • Rom 6:4
who **w** not according to the flesh but • Rom 8:4
for we **w** by faith, not by sight. • 2 Cor 5:7
But I say, **w** by the Spirit, and you • Gal 5:16
W as children of light • Eph 5:8
But if we **w** in the light, as he is in • 1 Jn 1:7
And this is love, that we **w** according • 2 Jn 6
By its light will the nations **w**, and • Rv 21:24

WALKED

Enoch **w** with God, and he was not, • Gn 5:24
Noah **w** with God. • Gn 6:9
The people who **w** in darkness have • Is 9:2
healed, and he took up his bed and **w**. • Jn 5:9
in which you once **w**, following the • Eph 2:2

WALKING

the Lord God **w** in the garden • Gn 3:8
night he came to them, **w** on the sea. • Mt 14:25
before God, **w** blamelessly in all the • Lk 1:6
you eat, you are no longer **w** in love. • Rom 14:15

WALKS

He who **w** blamelessly and does what • Ps 15:2
Whoever **w** in uprightness fears the • Prv 14:2

The one who **w** in the darkness does • Jn 12:35
and **w** in the darkness, and does not • 1 Jn 2:11

WALL
great shout, and the **w** fell down flat, • Jos 6:20
his face to the **w** and prayed to the • 2 Kgs 20:2
Come, let us build the **w** of Jerusalem, • Neh 2:17
a man to batter him, like a leaning **w**, • Ps 62:3
down through an opening in the **w**, • Acts 9:25
in his flesh the dividing **w** of hostility • Eph 2:14
It had a great, high **w**, with twelve • Rv 21:12

WANDER
and he made them **w** in the wilderness • Nm 32:13
I would **w** far away; I would lodge • Ps 55:7
her ways **w**, and she does not know it. • Prv 5:6
Therefore the people **w** like sheep; • Zec 10:2

WANDERING
was not worthy—**w** about in deserts • Heb 11:38
a sinner from his **w** will save his soul • Jas 5:20

WANT
is my shepherd; I shall not **w**. • Ps 23:1
Whoever gives to the poor will not **w**, • Prv 28:27
“What do you **w** me to do for you?” • Mt 20:32
Twelve, “Do you **w** to go away as well?” • Jn 6:67
For I do not do what I **w**, but I do • Rom 7:15

WAR
“There is a noise of **w** in the camp.” • Ex 32:17
though **w** arise against me, yet I will • Ps 27:3
by counsel; by wise guidance wage **w**. • Prv 20:18
a time for **w**, and a time for peace. • Eccl 3:8
Wisdom is better than weapons of **w**, • Eccl 9:18
neither shall they learn **w** anymore. • Is 2:4
this horn made **w** with the saints and • Dn 7:21
out to encounter another king in **w**, • Lk 14:31

another law waging **w** against the law • Rom 7:23
we are not waging **w** according to • 2 Cor 10:3
flesh, which wage **w** against your soul. • 1 Pt 2:11
Now **w** arose in heaven, Michael and • Rv 12:7
They will make **w** on the Lamb, and • Rv 17:14
righteousness he judges and makes **w**. • Rv 19:11

WARFARE
and cry to her that her **w** is ended, • Is 40:2
For the weapons of our **w** are not • 2 Cor 10:4
by them you may wage the good **w**, • 1 Tm 1:18

WARM
him, the flesh of the child became **w**. • 2 Kgs 4:34
Again, if two lie together, they keep **w**, • Eccl 4:11

WARN
I will **w** you whom to fear: fear him • Lk 12:5
five brothers—so that he may **w** them, • Lk 16:28
an enemy, but **w** him as a brother. • 2 Thes 3:15

WARNED
Moreover, by them is your servant **w**; • Ps 19:11
And being **w** in a dream not to return • Mt 2:12
Who **w** you to flee from the wrath to • Mt 3:7
refused him who **w** them on earth, • Heb 12:25

WARS
He makes **w** cease to the end of the • Ps 46:9
And you will hear of **w** and rumors • Mt 24:6

WASH
w me, and I shall be whiter than snow. • Ps 51:7
W yourselves; make yourselves clean; • Is 1:16
O Jerusalem, **w** your heart from evil, • Jer 4:14
to him, “Go, **w** in the pool of Siloam” • Jn 9:7
and began to **w** the disciples’ feet • Jn 13:5
be baptized and **w** away your sins, • Acts 22:16

WASHED
But you were **w**, you were sanctified, • 1 Cor 6:11
They have **w** their robes and made • Rv 7:14

WASHING
cleansed her by the **w** of water with • Eph 5:26
by the **w** of regeneration and renewal • Ti 3:5

WATCH
keeping **w** on the evil and the good. • Prv 15:3
W therefore, for you know neither the • Mt 25:13
W and pray that you may not enter • Mt 26:41
keeping **w** over their flock by night. • Lk 2:8
Keep a close **w** on yourself and on • 1 Tm 4:16
they are keeping **w** over your souls, • Heb 13:17

WATCHED
as in the days when God **w** over me, • Jb 29:2
for the high official is **w** by a higher, • Eccl 5:8
And they **w** Jesus, to see whether he • Mk 3:2

WATCHES
Unless the Lord **w** over the city, • Ps 127:1
The Lord **w** over the sojourners; • Ps 146:9

WATCHFUL
Be **w**, stand firm in the faith, act like • 1 Cor 16:13
prayer, being **w** in it with thanksgiving. • Col 4:2

WATCHMAN
the Lord said to me: “Go, set a **w**; • Is 21:6
I have made you a **w** for the house of • Ezk 3:17
The prophet is the **w** of Ephraim with • Hos 9:8

WATER
but there was no **w** for the people • Ex 17:1
I am poured out like **w**, and all my • Ps 22:14
lofty abode you **w** the mountains; • Ps 104:13

if he is thirsty, give him **w** to drink, • Prv 25:21
He is like a tree planted by **w**, that • Jer 17:8
the feast tasted the **w** now become wine, • Jn 2:9
unless one is born of **w** and the Spirit, • Jn 3:5
he would have given you living **w**.” • Jn 4:10
his heart will flow rivers of living **w**.’” • Jn 7:38
persons, were brought safely through **w**. • 1 Pt 3:20
he who came by **w** and blood—Jesus • 1 Jn 5:6
will guide them to springs of living **w**, • Rv 7:17
showed me the river of the **w** of life, • Rv 22:1

WATERED

I planted, Apollos **w**, but God gave • 1 Cor 3:6

WATERS

was hovering over the face of the **w**. • Gn 1:2
the flood of **w** came upon the earth. • Gn 7:6
sea dry land, and the **w** were divided. • Ex 14:21
He leads me beside still **w**. • Ps 23:2
words of a man’s mouth are deep **w**; • Prv 18:4
Many **w** cannot quench love, neither • Sg 8:7
When you pass through the **w**, I will • Is 43:2
spring of water, whose **w** do not fail. • Is 58:11
forsaken me, the fountain of living **w**, • Jer 2:13
glory of the Lord as the **w** cover • Hab 2:14
On that day living **w** shall flow out • Zec 14:8
who plants nor he who **w** is anything, • 1 Cor 3:7

WAX

are out of joint; my heart is like **w**; • Ps 22:14
as **w** melts before fire, so the wicked • Ps 68:2

WAY

But he knows the **w** that I take; • Jb 23:10
Commit your **w** to the Lord; • Ps 37:5
Keep your **w** far from her, and do not • Prv 5:8
There is a **w** that seems right to a man, • Prv 16:25
the **w** of an eagle in the sky, the **w** • Prv 30:19

the **w** the spirit comes to the bones in • Eccl 11:5
“This is the **w**, walk in it,” • Is 30:21
“My **w** is hidden from the Lord, • Is 40:27
Jesus said to him, “I am the **w**, and • Jn 14:6
if he found any belonging to the **W**, • Acts 9:2
new and living **w** that he opened for • Heb 10:20

WAYS

please show me now your **w**, that I • Ex 33:13
work is perfect, for all his **w** are justice. • Dt 32:4
Make me to know your **w**, • Ps 25:4
I will teach transgressors your **w**, • Ps 51:13
In all your **w** acknowledge him, • Prv 3:6
neither are your **w** my **w**, • Is 55:8
the **w** of the Lord are right, • Hos 14:9
man, unstable in all his **w**. • Jas 1:8

WEAK

For while we were still **w**, at the right • Rom 5:6
As for the one who is **w** in faith, • Rom 14:1
to bear with the failings of the **w**, • Rom 15:1
God chose what is **w** in the world to • 1 Cor 1:27
become a stumbling block to the **w**. • 1 Cor 8:9
To the **w** I became **w**, that I • 1 Cor 9:22
For when I am **w**, then I am strong. • 2 Cor 12:10
hands and strengthen your **w** knees, • Heb 12:12

WEAKER

that seem to be **w** are indispensable, • 1 Cor 12:22

WEAKNESS

Likewise the Spirit helps us in our **w**. • Rom 8:26
the **w** of God is stronger than men. • 1 Cor 1:25
It is sown in **w**; it is raised in power. • 1 Cor 15:43
for my power is made perfect in **w**.” • 2 Cor 12:9
For he was crucified in **w**, but lives • 2 Cor 13:4
since he himself is beset with **w**. • Heb 5:2

WEAKNESSES
I will not boast, except of my **w**— • 2 Cor 12:5
to sympathize with our **w**, but one who • Heb 4:15

WEALTH
have not asked for possessions, **w**, honor, • 2 Chr 1:11
must perish and leave their **w** to others. • Ps 49:10
Honor the Lord with your **w** • Prv 3:9
W gained hastily will dwindle, • Prv 13:11
may bring to you the **w** of the nations, • Is 60:11
have **w** to enter the kingdom of God!" • Mk 10:23
to receive power and **w** and wisdom • Rv 5:12

WEAPONS
Wisdom is better than **w** of war, but • Eccl 9:18
with the **w** of righteousness for the • 2 Cor 6:7
For the **w** of our warfare are not of • 2 Cor 10:4

WEAR
the earth will **w** out like a garment, • Is 51:6
or 'What shall we **w**?' • Mt 6:31

WEARINESS
and much study is a **w** of the flesh. • Eccl 12:12
But you say, 'What a **w** this is,' • Mal 1:13

WEARY
in a dry and **w** land where there is no • Ps 63:1
I am **w** with my crying out; my throat • Ps 69:3
And let us not grow **w** of doing good, • Gal 6:9
do not grow **w** in doing good. • 2 Thes 3:13
you may not grow **w** or fainthearted. • Heb 12:3

WEDDING
"Can the **w** guests mourn as long as • Mt 9:15
a man who had no **w** garment. • Mt 22:11
day there was a **w** at Cana in Galilee, • Jn 2:1

WEEK

the dawn of the first day of the **w**, • Mt 28:1
On the first day of every **w**, each of • 1 Cor 16:2

WEEP

a time to **w**, and a time to laugh; • Eccl 3:4
in Jerusalem; you shall **w** no more. • Is 30:19
“Blessed are you who **w** now, for • Lk 6:21
on her and said to her, “Do not **w**.” • Lk 7:13
of Jerusalem, do not **w** for me, • Lk 23:28
w with those who **w**. • Rom 12:15

WEEPING

W may tarry for the night, but joy • Ps 30:5
He who goes out **w**, bearing the seed • Ps 126:6
In that place there will be **w** and • Mt 8:12
w, she began to wet his feet with her • Lk 7:38
And all were **w** and mourning for her, • Lk 8:52
But Mary stood **w** outside the tomb, • Jn 20:11

WEIGHED

knowledge, and by him actions are **w**. • 1 Sm 2:3
“Oh that my vexation were **w**, and all • Jb 6:2
in a measure and **w** the mountains in • Is 40:12
you have been **w** in the balances and • Dn 5:27
your hearts be **w** down with dissipation • Lk 21:34

WEIGHT

for us an eternal **w** of glory beyond • 2 Cor 4:17
let us also lay aside every **w**, • Heb 12:1

WELCOME

did we see you a stranger and **w** you, • Mt 25:38
the one who is weak in faith, **w** him, • Rom 14:1
Therefore **w** one another as Christ has • Rom 15:7

WELCOMED

when Jesus returned, the crowd **w** him, • Lk 8:40

he came to Galilee, the Galileans **w** • Jn 4:45

WELL

that it may go **w** with you and with • Dt 4:40
flowing water from your own **w**. • Prv 5:15
When it goes **w** with the righteous, • Prv 11:10
righteous that it shall be **w** with them, • Is 3:10
“Those who are **w** have no need of a • Mt 9:12
His master said to him, ‘**W** done, good • Mt 25:21
“Daughter, your faith has made you **w**; • Mk 5:34
Jacob’s **w** was there; so Jesus, wearied • Jn 4:6

WEPT

times.” And he went out and **w** bitterly. • Mt 26:75
Jesus **w**. • Jn 11:35

WEST

as far as the east is from the **w**, so far • Ps 103:12
come from east and **w** and recline at • Mt 8:11

WHEAT

weeds among the **w** and went away. • Mt 13:25
have you, that he might sift you like **w**, • Lk 22:31
unless a grain of **w** falls into the earth • Jn 12:24

WHIRLWIND

Elijah up to heaven by a **w**, • 2 Kgs 2:1
answered Job out of the **w** and said: • Jb 38:1
His way is in **w** and storm, and • Na 1:3

WHISPER

after the fire the sound of a low **w**. • 1 Kgs 19:12

WHISPERER

and a **w** separates close friends. • Prv 16:28
The words of a **w** are like delicious • Prv 18:8

WHITE

and make themselves **w** and be refined, • Dn 12:10
they will walk with me in **w**, • Rv 3:4
Then I saw a great **w** throne and him • Rv 20:11

WHOLE
to the Lord with my **w** heart; • Ps 9:1
who seek him with their **w** heart, • Ps 119:2
to you the **w** counsel of God. • Acts 20:27
If the **w** body were an eye, where • 1 Cor 12:17
he is obligated to keep the **w** law. • Gal 5:3
For whoever keeps the **w** law but fails • Jas 2:10

WHORE
and when they **w** after their gods • Ex 34:15
How the faithful city has become a **w**, • Is 1:21
For their mother has played the **w**; • Hos 2:5

WICKED
Now the men of Sodom were **w**, • Gn 13:13
sweep away the righteous with the **w**? • Gn 18:23
Therefore the **w** will not stand in the • Ps 1:5
a little while, the **w** will be no more; • Ps 37:10
when I saw the prosperity of the **w**. • Ps 73:3
but all the **w** he will destroy. • Ps 145:20
but the expectation of the **w** will perish. • Prv 10:28
but when the **w** rule, the people groan. • Prv 29:2
says the Lord, “for the **w**.” • Is 48:22
his grave with the **w** and with a rich • Is 53:9
let the **w** forsake his way, and the • Is 55:7
I any pleasure in the death of the **w**, • Ezk 18:23
And none of the **w** shall understand, • Dn 12:10
‘You **w** servant! I forgave you all that • Mt 18:32
But if that **w** servant says to himself, • Mt 24:48
For everyone who does **w** things hates • Jn 3:20

WICKEDNESS
saw that the **w** of man was great • Gn 6:5
you are not a God who delights in **w**; • Ps 5:4

coveting, **w**, deceit, sensuality, envy, • Mk 7:22

WIDE
For the gate is **w** and the way is easy • Mt 7:13
Corinthians; our heart is **w** open. • 2 Cor 6:11

WIDOW
justice for the fatherless and the **w**, • Dt 10:18
he upholds the **w** and the fatherless, • Ps 146:9
only son of his mother, and she was a **w**, • Lk 7:12
And there was a **w** in that city who • Lk 18:3
and he saw a poor **w** put in two small • Lk 21:2
She who is truly a **w**, left all alone, • 1 Tm 5:5

WIDOWS
fatherless and protector of **w** is God • Ps 68:5
many **w** in Israel in the days of Elijah, • Lk 4:25
who devour **w**' houses and for a • Lk 20:47
their **w** were being neglected in the • Acts 6:1
Honor **w** who are truly **w**. • 1 Tm 5:3

WIFE
and hold fast to his **w**, and they shall • Gn 2:24
you shall not covet your neighbor's **w**, • Ex 20:17
Your **w** will be like a fruitful vine within • Ps 128:3
and rejoice in the **w** of your youth, • Prv 5:18
An excellent **w** is the crown of her • Prv 12:4
a prudent **w** is from the Lord. • Prv 19:14
rainy day and a quarrelsome **w** are • Prv 27:15
An excellent **w** who can find? • Prv 31:10
Enjoy life with the **w** whom you love, • Eccl 9:9
who divorces his **w**, except • Mt 5:32
hold fast to his **w**, and the two shall • Mt 19:5
Remember Lot's **w**. • Lk 17:32
husband should not divorce his **w**. • 1 Cor 7:11
the head of a **w** is her husband, • 1 Cor 11:3
He who loves his **w** loves himself. • Eph 5:28
w see that she respects her husband. • Eph 5:33

the Bride, the **w** of the Lamb.” • Rv 21:9

WILDERNESS

I have led you forty years in the **w**. • Dt 29:5
“Can God spread a table in the **w**? • Ps 78:19
“In the **w** prepare the way of the • Is 40:3
the sword found grace in the **w**; • Jer 31:2
“The voice of one crying in the **w**: • Mt 3:3
by the Spirit into the **w** to be tempted • Mt 4:1

WILL

I delight to do your **w**, O my God; • Ps 40:8
w of the Lord to crush him; • Is 53:10
Your kingdom come, your **w** be done, • Mt 6:10
Father, for such was your gracious **w**. • Mt 11:26
For whoever does the **w** of my Father • Mt 12:50
not as I **w**, but as you **w**.” • Mt 26:39
of the flesh nor of the **w** of man, • Jn 1:13
food is to do the **w** of him who sent • Jn 4:34
For who can resist his **w**?” • Rom 9:19
may discern what is the **w** of God, • Rom 12:2
doing the **w** of God from the heart, • Eph 6:6
filled with the knowledge of his **w** in • Col 1:9
For this is the **w** of God, your • 1 Thes 4:3
doing good, if that should be God’s **w**, • 1 Pt 3:17
does the **w** of God abides forever. • 1 Jn 2:17
according to his **w** he hears us. • 1 Jn 5:14

WILLING

a whole heart and with a **w** mind, • 1 Chr 28:9
and uphold me with a **w** spirit. • Ps 51:12
If you are **w** and obedient, you shall eat • Is 1:19

WILLINGLY

not under compulsion, but **w**, • 1 Pt 5:2

WILLS

he has mercy on whomever he **w**, • Rom 9:18

to each one individually as he **w**. • 1 Cor 12:11
you ought to say, “If the Lord **w**, • Jas 4:15

WIN

servant to all, that I might **w** more of • 1 Cor 9:19
became weak, that I might **w** the weak. • 1 Cor 9:22
worked for, but may **w** a full reward. • 2 Jn 8

WIND

And God made a **w** blow over the earth, • Gn 8:1
he came swiftly on the wings of the **w**. • Ps 18:10
chariot; he rides on the wings of the **w**; • Ps 104:3
his own household will inherit the **w**, • Prv 11:29
Be still!” And the **w** ceased, and there • Mk 4:39
The **w** blows where it wishes, • Jn 3:8
sound like a mighty rushing **w**, • Acts 2:2
carried about by every **w** of doctrine, • Eph 4:14
sea that is driven and tossed by the **w**. • Jas 1:6

WINDOWS

and the **w** of the heavens were opened. • Gn 7:11
himself should make **w** in heaven, • 2 Kgs 7:2
house where he had **w** in his upper • Dn 6:10
if I will not open the **w** of heaven • Mal 3:10

WINDS

he makes his messengers **w**, his • Ps 104:4
Come from the four **w**, O breath, • Ezk 37:9
he rose and rebuked the **w** and the sea, • Mt 8:26
will gather his elect from the four **w**, • Mt 24:31
holding back the four **w** of the earth, • Rv 7:1

WINE

and **w** to gladden the heart of man, • Ps 104:15
W is a mocker, strong drink a brawler, • Prv 20:1
Do not look at **w** when it is red, when • Prv 23:31
O Lemuel, it is not for kings to drink **w**, • Prv 31:4
For your love is better than **w**; • Sg 1:2

feast tasted the water now become **w**, • Jn 2:9
“They are filled with new **w**.” • Acts 2:13
eat meat or drink **w** or do anything • Rom 14:21
And do not get drunk with **w**, for • Eph 5:18
not addicted to much **w**, not greedy • 1 Tm 3:8
but use a little **w** for the sake of your • 1 Tm 5:23

WINEPRESS
garments like his who treads in the **w**? • Is 63:2
around it and dug a **w** in it and built a • Mt 21:33
threw it into the great **w** of the wrath • Rv 14:19
He will tread the **w** of the fury of the • Rv 19:15

WINESKINS
These **w** were new when we filled • Jos 9:13
Neither is new wine put into old **w**. • Mt 9:17

WINGS
bore you on eagles’ **w** and brought • Ex 19:4
hide me in the shadow of your **w**, • Ps 17:8
and under his **w** you will find refuge; • Ps 91:4
If I take the **w** of the morning and dwell • Ps 139:9
Each had six **w**: with two he covered • Is 6:2
shall rise with healing in its **w**. • Mal 4:2
a hen gathers her brood under her **w**, • Lk 13:34

WINNOWING
winnowed them with a **w** fork in the • Jer 15:7
His **w** fork is in his hand, and he will • Mt 3:12

WINNOWS
throne of judgment **w** all evil with • Prv 20:8
A wise king **w** the wicked and drives • Prv 20:26

WINTER
may not be in **w** or on a Sabbath. • Mt 24:20

WISDOM

And God gave Solomon **w** and • 1 Kgs 4:29
Who has put **w** in the inward parts or • Jb 38:36
our days that we may get a heart of **w**. • Ps 90:12
In **w** have you made them all; • Ps 104:24
For the Lord gives **w**; • Prv 2:6
By **w** a house is built, and by • Prv 24:3
She opens her mouth with **w**, and • Prv 31:26
W is better than weapons of war, but • Eccl 9:18
who established the world by his **w**, • Jer 10:12
And Jesus increased in **w** and in stature • Lk 2:52
God made foolish the **w** of the world? • 1 Cor 1:20
For the **w** of this world is folly • 1 Cor 3:19
the Spirit of **w** and of revelation • Eph 1:17
the manifold **w** of God might • Eph 3:10
If any of you lacks **w**, let him ask God, • Jas 1:5
But the **w** from above is first pure, • Jas 3:17
power and wealth and **w** and might • Rv 5:12
and glory and **w** and thanksgiving and • Rv 7:12

WISE

Behold, I give you a **w** and discerning • 1 Kgs 3:12
He catches the **w** in their own • Jb 5:13
Be not **w** in your own eyes; fear the • Prv 3:7
A **w** son makes a glad father, but a • Prv 10:1
whoever captures souls is **w**. • Prv 11:30
Whoever walks with the **w** becomes **w**, • Prv 13:20
fool who keeps silent is considered **w**; • Prv 17:28
And those who are **w** shall shine like • Dn 12:3
w men from the east came to Jerusalem, • Mt 2:1
of them were foolish, and five were **w**. • Mt 25:2
Claiming to be **w**, they became fools, • Rom 1:22
Never be **w** in your own sight. • Rom 12:16
the only **w** God be glory forevermore • Rom 16:27
foolish in the world to shame the **w**; • 1 Cor 1:27
how you walk, not as unwise but as **w**, • Eph 5:15
to make you **w** for salvation through • 2 Tm 3:15
Who is **w** and understanding among • Jas 3:13

WISER
For he was **w** than all other men, • 1 Kgs 4:31
The sluggard is **w** in his own eyes • Prv 26:16
foolishness of God is **w** than men, • 1 Cor 1:25

WITHER
Their leaves will not **w**, nor their fruit • Ezk 47:12
“How did the fig tree **w** at once?” • Mt 21:20

WITHERS
renewed; in the evening it fades and **w**. • Ps 90:6
The grass **w**, the flower fades when • Is 40:7
The grass **w**, and the flower falls, • 1 Pt 1:24

WITHHOLD
No good thing does he **w** from those • Ps 84:11
Do not **w** good from those to whom it • Prv 3:27
if you **w** forgiveness from any, it is • Jn 20:23

WITNESS
“You shall not bear false **w** against • Ex 20:16
“A single **w** shall not suffice against • Dt 19:15
A truthful **w** saves lives, but one • Prv 14:25
You shall not bear false **w**, • Mt 19:18
but came to bear **w** about the light. • Jn 1:8
If I alone bear **w** about myself, my • Jn 5:31
while their conscience also bears **w**, • Rom 2:15
The Spirit himself bears **w** with our • Rom 8:16
Holy Spirit also bears **w** to us; • Heb 10:15
word of God and for the **w** they had • Rv 6:9

WITNESSES
by the evidence of two or three **w**. • Mt 18:16
though many false **w** came forward. • Mt 26:60
you will be my **w** in Jerusalem and in • Acts 1:8
on the evidence of two or three **w**. • 1 Tm 5:19
I will grant authority to my two **w**, • Rv 11:3

WIVES

And his **w** turned away his heart. • 1 Kgs 11:3
W, submit to your own husbands, • Eph 5:22
Husbands, love your **w**, as Christ • Eph 5:25
Their **w** likewise must be dignified, • 1 Tm 3:11
Likewise, **w**, be subject to your own • 1 Pt 3:1

WOE

W to those who join house to house, • Is 5:8
W to those who call evil good and • Is 5:20
“**W** to you, Chorazin! • Mt 11:21
“**W** to the world for temptations to sin! • Mt 18:7
but **w** to the one by whom the • Mt 18:7
“But **w** to you, scribes and Pharisees, • Mt 23:13
W to them! For they walked in the way • Jude 11
“**W**, **w**, **w** to those • Rv 8:13

WOMAN

made into a **w** and brought her to • Gn 2:22
“A **w** shall not wear a man’s garment, • Dt 22:5
He gives the barren **w** a home, • Ps 113:9
A gracious **w** gets honor, and • Prv 11:16
but a **w** who fears the Lord • Prv 31:30
who looks at a **w** with lustful intent • Mt 5:28
And instantly the **w** was made well. • Mt 9:22
and what sort of **w** this is who is • Lk 7:39
“**W**, you are freed from your • Lk 13:12
A **w** from Samaria came to draw water. • Jn 4:7
Pharisees brought a **w** who had been • Jn 8:3
“**W**, why are you weeping?” • Jn 20:13
For a married **w** is bound by law • Rom 7:2
of God, but **w** is the glory of man. • 1 Cor 11:7
in the Lord **w** is not independent of • 1 Cor 11:11
God sent forth his Son, born of **w**, • Gal 4:4
Let a **w** learn quietly with all • 1 Tm 2:11
I do not permit a **w** to teach or to • 1 Tm 2:12
showing honor to the **w** as the weaker • 1 Pt 3:7

WOMB

and from my mother’s **w** you have • Ps 22:10
the fruit of the **w** a reward. • Ps 127:3
knitted me together in my mother’s **w**. • Ps 139:13
The Lord called me from the **w**, • Is 49:1
“Before I formed you in the **w** I knew • Jer 1:5
Holy Spirit, even from his mother’s **w**. • Lk 1:15
the baby in my **w** leaped for joy. • Lk 1:44
him, “Blessed is the **w** that bore you, • Lk 11:27
into his mother’s **w** and be born?” • Jn 3:4

WOMEN

The wisest of **w** builds her house, • Prv 14:1
Rise up, you **w** who are at ease, hear • Is 32:9
Two **w** will be grinding at the mill; one • Mt 24:41
“Blessed are you among **w**, and • Lk 1:42
w should keep silent in the churches. • 1 Cor 14:34
likewise also that **w** should adorn • 1 Tm 2:9
Older **w** likewise are to be reverent • Ti 2:3
For this is how the holy **w** who hoped • 1 Pt 3:5

WONDERFUL

Your testimonies are **w**; therefore • Ps 119:129
Such knowledge is too **w** for me; • Ps 139:6
W are your works; my soul knows it • Ps 139:14
name shall be called **W** Counselor, • Is 9:6
name, for you have done **w** things, • Is 25:1
he is **w** in counsel and excellent in • Is 28:29
the scribes saw the **w** things that he • Mt 21:15

WONDERS

awesome in glorious deeds, doing **w**? • Ex 15:11
I will remember your **w** of old. • Ps 77:11
despite his **w**, they did not believe. • Ps 78:32
to him who alone does great **w**, • Ps 136:4
his signs, how mighty his **w**! • Dn 4:3
“And I will show **w** in the heavens • Jl 2:30

see signs and **w** you will not believe.” • Jn 4:48
And I will show **w** in the heavens • Acts 2:19
with all power and false signs and **w**, • 2 Thes 2:9
by signs and **w** and various miracles • Heb 2:4

WONDROUS

stop and consider the **w** works of God. • Jb 37:14
your **w** deeds and your thoughts toward • Ps 40:5
on your **w** works, I will meditate. • Ps 145:5

WOOD

Shall I fall down before a block of **w**?” • Is 44:19
precious stones, **w**, hay, straw— • 1 Cor 3:12

WORD

w of the Lord came to Abram • Gn 15:1
but man lives by every **w** that comes • Dt 8:3
the **w** of the Lord was rare • 1 Sm 3:1
the **w** of the Lord is upright, • Ps 33:4
you mighty ones who do his **w**, • Ps 103:20
I have stored up your **w** in my heart, • Ps 119:11
but a good **w** makes him glad. • Prv 12:25
Every **w** of God proves true; he is • Prv 30:5
so shall my **w** be that goes out from • Is 55:11
he who executes his **w** is powerful. • Jl 2:11
alone, but by every **w** that comes from • Mt 4:4
The sower sows the **w**. • Mk 4:14
In the beginning was the **W**, and the • Jn 1:1
And the **W** became flesh and dwelt • Jn 1:14
if you hold fast to the **w** I preached • 1 Cor 15:2
of the Spirit, which is the **w** of God, • Eph 6:17
holding fast to the **w** of life, so that • Phil 2:16
Let the **w** of Christ dwell in you richly, • Col 3:16
whatever you do, in **w** or deed, • Col 3:17
For the **w** of God is living and active, • Heb 4:12
the living and abiding **w** of God; • 1 Pt 1:23
but the **w** of the Lord remains forever.” • 1 Pt 1:25

and the **w** of God abides in you, • 1 Jn 2:14
who bore witness to the **w** of God • Rv 1:2

WORDS

The **w** of the Lord are pure • Ps 12:6
There is no speech, nor are there **w**, • Ps 19:3
Let the **w** of my mouth and the • Ps 19:14
Lord is faithful in all his **w** • Ps 145:13
When **w** are many, transgression is not • Prv 10:19
Gracious **w** are like a honeycomb, • Prv 16:24
Whoever restrains his **w** has knowledge, • Prv 17:27
And I have put my **w** in your mouth • Is 51:16
Take with you **w** and return to the • Hos 14:2
but my **w** will not pass away. • Mt 24:35
the disciples were amazed at his **w**. • Mk 10:24
at the gracious **w** that were coming • Lk 4:22
we go? You have the **w** of eternal life, • Jn 6:68
we impart this in **w** not taught by • 1 Cor 2:13
I would rather speak five **w** with my • 1 Cor 14:19
the pattern of the sound **w** that you • 2 Tm 1:13
Blessed is the one who keeps the **w** • Rv 22:7
if anyone takes away from the **w** of • Rv 22:19

WORK

God finished his **w** that he had done, • Gn 2:2
shall bring us relief from our **w** • Gn 5:29
“Six days you shall do your **w**, but • Ex 23:12
height, for the people had a mind to **w**. • Neh 4:6
at your heavens, the **w** of your fingers, • Ps 8:3
the heavens are the **w** of your hands. • Ps 102:25
Do not forsake the **w** of your hands. • Ps 138:8
Commit your **w** to the Lord, • Prv 16:3
Do you see a man skillful in his **w**? • Prv 22:29
w of the Lord with slackness, • Jer 48:10
And he could do no mighty **w** there, • Mk 6:5
“This is the **w** of God, that you believe • Jn 6:29
all things **w** together for good, • Rom 8:28

what sort of **w** each one has done. • 1 Cor 3:13
abounding in the **w** of the Lord, • 1 Cor 15:58
according to the power at **w** within us, • Eph 3:20
w out your own salvation with fear • Phil 2:12
Whatever you do, **w** heartily, as for • Col 3:23
in every good **w** and word. • 2 Thes 2:17
If anyone is not willing to **w**, let him • 2 Thes 3:10
as to overlook your **w** and the love • Heb 6:10

WORKER
What gain has the **w** from his toil? • Eccl 3:9
to give to this last **w** as I give to you. • Mt 20:14
a **w** who has no need to be ashamed, • 2 Tm 2:15

WORKERS
For we are God's fellow **w**. • 1 Cor 3:9
that we may be fellow **w** for the truth. • 3 Jn 8

WORKING
"My Father is **w** until now, and I am • Jn 5:17
but only faith **w** through love. • Gal 5:6
according to the **w** of his great might • Eph 1:19
was given me by the **w** of his power. • Eph 3:7

WORKMANSHIP
Are not you my **w** in the Lord? • 1 Cor 9:1
For we are his **w**, created in Christ • Eph 2:10

WORKS
at the **w** of your hands I sing for joy. • Ps 92:4
The Lord **w** righteousness • Ps 103:6
and let her **w** praise her in the gates. • Prv 31:31
may see your good **w** and give glory to • Mt 5:16
may be clearly seen that his **w** have • Jn 3:21
was full of good **w** and acts of charity. • Acts 9:36
not because of **w** but because of him • Rom 9:11
grace, it is no longer on the basis of **w**; • Rom 11:6
not justified by **w** of the law but • Gal 2:16

not a result of **w**, so that no one may • Eph 2:9
for it is God who **w** in you, both to • Phil 2:13
So also good **w** are conspicuous, • 1 Tm 5:25
not because of our **w** but because • 2 Tm 1:9
up one another to love and good **w**, • Heb 10:24
Show me your faith apart from your **w**, • Jas 2:18
so also faith apart from **w** is dead. • Jas 2:26

WORLD
yes, the **w** is established; • 1 Chr 16:30
for the **w** and its fullness are mine. • Ps 50:12
will judge the **w** with righteousness, • Ps 98:9
gains the whole **w** and forfeits • Mt 16:26
throughout the whole **w** as a testimony • Mt 24:14
God did not send his Son into the **w** to • Jn 3:17
this is indeed the Savior of the **w**.” • Jn 4:42
I have come into the **w** as light, so • Jn 12:46
but because you are not of the **w**, • Jn 15:19
But take heart; I have overcome the **w**.” • Jn 16:33
As you sent me into the **w**, so I have • Jn 17:18
“My kingdom is not of this **w**. • Jn 18:36
your faith is proclaimed in all the **w**. • Rom 1:8
the whole **w** may be held accountable • Rom 3:19
w did not know God through wisdom, • 1 Cor 1:21
no hope and without God in the **w**. • Eph 2:12
Jesus came into the **w** to save sinners, • 1 Tm 1:15
but also for the sins of the whole **w**. • 1 Jn 2:2
Do not love the **w** or the things in • 1 Jn 2:15
the foundation of the **w** in the book of • Rv 13:8

WORLDLY
were wise according to **w** standards, • 1 Cor 1:26
who marry will have **w** troubles, • 1 Cor 7:28

WORM
But I am a **w** and not a man, scorned • Ps 22:6
For their **w** shall not die, their fire • Is 66:24

God appointed a **w** that attacked • Jon 4:7
‘where their **w** does not die and • Mk 9:48

WORSE

state of that person is **w** than the first. • Mt 12:45
that nothing **w** may happen to you.” • Jn 5:14
How much **w** punishment, do you • Heb 10:29
last state has become **w** for them than • 2 Pt 2:20

WORSHIP

(for you shall **w** no other god, for the • Ex 34:14
W the Lord in the splendor • 1 Chr 16:29
of the nations shall **w** before you. • Ps 22:27
w the Lord in the splendor of • Ps 29:2
Oh come, let us **w** and bow down; • Ps 95:6
rather than serve and **w** any god except • Dn 3:28
in vain do they **w** me, teaching as • Mt 15:9
“‘You shall **w** the Lord your God, • Lk 4:8
w him must **w** in spirit and • Jn 4:24
w as unknown, this I proclaim to you. • Acts 17:23
to God, which is your spiritual **w**. • Rom 12:1
he will **w** God and declare that God • 1 Cor 14:25
thus let us offer to God acceptable **w**, • Heb 12:28
on the throne and **w** him who lives • Rv 4:10
All nations will come and **w** you, • Rv 15:4
keep the words of this book. **W** God.” • Rv 22:9

WORSHIPED

head and fell on the ground and **w**. • Jb 1:20
And those in the boat **w** him, saying, • Mt 14:33
took hold of his feet and **w** him. • Mt 28:9
Our fathers **w** on this mountain, but • Jn 4:20
“Amen!” and the elders fell down and **w**. • Rv 5:14
God fell on their faces and **w** God, • Rv 11:16
creatures fell down and **w** God who • Rv 19:4

WORSHIPER

but if anyone is a **w** of God and does • Jn 9:31

of purple goods, who was a **w** of God. • Acts 16:14
cannot perfect the conscience of the **w**, • Heb 9:9

WORSHIPERS

All **w** of images are put to shame, • Ps 97:7
true **w** will worship the Father in spirit • Jn 4:23
the **w**, having once been cleansed, • Heb 10:2

WORSHIPS

All the earth **w** you and sings praises • Ps 66:4
Also he makes a god and **w** it; • Is 44:15
“If anyone **w** the beast and its image • Rv 14:9

WORTH

heart of the wicked is of little **w**. • Prv 10:20
not **w** comparing with the glory • Rom 8:18

WORTHLESS

my eyes from looking at **w** things; • Ps 119:37
A **w** man plots evil, and his speech • Prv 16:27
aside; together they have become **w**; • Rom 3:12
his heart, this person’s religion is **w**. • Jas 1:26

WORTHY

know that you are a **w** woman. • Ru 3:11
I call upon the Lord, who is **w** • 2 Sm 22:4
I am not **w** to have you come • Mt 8:8
more than me is not **w** of me, • Mt 10:37
but those invited were not **w**. • Mt 22:8
I am no longer **w** to be called your son. • Lk 15:19
to walk in a manner **w** of the calling • Eph 4:1
manner of life be **w** of the gospel • Phil 1:27
God may make you **w** of his calling • 2 Thes 1:11
Jesus has been counted **w** of more • Heb 3:3
of whom the world was not **w**— • Heb 11:38
“**W** are you, our Lord and God, • Rv 4:11
“**W** is the Lamb who was slain, • Rv 5:12

WOUND

Blows that **w** cleanse away evil; • Prv 20:30
w, but its mortal **w** was healed, • Rv 13:3

WRATH

w has gone out from the Lord; • Nm 16:46
land in anger and fury and great **w**, • Dt 29:28
until the **w** of the Lord rose • 2 Chr 36:16
Refrain from anger, and forsake **w**! • Ps 37:8
will shatter kings on the day of his **w**. • Ps 110:5
A man of **w** stirs up strife, and one • Prv 29:22
my hand this cup of the wine of **w**, • Jer 25:15
For the **w** of God is revealed from • Rom 1:18
we be saved by him from the **w** of God. • Rom 5:9
of these things the **w** of God comes • Eph 5:6
On account of these the **w** of God is • Col 3:6
For God has not destined us for **w**, • 1 Thes 5:9
throne, and from the **w** of the Lamb, • Rv 6:16
the great winepress of the **w** of God. • Rv 14:19

WRETCHED

W man that I am! Who will deliver • Rom 7:24
Be **w** and mourn and weep. Let your • Jas 4:9
nothing, not realizing that you are **w**, • Rv 3:17

WRITE

said to Moses, “**W** these words, • Ex 34:27
You shall **w** them on the doorposts • Dt 6:9
w them on the tablet of your heart. • Prv 3:3
and I will **w** it on their hearts. • Jer 31:33
hearts, and **w** them on their minds,” • Heb 10:16
“**W** this: Blessed are those who are • Rv 19:9

WRITINGS

if you do not believe his **w**, how will • Jn 5:47
been acquainted with the sacred **w**, • 2 Tm 3:15

WRITTEN

of stone, **w** with the finger of God. • Ex 31:18
tablets that were **w** on both sides • Ex 32:15
to do all that is **w** in the Book of the • Jos 23:6
in the scroll of the book it is **w** of me: • Ps 40:7
in your book were **w**, every one of • Ps 139:16
This is he of whom it is **w**, "'Behold, I • Mt 11:10
everything **w** about me in the Law • Lk 24:44
these are **w** so that you may believe • Jn 20:31
not to go beyond what is **w**, • 1 Cor 4:6
w not with ink but with the Spirit • 2 Cor 3:3

WRONG
Jesus answered them, "You are **w**, • Mt 22:29
but this man has done nothing **w**." • Lk 23:41
Why not rather suffer **w**? • 1 Cor 6:7

WRONGDOING
it does not rejoice at **w**, but rejoices • 1 Cor 13:6
as the wage for their **w**. • 2 Pt 2:13
All **w** is sin, but there is sin that • 1 Jn 5:17

WROTE
Moses **w** down all the words of the • Ex 24:4
the king saw the hand as it **w**. • Dn 5:5
you would believe me; for he **w** of me. • Jn 5:46
Jesus bent down and **w** with his finger • Jn 8:6

Y (TOP)

YEAR
You crown the **y** with your bounty; • Ps 65:11
the **y** of the Lord’s favor, • Is 61:2
went to Jerusalem every **y** at the Feast • Lk 2:41
that are continually offered every **y**, • Heb 10:1

YEARNS
My soul **y** for you in the night; • Is 26:9
Therefore my heart **y** for him; • Jer 31:20
“He **y** jealously over the spirit that he • Jas 4:5

YEARS
and for seasons, and for days and **y**, • Gn 1:14
of Israel lived in Egypt was 430 **y**. • Ex 12:40
wander in the wilderness forty **y**, • Nm 32:13
The **y** of our life are seventy, • Ps 90:10
and **y** will be added to your life. • Prv 9:11
restore to you the **y** that the swarming • Jl 2:25
And when he was twelve **y** old, they • Lk 2:42
was about thirty **y** of age, • Lk 3:23
“You are not yet fifty **y** old, • Jn 8:57
the Lord one day is as a thousand **y**, • 2 Pt 3:8

YES
what you say be simply ‘**Y**’ or ‘No’; • Mt 5:37
promises of God find their **Y** in him. • 2 Cor 1:20
but let your “**y**” be **y** • Jas 5:12

YESTERDAY
your sight are but as **y** when it is past, • Ps 90:4
Jesus Christ is the same **y** and today • Heb 13:8

YIELD
The land will **y** its fruit, and you will • Lv 25:19

good, and our land will **y** its increase. • Ps 85:12
he is satisfied by the **y** of his lips. • Prv 18:20
Neither can a salt pond **y** fresh water. • Jas 3:12

YIELDED
and **y** up their bodies rather than serve • Dn 3:28
with a loud voice and **y** up his spirit. • Mt 27:50
soil and grew and **y** a hundredfold.” • Lk 8:8

YOKE
“Your father made our **y** heavy. Now • 1 Kgs 12:4
Take my **y** upon you, and learn from • Mt 11:29
For my **y** is easy, and my burden is • Mt 11:30
do not submit again to a **y** of slavery. • Gal 5:1
Let all who are under a **y** as bondservants • 1 Tm 6:1

YOUNG
How can a **y** man keep his way pure? • Ps 119:9
The glory of **y** men is their strength, • Prv 20:29
train the **y** women to love their • Ti 2:4

YOUNGER
the **y** son gathered all he had and took • Lk 15:13
as mothers, **y** women as sisters, • 1 Tm 5:2
urge the **y** men to be self-controlled. • Ti 2:6
Likewise, you who are **y**, be subject • 1 Pt 5:5

YOUNGEST
David was the **y**. The three eldest • 1 Sm 17:14
greatest among you become as the **y**, • Lk 22:26

YOUTH
Remember not the sins of my **y** • Ps 25:7
good so that your **y** is renewed like • Ps 103:5
knowledge and discretion to the **y**— • Prv 1:4
rejoice in the wife of your **y**, • Prv 5:18
your Creator in the days of your **y**, • Eccl 12:1
the **y** will be insolent to the elder, • Is 3:5

how to speak, for I am only a **y**.” • Jer 1:6
faithless to the wife of your **y**. • Mal 2:15
Let no one despise you for your **y**, but • 1 Tm 4:12

YOUTHS
simple, I have perceived among the **y**, • Prv 7:7
Even **y** shall faint and be weary, and • Is 40:30

Z (TOP)

ZACCHAEUS
And behold, there was a man named **Z**. • Lk 19:2
“**Z**, hurry and come down, for I must • Lk 19:5

ZADOK
The king also said to **Z** the priest, • 2 Sm 15:27
But **Z** the priest and Benaiah the son • 1 Kgs 1:8

ZAREPHATH
“Arise, go to **Z**, which belongs to • 1 Kgs 17:9
sent to none of them but only to **Z**, • Lk 4:26

ZEAL
see my **z** for the Lord.” • 2 Kgs 10:16
z of the Lord will do this. • 2 Kgs 19:31
For **z** for your house has consumed me, • Ps 69:9
My **z** consumes me, because my foes • Ps 119:139
The **z** of the Lord of hosts • Is 9:7
“**Z** for your house will consume me.” • Jn 2:17
the one who leads, with **z**; • Rom 12:8
Do not be slothful in **z**, be fervent • Rom 12:11
And your **z** has stirred up most of • 2 Cor 9:2
as to **z**, a persecutor of the church; • Phil 3:6

ZEALOT
Simon who was called the **Z**, • Lk 6:15
Simon the **Z** and Judas the • Acts 1:13

ZEALOUS
so extremely **z** was I for the traditions • Gal 1:14
if you are **z** for what is good? • 1 Pt 3:13
discipline, so be **z** and repent. • Rv 3:19

ZEBEDEE

in the boat with **Z** their father, • Mt 4:21
mother of the sons of **Z** came up to • Mt 20:20
with him Peter and the two sons of **Z**, • Mt 26:37
James the son of **Z** and John the • Mk 3:17
also were James and John, sons of **Z**, • Lk 5:10
of Cana in Galilee, the sons of **Z**, • Jn 21:2

ZEBULUN
So she called his name **Z**. • Gn 30:20
Simeon, Levi, Judah, Issachar, and **Z**. • Gn 35:23
is the inheritance of the people of **Z**, • Jos 19:16

ZECHARIAH
and **Z** his son reigned in his place. • 2 Kgs 14:29
Z the son of Jeroboam reigned over • 2 Kgs 15:8
Z, the son of Berechiah, son of Iddo, • Zec 1:7
there was a priest named **Z**, of the • Lk 1:5

ZEDEKIAH
place, and changed his name to **Z**. • 2 Kgs 24:17
sons of **Z** before his eyes, and put out • 2 Kgs 25:7
Z was twenty-one years old when he • Jer 52:1

ZELOPHEHAD
Now **Z** the son of Hepher had no sons, • Nm 26:33

ZEPHANIAH
Z the priest read this letter in the • Jer 29:29

ZERUBBABEL
They came with **Z**, Jeshua, Nehemiah, • Ezr 2:2
They came with **Z**, Jeshua, Nehemiah, • Neh 7:7
Haggai the prophet to **Z** the son of • Hg 1:1
Shealtiel, and Shealtiel the father of **Z**, • Mt 1:12

ZEUS
Barnabas they called **Z**, and Paul, • Acts 14:12

ZILPAH

Leah’s servant **Z** bore Jacob a • Gn 30:10
These are the sons of **Z**, whom Laban • Gn 46:18

ZIMRI

Z reigned seven days in Tirzah. • 1 Kgs 16:15

ZION

David took the stronghold of **Z**, • 2 Sm 5:7
out of the city of David, which is **Z**. • 1 Kgs 8:1
“As for me, I have set my King on **Z**, • Ps 2:6
is the joy of all the earth, Mount **Z**, • Ps 48:2
“Sing us one of the songs of **Z**!” • Ps 137:3
O **Z**, herald of good news; • Is 40:9
I will put salvation in **Z**, for Israel • Is 46:13
“And a Redeemer will come to **Z**, • Is 59:20
Say to the daughter of **Z**, “Behold, your • Is 62:11
“Is the Lord not in **Z**? • Jer 8:19
Blow a trumpet in **Z**; sound an alarm • Jl 2:1
Sing aloud, O daughter of **Z**; • Zep 3:14
I have returned to **Z** and will dwell in • Zec 8:3
“Say to the daughter of **Z**, ‘Behold, • Mt 21:5
I am laying in **Z** a stone of stumbling, • Rom 9:33
“The Deliverer will come from **Z**, • Rom 11:26
But you have come to Mount **Z** and • Heb 12:22
“Behold, I am laying in **Z** a stone, • 1 Pt 2:6
behold, on Mount **Z** stood the Lamb, • Rv 14:1

ZIPPORAH

and he gave Moses his daughter **Z**. • Ex 2:21

ZOAR

Lot went up out of **Z** and lived in • Gn 19:30
the city of palm trees, as far as **Z**. • Dt 34:3

ZOPHAR

the Shuhite, and **Z** the Naamathite. • Jb 2:11
Shuhite and **Z** the Naamathite went • Jb 42:9

Daily Bible Reading Plan

This schedule of daily Bible readings is designed for reading through the entire Bible in one year.

There are four readings for each day. These readings are divided into four main sections: Psalms and Wisdom Literature; Pentateuch and the History of Israel; Chronicles and Prophets; and Gospels and Epistles.

In order to make the readings come out evenly, four major books of the Bible are included twice in the schedule: the Psalms (the Bible's hymnal), Isaiah (the grandest of the OT prophets), Luke (one of the four biblical Gospels), and Romans (the heart of the Bible's theology of salvation).

The list of readings from the Psalms and the Wisdom Literature begins and ends with special readings that are especially appropriate for the opening and closing of the year. The list of readings from the Pentateuch and the History of Israel proceeds canonically through the five books of Moses and then chronologically through the history of the OT, before closing the year with the sufferings of Job. The list of readings from the Chronicles and the Prophets begins with the Chronicler's history of the people of God from Adam through the exile, followed by the Major and Minor Prophets, which are organized chronologically rather than canonically.

The Gospels and Epistles are largely grouped according to authorship: first, the writings of Luke (in the Gospel of Luke) followed by the book of Acts, then the letters of Paul (from Romans through Philemon); next Matthew, followed by Hebrews (both of which seem to have been written to largely Jewish-Christian audiences); then Mark, which was probably based on the experiences of Peter, followed by Peter's own letters; then a repeat of Luke and Romans; finally, James and the writings of John (including the Gospel of John, the epistles of John, and Revelation).

This is just one of many good plans for reading through the Bible in one year. This plan and a number of others are available for free at www.esv.org. The most important thing is to take your Bible and read it, praying to the Father that the Spirit will take what all the Scriptures teach about Christ and apply it to your mind and heart and life.

Quick Links to Reading Plan

January • February • March • April • May • June • July • August • September • October • November • December

---

January 1 (**Top**)
Psalms and Wisdom • Ecclesiastes 3:1-8
Pentateuch and History • Genesis 1
Chronicles and Prophets • 1 Chronicles 1
Gospels and Epistles • Luke 1:1-25

January 2 (**Top**)
Psalms and Wisdom • Psalm 1
Pentateuch and History • Genesis 2
Chronicles and Prophets • 1 Chronicles 2
Gospels and Epistles • Luke 1:26-56

January 3 (**Top**)
Psalms and Wisdom • Psalm 2
Pentateuch and History • Genesis 3
Chronicles and Prophets • 1 Chronicles 3
Gospels and Epistles • Luke 1:57-80

January 4 (**Top**)
Psalms and Wisdom • Psalm 3
Pentateuch and History • Genesis 4
Chronicles and Prophets • 1 Chronicles 4
Gospels and Epistles • Luke 2:1-21

January 5 (**Top**)
Psalms and Wisdom • Psalm 4

Pentateuch and History • Genesis 5
Chronicles and Prophets • 1 Chronicles 5
Gospels and Epistles • Luke 2:22-52

January 6 (Top)

Psalms and Wisdom • Psalm 5
Pentateuch and History • Genesis 6
Chronicles and Prophets • 1 Chronicles 6
Gospels and Epistles • Luke 3:1-22

January 7 (Top)

Psalms and Wisdom • Psalm 6
Pentateuch and History • Genesis 7
Chronicles and Prophets • 1 Chronicles 7
Gospels and Epistles • Luke 3:23-4:13

January 8 (Top)

Psalms and Wisdom • Psalm 7
Pentateuch and History • Genesis 8:1-19
Chronicles and Prophets • 1 Chronicles 8
Gospels and Epistles • Luke 4:14-44

January 9 (Top)

Psalms and Wisdom • Psalm 8
Pentateuch and History • Genesis 8:20-9:19
Chronicles and Prophets • 1 Chronicles 9
Gospels and Epistles • Luke 5:1-6:16

January 10 (Top)

Psalms and Wisdom • Psalm 9
Pentateuch and History • Genesis 9:20-10:32
Chronicles and Prophets • 1 Chronicles 10
Gospels and Epistles • Luke 6:17-49

January 11 (Top)

Psalms and Wisdom • Psalm 10
Pentateuch and History • Genesis 11
Chronicles and Prophets • 1 Chronicles 11
Gospels and Epistles • Luke 7:1-35

January 12 (Top)

Psalms and Wisdom • Psalm 11
Pentateuch and History • Genesis 12-13:1
Chronicles and Prophets • 1 Chronicles 12
Gospels and Epistles • Luke 7:36-8:3

January 13 (Top)

Psalms and Wisdom • Psalm 12
Pentateuch and History • Genesis 13:2-18
Chronicles and Prophets • 1 Chronicles 13
Gospels and Epistles • Luke 8:4-21

January 14 (Top)

Psalms and Wisdom • Psalm 13
Pentateuch and History • Genesis 14
Chronicles and Prophets • 1 Chronicles 14
Gospels and Epistles • Luke 8:22-56

January 15 (Top)

Psalms and Wisdom • Psalm 14
Pentateuch and History • Genesis 15
Chronicles and Prophets • 1 Chronicles 15:1-16:3
Gospels and Epistles • Luke 9:1-50

January 16 (Top)

Psalms and Wisdom • Psalm 15
Pentateuch and History • Genesis 16
Chronicles and Prophets • 1 Chronicles 16:4-43

Gospels and Epistles • Luke 9:51-10:24

January 17 (Top)
Psalms and Wisdom • Psalm 16
Pentateuch and History • Genesis 17
Chronicles and Prophets • 1 Chronicles 17
Gospels and Epistles • Luke 10:25-42

January 18 (Top)
Psalms and Wisdom • Psalm 17
Pentateuch and History • Genesis 18:1-15
Chronicles and Prophets • 1 Chronicles 18-20
Gospels and Epistles • Luke 11:1-36

January 19 (Top)
Psalms and Wisdom • Psalm 18
Pentateuch and History • Genesis 18:16-33
Chronicles and Prophets • 1 Chronicles 21:1-17
Gospels and Epistles • Luke 11:37-12:12

January 20 (Top)
Psalms and Wisdom • Psalm 19
Pentateuch and History • Genesis 19
Chronicles and Prophets • 1 Chronicles 21:18-22:19
Gospels and Epistles • Luke 12:13-48

January 21 (Top)
Psalms and Wisdom • Psalm 20
Pentateuch and History • Genesis 20
Chronicles and Prophets • 1 Chronicles 23-24
Gospels and Epistles • Luke 12:49-13:9

January 22 (Top)

Psalms and Wisdom • Psalm 21
Pentateuch and History • Genesis 21:1-21
Chronicles and Prophets • 1 Chronicles 25
Gospels and Epistles • Luke 13:10-35

January 23 (Top)

Psalms and Wisdom • Psalm 22
Pentateuch and History • Genesis 21:22-34
Chronicles and Prophets • 1 Chronicles 26
Gospels and Epistles • Luke 14

January 24 (Top)

Psalms and Wisdom • Psalm 23
Pentateuch and History • Genesis 22
Chronicles and Prophets • 1 Chronicles 27
Gospels and Epistles • Luke 15

January 25 (Top)

Psalms and Wisdom • Psalm 24
Pentateuch and History • Genesis 23
Chronicles and Prophets • 1 Chronicles 28
Gospels and Epistles • Luke 16:1-17:10

January 26 (Top)

Psalms and Wisdom • Psalm 25
Pentateuch and History • Genesis 24
Chronicles and Prophets • 1 Chronicles 29:1-22a
Gospels and Epistles • Luke 17:11-37

January 27 (Top)

Psalms and Wisdom • Psalm 26
Pentateuch and History • Genesis 25:1-18
Chronicles and Prophets • 1 Chronicles 29:22b-30
Gospels and Epistles • Luke 18:1-30

January 28 (Top)

Psalms and Wisdom • Psalm 27
Pentateuch and History • Genesis 25:19-34
Chronicles and Prophets • 2 Chronicles 1
Gospels and Epistles • Luke 18:31-19:27

January 29 (Top)

Psalms and Wisdom • Psalm 28
Pentateuch and History • Genesis 26
Chronicles and Prophets • 2 Chronicles 2
Gospels and Epistles • Luke 19:28-46

January 30 (Top)

Psalms and Wisdom • Psalm 29
Pentateuch and History • Genesis 27:1-40
Chronicles and Prophets • 2 Chronicles 3
Gospels and Epistles • Luke 19:47-20:44

January 31 (Top)

Psalms and Wisdom • Psalm 30
Pentateuch and History • Genesis 27:41-28:9
Chronicles and Prophets • 2 Chronicles 4
Gospels and Epistles • Luke 20:45-21:38

February 1 (Top)

Psalms and Wisdom • Psalm 31
Pentateuch and History • Genesis 28:10-22
Chronicles and Prophets • 2 Chronicles 5
Gospels and Epistles • Luke 22:1-46

February 2 (Top)

Psalms and Wisdom • Psalm 32
Pentateuch and History • Genesis 29:1-30
Chronicles and Prophets • 2 Chronicles 6

Gospels and Epistles • Luke 22:47-23:25

February 3 (Top)
Psalms and Wisdom • Psalm 33
Pentateuch and History • Genesis 29:31-30:43
Chronicles and Prophets • 2 Chronicles 7
Gospels and Epistles • Luke 23:26-56

February 4 (Top)
Psalms and Wisdom • Psalm 34
Pentateuch and History • Genesis 31
Chronicles and Prophets • 2 Chronicles 8
Gospels and Epistles • Luke 24

February 5 (Top)
Psalms and Wisdom • Psalm 35
Pentateuch and History • Genesis 32
Chronicles and Prophets • 2 Chronicles 9
Gospels and Epistles • Acts 1

February 6 (Top)
Psalms and Wisdom • Psalm 36
Pentateuch and History • Genesis 33
Chronicles and Prophets • 2 Chronicles 10
Gospels and Epistles • Acts 2

February 7 (Top)
Psalms and Wisdom • Psalm 37
Pentateuch and History • Genesis 34
Chronicles and Prophets • 2 Chronicles 11
Gospels and Epistles • Acts 3:1-4:31

February 8 (Top)

Psalms and Wisdom • Psalm 38
Pentateuch and History • Genesis 35
Chronicles and Prophets • 2 Chronicles 12
Gospels and Epistles • Acts 4:32-6:7

February 9 (Top)

Psalms and Wisdom • Psalm 39
Pentateuch and History • Genesis 36
Chronicles and Prophets • 2 Chronicles 13
Gospels and Epistles • Acts 6:8-7:60

February 10 (Top)

Psalms and Wisdom • Psalm 40
Pentateuch and History • Genesis 37
Chronicles and Prophets • 2 Chronicles 14
Gospels and Epistles • Acts 8

February 11 (Top)

Psalms and Wisdom • Psalm 41
Pentateuch and History • Genesis 38
Chronicles and Prophets • 2 Chronicles 15
Gospels and Epistles • Acts 9:1-31

February 12 (Top)

Psalms and Wisdom • Psalm 42-43
Pentateuch and History • Genesis 39
Chronicles and Prophets • 2 Chronicles 16
Gospels and Epistles • Acts 9:32-43

February 13 (Top)

Psalms and Wisdom • Psalm 44
Pentateuch and History • Genesis 40
Chronicles and Prophets • 2 Chronicles 17
Gospels and Epistles • Acts 10:1-11:18

February 14 (Top)

Psalms and Wisdom • Psalm 45
Pentateuch and History • Genesis 41:1-36
Chronicles and Prophets • 2 Chronicles 18:1-19:3
Gospels and Epistles • Acts 11:19-30

February 15 (Top)

Psalms and Wisdom • Psalm 46
Pentateuch and History • Genesis 41:37-57
Chronicles and Prophets • 2 Chronicles 19:4-11
Gospels and Epistles • Acts 12

February 16 (Top)

Psalms and Wisdom • Psalm 47
Pentateuch and History • Genesis 42
Chronicles and Prophets • 2 Chronicles 20
Gospels and Epistles • Acts 13-14

February 17 (Top)

Psalms and Wisdom • Psalm 48
Pentateuch and History • Genesis 43
Chronicles and Prophets • 2 Chronicles 21
Gospels and Epistles • Acts 15:1-35

February 18 (Top)

Psalms and Wisdom • Psalm 49
Pentateuch and History • Genesis 44
Chronicles and Prophets • 2 Chronicles 22
Gospels and Epistles • Acts 15:36-17:15

February 19 (Top)

Psalms and Wisdom • Psalm 50
Pentateuch and History • Genesis 45
Chronicles and Prophets • 2 Chronicles 23

Gospels and Epistles • Acts 17:16-34

February 20 (Top)
Psalms and Wisdom • Psalm 51
Pentateuch and History • Genesis 46:1-47:12
Chronicles and Prophets • 2 Chronicles 24
Gospels and Epistles • Acts 18:1-22

February 21 (Top)
Psalms and Wisdom • Psalm 52
Pentateuch and History • Genesis 47:13-26
Chronicles and Prophets • 2 Chronicles 25
Gospels and Epistles • Acts 18:23-19:22

February 22 (Top)
Psalms and Wisdom • Psalm 53
Pentateuch and History • Genesis 47:27-48:22
Chronicles and Prophets • 2 Chronicles 26
Gospels and Epistles • Acts 19:23-20:16

February 23 (Top)
Psalms and Wisdom • Psalm 54
Pentateuch and History • Genesis 49
Chronicles and Prophets • 2 Chronicles 27
Gospels and Epistles • Acts 20:17-21:16

February 24 (Top)
Psalms and Wisdom • Psalm 55
Pentateuch and History • Genesis 50:1-14
Chronicles and Prophets • 2 Chronicles 28
Gospels and Epistles • Acts 21:17 -23:11

February 25 (Top)

Psalms and Wisdom • Psalm 56
Pentateuch and History • Genesis 50:15-26
Chronicles and Prophets • 2 Chronicles 29
Gospels and Epistles • Acts 23:12-24:27

February 26 (Top)

Psalms and Wisdom • Psalm 57
Pentateuch and History • Exodus 1:1-21
Chronicles and Prophets • 2 Chronicles 30
Gospels and Epistles • Acts 25-26

February 27 (Top)

Psalms and Wisdom • Psalm 58
Pentateuch and History • Exodus 1:22-2:22
Chronicles and Prophets • 2 Chronicles 31
Gospels and Epistles • Acts 27:1-28:15

February 28 (Top)

Psalms and Wisdom • Psalm 59
Pentateuch and History • Exodus 2:23-3:22
Chronicles and Prophets • 2 Chronicles 32
Gospels and Epistles • Acts 28:16-31

February 29 (Top)

Psalms and Wisdom • Psalm 59
Pentateuch and History • Exodus 2:23-3:22
Chronicles and Prophets • 2 Chronicles 32
Gospels and Epistles • Acts 28:16-31

March 1 (Top)

Psalms and Wisdom • Psalm 60
Pentateuch and History • Exodus 4
Chronicles and Prophets • 2 Chronicles 33
Gospels and Epistles • Romans 1:1-17

March 2 (Top)

Psalms and Wisdom • Psalm 61
Pentateuch and History • Exodus 5:1-6:9
Chronicles and Prophets • 2 Chronicles 34
Gospels and Epistles • Romans 1:18-32

March 3 (Top)

Psalms and Wisdom • Psalm 62
Pentateuch and History • Exodus 6:10-7:13
Chronicles and Prophets • 2 Chronicles 35:1-19
Gospels and Epistles • Romans 2:1-16

March 4 (Top)

Psalms and Wisdom • Psalm 63
Pentateuch and History • Exodus 7:14-8:19
Chronicles and Prophets • 2 Chronicles 35:20-27
Gospels and Epistles • Romans 2:17-3:8

March 5 (Top)

Psalms and Wisdom • Psalm 64
Pentateuch and History • Exodus 8:20-9:12
Chronicles and Prophets • 2 Chronicles 36
Gospels and Epistles • Romans 3:9-20

March 6 (Top)

Psalms and Wisdom • Psalm 65
Pentateuch and History • Exodus 9:13-10:29
Chronicles and Prophets • Ezra 1
Gospels and Epistles • Romans 3:21-31

March 7 (Top)

Psalms and Wisdom • Psalm 66
Pentateuch and History • Exodus 11:1-12:30
Chronicles and Prophets • Ezra 2

Gospels and Epistles • Romans 4

March 8 (Top)
Psalms and Wisdom • Psalm 67
Pentateuch and History • Exodus 12:31-13:22
Chronicles and Prophets • Ezra 3
Gospels and Epistles • Romans 5:1-11

March 9 (Top)
Psalms and Wisdom • Psalm 68
Pentateuch and History • Exodus 14
Chronicles and Prophets • Ezra 4
Gospels and Epistles • Romans 5:12-21

March 10 (Top)
Psalms and Wisdom • Psalm 69
Pentateuch and History • Exodus 15:1-21
Chronicles and Prophets • Ezra 5
Gospels and Epistles • Romans 6

March 11 (Top)
Psalms and Wisdom • Psalm 70
Pentateuch and History • Exodus 15:22-16:36
Chronicles and Prophets • Ezra 6
Gospels and Epistles • Romans 7

March 12 (Top)
Psalms and Wisdom • Psalm 71
Pentateuch and History • Exodus 17
Chronicles and Prophets • Ezra 7
Gospels and Epistles • Romans 8:1-17

March 13 (Top)

Psalms and Wisdom • Psalm 72
Pentateuch and History • Exodus 18
Chronicles and Prophets • Ezra 8
Gospels and Epistles • Romans 8:18-39

March 14 (Top)

Psalms and Wisdom • Psalm 73
Pentateuch and History • Exodus 19
Chronicles and Prophets • Ezra 9
Gospels and Epistles • Romans 9:1-29

March 15 (Top)

Psalms and Wisdom • Psalm 74
Pentateuch and History • Exodus 20:1-17
Chronicles and Prophets • Ezra 10
Gospels and Epistles • Romans 9:30-10:21

March 16 (Top)

Psalms and Wisdom • Psalm 75
Pentateuch and History • Exodus 20:18-21:11
Chronicles and Prophets • Nehemiah 1
Gospels and Epistles • Romans 11

March 17 (Top)

Psalms and Wisdom • Psalm 76
Pentateuch and History • Exodus 21:12-22:15
Chronicles and Prophets • Nehemiah 2
Gospels and Epistles • Romans 12

March 18 (Top)

Psalms and Wisdom • Psalm 77
Pentateuch and History • Exodus 22:16-23:9
Chronicles and Prophets • Nehemiah 3
Gospels and Epistles • Romans 13

March 19 (Top)
Psalms and Wisdom • Psalm 78
Pentateuch and History • Exodus 23:10-33
Chronicles and Prophets • Nehemiah 4
Gospels and Epistles • Romans 14

March 20 (Top)
Psalms and Wisdom • Psalm 79
Pentateuch and History • Exodus 24
Chronicles and Prophets • Nehemiah 5
Gospels and Epistles • Romans 15:1-13

March 21 (Top)
Psalms and Wisdom • Psalm 80
Pentateuch and History • Exodus 25
Chronicles and Prophets • Nehemiah 6
Gospels and Epistles • Romans 15:14-33

March 22 (Top)
Psalms and Wisdom • Psalm 81
Pentateuch and History • Exodus 26
Chronicles and Prophets • Nehemiah 7
Gospels and Epistles • Romans 16

March 23 (Top)
Psalms and Wisdom • Psalm 82
Pentateuch and History • Exodus 27:1-19
Chronicles and Prophets • Nehemiah 8
Gospels and Epistles • 1 Corinthians 1:1-17

March 24 (Top)
Psalms and Wisdom • Psalm 83
Pentateuch and History • Exodus 27:20-28:43
Chronicles and Prophets • Nehemiah 9

Gospels and Epistles • 1 Corinthians 1:18-31

March 25 (Top)
Psalms and Wisdom • Psalm 84
Pentateuch and History • Exodus 29
Chronicles and Prophets • Nehemiah 10
Gospels and Epistles • 1 Corinthians 2

March 26 (Top)
Psalms and Wisdom • Psalm 85
Pentateuch and History • Exodus 30-31
Chronicles and Prophets • Nehemiah 11:1-12:26
Gospels and Epistles • 1 Corinthians 3

March 27 (Top)
Psalms and Wisdom • Psalm 86
Pentateuch and History • Exodus 32
Chronicles and Prophets • Nehemiah 12:27-47
Gospels and Epistles • 1 Corinthians 4

March 28 (Top)
Psalms and Wisdom • Psalm 87
Pentateuch and History • Exodus 33
Chronicles and Prophets • Nehemiah 13
Gospels and Epistles • 1 Corinthians 5

March 29 (Top)
Psalms and Wisdom • Psalm 88
Pentateuch and History • Exodus 34
Chronicles and Prophets • Esther 1
Gospels and Epistles • 1 Corinthians 6

March 30 (Top)

Psalms and Wisdom • Psalm 89
Pentateuch and History • Exodus 35:1-29
Chronicles and Prophets • Esther 2
Gospels and Epistles • 1 Corinthians 7

March 31 (Top)

Psalms and Wisdom • Psalm 90
Pentateuch and History • Exodus 35:30-36:38
Chronicles and Prophets • Esther 3
Gospels and Epistles • 1 Corinthians 8

April 1 (Top)

Psalms and Wisdom • Psalm 91
Pentateuch and History • Exodus 37
Chronicles and Prophets • Esther 4
Gospels and Epistles • 1 Corinthians 9

April 2 (Top)

Psalms and Wisdom • Psalm 92
Pentateuch and History • Exodus 38
Chronicles and Prophets • Esther 5
Gospels and Epistles • 1 Corinthians 10:1-11:1

April 3 (Top)

Psalms and Wisdom • Psalm 93
Pentateuch and History • Exodus 39
Chronicles and Prophets • Esther 6
Gospels and Epistles • 1 Corinthians 11:2-34

April 4 (Top)

Psalms and Wisdom • Psalm 94
Pentateuch and History • Exodus 40
Chronicles and Prophets • Esther 7
Gospels and Epistles • 1 Corinthians 12

April 5 (Top)

Psalms and Wisdom • Psalm 95
Pentateuch and History • Leviticus 1
Chronicles and Prophets • Esther 8
Gospels and Epistles • 1 Corinthians 13

April 6 (Top)

Psalms and Wisdom • Psalm 96
Pentateuch and History • Leviticus 2
Chronicles and Prophets • Esther 9-10
Gospels and Epistles • 1 Corinthians 14

April 7 (Top)

Psalms and Wisdom • Psalm 97
Pentateuch and History • Leviticus 3
Chronicles and Prophets • Isaiah 1
Gospels and Epistles • 1 Corinthians 15

April 8 (Top)

Psalms and Wisdom • Psalm 98
Pentateuch and History • Leviticus 4:1-5:13
Chronicles and Prophets • Isaiah 2
Gospels and Epistles • 1 Corinthians 16

April 9 (Top)

Psalms and Wisdom • Psalm 99
Pentateuch and History • Leviticus 5:14-6:7
Chronicles and Prophets • Isaiah 3-4
Gospels and Epistles • 2 Corinthians 1:1-11

April 10 (Top)

Psalms and Wisdom • Psalm 100
Pentateuch and History • Leviticus 6:8-7:38
Chronicles and Prophets • Isaiah 5

Gospels and Epistles • 2 Corinthians 1:12-2:11

April 11 (Top)

Psalms and Wisdom • Psalm 101
Pentateuch and History • Leviticus 8
Chronicles and Prophets • Isaiah 6
Gospels and Epistles • 2 Corinthians 2:12-3:18

April 12 (Top)

Psalms and Wisdom • Psalm 102
Pentateuch and History • Leviticus 9
Chronicles and Prophets • Isaiah 7-8
Gospels and Epistles • 2 Corinthians 4:1-5:10

April 13 (Top)

Psalms and Wisdom • Psalm 103
Pentateuch and History • Leviticus 10
Chronicles and Prophets • Isaiah 9:1-7
Gospels and Epistles • 2 Corinthians 5:11-6:10

April 14 (Top)

Psalms and Wisdom • Psalm 104
Pentateuch and History • Leviticus 11
Chronicles and Prophets • Isaiah 9:8-10:34
Gospels and Epistles • 2 Corinthians 6:11-7:16

April 15 (Top)

Psalms and Wisdom • Psalm 105
Pentateuch and History • Leviticus 12
Chronicles and Prophets • Isaiah 11-12
Gospels and Epistles • 2 Corinthians 8-9

April 16 (Top)

Psalms and Wisdom • Psalm 106
Pentateuch and History • Leviticus 13
Chronicles and Prophets • Isaiah 13-14
Gospels and Epistles • 2 Corinthians 10:1-12

April 17 (Top)

Psalms and Wisdom • Psalm 107
Pentateuch and History • Leviticus 14:1-32
Chronicles and Prophets • Isaiah 15-16
Gospels and Epistles • 2 Corinthians 10:13-12:13

April 18 (Top)

Psalms and Wisdom • Psalm 108
Pentateuch and History • Leviticus 14:33-57
Chronicles and Prophets • Isaiah 17-18
Gospels and Epistles • 2 Corinthians 12:14-13:14

April 19 (Top)

Psalms and Wisdom • Psalm 109
Pentateuch and History • Leviticus 15
Chronicles and Prophets • Isaiah 19-20
Gospels and Epistles • Galatians 1:1-10

April 20 (Top)

Psalms and Wisdom • Psalm 110
Pentateuch and History • Leviticus 16
Chronicles and Prophets • Isaiah 21
Gospels and Epistles • Galatians 1:11-24

April 21 (Top)

Psalms and Wisdom • Psalm 111
Pentateuch and History • Leviticus 17
Chronicles and Prophets • Isaiah 22
Gospels and Epistles • Galatians 2

April 22 (Top)
Psalms and Wisdom • Psalm 112
Pentateuch and History • Leviticus 18
Chronicles and Prophets • Isaiah 23
Gospels and Epistles • Galatians 3

April 23 (Top)
Psalms and Wisdom • Psalm 113
Pentateuch and History • Leviticus 19
Chronicles and Prophets • Isaiah 24
Gospels and Epistles • Galatians 4

April 24 (Top)
Psalms and Wisdom • Psalm 114
Pentateuch and History • Leviticus 20
Chronicles and Prophets • Isaiah 25
Gospels and Epistles • Galatians 5

April 25 (Top)
Psalms and Wisdom • Psalm 115
Pentateuch and History • Leviticus 21:1-22:16
Chronicles and Prophets • Isaiah 26-27
Gospels and Epistles • Galatians 6

April 26 (Top)
Psalms and Wisdom • Psalm 116
Pentateuch and History • Leviticus 22:17-33
Chronicles and Prophets • Isaiah 28
Gospels and Epistles • Ephesians 1

April 27 (Top)
Psalms and Wisdom • Psalm 117
Pentateuch and History • Leviticus 23
Chronicles and Prophets • Isaiah 29:1-30:17

Gospels and Epistles • Ephesians 2

April 28 (Top)

Psalms and Wisdom • Psalm 118
Pentateuch and History • Leviticus 24
Chronicles and Prophets • Isaiah 30:18-32:20
Gospels and Epistles • Ephesians 3

April 29 (Top)

Psalms and Wisdom • Psalm 119:1-88
Pentateuch and History • Leviticus 25
Chronicles and Prophets • Isaiah 33-34
Gospels and Epistles • Ephesians 4:1-16

April 30 (Top)

Psalms and Wisdom • Psalm 119:89-176
Pentateuch and History • Leviticus 26
Chronicles and Prophets • Isaiah 35
Gospels and Epistles • Ephesians 4:17-32

May 1 (Top)

Psalms and Wisdom • Psalm 120
Pentateuch and History • Leviticus 27
Chronicles and Prophets • Isaiah 36-37
Gospels and Epistles • Ephesians 5:1-21

May 2 (Top)

Psalms and Wisdom • Psalm 121
Pentateuch and History • Numbers 1
Chronicles and Prophets • Isaiah 38
Gospels and Epistles • Ephesians 5:22-6:9

May 3 (Top)

Psalms and Wisdom • Psalm 122
Pentateuch and History • Numbers 2
Chronicles and Prophets • Isaiah 39
Gospels and Epistles • Ephesians 6:10-24

May 4 (Top)

Psalms and Wisdom • Psalm 123
Pentateuch and History • Numbers 3-4
Chronicles and Prophets • Isaiah 40
Gospels and Epistles • Philippians 1:1-26

May 5 (Top)

Psalms and Wisdom • Psalm 124
Pentateuch and History • Numbers 5
Chronicles and Prophets • Isaiah 41
Gospels and Epistles • Philippians 1:27-2:11

May 6 (Top)

Psalms and Wisdom • Psalm 125
Pentateuch and History • Numbers 6
Chronicles and Prophets • Isaiah 42
Gospels and Epistles • Philippians 2:12-30

May 7 (Top)

Psalms and Wisdom • Psalm 126
Pentateuch and History • Numbers 7
Chronicles and Prophets • Isaiah 43:1-44:5
Gospels and Epistles • Philippians 3:1-4:1

May 8 (Top)

Psalms and Wisdom • Psalm 127
Pentateuch and History • Numbers 8
Chronicles and Prophets • Isaiah 44:6-28
Gospels and Epistles • Philippians 4:2-23

May 9 (Top)

Psalms and Wisdom • Psalm 128
Pentateuch and History • Numbers 9:1-14
Chronicles and Prophets • Isaiah 45
Gospels and Epistles • Colossians 1:1-20

May 10 (Top)

Psalms and Wisdom • Psalm 129
Pentateuch and History • Numbers 9:15-10:10
Chronicles and Prophets • Isaiah 46-47
Gospels and Epistles • Colossians 1:21-2:5

May 11 (Top)

Psalms and Wisdom • Psalm 130
Pentateuch and History • Numbers 10:11-36
Chronicles and Prophets • Isaiah 48-49
Gospels and Epistles • Colossians 2:6-23

May 12 (Top)

Psalms and Wisdom • Psalm 131
Pentateuch and History • Numbers 11
Chronicles and Prophets • Isaiah 50
Gospels and Epistles • Colossians 3:1-17

May 13 (Top)

Psalms and Wisdom • Psalm 132
Pentateuch and History • Numbers 12
Chronicles and Prophets • Isaiah 51:1-52:12
Gospels and Epistles • Colossians 3:18-4:18

May 14 (Top)

Psalms and Wisdom • Psalm 133
Pentateuch and History • Numbers 13-14
Chronicles and Prophets • Isaiah 52:13-53:12

Gospels and Epistles • 1 Thessalonians 1

May 15 (Top)

Psalms and Wisdom • Psalm 134
Pentateuch and History • Numbers 15
Chronicles and Prophets • Isaiah 54
Gospels and Epistles • 1 Thessalonians 2:1-16

May 16 (Top)

Psalms and Wisdom • Psalm 135
Pentateuch and History • Numbers 16-17
Chronicles and Prophets • Isaiah 55
Gospels and Epistles • 1 Thessalonians 2:17-3:13

May 17 (Top)

Psalms and Wisdom • Psalm 136
Pentateuch and History • Numbers 18-19
Chronicles and Prophets • Isaiah 56-57
Gospels and Epistles • 1 Thessalonians 4:1-12

May 18 (Top)

Psalms and Wisdom • Psalm 137
Pentateuch and History • Numbers 20-21
Chronicles and Prophets • Isaiah 58
Gospels and Epistles • 1 Thessalonians 4:13-5:11

May 19 (Top)

Psalms and Wisdom • Psalm 138
Pentateuch and History • Numbers 22
Chronicles and Prophets • Isaiah 59
Gospels and Epistles • 1 Thessalonians 5:12-22

May 20 (Top)

Psalms and Wisdom • Psalm 139
Pentateuch and History • Numbers 23-24
Chronicles and Prophets • Isaiah 60
Gospels and Epistles • 1 Thessalonians 5:23-28

May 21 (Top)
Psalms and Wisdom • Psalm 140
Pentateuch and History • Numbers 25
Chronicles and Prophets • Isaiah 61-62
Gospels and Epistles • 2 Thessalonians 1

May 22 (Top)
Psalms and Wisdom • Psalm 141
Pentateuch and History • Numbers 26
Chronicles and Prophets • Isaiah 63-64
Gospels and Epistles • 2 Thessalonians 2:1-12

May 23 (Top)
Psalms and Wisdom • Psalm 142
Pentateuch and History • Numbers 27
Chronicles and Prophets • Isaiah 65
Gospels and Epistles • 2 Thessalonians 2:13-3:5

May 24 (Top)
Psalms and Wisdom • Psalm 143
Pentateuch and History • Numbers 28-29
Chronicles and Prophets • Isaiah 66
Gospels and Epistles • 2 Thessalonians 3:6-18

May 25 (Top)
Psalms and Wisdom • Psalm 144
Pentateuch and History • Numbers 30
Chronicles and Prophets • Obadiah 1-14
Gospels and Epistles • 1 Timothy 1

May 26 ([Top](#))
Psalms and Wisdom • [Psalm 145](#)
Pentateuch and History • [Numbers 31](#)
Chronicles and Prophets • [Obadiah 15-21](#)
Gospels and Epistles • [1 Timothy 2](#)

May 27 ([Top](#))
Psalms and Wisdom • [Psalm 146](#)
Pentateuch and History • [Numbers 32](#)
Chronicles and Prophets • [Joel 1](#)
Gospels and Epistles • [1 Timothy 3](#)

May 28 ([Top](#))
Psalms and Wisdom • [Psalm 147](#)
Pentateuch and History • [Numbers 33:1-49](#)
Chronicles and Prophets • [Joel 2:1-17](#)
Gospels and Epistles • [1 Timothy 4](#)

May 29 ([Top](#))
Psalms and Wisdom • [Psalm 148](#)
Pentateuch and History • [Numbers 33:50-34:29](#)
Chronicles and Prophets • [Joel 2:18-27](#)
Gospels and Epistles • [1 Timothy 5:1-6:2](#)

May 30 ([Top](#))
Psalms and Wisdom • [Psalm 149](#)
Pentateuch and History • [Numbers 35-36](#)
Chronicles and Prophets • [Joel 2:28-3:21](#)
Gospels and Epistles • [1 Timothy 6:3-21](#)

May 31 ([Top](#))
Psalms and Wisdom • [Psalm 150](#)
Pentateuch and History • [Deuteronomy 1](#)
Chronicles and Prophets • [Jonah 1](#)

Gospels and Epistles • 2 Timothy 1:1-7

June 1 (Top)
Psalms and Wisdom • Proverbs 1:1-7
Pentateuch and History • Deuteronomy 2
Chronicles and Prophets • Jonah 2
Gospels and Epistles • 2 Timothy 1:8-18

June 2 (Top)
Psalms and Wisdom • Proverbs 1:8-19
Pentateuch and History • Deuteronomy 3
Chronicles and Prophets • Jonah 3
Gospels and Epistles • 2 Timothy 2

June 3 (Top)
Psalms and Wisdom • Proverbs 1:20-33
Pentateuch and History • Deuteronomy 4
Chronicles and Prophets • Jonah 4
Gospels and Epistles • 2 Timothy 3:1-9

June 4 (Top)
Psalms and Wisdom • Proverbs 2
Pentateuch and History • Deuteronomy 5
Chronicles and Prophets • Hosea 1:1-2:1
Gospels and Epistles • 2 Timothy 3:10-4:8

June 5 (Top)
Psalms and Wisdom • Proverbs 3:1-12
Pentateuch and History • Deuteronomy 6
Chronicles and Prophets • Hosea 2:2-23
Gospels and Epistles • 2 Timothy 4:9-22

June 6 (Top)

Psalms and Wisdom • Proverbs 3:13-20
Pentateuch and History • Deuteronomy 7
Chronicles and Prophets • Hosea 3
Gospels and Epistles • Titus 1:1-4

June 7 (Top)

Psalms and Wisdom • Proverbs 3:21-35
Pentateuch and History • Deuteronomy 8:1-9:5
Chronicles and Prophets • Hosea 4-5
Gospels and Epistles • Titus 1:5-16

June 8 (Top)

Psalms and Wisdom • Proverbs 4
Pentateuch and History • Deuteronomy 9:6-10:11
Chronicles and Prophets • Hosea 6-7
Gospels and Epistles • Titus 2

June 9 (Top)

Psalms and Wisdom • Proverbs 5
Pentateuch and History • Deuteronomy 10:12-11:32
Chronicles and Prophets • Hosea 8
Gospels and Epistles • Titus 3:1-8a

June 10 (Top)

Psalms and Wisdom • Proverbs 6:1-19
Pentateuch and History • Deuteronomy 12
Chronicles and Prophets • Hosea 9
Gospels and Epistles • Titus 3:8b-11

June 11 (Top)

Psalms and Wisdom • Proverbs 6:20-35
Pentateuch and History • Deuteronomy 13
Chronicles and Prophets • Hosea 10
Gospels and Epistles • Titus 3:12-15

June 12 (Top)

Psalms and Wisdom • Proverbs 7
Pentateuch and History • Deuteronomy 14
Chronicles and Prophets • Hosea 11:1-11
Gospels and Epistles • Philemon 1-3

June 13 (Top)

Psalms and Wisdom • Proverbs 8
Pentateuch and History • Deuteronomy 15:1-18
Chronicles and Prophets • Hosea 11:12-13:16
Gospels and Epistles • Philemon 4-7

June 14 (Top)

Psalms and Wisdom • Proverbs 9
Pentateuch and History • Deuteronomy 15:19-16:17
Chronicles and Prophets • Hosea 14
Gospels and Epistles • Philemon 8-22

June 15 (Top)

Psalms and Wisdom • Proverbs 10
Pentateuch and History • Deuteronomy 16:18-17:20
Chronicles and Prophets • Amos 1:1-2:5
Gospels and Epistles • Philemon 23-25

June 16 (Top)

Psalms and Wisdom • Proverbs 11-12
Pentateuch and History • Deuteronomy 18
Chronicles and Prophets • Amos 2:6-16
Gospels and Epistles • Matthew 1:1-17

June 17 (Top)

Psalms and Wisdom • Proverbs 13-14
Pentateuch and History • Deuteronomy 19
Chronicles and Prophets • Amos 3

Gospels and Epistles • Matthew 1:18-2:12

June 18 (Top)
Psalms and Wisdom • Proverbs 15-16
Pentateuch and History • Deuteronomy 20
Chronicles and Prophets • Amos 4
Gospels and Epistles • Matthew 2:13-23

June 19 (Top)
Psalms and Wisdom • Proverbs 17-18
Pentateuch and History • Deuteronomy 21:1-22:12
Chronicles and Prophets • Amos 5
Gospels and Epistles • Matthew 3

June 20 (Top)
Psalms and Wisdom • Proverbs 19-20
Pentateuch and History • Deuteronomy 22:13-30
Chronicles and Prophets • Amos 6
Gospels and Epistles • Matthew 4:1-11

June 21 (Top)
Psalms and Wisdom • Proverbs 21-22
Pentateuch and History • Deuteronomy 23:1-14
Chronicles and Prophets • Amos 7-8
Gospels and Epistles • Matthew 4:12-25

June 22 (Top)
Psalms and Wisdom • Proverbs 23-24
Pentateuch and History • Deuteronomy 23:15-25:19
Chronicles and Prophets • Amos 9
Gospels and Epistles • Matthew 5:1-16

June 23 (Top)

Psalms and Wisdom • Proverbs 25-26
Pentateuch and History • Deuteronomy 26
Chronicles and Prophets • Micah 1-2
Gospels and Epistles • Matthew 5:17-48

June 24 (Top)

Psalms and Wisdom • Proverbs 27-28
Pentateuch and History • Deuteronomy 27
Chronicles and Prophets • Micah 3
Gospels and Epistles • Matthew 6:1-18

June 25 (Top)

Psalms and Wisdom • Proverbs 29
Pentateuch and History • Deuteronomy 28:1-14
Chronicles and Prophets • Micah 4
Gospels and Epistles • Matthew 6:19-24

June 26 (Top)

Psalms and Wisdom • Proverbs 30:1-31:9
Pentateuch and History • Deuteronomy 28:15-68
Chronicles and Prophets • Micah 5
Gospels and Epistles • Matthew 6:25-34

June 27 (Top)

Psalms and Wisdom • Proverbs 31:10-31
Pentateuch and History • Deuteronomy 29:1-30:10
Chronicles and Prophets • Micah 6
Gospels and Epistles • Matthew 7:1-12

June 28 (Top)

Psalms and Wisdom • Ecclesiastes 1:1-3
Pentateuch and History • Deuteronomy 30:11-20
Chronicles and Prophets • Micah 7:1-13
Gospels and Epistles • Matthew 7:13-29

June 29 (Top)
Psalms and Wisdom • Ecclesiastes 1:4-11
Pentateuch and History • Deuteronomy 31:1-29
Chronicles and Prophets • Micah 7:14-20
Gospels and Epistles • Matthew 8

June 30 (Top)
Psalms and Wisdom • Ecclesiastes 1:12-18
Pentateuch and History • Deuteronomy 31:30-32:47
Chronicles and Prophets • Nahum 1
Gospels and Epistles • Matthew 9

July 1 (Top)
Psalms and Wisdom • Ecclesiastes 2:1-11
Pentateuch and History • Deuteronomy 32:48-33:29
Chronicles and Prophets • Nahum 2:1-3:4
Gospels and Epistles • Matthew 10

July 2 (Top)
Psalms and Wisdom • Ecclesiastes 2:12-17
Pentateuch and History • Deuteronomy 34
Chronicles and Prophets • Nahum 3:5-19
Gospels and Epistles • Matthew 11

July 3 (Top)
Psalms and Wisdom • Ecclesiastes 2:18-23
Pentateuch and History • Joshua 1
Chronicles and Prophets • Zephaniah 1:1-2:3
Gospels and Epistles • Matthew 12

July 4 (Top)
Psalms and Wisdom • Ecclesiastes 2:24-26
Pentateuch and History • Joshua 2
Chronicles and Prophets • Zephaniah 2:4-15

Gospels and Epistles • Matthew 13

July 5 (Top)
Psalms and Wisdom • Ecclesiastes 3:1-8
Pentateuch and History • Joshua 3
Chronicles and Prophets • Zephaniah 3:1-8
Gospels and Epistles • Matthew 14

July 6 (Top)
Psalms and Wisdom • Ecclesiastes 3:9-22
Pentateuch and History • Joshua 4
Chronicles and Prophets • Zephaniah 3:9-20
Gospels and Epistles • Matthew 15

July 7 (Top)
Psalms and Wisdom • Ecclesiastes 4
Pentateuch and History • Joshua 5
Chronicles and Prophets • Jeremiah 1:1-10
Gospels and Epistles • Matthew 16

July 8 (Top)
Psalms and Wisdom • Ecclesiastes 5:1-7
Pentateuch and History • Joshua 6
Chronicles and Prophets • Jeremiah 1:11-19
Gospels and Epistles • Matthew 17

July 9 (Top)
Psalms and Wisdom • Ecclesiastes 5:8-17
Pentateuch and History • Joshua 7
Chronicles and Prophets • Jeremiah 2:1-3:5
Gospels and Epistles • Matthew 18

July 10 (Top)

Psalms and Wisdom • Ecclesiastes 5:18-20
Pentateuch and History • Joshua 8
Chronicles and Prophets • Jeremiah 3:6-4:4
Gospels and Epistles • Matthew 19:1-20:16

July 11 (Top)

Psalms and Wisdom • Ecclesiastes 6
Pentateuch and History • Joshua 9
Chronicles and Prophets • Jeremiah 4:5-31
Gospels and Epistles • Matthew 20:17-21:11

July 12 (Top)

Psalms and Wisdom • Ecclesiastes 7:1-14
Pentateuch and History • Joshua 10
Chronicles and Prophets • Jeremiah 5
Gospels and Epistles • Matthew 21:12-27

July 13 (Top)

Psalms and Wisdom • Ecclesiastes 7:15-29
Pentateuch and History • Joshua 11-12
Chronicles and Prophets • Jeremiah 6
Gospels and Epistles • Matthew 21:28-22:14

July 14 (Top)

Psalms and Wisdom • Ecclesiastes 8
Pentateuch and History • Joshua 13-14
Chronicles and Prophets • Jeremiah 7:1-8:3
Gospels and Epistles • Matthew 22:15-46

July 15 (Top)

Psalms and Wisdom • Ecclesiastes 9:1-10
Pentateuch and History • Joshua 15
Chronicles and Prophets • Jeremiah 8:4-9:22
Gospels and Epistles • Matthew 23

July 16 (Top)
Psalms and Wisdom • Ecclesiastes 9:11-18
Pentateuch and History • Joshua 16-17
Chronicles and Prophets • Jeremiah 9:23-10:25
Gospels and Epistles • Matthew 24

July 17 (Top)
Psalms and Wisdom • Ecclesiastes 10
Pentateuch and History • Joshua 18-19
Chronicles and Prophets • Jeremiah 11:1-17
Gospels and Epistles • Matthew 25

July 18 (Top)
Psalms and Wisdom • Ecclesiastes 11:1-8
Pentateuch and History • Joshua 20
Chronicles and Prophets • Jeremiah 11:18-12:17
Gospels and Epistles • Matthew 26:1-29

July 19 (Top)
Psalms and Wisdom • Ecclesiastes 11:9-12:8
Pentateuch and History • Joshua 21
Chronicles and Prophets • Jeremiah 13
Gospels and Epistles • Matthew 26:30-75

July 20 (Top)
Psalms and Wisdom • Ecclesiastes 12:9-14
Pentateuch and History • Joshua 22
Chronicles and Prophets • Jeremiah 14:1-15:9
Gospels and Epistles • Matthew 27:1-26

July 21 (Top)
Psalms and Wisdom • Song 1:1-8
Pentateuch and History • Joshua 23-24
Chronicles and Prophets • Jeremiah 15:10-16:21

Gospels and Epistles • Matthew 27:27-66

July 22 (Top)
Psalms and Wisdom • Song 1:9-2:7
Pentateuch and History • Judges 1
Chronicles and Prophets • Jeremiah 17
Gospels and Epistles • Matthew 28

July 23 (Top)
Psalms and Wisdom • Song 2:8-17
Pentateuch and History • Judges 2:1-3:6
Chronicles and Prophets • Jeremiah 18
Gospels and Epistles • Hebrews 1

July 24 (Top)
Psalms and Wisdom • Song 3
Pentateuch and History • Judges 3:7-31
Chronicles and Prophets • Jeremiah 19
Gospels and Epistles • Hebrews 2

July 25 (Top)
Psalms and Wisdom • Song 4:1-8
Pentateuch and History • Judges 4
Chronicles and Prophets • Jeremiah 20
Gospels and Epistles • Hebrews 3:1-6

July 26 (Top)
Psalms and Wisdom • Song 4:9-5:1
Pentateuch and History • Judges 5
Chronicles and Prophets • Jeremiah 21
Gospels and Epistles • Hebrews 3:7-4:13

July 27 (Top)

Psalms and Wisdom • Song 5:2-9
Pentateuch and History • Judges 6
Chronicles and Prophets • Jeremiah 22:1-23:8
Gospels and Epistles • Hebrews 4:14-5:10

July 28 (Top)

Psalms and Wisdom • Song 5:10-6:3
Pentateuch and History • Judges 7
Chronicles and Prophets • Jeremiah 23:9-40
Gospels and Epistles • Hebrews 5:11-6:20

July 29 (Top)

Psalms and Wisdom • Song 6:4-12
Pentateuch and History • Judges 8
Chronicles and Prophets • Jeremiah 24
Gospels and Epistles • Hebrews 7

July 30 (Top)

Psalms and Wisdom • Song 6:13-7:9
Pentateuch and History • Judges 9
Chronicles and Prophets • Jeremiah 25:1-14
Gospels and Epistles • Hebrews 8:1-9:10

July 31 (Top)

Psalms and Wisdom • Song 7:10-13
Pentateuch and History • Judges 10:1-11:3
Chronicles and Prophets • Jeremiah 25:15-38
Gospels and Epistles • Hebrews 9:11-10:18

August 1 (Top)

Psalms and Wisdom • Song 8:1-7
Pentateuch and History • Judges 11:4-40
Chronicles and Prophets • Jeremiah 26
Gospels and Epistles • Hebrews 10:19-39

August 2 (Top)
Psalms and Wisdom • Song 8:8-14
Pentateuch and History • Judges 12
Chronicles and Prophets • Jeremiah 27-28
Gospels and Epistles • Hebrews 11:1-12:2

August 3 (Top)
Psalms and Wisdom • Psalm 1
Pentateuch and History • Judges 13
Chronicles and Prophets • Jeremiah 29
Gospels and Epistles • Hebrews 12:3-29

August 4 (Top)
Psalms and Wisdom • Psalm 2
Pentateuch and History • Judges 14
Chronicles and Prophets • Jeremiah 30
Gospels and Epistles • Hebrews 13:1-19

August 5 (Top)
Psalms and Wisdom • Psalm 3
Pentateuch and History • Judges 15
Chronicles and Prophets • Jeremiah 31
Gospels and Epistles • Hebrews 13:20-25

August 6 (Top)
Psalms and Wisdom • Psalm 4
Pentateuch and History • Judges 16
Chronicles and Prophets • Jeremiah 32
Gospels and Epistles • Mark 1

August 7 (Top)
Psalms and Wisdom • Psalm 5
Pentateuch and History • Judges 17
Chronicles and Prophets • Jeremiah 33

Gospels and Epistles • Mark 2-3

August 8 (Top)
Psalms and Wisdom • Psalm 6
Pentateuch and History • Judges 18
Chronicles and Prophets • Jeremiah 34
Gospels and Epistles • Mark 4:1-34

August 9 (Top)
Psalms and Wisdom • Psalm 7
Pentateuch and History • Judges 19
Chronicles and Prophets • Jeremiah 35
Gospels and Epistles • Mark 4:35-5:43

August 10 (Top)
Psalms and Wisdom • Psalm 8
Pentateuch and History • Judges 20
Chronicles and Prophets • Jeremiah 36
Gospels and Epistles • Mark 6

August 11 (Top)
Psalms and Wisdom • Psalm 9
Pentateuch and History • Judges 21
Chronicles and Prophets • Jeremiah 37
Gospels and Epistles • Mark 7:1-8:26

August 12 (Top)
Psalms and Wisdom • Psalm 10
Pentateuch and History • Ruth 1
Chronicles and Prophets • Jeremiah 38
Gospels and Epistles • Mark 8:27-9:50

August 13 (Top)

Psalms and Wisdom • Psalm 11
Pentateuch and History • Ruth 2
Chronicles and Prophets • Jeremiah 39
Gospels and Epistles • Mark 10

August 14 (Top)

Psalms and Wisdom • Psalm 12
Pentateuch and History • Ruth 3
Chronicles and Prophets • Jeremiah 40-41
Gospels and Epistles • Mark 11

August 15 (Top)

Psalms and Wisdom • Psalm 13
Pentateuch and History • Ruth 4
Chronicles and Prophets • Jeremiah 42-43
Gospels and Epistles • Mark 12

August 16 (Top)

Psalms and Wisdom • Psalm 14
Pentateuch and History • 1 Samuel 1:1-2:11
Chronicles and Prophets • Jeremiah 44-45
Gospels and Epistles • Mark 13

August 17 (Top)

Psalms and Wisdom • Psalm 15
Pentateuch and History • 1 Samuel 2:12-36
Chronicles and Prophets • Jeremiah 46-47
Gospels and Epistles • Mark 14

August 18 (Top)

Psalms and Wisdom • Psalm 16
Pentateuch and History • 1 Samuel 3
Chronicles and Prophets • Jeremiah 48
Gospels and Epistles • Mark 15

August 19 (Top)
Psalms and Wisdom • Psalm 17
Pentateuch and History • 1 Samuel 4
Chronicles and Prophets • Jeremiah 49
Gospels and Epistles • Mark 16

August 20 (Top)
Psalms and Wisdom • Psalm 18
Pentateuch and History • 1 Samuel 5:1-7:2
Chronicles and Prophets • Jeremiah 50
Gospels and Epistles • 1 Peter 1:1-12

August 21 (Top)
Psalms and Wisdom • Psalm 19
Pentateuch and History • 1 Samuel 7:3-17
Chronicles and Prophets • Jeremiah 51
Gospels and Epistles • 1 Peter 1:13-2:3

August 22 (Top)
Psalms and Wisdom • Psalm 20
Pentateuch and History • 1 Samuel 8
Chronicles and Prophets • Jeremiah 52
Gospels and Epistles • 1 Peter 2:4-10

August 23 (Top)
Psalms and Wisdom • Psalm 21
Pentateuch and History • 1 Samuel 9:1-10:16
Chronicles and Prophets • Lamentations 1
Gospels and Epistles • 1 Peter 2:11-3:12

August 24 (Top)
Psalms and Wisdom • Psalm 22
Pentateuch and History • 1 Samuel 10:17-11:15
Chronicles and Prophets • Lamentations 2

Gospels and Epistles • 1 Peter 3:13-4:19

August 25 (Top)
Psalms and Wisdom • Psalm 23
Pentateuch and History • 1 Samuel 12
Chronicles and Prophets • Lamentations 3
Gospels and Epistles • 1 Peter 5

August 26 (Top)
Psalms and Wisdom • Psalm 24
Pentateuch and History • 1 Samuel 13
Chronicles and Prophets • Lamentations 4
Gospels and Epistles • 2 Peter 1:1-11

August 27 (Top)
Psalms and Wisdom • Psalm 25
Pentateuch and History • 1 Samuel 14
Chronicles and Prophets • Lamentations 5
Gospels and Epistles • 2 Peter 1:12-21

August 28 (Top)
Psalms and Wisdom • Psalm 26
Pentateuch and History • 1 Samuel 15
Chronicles and Prophets • Habakkuk 1:1-11
Gospels and Epistles • 2 Peter 2

August 29 (Top)
Psalms and Wisdom • Psalm 27
Pentateuch and History • 1 Samuel 16
Chronicles and Prophets • Habakkuk 1:12-2:20
Gospels and Epistles • 2 Peter 3

August 30 (Top)

Psalms and Wisdom • Psalm 28
Pentateuch and History • 1 Samuel 17
Chronicles and Prophets • Habakkuk 3
Gospels and Epistles • Luke 1:1-25

August 31 (Top)

Psalms and Wisdom • Psalm 29
Pentateuch and History • 1 Samuel 18
Chronicles and Prophets • Daniel 1
Gospels and Epistles • Luke 1:26-56

September 1 (Top)

Psalms and Wisdom • Psalm 30
Pentateuch and History • 1 Samuel 19
Chronicles and Prophets • Daniel 2
Gospels and Epistles • Luke 1:57-80

September 2 (Top)

Psalms and Wisdom • Psalm 31
Pentateuch and History • 1 Samuel 20
Chronicles and Prophets • Daniel 3
Gospels and Epistles • Luke 2:1-21

September 3 (Top)

Psalms and Wisdom • Psalm 32
Pentateuch and History • 1 Samuel 21-22
Chronicles and Prophets • Daniel 4
Gospels and Epistles • Luke 2:22-52

September 4 (Top)

Psalms and Wisdom • Psalm 33
Pentateuch and History • 1 Samuel 23-24
Chronicles and Prophets • Daniel 5
Gospels and Epistles • Luke 3:1-22

September 5 (**Top**)
Psalms and Wisdom • Psalm 34
Pentateuch and History • 1 Samuel 25
Chronicles and Prophets • Daniel 6
Gospels and Epistles • Luke 3:23-4:13

September 6 (**Top**)
Psalms and Wisdom • Psalm 35
Pentateuch and History • 1 Samuel 26
Chronicles and Prophets • Daniel 7
Gospels and Epistles • Luke 4:14-44

September 7 (**Top**)
Psalms and Wisdom • Psalm 36
Pentateuch and History • 1 Samuel 27
Chronicles and Prophets • Daniel 8
Gospels and Epistles • Luke 5:1-6:16

September 8 (**Top**)
Psalms and Wisdom • Psalm 37
Pentateuch and History • 1 Samuel 28
Chronicles and Prophets • Daniel 9
Gospels and Epistles • Luke 6:17-49

September 9 (**Top**)
Psalms and Wisdom • Psalm 38
Pentateuch and History • 1 Samuel 29-30
Chronicles and Prophets • Daniel 10:1-11:1
Gospels and Epistles • Luke 7:1-35

September 10 (**Top**)
Psalms and Wisdom • Psalm 39
Pentateuch and History • 1 Samuel 31
Chronicles and Prophets • Daniel 11:2-45

Gospels and Epistles • Luke 7:36-8:3

September 11 (Top)

Psalms and Wisdom • Psalm 40
Pentateuch and History • 2 Samuel 1
Chronicles and Prophets • Daniel 12
Gospels and Epistles • Luke 8:4-21

September 12 (Top)

Psalms and Wisdom • Psalm 41
Pentateuch and History • 2 Samuel 2
Chronicles and Prophets • Ezekiel 1
Gospels and Epistles • Luke 8:22-56

September 13 (Top)

Psalms and Wisdom • Psalm 42-43
Pentateuch and History • 2 Samuel 3
Chronicles and Prophets • Ezekiel 2-3
Gospels and Epistles • Luke 9:1-50

September 14 (Top)

Psalms and Wisdom • Psalm 44
Pentateuch and History • 2 Samuel 4
Chronicles and Prophets • Ezekiel 4:1-5:4
Gospels and Epistles • Luke 9:51-10:24

September 15 (Top)

Psalms and Wisdom • Psalm 45
Pentateuch and History • 2 Samuel 5
Chronicles and Prophets • Ezekiel 5:5-17
Gospels and Epistles • Luke 10:25-42

September 16 (Top)

Psalms and Wisdom • Psalm 46
Pentateuch and History • 2 Samuel 6
Chronicles and Prophets • Ezekiel 6
Gospels and Epistles • Luke 11:1-36

September 17 (Top)

Psalms and Wisdom • Psalm 47
Pentateuch and History • 2 Samuel 7
Chronicles and Prophets • Ezekiel 7
Gospels and Epistles • Luke 11:37-12:12

September 18 (Top)

Psalms and Wisdom • Psalm 48
Pentateuch and History • 2 Samuel 8
Chronicles and Prophets • Ezekiel 8
Gospels and Epistles • Luke 12:13-48

September 19 (Top)

Psalms and Wisdom • Psalm 49
Pentateuch and History • 2 Samuel 9
Chronicles and Prophets • Ezekiel 9
Gospels and Epistles • Luke 12:49-13:9

September 20 (Top)

Psalms and Wisdom • Psalm 50
Pentateuch and History • 2 Samuel 10
Chronicles and Prophets • Ezekiel 10:1-11:13
Gospels and Epistles • Luke 13:10-35

September 21 (Top)

Psalms and Wisdom • Psalm 51
Pentateuch and History • 2 Samuel 11
Chronicles and Prophets • Ezekiel 11:14-25
Gospels and Epistles • Luke 14

September 22 (Top)
Psalms and Wisdom • Psalm 52
Pentateuch and History • 2 Samuel 12
Chronicles and Prophets • Ezekiel 12
Gospels and Epistles • Luke 15

September 23 (Top)
Psalms and Wisdom • Psalm 53
Pentateuch and History • 2 Samuel 13
Chronicles and Prophets • Ezekiel 13
Gospels and Epistles • Luke 16:1-17:10

September 24 (Top)
Psalms and Wisdom • Psalm 54
Pentateuch and History • 2 Samuel 14:1-24
Chronicles and Prophets • Ezekiel 14-15
Gospels and Epistles • Luke 17:11-37

September 25 (Top)
Psalms and Wisdom • Psalm 55
Pentateuch and History • 2 Samuel 14:25-15:12
Chronicles and Prophets • Ezekiel 16
Gospels and Epistles • Luke 18:1-30

September 26 (Top)
Psalms and Wisdom • Psalm 56
Pentateuch and History • 2 Samuel 15:13-16:14
Chronicles and Prophets • Ezekiel 17
Gospels and Epistles • Luke 18:31-19:27

September 27 (Top)
Psalms and Wisdom • Psalm 57
Pentateuch and History • 2 Samuel 16:15-17:23
Chronicles and Prophets • Ezekiel 18

Gospels and Epistles • Luke 19:28-46

September 28 (Top)
Psalms and Wisdom • Psalm 58
Pentateuch and History • 2 Samuel 17:24-18:33
Chronicles and Prophets • Ezekiel 19
Gospels and Epistles • Luke 19:47-20:44

September 29 (Top)
Psalms and Wisdom • Psalm 59
Pentateuch and History • 2 Samuel 19
Chronicles and Prophets • Ezekiel 20
Gospels and Epistles • Luke 20:45-21:38

September 30 (Top)
Psalms and Wisdom • Psalm 60
Pentateuch and History • 2 Samuel 20
Chronicles and Prophets • Ezekiel 21
Gospels and Epistles • Luke 22:1-46

October 1 (Top)
Psalms and Wisdom • Psalm 61
Pentateuch and History • 2 Samuel 21
Chronicles and Prophets • Ezekiel 22
Gospels and Epistles • Luke 22:47-23:25

October 2 (Top)
Psalms and Wisdom • Psalm 62
Pentateuch and History • 2 Samuel 22:1-23:7
Chronicles and Prophets • Ezekiel 23
Gospels and Epistles • Luke 23:26-56

October 3 (Top)

Psalms and Wisdom • Psalm 63
Pentateuch and History • 2 Samuel 23:8-39
Chronicles and Prophets • Ezekiel 24
Gospels and Epistles • Luke 24

October 4 (Top)
Psalms and Wisdom • Psalm 64
Pentateuch and History • 2 Samuel 24
Chronicles and Prophets • Ezekiel 25
Gospels and Epistles • Romans 1:1-17

October 5 (Top)
Psalms and Wisdom • Psalm 65
Pentateuch and History • 1 Kings 1:1-27
Chronicles and Prophets • Ezekiel 26
Gospels and Epistles • Romans 1:18-32

October 6 (Top)
Psalms and Wisdom • Psalm 66
Pentateuch and History • 1 Kings 1:28-53
Chronicles and Prophets • Ezekiel 27
Gospels and Epistles • Romans 2:1-16

October 7 (Top)
Psalms and Wisdom • Psalm 67
Pentateuch and History • 1 Kings 2
Chronicles and Prophets • Ezekiel 28
Gospels and Epistles • Romans 2:17-3:8

October 8 (Top)
Psalms and Wisdom • Psalm 68
Pentateuch and History • 1 Kings 3
Chronicles and Prophets • Ezekiel 29-30
Gospels and Epistles • Romans 3:9-20

October 9 (Top)

Psalms and Wisdom • Psalm 69
Pentateuch and History • 1 Kings 4
Chronicles and Prophets • Ezekiel 31
Gospels and Epistles • Romans 3:21-31

October 10 (Top)

Psalms and Wisdom • Psalm 70
Pentateuch and History • 1 Kings 5
Chronicles and Prophets • Ezekiel 32
Gospels and Epistles • Romans 4

October 11 (Top)

Psalms and Wisdom • Psalm 71
Pentateuch and History • 1 Kings 6
Chronicles and Prophets • Ezekiel 33
Gospels and Epistles • Romans 5:1-11

October 12 (Top)

Psalms and Wisdom • Psalm 72
Pentateuch and History • 1 Kings 7
Chronicles and Prophets • Ezekiel 34
Gospels and Epistles • Romans 5:12-21

October 13 (Top)

Psalms and Wisdom • Psalm 73
Pentateuch and History • 1 Kings 8:1-21
Chronicles and Prophets • Ezekiel 35
Gospels and Epistles • Romans 6

October 14 (Top)

Psalms and Wisdom • Psalm 74
Pentateuch and History • 1 Kings 8:22-66
Chronicles and Prophets • Ezekiel 36

Gospels and Epistles • Romans 7

October 15 (Top)
Psalms and Wisdom • Psalm 75
Pentateuch and History • 1 Kings 9:1-9
Chronicles and Prophets • Ezekiel 37
Gospels and Epistles • Romans 8:1-17

October 16 (Top)
Psalms and Wisdom • Psalm 76
Pentateuch and History • 1 Kings 9:10-10:29
Chronicles and Prophets • Ezekiel 38
Gospels and Epistles • Romans 8:18-39

October 17 (Top)
Psalms and Wisdom • Psalm 77
Pentateuch and History • 1 Kings 11
Chronicles and Prophets • Ezekiel 39
Gospels and Epistles • Romans 9:1-29

October 18 (Top)
Psalms and Wisdom • Psalm 78
Pentateuch and History • 1 Kings 12:1-15
Chronicles and Prophets • Ezekiel 40
Gospels and Epistles • Romans 9:30-10:21

October 19 (Top)
Psalms and Wisdom • Psalm 79
Pentateuch and History • 1 Kings 12:16-33
Chronicles and Prophets • Ezekiel 41-42
Gospels and Epistles • Romans 11

October 20 (Top)

Psalms and Wisdom • Psalm 80
Pentateuch and History • 1 Kings 13
Chronicles and Prophets • Ezekiel 43
Gospels and Epistles • Romans 12

October 21 (Top)

Psalms and Wisdom • Psalm 81
Pentateuch and History • 1 Kings 14:1-20
Chronicles and Prophets • Ezekiel 44
Gospels and Epistles • Romans 13

October 22 (Top)

Psalms and Wisdom • Psalm 82
Pentateuch and History • 1 Kings 14:21-15:24
Chronicles and Prophets • Ezekiel 45
Gospels and Epistles • Romans 14

October 23 (Top)

Psalms and Wisdom • Psalm 83
Pentateuch and History • 1 Kings 15:25-16:34
Chronicles and Prophets • Ezekiel 46
Gospels and Epistles • Romans 15:1-13

October 24 (Top)

Psalms and Wisdom • Psalm 84
Pentateuch and History • 1 Kings 17
Chronicles and Prophets • Ezekiel 47:1-12
Gospels and Epistles • Romans 15:14-33

October 25 (Top)

Psalms and Wisdom • Psalm 85
Pentateuch and History • 1 Kings 18:1-19
Chronicles and Prophets • Ezekiel 47:13-48:35
Gospels and Epistles • Romans 16

October 26 (Top)
Psalms and Wisdom • Psalm 86
Pentateuch and History • 1 Kings 18:20-46
Chronicles and Prophets • Haggai 1
Gospels and Epistles • James 1

October 27 (Top)
Psalms and Wisdom • Psalm 87
Pentateuch and History • 1 Kings 19
Chronicles and Prophets • Haggai 2
Gospels and Epistles • James 2:1-13

October 28 (Top)
Psalms and Wisdom • Psalm 88
Pentateuch and History • 1 Kings 20
Chronicles and Prophets • Zechariah 1:1-17
Gospels and Epistles • James 2:14-26

October 29 (Top)
Psalms and Wisdom • Psalm 89
Pentateuch and History • 1 Kings 21
Chronicles and Prophets • Zechariah 1:18-2:13
Gospels and Epistles • James 3:1-12

October 30 (Top)
Psalms and Wisdom • Psalm 90
Pentateuch and History • 1 Kings 22:1-40
Chronicles and Prophets • Zechariah 3
Gospels and Epistles • James 3:13-18

October 31 (Top)
Psalms and Wisdom • Psalm 91
Pentateuch and History • 1 Kings 22:41-53
Chronicles and Prophets • Zechariah 4

Gospels and Epistles • James 4:1-10

November 1 (Top)
Psalms and Wisdom • Psalm 92
Pentateuch and History • 2 Kings 1
Chronicles and Prophets • Zechariah 5
Gospels and Epistles • James 4:11-5:12

November 2 (Top)
Psalms and Wisdom • Psalm 93
Pentateuch and History • 2 Kings 2
Chronicles and Prophets • Zechariah 6
Gospels and Epistles • James 5:13-20

November 3 (Top)
Psalms and Wisdom • Psalm 94
Pentateuch and History • 2 Kings 3
Chronicles and Prophets • Zechariah 7
Gospels and Epistles • John 1:1-18

November 4 (Top)
Psalms and Wisdom • Psalm 95
Pentateuch and History • 2 Kings 4
Chronicles and Prophets • Zechariah 8
Gospels and Epistles • John 1:19-51

November 5 (Top)
Psalms and Wisdom • Psalm 96
Pentateuch and History • 2 Kings 5
Chronicles and Prophets • Zechariah 9
Gospels and Epistles • John 2

November 6 (Top)

Psalms and Wisdom • Psalm 97
Pentateuch and History • 2 Kings 6:1-23
Chronicles and Prophets • Zechariah 10
Gospels and Epistles • John 3:1-21

November 7 (Top)

Psalms and Wisdom • Psalm 98
Pentateuch and History • 2 Kings 6:24-7:20
Chronicles and Prophets • Zechariah 11
Gospels and Epistles • John 3:22-36

November 8 (Top)

Psalms and Wisdom • Psalm 99
Pentateuch and History • 2 Kings 8
Chronicles and Prophets • Zechariah 12-13
Gospels and Epistles • John 4:1-42

November 9 (Top)

Psalms and Wisdom • Psalm 100
Pentateuch and History • 2 Kings 9
Chronicles and Prophets • Zechariah 14
Gospels and Epistles • John 4:43-5:18

November 10 (Top)

Psalms and Wisdom • Psalm 101
Pentateuch and History • 2 Kings 10
Chronicles and Prophets • Malachi 1:1-2:9
Gospels and Epistles • John 5:19-47

November 11 (Top)

Psalms and Wisdom • Psalm 102
Pentateuch and History • 2 Kings 11
Chronicles and Prophets • Malachi 2:10-17
Gospels and Epistles • John 6:1-21

November 12 (Top)
Psalms and Wisdom • Psalm 103
Pentateuch and History • 2 Kings 12
Chronicles and Prophets • Malachi 3:1-12
Gospels and Epistles • John 6:22-71

November 13 (Top)
Psalms and Wisdom • Psalm 104
Pentateuch and History • 2 Kings 13
Chronicles and Prophets • Malachi 3:13-4:6
Gospels and Epistles • John 7

November 14 (Top)
Psalms and Wisdom • Psalm 105
Pentateuch and History • 2 Kings 14:1-22
Chronicles and Prophets • Isaiah 1
Gospels and Epistles • John 8

November 15 (Top)
Psalms and Wisdom • Psalm 106
Pentateuch and History • 2 Kings 14:23-15:38
Chronicles and Prophets • Isaiah 2
Gospels and Epistles • John 9

November 16 (Top)
Psalms and Wisdom • Psalm 107
Pentateuch and History • 2 Kings 16
Chronicles and Prophets • Isaiah 3-4
Gospels and Epistles • John 10:1-18

November 17 (Top)
Psalms and Wisdom • Psalm 108
Pentateuch and History • 2 Kings 17:1-23
Chronicles and Prophets • Isaiah 5

Gospels and Epistles • John 10:19-42

November 18 (Top)
Psalms and Wisdom • Psalm 109
Pentateuch and History • 2 Kings 17:24-41
Chronicles and Prophets • Isaiah 6
Gospels and Epistles • John 11:1-54

November 19 (Top)
Psalms and Wisdom • Psalm 110
Pentateuch and History • 2 Kings 18
Chronicles and Prophets • Isaiah 7-8
Gospels and Epistles • John 11:55-12:19

November 20 (Top)
Psalms and Wisdom • Psalm 111
Pentateuch and History • 2 Kings 19
Chronicles and Prophets • Isaiah 9:1-7
Gospels and Epistles • John 12:20-50

November 21 (Top)
Psalms and Wisdom • Psalm 112
Pentateuch and History • 2 Kings 20
Chronicles and Prophets • Isaiah 9:8-10:34
Gospels and Epistles • John 13

November 22 (Top)
Psalms and Wisdom • Psalm 113
Pentateuch and History • 2 Kings 21
Chronicles and Prophets • Isaiah 11-12
Gospels and Epistles • John 14

November 23 (Top)

Psalms and Wisdom • Psalm 114
Pentateuch and History • 2 Kings 22
Chronicles and Prophets • Isaiah 13-14
Gospels and Epistles • John 15:1-17

November 24 (Top)

Psalms and Wisdom • Psalm 115
Pentateuch and History • 2 Kings 23:1-30
Chronicles and Prophets • Isaiah 15-16
Gospels and Epistles • John 15:18-16:15

November 25 (Top)

Psalms and Wisdom • Psalm 116
Pentateuch and History • 2 Kings 23:31-24:17
Chronicles and Prophets • Isaiah 17-18
Gospels and Epistles • John 16:16-33

November 26 (Top)

Psalms and Wisdom • Psalm 117
Pentateuch and History • 2 Kings 24:18-25:21
Chronicles and Prophets • Isaiah 19-20
Gospels and Epistles • John 17

November 27 (Top)

Psalms and Wisdom • Psalm 118
Pentateuch and History • 2 Kings 25:22-30
Chronicles and Prophets • Isaiah 21
Gospels and Epistles • John 18:1-27

November 28 (Top)

Psalms and Wisdom • Psalm 119:1-88
Pentateuch and History • Job 1
Chronicles and Prophets • Isaiah 22
Gospels and Epistles • John 18:28-19:16

November 29 (Top)

Psalms and Wisdom • Psalm 119:89-176
Pentateuch and History • Job 2
Chronicles and Prophets • Isaiah 23
Gospels and Epistles • John 19:17-42

November 30 (Top)

Psalms and Wisdom • Psalm 120
Pentateuch and History • Job 3
Chronicles and Prophets • Isaiah 24
Gospels and Epistles • John 20

December 1 (Top)

Psalms and Wisdom • Psalm 121
Pentateuch and History • Job 4-5
Chronicles and Prophets • Isaiah 25
Gospels and Epistles • John 21

December 2 (Top)

Psalms and Wisdom • Psalm 122
Pentateuch and History • Job 6-7
Chronicles and Prophets • Isaiah 26-27
Gospels and Epistles • 1 John 1:1-2:6

December 3 (Top)

Psalms and Wisdom • Psalm 123
Pentateuch and History • Job 8
Chronicles and Prophets • Isaiah 28
Gospels and Epistles • 1 John 2:7-17

December 4 (Top)

Psalms and Wisdom • Psalm 124
Pentateuch and History • Job 9-10
Chronicles and Prophets • Isaiah 29:1-30:17

Gospels and Epistles • 1 John 2:18-3:3

December 5 (Top)
Psalms and Wisdom • Psalm 125
Pentateuch and History • Job 11
Chronicles and Prophets • Isaiah 30:18-32:20
Gospels and Epistles • 1 John 3:4-24

December 6 (Top)
Psalms and Wisdom • Psalm 126
Pentateuch and History • Job 12
Chronicles and Prophets • Isaiah 33-34
Gospels and Epistles • 1 John 4

December 7 (Top)
Psalms and Wisdom • Psalm 127
Pentateuch and History • Job 13
Chronicles and Prophets • Isaiah 35
Gospels and Epistles • 1 John 5

December 8 (Top)
Psalms and Wisdom • Psalm 128
Pentateuch and History • Job 14
Chronicles and Prophets • Isaiah 36-37
Gospels and Epistles • 2 John

December 9 (Top)
Psalms and Wisdom • Psalm 129
Pentateuch and History • Job 15
Chronicles and Prophets • Isaiah 38
Gospels and Epistles • 3 John

December 10 (Top)

Psalms and Wisdom • Psalm 130
Pentateuch and History • Job 16-17
Chronicles and Prophets • Isaiah 39
Gospels and Epistles • Jude

December 11 (Top)
Psalms and Wisdom • Psalm 131
Pentateuch and History • Job 18
Chronicles and Prophets • Isaiah 40
Gospels and Epistles • Revelation 1

December 12 (Top)
Psalms and Wisdom • Psalm 132
Pentateuch and History • Job 19
Chronicles and Prophets • Isaiah 41
Gospels and Epistles • Revelation 2

December 13 (Top)
Psalms and Wisdom • Psalm 133
Pentateuch and History • Job 20
Chronicles and Prophets • Isaiah 42
Gospels and Epistles • Revelation 3

December 14 (Top)
Psalms and Wisdom • Psalm 134
Pentateuch and History • Job 21
Chronicles and Prophets • Isaiah 43:1-44:5
Gospels and Epistles • Revelation 4

December 15 (Top)
Psalms and Wisdom • Psalm 135
Pentateuch and History • Job 22
Chronicles and Prophets • Isaiah 44:6-28
Gospels and Epistles • Revelation 5

December 16 (Top)
Psalms and Wisdom • Psalm 136
Pentateuch and History • Job 23-24
Chronicles and Prophets • Isaiah 45
Gospels and Epistles • Revelation 6

December 17 (Top)
Psalms and Wisdom • Psalm 137
Pentateuch and History • Job 25-26
Chronicles and Prophets • Isaiah 46-47
Gospels and Epistles • Revelation 7:1-8:5

December 18 (Top)
Psalms and Wisdom • Psalm 138
Pentateuch and History • Job 27
Chronicles and Prophets • Isaiah 48-49
Gospels and Epistles • Revelation 8:6-9:21

December 19 (Top)
Psalms and Wisdom • Psalm 139
Pentateuch and History • Job 28
Chronicles and Prophets • Isaiah 50
Gospels and Epistles • Revelation 10

December 20 (Top)
Psalms and Wisdom • Psalm 140
Pentateuch and History • Job 29
Chronicles and Prophets • Isaiah 51:1-52:12
Gospels and Epistles • Revelation 11

December 21 (Top)
Psalms and Wisdom • Psalm 141
Pentateuch and History • Job 30
Chronicles and Prophets • Isaiah 52:13-53:12

Gospels and Epistles • Revelation 12

December 22 (Top)
Psalms and Wisdom • Psalm 142
Pentateuch and History • Job 31
Chronicles and Prophets • Isaiah 54
Gospels and Epistles • Revelation 13

December 23 (Top)
Psalms and Wisdom • Psalm 143
Pentateuch and History • Job 32
Chronicles and Prophets • Isaiah 55
Gospels and Epistles • Revelation 14

December 24 (Top)
Psalms and Wisdom • Psalm 144
Pentateuch and History • Job 33
Chronicles and Prophets • Isaiah 56-57
Gospels and Epistles • Revelation 15

December 25 (Top)
Psalms and Wisdom • Psalm 145
Pentateuch and History • Job 34-35
Chronicles and Prophets • Isaiah 58
Gospels and Epistles • Revelation 16

December 26 (Top)
Psalms and Wisdom • Psalm 146
Pentateuch and History • Job 36:1-21
Chronicles and Prophets • Isaiah 59
Gospels and Epistles • Revelation 17

December 27 (Top)

Psalms and Wisdom • Psalm 147
Pentateuch and History • Job 36:22-37:24
Chronicles and Prophets • Isaiah 60
Gospels and Epistles • Revelation 18

December 28 (Top)

Psalms and Wisdom • Psalm 148
Pentateuch and History • Job 38
Chronicles and Prophets • Isaiah 61-62
Gospels and Epistles • Revelation 19

December 29 (Top)

Psalms and Wisdom • Psalm 149
Pentateuch and History • Job 39:1-40:5
Chronicles and Prophets • Isaiah 63-64
Gospels and Epistles • Revelation 20

December 30 (Top)

Psalms and Wisdom • Psalm 150
Pentateuch and History • Job 40:6-42:6
Chronicles and Prophets • Isaiah 65
Gospels and Epistles • Revelation 21:1-22:5

December 31 (Top)

Psalms and Wisdom • Psalm 90
Pentateuch and History • Job 42:7-17
Chronicles and Prophets • Isaiah 66
Gospels and Epistles • Revelation 22:6-21

Contributors to The ESV Global Study Bible

Editorial Oversight Committee

The following people comprise the Editorial Oversight Committee, which developed the concept, selected the contributors, and provided general oversight and final approval of the ESV *Global Study Bible* content and design.

Theological Editor
J. I. Packer
Regent College (Canada)
D.Phil., The University of Oxford

Global Editor
Ajith Fernando
National Director, Youth for Christ (Sri Lanka)
D.D., Gordon-Conwell Theological Seminary, Asbury Theological Seminary

General Editor
Wayne Grudem
Phoenix Seminary
Ph.D., The University of Cambridge

Old Testament Editor
C. John Collins
Covenant Theological Seminary
Ph.D., The University of Liverpool

New Testament Editor
Thomas R. Schreiner
The Southern Baptist Theological Seminary
Ph.D., Fuller Theological Seminary

Executive Editor

Lane T. Dennis

Crossway

Ph.D., Northwestern University

Project Director

Dane Ortlund

Crossway

Ph.D., Wheaton College

Contributors to Articles for the Global Church

The Importance of the Global Church

How Chuang Chua (Singapore)

Academic Dean, Hokkaido Bible Institute, Sapporo (Japan)

Ph.D., Trinity Evangelical Divinity School

The Great Truths of the Bible

Matthew Ebenezer (India)

Professor of Church History, New Theological College (Dehradun, India)

Ph.D., Westminster Theological Seminary

Mission and Evangelism

Ajith Fernando (Sri Lanka)

National Director, Youth for Christ (Sri Lanka)

D.D., Gordon-Conwell Theological Seminary, Asbury Theological Seminary

Personal Ethics

Benyamin F. Intan (Indonesia)

President, STT Reformed Injili Internasional, Jakarta (Indonesia)

Ph.D., Boston College

The Reliability and Authority of the Bible

In Whan Kim (South Korea)

President and Professor of Old Testament, Chongshin University and Theological Seminary (Seoul)

Ph.D., University of Wales

Social Ethics

James H. O. Kombo (Kenya)
Vice-chancellor and Professor of Theology, Daystar University (Kenya)
Ph.D., University of Stellenbosch

The Value and Dignity of Human Life

Chee-Chiew Lee (Singapore)
Assistant Professor of New Testament, Singapore Bible College
Ph.D., Wheaton College

How to Read and Understand the Bible

Conrad Mbewe (Zambia)
Pastor, Kabwata Reformed Baptist Church; Principal, Reformed Baptist Preachers' College (Zambia)
M.A., University of Pretoria

How to Apply the Bible in Daily Life

Conrad Mbewe (Zambia)
Pastor, Kabwata Reformed Baptist Church; Principal, Reformed Baptist Preachers' College
M.A., University of Pretoria

Major World Religions

Harold A. Netland
Professor of Philosophy of Religion and Intercultural Studies, Trinity Evangelical Divinity School
Ph.D., Claremont Graduate School
Marvin R. Wilson
Professor of Biblical Studies, Gordon College
Ph.D., Brandeis University

Biblical Ethics: An Introduction

Dieumeme Noelliste (Jamaica)
Professor of Theological Ethics, Denver Seminary
Ph.D., Northwestern University

The Purpose and Role of Government

Michael Oh (Japan)
President, Christ Bible Institute and Seminary (Japan)
Ph.D., University of Pennsylvania

Marriage and Sexual Morality

Yusufu Turaki (Nigeria)

Professor of Systematic Theology and Ethics, ECWA Theological Seminary (Nigeria)
Ph.D., Boston University

God's Global Plan of Salvation

Philemon Yong (Cameroon)
Professor of New Testament and Theology, Cameroon Baptist Theological Seminary
Ph.D., The Southern Baptist Theological Seminary

Global Message Contributors

Michael Oh (Japan)
President, Christ Bible Institute and Seminary (Japan)
Ph.D., University of Pennsylvania

Jerry Hwang (Singapore)
Assistant Professor of Old Testament, Singapore Bible College
Ph.D., Wheaton College

Christopher A. Beetham
Associate Professor of Biblical Studies, Evangelical Theological College; Associate Professor of New Testament, Ethiopian Graduate School of Theology (Addis Ababa)
Ph.D., Wheaton College

Dane Ortlund
Project Director, *Global Study Bible*
Ph.D., Wheaton College

Study Note Contributors

The following people were responsible for writing the original *ESV Study Bible* notes, as indicated below for each book of the Bible. In many cases more than one person contributed to the writing of the notes for specific books, and the notes for each of the books involved many levels of review, editing, and abridging for the *Global Study Bible*. The final notes as they appear in the *Global Study Bible*, therefore, are the result of a collaborative effort, and in some cases may include content or views differing from those of individual contributors.

Genesis

T. Desmond Alexander
Union Theological College (Belfast)
Ph.D., The Queen's University of Belfast

Exodus

Kenneth Laing Harris
Covenant Theological Seminary
Ph.D., The University of Liverpool

Leviticus
John Currid
Reformed Theological Seminary (Charlotte)
Ph.D., The University of Chicago
Nobuyoshi Kiuchi
Tokyo Christian University
Ph.D., Council for National Academic Awards (UK)
Jay A. Sklar
Covenant Theological Seminary
Ph.D., The University of Gloucestershire

Numbers
Gordon J. Wenham
Trinity Theological College (Bristol)
Ph.D., King's College, The University of London

Deuteronomy
Paul Barker
Holy Trinity Doncaster (Australia)
Ph.D., The University of Gloucestershire

Joshua
V. Philips Long
Regent College (Canada)
Ph.D., The University of Cambridge

Judges
David M. Howard Jr.
Bethel Seminary (St. Paul)
Ph.D., The University of Michigan

Ruth
Ronald Bergey
Faculté Libre de Théologie Réformée (France)
Ph.D., Dropsie University

1 and 2 Samuel
David Toshio Tsumura
Japan Bible Seminary (Tokyo)
Ph.D., Brandeis University

1 and 2 Kings
Iain W. Provan
Regent College (Canada)
Ph.D., The University of Cambridge

1 and 2 Chronicles
Brian E. Kelly
Canterbury Christ Church University (England)
Ph.D., The University of Bristol

Ezra
J. Gordon McConville
The University of Gloucestershire
Ph.D., The University of Sheffield

Nehemiah
J. Gordon McConville
The University of Gloucestershire
Ph.D., The University of Sheffield

Esther
Barry G. Webb
Moore Theological College (Australia)
Ph.D., The University of Sheffield

Job
Kenneth Laing Harris
Covenant Theological Seminary
Ph.D., The University of Liverpool
August Konkel
Providence College and Seminary (Manitoba)
Ph.D., Westminster Theological Seminary

Psalms
C. John Collins

Covenant Theological Seminary

Ph.D., The University of Liverpool

Proverbs

Duane A. Garrett

The Southern Baptist Theological Seminary

Ph.D., Baylor University

Kenneth Laing Harris

Covenant Theological Seminary

Ph.D., The University of Liverpool

Ecclesiastes

Max F. Rogland

Erskine Theological Seminary

Ph.D., Leiden University

Song of Solomon

C. John Collins

Covenant Theological Seminary

Ph.D., The University of Liverpool

Andrew Stewart

M.A., Covenant Theological Seminary

Isaiah

Raymond C. Ortlund Jr.

Immanuel Church (Nashville)

Ph.D., The University of Aberdeen

Jeremiah

Paul R. House

Beeson Divinity School, Samford University

Ph.D., The Southern Baptist Theological Seminary

Lamentations

Paul R. House

Beeson Divinity School, Samford University

Ph.D., The Southern Baptist Theological Seminary

Ezekiel

David J. Reimer

The University of Edinburgh
D.Phil., The University of Oxford

Daniel
Iain M. Duguid
Grove City College
Ph.D., The University of Cambridge
Paul D. Wegner
Phoenix Seminary
Ph.D., King's College, The University of London

Hosea
Robert I. Vasholz
Covenant Theological Seminary
Th.D., The University of Stellenbosch

Joel
W. Brian Aucker
Covenant Theological Seminary
Ph.D., The University of Edinburgh

Amos
John Oswalt
Wesley Biblical Seminary
Ph.D., Brandeis University

Obadiah
Paul R. Raabe
Concordia Seminary (St. Louis)
Ph.D., The University of Michigan

Jonah
Mark D. Futato
Reformed Theological Seminary (Orlando)
Ph.D., The Catholic University of America

Micah
W. Brian Aucker
Covenant Theological Seminary
Ph.D., The University of Edinburgh

Dennis R. Magary
Trinity Evangelical Divinity School
Ph.D., The University of Wisconsin, Madison

Nahum

Walter A. Maier III
Concordia Theological Seminary (Ft. Wayne)
Ph.D., Harvard University

Habakkuk

Paul D. Wegner
Phoenix Seminary
Ph.D., King's College, The University of London

Zephaniah

David W. Baker
Ashland Theological Seminary
Ph.D., The University of London

Haggai

W. Brian Aucker
Covenant Theological Seminary
Ph.D., The University of Edinburgh

Zechariah

Iain M. Duguid
Grove City College
Ph.D., The University of Cambridge

Malachi

Gordon P. Hugenberger
Park Street Church (Boston)
Ph.D., C.N.A.A., College of St. Paul and Mary/Oxford Centre for Postgraduate Hebrew Studies

Matthew

Michael J. Wilkins
Talbot School of Theology, Biola University
Ph.D., Fuller Theological Seminary

Mark
Hans F. Bayer
Covenant Theological Seminary
Ph.D., The University of Aberdeen

Luke
Wayne Grudem
Phoenix Seminary
Ph.D., The University of Cambridge
Thomas R. Schreiner
The Southern Baptist Theological Seminary
Ph.D., Fuller Theological Seminary

John
Andreas J. Köstenberger
Southeastern Baptist Theological Seminary
Ph.D., Trinity Evangelical Divinity School

Acts
John B. Polhill
The Southern Baptist Theological Seminary
Ph.D., The Southern Baptist Theological Seminary

Romans
Thomas R. Schreiner
The Southern Baptist Theological Seminary
Ph.D., Fuller Theological Seminary

1 Corinthians
Frank S. Thielman
Beeson Divinity School, Samford University
Ph.D., Duke University

2 Corinthians
Scott J. Hafemann
Gordon-Conwell Theological Seminary
D.Theol., Eberhard-Karls-Universitat Tübingen

Galatians
Simon J. Gathercole

The University of Cambridge

Ph.D., The University of Durham

Ephesians

S. M. Baugh

Westminster Seminary California

Ph.D., The University of California, Irvine

Philippians

Sean M. McDonough

Gordon-Conwell Theological Seminary

Ph.D., The University of St. Andrews

Colossians

Clinton E. Arnold

Talbot School of Theology, Biola University

Ph.D., The University of Aberdeen

1 and 2 Thessalonians

Colin Nicholl

Research scholar

Ph.D., The University of Cambridge

1 and 2 Timothy

Ray Van Neste

Union University

Ph.D., The University of Aberdeen

Titus

Ray Van Neste

Union University

Ph.D., The University of Aberdeen

Philemon

Clinton E. Arnold

Talbot School of Theology, Biola University

Ph.D., The University of Aberdeen

Hebrews

David W. Chapman

Covenant Theological Seminary

Ph.D., The University of Cambridge

James

Grant R. Osborne

Trinity Evangelical Divinity School

Ph.D., The University of Aberdeen

1 Peter

Thomas R. Schreiner

The Southern Baptist Theological Seminary

Ph.D., Fuller Theological Seminary

2 Peter

Doug Oss

Assemblies of God Theological Seminary

Ph.D., Westminster Theological Seminary

Thomas R. Schreiner

The Southern Baptist Theological Seminary

Ph.D., Fuller Theological Seminary

1, 2 and 3 John

Robert W. Yarbrough

Trinity Evangelical Divinity School

Ph.D., The University of Aberdeen

Jude

Doug Oss

Assemblies of God Theological Seminary

Ph.D., Westminster Theological Seminary

Thomas R. Schreiner

The Southern Baptist Theological Seminary

Ph.D., Fuller Theological Seminary

Revelation

Dennis E. Johnson

Westminster Seminary California

Ph.D., Fuller Theological Seminary

Other Contributors

Introduction: A User's Guide to the ESV Global Study Bible

Lane T. Dennis
Crossway
Ph.D., Northwestern University

Wayne Grudem
Phoenix Seminary
Ph.D., The University of Cambridge

Overview of the Bible

Vern S. Poythress
Westminster Theological Seminary
D.Theol., The University of Stellenbosch

The Theology of the Old Testament

C. John Collins
Covenant Theological Seminary
Ph.D., The University of Liverpool

The Theology of the New Testament

Thomas R. Schreiner
The Southern Baptist Theological Seminary
Ph.D., Fuller Theological Seminary

Maps

David Barrett (www.biblemapper.com)

Illustrations

Maltings Partnership (Derby, England)

Geography Editor

Barry J. Beitzel
Trinity Evangelical Divinity School
Ph.D., Dropsie University

Archaeological and Architectural Reconstruction Editor

Leen Ritmeyer
Ritmeyer Archaeological Design
Ph.D., The University of Manchester

Old Testament Archaeology Editor

John Currid
Reformed Theological Seminary (Charlotte)
Ph.D., The University of Chicago

New Testament Archaeology Editor

David W. Chapman
Covenant Theological Seminary
Ph.D., The University of Cambridge

Assistant Editor for Research

Travis Buchanan
M.Div., Phoenix Seminary

Consulting Contributors

Old Testament Consultants

W. Brian Aucker
Covenant Theological Seminary
Ph.D., The University of Edinburgh
Kenneth Laing Harris
Covenant Theological Seminary
Ph.D., The University of Liverpool
Paul R. House
Beeson Divinity School, Samford University
Ph.D., The Southern Baptist Theological Seminary
David J. Reimer
The University of Edinburgh
D.Phil., The University of Oxford
Gordon J. Wenham
Trinity Theological College (Bristol)
Ph.D., King's College, The University of London

New Testament Consultants

Darrell L. Bock
Dallas Theological Seminary
Ph.D., The University of Aberdeen
John C. DelHousaye
Phoenix Seminary
Ph.D., Fuller Theological Seminary

Grant R. Osborne
Trinity Evangelical Divinity School
Ph.D., The University of Aberdeen
Robert H. Stein
The Southern Baptist Theological Seminary
Ph.D., Princeton Theological Seminary

Archaeological Consultant

James K. Hoffmeier
Trinity Evangelical Divinity School
Ph.D., The University of Toronto

Old Testament Charts Consultants

W. Brian Aucker
Covenant Theological Seminary
Ph.D., The University of Edinburgh
Kenneth Laing Harris
Covenant Theological Seminary
Ph.D., The University of Liverpool
Gregory R. Perry
Covenant Theological Seminary
Ph.D., Union Theological Seminary (Richmond)
Paul D. Wegner
Phoenix Seminary
Ph.D., The University of London

New Testament Charts Consultants

James M. Hamilton Jr.
The Southern Baptist Theological Seminary
Ph.D., The Southern Baptist Theological Seminary
John C. DelHousaye
Phoenix Seminary
Ph.D., Fuller Theological Seminary

Colophon

The Crossway ESV Global Study Bible Publishing Team

Editorial Team

Lane T. Dennis
Executive Editor, President and Publisher
Dane Ortlund
Project Director, Director of Bible Publishing
Justin Taylor
Managing Editor; Vice President, Book Publishing
Bill Deckard
Senior Project Editor

Contributing Editors

David P. Barrett
Dan Cruver
Heather House
Paul R. House
Allan Sholes
Molly House Spence
Cheryl Warner

Proofreading and Editorial Assistance

Peachtree Editorial and Proofreading Services
Tim Gulsvig
Sherah Grose
Gloria Deckard

Design

Joshua Dennis
Vice President, Design Services

Jeremiah Shaw
Cover Design
Abigail Heidorn
Interior Design

Typesetting

Abigail Heidorn
Bible Typesetter
A. J. Penney
Bible Typesetter
Raymond Elliott
Executive Director of Media Architecture

Production

Donald Jones
Bible Project Manager
Dallas Richards
Bible Production Director
Christine Guthrie
Bible Production Coordinator

Management Leaders

Geoffrey L. Dennis
Chief Operating Officer, Executive Vice President
M. Ebeth Dennis
Senior Vice President, Publishing Ministries
Allan Fisher
Senior Vice President, Publisher of Books and Bible Resources
Randall D. Jahns
Senior Vice President, Sales, Marketing, and Bible Production
Paul K. Thomas
Senior Vice President, Finance
Daniel J. Kok
Senior Vice President, Operations

ESV Global Study Bible Specifications and Production

Typefaces

Bible text: Lexicon; Study Notes: Frutiger

Text paper

30 gsm Xianhe Thin Opaque Bible Paper

Binding type

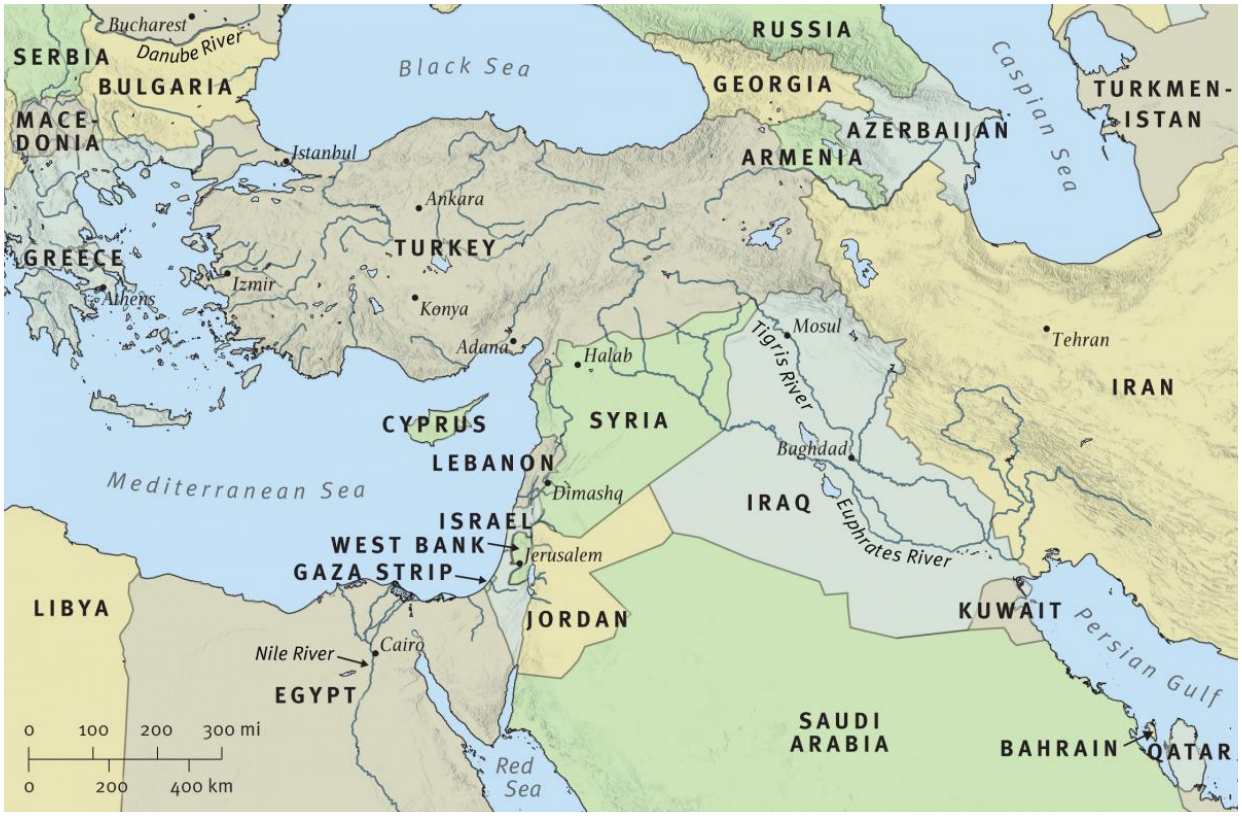
Smyth sewn

Printing and binding

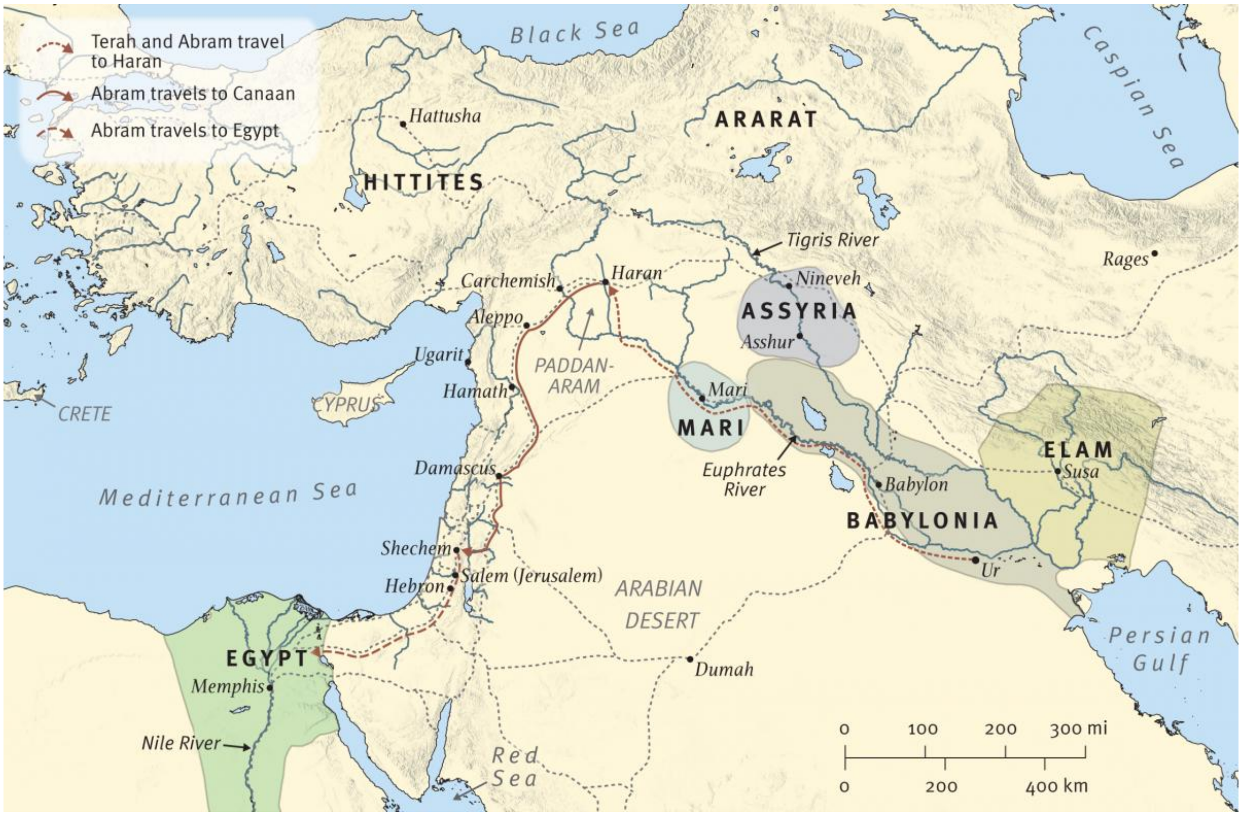
R. R. Donnelley & Sons

Maps

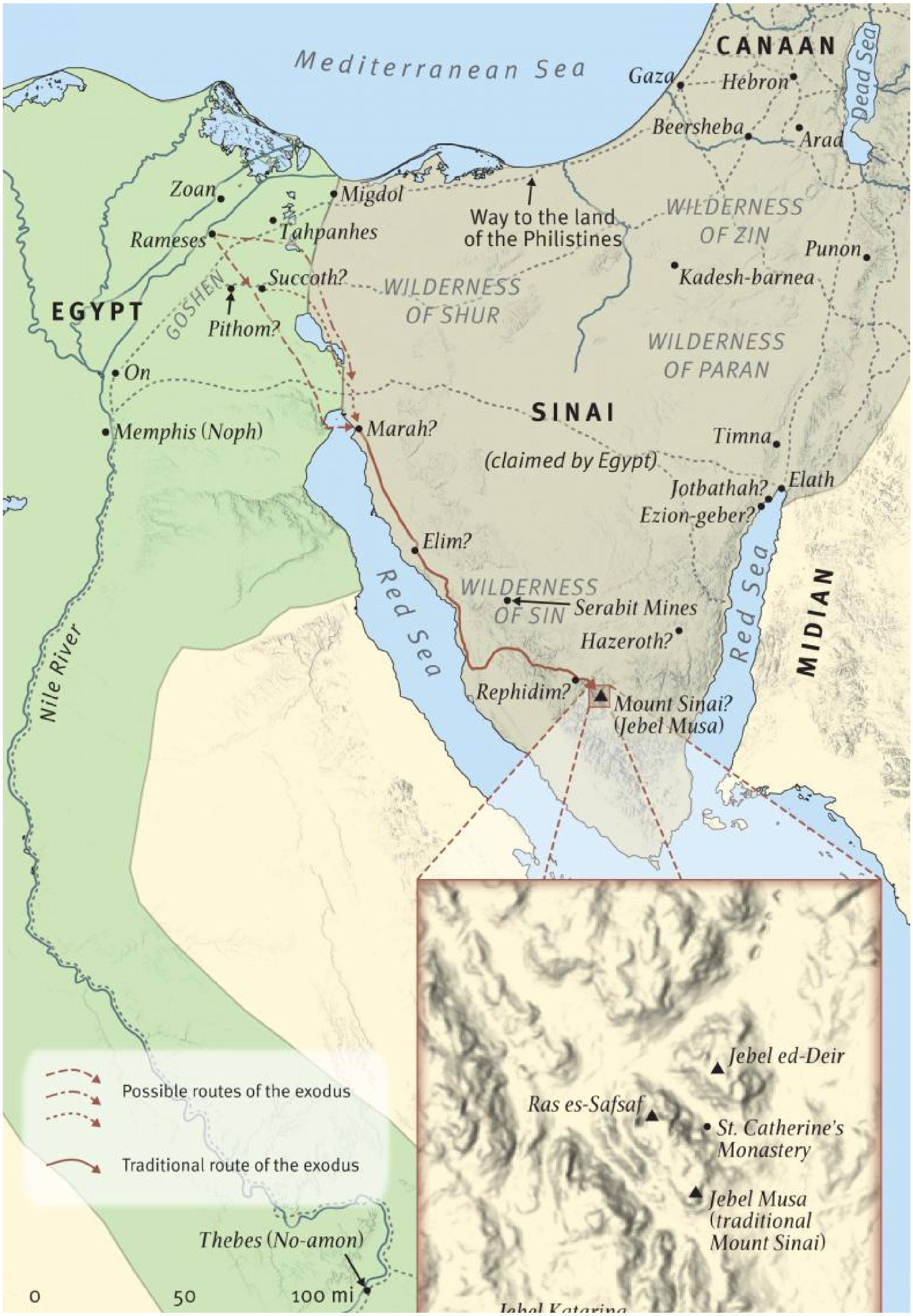
Map 1: The Middle East Today


Bucharest
SERBIA
Danube River
BULGARIA
Black Sea
RUSSIA
GEORGIA
Caspian Sea
TURKMEN-ISTAN
MACE-DONIA
AZERBAIJAN
ARMENIA
Istanbul
Ankara
TURKEY
GREECE
Izmir
Athens
Konya
Adana
Mosul
Tigris River
Tehran
Halab
IRAN
CYPRUS
SYRIA
LEBANON
Baghdad
Mediterranean Sea
Dimashq
IRAQ
ISRAEL
Euphrates River
WEST BANK
Jerusalem
GAZA STRIP
LIBYA
JORDAN
KUWAIT
Persian Gulf
Nile River
Cairo
EGYPT
0
100
200
300 mi
0
200
400 km
SAUDI ARABIA
BAHRAIN
QATAR
Red Sea

Map 2: The World of the Patriarchs

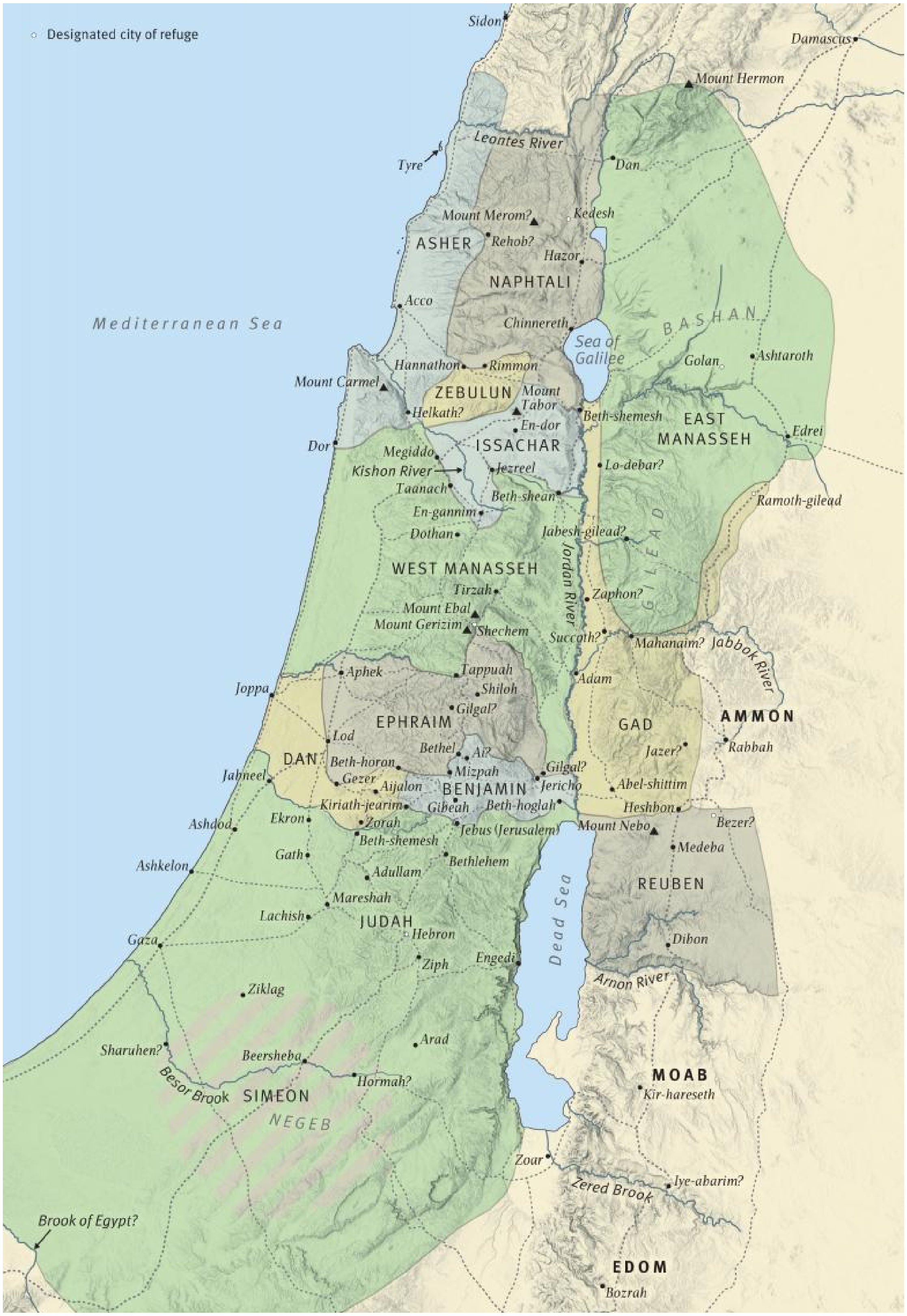

Terah and Abram travel to Haran
Abram travels to Canaan
Abram travels to Egypt
Black Sea
Caspian Sea
Hattusha
HITTITES
ARARAT
Tigris River
Rages
Carchemish
Haran
Nineveh
ASSYRIA
Asshur
Aleppo
Ugarit
PADDAN-ARAM
Hamath
Mari
MARI
CRETE
CYPRUS
ELAM
Susa
Damascus
Euphrates River
Babylon
Mediterranean Sea
BABYLONIA
Shechem
Salem (Jerusalem)
Hebron
ARABIAN DESERT
Ur
Persian Gulf
EGYPT
Memphis
Dumah
Nile River
Red Sea
0
100
200
300 mi
0
200
400 km

Map 3: The Exodus from Egypt

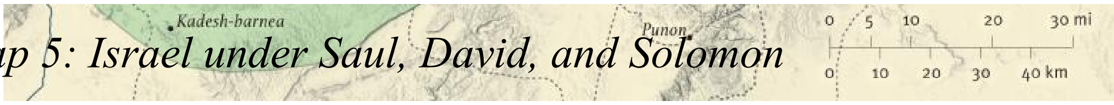

Mediterranean Sea
CANAAN
Gaza
Hebron
Dead Sea
Beersheba
Arad
Zoan
Migdol
Rameses
Tahpanhes
Way to the land of the Philistines
WILDERNESS OF ZIN
Punon
Kadesh-barnea
Succoth?
WILDERNESS OF SHUR
EGYPT
GOSHEN
Pithom?
WILDERNESS OF PARAN
On
SINAI
Memphis (Noph)
Marah?
Timna
(claimed by Egypt)
Jotbathah?
Elath
Ezion-geber?
Elim?
Red Sea
WILDERNESS OF SIN
Serabit Mines
Hazeroth?
MIDIAN
Nile River
Rephidim?
Mount Sinai? (Jebel Musa)
Jebel ed-Deir
Ras es-Safsaf
St. Catherine's Monastery
Jebel Musa (traditional Mount Sinai)
Possible routes of the exodus
Traditional route of the exodus
Thebes (No-amon)
0
50
100 mi

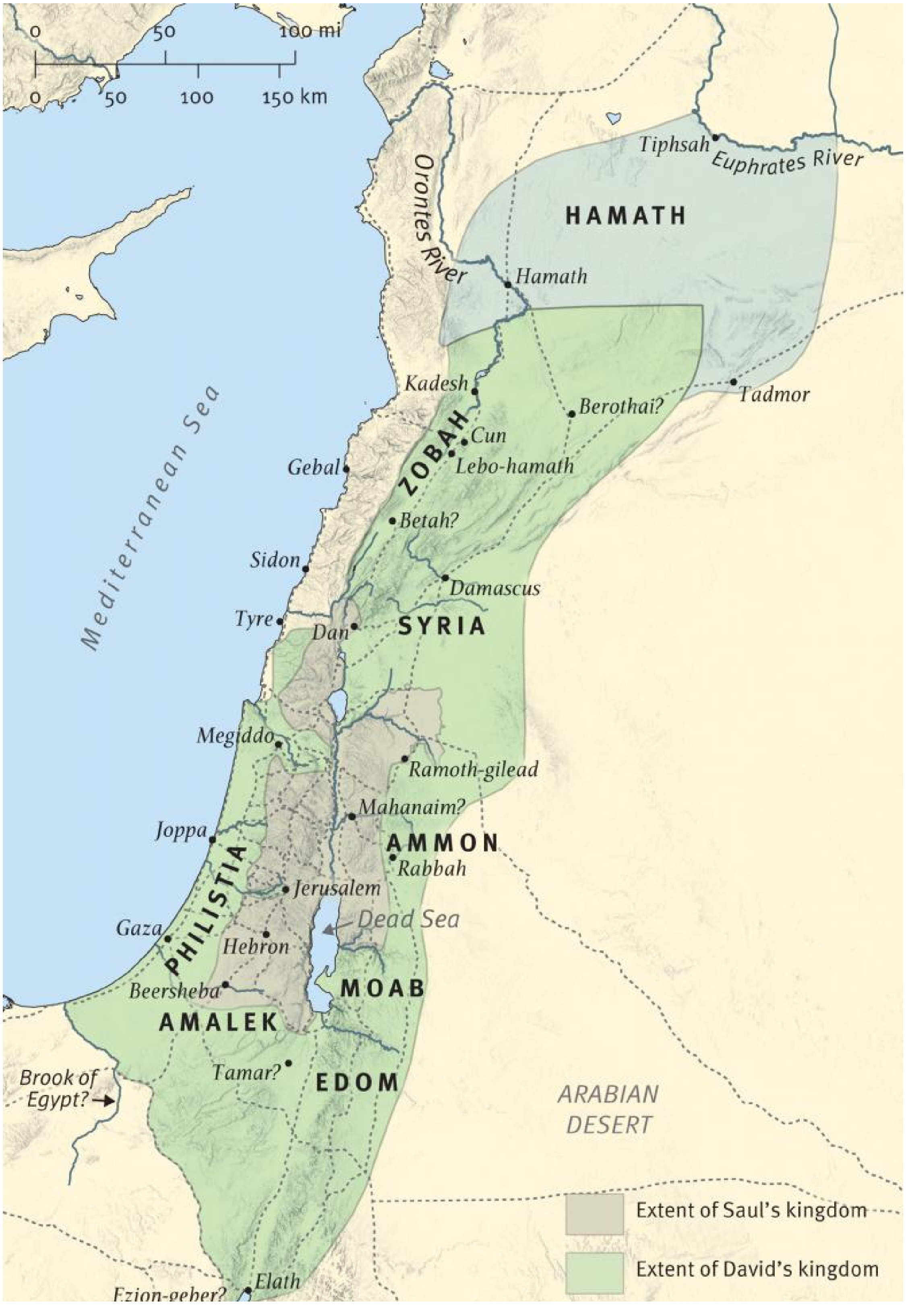
Jebel Katarina
0
50
100 km

Map 4: The Tribal Allotments of Israel

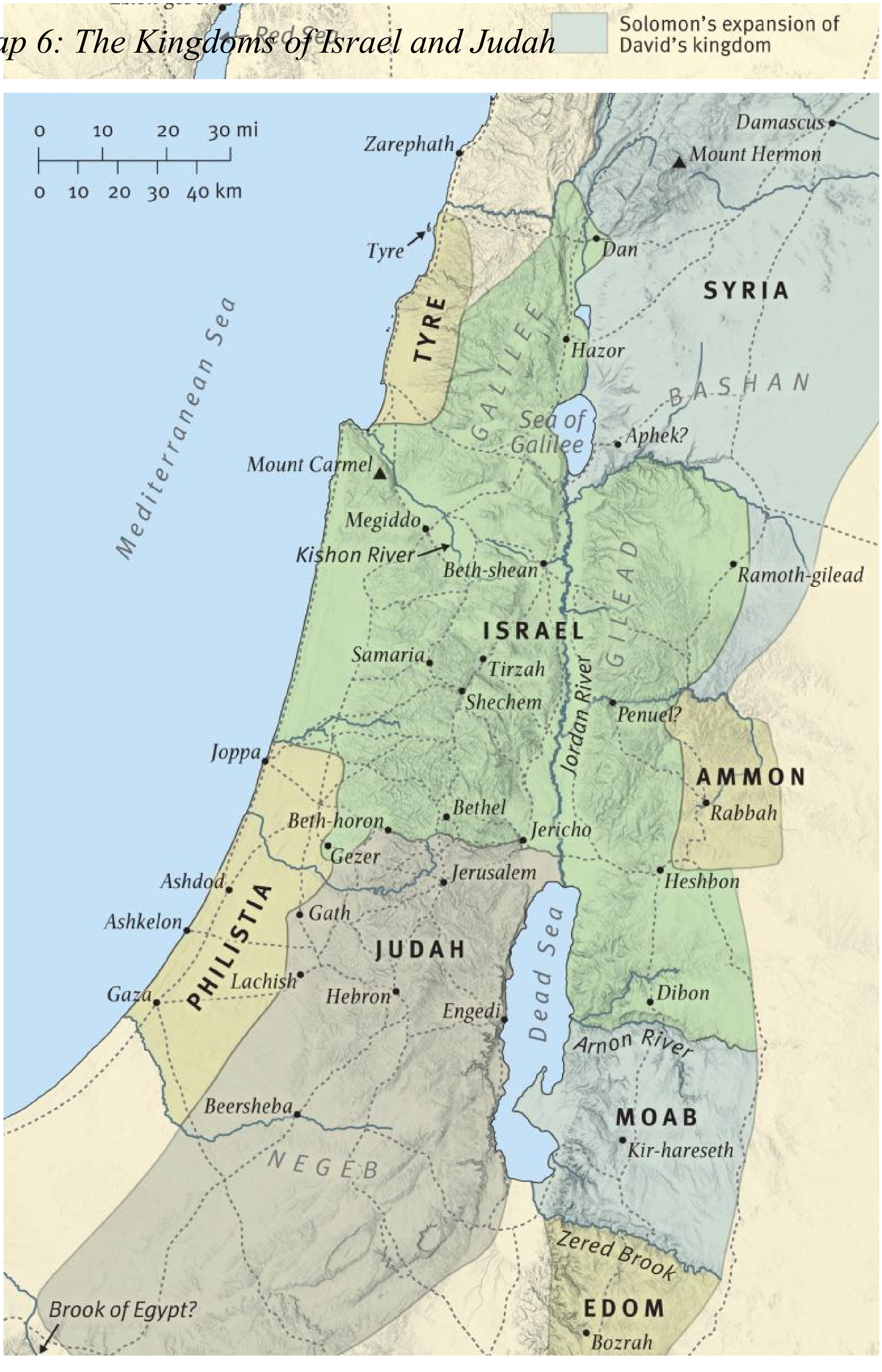

○ Designated city of refuge
Sidon
Damascus
Mount Hermon
Leontes River
Tyre
Dan
Mount Merom?
Kedesh
Rehob?
ASHER
Hazor
NAPHTALI
Acco
Mediterranean Sea
Chinnereth
BASHAN
Sea of Galilee
Hannathon
Rimmon
Golan
Ashtaroth
Mount Carmel
ZEBULUN
Mount Tabor
Helkath?
Beth-shemesh
EAST MANASSEH
Edrei
En-dor
Dor
Megiddo
ISSACHAR
Kishon River
Jezreel
Lo-debar?
Taanach
Beth-shean
Ramoth-gilead
En-gannim
Dothan
Jabesh-gilead?
GILEAD
Jordan River
WEST MANASSEH
Tirzah
Zaphon?
Mount Ebal
Mount Gerizim
Shechem
Succoth?
Mahanaim?
Jabbok River
Aphek
Tappuah
Adam
Joppa
Shiloh
Gilgal?
AMMON
EPHRAIM
GAD
Lod
Rabbah
Bethel
Ai?
Jazer?
DAN
Beth-horon
Gilgal?
Jabneel
Gezer
Mizpah
Jericho
Abel-shittim
Aijalon
BENJAMIN
Kiriath-jearim
Gibeah
Beth-hoglah
Heshbon
Ashdod
Ekron
Zorah
Jebus (Jerusalem)
Mount Nebo
Bezer?
Beth-shemesh
Medeba
Gath
Bethlehem
Ashkelon
Adullam
REUBEN
Mareshah
Dead Sea
Lachish
JUDAH
Hebron
Dibon
Gaza
Engedi
Ziph
Arnon River
Ziklag
Arad
Sharuhen?
Beersheba
MOAB
Kir-hareseth
Besor Brook
Hormah?
SIMEON
NEGEB
Zoar
Iye-abarim?
Zered Brook
Brook of Egypt?
EDOM
Bozrah

Map 5: Israel under Saul, David, and Solomon


Kadesh-barnea
Punon
0 5 10 20 30 mi
0 10 20 30 40 km

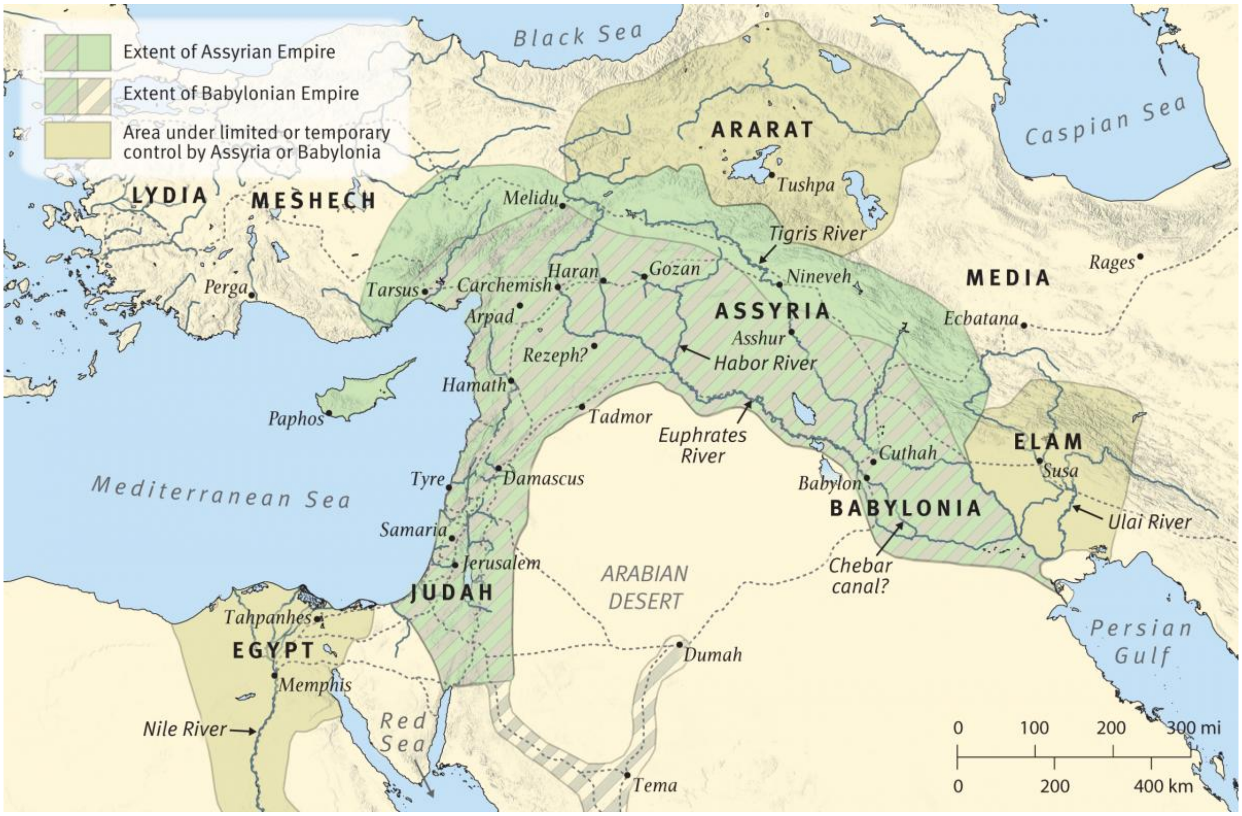

0 50 100 mi
0 50 100 150 km
Tiphsah
Euphrates River
HAMATH
Orontes River
Hamath
Kadesh
Berothai?
Tadmor
ZOBAH
Cun
Lebo-hamath
Gebal
Betah?
Sidon
Damascus
Mediterranean Sea
Tyre
Dan
SYRIA
Megiddo
Ramoth-gilead
Mahanaim?
Joppa
AMMON
Rabbah
PHILISTIA
Jerusalem
Dead Sea
Gaza
Hebron
MOAB
Beersheba
AMALEK
Tamar?
EDOM
Brook of Egypt?
ARABIAN DESERT
Extent of Saul's kingdom
Extent of David's kingdom
Elath
Ezion-geber?

Map 6: The Kingdoms of Israel and Judah

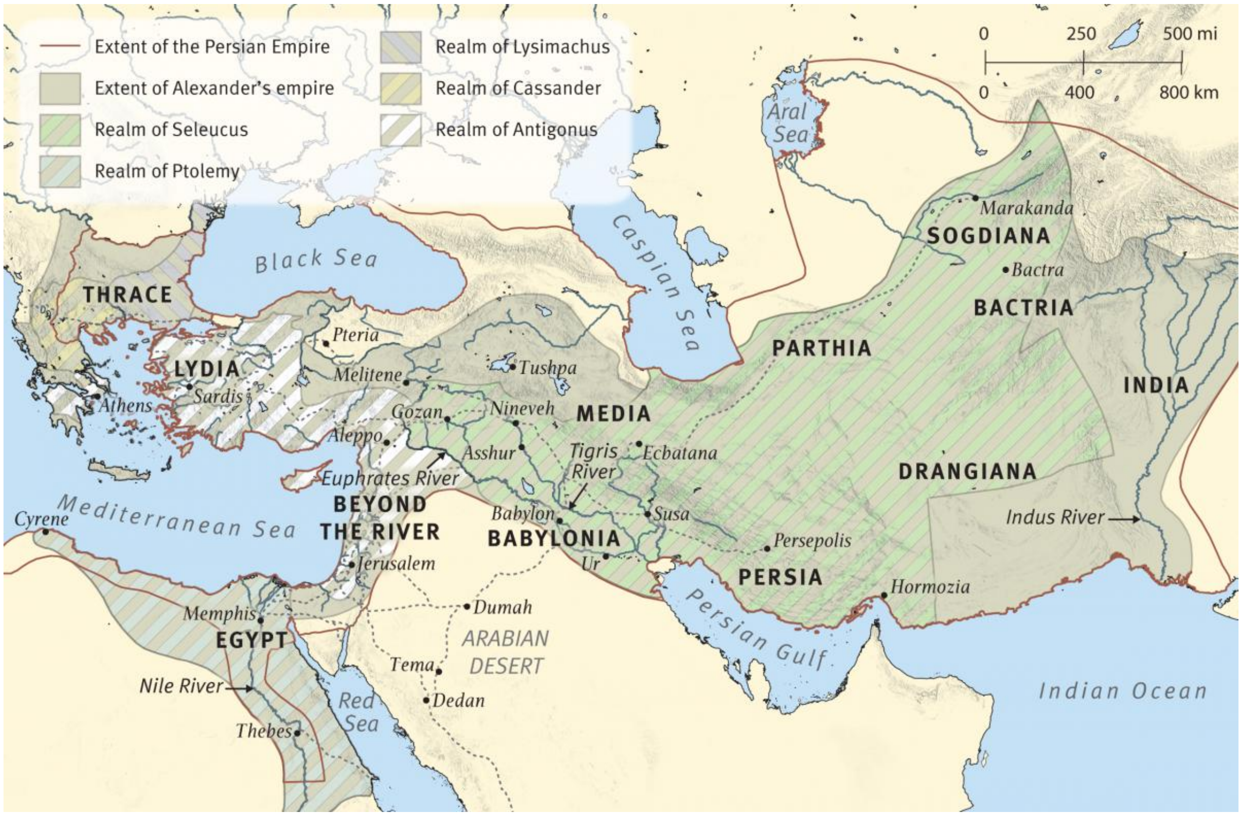

Solomon's expansion of David's kingdom
Red Sea
0 10 20 30 mi
0 10 20 30 40 km
Mediterranean Sea
Damascus
Mount Hermon
Zarephath
Tyre
Dan
SYRIA
TYRE
GALILEE
Hazor
BASHAN
Sea of Galilee
Aphek?
Mount Carmel
Megiddo
Kishon River
Beth-shean
Ramoth-gilead
GILEAD
ISRAEL
Samaria
Tirzah
Shechem
Jordan River
Penuel?
Joppa
AMMON
Rabbah
Bethel
Beth-horon
Jericho
Gezer
Jerusalem
Heshbon
Ashdod
Ashkelon
Gath
PHILISTIA
JUDAH
Dead Sea
Lachish
Gaza
Hebron
Engedi
Dibon
Arnon River
Beersheba
MOAB
Kir-hareseth
NEGEB
Zered Brook
EDOM
Bozrah
Brook of Egypt?

Kadesh-barnea

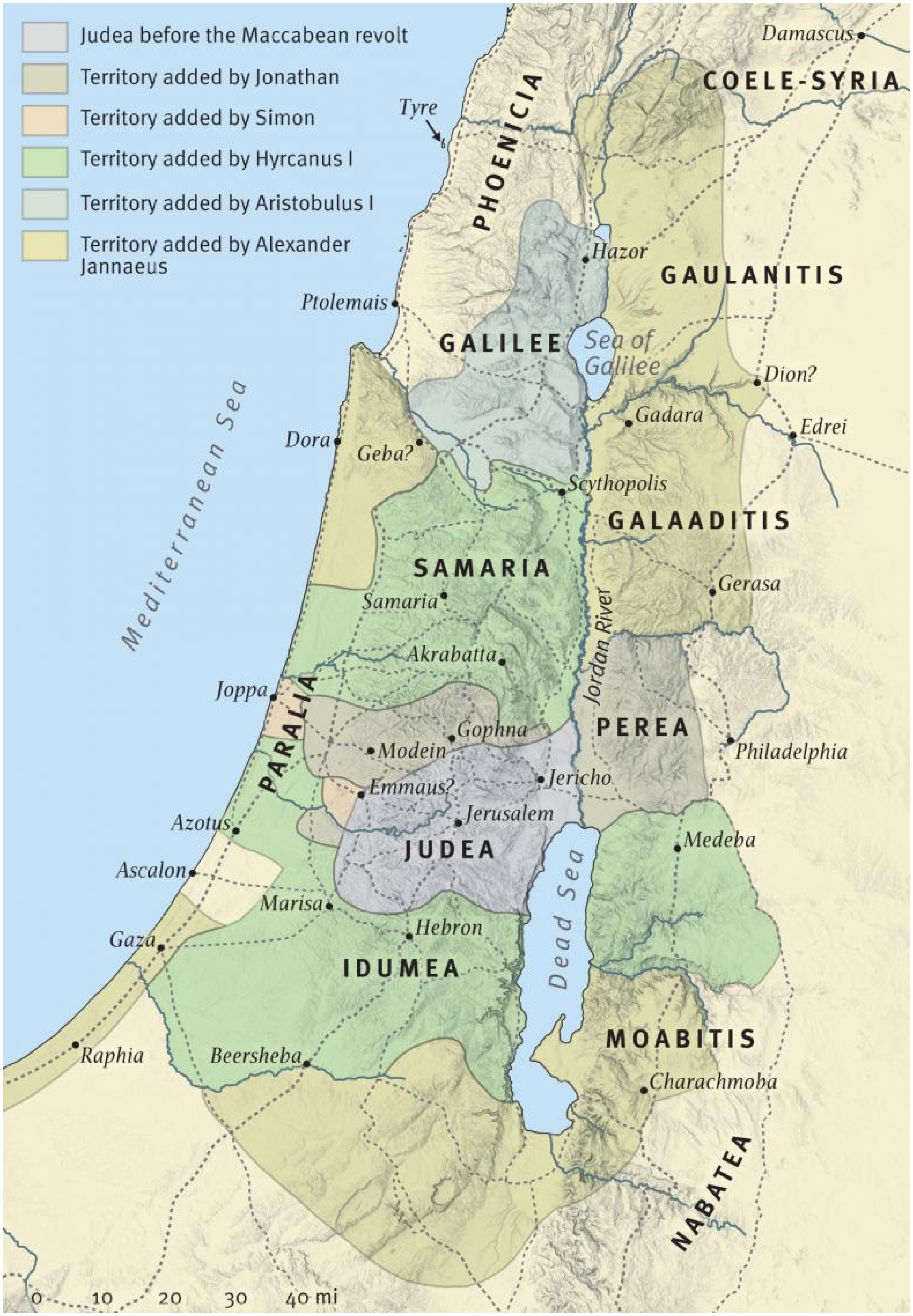
Map 7: The Assyrian and Babylonian Empires


Extent of Assyrian Empire
Extent of Babylonian Empire
Area under limited or temporary control by Assyria or Babylonia
Black Sea
Caspian Sea
ARARAT
Tushpa
LYDIA
MESHECH
Melidu
Tigris River
Rages
MEDIA
Tarsus
Carchemish
Haran
Gozan
Nineveh
Perga
Arpad
ASSYRIA
Ecbatana
Asshur
Rezeph?
Habor River
Hamath
Paphos
Tadmor
Euphrates River
ELAM
Cuthah
Susa
Tyre
Damascus
Babylon
Mediterranean Sea
BABYLONIA
Ulai River
Samaria
Jerusalem
ARABIAN DESERT
Chebar canal?
JUDAH
Tahpanhes
EGYPT
Dumah
Persian Gulf
Memphis
Red Sea
Nile River
Tema
0
100
200
300 mi
0
200
400 km

Map 8: The Persian and Greek Empires


Extent of the Persian Empire
Extent of Alexander's empire
Realm of Seleucus
Realm of Ptolemy
Realm of Lysimachus
Realm of Cassander
Realm of Antigonus
0 250 500 mi
0 400 800 km
Aral Sea
Marakanda
SOGDIANA
Bactra
BACTRIA
Black Sea
THRACE
Caspian Sea
PARTHIA
INDIA
Pteria
Tushpa
LYDIA
Melitene
Sardis
Athens
Gozan
Nineveh
MEDIA
Aleppo
Asshur
Tigris River
Ecbatana
Euphrates River
DRANGIANA
Mediterranean Sea
BEYOND THE RIVER
Babylon
Susa
Cyrene
BABYLONIA
Indus River
Persepolis
Jerusalem
Ur
PERSIA
Hormozia
Memphis
Dumah
EGYPT
ARABIAN DESERT
Persian Gulf
Tema
Nile River
Red Sea
Dedan
Indian Ocean
Thebes

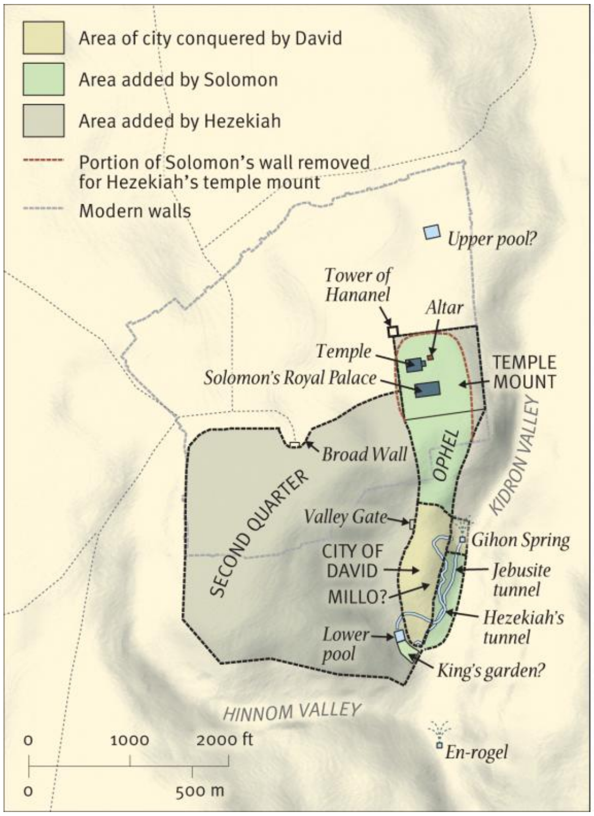
Map 9: Israel under the Maccabees

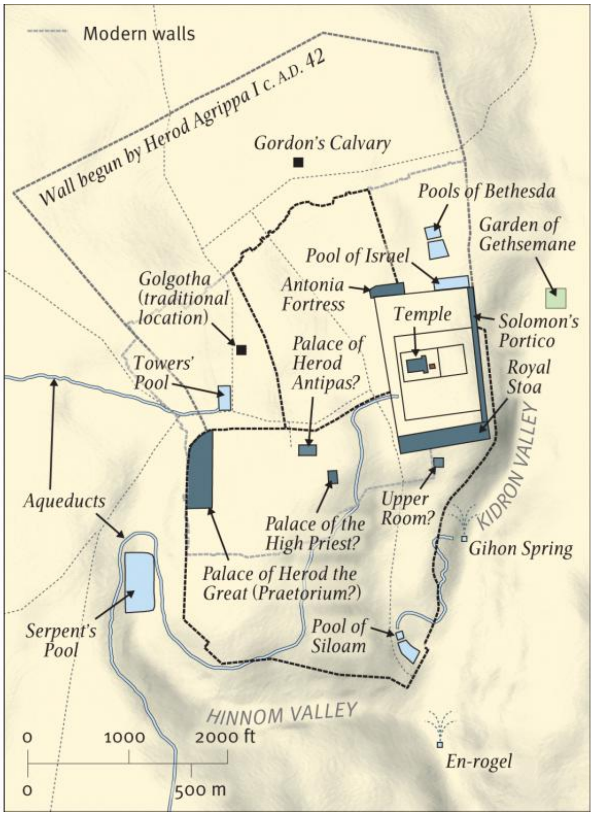


Judea before the Maccabean revolt
Territory added by Jonathan
Territory added by Simon
Territory added by Hyrcanus I
Territory added by Aristobulus I
Territory added by Alexander Jannaeus
Damascus
COELE-SYRIA
Tyre
PHOENICIA
Hazor
GAULANITIS
Ptolemais
GALILEE
Sea of Galilee
Dion?
Gadara
Edrei
Mediterranean Sea
Dora
Geba?
Scythopolis
GALAADITIS
SAMARIA
Samaria
Gerasa
Jordan River
Akrabatta
Joppa
PARALIA
Gophna
PEREA
Modein
Philadelphia
Jericho
Emmaus?
Jerusalem
Azotus
Medeba
JUDEA
Ascalon
Dead Sea
Marisa
Hebron
Gaza
IDUMEA
MOABITIS
Raphia
Beersheba
Charachmoba
NABATEA
0
10
20
30
40 mi

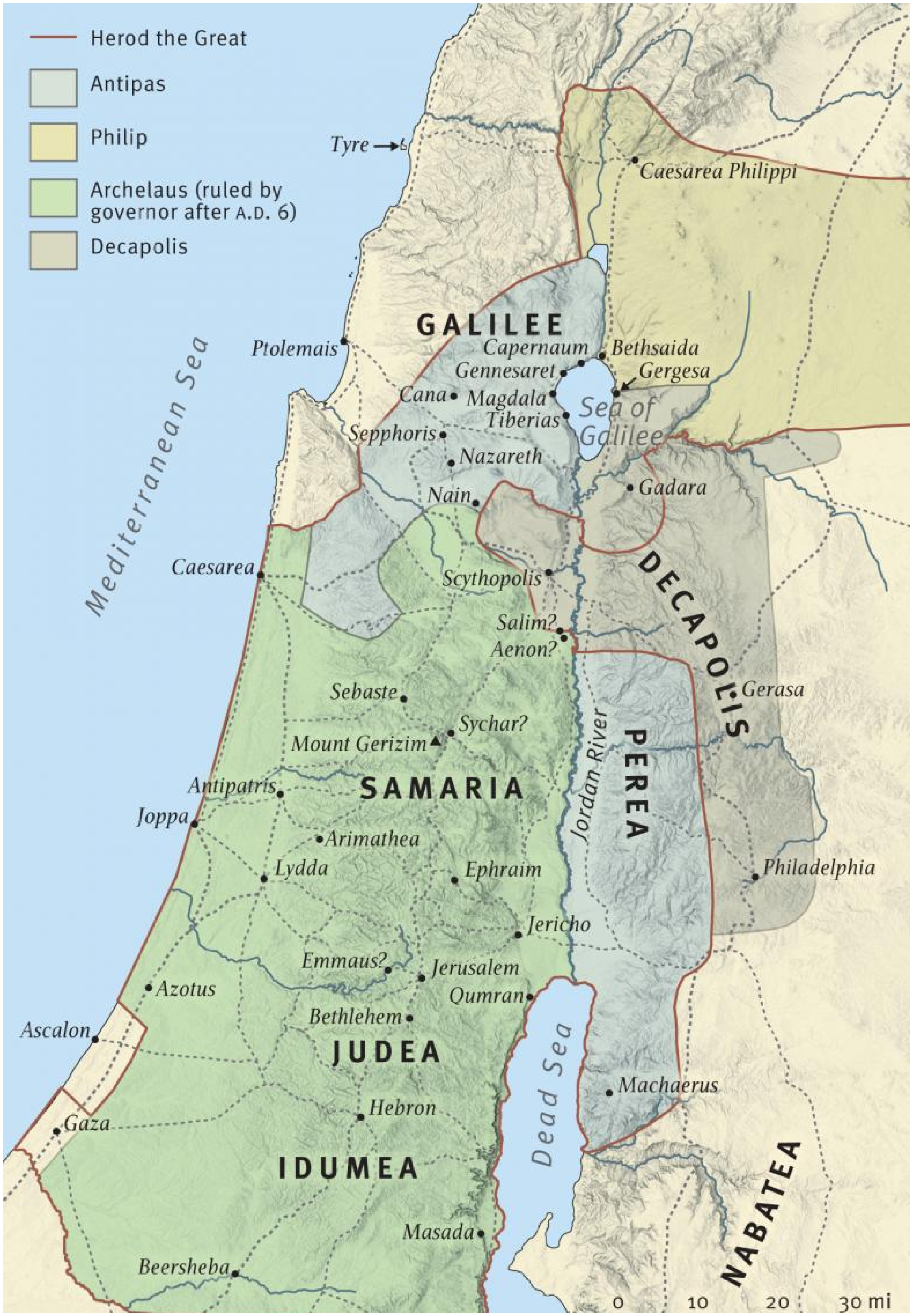
Map 10: Jerusalem

NABATEA
0
20
40
60 km

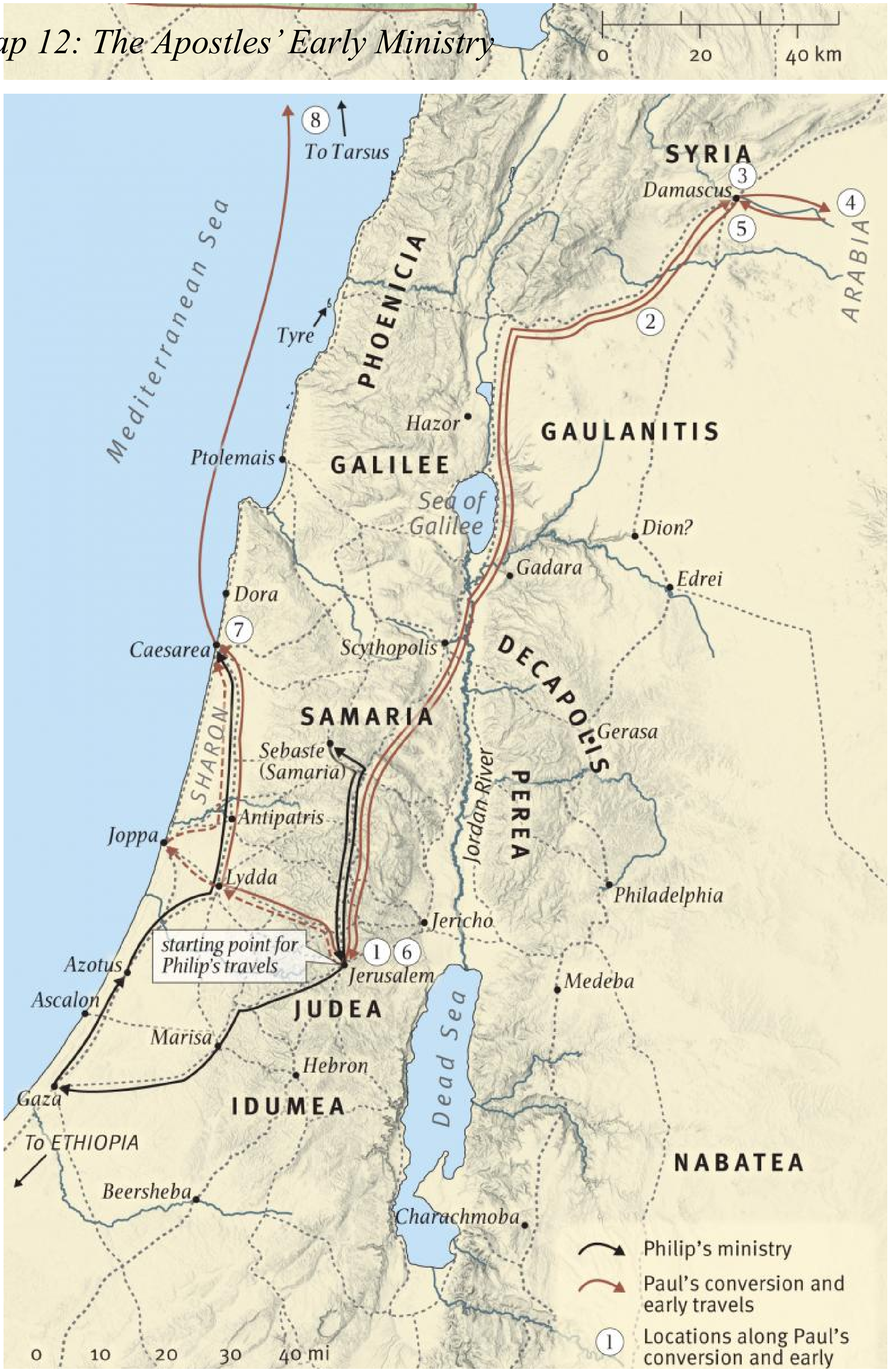

Area of city conquered by David
Area added by Solomon
Area added by Hezekiah
Portion of Solomon's wall removed for Hezekiah's temple mount
Modern walls
Upper pool?
Tower of Hananel
Altar
Temple
Solomon's Royal Palace
TEMPLE MOUNT
Broad Wall
OPHEL
KIDRON VALLEY
SECOND QUARTER
Valley Gate
Gihon Spring
CITY OF DAVID
MILLO?
Jebusite tunnel
Hezekiah's tunnel
Lower pool
King's garden?
HINNOM VALLEY
En-rogel
0
1000
2000 ft
0
500 m


Modern walls
Wall begun by Herod Agrippa I c. A.D. 42
Gordon's Calvary
Pools of Bethesda
Garden of Gethsemane
Pool of Israel
Golgotha (traditional location)
Antonia Fortress
Temple
Solomon's Portico
Palace of Herod Antipas?
Towers' Pool
Royal Stoa
Aqueducts
Upper Room?
KIDRON VALLEY
Palace of the High Priest?
Gihon Spring
Palace of Herod the Great (Praetorium?)
Serpent's Pool
Pool of Siloam
HINNOM VALLEY
En-rogel
0
1000
2000 ft
0
500 m

Map 11: Palestine under Roman Rule

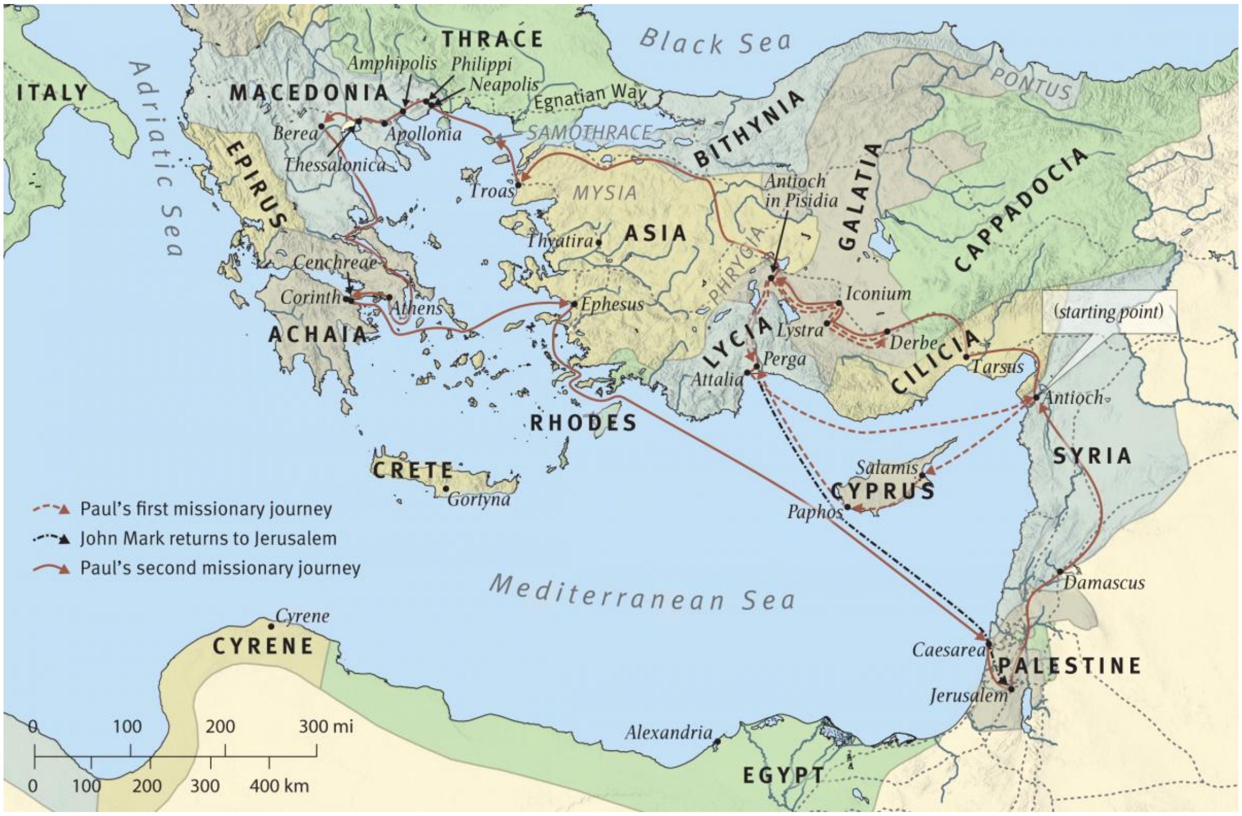

Herod the Great
Antipas
Philip
Archelaus (ruled by governor after A.D. 6)
Decapolis
Tyre
Caesarea Philippi
Mediterranean Sea
GALILEE
Ptolemais
Capernaum
Bethsaida
Gennesaret
Gergesa
Cana
Magdala
Tiberias
Sea of Galilee
Sepphoris
Nazareth
Nain
Gadara
Caesarea
Scythopolis
DECAPOLIS
Salim?
Aenon?
Gerasa
Sebaste
Sychar?
Mount Gerizim
PEREA
Jordan River
Antipatris
SAMARIA
Joppa
Arimathea
Lydda
Ephraim
Philadelphia
Jericho
Emmaus?
Jerusalem
Azotus
Qumran
Bethlehem
Ascalon
JUDEA
Dead Sea
Machaerus
Hebron
Gaza
IDUMEA
NABATEA
Masada
Beersheba
0
10
20
30 mi

Map 12: The Apostles' Early Ministry

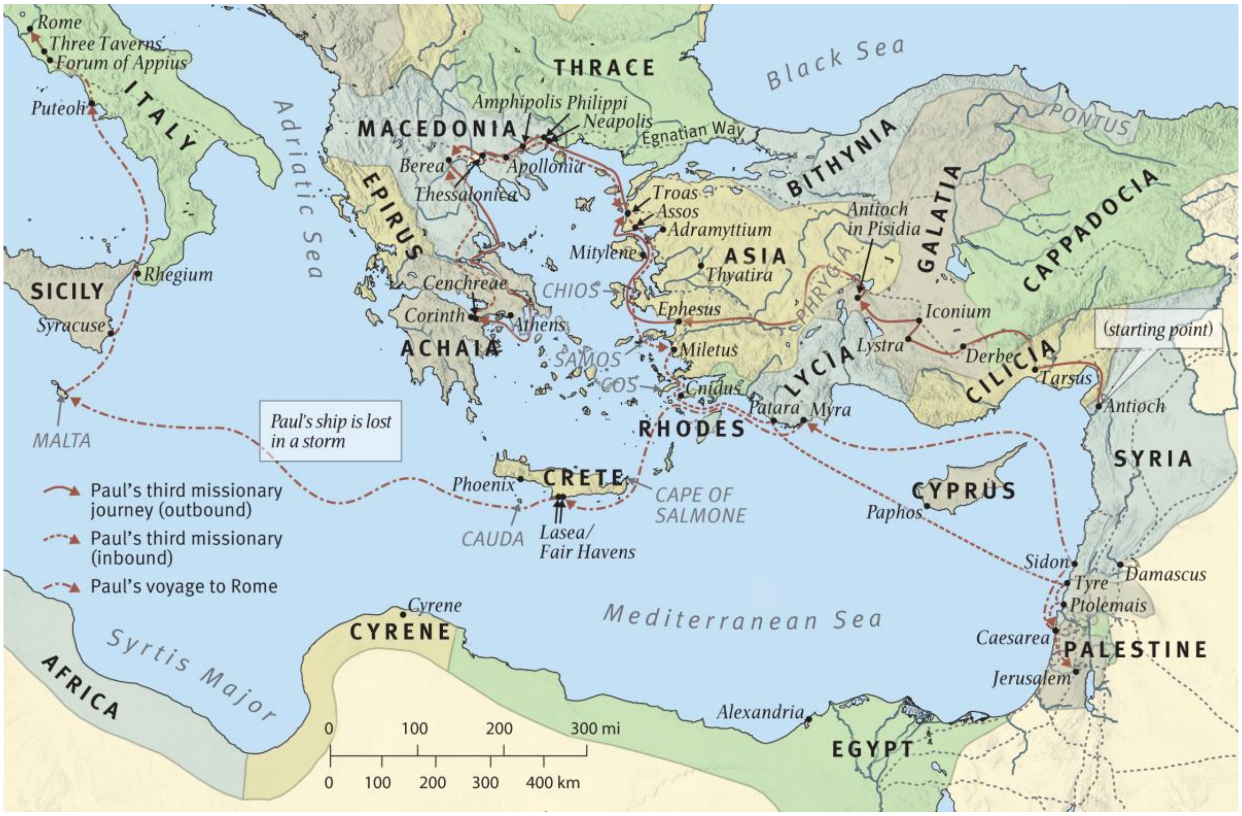

0 20 40 km
8
To Tarsus
SYRIA
3
Damascus
4
5
ARABIA
Mediterranean Sea
PHOENICIA
Tyre
2
Hazor
GAULANITIS
Ptolemais
GALILEE
Sea of Galilee
Dion?
Gadara
Edrei
Dora
7
Caesarea
Scythopolis
DECAPOLIS
SAMARIA
Sebaste (Samaria)
Gerasa
SHARON
Jordan River
PEREA
Antipatris
Joppa
Lydda
Philadelphia
Jericho
starting point for Philip's travels
1
6
Jerusalem
Azotus
Medeba
Ascalon
JUDEA
Marisa
Hebron
Gaza
IDUMEA
Dead Sea
To ETHIOPIA
NABATEA
Beersheba
Charachmoba
Philip's ministry
Paul's conversion and early travels
1 Locations along Paul's conversion and early
0 10 20 30 40 mi

Map 13: Paul’s First and Second Missionary Journeys

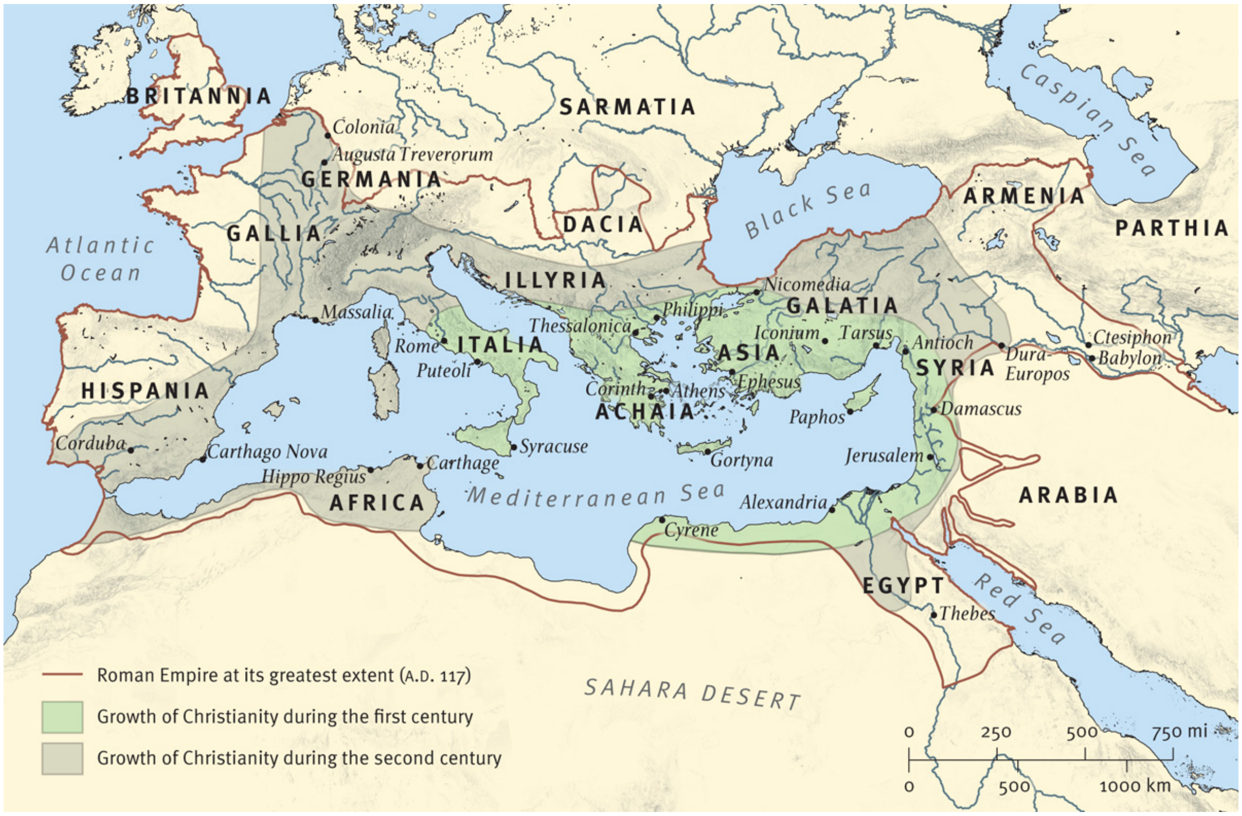
travels
early ministry
0
20
40
60 km


THRACE
Black Sea
ITALY
Adriatic Sea
MACEDONIA
Amphipolis
Philippi
Neapolis
Egnatian Way
PONTUS
BITHYNIA
SAMOTHRACE
Berea
Apollonia
Thessalonica
EPIRUS
Troas
MYSIA
Antioch in Pisidia
GALATIA
CAPPADOCIA
Thyatira
ASIA
PHRYGIA
Cenchreae
Corinth
Athens
Ephesus
Iconium
ACHAIA
LYCIA
Lystra
Derbe
(starting point)
Perga
Attalia
CILICIA
Tarsus
Antioch
RHODES
SYRIA
CRETE
Gortyna
Salamis
CYPRUS
Paphos
Paul’s first missionary journey
John Mark returns to Jerusalem
Paul’s second missionary journey
Damascus
Mediterranean Sea
Cyrene
CYRENE
Caesarea
PALESTINE
Jerusalem
0
100
200
300 mi
0
100
200
300
400 km
Alexandria
EGYPT

Map 14: Paul's Third Missionary Journey and His Voyage to Rome


Rome
Three Taverns
Forum of Appius
Puteoli
ITALY
Adriatic Sea
MACEDONIA
THRACE
Black Sea
Amphipolis
Philippi
Neapolis
Egnatian Way
Berea
Apollonia
Thessalonica
EPIRUS
BITHYNIA
PONTUS
GALATIA
CAPPADOCIA
Troas
Assos
Adramyttium
Antioch in Pisidia
Mitylene
ASIA
Thyatira
PHRYGIA
SICILY
Rhegium
Cenchreae
CHIOS
Iconium
Corinth
Athens
Ephesus
Syracuse
ACHAIA
Miletus
Lystra
Derbe
(starting point)
SAMOS
LYCIA
CILICIA
Tarsus
COS
Cnidus
Patara
Myra
Antioch
RHODES
MALTA
Paul's ship is lost in a storm
SYRIA
Phoenix
CRETE
CAPE OF SALMONE
CYPRUS
Paphos
CAUDA
Lasea/ Fair Havens
Paul's third missionary journey (outbound)
Paul's third missionary (inbound)
Paul's voyage to Rome
Sidon
Damascus
Tyre
Ptolemais
Cyrene
CYRENE
Mediterranean Sea
Caesarea
PALESTINE
Syrtis Major
Jerusalem
AFRICA
Alexandria
EGYPT
0 100 200 300 mi
0 100 200 300 400 km

Map 15: The Spread of Christianity in the First Two Centuries


BRITANNIA
Colonia
Augusta Treverorum
GERMANIA
SARMATIA
Caspian Sea
ARMENIA
PARTHIA
Black Sea
DACIA
GALLIA
Atlantic Ocean
ILLYRIA
Nicomedia
GALATIA
Philippi
Thessalonica
Massalia
Rome
ITALIA
Puteoli
Iconium
Tarsus
Antioch
ASIA
SYRIA
Dura-Europos
Ctesiphon
Babylon
HISPANIA
Ephesus
Corinth
Athens
ACHAIA
Damascus
Paphos
Corduba
Carthago Nova
Syracuse
Gortyna
Jerusalem
Hippo Regius
Carthage
AFRICA
Mediterranean Sea
Alexandria
ARABIA
Cyrene
EGYPT
Red Sea
Thebes
Roman Empire at its greatest extent (A.D. 117)
🟩 Growth of Christianity during the first century
▨ Growth of Christianity during the second century
SAHARA DESERT
0 250 500 750 mi
0 500 1000 km

FACT

The account of the ordination of Aaron and his sons as priests (8:1–36) is divided into seven parts by the phrase “as the LORD commanded.” The number seven often symbolizes completion in the OT.

FACT

In the OT, lepers tore their garments and veiled their faces (13:45) as signs of mourning, and to show that they were separated from public worship and community life. In the NT, Jesus had a special concern for lepers and other social outcasts (Luke 7:22).

FACT

Tithing. Various nations in ancient times practiced limited kinds of tithing, but Israel led the way in expecting the entire nation to support the priesthood in this way. Though Christians are no longer bound by this law, many today voluntarily give 10 percent or even more.

FACT

Sharing the plunder. Soldiers in ancient times were regularly paid through the spoils of war. Contracts were often signed to guarantee that commanders would not interfere when it came time for their soldiers to “claim their pay.” In 31:25–47, Israelite soldiers are instructed to share the plunder.

FACT

Chronicling a journey, as seen in ch. 33, was a form of record keeping employed widely in ancient times. These detailed records were a valuable resource for later historians. The detailed records in the Bible, in particular, help to confirm its historical accuracy.

FACT

God promised his people that they would live long in the land of Israel, if they would love, obey, and serve him (11:9, 21). They failed to do this and were eventually defeated and taken into exile (2 Kings 17; 25).

FACT

Idols represent gods that don’t actually exist, but the demons behind idol worship are real (32:17).

FACT

Foolish vows. When Jephthah realized that his foolish vow could result in the death of his daughter (11:29–40), he could have broken the vow. For whatever reason, however, he chose not to break the vow.

FACT

Jonathan shows his trust in God when he says, “nothing can hinder the LORD from saving by many or by few” (14:6). The Lord blesses him and gives him victory over the Philistine army (14:1–23). In contrast, Saul disobeys God and loses his kingship.

FACT

“Man of God,” meaning “prophet,” is used 37 times in 1–2 Kings. Though God judged the Judean prophet’s disobedience (13:1–32), his prophecy against the temple in Bethel was fulfilled, and King Josiah preserved his burial place (2 Kings 23:15–20).

FACT

Life for a widow was not easy in the ancient Near East. Widows had difficulty protecting themselves and their children economically, legally, or physically. If the widow was childless, it was even more difficult, since she would have no one to care for her in her old age (see 17:8–24).

FACT

Josiah’s reforms reveal the true extent of Judah’s idolatry (23:1–27). Despite God’s commands to worship him alone, his people adopted Canaanite gods, including Baal, Asherah, and Molech. They also worshiped the stars and small household idols.

FACT

How does Chronicles differ from Samuel and Kings? The books of 1–2 Samuel and 1–2 Kings show that the Lord drove Israel and Judah from their land because of their sin. The books of 1–2 Chronicles agree that Israel sinned and suffered exile as a result. They also show that God still had a purpose for his people.

FACT

There is none who does good. In Rom. 3:10–12, the apostle Paul cites Ps. 53:1–3 to explain the universal human condition of sin. No person on his own seeks for God or does any good that merits salvation. Everyone needs the perfect Savior, Jesus Christ.

FACT

Despite all the faithfulness and steadfast love God showed to his people, as Psalm 105 recounts, they murmured (106:25), displaying a lack of contentment and trust in him. Such murmuring amounts to disobeying a gracious God who leads his people.

FACT

What is God’s steadfast love to his people, for which Psalm 107 repeatedly says they should thank him? It is the enduring faithfulness, care, and kindness that he has promised to them. Even after their repeated disobedience, which brought his discipline, they cried out to him and he forgave them.

FACT

Habakkuk’s final prayer (3:1–19) was written as a song. The musical term “selah,” also found in the psalms, occurs three times. It closes with a note about stringed instruments, which would have included harps and lyres (Ps. 33:2).

FACT

Blind, lame, and sick animals were financially worthless. The Lord commanded his people to sacrifice healthy animals (see Deut. 15:21; 17:1). Disobeying this command showed a lack of respect for the Lord (Mal. 1:8, 14).

FACT

Blindness was a common condition in biblical times. Because they were unable to work, people who were blind often became beggars (10:46–52; see Luke 18:35).

FACT

Finding their true master. John reports that two of Jesus’ disciples had previously followed John the Baptist (1:35–40). One of them was Andrew; the other was probably John himself. They believed John the Baptist’s testimony about Jesus, and became his disciples instead.

FACT

There is good reason for believers around the world to be eagerly awaiting Jesus’ second coming. But unbelievers can only fear, for they will face final judgment for their sin (9:27–28).

BATHSHEBA

Bathsheba was the beautiful wife of Uriah the Hittite, one of David’s warriors. While walking on his roof one afternoon, David saw Bathsheba bathing. He sent messengers to take her and bring her to him, and he committed adultery with her. Bathsheba became pregnant, and David desperately attempted to cover his sin. He first tried to make it appear that the child was Uriah’s, but when that failed, he plotted the murder of his faithful soldier. After Uriah’s death, David married Bathsheba. His sin brought evil upon his household, including the death of his and Bathsheba’s first child. God had mercy on David, who repented of his sin. Bathsheba bore him four sons, including Solomon. **(1 Kings 1:15–21)**

SOLOMON

The son of David and Bathsheba, Solomon succeeded his father as king of Israel. Rather than ask God for riches or power, Solomon asked for wisdom. His request pleased God, who granted him not only what he asked for but also what he did not ask—riches and honor such as the world had never known. Among the king's most significant building projects were the first temple in Jerusalem and a magnificent palace. But riches and wisdom were not the only things Solomon had in abundance—he also had over 700 wives! He was a great king when he obeyed God, but sadly his marriages to women outside the people of God proved to be his downfall. Solomon's reign ended in tragedy when "his wives turned away his heart" (11:3) by influencing him to worship pagan gods. **(1 Kings 3:10–14)**

THE QUEEN OF SHEBA

When word of Solomon's extraordinary wisdom reached the ears of the queen of Sheba, she traveled from Arabia to Jerusalem to test him with hard questions. She came to Jerusalem with a remarkable entourage, including camels bearing spices and gold and precious stones. The queen was deeply impressed by Solomon's wisdom and wealth. This Gentile queen recognized that Solomon's greatness was from the true God of Israel, and that God himself had put Solomon on his throne. Although the queen gave Solomon a tremendous gift—about 9,000 pounds (4 kg) of gold—it paled in comparison to the riches that he presented to her. Solomon gave the queen all she desired and more, after which she returned to her own land. **(1 Kings 10:1–13)**

JEROBOAM

Jeroboam, a servant of Solomon, was in charge of the forced labor doing construction work in Jerusalem. He was approached by the prophet Ahijah, who prophesied that he would one day be king over 10 of the tribes of Israel. This prophecy came true when, after Solomon's death, his son Rehoboam refused to lighten his father's heavy tax burden on the people. The 10 northern tribes revolted. They broke away from the two southern tribes and made Jeroboam their king. To prevent his people from returning to Jerusalem to worship, Jeroboam built competing centers of worship in Bethel and Dan. By inventing his own system of worship, he led the people of Israel astray. **(1 Kings 11:29–40)**

ELIJAH

Elijah, one of the greatest prophets of the OT, ministered in the northern kingdom of Israel. He prophesied against the wicked king Ahab, who along with his wife Jezebel promoted Baal worship throughout Israel and persecuted the prophets of the Lord. Elijah challenged Ahab and the prophets of Baal to a contest on Mount Carmel. He instructed the prophets of Baal to call upon their gods to send down fire from heaven. In an almost humorous way, the Bible records the prophets' utter failure to get a response from their false god. When Elijah called upon the Lord, however, he sent fire from heaven to consume his altar. Following their humiliating defeat, Elijah slaughtered all 450 of the prophets of Baal. Elijah did not die, but rather was carried into heaven by chariots and horses of fire, as his successor, Elisha, watched. **(1 Kings 18:36–40)**

AHAB

Ahab, the son and successor of King Omri, reigned over Israel for 22 years. Ahab married a Phoenician princess named Jezebel, who persuaded her husband and all of Israel to worship Baal. Ahab even built a house and altar for Baal. He was confronted by the prophet Elijah, who challenged Ahab and the prophets of Baal to a "contest" on Mount Carmel (18:20–40). The Lord repeatedly revealed himself to Ahab through prophets despite Ahab's idolatry. When Elijah prophesied the destruction of Ahab's family, Ahab briefly humbled himself before the Lord and found mercy, only to return to his old ways afterward. Ahab's reign was marked by conflict with Ben-hadad of Syria, whom he defeated in battle twice. **(1 Kings 21:25)**

JEZEBEL

Jezebel was the wife of King Ahab and the daughter of Ethbaal, king of Sidon. Because she was so wicked, her name, "Jezebel," has become synonymous with evil (Rev. 2:20). As queen of Israel, Jezebel acted with power and influenced King Ahab. She promoted the worship of Baal and ruthlessly killed many prophets of God. When she learned of the defeat of her false god on Mount Carmel (1 Kings 18:20–40), she tried to kill Elijah, forcing him to flee into the wilderness. When Ahab sulked because Naboth would not sell his vineyard to him, Jezebel arranged the murder of Naboth. Jezebel met a gruesome end when she was thrown from a window by her own servants and was eaten by dogs, in fulfillment of Elijah's prophecy (2 Kings 9:30–37). **(2 Kings 9:36–37)**

ESTHER

Esther was a Jew living among the exiles in Persia, during the reign of King Ahasuerus. Following the death of her parents, Esther was raised by her cousin, Mordecai. Esther was a beautiful woman, and she won favor in the eyes of all who saw her. When the reigning queen was removed from power, a beauty contest was held to choose her replacement, and Esther was chosen. As queen of Persia, Esther risked her life to save the Jewish people from annihilation. She and Mordecai instituted the Feast of Purim to commemorate their deliverance. **(Esther 4:14)**

HEROD ANTIPAS

Herod Antipas, son of Herod the Great, was Tetrarch of Galilee during the time of Christ. Although married, Herod fell in love with Herodias, the wife of his half brother, Philip. When Herod and Herodias divorced their spouses and married each other, John the Baptist strongly opposed their adultery. This enraged Herodias, prompting Herod to seize John and put him in prison. He was afraid to take John’s life, however, recognizing him as a holy man. Herod finally gave in to Herodias and had John beheaded, but doing so haunted his conscience; later, hearing about the miracles Jesus was performing, Herod feared that it was actually John, resurrected from the dead. Herod participated in the trial of Jesus, mocking him before sending him back to Pilate. **(Luke 23:11)**

MARY, SISTER OF LAZARUS

Mary, along with her sister Martha and her brother Lazarus, was a close friend of Jesus. Mary was intensely devoted to Jesus, choosing to sit at his feet and listen to his teaching while Martha struggled to be a good hostess (see Luke 10:38–42). Martha was annoyed that Mary didn’t help her, but Jesus praised Mary’s decision, saying that it demonstrated her desire for close fellowship with the Lord. On another occasion Mary was scolded by the disciples, who were indignant that she anointed Jesus with costly ointment rather than selling it and giving the money to the poor. Again, Jesus defended Mary’s actions of humility and devotion. **(John 12:3)**

JUDAS ISCARIOT

Judas Iscariot was one of the original 12 apostles. The literal meaning of the name *Iscariot* is “man of Kerioth”; if Judas was in fact from this town, located near Hebron, then he was the only apostle from Judea. As treasurer for the disciples, Judas regularly helped himself to whatever was in the moneybag. For the price of 30 pieces of silver, Judas betrayed Jesus to the chief priests, which led to Jesus being crucified. Overcome with regret, Judas later returned the money and then hanged himself. Following his death, he was replaced as an apostle by Matthias. **(Mark 14:43-45)**

PONTIUS PILATE

Pontius Pilate was the Roman governor of Judea during the ministry of Jesus. This position meant that he was the only person who could either pardon a prisoner or sentence him to death. When Jesus was brought before him for judgment, Pilate recognized that Jesus was innocent and was amazed that Jesus refused to defend himself. Even Pilate’s wife saw that Jesus was innocent, and warned her husband not to get involved in the case. Pilate was also aware that the Jewish leaders had turned Jesus over to him because they felt threatened by his popularity and his authoritative ministry. Despite all of these warning signs, Pilate gave in to the crowds and handed Jesus over to be crucified. **(Mark 15:15)**

JOHN THE BAPTIST

Zechariah and Elizabeth were childless and advanced in age when Gabriel announced that Elizabeth would bear a son. The baby would be named John, and he would “be filled with the Holy Spirit, even from his mother’s womb” (Luke 1:15). John lived and preached in the wilderness of Judea, where he wore clothes made of camel’s hair and ate locusts and wild honey (Mark 1:4–6). John prepared the way for Jesus the Messiah by calling people to repentance, as the OT prophets had predicted (Isa. 40:3; Mal. 3:1). Those who accepted his message were baptized as an outward sign of their inward cleansing from sin. Although Jesus needed no repentance or cleansing, he was baptized by John in order to identify with the sinful people he came to save. After angering the royal Herod family, John was imprisoned and eventually beheaded (Matt. 14:6–12). **(John 1:29–34)**

NICODEMUS

Nicodemus was a Pharisee and a member of the powerful Jewish governing body, the Sanhedrin. He had seen the signs performed by Jesus and recognized that God was with him. Possibly to avoid being seen by his peers, Nicodemus came to Jesus at night to speak with him. Although he was a “teacher of Israel” (3:10) and knew the OT Scriptures, Nicodemus was mystified when Jesus told him that he must be born again. It was while talking with Nicodemus that Jesus made the statement recorded in 3:16, perhaps the most well-known summary of the gospel in all of Scripture. The Bible does not say whether Nicodemus responded to the gospel on this occasion. Later, however, Nicodemus defended Jesus when others wanted to arrest him (7:50–52). After Jesus’ death on the cross, Nicodemus helped Joseph of Arimathea prepare Jesus’ body for burial (19:39–40). **(John 3:1–21)**

CAIAPHAS

Caiaphas was the high priest during Jesus’ ministry. He consulted frequently with his powerful father-in-law, Annas, who had previously served as high priest. After Jesus raised Lazarus from the dead, the chief priests and Pharisees gathered in great fear to discuss Jesus’ growing influence among the Jews. As they contemplated what to do, Caiaphas unwittingly prophesied that Jesus would die for the sins of the world (11:51–52). It was this prophecy that put in motion the plan to have Jesus put to death. When Jesus was arrested before his crucifixion, he was sent first to Annas and then to Caiaphas. As high priest and leader of the Sanhedrin, Caiaphas confirmed the charges against Jesus before handing him over to Pilate to be crucified. **(John 11:49–52)**

JOHN THE SON OF ZEBEDEE

John the son of Zebedee was one of Jesus' 12 disciples, along with his brother James. John was a fisherman. He and James were in business with fellow disciples Simon Peter and Andrew (Luke 5:10). John was a close friend of Jesus and one of the inner circle of disciples. He is probably "the other disciple" (John 18:16) and "the one whom Jesus loved" (20:2). This "other disciple" reclined next to Jesus at the Last Supper (13:23). He stood at the foot of the cross, where Jesus entrusted his mother Mary to John's care (19:26–27). Along with Peter he witnessed the empty tomb on the first Easter morning (20:2–10). He also talked with the resurrected Jesus (21:7, 20). In addition to the Gospel bearing his name, John wrote the books of 1, 2 and 3 John, and Revelation. **(John 13:23)**

MARY MAGDALENE

Mary was called Magdalene because she was from Magdala, on the western shore of Galilee. She experienced incredible healing when Jesus drove seven demons from her (Luke 8:2). Mary Magdalene became a faithful and courageous disciple of Jesus. After witnessing the crucifixion, she visited Jesus' tomb to complete burial preparations—only to find the tomb empty. She became the first person to witness the resurrected Jesus when he appeared to her as she stood outside the tomb weeping. Distraught, she first supposed Jesus to be the gardener. But all Jesus had to do was say her name and Mary Magdalene recognized her beloved Lord. It was she who ran to tell the disciples of Jesus' resurrection. **(John 20:1–18)**

THOMAS

Thomas, one of the 12 disciples, was called "the Twin." He courageously declared that he was willing to die with Jesus (11:16). Unfortunately, however, he is most remembered for displaying doubt rather than bravery. When Jesus first appeared to the disciples following his resurrection, Thomas was not with them. Overcome with uncertainty, he refused to believe the news that Jesus was alive. Thomas declared that he would believe only if he were able to see the scars from Jesus' crucifixion on his hands and side. A few days later, Thomas was with the other disciples when Jesus appeared to them again. When Jesus invited him to see and touch his wounds, Thomas immediately responded, "My Lord and my God!" (20:28). **(John 20:24–28)**

ANANIAS AND SAPPHIRA

Ananias and Sapphira, a married couple, were part of the early Jerusalem church. After selling a piece of property, they claimed to have given all their proceeds to the apostles. In reality, however, they had kept a portion of the sale for themselves. Though Peter made it clear that Ananias and Sapphira were not required to give anything, the couple sinned by lying about their gift. After Peter confronted Ananias and declared that he had lied to God, Ananias immediately died. When Peter later questioned Sapphira about the gift, she repeated Ananias's lie. Peter accused Sapphira of testing the Spirit of the Lord, and she, too, fell dead. **(Acts 5:1–11)**

Footnotes

Gen. 1:6 [1] **1:6** Or *a canopy*; also verses 7, 8, 14, 15, 17, 20
Gen. 1:7 [2] **1:7** Or *fashioned*; also verse 16
Gen. 1:8 [3] **1:8** Or *Sky*; also verses 9, 14, 15, 17, 20, 26, 28, 30; 2:1
Gen. 1:10 [4] **1:10** Or *Land*; also verses 11, 12, 22, 24, 25, 26, 28, 30; 2:1
Gen. 1:11 [5] **1:11** Or *small plants*; also verses 12, 29
Gen. 1:14 [6] **1:14** Or *appointed times*
Gen. 1:20 [7] **1:20** Or *flying things*; see Leviticus 11:19–20
Gen. 1:26 [8] **1:26** The Hebrew word for *man* (*adam*) is the generic term for mankind and becomes the proper name *Adam*
Gen. 2:5 [1] **2:5** Or *open country*
Gen. 2:5 [2] **2:5** Or *earth*; also verse 6
Gen. 2:6 [3] **2:6** Or *spring*
Gen. 2:17 [4] **2:17** Or *when you eat*
Gen. 2:18 [5] **2:18** Or *corresponding to*; also verse 20
Gen. 2:19 [6] **2:19** Or *And out of the ground the* LORD *God formed*
Gen. 2:20 [7] **2:20** Or *the man*
Gen. 2:22 [8] **2:22** Hebrew *built*
Gen. 2:23 [9] **2:23** The Hebrew words for *woman* (*ishshah*) and *man* (*ish*) sound alike
Gen. 3:1 [1] **3:1** In Hebrew *you* is plural in verses 1–5
Gen. 3:6 [2] **3:6** Or *to give insight*
Gen. 3:8 [3] **3:8** Hebrew *wind*
Gen. 3:9 [4] **3:9** In Hebrew *you* is singular in verses 9 and 11
Gen. 3:15 [5] **3:15** Hebrew *seed*; so throughout Genesis
Gen. 3:16 [6] **3:16** Or *against*
Gen. 3:20 [7] **3:20** *Eve* sounds like the Hebrew for *life-giver* and resembles the word for *living*
Gen. 4:1 [1] **4:1** *Cain* sounds like the Hebrew for *gotten*
Gen. 4:7 [2] **4:7** Hebrew *will there not be a lifting up* [of your face]?
Gen. 4:7 [3] **4:7** Or *against*
Gen. 4:8 [4] **4:8** Hebrew; Samaritan, Septuagint, Syriac, Vulgate add *Let us go out to the field*
Gen. 4:13 [5] **4:13** Or *My guilt is too great to bear*

Gen. 4:16 [6] **4:16** *Nod* means *wandering*
Gen. 4:25 [7] **4:25** *Seth* sounds like the Hebrew for *he appointed*
Gen. 5:2 [1] **5:2** Hebrew *adam*
Gen. 5:22 [2] **5:22** Septuagint *pleased God*
Gen. 5:24 [3] **5:24** Septuagint *was not found*
Gen. 5:29 [4] **5:29** *Noah* sounds like the Hebrew for *rest*
Gen. 6:3 [1] **6:3** Or *My Spirit shall not contend with*
Gen. 6:4 [2] **6:4** Or *giants*
Gen. 6:13 [3] **6:13** Hebrew *The end of all flesh has come before me*
Gen. 6:14 [4] **6:14** An unknown kind of tree; transliterated from Hebrew
Gen. 6:15 [5] **6:15** A *cubit* was about 18 inches or 45 centimeters
Gen. 6:16 [6] **6:16** Or *skylight*
Gen. 7:2 [1] **7:2** Or *seven of each kind of clean animal*
Gen. 7:3 [2] **7:3** Or *seven of each kind*
Gen. 7:4 [3] **7:4** Hebrew *all existence*; also verse 23
Gen. 7:20 [4] **7:20** A *cubit* was about 18 inches or 45 centimeters
Gen. 8:21 [1] **8:21** Or *dishonor*
Gen. 9:7 [1] **9:7** In Hebrew *you* is plural
Gen. 9:19 [2] **9:19** Or *from these the whole earth was populated*
Gen. 9:20 [3] **9:20** Or *Noah, a man of the soil, was the first to plant a vineyard*
Gen. 9:27 [4] **9:27** *Japheth* sounds like the Hebrew for *enlarge*
Gen. 10:8 [1] **10:8** Or *he began to be a mighty man on the earth*
Gen. 10:14 [2] **10:14** Or *from where*
Gen. 10:25 [3] **10:25** *Peleg* means *division*
Gen. 11:9 [1] **11:9** *Babel* sounds like the Hebrew for *confused*
Gen. 12:1 [1] **12:1** Or *had said*
Gen. 12:1 [2] **12:1** Or *land*
Gen. 12:3 [3] **12:3** Or *by you all the families of the earth shall bless themselves*
Gen. 12:6 [4] **12:6** Or *terebinth*
Gen. 13:8 [1] **13:8** Hebrew *we are men, brothers*
Gen. 13:18 [2] **13:18** Or *terebinths*
Gen. 14:13 [1] **14:13** Or *terebinths*
Gen. 14:19 [2] **14:19** Or *Creator*; also verse 22
Gen. 14:22 [3] **14:22** Or *I have taken a solemn oath*
Gen. 15:2 [1] **15:2** Or *I shall die*

Gen. 15:4 [2] **15:4** Hebrew *what will come out of your own loins*
Gen. 15:18 [3] **15:18** Or *have given*
Gen. 16:2 [1] **16:2** Hebrew *be built up*, which sounds like the Hebrew for *children*
Gen. 16:4 [2] **16:4** Hebrew *her mistress was dishonorable in her eyes*; similarly in verse 5
Gen. 16:11 [3] **16:11** *Ishmael* means *God hears*
Gen. 16:13 [4] **16:13** Or *You are a God who sees me*
Gen. 16:13 [5] **16:13** Hebrew *Have I really seen him here who sees me?* or *Would I have looked here for the one who sees me?*
Gen. 16:14 [6] **16:14** *Beer-lahai-roi* means *the well of the Living One who sees me*
Gen. 17:1 [1] **17:1** Hebrew *El Shaddai*
Gen. 17:5 [2] **17:5** *Abram* means *exalted father*
Gen. 17:5 [3] **17:5** *Abraham* means *father of a multitude*
Gen. 17:15 [4] **17:15** *Sarai* and *Sarah* mean *princess*
Gen. 17:16 [5] **17:16** Hebrew *have given*
Gen. 17:19 [6] **17:19** *Isaac* means *he laughs*
Gen. 18:1 [1] **18:1** Or *terebinths*
Gen. 18:3 [2] **18:3** Or *My lord*
Gen. 18:6 [3] **18:6** A *seah* was about 7 quarts or 7.3 liters
Gen. 18:14 [4] **18:14** Or *wonderful*
Gen. 18:15 [5] **18:15** Or *acted falsely*
Gen. 18:19 [6] **18:19** Hebrew *known*
Gen. 18:21 [7] **18:21** Or *they deserve destruction*; Hebrew *they have made a complete end*
Gen. 19:22 [1] **19:22** *Zoar* means *little*
Gen. 19:37 [2] **19:37** *Moab* sounds like the Hebrew for *from father*
Gen. 19:38 [3] **19:38** *Ben-ammi* means *son of my people*
Gen. 20:16 [1] **20:16** Hebrew *It is a covering of eyes for all*
Gen. 21:3 [1] **21:3** *Isaac* means *he laughs*
Gen. 21:9 [2] **21:9** Possibly *laughing in mockery*
Gen. 21:30 [3] **21:30** Or *you*
Gen. 21:31 [4] **21:31** *Beersheba* means *well of seven* or *well of the oath*
Gen. 22:5 [1] **22:5** Or *young man*; also verse 12
Gen. 22:14 [2] **22:14** Or *will see*
Gen. 22:14 [3] **22:14** Or *he will be seen*

Gen. 22:17 [4] **22:17** Or *their*
Gen. 23:3 [1] **23:3** Hebrew *sons of Heth*; also verses 5, 7, 10, 16, 18, 20
Gen. 23:6 [2] **23:6** Or *a mighty prince*
Gen. 23:15 [3] **23:15** A *shekel* was about 2/5 ounce or 11 grams
Gen. 24:10 [1] **24:10** Hebrew *Aram-naharaim*
Gen. 24:14 [2] **24:14** Or *By her*
Gen. 24:16 [3] **24:16** Or *a woman of marriageable age*
Gen. 24:22 [4] **24:22** A *shekel* was about 2/5 ounce or 11 grams
Gen. 24:48 [5] **24:48** Or *faithfully*
Gen. 24:60 [6] **24:60** Or *hate them*
Gen. 25:18 [1] **25:18** Hebrew *fell*
Gen. 25:22 [2] **25:22** Or *why do I live?*
Gen. 25:23 [3] **25:23** Or *from birth*
Gen. 25:26 [4] **25:26** *Jacob* means *He takes by the heel*, or *He cheats*
Gen. 25:30 [5] **25:30** *Edom* sounds like the Hebrew for *red*
Gen. 26:8 [1] **26:8** Hebrew may suggest an intimate relationship
Gen. 26:20 [2] **26:20** *Esek* means *contention*
Gen. 26:21 [3] **26:21** *Sitnah* means *enmity*
Gen. 26:22 [4] **26:22** *Rehoboth* means *broad places*, or *room*
Gen. 26:33 [5] **26:33** *Shibah* sounds like the Hebrew for *oath*
Gen. 26:35 [6] **26:35** Hebrew *they were bitterness of spirit*
Gen. 27:36 [1] **27:36** *Jacob* means *He takes by the heel*, or *He cheats*
Gen. 27:39 [2] **27:39** Or *Behold, of*
Gen. 27:39 [3] **27:39** Or *and of*
Gen. 27:46 [4] **27:46** Hebrew *daughters of Heth*
Gen. 28:3 [1] **28:3** Hebrew *El Shaddai*
Gen. 28:12 [2] **28:12** Or *a flight of steps*
Gen. 28:13 [3] **28:13** Or *beside him*
Gen. 28:19 [4] **28:19** *Bethel* means *the house of God*
Gen. 29:17 [1] **29:17** Or *soft*
Gen. 29:24 [2] **29:24** Or *had given*; also verse 29
Gen. 29:32 [3] **29:32** *Reuben* means *See, a son*
Gen. 29:33 [4] **29:33** *Simeon* sounds like the Hebrew for *heard*
Gen. 29:34 [5] **29:34** *Levi* sounds like the Hebrew for *attached*
Gen. 29:35 [6] **29:35** *Judah* sounds like the Hebrew for *praise*
Gen. 30:3 [1] **30:3** Hebrew *on my knees*

Gen. 30:3 [2] **30:3** Hebrew *be built up*, which sounds like the Hebrew for *children*
Gen. 30:6 [3] **30:6** *Dan* sounds like the Hebrew for *judged*
Gen. 30:8 [4] **30:8** Hebrew *With wrestlings of God*
Gen. 30:8 [5] **30:8** *Naphtali* sounds like the Hebrew for *wrestling*
Gen. 30:11 [6] **30:11** *Gad* sounds like the Hebrew for *good fortune*
Gen. 30:13 [7] **30:13** *Asher* sounds like the Hebrew for *happy*
Gen. 30:18 [8] **30:18** *Issachar* sounds like the Hebrew for *wages*, or *hire*
Gen. 30:20 [9] **30:20** *Zebulun* sounds like the Hebrew for *honor*
Gen. 30:24 [10] **30:24** *Joseph* means *May he add*, and sounds like the Hebrew for *taken away*
Gen. 30:27 [11] **30:27** Or *have become rich and*
Gen. 31:20 [1] **31:20** Hebrew *stole the heart of*; also verses 26, 27
Gen. 31:21 [2] **31:21** Hebrew *the River*
Gen. 31:29 [3] **31:29** The Hebrew for *your* is plural here
Gen. 31:47 [4] **31:47** Aramaic *the heap of witness*
Gen. 31:47 [5] **31:47** Hebrew *the heap of witness*
Gen. 31:49 [6] **31:49** *Mizpah* means *watchpost*
Gen. 31:55 [7] **31:55** Ch 32:1 in Hebrew
Gen. 32:2 [1] **32:2** *Mahanaim* means *two camps*
Gen. 32:3 [2] **32:3** Or *had sent*
Gen. 32:20 [3] **32:20** Hebrew *appease his face*
Gen. 32:20 [4] **32:20** Hebrew *he will lift my face*
Gen. 32:22 [5] **32:22** Or *sons*
Gen. 32:28 [6] **32:28** *Israel* means *He strives with God*, or *God strives*
Gen. 32:30 [7] **32:30** *Peniel* means *the face of God*
Gen. 33:8 [1] **33:8** Hebrew *camp*
Gen. 33:12 [2] **33:12** Or *along with*
Gen. 33:17 [3] **33:17** *Succoth* means *booths*
Gen. 33:18 [4] **33:18** Or *peacefully*
Gen. 33:19 [5] **33:19** Hebrew *a hundred qesitah*; a unit of money of unknown value
Gen. 33:20 [6] **33:20** *El-Elohe-Israel* means *God, the God of Israel*
Gen. 34:8 [1] **34:8** The Hebrew for *your* is plural here
Gen. 34:12 [2] **34:12** Or *engagement present*
Gen. 35:7 [1] **35:7** *El-bethel* means *God of Bethel*
Gen. 35:8 [2] **35:8** *Allon-bacuth* means *oak of weeping*

Gen. 35:9 [3] **35:9** Or *had appeared*
Gen. 35:11 [4] **35:11** Hebrew *El Shaddai*
Gen. 35:11 [5] **35:11** Hebrew *from your loins*
Gen. 35:16 [6] **35:16** Or *about two hours' distance*
Gen. 35:18 [7] **35:18** *Ben-oni* could mean *son of my sorrow*, or *son of my strength*
Gen. 35:18 [8] **35:18** *Benjamin* means *son of the right hand*
Gen. 36:2 [1] **36:2** Hebrew; Samaritan, Septuagint, Syriac *son*; also verse 14
Gen. 36:37 [2] **36:37** Hebrew *the River*
Gen. 37:3 [1] **37:3** See Septuagint, Vulgate; or (with Syriac) *a robe with long sleeves*. The meaning of the Hebrew is uncertain; also verses 23, 32
Gen. 37:20 [2] **37:20** Or *cisterns*; also verses 22, 24
Gen. 37:28 [3] **37:28** A *shekel* was about 2/5 ounce or 11 grams
Gen. 38:5 [1] **38:5** Hebrew *He*
Gen. 38:21 [2] **38:21** Hebrew *sacred woman*; a woman who served a pagan deity by prostitution; also verse 22
Gen. 38:24 [3] **38:24** Or *has committed prostitution*
Gen. 38:24 [4] **38:24** Or *by prostitution*
Gen. 38:29 [5] **38:29** *Perez* means *a breach*
Gen. 41:16 [1] **41:16** Or (compare Samaritan, Septuagint) *Without God it is not possible to give Pharaoh an answer about his welfare*
Gen. 41:34 [2] **41:34** Or *over the land and organize the land*
Gen. 41:38 [3] **41:38** Or *of the gods*
Gen. 41:40 [4] **41:40** Hebrew *and according to your command all my people shall kiss the ground*
Gen. 41:43 [5] **41:43** *Abrek*, probably an Egyptian word, similar in sound to the Hebrew word meaning *to kneel*
Gen. 41:51 [6] **41:51** *Manasseh* sounds like the Hebrew for *making to forget*
Gen. 41:52 [7] **41:52** *Ephraim* sounds like the Hebrew for *making fruitful*
Gen. 41:56 [8] **41:56** Hebrew *all that was in them*
Gen. 43:14 [1] **43:14** Hebrew *El Shaddai*
Gen. 43:34 [2] **43:34** Hebrew *and became intoxicated*
Gen. 44:4 [1] **44:4** Septuagint (compare Vulgate) adds *Why have you stolen my silver cup?*

Gen. 45:20 [1] **45:20** Hebrew *Let your eye not pity*
Gen. 45:22 [2] **45:22** A *shekel* was about 2/5 ounce or 11 grams
Gen. 46:23 [1] **46:23** Hebrew *sons*
Gen. 47:21 [1] **47:21** Samaritan, Septuagint, Vulgate; Hebrew *he removed them to the cities*
Gen. 47:31 [2] **47:31** Hebrew; Septuagint *staff*
Gen. 48:3 [1] **48:3** Hebrew *El Shaddai*
Gen. 48:7 [2] **48:7** Or *about two hours' distance*
Gen. 48:16 [3] **48:16** Or *let them be like fish for multitude*
Gen. 48:19 [4] **48:19** Hebrew *fullness*
Gen. 48:22 [5] **48:22** Or *one portion of the land*; Hebrew *shekem*, which sounds like the town and district called *Shechem*
Gen. 49:10 [1] **49:10** By a slight revocalization; a slight emendation yields (compare Septuagint, Syriac, Targum) *until he comes to whom it belongs*; Hebrew *until Shiloh comes*, or *until he comes to Shiloh*
Gen. 49:14 [2] **49:14** Or *between its saddlebags*
Gen. 49:19 [3] **49:19** *Gad* sounds like the Hebrew for *raiders* and *raid*
Gen. 49:21 [4] **49:21** Or *he gives beautiful words*, or *that bears fawns of the fold*
Gen. 49:22 [5] **49:22** Or *Joseph is a wild donkey, a wild donkey beside a spring, his wild colts beside the wall*
Gen. 49:24 [6] **49:24** Hebrew *the arms of his hands*
Gen. 49:24 [7] **49:24** Or *by the name of the Shepherd*
Gen. 49:25 [8] **49:25** Hebrew *Shaddai*
Gen. 49:26 [9] **49:26** A slight emendation yields (compare Septuagint) *the blessings of the eternal mountains, the bounties of the everlasting hills*
Gen. 50:11 [1] **50:11** *Abel-mizraim* means *mourning* (or *meadow*) *of Egypt*
Gen. 50:20 [2] **50:20** Or *a numerous people*
Gen. 50:23 [3] **50:23** Hebrew *were born on Joseph's knees*

Cross-references for Genesis

1:1 [a] Job 38:4-7; Ps. 33:6; 136:5; Isa. 42:5; 45:18; John 1:1-3; Acts 14:15; 17:24; Col. 1:16, 17; Heb. 1:10; 11:3; Rev. 4:11

1:2 [b] Jer. 4:23

1:3 [c] 2 Cor. 4:6

1:6 [d] Job 37:18; Ps. 136:5; Jer. 10:12; 51:15

1:7 [e] Prov. 8:27-29 1:7 [f] Ps. 148:4

1:9 [g] Job 38:8-11; Ps. 33:7; 136:6; Jer. 5:22; 2 Pet. 3:5

1:11 [h] Ps. 104:14

1:14 [i] Jer. 10:2; Ezek. 32:7, 8; Joel 2:30, 31; 3:15; Matt. 24:29; Luke 21:25 1:14 [j] Ps. 104:19

1:16 [k] Deut. 4:19; Ps. 136:7-9

1:18 [l] Jer. 31:35

1:21 [m] Ps. 104:25, 26

1:22 [n] ch. 8:17; 9:1

1:26 [o] ch. 3:22; 11:7; Isa. 6:8 1:26 [p] ch. 5:1; 9:6; 1 Cor. 11:7; Eph. 4:24; Col. 3:10; James 3:9 1:26 [q] ch. 9:2; Ps. 8:6-8; James 3:7

1:27 [r] ch. 2:18, 21-23; 5:2; Mal. 2:15; Matt. 19:4; Mark 10:6

1:28 [s] ch. 9:1, 7

1:29 [t] ch. 9:3; Ps. 104:14, 15; 145:15, 16

1:30 [u] Ps. 147:9

1:31 [v] Eccles. 7:29; 1 Tim. 4:4

2:1 [w] Deut. 4:19; Ps. 33:6

2:2 [x] Ex. 20:8-11; 31:17; Deut. 5:12-14; Heb. 4:4

2:4 [y] ch. 1:1

2:5 [z] [ch. 1:11, 12] 2:5 [a] ch. 3:23

2:7 [b] ch. 3:19, 23; 18:27; Ps. 103:14; Eccles. 12:7; 1 Cor. 15:47 2:7 [c] ch. 7:22; Job 33:4; Isa. 2:22 2:7 [d] Job 27:3 2:7 [e] Cited 1 Cor. 15:45

2:8 [f] ver. 15; ch. 13:10; Isa. 51:3; Ezek. 28:13; 31:8; Joel 2:3

2:9 [g] ch. 3:22; Rev. 2:7; 22:2, 14 2:9 [h] ver. 17

2:11 [i] ch. 10:7, 29; 25:18; 1 Sam. 15:7

2:14 [j] Dan. 10:4
2:15 [k] ver. 8
2:17 [l] ch. 3:1-3, 11, 17 2:17 [m] Rom. 6:23; James 1:15
2:18 [n] 1 Cor. 11:9; 1 Tim. 2:13
2:19 [o] ch. 1:20, 24 2:19 [p] Ps. 8:6
2:21 [q] ch. 15:12; 1 Sam. 26:12
2:23 [r] ch. 29:14; Judg. 9:2; 2 Sam. 5:1; 19:13; [Eph. 5:28-30] 2:23 [s] 1 Cor. 11:8
2:24 [t] Cited Matt. 19:5; Mark 10:7; 1 Cor. 6:16; Eph. 5:31; [Ps. 45:10; 1 Cor. 7:10, 11]
3:1 [u] Matt. 10:16; 2 Cor. 11:3; Rev. 12:9; 20:2
3:3 [v] ch. 2:17
3:4 [w] ver. 13; John 8:44; [2 Cor. 11:3]
3:6 [x] 1 Tim. 2:14 3:6 [y] ver. 12, 17; Hos. 6:7
3:7 [z] ver. 5 3:7 [a] ch. 2:25
3:8 [b] [Ps. 139:1-12; Jer. 23:23, 24]
3:10 [c] ver. 7; ch. 2:25
3:12 [d] ch. 2:18; Job 31:33
3:13 [e] ver. 4; 2 Cor. 11:3; 1 Tim. 2:14
3:14 [f] Isa. 65:25; Mic. 7:17
3:15 [g] Isa. 7:14; Mic. 5:3; Matt. 1:23, 25; Luke 1:34, 35; Gal. 4:4; 1 Tim. 2:15 3:15 [h] Rom. 16:20; Heb. 2:14; Rev. 20:1-3, 10
3:16 [i] [John 16:21] 3:16 [j] ch. 4:7; Song 7:10 3:16 [k] 1 Cor. 11:3; 14:34; Eph. 5:22-24; Col. 3:18; 1 Tim. 2:11, 12; Titus 2:5; 1 Pet. 3:1, 5, 6
3:17 [l] ch. 2:17 3:17 [m] ch. 5:29; [Rom. 8:20-22] 3:17 [n] Eccles. 2:22, 23
3:19 [o] ch. 2:7; Ps. 103:14 3:19 [p] Job 34:15; Ps. 104:29; Eccles. 3:20; 12:7; Rom. 5:12
3:22 [q] ver. 5 3:22 [r] ch. 2:9
3:23 [s] ch. 2:5
3:24 [t] Ps. 18:10; 104:4; Heb. 1:7; [Ex. 25:18-22; Ezek. 28:11-16]
4:3 [u] Lev. 2:12; Num. 18:12
4:4 [v] Ex. 13:12; Num. 18:17; Prov. 3:9 4:4 [w] Heb. 11:4
4:5 [x] [Prov. 21:27]
4:7 [y] Eccles. 8:12, 13; Isa. 3:10, 11; Rom. 2:6-11 4:7 [z] ch. 3:16

4:8 [a] Matt. 23:35; Heb. 12:24; 1 John 3:12; Jude 11
4:9 [b] John 8:44
4:10 [c] Heb. 12:24; [Rev. 6:10]
4:11 [d] Deut. 27:24; [Num. 35:33]
4:13 [e] ch. 19:15
4:14 [f] Job 15:20-24 4:14 [g] 2 Kgs. 24:20; Ps. 51:11; 143:7; Jer. 52:3 4:14 [h] ch. 9:6; Num. 35:19
4:15 [i] Ps. 79:12 4:15 [j] [Ezek. 9:4, 6; Rev. 14:9, 11]
4:24 [k] ver. 15
4:26 [l] 1 Chr. 1:1; Luke 3:38 4:26 [m] ch. 5:6 4:26 [n] Ps. 116:17; Zeph. 3:9; Zech. 13:9
5:1 [o] See ch. 1:26, 27
5:3 [p] ch. 4:25
5:4 [q] For ver. 4-32, see 1 Chr. 1:1-4; Luke 3:36-38
5:5 [r] ch. 3:19
5:6 [s] ch. 4:26
5:18 [t] Jude 14
5:22 [u] ver. 24; ch. 6:9; [Mic. 6:8; Mal. 2:6]
5:24 [u] [See ver. 22 above] 5:24 [v] Heb. 11:5; [2 Kgs. 2:11]
5:29 [w] ch. 3:17
5:32 [x] ch. 6:10 5:32 [y] ch. 10:21
6:3 [z] 1 Pet. 3:19, 20; [Neh. 9:30; Gal. 5:16, 17] 6:3 [a] Ps. 78:39
6:5 [b] Ps. 14:2, 3 6:5 [c] ch. 8:21; Job 14:4; 15:14; Ps. 51:5; Jer. 17:9; Matt. 15:19; Rom. 3:23
6:6 [d] 1 Sam. 15:11; 2 Sam. 24:16; Joel 2:13; [Num. 23:19; 1 Sam. 15:29] 6:6 [e] Isa. 63:10; Eph. 4:30
6:8 [f] ch. 19:19; Ex. 33:12, 13, 16, 17
6:9 [g] ch. 7:1; Ezek. 14:14, 20; 2 Pet. 2:5 6:9 [h] Job 1:1, 8; Luke 1:6 6:9 [i] ch. 5:22, 24; [Heb. 11:7]
6:12 [j] Ps. 14:2, 3; 53:2, 3 6:12 [k] Job 22:15-17
6:13 [l] Ezek. 7:2, 3, 6
6:17 [m] ch. 7:4; 2 Pet. 2:5
6:18 [n] ch. 9:9, 11
6:22 [o] Heb. 11:7; [Ex. 40:16]

7:1 [p] Matt. 24:38, 39; Luke 17:26, 27; Heb. 11:7; 1 Pet. 3:20; 2 Pet. 2:5 7:1 [q] ch. 6:9

7:2 [r] ch. 8:20; [Lev. 11]

7:4 [s] ver. 12, 17; [Job 37:11-13] 7:4 [t] ch. 6:17

7:5 [u] ch. 6:22

7:11 [v] ch. 8:2; Prov. 8:28; [Amos 9:6] 7:11 [w] ch. 8:2; 2 Kgs. 7:19; Isa. 24:18; Mal. 3:10; [Ps. 78:23]

7:15 [x] ch. 6:20

7:16 [y] ver. 2, 3

7:17 [z] ver. 4, 12

7:21 [a] ver. 4; ch. 6:13, 17; 2 Pet. 3:6

7:22 [b] ch. 2:7

7:23 [c] 2 Pet. 2:5

8:1 [d] ch. 19:29; 30:22; Ex. 2:24; 1 Sam. 1:19 8:1 [e] Ex. 14:21

8:2 [f] ch. 7:11

8:3 [g] ch. 7:24

8:4 [h] 2 Kgs. 19:37; Isa. 37:38; Jer. 51:27

8:16 [i] ch. 7:13

8:17 [j] ch. 1:22, 28; 9:1

8:21 [k] Ex. 29:18, 25, 41; Lev. 1:9, 13, 17; See Ezek. 16:19; 20:41; 2 Cor. 2:15; Eph. 5:2; Phil. 4:18 8:21 [l] ch. 3:17; 6:17 8:21 [m] ch. 6:5; Ps. 58:3; Rom. 1:21; [Matt. 15:19] 8:21 [n] ch. 9:11, 15; Isa. 54:9

8:22 [o] Jer. 5:24 8:22 [p] Jer. 33:20, 25

9:1 [q] ch. 1:22, 28; 8:17

9:2 [r] [Ps. 8:6-8; James 3:7]

9:3 [s] Deut. 12:15; 1 Tim. 4:3, 4 9:3 [t] ch. 1:29

9:4 [u] Lev. 17:10, 11, 14; Deut. 12:16, 23; 1 Sam. 14:33; Acts 15:20, 29

9:5 [v] Ex. 21:28 9:5 [w] ch. 4:10, 11

9:6 [x] Ex. 21:12, 14; Lev. 24:17; Num. 35:31, 33; [Matt. 26:52; Rev. 13:10] 9:6 [y] ch. 1:27; 5:1; James 3:9

9:9 [z] ch. 6:18; 8:20-22

9:11 [a] Isa. 54:9, 10

9:12 [b] ch. 17:11

9:13 [c] Ezek. 1:28; [Rev. 4:3; 10:1]
9:15 [d] [Lev. 26:42, 45; 1 Kgs. 8:23; Ezek. 16:60]
9:16 [e] ch. 17:7, 13, 19
9:18 [f] ch. 5:32; 10:1
9:19 [g] ch. 10:32
9:24 [h] [Hab. 2:15]
9:25 [i] Deut. 27:16 9:25 [j] Josh. 9:23; Judg. 1:28; 1 Kgs. 9:20, 21
10:2 [k] For ver. 1-5, see 1 Chr. 1:5-7; Ezek. 38:1-6
10:4 [l] Ps. 72:10; Ezek. 38:13 10:4 [m] Num. 24:24; Isa. 23:1, 12; Dan. 11:30
10:5 [n] Isa. 11:11; Jer. 2:10; 25:22; Ezek. 27:6; Zeph. 2:11
10:6 [o] For ver. 6-8, see 1 Chr. 1:8-10
10:10 [p] ch. 11:9 10:10 [q] ch. 11:2
10:13 [r] For ver. 13-18, see 1 Chr. 1:11-16
10:14 [s] Deut. 2:23; Jer. 47:4; Amos 9:7
10:15 [t] [ch. 15:18-21]
10:22 [u] For ver. 22-29, see 1 Chr. 1:17-25
10:24 [v] ch. 11:12; Luke 3:35, 36
10:25 [w] 1 Chr. 1:19
10:29 [x] 1 Kgs. 9:28; 10:11
10:32 [y] ver. 1; ch. 9:19
11:2 [z] ch. 10:10; 14:1, 9; Isa. 11:11; Dan. 1:2; Zech. 5:11
11:3 [a] ch. 14:10; Ex. 2:3
11:4 [b] Deut. 1:28
11:5 [c] ch. 18:21
11:7 [d] ch. 1:26; [Ps. 2:4]
11:8 [e] ch. 10:25, 32; Luke 1:51
11:9 [f] ch. 10:10
11:10 [g] [ch. 10:22]; For ver. 10-26, see 1 Chr. 1:17-27
11:24 [h] Josh. 24:2
11:26 [h] [See ver. 24 above]
11:29 [i] ch. 17:15 11:29 [j] ch. 22:20
11:31 [k] ch. 12:1 11:31 [l] ch. 15:7; Josh. 24:2; Neh. 9:7; Acts 7:2, 4
12:1 [m] Acts 7:3; Heb. 11:8

12:2 [n] ch. 17:6; 18:18; [Gal. 3:14]
12:3 [o] ch. 27:29; Num. 24:9 12:3 [p] ch. 18:18; 22:18; 26:4; 28:14; Jer. 4:2; Acts 3:25; Gal. 3:16; Cited Gal. 3:8
12:4 [q] ch. 11:31
12:6 [r] [Heb. 11:9] 12:6 [s] ch. 13:18 12:6 [t] Deut. 11:30; Judg. 7:1 12:6 [u] ch. 13:7
12:7 [v] ch. 13:15; 17:8; Ex. 33:1; Ps. 105:9-12; [Num. 32:11]; Gal. 3:16
12:8 [w] ch. 28:19
12:10 [x] ch. 26:1; 43:1
12:12 [y] See ch. 20:1-18; 26:6-11
12:17 [z] 1 Chr. 16:21; Ps. 105:14
13:1 [a] ch. 12:9
13:2 [b] ch. 24:35; [Ps. 112:1-3; Prov. 10:22]
13:4 [c] ch. 12:7, 8
13:6 [d] ch. 36:6, 7
13:7 [e] ch. 26:20 13:7 [f] ch. 12:6
13:8 [g] [1 Cor. 6:1-8] 13:8 [h] [Acts 7:26]
13:9 [i] ch. 20:15; 34:10
13:10 [j] ch. 19:17, 25, 28; Deut. 34:3; 1 Kgs. 7:46; [Matt. 3:5] 13:10 [k] ch. 2:8; Isa. 51:3; Ezek. 28:13; Joel 2:3 13:10 [l] ch. 14:2, 8; 19:22 13:10 [m] ch. 19:24, 25
13:13 [n] ch. 18:20; Ezek. 16:49; 2 Pet. 2:7, 8
13:14 [o] ch. 28:14
13:15 [p] ch. 17:8; 28:13; 35:12; Acts 7:5 13:15 [q] ch. 12:7; 15:18; 24:7; 26:4; Deut. 34:4; 2 Chr. 20:7
13:16 [r] ch. 22:17; 28:14; 32:12; Num. 23:10; [1 Kgs. 3:8]; See ch. 15:5
13:18 [s] ch. 14:13 13:18 [t] ch. 12:6 13:18 [u] ch. 35:27
14:1 [v] ch. 10:10; 11:2 14:1 [w] ch. 10:22; Isa. 11:11; Acts 2:9
14:2 [x] ver. 8; ch. 13:10; 19:22 14:2 [y] Deut. 29:23
14:3 [z] Num. 34:12; Deut. 3:17; Josh. 3:16
14:5 [a] ch. 15:20; Deut. 2:11; 3:11 14:5 [b] Deut. 1:4 14:5 [c] [Deut. 2:20] 14:5 [d] Deut. 2:10, 11
14:6 [e] Deut. 2:12, 22 14:6 [f] [ch. 21:21; Num. 12:16; 13:3]
14:7 [g] ch. 16:14; 20:1; Num. 13:26 14:7 [h] 2 Chr. 20:2

14:10 [i] ch. 11:3; Ex. 2:3 14:10 [j] ch. 19:17, 30
14:11 [k] ver. 16, 21
14:12 [l] ch. 12:5 14:12 [m] ch. 13:12
14:13 [n] ch. 13:18 14:13 [o] ch. 12:6
14:14 [p] ch. 15:3; 17:12, 13, 23, 27; Eccles. 2:7 14:14 [q] Judg. 18:29
14:16 [r] ver. 11, 12
14:17 [s] 2 Sam. 18:18
14:18 [t] Heb. 7:1 14:18 [u] Ps. 110:4; Heb. 5:6, 10; 7:1, 11, 17 14:18 [v] Ps. 57:2; Acts 16:17
14:19 [w] Heb. 7:6, 7 14:19 [x] Matt. 11:25
14:20 [y] Heb. 7:4; [ch. 28:22]
14:22 [z] Ex. 6:8; Num. 14:30; Deut. 32:40; Ezek. 20:5, 6, 15, 23, 28; Dan. 12:7; Rev. 10:5, 6
14:23 [a] [Esth. 9:15, 16]
14:24 [b] ver. 13
15:1 [c] ch. 26:24; Dan. 10:12; Luke 1:13, 30 15:1 [d] Ps. 3:3; 18:2; 84:11; 119:114
15:3 [e] ch. 14:14
15:4 [f] ch. 17:16
15:5 [g] Ps. 147:4 15:5 [h] ch. 22:17; 26:4; Ex. 32:13; Deut. 1:10; 10:22; 1 Chr. 27:23; Heb. 11:12; Cited Rom. 4:18
15:6 [i] Rom. 4:9, 22; Gal. 3:6; James 2:23 15:6 [j] Cited Rom. 4:3; [Ps. 106:31]
15:7 [k] ch. 11:31; 12:1; Neh. 9:7, 8; Acts 7:2-4 15:7 [l] Ps. 105:42, 44
15:8 [m] [Judg. 6:17; 2 Kgs. 20:8; Ps. 86:17; Isa. 7:11-13; Luke 1:18]
15:10 [n] Jer. 34:18, 19 15:10 [o] Lev. 1:17
15:12 [p] ch. 2:21
15:13 [q] Acts 7:6, 7 15:13 [r] Ex. 1:11, 12; 3:7 15:13 [s] Acts 7:6; [Ex. 12:40, 41; Gal. 3:17]
15:14 [t] Ex. 6:6 15:14 [u] Ex. 12:36; Ps. 105:37
15:15 [v] ch. 25:8
15:16 [w] 1 Kgs. 21:26; Amos 2:9 15:16 [x] [Dan. 8:23; Matt. 23:32; 1 Thess. 2:16]

15:18 [y] ch. 12:7; 13:15; 24:7; 26:4; Num. 34:2; Deut. 34:4; Neh. 9:8 15:18 [z] Ex. 23:31; Deut. 1:7; Josh. 1:4
16:1 [a] ch. 15:2, 3 16:1 [b] ch. 21:9; Gal. 4:24
16:3 [c] ch. 12:5
16:4 [d] [1 Sam. 1:6, 7]
16:5 [e] ch. 31:53; 1 Sam. 24:12
16:7 [f] ch. 25:18; Ex. 15:22
16:10 [g] ch. 17:20; 21:18; See ch. 25:12-18
16:11 [h] [ch. 29:32]
16:12 [i] Job 39:5-8; [ch. 21:20] 16:12 [j] ch. 25:18
16:13 [k] [ch. 32:30; Ex. 19:21; 33:20; Judg. 13:22]
16:14 [l] ch. 24:62; 25:11 16:14 [m] ch. 14:7; 20:1; Num. 13:26
17:1 [n] ch. 6:9; Deut. 18:13; Job 1:1; Ps. 119:1; Matt. 5:48
17:2 [o] ch. 12:2; 13:16; 22:17
17:3 [p] ver. 17
17:4 [q] Rom. 4:11, 12, 16
17:5 [r] Neh. 9:7 17:5 [s] Cited Rom. 4:17
17:6 [t] ch. 35:11 17:6 [u] ver. 16
17:7 [v] Gal. 3:17 17:7 [w] Heb. 11:16; [ch. 26:24; 28:13]
17:8 [x] ch. 12:7; 13:15; Ps. 105:11 17:8 [y] Ex. 6:7; Lev. 26:12
17:11 [z] Acts 7:8; Rom. 4:11
17:12 [a] Lev. 12:3; Luke 1:59; 2:21; Phil. 3:5 17:12 [b] [Ex. 12:48, 49]
17:16 [c] ch. 18:10 17:16 [d] ch. 35:11
17:17 [e] ver. 3 17:17 [f] ch. 21:6; Rom. 4:19; [John 8:56]
17:19 [g] ch. 18:10; 21:2; Gal. 4:23, 28 17:19 [h] ch. 21:3
17:20 [i] ch. 16:10 17:20 [j] See ch. 25:12-16 17:20 [k] ch. 21:13, 18
17:21 [l] ch. 26:2-5 17:21 [m] ch. 21:2
17:22 [n] ch. 35:13
18:1 [o] ch. 13:18; 14:13
18:2 [p] ch. 19:1; [Heb. 13:2]
18:4 [q] ch. 19:2; 24:32; 43:24; [Luke 7:44; John 13:14]
18:5 [r] Judg. 19:5; [Ps. 104:15] 18:5 [s] ch. 19:8; 33:10
18:9 [t] ch. 24:67

18:10 [u] ver. 14; 2 Kgs. 4:16 18:10 [v] ch. 17:19, 21; 21:2; Cited Rom. 9:9
18:11 [w] ch. 17:17; Rom. 4:19; Heb. 11:11, 12
18:12 [x] [ch. 17:17] 18:12 [y] [Luke 1:18] 18:12 [z] 1 Pet. 3:6
18:14 [a] Job 42:2; Jer. 32:17, 27; Zech. 8:6; Matt. 19:26; Luke 1:37 18:14 [b] ver. 10
18:17 [c] [Ps. 25:14; Amos 3:7; John 15:15]
18:18 [d] ch. 12:3; 22:18; 26:4; Acts 3:25; Gal. 3:8
18:19 [e] [Amos 3:2]
18:20 [f] ch. 4:10; 19:13; [Isa. 3:9; Ezek. 16:49, 50; James 5:4]
18:21 [g] ch. 11:5, 7; Ex. 3:8 18:21 [h] Josh. 22:22
18:22 [i] ver. 16; ch. 19:1 18:22 [j] ver. 1; [Ps. 106:23; Jer. 18:20]
18:23 [k] ch. 20:4; Num. 16:22; 2 Sam. 24:17
18:25 [l] [Job 8:20] 18:25 [m] Deut. 32:4; Job 8:3; 34:10; Rom. 3:5, 6
18:26 [n] Jer. 5:1; Ezek. 22:30; [Isa. 65:8]
18:27 [o] [Luke 18:1]
18:32 [p] Judg. 6:39
19:1 [q] ch. 18:22
19:2 [r] Heb. 13:2; [Judg. 4:18] 19:2 [s] See ch. 18:4 19:2 [t] [Luke 24:28]
19:5 [u] Isa. 3:9; [ch. 13:13] 19:5 [v] Judg. 19:22 19:5 [w] Rom. 1:24, 27; Jude 7
19:8 [x] [Judg. 19:24]
19:9 [y] ch. 13:12 19:9 [z] Ex. 2:14
19:11 [a] [2 Kgs. 6:18; Acts 13:11]
19:12 [b] 2 Pet. 2:7, 9; [Rev. 18:4, 5]
19:13 [c] ch. 18:20
19:14 [d] Num. 16:21, 26, 45; Jer. 51:6
19:16 [e] [Ps. 34:22]
19:17 [f] ver. 26; [Matt. 24:16-18] 19:17 [g] ch. 13:10
19:22 [h] ch. 14:2
19:24 [i] Deut. 29:23; Jer. 20:16; 50:40; Lam. 4:6; Amos 4:11; Zeph. 2:9; Luke 17:29; 2 Pet. 2:6
19:26 [j] Luke 17:32
19:27 [k] ch. 18:22
19:29 [l] See ch. 8:1

19:30 [m] ver. 17, 19
19:37 [n] Deut. 2:9
19:38 [o] Deut. 2:19
20:1 [p] ch. 16:7, 14 20:1 [q] ch. 26:3 20:1 [r] ch. 26:6
20:2 [s] See ch. 12:13-20; 26:7-11
20:3 [t] Ps. 105:14 20:3 [u] Job 33:15, 16; Matt. 1:20; 2:12
20:4 [v] ch. 18:23; [1 Chr. 21:17]
20:6 [w] ch. 39:9; Ps. 51:4
20:7 [x] 1 Sam. 7:5; Job 42:8 20:7 [y] [Num. 16:32, 33]
20:11 [z] Prov. 16:6 20:11 [a] ch. 12:12; 26:7
20:12 [b] [ch. 11:29]
20:13 [c] ch. 12:1 20:13 [d] ch. 12:13
20:14 [e] ch. 12:16
20:15 [f] ch. 13:9; 34:10
20:16 [g] [ver. 5] 20:16 [h] [ch. 24:65]
20:17 [i] [James 5:16]
20:18 [j] [ch. 12:17]
21:1 [k] 1 Sam. 2:21 21:1 [l] ch. 17:19; 18:10, 14
21:2 [m] Heb. 11:11; [Gal. 4:22] 21:2 [n] ch. 17:21
21:3 [o] ch. 17:19
21:4 [p] Acts 7:8 21:4 [q] ch. 17:10, 12
21:5 [r] ch. 17:1, 17; Rom. 4:19
21:6 [s] [Isa. 54:1; Gal. 4:27]
21:7 [t] ch. 18:11, 12
21:9 [u] ch. 16:1, 15 21:9 [v] [Gal. 4:29]
21:10 [w] Cited Gal. 4:30
21:12 [x] Cited Rom. 9:7; Heb. 11:18
21:13 [y] ver. 18; ch. 16:10; 17:20
21:14 [z] ver. 31
21:19 [a] Num. 22:31; 2 Kgs. 6:17, 18, 20; [Luke 24:16, 31]
21:20 [b] ch. 16:12
21:22 [c] ch. 20:2; [ch. 26:1, 26] 21:22 [d] [ch. 26:28]
21:23 [e] ch. 20:14

21:25 [f] [ch. 26:15, 18, 20-22]
21:27 [g] ch. 26:31
21:31 [h] ch. 26:33
21:33 [i] ch. 4:26; 12:8 21:33 [j] Isa. 40:28; [Ps. 90:2]
22:1 [k] 1 Cor. 10:13; Heb. 11:17; James 1:12, 13; 1 Pet. 1:6, 7
22:2 [l] 2 Chr. 3:1
22:6 [m] [John 19:17]
22:8 [n] [John 1:29, 36; 1 Pet. 1:19; Rev. 5:12]
22:9 [o] Heb. 11:17; James 2:21
22:12 [p] [Mic. 6:7, 8] 22:12 [q] [ch. 26:5]
22:14 [r] ver. 8
22:16 [s] Ps. 105:9; Luke 1:73; Heb. 6:13
22:17 [t] Jer. 33:22; See ch. 15:5 22:17 [u] See ch. 13:16 22:17 [v] ch. 24:60; Ps. 127:5
22:18 [w] ch. 12:3; 18:18; 26:4; Gal. 3:8; Cited Acts 3:25 22:18 [x] ver. 3; ch. 26:5
22:19 [y] ch. 21:31
22:20 [z] ch. 11:29
22:21 [a] Job 1:1 22:21 [b] Jer. 25:23
22:23 [c] ch. 24:15
23:2 [d] ch. 35:27; Josh. 14:15; Judg. 1:10 23:2 [e] ver. 19
23:4 [f] ch. 17:8; 1 Chr. 29:15; Ps. 105:12; Heb. 11:9, 13 23:4 [g] Acts 7:5
23:10 [h] ch. 34:20, 24; Ruth 4:1
23:15 [i] Ex. 30:13; Ezek. 45:12
23:16 [j] 1 Chr. 21:25; Jer. 32:9; Zech. 11:12
23:17 [k] ch. 25:9; 49:29-32; 50:13
23:20 [l] [Ruth 4:7-10; Jer. 32:10-14]
24:1 [m] ver. 35; ch. 13:2
24:2 [n] [ch. 15:2] 24:2 [o] ver. 9; ch. 47:29
24:3 [p] ch. 26:34, 35; 27:46; Deut. 7:3; [2 Cor. 6:14]
24:4 [q] [ch. 28:2]
24:7 [r] ch. 12:1 24:7 [s] See ch. 12:7 24:7 [t] Ex. 23:20, 23; 33:2; [Heb. 1:14]
24:8 [u] See Josh. 2:17-20

24:9 [v] ver. 2
24:10 [w] Deut. 23:4; Judg. 3:8
24:11 [x] 1 Sam. 9:11; John 4:7
24:12 [y] ver. 27, 42, 48 24:12 [z] ch. 27:20
24:13 [a] ver. 43
24:14 [b] See ch. 15:8
24:15 [c] ch. 11:29; 22:23
24:16 [d] ch. 26:7
24:24 [e] ver. 15; ch. 22:23
24:26 [f] ver. 48, 52; Ex. 4:31
24:27 [g] ver. 12, 42, 48 24:27 [h] ch. 32:10; Ps. 98:3 24:27 [i] ver. 48
24:29 [j] ch. 25:20; 28:2; 29:5
24:31 [k] [ch. 26:29; Judg. 17:2; Ruth 3:10]
24:32 [l] ch. 43:24; Judg. 19:21 24:32 [m] See ch. 18:4
24:35 [n] ver. 1
24:36 [o] ch. 21:2 24:36 [p] ch. 25:5
24:37 [q] ver. 3-8
24:40 [r] ch. 17:1 24:40 [s] ver. 21
24:42 [t] ver. 12, 27 24:42 [s] [See ver. 40 above]
24:43 [u] ver. 13
24:44 [v] ver. 14, 18
24:45 [w] 1 Sam. 1:13
24:47 [x] [Ezek. 16:11, 12]
24:48 [y] ver. 26, 52 24:48 [t] [See ver. 42 above] 24:48 [z] [ch. 22:23]
24:49 [a] ch. 47:29; Josh. 2:14
24:50 [b] ch. 31:24; 2 Sam. 13:22
24:51 [c] See ver. 13-15, 42-46
24:52 [y] [See ver. 48 above]
24:54 [d] ver. 56, 59
24:59 [e] ch. 35:8
24:60 [f] ch. 17:16 24:60 [g] ch. 22:17
24:62 [h] ch. 16:14; 25:11
24:63 [i] Ps. 77:12; 143:5

24:67 [j] ch. 37:35; 38:12 24:67 [k] ch. 23:2
25:2 [l] 1 Chr. 1:32, 33
25:5 [m] ch. 24:36
25:6 [n] ch. 21:14 25:6 [o] [Judg. 6:3]
25:8 [p] ver. 17; ch. 35:29; 49:33 25:8 [q] ch. 15:15
25:9 [r] ch. 35:29
25:10 [s] ch. 23:16; 50:13 25:10 [t] ch. 49:30, 31
25:11 [u] ch. 16:14; 24:62
25:12 [v] ch. 16:15
25:13 [w] 1 Chr. 1:29-31 25:13 [x] Isa. 60:7
25:15 [y] Job 6:19; Isa. 21:14 25:15 [z] 1 Chr. 5:19
25:16 [a] ch. 17:20
25:17 [b] ver. 8
25:18 [c] 1 Sam. 15:7 25:18 [d] ch. 16:7; 20:1; Ex. 15:22
25:19 [e] Matt. 1:2
25:20 [f] ch. 22:23 25:20 [g] See ch. 28:2 25:20 [h] ch. 24:29
25:21 [i] 2 Sam. 21:14; 24:25; 1 Chr. 5:20; 2 Chr. 33:13; Ezra 8:23
25:22 [j] [1 Sam. 9:9]
25:23 [k] ch. 17:16; 24:60 25:23 [l] [2 Sam. 8:14]; See Obad. 18-21 25:23 [m] ch. 27:29, 40; Cited Rom. 9:12
25:25 [n] ch. 27:11, 16, 23
25:26 [o] Hos. 12:3 25:26 [p] ch. 27:36
25:27 [q] ch. 27:3, 5 25:27 [r] Heb. 11:9
25:28 [s] ch. 27:4, 7, 9
25:33 [t] Heb. 12:16
26:1 [u] ch. 12:10 26:1 [v] ch. 20:2 26:1 [w] ch. 21:34
26:2 [x] ch. 12:1
26:3 [y] ch. 20:1; Heb. 11:9 26:3 [z] ch. 28:15 26:3 [a] See ch. 13:15 26:3 [b] [Mic. 7:20]; See ch. 22:16-18
26:4 [c] Cited Ex. 32:13; See ch. 15:5 26:4 [d] See ch. 12:3
26:5 [e] ch. 22:18
26:7 [f] ch. 12:13; 20:2, 13 26:7 [g] [Prov. 29:25] 26:7 [h] ch. 24:16
26:10 [i] ch. 20:9

26:12 [j] ver. 3; ch. 24:1, 35
26:14 [k] [Eccles. 4:4]
26:15 [l] ch. 21:30
26:18 [m] ch. 21:31
26:20 [n] ch. 21:25
26:24 [o] ch. 17:7; 24:12; 28:13; Ex. 3:6 26:24 [p] ch. 15:1; See Ps. 27:1-3 26:24 [q] ch. 28:15; 31:3; [ch. 21:22, 23]
26:25 [r] ch. 12:7; 13:18
26:26 [s] ch. 21:22
26:27 [t] ver. 16
26:29 [u] ch. 24:31
26:31 [v] ch. 21:31
26:33 [w] ch. 21:31; 22:19
26:34 [x] [ch. 28:9; 36:2, 3]
26:35 [y] ch. 27:46
27:1 [z] ch. 48:10; 1 Sam. 3:2
27:3 [a] ch. 25:27, 28
27:4 [b] ch. 10:25; 48:9, 15; 49:28; Deut. 33:1
27:8 [c] ver. 13
27:10 [d] ver. 4
27:11 [e] ch. 25:25
27:12 [f] ver. 21, 22 27:12 [g] [Deut. 27:18]
27:13 [h] [1 Sam. 25:24; 2 Sam. 14:9; Matt. 27:25]
27:15 [i] ver. 27
27:21 [j] ver. 12
27:23 [k] ver. 16 27:23 [l] Heb. 11:20
27:25 [m] ver. 10
27:27 [l] [See ver. 23 above] 27:27 [n] [Hos. 14:6]
27:28 [o] Deut. 33:13; Zech. 8:12; [ch. 49:25; 2 Sam. 1:21] 27:28 [p] Deut. 7:13; 33:28; Joel 2:19
27:29 [q] [ch. 49:8] 27:29 [r] [2 Sam. 8:14] 27:29 [s] ch. 12:3; Num. 24:9
27:34 [t] Heb. 12:17
27:36 [u] ch. 25:26 27:36 [v] ch. 25:33

27:37 [w] ver. 29; [2 Sam. 8:14] 27:37 [x] ver. 28
27:38 [t] [See ver. 34 above]
27:39 [y] ver. 28; ch. 36:6, 7
27:40 [z] ch. 25:23; [2 Sam. 8:14]; See Obad. 18-21 27:40 [a] [2 Kgs. 8:20-22]
27:41 [b] [ch. 37:4] 27:41 [c] ch. 50:3, 4, 10 27:41 [d] [Amos 1:11; Obad. 10]
27:46 [e] ch. 26:34, 35; 28:8 27:46 [f] ch. 24:3

28:1 [g] ver. 6 28:1 [f] [See ch. 27:46 above]
28:2 [h] Hos. 12:12 28:2 [i] ch. 22:23
28:3 [j] See ch. 17:1
28:4 [k] See ch. 12:2, 3 28:4 [l] ch. 17:8; 36:7; 37:1
28:8 [m] ch. 24:3; 26:35
28:9 [n] [ch. 36:3] 28:9 [o] ch. 25:13; 36:3
28:10 [p] ch. 21:31; 26:33 28:10 [q] [Acts 7:2]
28:12 [r] [Num. 12:6; Job 33:15, 16] 28:12 [s] [John 1:51]
28:13 [t] [ch. 35:1; 48:3] 28:13 [u] ch. 26:24 28:13 [v] ch. 35:12; See ch. 13:14-16
28:14 [w] See ch. 13:16 28:14 [x] See ch. 12:3
28:15 [y] ch. 26:24; 31:3 28:15 [z] ch. 35:6 28:15 [a] 1 Kgs. 8:57
28:16 [b] Ex. 3:5; Josh. 5:15
28:18 [c] ch. 31:13, 45; 35:14; [1 Sam. 7:12; 2 Sam. 18:18] 28:18 [d] [Lev. 8:10, 11; Num. 7:1]
28:19 [e] ch. 35:7; Judg. 1:23, 26
28:20 [f] ch. 31:13
28:21 [g] [Judg. 11:31; 2 Sam. 15:7-9] 28:21 [h] Deut. 26:17
28:22 [i] ch. 35:7, 14 28:22 [j] ch. 14:20; Lev. 27:30-33
29:1 [k] Num. 23:7; Judg. 6:3
29:4 [l] ch. 27:43
29:9 [m] Ex. 2:16, 17
29:12 [n] ch. 13:8; 14:14, 16 29:12 [o] [ch. 24:28, 29]
29:13 [o] [See ver. 12 above]
29:14 [p] ch. 2:23; 37:27; Judg. 9:2; 2 Sam. 5:1; 19:12, 13; 1 Chr. 11:1
29:18 [q] ch. 30:26; 31:41; [Hos. 12:12]
29:20 [q] [See ver. 18 above]
29:22 [r] Judg. 14:10; [John 2:1, 2]
29:24 [s] See ch. 30:9-12
29:27 [t] [Judg. 14:12]
29:29 [u] See ch. 30:3-7
29:30 [v] ver. 20; ch. 31:41
29:31 [w] Deut. 21:15 29:31 [x] [ch. 30:22]

29:32 [y] ch. 31:42; Ex. 3:7; 4:31; Deut. 26:7
29:34 [z] [Num. 18:2, 4]
29:35 [a] Matt. 1:2; [ch. 49:8]
30:1 [b] ch. 29:31
30:2 [c] [ch. 16:2; 1 Sam. 1:5]
30:3 [d] ch. 29:29 30:3 [e] ch. 50:23
30:6 [f] [ch. 49:16]
30:8 [g] [Matt. 4:13]
30:9 [h] ver. 4; ch. 29:24
30:11 [i] [ch. 49:19]
30:13 [j] [Luke 1:48]
30:14 [k] Song 7:13
30:20 [l] [Matt. 4:13]
30:22 [m] See ch. 8:1 30:22 [n] ch. 29:31; [Ps. 127:3]
30:23 [o] Luke 1:25; [1 Sam. 1:6; Isa. 4:1]
30:24 [p] ch. 35:17
30:26 [q] ch. 29:20, 30
30:28 [r] ch. 29:15
30:29 [s] ch. 31:6, 38-40
30:30 [t] ver. 43 30:30 [u] [1 Tim. 5:8]
30:32 [v] ch. 31:8
30:37 [w] See ch. 31:8-12
30:38 [x] [Ex. 2:16]
30:43 [y] ver. 30 30:43 [z] ch. 24:35; 26:13, 14
31:2 [a] ch. 4:5
31:3 [b] ver. 13; ch. 28:15; 32:9
31:5 [c] ver. 2 31:5 [d] ver. 3
31:6 [e] ver. 38-40; ch. 30:29
31:7 [f] ver. 41; [Num. 14:22; Neh. 4:12; Job 19:3; Zech. 8:23]
31:8 [g] ch. 30:32
31:9 [h] ver. 1
31:12 [i] [Ex. 3:7]
31:13 [j] See ch. 28:18-22 31:13 [k] ver. 3; ch. 32:9

31:14 [l] [2 Sam. 20:1; 1 Kgs. 12:16]
31:15 [m] ch. 30:26; See ch. 29:15-20, 27
31:18 [n] ch. 25:20; 28:2, 6, 7
31:19 [o] ver. 30, 34; [Judg. 17:5; 1 Sam. 15:23; 19:13; Ezek. 21:21; Hos. 3:4; Zech. 10:2]
31:21 [p] Ex. 23:31; Ps. 72:8 31:21 [q] 2 Kgs. 12:17; Luke 9:51
31:24 [r] See ch. 20:3 31:24 [s] ch. 24:50; Num. 24:13; 2 Sam. 13:22
31:26 [t] ver. 20
31:27 [t] [See ver. 26 above]
31:28 [u] ver. 55; Ruth 1:9, 14; 1 Kgs. 19:20; Acts 20:37
31:29 [v] Deut. 28:32; Neh. 5:5 (Heb.); Prov. 3:27; Mic. 2:1 31:29 [w] ver. 42, 53; ch. 28:13 31:29 [x] ver. 24
31:30 [y] ver. 19; Judg. 18:24
31:32 [z] [ch. 44:9]
31:35 [a] [Lev. 19:32]
31:37 [b] ver. 54
31:39 [c] [Ex. 22:12]
31:41 [d] ch. 29:27, 28 31:41 [e] ver. 7
31:42 [f] Ps. 124:1, 2 31:42 [g] ver. 53 31:42 [h] See ch. 29:32 31:42 [i] ver. 29
31:44 [j] ch. 26:28 31:44 [k] Josh. 24:27
31:45 [l] ch. 28:18
31:48 [m] ver. 44
31:49 [n] Judg. 11:29, 34
31:50 [o] Judg. 11:10; 1 Sam. 12:5; Jer. 42:5; Mic. 1:2; [Job 16:19]
31:52 [p] ver. 43, 44
31:53 [q] ver. 42
31:54 [r] ver. 37
31:55 [s] ver. 28, 43
32:2 [t] [Josh. 5:14; Luke 2:13] 32:2 [u] Josh. 21:38; 2 Sam. 2:8; 17:24, 27; 1 Kgs. 2:8
32:3 [v] ch. 36:8, 9; Deut. 2:5; Josh. 24:4
32:5 [w] ch. 33:8, 15
32:6 [x] ch. 33:1

32:7 [y] ch. 35:3
32:9 [z] ch. 28:13; 31:42, 53 32:9 [a] ch. 31:3, 13
32:10 [b] [2 Sam. 7:18]
32:11 [c] [Prov. 18:19]
32:12 [d] ch. 28:13-15
32:13 [e] ch. 43:11; [Prov. 17:8; 18:16; 19:6; 21:14]
32:22 [f] Deut. 2:37; 3:16; Josh. 12:2
32:24 [g] Hos. 12:3, 4
32:26 [h] [Luke 18:1]; See Matt. 15:21-28
32:28 [i] ch. 35:10; 2 Kgs. 17:34 32:28 [j] Hos. 12:3, 4 32:28 [k] ch. 33:4
32:29 [l] Judg. 13:18
32:30 [m] ch. 16:13; Ex. 24:10, 11; Deut. 5:24; Judg. 6:22; 13:22; [Ex. 33:20; Isa. 6:5]
32:31 [n] Judg. 8:8, 17; 1 Kgs. 12:25
33:1 [o] ch. 32:6
33:3 [p] ch. 18:2; 42:6; 43:26
33:4 [q] ch. 32:28 33:4 [r] ch. 45:14
33:5 [s] ch. 48:9; Ps. 127:3; Isa. 8:18
33:8 [t] ch. 32:16 33:8 [u] ver. 15; ch. 32:5
33:10 [v] ch. 18:1; 19:1
33:11 [w] 2 Kgs. 5:15 33:11 [x] [2 Sam. 13:25, 27; 2 Kgs. 5:23]
33:14 [y] ch. 32:3
33:15 [z] ver. 8; ch. 34:11; 47:25; Ruth 2:13
33:16 [a] ch. 32:3
33:17 [b] Josh. 13:27; Judg. 8:5; Ps. 60:6
33:18 [c] Josh. 24:1; Judg. 9:1; Ps. 60:6; Acts 7:16
33:19 [d] Acts 7:16 33:19 [e] Josh. 24:32; John 4:5
34:1 [f] ch. 30:21
34:2 [g] Acts 7:16
34:4 [h] [Judg. 14:2]
34:7 [i] ch. 49:7 34:7 [j] Josh. 7:15; Judg. 20:6 34:7 [k] ver. 31; ch. 20:9; 2 Sam. 13:12
34:10 [l] ch. 13:9; 20:15 34:10 [m] ver. 21; ch. 42:34 34:10 [n] ch. 47:27

34:11 [o] See ch. 33:15
34:12 [p] Ex. 22:16, 17; 1 Sam. 18:25; [Deut. 22:29]
34:14 [q] Josh. 5:9
34:19 [r] [1 Chr. 4:9]
34:20 [s] See Ruth 4:1
34:21 [t] ver. 10; ch. 42:34
34:24 [u] [ch. 23:10]
34:25 [v] See ch. 49:5-7 34:25 [w] ch. 29:33, 34; 30:21
34:30 [x] Josh. 7:25 34:30 [y] Ex. 5:21; 1 Sam. 13:4; 27:12; 2 Sam. 10:6; 16:21; 1 Chr. 19:6 (Heb.) 34:30 [z] ch. 13:7; 15:20, 21 34:30 [a] 1 Chr. 16:19; Ps. 105:12
35:1 [b] ch. 28:19 35:1 [c] ch. 27:43
35:2 [d] ch. 18:19; Josh. 24:15 35:2 [e] [ch. 31:19; Josh. 24:23; 1 Sam. 7:3] 35:2 [f] Ex. 19:10
35:3 [g] ch. 32:7, 24 35:3 [h] ch. 28:20; 31:3
35:4 [i] Josh. 24:26; Judg. 9:6
35:6 [j] ch. 28:19
35:7 [k] ver. 1
35:8 [l] ch. 24:59
35:10 [m] [ch. 17:5, 15] 35:10 [n] ch. 32:28
35:11 [o] See ch. 17:1 35:11 [p] ch. 28:3; 48:4 35:11 [q] ch. 17:5, 6, 16; 26:4
35:12 [r] ch. 12:7; 13:15; 17:8; 26:3; 28:13
35:13 [s] ch. 17:22
35:14 [t] ch. 28:18; 31:45
35:15 [u] ch. 28:19
35:17 [v] ch. 30:24
35:18 [w] [Luke 1:59, 60]
35:19 [x] ch. 48:7 35:19 [y] Ruth 1:2; 4:11; Mic. 5:2; Matt. 2:6, 16-18
35:20 [z] 1 Sam. 10:2; [2 Sam. 18:18]
35:22 [a] ch. 49:4; 1 Chr. 5:1; [2 Sam. 16:22; 20:3; 1 Cor. 5:1]
35:23 [b] For ver. 23-26, see ch. 46:8-27; Ex. 1:2-4
35:27 [c] ch. 13:18; 23:19 35:27 [d] ch. 23:2; Josh. 14:15; 15:13
35:29 [e] ch. 15:15; 25:8 35:29 [f] ch. 25:9; 49:31

36:1 [g] ch. 25:30
36:2 [h] ch. 26:34 36:2 [i] ver. 14, 18, 25
36:3 [j] [ch. 28:9]
36:4 [k] ver. 10; 1 Chr. 1:35
36:7 [l] ch. 13:6 36:7 [m] ch. 17:8; 23:4; 28:4; 37:1; Heb. 11:9
36:8 [n] See ch. 32:3 36:8 [o] ver. 1, 19
36:9 [p] ver. 43
36:10 [q] ver. 4
36:12 [r] Num. 24:20; 1 Sam. 15:2, 3
36:14 [s] ver. 2
36:15 [t] Ex. 15:15 36:15 [u] ver. 11, 12
36:17 [v] ver. 13
36:18 [w] ver. 14
36:19 [x] ver. 1, 8
36:20 [y] For ver. 20-28, see 1 Chr. 1:38-42 36:20 [z] ch. 14:6; Deut. 2:12, 22
36:25 [a] ver. 2
36:29 [b] ver. 20
36:31 [c] For ver. 31-43, see 1 Chr. 1:43-54
36:37 [d] [ch. 26:22]
36:41 [e] [Num. 33:42]
36:43 [f] ver. 9
37:1 [g] See ch. 36:7
37:2 [h] [1 Sam. 2:23, 24]
37:3 [i] ch. 44:20 37:3 [j] ver. 23, 32
37:7 [k] ch. 42:6, 9 37:7 [l] ch. 43:26; 44:14
37:10 [m] [ch. 35:18] 37:10 [n] ver. 7, 9
37:11 [o] Acts 7:9 37:11 [p] [Luke 2:19, 51]
37:12 [q] See ch. 33:18
37:14 [r] ch. 13:18; 35:27
37:17 [s] 2 Kgs. 6:13
37:18 [t] [Ps. 37:12, 32]
37:20 [u] ver. 26
37:21 [v] ch. 42:22

37:22 [w] ver. 29, 30
37:23 [x] ver. 3
37:24 [y] [Jer. 38:6; Lam. 3:53]
37:25 [z] Job 6:19; Isa. 21:13 37:25 [a] [ver. 28, 36; ch. 39:1] 37:25 [b] ch. 43:11; Jer. 8:22; 46:11
37:26 [c] ver. 20
37:27 [d] [1 Sam. 18:17]
37:28 [e] ver. 36; Judg. 8:22, 24 37:28 [f] ch. 45:4; Ps. 105:17; Acts 7:9
37:29 [g] ch. 44:13; Num. 14:6; 2 Sam. 1:11; 3:31; Job 1:20
37:30 [h] ch. 42:13, 32, 36; 44:31; Jer. 31:15; Lam. 5:7
37:31 [i] ver. 23
37:33 [j] ver. 20; ch. 44:28
37:35 [k] [2 Sam. 12:17] 37:35 [l] ch. 42:38; 44:29, 31
37:36 [m] ver. 28; [ver. 25; ch. 39:1] 37:36 [n] ch. 40:3, 4; 41:10, 12
38:1 [o] ver. 16; ch. 19:3; 2 Kgs. 4:8 38:1 [p] 1 Sam. 22:1; 2 Sam. 23:13; 1 Chr. 11:15; Mic. 1:15
38:2 [q] [1 Chr. 2:3]
38:3 [r] ch. 46:12; Num. 26:19, 20
38:4 [r] [See ver. 3 above]
38:5 [r] [See ver. 3 above]
38:7 [s] 1 Chr. 2:3
38:8 [t] Matt. 22:24; Mark 12:19; Luke 20:28 38:8 [u] See Deut. 25:5-10
38:11 [v] [Ruth 1:12, 13] 38:11 [w] Lev. 22:13
38:12 [x] ch. 24:67; 37:35; 2 Sam. 13:39 38:12 [y] Judg. 14:1
38:14 [z] [ver. 19; ch. 24:65] 38:14 [a] ver. 21 38:14 [b] ver. 26
38:18 [c] ver. 25
38:19 [d] ver. 14
38:21 [e] ver. 14
38:24 [f] Judg. 19:2 38:24 [g] Lev. 21:9; [Deut. 22:21; John 8:5]
38:25 [h] ver. 18
38:26 [i] 1 Sam. 24:17 38:26 [j] ver. 14
38:29 [k] ch. 46:12; Num. 26:20; 1 Chr. 2:4; Matt. 1:3
38:30 [k] [See ver. 29 above]

39:1 [l] ch. 37:36 39:1 [m] ch. 37:28 39:1 [n] ch. 37:25
39:2 [o] ver. 21; Acts 7:9; [ch. 21:22; 26:24, 28; 28:15; 1 Sam. 16:18; 18:14, 28]
39:3 [p] 2 Chr. 26:5; Ps. 1:3
39:4 [q] ver. 21; ch. 19:19; 33:10 39:4 [r] ver. 8
39:5 [s] [ch. 30:27]
39:6 [t] [ch. 29:17; 1 Sam. 16:12]
39:8 [u] ver. 4
39:9 [v] 2 Sam. 12:13; Ps. 51:4
39:10 [w] [Prov. 1:10]
39:12 [x] [Prov. 7:13, 18]
39:20 [y] Ps. 105:18 39:20 [z] ch. 40:3, 5; [ch. 40:15; 41:14]
39:21 [a] ver. 2; Acts 7:9, 10 39:21 [b] Ex. 3:21; 11:3; 12:36
39:22 [c] ch. 40:4
39:23 [d] ver. 2, 3
40:1 [e] Neh. 1:11
40:3 [f] [ch. 39:20]
40:7 [g] [Neh. 2:2]
40:8 [h] ch. 41:15 40:8 [i] ch. 41:16; Dan. 2:28, 47
40:12 [j] ver. 18; ch. 41:12; [Dan. 2:36] 40:12 [k] [ch. 41:26, 27]
40:13 [l] 2 Kgs. 25:27; Jer. 52:31; [ver. 19, 20, 22; Ps. 3:3]
40:15 [m] ch. 37:28 40:15 [n] ch. 39:20
40:18 [o] See ver. 12
40:19 [p] ver. 13 40:19 [q] ver. 22
40:20 [r] Matt. 14:6; Mark 6:21 40:20 [s] ver. 13, 19
40:21 [t] ver. 13 40:21 [u] Neh. 2:1
40:22 [v] ver. 19
41:6 [w] [Ezek. 17:10; 19:12]; Hos. 13:15
41:8 [x] Ps. 77:4; Dan. 2:1, 3 41:8 [y] ver. 24; Ex. 7:11, 22; [Dan. 1:20; 2:2; 4:7; Matt. 2:1]
41:10 [z] ch. 40:2, 3 41:10 [a] [ch. 39:20]
41:11 [b] ch. 40:5
41:12 [c] See ch. 40:12-19

41:13 [d] ch. 40:21, 22
41:14 [e] Ps. 105:20 41:14 [f] [Dan. 2:25] 41:14 [g] [1 Sam. 2:8; Ps. 113:7, 8]
41:15 [h] ver. 12; Dan. 5:16
41:16 [i] Dan. 2:30 41:16 [j] ch. 40:8; Dan. 2:22, 28, 47
41:17 [k] See ver. 1-7
41:24 [l] ver. 8; [Dan. 4:7]
41:25 [m] [Dan. 2:28, 29, 45; Rev. 4:1]
41:27 [n] [2 Kgs. 8:1]
41:28 [o] ver. 25
41:29 [p] ver. 47
41:30 [q] ver. 54; ch. 45:6 41:30 [r] ch. 47:13
41:32 [s] Num. 23:19; Isa. 14:24; 46:10, 11
41:35 [t] ver. 48
41:38 [u] Num. 27:18; Dan. 4:8, 18; 5:11, 14
41:40 [v] Ps. 105:21; Acts 7:10
41:41 [w] ch. 42:6
41:42 [x] Esth. 3:10; 8:2, 8, 10 41:42 [y] [Esth. 8:15] 41:42 [z] Ezek. 16:11; [Dan. 5:7, 29]
41:43 [a] [Esth. 6:9] 41:43 [b] ver. 40; ch. 42:6; 45:8, 9, 26
41:44 [c] [Ps. 105:21, 22]
41:46 [d] 1 Sam. 16:21; 1 Kgs. 12:6, 8; Dan. 1:19
41:49 [e] ch. 22:17; Judg. 7:12; 1 Sam. 13:5; Ps. 78:27
41:50 [f] ch. 46:20; 48:5
41:52 [g] [ch. 49:22; Hos. 13:15]
41:54 [h] Ps. 105:16; Acts 7:11 41:54 [i] ver. 30
41:56 [j] ch. 42:6; [ch. 47:14, 20, 24]
41:57 [k] ver. 54, 56
42:1 [l] Acts 7:12
42:2 [m] ch. 43:8
42:4 [n] ch. 35:18 42:4 [o] ver. 38
42:6 [p] ch. 41:41 42:6 [q] ch. 37:7, 9, 10
42:7 [r] ver. 30
42:9 [s] ch. 37:5, 9 42:9 [t] ver. 7, 30

42:13 [u] ver. 32; See ch. 37:30
42:18 [v] Lev. 25:43; Neh. 5:15
42:19 [w] ver. 33
42:20 [x] ver. 34; ch. 43:5; 44:23
42:21 [y] [Job 36:8, 9]; See ch. 37:23-28
42:22 [z] ch. 37:21 42:22 [a] ch. 9:5; 2 Chr. 24:22; [1 Kgs. 2:32; Ps. 9:12; Luke 11:50, 51]
42:24 [b] ch. 43:30
42:25 [c] ch. 44:1
42:27 [d] ver. 35; ch. 43:21 42:27 [e] Ex. 4:24; Jer. 9:2
42:30 [f] ver. 7, 9
42:32 [g] ver. 13
42:33 [h] ver. 15, 19, 20 42:33 [i] ver. 19
42:34 [j] ch. 34:10, 21
42:35 [k] ver. 27; ch. 43:21
42:36 [l] ch. 43:14
42:37 [m] [ch. 46:9]
42:38 [n] ver. 13, 32, 36; ch. 37:33; 44:28 42:38 [o] ver. 4; ch. 44:29 42:38 [p] ch. 37:35; 44:31
43:1 [q] ch. 41:54, 57
43:3 [r] ch. 42:20; 44:23
43:8 [s] ch. 42:2
43:9 [t] ch. 42:37; 44:32
43:11 [u] See ch. 37:25
43:12 [v] ch. 42:25, 27, 35
43:14 [w] See ch. 17:1 43:14 [x] [Neh. 1:11] 43:14 [y] ch. 42:36
43:16 [z] ver. 19; ch. 44:1, 4; [ch. 24:2; 39:4]
43:20 [a] ch. 44:18 43:20 [b] ch. 42:3, 10
43:21 [c] ch. 42:27
43:24 [d] See ch. 18:4
43:25 [e] ver. 11
43:26 [f] ch. 42:6; See ch. 37:5-11
43:27 [g] ch. 42:11, 13

43:28 [h] ver. 26
43:29 [i] ch. 35:18 43:29 [g] [See ver. 27 above]
43:30 [j] 1 Kgs. 3:26; [Jer. 31:20] 43:30 [k] ch. 42:24
43:31 [l] ch. 45:1
43:32 [m] ch. 46:34; Ex. 8:26
43:34 [n] [2 Sam. 11:8] 43:34 [o] [ch. 45:22]
44:1 [p] ver. 4; See ch. 43:16 44:1 [q] ch. 42:25
44:4 [r] ver. 1
44:5 [s] ver. 15; ch. 30:27; [2 Kgs. 21:6; 2 Chr. 33:6]
44:8 [t] ch. 43:21
44:9 [u] [ch. 31:32] 44:9 [v] ver. 16
44:13 [w] ch. 37:29
44:14 [x] ch. 37:7, 9, 10; 42:6; 43:26, 28
44:15 [y] ver. 5
44:16 [z] ch. 37:18; [Num. 32:23] 44:16 [a] ver. 9
44:18 [b] ch. 43:20 44:18 [c] Ex. 32:22 44:18 [d] ch. 41:40
44:20 [e] ver. 30; [ch. 43:8] 44:20 [f] [ch. 37:3]
44:21 [g] ch. 42:15, 20; 43:3, 5
44:22 [h] [ver. 31]
44:23 [i] ch. 43:3
44:25 [j] ch. 43:2
44:27 [k] ch. 46:19
44:28 [l] ch. 37:33
44:29 [m] ch. 42:36, 38 44:29 [n] ch. 42:4, 38
44:32 [o] ch. 43:9
45:1 [p] ch. 43:31; [Esth. 5:10]
45:3 [q] Acts 7:13
45:4 [r] ch. 37:28
45:5 [s] ch. 50:20; Ps. 105:16, 17
45:6 [t] ch. 41:30 45:6 [u] Ex. 34:21; Deut. 21:4; 1 Sam. 8:12; [Isa. 30:24]
45:8 [v] ver. 26; ch. 41:43
45:10 [w] ch. 46:34; 47:1, 4, 6, 27; 50:8; Ex. 8:22; [ch. 47:11; Josh. 10:41]
45:11 [x] ch. 47:12; 50:21

45:12 [y] [ch. 42:23]
45:13 [z] Acts 7:14
45:18 [a] ch. 47:6
45:19 [b] ch. 46:5
45:21 [b] [See ver. 19 above]
45:22 [c] [2 Kgs. 5:5, 22, 23] 45:22 [d] [ch. 43:34]
45:24 [e] [ch. 42:22]
45:27 [f] ver. 19, 21; ch. 46:5
46:1 [g] ch. 21:31, 33; 26:33; 28:10 46:1 [h] ch. 26:24, 25; 28:13; 31:42
46:2 [i] ch. 15:1; Job 33:14, 15
46:3 [j] ch. 28:13 46:3 [k] ch. 35:11; [ch. 12:2; Ex. 1:7, 9; Deut. 26:5]
46:4 [l] ch. 15:16; 28:15; 48:21; 50:24; Ex. 3:8 46:4 [m] ch. 50:1
46:5 [n] ch. 45:19, 21, 27
46:6 [o] Josh. 24:4; Ps. 105:23; Isa. 52:4; Acts 7:14, 15
46:8 [p] For ver. 8-11, see Ex. 6:14-16 46:8 [q] Ex. 1:1-5 46:8 [r] Num. 26:5; 1 Chr. 5:1-3
46:11 [s] 1 Chr. 6:1
46:12 [t] 1 Chr. 2:3; 4:21 46:12 [u] ch. 38:3, 7, 10 46:12 [v] ch. 38:29; 1 Chr. 2:5
46:13 [w] 1 Chr. 7:1
46:15 [x] See ch. 29:32-35; 30:1-21
46:17 [y] 1 Chr. 7:30
46:18 [z] See ch. 30:10-13 46:18 [a] ch. 29:24
46:20 [b] ch. 41:50-52 46:20 [c] ch. 41:45
46:21 [d] See Num. 26:38-40; 1 Chr. 7:6-12; 8:1
46:24 [e] 1 Chr. 7:13
46:25 [f] See ch. 30:5-8 46:25 [g] ch. 29:29
46:27 [h] Ex. 1:5; Deut. 10:22; [Acts 7:14]
46:28 [i] See ch. 45:10
46:29 [j] [ch. 45:14]
46:30 [k] [Luke 2:29, 30]
46:31 [l] ch. 47:1
46:32 [m] ch. 47:3
46:33 [m] [See ver. 32 above]

46:34 [m] [See ver. 32 above] 46:34 [n] ch. 37:12 46:34 [o] ver. 28 46:34 [p] ch. 43:32; Ex. 8:26
47:1 [q] ch. 46:31 47:1 [r] See ch. 45:10
47:2 [s] Acts 7:13
47:3 [t] ch. 46:33 47:3 [u] ch. 46:32, 34
47:4 [v] ch. 15:13; Deut. 26:5 47:4 [w] ch. 46:34
47:6 [x] ch. 45:18 47:6 [y] ver. 4 47:6 [z] Ex. 18:21, 25
47:7 [a] ver. 10
47:9 [b] 1 Chr. 29:15; Ps. 39:12; 119:19, 54; Heb. 11:9, 13 47:9 [c] Job 14:1; [Ps. 39:4, 5; James 4:14] 47:9 [d] ch. 11:32; 25:7; 35:28
47:10 [e] ver. 7
47:11 [f] Ex. 1:11; 12:37; [ch. 45:10] 47:11 [g] ver. 6
47:12 [h] ch. 45:11; 50:21
47:14 [i] ch. 41:56
47:15 [j] ver. 19
47:19 [k] [Neh. 5:2, 3]
47:22 [l] [Ezra 7:24]
47:24 [m] ch. 41:34
47:25 [n] See ch. 33:15
47:26 [o] ver. 22
47:27 [p] See ch. 45:10 47:27 [q] ch. 46:3
47:28 [r] [ver. 9]
47:29 [s] Deut. 31:14; 1 Kgs. 2:1 47:29 [t] See ch. 33:15 47:29 [u] ch. 24:2 47:29 [v] ch. 24:49 47:29 [w] [ch. 50:25]
47:30 [x] ch. 49:29; 50:5, 13
47:31 [y] ch. 48:2; 1 Kgs. 1:47; [Heb. 11:21]
48:3 [z] See ch. 17:1 48:3 [a] ch. 28:13, 19; 35:6, 9
48:4 [b] ch. 17:8
48:5 [c] ch. 41:50-52; 46:20 48:5 [d] Josh. 13:7; 14:4; 17:17
48:7 [e] See ch. 35:9-19
48:9 [f] [ch. 33:5] 48:9 [g] ch. 49:25, 26; Heb. 11:21; [ch. 27:4]
48:10 [h] [ch. 27:1] 48:10 [i] ch. 27:27
48:11 [j] [ch. 37:33; 45:26]

48:14 [k] ver. 17 48:14 [l] ver. 19
48:15 [m] ch. 17:1; 24:40
48:16 [n] ch. 28:15; 31:11, 13, 24; Ex. 23:20 48:16 [o] Isa. 44:22, 23; 49:7; 63:9; [2 Sam. 4:9; Ps. 34:22; 121:7] 48:16 [p] Amos 9:12; Acts 15:17 48:16 [q] [Num. 26:34, 37]
48:17 [r] ver. 14
48:19 [r] [See ver. 17 above] 48:19 [s] Num. 1:33, 35; 2:19, 21; Deut. 33:17
48:20 [t] [Ruth 4:11, 12]
48:21 [u] ch. 46:4; 50:24
48:22 [v] Josh. 24:32; John 4:5
49:1 [w] For ver. 1-27, see Deut. 33:6-25 49:1 [x] Num. 24:14; Deut. 4:30; 31:29; Isa. 2:2; Jer. 23:20; Dan. 2:28; 10:14; Hos. 3:5
49:3 [y] ch. 29:32 49:3 [z] Deut. 21:17
49:4 [a] ch. 35:22; 1 Chr. 5:1
49:5 [b] ch. 29:33, 34 49:5 [c] ch. 34:25, 26
49:6 [d] [Ps. 16:9; 57:8] 49:6 [e] [Ps. 26:9] 49:6 [f] Josh. 11:6, 9; 2 Sam. 8:4
49:7 [g] See Num. 3:5-13; Josh. 19:1-9; 1 Chr. 4:24-39
49:8 [h] ch. 29:35; [ch. 27:29] 49:8 [i] [Job 16:12] 49:8 [j] 1 Chr. 5:2
49:9 [k] Rev. 5:5; [Deut. 33:22; Hos. 5:14] 49:9 [l] [Num. 23:24; 24:9]
49:10 [m] Num. 24:17; Zech. 10:11 49:10 [n] Deut. 28:57
49:12 [o] Prov. 23:29
49:13 [p] [Deut. 33:18, 19]; Josh. 19:10, 11 49:13 [q] [Deut. 1:7; Josh. 9:1; Judg. 5:17]
49:14 [r] Judg. 5:16; [1 Chr. 12:32]
49:15 [s] Josh. 16:10
49:16 [t] [Deut. 33:22] 49:16 [u] ch. 30:6
49:17 [v] Judg. 18:27
49:18 [w] Ps. 25:5; 119:166, 174; Isa. 25:9; Mic. 7:7; [Luke 2:25]
49:19 [x] [Deut. 33:20] 49:19 [y] See 1 Chr. 5:18-22
49:20 [z] [Deut. 33:24]
49:21 [a] [Deut. 33:23]
49:22 [b] ch. 41:52; Josh. 17:14, 18
49:23 [c] [ch. 37:24, 28; 39:20]

49:24 [d] Job 29:20 49:24 [e] Ps. 132:2, 5; Isa. 1:24 49:24 [f] Ps. 23:1; 80:1 49:24 [g] Isa. 28:16; Eph. 2:20; 1 Pet. 2:4; [Deut. 32:4]

49:25 [h] ch. 35:3; 50:17 49:25 [i] ch. 17:1; 35:11 49:25 [j] Deut. 33:13

49:26 [k] Deut. 33:15; Hab. 3:6 49:26 [l] Deut. 33:16

49:27 [m] [Judg. 20:21, 25; Ezek. 22:27] 49:27 [n] Zech. 14:1; [Ezek. 39:10]

49:29 [o] ver. 33; ch. 25:8 49:29 [p] ch. 47:30 49:29 [q] ch. 50:13; [ch. 23:9]

49:30 [r] See ch. 23:16-18

49:31 [s] ch. 23:19; 25:9 49:31 [t] ch. 35:29

49:33 [u] ver. 29

50:1 [v] ch. 46:4

50:2 [w] ver. 26; [2 Chr. 16:14; Mark 16:1; Luke 23:56; John 19:39, 40]

50:3 [x] [ver. 10; Num. 20:29; Deut. 34:8; 1 Sam. 31:13; Job 2:13]

50:4 [y] ch. 47:29; See ch. 33:15

50:5 [z] 2 Chr. 16:14; Isa. 22:16; Matt. 27:60

50:8 [a] See ch. 45:10

50:10 [b] [2 Sam. 1:17; Acts 8:2] 50:10 [c] [ver. 3]

50:13 [d] ch. 49:29, 30; [Acts 7:16] 50:13 [e] ch. 23:16

50:17 [f] ch. 49:25

50:18 [g] [ch. 37:7, 10]

50:19 [h] ch. 30:2; [2 Kgs. 5:7]

50:20 [i] ch. 45:5, 7

50:21 [j] ch. 45:11; 47:12

50:23 [k] [Job 42:16; Ps. 128:6] 50:23 [l] Num. 32:39; 1 Chr. 7:14, 15 50:23 [m] [ch. 30:3]

50:24 [n] ch. 15:14; 46:4; 48:21; Ex. 3:16, 17; [Heb. 11:22] 50:24 [o] ch. 15:18; 26:3; 28:13; 35:12; 46:4

50:25 [p] Ex. 13:19; Josh. 24:32

50:26 [q] See ver. 2

Footnotes

Ex. 1:22 [1] **1:22** Samaritan, Septuagint, Targum; Hebrew lacks *to the Hebrews*
Ex. 2:3 [1] **2:3** Hebrew *papyrus reeds*
Ex. 2:10 [2] **2:10** *Moses* sounds like the Hebrew for *draw out*
Ex. 2:11 [3] **2:11** Hebrew *brothers*
Ex. 2:22 [4] **2:22** *Gershom* sounds like the Hebrew for *sojourner*
Ex. 3:14 [1] **3:14** Or *I AM WHAT I AM*, or *I WILL BE WHAT I WILL BE*
Ex. 3:15 [2] **3:15** The word *LORD*, when spelled with capital letters, stands for the divine name, *YHWH*, which is here connected with the verb *hayah*, "to be" in verse 14
Ex. 3:19 [3] **3:19** Septuagint, Vulgate; Hebrew *go, not by a mighty hand*
Ex. 4:6 [1] **4:6** Hebrew *into your bosom*; also verse 7
Ex. 4:6 [2] **4:6** *Leprosy* was a term for several skin diseases; see Leviticus 13
Ex. 4:25 [3] **4:25** Hebrew *his*
Ex. 5:5 [1] **5:5** Samaritan *they are now more numerous than the people of the land*
Ex. 6:3 [1] **6:3** Hebrew *El Shaddai*
Ex. 8:1 [1] **8:1** Ch 7:26 in Hebrew
Ex. 8:3 [2] **8:3** Or *among your people*
Ex. 8:5 [3] **8:5** Ch 8:1 in Hebrew
Ex. 8:12 [4] **8:12** Or *which he had brought upon Pharaoh*
Ex. 8:22 [5] **8:22** Or *that I the LORD am in the land*
Ex. 8:23 [6] **8:23** Septuagint, Vulgate; Hebrew *set redemption*
Ex. 9:14 [1] **9:14** Hebrew *on your heart*
Ex. 9:32 [2] **9:32** A type of wheat
Ex. 10:10 [1] **10:10** Hebrew *before your face*
Ex. 12:6 [1] **12:6** Hebrew *between the two evenings*
Ex. 12:44 [2] **12:44** Or *servant*; the Hebrew term *'ebed* designates a range of social and economic roles (see Preface)
Ex. 13:19 [1] **13:19** Samaritan, Septuagint; Hebrew *he*
Ex. 14:20 [1] **14:20** Septuagint *and the night passed*

Ex. 14:25 [2] **14:25** Or *binding* (compare Samaritan, Septuagint, Syriac); Hebrew *removing*
Ex. 14:27 [3] **14:27** Hebrew *shook off*
Ex. 15:1 [1] **15:1** Or *its chariot*; also verse 21
Ex. 15:23 [2] **15:23** *Marah* means *bitterness*
Ex. 15:25 [3] **15:25** Or *tree*
Ex. 15:25 [4] **15:25** Hebrew *he*
Ex. 16:15 [1] **16:15** Or *"It is manna."* Hebrew *man hu*
Ex. 16:16 [2] **16:16** An *omer* was about 2 quarts or 2 liters
Ex. 16:36 [3] **16:36** An *ephah* was about 3/5 bushel or 22 liters
Ex. 17:7 [1] **17:7** *Massah* means *testing*
Ex. 17:7 [2] **17:7** *Meribah* means *quarreling*
Ex. 17:16 [3] **17:16** A slight change would yield *upon the banner*
Ex. 18:3 [1] **18:3** *Gershom* sounds like the Hebrew word for *sojourner*
Ex. 18:4 [2] **18:4** *Eliezer* means *My God is help*
Ex. 18:6 [3] **18:6** Hebrew; Samaritan, Septuagint, Syriac *behold*
Ex. 18:11 [4] **18:11** Hebrew *with them*
Ex. 19:13 [1] **19:13** That is, shot with an arrow
Ex. 20:3 [1] **20:3** Or *besides*
Ex. 20:6 [2] **20:6** Or *to the thousandth generation*
Ex. 20:13 [3] **20:13** The Hebrew word also covers causing human death through carelessness or negligence
Ex. 20:18 [4] **20:18** Samaritan, Septuagint, Syriac, Vulgate; Masoretic Text *the people saw*
Ex. 21:2 [1] **21:2** Or *servant*; the Hebrew term *'ebed* designates a range of social and economic roles; also verses 5, 6, 7, 20, 21, 26, 27, 32 (see Preface)
Ex. 21:8 [2] **21:8** Or *so that he has not designated her*
Ex. 21:17 [3] **21:17** Or *dishonors*; Septuagint *reviles*
Ex. 21:23 [4] **21:23** Or *so that her children come out and it is clear who was to blame, he shall be fined as the woman's husband shall impose on him, and he alone shall pay. If it is unclear who was to blame . . .*
Ex. 21:32 [5] **21:32** A *shekel* was about 2/5 ounce or 11 grams
Ex. 22:1 [1] **22:1** Ch 21:37 in Hebrew
Ex. 22:2 [2] **22:2** Ch 22:1 in Hebrew
Ex. 22:15 [3] **22:15** Or *it is reckoned in* (Hebrew *comes into*) *its hiring fee*
Ex. 22:16 [4] **22:16** Or *a girl of marriageable age*; also verse 17

Ex. 22:16 [5] **22:16** Or *engagement present*; also verse 17
Ex. 22:20 [6] **22:20** That is, set apart (devoted) as an offering to the Lord (for destruction)
Ex. 23:25 [1] **23:25** Septuagint, Vulgate *I*
Ex. 23:28 [2] **23:28** Or *the hornet*
Ex. 23:31 [3] **23:31** Hebrew *the River*
Ex. 24:3 [1] **24:3** Or *all the just decrees*
Ex. 25:5 [1] **25:5** Uncertain; possibly *dolphin skins*, or *dugong skins*; compare 26:14
Ex. 25:10 [2] **25:10** A *cubit* was about 18 inches or 45 centimeters
Ex. 25:17 [3] **25:17** Or *cover*
Ex. 25:25 [4] **25:25** A *handbreadth* was about 3 inches or 7.5 centimeters
Ex. 25:39 [5] **25:39** A *talent* was about 75 pounds or 34 kilograms
Ex. 26:2 [1] **26:2** A *cubit* was about 18 inches or 45 centimeters
Ex. 27:1 [1] **27:1** A *cubit* was about 18 inches or 45 centimeters
Ex. 28:16 [1] **28:16** A *span* was about 9 inches or 22 centimeters
Ex. 28:17 [2] **28:17** The identity of some of these stones is uncertain
Ex. 28:32 [3] **28:32** The meaning of the Hebrew word is uncertain; possibly *coat of mail*
Ex. 29:12 [1] **29:12** Hebrew *all*
Ex. 29:18 [2] **29:18** Or *an offering by fire*; also verses 25, 41
Ex. 29:40 [3] **29:40** Possibly an ephah (about 3/5 bushel or 22 liters)
Ex. 29:40 [4] **29:40** A *hin* was about 4 quarts or 3.5 liters
Ex. 30:2 [1] **30:2** A *cubit* was about 18 inches or 45 centimeters
Ex. 30:13 [2] **30:13** A *shekel* was about 2/5 ounce or 11 grams
Ex. 30:13 [3] **30:13** A *gerah* was about 1/50 ounce or 0.6 gram
Ex. 30:20 [4] **30:20** Or *an offering by fire*
Ex. 30:24 [5] **30:24** A *hin* was about 4 quarts or 3.5 liters
Ex. 31:10 [1] **31:10** Or *garments for worship*
Ex. 32:4 [1] **32:4** Hebrew *cast metal*; also verse 8
Ex. 33:9 [1] **33:9** Hebrew *he*
Ex. 34:7 [1] **34:7** Or *to the thousandth generation*
Ex. 34:19 [2] **34:19** Septuagint, Theodotion, Vulgate, Targum; the meaning of the Hebrew is uncertain
Ex. 34:28 [3] **34:28** Hebrew *the ten words*
Ex. 34:29 [4] **34:29** Hebrew *him*

Ex. 35:7 [1] **35:7** The meaning of the Hebrew word is uncertain; also verse 23; compare 25:5
Ex. 35:19 [2] **35:19** Or *garments for worship*; see 31:10
Ex. 36:9 [1] **36:9** A *cubit* was about 18 inches or 45 centimeters
Ex. 36:10 [2] **36:10** Probably Bezalel (compare 35:30; 37:1)
Ex. 37:1 [1] **37:1** A *cubit* was about 18 inches or 45 centimeters
Ex. 37:12 [2] **37:12** A *handbreadth* was about 3 inches or 7.5 centimeters
Ex. 37:24 [3] **37:24** A *talent* was about 75 pounds or 34 kilograms
Ex. 38:1 [1] **38:1** A *cubit* was about 18 inches or 45 centimeters
Ex. 38:24 [2] **38:24** A *talent* was about 75 pounds or 34 kilograms; a *shekel* was about 2/5 ounce or 11 grams
Ex. 38:26 [3] **38:26** A *beka* was about 1/5 ounce or 5.5 grams
Ex. 39:1 [1] **39:1** Or *garments for worship*
Ex. 39:9 [2] **39:9** A *span* was about 9 inches or 22 centimeters

Cross-references for Exodus

1:1 [a] For ver. 1-4, see Gen. 35:23-26; 46:8-26
1:5 [b] Gen. 46:27; Deut. 10:22
1:6 [c] Gen. 50:26
1:7 [d] Deut. 26:5; Acts 7:17; [Gen. 46:3]
1:8 [e] Cited Acts 7:18
1:9 [f] Ps. 105:24
1:10 [g] Ps. 83:3, 4 1:10 [h] Ps. 105:25; Acts 7:19
1:11 [i] ch. 3:7; Gen. 15:13; Deut. 26:6 1:11 [j] ch. 2:11; 5:4, 5; 6:6, 7; Ps. 81:6 1:11 [k] [2 Chr. 16:4] 1:11 [l] [ch. 12:37; Gen. 47:11]
1:13 [m] See ch. 5:7-19
1:14 [n] [ch. 2:23; 6:9; Num. 20:15; Acts 7:19, 34]
1:17 [o] Prov. 16:6; [Dan. 3:16-18; 6:13; Acts 5:29]
1:20 [p] [Eccles. 8:12]
1:21 [q] [1 Sam. 2:35; 2 Sam. 7:11, 27; 1 Kgs. 2:24; 11:38; Ps. 127:1]
1:22 [r] Acts 7:19 1:22 [s] Gen. 41:1
2:1 [t] ch. 6:20; Num. 26:59; 1 Chr. 23:14
2:2 [u] Acts 7:20; Heb. 11:23
2:3 [v] ver. 5; Isa. 19:6
2:4 [w] ch. 15:20; Num. 26:59
2:10 [x] Acts 7:21; [Heb. 11:24] 2:10 [y] 2 Sam. 22:17; Ps. 18:16
2:11 [z] Acts 7:23; Heb. 11:24-26 2:11 [a] See ch. 1:11
2:12 [b] Acts 7:24
2:13 [c] Acts 7:23-28
2:14 [d] [Luke 12:14]
2:15 [e] Acts 7:29; Heb. 11:27 2:15 [f] Gen. 24:11; 29:2
2:16 [g] ch. 3:1 2:16 [h] Gen. 24:11; 29:10; 1 Sam. 9:11
2:17 [i] [Gen. 29:10]
2:18 [j] Num. 10:29; [ch. 3:1; 4:18; 18:1, 5, 9, 12]
2:19 [i] [See ver. 17 above]
2:20 [k] Gen. 31:54; 43:25

2:21 [l] ch. 4:25; 18:2
2:22 [m] ch. 18:3 2:22 [n] Acts 7:29; [Heb. 11:13, 14]
2:23 [o] [ch. 7:7]; Acts 7:23, 30 2:23 [p] [Deut. 26:7] 2:23 [q] ch. 3:9; Gen. 18:20, 21; James 5:4
2:24 [r] ch. 6:5 2:24 [s] Ps. 105:8, 42; 106:45 2:24 [t] Gen. 15:14; 46:4
2:25 [u] ch. 3:7; 4:31; [Luke 1:25] 2:25 [v] [ch. 3:16]
3:1 [w] ch. 4:27; 18:5; 24:13; Num. 10:33; 1 Kgs. 19:8
3:2 [x] For ver. 2-10, see Acts 7:30-35 3:2 [y] Isa. 63:9
3:4 [z] ch. 19:3 3:4 [a] Deut. 33:16
3:5 [b] Josh. 5:15; [ch. 19:12; Eccles. 5:1]
3:6 [c] ch. 4:5; Gen. 28:13; 1 Kgs. 18:36; Cited Matt. 22:32; Mark 12:26; [Luke 20:37] 3:6 [d] [1 Kgs. 19:13; Isa. 6:1, 2, 5]
3:7 [e] ch. 2:23-25; Neh. 9:9; Ps. 106:44 3:7 [f] ch. 5:13, 14
3:8 [g] Gen. 11:5, 7; 18:21 3:8 [h] ch. 6:6; 12:51; [Gen. 50:24] 3:8 [i] Deut. 1:25; 8:7, 8, 9 3:8 [j] ch. 13:5; 33:3; Lev. 20:24; Num. 13:27; Deut. 26:9, 15; Jer. 11:5; 32:22; Ezek. 20:6 3:8 [k] Gen. 15:18-21
3:9 [l] ch. 2:23 3:9 [m] ch. 1:11-14, 22
3:10 [n] [Ps. 105:26; Mic. 6:4]
3:11 [o] ch. 6:12; [1 Sam. 18:18; Isa. 6:5, 8; Jer. 1:6]
3:12 [p] ch. 4:12, 15; Deut. 31:8, 23; Josh. 1:5 3:12 [q] See ch. 19
3:14 [r] ch. 6:3; Ps. 68:4; John 8:58; Heb. 13:8; Rev. 1:4; 4:8
3:15 [s] ver. 6 3:15 [t] Hos. 12:5; [Ps. 135:13]
3:16 [u] ch. 4:29 3:16 [v] ch. 4:31; Gen. 50:24; [Luke 1:68]
3:17 [w] ver. 8
3:18 [x] ch. 4:31 3:18 [y] ch. 5:1 3:18 [z] Num. 23:3, 4, 15, 16
3:19 [a] ch. 5:2; 7:4 3:19 [b] ch. 6:1; 13:3
3:20 [c] Deut. 6:22; Neh. 9:10; Jer. 32:20; Acts 7:36; See ch. 7–12 3:20 [d] ch. 4:21 3:20 [e] ch. 12:31
3:21 [f] ch. 11:2, 3; 12:35, 36; [Gen. 15:14]
3:22 [g] [ch. 33:6] 3:22 [h] [Ezek. 39:10]
4:2 [i] ver. 17, 20
4:5 [j] ch. 19:9 4:5 [k] See ch. 3:6
4:6 [l] Num. 12:10; 2 Kgs. 5:27

4:7 [m] [2 Kgs. 5:14]
4:9 [n] ch. 7:19
4:10 [o] [ch. 6:12; Jer. 1:6]
4:12 [p] [ch. 3:12; Isa. 50:4; Jer. 1:9; Ezek. 33:22; Matt. 10:19, 20; Mark 13:11; Luke 12:11, 12; 21:15]
4:14 [q] ver. 27
4:15 [r] ch. 7:1, 2 4:15 [s] Num. 22:38; 23:5, 12, 16; Deut. 18:18; 2 Sam. 14:3, 19; Isa. 51:16 4:15 [p] [See ver. 12 above]
4:16 [t] ver. 30 4:16 [u] [ch. 7:1; 18:19]
4:17 [v] ver. 2; ch. 7:15
4:18 [w] [ch. 2:18]
4:19 [x] ch. 2:15, 23; [Matt. 2:20]
4:20 [y] ch. 18:2-4 4:20 [z] ch. 17:9; Num. 20:8, 9
4:21 [a] ch. 3:20 4:21 [b] ch. 7:13, 22; 8:15, 32; 9:12, 35; 10:1; 14:8; Rom. 9:17, 18; [Deut. 2:30; Josh. 11:20; Isa. 63:17]
4:22 [c] Hos. 11:1 4:22 [d] Jer. 31:9
4:23 [e] ch. 11:5; 12:29
4:24 [f] [Num. 22:22; 1 Chr. 21:16] 4:24 [g] [Gen. 17:14]
4:25 [h] ch. 2:21 4:25 [i] Josh. 5:2, 3
4:27 [j] ver. 14 4:27 [k] See ch. 3:1
4:28 [l] ver. 15, 16 4:28 [m] See ver. 3-9
4:29 [n] ch. 3:16
4:30 [o] ver. 16
4:31 [p] ver. 8, 9; ch. 3:18 4:31 [q] See ch. 3:16 4:31 [r] ch. 2:25; 3:7 4:31 [s] ch. 12:27; Gen. 24:26; 1 Chr. 29:20
5:1 [t] ch. 10:9
5:2 [u] [2 Kgs. 18:35; Job 21:15] 5:2 [v] ch. 3:19
5:3 [w] ch. 3:18; 7:16; 9:1, 13
5:4 [x] ch. 1:11
5:5 [y] ch. 1:7, 9
5:6 [z] ch. 3:7 5:6 [a] ver. 14, 15, 19
5:10 [b] ch. 3:7
5:13 [c] ch. 3:7

5:14 [c] [See ver. 13 above]
5:21 [d] ch. 6:9
6:1 [e] ch. 3:19; 13:3 6:1 [f] ch. 11:1; 12:33, 39
6:2 [g] [Isa. 42:8; Mal. 3:6]
6:3 [h] Gen. 17:1 6:3 [i] Ps. 68:4; 83:18; [John 8:58; Rev. 1:4, 8]
6:4 [j] Gen. 15:18; 17:4, 7 6:4 [k] Gen. 17:8; 28:4
6:5 [l] ch. 2:24
6:6 [m] [Isa. 42:8; Mal. 3:6] 6:6 [n] ch. 7:4; Deut. 26:8; Ps. 136:11, 12; [ch. 3:17] 6:6 [o] ch. 15:13; Deut. 7:8; 2 Kgs. 17:36; 1 Chr. 17:21; Neh. 1:10
6:7 [p] Deut. 4:20; 7:6; 14:2; 26:18; 2 Sam. 7:24; [1 Pet. 2:9] 6:7 [q] ch. 29:45, 46; Gen. 17:8; Lev. 22:33; Deut. 29:13; [Rev. 21:7] 6:7 [m] [See ver. 6 above] 6:7 [n] [See ver. 6 above]
6:8 [r] ch. 32:13; Gen. 15:18; 26:3; 28:13; 35:12; Ezek. 20:6, 42 6:8 [s] [Gen. 14:22; Deut. 32:40; Ezek. 20:5, 6; 47:14] 6:8 [m] [See ver. 6 above]
6:9 [t] ch. 5:21; [Acts 7:25]
6:12 [t] [See ver. 9 above] 6:12 [u] ver. 30; ch. 4:10; Jer. 1:6; [Jer. 6:10; Ezek. 44:7]
6:14 [v] Gen. 46:9; 1 Chr. 5:3
6:15 [w] Gen. 46:10; 1 Chr. 4:24
6:16 [x] Gen. 46:11; Num. 3:17; 1 Chr. 6:1, 16
6:17 [y] Num. 3:18; 1 Chr. 6:17; 23:7
6:18 [z] Num. 3:19; 26:57; 1 Chr. 6:2, 18
6:19 [a] Num. 3:20; 1 Chr. 6:19; 23:21
6:20 [b] See ch. 2:1
6:21 [c] Num. 16:1; 1 Chr. 6:37, 38
6:22 [d] Lev. 10:4; Num. 3:30
6:23 [e] Ruth 4:19, 20; 1 Chr. 2:10; Matt. 1:4; Luke 3:33 6:23 [f] Num. 1:7; 2:3; 7:12, 17; 10:14; Matt. 1:4; Luke 3:32 6:23 [g] Lev. 10:1; Num. 3:2; 26:60; 1 Chr. 6:3; 24:1
6:24 [h] 1 Chr. 6:22, 23, 37
6:25 [i] Num. 25:7, 11; Josh. 24:33; Ps. 106:30
6:26 [j] ver. 13 6:26 [k] ch. 7:4; 12:17, 51; Num. 33:1
6:29 [l] See ver. 2 6:29 [m] ver. 11; [ch. 7:2]

6:30 [n] [Isa. 6:5]; See ver. 12
7:1 [o] ch. 4:16 7:1 [p] Gen. 20:7; [1 Sam. 9:9]
7:2 [q] [ch. 4:15; 6:29]
7:3 [r] See ch. 4:21 7:3 [s] ch. 11:9; Ps. 135:9; See Ps. 78:43-51; 105:26-36
7:5 [t] ver. 17; ch. 8:10, 22; 14:4, 18
7:7 [u] [Deut. 29:5; 31:2; 34:7; Acts 7:23, 30]
7:9 [v] [Isa. 7:11; John 2:18; 4:48; 6:30]
7:11 [w] Gen. 41:8 7:11 [x] ver. 12, 22; ch. 8:7, 18; 9:11; 2 Tim. 3:8
7:13 [r] [See ver. 3 above]
7:15 [y] ch. 8:20; 9:13 7:15 [z] ch. 4:2, 17; 17:5 7:15 [a] ch. 4:3
7:16 [b] ch. 3:18; 5:3; 9:1, 13 7:16 [c] ch. 3:12, 18; 5:1, 3
7:17 [d] ver. 5 7:17 [e] ch. 4:9; [Rev. 16:4]
7:18 [f] ver. 21, 24
7:19 [g] ch. 8:5, 6, 16, 17; 9:22; 10:12, 21; 14:16, 21, 26
7:20 [h] ch. 17:9 7:20 [i] Ps. 78:44; 105:29
7:21 [j] ver. 18, 24
7:22 [k] ver. 11 7:22 [l] ver. 13 7:22 [m] ver. 3, 4
8:1 [n] ver. 20; ch. 3:12, 18
8:2 [o] ch. 7:14; 9:2 8:2 [p] [Rev. 16:13]
8:3 [q] Ps. 105:30
8:5 [r] See ch. 7:19
8:6 [s] Ps. 78:45; 105:30
8:7 [t] See ch. 7:11
8:8 [u] ver. 28, 30; ch. 9:28; 10:17, 18; [Num. 21:7; 1 Kgs. 13:6; Acts 8:24]
8:8 [v] ver. 25-28; ch. 10:8, 24; 12:31, 32
8:9 [u] [See ver. 8 above]
8:10 [w] ver. 22; ch. 7:17 8:10 [x] ch. 9:14; Deut. 33:26; 2 Sam. 7:22; 1 Chr. 17:20; Ps. 86:8; Isa. 46:9; Jer. 10:6, 7
8:15 [y] [Eccles. 8:11] 8:15 [z] ver. 32; ch. 7:14; 9:7, 34; 10:1
8:16 [a] See ch. 7:19
8:17 [b] Ps. 105:31
8:18 [c] See ch. 7:11
8:19 [d] ch. 31:18; Ps. 8:3; Luke 11:20

8:20 [e] ch. 7:15; 9:13 8:20 [f] ver. 1
8:22 [g] ch. 9:4; 11:7; [Mal. 3:18] 8:22 [h] ver. 10; ch. 7:17
8:24 [i] Ps. 78:45; 105:31; [Isa. 7:18]
8:26 [j] [Gen. 43:32; 46:34]
8:27 [k] ch. 3:18 8:27 [l] ch. 3:12
8:28 [m] See ver. 8
8:29 [n] ver. 15; [Jer. 42:20, 21]
8:32 [o] ver. 15
9:1 [p] ch. 8:1, 2 9:1 [q] See ch. 7:16
9:3 [r] ch. 7:4
9:4 [s] ch. 8:22; 11:7
9:6 [t] [ver. 19]
9:7 [u] ch. 7:14
9:9 [v] Lev. 13:18; Deut. 28:27; 2 Kgs. 20:7; Job 2:7; Isa. 38:21; Rev. 16:2
9:11 [w] See ch. 7:11; 2 Tim. 3:9
9:12 [x] See ch. 4:21 9:12 [y] ch. 4:21
9:13 [z] ch. 7:15; 8:20
9:14 [a] ch. 8:10
9:16 [b] Cited Rom. 9:17; [ch. 10:1, 2; 11:9; 14:17; Prov. 16:4] 9:16 [c] [Ps. 83:18]; Isa. 63:12
9:17 [d] [Neh. 9:10]
9:19 [e] [ver. 4]
9:22 [f] Rev. 16:21
9:23 [g] Ps. 78:47, 48; 105:32; [Josh. 10:11; 1 Sam. 12:17; Ps. 18:13; 148:8; Isa. 30:30; Ezek. 38:22; Rev. 8:7]
9:25 [h] Ps. 78:47; 105:33
9:26 [i] ver. 4, 6; ch. 8:22; 10:23; 11:7; 12:13; [Isa. 32:18]
9:27 [j] ch. 10:16 9:27 [k] 2 Chr. 12:6; Ps. 129:4; 145:17; Lam. 1:18; Dan. 9:14
9:28 [l] See ch. 8:8
9:29 [m] 1 Kgs. 8:22, 38; Ps. 143:6; Isa. 1:15 9:29 [n] Ps. 24:1; 1 Cor. 10:26; [Deut. 10:14]
9:30 [o] Isa. 26:10
9:33 [m] [See ver. 29 above]

9:34 [p] See ch. 7:14 9:34 [q] 1 Sam. 6:6
9:35 [r] See ch. 4:21
10:2 [s] [ch. 13:8, 14; Deut. 4:9; 6:20-22; Ps. 78:5-7; Joel 1:3] 10:2 [t] ch. 7:17
10:3 [u] 1 Kgs. 21:29
10:4 [v] Lev. 11:22; Prov. 30:27; Joel 1:4; 2:25; Rev. 9:3
10:5 [w] ch. 9:32
10:6 [x] [ch. 8:3, 21; Joel 2:9]
10:8 [y] ver. 24
10:9 [z] ch. 5:1; [ch. 3:18]
10:10 [a] ver. 24
10:12 [b] See ch. 7:19 10:12 [c] ver. 4, 5
10:14 [d] Ps. 78:46; 105:34 10:14 [e] Joel 2:2
10:15 [f] Ps. 105:35
10:16 [g] ch. 9:27
10:17 [h] See ch. 8:8
10:18 [i] ch. 8:30; 9:33
10:19 [j] [Joel 2:20]
10:20 [k] See ch. 4:21
10:21 [l] ver. 12 10:21 [m] Ps. 105:28
10:23 [n] [ch. 8:22; 9:4, 6]
10:24 [o] ver. 8 10:24 [p] ver. 10
10:27 [q] ver. 20
10:29 [r] [Heb. 11:27]
11:1 [s] [ch. 4:23] 11:1 [t] ch. 12:31, 33, 39
11:2 [u] ch. 3:22; 12:35
11:3 [v] ch. 3:21; 12:36
11:4 [w] ch. 12:29; [Job 34:20; Amos 4:10]
11:5 [x] Matt. 24:41; Luke 17:35
11:6 [y] ch. 12:30; [Amos 5:16, 17]
11:7 [z] [ch. 8:22; 9:4] 11:7 [a] ch. 9:4
11:8 [b] ch. 12:33
11:9 [c] ch. 3:19; 7:4; 10:1 11:9 [d] ch. 7:3
11:10 [e] See ch. 4:21

12:2 [f] ch. 13:4; 23:15; 34:18; Deut. 16:1
12:3 [g] ver. 21
12:5 [h] Lev. 22:19-21; Deut. 17:1; Mal. 1:8, 14; Heb. 9:14
12:6 [i] ver. 18; Lev. 23:5; Num. 9:3; 28:16; Josh. 5:10; Ezra 6:19
12:7 [j] ver. 22
12:8 [k] ch. 23:18; 34:25; Num. 9:11; Deut. 16:3; 1 Cor. 5:8
12:9 [l] Deut. 16:7; 2 Chr. 35:13
12:10 [m] ch. 23:18; 29:34; 34:25; Deut. 16:4; [Lev. 7:15]
12:11 [n] [Luke 12:35; Eph. 6:14; 1 Pet. 1:13] 12:11 [o] ver. 27; Lev. 23:5; Deut. 16:5; [1 Cor. 5:7]
12:12 [p] ver. 23; ch. 11:4, 5 12:12 [q] Num. 33:4 12:12 [r] ch. 6:2; Isa. 43:11
12:13 [s] [Heb. 11:28]
12:14 [t] ch. 13:9 12:14 [u] ver. 17, 24, 43; ch. 13:10; 2 Kgs. 23:21
12:15 [v] ch. 13:6, 7; 23:15; 34:18, 25; Lev. 23:6; Num. 28:17; Deut. 16:3, 8; [1 Cor. 5:7, 8] 12:15 [w] [Gen. 17:14; Num. 9:13]
12:16 [x] Lev. 23:7, 8; Num. 28:18, 25
12:17 [y] ch. 13:3 12:17 [z] ver. 51; ch. 7:4
12:18 [a] Lev. 23:5; Num. 28:16
12:19 [b] ver. 15 12:19 [c] ver. 48, 49
12:21 [d] ver. 3
12:22 [e] Lev. 14:6; Num. 19:18; Ps. 51:7; Heb. 9:19 12:22 [f] Heb. 11:28 12:22 [g] ver. 7 12:22 [h] [Isa. 26:20]
12:23 [i] ver. 12, 13 12:23 [g] [See ver. 22 above] 12:23 [j] Heb. 11:28; [Ezek. 9:6; Rev. 7:3; 9:4]
12:25 [k] ch. 3:8, 17
12:26 [l] ch. 13:8, 14; Deut. 6:20; 32:7; Josh. 4:6, 21; Ps. 78:3-6
12:27 [m] ver. 11, 21 12:27 [n] ch. 4:31
12:29 [o] ch. 11:4 12:29 [p] Num. 8:17; 33:4; Ps. 78:51; 105:36; 135:8; 136:10 12:29 [q] ch. 4:23; 11:5
12:30 [r] ch. 11:6; [Amos 5:16, 17]
12:31 [s] [ch. 10:9-11]
12:32 [t] [ch. 10:24-26]
12:33 [u] ch. 6:1; 11:1, 8; Ps. 105:38

12:35 [v] ch. 3:22; 11:2
12:36 [w] ch. 3:21; 11:3 12:36 [x] Gen. 15:14; Ps. 105:37
12:37 [y] Num. 33:3, 5 12:37 [z] Gen. 47:11; [ch. 1:11] 12:37 [a] [ch. 38:26; Num. 1:46; 2:32; 11:21; 26:51]
12:38 [b] Lev. 24:10, 11; Num. 11:4; [Neh. 13:3]
12:39 [u] [See ver. 33 above] 12:39 [c] [Deut. 16:3]
12:41 [d] Gal. 3:17; [Gen. 15:13; Acts 7:6]
12:42 [e] See Deut. 16:1-6
12:44 [f] [Gen. 17:12, 13]
12:45 [g] Lev. 22:10
12:46 [h] Num. 9:12; Cited John 19:36
12:47 [i] ver. 6
12:48 [j] Num. 9:14 12:48 [k] ver. 19
12:49 [l] Num. 9:14; 15:15, 16 12:49 [j] [See ver. 48 above]
12:51 [m] ver. 41; Acts 13:17 12:51 [n] ver. 17
13:2 [o] ver. 12, 13, 15; ch. 22:29, 30; 34:19; Lev. 27:26; Num. 3:13; 8:16, 17; 18:15; Deut. 15:19; Cited Luke 2:23
13:3 [p] ch. 12:42; Deut. 16:3 13:3 [q] ch. 3:19; 6:1 13:3 [r] See ch. 12:8
13:4 [s] ch. 23:15; 34:18; Deut. 16:1
13:5 [t] ch. 3:8; 23:23; 33:2; 34:11; Josh. 12:8; 24:11 13:5 [u] ch. 6:8 13:5 [v] See ch. 3:8 13:5 [w] ch. 12:25, 26
13:6 [x] ch. 12:15, 16
13:8 [y] See ch. 12:26
13:9 [z] Deut. 6:8; 11:18; [Num. 15:39; Matt. 23:5] 13:9 [a] ch. 12:14, 24
13:10 [b] [ch. 12:14, 17, 24, 43]
13:11 [c] ver. 5
13:12 [d] ver. 2
13:13 [e] ch. 34:20 13:13 [f] Num. 3:46, 47; 18:15, 16
13:14 [g] See ch. 12:26 13:14 [h] ver. 3, 16 13:14 [i] ver. 3
13:15 [j] ch. 12:29 13:15 [k] ver. 13
13:16 [l] ver. 9 13:16 [m] ver. 14
13:17 [n] [Ps. 107:7] 13:17 [o] ch. 14:11, 12; [Neh. 9:17]; See Num. 14:1-4
13:18 [p] ch. 14:2; [Deut. 32:10]; See Num. 33:6-49

13:19 [q] Gen. 50:25; Josh. 24:32; Heb. 11:22; [Acts 7:16]
13:20 [r] ch. 12:37; Num. 33:6
13:21 [s] ch. 14:19, 24; 40:38; Num. 10:34; 14:14; Deut. 1:33; Neh. 9:12, 19; Ps. 78:14; 99:7; 105:39; 1 Cor. 10:1; [Isa. 4:5]; See Num. 9:15-23
14:2 [t] ch. 13:18, 20; Num. 33:7, 8 14:2 [u] Jer. 44:1
14:4 [v] See ch. 4:21 14:4 [w] Rom. 9:17, 22, 23; See ch. 9:16 14:4 [x] ch. 7:5
14:5 [y] Ps. 105:25
14:7 [z] ch. 15:4; [Isa. 31:1]
14:8 [v] [See ver. 4 above] 14:8 [a] ch. 6:1; 13:3, 9, 16; Num. 33:3; Deut. 26:8; Acts 13:17; [ch. 3:19]
14:9 [b] ch. 15:9; Josh. 24:6 14:9 [c] ver. 2
14:10 [d] Josh. 24:7; Neh. 9:9
14:11 [e] Ps. 106:7; [ch. 13:17]
14:12 [f] ch. 5:21; 6:9
14:13 [g] 2 Chr. 20:15, 17; Isa. 41:10, 13, 14 14:13 [h] [ver. 30]
14:14 [i] ver. 25; Deut. 1:30; 3:22; 20:4; Josh. 10:14, 42; 23:3; 2 Chr. 20:15, 29; Neh. 4:20 14:14 [j] [Isa. 30:15]
14:16 [k] See ch. 7:19
14:17 [l] [ver. 4, 8] 14:17 [m] ver. 4
14:18 [n] ch. 7:5 14:18 [m] [See ver. 17 above]
14:19 [o] ch. 23:20; 32:34; Num. 20:16; Isa. 63:9; [ch. 13:21]
14:21 [k] [See ver. 16 above] 14:21 [p] ch. 15:10 14:21 [q] Ps. 66:6 14:21 [r] ch. 15:8; Neh. 9:11; Ps. 74:13; 78:13; 106:9; 114:3; Isa. 51:10; 63:12; [Josh. 3:16; 4:23; Isa. 10:26; 11:15, 16]
14:22 [s] ver. 29; ch. 15:19; Num. 33:8; Ps. 66:6; Isa. 63:13; 1 Cor. 10:1; Heb. 11:29; [Ps. 77:19] 14:22 [t] Ps. 78:13; [Hab. 3:10]
14:25 [u] ver. 14
14:26 [v] ver. 16, 21
14:27 [w] ver. 21 14:27 [x] [Josh. 4:18] 14:27 [y] ch. 15:1, 7; Deut. 11:4; Ps. 78:53; Heb. 11:29
14:28 [z] [Hab. 3:8-13] 14:28 [a] Ps. 106:11
14:29 [b] See ver. 22
14:30 [c] Ps. 106:8, 10
14:31 [d] Ps. 92:9-11; [ver. 13] 14:31 [e] Ps. 106:12; [John 2:11; 11:45]

15:1 [f] Ps. 106:12; [Judg. 5:1; 2 Sam. 22:1] 15:1 [g] ver. 21
15:2 [h] Ps. 18:1, 2; 59:17; 118:14; 140:7; Isa. 12:2 15:2 [i] Deut. 10:21; Ps. 109:1 15:2 [j] Ps. 18:46; Hab. 3:18 15:2 [k] ch. 3:6, 15, 16 15:2 [l] 2 Sam. 22:47; Ps. 34:3; 99:5, 9; 118:28; 145:1; Isa. 25:1
15:3 [m] Ps. 24:8; Rev. 19:11 15:3 [n] ch. 3:15; 6:3; Ps. 83:18; Isa. 42:8; Mal. 3:6
15:4 [o] ch. 14:28 15:4 [p] ch. 14:7
15:5 [q] ver. 10; ch. 14:28 15:5 [r] Neh. 9:11
15:6 [s] ver. 12; Ps. 118:15, 16; Isa. 51:9 15:6 [t] Ps. 2:9; Rev. 2:27
15:7 [u] Deut. 33:26 15:7 [v] [Isa. 5:24; 47:14; Mal. 4:1]
15:8 [w] ch. 14:21, 22; 2 Sam. 22:16; Job 4:9; Ps. 18:15; [2 Thess. 2:8] 15:8 [x] Ps. 78:13; [Josh. 3:16; Hab. 3:10]
15:9 [y] ch. 14:9 15:9 [z] Gen. 49:27; Judg. 5:30; Isa. 53:12; Luke 11:22
15:10 [a] ch. 14:21; [Isa. 11:15; 40:24] 15:10 [b] ver. 5; ch. 14:28
15:11 [c] Deut. 3:24; 1 Sam. 2:2; 2 Sam. 7:22; 1 Kgs. 8:23; 2 Chr. 6:14; Jer. 10:6 15:11 [d] [Isa. 6:3; Rev. 4:8] 15:11 [e] Ps. 77:14
15:12 [f] ver. 6
15:13 [g] Ps. 77:20 15:13 [h] Ps. 77:15 15:13 [i] Ps. 78:54
15:14 [j] Num. 14:14; Deut. 2:25; Josh. 2:9, 10; 9:24
15:15 [k] [Deut. 2:4] 15:15 [l] Num. 22:3 15:15 [m] Josh. 2:9, 11, 24; 5:1
15:16 [n] Deut. 2:25; 11:25 15:16 [o] 1 Sam. 25:37 15:16 [p] Ps. 74:2; [1 Pet. 2:9]
15:17 [q] Ps. 44:2; 80:8; [Jer. 32:41] 15:17 [r] Ps. 78:54; 132:13, 14
15:18 [s] Ps. 10:16; 29:10; 45:6; 146:10; Rev. 11:15
15:19 [t] ch. 14:23 15:19 [u] ch. 14:28, 29
15:20 [v] Mic. 6:4 15:20 [w] [Judg. 4:4; 2 Kgs. 22:14; Neh. 6:14; Luke 2:36] 15:20 [x] ch. 2:4; Num. 26:59 15:20 [y] Judg. 11:34; 1 Sam. 18:6; Ps. 68:25; 149:3; 150:4
15:21 [z] ver. 1
15:22 [a] Gen. 16:7; 25:18; 1 Sam. 15:7
15:23 [b] [Ruth 1:20]
15:24 [c] ch. 16:2; 17:3
15:25 [d] ch. 14:10; 17:4 15:25 [e] [2 Kgs. 2:21; 4:41] 15:25 [f] ch. 16:4; Deut. 8:2, 16; Judg. 2:22; 3:1, 4; Ps. 66:10

15:26 [g] See Lev. 26:3-13; Deut. 7:12-15 15:26 [h] Deut. 28:27, 60 15:26 [i] ch. 23:25; Ps. 103:3; 147:3; Hos. 6:1

15:27 [j] Num. 33:9

16:1 [k] Num. 33:10, 11

16:2 [l] ch. 15:24; 17:3; 1 Cor. 10:10

16:3 [m] [Num. 20:3-5] 16:3 [n] Num. 11:4, 5

16:4 [o] Neh. 9:15; Ps. 78:24, 25; 105:40; John 6:31, 32; 1 Cor. 10:3 16:4 [p] See ch. 15:25

16:5 [q] ver. 22

16:6 [r] ver. 12, 13 16:6 [s] ch. 6:7; [Num. 16:28-30]

16:7 [t] ch. 40:34; Num. 16:19; 1 Kgs. 8:10, 11; [ch. 13:21; 14:24] 16:7 [u] Num. 16:11

16:8 [v] ver. 7 16:8 [w] [Num. 14:27; 1 Sam. 8:7; Luke 10:16; Rom. 13:2]

16:9 [x] [ch. 4:14-16] 16:9 [y] Num. 16:16

16:10 [t] [See ver. 7 above]

16:12 [z] ver. 8 16:12 [a] ver. 6 16:12 [b] ver. 7

16:13 [c] Num. 11:31; Ps. 78:27, 28; 105:40 16:13 [d] Num. 11:9

16:15 [e] ver. 31 16:15 [f] Deut. 8:3 16:15 [g] Deut. 8:3; See ver. 4

16:16 [h] ver. 36

16:18 [i] Cited 2 Cor. 8:15

16:20 [j] [ver. 24]

16:22 [k] ver. 5

16:23 [l] ch. 35:2, 3; Gen. 2:3; Lev. 23:3; See ch. 20:8-11; 31:14-17

16:24 [m] [ver. 20]

16:25 [l] [See ver. 23 above]

16:28 [n] [Ps. 78:10; Ezek. 20:13]

16:30 [o] Luke 23:56

16:31 [p] ver. 15 16:31 [q] Num. 11:7, 8

16:33 [r] Heb. 9:4

16:34 [s] ch. 25:16, 21; 26:33, 34; 27:21; 30:6, 26, 36; 40:21

16:35 [t] Deut. 8:2, 3; Neh. 9:20, 21 16:35 [u] Josh. 5:12

16:36 [v] Lev. 5:11; 6:20

17:1 [w] ch. 16:1; Num. 33:12, 14

17:2 [x] Num. 20:3, 4 17:2 [y] Deut. 6:16; Ps. 78:18, 41; 95:8, 9; Isa. 7:12; Matt. 4:7; 1 Cor. 10:9; Heb. 3:8, 9
17:3 [z] ch. 15:24; 16:2
17:4 [a] Num. 14:10; 1 Sam. 30:6; 2 Chr. 24:21; Matt. 23:37; Luke 13:34; John 8:59; 10:31-33; 11:8; Acts 7:58; 14:5, 19; 2 Cor. 11:25; Heb. 11:37; [Josh. 9:25; 1 Kgs. 21:13]
17:5 [b] ch. 7:20
17:6 [c] Num. 20:8-11; Deut. 8:15; Neh. 9:15; Ps. 78:15, 16, 20; 105:41; 114:8; Isa. 43:20; 48:21; 1 Cor. 10:4
17:7 [d] Ps. 95:8 17:7 [e] Num. 20:13; Ps. 81:7; 95:8
17:8 [f] Deut. 25:17; 1 Sam. 15:2
17:9 [g] ch. 24:13; 32:17; 33:11 17:9 [h] ch. 4:20
17:10 [g] [See ver. 9 above] 17:10 [i] ch. 24:14; 31:2
17:11 [j] [1 Tim. 2:8]
17:12 [i] [See ver. 10 above]
17:13 [g] [See ver. 9 above]
17:14 [g] [See ver. 9 above] 17:14 [k] Num. 24:20; Deut. 25:19; 1 Sam. 15:3, 7; 30:1, 17; 2 Sam. 8:12
17:15 [l] [Judg. 6:24]
17:16 [k] [See ver. 14 above]
18:1 [m] [ch. 2:18] 18:1 [n] ver. 12; ch. 2:16
18:3 [o] ch. 4:20; Acts 7:29 18:3 [p] ch. 2:22 18:3 [q] Ps. 39:12; Heb. 11:13
18:5 [r] See ch. 3:1
18:7 [s] Gen. 14:17; 18:2; 19:1; 1 Kgs. 2:19 18:7 [t] [Gen. 29:13; 33:4]; 2 Sam. 19:39
18:8 [u] See Neh. 9:9-15; Ps. 78:12-28, 42-53; 106:7-12
18:10 [v] Gen. 14:20; 2 Sam. 18:28; Luke 1:68
18:11 [w] 1 Chr. 16:25; 2 Chr. 2:5; Ps. 95:3; 97:9; 135:5 18:11 [x] Neh. 9:10; [Ps. 119:21; Dan. 4:37; Luke 1:51]
18:12 [y] Deut. 12:7; 14:26; 1 Chr. 29:22; [ch. 24:11; Gen. 31:54]
18:15 [z] [Lev. 24:12; Num. 15:34]
18:16 [a] ch. 24:14; Deut. 17:8; [2 Sam. 15:2, 3; 1 Cor. 6:1] 18:16 [b] Deut. 4:5; 5:1
18:18 [c] Num. 11:14, 17; Deut. 1:9, 12

18:19 [d] ch. 4:16; [ch. 20:19; Deut. 5:5] 18:19 [e] Num. 27:5
18:20 [f] Ps. 143:8 18:20 [g] Deut. 1:18
18:21 [h] Deut. 1:15; 16:18; See 2 Chr. 19:5-10; [Acts 6:3]
18:22 [i] ver. 26 18:22 [j] Lev. 24:11; Num. 15:33; 27:2; 36:1; Deut. 1:17; 17:8 18:22 [k] Num. 11:17
18:23 [l] ver. 18
18:25 [m] Deut. 1:15
18:26 [n] ver. 22
18:27 [o] [Num. 10:29, 30]
19:1 [p] Num. 33:15
19:2 [q] ch. 17:1, 8 19:2 [r] See ch. 3:1
19:3 [s] ch. 20:21; [Acts 7:38] 19:3 [t] ch. 3:4
19:4 [u] Deut. 29:2 19:4 [v] Deut. 32:11, 12; Isa. 63:9; Rev. 12:14
19:5 [w] Deut. 7:6; 14:2; 26:18; Ps. 135:4; Mal. 3:17; Titus 2:14 19:5 [x] ch. 9:29; Deut. 10:14; Job 41:11; Ps. 24:1; 50:12; 1 Cor. 10:26
19:6 [y] 1 Pet. 2:5, 9; Rev. 1:6; 5:10; 20:6 19:6 [z] Lev. 20:26; Deut. 7:6; 14:21; 26:19; 28:9; Isa. 62:12; 1 Pet. 2:9
19:8 [a] ch. 24:3, 7; Deut. 5:27; 26:17
19:9 [b] ch. 20:21; 24:16; Deut. 4:11; Ps. 18:11; 97:2; [Matt. 17:5] 19:9 [c] Deut. 4:12, 36; [John 12:28, 29] 19:9 [d] ch. 14:31
19:10 [e] Lev. 11:44, 45; [Josh. 3:5] 19:10 [f] [Gen. 35:2; Lev. 15:5]
19:11 [g] ch. 34:5; [Deut. 33:2]
19:12 [h] Cited Heb. 12:20
19:13 [i] ver. 16, 19
19:14 [j] ver. 3 19:14 [e] [See ver. 10 above] 19:14 [f] [See ver. 10 above]
19:15 [k] ver. 11 19:15 [l] [1 Sam. 21:4, 5; 1 Cor. 7:5]
19:16 [k] [See ver. 15 above] 19:16 [m] Ps. 77:18; Heb. 12:18; Rev. 4:5; 8:5; 11:19 19:16 [n] ver. 9 19:16 [o] ver. 13 19:16 [p] Heb. 12:21
19:17 [q] Deut. 4:10
19:18 [r] ch. 24:17; Judg. 5:5; [Ps. 144:5; Isa. 6:4; Rev. 15:8] 19:18 [s] Ps. 68:8; Heb. 12:26
19:19 [o] [See ver. 16 above] 19:19 [t] Neh. 9:13; Ps. 81:7
19:21 [u] [ch. 3:6; 1 Sam. 6:19]

19:22 [v] Lev. 10:3 19:22 [w] 2 Sam. 6:8; 1 Chr. 13:11

19:23 [x] ver. 12; [Josh. 3:4]

19:24 [y] 2 Sam. 6:8; 1 Chr. 13:11

20:1 [z] For ver. 1-17, see Deut. 5:6-21 20:1 [a] Deut. 5:22

20:2 [b] Lev. 26:13; Ps. 81:10; Hos. 13:4

20:3 [c] 2 Kgs. 17:35; Jer. 25:6; 35:15

20:4 [d] Lev. 26:1; Deut. 27:15; Ps. 97:7; [Acts 17:29]

20:5 [e] ch. 23:24; Josh. 23:7 20:5 [f] ch. 34:14; Deut. 4:24; 6:15; Josh. 24:19; Nah. 1:2 20:5 [g] ch. 34:7; Num. 14:18; [Ps. 79:8; 109:14; Isa. 65:6, 7; Jer. 32:18]

20:7 [h] Lev. 19:12; [Matt. 5:34, 35; James 5:12]

20:8 [i] Lev. 19:3, 30; 26:2; See ch. 31:13-17

20:9 [j] ch. 23:12; 34:21; 35:2; Lev. 23:3; Luke 13:14

20:10 [k] ch. 16:26; 31:15; Gen. 2:2, 3; Ezek. 20:12; See Num. 15:32-36 20:10 [l] See Neh. 13:16-19

20:11 [m] See Gen. 1:1–2:3

20:12 [n] Lev. 19:3; Cited Matt. 15:4; 19:19; Mark 7:10; 10:19; Luke 18:20; Eph. 6:2; [Jer. 35:18, 19] 20:12 [o] Eph. 6:3

20:13 [p] Cited Matt. 5:21; 19:18; Rom. 13:9; [Gen. 9:5, 6; 1 John 3:15]

20:14 [q] Lev. 18:20; Deut. 22:22; Prov. 6:32; 1 Cor. 6:9; Heb. 13:4; Cited Matt. 5:27; Rom. 13:9

20:15 [r] Lev. 19:11; Eph. 4:28; Cited Matt. 19:18; Rom. 13:9

20:16 [s] ch. 23:1; Prov. 19:5, 9; 21:28; 24:28; 25:18; Cited Matt. 19:18; See Deut. 19:16-20

20:17 [t] Luke 12:15; Eph. 5:3, 5; Cited Rom. 7:7; 13:9; [Col. 3:5; Heb. 13:5] 20:17 [u] Mic. 2:2 20:17 [v] Jer. 5:8; Matt. 5:28

20:18 [w] Heb. 12:18

20:19 [x] Deut. 5:25, 27; 18:16; Gal. 3:19, 20; Heb. 12:19

20:20 [y] [1 Sam. 12:20] 20:20 [z] [Gen. 22:1]; Deut. 13:3

20:21 [a] Deut. 4:11; 2 Sam. 22:10; 1 Kgs. 8:12; Ps. 18:9; 97:2

20:22 [b] Deut. 4:36; Neh. 9:13; Heb. 12:25

20:23 [c] [ch. 32:31; 2 Kgs. 17:33; Ezek. 20:39; Zeph. 1:5]

20:24 [d] Deut. 12:5, 11; 14:23; 16:6, 11; 26:2; 1 Kgs. 8:29; 9:3; 2 Chr. 6:6; 7:16; 12:13; Ezra 6:12; Neh. 1:9; Ps. 74:7; Jer. 7:10, 12 20:24 [e] Deut. 7:13

20:25 [f] Deut. 27:5; Josh. 8:31 20:25 [g] [1 Kgs. 5:17; 1 Chr. 22:2]

21:1 [h] ch. 24:3; Deut. 4:14; 6:1
21:2 [i] Deut. 15:12; Jer. 34:14; See Lev. 25:39-41
21:5 [j] Deut. 15:16, 17
21:6 [k] [Ps. 82:6; John 10:34, 35]
21:7 [l] Neh. 5:5
21:10 [m] 1 Cor. 7:5
21:12 [n] Gen. 9:6; Lev. 24:17; Num. 35:30, 31; [Matt. 26:52]
21:13 [o] Deut. 19:4, 5; See Num. 35:22-25 21:13 [p] Num. 35:11; Deut. 4:41-43; 19:2, 3; See Josh. 20:2-9
21:14 [q] See 1 Kgs. 2:28-34
21:16 [r] Deut. 24:7; 1 Tim. 1:10 21:16 [s] ch. 22:4
21:17 [t] Lev. 20:9; Deut. 27:16; Cited Matt. 15:4; Mark 7:10; [Prov. 20:20; 30:11]
21:21 [u] [Lev. 25:45, 46]
21:22 [v] [Deut. 22:18, 19] 21:22 [w] [Job 31:11]
21:23 [x] Deut. 19:21
21:24 [y] Lev. 24:20; Deut. 19:21; Cited Matt. 5:38
21:28 [z] Gen. 9:5
21:30 [a] ch. 30:12; Num. 35:31, 32 21:30 [v] [See ver. 22 above]
21:32 [b] [Zech. 11:12, 13; Matt. 26:15] 21:32 [z] [See ver. 28 above]
22:1 [c] 2 Sam. 12:6; [Prov. 6:31; Luke 19:8]
22:2 [d] Matt. 24:43
22:3 [e] [ch. 21:2]
22:4 [f] ch. 21:16 22:4 [g] [ver. 1]
22:7 [g] [See ver. 4 above]
22:11 [h] Heb. 6:16
22:12 [i] Gen. 31:39
22:16 [j] Deut. 22:28, 29
22:17 [j] [See ver. 16 above] 22:17 [k] Gen. 34:12; 1 Sam. 18:25
22:18 [l] Lev. 19:26, 31; 20:27; Deut. 18:10, 11; 1 Sam. 28:3, 9
22:19 [m] Lev. 18:23; 20:15; Deut. 27:21
22:20 [n] [Num. 25:2, 7, 8; Josh. 23:16]; See Deut. 13:1-15; 17:2-5
22:21 [o] ch. 23:9; Lev. 19:33; Deut. 10:18, 19; Jer. 7:6; Zech. 7:10; Mal. 3:5

22:22 [p] Deut. 24:17; 27:19; Ps. 94:6; Isa. 1:17, 23; 10:2; Ezek. 22:7; Zech. 7:10; James 1:27

22:23 [q] Job 34:28; Luke 18:7 22:23 [r] Ps. 18:6; 145:19; [James 5:4]

22:24 [s] Ps. 109:9; Lam. 5:3

22:25 [t] Lev. 25:35-37; Deut. 23:19, 20; Neh. 5:7; Ps. 15:5; Prov. 28:8; Ezek. 18:8, 13, 17; 22:12

22:26 [u] Deut. 24:13, 17; Prov. 20:16; Ezek. 18:7, 16; Amos 2:8; [Prov. 22:27]

22:27 [q] [See ver. 23 above] 22:27 [v] ch. 34:6; 2 Chr. 30:9; Neh. 9:17

22:28 [w] Cited Acts 23:5; [2 Sam. 19:21; Eccles. 10:20; Jude 8]

22:29 [x] See ch. 13:2

22:30 [y] Deut. 15:19 22:30 [z] Lev. 22:27

22:31 [a] ch. 19:6; Lev. 11:44, 45 22:31 [b] Lev. 22:8; Ezek. 4:14; 44:31 22:31 [c] [Matt. 7:6]

23:1 [d] [Lev. 19:11; Ps. 15:3; 101:5] 23:1 [e] Deut. 19:16-18; Ps. 35:11; [1 Kgs. 21:10, 13; Matt. 26:59-61; Acts 6:11, 13]

23:3 [f] Lev. 19:15; [Deut. 1:17]

23:4 [g] [Deut. 22:1, 4; Prov. 25:21; Matt. 5:44; Rom. 12:20; 1 Thess. 5:15]

23:6 [h] Deut. 27:19; Eccles. 5:8; Isa. 10:1, 2; Jer. 5:28, 29; Mal. 3:5

23:7 [d] [See ver. 1 above] 23:7 [i] Deut. 27:25; [Prov. 17:26] 23:7 [j] ch. 34:7

23:8 [k] Deut. 16:19; [1 Sam. 8:3; 2 Chr. 19:7; Ps. 26:10; Prov. 17:23; Isa. 1:23; 5:23; 33:15]

23:9 [l] See ch. 22:21

23:10 [m] Lev. 25:3, 4

23:12 [n] See ch. 20:9

23:13 [o] Deut. 4:9; Josh. 22:5; 23:7; Hos. 2:17; Zech. 13:2

23:14 [p] ver. 17; ch. 34:23; Deut. 16:16

23:15 [q] See ch. 12:15 23:15 [r] ch. 13:4 23:15 [s] ch. 34:20; Deut. 16:16

23:16 [t] ch. 34:22; See Lev. 23:9-21 23:16 [u] Deut. 16:13; See Lev. 23:34-44

23:17 [p] [See ver. 14 above]

23:18 [v] ch. 12:8; 34:25; Lev. 2:11

23:19 [w] ch. 34:26; Lev. 2:12; 23:10, 17; Num. 18:12, 13; Deut. 26:2, 10; Neh. 10:35; Ezek. 44:30 23:19 [x] ch. 34:26; Deut. 14:21

23:20 [y] ch. 14:19; 33:2, 14; Josh. 5:13, 14; 6:2; Isa. 63:9

23:21 [z] Ps. 78:40, 56 23:21 [a] [ch. 32:34; 34:7; Num. 14:35; Josh. 24:19]
23:22 [b] Gen. 12:3; Deut. 30:7; Jer. 30:20
23:23 [y] [See ver. 20 above] 23:23 [c] See ch. 13:5
23:24 [d] ch. 20:5 23:24 [e] Lev. 18:3; Deut. 12:30, 31 23:24 [f] ch. 34:13; Num. 33:52; Deut. 7:5, 25; 12:3 23:24 [g] See Deut. 16:22
23:25 [h] Deut. 6:13; 10:12, 20; 11:13; 13:4; Josh. 22:5; Matt. 4:10 23:25 [i] Deut. 7:13; 28:5, 8 23:25 [j] ch. 15:26; Deut. 7:15
23:26 [k] Deut. 7:14 23:26 [l] [Job 5:26; Ps. 55:23]
23:27 [m] Deut. 2:25; Josh. 2:9 23:27 [n] Deut. 7:23
23:28 [o] Deut. 7:20; Josh. 24:12
23:29 [p] Deut. 7:22
23:31 [q] Gen. 15:18; Num. 34:3; Deut. 11:24; Josh. 1:4; [1 Kgs. 4:21, 24; Ps. 72:8] 23:31 [r] Josh. 21:44; Judg. 1:4; 11:21
23:32 [s] ch. 34:12, 15; Deut. 7:2
23:33 [t] ch. 34:12; Deut. 7:16; Josh. 23:13; Judg. 2:3; Ps. 106:36
24:1 [u] ch. 28:1; See ch. 6:23 24:1 [v] Num. 11:16
24:2 [w] ver. 13, 15, 18
24:3 [x] ch. 21:1 24:3 [y] ch. 19:8; Deut. 5:27
24:4 [z] Deut. 31:9 24:4 [a] Gen. 28:18; 31:45; [ch. 23:24]
24:6 [b] Heb. 9:18, 19
24:7 [x] [See ver. 3 above]
24:8 [c] Cited Heb. 9:19, 20; [Heb. 13:20; 1 Pet. 1:2]
24:9 [d] Num. 11:16 24:9 [e] [ver. 1]
24:10 [f] Gen. 32:30; Judg. 13:22; Isa. 6:1, 5; [ch. 33:20, 23; John 1:18; 1 Tim. 6:16; 1 John 4:12, 20] 24:10 [g] Ezek. 1:26; 10:1
24:11 [h] [ch. 18:12; Gen. 31:54]
24:12 [i] ver. 2, 15, 18 24:12 [j] ch. 31:18; 32:15, 16; Deut. 5:22
24:13 [k] ch. 33:11; [ch. 17:9, 10] 24:13 [l] See ch. 3:1
24:14 [m] ch. 17:10, 12; 31:2
24:15 [n] ch. 19:9, 16; [Matt. 17:5]
24:16 [o] ch. 16:10; Lev. 9:23; Num. 14:10; 16:42
24:17 [p] ch. 3:2; 19:18; Deut. 4:36; Heb. 12:18, 29
24:18 [q] ch. 34:28; Deut. 9:9, 18, 25; 10:10

25:2 [r] For ver. 1-7, see ch. 35:4-9 25:2 [s] ch. 35:5, 21, 29; 36:2; Judg. 5:2; 1 Chr. 29:5; [Ezra 1:6; 2:68; 3:5; 7:16]; Neh. 11:2; [2 Cor. 8:12; 9:7]
25:4 [t] ch. 26:1, 31, 36
25:5 [u] ch. 26:14
25:6 [v] ch. 27:20 25:6 [w] ch. 30:7, 23, 34; 31:11
25:7 [x] ch. 28:4, 15
25:8 [y] Heb. 9:1, 2; See ch. 36:1-4 25:8 [z] ch. 29:45; 1 Kgs. 6:13; 2 Cor. 6:16; Rev. 21:3
25:9 [a] ver. 40 25:9 [b] ch. 26:1
25:10 [c] ch. 37:1-3; Deut. 10:3; Heb. 9:4
25:11 [d] ver. 24, 25; ch. 30:3, 4; 37:2
25:12 [e] ch. 37:3
25:15 [f] 1 Kgs. 8:8
25:16 [g] [Deut. 31:26; 1 Kgs. 8:9] 25:16 [h] See ch. 16:34
25:17 [i] ch. 37:6; Heb. 9:5
25:18 [j] ver. 31; ch. 37:7, 17, 22; Num. 8:4; 10:2
25:19 [k] ch. 37:8
25:20 [l] 1 Kgs. 8:7; 1 Chr. 28:18; Heb. 9:5
25:22 [m] ch. 29:42, 43; 30:6, 36; Lev. 16:2; Num. 17:4 25:22 [n] Num. 7:89
25:23 [o] For ver. 23-29, see ch. 37:10-16; [1 Kgs. 7:48; 2 Chr. 4:8; Heb. 9:2]
25:24 [p] ver. 11
25:27 [q] ch. 26:29; 30:4; 36:34; 37:14, 27; 38:5
25:29 [r] ch. 37:16; Num. 4:7
25:30 [s] Lev. 24:5, 6
25:31 [t] For ver. 31-39, see ch. 37:17-24; [1 Kgs. 7:49; Zech. 4:2; Heb. 9:2; Rev. 1:12]
25:37 [u] Lev. 24:2-4; 2 Chr. 13:11 25:37 [v] Num. 8:2
25:40 [w] ver. 9; ch. 26:30; 27:8; Num. 8:4; Acts 7:44; Cited Heb. 8:5; [1 Chr. 28:11, 19]
26:1 [x] For ver. 1-37, see ch. 36:8-38 26:1 [y] ch. 25:9 26:1 [z] ver. 31, 36; ch. 28:6, 15; 36:8, 35; 39:3, 8
26:7 [a] ch. 36:14
26:14 [b] ch. 36:19 26:14 [c] ch. 25:5
26:29 [d] See ch. 25:27

26:30 [e] See ch. 25:40
26:31 [f] ch. 36:35; [Lev. 16:2; 2 Chr. 3:14; Matt. 27:51; Heb. 9:3] 26:31 [g] ver. 1
26:33 [f] [See ver. 31 above] 26:33 [h] See ch. 16:34
26:34 [i] ch. 25:21; 40:20
26:35 [j] ch. 40:22; Heb. 9:2 26:35 [k] ch. 40:24
26:36 [l] ch. 27:16; 36:37 26:36 [m] ver. 1, 31; ch. 25:4 26:36 [g] [See ver. 31 above]
27:1 [n] For ver. 1-8, see ch. 38:1-7; [Ezek. 43:13]
27:2 [o] ch. 29:12; 30:2; [Lev. 4:7, 30; 1 Kgs. 1:50; Ps. 118:27] 27:2 [p] [Num. 16:38]
27:3 [q] [1 Sam. 2:13]
27:8 [r] See ch. 25:40
27:9 [s] For ver. 9-19, see ch. 38:9-20
27:16 [t] ch. 26:36
27:20 [u] Lev. 24:1-4
27:21 [v] ch. 25:22; 29:42; 30:36 27:21 [w] See ch. 26:31
28:1 [x] Num. 18:7; Heb. 5:4 28:1 [y] See ch. 6:23
28:2 [z] ver. 40; ch. 29:29; 31:10; 39:1, 2; Lev. 8:7, 30; Num. 20:26, 28; See ch. 29:5-9
28:3 [a] ch. 31:6; 35:10, 25; 36:1
28:4 [b] ver. 15 28:4 [c] ver. 6 28:4 [d] ver. 31 28:4 [e] ver. 39; [Lev. 8:7]
28:5 [f] ch. 25:3
28:6 [g] For ver. 6-12, see ch. 39:2-7
28:8 [h] ver. 27, 28; ch. 29:5; 39:5; Lev. 8:7
28:12 [i] ver. 29, 30 28:12 [j] [Num. 16:40; Josh. 4:7; Zech. 6:14]
28:15 [k] For ver. 15-28, see ch. 39:8-21
28:17 [l] [Ezek. 28:13; Rev. 21:19, 20]
28:27 [m] ver. 8
28:29 [n] ver. 12, 30 28:29 [o] See ver. 12
28:30 [p] Lev. 8:8; Num. 27:21; Deut. 33:8; 1 Sam. 28:6; Ezra 2:63; Neh. 7:65; [1 Sam. 23:9; 30:7, 8]
28:31 [q] For ver. 31-37, see ch. 39:22-31
28:36 [r] Lev. 8:9 28:36 [s] Zech. 14:20

28:38 [t] Lev. 10:17; Num. 18:1; [Isa. 53:11; Ezek. 4:4-6; John 1:29; Heb. 9:28; 1 Pet. 2:24]
28:40 [u] ch. 39:27-29, 41; [Ezek. 44:17, 18] 28:40 [v] ver. 2
28:41 [w] ch. 29:7; 30:30; 40:13, 15; Lev. 10:7 28:41 [x] ch. 29:9; Heb. 7:28; [Lev. 21:10]
28:42 [y] Lev. 6:10; 16:4; [Ezek. 44:18]
28:43 [z] Lev. 5:1, 17; 20:19 28:43 [a] ch. 27:21
29:1 [b] Lev. 8:2
29:2 [c] Lev. 2:4; See Lev. 6:20-22
29:4 [d] ch. 40:12; Lev. 8:6; [Heb. 10:22]
29:5 [e] ch. 28:2-4 29:5 [f] ch. 28:8
29:6 [g] ch. 28:36, 37; Lev. 8:9; [Num. 6:7]
29:7 [h] ver. 21; ch. 28:41; 30:25; Lev. 8:12, 30; 10:7; 21:10; Num. 35:25
29:8 [i] Lev. 8:13
29:9 [j] ch. 28:4, 39 29:9 [k] ch. 27:21; Num. 18:7 29:9 [l] ver. 29, 33; Lev. 8:33; 16:32; See ch. 28:41
29:10 [m] ver. 15, 19; Lev. 1:4; 8:14
29:12 [n] Lev. 8:15 29:12 [o] See ch. 27:2
29:13 [p] Lev. 3:3, 4
29:14 [q] Lev. 4:11, 12, 21; Num. 19:3, 5; Heb. 13:11 29:14 [r] ver. 36; ch. 30:10
29:15 [s] ver. 1; Lev. 8:18 29:15 [t] ver. 19; Lev. 1:4; 8:14
29:17 [u] Lev. 8:20
29:18 [v] ver. 25, 41; See Gen. 8:21
29:19 [w] ver. 1; Lev. 8:22 29:19 [t] [See ver. 15 above]
29:21 [x] ver. 7
29:22 [y] ver. 13 29:22 [z] Lev. 7:37; 8:28, 31, 33
29:23 [a] ver. 2, 3; Lev. 8:26
29:24 [b] Lev. 7:30; 8:27, 29; Num. 5:25; 6:20
29:25 [c] Lev. 6:22; 8:28 29:25 [d] ver. 18, 41
29:26 [e] Lev. 8:29 29:26 [f] ver. 22 29:26 [g] ver. 24
29:27 [h] Lev. 7:31, 34; 10:14, 15; Num. 18:11, 18 29:27 [i] Lev. 7:32, 34; 10:15; Num. 18:11 29:27 [f] [See ver. 26 above]
29:28 [j] Lev. 10:15 29:28 [g] [See ver. 26 above]

29:29 [k] Num. 18:8; [Num. 20:26, 28] 29:29 [l] ver. 9
29:30 [m] Lev. 8:33, 35
29:31 [n] Lev. 8:31
29:32 [o] [Matt. 12:4]
29:33 [p] Lev. 10:14, 15, 17 29:33 [q] Lev. 22:10
29:34 [r] Lev. 8:32
29:35 [s] Lev. 8:33-35
29:36 [t] ver. 14; ch. 30:10 29:36 [u] ch. 30:26, 28, 29; 40:10
29:37 [v] ch. 40:10 29:37 [w] ch. 30:29; [Matt. 23:19]
29:38 [x] Num. 28:3; 1 Chr. 16:40; 2 Chr. 2:4; 13:11; 31:3; Ezra 3:3 29:38 [y] [Dan. 8:11-13; 9:27; 12:11]; Heb. 10:11
29:39 [z] 2 Kgs. 16:15; Ezek. 46:13-15 29:39 [a] 1 Kgs. 18:29, 36; Ezra 9:4, 5; Ps. 141:2; Dan. 9:21
29:41 [a] [See ver. 39 above] 29:41 [b] ch. 30:9; 40:29 29:41 [c] ver. 18, 25
29:42 [d] Num. 28:6 29:42 [e] See ch. 25:22
29:43 [f] ch. 40:34; [1 Kgs. 8:11; 2 Chr. 5:14; 7:1-3; Ezek. 43:5; Hag. 2:7, 9; Mal. 3:1]
29:44 [g] Lev. 21:15; 22:9, 16
29:45 [h] ch. 25:8; Lev. 26:12; Zech. 2:10; 2 Cor. 6:16; Rev. 21:3
29:46 [i] ch. 20:2
30:1 [j] For ver. 1-5, see ch. 37:25-28 30:1 [k] ch. 40:5; Lev. 4:7; Rev. 8:3
30:2 [l] See ch. 27:2
30:3 [m] ch. 39:38; 40:5, 26; Num. 4:11
30:4 [n] See ch. 25:27
30:6 [o] ch. 25:21, 22
30:7 [p] ver. 34; ch. 31:11; 37:29; 40:27; 1 Sam. 2:28; 1 Chr. 23:13; 2 Chr. 2:4; 29:11; Luke 1:9 30:7 [q] See ch. 27:20, 21
30:9 [r] Lev. 10:1
30:10 [s] Lev. 16:18; 23:27 30:10 [t] ch. 29:36
30:12 [u] Num. 1:2-4; 26:2; 2 Sam. 24:2 30:12 [v] ch. 21:30; Num. 31:50; [Ps. 49:7]
30:13 [w] ch. 38:24; Lev. 5:15; 27:3, 25 30:13 [x] Lev. 27:25; Num. 3:47; 18:16; Ezek. 45:12 30:13 [y] ch. 38:26; Matt. 17:24; [Gen. 24:22]
30:15 [y] [See ver. 13 above]

30:16 [z] See ch. 38:25-31 30:16 [a] [ch. 28:12; 39:7; Num. 16:40]

30:18 [b] ch. 40:7, 30; [1 Kgs. 7:38]

30:19 [c] ch. 40:31, 32; Ps. 26:6; [Isa. 52:11; Heb. 10:22]

30:21 [d] See ch. 27:21

30:23 [e] Song 4:14; Ezek. 27:22 30:23 [f] Ezek. 27:19

30:24 [g] ch. 29:40

30:25 [h] ch. 37:29 30:25 [i] ch. 37:29; Num. 35:25; Ps. 89:20; 133:2

30:26 [j] ch. 40:9; Lev. 8:10; Num. 7:1

30:28 [k] ch. 40:11

30:29 [l] ch. 29:37

30:30 [m] See ch. 29:7

30:32 [n] ver. 25, 37

30:33 [o] ver. 38

30:34 [p] ver. 7; ch. 25:6; 37:29

30:35 [q] ver. 25 30:35 [r] See ver. 25 30:35 [s] [Lev. 2:13]

30:36 [t] See ch. 25:22 30:36 [u] [ch. 40:10]

30:37 [v] ver. 32

30:38 [w] ver. 33

31:2 [x] ch. 35:30; 36:1; 1 Chr. 2:20 31:2 [y] ch. 17:10, 12; 24:14

31:3 [z] ch. 35:31; [1 Kgs. 7:14]

31:6 [a] ch. 35:34 31:6 [b] ch. 28:3; 35:10, 35; 36:1

31:7 [c] See ch. 36:8-38 31:7 [d] See ch. 37:1-5 31:7 [e] See ch. 37:6-9

31:8 [f] See ch. 37:10-16 31:8 [g] See ch. 37:17-24 31:8 [h] See ch. 37:25-28

31:9 [i] See ch. 38:1-7 31:9 [j] ch. 38:8

31:10 [k] ch. 35:19; 39:1, 41

31:11 [l] ch. 30:25, 31; 37:29 31:11 [m] ch. 30:7, 34

31:14 [n] ch. 35:2; [Jer. 17:27]; See Num. 15:32-36

31:15 [o] See ch. 20:9 31:15 [p] ch. 16:23; 20:10; Gen. 2:2 31:15 [n] [See ver. 14 above]

31:17 [q] ver. 13 31:17 [r] Gen. 1:31 31:17 [s] Gen. 2:2; Heb. 4:4, 10

31:18 [t] ch. 24:12; 32:15, 16; Deut. 4:13; 5:22; 9:10, 11; [2 Cor. 3:3] 31:18 [u] See ch. 8:19

32:1 [v] ch. 24:18; Deut. 9:9 32:1 [w] ver. 23; Cited Acts 7:40 32:1 [x] ch. 13:21

32:2 [y] [ch. 12:35, 36]; See Judg. 8:24-27

32:4 [z] Deut. 9:16; Neh. 9:18; Ps. 106:19; Acts 7:41; [Judg. 17:3, 4] 32:4 [a] 1 Kgs. 12:28

32:5 [b] [2 Kgs. 10:20]

32:6 [c] Cited 1 Cor. 10:7 32:6 [d] Gen. 26:8; [Judg. 21:21]

32:7 [e] Deut. 9:12 32:7 [f] Judg. 2:19; [Hos. 9:9]

32:8 [g] ch. 20:3, 4, 23; Deut. 9:16

32:9 [h] ch. 33:3, 5; 34:9; Deut. 9:6, 13; 31:27; 2 Chr. 30:8; Acts 7:51; [Isa. 48:4]

32:10 [i] Deut. 9:14 32:10 [j] ch. 22:24 32:10 [k] ch. 33:3 32:10 [l] Num. 14:12

32:11 [m] Deut. 9:18, 26-29; Ps. 106:23; [Ps. 74:1, 2]

32:12 [n] [Deut. 32:27]; See Num. 14:13-16 32:12 [o] See ver. 14

32:13 [p] Gen. 22:16; Heb. 6:13 32:13 [q] Gen. 12:7; 13:15; 15:7, 18; 26:4; 28:13; 35:11, 12; 48:16

32:14 [r] Ps. 106:45; [1 Chr. 21:15; Jer. 18:8; 26:13, 15, 19; Amos 7:3, 6; Jonah 3:10; 4:2]

32:15 [s] Deut. 9:15 32:15 [t] ch. 34:29

32:16 [u] ch. 31:18

32:17 [v] ch. 17:9, 10; 24:13; 33:11

32:18 [w] Jer. 51:14

32:19 [x] Deut. 9:16, 17, 21

32:21 [y] [Gen. 20:9]

32:22 [z] [ch. 14:11; 15:24; 16:2, 20; 17:2, 4; 1 Sam. 15:24]

32:23 [a] ver. 1

32:24 [b] ver. 2-4

32:25 [c] [ver. 12]

32:27 [d] [Num. 25:5; Deut. 33:9]

32:29 [e] [Zech. 13:3; Matt. 10:37; Luke 14:26]; See Num. 25:11-13; Deut. 13:6-10

32:30 [f] See ver. 21; [1 Sam. 12:20] 32:30 [g] 2 Sam. 16:12; Amos 5:15

32:31 [f] [See ver. 30 above] 32:31 [h] ch. 20:23

32:32 [i] [Num. 14:19] 32:32 [j] [Rom. 9:3] 32:32 [k] Ps. 56:8; 69:28; 139:16; Dan. 12:1; Phil. 4:3

32:33 [l] Ezek. 18:4, 20

32:34 [m] ch. 33:12 32:34 [n] See ch. 14:19
33:1 [o] ch. 32:7 33:1 [p] ch. 32:13; See Gen. 12:7
33:2 [q] See ch. 14:19 33:2 [r] See ch. 13:5
33:3 [s] See ch. 3:8 33:3 [t] [ver. 15-17] 33:3 [u] ch. 32:10; Num. 16:21, 45 33:3 [v] See ch. 32:9
33:4 [w] Num. 14:39 33:4 [x] [Ezek. 24:17, 23; 26:16]
33:5 [v] [See ver. 3 above] 33:5 [y] ch. 32:12 33:5 [x] [See ver. 4 above]
33:7 [z] ch. 29:42, 43 33:7 [a] Deut. 4:29; 2 Sam. 21:1; 1 Chr. 16:10, 11; Ps. 40:16
33:8 [b] [Num. 16:27]
33:9 [c] See ch. 13:21
33:11 [d] Num. 12:8; Deut. 34:10; See Gen. 32:30 33:11 [e] ch. 17:9, 10; 24:13; 32:17
33:12 [f] ch. 32:34 33:12 [g] ver. 17
33:13 [h] Ps. 25:4; [Ps. 103:7] 33:13 [i] Deut. 9:29; [Joel 2:17]
33:14 [j] Josh. 1:5; Isa. 63:9; See ch. 40:34-38 33:14 [k] Deut. 3:20; Josh. 21:44; 22:4; 23:1; [Ps. 95:11]
33:15 [l] [ver. 1-3]
33:16 [m] Num. 14:14 33:16 [n] ch. 19:5, 6; 1 Kgs. 8:53
33:17 [o] ver. 12, 13
33:18 [p] [ver. 20; 1 Tim. 6:16]
33:19 [q] Ps. 31:19; Jer. 31:14; [ch. 34:5-7] 33:19 [r] Cited Rom. 9:15
33:20 [s] Gen. 32:30; Deut. 5:24; Judg. 6:22, 23; 13:22; Isa. 6:5; Rev. 1:17; [ch. 24:10, 11]
33:22 [t] Isa. 2:21 33:22 [u] Ps. 91:1, 4
33:23 [v] ver. 20; John 1:18; 1 Tim. 6:16; 1 John 4:12
34:1 [w] Deut. 10:1 34:1 [x] ver. 28; Deut. 10:2, 4 34:1 [y] ch. 32:19
34:2 [z] ch. 19:20
34:3 [a] ch. 19:12, 13, 21
34:5 [b] Num. 11:25; [1 Kgs. 8:10, 11] 34:5 [c] ch. 33:19
34:6 [d] Num. 14:18; 2 Chr. 30:9; Neh. 9:17; Ps. 86:15; 103:8; 111:4; 112:4; 116:5; 145:8; Joel 2:13 34:6 [e] ch. 22:27 34:6 [f] Ps. 57:10; 108:4
34:7 [g] ch. 20:5, 6; Deut. 5:10; Jer. 32:18; Dan. 9:4 34:7 [h] Ps. 103:3; 130:4; Dan. 9:9; 1 John 1:9 34:7 [i] ch. 23:21; Josh. 24:19; Job 10:14; Nah. 1:3

34:7 [j] Deut. 5:9

34:8 [k] ch. 4:31; 12:27

34:9 [l] ch. 33:15, 16 34:9 [m] See ch. 32:9 34:9 [n] Deut. 32:9; Ps. 28:9; 33:12; 78:62; 94:14; Jer. 10:16; Zech. 2:12

34:10 [o] ver. 27; Deut. 5:2; 29:1 34:10 [p] Deut. 4:32-35; Josh. 6:20; 10:12, 13; 2 Sam. 7:23; Ps. 77:14; 78:12 34:10 [q] Deut. 10:21; Ps. 145:6; [Isa. 64:3]

34:11 [r] See ch. 13:5

34:12 [s] ch. 23:32; Deut. 7:2; Josh. 23:12, 13; Judg. 2:2 34:12 [t] See ch. 23:33

34:13 [u] Deut. 7:5; 12:3; Judg. 2:2; 6:25; 2 Chr. 34:3, 4 34:13 [v] ch. 23:24; 2 Kgs. 18:4; 23:14; 2 Chr. 31:1 34:13 [w] See Deut. 16:21

34:14 [x] ch. 20:3, 5

34:15 [s] [See ver. 12 above] 34:15 [y] Lev. 17:7; 20:5; Deut. 31:16; Judg. 2:17; Jer. 3:9; Ezek. 6:9 34:15 [z] Num. 25:2; Ps. 106:28; [1 Cor. 8:4, 7, 10; 10:27]

34:16 [a] Deut. 7:3, 4; 1 Kgs. 11:2; Ezra 9:2; Neh. 13:25 34:16 [y] [See ver. 15 above]

34:17 [b] Lev. 19:4; Deut. 27:15; [ch. 32:4, 8]

34:18 [c] See ch. 12:15 34:18 [d] ch. 13:4

34:19 [e] See ch. 13:2

34:20 [f] ch. 13:13; Num. 18:15 34:20 [g] ch. 23:15; Deut. 16:16

34:21 [h] See ch. 20:9

34:22 [i] ch. 23:16; Deut. 16:10, 13

34:23 [j] ch. 23:14, 17; Deut. 16:16

34:24 [k] ch. 33:2; Deut. 7:1; Ps. 78:55; 80:8; See ch. 23:27-31 34:24 [l] Deut. 12:20; 19:8 34:24 [m] [Prov. 16:7]

34:25 [n] See ch. 12:8 34:25 [o] See ch. 12:10

34:26 [p] See ch. 23:19 34:26 [q] Deut. 14:21

34:27 [r] ver. 10

34:28 [s] See ch. 24:18 34:28 [t] [ver. 1; ch. 31:18; 32:16; Deut. 4:13; 10:2, 4]

34:29 [u] ch. 32:15 34:29 [v] 2 Cor. 3:7; [Matt. 17:2]

34:30 [w] ver. 29

34:32 [x] ch. 24:3

34:33 [y] 2 Cor. 3:13

34:34 [z] 2 Cor. 3:16
34:35 [a] ver. 29
35:1 [b] ch. 34:32
35:2 [c] ch. 31:15; See ch. 20:9
35:3 [d] ch. 16:23
35:5 [e] For ver. 5-9, see ch. 25:2-7 35:5 [f] See ch. 25:2
35:10 [g] ver. 25; ch. 28:3; 31:6; 36:1, 2
35:11 [h] See ch. 26:1-30
35:12 [i] See ch. 25:10-16 35:12 [j] ch. 26:31, 33; 39:34; 40:3, 21; Num. 4:5
35:13 [k] See ch. 25:23-29 35:13 [l] ch. 25:30
35:14 [m] See ch. 25:31-39 35:14 [n] ch. 27:20
35:15 [o] See ch. 30:1-10 35:15 [p] See ch. 30:23-33 35:15 [q] See ch. 30:34-38 35:15 [r] ch. 26:36
35:16 [s] See ch. 27:1-8 35:16 [t] See ch. 30:18-21
35:17 [u] See ch. 27:9-17
35:18 [v] ch. 27:19 35:18 [w] ch. 39:40
35:19 [x] ch. 31:10
35:21 [y] See ch. 25:2 35:21 [z] ch. 36:3
35:23 [a] [1 Chr. 29:8] 35:23 [b] ver. 6, 7; ch. 25:4, 5
35:24 [c] ch. 36:3, 6
35:25 [d] ver. 10
35:26 [y] [See ver. 21 above]
35:27 [e] [1 Chr. 29:6-8; Ezra 2:68]
35:29 [f] ch. 36:3
35:30 [g] For ver. 30-34, see ch. 31:1-6
35:31 [h] [1 Kgs. 7:14; 2 Chr. 2:14]
35:35 [h] [See ver. 31 above]
36:1 [i] ch. 28:3; 31:6; 35:10, 25
36:2 [j] See ch. 25:2
36:3 [k] ch. 35:24 36:3 [l] See ch. 35:29
36:5 [m] [2 Chr. 31:10; 2 Cor. 8:2, 3]
36:6 [n] ver. 3
36:8 [o] For ver. 8-19, see ch. 26:1-14

36:20 [p] For ver. 20-34, see ch. 26:15-29 36:20 [q] ch. 25:5, 28; 30:5
36:35 [r] For ver. 35-38, see ch. 26:31-37
37:1 [s] For ver. 1-9, see ch. 25:10-20
37:3 [t] ch. 25:12
37:10 [u] For ver. 10-16, see ch. 25:23-29
37:17 [v] For ver. 17-24, see ch. 25:31-39
37:25 [w] For ver. 25-28, see ch. 30:1-5
37:29 [x] ch. 30:23, 24, 34, 35 37:29 [y] ch. 30:7
38:1 [z] For ver. 1-7, see ch. 27:1-8
38:8 [a] ch. 30:18 38:8 [b] 1 Sam. 2:22; [Num. 4:23; 8:24]
38:9 [c] For ver. 9-20, see ch. 27:9-19
38:21 [d] Num. 1:50, 53; 9:15; 10:11; 17:7, 8; 18:2; 2 Chr. 24:6; Acts 7:44; [ch. 16:34] 38:21 [e] ch. 6:23; 28:1; Num. 4:28, 33
38:22 [f] ch. 31:2, 6
38:23 [f] [See ver. 22 above]
38:24 [g] See ch. 30:13
38:26 [g] [See ver. 24 above] 38:26 [h] Num. 1:46
38:27 [i] ch. 26:19, 21, 25, 32
38:30 [j] ch. 26:37 38:30 [k] ch. 27:2-4
38:31 [l] ch. 27:10-12 38:31 [m] ch. 27:16, 17 38:31 [n] ch. 27:19
39:1 [o] ch. 35:23, 25 39:1 [p] ver. 41; ch. 31:10; 35:19 39:1 [q] ch. 28:2-4
39:2 [r] For ver. 2-7, see ch. 28:6-12
39:8 [s] For ver. 8-21, see ch. 28:15-28
39:22 [t] For ver. 22-26, see ch. 28:31-34
39:27 [u] ch. 28:39, 40, 42 39:27 [v] Ezek. 44:18
39:28 [v] [See ver. 27 above]
39:30 [w] ch. 28:36, 37; 29:6
39:32 [x] ver. 42, 43; ch. 25:40
39:34 [y] ch. 35:12
39:37 [z] [ch. 25:31]
39:38 [a] ch. 30:3; 37:26; 40:5, 26 39:38 [b] ch. 26:36; 36:37
39:40 [c] See ch. 27:9-15; 38:9-17 39:40 [d] ch. 27:16; 38:18 39:40 [e] ch. 35:18
39:42 [f] ch. 35:10

39:43 [g] Lev. 9:22, 23; Josh. 22:6; 2 Sam. 6:18; 1 Kgs. 8:14; 2 Chr. 6:3; 30:27; See Num. 6:23-27
40:2 [h] [ch. 12:2; 13:4] 40:2 [i] ver. 17; ch. 26:30
40:3 [j] ver. 21; [ch. 35:12]
40:4 [k] ver. 22; ch. 26:35 40:4 [l] ver. 24, 25
40:5 [m] ver. 26; [ch. 39:38]
40:6 [n] ver. 29
40:7 [o] ver. 30; ch. 30:18
40:9 [p] ch. 30:26
40:10 [q] ch. 30:28 40:10 [r] ch. 29:37
40:12 [s] See Lev. 8:1-13
40:15 [t] ch. 28:41; 29:7 40:15 [u] Num. 25:13
40:17 [v] ver. 2; Num. 7:1
40:20 [w] ch. 25:16; See ch. 16:34
40:21 [x] ver. 3; See ch. 35:12 40:21 [y] ver. 3, 20
40:22 [z] ver. 4; ch. 26:35
40:24 [a] ch. 26:35
40:25 [b] ver. 4; ch. 25:37
40:26 [c] ver. 5; ch. 30:6, 7
40:28 [d] ver. 5; ch. 26:36
40:29 [e] ver. 6 40:29 [f] ch. 29:41; 30:9
40:30 [g] ver. 7
40:31 [h] ch. 30:19, 20 40:31 [i] ch. 30:21
40:33 [j] ver. 8; ch. 27:9, 16 40:33 [k] [Heb. 3:2, 5]
40:34 [l] See ch. 13:21 40:34 [m] ch. 29:43; Lev. 16:2; Num. 9:15; [1 Kgs. 8:10, 11; 2 Chr. 5:13, 14; 7:2; Isa. 6:4; Hag. 2:7, 9; Rev. 15:8]
40:36 [n] Num. 9:17; 10:11; [Neh. 9:19]
40:37 [o] See Num. 9:19-22

Footnotes

Lev. 1:9 [1] **1:9** Or *an offering by fire*; so throughout Leviticus
Lev. 1:16 [2] **1:16** Or *feathers*
Lev. 4:2 [1] **4:2** Or *by mistake*; so throughout Leviticus
Lev. 4:13 [2] **4:13** Or *makes a mistake*
Lev. 4:13 [3] **4:13** Or *suffer for their guilt*, or *are guilty*; also verses 22, 27, and chapter 5
Lev. 5:6 [1] **5:6** Hebrew *his guilt penalty*; so throughout Leviticus
Lev. 5:7 [2] **5:7** Septuagint *two young pigeons*; also verse 11
Lev. 5:11 [3] **5:11** An *ephah* was about 3/5 bushel or 22 liters
Lev. 5:13 [4] **5:13** Septuagint; Hebrew *it*
Lev. 5:15 [5] **5:15** Or *flock, or its equivalent*
Lev. 5:15 [6] **5:15** A *shekel* was about 2/5 ounce or 11 grams
Lev. 5:19 [7] **5:19** Or *he has paid full compensation to*
Lev. 6:1 [1] **6:1** Ch 5:20 in Hebrew
Lev. 6:8 [2] **6:8** Ch 6:1 in Hebrew
Lev. 6:20 [3] **6:20** An *ephah* was about 3/5 bushel or 22 liters
Lev. 6:21 [4] **6:21** The meaning of the Hebrew is uncertain
Lev. 8:7 [1] **8:7** Hebrew *with it*
Lev. 8:15 [2] **8:15** Probably Aaron or his representative; possibly Moses; also verses 16–23
Lev. 10:1 [1] **10:1** Or *strange*
Lev. 11:13 [1] **11:13** Or *things that fly*; compare Genesis 1:20
Lev. 11:13 [2] **11:13** The identity of many of these birds is uncertain
Lev. 12:8 [1] **12:8** Septuagint *two young pigeons*
Lev. 13:2 [1] **13:2** *Leprosy* was a term for several skin diseases
Lev. 13:45 [2] **13:45** Or *mustache*
Lev. 14:4 [1] **14:4** Or *wild*
Lev. 14:5 [2] **14:5** Or *running*; Hebrew *living*; also verses 6, 50, 51, 52
Lev. 14:10 [3] **14:10** An *ephah* was about 3/5 bushel or 22 liters
Lev. 14:10 [4] **14:10** A *log* was about 1/3 quart or 0.3 liter
Lev. 14:31 [5] **14:31** Septuagint, Syriac; Hebrew *afford,* [31]*such as he can afford, one*
Lev. 15:2 [1] **15:2** Hebrew *flesh*; also verse 3

Lev. 16:8 [1] **16:8** The meaning of *Azazel* is uncertain; possibly the name of a place or a demon, traditionally a scapegoat; also verses 10, 26
Lev. 16:29 [2] **16:29** Or *shall fast*; also verse 31
Lev. 16:34 [3] **16:34** Hebrew *he*
Lev. 17:14 [1] **17:14** Hebrew *all flesh*
Lev. 17:14 [2] **17:14** Hebrew *it is in its life*
Lev. 18:4 [1] **18:4** Or *my just decrees*; also verse 5
Lev. 18:21 [2] **18:21** Hebrew *to make them pass through* [the fire]
Lev. 19:16 [1] **19:16** Hebrew *blood*
Lev. 19:23 [2] **19:23** Hebrew *as its uncircumcision*
Lev. 19:36 [3] **19:36** An *ephah* was about 3/5 bushel or 22 liters; a *hin* was about 4 quarts or 3.5 liters
Lev. 20:10 [1] **20:10** Hebrew repeats *if a man commits adultery with the wife of*
Lev. 20:21 [2] **20:21** Literally *menstrual impurity*
Lev. 21:13 [1] **21:13** Or *a young wife*
Lev. 21:14 [2] **21:14** Hebrew *young woman*
Lev. 22:11 [1] **22:11** Or *servant*; twice in this verse
Lev. 22:11 [2] **22:11** Hebrew *he*
Lev. 23:5 [1] **23:5** Hebrew *between the two evenings*
Lev. 23:13 [2] **23:13** An *ephah* was about 3/5 bushel or 22 liters
Lev. 23:13 [3] **23:13** A *hin* was about 4 quarts or 3.5 liters
Lev. 23:27 [4] **23:27** Or *shall fast*; also verse 32
Lev. 23:34 [5] **23:34** Or *tabernacles*
Lev. 24:4 [1] **24:4** Hebrew *the pure lampstand*
Lev. 24:5 [2] **24:5** An *ephah* was about 3/5 bushel or 22 liters
Lev. 24:6 [3] **24:6** Hebrew *the pure table*
Lev. 25:6 [1] **25:6** That is, the Sabbath produce of the land
Lev. 25:6 [2] **25:6** Or *servants*
Lev. 25:8 [3] **25:8** Or *Sabbaths*
Lev. 25:12 [4] **25:12** Or *countryside*
Lev. 25:42 [5] **25:42** Hebrew *slaves*
Lev. 25:55 [6] **25:55** Or *slaves*
Lev. 26:11 [1] **26:11** Hebrew *tabernacle*
Lev. 26:26 [2] **26:26** Hebrew *staff*
Lev. 26:34 [3] **26:34** Or *pay for*; twice in this verse; also verse 43
Lev. 27:3 [1] **27:3** A *shekel* was about 2/5 ounce or 11 grams

Lev. 27:9 [2] **27:9** Hebrew *it*
Lev. 27:16 [3] **27:16** A *homer* was about 6 bushels or 220 liters
Lev. 27:25 [4] **27:25** A *gerah* was about 1/50 ounce or 0.6 gram
Lev. 27:29 [5] **27:29** That is, set apart (devoted) as an offering to the Lord (for destruction)

Cross-references for Leviticus

1:1 [a] Ex. 19:3 1:1 [b] Ex. 40:34, 35

1:2 [c] ch. 22:18, 19

1:3 [d] See Ex. 12:5

1:4 [e] ch. 3:2, 8, 13; 4:4, 15, 24, 29, 33; 8:14, 18, 22; 16:21; Ex. 29:10, 15, 19 1:4 [f] ch. 22:21, 27; [Isa. 56:7; Rom. 12:1; Phil. 4:18] 1:4 [g] ch. 4:20, 26, 31, 35; Num. 15:25; 2 Chr. 29:23, 24; [ch. 9:7; 16:24]

1:5 [h] ch. 3:8; 2 Chr. 35:11; Heb. 12:24; 1 Pet. 1:2

1:7 [i] [Gen. 22:9]

1:9 [j] ch. 2:3, 9, 10, 11, 16; 3:5, 9, 11, 14, 16; 4:35; Ex. 29:18, 25, 41 1:9 [k] See Gen. 8:21

1:11 [l] ver. 5

1:13 [j] [See ver. 9 above] 1:13 [k] [See ver. 9 above]

1:14 [m] ch. 5:7; 12:8; [Luke 2:24]

1:16 [n] ch. 6:10

1:17 [o] [Gen. 15:10]

2:1 [p] ch. 6:14; 9:17; Num. 15:4 2:1 [q] ver. 15

2:2 [r] ver. 9, 16; ch. 5:12; 6:15; 24:7; [Acts 10:4] 2:2 [s] See ch. 1:9

2:3 [t] ch. 7:9; 10:12, 13 2:3 [u] [Ex. 40:10]

2:4 [v] Ex. 29:2

2:5 [w] ch. 6:21; 7:9; [1 Chr. 23:29; Ezek. 4:3]

2:9 [x] See ch. 1:9 2:9 [y] [Phil. 4:18]

2:10 [z] ver. 3

2:11 [a] ch. 6:17; [Matt. 16:12; Mark 8:15; Luke 12:1; 1 Cor. 5:8; Gal. 5:9]

2:12 [b] See Ex. 23:19

2:13 [c] Col. 4:6 2:13 [d] Num. 18:19; [2 Chr. 13:5] 2:13 [e] Ezek. 43:24

2:14 [f] ch. 23:14; [Josh. 5:11]

2:15 [g] ver. 1

2:16 [h] See ver. 2

3:1 [i] ch. 17:5; 22:21; 23:19; Amos 5:22; See ch. 7:11-21, 29-34 3:1 [j] ver. 7, 12 3:1 [k] See Ex. 12:5

3:2 [l] See ch. 1:4
3:3 [m] ch. 4:8, 9; Ex. 29:13, 22
3:4 [n] ver. 10
3:5 [o] ch. 6:12
3:6 [k] [See ver. 1 above]
3:9 [p] ch. 9:19; Ex. 29:22
3:10 [q] ver. 4
3:11 [r] ch. 21:6, 8, 17, 21, 22; 22:7, 25; Num. 28:2; Ezek. 44:7; Mal. 1:7
3:15 [q] [See ver. 10 above]
3:16 [r] [See ver. 11 above] 3:16 [s] ch. 7:23-25; 1 Sam. 2:15; Ezek. 44:7, 15
3:17 [s] [See ver. 16 above] 3:17 [t] ch. 7:26; 17:10, 14; 19:26; Gen. 9:4; Deut. 12:16, 23; 15:23; 1 Sam. 14:33; Acts 15:20, 29
4:2 [u] ch. 5:15, 18; [Ps. 19:12]; See Num. 15:22-29 4:2 [v] ver. 13, 22, 27; ch. 5:17
4:3 [w] [Heb. 7:27, 28] 4:3 [x] ch. 9:2
4:4 [y] ch. 1:3, 4
4:5 [z] ver. 16, 17; ch. 5:9; 16:14; Num. 19:4; [Isa. 52:15]
4:6 [z] [See ver. 5 above]
4:7 [a] ch. 8:15; 9:9; 16:18; [Ex. 39:38] 4:7 [b] ch. 5:9; 8:15; 9:9; Ex. 29:12
4:8 [c] ch. 3:3
4:9 [d] ch. 3:4
4:11 [e] ch. 9:11; Ex. 29:14; Num. 19:5
4:12 [f] ch. 6:11; 10:4, 5; 14:3; 16:27; 24:14, 23; Ex. 29:14; 33:7 4:12 [g] Heb. 13:11
4:13 [h] Num. 15:24-26 4:13 [i] ch. 5:2-4
4:14 [j] ver. 23
4:15 [k] See ch. 1:4
4:16 [l] See ver. 5-12
4:20 [m] ver. 3 4:20 [n] Num. 15:25, 28
4:21 [f] [See ver. 12 above]
4:22 [o] ver. 2, 13, 27
4:23 [p] ver. 14
4:24 [q] See ch. 1:4

4:25 [r] ver. 7, 18, 30, 34
4:26 [s] ver. 31; ch. 3:3, 5 4:26 [t] ver. 20, 31, 35; ch. 5:10, 13, 16, 18; 6:7; 14:18; 15:15
4:27 [u] ver. 2; Num. 15:27
4:28 [v] ver. 14, 23
4:29 [w] ver. 4, 15, 24; See ch. 1:4
4:31 [x] ch. 3:14 4:31 [y] ver. 10, 26; ch. 3:3 4:31 [z] ch. 1:9; See Gen. 8:21 4:31 [a] ver. 20, 26, 35
4:32 [b] ver. 28
4:33 [w] [See ver. 29 above]
4:35 [c] ch. 3:3, 9 4:35 [d] ver. 20, 26, 31
5:1 [e] 1 Kgs. 8:31; Prov. 29:24; [1 Sam. 14:24, 26; Matt. 26:63] 5:1 [f] ver. 17; ch. 7:18; 10:17; 17:16; 19:8; 20:17, 19; Num. 5:31; [Num. 9:13]
5:2 [g] ch. 11:24, 28, 31, 39; Num. 19:11, 13, 16
5:3 [h] See ch. 12; ch. 13; ch. 15
5:4 [i] [Judg. 11:30, 31; 1 Sam. 14:24; 25:22; Mark 6:23; Acts 23:12] 5:4 [j] Eccles. 5:2
5:5 [k] ch. 16:21; 26:40; Num. 5:7; Ezra 10:1; [Josh. 7:19]
5:7 [l] ch. 12:8; 14:21 5:7 [m] See ch. 1:14
5:8 [n] ch. 1:15, 17
5:9 [o] ch. 1:15 5:9 [p] ch. 4:7, 18, 30, 34
5:10 [q] See ch. 4:20, 26, 31, 35
5:11 [r] Num. 5:15
5:12 [s] ch. 2:2 5:12 [t] ch. 4:35
5:13 [q] [See ver. 10 above]
5:15 [u] ch. 22:14; [Ezra 10:2] 5:15 [v] [Ezra 10:19] 5:15 [w] See Ex. 30:13
5:16 [x] ch. 6:5; 22:14; 27:13, 15, 27, 31; Num. 5:7 5:16 [q] [See ver. 10 above]
5:17 [y] ch. 4:2 5:17 [z] Num. 15:29; [Luke 12:48]
5:18 [a] ver. 15 5:18 [q] [See ver. 10 above]
6:2 [b] Num. 5:6 6:2 [c] ch. 19:11 6:2 [d] Ex. 22:7, 10 6:2 [e] ch. 19:13; Mic. 2:2
6:3 [f] Ex. 23:4; Deut. 22:1-3 6:3 [g] ch. 19:12; Ex. 22:11
6:4 [e] [See ver. 2 above]
6:5 [h] Num. 5:7; [ch. 5:16; 2 Sam. 12:6; Luke 19:8]

6:6 [i] ch. 5:15, 18
6:7 [j] See ch. 4:26
6:10 [k] ch. 16:4; Ezek. 44:18; See Ex. 28:39-43 6:10 [l] ch. 1:16
6:11 [m] ch. 16:23; Ezek. 42:14; 44:19 6:11 [n] See ch. 4:12
6:12 [o] ch. 3:3, 9, 14
6:14 [p] ch. 2:1; Num. 15:4
6:15 [q] ch. 2:2, 9
6:16 [r] ch. 2:3, 10; Ezek. 44:29; [1 Cor. 9:13] 6:16 [s] ver. 26; ch. 10:12, 13
6:17 [t] ch. 2:11 6:17 [u] Num. 18:9 6:17 [v] ver. 25, 29; ch. 2:3; 7:1
6:20 [w] Ex. 29:1, 2 6:20 [x] ch. 5:11; Ex. 16:36
6:21 [y] ch. 2:5; 7:9 6:21 [z] ch. 7:12
6:22 [a] Ex. 29:25
6:25 [b] See ch. 4 6:25 [c] ch. 1:3, 5, 11; 4:24, 29, 33; [ch. 7:2] 6:25 [d] ver. 17, 29
6:26 [e] ch. 10:17, 18; Num. 18:9, 19; Ezek. 44:27-29 6:26 [f] ver. 16
6:28 [g] ch. 11:32, 33; 15:12 6:28 [h] [ch. 11:33; 15:12]
6:29 [d] [See ver. 25 above]
6:30 [i] ch. 4:7, 11, 12, 18, 21; 16:27; Heb. 13:11; [ver. 26, 29; ch. 10:18]
7:1 [j] See ch. 5:1–6:7 7:1 [k] ver. 37 7:1 [l] ch. 6:17, 25
7:2 [m] ch. 6:25
7:3 [n] ch. 3:3, 4, 9, 10, 14-16; 4:8, 9; Ex. 29:13, 22
7:4 [o] ch. 3:4
7:6 [p] ch. 6:18, 29 7:6 [q] ver. 1
7:7 [r] ch. 6:25, 26; 14:13
7:9 [s] ch. 2:3, 10; Num. 18:9; Ezek. 44:29 7:9 [t] ch. 2:7 7:9 [u] ch. 2:5; 6:21
7:12 [v] ch. 2:4; Num. 6:15 7:12 [w] ch. 6:21
7:13 [x] Amos 4:5
7:14 [y] Ex. 29:27, 28 7:14 [z] Num. 18:8, 11, 19
7:15 [a] ch. 22:29, 30
7:16 [b] ch. 19:6-8; 22:21
7:18 [c] ch. 19:7
7:20 [d] ch. 15:3; 22:3

7:21 [e] See ch. 12; ch. 13; ch. 15 7:21 [f] See ch. 11:24-28 7:21 [g] See ch. 11:10-23
7:23 [h] ch. 3:16, 17
7:24 [i] ch. 17:15; 22:8; Ex. 22:31; Deut. 14:21; Ezek. 4:14; 44:31
7:26 [j] See ch. 3:17
7:29 [k] ch. 3:1
7:30 [l] ch. 3:3, 4, 9, 14 7:30 [m] See Ex. 29:24
7:31 [n] ch. 3:5, 11, 16 7:31 [o] [ch. 9:21; Num. 6:20]
7:32 [o] [See ver. 31 above]
7:34 [o] [See ver. 31 above] 7:34 [p] Ex. 29:28; Num. 18:18, 19
7:36 [q] ch. 8:12, 30; Ex. 40:13-15
7:37 [r] ch. 6:9, 14, 25 7:37 [s] ver. 1 7:37 [t] ch. 6:20; Ex. 29:1 7:37 [u] ver. 11
7:38 [v] ch. 1:2
8:1 [w] See Ex. 29
8:2 [x] See Ex. 28:2-4 8:2 [y] See Ex. 30:23-25
8:5 [z] Ex. 29:4
8:7 [a] Ex. 28:4
8:8 [b] See Ex. 28:30
8:9 [a] [See ver. 7 above] 8:9 [c] ch. 21:12; Ex. 28:36, 37
8:10 [d] See Ex. 30:26-29
8:12 [e] ch. 21:10, 12; Ex. 30:30; Ps. 133:2
8:14 [f] Ezek. 43:19 8:14 [g] ch. 4:4
8:15 [h] ch. 4:7; Ezek. 43:20, 26; [Heb. 9:22]
8:16 [i] ch. 3:4; 4:8
8:17 [j] ch. 4:11, 12
8:18 [k] ver. 2
8:20 [l] ch. 1:8
8:22 [m] ver. 2
8:23 [n] See ch. 14:14-17
8:30 [o] Ex. 30:30; Num. 3:3
8:33 [p] Ezek. 43:25, 26
8:35 [q] Num. 3:7; 9:19; Deut. 11:1; 1 Kgs. 2:3; Zech. 3:7
9:1 [r] Ezek. 43:27

9:2 [s] ch. 4:3; 8:14; Ex. 29:1 9:2 [t] ch. 8:18
9:3 [u] ch. 4:23; [Ezra 6:17]
9:4 [v] ver. 17; ch. 2:4 9:4 [w] ver. 6, 23; Ex. 29:43
9:7 [x] ch. 4:3; Heb. 5:1-3; 7:27; 9:7 9:7 [y] ch. 4:16, 20
9:9 [z] ch. 4:6; 8:15 9:9 [a] See ch. 4:7
9:10 [b] ch. 8:16 9:10 [c] ch. 4:8
9:11 [d] ch. 4:11, 12; 8:17
9:12 [e] ch. 1:5; 8:19
9:13 [f] ch. 8:20
9:14 [g] ch. 8:21
9:15 [h] ver. 3, 7; Heb. 2:17; 5:3 9:15 [i] See ch. 6:26 9:15 [j] ver. 8
9:16 [k] ch. 1:3, 10 9:16 [l] ch. 5:10
9:17 [m] ver. 4; ch. 2:1, 2 9:17 [n] Ex. 29:38, 39
9:18 [o] ch. 3:1, 12, 16
9:19 [p] ch. 3:3, 9, 14; 4:8; 7:3
9:20 [q] ch. 3:5, 16
9:21 [r] Ex. 29:24, 26; See ch. 7:30-34
9:22 [s] [Luke 24:50] 9:22 [t] Deut. 21:5; See Num. 6:23-27
9:23 [u] ver. 4, 6
9:24 [v] [Judg. 6:21; 13:19, 20; 1 Kgs. 18:38; 1 Chr. 21:26; 2 Chr. 7:1] 9:24 [w] [Ezra 3:11] 9:24 [x] [1 Kgs. 18:39; 2 Chr. 7:3]
10:1 [y] ch. 16:1; Ex. 6:23; 28:1; Num. 3:4; 26:61; 1 Chr. 24:2 10:1 [z] [Num. 16:18] 10:1 [a] Ex. 30:9
10:2 [b] ch. 9:24; Num. 16:35; [2 Sam. 6:7]
10:3 [c] ch. 21:17, 21 10:3 [d] Ezek. 28:22 10:3 [e] [Ps. 39:9]
10:4 [f] Ex. 6:18, 22; Num. 3:19, 30
10:6 [g] ch. 13:45; 21:10; Ezek. 24:16, 17 10:6 [h] Num. 1:53; 16:22, 46; 18:5; Josh. 7:1; 22:18, 20
10:7 [i] ch. 21:12 10:7 [j] ch. 8:30
10:9 [k] Ezek. 44:21; [Num. 6:3, 20; Luke 1:15; 1 Tim. 3:3, 8]
10:10 [l] ch. 11:47; 20:25; Ezek. 22:26; 44:23
10:11 [m] ch. 14:57; Deut. 24:8; Neh. 8:2, 8, 9; [Jer. 18:18; Mal. 2:7]
10:12 [n] ch. 6:16; Num. 18:9, 10 10:12 [o] See ch. 6:17

10:13 [p] ch. 2:3; 6:16

10:14 [q] ch. 7:31, 34; Ex. 29:24, 26, 27; Num. 18:11

10:15 [r] ch. 7:31, 34

10:16 [s] ch. 9:3, 15

10:17 [t] ch. 6:26, 29 10:17 [o] [See ver. 12 above]

10:18 [u] ch. 6:30 10:18 [v] ch. 6:26

10:19 [w] ch. 9:8, 12 10:19 [x] Jer. 6:20; 14:12; Hos. 9:4; Mal. 1:10, 13; 2:13

11:2 [y] For ver. 1-47, see Deut. 14:3-20; [Matt. 15:11; Mark 7:15, 18; Acts 10:12-15; 11:6-9; Rom. 14:14; 1 Cor. 8:8; Col. 2:16, 21; Heb. 9:10]

11:5 [z] Ps. 104:18; Prov. 30:26

11:7 [a] [Isa. 65:4; 66:3, 17]

11:10 [b] ch. 7:21

11:13 [b] [See ver. 10 above] 11:13 [c] Job 39:26, 30

11:14 [d] Job 28:7

11:16 [e] Job 39:26

11:17 [f] Ps. 102:6 11:17 [g] Isa. 34:11

11:18 [h] Ps. 102:6; Isa. 34:11; Zeph. 2:14

11:19 [i] Isa. 2:20

11:22 [j] Ex. 10:4; Joel 1:4; [Matt. 3:4; Mark 1:6]

11:25 [k] ch. 13:6, 34; 14:8, 9, 47; 15:5; 16:26, 28; 17:15; Num. 19:10; 31:24

11:28 [k] [See ver. 25 above]

11:29 [l] Isa. 66:17

11:32 [m] ch. 15:12

11:33 [n] ch. 6:28; 15:12

11:40 [o] ch. 17:15; 22:8; Deut. 14:21; Ezek. 4:14; 44:31

11:41 [p] [ver. 29]

11:43 [q] ch. 20:25

11:44 [r] ch. 19:2; 20:7, 26; 21:8; Ex. 19:6; Cited 1 Pet. 1:16; [1 Thess. 4:7] 11:44 [q] [See ver. 43 above]

11:45 [s] Ex. 6:7 11:45 [r] [See ver. 44 above]

11:47 [t] ch. 10:10; 20:25

12:2 [u] [Luke 2:22] 12:2 [v] ch. 15:19

12:3 [w] Gen. 17:12; Luke 1:59; 2:21; John 7:22, 23

12:6 [u] [See ver. 2 above]
12:8 [x] ch. 1:14; 5:7; Cited Luke 2:24 12:8 [y] ver. 6 12:8 [z] ch. 4:26
13:2 [a] ch. 14:56 13:2 [b] Deut. 24:8
13:4 [c] [ver. 11]
13:5 [c] [See ver. 4 above]
13:6 [d] See ch. 11:25
13:10 [e] [Num. 12:10, 12; 2 Kgs. 5:27; 15:5; 2 Chr. 26:20, 21]
13:11 [f] [ver. 4, 5]
13:18 [g] See Ex. 9:9
13:19 [h] ver. 24
13:23 [i] ver. 28
13:24 [j] ver. 19
13:28 [k] ver. 23
13:34 [l] ver. 6
13:45 [m] ch. 10:6 13:45 [n] Ezek. 24:17, 22; Mic. 3:7 13:45 [o] [Lam. 4:15]
13:46 [p] Num. 5:2; 12:14, 15; [2 Kgs. 7:3; 15:5; 2 Chr. 26:21; Luke 17:12]
13:47 [q] [Jude 23; Rev. 3:4]
13:51 [r] ch. 14:44
14:2 [s] Matt. 8:2, 4; Mark 1:40, 44; Luke 5:12, 14; 17:14
14:3 [t] [2 Kgs. 7:10; Luke 17:12]
14:4 [u] Num. 19:6 14:4 [v] Heb. 9:19 14:4 [w] See Ex. 12:22
14:7 [x] Heb. 9:13 14:7 [y] [2 Kgs. 5:10, 14] 14:7 [z] [ch. 16:22] 14:7 [a] ver. 53; [ch. 17:5]
14:8 [b] ver. 47; See ch. 11:25 14:8 [c] Num. 12:15
14:9 [d] [Num. 31:19] 14:9 [b] [See ver. 8 above]
14:10 [e] [Matt. 8:4]; Mark 1:44; Luke 5:14 14:10 [f] Num. 15:4; See ch. 2
14:12 [g] ch. 5:18; 6:6, 7 14:12 [h] See Ex. 29:24
14:13 [i] ch. 1:5, 11; 4:4, 24 14:13 [j] ch. 7:7 14:13 [k] ch. 2:3; 7:6
14:14 [l] [ch. 8:23; Ex. 29:20]
14:18 [m] See ch. 4:26
14:20 [f] [See ver. 10 above] 14:20 [m] [See ver. 18 above]
14:21 [n] ch. 5:7, 11; 12:8 14:21 [h] [See ver. 12 above]
14:22 [o] See ch. 12:8

14:23 [p] ver. 10, 11
14:24 [q] ver. 12
14:25 [r] For ver. 25-29, see ver. 14-18
14:30 [s] ver. 22; ch. 15:15
14:31 [m] [See ver. 18 above]
14:32 [t] ver. 10
14:34 [u] Gen. 17:8; Num. 32:22; Deut. 32:49
14:35 [v] [Ps. 91:10; Zech. 5:4]
14:44 [w] ch. 13:51, 52
14:47 [x] See ch. 11:25
14:49 [y] ver. 52 14:49 [z] [ver. 4-6]
14:53 [a] See ver. 7 14:53 [b] ver. 19, 20
14:54 [c] ch. 13:30
14:55 [d] ch. 13:47 14:55 [e] ver. 34
14:56 [f] ch. 13:2
14:57 [g] See ch. 10:10, 11
15:2 [h] ch. 22:4; Num. 5:2; 2 Sam. 3:29
15:5 [i] See ch. 11:25 15:5 [j] ch. 16:26; 17:15
15:12 [k] ch. 6:28; 11:32, 33
15:13 [l] ver. 28; [ch. 14:8]
15:14 [m] See ch. 12:8
15:15 [n] ch. 14:30, 31 15:15 [o] ver. 30; See ch. 4:26
15:16 [p] ch. 22:4; Deut. 23:10
15:18 [q] [1 Sam. 21:4]
15:20 [r] See ver. 4-10
15:24 [s] ch. 18:19; [ch. 20:18]
15:25 [t] Matt. 9:20; Mark 5:25; Luke 8:43
15:28 [u] For ver. 28-30, see ver. 13-15
15:29 [v] See ch. 12:8
15:31 [w] Num. 5:3; 19:13, 20; Ezek. 5:11; 23:38
15:32 [x] ver. 2 15:32 [y] ver. 16
15:33 [z] ver. 19 15:33 [x] [See ver. 32 above] 15:33 [a] ver. 25 15:33 [b] ver. 24
16:1 [c] ch. 10:1, 2

16:2 [d] [Ex. 30:10; Heb. 9:7, 12, 24, 25; 10:19-22] 16:2 [e] Ex. 25:22; 40:34, 35; [1 Kgs. 8:10-12]
16:3 [f] ch. 4:3 16:3 [g] ch. 1:10; 8:18
16:4 [h] ch. 6:10; 8:7; Ezek. 44:17, 18; See Ex. 28:39-43 16:4 [i] ch. 8:6, 7; Ex. 30:20
16:5 [j] ch. 4:14; Num. 29:11; 2 Chr. 29:21; Ezra 6:17
16:6 [k] Ezek. 45:22 16:6 [l] ver. 17, 24; ch. 9:7; Heb. 7:27, 28; 9:7
16:8 [m] ver. 26
16:10 [m] [See ver. 8 above]
16:11 [k] [See ver. 6 above]
16:12 [n] ch. 10:1; Num. 16:46; Rev. 8:3-5
16:13 [o] Ex. 30:1, 7, 8 16:13 [p] Ex. 25:21
16:14 [q] Heb. 9:13, 25; 10:4; See ch. 4:5, 6
16:15 [r] Heb. 2:17; 5:1; 9:7 16:15 [s] ver. 2; Heb. 6:19; 9:3, 7
16:16 [t] ver. 18; [Ex. 29:36; Ezek. 45:18; Heb. 9:22, 23]
16:17 [u] [Luke 1:10, 21]
16:18 [v] ch. 1:5; 4:24 16:18 [w] ver. 16; ch. 4:7, 18; Ex. 30:6, 10
16:20 [x] ver. 16, 18; Ezek. 43:20; 45:20
16:21 [y] [Isa. 53:6; 2 Cor. 5:21]
16:22 [z] [Isa. 53:11, 12; John 1:29; Heb. 9:28; 1 Pet. 2:24] 16:22 [a] [ch. 14:7]
16:23 [b] See ch. 6:11
16:24 [c] ver. 3, 5
16:25 [d] ch. 4:8-10; Ex. 29:13
16:26 [e] ver. 8, 10 16:26 [f] [ch. 15:5; 17:15]
16:27 [g] ch. 4:11, 12, 21; 6:30; Heb. 13:11, 12
16:29 [h] ch. 23:27; Num. 29:7 16:29 [i] ch. 23:32; Ps. 35:13; Isa. 58:3, 5; Dan. 10:12 16:29 [j] ch. 17:15; 18:26; 19:34; [Ex. 12:49]
16:30 [k] Ps. 51:2; Jer. 33:8; Heb. 10:1, 2; 1 John 1:7, 9
16:31 [l] ch. 23:32 16:31 [i] [See ver. 29 above]
16:32 [m] [ch. 21:10] 16:32 [n] Ex. 29:29, 30; [Num. 20:28] 16:32 [o] ver. 4
16:33 [p] ver. 16 16:33 [q] ver. 18 16:33 [r] ver. 6 16:33 [s] ver. 24
16:34 [t] Ex. 30:10; Heb. 9:7, 25

17:3 [u] [Deut. 12:5, 6, 13-15, 21]
17:4 [v] ver. 9 17:4 [w] [Ex. 30:33]
17:5 [x] ch. 14:7, 53 17:5 [y] ch. 1:5
17:6 [y] [See ver. 5 above] 17:6 [z] See Gen. 8:21
17:7 [a] See Ex. 34:15
17:8 [b] ch. 1:2, 3
17:9 [c] ver. 4 17:9 [w] [See ver. 4 above]
17:10 [d] See ch. 3:17 17:10 [e] ch. 20:3, 6; 26:17; Jer. 44:11; Ezek. 14:8; 15:7; [Ps. 34:16]
17:11 [f] ver. 14 17:11 [g] [Matt. 26:28; Mark 14:24; Rom. 3:25; 5:9; Eph. 1:7; Col. 1:14, 20; Heb. 13:12; 1 John 1:7; Rev. 1:5] 17:11 [h] Heb. 9:22
17:13 [i] Deut. 12:16, 24; 15:23 17:13 [j] Ezek. 24:7
17:14 [k] ver. 11; See Gen. 9:4
17:15 [l] See ch. 22:8 17:15 [m] See ch. 16:29 17:15 [n] See ch. 11:25 17:15 [o] ch. 15:5
17:16 [p] [Num. 19:20]; See ch. 5:1
18:2 [q] ch. 11:44; 19:4; 20:7; Ex. 6:6, 7
18:3 [r] Ezek. 20:7, 8; 23:8 18:3 [s] Ex. 23:24; Deut. 12:30, 31
18:4 [t] ver. 26; ch. 19:19, 37; 20:8, 22; 25:18; Deut. 4:1, 6; 5:1; 6:1; 12:1; Ezek. 20:19 18:4 [q] [See ver. 2 above]
18:5 [t] [See ver. 4 above] 18:5 [u] Ezek. 20:11, 13, 21; Cited Rom. 10:5; Gal. 3:12; [Luke 10:28]
18:7 [v] For ver. 7-16, see ch. 20:11-21
18:8 [w] Deut. 22:30; 27:20; 1 Cor. 5:1; [Gen. 49:4; Amos 2:7]
18:9 [x] [2 Sam. 13:12; Ezek. 22:11]
18:15 [y] [Gen. 38:26; Ezek. 22:11]
18:16 [z] [Gen. 38:8; Deut. 25:5; Matt. 22:24; Mark 12:19; Luke 20:28]
18:18 [a] [1 Sam. 1:6] 18:18 [b] [Gen. 31:50]
18:19 [c] [ch. 15:24; 20:18; Ezek. 18:6; 22:10]
18:20 [d] See Ex. 20:14
18:21 [e] ch. 20:2-5; Deut. 18:10 18:21 [f] [1 Kgs. 11:7, 33; Acts 7:43] 18:21 [g] ch. 19:12; 20:3; 21:6; 22:2, 32; Ezek. 36:20, 22; Mal. 1:12
18:22 [h] ch. 20:13; [Gen. 19:5; Judg. 19:22; Rom. 1:27; 1 Cor. 6:9, 10; 1 Tim. 1:9, 10]

18:23 [i] ch. 20:15, 16; Ex. 22:19 18:23 [j] ch. 20:12
18:24 [k] ver. 30; [Matt. 15:19, 20; Mark 7:21-23] 18:24 [l] ch. 20:23; [Deut. 18:12]
18:25 [m] Num. 35:34; Jer. 2:7; Ezek. 36:17 18:25 [n] ch. 20:22
18:26 [o] See ver. 4, 5 18:26 [p] See ch. 16:29
18:30 [q] ch. 22:9 18:30 [r] ver. 3, 26; ch. 20:23; Deut. 18:9 18:30 [s] See ver. 2
19:2 [t] See ch. 11:44, 45
19:3 [u] See Ex. 20:12 19:3 [v] See Ex. 20:8
19:4 [w] ch. 26:1; 1 John 5:21; See Ex. 20:3-5 19:4 [x] Ex. 34:17; [Deut. 27:15]
19:5 [y] See ch. 7:15-18 19:5 [z] ch. 1:3; 22:19
19:7 [a] ch. 7:18
19:8 [b] See ch. 5:1 19:8 [c] ch. 22:15
19:9 [d] ch. 23:22; Deut. 24:19-21; [Ruth 2:15, 16]
19:11 [e] See Ex. 20:15 19:11 [f] [ch. 6:2, 3; Eph. 4:15, 25; Col. 3:9]
19:12 [g] See Ex. 20:7 19:12 [h] See ch. 18:21
19:13 [i] ch. 6:2, 3 19:13 [j] Deut. 24:14, 15; Mal. 3:5; [James 5:4]
19:14 [k] Deut. 27:18 19:14 [l] ver. 32; ch. 25:17; Eccles. 5:7; 12:13; 1 Pet. 2:17
19:15 [m] Ex. 23:2, 3; Deut. 1:17; 16:19; 27:19; Ps. 82:2; Prov. 24:23; James 2:9; [2 Chr. 19:6, 7]
19:16 [n] Prov. 11:13; 20:19 19:16 [o] Ex. 23:1, 7; [Matt. 26:60, 61]; See 1 Kgs. 21:10-13; Acts 6:11-13
19:17 [p] 1 John 2:9, 11; 3:15 19:17 [q] Prov. 27:5, 6; Matt. 18:15; Luke 17:3; Gal. 6:1; Eph. 5:11 19:17 [r] [ch. 22:16; Rom. 1:32; 1 Tim. 5:22; 2 John 11]
19:18 [s] Prov. 20:22; Rom. 12:17, 19; Heb. 10:30 19:18 [t] Matt. 5:43; Cited Matt. 19:19; 22:39; Mark 12:31; Luke 10:27; Rom. 13:9; Gal. 5:14; James 2:8
19:19 [u] See ch. 18:4, 5 19:19 [v] Deut. 22:9-11
19:21 [w] ch. 5:15; 6:6, 7
19:26 [x] See ch. 3:17 19:26 [y] Deut. 18:10; 2 Kgs. 17:17 19:26 [z] 2 Kgs. 21:6; 2 Chr. 33:6
19:27 [a] ch. 21:5; [Isa. 15:2; Jer. 9:26; 48:37]
19:28 [b] ch. 21:1, 4, 5; Deut. 14:1; 1 Kgs. 18:28; Jer. 16:6; 41:5; 47:5; 48:37

19:29 [c] [Deut. 23:17]
19:30 [d] ver. 3; ch. 26:2; See Ex. 20:8 19:30 [e] Eccles. 5:1; [Matt. 21:12, 13; Mark 11:15-17; Luke 19:45, 46; John 2:14-16]
19:31 [f] ch. 20:6, 27; Deut. 18:11; Isa. 8:19; [Ex. 22:18; 1 Sam. 28:3, 7, 9; 1 Chr. 10:13; Acts 16:16]
19:32 [g] Prov. 20:29; [Lam. 5:12] 19:32 [h] See ver. 14
19:33 [i] Ex. 22:21; 23:9; Mal. 3:5
19:34 [j] See ch. 16:29 19:34 [k] Deut. 10:19; See ver. 18
19:35 [l] See ver. 15
19:36 [m] Deut. 25:13, 15; Prov. 11:1; 16:11; 20:10; Ezek. 45:10; [Amos 8:5; Mic. 6:11]
19:37 [n] See ch. 18:4, 5
20:2 [o] See ch. 18:21
20:3 [p] See ch. 17:10 20:3 [q] ch. 19:30; Ezek. 5:11; 23:38, 39 20:3 [r] See ch. 18:21
20:4 [s] Deut. 17:2, 3, 5
20:5 [t] See Ex. 34:15
20:6 [u] See ch. 19:31 20:6 [v] See ch. 17:10
20:7 [w] See ch. 11:44
20:8 [x] See ch. 18:4 20:8 [y] ch. 21:8, 15, 23; 22:32; Ex. 31:13; Ezek. 37:28
20:9 [z] See Ex. 21:17 20:9 [a] ver. 11, 12, 13, 16, 27; [2 Sam. 1:16; 1 Kgs. 2:32, 33, 37]
20:10 [b] ch. 18:20; Deut. 22:22; John 8:4, 5
20:11 [c] See ch. 18:8
20:12 [d] ch. 18:15 20:12 [e] ch. 18:23
20:13 [f] See ch. 18:22
20:14 [g] ch. 18:17; Deut. 27:23
20:15 [h] ch. 18:23; Ex. 22:19; Deut. 27:21
20:16 [h] [See ver. 15 above]
20:17 [i] ch. 18:9; Deut. 27:22
20:18 [j] ch. 18:19; [ch. 15:24]
20:19 [k] ch. 18:12, 13 20:19 [l] ch. 18:6
20:20 [m] ch. 18:14
20:21 [n] ch. 18:16

20:22 [o] See ch. 18:4 20:22 [p] ch. 18:25, 28
20:23 [q] ch. 18:3, 24, 30; Deut. 9:5
20:24 [r] Ex. 3:17; 6:8 20:24 [s] See Ex. 3:8 20:24 [t] Ex. 33:16; 1 Kgs. 8:53; [Ex. 19:5; Deut. 7:6; 14:2; 1 Kgs. 8:53]
20:25 [u] See ch. 11:2-47; Deut. 14:4-20
20:26 [v] Ex. 19:6 20:26 [w] ver. 7; See ch. 11:44
20:27 [x] See ch. 19:31 20:27 [y] ver. 2 20:27 [z] ver. 9
21:1 [a] Ezek. 44:25
21:5 [b] Ezek. 44:20; [ch. 19:27, 28; Deut. 14:1]
21:6 [c] See ch. 18:21 21:6 [d] See ch. 3:11
21:7 [e] ver. 13, 14; Ezek. 44:22 21:7 [f] See Deut. 24:1-4
21:8 [g] ch. 22:9, 16 21:8 [h] See ch. 11:44
21:9 [i] [Gen. 38:24]
21:10 [j] ch. 8:12; 16:32; Ex. 29:29, 30; Num. 35:25 21:10 [k] ch. 10:6
21:11 [l] Num. 19:14; [ver. 1, 2]
21:12 [m] ch. 10:7 21:12 [n] ver. 23 21:12 [o] [ch. 8:9, 12, 30]
21:14 [p] ver. 7; Ezek. 44:22
21:15 [g] [See ver. 8 above]
21:17 [q] ch. 10:3; [Num. 16:5; Ps. 65:4]
21:18 [r] ch. 22:22 21:18 [s] [ch. 22:23]
21:20 [r] [See ver. 18 above] 21:20 [t] [Deut. 23:1]
21:21 [u] ver. 6
21:22 [v] ch. 2:3, 10; 6:17, 25; 7:1; 10:12, 17; 14:13; 24:9; Num. 18:9 21:22 [w] ch. 22:10, 12
21:23 [x] ver. 12 21:23 [y] ch. 22:9, 16
22:2 [z] [Num. 6:3] 22:2 [a] ver. 3; Ex. 28:38; Deut. 15:19 22:2 [b] [Num. 18:32]; See ch. 18:21
22:3 [c] ch. 7:20
22:4 [d] ch. 15:2 22:4 [e] ch. 14:2; 15:13 22:4 [f] Num. 19:11 22:4 [g] ch. 15:16
22:5 [h] ch. 11:24, 43, 44 22:5 [i] ch. 15:7, 19
22:6 [j] [Heb. 10:22]; See ch. 15:5-11
22:7 [k] ch. 21:22; [Num. 18:11, 13]; See ch. 3:11
22:8 [l] See ch. 7:24

22:9 [m] [Ex. 28:43]; See ch. 19:17 22:9 [n] ch. 21:8, 15, 23
22:10 [o] ch. 24:9; [1 Sam. 21:6; Matt. 12:4; Mark 2:26; Luke 6:4]
22:11 [p] Num. 18:11, 13
22:13 [q] [Gen. 38:11; Ruth 1:8] 22:13 [r] ch. 10:14; Num. 18:11, 19
22:14 [s] ch. 4:2; 5:15, 16, 18 22:14 [t] ch. 27:13, 15, 19
22:15 [u] ch. 19:8; Num. 18:32
22:16 [m] [See ver. 9 above] 22:16 [n] [See ver. 9 above]
22:18 [v] ch. 1:2, 3, 10; Num. 15:14
22:19 [w] ch. 1:3, 10
22:20 [x] Deut. 15:21; 17:1; Mal. 1:8, 14; [Heb. 9:14; 1 Pet. 1:19]
22:21 [y] ch. 3:1, 6 22:21 [z] ch. 7:16; Num. 15:3, 8; Deut. 23:21, 23; Ps. 61:8; 65:1; Eccles. 5:4, 5
22:22 [a] ver. 20; ch. 21:18; Mal. 1:8 22:22 [b] ch. 21:20 22:22 [c] ch. 1:9, 13; 3:3, 5
22:23 [d] ch. 21:18
22:25 [e] See ch. 3:11 22:25 [f] Mal. 1:14
22:27 [g] Ex. 22:30
22:28 [h] [Deut. 22:6]
22:29 [i] ch. 7:12; Ps. 107:22; 116:17; Amos 4:5
22:30 [j] ch. 7:15
22:31 [k] ch. 19:37; Num. 15:40; Deut. 4:40
22:32 [l] See ch. 18:21 22:32 [m] ch. 10:3 22:32 [n] See ch. 20:8
22:33 [o] See Ex. 6:7
23:2 [p] ver. 4, 37; Num. 29:39; See Ex. 23:14-17 23:2 [q] Num. 10:10; Ps. 81:3; Joel 2:15 23:2 [r] Ex. 12:16
23:3 [s] ch. 19:3; Ex. 23:12; 31:15; 34:21; Luke 13:14; See Ex. 20:8-11; Deut. 5:12-15
23:4 [p] [See ver. 2 above] 23:4 [t] Ex. 12:16
23:5 [u] Ex. 13:3, 10; 23:15; 34:18; Num. 9:2, 3; 28:16, 17; Josh. 5:10; 2 Kgs. 23:21; Ezra 6:19; [Num. 9:10, 11; 2 Chr. 30:2, 13, 15]; See Ex. 12:2-14; Deut. 16:1-8
23:7 [v] Ex. 12:16; Num. 28:18, 25
23:10 [w] Ex. 23:19; 34:26; Num. 15:18, 19; 28:26; Deut. 26:1, 2 23:10 [x] ver. 17

23:11 [y] ver. 15, 20; Ex. 29:24
23:12 [y] [See ver. 11 above] 23:12 [z] ch. 1:10
23:13 [a] ch. 2:14-16 23:13 [b] Ex. 29:40
23:14 [c] [ch. 2:14]
23:15 [d] Ex. 34:22; Deut. 16:9 23:15 [y] [See ver. 11 above]
23:16 [e] Acts 2:1 (Gk.) 23:16 [f] Num. 28:26
23:17 [g] See ver. 10
23:19 [h] ch. 4:23, 28; Num. 28:30 23:19 [i] See ch. 3:1
23:20 [y] [See ver. 11 above] 23:20 [j] Num. 18:12; Deut. 18:4
23:22 [k] ch. 19:9, 10; Deut. 24:19; [Ruth 2:2, 3]
23:24 [l] Num. 29:1 23:24 [m] ch. 25:9
23:27 [n] ch. 16:29, 30; Num. 29:7
23:29 [o] See Ex. 30:33
23:34 [p] Num. 29:12; Deut. 16:13; Ezra 3:4; Neh. 8:14; Ezek. 45:25; Hos. 12:9; Zech. 14:16; John 7:2
23:36 [q] Num. 29:35; Neh. 8:18; John 7:37 23:36 [r] Num. 29:35; Deut. 16:8; 2 Kgs. 10:20; 2 Chr. 7:9; Neh. 8:18; Isa. 1:13; Joel 1:14; 2:15; Amos 5:21
23:37 [s] ver. 2, 4
23:38 [t] Num. 29:39
23:39 [u] Ex. 23:16; Deut. 16:13
23:40 [v] See Neh. 8:14-18 23:40 [w] Deut. 16:14, 15
23:41 [x] See Num. 29:12-38
23:42 [y] See Neh. 8:14-18
23:43 [z] See Deut. 31:10-13
23:44 [a] ver. 2
24:1 [b] Ex. 27:20, 21
24:4 [c] Ex. 31:8; 39:37
24:5 [d] Ex. 25:30
24:6 [e] Ex. 25:23, 24; 1 Kgs. 7:48; 2 Chr. 4:19; 13:11; Heb. 9:2
24:8 [f] 1 Chr. 9:32; [Num. 4:7; 2 Chr. 2:4]
24:9 [g] 1 Sam. 21:6; Matt. 12:4; Mark 2:26; Luke 6:4 24:9 [h] [ch. 6:16; 8:31; 21:22; Ex. 29:33]
24:11 [i] See ver. 16 24:11 [j] [Ex. 3:14, 15; Phil. 2:9] 24:11 [k] Ex. 18:22, 26

24:12 [l] [Num. 15:34] 24:12 [m] [Ex. 18:15, 16; Num. 27:5; 36:5, 6]
24:14 [n] [ver. 23] 24:14 [o] [Deut. 13:9; 17:7]
24:15 [p] ch. 5:1; 20:17, 20; 22:9; Num. 9:13; [Ex. 20:7]
24:16 [q] ver. 11; 1 Kgs. 21:10, 13; Matt. 26:65, 66; Mark 14:63, 64; John 10:33
24:17 [r] Gen. 9:5, 6; Ex. 21:12; Num. 35:31; Deut. 19:11, 12
24:18 [s] Ex. 21:33, 34
24:19 [t] Ex. 21:23-25; Deut. 19:21; Matt. 5:38; 7:2
24:21 [s] [See ver. 18 above] 24:21 [r] [See ver. 17 above]
24:22 [u] ch. 19:34; Ex. 12:49; Num. 15:16
24:23 [v] [ver. 14]
25:1 [w] ch. 26:46
25:2 [x] Ex. 23:10, 11; [ch. 26:34, 35; 2 Chr. 36:21]
25:5 [y] [2 Kgs. 19:29]; Isa. 37:30
25:7 [z] ver. 12
25:9 [a] [ch. 23:24; Isa. 27:13] 25:9 [b] ch. 23:24, 27
25:10 [c] Isa. 61:1; Jer. 34:8, 13, 15, 17; Ezek. 46:17; [Isa. 61:2; 63:4; Luke 4:19] 25:10 [d] ch. 27:24; Num. 36:4
25:11 [e] ver. 4, 5 25:11 [y] [See ver. 5 above]
25:12 [f] ver. 6, 7
25:13 [d] [See ver. 10 above]
25:14 [g] [ch. 19:33]
25:15 [h] ch. 27:18, 23
25:17 [i] ver. 36, 43; ch. 19:14, 32
25:18 [j] See ch. 18:4, 5 25:18 [k] ch. 26:5, 6; Deut. 12:10; [Prov. 1:33; Jer. 23:6; Ezek. 34:25, 28]
25:19 [l] Ps. 85:12; Ezek. 34:26, 27 25:19 [m] ch. 26:5; Deut. 11:15; [Joel 2:19, 26] 25:19 [k] [See ver. 18 above]
25:20 [n] [Matt. 6:25, 31; Luke 12:22, 29] 25:20 [o] ver. 4, 5
25:21 [p] Deut. 28:8
25:22 [q] [2 Kgs. 19:29] 25:22 [r] ch. 26:10
25:23 [s] Deut. 32:43; 2 Chr. 7:20; Ps. 85:1; Hos. 9:3; Joel 2:18; 3:2
25:25 [t] Ruth 2:20; 3:9, 12; 4:4, 6; Jer. 32:7, 8

25:27 [u] See ver. 50-52
25:28 [v] ch. 27:21 25:28 [w] ver. 13, 41
25:30 [v] [See ver. 28 above]
25:31 [v] [See ver. 28 above]
25:32 [x] [Num. 35:2]; See Josh. 21:2-40
25:34 [y] Num. 35:2; 1 Chr. 13:2; [Acts 4:36, 37]; See Josh. 21:11-42; 1 Chr. 6:55-81
25:35 [z] Deut. 15:7, 8; [Ps. 41:1; 112:5, 9; Prov. 14:31; Acts 11:29; 1 John 3:17]
25:36 [a] See Ex. 22:25 25:36 [b] ver. 17, 43; Neh. 5:9; [Mal. 3:5]
25:37 [a] [See ver. 36 above]
25:38 [c] ver. 42, 55; ch. 22:32, 33; 26:13
25:39 [d] Ex. 21:2; Deut. 15:12; 1 Kgs. 9:22; 2 Kgs. 4:1; Neh. 5:5
25:41 [v] [See ver. 28 above] 25:41 [e] [Ex. 21:3] 25:41 [f] ver. 13, 28
25:42 [g] ver. 55; [Rom. 6:22; 1 Cor. 7:23]
25:43 [h] [Eph. 6:9; Col. 4:1] 25:43 [i] Ex. 1:13, 14; Ezek. 34:4 25:43 [j] ver. 17, 36
25:45 [k] Isa. 14:1, 2; 56:3, 6
25:46 [l] Ex. 1:13, 14; Ezek. 34:4
25:47 [m] ver. 25, 35, 39
25:49 [n] See Neh. 5:1-5 25:49 [o] ver. 26, 47
25:50 [p] Job 7:1; Isa. 16:14; 21:16
25:53 [l] [See ver. 46 above]
25:54 [q] ver. 41; Ex. 21:2, 3
25:55 [r] ver. 42
26:1 [s] See ch. 19:4 26:1 [t] See Ex. 20:4, 5 26:1 [u] Ex. 23:24 26:1 [v] Num. 33:52; [Ezek. 8:10]
26:2 [w] ch. 19:30; See Ex. 20:8
26:3 [x] Deut. 11:13-15; 28:1-14; See ch. 18:4
26:4 [y] Ps. 67:6; 85:12; Ezek. 34:26, 27; 36:30; Joel 2:23, 24; Zech. 8:12; [ver. 20; Deut. 11:17]
26:5 [z] [Amos 9:13] 26:5 [a] See ch. 25:19 26:5 [b] See ch. 25:18
26:6 [c] [1 Kgs. 4:25; 1 Chr. 22:9] 26:6 [d] Job 11:19; Jer. 30:10; Zeph. 3:13 26:6 [e] Ezek. 34:25; [2 Kgs. 17:25; Isa. 35:9; Ezek. 5:17; 14:15] 26:6 [f]

[Ezek. 14:17]
26:8 [g] [Deut. 32:30; Josh. 23:10; Isa. 30:17]
26:9 [h] 2 Kgs. 13:23 26:9 [i] Neh. 9:23
26:10 [j] ch. 25:22
26:11 [k] Ezek. 37:26-28; [Rev. 21:3]
26:12 [l] Ex. 29:45; Cited 2 Cor. 6:16 26:12 [m] Jer. 7:23; 11:4; 24:7; 30:22; Ezek. 11:20; 14:11; 36:28; 37:27; See Ex. 6:7
26:13 [n] See ch. 25:38 26:13 [o] Ezek. 34:27; [Jer. 27:2; 28:10, 13]
26:14 [p] [Lam. 2:17; Mal. 2:2]; See Deut. 28:15-68
26:15 [q] ver. 44; Deut. 31:20
26:16 [r] Deut. 28:21 26:16 [s] Deut. 28:33, 51; Job 31:8; Jer. 5:17; Mic. 6:15
26:17 [t] See ch. 17:10 26:17 [u] Deut. 28:25; Judg. 2:14; Jer. 19:7 26:17 [v] Ps. 106:41 26:17 [w] Prov. 28:1; [ver. 36; Ps. 53:5]
26:18 [x] ver. 21, 24, 28; 1 Sam. 2:5; Ps. 119:164; Prov. 24:16
26:19 [y] Ezek. 30:6; [Jer. 13:9] 26:19 [z] Deut. 28:23
26:20 [a] [Ps. 127:1; Isa. 49:4] 26:20 [b] [Hag. 1:10]; See ver. 4
26:21 [c] ver. 27
26:22 [d] Deut. 32:24; See ver. 6 26:22 [e] Judg. 5:6; Isa. 33:8; Lam. 1:4; Zech. 7:14
26:23 [f] Jer. 2:30; 5:3; See Amos 4:6-12 26:23 [c] [See ver. 21 above]
26:24 [g] 2 Sam. 22:27; Ps. 18:26
26:25 [h] Deut. 32:25; Jer. 14:12; 24:10; 29:17, 18; Ezek. 5:17; 6:3; 14:17; 29:8; 33:2 26:25 [i] Num. 14:12; Deut. 28:21
26:26 [j] Ps. 105:16; Isa. 3:1; Ezek. 4:16; 5:16; 14:13 26:26 [k] Isa. 9:20; Mic. 6:14; Hag. 1:6
26:27 [l] ver. 21, 24
26:28 [m] Isa. 59:18; 63:3; 66:15; Jer. 21:5; Ezek. 5:13, 15; 8:18 26:28 [x] [See ver. 18 above]
26:29 [n] Deut. 28:53; Ezek. 5:10; [2 Kgs. 6:29; Lam. 4:10]
26:30 [o] 2 Chr. 14:5; 34:3, 4, 7; See Ezek. 6:3-6 26:30 [p] [2 Kgs. 23:20; 2 Chr. 34:5; Ezek. 6:5]
26:31 [q] Neh. 2:3; Jer. 4:7; See 2 Kgs. 25:4-10 26:31 [r] Ps. 74:7; Lam. 1:10; Ezek. 9:6; 21:2 26:31 [s] Jer. 6:20; See Isa. 1:11-15; Amos 5:21-23

26:32 [t] Jer. 9:11; 25:11, 18 26:32 [u] Deut. 28:37; 1 Kgs. 9:8; Jer. 18:16; 19:8; Ezek. 5:15

26:33 [v] Deut. 4:27; 28:64; Neh. 1:8; Ps. 44:11; Jer. 9:16; Ezek. 12:15; 20:23; 22:15; Zech. 7:14; [Luke 21:24]

26:34 [w] 2 Chr. 36:21; See ch. 25:2

26:36 [x] Ezek. 21:7 26:36 [y] ver. 17 26:36 [z] Job 13:25

26:37 [a] Josh. 7:12, 13; Judg. 2:14

26:39 [b] Deut. 28:65; Ezek. 4:17; 24:23; 33:10; [Ezek. 6:9]

26:40 [c] [Neh. 9:2; Prov. 28:13; 1 John 1:9]; See 1 Kgs. 8:33-36; Dan. 9:4-19 26:40 [d] ch. 6:2; Num. 5:6

26:41 [e] See Ex. 6:12 26:41 [f] [1 Kgs. 21:29; 2 Chr. 12:6, 7; 32:26; 33:12, 13]

26:42 [g] Ex. 2:24; 6:5; Ps. 106:45; Ezek. 16:60 26:42 [h] [Ps. 85:1]

26:43 [w] [See ver. 34 above]

26:44 [i] [Deut. 4:31; 2 Kgs. 13:23; Neh. 9:31; Rom. 11:2] 26:44 [j] ver. 15

26:45 [k] ch. 22:33 26:45 [l] Ps. 98:2; Ezek. 20:9, 22

26:46 [m] ch. 27:34; Deut. 6:1; 12:1 26:46 [n] ch. 25:1

27:2 [o] [Judg. 11:30, 31, 39; 1 Sam. 1:11, 28; See Num. 30]

27:3 [p] ver. 25; See Ex. 30:13

27:10 [q] ver. 33

27:13 [r] ver. 15, 19 27:13 [s] ch. 22:14

27:15 [t] ver. 13 27:15 [s] [See ver. 13 above]

27:18 [u] ver. 23; ch. 25:15, 16

27:19 [v] ver. 13 27:19 [s] [See ver. 13 above]

27:21 [w] ch. 25:28, 30, 31, 33, 41 27:21 [x] ver. 28 27:21 [y] Num. 18:14; Ezek. 44:29

27:22 [z] ch. 25:10, 25

27:23 [a] ver. 18

27:24 [b] ch. 25:28

27:25 [c] ver. 3 27:25 [d] See Ex. 30:13

27:26 [e] See Ex. 13:2

27:27 [f] ver. 11-13

27:28 [g] ver. 21; Josh. 6:17-19; 1 Sam. 15:21

27:29 [h] [Num. 21:2; Judg. 11:35]

27:30 [i] Gen. 14:20; 28:22; Num. 18:21, 24; Deut. 14:28; 2 Chr. 31:5, 6, 12; Neh. 13:12; Mal. 3:8, 10

27:32 [j] Ezek. 20:37; [Jer. 33:13]

27:33 [k] ver. 10

27:34 [l] ch. 26:46 27:34 [m] ch. 25:1; 26:46

Footnotes

Num. 3:22 [1] **3:22** Hebrew *their listing was*
Num. 3:38 [2] **3:38** Hebrew *guard*
Num. 3:47 [3] **3:47** A *shekel* was about 2/5 ounce or 11 grams
Num. 3:47 [4] **3:47** A *gerah* was about 1/50 ounce or 0.6 gram
Num. 4:6 [1] **4:6** The meaning of the Hebrew word is uncertain; compare Exodus 25:5
Num. 5:2 [1] **5:2** *Leprosy* was a term for several skin diseases; see Leviticus 13
Num. 5:7 [2] **5:7** Hebrew *they shall confess their sin that they have committed*
Num. 5:15 [3] **5:15** An *ephah* was about 3/5 bushel or 22 liters
Num. 6:2 [1] **6:2** *Nazirite* means *one separated*, or *one consecrated*
Num. 6:4 [2] **6:4** Or *Naziriteship*
Num. 6:26 [3] **6:26** Or *face*
Num. 7:13 [1] **7:13** A *shekel* was about 2/5 ounce or 11 grams
Num. 8:24 [1] **8:24** Hebrew *he*; also verses 25, 26
Num. 8:26 [2] **8:26** Hebrew *He ministers*
Num. 9:16 [1] **9:16** Septuagint, Syriac, Vulgate; Hebrew lacks *by day*
Num. 11:3 [1] **11:3** *Taberah* means *burning*
Num. 11:31 [2] **11:31** A *cubit* was about 18 inches or 45 centimeters
Num. 11:32 [3] **11:32** A *homer* was about 6 bushels or 220 liters
Num. 11:34 [4] **11:34** *Kibroth-hattaavah* means *graves of craving*
Num. 12:10 [1] **12:10** *Leprosy* was a term for several skin diseases; see Leviticus 13
Num. 12:11 [2] **12:11** Hebrew *do not lay sin upon us*
Num. 13:24 [1] **13:24** *Eshcol* means *cluster*
Num. 15:3 [1] **15:3** Or *an offering by fire*; so throughout Numbers
Num. 15:4 [2] **15:4** An *ephah* was about 3/5 bushel or 22 liters
Num. 15:4 [3] **15:4** A *hin* was about 4 quarts or 3.5 liters
Num. 15:22 [4] **15:22** Or *by mistake*; also verses 24, 27, 28, 29
Num. 15:39 [5] **15:39** Hebrew *to spy out*
Num. 16:5 [1] **16:5** Septuagint *The LORD knows those who are his*
Num. 16:36 [2] **16:36** Ch 17:1 in Hebrew

Num. 17:1 [1] **17:1** Ch 17:16 in Hebrew
Num. 18:7 [1] **18:7** Hebrew *service of gift*
Num. 18:16 [2] **18:16** A *shekel* was about 2/5 ounce or 11 grams
Num. 19:17 [1] **19:17** Hebrew *living*
Num. 20:13 [1] **20:13** *Meribah* means *quarreling*
Num. 21:2 [1] **21:2** That is, set apart (devote) as an offering to the Lord (for destruction); also verse 3
Num. 21:3 [2] **21:3** *Hormah* means *destruction*
Num. 21:9 [3] **21:9** Or *copper*
Num. 21:16 [4] **21:16** *Beer* means *well*
Num. 21:20 [5] **21:20** Or *Jeshimon*
Num. 21:28 [6] **21:28** Septuagint; Hebrew *the lords of*
Num. 21:30 [7] **21:30** Compare Samaritan and Septuagint; Hebrew *and we laid waste as far as Nophah, which is as far as Medeba*
Num. 22:5 [1] **22:5** Or *the people of his kindred*
Num. 22:32 [2] **22:32** Or *reckless*
Num. 23:10 [1] **23:10** Or *dust clouds*
Num. 23:28 [2] **23:28** Or *Jeshimon*
Num. 24:3 [1] **24:3** Or *closed*, or *perfect*; also verse 15
Num. 24:6 [2] **24:6** Or *valleys*
Num. 24:17 [3] **24:17** Hebrew *corners* [of the head]
Num. 25:4 [1] **25:4** Or *impale*
Num. 26:4 [1] **26:4** *Take a census of the people* is implied (compare verse 2)
Num. 28:5 [1] **28:5** An *ephah* was about 3/5 bushel or 22 liters
Num. 28:5 [2] **28:5** A *hin* was about 4 quarts or 3.5 liters
Num. 29:3 [1] **29:3** An *ephah* was about 3/5 bushel or 22 liters
Num. 29:7 [2] **29:7** Or *and fast*
Num. 29:40 [3] **29:40** Ch 30:1 in Hebrew
Num. 30:13 [1] **30:13** Or *to fast*
Num. 30:13 [2] **30:13** Or *may allow to stand*
Num. 31:52 [1] **31:52** A *shekel* was about 2/5 ounce or 11 grams
Num. 32:41 [1] **32:41** *Havvoth-jair* means *the villages of Jair*
Num. 33:8 [1] **33:8** Some manuscripts and versions *Pi-hahiroth*
Num. 34:6 [1] **34:6** Syriac; Hebrew lacks *its*
Num. 35:4 [1] **35:4** A *cubit* was about 18 inches or 45 centimeters

Cross-references for Numbers

1:1 [a] ch. 10:11, 12; Ex. 19:1 1:1 [b] Ex. 25:22
1:2 [c] Ex. 30:12; 38:26; 2 Sam. 24:2; 1 Chr. 21:2; See ch. 26:2-51 1:2 [d] ver. 18, 20, 22; ch. 3:47; 1 Chr. 23:3, 24
1:3 [e] ch. 14:29; Ex. 30:14 1:3 [f] Ex. 12:51
1:5 [g] ch. 7:30
1:6 [h] ch. 7:36
1:7 [i] See Ex. 6:23
1:8 [j] ch. 7:18
1:9 [k] ch. 7:24
1:10 [l] ch. 7:48; 1 Chr. 7:26 1:10 [m] ch. 7:54
1:11 [n] ch. 7:60
1:12 [o] ch. 7:66
1:13 [p] ch. 7:72
1:14 [q] ch. 7:42
1:15 [r] ch. 7:78
1:16 [s] ch. 26:9 1:16 [t] ch. 7:2; [Ex. 18:21, 25]; See 1 Chr. 27:16-22
1:17 [u] 1 Chr. 12:31; 16:41; 2 Chr. 28:15; 31:19; Ezra 8:20
1:20 [v] For ver. 20-46, see ch. 2:3-32
1:21 [w] [ch. 26:7]
1:23 [x] [ch. 26:14]
1:25 [y] [ch. 26:18]
1:27 [z] [ch. 26:22; 2 Sam. 24:9]
1:29 [a] [ch. 26:25]
1:31 [b] [ch. 26:27]
1:33 [c] [ch. 26:37]
1:35 [d] [ch. 26:34]
1:37 [e] [ch. 26:41]
1:39 [f] [ch. 26:43]
1:41 [g] [ch. 26:47]
1:43 [h] [ch. 26:50]

1:44 [i] ch. 26:64
1:46 [j] Ex. 38:26; [ch. 11:21; 26:51; Ex. 12:37]
1:47 [k] ch. 2:33; [ch. 26:57, 58, 62]; See ch. 3; ch. 4; 1 Chr. 6
1:50 [l] ch. 3:7, 8; Ex. 38:21; See ch. 4:15-33 1:50 [m] See ch. 3:23-38
1:51 [n] ch. 10:17, 21 1:51 [o] ch. 3:10, 38; 18:22; [1 Sam. 6:19; 2 Sam. 6:6, 7; 1 Chr. 13:10]
1:52 [p] ch. 2:2, 34
1:53 [q] ch. 8:19; 16:46; 18:5 1:53 [r] ch. 3:7, 8, 38; 8:26; 9:19, 23; 18:3-5; 31:30, 47; 1 Chr. 23:32; [2 Chr. 13:11]
2:2 [s] ch. 1:52
2:3 [t] See Ex. 6:23
2:9 [u] ch. 10:14-16
2:14 [v] [ch. 7:42, 47; 10:20]
2:16 [w] ch. 10:18-20
2:17 [x] ch. 10:17, 21
2:24 [y] ch. 10:22-24; [Ps. 80:2]
2:31 [z] ch. 10:25-27
2:32 [a] See ch. 1:46
2:33 [b] See ch. 1:47
2:34 [c] [ch. 24:2, 5, 6]
3:2 [d] See Ex. 6:23
3:3 [e] See Lev. 8 3:3 [f] See Ex. 28:41
3:4 [g] ch. 26:61; Lev. 10:1, 2; 1 Chr. 24:2
3:6 [h] ch. 1:50; 8:6; 18:2
3:7 [i] ch. 8:11, 15, 24, 26
3:9 [j] ch. 8:19; 18:6 3:9 [k] ch. 8:16
3:10 [l] ch. 18:7; [Rom. 12:7] 3:10 [m] ver. 38; See ch. 1:51
3:12 [n] ver. 41; ch. 8:16; 18:6
3:13 [o] See Ex. 13:2 3:13 [p] ch. 8:17; Ex. 13:12, 15
3:15 [q] ver. 39; ch. 26:62; [ch. 1:47]
3:17 [r] ch. 26:57; Gen. 46:11; Ex. 6:16; 1 Chr. 6:1, 16; 23:6
3:18 [s] Ex. 6:17; 1 Chr. 6:17; 23:7
3:19 [t] Ex. 6:18; 1 Chr. 6:2, 18; 23:12

3:20 [u] Ex. 6:19; 1 Chr. 6:19; 23:21
3:23 [v] ch. 1:53
3:25 [w] ch. 4:24-26 3:25 [x] Ex. 25:9 3:25 [y] Ex. 26:7; 36:14 3:25 [z] Ex. 26:14 3:25 [a] Ex. 26:36
3:26 [b] Ex. 27:9 3:26 [c] Ex. 27:16 3:26 [d] ver. 37; Ex. 35:18; 39:40
3:27 [e] 1 Chr. 26:23
3:30 [f] [Ex. 6:22; Lev. 10:4]
3:31 [g] Ex. 25:10 3:31 [h] Ex. 25:23 3:31 [i] Ex. 25:31 3:31 [j] Ex. 27:1; 30:1 3:31 [k] Ex. 26:36
3:36 [l] ch. 4:31, 32 3:36 [m] Ex. 26:15 3:36 [n] Ex. 26:26 3:36 [o] Ex. 26:32, 37
3:37 [p] Ex. 27:10 3:37 [q] Ex. 27:19 3:37 [r] ver. 26
3:38 [s] See ch. 1:53
3:39 [t] [ver. 22, 28, 34; See ver. 46-49]
3:41 [u] ver. 12, 45
3:45 [v] ver. 12, 41
3:46 [w] ch. 18:15, 16; Ex. 13:13
3:47 [x] ch. 18:16; Lev. 27:6 3:47 [y] See Ex. 30:13
3:50 [z] ver. 46, 47
3:51 [a] ver. 48
4:3 [b] ver. 23, 30, 35, 39, 43, 47; [ch. 8:24; 1 Chr. 23:3, 24, 27]
4:4 [c] ver. 19
4:5 [d] See Ex. 26:31 4:5 [e] Ex. 25:10, 16
4:6 [f] Ex. 25:13
4:7 [g] Ex. 25:23, 29, 30; 37:16; Lev. 24:6, 8 4:7 [h] 2 Chr. 2:4
4:8 [i] [Ex. 25:15, 28]
4:9 [j] See Ex. 25:31-39
4:11 [k] Ex. 30:1, 3
4:12 [l] [1 Chr. 9:28, 29]
4:15 [m] ch. 7:9; 10:21; Deut. 31:9 4:15 [n] 2 Sam. 6:6, 7; 1 Chr. 13:9, 10
4:16 [o] Ex. 25:6; 27:20; Lev. 24:2 4:16 [p] Ex. 25:6; 31:11 4:16 [q] Ex. 29:40, 41 4:16 [r] Ex. 31:11; See Ex. 30:23-33
4:19 [s] ver. 4
4:20 [t] [Ex. 19:21; 1 Sam. 6:19]

4:23 [u] ver. 3 4:23 [v] ch. 8:24; [Ex. 38:8; 1 Sam. 2:22]
4:25 [w] [ch. 3:25, 26] 4:25 [x] See Ex. 26:1-6; 36:8-13 4:25 [y] Ex. 36:14, 19
4:28 [z] ver. 33
4:30 [u] [See ver. 23 above]
4:31 [a] ch. 3:36, 37
4:32 [b] Ex. 38:21
4:33 [c] ver. 28
4:35 [u] [See ver. 23 above]
4:37 [d] ver. 2
4:39 [u] [See ver. 23 above]
4:41 [e] ver. 22
4:43 [u] [See ver. 23 above]
4:45 [f] ver. 29
4:47 [u] [See ver. 23 above]
4:49 [g] ver. 15, 24, 31 4:49 [h] ver. 1, 21, 29
5:2 [i] ch. 12:14; Lev. 13:46 5:2 [j] Lev. 15:2 5:2 [k] ch. 9:6, 10; 19:11, 13; 31:19; Lev. 21:1; [Hag. 2:13]
5:3 [l] See Lev. 26:11, 12
5:6 [m] Lev. 6:2, 3
5:7 [n] Lev. 5:5; 26:40; [Josh. 7:19] 5:7 [o] Lev. 6:5
5:8 [p] Lev. 6:6, 7
5:9 [q] ch. 18:19; Ex. 29:28; Lev. 6:17, 18; 7:6, 7, 9, 10, 14; Deut. 18:3, 4
5:13 [r] Lev. 18:20 5:13 [s] John 8:4
5:15 [t] [Lev. 2:1, 15; 5:11] 5:15 [u] 1 Kgs. 17:18; Ezek. 29:16
5:18 [v] [1 Cor. 11:5-7]
5:21 [w] [Jer. 29:22]
5:22 [x] Ps. 109:18 5:22 [y] See Deut. 27:15-26
5:25 [z] [Lev. 8:27]
5:26 [a] Lev. 2:2, 9; 5:12
5:27 [b] Deut. 28:37; Jer. 24:9; 29:18, 22; 42:18; 44:12; Zech. 8:13
5:29 [c] ver. 19, 20
5:31 [d] Lev. 20:17, 19, 20
6:2 [e] Judg. 13:5; [Acts 21:23] 6:2 [f] [Rom. 1:1]

6:3 [g] Amos 2:12; Luke 1:15
6:5 [h] Judg. 13:5; 16:17; 1 Sam. 1:11 6:5 [i] Ezek. 44:20; [1 Cor. 11:14]
6:6 [j] ch. 19:11, 16; Lev. 21:11
6:7 [k] Lev. 21:1, 2, 11
6:9 [l] Acts 18:18; 21:24
6:10 [m] Lev. 5:7; 14:22; 15:14, 29
6:12 [n] Lev. 5:6
6:13 [o] Acts 21:26
6:14 [p] Lev. 4:32 6:14 [q] Lev. 3:6
6:15 [r] Ex. 29:2; Lev. 2:4 6:15 [s] See Ex. 29:41 6:15 [t] ch. 15:5, 7, 10
6:16 [u] ver. 14
6:18 [v] Acts 18:18; 21:24
6:19 [w] 1 Sam. 2:15 6:19 [x] Ex. 29:23, 24
6:20 [y] [ch. 5:25; Ex. 29:27, 28]
6:23 [z] Lev. 9:22; Deut. 21:5; 1 Chr. 23:13
6:24 [a] Ps. 134:3 6:24 [b] See Ps. 121:3-8
6:25 [c] Ps. 31:16; 67:1; 80:3, 7, 19; 119:135; [Dan. 9:17]
6:26 [d] Ps. 4:6
6:27 [e] Deut. 28:10; 2 Chr. 7:14; Dan. 9:18, 19
7:1 [f] Ex. 40:17, 18 7:1 [g] Lev. 8:10, 11
7:2 [h] ch. 1:4
7:7 [i] ch. 4:25, 28
7:8 [j] ch. 4:29, 31, 33
7:9 [k] ch. 3:31; See ch. 4:4-15 7:9 [l] [2 Sam. 6:13; 1 Chr. 15:5, 15]
7:10 [m] Deut. 20:5; 1 Kgs. 8:63; 2 Chr. 7:5, 9; Ezra 6:16; Neh. 12:27
7:12 [n] See Ex. 6:23
7:13 [o] See Ex. 30:13 7:13 [p] ch. 8:8; See Ex. 29:41
7:14 [q] Ex. 30:34, 35
7:15 [r] Lev. 1:2, 3
7:16 [s] Lev. 4:23, 24
7:17 [t] Lev. 3:1
7:18 [u] ch. 1:8
7:24 [v] ch. 1:9

7:30 [w] ch. 1:5
7:36 [x] ch. 1:6
7:42 [y] ch. 1:14; [ch. 2:14]
7:48 [z] ch. 1:10
7:54 [a] ch. 1:10
7:60 [b] ch. 1:11
7:66 [c] ch. 1:12
7:72 [d] ch. 1:13
7:78 [e] ch. 1:15
7:88 [f] ver. 1, 10
7:89 [g] ch. 12:8; See Ex. 33:9-11 7:89 [h] See Ex. 25:22
8:4 [i] Ex. 25:31
8:7 [j] ch. 19:9, 17; [Lev. 8:6] 8:7 [k] [Lev. 14:8, 9]
8:8 [l] Lev. 2:1; See Ex. 29:41 8:8 [m] ver. 12
8:9 [n] [Ex. 29:4; 40:12] 8:9 [o] [Lev. 8:3]
8:10 [p] [Lev. 1:4]
8:12 [q] [Ex. 29:10] 8:12 [r] ver. 8
8:13 [s] ver. 11, 21
8:14 [t] ch. 3:45; [ch. 16:9]
8:15 [s] [See ver. 13 above]
8:16 [u] ch. 3:9 8:16 [v] ch. 3:12, 45
8:17 [w] See Ex. 13:2
8:19 [u] [See ver. 16 above] 8:19 [x] ch. 25:11, 13 8:19 [y] See ch. 1:53
8:21 [z] ver. 7 8:21 [a] ver. 11, 12, 13, 15
8:24 [b] [ch. 4:3; 1 Chr. 23:3, 24, 27]
8:26 [c] See ch. 1:53
9:1 [d] [ch. 1:1]
9:3 [e] See Lev. 23:5
9:6 [f] ch. 5:2; 19:11, 16; [John 18:28] 9:6 [g] ch. 27:2; Ex. 18:15, 19, 26
9:7 [h] ver. 13
9:8 [i] ch. 27:5
9:11 [j] See Ex. 12:6; 2 Chr. 30:2-15 9:11 [k] Ex. 12:8; [Deut. 16:3]
9:12 [l] Ex. 12:10 9:12 [m] Ex. 12:46; Cited John 19:36 9:12 [n] Ex. 12:43, 49

9:13 [o] Ex. 12:15; [Gen. 17:14] 9:13 [p] ver. 7
9:14 [q] Ex. 12:48, 49
9:15 [r] Ex. 40:17, 34 9:15 [s] See Ex. 13:21
9:17 [t] ch. 10:11, 33, 34; Ex. 40:36
9:18 [u] [1 Cor. 10:1]
9:19 [v] See ch. 1:53
9:22 [w] Ex. 40:36, 37
9:23 [v] [See ver. 19 above]
10:2 [x] Isa. 1:13; Joel 1:14; [Ps. 81:3]
10:3 [y] Jer. 4:5; Joel 2:15
10:4 [z] ch. 1:16; 7:2; Ex. 18:21
10:5 [a] ver. 14; See ch. 2:3-9
10:6 [b] ver. 18; See ch. 2:10-16
10:7 [c] ver. 3 10:7 [d] Joel 2:1
10:8 [e] 1 Chr. 15:24; 2 Chr. 13:12
10:9 [f] ch. 31:6; 2 Chr. 13:14; [Josh. 6:5] 10:9 [g] Judg. 2:18; 4:3; 10:8, 12; 1 Sam. 10:18 10:9 [d] [See ver. 7 above] 10:9 [h] See Gen. 8:1
10:10 [i] ch. 29:1; 1 Chr. 15:24; 2 Chr. 5:12, 13; 7:6; 29:26-28; Ezra 3:10; Neh. 12:35 10:10 [j] Ps. 81:3; See ch. 28:11 10:10 [k] ver. 9
10:11 [l] ch. 9:17
10:12 [m] [Ex. 40:36] 10:12 [n] ch. 1:1; 9:5; Ex. 19:1, 2 10:12 [o] ch. 12:16; 13:3, 26; Gen. 21:21; Deut. 1:1
10:13 [p] ver. 5, 6; ch. 2:34
10:14 [q] See ch. 2:3-9 10:14 [r] For ver. 14-16, see ch. 1:7-9
10:17 [s] ch. 1:51 10:17 [t] See ch. 4:24-33; 7:6-8
10:18 [u] See ch. 2:10-16 10:18 [v] ch. 1:5
10:19 [w] ch. 1:6
10:20 [x] ch. 1:14 10:20 [y] [ch. 2:14]
10:21 [z] ch. 7:9; See ch. 4:4-15 10:21 [a] [ver. 17]
10:22 [b] See ch. 2:18-24 10:22 [c] ch. 1:10
10:23 [c] [See ver. 22 above]
10:24 [d] ch. 1:11
10:25 [e] See ch. 2:25-31 10:25 [f] [Josh. 6:9] 10:25 [g] ch. 1:12

10:26 [h] ch. 1:13
10:27 [i] ch. 1:15
10:28 [j] ch. 2:34
10:29 [k] See Ex. 2:18 10:29 [l] Gen. 12:7 10:29 [m] Gen. 32:12; Ex. 3:8; 6:7, 8
10:31 [n] [Job 29:15]
10:32 [o] ver. 29; [Judg. 1:16; 4:11]
10:33 [p] See Ex. 3:1 10:33 [q] Ps. 132:8; Jer. 31:2
10:34 [r] See Ex. 13:21
10:35 [s] Ps. 68:1, 2
11:1 [t] Deut. 9:22 11:1 [u] Ps. 78:21 11:1 [v] [ch. 16:35; Lev. 10:2; 2 Kgs. 1:12; Ps. 106:18; Rev. 13:13]
11:2 [w] [ch. 21:7] 11:2 [x] [James 5:16]; See ch. 16:45-48
11:3 [y] Deut. 9:22
11:4 [z] See Ex. 12:38 11:4 [a] ch. 14:1 11:4 [b] Ps. 78:18; 106:14; 1 Cor. 10:6
11:5 [c] [ch. 21:5; Ex. 16:3; Acts 7:39]
11:7 [d] Ex. 16:14, 31
11:8 [e] Ex. 16:16-18 11:8 [f] [Ex. 16:31]
11:9 [g] Ex. 16:13, 14
11:10 [h] [Zech. 12:12-14]
11:11 [i] [1 Kgs. 19:4; Jonah 4:1-4, 9]
11:12 [j] Isa. 40:11; [Deut. 1:31] 11:12 [k] [Isa. 49:23; 1 Thess. 2:7] 11:12 [l] Gen. 50:24; Ex. 13:5
11:13 [m] [2 Kgs. 7:2; Matt. 15:33; Mark 8:4; John 6:7, 9]
11:14 [n] Ex. 18:18; Deut. 1:9, 12
11:16 [o] [Ex. 24:1, 9] 11:16 [p] Deut. 1:15; 16:18
11:17 [q] ver. 25; ch. 12:5; Gen. 11:5; 18:21; Ex. 19:20 11:17 [r] [2 Kgs. 2:9, 15; Neh. 9:20] 11:17 [s] Ex. 18:22
11:18 [t] Ex. 19:10 11:18 [u] See ver. 5
11:20 [v] [Ps. 78:29; 106:15] 11:20 [w] ch. 21:5
11:21 [x] Ex. 12:37; [ch. 1:46; Ex. 38:26]
11:22 [y] [ver. 13]
11:23 [z] Isa. 50:2; 59:1 11:23 [a] ch. 23:19; Ezek. 12:25; 24:14
11:24 [b] ver. 16

11:25 [c] ver. 17
11:26 [d] [1 Sam. 20:26; Jer. 36:5]
11:28 [e] ch. 26:65; Ex. 24:13; [ch. 13:8]; See ch. 13:16 11:28 [f] [Mark 9:38; Luke 9:49]
11:29 [g] [1 Cor. 14:5]
11:31 [h] Ex. 16:13; Ps. 78:26-28; 105:40
11:32 [i] Ex. 16:36; [Ezek. 45:11]
11:33 [j] Ps. 78:30, 31 11:33 [k] [ch. 16:49]
11:34 [l] Deut. 9:22
11:35 [m] ch. 33:17 11:35 [n] ch. 12:16; 33:17, 18
12:2 [o] Mic. 6:4 12:2 [p] ch. 11:1; 2 Kgs. 19:4; Isa. 37:4; Ezek. 35:12, 13; [Mal. 3:16]
12:5 [q] ch. 11:25; 16:19
12:6 [r] Gen. 46:2; Ezek. 1:1; Dan. 8:2; 10:8, 16; Luke 1:11, 22; Acts 10:11; 22:17, 18 12:6 [s] Gen. 20:6; 31:10, 11; 1 Kgs. 3:5; Job 33:15; Matt. 1:20; 27:19
12:7 [t] Ps. 105:26 12:7 [u] Heb. 3:2, 5
12:8 [v] ch. 7:89; [Ex. 33:11; Deut. 34:10; 1 Cor. 13:12] 12:8 [w] Ps. 49:4; 78:2; Prov. 1:6 12:8 [x] [Ex. 33:20, 23]
12:10 [y] Deut. 24:9 12:10 [z] See Lev. 13:10
12:11 [a] [2 Sam. 19:19; 24:10; Prov. 30:32]
12:14 [b] Deut. 25:9; Job 30:10 12:14 [c] See Lev. 13:46
12:15 [d] [2 Kgs. 15:5; 2 Chr. 26:20, 21; Luke 17:12]
12:16 [e] ch. 11:35; [ch. 33:18] 12:16 [f] See ch. 10:12
13:2 [g] ch. 32:8; See Deut. 1:22-25
13:3 [h] ver. 26; ch. 12:16; 32:8; Deut. 1:19; 9:23
13:6 [i] ch. 34:19; 1 Chr. 4:15 13:6 [j] ver. 30; ch. 14:6, 30; 26:65; 32:12; Deut. 1:36; See Josh. 14:6-15; 15:13-18; Judg. 1:12-15
13:8 [k] ver. 16; ch. 11:28; 14:6, 30, 38; Ex. 24:13; Deut. 32:44; [Neh. 8:17]
13:16 [k] [See ver. 8 above]
13:17 [l] ver. 22, 29; ch. 21:1; Josh. 15:19; Judg. 1:15 13:17 [m] ver. 29; Judg. 1:9, 19
13:20 [n] Neh. 9:25, 35; Ezek. 34:14 13:20 [o] Deut. 31:6, 7, 23
13:21 [p] ch. 20:1; 33:36; 34:3; Josh. 15:1 13:21 [q] ch. 34:8

13:22 [m] [See ver. 17 above] 13:22 [r] See Josh. 14:15 13:22 [s] Josh. 15:14; Judg. 1:10 13:22 [t] ver. 33; Deut. 1:28; 2:10; 9:2; Josh. 11:21, 22 13:22 [u] Ps. 78:12, 43; Isa. 19:11, 13; 30:4; Ezek. 30:14

13:23 [v] ch. 32:9; Deut. 1:24, 25

13:26 [w] ch. 20:1, 16; 32:8; 33:36; Deut. 1:19; Josh. 14:6, 7

13:27 [x] See Ex. 3:8 13:27 [y] Deut. 1:25

13:28 [z] Deut. 1:28; 9:1, 2

13:29 [a] ch. 14:43; Ex. 17:8 13:29 [b] [ch. 14:25]

13:30 [c] [ch. 14:6, 24]

13:31 [d] ch. 32:9; Deut. 1:28; Josh. 14:8

13:32 [e] ch. 14:36, 37 13:32 [f] [Amos 2:9]

13:33 [g] Gen. 6:4 13:33 [h] Isa. 40:22

14:1 [i] ch. 11:4

14:2 [j] ver. 27, 29, 33; ch. 16:41; Ex. 15:24; 16:2; 17:3; Ps. 106:25; [Josh. 9:18] 14:2 [k] [ver. 27-29]

14:3 [l] ver. 31

14:4 [m] Neh. 9:17 14:4 [n] [Deut. 17:16; Acts 7:39]

14:5 [o] ch. 16:4, 22; 20:6

14:6 [p] ver. 30; ch. 13:6, 8

14:7 [q] ch. 13:27; Deut. 1:25

14:8 [r] Deut. 10:15; 2 Sam. 22:20; 1 Kgs. 10:9; Ps. 18:19; 22:8; Isa. 62:4 14:8 [s] See Ex. 3:8

14:9 [t] Josh. 22:16, 18, 19, 29 14:9 [u] Deut. 7:18; 20:3 14:9 [v] ch. 24:8; [Ps. 14:4; 74:14]

14:10 [w] Ex. 17:4 14:10 [x] See Lev. 9:23

14:11 [y] ver. 23; ch. 16:30 14:11 [z] Deut. 1:32; 9:23; Ps. 78:22, 32; 106:24; Heb. 3:18; [John 12:37]

14:12 [a] Ex. 32:10

14:13 [b] Ex. 32:12; [Deut. 9:28; 32:27; Ps. 106:23; Ezek. 20:9, 14]

14:14 [c] Ex. 15:14; Josh. 2:9, 10; 5:1 14:14 [d] See Ex. 13:21

14:16 [e] Deut. 9:28; [Josh. 7:9]

14:18 [f] See Ex. 34:6, 7 14:18 [g] See Ex. 20:5

14:19 [h] Ex. 34:9 14:19 [i] Ps. 78:38; 106:45

14:20 [j] Ps. 106:23; [James 5:16]; See 1 John 5:14-16
14:21 [k] Ps. 72:19; Hab. 2:14
14:22 [l] Deut. 1:35; Ps. 95:11; 106:26; Heb. 3:17, 18 14:22 [m] [Gen. 31:7; Job 19:3]
14:23 [n] ch. 32:11; Ezek. 20:15; [ch. 26:64]
14:24 [o] ver. 6; ch. 13:6 14:24 [p] ch. 32:12; Josh. 14:8, 9
14:25 [q] ver. 43, 45; See ch. 13:29 14:25 [r] Deut. 1:40
14:27 [s] ver. 35 14:27 [t] Ex. 16:7, 12
14:28 [u] ver. 21, 23; ch. 26:65 14:28 [v] [ver. 2]
14:29 [w] 1 Cor. 10:5; Heb. 3:17 14:29 [x] ch. 1:45; 26:64; Deut. 1:35 14:29 [y] ch. 1:3; Ex. 30:14
14:30 [z] See Gen. 14:22 14:30 [a] ver. 6, 38; See ch. 13:6
14:31 [b] ver. 3; Deut. 1:39 14:31 [c] Ps. 106:24
14:32 [w] [See ver. 29 above]
14:33 [d] ch. 32:13; [Ps. 107:40] 14:33 [e] Ps. 95:10; [Deut. 2:14] 14:33 [f] Ezek. 23:35
14:34 [g] ch. 13:25 14:34 [h] [Ezek. 4:6]
14:35 [i] ch. 23:19 14:35 [j] ver. 27
14:36 [k] ch. 13:32
14:37 [l] 1 Cor. 10:10; Heb. 3:17; Jude 5
14:38 [m] ch. 26:65; See ch. 13:16
14:39 [n] Ex. 33:4
14:40 [o] Deut. 1:41
14:41 [p] [2 Chr. 24:20]
14:42 [q] Deut. 1:42 14:42 [r] [Deut. 31:17]
14:43 [s] ver. 25, 45; See ch. 13:29
14:44 [t] Deut. 1:43 14:44 [u] [1 Sam. 4:3]
14:45 [v] ver. 43; [Deut. 1:44] 14:45 [w] ch. 21:3; Judg. 1:17
15:2 [x] ver. 18; Lev. 23:10; Deut. 26:1
15:3 [y] Lev. 1:2, 3 15:3 [z] Lev. 22:21; 27:2 15:3 [a] ch. 28:19, 27; Lev. 23:8, 12, 36; Deut. 16:10 15:3 [b] Ex. 29:18; Lev. 4:31; See Gen. 8:21
15:4 [c] Lev. 2:1; 6:14 15:4 [d] Ex. 29:40; Lev. 23:13 15:4 [e] ch. 28:5; Lev. 14:10
15:5 [f] ch. 28:7, 14

15:6 [g] ch. 28:12, 14
15:7 [b] [See ver. 3 above]
15:8 [z] [See ver. 3 above] 15:8 [h] Lev. 7:11
15:9 [i] ch. 28:12, 14; See Lev. 6:14-17
15:11 [j] See ch. 28
15:15 [k] ver. 29, 30; ch. 9:14; Ex. 12:49
15:18 [l] ver. 2
15:19 [m] [Josh. 5:11, 12]
15:20 [n] Deut. 26:2, 10; Neh. 10:37; Ezek. 44:30 15:20 [o] Lev. 2:14; See Lev. 23:10-17
15:21 [n] [See ver. 20 above]
15:22 [p] [Lev. 4:2]
15:24 [q] [Lev. 4:13] 15:24 [r] ver. 8-10 15:24 [s] ch. 28:15; Lev. 4:23
15:25 [t] Lev. 4:20
15:27 [u] Lev. 4:27, 28
15:28 [v] Lev. 4:35
15:29 [w] See ver. 15
15:30 [x] [Deut. 17:12; Ps. 19:13; Heb. 10:26]
15:31 [y] 2 Sam. 12:9; 2 Chr. 36:16; Prov. 13:13
15:32 [z] Ex. 35:3; See Ex. 20:8, 9
15:34 [a] Lev. 24:12
15:35 [b] Ex. 31:14, 15 15:35 [c] Lev. 24:14-16; Josh. 7:25; 1 Kgs. 21:13; Acts 7:58
15:38 [d] Deut. 22:12; [Matt. 23:5]
15:39 [e] [Job 31:7; Eccles. 11:9; Ezek. 6:9] 15:39 [f] Ps. 73:27; 106:39; [Ezek. 6:9]
15:40 [g] See Lev. 11:44
15:41 [h] Lev. 22:33; See Lev. 20:8
16:1 [i] ch. 27:3; Ex. 6:16, 18, 21; Jude 11 16:1 [j] ch. 26:9
16:3 [k] Ps. 106:16-18 16:3 [l] ver. 7 16:3 [m] See Ex. 19:6
16:4 [n] ch. 14:5; 20:6
16:5 [o] [2 Tim. 2:19] 16:5 [p] ver. 3 16:5 [q] ch. 17:5; 1 Sam. 2:28; Ps. 105:26; [Ex. 28:1] 16:5 [r] ch. 3:10; Lev. 10:3; Ps. 65:4; Ezek. 40:46; 44:15, 16

16:6 [s] Lev. 10:1
16:7 [t] ver. 3
16:9 [u] ver. 13; 1 Sam. 18:23; Isa. 7:13; [Ezek. 16:20] 16:9 [v] ch. 8:14; Deut. 10:8
16:11 [w] Ex. 16:8; [1 Cor. 3:5]
16:13 [x] ver. 9 16:13 [y] See Ex. 3:8 16:13 [z] Ex. 2:14; Acts 7:27, 35
16:15 [a] [Gen. 4:4, 5] 16:15 [b] 1 Sam. 12:3; [Acts 20:33; 2 Cor. 7:2]
16:16 [c] Ex. 16:9; 1 Sam. 12:3, 7
16:17 [d] ver. 6, 7 16:17 [e] ver. 35
16:19 [f] See Lev. 9:23
16:21 [g] ver. 45; [Gen. 19:17, 22; Jer. 51:6; Rev. 18:4] 16:21 [h] Ex. 33:5; Ps. 73:19
16:22 [i] ver. 45; ch. 14:5; 20:6 16:22 [j] ch. 27:16; Job 12:10; Eccles. 12:7; Isa. 57:16; Zech. 12:1 16:22 [k] [Gen. 18:23-25; 2 Sam. 24:17]
16:26 [l] [Gen. 19:12-14; Isa. 52:11; 2 Cor. 6:17; Rev. 18:4]
16:27 [m] [Ex. 33:8]
16:28 [n] [Jer. 23:16; Ezek. 13:2, 17]
16:29 [o] [1 Kgs. 22:28]
16:30 [p] [Gen. 4:11] 16:30 [q] ver. 33; Ps. 55:15
16:31 [r] ch. 26:10; 27:3; Deut. 11:6; Ps. 106:17
16:32 [s] [ch. 26:11; 1 Chr. 6:22, 27]
16:33 [t] Jude 11
16:35 [u] [ch. 11:1]; Lev. 10:2; Ps. 106:18 16:35 [v] ver. 17
16:38 [w] Prov. 20:2; Hab. 2:10; [1 Kgs. 2:23] 16:38 [x] ch. 17:10; 26:10
16:40 [y] ch. 3:10; 2 Chr. 26:18
16:41 [z] See ch. 14:2
16:42 [a] Ex. 40:34 16:42 [b] ver. 19; See Lev. 9:23
16:45 [c] ver. 21, 24 16:45 [d] ver. 22
16:46 [e] ch. 8:19; 11:33; Lev. 10:6; 1 Chr. 27:24
16:48 [f] ver. 50; ch. 25:8; 2 Sam. 24:25; Ps. 106:30
16:49 [g] ch. 27:3
17:2 [h] [Ezek. 37:16]
17:4 [i] See Ex. 25:22

17:5 [j] ch. 16:5 17:5 [k] ch. 16:11
17:7 [l] ch. 18:2; Ex. 38:21; 2 Chr. 24:6; Acts 7:44
17:10 [m] Heb. 9:4 17:10 [n] ch. 16:38 17:10 [o] ver. 5
17:13 [p] See ch. 1:51
18:1 [q] ver. 23; See Ex. 28:38 18:1 [r] ver. 23
18:2 [s] [Gen. 29:34] 18:2 [t] See ch. 3:6-10
18:3 [u] ch. 3:25, 31, 36 18:3 [v] ch. 16:40 18:3 [w] ch. 4:15
18:4 [x] See ch. 17:13
18:5 [y] ch. 3:38; Ex. 27:21; 30:7; Lev. 24:3 18:5 [z] See Lev. 10:6
18:6 [a] ch. 3:12, 45 18:6 [b] ch. 3:9; 8:19
18:7 [c] ch. 3:10 18:7 [d] Heb. 9:3, 6 18:7 [e] See ch. 1:51
18:8 [f] ch. 5:9; Lev. 7:32 18:8 [g] Ex. 29:29; 40:13, 15
18:9 [h] Lev. 4:22, 27; 6:25, 26 18:9 [i] Lev. 7:7; 14:13
18:11 [j] Ex. 29:27, 28; Lev. 7:30, 34 18:11 [k] Lev. 10:14; [Deut. 18:3] 18:11 [l] [Lev. 22:2, 3, 11-13]
18:12 [m] Deut. 18:4 18:12 [n] Ex. 23:19; 34:26; Neh. 10:35, 36
18:13 [o] Ex. 22:29; Lev. 2:14; Deut. 26:2 18:13 [l] [See ver. 11 above]
18:14 [p] Lev. 27:28
18:15 [q] See Ex. 13:2 18:15 [r] Ex. 13:13; 34:20
18:16 [s] ch. 3:47; Lev. 27:2, 6 18:16 [t] See Ex. 30:13
18:17 [u] Deut. 15:19
18:18 [v] Ex. 29:26, 28; Lev. 7:31, 32, 34
18:19 [w] ver. 11 18:19 [x] Lev. 2:13; 2 Chr. 13:5
18:20 [y] ver. 23, 24; Deut. 10:9; 12:12; 14:27; 18:1, 2; Josh. 13:33; 14:3; 18:7; Ezek. 44:28
18:21 [z] ver. 24, 26; Lev. 27:30, 32; Deut. 14:22; Neh. 10:37; 12:44; Heb. 7:5, 8, 9; [Gen. 14:20; 28:22]
18:22 [a] See ch. 1:51 18:22 [b] Lev. 22:9
18:23 [c] ch. 3:7 18:23 [d] ver. 1
18:24 [e] ver. 19, 26, 29 18:24 [f] ver. 20, 21, 26
18:26 [g] Neh. 10:38
18:27 [h] ver. 30
18:30 [i] ver. 27

18:31 [j] [Matt. 10:10; Luke 10:7; 1 Tim. 5:17, 18]; See 1 Cor. 9:4-14
18:32 [k] Lev. 19:8; 22:16 18:32 [l] Lev. 22:2, 15

19:2 [m] Deut. 21:3; 1 Sam. 6:7
19:3 [n] Lev. 4:12; [Heb. 13:11]
19:4 [o] [Lev. 4:6, 17; 16:14, 19]; Heb. 9:13
19:5 [p] Ex. 29:14; Lev. 4:11, 12
19:6 [q] See Lev. 14:4, 6, 49
19:7 [r] See Lev. 11:25
19:8 [s] ver. 5 19:8 [r] [See ver. 7 above]
19:9 [t] Heb. 9:13 19:9 [u] Lev. 4:12; 6:11; 10:14 19:9 [v] ver. 13, 20, 21; ch. 31:23
19:10 [r] [See ver. 7 above]
19:11 [w] ver. 16; See ch. 5:2; 9:6, 10; 31:19
19:12 [x] ch. 31:19
19:13 [y] ver. 20; Lev. 15:31 19:13 [z] See Ex. 30:33
19:15 [a] ch. 31:20; Lev. 11:32
19:16 [b] ver. 11 19:16 [c] [Matt. 23:27; Luke 11:44]
19:17 [d] Heb. 9:13
19:18 [e] See Ex. 12:22
19:19 [f] ver. 12 19:19 [g] [Lev. 14:9] 19:19 [h] See Lev. 11:25
19:20 [i] See Ex. 30:33
19:22 [j] [ver. 11; Hag. 2:13]
20:1 [k] See ch. 13:21 20:1 [l] ch. 12:1; 26:59; Ex. 15:20
20:2 [m] [Ex. 17:1] 20:2 [n] ch. 16:19, 42
20:3 [o] ch. 14:2; [Ex. 17:2] 20:3 [p] ch. 11:1, 33; 14:37; 16:32, 33, 35, 49
20:5 [q] [Ex. 17:3]
20:6 [r] ch. 14:5; 16:4, 22, 45 20:6 [s] See Lev. 9:23
20:8 [t] [Ex. 17:5] 20:8 [u] See Ex. 17:6
20:9 [v] ch. 17:10
20:10 [w] Ps. 106:32, 33
20:11 [u] [See ver. 8 above]
20:12 [x] ch. 27:14; Deut. 1:37; 3:26; 32:51 20:12 [y] Ezek. 20:41; 36:23; 38:16
20:13 [z] ch. 27:14; Ex. 17:7; Deut. 32:51; 33:8; Ps. 81:7; 95:8; 106:32
20:14 [a] Judg. 11:16, 17 20:14 [b] See Gen. 36:31-39 20:14 [c] Deut. 2:4, 8; 23:7; Obad. 10, 12

20:15 [d] Gen. 46:6; Acts 7:15 20:15 [e] See Ex. 12:40 20:15 [f] Ex. 1:11; Deut. 26:6
20:16 [g] Ex. 2:23; 3:7 20:16 [h] Ex. 3:2; 14:19; 23:20; 33:2
20:17 [i] [ch. 21:22; Deut. 2:27] 20:17 [j] [ver. 19]
20:19 [k] [ver. 17] 20:19 [l] Deut. 2:6, 28
20:20 [m] [Judg. 11:17; Amos 1:11]
20:21 [n] [Deut. 2:29] 20:21 [o] [ch. 21:4; Deut. 2:8; Judg. 11:18]
20:22 [p] ch. 33:37 20:22 [q] ch. 21:4; 33:37
20:24 [r] ch. 27:13; Deut. 32:50; [ch. 31:2; Gen. 25:8] 20:24 [s] ver. 12
20:26 [r] [See ver. 24 above]
20:28 [t] Ex. 29:29, 30 20:28 [u] ch. 33:38; Deut. 32:50; [Deut. 10:6]
20:29 [v] Deut. 34:8
21:1 [w] ch. 33:40; [Judg. 1:16] 21:1 [x] See ch. 13:17
21:2 [y] [Gen. 28:20; Judg. 11:30]
21:3 [z] ch. 14:45; Deut. 1:44; Josh. 19:4; Judg. 1:17
21:4 [a] ch. 20:22; 33:41 21:4 [b] Judg. 11:18
21:5 [c] Ps. 78:19 21:5 [d] Ex. 16:3; 17:3 21:5 [e] [ch. 11:6]
21:6 [f] Deut. 8:15; 1 Cor. 10:9; [Isa. 14:29; 30:6] 21:6 [g] Jer. 8:17
21:7 [h] Ps. 78:34; [ch. 11:2] 21:7 [i] [Ex. 8:8, 28; 1 Sam. 12:19; 1 Kgs. 13:6; Acts 8:24]
21:9 [j] John 3:14, 15; [2 Kgs. 18:4]
21:10 [k] ch. 33:43, 44
21:11 [k] [See ver. 10 above]
21:12 [l] Deut. 2:13
21:13 [m] ch. 22:36; Judg. 11:18
21:15 [n] ver. 28; Deut. 2:9, 18, 29; Isa. 15:1
21:16 [o] [2 Sam. 20:14] 21:16 [p] [ch. 20:8; Ex. 17:6]
21:18 [q] See Gen. 49:10
21:20 [r] [ch. 23:28]
21:21 [s] Deut. 2:26, 27; Judg. 11:19
21:22 [t] [ch. 20:17]
21:23 [u] Deut. 29:7 21:23 [v] Deut. 2:32; Judg. 11:20

21:24 [w] Deut. 2:33; Josh. 12:1, 2; 24:8; Neh. 9:22; Ps. 135:11; 136:19, 20; Amos 2:9 21:24 [x] See Gen. 32:22

21:27 [y] See ch. 23:7 21:27 [z] See ch. 32:37

21:28 [a] Jer. 48:45, 46 21:28 [z] [See ver. 27 above] 21:28 [n] [See ver. 15 above]

21:29 [a] [See ver. 28 above] 21:29 [b] Judg. 11:24; 1 Kgs. 11:7; 2 Kgs. 23:13; Jer. 48:7

21:30 [c] ch. 32:3; Josh. 13:17; Isa. 15:2; Jer. 48:18; [ch. 33:45, 46] 21:30 [d] 1 Chr. 19:7; Isa. 15:2

21:32 [e] ch. 32:1; Josh. 13:25; 2 Sam. 24:5; Jer. 48:32

21:33 [f] Deut. 1:4; 3:1; Josh. 13:12

21:34 [g] Deut. 3:2 21:34 [h] See ver. 24

22:1 [i] ch. 26:3, 63; 31:12; 33:48, 50; 35:1; 36:13

22:2 [j] Judg. 11:25

22:3 [k] Ex. 15:15

22:4 [l] ch. 31:8; Josh. 13:21

22:5 [m] Deut. 23:4; Josh. 24:9; Neh. 13:2; Mic. 6:5; 2 Pet. 2:15; Jude 11; Rev. 2:14 22:5 [n] Deut. 23:4; [ch. 23:7]

22:6 [o] ch. 23:7

22:7 [l] [See ver. 4 above] 22:7 [p] [1 Sam. 9:7, 8; Mic. 3:11]

22:9 [q] [Gen. 20:3; Job 33:15, 16]

22:12 [r] See ch. 23:20

22:17 [s] ver. 37; ch. 24:11 22:17 [t] ver. 11

22:18 [u] ch. 24:13 22:18 [v] ver. 38; ch. 23:26; [1 Kgs. 22:14; 2 Chr. 18:13]

22:19 [w] ver. 8

22:20 [q] [See ver. 9 above] 22:20 [x] ver. 35; ch. 23:12, 26; 24:13

22:22 [y] [Ex. 4:24; 1 Chr. 21:16] 22:22 [z] ver. 32

22:28 [a] 2 Pet. 2:16

22:31 [b] [Gen. 21:19; 2 Kgs. 6:17; Luke 24:16, 31]

22:32 [c] ver. 22

22:34 [d] [1 Sam. 15:24; 26:21; 2 Sam. 12:13; Job 34:31, 32]

22:35 [e] ver. 20

22:36 [f] ch. 21:13

22:37 [g] ver. 17; ch. 24:11
22:38 [h] ver. 18
23:1 [i] ver. 29
23:2 [j] ver. 14, 30
23:3 [k] ver. 15 23:3 [l] [ch. 24:1]
23:4 [m] ver. 16
23:5 [n] ver. 12, 16; ch. 22:38; Deut. 18:18; Isa. 51:16; 59:21; Jer. 1:9
23:7 [o] ver. 18; ch. 24:3, 15, 20, 21, 23; Job 27:1; 29:1; Ps. 49:4; 78:2; Isa. 14:4; Mic. 2:4; [ch. 21:27] 23:7 [p] [ch. 22:5] 23:7 [q] [Gen. 29:1] 23:7 [r] ch. 22:6
23:9 [s] [ch. 24:17] 23:9 [t] Deut. 32:28 23:9 [u] Ex. 33:16; [Ezra 9:2; Esth. 3:8; Eph. 2:14]
23:10 [v] See Gen. 13:16 23:10 [w] Ps. 37:37; 116:15; Rev. 14:13
23:11 [x] ch. 22:11; 24:10; Deut. 23:5; Neh. 13:2
23:12 [y] See ver. 5
23:14 [z] ver. 1, 2
23:15 [a] ver. 3
23:16 [b] ver. 5, 12
23:19 [c] 1 Sam. 15:29; Mal. 3:6; Rom. 11:29; Titus 1:2; Heb. 6:18; James 1:17
23:20 [d] ch. 22:12; Gen. 12:2; 22:17 23:20 [e] ch. 22:18
23:21 [f] [Jer. 50:20]
23:22 [g] ch. 24:8 23:22 [h] Deut. 33:17; Job 39:9-12; Ps. 22:21; 92:10
23:23 [i] ch. 22:7 23:23 [j] Ps. 44:1
23:24 [k] Gen. 49:9 23:24 [l] Gen. 49:27
23:26 [m] See ch. 22:18
23:27 [n] ver. 13
23:28 [o] ch. 25:18; 31:16; Josh. 22:17; Ps. 106:28, 29; Hos. 9:10; [ch. 25:3, 5] 23:28 [p] See ch. 21:20
23:29 [q] ver. 1
23:30 [r] ver. 2
24:1 [s] ch. 23:3, 15
24:2 [t] See ch. 2:22-31 24:2 [u] Judg. 3:10; 1 Sam. 19:20, 23; 2 Chr. 15:1; 20:14

24:3 [v] See ch. 23:7
24:4 [w] [Ezek. 1:28; 3:23; Rev. 1:10, 17]
24:6 [x] [Ps. 1:3; Jer. 17:8] 24:6 [y] Ps. 104:16; Isa. 61:3
24:7 [z] [Jer. 51:13; Rev. 17:1] 24:7 [a] 1 Sam. 15:8 24:7 [b] 2 Sam. 5:12; 1 Chr. 14:2
24:8 [c] See ch. 23:22 24:8 [d] [ch. 14:9; 23:24] 24:8 [e] Isa. 38:13; Jer. 50:17 24:8 [f] Ps. 45:5; Jer. 50:9
24:9 [g] ch. 23:24; Gen. 49:9 24:9 [h] Gen. 12:3; 27:29
24:10 [i] [Job 27:23; Lam. 2:15; Ezek. 21:14, 17; 22:13] 24:10 [j] See ch. 23:11
24:11 [k] ch. 22:17, 37
24:13 [l] ch. 22:18 24:13 [m] See ch. 16:28
24:14 [n] [Mic. 6:5; Rev. 2:14] 24:14 [o] See Gen. 49:1
24:15 [p] [ch. 21:27]; See ch. 23:7
24:16 [q] Acts 7:48 24:16 [r] See ver. 4
24:17 [s] [ch. 23:9] 24:17 [t] Matt. 2:2; Rev. 22:16 24:17 [u] Gen. 49:10 24:17 [v] Jer. 48:45; [2 Sam. 8:2]
24:18 [w] [2 Sam. 8:14; Ps. 60:8, 9; Amos 9:12] 24:18 [x] Gen. 32:3; 36:8
24:20 [y] See ch. 23:7 24:20 [z] [Ex. 17:14; 1 Sam. 15:3, 8]
24:24 [a] Gen. 10:4; Dan. 11:30 24:24 [b] Gen. 10:21, 25 24:24 [c] ver. 20
24:25 [d] [ch. 31:8]
25:1 [e] ch. 33:49; Josh. 2:1; 3:1; Mic. 6:5 25:1 [f] [ch. 31:16]
25:2 [g] Ex. 34:15, 16; Josh. 22:17; Ps. 106:28; Hos. 9:10; [1 Cor. 10:20]
25:4 [h] See Deut. 4:3 25:4 [i] [Deut. 21:23; 2 Sam. 21:6; Gal. 3:13] 25:4 [j] ver. 11; Deut. 13:17
25:5 [k] [ch. 11:16; Ex. 18:21, 25] 25:5 [l] [Ex. 32:27]
25:6 [m] Joel 2:17
25:7 [n] Ps. 106:30 25:7 [o] Ex. 6:25
25:9 [p] Deut. 4:3; [1 Cor. 10:8]
25:11 [q] [2 Cor. 11:2] 25:11 [r] Deut. 32:16, 21; 1 Kgs. 14:22; Ps. 78:58; Zeph. 1:18; 3:8; 1 Cor. 10:22; [Ex. 20:5]
25:12 [s] Mal. 2:4, 5
25:13 [t] See 1 Chr. 6:4-15 25:13 [u] Ex. 40:15
25:15 [v] ch. 31:8; Josh. 13:21
25:17 [w] ch. 31:2, 7

25:18 [x] ch. 31:16; Rev. 2:14 25:18 [y] See ch. 23:28
26:1 [z] ch. 25:9
26:2 [a] ch. 1:2, 3; Ex. 30:12; 38:25, 26
26:3 [b] ver. 63; See ch. 22:1
26:4 [c] ch. 1:1
26:5 [d] Gen. 46:8, 9; Ex. 6:14; 1 Chr. 5:1-3
26:7 [e] [ch. 1:21]
26:9 [f] ch. 1:16; 16:2
26:10 [g] See ch. 16:31-35 26:10 [h] ch. 16:38; [1 Cor. 10:6; 2 Pet. 2:6]
26:11 [i] Ex. 6:24; 1 Chr. 6:22; [ch. 16:32]
26:12 [j] Gen. 46:10; Ex. 6:15; 1 Chr. 4:24
26:14 [k] [ch. 1:23]
26:15 [l] Gen. 46:16
26:18 [m] [ch. 1:25]
26:19 [n] Gen. 46:12; 1 Chr. 2:3-5; See Gen. 38:3-10
26:22 [o] [ch. 1:27]
26:23 [p] Gen. 46:13; 1 Chr. 7:1
26:25 [q] [ch. 1:29]
26:26 [r] Gen. 46:14
26:27 [s] [ch. 1:31]
26:28 [t] Gen. 46:20
26:29 [u] For ver. 29-37, see 1 Chr. 7:14-20 26:29 [v] Josh. 17:1 26:29 [w] ch. 36:1
26:33 [x] ch. 27:1; 36:11; Josh. 17:3
26:34 [y] [ch. 1:35]
26:37 [z] [ch. 1:33]
26:38 [a] Gen. 46:21; 1 Chr. 7:6; See 1 Chr. 8:1-5
26:41 [b] [ch. 1:37]
26:42 [c] Gen. 46:23
26:43 [d] [ch. 1:39]
26:44 [e] Gen. 46:17; 1 Chr. 7:30, 31
26:47 [f] [ch. 1:41]
26:48 [g] Gen. 46:24; 1 Chr. 7:13

26:50 [h] [ch. 1:43]
26:51 [i] [ch. 1:46]
26:53 [j] Josh. 11:23; 14:1, 2; Ps. 105:44
26:54 [k] ch. 33:54; 35:8
26:55 [l] ch. 33:54; 34:13; Josh. 11:23; 14:2
26:57 [m] Gen. 46:11; See Ex. 6:16-19; 1 Chr. 6:1, 16-30
26:59 [n] Ex. 2:1, 2, 4; 6:20
26:60 [o] ch. 3:2; 1 Chr. 24:1
26:61 [p] ch. 3:4; Lev. 10:1, 2; 1 Chr. 24:2
26:62 [q] [ch. 3:39] 26:62 [r] ch. 1:49 26:62 [s] See ch. 18:20
26:63 [t] ver. 3; See ch. 22:1
26:64 [u] [ch. 1:44; Deut. 2:14, 15]
26:65 [v] ch. 14:28, 29; 1 Cor. 10:5 26:65 [w] See ch. 13:6
27:1 [x] ch. 26:33; 36:11; Josh. 17:3
27:3 [y] ch. 14:35; 26:64, 65 27:3 [z] ch. 16:1, 2 27:3 [a] [Ezek. 18:4]
27:4 [b] Josh. 17:4
27:5 [c] Ex. 18:19
27:7 [d] ch. 36:5 27:7 [e] ch. 36:2
27:11 [f] See Ruth 4:3-6; Jer. 32:6-9 27:11 [g] ch. 35:29
27:12 [h] ch. 21:11; 33:44, 47; Deut. 32:49; [Deut. 3:27; 34:1]
27:13 [i] See ch. 20:24
27:14 [j] ch. 20:12, 24 27:14 [k] ch. 20:12, 13 27:14 [l] ch. 20:13; Deut. 32:51; [Ex. 17:7]
27:16 [m] See ch. 16:22
27:17 [n] Deut. 31:2; 1 Sam. 8:20; 18:13; 1 Kgs. 3:7; 2 Chr. 1:10; [Josh. 14:11] 27:17 [o] 1 Kgs. 22:17; Ezek. 34:5; Zech. 10:2; Matt. 9:36; Mark 6:34
27:18 [p] ch. 32:28 27:18 [q] Gen. 41:38; See Judg. 3:10 27:18 [r] Deut. 34:9
27:19 [s] Deut. 3:28; 31:7, 8
27:20 [t] See Josh. 1:16-18
27:21 [u] See Ex. 28:30
27:23 [s] [See ver. 19 above]
28:2 [v] See Lev. 3:11 28:2 [w] See Gen. 8:21

28:3 [x] For ver. 3-8, see Ex. 29:38-42
28:5 [y] ch. 15:4; Ex. 16:36 28:5 [z] Lev. 2:1 28:5 [a] Ex. 29:40
28:6 [b] Ex. 29:42; [Amos 5:25]
28:10 [c] [Ezek. 46:4, 5]
28:11 [d] ch. 10:10; 1 Sam. 20:5; 1 Chr. 23:31; 2 Chr. 2:4; Ezra 3:5; Isa. 1:13, 14; Ezek. 45:17; 46:6; Hos. 2:11; Col. 2:16
28:12 [e] For ver. 12-14, see ch. 15:4-12
28:15 [f] ver. 22, 30; ch. 15:24; 29:11, 16, 19, 25
28:16 [g] Deut. 16:1; Ezek. 45:21; See Ex. 12:6
28:17 [h] Lev. 23:6; [Ex. 12:18]
28:18 [i] Ex. 12:16; Lev. 23:7
28:19 [j] ver. 31; ch. 29:8, 13; Lev. 22:20; Deut. 15:21; 17:1
28:22 [k] ver. 15, 30; ch. 29:22, 28, 31, 34, 38
28:25 [l] Ex. 12:16; 13:6; Lev. 23:8
28:26 [m] Ex. 23:16; 34:22; Lev. 23:10, 15; Deut. 16:10; [Acts 2:1]
28:27 [n] [Lev. 23:18, 19]
28:30 [o] ver. 15, 22
28:31 [p] ver. 19
29:1 [q] Lev. 23:24; See ch. 10:1-10
29:5 [o] [See ch. 28:30 above]
29:6 [r] See ch. 28:11-15 29:6 [s] See ch. 28:3-8
29:7 [t] Lev. 16:29; 23:27 29:7 [u] ch. 30:13; Ps. 35:13; Isa. 58:5
29:8 [v] ver. 13, 17, 20, 23, 26, 29, 32, 36; See ch. 28:19
29:11 [w] See ch. 28:15 29:11 [x] Lev. 16:3, 5
29:12 [y] See Lev. 23:34
29:13 [z] Ezra 3:4
29:18 [a] ver. 21, 24, 27, 30, 33, 37; ch. 15:12; 28:7, 14
29:35 [b] [John 7:37] 29:35 [c] See Lev. 23:36
29:39 [d] Lev. 23:2, 4; 1 Chr. 23:31; 2 Chr. 31:3; Ezra 3:5; Neh. 10:33; [Isa. 1:14] 29:39 [e] Lev. 7:11, 16; 22:21, 23
30:1 [f] ch. 1:4, 16; 7:2
30:2 [g] Deut. 23:21; Eccles. 5:4; See Lev. 27:2 30:2 [h] See Lev. 5:4 30:2 [i] Job 22:27; Ps. 22:25; 50:14; 66:13, 14; 116:14, 18; Nah. 1:15

30:6 [j] Ps. 56:12
30:8 [j] [See ver. 6 above] 30:8 [k] ver. 12
30:12 [l] ver. 8
30:15 [m] See Lev. 5:1
31:2 [n] ch. 25:17 31:2 [o] See ch. 20:24
31:5 [p] ch. 32:27; Josh. 4:13
31:6 [q] ch. 10:6, 9; Lev. 23:24
31:7 [r] [Deut. 20:13; Judg. 21:11; 1 Sam. 27:9; 1 Kgs. 11:15, 16]
31:8 [s] Josh. 13:21 31:8 [t] ch. 25:15 31:8 [u] Josh. 13:22
31:10 [v] Gen. 25:16
31:11 [w] [Deut. 20:14; Josh. 8:2]
31:12 [x] See ch. 22:1
31:14 [y] ver. 48
31:15 [z] [1 Sam. 15:3]
31:16 [a] ch. 25:2 31:16 [b] ch. 24:14; 2 Pet. 2:15; Rev. 2:14 31:16 [c] See ch. 23:28 31:16 [d] ch. 25:9
31:17 [e] Judg. 21:11, 12
31:18 [f] See Deut. 21:10-14
31:19 [g] ch. 5:2 31:19 [h] See ch. 19:12, 22
31:23 [i] ch. 19:9
31:24 [j] See Lev. 11:25
31:27 [k] Josh. 22:8; 1 Sam. 30:24
31:28 [l] [ch. 18:26]; See ver. 30-41, 47
31:30 [m] See ver. 42-47 31:30 [n] See ch. 1:53
31:37 [o] ver. 28
31:41 [p] [ch. 18:8, 19]
31:47 [q] ver. 30
31:48 [r] ver. 14
31:50 [s] See Ex. 30:12
31:53 [t] ver. 32; Deut. 20:14
31:54 [u] Ex. 30:16
32:1 [v] ver. 3, 35; See ch. 21:32

32:3 [w] ver. 34 32:3 [x] ver. 34; See ch. 21:30 32:3 [y] ver. 38; ch. 33:47; Deut. 32:49; 1 Chr. 5:8; Isa. 15:2; 46:1; Jer. 48:1, 22
32:4 [z] ch. 21:24, 34; [ver. 33]
32:8 [a] See ch. 13:3, 21-33; Deut. 1:22-28
32:10 [b] For ver. 10-12, see Deut. 1:34-36
32:11 [c] ch. 14:29 32:11 [d] See Gen. 50:24
32:12 [e] Josh. 14:6; 15:17 32:12 [f] ch. 14:24; Deut. 1:36; Josh. 14:8, 9
32:13 [g] See ch. 14:33-35 32:13 [h] ch. 26:64, 65
32:15 [i] [Deut. 30:17; Josh. 22:16, 18; 2 Chr. 7:19, 20; 15:2]
32:16 [j] ver. 24
32:17 [k] Josh. 4:12, 13
32:18 [l] Josh. 22:4
32:19 [m] ver. 33; Josh. 12:1; 13:8
32:20 [n] Deut. 3:18; Josh. 1:13, 14; 4:12, 13
32:21 [o] ch. 33:52
32:22 [p] Deut. 3:12, 15, 16, 18; Josh. 1:15; 13:8, 32; 22:4, 9
32:23 [q] [Gen. 44:16; Isa. 59:12]
32:24 [r] ver. 16; See ver. 34-38
32:26 [s] Josh. 1:14
32:27 [t] Josh. 4:12, 13 32:27 [u] ch. 31:5
32:28 [v] Josh. 1:13 32:28 [w] ch. 27:18
32:33 [x] Deut. 29:8; Josh. 12:6; 13:8; 22:4; See Deut. 3:12-17
32:34 [y] ver. 3 32:34 [z] ver. 3 32:34 [a] See Deut. 2:36
32:35 [b] ver. 1; See ch. 21:32
32:36 [c] [ver. 3] 32:36 [d] ver. 17
32:37 [e] ver. 3; ch. 21:27 32:37 [y] [See ver. 34 above]
32:38 [f] See ver. 3 32:38 [g] [ver. 3; Josh. 13:17; Jer. 48:23] 32:38 [h] [Ex. 23:13; Josh. 23:7] 32:38 [c] [See ver. 36 above]
32:39 [i] Gen. 50:23; 1 Chr. 7:14, 15
32:40 [j] Deut. 3:13, 15; Josh. 13:31; 17:1
32:41 [k] Deut. 3:14; See 1 Chr. 2:21-23
33:2 [l] See ch. 9:17-23
33:3 [m] Ex. 12:37 33:3 [n] Ex. 12:2; 13:4 33:3 [o] Ex. 14:8

33:4 [p] Ex. 12:29 33:4 [q] Ex. 12:12; [Isa. 19:1]
33:5 [r] Ex. 12:37
33:6 [s] Ex. 13:20
33:7 [t] Ex. 14:2, 9
33:8 [u] Ex. 14:22 33:8 [v] Ex. 15:22, 23
33:9 [w] Ex. 15:27
33:11 [x] Ex. 16:1
33:14 [y] Ex. 17:1
33:15 [z] Ex. 19:1, 2
33:16 [a] ch. 11:34
33:17 [b] ch. 11:35; 12:16
33:18 [c] ch. 12:16
33:31 [d] [Deut. 10:6]
33:32 [e] Deut. 10:7
33:33 [e] [See ver. 32 above]
33:35 [f] Deut. 2:8; 1 Kgs. 9:26; 22:48; 2 Chr. 8:17
33:36 [g] ch. 20:1; 27:14
33:37 [h] ch. 20:1, 14, 22 33:37 [i] ch. 20:23; 21:4; 34:7, 8
33:38 [j] ch. 20:25-28; Deut. 32:50; [Deut. 10:6]
33:39 [k] [Ex. 7:7]
33:40 [l] ch. 21:1
33:43 [m] ch. 21:10
33:44 [n] ch. 21:11
33:45 [o] ch. 21:30; [ch. 32:34]
33:47 [p] Deut. 32:49
33:48 [q] ch. 22:1
33:49 [r] See ch. 25:1
33:51 [s] Deut. 9:1; [Josh. 3:17]
33:52 [t] ch. 32:21 33:52 [u] Ex. 23:24, 33; 34:13; Deut. 7:2, 5; 12:3 33:52 [v] Lev. 26:1
33:54 [w] ch. 26:53, 55 33:54 [x] ch. 26:54; 35:8
33:55 [y] Josh. 23:13; Judg. 2:3; Ps. 106:34, 36
33:56 [z] [Deut. 28:63]

34:2 [a] Gen. 17:8; Ex. 3:8; Ps. 105:11 34:2 [b] ver. 13
34:3 [c] Josh. 15:1; See Gen. 15:18-21; Ezek. 47:13-21 34:3 [d] ver. 12; Gen. 14:3; Josh. 15:2
34:4 [e] Josh. 15:3
34:5 [f] Josh. 15:4 34:5 [g] Gen. 15:18; Josh. 15:4, 47; 1 Kgs. 8:65; 2 Kgs. 24:7; 1 Chr. 13:5; 2 Chr. 7:8; Isa. 27:12
34:7 [h] ch. 33:37
34:8 [i] ch. 13:21; 2 Kgs. 14:25; Ezek. 48:1 34:8 [j] Ezek. 47:15
34:9 [k] Ezek. 47:17
34:11 [l] 2 Kgs. 23:33; Jer. 39:5 34:11 [m] Deut. 3:17; Josh. 11:2; 12:3; 19:35; Matt. 4:18; Luke 5:1
34:12 [n] ver. 3
34:13 [o] ver. 2; Josh. 14:1, 2
34:14 [p] ch. 32:33; Josh. 14:3
34:17 [q] Josh. 14:1; 19:51
34:18 [r] ch. 1:4, 16
35:1 [s] See ch. 22:1
35:2 [t] Josh. 14:3, 4; 21:2; See Ezek. 45:1-5; 48:8-14
35:6 [u] ver. 13; Deut. 4:41, 42; Josh. 20:2, 7, 8; 21:3, 13, 21, 27, 32, 36, 38
35:7 [v] Josh. 21:41
35:8 [w] Josh. 21:3 35:8 [x] ch. 26:54; 33:54
35:10 [y] For ver. 10-12, see Deut. 19:2-4; Josh. 20:2-6
35:11 [z] Ex. 21:13
35:13 [a] See ver. 6
35:14 [b] Deut. 4:41; Josh. 20:8
35:15 [c] ch. 15:16
35:16 [d] Ex. 21:12, 14; Lev. 24:17; Deut. 19:11, 12
35:19 [e] Deut. 19:6, 12; Josh. 20:3, 5
35:20 [f] Ex. 21:14; Deut. 19:11
35:21 [e] [See ver. 19 above]
35:22 [g] Ex. 21:13
35:24 [h] ver. 12; Josh. 20:6 35:24 [e] [See ver. 19 above]
35:25 [i] Josh. 20:6 35:25 [j] Ex. 29:7; Lev. 4:3; 21:10

35:27 [e] [See ver. 19 above]
35:28 [i] [See ver. 25 above]
35:29 [k] ch. 27:11
35:30 [l] Deut. 17:6; 19:15; Heb. 10:28; [Matt. 18:16; John 8:17; 2 Cor. 13:1; 1 Tim. 5:19]
35:33 [m] Ps. 106:38; Jer. 3:1, 2, 9; [Mic. 4:11] 35:33 [n] See Gen. 9:6
35:34 [o] Lev. 18:25; Deut. 21:23 35:34 [p] See Ex. 29:45
36:1 [q] ch. 26:29
36:2 [r] ch. 26:55; 33:54 36:2 [s] ch. 27:1, 7; Josh. 17:3, 4
36:4 [t] Lev. 25:10
36:5 [u] [ch. 27:7]
36:6 [v] ver. 12
36:7 [w] [1 Kgs. 21:3]
36:8 [x] 1 Chr. 23:22
36:11 [y] ch. 27:1; Josh. 17:3
36:13 [z] See ch. 22:1

Footnotes

Deut. 2:21 [1] **2:21** Hebrew *them*

Deut. 2:34 [2] **2:34** That is, set apart (devoted) as an offering to the Lord (for destruction)

Deut. 3:6 [1] **3:6** That is, set apart (devoted) as an offering to the Lord (for destruction); twice in this verse

Deut. 3:11 [2] **3:11** A *cubit* was about 18 inches or 45 centimeters

Deut. 3:11 [3] **3:11** Hebrew *cubit of a man*

Deut. 4:1 [1] **4:1** Or *just decrees*; also verses 5, 8, 14, 45

Deut. 4:13 [2] **4:13** Hebrew *words*

Deut. 4:37 [3] **4:37** Hebrew *his offspring after him*

Deut. 4:48 [4] **4:48** Syriac; Hebrew *Sion*

Deut. 5:7 [1] **5:7** Or *besides*

Deut. 5:10 [2] **5:10** Or *to the thousandth generation*

Deut. 5:15 [3] **5:15** Or *servant*

Deut. 5:17 [4] **5:17** The Hebrew word also covers causing human death through carelessness or negligence

Deut. 5:29 [5] **5:29** Or *sons*

Deut. 6:1 [1] **6:1** Or *just decrees*; also verse 20

Deut. 6:4 [2] **6:4** Or *The LORD our God is one LORD*; or *The LORD is our God, the LORD is one*; or *The LORD is our God, the LORD alone*

Deut. 7:2 [1] **7:2** That is, set apart (devote) as an offering to the Lord (for destruction)

Deut. 7:22 [2] **7:22** Or *quickly*

Deut. 7:26 [3] **7:26** That is, set apart (devoted) as an offering to the Lord (for destruction); twice in this verse

Deut. 8:3 [1] **8:3** Hebrew *by all*

Deut. 9:16 [1] **9:16** Hebrew *cast metal*

Deut. 10:4 [1] **10:4** Hebrew *words*

Deut. 10:6 [2] **10:6** Or *the wells of the Bene-jaakan*

Deut. 11:2 [1] **11:2** Or *instruction*

Deut. 11:10 [2] **11:10** Hebrew *watered it with your feet*

Deut. 11:14 [3] **11:14** Samaritan, Septuagint, Vulgate; Hebrew *I*; also verse 15

Deut. 11:24 [4] **11:24** Hebrew *and*
Deut. 11:30 [5] **11:30** Septuagint, Syriac; see Genesis 12:6. Hebrew *oaks*, or *terebinths*
Deut. 12:5 [1] **12:5** Or *name as its habitation*
Deut. 12:32 [2] **12:32** Ch 13:1 in Hebrew
Deut. 13:5 [1] **13:5** Or *evil person*
Deut. 13:6 [2] **13:6** Hebrew *the wife of your bosom*
Deut. 13:15 [3] **13:15** That is, setting apart (devoting) as an offering to the Lord (for destruction)
Deut. 14:5 [1] **14:5** Or *addax*
Deut. 14:12 [2] **14:12** The identity of many of these birds is uncertain
Deut. 15:9 [1] **15:9** Or *be evil*; also verse 10
Deut. 15:12 [2] **15:12** Or *sells himself*
Deut. 15:17 [3] **15:17** Or *servant*; the Hebrew term *'ebed* designates a range of social and economic roles (see Preface)
Deut. 15:17 [4] **15:17** Or *servant*
Deut. 17:7 [1] **17:7** Septuagint *drive out*; also verse 12
Deut. 17:7 [2] **17:7** Or *evil person*; also verse 12
Deut. 17:18 [3] **17:18** Hebrew *from before*
Deut. 18:1 [1] **18:1** Or *the offerings by fire to the LORD*
Deut. 18:1 [2] **18:1** Hebrew *his*
Deut. 18:6 [3] **18:6** Or *lives—if he comes enthusiastically*
Deut. 18:8 [4] **18:8** The meaning of the Hebrew is uncertain
Deut. 18:10 [5] **18:10** Hebrew *makes his son or his daughter pass through the fire*
Deut. 18:20 [6] **18:20** Or *and*
Deut. 19:3 [1] **19:3** Hebrew *road*
Deut. 19:13 [2] **19:13** Or *the blood of the innocent*
Deut. 19:19 [3] **19:19** Or *evil person*
Deut. 20:17 [1] **20:17** That is, set apart (devote) as an offering to the Lord (for destruction)
Deut. 21:15 [1] **21:15** Or *hated*; also verses 16, 17
Deut. 22:9 [1] **22:9** Hebrew *become holy*
Deut. 22:18 [2] **22:18** Or *discipline*
Deut. 22:19 [3] **22:19** A *shekel* was about 2/5 ounce or 11 grams
Deut. 22:19 [4] **22:19** Or *girl of marriageable age*
Deut. 22:30 [5] **22:30** Ch 23:1 in Hebrew

Deut. 22:30 [6] **22:30** Hebrew *uncover his father's skirt*
Deut. 23:15 [1] **23:15** Or *servant*; the Hebrew term *'ebed* designates a range of social and economic roles (see Preface)
Deut. 23:18 [2] **23:18** Or *male prostitute*
Deut. 24:8 [1] **24:8** *Leprosy* was a term for several skin diseases; see Leviticus 13
Deut. 25:10 [1] **25:10** Hebrew *its name*
Deut. 25:15 [2] **25:15** Or *just*, or *righteous*; twice in this verse
Deut. 26:8 [1] **26:8** Hebrew *with great terror*
Deut. 27:6 [1] **27:6** Hebrew *whole*
Deut. 27:20 [2] **27:20** Hebrew *uncovered his father's skirt*
Deut. 28:22 [1] **28:22** Or *sword*
Deut. 28:29 [2] **28:29** Or *shall not succeed in finding your ways*
Deut. 28:42 [3] **28:42** Identity uncertain
Deut. 28:54 [4] **28:54** Hebrew *the wife of his bosom*
Deut. 28:56 [5] **28:56** Hebrew *the husband of her bosom*
Deut. 29:1 [1] **29:1** Ch 28:69 in Hebrew
Deut. 29:2 [2] **29:2** Ch 29:1 in Hebrew
Deut. 29:9 [3] **29:9** Or *deal wisely*
Deut. 29:10 [4] **29:10** Septuagint, Syriac; Hebrew *your heads, your tribes*
Deut. 30:16 [1] **30:16** Septuagint; Hebrew lacks *If you obey the commandments of the LORD your God*
Deut. 30:16 [2] **30:16** Or *his just decrees*
Deut. 31:23 [1] **31:23** Hebrew *he*
Deut. 32:8 [1] **32:8** Or *territories*
Deut. 32:8 [2] **32:8** Compare Dead Sea Scroll, Septuagint; Masoretic Text *sons of Israel*
Deut. 32:14 [3] **32:14** That is, with the best
Deut. 32:14 [4] **32:14** Hebrew *with the kidney fat*
Deut. 32:18 [5] **32:18** Or *fathered*
Deut. 32:35 [6] **32:35** Septuagint *and I will repay*
Deut. 32:36 [7] **32:36** Septuagint *judge*
Deut. 32:41 [8] **32:41** Hebrew *the lightning of my sword*
Deut. 32:43 [9] **32:43** Dead Sea Scroll, Septuagint; Masoretic Text *Rejoice his people, O nations*
Deut. 32:43 [10] **32:43** Masoretic Text lacks *bow down to him, all gods*

Deut. 32:43 [11] **32:43** Dead Sea Scroll, Septuagint; Masoretic Text *servants*

Deut. 32:43 [12] **32:43** Dead Sea Scroll, Septuagint; Masoretic Text lacks *He repays those who hate him*

Deut. 32:43 [13] **32:43** Or *atones for*

Deut. 32:43 [14] **32:43** Septuagint, Vulgate; Hebrew *his land his people*

Deut. 32:44 [15] **32:44** Septuagint, Syriac, Vulgate; Hebrew *Hoshea*

Deut. 33:2 [1] **33:2** Septuagint, Syriac, Vulgate; Hebrew *them*

Deut. 33:2 [2] **33:2** The meaning of the Hebrew word is uncertain

Deut. 33:3 [3] **33:3** Septuagint; Hebrew *peoples*

Deut. 33:3 [4] **33:3** Hebrew *your*

Deut. 33:3 [5] **33:3** The meaning of the Hebrew word is uncertain

Deut. 33:5 [6] **33:5** Hebrew *Thus he*

Deut. 33:7 [7] **33:7** Probable reading; Hebrew *With his hands he contended*

Deut. 33:8 [8] **33:8** Dead Sea Scroll, Septuagint; Masoretic Text lacks *Give to Levi*

Deut. 33:12 [9] **33:12** Septuagint; Hebrew *dwells in safety by him. He*

Deut. 33:13 [10] **33:13** Two Hebrew manuscripts and Targum; Hebrew *with the dew*

Deut. 33:17 [11] **33:17** Dead Sea Scroll, Septuagint, Samaritan; Masoretic Text *His firstborn bull*

Deut. 33:23 [12] **33:23** Or *west*

Deut. 33:27 [13] **33:27** Or *a dwelling place*

Deut. 33:27 [14] **33:27** Revocalization of verse 27 yields *He subdues the ancient gods, and shatters the forces of old*

Deut. 33:28 [15] **33:28** Hebrew *the abode of Jacob was alone*

Cross-references for Deuteronomy

1:1 [a] ch. 3:17 1:1 [b] [Num. 21:14] 1:1 [c] 1 Sam. 25:1

1:2 [d] ch. 2:14; 9:23; Num. 13:26; 32:8; 34:4

1:3 [e] [Num. 33:38]

1:4 [f] See Num. 21:21-32 1:4 [g] See Num. 21:33-35 1:4 [h] ch. 3:1, 10; Josh. 12:4; 13:12

1:5 [i] ch. 29:1

1:6 [j] ch. 2:3; [Ex. 19:1; Num. 10:11]

1:7 [k] [Num. 13:29] 1:7 [a] [See ver. 1 above] 1:7 [l] Josh. 9:1

1:8 [m] Gen. 12:7; 13:14, 15; 15:18; 17:7, 8; 26:3, 4; 28:13, 14; 50:24

1:9 [n] Num. 11:14; [Ex. 18:18]

1:10 [o] [ch. 10:22; 28:62]; See Gen. 15:5

1:11 [p] [2 Sam. 24:3] 1:11 [q] Gen. 12:2; 22:17; 26:3, 24

1:12 [r] [1 Kgs. 3:8, 9]

1:13 [s] [Ex. 18:21; Num. 11:16, 17]

1:15 [t] Ex. 18:25

1:16 [u] ch. 16:18; John 7:24

1:17 [v] ch. 16:19; Ex. 23:2, 3; Lev. 19:15; 2 Chr. 19:7; Prov. 24:23; 28:21; Mal. 2:9; James 2:1, 9 1:17 [w] 2 Chr. 19:6; [Ex. 21:6] 1:17 [x] Ex. 18:22, 26

1:19 [y] ch. 8:15; 32:10; Jer. 2:6; [Num. 10:12] 1:19 [z] See ver. 2

1:21 [a] ch. 31:8; Josh. 1:9

1:23 [b] Num. 13:3

1:24 [c] See Num. 13:22-27

1:27 [d] Ps. 106:25; See Num. 14:1-4 1:27 [e] ch. 9:28 1:27 [f] [Josh. 7:7]

1:28 [g] Josh. 14:8 1:28 [h] ch. 9:1, 2; See Num. 13:28-33 1:28 [i] See Num. 13:22

1:30 [j] ch. 3:22; Ex. 14:14, 25; Josh. 10:14, 42; 23:3, 10; [Neh. 4:20]

1:31 [k] ch. 32:11, 12; Ex. 19:4; Isa. 46:3, 4; 63:9; Hos. 11:3

1:32 [l] Ps. 106:24; Jude 5

1:33 [m] See Ex. 13:21 1:33 [n] Num. 10:33

1:35 [o] See ch. 2:15; Num. 14:20-30
1:36 [p] Num. 14:30; Josh. 14:9
1:37 [q] ch. 4:21; 32:51; 34:4; Num. 20:12; 27:13, 14; [Ps. 106:32]
1:38 [r] ch. 31:3, 7; Ex. 24:13; [1 Sam. 16:22] 1:38 [s] ch. 31:7, 23; Num. 27:18-20
1:39 [t] Num. 14:3, 31 1:39 [u] Isa. 7:15, 16
1:40 [v] ch. 2:1; Num. 14:25
1:41 [w] Num. 14:40
1:42 [x] Num. 14:42 1:42 [y] [ch. 31:17]
1:43 [z] Num. 14:44
1:44 [a] Num. 14:45 1:44 [b] [Ps. 118:12; Isa. 7:18] 1:44 [c] See Num. 21:3
1:46 [d] Num. 20:1, 22; Judg. 11:17
2:1 [e] ch. 1:40; Num. 14:25
2:3 [f] ch. 1:6
2:4 [g] ch. 23:7; Amos 1:11; Obad. 10, 12 2:4 [h] See Gen. 32:3 2:4 [i] See Num. 20:18-21
2:5 [h] [See ver. 4 above]
2:6 [j] ver. 28
2:7 [k] [Job 23:10] 2:7 [l] See ch. 8:2-4
2:8 [m] Judg. 11:18 2:8 [n] See ch. 1:1 2:8 [o] 1 Kgs. 9:26; [2 Kgs. 14:22; 16:6; 2 Chr. 26:2] 2:8 [p] See Num. 33:35
2:9 [q] ver. 19, 29 2:9 [r] ver. 18; Num. 21:15; Isa. 15:1 2:9 [s] ver. 19; Gen. 19:36, 37
2:10 [t] Gen. 14:5 2:10 [u] [ver. 21] 2:10 [v] See Num. 13:22
2:11 [w] See Gen. 14:5
2:12 [x] ver. 22; Gen. 14:6; See Gen. 36:20-30 2:12 [y] Num. 21:24, 31, 35
2:13 [z] [Num. 21:12]
2:14 [a] See ch. 1:2, 19 2:14 [b] [Num. 21:12] 2:14 [c] Num. 14:33, 35; 26:64; Ps. 78:33; 95:11; 106:26; Ezek. 20:15; [1 Cor. 10:5; Heb. 3:17]; See ch. 1:35
2:19 [d] [ver. 9] 2:19 [e] Gen. 19:36, 38
2:20 [f] See Gen. 14:5
2:21 [g] [ver. 10]
2:22 [h] Gen. 14:6; See Gen. 36:20-30

2:23 [i] Josh. 13:3, 4 2:23 [j] Gen. 10:19; Jer. 25:20 2:23 [k] See Gen. 10:14
2:24 [l] Num. 21:13, 14; Judg. 11:18, 21 2:24 [m] Num. 21:27, 28, 30 2:24 [n] [ver. 9]
2:25 [o] ch. 11:25; 28:10; See Ex. 15:14-16; Josh. 2:9-11
2:26 [p] Josh. 13:18; 1 Chr. 6:79 2:26 [m] [See ver. 24 above] 2:26 [q] [ch. 20:10]
2:27 [r] Num. 21:21, 22; Judg. 11:19
2:28 [s] ver. 6; Num. 20:19
2:29 [t] ver. 5, 9; [ch. 23:3, 4; Num. 20:18; Judg. 11:17, 18]
2:30 [u] Num. 21:23 2:30 [m] [See ver. 24 above] 2:30 [v] See Ex. 4:21
2:32 [w] See Num. 21:23-30
2:33 [x] [ch. 7:2] 2:33 [y] ch. 29:7
2:34 [z] ch. 3:6
2:36 [a] ch. 3:12; 4:48; Josh. 12:2; 13:9, 16; 2 Kgs. 10:33 2:36 [b] Josh. 13:9, 16; 2 Sam. 24:5 2:36 [c] Ps. 44:3
2:37 [d] ch. 3:16; Gen. 32:22; Num. 21:24; Josh. 12:2; Judg. 11:22
3:1 [e] ch. 29:7; Num. 21:33, 35 3:1 [f] See ch. 1:4
3:2 [g] See Num. 21:23-26, 34
3:3 [h] Num. 21:35
3:4 [i] 1 Kgs. 4:13
3:6 [j] See ch. 7:2; Ps. 135:10-12 3:6 [k] ch. 2:34
3:9 [l] ch. 4:48; Josh. 11:3, 17; 12:5 3:9 [m] Ps. 29:6; [ch. 4:48] 3:9 [n] 1 Chr. 5:23; Song 4:8; Ezek. 27:5
3:10 [o] ch. 4:43; Josh. 13:9, 16, 17, 21; Jer. 48:8, 21 3:10 [p] Josh. 12:5; 13:11; 1 Chr. 5:11
3:11 [q] ch. 2:11, 20 3:11 [r] See Gen. 14:5 3:11 [s] 2 Sam. 11:1; 12:26; Jer. 49:2; Ezek. 21:20; 25:5; Amos 1:14 3:11 [t] [Rev. 21:17]
3:12 [u] See ch. 2:36 3:12 [v] See Num. 32:32-38; Josh. 13:8-13
3:13 [w] See Num. 32:39-42; Josh. 13:29-31 3:13 [x] 1 Kgs. 4:13 3:13 [r] [See ver. 11 above]
3:14 [y] Num. 32:41; [1 Chr. 2:22, 23] 3:14 [z] Josh. 12:5; 13:11, 13; 2 Sam. 3:3; 10:6; 13:37, 38 3:14 [a] Num. 32:41
3:15 [b] Num. 32:39
3:16 [c] [2 Sam. 24:5] 3:16 [d] Num. 21:24; Josh. 12:2

3:17 [e] See Num. 34:11 3:17 [f] ch. 4:49; Josh. 3:16; 12:3; 2 Kgs. 14:25 3:17 [g] See Gen. 14:3 3:17 [h] [Num. 21:15]
3:18 [i] Num. 32:20, 21; Josh. 1:14; 4:12
3:19 [j] Num. 32:1, 4
3:20 [k] Josh. 22:4
3:21 [l] [Num. 27:18]
3:22 [m] See Ex. 14:14
3:24 [n] ch. 5:24; 11:2; 32:3; 1 Chr. 29:11 3:24 [o] See Ex. 15:11
3:25 [p] ch. 4:22; Ex. 3:8 3:25 [q] [Josh. 1:4]
3:26 [r] See ch. 1:37 3:26 [s] [2 Cor. 12:9]
3:27 [t] Num. 27:12, 13
3:28 [u] ch. 1:38; 31:3, 7; Num. 27:23
3:29 [v] ch. 4:46; 34:6
4:1 [w] See Lev. 18:4 4:1 [x] ch. 6:24; 8:1
4:2 [y] ch. 12:32; [Josh. 1:7; Prov. 30:6; Rev. 22:18, 19]
4:3 [z] See Num. 23:28; 25:3-9
4:6 [a] ch. 29:9 4:6 [b] Job 28:28; Ps. 111:10; Prov. 1:7; 9:10
4:7 [c] 2 Sam. 7:23 4:7 [d] Ps. 34:18; 46:1; 145:18; 148:14; [James 4:8]
4:8 [e] Rom. 7:12
4:9 [f] ver. 23 4:9 [g] [Prov. 4:23] 4:9 [h] ch. 6:7; 11:19; 32:46; Gen. 18:19; See Ps. 78:4-6
4:10 [i] Ex. 19:9, 16; Heb. 12:18, 19 4:10 [j] ch. 31:12 4:10 [k] ch. 14:23; 17:19 4:10 [l] ch. 12:1; 31:13; 1 Kgs. 8:40
4:11 [m] Ex. 19:17 4:11 [n] ch. 5:22, 23; Ex. 19:18; 20:18, 21; [Ex. 24:16, 17]
4:12 [o] ver. 33, 36; ch. 5:4, 22; Ex. 20:1, 19 4:12 [p] ver. 15 4:12 [q] Ex. 20:22; [1 Kgs. 19:12; Job 4:16]
4:13 [r] ch. 9:9, 11 4:13 [s] Ex. 34:28 4:13 [t] See Ex. 24:12
4:14 [u] See Ex. 21–23
4:15 [v] Josh. 23:11 4:15 [w] ver. 12
4:16 [x] ver. 25 4:16 [y] ver. 23; ch. 5:8; Ex. 20:4; [Acts 17:29] 4:16 [z] Rom. 1:23
4:19 [a] ch. 17:3; Job 31:26-28 4:19 [b] 2 Kgs. 17:16; 21:3; [Gen. 2:1]
4:20 [c] 1 Kgs. 8:51; Jer. 11:4 4:20 [d] ch. 9:29; 32:9

4:21 [e] See ch. 1:37
4:22 [f] ch. 3:27 4:22 [g] ch. 3:25
4:23 [h] ver. 9 4:23 [i] ch. 5:8; Ex. 20:4; [Acts 17:29]
4:24 [j] Ex. 24:17; Cited Heb. 12:29; [ch. 9:3; Isa. 10:16-18; 29:6; 30:27, 30; Zeph. 1:18] 4:24 [k] [Isa. 42:8]; See Ex. 20:5
4:25 [l] ver. 16 4:25 [m] ch. 9:18; 2 Kgs. 17:17
4:26 [n] ch. 30:18, 19; 31:28; 32:1; Isa. 1:2; Jer. 2:12; 6:19; Mic. 6:2
4:27 [o] See Lev. 26:33 4:27 [p] ch. 28:62
4:28 [q] ch. 28:36, 64; Jer. 16:13 4:28 [r] Ps. 115:4-7; 135:15-17; Isa. 44:9; 46:7
4:29 [s] ch. 30:2, 3; Lev. 26:40-42; 2 Chr. 15:4; Neh. 1:9; Isa. 55:6, 7; Jer. 29:13, 14
4:30 [t] See Gen. 49:1
4:31 [u] Ex. 34:6; 2 Chr. 30:9; Neh. 9:31; Jonah 4:2 4:31 [v] ch. 31:6, 8; Josh. 1:5; 1 Chr. 28:20
4:32 [w] Job 8:8
4:33 [x] ver. 12; ch. 5:24, 26; Ex. 3:6; 19:21; [Gen. 32:30; Ex. 24:11; 33:20, 23; Judg. 6:22, 23; 13:22]
4:34 [y] ch. 26:8; Ex. 7:3; Jer. 32:21 4:34 [z] See Ex. 15:3-10 4:34 [a] ch. 7:8; 11:2; 26:8; 34:12 4:34 [b] Ex. 6:6; Jer. 32:21
4:35 [c] [Ex. 10:2] 4:35 [d] ver. 39; 1 Sam. 2:2; 2 Sam. 22:32; Isa. 45:5, 18, 22; 46:9; Cited Mark 12:32
4:36 [e] Ex. 19:9, 19; Neh. 9:13 4:36 [x] [See ver. 33 above]
4:37 [f] ch. 10:15 4:37 [g] Ex. 33:14; [Isa. 63:9]
4:38 [h] ch. 7:1; 11:23; Ex. 23:27, 28; 34:24; See ch. 9:1-5
4:39 [i] Josh. 2:11; 1 Kgs. 8:23; 2 Chr. 20:6; Eccles. 5:2 4:39 [j] 1 Sam. 2:2; 2 Sam. 22:32; Isa. 45:5, 18, 22; 46:9; Cited Mark 12:32
4:40 [k] Lev. 22:31 4:40 [l] ch. 5:16; 6:2, 3; 11:9; 12:25, 28; 22:7; [Prov. 3:1, 2; 10:27]
4:41 [m] Num. 35:6, 14
4:42 [n] ch. 19:4
4:43 [o] Josh. 20:8; 21:36; 1 Chr. 6:78 4:43 [p] See ch. 3:10
4:46 [q] ch. 3:29 4:46 [r] ch. 1:4; Num. 21:24
4:47 [s] ch. 3:3, 4; Num. 21:33, 35

4:48 [t] See ch. 2:36 4:48 [u] [ch. 3:9] 4:48 [v] See ch. 3:9
4:49 [w] See ch. 3:17
5:2 [x] ch. 4:23; Ex. 19:5
5:3 [y] [Heb. 8:9]
5:4 [z] [ch. 34:10; Ex. 33:11; Num. 14:14; Judg. 6:22]
5:5 [a] Ex. 20:21; [Gal. 3:19] 5:5 [b] Ex. 19:16; 20:18; 24:2
5:6 [c] For ver. 6-21, see Ex. 20:2-17
5:10 [d] Ex. 20:6; Jer. 32:18
5:14 [e] Ex. 16:29, 30; Heb. 4:4 5:14 [f] [Ex. 23:12]
5:15 [g] ch. 15:15; 16:12; 24:18, 22 5:15 [h] See ch. 4:34
5:16 [i] See ch. 4:40
5:17 [j] Matt. 5:21, 27; Luke 18:20; James 2:11
5:18 [j] [See ver. 17 above]
5:22 [k] See ch. 4:11 5:22 [l] ch. 9:10, 11; Ex. 24:12
5:23 [m] See ch. 4:12
5:24 [n] See ch. 3:24 5:24 [o] Ex. 19:19 5:24 [p] See ch. 4:33
5:25 [q] ch. 18:16
5:26 [p] [See ver. 24 above]
5:27 [r] See Ex. 20:19
5:28 [s] ch. 18:17
5:29 [t] ch. 32:29; Ps. 81:13; Isa. 48:18; [Matt. 23:37; Luke 19:42] 5:29 [u] See ch. 4:40
5:31 [v] Gal. 3:19
5:32 [w] ch. 17:20; 28:14; Josh. 1:7; 23:6; 2 Kgs. 22:2; Prov. 4:27
5:33 [x] ch. 10:12; 30:16; Jer. 7:23; [Luke 1:6] 5:33 [y] See ch. 4:40
6:1 [z] ch. 4:1; 5:31; 12:1
6:2 [a] ch. 5:29; 10:12, 20; 13:4; Ps. 128:1; Eccles. 12:13 6:2 [b] See ch. 4:40
6:3 [c] Gen. 15:5; 22:17; 26:4; 28:14; Ex. 32:13
6:4 [d] Cited Mark 12:29; [Isa. 42:8; Zech. 14:9; John 17:3; 1 Cor. 8:4, 6]
6:5 [e] Cited Matt. 22:37; Mark 12:30; Luke 10:27; [2 Kgs. 23:25]
6:6 [f] ch. 11:18; 32:46; Ps. 37:31; Isa. 51:7; Jer. 31:33
6:7 [g] See ch. 4:9
6:8 [h] ch. 11:18; Prov. 3:3; 6:21; 7:3; See Ex. 13:9

6:9 [i] ch. 11:20; [Isa. 57:8]
6:10 [j] Josh. 24:13; [Josh. 11:13; Neh. 9:25; Ps. 105:44]
6:12 [k] [Prov. 30:8, 9]
6:13 [l] Cited Matt. 4:10; Luke 4:8 6:13 [m] ch. 10:20; Josh. 2:12; Ps. 63:11; Isa. 45:23; 65:16; Jer. 12:16
6:14 [n] ch. 8:19; 11:16, 28; 13:2, 3; 28:14; Jer. 25:6 6:14 [o] ch. 13:7
6:15 [p] ch. 7:21 6:15 [q] See Ex. 20:5 6:15 [r] ch. 7:4; 11:17
6:16 [s] Cited Matt. 4:7; Luke 4:12 6:16 [t] ch. 9:22; 33:8; Ps. 95:8; [1 Cor. 10:9]; See Ex. 17:2-7
6:17 [u] ch. 11:22; Ps. 119:4
6:18 [v] See ch. 12:25
6:19 [w] Ex. 23:28-30; Num. 33:52, 53
6:20 [x] Ex. 12:26; 13:14
6:21 [y] [Ex. 20:2]
6:22 [z] Ps. 135:9; See ch. 4:34
6:24 [a] ver. 2, 13 6:24 [b] ch. 10:13; Jer. 32:39 6:24 [c] ch. 4:1; 8:1; [Lev. 18:5; Ps. 41:2]
6:25 [d] ch. 24:13
7:1 [e] ch. 31:3; Ps. 44:2, 3 7:1 [f] See Ex. 23:23 7:1 [g] ch. 4:38; 9:1; 11:23
7:2 [h] ver. 23; ch. 23:14 7:2 [i] ch. 20:17; Ex. 22:20; Lev. 27:29; Num. 21:2, 3 7:2 [j] Ex. 23:32; 34:12; Judg. 2:2; [ch. 20:10; Josh. 2:14; 9:18; Judg. 1:24]
7:3 [k] Ex. 34:16; Josh. 23:12, 13; 1 Kgs. 11:2; [Ezra 9:2]
7:4 [l] ch. 6:15 7:4 [m] [ch. 4:26; 28:20]
7:5 [n] See Ex. 34:13 7:5 [o] ver. 25
7:6 [p] ch. 14:2; 26:19; 28:9; Ex. 19:6; 22:31; Jer. 2:3; Amos 3:2; 1 Pet. 2:9; See Ex. 19:5
7:8 [q] ch. 10:15; Isa. 43:4; 63:9; Jer. 31:3; Hos. 11:1; Mal. 1:2 7:8 [r] Ex. 32:13; Ps. 105:9-11; Luke 1:72, 73
7:9 [s] Isa. 49:7; 1 Cor. 1:9; 10:13; 2 Cor. 1:18; 1 Thess. 5:24; 2 Thess. 3:3; 2 Tim. 2:13; Heb. 10:23; 1 John 1:9 7:9 [t] ch. 5:10; Ex. 20:6; 2 Chr. 6:14; Neh. 1:5; 9:32; Dan. 9:4
7:10 [u] Job 34:11; Isa. 59:18; Nah. 1:2, 3 7:10 [v] [2 Pet. 3:9]
7:11 [w] ch. 10:13

7:12 [x] For ver. 12-16, see ch. 28:1-14; Lev. 26:3-13 7:12 [y] Ps. 105:8; Luke 1:55, 72
7:13 [z] [John 14:21] 7:13 [a] ch. 30:9
7:14 [b] Ex. 23:26
7:15 [c] ch. 28:27, 60; Ex. 9:14; 15:26
7:16 [d] ver. 2 7:16 [e] ch. 13:8; 19:13, 21; 25:12 7:16 [f] ver. 25; ch. 12:30; Judg. 8:27; See Ex. 23:33
7:18 [g] ch. 1:29; 31:6 7:18 [h] Ps. 77:11; 105:5
7:19 [i] ch. 6:22; 11:3
7:20 [j] Ex. 23:28; Josh. 24:12
7:21 [k] ch. 6:15; Num. 11:20; 14:14; Josh. 3:10 7:21 [l] ch. 10:17; Neh. 1:5; 4:14; 9:32; [ch. 28:58]
7:22 [m] Ex. 23:29, 30
7:23 [n] ver. 2
7:24 [o] Josh. 10:24, 42; 11:12; See Josh. 12:1 7:24 [p] See ch. 9:14 7:24 [q] ch. 11:25; Josh. 1:5; 10:8; 23:9
7:25 [r] ver. 5; ch. 12:3; [Ex. 32:20; 1 Chr. 14:12] 7:25 [s] [Josh. 7:1, 21] 7:25 [t] See ver. 16
7:26 [u] ch. 13:17; Lev. 27:28; Josh. 6:17, 18; 7:1; [Mic. 4:13]
8:1 [v] ch. 4:1; 5:32, 33; 6:1-3
8:2 [w] ch. 1:3; 2:7; 29:5; Amos 2:10 8:2 [x] ver. 16; Ex. 15:25 8:2 [y] [2 Chr. 32:31] 8:2 [z] [Ex. 16:4; Judg. 3:4]
8:3 [a] Ex. 16:2, 3 8:3 [b] Ex. 16:12, 14, 15, 35; [Num. 11:6-9; 21:5] 8:3 [c] Cited Matt. 4:4; Luke 4:4; [John 6:49-51]
8:4 [d] ch. 29:5; Neh. 9:21
8:5 [e] Prov. 3:12; Heb. 12:5, 6; [2 Sam. 7:14; Prov. 29:17; Hos. 10:10; Rev. 3:19]
8:7 [f] ch. 11:10-12
8:8 [g] [Num. 20:5]
8:12 [h] ch. 6:11, 12; 28:47; 32:15; Prov. 30:9; Hos. 13:6
8:14 [i] [1 Cor. 4:7] 8:14 [j] Ps. 78:11; 106:21
8:15 [k] See ch. 1:19 8:15 [l] Num. 21:6; Isa. 30:6 8:15 [m] Hos. 13:5 8:15 [n] Ex. 17:6; Num. 20:11; Ps. 78:15; 114:8; [ch. 32:13]
8:16 [o] ver. 3; Ex. 16:15 8:16 [p] [Jer. 24:5-7; Heb. 12:11]

8:17 [q] [ch. 9:4]
8:18 [r] [Prov. 10:22; Hos. 2:8] 8:18 [s] ch. 7:8, 12
8:19 [t] [ch. 4:26; 30:18]
8:20 [u] [Dan. 9:11, 12]
9:1 [v] ch. 11:31; 12:10; Josh. 1:11 9:1 [w] See ch. 4:38
9:2 [x] See Num. 13:22 9:2 [y] ch. 1:28
9:3 [z] ch. 31:3; [Josh. 3:11] 9:3 [a] See ch. 4:24 9:3 [b] ch. 7:24; Ex. 23:29-31
9:4 [c] [ch. 8:17] 9:4 [d] ch. 18:12; Lev. 18:24, 25; 20:23; [ch. 20:18]
9:5 [e] [Titus 3:5] 9:5 [f] See Gen. 50:24
9:6 [g] ch. 10:16
9:7 [h] ver. 24; ch. 31:27; [Ex. 14:11; 15:24; 16:2; 17:2; Num. 11:4; 14:2, 11, 41; 20:2; 21:5; 25:2]
9:8 [i] Ex. 32:4; Ps. 106:19
9:9 [j] Ex. 24:12, 15 9:9 [k] Ex. 24:18; 34:28; [1 Kgs. 19:8; Matt. 4:2; Luke 4:1, 2]
9:10 [l] Ex. 31:18 9:10 [m] ch. 4:10; 10:4; 18:16; Ex. 19:17
9:12 [n] Ex. 32:7, 8 9:12 [o] [ch. 31:29; Judg. 2:17]
9:13 [p] Ex. 32:9 9:13 [g] [See ver. 6 above]
9:14 [q] Ex. 32:10 9:14 [r] ch. 7:24; 25:19; 29:20; Ex. 17:14 9:14 [s] Num. 14:12
9:15 [t] Ex. 32:15 9:15 [u] ch. 4:11; 5:23; Ex. 19:18
9:16 [v] Ex. 32:19 9:16 [w] [ch. 31:29; Judg. 2:17]
9:18 [x] Ex. 34:28; [Ps. 106:23] 9:18 [y] ver. 9; ch. 10:10 9:18 [z] ch. 4:25
9:19 [a] ch. 10:10; Ex. 32:14; 33:17
9:21 [b] Ex. 32:20
9:22 [c] Num. 11:1-3 9:22 [d] Ex. 17:7 9:22 [e] Num. 11:34
9:23 [f] Num. 13:3; 14:1-4 9:23 [g] Ps. 106:24, 25
9:24 [h] ver. 7; ch. 31:27
9:25 [x] [See ver. 18 above]
9:26 [i] See Ex. 32:11-13
9:28 [j] Num. 14:16
9:29 [k] ch. 4:20; 1 Kgs. 8:51; Neh. 1:10; [Ps. 95:7]
10:1 [l] Ex. 34:1, 2 10:1 [m] Ex. 25:10
10:2 [n] Ex. 25:16, 21

10:3 [o] Ex. 25:10; 37:1 10:3 [p] Ex. 34:4
10:4 [q] Ex. 34:28 10:4 [r] Ex. 20:1 10:4 [s] See ch. 9:10
10:5 [t] Ex. 34:29 10:5 [u] Ex. 40:20 10:5 [v] 1 Kgs. 8:9
10:6 [w] Num. 33:30, 31 10:6 [x] [Num. 20:28; 33:38]
10:7 [y] Num. 33:32, 33
10:8 [z] Num. 3:6; 8:14; 16:9; [1 Chr. 23:13] 10:8 [a] Num. 4:5, 15 10:8 [b] ch. 17:12; 18:5, 7 10:8 [c] ch. 21:5; Lev. 9:22; See Num. 6:23-26
10:9 [d] See Num. 18:20
10:10 [e] ch. 9:18, 25 10:10 [f] ch. 9:19
10:11 [g] Ex. 32:34; 33:1
10:12 [h] [Mic. 6:8] 10:12 [i] See ch. 6:2, 13 10:12 [j] See ch. 5:33 10:12 [k] See ch. 6:5
10:13 [l] ch. 7:11 10:13 [m] ch. 6:24
10:14 [n] 1 Kgs. 8:27; 2 Chr. 6:18; Neh. 9:6; Ps. 115:16; Isa. 66:1 10:14 [o] Ex. 19:5; Ps. 24:1
10:15 [p] ch. 4:37; [ch. 7:7]
10:16 [q] ch. 30:6; Jer. 4:4; [Acts 7:51] 10:16 [r] See ch. 9:6
10:17 [s] Josh. 22:22; Ps. 136:2; Dan. 2:47; 11:36 10:17 [t] Rev. 17:14; 19:16 10:17 [u] Neh. 9:32; See ch. 7:21 10:17 [v] 2 Chr. 19:7; Job 34:19; Acts 10:34; Rom. 2:11; Gal. 2:6; Eph. 6:9; Col. 3:25; 1 Pet. 1:17
10:18 [w] Ps. 68:5; 146:9; [ch. 24:17; Ex. 22:22]
10:19 [x] Ex. 22:21; 23:9; Lev. 19:33, 34
10:20 [i] [See ver. 12 above] 10:20 [y] ch. 11:22; 13:4; 30:20 10:20 [z] See ch. 6:13
10:21 [a] Ps. 22:3; 109:1; Jer. 17:14 10:21 [b] 2 Sam. 7:23; Ps. 106:21, 22
10:22 [c] Gen. 46:27; Ex. 1:5; [Acts 7:14] 10:22 [d] ch. 28:62; Neh. 9:23; See Gen. 15:5
11:1 [e] See ch. 6:5 11:1 [f] [Ezek. 44:16]; See Lev. 8:35
11:2 [g] ch. 31:13 11:2 [h] ch. 3:24; 5:24 11:2 [i] See ch. 4:34
11:3 [j] ch. 6:22; 7:19
11:4 [k] Ex. 14:27, 28; 15:9, 10; Ps. 106:11
11:5 [l] See Ps. 78:14-40
11:6 [m] Num. 16:1, 31; 27:3; Ps. 106:17
11:7 [n] Judg. 2:7

11:8 [o] ch. 31:6, 7; Josh. 1:6, 7, 9, 18
11:9 [p] See ch. 4:40 11:9 [q] See Gen. 50:24 11:9 [r] Ex. 3:8
11:11 [s] ch. 8:7
11:12 [t] [1 Kgs. 9:3; Jer. 24:6]
11:13 [u] See ch. 6:5
11:14 [v] ch. 28:12; Lev. 26:4 11:14 [w] [Job 29:23; Jer. 5:24; Hos. 6:3; Joel 2:23; James 5:7]
11:15 [x] Ps. 104:14 11:15 [y] ch. 6:11; [Joel 2:19]
11:16 [z] [Job 31:27] 11:16 [a] ver. 28; See ch. 6:14
11:17 [b] ch. 6:15 11:17 [c] 1 Kgs. 8:35; 2 Chr. 6:26; 7:13; [ch. 28:23, 24; Lev. 26:19, 20; Amos 4:7; Zech. 14:17; Rev. 11:6] 11:17 [d] ch. 4:26; 30:18; Josh. 23:15, 16
11:18 [e] See ch. 6:6 11:18 [f] See ch. 6:8
11:20 [g] ch. 6:9
11:21 [h] See ch. 4:40 11:21 [i] Ps. 89:29
11:22 [j] ch. 6:17 11:22 [k] See ch. 10:20
11:23 [l] See ch. 4:38 11:23 [m] ch. 9:1
11:24 [n] Josh. 1:3; [Josh. 14:9] 11:24 [o] See Ex. 23:31
11:25 [p] See ch. 7:24 11:25 [q] ch. 2:25 11:25 [r] Ex. 23:27
11:26 [s] ch. 30:1, 15, 19
11:27 [t] See ch. 28:2-14
11:28 [u] See ch. 28:15-45 11:28 [v] See ch. 6:14
11:29 [w] ch. 27:12, 13; Josh. 8:33
11:30 [x] See ch. 1:1 11:30 [y] Judg. 7:1
11:31 [z] ch. 9:1; 12:10; Josh. 1:11
11:32 [a] ch. 5:32; 12:32
12:1 [b] ch. 6:1 12:1 [c] ch. 4:10
12:2 [d] ch. 7:5; Ex. 34:13 12:2 [e] 1 Kgs. 14:23; 2 Kgs. 16:4; 17:10; Jer. 3:6
12:3 [f] See ch. 16:22 12:3 [g] See ch. 16:21 12:3 [h] [Zeph. 1:4; Zech. 13:2]
12:4 [i] ver. 31
12:5 [j] ch. 16:2; 26:2; 1 Kgs. 8:29; 2 Chr. 7:12; [Josh. 18:1]
12:6 [k] ch. 14:22, 23; 15:19, 20 12:6 [l] ch. 14:23

12:7 [m] ch. 14:23, 26; 15:20 12:7 [n] ch. 14:26; 16:11, 14, 15; 26:11; 27:7; 28:8; Lev. 23:40

12:8 [o] Judg. 17:6; 21:25

12:9 [p] 1 Kgs. 8:56; Ps. 95:11; [Heb. 4:8]

12:10 [q] See ch. 11:31 12:10 [r] ch. 25:19; Josh. 23:1; [2 Sam. 7:1; 1 Kgs. 5:4]

12:11 [j] [See ver. 5 above] 12:11 [k] [See ver. 6 above]

12:12 [n] [See ver. 7 above] 12:12 [s] See Num. 18:20

12:13 [t] Lev. 17:3, 4; [1 Kgs. 12:28, 33]

12:14 [j] [See ver. 5 above]

12:15 [u] ch. 16:17 12:15 [v] ch. 14:5; 15:22

12:16 [w] See Lev. 3:17

12:17 [k] [See ver. 6 above]

12:18 [m] [See ver. 7 above] 12:18 [j] [See ver. 5 above] 12:18 [n] [See ver. 7 above]

12:19 [x] ch. 14:27; [2 Chr. 31:4]

12:20 [y] ch. 19:8 12:20 [z] ch. 11:24; 19:8, 9; Gen. 28:14; Ex. 34:24

12:21 [a] See ver. 5 12:21 [b] ver. 15

12:22 [c] ch. 14:5; 15:22

12:23 [d] See Lev. 3:17 12:23 [e] See Gen. 9:4

12:25 [f] ch. 4:40; [Eccles. 8:12; Isa. 3:10] 12:25 [g] ch. 6:18; 13:18; Ex. 15:26; 1 Kgs. 11:38

12:26 [h] [Num. 5:9, 10; 18:19] 12:26 [i] [1 Sam. 1:21] 12:26 [a] [See ver. 21 above]

12:27 [j] Lev. 1:5, 9, 13; 17:11

12:28 [f] [See ver. 25 above]

12:29 [k] ch. 19:1; Josh. 23:4, 5

12:30 [l] ch. 7:16

12:31 [m] ver. 4; Lev. 18:3, 26, 30; [2 Kgs. 17:15] 12:31 [n] ch. 7:25; 17:1; 18:12; 23:18; 25:16; 27:15 12:31 [o] 2 Kgs. 17:31; Jer. 7:31; 19:5

12:32 [p] See ch. 4:2

13:1 [q] Jer. 23:25, 32; 27:9; 29:8; Zech. 10:2

13:2 [r] [ch. 18:22; Jer. 28:9]

13:3 [s] ch. 8:2

13:4 [t] 2 Kgs. 23:3; 2 Chr. 34:31 13:4 [u] See ch. 10:20

13:5 [v] ch. 18:20; [Jer. 2:8; 14:14, 15; Zech. 13:3] 13:5 [w] ch. 17:7; 19:19; 21:21; 22:21; 24:7; [1 Cor. 5:13]
13:6 [x] ch. 17:2 13:6 [y] ch. 28:54, 56; Mic. 7:5 13:6 [z] [1 Sam. 18:1, 3; 20:17] 13:6 [a] ch. 28:64
13:7 [b] ch. 6:14
13:8 [c] Prov. 1:10 13:8 [d] See ch. 7:16
13:9 [e] ch. 17:7
13:10 [f] ch. 17:5; See Josh. 7:25
13:11 [g] ch. 17:13; 19:20; 21:21
13:13 [h] Judg. 19:22; 20:13; 1 Sam. 2:12; 25:17; 2 Sam. 16:7; 20:1; 1 Kgs. 21:10, 13
13:14 [i] ch. 17:4; 19:18
13:16 [j] Josh. 6:24 13:16 [k] Josh. 8:28; Jer. 49:2; [Isa. 17:1; 25:2; Jer. 30:18]
13:17 [l] Josh. 6:18 13:17 [m] Josh. 7:26 13:17 [n] See Gen. 50:24
13:18 [o] ch. 12:25, 28
14:1 [p] [Isa. 1:2; Hos. 1:10; John 1:12; Rom. 9:8, 26; Gal. 3:26] 14:1 [q] See Lev. 19:28 14:1 [r] [Isa. 15:2; 22:12; Ezek. 7:18; Amos 8:10]
14:2 [s] See ch. 7:6
14:3 [t] Ezek. 4:14; [Acts 10:13, 14]
14:4 [u] For ver. 4-20, see Lev. 11:2-23
14:7 [v] Lev. 11:5; [Ps. 104:18; Prov. 30:26]
14:8 [w] [Lev. 11:26]
14:21 [x] See Lev. 7:24 14:21 [y] See ch. 7:6 14:21 [z] See Ex. 23:19
14:22 [a] See Num. 18:21
14:23 [b] ch. 12:7; 15:20 14:23 [c] ch. 12:6 14:23 [d] ch. 4:10; 17:19
14:24 [e] ch. 12:21
14:26 [b] [See ver. 23 above]
14:27 [f] See ch. 12:19 14:27 [g] See Num. 18:20
14:28 [h] ch. 26:12; [Amos 4:4]
14:29 [g] [See ver. 27 above] 14:29 [i] ch. 15:10; 24:19; Ps. 41:1; Prov. 14:21; 19:17; 22:9; Mal. 3:10
15:1 [j] ch. 31:10; Neh. 10:31; [ver. 12; Ex. 23:10, 11; Lev. 25:2-4]
15:3 [k] [ch. 23:20]

15:4 [l] [ver. 11] 15:4 [m] ch. 28:8
15:5 [n] ch. 28:1
15:6 [o] ch. 7:13; Ex. 23:25 15:6 [p] ch. 28:12, 44 15:6 [q] ch. 28:13; 1 Kgs. 4:21, 24; Ezra 4:20; [Prov. 22:7]
15:7 [r] [1 John 3:17]
15:8 [s] Lev. 25:35; [Matt. 5:42; Luke 6:34, 35]
15:9 [t] ch. 28:54, 56; Prov. 23:6; 28:22; Matt. 20:15 15:9 [u] ch. 24:15 15:9 [v] [Matt. 25:41, 42]
15:10 [w] [2 Cor. 9:7] 15:10 [x] Prov. 28:27; See ch. 14:29
15:11 [y] [Matt. 26:11; Mark 14:7; John 12:8] 15:11 [s] [See ver. 8 above]
15:12 [z] Ex. 21:2; Jer. 34:14; [Lev. 25:39-41]
15:14 [a] ch. 8:18; 16:17
15:15 [b] See ch. 5:15
15:16 [c] Ex. 21:5, 6
15:19 [d] See Ex. 13:2
15:20 [e] ch. 12:7; 14:23, 26
15:21 [f] See Lev. 22:20
15:22 [g] ch. 12:15
15:23 [h] See Lev. 3:17
16:1 [i] For ver. 1-8, see Ex. 12:2-39 16:1 [j] Ex. 13:4; 34:18
16:2 [k] Num. 28:19 16:2 [l] See ch. 12:5
16:3 [m] Ex. 13:6 16:3 [n] Ex. 12:11; [Isa. 52:12]
16:4 [o] Ex. 13:7 16:4 [p] Ex. 34:25
16:8 [q] [Ex. 13:6] 16:8 [r] Lev. 23:8, 36
16:9 [s] Ex. 23:16; 34:22; Lev. 23:15; Num. 28:26; [Acts 2:1]
16:10 [t] 2 Chr. 8:13 16:10 [u] See ch. 26:1-11 16:10 [v] ch. 12:15; [1 Cor. 16:2]
16:11 [w] ch. 12:7, 12, 18; 14:26; See Neh. 8:9-12
16:12 [x] See ch. 5:15
16:13 [y] Ex. 23:16; See Lev. 23:34
16:14 [z] ver. 11; See Neh. 8:9-12
16:15 [a] Lev. 23:39
16:16 [b] ch. 31:11; Ex. 23:14, 17; 34:23 16:16 [c] Ex. 23:15
16:17 [d] [Ezek. 46:5, 11; 2 Cor. 8:12] 16:17 [v] [See ver. 10 above]

16:18 [e] ch. 1:16; Num. 11:16; Josh. 1:10; 1 Chr. 23:4; 26:29

16:19 [f] ch. 27:19; Ex. 23:2, 6; Isa. 10:2; Amos 5:12; [Lev. 19:15]; See ch. 24:17 16:19 [g] See ch. 1:17 16:19 [h] See Ex. 23:8

16:21 [i] Ex. 34:13; Judg. 6:25; 1 Kgs. 14:15; 16:33; 2 Kgs. 13:6; 17:16; 2 Chr. 33:3

17:1 [j] See Lev. 22:20

17:2 [k] For ver. 2-7, see ch. 13:6-14 17:2 [l] Josh. 7:11, 15; 23:16; Judg. 2:20; 2 Kgs. 18:12; Hos. 6:7; 8:1

17:3 [m] See ch. 4:19 17:3 [n] [Jer. 7:31; 19:5; 32:35]

17:4 [o] ch. 13:14; 19:18

17:5 [p] [Lev. 24:14, 16; Josh. 7:25]

17:6 [q] [John 8:17]; See Num. 35:30

17:7 [r] ch. 13:9; [Acts 7:58] 17:7 [s] ver. 12; See ch. 13:5

17:8 [t] See ch. 12:5

17:9 [u] ch. 19:17; 21:5; 2 Chr. 19:8, 10; Ps. 122:5; Jer. 18:18; Hag. 2:11; Mal. 2:7 17:9 [v] Ezek. 44:24

17:12 [w] [ch. 18:20, 22; Ezra 10:8] 17:12 [x] ch. 10:8; 18:5, 7 17:12 [s] [See ver. 7 above]

17:13 [y] See ch. 13:11

17:14 [z] [1 Sam. 8:5, 19, 20]

17:15 [a] [1 Sam. 9:15; 10:24; 16:12; 1 Chr. 22:10] 17:15 [b] [Jer. 30:21]

17:16 [c] [1 Kgs. 4:26; 10:26, 28; 2 Chr. 1:16; 9:28; Isa. 2:7; 31:1] 17:16 [d] Isa. 31:1; Ezek. 17:15 17:16 [e] ch. 28:68; Hos. 11:5; [Ex. 13:17; 14:13; Num. 14:3, 4]; See Jer. 42:15-19

17:17 [f] [1 Kgs. 11:3, 4; Neh. 13:26] 17:17 [g] [Isa. 2:7]

17:18 [h] [2 Kgs. 11:12] 17:18 [i] ch. 31:9, 26; 2 Kgs. 22:8; 2 Chr. 34:14

17:19 [j] Josh. 1:8 17:19 [k] ch. 4:10; 14:23

17:20 [l] ch. 5:32; 1 Kgs. 15:5 17:20 [m] ch. 4:40

18:1 [n] See Num. 18:20 18:1 [o] Num. 18:8, 9; Josh. 13:14; 1 Sam. 2:28; [1 Cor. 9:13]

18:3 [p] See Lev. 7:30-34

18:4 [q] Num. 18:12; 2 Chr. 31:5

18:5 [r] ch. 17:12

18:6 [s] Num. 35:2, 3; Judg. 17:7; 19:1 18:6 [t] See ch. 12:5

18:7 [u] [1 Chr. 23:6; 2 Chr. 31:2]

18:8 [v] 2 Chr. 31:4; Neh. 12:44, 47; 13:10

18:9 [w] ch. 12:29-31; See Lev. 18:26-30

18:10 [x] See Lev. 18:21 18:10 [y] 2 Kgs. 17:17 18:10 [z] See Lev. 19:26 18:10 [a] [Ex. 22:18]

18:11 [b] See Lev. 19:31 18:11 [c] [1 Sam. 28:7]
18:12 [d] ch. 22:5; 25:16 18:12 [e] See ch. 9:4
18:15 [f] John 1:21, 25, 45; Cited Acts 3:22; 7:37
18:16 [g] See ch. 9:10 18:16 [h] See Ex. 20:19
18:17 [i] ch. 5:28
18:18 [f] [See ver. 15 above] 18:18 [j] Jer. 1:9; 5:14; [John 17:8] 18:18 [k] [John 4:25; 8:28; 12:49, 50]
18:19 [l] [Acts 3:23] 18:19 [m] Jer. 29:19; 35:13
18:20 [n] See ch. 13:5
18:22 [o] [ch. 13:1-3; Jer. 28:9] 18:22 [n] [See ver. 20 above]
19:1 [p] ch. 12:29
19:2 [q] Ex. 21:13; Num. 35:10, 14; Josh. 20:2, 8
19:4 [r] ch. 4:42; Num. 35:15; Josh. 20:3, 5
19:6 [s] Num. 35:12, 19, 21, 24, 25, 27
19:8 [t] ch. 12:20 19:8 [u] Ex. 34:24; [Ex. 23:31] 19:8 [v] See Gen. 15:18-21
19:9 [w] ver. 2; [Josh. 20:7]
19:11 [x] ch. 27:24; Ex. 21:12, 14; See Num. 35:16-21
19:13 [y] See ch. 7:16 19:13 [z] ch. 21:9; Num. 35:33; [1 Kgs. 2:31]
19:14 [a] ch. 27:17; Job 24:2; Prov. 22:28; 23:10; Hos. 5:10
19:15 [b] Cited Matt. 18:16; 2 Cor. 13:1; See Num. 35:30
19:16 [c] [Ex. 23:1; Ps. 35:11]
19:17 [d] ch. 17:8, 9; [ch. 21:5]
19:18 [e] ch. 13:14; 17:4
19:19 [f] Prov. 19:5, 9; [Dan. 6:24]
19:20 [g] See ch. 13:11
19:21 [y] [See ver. 13 above] 19:21 [h] See Ex. 21:23, 24
20:1 [i] [Josh. 17:18; Ps. 20:7; Isa. 31:1] 20:1 [j] ch. 31:6, 8; 2 Chr. 13:12; 32:8
20:2 [k] [Num. 10:8, 9; 31:6]
20:4 [l] ch. 1:30; 3:22; Josh. 23:10
20:6 [m] ch. 28:30; Lev. 19:23-25; [1 Cor. 9:7]
20:7 [n] [ch. 24:5; 28:30]
20:8 [o] [Judg. 7:3]
20:10 [p] Judg. 21:13; [ch. 2:26; 2 Sam. 20:18, 20]

20:13 [q] Num. 31:7
20:14 [r] Num. 31:9 20:14 [s] Josh. 8:2 20:14 [t] Josh. 22:8
20:16 [u] ch. 7:1, 2; Num. 33:52; Josh. 11:14
20:17 [v] See ch. 7:2
20:18 [w] ch. 7:4; 12:30, 31; 18:9 20:18 [x] Ex. 23:33
20:19 [y] [2 Kgs. 3:19, 25]
21:3 [z] [Num. 19:2]
21:5 [a] See ch. 10:8 21:5 [b] ch. 17:8, 9; 19:17
21:6 [c] [Ps. 26:6; 73:13; Matt. 27:24]
21:8 [d] [Jonah 1:14]
21:9 [e] ch. 19:13
21:13 [f] [Ps. 45:10]
21:14 [g] [Jer. 34:16] 21:14 [h] ch. 24:7
21:15 [i] [Gen. 29:30, 33; 1 Sam. 1:4, 5]
21:16 [j] 1 Chr. 5:1, 2; [1 Chr. 26:10; 2 Chr. 11:19, 20, 22]
21:17 [k] Gen. 49:3 21:17 [l] Gen. 25:31, 33; 27:36
21:21 [m] ch. 13:10; See Josh. 7:25 21:21 [n] See ch. 13:5 21:21 [o] ch. 13:11; 17:13; 19:20
21:23 [p] [Josh. 8:29; 10:26, 27; John 19:31] 21:23 [q] Cited Gal. 3:13 21:23 [r] Num. 35:34
22:1 [s] Ex. 23:4
22:4 [t] Ex. 23:5
22:5 [u] [ch. 18:12; 25:16]
22:6 [v] Lev. 22:28
22:7 [w] See ch. 4:40
22:9 [x] Lev. 19:19
22:12 [y] Num. 15:38; [Matt. 23:5]
22:13 [z] [2 Sam. 13:15]
22:19 [a] [Matt. 19:8, 9; Mark 10:11; Luke 16:18]
22:21 [b] [ch. 21:21] 22:21 [c] See Gen. 34:7 22:21 [d] See ch. 13:5
22:22 [e] Lev. 20:10; [Ezek. 16:38, 40; 23:45, 47; John 8:5] 22:22 [d] [See ver. 21 above]
22:23 [f] [Matt. 1:18, 19]

22:24 [d] [See ver. 21 above]
22:28 [g] Ex. 22:16, 17
22:30 [h] See Lev. 18:8 22:30 [i] ch. 27:20; [Ruth 3:9; Ezek. 16:8]
23:2 [j] [Zech. 9:6]
23:3 [k] Neh. 13:1, 2
23:4 [l] [ch. 2:29] 23:4 [m] Num. 22:5, 6; [2 Pet. 2:15] 23:4 [n] Acts 7:2
23:5 [o] Num. 23:11; 24:10
23:6 [p] [Ezra 9:12]
23:7 [q] Gen. 25:24-26; Num. 20:14; Obad. 10, 12 23:7 [r] ch. 10:19; Ex. 22:21; 23:9; Lev. 19:34
23:10 [s] Lev. 15:16
23:11 [t] See Lev. 15:5
23:14 [u] Lev. 26:12
23:15 [v] 1 Sam. 30:15
23:17 [w] Lev. 19:29 23:17 [x] 1 Kgs. 14:24; 15:12; 22:46; 2 Kgs. 23:7
23:19 [y] See Ex. 22:25 23:19 [z] [Neh. 5:10]
23:20 [a] [ch. 15:3] 23:20 [b] ch. 15:10
23:21 [c] [Ps. 66:13, 14; 76:11]; See Num. 30:2
23:25 [d] [Matt. 12:1; Mark 2:23; Luke 6:1]
24:1 [e] Matt. 19:7; Mark 10:4; Cited Matt. 5:31; [Isa. 50:1; Jer. 3:8]
24:4 [f] [Jer. 3:1]
24:5 [g] [ch. 20:7] 24:5 [h] Prov. 5:18
24:7 [i] Ex. 21:16; [1 Tim. 1:10] 24:7 [j] ch. 21:14 24:7 [k] See ch. 13:5
24:8 [l] See Lev. 13–14
24:9 [m] See Num. 12:10-15 24:9 [n] ch. 25:17
24:13 [o] See Ex. 22:26 24:13 [p] Job 29:13; 31:20 24:13 [q] Ps. 112:9; Dan. 4:27; [ch. 6:25]
24:14 [r] Mal. 3:5; See Lev. 25:39-43
24:15 [s] Jer. 22:13; See Lev. 19:13 24:15 [t] ch. 15:9; James 5:4
24:16 [u] Cited 2 Kgs. 14:6; 2 Chr. 25:4; [Jer. 31:29, 30; Ezek. 18:20]
24:17 [v] Ex. 22:21, 22; 23:6; [ch. 10:18; 27:19; Isa. 1:23; Jer. 5:28]; See ch. 16:19 24:17 [w] [ver. 6, 13; Job 24:3]
24:18 [x] See ch. 5:15

24:19 [y] Lev. 19:9; 23:22 24:19 [z] See ch. 14:29
24:22 [x] [See ver. 18 above]
25:1 [a] ch. 19:17 25:1 [b] [1 Kgs. 8:32; Prov. 17:15]
25:3 [c] [2 Cor. 11:24]
25:4 [d] Cited 1 Cor. 9:9; 1 Tim. 5:18
25:5 [e] Matt. 22:24; Mark 12:19; Luke 20:28 25:5 [f] [Gen. 38:8, 9; Ruth 1:12, 13; 3:9]
25:6 [g] Ruth 4:10
25:7 [h] [Ruth 4:1, 2]
25:8 [i] [Ruth 4:6]
25:9 [j] [Ruth 4:7] 25:9 [k] [Num. 12:14; Job 30:10; Isa. 50:6] 25:9 [l] Ruth 4:11
25:12 [m] See ch. 7:16
25:13 [n] Lev. 19:35, 36; [Prov. 16:11; Ezek. 45:10; Amos 8:5; Mic. 6:11]
25:15 [o] See ch. 4:40
25:16 [p] Prov. 11:1 25:16 [q] ch. 18:12; 22:5
25:17 [r] Ex. 17:8 25:17 [s] ch. 24:9
25:18 [t] [Josh. 10:19]
25:19 [u] [1 Sam. 15:2, 3] 25:19 [v] See Ex. 17:8-14
26:2 [w] ch. 16:10; Ex. 23:19; 34:26; Num. 15:20; 18:13; Prov. 3:9 26:2 [x] See ch. 12:5
26:3 [y] Ex. 13:5; See ch. 1:8
26:5 [z] Gen. 43:1, 2 26:5 [a] [ch. 10:22; Gen. 46:27; Acts 7:14, 15]
26:6 [b] Ex. 1:11, 14; Num. 20:15
26:7 [c] Ex. 2:23-25; 3:9; Num. 20:16
26:8 [d] Ex. 12:37, 51 26:8 [e] See ch. 4:34
26:9 [f] See Ex. 3:8
26:11 [g] See ch. 12:7
26:12 [h] See Lev. 27:30 26:12 [i] ch. 14:28, 29; [Amos 4:4]
26:13 [j] Ps. 119:141, 153, 176
26:14 [k] Lev. 7:20; 21:1, 11; Hos. 9:4 26:14 [l] [Jer. 16:7]
26:15 [m] Isa. 63:15; Zech. 2:13
26:17 [n] [Ex. 24:7]
26:18 [o] ch. 7:6; 14:2; See Ex. 19:5

26:19 [p] ch. 28:1; [ch. 32:8] 26:19 [q] Ps. 86:9 26:19 [r] See ch. 7:6
27:2 [s] Josh. 4:1
27:3 [t] Josh. 8:32 27:3 [u] See Ex. 3:8
27:4 [v] ch. 11:29; Josh. 8:30
27:5 [w] Ex. 20:25; Josh. 8:31
27:7 [x] See ch. 12:7
27:8 [y] [Hab. 2:2]
27:9 [z] ch. 26:18
27:12 [a] ch. 11:29; Josh. 8:33; [Judg. 9:7]
27:14 [b] [ch. 33:10; Dan. 9:11]
27:15 [c] See Ex. 20:4; 34:17 27:15 [d] [Num. 5:22; Neh. 5:13; Ps. 106:48; Jer. 11:5; 28:6; 1 Cor. 14:16]
27:16 [e] Ex. 20:12; 21:17; Lev. 19:3; See ch. 21:18-21
27:17 [f] See ch. 19:14
27:18 [g] Lev. 19:14
27:19 [h] See Ex. 22:21, 22
27:20 [i] See Lev. 18:8 27:20 [j] See ch. 22:30
27:21 [k] See Lev. 18:23
27:22 [l] Lev. 18:9; 20:17; [Ezek. 22:11]
27:23 [m] Lev. 18:17; 20:14
27:24 [n] ch. 19:11; Ex. 21:12, 14
27:25 [o] ch. 16:19; Ex. 23:7, 8; Ezek. 22:12
27:26 [p] ch. 28:15; Jer. 11:3; Cited Gal. 3:10
28:1 [q] [Ex. 15:26; 23:22; Lev. 26:3; Isa. 55:2] 28:1 [r] ch. 26:19
28:2 [s] ver. 15; Zech. 1:6
28:3 [t] [Gen. 39:5]
28:4 [u] ch. 7:13; 30:9; [Gen. 49:25; Ex. 23:26]
28:5 [v] ver. 17; [Ex. 8:3; 12:34]
28:6 [w] Ps. 121:8
28:7 [x] Ex. 23:22, 27; Lev. 26:7, 8; [ver. 25]; See 2 Sam. 22:38-41; Ps. 18:37-40
28:8 [y] Lev. 25:21; Ps. 133:3 28:8 [z] See ch. 12:7 28:8 [a] ch. 15:4
28:9 [b] ch. 7:6; 26:18, 19; 29:13; See Ex. 19:5, 6

28:10 [c] [Isa. 61:9] 28:10 [d] See Num. 6:27 28:10 [e] ch. 2:25; 11:25
28:11 [f] ch. 30:9 28:11 [u] [See ver. 4 above]
28:12 [g] ch. 11:14; Lev. 26:4 28:12 [h] ch. 14:29 28:12 [i] ch. 15:6; [ver. 44; Ps. 37:26]
28:13 [j] Isa. 9:14, 15; 19:15
28:14 [k] See ch. 5:32
28:15 [l] Lev. 26:14; Lam. 2:17; Dan. 9:11, 13; Mal. 2:2 28:15 [m] ver. 2
28:16 [n] [ver. 3-6]
28:20 [o] Mal. 2:2 28:20 [p] Ps. 80:16; Isa. 30:17; 51:20; 66:15 28:20 [q] Josh. 23:16
28:21 [r] See Lev. 26:25
28:22 [s] Lev. 26:16 28:22 [t] 1 Kgs. 8:37; 2 Chr. 6:28; Amos 4:9; Hag. 2:17
28:23 [u] Lev. 26:19
28:25 [v] ch. 32:30; Lev. 26:17, 37; Isa. 30:17; [ver. 7] 28:25 [w] Ezek. 23:46
28:26 [x] [1 Sam. 17:44, 46; Ps. 79:2; Jer. 16:4; 19:7; 34:20] 28:26 [y] Jer. 7:33
28:27 [z] [ver. 35] 28:27 [a] Lev. 21:20; 22:22
28:28 [b] [ver. 34; Zech. 12:4]
28:29 [c] Job 5:14; Isa. 59:10
28:30 [d] ch. 20:5-7; Jer. 8:10 28:30 [e] Amos 5:11; Zeph. 1:13 28:30 [f] ch. 20:6; Lev. 19:23-25; [Mic. 6:15]
28:32 [g] [2 Chr. 29:9; Joel 3:6] 28:32 [h] Neh. 5:5
28:34 [i] ver. 67
28:35 [j] [ver. 27]
28:36 [k] 2 Kgs. 17:4, 6; 24:12, 14; 25:7, 11; 2 Chr. 33:11; 36:6, 20 28:36 [l] Jer. 9:16; 16:13 28:36 [m] ver. 64; ch. 4:28
28:37 [n] 1 Kgs. 9:7, 8; 2 Chr. 7:20; Jer. 24:9; 25:9; [Ezek. 14:8]
28:38 [o] Mic. 6:15; Hag. 1:6 28:38 [p] Joel 1:4; 2:25
28:39 [q] Zeph. 1:13
28:40 [r] Mic. 6:15
28:41 [s] Lam. 1:5
28:42 [p] [See ver. 38 above]
28:43 [t] [ver. 13]
28:44 [u] [ver. 12] 28:44 [t] [See ver. 43 above]

28:45 [v] ver. 15
28:46 [w] [Isa. 8:18]
28:47 [x] Neh. 9:35-37
28:48 [y] Jer. 28:14
28:49 [z] [Jer. 5:15-17; 6:22, 23]; See Isa. 5:26-30 28:49 [a] Jer. 48:40; 49:22; Lam. 4:19; Hos. 8:1; Hab. 1:8; [Ezek. 17:3, 12] 28:49 [b] Isa. 28:11; 33:19; Jer. 5:15
28:50 [c] [2 Chr. 36:17; Isa. 47:6]
28:51 [d] ver. 33; Jer. 5:17; [Isa. 62:8, 9]
28:52 [e] [2 Kgs. 17:5; 25:1, 2, 4]
28:53 [f] ver. 57; Lev. 26:29; Jer. 19:9; Ezek. 5:10; [2 Kgs. 6:28, 29; Lam. 2:20; 4:10] 28:53 [g] ver. 55, 57
28:54 [h] See ch. 15:9 28:54 [i] ch. 13:6
28:55 [j] ver. 53
28:56 [k] ver. 54; Isa. 47:1
28:57 [j] [See ver. 55 above]
28:58 [l] Ex. 6:3
28:60 [m] See ch. 7:15
28:62 [n] ch. 4:27; [2 Kgs. 24:14; Neh. 7:4; Jer. 42:2] 28:62 [o] See ch. 10:22
28:63 [p] ch. 30:9; Jer. 32:41; Zeph. 3:17 28:63 [q] [Prov. 1:26; Isa. 1:24; Ezek. 5:13]
28:64 [r] See Lev. 26:33 28:64 [s] ver. 36 28:64 [t] ch. 4:28 28:64 [u] ch. 13:6; Jer. 19:4; 44:3
28:65 [v] [Amos 9:4] 28:65 [w] [Lev. 26:36] 28:65 [x] Lev. 26:16
28:67 [y] Job 7:3, 4 28:67 [z] ver. 34
28:68 [a] Hos. 8:13; 9:3; [Jer. 43:7] 28:68 [b] See ch. 17:16
29:1 [c] ch. 1:5 29:1 [d] ch. 5:2, 3
29:2 [e] Ex. 19:4; [Josh. 23:3]
29:3 [f] See ch. 4:34
29:4 [g] [Isa. 6:9, 10; 63:17; John 8:43; Acts 28:26, 27; Rom. 11:8, 10]
29:5 [h] ch. 1:3; 8:2, 4; Amos 2:10; Acts 13:18
29:6 [i] ch. 8:3; See Ex. 16:4
29:7 [j] ch. 2:24, 26, 32; 3:1; See Num. 21:21-24, 33-35

29:8 [k] ch. 3:12, 13; Num. 32:33
29:9 [l] ch. 4:6
29:11 [m] [Ex. 12:38] 29:11 [n] [Josh. 9:21, 23, 27]
29:12 [o] Neh. 10:29
29:13 [p] ch. 28:9 29:13 [q] Ex. 6:7 29:13 [r] Gen. 17:7; [Gen. 50:24]
29:14 [s] [Jer. 31:31-33; Heb. 8:8-10]
29:15 [t] [Acts 2:39]
29:18 [u] Heb. 12:15
29:20 [v] Ps. 74:1 29:20 [w] Ps. 79:5 29:20 [x] See ch. 9:14
29:22 [y] ver. 24
29:23 [z] Judg. 9:45; Jer. 17:6; Ezek. 47:11; Zeph. 2:9 29:23 [a] Gen. 19:24, 25; Jer. 20:16; 49:18; 50:40; 2 Pet. 2:6 29:23 [b] Gen. 14:2; Hos. 11:8
29:24 [c] ver. 22 29:24 [d] 1 Kgs. 9:8, 9; Jer. 22:8, 9
29:27 [e] See ch. 28:15-68; Lev. 26:14-39; Dan. 9:11-14
29:28 [f] 1 Kgs. 14:15; 2 Chr. 7:20; Jer. 12:14 29:28 [g] Jer. 22:26
30:1 [h] ch. 11:26-28; Lev. 26:40-42 30:1 [i] See ch. 28 30:1 [j] ch. 4:29-31; See 1 Kgs. 8:47-50
30:2 [k] Neh. 1:9; Isa. 55:7; Lam. 3:40; Joel 2:12, 13
30:3 [l] Ps. 126:1, 4 30:3 [m] Jer. 32:37; Ezek. 34:13; 36:24
30:4 [n] ch. 28:64; Neh. 1:9
30:5 [o] Zeph. 3:19, 20; See ch. 28:63
30:6 [p] [Jer. 31:33; 32:39, 40; Ezek. 11:19; 36:26, 27]; See ch. 10:16 30:6 [q] ver. 16
30:9 [r] ch. 28:11 30:9 [s] Zeph. 3:19, 20; See ch. 28:63
30:11 [t] [Isa. 45:19; 48:16]
30:12 [u] [Rom. 10:6-8]
30:15 [v] [ch. 11:26; 32:47]
30:16 [w] ver. 6; See ch. 6:5
30:17 [x] ch. 29:18
30:18 [y] See ch. 4:26
30:19 [z] ver. 1
30:20 [a] See ch. 10:20 30:20 [b] Ps. 27:1; 66:9; John 11:25 30:20 [c] See ch. 1:8

31:2 [d] ch. 34:7; [Ex. 7:7] 31:2 [e] See Num. 27:17 31:2 [f] ch. 3:27; See ch. 1:37
31:3 [g] ch. 9:3 31:3 [h] ch. 1:38; 3:28; Num. 27:18, 21
31:4 [i] See ch. 2:31-35; Num. 21:21-25 31:4 [j] See ch. 3:1-7; Num. 21:33-35
31:5 [k] See ch. 7:2
31:6 [l] ver. 23; Josh. 1:6, 7; 10:25; 1 Chr. 22:13; 28:20 31:6 [m] See ch. 20:4 31:6 [n] Josh. 1:5
31:7 [o] [ch. 3:28] 31:7 [l] [See ver. 6 above]
31:8 [p] See Ex. 13:21 31:8 [n] [See ver. 6 above] 31:8 [q] ch. 1:21; 7:18; Josh. 1:9; 8:1; 10:25
31:9 [r] [ch. 17:18] 31:9 [s] Num. 4:15; Josh. 3:3; 8:33; 1 Chr. 15:15
31:10 [t] See ch. 15:1 31:10 [u] See Lev. 23:34
31:11 [v] ch. 16:16; Ex. 23:14, 17; 34:23 31:11 [w] Josh. 8:34, 35; 2 Kgs. 23:2; See Neh. 8:1-3
31:12 [x] ch. 4:10
31:13 [y] ch. 11:2 31:13 [z] Ps. 78:5, 6 31:13 [a] See ch. 4:10
31:14 [b] [ch. 34:5; Num. 27:13] 31:14 [c] [ver. 23; Num. 27:19]
31:15 [d] Ex. 33:9; Num. 12:5
31:16 [b] [See ver. 14 above] 31:16 [e] Ex. 34:15, 16; Lev. 20:5; Num. 15:39 31:16 [f] ch. 32:15; Judg. 2:12; 10:6, 13 31:16 [g] Judg. 2:20
31:17 [h] 2 Chr. 12:5; 15:2; 24:20 31:17 [i] ch. 32:20; Ps. 30:7; 104:29; Isa. 8:17; 64:7; [Isa. 59:2] 31:17 [j] Judg. 6:13 31:17 [k] Num. 14:42
31:18 [l] ver. 20
31:19 [m] See ch. 32:1-43 31:19 [n] [2 Sam. 1:18] 31:19 [o] ver. 21, 26
31:20 [p] See Ex. 3:8 31:20 [q] ch. 32:15; Neh. 9:25, 26; Jer. 5:28; Hos. 13:6 31:20 [r] ver. 18 31:20 [s] Num. 14:11, 23; 16:30 31:20 [g] [See ver. 16 above]
31:21 [t] ver. 19, 26 31:21 [u] [Hos. 5:3; 13:5]
31:23 [v] [ver. 14] 31:23 [w] See ver. 6 31:23 [x] ver. 8; Josh. 1:5; 3:7
31:24 [y] ver. 9
31:25 [z] See ver. 9
31:26 [a] [2 Kgs. 22:8] 31:26 [b] ver. 19, 21
31:27 [c] See ch. 9:6 31:27 [d] See ch. 9:7
31:28 [e] See ch. 32:1-43 31:28 [f] See ch. 4:26

31:29 [g] Judg. 2:19; Hos. 9:9 31:29 [h] See Gen. 49:1 31:29 [i] [Jer. 44:23] 31:29 [j] ch. 4:25; 9:18; 32:16, 21; 1 Kgs. 16:7; 2 Kgs. 22:17

32:1 [k] Ps. 50:4; [Josh. 24:27]; See ch. 4:26 32:1 [l] Isa. 34:1; Mic. 1:2; 6:1, 2

32:2 [m] Isa. 55:10, 11; [Job 29:22, 23] 32:2 [n] Ps. 72:6; Mic. 5:7

32:3 [o] See ch. 3:24

32:4 [p] ver. 15, 18, 30, 31, 37; Ps. 18:2, 31; Isa. 30:29; Hab. 1:12; See 2 Sam. 22:2 32:4 [q] [Ps. 18:30] 32:4 [r] Dan. 4:37; Rev. 15:3 32:4 [s] Job 34:10

32:5 [t] [2 Pet. 2:13] 32:5 [u] Matt. 17:17; Luke 9:41; Phil. 2:15

32:6 [v] Isa. 63:16; 64:8 32:6 [w] Ps. 74:2 32:6 [x] ver. 15; Isa. 44:2; 51:13

32:7 [y] [Isa. 63:11] 32:7 [z] Ps. 44:1

32:8 [a] Acts 17:26 32:8 [b] Gen. 11:8

32:10 [c] ch. 8:15; Jer. 2:6; Hos. 13:5 32:10 [d] Ps. 32:10 32:10 [e] Ps. 17:8; Prov. 7:2; Zech. 2:8

32:11 [f] Ex. 19:4

32:12 [g] Ps. 78:52, 53 32:12 [h] Isa. 43:12

32:13 [i] Isa. 58:14; Ezek. 36:2 32:13 [j] Ps. 81:16 32:13 [k] Job 29:6 32:13 [l] ch. 8:15

32:14 [m] Gen. 49:11

32:15 [n] ch. 33:5, 26; Isa. 44:2 32:15 [o] [1 Sam. 2:29] 32:15 [p] See ch. 31:20 32:15 [q] ch. 31:16 32:15 [r] ver. 6 32:15 [s] 2 Sam. 22:47; Ps. 89:26; 95:1

32:16 [t] Ps. 78:58; See Num. 25:11

32:17 [u] Ps. 106:37; [1 Cor. 10:20] 32:17 [v] [Judg. 5:8]

32:18 [w] 2 Sam. 22:47; Ps. 89:26; 95:1 32:18 [x] Isa. 17:10; Jer. 2:27, 32; Hos. 8:14

32:19 [y] [Judg. 2:14] 32:19 [z] [Isa. 1:2]

32:20 [a] See ch. 31:17

32:21 [b] Ps. 78:58; See Num. 25:11 32:21 [c] 1 Kgs. 16:13, 26; Ps. 31:6; Jonah 2:8; Acts 14:15 32:21 [d] Cited Rom. 10:19; [Hos. 1:9, 10] 32:21 [e] [Ps. 74:18]

32:22 [f] Jer. 15:14; 17:4; Lam. 4:11 32:22 [g] Ps. 86:13

32:23 [h] Job 6:4; Ps. 7:12, 13; 38:2; Lam. 3:12, 13; Ezek. 5:16

32:24 [i] Lev. 26:22; Ezek. 5:17 32:24 [j] Jer. 8:17; Mic. 7:17

32:25 [k] Lam. 1:20; Ezek. 7:15

32:26 [l] Ezek. 20:23 32:26 [m] Job 18:17; Ps. 34:16; 109:15
32:27 [n] Ps. 140:8; Isa. 10:13; [Num. 14:16]
32:28 [o] Isa. 27:11; Jer. 4:22
32:29 [p] ch. 5:29; Ps. 81:13; Luke 19:42 32:29 [q] Isa. 47:7; Lam. 1:9
32:30 [r] See Lev. 26:8 32:30 [s] See Judg. 2:14
32:31 [t] 1 Sam. 2:2 32:31 [u] [1 Sam. 4:8]
32:32 [v] [Isa. 1:10; Jer. 23:14; Ezek. 16:46] 32:32 [w] ch. 29:18
32:33 [x] Job 20:14, 16; Ps. 58:4 (Heb.)
32:34 [y] [Job 14:17; Hos. 13:12; Rom. 2:5]
32:35 [z] Ps. 94:1; Isa. 1:24; 59:18; Nah. 1:2; Cited Rom. 12:19; Heb. 10:30 32:35 [a] [Ps. 94:18] 32:35 [b] [2 Pet. 2:3]
32:36 [c] Ps. 135:14; Cited Heb. 10:30 32:36 [d] Judg. 2:18; Ps. 106:45; [Ps. 90:13] 32:36 [e] 1 Kgs. 14:10; 21:21; 2 Kgs. 9:8; 14:26
32:37 [f] Judg. 10:14; 1 Kgs. 18:27; Jer. 2:28 32:37 [g] [ver. 31]
32:39 [h] Isa. 41:4; 48:12 32:39 [i] 1 Sam. 2:6; 2 Kgs. 5:7 32:39 [j] Job 5:18; Hos. 6:1
32:40 [k] See Gen. 14:22
32:41 [l] Ps. 7:12; Isa. 27:1; 34:5; 66:16; Ezek. 21:9, 10
32:42 [m] Jer. 46:10 32:42 [n] See Ps. 68:21
32:43 [o] Cited Rom. 15:10 32:43 [p] Rev. 6:10; 19:2; [2 Kgs. 9:7; Ps. 79:10]
32:44 [q] Num. 13:8, 16
32:46 [r] ch. 11:18; See ch. 6:6 32:46 [s] See ch. 4:9
32:47 [t] [Lev. 18:5]; See ch. 30:20
32:49 [u] See Num. 27:12
32:50 [v] Num. 20:24, 25, 28; 33:38
32:51 [w] Num. 20:11-13; 27:14
32:52 [x] ch. 3:27; 34:4
33:1 [y] Josh. 14:6; 1 Chr. 23:14; 2 Chr. 30:16; Ezra 3:2
33:2 [z] [Ex. 19:18, 20; Judg. 5:4, 5; Ps. 68:7, 8; Hab. 3:3] 33:2 [a] [Ps. 68:17; Dan. 7:10; Acts 7:53; Gal. 3:19; Heb. 2:2; Jude 14; Rev. 5:11]
33:3 [b] ch. 7:7, 8; 10:15; Hos. 11:1 33:3 [c] [John 10:27-29; Rom. 8:35, 38, 39] 33:3 [d] [Luke 10:39; Acts 22:3]
33:4 [e] John 1:17; 7:19

33:5 [f] Num. 23:21; [Judg. 8:23; Isa. 33:22] 33:5 [g] See ch. 32:15
33:6 [h] [Gen. 49:3, 4]
33:8 [i] [Gen. 49:5] 33:8 [j] See Ex. 28:30 33:8 [k] See Ex. 17:7; Num. 20:13
33:9 [l] See Ex. 32:26-29 33:9 [m] Mal. 2:4-6
33:10 [n] ch. 17:9-11; Ezek. 44:23; See Lev. 10:11 33:10 [o] Ex. 30:7, 8; 1 Sam. 2:28 33:10 [p] Ps. 51:19; Ezek. 43:27
33:11 [q] Ezek. 20:40, 41; 43:27; [Amos 5:22]
33:12 [r] [Gen. 49:27]
33:13 [s] [Gen. 49:22] 33:13 [t] Gen. 49:25 33:13 [u] ver. 28; Gen. 27:28
33:15 [v] Gen. 49:26; Hab. 3:6; [Ps. 90:2]
33:16 [w] Ps. 24:1 33:16 [x] Ex. 3:2-4; Acts 7:30, 35
33:17 [y] [1 Chr. 5:1] 33:17 [z] See Num. 23:22 33:17 [a] 1 Kgs. 22:11; Ps. 44:5; Dan. 8:4 33:17 [b] [Gen. 48:19; Num. 1:33, 35]
33:18 [c] [Gen. 49:13-15]
33:19 [d] Ex. 15:17; Isa. 2:3 33:19 [e] Ps. 4:5; 51:19
33:20 [f] [Gen. 49:19] 33:20 [g] [1 Chr. 12:8]
33:21 [h] See Num. 32:1-5, 16-19 33:21 [i] Num. 32:31, 32; See Josh. 1:12-15; 1 Chr. 5:18-22
33:22 [j] [Gen. 49:16] 33:22 [k] [Gen. 49:9] 33:22 [l] [Josh. 19:47; Judg. 18:27]
33:23 [m] [Gen. 49:21] 33:23 [n] See Josh. 19:32-39
33:24 [o] [Gen. 49:20] 33:24 [p] [Job 29:6]
33:26 [q] See Ex. 15:11 33:26 [r] See ch. 32:15 33:26 [s] Ps. 68:33, 34; 104:3; Isa. 19:1; Hab. 3:8
33:27 [t] Ps. 90:1; 91:9
33:28 [u] [Ps. 68:26; Isa. 48:1] 33:28 [v] Num. 23:9
33:29 [w] [2 Sam. 7:23] 33:29 [x] Isa. 45:17 33:29 [y] Ps. 33:20; 115:9-11
34:1 [a] See Num. 27:12
34:2 [b] See ch. 11:24
34:3 [c] ch. 1:7 34:3 [d] Gen. 13:12; 19:17, 25, 28, 29; 2 Sam. 18:23 34:3 [e] Judg. 1:16; 3:13; 2 Chr. 28:15 34:3 [f] Gen. 14:2; 19:22
34:4 [g] See Gen. 12:7; 50:24 34:4 [h] ch. 3:27; 32:52 34:4 [i] See ch. 1:37
34:6 [j] [Jude 9]
34:7 [k] ch. 31:2 34:7 [l] [Gen. 27:1; 48:10; Josh. 14:10, 11; 1 Sam. 3:2; 4:15]

34:8 [m] Num. 20:29; [Gen. 50:3]
34:9 [n] Ex. 28:3; Isa. 11:2 34:9 [o] Num. 27:18, 23 34:9 [p] Josh. 1:17
34:10 [q] [ch. 18:15, 18] 34:10 [r] ch. 5:4; See Ex. 33:11
34:11 [s] See ch. 4:34

Footnotes

Josh. 1:7 [1] **1:7** Or *may act wisely*
Josh. 2:1 [1] **2:1** Or *had sent*
Josh. 2:8 [2] **2:8** Hebrew *they*
Josh. 2:10 [3] **2:10** That is, set apart (devoted) as an offering to the Lord (for destruction)
Josh. 2:16 [4] **2:16** Or *had said*
Josh. 3:4 [1] **3:4** A *cubit* was about 18 inches or 45 centimeters
Josh. 3:11 [2] **3:11** Hebrew *the ark of the covenant, the Lord of all the earth*
Josh. 4:8 [1] **4:8** Or *to rest*
Josh. 4:9 [2] **4:9** Or *Joshua had set up*
Josh. 4:24 [3] **4:24** Or *all the days*
Josh. 5:3 [1] **5:3** *Gibeath-haaraloth* means *the hill of the foreskins*
Josh. 5:9 [2] **5:9** *Gilgal* sounds like the Hebrew for *to roll*
Josh. 6:5 [1] **6:5** Hebrew *under itself*; also verse 20
Josh. 6:17 [2] **6:17** That is, set apart (devoted) as an offering to the Lord (for destruction); also verses 18, 21
Josh. 7:12 [1] **7:12** That is, set apart (devoted) as an offering to the Lord (for destruction)
Josh. 7:19 [2] **7:19** Or *and make confession*
Josh. 7:21 [3] **7:21** A *shekel* was about 2/5 ounce or 11 grams
Josh. 7:26 [4] **7:26** *Achor* means *trouble*
Josh. 8:14 [1] **8:14** Hebrew *appointed time*
Josh. 8:26 [2] **8:26** That is, set apart (devoted) as an offering to the Lord (for destruction)
Josh. 8:35 [3] **8:35** Or *traveled*
Josh. 10:1 [1] **10:1** That is, set apart (devoted) as an offering to the Lord (for destruction); also verses 28, 35, 37, 39, 40
Josh. 10:2 [2] **10:2** One Hebrew manuscript, Vulgate (compare Syriac); most Hebrew manuscripts *they*
Josh. 10:10 [3] **10:10** Or *and he*
Josh. 11:11 [1] **11:11** That is, setting apart (devoting) as an offering to the Lord (for destruction); also verses 12, 20, 21
Josh. 12:4 [1] **12:4** Septuagint; Hebrew *the boundary of Og*

Josh. 12:23 [2] **12:23** Septuagint; Hebrew *Gilgal*
Josh. 13:8 [1] **13:8** Hebrew *With it*
Josh. 13:26 [2] **13:26** Septuagint, Syriac, Vulgate; Hebrew *Lidebir*
Josh. 14:15 [1] **14:15** *Kiriath-arba* means *the city of Arba*
Josh. 14:15 [2] **14:15** Hebrew *He*
Josh. 17:11 [1] **17:11** The meaning of the Hebrew is uncertain
Josh. 18:15 [1] **18:15** See 15:9; Hebrew *westward*
Josh. 18:18 [2] **18:18** Septuagint; Hebrew *to the shoulder over against the Arabah*
Josh. 18:28 [3] **18:28** Septuagint, Syriac, Vulgate; Hebrew *the Jebusite*
Josh. 18:28 [4] **18:28** Hebrew *Gibeath*
Josh. 18:28 [5] **18:28** Septuagint; Hebrew *Kiriath*
Josh. 19:29 [1] **19:29** Compare Septuagint; Hebrew *Mehebel*
Josh. 23:14 [1] **23:14** Or *words*; also twice in verse 15
Josh. 24:2 [1] **24:2** Hebrew *the River*
Josh. 24:32 [2] **24:32** Hebrew *for a hundred qesitah*; a unit of money of unknown value

Cross-references for Joshua

1:1 [a] ver. 13, 15; Ex. 14:31; Num. 12:7; Deut. 34:5 1:1 [b] Deut. 1:38; [Ex. 24:13]

1:3 [c] Deut. 11:24; [ch. 14:9]

1:4 [d] Gen. 15:18; Ex. 23:31; See Num. 34:3-12

1:5 [e] Deut. 7:24 1:5 [f] ver. 17; Ex. 3:12 1:5 [g] ver. 9, 17; ch. 3:7; 6:27; Deut. 31:8, 23 1:5 [h] Gen. 28:15; Deut. 31:6, 8; 1 Chr. 28:20; Cited Heb. 13:5

1:6 [i] ver. 7, 9, 18; Deut. 31:6, 7

1:7 [j] ch. 23:6 1:7 [k] ch. 11:15 1:7 [l] Deut. 5:32; 28:14

1:8 [m] Ps. 1:2; 119:15

1:9 [n] ver. 6, 7, 18 1:9 [o] Deut. 1:29; 7:21; 20:3; 31:6, 8

1:10 [p] Deut. 16:18

1:11 [q] ch. 3:2 1:11 [r] Deut. 9:1; 11:31

1:13 [s] See Num. 32:20-28

1:15 [t] Deut. 3:20 1:15 [u] ch. 22:4

1:17 [v] ver. 5

1:18 [w] ver. 6, 7, 9

2:1 [x] Num. 25:1 2:1 [y] Heb. 11:31; James 2:25 2:1 [z] Matt. 1:5

2:7 [a] Judg. 3:28; 7:24

2:9 [b] Ex. 15:16; 23:27 2:9 [c] ver. 11, 24; Ex. 15:15

2:10 [d] ch. 4:23; Ex. 14:21 2:10 [e] See Num. 21:23-26, 33-35 2:10 [f] Ps. 135:11; 136:19, 20

2:11 [g] Ex. 15:14, 15 2:11 [h] ver. 9; ch. 5:1; 7:5; [2 Sam. 17:10; Ps. 22:14; Isa. 13:7; Ezek. 21:7] 2:11 [i] Deut. 4:39

2:12 [j] ver. 18

2:14 [k] Judg. 1:24, 25

2:15 [l] 1 Sam. 19:12; Acts 9:25; 2 Cor. 11:33

2:18 [m] ver. 12 2:18 [n] ver. 12; ch. 6:23

2:19 [o] [Matt. 27:25]

2:20 [p] ver. 14

2:23 [q] ver. 7

2:24 [r] ch. 21:44; Ex. 23:31 2:24 [s] ver. 9
3:1 [t] ch. 2:1
3:2 [u] ch. 1:10, 11
3:3 [v] ver. 8; Deut. 31:9, 25
3:4 [w] [Ex. 19:12]
3:5 [x] ch. 7:13; Ex. 19:10, 14, 15; Lev. 20:7; Num. 11:18; 1 Sam. 16:5; Joel 2:16
3:6 [y] Num. 4:15
3:7 [z] ch. 4:14; 1 Chr. 29:25; 2 Chr. 1:1 3:7 [a] ch. 1:5
3:8 [b] ver. 3 3:8 [c] ver. 17
3:10 [d] Deut. 5:26; 1 Sam. 17:26 3:10 [e] Ex. 33:2; Deut. 7:1; Ps. 44:2; [Ex. 13:5]
3:11 [f] Mic. 4:13; Zech. 4:14; 6:5 3:11 [g] [Deut. 9:3]
3:12 [h] ch. 4:2, 4 3:12 [i] [Num. 13:2]
3:13 [j] ver. 15, 16 3:13 [f] [See ver. 11 above] 3:13 [k] Ps. 114:3; [Ex. 15:8; Ps. 78:13]
3:14 [l] Acts 7:44, 45
3:15 [m] ver. 13 3:15 [n] 1 Chr. 12:15; Jer. 12:5; 49:19; 50:44 3:15 [o] [ch. 4:18; 5:10, 12]
3:16 [p] 1 Kgs. 4:12; 7:46 3:16 [q] See Deut. 1:1 3:16 [r] Gen. 14:3; Num. 34:3
3:17 [s] ch. 4:22; [Ex. 14:29]
4:1 [t] ch. 3:17
4:2 [u] ch. 3:12
4:3 [v] Deut. 27:2; [1 Kgs. 18:31] 4:3 [w] ch. 3:13, 15 4:3 [x] ver. 8, 19, 20
4:6 [y] ver. 21; [Ex. 12:26; 13:14; Deut. 6:20]
4:7 [z] ch. 3:16 4:7 [a] Ex. 12:14; Num. 16:40
4:9 [b] ver. 3
4:12 [c] ch. 6:7, 9, 13; Num. 32:20, 21, 27
4:14 [d] See ch. 3:7
4:16 [e] Ex. 25:16, 21, 22
4:18 [f] ch. 3:15
4:19 [g] ch. 5:9
4:20 [h] ver. 3, 9
4:21 [i] ver. 6

4:22 [j] ch. 3:17
4:23 [k] ch. 2:10; Ex. 14:21
4:24 [l] 1 Kgs. 8:42, 43 4:24 [m] Deut. 3:24; Ps. 89:13 4:24 [n] Ex. 14:31; Deut. 6:2
5:1 [o] Num. 13:29 5:1 [p] Ex. 15:14 5:1 [q] See ch. 2:11 5:1 [r] 1 Kgs. 10:5
5:2 [s] Ex. 4:25
5:4 [t] Num. 14:29; 26:64, 65; Deut. 2:16; Ps. 106:26; 1 Cor. 10:5; Heb. 3:17
5:6 [u] Num. 14:33; Deut. 1:3; 2:7, 14; 8:4; Ps. 95:10 5:6 [v] Num. 14:23; Ps. 95:11; Heb. 3:11 5:6 [w] See Ex. 3:8
5:7 [x] Num. 14:31; Deut. 1:39
5:9 [y] Gen. 34:14 5:9 [z] ch. 4:19
5:10 [a] Ex. 12:6; Num. 9:5
5:12 [b] Ex. 16:35
5:13 [c] Gen. 18:2; 32:24; Acts 1:10; [Ex. 23:20, 23] 5:13 [d] Num. 22:23, 31
5:14 [e] Gen. 17:3
5:15 [f] Ex. 3:5; Acts 7:33
6:2 [g] ch. 2:9, 24; Deut. 7:24; Neh. 9:24; [ch. 8:1]
6:4 [h] Judg. 7:16, 22 6:4 [i] ver. 5, 6, 8, 13 6:4 [j] Num. 10:8
6:7 [k] ch. 4:12, 13
6:9 [l] ver. 13; Num. 10:25; Isa. 52:12; 58:8
6:12 [m] See ch. 3:6
6:17 [n] Lev. 27:28; Deut. 20:17 6:17 [o] ch. 2:4
6:18 [p] [ch. 7:12] 6:18 [q] ch. 7:25; 1 Chr. 2:7
6:20 [r] ver. 5; Heb. 11:30
6:21 [s] [Deut. 7:2]
6:22 [t] ch. 2:14; Heb. 11:31
6:23 [u] ch. 2:13
6:24 [v] ver. 19
6:25 [w] [Matt. 1:5]
6:26 [x] [1 Kgs. 16:34]
6:27 [y] See ch. 1:5 6:27 [z] ch. 9:9
7:1 [a] ch. 22:20; [1 Chr. 2:6, 7]
7:2 [b] ch. 18:12; 1 Sam. 13:5; 14:23; Hos. 4:15; 5:8; 10:5

7:4 [c] Lev. 26:17; Deut. 28:25
7:5 [d] ch. 2:9, 11
7:6 [e] Gen. 37:29, 34; Num. 14:6; 2 Sam. 1:11; 13:31 7:6 [f] Num. 14:5 7:6 [g] 1 Sam. 4:12
7:7 [h] Ex. 5:22; 2 Kgs. 3:10
7:9 [i] Ps. 83:4
7:11 [j] ver. 15 7:11 [k] ch. 6:17, 18
7:12 [l] Num. 14:45; Judg. 2:14 7:12 [m] ver. 8 7:12 [n] ch. 6:18 7:12 [o] ver. 11
7:13 [p] ch. 3:5
7:14 [q] 1 Sam. 10:19
7:15 [r] 1 Sam. 14:38, 39 7:15 [s] ver. 11 7:15 [t] Gen. 34:7; Judg. 20:6
7:17 [u] Num. 26:20
7:19 [v] 1 Sam. 6:5; Jer. 13:16; Mal. 2:2; John 9:24 7:19 [w] Num. 5:6, 7; 2 Chr. 30:22; Ezra 10:11; Dan. 9:4 7:19 [x] 1 Sam. 14:43
7:20 [y] 2 Sam. 12:13
7:24 [z] ver. 26; ch. 15:7; Isa. 65:10; Hos. 2:15
7:25 [a] ch. 6:18; 1 Chr. 2:7 7:25 [b] Lev. 20:2; 24:14 7:25 [c] ch. 22:20
7:26 [d] ch. 8:29; 2 Sam. 18:17; [Lam. 3:53] 7:26 [e] Deut. 13:17
8:1 [f] ch. 1:9; 10:25; Deut. 1:21; 7:18; 31:8 8:1 [g] ch. 2:24; 6:2
8:2 [h] ch. 6:21 8:2 [i] ver. 27; Deut. 20:14
8:4 [j] [Judg. 20:29]
8:5 [k] ch. 7:5
8:6 [l] ver. 16
8:8 [m] 2 Sam. 13:28
8:11 [n] ver. 5
8:14 [o] See Deut. 1:1 8:14 [p] Judg. 20:34
8:15 [q] Judg. 20:36
8:16 [r] ver. 6
8:18 [s] ver. 26
8:22 [t] Deut. 7:2
8:26 [u] ver. 18
8:27 [v] ver. 2
8:28 [w] Deut. 13:16

8:29 [x] ch. 10:26 8:29 [y] Deut. 21:23 8:29 [z] ch. 7:26
8:30 [a] See Ex. 20:24, 25; Deut. 27:4-6
8:32 [b] Deut. 27:2-4
8:33 [c] Deut. 31:12 8:33 [d] Deut. 31:9, 25 8:33 [e] Deut. 11:29; 27:11-13
8:34 [f] Deut. 31:11; Neh. 8:2, 3; 13:1 8:34 [g] Deut. 30:19; See Deut. 28:2-68
8:35 [h] Deut. 31:12 8:35 [i] ver. 33
9:1 [j] Deut. 1:7 9:1 [k] Num. 34:6 9:1 [l] ch. 3:10; 12:8
9:3 [m] ch. 10:2, 10, 12; 2 Sam. 21:1, 2; 1 Kgs. 3:4, 5; 9:2 9:3 [n] ch. 6:21, 24 9:3 [o] ch. 8:26, 28
9:6 [p] ch. 5:10
9:7 [q] ch. 11:19 9:7 [r] Ex. 23:32; Deut. 7:2; Judg. 2:2
9:8 [s] ver. 11
9:9 [t] Deut. 20:15 9:9 [u] ch. 2:10; 6:27
9:10 [v] See Num. 21:21-35 9:10 [w] ch. 12:4; Deut. 1:4
9:14 [x] Num. 27:21
9:15 [y] ch. 11:19
9:16 [z] ver. 22
9:17 [a] [ch. 18:25-28; Ezra 2:25]
9:20 [b] [Num. 1:53] 9:20 [c] 2 Sam. 21:2
9:21 [d] ver. 23, 27; Deut. 29:11 9:21 [e] ver. 15
9:22 [f] ver. 6, 9 9:22 [g] ver. 16
9:23 [h] ver. 21, 27
9:24 [i] Deut. 7:1, 2 9:24 [j] Ex. 15:14
9:27 [k] ver. 21, 23; [1 Chr. 9:2; Ezra 2:43; 8:20; Neh. 7:60; 11:3] 9:27 [l] Deut. 12:5
10:1 [m] ch. 8:22, 26-29 10:1 [n] See ch. 6:21, 24 10:1 [o] ch. 9:15
10:2 [p] Deut. 11:25
10:4 [q] ver. 1; ch. 9:15
10:5 [r] ch. 9:2
10:6 [s] ch. 5:10; 9:6
10:7 [t] ch. 8:1, 3
10:8 [u] ch. 11:6; Judg. 4:14 10:8 [v] ch. 1:5

10:10 [w] Judg. 4:15; 1 Sam. 7:10; Ps. 18:14; Isa. 28:21 10:10 [x] ch. 16:3, 5; 18:13, 14; 1 Kgs. 9:17; 1 Chr. 7:24; 2 Chr. 8:5

10:11 [x] [See ver. 10 above] 10:11 [y] [Ps. 18:12-14; Isa. 30:30; Rev. 16:21]

10:12 [z] Hab. 3:11; [Isa. 28:21]

10:14 [a] Isa. 38:8; [2 Kgs. 20:11] 10:14 [b] ver. 42; ch. 23:3, 10

10:15 [c] ver. 43

10:16 [d] ver. 10, 28, 29

10:19 [e] [Deut. 25:18]

10:20 [f] ch. 8:24

10:21 [g] Ex. 11:7

10:25 [h] ch. 1:6, 9; See Deut. 31:6-8 10:25 [i] Deut. 3:21; 7:19

10:26 [j] ch. 8:29

10:27 [k] Deut. 21:22, 23

10:28 [l] ver. 10, 16, 17 10:28 [m] ch. 6:21

10:29 [n] ch. 21:13

10:30 [m] [See ver. 28 above]

10:31 [o] ver. 3

10:33 [p] ch. 16:10; Judg. 1:29; See 1 Kgs. 9:15-17

10:34 [q] ver. 3

10:36 [r] ch. 15:13; Judg. 1:10; See ch. 14:13-15

10:38 [s] See ch. 15:15-17; Judg. 1:11-13

10:40 [t] ch. 12:8 10:40 [u] Deut. 20:16, 17

10:41 [v] Deut. 9:23 10:41 [w] ch. 11:16

10:42 [x] ver. 14

10:43 [y] ver. 15

11:1 [z] ch. 10:3

11:2 [a] ch. 3:16; Deut. 1:1 11:2 [b] ch. 12:3; 13:27; 19:35; Num. 34:11 11:2 [c] ch. 12:23 11:2 [d] ch. 17:11; Judg. 1:27

11:3 [e] ch. 15:63 11:3 [f] Judg. 3:3 11:3 [g] See Deut. 3:8 11:3 [h] ver. 8; Gen. 31:49

11:4 [i] Gen. 22:17; 32:12; Judg. 7:12; 1 Sam. 13:5

11:6 [j] [ch. 10:8] 11:6 [k] ver. 9; 2 Sam. 8:4; 1 Chr. 18:4; [Gen. 49:6] 11:6 [l] ch. 17:16-18; Deut. 20:1; Judg. 1:19; 4:3

11:7 [m] ch. 10:9

11:8 [n] ch. 19:28 11:8 [o] ch. 13:6 11:8 [p] ver. 3

11:9 [q] ver. 6

11:10 [r] [Judg. 4:2]

11:11 [s] ch. 10:40

11:12 [t] Deut. 20:16, 17

11:15 [u] Ex. 34:11, 12 11:15 [v] Deut. 7:2 11:15 [w] ch. 1:7

11:16 [x] ch. 12:8 11:16 [y] ch. 10:41; 15:51 11:16 [z] ver. 2 11:16 [a] ver. 21

11:17 [b] ch. 12:7 11:17 [c] ch. 12:7; 13:5 11:17 [d] See ver. 3 11:17 [e] ch. 12:7; Deut. 7:24

11:18 [f] [ch. 14:7, 10]

11:19 [g] ch. 9:3, 7

11:20 [h] See Ex. 4:21 11:20 [i] Deut. 20:16, 17

11:21 [j] ch. 15:13, 14; Num. 13:22, 23; Deut. 1:28

11:22 [k] [1 Sam. 17:4]

11:23 [l] See Num. 34:2-12 11:23 [m] See ch. 14–19; Num. 26:52-56 11:23 [n] ch. 12:7; 18:10

12:1 [o] Num. 21:13, 24; Deut. 3:8, 9 12:1 [p] See Deut. 1:1

12:2 [q] Deut. 2:32, 33; 3:6, 16; See Num. 21:21-26 12:2 [r] Deut. 2:36 12:2 [s] Gen. 32:22

12:3 [p] [See ver. 1 above] 12:3 [t] ch. 11:2 12:3 [u] ch. 13:20; Deut. 3:17; 4:49

12:4 [v] Deut. 3:3, 10; See Num. 21:33-35 12:4 [w] ch. 13:12; 15:8; 18:16 12:4 [x] ch. 9:10; Deut. 1:4

12:5 [y] Deut. 3:8, 9 12:5 [z] ch. 13:11; Deut. 3:10 12:5 [a] Deut. 3:14

12:6 [b] See Num. 21:23, 24, 33-35 12:6 [c] ch. 13:8; Num. 32:29, 33; Deut. 3:11, 12

12:7 [d] ch. 11:17 12:7 [e] ch. 11:23; 18:10

12:8 [f] ch. 10:40; 11:16 12:8 [g] ch. 9:1

12:9 [h] [ch. 6:2] 12:9 [i] ch. 8:29

12:10 [j] ch. 10:23

12:11 [j] [See ver. 10 above]

12:12 [j] [See ver. 10 above] 12:12 [k] ch. 10:33

12:13 [l] ch. 10:38, 39

12:15 [m] ch. 10:29

12:16 [n] ch. 10:28 12:16 [o] ch. 8:17; Judg. 1:22
12:19 [p] ch. 11:1 12:19 [q] ch. 11:1, 10
12:20 [p] [See ver. 19 above]
12:21 [r] ch. 17:11
12:23 [r] [See ver. 21 above] 12:23 [s] ch. 11:2
13:1 [t] ch. 14:10; 23:1 13:1 [u] Deut. 31:3
13:2 [v] Judg. 3:1 13:2 [w] Joel 3:4
13:3 [x] 1 Chr. 13:5; Jer. 2:18 13:3 [y] Judg. 3:3 13:3 [z] Deut. 2:23
13:4 [a] See Judg. 1:34-36
13:5 [b] 1 Kgs. 5:18; Ps. 83:7; Ezek. 27:9 13:5 [c] ch. 11:17; 12:7 13:5 [d] Num. 34:8
13:6 [e] ch. 11:8 13:6 [f] [ch. 23:13; Judg. 2:21-23] 13:6 [g] ch. 23:4 13:6 [h] ch. 23:4; Num. 34:2
13:7 [i] ch. 14:1, 2
13:8 [j] ch. 12:6; See Num. 32:33
13:9 [k] Deut. 2:36 13:9 [l] ver. 16; [Num. 21:30]
13:10 [m] Num. 21:24, 25
13:11 [n] Deut. 3:14
13:12 [n] [See ver. 11 above] 13:12 [o] Num. 21:24, 35
13:13 [p] ver. 11
13:14 [q] ch. 14:3, 4; See Num. 18:20-32
13:16 [r] ver. 9 13:16 [s] [Num. 21:30]
13:17 [s] [See ver. 16 above]
13:18 [t] Num. 21:23
13:19 [u] Num. 32:37, 38
13:20 [v] Deut. 4:46 13:20 [w] See ch. 12:3
13:21 [x] Deut. 3:10 13:21 [y] Num. 21:24 13:21 [z] Num. 31:8
13:22 [z] [See ver. 21 above]
13:25 [a] Num. 32:34-36 13:25 [b] [Deut. 3:11; 2 Sam. 11:1; 12:26]
13:26 [c] Gen. 32:2; 2 Sam. 2:8, 12; 17:24
13:27 [d] Gen. 33:17 13:27 [e] See ch. 11:2
13:30 [f] See ver. 26 13:30 [g] Num. 32:41; 1 Chr. 2:23; [Deut. 3:14]
13:31 [h] ch. 12:4 13:31 [i] ch. 17:1; Num. 32:39, 40

13:32 [j] Num. 22:1
13:33 [k] ver. 14; ch. 18:7; Num. 18:20
14:1 [l] ch. 17:4; 21:1; Num. 34:17, 18
14:2 [m] Num. 26:56; 33:54; 34:13
14:3 [n] See ch. 13:8 14:3 [o] See ch. 13:33
14:4 [p] Gen. 48:5; 1 Chr. 5:1, 2
14:5 [q] ch. 21:2; Num. 35:1, 2
14:6 [r] ver. 13, 14; Num. 32:12; [ch. 15:17] 14:6 [s] Num. 14:24, 30; Deut. 1:36, 38
14:7 [t] Num. 13:6, 16, 30; 14:6-9
14:8 [u] Deut. 1:28; See Num. 13:31-33
14:9 [v] Num. 14:24; Deut. 1:36 14:9 [w] ch. 1:3
14:10 [x] Num. 14:30 14:10 [y] [ver. 7]
14:11 [z] [Deut. 34:7] 14:11 [a] Deut. 31:2
14:12 [b] Num. 13:28, 33
14:13 [c] ch. 22:6 14:13 [d] ch. 10:36, 37; 15:13, 14; 21:11, 12; Judg. 1:20; 1 Chr. 6:55, 56
14:14 [e] ver. 8, 9
14:15 [f] ver. 13; Gen. 23:2; 35:27; Judg. 1:10; See ch. 10:36 14:15 [g] See ch. 11:23
15:1 [h] Num. 34:3 15:1 [i] Num. 33:36
15:2 [h] [See ver. 1 above]
15:3 [j] Num. 34:4; Judg. 1:36
15:4 [k] ver. 47; Num. 34:5; [ch. 13:3]
15:5 [h] [See ver. 1 above]
15:6 [l] ch. 18:19, 21 15:6 [m] ch. 18:18, 22 15:6 [n] ch. 18:17
15:7 [o] ch. 7:26 15:7 [p] ch. 18:17 15:7 [q] ch. 18:16; 2 Sam. 17:17; 1 Kgs. 1:9
15:8 [r] ch. 18:16; 2 Kgs. 23:10 15:8 [s] ver. 63; ch. 18:28; [Judg. 19:10; 1 Chr. 11:4] 15:8 [t] ch. 18:16; See ch. 12:4
15:9 [u] ch. 18:15 15:9 [v] ver. 60; 1 Chr. 13:6
15:10 [w] 1 Sam. 6:9, 12 15:10 [x] Gen. 38:12-14; Judg. 14:1
15:11 [y] ch. 13:3 15:11 [z] ver. 9
15:12 [a] ver. 47; ch. 23:4; Num. 34:6, 7; Ezek. 47:20

15:13 [b] ver. 54; See ch. 14:13-15
15:14 [c] Num. 13:22; Judg. 1:10, 20
15:15 [d] Judg. 1:11; [ver. 49]
15:17 [e] See Judg. 1:13 15:17 [f] See ch. 14:6, 13
15:21 [g] Gen. 35:21
15:24 [h] 1 Sam. 23:14, 15, 19, 24; 26:1, 2
15:28 [i] Gen. 21:31; 26:23, 33
15:31 [j] 1 Sam. 27:6; 30:1
15:33 [k] [Num. 13:23]
15:35 [l] ch. 10:3 15:35 [m] 1 Sam. 22:1 15:35 [n] 1 Sam. 17:1
15:39 [o] ch. 10:3, 31, 32 15:39 [p] ch. 10:3, 36, 37
15:41 [q] ch. 10:10, 21
15:42 [r] ch. 10:29, 30
15:44 [s] 1 Sam. 23:1, 2
15:45 [t] ch. 13:3
15:47 [t] [See ver. 45 above] 15:47 [u] See ver. 4 15:47 [v] See ver. 12
15:49 [w] [ver. 15]
15:51 [x] ch. 10:41; 11:16 15:51 [y] 2 Sam. 15:12
15:54 [z] ver. 13
15:55 [a] 1 Sam. 23:24, 25; 25:2 15:55 [b] ver. 24
15:57 [c] ver. 10
15:60 [d] ver. 9
15:61 [e] ver. 6
15:62 [f] 1 Sam. 23:29; 24:1
15:63 [g] See ver. 8 15:63 [h] [Judg. 1:8, 21; 2 Sam. 5:6]
16:1 [i] ch. 8:15; 18:12
16:2 [j] [ch. 18:13; Gen. 28:19; Judg. 1:23, 26]
16:3 [k] See ch. 10:10 16:3 [l] See ch. 10:33
16:4 [m] [ch. 17:14]
16:5 [n] ch. 18:13
16:6 [o] ch. 17:7
16:7 [p] 1 Chr. 7:28
16:8 [q] ch. 17:8, 9

16:9 [q] [See ver. 8 above]
16:10 [r] Judg. 1:29; 1 Kgs. 9:16 16:10 [s] ch. 17:13; Gen. 49:15
17:1 [t] Gen. 41:51; 46:20; 48:18 17:1 [u] Gen. 50:23; Num. 26:29; 32:39, 40; 1 Chr. 7:14 17:1 [v] Deut. 3:13, 15
17:2 [w] See Num. 26:29-32
17:3 [x] Num. 26:33; 27:1; 36:2, 11
17:4 [y] ch. 14:1; 21:1; Num. 34:17 17:4 [z] Num. 27:6, 7; 36:2
17:5 [a] ver. 1; ch. 13:30, 31
17:7 [b] ch. 16:6
17:8 [c] ch. 16:8, 9
17:9 [c] [See ver. 8 above]
17:11 [d] 1 Chr. 7:29; [1 Kgs. 4:11, 12] 17:11 [e] [ch. 11:2; 12:23]
17:12 [f] Judg. 1:27, 28
17:13 [g] ch. 16:10; Gen. 49:15
17:14 [h] ch. 16:4 17:14 [i] [Gen. 48:22] 17:14 [j] Gen. 48:19; [Num. 26:34, 37]
17:15 [k] See ch. 12:4 17:15 [l] ch. 24:33; Judg. 3:27
17:16 [m] See ch. 11:6 17:16 [n] Judg. 6:33
17:18 [o] Deut. 20:1; See ch. 11:6
18:1 [p] ch. 19:51; 21:2; 22:9, 12 18:1 [q] ch. 19:51
18:3 [r] [Judg. 18:9]
18:5 [s] [ch. 15:1] 18:5 [t] [ch. 16:1, 4]
18:6 [u] ver. 10; ch. 14:2
18:7 [v] See ch. 13:33 18:7 [w] See ch. 13:8
18:10 [x] ver. 6 18:10 [y] ch. 11:23; 12:7
18:12 [z] [ch. 16:1] 18:12 [a] ver. 21 18:12 [b] See ch. 7:2
18:13 [c] See ch. 16:2 18:13 [d] ch. 16:5 18:13 [e] ch. 16:3; See ch. 10:10
18:14 [f] [ch. 19:11] 18:14 [g] ch. 15:9
18:15 [g] [See ver. 14 above]
18:16 [h] See ch. 15:8 18:16 [i] See ch. 12:4 18:16 [j] See ch. 15:7
18:17 [k] ch. 15:6
18:18 [l] ch. 11:2; 15:6
18:19 [k] [See ver. 17 above] 18:19 [m] ch. 15:2
18:21 [n] ver. 12

18:28 [o] See ch. 15:8
19:1 [p] ver. 9; [Gen. 49:7]
19:2 [q] For ver. 2-8, see 1 Chr. 4:28-33
19:9 [r] ver. 1
19:11 [s] [ch. 18:14; Gen. 49:13] 19:11 [t] ch. 12:22; 21:34
19:15 [u] ch. 11:1
19:18 [v] 1 Sam. 28:4
19:26 [w] 1 Kgs. 18:19, 20, 42; 2 Kgs. 2:25; 4:25; Song 7:5; Isa. 33:9; Jer. 50:19
19:27 [x] [1 Kgs. 9:13]
19:28 [y] ch. 11:8; [Judg. 1:31]
19:33 [z] [Judg. 4:11]
19:34 [a] [Deut. 33:23]
19:35 [b] See ch. 11:2
19:36 [c] ch. 11:1
19:42 [d] Judg. 1:35
19:46 [e] 2 Chr. 2:16; Ezra 3:7
19:47 [f] Judg. 1:34, 35; 18:1
19:50 [g] ch. 24:30; Judg. 2:9
19:51 [h] ch. 14:1; Num. 34:17 19:51 [i] See ch. 18:1
20:2 [j] Ex. 21:13; See Num. 35:6, 11-14; Deut. 4:41-43; 19:2-9
20:4 [k] [Deut. 21:19; Ruth 4:1, 2; Ps. 127:5]
20:6 [l] Num. 35:12, 24, 25
20:7 [m] ch. 21:32; 1 Chr. 6:76 20:7 [n] ch. 21:21 20:7 [o] ch. 21:11, 13; See ch. 14:13-15 20:7 [p] ch. 21:11; Luke 1:39
20:8 [q] ch. 21:36; 1 Chr. 6:78 20:8 [r] ch. 21:38; [1 Kgs. 22:3] 20:8 [s] ch. 21:27; 1 Chr. 6:71
20:9 [t] Num. 35:15
21:1 [u] ch. 14:1; 17:4; 19:51; Num. 34:17, 18
21:2 [v] See ch. 18:1 21:2 [w] Num. 35:2
21:4 [x] See ver. 9-19; Ex. 6:16-19; Num. 3:17-20
21:5 [y] See ver. 20-26
21:6 [z] See ver. 27-33

21:7 [a] See ver. 34-40
21:8 [b] ver. 3 21:8 [c] Num. 35:2; See ch. 14:3-5
21:10 [d] ver. 4
21:11 [e] For ver. 11-19, see 1 Chr. 6:54-60 21:11 [f] See ch. 14:13-15 21:11 [g] ch. 20:7; Luke 1:39
21:13 [h] ch. 20:7 21:13 [i] ch. 10:29
21:17 [j] ch. 9:3
21:20 [k] For ver. 20-26, see 1 Chr. 6:66-70
21:21 [l] ch. 20:7, 8
21:27 [m] For ver. 27-33, see 1 Chr. 6:71-76 21:27 [l] [See ver. 21 above]
21:32 [l] [See ver. 21 above]
21:34 [n] For ver. 34-40, see 1 Chr. 6:77-81
21:36 [o] ch. 20:8
21:38 [o] [See ver. 36 above] 21:38 [p] See ch. 13:26
21:39 [p] [See ver. 38 above]
21:41 [q] Num. 35:7
21:43 [r] Gen. 13:15; 15:18; 26:3; 28:4, 13
21:44 [s] See ch. 11:23 21:44 [t] ch. 10:8; 23:9 21:44 [u] ch. 2:24; Deut. 7:24
21:45 [v] ch. 23:14, 15
22:2 [w] See Num. 32:20-22; Deut. 3:18-20 22:2 [x] ch. 1:16, 17
22:4 [y] See ch. 11:23 22:4 [z] See ch. 13:8
22:5 [a] Deut. 6:6, 17; 11:22 22:5 [b] ch. 23:11; Deut. 6:5; 10:12; 11:1, 13, 22
22:6 [c] ch. 14:13
22:7 [d] ch. 17:5
22:8 [e] Num. 31:27; 1 Sam. 30:24
22:9 [f] Num. 32:1, 26, 29
22:11 [g] See Deut. 13:12-15
22:12 [h] Judg. 20:1
22:13 [i] Ex. 6:25; Num. 25:7; Judg. 20:28
22:14 [j] Num. 1:4
22:16 [k] ver. 18, 19; Num. 14:9; [Lev. 17:8, 9; Deut. 12:13, 14]
22:17 [l] Num. 25:3; Deut. 4:3; Ps. 106:28
22:18 [k] [See ver. 16 above] 22:18 [m] Num. 16:22

22:19 [n] ch. 18:1 22:19 [o] ver. 16, 18
22:20 [p] ch. 7:1, 5 22:20 [m] [See ver. 18 above]
22:22 [q] Deut. 10:17 22:22 [r] 1 Kgs. 8:39
22:23 [s] Deut. 18:19; 1 Sam. 20:16
22:24 [t] See ch. 4:6, 21
22:27 [u] ver. 34; ch. 24:27; Gen. 31:48 22:27 [v] Deut. 12:5, 6, 17, 18
22:28 [u] [See ver. 27 above]
22:29 [w] See ver. 16
22:30 [x] ver. 13, 14 22:30 [y] ver. 33
22:31 [z] Lev. 26:11, 12
22:32 [a] ver. 10, 11, 15
22:33 [b] ver. 30 22:33 [c] 1 Chr. 29:20; Neh. 8:6; Dan. 2:19; Luke 2:28
22:34 [d] ver. 27
23:1 [e] See ch. 11:23 23:1 [f] ch. 13:1
23:2 [g] ch. 24:1; [Deut. 31:28; 1 Chr. 28:1]
23:3 [h] ch. 10:14, 42; Ex. 14:14
23:4 [i] See ch. 13:2-7
23:5 [j] ch. 13:6; Ex. 23:30; 33:2; 34:11; Deut. 11:23 23:5 [k] Num. 33:53
23:6 [l] ch. 1:7 23:6 [m] ch. 1:7; Deut. 5:32; 28:14
23:7 [n] Ex. 23:33; Deut. 7:2, 3 23:7 [o] Ex. 23:13; [Ps. 16:4] 23:7 [p] Jer. 5:7; [Zeph. 1:5]
23:8 [q] ch. 22:5; Deut. 10:20; 11:22; 13:4
23:9 [r] ch. 13:6; Ex. 23:30; 33:2; 34:11; Deut. 11:23 23:9 [s] ch. 1:5; 10:8; 21:44
23:10 [t] [Lev. 26:8; Deut. 32:30] 23:10 [u] ver. 3; Ex. 14:14; Deut. 3:22
23:11 [v] ch. 22:5
23:12 [w] Ex. 34:16; Deut. 7:3
23:13 [x] Judg. 2:3, 21 23:13 [y] Ex. 23:33; Num. 33:55; Deut. 7:16; Judg. 2:3
23:14 [z] 1 Kgs. 2:2 23:14 [a] ch. 21:45
23:15 [b] See Lev. 26:14-39; Deut. 28:15-68
24:1 [c] ver. 25, 32 24:1 [d] See ch. 23:2 24:1 [e] 1 Sam. 10:19
24:2 [f] See Gen. 11:27-32 24:2 [g] [Gen. 31:30; 35:2]
24:3 [h] See Gen. 12:1-5; Acts 7:2-4 24:3 [i] Gen. 12:6 24:3 [j] Gen. 21:2, 3

24:4 [k] Gen. 25:24-26 24:4 [l] Gen. 36:8; Deut. 2:5 24:4 [m] Gen. 46:1, 6; Acts 7:15
24:5 [n] Ex. 3:10; 4:14 24:5 [o] See Ex. 7–12 24:5 [p] Ex. 12:37, 51
24:6 [p] [See ver. 5 above] 24:6 [q] Ex. 14:2 24:6 [r] Ex. 14:9
24:7 [s] Ex. 14:10 24:7 [t] Ex. 14:20 24:7 [u] Ex. 14:27, 28 24:7 [v] Deut. 4:34; 29:2 24:7 [w] See ch. 5:6
24:8 [x] See Num. 21:21-35
24:9 [y] [Judg. 11:25] 24:9 [z] Num. 22:5; Deut. 23:4
24:10 [a] Num. 23:11, 20; 24:1, 10
24:11 [b] ch. 3:14, 17; 4:10-13 24:11 [c] ch. 6:1; See ch. 10:1-3; 11:1-3
24:12 [d] Ex. 23:28; Deut. 7:20 24:12 [e] Ps. 44:3
24:13 [f] Deut. 6:10, 11; [ch. 11:13]
24:14 [g] Deut. 10:12; 1 Sam. 12:24 24:14 [h] ver. 2, 23
24:15 [i] 1 Kgs. 18:21; Ezek. 20:39 24:15 [j] ver. 22 24:15 [h] [See ver. 14 above] 24:15 [k] Ex. 23:24, 32, 33; 34:15; Deut. 13:7; 29:18; Judg. 6:10 24:15 [l] Gen. 18:19
24:19 [m] Lev. 19:2; 1 Sam. 6:20; Ps. 99:5, 9; Isa. 5:16 24:19 [n] Ex. 20:5; Nah. 1:2 24:19 [o] Ex. 23:21
24:20 [p] [1 Chr. 28:9; 2 Chr. 15:2; Ezra 8:22; Isa. 1:28; 65:11, 12; Jer. 17:13] 24:20 [q] ch. 23:15; Isa. 63:10; [Acts 7:42]
24:22 [r] ver. 15
24:23 [s] ver. 14; Judg. 10:16; 1 Sam. 7:3
24:25 [t] 2 Kgs. 11:17; 2 Chr. 23:16; Neh. 9:38 24:25 [u] Ex. 15:25
24:26 [v] Deut. 31:24 24:26 [w] [ch. 4:3; Gen. 28:18] 24:26 [x] Gen. 35:4; Judg. 9:6
24:27 [y] ch. 22:27, 28, 34; Gen. 31:48, 52; Deut. 31:19, 21, 26 24:27 [z] [Deut. 32:1]
24:28 [a] Judg. 2:6
24:29 [b] For ver. 29-31, see Judg. 2:7-9
24:30 [c] [ch. 19:50]
24:31 [d] Judg. 2:7 24:31 [e] Deut. 11:2; 31:13
24:32 [f] Gen. 50:25; Ex. 13:19 24:32 [g] Gen. 33:19
24:33 [h] ch. 22:13 24:33 [i] ver. 30; ch. 17:15

Footnotes

Judg. 1:17 [1] **1:17** *Hormah* means *utter destruction*
Judg. 2:5 [1] **2:5** *Bochim* means *weepers*
Judg. 3:16 [1] **3:16** A *cubit* was about 18 inches or 45 centimeters
Judg. 3:23 [2] **3:23** The meaning of the Hebrew word is uncertain
Judg. 5:10 [1] **5:10** The meaning of the Hebrew word is uncertain; it may connote *saddle blankets*
Judg. 5:11 [2] **5:11** Or *archers*; the meaning of the Hebrew word is uncertain
Judg. 5:14 [3] **5:14** Septuagint; Hebrew *in Amalek*
Judg. 5:14 [4] **5:14** Hebrew *commander's*
Judg. 6:13 [1] **6:13** Or *Please, my Lord*
Judg. 6:14 [2] **6:14** Septuagint *the angel of the LORD*; also verse 16
Judg. 6:19 [3] **6:19** An *ephah* was about 3/5 bushel or 22 liters
Judg. 6:32 [4] **6:32** Hebrew *he*
Judg. 7:22 [1] **7:22** Some Hebrew manuscripts *Zeredah*
Judg. 8:3 [1] **8:3** Hebrew *their spirit*
Judg. 8:26 [2] **8:26** A *shekel* was about 2/5 ounce or 11 grams
Judg. 8:30 [3] **8:30** Hebrew *who came from his own loins*
Judg. 9:29 [1] **9:29** Septuagint; Hebrew *and he said*
Judg. 9:31 [2] **9:31** Or *at Tormah*
Judg. 9:31 [3] **9:31** Hebrew *besieging*, or *closing up*
Judg. 9:36 [4] **9:36** Hebrew *You see*
Judg. 11:31 [1] **11:31** Or *whoever*
Judg. 11:31 [2] **11:31** Or *him*
Judg. 12:7 [1] **12:7** Septuagint; Hebrew *in the cities of Gilead*
Judg. 13:19 [1] **13:19** Septuagint, Vulgate; Hebrew *LORD, and working*
Judg. 14:15 [1] **14:15** Septuagint, Syriac; Hebrew *seventh*
Judg. 15:17 [1] **15:17** *Ramath-lehi* means *the hill of the jawbone*
Judg. 15:19 [2] **15:19** *En-hakkore* means *the spring of him who called*
Judg. 16:14 [1] **16:14** Compare Septuagint; Hebrew lacks *and fasten it tight . . . into the web*
Judg. 16:24 [2] **16:24** Or *who has multiplied our slain*
Judg. 17:5 [1] **17:5** Hebrew *filled the hand of*; also verse 12

Judg. 18:7 [1] **18:7** Compare 18:10; the meaning of the Hebrew word is uncertain
Judg. 18:12 [2] **18:12** *Mahaneh-dan* means *camp of Dan*
Judg. 18:30 [3] **18:30** Or *Manasseh*
Judg. 19:2 [1] **19:2** Septuagint, Old Latin *became angry with*
Judg. 19:18 [2] **19:18** Septuagint *my home*; compare verse 29
Judg. 20:33 [1] **20:33** Some Septuagint manuscripts *place west of Geba*
Judg. 20:43 [2] **20:43** Septuagint; Hebrew [at their] *resting place*

Cross-references for Judges

1:1 [a] Num. 27:21; 1 Sam. 22:10; 2 Sam. 2:1 1:1 [b] ch. 20:18
1:3 [c] ver. 17
1:7 [d] [Luke 16:21] 1:7 [e] [Lev. 24:19; 1 Sam. 15:33]
1:8 [f] [Josh. 15:63]
1:9 [g] Josh. 9:1; 11:2, 16; 12:8
1:10 [h] For ver. 10-15, see Josh. 15:13-19 1:10 [i] Josh. 14:15; 15:13 1:10 [j] Num. 13:22; Josh. 15:14
1:13 [k] ch. 3:9
1:16 [l] ch. 4:11, 17; 1 Sam. 15:6 1:16 [m] Deut. 34:3 1:16 [n] Num. 21:1 1:16 [o] See Num. 10:29-32
1:17 [p] ver. 3 1:17 [q] Num. 21:3
1:18 [r] [ch. 3:3; Josh. 11:22]
1:19 [p] [See ver. 17 above] 1:19 [s] See ver. 9 1:19 [t] Josh. 17:16, 18
1:20 [u] Num. 14:24; Deut. 1:36; Josh. 14:9, 13; 15:13, 14 1:20 [v] ver. 10
1:21 [w] [Josh. 15:63]
1:22 [x] ver. 19
1:23 [y] Gen. 28:19; 35:6; 48:3; Josh. 18:13
1:24 [z] Josh. 2:12, 14
1:26 [a] Josh. 1:4
1:27 [b] For ver. 27, 28, see Josh. 17:11-13
1:29 [c] Josh. 16:10; 1 Kgs. 9:16
1:30 [d] [Josh. 19:15; 21:35]
1:31 [e] For ver. 31, 32, see Josh. 19:24-30
1:33 [f] For ver. 33, see Josh. 19:32-39
1:34 [g] [Josh. 19:47, 48]
1:35 [h] Josh. 19:42
1:36 [i] Num. 34:4; Josh. 15:3
2:1 [j] ver. 5 2:1 [k] Gen. 17:7; Ex. 6:4; Deut. 31:16
2:2 [l] Deut. 7:2 2:2 [m] Deut. 12:3
2:3 [n] ver. 21 2:3 [o] Num. 33:55; Josh. 23:13

2:7 [p] For ver. 7-9, see Josh. 24:29-31
2:9 [q] Josh. 19:50 2:9 [r] Josh. 24:33
2:11 [s] ch. 3:7; 4:1; 6:1; 10:6; 13:1
2:12 [t] Deut. 31:16 2:12 [u] [Deut. 6:14] 2:12 [v] ver. 17, 19; [Ex. 20:5] 2:12 [w] Deut. 31:29
2:13 [x] ch. 3:7; 10:6; Ps. 106:36; [1 Sam. 7:4]
2:14 [y] ver. 20 2:14 [z] 2 Kgs. 17:20 2:14 [a] ch. 3:8; 4:2; [Deut. 32:30; 1 Sam. 12:9] 2:14 [b] Lev. 26:37; Josh. 7:12, 13
2:15 [c] See Lev. 26:14-46; Deut. 28:15-68
2:16 [d] ch. 3:9, 15; 1 Sam. 12:11; Acts 13:20 2:16 [e] ch. 3:31; 10:1, 12, 13; 12:2, 3; 13:5; [ch. 3:9; Neh. 9:27]
2:17 [f] ch. 8:33; Ex. 34:15 2:17 [g] Deut. 9:12
2:18 [h] [Josh. 1:5] 2:18 [i] Gen. 6:6; Deut. 32:36; Ps. 106:45; Jer. 18:8; 26:3; [Num. 23:19] 2:18 [j] Ex. 2:24; 6:5
2:19 [k] [ch. 3:12; 4:1; 6:1; 8:33]
2:20 [l] ver. 14 2:20 [m] Deut. 17:2; Josh. 23:16
2:21 [n] ver. 3; Josh. 23:13
2:22 [o] ch. 3:1, 4; Ex. 15:25; [Deut. 8:2, 16; 13:3]
3:1 [p] ver. 4; ch. 2:21, 22
3:3 [q] See Josh. 13:2-6
3:4 [r] ver. 1
3:5 [s] Ex. 3:8; Ps. 106:35
3:6 [t] [Ex. 34:16; Deut. 7:3; Ezra 9:12]
3:7 [u] ch. 2:11-13 3:7 [v] ch. 6:25; Ex. 34:13
3:8 [w] ch. 2:14 3:8 [x] Hab. 3:7
3:9 [y] ver. 15; ch. 4:3; 6:7; 10:10 3:9 [z] ver. 15; ch. 2:16; Neh. 9:27 3:9 [a] ch. 1:13
3:10 [b] ch. 6:34; 11:29; 13:25; 14:6, 19; 15:14
3:11 [c] [ver. 30; ch. 5:31; 8:28; Josh. 11:23]
3:12 [d] ch. 2:19 3:12 [e] 1 Sam. 12:9
3:13 [f] ch. 6:33; Ps. 83:7 3:13 [g] ch. 1:16; Deut. 34:3
3:15 [h] See ver. 9 3:15 [i] ch. 20:16; [1 Chr. 12:2]
3:19 [j] ver. 26; [Josh. 4:20]

3:20 [k] Amos 3:15 3:20 [l] [2 Sam. 20:9, 10]
3:23 [m] [2 Sam. 13:17, 18]
3:24 [n] 1 Sam. 24:3
3:26 [o] ver. 19
3:27 [p] ch. 6:34; 1 Sam. 13:3 3:27 [q] See Josh. 24:33
3:28 [r] ch. 4:7, 14; 7:9, 15; 1 Sam. 17:47; 2 Chr. 16:8; [1 Kgs. 22:12, 15] 3:28 [s] ch. 12:5; Josh. 2:7; [ch. 7:24]
3:30 [t] ver. 11
3:31 [u] ch. 5:6 3:31 [v] [ch. 5:8; 1 Sam. 13:19, 22] 3:31 [w] See ch. 2:16
4:1 [x] See ch. 2:19
4:2 [y] ch. 2:14 4:2 [z] [Josh. 11:1, 10] 4:2 [a] 1 Sam. 12:9; Ps. 83:9 4:2 [b] ver. 13, 16
4:3 [c] See ch. 3:9 4:3 [d] ver. 13; [ch. 1:19]
4:5 [e] See Josh. 24:33
4:6 [f] Heb. 11:32 4:6 [g] Josh. 19:37 4:6 [h] ch. 8:18
4:7 [i] ver. 13; ch. 5:21; 1 Kgs. 18:40; Ps. 83:9 4:7 [j] See ch. 3:28
4:9 [k] See ch. 2:14
4:10 [l] ch. 5:18
4:11 [m] ch. 1:16 4:11 [n] Num. 10:29 4:11 [o] Josh. 19:33
4:13 [p] ver. 3
4:14 [q] ver. 7 4:14 [r] Deut. 9:3; 2 Sam. 5:24; Ps. 68:7; Isa. 52:12
4:15 [s] ver. 23; Ps. 83:9; [Josh. 10:10]
4:19 [t] ch. 5:25
4:23 [u] ver. 15
5:1 [v] [Ex. 15:1]
5:2 [w] ver. 9; [2 Chr. 17:16]
5:4 [x] Deut. 33:2; [Ps. 68:7] 5:4 [y] 2 Sam. 22:8; Ps. 18:7; 68:8; 77:18; Nah. 1:5; Hab. 3:10
5:5 [z] Isa. 64:1, 3 5:5 [a] [Ex. 19:18; Deut. 4:11]
5:6 [b] ch. 3:31 5:6 [c] ch. 4:17 5:6 [d] Lev. 26:22; Isa. 33:8; Lam. 1:4
5:8 [e] ch. 2:12, 17; Deut. 32:16 5:8 [f] [1 Sam. 13:19, 22]
5:9 [g] ver. 2
5:10 [h] [ch. 10:4; 12:14; Zech. 9:9]

5:12 [i] Ps. 57:8 5:12 [j] Ps. 68:18; Eph. 4:8
5:14 [k] ch. 3:27; 12:15 5:14 [l] [ch. 12:15] 5:14 [m] Num. 32:39, 40
5:15 [n] ch. 4:14
5:16 [o] Gen. 49:14; Ps. 68:13; [Num. 32:1]
5:17 [p] See Josh. 13:24-28 5:17 [q] [Josh. 19:46] 5:17 [r] [Josh. 19:29, 31] 5:17 [s] Gen. 49:13
5:18 [t] ch. 4:10
5:19 [u] ch. 1:27; Josh. 17:11; 1 Kgs. 4:12 5:19 [v] 2 Kgs. 9:27; 23:29, 30; 2 Chr. 35:22 5:19 [w] [ver. 30]
5:20 [x] Josh. 10:11
5:21 [y] ch. 4:7
5:23 [z] [ch. 21:9, 10]
5:24 [a] ch. 4:17
5:25 [b] ch. 4:19
5:26 [c] ch. 4:21
5:28 [d] [2 Sam. 6:16] 5:28 [e] [Prov. 7:6]
5:30 [f] Ex. 15:9
5:31 [g] [Ps. 83:9, 10] 5:31 [h] [2 Sam. 23:4; Dan. 12:3; Matt. 13:43] 5:31 [i] Ps. 19:5; 37:6 5:31 [j] See ch. 3:11
6:1 [k] See ch. 2:19 6:1 [l] Gen. 25:2; Num. 25:17, 18; Hab. 3:7
6:2 [m] 1 Sam. 13:6; Heb. 11:38
6:3 [n] ch. 3:13 6:3 [o] ver. 33; ch. 7:12; 8:10; Gen. 29:1; 1 Kgs. 4:30; Job 1:3
6:4 [p] [Lev. 26:16]; See Deut. 28:30-33, 51; Mic. 6:15
6:5 [q] ch. 7:12
6:6 [r] See ch. 3:9
6:8 [s] 1 Sam. 10:18
6:9 [t] Ps. 44:2, 3
6:10 [u] Josh. 24:15; See 2 Kgs. 17:35-38
6:11 [v] ch. 8:2; Josh. 17:2 6:11 [w] Heb. 11:32
6:12 [x] ch. 13:3; Luke 1:11; [Acts 10:3] 6:12 [y] Josh. 1:5
6:13 [z] Ps. 89:49; Isa. 63:15 6:13 [a] Ps. 44:1
6:14 [b] 1 Sam. 12:11; [Josh. 1:9]
6:15 [c] [Ex. 3:11] 6:15 [d] 1 Sam. 9:21; 18:18

6:16 [e] Ex. 3:12; Josh. 1:5
6:17 [f] Ex. 33:13 6:17 [g] 2 Kgs. 20:8, 9; Isa. 7:11; [ver. 36, 37]; See Ex. 4:1-8
6:18 [h] ch. 13:15; Gen. 18:3-5
6:19 [i] Gen. 18:6-8
6:20 [j] ch. 13:19 6:20 [k] [1 Kgs. 18:33, 34]
6:21 [l] Lev. 9:24; 1 Kgs. 18:38; 2 Chr. 7:1
6:22 [m] ch. 13:21, 22; [Gen. 32:30; Ex. 33:20; Deut. 5:26]
6:23 [n] Dan. 10:19
6:24 [o] [Gen. 22:14; Ex. 17:15; Ezek. 48:35] 6:24 [p] ver. 11; ch. 8:27, 32
6:25 [q] ch. 3:7
6:26 [r] Dan. 11:7, 10, 31 (Heb.)
6:32 [s] ch. 7:1; 1 Sam. 12:11; [2 Sam. 11:21]
6:33 [t] ver. 3 6:33 [u] Josh. 17:16
6:34 [v] See ch. 3:10 6:34 [w] ch. 3:27
6:35 [x] ch. 7:24
6:36 [y] For ver. 36-40, see Ex. 4:1-7
6:39 [z] Gen. 18:32
7:1 [a] ch. 6:32 7:1 [b] [1 Sam. 29:1] 7:1 [c] Gen. 12:6; Deut. 11:30
7:2 [d] Deut. 8:17; [Isa. 10:13]
7:3 [e] Deut. 20:8
7:7 [f] [1 Sam. 14:6; 2 Chr. 14:11]
7:8 [g] ver. 1
7:9 [h] Gen. 46:2, 3; 1 Kgs. 3:5 7:9 [i] See ch. 3:28
7:11 [j] See ver. 13-15 7:11 [k] [1 Sam. 14:9, 10]
7:12 [l] See ch. 6:3 7:12 [m] Josh. 11:4
7:16 [n] ch. 15:4; Gen. 15:17
7:18 [o] [Ex. 14:13, 14; 2 Chr. 20:17]
7:20 [o] [See ver. 18 above]
7:21 [p] [2 Kgs. 7:7]
7:22 [q] [Josh. 6:4, 16, 20] 7:22 [r] [Ps. 83:9; Isa. 9:4] 7:22 [s] 1 Sam. 14:20; [2 Chr. 20:23]
7:24 [t] ch. 6:35 7:24 [u] See Josh. 24:33 7:24 [v] [ch. 3:28]
7:25 [w] ch. 8:3; Ps. 83:11 7:25 [x] Isa. 10:26 7:25 [y] ch. 8:4

8:1 [z] [ch. 12:1; 2 Sam. 19:41]
8:2 [a] Isa. 24:13; Jer. 49:9; Obad. 5; Mic. 7:1
8:3 [b] ch. 7:24, 25 8:3 [c] [Prov. 15:1]
8:4 [d] ch. 7:6
8:5 [e] Gen. 33:17; Ps. 60:6
8:6 [f] [1 Kgs. 20:11] 8:6 [g] [1 Sam. 25:11]
8:7 [h] ver. 16
8:8 [i] Gen. 32:30, 31; 1 Kgs. 12:25
8:9 [j] [1 Kgs. 22:27, 28] 8:9 [k] ver. 17
8:10 [l] See ch. 6:3 8:10 [m] ch. 20:2, 15, 17, 25, 35, 46; 2 Sam. 24:9; 2 Kgs. 3:26; 1 Chr. 21:5
8:11 [n] Num. 32:35, 42 8:11 [o] ch. 18:27
8:12 [p] Ps. 83:11
8:15 [q] ver. 6
8:17 [r] [1 Kgs. 12:25]
8:18 [s] [ch. 4:6]
8:19 [t] See Ruth 3:13
8:21 [u] Ps. 83:11 8:21 [v] ver. 26; Isa. 3:18
8:23 [w] [1 Sam. 8:7; 10:19; 12:12, 17, 19]
8:24 [x] [Gen. 37:25, 28, 36; 39:1]
8:26 [y] ver. 21 8:26 [z] Isa. 3:19
8:27 [a] ch. 17:5; 18:14, 17; See Ex. 28:6-35 8:27 [b] ch. 6:24 8:27 [c] ver. 33; ch. 2:17; Ex. 34:15; Ps. 106:39 8:27 [d] Ex. 23:33; Deut. 7:16
8:28 [e] [ch. 3:11; 5:31]
8:29 [f] ch. 6:32; 7:1
8:30 [g] ch. 9:2, 5
8:31 [h] ch. 9:1, 2
8:32 [i] Gen. 15:15; 25:8; Job 5:26 8:32 [j] ch. 6:24
8:33 [k] [ch. 2:19] 8:33 [l] See ver. 27 8:33 [m] ch. 9:4, 46
8:34 [n] Ps. 78:11, 42; 106:13, 21
8:35 [o] See ch. 9:16-18
9:1 [p] ch. 8:31
9:2 [q] ch. 8:30 9:2 [p] [See ver. 1 above] 9:2 [r] Gen. 29:14

9:3 [s] ver. 18
9:4 [t] ch. 8:33; [ver. 46] 9:4 [u] ch. 11:3; 2 Chr. 13:7; [Prov. 12:11; Acts 17:5]
9:5 [v] ch. 6:24 9:5 [w] [2 Kgs. 11:1, 2]
9:6 [x] ver. 20; [2 Sam. 5:9]
9:7 [y] Deut. 11:29; 27:12; Josh. 8:33; [John 4:20]
9:8 [z] [2 Kgs. 14:9] 9:8 [a] ch. 8:22, 23
9:13 [b] Ps. 104:15
9:15 [c] Dan. 4:12; Hos. 14:7; [Isa. 30:2] 9:15 [d] ver. 20; [Num. 21:28; Ezek. 19:14] 9:15 [e] 1 Kgs. 4:33; 2 Kgs. 14:9; 19:23; Ps. 104:16; Isa. 2:13; 37:24
9:16 [f] See ch. 6:32 9:16 [g] Prov. 12:14; Isa. 3:11; [ch. 8:35]
9:18 [h] ver. 5, 6 9:18 [i] ch. 8:31 9:18 [j] ver. 3
9:19 [k] [Isa. 8:6]
9:20 [l] ver. 15; [ver. 56, 57]
9:21 [m] Num. 21:16
9:23 [n] [1 Sam. 16:14; 18:10; 19:9] 9:23 [o] Isa. 33:1
9:24 [p] ver. 56; [1 Kgs. 2:32; Esth. 9:25; Ps. 7:16; Matt. 23:35, 36]
9:27 [q] ver. 4, 46
9:28 [r] [1 Sam. 25:10] 9:28 [s] Gen. 34:2, 6
9:33 [t] Eccles. 9:10
9:36 [u] ver. 7, 25
9:38 [v] ver. 28, 29
9:44 [w] ch. 20:37
9:45 [x] 2 Kgs. 3:25 9:45 [y] Deut. 29:23
9:46 [z] ver. 49 9:46 [a] ver. 4; ch. 8:33
9:48 [b] Ps. 68:14
9:49 [c] ver. 46
9:53 [d] 2 Sam. 11:21
9:54 [e] [1 Sam. 31:4]
9:56 [f] [Job 31:8; Ps. 94:23; Prov. 5:22]; See ver. 24
9:57 [g] ver. 20
10:1 [h] ver. 12, 13; See ch. 2:16 10:1 [i] See Josh. 24:33
10:4 [j] ch. 5:10; 12:14 10:4 [k] Deut. 3:14

10:6 [l] See ch. 2:11 10:6 [m] See ch. 2:13 10:6 [n] 1 Kgs. 11:5, 7, 33; 2 Kgs. 23:13 10:6 [o] ver. 10, 13; Deut. 31:16

10:7 [p] See ch. 2:14

10:10 [q] See ch. 3:9 10:10 [r] ver. 6, 13

10:11 [s] Ex. 14:30 10:11 [t] See Num. 21:21-32 10:11 [u] [ch. 3:13] 10:11 [v] ch. 3:31

10:12 [w] [ch. 3:13; 6:3] 10:12 [x] See ch. 2:16

10:13 [y] ver. 6, 10; [Deut. 32:15; Jer. 2:13]

10:14 [z] Deut. 32:37, 38

10:16 [a] ch. 2:18; Isa. 63:9

10:17 [b] ch. 11:11, 29

10:18 [c] [ch. 11:5, 6, 8, 11]

11:1 [d] Heb. 11:32 11:1 [e] ch. 6:12; 2 Kgs. 5:1

11:3 [f] 2 Sam. 10:6, 8 11:3 [g] See ch. 9:4; [1 Sam. 22:2]

11:5 [f] [See ver. 3 above]

11:8 [h] ch. 10:18

11:10 [i] Jer. 42:5

11:11 [j] ver. 6, 8; ch. 10:18 11:11 [k] 1 Sam. 10:19, 25; 11:15; 12:7; [ch. 20:1; 1 Sam. 10:17] 11:11 [l] ch. 10:17

11:13 [m] See Num. 21:24-26 11:13 [n] Num. 21:13 11:13 [o] Gen. 32:22

11:15 [p] Deut. 2:9, 19

11:16 [q] Num. 14:25; Deut. 1:40 11:16 [r] Num. 13:26

11:17 [s] Num. 20:14 11:17 [t] See Num. 20:18-21 11:17 [u] Num. 20:1; Deut. 1:46

11:18 [v] Num. 21:4; See Deut. 2:1-8 11:18 [w] Num. 21:11 11:18 [x] Num. 21:13; 22:36

11:19 [y] For ver. 19-22, see Num. 21:21-26; Deut. 2:26-37

11:24 [z] Num. 21:29; 1 Kgs. 11:7 11:24 [a] Deut. 9:5; 18:12; Josh. 3:10

11:25 [b] Num. 22:2; Josh. 24:9; Mic. 6:5

11:26 [c] Num. 21:25 11:26 [d] Deut. 2:36

11:27 [e] Gen. 16:5; 18:25; 31:53; 1 Sam. 24:12, 15

11:29 [f] See ch. 3:10

11:30 [g] Gen. 28:20; 1 Sam. 1:11

11:31 [h] [Lev. 27:2; 1 Sam. 1:28] 11:31 [i] Ps. 66:13
11:33 [j] Ezek. 27:17
11:34 [k] ver. 11; ch. 10:17 11:34 [l] Ex. 15:20; 1 Sam. 18:6; Ps. 68:25; Jer. 31:4
11:35 [m] Num. 30:2; [Eccles. 5:4, 5]
11:39 [n] ver. 31
12:1 [o] ch. 8:1
12:3 [p] 1 Sam. 19:5; 28:21; Job 13:14; [Ps. 119:109]
12:4 [q] [1 Sam. 25:10]
12:5 [r] See ch. 3:28
12:6 [r] [See ver. 5 above]
12:14 [s] Job 18:19; Isa. 14:22; [1 Tim. 5:4] 12:14 [t] ch. 5:10
13:1 [u] See ch. 2:11 13:1 [v] [ch. 3:31; 10:7; 1 Sam. 12:9]
13:2 [w] Josh. 19:41; [Josh. 15:33] 13:2 [x] [1 Sam. 1:2; Luke 1:7]
13:3 [y] ch. 6:12; Luke 1:11, 13
13:4 [z] ver. 7, 14; [Num. 6:2, 3; Luke 1:15]
13:5 [a] ch. 16:17; 1 Sam. 1:11; [Num. 6:5] 13:5 [z] [See ver. 4 above] 13:5 [b] [1 Sam. 7:13; 2 Sam. 8:1; 1 Chr. 18:1]
13:6 [c] See Deut. 33:1 13:6 [d] [ver. 17, 18]
13:7 [e] ver. 3-5
13:12 [f] [Luke 1:66]
13:14 [g] ver. 4, 7
13:15 [h] ch. 6:19; [Gen. 18:5-8]
13:17 [i] [ver. 6]
13:18 [j] Gen. 32:29 13:18 [k] [Isa. 9:6]
13:19 [l] ch. 6:19-21
13:20 [m] Lev. 9:24; 1 Chr. 21:16; Ezek. 1:28
13:21 [n] ch. 6:22
13:22 [n] [See ver. 21 above]
13:24 [o] 1 Sam. 2:21; 3:19; Luke 1:80; [Luke 2:52]
13:25 [p] See ch. 3:10 13:25 [q] ch. 18:11; Josh. 15:33
14:1 [r] Heb. 11:32 14:1 [s] Gen. 38:12, 13; Josh. 15:10; 19:43
14:2 [t] [Gen. 34:4]

14:3 [u] [Gen. 24:3, 4; 28:1, 2] 14:3 [v] ch. 15:18; 1 Sam. 14:6; 17:26, 36; 31:4; 2 Sam. 1:20
14:4 [w] Josh. 11:20 14:4 [x] ch. 13:1; 15:11
14:6 [y] ver. 19; ch. 15:14; 1 Sam. 11:6; [ch. 3:10]
14:12 [z] Ezek. 17:2; [1 Kgs. 10:1; Ps. 78:2; Prov. 1:6] 14:12 [a] Gen. 29:27 14:12 [b] Gen. 45:22; 2 Kgs. 5:5, 22, 23
14:15 [c] ch. 16:5 14:15 [d] ch. 15:6
14:16 [e] [ch. 16:15]
14:17 [f] [ch. 16:16]
14:19 [g] See ver. 6 14:19 [h] ch. 1:18
14:20 [i] ch. 15:2, 6 14:20 [j] John 3:29
15:1 [k] [Gen. 38:17]
15:2 [l] ver. 6; ch. 14:20
15:6 [m] ver. 2 15:6 [n] ch. 14:15
15:8 [o] ver. 11; Isa. 2:21; 57:5
15:9 [p] 2 Sam. 5:18, 22 15:9 [q] ver. 14, 17, 19
15:11 [r] ch. 13:1; 14:4
15:13 [s] ch. 16:11, 12
15:14 [t] ch. 14:6, 19; 1 Sam. 11:6; [ch. 3:10]
15:15 [u] Josh. 23:10; [ch. 3:31; Lev. 26:8]
15:17 [v] ver. 9, 14
15:18 [w] [Ps. 3:7]
15:19 [v] [See ver. 17 above] 15:19 [x] Gen. 45:27
15:20 [y] ch. 13:1
16:1 [z] Josh. 15:47
16:2 [a] [1 Sam. 23:26; Ps. 118:10-12; Acts 9:24]
16:5 [b] Josh. 13:3 16:5 [c] ch. 14:15 16:5 [d] ver. 19
16:6 [d] [See ver. 5 above]
16:7 [e] ver. 11, 17
16:11 [f] ch. 15:13, 14
16:15 [g] ch. 14:16
16:16 [h] [ch. 14:17]
16:17 [i] [ch. 13:5]

16:18 [j] ver. 5
16:19 [k] ver. 5, 6
16:20 [l] 1 Sam. 28:15, 16
16:21 [m] [Ex. 11:5; Matt. 24:41]
16:23 [n] 1 Chr. 10:10; See 1 Sam. 5:2-7
16:24 [o] [Dan. 5:4]
16:25 [p] ch. 19:6; [2 Sam. 13:28]
16:27 [q] [Deut. 22:8; 2 Sam. 11:2; Neh. 8:16; Matt. 24:17; Mark 13:15; Luke 17:31]
16:28 [r] Jer. 15:15
16:31 [s] ch. 13:25
17:1 [t] ver. 8; ch. 18:2; See Josh. 24:33
17:2 [u] Ruth 3:10; 1 Sam. 15:13
17:3 [v] [Ex. 20:4] 17:3 [w] [Lev. 19:4]
17:4 [x] [Isa. 46:6]
17:5 [y] ch. 8:27; 18:14, 17; See Ex. 28:6-35 17:5 [z] [Gen. 31:19; Hos. 3:4] 17:5 [a] ver. 12; [1 Kgs. 13:33]
17:6 [b] ch. 18:1; 19:1; 21:25 17:6 [c] [Deut. 12:8]
17:7 [d] ch. 19:1; Ruth 1:1, 2; Mic. 5:2; Matt. 2:1, 5, 6
17:8 [e] See Josh. 24:33
17:10 [f] ch. 18:19
17:11 [g] [Ex. 2:21]
17:12 [h] ver. 5 17:12 [i] [ch. 18:30]
18:1 [j] ch. 17:6; 21:25 18:1 [k] [ch. 1:34; Josh. 19:47, 48]
18:2 [l] ver. 8, 11; ch. 13:25 18:2 [m] [Num. 13:17; Josh. 2:1] 18:2 [n] ch. 17:1, 8; See Josh. 24:33
18:4 [o] ch. 17:10
18:5 [p] Num. 27:21
18:6 [q] 1 Sam. 1:17; [1 Kgs. 22:6]
18:7 [r] [Josh. 19:47] 18:7 [s] ver. 10, 27 18:7 [t] ver. 28
18:8 [u] ver. 2, 11
18:9 [v] [Num. 13:20; Josh. 2:23, 24] 18:9 [w] 1 Kgs. 22:3 18:9 [x] [Josh. 18:3]
18:10 [y] ver. 7, 27 18:10 [z] [ch. 19:19; Deut. 8:9]

18:11 [a] ver. 16
18:12 [b] ch. 13:25 18:12 [c] Josh. 15:60
18:13 [d] ver. 2
18:14 [e] ch. 17:4, 5
18:15 [f] Gen. 43:27
18:16 [g] ver. 11
18:17 [h] ver. 2, 14 18:17 [i] ver. 14; ch. 17:4, 5
18:18 [i] [See ver. 17 above]
18:19 [j] Job 21:5; 29:9; 40:4; Prov. 30:32; Mic. 7:16 18:19 [k] ch. 17:10
18:21 [l] [1 Sam. 17:22; Isa. 10:28]
18:24 [m] [Gen. 31:30]
18:27 [n] ver. 7, 10 18:27 [o] Josh. 19:47
18:28 [p] ver. 7 18:28 [q] 2 Sam. 10:6; [Num. 13:21; Josh. 19:28]
18:29 [r] ch. 20:1; Gen. 14:14; 1 Kgs. 12:29, 30; 15:20 18:29 [s] ver. 7
18:30 [t] Ex. 2:22; 18:3 18:30 [u] [ch. 17:12] 18:30 [v] ch. 13:1; 1 Sam. 4:2, 3, 10, 11; See Ps. 78:60-64
18:31 [w] Josh. 18:1; 1 Sam. 1:3
19:1 [x] ch. 17:6; 18:1; 21:25 19:1 [y] See Josh. 24:33 19:1 [z] See ch. 17:7
19:5 [a] ver. 8; Gen. 18:5
19:6 [b] ver. 9, 22; ch. 16:25; Ruth 3:7; 2 Sam. 13:28
19:8 [c] ver. 5
19:10 [d] See Josh. 15:8, 63
19:12 [e] Josh. 18:28
19:13 [f] Josh. 18:25
19:15 [g] ver. 18
19:16 [h] ver. 1; See Josh. 24:33 19:16 [i] ver. 14; ch. 20:4
19:18 [j] ch. 18:31 19:18 [g] [See ver. 15 above]
19:19 [k] [ch. 18:10]
19:20 [l] Gen. 43:23 19:20 [m] Gen. 19:2
19:21 [n] Gen. 18:4; 24:32; 43:24; [John 13:5]
19:22 [o] See ver. 6 19:22 [p] ch. 20:5; [Gen. 19:4]
19:23 [q] Gen. 19:7 19:23 [r] ch. 20:6; Gen. 34:7; Deut. 22:21; 2 Sam. 13:12; [Josh. 7:15]

19:24 [s] [Gen. 19:8] 19:24 [t] Gen. 34:2; Deut. 21:14 19:24 [r] [See ver. 23 above]
19:28 [u] [ch. 20:5]
19:29 [v] ch. 20:6; [1 Sam. 11:7]
19:30 [w] [Hos. 9:9; 10:9] 19:30 [x] ch. 20:7
20:1 [y] ch. 21:5; [Josh. 22:12; 1 Sam. 11:7] 20:1 [z] 1 Sam. 3:20; 2 Sam. 3:10; 24:2 20:1 [a] [1 Sam. 7:5; 10:17]
20:2 [b] 1 Sam. 14:38 20:2 [c] ver. 15, 17, 25, 35, 46; See ch. 8:10
20:4 [d] ch. 19:15
20:5 [e] ch. 19:22, 25, 26
20:6 [f] ch. 19:29 20:6 [g] See ch. 19:23
20:7 [h] ch. 19:30
20:12 [i] [Deut. 13:14; Josh. 22:13, 16]
20:13 [j] ch. 19:22; See Deut. 13:13 20:13 [k] Deut. 13:5; 17:2
20:15 [l] [Num. 1:37; 26:41] 20:15 [m] ver. 2
20:16 [n] ch. 3:15; [1 Chr. 12:2]
20:17 [m] [See ver. 15 above]
20:18 [o] ver. 26, 31 20:18 [p] [ch. 1:1]
20:21 [q] ver. 25
20:23 [r] ver. 26-28
20:25 [s] ver. 21 20:25 [t] ver. 2
20:26 [u] ver. 18, 31
20:27 [v] [Josh. 18:1; 1 Sam. 4:3, 4]
20:28 [w] Num. 25:7; 31:6; Josh. 24:33 20:28 [x] Deut. 10:8; 18:5, 7
20:29 [y] [Josh. 8:4]
20:31 [z] ch. 21:19 20:31 [a] ver. 18, 26
20:32 [b] [Josh. 8:5, 6]
20:34 [c] ver. 41
20:35 [d] ver. 2
20:37 [e] [Josh. 8:19]
20:39 [f] ver. 31, 32
20:40 [g] [Josh. 8:20]
20:41 [h] ver. 34

20:42 [i] [Josh. 8:15, 24]
20:45 [i] [See ver. 42 above] 20:45 [j] ch. 21:13; Josh. 15:32
20:47 [i] [See ver. 42 above] 20:47 [j] [See ver. 45 above]
21:1 [k] ver. 18; ch. 20:1
21:2 [l] ch. 20:18, 26, 31
21:4 [m] [2 Sam. 24:25]
21:5 [n] [ch. 5:23]
21:6 [o] ver. 15
21:7 [p] ver. 16
21:8 [q] 1 Sam. 11:1; 31:11-13
21:9 [q] [See ver. 8 above]
21:10 [r] [ver. 5]
21:11 [s] Num. 31:17
21:12 [t] Josh. 18:1
21:13 [u] ch. 20:47 21:13 [v] Deut. 20:10
21:15 [w] ver. 6
21:16 [x] ver. 7
21:18 [y] ver. 1
21:19 [z] [ch. 20:31]
21:21 [a] ch. 11:34; Ex. 15:20
21:23 [b] [ch. 20:48]
21:25 [c] ch. 17:6; 18:1; 19:1

Footnotes

Ruth 1:20 [1] **1:20** *Naomi* means *pleasant*

Ruth 1:20 [2] **1:20** *Mara* means *bitter*

Ruth 2:7 [1] **2:7** Compare Septuagint, Vulgate; the meaning of the Hebrew phrase is uncertain

Ruth 2:17 [2] **2:17** An *ephah* was about 3/5 bushel or 22 liters

Ruth 3:9 [1] **3:9** Compare 2:12; the word for *wings* can also mean *corners of a garment*

Ruth 4:4 [1] **4:4** Hebrew *he*

Ruth 4:5 [2] **4:5** Masoretic Text *you also buy it from Ruth*

Cross-references for Ruth

1:1 [a] Judg. 2:16 1:1 [b] Gen. 12:10; 26:1; 43:1; 2 Kgs. 8:1 1:1 [c] See Judg. 17:7
1:2 [d] Gen. 35:19
1:6 [e] Ex. 3:16; 4:31; Luke 1:68 1:6 [f] Ps. 132:15
1:8 [g] Josh. 2:12, 14; Judg. 1:24 1:8 [h] ver. 5; ch. 2:20
1:9 [i] ch. 3:1
1:11 [j] Gen. 38:11; Deut. 25:5
1:13 [k] Judg. 2:15; [Job 19:21; Ps. 32:4; 38:2; 39:10]
1:15 [l] Judg. 11:24; 1 Kgs. 11:7; Jer. 48:7, 13, 46
1:16 [m] [ch. 2:11, 12]
1:17 [n] 1 Sam. 3:17; 25:22; 2 Sam. 19:13; 1 Kgs. 2:23
1:18 [o] [Acts 21:14]
1:19 [p] [Matt. 21:10]
1:20 [q] Ex. 15:23
1:21 [r] Job 1:21
1:22 [s] 2 Sam. 21:9; [ch. 2:23]
2:1 [t] ch. 3:2, 12 2:1 [u] ch. 4:21; Matt. 1:5
2:2 [v] [Deut. 24:19] 2:2 [w] ver. 10, 13
2:4 [x] Ps. 129:7, 8
2:6 [y] ch. 1:22
2:10 [z] [1 Sam. 25:23, 41] 2:10 [a] ver. 19
2:11 [b] ch. 1:14, 16, 17
2:12 [c] [1 Sam. 24:19]
2:13 [d] ver. 2, 10; Gen. 33:15; 1 Sam. 1:18
2:14 [e] ver. 18
2:18 [f] ver. 14
2:19 [g] ver. 10
2:20 [h] ch. 3:10; Judg. 17:2; 1 Sam. 15:13; 23:21; 2 Sam. 2:5 2:20 [i] ch. 1:8 2:20 [j] ch. 3:9; 4:14
3:1 [k] ch. 1:9

3:2 [l] ch. 2:1 3:2 [m] ch. 2:8
3:3 [n] 2 Sam. 12:20; 14:2
3:7 [o] See Judg. 19:6
3:9 [p] Ezek. 16:8; [Deut. 22:30] 3:9 [q] ch. 2:20
3:10 [r] See ch. 2:20 3:10 [s] ch. 1:8
3:11 [t] Prov. 12:4; 31:10
3:12 [u] ch. 4:1
3:13 [v] ch. 4:5; [Deut. 25:5] 3:13 [w] Judg. 8:19; 1 Sam. 14:39; 2 Sam. 4:9; 12:5; 2 Kgs. 2:2, 6
4:1 [x] 2 Sam. 15:2; 18:4, 24, 33; 19:8; Ps. 127:5 4:1 [y] ch. 2:20
4:2 [z] 1 Kgs. 21:8; Prov. 31:23
4:4 [a] Lev. 25:25; [Jer. 32:7, 8]
4:5 [b] ver. 10; ch. 3:13; Deut. 25:5, 6
4:6 [c] ch. 3:12, 13
4:7 [d] See Deut. 25:7-10
4:9 [e] ch. 1:2, 4, 5
4:10 [f] ver. 5
4:11 [g] See ver. 1 4:11 [h] See Gen. 29:31–30:24; 35:16-18 4:11 [i] Deut. 25:9 4:11 [j] Gen. 35:16, 19 4:11 [k] ver. 14
4:12 [l] Gen. 38:29; 1 Chr. 2:4; Matt. 1:3 4:12 [m] 1 Sam. 2:20
4:13 [n] Gen. 29:31; 33:5
4:14 [o] [Luke 1:58] 4:14 [p] ch. 2:20 4:14 [q] ver. 11
4:15 [r] 1 Sam. 1:8
4:17 [s] Luke 1:59
4:18 [t] For ver. 18-22, see 1 Chr. 2:4-15; Matt. 1:3-6
4:20 [u] Num. 1:7; [Ex. 6:23]

Footnotes

1 Sam. 1:5 [1] **1:5** Syriac; the meaning of the Hebrew is uncertain. Septuagint *And, although he loved Hannah, he would give Hannah only one portion, because the* L*ORD* *had closed her womb*

1 Sam. 1:20 [2] **1:20** *Samuel* sounds like the Hebrew for *heard of God*

1 Sam. 1:24 [3] **1:24** Dead Sea Scroll, Septuagint, Syriac; Masoretic Text *three bulls*

1 Sam. 1:24 [4] **1:24** An *ephah* was about 3/5 bushel or 22 liters

1 Sam. 2:11 [1] **2:11** Hebrew *na'ar* can be rendered *boy* (2:11, 18, 21, 26; 3:1, 8), *servant* (2:13, 15), or *young man* (2:17), depending on the context

1 Sam. 2:29 [2] **2:29** Hebrew *kick at*

1 Sam. 2:33 [3] **2:33** Septuagint; Hebrew *your*; twice in this verse

1 Sam. 2:33 [4] **2:33** Hebrew *increase*

1 Sam. 2:33 [5] **2:33** Septuagint; Hebrew *die as men*

1 Sam. 3:13 [1] **3:13** Or *blaspheming for themselves*

1 Sam. 4:3 [1] **4:3** Or *he*

1 Sam. 4:21 [2] **4:21** Or *gone into exile*; also verse 22

1 Sam. 6:19 [1] **6:19** Most Hebrew manuscripts *struck of the people seventy men, fifty thousand men*

1 Sam. 7:12 [1] **7:12** Hebrew; Septuagint, Syriac *Jeshanah*

1 Sam. 7:12 [2] **7:12** *Ebenezer* means *stone of help*

1 Sam. 8:16 [1] **8:16** Septuagint *cattle*

1 Sam. 9:5 [1] **9:5** Hebrew *young man*; also verses 7, 8, 10, 27

1 Sam. 9:8 [2] **9:8** A *shekel* was about 2/5 ounce or 11 grams

1 Sam. 9:16 [3] **9:16** Or *leader*

1 Sam. 9:16 [4] **9:16** Septuagint adds *the affliction of*

1 Sam. 9:24 [5] **9:24** Hebrew *appointed, saying, 'I have invited the people'*

1 Sam. 9:25 [6] **9:25** Septuagint; Hebrew *and he spoke with Saul*

1 Sam. 9:26 [7] **9:26** Septuagint; Hebrew *And they arose early and at the break of dawn*

1 Sam. 10:1 [1] **10:1** Or *leader*

1 Sam. 10:1 [2] **10:1** Septuagint; Hebrew lacks *over his people Israel? And you shall . . . . to be prince*

1 Sam. 10:5 [3] **10:5** *Gibeath-elohim* means *the hill of God*
1 Sam. 10:10 [4] **10:10** *Gibeah* means *the hill*
1 Sam. 10:21 [5] **10:21** Septuagint adds *finally he brought the family of the Matrites near, man by man*
1 Sam. 12:3 [1] **12:3** Septuagint; Hebrew lacks *Testify against me*
1 Sam. 12:6 [2] **12:6** Septuagint; Hebrew lacks *is witness*
1 Sam. 12:8 [3] **12:8** Septuagint; Hebrew lacks *and the Egyptians oppressed them*
1 Sam. 12:9 [4] **12:9** Septuagint *the army of Jabin king of Hazor*
1 Sam. 12:11 [5] **12:11** Septuagint, Syriac; Hebrew *Bedan*
1 Sam. 12:15 [6] **12:15** Septuagint; Hebrew *fathers*
1 Sam. 13:1 [1] **13:1** Hebrew *Saul was one year old when he became king, and he reigned two years over Israel* (see 1 Samuel 10:6); some Greek manuscripts give Saul's age when he began to reign as thirty years
1 Sam. 13:14 [2] **13:14** Or *leader*
1 Sam. 13:15 [3] **13:15** Septuagint; Hebrew lacks *The rest of the people . . . from Gilgal*
1 Sam. 13:20 [4] **13:20** Septuagint; Hebrew *plowshare*
1 Sam. 13:21 [5] **13:21** Hebrew *was a pim*
1 Sam. 13:21 [6] **13:21** A *shekel* was about 2/5 ounce or 11 grams
1 Sam. 13:21 [7] **13:21** The meaning of the Hebrew verse is uncertain
1 Sam. 14:2 [1] **14:2** Or *under the pomegranate* [tree]
1 Sam. 14:7 [2] **14:7** Septuagint *Do all that your mind inclines to*
1 Sam. 14:14 [3] **14:14** Hebrew *a yoke*
1 Sam. 14:15 [4] **14:15** Or *became a panic from God*
1 Sam. 14:16 [5] **14:16** Septuagint; Hebrew *they went here and there*
1 Sam. 14:18 [6] **14:18** Hebrew; Septuagint *"Bring the ephod." For at that time he wore the ephod before the people*
1 Sam. 14:25 [7] **14:25** Hebrew *land*
1 Sam. 14:33 [8] **14:33** Septuagint; Hebrew *this day*
1 Sam. 14:41 [9] **14:41** Vulgate and Septuagint; Hebrew *Therefore Saul said to the LORD, the God of Israel, "Give Thummim."*
1 Sam. 15:3 [1] **15:3** That is, set apart (devote) as an offering to the Lord (for destruction); also verses 8, 9, 15, 18, 20, 21
1 Sam. 15:9 [2] **15:9** The meaning of the Hebrew term is uncertain
1 Sam. 15:11 [3] **15:11** See also verses 29, 35

1 Sam. 15:32 [4] **15:32** Or *haltingly* (compare Septuagint); the Hebrew is uncertain
1 Sam. 16:11 [1] **16:11** Or *smallest*
1 Sam. 17:4 [1] **17:4** Hebrew; Septuagint, Dead Sea Scroll and Josephus *four*
1 Sam. 17:4 [2] **17:4** A *cubit* was about 18 inches or 45 centimeters
1 Sam. 17:5 [3] **17:5** A *shekel* was about 2/5 ounce or 11 grams
1 Sam. 17:12 [4] **17:12** Septuagint, Syriac; Hebrew *advanced among men*
1 Sam. 17:17 [5] **17:17** An *ephah* was about 3/5 bushel or 22 liters
1 Sam. 17:52 [6] **17:52** Septuagint; Hebrew *Gai*
1 Sam. 18:6 [1] **18:6** Or *triangles*, or *three-stringed instruments*
1 Sam. 18:21 [2] **18:21** Hebrew *by two*
1 Sam. 19:13 [1] **19:13** Or *a household god*
1 Sam. 20:12 [1] **20:12** Hebrew lacks *be witness*
1 Sam. 20:15 [2] **20:15** Or *but if I die, do not cut off*
1 Sam. 20:16 [3] **20:16** Septuagint *earth,* [16]*let not the name of Jonathan be cut off from the house of David. And may*
1 Sam. 20:19 [4] **20:19** Septuagint; Hebrew *the stone Ezel*
1 Sam. 20:25 [5] **20:25** Compare Septuagint; Hebrew *stood up*
1 Sam. 20:41 [6] **20:41** Septuagint; Hebrew *from beside the south*
1 Sam. 20:42 [7] **20:42** This sentence is 21:1 in Hebrew
1 Sam. 21:1 [1] **21:1** Ch 21:2 in Hebrew
1 Sam. 22:2 [1] **22:2** Or *discontented*
1 Sam. 22:3 [2] **22:3** Syriac, Vulgate; Hebrew *go out*
1 Sam. 22:14 [3] **22:14** Septuagint, Targum; Hebrew *and has turned aside to*
1 Sam. 23:28 [1] **23:28** Or *Rock of Divisions*
1 Sam. 23:29 [2] **23:29** Ch 24:1 in Hebrew
1 Sam. 24:1 [1] **24:1** Ch 24:2 in Hebrew
1 Sam. 24:3 [2] **24:3** Hebrew *cover his feet*
1 Sam. 24:10 [3] **24:10** Septuagint, Syriac, Targum; Hebrew *it* [my eye] *spared you*
1 Sam. 25:18 [1] **25:18** A *seah* was about 7 quarts or 7.3 liters
1 Sam. 25:22 [2] **25:22** Septuagint *to David*
1 Sam. 25:25 [3] **25:25** *Nabal* means *fool*
1 Sam. 25:30 [4] **25:30** Or *leader*
1 Sam. 30:2 [1] **30:2** Septuagint; Hebrew lacks *and all*

1 Sam. 30:6 [2] **30:6** Compare 22:2
1 Sam. 30:20 [3] **30:20** The meaning of the Hebrew clause is uncertain

Cross-references for 1 Samuel

1:1 [a] [ver. 19] 1:1 [b] See Josh. 24:33 1:1 [c] [1 Kgs. 11:26]

1:3 [d] ver. 21; Ex. 23:14; Deut. 16:16; [Luke 2:41] 1:3 [e] See Deut. 12:5-7 1:3 [f] [Josh. 18:1]

1:4 [g] Deut. 12:17, 18; 16:11; [Neh. 8:10, 12]

1:8 [h] Ruth 4:15

1:9 [i] ch. 3:3

1:10 [j] Job 7:11; 10:1

1:11 [k] Gen. 28:20; Judg. 11:30 1:11 [l] Gen. 29:32 1:11 [m] ver. 19; [Gen. 30:22] 1:11 [n] Judg. 13:5; [Num. 6:5]

1:15 [o] Job 30:16; Ps. 42:4; Lam. 2:19; [Ps. 62:8]

1:16 [p] ch. 2:12; Judg. 19:22

1:17 [q] ch. 20:42; Judg. 18:6; 2 Kgs. 5:19; Mark 5:34 1:17 [r] Ps. 20:4, 5

1:18 [s] Gen. 33:15; Ruth 2:13 1:18 [t] [Eccles. 9:7]

1:19 [u] ch. 2:11; [ver. 1] 1:19 [v] ver. 11

1:21 [w] ver. 3

1:22 [x] ver. 11, 28; [ch. 2:11, 18; 3:1]

1:23 [y] [Num. 30:7] 1:23 [z] 2 Sam. 7:25

1:24 [a] Deut. 12:5, 6, 11 1:24 [b] ver. 3, 9; [Josh. 18:1]

1:26 [c] ch. 17:55; 20:3; 2 Sam. 11:11; 2 Kgs. 2:2, 4, 6; 4:30

1:27 [d] ver. 17; [Ps. 6:9]

1:28 [e] Gen. 24:26, 52

2:1 [f] For ver. 1-10, see Luke 1:46-53 2:1 [g] ver. 10; Ps. 75:10; 89:17, 24; 92:10; 112:9; 148:14 2:1 [h] Ps. 9:14; 13:5; 20:5; 35:9

2:2 [i] Ex. 15:11; Ps. 86:8; 89:6, 8 2:2 [j] Deut. 32:30, 31

2:4 [k] Ps. 37:15; 46:9; 76:3

2:5 [l] Ps. 113:9; Isa. 54:1 2:5 [m] Jer. 15:9

2:6 [n] Deut. 32:39

2:7 [o] [Job 1:21] 2:7 [p] Job 5:11; Ps. 75:7

2:8 [q] Ps. 113:7, 8; [Dan. 4:17; Luke 1:52] 2:8 [r] Job 36:7 2:8 [s] [Job 38:4-6; Ps. 24:2; 102:25; 104:5]

2:9 [t] Ps. 121:3; Prov. 3:26; [Ps. 91:11]
2:10 [u] Ps. 2:9 2:10 [v] ch. 7:10; Ps. 18:13; [2 Sam. 22:14] 2:10 [w] Ps. 96:10, 13; 98:9 2:10 [x] ver. 1; [Ps. 89:24]
2:11 [y] ch. 1:19 2:11 [z] ver. 18; ch. 3:1
2:12 [a] See ch. 1:16 2:12 [b] Judg. 2:10
2:15 [c] Lev. 3:5, 16; 7:23, 25, 31
2:17 [d] [Gen. 6:11] 2:17 [e] [Mal. 2:8]
2:18 [f] ver. 11; ch. 3:1 2:18 [g] Ex. 28:4; 2 Sam. 6:14; 1 Chr. 15:27
2:19 [h] ch. 1:3
2:20 [i] ch. 1:28
2:21 [j] Gen. 21:1 2:21 [k] ver. 26; ch. 3:19; [Judg. 13:24; Luke 1:80; 2:40]
2:22 [l] Ex. 38:8
2:25 [m] [Josh. 11:20]
2:26 [n] Luke 2:52
2:27 [o] 1 Kgs. 13:1 2:27 [p] [Ex. 3–12]
2:28 [q] Ex. 28:1; Num. 18:1, 7 2:28 [r] [ch. 14:3; 22:18] 2:28 [s] Lev. 2:3, 10; 6:16; 7:7, 8, 34; 10:14, 15; Num. 5:9, 10; See Num. 18:8-19
2:29 [t] Deut. 32:15
2:30 [v] Ex. 27:21; 29:9 2:30 [w] [Jer. 18:9, 10]
2:31 [x] 1 Kgs. 2:27; [ch. 4:11, 18, 20; 22:18, 19]
2:32 [y] ch. 4:11; [Judg. 18:30]; See Ps. 78:59-64 2:32 [z] [Zech. 8:4]
2:34 [a] 1 Kgs. 13:3 2:34 [b] ch. 4:11
2:35 [c] 1 Kgs. 2:35; 1 Chr. 29:22 2:35 [d] ch. 25:28; 1 Kgs. 11:38; [2 Sam. 7:11, 27] 2:35 [e] 2 Sam. 22:51; Ps. 18:50; [Ps. 89:20]
3:1 [f] ch. 2:11, 18 3:1 [g] [ver. 21; Ps. 74:9; Amos 8:11]
3:2 [h] ch. 4:15; Gen. 27:1; 48:10; [Deut. 34:7]
3:3 [i] Ex. 27:20, 21; Lev. 24:2, 3; 2 Chr. 13:11 3:3 [j] ch. 1:9
3:11 [k] 2 Kgs. 21:12; Jer. 19:3
3:12 [l] See ch. 2:30-36
3:13 [l] [See ver. 12 above] 3:13 [m] ch. 2:12, 17, 22 3:13 [n] ch. 2:23-25
3:14 [o] [Isa. 22:14]
3:17 [p] [Ruth 1:17]
3:18 [q] [2 Sam. 10:12; Job 1:21; 2:10; Ps. 39:9; Isa. 39:8]

3:19 [r] See ch. 2:21 3:19 [s] [ch. 9:6]
3:20 [t] See 2 Sam. 3:10
3:21 [u] [Josh. 18:1] 3:21 [v] ver. 1, 4
4:1 [w] [ch. 5:1; 7:12] 4:1 [x] ch. 29:1; Josh. 12:18
4:3 [y] Josh. 18:1
4:4 [z] Ex. 25:22; 2 Sam. 6:2; Ps. 80:1; 99:1; [Num. 7:89]
4:5 [a] Josh. 6:5, 20
4:9 [b] [2 Sam. 10:12; 1 Cor. 16:13] 4:9 [c] Judg. 13:1
4:10 [d] ver. 2; Ps. 78:62; [Lev. 26:17; Deut. 28:25] 4:10 [e] 2 Sam. 18:17; 19:8; 2 Kgs. 14:12; 2 Chr. 25:22
4:11 [f] [ch. 2:32; Ps. 78:60, 61] 4:11 [g] ch. 2:34; Ps. 78:64
4:12 [h] See Josh. 7:6
4:13 [i] ver. 18; ch. 1:9
4:15 [j] 1 Kgs. 14:4; [ch. 3:2]
4:16 [k] 2 Sam. 1:4
4:18 [l] ver. 13
4:20 [m] Gen. 35:17
4:21 [n] ch. 14:3 4:21 [o] Ps. 78:61; [Ps. 26:8] 4:21 [p] ver. 11
4:22 [p] [See ver. 21 above]
5:1 [q] ch. 4:1; 7:12 5:1 [r] Josh. 13:3
5:2 [s] Judg. 16:23
5:3 [t] [Isa. 46:1, 2]
5:4 [u] [Jer. 50:2; Ezek. 6:4, 6; Mic. 1:7]
5:5 [v] [Zeph. 1:9]
5:6 [w] [Ex. 9:3; Ps. 32:4; Acts 13:11] 5:6 [x] ch. 6:5
5:8 [y] Josh. 13:3
5:9 [z] ch. 7:13; 12:15; Deut. 2:15 5:9 [x] [See ver. 6 above]
5:11 [y] [See ver. 8 above] 5:11 [w] [See ver. 6 above]
5:12 [x] [See ver. 6 above]
6:2 [a] Deut. 18:10; [Gen. 41:8; Ex. 7:11; Dan. 2:2; 5:7]
6:3 [b] [Lev. 5:15, 16] 6:3 [c] ver. 9
6:4 [d] ch. 5:6, 9, 12 6:4 [e] ver. 17, 18; Josh. 13:3; Judg. 3:3

6:5 [d] [See ver. 4 above] 6:5 [f] [Josh. 7:19] 6:5 [g] [ch. 5:6, 9, 11] 6:5 [h] ch. 5:3, 4, 7

6:6 [i] [Ex. 14:17] 6:6 [j] Ex. 8:15, 32; [Ex. 7:13; 9:7, 35; 10:1] 6:6 [k] Ex. 12:31

6:7 [l] [2 Sam. 6:3] 6:7 [m] [Num. 19:2]

6:8 [n] ver. 4, 5 6:8 [b] [See ver. 3 above]

6:9 [o] Josh. 15:10 6:9 [p] ver. 3

6:12 [q] Josh. 21:16 6:12 [r] Num. 20:19

6:13 [q] [See ver. 12 above]

6:14 [s] ver. 18

6:15 [s] [See ver. 14 above] 6:15 [q] [See ver. 12 above]

6:16 [t] See ver. 4

6:17 [u] ver. 3, 8

6:18 [v] [Deut. 3:5] 6:18 [w] ver. 14, 15

6:19 [x] [Ex. 19:21; Num. 4:15, 20; 2 Sam. 6:7]

6:20 [y] [2 Sam. 6:9]

6:21 [z] 1 Chr. 13:5, 6; [Josh. 9:17; 18:14]

7:1 [a] 2 Sam. 6:3

7:3 [b] 1 Kgs. 8:48; Isa. 55:7; Hos. 6:1; Joel 2:12; See Deut. 30:2-10 7:3 [c] Gen. 35:2; Josh. 24:14, 23; [Judg. 10:16] 7:3 [d] Judg. 2:13 7:3 [e] [2 Chr. 19:3; 30:19; Ezra 7:10] 7:3 [f] Deut. 6:13; 10:20; 13:4; Cited Matt. 4:10; Luke 4:8

7:5 [g] [Judg. 20:1]

7:6 [g] [See ver. 5 above] 7:6 [h] [2 Sam. 14:14] 7:6 [i] ch. 31:13; Neh. 9:1 7:6 [j] Judg. 10:10

7:9 [k] Ps. 99:6; Jer. 15:1

7:10 [l] ch. 2:10; [2 Sam. 22:14, 15; Ps. 18:13]

7:12 [m] Gen. 28:18; 31:45; 35:14; Josh. 4:9; 24:26

7:13 [n] [Judg. 13:1]

7:15 [o] ver. 6; ch. 12:11; [Judg. 2:16]

7:17 [p] ch. 1:19 7:17 [q] [ch. 14:35; Judg. 21:4]

8:1 [r] Deut. 16:18

8:3 [s] [Ex. 18:21] 8:3 [t] [Ex. 23:8; Deut. 16:19; Ps. 15:5]

8:4 [p] [See ch. 7:17 above]

8:5 [u] ver. 19, 20; [Deut. 17:14; Hos. 13:10; Acts 13:21]
8:7 [v] [Ex. 16:8] 8:7 [w] ch. 10:19
8:9 [x] See ver. 11-18
8:11 [y] ch. 10:25; See Deut. 17:16-20 8:11 [z] ch. 14:52
8:12 [a] See Gen. 45:6
8:14 [b] 1 Kgs. 21:7; [Ezek. 46:18]
8:18 [c] Prov. 1:28; Isa. 1:15; Mic. 3:4
8:20 [d] ver. 5
8:22 [e] ver. 7; [Hos. 13:11]
9:1 [f] ch. 14:51; 1 Chr. 8:33; 9:39
9:2 [g] [ch. 8:16] 9:2 [h] ch. 10:23
9:4 [i] See Josh. 24:33 9:4 [j] 2 Kgs. 4:42
9:5 [k] ch. 10:2
9:6 [l] Deut. 33:1; Judg. 13:6; 1 Kgs. 13:1 9:6 [m] ch. 3:19
9:7 [n] [1 Kgs. 14:3; 2 Kgs. 4:42; 8:8]
9:9 [o] Gen. 25:22
9:11 [p] Gen. 24:11
9:12 [q] ch. 16:2; 20:29; Gen. 31:54 9:12 [r] ch. 10:5; 1 Kgs. 3:2-4
9:15 [s] ch. 15:1; [Acts 13:21] 9:15 [t] Ruth 4:4
9:16 [u] ch. 10:1 9:16 [v] Ex. 2:25; 3:7, 9
9:17 [w] [ch. 16:12]
9:20 [x] ver. 3
9:21 [y] [Judg. 20:46; 21:6; Ps. 68:27] 9:21 [z] ch. 15:17; [Judg. 6:15]
9:24 [a] Ex. 29:22, 27; Lev. 7:32, 33; [Ezek. 24:4]
9:25 [b] [Deut. 22:8; 2 Sam. 11:2; 16:22; Neh. 8:16; Matt. 24:17; Acts 10:9]
10:1 [c] ch. 9:16; 16:13; 2 Sam. 2:4; 1 Kgs. 1:34, 39; 2 Kgs. 9:1, 3, 6 10:1 [d] [Ps. 2:12] 10:1 [e] Deut. 32:9; Ps. 78:71
10:2 [f] Gen. 35:19, 20 10:2 [g] ch. 9:3, 4 10:2 [h] ch. 9:5
10:3 [i] Gen. 13:18 10:3 [j] [Judg. 20:31] 10:3 [k] Gen. 28:22; 35:1, 3, 7
10:5 [l] ver. 10 10:5 [m] ch. 13:3, 4 10:5 [n] [ch. 9:12]
10:6 [o] ver. 10; ch. 11:6; 16:13; [Num. 11:25; Judg. 3:10; 14:6, 19] 10:6 [p] ver. 10; ch. 19:23, 24
10:7 [q] Ex. 4:8; Judg. 6:17; Luke 2:12 10:7 [r] Josh. 1:5; Judg. 6:12

10:8 [s] ch. 11:14, 15; 13:4 10:8 [t] ch. 11:15 10:8 [u] ch. 13:8
10:10 [v] ver. 5 10:10 [o] [See ver. 6 above]
10:11 [w] ch. 19:24; [Matt. 13:54, 55; John 7:15]
10:12 [x] [Isa. 54:13; John 6:45] 10:12 [w] [See ver. 11 above]
10:14 [y] ch. 14:50 10:14 [z] See ch. 9:4-6
10:16 [a] ch. 9:20
10:17 [b] [ch. 11:15] 10:17 [c] ch. 7:5, 6
10:18 [d] Judg. 6:8, 9; [ch. 12:8]
10:19 [e] ch. 8:7, 19; 12:12 10:19 [f] Josh. 24:1
10:20 [g] Josh. 7:14, 16, 17
10:22 [h] See ch. 22:10
10:23 [i] ch. 9:2
10:24 [j] 2 Sam. 21:6 10:24 [k] 2 Sam. 16:16; 1 Kgs. 1:25, 39; 2 Kgs. 11:12; 2 Chr. 23:11
10:25 [l] See ch. 8:11-18; Deut. 17:14-20
10:26 [m] ch. 11:4
10:27 [n] ch. 2:12; Deut. 13:13
11:1 [o] ch. 12:12 11:1 [p] Judg. 21:8 11:1 [q] Gen. 26:28; 1 Kgs. 20:34; Ezek. 17:13; [Ex. 23:32; 34:12, 15; Deut. 7:2]
11:2 [r] [Num. 16:14] 11:2 [s] ch. 17:26; Gen. 34:14
11:4 [t] ch. 10:26 11:4 [u] Judg. 2:4; 21:2
11:6 [v] See ch. 10:6, 10
11:7 [w] [Judg. 19:29] 11:7 [x] Judg. 21:5, 8, 10 11:7 [y] Judg. 20:1
11:8 [z] Judg. 1:5 11:8 [a] [Judg. 20:15-17; 2 Sam. 24:9]
11:9 [b] ver. 13
11:10 [c] ver. 3
11:11 [d] [ch. 31:11] 11:11 [e] Judg. 7:16
11:12 [f] ch. 10:27 11:12 [g] [Luke 19:27]
11:13 [h] 2 Sam. 19:22 11:13 [i] [ch. 19:5; Ex. 14:13] 11:13 [j] ver. 9
11:15 [k] ch. 10:8 11:15 [l] ch. 15:33; [ch. 10:17; Judg. 11:11] 11:15 [m] ch. 10:8
12:1 [n] ch. 8:5, 19, 20 12:1 [o] ch. 10:24; 11:14, 15
12:2 [p] [ch. 8:20; Num. 27:17] 12:2 [q] ch. 8:1, 5

12:3 [r] ch. 24:6; 26:9, 11, 16; 2 Sam. 1:14, 16; [ch. 10:1] 12:3 [s] [Ex. 20:17; Num. 16:15]
12:5 [r] [See ver. 3 above] 12:5 [t] Ex. 21:16; 22:4
12:6 [u] [Mic. 6:4]
12:8 [v] Gen. 46:5, 6 12:8 [w] Ex. 2:23 12:8 [x] Ex. 3:10; 4:14-16 12:8 [y] [ch. 10:18]
12:9 [z] Judg. 3:7 12:9 [a] Judg. 4:2 12:9 [b] Judg. 10:7; 13:1; [Judg. 3:31] 12:9 [c] Judg. 3:12
12:10 [d] Judg. 10:10; [Judg. 3:9] 12:10 [e] Judg. 2:13 12:10 [f] Judg. 10:15
12:11 [g] Judg. 6:14, 32 12:11 [h] Judg. 4:6, 8, 10 12:11 [i] Judg. 11:1 12:11 [j] See ch. 7:10-13
12:12 [k] ch. 11:1 12:12 [l] ch. 8:5, 19 12:12 [m] [ch. 8:7; 10:19; Judg. 8:23]
12:13 [n] ch. 10:24 12:13 [o] ch. 9:16, 17; [Hos. 13:11]
12:14 [p] ver. 24; Deut. 6:2; Josh. 24:14
12:15 [q] Lev. 26:14, 15; Deut. 28:15; Josh. 24:20 12:15 [r] ch. 5:9 12:15 [s] [ver. 9]
12:16 [t] Ex. 14:13
12:17 [u] [Prov. 26:1] 12:17 [v] ch. 7:9, 10; [James 5:16-18] 12:17 [w] ch. 8:7
12:18 [x] Ex. 14:31; [Ezra 10:9]
12:19 [y] ver. 23; [Ex. 9:28; 10:17; Jer. 15:1]
12:20 [z] Deut. 11:16
12:21 [z] [See ver. 20 above] 12:21 [a] Jer. 16:19; Hab. 2:18; [1 Cor. 8:4]
12:22 [b] 1 Kgs. 6:13; Ps. 94:14; [1 Kgs. 8:57] 12:22 [c] Josh. 7:9; Ps. 106:8; Jer. 14:21; Ezek. 20:9, 14, 22 12:22 [d] Deut. 7:7, 8; 14:2; [1 Pet. 2:9]
12:23 [e] See ver. 19 12:23 [f] 1 Kgs. 8:36; 2 Chr. 6:27; Ps. 27:11; [Prov. 4:11; Jer. 6:16]
12:24 [g] ver. 14; [Eccles. 12:13] 12:24 [h] Deut. 10:21; Ps. 126:2, 3
12:25 [i] Josh. 24:20; [Num. 16:26] 12:25 [j] [Deut. 28:36]
13:2 [k] ver. 5, 11, 16, 23; ch. 14:31 13:2 [l] ver. 15; ch. 10:26
13:3 [m] ch. 10:5 13:3 [n] ver. 16; ch. 14:5 13:3 [o] [Judg. 3:27]
13:5 [p] Josh. 11:4 13:5 [q] ch. 14:23
13:6 [r] Judg. 6:2; Heb. 11:38
13:8 [s] ch. 10:8
13:13 [t] 2 Sam. 24:10; 1 Chr. 21:8; 2 Chr. 16:9 13:13 [u] ch. 15:11

13:14 [v] ch. 15:28 13:14 [w] Cited Acts 13:22
13:15 [x] ver. 2 13:15 [y] ch. 14:2
13:16 [z] ver. 3; ch. 14:5
13:17 [a] ch. 14:15
13:18 [b] See Josh. 10:10 13:18 [c] Neh. 11:34
13:19 [d] [2 Kgs. 24:14]
13:22 [e] [Judg. 5:8]
13:23 [f] ch. 14:1, 4, 6, 11; 2 Sam. 23:14 13:23 [g] ch. 14:4, 5; Isa. 10:28, 29 13:23 [h] Isa. 10:28
14:2 [h] [See ch. 13:23 above] 14:2 [i] ch. 13:15
14:3 [j] ch. 22:9, 11, 20 14:3 [k] ch. 4:21 14:3 [l] See Josh. 18:1 14:3 [m] ch. 2:28
14:4 [n] ch. 13:23
14:5 [o] ch. 13:3, 16
14:6 [p] ch. 17:26; Judg. 14:3 14:6 [q] [Judg. 7:4, 7; 2 Chr. 14:11]
14:11 [r] ch. 13:6
14:15 [s] ch. 13:17
14:16 [t] Josh. 2:9
14:19 [u] Num. 27:21
14:20 [v] [Judg. 7:22; 2 Chr. 20:23]
14:21 [w] [ch. 29:4]
14:22 [x] ver. 11; ch. 13:6 14:22 [y] See Josh. 24:33
14:23 [z] Ex. 14:30 14:23 [a] ch. 13:5
14:24 [b] [Josh. 6:26]
14:27 [c] ver. 43
14:28 [d] Judg. 8:4, 5
14:31 [e] ch. 13:2 14:31 [f] Josh. 10:12 14:31 [d] [See ver. 28 above]
14:32 [g] ch. 15:19 14:32 [h] [Lev. 3:17]
14:33 [h] [See ver. 32 above]
14:35 [i] [ch. 7:12, 17]
14:36 [j] ver. 3, 18, 19
14:37 [k] ch. 28:6
14:39 [l] See Ruth 3:13 14:39 [m] ver. 44
14:41 [n] [ch. 10:20, 21; Josh. 7:16-18; Acts 1:24-26]

14:42 [n] [See ver. 41 above]
14:43 [o] [Josh. 7:19] 14:43 [p] ver. 27
14:44 [q] See Ruth 1:17 14:44 [r] ver. 39
14:45 [l] [See ver. 39 above] 14:45 [s] 2 Sam. 14:11; 1 Kgs. 1:52; Luke 21:18; Acts 27:34; [Matt. 10:30; Luke 12:7]
14:47 [t] ch. 11:11 14:47 [u] 2 Sam. 8:3; 10:6
14:48 [v] ch. 15:3, 7
14:49 [w] [ch. 31:2; 2 Sam. 2:8-10; 1 Chr. 8:33; 9:39] 14:49 [x] ch. 18:17, 19
14:50 [y] 2 Sam. 2:8 14:50 [z] [ch. 10:14]
14:51 [a] ch. 9:1
14:52 [b] ch. 8:11
15:1 [c] ch. 9:16
15:2 [d] See Ex. 17:8-16; Deut. 25:17-19
15:3 [e] Lev. 27:28, 29; Josh. 6:17, 21 15:3 [f] [ch. 22:19]
15:6 [g] ch. 27:10; Judg. 1:16 15:6 [h] [Ex. 18:10, 19; Num. 10:29, 32]
15:7 [i] ch. 14:48 15:7 [j] Gen. 2:11; 25:18 15:7 [k] ch. 27:8; [Gen. 16:7; Ex. 15:22]
15:8 [l] [ch. 27:8, 9; 30:1]
15:9 [m] ver. 15, 21; [ch. 28:18]
15:11 [n] See Gen. 6:6 15:11 [o] ver. 3, 9; [ch. 13:13]
15:12 [p] Josh. 15:55
15:13 [q] See Ruth 2:20
15:15 [r] ver. 9, 21
15:17 [s] [ch. 9:21]
15:19 [t] ch. 14:32
15:20 [u] ver. 13
15:21 [v] ver. 15
15:22 [w] Ps. 40:6-8; 50:8, 9; Prov. 21:3; Isa. 1:11-13, 16, 17; Jer. 7:22, 23; Mic. 6:6-8; Heb. 10:6-9 15:22 [x] Eccles. 5:1; Hos. 6:6; Matt. 9:13; 12:7; Mark 12:33
15:23 [y] See Gen. 31:19, 34 15:23 [z] ver. 26 15:23 [a] ch. 13:14
15:24 [b] [2 Sam. 12:13]
15:25 [c] ver. 30

15:26 [d] ver. 23 15:26 [e] ch. 16:1
15:27 [f] [1 Kgs. 11:30, 31]
15:28 [g] ch. 28:17, 18
15:29 [h] Num. 23:19; [Ezek. 24:14]
15:30 [i] [John 5:44; 12:43] 15:30 [j] ver. 25
15:33 [k] [Judg. 1:7] 15:33 [l] ver. 12, 21
15:34 [m] [ch. 1:19] 15:34 [n] ch. 11:4
15:35 [o] [ch. 19:24] 15:35 [p] ch. 16:1 15:35 [q] ver. 11

16:1 [r] ch. 15:35 16:1 [s] ch. 15:23, 26 16:1 [t] See ch. 10:1 16:1 [u] Ps. 78:70; 89:19, 20; Acts 13:22
16:2 [v] [ch. 9:12; 20:29]
16:3 [w] ch. 9:16
16:4 [x] ch. 21:1 16:4 [y] 1 Kgs. 2:13; [2 Kgs. 9:22]
16:5 [z] Josh. 3:5
16:6 [a] ch. 17:13
16:7 [b] Ps. 147:10, 11 16:7 [c] 1 Kgs. 8:39; 1 Chr. 28:9; Ps. 7:9; Jer. 11:20; 17:10; 20:12; [Acts 1:24]
16:8 [d] ch. 17:13
16:9 [d] [See ver. 8 above]
16:11 [e] ch. 17:13; [2 Sam. 13:3; 1 Chr. 2:13] 16:11 [f] [2 Sam. 7:8; Ps. 78:70, 71]
16:12 [g] ch. 17:42 16:12 [h] [ch. 9:17]
16:13 [i] ver. 1 16:13 [j] [ch. 10:1; Ps. 89:20] 16:13 [k] ch. 10:6, 10; 11:6; See Judg. 3:10
16:14 [l] ch. 18:12; 28:15, 16; [Judg. 16:20] 16:14 [m] ch. 18:10; 19:9; [Judg. 9:23]
16:16 [n] ver. 21, 22; 1 Kgs. 10:8 16:16 [o] ch. 18:10; 19:9; [2 Kgs. 3:15]
16:18 [p] See ch. 17:32, 34-36 16:18 [q] ch. 3:19; 18:12, 14
16:19 [r] ver. 11; ch. 17:15, 34
16:20 [s] [ch. 17:18]
16:21 [t] See ver. 16
16:23 [u] ver. 14, 16 16:23 [o] [See ver. 16 above]
17:1 [v] ch. 13:5 17:1 [w] Josh. 15:35 17:1 [x] Josh. 10:10; Neh. 11:30 17:1 [y] [1 Chr. 11:13]
17:2 [z] ver. 19; ch. 21:9
17:4 [a] [2 Sam. 21:19; 1 Chr. 20:4] 17:4 [b] ch. 21:10; Josh. 11:22; 13:3
17:6 [c] ver. 45
17:7 [d] ver. 41
17:8 [e] ch. 8:17
17:9 [f] [ch. 11:1]
17:10 [g] ver. 25, 26, 36, 45; [2 Sam. 21:21]

17:12 [h] ver. 58; ch. 16:1, 18; Ruth 4:22 17:12 [i] Gen. 35:19 17:12 [j] ver. 58; ch. 16:1, 18 17:12 [k] ch. 16:10, 11; [1 Chr. 2:13-15]
17:13 [l] ch. 16:6, 8, 9; [1 Chr. 2:13]
17:14 [m] ch. 16:11
17:15 [n] ch. 16:19
17:18 [o] [ch. 16:20] 17:18 [p] [Gen. 37:14]
17:20 [q] ch. 26:5, 7
17:22 [r] [Isa. 10:28; Acts 21:15]
17:23 [s] ver. 4 17:23 [t] ver. 8
17:25 [u] ver. 10, 36, 45 17:25 [v] [Josh. 15:16]
17:26 [w] ch. 11:2 17:26 [x] See Judg. 14:3 17:26 [u] [See ver. 25 above] 17:26 [y] Deut. 5:26; Josh. 3:10
17:27 [z] ver. 25
17:30 [b] ver. 26, 27
17:32 [c] [Deut. 20:3] 17:32 [d] [ch. 16:18]
17:36 [e] ver. 10, 26
17:37 [f] [2 Tim. 4:17] 17:37 [g] [ch. 20:13; 1 Chr. 22:11, 16]
17:41 [h] ver. 7
17:42 [i] ch. 16:12
17:43 [j] ch. 24:14; 2 Sam. 3:8; 9:8; 16:9; 2 Kgs. 8:13
17:44 [k] ver. 46
17:45 [l] ver. 6 17:45 [e] [See ver. 36 above]
17:46 [m] Deut. 28:26 17:46 [n] ver. 44 17:46 [o] 1 Kgs. 18:36; [Josh. 4:24]
17:47 [p] Hos. 1:7; [Ps. 44:6, 7; Zech. 4:6] 17:47 [q] 2 Chr. 20:15
17:51 [r] ch. 21:9; [2 Sam. 23:21] 17:51 [s] [Heb. 11:34]
17:52 [t] Josh. 15:11 17:52 [u] Josh. 15:36 17:52 [v] See ver. 4
17:54 [w] ver. 57 17:54 [x] [2 Sam. 5:6, 7]
17:55 [y] 2 Sam. 2:8 17:55 [z] [ch. 16:21, 22] 17:55 [a] See ch. 1:26
17:57 [b] ver. 54
17:58 [c] ver. 12
18:1 [d] ch. 20:17; Deut. 13:6; [ch. 19:2; 2 Sam. 1:26]
18:2 [e] [ch. 17:15]
18:3 [d] [See ver. 1 above]

18:5 [f] ver. 14, 15, 30
18:6 [g] Ex. 15:20; Judg. 11:34
18:7 [h] [Ex. 15:21] 18:7 [i] ch. 21:11; 29:5
18:8 [j] ch. 15:28
18:10 [k] ch. 16:14; [Judg. 9:23] 18:10 [l] ch. 19:23, 24; [1 Kgs. 18:29; Acts 16:16] 18:10 [m] See ch. 16:16 18:10 [n] ch. 19:9
18:11 [o] ch. 19:10; 20:33
18:12 [p] ver. 15, 29 18:12 [q] ver. 28; ch. 16:18 18:12 [r] ch. 16:14; 28:15
18:13 [s] ver. 16; [Num. 27:17; 2 Sam. 5:2]
18:14 [t] ver. 5 18:14 [q] [See ver. 12 above]
18:15 [t] [See ver. 14 above]
18:16 [u] [ver. 5]
18:17 [v] ch. 14:49 18:17 [w] ch. 17:25 18:17 [x] ch. 25:28 18:17 [y] ver. 21, 25
18:18 [z] ver. 23; 2 Sam. 7:18
18:19 [a] [2 Sam. 21:8] 18:19 [b] Judg. 7:22
18:20 [v] [See ver. 17 above] 18:20 [c] ver. 28
18:21 [d] Ex. 10:7 18:21 [e] ver. 17 18:21 [f] [ver. 26]
18:23 [g] [Num. 16:9]
18:25 [h] Gen. 34:12; Ex. 22:17 18:25 [i] ch. 14:24 18:25 [j] ver. 17, 21
18:26 [k] [ver. 21]
18:27 [l] ver. 13 18:27 [m] 2 Sam. 3:14
18:28 [n] ver. 12 18:28 [o] ver. 20
18:30 [p] ch. 19:8; [2 Sam. 11:1] 18:30 [q] ver. 5
19:1 [r] ch. 18:1
19:4 [s] [Gen. 42:22]
19:5 [t] ch. 28:21; Judg. 12:3; [Judg. 9:17] 19:5 [u] ch. 17:49, 50 19:5 [v] [ch. 11:13; 1 Chr. 11:14] 19:5 [w] Matt. 27:4
19:6 [x] See Ruth 3:13
19:7 [y] ch. 16:21; 18:2, 13
19:9 [z] See ch. 16:14 19:9 [a] See ch. 16:16
19:10 [b] ch. 18:11; 20:33
19:11 [c] See Ps. 59
19:12 [d] [Josh. 2:15; Acts 9:24, 25]; 2 Cor. 11:33

19:13 [e] See Gen. 31:19
19:16 [e] [See ver. 13 above]
19:17 [f] [2 Sam. 2:22]
19:18 [g] ch. 1:19
19:20 [h] [ch. 10:5, 6, 10] 19:20 [i] [Num. 11:25; Joel 2:28]
19:21 [i] [See ver. 20 above]
19:22 [g] [See ver. 18 above]
19:23 [j] [ch. 18:10]
19:24 [k] Isa. 20:2; Mic. 1:8; [2 Sam. 6:20] 19:24 [l] ch. 10:11, 12
20:1 [m] ch. 1:19
20:3 [n] See Gen. 33:15 20:3 [o] ch. 25:26; 2 Kgs. 2:2, 4, 6; 4:30; See Ruth 3:13 20:3 [p] ch. 1:26
20:5 [q] ver. 18; Num. 10:10; 28:11 20:5 [r] ch. 19:2, 3
20:6 [s] ver. 18 20:6 [t] ch. 16:4 20:6 [u] [ch. 9:12]
20:7 [v] ch. 25:17; Esth. 7:7; [ver. 33]
20:8 [w] ver. 16, 42; ch. 18:3; 23:18; [2 Sam. 21:7] 20:8 [x] 2 Sam. 14:32
20:9 [v] [See ver. 7 above]
20:13 [y] [Ruth 1:17] 20:13 [z] Josh. 1:5, 17; 1 Kgs. 1:37; 1 Chr. 22:11, 16; [ch. 17:37]
20:15 [a] 2 Sam. 9:1, 3, 7; 21:7
20:16 [b] [ch. 25:22; Josh. 22:23]
20:17 [c] ch. 18:1, 3
20:18 [d] ver. 5 20:18 [e] ver. 6 20:18 [f] ver. 25, 27
20:21 [g] ver. 3; See Ruth 3:13
20:22 [h] ver. 37
20:23 [i] ver. 14, 15 20:23 [j] ver. 42
20:25 [k] ver. 18
20:26 [l] Lev. 7:21; See Lev. 11:24-28; 15:1-4
20:27 [m] [ver. 34] 20:27 [k] [See ver. 25 above]
20:28 [n] ver. 6
20:32 [o] ch. 19:5
20:33 [p] ch. 18:11; 19:10 20:33 [q] ver. 7
20:37 [r] ver. 22

20:42 [s] ver. 13; ch. 1:17 20:42 [t] ver. 23 20:42 [u] ver. 15
21:1 [v] ch. 22:9, 11, 19; Neh. 11:32; Isa. 10:32 21:1 [w] [ch. 14:3; Mark 2:26]
21:1 [x] [ch. 16:4]
21:4 [y] Ex. 25:30; Lev. 24:5; Matt. 12:3, 4; Mark 2:25, 26; Luke 6:3, 4 21:4 [z] Ex. 19:15
21:6 [y] [See ver. 4 above] 21:6 [a] Lev. 24:8, 9
21:7 [b] ch. 22:9; See Ps. 52
21:9 [c] ch. 17:51 21:9 [d] ch. 17:2
21:10 [e] See Ps. 34
21:11 [f] ch. 18:7; 29:5
21:12 [g] [Luke 2:19]
22:1 [h] See Ps. 57; 142 22:1 [i] 2 Sam. 23:13; 1 Chr. 11:15
22:2 [j] [Judg. 9:4; 11:3] 22:2 [k] [ch. 23:13; 25:13]
22:5 [l] 2 Sam. 24:11, 18, 19; 1 Chr. 21:9, 11, 13, 18, 19; 29:29; 2 Chr. 29:25
22:6 [m] [ch. 31:13; Gen. 21:33]
22:7 [n] [ch. 8:14]
22:8 [o] ch. 18:3 22:8 [p] [ch. 23:21] 22:8 [q] ver. 13
22:9 [r] ch. 21:7; See Ps. 52 22:9 [s] ch. 21:1 22:9 [t] [ch. 14:3]
22:10 [u] ch. 23:2, 4; 30:8; 2 Sam. 5:19, 23; [Num. 27:21] 22:10 [v] ch. 21:6, 9
22:13 [u] [See ver. 10 above] 22:13 [w] ver. 8
22:15 [u] [See ver. 10 above] 22:15 [x] ch. 25:36
22:17 [y] [2 Kgs. 10:25; 11:4, 6; 2 Chr. 12:10]
22:18 [z] [ch. 2:31]
22:19 [a] [ch. 15:3]
22:20 [b] ch. 23:6, 9
22:22 [c] ch. 21:7
22:23 [d] [1 Kgs. 2:26]
23:1 [e] Josh. 15:44
23:2 [f] See ch. 22:10
23:4 [f] [See ver. 2 above] 23:4 [g] ver. 14; Josh. 24:11; Judg. 7:7; 20:28
23:6 [h] ch. 22:20
23:9 [i] ch. 30:7; [Num. 27:21]
23:12 [j] ver. 20

23:13 [k] ch. 25:13; 27:2; [ch. 22:2; 30:9, 10] 23:13 [l] [2 Sam. 15:20]
23:14 [m] See Ps. 63 23:14 [n] Josh. 15:24
23:17 [o] ch. 24:20; [ch. 20:31]
23:18 [p] ch. 18:3; 20:8, 16, 42; [2 Sam. 21:7]
23:19 [q] ch. 26:1; See Ps. 54 23:19 [r] Num. 21:20
23:20 [s] ver. 12
23:21 [t] See Ruth 2:20 23:21 [u] [ch. 22:8]
23:24 [v] ch. 25:2; Josh. 15:55 23:24 [w] See Deut. 1:1 23:24 [r] [See ver. 19 above]
23:29 [x] Josh. 15:62; 2 Chr. 20:2; Song 1:14; Ezek. 47:10
24:1 [y] ch. 23:28
24:2 [z] ch. 26:2
24:3 [a] Judg. 3:24 24:3 [b] See Ps. 57; 142
24:4 [c] ver. 7; [ch. 26:8]
24:5 [d] 2 Sam. 24:10
24:6 [e] ch. 26:11 24:6 [f] See ch. 12:3
24:7 [g] [Ps. 7:4]
24:10 [h] ver. 4 24:10 [f] [See ver. 6 above]
24:11 [i] Ps. 7:3 24:11 [j] ch. 26:20
24:12 [k] Gen. 16:5; Judg. 11:27
24:14 [l] See ch. 17:43 24:14 [m] ch. 26:20
24:15 [k] [See ver. 12 above] 24:15 [n] ch. 25:39; Ps. 35:1; 43:1; 119:154
24:16 [o] ch. 26:17
24:17 [p] [ch. 26:21]
24:20 [q] ch. 23:17
24:21 [r] [Gen. 21:23] 24:21 [s] [2 Sam. 21:7]
24:22 [t] ch. 23:29
25:1 [u] ch. 28:3 25:1 [v] Gen. 50:10; [Num. 20:29; Deut. 34:8] 25:1 [w] [1 Kgs. 2:34] 25:1 [x] ch. 1:19 25:1 [y] Num. 10:12
25:2 [z] ch. 23:24 25:2 [a] Josh. 15:55 25:2 [b] [Gen. 38:13; 2 Sam. 13:23]
25:3 [c] [ch. 30:14]
25:4 [b] [See ver. 2 above]
25:6 [d] [1 Chr. 12:18; Matt. 10:13; Luke 10:5]

25:7 [e] ver. 15, 21
25:8 [f] Esth. 8:17; 9:19, 22
25:10 [g] [Judg. 9:28] 25:10 [h] [Judg. 12:4]
25:11 [i] [Judg. 8:6] 25:11 [j] [ch. 22:2]
25:13 [k] ch. 23:13; 27:2; [ch. 22:2] 25:13 [l] ch. 30:24
25:15 [n] ver. 7, 21
25:16 [o] [Job 1:10]
25:17 [p] [ch. 20:7] 25:17 [q] Deut. 13:13
25:21 [r] ver. 7, 15 25:21 [s] Ps. 109:5; [Prov. 17:13]
25:22 [t] See Ruth 1:17
25:23 [u] Josh. 15:18; Judg. 1:14; [Gen. 24:64] 25:23 [v] ver. 41; Ruth 2:10
25:24 [w] [2 Sam. 14:9]
25:25 [q] [See ver. 17 above]
25:26 [x] See ch. 20:3 25:26 [y] [Gen. 20:6] 25:26 [z] [Rom. 12:19; Heb. 10:30] 25:26 [a] [2 Sam. 18:32]
25:27 [b] ch. 30:26; Gen. 33:11; [2 Kgs. 5:15]
25:28 [c] 1 Kgs. 11:38; [ch. 2:35; 2 Sam. 7:11, 27; 1 Kgs. 9:5; 1 Chr. 17:10, 25] 25:28 [d] ch. 18:17
25:29 [e] Jer. 10:18
25:31 [z] [See ver. 26 above]
25:32 [f] Gen. 24:27; Ps. 41:13; 72:18; Luke 1:68
25:33 [y] [See ver. 26 above] 25:33 [z] [See ver. 26 above]
25:34 [g] See Ruth 3:13 25:34 [y] [See ver. 26 above]
25:35 [h] See ch. 1:17
25:36 [i] [2 Sam. 13:23] 25:36 [j] [2 Sam. 13:28; 1 Kgs. 21:7] 25:36 [k] ch. 22:15
25:38 [l] ch. 26:10
25:39 [f] [See ver. 32 above] 25:39 [m] See ch. 24:15 25:39 [n] ver. 26, 33, 34 25:39 [o] 1 Kgs. 2:44; [Ps. 7:16; Ezek. 17:19] 25:39 [p] [Song 8:8]
25:41 [q] [Ruth 2:10]
25:43 [r] Josh. 15:56 25:43 [s] ch. 27:3; 30:5; 2 Sam. 2:2; 3:2, 3; 1 Chr. 3:1
26:1 [t] ch. 23:19; See Ps. 54
26:2 [u] ch. 23:14 26:2 [v] ch. 24:2

26:5 [w] ch. 14:50; 17:55; 2 Sam. 2:8 26:5 [x] ch. 17:20
26:6 [y] 2 Sam. 2:18; 3:39; 16:10; 19:22; 1 Chr. 2:16 26:6 [z] [Judg. 7:9-11]
26:7 [x] [See ver. 5 above] 26:7 [a] ver. 11, 16
26:8 [b] [ch. 24:4, 18]
26:9 [c] ver. 11, 16, 23; ch. 24:6, 10; [2 Sam. 1:16]
26:10 [d] [Ruth 3:13] 26:10 [e] [ch. 25:38] 26:10 [f] [Gen. 47:29; Deut. 31:14] 26:10 [g] ch. 31:6
26:11 [h] ch. 24:6 26:11 [i] ver. 7, 16
26:12 [j] Gen. 2:21; 15:12
26:16 [k] [Ruth 3:13] 26:16 [l] ver. 7, 11
26:17 [m] ch. 24:16
26:18 [n] ch. 24:9, 11
26:19 [o] [Ps. 120:5] 26:19 [p] 2 Sam. 14:16; 20:19; 21:3
26:20 [q] ch. 24:14
26:21 [r] ch. 15:24; [ch. 24:17, 18]
26:23 [s] [Ps. 7:8; 18:20]
26:25 [t] [Gen. 32:28]
27:2 [u] ch. 23:13; [2 Sam. 15:18] 27:2 [v] ch. 21:10; [1 Kgs. 2:39]
27:3 [w] See ch. 25:43
27:5 [x] See Gen. 33:15
27:6 [y] Josh. 15:31
27:7 [z] [ch. 29:3]
27:8 [a] See 1 Chr. 12 27:8 [b] Josh. 13:2 27:8 [c] [Josh. 16:10; Judg. 1:29] 27:8 [d] [ch. 15:7, 8] 27:8 [e] See ch. 15:7
27:10 [f] [ch. 23:27] 27:10 [g] ch. 30:29 27:10 [h] See Judg. 1:16
28:1 [i] [ch. 29:1]
28:3 [j] ch. 25:1 28:3 [k] ch. 1:19 28:3 [l] [Ex. 22:18; Lev. 19:31; 20:27; Deut. 18:10, 11]
28:4 [m] Josh. 19:18 28:4 [n] ch. 31:1
28:6 [o] ver. 15; ch. 14:37 28:6 [p] Num. 12:6 28:6 [q] [Ex. 28:30; Num. 27:21; Deut. 33:8]
28:7 [r] [1 Chr. 10:13] 28:7 [s] Josh. 17:11; Ps. 83:10
28:8 [t] 1 Kgs. 20:38; 22:30; 2 Chr. 18:29; 35:22 28:8 [u] [Deut. 18:10]

28:9 [l] [See ver. 3 above]
28:10 [v] See Ruth 3:13
28:14 [w] ch. 15:27
28:15 [x] ch. 16:14; 18:12 28:15 [y] ver. 6
28:17 [z] ch. 15:28
28:18 [a] ch. 15:9
28:19 [b] ch. 31:2
28:21 [c] See Judg. 12:3
29:1 [d] ch. 28:1 29:1 [e] ch. 4:1; Josh. 12:18 29:1 [f] Judg. 7:1 29:1 [g] Josh. 17:16
29:2 [h] Josh. 13:3 29:2 [i] ch. 28:1, 2
29:3 [j] [ch. 27:7] 29:3 [k] [Dan. 6:5]
29:4 [h] [See ver. 2 above] 29:4 [l] ch. 27:6; 30:1 29:4 [m] [ch. 14:21]
29:5 [n] ch. 18:7; 21:11
29:6 [o] See ch. 20:3 29:6 [p] 2 Sam. 3:25; 2 Kgs. 19:27; Ps. 121:8; Isa. 37:28
29:9 [q] 2 Sam. 14:17, 20; 19:27 29:9 [r] Josh. 13:3
29:10 [s] [1 Chr. 12:19, 22]
29:11 [t] Josh. 17:16
30:1 [u] ch. 29:4, 11 30:1 [v] ch. 27:8; [ch. 15:3, 7] 30:1 [w] ver. 14
30:5 [x] See ch. 25:42, 43
30:6 [y] [Ex. 17:4; Num. 14:10]
30:7 [z] ch. 23:6, 9
30:8 [a] See ch. 22:10 30:8 [b] [1 Chr. 12:21] 30:8 [c] ver. 18
30:9 [d] See ch. 23:13
30:10 [e] ver. 21
30:12 [f] Judg. 15:19; [ch. 14:27]
30:14 [g] ver. 1 30:14 [h] 2 Sam. 8:18; 15:18; 20:7, 23; 1 Kgs. 1:38, 44; 1 Chr. 18:17; [Ezek. 25:16; Zeph. 2:5]
30:15 [i] [ch. 25:3]
30:18 [j] ver. 8
30:19 [j] [See ver. 18 above]
30:21 [k] ver. 10
30:24 [l] [Num. 31:27; Josh. 22:8]
30:27 [m] Gen. 28:19; See Judg. 1:22-26 30:27 [n] Josh. 15:48

30:28 [o] Deut. 2:36; Josh. 13:16 30:28 [p] Josh. 15:50

30:29 [q] ch. 27:10 30:29 [r] See Judg. 1:16

30:30 [s] Judg. 1:17

30:31 [t] Josh. 14:13-15; Judg. 1:10; 2 Sam. 2:1-4

31:1 [u] For ver. 1-13, see 1 Chr. 10:1-12 31:1 [v] ch. 28:4; [2 Sam. 1:6, 21; 21:12]

31:2 [w] 1 Chr. 8:33 31:2 [x] [ch. 14:49]

31:3 [y] [2 Sam. 1:6]

31:4 [z] [Judg. 9:54] 31:4 [a] See Judg. 14:3 31:4 [b] [2 Sam. 1:14] 31:4 [c] [2 Sam. 1:10]

31:9 [d] [2 Sam. 1:20] 31:9 [e] [Judg. 16:23, 24]

31:10 [f] [ch. 21:9] 31:10 [g] See Judg. 2:13 31:10 [h] Josh. 17:11

31:11 [i] 2 Sam. 21:10; See ch. 11:1-11

31:12 [j] 2 Sam. 2:4-7 31:12 [k] [2 Chr. 16:14; 21:19; Jer. 34:5]

31:13 [l] 2 Sam. 21:12, 14 31:13 [m] [ch. 22:6] 31:13 [n] [Gen. 50:10]

Footnotes

2 Sam. 1:18 [1] **1:18** Septuagint; Hebrew *the Bow*, which may be the name of the lament's tune

2 Sam. 1:18 [2] **1:18** Or *of the upright*

2 Sam. 1:21 [3] **1:21** Septuagint *firstfruits*

2 Sam. 2:16 [1] **2:16** *Helkath-hazzurim* means *the field of sword-edges*

2 Sam. 3:12 [1] **3:12** Or *where he was*; Septuagint *at Hebron*

2 Sam. 4:6 [1] **4:6** Septuagint *And behold, the doorkeeper of the house had been cleaning wheat, but she grew drowsy and slept. So Rechab and Baanah his brother slipped in*

2 Sam. 5:2 [1] **5:2** Or *leader*

2 Sam. 5:5 [2] **5:5** Dead Sea Scroll lacks verses 4–5

2 Sam. 5:20 [3] **5:20** *Baal-perazim* means *lord of bursting through*

2 Sam. 6:3 [1] **6:3** Or *and his brother*; also verse 4

2 Sam. 6:3 [2] **6:3** Compare Septuagint; Hebrew *the new cart, and brought it out of the house of Abinadab, which was on the hill*

2 Sam. 6:5 [3] **6:5** Septuagint, 1 Chronicles 13:8; Hebrew *fir trees*

2 Sam. 6:8 [4] **6:8** *Perez-uzzah* means *the breaking out against Uzzah*

2 Sam. 6:19 [5] **6:19** Vulgate; the meaning of the Hebrew term is uncertain

2 Sam. 6:21 [6] **6:21** Or *leader*

2 Sam. 6:22 [7] **6:22** Septuagint; Hebrew *my*

2 Sam. 7:7 [1] **7:7** Compare 1 Chronicles 17:6; Hebrew *tribes*

2 Sam. 7:8 [2] **7:8** Or *leader*

2 Sam. 7:16 [3] **7:16** Septuagint; Hebrew *you*

2 Sam. 7:23 [4] **7:23** With a few Targums, Vulgate, Syriac; Hebrew *you*

2 Sam. 7:23 [5] **7:23** Septuagint (compare 1 Chronicles 17:21); Hebrew *for your land*

2 Sam. 8:18 [1] **8:18** Compare 20:23, 1 Chronicles 18:17, Syriac, Targum, Vulgate; Hebrew lacks *was over*

2 Sam. 9:11 [1] **9:11** Septuagint; Hebrew *my*

2 Sam. 10:2 [1] **10:2** Or *kindly*; twice in this verse

2 Sam. 10:16 [2] **10:16** Hebrew *the River*

2 Sam. 12:3 [1] **12:3** Hebrew *bosom*; also verse 8

2 Sam. 12:14 [2] **12:14** Masoretic Text *the enemies of the LORD*; Dead Sea Scroll *the word of the LORD*

2 Sam. 12:25 [3] **12:25** *Jedidiah* means *beloved of the LORD*

2 Sam. 12:30 [4] **12:30** A *talent* was about 75 pounds or 34 kilograms

2 Sam. 12:31 [5] **12:31** Hebrew *pass through*

2 Sam. 13:12 [1] **13:12** Or *humiliate*; also verses 14, 22, 32

2 Sam. 13:16 [2] **13:16** Compare Septuagint, Vulgate; the meaning of the Hebrew is uncertain

2 Sam. 13:18 [3] **13:18** Or *a robe of many colors* (compare Genesis 37:3); also verse 19

2 Sam. 13:21 [4] **13:21** Dead Sea Scroll, Septuagint add *But he would not punish his son Amnon, because he loved him, since he was his firstborn*

2 Sam. 13:34 [5] **13:34** Septuagint *the Horonaim Road*

2 Sam. 13:39 [6] **13:39** Dead Sea Scroll, Septuagint; Hebrew *David*

2 Sam. 13:39 [7] **13:39** Compare Vulgate *ceased to go out*

2 Sam. 14:26 [1] **14:26** A *shekel* was about 2/5 ounce or 11 grams

2 Sam. 14:30 [2] **14:30** Septuagint, Dead Sea Scroll add *So Joab's servants came to him with their clothes torn, and they said to him, "The servants of Absalom have set your field on fire."*

2 Sam. 15:7 [1] **15:7** Septuagint, Syriac; Hebrew *forty*

2 Sam. 15:8 [2] **15:8** Or *will serve*

2 Sam. 15:12 [3] **15:12** Or *sent*

2 Sam. 15:20 [4] **15:20** Septuagint; Hebrew lacks *may the LORD show*

2 Sam. 15:27 [5] **15:27** Septuagint *The king also said to Zadok the priest, "Look, go back*

2 Sam. 16:12 [1] **16:12** Septuagint, Vulgate *will look upon my affliction*

2 Sam. 16:14 [2] **16:14** Septuagint; Hebrew lacks *at the Jordan*

2 Sam. 17:3 [1] **17:3** Septuagint; Hebrew *back to you. Like the return of the whole is the man whom you seek*

2 Sam. 17:8 [2] **17:8** Hebrew *bitter of soul*

2 Sam. 17:9 [3] **17:9** Or *And as he falls on them*

2 Sam. 17:14 [4] **17:14** Hebrew *commanded*

2 Sam. 17:20 [5] **17:20** The meaning of the Hebrew word is uncertain

2 Sam. 17:25 [6] **17:25** Compare 1 Chronicles 2:17; Hebrew *Israelite*

2 Sam. 17:28 [7] **17:28** Hebrew adds *and parched grain*

2 Sam. 18:9 [1] **18:9** Or *terebinth*; also verses 10, 14

2 Sam. 18:13 [2] **18:13** Or *at the risk of my life*
2 Sam. 18:18 [3] **18:18** Or *Absalom's hand*
2 Sam. 18:33 [4] **18:33** Ch 19:1 in Hebrew
2 Sam. 19:11 [1] **19:11** Septuagint; Hebrew *to the king, to his house*
2 Sam. 19:26 [2] **19:26** Septuagint, Syriac, Vulgate *Saddle a donkey for me*
2 Sam. 20:6 [1] **20:6** Hebrew *and snatch away our eyes*
2 Sam. 20:14 [2] **20:14** Compare 20:15; Hebrew *and Beth-maacah*
2 Sam. 20:14 [3] **20:14** Hebrew *Berites*
2 Sam. 21:8 [1] **21:8** Two Hebrew manuscripts, Septuagint; most Hebrew manuscripts *Michal*
2 Sam. 21:16 [2] **21:16** A *shekel* was about 2/5 ounce or 11 grams
2 Sam. 21:19 [3] **21:19** Contrast 1 Chronicles 20:5, which may preserve the original reading
2 Sam. 22:3 [1] **22:3** Septuagint (compare Psalm 18:2); Hebrew lacks *my*
2 Sam. 22:5 [2] **22:5** Or *terrified me*
2 Sam. 22:9 [3] **22:9** Or *in his wrath*
2 Sam. 22:33 [4] **22:33** Or *his*; also verse 34
2 Sam. 22:33 [5] **22:33** Compare Psalm 18:32; Hebrew *he has blamelessly set my way free*, or *he has made my way spring up blamelessly*
2 Sam. 22:37 [6] **22:37** Hebrew *ankles*
2 Sam. 22:41 [7] **22:41** Or *You gave me my enemies' necks*
2 Sam. 22:44 [8] **22:44** Septuagint *with the peoples*
2 Sam. 22:46 [9] **22:46** Compare Psalm 18:45; Hebrew *equipped themselves*
2 Sam. 22:51 [10] **22:51** Or *He is a tower of salvation*
2 Sam. 23:1 [1] **23:1** Or *the favorite of the songs of Israel*
2 Sam. 23:4 [2] **23:4** Hebrew *from rain*
2 Sam. 23:6 [3] **23:6** Hebrew *worthlessness*
2 Sam. 23:7 [4] **23:7** Hebrew *consumed with fire in the sitting*
2 Sam. 23:8 [5] **23:8** Or *of the captains*
2 Sam. 23:8 [6] **23:8** Compare 1 Chronicles 11:11; the meaning of the Hebrew expression is uncertain
2 Sam. 23:18 [7] **23:18** Two Hebrew manuscripts, Syriac; most Hebrew manuscripts *three*
2 Sam. 23:18 [8] **23:18** Or *slain ones*
2 Sam. 23:19 [9] **23:19** Compare 1 Chronicles 11:25; Hebrew *Was he the most renowned of the three?*

2 Sam. 23:20 [10] **23:20** Or *the son of Ishhai*
2 Sam. 23:20 [11] **23:20** The meaning of the word *ariel* is unknown
2 Sam. 23:35 [12] **23:35** Or *Hezrai*
2 Sam. 24:2 [1] **24:2** Septuagint *to Joab and the commanders of the army*
2 Sam. 24:5 [2] **24:5** Septuagint; Hebrew *encamped in Aroer*
2 Sam. 24:6 [3] **24:6** Septuagint; Hebrew *to the land of Tahtim-hodshi*
2 Sam. 24:6 [4] **24:6** Septuagint; Hebrew *they came to Dan-jaan and*
2 Sam. 24:12 [5] **24:12** Or *hold over*
2 Sam. 24:13 [6] **24:13** Compare 1 Chronicles 21:12, Septuagint; Hebrew *seven*
2 Sam. 24:24 [7] **24:24** A *shekel* was about 2/5 ounce or 11 grams

Cross-references for 2 Samuel

1:1 [a] See 1 Sam. 30:17-20
1:2 [b] ch. 4:10 1:2 [c] See Josh. 7:6 1:2 [d] ch. 14:4
1:4 [e] [1 Sam. 4:16]
1:6 [f] For ver. 6-10, see 1 Sam. 31:1-4; 1 Chr. 10:1-6
1:9 [g] [Judg. 9:54]
1:10 [h] [2 Kgs. 11:12]
1:11 [i] ch. 13:31; [ch. 3:31]; See Josh. 7:6
1:12 [j] [ch. 3:35]
1:14 [k] [1 Sam. 24:6, 10; 26:9; 31:4] 1:14 [l] See 1 Sam. 12:3
1:15 [m] ch. 4:10
1:16 [n] [ch. 3:29; Josh. 2:19; 1 Kgs. 2:32, 37; Matt. 27:25] 1:16 [o] See 1 Sam. 12:3
1:17 [p] [ch. 3:33; 2 Chr. 35:25]
1:18 [q] Josh. 10:13
1:19 [r] ver. 25, 27
1:20 [s] Mic. 1:10 1:20 [t] [1 Sam. 31:9; Amos 3:9] 1:20 [u] [Ex. 15:20; Judg. 11:34] 1:20 [v] See Judg. 14:3
1:21 [w] 1 Sam. 31:1 1:21 [x] [1 Sam. 10:1]
1:22 [y] [1 Sam. 18:4]
1:23 [z] [Jer. 4:13; Hab. 1:8] 1:23 [a] [Judg. 14:18]
1:24 [b] [Ezek. 16:11]
1:25 [c] ver. 19
1:26 [d] See 1 Sam. 18:1, 3
1:27 [c] [See ver. 25 above]
2:1 [e] See 1 Sam. 22:10 2:1 [f] See Josh. 14:13
2:2 [g] See 1 Sam. 25:42, 43
2:3 [h] 1 Sam. 27:2, 3; 30:1; See 1 Chr. 12:1-22
2:4 [i] ch. 5:5 2:4 [j] 1 Sam. 31:11-13
2:5 [k] See Ruth 2:20
2:7 [i] [See ver. 4 above]

2:8 [l] 1 Sam. 14:50 2:8 [m] See Josh. 13:26
2:11 [n] ch. 5:5; 1 Kgs. 2:11 2:11 [i] [See ver. 4 above]
2:13 [o] [Jer. 41:12]
2:18 [p] 1 Chr. 2:16; [1 Sam. 26:6] 2:18 [q] [ch. 22:34; 1 Chr. 12:8; Ps. 18:33; Song 2:17; 8:14; Hab. 3:19]
2:23 [r] ch. 3:27; 4:6; 20:10
2:27 [s] ver. 14; [Prov. 17:14]
2:29 [t] See Deut. 1:1 2:29 [u] ver. 8; See Josh. 13:26
3:2 [v] For ver. 2-5, see 1 Chr. 3:1-4 3:2 [w] 1 Sam. 25:42, 43
3:3 [w] [See ver. 2 above] 3:3 [x] ch. 13:37, 38 3:3 [y] ch. 14:32; 15:8; [1 Sam. 27:8]
3:4 [z] 1 Kgs. 1:5
3:7 [a] ch. 21:8-10 3:7 [b] [ch. 16:21]
3:8 [c] See 1 Sam. 17:43
3:9 [d] ver. 35; See Ruth 1:17 3:9 [e] 1 Sam. 15:28; 16:1, 12; 28:17; 1 Chr. 12:23
3:10 [f] ch. 17:11; 24:2, 15; Judg. 20:1; 1 Sam. 3:20; 1 Kgs. 4:25
3:13 [g] [Gen. 43:3] 3:13 [h] 1 Sam. 14:49
3:14 [i] 1 Sam. 18:25, 27
3:16 [j] ch. 16:5; 17:18; 19:16; 1 Kgs. 2:8
3:18 [k] See ver. 9
3:19 [l] [1 Chr. 12:29]
3:21 [m] ver. 12 3:21 [n] 1 Kgs. 11:37
3:25 [o] See 1 Sam. 29:6
3:27 [p] 1 Kgs. 2:5, 32; [ch. 20:9, 10] 3:27 [q] See ch. 2:23
3:29 [r] See ch. 1:16 3:29 [s] Lev. 15:2 3:29 [t] Lev. 14:2
3:30 [u] ch. 2:23
3:31 [v] See Josh. 7:6 3:31 [w] Gen. 37:34; 1 Kgs. 20:31
3:33 [x] [ch. 1:17; 2 Chr. 35:25] 3:33 [y] [Eccles. 2:16] 3:33 [z] ch. 13:12, 13
3:35 [a] ch. 12:17 3:35 [b] See Ruth 1:17 3:35 [c] [ch. 1:12]
3:39 [d] [ch. 16:10; 19:22] 3:39 [e] [Ps. 28:4; 2 Tim. 4:14]
4:1 [f] Ezra 4:4; Isa. 13:7; Jer. 6:24
4:2 [g] Josh. 18:25

4:3 [h] [1 Sam. 31:7] 4:3 [i] Neh. 11:33
4:4 [j] ch. 9:3, 6 4:4 [k] 1 Sam. 29:1, 11
4:6 [l] See ch. 2:23
4:7 [m] ch. 2:29; See Deut. 1:1
4:8 [n] 1 Sam. 19:10, 11; 23:15
4:9 [o] See Ruth 3:13 4:9 [p] 1 Kgs. 1:29
4:10 [q] See ch. 1:4-10 4:10 [r] ch. 1:15
4:11 [s] [Gen. 9:5, 6]
4:12 [t] ch. 3:32
5:1 [u] For ver. 1-3, see 1 Chr. 11:1-3 5:1 [v] See Gen. 29:14
5:2 [w] [1 Sam. 18:13] 5:2 [x] ch. 7:7; 1 Chr. 17:6; Ps. 78:71, 72; [Matt. 2:6]
5:3 [y] ch. 3:12, 13, 21; [2 Kgs. 11:17] 5:3 [z] Judg. 11:11; 1 Sam. 23:18
5:4 [a] 1 Kgs. 2:11; 1 Chr. 3:4; 29:27
5:5 [a] [See ver. 4 above] 5:5 [b] ch. 2:11
5:6 [c] For ver. 6-10, see 1 Chr. 11:4-9 5:6 [d] Judg. 19:11; [Josh. 15:63; Judg. 1:21]
5:7 [e] ch. 6:12, 16
5:9 [e] [See ver. 7 above] 5:9 [f] 1 Kgs. 9:15, 24; 11:27; 2 Kgs. 12:20; 2 Chr. 32:5
5:11 [g] For ver. 11-25, see 1 Chr. 14:1-16 5:11 [h] 1 Kgs. 5; 6
5:13 [i] [1 Chr. 3:9]
5:14 [j] [1 Chr. 3:5-8]
5:17 [k] ch. 23:14; 1 Sam. 22:4, 5
5:18 [l] ver. 22; ch. 23:13; Josh. 15:8; 18:16; [Josh. 17:15]
5:19 [m] See ch. 2:1
5:20 [n] Isa. 28:21
5:22 [o] ver. 18
5:23 [p] See 1 Sam. 22:10
5:24 [q] [2 Kgs. 7:6] 5:24 [r] [Judg. 4:14]
5:25 [s] Josh. 10:33
6:1 [t] For ver. 1-11, see 1 Chr. 13:6-14
6:2 [u] Josh. 15:9, 60 6:2 [v] 2 Chr. 1:4 6:2 [w] Ex. 25:22; 1 Sam. 4:4; Ps. 80:1
6:3 [x] [1 Sam. 6:7] 6:3 [y] [1 Sam. 7:1]

6:5 [z] [1 Chr. 13:8]; See Ps. 150:3-5
6:6 [a] [1 Chr. 13:9] 6:6 [b] [Num. 4:15; 1 Chr. 15:2]
6:7 [c] [1 Sam. 6:19]
6:10 [d] [1 Chr. 15:25]
6:11 [e] 1 Chr. 26:5
6:12 [f] For ver. 12-19, see 1 Chr. 15:25–16:3 6:12 [g] [1 Kgs. 8:1]
6:13 [h] [Num. 4:15; 7:9; Josh. 3:3; 1 Chr. 15:2, 15] 6:13 [i] [1 Kgs. 8:5]
6:14 [j] [Ex. 15:20; Ps. 30:11; 150:4] 6:14 [k] 1 Sam. 2:18
6:17 [l] [1 Chr. 15:1; 2 Chr. 1:4; Ps. 132:8] 6:17 [m] [1 Kgs. 8:5, 62, 63]
6:18 [n] [1 Kgs. 8:14, 55]
6:19 [o] 1 Chr. 16:43
6:20 [p] ver. 14, 16; [1 Sam. 19:24] 6:20 [q] Judg. 9:4
6:21 [r] 1 Sam. 13:14; 15:28
7:1 [s] For ver. 1-29, see 1 Chr. 17:1-27 7:1 [t] See Josh. 11:23
7:2 [u] ver. 17; ch. 12:1 7:2 [v] ch. 5:11 7:2 [w] Ex. 26:1
7:3 [x] 1 Kgs. 8:17, 18; 1 Chr. 22:7; 28:2; [Acts 7:46]
7:5 [y] 1 Kgs. 5:3; 8:19; 1 Chr. 22:8; 28:3
7:6 [z] 1 Kgs. 8:16 7:6 [a] Ex. 40:18, 19, 34
7:7 [b] Lev. 26:11, 12; Deut. 23:14 7:7 [c] [1 Chr. 17:6] 7:7 [d] See ch. 5:2
7:8 [e] 1 Sam. 16:11; Ps. 78:70
7:9 [f] ch. 5:10; 8:6, 14; 1 Sam. 18:14
7:10 [g] Ps. 44:2; 80:8; Jer. 24:6; Amos 9:15 7:10 [h] 2 Kgs. 21:8 7:10 [i] [Ps. 89:22]
7:11 [j] See Judg. 2:14-16; 1 Sam. 12:9-11 7:11 [k] ver. 1; See Josh. 11:23 7:11 [l] ver. 27; 1 Kgs. 11:38; [Ex. 1:21; 1 Sam. 2:35]
7:12 [m] [1 Kgs. 2:1] 7:12 [n] 1 Kgs. 1:21; 2:10; Acts 13:36; [Deut. 31:16] 7:12 [o] 1 Kgs. 8:20; Ps. 132:11
7:13 [p] 1 Kgs. 5:5; 6:12; 8:19; 1 Chr. 22:10; 28:6 7:13 [q] ver. 16; Ps. 89:4, 29, 36, 37
7:14 [r] Ps. 89:26, 27; Cited Heb. 1:5 7:14 [s] Ps. 89:32, 33
7:15 [s] [See ver. 14 above] 7:15 [t] 1 Sam. 15:23, 28; [1 Kgs. 11:13, 34]
7:16 [u] ver. 13; Ps. 89:36, 37; [Luke 1:33]
7:18 [v] [Gen. 32:10]

7:19 [w] ver. 12, 13; 1 Chr. 17:17
7:20 [x] See Ps. 139:1-4
7:22 [y] 1 Chr. 16:25; 2 Chr. 2:5 7:22 [z] Ex. 15:11; Deut. 3:24; Ps. 86:8; 89:6, 8; Isa. 45:5; Jer. 10:6
7:23 [a] Deut. 4:7, 34; 33:29; Ps. 147:20 7:23 [b] Deut. 10:21 7:23 [c] Deut. 9:26; Neh. 1:10
7:24 [d] ver. 13, 16, 26; Deut. 26:18
7:28 [e] John 17:17
7:29 [f] ch. 22:51; Ps. 89:28, 29
8:1 [g] For ver. 1-18, see 1 Chr. 18:1-17; Ps. 60 8:1 [h] [1 Chr. 18:1]
8:2 [i] Num. 24:17 8:2 [j] ver. 6, 14; [Ps. 60:8] 8:2 [k] [1 Sam. 10:27; 2 Kgs. 17:3; Ps. 72:10]
8:3 [l] [ch. 10:16, 19; 1 Chr. 18:3] 8:3 [m] ch. 10:6; 1 Sam. 14:47; 1 Kgs. 11:23
8:4 [n] [1 Chr. 18:4] 8:4 [o] See Josh. 11:6
8:5 [p] [1 Kgs. 11:23-25] 8:5 [q] See Josh. 11:6 8:5 [l] [See ver. 3 above] 8:5 [m] [See ver. 3 above]
8:6 [r] ver. 2, 14 8:6 [s] ver. 14
8:7 [t] [2 Kgs. 11:10; 2 Chr. 23:9; Song 4:4]
8:9 [u] 1 Kgs. 8:65; 2 Kgs. 18:34
8:11 [v] 1 Kgs. 7:51; 1 Chr. 26:26
8:12 [w] ver. 2 8:12 [x] ch. 10:14; 12:30 8:12 [y] See ch. 5:17-25 8:12 [z] 1 Sam. 30:20 8:12 [m] [See ver. 3 above]
8:13 [a] 2 Kgs. 14:7; [Josh. 15:62]
8:14 [b] Gen. 25:23; 27:29, 37, 40; Num. 24:18
8:16 [c] For ver. 16-18, see ch. 20:23-26 8:16 [d] 1 Kgs. 4:3
8:17 [e] 1 Chr. 24:3, 6 8:17 [f] [1 Chr. 18:16]
8:18 [g] 1 Kgs. 4:4; [ch. 23:20-23] 8:18 [h] ch. 15:18; 20:7; 1 Sam. 30:14; 1 Kgs. 1:38
9:1 [i] 1 Sam. 18:3; 20:14, 15, 42
9:2 [j] ch. 16:1-4; 19:17, 29
9:3 [k] 1 Sam. 20:14 9:3 [l] ch. 4:4
9:4 [m] ch. 17:27
9:6 [n] ch. 16:4; 19:24, 25, 30; 21:7; [1 Chr. 8:34; 9:40]
9:7 [i] [See ver. 1 above] 9:7 [o] ch. 19:28; 1 Kgs. 2:7; [2 Kgs. 25:29]

9:8 [p] ch. 16:9; 1 Sam. 24:14
9:10 [o] [See ver. 7 above] 9:10 [q] ch. 19:17
9:11 [o] [See ver. 7 above]
9:12 [r] 1 Chr. 8:34
9:13 [o] [See ver. 7 above] 9:13 [l] [See ver. 3 above]
10:1 [s] For ver. 1-19, see 1 Chr. 19:1-19
10:2 [t] 1 Sam. 11:1
10:4 [u] [Isa. 20:4]
10:6 [v] Judg. 18:28 10:6 [w] ch. 8:3, 5 10:6 [x] [Josh. 13:11, 13] 10:6 [y] Judg. 11:3, 5
10:7 [z] ch. 23:8
10:8 [w] [See ver. 6 above] 10:8 [y] [See ver. 6 above]
10:12 [a] See Deut. 31:6 10:12 [b] 1 Sam. 4:9; [1 Cor. 16:13] 10:12 [c] 1 Sam. 3:18
10:16 [d] [ch. 8:3] 10:16 [e] [1 Chr. 19:16]
10:18 [f] [1 Chr. 19:18]
10:19 [g] ch. 8:6
11:1 [h] 1 Chr. 20:1 11:1 [i] 1 Kgs. 20:22, 26; 2 Chr. 36:10 11:1 [j] ch. 12:26; Deut. 3:11
11:2 [k] See 1 Sam. 9:25
11:3 [l] [1 Chr. 3:5] 11:3 [m] ch. 23:39
11:4 [n] Lev. 15:19, 28; 18:19
11:8 [o] See Gen. 18:4
11:11 [p] ch. 7:2, 6 11:11 [q] ch. 20:6; 1 Kgs. 1:33 11:11 [r] See 1 Sam. 1:26
11:13 [s] [Gen. 19:33, 35] 11:13 [q] [See ver. 11 above]
11:14 [t] 1 Kgs. 21:8, 9
11:15 [u] ch. 12:9
11:21 [v] Judg. 9:53
11:27 [w] ch. 12:9
12:1 [x] ver. 7, 13, 15, 25; ch. 7:2, 4, 17; 1 Kgs. 1:10, 22, 34; 4:5; 1 Chr. 29:29; 2 Chr. 9:29 12:1 [y] [ch. 14:5-7; Judg. 9:8-15]; 1 Kgs. 20:35-41
12:5 [z] See Ruth 3:13
12:6 [a] [Ex. 22:1; Luke 19:8]

12:7 [b] 1 Sam. 16:13
12:9 [c] Num. 15:31 12:9 [d] 1 Sam. 15:19 12:9 [e] ch. 11:15, 17 12:9 [f] ch. 11:27
12:12 [g] ch. 16:22
12:13 [h] [1 Sam. 15:24] 12:13 [i] ch. 24:10; Ps. 32:5; 51:4 12:13 [j] Ps. 32:1; Mic. 7:18; Zech. 3:4
12:14 [k] Isa. 52:5; [Ezek. 36:20, 23; Rom. 2:24]
12:16 [l] [1 Kgs. 21:27] 12:16 [m] ch. 13:31
12:20 [n] Ruth 3:3 12:20 [o] Job 1:20
12:22 [p] [Jonah 3:9]
12:23 [q] Job 7:8-10
12:24 [r] Matt. 1:6 12:24 [s] 1 Chr. 22:9
12:26 [t] For ver. 26-31, see 1 Chr. 20:1-3 12:26 [u] ch. 11:1 12:26 [v] Deut. 3:11
13:1 [w] ch. 3:2, 3; 1 Chr. 3:2 13:1 [x] 1 Chr. 3:9
13:3 [y] 1 Chr. 2:13; [1 Sam. 16:9; 17:13]
13:6 [z] Gen. 18:6
13:9 [a] [Gen. 45:1]
13:12 [b] Lev. 18:9, 11; 20:17 13:12 [c] Gen. 34:7; Judg. 19:23; 20:6
13:13 [d] [ch. 3:33]
13:18 [e] Gen. 37:3; Judg. 5:30; Ps. 45:14
13:19 [f] See Josh. 7:6 13:19 [g] See ch. 1:11 13:19 [h] Jer. 2:37
13:22 [i] Gen. 24:50; 31:24
13:23 [j] Gen. 31:19; 38:12, 13; 1 Sam. 25:4
13:28 [k] See Judg. 19:6
13:31 [l] See ch. 1:11 13:31 [m] ch. 12:16
13:32 [n] ver. 3
13:33 [o] ch. 19:19
13:34 [p] ver. 37, 38
13:37 [q] ver. 34 13:37 [r] ch. 3:3; 1 Chr. 3:2 13:37 [s] ch. 14:23, 32; 15:8
13:38 [q] [See ver. 37 above]
13:39 [t] Gen. 24:67; 38:12; [Gen. 37:35]
14:1 [u] ch. 13:39
14:2 [v] 2 Chr. 11:6; 20:20; Amos 1:1 14:2 [w] [ch. 12:20; Ruth 3:3]
14:3 [x] ver. 19; [Ex. 4:15]

14:4 [y] ch. 1:2 14:4 [z] 2 Kgs. 6:26
14:5 [a] See ch. 12:1
14:7 [b] [Matt. 21:38; Mark 12:7; Luke 20:14] 14:7 [c] [Gen. 45:7]
14:9 [d] 1 Sam. 25:24
14:11 [e] Num. 35:19, 21; Deut. 19:12 14:11 [f] See Ruth 3:13 14:11 [g] 1 Sam. 14:45; Acts 27:34
14:13 [h] Judg. 20:2 14:13 [i] [ch. 13:37, 38]
14:14 [j] [1 Sam. 7:6] 14:14 [k] Num. 35:15, 25, 28
14:16 [l] See 1 Sam. 26:19
14:17 [m] ch. 19:27; 1 Sam. 29:9
14:19 [n] 1 Sam. 1:26 14:19 [o] ver. 3
14:20 [m] [See ver. 17 above]
14:22 [p] 1 Kgs. 8:66
14:23 [q] ch. 13:38
14:25 [r] Deut. 28:35; Job 2:7; Isa. 1:6
14:26 [s] Ezek. 44:20
14:27 [t] [ch. 18:18]
14:32 [q] [See ver. 23 above] 14:32 [u] 1 Sam. 20:8
15:1 [v] 1 Kgs. 1:5
15:2 [w] See Ruth 4:1
15:4 [x] Judg. 9:29
15:8 [z] Gen. 28:20, 21; 1 Sam. 1:11 15:8 [a] ch. 13:38
15:9 [b] 1 Sam. 1:17
15:11 [c] [1 Sam. 9:13; 16:3, 5]
15:12 [d] ver. 31; ch. 16:20; 17:1, 14, 23 15:12 [e] 1 Chr. 27:33; [Ps. 41:9; 55:12-14] 15:12 [f] Josh. 15:51 15:12 [g] Ps. 3:1
15:13 [h] Judg. 9:3
15:14 [i] ch. 19:9
15:16 [j] ch. 16:21, 22; 20:3
15:18 [k] See ch. 8:18 15:18 [l] 1 Sam. 27:2
15:19 [m] ch. 18:2
15:20 [n] [1 Sam. 23:13]
15:21 [o] See Ruth 3:13 15:21 [p] [Ruth 1:16, 17]

15:23 [q] 1 Kgs. 2:37; 15:13; 2 Kgs. 23:4, 6, 12 15:23 [r] [John 18:1] 15:23 [s] ch. 16:2; 17:16, 29
15:24 [t] Num. 4:15 15:24 [u] 1 Sam. 22:20 15:24 [v] ch. 8:17; 20:25
15:25 [w] Ps. 43:3 15:25 [x] Ex. 15:13; Jer. 25:30
15:26 [y] ch. 22:20; Num. 14:8; 1 Kgs. 10:9; 2 Chr. 9:8; Ps. 18:19; 22:8; Isa. 62:4 15:26 [z] 1 Sam. 3:18
15:27 [a] See 1 Sam. 9:9 15:27 [b] ch. 17:17
15:28 [c] ch. 17:16 15:28 [s] [See ver. 23 above]
15:30 [d] Isa. 20:2-4 15:30 [e] ch. 19:4; Esth. 6:12; Jer. 14:3, 4 15:30 [f] Ps. 126:6
15:31 [g] ch. 16:23; 17:14, 23
15:32 [h] Josh. 16:2 15:32 [i] See Josh. 7:6
15:33 [j] ch. 19:35
15:34 [k] ch. 16:19
15:35 [l] ch. 17:15, 16
15:36 [m] ch. 17:17
15:37 [n] ch. 16:16; 1 Chr. 27:33 15:37 [o] ch. 16:15
16:1 [p] ch. 15:30, 32 16:1 [q] See ch. 9:2-13 16:1 [r] [1 Sam. 25:18]
16:2 [s] [Judg. 5:10; 10:4] 16:2 [t] ver. 14; ch. 17:29
16:3 [u] ch. 19:26, 27
16:5 [v] See ch. 3:16 16:5 [w] ch. 19:16; See 1 Kgs. 2:8, 36-46 16:5 [x] ch. 19:21
16:7 [x] [See ver. 5 above]
16:8 [y] Judg. 9:24, 56, 57; 1 Kgs. 2:32, 33 16:8 [z] See ch. 1:16
16:9 [a] ch. 9:8; 1 Sam. 24:14; [ch. 3:8] 16:9 [b] [Ex. 22:28]
16:10 [c] ch. 19:22 16:10 [d] See 1 Sam. 26:6
16:11 [e] ch. 12:11
16:13 [f] ch. 19:21
16:14 [g] ver. 2
16:15 [h] ch. 15:37
16:16 [h] [See ver. 15 above] 16:16 [i] 1 Sam. 10:24; 1 Kgs. 1:25, 39; 2 Kgs. 11:12
16:17 [j] [ch. 19:25]
16:19 [k] ch. 15:34

16:21 [l] ch. 15:16; 20:3 16:21 [m] ch. 2:7; Zech. 8:9, 13
16:22 [n] See 1 Sam. 9:25 16:22 [o] ch. 12:11, 12
16:23 [p] ch. 15:12
17:2 [q] ch. 16:14; [Deut. 25:18] 17:2 [r] [1 Kgs. 22:31]
17:5 [s] ch. 16:16-18
17:8 [t] Prov. 17:12; Hos. 13:8
17:10 [u] See Josh. 2:11
17:11 [v] See ch. 3:10 17:11 [w] See Gen. 22:17
17:14 [x] ch. 15:31, 34
17:15 [y] ch. 15:35, 36
17:16 [z] ch. 15:28 17:16 [a] ch. 20:19
17:17 [b] ch. 15:27, 36 17:17 [c] Josh. 15:7; 18:16
17:18 [d] See ch. 3:16
17:19 [e] [Josh. 2:6]
17:21 [f] ver. 15, 16
17:23 [g] ch. 15:12 17:23 [h] [2 Kgs. 20:1] 17:23 [i] [Matt. 27:5]
17:24 [j] See Josh. 13:26
17:25 [k] ch. 19:13; 20:9, 12; 1 Kgs. 2:5, 32 17:25 [l] [1 Chr. 2:13, 16]
17:27 [m] [ch. 10:1, 2] 17:27 [n] ch. 12:26, 29 17:27 [o] ch. 9:4 17:27 [p] ch. 19:31, 32; 1 Kgs. 2:7; [Ezra 2:61]
17:29 [q] ch. 16:2 17:29 [r] ch. 15:23
18:2 [s] ch. 15:19
18:3 [t] ch. 21:17
18:5 [u] ver. 12
18:6 [v] ver. 17; [Josh. 17:15, 18]
18:9 [w] [ch. 14:26]
18:12 [x] ver. 5
18:17 [y] Josh. 7:26; 8:29 18:17 [z] ch. 19:8; 20:1, 22; 1 Sam. 4:10; 2 Kgs. 8:21
18:18 [a] Gen. 28:18 18:18 [b] [Gen. 14:17] 18:18 [c] ch. 14:27
18:19 [d] ch. 15:36 18:19 [e] ver. 31
18:23 [f] [Deut. 34:3]
18:24 [g] ch. 19:8 18:24 [h] [ch. 13:34; 2 Kgs. 9:17]
18:27 [i] [2 Kgs. 9:20] 18:27 [j] [1 Kgs. 1:42]

18:28 [k] See Gen. 14:20
18:29 [l] ch. 20:9
18:31 [m] ver. 19
18:32 [l] [See ver. 29 above] 18:32 [n] 1 Sam. 25:26
18:33 [g] [See ver. 24 above] 18:33 [o] ch. 19:4
19:4 [p] ch. 15:30 19:4 [q] ch. 18:33
19:7 [r] Gen. 34:3 (Heb.)
19:8 [s] ch. 18:4, 24, 33; See Ruth 4:1 19:8 [t] See ch. 18:17
19:9 [u] See ch. 8:1-14 19:9 [v] ch. 5:20; 8:1 19:9 [w] ch. 15:14
19:11 [x] ch. 15:29
19:12 [y] ch. 5:1; [Gen. 29:14]
19:13 [z] ch. 17:25 19:13 [a] See Ruth 1:17 19:13 [b] ch. 8:16
19:14 [c] [Judg. 20:1]
19:16 [d] ch. 16:5; 1 Kgs. 2:8
19:17 [e] ch. 9:2, 10; See ch. 16:1-4
19:19 [f] [1 Sam. 22:15] 19:19 [g] See ch. 16:5-13
19:20 [h] [ch. 16:5]
19:21 [i] [Ex. 22:28]
19:22 [j] ch. 16:10 19:22 [k] [1 Sam. 11:13]
19:23 [l] [1 Kgs. 2:8, 9, 37, 46]
19:24 [m] ch. 9:6
19:25 [n] [ch. 16:17]
19:26 [o] ch. 9:3
19:27 [p] ch. 16:3 19:27 [q] ch. 14:17, 20; 1 Sam. 29:9
19:28 [r] ch. 9:7, 10, 13
19:31 [s] 1 Kgs. 2:7
19:32 [t] ch. 17:27-29
19:34 [u] Gen. 47:8
19:35 [v] [Ps. 90:10] 19:35 [w] ch. 15:33
19:37 [x] 1 Kgs. 2:7; Jer. 41:17
19:39 [y] See ch. 14:33
19:41 [z] ver. 15
19:42 [a] ver. 12

19:43 [b] [1 Kgs. 11:30, 31] 19:43 [c] Isa. 9:21; 11:13
20:1 [d] See Deut. 13:13 20:1 [e] [ch. 19:43] 20:1 [f] ver. 22; 1 Kgs. 12:16; 2 Chr. 10:16
20:3 [g] ch. 15:16; 16:21, 22
20:4 [h] ch. 17:25; 19:13
20:6 [i] ch. 11:11; 1 Kgs. 1:33
20:7 [j] ver. 23; See ch. 8:18
20:9 [k] [Matt. 26:49; Mark 14:45; Luke 22:47]
20:10 [l] 1 Kgs. 2:5 20:10 [m] See ch. 2:23
20:14 [n] [2 Kgs. 15:29] 20:14 [o] Num. 21:16
20:15 [n] [See ver. 14 above] 20:15 [p] 2 Kgs. 19:32; Isa. 37:33; Jer. 6:6; Ezek. 4:2; 26:8
20:18 [n] [See ver. 14 above]
20:19 [q] ch. 17:16 20:19 [r] See 1 Sam. 26:19
20:20 [q] [See ver. 19 above]
20:21 [s] See Josh. 24:33
20:22 [t] ver. 16; [Eccles. 9:14, 15] 20:22 [u] See 1 Sam. 4:10
20:23 [v] For ver. 23-26, see ch. 8:16-18; 1 Kgs. 4:3-6
20:24 [w] [1 Kgs. 12:18]
20:25 [x] ch. 15:24; 19:11
20:26 [y] [ch. 23:38]
21:1 [z] [Num. 27:21]
21:2 [a] See Josh. 9:3-17
21:3 [b] See 1 Sam. 26:19
21:6 [c] 1 Sam. 10:26; 11:4 21:6 [d] 1 Sam. 10:24
21:7 [e] 1 Sam. 20:8, 42; 23:18
21:8 [f] ch. 3:7 21:8 [g] [Gen. 50:23] 21:8 [h] [1 Sam. 18:19]
21:9 [i] Ruth 1:22
21:10 [j] [Deut. 21:23]
21:12 [k] 1 Sam. 31:10-13; [ch. 2:4] 21:12 [l] Josh. 17:11
21:14 [m] Josh. 18:28 21:14 [n] ch. 24:25
21:16 [o] ver. 18, 20, 22

21:17 [p] [ch. 18:3] 21:17 [q] ch. 22:29; 1 Kgs. 11:36; 15:4; 2 Kgs. 8:19; 2 Chr. 21:7; Ps. 132:17
21:18 [r] For ver. 18-22, see 1 Chr. 20:4-8 21:18 [s] 1 Chr. 11:29; 27:11 21:18 [t] ch. 23:27 21:18 [u] ver. 16, 20, 22
21:19 [v] [ch. 23:24] 21:19 [w] 1 Sam. 17:7; 1 Chr. 20:5
21:20 [x] ver. 16, 18
21:21 [y] 1 Sam. 17:10, 25, 26, 36, 45
21:22 [x] [See ver. 20 above]
22:1 [z] [Ex. 15:1; Judg. 5:1; 1 Chr. 16:7]
22:2 [a] For ver. 1-51, see Ps. 18:2-50 22:2 [b] Deut. 32:4; Ps. 31:3; 71:3; 91:2; 144:2
22:3 [c] ver. 32, 47 22:3 [d] [Heb. 2:13] 22:3 [e] ver. 31; Gen. 15:1 22:3 [f] Luke 1:69 22:3 [g] Ps. 9:9; 59:9, 16, 17; 62:2, 6; [Prov. 18:10] 22:3 [h] Ps. 14:6; 46:7, 11; 71:7; Jer. 16:19
22:4 [i] 1 Chr. 16:25; Ps. 48:1; 96:4
22:5 [j] [Ps. 42:7; 93:4; Jonah 2:3]
22:6 [k] Ps. 116:3
22:7 [l] Ps. 116:4; 120:1; Jonah 2:2 22:7 [m] Ps. 18:6
22:8 [n] Judg. 5:4; Ps. 77:18; 97:4 22:8 [o] [Job 26:11]
22:9 [p] ver. 13
22:10 [q] Ps. 144:5 22:10 [r] Isa. 64:1 22:10 [s] [Ex. 20:21; 1 Kgs. 8:12; Ps. 97:2]
22:11 [t] Ps. 104:3
22:12 [s] [See ver. 10 above] 22:12 [u] Job 36:29
22:13 [v] ver. 9
22:14 [w] Job 37:4; Ps. 29:3
22:15 [x] Deut. 32:23; Ps. 7:13; 77:17; 144:6; Hab. 3:11
22:16 [y] Ex. 15:8
22:17 [z] Ps. 144:7
22:20 [a] Ps. 31:8; 118:5 22:20 [b] See ch. 15:26
22:21 [c] 1 Sam. 26:23; 1 Kgs. 8:32; Ps. 7:8 22:21 [d] [Ps. 24:4]
22:22 [e] Gen. 18:19; Prov. 8:32
22:23 [f] Ps. 119:30, 102
22:24 [g] [Gen. 6:9; 17:1; Job 1:1]

22:25 [d] [See ver. 21 above]
22:26 [h] [Matt. 5:7] 22:26 [g] [See ver. 24 above]
22:28 [i] [Ps. 72:12, 13] 22:28 [j] [Isa. 2:11, 12, 17; Luke 1:51]
22:29 [k] Job 29:3; Ps. 27:1; [ch. 21:17]
22:31 [l] Deut. 32:4; Matt. 5:48 22:31 [m] Prov. 30:5 22:31 [n] ver. 3; Ps. 5:12; 33:20; 59:11; 84:9
22:32 [o] See ver. 2
22:33 [p] ver. 2; Ps. 28:8; 31:3, 4
22:34 [q] See ch. 2:18 22:34 [r] Deut. 32:13; 33:29; Isa. 58:14
22:35 [s] Ps. 144:1
22:37 [t] Prov. 4:12
22:39 [u] [Mal. 4:3]
22:40 [v] Ps. 44:5; 59:1
22:41 [w] Ex. 23:27
22:42 [x] 1 Sam. 28:6; Prov. 1:28; [Isa. 1:15; Mic. 3:4]
22:43 [y] 2 Kgs. 13:7 22:43 [z] Isa. 10:6; Mic. 7:10; Zech. 10:5
22:44 [a] See ch. 8:1-14 22:44 [b] Isa. 55:5
22:46 [c] Mic. 7:17
22:47 [d] ver. 3, 32 22:47 [e] Deut. 32:15; Ps. 89:26; 95:1
22:48 [f] Ps. 144:2
22:49 [v] [See ver. 40 above] 22:49 [g] Ps. 140:1
22:50 [h] Cited Rom. 15:9
22:51 [i] [Ps. 144:10] 22:51 [j] [1 Sam. 16:12, 13; Ps. 89:20] 22:51 [k] ch. 7:12, 13; Ps. 89:29
23:1 [l] [ch. 7:8, 9; Ps. 78:70, 71] 23:1 [j] [See ch. 22:51 above]
23:2 [m] [2 Pet. 1:21]
23:3 [n] See ch. 22:2, 3, 32, 47 23:3 [o] Ex. 18:21; 2 Chr. 19:7, 9
23:4 [p] [Judg. 5:31; Prov. 4:18; Hos. 6:5]
23:5 [q] ch. 7:15, 16; Ps. 89:29; Isa. 55:3
23:8 [r] For ver. 8-39, see 1 Chr. 11:11-47 23:8 [s] [1 Chr. 27:2, 3]
23:9 [t] 1 Chr. 27:4 23:9 [u] ver. 28
23:11 [v] ver. 33
23:13 [w] See 1 Sam. 22:1 23:13 [x] See ch. 5:18

23:14 [y] 1 Sam. 22:4, 5 23:14 [z] [1 Sam. 13:23]
23:17 [a] [Lev. 17:10]
23:19 [b] 1 Chr. 11:21
23:20 [c] ch. 8:18; 20:23 23:20 [d] Josh. 15:21
23:24 [e] ch. 2:18; 1 Chr. 27:7
23:25 [f] [1 Chr. 11:27; 27:8]
23:26 [g] See ch. 14:2
23:27 [h] Josh. 21:18 23:27 [i] ch. 21:18
23:28 [j] ver. 9 23:28 [k] 2 Kgs. 25:23
23:29 [k] [See ver. 28 above] 23:29 [l] Josh. 18:28; Judg. 19:14
23:30 [m] Judg. 12:13, 15; 1 Chr. 27:14 23:30 [n] Josh. 24:30; Judg. 2:9
23:31 [o] [ch. 3:16]
23:33 [p] ver. 11
23:34 [q] ch. 10:6, 8 23:34 [r] ch. 11:3 23:34 [s] ch. 15:12
23:35 [t] Josh. 15:55
23:36 [u] ch. 8:3
23:37 [v] ch. 4:2
23:38 [w] [ch. 20:26] 23:38 [x] 1 Chr. 2:53
23:39 [y] ch. 11:3, 6
24:1 [z] For ver. 1-25, see 1 Chr. 21:1-28 24:1 [a] [1 Chr. 21:1] 24:1 [b] [1 Chr. 27:23, 24]
24:2 [c] ver. 15; See ch. 3:10
24:3 [d] Deut. 1:11
24:5 [e] Deut. 2:36; Josh. 13:9, 16 24:5 [f] [Num. 13:23] 24:5 [g] Num. 21:32; 32:1, 3
24:6 [h] Josh. 19:28; Judg. 18:28
24:7 [i] Josh. 11:3; Judg. 3:3
24:9 [j] Judg. 8:10
24:10 [k] 1 Sam. 24:5 24:10 [l] ch. 12:13 24:10 [m] See 1 Sam. 13:13
24:11 [n] See 1 Sam. 22:5 24:11 [o] See 1 Sam. 9:9
24:13 [p] [1 Chr. 21:12]
24:14 [q] Ps. 119:156
24:15 [r] 1 Chr. 27:24 24:15 [s] ver. 2

24:16 [t] 2 Kgs. 19:35; 2 Chr. 32:21; Isa. 37:36; Acts 12:23 24:16 [u] Ex. 12:13, 23 24:16 [v] Gen. 6:6; 1 Sam. 15:11; Joel 2:13, 14; Jonah 3:10 24:16 [w] [2 Chr. 3:1]

24:18 [x] [2 Chr. 3:1]

24:21 [y] Num. 16:48, 50

24:22 [z] 1 Kgs. 19:21

24:23 [a] Deut. 33:11; [Ps. 20:3]

24:25 [b] ch. 21:14

Footnotes

1 Kings 1:2 [1] **1:2** Or *in your bosom*
1 Kings 1:14 [2] **1:14** Or *expand on*
1 Kings 1:25 [3] **1:25** Hebrew; Septuagint *Joab the commander*
1 Kings 1:48 [4] **1:48** Septuagint *one of my offspring*
1 Kings 2:4 [1] **2:4** Hebrew *there shall not be cut off for you*
1 Kings 2:5 [2] **2:5** Septuagint; Hebrew *placing*
1 Kings 2:5 [3] **2:5** Septuagint *innocent blood*
1 Kings 2:5 [4] **2:5** Septuagint *my*; twice in this verse
1 Kings 2:7 [5] **2:7** Or *steadfast love*
1 Kings 2:22 [6] **2:22** Septuagint, Syriac, Vulgate; Hebrew *and for him and for Abiathar*
1 Kings 4:21 [1] **4:21** Ch 5:1 in Hebrew
1 Kings 4:21 [2] **4:21** Hebrew *the River*
1 Kings 4:22 [3] **4:22** A *cor* was about 6 bushels or 220 liters
1 Kings 4:24 [4] **4:24** Hebrew *the River*; twice in this verse
1 Kings 4:26 [5] **4:26** Hebrew; one Hebrew manuscript (see 2 Chron. 9:25 and Septuagint of 1 Kings 10:26) *4,000*
1 Kings 5:1 [1] **5:1** Ch 5:15 in Hebrew
1 Kings 5:11 [2] **5:11** A *cor* was about 6 bushels or 220 liters
1 Kings 5:11 [3] **5:11** Septuagint; Hebrew *twenty*
1 Kings 6:2 [1] **6:2** A *cubit* was about 18 inches or 45 centimeters
1 Kings 6:4 [2] **6:4** Or *blocked lattice windows*
1 Kings 6:5 [3] **6:5** Or *platform*; also verse 10
1 Kings 6:6 [4] **6:6** Septuagint; Hebrew *structure*, or *platform*
1 Kings 6:8 [5] **6:8** Septuagint, Targum; Hebrew *middle*
1 Kings 6:20 [6] **6:20** Vulgate; Hebrew *and before the inner sanctuary*
1 Kings 6:20 [7] **6:20** Septuagint *made*
1 Kings 6:31 [8] **6:31** The meaning of the Hebrew phrase is uncertain
1 Kings 7:2 [1] **7:2** A *cubit* was about 18 inches or 45 centimeters
1 Kings 7:2 [2] **7:2** Septuagint *three*
1 Kings 7:5 [3] **7:5** Septuagint; Hebrew *posts*
1 Kings 7:7 [4] **7:7** Syriac, Vulgate; Hebrew *floor*

1 Kings 7:15 [5] **7:15** Targum, Syriac (compare Septuagint and Jeremiah 52:21); Hebrew *fingers. And a line of twelve cubits measured the circumference of the second pillar*
1 Kings 7:17 [6] **7:17** Septuagint; Hebrew *seven*; twice in this verse
1 Kings 7:18 [7] **7:18** Two manuscripts (compare Septuagint); Hebrew *pillars*
1 Kings 7:26 [8] **7:26** A *handbreadth* was about 3 inches or 7.5 centimeters
1 Kings 7:26 [9] **7:26** A *bath* was about 6 gallons or 22 liters
1 Kings 8:12 [1] **8:12** Septuagint *The Lord has set the sun in the heavens, but*
1 Kings 8:37 [2] **8:37** Septuagint, Syriac *in any of their cities*
1 Kings 8:65 [3] **8:65** Septuagint; Hebrew *seven days and seven days, fourteen days*
1 Kings 9:8 [1] **9:8** Syriac, Old Latin; Hebrew *will become high*
1 Kings 9:14 [2] **9:14** A *talent* was about 75 pounds or 34 kilograms
1 Kings 9:18 [3] **9:18** Hebrew lacks *of Judah*
1 Kings 9:21 [4] **9:21** That is, set apart (devote) as an offering to the Lord (for destruction)
1 Kings 9:25 [5] **9:25** Septuagint lacks *with it*
1 Kings 10:10 [1] **10:10** A *talent* was about 75 pounds or 34 kilograms
1 Kings 10:16 [2] **10:16** A *shekel* was about 2/5 ounce or 11 grams
1 Kings 10:17 [3] **10:17** A *mina* was about 1 1/4 pounds or 0.6 kilogram
1 Kings 10:19 [4] **10:19** Or *and at the back of the throne was a calf's head*
1 Kings 10:22 [5] **10:22** Or *baboons*
1 Kings 11:33 [1] **11:33** Septuagint, Syriac, Vulgate *he has*; twice in this verse
1 Kings 12:2 [1] **12:2** Septuagint, Vulgate (compare 2 Chronicles 10:2); Hebrew *lived in*
1 Kings 12:30 [2] **12:30** Septuagint *went to the one at Bethel and to the other as far as Dan*
1 Kings 13:11 [1] **13:11** Septuagint, Syriac, Vulgate; Hebrew *son*
1 Kings 13:29 [2] **13:29** Septuagint; Hebrew *he came to the city of the old prophet*
1 Kings 14:15 [1] **14:15** Hebrew *the River*
1 Kings 15:19 [1] **15:19** Or *treaty*; twice in this verse
1 Kings 16:24 [1] **16:24** A *talent* was about 75 pounds or 34 kilograms
1 Kings 17:1 [1] **17:1** Septuagint; Hebrew *of the settlers*

1 Kings 17:21 [2] **17:21** Or *soul*; also verse 22
1 Kings 18:32 [1] **18:32** A *seah* was about 7 quarts or 7.3 liters
1 Kings 19:12 [1] **19:12** Or *a sound, a thin silence*
1 Kings 20:39 [1] **20:39** A *talent* was about 75 pounds or 34 kilograms
1 Kings 20:42 [2] **20:42** That is, set apart (devoted) as an offering to the Lord (for destruction)
1 Kings 21:10 [1] **21:10** Hebrew *blessed*; also verse 13
1 Kings 22:34 [1] **22:34** Hebrew *in his innocence*

Cross-references for 1 Kings

1:3 [a] Josh. 19:18

1:5 [b] 2 Sam. 3:4 1:5 [c] 2 Sam. 15:1

1:6 [d] 2 Sam. 3:3, 4; 1 Chr. 3:2

1:7 [e] 2 Sam. 2:13, 18 1:7 [f] 2 Sam. 20:25

1:8 [f] [See ver. 7 above] 1:8 [g] 2 Sam. 8:18 1:8 [h] 2 Sam. 12:1 1:8 [i] ch. 4:18 1:8 [j] See 2 Sam. 23:8-39

1:9 [k] Josh. 15:7; 2 Sam. 17:17

1:10 [l] 2 Sam. 12:24

1:11 [b] [See ver. 5 above]

1:13 [m] ver. 30; [1 Chr. 22:9]

1:17 [m] [See ver. 13 above]

1:19 [n] ver. 9 1:19 [f] [See ver. 7 above] 1:19 [l] [See ver. 10 above]

1:21 [o] ch. 2:10; 2 Sam. 7:12; [Deut. 31:16]

1:25 [n] [See ver. 19 above] 1:25 [p] See 1 Sam. 10:24

1:26 [q] ver. 8, 10, 32

1:29 [r] See Ruth 3:13

1:30 [s] ver. 13, 17

1:31 [t] Neh. 2:3; Dan. 2:4; 3:9; 5:10; 6:6, 21

1:33 [u] 2 Sam. 11:11; 20:6 1:33 [v] 2 Chr. 32:30; 33:14

1:34 [w] See 1 Sam. 10:1 1:34 [x] 2 Sam. 15:10; 2 Kgs. 9:13; 11:14 1:34 [y] [ver. 25]; See 1 Sam. 10:24

1:37 [z] See 1 Sam. 20:13 1:37 [a] ver. 47

1:38 [b] See 2 Sam. 8:18

1:39 [c] [Ps. 89:20]; See Ex. 30:23-32 1:39 [d] 1 Chr. 29:22 1:39 [x] [See ver. 34 above] 1:39 [y] [See ver. 34 above]

1:42 [e] 2 Sam. 15:27, 36; 17:17 1:42 [f] 2 Sam. 18:27

1:44 [b] [See ver. 38 above]

1:45 [v] [See ver. 33 above]

1:46 [g] 1 Chr. 29:23

1:47 [h] ver. 37 1:47 [i] [Gen. 47:31]

1:48 [j] ch. 3:6; [Ps. 132:11, 12]
1:50 [k] ch. 2:28 1:50 [l] Ex. 27:2
1:52 [m] See 1 Sam. 14:45
2:1 [n] [Gen. 47:29]
2:2 [o] Josh. 23:14 2:2 [p] See Josh. 1:6, 7
2:3 [q] Deut. 29:9; 1 Chr. 22:12, 13
2:4 [r] 2 Sam. 7:25 2:4 [s] Ps. 132:12 2:4 [t] [ch. 3:6; 9:4; 2 Kgs. 20:3] 2:4 [u] ch. 8:25; 9:5; 2 Sam. 7:12, 13
2:5 [v] 2 Sam. 18:5, 12, 14; [2 Sam. 3:39] 2:5 [w] ver. 32; 2 Sam. 3:27 2:5 [x] 2 Sam. 20:10
2:6 [y] [ver. 9]
2:7 [z] See 2 Sam. 19:31-38 2:7 [a] 2 Sam. 9:7, 10 2:7 [b] 2 Sam. 17:27-29
2:8 [c] 2 Sam. 16:5 2:8 [d] 2 Sam. 17:24 2:8 [e] 2 Sam. 19:18
2:9 [f] [ver. 6] 2:9 [g] [Gen. 42:38; 44:31]
2:10 [h] ch. 1:21; Acts 2:29; 13:36 2:10 [i] ch. 3:1; 9:24
2:11 [j] 2 Sam. 5:4, 5; 1 Chr. 29:26, 27
2:12 [k] 1 Chr. 29:23; 2 Chr. 1:1
2:13 [l] 1 Sam. 16:4
2:15 [m] [ch. 1:5, 25] 2:15 [n] 1 Chr. 22:9, 10; 28:5-7
2:17 [o] ch. 1:3, 4
2:19 [p] [Ps. 45:9]
2:21 [o] [See ver. 17 above]
2:22 [o] [See ver. 17 above] 2:22 [q] ch. 1:6; 1 Chr. 3:2, 5 2:22 [r] ch. 1:7
2:23 [s] See Ruth 1:17
2:24 [t] See Ruth 3:13 2:24 [u] 2 Sam. 7:11, 13; 1 Chr. 22:10
2:25 [v] 2 Sam. 8:18
2:26 [w] Josh. 21:18 2:26 [x] 1 Sam. 23:6; 2 Sam. 15:24, 29 2:26 [y] See 1 Sam. 22:20-23
2:27 [z] [ver. 35] 2:27 [a] See 1 Sam. 2:27-36
2:28 [b] ch. 1:7 2:28 [c] 2 Sam. 17:25; 18:2 2:28 [d] ch. 1:50
2:31 [e] [Ex. 21:14] 2:31 [f] Num. 35:33; Deut. 19:13; 21:8, 9
2:32 [g] See Judg. 9:24 2:32 [h] 2 Chr. 21:13 2:32 [i] ver. 5; 2 Sam. 3:27 2:32 [j] 2 Sam. 20:9, 10
2:33 [g] [See ver. 32 above]

2:35 [k] ch. 4:4 2:35 [l] 1 Chr. 29:22 2:35 [m] ver. 27
2:36 [n] ver. 8
2:37 [o] 2 Sam. 15:23 2:37 [p] See 2 Sam. 1:16
2:39 [q] [1 Sam. 27:2]
2:44 [r] See 2 Sam. 16:5-14 2:44 [s] See 1 Sam. 25:39
2:45 [t] [Prov. 25:5]
2:46 [u] ver. 12; [2 Chr. 1:1]
3:1 [v] ch. 7:8; 9:16, 24; 2 Chr. 8:11 3:1 [w] See ch. 2:10 3:1 [x] ch. 7:1 3:1 [y] See ch. 6 3:1 [z] ch. 9:15
3:2 [a] ch. 22:43; [Deut. 12:2, 3]
3:3 [b] Deut. 6:5; 30:16, 20; [Ps. 31:23] 3:3 [c] ver. 6, 14
3:4 [d] 2 Chr. 1:3, 6, 13; [1 Chr. 16:39; 21:29]
3:5 [e] For ver. 5-14, see 2 Chr. 1:7-12 3:5 [f] ch. 9:2; 11:9 3:5 [g] [Num. 12:6; Matt. 1:20; 2:13, 19]
3:6 [h] ch. 2:4; 9:4; [Ps. 15:2] 3:6 [i] ch. 1:48
3:7 [j] [1 Chr. 28:5] 3:7 [k] [1 Chr. 29:1] 3:7 [l] Num. 27:17
3:8 [m] Deut. 7:6 3:8 [n] Gen. 13:16; 15:5
3:9 [o] [Prov. 2:6, 9; James 1:5] 3:9 [p] Ps. 72:1, 2 3:9 [q] [2 Sam. 14:17; Isa. 7:15; Heb. 5:14]
3:12 [r] [1 John 5:14, 15] 3:12 [s] ch. 4:29-31; 5:12; 10:23, 24; Eccles. 1:16
3:13 [t] [Matt. 6:33] 3:13 [u] ch. 4:21-24; 10:23, 27; [Prov. 3:16]
3:14 [v] ver. 6; ch. 15:5 3:14 [w] [Ps. 91:16; Prov. 3:2]
3:15 [x] Gen. 41:7
3:16 [y] Num. 27:2
3:26 [z] Gen. 43:30; Jer. 31:20; [Isa. 49:15]
3:28 [a] ver. 9, 11, 12; [Ezra 7:25]
4:2 [b] 1 Chr. 6:10
4:3 [c] 2 Sam. 8:16; 20:24
4:4 [d] ch. 2:35 4:4 [e] 2 Sam. 20:25; [ch. 2:27, 35]
4:5 [f] ver. 7 4:5 [g] [2 Sam. 15:37; 16:16; 1 Chr. 27:33]
4:6 [h] ch. 5:14; [ch. 12:18; 2 Sam. 20:24; 2 Chr. 10:18] 4:6 [i] [ch. 9:15]
4:8 [j] See Josh. 24:33
4:11 [k] Josh. 11:2

4:12 [l] [Josh. 17:11]
4:13 [m] [ch. 22:3] 4:13 [n] Num. 32:41 4:13 [o] Deut. 3:4
4:18 [p] ch. 1:8
4:19 [q] Deut. 3:8-10
4:20 [r] Gen. 22:17; [ch. 3:8; 2 Chr. 1:9]
4:21 [s] 2 Chr. 9:26 4:21 [t] Gen. 15:18; Ex. 23:31; Josh. 1:4; Ps. 72:8 4:21 [u] Ps. 68:29; 72:10, 11
4:24 [v] Gen. 10:19 4:24 [w] 1 Chr. 22:9
4:25 [x] Jer. 23:6; 32:37; Ezek. 28:26 4:25 [y] See 2 Sam. 3:10 4:25 [z] Mic. 4:4; Zech. 3:10; [2 Kgs. 18:31; Isa. 36:16]
4:26 [a] [ch. 10:26; 2 Chr. 1:14; 9:25]
4:28 [b] Esth. 8:10, 14; Mic. 1:13
4:29 [c] ch. 3:12 4:29 [d] [ver. 20]
4:30 [e] Judg. 6:3 4:30 [f] Acts 7:22; [Isa. 19:11]
4:31 [c] [See ver. 29 above]
4:32 [g] Prov. 1:1; Eccles. 12:9 4:32 [h] Song 1:1
4:34 [i] 2 Chr. 9:23; [ch. 10:1]
5:1 [j] [2 Chr. 2:3] 5:1 [k] 2 Sam. 5:11; 1 Chr. 14:1
5:3 [l] For ver. 3-11, see 2 Chr. 2:3-16 5:3 [m] 1 Chr. 22:8; 28:3
5:4 [n] [ch. 4:24; 1 Chr. 22:9]
5:5 [o] 2 Sam. 7:13; 1 Chr. 17:12; 22:10; 28:6
5:9 [p] [Ezra 3:7; Ezek. 27:17; Acts 12:20]
5:12 [q] ch. 3:12
5:13 [r] ch. 4:6; 9:15
5:14 [s] See ch. 4:6
5:15 [t] 2 Chr. 2:18; [ch. 9:20-22]
5:16 [u] ch. 4:5 5:16 [v] ch. 9:23
5:17 [w] [ch. 6:7; 1 Chr. 22:2]
5:18 [x] Josh. 13:5; Ezek. 27:9
6:1 [y] 2 Chr. 3:1, 2 6:1 [z] Acts 7:47
6:2 [a] 2 Chr. 3:3, 4; See Ezek. 40–42
6:4 [b] Ezek. 40:16; 41:16, 26

6:5 [c] Ezek. 41:6 6:5 [d] ver. 16, 19, 20, 23, 31; ch. 7:49; 8:6, 8; 2 Chr. 4:20; 5:7, 9; Ps. 28:2 6:5 [e] Ezek. 41:5, 6
6:7 [f] ch. 5:18; Deut. 27:5, 6
6:9 [g] ver. 14, 38
6:12 [h] ch. 9:4; [ch. 2:4] 6:12 [i] 2 Sam. 7:13; 1 Chr. 22:10
6:13 [j] Ex. 25:8 6:13 [k] Deut. 31:6, 8; Josh. 1:5
6:14 [l] ver. 9, 38
6:15 [m] [ch. 7:7]
6:16 [n] 2 Chr. 3:8 6:16 [o] ch. 7:50; 8:6; Ex. 26:33, 34; 2 Chr. 3:8; Ezek. 45:3; Heb. 9:3
6:18 [p] ch. 7:24
6:22 [q] Ex. 30:1, 3, 6
6:23 [r] For ver. 23-27, see 2 Chr. 3:10-12 6:23 [s] Ex. 37:7-9
6:27 [t] ch. 8:7; Ex. 25:20; 37:9; 2 Chr. 5:8
6:34 [u] [Ezek. 41:24]
6:36 [v] ch. 7:12
6:37 [w] ver. 1
7:1 [x] ch. 3:1; 9:10; 2 Chr. 8:1
7:2 [y] ch. 10:17, 21
7:6 [z] [ver. 12] 7:6 [a] Ezek. 41:25, 26
7:7 [b] ch. 6:15, 16
7:8 [c] ch. 3:1; 2 Chr. 8:11
7:12 [d] ch. 6:36 7:12 [e] [ver. 6]
7:13 [f] [2 Chr. 2:14]
7:14 [g] [Ex. 31:3-5; 35:31]
7:15 [h] For ver. 15-21, see 2 Chr. 3:15-17 7:15 [i] 2 Kgs. 25:17; 1 Chr. 18:8; 2 Chr. 4:12; Jer. 52:21-23 7:15 [j] ver. 41
7:16 [j] [See ver. 15 above]
7:20 [k] [ver. 42; 2 Chr. 3:16; 4:13; Jer. 52:23]
7:21 [l] 2 Chr. 3:17
7:23 [m] For ver. 23-26, see 2 Chr. 4:2-5 7:23 [n] 2 Kgs. 16:17; 25:13; 1 Chr. 18:8; Jer. 52:17; [Ex. 30:18]
7:24 [o] [ch. 6:18]

7:25 [p] Jer. 52:20
7:27 [q] 2 Kgs. 25:13; 2 Chr. 4:14; Jer. 52:17
7:37 [q] [See ver. 27 above]
7:38 [r] 2 Chr. 4:6; [Ex. 30:18]
7:40 [s] For ver. 40-51, see 2 Chr. 4:11–5:1 7:40 [t] Ex. 27:3; 38:3
7:41 [u] ver. 17, 18
7:42 [v] [ver. 20]
7:44 [w] ver. 23, 25
7:45 [x] Ex. 27:3; 38:3
7:46 [y] Josh. 13:27 7:46 [z] Josh. 3:16
7:47 [a] [1 Chr. 22:3, 14]
7:48 [b] See Ex. 37:25-29 7:48 [c] [2 Chr. 4:8]; See Ex. 37:10-16 7:48 [d] Ex. 25:30; See Lev. 24:5-8
7:49 [e] 2 Chr. 4:7 7:49 [f] See Ex. 25:31-38
7:50 [g] Ex. 27:3 7:50 [h] See ch. 6:16
7:51 [i] 2 Sam. 8:11
8:1 [j] For ver. 1-9, see 2 Chr. 5:2-10 8:1 [k] Num. 1:16 8:1 [l] [2 Sam. 6:17] 8:1 [m] See 2 Sam. 5:7
8:2 [n] ver. 65; Lev. 23:34; See 2 Chr. 7:8-10
8:3 [o] [Num. 4:15; Deut. 31:9; Josh. 3:3, 6; 1 Chr. 15:14, 15]
8:4 [p] [ch. 3:4; 2 Chr. 1:3]
8:5 [q] [2 Sam. 6:13]
8:6 [r] 2 Sam. 6:17 8:6 [s] Ex. 26:33, 34 8:6 [t] See ch. 6:5
8:8 [u] Ex. 25:13-15 8:8 [t] [See ver. 6 above]
8:9 [v] Ex. 25:21; 40:20; Deut. 10:2, 5; Heb. 9:4 8:9 [w] Ex. 34:27, 28; Deut. 4:13
8:10 [x] Ex. 40:34, 35; 2 Chr. 5:13, 14; 7:1, 2; [Ezek. 10:3, 4]
8:12 [y] For ver. 12-50, see 2 Chr. 6:1-39 8:12 [z] Ps. 18:11; 97:2; [Lev. 16:2]
8:13 [a] 2 Sam. 7:13 8:13 [b] Ex. 15:17; [Ps. 132:14]
8:14 [c] ver. 55; 2 Sam. 6:18
8:15 [d] Luke 1:68 8:15 [e] ch. 6:12
8:16 [f] See 2 Sam. 7:4-16, 25 8:16 [g] ver. 29; Deut. 12:11 8:16 [h] 1 Sam. 16:1; 2 Sam. 7:8; 1 Chr. 28:4

8:17 [i] 2 Sam. 7:2, 3; 1 Chr. 17:1, 2
8:19 [j] ch. 5:3, 5; 2 Sam. 7:5, 12, 13
8:20 [k] 1 Chr. 28:5, 6
8:21 [l] ver. 9; Deut. 31:26
8:22 [m] ver. 54; 2 Chr. 6:12, 13 8:22 [n] [Ex. 9:33; Ezra 9:5; Isa. 1:15]
8:23 [o] Ex. 15:11; 2 Sam. 7:22 8:23 [p] See Deut. 7:9
8:24 [e] [See ver. 15 above]
8:25 [q] See ch. 2:4
8:26 [r] 2 Sam. 7:25
8:27 [s] 2 Chr. 2:6; [Isa. 66:1; Jer. 23:24; Acts 7:49; 17:24]
8:29 [t] ver. 52; [2 Chr. 7:15; Neh. 1:6] 8:29 [u] ver. 16; ch. 9:3; Deut. 12:11
8:31 [v] [Ex. 22:11]
8:32 [w] Deut. 25:1
8:33 [x] Lev. 26:17; Deut. 28:45 8:33 [y] Lev. 26:40; [Neh. 1:9]
8:35 [z] Deut. 11:17; Luke 4:25; [Lev. 26:17; Deut. 28:25]
8:36 [a] [Ps. 25:4; 27:11; 86:11] 8:36 [b] 1 Sam. 12:23
8:37 [c] [Lev. 26:16, 25, 26; Deut. 28:21, 22, 37, 38, 42, 52; 2 Chr. 20:9]
8:39 [d] 1 Chr. 28:9; Acts 1:24; [1 Sam. 16:7; Jer. 17:10]
8:40 [e] Deut. 12:1
8:42 [f] Deut. 3:24; 2 Chr. 6:32
8:43 [g] ver. 60; [Josh. 4:24] 8:43 [h] Ps. 102:15
8:44 [i] [ver. 48]
8:46 [j] Prov. 20:9; Eccles. 7:20; Rom. 3:23; James 3:2; 1 John 1:8, 10 8:46 [k] Lev. 26:34, 44; Deut. 28:36, 64
8:47 [l] Lev. 26:40 8:47 [m] Neh. 1:6; Ps. 106:6; Dan. 9:5
8:48 [n] 1 Sam. 7:3; Jer. 29:12-14 8:48 [o] Dan. 6:10; [ver. 44; Ps. 5:7; Jonah 2:4]
8:50 [p] Ps. 106:46
8:51 [q] Deut. 9:29; [Neh. 1:10] 8:51 [r] Deut. 4:20; Jer. 11:4
8:52 [s] [ver. 29]
8:53 [t] Ex. 19:5, 6; Deut. 9:26, 29; 14:2
8:54 [u] 2 Chr. 7:1 8:54 [v] [2 Chr. 6:13]
8:55 [w] ver. 14

8:56 [x] Josh. 21:45; 23:14
8:57 [y] [Deut. 31:6; Josh. 1:5; 1 Sam. 12:22]
8:58 [z] Ps. 119:36
8:60 [a] ver. 43 8:60 [b] Deut. 4:35, 39; [ch. 18:39]
8:61 [c] 2 Kgs. 20:3; [ch. 11:4; 15:3, 14]
8:62 [d] For ver. 62-66, see 2 Chr. 7:4-10 8:62 [e] [Ezra 6:16, 17]
8:64 [f] See 2 Chr. 4:1
8:65 [g] ver. 2; Lev. 23:34 8:65 [h] Num. 13:21; 34:8 8:65 [i] Num. 34:5; 2 Kgs. 24:7
9:1 [j] For ver. 1-9, see 2 Chr. 7:11-22 9:1 [k] ch. 7:1; 2 Chr. 8:1 9:1 [l] ver. 19; 2 Chr. 8:6
9:2 [m] ch. 3:5; 11:9
9:3 [n] ch. 8:16, 29 9:3 [o] Deut. 11:12
9:4 [p] [Gen. 17:1] 9:4 [q] ch. 11:4, 6, 38; 14:8; 15:5
9:5 [r] ch. 6:12; 1 Chr. 22:10; See ch. 2:4
9:6 [s] [2 Sam. 7:14; Ps. 89:30, 32]
9:7 [t] Deut. 4:26; 2 Kgs. 17:23; 25:21 9:7 [u] Jer. 7:14 9:7 [v] Deut. 28:37; [Ps. 44:14]
9:8 [w] Deut. 29:24-26; Jer. 22:8, 9
9:9 [x] ch. 18:18
9:10 [y] For ver. 10-28, see 2 Chr. 8:1-18 9:10 [z] [ch. 6:37, 38; 7:1]
9:13 [a] [Josh. 19:27]
9:15 [b] ch. 5:13 9:15 [c] ver. 24; See 2 Sam. 5:9 9:15 [d] Josh. 11:1 9:15 [e] Josh. 17:11
9:16 [f] Josh. 16:10 9:16 [g] ch. 3:1; 7:8
9:17 [h] See Josh. 10:10
9:19 [i] ch. 10:26; 2 Chr. 1:14; 9:25 9:19 [j] ch. 4:26 9:19 [k] ver. 1
9:21 [l] [Judg. 1:21, 27, 29; 3:1] 9:21 [m] [Josh. 15:63; 17:12] 9:21 [n] Judg. 1:28 9:21 [o] Ezra 2:55-58; Neh. 7:57-60; 11:3
9:22 [p] Lev. 25:39
9:23 [q] [2 Chr. 8:10] 9:23 [r] ch. 5:16
9:24 [g] [See ver. 16 above] 9:24 [s] ch. 7:8 9:24 [t] ch. 11:27; [2 Sam. 5:9; 2 Chr. 32:5] 9:24 [u] See ver. 15
9:26 [v] ch. 22:48; Num. 33:35; Deut. 2:8

9:27 [w] ch. 10:11

9:28 [x] ch. 10:11; 22:48; 1 Chr. 29:4; Job 22:24; 28:16; Ps. 45:9; Isa. 13:12

10:1 [y] For ver. 1-13, see 2 Chr. 9:1-12 10:1 [z] [Matt. 12:42; Luke 11:31] 10:1 [a] Ps. 72:10, 15; Isa. 60:6; Jer. 6:20; Ezek. 27:22, 23; 38:13; Joel 3:8 10:1 [b] See Judg. 14:12

10:2 [c] ver. 10

10:8 [e] [Prov. 8:34]

10:9 [f] ch. 5:7 10:9 [g] 2 Chr. 2:11 10:9 [h] 2 Sam. 8:15; [Ps. 72:2]

10:10 [i] ver. 2

10:11 [j] ch. 9:27 10:11 [k] See ch. 9:28

10:14 [l] For ver. 14-28, see 2 Chr. 9:13-28

10:17 [m] ch. 14:26 10:17 [n] ch. 7:2

10:21 [n] [See ver. 17 above]

10:22 [o] ch. 22:48; Gen. 10:4; 1 Chr. 1:7; 2 Chr. 20:36, 37; Ps. 48:7; 72:10

10:23 [p] [ch. 3:12, 13; 4:30]

10:26 [q] For ver. 26-29, see 2 Chr. 1:14-17 10:26 [r] [ch. 4:26; 2 Chr. 9:25] 10:26 [s] ch. 9:19

10:27 [t] 1 Chr. 27:28

10:28 [u] 2 Chr. 9:28; [Deut. 17:16]

10:29 [v] Judg. 1:26

11:1 [w] Neh. 13:26; [Deut. 17:17]
11:2 [x] See Ex. 34:16
11:4 [y] [ch. 8:61] 11:4 [z] ch. 9:4
11:5 [a] ver. 33; Judg. 2:13; 2 Kgs. 23:13 11:5 [b] [ver. 7]
11:7 [c] Num. 21:29; 2 Kgs. 23:13 11:7 [d] Lev. 18:21; 20:2-4; 2 Kgs. 23:10; Acts 7:43; [ver. 5]
11:9 [e] ver. 2, 4 11:9 [f] ch. 3:5; 9:2
11:10 [g] ch. 6:12; 9:6
11:11 [h] ver. 31; [ch. 12:15, 16]
11:13 [i] [2 Sam. 7:15; Ps. 89:33] 11:13 [j] ver. 32, 36; [ch. 12:20] 11:13 [k] Deut. 12:5, 11
11:15 [l] 2 Sam. 8:14; 1 Chr. 18:12, 13
11:18 [m] Num. 10:12; Deut. 33:2
11:21 [n] ch. 2:10
11:23 [o] [2 Sam. 10:16]
11:24 [p] 2 Sam. 8:3; 10:8, 18
11:26 [q] ch. 12:2; 2 Chr. 13:6 11:26 [r] 1 Sam. 1:1 11:26 [s] 2 Sam. 20:21
11:27 [t] ch. 9:24; [2 Sam. 5:9]
11:29 [u] ch. 12:15; 14:2; 15:29; 2 Chr. 9:29
11:30 [v] [1 Sam. 15:27]
11:31 [w] ver. 11-13
11:32 [x] ver. 13; ch. 12:21 11:32 [y] ch. 14:21; See Deut. 12:5
11:33 [z] ver. 5, 7
11:35 [a] ver. 12; ch. 12:16, 17
11:36 [x] [See ver. 32 above] 11:36 [b] ch. 15:4; 2 Sam. 21:17; 2 Kgs. 8:19; 2 Chr. 21:7 11:36 [y] [See ver. 32 above]
11:38 [c] Josh. 1:5 11:38 [d] 1 Sam. 2:35; 2 Sam. 7:11, 27
11:40 [e] ch. 14:25; 2 Chr. 12:2, 5, 7, 9
11:41 [f] For ver. 41-43, see 2 Chr. 9:29-31
11:43 [g] ch. 2:10; 14:20 11:43 [h] Matt. 1:7
12:1 [i] For ver. 1-19, see 2 Chr. 10:1-19 12:1 [j] [Judg. 9:6]
12:2 [k] ch. 11:26 12:2 [l] ch. 11:40
12:4 [m] ch. 4:7, 22; 9:15; See 1 Sam. 8:11-18

12:5 [n] ver. 12
12:11 [m] [See ver. 4 above]
12:12 [o] ver. 5
12:14 [m] [See ver. 4 above]
12:15 [p] ver. 24 12:15 [q] ch. 11:11, 31
12:16 [r] See 2 Sam. 20:1
12:17 [s] ch. 11:13, 36
12:18 [t] ch. 4:6; 5:14
12:19 [u] 2 Kgs. 17:21
12:20 [v] ch. 11:13, 32, 36
12:21 [w] For ver. 21-24, see 2 Chr. 11:1-4
12:22 [x] 2 Chr. 12:5, 7, 15
12:23 [y] [ver. 17]
12:24 [z] ver. 15
12:25 [a] [Judg. 9:45] 12:25 [b] [Judg. 8:17]
12:27 [c] Deut. 12:5, 6
12:28 [d] 2 Kgs. 10:29; 17:16; 2 Chr. 11:15; 13:8; Hos. 8:5, 6; 10:5; 13:2; [ch. 14:9] 12:28 [e] [Ex. 32:4, 8]
12:30 [f] ch. 13:34; 2 Kgs. 17:21
12:31 [g] ch. 13:32 12:31 [h] ch. 13:33; 2 Kgs. 17:32; 2 Chr. 11:14, 15; 13:9
12:32 [i] Lev. 23:33, 34; Num. 29:12 12:32 [j] ch. 13:2; [Amos 7:13]
12:33 [k] ch. 13:1
13:1 [l] 2 Kgs. 23:17 13:1 [m] ch. 12:33
13:2 [n] ver. 32 13:2 [o] 2 Kgs. 23:15, 16
13:3 [p] See Judg. 6:17
13:6 [q] Ex. 8:8; 9:28; 10:17; Num. 21:7; Acts 8:24
13:7 [r] [1 Sam. 9:7; 2 Kgs. 5:15]
13:8 [s] Num. 22:18; 24:13 13:8 [t] ver. 16, 17
13:11 [u] ver. 25; [2 Kgs. 23:18]
13:16 [v] ver. 8, 9
13:17 [w] ch. 20:35; 1 Thess. 4:15
13:24 [x] ch. 20:36
13:25 [y] ver. 11

13:30 [z] [Jer. 22:18]
13:31 [a] [2 Kgs. 23:17, 18]
13:32 [b] ver. 2; See 2 Kgs. 23:16-19 13:32 [c] ch. 12:31 13:32 [d] [ch. 16:24]
13:34 [e] ch. 12:30; 2 Kgs. 17:21 13:34 [f] ch. 14:10; [ch. 15:29, 30]
14:2 [g] See Josh. 18:1 14:2 [h] See ch. 11:29-31
14:3 [i] [1 Sam. 9:7, 8]
14:4 [g] [See ver. 2 above] 14:4 [j] ch. 11:29
14:5 [j] [See ver. 4 above]
14:6 [j] [See ver. 4 above]
14:7 [k] ch. 16:2; [2 Sam. 12:7, 8]
14:8 [l] ch. 11:31 14:8 [m] ch. 11:33, 38; 15:5; [ch. 9:4]
14:9 [n] ch. 12:28; 2 Chr. 11:15 14:9 [o] [Ex. 34:17] 14:9 [p] Ezek. 23:35; [Neh. 9:26; Ps. 50:17]
14:10 [q] ch. 21:21; 2 Kgs. 9:8 14:10 [r] Deut. 32:36; 2 Kgs. 14:26 14:10 [s] ch. 16:3
14:11 [t] ch. 16:4; 21:24
14:12 [u] ver. 17
14:13 [v] 2 Chr. 12:12; 19:3
14:14 [w] See ch. 15:27-29
14:15 [x] Deut. 29:28; Ps. 52:5; Prov. 2:22 14:15 [y] Josh. 23:15, 16 14:15 [z] [2 Kgs. 15:29] 14:15 [a] Ex. 34:13; Deut. 12:3
14:17 [b] ch. 15:21, 33; 16:6, 8, 15, 23 14:17 [c] ver. 12
14:18 [d] ver. 13
14:19 [e] See 2 Chr. 13:2-20
14:21 [f] 2 Chr. 12:13 14:21 [g] ch. 11:32, 36 14:21 [h] 2 Chr. 12:13
14:22 [i] [2 Chr. 12:1, 14] 14:22 [j] See Num. 25:11
14:23 [k] See Deut. 12:2 14:23 [l] See Ex. 23:24 14:23 [m] ver. 15 14:23 [n] Deut. 12:2; 2 Kgs. 16:4; Isa. 57:5; Jer. 2:20
14:24 [o] See Deut. 23:17
14:25 [p] 2 Chr. 12:2, 9-11
14:26 [q] [ch. 15:18] 14:26 [r] ch. 10:17
14:29 [s] For ver. 29-31, see 2 Chr. 12:15, 16
14:30 [t] ch. 15:6; [ch. 12:21-24]

14:31 [u] 2 Chr. 12:13 14:31 [v] [Matt. 1:7]
15:1 [w] 2 Chr. 13:1, 2
15:3 [x] ch. 11:4; [ver. 14; ch. 8:61]
15:4 [y] See ch. 11:36
15:5 [z] ch. 9:4; 14:8 15:5 [a] 2 Sam. 11:4, 15; 12:9
15:6 [b] ch. 14:30
15:7 [c] [2 Chr. 13:22] 15:7 [d] See 2 Chr. 13:2-20
15:8 [e] 2 Chr. 14:1
15:11 [f] 2 Chr. 14:2
15:12 [g] See ch. 14:24 15:12 [h] [2 Chr. 15:8]
15:13 [i] For ver. 13-15, see 2 Chr. 15:16-18 15:13 [j] [Ex. 32:20]
15:14 [k] ch. 22:43; [2 Kgs. 12:3; 14:4] 15:14 [l] [ver. 3]
15:15 [m] [ch. 7:51]
15:16 [n] ver. 32
15:17 [o] For ver. 17-22, see 2 Chr. 16:1-6 15:17 [p] ver. 21, 22 15:17 [q] [ch. 12:27]
15:18 [r] ch. 14:26 15:18 [s] [2 Kgs. 12:18] 15:18 [t] ch. 11:24
15:19 [u] [2 Chr. 16:7]
15:20 [v] 2 Kgs. 15:29 15:20 [w] Judg. 18:29 15:20 [x] 2 Sam. 20:14; 2 Kgs. 15:29 15:20 [y] See Josh. 11:2
15:21 [z] ver. 17 15:21 [a] ch. 14:17; 16:6, 9
15:22 [b] Josh. 21:17 15:22 [c] Josh. 18:26
15:23 [d] For ver. 23, 24, see 2 Chr. 16:11-14
15:24 [e] 2 Chr. 17:1; [Matt. 1:8]
15:25 [f] ch. 14:20
15:26 [g] [ver. 34] 15:26 [h] ver. 30; ch. 12:30; 14:16
15:27 [i] ch. 14:14 15:27 [j] ch. 16:15; Josh. 19:44; 21:23
15:29 [k] ch. 14:10, 14
15:30 [h] [See ver. 26 above]
15:32 [l] ver. 16
15:34 [m] [ver. 26]
16:1 [n] 2 Chr. 19:2; 20:34 16:1 [o] 2 Chr. 16:7
16:2 [p] [ch. 14:7] 16:2 [q] ch. 15:34

16:3 [r] [ch. 14:10; 21:21] 16:3 [s] ver. 11 16:3 [t] [ch. 15:29]
16:4 [u] [ch. 14:11; 21:24]
16:6 [v] ch. 14:17; 15:21
16:7 [n] [See ver. 1 above] 16:7 [w] ch. 15:27, 29; [Hos. 1:4]
16:9 [x] 2 Kgs. 9:31 16:9 [y] [ch. 18:3]
16:11 [z] [ver. 3] 16:11 [a] [1 Sam. 25:22]
16:12 [b] ver. 3 16:12 [n] [See ver. 1 above]
16:13 [c] ver. 26; Deut. 32:21
16:15 [d] ch. 15:27
16:19 [e] [ch. 15:26, 34]
16:24 [f] [ch. 13:32] 16:24 [g] ver. 28, 29, 32
16:25 [h] Mic. 6:16 16:25 [i] ver. 30
16:26 [e] [See ver. 19 above] 16:26 [j] ver. 13
16:30 [k] ch. 21:25; [ver. 25]
16:31 [l] [Ex. 34:16; Deut. 7:3] 16:31 [m] Judg. 18:7 16:31 [n] ch. 21:25, 26; [2 Kgs. 3:2; 10:18; 17:16]
16:32 [o] 2 Kgs. 10:21, 26, 27
16:33 [p] ch. 18:19; 2 Kgs. 13:6; 17:10; 21:3; 2 Chr. 14:3; [Ex. 34:13; Jer. 17:2] 16:33 [k] [See ver. 30 above]
16:34 [q] [Josh. 6:26] 16:34 [r] See 2 Kgs. 2:4, 18-22
17:1 [s] [Judg. 12:4] 17:1 [t] ch. 18:10, 15; 22:14; 2 Kgs. 3:14; 5:16; See Ruth 3:13 17:1 [u] ch. 18:15; [Deut. 10:8] 17:1 [v] Luke 4:25; James 5:17; [ch. 18:1]
17:9 [w] Obad. 20; Luke 4:26
17:10 [w] [See ver. 9 above] 17:10 [x] Num. 15:32, 33
17:12 [t] [See ver. 1 above]
17:18 [y] [Luke 4:34; 5:8] 17:18 [z] See Deut. 33:1
17:21 [a] 2 Kgs. 4:34, 35; Acts 20:10
17:22 [b] [Heb. 11:35]
17:24 [c] [John 3:2]
18:1 [d] See ch. 17:1
18:3 [e] ch. 16:9
18:4 [f] ver. 13

18:10 [g] See ch. 17:1
18:12 [h] 2 Kgs. 2:16; Ezek. 3:12, 14; 8:3; Acts 8:39
18:13 [i] ver. 4
18:15 [g] [See ver. 10 above]
18:17 [j] [ch. 21:20] 18:17 [k] [Josh. 7:25]
18:18 [l] ch. 9:9; 2 Chr. 15:2; 24:20 18:18 [m] ch. 16:31
18:19 [n] See Josh. 19:26 18:19 [o] ver. 22 18:19 [p] See ch. 16:33 18:19 [q] [2 Kgs. 3:13]
18:21 [r] [2 Kgs. 17:41] 18:21 [s] Josh. 24:15; [Matt. 6:24]
18:22 [t] ch. 19:10, 14 18:22 [u] ver. 19
18:24 [v] See ver. 38
18:28 [w] [Lev. 19:28; Deut. 14:1]
18:29 [x] [Ex. 29:39, 41]
18:30 [y] ch. 19:10, 14
18:31 [z] Gen. 32:28; 35:10; 2 Kgs. 17:34
18:33 [a] Gen. 22:9; Lev. 1:7 18:33 [b] [Judg. 6:20]
18:36 [c] ver. 29 18:36 [d] See Ex. 3:6 18:36 [e] Josh. 4:24; 1 Sam. 17:46 18:36 [f] [Num. 16:28]
18:38 [g] ver. 24; See Lev. 9:24
18:39 [h] ver. 24
18:40 [i] Judg. 4:7 18:40 [j] [2 Kgs. 10:25]
18:42 [k] [James 5:17, 18]
18:44 [l] [Luke 12:54]
18:45 [m] Josh. 17:16
18:46 [n] 2 Kgs. 3:15; Ezek. 1:3; 3:14 18:46 [o] Ex. 12:11; 2 Kgs. 4:29; 9:1; Jer. 1:17 18:46 [p] Josh. 17:16
19:1 [q] ch. 18:40
19:2 [r] [ch. 20:10]; See Ruth 1:17
19:3 [s] See Gen. 21:31
19:4 [t] [Num. 11:15; Jonah 4:3, 8]
19:8 [u] Ex. 24:18; 34:28; Deut. 9:9, 18; Matt. 4:2; Mark 1:13; Luke 4:2 19:8 [v] Ex. 3:1
19:9 [w] ver. 13

19:10 [x] Num. 25:11, 13 19:10 [y] ch. 18:30; Cited Rom. 11:3 19:10 [z] ch. 18:4 19:10 [a] ch. 18:22

19:11 [b] Ex. 24:12; 34:2 19:11 [c] Ezek. 1:4 19:11 [d] Ezek. 37:7

19:13 [e] [Ex. 3:6] 19:13 [f] ver. 9

19:14 [x] [See ver. 10 above] 19:14 [y] [See ver. 10 above]

19:16 [g] See 2 Kgs. 9:1-6 19:16 [h] [ver. 19-21; 2 Kgs. 2:9, 15]

19:17 [i] 2 Kgs. 8:12; 13:3, 22 19:17 [j] See 2 Kgs. 9–10 19:17 [k] [Hos. 6:5]

19:18 [l] Cited Rom. 11:4 19:18 [m] [Hos. 13:2]

19:19 [n] 2 Kgs. 2:8

19:20 [o] [Matt. 8:21, 22; Luke 9:61, 62]

19:21 [p] [2 Sam. 24:22]

20:1 [q] 2 Kgs. 6:24; 8:7; [ch. 15:18] 20:1 [r] ch. 22:31 20:1 [s] ch. 16:24

20:7 [t] ch. 21:8, 11 20:7 [u] [2 Kgs. 5:7]

20:10 [v] ch. 19:2 20:10 [w] [Ex. 11:8]

20:12 [x] [ch. 16:9]

20:13 [y] ver. 28 20:13 [z] [ch. 18:36]

20:16 [x] [See ver. 12 above]

20:22 [a] ver. 13 20:22 [b] 2 Sam. 11:1

20:26 [b] [See ver. 22 above] 20:26 [c] 2 Kgs. 13:17

20:28 [d] ch. 17:18 20:28 [e] ver. 23 20:28 [f] ver. 13

20:30 [c] [See ver. 26 above] 20:30 [g] ch. 22:25; 2 Kgs. 9:2; 2 Chr. 18:24

20:31 [h] See 2 Sam. 3:31

20:32 [h] [See ver. 31 above]

20:34 [i] ch. 15:20 20:34 [j] [ch. 11:24]

20:35 [k] 2 Kgs. 2:3, 5, 7, 15 20:35 [l] ch. 13:17, 18

20:36 [m] [ch. 13:24]

20:38 [n] 1 Sam. 28:8

20:39 [o] [2 Kgs. 10:24]

20:42 [o] [See ver. 39 above]

20:43 [p] ch. 21:4

21:1 [q] ch. 18:45, 46

21:2 [r] [1 Sam. 8:14]

21:3 [s] Lev. 25:23; Num. 36:7; Ezek. 46:18

21:4 [t] ch. 20:43
21:8 [u] [Esth. 3:12] 21:8 [v] ch. 20:7; Ruth 4:2
21:10 [w] See Deut. 13:13 21:10 [x] Ex. 22:28; Lev. 24:16; [Acts 6:11; 23:5]
21:11 [v] [See ver. 8 above]
21:12 [y] [Isa. 58:4]
21:17 [z] [Ps. 9:12]
21:18 [a] ch. 16:24
21:19 [b] ch. 22:38; 2 Kgs. 9:26
21:20 [c] [ch. 18:17] 21:20 [d] ver. 25; 2 Kgs. 17:17; Rom. 7:14
21:21 [e] 2 Kgs. 9:8; [ch. 14:10]
21:22 [f] ch. 15:29 21:22 [g] ch. 16:3, 11 21:22 [h] ch. 14:16
21:23 [i] 2 Kgs. 9:36 21:23 [j] [2 Sam. 20:15]
21:24 [k] [ch. 14:11; 16:4]
21:25 [l] See ch. 16:30-33
21:26 [m] [ch. 15:12; 2 Kgs. 17:12; 21:11] 21:26 [n] Gen. 15:16
21:27 [o] 2 Kgs. 6:30 21:27 [p] See 2 Sam. 3:31 21:27 [q] 2 Sam. 12:16
21:29 [r] 2 Kgs. 9:25
22:2 [s] For ver. 1-35, see 2 Chr. 18:2-34 22:2 [t] ch. 15:24
22:3 [u] Deut. 4:43; Josh. 21:38; 2 Kgs. 8:28; 9:1, 14; 2 Chr. 22:5
22:4 [v] 2 Kgs. 3:7
22:6 [w] ch. 18:19
22:7 [x] 2 Kgs. 3:11
22:10 [y] See Ruth 4:1
22:11 [z] [Zech. 1:18, 19] 22:11 [a] [Deut. 33:17]
22:14 [b] See ch. 17:1 22:14 [c] Num. 22:18; 24:13
22:17 [d] Num. 27:17; Matt. 9:36
22:18 [e] ver. 8
22:19 [f] Isa. 6:1; Dan. 7:9; Rev. 4:2 22:19 [g] [Deut. 33:2; Job 1:6; 2:1; Ps. 103:21; Dan. 7:10; Heb. 12:22]
22:22 [h] [Judg. 9:23; Ezek. 14:9; 2 Thess. 2:11]
22:24 [i] [Lam. 3:30; Mic. 5:1; Matt. 5:39; Acts 23:2]
22:25 [j] ch. 20:30
22:27 [k] [2 Chr. 16:10] 22:27 [l] [Judg. 8:9]

22:28 [m] [Num. 16:29; Deut. 18:22] 22:28 [n] Mic. 1:2
22:30 [o] 2 Chr. 35:22
22:31 [p] [ch. 20:1, 16, 24]
22:34 [q] [2 Chr. 35:23]
22:38 [r] ch. 21:19
22:39 [s] [Amos 3:15]
22:41 [t] For ver. 41-43, see 2 Chr. 20:31-33 22:41 [u] ver. 51
22:43 [v] [2 Chr. 17:3] 22:43 [w] [ch. 15:14; 2 Kgs. 12:3]
22:44 [x] [2 Chr. 18:1; 20:35, 36]
22:45 [y] [2 Chr. 20:34]
22:46 [z] ch. 14:24; 15:12
22:47 [a] [2 Sam. 8:14; 2 Kgs. 3:9; 8:20]
22:48 [b] See ch. 10:22 22:48 [c] See ch. 9:28 22:48 [d] See ch. 9:26
22:50 [e] 2 Chr. 21:1
22:51 [f] ver. 40
22:52 [g] [ch. 15:26]
22:53 [h] ch. 16:30 22:53 [i] [ch. 16:31, 32]

Footnotes

2 Kings 3:24 [1] **3:24** Septuagint; the meaning of the Hebrew is uncertain

2 Kings 5:1 [1] **5:1** *Leprosy* was a term for several skin diseases; see Leviticus 13

2 Kings 5:5 [2] **5:5** A *talent* was about 75 pounds or 34 kilograms; a *shekel* was about 2/5 ounce or 11 grams

2 Kings 5:12 [3] **5:12** Or *Amana*

2 Kings 6:25 [1] **6:25** A *shekel* was about 2/5 ounce or 11 grams; a *kab* was about 1 quart or 1 liter

2 Kings 7:1 [1] **7:1** A *seah* was about 7 quarts or 7.3 liters

2 Kings 7:1 [2] **7:1** A *shekel* was about 2/5 ounce or 11 grams

2 Kings 7:3 [3] **7:3** *Leprosy* was a term for several skin diseases; see Leviticus 13

2 Kings 8:10 [1] **8:10** Some manuscripts *say, 'You shall certainly not recover," for*

2 Kings 8:15 [2] **8:15** The meaning of the Hebrew is uncertain

2 Kings 8:16 [3] **8:16** Septuagint, Syriac lack *when Jehoshaphat was king of Judah*

2 Kings 8:21 [4] **8:21** *Joram* is an alternate spelling of *Jehoram* (the son of Jehoshaphat) as in verse 16; also verses 23, 24

2 Kings 9:13 [1] **9:13** The meaning of the Hebrew word is uncertain

2 Kings 9:27 [2] **9:27** Syriac, Vulgate (compare Septuagint); Hebrew lacks *and they shot him*

2 Kings 10:1 [1] **10:1** Septuagint, Vulgate; Hebrew *rulers of Jezreel*

2 Kings 10:1 [2] **10:1** Hebrew lacks *of the sons*

2 Kings 10:15 [3] **10:15** Septuagint; Hebrew lacks *Jehu said*

2 Kings 10:16 [4] **10:16** Septuagint, Syriac, Targum; Hebrew *they*

2 Kings 10:24 [5] **10:24** Septuagint *he* (compare verse 25)

2 Kings 11:2 [1] **11:2** Compare 2 Chronicles 22:11; Hebrew lacks *and she put*

2 Kings 11:2 [2] **11:2** Septuagint, Syriac, Vulgate (compare 2 Chronicles 22:11) *she*

2 Kings 11:6 [3] **11:6** The meaning of the Hebrew word is uncertain

2 Kings 11:21 [4] **11:21** Ch 12:1 in Hebrew

2 Kings 11:21 [5] **11:21** *Jehoash* is an alternate spelling of *Joash* (son of Ahaziah) as in verse 2
2 Kings 12:1 [1] **12:1** *Jehoash* is an alternate spelling of *Joash* (son of Ahaziah) as in 11:2; also verses 2, 4, 6, 7, 18
2 Kings 13:6 [1] **13:6** Septuagint, Syriac, Targum, Vulgate; Hebrew *he walked*
2 Kings 13:10 [2] **13:10** *Jehoash* is an alternate spelling of *Joash* (son of Jehoahaz) as in verses 9, 12–14; also verse 25
2 Kings 14:8 [1] **14:8** *Jehoash* is an alternate spelling of *Joash* (son of Jehoahaz) as in 13:9, 12–14; also verses 9, 11–16
2 Kings 14:13 [2] **14:13** A *cubit* was about 18 inches or 45 centimeters
2 Kings 15:5 [1] **15:5** *Leprosy* was a term for several skin diseases; see Leviticus 13
2 Kings 15:5 [2] **15:5** The meaning of the Hebrew word is uncertain
2 Kings 15:13 [3] **15:13** Another name for *Azariah*
2 Kings 15:19 [4] **15:19** Another name for *Tiglath-pileser III* (compare verse 29)
2 Kings 15:19 [5] **15:19** A *talent* was about 75 pounds or 34 kilograms
2 Kings 15:20 [6] **15:20** A *shekel* was about 2/5 ounce or 11 grams
2 Kings 16:3 [1] **16:3** Or *made his son pass through the fire*
2 Kings 16:17 [2] **16:17** Compare 1 Kings 7:23
2 Kings 17:17 [1] **17:17** Or *made their sons and their daughters pass through the fire*
2 Kings 17:27 [2] **17:27** Syriac, Vulgate; Hebrew *them*
2 Kings 18:4 [1] **18:4** *Nehushtan* sounds like the Hebrew for both *bronze* and *serpent*
2 Kings 18:14 [2] **18:14** A *talent* was about 75 pounds or 34 kilograms
2 Kings 18:29 [3] **18:29** Hebrew *his*
2 Kings 18:31 [4] **18:31** Hebrew *Make a blessing with me*
2 Kings 21:6 [1] **21:6** Hebrew *made his son pass through the fire*
2 Kings 21:12 [2] **21:12** Or *evil*
2 Kings 23:10 [1] **23:10** Hebrew *might cause his son or daughter to pass through the fire for Molech*
2 Kings 23:11 [2] **23:11** The meaning of the Hebrew word is uncertain
2 Kings 23:12 [3] **23:12** Hebrew *pieces from there*
2 Kings 23:15 [4] **23:15** Septuagint *broke in pieces its stones*
2 Kings 23:17 [5] **23:17** Hebrew *called*

2 Kings 23:33 [6] **23:33** A *talent* was about 75 pounds or 34 kilograms
2 Kings 25:17 [1] **25:17** A *cubit* was about 18 inches or 45 centimeters
2 Kings 25:27 [2] **25:27** Hebrew *reign, lifted up the head of*

Cross-references for 2 Kings

1:1 [a] ch. 3:5 1:1 [b] [2 Sam. 8:2]
1:2 [c] [Matt. 10:25; 12:24, 27; Mark 3:22; Luke 11:15, 18, 19] 1:2 [d] [ch. 8:8]
1:3 [e] 1 Kgs. 17:1; 21:17 1:3 [c] [See ver. 2 above]
1:4 [f] ver. 6, 16
1:6 [c] [See ver. 2 above]
1:8 [g] [Zech. 13:4; Matt. 3:4; Mark 1:6]
1:9 [h] Deut. 33:1; Judg. 13:6; 1 Sam. 2:27; 9:6
1:10 [i] Luke 9:54
1:12 [j] Job 1:16
1:13 [k] [1 Sam. 26:21; Ps. 72:14]
1:16 [c] [See ver. 2 above]
1:17 [l] [ch. 3:1; 8:16]
2:1 [m] [Gen. 5:24] 2:1 [n] See 1 Kgs. 19:19-21 2:1 [o] ch. 4:38; [Josh. 5:9]
2:2 [p] [Ruth 1:15, 16] 2:2 [q] See Ruth 3:13
2:3 [r] ch. 4:1, 38; 5:22; 6:1; 9:1; 1 Kgs. 20:35
2:4 [p] [See ver. 2 above] 2:4 [t] [Josh. 6:26; 1 Kgs. 16:34] 2:4 [q] [See ver. 2 above]
2:5 [r] [See ver. 3 above]
2:6 [p] [See ver. 2 above]
2:7 [r] [See ver. 3 above]
2:8 [u] [1 Kgs. 19:19] 2:8 [v] [Ex. 14:21; Josh. 3:16]
2:11 [w] See ch. 6:17
2:12 [x] ch. 13:14 2:12 [y] [1 Kgs. 11:30]
2:14 [v] [See ver. 8 above]
2:15 [r] [See ver. 3 above]
2:16 [z] See 1 Kgs. 18:12
2:17 [a] ch. 8:11
2:21 [b] [ch. 4:41; Ex. 15:25]
2:24 [c] [Neh. 13:25]
2:25 [d] Josh. 19:26; 1 Kgs. 18:19, 20 2:25 [e] [ch. 3:11]

3:1 [f] [ch. 1:17]
3:2 [g] [ch. 10:26, 27; Ex. 23:24] 3:2 [h] 1 Kgs. 16:31, 32
3:3 [i] 1 Kgs. 12:28, 31, 32 3:3 [j] See 1 Kgs. 14:16
3:4 [k] [Isa. 16:1, 2]
3:5 [l] ch. 1:1
3:7 [m] 1 Kgs. 22:4
3:9 [n] [1 Kgs. 22:47]
3:10 [o] [Josh. 7:7]
3:11 [p] 1 Kgs. 22:7 3:11 [q] [ch. 2:25] 3:11 [r] [1 Kgs. 19:21; John 13:4, 5]
3:13 [s] [Ezek. 14:3] 3:13 [t] 1 Kgs. 22:6 3:13 [u] 1 Kgs. 18:19 3:13 [o] [See ver. 10 above]
3:14 [v] ch. 5:16; 1 Kgs. 17:1
3:15 [w] [1 Sam. 10:5; 1 Chr. 25:1] 3:15 [x] 1 Kgs. 18:46; Ezek. 1:3; 3:14, 22; 8:1; 37:1; 40:1
3:19 [y] [ver. 25; Isa. 25:2]
3:20 [z] [Ex. 29:39, 40]
3:25 [a] [ver. 19] 3:25 [b] Isa. 16:7; [Isa. 15:1; 16:11; Jer. 48:31, 36]
3:26 [c] [Judg. 20:2]
3:27 [d] Amos 2:1; [Mic. 6:7]
4:1 [e] See ch. 2:3 4:1 [f] [Lev. 25:39-41; 1 Sam. 22:2; Neh. 5:5; Matt. 18:25]
4:7 [g] See Deut. 33:1
4:8 [h] Josh. 19:18 4:8 [i] [1 Sam. 25:2; 2 Sam. 19:32]
4:9 [g] [See ver. 7 above]
4:12 [j] ch. 5:20, 21, 25; 8:4, 5
4:13 [k] 2 Sam. 19:13; [ch. 5:1]
4:16 [l] Gen. 18:14; [Gen. 17:21] 4:16 [g] [See ver. 7 above] 4:16 [m] ver. 28
4:17 [l] [See ver. 16 above]
4:19 [n] [Ps. 121:6]
4:21 [o] ver. 32 4:21 [g] [See ver. 7 above]
4:22 [g] [See ver. 7 above]
4:23 [p] [Num. 28:11]
4:25 [q] ch. 2:25
4:27 [r] ver. 25

4:28 [s] ver. 16
4:29 [t] See 1 Kgs. 18:46 4:29 [u] [Ex. 7:19; 14:16; Acts 19:12] 4:29 [v] Luke 10:4
4:30 [w] See Ruth 3:13
4:31 [x] [John 11:11]
4:33 [y] ver. 4; Matt. 6:6; [Matt. 9:25; Mark 5:37, 40; Luke 8:51] 4:33 [z] 1 Kgs. 17:20
4:34 [a] 1 Kgs. 17:21; [Acts 20:10]
4:35 [a] [See ver. 34 above]
4:37 [b] 1 Kgs. 17:23; Heb. 11:35; [ch. 8:1, 5]
4:38 [c] ch. 2:1 4:38 [d] ch. 8:1 4:38 [e] See ch. 2:3 4:38 [f] Deut. 33:3; Luke 10:39; Acts 22:3; [ch. 2:3, 5] 4:38 [g] Ezek. 24:3
4:41 [h] [ch. 2:21; Ex. 15:25]
4:42 [i] [1 Sam. 9:4] 4:42 [j] [1 Sam. 9:7] 4:42 [k] See Matt. 14:16-21; 15:32-38; Mark 6:37-44; 8:4-9; Luke 9:13-17; John 6:5-13
5:1 [l] Luke 4:27 5:1 [m] [ch. 4:13]
5:2 [n] ch. 6:23
5:5 [o] [ch. 4:42; 8:8, 9; 1 Sam. 9:7] 5:5 [p] ver. 22, 23; [Judg. 14:12]
5:7 [q] See Gen. 44:13 5:7 [r] [Gen. 30:2; Deut. 32:39; 1 Sam. 2:6] 5:7 [s] [1 Kgs. 20:7]
5:8 [t] See Deut. 33:1
5:10 [u] [John 9:7]
5:12 [v] [1 Kgs. 11:24]
5:13 [w] [ch. 6:21; 8:9; Judg. 17:10]
5:14 [x] ver. 10; [Job 33:25] 5:14 [y] Luke 4:27
5:15 [z] [Dan. 2:47; 3:29; 6:26, 27] 5:15 [a] [Gen. 33:11]
5:16 [b] ch. 3:14; 1 Kgs. 17:1 5:16 [c] [Gen. 14:23]
5:18 [d] [1 Kgs. 15:18; Zech. 12:11] 5:18 [e] ch. 7:2, 17
5:19 [f] 1 Sam. 1:17
5:20 [g] ch. 4:12 5:20 [h] See Ruth 3:13
5:21 [i] ch. 9:11
5:22 [j] See Josh. 24:33 5:22 [k] ver. 5
5:23 [l] ch. 6:3
5:27 [m] Ex. 4:6; Num. 12:10; [ch. 15:5]

6:1 [n] See ch. 2:3
6:6 [o] [ch. 2:21]
6:13 [p] Gen. 37:17
6:16 [q] 2 Chr. 32:7; [Ps. 55:18; Rom. 8:31]
6:17 [r] ver. 20 6:17 [s] ch. 2:11; [Ps. 34:7; 68:17]; See Zech. 1:8-10; 6:1-7
6:18 [t] [Gen. 19:11]
6:20 [r] [See ver. 17 above]
6:21 [u] ch. 5:13; 8:9; Judg. 17:10
6:22 [v] Gen. 48:22 6:22 [w] Rom. 12:20
6:23 [x] ver. 8, 9; ch. 5:2; 24:2
6:24 [y] 1 Kgs. 20:1
6:29 [z] [Lev. 26:29; Deut. 28:53, 57; Ezek. 5:10]
6:30 [a] 1 Kgs. 21:27
6:31 [b] [1 Kgs. 19:2]; See Ruth 1:17
6:32 [c] Ezek. 8:1; 14:1; 20:1 6:32 [d] [1 Kgs. 18:4; 21:13]
6:33 [e] [Job 2:9]
7:1 [f] ver. 18
7:2 [g] ver. 17, 19; [ch. 5:18] 7:2 [h] Mal. 3:10; [Gen. 7:11]
7:3 [i] [Lev. 13:46]
7:6 [j] [ch. 6:17; 2 Sam. 5:24; Job 15:21] 7:6 [k] [1 Kgs. 10:29]
7:7 [l] [Ps. 48:4-6; Prov. 28:1]
7:16 [m] ver. 1
7:17 [n] ver. 2 7:17 [o] ch. 6:32
7:19 [n] [See ver. 17 above] 7:19 [p] ver. 2
8:1 [q] ch. 4:35 8:1 [r] Ps. 105:16; Hag. 1:11 8:1 [s] [Gen. 41:27]
8:4 [t] See ch. 4:12
8:5 [q] [See ver. 1 above]
8:7 [u] [1 Kgs. 11:24] 8:7 [v] ch. 6:24; 1 Kgs. 20:1
8:8 [w] 1 Kgs. 19:15, 17 8:8 [x] See 1 Sam. 9:7 8:8 [y] [ch. 1:2]
8:9 [z] [ch. 5:13]
8:10 [a] ver. 14 8:10 [b] ver. 15
8:11 [c] ch. 2:17

8:12 [d] ch. 10:32; 12:17; 13:3, 7, 22; Amos 1:3, 4 8:12 [e] Isa. 13:16; Hos. 13:16; Nah. 3:10; [Ps. 137:9; Hos. 10:14]
8:13 [f] See 1 Sam. 17:43 8:13 [g] [1 Kgs. 19:15]
8:14 [h] ver. 10
8:16 [i] [ch. 1:17; 3:1]
8:17 [j] For ver. 17-24, see 2 Chr. 21:5-10
8:18 [k] [ver. 26]
8:19 [l] 2 Sam. 7:12, 13; Ps. 132:11 8:19 [m] 1 Kgs. 11:36; 15:4; [2 Sam. 21:17]
8:20 [n] ch. 3:9; [1 Kgs. 22:47]
8:21 [o] See 2 Sam. 18:17
8:22 [p] [Gen. 27:40] 8:22 [q] Josh. 10:29, 30
8:24 [r] [2 Chr. 21:20] 8:24 [s] [2 Chr. 21:17; 22:6; 25:23]
8:25 [t] For ver. 25-29, see 2 Chr. 22:1-6 8:25 [u] [ch. 9:29]
8:26 [v] [2 Chr. 22:2] 8:26 [w] [1 Kgs. 15:10]
8:28 [x] ver. 15 8:28 [y] [1 Kgs. 22:3]
8:29 [z] ch. 9:15 8:29 [a] 2 Chr. 22:6; [ver. 28; 2 Chr. 22:5] 8:29 [b] ch. 9:16
9:1 [c] See ch. 2:3 9:1 [d] See 1 Kgs. 18:46 9:1 [e] 1 Sam. 10:1 9:1 [f] ch. 8:28; [1 Kgs. 22:3]
9:2 [g] ver. 14; [ver. 20; 1 Kgs. 19:16] 9:2 [h] [ver. 5, 11]
9:3 [i] [1 Kgs. 19:16; 2 Chr. 22:7]
9:6 [i] [See ver. 3 above]
9:7 [j] [1 Kgs. 18:4]; See 1 Kgs. 21:5-15
9:8 [k] ch. 10:17; 1 Kgs. 21:21; [1 Kgs. 14:10] 9:8 [l] See 1 Sam. 25:22 9:8 [m] Deut. 32:36
9:9 [n] 1 Kgs. 14:10; 15:29; 21:22 9:9 [o] 1 Kgs. 16:3, 11; 21:22
9:10 [p] ver. 35, 36; 1 Kgs. 21:23
9:11 [q] ch. 5:21 9:11 [r] Jer. 29:26; Hos. 9:7; [John 10:20; Acts 26:24]
9:13 [s] [Matt. 21:8; Mark 11:8] 9:13 [t] [1 Kgs. 1:34]
9:14 [u] [ch. 8:28] 9:14 [v] [1 Kgs. 19:17]
9:15 [w] ch. 8:29
9:20 [x] [2 Sam. 18:27] 9:20 [y] 1 Kgs. 19:17; [ver. 2, 14]
9:21 [z] 1 Kgs. 18:44 9:21 [a] 2 Chr. 22:7 9:21 [b] 1 Kgs. 21:1; [ver. 26]
9:22 [c] [2 Chr. 21:13]

9:25 [d] [ch. 7:2] 9:25 [b] [See ver. 21 above] 9:25 [e] 1 Kgs. 21:19, 29 9:25 [f] See Isa. 13:1
9:27 [g] [2 Chr. 22:9] 9:27 [h] Josh. 17:11
9:28 [i] [ch. 23:30; 2 Chr. 35:24]
9:29 [j] [ch. 8:25]
9:30 [k] [Jer. 4:30; Ezek. 23:40]
9:31 [l] See 1 Kgs. 16:9-20
9:34 [m] 1 Kgs. 16:31
9:36 [n] 1 Kgs. 21:23
9:37 [o] [Ps. 83:10; Jer. 8:2; 9:22; 16:4; 25:33]
10:1 [p] 1 Kgs. 16:24 10:1 [q] [Esth. 2:7]
10:5 [r] Josh. 9:8, 11
10:6 [q] [See ver. 1 above]
10:7 [s] [1 Kgs. 21:21]
10:9 [t] ch. 9:14, 24
10:10 [u] [1 Sam. 3:19] 10:10 [v] 1 Kgs. 21:19, 21, 29
10:13 [w] [ch. 8:29; 9:16; 2 Chr. 22:8]
10:15 [x] See Jer. 35:6-10, 14, 16, 18 10:15 [y] 1 Chr. 2:55 10:15 [z] Ezra 10:19; Ezek. 17:18
10:16 [a] [1 Kgs. 19:10]
10:17 [b] ch. 9:8; 2 Chr. 22:8 10:17 [v] [See ver. 10 above]
10:18 [c] 1 Kgs. 16:31, 32
10:19 [d] 1 Kgs. 18:19; 22:6
10:20 [e] [Joel 1:14] 10:20 [f] [Lev. 23:36] 10:20 [g] [Ex. 32:5]
10:21 [h] ch. 11:18; 1 Kgs. 16:32
10:24 [i] [1 Kgs. 20:39, 42]
10:25 [j] [1 Kgs. 18:40]
10:26 [k] ch. 3:2; 1 Kgs. 14:23 10:26 [h] [See ver. 21 above]
10:27 [k] [See ver. 26 above] 10:27 [l] [Ezra 6:11; Dan. 2:5; 3:29]
10:29 [m] See 1 Kgs. 12:28-31 10:29 [n] See 1 Kgs. 14:16
10:30 [o] ch. 15:12; [ver. 35; ch. 13:1, 10; 14:23; 15:8]
10:31 [p] ver. 29
10:32 [q] [ch. 13:25; 14:25] 10:32 [r] [ch. 8:12; 1 Kgs. 19:17]

10:33 [s] Deut. 2:36 10:33 [t] [Amos 1:3, 4]
11:1 [u] For ver. 1-3, see 2 Chr. 22:10-12 11:1 [v] ch. 8:26
11:2 [w] [ver. 21; ch. 12:1]
11:4 [x] For ver. 4-20, see 2 Chr. 23:1-21 11:4 [y] ver. 9 11:4 [z] ver. 19
11:5 [a] [1 Chr. 9:25]
11:6 [b] [2 Chr. 23:5]
11:8 [c] [Num. 27:17]
11:10 [d] 2 Sam. 8:7; 1 Chr. 18:7
11:12 [e] [2 Sam. 1:10] 11:12 [f] Ex. 25:16; 31:18; See Deut. 17:18-20 11:12 [g] 1 Sam. 10:24; 2 Sam. 16:16; 1 Kgs. 1:39
11:14 [h] ch. 23:3; [2 Chr. 34:31] 11:14 [i] 1 Kgs. 1:34 11:14 [j] See Gen. 44:13
11:17 [k] [Josh. 24:25] 11:17 [l] 2 Sam. 5:3
11:18 [m] ch. 10:21, 23, 26 11:18 [n] [Deut. 12:3]
11:19 [o] ver. 4 11:19 [p] ver. 6; [2 Chr. 23:20]
11:21 [q] For ch. 11:21–12:15, see 2 Chr. 24:1-14
12:3 [r] ch. 14:4; 15:35; 1 Kgs. 15:14; 22:43
12:4 [s] ch. 22:4 12:4 [t] [Ex. 35:5; 1 Chr. 29:9]
12:9 [u] [Mark 12:41; Luke 21:1]
12:10 [v] [ch. 22:4]
12:12 [w] [ch. 22:5, 6]
12:13 [x] [2 Chr. 24:14] 12:13 [y] 1 Kgs. 7:50
12:15 [z] ch. 22:7
12:16 [a] Lev. 5:15, 18 12:16 [b] Lev. 4:24, 29 12:16 [c] Lev. 7:7; Num. 18:19
12:17 [d] ch. 8:12; [1 Kgs. 19:17] 12:17 [e] [2 Chr. 24:23, 24]
12:18 [f] ch. 16:8; 18:15, 16; 1 Kgs. 15:18; [ch. 14:14; 1 Kgs. 14:26] 12:18 [g] ver. 4
12:20 [h] For ver. 20, 21, see 2 Chr. 24:25-27 12:20 [i] ch. 14:5 12:20 [j] [2 Sam. 5:9]
12:21 [k] [2 Chr. 24:26] 12:21 [l] ch. 14:1
13:2 [m] See 1 Kgs. 14:16
13:3 [n] [Judg. 2:14] 13:3 [o] ch. 8:12; [1 Kgs. 19:17] 13:3 [p] ver. 24, 25
13:4 [q] Ex. 32:11; [Ps. 78:34] 13:4 [r] ch. 14:26; Ex. 3:7, 9
13:5 [s] [Judg. 3:9; Neh. 9:27] 13:5 [t] See 2 Sam. 18:17

13:6 [m] [See ver. 2 above] 13:6 [u] 1 Kgs. 16:33
13:7 [v] [Amos 1:3]
13:11 [m] [See ver. 2 above]
13:12 [w] ch. 14:15 13:12 [x] See ver. 14-19, 25 13:12 [y] See ch. 14:8-14
13:14 [z] ch. 2:12
13:17 [a] 1 Kgs. 20:26
13:19 [b] See Deut. 33:1 13:19 [c] ver. 25
13:20 [d] ch. 1:1; 3:7; 24:2
13:22 [e] ch. 8:12
13:23 [f] ch. 14:27 13:23 [g] [Ex. 2:24, 25] 13:23 [h] Ex. 32:13
13:25 [i] [ch. 10:32; 14:25] 13:25 [j] ver. 18, 19; [Amos 1:4]

14:1 [k] For ver. 1-6, see 2 Chr. 25:1-4 14:1 [l] [ch. 13:10] 14:1 [m] ch. 12:21
14:4 [n] See ch. 12:3 14:4 [o] [ch. 16:4]
14:5 [p] [ch. 15:19] 14:5 [q] ch. 12:20
14:6 [r] Deut. 24:16; [Jer. 31:30; Ezek. 18:4, 20]
14:7 [s] 2 Chr. 25:11 14:7 [t] 2 Sam. 8:13; 1 Chr. 18:12; See Ps. 60 14:7 [u] Isa. 16:1 14:7 [v] [Josh. 15:38]
14:8 [w] For ver. 8-14, see 2 Chr. 25:17-24 14:8 [x] [ch. 23:29]
14:9 [y] [Judg. 9:8-15]
14:10 [z] ver. 7 14:10 [a] Deut. 8:14; 2 Chr. 26:16; 32:25; Ezek. 28:2, 5, 17
14:11 [x] [See ver. 8 above] 14:11 [b] Josh. 15:10
14:12 [c] See 1 Sam. 4:10
14:13 [d] Neh. 8:16; 12:39 14:13 [e] 2 Chr. 25:23; 26:9; Jer. 31:38; Zech. 14:10
14:14 [f] ch. 12:18; 1 Kgs. 7:51
14:15 [g] ch. 13:12, 13
14:17 [h] For ver. 17-22, see 2 Chr. 25:25–26:2
14:19 [i] See Josh. 10:3
14:22 [j] ch. 16:6; Deut. 2:8; [2 Chr. 8:17; 26:2]
14:24 [k] See 1 Kgs. 14:16
14:25 [l] [ch. 10:32; 13:25] 14:25 [m] See 1 Kgs. 8:65 14:25 [n] See Deut. 3:17 14:25 [o] Jonah 1:1; [Matt. 12:39, 40] 14:25 [p] Josh. 19:13
14:26 [q] Ex. 3:7; [ch. 13:4] 14:26 [r] See Deut. 32:36
14:27 [s] [ch. 13:5, 23]
14:28 [t] [2 Sam. 8:6; 1 Kgs. 11:24; 1 Chr. 18:5, 6] 14:28 [u] 2 Chr. 8:3
15:1 [v] [ch. 14:17] 15:1 [w] [ver. 13, 30, 32, 34; 2 Chr. 26:1]
15:2 [x] 2 Chr. 26:3, 4
15:4 [y] See ch. 12:3
15:5 [z] For ver. 5-7, see 2 Chr. 26:21-23 15:5 [a] See Lev. 13:46
15:7 [b] [2 Chr. 26:23]
15:9 [c] See 1 Kgs. 14:16
15:10 [d] [Amos 7:9]
15:12 [e] ch. 10:30
15:13 [f] [ver. 1] 15:13 [g] 1 Kgs. 16:24
15:14 [h] 1 Kgs. 14:17

15:16 [i] See ch. 8:12
15:19 [j] 1 Chr. 5:26 15:19 [k] [ch. 14:5]
15:24 [c] [See ver. 9 above]
15:28 [l] See 1 Kgs. 14:16
15:29 [m] ch. 16:7; [1 Chr. 5:6, 26; 2 Chr. 28:20] 15:29 [n] 1 Kgs. 15:20 15:29 [o] 2 Sam. 20:14, 15 15:29 [p] Josh. 19:37 15:29 [q] Josh. 11:1; Judg. 4:2; 1 Kgs. 9:15 15:29 [r] Isa. 9:1
15:30 [s] [ch. 17:1]
15:33 [t] For ver. 33, 34, see 2 Chr. 27:1, 2
15:34 [u] ver. 3; [2 Chr. 27:6]
15:35 [v] See ch. 12:3 15:35 [w] 2 Chr. 23:20; 27:3
15:37 [x] ch. 16:5; Isa. 7:1
16:2 [y] For ver. 2-4, see 2 Chr. 28:1-4
16:3 [z] [Ps. 106:37, 38]; See Lev. 18:21 16:3 [a] ch. 21:2; [Deut. 12:31; 18:9]
16:4 [b] [ch. 14:4] 16:4 [c] Deut. 12:2; 1 Kgs. 14:23
16:5 [d] ch. 15:37 16:5 [e] [2 Chr. 28:5, 6]
16:6 [f] See ch. 14:22
16:7 [g] See 2 Chr. 28:16 16:7 [h] See ch. 15:29
16:8 [i] See ch. 12:18
16:9 [j] [2 Chr. 28:21] 16:9 [k] [Amos 1:5] 16:9 [l] Isa. 22:6; Amos 1:5; 9:7
16:10 [m] See ch. 15:29 16:10 [n] Isa. 8:2
16:12 [o] See 2 Chr. 26:16-19
16:14 [p] 2 Chr. 4:1 16:14 [q] [Ex. 40:6, 29] 16:14 [r] ver. 11
16:15 [s] Ex. 29:39-41 16:15 [t] ver. 14
16:17 [u] 1 Kgs. 7:23, 25
16:19 [v] [2 Chr. 28:26]
16:20 [w] [2 Chr. 28:27]
17:1 [x] [ch. 15:30]
17:3 [y] For ver. 3-7, see ch. 18:9-12 17:3 [z] [Hos. 10:14]
17:6 [a] [Hos. 13:16] 17:6 [b] [Lev. 26:32, 33; Deut. 28:36, 64; 29:27, 28] 17:6 [c] ch. 18:11; [1 Chr. 5:26] 17:6 [d] Isa. 37:12 17:6 [e] Ezra 6:2; Isa. 13:17; 21:2; Jer. 51:11, 28
17:7 [f] ver. 36; Lev. 25:38; See Ex. 20:2

17:8 [g] Lev. 18:3; Deut. 18:9 17:8 [h] ver. 19; ch. 16:3
17:9 [i] ch. 18:8
17:10 [j] See Ex. 23:24
17:12 [k] See Ex. 20:4
17:13 [l] Neh. 9:30 17:13 [m] ver. 23 17:13 [n] See 1 Sam. 9:9 17:13 [o] Jer. 18:11; 25:5; 35:15
17:14 [p] Deut. 9:6; 2 Chr. 30:8; [Deut. 31:27; Acts 7:51]
17:15 [q] Deut. 29:25 17:15 [r] Deut. 32:21; [1 Kgs. 16:13] 17:15 [s] Jer. 2:5; Rom. 1:21 17:15 [t] Deut. 12:30, 31
17:16 [u] See 1 Kgs. 12:28 17:16 [v] 1 Kgs. 14:15, 23; 15:13; 16:33 17:16 [w] ch. 21:3; 23:5; [Deut. 4:19] 17:16 [x] ch. 11:18; 1 Kgs. 16:31; 22:53
17:17 [y] ch. 16:3; [Lev. 18:21; Ezek. 23:37] 17:17 [z] [Deut. 18:10] 17:17 [a] [Lev. 19:26] 17:17 [b] See 1 Kgs. 21:20
17:18 [c] [1 Kgs. 11:13, 32; 12:20]
17:19 [d] [Jer. 3:8]
17:20 [e] Judg. 2:14; [ch. 13:3; 15:29]
17:21 [f] 1 Kgs. 11:11, 31 17:21 [g] 1 Kgs. 12:20 17:21 [h] See 1 Kgs. 14:16
17:23 [i] ver. 13 17:23 [j] ver. 6
17:24 [k] Ezra 4:2, 10 17:24 [l] ver. 30 17:24 [m] [ch. 18:34] 17:24 [n] See 1 Kgs. 8:65 17:24 [o] ver. 31; ch. 18:34; 19:13
17:28 [p] 1 Kgs. 12:29
17:29 [q] 1 Kgs. 12:31; 13:32
17:30 [r] ver. 24
17:31 [s] See ver. 17 17:31 [t] [ch. 19:37] 17:31 [u] ver. 24
17:32 [v] [Zeph. 1:5] 17:32 [w] See 1 Kgs. 12:31 17:32 [x] ver. 29
17:34 [y] Gen. 32:28; 35:10; 1 Kgs. 18:31
17:35 [z] Judg. 6:10 17:35 [a] See Ex. 20:5
17:36 [b] Deut. 6:13 17:36 [c] ver. 7 17:36 [d] Ex. 6:6; Deut. 4:34
17:37 [e] Deut. 5:32 17:37 [z] [See ver. 35 above]
17:38 [f] Deut. 4:23 17:38 [z] [See ver. 35 above]
17:39 [b] [See ver. 36 above]
17:41 [g] [Zeph. 1:5]
18:1 [h] [ch. 16:2; 17:1] 18:1 [i] 2 Chr. 28:27; Matt. 1:9

18:2 [j] For ver. 2, 3, see 2 Chr. 29:1, 2 18:2 [k] [2 Chr. 29:1]
18:3 [l] ch. 20:3; 2 Chr. 31:20
18:4 [m] ver. 22; 2 Chr. 31:1 18:4 [n] ch. 17:10; See Ex. 23:24 18:4 [o] ch. 17:16; See Deut. 16:21 18:4 [p] Num. 21:8, 9
18:5 [q] ch. 19:10 18:5 [r] ch. 23:25
18:6 [s] [Deut. 10:20; Josh. 23:8]
18:7 [t] 2 Chr. 15:2 18:7 [u] [ch. 16:7]
18:8 [v] [Isa. 14:29] 18:8 [w] ch. 17:9
18:9 [x] For ver. 9-12, see ch. 17:3-7
18:11 [y] ch. 17:6; 1 Chr. 5:26
18:13 [z] For ver. 13-37, see 2 Chr. 32:1-20; Isa. 36:1-22
18:14 [a] [ch. 23:33]
18:15 [b] [ch. 12:18; 16:8]
18:17 [c] Isa. 20:1 18:17 [d] Isa. 7:3; [ch. 20:20]
18:18 [e] Isa. 22:20 18:18 [f] Isa. 22:15
18:21 [g] [Ezek. 29:6, 7]; See Isa. 30:2, 3, 7
18:22 [h] [ver. 4; 2 Chr. 31:1]
18:26 [e] [See ver. 18 above] 18:26 [f] [See ver. 18 above] 18:26 [i] [Ezra 4:7; Dan. 2:4]
18:31 [j] [1 Kgs. 4:25]
18:32 [k] Deut. 8:7, 8 18:32 [l] See Ex. 3:8
18:33 [m] ch. 19:12; [Isa. 10:10, 11]
18:34 [n] [ch. 19:13] 18:34 [o] See 1 Kgs. 8:65 18:34 [p] Isa. 10:9 18:34 [q] [ch. 17:24]
18:35 [r] [Dan. 3:15]
18:37 [s] ver. 18, 26; ch. 19:2 18:37 [t] See Josh. 7:6
19:1 [u] For ver. 1-37, see 2 Chr. 32:20-22; Isa. 37:1-38 19:1 [t] [See ch. 18:37 above] 19:1 [v] See 2 Sam. 3:31
19:2 [v] [See ver. 1 above]
19:4 [w] [2 Sam. 16:12] 19:4 [x] ver. 16 19:4 [y] [Isa. 1:9]
19:6 [z] ch. 18:17 19:6 [a] See ch. 18:22-25, 30-35
19:7 [b] ver. 9 19:7 [c] ver. 37
19:8 [d] Josh. 10:29 19:8 [e] ch. 18:14; Josh. 10:31

19:9 [f] [1 Sam. 23:27]
19:10 [g] ch. 18:5 19:10 [h] ch. 18:30
19:12 [i] ch. 18:33 19:12 [j] ch. 17:6 19:12 [k] Gen. 11:31; Ezek. 27:23 19:12 [l] Ezek. 27:23; Amos 1:5
19:13 [m] ch. 18:34
19:14 [n] [2 Chr. 32:17]
19:15 [o] See Ex. 25:22 19:15 [p] 1 Kgs. 18:39; Neh. 9:6; Ps. 86:10; Isa. 37:16, 20; 44:6; Jer. 10:10, 12
19:16 [q] Ps. 31:2; 71:2; Dan. 9:18 19:16 [r] 2 Chr. 6:40; Dan. 9:18 19:16 [s] ver. 4
19:18 [t] 2 Chr. 32:19; Ps. 115:4
19:19 [u] Josh. 4:24; Ps. 83:18 19:19 [p] [See ver. 15 above]
19:20 [v] [ch. 20:5]
19:21 [w] Lam. 2:13 19:21 [x] Job 16:4; Ps. 22:7; 109:25; Lam. 2:15
19:22 [y] ver. 4 19:22 [z] ver. 6 19:22 [a] Ps. 71:22; Isa. 5:24; 60:9; Jer. 51:5
19:23 [b] ch. 18:17 19:23 [c] Ps. 20:7 19:23 [d] See Judg. 9:15 19:23 [e] 2 Chr. 26:10; [Isa. 10:18]
19:24 [f] Isa. 19:6
19:25 [g] [Isa. 45:7] 19:25 [h] [Isa. 10:5]
19:26 [i] Ps. 129:6
19:27 [j] [1 Sam. 29:6]
19:28 [k] Ezek. 29:4; 38:4; [Job 41:2; Isa. 30:28; Amos 4:2] 19:28 [l] ver. 33, 36
19:29 [m] ch. 20:8, 9; 1 Sam. 2:34; Isa. 7:11, 14
19:30 [n] [2 Chr. 32:22, 23]
19:31 [o] [Isa. 10:20] 19:31 [p] Isa. 9:7
19:32 [q] 2 Sam. 20:15
19:33 [r] ver. 28
19:34 [s] ch. 20:6; [Isa. 31:5] 19:34 [t] 1 Kgs. 11:13
19:35 [u] [Ex. 12:23; 2 Sam. 24:16]
19:36 [v] Gen. 10:11; Jonah 1:2
19:37 [w] [ch. 17:31]
20:1 [x] For ver. 1-11, see Isa. 38:1-22 20:1 [y] 2 Chr. 32:24 20:1 [z] [2 Sam. 17:23]

20:3 [a] [Neh. 5:19; 13:14, 22, 31] 20:3 [b] See 1 Kgs. 8:61 20:3 [c] ch. 18:3 20:3 [d] [Ps. 39:12, 13]
20:5 [e] 1 Sam. 9:16; 10:1 20:5 [f] ch. 19:20; [Ps. 65:2] 20:5 [g] Ps. 39:12; 56:8
20:6 [h] ch. 19:34
20:9 [i] See ch. 19:29
20:10 [j] Ps. 102:11
20:11 [k] [Josh. 10:12, 13]
20:12 [l] For ver. 12-19, see Isa. 39:1-8 20:12 [m] [Isa. 39:1] 20:12 [n] [2 Chr. 32:31]
20:13 [o] [2 Chr. 32:27]
20:17 [p] ch. 24:13; Jer. 20:5; [ch. 25:13]; See Jer. 27:19-22
20:18 [q] ch. 24:12; 2 Chr. 33:11 20:18 [r] [Dan. 1:3]
20:19 [s] 1 Sam. 3:18; [2 Chr. 32:25, 26]
20:20 [t] [2 Chr. 32:32] 20:20 [u] ch. 18:17; Neh. 2:14; 3:16 20:20 [v] 2 Chr. 32:30; [Isa. 22:9, 11]
20:21 [w] 2 Chr. 32:33
21:1 [x] For ver. 1-9, see 2 Chr. 33:1-9
21:2 [y] [ch. 16:3]
21:3 [z] ch. 18:4 21:3 [a] See Deut. 16:21 21:3 [b] 1 Kgs. 16:32, 33 21:3 [c] ch. 17:16; 23:5; [Deut. 4:19]
21:4 [d] Jer. 7:30; 32:34 21:4 [e] ver. 7; ch. 23:27; 2 Sam. 7:13; 1 Kgs. 8:29; 9:3; [Deut. 12:11]
21:5 [c] [See ver. 3 above] 21:5 [f] ch. 23:12; 1 Kgs. 6:36; 7:12
21:6 [g] See Lev. 18:21 21:6 [h] See Lev. 19:26 21:6 [i] ch. 17:17 21:6 [j] ch. 23:24; See Lev. 19:31
21:7 [a] [See ver. 3 above] 21:7 [e] [See ver. 4 above]
21:8 [k] [2 Sam. 7:19]
21:11 [l] ver. 2; ch. 23:26; 24:3, 4; Jer. 15:4 21:11 [m] 1 Kgs. 21:26 21:11 [n] ver. 16 21:11 [o] ver. 21
21:12 [p] 1 Sam. 3:11; Jer. 19:3
21:13 [q] Isa. 34:11; [Isa. 28:17; Lam. 2:8; Amos 7:7, 8]
21:16 [r] ch. 24:4 21:16 [s] ver. 11
21:17 [t] See 2 Chr. 33:11-19
21:18 [u] For ver. 18-24, see 2 Chr. 33:20-25 21:18 [v] ver. 26

21:20 [w] See ver. 2-6, 11
21:21 [x] ver. 11
21:22 [y] ch. 22:17; [1 Kgs. 11:33]
21:26 [z] ver. 18
22:1 [a] See 2 Chr. 34:1, 2 22:1 [b] Josh. 15:39
22:2 [c] See Deut. 5:32
22:4 [d] [ch. 12:10] 22:4 [e] ch. 12:4 22:4 [f] ch. 12:9
22:5 [g] ch. 12:11, 12, 14
22:7 [h] ch. 12:15
22:8 [i] Deut. 31:24-26; 2 Chr. 34:14
22:11 [j] See Josh. 7:6
22:12 [k] ch. 25:22; Jer. 26:24; 39:14; 40:5 22:12 [l] [2 Chr. 34:20]
22:13 [m] Deut. 29:27
22:14 [n] [2 Chr. 34:22] 22:14 [o] Zeph. 1:10
22:17 [p] ch. 21:22; Deut. 29:25, 26 22:17 [m] [See ver. 13 above]
22:19 [q] [Ps. 51:17; Isa. 57:15] 22:19 [r] 1 Kgs. 21:29 22:19 [s] Lev. 26:31, 32; 2 Chr. 30:7; Jer. 25:18; 44:22; Mic. 6:16 22:19 [t] Jer. 24:9; 26:6; 44:22 22:19 [u] ver. 11
22:20 [v] Ps. 37:37; Isa. 57:1, 2
23:1 [w] For ver. 1-3, see 2 Chr. 34:29-32
23:2 [x] See Deut. 31:11 23:2 [y] ch. 22:8
23:3 [z] ch. 11:14 23:3 [a] [ch. 11:17] 23:3 [b] Deut. 13:4
23:4 [c] [ch. 25:18; Jer. 52:24] 23:4 [d] ch. 21:3 23:4 [e] See Deut. 16:21 23:4 [f] ver. 15
23:5 [g] ch. 21:3
23:6 [h] See Deut. 16:21 23:6 [i] ver. 15 23:6 [j] ver. 15; [2 Chr. 15:16] 23:6 [k] [2 Chr. 34:4]
23:7 [l] 1 Kgs. 14:24; 15:12; See Deut. 23:17 23:7 [m] [Ezek. 16:16] 23:7 [h] [See ver. 6 above]
23:8 [n] 1 Kgs. 15:22
23:9 [o] See Ezek. 44:10-14
23:10 [p] Isa. 30:33; Jer. 7:31, 32; 19:6, 11-14 23:10 [q] See Josh. 15:8 23:10 [r] See Lev. 18:21 23:10 [s] See 1 Kgs. 11:7

23:12 [t] [Jer. 19:13; 32:29; Zeph. 1:5] 23:12 [u] ch. 21:5 23:12 [v] ver. 4, 6
23:13 [w] [1 Kgs. 11:7] 23:13 [x] See 1 Kgs. 11:5 23:13 [y] [Num. 21:29] 23:13 [z] [1 Kgs. 11:5]
23:14 [a] See Ex. 23:24
23:15 [b] 1 Kgs. 12:28, 29, 33 23:15 [c] See 1 Kgs. 14:16 23:15 [d] ver. 6
23:16 [e] 1 Kgs. 13:2
23:17 [f] 1 Kgs. 13:1, 30
23:18 [g] 1 Kgs. 13:11, 31
23:19 [h] [2 Chr. 34:6, 7]
23:20 [i] [ch. 11:18; Ex. 22:20; 1 Kgs. 18:40] 23:20 [j] 2 Chr. 34:5
23:21 [k] See 2 Chr. 35:1-17 23:21 [l] See Ex. 12:3-11; Lev. 23:5, 8; Num. 9:2-4; Deut. 16:2-8
23:22 [m] 2 Chr. 35:18, 19
23:24 [n] ch. 21:6; See Lev. 19:31 23:24 [o] See Gen. 31:19 23:24 [p] ch. 21:11, 21 23:24 [q] Lev. 19:31; 20:27; Deut. 18:11 23:24 [r] ch. 22:8
23:25 [s] [ch. 18:5]
23:26 [t] ch. 21:11; 24:3, 4; Jer. 15:4
23:27 [u] ch. 17:18, 20; 18:11; 21:13 23:27 [v] See ch. 21:4
23:29 [w] For ver. 29, 30, see 2 Chr. 35:20-24 23:29 [x] Jer. 46:2 23:29 [y] [Judg. 5:19; Zech. 12:11]
23:30 [z] [ch. 9:28] 23:30 [y] [See ver. 29 above] 23:30 [a] For ver. 30-34, see 2 Chr. 36:1-4
23:31 [b] [1 Chr. 3:15; Jer. 22:11] 23:31 [c] ch. 24:18
23:32 [d] [ch. 24:9, 19]
23:33 [x] [See ver. 29 above] 23:33 [e] ch. 25:6, 20, 21; Jer. 39:5, 6; 52:9, 10, 26, 27 23:33 [f] See 1 Kgs. 8:65
23:34 [x] [See ver. 29 above] 23:34 [g] [ch. 24:17; Dan. 1:7] 23:34 [h] Jer. 22:11, 12; [Ezek. 19:3, 4]
23:35 [i] ver. 33
23:36 [j] 2 Chr. 36:5
23:37 [d] [See ver. 32 above]
24:1 [k] 2 Chr. 36:6; Jer. 25:1, 9; Dan. 1:1
24:2 [l] ch. 25:4; Jer. 32:28, 29; 35:11; [Ezek. 19:8] 24:2 [m] Jer. 35:11 24:2 [n] ch. 20:17; 21:12-14; 23:27

24:3 [o] ch. 21:11; 23:26
24:4 [p] ch. 21:16
24:5 [q] 2 Chr. 36:8
24:6 [r] [2 Chr. 36:6; Jer. 22:18, 19; 36:30]
24:7 [s] Jer. 37:5-7 24:7 [t] [Jer. 46:2, 20, 24, 26] 24:7 [u] See Num. 34:5
24:8 [v] [1 Chr. 3:16; Esth. 2:6; Jer. 22:24, 28; 24:1; 37:1] 24:8 [w] [2 Chr. 36:9]
24:9 [x] ch. 23:37
24:10 [y] Dan. 1:1
24:11 [y] [See ver. 10 above]
24:12 [z] [Jer. 24:1; 29:1, 2; Ezek. 17:12] 24:12 [a] [2 Chr. 36:10] 24:12 [b] [ch. 25:27]
24:13 [c] ch. 20:17; Isa. 39:6 24:13 [d] 2 Chr. 36:7; Ezra 1:7; Dan. 1:2; 5:2, 3 24:13 [e] See 1 Kgs. 7:48-50 24:13 [f] Jer. 20:5
24:14 [g] Jer. 24:1 24:14 [h] [ver. 16; Jer. 52:28] 24:14 [i] Jer. 24:1; 29:2; [1 Sam. 13:19, 22] 24:14 [j] ch. 25:12
24:15 [k] 2 Chr. 36:10; Esth. 2:6; [Jer. 22:24-26]
24:16 [l] [ver. 14]
24:17 [m] For ver. 17-20, see 2 Chr. 36:10-13 24:17 [n] [Jer. 37:1] 24:17 [o] [1 Chr. 3:15] 24:17 [p] [ch. 23:34; 2 Chr. 36:4]
24:18 [q] For ch. 24:18–25:21, see Jer. 52:1-27 24:18 [r] ch. 23:31
24:19 [s] ch. 23:37
24:20 [t] [Ezek. 17:18]
25:1 [u] For ver. 1-7, see 2 Chr. 36:17-20; Jer. 39:1-7; 52:4-11 25:1 [v] Jer. 34:1, 2; 39:1, 2; Ezek. 24:2 25:1 [w] [Ezek. 21:22; 26:8]
25:3 [x] [Lam. 4:9, 10]
25:4 [y] Neh. 3:15 25:4 [z] See ch. 24:2 25:4 [a] See Deut. 1:1
25:6 [b] Jer. 32:4 25:6 [c] [ch. 23:33]
25:7 [d] [Ezek. 12:13]
25:8 [e] For ver. 8-12, see Jer. 39:8-12; 52:12-16 25:8 [f] [Jer. 52:12]
25:9 [g] 2 Chr. 36:19; Ps. 79:1 25:9 [h] [Hos. 8:14; Amos 2:5]
25:10 [i] Neh. 1:3
25:11 [j] 2 Chr. 36:20

25:12 [k] ch. 24:14; Jer. 40:7

25:13 [l] [Jer. 27:19, 22]; For ver. 13-17, see 2 Chr. 36:18-20; Jer. 52:17-23 25:13 [m] 1 Kgs. 7:15 25:13 [n] 1 Kgs. 7:27 25:13 [o] 1 Kgs. 7:23

25:14 [p] Ex. 27:3; 1 Kgs. 7:45, 50

25:16 [q] 1 Kgs. 7:47

25:17 [r] [1 Kgs. 7:15-18; 2 Chr. 3:15]

25:18 [s] For ver. 18-21, see Jer. 52:24-27 25:18 [t] 1 Chr. 6:14; Ezra 7:1 25:18 [u] Jer. 21:1; 29:25; 37:3

25:19 [v] Esth. 1:14; [Jer. 52:25]

25:20 [w] ch. 23:33

25:21 [w] [See ver. 20 above] 25:21 [x] [ch. 23:27; Lev. 26:33; Deut. 28:64]

25:22 [y] Jer. 39:14; 40:5 25:22 [z] ch. 22:12

25:23 [a] For ver. 23, 24, see Jer. 40:7-9 25:23 [b] Josh. 18:26

25:25 [c] Jer. 41:1, 2 25:25 [d] Jer. 40:14, 15

25:26 [e] See Jer. 43:4-7

25:27 [f] For ver. 27-30, see Jer. 52:31-34 25:27 [g] ch. 24:12, 15 25:27 [h] Gen. 40:13, 20

25:29 [i] 2 Sam. 9:7, 13

Footnotes

1 Chron. 1:1 [1] **1:1** Many names in these genealogies are spelled differently in other biblical books
1 Chron. 1:6 [2] **1:6** Septuagint; Hebrew *Diphath*
1 Chron. 1:10 [3] **1:10** Or *He began to be a mighty man on the earth*
1 Chron. 1:17 [4] **1:17** Septuagint; Hebrew lacks *And the sons of Aram*
1 Chron. 1:19 [5] **1:19** *Peleg* means *division*
1 Chron. 1:22 [6] **1:22** Septuagint, Syriac (compare Genesis 10:28); Hebrew *Ebal*
1 Chron. 1:36 [7] **1:36** Septuagint (compare Genesis 36:12); Hebrew lacks *and of*
1 Chron. 1:39 [8] **1:39** Septuagint (compare Genesis 36:22); Hebrew *Homam*
1 Chron. 1:40 [9] **1:40** Septuagint (compare Genesis 36:23); Hebrew *Alian*
1 Chron. 1:40 [10] **1:40** Septuagint (compare Genesis 36:23); Hebrew *Shephi*
1 Chron. 1:41 [11] **1:41** Hebrew *sons*
1 Chron. 1:41 [12] **1:41** Septuagint (compare Genesis 36:26); Hebrew *Hamran*
1 Chron. 1:42 [13] **1:42** Septuagint (compare Genesis 36:27); Hebrew *Jaakan*
1 Chron. 1:48 [14] **1:48** Hebrew *the River*
1 Chron. 2:7 [1] **2:7** Hebrew *sons*
1 Chron. 2:11 [2] **2:11** Septuagint (compare Ruth 4:21); Hebrew *Salma*
1 Chron. 2:24 [3] **2:24** Septuagint, Vulgate; Hebrew *in Caleb Ephrathah*
1 Chron. 2:31 [4] **2:31** Hebrew *sons*; three times in this verse
1 Chron. 2:42 [5] **2:42** Septuagint; Hebrew *Mesha*
1 Chron. 2:42 [6] **2:42** Hebrew *sons*
1 Chron. 2:42 [7] **2:42** Hebrew *the father of Hebron*
1 Chron. 2:50 [8] **2:50** Septuagint, Vulgate; Hebrew *son*
1 Chron. 3:21 [1] **3:21** Septuagint (compare Syriac, Vulgate); Hebrew *sons of*; four times in this verse
1 Chron. 3:22 [2] **3:22** Hebrew *sons*
1 Chron. 4:3 [1] **4:3** Septuagint (compare Vulgate); Hebrew *father*

1 Chron. 4:9 [2] **4:9** *Jabez* sounds like the Hebrew for *pain*
1 Chron. 4:10 [3] **4:10** Or *evil*
1 Chron. 4:13 [4] **4:13** Septuagint, Vulgate; Hebrew lacks *Meonothai*
1 Chron. 4:14 [5] **4:14** *Ge-harashim* means *valley of craftsmen*
1 Chron. 4:15 [6] **4:15** Hebrew *sons*
1 Chron. 4:17 [7] **4:17** The clause *These are . . . married* is transposed from verse 18
1 Chron. 4:17 [8] **4:17** Hebrew lacks *and bore*
1 Chron. 4:22 [9] **4:22** Vulgate (compare Septuagint); Hebrew *and Jashubi-lahem*
1 Chron. 4:22 [10] **4:22** Or *matters*
1 Chron. 5:6 [1] **5:6** Hebrew *Tilgath-pilneser*; also verse 26
1 Chron. 5:20 [2] **5:20** Or *they were helped to prevail*
1 Chron. 5:24 [3] **5:24** Septuagint, Vulgate; Hebrew *and Epher*
1 Chron. 6:1 [1] **6:1** Ch 5:27 in Hebrew
1 Chron. 6:16 [2] **6:16** Ch 6:1 in Hebrew
1 Chron. 6:28 [3] **6:28** Septuagint, Syriac (compare verse 33 and 1 Samuel 8:2); Hebrew lacks *Joel*
1 Chron. 6:28 [4] **6:28** Hebrew *and Abijah*
1 Chron. 6:60 [5] **6:60** Septuagint, Syriac (compare Joshua 21:17); Hebrew lacks *Gibeon*
1 Chron. 7:1 [1] **7:1** Syriac (compare Vulgate); Hebrew *And to the sons*
1 Chron. 7:3 [2] **7:3** Hebrew *sons*; also verses 10, 12, 17
1 Chron. 7:23 [3] **7:23** *Beriah* sounds like the Hebrew for *disaster*
1 Chron. 7:27 [4] **7:27** Hebrew *Non*
1 Chron. 8:7 [1] **8:7** Hebrew *and Naaman*
1 Chron. 8:7 [2] **8:7** Or *he carried them into exile*
1 Chron. 8:29 [3] **8:29** Compare 9:35; Hebrew lacks *Jeiel*
1 Chron. 9:41 [1] **9:41** Compare 8:35; Hebrew lacks *and Ahaz*
1 Chron. 10:7 [1] **10:7** Hebrew *they*
1 Chron. 11:11 [1] **11:11** Compare 2 Samuel 23:8; Hebrew *thirty*, or *captains*
1 Chron. 11:14 [2] **11:14** Compare 2 Samuel 23:12; Hebrew *they . . . their*
1 Chron. 11:20 [3] **11:20** Syriac; Hebrew *three*
1 Chron. 11:21 [4] **11:21** Compare 2 Samuel 23:19; Hebrew *more renowned among the two*
1 Chron. 11:21 [5] **11:21** Syriac; Hebrew *three*

1 Chron. 11:22 [6] **11:22** Syriac; Hebrew *the son of a valiant man*
1 Chron. 11:23 [7] **11:23** A *cubit* was about 18 inches or 45 centimeters
1 Chron. 11:27 [8] **11:27** Compare 2 Samuel 23:25; Hebrew *the Harorite*
1 Chron. 11:34 [9] **11:34** Compare Septuagint and 2 Samuel 23:32; Hebrew *the sons of Hashem*
1 Chron. 12:4 [1] **12:4** Hebrew verse 5
1 Chron. 12:5 [2] **12:5** Hebrew verse 6
1 Chron. 12:33 [3] **12:33** Septuagint; Hebrew lacks *David*
1 Chron. 13:3 [1] **13:3** Or *him*
1 Chron. 13:5 [2] **13:5** Hebrew *Shihor*
1 Chron. 13:7 [3] **13:7** Or *and his brother*
1 Chron. 13:11 [4] **13:11** *Perez-uzza* means *the breaking out against Uzzah*
1 Chron. 14:11 [1] **14:11** *Baal-perazim* means *Lord of breaking through*
1 Chron. 15:1 [1] **15:1** Hebrew *He*
1 Chron. 16:3 [1] **16:3** Compare Septuagint, Syriac, Vulgate; the meaning of the Hebrew is uncertain
1 Chron. 16:29 [2] **16:29** Or *in holy attire*
1 Chron. 16:38 [3] **16:38** Hebrew *their*
1 Chron. 17:17 [1] **17:17** The meaning of the Hebrew is uncertain
1 Chron. 17:21 [2] **17:21** Septuagint, Vulgate *other*
1 Chron. 18:3 [1] **18:3** Hebrew *hand*
1 Chron. 18:6 [2] **18:6** Septuagint, Vulgate, 2 Samuel 8:6 (compare Syriac); Hebrew lacks *garrisons*
1 Chron. 18:6 [3] **18:6** Hebrew *the LORD saved David*; also verse 13
1 Chron. 19:6 [1] **19:6** A *talent* was about 75 pounds or 34 kilograms
1 Chron. 19:16 [2] **19:16** Hebrew *the River*
1 Chron. 20:2 [1] **20:2** A *talent* was about 75 pounds or 34 kilograms
1 Chron. 20:3 [2] **20:3** Compare 2 Samuel 12:31; Hebrew *he sawed*
1 Chron. 20:3 [3] **20:3** Compare 2 Samuel 12:31; Hebrew *saws*
1 Chron. 21:25 [1] **21:25** A *shekel* was about 2/5 ounce or 11 grams
1 Chron. 21:26 [2] **21:26** Hebrew *he*
1 Chron. 22:14 [1] **22:14** A *talent* was about 75 pounds or 34 kilograms
1 Chron. 23:2 [1] **23:2** Hebrew *He*
1 Chron. 23:4 [2] **23:4** Hebrew lacks *David said*
1 Chron. 23:7 [3] **23:7** Vulgate (compare Septuagint, Syriac); Hebrew *to the Gershonite*
1 Chron. 24:23 [1] **24:23** Compare 23:19; Hebrew lacks *Hebron*

1 Chron. 24:23 [2] **24:23** Compare 23:19; Hebrew lacks *the chief*
1 Chron. 24:26 [3] **24:26** Or *his son*; also verse 27
1 Chron. 25:3 [1] **25:3** One Hebrew manuscript, Septuagint; most Hebrew manuscripts lack *Shimei*
1 Chron. 26:17 [1] **26:17** Septuagint; Hebrew *six Levites*
1 Chron. 26:18 [2] **26:18** Or *court*; Hebrew *parbar* (meaning unknown); twice in this verse
1 Chron. 26:21 [3] **26:21** The Hebrew of verse 21 is uncertain
1 Chron. 26:28 [4] **26:28** Hebrew *Shelomith*
1 Chron. 27:4 [1] **27:4** Septuagint; Hebrew *Ahohite and his division and Mikloth the chief officer*
1 Chron. 27:6 [2] **27:6** Septuagint, Vulgate; Hebrew *was his division*
1 Chron. 28:11 [1] **28:11** Hebrew lacks *of the temple*
1 Chron. 29:4 [1] **29:4** A *talent* was about 75 pounds or 34 kilograms
1 Chron. 29:4 [2] **29:4** Septuagint; Hebrew *houses*
1 Chron. 29:5 [3] **29:5** Or *ordaining himself*; Hebrew *filling his hand*
1 Chron. 29:7 [4] **29:7** A *daric* was a coin weighing about 1/4 ounce or 8.5 grams
1 Chron. 29:15 [5] **29:15** Septuagint, Vulgate; Hebrew *hope*, or *prospect*

Cross-references for 1 Chronicles

1:1 [a] Gen. 4:25, 26; 5:3, 6
1:2 [b] For ver. 2-4, see Gen. 5:9-32
1:4 [c] Gen. 6:10; 9:18
1:5 [d] For ver. 5-7, see Gen. 10:2-4
1:8 [e] For ver. 8-10, see Gen. 10:6-8
1:11 [f] For ver. 11-16, see Gen. 10:10-18
1:17 [g] For ver. 17-23, see Gen. 10:22-29
1:24 [h] For ver. 24, 27, see Gen. 11:10-26; Luke 3:34-36
1:28 [i] Gen. 21:2, 3 1:28 [j] Gen. 16:11, 15
1:29 [k] For ver. 29-31, see Gen. 25:13-16
1:32 [l] For ver. 32, 33, see Gen. 25:1-4
1:34 [i] [See ver. 28 above] 1:34 [m] Gen. 25:25, 26 1:34 [n] Gen. 32:28
1:35 [o] For ver. 35-37, see Gen. 36:4, 5, 9-13
1:38 [p] For ver. 38-42, see Gen. 36:20-28
1:43 [q] For ver. 43-54, see Gen. 36:31-43
1:44 [r] Isa. 34:6; 63:1
1:45 [s] Gen. 36:11; Job 2:11; Jer. 49:7, 20; Ezek. 25:13
2:1 [t] ch. 1:34 2:1 [u] Gen. 29:32-35 2:1 [v] Gen. 30:18-20
2:2 [w] Gen. 30:6 2:2 [x] Gen. 30:22-24 2:2 [y] Gen. 35:18 2:2 [z] Gen. 30:8 2:2 [a] Gen. 30:10-13
2:3 [b] Gen. 38:2-5; 46:12 2:3 [c] Gen. 38:7
2:4 [d] Gen. 38:11, 14, 29, 30; Ruth 4:12; Matt. 1:3
2:5 [e] Gen. 46:12; Ruth 4:18
2:7 [f] Josh. 6:18; 7:1
2:9 [g] Ruth 4:19; Matt. 1:3, 4 2:9 [h] [ver. 13, 42]
2:10 [g] [See ver. 9 above] 2:10 [i] Ruth 4:19; Matt. 1:4 2:10 [j] Num. 1:7; 2:3
2:11 [k] [Ruth 4:20, 21; Matt. 1:4] 2:11 [l] Ruth 4:21, 22; Matt. 1:5, 6
2:12 [l] [See ver. 11 above]
2:13 [m] 1 Sam. 16:6, 8; 17:13 2:13 [n] [1 Sam. 16:9; 17:13]
2:15 [o] [1 Sam. 16:10; 17:12, 14]

2:16 [p] 2 Sam. 2:18
2:17 [q] [2 Sam. 17:25]
2:18 [r] [ver. 9]
2:19 [r] [See ver. 18 above] 2:19 [s] [ver. 50] 2:19 [t] Ex. 17:10, 12; 24:14
2:20 [u] Ex. 31:2
2:21 [v] Num. 27:1
2:23 [w] [Num. 32:41, 42; Deut. 3:14; Josh. 13:30]
2:24 [x] ver. 19, 50 2:24 [y] ch. 4:5
2:25 [z] ver. 9
2:31 [a] [ver. 34, 35]
2:36 [b] ch. 11:41
2:37 [b] [See ver. 36 above] 2:37 [c] [2 Chr. 23:1]
2:41 [d] 2 Kgs. 25:25
2:42 [e] ver. 9 2:42 [f] See Josh. 14:13
2:49 [g] [Josh. 15:17; Judg. 1:13]
2:50 [h] ch. 4:4; [ver. 19]
2:51 [i] [ch. 4:4]
2:52 [j] [ch. 4:2]
2:53 [k] ch. 4:2
2:55 [l] Judg. 1:16 2:55 [m] 2 Kgs. 10:15; Jer. 35:2
3:1 [n] For ver. 1-4, see 2 Sam. 3:2-5 3:1 [o] [2 Sam. 3:3]
3:4 [p] 2 Sam. 2:11 3:4 [q] 2 Sam. 5:5
3:5 [r] For ver. 5-8, see ch. 14:4-7; 2 Sam. 5:14-16 3:5 [s] [ch. 14:4; 2 Sam. 5:14] 3:5 [t] 2 Sam. 12:24 3:5 [u] [2 Sam. 11:3]
3:6 [v] [ch. 14:5; 2 Sam. 5:15]
3:8 [w] [ch. 14:7]
3:9 [x] 2 Sam. 13:1
3:10 [y] 1 Kgs. 11:43 3:10 [z] [1 Kgs. 14:31; 15:1] 3:10 [a] 1 Kgs. 15:8 3:10 [b] 1 Kgs. 15:24
3:11 [c] 2 Kgs. 8:16 3:11 [d] 2 Kgs. 8:24; [2 Chr. 21:17; 22:6] 3:11 [e] 2 Kgs. 11:2
3:12 [f] 2 Kgs. 12:21 3:12 [g] [2 Kgs. 15:30] 3:12 [h] 2 Kgs. 15:7
3:13 [i] 2 Kgs. 15:38 3:13 [j] 2 Kgs. 16:20 3:13 [k] 2 Kgs. 20:21

3:14 [l] 2 Kgs. 21:18 3:14 [m] 2 Kgs. 21:26
3:15 [n] [2 Kgs. 23:30] 3:15 [o] [2 Kgs. 23:34] 3:15 [p] [2 Kgs. 24:17]
3:16 [q] [Matt. 1:11] 3:16 [r] [2 Kgs. 24:6; Jer. 22:24] 3:16 [s] [2 Kgs. 24:17]
3:17 [t] 2 Kgs. 24:15 3:17 [u] Ezra 3:2; 5:2; Hag. 1:1, 12, 14; 2:2, 23; Matt. 1:12; Luke 3:27
3:19 [v] Ezra 2:2; Hag. 1:1, 12, 14; Zech. 4:6
3:22 [w] Neh. 3:29 3:22 [x] Ezra 8:2
4:1 [y] [Gen. 46:12] 4:1 [z] Gen. 38:29 4:1 [a] ch. 2:7
4:2 [b] [ch. 2:52] 4:2 [c] ch. 2:53
4:4 [d] [ver. 18] 4:4 [e] ver. 18, 39 4:4 [f] [Gen. 35:19; ch. 2:50, 51]
4:5 [g] ch. 2:24
4:9 [h] [Gen. 34:19]
4:13 [i] Josh. 15:17 4:13 [j] Judg. 1:13; 3:9, 11
4:15 [k] Num. 13:6
4:18 [l] [ver. 4]
4:21 [m] ch. 2:3; Gen. 38:1, 5; 46:12; Num. 26:20
4:24 [n] Num. 26:12
4:27 [o] [ver. 38] 4:27 [p] [Num. 2:4, 13; 26:14, 22]
4:28 [q] For ver. 28-33, see Josh. 19:2-8
4:29 [r] [Josh. 19:3] 4:29 [s] [Josh. 19:4]
4:30 [s] [See ver. 29 above]
4:31 [t] [Josh. 19:5, 6]
4:33 [u] [Josh. 19:8]
4:38 [v] [ver. 27]
4:39 [w] ver. 4, 18
4:40 [x] [Judg. 18:7, 27]
4:41 [y] See ver. 34-38 4:41 [z] [ch. 5:22]
4:42 [a] Gen. 36:8
4:43 [b] [1 Sam. 15:8; 30:17]
5:1 [c] Gen. 29:32; 49:3 5:1 [d] Gen. 35:22; 49:4 5:1 [e] See Gen. 48:15-22
5:2 [f] See Gen. 49:8-10 5:2 [g] Mic. 5:2; Matt. 2:6
5:3 [h] Gen. 46:9; Ex. 6:14; Num. 26:5, 6
5:6 [i] 2 Chr. 28:20

5:7 [j] ver. 17
5:8 [k] [ver. 4] 5:8 [l] Deut. 2:36; Josh. 13:16 5:8 [m] Num. 32:3 5:8 [n] Num. 32:38
5:9 [o] Josh. 22:9
5:10 [p] ver. 19, 20; ch. 11:38; 27:30
5:11 [q] Josh. 12:5; 13:11
5:16 [r] ch. 27:29
5:17 [s] 2 Kgs. 15:5, 32 5:17 [t] 2 Kgs. 14:16, 28
5:18 [u] Num. 1:3
5:19 [v] See ver. 10 5:19 [w] ch. 1:31; [Gen. 25:15]
5:20 [x] [2 Chr. 14:11; 18:31] 5:20 [y] Ps. 22:4, 5
5:22 [z] ch. 4:41 5:22 [a] ver. 6; 2 Kgs. 15:29; 17:6
5:23 [b] Deut. 3:9; Ezek. 27:5
5:25 [c] See Ex. 34:15 5:25 [d] 2 Kgs. 17:7
5:26 [e] 2 Kgs. 15:19 5:26 [f] See ver. 6 5:26 [g] 2 Kgs. 17:6; 18:11
6:1 [h] ch. 23:6; Gen. 46:11; Ex. 6:16; Num. 26:57
6:2 [i] Ex. 6:18; [ver. 22]
6:3 [j] Ex. 6:20; 15:20 6:3 [k] Lev. 10:1, 12
6:4 [l] For ver. 4-6, 11-14, see Ezra 7:1-5 6:4 [m] For ver. 4-8, see ver. 50-53 6:4 [n] See Ex. 6:25
6:6 [o] [ch. 9:11; Neh. 11:11]
6:8 [p] 2 Sam. 8:17 6:8 [q] 2 Sam. 15:27
6:10 [r] 2 Chr. 26:17, 18 6:10 [s] See 1 Kgs. 6; 2 Chr. 3
6:11 [l] [See ver. 4 above] 6:11 [t] 2 Chr. 19:11; Ezra 7:3
6:12 [u] [Neh. 11:11]
6:13 [v] 2 Kgs. 22:4; Ezra 7:1
6:14 [w] 2 Kgs. 25:18
6:15 [x] [Ezra 3:2] 6:15 [y] See 2 Kgs. 25:8-21
6:16 [z] For ver. 16-19, see Ex. 6:16-19
6:17 [a] [ch. 23:7]
6:18 [b] ch. 23:12
6:19 [c] ch. 23:21; [ver. 44, 47]
6:20 [d] For ver. 20, 21, see ver. 41-43 6:20 [e] ver. 43

6:22 [f] For ver. 22-28, see ver. 33-38
6:29 [g] [ver. 19, 44-47]
6:31 [h] See ch. 16:4-6 6:31 [i] See ch. 15:25–16:1; 2 Sam. 6:12-17
6:33 [j] [ver. 28]
6:39 [k] ch. 15:17, 19; 2 Chr. 5:12; Ezra 2:41; Neh. 7:44
6:49 [l] Lev. 1:7, 9 6:49 [m] Ex. 30:7 6:49 [n] Ex. 30:10; Lev. 4:20
6:50 [o] For ver. 50-53, see ver. 4-8
6:54 [p] Gen. 25:16; Num. 31:10 6:54 [q] Josh. 21:4, 10
6:56 [r] [Josh. 14:13; 15:13]
6:57 [s] For ver. 57-60, see Josh. 21:13-19
6:61 [t] [ver. 66-70; Josh. 21:5]
6:63 [u] Josh. 21:7
6:64 [v] Josh. 21:3
6:65 [w] See ver. 57-60
6:66 [x] For ver. 66-70, see Josh. 21:20-26
6:68 [y] Josh. 12:22; 1 Kgs. 4:12
6:71 [z] For ver. 71-76, see Josh. 21:27-33 6:71 [a] Josh. 9:10
6:77 [b] For ver. 77-81, see Josh. 21:34-39 6:77 [c] [Josh. 19:12, 13]
6:78 [d] Josh. 13:32
6:80 [e] 1 Kgs. 22:3, 4; 2 Kgs. 9:1, 14 6:80 [f] See Gen. 32:2
6:81 [g] Josh. 13:17; 21:39 6:81 [h] Num. 21:32; Josh. 21:39
7:1 [i] [Num. 26:23] 7:1 [j] [Gen. 46:13]
7:2 [k] 2 Sam. 24:1, 2, 9
7:6 [l] Gen. 46:21; Num. 26:38; See ch. 8:1-40
7:8 [m] [ch. 6:60]
7:12 [n] [ch. 8:1]
7:13 [o] Num. 26:48-50 7:13 [p] [Num. 26:48] 7:13 [q] [Num. 26:49]
7:14 [r] For ver. 14-19, see Num. 26:29-33 7:14 [s] See Josh. 17:1
7:15 [t] Num. 27:1; 36:11; Josh. 17:3
7:17 [u] 1 Sam. 12:11
7:20 [v] Num. 26:35
7:24 [w] See Josh. 10:10, 11
7:26 [x] Num. 1:10; 7:48

7:27 [y] Num. 13:8, 16
7:28 [z] Josh. 16:2, 3 7:28 [a] Josh. 16:3
7:29 [b] Josh. 17:7 7:29 [c] Josh. 17:11
7:30 [d] Gen. 46:17; Num. 26:44
8:1 [e] [ch. 7:6; Gen. 46:21; Num. 26:38] 8:1 [f] [ch. 7:12]
8:4 [g] Num. 26:40
8:5 [h] [ch. 7:12]
8:6 [i] [ch. 2:52, 54]
8:12 [j] Ezra 2:33; Neh. 6:2; 7:37; 11:35 8:12 [k] [Acts 9:32, 35, 38]
8:13 [l] [ver. 21] 8:13 [m] Josh. 10:12
8:29 [n] [ch. 9:35] 8:29 [o] For ver. 29-32, see ch. 9:35-38
8:33 [p] For ver. 33-38, see ch. 9:39-44; [1 Sam. 9:1; 14:51] 8:33 [q] ch. 10:2; 1 Sam. 31:2
8:34 [r] 2 Sam. 9:12
9:1 [s] ch. 5:25, 26
9:2 [t] For ver. 2-22, see Neh. 11:3-22 9:2 [u] Ezra 2:70; Neh. 7:73 9:2 [v] Ezra 2:43, 58; 7:7; 8:17, 20; Neh. 3:26; 7:60, 73; 10:28; 11:3, 21; [Josh. 9:27]
9:4 [w] [ch. 2:5, 6]
9:9 [x] [Neh. 11:8] 9:9 [y] [2 Chr. 35:4, 5]
9:10 [z] For ver. 10-13, see Neh. 11:10-14
9:11 [a] [Jer. 20:1; Acts 4:1]
9:14 [b] For ver. 14-17, see Neh. 11:15-19
9:18 [c] Ezek. 46:1, 2
9:19 [d] [ch. 26:1] 9:19 [e] ch. 12:6; Num. 26:58; 2 Chr. 20:19
9:20 [f] [Num. 25:11-13]
9:21 [g] ch. 26:2
9:22 [h] [ch. 26:1, 2] 9:22 [i] See 1 Sam. 9:9
9:25 [j] ver. 16 9:25 [k] [2 Kgs. 11:5]
9:26 [l] [1 Kgs. 6:5, 8]
9:27 [m] See Num. 1:53
9:29 [n] ch. 23:29; Lev. 6:20, 21
9:30 [o] See Ex. 30:23-25

9:31 [p] ver. 19 9:31 [e] [See ver. 19 above] 9:31 [q] ch. 23:29
9:32 [r] See Lev. 24:5-8
9:33 [s] ch. 6:31; 25:1
9:35 [t] For ver. 35-38, see ch. 8:29-32
9:39 [u] For ver. 39-44, see ch. 8:33-38
9:40 [v] [2 Sam. 4:4; 9:6, 10]
9:41 [w] ch. 8:35
9:42 [x] [ch. 8:36]
9:43 [y] [ch. 8:37]
10:1 [z] For ver. 1-12, see 1 Sam. 31:1-13
10:13 [a] 1 Sam. 13:13, 14; 15:23 10:13 [b] 1 Sam. 28:7
10:14 [c] [1 Sam. 28:6] 10:14 [d] ch. 12:23; 1 Sam. 15:28; 2 Sam. 3:9, 10
11:1 [e] For ver. 1-9, see 2 Sam. 5:1-3, 6-10
11:2 [f] Ezek. 34:23
11:3 [g] ver. 10; ch. 12:23; 1 Sam. 16:1, 3, 12, 13
11:4 [h] See Josh. 15:8 11:4 [i] Judg. 1:21
11:6 [j] 2 Sam. 8:16
11:9 [k] Esth. 9:4
11:10 [l] For ver. 10-41, see 2 Sam. 23:8-39 11:10 [m] ver. 3
11:11 [n] [2 Sam. 23:8] 11:11 [o] [ch. 12:18]
11:12 [p] [ch. 27:4]
11:13 [q] [2 Sam. 23:11, 12]
11:15 [r] ch. 14:8
11:16 [s] [1 Sam. 10:5]
11:23 [t] 1 Sam. 17:7
11:26 [u] ch. 27:7
11:38 [v] [ch. 5:10]
11:41 [w] [ch. 2:36]
12:1 [x] See 1 Sam. 27:2-6
12:2 [y] 2 Chr. 17:17; Ps. 78:9 12:2 [z] [Judg. 3:15; 20:16] 12:2 [a] ver. 29
12:3 [b] Josh. 18:28 12:3 [c] ch. 11:28; 27:12
12:4 [d] Josh. 9:3
12:6 [e] ch. 9:19

12:8 [f] 2 Sam. 2:18
12:14 [g] [Lev. 26:8]
12:15 [h] See Josh. 3:15
12:18 [i] See Judg. 3:10 12:18 [j] [2 Sam. 17:25] 12:18 [k] [1 Sam. 25:6]
12:19 [l] See 1 Sam. 29:2-9 12:19 [m] [1 Sam. 29:4]
12:21 [n] 1 Sam. 30:1
12:23 [o] ch. 11:1; 2 Sam. 2:3, 4; 5:1 12:23 [p] ch. 10:14 12:23 [q] ch. 11:3, 10; 1 Sam. 16:1, 3
12:28 [r] ch. 6:8; 2 Sam. 8:17
12:29 [s] ver. 2 12:29 [t] [2 Sam. 2:8, 9]
12:31 [u] See Num. 1:17
12:32 [v] [Esth. 1:13]
12:33 [w] ver. 36, 38 12:33 [x] [Ps. 12:2]
12:36 [y] [2 Sam. 2:9] 12:36 [z] ver. 33
12:38 [a] [1 Kgs. 8:61] 12:38 [b] [ver. 33]
12:40 [c] [1 Sam. 25:18; 30:12]
13:2 [d] [1 Sam. 31:1]
13:3 [e] [1 Sam. 7:1, 2]
13:5 [f] ch. 15:3; 2 Sam. 6:1 13:5 [g] [1 Kgs. 8:65] 13:5 [h] See Num. 34:5 13:5 [i] [1 Sam. 6:21; 7:1]
13:6 [j] For ver. 6-14, see 2 Sam. 6:2-11 13:6 [k] Josh. 15:9, 60 13:6 [l] See 1 Sam. 4:4
13:7 [m] [1 Sam. 7:1]
13:8 [n] [ch. 15:16]
13:9 [o] [2 Sam. 6:6]
13:10 [p] [ch. 15:13, 15; Num. 4:15] 13:10 [q] Lev. 10:2
13:13 [r] [2 Chr. 25:24]
13:14 [s] [ch. 26:4, 5]
14:1 [t] For ver. 1-16, see 2 Sam. 5:11-25
14:4 [u] For ver. 4-7, see ch. 3:5-8 14:4 [v] [ch. 3:5]
14:7 [w] [ch. 3:8] 14:7 [x] 2 Sam. 5:16
14:9 [y] ver. 13 14:9 [z] ch. 11:15
14:13 [a] ver. 9

14:14 [b] ver. 16
14:17 [c] [Deut. 2:25]
15:1 [d] ch. 16:1
15:2 [e] ver. 15, 26; Num. 4:2, 15
15:3 [f] ch. 13:5; [1 Kgs. 8:1] 15:3 [g] ver. 1, 12; 2 Sam. 6:17
15:4 [h] See ch. 6:16-30
15:11 [i] ch. 6:8; 16:39 15:11 [j] 1 Sam. 22:20; 1 Kgs. 2:26
15:12 [k] 2 Chr. 35:6 15:12 [l] ver. 1, 3
15:13 [m] ch. 13:7; 2 Sam. 6:3
15:15 [n] Ex. 25:14 15:15 [o] Num. 4:15; 7:9
15:16 [p] [ch. 13:8; 16:5, 42]
15:17 [q] ch. 6:33 15:17 [r] ch. 6:39 15:17 [s] ch. 6:44
15:20 [t] [ver. 18] 15:20 [u] See Ps. 46, title
15:21 [v] ch. 26:4 15:21 [w] See Ps. 6, title
15:24 [x] ver. 28; ch. 16:6; Num. 10:8 15:24 [v] [See ver. 21 above]
15:25 [y] For ver. 25-28, see 2 Sam. 6:12-15 15:25 [v] [See ver. 21 above]
15:26 [z] Num. 23:1; Job 42:8
15:28 [a] [ver. 24] 15:28 [b] ver. 16
16:1 [c] ch. 15:1
16:5 [d] ch. 6:39
16:7 [e] [2 Sam. 22:1; 23:1]
16:8 [f] For ver. 8-22, see Ps. 105:1-15 16:8 [g] Isa. 12:4 16:8 [h] [Ps. 145:11, 12]
16:11 [i] Ps. 24:6; 27:8
16:12 [j] [Ps. 77:11; 143:5] 16:12 [k] Ps. 78:43
16:14 [l] Isa. 26:9
16:16 [m] Gen. 17:2; 22:16; 26:3; 28:13; [Luke 1:73]
16:17 [n] Gen. 35:11, 12
16:18 [o] Gen. 13:15; 15:18-21
16:19 [p] Deut. 7:7; 26:5 16:19 [q] Heb. 11:9
16:21 [r] [Gen. 12:17; 20:3]
16:22 [s] [Gen. 20:7]
16:23 [t] For ver. 23-33, see Ps. 96:1-13
16:25 [u] Ps. 145:3 16:25 [v] [Ps. 95:3]

16:26 [w] [Ps. 115:15; Isa. 42:5; 44:24; Jer. 10:11, 12]
16:28 [x] [Ps. 29:1]
16:29 [y] [Ps. 110:3]
16:31 [z] [Isa. 49:13] 16:31 [a] Ps. 93:1; 97:1; 99:1; [Isa. 52:7; Rev. 11:15, 17; 19:6]
16:32 [b] Ps. 98:7
16:35 [c] For ver. 35, 36, see Ps. 106:47, 48
16:36 [d] Ps. 41:13; [1 Kgs. 8:15] 16:36 [e] [Deut. 27:15; Ps. 106:48]
16:37 [f] ver. 4, 5 16:37 [g] 2 Chr. 31:16
16:38 [h] ch. 26:4 16:38 [i] ch. 26:10, 16
16:39 [j] ch. 15:11 16:39 [k] See 1 Kgs. 3:4
16:40 [l] Ex. 27:1 16:40 [m] See Ex. 29:38-41; Num. 28:3-8
16:41 [n] See ch. 6:33 16:41 [o] [ch. 25:1, 3, 6] 16:41 [p] Num. 1:17 16:41 [q] 2 Chr. 5:13; 7:3, 6; 20:21; Ezra 3:11; Jer. 33:11; See ver. 34
16:42 [r] [ch. 25:7; 2 Chr. 29:27]
16:43 [s] 2 Sam. 6:19, 20
17:1 [t] For ver. 1-27, see 2 Sam. 7:1-29
17:4 [u] ch. 28:3
17:5 [v] [2 Sam. 7:6]
17:10 [w] [2 Sam. 7:11]
17:13 [x] Cited Heb. 1:5 17:13 [y] [1 Sam. 15:23, 28]
17:19 [z] [2 Sam. 7:21]
18:1 [a] For ver. 1-17, see 2 Sam. 8:1-18
18:3 [b] [2 Sam. 8:3] 18:3 [c] See 1 Kgs. 8:65
18:4 [d] [2 Sam. 8:4]
18:5 [e] ch. 19:6
18:8 [f] [2 Sam. 8:8] 18:8 [g] 1 Kgs. 7:15, 23; 2 Chr. 4:12, 15, 16
18:9 [h] [2 Sam. 8:9] 18:9 [e] [See ver. 5 above]
18:10 [i] [2 Sam. 8:10] 18:10 [b] [See ver. 3 above]
18:11 [j] [2 Sam. 8:12]
18:12 [k] 1 Sam. 26:6; [2 Sam. 8:13]
18:15 [l] [ch. 11:6]

18:16 [m] [2 Sam. 8:17; 20:25] 18:16 [n] [ch. 24:3, 6] 18:16 [o] [2 Sam. 8:17; 1 Kgs. 4:3]
18:17 [p] [2 Sam. 8:18]
19:1 [q] For ver. 1-19, see 2 Sam. 10:1-19
19:6 [r] [2 Sam. 10:6] 19:6 [s] ch. 18:5, 9
19:7 [t] Num. 21:30; Josh. 13:9, 16
19:11 [u] ch. 18:12
19:15 [u] [See ver. 11 above]
19:16 [v] [2 Sam. 10:16, 18] 19:16 [w] 2 Sam. 10:16
19:18 [x] [2 Sam. 10:18] 19:18 [v] [See ver. 16 above]
19:19 [w] [See ver. 16 above]
20:1 [y] 2 Sam. 11:1 20:1 [z] 2 Sam. 12:26
20:2 [a] For ver. 2, 3, see 2 Sam. 12:30, 31
20:3 [b] [2 Sam. 12:31]
20:4 [c] For ver. 4-8, see 2 Sam. 21:18-22
20:5 [d] [2 Sam. 21:19]
20:7 [e] ch. 2:13; 2 Sam. 13:3; [1 Sam. 16:9; 17:13]
21:1 [f] For ver. 1-28, see 2 Sam. 24:1-25 21:1 [g] Zech. 3:1, 2; [2 Sam. 24:1]; See Job 1:6-12; 2:1-7
21:5 [h] [2 Sam. 24:9]
21:6 [i] ch. 27:24
21:8 [j] [2 Sam. 12:13]
21:9 [k] ch. 29:29; See 1 Sam. 9:9
21:12 [l] [2 Sam. 24:13]
21:15 [m] See Gen. 6:6
21:16 [n] 1 Kgs. 20:31; See 2 Sam. 3:31
21:18 [o] [2 Chr. 3:1]
21:25 [p] [2 Sam. 24:24]
21:26 [q] See Lev. 9:24
21:29 [r] ch. 16:39; 2 Chr. 1:3; [1 Kgs. 3:4]
22:1 [s] ch. 21:18, 19, 26, 28; 2 Chr. 3:1; [Deut. 12:5]
22:2 [t] [1 Kgs. 9:20, 21; 2 Chr. 2:17] 22:2 [u] [1 Kgs. 5:17]
22:3 [v] ver. 14; 1 Kgs. 7:47

22:4 [w] [1 Kgs. 5:6]
22:5 [x] ch. 29:1; [1 Kgs. 3:7; Prov. 4:3]
22:7 [y] ch. 17:1, 2; 28:2; 2 Sam. 7:2, 3; 1 Kgs. 8:17; See Ps. 132:1-5
22:8 [z] ch. 28:3; [1 Kgs. 5:3]
22:9 [a] 1 Kgs. 5:4; [ver. 18; 1 Kgs. 4:25] 22:9 [b] 2 Sam. 12:24
22:10 [c] See 2 Sam. 7:13 22:10 [d] ch. 28:6; 2 Sam. 7:14; Heb. 1:5
22:11 [e] ver. 16; [1 Sam. 20:13]
22:12 [f] [1 Kgs. 3:9, 12; Ps. 72:1]
22:13 [g] ch. 28:7 22:13 [h] ch. 28:20; [Deut. 31:6, 7; Josh. 1:6, 7, 9]
22:14 [i] [ch. 29:4] 22:14 [j] ver. 3
22:16 [k] ver. 11
22:17 [l] See ch. 28:1-6
22:18 [m] ch. 23:25; [Deut. 12:10; Josh. 21:44; 23:1; 2 Sam. 7:1]; See ver. 9
22:19 [n] [2 Chr. 20:3] 22:19 [o] 1 Kgs. 8:6, 21; 2 Chr. 5:7; 6:11 22:19 [p] ver. 7; 1 Kgs. 5:3
23:1 [q] ch. 29:28 23:1 [r] [ch. 28:5; 29:22, 28]; See 1 Kgs. 1:33-39
23:3 [s] Num. 4:3, 47 23:3 [t] ver. 24; Num. 1:2 23:3 [u] [Num. 4:47, 48]
23:4 [v] [2 Chr. 2:2, 18; 34:12; Ezra 3:8, 9] 23:4 [w] ch. 26:29; [Deut. 16:18; 2 Chr. 19:8]
23:5 [x] 2 Chr. 29:25, 26; Neh. 12:36; Amos 6:5
23:6 [y] [2 Chr. 8:14; 23:18; 35:4; Ezra 6:18] 23:6 [z] ch. 6:1, 16; Ex. 6:16; Num. 26:57
23:7 [a] ch. 26:21
23:8 [b] ch. 15:18; 29:8; [ch. 26:21]
23:12 [c] ch. 6:18; 26:23; Ex. 6:18; Num. 3:19
23:13 [d] Ex. 6:20 23:13 [e] Ex. 28:1; [Heb. 5:4] 23:13 [f] Ex. 30:7; Num. 16:40; 1 Sam. 2:28 23:13 [g] Deut. 21:5 23:13 [h] Num. 6:23
23:14 [i] [ch. 26:23-25] 23:14 [j] Deut. 33:1
23:15 [k] Ex. 2:22; 18:3, 4
23:16 [l] ch. 26:24
23:19 [m] ch. 24:23; [ch. 26:31]
23:20 [n] ch. 24:24, 25
23:21 [o] ch. 6:19, 29; 24:26; Ex. 6:19; [Num. 26:58] 23:21 [p] ch. 24:29

23:22 [q] ch. 24:28 23:22 [r] [Num. 36:6, 8]
23:23 [s] ch. 24:30
23:24 [t] [Num. 10:17, 21] 23:24 [u] ver. 3 23:24 [v] 2 Chr. 31:17; Ezra 3:8; [ver. 3; Num. 4:3; 8:24]
23:25 [w] See ch. 22:18
23:26 [x] See Num. 4:5-15
23:27 [v] [See ver. 24 above]
23:29 [y] See Lev. 24:5-8 23:29 [z] ch. 9:29; Lev. 6:20, 21 23:29 [a] ch. 9:31 23:29 [b] Lev. 6:21; 7:12 23:29 [c] [Lev. 19:35]
23:31 [d] Isa. 1:13 23:31 [e] See Num. 28:11 23:31 [f] See Lev. 23:2, 4
23:32 [g] Num. 1:53 23:32 [h] See Num. 3:6-9
24:1 [i] Lev. 10:1, 6; Num. 26:60
24:2 [j] Lev. 10:2; Num. 26:61
24:3 [k] ver. 31; 2 Sam. 8:17
24:5 [l] ver. 31
24:6 [m] 2 Sam. 8:17; [ch. 18:16; 1 Sam. 22:20; 23:6]
24:10 [n] Luke 1:5
24:19 [o] ch. 9:25
24:20 [p] ch. 23:13
24:21 [q] ch. 23:17
24:23 [r] ch. 23:19
24:24 [s] ch. 23:20
24:26 [t] ch. 23:21
24:28 [u] ch. 23:22
24:30 [v] ch. 23:23
24:31 [w] ver. 5; ch. 25:8; 26:13, 14; Neh. 11:1 24:31 [x] ver. 6
25:1 [y] See ch. 6:39 25:1 [z] See ch. 6:33 25:1 [a] ch. 16:41 25:1 [b] [Ex. 15:20; 2 Kgs. 3:15] 25:1 [c] ch. 15:16; Neh. 12:27
25:2 [b] [See ver. 1 above]
25:3 [b] [See ver. 1 above]
25:5 [d] [2 Sam. 24:11]
25:6 [c] [See ver. 1 above]
25:7 [e] [ch. 23:5]

25:8 [f] ch. 26:13
26:2 [g] ch. 9:21
26:4 [h] ch. 15:18, 24; 16:38
26:5 [i] ch. 13:14; 2 Sam. 6:11
26:10 [j] ch. 16:38
26:13 [k] ch. 25:8
26:15 [l] Neh. 12:25; [2 Chr. 25:24]
26:16 [j] [See ver. 10 above]
26:18 [n] 2 Kgs. 23:11
26:20 [o] ver. 22, 24, 26; ch. 28:12; Ezra 2:69; Neh. 10:38
26:21 [p] [ch. 29:8]
26:22 [q] [ch. 23:8]
26:23 [r] ch. 23:12
26:24 [s] ch. 23:16; [ch. 24:20]
26:25 [t] [ch. 23:17] 26:25 [u] [ch. 24:21] 26:25 [v] [ch. 23:18]
26:26 [w] 2 Sam. 8:11
26:28 [x] ch. 29:29; See 1 Sam. 9:9 26:28 [v] [See ver. 25 above]
26:29 [y] Neh. 11:16 26:29 [z] ch. 23:4; See Deut. 16:18
26:30 [a] ch. 27:17
26:31 [b] ch. 24:23; [ch. 23:19] 26:31 [c] ch. 6:81; Num. 21:32; Josh. 21:39
26:32 [d] 2 Chr. 19:11
27:2 [e] ch. 11:11; [2 Sam. 23:8]
27:3 [f] Num. 26:20
27:4 [g] 2 Sam. 23:9; [ch. 11:12]
27:5 [h] 2 Sam. 8:18
27:6 [i] ch. 11:24, 25; 2 Sam. 23:20-28
27:7 [j] ch. 11:26; 2 Sam. 23:24
27:8 [k] [ch. 11:27; 2 Sam. 23:25]
27:9 [l] ch. 11:28
27:10 [m] ch. 11:27
27:11 [n] ch. 11:29; 20:4; 2 Sam. 21:18
27:12 [o] ch. 11:28
27:13 [p] ch. 11:30

27:14 [q] ch. 11:31
27:15 [r] [2 Sam. 23:29] 27:15 [s] ch. 4:13; Judg. 1:13; 3:9
27:17 [t] ch. 26:30 27:17 [u] ch. 24:3
27:22 [v] ch. 28:1
27:23 [w] See Gen. 15:5
27:24 [x] [ch. 21:5, 6] 27:24 [y] ch. 21:7; 2 Sam. 24:12-15
27:25 [z] ch. 11:33; 2 Sam. 23:31
27:28 [a] 1 Kgs. 10:27; 2 Chr. 1:15; 9:27
27:29 [b] ch. 5:16
27:30 [c] See ch. 5:10
27:33 [d] See 2 Sam. 15:12 27:33 [e] See 2 Sam. 15:37
27:34 [f] [ver. 5] 27:34 [g] 1 Kgs. 1:7; [ch. 24:6] 27:34 [h] [ch. 11:6]
28:1 [i] ch. 23:2 28:1 [j] See ch. 27:16-22 28:1 [k] See ch. 27:1-15 28:1 [l] See ch. 27:25-31 28:1 [m] See ch. 11:10-47
28:2 [n] See ch. 22:7 28:2 [o] Ps. 99:5; 132:7; Isa. 66:1; Lam. 2:1; [Ps. 110:1]
28:3 [p] See 2 Sam. 7:5, 13
28:4 [q] 1 Sam. 16:12, 13 28:4 [r] ch. 17:23, 27 28:4 [s] ch. 5:2; Gen. 49:8; Ps. 78:68 28:4 [t] 1 Sam. 16:1
28:5 [u] See ch. 3:1-9; 14:3-7 28:5 [v] ch. 22:9; 23:1
28:6 [w] See 2 Sam. 7:13, 14
28:7 [r] [See ver. 4 above] 28:7 [x] [ch. 22:13]
28:9 [y] [1 Kgs. 8:61] 28:9 [z] See 1 Sam. 16:7 28:9 [a] See 2 Chr. 15:2
28:10 [b] ver. 20; Ezra 10:4; Hag. 2:4
28:11 [c] ver. 19; See Ex. 25:40 28:11 [d] 1 Kgs. 6:3; 2 Chr. 3:4 28:11 [e] Ex. 25:17
28:12 [f] See ch. 26:20
28:13 [g] ch. 24:1 28:13 [h] ch. 23:6
28:15 [i] See Ex. 25:31-37
28:18 [j] See Ex. 30:1 28:18 [k] See Ex. 25:18-22; 1 Kgs. 6:23-28
28:19 [l] ver. 11, 12; Ex. 25:40
28:20 [m] See ch. 22:13; Josh. 1:5
28:21 [n] ver. 13; See ch. 24-26 28:21 [o] [Ex. 35:25, 26; 36:1, 2]
29:1 [p] ch. 22:5; [1 Kgs. 3:7] 29:1 [q] ver. 19

29:2 [r] [Isa. 54:11, 12; Rev. 21:19-21]
29:4 [s] [ch. 22:14] 29:4 [t] See 1 Kgs. 9:28
29:6 [u] ch. 27:1; 28:1 29:6 [v] See ch. 27:25-31
29:7 [w] Ezra 2:69; 8:27; Neh. 7:70-72
29:8 [x] ch. 23:8; [ch. 26:21]
29:9 [y] [2 Kgs. 12:4; 2 Cor. 9:7]
29:10 [z] Luke 1:68
29:11 [a] [1 Tim. 1:17; Rev. 5:13]
29:12 [b] [1 Kgs. 3:13; 2 Chr. 1:12; Rom. 11:36] 29:12 [c] 2 Chr. 20:6
29:15 [d] See Lev. 25:23 29:15 [e] Job 14:2; Ps. 102:11; 144:4
29:17 [f] ch. 28:9; Prov. 17:3; [1 Sam. 16:7] 29:17 [g] [Prov. 11:20]
29:19 [h] [Ps. 72:1] 29:19 [i] ver. 1, 2 29:19 [j] ch. 22:14
29:20 [k] See Josh. 22:33 29:20 [l] See Ex. 4:31
29:21 [m] Gen. 35:14
29:22 [n] [ch. 23:1] 29:22 [o] See 1 Kgs. 1:38, 39 29:22 [p] 1 Kgs. 2:35
29:23 [q] 1 Kgs. 2:12 29:23 [r] ch. 28:5; [2 Chr. 9:8]
29:25 [s] 2 Chr. 1:1; [Josh. 3:7] 29:25 [t] 1 Kgs. 3:13; 2 Chr. 1:12; [Eccles. 2:9]
29:27 [u] 2 Sam. 5:4, 5; 1 Kgs. 2:11
29:28 [v] [Gen. 15:15; 25:8] 29:28 [w] ch. 23:1
29:29 [x] ch. 26:28; [1 Sam. 9:9] 29:29 [y] See 2 Sam. 12:1 29:29 [z] See 1 Sam. 22:5
29:30 [a] [Dan. 4:23, 25]

Footnotes

2 Chron. 1:5 [1] **1:5** Or *him*
2 Chron. 1:13 [2] **1:13** Septuagint, Vulgate; Hebrew *to*
2 Chron. 1:17 [3] **1:17** A *shekel* was about 2/5 ounce or 11 grams
2 Chron. 2:1 [1] **2:1** Ch 1:18 in Hebrew
2 Chron. 2:2 [2] **2:2** Ch 2:1 in Hebrew
2 Chron. 2:10 [3] **2:10** A *cor* was about 6 bushels or 220 liters
2 Chron. 2:10 [4] **2:10** A *bath* was about 6 gallons or 22 liters
2 Chron. 3:1 [1] **3:1** Septuagint; Hebrew lacks *the LORD*
2 Chron. 3:3 [2] **3:3** Syriac; Hebrew *foundations*
2 Chron. 3:3 [3] **3:3** A *cubit* was about 18 inches or 45 centimeters
2 Chron. 3:4 [4] **3:4** Compare 1 Kings 6:3; the meaning of the Hebrew is uncertain
2 Chron. 3:8 [5] **3:8** A *talent* was about 75 pounds or 34 kilograms
2 Chron. 3:9 [6] **3:9** A *shekel* was about 2/5 ounce or 11 grams
2 Chron. 3:10 [7] **3:10** Septuagint; the meaning of the Hebrew is uncertain
2 Chron. 3:10 [8] **3:10** Hebrew *they overlaid*
2 Chron. 3:13 [9] **3:13** Hebrew *they*
2 Chron. 3:16 [10] **3:16** Hebrew *chains in the inner sanctuary*
2 Chron. 4:1 [1] **4:1** A *cubit* was about 18 inches or 45 centimeters
2 Chron. 4:3 [2] **4:3** Compare 1 Kings 7:24; Hebrew *oxen*; twice in this verse
2 Chron. 4:5 [3] **4:5** A *handbreadth* was about 3 inches or 7.5 centimeters
2 Chron. 4:5 [4] **4:5** A *bath* was about 6 gallons or 22 liters
2 Chron. 4:17 [5] **4:17** Spelled *Zarethan* in 1 Kings 7:46
2 Chron. 4:22 [6] **4:22** Compare 1 Kings 7:50; Hebrew *the entrance of the house*
2 Chron. 5:9 [1] **5:9** Hebrew *it is*
2 Chron. 6:13 [1] **6:13** A *cubit* was about 18 inches or 45 centimeters
2 Chron. 6:26 [2] **6:26** Septuagint, Vulgate; Hebrew *answer*
2 Chron. 6:27 [3] **6:27** Septuagint, Syriac, Vulgate (compare 1 Kings 8:36); Hebrew *toward the good way*
2 Chron. 7:6 [1] **7:6** Hebrew *by their hand*
2 Chron. 7:19 [2] **7:19** The Hebrew for *you* is plural here

2 Chron. 7:20 [3] **7:20** Hebrew *them*; twice in this verse
2 Chron. 8:16 [1] **8:16** Septuagint, Syriac, Vulgate; Hebrew *to*
2 Chron. 8:18 [2] **8:18** A *talent* was about 75 pounds or 34 kilograms
2 Chron. 9:6 [1] **9:6** Hebrew *their*
2 Chron. 9:7 [2] **9:7** Septuagint (compare 1 Kings 10:8); Hebrew *men*
2 Chron. 9:9 [3] **9:9** A *talent* was about 75 pounds or 34 kilograms
2 Chron. 9:15 [4] **9:15** A *shekel* was about 2/5 ounce or 11 grams
2 Chron. 9:21 [5] **9:21** Or *baboons*
2 Chron. 9:26 [6] **9:26** Hebrew *the River*
2 Chron. 10:6 [1] **10:6** Or *the elders*; also verses 8, 13
2 Chron. 10:18 [2] **10:18** Spelled *Adoram* in 1 Kings 12:18
2 Chron. 11:23 [1] **11:23** Hebrew *and sought a multitude of wives*
2 Chron. 12:12 [1] **12:12** Hebrew *good things were found*
2 Chron. 12:15 [2] **12:15** After *seer*, Hebrew adds *according to genealogy*
2 Chron. 12:16 [3] **12:16** Spelled *Abijam* in 1 Kings 14:31
2 Chron. 13:2 [1] **13:2** Spelled *Maacah* in 1 Kings 15:2
2 Chron. 13:7 [2] **13:7** Hebrew *soft of heart*
2 Chron. 13:9 [3] **13:9** Hebrew *to fill his hand*
2 Chron. 13:13 [4] **13:13** Hebrew *they*
2 Chron. 13:19 [5] **13:19** Or *Ephrain*
2 Chron. 14:1 [1] **14:1** Ch 13:23 in Hebrew
2 Chron. 14:2 [2] **14:2** Ch 14:1 in Hebrew
2 Chron. 14:13 [3] **14:13** Hebrew *They*
2 Chron. 15:8 [1] **15:8** Hebrew *the vestibule of the LORD*
2 Chron. 16:3 [1] **16:3** Or *treaty*; twice in this verse
2 Chron. 16:9 [2] **16:9** Or *whole*
2 Chron. 18:33 [1] **18:33** Hebrew *in his innocence*
2 Chron. 19:11 [1] **19:11** Hebrew *the good*
2 Chron. 20:1 [1] **20:1** Compare 26:7; Hebrew *Ammonites*
2 Chron. 20:2 [2] **20:2** One Hebrew manuscript; most Hebrew manuscripts *Aram* (Syria)
2 Chron. 20:9 [3] **20:9** Or *the sword of judgment*
2 Chron. 20:24 [4] **20:24** Hebrew *they*
2 Chron. 20:26 [5] **20:26** *Beracah* means *blessing*
2 Chron. 21:2 [1] **21:2** That is, Judah
2 Chron. 21:16 [2] **21:16** Hebrew *spirit*

2 Chron. 22:2 [1] **22:2** See 2 Kings 8:26; Hebrew *forty-two*; Septuagint *twenty*
2 Chron. 22:11 [2] **22:11** Spelled *Jehosheba* in 2 Kings 11:2
2 Chron. 22:11 [3] **22:11** That is, Joash
2 Chron. 23:3 [1] **23:3** Hebrew *he*
2 Chron. 23:15 [2] **23:15** Or *they made a passage for her*
2 Chron. 24:1 [1] **24:1** Spelled *Jehoash* in 2 Kings 12:1
2 Chron. 24:10 [2] **24:10** Or *until it was full*
2 Chron. 24:22 [3] **24:22** Hebrew *and seek*
2 Chron. 24:24 [4] **24:24** Hebrew *they*
2 Chron. 24:25 [5] **24:25** Septuagint, Vulgate; Hebrew *sons*
2 Chron. 24:27 [6] **24:27** Hebrew *founding*
2 Chron. 25:6 [1] **25:6** A *talent* was about 75 pounds or 34 kilograms
2 Chron. 25:19 [2] **25:19** Hebrew *you*
2 Chron. 25:23 [3] **25:23** A *cubit* was about 18 inches or 45 centimeters
2 Chron. 25:28 [4] **25:28** Hebrew *of Judah*
2 Chron. 26:19 [1] **26:19** *Leprosy* was a term for several skin diseases; see Leviticus 13
2 Chron. 27:5 [1] **27:5** A *talent* was about 75 pounds or 34 kilograms
2 Chron. 27:5 [2] **27:5** A *cor* was about 6 bushels or 220 liters
2 Chron. 28:3 [1] **28:3** Hebrew *made his sons pass through the fire*
2 Chron. 28:16 [2] **28:16** Septuagint, Syriac, Vulgate (compare 2 Kings 16:7); Hebrew *kings*
2 Chron. 28:19 [3] **28:19** Or *wildly*
2 Chron. 28:20 [4] **28:20** Hebrew *Tilgath-pilneser*
2 Chron. 29:1 [1] **29:1** Spelled *Abi* in 2 Kings 18:2
2 Chron. 29:31 [2] **29:31** Hebrew *filled your hand for*
2 Chron. 30:19 [1] **30:19** Hebrew *not according to the cleanness of holiness*
2 Chron. 30:21 [2] **30:21** Compare 1 Chronicles 13:8; Hebrew *with instruments of might*
2 Chron. 32:5 [1] **32:5** Vulgate; Hebrew *and raised upon the towers*
2 Chron. 33:19 [1] **33:19** One Hebrew manuscript, Septuagint; most Hebrew manuscripts *of Hozai*
2 Chron. 34:6 [1] **34:6** The meaning of the Hebrew is uncertain
2 Chron. 34:22 [2] **34:22** Syriac, Vulgate; Hebrew lacks *had sent*
2 Chron. 36:3 [1] **36:3** A *talent* was about 75 pounds or 34 kilograms

2 Chron. 36:9 [2] **36:9** Septuagint (compare 2 Kings 24:8); most Hebrew manuscripts *eight*

Cross-references for 2 Chronicles

1:1 [a] 1 Kgs. 2:46 1:1 [b] 1 Chr. 29:25

1:2 [c] 1 Chr. 27:1

1:3 [d] See 1 Kgs. 3:4 1:3 [e] 1 Chr. 16:39; 21:29 1:3 [f] Ex. 29:10; Lev. 10:7; Num. 14:10

1:4 [g] See 2 Sam. 6:2-17; 1 Chr. 15:25–16:1

1:5 [h] Ex. 27:1, 2; 38:1, 2 1:5 [i] Ex. 31:2 1:5 [j] [1 Chr. 13:3]

1:6 [k] 1 Kgs. 3:4

1:7 [l] For ver. 7-12, see 1 Kgs. 3:5-14

1:8 [m] 1 Chr. 28:5

1:9 [n] ch. 6:17; 1 Kgs. 8:26 1:9 [o] Gen. 13:16

1:10 [p] [Num. 27:17; Deut. 31:2]

1:11 [q] Eccles. 5:19; 6:2

1:12 [q] [See ver. 11 above] 1:12 [r] ch. 9:22; [1 Chr. 29:25]

1:13 [s] See 1 Kgs. 3:4 1:13 [t] ver. 3

1:14 [u] For ver. 14-17, see ch. 9:25-28; 1 Kgs. 10:26-29 1:14 [v] [1 Kgs. 4:26] 1:14 [w] [1 Kgs. 9:19]

2:1 [x] 1 Kgs. 5:5

2:2 [y] ver. 18; 1 Kgs. 5:15, 16; [ch. 8:7, 8; 1 Kgs. 9:20, 21] 2:2 [z] [1 Kgs. 5:16]

2:3 [a] For ver. 3-16, see 1 Kgs. 5:2-11 2:3 [b] 1 Chr. 14:1

2:4 [c] See Ex. 30:7 2:4 [d] See Lev. 24:5-8 2:4 [e] See Num. 28:3-8 2:4 [f] ch. 8:13; Num. 28:9, 11, 19, 26

2:5 [g] Ps. 135:5; [Ex. 15:11; 1 Chr. 16:25; Ps. 86:8]

2:6 [h] ch. 6:18; 1 Kgs. 8:27; Isa. 66:1; Acts 7:49

2:7 [i] ver. 13, 14 2:7 [j] 1 Chr. 22:15

2:8 [k] ch. 9:10, 11

2:10 [l] [1 Kgs. 5:11]

2:11 [m] ch. 9:8; 1 Kgs. 10:9

2:12 [n] See Gen. 1:1 2:12 [o] [ver. 1]

2:14 [p] 1 Kgs. 7:14 2:14 [q] [ver. 7]

2:15 [r] ver. 10
2:16 [s] [1 Kgs. 5:9] 2:16 [t] See Josh. 19:46
2:17 [u] [1 Chr. 22:2]
2:18 [v] See ver. 2
3:1 [w] For ver. 1, 2, see 1 Kgs. 6:1 3:1 [x] Gen. 22:2, 14 3:1 [y] [1 Chr. 21:15, 18, 28]
3:3 [z] [Ezra 3:11] 3:3 [a] For ver. 3, 4, see 1 Kgs. 6:2, 3
3:5 [b] 1 Kgs. 6:17 3:5 [c] 1 Kgs. 6:29, 32
3:7 [c] [See ver. 5 above]
3:8 [d] [1 Kgs. 6:16]
3:9 [e] 1 Chr. 28:11
3:10 [f] For ver. 10-13, see 1 Kgs. 6:23-28
3:13 [g] [Ezek. 40:9]
3:14 [h] See Ex. 26:31
3:15 [i] For ver. 15, 16, see 1 Kgs. 7:15-20; [1 Kgs. 7:15; 2 Kgs. 25:17; Jer. 52:21]
3:17 [j] 1 Kgs. 7:21
4:1 [k] ch. 7:7; 8:12; [ch. 15:8; 1 Kgs. 8:64; 2 Kgs. 16:14]; See Ezek. 43:13-17
4:2 [l] For ver. 2-5, see 1 Kgs. 7:23-26
4:5 [m] [1 Kgs. 7:26]
4:6 [n] 1 Kgs. 7:38, 39
4:7 [o] ver. 20; 1 Kgs. 7:49; See Ex. 25:31-39; 27:20, 21
4:8 [p] ver. 19; [1 Kgs. 7:48]
4:9 [q] 1 Kgs. 6:36 4:9 [r] [ch. 6:13; 2 Kgs. 21:5]
4:10 [s] 1 Kgs. 7:39
4:11 [t] For ch. 4:11–5:1, see 1 Kgs. 7:40-51 4:11 [u] [1 Kgs. 7:13, 14]
4:12 [v] 1 Kgs. 7:41
4:13 [w] [1 Kgs. 7:20]
4:14 [n] [See ver. 6 above]
4:16 [x] 1 Chr. 28:17 4:16 [t] [See ver. 11 above] 4:16 [y] ch. 2:13; [1 Kgs. 7:14]
4:18 [z] 1 Kgs. 7:47
4:19 [a] ver. 8

4:20 [b] ver. 7
5:1 [c] For ver. 1-10, see 1 Kgs. 7:51–8:9
5:2 [d] 2 Sam. 6:12
5:4 [e] [ver. 7; 1 Kgs. 8:3]
5:5 [f] ch. 23:18; 30:27
5:9 [g] [1 Kgs. 8:8]
5:10 [h] Deut. 10:2, 5; [ch. 6:11]
5:11 [i] 1 Chr. 24:1, 5; [Luke 1:5]
5:12 [j] See 1 Chr. 25:1-4 5:12 [k] See 1 Chr. 6:39 5:12 [l] See 1 Chr. 6:33 5:12 [m] 1 Chr. 15:16; Ps. 150:3-5 5:12 [n] ch. 7:6; 1 Chr. 15:24
5:13 [o] 1 Chr. 16:42 5:13 [p] See 1 Chr. 16:34
5:14 [q] ch. 7:2; 1 Kgs. 8:11; [Ex. 40:35; Ezek. 10:3, 4]
6:1 [r] For ver. 1-39, see 1 Kgs. 8:12-50; [Ex. 20:21; Heb. 12:18]
6:2 [s] [Ps. 135:21]
6:6 [t] ch. 12:13; Ps. 78:68 6:6 [u] 1 Chr. 28:4; See 1 Sam. 16:11-13
6:7 [v] 2 Sam. 7:2; 1 Chr. 17:1; 28:2
6:8 [v] [See ver. 7 above]
6:11 [w] [ch. 5:10]
6:13 [x] [2 Kgs. 11:14; 23:3] 6:13 [y] [1 Kgs. 8:54]
6:14 [z] See Ex. 15:11 6:14 [a] See Deut. 7:9
6:15 [b] 1 Chr. 22:9, 10
6:16 [c] ch. 7:18; See 1 Kgs. 2:4 6:16 [d] Ps. 132:12
6:18 [e] See ch. 2:6
6:20 [f] [ver. 40]
6:21 [g] [Dan. 9:19]
6:25 [g] [See ver. 21 above]
6:26 [h] ch. 7:13; [1 Kgs. 17:1]
6:27 [g] [See ver. 21 above]
6:28 [i] [ch. 20:9]
6:30 [g] [See ver. 21 above] 6:30 [j] See 1 Sam. 16:7
6:33 [k] ch. 7:14; [James 2:7]
6:36 [l] Eccles. 7:20; James 3:2; 1 John 1:8
6:40 [m] Neh. 1:6, 11; [ver. 20; ch. 7:15] 6:40 [n] Ps. 130:2

6:41 [o] Ps. 132:8, 9; [1 Chr. 28:2] 6:41 [p] [Isa. 61:10] 6:41 [q] [ch. 7:10; Neh. 9:25]
6:42 [r] Ps. 132:10 6:42 [s] [Ps. 132:1]
7:1 [t] 1 Kgs. 8:54 7:1 [u] Lev. 9:24; 1 Kgs. 18:38; 1 Chr. 21:26 7:1 [v] See ch. 5:13
7:3 [w] See ch. 5:13
7:4 [x] 1 Kgs. 8:62, 63
7:6 [y] [1 Chr. 15:16] 7:6 [w] [See ver. 3 above] 7:6 [z] ch. 5:12
7:7 [a] For ver. 7-10, see 1 Kgs. 8:64-66
7:8 [b] See Num. 34:8 7:8 [c] See Num. 34:5
7:11 [d] For ver. 11-22, see 1 Kgs. 9:1-9
7:12 [e] See Deut. 12:5
7:13 [f] [ch. 6:26, 28]
7:14 [g] [ch. 12:7]
7:15 [h] See ch. 6:40
7:16 [e] [See ver. 12 above]
7:18 [i] 1 Kgs. 8:25; See ch. 6:16
7:19 [j] [Lev. 26:14; Deut. 28:15]
7:20 [k] [Deut. 29:28] 7:20 [l] See Deut. 28:37
7:21 [m] Deut. 29:24; Jer. 22:8, 9
8:1 [n] For ver. 1-18, see 1 Kgs. 9:10-28
8:5 [o] See Josh. 16:3, 5 8:5 [p] ch. 14:7; Deut. 3:5
8:7 [q] See Gen. 15:18-21
8:8 [r] ch. 10:18; 1 Kgs. 4:6; 9:21; 12:18; [Josh. 16:10]
8:11 [s] 1 Kgs. 3:1; 7:8; 9:24
8:12 [t] ch. 4:1; 15:8
8:13 [u] [Ex. 29:38] 8:13 [v] Num. 28:3, 9, 11, 26; 29:2 8:13 [w] Ex. 23:14; Deut. 16:16
8:14 [x] See 1 Chr. 24 8:14 [y] See 1 Chr. 25 8:14 [z] ch. 7:6 8:14 [u] [See ver. 13 above] 8:14 [a] See 1 Chr. 9:17-23, 26 8:14 [b] Neh. 12:24, 36
8:17 [c] 1 Kgs. 9:26 8:17 [d] [Deut. 2:8; 2 Kgs. 14:22]
8:18 [e] ch. 9:10; [1 Kgs. 9:28]
9:1 [f] For ver. 1-12, see 1 Kgs. 10:1-13 9:1 [g] [Matt. 12:42; Luke 11:31]

9:3 [g] [See ver. 1 above]
9:8 [h] 1 Chr. 29:23 9:8 [i] ch. 2:11
9:10 [j] ch. 8:18
9:11 [k] [1 Kgs. 10:12]
9:12 [l] [1 Kgs. 10:13]
9:13 [m] For ver. 13-28, see 1 Kgs. 10:14-28
9:14 [n] Ps. 68:29; 72:10
9:16 [o] [1 Kgs. 10:17]
9:21 [p] ch. 20:36, 37
9:22 [q] 1 Kgs. 3:13
9:25 [r] [ch. 1:14; 1 Kgs. 4:26; 10:26]
9:26 [s] 1 Kgs. 4:21 9:26 [t] Gen. 15:18; Ex. 23:31; Ps. 72:8
9:27 [u] ch. 1:15
9:28 [v] ch. 1:16
9:29 [w] For ver. 29-31, see 1 Kgs. 11:41-43 9:29 [x] 1 Chr. 29:29 9:29 [y] 2 Sam. 12:1 9:29 [z] 1 Kgs. 11:29 9:29 [a] ch. 12:15; 13:22 9:29 [b] 2 Sam. 24:11; See 1 Sam. 9:9
9:31 [c] [1 Kgs. 2:10]
10:1 [d] For ver. 1-19, see 1 Kgs. 12:1-20
10:2 [e] 1 Kgs. 11:40
10:4 [f] [1 Kgs. 5:15]
10:7 [g] [1 Kgs. 12:7]
10:15 [h] See 1 Kgs. 11:29-39
10:16 [i] See 2 Sam. 20:1
10:18 [j] [1 Kgs. 4:6; 5:14]
11:1 [k] For ver. 1-4, see 1 Kgs. 12:21-24
11:2 [l] ch. 12:5, 15
11:4 [m] ch. 28:8, 11
11:5 [n] ver. 23; ch. 8:5; 12:4; 14:6; 17:2, 19; 21:3
11:8 [o] ch. 14:9
11:14 [p] Num. 35:2 11:14 [q] ch. 13:9
11:15 [r] 1 Kgs. 12:31; 13:33 11:15 [s] See 1 Kgs. 12:28
11:16 [t] ch. 15:9

11:17 [u] [ch. 12:1]
11:18 [v] 1 Sam. 16:6; 17:13, 28; [1 Chr. 27:18]
11:20 [w] 1 Kgs. 15:2 11:20 [x] [1 Kgs. 14:31]
11:22 [y] [Deut. 21:15-17] 11:22 [x] [See ver. 20 above]
12:1 [z] ch. 11:17 12:1 [a] ch. 26:16 12:1 [b] See 1 Kgs. 14:22-24
12:2 [c] 1 Kgs. 14:25 12:2 [d] 1 Kgs. 11:40
12:3 [e] ch. 16:8; Nah. 3:9; [Dan. 11:43]
12:4 [f] See ch. 11:5-12
12:5 [g] ch. 11:2; 1 Kgs. 12:22 12:5 [h] [ch. 15:2]
12:6 [i] [ch. 21:2] 12:6 [j] Ex. 9:27
12:7 [k] [ch. 7:14; 1 Kgs. 21:29; James 4:10] 12:7 [l] [ch. 34:25]
12:8 [m] [Deut. 28:47, 48; Isa. 26:13]
12:9 [n] For ver. 9-11, see 1 Kgs. 14:26-28 12:9 [o] ch. 9:15, 16; 1 Kgs. 10:16, 17
12:12 [p] [ch. 7:14; 1 Kgs. 21:29; James 4:10] 12:12 [q] [ch. 19:3]
12:13 [r] 1 Kgs. 14:21
12:14 [s] [ch. 19:3]
12:15 [t] [1 Kgs. 14:29] 12:15 [u] ch. 9:29; 1 Chr. 29:29 12:15 [v] ver. 5; 1 Kgs. 12:22 12:15 [w] ch. 9:29; 13:22 12:15 [x] See 1 Sam. 9:9
12:16 [y] [1 Kgs. 14:31]
13:1 [z] 1 Kgs. 15:1, 2 13:1 [y] [See ch. 12:16 above]
13:2 [a] [ch. 11:20] 13:2 [b] 1 Kgs. 15:7
13:3 [c] ch. 14:10; Judg. 20:22; 1 Sam. 17:2
13:4 [d] Josh. 18:22 13:4 [e] See Josh. 24:33
13:5 [f] 2 Sam. 7:12, 13, 16 13:5 [g] Num. 18:19
13:6 [h] 1 Kgs. 11:26; 12:19, 20
13:7 [i] See Judg. 9:4 13:7 [j] [ch. 12:13; 1 Kgs. 14:21]
13:8 [k] See 1 Kgs. 12:28
13:9 [l] ch. 11:14, 15 13:9 [m] ch. 29:31 13:9 [n] Jer. 5:7
13:11 [o] ch. 2:4 13:11 [p] See Lev. 24:5-9 13:11 [q] See Ex. 25:31-39 13:11 [r] Ex. 27:20, 21; Lev. 24:2-4 13:11 [s] Num. 1:53
13:12 [t] Num. 10:9 13:12 [u] [Acts 5:39]
13:13 [v] [Josh. 8:9]

13:14 [w] ch. 14:11 13:14 [t] [See ver. 12 above]
13:15 [x] ch. 14:12
13:16 [y] ch. 16:8
13:18 [z] [ch. 14:11; 16:7, 8]
13:19 [a] [ch. 15:8; 17:2] 13:19 [b] [Josh. 15:9]
13:20 [c] 1 Sam. 25:38 13:20 [d] 1 Kgs. 14:20
13:22 [e] ch. 24:27 13:22 [f] ch. 9:29; 12:15
14:1 [g] [1 Kgs. 15:8]
14:3 [h] [ch. 15:17; 1 Kgs. 15:14] 14:3 [i] See Ex. 23:24 14:3 [j] Ex. 34:13
14:5 [h] [See ver. 3 above] 14:5 [k] ch. 34:4, 7; Lev. 26:30; Isa. 17:8; 27:9; Ezek. 6:4, 6
14:6 [l] See ch. 11:5 14:6 [m] ch. 15:15; 20:30
14:7 [n] ch. 8:5 14:7 [m] [See ver. 6 above]
14:8 [o] [ch. 13:3]
14:9 [p] ch. 12:3; 16:8 14:9 [q] ch. 11:8; Josh. 15:44
14:10 [r] ch. 13:3 14:10 [q] [See ver. 9 above]
14:11 [s] ch. 13:14; Ex. 14:10 14:11 [t] ch. 13:18 14:11 [u] [1 Sam. 17:45]
14:12 [v] ch. 13:15
14:13 [w] Gen. 10:19; 20:1; 26:1, 6
14:14 [w] [See ver. 13 above] 14:14 [x] ch. 17:10; 20:29; [Gen. 35:5]
15:1 [y] ch. 20:14; 24:20; Num. 24:2; Judg. 3:10; [ver. 8]
15:2 [z] ch. 20:17 15:2 [a] 1 Chr. 28:9; Isa. 55:6; Jer. 29:13 15:2 [b] ch. 12:5; 24:20
15:3 [c] [Hos. 3:4]
15:4 [d] Deut. 4:30, 31
15:5 [e] Judg. 5:6
15:7 [f] Josh. 1:6, 7, 9 15:7 [g] Gen. 15:1; [Ps. 62:12]
15:8 [h] [ver. 1] 15:8 [i] ch. 17:2; [ch. 13:19] 15:8 [j] See Josh. 24:33 15:8 [k] ch. 8:12
15:9 [l] ch. 11:16
15:11 [m] See ch. 14:13-15
15:12 [n] ch. 29:10; 34:31; 2 Kgs. 23:3; Neh. 10:29
15:13 [o] See Deut. 13:6-9

15:15 [p] ch. 14:7; 20:30
15:16 [q] For ver. 16-18, see 1 Kgs. 15:13-15 15:16 [r] [1 Kgs. 15:2, 10] 15:16 [s] Ex. 34:13 15:16 [t] [ch. 30:14; 2 Kgs. 23:6, 15]
15:17 [u] [ch. 14:3, 5]
16:1 [v] For ver. 1-6, see 1 Kgs. 15:17-22 16:1 [w] [1 Kgs. 16:8] 16:1 [x] [ch. 15:9]
16:4 [y] [Ex. 1:11]
16:7 [z] ch. 19:2; 1 Kgs. 16:1 16:7 [a] See 1 Sam. 9:9 16:7 [b] [Isa. 31:1; Jer. 17:5]
16:8 [c] ch. 14:9 16:8 [d] ch. 12:3 16:8 [e] [ch. 13:16, 18]
16:9 [f] Zech. 4:10; [Prov. 15:3] 16:9 [g] [1 Kgs. 8:61] 16:9 [h] 1 Sam. 13:13 16:9 [i] 1 Kgs. 15:16, 32
16:10 [j] [ch. 18:26]
16:11 [k] For ver. 11-14, see 1 Kgs. 15:23, 24
16:14 [l] [Gen. 50:2; Mark 16:1; John 19:39, 40] 16:14 [m] [ch. 21:19; Jer. 34:5]
17:2 [n] See ch. 11:5 17:2 [o] ch. 15:8
17:4 [p] [1 Kgs. 12:28]
17:5 [q] [ch. 32:23] 17:5 [r] ch. 18:1
17:6 [s] [ch. 15:17; 20:33; 1 Kgs. 22:43]
17:7 [t] See ch. 35:3
17:8 [u] ch. 19:8
17:9 [t] [See ver. 7 above]
17:10 [v] ch. 14:14; 20:29
17:11 [w] [ch. 26:8; 2 Sam. 8:2]
17:16 [x] Judg. 5:2, 9; Neh. 11:2
17:17 [y] [1 Chr. 12:2]
17:19 [z] ver. 2
18:1 [a] ch. 17:5 18:1 [b] ch. 21:6; 2 Kgs. 8:18
18:2 [c] For ver. 2-34, see 1 Kgs. 22:2-35
18:9 [d] See Ruth 4:1
18:13 [e] 1 Kgs. 17:1 18:13 [f] Num. 22:18; 24:13
18:16 [g] Num. 27:17; Matt. 9:36

18:18 [h] See 1 Kgs. 22:19
18:21 [i] See 1 Kgs. 22:22
18:23 [j] See 1 Kgs. 22:24
18:25 [k] ch. 34:8
18:26 [l] See ch. 16:10
18:27 [m] Mic. 1:2
19:2 [n] ch. 20:34; 1 Kgs. 16:1 19:2 [o] ch. 16:7 19:2 [p] See 1 Sam. 9:9 19:2 [q] [ch. 18:1; 20:37; Ps. 139:21] 19:2 [r] ver. 10; ch. 24:18; 32:25
19:3 [s] ch. 12:12; 1 Kgs. 14:13 19:3 [t] ch. 17:6 19:3 [u] ch. 30:19; Ezra 7:10
19:4 [v] See Josh. 24:33
19:5 [w] [Deut. 16:18] 19:5 [x] See ch. 11:5
19:6 [y] Deut. 1:17
19:7 [z] Deut. 32:4; Job 8:3; 34:10; [Gen. 18:25; Rom. 9:14] 19:7 [a] See Deut. 10:17
19:8 [b] ch. 17:8, 9 19:8 [y] [See ver. 6 above]
19:9 [c] 2 Sam. 23:3 19:9 [d] 1 Kgs. 8:61
19:10 [e] See Deut. 17:8 19:10 [f] ver. 2
19:11 [g] 1 Chr. 26:30, 32 19:11 [h] 1 Chr. 28:10; [Ezra 10:4]
20:1 [i] 2 Kgs. 1:1; 3:4, 7
20:2 [j] Gen. 14:7 20:2 [k] See 1 Sam. 23:29
20:3 [l] ch. 19:3; [1 Chr. 22:19] 20:3 [m] Ezra 8:21; Jer. 36:9; Jonah 3:5; [Joel 1:14; 2:15]
20:6 [n] See Deut. 4:39 20:6 [o] [Dan. 4:17, 25, 32] 20:6 [p] 1 Chr. 29:12
20:7 [q] Ps. 44:2 20:7 [r] Isa. 41:8; James 2:23
20:9 [s] ch. 6:28-30; 1 Kgs. 8:33, 37; [Ezek. 14:21] 20:9 [t] [Ezra 10:1] 20:9 [u] ch. 6:20
20:10 [v] ver. 1, 22, 23 20:10 [w] ch. 25:11, 14; Gen. 32:3; 36:8 20:10 [x] Deut. 2:4, 5, 9, 19 20:10 [y] Num. 20:21
20:11 [z] Ps. 83:6, 7, 12
20:12 [a] [1 Sam. 3:13] 20:12 [b] Ps. 25:15; 123:1, 2; 141:8
20:14 [c] See ch. 15:1
20:15 [d] ch. 32:7; [Deut. 1:29, 30; 31:6, 8] 20:15 [e] 1 Sam. 17:47
20:16 [f] Num. 13:23

20:17 [g] [Ex. 14:13, 14] 20:17 [d] [See ver. 15 above] 20:17 [h] ch. 15:2; 32:8; [Num. 14:9]
20:18 [i] ch. 29:29, 30; Ex. 4:31; Neh. 8:6
20:19 [j] Ex. 6:16, 18 20:19 [k] See 1 Chr. 9:19
20:20 [l] [2 Sam. 14:2] 20:20 [m] Isa. 7:9
20:21 [n] See 1 Chr. 16:29 20:21 [o] See 1 Chr. 16:34
20:22 [p] [ch. 13:13] 20:22 [q] ver. 10
20:23 [r] [Judg. 7:22; 1 Sam. 14:20]
20:27 [s] Neh. 12:43
20:29 [t] ch. 14:14; 17:10
20:30 [u] [ch. 14:6, 7; 15:15]
20:31 [v] For ver. 31-33, see 1 Kgs. 22:41-43
20:33 [w] [ch. 17:6] 20:33 [x] ch. 12:14
20:34 [y] ch. 19:2 20:34 [z] 1 Kgs. 16:1, 7
20:35 [a] 1 Kgs. 22:48, 49
20:36 [b] ch. 9:21
20:37 [c] [ch. 19:2]

21:1 [d] 1 Kgs. 22:50
21:2 [e] [ch. 24:5]
21:3 [f] See ch. 11:5
21:4 [e] [See ver. 2 above]
21:5 [g] For ver. 5-10, see 2 Kgs. 8:17-22 21:5 [h] [ver. 20]
21:6 [i] See 1 Kgs. 12:28-30; 16:31-33 21:6 [j] ch. 18:1; 2 Kgs. 8:18
21:7 [k] See 1 Kgs. 11:36; [2 Sam. 21:17]
21:8 [l] ver. 10
21:10 [m] ver. 8
21:11 [n] Ex. 34:16; Lev. 17:7; 20:5
21:12 [o] ch. 17:3 21:12 [p] ch. 14:2-5
21:13 [i] [See ver. 6 above] 21:13 [n] [See ver. 11 above] 21:13 [q] See 1 Kgs. 16:31-33 21:13 [r] ver. 4
21:15 [s] ver. 18, 19
21:16 [t] [1 Kgs. 11:14, 23] 21:16 [u] ch. 17:11; 22:1; 26:7
21:17 [v] ch. 25:23; [ch. 22:6]
21:18 [w] ver. 15
21:19 [x] ch. 16:14
21:20 [y] [ver. 5] 21:20 [z] [Jer. 22:18] 21:20 [a] [ch. 24:25; 28:27]
22:1 [b] For ver. 1-6, see 2 Kgs. 8:24-29 22:1 [c] See ch. 21:16
22:2 [d] [ch. 21:6]
22:7 [e] 2 Kgs. 9:21 22:7 [f] 2 Kgs. 9:6, 7
22:8 [g] See 2 Kgs. 10:11-14 22:8 [h] [ch. 24:24]
22:9 [i] [2 Kgs. 9:27] 22:9 [j] 2 Kgs. 9:28 22:9 [k] ch. 17:4
22:10 [l] For ver. 10-12, see 2 Kgs. 11:1-3
23:1 [m] For ver. 1-21, see 2 Kgs. 11:4-20
23:2 [n] See ch. 21:2
23:3 [o] See ch. 6:16
23:4 [p] [1 Chr. 9:25; 24:4]
23:6 [q] See 1 Chr. 23:27-29
23:8 [r] See 1 Chr. 24
23:11 [s] Deut. 17:18, 19 23:11 [t] See 1 Sam. 10:24
23:15 [u] Neh. 3:28; Jer. 31:40; [2 Kgs. 11:16]

23:17 [v] Deut. 13:9

23:18 [w] ch. 5:5; 30:27 23:18 [x] 1 Chr. 23:6, 30, 31; 24:1 23:18 [y] Num. 28:2 23:18 [z] [1 Chr. 25:2]

23:19 [a] See 1 Chr. 26:1-19

23:20 [b] [2 Kgs. 11:19; 15:35]

24:1 [c] For ver. 1-14, see 2 Kgs. 11:21–12:15

24:2 [d] [ch. 26:5]

24:4 [e] [1 Chr. 22:7] 24:4 [f] ver. 12

24:5 [g] See ch. 21:2

24:6 [h] See Ex. 30:12-16 24:6 [i] See Num. 17:7, 8

24:7 [j] [ch. 21:17] 24:7 [k] [1 Kgs. 15:15]

24:9 [l] [Ezra 1:1] 24:9 [h] [See ver. 6 above]

24:14 [m] [2 Kgs. 12:13]

24:18 [o] See Deut. 16:21 24:18 [p] ch. 19:2, 10; 28:11, 13; 29:8; 32:25

24:19 [q] Jer. 25:4; [Matt. 23:34; Luke 11:49]; See ch. 36:15 24:19 [r] Neh. 13:15, 21

24:20 [s] ch. 15:1; 20:14 24:20 [t] [Matt. 23:35] 24:20 [u] [Num. 14:41] 24:20 [v] ch. 15:2

24:21 [w] [Neh. 9:26] 24:21 [x] Matt. 23:35; Luke 11:51

24:22 [y] [Gen. 9:5]

24:23 [z] [2 Kgs. 12:17, 18]

24:24 [a] Isa. 30:17; [Lev. 26:8, 36, 37] 24:24 [v] [See ver. 20 above] 24:24 [b] [ch. 22:8]

24:25 [c] [Deut. 28:35] 24:25 [d] For ver. 25-27, see 2 Kgs. 12:20, 21 24:25 [e] [ver. 21, 22] 24:25 [f] [ch. 21:20; 28:27]

24:27 [g] ver. 12 24:27 [h] ch. 13:22

25:1 [i] For ver. 1-4, see 2 Kgs. 14:1-6

25:2 [j] [ver. 14]

25:4 [k] Deut. 24:16; [Jer. 31:30; Ezek. 18:20]

25:5 [l] Num. 1:3 25:5 [m] [ch. 11:1; 13:3; 17:14-18; 26:13] 25:5 [n] 1 Chr. 12:8

25:7 [o] Deut. 33:1

25:8 [p] [ch. 20:6]

25:11 [q] 2 Kgs. 14:7 25:11 [r] ch. 20:10

25:13 [s] [ch. 15:8; 19:4]
25:14 [t] [ch. 28:23] 25:14 [r] [See ver. 11 above]
25:15 [u] [ver. 11]
25:16 [v] [Josh. 11:20]
25:17 [w] For ver. 17-24, see 2 Kgs. 14:8-14
25:18 [x] [Judg. 9:8]
25:19 [y] See ch. 26:16
25:20 [z] ver. 14, 15
25:23 [a] ch. 21:17 25:23 [b] Neh. 8:16
25:24 [c] 1 Chr. 26:15
25:25 [d] For ch. 25:25–26:2, see 2 Kgs. 14:17-22
26:3 [e] For ver. 3, 4, see 2 Kgs. 15:2, 3
26:5 [f] [ch. 24:2] 26:5 [g] [Dan. 1:17; 10:1]
26:6 [h] [Isa. 14:29]
26:7 [i] ch. 21:16 26:7 [j] [ch. 20:1]
26:8 [k] [ch. 17:11; 2 Sam. 8:2]
26:9 [l] See 2 Kgs. 14:13 26:9 [m] Neh. 2:13, 15; 3:13 26:9 [n] Neh. 3:19
26:10 [o] Deut. 6:11; Neh. 9:25
26:13 [p] [ch. 25:5]
26:14 [q] Neh. 4:16
26:16 [r] [ch. 12:1; Deut. 32:15] 26:16 [s] ch. 32:25; Ezek. 28:2, 5, 17; [ch. 25:19; Deut. 8:14; 2 Kgs. 14:10]
26:17 [t] 1 Chr. 6:10
26:18 [u] Num. 16:40; 18:7 26:18 [v] Ex. 30:7, 8
26:19 [w] [Ex. 4:6; Num. 12:10; 2 Kgs. 5:27]
26:21 [x] For ver. 21-23, see 2 Kgs. 15:5-7 26:21 [y] [Lev. 13:46; Num. 5:2]
26:22 [z] Isa. 1:1; 6:1
27:1 [a] For ver. 1-3, see 2 Kgs. 15:33-35
27:2 [b] [ch. 26:16]
27:3 [c] ch. 33:14; Neh. 3:26, 27; 11:21
27:7 [d] [2 Kgs. 15:36]
27:8 [e] ver. 1
28:1 [f] For ver. 1-4, see 2 Kgs. 16:2-4

28:2 [g] [Ex. 34:17] 28:2 [h] Judg. 2:11
28:3 [i] ver. 25 28:3 [j] See Josh. 15:8 28:3 [k] ch. 33:6; [Lev. 18:21] 28:3 [l] ch. 33:2; Deut. 18:9
28:4 [i] [See ver. 3 above]
28:5 [m] Isa. 7:1; [2 Kgs. 16:5, 6]
28:6 [n] 2 Kgs. 15:27; 16:5
28:8 [o] ch. 11:4
28:9 [p] Isa. 47:6; Ezek. 25:12, 15; 26:2 28:9 [q] Ezra 9:6; Rev. 18:5
28:11 [o] [See ver. 8 above]
28:15 [r] ver. 12; [ch. 31:19; Num. 1:17] 28:15 [s] 2 Kgs. 6:22; Prov. 25:21, 22; Rom. 12:20 28:15 [t] Deut. 34:3; Judg. 1:16
28:16 [u] [2 Kgs. 16:7, 8]
28:18 [v] [Ezek. 16:27, 57] 28:18 [w] See Josh. 15:33-36 28:18 [x] [Num. 21:25]
28:19 [y] See ch. 21:2
28:20 [z] [2 Kgs. 15:29; 16:7]
28:21 [a] 2 Kgs. 16:8, 9
28:23 [b] [ch. 25:14] 28:23 [c] [Jer. 44:17, 18]
28:24 [d] [2 Kgs. 16:17] 28:24 [e] [ch. 30:14]
28:25 [f] ver. 3
28:26 [g] For ver. 26, 27, see 2 Kgs. 16:19, 20
28:27 [h] [ch. 21:20; 24:25]
29:1 [j] For ver. 1, 2, see 2 Kgs. 18:1-3 29:1 [k] [ch. 26:5]
29:3 [l] [ver. 7; ch. 28:24]
29:5 [m] ver. 15, 34; ch. 35:6; 1 Chr. 15:12; Ezra 6:20
29:6 [n] Jer. 2:27; Ezek. 8:16
29:7 [o] ch. 28:24
29:8 [p] See ch. 24:18 29:8 [q] Deut. 28:25 29:8 [r] Jer. 19:8; 25:9, 18; 29:18; Mic. 6:16
29:9 [s] ch. 28:5, 6, 8, 17
29:10 [t] See 1 Chr. 22:7 29:10 [u] See ch. 15:12
29:11 [v] Num. 3:6; 8:14; 18:2, 6
29:12 [w] ch. 31:13 29:12 [x] Num. 3:17
29:13 [y] 1 Chr. 15:8 29:13 [z] 1 Chr. 6:39

29:14 [a] 1 Chr. 6:33 29:14 [b] 1 Chr. 9:16

29:15 [c] See ver. 5 29:15 [d] ch. 30:12 29:15 [e] [Neh. 13:9]

29:16 [f] See 2 Sam. 15:23

29:17 [g] ver. 3

29:19 [h] [ch. 28:24]

29:21 [i] [Lev. 4:14]

29:22 [j] Lev. 8:15, 19, 24; Heb. 9:21; [ch. 35:11]

29:23 [k] Lev. 4:15

29:24 [l] Lev. 4:26

29:25 [m] 1 Chr. 16:4; 25:6; [1 Chr. 15:16] 29:25 [n] ch. 8:14; 1 Chr. 23:5; 25:1 29:25 [o] See 1 Sam. 9:9 29:25 [p] 2 Sam. 12:1

29:26 [q] 1 Chr. 23:5; [Amos 6:5] 29:26 [r] See 1 Chr. 15:24

29:27 [s] [ch. 23:18]

29:29 [t] [ch. 20:18]

29:31 [u] ch. 13:9; [Ex. 28:41] 29:31 [v] Ex. 35:5, 22

29:34 [w] [ch. 35:11] 29:34 [x] [ch. 30:3]

29:35 [y] Lev. 3:1, 16 29:35 [z] Num. 15:5, 7, 10

30:2 [a] ver. 13, 15; Num. 9:10, 11

30:3 [b] [ch. 29:17; Ex. 12:6, 18] 30:3 [c] ch. 29:34; [ver. 24]

30:5 [d] See 2 Sam. 3:10

30:6 [e] [Esth. 3:13, 15; 8:10, 14; Jer. 51:31] 30:6 [f] Jer. 4:1; Joel 2:12, 13 30:6 [g] 2 Kgs. 15:19, 29

30:7 [h] [Ezek. 20:18]

30:8 [i] Ex. 32:9; Deut. 9:6; 10:16; 2 Kgs. 17:14; Neh. 9:16, 29; Jer. 7:26; 17:23; [Acts 7:51] 30:8 [j] ch. 29:10

30:9 [f] [See ver. 6 above] 30:9 [k] [Ps. 106:46] 30:9 [l] Ex. 34:6; Dan. 9:9 30:9 [m] See 1 Sam. 7:3

30:10 [e] [See ver. 6 above] 30:10 [n] ver. 1 30:10 [o] [ch. 36:16]

30:11 [p] ver. 18, 21, 25

30:12 [q] [ch. 29:15]

30:13 [r] ver. 2

30:14 [s] ch. 28:24 30:14 [t] [ch. 15:16; 2 Kgs. 23:6]

30:15 [u] ch. 35:11 30:15 [v] [ch. 29:34] 30:15 [w] [Ezra 6:20]

30:16 [x] ch. 35:10 30:16 [y] Deut. 33:1
30:18 [z] ver. 11, 25 30:18 [a] See Ex. 12:43-49
30:19 [b] ch. 19:3
30:21 [c] Ex. 12:15; 13:6; Ezra 6:22
30:22 [d] ch. 32:6; Isa. 40:2 30:22 [e] [Lev. 5]
30:23 [f] [1 Kgs. 8:65]
30:24 [g] [ch. 35:7-9] 30:24 [h] ver. 3; ch. 29:34
30:25 [i] ver. 11, 18
30:26 [j] See ch. 7:8-10
30:27 [k] ch. 5:5; 23:18 30:27 [l] See Num. 6:23-27 30:27 [m] Deut. 26:15; Ps. 68:5
31:1 [n] 2 Kgs. 18:4 31:1 [o] See Deut. 16:22 31:1 [p] See Deut. 16:21
31:2 [q] 1 Chr. 23:6; 24:1 31:2 [r] 1 Chr. 23:30, 31
31:3 [s] [ch. 35:7] 31:3 [t] See Num. 28:3–29:40
31:4 [u] [Neh. 13:10]; See Num. 18:8-24
31:5 [v] Neh. 13:12
31:6 [w] Lev. 27:30; Deut. 14:28
31:10 [x] 1 Chr. 6:8 31:10 [y] [Mal. 3:10]
31:11 [z] 1 Chr. 9:26, 33; [2 Kgs. 23:11; Neh. 10:39]
31:12 [a] [ch. 35:9; Neh. 13:13] 31:12 [b] [ch. 29:12, 14]
31:13 [b] [See ver. 12 above] 31:13 [x] [See ver. 10 above]
31:15 [b] [See ver. 12 above] 31:15 [d] See Josh. 21:9-19
31:16 [e] 1 Kgs. 8:59; Ezra 3:4; Neh. 11:23; 12:47
31:17 [f] 1 Chr. 23:24, 27
31:19 [g] [ch. 28:15; Num. 1:17]; See ver. 12-15
31:20 [h] 2 Kgs. 18:3; 20:3
32:1 [i] For ver. 1-22, see 2 Kgs. 18:13–19:37; Isa. 36:1–37:38
32:4 [j] ver. 30
32:5 [k] ch. 25:23; [Isa. 22:9, 10] 32:5 [l] See 2 Sam. 5:9
32:6 [m] ch. 30:22; Isa. 40:2
32:7 [n] See Deut. 31:6 32:7 [o] ch. 20:15 32:7 [p] 2 Kgs. 6:16
32:8 [q] Jer. 17:5 32:8 [r] ch. 15:2; 20:17
32:12 [s] [ch. 31:1]

32:21 [t] [Ps. 44:15; Jer. 7:19]
32:23 [u] [ch. 17:5]
32:24 [v] See 2 Kgs. 20:1-11; Isa. 38:1-8
32:25 [w] [Ps. 116:12] 32:25 [x] See ch. 26:16 32:25 [y] ch. 19:2; 24:18
32:26 [z] Jer. 26:18, 19; [ch. 33:12]
32:27 [a] ch. 36:10
32:30 [b] 2 Kgs. 20:20; [Isa. 22:9, 11] 32:30 [c] 1 Kgs. 1:33
32:31 [d] 2 Kgs. 20:12; Isa. 39:1 32:31 [e] ver. 24 32:31 [f] Deut. 8:2
32:32 [g] See Isa. 36–39 32:32 [h] See 2 Kgs. 18–20
32:33 [i] [2 Sam. 15:30]
33:1 [j] For ver. 1-9, see 2 Kgs. 21:1-9
33:2 [k] ch. 28:3
33:3 [l] ch. 30:14; 31:1; 2 Kgs. 18:4 33:3 [m] See Deut. 16:21; [Deut. 17:3]
33:4 [n] ch. 6:6
33:5 [o] ch. 4:9
33:6 [p] ch. 28:3 33:6 [q] See Josh. 15:8 33:6 [r] Deut. 18:10 33:6 [s] See 1 Sam. 28:3
33:7 [t] ver. 15 33:7 [n] [See ver. 4 above]
33:8 [u] 2 Sam. 7:10
33:11 [v] [Deut. 28:36] 33:11 [w] [ch. 36:6; Judg. 16:21]
33:12 [x] [ch. 32:26]
33:13 [y] 1 Chr. 5:20; Ezra 8:23 33:13 [z] [Dan. 4:25]
33:14 [a] 1 Kgs. 1:33 33:14 [b] Neh. 3:3; 12:39; Zeph. 1:10 33:14 [c] ch. 27:3
33:15 [d] ver. 3, 5, 7
33:17 [e] [ch. 32:12]
33:18 [f] ver. 13, 19 33:18 [g] See 1 Sam. 9:9 33:18 [h] [2 Kgs. 21:17]
33:19 [y] [See ver. 13 above] 33:19 [i] ver. 3 33:19 [x] [See ver. 12 above]
33:21 [j] For ver. 21-25, see 2 Kgs. 21:19-24
33:22 [k] ver. 7; [ch. 34:3, 4]
33:23 [l] ver. 12
34:1 [m] For ver. 1, 2, see 2 Kgs. 22:1, 2
34:3 [n] See ch. 14:3
34:4 [o] [2 Kgs. 23:6] 34:4 [n] [See ver. 3 above]

34:5 [p] 2 Kgs. 23:20; [1 Kgs. 13:2]
34:6 [q] 2 Kgs. 23:15, 19
34:7 [n] [See ver. 3 above] 34:7 [r] [Deut. 9:21]
34:8 [s] For ver. 8-28, see 2 Kgs. 22:3-20 34:8 [t] ch. 18:25 34:8 [u] 2 Sam. 8:16
34:9 [v] ch. 35:8 34:9 [q] [See ver. 6 above]
34:11 [w] Neh. 2:8
34:12 [x] 1 Chr. 23:5
34:13 [y] ch. 2:2, 18; Neh. 4:10
34:14 [v] [See ver. 9 above]
34:19 [z] See Josh. 7:6
34:21 [a] ch. 12:7
34:25 [b] ch. 28:3, 4, 25 34:25 [a] [See ver. 21 above]
34:29 [c] For ver. 29-32, see 2 Kgs. 23:1-3
34:31 [d] ch. 6:13; 2 Kgs. 11:14; [ch. 30:16] 34:31 [e] See ch. 15:12
34:33 [f] ch. 28:3; 33:2
35:1 [g] 2 Kgs. 23:21-23 35:1 [h] Ex. 12:6; Ezra 6:19
35:2 [i] ch. 29:11
35:3 [j] ch. 17:9; Neh. 8:7, 9; [ch. 15:3; 30:22; Lev. 10:11; Deut. 33:10; Ezra 7:10; Mal. 2:7]
35:4 [k] 1 Chr. 9:9 35:4 [l] See 1 Chr. 23–26 35:4 [m] ch. 8:14
35:5 [n] Ps. 134:1 35:5 [o] [Ezra 6:18]
35:6 [p] See ch. 29:5
35:7 [q] [ch. 31:3]
35:8 [r] ch. 34:9, 14
35:10 [s] ch. 30:16 35:10 [t] Ezra 6:18
35:11 [u] ch. 30:15; Ezra 6:20 35:11 [v] See ch. 29:22 35:11 [w] [ch. 29:34]
35:13 [x] Ex. 12:8, 9; Deut. 16:7 35:13 [y] [1 Sam. 2:13-15]
35:15 [z] See 1 Chr. 25 35:15 [a] See 1 Sam. 9:9 35:15 [b] See 1 Chr. 9:17-29; 26:1-19
35:17 [c] See ch. 30:21
35:18 [d] 2 Kgs. 23:22, 23
35:20 [e] 2 Kgs. 23:29, 30 35:20 [f] [Jer. 46:2]
35:22 [g] [1 Kgs. 22:30] 35:22 [h] Judg. 5:19

35:23 [i] [1 Kgs. 22:34]
35:24 [j] [Zech. 12:11]
35:25 [k] Lam. 4:20; [2 Sam. 1:17] 35:25 [l] 2 Sam. 19:35; Ezra 2:65; Neh. 7:67; [Matt. 9:23]
36:1 [m] For ver. 1-4, see 2 Kgs. 23:30-34
36:3 [n] Deut. 22:19
36:5 [o] 2 Kgs. 23:36, 37
36:6 [p] 2 Kgs. 24:1 36:6 [q] [ch. 33:11] 36:6 [r] [2 Kgs. 24:6; Jer. 22:18, 19; 36:30]
36:7 [s] 2 Kgs. 24:13; Ezra 1:7; Dan. 1:1, 2; 5:2; [ver. 10, 18]
36:8 [t] 2 Kgs. 24:5, 6
36:9 [u] For ver. 9, 10, see 2 Kgs. 24:8-17
36:10 [v] 2 Sam. 11:1 36:10 [w] [ver. 7, 18] 36:10 [x] Jer. 37:1; [2 Kgs. 24:17]
36:11 [y] For ver. 11-13, see 2 Kgs. 24:18-20; Jer. 52:1, 2
36:12 [z] See Jer. 21:3-7; 27:12-22; 32:1-5; 37:6-10; 38:17-26
36:13 [a] Jer. 52:3; Ezek. 17:15, 18 36:13 [b] See ch. 30:8
36:15 [c] Jer. 7:13, 25; 25:3, 4; 26:5; 29:19; 35:15; 44:4; [Jer. 11:7; 32:33]
36:16 [d] [Jer. 5:12, 13] 36:16 [e] [Prov. 1:25, 30] 36:16 [f] [Ezra 5:12]
36:17 [g] For ver. 17-20, see 2 Kgs. 25:1-7; [Deut. 28:49; Ezra 9:7]
36:18 [h] 2 Kgs. 25:13-15; [ver. 7, 10]
36:19 [i] 2 Kgs. 25:9
36:20 [j] 2 Kgs. 25:11 36:20 [k] Jer. 27:7
36:21 [l] Lev. 26:34, 35, 43; [Dan. 9:2] 36:21 [m] [Lev. 25:4, 5]
36:22 [n] For ver. 22, 23, see Ezra 1:1-3 36:22 [o] Jer. 25:12, 13; 29:10; 33:10, 11, 14 36:22 [p] Isa. 44:28

Footnotes

Ezra 2:69 [1] **2:69** A *daric* was a coin weighing about 1/4 ounce or 8.5 grams

Ezra 2:69 [2] **2:69** A *mina* was about 1 1/4 pounds or 0.6 kilogram

Ezra 2:70 [3] **2:70** Hebrew *all Israel*

Ezra 4:7 [1] **4:7** Hebrew *written in Aramaic and translated in Aramaic*, indicating that 4:8–6:18 is in Aramaic; another interpretation is *The letter was written in the Aramaic script and set forth in the Aramaic language*

Ezra 5:4 [1] **5:4** Septuagint, Syriac; Aramaic *We*

Ezra 5:10 [2] **5:10** Aramaic *of the men at their heads*

Ezra 6:3 [1] **6:3** A *cubit* was about 18 inches or 45 centimeters

Ezra 6:6 [2] **6:6** Aramaic *their*

Ezra 7:8 [1] **7:8** Aramaic *he*

Ezra 7:12 [2] **7:12** Aramaic *Perfect* (probably a greeting)

Ezra 7:22 [3] **7:22** A *talent* was about 75 pounds or 34 kilograms

Ezra 7:22 [4] **7:22** A *cor* was about 6 bushels or 220 liters

Ezra 7:22 [5] **7:22** A *bath* was about 6 gallons or 22 liters

Ezra 8:5 [1] **8:5** Septuagint; Hebrew lacks *of Zattu*

Ezra 8:10 [2] **8:10** Septuagint; Hebrew lacks *Bani*

Ezra 8:17 [3] **8:17** Hebrew lacks *and*

Ezra 8:26 [4] **8:26** A *talent* was about 75 pounds or 34 kilograms

Ezra 8:26 [5] **8:26** Revocalization; the number is missing in the Masoretic Text

Ezra 8:27 [6] **8:27** A *daric* was a coin weighing about 1/4 ounce or 8.5 grams

Ezra 8:36 [7] **8:36** A *satrap* was a Persian official

Ezra 9:2 [1] **9:2** Hebrew *offspring*

Ezra 9:8 [2] **9:8** Hebrew *nail*, or *tent-pin*

Ezra 9:9 [3] **9:9** Hebrew *a wall*

Ezra 10:3 [1] **10:3** Or *of the Lord*

Ezra 10:6 [2] **10:6** Probable reading; Hebrew *where he went*

Ezra 10:16 [3] **10:16** Syriac; Hebrew *And there were selected Ezra . . .*

Ezra 10:19 [4] **10:19** Or *as their reparation*

Ezra 10:25 [5] **10:25** Septuagint; Hebrew *Malchijah*
Ezra 10:38 [6] **10:38** Septuagint; Hebrew *Bani, Binnui*
Ezra 10:44 [7] **10:44** Or *and they put them away with their children*

Cross-references for Ezra

1:1 [a] For ver. 1-3, see 2 Chr. 36:22, 23 1:1 [b] Jer. 25:12, 13; 29:10 1:1 [c] ch. 5:13

1:2 [d] Isa. 44:28; [Isa. 45:1, 13]

1:3 [e] Dan. 6:26

1:5 [f] [Phil. 2:13] 1:5 [g] ver. 1

1:6 [h] [ch. 4:4]; Jer. 38:4

1:7 [i] ch. 5:14; 6:5 1:7 [j] 2 Kgs. 24:13; 2 Chr. 36:7

1:8 [k] ch. 4:7 1:8 [l] ch. 5:14

1:9 [m] [ch. 8:27; 1 Chr. 28:17]

2:1 [n] For ver. 1-70, see Neh. 7:6-73 2:1 [o] 2 Kgs. 24:14-16; 25:11; 2 Chr. 36:20

2:2 [p] Esth. 2:5, 6

2:3 [q] ch. 8:3; 10:25

2:31 [r] [ver. 7]

2:36 [s] For ver. 36-39, see 1 Chr. 24:7-18

2:38 [t] 1 Chr. 9:12

2:40 [u] [Neh. 10:9]

2:41 [v] See 1 Chr. 6:39

2:42 [w] 1 Chr. 9:17, 18

2:43 [x] 1 Chr. 9:2; Neh. 11:3

2:55 [y] Neh. 11:3; [1 Kgs. 9:21]

2:59 [z] [1 Chr. 9:1]

2:61 [a] 2 Sam. 17:27

2:62 [b] [Num. 3:10]

2:63 [c] Neh. 8:9 2:63 [d] Lev. 22:2, 10, 15, 16 2:63 [e] See Ex. 28:30

2:64 [f] Neh. 7:66, 67

2:65 [g] See 2 Chr. 35:25

2:68 [h] Neh. 7:70-72

2:69 [i] [1 Chr. 26:20]

2:70 [j] Neh. 7:73

3:1 [k] Neh. 7:73; 8:1
3:2 [l] Matt. 1:12; Luke 3:27 3:2 [m] 1 Chr. 3:17; Matt. 1:12; Luke 3:27 3:2 [n] Deut. 12:5, 6 3:2 [o] See Deut. 33:1
3:3 [p] [ch. 4:4] 3:3 [q] Ex. 29:38; Num. 28:3, 4
3:4 [r] Zech. 14:16; See Neh. 8:14-17 3:4 [s] Ex. 23:16; Lev. 23:34 3:4 [t] See Num. 29:12-38
3:5 [u] See Num. 28:11-15 3:5 [v] Num. 29:39
3:7 [w] 1 Kgs. 5:6, 9; 2 Chr. 2:10 3:7 [x] 2 Chr. 2:16 3:7 [y] ch. 1:3, 4; 6:3
3:8 [z] ch. 2:2; 4:3 3:8 [a] 1 Chr. 23:24 3:8 [b] 1 Chr. 23:4
3:9 [z] [See ver. 8 above] 3:9 [b] [See ver. 8 above] 3:9 [c] Neh. 10:9, 10
3:10 [d] 1 Chr. 6:31; 16:4-6; 25:1, 2
3:11 [e] See 1 Chr. 16:34, 41
3:12 [f] Hag. 2:3
4:1 [g] See ver. 7-10
4:2 [h] 2 Kgs. 17:24, 32, 33 4:2 [i] 2 Kgs. 19:37 4:2 [j] [ver. 10]
4:3 [k] Neh. 2:20 4:3 [l] ch. 1:1-3
4:4 [m] ch. 3:3
4:6 [n] Esth. 1:1; Dan. 9:1
4:7 [o] ch. 1:8 4:7 [p] [2 Kgs. 18:26]
4:9 [q] [2 Kgs. 17:24, 30, 31] 4:9 [r] [ch. 5:6; 6:6] 4:9 [s] Isa. 11:11
4:10 [t] [ver. 2]
4:12 [v] ch. 5:3, 9
4:13 [w] ver. 20; ch. 7:24
4:18 [x] [Neh. 8:8]
4:20 [y] 1 Kgs. 4:21; Ps. 72:8; [Gen. 15:18; Josh. 1:4] 4:20 [z] ver. 13; [ch. 7:24]
5:1 [a] Hag. 1:1 5:1 [b] Zech. 1:1
5:2 [c] ch. 3:2 5:2 [d] See ch. 3:2 5:2 [e] [ch. 6:14]
5:3 [f] ch. 6:6, 13 5:3 [g] ch. 4:12
5:5 [h] Ps. 33:18; [ch. 7:6, 28]
5:6 [f] [See ver. 3 above] 5:6 [i] [ch. 4:9]
5:9 [g] [See ver. 3 above]
5:11 [j] 1 Kgs. 6:1 5:11 [k] ch. 4:12

5:12 [l] 2 Chr. 36:16, 17 5:12 [m] 2 Kgs. 24:2; See 2 Kgs. 25:8-11
5:13 [n] ch. 1:1
5:14 [o] ch. 1:7, 8; 6:5 5:14 [p] ch. 1:8
5:16 [p] [See ver. 14 above] 5:16 [q] ch. 3:8, 10 5:16 [r] [ch. 6:15]
5:17 [s] ch. 6:1, 2
6:1 [t] ch. 5:17
6:2 [u] [2 Kgs. 17:6]
6:4 [v] 1 Kgs. 6:36
6:5 [w] ch. 1:7, 8; 5:14
6:6 [x] ch. 5:3, 6 6:6 [y] ch. 5:6
6:8 [z] ch. 7:13, 21
6:10 [a] Jer. 29:7; [1 Tim. 2:2]
6:11 [b] Dan. 2:5; 3:29
6:12 [c] 1 Kgs. 9:3
6:13 [x] [See ver. 6 above]
6:14 [d] ch. 5:1, 2 6:14 [e] ver. 3; ch. 1:1; 5:13 6:14 [f] ver. 12; [ch. 4:24] 6:14 [g] ch. 7:1
6:15 [h] Esth. 3:7
6:16 [i] 1 Kgs. 8:63; 2 Chr. 7:5
6:17 [j] [ch. 8:35]
6:18 [k] 1 Chr. 24:1; 2 Chr. 35:5 6:18 [l] 1 Chr. 23:6 6:18 [m] Num. 3:6; 8:9
6:19 [n] Ex. 12:6
6:20 [o] 2 Chr. 30:15 6:20 [p] 2 Chr. 35:11
6:21 [q] Neh. 9:2; 10:28; [ch. 9:1] 6:21 [r] ch. 9:11
6:22 [s] Ex. 12:15; 13:6; 2 Chr. 30:21; 35:17 6:22 [t] ch. 7:27; [Prov. 21:1] 6:22 [u] [Neh. 13:6]
7:1 [v] Neh. 2:1 7:1 [w] For ver. 1-5, see 1 Chr. 6:4-14
7:6 [x] ver. 11, 12, 21; Neh. 8:1-3, 13; 12:26, 36 7:6 [y] ver. 9, 28; ch. 8:18, 22, 31; Neh. 2:8, 18; [ch. 5:5]
7:7 [z] See ch. 8:1-14 7:7 [a] ch. 8:15-19 7:7 [b] ch. 8:17, 20; [ch. 2:43]
7:9 [c] See ver. 6
7:10 [d] ver. 25; [Deut. 33:10] 7:10 [e] [2 Chr. 17:7; Mal. 2:7; Matt. 23:2, 3]; See Neh. 8:1-8

7:12 [f] Ezek. 26:7; Dan. 2:37 7:12 [g] See ver. 6 7:12 [h] ch. 4:11, 17
7:13 [i] ch. 6:8
7:14 [j] ver. 15, 28; ch. 8:25; [Esth. 1:14]
7:15 [j] [See ver. 14 above] 7:15 [k] 2 Chr. 6:2; [Ps. 135:21]
7:16 [l] ch. 8:25 7:16 [m] 1 Chr. 29:6, 9
7:17 [n] Deut. 12:5, 11
7:24 [o] ch. 4:13, 20
7:25 [p] Ex. 18:21, 22; Deut. 16:18 7:25 [q] See ver. 10
7:27 [r] 1 Chr. 29:10 7:27 [s] ch. 6:22
7:28 [t] ch. 9:9
8:2 [u] 1 Chr. 24:3, 4 8:2 [v] [1 Chr. 3:22]
8:3 [w] For ver. 3, see ch. 2:3-15
8:4 [x] ch. 10:30
8:11 [y] ch. 10:28
8:15 [z] ver. 21, 31 8:15 [a] [ch. 7:7]
8:16 [b] ch. 10:15
8:18 [c] See ch. 7:6 8:18 [d] 1 Chr. 6:19
8:19 [e] Neh. 12:24 8:19 [f] 1 Chr. 6:1, 16
8:20 [g] ch. 2:43; 7:7 8:20 [h] Num. 1:17
8:21 [i] See 2 Chr. 20:3 8:21 [j] ver. 15, 31 8:21 [k] [Ps. 5:8]
8:22 [l] See ch. 7:6 8:22 [m] [2 Chr. 15:2]
8:24 [e] [See ver. 19 above]
8:25 [n] ch. 7:15, 16 8:25 [o] See ch. 7:14
8:26 [p] [ch. 1:9-11]
8:28 [q] Lev. 21:6 8:28 [r] Lev. 22:2, 3
8:29 [s] [ch. 10:6]
8:30 [p] [See ver. 26 above]
8:31 [t] [ch. 7:9] 8:31 [u] See ch. 7:6
8:32 [v] Neh. 2:11
8:33 [w] [ch. 1:9-11] 8:33 [x] Neh. 3:4, 21 8:33 [y] Neh. 11:16 8:33 [z] Neh. 3:24
8:35 [a] ch. 2:1 8:35 [b] [ch. 6:17]
8:36 [c] ch. 7:21 8:36 [d] Esth. 3:12; 8:9; 9:3; Dan. 3:2, 3, 27; 6:2, 3
9:1 [e] [ch. 6:21; Neh. 9:2] 9:1 [f] Deut. 12:30, 31 9:1 [g] See Ex. 13:5

9:2 [h] ch. 10:2; Neh. 13:23, 27; [Ex. 34:16; Deut. 7:3; Neh. 10:30] 9:2 [i] See Deut. 7:6 9:2 [j] Ps. 106:35; [2 Cor. 6:14]
9:3 [k] See Josh. 7:6 9:3 [l] [Neh. 1:4]
9:4 [m] ch. 10:3; Isa. 66:2, 5 9:4 [n] Ex. 29:39, 41
9:5 [n] [See ver. 4 above] 9:5 [k] [See ver. 3 above] 9:5 [o] 1 Kgs. 8:22
9:6 [p] [Ps. 38:4] 9:6 [q] ver. 7, 13, 15; ch. 10:10, 19; 2 Chr. 24:18 9:6 [r] [2 Chr. 28:9; Rev. 18:5]
9:7 [s] Ps. 106:6; Dan. 9:5, 6 9:7 [q] [See ver. 6 above] 9:7 [t] Dan. 9:7, 8
9:8 [u] ver. 13, 14, 15 9:8 [v] Isa. 22:23 9:8 [w] Ps. 13:3
9:9 [x] [Neh. 9:36] 9:9 [y] ch. 7:28
9:11 [z] ch. 6:21
9:12 [a] See ver. 2 9:12 [b] [Prov. 13:22]
9:13 [c] ver. 6, 7 9:13 [d] Job 11:6; Ps. 103:10 9:13 [e] ver. 8
9:14 [f] See ver. 2 9:14 [g] [Deut. 9:8] 9:14 [e] [See ver. 13 above]
9:15 [e] [See ver. 13 above] 9:15 [h] Neh. 9:33; Ps. 119:137; Jer. 12:1; Dan. 9:14 9:15 [i] Ps. 130:3
10:1 [j] Neh. 1:4, 5 10:1 [k] Neh. 1:6; Dan. 9:20 10:1 [l] Deut. 9:18 10:1 [m] [2 Chr. 20:9]
10:2 [n] See ch. 9:2
10:3 [o] 2 Chr. 34:31 10:3 [p] [ver. 44] 10:3 [q] ch. 9:4 10:3 [r] Deut. 7:2, 3
10:4 [s] 1 Chr. 28:10; [2 Chr. 19:11]
10:5 [t] Neh. 5:12; 13:25
10:6 [u] ver. 1 10:6 [v] ch. 8:29 10:6 [w] Neh. 12:22, 23 10:6 [x] Neh. 3:1 10:6 [y] Deut. 9:18
10:9 [z] [1 Sam. 12:18]
10:11 [a] [Josh. 7:19] 10:11 [b] ver. 3
10:14 [c] Neh. 13:31 10:14 [d] 2 Chr. 29:10; 30:8; [Num. 25:4]
10:15 [e] ch. 8:16 10:15 [f] Neh. 11:16
10:18 [g] ch. 3:2
10:19 [h] See 2 Kgs. 10:15 10:19 [i] Lev. 6:6
10:20 [j] For ver. 20-43, see ch. 2:3-42
10:21 [k] [ver. 31]
10:31 [l] ver. 21

10:34 [m] [ver. 29]
10:44 [n] [ver. 3]

Footnotes

Neh. 2:20 [1] **2:20** Or *memorial*
Neh. 3:2 [1] **3:2** Hebrew *him*
Neh. 3:5 [2] **3:5** Or *lords*
Neh. 3:6 [3] **3:6** Or *of the old city*
Neh. 3:9 [4] **3:9** Or *foreman of half the portion assigned to*; also verses 12, 14, 15, 16, 17, 18
Neh. 3:13 [5] **3:13** A *cubit* was about 18 inches or 45 centimeters
Neh. 3:19 [6] **3:19** Or *corner*; also verses 20, 24, 25
Neh. 3:31 [7] **3:31** Or *Hammiphkad Gate*
Neh. 4:1 [1] **4:1** Ch 3:33 in Hebrew
Neh. 4:2 [2] **4:2** Or *Will they commit themselves to God?*
Neh. 4:7 [3] **4:7** Ch 4:1 in Hebrew
Neh. 4:10 [4] **4:10** Hebrew *Judah said*
Neh. 4:12 [5] **4:12** The meaning of the Hebrew is uncertain
Neh. 4:23 [6] **4:23** Probable reading; Hebrew *each his weapon the water*
Neh. 5:13 [1] **5:13** Hebrew *bosom*
Neh. 5:15 [2] **5:15** Compare Vulgate; Hebrew *took from them with food and wine afterward*
Neh. 5:15 [3] **5:15** A *shekel* was about 2/5 ounce or 11 grams
Neh. 5:18 [4] **5:18** Or *prepared for me*
Neh. 6:6 [1] **6:6** Hebrew *Gashmu*
Neh. 6:9 [2] **6:9** Hebrew lacks *O God*
Neh. 6:11 [3] **6:11** Or *would go into the temple to save his life*
Neh. 7:68 [1] **7:68** Compare Ezra 2:66 and the margins of some Hebrew manuscripts; Hebrew lacks *Their horses . . . 245*
Neh. 7:70 [2] **7:70** A *daric* was a coin weighing about 1/4 ounce or 8.5 grams
Neh. 7:70 [3] **7:70** A *mina* was about 1 1/4 pounds or 0.6 kilogram
Neh. 7:70 [4] **7:70** Probable reading; Hebrew lacks *minas of silver*
Neh. 8:7 [1] **8:7** Vulgate; Hebrew *and the Levites*
Neh. 8:8 [2] **8:8** Or *with interpretation*, or *paragraph by paragraph*
Neh. 8:14 [3] **8:14** Or *temporary shelters*
Neh. 9:2 [1] **9:2** Hebrew *the offspring of Israel*

Neh. 9:6 [2] **9:6** Septuagint adds *And Ezra said*
Neh. 9:18 [3] **9:18** Hebrew *metal*
Neh. 9:38 [4] **9:38** Ch 10:1 in Hebrew
Neh. 9:38 [5] **9:38** Hebrew lacks *the names of*
Neh. 10:1 [1] **10:1** Ch 10:2 in Hebrew
Neh. 10:1 [2] **10:1** Hebrew lacks *the names of*
Neh. 10:32 [3] **10:32** A *shekel* was about 2/5 ounce or 11 grams
Neh. 11:1 [1] **11:1** Hebrew *nine hands*
Neh. 11:8 [2] **11:8** Compare Septuagint; Hebrew *Jeshaiah, and after him Gabbai, Sallai, 928*
Neh. 11:17 [3] **11:17** Compare Septuagint, Vulgate; Hebrew *beginning*
Neh. 11:24 [4] **11:24** Hebrew *hand*
Neh. 12:39 [1] **12:39** Or *of the old city*
Neh. 12:46 [2] **12:46** Or *leaders*
Neh. 13:18 [1] **13:18** The Hebrew word can mean *evil*, *harm*, or *disaster*, depending on the context

Cross-references for Nehemiah

1:1 [a] ch. 10:1 1:1 [b] Zech. 7:1 1:1 [c] ch. 2:1 1:1 [d] Esth. 1:2, 5; 2:3, 5
1:2 [e] ch. 7:2
1:3 [f] ch. 2:17 1:3 [g] ch. 2:13; 2 Kgs. 25:10 1:3 [h] ch. 2:3, 13, 17
1:4 [i] [Ezra 9:3] 1:4 [j] ch. 2:4
1:5 [k] ch. 9:32; Dan. 9:4; [Deut. 7:21]
1:6 [l] Dan. 9:18; [1 Kgs. 8:29; 2 Chr. 6:40] 1:6 [m] Ezra 10:1; Dan. 9:20 1:6 [n] [Ps. 106:6]
1:7 [o] Dan. 9:5 1:7 [p] Deut. 28:15
1:8 [q] Lev. 26:33; Deut. 28:64; See Deut. 4:25-27
1:9 [r] Lev. 26:39-42; Deut. 4:29-31; 30:2, 3 1:9 [s] Deut. 30:4 1:9 [t] Deut. 12:5
1:10 [u] Deut. 9:29
1:11 [l] [See ver. 6 above] 1:11 [v] [ch. 2:1]
2:1 [w] ch. 1:1; 5:14 2:1 [x] Ezra 7:1 2:1 [y] [ch. 1:11]
2:2 [z] Prov. 15:13
2:3 [a] 1 Kgs. 1:31; Dan. 2:4; 5:10; 6:21 2:3 [b] ver. 13, 17; ch. 1:3
2:4 [c] ver. 20; ch. 1:4, 5; Ezra 5:12; Dan. 2:18
2:6 [d] [Ps. 45:9] 2:6 [e] [ch. 5:14; 13:6]
2:7 [f] Ezra 8:36
2:8 [g] ch. 7:2 2:8 [h] ver. 18; See Ezra 7:6
2:9 [i] Ezra 8:36
2:10 [j] ver. 19; ch. 4:1, 7; 6:1, 2, 5, 12, 14; 13:28 2:10 [k] ch. 13:4
2:11 [l] Ezra 8:32
2:13 [m] ch. 3:13; 2 Chr. 26:9 2:13 [n] ch. 3:13, 14; 12:31 2:13 [o] ch. 1:3 2:13 [p] ver. 3, 17
2:14 [q] ch. 3:15; 12:37 2:14 [r] 2 Kgs. 20:20; [ch. 3:16; 2 Chr. 32:3, 30]
2:15 [s] 2 Sam. 15:23
2:17 [t] ver. 3, 13; ch. 1:3 2:17 [u] ch. 1:3; Ps. 44:13; 79:4; Jer. 24:9; Ezek. 5:14, 15; 22:4
2:18 [v] ver. 8 2:18 [w] [2 Sam. 2:7]
2:19 [x] [ch. 6:6] 2:19 [y] ch. 4:1; Ps. 44:13 2:19 [z] ch. 6:6

2:20 [a] ver. 4
3:1 [b] ver. 20, 21; ch. 13:4, 7, 28 3:1 [c] ver. 32; ch. 12:39; John 5:2 3:1 [d] ch. 6:1; 7:1 3:1 [e] Jer. 31:38; Zech. 14:10
3:2 [f] Ezra 2:34
3:3 [g] ch. 12:39; 2 Chr. 33:14; Zeph. 1:10 3:3 [h] [ch. 2:8] 3:3 [d] [See ver. 1 above]
3:4 [i] ver. 21; Ezra 8:33 3:4 [j] ver. 30; Ezra 8:16
3:5 [k] ver. 27; [2 Sam. 14:2]
3:6 [l] ch. 12:39 3:6 [h] [See ver. 3 above] 3:6 [d] [See ver. 1 above]
3:7 [m] ch. 2:7, 9
3:8 [n] ch. 12:38
3:9 [o] ver. 12
3:11 [p] ch. 12:38
3:12 [q] ver. 9
3:13 [r] ch. 2:13, 15; 2 Chr. 26:9 3:13 [s] See ver. 1 3:13 [t] ch. 2:13; 12:31
3:14 [u] Jer. 6:1 3:14 [t] [See ver. 13 above] 3:14 [s] [See ver. 13 above]
3:15 [v] ch. 2:14 3:15 [s] [See ver. 13 above] 3:15 [w] [Luke 13:4; John 9:7, 11] 3:15 [x] 2 Kgs. 25:4 3:15 [y] ch. 12:37
3:16 [z] 1 Kgs. 2:10; Acts 2:29 3:16 [a] 2 Kgs. 20:20; Isa. 22:11
3:19 [b] 2 Chr. 26:9
3:20 [c] ver. 1
3:21 [d] ver. 4
3:22 [e] ch. 12:28
3:25 [f] [2 Kgs. 14:13] 3:25 [g] Jer. 32:2; 33:1; 37:21; 38:6, 13, 28; 39:14; [ch. 12:39]
3:26 [h] ch. 11:21 3:26 [i] 2 Chr. 27:3 3:26 [j] ch. 8:1, 3, 16; 12:37
3:27 [k] ver. 5
3:28 [l] See 2 Chr. 23:15
3:30 [m] ver. 4 3:30 [n] [ch. 12:44; 13:7]
3:32 [o] See ver. 1
4:1 [q] ver. 7; ch. 2:10, 19
4:2 [r] 1 Kgs. 16:24
4:3 [q] [See ver. 1 above] 4:3 [s] [Lam. 5:18]

4:4 [t] Ps. 123:3, 4 4:4 [u] Ps. 79:12
4:5 [v] Ps. 69:27, 28; 109:14, 15; Jer. 18:23
4:7 [q] [See ver. 1 above]
4:8 [w] See Ps. 83:3-5
4:14 [x] [Num. 14:9]; Deut. 1:29 4:14 [y] Deut. 7:21; 10:17 4:14 [z] 2 Sam. 10:12
4:15 [a] [Job 5:12]
4:16 [b] 2 Chr. 26:14
4:19 [c] ver. 14
4:20 [d] Ex. 14:14, 25; Deut. 1:30; 3:22; 20:4; Josh. 23:10
4:23 [e] ver. 17
5:1 [f] [Ex. 3:9; Isa. 5:7] 5:1 [g] Lev. 25:35, 37; Deut. 15:7
5:4 [h] Ezra 4:13, 20; 7:24
5:5 [i] Isa. 58:7; [Gen. 29:14] 5:5 [j] [Ex. 21:7; Lev. 25:39; 2 Kgs. 4:1]
5:6 [f] [See ver. 1 above]
5:7 [k] [Ex. 22:25; Lev. 25:36; Ps. 15:5; Ezek. 22:12]
5:8 [l] Lev. 25:48, 49
5:9 [m] Lev. 25:36 5:9 [n] ch. 4:4; [2 Sam. 12:14]
5:12 [o] [ch. 10:31] 5:12 [p] Ezra 10:5 5:12 [q] [Jer. 34:8, 9]
5:13 [r] [Acts 18:6] 5:13 [s] ch. 8:6; [Deut. 27:15]; 1 Chr. 16:36; Ps. 106:48
5:14 [t] ch. 2:1 5:14 [u] ch. 13:6 5:14 [v] [2 Thess. 3:8]
5:15 [w] ver. 9
5:17 [x] [2 Sam. 9:7, 10]; 1 Kgs. 18:19
5:18 [y] [1 Kgs. 4:22, 23] 5:18 [v] [See ver. 14 above]
5:19 [z] ch. 13:14, 22, 31
6:1 [a] ch. 2:10, 19; 4:1, 7 6:1 [b] [ver. 6] 6:1 [c] [ch. 3:1, 3]
6:2 [d] 1 Chr. 8:12
6:6 [e] ch. 2:19
6:10 [f] [Jer. 36:5]
6:12 [g] [Ezek. 13:17, 22]
6:14 [h] ch. 13:29 6:14 [i] [Ezek. 13:17]
6:16 [j] ch. 2:10; 4:1, 7 6:16 [k] [Ps. 126:2]
6:18 [l] Ezra 2:5 6:18 [m] Ezra 8:16
7:1 [n] [ch. 6:1]

7:2 [o] ch. 1:2 7:2 [p] ch. 2:8 7:2 [q] [ch. 13:13]
7:5 [r] Ezra 1:11
7:6 [s] For ver. 6-73, see Ezra 2:1-70
7:7 [t] [Ezra 2:2]
7:10 [u] [Ezra 2:5]
7:12 [v] [ver. 34]
7:15 [w] [Ezra 2:10]
7:23 [x] [Ezra 2:17]
7:25 [y] [Ezra 2:20]
7:28 [z] [Ezra 2:24]
7:29 [a] [Ezra 2:25]
7:34 [b] [ver. 12]
7:39 [c] 1 Chr. 9:10; 24:7
7:40 [d] 1 Chr. 9:12; 24:14
7:41 [e] 1 Chr. 9:12
7:42 [f] 1 Chr. 24:8
7:43 [g] [Ezra 2:40; 3:9]
7:47 [h] [Ezra 2:44]
7:48 [i] [Ezra 2:46]
7:52 [j] [Ezra 2:50]
7:54 [k] [Ezra 2:52]
7:57 [l] [Ezra 2:55]
7:59 [m] [Ezra 2:57]
7:61 [n] Ezra 2:59 7:61 [o] [Ezra 2:59]
7:65 [p] Ezra 2:63 7:65 [q] ch. 8:9; 10:1
7:70 [q] [See ver. 65 above]
7:72 [r] [Ezra 2:69]
7:73 [s] Ezra 3:1
8:1 [t] ch. 3:26 8:1 [u] See Ezra 7:6
8:2 [v] See Deut. 31:11 8:2 [w] Lev. 23:24
8:3 [x] See ch. 13:1
8:6 [y] See ch. 5:13 8:6 [z] Ps. 134:2; Lam. 3:41; [1 Tim. 2:8] 8:6 [a] See 2 Chr. 20:18

8:7 [b] [ch. 9:4] 8:7 [c] See 2 Chr. 35:3 8:7 [d] ch. 9:3
8:9 [e] ch. 7:65, 70; 10:1; Ezra 2:63 8:9 [f] ch. 12:26 8:9 [g] ver. 2; Lev. 23:24; Num. 29:1 8:9 [h] [Eccles. 3:4]
8:10 [i] Esth. 9:19, 22
8:12 [j] ver. 7, 8
8:14 [k] Lev. 23:34, 40, 42
8:15 [l] Lev. 23:4 8:15 [m] Deut. 16:16 8:15 [n] [Lev. 23:40]
8:16 [o] See 1 Sam. 9:25 8:16 [p] ver. 1, 3; ch. 3:26 8:16 [q] ch. 12:39; 2 Kgs. 14:13; 2 Chr. 25:23
8:17 [r] [1 Kgs. 8:2; 2 Chr. 7:9; 8:13; Ezra 3:4] 8:17 [s] [2 Chr. 30:21]
8:18 [t] Deut. 31:10, 11 8:18 [u] Lev. 23:36; Num. 29:35
9:1 [v] [ch. 8:2] 9:1 [w] [1 Sam. 7:6] 9:1 [x] See 2 Sam. 3:31 9:1 [y] See Josh. 7:6
9:2 [z] ch. 10:28; 13:3, 30; [Ezra 6:21; 10:11]
9:3 [a] ch. 8:7, 8
9:4 [b] [ch. 8:7]
9:5 [c] [1 Chr. 29:13]
9:6 [d] See 2 Kgs. 19:15 9:6 [e] See Gen. 1:1 9:6 [f] See Deut. 10:14 9:6 [g] See Gen. 2:1 9:6 [h] [Ps. 36:6]
9:7 [i] See Gen. 11:31 9:7 [j] Gen. 11:31 9:7 [k] Gen. 17:5
9:8 [l] Gen. 15:6 9:8 [m] Gen. 12:7; 15:18; 17:7-9 9:8 [n] See Ex. 13:5 9:8 [o] [Josh. 23:14]
9:9 [p] Ex. 3:7 9:9 [q] Ex. 14:10
9:10 [r] See Ex. 7–14 9:10 [s] Ex. 18:11 9:10 [t] Isa. 63:12, 14; Jer. 32:20; Dan. 9:15; [Ex. 9:16]
9:11 [u] Ex. 14:21, 22, 27, 28; Ps. 78:13 9:11 [v] Ex. 15:5, 10
9:12 [w] ver. 19; Ex. 13:21, 22; Num. 14:14; 1 Cor. 10:1
9:13 [x] Ex. 19:20 9:13 [y] See Ex. 20:1-17 9:13 [z] Ps. 19:8, 9; [Rom. 7:12]; See Ps. 119
9:14 [a] Ex. 16:23; 20:8-11; [Gen. 2:2, 3; Ezek. 20:12, 20]
9:15 [b] [Ex. 16:14, 15; Ps. 78:25; 105:40; 1 Cor. 10:3]; Cited John 6:31 9:15 [c] Ex. 17:6; Num. 20:10; Ps. 78:15-17; 105:41; 1 Cor. 10:4 9:15 [d] Deut. 1:8
9:16 [e] Ex. 18:11

9:17 [f] Ps. 78:11, 42, 43 9:17 [g] ver. 31; Ex. 34:6; Num. 14:18; Ps. 86:5, 15; Joel 2:13

9:18 [h] Ex. 32:4; Ps. 106:19, 20; Acts 7:41 9:18 [i] ver. 26; Ps. 78:41, 58; [Heb. 3:15]

9:19 [j] ver. 27, 31; Ps. 106:45 9:19 [k] See ver. 12

9:20 [l] Isa. 63:11; [Num. 11:17] 9:20 [m] [Ex. 16:35]; See ver. 15

9:21 [n] Deut. 2:7

9:22 [o] See Num. 21:21-31 9:22 [p] See Num. 21:33-35

9:23 [q] Gen. 15:5; 22:17

9:24 [r] See Josh. 1–12 9:24 [s] Ps. 44:2, 3

9:25 [t] Deut. 3:5; 9:1; Josh. 10:20; 14:12 9:25 [u] ver. 35; [Num. 13:20, 27; Deut. 8:7, 8; Ezek. 20:6] 9:25 [v] Deut. 6:11 9:25 [w] Deut. 32:15 9:25 [x] ver. 35; Hos. 3:5

9:26 [y] Judg. 2:11, 12; Ezek. 20:21 9:26 [z] Ps. 50:17; [1 Kgs. 14:9] 9:26 [a] 1 Kgs. 18:4; 19:10; 2 Chr. 24:20, 21; Matt. 23:37; Acts 7:52 9:26 [b] See ver. 30 9:26 [c] See ver. 18

9:27 [d] Judg. 2:14; Ps. 106:41, 42 9:27 [e] Ps. 106:44, 45 9:27 [f] Judg. 2:16; 3:9

9:28 [g] Judg. 3:11, 12, 30; 4:1; 5:31; 6:1 9:28 [h] Ps. 106:43

9:29 [b] [See ver. 26 above] 9:29 [i] ver. 10, 16 9:29 [j] See Lev. 18:5 9:29 [k] Zech. 7:11 9:29 [l] See ver. 16

9:30 [m] [Acts 13:18] 9:30 [n] ver. 26, 29, 34; 2 Kgs. 17:13 9:30 [o] 1 Pet. 1:10, 11; 2 Pet. 1:21 9:30 [p] Acts 7:51 9:30 [q] Ezra 9:7; [Isa. 42:24]

9:31 [r] ver. 19, 27 9:31 [s] Jer. 4:27; 5:10, 18 9:31 [t] ver. 17

9:32 [u] ch. 1:5; Deut. 7:21 9:32 [v] 2 Kgs. 17:3

9:33 [w] See Ezra 9:15 9:33 [x] Ps. 106:6; Dan. 9:5

9:35 [y] ver. 25 9:35 [z] Deut. 28:47

9:36 [a] Ezra 9:9

9:37 [b] Deut. 28:33, 51

9:38 [c] 2 Kgs. 23:3; 2 Chr. 29:10; 34:31; Ezra 10:3; [ch. 10:29]; ch. 10:1 9:38 [d] [ch. 10:1]

10:1 [e] ch. 9:38 10:1 [f] See ch. 8:9 10:1 [g] ch. 1:1

10:2 [h] For ver. 2-27, see ch. 12:2-21

10:4 [i] Ezra 8:2

10:9 [j] Ezra 2:40 10:9 [k] Ezra 3:9
10:14 [l] See ch. 7:8-42; Ezra 2:3-35
10:28 [m] See Ezra 2:36-54 10:28 [n] See ch. 9:2
10:29 [o] ch. 5:12, 13; Deut. 29:12, 14; [Ps. 119:106] 10:29 [p] [2 Kgs. 23:3; 2 Chr. 34:31]
10:30 [q] Ex. 34:16; Deut. 7:3; Ezra 9:12, 14
10:31 [r] Ex. 20:10; Lev. 23:3; Deut. 5:12; See ch. 13:15-22 10:31 [s] Ex. 23:10, 11; Lev. 25:4 10:31 [t] Deut. 15:1, 2; [ch. 5:12]
10:32 [u] [Matt. 17:24]
10:33 [v] 2 Chr. 2:4; [1 Chr. 9:32]; See Lev. 24:5-9 10:33 [w] See Num. 28; 29
10:34 [x] [ch. 11:1] 10:34 [y] ch. 13:31; [Isa. 40:16] 10:34 [z] Lev. 6:12
10:35 [a] Ex. 23:19; 34:26; Lev. 19:23, 24; Num. 18:12; Deut. 26:2
10:36 [b] Ex. 13:2, 12, 13; Lev. 27:26, 27; Num. 18:15, 16
10:37 [c] Lev. 23:17; Num. 15:20, 21; 18:12; Deut. 18:4 10:37 [d] 1 Chr. 9:26; 2 Chr. 31:11
10:38 [e] 1 Chr. 26:20
10:39 [f] [ch. 13:12; Deut. 12:6, 11; 2 Chr. 31:12] 10:39 [g] [ch. 13:11]
11:1 [h] [1 Chr. 9:3] 11:1 [i] ch. 10:34 11:1 [j] ver. 18; Isa. 48:2; 52:1; Matt. 4:5; 27:53
11:2 [k] [Judg. 5:9; 2 Chr. 17:16]
11:3 [l] For ver. 3-19, see 1 Chr. 9:2-34 11:3 [m] ver. 20 11:3 [n] Ezra 2:43 11:3 [o] Ezra 2:55
11:4 [p] [Gen. 38:29]
11:16 [q] Ezra 8:33 11:16 [r] 1 Chr. 26:29
11:17 [s] ch. 12:8, 24
11:18 [t] See ver. 1
11:20 [u] ver. 3
11:21 [v] ch. 3:26
11:23 [w] Ezra 6:8, 9; 7:20 11:23 [x] ch. 12:47; 2 Chr. 31:16
11:25 [y] Josh. 14:15; 21:11
11:30 [z] See Josh. 15:8
11:35 [a] ch. 6:2; 1 Chr. 8:12
12:1 [b] Ezra 2:1, 2 12:1 [c] ver. 47; See 1 Chr. 3:19 12:1 [d] See Ezra 3:2 12:1 [e] For ver. 1-7, see ver. 12-21; ch. 10:2-8

12:8 [f] ver. 24; ch. 11:17; [2 Chr. 5:13]
12:9 [g] [ver. 24]
12:12 [h] ver. 26
12:23 [i] See 1 Chr. 9:14-16
12:24 [j] ch. 10:9; Ezra 2:40 12:24 [k] ch. 11:17; [2 Chr. 5:13] 12:24 [l] See 1 Chr. 25 12:24 [m] ver. 36 12:24 [n] [ver. 9; Ezra 3:11]
12:25 [o] [1 Chr. 26:15]
12:26 [p] ch. 8:9
12:27 [q] See Num. 7:10 12:27 [r] See 1 Chr. 15:16
12:30 [s] ch. 13:22, 30
12:31 [t] [ver. 38] 12:31 [u] ch. 2:13; 3:13
12:35 [v] See 1 Chr. 15:24
12:36 [w] 1 Chr. 23:5 12:36 [x] ver. 24
12:37 [y] ch. 2:14; 3:15 12:37 [z] ch. 3:15 12:37 [a] ch. 3:26; 8:1, 3, 16
12:38 [b] [ver. 31] 12:38 [c] ch. 3:11 12:38 [d] ch. 3:8
12:39 [e] See ch. 8:16 12:39 [f] ch. 3:6 12:39 [g] See ch. 3:3 12:39 [h] ch. 3:1 12:39 [i] See ch. 3:1 12:39 [j] See ch. 3:25
12:41 [k] See 1 Chr. 15:24
12:44 [l] ch. 13:5, 12, 13; [2 Chr. 31:11, 12]
12:45 [m] See 1 Chr. 25; 26
12:46 [n] 1 Chr. 25:1; 2 Chr. 29:30
12:47 [o] ch. 11:23; 2 Chr. 31:16 12:47 [p] Num. 18:21, 24 12:47 [q] See Num. 18:26-28
13:1 [r] ch. 8:3, 8, 9, 18; 9:3; [Deut. 31:11, 12; 2 Kgs. 23:2] 13:1 [s] See Deut. 23:3-5
13:3 [t] See ch. 9:2 13:3 [u] [Ex. 12:38; Num. 11:4]
13:4 [v] ver. 28; ch. 3:1 13:4 [w] [ch. 12:44] 13:4 [x] ch. 2:10
13:5 [y] Num. 18:21, 24
13:6 [z] ch. 5:14 13:6 [a] Ezra 6:22
13:7 [b] ver. 5
13:9 [c] 2 Chr. 29:15, 16, 18
13:10 [d] 2 Chr. 31:4; [Mal. 3:8] 13:10 [e] ch. 12:28, 29
13:11 [f] ver. 17, 25 13:11 [g] [ch. 10:39]

13:12 [h] [ch. 10:38, 39; 12:44]
13:13 [i] [2 Chr. 31:12, 13] 13:13 [j] ch. 7:2; [1 Cor. 4:2]
13:14 [k] ver. 22, 31; ch. 5:19
13:15 [l] [Ex. 20:10] 13:15 [m] See ch. 10:31 13:15 [n] ver. 21
13:17 [o] ver. 11 13:17 [p] [Matt. 12:5]
13:18 [q] See Jer. 17:19-23
13:19 [r] Lev. 23:32
13:21 [s] ver. 15
13:22 [t] ch. 12:30 13:22 [u] [ver. 14, 31]
13:23 [v] Ezra 9:2; 10:10 13:23 [w] [ch. 4:7] 13:23 [x] [ver. 1; Ezra 9:1]
13:25 [o] [See ver. 17 above] 13:25 [y] Ezra 10:5; [ch. 10:29, 30]
13:26 [z] See 1 Kgs. 11:1-8 13:26 [a] 1 Kgs. 3:13; 2 Chr. 1:12 13:26 [b] [2 Sam. 12:24]
13:27 [c] Ezra 10:2
13:28 [d] ch. 12:10, 11, 22 13:28 [e] ver. 4, 7; ch. 3:1 13:28 [f] ch. 2:10, 19
13:29 [g] [ch. 6:14] 13:29 [h] Mal. 2:4
13:30 [i] ch. 10:30
13:31 [j] ch. 10:34 13:31 [k] Ezra 10:14 13:31 [l] ver. 14, 22

Footnotes

Est. 1:6 [1] **1:6** Or *rings*
Est. 1:11 [2] **1:11** Or *headdress*
Est. 2:17 [1] **2:17** Or *headdress*
Est. 2:23 [2] **2:23** Or *suspended on a stake*
Est. 3:9 [1] **3:9** A *talent* was about 75 pounds or 34 kilograms
Est. 5:14 [1] **5:14** Or *stake*; twice in this verse
Est. 5:14 [2] **5:14** A *cubit* was about 18 inches or 45 centimeters
Est. 6:2 [1] **6:2** *Bigthana* is an alternate spelling of *Bigthan* (see 2:21)
Est. 6:4 [2] **6:4** Or *suspended on a stake*
Est. 6:8 [3] **6:8** Or *headdress*
Est. 7:5 [1] **7:5** Hebrew *whose heart has filled him*
Est. 7:9 [2] **7:9** Or *stake*; also verse 10
Est. 7:9 [3] **7:9** A *cubit* was about 18 inches or 45 centimeters
Est. 8:7 [1] **8:7** Or *stake*
Est. 8:15 [2] **8:15** Or *headdress*
Est. 9:13 [1] **9:13** Or *stake*
Est. 9:25 [2] **9:25** Or *suspended on a stake*

Cross-references for Esther

1:1 [a] ch. 8:9 1:1 [b] ch. 8:9; 9:30; [Dan. 6:1]
1:2 [c] 1 Kgs. 1:46 1:2 [d] See Neh. 1:1
1:3 [e] ch. 2:18; [Gen. 40:20; 1 Kgs. 3:15; Mark 6:21]
1:5 [f] ch. 7:7, 8
1:6 [g] [Ezek. 23:41; Amos 6:4]
1:10 [h] [2 Sam. 13:28] 1:10 [i] ch. 7:9 1:10 [j] [ch. 2:21; 6:2]
1:11 [k] ch. 2:17; 6:8
1:13 [l] Jer. 10:7; Dan. 2:12, 13; Matt. 2:1 1:13 [m] 1 Chr. 12:32
1:14 [n] ver. 16, 21 1:14 [o] Ezra 7:14 1:14 [p] 2 Kgs. 25:19
1:19 [q] ch. 8:8; Dan. 6:8, 12, 15
1:20 [r] [Eph. 5:22, 24, 33; Col. 3:18; 1 Tim. 2:12; 1 Pet. 3:1]
1:22 [s] ch. 3:12; 8:9
2:1 [t] [ch. 7:10] 2:1 [u] ch. 1:19, 20
2:3 [v] ver. 8, 15 2:3 [w] ver. 9, 12
2:5 [x] [Ezra 2:2]
2:6 [y] 2 Kgs. 24:14, 15; 2 Chr. 36:10, 20; Jer. 24:1; 29:1, 2
2:7 [z] ver. 15
2:8 [a] ver. 3 2:8 [b] ver. 3
2:9 [c] ver. 3, 12
2:10 [d] ver. 20
2:15 [e] ver. 7; ch. 9:29 2:15 [f] ver. 3, 8
2:17 [g] ch. 1:11; 6:8
2:18 [h] See ch. 1:3
2:19 [i] ver. 3, 4 2:19 [j] ver. 21; ch. 3:2, 3; 5:9, 13; 6:10, 12
2:20 [k] ver. 10 2:20 [l] ver. 7
2:21 [m] [ch. 1:10; 6:2] 2:21 [n] ch. 6:2
2:22 [o] ch. 6:2; [ch. 7:9]
2:23 [p] ch. 6:1; 10:2
3:1 [q] ch. 5:11 3:1 [r] ver. 10; ch. 8:3, 5; 9:24 3:1 [s] ch. 5:11
3:2 [t] ch. 5:9

3:3 [u] See ch. 2:19 3:3 [v] ver. 2
3:5 [t] [See ver. 2 above] 3:5 [w] Dan. 3:19
3:7 [x] ch. 9:24, 26 3:7 [y] Ezra 6:15
3:8 [z] [Ezra 4:12, 13; Acts 16:20, 21]
3:10 [a] ch. 8:2; Gen. 41:42 3:10 [b] ver. 1 3:10 [c] ch. 7:6; 8:1; 9:10, 24
3:12 [d] ch. 8:9 3:12 [e] See Ezra 8:36 3:12 [f] ch. 1:22; 8:9 3:12 [g] ch. 8:8, 10; [1 Kgs. 21:8] 3:12 [h] ch. 8:8, 10
3:13 [i] ch. 8:10; [2 Chr. 30:6] 3:13 [j] ch. 7:4; 8:11 3:13 [k] ch. 8:12; [ch. 9:1] 3:13 [l] ch. 8:11
3:14 [m] ch. 8:13, 14
3:15 [i] [See ver. 13 above] 3:15 [n] [ch. 8:15]
4:1 [o] See 2 Sam. 3:31
4:3 [p] ver. 16; ch. 9:31 4:3 [q] Dan. 9:3; [Isa. 58:5]
4:7 [r] ch. 3:9
4:8 [s] ch. 3:14; 8:13
4:11 [t] ch. 5:1; [ch. 6:4] 4:11 [u] Dan. 2:9 4:11 [v] ch. 5:2; 8:4
4:16 [w] [ch. 5:1] 4:16 [x] [Gen. 43:14]
5:1 [y] [ch. 4:16] 5:1 [z] ch. 4:11; [ch. 6:4]
5:2 [a] [ch. 2:9] 5:2 [b] ch. 4:11; 8:4
5:3 [c] ch. 7:2; [Mark 6:23]
5:6 [d] ch. 7:2 5:6 [e] ver. 3; ch. 7:2; 9:12 5:6 [c] [See ver. 3 above]
5:8 [f] ch. 7:3; 8:5 5:8 [g] ch. 6:14
5:9 [h] 1 Kgs. 8:66 5:9 [i] See ch. 2:19 5:9 [j] ch. 3:5
5:10 [k] ch. 6:13
5:11 [l] See ch. 9:7-10 5:11 [m] ch. 3:1
5:13 [i] [See ver. 9 above]
5:14 [k] [See ver. 10 above] 5:14 [n] ch. 6:4; 7:9, 10; [ch. 8:7; 9:13, 25]
6:1 [o] ch. 2:23; 10:2
6:2 [p] ch. 2:22 6:2 [q] [ch. 1:10; 2:21] 6:2 [r] ch. 2:21
6:4 [s] [ch. 4:11; 5:1] 6:4 [t] ch. 5:14
6:6 [u] ver. 7, 9, 11
6:8 [v] [1 Kgs. 1:33] 6:8 [w] ch. 1:11; 2:17
6:9 [x] [Gen. 41:43]

6:10 [y] See ch. 2:19
6:12 [z] See 2 Sam. 15:30
6:13 [a] ch. 5:10, 14
6:14 [b] ch. 5:8
7:2 [c] ch. 5:6; 9:12 7:2 [d] ch. 5:3
7:3 [e] ch. 5:8
7:4 [f] ch. 3:9; 4:7 7:4 [g] ch. 3:13; 8:11
7:6 [h] See ch. 3:10
7:7 [i] ch. 1:5
7:8 [i] [See ver. 7 above] 7:8 [j] [ch. 1:6]
7:9 [k] ch. 1:10 7:9 [l] See ch. 5:14 7:9 [m] [ch. 2:22]
7:10 [n] [Ps. 7:16; Prov. 11:5, 6; Dan. 6:24] 7:10 [o] [ch. 2:1]
8:1 [h] [See ch. 7:6 above] 8:1 [p] [ch. 2:7, 15]
8:2 [q] ch. 3:10
8:3 [r] ch. 3:1; 9:24
8:4 [s] ch. 4:11; 5:2
8:5 [t] ch. 5:8; 7:3 8:5 [u] [ch. 3:13] 8:5 [r] [See ver. 3 above]
8:6 [v] [ch. 7:4]
8:7 [w] ver. 1
8:8 [x] ver. 10; ch. 3:12 8:8 [y] [ch. 1:19; Dan. 6:8, 12, 15]
8:9 [z] ch. 3:12 8:9 [a] See Ezra 8:36 8:9 [b] ch. 1:1 8:9 [c] ch. 1:22; 3:12
8:10 [d] ch. 3:12, 13 8:10 [e] ch. 3:12 8:10 [f] 1 Kgs. 4:28
8:11 [g] ch. 9:2, 15, 16, 18 8:11 [h] ch. 3:13; 7:4 8:11 [i] [ch. 9:10, 15, 16]
8:12 [j] ch. 3:13; 9:1
8:13 [k] ch. 3:14; 4:8
8:14 [f] [See ver. 10 above]
8:15 [l] [Gen. 41:42; Dan. 5:29] 8:15 [m] [1 Chr. 15:27] 8:15 [n] [ch. 3:15]
8:16 [o] [Ps. 97:11]
8:17 [p] ch. 9:19, 22; 1 Sam. 25:8 8:17 [q] ch. 9:27 8:17 [r] ch. 9:2
9:1 [s] ch. 8:12 9:1 [t] ver. 17 9:1 [u] ch. 3:13 9:1 [j] [See ch. 8:12 above]
9:2 [v] ver. 15, 16, 18; ch. 8:11 9:2 [w] ch. 8:17
9:3 [x] See Ezra 8:36
9:4 [y] [2 Sam. 3:1]; 1 Chr. 11:9

9:10 [z] ver. 13, 14; [ch. 5:11] 9:10 [a] See ch. 3:10 9:10 [b] [ch. 8:11]
9:12 [c] ch. 5:6; 7:2
9:13 [d] ver. 15; ch. 8:11
9:16 [e] ver. 2 9:16 [f] ver. 2; [ch. 8:11]
9:17 [g] ver. 1
9:18 [g] [See ver. 17 above] 9:18 [h] ver. 21
9:19 [i] Deut. 3:5; Ezek. 38:11; Zech. 2:4 9:19 [j] ch. 8:17 9:19 [k] Neh. 8:10, 12
9:22 [j] [See ver. 19 above]
9:24 [l] See ch. 3:10 9:24 [m] ch. 3:6 9:24 [n] ch. 3:7
9:25 [o] ch. 7:9, 10; 8:3, 7 9:25 [p] [Ps. 7:16]
9:26 [n] [See ver. 24 above] 9:26 [q] ver. 20
9:27 [r] [Isa. 56:3, 6; Zech. 2:11] 9:27 [s] ver. 21
9:29 [t] ch. 2:15 9:29 [u] ver. 20; ch. 8:10
9:30 [v] ch. 1:1; 8:9
9:31 [w] ch. 4:3
9:32 [x] ver. 26
10:1 [y] Isa. 11:11; 24:15
10:2 [z] ch. 8:15; 9:4 10:2 [a] ch. 2:23; 6:1
10:3 [b] 2 Chr. 28:7; [Gen. 41:40] 10:3 [c] [Neh. 2:10; Ps. 122:8, 9]

Footnotes

Job 1:5 [1] **1:5** The Hebrew word *bless* is used euphemistically for *curse* in 1:5, 11; 2:5, 9

Job 1:6 [2] **1:6** Hebrew *the Accuser* or *the Adversary*; so throughout chapters 1–2

Job 1:15 [3] **1:15** Hebrew *the young men*; also verses 16, 17

Job 2:10 [1] **2:10** Or *disaster*; also verse 11

Job 3:24 [1] **3:24** Or *like*; Hebrew *before*

Job 4:6 [1] **4:6** Hebrew lacks *of God*

Job 4:17 [2] **4:17** Or *more than*; twice in this verse

Job 5:5 [1] **5:5** The meaning of the Hebrew is uncertain

Job 5:5 [2] **5:5** Aquila, Symmachus, Syriac, Vulgate; Hebrew could be read as *and the snare pants*

Job 5:5 [3] **5:5** Hebrew *their*

Job 5:19 [4] **5:19** Or *disaster*

Job 5:27 [5] **5:27** Hebrew *for yourself*

Job 6:6 [1] **6:6** The meaning of the Hebrew word is uncertain

Job 6:7 [2] **6:7** The meaning of the Hebrew is uncertain

Job 6:10 [3] **6:10** The meaning of the Hebrew word is uncertain

Job 6:14 [4] **6:14** Syriac, Vulgate (compare Targum); the meaning of the Hebrew word is uncertain

Job 8:14 [1] **8:14** Hebrew *house*

Job 9:15 [1] **9:15** Or *to my judge*

Job 9:19 [2] **9:19** Compare Septuagint; Hebrew *me*

Job 9:23 [3] **9:23** The meaning of the Hebrew word is uncertain

Job 9:33 [4] **9:33** Or *Would that there were an*

Job 10:16 [1] **10:16** Hebrew lacks *my head*

Job 11:4 [1] **11:4** Hebrew *your*

Job 11:6 [2] **11:6** The meaning of the Hebrew is uncertain

Job 11:8 [3] **11:8** Hebrew *The heights of heaven*

Job 12:6 [1] **12:6** The meaning of the Hebrew is uncertain

Job 12:8 [2] **12:8** Or *speak to the earth*

Job 12:13 [3] **12:13** Hebrew *him*

Job 13:15 [1] **13:15** Or *Behold, he will slay me; I have no hope*

Job 13:27 [2] **13:27** Or *you marked*
Job 13:28 [3] **13:28** Hebrew *He*
Job 14:6 [1] **14:6** Probable reading; Hebrew *look away from him, that he may cease*
Job 14:14 [2] **14:14** Or *relief*
Job 15:4 [1] **15:4** Hebrew lacks *of God*
Job 15:15 [2] **15:15** Hebrew *he*
Job 15:29 [3] **15:29** Or *nor will his produce bend down to the earth*
Job 16:7 [1] **16:7** Hebrew *you have*; also verse 8
Job 16:21 [2] **16:21** Hebrew *and*
Job 17:12 [1] **17:12** The meaning of the Hebrew is uncertain
Job 19:12 [1] **19:12** Hebrew *their way*
Job 19:25 [2] **19:25** Hebrew *dust*
Job 19:26 [3] **19:26** Or *without*
Job 20:23 [1] **20:23** Hebrew *he*
Job 20:28 [2] **20:28** Hebrew *his*
Job 21:17 [1] **21:17** Hebrew *he*
Job 21:24 [2] **21:24** The meaning of the Hebrew word is uncertain
Job 22:17 [1] **22:17** Hebrew *them*
Job 22:29 [2] **22:29** Or *you say, 'It is exaltation"*
Job 23:2 [1] **23:2** Or *defiant*
Job 23:13 [2] **23:13** Or *one*
Job 24:5 [1] **24:5** Hebrew *they*
Job 24:6 [2] **24:6** Hebrew *his*
Job 24:11 [3] **24:11** Hebrew *their olive rows*
Job 24:22 [4] **24:22** Hebrew *he*
Job 25:2 [1] **25:2** Hebrew *him*
Job 26:6 [1] **26:6** Hebrew *him*
Job 26:9 [2] **26:9** Or *his throne*
Job 27:22 [1] **27:22** Or *He* (that is, God); also verse 23
Job 27:22 [2] **27:22** Or *his*; also verse 23
Job 28:6 [1] **28:6** Or *lapis lazuli*; also verse 16
Job 29:4 [1] **29:4** Hebrew *my autumn days*
Job 30:4 [1] **30:4** Or *warmth*
Job 30:11 [2] **30:11** Hebrew *the bridle*
Job 30:19 [3] **30:19** Hebrew *He*
Job 30:24 [4] **30:24** The meaning of the Hebrew is uncertain

Job 31:8 [1] **31:8** Or *let my descendants*
Job 31:18 [2] **31:18** Hebrew *he*
Job 31:18 [3] **31:18** Hebrew *her*
Job 31:20 [4] **31:20** Hebrew *if his loins have not blessed me*
Job 31:26 [5] **31:26** Hebrew *the light*
Job 31:33 [6] **31:33** Or *as Adam did*
Job 32:9 [1] **32:9** Hebrew *many* [in years]
Job 33:13 [1] **33:13** Hebrew *his*
Job 33:13 [2] **33:13** Or *He will not answer for any of his own words*
Job 33:26 [3] **33:26** Hebrew *he*
Job 34:13 [1] **34:13** Hebrew lacks *on him*
Job 34:23 [2] **34:23** Hebrew *he*
Job 34:33 [3] **34:33** The meaning of the Hebrew in verses 29–33 is uncertain
Job 35:9 [1] **35:9** Or *the many*
Job 35:15 [2] **35:15** Theodotion, Symmachus (compare Vulgate); the meaning of the Hebrew word is uncertain
Job 36:33 [1] **36:33** Hebrew *declares concerning him*
Job 37:4 [1] **37:4** Hebrew *them*
Job 37:16 [2] **37:16** Or *hoverings*
Job 37:24 [3] **37:24** Hebrew *in heart*
Job 38:3 [1] **38:3** Hebrew *Gird up your loins*
Job 38:32 [2] **38:32** Probably the name of a constellation
Job 38:36 [3] **38:36** Or *in the ibis*
Job 38:36 [4] **38:36** Or *rooster*
Job 39:13 [1] **39:13** The meaning of the Hebrew is uncertain
Job 39:18 [2] **39:18** The meaning of the Hebrew is uncertain
Job 39:21 [3] **39:21** Hebrew *They paw*
Job 40:7 [1] **40:7** Hebrew *Gird up your loins*
Job 40:13 [2] **40:13** Hebrew *in the hidden place*
Job 40:15 [3] **40:15** A large animal, exact identity unknown
Job 40:19 [4] **40:19** Hebrew *ways*
Job 40:24 [5] **40:24** Or *in his sight*
Job 41:1 [1] **41:1** Ch 40:25 in Hebrew
Job 41:1 [2] **41:1** A large sea animal, exact identity unknown
Job 41:9 [3] **41:9** Ch 41:1 in Hebrew
Job 41:15 [4] **41:15** Or *His pride is in his*

Job 41:25 [5] **41:25** Or *gods*
Job 42:6 [1] **42:6** Or *and am comforted*
Job 42:11 [2] **42:11** Or *disaster*
Job 42:11 [3] **42:11** Hebrew *a qesitah*; a unit of money of unknown value

Cross-references for Job

1:1 [a] Jer. 25:20; Lam. 4:21 1:1 [b] Ezek. 14:14, 20; James 5:11 1:1 [c] ver. 8; ch. 2:3; [ch. 9:20; Gen. 6:9; 17:1] 1:1 [d] ch. 4:6; Prov. 16:6 1:1 [e] [ch. 28:28; Ps. 34:14]

1:2 [f] ch. 42:13

1:3 [g] See Judg. 6:3

1:5 [h] 1 Sam. 16:5 1:5 [i] ch. 42:8; Gen. 8:20 1:5 [j] ch. 2:5; [Ps. 10:3]

1:6 [k] ch. 2:1; 38:7; Gen. 6:2, 4 1:6 [l] [1 Chr. 21:1; Zech. 3:1; Rev. 12:9, 10]

1:7 [m] ch. 2:2; [1 Pet. 5:8]

1:8 [n] ch. 2:3 1:8 [o] Num. 12:7; 2 Sam. 7:5; Isa. 20:3 1:8 [p] ver. 1

1:10 [q] [Ps. 3:3; 34:7] 1:10 [r] [Ps. 128:1, 2]

1:11 [s] ch. 2:5 1:11 [t] ch. 19:21; Isa. 53:4 (Heb.) 1:11 [u] ver. 5 1:11 [v] Isa. 65:3

1:15 [w] ch. 6:19; See 1 Kgs. 10:1

1:16 [x] 2 Kgs. 1:12

1:17 [y] Gen. 11:28; 2 Kgs. 24:2 1:17 [z] [Judg. 7:16; 1 Sam. 11:11]

1:18 [a] ver. 4, 13

1:19 [b] Isa. 21:1; Jer. 4:11; Hos. 13:15

1:20 [c] See Gen. 37:29 1:20 [d] Ezra 9:3 1:20 [e] Jer. 7:29 1:20 [f] [1 Pet. 5:6]

1:21 [g] Eccles. 5:15; [Ps. 49:17; 1 Tim. 6:7] 1:21 [h] [Gen. 3:19; Ps. 90:3; Eccles. 12:7] 1:21 [i] [Eccles. 5:19; James 1:17] 1:21 [j] Ps. 113:2; Dan. 2:20; [Eph. 5:20; 1 Thess. 5:18]

1:22 [k] ch. 2:10 1:22 [l] ch. 24:12

2:1 [m] ch. 1:6

2:3 [n] ver. 9; [ch. 27:5, 6] 2:3 [o] ch. 9:17

2:5 [p] ch. 1:11 2:5 [q] ch. 1:5

2:7 [r] Ex. 9:9; Lev. 13:18; [Deut. 28:27] 2:7 [s] Deut. 28:35; Isa. 1:6

2:8 [t] ch. 41:30 2:8 [u] ch. 42:6; Ezek. 27:30; Jonah 3:6; Matt. 11:21

2:9 [v] ver. 3 2:9 [q] [See ver. 5 above]

2:10 [w] [Ps. 74:18, 22] 2:10 [x] [James 5:10, 11] 2:10 [y] ch. 1:22 2:10 [z] [Ps. 39:1]

2:11 [a] [Prov. 17:17] 2:11 [b] See 1 Chr. 1:45 2:11 [c] Gen. 25:2; 1 Chr. 1:32 2:11 [d] ch. 42:11; [Rom. 12:15]

2:12 [e] See Gen. 37:29 2:12 [f] See Josh. 7:6; Neh. 9:1; Lam. 2:10; Ezek. 27:30

2:13 [g] Ezek. 3:15; [Gen. 50:10]

3:1 [h] ch. 33:2; Ps. 78:2

3:3 [i] [ch. 10:18, 19]; See Jer. 20:14-18

3:5 [j] ch. 10:21, 22; 12:22; 24:17; 28:3; 34:22; 38:17; Ps. 23:4; Isa. 9:2; Matt. 4:16

3:8 [k] ch. 41:1

3:9 [l] ch. 41:18

3:11 [m] ch. 10:18, 19

3:12 [n] Gen. 30:3; 50:23; Isa. 66:12

3:14 [o] [Isa. 58:12]

3:16 [p] Ps. 58:8; Eccles. 6:3; [1 Cor. 15:8]

3:17 [q] ch. 17:16

3:18 [r] Ex. 3:7

3:20 [s] Prov. 31:6

3:21 [t] Rev. 9:6 3:21 [u] Prov. 2:4

3:23 [v] Isa. 40:27 3:23 [w] [ch. 1:10]; See ch. 19:8

3:24 [x] [Ps. 42:3; 80:5; 102:9] 3:24 [y] Ps. 22:1; 38:8

3:25 [z] [Prov. 10:24]

4:3 [a] Isa. 35:3; [Heb. 12:12]

4:4 [a] [See ver. 3 above]

4:6 [b] ch. 1:1 4:6 [c] ch. 31:24; Prov. 3:26

4:7 [d] [Ps. 37:25]

4:8 [e] Hos. 10:13; [Ps. 7:14; Prov. 22:8; Gal. 6:7, 8]

4:9 [f] Isa. 30:33 4:9 [g] ch. 15:30; Ex. 15:8; Ps. 18:15; [Isa. 11:4; 2 Thess. 2:8]

4:10 [h] Ps. 58:6; [ch. 29:17; Ps. 3:7]

4:12 [i] ch. 26:14

4:13 [j] ch. 20:2 4:13 [k] ch. 33:15; Gen. 2:21; 15:12; 1 Sam. 26:12; Isa. 29:10

4:16 [l] Num. 12:8 4:16 [m] [1 Kgs. 19:12]

4:17 [n] ch. 9:2; 10:4; 25:4; 32:2

4:18 [o] ch. 15:15
4:19 [p] ch. 10:9; 13:12; 33:6; Isa. 64:8; 2 Cor. 4:7; 5:1 4:19 [q] Gen. 2:7; 3:19; 18:27 4:19 [r] [ch. 13:28]
4:20 [s] [Ps. 90:5, 6; Isa. 38:12] 4:20 [t] [Isa. 42:25; 57:1]
4:21 [u] ch. 36:12; Prov. 5:23; 10:21; [Hos. 4:6]
5:1 [v] ch. 15:15; Ps. 89:5, 7; Zech. 14:5
5:3 [w] Jer. 12:2, 3; [Ps. 37:35, 36; 73:18-20]
5:4 [x] [Ps. 119:155] 5:4 [y] ch. 29:7; Ps. 127:5; Prov. 22:22; [Josh. 20:4; Amos 5:12]; See Ruth 4:1
5:7 [z] ch. 14:1; Gen. 3:17-19; Eccles. 2:23
5:9 [a] ch. 9:10; [ch. 37:5; Ps. 40:5; 72:18; Rom. 11:33; Rev. 15:3] 5:9 [b] ch. 9:10; 11:7; 34:24 5:9 [c] [ch. 10:16]
5:10 [d] Ps. 65:9, 10; 147:8; Jer. 5:24; 14:22; Acts 14:17; [Ps. 104:10, 13; Matt. 5:45]
5:11 [e] 1 Sam. 2:7; [Ps. 113:7]
5:12 [f] [Neh. 4:15; Ps. 33:10; Isa. 8:10]
5:13 [g] Cited 1 Cor. 3:19; [Ps. 9:15, 16]
5:14 [h] ch. 12:25; Deut. 28:29; [Isa. 59:10]
5:15 [i] Ps. 35:10
5:16 [j] Ps. 107:42; [Ps. 63:11]
5:17 [k] Ps. 94:12; [James 1:12] 5:17 [l] Prov. 3:11; Heb. 12:5; Rev. 3:19 5:17 [m] Gen. 17:1
5:18 [n] Isa. 30:26; 61:1; Hos. 6:1 5:18 [o] [Deut. 32:39]
5:19 [p] Ps. 34:19; 91:3; 1 Cor. 10:13 5:19 [q] Ps. 91:10
5:20 [r] Ps. 33:19; 37:19
5:21 [s] [Ps. 31:20]
5:22 [t] [Isa. 11:8, 9; 35:9; 65:25; Ezek. 34:25; Hos. 2:18]
5:24 [u] [ch. 21:9]
5:25 [v] ch. 21:8; Ps. 112:2 5:25 [w] Ps. 72:16
5:26 [x] [Gen. 15:15; 25:8; 35:29; Prov. 9:11; 10:27]
5:27 [y] [Ps. 111:2]
6:3 [z] [Prov. 27:3]
6:4 [a] Ps. 38:2

6:9 [b] 1 Kgs. 19:4; [Num. 11:15]
6:10 [c] [Isa. 30:14] 6:10 [d] Lev. 19:2; Isa. 57:15; Hos. 11:9
6:14 [e] [Prov. 11:24] 6:14 [f] [Prov. 17:17]
6:15 [g] [Ps. 38:11; 41:9] 6:15 [h] [1 Sam. 14:33] 6:15 [i] [Jer. 15:18]
6:18 [j] [Gen. 1:2; Jer. 4:23]
6:19 [k] Gen. 25:15; 1 Chr. 1:30; Isa. 21:14; Jer. 25:23 6:19 [l] See 1 Kgs. 10:1
6:20 [m] Isa. 1:29; Jer. 14:3
6:23 [n] ch. 15:20; 27:13
6:26 [o] ch. 7:7; Isa. 41:29
6:27 [p] Joel 3:3; Nah. 3:10
6:29 [q] ch. 17:10
7:1 [r] ch. 14:14; Isa. 40:2 7:1 [s] ch. 14:5; Ps. 39:4
7:2 [t] Song 2:17; 4:6; Jer. 6:4 7:2 [u] ch. 14:6 7:2 [v] Lev. 19:13
7:3 [w] ver. 16 7:3 [x] [ch. 30:17]
7:4 [y] Deut. 28:67
7:5 [z] Isa. 14:11 7:5 [a] [ch. 2:8] 7:5 [b] [ch. 2:7]
7:6 [c] ch. 9:25 7:6 [d] [Isa. 38:12]
7:7 [e] ch. 6:26; Ps. 78:39
7:8 [f] ch. 20:9; [ch. 8:18; Ps. 37:36] 7:8 [g] [ver. 2]
7:9 [h] ch. 30:15 7:9 [i] See ch. 21:13
7:10 [j] ch. 10:21; 2 Sam. 12:23 7:10 [k] ch. 20:9; Ps. 103:16; [ch. 8:18]
7:11 [l] Ps. 40:9 7:11 [m] ch. 21:4; Ps. 77:3 7:11 [n] ch. 10:1; 21:25; 1 Sam. 1:10; Isa. 38:15; [ch. 3:20]
7:12 [o] Gen. 1:21
7:13 [p] [ch. 9:27]
7:15 [q] [ch. 19:20; 30:17]
7:16 [r] [ch. 9:21; 10:1] 7:16 [s] ch. 10:20; 14:6; Ex. 14:12; [Ps. 39:13] 7:16 [t] ver. 3
7:17 [u] Ps. 8:4; 144:3; Heb. 2:6
7:18 [v] Ps. 17:3 7:18 [w] Ps. 11:4, 5
7:19 [x] ch. 14:6
7:20 [y] ch. 16:12; Lam. 3:12
7:21 [z] Dan. 12:2 7:21 [a] [ch. 8:5; 24:5; Prov. 1:28] 7:21 [b] [ver. 8]

8:1 [c] ch. 2:11
8:2 [d] 1 Kgs. 19:11; [ch. 15:2]
8:3 [e] ch. 34:12; [Gen. 18:25; Deut. 32:4; 2 Chr. 19:7; Ezra 9:15; Dan. 9:14; Rom. 3:5]
8:4 [f] ch. 1:5, 18, 19
8:5 [g] ch. 9:15
8:6 [h] See Ps. 7:6 8:6 [i] [Prov. 3:33]
8:7 [j] [ch. 42:12; James 5:11]
8:8 [k] Deut. 4:32; 32:7; [ch. 15:18] 8:8 [l] ch. 15:18
8:9 [m] ch. 14:2; 17:7; 1 Chr. 29:15; Ps. 102:11; 109:23; 144:4; Eccles. 6:12
8:12 [n] [Ps. 37:2; 129:6]
8:13 [o] See Ps. 9:17 8:13 [p] Prov. 10:28; 11:7 8:13 [q] ch. 13:16; 15:34; 27:8
8:14 [r] [Isa. 59:5, 6]
8:15 [s] ch. 27:18
8:16 [t] Ps. 80:11
8:18 [u] See ch. 7:10 8:18 [v] ch. 7:8
8:19 [w] [1 Sam. 2:7, 8; Ps. 103:16; 113:7]
8:21 [x] Ps. 126:2
8:22 [y] Ps. 35:26; 132:18; [Ps. 109:29]
9:2 [z] ch. 4:17
9:3 [a] [ch. 10:2; Ps. 143:2; Rom. 3:20]
9:4 [b] [ch. 12:13; 36:5] 9:4 [c] [Ex. 7:13; 32:9]
9:6 [d] Isa. 2:19, 21; 13:13; Hag. 2:6, 21; Heb. 12:26 9:6 [e] ch. 26:11; Ps. 75:3
9:8 [f] ch. 26:7; Ps. 104:2; Jer. 10:12; 51:15; Zech. 12:1
9:9 [g] Gen. 1:16 9:9 [h] ch. 38:32 9:9 [i] ch. 38:31; Amos 5:8 9:9 [j] ch. 37:9
9:10 [k] See ch. 5:9
9:11 [l] ch. 23:8, 9
9:12 [m] ch. 11:10; 23:13 9:12 [n] Isa. 45:9; [Jer. 18:6; Rom. 9:20]
9:13 [o] ch. 26:12; Ps. 87:4; 89:10; Isa. 30:7; 51:9
9:14 [p] ch. 15:16 9:14 [q] ver. 3
9:15 [r] ch. 10:15 9:15 [s] ch. 8:5
9:17 [t] ch. 2:3; [ch. 34:6]
9:19 [u] [ver. 4] 9:19 [v] Jer. 49:19; 50:44

9:20 [w] ch. 15:6
9:21 [x] ch. 1:1 9:21 [y] ch. 7:16 (Heb.); [ch. 10:1]
9:22 [z] Eccles. 9:2, 3; Ezek. 21:3
9:23 [a] Isa. 10:26
9:24 [b] [ch. 10:3] 9:24 [c] See ch. 12:17 9:24 [d] [ch. 24:25]
9:25 [e] ch. 7:6 9:25 [f] [2 Chr. 30:6; Jer. 51:31]
9:26 [g] [Isa. 18:2] 9:26 [h] Hab. 1:8
9:27 [i] [ch. 7:13] 9:27 [j] Ps. 39:13
9:28 [k] [Ps. 119:120] 9:28 [l] ch. 10:14
9:29 [m] [ch. 10:2]
9:30 [n] Isa. 1:25; Jer. 2:22; See ch. 22:30
9:31 [o] ch. 19:19; 30:10
9:32 [p] Eccles. 6:10; Rom. 9:20
9:33 [q] ver. 19; 1 Sam. 2:25; [ch. 16:21]
9:34 [r] [Ps. 39:10] 9:34 [s] ch. 21:9; Ps. 89:32; Isa. 10:24 9:34 [t] [ch. 13:21; 33:7]
10:1 [u] [ch. 7:16; 9:21; Num. 11:15; 1 Kgs. 19:4] 10:1 [v] ch. 21:4; 23:2 10:1 [w] See ch. 7:11
10:2 [x] ch. 9:29 10:2 [y] ch. 9:3
10:3 [z] ch. 13:9; Ps. 89:38 10:3 [a] ch. 14:15; Ps. 138:8; Isa. 64:8 10:3 [b] [ch. 9:24]
10:4 [c] [John 8:15] 10:4 [d] 1 Sam. 16:7
10:5 [e] ch. 36:26; Ps. 77:10; [Ps. 90:4; 2 Pet. 3:8]
10:6 [f] [ch. 14:16]
10:7 [g] [ch. 2:3, 9] 10:7 [h] Deut. 32:39; Isa. 43:13
10:8 [i] Ps. 119:73
10:9 [j] See ch. 4:17 10:9 [k] ch. 34:15; Gen. 2:7; 3:19; Ps. 146:4; Eccles. 12:7
10:13 [l] ch. 23:14; 27:11
10:14 [m] ch. 13:27; 33:11; Ps. 130:3 10:14 [n] ch. 9:28
10:15 [o] Isa. 3:11 10:15 [p] ch. 9:15 10:15 [q] [Ps. 25:18]
10:16 [r] ch. 28:8; Hos. 5:14; 13:7; [Isa. 38:13] 10:16 [s] [ch. 5:9]
10:17 [t] [ch. 16:8; Ruth 1:21] 10:17 [u] [ch. 19:12]
10:18 [v] ch. 3:11; [ch. 3:3]

10:19 [w] Obad. 16
10:20 [x] See ch. 14:1 10:20 [y] See ch. 7:16 10:20 [z] ch. 9:27; Ps. 39:13
10:21 [a] [ch. 16:22; 2 Sam. 12:23] 10:21 [b] ch. 30:26; Ps. 88:12 10:21 [c] See ch. 3:5
11:1 [d] ch. 2:11
11:2 [e] Prov. 10:19; Eccles. 5:3
11:4 [f] ch. 10:7 11:4 [g] Deut. 32:2; Prov. 4:2; Isa. 29:24
11:6 [h] ch. 5:12 (Heb.) 11:6 [i] [Ezra 9:13]
11:7 [j] ch. 5:9; Eccles. 3:11; 8:17; [Ps. 145:3; Rom. 11:33]
11:8 [k] [ch. 22:12; Ps. 139:8]
11:10 [l] See ch. 9:11-16 11:10 [m] See ch. 12:14 11:10 [n] ch. 9:12; 23:13
11:11 [o] Ps. 26:4
11:12 [p] See ch. 39:5-8 11:12 [q] [Ps. 73:22; Eccles. 3:18]
11:13 [r] Ps. 78:8; See 1 Sam. 7:3 11:13 [s] Ps. 44:20; 88:9; 143:6
11:15 [t] ch. 22:26; [Gen. 4:5; Ps. 119:6; 1 John 3:21] 11:15 [u] ch. 31:7; 2 Pet. 3:14
11:16 [v] [Isa. 65:16]
11:17 [w] [Ps. 37:6; Isa. 58:8, 10]
11:18 [x] Lev. 26:5, 6; Ps. 4:8; Prov. 3:24; Isa. 17:2; Zeph. 3:13
11:19 [x] [See ver. 18 above] 11:19 [y] Ps. 45:12
11:20 [z] ch. 17:5; 31:16 11:20 [a] Jer. 15:9
12:3 [b] [ch. 13:2; 15:9] 12:3 [c] ch. 16:2
12:4 [d] ch. 16:10; 17:2, 6; 21:3; 30:1 12:4 [e] Ps. 91:15
12:5 [f] ch. 3:18
12:6 [g] See ch. 21:7
12:9 [h] Isa. 41:20; [ch. 1:21]
12:10 [i] Num. 16:22; Dan. 5:23; Acts 17:28
12:11 [j] ch. 34:3
12:12 [k] ch. 32:7; [Ps. 119:100]
12:13 [l] [ch. 9:4; 36:5]
12:14 [m] ch. 11:10; [Isa. 22:22; Rev. 3:7]
12:15 [n] [Deut. 11:17; 1 Kgs. 8:35; 17:1] 12:15 [o] [Gen. 7:11-24; Ps. 147:18; Amos 9:6]

12:16 [p] [ch. 5:12]
12:17 [q] [2 Sam. 17:23] 12:17 [r] ch. 9:24; Isa. 40:23; [Isa. 29:14; 44:25; 1 Cor. 1:19]
12:18 [s] Ps. 116:16
12:20 [t] [ch. 32:9]
12:21 [u] Ps. 107:40
12:22 [v] Dan. 2:22; 1 Cor. 4:5 12:22 [w] See ch. 3:5
12:23 [x] Isa. 9:3; 26:15 12:23 [y] [2 Kgs. 18:11]
12:24 [z] Ps. 107:40; [ch. 6:18]
12:25 [a] See ch. 5:14 12:25 [b] Ps. 107:27; Isa. 19:14
13:2 [c] [ch. 12:3; 15:9]
13:3 [d] ch. 23:4; 31:35 13:3 [e] [ver. 15, 18]
13:4 [f] Ps. 119:69 13:4 [g] [ch. 16:2]
13:5 [h] Prov. 17:28
13:7 [i] ch. 27:4
13:8 [j] [Judg. 6:31]
13:9 [k] Prov. 28:11 13:9 [l] Gal. 6:7
13:11 [m] ch. 31:23
13:12 [n] Isa. 44:20
13:14 [o] See Judg. 12:3
13:15 [p] [Prov. 14:32] 13:15 [q] ch. 14:14 13:15 [r] [ver. 3; ch. 27:5]
13:17 [s] ch. 21:2
13:18 [t] See ch. 33:5
13:19 [u] Isa. 50:8, 9
13:20 [v] [Gen. 3:8]
13:21 [w] ch. 9:34; Ps. 39:10 13:21 [x] ch. 9:34; 33:7
13:22 [y] ch. 14:15
13:23 [z] [Ps. 19:12]
13:24 [a] Deut. 32:20 13:24 [b] ch. 19:11; 33:10; [Lam. 2:5]
13:25 [c] Lev. 26:36 13:25 [d] ch. 21:18; Ps. 83:13
13:26 [e] [Ps. 149:9] 13:26 [f] Ps. 25:7
13:27 [g] [ch. 33:11] 13:27 [h] See ch. 10:14
13:28 [i] Prov. 12:4; 14:30; Hab. 3:16 13:28 [j] ch. 4:19

14:1 [k] ch. 15:14; 25:4; Matt. 11:11 14:1 [l] ch. 10:20; 16:22; Gen. 47:9; Ps. 39:5; 89:47 14:1 [m] See ch. 5:7
14:2 [n] Ps. 103:15; Isa. 40:6, 7; James 1:10; 1 Pet. 1:24 14:2 [o] Ps. 37:2; 90:6 14:2 [p] See ch. 8:9; 17:7; Ps. 109:23
14:3 [q] [Ps. 8:4; 144:3] 14:3 [r] ch. 22:4; Ps. 143:2
14:4 [s] ch. 15:14; [Ps. 51:5; John 3:6]
14:5 [t] [ch. 7:1; Ps. 39:4] 14:5 [u] ch. 21:21
14:6 [v] ch. 7:19 14:6 [w] ch. 7:1
14:8 [x] Isa. 11:1
14:9 [y] [ch. 29:19]
14:10 [z] ch. 29:7
14:11 [a] Isa. 19:5
14:12 [b] Deut. 11:21; Ps. 89:29; [Ps. 72:5; Matt. 5:18] 14:12 [c] [John 11:11]
14:13 [d] [Ps. 27:5; 31:20] 14:13 [e] See ch. 21:13 14:13 [f] [Isa. 26:20]
14:14 [g] ch. 7:1 14:14 [h] ch. 13:15
14:15 [i] ch. 13:22 14:15 [j] See ch. 10:3
14:16 [k] ch. 31:4; 34:21 14:16 [l] [ch. 10:6]
14:17 [m] Deut. 32:34; [Hos. 13:12]
14:18 [n] Isa. 34:4 14:18 [o] ch. 18:4
14:21 [p] [Eccles. 9:5]
15:1 [q] ch. 2:11
15:2 [r] [ch. 12:3] 15:2 [s] ch. 16:3 15:2 [t] ver. 35 15:2 [u] ch. 6:26; 8:2; Hos. 12:1
15:6 [v] ch. 9:20; Luke 19:22 15:6 [w] 2 Sam. 1:16
15:7 [x] [ch. 38:21] 15:7 [y] Prov. 8:25 15:7 [z] Ps. 90:2
15:8 [a] ch. 29:4; Jer. 23:18; [Gen. 1:26; 3:22]
15:9 [b] ch. 12:3; 13:2
15:10 [c] [ch. 12:12; 32:6, 7]
15:13 [d] [ch. 21:4]
15:14 [e] For ver. 14-16, see ch. 25:4-6 15:14 [f] [ch. 14:4; Ps. 14:3; Prov. 20:9; Eccles. 7:20; 1 John 1:8, 10] 15:14 [g] See ch. 14:1
15:15 [h] ch. 4:18 15:15 [i] See ch. 5:1
15:16 [j] ch. 9:14 15:16 [k] [Ps. 14:3; 53:1] 15:16 [l] ch. 34:7; [Prov. 19:28; 26:6]
15:18 [m] [ch. 8:8]; See Ps. 44:1

15:19 [n] Joel 3:17
15:20 [o] [ch. 21:19; 24:1] 15:20 [p] ch. 6:23; 27:13
15:21 [q] See ch. 18:11 15:21 [r] [1 Thess. 5:3]
15:23 [s] Ps. 59:15; 109:10
15:24 [t] ch. 14:20
15:26 [u] [ch. 16:14; Dan. 8:6] 15:26 [v] Ps. 75:5
15:27 [w] See Ps. 17:10
15:30 [x] ch. 4:9
15:31 [y] [Isa. 59:4]
15:32 [z] ch. 22:16; Eccles. 7:17; [Ps. 55:23; 102:24]
15:34 [a] ch. 16:7 15:34 [b] [ch. 20:26]
15:35 [c] Ps. 7:14; Isa. 59:4; [Hos. 10:13] 15:35 [d] See ver. 2
16:2 [e] [ch. 12:3] 16:2 [f] [ch. 13:4]
16:3 [g] [ch. 15:2]
16:4 [h] 2 Kgs. 19:21; Ps. 22:7; 109:25; Isa. 37:22; Jer. 18:16; Lam. 2:15; Matt. 27:39; Mark 15:29
16:7 [i] [ch. 15:34]; See ch. 1:15-19
16:8 [j] ch. 10:17; [Ruth 1:21] 16:8 [k] [Ps. 109:24]
16:9 [l] ch. 18:4; Hos. 6:1; Amos 1:11 16:9 [m] ch. 30:21 16:9 [n] Ps. 35:16; 37:12; 112:10; Lam. 2:16; Acts 7:54
16:10 [o] Ps. 22:13 16:10 [p] Ps. 3:7; Isa. 50:6; Lam. 3:30; Mic. 5:1; [1 Kgs. 22:24; Acts 23:2] 16:10 [q] Ps. 35:15
16:12 [r] Lam. 3:12; [ch. 7:20]
16:13 [s] Jer. 50:29 16:13 [t] ch. 27:22 16:13 [u] ch. 20:25; [Lam. 2:11]
16:14 [v] ch. 30:14 16:14 [w] ch. 15:26
16:15 [x] See 2 Sam. 3:31 16:15 [y] [Ps. 75:10] 16:15 [z] [Ps. 7:5]
16:16 [a] See ch. 3:5
16:17 [b] Isa. 53:9
16:18 [c] Isa. 26:21; Ezek. 24:7 16:18 [d] [Gen. 4:10]
16:19 [e] Ps. 89:37; Rom. 1:9 16:19 [f] [Ps. 148:1]
16:20 [g] [ch. 12:5]
16:21 [h] [ch. 31:35]
16:22 [i] See ch. 10:21

17:1 [j] [ch. 18:5, 6] 17:1 [k] [Ps. 88:3, 4]
17:2 [l] 1 Sam. 1:6, 7; [ch. 12:6]
17:3 [m] Ps. 119:122; Isa. 38:14; Heb. 7:22
17:5 [n] [ch. 11:20; 31:16]
17:6 [o] ch. 30:9; Deut. 28:37; [Ps. 44:14; 69:11]
17:7 [p] [Ps. 6:7; 31:9] 17:7 [q] See ch. 14:2
17:8 [r] Isa. 52:14
17:9 [s] See ch. 22:30
17:10 [t] ch. 6:29
17:11 [u] ch. 7:6; 9:25
17:12 [v] [ch. 11:17]
17:13 [w] See ch. 21:13 17:13 [x] [Eccles. 12:5]
17:16 [w] [See ver. 13 above] 17:16 [y] [ch. 3:17-19] 17:16 [z] ch. 21:26; 40:13
18:1 [a] ch. 2:11; 8:1
18:2 [b] [Matt. 22:15; Mark 12:13; Luke 20:20]
18:3 [c] Ps. 73:22
18:4 [d] ch. 16:9 18:4 [e] ch. 14:18
18:5 [f] ch. 21:17; Prov. 13:9; 20:20; 24:20; See Ps. 18:28
18:6 [g] ch. 10:22
18:7 [h] [ch. 5:13]
18:9 [i] Ps. 140:5
18:11 [j] ch. 15:21; 20:25; 27:20; 30:15; Jer. 6:25; 46:5; 49:29
18:12 [k] Ps. 38:17
18:13 [l] Isa. 14:30
18:14 [m] [Rev. 9:11]
18:15 [n] See Ps. 11:6; Ezek. 38:22
18:16 [o] ch. 29:19; Hos. 9:16 18:16 [p] ch. 14:2
18:17 [q] Ps. 34:16; Prov. 10:7; [Ps. 109:13, 15]
18:18 [r] ch. 10:21, 22
18:19 [s] Isa. 14:22
18:20 [t] Ps. 37:13; Jer. 50:27; Ezek. 21:25, 29; Obad. 12; [1 Sam. 26:10] 18:20 [u] [ch. 21:6]
18:21 [v] Judg. 2:10; Jer. 9:3; 10:25; 1 Thess. 4:8; 2 Thess. 1:8

19:3 [w] Gen. 31:7
19:5 [x] Ps. 35:26; 38:16; 55:12
19:6 [y] [ch. 8:3; 34:12; Lam. 3:36]
19:7 [z] ch. 24:12; Hab. 1:2; [Lam. 3:8]
19:8 [a] Lam. 3:7, 9; Hos. 2:6; [ch. 3:23; 13:27]
19:9 [b] Ps. 89:44 19:9 [c] Ps. 89:39; Lam. 5:16; [ch. 29:14]
19:10 [d] ch. 27:21; [ch. 10:21; 14:20]
19:11 [e] See ch. 13:24
19:12 [f] [ch. 10:17; 25:2] 19:12 [g] ch. 30:12
19:13 [h] Ps. 69:8; [ch. 6:15] 19:13 [i] [Ps. 31:11; 88:8, 18]
19:14 [j] Ps. 38:11 19:14 [k] Ps. 55:13
19:15 [l] [Gen. 17:27; Matt. 10:36]
19:17 [m] ch. 2:9 19:17 [n] ch. 3:10
19:18 [o] [2 Kgs. 2:23]
19:19 [p] [Ps. 41:9; 55:13, 14]
19:20 [q] Ps. 102:5; [Lam. 4:8]
19:21 [r] ch. 1:11; Isa. 53:4
19:22 [s] [Ps. 69:26]
19:23 [t] Isa. 30:8
19:24 [u] Jer. 17:1
19:25 [v] ch. 30:23 19:25 [w] Isa. 43:14; 44:6, 24; 49:7; [Gen. 48:16; Ps. 19:14; 103:4; 1 Thess. 1:10] 19:25 [x] ch. 41:33
19:26 [y] Ps. 17:15; 1 Cor. 13:12; 1 John 3:2
19:27 [z] [Prov. 27:2] 19:27 [a] [Ps. 73:26]
19:28 [s] [See ver. 22 above]
19:29 [b] Eccles. 12:14; See Ps. 58:11
20:1 [c] ch. 2:11
20:2 [d] ch. 4:13
20:4 [e] [Deut. 4:32]
20:5 [f] Ps. 37:35, 36
20:6 [g] [Isa. 14:13, 14; Obad. 3, 4]
20:7 [h] Ps. 83:10; Zeph. 1:17; [1 Kgs. 14:10; 2 Kgs. 9:37] 20:7 [i] ch. 14:10
20:8 [j] Ps. 73:20; 90:5; Isa. 29:7, 8

20:9 [k] See ch. 7:8, 10
20:10 [l] ver. 18
20:11 [m] [ch. 13:26; Ps. 25:7] 20:11 [n] ch. 21:26
20:12 [o] Ps. 10:7
20:14 [p] Deut. 32:33; Ps. 140:3
20:16 [q] Isa. 59:5; [Prov. 23:32]
20:17 [r] [Ps. 36:8; Jer. 17:6] 20:17 [s] [Deut. 32:13, 14] 20:17 [t] [ch. 29:6]
20:18 [u] ver. 10 20:18 [v] ver. 15
20:20 [w] Isa. 59:8 20:20 [x] Prov. 17:1 20:20 [y] [Eccles. 5:13, 14]
20:23 [z] [Num. 11:33; Ps. 78:30, 31]
20:24 [a] [Isa. 24:18; Jer. 48:44; Amos 5:19] 20:24 [b] 2 Sam. 22:35 20:24 [c] Judg. 5:26
20:25 [d] Judg. 3:22 20:25 [e] Deut. 32:41 20:25 [f] ch. 16:13 20:25 [g] See ch. 18:11
20:26 [h] [ch. 15:34; Ps. 21:9]
20:27 [i] [ch. 16:18, 19]
20:29 [j] ch. 27:13; [ch. 18:21; 31:2, 3]
21:2 [k] ch. 13:17
21:3 [l] [ch. 16:10, 20; 17:2]
21:4 [m] ch. 10:1; 23:2
21:5 [n] ch. 29:9; 40:4; Judg. 18:19
21:7 [o] ch. 12:6; Ps. 17:14; 37:1, 35; 73:3, 5; 92:7; Eccles. 8:14; Jer. 12:1, 2; Hab. 1:13, 16; Mal. 3:14, 15
21:8 [p] [ch. 5:25]
21:9 [q] [ch. 5:24] 21:9 [r] See ch. 9:34
21:10 [s] Ex. 23:26
21:11 [t] [Ps. 17:14]
21:12 [u] Ex. 15:20 21:12 [v] ch. 30:31; Gen. 4:21
21:13 [w] ch. 36:11 21:13 [x] ch. 34:20; [ch. 24:19] 21:13 [y] ch. 7:9; 14:13; 17:13; See Ps. 16:10
21:14 [z] ch. 22:17
21:15 [a] [Ex. 5:2] 21:15 [b] See ch. 34:9
21:16 [c] ch. 22:18; [Ps. 1:1]
21:17 [d] See ch. 18:5, 6

21:18 [e] ch. 13:25; Ps. 83:13 21:18 [f] Ps. 1:4; 35:5; Isa. 17:13; 29:5
21:19 [g] ch. 15:20 21:19 [h] Ex. 20:5 21:19 [i] Isa. 9:9; Ezek. 25:14; Hos. 9:7
21:20 [j] Ps. 60:3; 75:8; Isa. 51:17, 22; Jer. 25:15; Obad. 16; Rev. 14:10
21:21 [k] ch. 14:5
21:22 [l] Isa. 40:14; Rom. 11:34; 1 Cor. 2:16 21:22 [m] [ch. 4:18; 15:15]
21:24 [n] Prov. 3:8; [Isa. 58:11; 66:14]
21:25 [o] See ch. 7:11
21:26 [p] ch. 20:11; [Eccles. 9:2] 21:26 [q] Isa. 14:11
21:28 [r] [ch. 20:6, 7] 21:28 [s] [ch. 8:22; 15:34]
21:30 [t] [Prov. 16:4; 2 Pet. 2:9]
21:31 [u] Deut. 7:10; Hos. 5:5; Gal. 2:11 21:31 [v] Deut. 7:10
21:32 [w] ch. 10:19
21:33 [x] ch. 38:38 21:33 [y] [ch. 30:23; Heb. 9:27]

22:1 [z] ch. 2:11
22:2 [a] See ch. 35:7
22:3 [b] See Ps. 18:32
22:4 [c] ch. 14:3; [Ps. 143:2]
22:6 [d] ch. 24:3, 9; Ex. 22:26; Deut. 24:6, 17; Ezek. 18:12, 16 22:6 [e] [ch. 31:16]
22:7 [f] [ch. 31:17; Isa. 58:7; Ezek. 18:7, 16; Matt. 25:42]
22:8 [g] [ch. 35:9] 22:8 [h] 2 Kgs. 5:1; Isa. 9:15
22:9 [i] [Luke 1:53] 22:9 [j] [ch. 38:15] 22:9 [k] ch. 31:21; Isa. 10:2; Ezek. 22:7
22:10 [l] ch. 18:8-10
22:11 [m] [Ex. 10:22, 23] 22:11 [n] ch. 38:34 22:11 [o] [ch. 27:20; Ps. 69:1, 2, 14, 15; 124:5; Lam. 3:54; Jonah 2:3, 5]
22:12 [p] [ch. 11:8]
22:13 [q] Ps. 73:11; [Ps. 10:11; 59:7; 64:5; 94:7; Isa. 29:15; Ezek. 8:12; 9:9] 22:13 [r] ch. 38:9
22:14 [s] [Ps. 139:11, 12]; [Prov. 8:27; Isa. 40:22]
22:16 [t] See ch. 15:32
22:17 [u] ch. 21:14 22:17 [v] [Ps. 4:6]
22:18 [w] ch. 21:16
22:19 [x] Ps. 52:6; 58:10; 107:42; [Ps. 64:10] 22:19 [y] Ps. 2:4
22:20 [z] ch. 1:16
22:21 [a] See Ps. 119:45 22:21 [b] [Prov. 3:2]
22:22 [c] Prov. 2:6; [Mal. 2:7] 22:22 [d] Ps. 119:11
22:23 [e] [ch. 8:5, 6; 11:13, 14; Mal. 3:7] 22:23 [f] Jer. 24:6; 33:7 22:23 [g] ch. 11:14
22:24 [h] ch. 20:11; 21:26 22:24 [i] See 1 Kgs. 9:28
22:26 [j] ch. 27:10; Ps. 37:4; Isa. 58:14 22:26 [k] See ch. 11:15
22:27 [l] ch. 33:26; Ps. 50:14, 15; Isa. 58:9 22:27 [m] Ps. 50:14
22:28 [n] Prov. 4:18
22:29 [o] Ps. 138:6; Prov. 3:34; 29:23; Matt. 23:12; Luke 1:52; James 4:6; 1 Pet. 5:5
22:30 [p] [Gen. 18:26] 22:30 [q] ch. 17:9; Ps. 18:20, 24; 24:4; 26:6; [ch. 9:30]
23:2 [r] ch. 10:1; 21:4 23:2 [s] [Ps. 32:4]
23:3 [t] [ch. 13:3; 16:21] 23:3 [u] [Ps. 9:7, 8; Isa. 57:15, 16]

23:4 [v] See ch. 33:5
23:6 [w] [ch. 9:34; 13:21]
23:8 [x] ch. 9:11; 35:14
23:10 [y] Ps. 139:1-3 23:10 [z] Ps. 139:24 23:10 [a] [ch. 9:35] 23:10 [b] Ps. 17:3; 26:2; 66:10; 139:23; Zech. 13:9; Mal. 3:3; 1 Pet. 1:7; Rev. 3:18; [James 1:12]
23:11 [c] Ps. 17:5; 44:18 23:11 [d] Ps. 125:5
23:12 [e] [Ps. 119:11] 23:12 [f] [Ps. 119:103; John 4:32, 34]
23:13 [g] [ch. 9:12; 12:14] 23:13 [h] Ps. 115:3
23:14 [i] [1 Thess. 3:3] 23:14 [j] [ch. 10:13; 27:11]
23:16 [k] Deut. 20:3; [Ps. 22:14]
24:1 [l] Eccles. 9:12; Isa. 13:22; Jer. 27:7; Ezek. 22:3; 30:3 24:1 [m] ch. 15:20 24:1 [n] Isa. 2:12; 13:6, 9; Joel 1:15; 2:1; Amos 5:18; See ch. 18:20
24:2 [o] See Deut. 19:14
24:3 [p] See ch. 22:6
24:4 [q] Amos 2:7; 5:12; Mal. 3:5 24:4 [r] Prov. 28:28; [ch. 30:5, 6]
24:5 [s] Ps. 104:23 24:5 [t] Ps. 104:21
24:7 [u] [Ex. 22:26, 27; Deut. 24:12, 13]
24:8 [v] Lam. 4:5
24:10 [w] [2 Tim. 2:6; James 5:4]
24:12 [x] Jer. 51:52; Ezek. 30:24 24:12 [y] ch. 1:22
24:13 [z] John 3:19, 20
24:14 [a] [Ps. 10:8]
24:15 [b] Prov. 7:9 24:15 [c] Ps. 10:11
24:16 [d] Ex. 22:2; Matt. 6:20; [ch. 31:9]
24:17 [e] See ch. 3:5
24:18 [f] [ch. 9:26; Hos. 10:7]
24:19 [g] See ch. 21:13
24:20 [h] [Prov. 10:7] 24:20 [i] [ch. 18:16]
24:23 [j] See Ps. 11:4; Prov. 15:3
24:24 [k] Ps. 37:10 24:24 [l] [ch. 27:19] 24:24 [m] ch. 14:2
24:25 [n] [ch. 9:24]
25:1 [o] ch. 2:11

25:3 [p] ch. 19:12; Ps. 103:21 25:3 [q] Matt. 5:45; James 1:17
25:4 [r] ch. 4:17-19; 9:2; 15:14-16; Ps. 130:3; 143:2 25:4 [s] See ch. 14:1 25:4 [t] ch. 14:4
25:6 [u] ch. 9:14; 15:16 25:6 [v] Ps. 22:6; Isa. 41:14 25:6 [w] ch. 35:8
26:2 [x] Isa. 40:29 26:2 [y] Gen. 49:24; Hos. 7:15
26:3 [z] Ps. 73:24; James 1:5
26:4 [a] Gen. 2:7
26:5 [b] Ps. 88:10
26:6 [c] Ps. 139:8; Prov. 15:11 26:6 [d] Rev. 9:11
26:7 [e] See ch. 9:8 26:7 [f] [Gen. 1:2]
26:8 [g] Prov. 30:4
26:9 [h] [ch. 36:29]
26:10 [i] Prov. 8:29; [ch. 38:8-11; Ps. 33:7; Jer. 5:22]
26:11 [j] ch. 9:6; Ps. 75:3 26:11 [k] Ps. 104:7
26:12 [l] Isa. 51:15; Jer. 31:35 26:12 [m] See ch. 9:13
26:13 [n] [Ps. 33:6] 26:13 [o] Isa. 27:1
26:14 [p] ch. 40:19 26:14 [q] ch. 4:12
27:1 [r] ch. 29:1; See Num. 23:7
27:2 [s] ch. 34:5 27:2 [t] [Ruth 1:20; 2 Kgs. 4:27]
27:3 [u] ch. 33:4; [Gen. 2:7]
27:4 [v] ch. 13:7
27:5 [w] ch. 2:3, 9; [ch. 13:15]
27:6 [x] ch. 2:3 27:6 [y] [Acts 23:1; 24:16; 1 Cor. 4:4]
27:8 [z] See ch. 8:13 27:8 [a] Matt. 16:26; [Luke 12:20]
27:9 [b] Ps. 18:41; Prov. 1:28; 15:29; Isa. 1:15; Jer. 11:11; 14:12; Ezek. 8:18; Mic. 3:4; Zech. 7:13; [ch. 35:12, 13]; See Ps. 66:18
27:10 [c] See ch. 22:26
27:11 [d] ch. 10:13; 23:14
27:13 [e] ch. 20:29; [ch. 18:21; 31:2] 27:13 [f] ch. 6:23; 15:20
27:14 [g] Deut. 28:41; Hos. 9:13, 16 27:14 [h] Jer. 15:2
27:15 [i] Ps. 78:64
27:16 [j] Zech. 9:3
27:17 [k] [Prov. 13:22; Eccles. 2:26]

27:18 [l] ch. 8:14, 15 27:18 [m] Isa. 1:8 27:18 [n] Song 1:6; 8:11, 12
27:19 [o] Jer. 8:2; Ezek. 29:5 27:19 [p] ch. 24:24
27:20 [q] See ch. 18:11 27:20 [r] See ch. 22:11 27:20 [s] ch. 34:20, 25; 36:20
27:21 [t] [ch. 30:22] 27:21 [u] ch. 8:18
27:22 [v] ch. 16:13
27:23 [w] Lam. 2:15; Ezek. 25:6; Nah. 3:19 27:23 [x] [2 Chr. 29:8; Jer. 49:17; Lam. 2:15; Ezek. 27:36; Zeph. 2:15]
28:1 [y] [Mal. 3:3]
28:3 [z] ch. 10:22 28:3 [a] See ch. 3:5
28:5 [b] Ps. 104:14
28:6 [c] Ex. 24:10
28:8 [d] ch. 41:34 28:8 [e] ch. 10:16
28:9 [f] Deut. 8:15; 32:13; Ps. 114:8
28:12 [g] [Prov. 16:16; Eccles. 7:24]
28:13 [h] See Ps. 27:13
28:14 [i] Gen. 49:25
28:15 [j] Prov. 3:14; 8:10, 11, 19; 16:16
28:16 [k] Ps. 45:9; Isa. 13:12 28:16 [l] See 1 Kgs. 9:28 28:16 [m] Gen. 2:12 28:16 [n] Ex. 24:10
28:18 [o] Ezek. 27:16 28:18 [p] Prov. 3:15; 8:11; 20:15; 31:10; Lam. 4:7
28:19 [q] Ex. 28:17; 39:10; Ezek. 28:13
28:21 [r] ch. 12:10; 30:23
28:22 [s] See ch. 26:6
28:23 [t] For ver. 23-28, see Prov. 8:22-31
28:24 [u] [Prov. 15:3; Zech. 4:10]
28:25 [v] [Ps. 135:7]
28:26 [w] ch. 38:25
28:28 [x] Deut. 4:6; Ps. 111:10; Prov. 1:7; [Eccles. 12:13] 28:28 [y] Prov. 3:7; 14:16; 16:6
29:1 [z] ch. 27:1; See Num. 23:7
29:3 [a] ch. 18:6; 2 Sam. 21:17; Ps. 18:28
29:4 [b] Ps. 25:14; Prov. 3:32; See ch. 15:8
29:5 [c] ch. 1:2; [Ps. 128:3]

29:6 [d] [Gen. 49:11] 29:6 [e] ch. 20:17 29:6 [f] Deut. 32:13, 14; Ps. 81:16 29:6 [g] [Deut. 33:24]
29:7 [h] See ch. 5:4
29:9 [i] See ch. 21:5
29:10 [j] Ps. 22:15; 137:6; Lam. 4:4; Ezek. 3:26
29:12 [k] Ps. 72:12
29:13 [l] ch. 31:20 29:13 [m] Prov. 31:6; Isa. 27:13 29:13 [n] [Ruth 2:20]
29:14 [o] Ps. 132:9; Isa. 59:17; 61:10; [Isa. 11:5; Eph. 6:14; 1 Thess. 5:8] 29:14 [p] Isa. 62:3; Zech. 3:5; [ch. 19:9]
29:15 [q] Num. 10:31
29:16 [r] [Prov. 29:7]
29:17 [s] Ps. 3:7 29:17 [t] Ps. 58:6; Prov. 30:14
29:18 [u] [Ps. 30:6] 29:18 [v] Num. 24:21; See ch. 39:27 29:18 [w] Gen. 22:17
29:19 [x] ch. 18:16 29:19 [y] See Ps. 1:3 29:19 [z] [ch. 14:9]
29:20 [a] Gen. 49:24 29:20 [b] [Isa. 40:31; 41:1]
29:22 [c] [Deut. 32:2; 33:28]
29:23 [d] Ps. 119:131; [Isa. 5:14] 29:23 [e] Prov. 16:15; Jer. 3:3; Zech. 10:1; [Deut. 11:14]
29:24 [f] Prov. 16:15 29:24 [g] Gen. 4:5
29:25 [h] ch. 15:24
30:1 [i] See ch. 12:4 30:1 [j] ch. 32:6; [ch. 32:4]
30:2 [k] For ver. 2-8, see ch. 24:4-8 30:2 [l] [ch. 5:26]
30:3 [m] [ver. 17] 30:3 [n] Jer. 2:6 30:3 [o] ch. 38:27; Zeph. 1:15
30:5 [p] [1 Sam. 26:19]
30:6 [q] 1 Sam. 13:6; Jer. 4:29
30:7 [r] ch. 6:5 30:7 [s] Prov. 24:31; Zeph. 2:9
30:9 [t] Ps. 69:12; Lam. 3:14, 63 30:9 [u] See ch. 17:6
30:10 [v] Ps. 88:8; [ch. 17:6] 30:10 [w] Num. 12:14; Isa. 50:6; Matt. 26:67; 27:30
30:12 [x] Ps. 109:6 30:12 [y] ch. 19:12
30:13 [z] ch. 6:2
30:14 [a] ch. 16:14
30:15 [b] See ch. 18:11 30:15 [c] ch. 7:9; Isa. 44:22

30:16 [d] 1 Sam. 1:15; [ch. 10:1]
30:17 [e] [ch. 7:3] 30:17 [f] ch. 33:19 30:17 [g] ver. 3
30:18 [h] [1 Sam. 28:8; 1 Kgs. 20:38]
30:19 [i] ch. 42:6; [Gen. 18:27]
30:21 [j] Lam. 4:3; [Isa. 63:10] 30:21 [k] ch. 16:9
30:22 [l] [ch. 27:21]
30:23 [m] ch. 19:25 30:23 [n] ch. 28:21
30:24 [o] Ps. 79:1; Jer. 26:18; Mic. 1:6; 3:12
30:25 [p] Ps. 35:13, 14; Rom. 12:15
30:26 [q] Jer. 8:15; 14:19 30:26 [r] ch. 10:21, 22
30:27 [s] 2 Sam. 22:6; Ps. 18:5
30:28 [t] Ps. 38:6; 42:9; 43:2 30:28 [u] Prov. 26:26
30:29 [v] Mic. 1:8 30:29 [w] Isa. 13:21; 34:13; Jer. 50:39; Mic. 1:8
30:30 [x] [Ps. 119:83; Lam. 4:8; 5:10] 30:30 [y] Ps. 102:3
30:31 [z] ch. 21:12 30:31 [a] Lam. 5:15
31:1 [b] [Isa. 33:15; Matt. 5:28]
31:2 [c] See ch. 20:29
31:4 [d] ch. 14:16; 34:21; 2 Chr. 16:9; Prov. 5:21; 15:3; Jer. 16:17; 32:19; Zech. 4:10 31:4 [e] ch. 14:16
31:6 [f] Dan. 5:27
31:7 [g] Num. 15:39; Eccles. 11:9 31:7 [h] [ch. 11:15]
31:8 [i] Lev. 26:16; Deut. 28:30, 38; [John 4:37]
31:9 [j] [ch. 24:15]
31:10 [k] [Ex. 11:5; Isa. 47:2] 31:10 [l] [2 Sam. 12:11; Jer. 8:10]
31:11 [m] ver. 28; [Lev. 20:10; Deut. 22:22]
31:12 [n] See Prov. 6:27-29
31:14 [o] Ps. 17:3
31:15 [p] ch. 34:19; Prov. 14:31; 22:2; [Eph. 6:9]
31:16 [q] [ch. 22:7] 31:16 [r] ch. 11:20; 17:5
31:19 [s] ch. 29:13 31:19 [t] ch. 24:7, 10
31:20 [u] ch. 29:13; Deut. 24:13
31:21 [v] ch. 22:9 31:21 [w] See ch. 5:4
31:23 [x] ch. 13:11

31:24 [y] Mark 10:24, 25 31:24 [z] ch. 4:6 31:24 [a] ch. 28:16
31:25 [b] Ps. 62:10 31:25 [c] Deut. 8:17
31:26 [d] Deut. 4:19; [Deut. 17:3; 2 Kgs. 23:5, 11; Ezek. 8:16] 31:26 [e] See Jer. 44:17-19
31:28 [f] ver. 11
31:29 [g] Prov. 17:5
31:30 [h] [Matt. 5:44; Rom. 12:14]
31:31 [i] Ex. 16:12; 1 Sam. 25:11
31:32 [j] [Gen. 19:2, 3; Judg. 19:20, 21; Matt. 25:35; Heb. 13:2]
31:33 [k] Prov. 28:13 31:33 [l] Gen. 3:8, 12
31:34 [m] [Ex. 23:2]
31:35 [n] ch. 13:22 31:35 [o] [ch. 19:23]
31:36 [p] Isa. 9:6; 22:22 31:36 [q] Prov. 6:21 31:36 [r] Zech. 6:11
31:39 [s] [ch. 22:6-9; Luke 10:7; 2 Tim. 2:6; James 5:4] 31:39 [t] [1 Kgs. 21:16, 19]
31:40 [u] Gen. 3:18
32:1 [v] See ch. 33:9
32:2 [w] Gen. 22:21; Jer. 25:23 32:2 [x] ch. 4:17; [ch. 34:5; 35:2; 40:8]
32:3 [y] ch. 8:6; 22:5
32:6 [z] ch. 15:10
32:8 [a] ch. 33:4; 34:14 32:8 [b] ch. 33:4; Gen. 2:7 32:8 [c] ch. 35:11; 38:36; 39:17; 1 Kgs. 3:12; 4:29; Prov. 2:6; Eccles. 2:26; Dan. 1:17; 2:21; James 1:5
32:9 [d] 1 Cor. 1:26; [ch. 12:20; Matt. 11:25]
32:13 [e] Jer. 9:23
32:19 [f] Matt. 9:17; [Josh. 9:4]
32:20 [g] [Ps. 39:3] 32:20 [h] 1 Sam. 16:23
32:21 [i] Lev. 19:15
33:2 [j] ch. 3:1
33:4 [k] ch. 27:3 33:4 [l] ch. 32:8; Gen. 2:7; [Ezek. 37:9; Acts 17:25]
33:5 [m] ver. 32 33:5 [n] ch. 13:18; 23:4; [Ps. 5:3]
33:6 [o] See ch. 4:19
33:7 [p] ch. 9:34, 35; 13:21 33:7 [q] [ch. 23:2]

33:9 [r] ch. 9:21; 10:7; 11:4; 12:4; 13:18; 16:17; 23:10, 11; 27:5; 29:14; 32:1; 34:5 33:9 [s] ch. 34:6

33:10 [t] See ch. 13:24

33:11 [u] ch. 13:27 33:11 [v] ch. 10:14; 14:16; 31:4

33:13 [w] ch. 13:3; 16:21; 31:35; 40:2 33:13 [x] See ch. 9:12

33:14 [y] [ch. 40:5; Ps. 62:11] 33:14 [z] ver. 29 33:14 [a] [1 Sam. 3:4, 6]

33:15 [b] See Num. 12:6 33:15 [c] ch. 4:13 33:15 [d] Ps. 17:3

33:16 [e] ch. 36:10, 15; Ps. 40:6; Isa. 50:5

33:17 [f] ch. 36:9

33:18 [g] ch. 36:12

33:19 [h] ch. 30:17

33:20 [i] Ps. 107:18 33:20 [j] Prov. 23:3

33:21 [k] [Ps. 22:17]

33:22 [l] ver. 24, 28 33:22 [m] 2 Sam. 24:16, 17; Ps. 78:49

33:23 [n] Gen. 16:7; 22:11; 48:16; Ps. 34:7; Isa. 63:9; [Mal. 3:1] 33:23 [o] Gen. 42:23; Isa. 43:27 33:23 [p] Eccles. 7:28; [Song 5:10] 33:23 [q] [Prov. 14:2; Ezek. 18:21, 22]

33:24 [r] ch. 36:18; Ps. 49:7

33:25 [s] 2 Kgs. 5:14; [Heb. 9:12]

33:26 [t] See ch. 22:27 33:26 [u] Ps. 17:15 33:26 [v] [2 Sam. 12:13; Prov. 28:13; Luke 15:21-24; 1 John 1:9]

33:27 [w] Ps. 106:6; [Rom. 6:21]

33:28 [x] Isa. 38:17 33:28 [y] ver. 22, 24 33:28 [z] [ch. 3:9]

33:29 [a] ver. 14

33:30 [b] Ps. 56:13

33:32 [c] ver. 5 33:32 [d] ch. 34:33

33:33 [e] Ps. 34:11

34:3 [g] ch. 12:11

34:4 [h] 1 Thess. 5:21, 22

34:5 [i] See ch. 33:9 34:5 [j] ch. 27:2

34:6 [k] ch. 33:9

34:7 [l] See ch. 15:16

34:8 [m] [Ps. 1:1]

34:9 [n] ch. 9:22, 23, 30, 31; 21:7, 15; 24:1; [ch. 35:3; Mal. 3:14]
34:10 [o] ch. 36:23; Gen. 18:25; Deut. 32:4; 2 Chr. 19:7; Ps. 92:15; Rom. 9:14
34:11 [p] Ps. 62:12; Prov. 24:12; Matt. 16:27; Rom. 2:6; 2 Cor. 5:10; 1 Pet. 1:17; Rev. 22:12 34:11 [q] Jer. 17:10; 32:19; Ezek. 33:20
34:12 [r] See ch. 8:3
34:13 [s] See ch. 38:4-7
34:14 [t] [ch. 2:3] 34:14 [u] Ps. 104:29; [Ps. 146:4] 34:14 [v] ch. 32:8
34:15 [w] See ch. 10:9
34:17 [x] [Gen. 18:25]
34:18 [y] Ex. 22:28
34:19 [z] Deut. 10:17; 2 Chr. 19:7; Acts 10:34; Rom. 2:11; Gal. 2:6; Eph. 6:9; Col. 3:25; 1 Pet. 1:17 34:19 [a] [James 2:5] 34:19 [b] See ch. 31:15
34:20 [c] ch. 21:13 34:20 [d] Ex. 11:4; [ch. 27:20; 36:20] 34:20 [e] Dan. 8:25; [Lam. 4:6]
34:21 [f] ch. 14:16; See ch. 31:4
34:22 [g] [Ps. 139:12; Amos 9:2, 3; Heb. 4:13] 34:22 [h] See ch. 3:5
34:23 [i] ch. 14:3
34:24 [j] Ps. 2:9 34:24 [l] See ch. 8:19
34:25 [m] Prov. 12:7
34:27 [n] 1 Sam. 15:11; Ps. 28:5; Isa. 5:12
34:28 [o] ch. 35:9; James 5:4; [Gen. 18:20, 21] 34:28 [p] Ex. 3:7; 22:23; Isa. 32:17
34:32 [r] ch. 35:11; 36:22; Ps. 19:12; 86:11
34:33 [s] ch. 33:32
34:35 [t] See ch. 35:16
34:37 [u] See ch. 27:23
35:2 [v] See ch. 32:2
35:3 [w] See ch. 34:9
35:4 [x] ch. 34:8, 36
35:5 [y] [ch. 22:12]
35:6 [z] Prov. 8:36; Jer. 7:19
35:7 [a] ch. 22:2, 3; Prov. 9:12; Luke 17:10; [ch. 41:11; Rom. 11:35]

35:8 [b] ch. 25:6
35:9 [c] Amos 3:9 35:9 [d] Ex. 2:23; [ch. 34:28] 35:9 [e] [ch. 22:8]
35:10 [f] ch. 4:17; Deut. 32:6 35:10 [g] Ps. 42:8; 77:6; 149:5; [Acts 16:25]
35:11 [h] ch. 36:22; Ps. 94:12; Isa. 28:26
35:12 [i] See ch. 27:9
35:14 [j] ch. 9:11; 23:8, 9 35:14 [k] [ch. 13:15]
35:15 [l] Num. 16:29; Ps. 89:32
35:16 [m] ch. 34:37 35:16 [n] ch. 34:35; 36:12; 38:2; 42:3
36:3 [o] [Ps. 78:2] 36:3 [p] [Rev. 15:3, 4; 16:5, 7; 19:1, 2] 36:3 [q] ch. 35:10
36:4 [r] ch. 37:16
36:5 [s] ch. 8:20 (Heb.); [Ps. 138:6] 36:5 [t] ch. 9:4; 12:13, 16
36:6 [u] ver. 15; ch. 34:28
36:7 [v] [Ps. 33:18; 34:15] 36:7 [w] Ps. 132:12; [Ps. 113:8] 36:7 [x] Ps. 75:10
36:8 [y] ver. 13; Ps. 107:10
36:9 [z] ch. 15:25
36:10 [a] ch. 33:16 36:10 [b] Jer. 18:11
36:11 [c] For ver. 11, 12, see Isa. 1:19, 20 36:11 [d] ch. 21:13
36:12 [e] ch. 33:18 36:12 [f] [ch. 4:21]; See ch. 35:16
36:13 [g] ch. 15:34 36:13 [h] ver. 8
36:14 [i] ch. 15:32; 22:16; Ps. 55:23
36:15 [j] ver. 6; See ch. 33:15-28 36:15 [k] ver. 10; [Ps. 119:67, 71]
36:16 [l] [ch. 37:10; Ps. 4:1; 18:19; 31:8; 118:5] 36:16 [m] Ps. 23:5 36:16 [n] Ps. 36:8
36:18 [o] ch. 33:24
36:19 [p] Prov. 11:4
36:20 [q] ch. 27:20; 34:20, 25 36:20 [r] ch. 40:12
36:21 [s] Ps. 66:18
36:22 [t] ch. 34:32; 35:11
36:23 [u] ch. 34:13; [Isa. 40:13, 14; Rom. 11:34; 1 Cor. 2:16] 36:23 [v] [ch. 34:10]
36:24 [w] Luke 1:46; [Ps. 92:5; Rev. 15:3] 36:24 [x] [ch. 33:27; Ps. 104:33]
36:26 [y] [ch. 37:5; 1 Cor. 13:12] 36:26 [z] Ps. 90:2; 102:27
36:27 [a] Gen. 2:6 (Heb.) 36:27 [b] Ps. 147:8

36:28 [c] Prov. 3:20; [Deut. 33:28]
36:29 [d] [ch. 26:9] 36:29 [e] Ps. 18:11; 105:39
36:31 [f] ch. 37:13 36:31 [g] Ps. 104:27, 28; 136:25; 145:15; 147:9; Acts 14:17
36:32 [h] Hab. 3:4
37:3 [i] ch. 36:30, 32 37:3 [j] ch. 38:13; [Isa. 11:12; Ezek. 7:2]
37:4 [k] ch. 40:9; Ps. 68:33; See Ps. 29:3-9 37:4 [l] Ps. 18:13
37:5 [m] See ch. 5:9 37:5 [n] ch. 36:26
37:6 [o] Ps. 147:16, 17
37:7 [p] Dan. 12:9; [ch. 14:17] 37:7 [q] Ps. 109:27
37:8 [r] ch. 38:40 37:8 [s] Ps. 104:22
37:9 [t] ch. 9:9 37:9 [u] Isa. 21:1; [ch. 1:19] 37:9 [v] Ps. 147:17
37:10 [w] ch. 38:29, 30; Ps. 147:17 37:10 [x] [ch. 36:16]
37:12 [y] Gen. 3:24 37:12 [z] Ps. 148:8 37:12 [a] [Prov. 8:31]
37:13 [b] Ex. 9:18, 23; 1 Sam. 12:18, 19; Ezra 10:9; [ch. 36:31; 38:22, 23] 37:13 [c] ch. 38:26, 27 37:13 [d] 1 Kgs. 18:45
37:14 [e] [Ps. 111:2]
37:16 [f] ch. 36:4; [1 Sam. 2:3]
37:18 [g] Isa. 42:5; 44:24; [Gen. 1:6] 37:18 [h] [Ex. 38:8]
37:19 [i] Isa. 60:2; [Eph. 4:18]
37:22 [j] [Ps. 104:1]
37:23 [k] 1 Tim. 6:16 37:23 [l] ch. 36:5 37:23 [m] Ps. 99:4 37:23 [n] Lam. 3:33
37:24 [o] Ps. 130:4; [Matt. 10:28] 37:24 [p] [Isa. 5:21; Matt. 11:25; 1 Cor. 1:26]
38:1 [q] ch. 40:6; [ch. 13:22]
38:2 [r] ch. 42:3 38:2 [s] See ch. 35:16
38:3 [t] 1 Kgs. 18:46
38:4 [u] Ps. 104:5; [Prov. 30:4; Isa. 40:12-14]; See Prov. 8:24-29
38:7 [v] [Ps. 19:1-4] 38:7 [w] See ch. 1:6 38:7 [x] [Luke 2:13, 14]
38:8 [y] Gen. 1:9; Ps. 33:7; 104:8, 9; Jer. 5:22
38:9 [z] ch. 22:13
38:10 [a] [ver. 33 (Heb.)]
38:11 [b] [Ps. 65:7; 89:9; 93:4]
38:12 [c] Ps. 65:8; 74:16
38:13 [d] ch. 37:3 38:13 [e] [Neh. 5:13]

38:15 [f] ch. 18:5; [Matt. 6:23]; See ch. 24:13-17 38:15 [g] Ps. 10:15; 37:17; Ezek. 30:21, 22
38:16 [h] Ps. 77:19
38:17 [i] Ps. 9:13; 107:18; [Isa. 38:10; Matt. 16:18] 38:17 [j] See ch. 3:5
38:20 [k] ch. 24:13
38:21 [l] [ch. 15:7]
38:22 [m] [Ps. 135:7]
38:23 [n] Josh. 10:11; Isa. 28:17; 30:30; Ezek. 13:11, 13; 38:22; Rev. 16:21; [ch. 37:13]
38:25 [o] ch. 28:26
38:26 [p] [ch. 37:13] 38:26 [q] Ps. 107:35
38:27 [r] Gen. 1:11; 2 Sam. 23:4
38:28 [s] Ps. 147:8; Jer. 14:22
38:29 [t] Ps. 147:16, 17
38:30 [u] [ch. 37:10]
38:31 [v] ch. 9:9; Amos 5:8
38:32 [v] [See ver. 31 above]
38:33 [w] Jer. 31:35
38:34 [x] ch. 22:11
38:36 [y] See ch. 32:8 38:36 [z] Ps. 51:6
38:38 [a] ch. 21:33
38:39 [b] [Ps. 104:21]
38:40 [c] ch. 37:8 38:40 [d] Ps. 17:12
38:41 [e] Ps. 147:9; Luke 12:24; [Matt. 6:26]
39:1 [f] 1 Sam. 24:2; Ps. 104:18 39:1 [g] Ps. 29:9
39:3 [h] 1 Sam. 4:19
39:4 [i] [Gen. 8:12]
39:5 [j] [ch. 12:18; Ps. 116:16]
39:6 [k] ch. 24:5; Jer. 2:24 39:6 [l] Ps. 107:34; Jer. 17:6; [Deut. 29:23]
39:9 [m] Num. 23:22 39:9 [n] Prov. 14:4; Isa. 1:3
39:10 [m] [See ver. 9 above]
39:16 [o] [Lam. 4:3] 39:16 [p] Isa. 49:4; 65:23
39:17 [q] [ch. 35:11]

39:20 [r] Jer. 8:16
39:21 [s] [Jer. 8:6]
39:24 [t] Jer. 4:19; Amos 3:6
39:27 [u] [Num. 24:21; Jer. 49:16; Obad. 4; Hab. 2:9]
39:28 [v] 1 Sam. 14:5
39:30 [w] Matt. 24:28; Luke 17:37
40:1 [x] ch. 38:1
40:2 [y] See ch. 33:13
40:4 [z] [ch. 42:6; Ezra 9:6] 40:4 [a] ch. 21:5; 29:9; Judg. 18:19
40:5 [b] ch. 33:14; Ps. 62:11
40:6 [c] ch. 38:1
40:7 [d] ch. 38:3 40:7 [e] ch. 38:3; 42:4
40:8 [f] See ch. 32:2
40:9 [g] Ps. 89:13; Isa. 63:12 40:9 [h] See ch. 37:4
40:10 [i] [Ps. 93:1; 104:1]
40:11 [j] [Dan. 4:37]; See Isa. 2:11-17
40:12 [k] Isa. 63:3 40:12 [l] [ch. 36:20]
40:13 [m] Isa. 2:10 40:13 [n] ch. 21:26
40:14 [o] Ps. 98:1; Isa. 59:16; 63:5
40:15 [p] Num. 22:4
40:19 [q] [Prov. 8:22] 40:19 [r] ch. 26:14
40:21 [s] Ps. 68:30
41:1 [u] ch. 3:8; Ps. 74:14; 104:26; Isa. 27:1
41:2 [v] [2 Kgs. 19:28; Isa. 37:29]
41:4 [w] Ex. 21:6; Deut. 15:17
41:11 [x] Rom. 11:35; [ch. 35:7] 41:11 [y] See Ps. 24:1
41:17 [z] ver. 23
41:18 [a] ch. 3:9
41:21 [b] 2 Sam. 22:13; [Ps. 18:8]
41:23 [c] ver. 17
41:30 [d] ch. 2:8 41:30 [e] Isa. 28:27; 41:15
41:33 [f] ch. 19:25
41:34 [g] ch. 28:8

42:2 [h] Gen. 18:14; Matt. 19:26
42:3 [i] ch. 38:2 42:3 [j] Ps. 40:5; 131:1; 139:6
42:4 [k] ch. 38:3; 40:7
42:6 [l] [ch. 30:19; Gen. 18:27]; See ch. 2:8
42:7 [m] ch. 2:11; 1 Chr. 1:45
42:8 [n] Num. 23:1; 1 Chr. 15:26 42:8 [o] ch. 1:5 42:8 [p] Gen. 20:7; 1 Sam. 12:23; James 5:16; 1 John 5:16
42:9 [q] ch. 2:11
42:10 [r] See Ps. 14:7 42:10 [s] Isa. 40:2; 61:7
42:11 [t] ch. 19:13 42:11 [u] ch. 2:11 42:11 [v] Gen. 33:19; Josh. 24:32 42:11 [w] Gen. 24:22
42:12 [x] ch. 8:7 42:12 [y] [ver. 10; ch. 1:3]
42:13 [z] ch. 1:2
42:15 [a] See Num. 27:1-8
42:16 [b] Gen. 50:23; [Ps. 128:6; Isa. 53:10]
42:17 [c] See ch. 5:26

Footnotes

Ps. 1:1 [1] **1:1** The singular Hebrew word for *man* (*ish*) is used here to portray a representative example of a godly person; see Preface
Ps. 1:2 [2] **1:2** Or *instruction*
Ps. 2:1 [1] **2:1** Or *nations noisily assemble*
Ps. 2:9 [2] **2:9** Revocalization yields (compare Septuagint) *You shall rule*
Ps. 3:2 [1] **3:2** The meaning of the Hebrew word *Selah*, used frequently in the Psalms, is uncertain. It may be a musical or liturgical direction
Ps. 4:2 [1] **4:2** Or *O men of rank*
Ps. 4:4 [2] **4:4** Or *Be agitated*
Ps. 5:3 [1] **5:3** Or *I direct my prayer to you*
Ps. 6:1 [1] **6:1** Probably a musical or liturgical term
Ps. 7:1 [1] **7:1** Probably a musical or liturgical term
Ps. 7:4 [2] **7:4** Hebrew *the one at peace with me*
Ps. 7:9 [3] **7:9** Hebrew *the hearts and kidneys*
Ps. 7:12 [4] **7:12** Hebrew *he*
Ps. 7:12 [5] **7:12** Hebrew *he*
Ps. 8:1 [1] **8:1** Probably a musical or liturgical term
Ps. 8:5 [2] **8:5** Or *than God*; Septuagint *than the angels*
Ps. 9:1 [1] **9:1** Psalms 9 and 10 together follow an acrostic pattern, each stanza beginning with the successive letters of the Hebrew alphabet. In the Septuagint they form one psalm
Ps. 9:1 [2] **9:1** Probably a musical or liturgical term
Ps. 9:3 [3] **9:3** Or *because of*
Ps. 9:16 [4] **9:16** Probably a musical or liturgical term
Ps. 10:3 [1] **10:3** Or *and he blesses the one greedy for gain*
Ps. 10:4 [2] **10:4** Or *of his anger*
Ps. 10:4 [3] **10:4** Or *the wicked says, "He will not call to account"*
Ps. 11:3 [1] **11:3** Or *for the foundations will be destroyed; what has the righteous done?*
Ps. 12:1 [1] **12:1** Probably a musical or liturgical term
Ps. 12:7 [2] **12:7** Or *guard him*
Ps. 14:2 [1] **14:2** Or *that act wisely*
Ps. 14:6 [2] **14:6** Or *for*

Ps. 16:1 [1] **16:1** Probably a musical or liturgical term
Ps. 16:3 [2] **16:3** Or *To the saints in the land, the excellent in whom is all my delight, I say:*
Ps. 16:4 [3] **16:4** Or *who acquire*
Ps. 16:7 [4] **16:7** Hebrew *my kidneys instruct me*
Ps. 16:9 [5] **16:9** Hebrew *my glory*
Ps. 16:10 [6] **16:10** Or *see the pit*
Ps. 17:7 [1] **17:7** Or *Distinguish me by*
Ps. 17:14 [2] **17:14** Or *from men whose portion in life is of the world*
Ps. 17:14 [3] **17:14** Or *As for your treasured ones, you fill their womb*
Ps. 18:4 [1] **18:4** Or *terrified me*
Ps. 18:8 [2] **18:8** Or *in his wrath*
Ps. 18:22 [3] **18:22** Or *just decrees*
Ps. 18:30 [4] **18:30** Or *blameless*
Ps. 18:40 [5] **18:40** Or *You gave me my enemies' necks*
Ps. 19:1 [1] **19:1** Hebrew *the expanse*; compare Genesis 1:6–8
Ps. 19:4 [2] **19:4** Or *Their measuring line*
Ps. 19:7 [3] **19:7** Or *blameless*
Ps. 19:9 [4] **19:9** Or *just decrees*
Ps. 21:6 [1] **21:6** Or *make him a source of blessing forever*
Ps. 22:3 [1] **22:3** Or *dwelling in the praises*
Ps. 22:16 [2] **22:16** Some Hebrew manuscripts, Septuagint, Vulgate, Syriac; most Hebrew manuscripts *like a lion* [they are at] *my hands and feet*
Ps. 22:21 [3] **22:21** Hebrew *answered*
Ps. 22:26 [4] **22:26** Or *The meek*
Ps. 23:2 [1] **23:2** Hebrew *beside waters of rest*
Ps. 23:3 [2] **23:3** Or *in right paths*
Ps. 23:4 [3] **23:4** Or *the valley of deep darkness*
Ps. 23:6 [4] **23:6** Or *Only*
Ps. 23:6 [5] **23:6** Or *steadfast love*
Ps. 23:6 [6] **23:6** Or *shall return to dwell*
Ps. 23:6 [7] **23:6** Hebrew *for length of days*
Ps. 24:1 [1] **24:1** Or *and all that fills it*
Ps. 24:6 [2] **24:6** Septuagint, Syriac, and two Hebrew manuscripts; Masoretic Text *Jacob, who seek your face*
Ps. 25:1 [1] **25:1** This psalm is an acrostic poem, each verse beginning with the successive letters of the Hebrew alphabet

Ps. 25:14 [2] **25:14** Or *The secret counsel*
Ps. 26:2 [1] **26:2** Hebrew *test my kidneys and my heart*
Ps. 27:1 [1] **27:1** Or *refuge*
Ps. 27:3 [2] **27:3** Or *in this*
Ps. 27:4 [3] **27:4** Or *meditate*
Ps. 27:8 [4] **27:8** The command (*seek*) is addressed to more than one person
Ps. 27:8 [5] **27:8** The meaning of the Hebrew verse is uncertain
Ps. 27:13 [6] **27:13** Other Hebrew manuscripts *Oh! Had I not believed*
Ps. 28:2 [1] **28:2** Hebrew *your innermost sanctuary*
Ps. 28:8 [2] **28:8** Some Hebrew manuscripts, Septuagint, Syriac; most Hebrew manuscripts *is their strength*
Ps. 29:1 [1] **29:1** Hebrew *sons of God*, or *sons of might*
Ps. 29:2 [2] **29:2** Or *in holy attire*
Ps. 29:9 [3] **29:9** Revocalization yields *makes the oaks to shake*
Ps. 29:11 [4] **29:11** Or *The LORD will give . . . The LORD will bless*
Ps. 30:3 [1] **30:3** Or *to life, that I should not go down to the pit*
Ps. 30:4 [2] **30:4** Hebrew *to the memorial of his holiness* (see Exodus 3:15)
Ps. 30:5 [3] **30:5** Or *and in his favor is life*
Ps. 30:9 [4] **30:9** Hebrew *in my blood*
Ps. 30:9 [5] **30:9** Or *to corruption*
Ps. 31:6 [1] **31:6** Masoretic Text; one Hebrew manuscript, Septuagint, Syriac, Jerome *You hate*
Ps. 31:22 [2] **31:22** Or *in my haste*
Ps. 32:1 [1] **32:1** Probably a musical or liturgical term
Ps. 32:4 [2] **32:4** Hebrew *my vitality was changed*
Ps. 34:1 [1] **34:1** This psalm is an acrostic poem, each verse beginning with the successive letters of the Hebrew alphabet
Ps. 35:3 [1] **35:3** Or *and close the way*
Ps. 35:7 [2] **35:7** The word *pit* is transposed from the preceding line; Hebrew *For without cause they hid the pit of their net for me; without cause they dug for my life*
Ps. 35:11 [3] **35:11** Or *Violent*
Ps. 35:12 [4] **35:12** Hebrew *it is bereavement to my soul*
Ps. 35:13 [5] **35:13** Or *my prayer shall turn back*
Ps. 35:16 [6] **35:16** The meaning of the Hebrew phrase is uncertain
Ps. 36:1 [1] **36:1** Some Hebrew manuscripts, Syriac, Jerome (compare Septuagint); most Hebrew manuscripts *in my heart*

Ps. 37:1 [1] **37:1** This psalm is an acrostic poem, each stanza beginning with the successive letters of the Hebrew alphabet
Ps. 37:3 [2] **37:3** Or *and feed on faithfulness*, or *and find safe pasture*
Ps. 37:22 [3] **37:22** Hebrew *by him*
Ps. 37:35 [4] **37:35** The identity of this tree is uncertain
Ps. 37:36 [5] **37:36** Or *But one passed by*
Ps. 39:6 [1] **39:6** Hebrew *Surely as a breath*
Ps. 40:6 [1] **40:6** Hebrew *ears you have dug for me*
Ps. 40:9 [2] **40:9** Hebrew *righteousness*; also verse 10
Ps. 41:1 [1] **41:1** Or *weak*
Ps. 41:3 [2] **41:3** Hebrew *you turn all his bed*
Ps. 41:4 [3] **41:4** Hebrew *my soul*
Ps. 41:7 [4] **41:7** Or *they devise evil against me*
Ps. 41:8 [5] **41:8** Or *has fastened*
Ps. 42:1 [1] **42:1** Probably a musical or liturgical term
Ps. 42:2 [2] **42:2** Revocalization yields *and see the face of God*
Ps. 42:5 [3] **42:5** Hebrew *the salvation of my face*; also verse 11 and 43:5
Ps. 44:1 [1] **44:1** Probably a musical or liturgical term
Ps. 44:14 [2] **44:14** Hebrew *a shaking of the head*
Ps. 45:1 [1] **45:1** Probably a musical or liturgical term
Ps. 45:12 [2] **45:12** Hebrew *daughter*
Ps. 45:12 [3] **45:12** Or *The daughter of Tyre is here with gifts, the richest of people seek your favor*
Ps. 46:1 [1] **46:1** Probably a musical or liturgical term
Ps. 46:1 [2] **46:1** Or *well proved*
Ps. 47:7 [1] **47:7** Hebrew *maskil*
Ps. 48:14 [1] **48:14** Septuagint; another reading is (compare Jerome, Syriac) *He will guide us beyond death*
Ps. 49:11 [1] **49:11** Septuagint, Syriac, Targum; Hebrew *Their inward thought was that their homes were forever*
Ps. 49:13 [2] **49:13** Or *and of those after them who approve of their boasts*
Ps. 50:3 [1] **50:3** Or *May our God come, and not keep silence*
Ps. 50:14 [2] **50:14** Or *Make thanksgiving your sacrifice to God*
Ps. 50:21 [3] **50:21** Or *that the I AM*
Ps. 51:1 [1] **51:1** Or *Be gracious to me*
Ps. 51:10 [2] **51:10** Or *steadfast*
Ps. 52:1 [1] **52:1** Probably a musical or liturgical term

Ps. 52:7 [2] **52:7** Or *in his work of destruction*
Ps. 53:1 [1] **53:1** Probably musical or liturgical terms
Ps. 53:2 [2] **53:2** Or *who act wisely*
Ps. 54:1 [1] **54:1** Probably a musical or liturgical term
Ps. 54:3 [2] **54:3** Some Hebrew manuscripts and Targum *insolent men* (compare Psalm 86:14)
Ps. 55:1 [1] **55:1** Probably a musical or liturgical term
Ps. 55:20 [2] **55:20** Hebrew *He*
Ps. 56:1 [1] **56:1** Probably a musical or liturgical term
Ps. 56:5 [2] **56:5** Or *they twist my words*
Ps. 56:8 [3] **56:8** Or *wanderings*
Ps. 56:9 [4] **56:9** Or *because*
Ps. 57:1 [1] **57:1** Probably a musical or liturgical term
Ps. 57:8 [2] **57:8** Or *my whole being*
Ps. 58:1 [1] **58:1** Probably a musical or liturgical term
Ps. 58:1 [2] **58:1** Or *you mighty lords* (by revocalization; Hebrew *in silence*)
Ps. 58:9 [3] **58:9** The meaning of the Hebrew verse is uncertain
Ps. 59:1 [1] **59:1** Probably a musical or liturgical term
Ps. 59:7 [2] **59:7** Hebrew lacks *they think*
Ps. 59:10 [3] **59:10** Or *The God who shows me steadfast love*
Ps. 59:11 [4] **59:11** Or *wander*
Ps. 60:1 [1] **60:1** Probably musical or liturgical terms
Ps. 60:4 [2] **60:4** Or *that it may be displayed because of truth*
Ps. 60:6 [3] **60:6** Or *sanctuary*
Ps. 60:8 [4] **60:8** Revocalization (compare Psalm 108:10); Masoretic Text *over me, O Philistia, shout in triumph*
Ps. 65:1 [1] **65:1** Or *Praise waits for you in silence*
Ps. 65:9 [2] **65:9** Or *and make it overflow*
Ps. 66:17 [1] **66:17** Hebrew *under*
Ps. 66:17 [2] **66:17** Or *and he was exalted with my tongue*
Ps. 68:10 [1] **68:10** Or *your congregation*
Ps. 68:15 [2] **68:15** Or *hunch-backed*; also verse 16
Ps. 68:24 [3] **68:24** Or *has been*
Ps. 68:26 [4] **68:26** The Hebrew for *you* is plural here
Ps. 68:28 [5] **68:28** By revocalization (compare Septuagint); Hebrew *Your God has summoned your power*

Ps. 68:30 [6] **68:30** The meaning of the Hebrew verse is uncertain
Ps. 68:35 [7] **68:35** Septuagint; Hebrew *your*
Ps. 69:1 [1] **69:1** Or *waters threaten my life*
Ps. 69:10 [2] **69:10** Hebrew lacks *and humbled*
Ps. 69:22 [3] **69:22** Hebrew; a slight revocalization yields (compare Septuagint, Syriac, Jerome) *a snare, and retribution and a trap*
Ps. 69:27 [4] **69:27** Hebrew *may they not come into your righteousness*
Ps. 72:5 [1] **72:5** Septuagint *He shall endure*
Ps. 72:8 [2] **72:8** That is, the Euphrates
Ps. 73:10 [1] **73:10** Probable reading; Hebrew *the waters of a full cup are drained by them*
Ps. 73:26 [2] **73:26** Hebrew *rock*
Ps. 74:1 [1] **74:1** Probably a musical or liturgical term
Ps. 74:5 [2] **74:5** The meaning of the Hebrew is uncertain
Ps. 74:11 [3] **74:11** Hebrew *from your bosom*
Ps. 74:13 [4] **74:13** Or *the great sea creatures*
Ps. 75:1 [1] **75:1** Hebrew *They*
Ps. 76:10 [1] **76:10** Or *extremity*
Ps. 77:6 [1] **77:6** Hebrew lacks *I said*
Ps. 77:10 [2] **77:10** Or *This is my grief: that the right hand of the Most High has changed*
Ps. 77:19 [3] **77:19** Hebrew *unknown*
Ps. 78:1 [1] **78:1** Probably a musical or liturgical term
Ps. 78:9 [2] **78:9** Hebrew *armed and shooting*
Ps. 78:33 [3] **78:33** Hebrew *in*
Ps. 78:33 [4] **78:33** Or *vapor*
Ps. 78:42 [5] **78:42** Hebrew *hand*
Ps. 79:8 [1] **79:8** Or *the iniquities of former generations*
Ps. 80:3 [1] **80:3** Or *Turn us again*; also verses 7, 19
Ps. 80:11 [2] **80:11** That is, the Euphrates
Ps. 81:1 [1] **81:1** Probably a musical or liturgical term
Ps. 81:4 [2] **81:4** Or *just decree*
Ps. 81:5 [3] **81:5** Or *against*
Ps. 81:6 [4] **81:6** Hebrew *his*; also next line
Ps. 81:16 [5] **81:16** That is, Israel; Hebrew *him*
Ps. 82:7 [1] **82:7** Or *fall as one man, O princes*
Ps. 83:13 [1] **83:13** Or *like a tumbleweed*

Ps. 84:1 [1] **84:1** Probably a musical or liturgical term
Ps. 84:5 [2] **84:5** Hebrew lacks *to Zion*
Ps. 87:4 [1] **87:4** Probably *Nubia*
Ps. 88:1 [1] **88:1** Probably musical or liturgical terms
Ps. 88:8 [2] **88:8** Or *an abomination*
Ps. 88:15 [3] **88:15** The meaning of the Hebrew word is uncertain
Ps. 88:18 [4] **88:18** Or *darkness has become my only companion*
Ps. 89:1 [1] **89:1** Probably a musical or liturgical term
Ps. 89:6 [2] **89:6** Hebrew *the sons of God*, or *the sons of might*
Ps. 89:19 [3] **89:19** Some Hebrew manuscripts *godly ones*
Ps. 89:28 [4] **89:28** Or *will remain faithful*
Ps. 89:30 [5] **89:30** Or *my just decrees*
Ps. 89:50 [6] **89:50** Hebrew lacks *the insults*
Ps. 90:1 [1] **90:1** Some Hebrew manuscripts (compare Septuagint) *our refuge*
Ps. 90:3 [2] **90:3** Or *of Adam*
Ps. 90:10 [3] **90:10** Or *pride*
Ps. 90:17 [4] **90:17** Or *beauty*
Ps. 91:2 [1] **91:2** Septuagint *He will say*
Ps. 91:9 [2] **91:9** Or *For you, O LORD, are my refuge! You have made the Most High your dwelling place*
Ps. 92:10 [1] **92:10** Compare Syriac; the meaning of the Hebrew is uncertain
Ps. 94:11 [1] **94:11** Septuagint *they are futile*
Ps. 94:21 [2] **94:21** Hebrew *condemn innocent blood*
Ps. 96:9 [1] **96:9** Or *in holy attire*
Ps. 97:11 [1] **97:11** Most Hebrew manuscripts; one Hebrew manuscript, Septuagint, Syriac, Jerome *Light dawns*
Ps. 99:4 [1] **99:4** Or *The might of the King loves justice*
Ps. 100:3 [1] **100:3** Or *and not we ourselves*
Ps. 102:6 [1] **102:6** The precise identity of these birds is uncertain
Ps. 103:14 [1] **103:14** Or *knows how we are formed*
Ps. 104:19 [1] **104:19** Or *the appointed times* (compare Genesis 1:14)
Ps. 104:26 [2] **104:26** Or *you formed to play with*
Ps. 104:30 [3] **104:30** Or *breath*
Ps. 105:16 [1] **105:16** Hebrew *staff*
Ps. 105:22 [2] **105:22** Septuagint, Syriac, Jerome *instruct*

Ps. 105:28 [3] **105:28** Septuagint, Syriac omit *not*

Ps. 106:4 [1] **106:4** Or *Remember me, O Lord, with the favor you show to your people; help me with your salvation*

Ps. 106:20 [2] **106:20** Hebrew *exchanged their glory*

Ps. 106:33 [3] **106:33** Or *they rebelled against God's Spirit*

Ps. 107:2 [1] **107:2** Or *from the hand of the foe*

Ps. 107:27 [2] **107:27** Hebrew *and all their wisdom was swallowed up*

Ps. 107:30 [3] **107:30** Hebrew *they*

Ps. 108:1 [1] **108:1** Hebrew *with my glory*

Ps. 108:7 [2] **108:7** Or *sanctuary*

Ps. 109:4 [1] **109:4** Hebrew *but I am prayer*

Ps. 109:17 [2] **109:17** Revocalization; Masoretic Text *curses have come*

Ps. 109:17 [3] **109:17** Revocalization; Masoretic Text *it is far*

Ps. 109:18 [4] **109:18** Revocalization; Masoretic Text *it has soaked*

Ps. 110:3 [1] **110:3** Or *on the day you lead your forces*

Ps. 110:3 [2] **110:3** Masoretic Text; some Hebrew manuscripts and Jerome *on the holy mountains*

Ps. 110:3 [3] **110:3** The meaning of the Hebrew is uncertain

Ps. 110:6 [4] **110:6** Or *the head*

Ps. 111:1 [1] **111:1** This psalm is an acrostic poem, each line beginning with the successive letters of the Hebrew alphabet

Ps. 112:1 [1] **112:1** This psalm is an acrostic poem, each line beginning with the successive letters of the Hebrew alphabet

Ps. 115:9 [1] **115:9** Masoretic Text; many Hebrew manuscripts, Septuagint, Syriac *O house of Israel*

Ps. 116:10 [1] **116:10** Or *believed, indeed*; Septuagint *believed, therefore*

Ps. 118:13 [1] **118:13** Hebrew *You* (that is, the enemy) *pushed me hard*

Ps. 118:22 [2] **118:22** Hebrew *the head of the corner*

Ps. 119:1 [1] **119:1** This psalm is an acrostic poem of twenty-two stanzas, following the letters of the Hebrew alphabet; within a stanza, each verse begins with the same Hebrew letter

Ps. 119:7 [2] **119:7** Or *your just and righteous decrees*; also verses 62, 106, 160, 164

Ps. 119:13 [3] **119:13** Or *all the just decrees*

Ps. 119:20 [4] **119:20** Or *your just decrees*; also verses 30, 39, 43, 52, 75, 102, 108, 137, 156, 175

Ps. 119:32 [5] **119:32** Or *for you set my heart free*

Ps. 119:33 [6] **119:33** Or *keep it as my reward*
Ps. 119:84 [7] **119:84** Hebrew *How many are the days of your servant*?
Ps. 119:100 [8] **119:100** Or *the elders*
Ps. 119:112 [9] **119:112** Or *statutes; the reward is eternal*
Ps. 122:4 [1] **122:4** Or *as a testimony for*
Ps. 127:4 [1] **127:4** Or *sons*
Ps. 127:5 [2] **127:5** Or *They shall not be put to shame when they speak with their enemies in the gate*
Ps. 129:1 [1] **129:1** Or *Often*; also verse 2
Ps. 132:11 [1] **132:11** Hebrew *of your fruit of the womb*
Ps. 133:1 [1] **133:1** Or *dwell together*
Ps. 135:3 [1] **135:3** Or *for he is beautiful*
Ps. 135:13 [2] **135:13** Or *remembrance*
Ps. 136:15 [1] **136:15** Hebrew *shook off*
Ps. 137:2 [1] **137:2** Or *poplars*
Ps. 138:2 [1] **138:2** Or *you have exalted your word above all your name*
Ps. 138:3 [2] **138:3** Hebrew *you made me bold in my soul with strength*
Ps. 139:14 [1] **139:14** Or *for I am fearfully set apart*
Ps. 139:20 [2] **139:20** Hebrew lacks *your name*
Ps. 139:23 [3] **139:23** Or *cares*
Ps. 139:24 [4] **139:24** Or *in the ancient way* (compare Jeremiah 6:16)
Ps. 140:5 [1] **140:5** Or *they have spread cords as a net*
Ps. 140:8 [2] **140:8** Hebrew *his*
Ps. 141:6 [1] **141:6** Or *When their judges fall into the hands of the Rock*
Ps. 141:7 [2] **141:7** The meaning of the Hebrew in verses 6, 7 is uncertain
Ps. 141:8 [3] **141:8** Hebrew *refuge; do not pour out my life!*
Ps. 142:1 [1] **142:1** Probably a musical or liturgical term
Ps. 143:9 [1] **143:9** One Hebrew manuscript, Septuagint; most Hebrew manuscripts *To you I have covered*
Ps. 144:2 [1] **144:2** Many Hebrew manuscripts, Dead Sea Scroll, Jerome, Syriac, Aquila; most Hebrew manuscripts *subdues my people*
Ps. 144:14 [2] **144:14** Hebrew *with no breaking in or going out*
Ps. 145:1 [1] **145:1** This psalm is an acrostic poem, each verse beginning with the successive letters of the Hebrew alphabet
Ps. 145:12 [2] **145:12** Hebrew *his*; also next line
Ps. 145:13 [3] **145:13** These two lines are supplied by one Hebrew manuscript, Septuagint, Syriac (compare Dead Sea Scroll)

Ps. 147:1 [1] **147:1** Or *for he is beautiful*
Ps. 147:6 [2] **147:6** Or *afflicted*
Ps. 147:19 [3] **147:19** Or *and just decrees*
Ps. 147:20 [4] **147:20** Or *his just decrees*
Ps. 148:6 [1] **148:6** Or *it shall not be transgressed*
Ps. 150:1 [1] **150:1** Hebrew *expanse* (compare Genesis 1:6–8)

Cross-references for Psalm

1:1 [a] Prov. 4:14, 15 1:1 [b] Job 21:16 1:1 [c] Prov. 1:10 1:1 [d] Ps. 26:4; Jer. 15:17 1:1 [e] [Ps. 107:32] 1:1 [f] Prov. 1:22; 3:34; 19:29; 21:24; 29:8; [Isa. 28:14]

1:2 [g] Ps. 112:1; 119:35, 47, 92 1:2 [h] Ps. 119:1, 97; Josh. 1:8

1:3 [i] Jer. 17:8; Ezek. 19:10; [Num. 24:6; Job 29:19] 1:3 [j] Ps. 46:4 1:3 [k] Ezek. 47:12; [Isa. 34:4] 1:3 [l] Gen. 39:3, 23; [Ps. 128:2; Isa. 3:10]

1:4 [m] See Job 21:18

1:5 [n] Ps. 5:5; 76:7; Nah. 1:6; Luke 21:36; Eph. 6:13 1:5 [o] [Ezek. 13:9]

1:6 [p] Ps. 31:7; 37:18; 144:3; Nah. 1:7; [John 10:14; 2 Tim. 2:19] 1:6 [q] Ps. 37:5

2:1 [r] Cited Acts 4:25, 26 2:1 [s] [Ps. 46:6]

2:2 [t] Ps. 18:50; 20:6; 45:7; 89:20

2:3 [u] Jer. 5:5

2:4 [v] Ps. 11:4; 29:10; [Isa. 40:22] 2:4 [w] Ps. 37:13; 59:8; Job 22:19; Prov. 1:26

2:5 [x] Rev. 6:16, 17

2:6 [y] Prov. 8:23 2:6 [z] 2 Sam. 5:7; Ps. 110:2 2:6 [a] Ps. 3:4; 15:1; 43:3; 99:9

2:7 [b] Rom. 1:4; Cited Acts 13:33; Heb. 1:5; 5:5

2:8 [c] [Ps. 72:8; 89:27; Dan. 7:14]

2:9 [d] Ps. 89:23; Job 34:24 2:9 [e] Rev. 2:27; 12:5; 19:15 2:9 [f] Isa. 30:14; Jer. 19:11

2:11 [g] Heb. 12:28 2:11 [h] Phil. 2:12 2:11 [i] Phil. 4:4

2:12 [j] 1 Sam. 10:1; 1 Kgs. 19:18; [John 5:23] 2:12 [k] Prov. 31:2 2:12 [l] ver. 5 2:12 [m] Ps. 34:8; 84:12; Prov. 16:20; Jer. 17:7; [Ps. 146:5; Isa. 30:18]

3:Title [n] See 2 Sam. 15:14-17

3:1 [o] 2 Sam. 15:12 3:1 [p] 2 Sam. 18:31, 32

3:2 [q] Ps. 71:11; [2 Sam. 16:8]

3:3 [r] Ps. 28:7; 84:9; 119:114; Gen. 15:1 3:3 [s] Job 1:10 3:3 [t] Ps. 27:5, 6; [Job 10:15]

3:4 [u] Ps. 77:1; 142:1 3:4 [v] Ps. 34:4; 60:5; 108:6; [Ps. 6:8; 34:6] 3:4 [w] See Ps. 2:6

3:5 [x] Ps. 4:8; [Lev. 26:6; Job 11:18, 19; Prov. 3:24]

3:6 [y] [Ps. 23:4; 27:3] 3:6 [z] Isa. 22:7; [1 Kgs. 20:12]

3:7 [a] Ps. 7:6; 9:19; 10:12; Num. 10:35 3:7 [b] See Job 16:10 3:7 [c] Ps. 58:6; Job 29:17

3:8 [d] Ps. 37:39; 62:7; Isa. 43:11; 45:21; Jer. 3:23; Hos. 13:4; Jonah 2:9; Rev. 7:10; 19:1

4:Title [e] Ps. 61, title; Hab. 3:19

4:1 [f] Isa. 54:17; Jer. 23:6 4:1 [g] See Job 36:16

4:2 [h] [Ps. 5:6]

4:3 [i] [Ex. 11:7] 4:3 [j] [Ps. 50:5]

4:4 [k] Cited Eph. 4:26 4:4 [l] Ps. 77:6 4:4 [m] See Ps. 42:8

4:5 [n] Ps. 51:19; Deut. 33:19 4:5 [o] Ps. 37:3; 62:8

4:6 [p] Num. 6:26 4:6 [q] Ps. 89:15; [Ps. 31:16; 67:1; 80:3, 7, 19; 119:135]

4:7 [r] [Isa. 9:3; 16:10; Jer. 48:38]

4:8 [s] See Ps. 3:5 4:8 [t] Ps. 16:9; Lev. 25:18, 19; 26:5; Deut. 33:28

5:1 [u] [Ps. 39:3]

5:2 [v] Ps. 84:3 5:2 [w] Ps. 65:2

5:3 [x] Ps. 88:13; 119:147; 130:6 5:3 [y] [Hab. 2:1]

5:5 [z] Ps. 73:3; 75:4; [Hab. 1:13] 5:5 [a] See Ps. 1:5 5:5 [b] Ps. 11:5

5:6 [c] [Ps. 4:2]; Rev. 21:8; 22:15 5:6 [d] Ps. 55:23

5:7 [e] Ps. 132:7 5:7 [f] 1 Kgs. 8:29, 30 5:7 [g] Ps. 11:4; 79:1

5:8 [h] [Ps. 23:3; 25:4, 5] 5:8 [i] [Ezra 8:21]

5:9 [j] Ps. 52:2 5:9 [k] Cited Rom. 3:13 5:9 [l] Jer. 5:16 5:9 [m] Ps. 12:2; Prov. 2:16; 7:5

5:10 [n] [Isa. 24:6] 5:10 [o] [2 Sam. 15:31; 17:14, 23]

5:11 [p] Ps. 2:12 5:11 [q] Ps. 33:21 5:11 [r] [Ps. 9:2; 1 Sam. 2:1]

5:12 [s] Ps. 115:13 5:12 [t] [Ps. 103:4] 5:12 [u] [Ps. 35:2]

6:Title [v] 1 Chr. 15:21

6:1 [w] Ps. 38:1 6:1 [x] [Ps. 94:12; 118:18; Prov. 3:11, 12; Jer. 30:11; 46:28]; See Heb. 12:3-11

6:2 [y] Ps. 30:2; 41:4; 103:3 6:2 [z] See Ps. 31:10

6:3 [a] [John 12:27] 6:3 [b] Ps. 90:13

6:5 [c] Ps. 30:9; 88:10-12; 115:17; Isa. 38:18
6:6 [d] Ps. 69:3 6:6 [e] Ps. 38:9
6:7 [f] Ps. 31:9; 88:9; [Ps. 38:10; Job 17:7; Lam. 2:11; 5:17]
6:8 [g] Ps. 119:115; 139:19; Matt. 7:23; 25:41; Luke 13:27 6:8 [h] Ps. 94:4 6:8 [i] [Ps. 3:4]
6:9 [j] Ps. 55:1; 1 Kgs. 8:38
6:10 [k] Ps. 40:14; 56:9
7:Title [l] Hab. 3:1
7:1 [m] See Ps. 11:1 7:1 [n] Ps. 31:15
7:2 [o] See Job 10:16 7:2 [p] Ps. 50:22
7:3 [q] [2 Sam. 16:7, 8] 7:3 [r] 1 Sam. 24:11; 26:18; [Ps. 59:3]
7:4 [s] Ps. 55:20 7:4 [t] 1 Sam. 24:7; 26:9
7:5 [u] Dan. 8:7; [Ps. 89:39]
7:6 [v] See Ps. 3:7 7:6 [w] Ps. 94:2; Isa. 33:10 7:6 [x] Ps. 35:23; 44:23; 59:4; Job 8:6
7:8 [y] See Ps. 58:11 7:8 [z] Ps. 26:1; 35:24; 43:1; [Ps. 18:20]
7:9 [a] Ps. 11:5; Job 23:10; [Ps. 139:1; 1 Sam. 16:7; 1 Chr. 28:9] 7:9 [b] Ps. 26:2; Jer. 11:20; 17:10; 20:12; Rev. 2:23
7:10 [c] [Ps. 62:8] 7:10 [d] 2 Chr. 29:34
7:11 [e] [Job 8:3] 7:11 [f] Nah. 1:2, 6
7:12 [g] Deut. 32:41 7:12 [h] Ps. 11:2; 37:14 7:12 [i] Ps. 21:12
7:13 [j] See Ps. 18:14 7:13 [k] [Eph. 6:16]
7:14 [l] Job 15:35; Isa. 59:4; [Isa. 33:11; James 1:15]
7:15 [m] Ps. 9:15; 57:6; 119:85; Prov. 26:27; 28:10; Eccles. 10:8
7:16 [n] [Ps. 94:23; 141:10; Judg. 9:24; 1 Kgs. 2:32; Esth. 7:10; 9:25; Prov. 5:22]
7:17 [o] Ps. 9:2
8:Title [p] Ps. 81, title; 84, title
8:1 [q] Ps. 148:13; Isa. 12:4; [Ex. 34:5] 8:1 [r] Ps. 113:4
8:2 [s] Cited Matt. 21:16; [Matt. 11:25; 1 Cor. 1:27] 8:2 [t] Jer. 16:19 8:2 [u] Ps. 44:16
8:3 [v] [Ps. 111:2] 8:3 [w] Ex. 8:19; 31:18 8:3 [x] Gen. 1:16
8:4 [y] Cited Heb. 2:6-8; [Ps. 144:3; Job 7:17; 25:6] 8:4 [z] [Gen. 8:1] 8:4 [a] Ps. 80:17 8:4 [b] Ps. 65:9; Gen. 21:1; 50:24

8:5 [c] [Gen. 1:26] 8:5 [d] Ps. 21:5
8:6 [e] Gen. 1:26, 28 8:6 [f] Cited 1 Cor. 15:27; [Matt. 28:18]
9:1 [g] Ps. 26:7; 40:5; 96:3; 105:5
9:2 [h] Ps. 5:11 9:2 [i] Ps. 7:17 9:2 [j] See Ps. 83:18
9:4 [k] Ps. 140:12 9:4 [l] Ps. 29:10
9:5 [m] Ps. 68:30 9:5 [n] Deut. 9:14; 29:20; [Prov. 10:7]
9:8 [o] Ps. 58:11; 96:13; 98:9 9:8 [p] Ps. 96:10
9:9 [q] 2 Sam. 22:3; [Prov. 18:10] 9:9 [r] Ps. 10:18; 74:21 9:9 [s] Ps. 10:1
9:10 [t] Ps. 91:14
9:11 [u] Ps. 76:2 9:11 [v] Ps. 77:12; [Ps. 107:22]
9:12 [w] Gen. 9:5; [Ps. 10:13]; See 1 Kgs. 21:17-19 9:12 [x] ver. 18; Ps. 10:12; [Ps. 12:5]
9:13 [y] Ps. 4:1 9:13 [z] See Job 38:17
9:14 [a] 2 Kgs. 19:21; Isa. 37:22 9:14 [b] Ps. 13:5; 20:5; 21:1; 35:9; 1 Sam. 2:1
9:15 [c] See Ps. 7:15 9:15 [d] See Job 18:8
9:16 [e] Ex. 7:5; 14:4
9:17 [f] [Gen. 3:19] 9:17 [g] Ps. 50:22; Job 8:13; Isa. 51:13
9:18 [h] [Prov. 23:18; 24:14]
9:19 [i] See Ps. 3:7 9:19 [j] [Ps. 10:18]
9:20 [j] [See ver. 19 above]
10:1 [k] Ps. 22:1, 11, 19; 35:22; 38:21 10:1 [l] Ps. 13:1 10:1 [m] Ps. 9:9
10:2 [n] [Ps. 7:15, 16]
10:3 [o] Ps. 94:4; [Isa. 3:9] 10:3 [p] ver. 13 10:3 [q] Job 1:5, 11
10:4 [q] [See ver. 3 above] 10:4 [r] Ps. 14:1; 53:1
10:5 [s] [Isa. 26:11] 10:5 [t] Ps. 12:5
10:6 [u] ver. 11, 13 10:6 [v] [Rev. 18:7]
10:7 [w] Cited Rom. 3:14 10:7 [x] Ps. 36:3 10:7 [y] Ps. 55:11; 72:14 10:7 [z] Job 20:12; [Ps. 140:3; Song 4:11] 10:7 [a] Ps. 7:14 10:7 [b] Ps. 5:5; 6:8
10:8 [c] Ps. 17:12; 64:4; [Hab. 3:14]
10:9 [d] Ps. 17:12 10:9 [e] Job 38:40 10:9 [f] Ps. 59:3; Mic. 7:2 10:9 [g] Ps. 9:15
10:11 [h] [Ps. 73:11]; Job 22:13 10:11 [i] Ps. 94:7; Ezek. 8:12; 9:9; [Zeph. 1:12]
10:12 [j] See Ps. 3:7 10:12 [k] Mic. 5:9 10:12 [l] Ps. 9:12, 18
10:13 [m] ver. 3 10:13 [n] Ps. 9:12

10:14 [o] Ps. 33:13 10:14 [p] 2 Tim. 1:12; 1 Pet. 4:19 10:14 [q] Ps. 68:5; 146:9; Hos. 14:3
10:15 [r] See Ps. 37:17 10:15 [s] [Ps. 37:36; Isa. 41:12]
10:16 [t] Ps. 29:10; Ex. 15:18; Jer. 10:10; Lam. 5:19; Dan. 4:34; 6:26; 1 Tim. 1:17; Rev. 11:15 10:16 [u] Deut. 8:20
10:17 [v] 1 Chr. 29:18
10:18 [w] Ps. 82:3; [Isa. 1:17; 11:4] 10:18 [x] Ps. 9:9; 74:21 10:18 [y] Ps. 9:19, 20; 17:14
11:1 [z] [1 Sam. 23:14, 19; 24:2; 26:19, 20]
11:2 [a] Ps. 7:12; 64:4; [Jer. 9:3] 11:2 [b] Ps. 21:12; 58:7; See Ps. 7:10
11:3 [c] Ps. 82:5; Ezek. 30:4
11:4 [d] Ps. 18:6; Mic. 1:2; Hab. 2:20 11:4 [e] Ps. 2:4; Isa. 66:1; Matt. 5:34; 23:22; Acts 7:49 11:4 [f] See Job 23:10
11:5 [g] Gen. 22:1; James 1:12 11:5 [h] Ps. 5:5
11:6 [i] Gen. 19:24; Job 18:15; Ezek. 38:22 11:6 [j] Ps. 75:8; [Job 21:20]
11:7 [k] See Ps. 33:5 11:7 [l] [Ps. 17:15; 140:13; 1 John 3:2; Rev. 22:4]
12:1 [m] Isa. 57:1; Mic. 7:2
12:2 [n] Ps. 41:6; 144:8 12:2 [o] Ps. 5:9; Jer. 9:8; Rom. 16:18 12:2 [p] 1 Chr. 12:33; James 1:8
12:3 [o] [See ver. 2 above] 12:3 [q] Dan. 7:8; Rev. 13:5; [Ps. 17:10]
12:5 [r] Ps. 9:12 12:5 [s] Isa. 33:10; [Ps. 82:8] 12:5 [t] See Ps. 55:18
12:6 [u] Ps. 18:30; 119:140; Prov. 30:5; [Ps. 19:8]
13:1 [v] Ps. 79:5; 89:46; [Rev. 6:10] 13:1 [w] Ps. 10:12; 44:24; 74:19, 23; Lam. 5:20 13:1 [x] See Job 13:24
13:2 [y] [Ps. 77:6]
13:3 [z] Ps. 5:1; 119:153 13:3 [a] Ps. 19:8; Ezra 9:8; Prov. 29:13; Eph. 1:18; [1 Sam. 14:27] 13:3 [b] [Jer. 51:39]
13:4 [c] Deut. 32:27 13:4 [d] See Ps. 10:6
13:5 [e] See Ps. 11:1 13:5 [f] See Ps. 9:14
14:1 [g] For ver. 1-7, see Ps. 53:1-6 14:1 [h] Ps. 74:18, 22; Job 2:10 14:1 [i] Ps. 10:4 14:1 [j] Gen. 6:5, 11, 12 14:1 [k] Cited Rom. 3:10-12
14:2 [l] Ps. 102:19; [Ps. 11:4] 14:2 [m] 2 Chr. 15:2; 19:3
14:3 [n] Job 15:16

14:4 [o] Ps. 82:5; [Isa. 1:3; Jer. 4:22] 14:4 [p] Prov. 30:14; Jer. 10:25; Hos. 7:7; [Ps. 27:2; Amos 8:4; Mic. 3:3] 14:4 [q] Ps. 79:6; Jer. 10:25; Hos. 7:7; [Isa. 64:7]

14:5 [r] Ps. 24:6; 73:15

14:6 [s] Ps. 46:1; 61:3; 62:7, 8; 91:2; 142:5

14:7 [t] Ps. 85:1; 126:1; Job 42:10; Jer. 30:18; Ezek. 16:53; 39:25; Hos. 6:11; Joel 3:1

15:1 [u] For ver. 1-5, see Ps. 24:3-5; Isa. 33:14-16 15:1 [v] Ps. 61:4 15:1 [w] See Ps. 2:6

15:2 [x] Prov. 28:18 15:2 [y] Ps. 106:3; [Matt. 6:1] 15:2 [z] Zech. 8:16; Eph. 4:25; [John 1:47; Col. 3:9]

15:3 [a] Lev. 19:16; [Ps. 34:13] 15:3 [b] Ex. 23:1

15:4 [c] [Esth. 3:2] 15:4 [d] [Judg. 11:35]

15:5 [e] Ex. 22:25; Lev. 25:36; Deut. 23:19; Ezek. 18:8; 22:12 15:5 [f] Ex. 23:8; Deut. 16:19 15:5 [g] See Ps. 10:6

16:Title [h] [Ps. 56, title; 57, title; 60, title]

16:1 [i] See Ps. 11:1

16:2 [j] [Ps. 73:25]

16:3 [k] [Ex. 19:6; Deut. 7:6; 1 Pet. 2:9]

16:4 [l] Ex. 23:13; Josh. 23:7

16:5 [m] Ps. 73:26; 119:57; 142:5; Num. 18:20; Lam. 3:24; [Deut. 32:9; Jer. 10:16; 51:19] 16:5 [n] Ps. 23:5; 116:13 16:5 [o] Ps. 125:3

16:6 [p] Mic. 2:5

16:7 [q] See 1 Sam. 23:9-12; 2 Sam. 5:18, 19 16:7 [r] Ps. 17:3; See Ps. 42:8 16:7 [s] Ps. 7:9

16:8 [t] Cited Acts 2:25-28 16:8 [u] Ps. 119:30 16:8 [v] Ps. 109:31; 110:5; 121:5 16:8 [w] Ps. 10:6; 15:5

16:9 [x] Ps. 30:12; 57:8; 108:1; Gen. 49:6

16:10 [y] See Job 21:13 16:10 [z] Cited Acts 13:35 16:10 [a] Ps. 89:18; [Mark 1:24] 16:10 [b] Ps. 49:9; 103:4

16:11 [c] Matt. 7:14 16:11 [d] [Ps. 21:6] 16:11 [e] Ps. 36:8

17:Title [f] [Ps. 86, title; 142, title]

17:1 [g] Ps. 142:6; [Ps. 61:1; Jer. 7:16]

17:2 [h] [Ps. 26:1]

17:3 [i] See Job 23:10 17:3 [j] Job 31:14 17:3 [k] Ps. 16:7; [Job 33:15] 17:3 [l] Judg. 7:4; Zech. 13:9; 1 Pet. 1:7; [Ps. 139:1; Mal. 3:2, 3]
17:5 [m] Job 23:11; [Ps. 44:18]
17:6 [n] Ps. 86:6, 7; 116:1, 2 17:6 [o] See Ps. 31:2
17:7 [p] Ps. 31:21 17:7 [q] Ps. 44:5; 59:1; 139:21
17:8 [r] Deut. 32:10; Zech. 2:8 17:8 [s] Ps. 36:7; 57:1; 63:7; 91:4; [Matt. 23:37; Luke 13:34]; See Ruth 2:12
17:9 [t] [1 Sam. 23:26]
17:10 [u] [Ps. 119:70] 17:10 [v] Ps. 31:18; 1 Sam. 2:3
17:11 [w] [Ps. 89:51] 17:11 [x] Ps. 62:4
17:12 [y] [Ps. 10:8, 9]
17:14 [z] [Ps. 10:18; Luke 16:8; 20:34] 17:14 [a] Matt. 6:2, 5, 16; Luke 16:25 17:14 [b] [Job 21:11]
17:15 [c] Job 33:26; 1 John 3:2; [Ps. 11:7] 17:15 [d] Isa. 26:19; Dan. 12:2 17:15 [e] [Ps. 16:11]
18:Title [f] Ps. 36, title; 89:3, 20; [2 Sam. 3:18; 7:5] 18:Title [g] See 2 Sam. 22 18:Title [h] Ex. 15:1; Deut. 31:30
18:2 [i] ver. 31, 46; Ps. 19:14; 31:3 18:2 [j] Ps. 91:2; 144:2 18:2 [k] [Heb. 2:13] 18:2 [l] ver. 30; Gen. 15:1 18:2 [m] Ps. 112:9; Luke 1:69 18:2 [n] See Ps. 9:9
18:3 [o] Ps. 48:1; 96:4; 113:3; 145:3
18:4 [p] Ps. 116:3; [Ps. 119:61] 18:4 [q] See Ps. 32:6
18:5 [p] [See ver. 4 above]
18:6 [r] Ps. 66:14; 102:2; 120:1; [Jonah 2:2] 18:6 [s] See Ps. 11:4
18:7 [t] [Judg. 5:4; Acts 4:31; 16:26]
18:8 [u] See Ps. 21:9
18:9 [v] Ps. 144:5 18:9 [w] Isa. 64:1 18:9 [x] See Ex. 20:21
18:10 [z] Ps. 104:3
18:11 [a] Job 36:29; [Ps. 97:2] 18:11 [b] [Ps. 29:3]
18:12 [c] [Ps. 148:8; Josh. 10:11]
18:13 [d] 1 Sam. 2:10; 7:10; See Job 37:4 18:13 [e] Isa. 30:30; See Ps. 29:3-9
18:14 [f] Ps. 7:13; 64:7; 77:17; 144:6; Deut. 32:23, 42; Hab. 3:11 18:14 [g] Ex. 14:24; Josh. 10:10

18:15 [h] Ps. 42:1; Joel 1:20 (Heb.); [Job 36:30] 18:15 [i] Ps. 106:9; Nah. 1:4
18:15 [j] [Ex. 15:8]
18:16 [k] [Ps. 144:7] 18:16 [l] [Ex. 2:10] 18:16 [m] See Ps. 32:6; Job 22:11
18:17 [n] Ps. 142:6
18:19 [o] Ps. 31:8; 118:5; [ver. 36] 18:19 [p] Ps. 22:8; 2 Sam. 15:26
18:20 [q] Ps. 7:8; 1 Sam. 24:19; 26:23; 1 Kgs. 8:32 18:20 [r] See Job 22:30
18:21 [s] [Gen. 18:19; Prov. 8:32]
18:22 [t] Ps. 119:30, 102
18:23 [u] Gen. 17:1; [1 Kgs. 14:8]
18:25 [v] Matt. 5:7
18:26 [w] Ps. 81:12; Lev. 26:23, 24; Prov. 3:34; Acts 7:42; Rom. 1:28
18:27 [x] [Ex. 3:7] 18:27 [y] See Ps. 101:5
18:28 [z] Ps. 132:17; 1 Kgs. 11:36; 15:4; 2 Kgs. 8:19; [2 Sam. 21:17]; See Job 18:5, 6
18:29 [a] [Isa. 35:6] 18:29 [b] See 2 Sam. 5:6-9
18:30 [c] Deut. 32:4; Dan. 4:37; Matt. 5:48; [Rev. 15:3] 18:30 [d] See Ps. 12:6
18:30 [e] ver. 2 18:30 [f] Ps. 17:7
18:31 [g] [Ps. 86:8] 18:31 [h] See ver. 2
18:32 [i] 1 Sam. 2:4; Isa. 45:5 18:32 [j] Ps. 101:2, 6; 119:1; Job 22:3
18:33 [k] Hab. 3:19 18:33 [l] Deut. 32:13; Isa. 58:14
18:34 [m] Ps. 144:1
18:35 [n] Ps. 20:2 18:35 [o] [Isa. 63:9]
18:36 [p] Ps. 31:8; Prov. 4:12; [ver. 19]
18:40 [q] Ex. 23:27; [Ps. 21:12]
18:41 [r] See Job 27:9
18:42 [s] 2 Kgs. 13:7 18:42 [t] Isa. 10:6; Mic. 7:10; Zech. 10:5
18:43 [u] [2 Sam. 3:1; 19:9, 43; 20:1] 18:43 [v] [Ps. 2:8]; See 2 Sam. 8:1-14
18:43 [w] Isa. 55:5; [Ps. 22:27]
18:44 [x] Ps. 144:7 18:44 [y] Ps. 66:3; 81:15; Deut. 33:29
18:45 [x] [See ver. 44 above] 18:45 [z] Mic. 7:17
18:47 [a] Ps. 47:3; 144:2; [Isa. 45:1]
18:48 [b] Ps. 59:1 18:48 [c] Ps. 140:1
18:49 [d] Cited Rom. 15:9 18:49 [e] Ps. 66:4

18:50 [f] Ps. 144:10 18:50 [g] See Ps. 2:2 18:50 [h] [Ps. 89:29; 2 Sam. 7:12, 13, 29]

19:1 [i] Ps. 50:6; [Rom. 1:19, 20]

19:4 [j] Cited Rom. 10:18 19:4 [k] [Isa. 28:10] 19:4 [l] [Eccles. 1:5]

19:5 [m] [Judg. 5:31] 19:5 [n] Joel 2:16

19:7 [o] Rom. 7:12 19:7 [p] Ps. 23:3; [2 Tim. 3:16] 19:7 [q] Ex. 25:16; See Ps. 78:5 19:7 [r] Ps. 111:7 19:7 [s] [Matt. 11:25; 1 Cor. 1:27; 2 Tim. 3:15] 19:7 [t] Ps. 119:130; Prov. 1:4

19:8 [u] Ps. 103:18; 111:7; 119:4, 27 19:8 [v] [Ps. 12:6] 19:8 [w] See Ps. 13:3

19:9 [x] Ps. 119:142, 151, 160

19:10 [y] Ps. 119:72, 127; Prov. 8:10 19:10 [z] Job 28:17; Prov. 8:19 19:10 [a] Ps. 119:103 19:10 [b] Prov. 16:24

19:11 [c] [Prov. 29:18]

19:12 [d] Ps. 40:12; [1 Cor. 4:4] 19:12 [e] [Lev. 4:2; Num. 15:27] 19:12 [f] Ps. 90:8; See Job 34:32

19:13 [g] Gen. 20:6; 1 Sam. 25:33, 34, 39 19:13 [h] [Num. 15:30] 19:13 [i] Ps. 119:133; Rom. 6:12, 14

19:14 [j] See Ps. 18:2 19:14 [k] See Job 19:25

20:1 [l] [Gen. 35:3] 20:1 [m] Prov. 18:10 20:1 [n] Ps. 59:1; 69:29

20:2 [o] Ps. 73:17; 2 Chr. 20:8 20:2 [p] Ps. 128:5

20:3 [q] [Acts 10:4]

20:4 [r] Ps. 21:2

20:5 [s] Ps. 9:14 20:5 [t] Ps. 60:4; Song 6:4, 10

20:6 [u] [Ps. 28:8]

20:7 [v] Isa. 31:1; 36:9 20:7 [w] Prov. 21:31 20:7 [x] [1 Sam. 17:45; 2 Chr. 32:8]

20:9 [y] Ps. 48:2

21:1 [z] Ps. 8:2; 28:7, 8 21:1 [a] Ps. 9:14
21:2 [b] Ps. 20:4, 5
21:3 [c] Ps. 59:10 21:3 [d] [2 Sam. 12:30; 1 Chr. 20:2] 21:3 [e] Ps. 19:10
21:4 [f] Ps. 61:6; [2 Sam. 7:19] 21:4 [g] Ps. 91:16; [1 Kgs. 1:31; Neh. 2:3]
21:5 [h] Ps. 8:5 21:5 [i] Ps. 45:3; 96:6
21:6 [j] Ps. 45:7; See Ps. 16:11
21:7 [k] Ps. 10:6; 16:8
21:8 [l] [Isa. 10:10]
21:9 [m] Mal. 4:1; [Ps. 83:14] 21:9 [n] Ps. 2:5 21:9 [o] Ps. 18:8; 50:3; 97:3; Isa. 26:11; [Job 20:26; Dan. 7:10; Hab. 3:5]
21:10 [p] Ps. 34:16; 1 Kgs. 13:34 21:10 [q] Ps. 37:28; 109:13; Job 18:16, 17, 19; Isa. 14:20
21:11 [r] Ps. 2:1; 10:2
21:12 [s] Ps. 18:40 21:12 [t] Ps. 7:12; 11:2
22:1 [u] Cited Matt. 27:46; Mark 15:34 22:1 [v] ver. 11 22:1 [w] Ps. 32:3; 38:8; Job 3:24; Isa. 59:11; [Heb. 5:7]
22:2 [x] Ps. 88:1
22:3 [y] Lev. 19:2 22:3 [z] [Ps. 80:1; 99:1] 22:3 [a] [Ps. 9:11, 14; 65:1; 102:21; 147:12]
22:5 [b] See Judg. 3:9 22:5 [c] Ps. 25:2; 31:1; 71:1; Isa. 49:23; Rom. 9:33
22:6 [d] Job 25:6; Isa. 41:14 22:6 [e] Ps. 69:19; 109:25 22:6 [f] Isa. 49:7; 53:3
22:7 [g] See Matt. 27:39-43; Mark 15:29-32; Luke 23:35, 36 22:7 [h] Ps. 109:25; [Ps. 44:14; 2 Kgs. 19:21; Isa. 37:22; Lam. 2:15]
22:8 [i] [Ps. 37:5; Prov. 16:3] 22:8 [j] Ps. 91:14 22:8 [k] Ps. 18:19; Matt. 3:17; Mark 1:11; Luke 3:22
22:9 [l] Ps. 71:6
22:10 [m] Isa. 46:3; 49:1; Gal. 1:15
22:11 [n] See ver. 1; Ps. 10:1 22:11 [o] Ps. 107:12; 2 Kgs. 14:26; Isa. 63:5
22:12 [p] [Ps. 68:30 (Heb.)] 22:12 [q] Amos 4:1
22:13 [r] Ps. 35:21; Job 16:10; Lam. 2:16; 3:46
22:14 [s] [Lam. 2:11] 22:14 [t] [Dan. 5:6] 22:14 [u] [Job 23:16; Nah. 2:10]; See Josh. 2:11 22:14 [v] See Ps. 68:2
22:15 [w] Prov. 17:22 22:15 [x] [John 19:28; See Job 29:10]

22:16 [y] [Phil. 3:2; Rev. 22:15] 22:16 [z] Ps. 88:17 22:16 [a] Matt. 27:35; Mark 15:24; Luke 23:33; 24:40; John 19:23, 37; 20:25; [Zech. 12:10]

22:17 [b] Luke 23:35

22:18 [c] Cited John 19:24; [Matt. 27:35; Luke 23:34]

22:19 [n] [See ver. 11 above] 22:19 [d] Ps. 38:22

22:20 [e] [Phil. 3:2; Rev. 22:15]

22:21 [f] 2 Tim. 4:17 22:21 [g] See Num. 23:22

22:22 [h] Cited Heb. 2:12; [Ps. 102:21; John 17:6] 22:22 [i] Matt. 28:10; John 20:17; Rom. 8:29

22:23 [j] Ps. 135:20 22:23 [k] Ps. 50:15, 23

22:24 [l] [Isa. 53:4, 7] 22:24 [m] Ps. 10:1; 13:1; See Job 13:24 22:24 [n] Heb. 5:7

22:25 [o] Ps. 35:18; 40:9, 10; 111:1 22:25 [p] Lev. 7:16 22:25 [q] Ps. 66:13; Jonah 2:9; See Ps. 50:14

22:26 [r] Ps. 69:32 22:26 [s] Isa. 25:6; 65:13 22:26 [t] John 6:51

22:27 [u] Ps. 2:8; 67:7 22:27 [v] Ps. 96:7

22:28 [w] Obad. 21; [Ps. 47:8; Zech. 14:9]

22:29 [x] [Ps. 45:12] 22:29 [y] Ps. 72:9; [Phil. 2:10] 22:29 [z] Ezek. 18:27

22:30 [a] Ps. 48:13; 71:18

22:31 [b] Ps. 86:9; [Isa. 60:3] 22:31 [c] Ps. 78:6; 102:18

23:1 [d] Ps. 78:52; 80:1; Isa. 40:11; Jer. 31:10; Ezek. 34:11, 12, 23; John 10:11; Heb. 13:20; 1 Pet. 2:25; 5:4 23:1 [e] Ps. 34:9, 10; [Matt. 6:33]

23:2 [f] Ezek. 34:14; John 10:9

23:3 [g] Ps. 19:7 23:3 [h] Ps. 5:8; 31:3; 139:10, 24; 143:10; Isa. 40:11; 49:10 23:3 [i] Prov. 4:11; 8:20 23:3 [j] Ps. 25:11; 31:3; 79:9; 109:21; Ezek. 20:9, 14

23:4 [k] Ps. 138:7 23:4 [l] See Job 3:5 23:4 [m] Ps. 3:6; 27:1, 3; 118:6 23:4 [n] Ex. 3:12; Isa. 43:2 23:4 [o] Mic. 7:14

23:5 [p] Ps. 78:19; [Prov. 9:2; John 6:51]; See 2 Sam. 17:27-29 23:5 [q] [Ps. 31:19] 23:5 [r] Ps. 45:7; 133:2; Luke 7:46; [Ps. 92:10] 23:5 [s] Ps. 16:5

23:6 [t] Ps. 27:4 23:6 [u] Ps. 21:4

24:1 [v] Ps. 50:12; 89:11; Ex. 9:29; 19:5; Deut. 10:14; Job 41:11; Cited 1 Cor. 10:26

24:2 [w] Ps. 104:5; Job 38:6; Prov. 8:29 24:2 [x] Ps. 136:6; Gen. 1:9

24:3 [y] For ver. 3-5, see Ps. 15:1-5 24:3 [z] Ps. 2:6

24:4 [a] [Deut. 10:12; Isa. 33:15, 16; Mic. 6:8] 24:4 [b] See Job 22:30 24:4 [c] Ps. 73:1; Matt. 5:8 24:4 [d] [Ezek. 18:6] 24:4 [e] Ps. 31:6; 119:37
24:5 [f] [Gen. 22:17, 18] 24:5 [g] Isa. 46:13; 56:1 24:5 [h] Ps. 27:9; 38:22; 51:14; 88:1
24:6 [i] Ps. 14:5 24:6 [j] Ps. 27:8; 105:4
24:7 [k] [Ps. 118:19, 20; Isa. 26:2] 24:7 [l] [1 Cor. 2:8]
24:8 [m] [Ex. 15:3]
24:10 [n] Mal. 1:14
25:1 [o] Ps. 86:4; 143:8; Lam. 3:41; [Ps. 24:4]
25:2 [p] See Ps. 11:1 25:2 [q] ver. 20; Ps. 31:1, 17; 71:1 25:2 [r] [Ps. 13:4]
25:3 [s] Isa. 49:23; [Rom. 5:5; Phil. 1:20] 25:3 [t] [Ps. 59:3, 4] 25:3 [u] [Jer. 3:20]
25:4 [v] Ps. 27:11; 86:11; 143:8, 10; Ex. 33:13; [Ps. 5:8; 119:35]
25:5 [w] Ps. 26:3; 86:11
25:6 [x] Ps. 51:1; [Ps. 103:17; Isa. 63:15] 25:6 [y] [Gen. 8:1; 9:15; 19:29]
25:7 [z] Job 13:26; 20:11; Jer. 3:25 25:7 [a] Ps. 51:1
25:8 [b] Ps. 100:5 25:8 [c] Ps. 32:8
25:10 [d] [John 1:17]
25:11 [e] See Ps. 23:3 25:11 [f] [Rom. 5:20]
25:12 [c] [See ver. 8 above]
25:13 [g] [Prov. 1:33; 19:23] 25:13 [h] Ps. 112:2 25:13 [i] See Ps. 37:9
25:14 [j] [Amos 3:7; See Job 29:4]
25:15 [k] Ps. 123:1, 2; 141:8; [2 Chr. 20:12] 25:15 [l] Ps. 31:4
25:16 [m] Ps. 69:16; 86:16; 119:132
25:18 [n] [Job 10:15]
25:20 [o] See ver. 2
25:22 [p] Ps. 34:22; 71:23; 130:8; Lam. 3:58; [2 Sam. 4:9]
26:1 [q] See Ps. 7:8 26:1 [r] ver. 11 26:1 [s] See Ps. 11:1
26:2 [t] See Ps. 7:9; 17:3; 139:23 26:2 [u] Ps. 7:9
26:3 [v] [Ps. 25:10] 26:3 [w] 2 Kgs. 20:3; [Ps. 86:11]
26:4 [x] See Ps. 1:1 26:4 [y] Job 11:11
26:5 [z] Ps. 31:6; 139:21, 22
26:6 [a] Ps. 73:13; [Ex. 30:19, 20; Deut. 21:6]
26:7 [b] See Ps. 9:1

26:8 [c] [Ps. 27:4]
26:9 [d] [Ps. 28:3]
26:10 [e] Ex. 23:8; Deut. 16:19
26:12 [f] See Ps. 27:11 26:12 [g] Ps. 22:25
27:1 [h] Isa. 60:20; Mic. 7:8; [Ps. 84:11] 27:1 [i] Ps. 118:14; Ex. 15:2; Isa. 12:2; 62:11 27:1 [j] See Ps. 23:4
27:2 [k] Ps. 14:4
27:3 [l] Ps. 3:6
27:4 [m] [Ps. 26:8; 84:1, 2] 27:4 [n] Ps. 23:6; 65:4; [Luke 2:37] 27:4 [o] Ps. 90:17
27:5 [p] Ps. 31:20; [Ps. 91:1; Job 5:21; Isa. 4:6] 27:5 [q] Ps. 40:2
27:6 [r] Ps. 3:3 27:6 [s] [Num. 10:10] 27:6 [t] Eph. 5:19; Col. 3:16
27:7 [u] Ps. 30:10
27:8 [v] Ps. 24:6; 105:4
27:9 [w] Ps. 69:17; 102:2; 143:7 27:9 [x] See Ps. 24:5
27:10 [y] [Isa. 49:15; 63:16] 27:10 [z] [Isa. 40:11]
27:11 [a] See Ps. 25:4 27:11 [b] [Ps. 5:8]
27:12 [c] Ps. 41:2 27:12 [d] Ps. 35:11; [1 Kgs. 21:13; Matt. 26:59, 60; Mark 14:55, 56] 27:12 [e] Acts 9:1
27:13 [f] Ex. 33:19 27:13 [g] Ps. 52:5; 116:9; 142:5; Job 28:13
27:14 [h] Ps. 37:34; 62:5; Prov. 20:22 27:14 [i] Ps. 31:24; Deut. 31:7; Josh. 1:6, 9, 18
28:1 [j] See Ps. 18:2 28:1 [k] Ps. 35:22; 39:12; 83:1; 109:1 28:1 [l] Ps. 88:4; 143:7
28:2 [m] Ps. 140:6 28:2 [n] Ps. 134:2; 141:2; Lam. 2:19; 1 Tim. 2:8; [Ps. 119:48] 28:2 [o] Ps. 5:7; 138:2; [1 Kgs. 8:29]
28:3 [p] [Ps. 26:9; Ezek. 32:20] 28:3 [q] Jer. 9:8; [Ps. 5:9; 12:2; 55:21; 62:4]
28:4 [r] Jer. 50:15, 29; Rev. 18:6; [2 Tim. 4:14] 28:4 [s] [Ps. 137:8]
28:5 [t] Isa. 5:12; [Job 34:27]
28:6 [u] ver. 2
28:7 [v] See Ps. 3:3 28:7 [w] See Ps. 11:1 28:7 [x] Ps. 69:30
28:8 [y] Ps. 140:7; [Ps. 20:6]
28:9 [z] Deut. 9:29; 32:9 28:9 [a] Ps. 78:71, 72 28:9 [b] Isa. 40:11; 46:3; 63:9
29:1 [c] Ps. 96:7, 8; 1 Chr. 16:28, 29; [Ps. 68:34]

29:2 [d] Ps. 110:3; 1 Chr. 16:29; [Ex. 28:2]
29:3 [e] [Ps. 18:11] 29:3 [f] Job 37:4, 5
29:4 [g] Ps. 68:33
29:5 [h] Ps. 104:16; Judg. 9:15
29:6 [i] Ps. 114:4, 6 29:6 [j] Deut. 3:9 29:6 [k] Num. 23:22
29:8 [l] Num. 13:26
29:9 [m] [Job 39:1-3]
29:10 [n] [Gen. 6:17] 29:10 [o] Ps. 10:16
29:11 [p] Ps. 68:35; [Isa. 40:29] 29:11 [q] Phil. 4:7
30:Title [r] 2 Sam. 5:11; 1 Chr. 22:1
30:1 [s] Ps. 107:32 30:1 [t] Ps. 25:2; 35:19, 24; [Ps. 13:4]
30:2 [u] Ps. 88:13 30:2 [v] See Ps. 6:2
30:3 [w] See Ps. 16:10 30:3 [x] Ps. 28:1
30:4 [y] Ps. 50:5 30:4 [z] Ps. 97:12; [1 Chr. 16:4]
30:5 [a] [Ps. 103:9; Job 33:26; Isa. 26:20; 54:7, 8] 30:5 [b] Ps. 63:3 30:5 [c] [2 Cor. 4:17, 18] 30:5 [d] Ps. 126:5 (Heb.)
30:6 [e] [Job 29:18; Prov. 1:32] 30:6 [f] Ps. 10:6
30:7 [g] [2 Sam. 5:9] 30:7 [h] Ps. 104:29; [Deut. 31:17] 30:7 [i] [2 Sam. 24:10]
30:8 [j] Ps. 142:1
30:9 [k] See Ps. 6:5
30:10 [l] Ps. 27:7
30:11 [m] Ex. 15:20; 2 Sam. 6:14; Jer. 31:4, 13; [Ps. 149:3; 150:4; Lam. 5:15]
30:12 [n] See Ps. 16:9
31:1 [o] For ver. 1-3, see Ps. 71:1-3 31:1 [p] See Ps. 11:1 31:1 [q] ver. 17 31:1 [r] Ps. 143:1
31:2 [s] See Ps. 18:2 31:2 [t] [Ps. 91:2]
31:3 [u] See Ps. 23:3
31:4 [v] Ps. 25:15 31:4 [w] See Job 18:8 31:4 [x] Ps. 43:2
31:5 [y] Cited Luke 23:46; [Acts 7:59] 31:5 [z] Deut. 32:4
31:6 [a] Ps. 26:5 31:6 [b] Jonah 2:8 31:6 [c] Deut. 32:21; Jer. 8:19; 14:22
31:7 [d] See Ps. 1:6
31:8 [e] [Deut. 32:30] 31:8 [f] See Job 36:16
31:9 [g] Ps. 66:14 31:9 [h] See Ps. 6:7

31:10 [i] Ps. 6:2; 32:3; 38:3; 102:3
31:11 [j] [Ps. 41:7, 8; Isa. 53:3] 31:11 [k] See Job 19:13, 14 31:11 [l] [Matt. 26:56; Mark 14:50]
31:12 [m] Ps. 88:5; Eccles. 9:5 31:12 [n] Isa. 30:14
31:13 [o] Jer. 20:10 31:13 [p] [Matt. 27:1]; See 2 Sam. 17:1-4
31:14 [q] ver. 1, 6
31:15 [r] 1 Chr. 29:30; Job 24:1 31:15 [s] Ps. 7:1
31:16 [t] See Ps. 4:6
31:17 [u] ver. 1 31:17 [v] 1 Sam. 2:9; [Ps. 94:17; 115:17]
31:18 [w] [Jude 15] 31:18 [x] Ps. 17:10
31:19 [y] Ps. 23:5
31:20 [z] See Ps. 32:7 31:20 [a] See Ps. 27:5
31:21 [b] Ps. 17:7 31:21 [c] [1 Sam. 23:7]
31:22 [d] Ps. 116:11; [2 Sam. 15:14] 31:22 [e] Isa. 38:11, 12; Lam. 3:54 31:22 [f] Jonah 2:4
31:23 [g] Ps. 30:4 31:23 [h] Deut. 32:41
31:24 [i] See Ps. 27:14
32:1 [j] Cited Rom. 4:7, 8; [Ps. 85:2] 32:1 [k] [Ex. 34:7; John 1:29]
32:2 [l] [2 Cor. 5:19] 32:2 [m] John 1:47
32:3 [n] See Ps. 31:10 32:3 [o] See Ps. 22:1
32:4 [p] 1 Sam. 5:6, 11; [Ps. 38:2]
32:5 [q] Ps. 51:3 32:5 [r] Ps. 38:18; Job 33:27; Prov. 28:13; [Luke 15:18, 21; 1 John 1:9]
32:6 [s] Ps. 30:4 32:6 [t] See Ps. 69:13 32:6 [u] [Ps. 18:4, 16; 42:7; 69:1; 144:7]; See Job 22:11
32:7 [v] Ps. 91:1; 119:114; [Ps. 27:5; 31:20] 32:7 [w] Ps. 9:9 32:7 [x] [Ps. 18, title]; See Ex. 15:1-18; Judg. 5:1-31
32:8 [y] Ps. 25:8, 12 32:8 [z] Ps. 73:24
32:9 [a] Prov. 26:3; [Job 35:11] 32:9 [b] James 3:3
32:10 [c] [Prov. 13:21; Rom. 2:9] 32:10 [d] Ps. 34:8; 84:12; Prov. 16:20; Jer. 17:7
32:11 [e] Ps. 64:10; 68:3; 97:12; [Ps. 33:1] 32:11 [f] Deut. 32:43 32:11 [g] See Ps. 7:10
33:1 [h] [Ps. 32:11] 33:1 [i] Ps. 147:1

33:2 [j] Ps. 71:22 33:2 [k] Ps. 144:9
33:3 [l] Ps. 40:3; 96:1; Isa. 42:10
33:4 [m] Ps. 119:75
33:5 [n] Ps. 11:7; 36:5, 6; 45:7; 89:14 33:5 [o] Ps. 119:64
33:6 [p] Gen. 1:6, 7; Heb. 11:3; 2 Pet. 3:5; [John 1:3] 33:6 [q] [Job 26:13; Isa. 11:4] 33:6 [r] Gen. 2:1
33:7 [s] Ps. 78:13; Ex. 15:8; Josh. 3:13, 16 33:7 [t] See Job 38:8
33:9 [u] Ps. 148:5, 6; Gen. 1:3; [Ps. 147:15, 18]
33:10 [v] Isa. 19:3; Luke 1:51; [2 Sam. 15:34; 17:14; Neh. 4:15; Job 5:12; Isa. 8:10]
33:11 [w] Prov. 19:21; Isa. 46:10
33:12 [x] Ps. 144:15; Deut. 33:29 33:12 [y] Ps. 65:4; Deut. 7:6; [Ex. 19:5]
33:13 [z] Job 28:24; See Ps. 11:4
33:14 [a] 1 Kgs. 8:39, 43, 49 33:14 [b] [Prov. 15:3; Jer. 32:19]
33:16 [c] [Ps. 44:6]
33:17 [d] Ps. 20:7; 147:10; Prov. 21:31; Hos. 1:7
33:18 [e] Ps. 34:15; Job 36:7; 1 Pet. 3:12 33:18 [f] Ps. 147:11
33:19 [g] [Acts 12:11] 33:19 [h] Ps. 37:19; Job 5:20
33:20 [i] Ps. 62:1, 5; 130:6; Isa. 8:17 33:20 [j] Ps. 115:9-11 33:20 [k] See Ps. 3:3
33:21 [l] Zech. 10:7; See Ps. 9:14 33:21 [m] See Ps. 11:1
34:Title [n] 1 Sam. 21:13 34:Title [o] [1 Sam. 21:10, 11, 12, 14]
34:1 [p] [Eph. 5:20; 1 Thess. 5:18]
34:2 [q] Ps. 44:8; 1 Sam. 2:1; Jer. 9:24 34:2 [r] Ps. 119:74
34:3 [s] Ps. 35:27; 40:16; 69:30; 70:4; Luke 1:46
34:4 [t] 2 Chr. 15:2; [Matt. 7:7]
34:5 [u] Isa. 60:5; [Ps. 4:6]
34:6 [v] ver. 15, 17 34:6 [w] ver. 17, 19; 2 Sam. 22:1
34:7 [x] Dan. 6:22; Heb. 1:14 34:7 [y] [Gen. 32:1, 2; 2 Kgs. 6:17]
34:8 [z] Heb. 6:5; 1 Pet. 2:3 34:8 [a] Ps. 100:5 34:8 [b] See Ps. 2:12
34:10 [c] Job 4:10, 11 34:10 [d] [Ps. 84:11]
34:11 [e] Ps. 66:16 34:11 [f] [Ps. 32:8]
34:12 [g] Cited 1 Pet. 3:10-12 34:12 [h] Eccles. 3:13; 6:6

34:13 [i] Ps. 15:3; 39:1; 141:3; Prov. 13:3; 21:23; James 1:26; 3:2; 1 Pet. 2:1, 22 34:13 [j] John 1:47; Rev. 14:5

34:14 [k] Ps. 37:27; Isa. 1:16, 17; [Job 28:28] 34:14 [l] Rom. 14:19; Heb. 12:14; [Rom. 12:18]

34:15 [m] See Ps. 33:18 34:15 [n] ver. 6, 8; Ps. 145:18; [John 9:31]

34:16 [o] Jer. 44:11; Amos 9:4 34:16 [p] See Ps. 21:10

34:17 [n] [See ver. 15 above]

34:18 [q] Ps. 51:17; 147:3; Isa. 61:1 34:18 [r] Isa. 57:15; 66:2; See Luke 15:17-24

34:19 [s] 2 Tim. 3:11, 12 34:19 [t] ver. 6, 17, 22; [Acts 12:11]

34:20 [u] John 19:36

34:21 [v] Ps. 94:23; Prov. 24:16; [Ps. 7:15, 16]

34:22 [w] See Ps. 25:22 34:22 [x] [Rom. 8:33, 34]

35:1 [y] Isa. 49:25 35:1 [z] [Ex. 14:25; Isa. 42:13]

35:2 [a] Ps. 91:4; [Ps. 5:12]

35:4 [b] For ver. 4-8, see Ps. 69:22-28; 109:6-15 35:4 [c] ver. 26; Ps. 40:14; 70:2; 71:13; 83:17 35:4 [d] Ps. 129:5

35:5 [e] See Job 21:18

35:6 [f] Ps. 73:18; Jer. 23:12

35:7 [g] See Ps. 69:4 35:7 [h] See Job 18:8 35:7 [i] See Ps. 7:15

35:8 [j] [1 Thess. 5:3] 35:8 [k] Isa. 47:11

35:9 [l] Luke 1:47; See Ps. 9:14

35:10 [m] Ps. 51:8 35:10 [n] Ps. 71:19; 86:8; 89:6, 8; 113:5; Ex. 15:11

35:11 [o] See Ps. 27:12

35:12 [p] Ps. 38:20; 109:4; Jer. 18:20; [John 10:32]

35:13 [q] [Job 30:25] 35:13 [r] Ps. 69:11; [1 Kgs. 20:31] 35:13 [s] Ps. 69:10; Num. 29:7 35:13 [t] [Matt. 10:13]; Luke 10:6

35:14 [u] See Ps. 38:6

35:15 [v] Job 30:1, 8, 12

35:16 [w] Ps. 37:12; Job 16:9; Lam. 2:16

35:17 [x] Hab. 1:13 35:17 [y] Ps. 22:20

35:18 [z] Ps. 22:25

35:19 [a] ver. 24; See Ps. 13:4 35:19 [b] Ps. 38:19; 69:4; 119:78, 86 35:19 [c] Prov. 6:13; 10:10 35:19 [d] Ps. 69:4; Cited John 15:25 35:19 [e] ver. 7

35:21 [f] See Ps. 22:13 35:21 [g] ver. 25; Ps. 40:15; 70:3

35:22 [h] [Ex. 3:7] 35:22 [i] Ps. 28:1 35:22 [j] See Ps. 10:1

35:23 [k] Ps. 44:23; 59:4; 80:2 35:23 [l] Ps. 7:6

35:24 [m] Ps. 7:8 35:24 [n] ver. 19

35:25 [o] ver. 21 35:25 [p] 2 Sam. 17:16; Lam. 2:16

35:26 [q] See ver. 4 35:26 [r] See Job 8:22 35:26 [s] See Job 19:5

35:27 [t] Ps. 40:16; 70:4 35:27 [u] Ps. 34:3 35:27 [v] Ps. 149:4

35:28 [w] Ps. 51:14; 71:8, 15, 24

36:Title [x] See Ps. 18, title

36:1 [y] Cited Rom. 3:18

36:2 [z] Deut. 29:19; [Ps. 10:3; 49:18]

36:3 [a] [Ps. 12:2] 36:3 [b] [Jer. 4:22]

36:4 [c] Mic. 2:1; [Prov. 4:16] 36:4 [d] Ps. 10:7 36:4 [e] Isa. 65:2 36:4 [f] [Ps. 97:10]

36:6 [g] [Ps. 71:19] 36:6 [h] Ps. 92:5; Rom. 11:33 36:6 [i] Ps. 104:14, 15; 145:9, 15, 16; Neh. 9:6

36:7 [j] [Ps. 31:19] 36:7 [k] See Ruth 2:12

36:8 [l] Ps. 23:5; 27:4; 65:4; Isa. 25:6; See Jer. 31:12-14 36:8 [m] Ps. 46:4; Rev. 22:1 36:8 [n] Ps. 16:11

36:9 [o] Jer. 2:13; John 4:10, 14; 5:26 36:9 [p] John 1:9; Acts 26:18; 1 Pet. 2:9

36:10 [q] Jer. 22:16; Gal. 4:9; [Ps. 79:6] 36:10 [r] See Ps. 7:10

36:12 [s] Ps. 94:4 36:12 [t] See Ps. 1:5

37:1 [u] ver. 7, 8; Prov. 24:19 37:1 [v] Ps. 73:3; Prov. 3:31; 23:17; 24:1, 19

37:2 [w] Job 14:2; See Job 27:13-23 37:2 [x] Ps. 90:5, 6 37:2 [y] Ps. 129:6

37:3 [z] Ps. 62:8; 115:9-11; Prov. 3:5; Isa. 26:4 37:3 [a] Lev. 26:5; Prov. 2:21

37:4 [b] Job 22:26; Isa. 58:14; [Phil. 3:1; 4:4] 37:4 [c] Matt. 6:33

37:5 [d] Ps. 22:8; 55:22; Prov. 16:3; 1 Pet. 5:7 37:5 [z] [See ver. 3 above]

37:6 [e] Isa. 58:8, 10; Mic. 7:9 37:6 [f] Job 11:17

37:7 [g] [Ps. 62:1; Isa. 30:15; Lam. 3:26] 37:7 [h] ver. 1 37:7 [i] Jer. 12:1

37:8 [j] [Eph. 4:26] 37:8 [h] [See ver. 7 above]

37:9 [k] ver. 2, 22 37:9 [l] Ps. 25:13; Prov. 2:21; Isa. 57:13; 60:21

37:10 [m] Job 24:24 37:10 [n] Job 7:10
37:11 [o] Cited Matt. 5:5 37:11 [p] Ps. 119:165; [Isa. 32:17]
37:12 [q] Ps. 31:13 37:12 [r] See Ps. 35:16
37:13 [s] See Ps. 2:4 37:13 [t] See Job 18:20
37:14 [u] Ps. 7:12 37:14 [v] See Ps. 7:10
37:15 [w] See 1 Sam. 2:4
37:16 [x] Prov. 15:16; 16:8; [1 Tim. 6:6]
37:17 [y] Ps. 10:15; Job 38:15; Ezek. 30:21, 22 37:17 [z] ver. 24
37:18 [a] See Ps. 1:6 37:18 [b] ver. 9
37:19 [c] Ps. 33:19; Job 5:20
37:20 [d] [Matt. 6:30; James 1:11] 37:20 [e] Ps. 68:2; 102:3; Hos. 13:3
37:21 [f] ver. 26
37:22 [g] See ver. 9 37:22 [h] ver. 2
37:23 [i] Ps. 25:12; 1 Sam. 2:9 37:23 [j] Ps. 40:2; 119:5
37:24 [k] Prov. 24:16; Mic. 7:8; 2 Cor. 4:9 37:24 [l] ver. 17
37:25 [m] [Ps. 109:10; Job 15:23]
37:26 [n] Ps. 112:5, 9; Deut. 15:8, 10; Matt. 5:42; Luke 6:35
37:27 [o] See Ps. 34:14 37:27 [p] [Ps. 102:28]
37:28 [q] See Ps. 11:7 37:28 [r] See Ps. 16:10 37:28 [s] ver. 2, 9; Ps. 21:10; Prov. 2:22; Isa. 14:20
37:29 [p] [See ver. 27 above]
37:31 [t] Ps. 40:8; 119:11; Deut. 6:6; Isa. 51:7; Jer. 31:33; [Rom. 7:22] 37:31 [u] [Ps. 73:2]
37:32 [v] Ps. 10:8
37:33 [w] [2 Pet. 2:9] 37:33 [x] Ps. 109:31
37:34 [y] ver. 9; See Ps. 27:14 37:34 [z] Ps. 52:5, 6; 91:8
37:35 [a] See Job 5:3 37:35 [b] [Ps. 52:8]
37:36 [c] ver. 10; Job 20:5
37:37 [d] ver. 11; Ps. 119:165; Isa. 57:2
37:38 [e] [Ps. 52:5; 104:35; Prov. 2:22] 37:38 [f] Ps. 73:17; Job 18:17
37:39 [g] See Ps. 3:8 37:39 [h] Ps. 9:9
37:40 [i] [Isa. 31:5; Acts 12:11] 37:40 [j] [1 Chr. 5:20; Dan. 3:17, 28; 6:23] 37:40 [k] See Ps. 11:1

38:Title [l] Ps. 70, title; [1 Chr. 16:4]
38:1 [m] Ps. 6:1
38:2 [n] Job 6:4 38:2 [o] See Ps. 32:4
38:3 [p] Isa. 1:6 38:3 [q] See Ps. 31:10
38:4 [r] Ps. 40:12; Ezra 9:6
38:6 [s] Ps. 35:14; 42:5, 6, 11; 43:5 38:6 [t] Isa. 21:3 38:6 [u] [Job 30:28]
38:7 [p] [See ver. 3 above]
38:8 [v] See Ps. 22:1
38:9 [w] Ps. 6:6
38:10 [x] See Ps. 6:7
38:11 [y] Ps. 88:18; See Job 19:13-20 38:11 [z] [Luke 10:31, 32] 38:11 [a] Ps. 39:10; Isa. 53:4, 8 38:11 [b] [Matt. 27:55; Mark 15:40; Luke 23:49]
38:12 [c] [Matt. 22:15]; Mark 12:13; Luke 20:20; See 2 Sam. 17:1-3 38:12 [d] [2 Sam. 16:7, 8] 38:12 [e] Ps. 35:20
38:13 [f] Ps. 39:2, 9; Isa. 53:7; 1 Pet. 2:23
38:14 [g] [Job 23:4]
38:15 [h] Ps. 39:7; [2 Sam. 16:12]
38:16 [i] [Ps. 13:4] 38:16 [j] See Job 19:5 38:16 [k] Ps. 94:18
38:17 [l] Ps. 35:15; Jer. 20:10
38:18 [m] See Ps. 32:5 38:18 [n] [2 Cor. 7:9, 10]
38:19 [o] Ps. 35:19
38:20 [p] See Ps. 35:12 38:20 [q] Ps. 109:4 38:20 [r] [3 John 11]
38:21 [s] See Ps. 10:1
38:22 [t] See Ps. 40:13 38:22 [u] See Ps. 27:1
39:Title [v] Ps. 62, title; 77, title; 1 Chr. 16:41; 25:1
39:1 [w] 1 Kgs. 2:4; 2 Kgs. 10:31 39:1 [x] Job 2:10 39:1 [y] See Ps. 34:13
39:2 [z] ver. 9; Job 40:4, 5; See Ps. 38:13
39:3 [a] Jer. 20:9; Luke 24:32; [Job 32:18, 19]
39:4 [b] Ps. 90:12
39:5 [c] Ps. 89:47; 90:4 39:5 [d] ver. 11; [Job 14:2]
39:6 [e] [1 Cor. 7:31; James 4:14] 39:6 [f] Ps. 49:10; Job 27:16, 17; Luke 12:20; [Eccles. 2:18, 21, 26; Jer. 17:11]
39:7 [g] Ps. 38:15

39:8 [h] See Ps. 44:13
39:9 [i] ver. 2 39:9 [j] 2 Sam. 16:10; Job 2:10
39:10 [k] Job 9:34; 13:21
39:11 [l] Ps. 80:16 39:11 [m] Ps. 49:14 39:11 [n] Job 13:28; Isa. 50:9 39:11 [o] See ver. 5
39:12 [p] Ps. 102:1 39:12 [q] Ps. 119:19; Lev. 25:23; 1 Chr. 29:15; Heb. 11:13; 1 Pet. 2:11; [Gen. 47:9]
39:13 [r] Job 7:19 39:13 [s] Job 10:21 39:13 [t] Job 7:8; 14:10-12; 20:9
40:1 [u] Ps. 27:14; 37:7 40:1 [v] Ps. 39:12
40:2 [w] [Jer. 38:6] 40:2 [x] Ps. 69:2, 14 40:2 [y] Ps. 27:5 40:2 [z] Ps. 37:23
40:3 [a] See Ps. 33:3 40:3 [b] Ps. 52:6; 64:8, 9; Deut. 13:11
40:4 [c] See Ps. 2:12 40:4 [d] Ps. 101:3; 125:5; Lev. 19:4; Deut. 29:18; Job 23:11; Hos. 3:1
40:5 [e] Ps. 9:1; Ex. 15:11 40:5 [f] Ps. 92:5; 139:17; Isa. 55:8 40:5 [g] Ps. 71:15; 139:18
40:6 [h] Ps. 51:16; 1 Sam. 15:22; Cited Heb. 10:5-7; See Prov. 21:3 40:6 [i] See Job 33:16
40:7 [j] Luke 24:44
40:8 [k] Ps. 119:16, 24, 35, 92; [John 4:34] 40:8 [l] See Ps. 37:31
40:9 [m] See Ps. 22:25 40:9 [n] Ps. 119:13; [Acts 20:20, 27] 40:9 [o] Josh. 22:22
40:11 [p] Ps. 57:3; 61:7; Prov. 20:28; See Ps. 36:5
40:12 [q] Ps. 116:3 40:12 [r] Ps. 38:4 40:12 [s] [Ps. 38:10] 40:12 [t] Ps. 69:4 40:12 [u] Ps. 73:26
40:13 [v] For ver. 13-17, see Ps. 70:1-5 40:13 [w] Ps. 22:20 40:13 [x] Ps. 22:19; 38:22; 71:12; 141:1
40:14 [y] Ps. 35:4, 26; 71:13 40:14 [z] Ps. 6:10
40:15 [a] Ps. 35:21, 25; 70:3
40:16 [b] Ps. 35:27
40:17 [c] Ps. 86:1; 109:22 40:17 [d] [1 Pet. 5:7]
41:1 [e] Prov. 14:21 41:1 [f] Ps. 37:19
41:2 [g] Ps. 27:12
41:4 [h] Ps. 4:1 41:4 [i] Ps. 6:2; 147:3; 2 Chr. 30:20
41:6 [j] Ps. 12:2; 144:8

41:9 [k] Ps. 55:12, 13, 20; Job 19:13, 14, 19; Jer. 9:4; 20:10; Mic. 7:5; [2 Sam. 15:12] 41:9 [l] Cited John 13:18

41:11 [m] [2 Sam. 15:25, 26]

41:12 [n] Ps. 63:8 41:12 [o] Ps. 26:1 41:12 [p] Job 36:7 41:12 [q] Ps. 23:6

41:13 [r] Luke 1:68; [Ps. 72:18, 19; 89:52; 106:48; 150:6]

42:Title [s] 1 Chr. 6:33, 37
42:1 [t] [Joel 1:20]
42:2 [u] Ps. 63:1; John 7:37; [Isa. 41:17; 55:1]; See Ps. 84:2 42:2 [v] Ps. 84:2; Josh. 3:10; Dan. 6:26 42:2 [w] Ps. 84:7; [Ex. 23:17]
42:3 [x] Ps. 80:5; 102:9 42:3 [y] ver. 10; Ps. 79:10; 115:2; Joel 2:17; Mic. 7:10
42:4 [z] Ps. 62:8; 1 Sam. 1:15; Job 30:16; Lam. 2:19 42:4 [a] [Isa. 30:29] 42:4 [b] Ps. 55:14 42:4 [c] [2 Sam. 6:15]
42:5 [d] ver. 11; Ps. 43:5; [Matt. 26:38; John 12:27] 42:5 [e] Ps. 77:3 42:5 [f] Lam. 3:24
42:6 [g] Jonah 2:7 42:6 [h] 2 Sam. 17:22, 24 42:6 [i] Deut. 3:9
42:7 [j] Jonah 2:3 42:7 [k] Ps. 88:7; See Ps. 32:6
42:8 [l] Ps. 44:4; 68:28; 71:3; 133:3 42:8 [m] Job 35:10; [Ps. 4:4; 16:7; 63:6; 77:6; 119:55, 62, 148; 149:5]
42:9 [n] See Ps. 18:2; 2 Sam. 22:2 42:9 [o] Ps. 38:6; 43:2
42:10 [p] See ver. 3
42:11 [q] See ver. 5
43:1 [r] Ps. 7:8; 26:1 43:1 [s] See 1 Sam. 24:15 43:1 [t] Ps. 5:6
43:2 [u] Ps. 31:4 43:2 [v] See Ps. 44:9 43:2 [w] Ps. 42:9
43:3 [x] Ps. 40:11; 57:3 43:3 [y] See Ps. 2:6; 46:4 43:3 [z] Ps. 84:1
43:5 [a] See Ps. 42:5 43:5 [b] Ps. 42:5, 11
44:Title [c] Ps. 42, title
44:1 [d] Ps. 78:3; Ex. 10:2; 12:26, 27; 13:8, 14, 15; Judg. 6:13; See Deut. 6:20-23 44:1 [e] See Ps. 77:5
44:2 [f] Ps. 78:55; 80:8; Josh. 3:10 44:2 [g] Ex. 15:17; 2 Sam. 7:10 44:2 [h] Ps. 80:9-11; [Jer. 17:8]
44:3 [i] Josh. 24:12; Hos. 1:7 44:3 [j] See Ps. 4:6 44:3 [k] Deut. 4:37; 7:7, 8; 10:15
44:4 [l] Ps. 74:12 44:4 [m] See Ps. 42:8
44:5 [n] [Deut. 33:17; Dan. 8:4] 44:5 [o] Ps. 60:12
44:6 [p] [Ps. 33:16; 1 Sam. 17:47]
44:7 [q] See Ps. 35:4
44:8 [r] See Ps. 34:2
44:9 [s] ver. 23; Ps. 43:2; 60:1, 10; 74:1; 108:11; See Ps. 89:38-45 44:9 [t] [Judg. 4:14; 2 Sam. 5:24]

44:10 [u] Lev. 26:17; Deut. 28:25; Josh. 7:8, 12
44:11 [v] [ver. 22] 44:11 [w] Ps. 106:27; Lev. 26:33; Deut. 4:27; 28:64; Isa. 52:3; Ezek. 20:23; [John 7:35; 1 Pet. 1:1]
44:12 [x] [Deut. 32:30; Judg. 2:14; 3:8; Jer. 15:13]
44:13 [y] Ps. 39:8; 79:4; 89:41; 119:22; [Neh. 2:17] 44:13 [z] [Ps. 80:6]
44:14 [a] Jer. 24:9; See Job 17:6 44:14 [b] See Job 16:4
44:15 [c] 2 Chr. 32:21
44:16 [d] Ps. 8:2
44:17 [e] Dan. 9:13
44:18 [f] Ps. 37:31 44:18 [g] Ps. 119:51, 157; Job 23:11
44:19 [h] Ps. 51:8 44:19 [i] See Job 30:29 44:19 [j] See Job 3:5
44:20 [k] Ps. 68:31; Job 11:13 44:20 [l] See Ps. 81:9
44:21 [m] Ps. 139:1; Jer. 17:10 44:21 [n] [John 2:25; Heb. 4:13]
44:22 [o] ver. 11; Cited Rom. 8:36
44:23 [p] See Ps. 35:23 44:23 [q] ver. 9
44:24 [r] See Job 13:24
44:25 [s] Ps. 119:25
44:26 [t] Ps. 63:7 44:26 [u] See Ps. 25:22
45:Title [v] Ps. 42, title
45:1 [w] [Ezra 7:6]
45:2 [x] [Isa. 33:17] 45:2 [y] [Luke 4:22]; See Isa. 61:1-3
45:3 [z] Ex. 32:27 45:3 [a] [Isa. 49:2; Heb. 4:12; Rev. 1:16; 19:15] 45:3 [b] [Ps. 24:8; Isa. 9:6] 45:3 [c] Ps. 21:5; 96:6, 7
45:4 [d] [Rev. 16:2] 45:4 [e] See Ps. 65:5
45:6 [f] Ps. 93:2; 110:2; Cited Heb. 1:8, 9 45:6 [g] [Ps. 67:4; 96:10]
45:7 [h] See Ps. 11:7 45:7 [i] Isa. 61:1 45:7 [j] Ps. 2:2; 1 Kgs. 1:39; [Acts 10:38] 45:7 [k] [Ps. 21:6] 45:7 [l] [1 Kgs. 3:13]
45:8 [m] John 19:39; [Matt. 2:11] 45:8 [n] Ps. 150:4
45:9 [o] [1 Kgs. 2:19; Neh. 2:6] 45:9 [p] See Job 28:16
45:11 [q] Isa. 54:5 45:11 [r] Ps. 95:6
45:12 [s] [Job 11:19] 45:12 [t] Ps. 96:8 45:12 [u] Ps. 22:29; 68:29; 72:10; Isa. 49:7
45:13 [v] [Rev. 19:7, 8]

45:14 [w] [Judg. 5:30; Ezek. 16:18; 26:16] 45:14 [x] [Song 1:4]
45:16 [y] 1 Pet. 2:9; Rev. 1:6; 5:10; 20:6
45:17 [z] [Mal. 1:11]
46:Title [a] Ps. 42, title 46:Title [b] 1 Chr. 15:20
46:1 [c] See Ps. 14:6 46:1 [d] Ps. 145:18; Deut. 4:7 46:1 [e] Ps. 9:9
46:2 [f] [Ps. 18:7] 46:2 [g] Ezek. 27:26
46:3 [h] [Ps. 93:3, 4; Jer. 5:22]
46:4 [i] Ps. 36:8; 65:9; [Isa. 8:6; 33:21; Rev. 22:1, 2] 46:4 [j] Ps. 48:1; 87:3; [Isa. 60:14] 46:4 [k] Ps. 43:3; 84:1
46:5 [l] Lev. 26:12; Deut. 23:14; Isa. 12:6; Ezek. 43:7, 9; Hos. 11:9; Joel 2:27; Zeph. 3:15; Zech. 2:5, 10, 11; 8:3
46:6 [m] Ps. 2:1 46:6 [n] Ps. 18:13; 68:33; 76:8; Jer. 25:30; Joel 2:11; 3:16; Amos 1:2 46:6 [o] Ex. 15:15; Josh. 2:9, 24; Amos 9:5
46:7 [p] ver. 11; 2 Chr. 13:12; 20:17; [Num. 14:9]
46:8 [q] Ps. 66:5
46:9 [r] Isa. 2:4; Mic. 4:3 46:9 [s] Ps. 76:3; 1 Sam. 2:4 46:9 [t] Ezek. 39:9
46:10 [u] [Ex. 14:13] 46:10 [v] Isa. 2:11, 17; 33:10
46:11 [p] [See ver. 7 above]
47:Title [w] Ps. 42, title
47:1 [x] 2 Kgs. 11:12; Isa. 55:12; Nah. 3:19 47:1 [y] Ps. 95:1; [1 Sam. 10:24]
47:2 [z] Ps. 66:3, 5; 68:35; Deut. 7:21 47:2 [a] Mal. 1:14
47:3 [b] See Ps. 18:47
47:4 [c] Ps. 2:8; [1 Pet. 1:4] 47:4 [d] Amos 6:8; 8:7; Nah. 2:2
47:5 [e] 2 Sam. 6:15; [Ps. 68:18]
47:7 [f] Zech. 14:9 47:7 [g] 1 Cor. 14:15
47:8 [h] Ps. 22:28; 1 Chr. 16:31
47:9 [i] [Ps. 72:11; Isa. 49:7, 23] 47:9 [j] Ps. 89:18
48:Title [k] Ps. 42, title; 46, title
48:1 [l] Ps. 96:4; 145:3 48:1 [m] See Ps. 46:4 48:1 [n] Ps. 2:6; 87:1; Zech. 8:3; [Isa. 2:3; Mic. 4:1]
48:2 [o] See Ps. 50:2 48:2 [p] Lam. 2:15; [Ezek. 20:6] 48:2 [q] Matt. 5:35
48:4 [r] See 2 Sam. 10:6-19
48:6 [s] [Ex. 15:15] 48:6 [t] Isa. 13:8; Hos. 13:13

48:7 [u] Jer. 18:17 48:7 [v] 1 Kgs. 22:48; Ezek. 27:26 48:7 [w] 1 Kgs. 10:22
48:8 [m] [See ver. 1 above] 48:8 [x] Ps. 87:5; Isa. 2:2; Mic. 4:1
48:9 [y] Ps. 26:3; 40:10
48:10 [z] Ps. 113:3; [Ex. 34:5, 6; Deut. 28:58; Mal. 1:11, 14] 48:10 [a] See Ps. 22:27
48:11 [b] Ps. 97:8
48:13 [c] Ps. 122:7 48:13 [d] [Ps. 78:4-6]
48:14 [e] Ps. 23:3, 4
49:Title [f] Ps. 42, title
49:1 [g] Ps. 78:1; Isa. 1:2; Mic. 1:2
49:2 [h] Ps. 62:9
49:3 [i] Prov. 1:20; 9:1
49:4 [j] [Ps. 78:2; Matt. 13:35] 49:4 [k] Num. 12:8; Prov. 1:6
49:5 [l] [Ps. 37:1] 49:5 [m] Ps. 94:13
49:6 [n] Ps. 52:7; Prov. 11:28; Mark 10:24, 25; [Job 31:24]
49:7 [o] [Matt. 25:9] 49:7 [p] [Matt. 16:26] 49:7 [q] See Job 33:24
49:8 [r] Job 36:18, 19
49:9 [s] Ps. 16:10; [Ps. 89:48]
49:10 [t] Eccles. 2:16 49:10 [u] Ps. 73:22; 92:6; 94:8; Prov. 30:2 49:10 [v] See Ps. 39:6
49:11 [w] Ps. 5:9; 64:6 49:11 [x] Ps. 10:6 49:11 [y] [Gen. 4:17]
49:12 [z] ver. 20; [Ps. 39:5; 82:7] 49:12 [a] ver. 20; Eccles. 3:19
49:13 [b] [Luke 12:20]
49:14 [c] [Dan. 7:22; Mal. 4:3; Luke 22:30; 1 Cor. 6:2; Rev. 2:26; 20:4] 49:14 [d] Ps. 39:11 49:14 [e] Job 24:19, 20
49:15 [f] Hos. 13:14; [Dan. 12:2] 49:15 [g] Ps. 16:11; 17:15; 73:24; [Gen. 5:24]
49:17 [h] [Job 27:19] 49:17 [i] 1 Tim. 6:7
49:18 [j] Ps. 10:3; 36:2; Deut. 29:19; Luke 12:19
49:19 [k] Gen. 15:15 49:19 [l] Ps. 56:13; Job 33:30
49:20 [m] ver. 12
50:Title [n] 1 Chr. 6:39; 15:17; 16:5, 7; 25:2; 2 Chr. 29:30
50:1 [o] Josh. 22:22 50:1 [p] Ps. 113:3
50:2 [q] [Lam. 2:15]; See Ps. 48:2 50:2 [r] Ps. 80:1; 94:1; Deut. 33:2

50:3 [s] [Ex. 19:16] 50:3 [t] Ps. 21:9; 97:3; Lev. 10:2; Num. 16:35; Dan. 7:10
50:4 [u] Deut. 4:26; 31:28; 32:1; Isa. 1:2; Mic. 6:1, 2
50:5 [v] Ex. 24:7, 8; See Gen. 15:9-18
50:6 [w] Ps. 89:5; 97:6; [Rev. 16:5, 7; 19:2] 50:6 [x] Ps. 58:11; 75:7
50:7 [y] Ps. 81:8; [Ps. 49:1] 50:7 [z] Ex. 20:2
50:8 [a] See Ps. 40:6
50:11 [b] [Matt. 10:29]
50:12 [c] See Ps. 24:1
50:14 [d] ver. 23; Ps. 27:6; 69:30; 107:22; Heb. 13:15; [Hos. 14:2; Rom. 12:1] 50:14 [e] Ps. 22:25; 61:8; 65:1; 76:11; 116:14, 18; Num. 30:2; Deut. 23:21; Job 22:27; Eccles. 5:4, 5
50:15 [f] Ps. 81:7; Zech. 13:9; [Ps. 107:6] 50:15 [g] Ps. 91:15 50:15 [h] ver. 23; Ps. 22:23
50:17 [i] [Rom. 2:21, 22] 50:17 [j] 1 Kgs. 14:9; Neh. 9:26
50:18 [k] Rom. 1:32 50:18 [l] [1 Tim. 5:22]
50:19 [m] [Ps. 52:2]
50:21 [n] Eccles. 8:11; Isa. 57:11 50:21 [o] Ps. 90:8; 2 Kgs. 19:4 50:21 [p] Job 13:18; 23:4
50:22 [q] See Ps. 9:17 50:22 [r] Ps. 7:2
50:23 [s] ver. 14, 15 50:23 [t] [Gal. 6:16] 50:23 [u] Ps. 91:16
51:Title [v] 2 Sam. 12:1
51:1 [w] See Ps. 4:1 51:1 [x] See Ps. 106:45 51:1 [y] ver. 9; Isa. 43:25; 44:22; Acts 3:19; Col. 2:14
51:2 [z] ver. 7; Isa. 1:16; Jer. 4:14; Mal. 3:3; Acts 22:16 51:2 [a] Heb. 9:14; 1 John 1:7, 9; [Lev. 13:6]
51:3 [b] Ps. 32:5; [Prov. 28:13]
51:4 [c] Gen. 20:6; 39:9; 2 Sam. 12:13; [1 Cor. 8:12] 51:4 [d] Luke 15:18, 21 51:4 [e] Cited Rom. 3:4
51:5 [f] Rom. 5:12, 19; Eph. 2:3; See Job 14:4; 15:14
51:6 [g] Job 38:36
51:7 [h] Ex. 12:22; Lev. 14:4; Num. 19:18; Heb. 9:19 51:7 [z] [See ver. 2 above] 51:7 [i] Isa. 1:18
51:8 [j] Ps. 35:10 51:8 [k] Ps. 44:19; Isa. 38:13
51:9 [l] Jer. 16:17 51:9 [y] [See ver. 1 above]

51:10 [m] 1 Sam. 10:9; Jer. 24:7; Ezek. 11:19; 36:26; Eph. 4:23, 24 51:10 [n] Ps. 24:4; Matt. 5:8; Acts 15:9 51:10 [o] Lam. 5:21
51:11 [p] Ps. 102:10; 2 Kgs. 13:23; 17:20; 24:20; Jer. 7:15 51:11 [q] Rom. 8:9; Eph. 4:30
51:13 [r] [Luke 22:32]
51:14 [s] 2 Sam. 11:17; 12:9 51:14 [t] Ps. 24:5 51:14 [u] Ps. 35:28; 71:8, 15, 24 51:14 [v] [1 John 1:9]
51:16 [w] See Ps. 40:6
51:17 [x] See Ps. 34:18
51:18 [y] [Ps. 69:35; 122:6] 51:18 [z] Ps. 147:2
51:19 [a] Ps. 4:5; [Mal. 3:3] 51:19 [b] Deut. 33:10
52:Title [c] 1 Sam. 22:9
52:2 [d] Ps. 50:19 52:2 [e] [Ps. 57:4] 52:2 [f] Ps. 101:7
52:3 [g] [Jer. 9:4, 5]
52:5 [h] Prov. 2:22 52:5 [i] See Ps. 27:13
52:6 [j] See Ps. 40:3 52:6 [k] See Ps. 2:4
52:7 [l] See Ps. 49:6
52:8 [m] Jer. 11:16; [Ps. 1:3; 37:35; 92:12, 13; 128:3; 144:12; Hos. 14:6]
52:9 [n] Ps. 54:6 52:9 [o] See Ps. 50:5
53:Title [p] Ps. 88, title
53:1 [q] For ver. 1-6, see Ps. 14:1-7
53:5 [r] [Lev. 26:17, 36; Prov. 28:1] 53:5 [s] Ps. 89:10; 141:7; Jer. 8:1, 2; Ezek. 6:5
54:Title [t] Ps. 4, title 54:Title [u] 1 Sam. 23:19; 26:1
54:1 [v] Ps. 5:11; 52:9
54:2 [w] See Ps. 55:1
54:3 [x] Ps. 86:14 54:3 [y] Ps. 18:44; 144:7; Isa. 25:5 54:3 [z] [1 Sam. 23:15]
54:4 [a] Ps. 118:7
54:5 [b] [Ps. 89:49] 54:5 [c] Ps. 143:12
54:6 [d] Ps. 52:9
54:7 [e] Ps. 59:10; 92:11; 112:8; 118:7
55:Title [f] Ps. 4, title
55:1 [g] Ps. 54:2; 61:1; 86:6

55:2 [h] ver. 17; Ps. 64:1 55:2 [i] [Isa. 38:14; 59:11]
55:3 [j] [2 Sam. 16:7, 8]
55:4 [k] Ps. 116:3
55:5 [l] Job 21:6; Isa. 21:4; Ezek. 7:18 55:5 [m] Ps. 78:53
55:7 [n] [Jer. 9:2]
55:8 [o] Ps. 83:15
55:9 [p] [Gen. 11:9] 55:9 [q] Jer. 6:7
55:10 [r] Ps. 5:9
55:11 [s] [Ps. 10:7]
55:12 [t] Job 19:5
55:13 [u] [2 Sam. 15:12; 16:23]; See Ps. 41:9
55:14 [v] Ps. 42:4
55:15 [w] Num. 16:30, 33; Prov. 1:12; [Ps. 124:3]
55:17 [x] Ps. 141:2; Acts 3:1; 10:3, 30 55:17 [y] Ps. 5:3; 88:13; 92:2 55:17 [z] Acts 10:9; [Dan. 6:10] 55:17 [a] ver. 2
55:18 [b] [Ps. 56:2]
55:19 [c] Deut. 33:27 55:19 [d] Job 10:17; See Job 21:7-15
55:20 [e] Acts 12:1
55:21 [f] See Ps. 28:3 55:21 [g] Prov. 5:3, 4 55:21 [h] See Ps. 57:4
55:22 [i] See Ps. 37:5 55:22 [j] Ps. 10:6
55:23 [k] ver. 15; Ps. 56:7; 59:11 55:23 [l] Ps. 69:15; 94:13 55:23 [m] Ps. 5:6 55:23 [n] Prov. 10:27; See Job 15:32 55:23 [o] See Ps. 11:1
56:Title [p] Ps. 16, title; 57, title 56:Title [q] [1 Sam. 21:10, 11; 22:1]
56:1 [r] Ps. 57:1; See Ps. 4:1 56:1 [s] Ps. 57:3
56:3 [t] See Ps. 11:1
56:4 [u] Ps. 27:1; 118:6; Isa. 51:12; Heb. 13:6
56:6 [v] Ps. 59:3; 140:2; Isa. 54:15 56:6 [w] Ps. 10:8 56:6 [x] Ps. 71:10
56:7 [y] Ps. 7:6; 59:5 56:7 [z] See Ps. 55:23
56:8 [a] [Ps. 39:12; 2 Kgs. 20:5] 56:8 [b] [Mal. 3:16]
56:9 [c] Ps. 102:2 56:9 [d] Ps. 118:6; [Rom. 8:31]
56:11 [u] [See ver. 4 above]
56:12 [e] See Ps. 50:14
56:13 [f] Ps. 49:15; 116:8 56:13 [g] Ps. 116:9 56:13 [h] [Ps. 49:19]

57:Title [i] [Ps. 58, title; 59, title; 75, title] 57:Title [j] Ps. 16, title; 56, title 57:Title [k] 1 Sam. 22:1; 24:1-3; [Ps. 142, title]

57:1 [l] Ps. 56:1; See Ps. 4:1 57:1 [m] Ps. 91:4 57:1 [n] See Ps. 17:8 57:1 [o] Isa. 26:20

57:2 [p] Ps. 138:8

57:3 [q] Ps. 144:5, 7; [Ps. 18:16] 57:3 [r] See Ps. 56:1 57:3 [s] Ps. 43:3 57:3 [t] See Ps. 36:5; 40:11

57:4 [u] Ps. 58:6 57:4 [v] Prov. 30:14 57:4 [w] Ps. 55:21; 59:7; 64:3; Prov. 12:18; [Ps. 52:2; Jer. 9:8]

57:5 [x] Ps. 108:5; [Ps. 113:4]

57:6 [y] See Job 18:8 57:6 [z] Ps. 145:14; 146:8 57:6 [a] See Ps. 7:15

57:7 [b] For ver. 7-11, see Ps. 108:1-5 57:7 [c] Ps. 112:7

57:8 [d] Judg. 5:12 57:8 [e] See Ps. 16:9 57:8 [f] 1 Chr. 15:16

57:10 [g] See Ps. 36:5

57:11 [x] [See ver. 5 above]

58:Title [h] See Ps. 57, title 58:Title [i] See Ps. 16, title

58:2 [j] [Ps. 94:20]

58:3 [k] Ps. 51:5; Isa. 48:8

58:4 [l] Ps. 140:3; [Deut. 32:33]

58:5 [m] Jer. 8:17

58:6 [n] Ps. 3:7; Job 4:10; 29:17

58:7 [o] Ps. 112:10; Josh. 7:5 58:7 [p] Ps. 64:3

58:8 [o] [See ver. 7 above] 58:8 [q] See Job 3:16

58:9 [r] Ps. 118:12; Eccles. 7:6 58:9 [s] [Job 27:21; See Prov. 10:25]

58:10 [t] Deut. 32:43; See Job 22:19 58:10 [u] Ps. 68:23

58:11 [v] Isa. 3:10 58:11 [w] Ps. 67:4; 94:2; Gen. 18:25; Job 19:29; Eccles. 12:14

59:Title [x] Ps. 57, title 59:Title [y] Ps. 16, title 59:Title [z] [1 Sam. 19:11]

59:1 [a] Ps. 143:9; [Ps. 18:48] 59:1 [b] See Ps. 20:1 59:1 [c] See Ps. 17:7

59:2 [d] Ps. 94:4 59:2 [e] Ps. 5:6

59:3 [f] Ps. 10:9 59:3 [g] See Ps. 56:6 59:3 [h] 1 Sam. 24:11; [Ps. 7:3; 69:4]

59:4 [i] See Ps. 35:23

59:5 [j] Ps. 80:4; 84:8

59:6 [k] [Ps. 22:16]

59:7 [l] Prov. 15:2, 28; [Ps. 94:4] 59:7 [m] See Ps. 57:4 59:7 [n] See Job 22:13
59:8 [o] See Ps. 2:4
59:9 [p] ver. 16, 17; See Ps. 9:9
59:10 [q] ver. 17 59:10 [r] Ps. 21:3 59:10 [s] See Ps. 54:7
59:11 [t] See Ps. 55:23 59:11 [u] See Ps. 3:3
59:12 [v] See Prov. 12:13
59:13 [w] [Ps. 7:9] 59:13 [x] Ps. 83:18 59:13 [y] Ps. 22:27
59:14 [z] [Ps. 22:16]
59:15 [a] Ps. 109:10; Job 15:23
59:16 [b] ver. 9 59:16 [c] 2 Sam. 22:3 59:16 [d] Ps. 18:6
59:17 [b] [See ver. 16 above] 59:17 [e] ver. 10
60:Title [f] Ps. 80, title 60:Title [g] See Ps. 16, title 60:Title [h] Deut. 31:19 60:Title [i] [2 Sam. 8:3, 13, 14; 10:16; 1 Chr. 18:3, 12]
60:1 [j] ver. 10; See Ps. 44:9 60:1 [k] [2 Sam. 5:20] 60:1 [l] See Ps. 80:3
60:2 [m] [2 Chr. 7:14]
60:3 [n] Ps. 71:20 60:3 [o] Job 21:20 60:3 [p] Isa. 51:17, 22
60:4 [q] Isa. 5:26; 11:12; 13:2; [Ps. 20:5] 60:4 [r] Prov. 22:21
60:5 [s] For ver. 5-12, see Ps. 108:6-13 60:5 [t] Deut. 33:12; Jer. 11:15
60:6 [u] Ps. 89:35; Amos 4:2 60:6 [v] [Josh. 1:6] 60:6 [w] Gen. 12:6; 33:18; Josh. 17:7 60:6 [x] Gen. 33:17; Josh. 13:27
60:7 [y] Josh. 13:31 60:7 [z] Deut. 33:17 60:7 [a] Ps. 140:7 60:7 [b] Gen. 49:10
60:8 [c] [2 Sam. 8:2] 60:8 [d] [Matt. 3:11] 60:8 [e] [2 Sam. 8:1]
60:9 [f] [2 Sam. 8:14]
60:10 [g] ver. 1 60:10 [h] See Ps. 44:9
60:11 [i] [Ps. 146:3]
60:12 [j] Ps. 108:13; 118:15, 16; Num. 24:18 60:12 [k] Ps. 44:5; Isa. 63:3
61:Title [l] Ps. 4, title
61:1 [m] Ps. 55:1, 2
61:2 [n] Ps. 77:3 61:2 [o] [Ps. 18:2]
61:3 [p] See Ps. 14:6 61:3 [q] Prov. 18:10
61:4 [r] See Ps. 15:1; 27:4 61:4 [s] See Ps. 17:8
61:6 [t] See Ps. 21:4 61:6 [u] Ps. 63:11
61:7 [v] See Ps. 40:11

61:8 [w] See Ps. 50:14
62:Title [x] See Ps. 39, title
62:1 [y] See Ps. 33:20 62:1 [z] [Ps. 37:7]
62:2 [a] Ps. 18:2 62:2 [b] See Ps. 9:9 62:2 [c] See Ps. 10:6
62:3 [d] [Isa. 30:13]
62:4 [e] Job 13:11 62:4 [f] See Ps. 28:3
62:5 [y] [See ver. 1 above]
62:6 [a] [See ver. 2 above]
62:7 [g] See Ps. 3:8 62:7 [h] See Ps. 14:6
62:8 [i] See Ps. 37:3 62:8 [j] See Ps. 42:4 62:8 [h] [See ver. 7 above]
62:9 [k] Ps. 39:5; [Isa. 40:17] 62:9 [l] [Ps. 116:11]
62:10 [m] See Prov. 1:10-19 62:10 [n] Luke 12:15; See Ps. 49:6
62:11 [o] Job 33:14; 40:5 62:11 [p] Rev. 19:1; [Ps. 59:9, 17]
62:12 [q] Ps. 86:5, 15; 103:8; Dan. 9:9 62:12 [r] See Job 34:11
63:Title [s] [2 Sam. 16:14; 17:2, 29]
63:1 [t] Ps. 78:34; Isa. 26:9 63:1 [u] See Ps. 84:2 63:1 [v] Ps. 143:6; Isa. 32:2
63:2 [w] Ps. 78:61; [Ps. 27:4]
63:3 [x] [Ps. 69:16]
63:4 [y] Ps. 104:33; 146:2 63:4 [z] Ps. 20:1, 5 63:4 [a] See Ps. 28:2
63:5 [b] See Ps. 36:8
63:6 [c] See Ps. 42:8
63:7 [d] See Ps. 17:8
63:8 [e] [Num. 14:24] 63:8 [f] See Ps. 41:12
63:9 [g] Ps. 9:17; 55:15 63:9 [h] Ezek. 26:20; 31:14; Eph. 4:9
63:11 [i] Ps. 61:6 63:11 [j] Deut. 6:13; Isa. 45:23; 65:16 63:11 [k] Ps. 107:42; Job 5:16; [Rom. 3:19] 63:11 [l] [Ps. 38:12; 41:5-8]
64:1 [m] Ps. 55:2
64:2 [n] [Ps. 55:14]
64:3 [o] See Ps. 57:4 64:3 [p] See Ps. 11:2
64:4 [q] [Ps. 10:8] 64:4 [r] Ps. 55:19
64:5 [s] Jer. 23:14; Ezek. 13:22 64:5 [t] See Ps. 140:5 64:5 [u] See Job 22:13
64:6 [v] Ps. 49:11
64:7 [w] Ps. 7:12, 13; [Ps. 58:7]

64:8 [x] See Prov. 12:13; 18:7 64:8 [y] See Ps. 40:3 64:8 [z] Jer. 18:16; 48:27; See Ps. 22:7

64:9 [y] [See ver. 8 above] 64:9 [a] Jer. 50:28; 51:10

64:10 [b] See Ps. 32:11; Job 22:19 64:10 [c] See Ps. 11:1 64:10 [d] See Ps. 7:10

65:1 [e] Ps. 62:1 65:1 [f] See Ps. 50:14

65:2 [g] 2 Kgs. 19:20 65:2 [h] See Ps. 86:9

65:3 [i] See Ps. 38:4 65:3 [j] Ps. 79:9; Isa. 6:7; See Ps. 51:2

65:4 [k] [Ps. 33:12] 65:4 [l] Ps. 84:4; See Ps. 27:4 65:4 [m] See Ps. 16:11

65:5 [n] Ps. 45:4; 106:22; Deut. 10:21; 2 Sam. 7:23; [Rev. 15:3] 65:5 [o] See Ps. 22:27

65:6 [p] Ps. 93:1

65:7 [q] Ps. 89:9; 93:3, 4; 107:29; Matt. 8:26; [Jer. 5:22] 65:7 [r] Ps. 74:23; Isa. 17:12, 13

65:9 [s] Ps. 68:9; 72:6; Lev. 26:4; See Job 5:10 65:9 [t] [Ps. 46:4] 65:9 [u] [Ps. 147:14]

65:10 [v] Deut. 32:2

65:11 [w] Job 36:28

65:12 [x] Joel 2:22; [Job 38:26, 27] 65:12 [y] Isa. 55:12

65:13 [z] Isa. 30:23 65:13 [a] Ps. 98:8; [Isa. 44:23]

66:1 [b] Ps. 81:1; 95:1; 98:4; 100:1

66:2 [c] [Josh. 7:19; Isa. 42:12]

66:3 [d] See Ps. 65:5 66:3 [e] See Ps. 18:44

66:4 [f] See Ps. 22:27

66:5 [g] ver. 16; Ps. 46:8 66:5 [d] [See ver. 3 above]

66:6 [h] [Ex. 14:21] 66:6 [i] Ps. 74:15; See Josh. 3:14-17

66:7 [j] See Ps. 11:4

66:9 [k] See Ps. 121:3

66:10 [l] See Job 23:10

66:11 [m] Lam. 1:13; Ezek. 12:13

66:12 [n] Isa. 51:23 66:12 [o] Isa. 43:2

66:13 [p] See Ps. 50:14

66:14 [q] See Ps. 18:6

66:16 [r] ver. 5; Ps. 34:11

66:18 [s] Job 36:21 66:18 [t] [Prov. 28:9; Isa. 59:2; John 9:31; James 4:3; See Job 27:9]
66:19 [u] Ps. 116:1, 2
67:Title [v] Ps. 4, title
67:1 [w] Num. 6:25 67:1 [x] See Ps. 4:6
67:2 [y] [Acts 18:25] 67:2 [z] Ps. 98:3; Luke 2:30; Titus 2:11
67:3 [a] See Ps. 22:27
67:4 [b] See Ps. 58:11
67:5 [a] [See ver. 3 above]
67:6 [c] Ps. 85:12; Lev. 26:4; Ezek. 34:27; [Hos. 2:22]
67:7 [d] See Ps. 22:27
68:1 [e] Num. 10:35; Isa. 33:3 68:1 [f] [Ps. 89:10; 92:9]
68:2 [g] See Ps. 37:20 68:2 [h] Ps. 22:14; 97:5; Mic. 1:4
68:3 [i] See Ps. 32:11
68:4 [j] Ps. 66:4 68:4 [k] [Isa. 62:10] 68:4 [l] ver. 33; [Ps. 18:10] 68:4 [m] Isa. 40:3 68:4 [n] Ps. 89:8
68:5 [o] See Ps. 10:14 68:5 [p] Deut. 10:18
68:6 [q] Ps. 113:9; 1 Sam. 2:5 68:6 [r] Ps. 69:33; 107:10, 14; 146:7; Acts 12:7; 16:26 68:6 [s] ver. 18 68:6 [t] [Ps. 107:33, 40]
68:7 [u] Ex. 13:21; Judg. 4:14; Hab. 3:13; Zech. 14:3 68:7 [v] Judg. 5:4 68:7 [w] Ps. 78:40
68:8 [x] Ex. 19:18; Judg. 5:4
68:9 [y] See Ps. 65:9, 10
68:10 [z] Ps. 65:9; 78:20
68:11 [a] [Ps. 33:9] 68:11 [b] [Ex. 15:20; 1 Sam. 18:6]
68:12 [c] Ps. 110:5; [Num. 31:8; Josh. 10:16; Judg. 5:19]; See Josh. 12:7-24 68:12 [d] Judg. 5:30
68:13 [e] [Gen. 49:14; Judg. 5:16]
68:14 [f] Judg. 9:48
68:16 [g] Ps. 132:13, 14; [Ps. 78:54; 87:1, 2; Deut. 12:5]
68:17 [h] 2 Kgs. 6:17; Hab. 3:8
68:18 [i] Ps. 7:7; 47:5; Cited Eph. 4:8; [Acts 1:9] 68:18 [j] Judg. 5:12 68:18 [k] [Acts 2:4, 33] 68:18 [l] [Rom. 5:8; 1 Tim. 1:13] 68:18 [m] Ps. 78:60; Ex.

29:45; Rev. 21:3; [John 14:23]
68:19 [n] [Isa. 46:4]
68:20 [o] Deut. 32:39; Eccles. 7:18; Rev. 1:18
68:21 [p] Ps. 110:6; Hab. 3:13
68:22 [q] Num. 21:33 68:22 [r] See Amos 9:2-4
68:23 [s] Ps. 58:10 68:23 [t] [1 Kgs. 21:19; 22:38]
68:25 [u] Ps. 47:5; 1 Chr. 13:8; 15:16 68:25 [v] See Ps. 33:3 68:25 [w] Ex. 15:20; Judg. 11:34
68:26 [x] Ps. 22:25; 26:12 68:26 [y] Deut. 33:28; Isa. 48:1; [Isa. 51:1]
68:27 [z] [1 Sam. 9:21] 68:27 [a] [Judg. 5:18]
68:28 [b] See Ps. 42:8
68:29 [c] Ps. 45:12; 76:11; 1 Kgs. 10:10, 25; 2 Chr. 32:23; Isa. 18:7
68:30 [d] Job 40:21; Isa. 19:6; Ezek. 29:3, 4; [Ezek. 32:2] 68:30 [e] Ps. 22:12 68:30 [f] [2 Sam. 8:2, 6]
68:31 [g] Isa. 19:19, 21 68:31 [h] Ps. 87:4; Isa. 45:14; Zeph. 3:10 68:31 [i] Ps. 44:20
68:32 [j] Ps. 102:22
68:33 [k] Ps. 18:10; 104:3; Deut. 33:26 68:33 [l] Deut. 10:14; 1 Kgs. 8:27 68:33 [m] Ps. 29:4; See Ps. 46:6
68:34 [n] Ps. 29:1 68:34 [o] Ps. 150:1 68:34 [p] Ps. 36:5; 57:10; 108:4
68:35 [q] [Ps. 65:5]; See Ps. 47:2 68:35 [r] [Ps. 110:2] 68:35 [s] Isa. 40:29; See Ps. 29:11
69:Title [t] Ps. 45, title
69:1 [u] ver. 14, 15; See Ps. 32:6; 130:1; Job 22:11
69:2 [v] ver. 14; Ps. 40:2 69:2 [w] Ps. 124:4
69:3 [x] Ps. 6:6 69:3 [y] [Ps. 22:15] 69:3 [z] Ps. 119:82, 123; Deut. 28:32; Isa. 38:14 69:3 [a] See Ps. 31:24
69:4 [b] Ps. 40:12 69:4 [c] Cited John 15:25 69:4 [d] [Ps. 35:7; 59:3, 4; 109:3; 119:161] 69:4 [e] Ps. 35:19; 38:19
69:6 [f] See Ps. 25:2
69:7 [g] Jer. 15:15; [Ps. 44:22]
69:8 [h] [Ps. 31:11; 38:11; Job 19:13; John 1:11]
69:9 [i] Cited John 2:17; [Ps. 119:139]; See Ps. 132:1-5 69:9 [j] Cited Rom. 15:3; [Ps. 89:41, 50]

69:11 [k] See Ps. 35:13 69:11 [l] See Job 17:6
69:12 [m] [Gen. 19:1; Esth. 2:19] 69:12 [n] See Job 30:9
69:13 [o] Ps. 109:4 69:13 [p] Isa. 49:8; 2 Cor. 6:2; [Ps. 32:6]
69:14 [q] ver. 2 69:14 [r] Ps. 144:7 69:14 [s] ver. 1, 2
69:15 [t] Ps. 55:23 69:15 [u] Num. 16:33
69:16 [v] Ps. 63:3; 109:21 69:16 [w] Ps. 106:45 69:16 [x] See Ps. 25:16
69:17 [y] See Ps. 27:9 69:17 [z] See Ps. 18:6 69:17 [a] Ps. 102:2; 143:7
69:19 [b] ver. 10, 11; [Heb. 12:2]; See Ps. 22:6
69:20 [b] [See ver. 19 above] 69:20 [c] [Matt. 26:37] 69:20 [d] Ps. 142:4; [Isa. 63:5] 69:20 [e] Jer. 15:5 69:20 [f] Job 16:2
69:21 [g] Deut. 29:18; Matt. 27:34 69:21 [h] Matt. 27:48; Luke 23:36; John 19:29; [Mark 15:23]
69:22 [i] Cited Rom. 11:9, 10; See Ps. 35:4-8; 109:6-15 69:22 [j] Ps. 23:5 69:22 [k] [1 Thess. 5:3]
69:23 [l] Isa. 6:10; [Matt. 13:14] 69:23 [m] Dan. 5:6; Nah. 2:10
69:25 [n] Cited Acts 1:20; [Matt. 23:38; Luke 13:35]
69:26 [o] [Zech. 1:15] 69:26 [p] Isa. 53:4 69:26 [q] [Job 19:21]
69:27 [r] Neh. 4:5
69:28 [s] Ex. 32:32; Rev. 3:5; [Phil. 4:3] 69:28 [t] [Ezek. 13:9; Luke 10:20; Heb. 12:23]
69:29 [u] Ps. 20:1
69:30 [v] Ps. 28:7 69:30 [w] See Ps. 34:3 69:30 [x] See Ps. 50:14, 23
69:31 [y] Ps. 50:13 69:31 [z] Lev. 11:3
69:32 [a] Ps. 22:26; 34:2
69:33 [b] [Ps. 68:6]
69:34 [c] Ps. 96:11; 98:7; Isa. 44:23; 49:13; See Ps. 148:1-12
69:35 [d] See Ps. 51:18; [Isa. 44:26]
69:36 [e] Ps. 102:28; Isa. 65:9; [Ps. 37:29]
70:Title [f] Ps. 38, title; [1 Chr. 16:4]
70:1 [g] For ver. 1-5, see Ps. 40:13-17
70:5 [h] Ps. 141:1
71:1 [i] For ver. 1-3, see Ps. 31:1-3
71:3 [j] [Ps. 90:1; 91:9; Deut. 33:27] 71:3 [k] See Ps. 42:8 71:3 [l] See Ps. 18:2

71:4 [m] Ps. 140:1, 4
71:5 [n] Jer. 14:8; 17:13; 50:7; 1 Tim. 1:1
71:6 [o] See Ps. 22:10 71:6 [p] Ps. 22:9
71:7 [q] Isa. 8:18; [1 Cor. 4:9]
71:8 [r] ver. 24
71:9 [s] ver. 18
71:10 [t] Ps. 56:6 71:10 [u] Ps. 83:5; [Ps. 41:7, 8]
71:12 [v] See Ps. 10:1 71:12 [w] Ps. 70:5; See Ps. 40:13
71:13 [x] ver. 24; See Ps. 35:4, 26 71:13 [y] Ps. 109:29 71:13 [z] ver. 24; Esth. 9:2; [Ps. 70:2]
71:14 [a] ver. 5 71:14 [b] ver. 22
71:15 [c] ver. 8, 24 71:15 [d] See Ps. 40:5
71:18 [e] Isa. 46:4 71:18 [f] ver. 9
71:19 [g] Ps. 36:5 71:19 [h] Ps. 126:2; 1 Sam. 12:24; Luke 1:49 71:19 [i] Ps. 35:10
71:20 [j] Ps. 60:3 71:20 [k] Ps. 80:18; 85:6; 119:25; 138:7; 143:11; Hos. 6:2
71:22 [l] Ps. 33:2 71:22 [m] Ps. 78:41; 89:18; 2 Kgs. 19:22; Isa. 60:9
71:23 [n] Ps. 34:22
71:24 [o] [ver. 8, 15]; See Ps. 35:28 71:24 [p] [ver. 13]
72:Title [q] Ps. 127, title
72:1 [r] [1 Chr. 22:12]
72:2 [s] Isa. 9:7; 11:2-4; 32:1; See Ps. 122:5
72:3 [t] [Ps. 85:10; Isa. 32:17; 52:7]
72:5 [u] ver. 7, 17; Ps. 89:36, 37; Jer. 31:35, 36; [Jer. 33:20, 25] 72:5 [v] Ps. 89:4; [Luke 1:33]
72:6 [w] 2 Sam. 23:4; Hos. 6:3 72:6 [x] Amos 7:1 72:6 [y] Deut. 32:2; [Ps. 65:10; Job 5:10]
72:7 [z] See Ps. 92:12 72:7 [a] Isa. 2:4; [Eph. 2:14]
72:8 [b] Ex. 23:31; 1 Kgs. 4:21, 24; Zech. 9:10; [Ps. 80:11; 89:25] 72:8 [c] See Ps. 2:8
72:9 [d] Ps. 22:29 72:9 [e] Isa. 49:23; Mic. 7:17
72:10 [f] 1 Kgs. 10:22 72:10 [g] Isa. 42:10, 12; 51:5; 60:9 72:10 [h] See Ps. 68:29; 1 Sam. 10:27 72:10 [i] See 1 Kgs. 10:1 72:10 [j] Gen. 10:7; Isa. 43:3; 45:14

72:11 [k] Isa. 49:7, 23

72:12 [l] See Job 29:12-17

72:14 [m] Ps. 116:15; 2 Kgs. 1:13

72:15 [n] 1 Kgs. 10:10 72:15 [o] Deut. 9:20

72:16 [p] Ps. 92:7 72:16 [q] Job 5:25

72:17 [r] Ps. 104:31; [Ps. 89:36] 72:17 [s] Gen. 12:3; 18:18; 22:18; 26:4 72:17 [t] Luke 1:48

72:18 [u] See Ps. 41:13 72:18 [v] Ps. 77:14; 86:10; 136:4; Ex. 15:11; See Job 5:9

72:19 [w] Neh. 9:5 72:19 [x] Num. 14:21 72:19 [y] Ps. 41:13

72:20 [z] Ps. 17, title; 55:1; 86, title 72:20 [a] 2 Sam. 23:1

73:Title [b] See Ps. 50, title
73:1 [c] John 1:47 73:1 [d] See Ps. 24:4
73:3 [e] See Job 21:7 73:3 [f] Ps. 37:1; Prov. 23:17 73:3 [g] [Ps. 37:7; 92:7; Jer. 12:1]
73:5 [h] [Isa. 53:4]
73:6 [i] [Judg. 8:26] 73:6 [j] [Ps. 109:18]
73:7 [k] See Job 15:27
73:8 [l] [2 Pet. 2:18; Jude 16]
73:10 [m] [Job 15:16]
73:11 [n] See Job 22:13
73:12 [o] [ver. 3]
73:13 [p] [ver. 1]; See Job 34:9 73:13 [q] See Ps. 26:6
73:14 [h] [See ver. 5 above] 73:14 [r] Rev. 3:19 73:14 [s] [Ps. 101:8]
73:15 [t] [Ps. 14:5]
73:16 [u] Eccles. 8:17
73:17 [v] Ps. 20:2 73:17 [w] Ps. 37:38
73:18 [x] Ps. 35:6
73:19 [y] [Num. 16:21] 73:19 [z] See Job 18:11
73:20 [a] See Job 20:8 73:20 [b] Ps. 78:65
73:22 [c] See Ps. 49:10 73:22 [d] Job 18:3; [Job 11:12]
73:23 [e] Ps. 63:8; [Ps. 41:12]
73:24 [f] Ps. 32:8 73:24 [g] See Ps. 49:15
73:25 [h] Ps. 16:2; [Phil. 3:8]
73:26 [i] Ps. 40:12; See Ps. 84:2 73:26 [j] Ps. 18:2 73:26 [k] See Ps. 16:5 73:26 [l] [Dan. 12:3]
73:27 [m] Ps. 119:155 73:27 [n] Ps. 106:39; Ex. 34:15; Num. 15:39; James 4:4
73:28 [o] James 4:8; [Heb. 10:22] 73:28 [p] See Ps. 14:6 73:28 [q] See Ps. 118:17
74:Title [r] See Ps. 50, title
74:1 [s] See Ps. 44:9 74:1 [t] Deut. 29:20; [Ps. 18:8] 74:1 [u] Ps. 79:13; 100:3; Jer. 23:1; Ezek. 34:31; [Ps. 95:7]
74:2 [v] ver. 18, 22 74:2 [w] Ex. 15:16; Deut. 32:6; [Ps. 78:54] 74:2 [x] Ps. 77:15; Isa. 63:9 74:2 [y] Isa. 63:17; Jer. 10:16; 51:19 74:2 [z] Ps. 9:11
74:3 [a] [Isa. 61:4]

74:4 [b] Lam. 2:6, 7 74:4 [c] [Matt. 24:15] 74:4 [d] Num. 2:2 74:4 [e] [ver. 9]
74:5 [f] [Jer. 46:22]
74:6 [g] [1 Kgs. 6:18, 29, 32, 35]
74:7 [h] 2 Kgs. 25:9; [Ps. 79:1] 74:7 [i] Ps. 89:39; [Lam. 2:2] 74:7 [j] [Ps. 26:8]
74:8 [k] Ps. 83:4
74:9 [l] [ver. 4] 74:9 [m] [1 Sam. 3:1; Lam. 2:9; Ezek. 7:26; Amos 8:11]
74:10 [n] ver. 18, 22; Ps. 79:12; 89:51
74:11 [o] Lam. 2:3
74:12 [p] Ps. 44:4
74:13 [q] Ex. 14:21 74:13 [r] Isa. 51:9 74:13 [s] Isa. 27:1
74:14 [t] See Job 41:1
74:15 [u] Ps. 78:15; 105:41; Ex. 17:5, 6; Num. 20:11; Isa. 48:21 74:15 [v] Josh. 2:10; 4:23; Isa. 51:10; [Ps. 66:6]; See Ex. 14:21-25; Josh. 3:13-17
74:16 [w] Ps. 104:19; See Gen. 1:14-16
74:17 [x] Deut. 32:8; [Acts 17:26] 74:17 [y] Gen. 8:22
74:18 [z] ver. 2, 22; Ps. 89:50; Rev. 16:19; 18:5 74:18 [a] Ps. 39:8; Deut. 32:6
74:19 [b] Song 2:14 74:19 [c] [Ps. 68:10]
74:20 [d] Ps. 106:45; Gen. 17:7, 8; Lev. 26:44, 45; Jer. 33:21 74:20 [e] [Ps. 10:8]
74:21 [f] Ps. 9:9; 10:18 74:21 [g] [Ps. 6:10] 74:21 [h] Ps. 86:1
74:22 [i] [1 Sam. 24:15] 74:22 [j] ver. 2, 18
74:23 [k] See Ps. 65:7
75:Title [l] See Ps. 57, title 75:Title [m] See Ps. 50, title
75:1 [n] Ps. 145:18
75:2 [o] Dan. 8:19; Hab. 2:3; See Ps. 102:13 75:2 [p] Ps. 17:2
75:3 [q] Isa. 24:19 75:3 [r] 1 Sam. 2:8
75:4 [s] ver. 10; Zech. 1:21
75:6 [t] See Ps. 3:3
75:7 [u] See Ps. 50:6 75:7 [v] 1 Sam. 2:7; Dan. 2:21
75:8 [w] See Job 21:20 75:8 [x] Ps. 11:6 75:8 [y] Prov. 23:30 75:8 [z] Ps. 73:10
75:10 [a] Jer. 48:25 75:10 [b] ver. 4; Ps. 89:17; 112:9; 1 Sam. 2:1
76:Title [c] Ps. 4, title 76:Title [d] See Ps. 50, title
76:1 [e] Ps. 48:3

76:2 [f] Ps. 27:5; Lam. 2:6 76:2 [g] Gen. 14:18 76:2 [h] Ps. 9:11; 74:2
76:3 [i] Ps. 46:9; [Ezek. 39:9]
76:4 [j] [Isa. 14:25; Ezek. 39:4] 76:4 [k] Nah. 2:13
76:5 [l] Isa. 46:12 76:5 [m] Ps. 13:3; 2 Kgs. 19:35; Jer. 51:39; Nah. 3:18
76:6 [n] Ex. 15:1, 21
76:7 [o] Ps. 47:2 76:7 [p] Ps. 130:3
76:8 [q] 2 Chr. 20:29, 30; [Hab. 2:20]
76:9 [r] [Ps. 9:7, 8]
76:10 [s] [Ex. 9:16]
76:11 [t] See Ps. 50:14 76:11 [u] See Ps. 68:29 76:11 [v] Ps. 89:7; Gen. 31:42, 53; Isa. 8:13
76:12 [w] [Isa. 18:5] 76:12 [x] See Ps. 47:2
77:Title [y] Ps. 39, title 77:Title [z] Ps. 50, title
77:1 [a] See Ps. 3:4
77:2 [b] Ps. 86:7; [Ps. 20:1; 50:15; Isa. 26:16] 77:2 [c] Ps. 63:6; Isa. 26:9 77:2 [d] [Ps. 143:6] 77:2 [e] Gen. 37:35
77:3 [f] Ps. 42:5, 11; 43:5
77:4 [g] [Gen. 41:8]
77:5 [h] ver. 10, 11; Ps. 44:1; 143:5; Deut. 32:7; Isa. 51:9
77:6 [i] See Ps. 42:8 77:6 [j] Ps. 4:4
77:7 [k] See Ps. 44:9 77:7 [l] Ps. 85:1
77:8 [m] [Rom. 9:6]
77:9 [n] [Isa. 49:15] 77:9 [o] [Hab. 3:2]
77:10 [p] [Ps. 118:15]
77:11 [q] ver. 5; Ps. 105:5
77:12 [r] Ps. 90:16 77:12 [s] Ps. 9:11
77:13 [t] Ps. 73:17 77:13 [u] See Ps. 35:10
77:14 [v] See Ps. 72:18 77:14 [w] Ps. 106:8
77:15 [x] [Ps. 74:2; Ex. 6:6; Deut. 9:29]
77:16 [y] Ps. 114:3; Ex. 14:21; Josh. 3:15, 16; Hab. 3:10
77:17 [z] [Ps. 68:33] 77:17 [a] See Ps. 18:14
77:18 [b] Ps. 104:7 77:18 [c] Ps. 97:4 77:18 [d] See Ps. 18:7
77:19 [e] Hab. 3:15 77:19 [f] See Ps. 36:6

77:20 [g] Ps. 78:52, 53; 80:1; Ex. 13:21; 14:19; Isa. 63:11, 12
78:1 [h] Ps. 50, title 78:1 [i] [Isa. 51:4]; See Ps. 49:1; 50:7
78:2 [j] Cited Matt. 13:35; See Ps. 49:4 78:2 [k] [Num. 21:27]
78:3 [l] See Ps. 44:1
78:4 [m] Job 15:18 78:4 [n] [Ex. 12:26, 27; 13:8, 14; Deut. 11:19; Josh. 4:6, 7; Joel 1:3] 78:4 [o] ver. 11, 32
78:5 [p] Ps. 19:7; [Ps. 81:5] 78:5 [q] Ps. 147:19
78:6 [r] ver. 4; Ps. 102:18
78:7 [s] Ps. 77:12 78:7 [t] Ps. 105:45
78:8 [u] 2 Kgs. 17:14; 2 Chr. 30:7; Ezek. 20:18 78:8 [v] Ex. 32:9; 33:3; Deut. 9:7, 24; 31:27; Jer. 5:23 78:8 [w] ver. 37; Job 11:13
78:9 [x] ver. 57
78:10 [y] [2 Kgs. 17:15]
78:11 [z] See Ps. 106:13 78:11 [a] ver. 4
78:12 [b] ver. 43; See Ex. 7-12; Ps. 72:18 78:12 [c] ver. 43; Num. 13:22; Isa. 19:11, 13; Ezek. 30:14
78:13 [d] Ps. 136:13; Ex. 14:21 78:13 [e] Ex. 15:8
78:14 [f] See Ps. 105:39
78:15 [g] ver. 20; Ps. 105:41; 114:8; Ex. 17:6; Isa. 48:21
78:16 [h] Num. 20:8, 10, 11
78:17 [i] ver. 40, 56; Deut. 9:22; Isa. 63:10
78:18 [j] ver. 41, 56; Ps. 95:9; 106:14; Deut. 6:16; 1 Cor. 10:9
78:19 [k] [Ex. 16:3; Num. 11:4; 20:3; 21:5] 78:19 [l] See Ps. 23:5
78:20 [m] ver. 15, 16
78:21 [n] Num. 11:1
78:22 [o] ver. 8, 32, 37
78:23 [p] Gen. 7:11; [Mal. 3:10]
78:24 [q] Ex. 16:4 78:24 [r] Ps. 105:40; [John 6:31]
78:25 [s] Ps. 103:20 78:25 [t] [ver. 29]
78:26 [u] Num. 11:31
78:27 [v] [Gen. 13:16] 78:27 [w] [Gen. 22:17]
78:28 [x] Ex. 16:13; Num. 11:31
78:29 [y] Num. 11:19, 20 78:29 [z] Num. 11:4, 34

78:30 [a] Num. 11:33; [Job 20:23]
78:31 [b] Isa. 10:16 78:31 [c] ver. 63
78:32 [d] See Num. 14; 16; 17 78:32 [e] ver. 22; Num. 14:11
78:33 [f] Num. 14:29, 35; 26:64, 65 78:33 [g] Ps. 39:5
78:34 [h] Hos. 5:15
78:35 [i] Deut. 32:4, 15, 31 78:35 [j] Ex. 15:13; See Ps. 74:2
78:36 [k] Isa. 29:13; Ezek. 33:31 78:36 [l] Isa. 57:11
78:37 [m] ver. 8 78:37 [n] Ps. 51:10
78:38 [o] Ex. 34:6 78:38 [p] Num. 14:20
78:39 [q] [Ps. 103:14; Job 10:9] 78:39 [r] Gen. 6:3 78:39 [s] Job 7:7
78:40 [t] ver. 17, 56; Ps. 107:11 78:40 [u] [Eph. 4:30] 78:40 [v] Ps. 106:14
78:41 [w] See ver. 18 78:41 [x] See Ps. 71:22
78:42 [y] Judg. 8:34
78:43 [z] For ver. 43-51, see Ps. 105:27-36 78:43 [a] Ex. 7:3; [Ps. 106:22]; Acts 7:36 78:43 [b] Ex. 4:21; 11:9, 10 78:43 [c] See ver. 12
78:44 [d] See Ex. 7:17-24
78:45 [e] See Ex. 8:21-24 78:45 [f] See Ex. 8:2-14
78:46 [g] See Ex. 10:12-15
78:47 [h] See Ex. 9:23-25
78:48 [i] See Ex. 9:19-21
78:49 [j] Ex. 12:13, 23; [2 Sam. 24:16]
78:51 [k] Ex. 12:29; [Ps. 105:36; 135:8; 136:10] 78:51 [l] Ps. 105:23, 27; 106:22
78:52 [m] See Ps. 77:20
78:53 [n] [Ex. 14:19, 20] 78:53 [o] [Ex. 14:13] 78:53 [p] Ex. 14:27, 28; 15:10
78:54 [q] Ex. 15:17 78:54 [r] Isa. 11:9; 57:13; [Ps. 68:16] 78:54 [s] Ps. 74:2
78:55 [t] See Ps. 44:2 78:55 [u] Josh. 23:4; [Ps. 135:12; 136:21, 22; Acts 13:19]
78:56 [v] ver. 18; Judg. 2:11, 12 78:56 [w] ver. 40
78:57 [x] Hos. 7:16; [ver. 9]
78:58 [y] Deut. 31:29 78:58 [z] Lev. 26:30; Deut. 12:2; 1 Kgs. 11:7; 12:31; Ezek. 20:28 78:58 [a] Num. 25:11; Deut. 32:16, 21; Judg. 2:12 78:58 [b] Deut. 7:5, 25; 12:3
78:59 [c] ver. 62; Ps. 106:40; Deut. 3:26

78:60 [d] 1 Sam. 4:11; Jer. 7:12, 14; 26:6 78:60 [e] Josh. 18:1
78:61 [f] Ps. 132:8; [Ps. 63:2; 96:6] 78:61 [g] [1 Sam. 4:21]
78:62 [h] [1 Sam. 4:10] 78:62 [i] ver. 59
78:63 [j] [Ps. 79:5; 89:46] 78:63 [k] [Jer. 7:34]
78:64 [l] 1 Sam. 4:11 78:64 [m] Job 27:15
78:65 [n] Ps. 73:20; See Ps. 35:23
78:66 [o] [Ps. 40:14]
78:67 [p] Ps. 80:1; 81:5
78:68 [q] Ps. 87:2
78:69 [r] See 1 Kgs. 6
78:70 [s] 1 Sam. 16:12, 13
78:71 [t] 2 Sam. 7:8 78:71 [u] 2 Sam. 5:2; [Ps. 28:9] 78:71 [v] 1 Sam. 10:1
78:72 [w] Ps. 101:2; 1 Kgs. 9:4 78:72 [x] [Ps. 77:20]
79:Title [y] Ps. 50, title
79:1 [z] Lam. 1:10 79:1 [a] Ex. 15:17; See Ps. 74:2 79:1 [b] [Ps. 74:7] 79:1 [c] Jer. 26:18; Mic. 3:12; [2 Kgs. 25:9, 10]; 2 Chr. 36:19
79:2 [d] Deut. 28:26; Jer. 7:33; 16:4; 19:7; 34:20 79:2 [e] See Ps. 50:5 79:2 [f] Ps. 74:19
79:3 [g] Jer. 14:16; [2 Kgs. 9:10]
79:4 [h] Dan. 9:16; See Ps. 44:13
79:5 [i] [Ps. 74:10; 80:4] 79:5 [j] [Ps. 74:1; 85:5]; See Ps. 13:1 79:5 [k] Ps. 78:58 79:5 [l] Ps. 78:21; 89:46
79:6 [m] Cited Jer. 10:25; [Zeph. 3:8] 79:6 [n] 2 Thess. 1:8 79:6 [o] See Ps. 14:4
79:8 [p] Isa. 64:9 79:8 [q] Jer. 11:10 79:8 [r] Ps. 116:6; 142:6
79:9 [s] 2 Chr. 14:11 79:9 [t] See Ps. 65:3 79:9 [u] Jer. 14:7, 21; See Ps. 23:3
79:10 [v] See Ps. 42:3 79:10 [w] See Ps. 94:1
79:11 [x] Ps. 102:20 79:11 [y] [1 Sam. 20:31]
79:12 [z] Gen. 4:15, 24; Lev. 26:21, 28; Prov. 6:31 79:12 [a] Isa. 65:6, 7; Jer. 32:18 79:12 [b] See Ps. 74:10
79:13 [c] See Ps. 74:1 79:13 [d] Isa. 43:21
80:Title [e] Ps. 60, title 80:Title [f] Ps. 50, title
80:1 [g] Ps. 78:67; 81:5 80:1 [h] [Ps. 95:7]; See Ps. 77:20 80:1 [i] Ps. 99:1; Ex. 25:22; 1 Sam. 4:4; 2 Sam. 6:2 80:1 [j] See Ps. 50:2

80:2 [k] See Num. 2:18-24 80:2 [l] See Ps. 35:23 80:2 [m] [Ps. 118:14, 21]
80:3 [n] ver. 19; Ps. 60:1; 85:4; Lam. 5:21 80:3 [o] Num. 6:25; See Ps. 4:6
80:4 [p] See Ps. 59:5 80:4 [q] [Ps. 74:10; 79:5]
80:5 [r] Ps. 42:3; 102:9; [1 Kgs. 22:27; Isa. 30:20]
80:6 [s] See Ps. 44:13
80:7 [n] [See ver. 3 above]
80:8 [t] Isa. 5:1; 27:2; Jer. 2:21; 12:10; Ezek. 17:6; Matt. 21:33; Mark 12:1; Luke 20:9 80:8 [u] See Ps. 44:2
80:9 [v] [Josh. 24:12]
80:11 [w] See Ps. 72:8
80:12 [x] Ps. 89:40; Isa. 5:5
80:13 [y] [Jer. 5:6]
80:14 [z] [Isa. 63:15]
80:16 [a] Isa. 33:12 80:16 [b] Ps. 76:6; [Ps. 39:11]
80:17 [c] Ps. 89:21
80:18 [d] See Ps. 71:20
80:19 [e] ver. 3, 7
81:Title [f] Ps. 8, title; 84, title 81:Title [g] Ps. 50, title
81:1 [h] [Deut. 32:43] 81:1 [i] See Ps. 66:1
81:2 [j] Ex. 15:20 81:2 [k] Ps. 71:22
81:3 [l] Lev. 23:24; Num. 10:10; 29:1
81:5 [m] Ps. 122:4; [Ps. 78:5] 81:5 [n] Ps. 77:15; 78:67; 80:1 81:5 [o] Ex. 11:4 81:5 [p] Ps. 114:1 81:5 [q] [Deut. 28:49; Jer. 5:15]
81:6 [r] Isa. 9:4; 10:27 81:6 [s] Ex. 1:11
81:7 [t] Ps. 50:15; [Ex. 2:23; 14:10] 81:7 [u] Ex. 19:19; See Ps. 18:11-14 81:7 [v] Ex. 17:7; Num. 20:13
81:8 [w] See Ps. 50:7
81:9 [x] Ps. 44:20; Isa. 43:12; [Ex. 20:3] 81:9 [y] Deut. 32:12
81:10 [z] Ex. 20:2 81:10 [a] [Ps. 37:3, 4]
81:11 [b] Ex. 32:1; Deut. 32:15, 18; Prov. 1:25, 30
81:12 [c] Job 8:4; [Acts 7:42; 14:16; Rom. 1:24, 26] 81:12 [d] [Deut. 29:19] 81:12 [e] Ps. 106:43; Jer. 7:24; Mic. 6:16
81:13 [f] Deut. 5:29; 32:29; Isa. 48:18 81:13 [g] Deut. 5:33

81:14 [h] Amos 1:8
81:15 [i] Ps. 18:44
81:16 [j] Ps. 147:14; Deut. 32:14 81:16 [k] Deut. 32:13; [Job 29:6; Ezek. 16:19]
82:Title [l] See Ps. 50, title
82:1 [m] [2 Chr. 19:5, 6; Eccles. 5:8] 82:1 [n] Isa. 3:13 82:1 [p] [1 Sam. 28:13] 82:1 [q] See Ps. 58:11
82:2 [r] Deut. 1:17 82:2 [s] Prov. 18:5
82:3 [t] Ps. 10:18 82:3 [u] Ps. 41:1 82:3 [v] Jer. 22:3
82:4 [w] Job 29:12 82:4 [x] Prov. 24:11
82:5 [y] [Mic. 3:1]; See Ps. 14:4 82:5 [z] Prov. 2:13 82:5 [a] See Ps. 11:3 82:5 [b] Ps. 10:6
82:6 [c] ver. 1; Cited John 10:34
82:7 [d] Ps. 49:12; Job 21:32; Ezek. 31:14; See Ezek. 28:2-10
82:8 [e] See Ps. 12:5 82:8 [f] Ps. 2:8; [Rev. 11:15]
83:Title [g] See Ps. 50, title
83:1 [h] See Ps. 28:1
83:2 [i] [Ps. 2:1] 83:2 [j] Judg. 8:28
83:3 [k] [Neh. 4:8] 83:3 [l] See Ps. 27:5; 31:20
83:4 [m] Jer. 48:2; [Ps. 74:8; Esth. 3:6]
83:6 [n] Ps. 137:7; See 2 Chr. 20:10 83:6 [o] See Gen. 25:12-16 83:6 [p] 2 Chr. 20:10 83:6 [q] 1 Chr. 5:10
83:7 [r] Josh. 13:5 83:7 [p] [See ver. 6 above] 83:7 [s] 1 Sam. 15:2 83:7 [t] 1 Sam. 4:1; [Amos 1:6] 83:7 [u] Ezek. 27:3; [Amos 1:9]
83:8 [v] 2 Kgs. 15:19 83:8 [w] Deut. 2:9, 19
83:9 [x] Num. 31:7; See Isa. 9:4 83:9 [y] Judg. 4:15, 24 83:9 [z] Judg. 4:7; 5:21
83:10 [a] Josh. 17:11; 1 Sam. 28:7 83:10 [b] See Job 20:7
83:11 [c] Judg. 7:25; 8:3 83:11 [d] See Judg. 8:5-21
83:12 [e] [2 Chr. 20:11]
83:13 [f] Isa. 17:13 83:13 [g] Job 13:25; 21:18; [Ps. 1:4]
83:14 [h] [Isa. 9:18]; See Isa. 10:16-19 83:14 [i] Deut. 32:22
83:15 [j] Job 9:17
83:16 [k] [Ps. 35:4, 26; Job 10:15]

83:17 [l] Ps. 35:4
83:18 [m] Ps. 59:13 83:18 [n] Ex. 6:3 83:18 [o] Ps. 9:2; 18:13; 97:9
84:Title [p] Ps. 8, title; 81, title 84:Title [q] Ps. 42, title
84:1 [r] [Ps. 27:4] 84:1 [s] Ps. 43:3; 132:5
84:2 [t] [Ps. 42:1, 2; 63:1] 84:2 [u] [Ps. 73:26; 119:81; 143:6; Job 19:27] 84:2 [v] See Ps. 42:2
84:3 [w] Ps. 5:2
84:4 [x] See Ps. 65:4 84:4 [y] Ps. 42:5, 11; 43:5
84:5 [z] [Ps. 122:1]
84:6 [a] Joel 2:23 84:6 [b] Ezek. 34:26
84:7 [c] Prov. 4:18; Isa. 40:31; [John 1:16; 2 Cor. 3:18] 84:7 [d] See Ps. 42:2
84:8 [e] See Ps. 59:5
84:9 [f] Ps. 80:14 84:9 [g] See Ps. 3:3
84:10 [h] ver. 2 84:10 [i] 1 Chr. 26:19
84:11 [j] Isa. 60:19, 20; See Ps. 27:1; Mal. 4:2; Rev. 21:23 84:11 [g] [See ver. 9 above] 84:11 [k] Ps. 85:12; [Ps. 34:9, 10; Matt. 6:33; 7:11] 84:11 [l] Ps. 15:2; Prov. 2:7
84:12 [m] See Ps. 2:12
85:Title [n] Ps. 42, title
85:1 [o] Ps. 77:7 85:1 [p] Ps. 14:7
85:2 [q] Ps. 32:1
85:3 [r] Ps. 78:38; 106:23; Ex. 32:12; Deut. 13:17; Jonah 3:9
85:4 [s] See Ps. 80:3
85:5 [t] [Ps. 79:5]
85:6 [u] Ps. 71:20 85:6 [v] Ps. 90:14; 149:2
85:8 [w] [Hab. 2:1] 85:8 [x] Zech. 9:10; [Hag. 2:9] 85:8 [y] See Ps. 50:5 85:8 [z] [2 Pet. 2:21] 85:8 [a] [Ps. 49:13]
85:9 [b] Isa. 46:13 85:9 [c] Zech. 2:5; [John 1:14]
85:10 [d] Ps. 89:14; See Ps. 40:11 85:10 [e] [Isa. 45:8]; See Ps. 72:3
85:12 [f] Ps. 84:11; [James 1:17] 85:12 [g] See Ps. 67:6
85:13 [h] Ps. 89:14; Isa. 58:8
86:Title [i] [Ps. 72:20]
86:1 [j] See Ps. 31:2 86:1 [k] Ps. 40:17

86:2 [l] See Ps. 50:5 86:2 [m] See Ps. 11:1
86:3 [n] ver. 16; Ps. 56:1; 57:1; See Ps. 4:1
86:4 [o] See Ps. 25:1
86:5 [p] Ps. 130:4 86:5 [q] ver. 15; Ps. 103:8; 145:8, 9; Ex. 34:6; Joel 2:13
86:6 [r] Ps. 55:1, 2
86:7 [s] See Ps. 77:2 86:7 [t] Ps. 17:6
86:8 [u] [Ps. 89:6; Ex. 15:11] 86:8 [v] Deut. 3:24
86:9 [w] Ps. 66:4; [Ps. 22:31; 65:2; Isa. 66:23; Zech. 14:18; Rev. 15:4]
86:10 [x] Ps. 77:13 86:10 [y] See Ps. 72:18 86:10 [z] Deut. 6:4; Isa. 37:16; 44:6, 8; 1 Cor. 8:4, 6
86:11 [a] See Ps. 25:4 86:11 [b] Ps. 26:3 86:11 [c] [Jer. 32:39]
86:13 [d] [ver. 5] 86:13 [e] Ps. 30:3; [Ps. 88:6; Ezek. 26:20]
86:14 [f] Ps. 54:3
86:15 [g] ver. 5; Ps. 111:4; 112:4; Num. 14:18; Neh. 9:17; Jonah 4:2; See Ps. 62:12
86:16 [h] See Ps. 25:16 86:16 [i] See Ps. 116:16
86:17 [j] [Judg. 6:17] 86:17 [k] Neh. 5:19; 13:31
87:Title [l] Ps. 42, title
87:1 [m] See Ps. 48:1 87:1 [n] Isa. 28:16
87:2 [o] Ps. 78:67, 68
87:3 [p] [Isa. 60:1]; See Isa. 54:1-3 87:3 [q] Ps. 46:4
87:4 [r] Ps. 36:10; [John 10:14] 87:4 [s] See Job 9:13; See Isa. 19:22-25 87:4 [t] See Ps. 68:31
87:5 [u] Ps. 48:8
87:6 [v] See Ps. 69:28
87:7 [w] Ps. 68:25 87:7 [x] 2 Sam. 6:14 87:7 [y] Ps. 36:9; Isa. 12:3; Rev. 21:6
88:Title [z] Ps. 42, title 88:Title [a] Ps. 53, title 88:Title [b] 1 Kgs. 4:31; 1 Chr. 2:6
88:1 [c] See Ps. 24:5 88:1 [d] Ps. 22:2; Luke 18:7
88:2 [e] See Ps. 31:2
88:3 [f] [Ps. 107:18] 88:3 [g] See Ps. 16:10
88:4 [h] See Ps. 28:1
88:5 [i] [Ps. 31:12] 88:5 [j] Isa. 53:8
88:6 [k] [Ps. 63:9] 88:6 [l] ver. 12, 18; Ps. 143:3; Lam. 3:6 88:6 [m] Ps. 69:15

88:7 [n] [Ps. 32:4] 88:7 [o] Ps. 42:7
88:8 [p] ver. 18; Ps. 142:4; See Job 19:13 88:8 [q] Job 30:10 88:8 [r] Jer. 32:2
88:9 [s] [Ps. 6:7] 88:9 [t] See Job 11:13
88:10 [u] [Ps. 6:5]
88:12 [v] Ps. 89:5 88:12 [w] ver. 6; Job 10:21 88:12 [x] [Eccles. 9:5]
88:13 [y] Ps. 30:2 88:13 [z] See Ps. 5:3
88:14 [a] See Ps. 44:9 88:14 [b] See Job 13:24
88:16 [c] Job 6:4; 9:34
88:17 [d] See Ps. 118:10-12 88:17 [e] Ps. 86:3 88:17 [f] Ps. 18:4; 22:16; [Ps. 118:10]
88:18 [g] See Job 19:13, 14
89:Title [h] 1 Kgs. 4:31; 1 Chr. 2:6
89:1 [i] Ps. 101:1 89:1 [j] ver. 14, 24, 28, 33, 49; [Isa. 55:3] 89:1 [k] ver. 5, 8, 24, 33, 49; Ps. 88:11; 119:90
89:2 [j] [See ver. 1 above] 89:2 [l] See Ps. 36:5 89:2 [k] [See ver. 1 above]
89:3 [m] ver. 28, 34, 39 89:3 [n] ver. 19; 1 Kgs. 8:16; Isa. 42:1 89:3 [o] ver. 35, 49; Ps. 132:11; See 2 Sam. 7:8-16; 1 Chr. 17:7-14; Jer. 33:17-21
89:4 [p] ver. 29, 36; John 12:34 89:4 [q] ver. 29, 36; [Isa. 9:7; Luke 1:32, 33]
89:5 [r] Ps. 19:1; 50:6; 97:6; See Rev. 7:10-12 89:5 [s] Ps. 88:12 89:5 [t] ver. 7; Job 5:1; 15:15; [Job 1:6]
89:6 [u] ver. 8; [Ps. 86:8]
89:7 [v] See Ps. 47:2 89:7 [t] [See ver. 5 above] 89:7 [w] [Ps. 103:20, 21]
89:8 [x] [1 Sam. 2:2]; See Ps. 35:10 89:8 [y] See Ps. 68:4
89:9 [z] Ps. 65:7; Job 38:11
89:10 [a] [Ex. 14:30] 89:10 [b] See Job 9:13 89:10 [c] See Ps. 53:5
89:11 [d] Gen. 1:1; 1 Chr. 29:11 89:11 [e] See Ps. 24:1 89:11 [f] See Ps. 104:5
89:12 [g] Job 26:7 89:12 [h] Jer. 46:18 89:12 [i] Deut. 3:9 89:12 [j] Ps. 98:8
89:14 [k] Ps. 97:2 89:14 [l] ver. 2; [Ps. 85:13]
89:15 [m] See Ps. 66:1 89:15 [n] See Ps. 4:6
89:16 [o] [Ps. 20:5, 7] 89:16 [p] [Job 36:7]
89:17 [q] [Ps. 78:61] 89:17 [r] ver. 24; See Ps. 75:10
89:18 [s] Ps. 47:9 89:18 [t] See Ps. 71:22
89:19 [u] [ver. 3, 4] 89:19 [v] [Ps. 21:5] 89:19 [w] 2 Sam. 17:10 89:19 [x] See ver. 3

89:20 [y] Cited Acts 13:22 89:20 [z] 1 Sam. 16:13
89:21 [a] Ps. 80:17
89:22 [b] [2 Sam. 7:10]
89:23 [c] [2 Sam. 7:9]; See Ps. 2:9
89:24 [d] ver. 1 89:24 [e] ver. 17
89:25 [f] See Ps. 72:8
89:26 [g] [2 Sam. 7:14] 89:26 [h] [Ps. 18:2]
89:27 [i] Ex. 4:22; [Rom. 8:29; Col. 1:15, 18; Heb. 1:5] 89:27 [j] Num. 24:7; [Rev. 19:16]
89:28 [k] See ver. 3
89:29 [l] See ver. 4 89:29 [m] See Job 14:12
89:30 [n] 2 Sam. 7:14; 1 Kgs. 2:4
89:32 [o] See Job 9:34
89:34 [k] [See ver. 28 above]
89:35 [p] See Ps. 60:6 89:35 [q] [Heb. 6:18]
89:36 [l] [See ver. 29 above] 89:36 [r] See ver. 4 89:36 [s] See Ps. 72:5
89:37 [s] [See ver. 36 above] 89:37 [t] See Job 16:19
89:38 [u] See Ps. 44:9 89:38 [v] ver. 20, 51
89:39 [w] Lam. 2:7 89:39 [x] See ver. 3 89:39 [y] See Ps. 74:7 89:39 [z] Job 19:9
89:40 [a] See Ps. 80:12
89:41 [a] [See ver. 40 above] 89:41 [b] [ver. 50]; See Ps. 44:13; 69:9, 19
89:45 [c] Ps. 102:23 89:45 [d] Ps. 71:13; 109:29
89:46 [e] See Ps. 13:1 89:46 [f] Ps. 78:63; 79:5
89:47 [g] Job 7:7; 10:9 89:47 [h] [Job 14:1] 89:47 [i] Ps. 39:5
89:48 [j] [Ps. 49:9] 89:48 [k] [Luke 2:26; Heb. 11:5] 89:48 [l] See Ps. 16:10
89:49 [m] [ver. 1, 2]
89:50 [n] [ver. 41]; See Ps. 74:18, 22 89:50 [o] Ps. 79:12
89:51 [p] [Ps. 17:11; 56:6] 89:51 [q] ver. 20, 38
89:52 [r] See Ps. 41:13

90:Title [s] Ps. 17, title; 55:1 90:Title [t] Deut. 33:1; Josh. 14:6; Ezra 3:2

90:1 [u] See Ps. 71:3

90:2 [v] Prov. 8:25 90:2 [w] [Deut. 33:15; Job 15:7] 90:2 [x] See Job 36:26

90:3 [y] Gen. 3:19 90:3 [z] Eccles. 12:7

90:4 [a] 2 Pet. 3:8 90:4 [b] [Ps. 39:5] 90:4 [c] Ex. 14:24; Judg. 7:19

90:5 [d] Ps. 58:9 90:5 [e] See Job 20:8 90:5 [f] Ps. 37:2; 103:15; 2 Kgs. 19:26; Isa. 40:6-8; 1 Pet. 1:24

90:6 [i] See Job 4:20 90:6 [j] Job 14:2; [Ps. 92:7] 90:6 [k] James 1:11

90:8 [l] Jer. 16:17; Heb. 4:13 90:8 [m] Ps. 19:12

90:12 [n] Ps. 39:4

90:13 [o] Ps. 6:4 90:13 [p] See Ps. 74:9, 10 90:13 [q] Ps. 106:45; 135:14; Ex. 32:12; Deut. 32:36; Judg. 2:18; Jonah 3:10; See Gen. 6:6

90:14 [s] See Ps. 46:5 90:14 [t] See Ps. 85:6

90:15 [u] [Deut. 8:2]

90:16 [v] Ps. 77:12; 92:4; 95:9; Deut. 32:4; Hab. 3:2

90:17 [x] Ps. 27:4 90:17 [y] [Ps. 128:2]; [Isa. 26:12]

91:1 [a] See Ps. 32:7 91:1 [b] Ps. 121:5; [Isa. 25:4; 32:2]

91:2 [c] ver. 9; See Ps. 14:6 91:2 [d] See Ps. 18:2 91:2 [e] See Ps. 11:1

91:3 [f] Ps. 124:7; 140:5; 141:9; Prov. 6:5

91:4 [g] [1 Kgs. 8:7] 91:4 [h] See Ps. 17:8 91:4 [i] Ps. 57:1 91:4 [j] See Ps. 36:5 91:4 [k] See Ps. 35:2

91:5 [l] Prov. 3:23; Isa. 43:1; See Job 5:19-23 91:5 [m] Song 3:8

91:8 [n] See Ps. 37:34

91:9 [o] See Ps. 71:3 91:9 [c] [See ver. 2 above]

91:10 [p] [ver. 5]; See Prov. 12:21 91:10 [q] Ps. 38:11

91:11 [r] Cited Matt. 4:6; Luke 4:10, 11 91:11 [s] See Ps. 34:7 91:11 [t] Ex. 23:20

91:12 [u] Prov. 3:23; [Ps. 37:24]

91:13 [v] [Dan. 6:23] 91:13 [w] [Acts 28:5] 91:13 [x] See Ps. 74:13 91:13 [y] Luke 10:19; [Mark 16:18]

91:14 [z] Deut. 7:7; 10:15 91:14 [a] Ps. 9:10

91:15 [b] Job 12:4; See Ps. 50:15 91:15 [c] 1 Sam. 2:30; John 12:26

91:16 [d] Ps. 21:4; Deut. 6:2; 1 Kgs. 3:14; Prov. 3:2, 16 91:16 [e] Ps. 50:23; [Ps. 118:14, 21]

92:1 [f] Ps. 147:1; [Ps. 71:22] 92:1 [g] [Gen. 14:19, 20]
92:2 [h] See Ps. 36:5 92:2 [i] [Ps. 119:147, 148]
92:3 [j] See Ps. 33:2
92:4 [k] See Ps. 90:16 92:4 [l] Ps. 8:6
92:5 [m] Ps. 111:2; Rev. 15:3 92:5 [n] Ps. 40:5; 139:17 92:5 [o] [Rom. 11:33]; See Ps. 36:6
92:7 [p] See Job 21:7 92:7 [q] Ps. 94:4; 125:5
92:8 [r] Ps. 93:4
92:9 [s] See Ps. 68:1
92:10 [t] See Ps. 75:10; 1 Sam. 2:1 92:10 [u] Num. 23:22 92:10 [v] See Ps. 23:5
92:11 [w] See Ps. 37:34; 54:7
92:12 [x] Ps. 1:3; 52:8; 72:7; Prov. 11:28; [Num. 24:6; Isa. 61:3]; See Hos. 14:5-8
92:13 [y] Ps. 100:4; 116:19; 135:2
92:15 [z] [Ps. 58:11] 92:15 [a] See Ps. 18:2 92:15 [b] See Job 34:10
93:1 [c] Ps. 96:10; See 1 Chr. 16:31 93:1 [d] Ps. 104:1 93:1 [e] Isa. 51:9 93:1 [f] Ps. 65:6 93:1 [g] Ps. 96:10; [Ps. 46:5] 93:1 [h] See Ps. 125:1
93:2 [i] [Ps. 45:6] 93:2 [j] Ps. 90:2
93:3 [k] [Ps. 98:7, 8; Hab. 3:10]
93:4 [l] See Ps. 65:6, 7 93:4 [m] Ps. 92:8
93:5 [n] [Ps. 89:28, 37] 93:5 [o] See Ps. 29:2
94:1 [p] Deut. 32:35, 41, 43; Isa. 35:4; Jer. 51:56; Nah. 1:2; Rom. 12:19 94:1 [q] See Ps. 50:2
94:2 [r] See Ps. 7:6 94:2 [s] See Ps. 58:11 94:2 [t] Luke 1:51
94:3 [u] Rev. 6:10; See Ps. 74:10 94:3 [v] [Job 20:5]
94:4 [w] Ps. 31:18; 1 Sam. 2:3; [Jude 15] 94:4 [x] Ps. 92:7, 9; 125:5
94:5 [y] [Prov. 22:22; Isa. 3:15]
94:6 [z] [Isa. 10:2]
94:7 [a] See Job 22:13
94:8 [b] See Ps. 49:10
94:9 [c] [Ex. 4:11; Prov. 20:12]
94:10 [d] [Job 12:23] 94:10 [e] See Job 35:11
94:11 [f] Cited 1 Cor. 3:20 94:11 [g] [Ps. 30:5, 11]

94:12 [h] Prov. 3:11, 12; Heb. 12:5, 6; See Job 5:17 94:12 [i] Deut. 8:5; 1 Cor. 11:32
94:13 [j] Job 34:29 94:13 [k] Ps. 49:5 94:13 [l] Ps. 55:23
94:14 [m] 1 Sam. 12:22; Rom. 11:2 94:14 [n] Deut. 32:9
94:15 [o] [Isa. 42:3] 94:15 [p] 1 Sam. 12:14; 1 Kgs. 14:8
94:16 [q] See Ps. 12:5
94:17 [r] Ps. 124:1, 2 94:17 [s] See Ps. 31:17
94:18 [t] Ps. 38:16; [Ps. 73:2] 94:18 [u] [Ps. 20:2]
94:20 [w] [Amos 6:3] 94:20 [x] Ps. 50:16; 58:2; Isa. 10:1
94:21 [y] Matt. 27:1 94:21 [z] Matt. 27:4
94:22 [a] See Ps. 9:9 94:22 [b] See Ps. 18:2 94:22 [c] See Ps. 14:6
94:23 [d] See Ps. 7:16; 34:21; [Prov. 2:22] 94:23 [e] [Ps. 92:9]
95:1 [f] See Ps. 66:1 95:1 [g] Ps. 89:26; [Ps. 94:22]
95:2 [h] Mic. 6:6 95:2 [f] [See ver. 1 above]
95:3 [i] Ps. 93:4; 135:5 95:3 [j] Ps. 86:8; 96:4; 97:9; 2 Chr. 2:5
95:5 [k] Gen. 1:9, 10; Jonah 1:9
95:6 [l] 2 Chr. 6:13; Dan. 6:10 95:6 [m] Ps. 100:3; 149:2; Deut. 32:6, 15, 18
95:7 [n] Ps. 48:14 95:7 [o] See Ps. 74:1 95:7 [p] Cited Heb. 3:7-11, 15; 4:7 95:7 [q] Num. 14:22
95:8 [r] Ex. 9:34; 1 Sam. 6:6; 2 Chr. 36:13; Prov. 28:14 95:8 [s] Ex. 17:7; Num. 20:13 95:8 [t] Ex. 17:7; Deut. 6:16
95:9 [u] 1 Cor. 10:9; [Ps. 78:18, 41, 56] 95:9 [v] See Ps. 90:16; [Num. 14:22]
95:10 [w] Acts 7:36; 13:18; Heb. 3:17; [Deut. 9:7] 95:10 [x] [Ps. 81:13]
95:11 [y] Num. 14:23, 28, 30; Deut. 1:35; Cited Heb. 3:11; 4:3, 5 95:11 [z] Deut. 12:9
96:1 [a] For ver. 1-13, see 1 Chr. 16:23-33 96:1 [b] Ps. 98:1; See Ps. 33:3
96:2 [c] [Isa. 52:7; 60:6]
96:4 [d] See Ps. 48:1 96:4 [e] Ps. 18:3 96:4 [f] See Ps. 95:3
96:5 [g] Ps. 115:15; Isa. 42:5; 44:24; Jer. 10:12
96:6 [h] [Ps. 78:61]
96:7 [i] Ps. 22:27 96:7 [j] See Ps. 29:1
96:8 [k] Ps. 29:2 96:8 [l] [Ps. 45:12]; See Ps. 68:29; 72:10 96:8 [m] Ps. 100:4
96:9 [n] See Ps. 29:2 96:9 [o] Ps. 114:7

96:10 [p] See Ps. 93:1 96:10 [q] ver. 13; See Ps. 9:8; 58:11
96:11 [r] See Ps. 69:34 96:11 [s] Ps. 97:1 96:11 [t] Ps. 98:7
96:12 [u] [Isa. 35:1] 96:12 [v] [Isa. 55:12]
96:13 [w] See Isa. 11:1-9
97:1 [x] See Ps. 93:1 97:1 [y] Ps. 96:11 97:1 [z] See Ps. 72:10
97:2 [a] Ex. 19:9; Deut. 4:11; 5:22; 1 Kgs. 8:12; See Ps. 18:11 97:2 [b] Ps. 89:14
97:3 [c] See Ps. 21:9; 50:3
97:4 [d] Ps. 77:18 97:4 [e] [Ps. 96:9]
97:5 [f] Nah. 1:5; [Judg. 5:5] 97:5 [g] See Ps. 68:2 97:5 [h] Josh. 3:11
97:6 [i] See Ps. 50:6 97:6 [j] Isa. 40:5; 66:18; [Ps. 96:3]
97:7 [k] Isa. 42:17; 44:9 97:7 [l] Ps. 96:5 97:7 [m] Heb. 1:6
97:8 [n] Ps. 48:11
97:9 [o] See Ps. 83:18 97:9 [p] See Ps. 95:3
97:10 [q] Prov. 8:13; Amos 5:15; Rom. 12:9; See Ps. 34:14 97:10 [r] Ps. 31:23; 37:28; 121:4; 145:20; Prov. 2:8 97:10 [s] See Ps. 30:4 97:10 [t] Dan. 3:28; 6:27; Acts 12:11
97:11 [u] Ps. 112:4; 118:27; Prov. 4:18 97:11 [v] [Prov. 11:18; Hos. 10:12; James 3:18]
97:12 [w] See Ps. 32:11 97:12 [x] See Ps. 30:4
98:1 [y] See Ps. 33:3 98:1 [z] [Ps. 96:3]; Ps. 72:18 98:1 [a] [Ex. 15:6; Luke 1:51]; See Job 40:14
98:2 [b] Isa. 49:6; 52:10; Luke 2:30, 31; [Isa. 59:16; 63:5] 98:2 [c] Isa. 62:2; Rom. 3:25, 26 98:2 [d] Ps. 96:2, 3
98:3 [e] Luke 1:54, 72 98:3 [f] See Ps. 36:5 98:3 [g] Ps. 22:27 98:3 [h] ver. 2
98:4 [i] See Ps. 66:1 98:4 [j] Isa. 44:23
98:5 [k] Isa. 51:3
98:6 [l] Num. 10:10; 1 Chr. 15:24 98:6 [m] 2 Chr. 15:14 98:6 [i] [See ver. 4 above]
98:7 [n] Ps. 96:11 98:7 [o] Ps. 24:1
98:8 [p] Isa. 55:12; [Ps. 93:3] 98:8 [q] Ps. 89:12
98:9 [r] Ps. 96:13; See Ps. 58:11
99:1 [s] Ps. 93:1; See 1 Chr. 16:31 99:1 [t] [Ps. 96:9] 99:1 [u] See Ps. 80:1 99:1 [v] [Isa. 24:19, 20]

99:2 [w] [Isa. 24:23] 99:2 [x] Ps. 113:4; [Ps. 92:8; 93:4]
99:3 [y] [Ps. 111:9; Deut. 28:58] 99:3 [z] Josh. 24:19; Isa. 6:3; Rev. 15:4
99:4 [a] [ver. 1] 99:4 [b] Ps. 11:7; Isa. 61:8; [Job 36:5-7]
99:5 [c] Ps. 107:32; 118:28; Ex. 15:2; Isa. 25:1 99:5 [d] Ps. 132:7; 1 Chr. 28:2 99:5 [e] Isa. 60:13; Lam. 2:1; Ezek. 43:7 99:5 [z] [See ver. 3 above]
99:6 [f] [Jer. 15:1] 99:6 [g] See Ex. 24:6-8; 40:22-27; Lev. 8:1-30 99:6 [h] 1 Sam. 7:9; 12:18; See Ps. 105:1 99:6 [i] Ps. 106:23; Ex. 14:15; 17:11, 12; 32:30; Num. 12:13; 16:48; Deut. 9:18
99:7 [j] Ex. 33:9; Num. 12:5 99:7 [k] [Ps. 105:28]
99:8 [l] Num. 14:20 99:8 [m] Ex. 32:35; Num. 20:12; Deut. 9:20; [Jer. 46:28]
99:9 [n] See Ps. 2:6
100:Title [o] [Ps. 50:14]
100:1 [p] See Ps. 66:1
100:2 [q] [Ps. 2:11] 100:2 [r] [Ps. 95:2]
100:3 [s] 1 Kgs. 18:39 100:3 [t] See Ps. 95:6; Job 10:3, 8 100:3 [u] Isa. 43:1 100:3 [v] Ezek. 34:30 100:3 [w] See Ps. 74:1
100:4 [x] [Ps. 66:13] 100:4 [y] Ps. 96:8 100:4 [z] Ps. 96:2
100:5 [a] Ps. 25:8; 106:1; 119:68; 2 Chr. 5:13; Ezra 3:11; Jer. 33:11; Nah. 1:7 100:5 [b] See Ps. 36:5
101:1 [c] [Ex. 34:7]
101:2 [d] [Ps. 4:4] 101:2 [e] Ps. 119:1; Prov. 11:20; [Matt. 5:48] 101:2 [f] [Ex. 20:24; John 14:23] 101:2 [g] 1 Kgs. 9:4 101:2 [h] Ps. 78:72
101:3 [i] Deut. 15:9 101:3 [j] See Ps. 40:4
101:4 [k] Prov. 11:20; 17:20 101:4 [l] [1 Cor. 5:11]
101:5 [m] Ps. 15:3 101:5 [n] ver. 8 101:5 [o] Ps. 18:27; 131:1; Prov. 6:17; 21:4; 30:13 101:5 [p] Prov. 16:5
101:6 [q] Ps. 119:1; Prov. 11:20; [Matt. 5:48]
101:7 [r] Ps. 52:2 101:7 [s] Ps. 102:28
101:8 [t] [Ps. 73:14] 101:8 [u] Ps. 75:10 101:8 [v] Ps. 94:4 101:8 [w] Ps. 48:1, 8; [Isa. 52:1]
102:Title [x] Ps. 61:2 102:Title [y] Ps. 142:2
102:1 [z] Ps. 39:12 102:1 [a] Ps. 18:6; Ex. 2:23; 1 Sam. 9:16

102:2 [b] See Ps. 27:9 102:2 [c] See Ps. 18:6 102:2 [d] See Ps. 31:2 102:2 [e] See Ps. 69:17 102:2 [f] Ps. 56:9

102:3 [g] [James 4:14]; See Ps. 37:20 102:3 [h] Job 30:30; Lam. 1:13; See Ps. 31:10

102:4 [i] Ps. 121:6 102:4 [j] Ps. 37:2; Isa. 40:7; [James 1:10, 11] 102:4 [k] [1 Sam. 1:7; 2 Sam. 12:17; 1 Kgs. 21:4; Job 33:20]

102:5 [l] See Job 19:20

102:6 [m] Isa. 34:11; Zeph. 2:14; [Job 30:29]

102:7 [n] Ps. 77:4

102:8 [o] [Acts 26:11] 102:8 [p] Isa. 65:15; Jer. 29:22

102:9 [q] See Ps. 42:3

102:10 [r] Ezek. 3:12, 14 102:10 [s] Ps. 51:11

102:11 [t] Ps. 109:23; 144:4; Job 8:9 102:11 [j] [See ver. 4 above]

102:12 [u] ver. 26; See Ps. 9:7 102:12 [v] Ps. 135:13; Ex. 3:15

102:13 [w] Ps. 68:1 102:13 [x] Isa. 60:10; Zech. 1:12 102:13 [y] Ps. 75:2; Jer. 29:10; Dan. 9:2; [Isa. 40:2]

102:14 [z] Neh. 4:2; [Lam. 4:1]

102:15 [a] 1 Kgs. 8:43; Isa. 59:19 102:15 [b] Ps. 138:4; Isa. 60:3

102:16 [c] Ps. 147:2 102:16 [d] Isa. 60:1, 2

102:17 [e] Neh. 1:6, 11

102:18 [f] [Deut. 31:19; Rom. 15:4; 1 Cor. 10:1] 102:18 [g] Ps. 48:13; See Ps. 78:4, 6 102:18 [h] See Ps. 22:31; [Isa. 43:21]

102:19 [i] See Ps. 11:4

102:20 [j] Ps. 79:11 102:20 [k] Ps. 79:11

102:21 [l] See Ps. 22:22

102:22 [m] [Isa. 45:14]; See Ps. 22:27

102:23 [n] Ps. 89:45

102:24 [o] [Isa. 38:10] 102:24 [p] Ps. 90:2; Job 36:26; Hab. 1:12

102:25 [q] Gen. 1:1; 2:1; Cited Heb. 1:10 102:25 [r] See Ps. 96:5

102:26 [s] Isa. 34:4; 51:6; Matt. 24:35; 2 Pet. 3:7, 10, 12; Rev. 20:11; 21:1; Cited Heb. 1:11, 12 102:26 [t] ver. 12

102:27 [u] Isa. 41:4; 48:12; Mal. 3:6; [Heb. 13:8; James 1:17]

102:28 [v] See Ps. 69:36 102:28 [w] Ps. 37:29 102:28 [x] Ps. 112:2

103:1 [y] ver. 22; Ps. 104:1
103:2 [y] [See ver. 1 above] 103:2 [z] Deut. 6:12; 8:11
103:3 [a] Ex. 34:7; Isa. 33:24; Matt. 9:2; Mark 2:5; [Luke 7:47] 103:3 [b] Ps. 107:20; 147:3; Ex. 15:26; [Matt. 8:17]
103:4 [c] See Ps. 56:13 103:4 [d] [Ps. 5:12]
103:5 [e] Ps. 107:9 103:5 [f] Isa. 40:31
103:6 [g] Ps. 146:7
103:7 [h] Ex. 33:13; [Ps. 25:4] 103:7 [i] [Ps. 78:11; Ex. 34:10]
103:8 [j] See Ps. 86:15
103:9 [k] Isa. 57:16 103:9 [l] Ps. 30:5; Jer. 3:5, 12; Mic. 7:18
103:10 [m] Ezra 9:13
103:11 [n] See Ps. 36:5 103:11 [o] Ps. 117:2 103:11 [p] ver. 13, 17; Luke 1:50
103:12 [q] [Isa. 38:17; 43:25; Mic. 7:19]
103:13 [r] Mal. 3:17 103:13 [p] [See ver. 11 above]
103:14 [s] Ps. 78:39
103:15 [t] Ps. 90:5 103:15 [u] See Job 14:2
103:16 [v] Isa. 40:7 103:16 [w] Ps. 37:36 103:16 [x] See Job 7:10
103:17 [y] Ps. 25:6 103:17 [p] [See ver. 11 above] 103:17 [z] Ex. 20:5, 6
103:18 [a] Deut. 7:9 103:18 [b] Ps. 19:8
103:19 [c] Ps. 11:4; 93:2 103:19 [d] Ps. 47:2; Dan. 4:17
103:20 [e] Ps. 148:2; [Luke 2:13] 103:20 [f] Ps. 78:25 103:20 [g] Matt. 6:10
103:21 [h] Gen. 32:2; Josh. 5:14; 1 Kgs. 22:19 103:21 [i] Ps. 104:4; Dan. 7:10; Heb. 1:14
103:22 [j] Ps. 145:10 103:22 [k] ver. 1, 2
104:1 [l] Ps. 103:1, 2, 22 104:1 [m] See 2 Sam. 7:22 104:1 [n] Ps. 93:1; Job 40:10; [Job 37:22]
104:2 [o] See Job 9:8 104:2 [p] Isa. 40:22
104:3 [q] Amos 9:6 104:3 [r] ver. 13 104:3 [s] Isa. 19:1 104:3 [t] Ps. 18:10; 2 Sam. 22:11
104:4 [u] Cited Heb. 1:7; [Ps. 148:8] 104:4 [v] Ps. 103:21 104:4 [w] [2 Kgs. 1:10; 2:11]
104:5 [x] Ps. 24:2; 89:11; 136:6; See Job 38:4
104:6 [y] Gen. 7:19

104:7 [z] Ps. 18:15; [Ps. 106:9; Gen. 1:9; 8:1, 5; Matt. 8:26] 104:7 [a] Ps. 77:18 104:7 [b] Ps. 48:5

104:8 [c] [Job 38:8, 10, 11]

104:9 [d] See Job 26:10 104:9 [e] See Gen. 9:11-16

104:11 [f] [ver. 13]

104:13 [g] ver. 3 104:13 [h] [Ps. 65:9; 147:8; Deut. 11:11; Job 5:10; Jer. 10:13; 14:22]

104:14 [i] Ps. 147:8, 9 104:14 [j] Gen. 1:11, 29, 30; 3:18; 9:3 104:14 [k] Job 28:5; [Ps. 136:25; 147:9]

104:15 [l] Judg. 9:13; Eccles. 10:19; [Prov. 31:6, 7] 104:15 [m] [Ps. 23:5; Judg. 9:9] 104:15 [n] [Gen. 18:5]

104:16 [o] See Judg. 9:15 104:16 [p] [Num. 24:6]

104:18 [q] See Job 39:1 104:18 [r] Lev. 11:5; Prov. 30:26

104:19 [s] Gen. 1:14; Lev. 23:4

104:20 [t] Isa. 45:7

104:21 [u] Job 38:39

104:22 [v] Job 37:8

104:23 [w] [Gen. 3:19]

104:24 [x] Prov. 3:19

104:25 [y] Ps. 69:34

104:26 [z] See Job 41:1 104:26 [a] [Job 40:20]

104:27 [b] Ps. 145:15 104:27 [c] [ver. 14]; See Job 36:31

104:28 [d] Ps. 145:16

104:29 [e] Ps. 30:7; [Deut. 31:17] 104:29 [f] Job 23:15 104:29 [g] See Job 34:14 104:29 [h] See Job 10:9

104:30 [i] See Job 33:4 104:30 [j] [Rev. 21:5]

104:31 [k] Ps. 72:17 104:31 [l] [Gen. 1:31; Prov. 8:31]

104:32 [m] [Hab. 3:10] 104:32 [n] Ps. 144:5; Ex. 19:18; [Amos 9:5]

104:33 [o] See Ps. 63:4

104:34 [p] Job 15:4

104:35 [q] See Ps. 37:38 104:35 [r] See ver. 1 104:35 [s] Ps. 105:45; 106:48; 113:9; 150:6

105:1 [t] Ps. 106:1; 1 Chr. 16:34; Isa. 12:4; For ver. 1-15, see 1 Chr. 16:8-22 105:1 [u] Ps. 99:6; 116:13, 17; [Gen. 4:26] 105:1 [v] Ps. 145:4, 5, 11, 12

105:2 [w] Ps. 77:12

105:4 [x] See Ps. 78:61 105:4 [y] [Ps. 27:8]

105:5 [z] Ps. 77:11; See Ps. 72:18 105:5 [a] Ex. 6:6; 7:4

105:6 [b] ver. 42 105:6 [c] ver. 43; Ps. 106:5; [Ps. 135:4]

105:7 [d] Isa. 26:9

105:8 [e] ver. 42; Ps. 106:45; 111:5; Luke 1:72 105:8 [f] Deut. 7:9

105:9 [g] Gen. 17:2; See Gen. 22:15-18 105:9 [h] Gen. 26:3

105:10 [i] Gen. 28:13, 14; 35:11, 12

105:11 [j] Gen. 13:15; 15:18 105:11 [k] Ps. 78:55

105:12 [l] Gen. 34:30; Deut. 7:7; 26:5 105:12 [m] Heb. 11:9

105:14 [n] [Gen. 35:5] 105:14 [o] Gen. 12:17; 20:3

105:15 [p] Gen. 20:6, 7; [Gen. 26:11]

105:16 [q] Gen. 41:54; [2 Kgs. 8:1; Hag. 1:11] 105:16 [r] Lev. 26:26; Isa. 3:1; Ezek. 4:16; [Ps. 104:15]

105:17 [s] Gen. 45:5; 50:20 105:17 [t] Gen. 37:28, 36; Acts 7:9

105:18 [u] [Gen. 39:20]

105:19 [v] Gen. 40:20, 21; 41:53, 54 105:19 [w] [Judg. 7:4]

105:20 [x] Gen. 41:14 105:20 [y] Ps. 146:7

105:21 [z] Gen. 41:40

105:23 [a] Gen. 46:6; Acts 7:15 105:23 [b] Acts 13:17 105:23 [c] Ps. 106:22; [Ps. 78:51]

105:24 [d] Ex. 1:7; Deut. 26:5

105:25 [e] [Ex. 9:12; Rom. 11:8]; See Ex. 1:8-14 105:25 [f] Ex. 1:10; Acts 7:19

105:26 [g] Ex. 3:10; 4:12 105:26 [h] Num. 16:5; 17:5

105:27 [i] For ver. 27-36, see Ps. 78:43-51 105:27 [c] [See ver. 23 above]

105:28 [j] Ex. 10:21-23 105:28 [k] Ps. 99:7

105:29 [l] Ex. 7:21

105:30 [m] Ex. 8:3

105:31 [n] Ex. 8:21 105:31 [o] Ex. 8:16

105:32 [p] Ex. 9:23

105:33 [q] Ex. 9:25

105:34 [r] See Ex. 10:12-15
105:36 [s] See Ps. 78:51
105:37 [t] Ex. 12:35, 36
105:38 [u] Ex. 12:23 105:38 [v] Ex. 15:16
105:39 [w] [Job 36:20; Isa. 4:5]; See Ex. 13:21
105:40 [x] Ps. 78:18, 27 105:40 [y] Ex. 16:13 105:40 [z] Ps. 78:24, 25; [John 6:31]
105:41 [a] See Ps. 78:15 105:41 [b] See Ps. 63:1
105:42 [c] ver. 8, 9; Ex. 2:24 105:42 [d] [Gen. 15:14]; See ver. 6
105:43 [d] [See ver. 42 above] 105:43 [e] [Isa. 35:10]; See Ex. 15:1-21
105:44 [f] Josh. 24:13; [Ps. 78:55]
105:45 [g] Deut. 4:1, 40 105:45 [h] Ps. 78:7 105:45 [i] See Ps. 104:35
106:1 [i] [See Ps. 105:45 above] 106:1 [j] See Ps. 105:1 106:1 [k] See Ps. 100:5 106:1 [l] See 1 Chr. 16:34, 41
106:3 [m] [Ps. 15:2]
106:4 [n] [Ps. 119:132]
106:5 [o] Ps. 105:6, 43
106:6 [p] 1 Kgs. 8:47; Ezra 9:6; Neh. 1:6, 7; 9:16; Jer. 3:25; 14:20; Dan. 9:5 106:6 [q] Ps. 79:8; Lev. 26:40
106:7 [r] [ver. 13, 21] 106:7 [s] Ex. 14:11, 12
106:8 [t] Ezek. 20:9, 14 106:8 [u] Ex. 9:16
106:9 [v] [Ps. 18:15; 104:7] 106:9 [w] Ex. 14:21; [Isa. 50:2; 51:10] 106:9 [x] Isa. 63:13
106:10 [y] Ex. 14:30 106:10 [z] Ps. 107:2
106:11 [a] Ex. 14:28; 15:5
106:12 [b] Ex. 14:31 106:12 [c] See Ex. 15:1-21
106:13 [d] Ps. 78:11; [Ex. 15:24; 16:2; 17:2] 106:13 [e] [Ps. 107:11]
106:14 [f] Num. 11:4; 1 Cor. 10:6; [Ps. 78:18] 106:14 [g] Ex. 17:2; 1 Cor. 10:9
106:15 [h] Ps. 78:29 106:15 [i] Isa. 10:16
106:16 [j] See Num. 16:1-3 106:16 [k] Deut. 33:2; Zech. 14:5; Jude 14
106:17 [l] Num. 16:31, 32; Deut. 11:6
106:18 [m] Num. 16:35
106:19 [n] Ex. 32:4; Deut. 9:8; Acts 7:41

106:20 [o] Jer. 2:11; [Rom. 1:23]
106:21 [p] ver. 7, 13; Ps. 78:11; Deut. 32:18
106:22 [q] Ps. 105:23, 27; [Ps. 78:51]
106:23 [r] Ex. 32:10; Deut. 9:14; Ezek. 20:8 106:23 [s] Ps. 105:6 106:23 [t] Ezek. 22:30
106:24 [u] Num. 14:31 106:24 [v] Zech. 7:14 106:24 [w] Deut. 1:32; 9:23
106:25 [x] Num. 14:2; Deut. 1:27
106:26 [y] Ex. 6:8; Num. 14:30; Deut. 32:40; Ezek. 20:6, 15, 23; [Ps. 95:11]
106:27 [z] See Ps. 44:11
106:28 [a] Num. 25:3; Hos. 9:10 106:28 [b] Isa. 8:19
106:30 [c] Num. 25:7, 8
106:31 [d] [Gen. 15:6]; See Num. 25:10-13
106:32 [e] See Num. 20:2-13; Deut. 1:37
106:33 [f] Ps. 107:11; [Ps. 78:40; Isa. 63:10] 106:33 [g] Num. 20:10
106:34 [h] See Judg. 1:21, 27-36 106:34 [i] Deut. 7:2, 16; Judg. 2:2
106:35 [j] Judg. 3:5, 6; [Ezra 9:2]
106:36 [k] Ex. 23:33; Deut. 7:16; Judg. 2:3
106:37 [l] 2 Kgs. 16:3; Isa. 57:5; Ezek. 16:20; 20:26 106:37 [m] Deut. 32:17; [1 Cor. 10:20]
106:38 [n] Isa. 24:5
106:39 [o] Ezek. 20:18, 30, 31 106:39 [p] See Ps. 73:27
106:40 [q] Ps. 78:59, 62; Judg. 2:14 106:40 [r] See Ps. 28:9
106:41 [s] Neh. 9:27
106:42 [t] Judg. 4:3; 10:12
106:43 [u] Judg. 2:16 106:43 [v] See Ps. 81:12 106:43 [w] Lev. 26:39
106:44 [x] Judg. 3:9; 4:3; 6:7; 10:10
106:45 [y] Ps. 105:8; Lev. 26:42 106:45 [z] See Ps. 90:13 106:45 [a] ver. 7; Ps. 51:1; 69:16; Isa. 63:7; Lam. 3:32
106:46 [b] 1 Kgs. 8:50; 2 Chr. 30:9; Ezra 9:9; Neh. 1:11; Jer. 42:12
106:47 [c] For ver. 47, 48, see 1 Chr. 16:35, 36 106:47 [d] See Ps. 107:3
106:48 [e] See Ps. 41:13 106:48 [f] See Ps. 104:35

107:1 [g] See Ps. 105:1 107:1 [h] See Ps. 100:5
107:2 [i] Ps. 106:10 107:2 [j] Isa. 62:12; 63:4
107:3 [k] Ps. 106:47; Deut. 30:3; Isa. 11:12; 43:5; 56:8; Jer. 29:14; 31:8, 10; Ezek. 20:34, 41; 39:27
107:4 [l] ver. 40; [Deut. 32:10] 107:4 [m] ver. 36
107:5 [n] Ps. 77:3
107:6 [o] ver. 13, 19, 28; Ps. 106:44
107:7 [p] Ezra 8:21 107:7 [m] [See ver. 4 above]
107:8 [q] ver. 15, 21, 31
107:9 [r] [Ps. 34:10; 146:7] 107:9 [s] Luke 1:53
107:10 [t] Luke 1:79; [Isa. 42:7; 49:9; Mic. 7:8] 107:10 [u] ver. 14; Job 10:21 107:10 [v] [Job 36:8]
107:11 [w] Ps. 106:7, 33, 43; See Ps. 78:40 107:11 [x] Prov. 1:30; 5:12; 15:5; [Deut. 31:20; Luke 7:30]
107:12 [y] See Ps. 22:11
107:13 [z] ver. 6, 19, 28
107:14 [a] See ver. 10 107:14 [b] [Ps. 2:3]
107:15 [c] ver. 8, 21, 31
107:16 [d] Isa. 45:2
107:17 [e] Prov. 1:7; 14:9
107:18 [f] Job 33:20 107:18 [g] Ps. 88:3; Job 33:22 107:18 [h] See Job 38:17
107:19 [i] ver. 6, 13, 28
107:20 [j] Ps. 147:15, 18; [Matt. 8:8] 107:20 [k] Ps. 30:2, 3; 2 Kgs. 20:5; Job 33:29, 30 107:20 [l] Ps. 103:4
107:21 [m] ver. 8, 15, 31
107:22 [n] See Ps. 50:14 107:22 [o] Ps. 9:11; See Ps. 118:17 107:22 [p] Ps. 105:43
107:23 [q] Isa. 42:10
107:25 [r] Ps. 105:31, 34 107:25 [s] Ps. 148:8; Jonah 1:4
107:26 [t] Ps. 119:28; See Ps. 22:14
107:27 [u] Isa. 24:20; 29:9; See Job 12:25 107:27 [v] Isa. 19:3
107:28 [w] ver. 6, 13, 19
107:29 [x] See Ps. 65:7

107:31 [y] ver. 8, 15, 21
107:32 [z] See Ps. 99:5 107:32 [a] Ps. 22:22, 25
107:33 [b] Isa. 50:2; [Isa. 42:15]
107:34 [c] [Gen. 13:10; 14:3; Deut. 29:23]; See Gen. 19:24-28
107:35 [d] Ps. 114:8; Isa. 41:18; [Isa. 35:6, 7; 43:19, 20] 107:35 [e] Job 38:26, 27
107:36 [f] ver. 4, 7
107:38 [g] Gen. 12:2; 17:20; Ex. 1:7
107:40 [h] Job 12:21 107:40 [i] Job 12:24 107:40 [j] [Deut. 32:10]
107:41 [k] Ps. 113:7, 8; 1 Sam. 2:8 107:41 [l] Job 21:11
107:42 [m] See Job 22:19 107:42 [n] See Ps. 63:11
107:43 [o] [Ps. 64:9; Jer. 9:12; Hos. 14:9]
108:1 [p] For ver. 1-5, see Ps. 57:7-11
108:4 [q] [Ps. 113:4]
108:6 [r] For ver. 6-13, see Ps. 60:5-12
108:9 [s] [Ps. 60:8]
109:1 [t] See Ps. 28:1 109:1 [u] Deut. 10:21; [Ps. 71:6; Jer. 17:14]
109:2 [v] Ps. 52:4
109:3 [w] See Ps. 69:4
109:4 [x] Ps. 38:20 109:4 [y] [Ps. 69:13]
109:5 [z] See Ps. 35:12
109:6 [a] For ver. 6-15, see Ps. 35:4-8; 69:22-28 109:6 [b] [1 Chr. 21:1; Zech. 3:1] 109:6 [c] Job 30:12
109:7 [d] Prov. 28:9; [Prov. 15:8; 21:27]
109:8 [e] [Ps. 55:23] 109:8 [f] Cited Acts 1:20 109:8 [g] Num. 4:16; [1 Chr. 24:3]
109:9 [h] Ex. 22:24
109:10 [i] [Gen. 4:12]; See Ps. 59:15 109:10 [j] [Ps. 37:25]
109:11 [k] [Deut. 28:43, 44]
109:12 [l] [Ps. 36:10] 109:12 [m] [Job 5:4]
109:13 [n] See Ps. 21:10 109:13 [o] Prov. 10:7
109:14 [p] Ex. 20:5 109:14 [q] Neh. 4:5; Jer. 18:23
109:15 [r] [Ps. 90:8] 109:15 [s] Ps. 34:16
109:16 [t] ver. 22; Ps. 40:17 109:16 [u] See Ps. 34:18

109:17 [v] [Prov. 14:14; Ezek. 35:6]

109:18 [w] [ver. 29; Ps. 73:6] 109:18 [x] [Num. 5:22]

109:20 [y] ver. 6, 29

109:21 [z] [Jer. 14:7]; See Ps. 23:3 109:21 [a] Ps. 69:16; [Ps. 63:3]

109:22 [b] ver. 16

109:23 [c] See Ps. 102:11 109:23 [d] Ex. 10:19; [Neh. 5:13; Job 38:13]

109:24 [e] Ps. 35:13 109:24 [f] [Job 16:8]

109:25 [g] Ps. 22:6; 69:19 109:25 [h] See Ps. 22:7

109:26 [i] Ps. 119:86

109:27 [j] [Job 37:7]

109:28 [k] [2 Sam. 16:12] 109:28 [l] [Isa. 65:14]

109:29 [m] ver. 18; See Job 8:22 109:29 [n] Ps. 71:13; [Ps. 35:26]

109:30 [o] [Ps. 22:25]

109:31 [p] ver. 6; See Ps. 16:8

110:1 [q] Cited Matt. 22:44; Mark 12:36; Luke 20:42, 43; Acts 2:34, 35 110:1 [r] Cited Heb. 1:13; [Matt. 26:64; Eph. 1:20; Col. 3:1; Heb. 1:3; 8:1; 10:12; 12:2] 110:1 [s] Heb. 10:13; [1 Cor. 15:25; Eph. 1:22; Heb. 2:8; 1 Pet. 3:22] 110:1 [t] [Ps. 8:6; 18:38; Josh. 10:24]

110:2 [u] [Ps. 68:35] 110:2 [v] Jer. 48:17; Ezek. 19:14; [Ps. 45:6] 110:2 [w] Ps. 72:8; [Dan. 7:13, 14]

110:3 [x] Judg. 5:2; Neh. 11:2 110:3 [y] [Ex. 35:29] 110:3 [z] [Isa. 13:3, 4] 110:3 [a] [Rev. 19:14]; See 1 Chr. 16:29

110:4 [b] Cited Heb. 7:21 110:4 [c] Ps. 132:11; Heb. 6:17, 18 110:4 [d] Num. 23:19 110:4 [e] Cited Heb. 5:6; 7:17, 21; [Heb. 6:20] 110:4 [f] Zech. 6:13 110:4 [g] Heb. 7:24, 28; [John 12:34] 110:4 [h] Gen. 14:18

110:5 [i] See Ps. 16:8 110:5 [j] [Ps. 68:14] 110:5 [k] Rom. 2:5; Rev. 6:17; [Ps. 2:5, 12]

110:6 [l] Isa. 2:4; Joel 3:12; Mic. 4:3 110:6 [m] See Ezek. 39:17-19; Rev. 19:17, 18 110:6 [n] [Ps. 68:21]

110:7 [o] [Judg. 7:5, 6]

111:1 [p] See Ps. 104:35 111:1 [q] Ps. 138:1 111:1 [r] [Ps. 149:1]

111:2 [s] Ps. 92:5; Rev. 3:2; [Ps. 139:14] 111:2 [t] Ps. 119:45, 94, 155; [Ps. 112:1; 143:5]

111:3 [u] Ps. 145:5 111:3 [v] Ps. 112:3, 9
111:4 [w] [Ps. 78:4]
111:5 [x] See Ps. 105:8
111:7 [y] Ps. 93:5; [Ps. 19:7]
111:8 [z] Isa. 40:8; Matt. 5:18 111:8 [a] Ps. 19:9; Rev. 15:3
111:9 [b] [Matt. 1:21]; Luke 1:68 111:9 [c] [Ps. 133:3] 111:9 [d] Ps. 99:3; Luke 1:49; [Ps. 8:1]
111:10 [e] Prov. 9:10; See Prov. 1:7 111:10 [f] [Prov. 3:4; 13:15; John 7:17] 111:10 [g] [Ps. 44:8]
112:1 [h] See Ps. 104:35 112:1 [i] Ps. 128:1, 4; [Ps. 111:10; 115:13] 112:1 [j] See Ps. 1:2
112:2 [k] [Ps. 25:13; 102:28; Prov. 11:21; 20:7] 112:2 [l] Ps. 37:26
112:3 [m] See Prov. 3:16 112:3 [n] [Ps. 111:3]
112:4 [o] [Job 11:17]; See Ps. 97:11 112:4 [p] [Matt. 1:19]
112:5 [q] See Ps. 37:26
112:6 [r] Ps. 55:22 112:6 [s] [Prov. 10:7]
112:7 [t] Prov. 1:33 112:7 [u] Ps. 57:7 112:7 [v] Ps. 11:1; 64:10
112:9 [w] Cited 2 Cor. 9:9 112:9 [x] See Ps. 75:10
112:10 [y] [Matt. 8:12; Luke 13:28]; See Job 16:9 112:10 [z] [Ps. 58:8] 112:10 [a] See Job 8:13
113:1 [b] See Ps. 104:35 113:1 [c] Ps. 135:1 113:1 [d] Ps. 34:22; 69:36; 102:28
113:2 [e] Ps. 115:18; See Job 1:21
113:3 [f] Ps. 50:1; Isa. 59:19; Mal. 1:11 113:3 [g] See Ps. 48:10 113:3 [h] See Ps. 18:3
113:4 [i] Ps. 99:2 113:4 [j] Ps. 8:1; 57:5, 11; 148:13
113:5 [k] See Ps. 35:10
113:6 [l] See Ps. 11:4; [Ps. 138:6]
113:7 [m] [Ps. 136:23]; See Ps. 107:41
113:8 [n] [Job 36:7]
113:9 [o] Ps. 68:6; 1 Sam. 2:5; [Ex. 1:21; Isa. 54:1] 113:9 [b] [See ver. 1 above]
114:1 [p] Ex. 12:37 114:1 [q] Ps. 81:5; [Gen. 42:23]
114:2 [r] Ps. 78:68, 69; [Ex. 15:17; 25:8]
114:3 [s] See Ps. 77:16 114:3 [t] See Josh. 3:13-16
114:4 [u] [Ps. 18:7; 29:6; Ex. 19:18]

114:5 [v] [Hab. 3:8]

114:7 [w] Ps. 96:9

114:8 [x] Num. 20:11; See Ps. 78:15 114:8 [y] See Ps. 107:35 114:8 [z] Deut. 8:15

115:1 [a] [Isa. 48:11; Ezek. 36:22; Dan. 9:18, 19] 115:1 [b] See Ps. 36:5

115:2 [c] [Ex. 32:12; Num. 14:13, 14]; See Ps. 42:3

115:3 [d] See Ps. 11:4 115:3 [e] Ps. 135:6; Dan. 4:35

115:4 [f] For ver. 4-8, see Ps. 135:15-18 115:4 [g] Deut. 4:28; 2 Kgs. 19:18; Isa. 37:19; Acts 19:26; See Isa. 44:10-20; Jer. 10:3-5

115:5 [h] [Isa. 46:7; Hab. 2:18]

115:8 [i] [Isa. 44:9]

115:9 [j] [Ps. 118:2-4; 135:19, 20] 115:9 [k] Ps. 37:3; 62:8 115:9 [l] Ps. 33:20

115:10 [j] [See ver. 9 above] 115:10 [m] See Ps. 3:3

115:11 [n] Ps. 22:23; 103:11, 13, 17

115:12 [o] [Ps. 118:2-4; 135:19, 20]

115:13 [p] See Ps. 112:1 115:13 [q] Jer. 16:6; 31:34

115:14 [r] Deut. 1:11

115:15 [s] See Ruth 2:20 115:15 [t] Ps. 121:2; 124:8; 134:3; 146:6; Acts 14:15; Rev. 14:7; [Gen. 1:1; 14:19; Jer. 10:11]

115:17 [u] See Ps. 6:5 115:17 [v] See Ps. 31:17

115:18 [w] Ps. 113:2 115:18 [x] See Ps. 104:35

116:1 [y] Ps. 18:1 116:1 [z] Ps. 66:19; 118:21

116:2 [a] [Ps. 31:2]

116:3 [b] See Ps. 18:4

116:4 [c] Ps. 118:5; See Ps. 18:6

116:5 [d] See Ps. 86:15 116:5 [e] Ps. 7:9; 119:137; 145:17; Ezra 9:15; Neh. 9:8; Jer. 12:1; Dan. 9:7 116:5 [f] See Ps. 62:12

116:6 [g] See Ps. 19:7 116:6 [h] Ps. 79:8; 142:6

116:7 [i] Jer. 6:16; [Matt. 11:28] 116:7 [j] See Ps. 13:6

116:8 [k] Ps. 49:15; 56:13; [Ps. 86:13]

116:9 [l] See Ps. 27:13

116:10 [m] Cited 2 Cor. 4:13 116:10 [n] [Ps. 39:3]

116:11 [o] Ps. 31:22 116:11 [p] [Ps. 62:9]

116:12 [q] 2 Chr. 32:25
116:13 [r] [Ps. 16:5] 116:13 [s] See Ps. 99:6; 105:1
116:14 [t] See Ps. 50:14
116:15 [u] See Ps. 72:14 116:15 [v] See Ps. 50:5
116:16 [w] Ps. 119:125; 143:12; [Ps. 113:1] 116:16 [x] Ps. 86:16 116:16 [y] [Job 12:18]
116:17 [z] See Ps. 50:14 116:17 [s] [See ver. 13 above]
116:18 [t] [See ver. 14 above]
116:19 [a] See Ps. 92:13 116:19 [b] See Ps. 104:35
117:1 [c] Cited Rom. 15:11
117:2 [d] Ps. 103:11; [Ps. 116:5] 117:2 [e] [Ps. 100:5] 117:2 [b] [See Ps. 116:19 above]
118:1 [f] ver. 29; See Ps. 100:5
118:2 [g] [Ps. 115:9, 10, 11]
118:3 [g] [See ver. 2 above]
118:4 [g] [See ver. 2 above]
118:5 [h] [Jonah 2:1] 118:5 [i] [Ps. 116:4] 118:5 [j] See Ps. 18:19
118:6 [k] Ps. 56:9; Cited Heb. 13:6 118:6 [l] See Ps. 23:4; 56:4, 11
118:7 [m] Ps. 54:4 118:7 [n] See Ps. 54:7
118:8 [o] [Ps. 40:4; 62:8] 118:8 [p] Ps. 146:3
118:9 [p] [See ver. 8 above]
118:10 [q] [Ps. 88:17]
118:12 [r] Deut. 1:44 118:12 [s] [Ps. 58:9]
118:13 [t] [Ps. 140:4]
118:14 [u] See Ps. 27:1
118:15 [v] Ex. 15:6; Luke 1:51 118:15 [w] Ps. 60:12
118:16 [w] [See ver. 15 above]
118:17 [x] [Hab. 1:12] 118:17 [y] Ps. 73:28; 107:22; [Ps. 6:5]
118:18 [z] [Jer. 30:11; 2 Cor. 6:9]
118:19 [a] Isa. 26:2; [Ps. 24:7, 9]
118:20 [b] Rev. 21:27; 22:14; [Isa. 35:8]
118:21 [c] Ps. 116:1 118:21 [u] [See ver. 14 above]

118:22 [d] Cited Matt. 21:42; Mark 12:10, 11; Luke 20:17; [Isa. 28:16]; Acts 4:11; Eph. 2:20; 1 Pet. 2:4-7
118:26 [e] Matt. 21:9; 23:39; Mark 11:9; Luke 13:35; 19:38 118:26 [f] Ps. 129:8
118:27 [g] Ps. 18:28; 97:11; [Esth. 8:16; 1 Pet. 2:9] 118:27 [h] See Ex. 27:2
118:28 [i] See Ps. 99:5
118:29 [j] ver. 1
119:1 [k] Prov. 11:20; 13:6; [Ps. 101:2, 6] 119:1 [l] Ps. 128:1; [Gen. 17:1]
119:2 [m] [ver. 22] 119:2 [n] [Ps. 78:5] 119:2 [o] [ver. 10; 2 Chr. 15:2]
119:3 [p] 1 John 3:9; 5:18
119:4 [q] Ps. 19:8
119:5 [r] Ps. 37:23; [Prov. 16:9; Jer. 10:23]
119:6 [s] ver. 80; [1 John 2:28]
119:7 [t] ver. 62, 106; Ex. 24:3
119:8 [u] Ps. 38:21; 71:9, 18
119:9 [v] [Ps. 25:7]
119:10 [w] [2 Chr. 15:2] 119:10 [x] [ver. 21, 118]
119:11 [y] Luke 2:19, 51; See Ps. 37:31
119:12 [z] ver. 26, 64, 68, 108, 124, 135, 171; See Ps. 25:4
119:13 [a] Ps. 40:9; [Deut. 6:7]
119:14 [b] ver. 111, 162 119:14 [c] See Prov. 3:13-15; 8:10, 11, 18, 19
119:15 [d] ver. 23, 78, 97 119:15 [e] Ps. 25:4
119:16 [f] ver. 24, 47, 70, 77, 92, 143, 174
119:17 [g] See Ps. 13:6 119:17 [h] ver. 144
119:19 [i] See Ps. 39:12 119:19 [j] [Isa. 6:9, 10]
119:20 [k] ver. 40, 131, 174; [Ps. 42:1, 2]
119:21 [l] See ver. 51 119:21 [m] Deut. 27:26 119:21 [n] [ver. 10]
119:22 [o] See Ps. 44:13 119:22 [p] [ver. 2]
119:23 [q] ver. 161; [Dan. 6:4] 119:23 [r] ver. 15, 27, 28
119:24 [s] [Rom. 7:22]; See ver. 16 119:24 [t] [ver. 104]
119:25 [u] Ps. 44:25 119:25 [v] ver. 37, 40, 88, 107, 149, 154, 156, 159; See Ps. 71:20 119:25 [w] ver. 65
119:26 [x] [Ps. 37:5] 119:26 [y] ver. 12

119:27 [z] ver. 18, 34, 73, 125, 144, 169; [Job 32:8] 119:27 [a] ver. 15, 23, 78
119:28 [b] See Ps. 22:14
119:29 [c] [ver. 27]
119:30 [d] [Ps. 16:8]
119:31 [e] ver. 116
119:32 [f] 1 Kgs. 4:29; Isa. 60:5; 2 Cor. 6:11, 13
119:33 [g] ver. 12, 26 119:33 [h] ver. 112; [Matt. 10:22; Heb. 3:6; Rev. 2:26]
119:34 [i] ver. 27; Prov. 2:6; James 1:5
119:35 [j] See Ps. 25:4, 5 119:35 [k] ver. 16; See Ps. 1:2
119:36 [l] ver. 112; 1 Kgs. 8:58; [Ps. 141:4] 119:36 [m] [Luke 12:15; 1 Tim. 6:10; Heb. 13:5]
119:37 [n] [Prov. 23:5; Isa. 33:15] 119:37 [o] ver. 25
119:38 [p] 2 Sam. 7:25 119:38 [q] [Ps. 25:10; 112:1; 128:1; 130:4]
119:39 [r] ver. 22
119:40 [s] ver. 20 119:40 [t] [ver. 149, 156]
119:41 [u] ver. 77; [Ps. 106:4] 119:41 [v] ver. 58, 65, 76, 116, 170
119:42 [w] Prov. 27:11 119:42 [r] [See ver. 39 above]
119:43 [x] ver. 49, 74, 81, 114, 147; [Ps. 31:24]
119:45 [y] Prov. 4:12 119:45 [z] ver. 94, 155
119:46 [a] [Matt. 10:18; Acts 26:1, 2]
119:47 [b] ver. 16
119:48 [c] See Ps. 28:2 119:48 [d] ver. 13
119:49 [e] ver. 41, 42, 43 119:49 [f] ver. 43
119:50 [g] [Rom. 15:4] 119:50 [h] ver. 25; See Ps. 71:20
119:51 [i] ver. 69, 78, 85, 122; Jer. 20:7; [Ps. 42:3; 123:4] 119:51 [j] ver. 157; Ps. 44:18; Job 23:11
119:53 [k] [Neh. 13:25]
119:54 [l] See Ps. 39:12
119:55 [m] See Ps. 42:8
119:56 [n] ver. 22, 69, 100
119:57 [o] See Ps. 16:5
119:58 [p] Ps. 45:12 119:58 [q] ver. 41
119:59 [r] [Luke 15:17]

119:61 [s] ver. 110 119:61 [t] ver. 83
119:62 [u] [Acts 16:25] 119:62 [v] ver. 7
119:63 [w] [Ps. 101:6]
119:64 [x] Ps. 33:5 119:64 [y] ver. 12
119:65 [z] [ver. 41]
119:66 [a] Phil. 1:9; [James 1:5]
119:67 [b] ver. 71, 75; Jer. 31:18, 19; See Heb. 12:5-11
119:68 [c] Ps. 106:1 119:68 [d] ver. 12
119:69 [e] ver. 51 119:69 [f] Job 13:4; [Ps. 109:2] 119:69 [g] ver. 56
119:70 [h] Isa. 6:10; See Ps. 17:10 119:70 [i] ver. 16
119:71 [j] [ver. 67]
119:72 [k] ver. 127; Ps. 19:10; Prov. 8:10
119:73 [l] Job 10:8; See Ps. 95:6; Job 31:15 119:73 [m] ver. 27
119:74 [n] Ps. 34:2; 35:27; 107:42 119:74 [o] ver. 43; Ps. 130:5
119:75 [p] ver. 138 119:75 [q] Ps. 33:4; See ver. 67
119:77 [r] ver. 41 119:77 [s] ver. 24, 47, 174
119:78 [t] See ver. 51 119:78 [u] Ps. 25:3 119:78 [v] ver. 86 119:78 [w] ver. 15, 23
119:79 [x] [Jer. 15:19]
119:80 [y] ver. 1 119:80 [z] ver. 6
119:81 [a] See Ps. 84:2 119:81 [b] ver. 74, 114
119:82 [c] See Ps. 69:3 119:82 [d] [Ps. 101:2]
119:83 [e] [Job 30:30] 119:83 [f] [Matt. 9:17; Mark 2:22]
119:84 [g] [Ps. 39:4] 119:84 [h] Rev. 6:10; [Zech. 1:12]
119:85 [i] ver. 51 119:85 [j] See Ps. 7:15
119:86 [k] ver. 138 119:86 [l] ver. 78; Ps. 35:19 119:86 [m] Ps. 109:26
119:88 [n] ver. 25; See Ps. 71:20
119:89 [o] ver. 152; [Matt. 24:35; 1 Pet. 1:25]; [Jer. 31:35-37]
119:90 [p] See Ps. 36:5 119:90 [q] [Ps. 148:6] 119:90 [r] Eccles. 1:4
119:91 [s] Jer. 33:25
119:92 [t] ver. 77
119:93 [u] ver. 25; See Ps. 71:20
119:94 [v] ver. 45
119:96 [w] [Ps. 18:19]

119:97 [x] ver. 113, 163, 165; [Ps. 1:2] 119:97 [y] ver. 15
119:98 [z] [Deut. 4:6]
119:99 [a] [2 Tim. 3:15]
119:100 [b] See Job 32:7-9 119:100 [c] ver. 56, 69
119:101 [d] Prov. 1:15
119:103 [e] Ps. 19:10
119:104 [f] ver. 128
119:105 [g] Prov. 6:23
119:106 [h] Neh. 10:29 119:106 [i] ver. 7
119:107 [j] [ver. 25, 50] 119:107 [k] ver. 88; See Ps. 71:20
119:108 [l] [Hos. 14:2] 119:108 [m] ver. 12
119:109 [n] See Judg. 12:3 119:109 [o] ver. 83
119:110 [p] See Ps. 91:3 119:110 [q] ver. 10
119:111 [r] Deut. 33:4 119:111 [s] ver. 14, 162
119:112 [t] ver. 36 119:112 [u] See ver. 33
119:113 [v] [1 Kgs. 18:21; James 1:8; 4:8] 119:113 [w] ver. 97
119:114 [x] See Ps. 32:7 119:114 [y] See Ps. 3:3 119:114 [z] ver. 74
119:115 [a] See Ps. 6:8 119:115 [b] [ver. 22]
119:116 [c] ver. 41 119:116 [d] ver. 31; See Ps. 25:2 119:116 [e] Ps. 146:5
119:117 [f] [Ps. 20:2]
119:118 [g] Lam. 1:15 119:118 [h] ver. 10, 21, 110
119:119 [i] Isa. 1:25; [Ezek. 22:18; Mal. 3:2, 3] 119:119 [j] ver. 97
119:120 [k] [Job 4:14; Hab. 3:16]
119:122 [l] See Job 17:3 119:122 [m] ver. 51
119:123 [n] ver. 82
119:124 [o] ver. 12
119:125 [p] See Ps. 116:16 119:125 [q] ver. 27
119:127 [r] ver. 72; Ps. 19:10
119:128 [s] ver. 104
119:129 [t] ver. 18, 27 119:129 [u] ver. 22
119:130 [v] See Ps. 19:7
119:131 [w] Ps. 81:10; Job 29:23 119:131 [x] Ps. 42:1 119:131 [y] ver. 20
119:132 [z] See Ps. 25:16

119:133 [a] [Ps. 17:5] 119:133 [b] Ps. 19:13
119:134 [c] [Luke 1:74]
119:135 [d] See Ps. 4:6 119:135 [e] ver. 12
119:136 [f] Jer. 9:1, 18; 14:17; Lam. 3:48; [Ezek. 9:4; Phil. 3:18] 119:136 [g] ver. 158
119:137 [h] See Ps. 116:5
119:138 [i] ver. 75, 172; See Ps. 19:7-9 119:138 [j] ver. 86
119:139 [k] See Ps. 69:9
119:140 [l] See Ps. 12:6 119:140 [m] ver. 97
119:141 [n] ver. 83
119:142 [o] ver. 151, 160; John 17:17; [Ps. 19:2]
119:143 [p] ver. 24
119:144 [q] ver. 27 119:144 [r] ver. 17
119:145 [s] ver. 2, 10 119:145 [t] ver. 22, 33
119:147 [u] See Ps. 5:3 119:147 [v] ver. 74
119:148 [w] See Ps. 42:8
119:149 [x] ver. 156; [ver. 40] 119:149 [y] ver. 25; See Ps. 71:20
119:151 [z] See Ps. 145:18 119:151 [a] See ver. 142
119:152 [b] ver. 89, 160; [Matt. 5:18]
119:153 [c] Job 36:15 119:153 [d] ver. 83
119:154 [e] Ps. 35:1 119:154 [f] ver. 25
119:155 [g] Job 5:4 119:155 [h] [ver. 150]
119:156 [i] 2 Sam. 24:14 119:156 [f] [See ver. 154 above]
119:157 [j] Ps. 3:1, 2 119:157 [k] See ver. 51
119:158 [l] [Jer. 3:20] 119:158 [m] Ps. 139:21; [ver. 136]
119:159 [n] ver. 97 119:159 [f] [See ver. 154 above]
119:160 [o] Ps. 139:17 119:160 [p] [ver. 142, 172] 119:160 [q] ver. 7
119:161 [r] ver. 23; [1 Sam. 24:11; 26:18] 119:161 [s] See Ps. 69:4 119:161 [t] [Ps. 2:11]
119:162 [t] [See ver. 161 above] 119:162 [u] 1 Sam. 30:16; Isa. 9:3; [Matt. 13:44]
119:163 [v] ver. 97
119:164 [q] [See ver. 160 above]

119:165 [w] Ps. 37:11, 37; [Prov. 3:2] 119:165 [x] Prov. 3:23; 1 John 2:10; [Matt. 13:41]

119:166 [y] ver. 174; Gen. 49:18

119:167 [v] [See ver. 163 above]

119:168 [z] Ps. 139:3; Prov. 5:21

119:169 [a] [ver. 145] 119:169 [b] See ver. 34 119:169 [c] ver. 65

119:170 [d] ver. 41

119:171 [e] Ps. 145:7 119:171 [f] ver. 12

119:172 [g] [ver. 160]

119:173 [h] Josh. 24:22; [Prov. 1:29]

119:174 [i] ver. 20 119:174 [j] ver. 24

119:176 [k] Isa. 53:6; 1 Pet. 2:25; [Matt. 18:12; Luke 15:4] 119:176 [l] ver. 83

120:Title [m] Ex. 34:24; 1 Kgs. 12:27; Isa. 30:29
120:3 [n] [1 Sam. 3:17]
120:4 [o] Ps. 127:4; Jer. 50:9 120:4 [p] Ps. 45:5 120:4 [q] Ps. 140:10; Prov. 25:22
120:5 [r] Gen. 10:2; Ezek. 27:13; 38:2, 3; 39:1 120:5 [s] Song 1:5 120:5 [t] Gen. 25:13; Isa. 60:7; Jer. 49:28; Ezek. 27:21
120:7 [u] [Ps. 109:4]
121:Title [m] [See Ps. 120, title]
121:1 [v] See Ps. 123:1 121:1 [w] Ps. 87:1; 133:3; Jer. 3:23; [Ps. 48:1]
121:2 [x] Ps. 124:8; [Ps. 20:2] 121:2 [y] See Ps. 115:15
121:3 [z] Ps. 66:9; Prov. 3:23, 26; [1 Sam. 2:9] 121:3 [a] Ps. 41:2; 127:1; [Isa. 27:3]; See Ps. 97:10
121:5 [b] Ps. 91:1 121:5 [c] See Ps. 16:8
121:6 [d] Isa. 49:10; Rev. 7:16 121:6 [e] 2 Kgs. 4:19; Jonah 4:8
121:7 [a] [See ver. 3 above]
121:8 [f] Deut. 28:6; 31:2; [Num. 27:17; 1 Sam. 29:6; 1 Kgs. 3:7; Acts 1:21]
122:Title [m] [See Ps. 120, title]
122:1 [g] Isa. 2:3; Mic. 4:2; Zech. 8:21
122:3 [h] Ps. 147:2 122:3 [i] Neh. 4:6
122:4 [j] Deut. 16:16 122:4 [k] Ps. 78:5
122:5 [l] Deut. 17:8; 2 Sam. 15:2; 1 Kgs. 3:16; 7:7; 2 Chr. 19:8
122:6 [m] [Ps. 51:18; Jer. 29:7]
122:7 [n] Ps. 48:13
122:8 [o] [1 Sam. 25:6; Ps. 85:8]
122:9 [p] Neh. 2:10; Esth. 10:3
123:Title [m] [See Ps. 120, title]
123:1 [q] Ps. 121:1; [Ps. 141:8]; See Ps. 25:15 123:1 [r] See Ps. 2:4
123:3 [s] Ps. 4:1 123:3 [t] [Neh. 4:4]
123:4 [u] [Neh. 2:19] 123:4 [v] Isa. 32:9, 11; Amos 6:1 123:4 [w] See Ps. 119:51
124:Title [m] [See Ps. 120, title]
124:1 [x] Ps. 94:17 124:1 [y] Ps. 129:1
124:3 [z] See Ps. 56:1
124:4 [a] See Ps. 32:6; Job 22:11 124:4 [b] Ps. 69:2; Isa. 8:8 124:4 [c] Ps. 69:1
124:7 [d] See Ps. 91:3

124:8 [e] Ps. 121:2
125:Title [m] [See Ps. 120, title]
125:1 [f] Ps. 25:2, 3 125:1 [g] Ps. 93:1; 104:5; [Prov. 10:30]
125:2 [h] [2 Kgs. 6:17; Zech. 2:5]
125:3 [i] Isa. 14:5 125:3 [j] Isa. 30:30 125:3 [k] See Ps. 16:5 125:3 [l] Gen. 3:22; Ex. 22:8
125:4 [m] Ps. 119:68 125:4 [n] See Ps. 7:10
125:5 [o] See Ps. 40:4 125:5 [p] Prov. 2:15 125:5 [q] Ps. 92:7, 9; 94:4 125:5 [r] Ps. 128:6; Gal. 6:16
126:Title [m] [See Ps. 120, title]
126:1 [s] See Ps. 14:7 126:1 [t] [Acts 12:9]
126:2 [u] Job 8:21 126:2 [v] See Ps. 71:19
126:5 [w] [Ezra 6:22; Neh. 12:43; Jer. 31:9; Gal. 6:9]; See Hag. 2:3-9
127:Title [m] [See Ps. 120, title]
127:1 [x] See Ps. 121:4
127:2 [y] Gen. 3:17, 19 127:2 [z] Ps. 60:5 127:2 [a] [Mark 4:26, 27]
127:3 [b] [Gen. 33:5] 127:3 [c] Deut. 28:4; [Ps. 132:11]
127:4 [d] Ps. 120:4
127:5 [e] See Job 5:4
128:Title [m] [See Ps. 120, title]
128:1 [f] See Ps. 112:1 128:1 [g] Ps. 119:1; [Prov. 8:32]
128:2 [h] Isa. 3:10; [Ps. 109:11]
128:3 [i] Ezek. 19:10; [Gen. 49:22] 128:3 [j] See Ps. 52:8
128:5 [k] Ps. 134:3 128:5 [l] Ps. 20:2; 135:21 128:5 [m] [Ps. 122:9]
128:6 [n] Prov. 17:6; See Job 42:16 128:6 [o] Ps. 125:5
129:Title [m] [See Ps. 120, title]
129:1 [p] [Ex. 1:14; Judg. 3:8, 14; 4:3; 6:2; 10:8] 129:1 [q] Isa. 47:12; Jer. 2:2; 22:21; Hos. 2:15 129:1 [r] Ps. 124:1
129:2 [p] [See ver. 1 above] 129:2 [q] [See ver. 1 above] 129:2 [s] [2 Cor. 4:8-10]
129:3 [t] Mic. 3:12 129:3 [u] [Isa. 50:6; 51:23]
129:4 [v] Ps. 2:3
129:5 [w] See Ps. 35:4
129:6 [x] 2 Kgs. 19:26; Isa. 37:27 129:6 [y] Ps. 37:2; Job 8:12

129:8 [a] Ruth 2:4 129:8 [b] Ps. 118:26
130:Title [m] [See Ps. 120, title]
130:1 [c] Ps. 69:2, 14; Lam. 3:55; Jonah 2:2
130:2 [d] Ps. 86:6; 2 Chr. 6:40 130:2 [e] Ps. 140:6
130:3 [f] [Ps. 90:8]; See Job 10:14 130:3 [g] Ps. 76:7; Amos 2:15; Nah. 1:6; Mal. 3:2; Eph. 6:13; Rev. 6:17; [Ps. 143:2]
130:4 [h] ver. 7; Isa. 55:7; Dan. 9:9; See Ps. 86:5, 15 130:4 [i] 1 Kgs. 8:39, 40; Jer. 33:8, 9; [Rom. 2:4]
130:5 [j] Ps. 40:1; Isa. 8:17; 26:8 130:5 [k] See Ps. 33:20 130:5 [l] Ps. 119:74, 81
130:6 [m] [Ps. 123:2] 130:6 [n] [Ps. 63:6; 119:147] 130:6 [o] See Ps. 5:3
130:7 [p] Ps. 131:3 130:7 [q] ver. 4
130:8 [r] Ps. 111:9; Luke 1:68; Titus 2:14; [Matt. 1:21]; See Ps. 25:22
131:Title [m] [See Ps. 120, title]
131:1 [s] [Ps. 138:6; Isa. 57:15] 131:1 [t] See Ps. 101:5 131:1 [u] [Jer. 45:5; Rom. 12:16] 131:1 [v] See Job 42:3
131:2 [w] [Matt. 18:3; 1 Cor. 14:20]
131:3 [x] Ps. 130:7
132:Title [m] [See Ps. 120, title]
132:1 [y] 1 Chr. 22:14
132:2 [z] Ps. 50:14 132:2 [a] ver. 5; Gen. 49:24; Isa. 49:26; 60:16
132:4 [b] Prov. 6:4
132:5 [c] 1 Chr. 22:7; Acts 7:46 132:5 [a] [See ver. 2 above]
132:6 [d] 1 Sam. 17:12; [Gen. 35:19] 132:6 [e] [1 Sam. 7:1]
132:7 [f] Ps. 5:7 132:7 [g] See Ps. 99:5
132:8 [h] Ps. 68:1; 2 Chr. 6:41, 42 132:8 [i] ver. 14 132:8 [j] Ps. 78:61
132:9 [k] ver. 16 132:9 [l] See Job 29:14 132:9 [m] [Ps. 149:5]
132:10 [n] [2 Kgs. 18:24] 132:10 [o] ver. 17; [1 Kgs. 1:39]
132:11 [p] Ps. 89:3, 34 132:11 [q] Ps. 110:4 132:11 [r] 2 Sam. 7:12; 2 Chr. 6:16; Luke 1:32; Acts 2:30
132:12 [s] 1 Kgs. 8:25; [Job 36:7]
132:13 [t] Ps. 78:68; [Ps. 135:21] 132:13 [u] See Ps. 68:16
132:14 [v] ver. 8 132:14 [w] Matt. 23:21
132:15 [x] Ps. 147:14 132:15 [y] Ruth 1:6

132:16 [z] ver. 9
132:17 [a] Ezek. 29:21; [Luke 1:69] 132:17 [b] 1 Kgs. 11:36; 15:4; 2 Kgs. 8:19; 2 Chr. 21:7 132:17 [c] ver. 10
132:18 [d] See Job 8:22
133:Title [m] [See Ps. 120, title]
133:1 [e] [Gen. 13:8; Heb. 13:1]
133:2 [f] Ex. 30:25, 30 133:2 [g] Ex. 29:7; Lev. 8:12 133:2 [h] Ex. 28:33; 39:24; [Ex. 28:32; 39:23; Job 30:18]
133:3 [i] Prov. 19:12; Mic. 5:7 133:3 [j] Deut. 3:9; 4:48 133:3 [k] See Ps. 48:1 133:3 [l] Lev. 25:21; Deut. 28:8; See Ps. 42:8
134:Title [m] [See Ps. 120, title]
134:1 [m] Ps. 135:1 134:1 [n] Deut. 10:8; 18:7; 1 Chr. 23:30; 2 Chr. 29:11; 35:5 134:1 [o] 1 Chr. 9:33; [Lev. 8:35]
134:2 [p] See Ps. 28:2 134:2 [q] Ps. 63:2
134:3 [r] Num. 6:24 134:3 [s] Ps. 128:5 134:3 [t] See Ps. 115:15
135:1 [u] See Ps. 104:35 135:1 [v] See Ps. 113:1
135:2 [n] [See Ps. 134:1 above] 135:2 [w] Ps. 92:13
135:3 [x] See Ps. 100:5 135:3 [y] Ps. 147:1; [Ps. 52:9]
135:4 [z] Deut. 7:6, 7; 10:15; See Ps. 105:6 135:4 [a] Ex. 19:5
135:5 [b] Ps. 95:3
135:6 [c] Ps. 115:3
135:7 [d] Jer. 10:13; 51:16 135:7 [e] [Job 28:25, 26; 38:25; Zech. 10:1] 135:7 [f] Job 38:22
135:8 [g] See Ps. 78:51
135:9 [h] Deut. 6:22
135:10 [i] For ver. 10-12, see Ps. 136:17-22
135:11 [j] Deut. 29:7; See Num. 21:21-26 135:11 [k] See Num. 21:33-35 135:11 [l] See Josh. 12:7-24
135:12 [m] Deut. 29:8; See Ps. 78:55
135:13 [n] Ex. 3:15 135:13 [o] Ps. 102:12
135:14 [p] Deut. 32:36 135:14 [q] See Ps. 90:13
135:15 [r] For ver. 15-18, see Ps. 115:4-8
135:19 [s] See Ps. 115:9

135:21 [t] Ps. 128:5 135:21 [u] Ps. 132:13, 14 135:21 [v] ver. 1
136:1 [w] Ps. 106:1; 107:1; 118:1 136:1 [x] See 1 Chr. 16:41
136:2 [y] Deut. 10:17
136:3 [y] [See ver. 2 above]
136:4 [z] See Ps. 72:18
136:5 [a] Prov. 3:19; Jer. 10:12; 51:15 136:5 [b] See Gen. 1:1
136:6 [c] Isa. 42:5; 44:24 136:6 [d] Ps. 24:2
136:7 [e] Gen. 1:16
136:10 [f] See Ps. 78:51
136:11 [g] Ex. 12:51; 13:3
136:12 [h] Deut. 4:34
136:13 [i] See Ps. 78:13
136:14 [j] Ex. 14:21, 22
136:15 [k] Ex. 14:27; [Ps. 78:53]
136:16 [l] Ex. 15:22; Deut. 8:15; See Ps. 77:20
136:17 [m] For ver. 17-22, see Ps. 135:10-12
136:22 [n] Ps. 105:6, 26
136:23 [o] Gen. 8:1; [Deut. 32:36]
136:24 [p] Ps. 107:2
136:25 [q] Ps. 104:27; See Job 36:31
136:26 [r] Ezra 5:12; Neh. 1:4; Dan. 2:18
137:4 [s] [Neh. 2:3]
137:5 [t] [Ps. 76:5]
137:6 [u] Job 29:10; Ezek. 3:26
137:7 [v] Isa. 34:5, 6; Lam. 4:21, 22; Ezek. 35:2; [Amos 1:11, 12]; See Jer. 49:7-22; Ezek. 25:12-14; Obad. 8-14 137:7 [w] See Job 18:20 137:7 [x] Hab. 3:13; Zeph. 2:14
137:8 [y] Isa. 21:9; 47:1-15; Jer. 25:12; 50:1-46; 51:1-64; See Isa. 13:1-22 137:8 [z] Jer. 51:24, 56; [Ps. 28:4]
137:9 [a] 2 Kgs. 8:12; Isa. 13:16; Hos. 10:14; Nah. 3:10
138:1 [b] Ps. 111:1 138:1 [c] Ps. 95:3; 96:5
138:2 [d] Ps. 28:2; 1 Kgs. 8:29 138:2 [e] Ps. 5:7
138:4 [f] See Ps. 102:15

138:5 [g] Ps. 103:7
138:6 [h] [Ps. 131:1; Prov. 3:34; Luke 1:48; James 4:6]; See Ps. 113:5, 6
138:7 [i] [Ps. 23:4] 138:7 [j] See Ps. 71:20 138:7 [k] [1 Sam. 24:6; Job 1:12] 138:7 [l] Ps. 60:5
138:8 [m] Ps. 57:2; [Phil. 1:6] 138:8 [n] Ps. 136:1; See 1 Chr. 16:41 138:8 [o] See Ps. 100:3
139:1 [p] Jer. 12:3; See Ps. 7:9; 17:3; 44:21
139:2 [q] 2 Kgs. 19:27; Lam. 3:63 139:2 [r] [Job 14:16; 31:4; Matt. 9:4; John 2:24, 25]
139:4 [s] Heb. 4:13
139:5 [t] Job 19:8 139:5 [u] Job 9:33
139:6 [v] Rom. 11:33 139:6 [w] Job 42:3
139:7 [x] [Jer. 23:24] 139:7 [y] Jonah 1:3
139:8 [z] [Amos 9:2] 139:8 [a] [Job 26:6]
139:10 [b] ver. 24; Ps. 23:3
139:11 [c] [Job 22:14]
139:12 [d] Job 34:22; [Dan. 2:22]
139:13 [e] Deut. 32:6 139:13 [f] [Job 10:11]
139:14 [g] See Ps. 72:18
139:15 [h] [Job 10:8-10; Eccles. 11:5] 139:15 [i] Ps. 63:9
139:16 [j] Ps. 56:8
139:17 [k] Ps. 92:5
139:18 [l] Ps. 40:5 139:18 [m] Gen. 22:17
139:19 [n] Isa. 11:4; [Ps. 9:17] 139:19 [o] Ps. 5:6 139:19 [p] See Ps. 6:8
139:20 [q] [Jude 15] 139:20 [r] Ex. 20:7
139:21 [s] See Ps. 26:5 139:21 [t] Ps. 119:158 139:21 [u] Ps. 59:1
139:23 [v] Ps. 26:2
139:24 [w] ver. 10 139:24 [x] [Jer. 6:16; 18:15]
140:1 [y] Ps. 71:4; 119:153, 170 140:1 [z] Ps. 18:48; Prov. 3:31
140:2 [a] See Ps. 56:6
140:3 [b] [Ps. 52:2] 140:3 [c] Ps. 58:4 140:3 [d] Ps. 10:7 140:3 [e] Cited Rom. 3:13
140:4 [z] [See ver. 1 above]

140:5 [f] Ps. 35:7; 141:9; 142:3; Jer. 18:22 140:5 [g] Job 18:8-10 140:5 [h] Ps. 64:5

140:6 [i] Ps. 142:5 140:6 [j] Ps. 28:2; 31:22; 130:2

140:7 [k] Ps. 28:8

140:8 [l] [Ps. 35:25] 140:8 [m] Isa. 14:21

140:9 [n] [Prov. 12:13; 18:7]; See Ps. 7:16

140:10 [o] [Ps. 11:6; 18:13]

140:12 [p] Ps. 9:4 140:12 [q] 1 Kgs. 8:45, 49, 59

140:13 [r] [Ps. 64:10] 140:13 [s] [Ps. 11:7]

141:1 [t] Ps. 40:13; 70:5

141:2 [u] Luke 1:10; Rev. 5:8; 8:3, 4 141:2 [v] See Ps. 28:2 141:2 [w] See Ex. 29:41

141:3 [x] Ps. 34:13 141:3 [y] Mic. 7:5

141:4 [z] Ps. 119:36 141:4 [a] ver. 9; Ps. 94:4 141:4 [b] Prov. 23:6

141:5 [c] [Prov. 9:8; 19:25; 25:12; 27:6; Eccles. 7:5] 141:5 [d] [Ps. 109:4]

141:6 [e] 2 Chr. 25:12; [Luke 4:29]

141:7 [f] Ps. 53:5; [Ezek. 37:1]

141:8 [g] Ps. 25:15 141:8 [h] See Ps. 11:1

141:9 [i] See Ps. 140:5

141:10 [j] [Ps. 7:15]

142:Title [k] Ps. 57, title

142:1 [l] Ps. 3:4 142:1 [m] Ps. 30:8

142:2 [n] [Isa. 26:16]; See Ps. 102, title

142:3 [o] See Ps. 77:3 142:3 [p] Ps. 140:5

142:4 [q] Ps. 69:20 142:4 [r] Ps. 16:8 142:4 [s] [Ps. 31:11] 142:4 [t] Job 11:20; Jer. 25:35

142:5 [u] See Ps. 14:6 142:5 [v] Ps. 16:5 142:5 [w] Ps. 27:13

142:6 [x] Ps. 17:1 142:6 [y] Ps. 79:8 142:6 [z] Ps. 18:17

142:7 [a] Isa. 42:7; [Ps. 143:11] 142:7 [b] Ps. 13:6

143:1 [c] Ps. 140:6 143:1 [d] 1 John 1:9; [Ps. 31:1]

143:2 [e] [Job 14:3] 143:2 [f] Ps. 130:3; 1 Kgs. 8:46; Job 9:2; 15:14; 25:4; Eccles. 7:20; Rom. 3:23; 1 Cor. 4:4

143:3 [g] See Ps. 88:3-6 143:3 [h] Lam. 3:6

143:4 [i] See Ps. 77:3

143:5 [j] Ps. 77:5, 11 143:5 [k] Ps. 77:12; 111:2
143:6 [l] See Job 11:13 143:6 [m] Ps. 42:2 143:6 [n] [Ps. 63:1]
143:7 [o] Ps. 69:17; 102:2 143:7 [p] [Ps. 84:2] 143:7 [q] Ps. 27:9 143:7 [r] Ps. 28:1; 88:4
143:8 [s] [Ps. 90:14] 143:8 [t] Ps. 11:1; 25:2 143:8 [u] Ps. 25:4 143:8 [v] Ps. 25:1
143:9 [w] Ps. 59:1; 142:6
143:10 [x] [Ps. 119:12] 143:10 [y] Neh. 9:20 143:10 [z] See Ps. 23:3 143:10 [a] Isa. 26:10; [Ps. 27:11]
143:11 [b] Ps. 23:3; 25:11 143:11 [c] See Ps. 71:20 143:11 [d] Ps. 142:7
143:12 [e] Ps. 54:5 143:12 [f] See Ps. 116:16
144:1 [g] See Ps. 18:2, 31, 46 144:1 [h] Ps. 18:34
144:2 [i] [Ps. 59:10, 17; Jonah 2:8] 144:2 [j] Ps. 18:2; 91:2 144:2 [k] Ps. 18:2; 59:9 144:2 [l] Ps. 7:10; 18:2 144:2 [m] Ps. 18:47
144:3 [n] See Ps. 8:4 144:3 [o] See Ps. 31:7
144:4 [p] Ps. 39:5 144:4 [q] Ps. 102:11; 109:23 144:4 [r] Job 8:9
144:5 [s] Ps. 18:9; [Isa. 64:1] 144:5 [t] See Ps. 104:32
144:6 [u] See Ps. 18:14
144:7 [v] Ps. 18:16 144:7 [w] Ps. 69:14 144:7 [x] Ps. 18:44, 45
144:8 [y] Ps. 12:2; 41:6 144:8 [z] [Ps. 106:26; Gen. 14:22; Deut. 32:40; Isa. 62:8]
144:9 [a] Ps. 33:2, 3
144:10 [b] Ps. 18:50
144:11 [x] [See ver. 7 above] 144:11 [y] [See ver. 8 above]
144:12 [c] [Ps. 128:3] 144:12 [d] [Zech. 9:15]
144:13 [e] [Joel 2:24] 144:13 [f] [Isa. 30:23]
144:14 [g] [Isa. 24:11; Jer. 14:2; 46:12]
144:15 [h] Deut. 33:29 144:15 [i] Ps. 33:12; 146:5
145:1 [j] Ps. 99:5, 9 145:1 [k] Ps. 98:6
145:2 [l] [Ps. 146:2]
145:3 [m] Ps. 48:1 145:3 [n] Job 5:9; [Isa. 40:28]
145:4 [o] Isa. 38:19
145:5 [p] ver. 12
145:6 [q] [Ps. 78:4]

145:7 [r] Isa. 63:7
145:8 [s] See Ps. 86:5, 15
145:9 [t] See Ps. 100:5
145:10 [u] [Ps. 19:1; 103:22] 145:10 [v] [Ps. 132:9, 16]
145:12 [w] Ps. 105:1 145:12 [x] ver. 4; Ps. 150:2; Deut. 3:24 145:12 [y] ver. 5
145:13 [z] See Ps. 10:16
145:14 [a] [Ps. 37:17, 24] 145:14 [b] Ps. 146:8
145:15 [c] Ps. 104:27
145:16 [d] Ps. 104:28 145:16 [e] [Ps. 104:21; 147:8]
145:17 [f] See Ps. 116:5 145:17 [g] Ps. 18:25; Jer. 3:12
145:18 [h] [Ps. 34:18; 119:151; Deut. 4:7] 145:18 [i] John 4:23, 24
145:19 [j] Prov. 10:24; [John 9:31] 145:19 [k] Ps. 31:22
145:20 [l] See Ps. 97:10
145:21 [m] [Ps. 150:6]
146:1 [n] See Ps. 135:1
146:2 [o] Ps. 63:4; [Ps. 145:2] 146:2 [p] Ps. 104:33
146:3 [q] Ps. 118:9 146:3 [r] Ps. 118:8; [Isa. 2:22; Jer. 17:5] 146:3 [s] Ps. 60:11; 108:12
146:4 [t] Ps. 104:29; [Eccles. 12:7]; See Job 10:9; 34:14, 15
146:5 [u] [Ps. 144:15] 146:5 [v] Ps. 119:116; See Ps. 2:12
146:6 [w] See Ps. 115:15 146:6 [x] [Ps. 100:5; 117:2]
146:7 [y] Ps. 103:6 146:7 [z] Ps. 107:9; 145:15 146:7 [a] Ps. 105:20; Isa. 61:1; [Ps. 68:6]
146:8 [b] Matt. 9:30; John 9:7 146:8 [c] Ps. 145:14; [Ps. 147:6] 146:8 [d] Ps. 11:7
146:9 [e] [Ex. 22:21] 146:9 [f] Deut. 10:18; [Ex. 22:22]; See Ps. 10:14 146:9 [g] [Ps. 147:6]
146:10 [h] See Ps. 10:16 146:10 [n] [See ver. 1 above]
147:1 [i] See Ps. 135:1 147:1 [j] Ps. 92:1 147:1 [k] Ps. 135:3 147:1 [l] Ps. 33:1
147:2 [m] Ps. 51:18; 102:16 147:2 [n] Deut. 30:3; Isa. 11:12; 27:13; 56:8; Ezek. 39:28
147:3 [o] Ps. 34:18 147:3 [p] Ezek. 34:16
147:4 [q] [Gen. 15:5] 147:4 [r] Isa. 40:26
147:5 [s] Ps. 48:1 147:5 [t] Nah. 1:3 147:5 [u] Isa. 40:28; [Job 5:9]
147:6 [v] [Ps. 146:8, 9]

147:7 [w] Ex. 15:21; [Ps. 95:1, 2] 147:7 [x] See 1 Chr. 15:16
147:8 [y] See Job 5:10 147:8 [z] Ps. 104:14; Job 38:27
147:9 [a] Ps. 104:27, 28 147:9 [b] See Job 38:41
147:10 [c] Ps. 33:17
147:11 [d] Ps. 149:4 147:11 [e] Ps. 33:18
147:13 [f] Neh. 7:3
147:14 [g] Ex. 34:24; Prov. 16:7; Isa. 60:17, 18 147:14 [h] Ps. 132:15 147:14 [i] Ps. 81:16; Deut. 32:14
147:15 [j] [Ps. 148:8]
147:16 [k] Job 37:6 147:16 [l] [Job 38:29]
147:17 [m] Job 37:10 147:17 [n] Job 37:9
147:18 [o] ver. 15; [Job 37:12]; See Ps. 33:9; 107:20
147:19 [p] Mal. 4:4; [Ps. 78:5]; See Deut. 33:2-4
147:20 [q] Deut. 4:7; See Deut. 4:32-34 147:20 [r] See Ps. 135:1
148:1 [r] [See Ps. 147:20 above] 148:1 [s] [ver. 7]; See Ps. 69:34 148:1 [t] Matt. 21:9
148:2 [u] See Ps. 103:20, 21
148:4 [v] Ps. 68:33; Deut. 10:14; Neh. 9:6; See 1 Kgs. 8:27 148:4 [w] Gen. 1:7
148:5 [x] ver. 13 148:5 [y] See Ps. 33:6, 9
148:6 [z] Ps. 119:90, 91 148:6 [a] [Job 28:26; Jer. 31:35, 36; 33:25] 148:6 [b] [Ps. 104:9; Esth. 1:19; Job 14:5]
148:7 [c] [ver. 1] 148:7 [d] [Gen. 1:21]; See Ps. 74:13
148:8 [e] Ps. 18:12; 105:32 148:8 [f] Ps. 147:16 148:8 [g] Ps. 107:25 148:8 [h] Ps. 103:20; See Ps. 147:15-18
148:9 [i] Isa. 44:23; 49:13; 55:12 148:9 [j] Gen. 1:11 148:9 [k] Ps. 104:16
148:10 [l] Gen. 1:24 148:10 [m] Gen. 1:20, 21
148:11 [n] [Rev. 7:9]
148:13 [o] ver. 5 148:13 [p] Ps. 8:1 148:13 [q] See Ps. 113:4
148:14 [r] See 1 Sam. 2:1 148:14 [s] [Deut. 10:21; Jer. 17:14] 148:14 [t] Deut. 4:7; Eph. 2:17 148:14 [u] See Ps. 135:1
149:1 [u] [See Ps. 148:14 above] 149:1 [v] See Ps. 33:3 149:1 [w] Ps. 89:5, 7
149:2 [x] Ps. 85:6 149:2 [y] See Ps. 95:6; Job 35:10 149:2 [z] 1 Sam. 12:12; Zech. 9:9
149:3 [a] Ps. 150:4; [Ps. 30:11] 149:3 [b] Ps. 150:4; Ex. 15:20 149:3 [c] Ps. 150:3

149:4 [d] Ps. 35:27; 147:11 149:4 [e] [Isa. 61:3]
149:5 [f] See Job 35:10 149:5 [g] Ps. 4:4; 63:6; [Hos. 7:14]
149:6 [h] [Ps. 66:17] 149:6 [i] Heb. 4:12; Rev. 1:16; 2:12; [Prov. 5:4]
149:8 [j] [Job 36:8]
149:9 [k] Isa. 65:6; [Job 13:26] 149:9 [l] [Ps. 148:14] 149:9 [u] [See Ps. 148:14 above]
150:1 [u] [See Ps. 148:14 above] 150:1 [m] [Ps. 11:4; 134:2] 150:1 [n] [Ps. 68:34]
150:2 [o] Ps. 145:12 150:2 [p] Deut. 3:24
150:3 [q] Ps. 98:6 150:3 [r] Ps. 33:2; 71:22
150:4 [s] Ps. 149:3 150:4 [t] Ps. 45:8; [Isa. 38:20] 150:4 [u] Job 21:12
150:5 [v] 2 Sam. 6:5; 1 Chr. 15:16, 19, 28; 25:1, 6
150:6 [w] [Ps. 145:21] 150:6 [x] ver. 1

Footnotes

Prov. 1:23 [1] **1:23** Or *Will you turn away at my reproof?*
Prov. 2:16 [1] **2:16** Hebrew *strange*
Prov. 2:16 [2] **2:16** Hebrew *foreign woman*
Prov. 2:18 [3] **2:18** Hebrew *to the Rephaim*
Prov. 3:4 [1] **3:4** Or *repute*
Prov. 3:8 [2] **3:8** Hebrew *navel*
Prov. 3:8 [3] **3:8** Or *medicine*
Prov. 3:25 [4] **3:25** Hebrew *storm*
Prov. 3:27 [5] **3:27** Hebrew *Do not withhold good from its owners*
Prov. 3:34 [6] **3:34** Or *grace*
Prov. 3:35 [7] **3:35** The meaning of the Hebrew word is uncertain
Prov. 4:1 [1] **4:1** Hebrew *know*
Prov. 4:22 [2] **4:22** Hebrew *his*
Prov. 4:26 [3] **4:26** Or *Make level*
Prov. 5:3 [1] **5:3** Hebrew *strange*; also verse 20
Prov. 5:3 [2] **5:3** Hebrew *palate*
Prov. 5:5 [3] **5:5** Hebrew *lay hold of*
Prov. 5:19 [4] **5:19** Hebrew *be led astray*; also verse 20
Prov. 5:20 [5] **5:20** Hebrew *a foreign woman*
Prov. 5:21 [6] **5:21** Or *makes level*
Prov. 6:3 [1] **6:3** Or *humble yourself*
Prov. 6:5 [2] **6:5** Hebrew lacks *of the hunter*
Prov. 6:13 [3] **6:13** Hebrew *scrapes*
Prov. 6:22 [4] **6:22** Hebrew *it*; three times in this verse
Prov. 6:24 [5] **6:24** Revocalization (compare Septuagint) yields *from the wife of a neighbor*
Prov. 6:24 [6] **6:24** Hebrew *the foreign woman*
Prov. 6:26 [7] **6:26** Or (compare Septuagint, Syriac, Vulgate) *for a prostitute leaves a man with nothing but a loaf of bread*
Prov. 6:26 [8] **6:26** Hebrew *a man's wife*
Prov. 7:5 [1] **7:5** Hebrew *strange*
Prov. 7:5 [2] **7:5** Hebrew *the foreign woman*
Prov. 7:10 [3] **7:10** Hebrew *guarded in heart*

Prov. 7:14 [4] **7:14** Hebrew *peace offerings*
Prov. 7:22 [5] **7:22** Probable reading (compare Septuagint, Vulgate, Syriac); Hebrew *as an anklet for the discipline of a fool*
Prov. 8:16 [1] **8:16** Most Hebrew manuscripts; many Hebrew manuscripts, Septuagint *govern the earth*
Prov. 8:22 [2] **8:22** Or *fathered*; Septuagint *created*
Prov. 8:22 [3] **8:22** Hebrew *way*
Prov. 8:28 [4] **8:28** The meaning of the Hebrew is uncertain
Prov. 8:30 [5] **8:30** Or *daily filled with*
Prov. 9:6 [1] **9:6** Or *Leave the company of the simple*
Prov. 9:9 [2] **9:9** Hebrew lacks *instruction*
Prov. 9:13 [3] **9:13** Or *full of simpleness*
Prov. 9:18 [4] **9:18** Hebrew *Rephaim*
Prov. 10:22 [1] **10:22** Or *and toil adds nothing to it*
Prov. 11:7 [1] **11:7** Or *of his strength*, or *of iniquity*
Prov. 11:27 [2] **11:27** Or *acceptance*
Prov. 12:17 [1] **12:17** Hebrew *breathes out*
Prov. 12:26 [2] **12:26** Or *The righteous chooses his friends carefully*
Prov. 12:27 [3] **12:27** Or *but diligence is precious wealth*
Prov. 13:5 [1] **13:5** Or *stench*
Prov. 13:11 [2] **13:11** Or *by fraud*
Prov. 13:15 [3] **13:15** Probable reading (compare Septuagint, Syriac, Vulgate); Hebrew *is rugged*, or *is an enduring rut*
Prov. 13:21 [4] **13:21** Or *Evil*
Prov. 13:24 [5] **13:24** Or *who loves him disciplines him early*
Prov. 14:3 [1] **14:3** Or *In the mouth of a fool is a rod of pride*
Prov. 14:9 [2] **14:9** Hebrew *but among the upright is acceptance*
Prov. 14:12 [3] **14:12** Hebrew *ways of death*
Prov. 14:16 [4] **14:16** Or *fears* [the LORD]
Prov. 14:22 [5] **14:22** Or *show*
Prov. 14:30 [6] **14:30** Or *healing*
Prov. 14:30 [7] **14:30** Or *jealousy*
Prov. 14:33 [8] **14:33** Or *Wisdom rests quietly in the heart of a man of understanding, but makes itself known in the midst of fools*
Prov. 15:4 [1] **15:4** Or *healing*
Prov. 15:7 [2] **15:7** Or *the hearts of fools are not steadfast*
Prov. 15:30 [3] **15:30** Hebrew *makes fat*

Prov. 16:20 [1] **16:20** Or *to a matter*
Prov. 16:25 [2] **16:25** Hebrew *ways of death*
Prov. 16:27 [3] **16:27** Hebrew *what is on his lips*
Prov. 16:30 [4] **16:30** Hebrew *to plan*
Prov. 17:1 [1] **17:1** Hebrew *sacrifices*
Prov. 17:23 [2] **17:23** Hebrew *a bribe from the bosom*
Prov. 18:5 [1] **18:5** Hebrew *to lift the face of*
Prov. 19:2 [1] **19:2** Or *A soul*
Prov. 19:6 [2] **19:6** Or *of a noble*
Prov. 19:7 [3] **19:7** The meaning of the Hebrew sentence is uncertain
Prov. 20:1 [1] **20:1** Or *will not become wise*
Prov. 20:10 [2] **20:10** Or *Two kinds of*; also verse 23
Prov. 20:11 [3] **20:11** Or *Even a child can dissemble in his actions, though his conduct seems pure and upright*
Prov. 20:16 [4] **20:16** Or *for an adulteress* (compare 27:13)
Prov. 20:19 [5] **20:19** Hebrew *with one who is simple in his lips*
Prov. 20:27 [6] **20:27** Hebrew *breath*
Prov. 21:4 [1] **21:4** Or *the plowing*
Prov. 21:6 [2] **21:6** Some Hebrew manuscripts, Septuagint, Latin; most Hebrew manuscripts *vapor for those who seek death*
Prov. 21:14 [3] **21:14** Hebrew *a bribe in the bosom*
Prov. 21:29 [4] **21:29** Or *establishes*
Prov. 22:4 [1] **22:4** Or *The reward for humility is the fear of the* LORD*, riches and honor and life*
Prov. 22:9 [2] **22:9** Hebrew *good*
Prov. 22:14 [3] **22:14** Hebrew *strange*
Prov. 23:1 [1] **23:1** Or *who*
Prov. 23:6 [2] **23:6** Hebrew *whose eye is evil*
Prov. 23:7 [3] **23:7** Or *for as he calculates in his soul, so is he*
Prov. 23:16 [4] **23:16** Hebrew *My kidneys*
Prov. 23:20 [5] **23:20** Hebrew *those who drink too much wine*
Prov. 23:26 [6] **23:26** Or *delight in*
Prov. 23:27 [7] **23:27** Hebrew *a foreign woman*
Prov. 23:34 [8] **23:34** Or *of the rigging*
Prov. 23:35 [9] **23:35** Hebrew lacks *you will say*
Prov. 24:9 [1] **24:9** Or *scheming*
Prov. 25:8 [1] **25:8** Hebrew *or else*

Prov. 25:27 [2] **25:27** The meaning of the Hebrew line is uncertain
Prov. 26:10 [1] **26:10** Or *hires a fool or passersby*
Prov. 26:23 [2] **26:23** By revocalization; Hebrew *silver of dross*
Prov. 27:9 [1] **27:9** Or *and so does the sweetness of a friend that comes from his earnest counsel*
Prov. 27:13 [2] **27:13** Hebrew *a foreign woman*; a slight emendation yields (compare Vulgate; see also 20:16) *foreigners*
Prov. 27:16 [3] **27:16** Hebrew *to meet with*
Prov. 27:17 [4] **27:17** Hebrew *sharpens the face of another*
Prov. 28:8 [1] **28:8** That is, profit that comes from charging interest to the poor
Prov. 28:17 [2] **28:17** Hebrew *until the pit*
Prov. 28:22 [3] **28:22** Hebrew *A man whose eye is evil*
Prov. 29:4 [1] **29:4** Or *who taxes heavily*
Prov. 29:10 [2] **29:10** Or *but the upright seek his soul*
Prov. 29:18 [3] **29:18** Or *the people are discouraged*
Prov. 29:21 [4] **29:21** The meaning of the Hebrew word rendered *his heir* is uncertain
Prov. 30:1 [1] **30:1** Or *Jakeh, the man of Massa*
Prov. 30:1 [2] **30:1** Revocalization; Hebrew *The man declares to Ithiel, to Ithiel and Ucal*
Prov. 30:11 [3] **30:11** Hebrew *There is a generation*; also verses 12, 13, 14
Prov. 30:15 [4] **30:15** Or *“Give, give,” they cry*
Prov. 30:31 [5] **30:31** Or *the magpie*, or *the greyhound*; Hebrew *girt-of-loins*
Prov. 30:31 [6] **30:31** Or *against whom there is no rising up*
Prov. 31:2 [1] **31:2** Hebrew *What, my son?*
Prov. 31:6 [2] **31:6** Hebrew *those bitter in soul*
Prov. 31:8 [3] **31:8** Hebrew *are sons of passing away*
Prov. 31:10 [4] **31:10** Verses 10–31 are an acrostic poem, each verse beginning with the successive letters of the Hebrew alphabet
Prov. 31:17 [5] **31:17** Hebrew *She girds her loins*
Prov. 31:21 [6] **31:21** Or *in double thickness*

Cross-references for Proverbs

1:1 [a] ch. 10:1; 25:1; 1 Kgs. 4:32; Eccles. 12:9
1:3 [b] ch. 2:9
1:4 [c] ch. 8:5; 14:15, 18 1:4 [d] ch. 2:11; 3:21
1:5 [e] ch. 9:9
1:6 [f] ch. 22:17 1:6 [g] Judg. 14:12; Ps. 78:2
1:7 [h] ch. 9:10; [ch. 15:33]; See Job 28:28
1:8 [i] ch. 6:20; [Ps. 34:11; Eph. 6:1, 2]
1:9 [j] ch. 4:9; [ch. 3:22] 1:9 [k] [Gen. 41:42; Dan. 5:29]
1:10 [l] ch. 16:29
1:11 [m] ver. 18; ch. 12:6; Jer. 5:26 1:11 [n] ver. 18; Ps. 10:8; 64:5
1:12 [o] Ps. 124:3; [Num. 16:32, 33] 1:12 [p] Ps. 28:1
1:15 [q] ch. 4:14; 24:1; Ps. 1:1 1:15 [r] [Ps. 119:101]
1:16 [s] ch. 6:18; Isa. 59:7; [Rom. 3:15]
1:17 [t] [Job 40:24]
1:18 [u] ver. 11
1:19 [v] [Job 8:13] 1:19 [w] ch. 15:27 1:19 [x] [1 Tim. 6:10]
1:20 [y] ch. 8:1; 9:3; [John 7:37]
1:21 [z] ch. 8:3
1:22 [a] See ver. 4 1:22 [b] See Ps. 1:1 1:22 [c] ver. 29; ch. 5:12; [Job 21:14]
1:23 [d] Joel 2:28; Acts 2:17
1:24 [e] Isa. 65:12; 66:4; Jer. 7:13 1:24 [f] Zech. 7:11 1:24 [g] Rom. 10:21
1:25 [h] See Ps. 107:11 1:25 [i] [Ps. 81:11; Luke 7:30]
1:26 [j] See Ps. 2:4 1:26 [k] ch. 10:24; Jer. 48:43; 49:5
1:27 [l] [Zeph. 1:15]
1:28 [m] See 1 Sam. 8:18; Job 27:9
1:29 [c] [See ver. 22 above] 1:29 [n] [Job 21:14]
1:30 [h] [See ver. 25 above] 1:30 [i] [See ver. 25 above]
1:31 [o] Jer. 6:19 1:31 [p] ch. 14:14; Isa. 3:11; [Job 4:8]
1:32 [q] Jer. 2:19 1:32 [r] [Ps. 73:18, 19]
1:33 [s] [Ps. 25:12, 13] 1:33 [t] Ps. 112:7, 8

2:1 [u] See ch. 1:8 2:1 [v] [ch. 4:1, 10, 20; 7:1]
2:3 [w] ch. 4:1, 5, 7
2:4 [x] ch. 3:14 2:4 [y] Job 3:21; [Matt. 13:44]
2:5 [z] [Ps. 25:14; John 7:17; 14:21]
2:6 [a] Job 32:8
2:7 [b] ch. 30:5; See Ps. 3:3 2:7 [c] Ps. 84:11
2:8 [d] 1 Sam. 2:9; Ps. 66:9; 97:10 2:8 [e] See Ps. 30:4
2:9 [f] [ver. 5] 2:9 [g] ch. 1:3
2:11 [h] ch. 1:4 2:11 [i] ch. 6:22
2:13 [j] Ps. 82:5; [John 3:19, 20]
2:14 [k] Jer. 11:15; [ch. 10:23] 2:14 [l] [Ps. 50:18; Rom. 1:32]
2:15 [m] Ps. 125:5; [ch. 21:8] 2:15 [n] ch. 14:2 2:15 [o] ch. 3:32
2:16 [p] ch. 7:5 2:16 [q] ch. 6:24; 23:27 2:16 [r] ch. 6:24; Ps. 5:9
2:17 [s] Jer. 3:4; [Ps. 55:13] 2:17 [t] [Mal. 2:14, 15]
2:18 [u] ch. 7:27
2:21 [v] ch. 10:30
2:22 [w] See Ps. 37:38 2:22 [x] ch. 15:25; Deut. 28:63; Ps. 52:5
3:1 [y] See ch. 1:8 3:1 [z] Deut. 8:1; 30:16, 20
3:2 [a] ver. 16; ch. 4:10; 9:11; 10:27; See Ps. 91:16 3:2 [b] ch. 1:33; Ps. 119:165
3:3 [c] [Ps. 85:10] 3:3 [d] [ch. 20:28; Isa. 59:14] 3:3 [e] [ch. 1:9; 6:21; 7:3] 3:3 [f] ch. 7:3; [Jer. 17:1; 2 Cor. 3:3]
3:4 [g] [1 Sam. 2:26; Luke 2:52; Rom. 14:18] 3:4 [h] See Ps. 111:10
3:5 [i] Ps. 37:3, 5 3:5 [j] [Jer. 9:23]
3:6 [k] 1 Chr. 28:9 3:6 [l] [Ps. 73:24]
3:7 [m] [Rom. 12:16]; See ch. 12:15 3:7 [n] Job 1:1; 28:28
3:8 [o] [ch. 4:22] 3:8 [p] See Job 21:24
3:9 [q] Ex. 23:19; 34:26; Deut. 26:2
3:10 [r] Deut. 28:8
3:11 [s] Cited Heb. 12:5, 6; See Job 5:17
3:12 [t] Deut. 8:5; [1 Cor. 11:32]
3:13 [u] ch. 8:34, 35
3:14 [v] See Job 28:15-19 3:14 [w] ch. 8:10, 19; 16:16; Ps. 19:10
3:15 [x] Job 28:18 3:15 [y] ch. 8:11

3:16 [z] ver. 2 3:16 [a] ch. 8:18; 22:4
3:17 [b] [Matt. 11:29, 30]
3:18 [c] ch. 11:30; 13:12; 15:4; Gen. 2:9; 3:22; Rev. 2:7; 22:2 3:18 [d] ch. 4:13
3:19 [e] ch. 8:27; Ps. 104:5, 24; 136:5
3:20 [f] Gen. 7:11; [Job 38:8] 3:20 [g] Job 36:28
3:21 [h] ch. 4:21
3:22 [i] See ch. 4:22 3:22 [j] [ch. 1:9]
3:23 [k] ch. 10:9; [ch. 28:18; Ps. 91:11] 3:23 [l] ch. 4:12; Ps. 91:12
3:24 [m] [ch. 6:22; Ps. 3:5; 4:8]; See Job 11:19 3:24 [n] Jer. 31:26
3:25 [o] [1 Pet. 3:14]; See Ps. 91:5 3:25 [p] [Job 5:21]
3:26 [q] See 1 Sam. 2:9
3:27 [r] Gal. 6:10
3:28 [s] [Lev. 19:13; Deut. 24:15]
3:29 [t] ch. 6:14; 12:20; 14:22 3:29 [u] [Judg. 18:7, 27]
3:30 [v] [Rom. 12:18]
3:31 [w] See Ps. 37:1 3:31 [x] Ps. 18:48; 140:1
3:32 [y] ch. 2:15 3:32 [z] See Job 29:4
3:33 [a] Ps. 37:22; Zech. 5:4; Mal. 2:2; See Lev. 26:14-39 3:33 [b] [Job 8:6]
3:34 [c] See Ps. 1:1 3:34 [d] [James 4:6; 1 Pet. 5:5; See Ps. 138:6] 3:34 [e] [James 4:6; 1 Pet. 5:5]; See Ps. 138:6
4:1 [f] ch. 1:8; [ch. 5:7; 7:24; 8:33; Ps. 34:11] 4:1 [g] ch. 2:2
4:2 [h] Job 11:4
4:3 [i] See 1 Chr. 22:5 4:3 [j] Zech. 12:10
4:4 [k] 1 Chr. 28:9; [Eph. 6:4] 4:4 [l] [ch. 3:1] 4:4 [m] ch. 7:2; Lev. 18:5; Isa. 55:3
4:5 [n] ch. 2:2 4:5 [g] [See ver. 1 above]
4:6 [o] [2 Thess. 2:10]
4:7 [p] [ch. 1:7] 4:7 [g] [See ver. 1 above]
4:8 [q] 1 Sam. 2:30 4:8 [r] [Song 2:6]
4:9 [s] ch. 1:9
4:10 [f] [See ver. 1 above] 4:10 [t] ch. 2:1 4:10 [u] See ch. 3:2
4:11 [v] See 1 Sam. 12:23
4:12 [w] [Job 18:7; Ps. 18:36; 119:45] 4:12 [x] ch. 3:23
4:13 [y] ch. 3:18 4:13 [z] ver. 22; [John 1:4; 1 John 5:12]

4:14 [a] ch. 1:15; Ps. 1:1
4:16 [b] [Ps. 36:4]
4:17 [c] [Amos 2:8]
4:18 [d] Job 11:17; 22:28; Isa. 60:3; 62:1, 2; Dan. 12:3 4:18 [e] 2 Sam. 23:4; See Ps. 97:11 4:18 [f] [Ps. 84:7] 4:18 [g] [1 John 3:2]
4:19 [h] 1 Sam. 2:9; Isa. 59:9, 10; Jer. 23:12; John 12:35; [Job 18:5] 4:19 [i] [Matt. 6:23] 4:19 [j] [John 11:10; 1 John 2:10]
4:20 [k] ver. 10
4:21 [l] ch. 3:21 4:21 [m] [ch. 2:1]
4:22 [n] ver. 13; ch. 8:35; 21:21; Deut. 32:47; [1 Tim. 4:8]
4:23 [o] [Matt. 12:35] 4:23 [p] [Ps. 16:11]
4:24 [q] ch. 6:12 4:24 [r] ch. 2:15
4:25 [s] [Heb. 12:2]
4:26 [t] ch. 5:6, 21; [Heb. 12:13] 4:26 [u] [Ps. 119:5]
4:27 [v] Deut. 5:32; 28:14; Josh. 1:7; 1 Kgs. 15:5
5:1 [w] ch. 4:20; [ch. 2:1, 2] 5:1 [x] ch. 22:17
5:2 [y] ch. 1:4 5:2 [z] Mal. 2:7
5:3 [a] See ch. 2:16 5:3 [b] Ps. 55:21
5:4 [c] [Eccles. 7:26] 5:4 [d] Deut. 29:18; Jer. 9:15; Lam. 3:15, 19; Rev. 8:11 5:4 [e] Ps. 57:4; [Ps. 55:21] 5:4 [f] See Ps. 149:6
5:5 [g] See ch. 7:27
5:6 [h] ver. 21; ch. 4:26
5:7 [i] See ch. 4:1
5:10 [j] Ps. 127:2
5:11 [k] Ezek. 24:23
5:12 [l] ch. 1:22, 29; See ch. 12:1 5:12 [m] ch. 1:25; See Ps. 107:11
5:14 [n] [Ps. 94:17]
5:15 [o] ver. 18; [ch. 9:17; Song 4:12, 15; Jer. 2:13]
5:16 [p] See Ps. 68:26 5:16 [q] [Jer. 9:21; Zech. 8:5]
5:17 [r] [ch. 14:10]
5:18 [o] [See ver. 15 above] 5:18 [s] Deut. 24:5 5:18 [t] Mal. 2:14
5:19 [u] Song 2:9, 17; 8:14 5:19 [v] [Jer. 31:14]
5:20 [w] See ch. 2:16

5:21 [x] Ps. 119:168 5:21 [y] Hos. 7:2; Heb. 4:13; See Job 14:16; Ps. 11:4 5:21 [z] ver. 6
5:22 [a] See Ps. 7:15, 16 5:22 [b] ch. 6:2
5:23 [c] See Job 4:21 5:23 [d] [Job 12:24]
6:1 [e] See Job 17:3
6:2 [f] [ch. 5:22]
6:3 [g] [Luke 11:8; 18:5]
6:4 [h] ch. 20:13; Ps. 132:4
6:5 [i] See Ps. 91:3
6:6 [j] [Job 12:7] 6:6 [k] ch. 30:25 6:6 [l] ch. 10:26 6:6 [m] ch. 23:19; 27:11
6:7 [n] [ch. 30:27] 6:7 [o] Ex. 5:6, 15
6:8 [p] [ch. 10:5] 6:8 [q] [ch. 10:5]
6:9 [r] [Jonah 1:6] 6:9 [l] [See ver. 6 above]
6:10 [s] ch. 24:33 6:10 [t] Eccles. 4:5
6:11 [u] ch. 24:34
6:12 [v] ch. 16:27 6:12 [w] ch. 4:24
6:13 [x] ch. 10:10; Ps. 35:19
6:14 [y] See ch. 2:12 6:14 [z] [Mic. 2:1]; See ch. 3:29 6:14 [a] [ch. 16:28]
6:15 [b] Isa. 30:13, 14; Jer. 19:11 6:15 [c] ch. 29:1; 2 Chr. 36:16
6:16 [d] See Job 5:19
6:17 [e] [ch. 8:13; 16:5; 21:4]; See Ps. 101:5 6:17 [f] ch. 12:22; 17:7; Ps. 31:18; 120:2 6:17 [g] Deut. 19:10; Isa. 1:15; 59:3, 7
6:18 [h] Gen. 6:5 6:18 [i] See ch. 1:16
6:19 [j] See Ps. 27:12 6:19 [k] ch. 12:17; 14:5, 25; 19:5, 9 6:19 [a] [See ver. 14 above]
6:20 [l] See ch. 1:8
6:21 [m] See ch. 3:3 6:21 [n] [Job 31:36]
6:22 [o] See ch. 3:23, 24 6:22 [p] ch. 2:11
6:23 [q] Ps. 119:105; [Ps. 13:3] 6:23 [r] [ch. 10:17]
6:24 [s] See ch. 2:16
6:25 [t] [Matt. 5:28] 6:25 [u] [2 Kgs. 9:30]
6:26 [v] [ch. 29:3] 6:26 [w] ch. 28:21; 1 Sam. 2:36 6:26 [x] Ezek. 13:18
6:27 [y] Job 31:12 6:27 [z] Ps. 79:12

6:28 [a] Isa. 43:2
6:29 [b] ch. 16:5
6:30 [c] Job 38:39
6:31 [d] [Ex. 22:4] 6:31 [e] See Ps. 79:12
6:34 [f] ch. 27:4; Song 8:6 6:34 [g] [Lev. 20:10]
7:1 [h] See ch. 2:1
7:2 [i] See ch. 4:4 7:2 [j] Deut. 32:10
7:3 [k] See ch. 3:3
7:5 [l] See ch. 2:16
7:6 [m] Judg. 5:28
7:7 [n] See ch. 1:4 7:7 [o] See ch. 6:32
7:8 [p] ver. 12
7:9 [q] Job 24:15 7:9 [r] ch. 20:20
7:10 [s] [Gen. 38:14]
7:11 [t] ch. 9:13 7:11 [u] [Hos. 4:16] 7:11 [v] 1 Tim. 5:13; [Titus 2:5]
7:12 [w] ver. 8 7:12 [x] ch. 23:28
7:13 [y] ch. 21:29
7:14 [z] Lev. 7:11 7:14 [a] See Ps. 50:14
7:16 [b] ch. 31:22 7:16 [c] [Isa. 19:9]
7:17 [d] Ps. 45:8 7:17 [e] Ex. 30:23
7:19 [f] Matt. 20:11
7:21 [g] ch. 5:3; 6:24; See Ps. 12:2
7:23 [h] Eccles. 9:12
7:24 [i] See ch. 4:1
7:26 [j] [Neh. 13:26]; See Judg. 16:1-5
7:27 [k] [ch. 2:18; 5:5; 9:18]
8:1 [l] See ch. 1:20 8:1 [m] Job 28:12
8:2 [n] ch. 9:3, 14
8:3 [o] ch. 1:21 8:3 [p] Job 29:7
8:4 [q] [Ps. 49:1, 2]
8:5 [r] See ch. 1:4 8:5 [s] ver. 12 8:5 [t] [ch. 1:22]
8:6 [u] [ch. 22:20] 8:6 [v] ch. 23:16
8:7 [w] Ps. 37:30

8:8 [x] Deut. 32:5
8:9 [y] [ch. 14:6; 1 Cor. 2:10]
8:10 [z] ver. 19; ch. 3:14; Ps. 119:72, 127
8:11 [a] [ch. 16:16]; See Job 28:12-19 8:11 [b] ch. 3:15
8:12 [c] ch. 1:4
8:13 [d] [ch. 16:6] 8:13 [e] See Ps. 97:10 8:13 [f] [ch. 6:17; 16:5] 8:13 [g] ch. 2:12; 4:24
8:14 [h] Isa. 11:2; [Isa. 9:6] 8:14 [i] [ch. 2:7] 8:14 [j] Eccles. 7:19; [Ps. 89:19]
8:15 [k] [Dan. 2:21; Rom. 13:1; Rev. 19:16]
8:17 [l] Ps. 91:14; John 14:21; [1 Sam. 2:30] 8:17 [m] James 1:5; [ch. 1:28]
8:18 [n] ch. 3:16 8:18 [o] Ps. 112:3; [Matt. 6:33; Luke 16:11; Eph. 3:8]
8:19 [p] ch. 3:14 8:19 [q] ver. 10 8:19 [r] ch. 10:20
8:22 [s] See Job 28:25-28 8:22 [t] Gen. 14:19, 22; [Ps. 104:24; 136:5] 8:22 [u] Ps. 93:2
8:23 [v] Ps. 2:6 8:23 [w] [John 17:5]
8:24 [x] ver. 27, 28; ch. 3:20; Gen. 1:2 8:24 [y] Job 15:7; Ps. 51:5
8:25 [z] Job 38:6 (Heb.) 8:25 [a] Ps. 90:2
8:27 [b] ch. 3:19 8:27 [c] Job 26:10
8:28 [d] Gen. 1:6
8:29 [e] Gen. 1:9, 10 8:29 [f] See Job 26:10 8:29 [g] See Ps. 104:5
8:30 [h] Zech. 13:7; [John 1:1, 2] 8:30 [i] Ps. 16:3; [Matt. 3:17]
8:31 [j] [Gen. 1:31; Ps. 104:31] 8:31 [k] Isa. 45:18
8:32 [l] ch. 5:7; 7:24; [1 John 3:1] 8:32 [m] Ps. 119:1, 2; 128:1, 2; [Luke 11:28]
8:33 [n] See ch. 4:1
8:34 [o] [ch. 3:13]
8:35 [p] ch. 3:18; See ch. 4:22 8:35 [q] John 1:4; 17:3 8:35 [r] ch. 12:2; 18:22
8:36 [s] [ch. 15:32; 20:2; 29:24] 8:36 [t] ch. 12:1 8:36 [u] ch. 21:6
9:1 [v] [Matt. 16:18; 1 Pet. 2:5]; See Eph. 2:20-22 9:1 [w] [Rev. 1:4] 9:1 [x] [1 Tim. 3:15]
9:2 [y] [Matt. 22:4] 9:2 [z] ch. 23:30; Song 8:2 9:2 [a] Ps. 23:5; [Luke 14:17]
9:3 [b] [Ps. 68:11; Matt. 22:3; 23:34] 9:3 [c] ch. 8:1, 2 9:3 [d] ver. 14; ch. 8:2; [Matt. 10:27]
9:4 [e] ver. 16; [Matt. 11:25; 1 Cor. 1:26] 9:4 [f] ch. 6:32

9:5 [g] [Song 5:1; Isa. 55:1; John 6:27] 9:5 [h] [John 7:37] 9:5 [z] [See ver. 2 above]
9:6 [i] See ch. 1:4 9:6 [j] [ver. 11] 9:6 [k] [ch. 23:19]
9:8 [l] [Matt. 7:6] 9:8 [m] See Ps. 141:5
9:9 [n] [Matt. 13:12] 9:9 [o] ch. 1:5
9:10 [p] See ch. 1:7 9:10 [q] ch. 30:3
9:11 [r] [ch. 10:27]; See ch. 3:2
9:12 [s] [Job 22:2, 3; 1 Cor. 3:8; Gal. 6:5]
9:13 [t] For ver. 13-18, see ch. 7:7-27 9:13 [u] ch. 7:11 9:13 [v] ch. 5:6
9:14 [w] ver. 3
9:15 [x] [ver. 6]
9:16 [y] ver. 4
9:17 [z] [ch. 5:15] 9:17 [a] [ch. 20:17; 30:20]
9:18 [b] See ch. 7:27
10:1 [c] See ch. 1:1 10:1 [d] See ch. 29:3 10:1 [e] ch. 17:25; 29:15
10:2 [f] [ch. 21:6; Ezek. 7:19; Luke 12:19, 20] 10:2 [g] ch. 11:4, 6
10:3 [h] Ps. 34:9, 10; 37:25; [Matt. 6:33] 10:3 [i] [Ps. 112:10; James 4:3]
10:4 [j] [ch. 6:11; 12:24; 13:4] 10:4 [k] ch. 21:5
10:5 [l] [ch. 6:8] 10:5 [m] ch. 17:2; 19:26
10:6 [n] ver. 32
10:7 [o] Ps. 112:6 10:7 [p] [Ps. 9:5]
10:8 [q] [Matt. 7:24, 25]
10:9 [r] ch. 3:23; 28:18; Ps. 23:4; Isa. 33:15, 16 10:9 [s] [Matt. 10:26; 1 Tim. 5:25]
10:10 [t] ch. 6:13
10:11 [u] Ps. 37:30 10:11 [v] ch. 13:14; Ps. 36:9 10:11 [n] [See ver. 6 above]
10:12 [w] 1 Pet. 4:8; [James 5:20]
10:13 [x] ch. 19:29; 26:3 10:13 [y] See ch. 6:32
10:14 [z] [ver. 8; ch. 12:23] 10:14 [a] ch. 18:7
10:15 [b] ch. 18:11; [Ps. 52:7; Mark 10:24, 25]
10:16 [c] ch. 11:19; 19:23
10:17 [d] [ch. 6:23]
10:19 [e] [Matt. 12:36, 37] 10:19 [f] ch. 17:27; [James 3:2]

10:20 [g] ch. 8:19; 16:16
10:21 [h] [Hos. 4:6]
10:22 [i] [Gen. 24:35; 26:12; Deut. 8:18]
10:23 [j] ch. 2:14; 15:21 10:23 [k] [ch. 8:30]
10:24 [l] Isa. 66:4; Heb. 10:27; [Job 15:21] 10:24 [m] Job 3:25 10:24 [n] Ps. 145:19; Matt. 5:6; 1 John 5:14, 15
10:25 [o] [Job 21:18; Ps. 58:9]; See Matt. 7:26, 27 10:25 [p] ch. 12:3; Ps. 15:5; [Matt. 7:24, 25]
10:27 [q] See ch. 3:2 10:27 [r] See Job 15:32, 33
10:28 [s] [Luke 21:28] 10:28 [t] See Job 8:13
10:29 [u] [Ps. 25:12; Matt. 22:16; Acts 9:2]
10:30 [v] ver. 25; Ps. 37:22, 29; 125:1 10:30 [w] ch. 2:21, 22
10:31 [x] Ps. 37:30
10:32 [y] [Eccles. 10:12] 10:32 [z] ch. 2:12
11:1 [a] ch. 16:11; 20:10, 23; See Lev. 19:35, 36 11:1 [b] [ch. 12:22]
11:2 [c] ch. 16:18; 18:12; 29:23; [Dan. 4:30, 31] 11:2 [d] Mic. 6:8
11:3 [e] ch. 13:6 11:3 [f] ch. 19:3
11:4 [g] Zeph. 1:18; See ch. 10:2 11:4 [h] [Gen. 7:1]
11:5 [i] ch. 3:6
11:6 [h] [See ver. 4 above] 11:6 [j] See Ps. 7:15, 16
11:7 [k] ch. 10:28 11:7 [l] See Job 8:13, 14
11:8 [m] ver. 6; [ch. 21:18]
11:10 [n] [ch. 28:12; Esth. 8:15]
11:11 [o] Ps. 10:7 11:11 [p] [ch. 14:1; 29:8]
11:12 [q] ch. 14:21; [Matt. 7:1]
11:13 [r] ch. 20:19; Lev. 19:16
11:14 [s] ch. 15:22; 20:18; 24:6
11:15 [t] [ch. 6:1; Job 17:3]
11:16 [u] [ch. 31:30] 11:16 [v] [Luke 11:21]
11:17 [w] [Matt. 5:7]; See Matt. 25:34-40
11:18 [x] Hos. 10:12; Gal. 6:8, 9; [James 3:18]
11:19 [y] ch. 10:16; 19:23 11:19 [z] [Rom. 6:23; Gal. 6:8]

11:20 [a] [ch. 17:20] 11:20 [b] ch. 12:22; 16:5 11:20 [c] ch. 13:6; Ps. 119:1 11:20 [d] 1 Chr. 29:17
11:21 [e] ch. 16:5 11:21 [f] ch. 12:7; [Ps. 37:2, 9]; See Isa. 28:15-18 11:21 [g] See Ps. 112:2
11:22 [h] [Gen. 24:47; Isa. 3:21; Ezek. 16:12]
11:23 [i] Rom. 2:8, 9
11:24 [j] ch. 13:7 11:24 [k] Ps. 37:21; 112:9; [ch. 19:17]
11:25 [l] See 2 Cor. 9:6-11 11:25 [m] ch. 13:4; 28:25 11:25 [n] [Matt. 7:2]
11:26 [o] ch. 24:24 11:26 [p] [Job 29:13] 11:26 [q] [Gen. 42:6]
11:27 [r] See Ps. 7:16
11:28 [s] See Ps. 49:6 11:28 [t] Jer. 17:8; See Ps. 92:12
11:29 [u] ch. 15:27 11:29 [v] [Eccles. 5:16]
11:30 [w] See ch. 3:18 11:30 [x] Dan. 12:3; James 5:20; See 1 Cor. 9:19-22
11:31 [y] [Jer. 25:29; 1 Pet. 4:18]
12:1 [z] ch. 5:12; 15:10 12:1 [a] Ps. 49:10
12:2 [b] ch. 8:35
12:3 [c] See ch. 10:25
12:4 [d] See ch. 31:10 12:4 [e] Song 3:11 12:4 [f] ch. 10:5 12:4 [g] ch. 14:30
12:5 [h] [Matt. 12:35]
12:6 [i] See ch. 1:11 12:6 [j] ch. 14:3
12:7 [k] See ch. 11:21 12:7 [l] Job 34:25 12:7 [m] [ch. 10:25, 30]
12:8 [n] [1 Sam. 20:30]
12:10 [o] [Deut. 25:4]
12:11 [p] ch. 28:19 12:11 [q] ch. 20:13 12:11 [r] ch. 28:19 12:11 [s] Judg. 9:4
12:12 [t] [Ps. 10:9]
12:13 [u] ch. 18:7; [Ps. 64:8; Matt. 12:37] 12:13 [v] ch. 21:23
12:14 [w] ch. 13:2; 14:14; 18:20 12:14 [x] ch. 19:17; Isa. 3:10, 11; [Judg. 9:16, 56]
12:15 [y] ch. 3:7; 16:2; 21:2; 26:12; [ch. 14:12; 16:25]
12:16 [z] [ch. 14:33; 29:11]
12:17 [a] ch. 14:5 12:17 [b] See ch. 6:19
12:18 [c] See Ps. 57:4 12:18 [d] See ch. 4:22
12:19 [e] ch. 19:9; [Ps. 52:4, 5]

12:20 [f] ch. 3:29
12:21 [g] Ps. 91:10; [1 Pet. 3:13; 2 Pet. 2:9]
12:22 [h] [Rev. 22:15]; See ch. 6:17 12:22 [i] ch. 11:20 12:22 [j] [ch. 11:1]
12:23 [k] [ch. 13:16; 15:2]
12:24 [l] [ch. 10:4; 13:4] 12:24 [m] [Gen. 49:15; 1 Kgs. 9:21]
12:25 [n] ch. 15:13; [ch. 17:22]
12:27 [o] [ver. 24]
12:28 [p] See ch. 10:2
13:1 [q] ch. 1:22; See Ps. 1:1
13:2 [r] ch. 12:14 13:2 [s] [ch. 1:31; 26:6]
13:3 [t] ch. 21:23; [ch. 12:13; 18:21; James 3:2] 13:3 [u] ch. 20:19 13:3 [v] ch. 18:7
13:4 [w] See ch. 6:9-11 13:4 [x] ch. 11:25
13:6 [y] ch. 11:3, 5, 6 13:6 [z] ch. 11:20
13:7 [a] ch. 11:24; [Luke 12:21; Rev. 3:17] 13:7 [b] [Luke 12:33; 2 Cor. 6:10; James 2:5]
13:8 [c] [ver. 1]
13:9 [d] [Job 29:3] 13:9 [e] See Job 18:5
13:10 [f] [ch. 28:25]
13:11 [g] [ch. 10:2; 20:21; 21:6; 28:20, 22]
13:12 [h] [ver. 19] 13:12 [i] See ch. 3:18
13:13 [j] [ch. 19:16; Num. 15:31; 2 Chr. 36:16] 13:13 [k] ch. 16:20; Deut. 30:14 13:13 [l] [ver. 21]
13:14 [m] See ch. 10:11 13:14 [n] ch. 14:27; [Ps. 18:5; 2 Tim. 2:26]
13:15 [o] [Luke 2:52]; See Ps. 111:10 13:15 [p] ch. 3:4; 22:1
13:16 [q] [ch. 12:23; 15:2] 13:16 [r] [ch. 18:2; Eccles. 10:3]
13:17 [s] ch. 25:13; [ch. 14:5]
13:18 [t] [ch. 15:5, 31, 32] 13:18 [u] [ch. 15:5] 13:18 [v] [ch. 15:31]
13:19 [w] [ver. 12]
13:21 [x] [Ps. 11:6; 32:10] 13:21 [y] [ver. 13; Luke 6:38]
13:22 [z] [Ezra 9:12; Ps. 37:25] 13:22 [a] ch. 28:8; See Job 27:16, 17
13:23 [b] [ch. 16:8]
13:24 [c] [ch. 19:18; 22:15; 23:13, 14; 29:15, 17]

13:25 [d] See ch. 10:3
14:1 [e] [ch. 9:1; 24:3] 14:1 [f] Deut. 25:9; Ruth 4:11 14:1 [g] [ch. 11:11]
14:2 [h] ch. 19:1; 28:6 14:2 [i] ch. 2:15
14:3 [j] [Jer. 18:18] 14:3 [k] ch. 12:6
14:5 [l] [Ex. 23:1] 14:5 [m] See ch. 6:19
14:6 [n] [ch. 24:7] 14:6 [o] [Ps. 25:9; 1 Pet. 5:5] 14:6 [p] [ch. 8:9; 15:14; 17:24]
14:9 [q] [ch. 10:23]
14:10 [r] [1 Sam. 1:10]; See Job 3:20
14:11 [s] [ch. 3:33; 15:25; Job 8:15; 21:28]
14:12 [t] ch. 16:25; See ch. 12:15 14:12 [u] [ch. 5:5; Rom. 6:21]; See ch. 7:27
14:13 [v] [Eccles. 2:2; Luke 6:25] 14:13 [w] ch. 10:1
14:14 [x] [ch. 1:31; Matt. 6:2, 5] 14:14 [y] ch. 12:14; Isa. 3:10
14:15 [z] See ch. 1:4
14:16 [a] [ch. 22:3; 27:12] 14:16 [b] [ch. 3:7]; See Job 28:28; Ps. 34:14
14:17 [c] [ver. 29]
14:19 [d] [Gen. 42:6; 1 Sam. 2:36]
14:20 [e] ch. 19:7 14:20 [f] ch. 19:4
14:21 [g] ch. 11:12 14:21 [h] Ps. 41:1
14:22 [i] See ch. 3:29 14:22 [j] ch. 3:3
14:23 [k] [ch. 11:24; 21:5; 22:16]
14:25 [l] ver. 5
14:26 [m] [ch. 1:33] 14:26 [n] [Ps. 73:15] 14:26 [o] See Ps. 14:6
14:27 [p] See ch. 10:11 14:27 [q] See ch. 13:14
14:28 [r] [1 Kgs. 4:20]
14:29 [s] ch. 16:32; 19:11; [ver. 17; Eccles. 7:9; James 1:19]
14:30 [t] See ch. 4:22 14:30 [u] [Ps. 112:10] 14:30 [v] ch. 12:4
14:31 [w] ch. 17:5; [Matt. 25:40, 45] 14:31 [x] ch. 22:2; See Job 35:10 14:31 [y] ch. 28:8
14:32 [z] ch. 24:16 14:32 [a] Gen. 49:18; Ps. 16:11; 17:15; 23:4; 2 Cor. 1:9; 5:8; 2 Tim. 4:18; [Num. 23:10]; See Job 19:25-27
14:33 [b] Eccles. 7:9; ch. 12:16; 29:11
14:35 [c] [ch. 16:13; 22:11]; See Matt. 24:45-47

15:1 [d] [ch. 25:15]; See Judg. 8:1-3 15:1 [e] See 1 Sam. 25:10-13; 1 Kgs. 12:13-16

15:2 [f] [ver. 28; ch. 12:23; 13:16; 18:2]

15:3 [g] See Job 31:4

15:4 [h] [ch. 12:18] 15:4 [i] See ch. 3:18 15:4 [j] ch. 11:3

15:5 [k] [ch. 10:1] 15:5 [l] [Ps. 107:11] 15:5 [m] [ch. 13:18]

15:7 [n] [Matt. 12:34, 35]

15:8 [o] ch. 21:27; Eccles. 5:1; Isa. 1:11, 15 15:8 [p] [ver. 29]

15:9 [q] ch. 21:21; 1 Tim. 6:11; [ch. 11:19]

15:10 [r] [Isa. 1:5] 15:10 [s] See ch. 12:1

15:11 [t] 2 Chr. 6:30; Ps. 44:21; John 2:24; See 1 Sam. 16:7

15:12 [u] See Ps. 1:1 15:12 [v] Amos 5:10

15:13 [w] [ver. 15; ch. 17:22] 15:13 [x] See ch. 12:25 15:13 [y] ch. 18:14

15:14 [z] ch. 14:6; 19:24

15:15 [a] ver. 13

15:16 [b] ch. 16:8; Ps. 37:16; [1 Tim. 6:6]

15:17 [c] ch. 17:1 15:17 [d] [Matt. 22:4; Luke 15:23]

15:18 [e] ch. 29:22; [ch. 16:28; 26:21] 15:18 [f] ch. 28:25 15:18 [g] See ch. 14:29

15:19 [h] ch. 19:24; 22:13 15:19 [i] ch. 22:5 15:19 [j] Jer. 18:15

15:20 [k] See ch. 29:3

15:21 [l] ch. 10:23 15:21 [m] [Eph. 5:15]

15:22 [n] ch. 11:14; [ch. 20:18]

15:23 [o] ch. 25:11; [Isa. 50:4]

15:24 [p] Col. 3:1, 2; [ch. 2:18, 19; Phil. 3:20]

15:25 [q] [ch. 29:23] 15:25 [r] [ch. 23:10] 15:25 [s] [Ps. 68:5; 146:9]

15:26 [t] ch. 6:16, 18 15:26 [u] ch. 16:24

15:27 [v] ch. 1:19; [Isa. 5:8; Jer. 17:11] 15:27 [w] ch. 11:29; [Josh. 7:25] 15:27 [x] ch. 17:23

15:28 [y] Ps. 37:30 15:28 [z] [1 Pet. 3:15]; See ver. 2

15:29 [a] [Ps. 18:41; 34:16] 15:29 [b] Ps. 145:18, 19; [ver. 8]

15:30 [c] Ps. 38:10 15:30 [d] [ch. 25:25]

15:31 [e] ver. 5; ch. 20:12; 25:12 15:31 [f] [ch. 6:23]

15:32 [g] [ch. 8:33] 15:32 [h] See ch. 8:36 15:32 [i] [ch. 19:8]

15:33 [j] See ch. 1:7 15:33 [k] ch. 18:12
16:1 [l] [Matt. 10:19, 20]
16:2 [m] ch. 21:2; [ch. 12:15]; See ch. 30:12 16:2 [n] ch. 24:12; See 1 Sam. 16:7
16:3 [o] See Ps. 37:5
16:4 [p] Rom. 11:36 16:4 [q] Job 21:30; [Ex. 9:16]
16:5 [r] ch. 6:16, 17; 8:13; Luke 16:15 16:5 [s] ch. 11:21; [ch. 28:20]
16:6 [t] Dan. 4:27 16:6 [u] ch. 14:16 16:6 [v] ver. 17; Job 28:28
16:7 [w] [Gen. 26:28; 2 Chr. 17:10]
16:8 [x] See ch. 15:16
16:9 [y] [ver. 1; ch. 19:21] 16:9 [z] ch. 20:24; [Ps. 37:23; Jer. 10:23]
16:10 [a] [1 Kgs. 3:28]
16:11 [b] See ch. 11:1
16:12 [c] ch. 25:5; [ch. 20:28; 29:14; Isa. 16:5]
16:13 [d] [ch. 14:35; 22:11]
16:14 [e] ch. 19:12; 20:2 16:14 [f] [ch. 25:15]
16:15 [g] [Job 29:24] 16:15 [d] [See ver. 13 above] 16:15 [h] [Ps. 72:6]; See Job 29:23
16:16 [i] ch. 8:10, 11, 19 16:16 [j] See ch. 3:14 16:16 [k] ch. 10:20
16:17 [l] ver. 6
16:18 [m] See ch. 11:2
16:19 [n] ch. 29:23; Isa. 57:15 16:19 [o] See Ex. 15:9
16:20 [p] ch. 19:8 16:20 [q] See Ps. 2:12
16:21 [r] ver. 23
16:22 [s] See ch. 10:11
16:23 [t] [Ps. 37:30; Matt. 12:34]
16:24 [u] ch. 15:26 16:24 [v] Ps. 19:10 16:24 [w] See ch. 4:22
16:26 [x] [Eccles. 6:7]
16:27 [y] [ch. 6:12, 14, 19] 16:27 [z] James 3:6
16:28 [a] See ch. 15:18 16:28 [b] [ch. 18:8; 26:20, 22] 16:28 [c] ch. 17:9
16:29 [d] ch. 1:10
16:30 [e] See ch. 2:12 16:30 [f] [ch. 6:13]
16:31 [g] ch. 20:29 16:31 [h] ch. 17:6 16:31 [i] See ch. 3:1, 2

16:32 [j] ch. 14:29; [ch. 19:11; 25:28]
16:33 [k] [Acts 1:26] 16:33 [l] ch. 29:26

17:1 [m] ch. 15:17
17:2 [n] ver. 21, 25; ch. 10:5; 19:26 17:2 [o] [2 Sam. 16:4]
17:3 [p] ch. 27:21 17:3 [q] 1 Chr. 29:17; Ps. 26:2; Jer. 17:10; Mal. 3:3
17:5 [r] ch. 14:31; [Matt. 25:40, 45] 17:5 [s] Job 31:29; Obad. 12; [ch. 24:17] 17:5 [t] ch. 16:5
17:6 [u] Ps. 128:6; [Ps. 127:3, 4] 17:6 [v] ch. 16:31
17:7 [w] [ch. 19:10; 26:1] 17:7 [x] ch. 6:17
17:8 [y] ver. 23; ch. 18:16; 19:6; 21:14; [Ex. 23:8; Isa. 1:23; Amos 5:12]
17:9 [z] ch. 10:12 17:9 [a] ch. 16:28
17:11 [b] [1 Kgs. 2:29]
17:12 [c] 2 Sam. 17:8; Hos. 13:8 17:12 [d] [ch. 27:3]
17:13 [e] Ps. 35:12; 109:4, 5; [ch. 20:22; Matt. 5:39] 17:13 [f] [2 Sam. 12:10]
17:14 [g] ch. 20:3; 25:8
17:15 [h] ch. 24:24; Ex. 23:7; Isa. 5:23 17:15 [i] Job 34:17; Ps. 94:21; [ver. 26; ch. 18:5]
17:16 [j] [ch. 23:23]
17:17 [k] ch. 18:24; 27:10; [Ruth 1:16; Job 6:14]
17:19 [l] [ch. 11:2; 29:23]
17:20 [m] [ch. 11:20]
17:21 [n] ch. 10:1; 19:13
17:22 [o] See ch. 15:13 17:22 [p] Ps. 22:15; [ch. 12:25]
17:23 [q] See ver. 8 17:23 [r] [Mic. 3:11; 7:3]
17:24 [s] [ch. 14:6; 15:14; Eccles. 2:14]; See Deut. 30:11-14
17:25 [n] [See ver. 21 above] 17:25 [t] ch. 10:1 17:25 [u] ch. 23:25
17:26 [v] [ver. 15]
17:27 [w] ch. 10:19; [James 1:19]
17:28 [x] Job 13:5
18:1 [y] [Jude 19]
18:2 [z] ch. 13:16; [Eccles. 10:3]
18:4 [a] ch. 20:5
18:5 [b] ch. 24:23; 28:21; Lev. 19:15; Deut. 1:17; Ps. 82:2 18:5 [c] See ch. 17:15
18:6 [d] See ch. 19:29

18:7 [e] ch. 10:14; 12:13; 13:3; Ps. 64:8; 140:9; Eccles. 10:12
18:8 [f] ch. 26:22; [ch. 16:28] 18:8 [g] ch. 20:27
18:9 [h] [ch. 28:24]
18:10 [i] See Ex. 34:5-7 18:10 [j] Ps. 61:3; [Ps. 18:2]; See 2 Sam. 22:3 18:10 [k] [Ps. 20:1]
18:11 [l] See ch. 10:15
18:12 [m] See ch. 11:2 18:12 [n] ch. 15:33
18:13 [o] [John 7:51]
18:14 [p] ch. 15:13
18:16 [q] [Gen. 32:20; 1 Sam. 25:27]; See ch. 17:8
18:18 [r] [ch. 16:33]
18:20 [s] See ch. 12:14
18:21 [t] Matt. 12:36, 37; [ch. 4:23; 12:13]
18:22 [u] ch. 12:4; 19:14; See ch. 31:10-31 18:22 [v] [Gen. 2:18] 18:22 [w] ch. 8:35 18:22 [x] ch. 19:14
18:23 [y] [James 2:3, 6]
18:24 [z] See ch. 17:17
19:1 [a] ch. 28:6 19:1 [b] ch. 14:2; 20:7; Ps. 26:1, 11
19:2 [c] [ch. 21:5; 28:20; 29:20]
19:3 [d] [ch. 11:3] 19:3 [e] [Ps. 37:7; Isa. 8:21; Rev. 16:11]
19:4 [f] ch. 14:20
19:5 [g] [ch. 12:19; 21:28]; See Deut. 19:16-19 19:5 [h] See ch. 6:19
19:6 [i] See ch. 17:8
19:7 [j] [ver. 4] 19:7 [k] [Ps. 38:11]
19:8 [l] [ch. 15:32] 19:8 [m] ch. 16:20
19:9 [g] [See ver. 5 above] 19:9 [h] [See ver. 5 above]
19:10 [n] [ch. 17:7; 26:1] 19:10 [o] ch. 30:22; Eccles. 10:6, 7
19:11 [p] See ch. 14:29
19:12 [q] ch. 20:2; [ch. 16:14, 15; 28:15] 19:12 [r] ch. 14:35 19:12 [s] Ps. 133:3; Hos. 14:5; Mic. 5:7
19:13 [t] ch. 10:1; 17:21 19:13 [u] See ch. 21:9 19:13 [v] ch. 27:15
19:14 [w] [2 Cor. 12:14] 19:14 [x] ch. 18:22
19:15 [y] See ch. 6:9-11 19:15 [z] Job 4:13 19:15 [a] [ch. 10:4; 20:4, 13; 23:21]

19:16 [b] [ch. 13:13; Luke 10:28]

19:17 [c] [ch. 22:9; 28:27; Eccles. 11:1; Matt. 10:42; Heb. 6:10]; See Deut. 15:7-10; Matt. 25:40; 2 Cor. 9:6-8 19:17 [d] [Luke 6:38] 19:17 [e] See ch. 12:14

19:18 [f] See ch. 13:24 19:18 [g] [ch. 23:13]; See Deut. 21:18-21

19:20 [h] Ps. 37:37

19:21 [i] Ps. 33:10, 11 19:21 [j] Job 23:13; Isa. 14:26, 27 19:21 [k] Isa. 46:10

19:23 [l] ch. 10:16; 11:19; [Isa. 38:5; Mark 10:30] 19:23 [m] [Ps. 25:13] 19:23 [n] [Lev. 26:6]

19:24 [o] ch. 26:15; [ch. 15:19; 20:4] 19:24 [p] [Matt. 26:23; Mark 14:20]

19:25 [q] ch. 21:11 19:25 [r] See Ps. 1:1 19:25 [s] See Deut. 13:6-11 19:25 [t] [ch. 9:8]

19:26 [u] ch. 10:5; 17:2

19:27 [v] [2 Pet. 2:21]

19:28 [w] Job 15:16; [ch. 18:8; Job 34:7]

19:29 [r] [See ver. 25 above] 19:29 [x] ch. 10:13; 18:6; 26:3

20:1 [y] [Gen. 9:21]; See ch. 23:29-32 20:1 [z] ch. 31:4 20:1 [a] Isa. 28:7; [Hos. 4:11]

20:2 [b] See ch. 19:12 20:2 [c] Num. 16:38; Hab. 2:10; See ch. 8:36

20:3 [d] [ch. 17:14]

20:4 [e] [ch. 19:24] 20:4 [f] ch. 19:15; [ch. 6:11]

20:5 [g] ch. 18:4

20:6 [h] [ch. 25:14; Matt. 6:2; Luke 18:11] 20:6 [i] [Ps. 12:1]

20:7 [j] See ch. 19:1 20:7 [k] [1 Kgs. 15:4; Ps. 37:26; 112:2; Jer. 33:20, 21]

20:8 [l] [ch. 16:10] 20:8 [m] [ver. 26; ch. 25:5; Ps. 101:5]

20:9 [n] See 1 Kgs. 8:46

20:10 [o] ver. 23; See ch. 11:1

20:11 [p] [Matt. 7:16]

20:12 [q] ch. 15:31; 25:12 20:12 [r] Ex. 4:11; Ps. 94:9

20:13 [s] [ch. 6:4; 19:15; 31:15; Rom. 12:11] 20:13 [t] [ver. 4] 20:13 [u] ch. 12:11

20:15 [v] Job 28:18 20:15 [w] [ch. 3:14, 15]

20:16 [x] ch. 27:13; [ch. 6:1; 22:26] 20:16 [y] See Job 22:6

20:17 [z] [ch. 9:17] 20:17 [a] [Lam. 3:16]

20:18 [b] [ch. 11:14; 15:22] 20:18 [c] ch. 24:6 20:18 [d] Luke 14:31
20:19 [e] ch. 11:13 20:19 [f] ch. 13:3; [Rom. 16:18]
20:20 [g] ch. 30:11, 17; See Ex. 21:17 20:20 [h] See 2 Sam. 21:17; Job 18:5
20:21 [i] See ch. 13:11
20:22 [j] ch. 24:29; [ch. 17:13; Matt. 5:39; Rom. 12:17, 19; 1 Thess. 5:15; 1 Pet. 3:9] 20:22 [k] Ps. 27:14
20:23 [l] ver. 10 20:23 [m] See ch. 11:1
20:24 [n] See ch. 16:9
20:25 [o] [Eccles. 5:4, 5]
20:26 [p] [Matt. 3:12] 20:26 [q] Isa. 28:27
20:27 [r] [1 Cor. 2:11] 20:27 [s] [Zeph. 1:12] 20:27 [t] ch. 18:8
20:28 [u] ch. 3:3 20:28 [v] See ch. 16:12
20:29 [w] ch. 16:31
20:30 [x] [Isa. 53:5] 20:30 [t] [See ver. 27 above]
21:1 [y] [Ezra 6:22]
21:2 [z] ch. 16:2; [ch. 12:15] 21:2 [a] ch. 24:12; [Luke 16:15; 1 Cor. 4:4]; See 1 Sam. 16:7
21:3 [b] See ch. 15:8; 1 Sam. 15:22
21:4 [c] See ch. 6:17; Ps. 101:5 21:4 [d] 1 Kgs. 11:36
21:5 [e] ch. 10:4 21:5 [f] [ch. 19:2] 21:5 [g] [ch. 11:24; 14:23; 22:16]
21:6 [h] ch. 20:21; See ch. 10:2 21:6 [i] [ch. 13:11] 21:6 [j] Job 13:25 21:6 [k] [ch. 8:36]
21:7 [l] [Jer. 30:23]
21:8 [m] [ch. 2:15]
21:9 [n] ch. 25:24; [ver. 19; ch. 19:13; 27:15]
21:11 [o] ch. 19:25; See Ps. 1:1
21:12 [p] Ps. 37:35, 36
21:13 [q] [James 2:13]; See Matt. 18:30-34
21:14 [r] [ch. 17:8; 18:16]
21:15 [s] [ch. 10:29]
21:16 [t] [Ps. 49:14]
21:18 [u] [ch. 11:8] 21:18 [v] Isa. 43:3
21:19 [w] [ver. 9]

21:20 [x] [Ps. 112:3] 21:20 [y] [Job 20:15, 18]
21:21 [z] ch. 15:9; Matt. 5:6; [ch. 3:3] 21:21 [a] ch. 3:16; 1 Kgs. 3:11; Matt. 6:33; See ch. 4:22
21:22 [b] [ch. 24:5; Eccles. 7:19]; See 2 Sam. 5:6-9; Eccles. 9:14-18
21:23 [c] See ch. 13:3 21:23 [d] ch. 22:5 21:23 [e] ch. 12:13
21:24 [f] ch. 1:22; See Ps. 1:1
21:25 [g] [ch. 13:4]
21:26 [h] See Ps. 37:26
21:27 [i] Isa. 66:3; See ch. 15:8 21:27 [j] [ch. 24:9]
21:28 [k] ch. 19:5, 9
21:29 [l] Ps. 119:5
21:30 [m] Isa. 8:9, 10; 1 Cor. 3:19, 20; [ch. 19:21]
21:31 [n] [Ps. 20:7; 33:17; Isa. 31:1] 21:31 [o] Jer. 3:23
22:1 [p] [Eccles. 7:1]
22:2 [q] [ch. 29:13] 22:2 [r] ch. 14:31; Job 31:15
22:3 [s] ch. 27:12; [ch. 14:16]
22:4 [t] [ch. 21:20, 21]
22:5 [u] ch. 15:19 22:5 [v] ch. 21:23; [1 John 5:18]
22:6 [w] Eph. 6:4; 2 Tim. 3:15
22:7 [x] James 2:6
22:8 [y] Job 4:8; [Hos. 10:13] 22:8 [z] [Isa. 14:6; 30:31]
22:9 [a] [ch. 19:17; 2 Cor. 9:6] 22:9 [b] [ch. 19:17; Luke 14:13, 14]
22:10 [c] [Gen. 21:9, 10] 22:10 [d] [ch. 26:20] 22:10 [e] ch. 26:20
22:11 [f] [ch. 16:13; Ps. 101:6] 22:11 [g] [Eccles. 10:12] 22:11 [h] [ch. 14:35]
22:12 [i] ch. 21:12; [ch. 11:3]
22:13 [j] ch. 26:13
22:14 [k] See ch. 2:16 22:14 [l] [ch. 23:27] 22:14 [m] Eccles. 7:26
22:15 [n] See ch. 13:24
22:16 [o] ch. 28:22
22:17 [p] ch. 5:1 22:17 [q] ch. 1:6; 24:23 22:17 [r] [ch. 23:12]
22:20 [s] ch. 8:6
22:21 [t] [Luke 1:3, 4]

22:22 [u] [Ex. 23:6; Zech. 7:10; Mal. 3:5] 22:22 [v] See Job 5:4 22:22 [w] Job 31:21
22:23 [x] ch. 23:11; 1 Sam. 25:39; Ps. 12:5; 35:10; 68:5; 140:12; Jer. 51:36
22:26 [y] See Job 17:3
22:27 [z] [ch. 20:16; Ex. 22:26]
22:28 [a] ch. 23:10; Deut. 19:14; 27:17; Job 24:2; Hos. 5:10
22:29 [b] 1 Kgs. 10:8; See Gen. 41:46
23:3 [c] ver. 6
23:4 [d] ch. 15:27; 28:20; Matt. 6:19; 1 Tim. 6:9, 10; Heb. 13:5 23:4 [e] [ch. 3:5, 7; 26:12; Isa. 5:21; Rom. 12:16]
23:5 [f] ch. 27:24
23:6 [g] [Ps. 141:4] 23:6 [h] ch. 28:22; Deut. 15:9 23:6 [i] ver. 3
23:7 [j] [Ps. 12:2]
23:10 [k] See ch. 22:28
23:11 [l] [Ex. 6:6]; See Job 19:25 23:11 [m] See ch. 22:23
23:13 [n] See ch. 13:24 23:13 [o] [ch. 19:18]
23:14 [p] [1 Cor. 5:5]
23:15 [q] ver. 24, 25; See ch. 29:3
23:16 [r] Ps. 7:9; 73:21 23:16 [s] [ch. 8:6]
23:17 [t] See Ps. 37:1 23:17 [u] [ch. 28:14]
23:18 [v] ch. 24:14, 20 23:18 [w] Ps. 9:18
23:19 [x] ch. 6:6 23:19 [y] [ch. 9:6]
23:20 [z] [ver. 29, 30; Isa. 5:11, 22; Matt. 24:49; Luke 21:34; Rom. 13:13; Eph. 5:18] 23:20 [a] ch. 28:7
23:21 [b] [ch. 6:10, 11]
23:22 [c] See ch. 1:8 23:22 [d] [ch. 30:17]
23:23 [e] [ch. 4:5, 7; 18:15; Matt. 13:44]
23:24 [f] ver. 15; See ch. 29:3
23:25 [f] [See ver. 24 above] 23:25 [g] ch. 17:25
23:27 [h] [ch. 22:14] 23:27 [i] See ch. 2:16 23:27 [j] Ps. 55:23
23:28 [k] ch. 7:12; [Eccles. 7:26]
23:29 [l] [ver. 20, 21] 23:29 [m] [ver. 35] 23:29 [n] Gen. 49:12
23:30 [o] Isa. 5:11 23:30 [p] ch. 9:2, 5; Ps. 75:8; Isa. 5:22; 65:11

23:32 [q] Job 20:16
23:33 [r] See ch. 2:12
23:35 [s] Jer. 5:3; [ver. 29] 23:35 [t] Isa. 56:12
24:1 [u] ver. 19; See Ps. 37:1 24:1 [v] See ch. 1:15
24:2 [w] [Isa. 59:13] 24:2 [x] Ps. 10:7
24:3 [y] [ch. 14:1]
24:4 [z] [ch. 23:23; Luke 16:11]
24:5 [a] [ch. 21:22]
24:6 [b] ch. 20:18 24:6 [c] See ch. 11:14
24:7 [d] [ch. 14:6] 24:7 [e] See Job 5:4
24:8 [f] Rom. 1:30
24:9 [g] [ch. 21:27] 24:9 [h] See Ps. 1:1
24:10 [i] [Heb. 12:3]
24:11 [j] Ps. 82:4; [Isa. 58:6, 7]
24:12 [k] [Eccles. 5:8] 24:12 [l] ch. 16:2; See 1 Sam. 16:7 24:12 [m] [Ps. 91:11] 24:12 [n] See Job 34:11
24:13 [o] [Ps. 19:10; 119:103; Song 5:1; Isa. 7:15] 24:13 [p] Song 4:11
24:14 [q] See ch. 23:18
24:15 [r] Ps. 10:9, 10
24:16 [s] See Ps. 37:24 24:16 [t] See Job 5:19 24:16 [u] ch. 14:32
24:17 [v] Ps. 35:15, 19; [Mic. 7:8]; See ch. 17:5
24:19 [w] [Jer. 12:1]; See Ps. 37:1 24:19 [x] ver. 1
24:20 [q] [See ver. 14 above] 24:20 [y] ch. 13:9; See Job 18:5
24:21 [z] 1 Pet. 2:17; [Rom. 13:7]
24:23 [a] ch. 1:6; 22:17 24:23 [b] See ch. 18:5
24:24 [c] See ch. 17:15 24:24 [d] ch. 11:26
24:27 [e] [Luke 14:28]
24:28 [f] [ch. 25:18]
24:29 [g] See ch. 20:22
24:30 [h] [Job 5:3] 24:30 [i] See ch. 6:32
24:31 [j] Isa. 5:5
24:32 [k] [ch. 22:17]
24:33 [l] For ver. 33, 34, see ch. 6:10, 11

25:1 [m] See ch. 1:1
25:2 [n] [Deut. 29:29; Rom. 11:33] 25:2 [o] Job 29:16
25:3 [p] [Ps. 145:3]
25:4 [q] [Ezek. 22:18; 2 Tim. 2:20, 21] 25:4 [r] [Mal. 3:2, 3]
25:5 [s] [ch. 20:8] 25:5 [t] See ch. 16:12
25:7 [u] See Luke 14:8-11
25:8 [w] Matt. 5:25; Luke 12:58; [ch. 17:14]
25:9 [x] Matt. 18:15
25:11 [y] ch. 15:23; [Isa. 50:4]
25:12 [z] [Gen. 24:22] 25:12 [a] ch. 15:31; 20:12
25:13 [b] ch. 13:17
25:14 [c] Jude 12 25:14 [d] ch. 20:6
25:15 [e] ch. 15:1; 16:14; [Eccles. 10:4]
25:16 [f] [Judg. 14:8; 1 Sam. 14:25] 25:16 [g] [ver. 27]
25:18 [h] [ch. 24:28] 25:18 [i] ch. 12:18; See Ps. 57:4
25:20 [j] [Rom. 12:15]
25:21 [k] Cited Rom. 12:20; [2 Kgs. 6:22; 2 Chr. 28:15]; See Ex. 23:4, 5
25:22 [l] Ps. 140:10
25:24 [m] ch. 21:9
25:25 [n] [Ps. 42:2] 25:25 [o] ch. 15:30
25:26 [p] [Ezek. 32:2; 34:18, 19]
25:27 [q] [ver. 16] 25:27 [r] [ch. 27:2]
25:28 [s] [ch. 16:32] 25:28 [t] [2 Chr. 32:5; 36:19; Neh. 1:3]
26:1 [u] [1 Sam. 12:17] 26:1 [v] [ver. 8] 26:1 [w] ch. 17:7; 19:10
26:2 [x] ch. 27:8; Ps. 84:3 26:2 [y] [Num. 23:8; Deut. 23:5; 2 Sam. 16:12]
26:3 [z] [Ps. 32:9] 26:3 [a] See ch. 19:29
26:4 [b] [2 Sam. 16:11; 2 Kgs. 18:36; Luke 23:9]
26:5 [c] See Matt. 16:1-4; 21:24-27 26:5 [d] ch. 28:11; [Rom. 12:16]
26:6 [e] [ch. 13:2; Job 15:16]
26:8 [f] [ver. 1]
26:9 [g] [ch. 23:35]
26:11 [h] Cited 2 Pet. 2:22 26:11 [i] [Ex. 8:15]
26:12 [j] ch. 28:11; [Rom. 12:16] 26:12 [k] ch. 29:20

26:13 [l] ch. 22:13

26:15 [m] ch. 19:24

26:16 [j] [See ver. 12 above] 26:16 [n] [ver. 25; ch. 6:16]; See Job 5:19

26:18 [o] [Isa. 50:11]

26:20 [p] ch. 16:28 26:20 [q] ch. 22:10

26:21 [r] See ch. 15:18

26:22 [s] ch. 18:8 26:22 [p] [See ver. 20 above]

26:23 [t] [Matt. 23:27; Luke 11:39] 26:23 [u] See ch. 25:4

26:25 [v] See Ps. 28:3 26:25 [w] [ver. 16]

26:27 [x] [ch. 28:10]; See Ps. 7:15

27:1 [y] Luke 12:19, 20; James 4:13, 14

27:2 [z] 2 Cor. 10:12, 18; [ch. 25:27; 2 Cor. 12:11]

27:3 [a] [ch. 12:16; 17:12]

27:4 [b] ch. 6:34

27:5 [c] [ch. 28:23]

27:6 [d] Ps. 141:5

27:7 [e] [ch. 25:16]

27:8 [f] ch. 26:2

27:9 [g] [Ps. 23:5]

27:10 [h] See 1 Kgs. 12:6-8; 2 Chr. 10:6-8 27:10 [i] See ch. 17:17

27:11 [j] ch. 6:6 27:11 [k] ch. 10:1; 23:15, 24 27:11 [l] See ch. 29:3 27:11 [m] Ps. 119:42; [Ps. 127:5]

27:12 [n] ch. 22:3 27:12 [o] See ch. 1:4

27:13 [p] See ch. 20:16

27:15 [q] ch. 19:13

27:18 [r] Song 8:12; 1 Cor. 3:8; 9:7; 2 Tim. 2:6 27:18 [s] [Matt. 25:21]

27:20 [t] ch. 15:11; See Job 26:6 27:20 [u] ch. 30:15, 16; Hab. 2:5; [ch. 1:12] 27:20 [v] Eccles. 1:8; 4:8

27:21 [w] ch. 17:3

27:22 [x] [ch. 23:35; Isa. 1:5; Jer. 5:3]

27:23 [y] [John 10:3, 14; Acts 20:28; 1 Pet. 5:2, 4]

27:24 [z] ch. 23:5

27:25 [a] Ps. 37:2; 90:5, 6

27:26 [b] [1 Tim. 6:8]
27:27 [b] [See ver. 26 above]
28:1 [c] Lev. 26:17; Ps. 53:5 28:1 [d] Lev. 26:8; 1 Sam. 17:32
28:2 [e] [1 Kgs. 15:27]; See 1 Kgs. 16:8-28; 2 Kgs. 15:8-15
28:3 [f] [Matt. 18:28]
28:4 [g] Ps. 10:3; Rom. 1:32 28:4 [h] [1 Kgs. 18:18, 21; Neh. 13:11, 15; Matt. 3:7; 14:4; Eph. 5:11]
28:5 [i] Ps. 92:6; [John 12:39, 40] 28:5 [j] Ps. 119:100; [John 7:17; 1 Cor. 2:15; James 1:5; 1 John 2:20, 27]
28:6 [k] ch. 19:1 28:6 [l] ver. 18
28:7 [m] [ch. 23:20; 29:3]
28:8 [n] Ex. 22:25; Lev. 25:36 28:8 [o] See Job 27:17 28:8 [p] ch. 14:31
28:9 [q] [Ps. 109:7]; See ch. 15:8
28:10 [r] See Ps. 7:15 28:10 [s] [Matt. 6:33]
28:11 [t] ch. 26:5, 16 28:11 [u] Job 13:9
28:12 [v] ch. 11:10 28:12 [w] ver. 28; [ch. 29:2; Eccles. 10:5, 6]
28:13 [x] [Job 31:33; Ps. 32:3]; See 1 John 1:8-10 28:13 [y] Ps. 32:5; 1 John 1:9
28:14 [z] ch. 23:17; Isa. 66:2; Phil. 2:12 28:14 [a] See Ps. 95:8
28:15 [b] ch. 19:12; 1 Pet. 5:8 28:15 [c] [2 Kgs. 2:24] 28:15 [d] [Ex. 1:14, 16, 22; Matt. 2:16]
28:16 [e] See ch. 6:32
28:17 [f] [Gen. 9:6]
28:18 [g] [ch. 3:23; 10:9] 28:18 [h] ver. 6
28:19 [i] ch. 12:11
28:20 [j] ch. 16:5
28:21 [k] See ch. 18:5 28:21 [l] Ezek. 13:19
28:22 [m] See ch. 23:6 28:22 [n] [ver. 20] 28:22 [o] ch. 22:16
28:23 [p] ch. 27:5, 6 28:23 [q] ch. 29:5
28:24 [r] [ch. 18:9]
28:25 [s] See ch. 15:18 28:25 [t] ch. 11:25; 13:4
28:26 [u] [1 Cor. 3:18]
28:27 [v] [ch. 11:24]; See ch. 19:17 28:27 [w] [ch. 29:7]
28:28 [x] See ver. 12 28:28 [y] Job 24:4

29:1 [z] [1 Sam. 2:25]; See ch. 1:24-27 29:1 [a] [Isa. 30:14; Jer. 19:11] 29:1 [b] ch. 6:15
29:2 [c] ch. 11:10; 28:12, 28; [Esth. 8:15] 29:2 [d] [Esth. 3:15]
29:3 [e] [ch. 10:1; 15:20; 27:11; 28:7] 29:3 [f] [ch. 5:9, 10; 6:26] 29:3 [g] Luke 15:13, 30
29:4 [h] [ver. 14; 2 Chr. 9:8]
29:5 [i] ch. 28:23 29:5 [j] [Ps. 9:15]
29:6 [k] [Eccles. 9:12] 29:6 [l] [Ex. 15:1, 21; Ps. 35:27]
29:7 [m] Job 29:16; Ps. 41:1 29:7 [n] [ch. 28:27]
29:8 [o] [ch. 11:11]
29:9 [p] [Eccles. 4:6]
29:10 [q] [Gen. 4:5, 8; 1 John 3:12]
29:13 [r] [ch. 22:2] 29:13 [s] Ps. 13:3; See Job 25:3
29:14 [t] [Ps. 72:4] 29:14 [u] [ver. 4]; See ch. 16:12
29:15 [v] See ver. 17 29:15 [w] ch. 10:1; 17:25
29:16 [x] Ps. 37:34, 36; 58:10; 91:8; 92:11
29:17 [y] See ch. 13:24
29:18 [z] 1 Sam. 3:1; [2 Chr. 15:3; Ps. 74:9; Amos 8:11, 12] 29:18 [a] Ex. 32:25 29:18 [b] Luke 11:28; John 13:17; James 1:25
29:20 [c] ch. 26:12
29:22 [d] See ch. 15:18
29:23 [e] ch. 17:19; 2 Sam. 22:28; Matt. 23:12; James 4:6; See ch. 11:2 29:23 [f] ch. 15:33; 18:12
29:24 [g] See ch. 8:36 29:24 [h] See Lev. 5:1
29:25 [i] Luke 12:4; [Gen. 12:12, 13; 20:2, 11; 26:7; John 12:42, 43]
29:26 [j] ch. 19:6 29:26 [k] Isa. 49:4; 1 Cor. 4:4, 5
29:27 [l] [2 Cor. 6:14]
30:2 [m] See Ps. 49:10
30:3 [n] ch. 9:10
30:4 [o] John 3:13 30:4 [p] [Isa. 40:12]; See Job 38:4-11; Ps. 104:3-6 30:4 [q] Job 26:8 30:4 [r] Ps. 22:27 30:4 [s] [Rev. 19:12]
30:5 [t] Ps. 12:6; 18:30 30:5 [u] See Ps. 3:3
30:6 [v] Deut. 4:2; 12:32; [Rev. 22:18]

30:7 [w] Gen. 45:28
30:8 [x] Job 23:12; Matt. 6:11; Luke 11:3
30:9 [y] Deut. 8:12; 31:20; 32:15; Neh. 9:25; [ver. 22] 30:9 [z] Josh. 24:27 30:9 [a] Ex. 5:2 30:9 [b] [Job 21:14, 15]; See Ex. 20:7
30:10 [c] [Ps. 15:3; 101:5] 30:10 [d] Eccles. 7:21
30:11 [e] ch. 20:20; [ver. 17]; See Ex. 21:17
30:12 [f] ch. 16:2; [Luke 18:11; Rev. 3:17]
30:13 [g] See Ps. 101:5
30:14 [h] See Ps. 57:4 30:14 [i] Job 29:17 30:14 [j] See Ps. 14:4
30:15 [k] ver. 18, 21, 29; [ch. 6:16]
30:16 [l] See ch. 27:20 30:16 [m] [Gen. 30:1]
30:17 [n] [ver. 11; Gen. 9:22] 30:17 [o] [ch. 23:22] 30:17 [p] [Num. 16:14] 30:17 [q] [Jer. 16:4]
30:18 [k] [See ver. 15 above] 30:18 [r] See Job 42:3
30:21 [k] [See ver. 15 above] 30:21 [s] Joel 2:10; Amos 8:8
30:22 [t] ch. 19:10 30:22 [u] [ver. 9]
30:23 [v] Deut. 21:15 30:23 [w] [Isa. 54:1; 62:4]
30:24 [k] [See ver. 15 above]
30:25 [x] ch. 6:6-8
30:26 [y] Lev. 11:5; Ps. 104:18
30:27 [z] [ch. 6:7] 30:27 [a] [Joel 2:7, 8, 25]
30:29 [b] ver. 15, 18, 21; [ch. 6:16]
30:30 [c] [Job 39:22]
30:31 [d] [Job 40:16]
30:32 [e] Mic. 7:16; See Job 21:5
31:2 [f] Isa. 49:15 31:2 [g] [1 Sam. 1:27]
31:3 [h] [ch. 5:9] 31:3 [i] [ch. 7:26; Deut. 17:17; 1 Kgs. 11:1; Neh. 13:26]
31:4 [j] Eccles. 10:17; [1 Kgs. 16:9; 20:16] 31:4 [k] [Hos. 4:11] 31:4 [l] ch. 20:1
31:5 [m] [Isa. 5:22, 23]
31:6 [n] Job 29:13 31:6 [o] Job 3:20
31:7 [p] [Ps. 104:15]
31:8 [q] Job 29:12, 15, 16; [Isa. 1:17]

31:9 [r] Lev. 19:15; Deut. 1:16 31:9 [s] Jer. 22:16; [Isa. 1:17] 31:9 [t] ver. 20; Ps. 40:17; 86:1

31:10 [u] ch. 12:4; Ruth 3:11; [ch. 18:22; 19:14] 31:10 [v] Job 28:18

31:13 [w] [ver. 21, 22, 24]

31:15 [x] [ch. 20:13] 31:15 [y] Luke 12:42; [Ps. 111:5]

31:17 [z] [ver. 25]

31:20 [a] [Rom. 12:13; Eph. 4:28] 31:20 [b] [ver. 9]

31:21 [c] 2 Sam. 1:24

31:22 [d] ch. 7:16 31:22 [e] Gen. 41:42; Rev. 19:8, 14 31:22 [f] Judg. 8:26

31:23 [g] See Ruth 4:1, 2

31:24 [h] Judg. 14:12; Isa. 3:23

31:25 [i] [ver. 17]

31:29 [j] Song 6:9 31:29 [k] [ver. 10]

31:30 [l] [ch. 11:16]

Footnotes

Eccles. 1:1 [1] **1:1** Or *Convener*, or *Collector*; Hebrew *Qoheleth* (so throughout Ecclesiastes)

Eccles. 1:2 [2] **1:2** The Hebrew term *hebel*, translated *vanity* or *vain*, refers concretely to a "mist," "vapor," or "mere breath," and metaphorically to something that is fleeting or elusive (with different nuances depending on the context). It appears five times in this verse and in 29 other verses in Ecclesiastes

Eccles. 1:5 [3] **1:5** Or *and returns panting*

Eccles. 1:11 [4] **1:11** Or *former people*

Eccles. 1:11 [5] **1:11** Or *later people*

Eccles. 1:13 [6] **1:13** The Hebrew term denotes the center of one's inner life, including mind, will, and emotions

Eccles. 1:14 [7] **1:14** The Hebrew term *hebel* can refer to a "vapor" or "mere breath" (see note on 1:2)

Eccles. 1:14 [8] **1:14** Or *a feeding on wind*; compare Hosea 12:1 (also in Ecclesiastes 1:17; 2:11, 17, 26; 4:4, 6, 16; 6:9)

Eccles. 2:1 [1] **2:1** The Hebrew term *hebel* can refer to a "vapor" or "mere breath"; also verses 11, 15, 17, 19, 21, 23, 26 (see note on 1:2)

Eccles. 2:8 [2] **2:8** The meaning of the Hebrew word is uncertain

Eccles. 2:24 [3] **2:24** Or *and make his soul see good*

Eccles. 2:25 [4] **2:25** Some Hebrew manuscripts, Septuagint, Syriac; most Hebrew manuscripts *apart from me*

Eccles. 3:15 [1] **3:15** Hebrew *what has been pursued*

Eccles. 3:19 [2] **3:19** The Hebrew term *hebel* can refer to a "vapor" or "mere breath" (see note on 1:2)

Eccles. 4:4 [1] **4:4** The Hebrew term *hebel* can refer to a "vapor" or "mere breath"; also verses 7, 8, 16 (see note on 1:2)

Eccles. 4:15 [2] **4:15** Hebrew *the second*

Eccles. 4:15 [3] **4:15** Hebrew *his*

Eccles. 5:1 [1] **5:1** Ch 4:17 in Hebrew

Eccles. 5:2 [2] **5:2** Ch 5:1 in Hebrew

Eccles. 5:6 [3] **5:6** Hebrew *your flesh*

Eccles. 5:6 [4] **5:6** Or *angel*

Eccles. 5:7 [5] **5:7** The Hebrew term *hebel* can refer to a “vapor” or “mere breath”; also verse 10 (see note on 1:2)
Eccles. 5:7 [6] **5:7** Or *For when dreams and vanities increase, words also grow many; but*
Eccles. 5:9 [7] **5:9** The meaning of the Hebrew verse is uncertain
Eccles. 5:18 [8] **5:18** Or *and see good*
Eccles. 6:2 [1] **6:2** The Hebrew term *hebel* can refer to a “vapor” or “mere breath”; also verses 4, 9, 11 (see note on 1:2)
Eccles. 6:6 [2] **6:6** Or *see*
Eccles. 6:7 [3] **6:7** Hebrew *filled*
Eccles. 6:12 [4] **6:12** The Hebrew term *hebel* can refer to a “vapor” or “mere breath” (see note on 1:2)
Eccles. 7:6 [1] **7:6** The Hebrew term *hebel* can refer to a “vapor” or “mere breath” (see note on 1:2)
Eccles. 7:9 [2] **7:9** Hebrew *in the bosom*
Eccles. 7:15 [3] **7:15** The Hebrew term *hebel* can refer to a “vapor” or “mere breath” (see note on 1:2)
Eccles. 8:2 [1] **8:2** Hebrew lacks *say*
Eccles. 8:2 [2] **8:2** Or *because of your oath to God*
Eccles. 8:6 [3] **8:6** Or *evil*
Eccles. 8:10 [4] **8:10** Some Hebrew manuscripts, Septuagint, Vulgate; most Hebrew manuscripts *forgotten*
Eccles. 8:10 [5] **8:10** The Hebrew term *hebel* can refer to a “vapor” or “mere breath”; also twice in verse 14 (see note on 1:2)
Eccles. 9:2 [1] **9:2** Septuagint, Syriac, Vulgate; Hebrew lacks *and the evil*
Eccles. 9:9 [2] **9:9** The Hebrew term *hebel* can refer to a “vapor” or “mere breath” (see note on 1:2)
Eccles. 9:10 [3] **9:10** Or *finds to do with your might, do it*
Eccles. 10:4 [1] **10:4** Hebrew *healing*
Eccles. 10:10 [2] **10:10** Or *wisdom is an advantage for success*
Eccles. 10:12 [3] **10:12** Or *are gracious*
Eccles. 11:5 [1] **11:5** Some Hebrew manuscripts, Targum; most Hebrew manuscripts *As you do not know the way of the wind, or how the bones grow in the womb*
Eccles. 11:8 [2] **11:8** The Hebrew term *hebel* can refer to a “vapor” or “mere breath”; also verse 10 (see note on 1:2)
Eccles. 11:10 [3] **11:10** Or *evil*

Eccles. 12:5 [1] **12:5** Or *is a burden*
Eccles. 12:8 [2] **12:8** The Hebrew term *hebel* can refer to a “vapor” or “mere breath” (three times in this verse); see note on 1:2
Eccles. 12:13 [3] **12:13** Or *the duty of all mankind*
Eccles. 12:14 [4] **12:14** Or *into the judgment on*

Cross-references for Ecclesiastes

1:1 [a] ver. 12; ch. 7:27; 12:8-10 1:1 [b] ver. 12
1:2 [c] ch. 12:8 1:2 [a] [See ver. 1 above] 1:2 [d] [Rom. 8:20]
1:3 [e] ver. 14; Ps. 144:4; See Job 7:16; Ps. 39:5 1:3 [f] ch. 2:11, 22; 3:9; 5:16
1:4 [g] Ps. 104:5; 119:90
1:5 [h] [Ps. 19:4-6]
1:6 [i] [ch. 11:5; John 3:8]
1:7 [j] Ps. 104:8, 9
1:8 [k] ch. 4:8; Prov. 27:20
1:9 [l] ch. 3:15; 6:10; [ch. 2:12]
1:10 [m] ch. 3:15
1:11 [n] ch. 2:16; See ch. 9:5
1:12 [o] ver. 1
1:13 [p] ver. 17; [1 Kgs. 4:33] 1:13 [q] ch. 2:23, 26; 3:10; [Gen. 3:19]
1:14 [r] ver. 2; ch. 2:11, 17, 26; 4:4; 6:9
1:15 [s] See ch. 7:13
1:16 [t] ch. 2:9; [1 Kgs. 3:12, 13; 4:30; 10:7, 23]
1:17 [u] ver. 13; [ch. 2:3, 12; 7:23, 25] 1:17 [v] ch. 9:3 1:17 [r] [See ver. 14 above]
1:18 [w] [ch. 12:12]
2:1 [x] Luke 12:19
2:2 [y] [Prov. 14:13]
2:3 [z] [ch. 1:17] 2:3 [a] ch. 7:25
2:4 [b] See 1 Kgs. 7:1-12 2:4 [c] Song 8:11
2:5 [d] Song 4:16; 5:1
2:7 [e] Gen. 14:14; 15:3 2:7 [f] [1 Kgs. 4:23]
2:8 [g] 1 Kgs. 9:28; 10:10, 14, 21 2:8 [h] [1 Kgs. 4:21; 10:15] 2:8 [i] 1 Kgs. 20:14; Ezek. 19:8 2:8 [j] 2 Sam. 19:35; 2 Chr. 35:25 2:8 [k] 1 Kgs. 11:3
2:9 [l] 1 Chr. 29:25; See ch. 1:16
2:10 [m] [Prov. 8:31] 2:10 [n] ch. 3:22; 5:18; 9:9
2:11 [o] See ch. 1:14 2:11 [p] See ch. 1:3

2:12 [q] ch. 7:25 2:12 [r] See ch. 1:17 2:12 [s] ch. 1:9, 10
2:14 [t] [Prov. 17:24] 2:14 [u] ch. 3:19; 9:2, 3; Ps. 49:10
2:15 [v] [ver. 16; ch. 6:8]
2:16 [w] ch. 1:11; See ch. 9:5 2:16 [x] See ver. 14
2:17 [o] [See ver. 11 above]
2:18 [y] ch. 1:3 2:18 [z] Ps. 39:6; 49:10
2:20 [a] ch. 7:25 2:20 [b] ch. 1:3
2:22 [c] See ch. 1:3
2:23 [d] Job 5:7; 14:1 2:23 [e] See ch. 1:13
2:24 [f] ch. 3:12, 13, 22; 5:18; 8:15; [1 Tim. 6:17] 2:24 [g] [ch. 9:7; Luke 12:19; 1 Cor. 15:32] 2:24 [h] [ch. 3:13; 5:19]
2:26 [i] Job 32:8 2:26 [e] [See ver. 7 above] 2:26 [j] [Job 27:16, 17; Prov. 13:22] 2:26 [k] See ch. 1:14
3:1 [l] ver. 17; ch. 8:6
3:2 [m] Heb. 9:27
3:4 [n] [Rom. 12:15] 3:4 [o] [2 Sam. 6:14]; See Ex. 15:20
3:5 [p] [2 Kgs. 3:25] 3:5 [q] [Isa. 5:2] 3:5 [r] [Joel 2:16]
3:6 [s] [Matt. 10:39] 3:6 [t] [Prov. 11:24]
3:7 [u] See Gen. 37:29 3:7 [v] Amos 5:13
3:8 [w] [Luke 14:26]
3:9 [x] See ch. 1:3
3:10 [y] See ch. 1:13 3:10 [z] See Gen. 3:17-19
3:11 [a] [Gen. 1:31] 3:11 [b] ch. 8:17; [Job 5:9; Rom. 11:33]
3:12 [c] [ver. 22] 3:12 [d] Ps. 34:14; 37:3
3:13 [e] See ch. 2:24 3:13 [f] [ch. 2:24; 5:19]
3:14 [g] [James 1:17]
3:15 [h] [ch. 1:9] 3:15 [i] [ch. 12:14]
3:16 [j] ch. 4:1 3:16 [k] ch. 5:8; [ch. 4:1]
3:17 [l] Matt. 16:27; 2 Cor. 5:10; See Rom. 2:6-11; 2 Thess. 1:6-10 3:17 [m] ver. 1; ch. 8:6
3:18 [n] Ps. 49:12, 20; 73:22
3:19 [o] See ch. 2:14
3:20 [p] ch. 12:7; Gen. 3:19

3:21 [q] [ch. 12:7]
3:22 [r] See ch. 2:24 3:22 [s] See ch. 2:10 3:22 [t] ch. 2:19; 6:12; 8:7; 10:14
4:1 [u] ch. 9:11 4:1 [v] ch. 3:16 4:1 [w] ch. 5:8; Job 35:9 4:1 [x] Lam. 1:2
4:2 [y] See Job 3:11-26
4:3 [z] ch. 6:3
4:4 [a] See ch. 1:14
4:5 [b] Prov. 6:10; 24:33 4:5 [c] [Isa. 9:20]
4:6 [d] See Prov. 15:16 4:6 [e] ch. 6:5
4:7 [u] [See ver. 1 above]
4:8 [f] ch. 1:8; [Prov. 27:20; 1 John 2:16] 4:8 [g] ch. 2:18; Ps. 39:6 4:8 [h] See ch. 1:13
4:11 [i] See 1 Kgs. 1:1-4
4:13 [j] [ch. 9:15, 16] 4:13 [k] [Prov. 12:15]
4:14 [l] See Gen. 41:14, 41-43
4:16 [m] See ch. 1:14
5:1 [n] [Ex. 3:5; Isa. 1:12] 5:1 [o] [Gen. 28:17] 5:1 [p] Prov. 15:8; See 1 Sam. 15:22
5:2 [q] [Matt. 6:7]
5:3 [r] Prov. 10:19; [Job 11:2]
5:4 [s] Num. 30:2 5:4 [t] Deut. 23:21; Ps. 50:14; 76:11 5:4 [u] [Ps. 66:13, 14]
5:5 [v] [Prov. 20:25; Acts 5:4]
5:6 [w] [1 Cor. 11:10] 5:6 [x] ch. 10:5; Num. 15:25, 26
5:7 [y] ch. 12:13
5:8 [z] ch. 3:16; 4:1 5:8 [a] [1 Pet. 4:12] 5:8 [b] [Ps. 12:5; 58:11; 82:1]
5:13 [c] ch. 6:1
5:15 [d] See Job 1:21
5:16 [e] See ch. 1:3 5:16 [f] [Prov. 11:29]
5:17 [g] [Ps. 127:2]
5:18 [h] See ch. 2:24 5:18 [i] See ch. 2:10
5:19 [j] ch. 6:2; [ch. 2:24] 5:19 [k] 2 Chr. 1:11 5:19 [l] [ch. 6:2] 5:19 [m] See ch. 3:13
6:1 [n] ch. 5:13

6:2 [o] ch. 5:19 6:2 [p] [1 Kgs. 3:13] 6:2 [q] Ps. 17:14; 73:7; See Job 21:7-13 6:2 [r] [ch. 5:19; Luke 12:20]
6:3 [s] Gen. 47:8, 9 6:3 [t] [ver. 6] 6:3 [u] Isa. 14:20; Jer. 8:2; 22:19; [2 Kgs. 9:35] 6:3 [v] ch. 4:3; Job 3:16
6:5 [w] ch. 7:11; 11:7 6:5 [x] ch. 4:6
6:7 [y] [Prov. 16:26]
6:8 [z] [ch. 2:15]
6:9 [a] ch. 11:9 6:9 [b] See ch. 1:14
6:10 [c] ch. 1:10; 3:15 6:10 [d] Job 9:32; Isa. 45:9; [1 Cor. 10:22]
6:12 [e] [ch. 7:15; 9:9] 6:12 [f] ch. 8:13; See Job 14:2 6:12 [g] [ch. 2:18; 3:22]
7:1 [h] Prov. 22:1; [Song 1:3] 7:1 [i] ch. 4:2
7:2 [j] [Ps. 90:12]
7:3 [k] [2 Cor. 7:10]
7:5 [l] Prov. 13:18; 15:31, 32; [Ps. 141:5]
7:6 [m] [Joel 2:5] 7:6 [n] [Ps. 58:9; 118:12]
7:7 [o] [ch. 4:1] 7:7 [p] Deut. 16:19; See Prov. 17:8
7:8 [q] See Prov. 14:29
7:9 [r] [Prov. 14:17; 16:32; James 1:19] 7:9 [s] [Eph. 4:26]
7:11 [t] ch. 6:5; 11:7
7:12 [u] [ch. 10:19] 7:12 [v] Prov. 3:18
7:13 [w] [ch. 3:11] 7:13 [x] [ch. 1:15; Job 12:14; Isa. 14:27]
7:14 [y] [ch. 3:4, 22; Deut. 28:47] 7:14 [z] [ch. 3:22; 6:12]
7:15 [a] ch. 6:12; 9:9 7:15 [b] See ch. 8:14 7:15 [c] ch. 8:12, 13
7:16 [d] [Rom. 12:3]
7:17 [e] [Prov. 10:27]; See Job 22:16
7:18 [f] [ver. 17] 7:18 [g] [ver. 16] 7:18 [h] ch. 11:6
7:19 [i] ch. 9:16, 18; Prov. 21:22; 24:5
7:20 [j] See 1 Kgs. 8:46
7:21 [k] Prov. 30:10
7:22 [l] [Gal. 6:1]
7:23 [m] [Rom. 1:22]
7:24 [n] [Rom. 11:33] 7:24 [o] Job 28:12, 20; [1 Tim. 6:16]
7:25 [p] See ch. 1:17

7:26 [q] Prov. 5:4 7:26 [r] See Prov. 2:16 7:26 [s] Prov. 12:12; [Prov. 23:28] 7:26 [t] Prov. 22:14
7:27 [u] See ch. 1:1
7:28 [v] Job 33:23; [ver. 20] 7:28 [w] [1 Kgs. 11:3]
7:29 [x] [Gen. 1:27] 7:29 [y] [Gen. 3:6, 7]
8:1 [z] Prov. 4:8, 9; [Acts 6:15] 8:1 [a] Prov. 21:29; [Deut. 28:50]
8:2 [b] Ex. 22:11; 2 Sam. 21:7; 1 Kgs. 2:43; [2 Chr. 36:13; Ezek. 17:18]
8:3 [c] [ch. 10:4]
8:4 [d] Dan. 4:35; See Job 9:12
8:6 [e] ch. 3:1, 17
8:7 [f] [Prov. 24:22] 8:7 [g] ch. 3:22; 6:12; 9:12; 10:14
8:8 [h] [Job 14:5] 8:8 [i] [ch. 3:19; 9:11] 8:8 [j] See Deut. 20:5-8
8:9 [k] [ch. 1:13]
8:10 [l] [Neh. 11:1; Matt. 24:15] 8:10 [m] [ch. 9:5; Prov. 10:7]
8:11 [n] [Ps. 10:6; 50:21; Isa. 26:10; Rom. 2:4, 5; 2 Pet. 3:9] 8:11 [o] [Esth. 7:5; Acts 5:3]
8:12 [p] ch. 7:15; Isa. 65:20 8:12 [q] [Deut. 12:25; Isa. 3:10] 8:12 [r] [Ps. 37:11, 18, 19; Prov. 1:33; Matt. 25:34]
8:13 [s] Isa. 3:11 8:13 [t] ch. 6:12; See Job 14:2
8:14 [u] ch. 7:15; [Ps. 73:3]; See ch. 2:14 8:14 [v] [Job 21:7; Ps. 17:9, 10; 73:12; Jer. 12:1]
8:15 [w] See ch. 2:24 8:15 [x] 1 Kgs. 4:20
8:16 [y] ch. 1:13; 3:10 8:16 [z] [Ps. 127:2]
8:17 [a] [Prov. 25:2]; See ch. 3:11 8:17 [b] [Ps. 73:16]
9:1 [c] [ch. 8:14] 9:1 [d] Deut. 33:3
9:2 [e] Job 9:22 9:2 [f] See ch. 2:14 9:2 [g] Zech. 5:3; [Mal. 3:5]
9:3 [e] [See ver. 2 above] 9:3 [h] ch. 1:17
9:5 [i] Job 14:21 9:5 [j] ch. 1:11; 8:10; Ps. 31:12; 88:5, 12; Isa. 26:14
9:7 [k] See ch. 2:24
9:8 [l] [Rev. 3:4] 9:8 [m] Ps. 23:5
9:9 [n] ch. 6:12; 7:15 9:9 [o] See ch. 2:10
9:10 [p] Rom. 12:11; Col. 3:23 9:10 [q] [ver. 5]

9:11 [r] ch. 4:1, 7 9:11 [s] Amos 2:14, 15; [Rom. 9:16] 9:11 [t] [2 Chr. 20:15; Jer. 9:23] 9:11 [u] [1 Kgs. 22:34] 9:11 [v] See ch. 2:14

9:12 [w] [ch. 8:7] 9:12 [x] Prov. 7:23 9:12 [y] [Prov. 29:6; Ezek. 12:13; Hos. 7:12; Luke 21:34, 35; 1 Thess. 5:3]

9:15 [z] [ch. 4:13] 9:15 [a] ver. 18; [2 Sam. 20:22]

9:16 [b] See ch. 7:19 9:16 [c] [Mark 6:2, 3]

9:17 [d] ch. 4:6

9:18 [e] ver. 16 9:18 [f] [Josh. 7:1]

10:1 [g] Ex. 30:25

10:2 [h] [ch. 2:14]

10:3 [i] [Prov. 13:16; 18:2]

10:4 [j] [ch. 8:3] 10:4 [k] [1 Sam. 25:24, 32, 33]; See Prov. 25:15

10:5 [l] ch. 5:6

10:6 [m] [Esth. 3:1; Prov. 28:12; 29:2]

10:7 [n] Prov. 19:10; [Prov. 30:22] 10:7 [o] [Esth. 6:8]

10:8 [p] See Ps. 7:15 10:8 [q] Amos 5:19

10:9 [r] [1 Chr. 22:2] 10:9 [s] [Deut. 19:5]

10:11 [t] [Jer. 8:17]

10:12 [u] Prov. 10:32; 22:11; [Luke 4:22] 10:12 [v] See Prov. 18:7

10:14 [w] See Prov. 15:2 10:14 [x] See ch. 3:22

10:15 [y] [Isa. 35:8]

10:16 [z] Isa. 3:4, 12; [2 Chr. 13:7]

10:17 [a] [Prov. 31:4; Isa. 5:11]

10:19 [b] See Ps. 104:15 10:19 [c] [ch. 7:12]

10:20 [d] Ex. 22:28 10:20 [e] See 2 Kgs. 6:12; Luke 12:3

11:1 [f] [Isa. 32:20] 11:1 [g] [Deut. 15:10; Prov. 19:17; Matt. 10:42; Luke 14:14; 2 Cor. 9:8; Gal. 6:9, 10; Heb. 6:10]

11:2 [h] [Ps. 112:9; Matt. 5:42; Luke 6:30; 1 Tim. 6:18, 19] 11:2 [i] Mic. 5:5; See Job 5:19; Prov. 6:16 11:2 [j] [Luke 16:9; Eph. 5:16]

11:5 [k] [ch. 1:6; John 3:8] 11:5 [l] See Ps. 139:13-16

11:6 [m] ch. 7:18

11:7 [n] ch. 6:5; 7:11

11:8 [o] [ch. 12:1, 2] 11:8 [p] ch. 2:23; See ch. 1:2

11:9 [q] [ch. 2:10; 9:7] 11:9 [r] [Num. 15:39; Job 31:7] 11:9 [s] ch. 6:9 11:9 [t] See ch. 12:14
11:10 [u] 2 Cor. 7:1; 2 Tim. 2:22
12:1 [v] [Lam. 3:27] 12:1 [w] [ch. 11:8] 12:1 [x] [2 Sam. 19:35]
12:2 [y] [Job 3:9; Isa. 5:30; Ezek. 32:7, 8]
12:3 [z] [Gen. 27:1; 48:10; 1 Sam. 3:2]
12:4 [a] [Ps. 141:3] 12:4 [b] [Jer. 25:10; Rev. 18:22] 12:4 [c] [ch. 2:8]
12:5 [d] [Prov. 26:13] 12:5 [e] [Ps. 143:3] 12:5 [f] [Job 17:13; 30:23; Isa. 14:18] 12:5 [g] [2 Chr. 35:25; Jer. 9:17; Matt. 9:23]
12:6 [h] [Zech. 4:2, 3] 12:6 [i] [Isa. 30:14]
12:7 [j] Ps. 90:3; 103:14; See ch. 3:20; Job 34:15 12:7 [k] [ch. 3:21] 12:7 [l] [Job 34:14; Isa. 57:16; Zech. 12:1]; See Gen. 2:7
12:8 [m] ch. 1:2 12:8 [n] See ch. 1:1
12:9 [n] [See ver. 8 above] 12:9 [o] See Prov. 1:1
12:10 [n] [See ver. 8 above]
12:11 [p] Prov. 22:17 12:11 [q] Ezra 9:8; Isa. 22:23 12:11 [r] Prov. 1:6; 2:6 12:11 [s] Ps. 80:1; Ezek. 34:23; John 10:11, 16
12:12 [u] [1 Kgs. 4:32, 33] 12:12 [v] [ch. 1:18]
12:13 [w] ch. 5:7; Deut. 6:2; 10:12
12:14 [x] ch. 11:9; Job 19:29; Matt. 12:36; Acts 17:31; Rom. 2:16; 14:10, 12; 1 Cor. 4:5; [ch. 3:15, 17; Gen. 18:25; Ps. 58:11]

Footnotes

Song. 1:2 [1] **1:2** The translators have added speaker identifications based on the gender and number of the Hebrew words
Song. 1:11 [2] **1:11** The Hebrew for *you* is feminine singular
Song. 2:1 [1] **2:1** Probably a bulb, such as a crocus, asphodel, or narcissus
Song. 2:4 [2] **2:4** Hebrew *the house of wine*
Song. 2:7 [3] **2:7** That is, I put you on oath; so throughout the Song
Song. 2:12 [4] **2:12** Or *pruning*
Song. 2:15 [5] **2:15** Or *jackals*
Song. 2:16 [6] **2:16** Or *he pastures his flock*
Song. 2:17 [7] **2:17** Or *mountains of Bether*
Song. 3:7 [1] **3:7** That is, the couch on which servants carry a king
Song. 3:9 [2] **3:9** Or *sedan chair*
Song. 4:4 [1] **4:4** The meaning of the Hebrew word is uncertain
Song. 4:8 [2] **4:8** Or *Look*
Song. 5:12 [1] **5:12** The meaning of the Hebrew is uncertain
Song. 5:14 [2] **5:14** The meaning of the Hebrew word is uncertain
Song. 5:14 [3] **5:14** Hebrew *lapis lazuli*
Song. 5:16 [4] **5:16** Hebrew *palate*
Song. 6:2 [1] **6:2** Or *to pasture his flock*; also verse 3
Song. 6:12 [2] **6:12** Or *chariots of Ammi-Nadib*
Song. 6:13 [3] **6:13** Ch 7:1 in Hebrew
Song. 6:13 [4] **6:13** Or *dance of Mahanaim*
Song. 7:6 [1] **7:6** Or *among delights*
Song. 7:9 [2] **7:9** Hebrew *palate*
Song. 7:9 [3] **7:9** Septuagint, Syriac, Vulgate; Hebrew *causing the lips of sleepers to speak*
Song. 7:11 [4] **7:11** Or *among the henna plants*
Song. 8:6 [1] **8:6** Or *ardor*
Song. 8:6 [2] **8:6** Hebrew *as Sheol*
Song. 8:7 [3] **8:7** Or *it*
Song. 8:10 [4] **8:10** Or *brings out*

Cross-references for Song of Solomon

1:1 [a] 1 Kgs. 4:32

1:2 [b] ch. 4:10

1:3 [c] [Luke 7:46; John 12:3] 1:3 [d] Eccles. 7:1

1:4 [e] [Hos. 11:4; John 6:44; 12:32] 1:4 [f] Ps. 119:32; See Phil. 3:12-14 1:4 [g] Ps. 45:14, 15; [ch. 2:4; John 14:2; Eph. 2:6] 1:4 [h] Ps. 9:2; 45:15 1:4 [b] [See ver. 2 above]

1:5 [i] ch. 2:14; 4:3; 6:4 1:5 [j] ch. 2:7; 3:5, 10, 11; 5:8, 16; 8:4; Luke 23:28 1:5 [k] Ps. 120:5 1:5 [l] Isa. 60:7

1:6 [m] [Ps. 69:8] 1:6 [n] Job 27:18; Prov. 27:18 1:6 [o] ch. 8:11, 12 1:6 [p] [1 Cor. 9:27]

1:7 [q] See ch. 3:1-4 1:7 [r] ch. 2:16; 6:3; [Ps. 23:1-3; Ezek. 34:14, 15] 1:7 [s] [Isa. 13:20; Jer. 33:12] 1:7 [t] ch. 8:13

1:8 [u] ch. 5:9; 6:1

1:9 [v] See ver. 15 1:9 [w] [2 Chr. 1:16, 17]

1:10 [x] [ch. 5:13]; See Ezek. 16:11-14

1:12 [y] [ver. 4] 1:12 [z] ch. 4:13, 14; [Mark 14:3; John 12:3]

1:13 [a] Ps. 45:8; [John 19:39]

1:14 [b] ch. 4:13 1:14 [c] 1 Sam. 23:29

1:15 [d] ch. 4:1 1:15 [e] [Ezek. 16:13] 1:15 [f] ver. 9; ch. 2:2, 10, 13; 4:1, 7; 5:2; 6:4 1:15 [g] ch. 4:1; 5:12

1:16 [h] ch. 2:3 1:16 [i] [2 Sam. 1:23, 26]

1:17 [j] Isa. 37:24; 60:13; Ezek. 31:8

2:1 [k] Hos. 14:5; [ch. 5:13]

2:2 [l] See ch. 1:15

2:3 [m] ch. 1:16 2:3 [n] Isa. 25:4; 32:2 2:3 [o] [Rev. 22:2]

2:4 [p] ch. 1:4 2:4 [q] [Ps. 20:5]

2:5 [r] 2 Sam. 6:19; 1 Chr. 16:3; Hos. 3:1 2:5 [s] ch. 5:8

2:6 [t] ch. 8:3; [Deut. 33:27] 2:6 [u] [Prov. 4:8]

2:7 [v] ch. 3:5; 5:8, 9; 8:4 2:7 [w] See ch. 1:5 2:7 [x] See ver. 9

2:8 [y] [Isa. 52:7]
2:9 [z] ch. 4:5; 7:3; 8:14; 2 Sam. 2:18; 1 Chr. 12:8; [Ps. 18:33; Hab. 3:19]
2:10 [a] ver. 13
2:11 [b] [Joel 2:23]
2:12 [c] [2 Sam. 23:4] 2:12 [d] [Jer. 8:7]
2:13 [e] [Matt. 24:32] 2:13 [f] ch. 7:12 2:13 [g] ver. 10
2:14 [h] ch. 5:2; 6:9; [ch. 1:15] 2:14 [i] Jer. 48:28; 49:16; Obad. 3 2:14 [j] ch. 8:13 2:14 [k] ch. 1:5; 4:3
2:15 [l] [Ezek. 13:4] 2:15 [f] [See ver. 13 above]
2:16 [m] ch. 6:3; 7:10 2:16 [n] ch. 4:5; 6:3
2:17 [o] ch. 4:6; [Gen. 3:8] 2:17 [p] Jer. 6:4 2:17 [q] See ver. 9
3:1 [r] Isa. 26:9 3:1 [s] ch. 1:7 3:1 [t] ch. 5:6; [John 7:34]
3:2 [u] Jer. 5:1 3:2 [s] [See ver. 1 above]
3:3 [v] ch. 5:7
3:4 [s] [See ver. 1 above] 3:4 [w] [Job 27:6] 3:4 [x] ch. 8:2 3:4 [y] [Hos. 2:5]
3:5 [z] See ch. 2:7 3:5 [a] See ch. 1:5 3:5 [b] See ch. 2:9
3:6 [c] ch. 8:5; [ch. 6:10; Isa. 60:8] 3:6 [d] Ex. 13:21; Joel 2:30 3:6 [e] ch. 4:6, 14; Matt. 2:11; John 19:39
3:7 [f] ch. 6:8 3:7 [g] 2 Sam. 23:8; 1 Chr. 11:10
3:8 [h] Ps. 45:3 3:8 [i] Ps. 91:5
3:10 [j] See ch. 1:5
3:11 [k] Isa. 3:16, 17; 4:4 3:11 [l] [Isa. 62:5]
4:1 [m] See ch. 1:15 4:1 [n] ch. 1:15; 5:12 4:1 [o] ch. 6:7 4:1 [p] ch. 6:5; [ch. 7:5] 4:1 [q] Mic. 7:14
4:2 [r] ch. 6:6
4:3 [s] [Josh. 2:18] 4:3 [t] ch. 1:5; 2:14 4:3 [u] ch. 6:7 4:3 [o] [See ver. 1 above]
4:4 [v] [ch. 7:4] 4:4 [w] Neh. 3:19 4:4 [x] [Ezek. 27:10, 11] 4:4 [y] [2 Sam. 1:21]
4:5 [z] ch. 7:3; [ch. 8:10; Prov. 5:19] 4:5 [a] See ch. 2:9 4:5 [b] ch. 2:16; 6:3
4:6 [c] ch. 2:17 4:6 [d] ver. 14; [ch. 3:6]
4:7 [e] See ch. 1:15 4:7 [f] ch. 5:2; [Eph. 5:27]
4:8 [g] [Ps. 45:10, 11] 4:8 [h] ch. 7:4; See 1 Kgs. 4:33 4:8 [i] [Isa. 62:5] 4:8 [j] Deut. 3:9; 1 Chr. 5:23 4:8 [k] Ps. 89:12
4:9 [l] ch. 5:1, 2 4:9 [m] [Judg. 8:26]

4:10 [l] [See ver. 9 above] 4:10 [n] ch. 1:2, 4 4:10 [o] [ch. 1:3]

4:11 [p] [Prov. 5:3] 4:11 [q] Prov. 24:13 4:11 [r] Hos. 14:6; [Gen. 27:27] 4:11 [h] [See ver. 8 above]

4:12 [l] [See ver. 9 above] 4:12 [s] [Gen. 29:3; Dan. 6:17] 4:12 [t] [Prov. 5:15]

4:13 [u] Eccles. 2:5 4:13 [v] ch. 7:13 4:13 [w] ch. 1:14 4:13 [x] See ch. 1:12

4:14 [y] Ex. 30:23 4:14 [z] ver. 6 4:14 [a] See ch. 3:6 4:14 [b] John 19:39

4:15 [c] Jer. 2:13; [John 4:10; 7:38] 4:15 [h] [See ver. 8 above]

4:16 [d] [ch. 5:1; 6:2] 4:16 [e] [ch. 6:2] 4:16 [f] ch. 6:2 4:16 [v] [See ver. 13 above]

5:1 [g] [ch. 4:16; 6:2] 5:1 [h] ch. 4:9, 10, 12 5:1 [i] ver. 5, 13; ch. 4:14 5:1 [j] ch. 4:11 5:1 [k] [Prov. 9:5] 5:1 [l] [John 15:14, 15]

5:2 [m] [Rev. 3:20] 5:2 [n] ch. 4:9, 10, 12 5:2 [o] See ch. 1:15 5:2 [p] See ch. 2:14 5:2 [q] ch. 6:9; [ch. 4:7] 5:2 [r] ver. 11

5:3 [s] [Luke 11:7] 5:3 [t] See Gen. 18:4

5:5 [u] ver. 13

5:6 [v] [ver. 2] 5:6 [w] ch. 3:1 5:6 [x] [Prov. 1:28]

5:7 [y] ch. 3:3

5:8 [z] See ch. 2:7 5:8 [a] See ch. 1:5 5:8 [b] ch. 2:5

5:9 [c] ch. 1:8; 6:1 5:9 [z] [See ver. 8 above]

5:10 [d] [1 Sam. 16:12] 5:10 [e] [Ps. 45:2]

5:11 [f] ver. 2

5:12 [g] ch. 1:15; 4:1

5:13 [i] [ch. 1:10] 5:13 [j] ch. 6:2 5:13 [k] [ch. 2:1] 5:13 [u] [See ver. 5 above]

5:14 [l] Ex. 28:20; 39:13; Ezek. 1:16 5:14 [m] Ex. 24:10; Ezek. 1:26; 10:1

5:15 [o] See 1 Kgs. 4:33

5:16 [p] [ch. 7:9] 5:16 [a] [See ver. 8 above]

6:1 [c] [See ch. 5:9 above]

6:2 [q] ch. 4:16; 5:1 6:2 [r] ch. 5:13 6:2 [s] ch. 1:7 6:2 [t] [ch. 2:1]

6:3 [u] ch. 2:16; 7:10

6:4 [v] See 1 Kgs. 14:17 6:4 [w] See ch. 1:15 6:4 [x] ch. 1:5 6:4 [y] Ps. 48:2; 50:2; Lam. 2:15; [Rev. 21:2] 6:4 [z] ver. 10

6:5 [a] ch. 4:1

6:6 [b] ch. 4:2

6:7 [c] ch. 4:3

6:8 [d] [ch. 3:7] 6:8 [e] [1 Kgs. 11:3] 6:8 [f] Ps. 45:9, 14
6:9 [g] See ch. 2:14 6:9 [h] ch. 5:2 6:9 [i] Prov. 17:25 6:9 [j] [Gen. 30:13] 6:9 [e] [See ver. 8 above]
6:10 [k] See ch. 3:6 6:10 [l] ver. 4
6:11 [m] [Job 8:11, 12] 6:11 [n] ch. 7:12
6:12 [o] [Ps. 35:8; Prov. 5:6] 6:12 [p] [2 Kgs. 2:12; 13:14]
6:13 [q] [1 Kgs. 1:3; 2 Kgs. 4:12] 6:13 [r] [Judg. 21:21] 6:13 [s] Gen. 32:2; 2 Sam. 17:24
7:1 [t] Ps. 45:13 7:1 [u] Prov. 25:12 7:1 [v] [Prov. 8:30]
7:2 [w] ch. 2:1
7:3 [x] ch. 4:5
7:4 [y] [ch. 4:4] 7:4 [z] [ch. 5:12] 7:4 [a] Num. 21:26 7:4 [b] ch. 4:8; See 1 Kgs. 4:33 7:4 [c] 1 Kgs. 11:24; 2 Kgs. 5:12
7:5 [e] See Josh. 19:26 7:5 [f] [ch. 4:1]
7:6 [g] [ch. 1:15, 16] 7:6 [h] 2 Sam. 1:23, 26
7:8 [i] [ch. 1:14; Mic. 7:1]
7:9 [j] [ch. 5:16]
7:10 [k] ch. 2:16; 6:3 7:10 [l] [Ps. 45:11]
7:11 [m] [ch. 2:10; 4:8]
7:12 [n] ch. 6:11 7:12 [o] ch. 2:13, 15
7:13 [p] Gen. 30:14; ch. 4:13 7:13 [q] [Matt. 13:52]
8:2 [r] ch. 3:4 8:2 [s] [Prov. 9:2, 5]
8:3 [t] ch. 2:6, 7
8:4 [u] See ch. 2:7 8:4 [v] See ch. 1:5 8:4 [w] [ch. 2:7]
8:5 [x] See ch. 3:6
8:6 [y] Isa. 49:16; Jer. 22:24; Hag. 2:23 8:6 [z] [Rom. 8:35] 8:6 [a] [Ex. 34:14]; Deut. 4:24 8:6 [b] [Job 1:16]
8:7 [c] Prov. 6:35
8:8 [d] [Ezek. 16:7]
8:9 [e] [1 Kgs. 6:15]
8:10 [f] [ch. 4:12, 13] 8:10 [g] [ch. 4:5; 7:3]
8:11 [h] Eccles. 2:4 8:11 [i] [Matt. 21:33] 8:11 [j] ch. 1:6 8:11 [k] [Isa. 7:23]
8:12 [l] See Prov. 27:18

8:13 [m] [ch. 5:1] 8:13 [n] ch. 1:7 8:13 [o] ch. 2:14

8:14 [p] [Rev. 22:17, 20] 8:14 [q] See ch. 2:9 8:14 [r] [ch. 4:6]

Footnotes

Isa. 1:2 [1] **1:2** Or *Sons*; also verse 4
Isa. 1:10 [2] **1:10** Or *law*
Isa. 1:18 [3] **1:18** Or *dispute*
Isa. 1:21 [4] **1:21** Or *become unchaste*
Isa. 1:29 [5] **1:29** Some Hebrew manuscripts *you*
Isa. 2:3 [1] **2:3** Or *teaching*
Isa. 2:19 [2] **2:19** Hebrew *dust*
Isa. 3:1 [1] **3:1** Hebrew *staff*
Isa. 3:4 [2] **3:4** Or *caprice*
Isa. 3:7 [3] **3:7** Hebrew *binder of wounds*
Isa. 3:8 [4] **3:8** Hebrew *the eyes of his glory*
Isa. 3:12 [5] **3:12** Or *they have confused*
Isa. 3:14 [6] **3:14** Or *grazed over*; compare Exodus 22:5
Isa. 4:4 [1] **4:4** Or *purging*
Isa. 5:5 [1] **5:5** Or *grazed over*; compare Exodus 22:5
Isa. 5:7 [2] **5:7** The Hebrew words for *justice* and *bloodshed* sound alike
Isa. 5:7 [3] **5:7** The Hebrew words for *righteous* and *outcry* sound alike
Isa. 5:10 [4] **5:10** Hebrew *ten yoke*, the area ten yoke of oxen can plow in a day
Isa. 5:10 [5] **5:10** A *bath* was about 6 gallons or 22 liters; a *homer* was about 6 bushels or 220 liters; an *ephah* was about 3/5 bushel or 22 liters
Isa. 5:13 [6] **5:13** Or *without their knowledge*
Isa. 5:13 [7] **5:13** Or *die of hunger*
Isa. 5:14 [8] **5:14** Hebrew *her nobility*
Isa. 5:15 [9] **5:15** Hebrew *high*
Isa. 5:16 [10] **5:16** Hebrew *high*
Isa. 6:1 [1] **6:1** Or *hem*
Isa. 6:3 [2] **6:3** Or *may his glory fill the whole earth*
Isa. 6:9 [3] **6:9** Or *Hear indeed*
Isa. 6:9 [4] **6:9** Or *see indeed*
Isa. 6:10 [5] **6:10** Hebrew *fat*
Isa. 6:13 [6] **6:13** Or *purged*

Isa. 6:13 [7] **6:13** Or *offspring*
Isa. 7:2 [1] **7:2** Hebrew *Syria has rested upon*
Isa. 7:2 [2] **7:2** Hebrew *his heart*
Isa. 7:3 [3] **7:3** *Shear-jashub* means *A remnant shall return*
Isa. 7:6 [4] **7:6** Hebrew *let us split it open*
Isa. 7:9 [5] **7:9** The Hebrew for *you* is plural in verses 9, 13, 14
Isa. 7:11 [6] **7:11** The Hebrew for *you* and *your* is singular in verses 11, 16, 17
Isa. 7:13 [7] **7:13** That is, Isaiah
Isa. 7:14 [8] **7:14** *Immanuel* means *God is with us*
Isa. 7:19 [9] **7:19** Or *watering holes*, or *brambles*
Isa. 7:23 [10] **7:23** A *shekel* was about 2/5 ounce or 11 grams
Isa. 8:1 [1] **8:1** Hebrew *with a man's stylus*
Isa. 8:1 [2] **8:1** *Maher-shalal-hash-baz* means *The spoil speeds, the prey hastens*
Isa. 8:9 [3] **8:9** Or *Be evil*
Isa. 8:9 [4] **8:9** Or *dismayed*
Isa. 8:10 [5] **8:10** The Hebrew for *God is with us* is *Immanuel*
Isa. 8:16 [6] **8:16** Or *law*; also verse 20
Isa. 8:21 [7] **8:21** Hebrew *it*
Isa. 8:21 [8] **8:21** Or *speak contemptuously by*
Isa. 9:1 [1] **9:1** Ch 8:23 in Hebrew
Isa. 9:1 [2] **9:1** Or *of the Gentiles*
Isa. 9:2 [3] **9:2** Ch 9:1 in Hebrew
Isa. 9:6 [4] **9:6** Or *is upon*
Isa. 9:6 [5] **9:6** Or *is called*
Isa. 9:17 [6] **9:17** Or *speaks disgraceful things*
Isa. 10:12 [1] **10:12** Hebrew *I*
Isa. 10:27 [2] **10:27** The meaning of the Hebrew is uncertain
Isa. 11:11 [1] **11:11** Probably *Nubia*
Isa. 11:15 [2] **11:15** Hebrew *devote to destruction*
Isa. 11:15 [3] **11:15** Or *wind*
Isa. 12:1 [1] **12:1** The Hebrew for *you* is singular in verse 1
Isa. 12:2 [2] **12:2** Hebrew *for Yah, the LORD*
Isa. 12:3 [3] **12:3** The Hebrew for *you* is plural in verses 3, 4
Isa. 12:5 [4] **12:5** Or *this is made known*

Isa. 12:6 [5] **12:6** The Hebrew for *your* in verse 6 is singular, referring to the *inhabitant of Zion*

Isa. 13:3 [1] **13:3** Or *those who exult in my majesty*

Isa. 13:5 [2] **13:5** Or *earth*; also verse 9

Isa. 13:6 [3] **13:6** The Hebrew words for *destruction* and *almighty* sound alike

Isa. 13:18 [4] **13:18** Hebrew *dash in pieces*

Isa. 13:21 [5] **13:21** Or *owls*

Isa. 13:22 [6] **13:22** Or *foxes*

Isa. 14:2 [1] **14:2** Or *servants*

Isa. 14:4 [2] **14:4** Dead Sea Scroll (compare Septuagint, Syriac, Vulgate); the meaning of the word in the Masoretic Text is uncertain

Isa. 14:13 [3] **14:13** Or *in the remote parts of Zaphon*

Isa. 14:18 [4] **14:18** Hebrew *house*

Isa. 14:23 [5] **14:23** Possibly *porcupine*, or *owl*

Isa. 15:2 [1] **15:2** Hebrew *the house*

Isa. 15:2 [2] **15:2** Or *temple, even Dibon to the high places*

Isa. 15:9 [3] **15:9** Dead Sea Scroll, Vulgate (compare Syriac); Masoretic Text *Dimon*; twice in this verse

Isa. 16:4 [1] **16:4** Some Hebrew manuscripts, Septuagint, Syriac; Masoretic Text *let my outcasts sojourn among you; as for Moab, be a shelter to them*

Isa. 17:11 [1] **17:11** Or *though you carefully fence them*

Isa. 17:11 [2] **17:11** Or *will be a heap*

Isa. 18:1 [1] **18:1** Probably *Nubia*

Isa. 19:3 [1] **19:3** Or *I will swallow up*

Isa. 19:18 [2] **19:18** Dead Sea Scroll and some other manuscripts *City of the Sun*

Isa. 20:3 [1] **20:3** Probably *Nubia*

Isa. 21:5 [1] **21:5** Or *they set the watchman*

Isa. 21:8 [2] **21:8** Dead Sea Scroll, Syriac; Masoretic Text *Then a lion cried out*, or *Then he cried out like a lion*

Isa. 23:1 [1] **23:1** Hebrew *Kittim*; also verse 12

Isa. 23:5 [2] **23:5** Hebrew *they will have labor pains*

Isa. 23:9 [3] **23:9** The Hebrew words for *glory* and *hosts* sound alike

Isa. 23:13 [4] **23:13** Or *that has become nothing*

Isa. 23:15 [5] **23:15** Or *lifetime*

Isa. 24:1 [1] **24:1** Or *land*; also throughout this chapter
Isa. 24:14 [2] **24:14** Hebrew *from the sea*
Isa. 24:15 [3] **24:15** Hebrew *in the realm of light*
Isa. 24:17 [4] **24:17** The Hebrew words for *terror*, *pit*, and *snare* sound alike
Isa. 25:10 [1] **25:10** The Hebrew words for *dunghill* and for the Moabite town *Madmen* (Jeremiah 48:2) sound alike
Isa. 25:11 [2] **25:11** Or *in spite of the skill*
Isa. 27:2 [1] **27:2** Many Hebrew manuscripts *A vineyard of wine*
Isa. 27:6 [2] **27:6** Hebrew *In those to come*
Isa. 27:8 [3] **27:8** Or *By driving her away*; the meaning of the Hebrew word is uncertain
Isa. 27:8 [4] **27:8** Or *wind*
Isa. 27:9 [5] **27:9** Septuagint *and this is the blessing when I take away his sin*
Isa. 27:12 [6] **27:12** Hebrew *from the River*
Isa. 28:5 [1] **28:5** The Hebrew words for *glory* and *hosts* sound alike
Isa. 28:7 [2] **28:7** Or *confused by*
Isa. 28:16 [3] **28:16** Dead Sea Scroll *I am laying*
Isa. 28:25 [4] **28:25** A type of wheat
Isa. 28:28 [5] **28:28** Or *Grain is crushed for bread; he will surely thresh it, but not forever*
Isa. 29:2 [1] **29:2** *Ariel* could mean *lion of God*, or *hero* (2 Samuel 23:20), or *altar hearth* (Ezekiel 43:15–16)
Isa. 29:9 [2] **29:9** Or *Linger awhile*
Isa. 30:1 [1] **30:1** Hebrew *who weave a web*
Isa. 30:8 [2] **30:8** Some Hebrew manuscripts, Syriac, Targum, Vulgate, and Greek versions; Masoretic Text *forever and ever*
Isa. 30:15 [3] **30:15** Or *repentance*
Isa. 30:27 [4] **30:27** Hebrew *in weight of uplifted clouds*
Isa. 30:33 [5] **30:33** Or *For Topheth*
Isa. 31:4 [1] **31:4** The Hebrew words for *hosts* and *to fight* sound alike
Isa. 31:6 [2] **31:6** Hebrew *they*
Isa. 32:17 [1] **32:17** Or *security*
Isa. 33:6 [1] **33:6** Hebrew *his*
Isa. 33:8 [2] **33:8** Masoretic Text; Dead Sea Scroll *witnesses*

Isa. 34:2 [1] **34:2** That is, set apart (devoted) as an offering to the Lord (for destruction); also verse 5
Isa. 34:9 [2] **34:9** Hebrew *her streams*
Isa. 34:11 [3] **34:11** The identity of the animals rendered *hawk* and *porcupine* is uncertain
Isa. 34:11 [4] **34:11** Hebrew *formlessness*
Isa. 34:13 [5] **34:13** Or *owls*
Isa. 34:14 [6] **34:14** Identity uncertain
Isa. 35:8 [1] **35:8** Or *if they are fools, they shall not wander in it*
Isa. 36:2 [1] **36:2** *Rabshakeh* is the title of a high-ranking Assyrian military officer
Isa. 36:16 [2] **36:16** Hebrew *Make a blessing with me*
Isa. 37:9 [1] **37:9** Probably *Nubia*
Isa. 37:27 [2] **37:27** Some Hebrew manuscripts and 2 Kings 19:26; most Hebrew manuscripts *like a field*
Isa. 38:1 [1] **38:1** Or *live*; also verses 9, 21
Isa. 38:5 [2] **38:5** Hebrew *to your days*
Isa. 38:8 [3] **38:8** The meaning of the Hebrew verse is uncertain
Isa. 38:10 [4] **38:10** Or *In the quiet*
Isa. 38:13 [5] **38:13** Or (with Targum) *I cried for help*
Isa. 40:2 [1] **40:2** Or *hardship*
Isa. 40:3 [2] **40:3** Or *A voice of one crying*
Isa. 40:6 [3] **40:6** Revocalization based on Dead Sea Scroll, Septuagint, Vulgate; Masoretic Text *And someone says*
Isa. 40:6 [4] **40:6** Or *all its constancy*
Isa. 40:9 [5] **40:9** Or *O herald of good news to Zion*
Isa. 40:9 [6] **40:9** Or *O herald of good news to Jerusalem*
Isa. 40:13 [7] **40:13** Or *has directed*
Isa. 40:20 [8] **40:20** Or *He chooses valuable wood*
Isa. 41:2 [1] **41:2** Or *whom righteousness calls to follow?*
Isa. 41:23 [2] **41:23** Or *that we may both be dismayed and see*
Isa. 41:27 [3] **41:27** Or *Formerly I said*
Isa. 42:4 [1] **42:4** Or *bruised*
Isa. 42:6 [2] **42:6** The Hebrew for *you* is singular; four times in this verse
Isa. 42:15 [3] **42:15** Or *into coastlands*
Isa. 42:19 [4] **42:19** Or *as the one at peace with me*
Isa. 44:7 [1] **44:7** Or *Who like me can proclaim it?*

Isa. 44:23 [2] **44:23** Or *will display his beauty*
Isa. 45:2 [1] **45:2** Masoretic Text; Dead Sea Scroll, Septuagint *level the mountains*
Isa. 45:11 [2] **45:11** A slight emendation yields *will you question me about my children, or command me concerning the work of my hands*?
Isa. 45:19 [3] **45:19** Hebrew *in emptiness*
Isa. 45:23 [4] **45:23** Septuagint *every tongue shall confess to God*
Isa. 48:10 [1] **48:10** Or *I have chosen*
Isa. 48:11 [2] **48:11** Hebrew lacks *my name*
Isa. 49:3 [1] **49:3** Or *I will display my beauty*
Isa. 49:12 [2] **49:12** Hebrew *from the sea*
Isa. 49:12 [3] **49:12** Dead Sea Scroll; Masoretic Text *Sinim*
Isa. 49:17 [4] **49:17** Dead Sea Scroll; Masoretic Text *Your children make haste*
Isa. 49:22 [5] **49:22** Hebrew *in their bosom*
Isa. 49:24 [6] **49:24** Dead Sea Scroll, Syriac, Vulgate (see also verse 25); Masoretic Text *of a righteous man*
Isa. 51:4 [1] **51:4** Or *for teaching*; also verse 7
Isa. 51:6 [2] **51:6** Or *will die like gnats*
Isa. 51:16 [3] **51:16** Or *planting*
Isa. 51:19 [4] **51:19** Dead Sea Scroll, Septuagint, Syriac, Vulgate; Masoretic Text *how shall I comfort you*
Isa. 52:4 [1] **52:4** Or *the Assyrian has oppressed them of late*
Isa. 52:13 [2] **52:13** Or *shall prosper*
Isa. 52:15 [3] **52:15** Or *startle*
Isa. 53:1 [1] **53:1** Or *Who has believed what we have heard?*
Isa. 53:3 [2] **53:3** Or *forsaken*
Isa. 53:3 [3] **53:3** Or *pains*; also verse 4
Isa. 53:3 [4] **53:3** Or *and knowing*
Isa. 53:3 [5] **53:3** Or *sickness*; also verse 4
Isa. 53:3 [6] **53:3** Or *as one who hides his face from us*
Isa. 53:10 [7] **53:10** Or *he has made him sick*
Isa. 53:10 [8] **53:10** Or *when you make his soul*
Isa. 53:11 [9] **53:11** Masoretic Text; Dead Sea Scroll *he shall see light*
Isa. 53:12 [10] **53:12** Or *with the great*
Isa. 53:12 [11] **53:12** Or *with the numerous*
Isa. 54:9 [1] **54:9** Some manuscripts *For this is as the waters of Noah*

Isa. 54:11 [2] **54:11** Or *lapis lazuli*
Isa. 54:12 [3] **54:12** Or *jasper*, or *ruby*
Isa. 54:12 [4] **54:12** Or *crystal*
Isa. 54:17 [5] **54:17** Or *righteousness*
Isa. 57:5 [1] **57:5** Or *among the terebinths*
Isa. 57:8 [2] **57:8** Or *on a monument* (see 56:5); Hebrew *on a hand*
Isa. 57:10 [3] **57:10** Hebrew *and so you were not sick*
Isa. 58:3 [1] **58:3** Or *pursue your own business*
Isa. 58:6 [2] **58:6** Or *bruised*
Isa. 58:13 [3] **58:13** Or *business*
Isa. 58:13 [4] **58:13** Or *pursuing your own business*
Isa. 58:13 [5] **58:13** Hebrew *or speaking a word*
Isa. 58:14 [6] **58:14** Or *of the land*
Isa. 59:15 [1] **59:15** Hebrew *and it was evil in his eyes*
Isa. 59:19 [2] **59:19** Hebrew *a narrow river*
Isa. 60:5 [1] **60:5** Hebrew *your heart shall tremble and grow wide*
Isa. 60:19 [2] **60:19** Masoretic Text; Dead Sea Scroll, Septuagint, Targum add *by night*
Isa. 60:19 [3] **60:19** Or *your beauty*
Isa. 60:21 [4] **60:21** Or *that I might display my beauty*
Isa. 61:1 [1] **61:1** Or *afflicted*
Isa. 61:1 [2] **61:1** Or *the opening* [of the eyes] *to those who are blind*; Septuagint *and recovery of sight to the blind*
Isa. 61:3 [3] **61:3** Or *that he may display his beauty*
Isa. 61:8 [4] **61:8** Or *robbery with a burnt offering*
Isa. 62:4 [1] **62:4** Hebrew *Azubah*
Isa. 62:4 [2] **62:4** Hebrew *Shemamah*
Isa. 62:4 [3] **62:4** Hebrew *Hephzibah*
Isa. 62:4 [4] **62:4** Hebrew *Beulah*
Isa. 62:9 [5] **62:9** Or *in my holy courts*
Isa. 63:3 [1] **63:3** Or *their juice*; also verse 6
Isa. 63:4 [2] **63:4** Or *the year of my redeemed*
Isa. 63:9 [3] **63:9** Or *he did not afflict*
Isa. 63:11 [4] **63:11** Or *Then his people remembered the days of old, of Moses*
Isa. 63:15 [5] **63:15** Or *holy and glorious*

Isa. 63:18 [6] **63:18** Or *They have dispossessed your holy people for a little while*
Isa. 64:2 [1] **64:2** Ch 64:1 in Hebrew
Isa. 64:5 [2] **64:5** Or *in your ways is continuance, that we might be saved*
Isa. 64:7 [3] **64:7** Masoretic Text; Septuagint, Syriac, Targum *have delivered us into*
Isa. 64:11 [4] **64:11** Or *holy and glorious*
Isa. 65:1 [1] **65:1** Or *that did not call upon*
Isa. 65:7 [2] **65:7** Or *I will first measure their payment into their lap*
Isa. 65:22 [3] **65:22** Hebrew *shall wear out*
Isa. 65:23 [4] **65:23** Or *for sudden terror*
Isa. 66:11 [1] **66:11** Or *breast*
Isa. 66:18 [2] **66:18** Septuagint, Syriac; Hebrew lacks *know*
Isa. 66:18 [3] **66:18** Hebrew *and it is coming*

Cross-references for Isaiah

1:1 [a] ch. 6:1 1:1 [b] Hos. 1:1; Mic. 1:1 1:1 [c] [2 Kgs. 15:1, 7]; See 2 Chr. 26 1:1 [d] See 2 Kgs. 15:32-38; 2 Chr. 27 1:1 [e] ch. 7:1, 3, 10, 12; 14:28; See 2 Kgs. 16; 2 Chr. 28 1:1 [f] See ch. 37:2–39:8; 2 Kgs. 18-20; 2 Chr. 29–32

1:2 [g] Deut. 32:1; [Deut. 4:26] 1:2 [h] Mic. 1:2; 6:2 1:2 [i] [Deut. 32:6, 10, 15]

1:3 [j] [Jer. 8:7]

1:4 [k] [Matt. 3:7] 1:4 [l] ch. 5:24 1:4 [m] See ch. 31:1 1:4 [n] Ezek. 14:5

1:5 [o] Jer. 5:3; [ch. 9:13] 1:5 [p] ch. 31:6

1:6 [q] Ps. 38:3 1:6 [r] [Jer. 8:22]

1:7 [s] ch. 5:5; 6:11, 12; Deut. 28:51, 52

1:8 [t] ch. 10:32; 37:22; Zech. 2:10; 9:9 1:8 [u] Job 27:18

1:9 [v] Lam. 3:22 1:9 [w] ch. 10:21, 22; Cited Rom. 9:29 1:9 [x] ch. 13:19; Gen. 19:24, 25

1:10 [y] Ezek. 16:46, 48, 49, 55; [ch. 3:9; Rev. 11:8] 1:10 [z] [Deut. 32:32]

1:11 [a] Prov. 15:8; Jer. 6:20; Mal. 1:10; [ch. 66:3]; See 1 Sam. 15:22

1:12 [b] Ex. 23:17; 34:23

1:13 [c] Num. 28:11; 1 Chr. 23:31 1:13 [d] Ex. 12:16; Lev. 23:36 1:13 [e] [Jer. 7:9, 10] 1:13 [f] See Joel 2:15-17

1:14 [c] [See ver. 13 above]

1:15 [g] 1 Kgs. 8:22 1:15 [h] Prov. 1:28; Mic. 3:4 1:15 [i] ch. 59:3

1:16 [j] [Jer. 2:22] 1:16 [k] [1 Pet. 3:11]

1:17 [l] Jer. 22:3 1:17 [m] [ver. 23; James 1:27]

1:18 [n] Mic. 6:2; [ch. 43:26] 1:18 [o] Ps. 51:7; [Rev. 7:14]

1:19 [p] Deut. 30:15, 16

1:20 [q] ver. 2; ch. 24:3; 40:5; 58:14; Mic. 4:4; [Num. 23:19]

1:21 [r] Jer. 2:20; [Ex. 34:15] 1:21 [s] [Jer. 31:23]

1:22 [t] [Jer. 6:30; Ezek. 22:18]

1:23 [u] Mic. 7:3; [Ex. 23:8] 1:23 [v] Jer. 5:28; Zech. 7:10; [ver. 17]

1:24 [w] ch. 3:1; 10:33 1:24 [x] Ps. 132:2 1:24 [y] [Deut. 32:41]

1:25 [z] Ps. 81:14; Amos 1:8; [ch. 5:25] 1:25 [a] [Ezek. 22:20; Mal. 3:3]

1:26 [b] Jer. 33:7, 11 1:26 [c] [Zech. 8:3]
1:27 [d] Jer. 22:3, 4
1:28 [e] Job 31:3; Ps. 1:6
1:29 [f] Hos. 4:19 1:29 [g] ch. 57:5; Hos. 4:13 1:29 [h] ch. 65:3; 66:17
1:30 [i] [Jer. 17:8]
1:31 [j] Judg. 16:9 1:31 [k] ch. 66:24
2:2 [l] For ver. 2-4, see Mic. 4:1-3 2:2 [m] ch. 14:13; 25:6 2:2 [n] [ch. 56:7]
2:3 [o] See Zech. 8:20-23 2:3 [p] [Luke 24:47; John 4:22]
2:4 [q] [Joel 3:10] 2:4 [r] ch. 9:7; Ps. 72:3, 7; Hos. 2:18; Zech. 9:10
2:5 [s] ch. 60:1, 2; [Eph. 5:8]
2:6 [t] [2 Kgs. 16:10, 11] 2:6 [u] Mic. 5:12 2:6 [v] 2 Kgs. 1:2 2:6 [w] [2 Kgs. 16:7, 8]
2:7 [x] ch. 39:2; [ch. 22:8, 11; Deut. 17:17] 2:7 [y] ch. 30:16; [Deut. 17:16; Mic. 5:10]
2:8 [z] ver. 18, 20; ch. 10:10, 11; Jer. 2:28 2:8 [a] See ch. 44:9-17
2:9 [b] ch. 5:15
2:10 [c] ver. 19, 21; [Rev. 6:15, 16] 2:10 [d] Cited 2 Thess. 1:9
2:11 [e] ver. 17; Ps. 18:27; [Mic. 2:3; 2 Cor. 10:5]
2:12 [f] [Job 40:11, 12; Mal. 4:1]
2:13 [g] ch. 14:8; See Judg. 9:15 2:13 [h] Ezek. 27:6; Zech. 11:2
2:14 [i] [ch. 30:25]
2:16 [j] ch. 60:9; 1 Kgs. 10:22
2:17 [k] Ps. 18:27; [Mic. 2:3; 2 Cor. 10:5]
2:18 [l] ver. 8
2:19 [m] ver. 10; Hos. 10:8; Luke 23:30; Rev. 6:16 2:19 [n] [Ps. 76:8, 9; Hab. 3:6]
2:20 [o] ch. 30:22; 31:7 2:20 [p] Lev. 11:19; Deut. 14:18
2:21 [m] [See ver. 19 above] 2:21 [n] [See ver. 19 above]
2:22 [q] Ps. 146:3 2:22 [r] Job 27:3; [James 4:14]
3:1 [s] ch. 1:24 3:1 [t] Lev. 26:26; Ezek. 4:16
3:2 [u] 2 Kgs. 24:14; Ezek. 17:13, 14
3:4 [v] ver. 12; Eccles. 10:16
3:5 [w] See Mic. 7:3-6

3:6 [x] ch. 4:1
3:7 [y] [ch. 1:6]
3:8 [z] See Ps. 73:9-11 3:8 [a] ch. 65:3
3:9 [b] Gen. 13:13; 18:20; Ezek. 16:46, 48, 49 3:9 [c] [Rom. 6:23]
3:10 [d] Eccles. 8:12; See Deut. 28:1-14 3:10 [e] Ps. 128:2
3:11 [f] Eccles. 8:13; See Deut. 28:15-68
3:12 [g] ver. 4 3:12 [h] See ch. 28:14-22
3:13 [i] Ps. 7:6; Hos. 4:1
3:14 [j] Mic. 3:1 3:14 [k] Ps. 14:4 3:14 [l] Amos 3:10
3:15 [m] [Ps. 94:5]
3:16 [n] See ch. 32:9-11 3:16 [o] ch. 4:4; Song 3:11 3:16 [p] ver. 18
3:17 [q] [Deut. 28:60] 3:17 [o] [See ver. 16 above]
3:18 [r] ver. 16 3:18 [s] [1 Pet. 3:3] 3:18 [t] Judg. 8:21, 26
3:20 [u] Ex. 39:28; Ezek. 24:17
3:21 [v] Gen. 24:47; Ezek. 16:12
3:22 [w] [Luke 15:22]
3:24 [x] [Esth. 2:12] 3:24 [y] Prov. 31:24 3:24 [z] 1 Pet. 3:3 3:24 [a] ch. 15:2; 22:12; Ezek. 27:31; Amos 8:10; Mic. 1:16 3:24 [b] ch. 15:3; Gen. 37:34; Lam. 2:10 3:24 [c] Lev. 19:28
3:26 [d] Jer. 14:2; Lam. 1:4 3:26 [e] Job 2:13; Lam. 2:10
4:1 [f] [ch. 13:12] 4:1 [g] ch. 3:6 4:1 [h] See Gen. 30:23
4:2 [i] Jer. 23:5; 33:15; Zech. 3:8; 6:12 4:2 [j] [ch. 27:6]
4:3 [k] ch. 6:13; 10:20 4:3 [l] Obad. 17 4:3 [m] Ex. 32:32; Luke 10:20; Heb. 12:23; [Ps. 69:28]
4:4 [n] Ezek. 36:25 4:4 [o] ch. 3:16 4:4 [p] ch. 33:14; Mal. 3:2; Matt. 3:11; Luke 3:17
4:5 [q] Ex. 13:21 4:5 [r] [Rev. 7:15]
4:6 [s] ch. 25:4 4:6 [t] See Ps. 27:5 4:6 [u] ch. 25:4
5:1 [v] Ps. 80:8; Matt. 21:33; Mark 12:1; Luke 20:9; [Hos. 9:10]
5:2 [w] Jer. 2:21 5:2 [x] [Matt. 21:19; Mark 11:13; Luke 13:6]
5:4 [y] [Mic. 6:3, 4] 5:4 [x] [See ver. 2 above]
5:5 [z] [Jer. 5:10] 5:5 [a] Ps. 80:12; [Prov. 24:31]
5:6 [b] See ch. 7:23-25 5:6 [c] [1 Kgs. 17:1; Jer. 14:1, 22]

5:7 [d] [ch. 3:14]; See Ps. 80:8-11
5:8 [e] Mic. 2:2
5:9 [f] ch. 6:12
5:10 [g] [Lev. 26:26; Hag. 1:6; 2:16] 5:10 [h] Ezek. 45:11
5:11 [i] ver. 22; [Prov. 23:29, 30; Eccles. 10:16, 17]
5:12 [j] Amos 6:5, 6 5:12 [k] ch. 26:11
5:13 [l] ch. 1:3; Hos. 4:6 5:13 [m] [Lam. 4:2, 7, 8]
5:14 [n] Hab. 2:5 5:14 [o] Ps. 141:7 5:14 [p] [ver. 12; Job 1:18, 19]
5:15 [q] ch. 2:9
5:16 [r] ch. 2:11, 17
5:17 [s] Mic. 2:12 5:17 [t] [Judg. 6:3]
5:18 [u] Prov. 5:22
5:19 [v] [Ezek. 12:22; 2 Pet. 3:4]
5:20 [w] [Amos 5:7] 5:20 [x] [Job 17:12; Matt. 6:22, 23; Luke 11:34, 35]
5:21 [y] Prov. 3:7; Rom. 12:16
5:22 [z] ver. 11
5:23 [a] Ex. 23:8; Prov. 17:15
5:24 [b] ch. 47:14; Joel 2:5; [Ex. 15:7] 5:24 [c] Job 18:16 5:24 [d] Hos. 5:12 5:24 [e] ch. 30:9 5:24 [f] ch. 1:4
5:25 [g] 2 Kgs. 22:13, 17 5:25 [h] Jer. 4:24; [Ps. 97:5; Hab. 3:6] 5:25 [i] [2 Kgs. 9:37; Jer. 36:30] 5:25 [j] ch. 9:12, 17, 21; 10:4
5:26 [k] ch. 11:12; 13:2; 18:3 5:26 [l] ch. 7:18; Zech. 10:8 5:26 [m] ch. 10:3; Deut. 28:49
5:27 [n] See ch. 10:28-31
5:28 [o] Ps. 7:12, 13 5:28 [p] ch. 21:1
5:29 [q] See 2 Kgs. 18:13-16
5:30 [r] ch. 8:22
6:1 [s] ch. 1:1; 2 Chr. 26:16-21 6:1 [t] [John 12:41]
6:2 [u] Rev. 4:8
6:3 [u] [See ver. 2 above] 6:3 [v] Ps. 72:19
6:4 [w] Amos 9:1 6:4 [x] 1 Kgs. 8:10, 11; Rev. 15:8; [Ex. 19:18]
6:5 [y] [Judg. 13:22] 6:5 [z] [Luke 5:8] 6:5 [a] ch. 33:17; Jer. 10:10; [1 Sam. 12:12]

6:7 [b] Jer. 1:9; Dan. 10:16
6:8 [c] See Gen. 1:26
6:9 [d] Cited Matt. 13:14, 15; Acts 28:26, 27; [Mark 4:12; Luke 8:10; Rom. 11:8]
6:10 [e] Cited John 12:40 6:10 [f] Ps. 119:70 6:10 [g] [Jer. 5:21]
6:11 [h] Ps. 79:5; 89:46 6:11 [i] [ch. 1:7; 27:10]
6:13 [j] [ch. 10:22] 6:13 [k] [Job 14:7] 6:13 [l] Ezra 9:2
7:1 [m] ch. 1:1 7:1 [n] 2 Kgs. 15:37; 16:5
7:2 [o] [ch. 8:12] 7:2 [p] ch. 9:9
7:3 [q] [ch. 8:3, 18] 7:3 [r] ch. 36:2; 2 Kgs. 18:17
7:4 [s] [ch. 8:12] 7:4 [t] [Ex. 14:13] 7:4 [u] [Amos 4:11; Zech. 3:2] 7:4 [v] ver. 1
7:5 [v] [See ver. 4 above]
7:7 [w] ch. 8:10
7:8 [x] Gen. 14:15
7:9 [y] ver. 1 7:9 [z] [2 Chr. 20:20]
7:11 [a] See 2 Kgs. 19:29
7:13 [b] ch. 43:24
7:14 [c] ch. 37:30; 38:7, 8 7:14 [d] ch. 9:6; Cited Matt. 1:23; [Luke 1:31, 34] 7:14 [e] Gen. 24:43 (Heb.); Ex. 2:8 (Heb.); Ps. 68:25 (Heb.); Prov. 30:19 (Heb.) 7:14 [f] ch. 8:8, 10
7:15 [g] ver. 22
7:16 [h] [ch. 8:4] 7:16 [i] ch. 6:12
7:17 [j] ch. 8:7; [2 Chr. 28:20] 7:17 [k] 1 Kgs. 12:16
7:18 [l] ch. 5:26
7:19 [m] ch. 2:19; Jer. 13:4; 16:16
7:20 [n] ch. 24:1; See 2 Kgs. 18:13-16 7:20 [o] Ezek. 5:1 7:20 [p] [ch. 10:5, 15] 7:20 [q] ch. 8:7; 11:15
7:21 [r] [ch. 5:17]
7:22 [s] ver. 15
7:23 [t] ch. 5:6
7:24 [u] [Judg. 5:11]
7:25 [v] ch. 32:13, 14 7:25 [t] [See ver. 23 above]
8:1 [w] ch. 30:8

8:2 [x] [ch. 43:10] 8:2 [y] 2 Kgs. 16:10, 11, 15, 16
8:3 [z] [Hos. 1:4]
8:4 [a] [ch. 7:16] 8:4 [b] See ch. 7:8, 9
8:6 [c] [Neh. 3:15; John 9:7, 11] 8:6 [d] See ch. 7:1, 4
8:7 [e] [ch. 17:12, 13] 8:7 [f] See ch. 7:20 8:7 [g] [Jer. 46:8]
8:8 [h] ch. 30:28 8:8 [i] [ch. 36:1] 8:8 [j] ch. 7:14
8:9 [k] [Dan. 2:34, 35]
8:10 [l] ch. 7:7 8:10 [m] [ver. 8; Rom. 8:31]
8:11 [n] [Ezek. 2:8]
8:12 [o] [ch. 7:2] 8:12 [p] Cited 1 Pet. 3:14, 15
8:13 [q] See Num. 20:12
8:14 [r] Ezek. 11:16 8:14 [s] Cited Rom. 9:33; 1 Pet. 2:8; [ch. 28:16]
8:15 [t] [ch. 28:13; Matt. 21:44; Luke 20:18]
8:16 [u] ver. 1, 2 8:16 [v] Dan. 12:4
8:17 [w] Ps. 27:14; 33:20; Hab. 2:3 8:17 [x] ch. 1:15; 54:8; Deut. 31:17
8:18 [y] Cited Heb. 2:13 8:18 [z] [ch. 7:3]
8:19 [a] ch. 19:3; 2 Kgs. 21:6; 23:24; 2 Chr. 33:6; See Lev. 19:31 8:19 [b] [Ps. 106:28]; See 1 Sam. 28:11-14
8:20 [c] [Luke 16:29] 8:20 [d] [ch. 60:1]
8:22 [e] ch. 5:30 8:22 [f] Nah. 1:8
9:1 [g] [ch. 8:22] 9:1 [h] [2 Kgs. 15:29; 2 Chr. 16:4] 9:1 [i] Cited Matt. 4:15, 16 9:1 [j] ch. 26:15
9:2 [i] [See ver. 1 above] 9:2 [k] [Luke 1:79; Eph. 5:8, 14] 9:2 [l] See Job 3:5
9:3 [m] ch. 26:15 9:3 [n] Ps. 4:7; [John 4:36] 9:3 [o] Ps. 119:162; [1 Sam. 30:16] 9:3 [p] [Judg. 5:30]
9:4 [q] ch. 10:27; 14:25; Nah. 1:13; [Matt. 11:29] 9:4 [r] ch. 10:5, 24; 14:5 9:4 [s] ch. 10:26; Ps. 83:9; See Judg. 7:19-25; 8:10-21
9:5 [t] Ezek. 39:9
9:6 [u] Luke 2:11; [John 3:16] 9:6 [v] ch. 7:14 9:6 [w] [Matt. 28:18; 1 Cor. 15:25] 9:6 [x] ch. 22:22 9:6 [y] [ch. 28:29] 9:6 [z] ch. 10:21; Deut. 10:17; Neh. 9:32; Jer. 32:18; [Ps. 45:3] 9:6 [a] Ps. 72:17 9:6 [b] ch. 63:16; [John 14:18] 9:6 [c] Ps. 72:7; [Eph. 2:14]; See ch. 11:6-9

9:7 [d] Ps. 89:4; Luke 1:32, 33 9:7 [e] Jer. 23:5 9:7 [f] ch. 37:32; 2 Kgs. 19:31; [Zech. 1:14]
9:9 [g] ch. 7:2, 5, 8, 9, 17
9:12 [h] [2 Kgs. 16:6] 9:12 [i] [2 Chr. 28:18] 9:12 [j] ver. 17, 21; ch. 5:25; 10:4
9:13 [k] [ch. 1:5; Hos. 7:10]
9:14 [l] ch. 19:15; Deut. 28:13
9:15 [m] ch. 3:2, 3 9:15 [n] [ch. 28:7; Mic. 3:5]
9:17 [o] Ps. 147:10, 11 9:17 [p] ch. 10:6 9:17 [q] Gen. 34:7 9:17 [j] [See ver. 12 above]
9:18 [r] Ps. 83:14; [James 3:5]
9:19 [s] ch. 24:6 9:19 [t] [Mic. 7:2]
9:20 [u] ch. 8:21 9:20 [v] ch. 49:26; See Deut. 28:53-57
9:21 [w] [ch. 11:13]; See 2 Chr. 28:6-9 9:21 [x] See ver. 12
10:1 [y] [Ps. 94:20] 10:1 [z] Jer. 8:8
10:2 [a] ch. 5:23
10:3 [b] Jer. 5:29; Hos. 9:7; [Luke 19:44] 10:3 [c] ch. 5:26
10:4 [d] See ch. 9:12
10:5 [e] ver. 24; ch. 9:4; [Mic. 5:1; 6:9]
10:6 [f] ch. 9:17 10:6 [g] See 2 Kgs. 18:14-16 10:6 [h] ch. 5:5
10:7 [i] [Mic. 4:12]
10:8 [j] [2 Kgs. 18:24]
10:9 [k] 2 Kgs. 19:12, 13 10:9 [l] [Gen. 10:10; Amos 6:2] 10:9 [m] 2 Chr. 35:20; Jer. 46:2 10:9 [n] ch. 11:11; Amos 6:2; Zech. 9:2 10:9 [o] 2 Kgs. 18:34 10:9 [p] [2 Kgs. 16:9; 17:6] 10:9 [q] ch. 7:9
10:10 [r] [2 Kgs. 19:17, 18]
10:11 [s] ch. 2:8 10:11 [t] 2 Kgs. 18:34
10:12 [u] [ch. 29:4, 5; 30:18; 2 Kgs. 19:31] 10:12 [v] See 2 Kgs. 19:35-37
10:13 [w] ch. 37:23-25; 2 Kgs. 19:22-24
10:15 [x] [ver. 5; ch. 29:16; 45:9; Rom. 9:17]
10:16 [y] Ps. 78:31 10:16 [z] [ch. 30:33]
10:17 [a] [Obad. 18] 10:17 [b] ch. 37:23 10:17 [c] ch. 27:4; [ch. 9:18; Nah. 1:10] 10:17 [d] [ch. 9:14; 2 Kgs. 19:35]
10:18 [e] ver. 33; [ch. 2:13] 10:18 [f] [Ps. 107:33-34]

10:20 [g] ver. 27; ch. 2:11 10:20 [h] ch. 4:2 10:20 [i] [2 Kgs. 16:7; 2 Chr. 28:20, 21] 10:20 [j] 2 Kgs. 19:14
10:21 [k] ch. 9:6
10:22 [l] Cited Rom. 9:27, 28 10:22 [m] [ch. 6:13] 10:22 [n] ch. 28:22
10:24 [o] [ch. 31:5] 10:24 [p] 2 Kgs. 19:6 10:24 [q] Ex. 2:23
10:25 [r] [ch. 17:14]
10:26 [s] 2 Kgs. 19:35 10:26 [t] ch. 9:4 10:26 [u] Judg. 7:25; [ch. 9:4] 10:26 [v] [Ex. 14:30]
10:27 [w] 2 Kgs. 18:14 10:27 [x] [ch. 9:4; Nah. 1:13]
10:28 [y] 1 Sam. 14:2 10:28 [z] Judg. 18:21; 1 Sam. 17:22; Acts 21:15; [ch. 46:1]
10:29 [a] 1 Sam. 13:23 10:29 [b] 1 Sam. 13:16 10:29 [c] 1 Sam. 7:17 10:29 [d] 1 Sam. 11:4
10:30 [e] 1 Sam. 25:44 10:30 [f] Jer. 1:1
10:32 [g] 1 Sam. 21:1; 22:19 10:32 [h] ch. 1:8; 37:22
10:33 [i] [Nah. 1:12] 10:33 [j] ver. 18
10:34 [j] [See ver. 33 above] 10:34 [k] [Ezek. 31:3; Amos 2:9]
11:1 [l] ver. 10; Acts 13:23
11:2 [m] ch. 61:1; Matt. 3:16; Mark 1:10; Luke 3:22
11:3 [n] [John 7:24] 11:3 [o] [Eccles. 1:8]
11:4 [p] Ps. 72:2, 4 11:4 [q] Ps. 2:9; [Mal. 4:6] 11:4 [r] Job 4:9; 2 Thess. 2:8 11:4 [s] Ps. 139:19
11:5 [t] [Eph. 6:14]
11:6 [u] ch. 65:25; [Hos. 2:18]
11:9 [u] [See ver. 6 above] 11:9 [v] Ps. 78:54 11:9 [w] Hab. 2:14
11:10 [x] Cited Rom. 15:12 11:10 [y] ver. 1 11:10 [z] ch. 49:22; [Ex. 17:15]
11:11 [a] ch. 10:20 11:11 [b] ch. 27:13; Mic. 7:12; Zech. 10:10 11:11 [c] Jer. 44:1, 15; Ezek. 29:14; 30:14 11:11 [d] See Gen. 10:6-12 11:11 [e] Gen. 10:22; 14:1, 9; Jer. 25:25; See Jer. 49:34-39 11:11 [f] Gen. 11:2 11:11 [g] See ch. 10:9 11:11 [h] Esth. 10:1
11:12 [z] [See ver. 10 above] 11:12 [i] ch. 56:8; [Zech. 10:6]
11:13 [j] Ezek. 37:16, 17; [ch. 9:21; Zech. 11:14]

11:14 [k] [2 Sam. 8:1; 2 Kgs. 18:8] 11:14 [l] Judg. 6:3; See Jer. 49:28 11:14 [m] Ps. 60:8 11:14 [n] [2 Sam. 8:14] 11:14 [o] [2 Sam. 8:2] 11:14 [p] See 2 Sam. 12:26-31

11:15 [q] [Zech. 10:11] 11:15 [r] See ch. 7:20

11:16 [s] ch. 19:23; [ch. 35:8] 11:16 [t] Ex. 14:29

12:1 [u] ch. 11:11 12:1 [v] [ch. 10:4]

12:2 [w] Ex. 15:2; Ps. 118:14

12:3 [x] [John 4:13, 14; 7:37, 38]

12:4 [y] ch. 11:11 12:4 [z] Ps. 105:1 12:4 [a] [Ps. 145:4-6] 12:4 [b] Ps. 148:13

12:5 [c] Ex. 15:1; Ps. 98:1

12:6 [d] Ps. 46:5; Hos. 11:9 12:6 [e] ch. 5:24; 41:14, 16

13:1 [f] ver. 19; ch. 14:4; 21:9; 47:1; See Jer. 51, 52 13:1 [g] ch. 1:1

13:2 [h] ch. 5:26 13:2 [i] [ch. 41:25]

13:4 [j] [ch. 22:5] 13:4 [k] [Josh. 5:13, 14]

13:5 [l] [ch. 46:11]

13:6 [m] ch. 14:31; 15:2, 3, 8; 16:7; Jer. 51:8; Ezek. 30:2 13:6 [n] ch. 2:12; Joel 1:15; Zeph. 1:7

13:7 [o] See Josh. 2:11

13:8 [p] [Nah. 2:10] 13:8 [q] ch. 26:17; Jer. 4:31; 6:24; Mic. 4:9, 10; John 16:21

13:9 [n] [See ver. 6 above] 13:9 [r] [Ps. 104:35]

13:10 [s] [ch. 34:4] 13:10 [t] Ezek. 32:7; Joel 2:31; 3:15; Matt. 24:29; Mark 13:24; Luke 21:25

13:11 [u] ch. 24:21 13:11 [v] [ch. 24:4] 13:11 [w] [ch. 2:11, 17]

13:12 [x] ch. 24:6 13:12 [y] 1 Kgs. 10:11; Job 28:16

13:13 [z] Hag. 2:6

13:14 [a] Jer. 50:16; 51:9; [1 Kgs. 22:36]

13:16 [b] Ps. 137:9; Nah. 3:10

13:17 [c] ch. 21:2; Jer. 51:11, 28; Dan. 5:28, 31

13:18 [d] Jer. 50:14, 29; 51:3

13:19 [e] [ch. 47:5] 13:19 [f] ch. 1:9; Gen. 19:24; Jer. 50:40; Amos 4:11

13:20 [g] Jer. 51:37, 43 13:20 [h] Jer. 3:2 13:20 [i] Jer. 33:12

13:21 [j] [ch. 34:13, 14] 13:21 [k] ch. 34:13; Jer. 50:39

13:22 [l] ch. 35:7; Jer. 51:37 13:22 [m] [ch. 25:2; Amos 3:15]

14:1 [n] Ps. 102:13; Zech. 1:17 14:1 [o] 2 Chr. 36:22, 23 14:1 [p] Zech. 8:22, 23; See Eph. 2:12-14
14:2 [q] ch. 49:22; 60:9; 66:20 14:2 [r] ch. 61:5 14:2 [s] [Joel 3:8] 14:2 [t] ch. 60:14
14:4 [u] Mic. 2:4; Hab. 2:6 14:4 [v] [Jer. 51:13; Rev. 18:16]
14:5 [w] [ch. 9:4]
14:6 [x] [Jer. 50:23]
14:7 [y] ch. 44:23; 49:13; 54:1; 55:12
14:8 [z] [Ezek. 31:16] 14:8 [a] [ch. 37:24] 14:8 [b] See ch. 2:13
14:10 [c] [Jer. 51:48]
14:12 [d] [ch. 24:21; 34:3] 14:12 [e] [Job 38:7]
14:13 [f] Jer. 51:53; Amos 9:2; [Matt. 11:23; Luke 10:15] 14:13 [g] Dan. 5:22, 23; [2 Thess. 2:4]
14:15 [h] Ezek. 32:23; Matt. 11:23; Luke 10:15
14:16 [i] [Jer. 50:23]
14:17 [j] [Jer. 50:33]
14:19 [k] [Ezek. 32:20]
14:20 [l] Job 18:19; Ps. 21:10; 109:13
14:21 [m] [Ex. 20:5; Matt. 23:35]
14:22 [n] [Jer. 51:50, 62] 14:22 [o] Job 18:19; [Gen. 21:23]
14:23 [p] ch. 34:11; Zeph. 2:14
14:24 [q] [Prov. 19:21]
14:25 [r] ch. 37:36 14:25 [s] ch. 9:4; 10:27
14:26 [t] [Deut. 4:34]
14:27 [u] 2 Chr. 20:6; Job 9:12; Ps. 33:11; Prov. 21:30; Dan. 4:31, 33, 35 14:27 [t] [See ver. 26 above]
14:28 [v] 2 Kgs. 16:20 14:28 [w] See ch. 13:1
14:29 [x] Ex. 15:14; [Ps. 60:8; 87:4; 108:9] 14:29 [y] [ch. 10:24] 14:29 [z] ch. 30:6; Num. 21:6; [Jer. 46:22]
14:30 [a] [ch. 29:19; Zeph. 3:12]
14:31 [b] ch. 13:6 14:31 [c] ch. 24:12 14:31 [x] [See ver. 29 above] 14:31 [d] [ch. 20:1]
14:32 [e] Ps. 87:1, 5; 102:16; 132:13; [ch. 28:16]

15:1 [w] [See ch. 14:28 above] 15:1 [f] See Jer. 48; Ezek. 25:8-11; Amos 2:1-3; Zeph. 2:8, 9 15:1 [g] Num. 21:15, 28 15:1 [h] [ch. 16:7, 11]

15:2 [i] Num. 21:30 15:2 [j] Deut. 34:1 15:2 [k] ch. 13:6 15:2 [l] See ch. 3:24

15:4 [m] Num. 32:37 15:4 [n] Jer. 48:34

15:5 [n] [See ver. 4 above] 15:5 [o] Jer. 48:5

15:6 [p] [Num. 32:36]

15:7 [q] Jer. 48:36

15:9 [r] [ver. 2] 15:9 [s] [2 Kgs. 17:25; Jer. 50:17]

16:1 [t] 2 Kgs. 3:4 16:1 [u] ch. 42:11; 2 Kgs. 14:7

16:2 [v] Judg. 11:18

16:3 [w] [1 Kgs. 18:4]

16:4 [x] 1 Sam. 22:3

16:5 [y] ch. 32:1, 2; Dan. 7:14, 27; Mic. 4:7; Luke 1:33

16:6 [z] Jer. 48:29; Zeph. 2:10 16:6 [a] Judg. 3:14; 2 Kgs. 13:20; [2 Chr. 20:1]

16:7 [b] ch. 15:3 16:7 [c] 2 Sam. 6:19; [ver. 9] 16:7 [d] 2 Kgs. 3:25; [ch. 15:1]

16:8 [e] Jer. 48:32

16:9 [f] [ch. 15:5] 16:9 [e] [See ver. 8 above] 16:9 [g] [ver. 7]

16:10 [h] Jer. 48:33 16:10 [i] [ch. 9:3] 16:10 [j] [Judg. 9:27] 16:10 [k] ch. 63:3; Jer. 25:30 16:10 [l] ch. 5:2

16:11 [m] ch. 15:5; Jer. 48:36

16:12 [n] [1 Kgs. 18:29] 16:12 [o] ch. 15:2; [Num. 22:41; 23:14, 28]

16:13 [p] See Amos 2:1-3

16:14 [q] ch. 21:16 16:14 [r] [ch. 10:22]

17:1 [s] See ch. 13:1 17:1 [t] ch. 7:8; Zech. 9:1; See Jer. 49:23-27; Amos 1:3-5
17:2 [u] Deut. 2:36; Josh. 13:25 17:2 [v] Mic. 4:4
17:3 [w] ch. 7:16; 8:4 17:3 [x] [1 Sam. 4:21]
17:4 [x] [See ver. 3 above] 17:4 [y] ch. 10:16
17:5 [z] [ch. 24:1] 17:5 [a] See 2 Sam. 5:18
17:6 [b] ch. 24:13
17:7 [c] [Hos. 8:14]
17:8 [d] ch. 27:9; Mic. 5:13, 14 17:8 [e] Ex. 34:13; See Deut. 16:21
17:9 [f] [ch. 27:10]
17:10 [g] Ps. 106:21 17:10 [h] ch. 26:4; [Deut. 32:4, 18, 31]
17:12 [i] See ch. 22:5-7
17:13 [j] [ch. 33:3] 17:13 [k] Ps. 9:5; [Joel 3:2] 17:13 [l] See Ps. 1:4 17:13 [m] Ps. 83:13
17:14 [n] [Ps. 30:5]
18:1 [o] [ch. 8:8; 17:12] 18:1 [p] 2 Kgs. 19:9
18:2 [q] ch. 30:4 18:2 [r] ver. 7 18:2 [s] [2 Sam. 8:2]
18:3 [t] See ch. 5:26
18:4 [u] Ps. 11:4
18:5 [v] [Ezek. 31:3, 12, 13]
18:6 [v] [See ver. 5 above]
18:7 [w] Ps. 68:31 18:7 [x] ver. 2 18:7 [y] [ch. 25:10] 18:7 [z] 2 Sam. 7:13
19:1 [a] See ch. 13:1 19:1 [b] [Joel 3:19]; See Jer. 46:13-26; Ezek. 29:1–31:2; 31:18–32:32 19:1 [c] Ps. 18:10, 11; 104:3; [Matt. 26:64; Rev. 1:7] 19:1 [d] Ex. 12:12; [1 Sam. 5:3; Jer. 43:12; 50:2] 19:1 [e] ch. 13:7; See Josh. 2:11
19:2 [f] [Judg. 7:22]
19:3 [g] ver. 11 19:3 [h] ch. 8:19
19:4 [i] ch. 20:4; Jer. 46:26; Ezek. 29:19
19:8 [j] [Num. 11:5]
19:9 [k] [Ezek. 27:7]
19:10 [l] [Gal. 2:9] 19:10 [m] Jer. 46:21
19:11 [n] ch. 30:4; Num. 13:22; Ps. 78:43
19:12 [o] 1 Kgs. 4:30; Acts 7:22

19:13 [n] [See ver. 11 above] 19:13 [p] Jer. 2:16; 44:1; 46:14, 19; Ezek. 30:13, 16 19:13 [q] [Zech. 10:4]
19:14 [r] [1 Kgs. 22:22] 19:14 [s] [ch. 24:20; 29:9]
19:15 [t] ch. 9:14
19:16 [u] Jer. 50:37; 51:30; Nah. 3:13 19:16 [v] ch. 10:32
19:18 [w] ver. 21 19:18 [x] [ch. 30:17; 2 Kgs. 7:13] 19:18 [y] [Zeph. 3:9]
19:19 [z] [2 Kgs. 5:17] 19:19 [a] [Gen. 28:18]
19:20 [a] [See ver. 19 above] 19:20 [b] [Obad. 21]
19:21 [c] [ver. 25] 19:21 [d] Zech. 14:16-18; [ch. 2:2]
19:22 [e] Jer. 46:25, 26
19:23 [f] ch. 11:16 19:23 [g] [ver. 18, 21; Zeph. 3:9]
19:24 [h] [Gen. 12:2, 3]
19:25 [i] [Hos. 2:23] 19:25 [j] ch. 29:23 19:25 [k] Deut. 32:9
20:1 [l] 2 Kgs. 18:17 20:1 [m] 1 Sam. 5:1
20:2 [n] Mic. 1:8, 11; [1 Sam. 19:24]
20:3 [o] [ch. 8:18]
20:4 [p] ch. 19:4
20:5 [q] ch. 30:3, 5; [ch. 37:9]
20:6 [r] Jer. 47:7; [ch. 14:29, 31] 20:6 [s] [ch. 37:6]
21:1 [t] See ch. 13:1 21:1 [u] Jer. 51:36, 42 21:1 [v] Jer. 51:1
21:2 [w] ch. 24:16; 33:1 21:2 [x] See ch. 11:11 21:2 [y] See ch. 13:17 21:2 [z] Ezek. 9:4
21:3 [a] See ch. 13:8
21:4 [b] [Deut. 28:67]
21:5 [c] Jer. 51:39, 57 21:5 [d] 2 Sam. 1:21
21:8 [e] Hab. 2:1
21:9 [f] [Hab. 2:2] 21:9 [g] Jer. 51:8; Cited Rev. 14:8; 18:2 21:9 [h] ch. 46:1
21:10 [i] Jer. 51:33; Amos 1:3; [Mic. 4:13]
21:11 [j] See ch. 13:1 21:11 [k] Gen. 25:14; 1 Chr. 1:30 21:11 [l] Deut. 2:8; Ezek. 35:2
21:12 [m] [Job 36:20; Amos 5:8] 21:12 [n] [Ps. 37:36]
21:13 [o] See ch. 13:1 21:13 [p] Gen. 25:3; Jer. 25:23, 24 21:13 [q] [Gen. 37:25]
21:14 [r] Job 6:19

21:16 [s] See ch. 16:14 21:16 [t] ch. 60:7; Gen. 25:13; Ps. 120:5, 6; Song 1:5; Jer. 2:10; 49:28; Ezek. 27:21

21:17 [t] [See ver. 16 above] 21:17 [u] ch. 1:20

22:1 [v] See ch. 13:1 22:1 [w] ver. 5; Jer. 21:13; [Joel 3:12, 14]

22:2 [x] ch. 32:13 22:2 [y] Lam. 4:9

22:3 [z] [ch. 1:10]

22:4 [a] Jer. 9:1; Mic. 1:8

22:5 [b] ch. 2:12-17 22:5 [c] [ch. 37:3] 22:5 [d] ch. 10:6; 18:2 22:5 [e] Mic. 7:4 22:5 [w] [See ver. 1 above]

22:6 [f] See ch. 11:11 22:6 [g] 2 Kgs. 16:9

22:8 [h] ch. 30:1 22:8 [i] 1 Kgs. 10:17

22:9 [j] ver. 5, 10; [2 Chr. 32:5] 22:9 [k] [Neh. 3:16]

22:11 [k] [See ver. 9 above] 22:11 [l] [2 Kgs. 25:4] 22:11 [m] [ch. 7:3; 2 Kgs. 20:20; 2 Chr. 32:3, 4] 22:11 [n] [ch. 5:12]

22:12 [o] [Joel 2:17] 22:12 [p] See ch. 3:24 22:12 [q] See 2 Sam. 3:31

22:13 [r] ch. 56:12; Cited 1 Cor. 15:32

22:14 [s] ch. 5:9 22:14 [t] [ch. 27:9; 1 Sam. 3:14] 22:14 [u] [ver. 13]

22:15 [v] ch. 36:3, 11, 22; 37:2; 2 Kgs. 18:18, 26, 37; 19:2

22:16 [w] 2 Chr. 16:14 22:16 [x] Matt. 27:60

22:17 [y] [Dan. 3:21]

22:18 [z] [ch. 36:9]

22:19 [a] [ver. 25]

22:20 [b] ch. 36:3; 37:2; 2 Kgs. 18:18, 26, 37; 19:2

22:21 [b] [See ver. 20 above] 22:21 [c] Gen. 45:8

22:22 [d] ch. 9:6 22:22 [e] Rev. 3:7 22:22 [f] [Job 12:14]

22:23 [g] [ch. 33:20; 54:2; Eccles. 12:11] 22:23 [h] [Rev. 3:21]

22:25 [g] [See ver. 23 above]

23:1 [i] See ch. 13:1 23:1 [j] [Jer. 25:22; 27:2, 3]; See Ezek. 26:2–28:24; Joel 3:4-8; Amos 1:9, 10; Zech. 9:2-4 23:1 [k] ver. 14; 1 Kgs. 10:22; 22:48 23:1 [l] ch. 24:10 23:1 [m] Jer. 2:10; See Gen. 10:4

23:2 [n] ver. 4, 12; Gen. 10:15; Josh. 19:28; Jer. 25:22; 27:3; Ezek. 27:8; 32:30; Joel 3:4; Zech. 9:2

23:3 [o] See Ezek. 27:3-23

23:4 [n] [See ver. 2 above]
23:6 [p] ver. 12
23:7 [q] [Gen. 10:15]
23:9 [r] [Ezek. 28:7]
23:11 [s] [Ex. 14:21]
23:12 [t] See ver. 2 23:12 [u] ver. 6 23:12 [v] ver. 1
23:13 [w] ch. 47:1; 48:14 23:13 [x] [2 Kgs. 25:1]
23:14 [y] See ver. 1
23:15 [z] Jer. 25:11, 22
23:17 [a] Jer. 25:11, 22 23:17 [b] Rev. 17:1, 2
24:1 [c] ch. 13:9
24:2 [d] Hos. 4:9; [Lam. 4:16]; See ch. 3:1-3 24:2 [e] [Ezek. 7:12, 13] 24:2 [f] [Jer. 15:10]
24:3 [g] ver. 1, 6 24:3 [h] See ch. 1:20
24:4 [i] [ch. 16:8; Hos. 4:3]
24:5 [j] Num. 35:33 24:5 [k] [ch. 2:6, 8]
24:6 [l] Zech. 5:3, 4 24:6 [m] [Ps. 5:10]
24:7 [n] [Joel 1:10, 12]
24:8 [o] Jer. 7:34; Hos. 2:11; [Amos 8:10]
24:9 [p] [Amos 6:5, 6]
24:10 [q] [ch. 34:11] 24:10 [r] ch. 23:1
24:11 [s] [ver. 7; Ps. 144:14; Joel 1:5] 24:11 [t] [Joel 1:12]
24:13 [u] ch. 17:6; [Mic. 7:1]
24:15 [v] [ch. 45:6]
24:16 [w] [ver. 14] 24:16 [x] [ch. 26:2; 60:21] 24:16 [y] ch. 21:2; 33:1
24:17 [z] Jer. 48:43, 44; [Job 20:24; Amos 5:19]
24:18 [z] [See ver. 17 above] 24:18 [a] See Gen. 7:11 24:18 [b] Ps. 18:7
24:20 [c] [ch. 19:14; 29:9] 24:20 [d] [ver. 5, 6]
24:21 [e] Ps. 76:12; [ch. 10:12; 31:8]
24:22 [f] Mic. 4:11, 12 24:22 [g] ch. 29:6
24:23 [h] See ch. 13:10 24:23 [i] Ps. 99:1, 2; Mic. 4:7
25:1 [j] Ex. 15:2 25:1 [k] [Ps. 107:32] 25:1 [l] [2 Kgs. 19:25]
25:2 [m] [ch. 17:1; Jer. 51:37]

25:3 [n] [ch. 18:7]
25:4 [o] Nah. 1:7 25:4 [p] ch. 4:6 25:4 [q] [2 Chr. 32:18]
25:5 [r] [ch. 32:2]
25:6 [s] ch. 2:2, 3; 11:9; 24:23 25:6 [t] [Ps. 63:5]
25:7 [s] [See ver. 6 above] 25:7 [u] [2 Cor. 3:15]
25:8 [v] Cited 1 Cor. 15:54; [Hos. 13:14] 25:8 [w] Rev. 7:17; [ch. 30:19] 25:8 [x] [ch. 37:4] 25:8 [y] See ch. 1:20
25:9 [z] ch. 26:8; [Gen. 49:18; Ps. 27:14] 25:9 [a] Ps. 9:14
25:10 [s] [See ver. 6 above] 25:10 [b] See ch. 15:1
25:11 [c] [ch. 16:12] 25:11 [d] [ch. 16:14]
26:1 [e] [ch. 27:2] 26:1 [f] [ch. 60:18]
26:2 [g] Ps. 118:19, 20
26:3 [h] [ch. 30:15]
26:5 [i] ch. 25:12
26:6 [j] [ch. 25:4]
26:7 [k] 1 Sam. 2:9; Ps. 37:23
26:8 [l] Ex. 3:15
26:9 [m] ver. 16; [2 Chr. 33:12]
26:10 [n] See Ps. 73:3-11
26:11 [o] [Mic. 5:9] 26:11 [p] [ch. 5:12] 26:11 [q] Ps. 21:9; [ch. 33:14]
26:12 [r] ch. 9:7; Mic. 5:5
26:13 [s] [ch. 2:8; 2 Kgs. 16:3, 4] 26:13 [t] [ch. 2:20; Ps. 20:7]; See 2 Kgs. 18:4-6
26:15 [u] ch. 9:3 26:15 [v] [ch. 54:2, 3]
26:16 [w] Hos. 5:15; See ch. 37:1-4
26:17 [x] See ch. 13:8
26:18 [x] [See ver. 17 above]
26:19 [y] [Ezek. 37:12; Dan. 12:2; Hos. 13:14] 26:19 [z] [Hos. 14:5]
26:20 [a] ch. 10:25
26:21 [b] Mic. 1:3 26:21 [c] [ch. 24:5]
27:1 [d] [Jer. 47:6] 27:1 [e] Ps. 74:14 27:1 [f] ch. 51:9; Ezek. 29:3
27:2 [g] ch. 5:7 27:2 [h] [ch. 26:1]
27:4 [i] [ch. 10:17]

27:6 [j] ch. 37:31; Hos. 14:5, 6
27:7 [k] Hos. 6:1, 2 27:7 [l] See ch. 37:36-38 27:7 [m] ch. 37:18, 19
27:8 [n] [Jer. 10:24] 27:8 [o] [Jer. 18:17]
27:9 [p] [ch. 22:14] 27:9 [q] [2 Kgs. 18:4] 27:9 [r] See Deut. 16:21
27:10 [s] ch. 17:9; 32:14, 19; [Hos. 8:14; Mic. 5:11]
27:11 [t] Deut. 32:28; See ch. 30:16-18
27:12 [u] See Gen. 15:18
27:13 [v] Lev. 25:9; [Matt. 24:31; Rev. 11:15] 27:13 [w] ch. 11:11, 16; Mic. 7:12 27:13 [x] [ch. 2:2]
28:1 [y] [Hos. 7:5]
28:2 [z] [ch. 8:7] 28:2 [a] ver. 15, 18
28:3 [b] ver. 1
28:4 [c] [Amos 8:1, 2] 28:4 [d] Hos. 9:10; Mic. 7:1
28:5 [e] ch. 2:11
28:6 [f] [1 Kgs. 3:28] 28:6 [g] [ch. 38:6]
28:7 [h] [ch. 3:12] 28:7 [i] Hos. 4:11 28:7 [j] ch. 9:15; 56:10, 12
28:9 [k] Jer. 6:10
28:11 [l] Cited 1 Cor. 14:21; See ch. 5:26-29
28:12 [m] ch. 30:15; [Matt. 11:28, 29]
28:13 [n] ch. 8:15
28:14 [o] ver. 22; ch. 29:20
28:15 [p] ver. 2, 18; [ch. 8:7, 8] 28:15 [q] [Rom. 1:25]
28:16 [r] Cited Rom. 9:33; 1 Pet. 2:6; [Ps. 118:22; Matt. 21:42; Acts 4:11] 28:16 [s] ch. 14:32
28:17 [t] [2 Kgs. 21:13]
28:18 [u] ver. 15
28:19 [v] [ch. 50:4] 28:19 [w] [2 Chr. 32:18]
28:21 [x] [2 Sam. 5:20; 1 Chr. 14:11] 28:21 [y] See Josh. 10:10-14 28:21 [z] 1 Chr. 14:16; See Josh. 9:3
28:22 [a] ver. 14 28:22 [b] ch. 10:23
28:25 [c] [ch. 55:10, 11]
28:26 [d] [ch. 21:10]
28:29 [e] Jer. 32:19; [ch. 9:6]

29:1 [f] [2 Sam. 5:9]
29:3 [g] [2 Kgs. 25:1; Ezek. 4:2] 29:3 [h] [Ezek. 21:22; 26:8]
29:4 [i] [ch. 2:11, 12] 29:4 [j] See ch. 8:19
29:5 [k] ch. 17:13; Ps. 18:42 29:5 [l] [ch. 17:14; 37:36; 2 Kgs. 19:35]
29:6 [m] [1 Kgs. 19:11, 12]
29:7 [n] [Zech. 12:9]; See Mic. 4:11-13 29:7 [o] ch. 17:14; [Job 20:8]
29:8 [p] [Ps. 73:20; 90:5]
29:9 [r] [ch. 19:14; 24:20]
29:10 [s] [ch. 6:10; Rom. 11:8]
29:11 [t] ch. 8:16; Dan. 12:4
29:13 [u] Cited Matt. 15:8, 9; Mark 7:6, 7; [Ezek. 33:31] 29:13 [v] [ch. 1:12; 58:2]
29:14 [w] Hab. 1:5; See ch. 3:1-4 29:14 [x] Jer. 49:7; Cited 1 Cor. 1:19
29:15 [y] [ch. 30:1] 29:15 [z] Ezek. 8:12
29:16 [a] See ch. 10:15
29:17 [b] [Ps. 107:33, 35]
29:18 [c] [ch. 32:3; 35:5; Matt. 11:5] 29:18 [d] ver. 12 29:18 [e] [ch. 35:5; Matt. 11:5]
29:19 [f] ch. 61:1; [ch. 14:32; Zeph. 3:12; Matt. 5:3]
29:20 [g] ch. 28:14, 22
29:21 [h] Amos 5:10; [Ps. 127:5] 29:21 [i] Amos 5:12
29:22 [j] [ch. 51:2]
29:23 [k] ch. 19:25; 60:21; [Ps. 100:3] 29:23 [l] ch. 8:13
29:24 [m] [ch. 28:7]
30:1 [n] [ch. 1:2, 4] 30:1 [o] [ch. 29:15] 30:1 [p] ch. 25:7
30:2 [q] ch. 31:1; 36:6
30:3 [r] [ver. 7; ch. 20:5]
30:4 [s] See ch. 19:11 30:4 [t] [Ezek. 17:15] 30:4 [u] [Jer. 43:7]
30:5 [v] [ver. 7; Jer. 2:36]
30:6 [w] See ch. 13:1 30:6 [x] [ch. 51:9; Ps. 68:30] 30:6 [y] [Acts 8:26] 30:6 [z] [Deut. 8:15]
30:7 [a] ch. 36:6 30:7 [b] ch. 51:9
30:8 [c] Hab. 2:2

30:9 [d] ver. 1
30:10 [e] Amos 2:12; [Amos 7:12, 13] 30:10 [f] See 1 Sam. 9:9 30:10 [g] [1 Kgs. 22:13]; See Jer. 28:1-11; Ezek. 13:8-16
30:12 [h] [ch. 5:8, 20]
30:13 [i] Ps. 62:3
30:14 [j] Ps. 2:9
30:15 [k] Hos. 14:1 30:15 [l] [Ex. 14:14]
30:16 [m] ch. 31:1, 3; [Hos. 14:3]
30:17 [n] [Lev. 26:8; Deut. 32:30]
30:18 [o] [Hab. 2:3] 30:18 [p] ch. 5:16 30:18 [q] Ps. 2:12; 34:8; Prov. 16:20; Jer. 17:7
30:19 [r] [ch. 14:32]
30:20 [s] 1 Kgs. 22:27; Ps. 127:2; [Ezek. 4:10, 11] 30:20 [t] [ch. 3:1, 2]
30:21 [u] [Jer. 31:33, 34] 30:21 [v] ch. 35:8; [Acts 9:2]
30:22 [w] ch. 2:20; 31:7; [Hos. 14:8]
30:23 [x] [ch. 32:20; Ps. 144:13, 14] 30:23 [y] [Jer. 5:24] 30:23 [z] [Ps. 65:13]
30:24 [a] See Gen. 45:6
30:25 [b] [ch. 33:21; Ps. 107:35; Joel 3:18] 30:25 [c] ch. 32:19; [ch. 2:15]
30:26 [d] ch. 60:19, 20 30:26 [e] [Hos. 6:1] 30:26 [f] [ch. 1:5, 6]
30:28 [g] ch. 11:4; 2 Thess. 2:8 30:28 [h] [ch. 8:8; Nah. 1:8] 30:28 [i] ch. 37:29
30:29 [j] 1 Sam. 10:5; 1 Kgs. 1:40 30:29 [k] ch. 2:3 30:29 [l] ch. 26:4; 44:8; Deut. 32:18
30:30 [m] Ps. 18:13 30:30 [n] ch. 29:6 30:30 [o] ch. 28:2; [Josh. 10:11]
30:31 [p] ch. 9:4; [Mic. 6:9]
30:32 [q] Ex. 15:1 30:32 [r] ch. 11:15; 19:16; [ch. 2:19]
30:33 [s] 2 Kgs. 23:10; Jer. 7:31 30:33 [t] Ezek. 24:9, 10 30:33 [u] Ps. 18:8; Ezek. 20:48
31:1 [v] ch. 30:2; 36:6 31:1 [w] Ps. 20:7; [ch. 30:16; 36:9] 31:1 [x] [ch. 22:11]
31:2 [y] [Ps. 94:8-10] 31:2 [z] [Num. 23:19] 31:2 [a] [ch. 22:14] 31:2 [b] Ps. 94:4
31:3 [c] Jer. 17:5
31:4 [d] Hos. 11:10; Amos 1:2; 3:8 31:4 [e] [ch. 42:13]
31:5 [f] Deut. 32:11; [Ps. 91:4]
31:6 [g] [ch. 30:15] 31:6 [h] ch. 1:5
31:7 [i] ch. 2:20; 30:22

31:8 [j] ch. 37:36 31:8 [k] [Gen. 49:15; Prov. 12:24]
31:9 [l] Deut. 32:31; See ch. 30:29 31:9 [m] ch. 30:33 31:9 [n] Ps. 21:9; Mal. 4:1
32:1 [o] Ps. 72:1, 2, 4; Jer. 23:5; See ch. 11:1-4
32:2 [p] ch. 4:6; 25:4 32:2 [q] ch. 33:21
32:3 [r] See ch. 29:18
32:4 [s] ch. 35:6
32:5 [t] [ch. 5:20]
32:6 [u] 1 Sam. 24:13 32:6 [v] [ch. 3:14, 15]
32:7 [w] Mic. 2:1, 2
32:9 [x] See ch. 3:16–4:1 32:9 [y] Amos 6:1
32:11 [y] [See ver. 9 above] 32:11 [z] [ch. 47:2, 3] 32:11 [a] See Gen. 37:34
32:12 [b] [ch. 24:7]
32:13 [c] ch. 7:23; 34:13; Hos. 9:6 32:13 [d] [ch. 24:11, 12]
32:14 [e] Jer. 2:24
32:15 [f] [ch. 11:2; Joel 2:28] 32:15 [g] ch. 35:1, 2; [ch. 29:17]
32:17 [h] James 3:18; [ch. 1:27; Ps. 72:3; 119:165]
32:19 [i] ch. 28:2, 17 32:19 [j] ch. 26:5
32:20 [k] Eccles. 11:1; [ch. 30:23]
33:1 [l] ch. 21:2; [ch. 17:14]
33:2 [m] ch. 25:9; 26:8
33:3 [n] ch. 17:13; [2 Kgs. 19:7]
33:4 [o] [Joel 2:4, 5]
33:5 [p] ch. 2:17; 5:15, 16
33:6 [q] [ch. 39:8]
33:7 [r] [ch. 36:22; 2 Kgs. 18:37]
33:8 [s] [Judg. 5:6] 33:8 [t] [ver. 1]; See 2 Kgs. 18:14-17
33:9 [u] ch. 24:4; [Nah. 1:4]
33:10 [v] Ps. 12:5; 68:1; [ch. 10:26]
33:11 [w] [ch. 59:4; Ps. 7:14] 33:11 [x] ch. 10:16, 17; [Ps. 80:16]
33:12 [x] [See ver. 11 above]
33:14 [y] [Ps. 15:1; 24:3] 33:14 [z] ch. 66:15; Heb. 12:29
33:15 [a] [Ps. 15:2; 24:4] 33:15 [b] Ps. 119:37
33:16 [c] ch. 30:23, 25

33:17 [d] ch. 6:5; [Zech. 9:9] 33:17 [e] [ch. 54:2, 3]
33:18 [f] [Ps. 37:10] 33:18 [g] [2 Kgs. 18:14] 33:18 [h] [Ps. 48:12]
33:19 [i] [2 Kgs. 19:32, 33] 33:19 [j] ch. 28:11; Deut. 28:49, 50
33:20 [k] ch. 32:18 33:20 [l] ver. 6
33:21 [m] Ps. 46:4, 5 33:21 [n] [ch. 2:16; Ps. 48:7]
33:22 [o] [Judg. 2:16] 33:22 [p] James 4:12 33:22 [q] [1 Sam. 12:13]
33:23 [r] [Gen. 49:27] 33:23 [s] [Ps. 68:12]
33:24 [t] [ch. 1:5, 6] 33:24 [u] ch. 1:25, 26; Jer. 50:20

34:1 [v] Ps. 49:1; [Joel 3:1, 2]
34:2 [w] [Josh. 6:21]
34:3 [x] Joel 2:20 34:3 [y] [Ezek. 39:4]
34:4 [z] Joel 2:31; 3:15; Matt. 24:29; Acts 2:20; Rev. 6:13, 14; [Ps. 102:26; Heb. 1:11]
34:5 [a] See ch. 63:1-6; Jer. 49:7-22; Obad. 1-21; Mal. 1:2-4 34:5 [b] [ver. 2]
34:6 [c] ch. 63:1
34:7 [d] Num. 23:22 34:7 [e] ch. 47:1 34:7 [f] Ps. 22:12
34:8 [g] ch. 61:2; 63:4; Ps. 137:7
34:9 [h] Deut. 29:23
34:10 [i] ch. 66:24 34:10 [j] [Rev. 14:11; 18:18; 19:3] 34:10 [k] Mal. 1:4
34:11 [l] ch. 14:23; Zeph. 2:14; [Rev. 18:2] 34:11 [m] 2 Kgs. 21:13; Lam. 2:8; See Amos 7:7-9 34:11 [n] [ch. 24:10]
34:13 [o] See ch. 32:13 34:13 [p] ch. 13:22; Ps. 44:19; Mal. 1:3
34:14 [q] See ch. 13:21
34:15 [r] Deut. 14:13
34:17 [s] [Ps. 78:55]
35:1 [t] ch. 55:12, 13 35:1 [u] [ch. 32:15]
35:2 [v] Song 5:15 35:2 [w] Song 7:5 35:2 [x] ch. 33:9; Song 2:1 35:2 [y] ch. 40:5
35:3 [z] Cited Heb. 12:12; [ch. 40:1]
35:4 [a] [ch. 40:10, 11]
35:5 [b] ch. 32:3, 4
35:6 [b] [See ver. 5 above] 35:6 [c] [ver. 1; ch. 41:18; 43:19; 44:3, 4; John 7:38, 39]
35:7 [d] ch. 48:20, 21; 49:10 35:7 [e] See ch. 13:22
35:8 [f] ch. 40:3 35:8 [g] ch. 52:1
35:10 [h] ch. 51:11 35:10 [i] ch. 65:19; [ch. 25:8; Rev. 7:17; 21:4]
36:1 [j] For ver. 1-22, see 2 Kgs. 18:13, 17-37 36:1 [k] [2 Chr. 32:1]
36:2 [l] 2 Chr. 32:9 36:2 [m] Josh. 15:20, 39 36:2 [n] ch. 7:3
36:3 [o] ch. 22:15, 20, 21
36:4 [p] [ch. 10:8]
36:6 [q] Ezek. 29:6, 7
36:7 [r] 2 Kgs. 18:4; See Deut. 12:2-5

36:9 [s] [ch. 10:8] 36:9 [t] [ch. 20:5; 30:3, 7; 31:1]
36:10 [u] ch. 10:5, 6
36:11 [v] Ezra 4:7; Dan. 2:4
36:14 [w] [ch. 37:10; 2 Chr. 32:6-8]
36:17 [x] 2 Kgs. 18:11
36:19 [y] ch. 37:13 36:19 [z] Jer. 49:23 36:19 [a] [2 Kgs. 17:6]
36:20 [b] [2 Chr. 32:19]
36:22 [c] ver. 3; [ch. 33:7]
37:1 [d] For ver. 1-38, see 2 Kgs. 19
37:2 [e] See ch. 1:1
37:3 [f] [ch. 22:5] 37:3 [g] [ch. 13:8; Hos. 13:13]
37:4 [h] [ver. 28, 29] 37:4 [i] ch. 1:9
37:7 [j] [ch. 19:14] 37:7 [k] ver. 9 37:7 [l] ver. 38
37:8 [m] Josh. 10:31
37:9 [n] ch. 18:1, 2; 20:5
37:10 [o] [ch. 36:14]
37:12 [p] ch. 36:18, 19 37:12 [q] 2 Kgs. 17:6 37:12 [r] Gen. 11:31, 32
37:13 [p] [See ver. 12 above]
37:16 [s] Ex. 25:22; Ezek. 10:1 37:16 [t] Acts 4:24; [Jer. 10:11]
37:17 [u] [2 Chr. 6:40] 37:17 [v] 2 Chr. 32:19
37:18 [w] [ch. 10:13, 14]
37:22 [x] [Mic. 4:13]; See ch. 1:8
37:23 [y] ch. 10:17
37:24 [z] [ch. 8:7, 8] 37:24 [a] [ch. 14:8]
37:25 [b] [ch. 19:6] 37:25 [c] [ch. 20:4]
37:26 [d] [ch. 10:5, 15; 25:1, 2]
37:29 [e] [ch. 10:12] 37:29 [f] ver. 34
37:31 [g] ch. 27:6
37:32 [h] [ch. 14:32] 37:32 [i] See ch. 9:7
37:33 [j] [Hab. 1:10; Luke 19:43]
37:35 [k] ch. 31:5; 38:6 37:35 [l] [ch. 29:1]
37:36 [m] ch. 17:14; 30:31; 31:8; [ch. 10:33; 14:25; 29:5]
37:37 [n] Gen. 10:11; Jonah 1:2; 3:3; 4:11

37:38 [o] Gen. 8:4 37:38 [p] Ezra 4:2
38:1 [q] For ver. 1-8, see 2 Kgs. 20:1-6, 9-11 38:1 [r] 2 Chr. 32:24 38:1 [s] See ch. 1:1
38:3 [t] 2 Kgs. 18:5, 6
38:5 [u] 2 Kgs. 18:2, 13
38:6 [v] ch. 37:35
38:8 [w] [2 Kgs. 20:9, 10]
38:10 [x] [Ps. 102:24]
38:11 [y] Ps. 27:13; [Ps. 88:5]
38:12 [z] [2 Cor. 5:1] 38:12 [a] Job 7:6 38:12 [b] [Heb. 1:12] 38:12 [c] Job 6:9 38:12 [d] [Job 4:20; Ps. 73:14]
38:13 [e] [Ps. 30:5] 38:13 [f] [Ps. 38:3]
38:14 [g] [Jer. 8:7] 38:14 [h] ch. 59:11 38:14 [i] Ps. 69:3 38:14 [j] Ps. 119:122; [Ps. 86:17; Heb. 7:22]
38:15 [k] 1 Kgs. 21:27
38:16 [l] Deut. 8:3
38:17 [m] Ps. 119:67, 75 38:17 [n] [Ps. 103:12; Mic. 7:19]
38:18 [o] Ps. 88:10-12; 115:17; [Eccles. 9:10]
38:19 [p] Deut. 4:9; 6:7; Ps. 78:3, 4
38:20 [q] 2 Kgs. 20:5
38:21 [r] 2 Kgs. 20:7, 8
39:1 [s] For ver. 1-8, see 2 Kgs. 20:12-19 39:1 [t] [2 Chr. 32:31]
39:2 [u] [2 Kgs. 18:15, 16] 39:2 [v] [2 Chr. 32:25]
39:6 [w] 2 Kgs. 24:13; See 2 Kgs. 25:13-17
39:7 [x] Dan. 1:2, 3, 7
39:8 [y] [2 Chr. 32:26]
40:1 [z] ch. 51:12; [Luke 2:25]
40:2 [a] Hos. 2:14 40:2 [b] [2 Chr. 36:22; Jer. 25:12]
40:3 [c] Cited Matt. 3:3; Mark 1:3; Luke 3:4; John 1:23 40:3 [d] Mal. 3:1; [ch. 57:14] 40:3 [e] Ps. 68:4
40:4 [f] Cited Luke 3:5; [ch. 49:11]
40:5 [g] [Luke 3:6] 40:5 [h] ch. 1:20
40:6 [i] Cited 1 Pet. 1:24, 25; [Job 14:2; Ps. 102:11; 103:15; James 1:10]

40:8 [j] Cited James 1:11
40:9 [k] ch. 52:7
40:10 [l] ch. 59:16, 17; [Luke 11:22] 40:10 [m] ch. 62:11; [Rev. 22:12]
40:11 [n] Ezek. 34:23; Zech. 11:7; [John 10:11; 21:15; Acts 20:28] 40:11 [o] [Matt. 18:12; Luke 15:5] 40:11 [p] [Num. 11:12]
40:12 [q] [Prov. 30:4]
40:13 [r] Cited Rom. 11:34; [1 Cor. 2:16]
40:14 [s] Job 21:22
40:15 [t] ch. 29:5 40:15 [u] ch. 41:1
40:16 [v] [Ps. 50:10]
40:17 [w] Ps. 62:9; Dan. 4:35; [ch. 41:12]
40:18 [x] ver. 25; ch. 46:5; Acts 17:29 40:18 [y] [Hos. 13:2]
40:19 [y] [See ver. 18 above]
40:20 [z] ch. 46:6; Jer. 10:3-5; See ch. 44:9-15
40:21 [a] ver. 28; [Acts 14:17; Rom. 1:19, 20]
40:22 [b] [Num. 13:33] 40:22 [c] Job 9:8; Ps. 104:2
40:23 [d] Job 12:21; Ps. 107:40
40:24 [e] ch. 41:2; [Ps. 83:13]
40:25 [f] ver. 18
40:26 [g] Ps. 147:4
40:27 [h] [ch. 49:14] 40:27 [i] [ch. 49:4]
40:28 [j] [Ps. 121:4] 40:28 [k] Ps. 147:5
40:31 [l] Ps. 103:5 40:31 [m] [Ex. 19:4]
41:1 [n] [Hab. 2:20; Zech. 2:13] 41:1 [o] See ch. 11:11
41:2 [p] ch. 46:11; [ch. 45:1] 41:2 [q] [Judg. 4:10] 41:2 [r] 2 Chr. 36:23 41:2 [s] ch. 40:24
41:4 [t] [ver. 26] 41:4 [u] ch. 43:10, 11; 44:6; 48:12; Rev. 1:8, 17; 22:13
41:5 [v] See ch. 11:11
41:7 [w] ch. 40:19 41:7 [x] [ch. 40:20]
41:8 [y] ch. 44:1, 2 41:8 [z] Deut. 7:6; 10:15; 14:2; Ps. 135:4; [1 Pet. 2:9] 41:8 [a] 2 Chr. 20:7; James 2:23
41:9 [b] ch. 43:5, 6 41:9 [y] [See ver. 8 above] 41:9 [z] [See ver. 8 above]
41:10 [c] Ps. 48:10

41:11 [d] [ch. 45:24]
41:12 [e] Ps. 37:10 41:12 [f] ch. 40:17
41:14 [g] [Ps. 22:6] 41:14 [h] ch. 54:5; [Ps. 78:35]; See ch. 43:14
41:15 [i] Mic. 4:13 41:15 [j] [ch. 2:14]
41:16 [k] [Jer. 51:2] 41:16 [l] [ver. 2] 41:16 [m] ch. 45:25
41:17 [n] [ch. 44:3]
41:18 [o] ch. 35:6, 7 41:18 [p] Ps. 107:35
41:19 [q] ch. 35:1, 2; 55:12, 13 41:19 [r] ch. 60:13
41:20 [s] Job 12:9
41:22 [t] [ver. 26; ch. 44:7; 45:21; 46:10]
41:23 [t] [See ver. 22 above] 41:23 [u] [ch. 45:7]
41:24 [v] ver. 29; [Ps. 115:8; 1 Cor. 8:4]
41:25 [w] Jer. 50:3 41:25 [x] ver. 2 41:25 [y] [Ps. 44:5]
41:26 [z] [ver. 22]
41:27 [a] ch. 51:12 41:27 [b] ch. 40:9; 52:7
41:28 [c] See ver. 21-24
41:29 [d] [ver. 12]
42:1 [e] Cited Matt. 12:18-20 42:1 [f] ch. 41:8; 43:10; 52:13; 53:11; [ver. 19; Ezek. 34:24; Zech. 3:8; Acts 3:26; 4:27; Phil. 2:7] 42:1 [g] Matt. 3:17 42:1 [h] ch. 11:2; 61:1 42:1 [i] [ch. 2:4]
42:3 [j] [ch. 57:15] 42:3 [k] Ps. 9:8
42:4 [l] ch. 60:9; Gen. 10:5; [ch. 2:3; Matt. 12:21]
42:5 [m] ch. 44:24; 45:12 42:5 [n] Acts 17:25
42:6 [o] ch. 41:9 42:6 [p] ch. 49:6, 8 42:6 [q] Luke 2:32
42:7 [r] ch. 35:5; 49:9; 61:1; Heb. 2:14, 15 42:7 [s] Luke 1:79
42:8 [t] ch. 48:11
42:9 [u] [ch. 43:19]
42:10 [v] See Ps. 33:3 42:10 [w] Ps. 107:23 42:10 [l] [See ver. 4 above]
42:11 [x] See ch. 21:16 42:11 [y] ch. 16:1
42:12 [l] [See ver. 4 above]
42:13 [z] ch. 40:10 42:13 [a] [ch. 9:7; 59:17] 42:13 [b] Ps. 78:65
42:14 [c] See ch. 13:8
42:15 [d] ch. 50:2

42:16 [e] ch. 35:5, 8 42:16 [f] ch. 40:4
42:17 [g] ch. 1:29; 44:11; 45:16; Ps. 97:7
42:20 [h] See Rom. 2:21-23 42:20 [i] [Jer. 6:10]
42:22 [j] ch. 14:17
42:25 [k] [ch. 47:11; Hos. 7:9] 42:25 [l] ch. 57:1, 11
43:1 [m] ch. 44:2, 21, 24 43:1 [n] ch. 41:14 43:1 [o] ch. 45:3, 4; [Gen. 32:28]
43:2 [p] Ps. 66:12 43:2 [q] ch. 42:25; [Dan. 3:25, 27]
43:3 [r] See Ex. 20:2 43:3 [s] [ch. 45:14; 52:3, 4] 43:3 [t] Ps. 72:10
43:5 [u] ch. 41:10, 13, 14; 44:2; Jer. 30:10, 11 43:5 [v] ch. 49:12; [ch. 60:8, 9; Ps. 107:3]
43:6 [w] [2 Cor. 6:18]
43:8 [x] ch. 42:19
43:9 [y] ch. 41:1, 21, 22
43:10 [z] ver. 12; ch. 44:8 43:10 [a] ch. 42:1 43:10 [b] See ch. 41:4
43:11 [c] ch. 45:21; Hos. 13:4
43:12 [z] [See ver. 10 above]
43:13 [d] ch. 41:4; Ps. 90:2; [John 8:58]
43:14 [e] [ver. 4] 43:14 [f] [ch. 47:1] 43:14 [g] ch. 23:13
43:16 [h] ch. 51:10; Ex. 14:21, 22; Ps. 77:19
43:17 [i] See Ex. 14:4-9 43:17 [j] [Ps. 76:5, 6] 43:17 [k] ch. 1:31; [Ps. 118:12]
43:18 [l] [Jer. 16:14; 23:7]
43:19 [m] [ch. 42:9; 2 Cor. 5:17; Rev. 21:5] 43:19 [n] ch. 35:8 43:19 [o] ch. 41:18; 48:21
43:20 [p] See ch. 13:22 43:20 [q] [ch. 49:10]
43:21 [r] Ps. 79:13; [Ps. 22:3; 105:1; Luke 1:74, 75; 1 Pet. 2:9]
43:22 [s] Mic. 6:3
43:23 [t] [Amos 5:25] 43:23 [s] [See ver. 22 above]
43:25 [u] ch. 44:22; [Ezek. 36:25, 26] 43:25 [v] [ch. 46:8]
43:26 [w] ch. 1:18
43:27 [x] [Ezek. 16:3] 43:27 [y] [Jer. 5:31]
43:28 [z] Lam. 2:2 43:28 [a] [Jer. 24:9; 29:22]
44:1 [b] See ch. 41:8

44:2 [c] ver. 24; ch. 49:15; [Ps. 71:6; Jer. 1:5; Gal. 1:15] 44:2 [d] See ch. 43:5 44:2 [e] Deut. 32:15
44:3 [f] Joel 2:28; John 7:38; Acts 2:18; See ch. 35:6
44:4 [g] [Ps. 1:3]
44:5 [h] [ch. 14:1]
44:6 [i] See ch. 43:14 44:6 [j] ch. 48:12; Rev. 1:8; See ch. 41:4
44:7 [k] ch. 41:26, 27
44:8 [l] ch. 43:10 44:8 [m] ch. 45:5; Deut. 4:35, 39; 32:39; 1 Sam. 2:2; Joel 2:27 44:8 [n] See ch. 30:29
44:9 [o] ch. 41:24, 29
44:10 [p] [ch. 40:19, 20; 41:6, 7; 46:6, 7; Hab. 2:18]; See Jer. 10:3-5
44:11 [q] ch. 45:16; Ps. 115:8; See ch. 42:17
44:12 [p] [See ver. 10 above]
44:13 [r] See Ps. 115:5-7
44:14 [s] [ch. 40:20]
44:17 [t] [ch. 45:20]
44:19 [u] Deut. 27:15
44:20 [v] Hos. 12:1 44:20 [w] [Job 13:12] 44:20 [x] Ps. 144:8; [Rom. 1:25]
44:21 [y] ch. 42:19; See ch. 42:1 44:21 [z] [ch. 49:15]
44:22 [a] ch. 43:25
44:23 [b] ch. 49:13; [ch. 55:12; Ps. 69:34; Jer. 51:48] 44:23 [c] Ps. 63:9; [Hos. 2:21, 22] 44:23 [d] ch. 49:3; [ch. 55:5; 60:9]
44:24 [e] See ch. 43:14 44:24 [f] See ver. 2 44:24 [g] [ch. 42:5] 44:24 [h] ch. 42:5; 45:12
44:25 [i] [ch. 19:3, 14]
44:26 [j] [2 Chr. 36:22] 44:26 [k] [Jer. 32:15, 44]
44:27 [l] ch. 11:15; [ch. 51:10]
44:28 [m] ch. 45:1 44:28 [n] [2 Sam. 5:2; Ps. 78:72] 44:28 [o] ch. 45:13; See 2 Chr. 36:22, 23; Ezra 1:1-3
45:1 [p] [ch. 44:28] 45:1 [q] [ch. 41:13] 45:1 [r] Job 12:21; [ver. 5; ch. 22:21]
45:2 [s] ch. 40:4 45:2 [t] Ps. 107:16
45:3 [u] [Jer. 50:37; 51:13] 45:3 [v] ch. 43:1
45:4 [v] [See ver. 3 above] 45:4 [w] [ch. 62:2]

45:5 [x] See ch. 44:8 45:5 [y] [Job 12:21; ch. 22:21]
45:6 [z] [ch. 37:20; Mal. 1:11]
45:7 [a] [ch. 41:23; Amos 3:6]
45:8 [b] [Deut. 32:2] 45:8 [c] Ps. 85:11; [Hos. 10:12]
45:9 [d] [Eccles. 6:10]; See ch. 10:15 45:9 [e] ch. 64:8; Cited Rom. 9:20
45:11 [f] Ezek. 39:7 45:11 [g] [ch. 41:23] 45:11 [h] [Jer. 31:9] 45:11 [i] ch. 29:23; 64:8
45:12 [j] Jer. 27:5 45:12 [k] ch. 42:5; 44:24 45:12 [l] Gen. 2:1
45:13 [m] ch. 41:2 45:13 [n] [ver. 2] 45:13 [o] See ch. 44:28 45:13 [p] ch. 49:25; 51:14; 52:3
45:14 [q] [ch. 43:3] 45:14 [r] ch. 14:2
45:15 [s] ch. 57:17
45:16 [t] See ch. 42:17
45:17 [u] ch. 54:4
45:18 [v] ch. 42:5 45:18 [w] [Gen. 1:2] 45:18 [x] [Ps. 115:16]
45:19 [y] ch. 48:16; [Deut. 30:11] 45:19 [z] Jer. 29:13, 14 45:19 [a] ver. 23
45:20 [b] [ch. 41:1] 45:20 [c] [ch. 44:18, 19; 48:5-7] 45:20 [d] ch. 46:1, 7; Jer. 10:5 45:20 [e] [ch. 44:17]
45:21 [f] [ch. 41:22, 26; 43:9] 45:21 [g] [ch. 43:11]
45:22 [h] ch. 11:12; 43:5, 6
45:23 [i] See Gen. 22:16 45:23 [j] ver. 19 45:23 [k] Cited Rom. 14:11; [Phil. 2:10]
45:24 [l] [ch. 26:4; 44:8] 45:24 [m] [ch. 26:4; 44:8] 45:24 [n] [ch. 41:11]
46:1 [o] Jer. 50:2; 51:44; [ch. 21:9]
46:2 [p] [Jer. 48:7; Hos. 10:5, 6]
46:3 [q] [Deut. 1:31; 32:11]
46:4 [r] [Ps. 71:18]
46:5 [s] See ch. 40:18
46:6 [t] See ch. 44:10 46:6 [u] ch. 44:15
46:7 [v] See ch. 45:20 46:7 [w] Ps. 115:7
46:8 [x] [ch. 43:25]
46:10 [y] ch. 41:26 46:10 [z] ch. 44:26, 28; Ps. 33:11; Prov. 19:21; [Heb. 6:17]
46:11 [a] See ch. 41:2 46:11 [b] Num. 23:19

46:13 [c] ch. 51:5; [ch. 56:1; Ps. 85:9] 46:13 [d] ch. 62:11; [Joel 2:32]
47:1 [e] [ch. 43:14] 47:1 [f] Ps. 137:8 47:1 [g] ch. 3:26 47:1 [h] ch. 23:13; 48:14 47:1 [i] [ver. 5; ch. 13:19]
47:2 [j] Judg. 16:21; [Matt. 24:41] 47:2 [k] [ch. 20:4]
47:4 [l] See ch. 43:14
47:5 [m] [Jer. 8:14] 47:5 [h] [See ver. 1 above] 47:5 [n] [ver. 1]
47:6 [o] [Zech. 1:15] 47:6 [p] [ch. 14:17; 51:23]
47:7 [q] [ver. 1]
47:8 [q] [See ver. 7 above] 47:8 [r] Zeph. 2:15 47:8 [s] [ch. 45:6, 18; Jer. 50:29] 47:8 [t] Lam. 1:1; [Rev. 18:7]
47:9 [u] [ch. 51:19] 47:9 [v] [Jer. 50:31] 47:9 [w] [ver. 12, 13; Nah. 3:4]
47:10 [x] [ch. 45:6, 18; Jer. 50:29]
47:11 [y] [Ps. 35:8; Jer. 51:41]
47:12 [z] [ver. 9]
47:13 [a] [ch. 44:25; Dan. 2:2, 10]
47:14 [b] ch. 41:2; Nah. 1:10; Mal. 4:1 47:14 [c] See ch. 10:17
48:1 [d] ch. 43:1 48:1 [e] Ps. 68:26 48:1 [f] Jer. 7:9
48:2 [g] [Mic. 3:11]
48:3 [h] ch. 41:26
48:4 [i] [Ex. 32:9]
48:5 [h] [See ver. 3 above] 48:5 [j] See Jer. 44:15-17
48:6 [k] See ch. 43:19
48:8 [l] ch. 46:8
48:9 [m] [Mal. 3:6]
48:10 [n] [1 Pet. 1:7] 48:10 [o] [Deut. 4:20; Ezek. 22:18, 20, 22]
48:11 [p] ch. 43:25; Ezek. 20:9 48:11 [q] ch. 42:8
48:12 [r] See ch. 41:4
48:13 [s] ch. 51:13; [Ps. 102:25; Heb. 1:10] 48:13 [t] [ch. 40:26]
48:14 [u] [ch. 41:26] 48:14 [v] ch. 46:10, 11 48:14 [w] ch. 23:13; 47:1
48:15 [x] See ch. 45:1-3
48:16 [y] ch. 45:19 48:16 [z] ch. 61:1
48:18 [a] Ps. 81:13; Luke 19:42; [Deut. 32:29] 48:18 [b] ch. 66:12
48:19 [c] ch. 10:22; Gen. 22:17; Hos. 1:10

48:20 [d] ch. 52:11; Jer. 50:8; 51:6, 45; Zech. 2:6, 7 48:20 [e] ch. 23:13; 47:1 48:20 [f] [ch. 35:10; 52:9] 48:20 [g] ch. 44:23; [Ex. 19:4-6]
48:21 [h] [ch. 35:6; 44:3; Deut. 8:15] 48:21 [i] ch. 43:19; Ex. 17:6; Num. 20:11
48:22 [j] ch. 57:21
49:1 [k] See ch. 11:11 49:1 [l] ch. 33:13 49:1 [m] See ch. 44:2
49:2 [n] ch. 11:4; Hos. 6:5; [Heb. 4:12; Rev. 1:16] 49:2 [o] ch. 51:16
49:3 [p] ch. 44:23
49:4 [q] [ch. 65:23]; See ch. 50:6-8; 53:10-12
49:5 [r] [ch. 50:4] 49:5 [m] [See ver. 1 above] 49:5 [s] [ch. 52:13]
49:6 [t] Cited Acts 13:47 49:6 [u] ch. 42:6 49:6 [v] [Ps. 98:3]
49:7 [w] ch. 48:17 49:7 [x] ver. 1; ch. 53:3; [ch. 50:6, 7] 49:7 [y] ver. 23
49:8 [z] Cited 2 Cor. 6:2 49:8 [a] Ps. 69:13 49:8 [b] ch. 42:6 49:8 [c] ch. 61:4
49:9 [d] ch. 42:7 49:9 [e] [ch. 41:18]
49:10 [f] Cited Rev. 7:16 49:10 [g] Rev. 7:17; See ch. 40:11
49:11 [h] [ch. 40:4]
49:12 [i] ch. 43:5, 6 49:12 [j] [Ps. 107:3]
49:13 [k] See ch. 44:23 49:13 [l] ch. 40:1
49:14 [m] [ch. 40:27; 54:6; 62:4]
49:15 [n] [ch. 43:1; Ps. 27:10]
49:16 [o] Song 8:6; Rev. 13:16
49:17 [p] See Zech. 1:18-21
49:18 [q] ch. 60:4 49:18 [r] Num. 14:21; See Ezek. 5:11 49:18 [s] [Jer. 43:12]
49:19 [t] [Zech. 10:10]
49:20 [u] ch. 54:1 49:20 [t] [See ver. 19 above]
49:21 [u] [See ver. 20 above]
49:22 [v] ch. 11:12 49:22 [w] ch. 14:2
49:23 [x] ch. 60:3, 16 49:23 [y] ch. 60:14 49:23 [z] Ps. 72:9; [Mic. 7:17] 49:23 [a] [ch. 40:31] 49:23 [b] Ps. 25:3; Joel 2:27
49:25 [c] [Matt. 12:29; Luke 11:21, 22]
49:26 [d] [ch. 9:20; Zech. 11:9] 49:26 [e] [Rev. 14:20; 16:6] 49:26 [f] ch. 43:3; See Ex. 20:2
50:1 [g] Deut. 24:1 50:1 [h] Jer. 3:8; [Hos. 2:2] 50:1 [i] [2 Kgs. 4:1; Matt. 18:25] 50:1 [j] ch. 59:2

50:2 [k] [ch. 42:18-23] 50:2 [l] ch. 59:1; Num. 11:23 50:2 [m] Ps. 104:7; 106:9; Nah. 1:4; [ch. 19:5, 6] 50:2 [n] [Ex. 14:21] 50:2 [o] Josh. 3:16 50:2 [p] [Ex. 7:18, 21]

50:3 [q] Jer. 14:22; Rev. 6:12

50:4 [r] [Ex. 4:11] 50:4 [s] [ch. 40:1, 2] 50:4 [t] [Matt. 11:28]

50:5 [u] Ps. 40:6 50:5 [v] [John 14:31; Phil. 2:8; Heb. 5:8; 10:7]

50:6 [w] [ch. 53:5; Matt. 26:67; 27:26; Mark 15:19; Luke 22:63]

50:7 [x] Ezek. 3:8, 9

50:8 [y] Rom. 8:33, 34

50:9 [z] ch. 41:10

50:10 [a] ver. 4; ch. 49:2, 3 50:10 [b] ch. 42:16; [Mic. 7:8]

50:11 [c] [John 9:39]

51:1 [d] ver. 7
51:2 [e] Ezek. 33:24
51:3 [f] ch. 40:1; 52:9 51:3 [g] Gen. 2:8; Ezek. 28:13; 31:9; Joel 2:3 51:3 [h] Gen. 13:10 51:3 [i] ch. 35:10
51:4 [j] Ps. 78:1 51:4 [k] ch. 2:3
51:5 [l] ch. 46:13 51:5 [m] See ch. 11:11
51:6 [n] ch. 40:26 51:6 [o] Ps. 102:26; [Matt. 24:25; 2 Pet. 3:10; Rev. 21:1] 51:6 [p] [Ps. 102:27, 28]
51:7 [q] ver. 1 51:7 [r] Ps. 37:31 51:7 [s] ch. 41:14; Matt. 10:28
51:8 [t] ch. 50:9 51:8 [p] [See ver. 6 above]
51:9 [u] ver. 17; ch. 52:1 51:9 [v] [Ps. 93:1] 51:9 [w] ch. 40:10; 52:10; 53:1; Luke 1:51 51:9 [x] Ps. 44:1 51:9 [y] ch. 30:7 51:9 [z] ch. 27:1; Ps. 74:13, 14; Ezek. 29:3
51:10 [a] ch. 43:16; Ex. 14:21; Ps. 106:9
51:11 [b] See ch. 35:10
51:12 [c] ch. 40:1; 66:13 51:12 [d] Ps. 118:6 51:12 [e] See ch. 40:6
51:13 [f] ch. 40:22 51:13 [g] See ch. 48:13 51:13 [h] ch. 14:4
51:14 [i] ch. 45:13 51:14 [j] Zech. 9:11
51:15 [k] Jer. 31:35
51:16 [l] ch. 59:21; [ch. 50:4] 51:16 [m] ch. 49:2 51:16 [n] ch. 40:22 51:16 [o] See ch. 48:13
51:17 [p] ver. 9; ch. 52:1 51:17 [q] Job 21:20; Jer. 25:15; [Matt. 20:22; 26:39, 42; Mark 10:38; 14:36; Luke 22:42; John 18:11] 51:17 [r] Ps. 60:3; Zech. 12:2
51:18 [s] [Ps. 74:9; Jer. 5:31]
51:19 [t] ch. 47:9
51:20 [u] Lam. 2:11, 12 51:20 [v] Deut. 14:5 51:20 [w] [Ps. 141:10]
51:21 [x] ch. 54:11
51:22 [y] Jer. 50:34; [ch. 49:25] 51:22 [r] [See ver. 17 above]
51:23 [z] Jer. 25:17, 26, 28 51:23 [a] [ch. 47:6] 51:23 [b] [ch. 52:2]
52:1 [c] ch. 51:17 52:1 [d] [Ex. 28:2, 40]; See Zech. 3:1-4 52:1 [e] ch. 48:2; Neh. 11:1 52:1 [f] ch. 60:21; Joel 3:17; [ch. 35:8; Rev. 21:27]
52:2 [g] [ch. 51:23] 52:2 [h] ch. 51:14

52:3 [i] ch. 45:13; 50:1 52:3 [j] [1 Pet. 1:18]
52:4 [k] Gen. 46:6
52:5 [l] Cited Rom. 2:24; [Ezek. 36:20, 23]
52:6 [m] [ch. 49:26]
52:7 [n] Nah. 1:15; Cited Rom. 10:15 52:7 [o] ch. 40:9
52:8 [p] See ch. 62:6 52:8 [q] [ch. 33:17, 22; 1 Cor. 13:12; 1 John 3:2; Rev. 22:4]
52:9 [r] Ps. 98:4 52:9 [s] ch. 58:12 52:9 [t] ch. 40:1; 51:3, 12
52:10 [u] See ch. 51:9 52:10 [v] Ps. 98:3; [Luke 3:6]
52:11 [w] ch. 48:20; Jer. 50:8; 51:6, 45; Zech. 2:6, 7; Cited 2 Cor. 6:17; [Rev. 18:4] 52:11 [x] See Ezra 1:7-11
52:12 [y] [Ex. 12:11, 33, 39] 52:12 [z] Mic. 2:13; [Ex. 14:19] 52:12 [a] [ch. 58:8]
52:13 [b] See ch. 42:1
52:14 [c] [ch. 53:2, 3]
52:15 [d] Lev. 4:6, 17 52:15 [e] ch. 49:7, 23 52:15 [f] Cited Rom. 15:21; [Rom. 16:25]
53:1 [g] Cited John 12:38; Rom. 10:16 53:1 [h] See ch. 51:9
53:2 [i] ch. 11:1 53:2 [j] [ch. 52:14]
53:3 [k] ch. 49:7; [Ps. 22:6; Mark 9:12] 53:3 [l] [John 1:10, 11]
53:4 [m] [Matt. 8:17] 53:4 [n] Ps. 69:26
53:5 [o] [Rom. 4:25] 53:5 [p] Cited 1 Pet. 2:24
53:6 [q] Cited 1 Pet. 2:25; [Jer. 50:6, 17] 53:6 [r] 2 Cor. 5:21; [ver. 10; Col. 2:14]
53:7 [s] Matt. 26:63; Mark 14:61; John 19:9; 1 Pet. 2:23 53:7 [t] Cited Acts 8:32 53:7 [u] [Jer. 11:19]
53:8 [v] ch. 57:1
53:9 [w] Matt. 27:57, 60 53:9 [x] Cited 1 Pet. 2:22; [Heb. 4:15; 1 John 3:5]
53:10 [y] [ver. 4] 53:10 [z] [ver. 6] 53:10 [a] [ch. 44:28]
53:11 [b] [1 John 2:1] 53:11 [c] Acts 13:39; Rom. 5:18, 19 53:11 [d] [ver. 5]
53:12 [e] ch. 52:13; [Phil. 2:9] 53:12 [f] [Col. 2:15] 53:12 [g] ver. 6, 8, 10
54:1 [h] Cited Gal. 4:27 54:1 [i] ch. 62:4 54:1 [j] [1 Sam. 2:5]
54:2 [k] [ch. 49:19, 20]
54:3 [l] [ch. 11:14; Gen. 28:14]

54:4 [m] ch. 45:17
54:5 [n] ch. 62:4, 5; [Hos. 2:7] 54:5 [o] See ch. 43:14 54:5 [p] Zech. 14:9
54:6 [q] ver. 1; [ch. 49:14; 60:15; 62:4]
54:7 [r] [ch. 26:20]
54:8 [r] [See ver. 7 above] 54:8 [s] ch. 55:3
54:9 [t] Gen. 8:21; 9:11
54:10 [u] Num. 25:12; Ezek. 34:25; 37:26; [Mal. 2:5]
54:11 [v] ch. 51:21 54:11 [w] [ch. 60:10] 54:11 [x] [Rev. 21:19]
54:13 [y] Cited John 6:45 54:13 [z] Jer. 31:33, 34 54:13 [a] [ch. 9:7; Ps. 119:165]
54:15 [b] [ch. 8:9, 10]
54:17 [c] ch. 45:24, 25
55:1 [d] ch. 44:3; John 7:37; [Matt. 5:6] 55:1 [e] Prov. 9:5
55:2 [f] [John 6:27]
55:3 [g] Prov. 4:4 55:3 [h] ch. 61:8; Jer. 32:40; Ezek. 37:26; [ch. 54:8; 59:21] 55:3 [i] Ps. 89:33-35; [Acts 13:34] 55:3 [j] Jer. 30:9
55:4 [k] Ps. 18:43 55:4 [l] Dan. 9:25; Mic. 5:2; Acts 5:31; Rev. 17:14; 19:16; [ch. 9:6, 7]
55:5 [k] [See ver. 4 above] 55:5 [m] Zech. 8:22, 23 55:5 [n] [ch. 44:23; Acts 3:13]
55:6 [o] Ps. 32:6; Amos 5:4
55:9 [p] Ps. 103:11
55:10 [q] [Ps. 148:8] 55:10 [r] [2 Cor. 9:10]
55:11 [s] ch. 40:8
55:12 [t] ch. 35:10; [ch. 48:20, 21; 52:12] 55:12 [u] ch. 44:23; Ps. 98:8
55:13 [v] ch. 35:1, 2; 41:19
56:1 [w] ch. 46:12, 13; 51:5, 6
56:2 [x] ch. 58:13
56:3 [y] ch. 14:1; [Deut. 23:7, 8] 56:3 [z] [Ezek. 17:24; 20:47]
56:4 [x] [See ver. 2 above]
56:5 [a] [1 Tim. 3:15; Rev. 3:12] 56:5 [b] [2 Sam. 18:18; John 1:12] 56:5 [c] [2 Tim. 2:19]
56:6 [y] [See ver. 3 above] 56:6 [x] [See ver. 2 above]
56:7 [d] ch. 65:1; [ch. 19:24, 25] 56:7 [e] ch. 2:2 56:7 [f] [Rom. 15:16] 56:7 [g] Cited Matt. 21:13; Mark 11:17; Luke 19:46

56:8 [h] ch. 11:12 56:8 [i] John 10:16; Eph. 1:10; See Eph. 2:11-16
56:9 [j] Jer. 12:9; Ezek. 34:8
56:10 [k] ch. 62:6; Jer. 6:17 56:10 [l] [Phil. 3:2]
56:11 [m] Ezek. 34:2, 3 56:11 [n] [Jer. 23:1] 56:11 [o] Jer. 6:13
56:12 [p] [ch. 28:7] 56:12 [q] [ch. 22:13; Prov. 23:35; Luke 12:19; 1 Cor. 15:32]
57:1 [r] Ps. 12:1
57:2 [s] [Luke 2:29] 57:2 [t] 2 Chr. 16:14; Ezek. 32:25
57:3 [u] [John 8:41, 42]
57:4 [v] [Ps. 35:21] 57:4 [w] ch. 46:8, 9 57:4 [x] [ch. 1:4]
57:5 [y] ch. 1:29; 2 Kgs. 16:4 57:5 [z] Ezek. 16:20, 21
57:6 [a] [2 Kgs. 23:10]
57:7 [b] 1 Kgs. 14:23; Ezek. 16:16, 24
57:8 [c] Ezek. 16:25; [Hos. 1:2] 57:8 [d] [Ezek. 23:17]
57:9 [e] Ezek. 16:26, 28, 29
57:10 [f] Jer. 2:25; 18:12
57:11 [g] [ch. 51:12, 13] 57:11 [h] Ps. 78:10, 36 57:11 [i] Ps. 50:21
57:13 [j] Jer. 11:12 57:13 [k] Ps. 37:9 57:13 [l] ch. 11:9; 56:7; 65:11, 25
57:14 [m] ch. 62:10; [ch. 40:3]
57:15 [n] [Mic. 6:6] 57:15 [o] Luke 1:49 57:15 [p] Ps. 113:6 57:15 [q] Ps. 34:18; 138:6 57:15 [r] [ch. 42:3]
57:16 [s] Gen. 6:3; Ps. 103:9
57:17 [t] ch. 56:11; Jer. 6:13
57:18 [u] Jer. 3:22 57:18 [v] ch. 61:3
57:19 [w] ch. 50:4 57:19 [x] Heb. 13:15 57:19 [y] [Eph. 2:17] 57:19 [z] Acts 2:39 57:19 [u] [See ver. 18 above]
57:20 [a] Jude 13
57:21 [b] ch. 48:22
58:1 [c] Lev. 25:9; [Joel 2:1] 58:1 [d] Mic. 3:8
58:2 [e] [ch. 1:11; 29:13; Zech. 7:5, 6]
58:3 [f] [Mal. 3:14] 58:3 [g] [ch. 60:17]; See Neh. 5:1-8
58:5 [h] Zech. 7:5 58:5 [i] Lev. 16:29
58:6 [j] See Neh. 5:10-12 58:6 [k] ver. 9

58:7 [l] ver. 10; Ezek. 18:7; [Matt. 25:35] 58:7 [m] Neh. 5:5
58:8 [n] [Job 11:17] 58:8 [o] Jer. 30:17 58:8 [p] Ps. 85:13 58:8 [q] [ch. 52:12]
58:9 [r] ver. 6 58:9 [s] Prov. 6:13
58:10 [t] ver. 7, 8 58:10 [n] [See ver. 8 above]
58:11 [u] Jer. 31:12
58:12 [v] ch. 61:4; 65:21; [Ezra 6:14; Neh. 4:6]
58:13 [w] ch. 56:2; See Neh. 13:15-21 58:13 [x] ver. 3
58:14 [y] Deut. 32:13 58:14 [z] Jer. 50:19 58:14 [a] ch. 1:20
59:1 [b] ch. 50:2; Num. 11:23
59:2 [c] Jer. 5:25
59:3 [d] ch. 1:15
59:4 [e] [ver. 14] 59:4 [f] Job 15:35; Ps. 7:14
59:6 [g] Job 8:14
59:7 [h] Prov. 1:16; Cited Rom. 3:15-17
59:8 [i] ch. 48:22; 57:21
59:9 [j] [ver. 11; ch. 60:2]
59:10 [k] Deut. 28:29; Job 5:14; 12:25; See ch. 42:18-20 59:10 [l] [1 Cor. 4:9, 10]
59:11 [m] ch. 38:14 59:11 [n] [ver. 9; ch. 46:13; 56:1]
59:13 [o] [ver. 3, 4]
59:14 [p] [ch. 51:4, 5]
59:16 [q] [ch. 51:18; 63:5]
59:17 [r] 1 Thess. 5:8; See Eph. 6:13-17 59:17 [s] [ch. 9:7]
59:18 [t] ch. 63:4, 6 59:18 [u] [ch. 41:1, 5]
59:19 [v] [Ps. 113:3] 59:19 [w] [ch. 30:27, 28]
59:20 [x] Cited Rom. 11:26, 27; [ch. 40:9; Joel 2:32] 59:20 [y] ch. 43:14
59:21 [z] Jer. 31:31; Heb. 8:10; 10:16 59:21 [a] ch. 51:16; [Deut. 4:10]
60:1 [b] [Eph. 5:14] 60:1 [c] ch. 40:5; 58:8; Mal. 4:2
60:3 [d] ch. 42:6; 49:6; Rev. 21:24
60:4 [e] ch. 49:18 60:4 [f] ver. 9; ch. 66:20
60:5 [g] Ps. 34:5 60:5 [h] ch. 61:6
60:6 [i] Judg. 6:5 60:6 [j] Gen. 25:4 60:6 [k] 1 Kgs. 10:1; Ps. 72:10 60:6 [l] [Matt. 2:11]

60:7 [m] See ch. 21:16 60:7 [n] Gen. 25:13; 28:9; 36:3 60:7 [o] ch. 56:7 60:7 [p] Hag. 2:7

60:8 [q] Hos. 11:11; [Gen. 8:9]

60:9 [r] ch. 51:5; See ch. 11:11 60:9 [s] See ch. 2:16 60:9 [t] Gal. 4:26 60:9 [u] ch. 44:23; 55:5

60:10 [v] ch. 45:1, 13; Zech. 6:15

60:11 [w] [Rev. 21:25, 26]

60:12 [x] [Zech. 14:17-19]

60:13 [y] ch. 35:2 60:13 [z] ch. 41:19

60:14 [a] [ch. 14:1, 2; Zech. 8:23] 60:14 [b] ch. 49:23; [Rev. 3:9] 60:14 [c] [ch. 1:26; 62:2]

60:15 [d] ch. 54:6; 62:4 60:15 [e] Ps. 47:4; [ch. 65:18]

60:16 [f] [ch. 49:23; 66:11, 12] 60:16 [g] ch. 43:3; 49:26; [ch. 47:4] 60:16 [h] Gen. 49:24; Ps. 132:2

60:17 [i] [ch. 58:3]

60:18 [j] ch. 11:9 60:18 [k] ch. 26:1

60:19 [l] Zech. 14:6, 7; Rev. 21:23; 22:5; [ch. 24:23; 30:26]

60:20 [m] ch. 35:10; 65:19; Rev. 21:4

60:21 [n] ch. 52:1; Jer. 31:34 60:21 [o] Ps. 37:9; See Ezek. 37:25 60:21 [p] ch. 61:3

60:22 [q] [Matt. 13:31] 60:22 [r] Hab. 2:3

61:1 [s] ch. 11:2; 42:1; 48:16; Cited Luke 4:18, 19 61:1 [t] Ps. 45:7 61:1 [u] ch. 45:13; Ps. 146:7

61:2 [v] [Lev. 25:10] 61:2 [w] ch. 34:8

61:3 [x] ver. 10; [ch. 28:5] 61:3 [y] Ps. 45:7; Heb. 1:9 61:3 [z] [ch. 60:21] 61:3 [a] John 15:8

61:4 [b] Amos 9:14; See ch. 58:12

61:5 [c] ch. 14:2; [ch. 60:10]

61:6 [d] Ex. 19:6; 1 Pet. 2:9; [Joel 1:9] 61:6 [e] ch. 60:5, 11, 16

61:7 [f] ch. 40:2; [ch. 54:7, 8; Zech. 9:12]

61:8 [g] Ps. 11:7; [ch. 59:15] 61:8 [h] ch. 40:10; 49:4 61:8 [i] See ch. 55:3

61:10 [j] Hab. 3:18 61:10 [k] [ch. 59:17; Zech. 3:4] 61:10 [l] ver. 3 61:10 [m] ch. 49:18; Rev. 21:2

61:11 [n] [ch. 60:18; 62:7]

62:1 [o] ver. 6, 7 62:1 [p] [Prov. 4:18]
62:2 [q] ch. 60:3; Ps. 98:2 62:2 [r] ch. 60:14; [Rev. 2:17; 3:12]
62:3 [s] Zech. 9:16; [ch. 54:11, 12]
62:4 [t] Hos. 1:10; 1 Pet. 2:10; See ch. 54:6 62:4 [u] ch. 49:14; 54:1, 7; 60:15 62:4 [r] [See ver. 2 above] 62:4 [v] Mal. 3:12
62:5 [w] [ch. 51:18] 62:5 [x] ch. 65:19
62:6 [y] ch. 52:8; 56:10
62:7 [z] ch. 60:18; [ch. 61:11; Zeph. 3:20]
62:8 [a] [Heb. 6:13] 62:8 [b] Deut. 28:33; Jer. 5:17 62:8 [c] [ch. 65:21, 22]
62:9 [d] [Deut. 12:12; 14:23, 26]
62:10 [e] ch. 40:3 62:10 [f] ch. 57:14 62:10 [g] ch. 11:10; 49:22
62:11 [h] Zech. 9:9; [Matt. 21:5; John 12:15] 62:11 [i] ch. 40:10
62:12 [j] ch. 61:6 62:12 [k] ver. 4; [ch. 61:4]
63:1 [l] ch. 34:6 63:1 [m] [Ps. 68:7]
63:2 [n] Rev. 19:13 63:2 [o] [Lam. 1:15; Rev. 14:20; 19:15]
63:3 [p] [Joel 3:13] 63:3 [q] [ch. 59:16]
63:4 [r] ch. 34:8
63:5 [s] [ch. 59:16]
63:6 [t] ch. 49:26
63:7 [u] Ps. 145:7
63:9 [v] Judg. 10:16 63:9 [w] Deut. 7:7, 8; [Ezek. 16:5, 6] 63:9 [x] See Deut. 32:10-12
63:10 [y] Ex. 15:24; Num. 14:11; Ps. 78:17, 56; 95:9; Ezek. 20:8 63:10 [z] Ps. 78:40; Acts 7:51; [Eph. 4:30]
63:11 [a] See Ps. 77:11-20 63:11 [b] See Ex. 14:19-22
63:12 [c] Ex. 14:21; Josh. 3:16 63:12 [d] 2 Sam. 7:23; Neh. 9:10
63:14 [e] [Num. 10:33] 63:14 [d] [See ver. 12 above]
63:15 [f] Deut. 26:15 63:15 [g] Ps. 33:14 63:15 [h] ch. 59:17; [Zech. 1:14]
63:16 [i] ch. 64:8; Deut. 32:6 63:16 [j] ch. 43:14
63:17 [k] ch. 6:10; [John 12:40] 63:17 [l] Ps. 90:13
63:18 [m] [Deut. 4:25, 26] 63:18 [n] ch. 64:11
63:19 [o] [Jer. 14:8]
64:1 [p] [2 Sam. 22:10; Ps. 18:9; 144:5] 64:1 [q] Judg. 5:5; Mic. 1:4

64:2 [r] [Josh. 2:9, 10]

64:3 [s] [Ex. 14:13; 15:11]

64:4 [t] [Ps. 31:19] 64:4 [u] [1 Cor. 2:9]

64:6 [v] See ch. 59:12-15 64:6 [w] Ps. 90:5, 6

64:7 [x] ch. 43:22; Hos. 7:7

64:8 [y] ch. 63:16 64:8 [z] ch. 45:9; Rom. 9:20, 21 64:8 [a] ch. 29:23; 45:11

64:9 [b] [ch. 57:16; Ps. 74:1, 2] 64:9 [c] Ps. 79:8

64:10 [d] Neh. 1:3; 2:3

64:11 [e] Hag. 1:9; 2:3; [2 Kgs. 25:9; 2 Chr. 36:19; Ps. 74:7]

64:12 [f] ch. 42:14; [Zech. 1:12]

65:1 [g] Cited Rom. 10:20; [Eph. 2:12, 13] 65:1 [h] [ch. 2:2, 3; 18:7; 19:19, 25; Zech. 14:16]

65:2 [i] Rom. 10:21

65:3 [j] ch. 1:29; 66:17; [ch. 57:3-6]

65:4 [k] ch. 66:17

65:5 [l] ch. 1:31; 9:18

65:6 [m] [Jer. 2:22; 17:1] 65:6 [n] Ps. 50:3 65:6 [o] Ps. 79:12; [Jer. 16:18]

65:7 [p] Ex. 20:5; [Matt. 23:35] 65:7 [q] [Ezek. 20:27, 28]

65:8 [r] [ch. 17:6] 65:8 [s] [ch. 2:21]

65:9 [t] [ch. 27:6; 37:31]

65:10 [u] ch. 33:9; 35:2 65:10 [v] Hos. 2:15; [Josh. 7:26] 65:10 [w] [ch. 51:1]

65:11 [x] [Josh. 24:20] 65:11 [y] ver. 25; Joel 3:17 65:11 [z] Ezek. 23:41; [1 Cor. 10:21]

65:12 [a] ch. 66:4; Prov. 1:24; Jer. 7:13 65:12 [b] ch. 66:4

65:13 [c] ch. 55:1; Ps. 22:26

65:14 [d] [Ps. 5:11]

65:15 [e] ver. 9 65:15 [f] [Deut. 28:37; Jer. 29:22; Zech. 8:13] 65:15 [g] ch. 62:2

65:16 [h] Jer. 4:2 65:16 [i] [Deut. 32:4] 65:16 [j] [ch. 43:18, 19]

65:17 [k] ch. 66:22; 2 Pet. 3:13; Rev. 21:1

65:18 [l] [Jer. 31:7]

65:19 [m] ch. 62:5; 66:10 65:19 [n] ch. 35:10; Rev. 21:4

65:20 [o] [Prov. 3:2] 65:20 [p] Eccles. 8:12

65:21 [q] Ezek. 28:26; [Deut. 28:30]

65:22 [q] [See ver. 21 above] 65:22 [r] See Ps. 92:12-14
65:23 [s] ch. 49:4 65:23 [t] [Deut. 28:41] 65:23 [u] ch. 61:9; See Ps. 115:12-15
65:24 [v] [Ps. 32:5] 65:24 [w] [Dan. 9:21]
65:25 [x] ch. 11:6, 7 65:25 [y] Gen. 3:14; Mic. 7:17 65:25 [z] ch. 11:9
66:1 [a] Cited Acts 7:49, 50; [1 Kgs. 8:27; Acts 17:24] 66:1 [b] [Matt. 5:34, 35]
66:2 [c] [1 Chr. 29:14] 66:2 [d] ch. 57:15; Ps. 34:18
66:3 [e] ch. 1:11 66:3 [f] See ch. 65:4 66:3 [g] Jer. 7:24
66:4 [h] [ch. 30:16] 66:4 [i] [ch. 51:12] 66:4 [j] See ch. 65:12 66:4 [k] [Jer. 7:31]
66:5 [l] ch. 5:19
66:6 [m] ch. 63:4; 65:6
66:7 [n] See ch. 13:8
66:8 [n] [See ver. 7 above]
66:10 [o] ch. 65:19
66:12 [p] [ch. 48:18] 66:12 [q] ch. 60:16
66:13 [r] ch. 51:12; [ch. 35:10]
66:14 [s] ch. 58:11 66:14 [t] [Ezra 8:22, 31]
66:15 [u] ch. 33:14; Mal. 3:1, 2; [2 Thess. 1:7, 8] 66:15 [v] Ps. 68:17
66:16 [w] Ps. 97:3 66:16 [x] Joel 3:2
66:17 [y] ch. 65:3, 5 66:17 [z] See ch. 65:4
66:18 [a] ch. 2:2; Zech. 14:16
66:19 [b] ch. 45:20 66:19 [c] 1 Kgs. 10:22 66:19 [d] Jer. 46:9; Ezek. 27:10 66:19 [e] Gen. 10:2; Ezek. 27:13 66:19 [f] Gen. 10:5 66:19 [g] [Rom. 15:20, 21]
66:20 [h] See ch. 14:2; 49:22 66:20 [i] [Rom. 15:16]
66:21 [j] ch. 61:6; Ex. 19:6; [1 Pet. 2:9; Rev. 1:6]
66:22 [k] See ch. 65:17 66:22 [l] ch. 53:10; [Ps. 89:29]
66:23 [m] [Ps. 86:9; Zech. 14:16]
66:24 [n] Mark 9:48 66:24 [o] [Rev. 21:8]

Footnotes

Jer. 1:11 [1] **1:11** *Almond* sounds like the Hebrew for *watching* (compare verse 12)
Jer. 1:14 [2] **1:14** The Hebrew word can mean *evil*, *harm*, or *disaster*, depending on the context; so throughout Jeremiah
Jer. 1:17 [3] **1:17** Hebrew *gird up your loins*
Jer. 2:8 [1] **2:8** Or *rulers*
Jer. 2:16 [2] **2:16** Hebrew *grazed*
Jer. 2:18 [3] **2:18** Hebrew *the River*
Jer. 3:1 [1] **3:1** Septuagint, Syriac; Hebrew *Saying, "If*
Jer. 3:23 [2] **3:23** Hebrew *commotion*
Jer. 5:26 [1] **5:26** The meaning of the Hebrew is uncertain
Jer. 6:2 [1] **6:2** Or *I have likened the daughter of Zion to the loveliest pasture*
Jer. 8:7 [1] **8:7** The meaning of the Hebrew word is uncertain
Jer. 8:7 [2] **8:7** Or *just decrees*
Jer. 8:13 [3] **8:13** The meaning of the Hebrew is uncertain
Jer. 8:18 [4] **8:18** Compare Septuagint; the meaning of the Hebrew is uncertain
Jer. 9:1 [1] **9:1** Ch 8:23 in Hebrew
Jer. 9:2 [2] **9:2** Ch 9:1 in Hebrew
Jer. 9:3 [3] **9:3** Septuagint; Hebrew *and not for truth they have grown strong*
Jer. 10:3 [1] **10:3** Or *vapor*, or *mist*
Jer. 10:5 [2] **10:5** Hebrew *They*
Jer. 10:11 [3] **10:11** This verse is in Aramaic
Jer. 12:13 [1] **12:13** Hebrew *your*
Jer. 13:24 [1] **13:24** Hebrew *them*
Jer. 15:11 [1] **15:11** The meaning of the Hebrew is uncertain
Jer. 17:5 [1] **17:5** Hebrew *arm*
Jer. 17:10 [2] **17:10** Hebrew *kidneys*
Jer. 17:13 [3] **17:13** Hebrew *me*
Jer. 18:14 [1] **18:14** Hebrew *of the field*
Jer. 18:14 [2] **18:14** Hebrew *Are foreign waters plucked up*

Jer. 20:12 [1] **20:12** Hebrew *kidneys*
Jer. 21:2 [1] **21:2** Hebrew *Nebuchadrezzar*, an alternate spelling of *Nebuchadnezzar* (king of Babylon) occurring frequently from Jeremiah 21–52; this latter spelling is used throughout Jeremiah for consistency
Jer. 22:6 [1] **22:6** Hebrew *cities*
Jer. 23:8 [1] **23:8** Septuagint; Hebrew *I*
Jer. 23:33 [2] **23:33** Septuagint, Vulgate; Hebrew *What burden?*
Jer. 24:9 [1] **24:9** Compare Septuagint; Hebrew *horror for evil*
Jer. 25:26 [1] **25:26** Hebrew *Sheshach*, a code name for Babylon
Jer. 27:1 [1] **27:1** Or *Jehoiakim*
Jer. 27:3 [2] **27:3** Hebrew *Send them*
Jer. 29:8 [1] **29:8** Hebrew *your dreams, which you cause to dream*
Jer. 29:11 [2] **29:11** Or *peace*
Jer. 30:8 [1] **30:8** Or *serve him*
Jer. 31:3 [1] **31:3** Septuagint; Hebrew *me*
Jer. 31:20 [2] **31:20** Hebrew *bowels*
Jer. 33:2 [1] **33:2** Septuagint; Hebrew *it*
Jer. 33:5 [2] **33:5** That is, the torn-down houses
Jer. 33:9 [3] **33:9** Hebrew *And it*
Jer. 34:18 [1] **34:18** Hebrew lacks *them like*
Jer. 40:5 [1] **40:5** Syriac; the meaning of the Hebrew phrase is uncertain
Jer. 41:9 [1] **41:9** Hebrew *by the hand of*
Jer. 44:9 [1] **44:9** Hebrew *his*
Jer. 44:19 [2] **44:19** Compare Syriac; Hebrew lacks *And the women said*
Jer. 46:15 [1] **46:15** Hebrew *He does not stand*
Jer. 47:7 [1] **47:7** Septuagint, Vulgate; Hebrew *you*
Jer. 48:5 [1] **48:5** Hebrew *weeping goes up with weeping*
Jer. 48:5 [2] **48:5** Septuagint (compare Isaiah 15:5) *heard the cry*
Jer. 48:12 [3] **48:12** Septuagint, Aquila; Hebrew *their*
Jer. 49:4 [1] **49:4** Hebrew *boast of your valleys, your valley flows*
Jer. 49:16 [2] **49:16** Or *of Sela*
Jer. 49:19 [3] **49:19** Septuagint, Syriac *them*
Jer. 50:21 [1] **50:21** *Merathaim* means *double rebellion*
Jer. 50:21 [2] **50:21** *Pekod* means *punishment*
Jer. 50:21 [3] **50:21** That is, set apart (devote) as an offering to the Lord (for destruction)

Jer. 51:1 [1] **51:1** A code name for Chaldea
Jer. 51:3 [2] **51:3** That is, set apart (devote) as an offering to the Lord (for destruction)
Jer. 51:5 [3] **51:5** Hebrew *their land*
Jer. 51:34 [4] **51:34** Or *he has expelled me*
Jer. 51:41 [5] **51:41** Hebrew *Sheshach*, a code name for Babylon
Jer. 52:20 [1] **52:20** Hebrew lacks *the sea*
Jer. 52:21 [2] **52:21** A *cubit* was about 18 inches or 45 centimeters
Jer. 52:31 [3] **52:31** Hebrew *king, lifted up the head of*

Cross-references for Jeremiah

1:1 [a] Ezek. 1:3 1:1 [b] ch. 29:27; 32:7; Josh. 21:18
1:2 [c] See 2 Kgs. 22; 23:1-30 1:2 [d] ch. 25:3; 36:2
1:3 [e] ch. 25:1; 36:1; See 2 Kgs. 23:34–24:6 1:3 [f] ch. 39:2 1:3 [g] See 2 Kgs. 24:17–25:7 1:3 [h] See 2 Kgs. 25:8-11
1:5 [i] See Isa. 44:2 1:5 [j] [John 10:36] 1:5 [k] [Isa. 49:6]; See ch. 25:15-29; ch. 46–51
1:6 [l] [Ex. 4:10] 1:6 [m] [1 Kgs. 3:7]
1:7 [n] ver. 17; Ezek. 2:7
1:8 [o] Ezek. 2:6; 3:9 1:8 [p] ch. 15:20; See Ex. 3:12
1:9 [q] [Ezek. 2:9] 1:9 [r] [Isa. 6:7] 1:9 [s] ch. 5:14
1:10 [k] [See ver. 5 above] 1:10 [t] ch. 18:7; 31:28; 45:4; [2 Cor. 10:4, 5]
1:11 [u] [Amos 7:8]
1:13 [v] Ezek. 24:3; [Ezek. 22:21] 1:13 [w] ch. 4:6; 6:1; 10:22
1:14 [w] [See ver. 13 above]
1:15 [x] [ch. 25:9] 1:15 [y] [ch. 39:3; 43:10]
1:16 [z] ch. 4:12 1:16 [a] ch. 19:4; 22:9 1:16 [b] ch. 7:9; 44:3 1:16 [c] ch. 25:6, 7; Isa. 2:8; Acts 7:41
1:17 [d] [1 Kgs. 18:46; 1 Pet. 1:13] 1:17 [e] ver. 7 1:17 [f] ver. 8; Ezek. 3:9
1:18 [g] [Isa. 50:7] 1:18 [h] Rev. 3:12 1:18 [i] ch. 15:20; [ch. 6:27]
1:19 [i] [See ver. 18 above] 1:19 [j] ver. 8; [Acts 18:9, 10]
2:2 [k] ch. 3:4 2:2 [l] Ezek. 16:8, 43, 60; [Rev. 2:4] 2:2 [m] Deut. 2:7 2:2 [n] Deut. 8:2, 3
2:3 [o] Ex. 28:36; [Ex. 19:5, 6] 2:3 [p] James 1:18; [Ex. 4:22] 2:3 [q] ch. 12:14; Ezek. 25:12, 13; [Gen. 12:3]
2:5 [r] ver. 31; Isa. 5:4; Mic. 6:3 2:5 [s] 2 Kgs. 17:15 2:5 [t] ch. 10:15; 14:22; 16:19
2:6 [u] [Isa. 63:11-13; Hos. 13:4, 5] 2:6 [v] Deut. 8:15; 32:10
2:7 [w] See Deut. 8:7-10 2:7 [x] Ps. 106:38; [Lev. 18:24, 25]
2:8 [y] ch. 18:18; [Mal. 2:7; Rom. 2:20] 2:8 [z] [ch. 5:5] 2:8 [a] ch. 23:13; [ch. 5:31] 2:8 [b] [Hab. 2:18]

2:9 [c] ver. 35; Ezek. 17:20; 20:35, 36 2:9 [d] Ex. 20:5, 6

2:10 [e] See Gen. 10:4 2:10 [f] See Isa. 21:16

2:11 [g] [Mic. 4:5]; See ch. 18:13-15 2:11 [h] ch. 16:20; Isa. 37:19; Gal. 4:8 2:11 [i] Ps. 106:20 2:11 [b] [See ver. 8 above]

2:12 [j] Isa. 1:2

2:13 [k] ch. 17:13 2:13 [l] Ps. 36:9 2:13 [m] John 4:10

2:14 [n] [Ex. 4:22]

2:15 [o] ch. 4:7; Isa. 5:29 2:15 [p] ch. 9:11; 46:19

2:16 [q] ch. 44:1; 46:14; Ezek. 30:16 2:16 [r] ch. 43:7-9 2:16 [s] [Deut. 33:20]

2:17 [t] ch. 4:18 2:17 [u] ver. 6

2:18 [v] ver. 36; Isa. 30:1, 2; 31:1 2:18 [w] Isa. 23:3 2:18 [x] [Hos. 7:11] 2:18 [y] Gen. 31:21; Isa. 7:20; 8:7

2:19 [z] Isa. 3:9; Hos. 5:5 2:19 [a] ch. 3:22; 5:6; 14:7 2:19 [b] ch. 4:18 2:19 [c] ver. 13, 17

2:20 [d] ch. 5:5; 30:8 2:20 [e] ver. 31 2:20 [f] ch. 3:2; 17:2 2:20 [g] ch. 3:1; Isa. 1:21

2:21 [h] Ex. 15:17; Ps. 44:2; 80:8; Isa. 5:2 2:21 [i] Isa. 5:4; [Deut. 32:32]

2:22 [j] [ch. 17:1]

2:23 [k] ver. 35 2:23 [l] ch. 7:31, 32; 19:2, 6

2:24 [m] ch. 14:6

2:25 [n] Deut. 29:5 2:25 [o] Ex. 17:6 2:25 [p] ch. 3:13; Deut. 32:16

2:26 [q] ch. 13:13; 32:32; [ch. 8:1]

2:27 [r] Judg. 10:9, 10; Isa. 26:16

2:28 [s] Deut. 32:37, 38 2:28 [t] Isa. 45:20 2:28 [u] ch. 11:13

2:30 [v] ch. 5:3; Isa. 1:5; 9:13 2:30 [w] Neh. 9:26; 1 Thess. 2:15

2:32 [x] Isa. 3:20; 61:10 2:32 [y] ch. 3:21; 18:15; Deut. 32:18; Ps. 106:21; Isa. 17:10; Hos. 8:14

2:34 [z] ch. 19:4; 2 Kgs. 21:16; 24:4; Ps. 106:38 2:34 [a] Ex. 22:2

2:35 [b] Ps. 143:2 2:35 [c] Prov. 28:13; 1 John 1:8, 10

2:36 [d] [ch. 31:22] 2:36 [e] Isa. 30:3

2:37 [f] 2 Sam. 13:19

3:1 [g] See Deut. 24:1-4 3:1 [h] ver. 9; Ps. 106:38 3:1 [i] ch. 2:20

3:2 [j] ver. 21, 23; ch. 4:11; 7:29; Num. 23:3 3:2 [k] Ezek. 16:25 3:2 [h] [See ver. 1 above]

3:3 [l] ch. 9:12; 14:22; Deut. 28:24 3:3 [m] [ch. 6:15]; See Ezek. 3:7, 8
3:4 [n] [Luke 15:18]
3:5 [o] Ps. 103:9
3:6 [p] ch. 1:2 3:6 [q] See ch. 2:20 3:6 [i] [See ver. 1 above]
3:7 [r] [Ezek. 16:46; 23:4]
3:8 [s] 2 Kgs. 17:18; [Hos. 1:6, 9] 3:8 [t] [Matt. 19:7; Mark 10:4]; See Deut. 24:1-4 3:8 [u] Ezek. 23:11 3:8 [i] [See ver. 1 above]
3:9 [v] ch. 2:27
3:10 [w] Hos. 7:14
3:11 [x] Ezek. 16:51, 52
3:12 [y] See ver. 18 3:12 [z] Prov. 28:13; See Deut. 30:1-10 3:12 [a] Ps. 86:5, 15 3:12 [b] Ps. 103:9
3:13 [c] Lev. 26:40 3:13 [d] ver. 6
3:14 [e] ver. 22; Hos. 14:1 3:14 [f] Isa. 54:5; 62:5; Hos. 2:19, 20; Mal. 2:11
3:15 [g] ch. 23:4; Ezek. 34:23; [John 10:11] 3:15 [h] Acts 20:28
3:17 [i] Isa. 2:2, 3 3:17 [j] Isa. 60:9
3:18 [k] ch. 50:4; Isa. 11:13; Ezek. 37:21, 22; Hos. 1:11 3:18 [l] ver. 12; ch. 16:15; 23:8; 31:8 3:18 [m] Amos 9:15
3:19 [n] [Isa. 63:16]
3:20 [o] ver. 7, 8; ch. 5:11
3:21 [p] See ver. 2 3:21 [q] ch. 31:9
3:22 [r] ver. 14 3:22 [s] ch. 30:17; Isa. 57:18; Hos. 6:1
3:23 [t] ver. 21; [Ps. 121:1, 2] 3:23 [u] Ps. 3:8
3:25 [v] Ezra 9:6; Job 8:22 3:25 [w] Ezra 9:7; Ezek. 2:3
4:1 [x] Joel 2:12 4:1 [y] [1 Kgs. 14:15]
4:2 [z] Deut. 6:13 4:2 [a] Isa. 65:16 4:2 [b] 1 Cor. 1:31; 2 Cor. 10:17
4:3 [c] Hos. 10:12 4:3 [d] Matt. 13:7, 22; Mark 4:7, 18; Luke 8:7, 14
4:4 [e] Deut. 10:16; [ch. 9:26; Rom. 2:28, 29] 4:4 [f] ch. 21:12 4:4 [g] Deut. 28:20
4:5 [h] [ch. 6:1; Hos. 5:8; Joel 2:1] 4:5 [i] ch. 8:14
4:6 [j] [ch. 50:2; 51:12, 27] 4:6 [k] See ch. 1:13 4:6 [l] [Isa. 1:28]
4:7 [m] ch. 2:15; 5:6; 49:19 4:7 [n] ch. 33:10; 34:22; 46:19; Isa. 5:9; 6:11

4:8 [o] ch. 6:26; Isa. 22:12; 32:11 4:8 [p] Num. 25:4; Ps. 78:49; See Isa. 13:9-13
4:9 [q] [Ps. 48:4, 5]
4:10 [r] Ezek. 14:9; [1 Kgs. 22:22]
4:11 [s] See ch. 3:2
4:12 [t] ch. 1:16
4:13 [u] Isa. 5:28 4:13 [v] 2 Sam. 1:23; Lam. 4:19 4:13 [w] ch. 9:19
4:14 [x] Ps. 51:2, 7; Isa. 1:16; James 4:8
4:15 [y] ch. 8:16 4:15 [z] See Josh. 24:33
4:16 [a] ch. 5:15
4:17 [b] ch. 6:3; See 2 Kgs. 25:1-4
4:18 [c] ch. 2:19
4:19 [d] Isa. 16:11; Hab. 3:16; [ch. 9:1; Isa. 22:4]
4:20 [e] Ezek. 7:26 4:20 [f] ch. 10:20; 49:29
4:22 [g] Ps. 82:5; Isa. 1:3 4:22 [h] Ps. 36:3; Isa. 1:16, 17; Rom. 16:19
4:23 [i] Gen. 1:2 4:23 [j] Isa. 5:30
4:24 [k] Nah. 1:5
4:25 [l] [Zeph. 1:3]
4:26 [m] Ps. 107:34 4:26 [n] See ver. 8
4:27 [o] ch. 5:10, 18; 30:11; 46:28; Neh. 9:31; Ezek. 11:13
4:28 [p] ch. 12:4; Hos. 4:3 4:28 [q] Isa. 50:3 4:28 [r] [Num. 23:19]
4:29 [s] See ver. 7
4:30 [t] [Isa. 61:10] 4:30 [u] [2 Kgs. 9:30] 4:30 [v] Lam. 1:2, 19; Ezek. 23:22
4:31 [w] ch. 6:24; See Isa. 13:8 4:31 [x] Isa. 1:15; Lam. 1:17
5:1 [y] [2 Chr. 16:9] 5:1 [z] See Gen. 18:23-32 5:1 [a] [ver. 7]
5:2 [b] [Titus 1:16] 5:2 [c] ch. 7:9
5:3 [d] See ch. 2:30 5:3 [e] Ezek. 3:8
5:4 [f] ch. 8:7; Mic. 3:1
5:5 [g] ch. 2:20; Ps. 2:3; 107:14
5:6 [h] See ch. 4:7 5:6 [i] Hab. 1:8; Zeph. 3:3 5:6 [j] Hos. 13:7 5:6 [k] ch. 2:19
5:7 [l] [ver. 1] 5:7 [m] Deut. 32:21; Josh. 23:7; 2 Chr. 13:9; Gal. 4:8 5:7 [n] Deut. 32:15 5:7 [o] ch. 9:2; 23:10 5:7 [p] Mic. 5:1
5:8 [q] ch. 13:27; 50:11 5:8 [r] Ezek. 22:11

5:9 [s] ver. 29; ch. 9:9; [Rom. 2:2]
5:10 [t] [ch. 39:8] 5:10 [u] See ch. 4:27
5:11 [v] ch. 3:20
5:12 [w] [Gen. 3:4] 5:12 [x] [ch. 14:13; Isa. 28:15]
5:14 [y] [ch. 1:9, 10] 5:14 [z] [Obad. 18; Zech. 12:6; Rev. 11:5]
5:15 [a] ch. 34:21, 22; Deut. 28:49; [ch. 1:15; Amos 6:14] 5:15 [b] Isa. 33:19
5:16 [c] See Isa. 5:28 5:16 [d] Ps. 5:9
5:17 [e] Lev. 26:16; Deut. 28:31, 33, 51 5:17 [f] [Hos. 8:14]
5:18 [u] [See ver. 10 above]
5:19 [g] ch. 13:22; 16:10, 11; 22:8, 9; Deut. 29:24, 25; 1 Kgs. 9:8, 9 5:19 [h] Deut. 4:27, 28; 28:47, 48, 68
5:21 [i] Deut. 32:6; Isa. 6:9 5:21 [j] [Matt. 13:14]
5:22 [k] ch. 10:7 5:22 [l] Job 26:10; 38:10, 11; Ps. 104:9 5:22 [m] ch. 51:55; [Ps. 46:3]
5:23 [n] ch. 6:28
5:24 [o] ch. 14:22; Deut. 11:14; Job 5:10; Ps. 147:8; Matt. 5:45 5:24 [p] Gen. 8:22
5:25 [q] ch. 3:3
5:26 [r] [Prov. 1:11] 5:26 [s] Ps. 10:9; [Ps. 124:7]
5:28 [t] Deut. 32:15 5:28 [u] [ch. 7:6; Isa. 1:23; Zech. 7:10]
5:29 [v] See ver. 9
5:30 [w] ch. 23:14; Hos. 6:10
5:31 [x] ch. 6:13; 14:14, 18; 20:6; 23:21, 25; 27:10, 15; 29:9; Ezek. 13:6 5:31 [y] [Mic. 2:11]
6:1 [z] [Judg. 1:21] 6:1 [a] See 2 Sam. 14:2 6:1 [b] Neh. 3:14 6:1 [c] See ch. 1:14
6:2 [d] See 2 Kgs. 19:21
6:3 [e] [ch. 23:1] 6:3 [f] ch. 4:17
6:4 [g] ch. 22:7; Joel 3:9; [ch. 51:27] 6:4 [h] ch. 15:8
6:6 [i] [Deut. 20:20] 6:6 [j] 2 Kgs. 19:32; Isa. 37:33; Ezek. 26:8; Luke 19:43 6:6 [k] Luke 19:44
6:7 [l] Isa. 57:20 6:7 [m] Ps. 55:9; Ezek. 7:11, 23
6:8 [n] Ezek. 23:18; [Hos. 9:12] 6:8 [o] See ch. 4:7
6:9 [p] [Deut. 24:21]

6:10 [q] Isa. 28:9; 53:1 6:10 [r] [Ex. 6:12; Acts 7:51] 6:10 [s] ch. 7:26 6:10 [t] ch. 20:8
6:11 [u] ch. 20:9 6:11 [v] ch. 9:21 6:11 [w] [Lam. 2:21] 6:11 [x] ch. 8:9
6:12 [y] For ver. 12-15, see ch. 8:10-12
6:13 [z] [ch. 31:34; 44:12; Jonah 3:5] 6:13 [a] Isa. 56:11 6:13 [b] ch. 14:18; 23:11; Mic. 3:11; See ch. 5:31
6:14 [c] ch. 4:10; 14:13; 23:17; Ezek. 13:10; Mic. 3:5; [John 14:27] 6:14 [d] Isa. 48:22; 57:21; Ezek. 7:25
6:15 [e] [ch. 3:3; 8:12] 6:15 [f] [ver. 6]
6:16 [g] ch. 18:15; [Isa. 8:20; Mal. 4:4; Luke 16:29] 6:16 [h] Matt. 11:29; [Ps. 116:7]
6:17 [i] Isa. 56:10; [Isa. 21:11] 6:17 [j] Isa. 58:1; [ch. 4:19] 6:17 [k] ch. 44:16
6:19 [l] Prov. 1:31
6:20 [m] Isa. 1:11 6:20 [n] Isa. 43:23; 60:6 6:20 [o] See 1 Kgs. 10:1 6:20 [p] ch. 7:21, 22; 14:12; Ps. 40:6; Isa. 1:11; Amos 5:21
6:21 [q] Ezek. 3:20
6:22 [r] For ver. 22-24, see ch. 50:41-43 6:22 [s] See ch. 1:13 6:22 [t] ch. 25:32; 31:8
6:23 [u] Isa. 13:9, 18 6:23 [v] Isa. 17:12
6:24 [w] ch. 38:4; 49:24; Ezek. 21:7; See 2 Sam. 4:1; Ezek. 7:17 6:24 [x] See Isa. 13:8
6:25 [y] Ps. 31:13; Lam. 2:22; [Job 18:11]
6:26 [z] See ch. 4:8; Esth. 4:1 6:26 [a] ch. 25:34; Ezek. 27:30; [Lam. 3:16; Mic. 1:10] 6:26 [b] Amos 8:10; Zech. 12:10
6:27 [c] [ch. 1:18] 6:27 [d] ch. 9:7
6:28 [e] ch. 5:23 6:28 [f] ch. 9:4; [Lev. 19:16] 6:28 [g] Ezek. 22:18, 20
6:29 [g] [See ver. 28 above] 6:29 [h] [Isa. 1:25]
6:30 [i] Isa. 1:22; Ezek. 22:19, 20
7:2 [j] ch. 26:2
7:3 [k] ch. 18:11; 26:13
7:4 [l] [ver. 8]
7:5 [m] ch. 22:3 7:5 [n] Deut. 24:14
7:6 [n] [See ver. 5 above] 7:6 [m] [See ver. 5 above] 7:6 [o] ch. 13:10; 25:6; Deut. 6:14

7:7 [p] Deut. 4:40 7:7 [q] ch. 3:18
7:9 [r] Hos. 4:1, 2 7:9 [s] ch. 5:2 7:9 [t] ch. 1:16 7:9 [o] [See ver. 6 above]
7:10 [u] ch. 32:34; 34:15
7:11 [v] Isa. 56:7 7:11 [u] [See ver. 10 above] 7:11 [w] Cited Matt. 21:13; Mark 11:17; Luke 19:46; [Ezek. 7:22]
7:12 [x] Judg. 18:31; 1 Sam. 1:3 7:12 [y] Deut. 12:11 7:12 [z] ch. 26:6; Ps. 78:60; See 1 Sam. 4:3-12
7:13 [a] ver. 25; 2 Chr. 36:15 7:13 [b] Prov. 1:24; [ver. 27; Isa. 50:2; 65:12]
7:14 [c] Deut. 12:5; 1 Kgs. 9:7 7:14 [u] [See ver. 10 above] 7:14 [z] [See ver. 12 above]
7:15 [c] [See ver. 14 above] 7:15 [d] 2 Kgs. 17:6, 23 7:15 [e] Ps. 78:67; Hos. 4:17; 5:3, 9; 6:4; 12:1
7:16 [f] ch. 11:14; 14:11; [Ex. 32:10; Deut. 9:14; 1 John 5:16]
7:18 [g] Hos. 7:4 7:18 [h] ch. 44:17, 19 7:18 [i] [2 Kgs. 23:13] 7:18 [j] ch. 19:13 7:18 [k] ch. 11:17; Deut. 32:16, 21; 1 Kgs. 14:9; 16:2; 2 Chr. 34:25
7:19 [l] [Job 35:6] 7:19 [m] ch. 51:51
7:20 [n] ch. 42:18; 44:6; 2 Chr. 34:25; Lam. 4:11 7:20 [o] ch. 17:27
7:21 [p] See ch. 6:20
7:22 [q] Hos. 6:6
7:23 [r] ch. 11:4, 7; Ex. 15:26; Deut. 6:3 7:23 [s] Lev. 26:12 7:23 [t] Deut. 5:33 7:23 [u] ch. 42:6; Deut. 4:40
7:24 [v] Ps. 81:11 7:24 [w] Ps. 81:12 7:24 [x] [ch. 3:17; Hos. 4:16] 7:24 [y] ch. 2:19, 27; 8:5; 15:6; 32:33
7:25 [z] 2 Chr. 36:15, 16
7:26 [v] [See ver. 24 above] 7:26 [a] 2 Chr. 30:8 7:26 [b] ch. 16:12
7:27 [c] ch. 1:17 7:27 [d] [ver. 13]
7:28 [e] ch. 9:3
7:29 [f] [Job 1:20] 7:29 [g] See ch. 3:2
7:30 [h] ch. 32:34; Ezek. 5:11; 7:20; [ch. 19:5; 2 Kgs. 21:4, 7] 7:30 [i] See ver. 10
7:31 [j] 2 Kgs. 23:10 7:31 [k] [ch. 31:40; Josh. 18:16] 7:31 [l] Ps. 106:38 7:31 [m] Deut. 17:3; [ver. 21, 22]
7:32 [n] ch. 19:6 7:32 [j] [See ver. 31 above] 7:32 [k] [See ver. 31 above] 7:32 [o] ch. 19:11; [Ezek. 6:5]

7:33 [p] ch. 12:9; 16:4; 19:7; 34:20; Deut. 28:26; Ps. 79:2 7:33 [q] [Isa. 17:2]
7:34 [r] ch. 16:9; 25:10; Ps. 78:63; Isa. 24:7, 8; Rev. 18:22, 23; [Ezek. 26:13; Hos. 2:11] 7:34 [s] ch. 27:17; 44:2, 6; Lev. 26:31, 33
8:2 [t] Deut. 4:19; 2 Kgs. 21:3; 23:5; [Job 31:26-28; Ezek. 8:16] 8:2 [u] [Job 27:19] 8:2 [v] ch. 9:22; 16:4; 25:33
8:3 [w] [Job 3:21, 22; 7:15, 16; Rev. 9:6] 8:3 [x] ch. 23:3, 8; 29:14, 18; 32:37; Dan. 9:7
8:4 [y] [Rom. 11:11]
8:5 [z] See ch. 7:24 8:5 [a] See ch. 2:19 8:5 [b] ch. 9:6
8:6 [c] [2 Pet. 3:9] 8:6 [d] See Job 39:19-25
8:7 [e] Song 2:12 8:7 [f] Isa. 38:14 8:7 [g] [ch. 5:4, 5; Isa. 1:3]
8:8 [h] [Rom. 2:17, 18]
8:9 [i] [1 Cor. 1:19, 20] 8:9 [j] Job 5:13
8:10 [k] For ver. 10-12, see ch. 6:12-15 8:10 [l] [Isa. 56:11]
8:11 [m] ver. 21
8:12 [n] See ch. 3:3 8:12 [o] [Hos. 4:5]
8:13 [q] Isa. 5:1, 2; Joel 1:7 8:13 [r] [Matt. 21:19; Luke 13:6] 8:13 [s] Isa. 1:30
8:14 [t] ch. 4:5 8:14 [u] ch. 9:15; 23:15; Lam. 3:15, 19; Amos 6:12; [Rev. 8:11] 8:14 [v] ch. 23:15; Deut. 29:18
8:15 [w] ch. 14:19; Job 30:26
8:16 [x] Job 39:20 8:16 [y] ch. 4:15 8:16 [z] Judg. 5:22 8:16 [a] ch. 49:21; 51:29; Ps. 60:2 8:16 [b] ch. 10:25; 47:2
8:17 [c] [Lev. 26:22] 8:17 [d] Ps. 58:4, 5; [Eccles. 10:11] 8:17 [e] Num. 21:6
8:18 [f] Isa. 1:5; Lam. 1:13, 22; 5:17
8:19 [g] Isa. 39:3 8:19 [h] Isa. 33:17 8:19 [i] Deut. 32:21
8:21 [j] ver. 11; ch. 14:17 8:21 [k] Job 30:30; Lam. 4:8; Joel 2:6; Nah. 2:10
8:22 [l] ch. 46:11; [Gen. 37:25]
9:1 [m] See ch. 13:17 9:1 [j] [See ch. 8:21 above]
9:2 [n] ch. 5:7, 8; 23:10; Hos. 7:4 9:2 [o] Isa. 21:2
9:3 [p] [Ps. 64:3] 9:3 [q] [Judg. 2:10; Hos. 4:1]
9:4 [r] ch. 12:6; Ps. 41:9; Mic. 7:5 9:4 [s] [Gen. 27:36] 9:4 [t] ch. 6:28; [Lev. 19:16]
9:6 [u] ch. 8:5

9:7 [v] Isa. 1:25 9:7 [w] ch. 6:27 9:7 [j] [See ch. 8:21 above]
9:8 [x] [Ps. 57:4] 9:8 [y] [Ps. 12:2; 120:3] 9:8 [z] Ps. 28:3 9:8 [a] Hos. 7:6
9:9 [b] ch. 5:9, 29
9:10 [c] ch. 12:4; Ps. 65:12 9:10 [d] ver. 12 9:10 [e] ch. 4:25
9:11 [f] Isa. 25:2 9:11 [g] ch. 10:22; 49:33; 51:37 9:11 [h] ch. 34:22; 44:6
9:12 [i] ch. 23:18; Ps. 107:43; Hos. 14:9 9:12 [j] ver. 10
9:13 [k] [Ps. 89:30-32]
9:14 [l] See ch. 3:17
9:15 [m] Deut. 29:18; [Ps. 80:5] 9:15 [n] See ch. 8:14
9:16 [o] Lev. 26:33; Deut. 28:64 9:16 [p] ch. 15:14 9:16 [q] ch. 14:12; [ch. 49:37; Ezek. 5:2, 12]
9:17 [r] [2 Chr. 35:25]
9:18 [s] Amos 5:16; [Matt. 9:23; Mark 5:38] 9:18 [t] ver. 1; ch. 14:17
9:19 [u] ch. 4:13
9:21 [v] ch. 6:11
9:22 [w] See ch. 8:2 9:22 [x] [Lev. 23:22; Job 5:26]
9:23 [y] Prov. 3:5; 21:30; Eccles. 9:11
9:24 [z] [Ps. 34:2; 1 Cor. 1:31; 2 Cor. 10:17] 9:24 [a] [Mic. 6:8; 7:18]
9:25 [b] [Isa. 24:21]
9:26 [c] [ch. 25:19-21] 9:26 [d] ch. 25:23; 49:32; [Lev. 19:27] 9:26 [e] Lev. 26:41; Deut. 10:16; Ezek. 44:7; Rom. 2:28, 29; [ch. 4:4]
10:3 [f] Isa. 44:9 10:3 [g] Isa. 40:20; 45:20
10:4 [h] Isa. 40:19 10:4 [i] Isa. 41:7
10:5 [j] Ps. 115:5; 135:16; Hab. 2:18, 19; 1 Cor. 12:2 10:5 [k] Ps. 115:7; Isa. 46:7 10:5 [l] Isa. 41:23
10:6 [m] ch. 49:19; Ex. 15:11; Ps. 86:8, 10
10:7 [n] ch. 5:22; Rev. 15:4
10:8 [o] [Isa. 41:29; Hab. 2:18; Zech. 10:2] 10:8 [p] ver. 21
10:9 [q] Isa. 40:19 10:9 [r] Gen. 10:4; See 1 Kgs. 10:22 10:9 [s] Dan. 10:5 10:9 [t] Ps. 115:4
10:10 [u] Deut. 32:4; Ps. 31:5 10:10 [v] Ps. 42:2
10:11 [w] [Ps. 96:5] 10:11 [x] ver. 15; Isa. 2:18; Zech. 13:2

10:12 [y] For ver. 12-16, see ch. 51:15-19 10:12 [z] Gen. 1:1, 6, 9; Ps. 104:5; Prov. 3:19 10:12 [a] Job 9:8
10:13 [b] [Job 38:34; Ps. 104:6, 7] 10:13 [c] Ps. 135:7 10:13 [d] ch. 14:22; Job 5:10 10:13 [e] Job 38:22
10:14 [f] ver. 8; Prov. 30:2; [Rom. 1:22] 10:14 [g] See Isa. 42:17 10:14 [h] Ps. 135:17; Hab. 2:19
10:16 [i] Ps. 16:5 10:16 [j] Deut. 32:9 10:16 [k] ch. 31:35; 32:18; 50:34
10:17 [l] [ch. 6:1; Ezek. 12:3]
10:18 [m] 1 Sam. 25:29 10:18 [n] Deut. 28:20
10:19 [o] ch. 14:17; 30:12
10:20 [p] ch. 4:20; [Isa. 54:2] 10:20 [q] ch. 31:15
10:21 [r] ch. 23:1; Ezek. 34:2 10:21 [s] ver. 8 10:21 [t] Ezek. 34:5, 6
10:22 [u] See ch. 1:13 10:22 [v] See ch. 9:11
10:23 [w] Prov. 16:1; 20:24; Dan. 5:23
10:24 [x] ch. 30:11; 46:28; Ps. 6:1; 38:1
10:25 [y] Ps. 79:6, 7 10:25 [z] ch. 8:16; 30:16; Ps. 14:4
11:2 [a] ver. 6, 8; [2 Kgs. 23:3]
11:3 [b] Deut. 27:26; Gal. 3:10
11:4 [c] Deut. 4:20 11:4 [d] ch. 7:22, 23; Lev. 26:3, 12
11:5 [e] Deut. 7:12, 13; Ps. 105:9, 10 11:5 [f] See Ex. 3:8
11:6 [g] [ch. 19:2] 11:6 [h] ver. 2, 8; [2 Kgs. 23:3]
11:7 [i] ch. 7:25; See 2 Chr. 36:15 11:7 [d] [See ver. 4 above]
11:8 [j] ch. 7:26; 32:23 11:8 [k] See ch. 3:17 11:8 [h] [See ver. 6 above]
11:9 [l] Ezek. 22:25; [Isa. 8:12; Hos. 6:9]
11:10 [m] [ch. 17:23; Ps. 78:8; 79:8; Ezek. 20:18] 11:10 [n] Deut. 31:16, 20
11:11 [o] Prov. 1:28; Isa. 1:15; Ezek. 8:18; Mic. 3:4
11:12 [p] ch. 2:28; [Acts 17:16]
11:13 [p] [See ver. 12 above] 11:13 [q] [Hos. 9:10]; See Judg. 6:25-32
11:14 [r] ch. 7:16; [Heb. 10:26; 1 John 5:16] 11:14 [o] [See ver. 11 above]
11:15 [s] Isa. 1:11, 12 11:15 [t] [Ezek. 16:25] 11:15 [u] Prov. 2:14
11:16 [v] Ps. 52:8; [Hos. 14:6] 11:16 [w] [Ps. 83:2] 11:16 [x] Rom. 11:17, 20
11:17 [y] ch. 2:21; Isa. 5:2 11:17 [z] See ch. 7:18

11:19 [a] Isa. 53:7; [Rev. 5:6] 11:19 [b] ch. 18:18; Lam. 3:60, 61 11:19 [c] Ps. 83:4; Isa. 53:8 11:19 [d] Ps. 27:13

11:20 [e] ch. 17:10; 20:12; Ps. 7:9; Rev. 2:23 11:20 [f] See 1 Sam. 16:7 11:20 [g] ch. 15:15; 17:18; 20:12; Lam. 3:64

11:21 [h] Josh. 21:18 11:21 [i] [ch. 12:6; Matt. 13:57] 11:21 [j] Isa. 30:10

11:23 [k] Josh. 21:18 11:23 [l] ch. 23:12

12:1 [m] Ezra 9:15; Ps. 51:4; Lam. 1:18; Dan. 9:7 12:1 [n] Job 12:6; Ps. 37:1, 7; 92:7; Hab. 1:13; Mal. 3:15; See Job 21:7-15; Ps. 73:3-12 12:1 [o] [Isa. 21:2]

12:2 [p] Isa. 29:13

12:3 [q] ch. 15:15; Ps. 139:1 12:3 [r] Ps. 17:3 12:3 [s] [2 Pet. 2:12] 12:3 [t] James 5:5

12:4 [u] ver. 11; ch. 9:10; 23:10 12:4 [v] Ps. 107:34 12:4 [w] ch. 4:25; 7:20; 9:10; Hos. 4:3; [Rom. 8:22]

12:5 [x] ch. 49:19; 50:44; Zech. 11:3; [Josh. 3:15]

12:6 [y] ch. 9:4; [ch. 11:19, 21] 12:6 [o] [See ver. 1 above] 12:6 [z] Prov. 26:25

12:7 [a] Isa. 19:25 12:7 [b] ch. 11:15

12:8 [a] [See ver. 7 above]

12:9 [a] [See ver. 7 above] 12:9 [c] Isa. 46:11 12:9 [d] ch. 7:33; Isa. 56:9; [Ezek. 39:17; Rev. 19:17]

12:10 [e] Isa. 63:18

12:11 [u] [See ver. 4 above] 12:11 [f] Isa. 42:25

12:13 [g] [Lev. 26:16; Deut. 28:38; Mic. 6:15; Hag. 1:6] 12:13 [h] Isa. 55:2; Hab. 2:13 12:13 [i] ch. 4:8, 26; 25:37, 38; 30:24; 49:37; 51:45; Lam. 1:12; 4:11

12:14 [j] [Ps. 137:7]; See Ezek. 25 12:14 [k] Zech. 2:8 12:14 [l] ch. 3:18

12:15 [m] ch. 48:47; 49:6

12:16 [n] ch. 4:2 12:16 [o] ch. 24:6; [1 Pet. 2:5]

12:17 [p] [Isa. 60:12]

13:1 [q] Ex. 28:39; Lev. 16:4; [Acts 21:11]

13:4 [r] [ch. 51:59, 63] 13:4 [s] Isa. 7:19

13:6 [q] [See ver. 1 above]

13:7 [q] [See ver. 1 above] 13:7 [t] ch. 18:4 13:7 [u] [Ezek. 15:4, 5]

13:9 [v] [Ps. 137:1] 13:9 [w] Lev. 26:19

13:10 [x] [ch. 3:17; 16:11, 12] 13:10 [u] [See ver. 7 above]
13:11 [y] [Ex. 19:5] 13:11 [z] ch. 33:9; Isa. 55:13; Zeph. 3:20
13:12 [a] ch. 48:12
13:13 [b] Ezek. 23:33 13:13 [c] ch. 17:20; 19:3; 22:2 13:13 [d] [ch. 18:18]
13:14 [e] Ps. 2:9; [ch. 19:10, 11]
13:16 [f] [Josh. 7:19] 13:16 [g] Isa. 5:30; 8:22; Amos 5:8; 8:9; [John 11:10] 13:16 [h] Isa. 60:2
13:17 [i] ch. 9:1, 18; 14:17; Lam. 1:2, 16; 2:18; 3:49
13:18 [j] ch. 22:26; 2 Kgs. 24:12 13:18 [k] Prov. 4:9; Isa. 28:5; 62:3; Lam. 5:16
13:19 [l] [Josh. 6:1]
13:20 [m] ch. 1:13, 14; 6:22
13:21 [n] See Isa. 13:8
13:22 [o] See ch. 5:19 13:22 [p] ver. 26; Isa. 3:17; Lam. 1:8; Nah. 3:5; [Hos. 2:10]
13:23 [q] [Matt. 19:26]
13:24 [r] Ps. 1:4; 83:13
13:25 [s] Job 20:29; Ps. 11:6 13:25 [t] ch. 2:32
13:26 [p] [See ver. 22 above]
13:27 [u] ch. 6:15 13:27 [v] ch. 5:8 13:27 [w] See ch. 2:20 13:27 [x] Isa. 1:16; [Ezek. 24:13]

14:1 [y] ch. 17:8

14:2 [z] Lam. 1:4 14:2 [a] Isa. 3:26; [Lam. 2:8] 14:2 [b] [1 Sam. 5:12]

14:3 [c] Ps. 40:14 14:3 [d] [2 Sam. 15:30]

14:4 [e] ch. 3:3

14:5 [f] Job 39:1; Ps. 29:9

14:6 [g] ch. 2:24

14:7 [h] ver. 21; Ps. 25:11 14:7 [i] ch. 2:19 14:7 [j] ver. 20

14:8 [k] ch. 17:13; 50:7; Ps. 71:5

14:9 [l] [Isa. 59:1] 14:9 [m] [Ex. 29:45] 14:9 [n] Dan. 9:18; [Eph. 3:15] 14:9 [o] Ps. 119:121

14:10 [p] Hos. 8:13 14:10 [q] Hos. 9:9

14:11 [r] See ch. 7:16

14:12 [s] Prov. 1:28; Isa. 1:15; Ezek. 8:18; Mic. 3:4; See ch. 6:20 14:12 [t] ch. 16:4; 24:10; 32:24; Ezek. 14:21

14:13 [u] [ch. 4:10; 6:14]

14:14 [v] See ch. 5:31 14:14 [w] ch. 23:21; 27:15; Deut. 18:20; [Matt. 7:15; Mark 13:22] 14:14 [x] Ezek. 13:6; [ch. 27:9; 29:8] 14:14 [y] ch. 23:26

14:15 [w] [See ver. 14 above] 14:15 [t] [See ver. 12 above] 14:15 [z] [ch. 23:34]

14:16 [a] Ps. 79:3

14:17 [b] See ch. 13:17 14:17 [c] See ch. 8:21 14:17 [d] ch. 10:19; 30:12

14:18 [e] Ezek. 7:15 14:18 [f] [ch. 5:31]

14:19 [g] Lam. 5:22 14:19 [h] [ch. 15:18] 14:19 [i] ch. 8:15

14:20 [j] [Ps. 106:6; Dan. 9:5, 8]

14:21 [k] ver. 7 14:21 [l] Lev. 26:42; Ps. 106:45

14:22 [m] ch. 10:15; [Deut. 32:21] 14:22 [n] Job 28:26; 38:26, 28; Zech. 10:1, 2 14:22 [o] Job 12:9; Isa. 66:2

15:1 [p] Ps. 99:6; [Ezek. 14:14] 15:1 [q] [Ps. 106:23]; See Ex. 32:11-13 15:1 [r] [1 Sam. 7:9; 8:6; 12:23; 15:11] 15:1 [s] ch. 35:19; [ver. 19]

15:2 [t] ch. 14:12; 16:4; 21:9; 43:11; Ezek. 5:12; 6:11, 12; Zech. 11:9

15:3 [u] See Lev. 26:16-22 15:3 [v] Deut. 28:26 15:3 [w] Rev. 6:8

15:4 [x] ch. 24:9; 29:18; 34:17; Deut. 28:25 15:4 [y] [2 Kgs. 21:2, 11, 16, 17; 23:26; 24:3, 4]

15:5 [z] Isa. 51:19; [Nah. 3:7]

15:6 [a] Deut. 32:15 15:6 [b] See ch. 7:24 15:6 [c] [Hos. 13:14]
15:7 [d] [ch. 51:2; Isa. 41:16; Matt. 3:12; Luke 3:17] 15:7 [e] Isa. 30:24 15:7 [f] ch. 5:3; Isa. 9:13; Amos 4:6, 8-11
15:8 [g] Gen. 22:17; Ps. 139:18
15:9 [h] 1 Sam. 2:5; [Lam. 1:1] 15:9 [i] Job 11:20 15:9 [j] Amos 8:9
15:10 [k] ch. 20:14 15:10 [l] Ex. 22:25; Ps. 15:5; Isa. 24:2
15:12 [m] See ch. 1:13
15:13 [n] ch. 17:3 15:13 [o] Ps. 44:12
15:14 [p] ch. 9:16; 16:13; 17:4; 22:28 15:14 [q] Deut. 32:22
15:15 [r] ch. 12:3 15:15 [s] [Judg. 16:28] 15:15 [t] ch. 11:20; 20:12 15:15 [u] ch. 17:16 15:15 [v] Ps. 69:7
15:16 [w] Ezek. 3:1, 3; Rev. 10:9, 10 15:16 [x] Ps. 119:111, 162 15:16 [y] ch. 14:9
15:17 [z] Ps. 26:4 15:17 [a] Ps. 102:7; Lam. 3:28
15:18 [b] ch. 30:15; Job 34:6 15:18 [c] Job 6:15; Isa. 58:11
15:19 [d] ch. 3:14 15:19 [e] [ver. 1]
15:20 [f] [ch. 1:18; 6:27] 15:20 [g] ch. 1:19; 20:11 15:20 [h] See ch. 1:8
15:21 [g] [See ver. 20 above] 15:21 [i] Isa. 13:11; 25:4, 5; 29:5
16:4 [j] See ch. 15:2 16:4 [k] ch. 22:18, 19; 25:33 16:4 [l] See ch. 8:2 16:4 [m] See ch. 14:12 16:4 [n] See ch. 7:33
16:5 [o] See Ezek. 24:16-23
16:6 [k] [See ver. 4 above] 16:6 [p] Lev. 19:28; Deut. 14:1 16:6 [q] Job 1:20; [Isa. 3:24]
16:7 [r] Isa. 58:7; Ezek. 24:17; [Deut. 26:14; Hos. 9:4]
16:9 [s] See ch. 7:34
16:10 [t] See ch. 5:19
16:11 [u] ch. 5:19; 22:9; [Deut. 29:25, 26; 2 Kgs. 22:17; 2 Chr. 34:25] 16:11 [v] ch. 13:10
16:12 [w] ch. 7:26 16:12 [x] See ch. 3:17
16:13 [y] ch. 10:18; 22:26; Isa. 22:17, 18; See Deut. 4:26-28; 28:64, 65 16:13 [z] See ch. 15:14 16:13 [a] Deut. 28:36, 64
16:14 [b] For ver. 14, 15, see ch. 23:7, 8 16:14 [c] ch. 4:2
16:15 [c] [See ver. 14 above] 16:15 [d] [Isa. 43:5, 6]; See ch. 3:18 16:15 [e] ch. 24:6; 30:3; 32:37

16:16 [f] [Ezek. 12:13; Amos 4:2; Hab. 1:15] 16:16 [g] ch. 13:4
16:17 [h] ch. 32:19; 2 Chr. 16:9; Job 34:21; Prov. 5:21 16:17 [i] [Ps. 51:9; 90:8]
16:18 [j] ch. 17:18; Isa. 40:2 16:18 [k] [Isa. 65:4]; See Ezek. 43:7-9
16:19 [l] 2 Sam. 22:33; Ps. 28:7; 31:3, 4; Isa. 25:4 16:19 [m] ch. 17:17 16:19 [n] [Isa. 9:2; 49:6, 22, 23] 16:19 [o] See ch. 18:15
16:20 [p] [1 Cor. 8:4]; See ch. 2:11
16:21 [q] See ch. 33:2
17:1 [r] Job 19:24 17:1 [s] Prov. 3:3; 7:3; [2 Cor. 3:3] 17:1 [t] Ex. 27:2; Ps. 118:27
17:2 [u] [ch. 19:5] 17:2 [v] Judg. 3:7; See Deut. 16:21 17:2 [w] [Isa. 1:29]; See ch. 2:20
17:3 [x] Ps. 48:1, 2; 87:1; Isa. 2:3 17:3 [y] ch. 15:13
17:4 [z] See ch. 15:14 17:4 [a] See Deut. 32:22
17:5 [b] 2 Chr. 32:8; Ps. 146:3
17:6 [c] ch. 48:6 17:6 [d] ch. 29:32; Job 20:17; Ps. 34:12 17:6 [e] Deut. 29:23; Job 39:6
17:7 [f] Ps. 25:2; 34:8; 125:1; See Ps. 2:12 17:7 [g] Ps. 71:5
17:8 [h] Ps. 1:3; [Ezek. 47:12]
17:10 [i] 1 Sam. 16:7; 1 Chr. 28:9; Ps. 139:23; Rom. 8:27 17:10 [j] See ch. 11:20 17:10 [k] ch. 32:19; Job 34:11; Ps. 62:12
17:11 [l] [1 Sam. 26:20] 17:11 [m] Ps. 39:6 17:11 [n] [Ps. 55:23] 17:11 [o] [Luke 12:20]
17:13 [p] See ch. 14:8 17:13 [q] Josh. 24:20; Ps. 73:27; Isa. 1:28 17:13 [r] [Luke 10:20] 17:13 [s] ch. 1:16 17:13 [t] ch. 2:13; [John 4:10, 14]
17:14 [u] Ps. 6:2 17:14 [v] Deut. 10:21
17:15 [w] Isa. 5:19; 2 Pet. 3:4
17:16 [x] ch. 15:15; Ps. 40:9; 139:4
17:17 [y] ch. 16:19
17:18 [z] Ps. 35:4; 40:14 17:18 [a] ch. 11:20; Ps. 35:8
17:19 [b] See ch. 13:13
17:20 [b] [See ver. 19 above]
17:21 [c] [John 5:10]; See Neh. 13:15-19
17:22 [d] See Num. 15:32-36 17:22 [e] Ex. 23:12; 31:13; Isa. 56:2; 58:13; Ezek. 20:12, 20; See Ex. 20:8-11; Deut. 5:12-15

17:23 [f] ch. 7:24, 26; [ch. 11:10] 17:23 [g] [2 Chr. 30:8; Acts 7:51] 17:23 [h] See ch. 5:3
17:24 [c] [See ver. 21 above] 17:24 [e] [See ver. 22 above]
17:25 [i] ch. 22:4
17:26 [j] ch. 32:44; 33:13 17:26 [k] Zech. 7:7 17:26 [l] Gen. 13:1 17:26 [m] Lev. 7:12; 22:29; 2 Chr. 33:16; Ps. 107:22; 116:17
17:27 [e] [See ver. 22 above] 17:27 [c] [See ver. 21 above] 17:27 [n] ch. 21:14; 43:12; 49:27; 50:32; Lam. 4:11; Amos 1:14 17:27 [o] ch. 52:13; 2 Kgs. 25:9 17:27 [p] ch. 7:20
18:2 [q] ch. 19:1; 1 Chr. 4:23; [Zech. 11:13]
18:3 [r] ch. 19:1; 1 Chr. 4:23; [Zech. 11:13]
18:4 [s] ch. 13:7 18:4 [t] [Rom. 9:21]
18:6 [u] Isa. 45:9; See Rom. 9:20-24 18:6 [v] Job 10:9; Isa. 64:8
18:7 [w] ch. 1:10; 42:10
18:8 [x] Ezek. 18:21 18:8 [y] ch. 26:3, 13, 19; Judg. 2:18; Jonah 3:10
18:9 [w] [See ver. 7 above]
18:11 [z] ch. 35:15; 2 Kgs. 17:13; Jonah 3:8 18:11 [a] ch. 7:3; 25:5; 35:15
18:12 [b] ch. 2:25 18:12 [c] See ch. 3:17
18:13 [d] ch. 2:10, 11 18:13 [e] ch. 5:30
18:15 [f] ch. 2:13, 32; 17:13 18:15 [g] ch. 2:5; 10:15; 16:19 18:15 [h] ch. 6:16 18:15 [i] [Isa. 57:14]
18:16 [j] ch. 19:8; 25:9, 11, 18; 49:13, 17; 50:13; 51:37; 2 Chr. 29:8 18:16 [k] ch. 50:13; Lam. 2:15 18:16 [l] Job 16:4; Ps. 22:7; Matt. 27:39
18:17 [m] Gen. 41:6, 23, 27; Ex. 10:13; Job 27:21; Ps. 48:7; Ezek. 27:26; Hos. 13:15; Jonah 4:8 18:17 [n] ch. 13:24 18:17 [o] [ch. 2:27]
18:18 [p] ch. 11:19 18:18 [q] [ch. 2:8; 5:13, 31; 6:13] 18:18 [r] ch. 9:3, 8; Job 5:21; [Ps. 31:20]
18:19 [s] Ps. 35:1; Isa. 49:25
18:20 [t] Ps. 35:12 18:20 [u] Ps. 35:7; 57:6; 119:85 18:20 [v] [Neh. 13:14]
18:21 [w] Ps. 109:10 18:21 [x] Ps. 109:9
18:22 [y] [ch. 20:16] 18:22 [u] [See ver. 20 above] 18:22 [z] Ps. 140:5
18:23 [a] [Ps. 35:22] 18:23 [b] Neh. 4:5
19:1 [c] See ch. 18:2 19:1 [d] ver. 10 19:1 [e] 2 Kgs. 19:2; 23:1; Ezek. 8:1

19:2 [f] See Josh. 15:8
19:3 [g] ch. 17:20 19:3 [h] See ch. 13:13 19:3 [i] 1 Sam. 3:11; 2 Kgs. 21:12
19:4 [j] See ch. 1:16 19:4 [k] 2 Kgs. 21:16; See ch. 2:34
19:5 [l] ch. 7:31; 32:35; Lev. 18:21 19:5 [m] ch. 7:31; 32:35; Deut. 17:3
19:6 [n] ch. 7:32 19:6 [o] ver. 2
19:7 [p] [Isa. 19:3] 19:7 [q] [Lev. 26:17] 19:7 [r] See ch. 7:33
19:8 [s] See ch. 18:16
19:9 [t] Lev. 26:29; Deut. 28:53; Isa. 9:20; Lam. 2:20; 4:10; Ezek. 5:10 19:9 [u] Deut. 28:53, 55, 57
19:10 [v] [ch. 51:63, 64] 19:10 [w] ver. 1
19:11 [x] Ps. 2:9; Isa. 30:14; Lam. 4:2 19:11 [y] [Prov. 6:15] 19:11 [z] ch. 7:32
19:12 [a] [2 Kgs. 23:10]
19:13 [b] ch. 32:29; 44:18; 2 Kgs. 23:12; Zeph. 1:5 19:13 [c] 2 Sam. 11:2 19:13 [d] Deut. 4:19; Acts 7:42 19:13 [e] ch. 7:18; 44:18 19:13 [a] [See ver. 12 above]
19:14 [f] ver. 2, 3 19:14 [g] ch. 26:2; [2 Chr. 20:5]
19:15 [h] ch. 7:26; 2 Chr. 30:8 19:15 [i] ch. 25:3
20:1 [j] ch. 21:1; 38:1; 1 Chr. 9:12; [Ezra 2:38] 20:1 [k] 1 Chr. 24:14; Ezra 2:37 20:1 [l] [ch. 29:26]
20:2 [j] [See ver. 1 above] 20:2 [m] ch. 29:26; Acts 16:24 20:2 [n] ch. 37:13
20:3 [j] [See ver. 1 above]
20:4 [o] See ch. 6:25
20:5 [p] [2 Kgs. 20:17]; See 2 Kgs. 24:12-16; 25:13-17 20:5 [q] Job 28:10; Ezek. 22:25
20:6 [r] ch. 21:1; 38:1; 1 Chr. 9:12; [Ezra 2:38] 20:6 [s] See ch. 14:14
20:7 [t] [Ezek. 14:9] 20:7 [u] [2 Pet. 1:21] 20:7 [v] Ps. 119:51; Lam. 3:14
20:8 [w] ch. 6:7 20:8 [x] ch. 6:10 20:8 [y] Ps. 44:13; 79:4
20:9 [z] Job 32:18, 19; Ps. 39:3 20:9 [a] ch. 6:11
20:10 [b] Ps. 31:13 20:10 [c] See ch. 6:25 20:10 [d] [ch. 36:16, 20] 20:10 [e] Ps. 41:9; 55:13; [ch. 9:4; 38:22] 20:10 [f] [Ps. 56:6] 20:10 [g] Ps. 35:15 20:10 [h] ch. 1:19; 5:22
20:11 [i] See ch. 1:8 20:11 [j] ch. 17:18; 23:40 20:11 [k] ch. 23:40
20:12 [l] See ch. 11:20

20:13 [m] [Ps. 35:9, 10; 109:30, 31]
20:14 [n] ch. 15:10; Job 3:3
20:15 [o] [John 16:21]
20:16 [p] Gen. 19:25; Isa. 13:19 20:16 [q] ch. 18:22
20:17 [r] [Job 3:10, 11]
20:18 [s] [Job 3:20] 20:18 [t] [Lam. 3:1, 2]
21:1 [u] See ch. 20:1 21:1 [v] ch. 29:25; 37:3; 2 Kgs. 25:18 21:1 [w] ch. 35:4; 2 Chr. 34:8
21:2 [x] [ch. 37:7] 21:2 [y] [2 Kgs. 25:1] 21:2 [z] Ps. 105:2, 5
21:4 [a] [ch. 32:5; 37:10] 21:4 [b] [Isa. 13:4]
21:5 [c] ch. 27:5; 32:17, 21; Ex. 6:6; Deut. 4:34; Ezek. 20:33 21:5 [d] ch. 32:37; Deut. 29:28
21:7 [e] ch. 37:17; 39:5; 52:9 21:7 [f] Deut. 28:50; 2 Chr. 36:17; Ezek. 5:11
21:8 [g] Deut. 30:15, 19 21:8 [h] ch. 38:2
21:9 [i] See ch. 15:2 21:9 [j] ch. 37:13, 14 21:9 [k] ch. 39:18; 45:5
21:10 [l] ch. 44:11; Lev. 20:3, 5; Ps. 34:16; Ezek. 14:8; [Amos 9:4] 21:10 [m] [ch. 14:11] 21:10 [n] ver. 7; ch. 34:2; 37:8, 10; 38:17, 18, 23; 39:8; 52:13; 2 Chr. 36:19
21:12 [o] ch. 22:3; Zech. 7:9; [ch. 22:16] 21:12 [p] Ps. 101:8 21:12 [q] ch. 4:4
21:13 [r] [ver. 10]; See Ezek. 13:8 21:13 [s] [ch. 49:4]
21:14 [t] ch. 9:25 21:14 [u] Prov. 1:31; Isa. 3:10 21:14 [v] Ezek. 20:47
22:2 [w] ch. 21:12
22:3 [x] ch. 7:5, 6; 21:12 22:3 [y] Lev. 19:33 22:3 [z] [Ps. 82:3; Isa. 1:17] 22:3 [a] ver. 17; [ch. 26:15]
22:4 [b] ch. 17:25
22:5 [c] ch. 49:13; 51:14; Gen. 22:16; Amos 6:8; [Heb. 6:13] 22:5 [d] ch. 7:34; 25:11, 18; 44:6, 22; Isa. 64:10; Ezek. 5:14
22:6 [e] ver. 20, 23 22:6 [f] [ch. 6:8]
22:7 [g] ch. 6:4 22:7 [h] 2 Kgs. 19:23; Isa. 37:24
22:8 [i] See ch. 5:19
22:9 [j] Deut. 29:25, 26
22:10 [k] [2 Chr. 35:24, 25] 22:10 [l] ver. 11
22:11 [m] [2 Kgs. 23:34; 2 Chr. 36:4; Ezek. 19:4]
22:12 [m] [See ver. 11 above]

22:13 [n] Hab. 2:12; See Isa. 5:18-23 22:13 [o] [Mic. 3:10] 22:13 [p] Lev. 19:13; 25:39, 40; Deut. 24:14, 15; James 5:4

22:14 [q] Ezek. 23:14

22:15 [r] [2 Kgs. 23:25] 22:15 [s] Ps. 128:2; Eccles. 8:12; Isa. 3:10

22:16 [t] Prov. 31:9; [Isa. 1:17] 22:16 [s] [See ver. 15 above] 22:16 [u] [Judg. 2:10]

22:17 [v] ver. 3; [ch. 26:15]

22:18 [w] Ps. 78:64; See ch. 16:4-6 22:18 [x] [1 Kgs. 13:30] 22:18 [y] [ch. 34:5]

22:19 [z] ch. 8:2; 36:30; [Isa. 14:19]

22:20 [a] Num. 27:12; Deut. 32:49 22:20 [b] [ch. 3:1]

22:21 [c] ch. 3:25 22:21 [d] Ps. 129:1, 2

22:22 [e] ch. 23:1; [Ezek. 34:10] 22:22 [b] [See ver. 20 above] 22:22 [f] ch. 3:25

22:23 [g] ver. 6 22:23 [h] ch. 6:24; See Isa. 13:8

22:24 [i] Isa. 49:18; See Ezek. 5:11 22:24 [j] 1 Kgs. 21:8; Song 8:6; Hag. 2:23

22:25 [k] ch. 34:20 22:25 [l] ch. 39:17; [Deut. 1:17]

22:26 [m] 2 Kgs. 24:15; 2 Chr. 36:10 22:26 [n] [2 Kgs. 24:8]

22:28 [o] ver. 24 22:28 [p] [ch. 48:38; Ps. 31:12; Hos. 8:8] 22:28 [q] See ch. 15:14

22:29 [r] Isa. 1:2

22:30 [s] [1 Chr. 3:17; Matt. 1:12] 22:30 [t] ch. 36:30

23:1 [u] ch. 6:3; 10:21; 22:22; 25:34, 36; Isa. 56:11; Ezek. 34:2; Zech. 11:17; [John 10:12, 13]

23:2 [u] [See ver. 1 above] 23:2 [v] ver. 22; ch. 4:4

23:3 [w] ch. 29:14; 32:37; Deut. 30:3; Ezek. 20:34, 41; 37:21; [Ps. 107:3]; See Ezek. 34:11-16 23:3 [x] [ch. 8:3] 23:3 [y] [Gen. 1:28]

23:4 [z] ch. 3:15

23:5 [a] For ver. 5, 6, see ch. 33:14-16 23:5 [b] Isa. 4:2; 11:1 23:5 [c] ch. 30:9; Isa. 32:1; Ezek. 37:24; Hos. 3:5; Zech. 9:9; Matt. 2:2; Luke 1:32; 19:38; John 1:49

23:6 [d] Deut. 33:28; [Zech. 14:11] 23:6 [e] ch. 32:37 23:6 [f] Rom. 10:4; 1 Cor. 1:30

23:7 [g] For ver. 7, 8, see ch. 16:14, 15

23:9 [h] Ezek. 6:9 23:9 [i] Hab. 3:16

23:10 [j] ch. 5:7, 8; 9:2 23:10 [k] Ps. 10:7; 59:12; Hos. 4:2, 3 23:10 [l] ch. 4:28 23:10 [m] ch. 9:10; 12:4; Ps. 107:34 23:10 [n] [ch. 22:17]

23:11 [o] [ver. 33, 34; Zeph. 3:4]; See ch. 6:13 23:11 [p] ch. 7:30; 32:34; Ezek. 8:16; 23:39

23:12 [q] Ps. 35:6; 73:18 23:12 [r] Prov. 4:19; [ch. 13:16] 23:12 [s] ch. 11:23

23:13 [t] Isa. 7:9; Ezek. 16:46, 51, 53, 55; 23:4, 33 23:13 [u] Lam. 2:14 23:13 [v] ch. 2:8 23:13 [w] Isa. 9:16; Mic. 3:5

23:14 [x] ch. 29:23 23:14 [y] Ps. 64:5; Ezek. 13:22 23:14 [z] Isa. 1:9, 10; 13:19

23:15 [a] ch. 9:15; Prov. 5:4 23:15 [b] ch. 8:14

23:16 [c] [Ps. 12:2] 23:16 [d] [ver. 21, 26; Num. 16:28]

23:17 [e] [Zech. 10:2]; See ch. 6:14 23:17 [f] See ch. 3:17 23:17 [g] ch. 5:12; Mic. 3:11

23:18 [h] ver. 22; Isa. 40:14

23:19 [i] ch. 30:23 23:19 [j] ch. 25:32

23:20 [k] ch. 30:24; [Isa. 55:11] 23:20 [l] ch. 30:24

23:21 [m] See ch. 14:14

23:22 [n] ver. 18 23:22 [o] ch. 25:5; [Luke 1:17] 23:22 [p] ver. 2

23:23 [q] [Ps. 94:7, 9; Amos 9:2, 3]; See Ps. 139:7-12

23:24 [q] [See ver. 23 above] 23:24 [r] Isa. 66:1; Acts 7:49

23:25 [s] See ch. 5:31 23:25 [t] [Zech. 10:2]

23:26 [u] [ver. 16, 21; Num. 16:28]

23:27 [t] [See ver. 25 above] 23:27 [v] Judg. 3:7; 8:33, 34

23:28 [w] [Num. 12:6] 23:28 [x] ver. 25 23:28 [y] [Luke 3:17]

23:29 [y] [See ver. 28 above] 23:29 [z] [Dan. 2:34, 45]

23:30 [a] Ezek. 13:8; [ch. 14:15; Deut. 18:20]

23:32 [b] ver. 13 23:32 [c] ver. 21; See ch. 14:14

23:33 [d] See Ezek. 14:1-11 23:33 [f] [Hos. 4:6]

23:34 [d] [See ver. 33 above]

23:36 [g] [Matt. 15:6] 23:36 [h] Ps. 42:2

23:39 [f] [See ver. 33 above]

23:40 [i] ch. 20:11

24:1 [j] 2 Kgs. 24:12; 2 Chr. 36:10 24:1 [k] Matt. 1:11; [ch. 22:18, 24, 28] 24:1 [l] ch. 29:2; 2 Kgs. 24:12, 14 24:1 [m] Amos 8:1, 2

24:2 [n] [Isa. 28:4] 24:2 [o] ch. 29:17

24:5 [p] ch. 29:20

24:6 [q] [Amos 9:4] 24:6 [r] ch. 12:15; 29:10 24:6 [s] ch. 31:28; 42:10; [ch. 1:10; Amos 9:15]

24:7 [t] ch. 32:39; Deut. 30:6; Ezek. 11:19; 36:26, 27 24:7 [u] See ch. 30:22; 31:33 24:7 [v] ch. 29:13; Joel 2:12, 13

24:8 [w] ver. 2; ch. 29:17 24:8 [x] ch. 21:1 24:8 [y] See ch. 43–44

24:9 [z] See ch. 15:4 24:9 [a] ch. 29:18; 49:13; Neh. 2:17; Isa. 43:28 24:9 [b] Deut. 28:37; 2 Chr. 7:20 24:9 [c] ch. 25:18; 26:6; 29:22; 2 Kgs. 22:19

24:10 [d] See ch. 14:12

25:1 [e] ch. 1:3; 36:1; [2 Kgs. 24:1]

25:3 [f] ch. 1:2 25:3 [g] ch. 7:13; 11:7, 8; 26:5; 29:19; 32:33; 35:14; 2 Chr. 36:15 25:3 [h] See ch. 7:13

25:4 [h] [See ver. 3 above] 25:4 [g] [See ver. 3 above]

25:5 [i] See ch. 18:11 25:5 [j] ch. 23:22 25:5 [k] ch. 7:7

25:6 [l] See ch. 7:6 25:6 [m] [ch. 32:30]

25:7 [m] [See ver. 6 above]

25:9 [n] ch. 1:15 25:9 [o] ch. 27:6; 43:10; [Isa. 44:28; 45:1]; See Ezek. 29:18-20 25:9 [p] See ch. 18:16

25:10 [q] See ch. 7:34 25:10 [r] Eccles. 12:4; Rev. 18:22 25:10 [s] Rev. 18:23

25:11 [p] [See ver. 9 above] 25:11 [t] [ch. 28:14]; See ch. 27:3-6 25:11 [u] 2 Chr. 36:21, 22; Ezra 1:1; Dan. 9:2; [Isa. 23:15]

25:12 [u] [See ver. 11 above] 25:12 [v] ch. 51:24, 26, 62; Isa. 13:19

25:13 [w] See ch. 46–51

25:14 [x] ch. 27:7; 50:9, 41; 51:27, 28 25:14 [y] ch. 50:29; 51:6, 24

25:15 [z] ch. 49:12; 51:7; Job 21:20; Ps. 60:3; 75:8; Isa. 51:17; Lam. 4:21; Rev. 14:10

25:16 [a] [ch. 47:6]

25:17 [b] [Isa. 51:22, 23]

25:18 [c] [Zech. 12:2] 25:18 [d] See ch. 18:16

25:19 [e] ch. 46:25

25:20 [f] ch. 50:37; [Ex. 12:38; Ezek. 30:5] 25:20 [g] Job 1:1; Lam. 4:21 25:20 [h] ch. 47:1, 4, 5 25:20 [i] [Isa. 20:1]
25:21 [j] ch. 9:26; See ch. 49:7-22 25:21 [k] See ch. 48 25:21 [l] See ch. 49:1-6
25:22 [m] ch. 47:4; Isa. 23:1, 2 25:22 [n] [ch. 49:23]
25:23 [o] ch. 49:8; Isa. 21:13 25:23 [p] Job 6:19 25:23 [q] [Job 32:2, 6] 25:23 [r] See ch. 9:26
25:24 [s] 2 Chr. 9:14 25:24 [f] [See ver. 20 above]
25:25 [t] Isa. 11:11; See ch. 49:34-39 25:25 [u] [2 Kgs. 17:6]
25:26 [v] ch. 50:9 25:26 [w] ch. 51:41
25:27 [x] Hab. 2:16 25:27 [y] Ezek. 38:21; [ver. 16]
25:28 [z] ch. 49:12
25:29 [a] Prov. 11:31; Isa. 10:12; Amos 3:2; Obad. 16; [1 Pet. 4:17] 25:29 [y] [See ver. 27 above]
25:30 [b] Joel 3:16; Amos 1:2 25:30 [c] [Judg. 9:27; Isa. 16:9]
25:31 [d] Hos. 4:1 25:31 [e] Isa. 66:16; [Joel 3:2]
25:32 [f] ch. 23:19; 30:23 25:32 [g] ch. 6:22
25:33 [h] Isa. 66:16 25:33 [i] See ch. 16:4 25:33 [j] See ch. 8:2
25:34 [k] ch. 4:8 25:34 [l] See ch. 23:1 25:34 [m] ch. 6:26
25:35 [n] See ch. 23:1
25:36 [n] [See ver. 35 above] 25:36 [o] ch. 4:8
25:37 [p] [Isa. 32:18] 25:37 [q] See ch. 12:13
25:38 [r] [Job 38:40] 25:38 [s] ch. 46:16; 50:16 25:38 [q] [See ver. 37 above]
26:1 [t] ch. 27:1 26:1 [u] 2 Kgs. 23:36; 2 Chr. 36:5
26:2 [v] ch. 19:14 26:2 [w] [Ezek. 3:10] 26:2 [x] Deut. 4:2; 12:32; [Acts 20:27]
26:3 [y] ch. 36:3 26:3 [z] ver. 13, 19; See ch. 18:8 26:3 [a] ch. 4:4
26:4 [b] Lev. 26:14; Deut. 28:15
26:5 [c] See ch. 25:3, 4
26:6 [d] See ch. 7:12 26:6 [e] See ch. 24:9
26:7 [f] ch. 23:33
26:8 [f] [See ver. 7 above]
26:9 [d] [See ver. 6 above] 26:9 [g] See ch. 4:7
26:10 [h] ch. 36:12 26:10 [i] ch. 36:10
26:11 [f] [See ver. 7 above] 26:11 [j] ch. 38:4; [ver. 16]

26:13 [k] See ch. 7:3 26:13 [l] Deut. 30:2 26:13 [z] [See ver. 3 above]
26:14 [m] Josh. 9:25
26:15 [n] [Matt. 27:24]
26:16 [o] ver. 8 26:16 [p] [ver. 11]
26:17 [q] [Acts 5:34] 26:17 [r] See ch. 19:1
26:18 [s] Mic. 3:12
26:19 [t] [2 Chr. 32:26] 26:19 [u] Ex. 32:14; 2 Sam. 24:16; [1 Kgs. 13:6] 26:19 [v] [Acts 5:39]
26:20 [w] Josh. 9:17; 1 Sam. 6:21; 7:1, 2; 1 Chr. 13:5, 6
26:21 [x] ver. 1; ch. 27:1
26:22 [x] [See ver. 21 above] 26:22 [y] ch. 36:12, 25 26:22 [z] 2 Kgs. 22:12, 14
26:23 [a] [ch. 22:17; Neh. 9:26; Matt. 21:35; 23:37]
26:24 [b] 2 Kgs. 22:12
27:2 [c] [1 Kgs. 22:11; Ezek. 7:23] 27:2 [d] ch. 28:10, 12, 13; See Lev. 26:13
27:3 [e] ch. 25:21, 22
27:5 [f] See ch. 21:5 27:5 [g] Ps. 115:15; Isa. 45:12 27:5 [h] Ps. 115:16; Dan. 4:17, 25, 32
27:6 [i] [Ezek. 30:21, 25] 27:6 [j] See ch. 25:9 27:6 [k] ch. 28:14; Dan. 2:38
27:7 [l] [Dan. 2:37, 38] 27:7 [m] ch. 52:31 27:7 [n] Dan. 5:1, 30 27:7 [o] See ch. 25:12 27:7 [p] See ch. 25:14
27:8 [q] ver. 11, 12; [ch. 30:8] 27:8 [r] See ch. 14:12
27:9 [s] [ch. 14:14] 27:9 [t] [ch. 29:8] 27:9 [u] [Deut. 18:10; Isa. 2:6]
27:10 [v] See ch. 5:31
27:11 [w] [ver. 2, 8]
27:12 [x] ch. 28:1; [ver. 1] 27:12 [w] [See ver. 11 above] 27:12 [y] ver. 17; [ch. 38:17]
27:13 [z] Ezek. 18:31 27:13 [a] See ch. 14:12 27:13 [b] ver. 8
27:14 [c] [ch. 14:14] 27:14 [v] [See ver. 10 above]
27:15 [v] [See ver. 10 above]
27:16 [c] [See ver. 14 above] 27:16 [d] ch. 28:3; 2 Kgs. 24:13; 2 Chr. 36:7, 10, 18 27:16 [v] [See ver. 10 above]
27:17 [c] [See ver. 14 above] 27:17 [w] [See ver. 11 above] 27:17 [e] See ch. 7:34
27:18 [f] [Isa. 59:16] 27:18 [g] Dan. 1:2

27:19 [h] [2 Kgs. 25:13]
27:20 [i] 2 Kgs. 24:14, 15; Matt. 1:11, 12; See ch. 24:1
27:21 [h] [See ver. 19 above]
27:22 [j] ch. 52:17, 20, 21; 2 Kgs. 25:13; 2 Chr. 36:18 27:22 [k] ch. 32:5 27:22 [l] ch. 29:10; 2 Chr. 36:22; Ezra 1:1 27:22 [m] Ezra 1:7, 8; 5:14; 7:19
28:1 [n] ch. 27:12 28:1 [o] Ezek. 11:1 28:1 [p] Josh. 9:3; 21:17
28:2 [q] [ch. 27:2, 11, 12]
28:3 [r] ch. 27:16 28:3 [s] ver. 11
28:4 [t] [ch. 22:10, 12, 26] 28:4 [q] [See ver. 2 above]
28:6 [u] 1 Kgs. 1:36
28:8 [v] [ch. 26:18]
28:9 [w] Deut. 18:22; See ch. 6:14
28:10 [x] ch. 27:2
28:11 [y] [1 Kgs. 22:11] 28:11 [z] ver. 2, 3 28:11 [a] ch. 27:7
28:12 [b] ver. 1, 10
28:14 [c] Deut. 28:48 28:14 [d] [ch. 25:11] 28:14 [e] See ch. 27:6
28:15 [f] ch. 29:31; Deut. 18:20; [Ezek. 13:22, 23] 28:15 [g] See ch. 5:31
28:16 [h] ch. 29:32; Deut. 13:5
29:1 [i] Ezek. 8:1 29:1 [j] [ch. 23:33]
29:2 [k] ch. 24:1; 2 Kgs. 24:12, 14
29:3 [l] 2 Chr. 34:8 29:3 [m] 1 Chr. 6:13
29:5 [n] ver. 28
29:7 [o] [Ezra 6:10; 1 Tim. 2:1, 2]
29:8 [p] [ch. 5:31; 6:14] 29:8 [q] ch. 27:9, 15
29:9 [r] See ch. 5:31 29:9 [s] ver. 31
29:10 [t] See ch. 25:12 29:10 [u] ch. 27:22 29:10 [v] ch. 33:14; [ch. 24:6]
29:11 [w] [Isa. 55:8, 9] 29:11 [x] ch. 31:17
29:12 [y] ch. 33:3; Dan. 9:3
29:13 [z] 2 Chr. 15:2; Ps. 32:6; 78:34; Prov. 8:17; Isa. 55:6; Hos. 3:5; See Lev. 26:39-42; Deut. 30:1-3 29:13 [a] ch. 24:7; Deut. 4:29
29:14 [b] ch. 30:3 29:14 [c] See ch. 23:3 29:14 [d] See ch. 8:3
29:16 [e] See ch. 22:2
29:17 [f] See ch. 24:10 29:17 [g] ch. 24:8

29:18 [f] [See ver. 17 above] 29:18 [h] See ch. 15:4 29:18 [i] ch. 18:16; 42:18; See ch. 24:9 29:18 [d] [See ver. 14 above]
29:19 [j] See ch. 25:4
29:20 [k] ch. 24:5
29:21 [l] ver. 9; See ch. 14:14
29:22 [m] See Isa. 65:15 29:22 [n] See ch. 24:9 29:22 [o] [Dan. 3:6]
29:23 [p] ch. 23:14 29:23 [q] Mal. 3:5
29:24 [r] ver. 31, 32
29:25 [s] ch. 21:1; 2 Kgs. 25:18 29:25 [t] ch. 35:4
29:26 [u] [ch. 20:1] 29:26 [v] [2 Kgs. 9:11; Acts 26:24] 29:26 [w] ch. 20:2
29:27 [x] ch. 1:1; 32:7
29:28 [y] ver. 5
29:29 [s] [See ver. 25 above]
29:30 [z] ver. 1, 20
29:31 [a] ver. 24 29:31 [b] ver. 9; See ch. 5:31
29:32 [a] [See ver. 31 above] 29:32 [c] See ch. 17:6 29:32 [d] ch. 28:16
30:2 [e] ch. 36:2; Hab. 2:2
30:3 [f] Hab. 2:3 30:3 [g] ver. 18; ch. 29:14; 31:23; 32:44; 33:7, 11, 26; Job 42:10; Lam. 2:14 30:3 [h] Ezra 2:1 30:3 [i] Isa. 11:12, 13; Hos. 1:11 30:3 [j] ch. 12:15; Ezek. 20:42; See ch. 16:15; 23:3
30:4 [i] [See ver. 3 above]
30:6 [k] See Isa. 13:8 30:6 [l] Nah. 2:10; [Joel 2:6]
30:7 [m] Joel 2:11; Zeph. 1:14 30:7 [n] Dan. 12:1
30:8 [o] ch. 2:20; Nah. 1:13 30:8 [p] See ch. 27:2 30:8 [q] Ezek. 34:27
30:9 [r] Isa. 55:3, 4; Ezek. 34:23; 37:24; Hos. 3:5; [Luke 1:69, 70; Acts 13:22, 23]; See ch. 23:5
30:10 [s] ch. 42:11; 46:27, 28; See Isa. 43:5 30:10 [t] Isa. 41:8 30:10 [u] See ch. 3:18
30:11 [v] ch. 46:28 30:11 [w] See ch. 10:24
30:12 [x] See ch. 15:18 30:12 [y] ch. 10:19; 14:17
30:13 [z] ch. 46:11
30:14 [a] Lam. 1:2; [ch. 4:30] 30:14 [b] Job 13:24; 19:11; Isa. 63:10; Lam. 2:4 30:14 [c] Job 30:21; [ch. 6:23] 30:14 [d] ch. 5:6

30:15 [x] [See ver. 12 above] 30:15 [d] [See ver. 14 above]
30:16 [e] [ver. 11; ch. 10:25; Isa. 41:11] 30:16 [f] [Ex. 23:22] 30:16 [g] [Isa. 33:1] 30:16 [h] ch. 2:14
30:17 [i] ch. 33:6 30:17 [j] ch. 8:22 30:17 [k] Ps. 6:2; Hos. 6:1 30:17 [l] [Mic. 4:6, 7; Zeph. 3:19]
30:18 [m] [Amos 9:11]; See ver. 3 30:18 [n] Deut. 13:16
30:19 [o] ch. 31:12, 13; 33:11; Isa. 35:10; 51:11 30:19 [p] Ezek. 36:10, 37; Zech. 10:8
30:20 [q] Isa. 1:26
30:21 [r] [Gen. 49:10; Deut. 18:18] 30:21 [s] Num. 16:5 30:21 [t] ch. 49:19; [Heb. 5:4]
30:22 [u] ch. 24:7; 31:1; 32:38; See ch. 31:33; Lev. 26:12
30:23 [v] ch. 23:19, 20 30:23 [w] ch. 25:32
30:24 [x] See ch. 12:13 30:24 [y] Hos. 3:5
31:1 [z] ch. 30:24 31:1 [a] [2 Cor. 6:18]; See ch. 30:22
31:2 [b] [ch. 30:10; Ps. 95:11; Isa. 63:14]
31:3 [c] Deut. 7:8; 10:15; Mal. 1:2; Rom. 11:28 31:3 [d] Ps. 36:10 31:3 [e] Hos. 11:4
31:4 [f] ver. 28; ch. 33:7 31:4 [g] Isa. 61:10 31:4 [h] ver. 13; Ex. 15:20; Judg. 11:34; 21:21; See 2 Sam. 6:14
31:5 [i] Isa. 65:21; Amos 9:14
31:6 [j] See Josh. 24:33 31:6 [k] Isa. 2:3; 27:13
31:7 [l] Isa. 12:6; 65:18 31:7 [m] Amos 6:1 31:7 [n] Ps. 118:25
31:8 [o] See ch. 3:18 31:8 [p] See ch. 23:3 31:8 [q] See ch. 6:22 31:8 [r] Isa. 35:5, 6
31:9 [s] ch. 50:4; [Ezra 3:13; 10:1] 31:9 [t] ch. 3:21; Zech. 12:10 31:9 [u] Isa. 35:6, 7; 49:10; [Ps. 23:2] 31:9 [v] Isa. 35:8; 43:19; 49:11 31:9 [w] Rom. 8:15 31:9 [x] [Ex. 4:22; Ps. 89:27]
31:10 [p] [See ver. 8 above] 31:10 [y] Isa. 40:11
31:11 [z] Isa. 43:1; 44:23; 48:20 31:11 [a] [Isa. 49:24, 25]
31:12 [b] Isa. 2:2; Mic. 4:1 31:12 [c] Hos. 3:5 31:12 [d] [Deut. 12:17] 31:12 [e] Isa. 58:11 31:12 [f] Isa. 35:10
31:13 [g] See ver. 4 31:13 [h] [John 16:20]
31:14 [i] [ver. 25]

31:15 [j] Cited Matt. 2:18 31:15 [k] Josh. 18:25 31:15 [l] [Gen. 35:19, 20; 48:7; 1 Sam. 10:2] 31:15 [m] ch. 10:20

31:16 [n] Ezra 1:5; Hos. 1:11

31:17 [o] ch. 29:11

31:18 [p] [ver. 9] 31:18 [q] Ps. 80:3; Lam. 5:21

31:19 [r] Deut. 30:2 31:19 [s] Ezek. 21:12 31:19 [t] [ch. 3:25]

31:20 [p] [See ver. 18 above] 31:20 [u] [Prov. 8:30] 31:20 [v] Song 5:4; Isa. 16:11

31:21 [w] [Isa. 57:14; 62:10] 31:21 [x] ch. 50:4, 5

31:22 [y] ch. 2:18, 23, 36 31:22 [z] ch. 49:4

31:23 [a] See ch. 30:3 31:23 [b] Ps. 122:6, 7 31:23 [c] ch. 50:7; Isa. 1:26 31:23 [d] Zech. 8:3

31:24 [e] ch. 33:13

31:25 [f] Ps. 36:8; [ver. 14]

31:27 [g] ch. 9:25 31:27 [h] Ezek. 36:11; Hos. 2:23; Zech. 10:9 31:27 [i] [Ps. 22:30; Isa. 53:10]

31:28 [j] ch. 44:27; [ch. 32:42] 31:28 [k] [ver. 40]; See ch. 1:10 31:28 [l] See ch. 24:6

31:29 [m] Ezek. 18:2, 3; [Lam. 5:7]

31:30 [n] Ezek. 18:4

31:31 [o] ver. 31-34, cited Heb. 8:8-12 31:31 [p] Luke 22:20; 2 Cor. 3:6

31:32 [q] [Deut. 1:31] 31:32 [r] See ch. 3:14

31:33 [s] ch. 32:40; Ezek. 37:26; Cited Heb. 10:16 31:33 [t] Ps. 37:31; 2 Cor. 3:3 31:33 [u] Hos. 2:23; Zech. 8:8; 13:9; Rev. 21:7; See ch. 30:22

31:34 [v] Isa. 54:13 31:34 [w] See ch. 6:13 31:34 [x] ch. 33:8; 36:3; 50:20; Mic. 7:18; Acts 10:43; Rom. 11:27; Cited Heb. 10:17 31:34 [y] Isa. 43:25

31:35 [z] Gen. 1:16 31:35 [a] See ver. 36 31:35 [b] See ch. 10:16

31:36 [c] [Ps. 148:6; Isa. 54:9, 10]; For ver. 36, 37, see ch. 33:20-26

31:37 [d] Rom. 11:1

31:38 [e] ver. 27, 31 31:38 [f] Neh. 3:1; 12:39; Zech. 14:10 31:38 [g] 2 Kgs. 14:13

31:39 [h] Ezek. 40:3; Zech. 1:16; 2:1, 2; [Rev. 11:1]

31:40 [i] [ch. 7:31, 32] 31:40 [j] See 2 Sam. 15:23 31:40 [k] 2 Chr. 23:15 31:40 [l] Isa. 52:1; Joel 3:17 31:40 [m] [ver. 28]

32:1 [n] [ch. 37:5, 11; 39:1, 2; 52:4; 2 Kgs. 25:2] 32:1 [o] [ch. 52:12; 2 Kgs. 25:8]
32:2 [p] Ps. 88:8 32:2 [q] ver. 8, 12; ch. 33:1; 37:21; 38:6, 13; 39:14; [Neh. 3:25]
32:3 [r] ver. 25, 36, 43; ch. 21:10; 34:2; 37:17; 38:3
32:4 [s] ch. 34:3 32:4 [r] [See ver. 3 above]
32:5 [t] ch. 39:7; 52:11 32:5 [u] [ch. 21:4; 33:5]
32:7 [v] ver. 25 32:7 [w] ch. 1:1; 29:27; Josh. 21:18 32:7 [x] Lev. 25:25; [Ruth 4:4]
32:8 [q] [See ver. 2 above] 32:8 [w] [See ver. 7 above]
32:9 [w] [See ver. 7 above] 32:9 [y] Gen. 23:16; Zech. 11:12; [Matt. 26:15]
32:10 [z] ver. 44 32:10 [a] Esth. 3:12 32:10 [b] ver. 25 32:10 [y] [See ver. 9 above]
32:12 [c] ch. 36:4, 8, 10, 14, 26, 32; 43:3, 6; 45:1-3 32:12 [d] [Isa. 8:2] 32:12 [q] [See ver. 2 above]
32:13 [c] [See ver. 12 above]
32:15 [e] ver. 43
32:16 [f] See ver. 12
32:17 [g] Isa. 37:16 32:17 [h] See ch. 21:5 32:17 [i] ver. 27; See Gen. 18:14
32:18 [j] Ex. 20:6; 34:7; Deut. 5:9, 10 32:18 [k] [Ps. 79:12; Isa. 65:6-7] 32:18 [l] Isa. 9:6 32:18 [m] See ch. 10:16
32:19 [n] Isa. 28:29 32:19 [o] [Ps. 66:3, 5] 32:19 [p] See ch. 16:17 32:19 [q] See ch. 17:10
32:20 [r] Ps. 135:9 32:20 [s] 2 Sam. 7:23; See Neh. 9:10
32:21 [t] Ex. 6:6; Deut. 4:34; 1 Chr. 17:21 32:21 [u] See ch. 21:5
32:22 [v] Deut. 26:15; See Ex. 3:8
32:23 [w] Neh. 9:26, 27; See ch. 11:8; Dan. 9:10-14
32:24 [x] ch. 33:4; See ch. 6:6 32:24 [y] ver. 36; See ch. 14:12 32:24 [z] See ver. 3
32:25 [a] ver. 7 32:25 [b] ver. 10 32:25 [z] [See ver. 24 above]
32:27 [c] Num. 16:22 32:27 [d] See Gen. 18:14
32:28 [e] ver. 3
32:29 [f] See ch. 21:10 32:29 [g] See ch. 19:13 32:29 [h] See ch. 7:18
32:30 [i] ch. 3:25 32:30 [h] [See ver. 29 above] 32:30 [j] ch. 25:6, 7
32:31 [k] 2 Kgs. 23:27; 24:3

32:32 [l] ch. 2:26

32:33 [m] ch. 2:27; [Ezek. 8:16]; See ch. 7:24 32:33 [n] See ch. 25:3 32:33 [o] See ch. 5:3

32:34 [p] See ch. 7:30; 23:11

32:35 [q] ch. 7:31; See Josh. 18:16 32:35 [r] Lev. 18:21 32:35 [s] ch. 7:31 32:35 [p] [See ver. 34 above] 32:35 [t] [1 Kgs. 16:19]

32:36 [u] See ver. 3

32:37 [v] See ch. 23:3 32:37 [w] See ch. 8:3 32:37 [x] ch. 21:5; Deut. 29:28 32:37 [y] ch. 23:6; 33:16; Ezek. 34:25

32:38 [z] See ch. 30:22; 31:33

32:39 [a] Ezek. 11:19, 20 32:39 [b] Deut. 6:24

32:40 [c] ch. 50:5; Ps. 89:34; Isa. 55:3; Ezek. 16:60 32:40 [d] See ch. 31:33

32:41 [e] [Deut. 28:63] 32:41 [f] See ch. 24:6

32:42 [g] [ch. 31:28]

32:43 [h] ver. 15 32:43 [i] ch. 33:10 32:43 [j] See ver. 3

32:44 [k] ver. 10 32:44 [l] See ch. 17:26 32:44 [m] See ch. 30:3

33:1 [n] See ch. 32:2

33:2 [o] [Isa. 37:26] 33:2 [p] [ch. 16:21; Ex. 6:3; Ps. 83:18; Amos 4:13]

33:3 [q] ch. 29:12; Ps. 91:15 33:3 [r] Isa. 48:6

33:4 [s] ch. 32:24

33:5 [t] [ch. 32:5] 33:5 [u] Ezek. 22:20 33:5 [v] Deut. 31:17, 18

33:6 [w] ch. 30:17

33:7 [x] See ch. 30:3 33:7 [y] See ch. 24:6 33:7 [z] Isa. 1:26

33:8 [a] Ezek. 36:25; [Ps. 51:2, 7; Heb. 9:13, 14] 33:8 [b] See ch. 31:34

33:9 [c] See ch. 13:11 33:9 [d] [Ps. 130:4; Isa. 60:5]

33:10 [e] ch. 32:43

33:11 [f] See ch. 7:34 33:11 [g] 1 Chr. 16:34; Ps. 106:1; 107:1; Isa. 12:4 33:11 [h] ch. 30:19; Lev. 7:12; Ps. 107:22 33:11 [x] [See ver. 7 above]

33:12 [i] [Ezek. 36:11] 33:12 [j] [ch. 31:24; 50:19; Isa. 65:10; Ezek. 34:14, 15] 33:12 [k] Song 1:7

33:13 [l] See ch. 17:26 33:13 [m] [Lev. 27:32] 33:13 [n] [John 10:3]

33:14 [o] For ver. 14-16, see ch. 23:5, 6 33:14 [p] ch. 29:10

33:15 [q] ch. 23:5; [Isa. 4:2; 11:1]

33:16 [r] ch. 23:6; 32:37 33:16 [s] ch. 23:6
33:17 [t] 2 Sam. 7:16; 1 Kgs. 2:4; Ps. 89:3, 4
33:18 [u] [Isa. 66:21]
33:20 [v] For ver. 20-26, see ch. 31:36, 37 33:20 [w] ver. 25; [Isa. 54:9] 33:20 [x] Gen. 8:22; Ps. 72:5
33:21 [y] Ps. 89:34
33:22 [z] Gen. 22:17
33:25 [a] Ps. 74:16, 17; 104:19
33:26 [b] ver. 7, 11; See ch. 30:3
34:1 [c] ch. 39:1; 52:4; 2 Kgs. 25:1 34:1 [d] ch. 1:15; [ch. 51:28]
34:2 [e] 2 Kgs. 25:2 34:2 [f] See ch. 21:10
34:3 [g] See ch. 32:4
34:4 [h] [ch. 38:17, 20; 39:4, 7]
34:5 [i] 1 Sam. 31:12; 2 Chr. 21:19 34:5 [j] 2 Chr. 16:14 34:5 [k] [ch. 22:18]
34:7 [l] Josh. 10:3 34:7 [m] Josh. 10:10; 15:35 34:7 [n] 2 Kgs. 18:13 34:7 [o] ch. 4:5
34:8 [p] ver. 15 34:8 [q] ver. 15, 17; Ex. 21:2; Lev. 25:10; [Isa. 61:1]
34:9 [r] See Lev. 25:39-46 34:9 [s] [Neh. 5:8]
34:11 [r] [See ver. 9 above]
34:13 [t] Ex. 20:2
34:14 [u] Ex. 21:2; Deut. 15:12 34:14 [r] [See ver. 9 above] 34:14 [v] ch. 7:24, 26; 11:8; 17:23; 25:4; 35:15; 44:5
34:15 [q] [See ver. 8 above] 34:15 [w] ver. 8; [2 Kgs. 23:3] 34:15 [x] See ch. 7:10
34:16 [y] Lev. 18:21; 19:12 34:16 [z] ver. 11
34:17 [q] [See ver. 8 above] 34:17 [a] [Matt. 7:2; Gal. 6:7; James 2:13] 34:17 [b] See ch. 14:12 34:17 [c] See ch. 15:4
34:18 [w] [See ver. 15 above] 34:18 [d] [Gen. 15:10]
34:19 [e] ch. 29:2
34:20 [f] See ch. 22:25 34:20 [g] See ch. 7:33
34:21 [h] [ver. 2, 4, 8] 34:21 [i] ch. 37:5, 11
34:22 [j] Isa. 10:6 34:22 [k] ch. 37:8; 38:3 34:22 [l] ch. 9:11 34:22 [m] See ch. 4:7
35:1 [n] ch. 25:1
35:2 [o] 1 Chr. 2:55 35:2 [p] 1 Kgs. 6:5, 6; 1 Chr. 9:26, 33

35:4 [p] [See ver. 2 above] 35:4 [q] [Deut. 33:1] 35:4 [r] ch. 21:1; 29:25; 37:3 35:4 [s] 2 Kgs. 12:9; 25:18

35:6 [t] 2 Kgs. 10:15, 23

35:7 [u] [Ex. 20:12; Eph. 6:2, 3]

35:11 [v] ch. 46:2; 2 Kgs. 24:1; [ver. 1] 35:11 [w] 2 Kgs. 24:2 35:11 [x] [ver. 7]

35:13 [y] See ch. 5:3

35:14 [z] See ch. 25:3

35:15 [z] [See ver. 14 above] 35:15 [a] 2 Kgs. 17:13; See ch. 18:11 35:15 [b] See ch. 7:6 35:15 [c] See ch. 34:14

35:17 [d] [Isa. 50:2]

35:19 [e] See ch. 15:1

36:1 [f] ch. 25:1; 45:1; [ver. 9]

36:2 [g] Ezra 6:2; Ps. 40:7; Ezek. 2:9; Zech. 5:1, 2 36:2 [h] ch. 30:2; [ch. 51:60] 36:2 [i] ch. 25:2 36:2 [j] See ch. 25:15-26; 46–51 36:2 [k] ch. 1:2; 25:3

36:3 [l] ch. 26:3; Ezek. 12:3; Zeph. 2:3; [Amos 5:15] 36:3 [m] [ch. 18:8] 36:3 [n] See ch. 31:34

36:4 [o] See ch. 32:12 36:4 [g] [See ver. 2 above]

36:5 [o] [See ver. 4 above] 36:5 [p] ch. 32:2; 33:1; 39:15

36:6 [q] [ver. 9]

36:7 [l] [See ver. 3 above] 36:7 [m] [See ver. 3 above]

36:9 [r] [ver. 1] 36:9 [s] ver. 22 36:9 [t] [2 Chr. 20:3]

36:10 [u] [ch. 35:2]

36:11 [v] ch. 26:24; 40:5; 2 Chr. 34:8, 15, 18

36:12 [w] ch. 26:10 36:12 [x] ver. 20; ch. 41:1; 2 Kgs. 25:25 36:12 [y] ver. 25 36:12 [z] ch. 26:22

36:14 [a] ver. 26; ch. 37:3, 13; 38:1

36:16 [b] ver. 20

36:18 [c] ver. 32; [Rom. 16:22]

36:20 [d] ver. 12

36:22 [e] ver. 9; [John 10:22] 36:22 [f] Amos 3:15

36:24 [g] [ver. 16] 36:24 [h] See Josh. 7:6

36:25 [i] ver. 12 36:25 [j] [Isa. 59:16]

36:26 [k] [1 Kgs. 22:26; Zeph. 1:8] 36:26 [l] ver. 14 36:26 [m] See ch. 45:1-3

36:29 [n] See ch. 26:9
36:30 [o] [ch. 22:30] 36:30 [p] [ch. 22:2, 4] 36:30 [q] [ch. 22:19]
36:31 [r] [ch. 1:16]
36:32 [s] See ver. 4 36:32 [t] ver. 18
37:1 [u] 2 Kgs. 24:17; 2 Chr. 36:10 37:1 [v] [Ezek. 17:13] 37:1 [w] ch. 22:24
37:2 [x] See 2 Chr. 36:12-14
37:3 [y] [ch. 38:1] 37:3 [z] ver. 13; ch. 38:1 37:3 [a] See ch. 21:1 37:3 [b] See ch. 35:4 37:3 [c] [ch. 21:2]
37:4 [d] [Num. 27:17] 37:4 [e] [ch. 32:2; 33:1]
37:5 [f] [Ezek. 17:15] 37:5 [g] ch. 32:2 37:5 [h] ver. 11; ch. 34:21
37:7 [i] [ch. 21:2] 37:7 [j] [Ezek. 29:2, 6] 37:7 [k] [ch. 46:17; 2 Kgs. 24:7; Lam. 4:17]
37:8 [l] ch. 34:22
37:10 [m] [ch. 21:4] 37:10 [l] [See ver. 8 above]
37:11 [n] ver. 5
37:12 [o] ch. 1:1; 32:8 37:12 [p] [ch. 32:9] 37:12 [q] ver. 4; ch. 39:14
37:13 [r] ch. 38:7; Zech. 14:10 37:13 [s] ver. 3; ch. 38:1 37:13 [t] [ch. 21:9; 38:19; 39:9; 52:15]
37:14 [u] ch. 36:12
37:15 [v] [Heb. 11:36]
37:16 [w] See ch. 38:6-14
37:17 [x] ch. 38:16 37:17 [y] See ch. 21:7
37:18 [v] [See ver. 15 above]
37:19 [z] [ch. 28:2, 11, 17]
37:20 [a] [ch. 38:26] 37:20 [b] [ch. 38:28]
37:21 [c] See ch. 32:2 37:21 [d] ch. 38:9; 52:6; Ezek. 4:10, 16
38:1 [e] [ch. 37:3] 38:1 [f] See ch. 20:1
38:2 [g] ch. 21:9; [ver. 17, 18]
38:3 [h] See ch. 32:3
38:4 [i] ch. 26:11 38:4 [j] See ch. 6:24 38:4 [k] [ch. 33:9]
38:5 [l] See ver. 24-28
38:6 [m] ch. 37:16 38:6 [n] See ch. 32:2 38:6 [o] ver. 11, 13 38:6 [p] [Gen. 37:24; Zech. 9:11] 38:6 [q] [Ps. 69:14]

38:7 [r] ch. 39:16 38:7 [s] [Acts 8:27] 38:7 [t] ch. 29:2; Isa. 56:3, 4 38:7 [u] See ch. 37:13
38:8 [r] [See ver. 7 above]
38:9 [v] ch. 11:22; [ch. 14:16, 18; 19:9] 38:9 [w] [ch. 37:21]
38:10 [r] [See ver. 7 above]
38:11 [r] [See ver. 7 above] 38:11 [x] ver. 6
38:12 [r] [See ver. 7 above] 38:12 [x] [See ver. 11 above]
38:13 [x] [See ver. 11 above] 38:13 [n] [See ver. 6 above]
38:16 [y] ch. 37:17 38:16 [z] See Ruth 3:13 38:16 [a] [Isa. 57:16] 38:16 [b] See ver. 1-9
38:17 [c] ver. 2, 21; [ch. 27:12, 13; 2 Kgs. 24:12] 38:17 [d] ch. 39:3 38:17 [e] [ch. 34:4, 5]
38:18 [d] [See ver. 17 above] 38:18 [f] See ch. 21:10
38:19 [g] See ch. 37:13
38:20 [h] ch. 40:9
38:21 [c] [See ver. 17 above]
38:22 [i] See ch. 20:10
38:23 [j] ch. 39:6; 41:10; 43:6
38:25 [k] [ver. 5]
38:26 [l] [ch. 37:20]
38:28 [m] See ch. 32:2
39:1 [n] For ver. 1-10, see ch. 52:4-16; 2 Kgs. 25:1-12
39:3 [o] ch. 38:17, 18, 22 39:3 [p] [ch. 1:15] 39:3 [q] ver. 13; 2 Kgs. 18:17
39:4 [r] See Deut. 1:1
39:5 [s] Josh. 5:10 39:5 [t] See 2 Kgs. 23:33 39:5 [u] [Ezek. 17:15]
39:6 [v] ch. 52:10 39:6 [t] [See ver. 5 above]
39:7 [w] [ch. 32:4; Ezek. 12:13]
39:8 [x] See ch. 21:10 39:8 [y] Neh. 1:3; [Ps. 80:12; Isa. 5:5]
39:9 [z] ch. 40:1; 52:12; 2 Kgs. 25:8 39:9 [a] Gen. 37:36 39:9 [b] See ch. 37:13
39:10 [c] ch. 40:7; 2 Kgs. 25:12
39:12 [d] ch. 40:4
39:13 [e] [ver. 3]

39:14 [f] ch. 38:28; See ch. 32:2 39:14 [g] ch. 43:6; See ch. 40:5-9, 11-16; 41:1-4, 6; 2 Kgs. 25:22-25 39:14 [h] 2 Kgs. 22:12 39:14 [i] 2 Kgs. 22:3 39:14 [j] ch. 37:12

39:15 [k] ch. 36:5; 38:13

39:16 [l] See ch. 38:7 39:16 [m] Dan. 9:12 39:16 [n] ch. 21:10; [ch. 14:11]

39:17 [o] ch. 22:25

39:18 [p] ch. 21:9; 45:5 39:18 [q] Ps. 25:2; 37:40

40:1 [r] [ch. 39:14] 40:1 [s] Josh. 18:25 40:1 [t] [Ps. 149:8]

40:2 [u] [Deut. 29:24, 28]

40:3 [v] ch. 44:3, 23; Deut. 29:25; See Dan. 9:10-12

40:4 [t] [See ver. 1 above] 40:4 [w] [ch. 39:12] 40:4 [x] [Gen. 20:15]

40:5 [y] See ch. 39:14 40:5 [z] ch. 41:2

40:6 [y] [See ver. 5 above] 40:6 [a] ch. 41:6; Josh. 18:26 40:6 [b] ch. 37:12; 39:14 40:6 [c] ch. 39:10

40:7 [d] For ver. 7-9, see 2 Kgs. 25:23, 24 40:7 [e] ver. 5 40:7 [f] ch. 39:10; 2 Kgs. 25:12

40:8 [a] [See ver. 6 above] 40:8 [g] ver. 14, 15, 16; See ch. 41:1-3 40:8 [h] ver. 13, 15, 16; ch. 42:1, 8 40:8 [i] ch. 42:1

40:9 [j] ch. 38:20

40:10 [a] [See ver. 6 above] 40:10 [l] [ver. 12]

40:11 [m] [Num. 22:1; 2 Sam. 8:2] 40:11 [n] 1 Sam. 11:1; 12:12 40:11 [o] Gen. 36:8

40:12 [p] [ch. 43:5] 40:12 [q] [ver. 10]

40:13 [r] ver. 8, 15, 16; ch. 42:1, 8 40:13 [s] ch. 41:11; 42:1

40:14 [t] [ch. 41:10]

40:15 [u] [ch. 42:2]

41:1 [v] 2 Kgs. 25:25 41:1 [w] See ch. 40:6, 8, 10 41:1 [x] [Ps. 41:9]
41:2 [y] [2 Sam. 13:28, 29] 41:2 [z] ch. 40:5
41:3 [w] [See ver. 1 above]
41:5 [a] Josh. 17:7 41:5 [b] Josh. 18:1 41:5 [c] 1 Kgs. 16:24; See ch. 23:13 41:5 [d] [ch. 48:37; Deut. 14:1; Isa. 15:2] 41:5 [e] ch. 36:24 41:5 [f] [2 Kgs. 25:9]
41:6 [g] ch. 40:6, 8, 10
41:8 [h] [Judg. 6:11]
41:9 [i] [1 Kgs. 15:22; 2 Chr. 16:6]
41:10 [j] See ch. 38:23 41:10 [k] [ch. 40:7] 41:10 [l] [ch. 40:14]
41:11 [m] See ch. 40:8 41:11 [n] ch. 40:13
41:12 [o] [2 Sam. 2:13] 41:12 [p] Josh. 9:3, 17
41:13 [q] ch. 40:13
41:14 [r] ver. 10, 16
41:15 [s] [ch. 40:14]
41:16 [q] [See ver. 13 above] 41:16 [t] ch. 40:7 41:16 [u] Josh. 9:3, 17
41:17 [v] [2 Sam. 19:37, 38] 41:17 [w] [Matt. 2:1, 14]; See Gen. 35:19
41:18 [x] ver. 2; ch. 40:5
42:1 [y] ch. 40:13; 41:11 42:1 [z] See ch. 40:8 42:1 [a] ch. 43:2 42:1 [b] [ch. 6:13]
42:2 [c] See ch. 36:7 42:2 [d] ver. 20; [1 Sam. 7:8; 12:19] 42:2 [e] [ch. 40:15; Isa. 37:4] 42:2 [f] [Lev. 26:22]
42:3 [g] [ch. 37:17; Ezra 8:21]
42:4 [h] 1 Sam. 3:18; [Num. 22:18]
42:5 [i] [Gen. 31:50] 42:5 [j] [Rev. 1:5; 3:14] 42:5 [k] Judg. 11:10 42:5 [l] ver. 21
42:6 [m] ch. 7:23
42:7 [n] [Ezek. 3:16]
42:8 [z] [See ver. 1 above] 42:8 [y] [See ver. 1 above] 42:8 [b] [See ver. 1 above]
42:9 [o] ver. 2, 3
42:10 [p] See ch. 24:6 42:10 [q] ch. 18:8; Gen. 6:6; [Deut. 32:36]
42:11 [r] [ch. 22:25; 41:18] 42:11 [s] ch. 30:10, 11; [Rom. 8:31]
42:12 [t] [Neh. 1:11]
42:13 [u] ch. 43:4; [ch. 44:16, 17]
42:14 [v] [ch. 41:17] 42:14 [w] ch. 4:19 42:14 [x] [ch. 37:21]

42:15 [y] ch. 44:12; [ver. 19; Deut. 17:16] 42:15 [z] ch. 44:27; See ch. 44:1, 12-14
42:16 [a] Ezek. 11:8 42:16 [b] ver. 22; ch. 44:12
42:17 [c] Lam. 2:22
42:18 [d] See ch. 7:20 42:18 [e] See ch. 18:16
42:19 [f] ch. 43:2; [ver. 14-16] 42:19 [g] [Ezek. 2:5]
42:20 [h] ver. 2 42:20 [i] ver. 3
42:21 [j] ver. 5
42:22 [k] ver. 16, 17
43:2 [l] ch. 42:1 43:2 [m] See ch. 40:8 43:2 [n] Ps. 86:14; Isa. 13:11; Mal. 4:1 43:2 [o] ch. 42:19
43:3 [p] See ch. 32:12 43:3 [q] [ch. 38:22] 43:3 [r] [ch. 37:13]
43:4 [m] [See ver. 2 above] 43:4 [s] ch. 40:13
43:5 [t] [ch. 40:11, 12]
43:6 [u] ch. 44:20 43:6 [v] See ch. 38:23 43:6 [w] ch. 39:10; 40:7 43:6 [x] See ch. 39:14
43:7 [y] ch. 2:16; 44:1; 46:14; [Isa. 30:4]
43:8 [y] [See ver. 7 above]
43:9 [y] [See ver. 7 above]
43:10 [z] See ch. 25:9 43:10 [a] ch. 1:15
43:11 [b] ch. 44:13; 46:13 43:11 [c] See ch. 15:2
43:12 [d] See ch. 17:27 43:12 [e] ch. 46:25; Ezek. 30:13; [Ex. 12:12; Isa. 19:1] 43:12 [f] [ch. 48:7] 43:12 [g] [Ps. 104:2; Isa. 49:18]
43:13 [h] [Ex. 23:24] 43:13 [e] [See ver. 12 above]
44:1 [i] ch. 46:14; Ex. 14:2 44:1 [j] See ch. 43:7-9 44:1 [k] ver. 15; See Isa. 11:11
44:2 [l] ver. 6
44:3 [m] ver. 8; See ch. 7:18, 19 44:3 [n] See ch. 1:16 44:3 [o] ch. 19:4; Deut. 6:14
44:4 [p] See 2 Chr. 36:15
44:5 [q] See ch. 34:14
44:6 [r] See ch. 7:20 44:6 [s] See ch. 7:34; 9:11
44:7 [t] Hab. 2:10; [Num. 16:38; Prov. 20:2] 44:7 [u] [ch. 38:23; Lam. 2:11]
44:8 [m] [See ver. 3 above] 44:8 [n] [See ver. 3 above] 44:8 [v] ch. 42:18; See ch. 18:16

44:9 [w] [ch. 15:4] 44:9 [x] 1 Kgs. 11:1, 8; 15:13; 2 Kgs. 11:1 44:9 [y] ver. 15, 25
44:10 [z] [Prov. 28:14]
44:11 [a] See ch. 21:10
44:12 [b] ch. 42:15 44:12 [c] ch. 42:16 44:12 [d] See ch. 6:13 44:12 [e] See ch. 18:16 44:12 [v] [See ver. 8 above]
44:13 [f] ch. 43:11
44:14 [g] ch. 42:17 44:14 [h] [ch. 22:27] 44:14 [i] [ver. 28]
44:15 [j] ver. 9, 25 44:15 [k] See ver. 1
44:16 [l] ch. 6:16; 42:13
44:17 [m] [Judg. 11:36] 44:17 [n] ch. 7:18 44:17 [o] ch. 19:13 44:17 [p] [1 Kgs. 11:33; 2 Kgs. 21:3]
44:18 [n] [See ver. 17 above] 44:18 [q] [Lam. 3:22]
44:19 [r] ch. 7:18 44:19 [s] [Num. 30:6, 7]
44:20 [t] ch. 43:6
44:21 [u] ver. 17; [Ezek. 8:10, 11] 44:21 [v] [Ezek. 21:24]
44:22 [w] ch. 5:9, 29 44:22 [x] Ezek. 8:6 44:22 [y] See ch. 7:34 44:22 [z] See ch. 18:16 44:22 [a] See ch. 4:7
44:23 [b] See ch. 40:3 44:23 [c] [Deut. 31:29]
44:24 [d] ver. 15; See ch. 43:5-7
44:25 [e] ver. 16 44:25 [f] ver. 17
44:26 [d] [See ver. 24 above] 44:26 [g] See ch. 22:5 44:26 [h] [Ezek. 20:39] 44:26 [i] [ch. 4:2]
44:27 [j] ch. 31:28 44:27 [k] ch. 42:16
44:28 [l] [ver. 14; Isa. 27:13] 44:28 [m] Ezek. 6:8 44:28 [n] ver. 17, 25, 26
44:29 [o] Prov. 19:21
44:30 [p] ch. 46:17; See Ezek. 29:2-5; 30:21-24 44:30 [q] ch. 46:26 44:30 [r] [ch. 39:5]
45:1 [s] See ch. 32:12 45:1 [t] See ch. 36:4, 18 45:1 [u] ch. 36:1
45:3 [v] [ch. 36:26] 45:3 [w] Ps. 6:6 45:3 [x] Lam. 1:3; 5:5
45:4 [y] ch. 31:28; [Isa. 5:5]
45:5 [z] [Ps. 131:1, 2; Rom. 12:16] 45:5 [a] [ch. 25:26, 29] 45:5 [b] ch. 21:9; 39:18
46:1 [c] [ch. 1:5; 25:13]; See ch. 25:15-26

46:2 [d] 2 Kgs. 23:29; 2 Chr. 35:20 46:2 [e] ch. 25:1; 36:1; 45:1
46:3 [f] [ch. 51:11]
46:4 [g] [Nah. 3:2] 46:4 [f] [See ver. 3 above]
46:5 [h] [2 Sam. 1:19, 25] 46:5 [i] ver. 21; ch. 47:3 46:5 [j] See ch. 6:25
46:6 [d] [See ver. 2 above] 46:6 [k] [Dan. 11:19]
46:7 [l] [ch. 47:2; Isa. 8:7, 8; Dan. 11:22] 46:7 [m] [Ezek. 32:2]
46:8 [m] [See ver. 7 above]
46:9 [n] Nah. 3:2; [Judg. 5:22] 46:9 [o] Ezek. 27:10 46:9 [p] Isa. 66:19
46:10 [q] Isa. 13:9; Joel 1:15 46:10 [r] ch. 50:15 46:10 [s] Isa. 1:24 46:10 [t] [ver. 14; Isa. 34:5] 46:10 [u] [Isa. 34:6] 46:10 [v] ver. 6 46:10 [w] ver. 2
46:11 [x] [ch. 8:22] 46:11 [y] [Ezek. 30:21]
46:12 [z] ver. 6
46:13 [a] ch. 43:10, 11; 44:30; [Isa. 19:4; Ezek. 29:10]
46:14 [b] See ch. 44:1 46:14 [c] [ver. 3, 4] 46:14 [d] [ver. 10]
46:16 [f] Lev. 26:37 46:16 [g] ch. 50:16
46:17 [h] [Isa. 30:7]
46:18 [i] See ch. 4:2 46:18 [j] ch. 48:15; 51:57; Isa. 47:4; 48:2 46:18 [k] Judg. 4:6 46:18 [l] 1 Kgs. 18:42, 44
46:19 [m] [Ezek. 12:3] 46:19 [n] [ch. 48:18] 46:19 [o] See ch. 44:1 46:19 [p] See ch. 4:7
46:20 [q] [Hos. 10:11] 46:20 [r] ver. 6, 10, 24; See ch. 1:13
46:21 [s] Amos 6:4; Mal. 4:2 46:21 [t] ch. 50:27
46:22 [u] [Isa. 29:4] 46:22 [v] [Isa. 10:34; 14:8]
46:23 [v] [See ver. 22 above] 46:23 [w] [Judg. 6:5; 7:12]
46:24 [r] [See ver. 20 above]
46:25 [x] [Nah. 3:8] 46:25 [y] Ezek. 30:14, 15, 16 46:25 [z] See ch. 43:12
46:26 [a] ch. 44:30; Ezek. 30:4; 32:11 46:26 [b] Ezek. 29:13, 14; See Isa. 19:22-25 46:26 [c] Isa. 51:9
46:27 [d] See ch. 30:10, 11; Isa. 43:5
46:28 [d] [See ver. 27 above] 46:28 [e] ch. 10:24
47:1 [f] ch. 25:20; Ezek. 25:15, 16; Zeph. 2:5 47:1 [g] Amos 1:6, 7; Zeph. 2:4
47:2 [h] [ch. 46:7, 8; Isa. 8:7] 47:2 [i] See ch. 1:13 47:2 [j] [ch. 8:16]
47:3 [l] Nah. 3:2 47:3 [m] ch. 46:5

47:4 [f] [See ver. 1 above] 47:4 [n] Isa. 23:1, 2; Joel 3:4; See ch. 25:22 47:4 [o] Amos 1:8 47:4 [p] Gen. 10:14; Amos 9:7

47:5 [q] [ch. 48:37; Isa. 3:24] 47:5 [r] ch. 25:20; [Judg. 1:18] 47:5 [s] [ch. 48:37]

47:6 [t] Deut. 32:41; See Ezek. 21:3-5

47:7 [u] [Ezek. 14:17] 47:7 [v] ch. 25:20; [Judg. 1:18] 47:7 [w] Mic. 6:9

48:1 [x] ch. 25:21; 2 Kgs. 24:2; See Isa. 15–16; Ezek. 25:8-11; Amos 2:1-3; Zeph. 2:8, 9 48:1 [y] ver. 22; Num. 32:3 48:1 [z] ver. 23; Num. 32:37; Josh. 13:19; Ezek. 25:9 48:1 [a] ver. 20, 39

48:2 [b] ver. 34, 45; ch. 49:3; Num. 32:37; Isa. 15:4 48:2 [c] [ch. 31:36] 48:2 [d] [Isa. 10:31]

48:3 [e] Isa. 15:5; [ver. 34]

48:5 [e] [See ver. 3 above]

48:6 [f] ch. 17:6

48:7 [g] ch. 49:4 48:7 [h] Num. 21:29 48:7 [i] [Isa. 46:2] 48:7 [j] ch. 49:3

48:8 [k] ch. 6:26 48:8 [l] ver. 21; Josh. 13:9, 17, 21; [Deut. 3:10]

48:10 [m] Judg. 5:23; [1 Sam. 15:3, 9; 1 Kgs. 20:42] 48:10 [n] [1 Cor. 15:58]

48:11 [o] Zeph. 1:12

48:13 [p] [Num. 21:29; Isa. 16:14] 48:13 [q] [Hos. 10:6] 48:13 [r] [1 Kgs. 12:29]

48:15 [s] ver. 8, 18, 20; Isa. 15:1 48:15 [t] ch. 50:27 48:15 [u] See ch. 46:18

48:17 [v] [Isa. 15:4, 5; 16:7] 48:17 [w] [Isa. 9:4; 14:5]

48:18 [x] [Isa. 47:1] 48:18 [y] Num. 21:30; Isa. 15:2

48:19 [z] [1 Sam. 4:13, 16; Nah. 2:1] 48:19 [a] Deut. 2:36; Josh. 13:9

48:20 [v] [See ver. 17 above] 48:20 [b] Isa. 16:2 48:20 [s] [See ver. 15 above]

48:21 [c] ver. 8; Num. 21:23 48:21 [d] Josh. 13:18

48:22 [y] [See ver. 18 above] 48:22 [e] Num. 33:46; Isa. 15:2

48:23 [f] See ver. 1 48:23 [g] [Josh. 13:17; 1 Chr. 5:8]

48:24 [h] Amos 2:2 48:24 [i] ch. 49:13, 22; Isa. 63:1

48:25 [j] [Ps. 75:10] 48:25 [k] [Ezek. 30:21]

48:26 [l] ch. 25:27; 51:39; Isa. 19:14 48:26 [m] ver. 42 48:26 [n] ver. 39

48:27 [o] Zeph. 2:8; [Ezek. 25:8] 48:27 [p] [ch. 2:26] 48:27 [q] Ps. 64:8; Lam. 2:15; Matt. 27:39

48:28 [r] ver. 9 48:28 [s] Ps. 55:6, 7; Song 2:14

48:29 [t] Isa. 16:6

48:30 [u] [ch. 50:36]
48:31 [v] Isa. 15:5; 16:7, 11 48:31 [w] [2 Kgs. 3:25]
48:32 [x] Num. 21:32 48:32 [y] Isa. 16:8, 9 48:32 [z] Josh. 13:19 48:32 [a] [Ps. 80:11]
48:33 [b] Isa. 16:10
48:34 [c] See Isa. 15:4-6 48:34 [d] ver. 3
48:35 [e] [Isa. 15:2; 16:12; Ezek. 20:29]
48:36 [f] See ver. 31 48:36 [g] Isa. 15:7
48:37 [h] Isa. 15:2, 3 48:37 [i] [ch. 47:5] 48:37 [j] ch. 49:3; Lam. 2:10; See ch. 4:8
48:38 [k] [ch. 22:28]
48:39 [l] [ver. 6] 48:39 [m] ver. 26
48:40 [n] ch. 49:22; [Deut. 28:49; Ezek. 17:3] 48:40 [o] [Isa. 8:8]
48:41 [p] ver. 24 48:41 [q] [Isa. 13:7, 8] 48:41 [r] See ch. 6:24
48:42 [s] [Isa. 7:8] 48:42 [t] ver. 26
48:43 [u] Isa. 24:17, 18; Lam. 3:47
48:44 [v] [ch. 11:23]
48:45 [w] Num. 24:17
48:46 [x] See ver. 1 48:46 [y] ver. 13
48:47 [z] [ch. 46:27; 49:39]
49:1 [a] ch. 25:21; [Ezek. 21:28; 25:2] 49:1 [b] [1 Kgs. 11:5, 33; 2 Kgs. 23:13] 49:1 [c] [Amos 1:13]
49:2 [d] ch. 4:19 49:2 [e] Ezek. 21:20; 25:5; Amos 1:14 49:2 [f] ch. 30:18
49:3 [g] ch. 48:2 49:3 [e] [See ver. 2 above] 49:3 [h] ch. 48:37; See ch. 4:8 49:3 [i] [1 Kgs. 11:5, 33; 2 Kgs. 23:13] 49:3 [j] ch. 48:7
49:4 [k] ch. 3:14 49:4 [l] ch. 48:7
49:5 [m] [ch. 48:43]
49:6 [n] [ver. 39; ch. 48:47]
49:7 [o] ch. 25:21; Isa. 34:5; Amos 1:11; Obad. 1; [Mal. 1:2]; See Ezek. 25:12-14 49:7 [p] ver. 20; Obad. 9 49:7 [q] [Isa. 19:11, 12]
49:8 [r] ver. 30 49:8 [s] ch. 25:23; Gen. 25:3 49:8 [t] ch. 50:27, 31; [ch. 46:21; 50:27]
49:9 [u] Obad. 5, 6 49:9 [v] [Judg. 8:2]

49:10 [w] Mal. 1:3 49:10 [u] [See ver. 9 above] 49:10 [x] ch. 31:15; Isa. 17:14
49:11 [y] [Ps. 10:14, 18; 68:5]
49:12 [z] ch. 25:28; [Obad. 16] 49:12 [a] ch. 25:29
49:13 [b] See ch. 22:5 49:13 [c] ver. 22; See ch. 48:24 49:13 [d] See ch. 24:9
49:14 [e] See Obad. 1-4 49:14 [f] [Isa. 13:4]
49:16 [g] [ch. 48:28]
49:17 [h] Ezek. 35:3, 7, 9 49:17 [i] [ch. 50:13]
49:18 [j] See Isa. 13:19 49:18 [k] [Deut. 29:23] 49:18 [l] ver. 33
49:19 [m] For ver. 19-21, see ch. 50:44-46 49:19 [n] See ch. 4:7 49:19 [o] See ch. 12:5 49:19 [p] See ch. 10:6 49:19 [q] Job 9:19 49:19 [r] [ch. 30:21]
49:20 [s] Ezek. 35:3, 7, 9 49:20 [t] See ver. 7 49:20 [u] ch. 50:45
49:21 [v] ch. 8:16; 50:46; [Ezek. 26:15]
49:22 [w] See ch. 48:40 49:22 [x] ver. 13 49:22 [y] ver. 24; See ch. 6:24
49:23 [z] Isa. 17:1; Amos 1:3 49:23 [a] 1 Kgs. 8:65; Zech. 9:2 49:23 [b] 2 Kgs. 18:34 49:23 [c] Zech. 9:4
49:24 [z] [See ver. 23 above] 49:24 [d] [ch. 46:5] 49:24 [y] [See ver. 22 above]
49:25 [e] [ch. 33:9]
49:26 [f] ch. 50:30
49:27 [g] See ch. 17:27 49:27 [z] [See ver. 23 above] 49:27 [h] 1 Kgs. 15:18; 20:1; 2 Kgs. 6:24; 8:7; 13:3
49:28 [i] Isa. 21:16; 60:7 49:28 [j] ver. 14, 31 49:28 [k] Isa. 11:14; Ezek. 25:4, 10; See Judg. 6:3
49:29 [l] Ps. 120:5; Song 1:5 49:29 [m] See ch. 6:25
49:30 [n] ver. 8
49:31 [j] [See ver. 28 above] 49:31 [o] Job 16:12 49:31 [p] Ezek. 38:8, 11
49:32 [q] [Ezek. 38:12] 49:32 [r] ver. 36 49:32 [s] See ch. 9:26
49:33 [t] See ch. 9:11 49:33 [u] ver. 18
49:34 [v] ch. 25:25; Gen. 14:1; Isa. 11:11; 21:2; Ezek. 32:24; Dan. 8:2 49:34 [w] 2 Kgs. 24:17, 18
49:35 [x] Isa. 22:6 49:35 [v] [See ver. 34 above]
49:36 [v] [See ver. 34 above]
49:37 [y] [ch. 1:17] 49:37 [v] [See ver. 34 above] 49:37 [z] See ch. 12:13 49:37 [a] See ch. 9:16

49:38 [v] [See ver. 34 above]
49:39 [b] [ch. 48:47] 49:39 [v] [See ver. 34 above]
50:1 [c] See Isa. 13:1–14:27; 21:1-10 50:1 [d] [ch. 51:59, 60]
50:2 [e] Isa. 21:9 50:2 [f] See Isa. 46:1
50:3 [g] See ch. 1:14 50:3 [h] ver. 13, 23; ch. 51:29 50:3 [i] ch. 51:62; [Ps. 135:8]
50:4 [j] See ch. 3:18 50:4 [k] ch. 31:9, 18; Ezra 8:21; Ps. 126:6 50:4 [l] Hos. 3:5
50:5 [m] [ch. 31:21] 50:5 [n] [Isa. 2:3] 50:5 [o] See ch. 32:40
50:6 [p] ver. 17; Isa. 53:6; [Matt. 18:12; Luke 15:4] 50:6 [q] Zech. 10:2; See Ezek. 34:1-6
50:7 [r] [ch. 40:2, 3] 50:7 [s] [ver. 14] 50:7 [t] ch. 31:23 50:7 [u] See ch. 14:8
50:8 [v] ch. 51:6, 45; See Isa. 48:20
50:9 [w] See ch. 25:14
50:10 [x] [ch. 25:12]
50:11 [y] [Lam. 4:21]
50:12 [z] ch. 51:43
50:13 [a] ver. 39 50:13 [b] See ch. 18:16
50:14 [c] ver. 9; ch. 51:11; Isa. 21:2 50:14 [d] ver. 29; [ch. 51:3] 50:14 [e] [ver. 7]
50:15 [f] [Josh. 6:16] 50:15 [g] ch. 51:58 50:15 [h] ch. 46:10; 51:6, 11 50:15 [i] ver. 29; ch. 51:56
50:16 [j] ch. 46:16 50:16 [k] [ch. 51:9]; See Isa. 13:14
50:17 [l] See ver. 6 50:17 [m] ch. 2:15; 4:7; Isa. 5:29 50:17 [n] 2 Kgs. 17:6; 18:13 50:17 [o] ch. 51:34 50:17 [p] 2 Kgs. 24:10, 14; See 2 Kgs. 25:1-11 50:17 [q] [ch. 51:34]
50:18 [r] Isa. 10:12; 24:21; [Ps. 76:12] 50:18 [s] Isa. 14:24, 25
50:19 [t] Ezek. 34:13, 14 50:19 [u] Mic. 7:14
50:20 [v] [Isa. 40:2] 50:20 [w] Isa. 33:24; See ch. 31:34
50:21 [x] ver. 26; [ch. 51:3]
50:22 [y] ch. 51:54
50:23 [z] Isa. 14:6 50:23 [a] [Rev. 18:19, 21] 50:23 [b] ver. 3, 13
50:24 [c] [Ps. 141:9] 50:24 [d] [ch. 51:31; Dan. 5:30]
50:25 [e] Isa. 13:5
50:26 [f] [Neh. 4:2]
50:27 [g] [Ps. 22:12; Isa. 34:7, 8] 50:27 [h] ch. 46:21

50:28 [i] [ver. 8] 50:28 [j] ch. 51:10; Ps. 64:9 50:28 [k] [ch. 51:11; 52:13; Dan. 5:3, 23]

50:29 [l] [ver. 14; Job 16:13] 50:29 [m] ch. 25:14 50:29 [n] Isa. 47:10

50:30 [o] ch. 49:26

50:31 [n] [See ver. 29 above] 50:31 [p] ver. 27; ch. 49:8

50:32 [n] [See ver. 29 above] 50:32 [q] See ch. 17:27

50:33 [r] [ver. 17] 50:33 [s] [Isa. 14:17]

50:34 [t] See Isa. 43:14 50:34 [u] See ch. 10:16 50:34 [v] ch. 51:36; Isa. 51:22

50:35 [w] ch. 51:57; Dan. 5:30 50:35 [x] Dan. 4:6

50:36 [y] ch. 51:57

50:37 [z] See ch. 25:20 50:37 [a] ch. 51:30 50:37 [b] [Isa. 45:3]

50:38 [c] Isa. 44:27; [ch. 51:36] 50:38 [d] ver. 2; ch. 51:47, 52

50:39 [e] Isa. 13:21, 22

50:40 [f] Gen. 19:25; See Isa. 13:19 50:40 [g] ch. 51:43

50:41 [h] For ver. 41-43, see ch. 6:22-24

50:44 [i] For ver. 44-46, see ch. 49:19-21 50:44 [j] Job 41:10

50:45 [k] ch. 51:11, 12, 29; Isa. 14:24 50:45 [l] ch. 49:20

50:46 [m] See ch. 49:21

51:1 [n] [ch. 4:11; Isa. 21:1]

51:2 [o] [Matt. 3:12]; See ch. 15:7 51:2 [p] [ch. 2:28]

51:3 [q] [ch. 50:14, 29] 51:3 [r] [ch. 50:21]

51:4 [s] ch. 49:26

51:5 [t] See Isa. 54:5-7

51:6 [u] ver. 45; ch. 50:8 51:6 [v] [Gen. 19:15] 51:6 [w] ch. 50:15

51:7 [x] [Ps. 75:8; Rev. 17:4] 51:7 [y] Rev. 14:8 51:7 [z] See ch. 25:15, 16

51:8 [a] See Isa. 21:9 51:8 [b] Isa. 13:6; Rev. 18:9, 11, 19; [ch. 48:20] 51:8 [c] [ch. 46:11]

51:9 [d] ver. 6, 45; ch. 50:8 51:9 [e] [ch. 50:16]; See Isa. 13:14 51:9 [f] Rev. 18:5

51:10 [g] Ps. 37:6; [ch. 23:6] 51:10 [h] ch. 50:28

51:11 [i] ch. 46:4 51:11 [j] See Isa. 13:17 51:11 [k] 2 Kgs. 17:6; Dan. 5:31 51:11 [l] [ch. 50:45] 51:11 [m] ch. 50:28

51:12 [n] ver. 27; ch. 50:2; [Isa. 13:2] 51:12 [o] [Isa. 21:5; Nah. 2:1] 51:12 [l] [See ver. 11 above]

51:13 [p] Rev. 17:1, 15; [ver. 36]
51:14 [q] See ch. 22:5 51:14 [r] [Ps. 105:34; Joel 1:4; 2:25] 51:14 [s] Isa. 16:9
51:15 [t] For ver. 15-19, see ch. 10:12-16
51:20 [u] [Dan. 7:7, 19, 23]
51:22 [v] 2 Chr. 36:17; [Isa. 13:16, 18]
51:23 [w] ver. 28, 57
51:24 [x] ch. 50:15, 29; [Ps. 137:8]
51:25 [y] Rev. 8:8; [Rev. 18:8, 9]
51:26 [z] [Ps. 118:22; Isa. 28:16] 51:26 [a] ver. 62; ch. 25:12
51:27 [b] See ver. 12 51:27 [c] See ch. 4:5 51:27 [d] See ch. 6:4 51:27 [e] See ch. 25:14 51:27 [f] [ch. 50:41] 51:27 [g] Gen. 8:4; 2 Kgs. 19:37 51:27 [h] Gen. 10:3; 1 Chr. 1:6 51:27 [i] Nah. 3:17 51:27 [j] See ver. 14
51:28 [d] [See ver. 27 above] 51:28 [e] [See ver. 27 above] 51:28 [k] See ver. 11 51:28 [l] ver. 23, 57 51:28 [m] [ch. 34:1]
51:29 [n] See ch. 8:16 51:29 [o] ch. 50:45
51:30 [p] ch. 50:37; [Isa. 19:16] 51:30 [q] Isa. 47:14 51:30 [r] Lam. 2:9; Nah. 3:13
51:31 [s] [2 Chr. 30:6]
51:32 [t] ver. 41
51:33 [u] See Isa. 21:10 51:33 [v] [Isa. 17:5; Joel 3:13; Rev. 14:15]
51:34 [w] ch. 50:17 51:34 [x] ver. 44 51:34 [y] Ps. 74:13
51:36 [z] ch. 50:34 51:36 [a] Isa. 44:27; [ch. 50:38] 51:36 [b] [ver. 13]
51:37 [c] Isa. 25:2 51:37 [d] Isa. 13:22 51:37 [e] See ch. 18:16
51:38 [f] [Amos 3:4] 51:38 [g] Nah. 2:11, 12
51:39 [h] [Isa. 21:5] 51:39 [i] ver. 57
51:41 [j] ch. 25:26 51:41 [k] [Isa. 13:19] 51:41 [l] ver. 32
51:42 [m] [ver. 55; Isa. 8:7, 8]
51:43 [n] ch. 50:12 51:43 [o] ch. 50:40
51:44 [p] ch. 50:2; See Isa. 46:1 51:44 [q] ver. 34; [Ezra 1:7, 8] 51:44 [r] ver. 34 51:44 [s] [ch. 31:12; Isa. 2:2] 51:44 [t] ver. 58
51:45 [u] See ver. 6 51:45 [v] See ch. 12:13
51:46 [w] [Isa. 37:7] 51:46 [x] Matt. 24:6, 7
51:47 [y] [ch. 50:2] 51:47 [z] [ch. 50:12]

51:48 [a] [Rev. 18:20]; See Isa. 44:23 51:48 [b] ch. 50:3

51:49 [c] [ver. 24]

51:50 [d] [ch. 44:28]

51:51 [e] ch. 7:19; Ps. 44:15, 16 51:51 [f] Lam. 1:10

51:52 [y] [See ver. 47 above] 51:52 [g] Job 24:12; Ezek. 26:15

51:53 [h] [ver. 25]; See Isa. 14:13 51:53 [i] [ch. 49:16]

51:54 [j] ch. 50:22

51:55 [k] [ver. 42]; See ch. 5:22

51:56 [l] ch. 50:15; Isa. 59:18

51:57 [m] ver. 39 51:57 [n] ver. 23, 28 51:57 [o] See ch. 46:18

51:58 [p] ver. 44; ch. 50:15 51:58 [q] [Isa. 45:2] 51:58 [r] Hab. 2:13 51:58 [s] ver. 64

51:59 [t] [ch. 32:12] 51:59 [u] [ch. 28:1]

51:60 [v] [ch. 36:2] 51:60 [w] See ver. 1-58; ch. 50:1-46

51:62 [x] ch. 50:3 51:62 [y] ver. 26

51:63 [z] [ch. 19:10, 11] 51:63 [a] [Rev. 18:21]

51:64 [z] [See ver. 63 above] 51:64 [b] ver. 58

52:1 [c] For ver. 1-27, see 2 Kgs. 24:18–25:21

52:2 [d] 2 Kgs. 23:37; See ch. 22:13-17

52:4 [e] For ver. 4-16, see ch. 39:1-10

52:10 [f] ver. 26, 27

52:11 [g] [Ezek. 12:13]

52:12 [h] ch. 1:3 52:12 [i] [2 Kgs. 25:8] 52:12 [j] [ver. 29] 52:12 [k] ch. 40:10

52:15 [l] See ch. 37:13

52:17 [m] ch. 27:19; See 2 Chr. 4:12-15 52:17 [n] 2 Chr. 4:2, 10 52:17 [o] See ch. 27:22

52:18 [p] 2 Kgs. 25:14

52:19 [q] 1 Kgs. 7:50; 2 Kgs. 25:15 52:19 [r] 1 Kgs. 7:49 52:19 [s] Ex. 25:29; 37:16

52:20 [t] 1 Kgs. 7:25, 44

52:21 [u] 1 Kgs. 7:15

52:22 [v] 1 Kgs. 7:16; [2 Kgs. 25:17]

52:24 [w] [1 Chr. 6:14, 15] 52:24 [x] [ch. 29:25]

52:25 [y] [Esth. 1:14]
52:26 [z] ver. 9, 10
52:27 [z] [See ver. 26 above]
52:28 [a] [2 Kgs. 24:12, 14]
52:29 [b] [ver. 12]
52:31 [c] For ver. 31-34, see 2 Kgs. 25:27-30 52:31 [d] ch. 37:1; See ch. 22:24-30
52:32 [e] [ch. 27:3]

Footnotes

Lam. 1:3 [1] **1:3** Or *in the narrow passes*
Lam. 1:4 [2] **1:4** Septuagint, Old Latin *dragged away*
Lam. 1:9 [3] **1:9** Or *end*
Lam. 1:13 [4] **1:13** Septuagint; Hebrew *bones and*
Lam. 1:14 [5] **1:14** The meaning of the Hebrew is uncertain
Lam. 1:21 [6] **1:21** Septuagint, Syriac *Hear*
Lam. 1:21 [7] **1:21** Syriac *Bring*
Lam. 3:17 [1] **3:17** Hebrew *good*
Lam. 3:22 [2] **3:22** Syriac, Targum; Hebrew *Because of the steadfast love of the LORD, we are not cut off*
Lam. 3:64 [3] **3:64** Or *Repay them*
Lam. 3:65 [4] **3:65** Or *Give them*
Lam. 3:65 [5] **3:65** Or *place your curse*
Lam. 3:66 [6] **3:66** Or *Pursue them*
Lam. 3:66 [7] **3:66** Syriac (compare Septuagint, Vulgate); Hebrew *the heavens of the LORD*
Lam. 4:6 [1] **4:6** Or *iniquity*
Lam. 4:6 [2] **4:6** Or *sin*
Lam. 4:6 [3] **4:6** The meaning of the Hebrew is uncertain
Lam. 4:7 [4] **4:7** The meaning of the Hebrew is uncertain
Lam. 4:7 [5] **4:7** Hebrew *lapis lazuli*
Lam. 4:16 [6] **4:16** Hebrew *The face of the LORD*
Lam. 4:22 [7] **4:22** Or *he will not exile you again*
Lam. 5:5 [1] **5:5** Symmachus *With a yoke on our necks*

Cross-references for Lamentations

1:1 [a] [Jer. 7:34] 1:1 [b] [Jer. 15:8] 1:1 [c] [ch. 5:16; Ezra 4:20; Eccles. 2:8] 1:1 [d] Isa. 31:8

1:2 [e] Ps. 6:6; Jer. 9:1; 13:17 1:2 [f] ver. 19; Jer. 22:22; 30:14 1:2 [g] ver. 9, 16, 17, 21; Eccles. 4:1 1:2 [h] See Ezek. 23:22-26

1:3 [i] Jer. 52:27 1:3 [j] [ch. 2:9; Deut. 28:64, 65] 1:3 [k] Jer. 45:3

1:4 [l] See ch. 2:6 1:4 [m] Jer. 14:2 1:4 [n] ver. 8, 11, 21, 22

1:5 [o] [Deut. 28:13, 44; Jer. 13:21] 1:5 [p] Jer. 12:1 1:5 [q] ver. 12; ch. 3:33 1:5 [r] Jer. 30:14, 15; Dan. 9:16 1:5 [s] 2 Chr. 36:17, 20; See Jer. 52:28-30

1:6 [t] [Jer. 14:6]

1:7 [u] ver. 10, 11 1:7 [v] ch. 2:17; Jer. 46:26 1:7 [w] Obad. 12, 13; [Ps. 119:51]

1:8 [x] [Zech. 13:1] 1:8 [y] [Ezek. 16:37] 1:8 [z] ver. 4, 21, 22

1:9 [a] [Jer. 13:22] 1:9 [b] [Deut. 32:29; Isa. 47:7] 1:9 [c] ver. 2 1:9 [d] Jer. 48:26

1:10 [e] ver. 7 1:10 [f] Ps. 79:1; Jer. 51:51 1:10 [g] [Deut. 23:3; Neh. 13:1]

1:11 [z] [See ver. 8 above] 1:11 [h] ch. 2:12; 4:4; [Jer. 38:9; 52:6] 1:11 [e] [See ver. 10 above] 1:11 [i] ver. 19

1:12 [j] Job 21:29; Ps. 80:12 1:12 [k] [Dan. 9:12] 1:12 [l] ver. 5 1:12 [m] See Jer. 12:13

1:13 [n] Ps. 102:3 1:13 [o] Ps. 9:15; Ezek. 12:13; 17:20 1:13 [p] ch. 3:11; See Jer. 8:18

1:14 [q] Deut. 28:48

1:15 [r] [Isa. 63:2, 3]

1:16 [s] See Jer. 13:17 1:16 [t] ver. 2, 21 1:16 [u] [ver. 11]

1:17 [v] Isa. 1:15; Jer. 4:31 1:17 [t] [See ver. 16 above]

1:18 [w] See Jer. 12:1 1:18 [x] 1 Sam. 12:14, 15 1:18 [y] [Deut. 28:41]

1:19 [z] See ver. 2 1:19 [a] ver. 11

1:20 [b] ch. 2:11; Job 30:27; Isa. 16:11 1:20 [c] Deut. 32:25; Ezek. 7:15; See Jer. 15:2

1:21 [d] ver. 4, 8, 11 1:21 [e] ver. 2, 16, 17 1:21 [f] [ch. 4:21; Jer. 50:11]

1:22 [g] Ps. 109:14, 15 1:22 [h] ver. 12; ch. 2:20 1:22 [d] [See ver. 21 above] 1:22 [i] See Jer. 8:18

2:1 [j] [ch. 3:44] 2:1 [k] [Matt. 11:23]; See Isa. 14:15 2:1 [l] 1 Chr. 28:2
2:2 [m] ver. 16; [Ps. 35:25; 56:2; Ezek. 36:3] 2:2 [n] ver. 17, 21; ch. 3:43; [Ezek. 9:5, 10] 2:2 [o] Ps. 89:40 2:2 [p] Ps. 74:7 2:2 [q] Isa. 43:28
2:3 [r] See Jer. 12:13 2:3 [s] 1 Sam. 2:1 2:3 [t] Ps. 74:11 2:3 [u] Ps. 79:5; 89:46
2:4 [v] ch. 3:12 2:4 [w] See Jer. 30:14
2:5 [w] [See ver. 4 above] 2:5 [x] ver. 16; [Ps. 35:25; 56:2; Ezek. 36:3] 2:5 [y] [2 Kgs. 25:9] 2:5 [z] Isa. 29:2
2:6 [a] ch. 1:4; Isa. 1:13; Zeph. 3:18 2:6 [b] Isa. 1:13
2:7 [c] [Ps. 89:38] 2:7 [d] [Ezek. 24:21] 2:7 [e] Deut. 32:30 2:7 [f] Ps. 74:4
2:8 [g] [Jer. 5:10] 2:8 [h] ver. 18 2:8 [i] See 2 Kgs. 21:13 2:8 [j] Jer. 14:2
2:9 [k] Jer. 51:30; Nah. 3:13 2:9 [l] [Hos. 3:4] 2:9 [m] Ps. 74:9
2:10 [n] ch. 1:1; 3:28; Isa. 3:26 2:10 [o] Ezek. 3:15 2:10 [p] See Josh. 7:6 2:10 [q] Jer. 48:37; Ezek. 7:18; Amos 8:10; See Jer. 4:8
2:11 [r] [ver. 18; ch. 5:17; Ps. 6:7] 2:11 [s] See ch. 1:20 2:11 [t] [Job 16:13] 2:11 [u] ch. 3:48 2:11 [v] [ch. 4:4; Jer. 44:7] 2:11 [w] ver. 19; [Isa. 51:20]
2:12 [x] See ch. 1:11 2:12 [w] [See ver. 11 above]
2:13 [y] [ch. 1:12] 2:13 [z] 2 Sam. 5:20; [Ezek. 26:3]
2:14 [a] See Jer. 5:31 2:14 [b] [Isa. 58:1] 2:14 [c] See Jer. 30:3 2:14 [d] See Jer. 5:31 2:14 [e] [Jer. 23:33, 34]
2:15 [f] See 2 Chr. 29:8 2:15 [g] Ps. 48:2; Ezek. 16:14
2:16 [h] ch. 3:46; [Job 16:9, 10] 2:16 [i] See ver. 2 2:16 [j] [Ps. 35:21]
2:17 [k] See Lev. 26:14-45; Deut. 28:15-68 2:17 [l] ch. 1:7; Jer. 46:26 2:17 [m] See ver. 2 2:17 [n] ver. 2, 21 2:17 [o] [Ps. 38:16; 89:42] 2:17 [p] [ver. 3]
2:18 [q] ver. 8 2:18 [r] See ver. 11 2:18 [s] Ps. 32:4; 42:3 2:18 [t] Ps. 77:2 2:18 [u] Ps. 17:8
2:19 [v] Ps. 119:147, 148 2:19 [w] Ps. 62:8; [1 Sam. 7:6] 2:19 [x] [1 Tim. 2:8] 2:19 [y] See ver. 11, 12
2:20 [z] ch. 1:22 2:20 [a] ch. 4:10; See Jer. 19:9 2:20 [b] ver. 22 2:20 [c] [ch. 4:13]
2:21 [d] [2 Chr. 36:17] 2:21 [e] ch. 3:43 2:21 [f] ver. 2, 17
2:22 [g] [ver. 6] 2:22 [h] See Jer. 6:25 2:22 [i] [Jer. 42:17; 44:14] 2:22 [j] ver. 20
3:1 [k] Jer. 20:18 3:1 [l] Ps. 2:9
3:2 [m] Isa. 5:30
3:4 [n] Ps. 51:8; Isa. 38:13; Jer. 50:17

3:5 [o] [Job 19:12] 3:5 [p] ver. 19; Deut. 29:18
3:6 [q] Ps. 143:3
3:7 [r] Job 19:8 3:7 [s] Ps. 88:8
3:8 [t] Job 19:7; 30:20; Ps. 22:2
3:9 [r] [See ver. 7 above]
3:10 [u] See Hos. 13:8
3:11 [v] [Jer. 18:15] 3:11 [u] [See ver. 10 above] 3:11 [w] ch. 1:13
3:12 [x] ch. 2:4 3:12 [y] [Job 16:12]
3:13 [z] Job 6:4; Ps. 38:2
3:14 [a] See Jer. 20:7 3:14 [b] ver. 63; Job 30:9; Ps. 69:12
3:15 [c] [Isa. 51:17, 21] 3:15 [d] Jer. 9:15
3:16 [e] [Prov. 20:17] 3:16 [f] See Jer. 6:26
3:18 [g] [Ps. 9:18]
3:19 [h] [ch. 1:9, 11, 20] 3:19 [d] [See ver. 15 above] 3:19 [i] ver. 5
3:20 [j] Ps. 42:6; 44:25
3:21 [k] [Ps. 42:5, 11]
3:22 [l] [Mal. 3:6]
3:23 [m] Job 7:18 3:23 [n] Ps. 36:5
3:24 [o] Ps. 16:5; 73:26 3:24 [k] [See ver. 21 above]
3:25 [p] Ps. 130:6; [Isa. 30:18]
3:26 [q] Ps. 130:5, 7; Mic. 7:7
3:27 [r] [Matt. 11:29] 3:27 [s] [Eccles. 12:1]
3:28 [t] ch. 1:1; 2:10; Isa. 3:26
3:29 [u] Job 42:6
3:30 [v] Isa. 50:6; Matt. 5:39
3:31 [w] Ps. 103:9
3:32 [x] ch. 1:5 3:32 [y] Ps. 103:8 3:32 [z] Ps. 106:45
3:33 [a] [Heb. 12:6, 10] 3:33 [b] [Heb. 12:11]
3:34 [c] [Ps. 107:10]
3:35 [d] [Hab. 1:13]
3:36 [d] [See ver. 35 above]
3:37 [e] [Ps. 33:9]
3:38 [f] Isa. 45:7; Amos 3:6

3:39 [g] Prov. 19:3
3:40 [h] Joel 2:12, 13
3:41 [i] Ps. 25:1; 119:48
3:42 [j] See Dan. 9:5 3:42 [k] Ps. 78:17
3:43 [l] ch. 2:2, 17, 21
3:44 [m] ver. 8; [ch. 2:1]
3:45 [n] [1 Cor. 4:13]
3:46 [o] ch. 2:16, 17
3:47 [p] Isa. 24:17; Jer. 48:43 3:47 [q] Isa. 51:19
3:48 [r] ch. 1:16; See Jer. 13:17
3:49 [r] [See ver. 48 above]
3:50 [s] Ps. 14:2; Isa. 63:15
3:52 [t] ch. 4:18 3:52 [u] Ps. 11:1 3:52 [v] See Ps. 35:19
3:53 [w] Jer. 37:16; 38:6, 9, 10 3:53 [x] [Dan. 6:17]
3:54 [y] Ps. 69:2 3:54 [z] Ps. 88:5; [Ezek. 37:11]
3:55 [a] Ps. 130:1
3:56 [b] [Ps. 130:2]
3:57 [c] [James 4:8] 3:57 [d] See Josh. 1:9
3:58 [e] Ps. 119:154 3:58 [f] [1 Sam. 24:15]
3:59 [g] Ps. 35:22, 23
3:60 [h] See Jer. 11:19
3:61 [i] ch. 5:1 3:61 [h] [See ver. 60 above]
3:62 [j] Ps. 18:39, 48
3:63 [k] [Ps. 139:2] 3:63 [l] See ver. 14
3:64 [m] See Jer. 11:20 3:64 [n] Ps. 28:4; [2 Tim. 4:14]
3:66 [o] [Deut. 25:19; Jer. 10:11] 3:66 [p] Ps. 8:3
4:1 [q] [Isa. 1:22; Jer. 6:30] 4:1 [r] ch. 2:19
4:2 [s] Ps. 19:10 4:2 [t] See Jer. 19:11
4:4 [u] Ps. 22:15 4:4 [v] [ch. 2:11]
4:5 [w] [2 Sam. 1:24]
4:6 [x] Matt. 10:15; Luke 10:12 4:6 [y] Gen. 19:25; 2 Pet. 2:6; Jude 7
4:8 [z] ch. 5:10; Job 30:30; [Ps. 119:83]

4:10 [a] See Jer. 19:9 4:10 [b] [1 Kgs. 3:26; Isa. 49:15] 4:10 [c] [2 Kgs. 6:29] 4:10 [d] Deut. 28:57
4:11 [e] Ezek. 5:13 4:11 [f] See Jer. 17:27
4:12 [g] [Isa. 52:15; 53:1]
4:13 [h] [ch. 2:20]; See Jer. 5:31; 23:21
4:14 [i] [Isa. 59:10] 4:14 [j] [Num. 19:16]
4:15 [k] [Lev. 13:45]
4:16 [l] ch. 2:17 4:16 [m] [Isa. 24:2] 4:16 [n] ch. 5:12
4:17 [o] Ps. 119:82, 123; [Jer. 3:23] 4:17 [p] Jer. 37:7, 8
4:18 [q] ch. 3:52 4:18 [r] Ezek. 7:2, 3, 6; Amos 8:2
4:19 [s] Jer. 4:13; [2 Sam. 1:23; Hab. 1:8]
4:20 [t] [Gen. 2:7] 4:20 [u] [ch. 2:9; 2 Kgs. 25:5, 6] 4:20 [v] [Ezek. 12:13; 17:20; 19:4, 8] 4:20 [w] [Judg. 9:15; Ezek. 31:6, 17]
4:21 [x] [ch. 1:21] 4:21 [y] Job 1:1; Jer. 25:20 4:21 [z] See Jer. 25:15, 16
4:22 [a] [Isa. 40:2] 4:22 [b] Obad. 10
5:1 [c] Ps. 89:50 5:1 [d] ch. 3:61
5:2 [e] Ps. 79:1
5:5 [f] [Josh. 10:24]
5:6 [g] [Hos. 12:1]
5:7 [h] Jer. 31:29; Ezek. 18:2
5:8 [i] [Prov. 30:21, 22]
5:9 [j] [Jer. 6:25]
5:10 [k] See ch. 4:8 5:10 [l] [Deut. 32:24]
5:12 [m] See 2 Kgs. 25:19-21 5:12 [n] ch. 4:16
5:13 [o] [Judg. 16:21] 5:13 [p] [Josh. 9:27]
5:14 [n] [See ver. 12 above] 5:14 [q] [Isa. 24:8]
5:15 [q] [See ver. 14 above] 5:15 [r] [Amos 8:10]
5:16 [s] Ps. 89:39; Jer. 13:18; [ch. 1:1]
5:17 [t] Isa. 1:5 5:17 [u] See ch. 2:11
5:18 [v] [Isa. 34:13]
5:19 [w] Ps. 9:7; 102:12; 145:13
5:20 [x] Ps. 13:1
5:21 [y] Jer. 31:18; [Ps. 80:3, 7, 19]

5:22 [z] Jer. 14:19

Footnotes

Ezek. 1:1 [1] **1:1** Or *from God*
Ezek. 1:4 [2] **1:4** Or *amber*; also verse 27
Ezek. 1:12 [3] **1:12** Or *Spirit*; also twice in verse 20 and once in verse 21
Ezek. 1:15 [4] **1:15** Hebrew *of their faces*
Ezek. 1:17 [5] **1:17** Hebrew *on their four sides*
Ezek. 1:20 [6] **1:20** Or *the spirit of life*; also verse 21
Ezek. 1:26 [7] **1:26** Or *lapis lazuli*
Ezek. 1:27 [8] **1:27** Or *it*
Ezek. 2:1 [1] **2:1** Or *Son of Adam*; so throughout Ezekiel
Ezek. 2:6 [2] **2:6** Or *on scorpion plants*
Ezek. 3:12 [1] **3:12** Or *the wind*; also verse 14
Ezek. 3:12 [2] **3:12** Or *sound*
Ezek. 3:15 [3] **3:15** Or *Chebar, and to where they dwelt*
Ezek. 3:18 [4] **3:18** Or *in*; also verses 19, 20
Ezek. 3:22 [5] **3:22** Or *plain*; also verse 23
Ezek. 4:4 [1] **4:4** Or *iniquity*; also verses 5, 6, 17
Ezek. 4:9 [2] **4:9** A type of wheat
Ezek. 4:10 [3] **4:10** A *shekel* was about 2/5 ounce or 11 grams
Ezek. 4:10 [4] **4:10** Or *at a set time daily*; also verse 11
Ezek. 4:11 [5] **4:11** A *hin* was about 4 quarts or 3.5 liters
Ezek. 4:14 [6] **4:14** Hebrew *my soul* (or *throat*) *has never been made unclean*
Ezek. 4:16 [7] **4:16** Hebrew *staff*
Ezek. 5:7 [1] **5:7** Some Hebrew manuscripts and Syriac lack *not*
Ezek. 5:8 [2] **5:8** The same Hebrew expression can mean *obey rules*, or *execute judgments*, depending on the context
Ezek. 5:11 [3] **5:11** Some Hebrew manuscripts *I will cut you down*
Ezek. 5:15 [4] **5:15** Dead Sea Scroll, Septuagint, Syriac, Vulgate, Targum; Masoretic Text *And it shall be*
Ezek. 5:16 [5] **5:16** Hebrew *them*
Ezek. 5:16 [6] **5:16** Hebrew *staff*
Ezek. 6:6 [1] **6:6** Or *and punished*

Ezek. 6:14 [2] **6:14** Some Hebrew manuscripts; most Hebrew manuscripts *Diblah*

Ezek. 7:2 [1] **7:2** Or *earth*

Ezek. 7:5 [2] **7:5** Some Hebrew manuscripts (compare Syriac, Targum); most Hebrew manuscripts *Disaster! A unique disaster!*

Ezek. 7:7 [3] **7:7** The meaning of the Hebrew word is uncertain; also verse 10

Ezek. 7:11 [4] **7:11** The meaning of this last Hebrew sentence is uncertain

Ezek. 7:12 [5] **7:12** Or *abundance*; also verses 13, 14

Ezek. 7:13 [6] **7:13** The meaning of this last Hebrew sentence is uncertain

Ezek. 7:22 [7] **7:22** Or *secret*

Ezek. 7:23 [8] **7:23** Probably refers to an instrument of captivity

Ezek. 7:24 [9] **7:24** By revocalization (compare Septuagint); Hebrew *and those who sanctify them*

Ezek. 7:26 [10] **7:26** Or *instruction*

Ezek. 8:2 [1] **8:2** By revocalization (compare Septuagint); Hebrew *of fire*

Ezek. 8:2 [2] **8:2** Or *amber*

Ezek. 8:17 [3] **8:17** Or *my*

Ezek. 10:1 [1] **10:1** Or *lapis lazuli*

Ezek. 10:11 [2] **10:11** Hebrew *to their four sides*

Ezek. 10:11 [3] **10:11** Hebrew *the head*

Ezek. 10:12 [4] **10:12** Or *their whole body, their backs, their hands, and their wings*

Ezek. 10:17 [5] **10:17** Or *spirit of life*

Ezek. 11:3 [1] **11:3** Or *Is not the time near . . . ?*

Ezek. 11:15 [2] **11:15** Hebrew *the men of your redemption*

Ezek. 11:16 [3] **11:16** Or *in small measure*

Ezek. 11:21 [4] **11:21** Hebrew *To the heart of their detestable things and their abominations their heart goes; I will*

Ezek. 12:3 [1] **12:3** Or *will see that*

Ezek. 12:10 [2] **12:10** Or *This burden is*

Ezek. 12:10 [3] **12:10** Hebrew *in the midst of them*

Ezek. 12:22 [4] **12:22** The Hebrew for *you* is plural

Ezek. 12:23 [5] **12:23** Hebrew *word*

Ezek. 13:10 [1] **13:10** Or *plaster*; also verses 11, 14, 15

Ezek. 14:10 [1] **14:10** Or *iniquity*; three times in this verse

Ezek. 14:13 [2] **14:13** Hebrew *staff*

Ezek. 16:10 [1] **16:10** Or *with rich fabric*
Ezek. 16:15 [2] **16:15** Or *were unfaithful*; also verses 16, 17, 26, 28
Ezek. 16:15 [3] **16:15** Or *unfaithfulness*; also verses 20, 22, 25, 26, 29, 33, 34, 36
Ezek. 16:15 [4] **16:15** Hebrew *it*
Ezek. 16:16 [5] **16:16** The meaning of this Hebrew sentence is uncertain
Ezek. 16:25 [6] **16:25** Hebrew *spreading your legs*
Ezek. 16:30 [7] **16:30** Revocalization yields *How I am filled with anger against you*
Ezek. 16:57 [8] **16:57** Some manuscripts (compare Syriac) *of Edom*
Ezek. 16:61 [9] **16:61** Or *not apart from*
Ezek. 17:5 [1] **17:5** Hebrew *in a field of seed*
Ezek. 17:13 [2] **17:13** Hebrew *seed*
Ezek. 17:21 [3] **17:21** Some Hebrew manuscripts, Syriac, Targum; most Hebrew manuscripts *all the fugitives*
Ezek. 18:2 [1] **18:2** The Hebrew for *you* is plural
Ezek. 18:8 [2] **18:8** That is, profit that comes from charging interest to the poor; also verses 13, 17 (compare Leviticus 25:36)
Ezek. 18:17 [3] **18:17** Septuagint; Hebrew *from the poor*
Ezek. 18:30 [4] **18:30** Or *lest iniquity be your stumbling block*
Ezek. 19:7 [1] **19:7** Hebrew *knew*
Ezek. 19:9 [2] **19:9** Or *in a wooden collar*
Ezek. 19:10 [3] **19:10** Some Hebrew manuscripts; most Hebrew manuscripts *in your blood*
Ezek. 19:11 [4] **19:11** Or *the clouds*
Ezek. 20:5 [1] **20:5** Hebrew *I lifted my hand*; twice in this verse; also verses 6, 15, 23, 28, 42
Ezek. 20:29 [2] **20:29** *Bamah* means *high place*
Ezek. 20:31 [3] **20:31** Hebrew *and make your children pass through the fire*
Ezek. 20:45 [4] **20:45** Ch 21:1 in Hebrew
Ezek. 20:46 [5] **20:46** Or *toward Teman*
Ezek. 21:1 [1] **21:1** Ch 21:6 in Hebrew
Ezek. 21:2 [2] **21:2** Some Hebrew manuscripts, compare Septuagint, Syriac *against their sanctuary*
Ezek. 21:10 [3] **21:10** Probable reading; Hebrew *The rod of my son despises everything of wood*

Ezek. 21:13 [4] **21:13** Or *For it is a testing; and what if even the rod despises? It shall not be!*
Ezek. 21:14 [5] **21:14** Hebrew *its third*
Ezek. 21:15 [6] **21:15** Hebrew *many stumbling blocks*
Ezek. 21:15 [7] **21:15** The meaning of the Hebrew word rendered *taken up* is uncertain
Ezek. 21:21 [8] **21:21** Or *household idols*
Ezek. 21:25 [9] **21:25** Or *slain*; also verse 29
Ezek. 22:4 [1] **22:4** Some Hebrew manuscripts, Septuagint, Syriac, Vulgate, Targum; most Hebrew manuscripts *until*
Ezek. 22:12 [2] **22:12** That is, profit that comes from charging interest to the poor (compare Leviticus 25:36)
Ezek. 23:3 [1] **23:3** Hebrew *nipples*; also verses 8, 21
Ezek. 23:11 [2] **23:11** Hebrew *than she*
Ezek. 23:21 [3] **23:21** Vulgate, Syriac; Hebrew *bosom for the sake of*
Ezek. 23:24 [4] **23:24** Septuagint; the meaning of the Hebrew word is unknown
Ezek. 23:37 [5] **23:37** Or *have even made pass through the fire*
Ezek. 23:42 [6] **23:42** Or *Sabeans*
Ezek. 23:43 [7] **23:43** The meaning of the Hebrew verse is uncertain
Ezek. 24:5 [1] **24:5** Compare verse 10; Hebrew *the bones*
Ezek. 24:6 [2] **24:6** Hebrew *no lot has fallen upon it*
Ezek. 24:10 [3] **24:10** Or *empty out the broth*
Ezek. 24:12 [4] **24:12** The meaning of the Hebrew is uncertain
Ezek. 25:5 [1] **25:5** Hebrew *and the Ammonites*
Ezek. 25:8 [2] **25:8** Septuagint lacks *and Seir*
Ezek. 26:7 [1] **26:7** Hebrew *Nebuchadrezzar*; so throughout Ezekiel
Ezek. 27:15 [1] **27:15** Hebrew; Septuagint *Rhodes*
Ezek. 27:17 [2] **27:17** The meaning of the Hebrew word is unknown
Ezek. 27:19 [3] **27:19** Probable reading; Hebrew *wool of Sahar, Vedan, and Javan*
Ezek. 28:12 [1] **28:12** The meaning of the Hebrew phrase is uncertain
Ezek. 28:13 [2] **28:13** Or *lapis lazuli*
Ezek. 28:13 [3] **28:13** The meaning of the Hebrew phrase is uncertain
Ezek. 28:14 [4] **28:14** The meaning of the Hebrew phrase is uncertain
Ezek. 28:16 [5] **28:16** Or *banished you*
Ezek. 29:6 [1] **29:6** Hebrew *they*

Ezek. 29:7 [2] **29:7** Syriac (compare Psalm 69:23); Hebrew *to stand*
Ezek. 29:9 [3] **29:9** Hebrew *he*
Ezek. 29:19 [4] **29:19** Or *multitude*
Ezek. 30:3 [1] **30:3** Hebrew lacks *doom for*
Ezek. 30:4 [2] **30:4** Or *multitude*; also verse 10
Ezek. 30:5 [3] **30:5** With Septuagint; Hebrew *Cub*
Ezek. 30:5 [4] **30:5** Hebrew *and the sons of the land of the covenant*
Ezek. 30:9 [5] **30:9** Hebrew *the day of Egypt*
Ezek. 30:15 [6] **30:15** Or *wealth*
Ezek. 30:16 [7] **30:16** Or *distress*
Ezek. 30:17 [8] **30:17** Or *the cities*; Hebrew *they*
Ezek. 31:3 [1] **31:3** Or *its top went through the thick boughs*; also verses 10, 14
Ezek. 31:10 [2] **31:10** Syriac, Vulgate; Hebrew *you*
Ezek. 31:14 [3] **31:14** Or *of Adam*
Ezek. 31:15 [4] **31:15** Hebrew *it*
Ezek. 32:5 [1] **32:5** Hebrew *your height*
Ezek. 32:12 [2] **32:12** Or *wealth*
Ezek. 32:17 [3] **32:17** Hebrew lacks *in the twelfth month*
Ezek. 32:20 [4] **32:20** Hebrew *She*
Ezek. 33:12 [1] **33:12** Hebrew *by it*
Ezek. 33:32 [2] **33:32** Hebrew *like the singing of lustful songs with a beautiful voice and one who plays*
Ezek. 34:16 [1] **34:16** Septuagint, Syriac, Vulgate *I will watch over*
Ezek. 34:22 [2] **34:22** Or *save*
Ezek. 36:27 [1] **36:27** Or *my just decrees*
Ezek. 36:38 [2] **36:38** Hebrew *flock of holy things*
Ezek. 37:1 [1] **37:1** Or *plain*; also verse 2
Ezek. 37:5 [2] **37:5** Or *spirit*; also verses 6, 9, 10
Ezek. 37:7 [3] **37:7** Or *an earthquake* (compare 3:12, 13)
Ezek. 37:16 [4] **37:16** Or *one piece of wood*; also verses 17, 19, 20
Ezek. 37:19 [5] **37:19** Hebrew *And I will place them on it, the stick of Judah*
Ezek. 37:23 [6] **37:23** Many Hebrew manuscripts; other Hebrew manuscripts *dwellings*
Ezek. 37:26 [7] **37:26** Hebrew lacks *in their land*
Ezek. 38:2 [1] **38:2** Or *Magog, the prince of Rosh, Meshech*

Ezek. 38:3 [2] **38:3** Or *Gog, prince of Rosh, Meshech*
Ezek. 38:13 [3] **38:13** Hebrew *young lions*
Ezek. 38:21 [4] **38:21** Hebrew *against him*
Ezek. 39:1 [1] **39:1** Or *Gog, prince of Rosh, Meshech*
Ezek. 39:9 [2] **39:9** Or *javelins*
Ezek. 39:11 [3] **39:11** *Hamon-gog* means *the multitude of Gog*
Ezek. 39:14 [4] **39:14** Or *Until*
Ezek. 39:16 [5] **39:16** *Hamonah* means *multitude*
Ezek. 40:1 [1] **40:1** Hebrew *brought me there*
Ezek. 40:5 [2] **40:5** A *cubit* was about 18 inches or 45 centimeters; a *handbreadth* was about 3 inches or 7.5 centimeters
Ezek. 40:6 [3] **40:6** Hebrew *deep, and one threshold, one reed deep*
Ezek. 40:14 [4] **40:14** Text uncertain; Hebrew *And he made the jambs sixty cubits, and to the jamb of the court was the gateway all around*
Ezek. 40:19 [5] **40:19** Hebrew *distance from before the low gate before the inner court to the outside*
Ezek. 40:19 [6] **40:19** Or *cubits. So far the eastern gate; now to the northern gate.*
Ezek. 40:36 [7] **40:36** One manuscript (compare verses 29 and 33); most manuscripts lack *were of the same size as the others*
Ezek. 40:37 [8] **40:37** Septuagint, Vulgate (compare verses 26, 31, 34); Hebrew *jambs*
Ezek. 40:38 [9] **40:38** Hebrew *at the jambs, the gates*
Ezek. 40:43 [10] **40:43** Or *shelves*
Ezek. 40:44 [11] **40:44** Septuagint; Hebrew *were chambers for singers*
Ezek. 40:44 [12] **40:44** Hebrew lacks *one*
Ezek. 40:44 [13] **40:44** Septuagint; Hebrew *east*
Ezek. 40:46 [14] **40:46** Hebrew lacks *alone*
Ezek. 40:48 [15] **40:48** Septuagint; Hebrew lacks *was fourteen cubits, and the sidewalls of the gate*
Ezek. 40:49 [16] **40:49** Septuagint; Hebrew *eleven*
Ezek. 40:49 [17] **40:49** Septuagint; Hebrew *and by steps that would go up to it*
Ezek. 41:1 [1] **41:1** A *cubit* was about 18 inches or 45 centimeters
Ezek. 41:1 [2] **41:1** Compare Septuagint; Hebrew *tent*
Ezek. 41:2 [3] **41:2** Hebrew *its length*
Ezek. 41:3 [4] **41:3** Septuagint; Hebrew *and the breadth*

Ezek. 41:6 [5] **41:6** Septuagint, compare 1 Kings 6:6; the meaning of the Hebrew word is uncertain

Ezek. 41:15 [6] **41:15** The meaning of the Hebrew term is unknown; also verse 16

Ezek. 41:17 [7] **41:17** Hebrew *were measurements*

Ezek. 41:22 [8] **41:22** Septuagint; Hebrew lacks *two cubits broad*

Ezek. 41:22 [9] **41:22** Septuagint; Hebrew *length*

Ezek. 41:25 [10] **41:25** The meaning of the Hebrew word is unknown; also verse 26

Ezek. 42:2 [1] **42:2** A *cubit* was about 18 inches or 45 centimeters

Ezek. 42:3 [2] **42:3** The meaning of the Hebrew word is unknown; also verse 5

Ezek. 42:4 [3] **42:4** Septuagint, Syriac; Hebrew *and a way of one cubit*

Ezek. 42:8 [4] **42:8** Or *temple*

Ezek. 42:10 [5] **42:10** Septuagint; Hebrew *east*

Ezek. 42:11 [6] **42:11** Hebrew *and all their exits*

Ezek. 42:12 [7] **42:12** The meaning of the Hebrew verse is uncertain

Ezek. 43:3 [1] **43:3** Some Hebrew manuscripts and Vulgate; most Hebrew manuscripts *when I*

Ezek. 43:7 [2] **43:7** Or *the monuments*; also verse 9

Ezek. 43:7 [3] **43:7** Or *at their deaths*

Ezek. 43:13 [4] **43:13** A *cubit* was about 18 inches or 45 centimeters; a *handbreadth* was about 3 inches or 7.5 centimeters

Ezek. 43:13 [5] **43:13** Or *its gutter shall be one cubit deep*

Ezek. 43:13 [6] **43:13** A *span* was about 9 inches or 22 centimeters

Ezek. 43:26 [7] **43:26** Hebrew *fill its hand*

Ezek. 44:6 [1] **44:6** Septuagint; Hebrew lacks *house*

Ezek. 44:7 [2] **44:7** Septuagint, Syriac, Vulgate; Hebrew *They*

Ezek. 44:10 [3] **44:10** Or *iniquity*; also verse 12

Ezek. 44:26 [4] **44:26** That is, a priest

Ezek. 45:1 [1] **45:1** A *cubit* was about 18 inches or 45 centimeters

Ezek. 45:1 [2] **45:1** Septuagint; Hebrew *ten*

Ezek. 45:5 [3] **45:5** Septuagint; Hebrew *as their possession, twenty chambers*

Ezek. 45:10 [4] **45:10** An *ephah* was about 3/5 of a bushel or 22 liters; a *bath* was about 6 gallons or 22 liters

Ezek. 45:11 [5] **45:11** A *homer* was about 6 bushels or 220 liters

Ezek. 45:12 [6] **45:12** A *shekel* was about 2/5 ounce or 11 grams; a *gerah* was about 1/50 ounce or 0.6 gram

Ezek. 45:12 [7] **45:12** A *mina* was about 1 1/4 pounds or 0.6 kilogram

Ezek. 45:14 [8] **45:14** A *cor* was about 6 bushels or 220 liters

Ezek. 45:14 [9] **45:14** See Vulgate; Hebrew *(ten baths are a homer, for ten baths are a homer)*

Ezek. 45:24 [10] **45:24** A *hin* was about 4 quarts or 3.5 liters

Ezek. 46:5 [1] **46:5** An *ephah* was about 3/5 bushel or 22 liters

Ezek. 46:5 [2] **46:5** A *hin* was about 4 quarts or 3.5 liters

Ezek. 46:22 [3] **46:22** Septuagint, Syriac, Vulgate; the meaning of the Hebrew word is uncertain

Ezek. 46:22 [4] **46:22** A *cubit* was about 18 inches or 45 centimeters

Ezek. 47:3 [1] **47:3** A *cubit* was about 18 inches or 45 centimeters

Ezek. 47:8 [2] **47:8** That is, the Dead Sea

Ezek. 47:8 [3] **47:8** Hebrew *will be healed*; also verses 9, 11

Ezek. 47:9 [4] **47:9** Septuagint, Syriac, Vulgate, Targum; Hebrew *the two rivers go*

Ezek. 47:9 [5] **47:9** Hebrew lacks *the waters of the sea*

Ezek. 47:10 [6] **47:10** That is, the Mediterranean Sea; also verses 15, 19, 20

Ezek. 47:13 [7] **47:13** Probable reading; Hebrew *The valley of the boundary*

Ezek. 47:15 [8] **47:15** Septuagint; Hebrew *the entrance of Zedad, Hamath*

Ezek. 47:17 [9] **47:17** The meaning of the Hebrew is uncertain

Ezek. 47:17 [10] **47:17** Probable reading; Hebrew *and as for the north side*

Ezek. 47:18 [11] **47:18** Compare Syriac; Hebrew *to the eastern sea you shall measure*

Ezek. 47:19 [12] **47:19** Hebrew lacks *of Egypt*

Ezek. 48:1 [1] **48:1** Probable reading; Hebrew *and they shall be his*

Ezek. 48:1 [2] **48:1** Septuagint (compare verses 2–8); Hebrew *the east side the west*

Ezek. 48:8 [3] **48:8** A *cubit* was about 18 inches or 45 centimeters

Ezek. 48:9 [4] **48:9** Compare 45:1; Hebrew *ten*

Ezek. 48:13 [5] **48:13** Septuagint; Hebrew *10,000*

Ezek. 48:28 [6] **48:28** Hebrew lacks *of Egypt*

Ezek. 48:28 [7] **48:28** That is, the Mediterranean Sea

Ezek. 48:34 [8] **48:34** One Hebrew manuscript, Syriac (compare Septuagint); most Hebrew manuscripts *their gates three*

Cross-references for Ezekiel

1:1 [a] [ver. 3; Num. 4:3] 1:1 [b] ch. 3:15, 23; 10:15, 20, 22; 43:3 1:1 [c] [Matt. 3:16; Mark 1:10; Luke 3:21; John 1:51; Acts 7:56; 10:11; Rev. 19:11] 1:1 [d] ch. 8:3; 40:2; [ch. 11:24; Num. 12:6]

1:2 [e] [ch. 8:1]; See ch. 20:1 1:2 [f] 2 Kgs. 24:12, 15; [ch. 17:12; 19:8; 33:21; 40:1]

1:3 [g] [ver. 1] 1:3 [b] [See ver. 1 above] 1:3 [h] ch. 3:22; 8:1; 33:22; 37:1; 40:1; [1 Kgs. 18:46; 2 Kgs. 3:15]

1:4 [i] Jer. 23:19; 25:32; 30:23; [ch. 3:12] 1:4 [j] See Jer. 1:14 1:4 [k] ver. 27 1:4 [l] ver. 27; ch. 8:2

1:5 [m] See Rev. 4:6-8 1:5 [n] ch. 10:14, 21

1:6 [o] ch. 10:21

1:7 [p] ch. 40:3; Rev. 1:15; 2:18

1:8 [q] ver. 17; ch. 10:11 1:8 [r] ch. 10:8, 21

1:9 [s] ch. 10:22 1:9 [q] [See ver. 8 above]

1:10 [t] ch. 10:14, 21

1:11 [u] ver. 23; [Isa. 6:2]

1:12 [s] [See ver. 9 above] 1:12 [v] ch. 10:17

1:13 [w] [Ps. 104:4] 1:13 [x] [Ps. 97:3, 4]

1:14 [y] [Zech. 4:10] 1:14 [z] [Matt. 24:27; Luke 17:24]

1:15 [a] ch. 10:9; [Dan. 7:9]

1:16 [a] [See ver. 15 above] 1:16 [b] [Dan. 10:6] 1:16 [c] ch. 10:10

1:17 [d] ch. 10:11 1:17 [e] ver. 8 1:17 [f] ver. 9

1:18 [g] ch. 10:12; [Rev. 4:8]

1:19 [h] ch. 10:16 1:19 [i] [ch. 10:19; 11:22]

1:20 [j] ch. 10:17

1:21 [h] [See ver. 19 above] 1:21 [i] [See ver. 19 above] 1:21 [j] [See ver. 20 above]

1:22 [k] [ver. 25, 26; ch. 10:1] 1:22 [l] [Rev. 4:6]

1:23 [m] ver. 7 1:23 [n] ver. 11

1:24 [o] ch. 43:2; [Rev. 1:15] 1:24 [p] Ps. 29:3, 4; 68:33 1:24 [q] See Gen. 17:1 1:24 [r] Dan. 10:6; [Rev. 19:6]

1:25 [s] [ver. 22]

1:26 [t] ch. 10:1; [1 Kgs. 22:19] 1:26 [u] Ex. 24:10 1:26 [v] Dan. 8:15; [Rev. 1:13]

1:27 [w] ch. 8:2; [ver. 4] 1:27 [x] See ver. 4 1:27 [y] ver. 4

1:28 [z] Gen. 9:13; [Rev. 4:3; 10:1] 1:28 [a] ch. 3:23; 8:4; 9:3; 10:4, 18, 19; 11:22, 23; 43:4, 5; 44:4; [Ex. 24:16] 1:28 [b] ch. 3:23; 43:3; 44:4; [Gen. 17:3, 17; Josh. 5:14; Dan. 8:17; Acts 9:4; Rev. 1:17]

2:1 [c] ch. 3:1, 3, 4, 17, 25; 4:1, 16; 5:1 2:1 [d] Dan. 10:11

2:2 [e] ch. 3:24 2:2 [f] ch. 3:24; Dan. 8:18

2:3 [g] [ver. 5, 6, 8; ch. 3:26; 24:3; 44:6] 2:3 [h] ch. 20:16, 18, 21

2:4 [i] [ch. 3:7]

2:5 [j] ch. 3:11; [ch. 3:27; 17:12] 2:5 [g] [See ver. 3 above] 2:5 [k] ch. 33:33

2:6 [l] ch. 3:9; Jer. 1:8 2:6 [m] [ch. 28:24; 2 Sam. 23:6; Mic. 7:4] 2:6 [n] [Deut. 8:15]

2:7 [j] [See ver. 5 above]

2:8 [o] [Isa. 50:5] 2:8 [p] Rev. 10:9; [ch. 3:1, 3]

2:9 [q] ch. 8:3; Dan. 10:10; Rev. 10:2 2:9 [r] Jer. 36:2

2:10 [s] Rev. 5:1

3:1 [c] [See ch. 2:1 above] 3:1 [t] [ch. 2:8]

3:3 [u] Jer. 15:16; Rev. 10:9, 10 3:3 [v] [Ps. 19:10; 119:103]

3:4 [w] See ch. 2:1

3:6 [x] [Matt. 11:21, 23]

3:7 [y] [John 15:20] 3:7 [z] [ch. 2:4]

3:8 [a] See Jer. 1:18

3:9 [b] [Isa. 50:7] 3:9 [c] ch. 2:6

3:10 [d] Jer. 26:2 3:10 [e] [ver. 3]

3:11 [f] ch. 33:2, 12, 17, 30 3:11 [g] ver. 27 3:11 [h] ch. 2:7

3:12 [i] ch. 8:3; 11:1, 24; 43:5; [ch. 37:1] 3:12 [j] [ch. 1:24]

3:13 [k] ch. 1:5, 15 3:13 [l] [ch. 1:24]

3:14 [m] ch. 8:3; 11:1, 24; 43:5; [ch. 37:1] 3:14 [n] See ch. 1:3

3:15 [o] See ch. 1:1 3:15 [p] Job 2:13; Ps. 137:1; Lam. 2:10 3:15 [q] ch. 4:17; Isa. 52:14; Jer. 14:9 3:15 [r] [Gen. 50:10; 1 Sam. 31:13]

3:16 [s] [Jer. 42:7]

3:17 [t] See ch. 2:1 3:17 [u] ch. 33:7; Isa. 52:8; 56:10; Jer. 6:17; [Heb. 13:17] 3:17 [v] 2 Chr. 19:10; [2 Kgs. 6:10]; See ver. 18-21; ch. 33:4-6

3:18 [w] ch. 33:8 3:18 [x] Gen. 2:17 3:18 [v] [See ver. 17 above] 3:18 [y] ch. 18:18; Jer. 31:30; [John 8:21, 24] 3:18 [z] ver. 20; ch. 33:6, 8; 34:10; [ch. 18:13; Acts 18:6; 20:26]

3:19 [a] ch. 33:9 3:19 [b] [1 Tim. 4:16] 3:19 [c] ch. 14:14, 20

3:20 [d] See ch. 18:24 3:20 [e] Jer. 6:21 3:20 [v] [See ver. 17 above] 3:20 [z] [See ver. 18 above]

3:22 [f] See ch. 1:3 3:22 [g] ch. 8:4; 37:1; Gen. 11:2 3:22 [h] [Acts 9:6; 22:10]

3:23 [i] See ch. 1:28 3:23 [j] See ch. 1:1

3:24 [k] See ch. 2:2

3:25 [l] ch. 4:8

3:26 [m] [Isa. 8:16] 3:26 [n] [ch. 2:3]

3:27 [o] [ch. 24:27; 29:21] 3:27 [p] ver. 11 3:27 [q] [Rev. 22:11]

4:1 [r] See ch. 2:1 4:1 [s] [ver. 3; Jer. 13:1, 2]

4:2 [t] [2 Kgs. 25:1] 4:2 [u] ch. 17:17; 21:22; 26:8 4:2 [v] Luke 19:43 4:2 [w] ch. 21:22; 26:9

4:3 [x] See ch. 21:2 4:3 [y] [Isa. 29:3] 4:3 [z] ch. 12:6, 11; 24:24, 27; [Isa. 8:18; 20:3]

4:4 [a] ch. 44:10, 12; [Lev. 16:22; Isa. 53:11, 12]

4:5 [b] ver. 9 4:5 [c] [Num. 14:34] 4:5 [a] [See ver. 4 above] 4:5 [d] [ch. 23:4, 9, 10]

4:6 [e] ch. 44:10, 12; [Lev. 16:22; Isa. 53:11, 12] 4:6 [f] [ch. 23:11, 12] 4:6 [g] [Num. 14:34]

4:7 [h] See ch. 21:2 4:7 [i] Isa. 52:10

4:8 [j] ch. 3:25 4:8 [k] [ver. 9; ch. 5:2]; See 2 Kgs. 25:1-3; Jer. 39:1, 2; 52:4-6

4:9 [l] [1 Kgs. 22:27] 4:9 [m] See ver. 8 4:9 [n] ver. 5

4:10 [o] ch. 12:19; [Jer. 37:21] 4:10 [p] ch. 45:12

4:11 [o] [See ver. 10 above]

4:12 [q] See ch. 12:3

4:13 [r] Hos. 9:3; [Dan. 1:8]

4:14 [s] ch. 9:8; 11:13; 20:49 4:14 [t] [Acts 10:14] 4:14 [u] ch. 44:31; [Lev. 7:24] 4:14 [v] Isa. 65:4; [Lev. 7:18]

4:16 [w] See ch. 2:1 4:16 [x] ch. 5:16; 14:13; Lev. 26:26 4:16 [o] [See ver. 10 above]

4:17 [y] See ch. 3:15 4:17 [z] ch. 24:23; 33:10; Lev. 26:39

5:1 [a] See ch. 2:1 5:1 [b] Ps. 57:4; Isa. 49:2 5:1 [c] [Isa. 7:20] 5:1 [d] [ch. 1:3; 44:20; Lev. 21:5]

5:2 [e] See ver. 12 5:2 [f] [ver. 5; ch. 4:1] 5:2 [g] See ch. 4:8 5:2 [h] [ver. 10] 5:2 [i] ver. 12; ch. 12:14; [Jer. 9:16]

5:3 [j] [Jer. 40:6; 52:16]

5:4 [k] [Jer. 42:18; 44:14]

5:5 [l] [ver. 2; ch. 4:1] 5:5 [m] [ch. 38:12]

5:6 [n] See ch. 16:47, 48 5:6 [m] [See ver. 5 above]

5:7 [o] Ps. 2:1; 46:6 5:7 [p] ch. 16:47 5:7 [q] [ch. 11:12]

5:8 [r] See ch. 13:8 5:8 [s] ch. 11:9; 16:41; 23:10 5:8 [t] ch. 22:16

5:9 [u] [2 Kgs. 21:12, 13; Lam. 1:12; Dan. 9:12]

5:10 [v] See Jer. 19:9 5:10 [s] [See ver. 8 above] 5:10 [w] ch. 12:14; 17:21; 22:15; 36:19; Deut. 28:64; Jer. 9:16; 15:4; Zech. 2:6; [ver. 2; ch. 36:19]

5:11 [x] See ch. 16:48 5:11 [y] ch. 8:3, 5, 6; 23:39; 2 Chr. 36:14; Jer. 7:30 5:11 [z] ch. 11:18 5:11 [a] ch. 7:20; 11:18, 21 5:11 [b] ch. 16:27 5:11 [c] ch. 7:4, 9; 8:18; 9:5, 10; [Jer. 21:7]

5:12 [d] [ver. 2; ch. 6:11, 12; Jer. 15:2]

5:13 [e] ch. 6:12; 7:8; 20:8, 21; Lam. 4:11; [ch. 39:25] 5:13 [f] ch. 36:5, 6; 38:19

5:14 [g] ch. 6:6; See Jer. 22:5 5:14 [h] ch. 22:4; Neh. 2:17; Ps. 79:4; Jer. 24:9 5:14 [i] ver. 5, 6

5:15 [j] ch. 14:8; Deut. 28:37 5:15 [i] [See ver. 14 above] 5:15 [k] [ch. 14:21] 5:15 [l] ch. 25:17

5:16 [m] Deut. 32:23, 24 5:16 [n] See ch. 4:16

5:17 [o] ch. 14:15; 33:27; 34:25; Deut. 32:24; [2 Kgs. 17:25] 5:17 [p] [ch. 36:12] 5:17 [q] ch. 38:22

6:2 [r] See ch. 2:1 6:2 [s] ch. 13:17; 20:46; 21:2; 25:2; 28:21; 29:2; 35:2; 38:2; [Luke 9:51] 6:2 [t] ch. 19:9; 33:28; 34:13, 14; 35:12; 36:1, 4, 8; 37:22; 38:8; 39:2, 4, 17 6:2 [u] ch. 37:4, 9; 38:2

6:3 [v] ch. 36:1, 4 6:3 [w] ch. 36:4, 6 6:3 [x] [ver. 13] 6:3 [y] [ch. 31:12; Isa. 57:5, 6] 6:3 [z] Lev. 26:30

6:4 [z] [See ver. 3 above] 6:4 [a] See 2 Chr. 14:5

6:5 [z] [See ver. 3 above] 6:5 [b] [2 Kgs. 23:14, 16]

6:6 [c] ch. 12:20; [Isa. 27:10] 6:6 [d] [ver. 3, 4] 6:6 [a] [See ver. 4 above]

6:8 [e] ch. 12:16; 14:22 6:8 [f] ch. 7:16

6:9 [g] ch. 16:61; 20:43; 36:31; Lev. 26:39, 40 6:9 [h] [Jer. 23:9] 6:9 [i] See Ex. 34:15

6:10 [j] [Num. 23:19]

6:11 [k] [ch. 21:14, 17] 6:11 [l] [ch. 25:6] 6:11 [m] See ch. 5:12

6:12 [n] [ch. 7:15] 6:12 [o] See ch. 5:13

6:13 [p] [ver. 4, 5] 6:13 [q] [ch. 20:28] 6:13 [r] Hos. 4:13 6:13 [s] Jer. 2:20 6:13 [t] Isa. 1:29 6:13 [u] ch. 16:19; 20:28; Gen. 8:21

6:14 [v] ch. 25:7, 13, 16; 35:3; Isa. 5:25 6:14 [w] ch. 33:28 6:14 [x] [ver. 6] 6:14 [y] [Num. 34:11] 6:14 [z] See ver. 7

7:2 [a] See ch. 2:1 7:2 [b] Lam. 4:18; [Isa. 10:23]

7:3 [b] [See ver. 2 above] 7:3 [c] See ver. 8 7:3 [d] See ch. 18:30

7:4 [e] See ch. 5:11 7:4 [f] ch. 9:10; 11:21; 16:43; 22:31 7:4 [g] See ch. 6:7

7:5 [h] [ch. 5:9]

7:6 [b] [See ver. 2 above]

7:7 [i] ver. 10 7:7 [j] Zeph. 1:14, 15; [ch. 12:23] 7:7 [k] [Jer. 25:30]

7:8 [l] ch. 9:8; 14:19; 20:8, 13, 21, 33, 34; 22:22; 36:18 7:8 [m] See ch. 5:13 7:8 [d] [See ver. 3 above]

7:9 [e] [See ver. 4 above] 7:9 [n] [ch. 6:7]

7:10 [o] [ver. 2] 7:10 [p] ver. 7 7:10 [q] [Isa. 10:5; 14:5]

7:11 [r] [ver. 23] 7:11 [q] [See ver. 10 above] 7:11 [s] [ch. 17:13]

7:12 [j] [See ver. 7 above] 7:12 [t] [Isa. 24:2; 1 Cor. 7:29, 30] 7:12 [u] ver. 14

7:13 [v] Lev. 25:13, 14 7:13 [w] See ch. 9:8-10

7:14 [x] ver. 12

7:15 [y] [ch. 6:12; Lam. 1:20] 7:15 [z] Jer. 14:18

7:16 [a] ch. 6:8 7:16 [b] [Isa. 38:14]

7:17 [c] ch. 21:7; Isa. 13:7; Jer. 6:24

7:18 [d] Isa. 15:2, 3; Lam. 2:10 7:18 [e] Ps. 55:5 7:18 [f] See Isa. 3:24

7:19 [g] Prov. 11:4; Zeph. 1:18 7:19 [h] [1 Tim. 6:10] 7:19 [i] ch. 14:3, 4, 7; 44:12
7:20 [j] [Isa. 64:11] 7:20 [k] [ch. 16:17]; See ch. 8:5-16 7:20 [l] [ch. 9:7; 24:21; 25:3]
7:21 [m] See ch. 28:7 7:21 [n] [ver. 24; ch. 23:46] 7:21 [l] [See ver. 20 above]
7:22 [l] [See ver. 20 above]
7:23 [o] [Jer. 27:2] 7:23 [p] ch. 8:17; 9:9; 11:6; 22:3, 4; Jer. 6:7 7:23 [q] [ver. 11]
7:24 [r] [ver. 21; Hab. 1:6, 13] 7:24 [s] [ver. 11] 7:24 [t] See ver. 20
7:25 [u] [ver. 2] 7:25 [v] [Jer. 6:14; 8:15; 1 Thess. 5:3]
7:26 [w] [Jer. 4:20] 7:26 [x] See Job 1:16-19 7:26 [y] [ch. 20:1, 3; Ps. 74:9] 7:26 [z] [Mal. 2:7] 7:26 [a] [1 Kgs. 12:6]
7:27 [b] [ver. 4] 7:27 [c] See ch. 6:7
8:1 [d] [ch. 1:2]; See ch. 20:1 8:1 [e] [2 Kgs. 6:32] 8:1 [f] ver. 11, 12; ch. 14:1; 20:1, 3 8:1 [g] See ch. 1:3
8:2 [h] ch. 1:27 8:2 [i] ch. 1:4, 27
8:3 [j] [Dan. 5:5]; See ch. 2:9 8:3 [k] [2 Cor. 12:2, 4] 8:3 [l] ch. 11:1, 24; 40:2 8:3 [m] See ch. 1:1 8:3 [n] ver. 14 8:3 [o] [ch. 5:11] 8:3 [p] [Deut. 4:16] 8:3 [q] Deut. 32:16, 21
8:4 [r] See ch. 1:28 8:4 [s] See ch. 3:22
8:5 [t] See ch. 2:1 8:5 [u] See ver. 16 8:5 [p] [See ver. 3 above]
8:6 [v] [ch. 47:6] 8:6 [w] See ch. 5:11 8:6 [x] [ch. 10:18, 19]
8:8 [y] [ch. 12:5]
8:9 [z] See ch. 5:11
8:10 [a] ch. 23:14 8:10 [b] See Ex. 20:4 8:10 [c] Lev. 11:20; Rom. 1:23
8:11 [d] [Ex. 24:1; Num. 11:16] 8:11 [e] See ver. 1 8:11 [f] 2 Chr. 34:8 8:11 [g] [ch. 6:13]
8:12 [h] [ver. 7] 8:12 [i] [ver. 10] 8:12 [j] ch. 9:9; Ps. 10:11; Isa. 29:15
8:13 [k] ver. 6
8:14 [l] ver. 3
8:15 [t] [See ver. 5 above] 8:15 [k] [See ver. 13 above]
8:16 [m] ch. 10:3; 40:28; 43:5; 45:19; 46:1; 1 Kgs. 6:36 8:16 [n] Joel 2:17 8:16 [o] 1 Kgs. 6:3 8:16 [p] ver. 5; ch. 40:47; Ex. 40:6, 29; [ch. 9:2] 8:16 [q] [Jer. 2:27; 32:33] 8:16 [r] See Jer. 8:2

8:17 [s] See ch. 2:1 8:17 [t] See ch. 5:11 8:17 [u] [ch. 7:11, 23] 8:17 [v] Jer. 7:18, 19; [ch. 20:28]

8:18 [w] ch. 5:13 8:18 [x] See ch. 5:11 8:18 [y] Prov. 1:28; Isa. 1:15; Mic. 3:4

9:1 [z] [ch. 43:3]

9:2 [a] 2 Kgs. 15:35; Jer. 20:2 9:2 [b] ch. 10:2, 6, 7; Dan. 10:5; 12:6, 7 9:2 [c] [ch. 8:16]

9:3 [d] See ch. 1:28 9:3 [e] ch. 10:4, 18; 46:2; 47:1 9:3 [b] [See ver. 2 above]

9:4 [f] Rev. 3:12; 7:3; 9:4; 14:1; 22:4; [Ex. 12:7; Rev. 13:16, 17; 14:9; 20:4] 9:4 [g] [Ps. 119:53, 136, 158]

9:5 [h] [ver. 2] 9:5 [i] See ch. 5:11

9:6 [j] [2 Chr. 36:17] 9:6 [k] [Rev. 9:4] 9:6 [l] See Jer. 25:29

9:7 [m] ch. 7:21, 22

9:8 [n] ch. 11:13; [Num. 14:5] 9:8 [o] See ch. 4:14 9:8 [p] ch. 11:13 9:8 [q] See ch. 7:8

9:9 [r] See 2 Chr. 36:14-16 9:9 [s] See ch. 7:23 9:9 [t] See ch. 8:12

9:10 [u] See ch. 5:11 9:10 [v] See ch. 7:4

9:11 [w] ch. 10:2, 6, 7; Dan. 10:5; 12:6, 7

10:1 [x] [ch. 1:22] 10:1 [y] See ch. 1:26

10:2 [z] See ch. 9:2 10:2 [a] ver. 6, 13 10:2 [b] ch. 1:13 10:2 [c] [Rev. 8:5] 10:2 [d] ver. 19

10:3 [e] [Luke 1:11] 10:3 [f] See 1 Kgs. 8:10 10:3 [g] See ch. 8:16

10:4 [h] See ch. 1:28 10:4 [i] ver. 18, 19 10:4 [f] [See ver. 3 above] 10:4 [j] [ch. 43:2]

10:5 [k] ch. 1:24

10:6 [l] See ch. 9:2 10:6 [m] [ver. 2] 10:6 [n] ver. 2

10:8 [o] [ver. 21; ch. 1:8; 8:3]

10:9 [p] [ch. 1:15] 10:9 [q] ch. 1:16 10:9 [r] [ch. 1:4] 10:9 [s] [ch. 1:16; Dan. 10:6]

10:11 [t] ch. 1:17 10:11 [u] ch. 1:9 10:11 [v] [ver. 22]

10:12 [w] [ch. 1:18]

10:13 [n] [See ver. 6 above]

10:14 [x] [ch. 1:6] 10:14 [y] [ch. 1:10] 10:14 [z] [ch. 1:5, 10; 41:19]

10:15 [a] ver. 17, 19 10:15 [b] ch. 1:5 10:15 [c] See ch. 1:1

10:16 [d] ch. 1:19

10:17 [e] ch. 1:20

10:18 [f] [ver. 4] 10:18 [g] ch. 43:2; See ch. 1:28
10:19 [h] ch. 11:22 10:19 [i] ver. 2 10:19 [j] ch. 11:1 10:19 [k] ch. 43:2; See ch. 1:28
10:20 [l] ch. 1:5 10:20 [m] ch. 1:22, 26 10:20 [n] See ch. 1:1
10:21 [o] [ch. 1:6] 10:21 [p] [ver. 8]
10:22 [q] ch. 1:10 10:22 [r] [ver. 11]
11:1 [s] ver. 24; See ch. 3:12 11:1 [t] ch. 10:19 11:1 [u] ch. 8:16 11:1 [v] Jer. 28:1 11:1 [w] ver. 13
11:2 [x] See ch. 2:1
11:3 [y] [Jer. 29:28] 11:3 [z] [ch. 12:22, 27] 11:3 [a] ch. 24:3, 6
11:5 [b] See ch. 2:2 11:5 [c] ch. 20:32; 38:10; [Isa. 29:15]
11:6 [d] [ch. 7:23]
11:7 [e] ch. 24:7 11:7 [a] [See ver. 3 above]
11:8 [f] Jer. 42:16
11:9 [g] ch. 7:21 11:9 [h] See ch. 5:8
11:10 [i] Jer. 39:6; See 2 Kgs. 25:18-21 11:10 [j] See ch. 6:7
11:11 [k] [ver. 3, 7]
11:12 [l] [ch. 8:10, 14, 16]
11:13 [m] [Acts 5:5] 11:13 [n] ver. 1 11:13 [o] ch. 9:8 11:13 [p] [ch. 20:17]
11:15 [q] See ch. 2:1 11:15 [r] [1 Sam. 26:19]
11:16 [s] [ch. 37:26, 28; Isa. 8:14; Rev. 21:22]
11:17 [t] ch. 20:41; 28:25; 34:13; 36:24; 37:21; [ch. 38:8; 39:27; Isa. 11:12]
11:18 [u] ch. 37:23 11:18 [v] ch. 5:11
11:19 [w] Jer. 32:39; [Acts 4:32] 11:19 [x] ch. 36:26; [ch. 18:31; Ps. 51:10; Jer. 31:33] 11:19 [y] [Zech. 7:12] 11:19 [z] [2 Cor. 3:3]
11:20 [a] Ps. 105:45 11:20 [b] ch. 14:11; 36:28; Lev. 26:12; See Jer. 30:22; 31:33
11:21 [c] See ch. 9:4-6 11:21 [d] See ch. 7:4
11:22 [e] ch. 10:19
11:23 [f] Zech. 14:4; [ch. 43:2]
11:24 [g] ver. 1; See ch. 3:12 11:24 [h] See ch. 1:1 11:24 [i] [ch. 1:3]
12:2 [j] See ch. 2:1 12:2 [k] See ch. 2:3, 5 12:2 [l] Isa. 42:18; Matt. 13:13
12:3 [m] ver. 4, 7 12:3 [n] ch. 4:12; 21:6; 37:20; 43:11 12:3 [o] See Jer. 36:3

12:4 [p] [2 Kgs. 25:4; Jer. 39:4; 52:7]
12:5 [q] [ch. 8:8]
12:6 [r] See ch. 4:3
12:7 [s] ch. 24:18; 37:7 12:7 [t] [ver. 3]
12:9 [u] See ch. 2:1 12:9 [v] See ch. 2:3, 5 12:9 [w] [ch. 17:12; 24:19; 37:18]
12:10 [x] [ch. 21:25]; See 2 Chr. 36:11-13
12:11 [y] [ver. 6] 12:11 [z] [ch. 24:24]
12:12 [a] [2 Kgs. 25:4] 12:12 [b] [ver. 5] 12:12 [c] [ver. 6]
12:13 [d] ch. 17:20; 19:8; 32:3; [Hos. 7:12] 12:13 [e] [2 Kgs. 25:7; Jer. 32:4, 5; 52:11]
12:14 [f] [2 Kgs. 25:5]; See ch. 5:10 12:14 [g] See ch. 5:2
12:15 [h] See ch. 6:7
12:16 [i] ch. 6:8, 9; 14:22 12:16 [j] See ch. 6:7
12:18 [k] See ch. 2:1 12:18 [l] [ch. 4:10, 11]
12:19 [m] ch. 4:16 12:19 [n] [ch. 32:15; Zech. 7:14] 12:19 [o] ch. 7:11, 23
12:20 [p] ch. 6:6
12:22 [q] [ch. 16:44; 18:2, 3] 12:22 [r] [ver. 27; ch. 11:3; 2 Pet. 3:4]
12:23 [s] [ch. 7:7, 12]
12:24 [t] ch. 13:23 12:24 [u] ch. 13:6, 7
12:25 [v] Isa. 55:11 12:25 [w] Isa. 13:22 12:25 [x] See ch. 2:3, 5
12:27 [y] [ver. 22; Amos 6:3] 12:27 [z] ch. 38:8; Dan. 8:26; 10:14; [2 Pet. 3:4]
12:28 [w] [See ver. 25 above] 12:28 [v] [See ver. 25 above]
13:2 [a] See ch. 2:1 13:2 [b] ver. 17; Jer. 23:16, 26
13:5 [c] ch. 22:30; Ps. 106:23; [Ps. 80:12; Isa. 5:5; 58:12]
13:6 [d] ver. 23; ch. 12:24; 21:29; 22:28; Jer. 5:31 13:6 [e] See Jer. 14:14
13:7 [f] Jer. 23:21
13:8 [g] ch. 5:8; 21:3; 26:3; 28:22; 29:3; 30:22; 34:10; 35:3; 38:3; Jer. 21:13
13:9 [h] [Ezra 2:59, 62; Neh. 7:5; Ps. 69:28; 87:6] 13:9 [i] ch. 20:38 13:9 [j] See ch. 6:7
13:10 [k] ver. 16; Jer. 6:14; Mic. 3:5 13:10 [l] ch. 22:28
13:11 [m] ch. 38:22; Isa. 28:2, 17; [Isa. 30:13]
13:13 [m] [See ver. 11 above]
13:14 [n] See ch. 6:7

13:16 [k] [See ver. 10 above]
13:17 [o] See ch. 6:2 13:17 [p] [Ex. 15:20; Judg. 4:4; 2 Kgs. 22:14] 13:17 [q] ver. 2
13:18 [r] ver. 20 13:18 [s] ver. 21 13:18 [t] ver. 20
13:19 [u] [Mic. 3:5] 13:19 [v] [Prov. 28:21]
13:20 [w] See ver. 8 13:20 [x] ver. 18
13:21 [y] [ch. 34:10] 13:21 [z] See ch. 6:7
13:22 [a] [Jer. 14:14]; See Jer. 28:15 13:22 [b] Jer. 23:14 13:22 [c] See ch. 18:21
13:23 [d] See ver. 6, 7, 9
14:1 [e] See ch. 8:1
14:3 [f] See ch. 2:1 14:3 [g] ch. 7:19; 44:12 14:3 [h] ch. 20:3, 31; 2 Kgs. 3:13; [ch. 36:37]
14:4 [i] [ver. 7]
14:5 [j] [2 Thess. 2:11, 12] 14:5 [k] Isa. 1:4
14:6 [l] [ch. 18:30, 32]
14:7 [k] [See ver. 5 above] 14:7 [m] [ver. 4]
14:8 [n] ch. 15:7; Lev. 17:10; Jer. 44:11 14:8 [o] ch. 5:15; Deut. 28:37 14:8 [p] See ch. 6:7
14:9 [q] [1 Kgs. 22:23]
14:11 [r] ch. 37:23 14:11 [s] See ch. 11:20
14:13 [t] See ch. 2:1 14:13 [u] ch. 15:8; 17:20; 18:24; 20:27; 2 Chr. 36:14 14:13 [v] See ch. 4:16 14:13 [w] ver. 17, 19, 21
14:14 [x] [Jer. 15:1] 14:14 [y] See Gen. 6:9 14:14 [z] ch. 28:3; Dan. 9:23 14:14 [a] Job 1:1 14:14 [b] ch. 3:19
14:15 [c] See ch. 5:17 14:15 [d] ch. 6:6; 12:20
14:16 [e] See ch. 5:11 14:16 [f] ch. 6:14
14:17 [g] ch. 21:3, 4, 9; Lev. 26:25; [Jer. 47:6, 7] 14:17 [h] ver. 13
14:18 [x] [See ver. 14 above]
14:19 [i] ch. 38:22; [2 Sam. 24:15]
14:21 [j] ch. 5:17; Rev. 6:8; [ch. 33:27] 14:21 [k] ver. 17 14:21 [l] ver. 13 14:21 [m] ver. 15 14:21 [n] ver. 19
14:22 [o] ch. 6:8; 12:16 14:22 [p] ver. 23; ch. 20:43; [ch. 16:54]
15:2 [q] See ch. 2:1 15:2 [r] See ver. 6

15:3 [s] [Isa. 22:23, 24]
15:4 [t] [John 15:6]
15:5 [u] [ver. 3]
15:6 [v] [ch. 17:6; Ps. 80:8; Isa. 5:1]; See ch. 19:10-14 15:6 [t] [See ver. 4 above]
15:7 [w] See ch. 14:8 15:7 [x] [2 Kgs. 25:9] 15:7 [y] See ch. 6:7
15:8 [z] ch. 6:14 15:8 [a] See ch. 14:13
16:2 [b] See ch. 2:1 16:2 [c] ch. 22:2
16:3 [d] ver. 45; Gen. 15:16; Deut. 7:1 16:3 [e] ver. 45; Deut. 7:1; Judg. 1:26
16:4 [f] [Hos. 2:3]
16:5 [g] [Deut. 32:10] 16:5 [f] [See ver. 4 above]
16:6 [h] ver. 22
16:7 [i] [Ex. 1:7] 16:7 [j] [ver. 11, 13] 16:7 [k] ver. 22, 39; ch. 23:29
16:8 [l] Ruth 3:9; [Jer. 2:2] 16:8 [m] [Ex. 24:7, 8] 16:8 [n] See Ex. 19:5
16:9 [o] Ruth 3:3; [Ps. 23:5]
16:10 [p] ver. 13, 18; [ch. 26:16; 27:7, 16; Ex. 26:36]
16:11 [q] [ch. 23:40] 16:11 [r] [ch. 23:42; Gen. 24:22, 30, 47]
16:13 [s] Deut. 32:13, 14 16:13 [t] [ver. 15, 25; Ps. 48:2]
16:14 [u] Lam. 2:15; [ch. 23:10]
16:15 [v] [ver. 13] 16:15 [w] ch. 23:3, 8, 11, 12; Lev. 17:7; Isa. 1:21; 57:8; Jer. 2:20; 3:2, 6, 20; Hos. 1:2 16:15 [x] [ver. 25]
16:17 [y] [ver. 11] 16:17 [z] [ch. 7:20; 23:14]
16:18 [a] ch. 23:41
16:19 [b] [Hos. 2:8] 16:19 [s] [See ver. 13 above] 16:19 [c] See ch. 6:13
16:20 [d] [ver. 21, 36] 16:20 [e] ch. 20:26, 31; 23:37
16:22 [f] ver. 43, 60 16:22 [g] ver. 6, 7
16:24 [h] ver. 39
16:25 [i] ver. 31; [Isa. 57:7; Jer. 2:20; 3:2] 16:25 [j] [ver. 14] 16:25 [k] [ver. 15]
16:26 [w] [See ver. 15 above] 16:26 [l] ch. 20:7, 8; 23:19-21 16:26 [m] ch. 23:14, 19 16:26 [n] Jer. 7:18, 19
16:27 [o] [ch. 5:10, 11] 16:27 [p] [ver. 37] 16:27 [q] ver. 57; [2 Sam. 1:20]
16:28 [w] [See ver. 15 above] 16:28 [r] ch. 23:12; Jer. 2:18, 36; See 2 Kgs. 16:7-18; 2 Chr. 28:16-21

16:29 [t] See ch. 23:14-16
16:31 [u] [ver. 33, 34]
16:33 [v] [ver. 41; Hos. 8:9]
16:34 [v] [See ver. 33 above]
16:36 [w] [ver. 20, 21, 38]
16:37 [x] Hos. 8:10 16:37 [y] [ver. 27; ch. 23:28] 16:37 [z] ch. 23:22 16:37 [a] ch. 23:10, 29; Hos. 2:10; Rev. 17:16; [ver. 39] 16:37 [b] Lam. 1:8
16:38 [c] ch. 21:30 16:38 [d] ch. 23:45; Lev. 20:10; Deut. 22:22 16:38 [e] Gen. 9:6; [ch. 18:10; 23:37, 45]
16:39 [f] ver. 24 16:39 [g] ver. 25 16:39 [h] ch. 23:26; [Hos. 2:3] 16:39 [i] ver. 11, 12 16:39 [j] ver. 7
16:40 [k] ch. 23:46 16:40 [l] ch. 23:47; [Josh. 7:24, 25]
16:41 [l] [See ver. 40 above] 16:41 [m] 2 Kgs. 25:9; Jer. 39:8; 52:13 16:41 [n] See ch. 5:8 16:41 [o] ch. 23:27, 48 16:41 [p] [ver. 33, 34]
16:42 [q] See ch. 5:13
16:43 [r] ver. 22, 60 16:43 [s] See ch. 7:4 16:43 [t] ch. 22:9
16:44 [u] [ch. 12:22; 18:2, 3]
16:45 [v] [ver. 46] 16:45 [w] See ver. 3
16:46 [x] ver. 51, 53, 55; [ch. 23:4, 33] 16:46 [y] ver. 48, 49, 53, 55; [Isa. 1:10]
16:47 [z] ch. 5:7 16:47 [a] ver. 48, 51, 52; ch. 5:6; [2 Kgs. 21:9; 2 Chr. 33:9; Jer. 2:10, 11]
16:48 [b] ch. 5:11; 14:16, 18, 20; 17:16, 19; 18:3; 20:3, 33; Isa. 49:18; Zeph. 2:9 16:48 [c] ver. 47; [Matt. 10:15; 11:24]
16:49 [d] [Gen. 13:10]
16:50 [e] See Gen. 13:13 16:50 [f] See Gen. 19:24
16:51 [g] ver. 46, 47 16:51 [h] ver. 52; Jer. 3:11
16:52 [i] See ch. 32:24
16:53 [j] [ch. 29:14; 39:25; Zeph. 2:7; 3:20]
16:54 [k] ver. 61 16:54 [l] [ch. 14:22, 23]
16:55 [j] [See ver. 53 above] 16:55 [m] ch. 36:11
16:56 [n] See Isa. 2:6-11
16:57 [o] See 2 Kgs. 16:5-7; Isa. 7:1, 2 16:57 [p] ver. 27; [2 Chr. 28:18] 16:57 [q] ch. 28:24, 26

16:58 [r] [ch. 14:10; 23:35, 49]
16:59 [s] [ch. 17:15, 16, 18, 19]
16:60 [t] See Lev. 26:42 16:60 [u] ver. 8, 22, 43 16:60 [v] Jer. 32:40; 50:5
16:61 [w] See ch. 6:9 16:61 [x] ver. 54 16:61 [y] [ver. 45, 46] 16:61 [z] [Isa. 54:1]
16:62 [a] See ch. 6:7
16:63 [b] [Rom. 3:19]

17:2 [c] See ch. 2:1 17:2 [d] [ch. 20:49; 24:3]
17:3 [e] Jer. 48:40 17:3 [f] ver. 7 17:3 [g] [Jer. 22:23] 17:3 [h] ver. 22; ch. 31:3, 4, 10
17:5 [i] See Deut. 8:7-10 17:5 [j] [Isa. 44:4]
17:6 [k] [ver. 14] 17:6 [l] ch. 15:6
17:7 [m] [ver. 15] 17:7 [n] [ch. 31:4]
17:8 [i] [See ver. 5 above]
17:9 [m] [See ver. 7 above]
17:10 [o] ch. 19:12; [Hos. 13:15]
17:12 [p] See ch. 2:3-5 17:12 [q] See ch. 12:9-11 17:12 [r] 2 Kgs. 24:11, 12
17:13 [s] 2 Kgs. 24:17 17:13 [t] ver. 15, 16, 18; 2 Chr. 36:13 17:13 [u] [ch. 21:23] 17:13 [v] 2 Kgs. 24:14, 15
17:15 [w] [ver. 7; ch. 23:27; 2 Kgs. 24:20; 2 Chr. 36:13; Jer. 37:5-7] 17:15 [x] Deut. 17:16; [Isa. 31:1, 3]; 36:6, 9 17:15 [y] [ver. 9, 10] 17:15 [z] ch. 16:59; [ver. 13]
17:16 [a] See ch. 16:48 17:16 [b] [ch. 12:13] 17:16 [c] ver. 13
17:17 [d] ver. 15; See Jer. 37:5-8 17:17 [e] See ch. 4:2
17:20 [f] See ch. 12:13 17:20 [g] [ch. 20:35; 38:22] 17:20 [h] See ch. 14:13
17:21 [i] See ch. 5:10 17:21 [j] ch. 21:17, 32; 26:5, 14; 28:10; 30:12; 34:24; 39:5; [ver. 24]
17:22 [k] ver. 3 17:22 [l] ver. 4 17:22 [m] [Ps. 2:6]
17:23 [n] ch. 20:40; 34:14 17:23 [o] ch. 31:6; Dan. 4:12; Matt. 13:32
17:24 [p] [ch. 21:26, 27] 17:24 [q] ch. 20:47; [Luke 23:31] 17:24 [r] ch. 22:14; 24:14; 36:36; 37:14
18:2 [s] [ch. 12:22; 16:44] 18:2 [t] Jer. 31:29
18:3 [u] See ch. 16:48 18:3 [v] Jer. 31:29, 30
18:4 [w] ver. 20
18:5 [x] ver. 19, 21, 27
18:6 [y] ver. 11, 15; ch. 22:9 18:6 [z] ch. 33:25 18:6 [a] ver. 11, 15; [ch. 22:11] 18:6 [b] Lev. 18:19 18:6 [c] ch. 22:10
18:7 [d] ver. 12, 16; Ex. 22:21 18:7 [e] ver. 12; ch. 33:15; Ex. 22:26 18:7 [f] ver. 12, 16, 18 18:7 [g] ver. 16; Isa. 58:7; [Matt. 25:35, 36]
18:8 [h] ver. 13, 17; ch. 22:12; Ex. 22:25; Ps. 15:5 18:8 [i] Deut. 1:16; Zech. 8:16

18:9 [j] ver. 17 18:9 [k] ver. 17, 19, 21; ch. 20:11; Amos 5:4
18:10 [l] See ch. 16:38
18:11 [m] See ver. 6 18:11 [n] ver. 6; [Lev. 18:20]
18:12 [o] ver. 7 18:12 [p] ver. 6 18:12 [q] ch. 8:6, 17
18:13 [r] See ver. 8 18:13 [s] ch. 33:4; Lev. 20:9, 11; See ch. 3:18
18:16 [t] [ver. 7, 12] 18:16 [u] ver. 7 18:16 [v] See ver. 7
18:17 [w] ver. 9 18:17 [x] See ver. 9
18:18 [y] See ch. 3:18
18:19 [z] Ex. 20:5; [ver. 2] 18:19 [a] ver. 5, 21, 27 18:19 [b] See ver. 9
18:20 [c] ver. 4 18:20 [d] See 2 Kgs. 14:6 18:20 [e] Isa. 3:10, 11 18:20 [f] [Rom. 2:9]
18:21 [g] See ver. 27 18:21 [h] ver. 5, 19 18:21 [i] ver. 9
18:22 [j] ch. 33:16
18:23 [k] ver. 32; ch. 33:11; 1 Tim. 2:4, 6; 2 Pet. 3:9; [Titus 2:11]
18:24 [l] ch. 3:20; 33:12, 13, 18 18:24 [m] [2 Pet. 2:20, 21] 18:24 [n] See ch. 14:13
18:25 [o] ch. 33:17, 20
18:26 [l] [See ver. 24 above]
18:27 [p] ver. 21; ch. 33:19; [ch. 13:22; 33:11, 12]
18:30 [q] ch. 7:3, 8; 33:20; 36:19; [ch. 39:24] 18:30 [r] [ch. 14:6; Hos. 14:1] 18:30 [s] [Isa. 3:8]
18:31 [t] [ch. 20:7] 18:31 [u] See ch. 11:19 18:31 [v] ch. 33:11
18:32 [w] See ver. 23 18:32 [r] [See ver. 30 above]
19:1 [x] ch. 26:17; 27:2, 32; 28:12; 32:2; Amos 5:1; [Jer. 7:29]
19:2 [y] [Gen. 49:9]
19:3 [z] [ch. 22:25; 32:2; 2 Kgs. 23:30, 31] 19:3 [a] ch. 22:25, 27
19:4 [b] Lam. 4:20 19:4 [c] [2 Kgs. 23:33, 34; Jer. 22:11, 12]
19:5 [d] 2 Kgs. 23:34, 36
19:8 [e] [2 Chr. 36:6] 19:8 [f] See ch. 12:13 19:8 [b] [See ver. 4 above]
19:9 [e] [See ver. 8 above] 19:9 [g] [Jer. 22:26, 27] 19:9 [h] See ch. 6:2
19:10 [i] See ch. 15:6 19:10 [j] [Ps. 80:9] 19:10 [k] [Deut. 8:7]
19:12 [l] ch. 17:10; [Hos. 13:15]
19:13 [m] [ch. 1:1; Hos. 2:3; See 2 Kgs. 24:12-16]

19:14 [n] [2 Kgs. 24:20]; See ch. 17:15-19 19:14 [o] [ver. 11, 12] 19:14 [p] See ver. 1

20:1 [q] [ch. 1:2; 8:1; 24:1; 26:1; 29:1, 17; 30:20; 31:1; 32:1, 17; 33:21; 40:1] 20:1 [r] See ch. 8:1 20:1 [s] ch. 14:1

20:3 [t] See ch. 2:1 20:3 [u] See ch. 16:48 20:3 [v] See ch. 14:3

20:4 [w] ch. 22:2; 23:36 20:4 [x] ch. 16:2; 22:2

20:5 [y] See Ex. 6:7 20:5 [z] ver. 15, 23, 28, 42; ch. 36:7; 47:14; [Gen. 14:22] 20:5 [a] [Ex. 3:8; 4:31; 6:2]

20:6 [b] ver. 15; See Ex. 3:8 20:6 [c] ver. 15; [Jer. 3:19; Zech. 7:14]

20:7 [d] [ver. 8; ch. 18:31] 20:7 [e] [ver. 24] 20:7 [f] [ver. 18; Lev. 18:3] 20:7 [g] ver. 19; See Ex. 20:2

20:8 [h] ver. 21 20:8 [i] [ver. 7] 20:8 [j] See ch. 5:13

20:9 [k] ver. 22, 44 20:9 [l] Ps. 106:8 20:9 [m] [Isa. 48:11] 20:9 [n] ver. 14

20:10 [o] Ex. 13:18, 20

20:11 [p] Deut. 4:8; [Neh. 9:13, 14; Ps. 147:19, 20] 20:11 [q] Lev. 18:5; Rom. 10:5; Gal. 3:12; See ch. 18:9

20:12 [r] [ver. 13, 16, 21, 24]; See Ex. 20:8-11; Deut. 5:12-15 20:12 [s] ch. 37:28; [Lev. 21:23]

20:13 [t] ver. 21 20:13 [u] ver. 21, 24 20:13 [v] ver. 21, 24; ch. 22:8; 23:38

20:14 [w] ver. 9

20:15 [x] See ver. 5 20:15 [y] Ps. 95:11; See Num. 14:28-30 20:15 [z] ver. 6; See Ex. 3:8

20:16 [a] [ver. 24; Num. 15:39; Ps. 78:37]

20:17 [b] See ch. 5:11 20:17 [c] [ch. 11:13]

20:18 [d] ver. 21; [ch. 2:3] 20:18 [e] Josh. 24:14; 1 Pet. 1:18 20:18 [f] [ver. 7]

20:19 [g] ver. 5; See Ex. 20:2 20:19 [h] Deut. 5:32, 33

20:20 [i] Jer. 17:22 20:20 [j] ver. 12; [Gen. 9:12; 17:11]

20:21 [k] Deut. 31:27 20:21 [l] ver. 8, 13 20:21 [m] ver. 13, 16 20:21 [n] ver. 8

20:22 [o] ver. 14 20:22 [p] ver. 9, 14, 44 20:22 [q] ver. 9

20:23 [r] ver. 15 20:23 [s] See ver. 5 20:23 [t] Deut. 28:64

20:24 [u] [ver. 16]

20:25 [v] Ps. 81:12; Acts 7:42; Rom. 1:24, 28; 2 Thess. 2:11, 12; [ver. 39]

20:26 [w] [ver. 31; ch. 16:20, 21] 20:26 [x] See ch. 6:7

20:27 [y] See ch. 2:1 20:27 [z] See ch. 14:13

20:28 [a] See ver. 5 20:28 [b] [ch. 6:13] 20:28 [c] [ch. 8:17]
20:29 [d] [ver. 40]
20:30 [e] [ver. 7] 20:30 [f] Ps. 106:39
20:31 [g] [ver. 26] 20:31 [h] See ch. 14:3 20:31 [i] See ch. 16:48
20:32 [j] See ch. 11:5 20:32 [k] [Jer. 44:17] 20:32 [l] Deut. 4:28; 2 Kgs. 19:18; Dan. 5:4, 23; Rev. 9:20
20:33 [i] [See ver. 31 above] 20:33 [m] See Jer. 21:5 20:33 [n] [ver. 8]
20:34 [o] [Jer. 31:8]
20:35 [p] [ver. 10; Hos. 2:14] 20:35 [q] [ch. 17:20] 20:35 [r] [Deut. 5:4]
20:36 [s] See Num. 14:20-23, 28-30
20:37 [t] Lev. 27:32
20:38 [u] ch. 34:17, 20, 22; [Matt. 25:32, 33] 20:38 [v] [ver. 35] 20:38 [w] ch. 13:9 20:38 [x] See ch. 6:7
20:39 [y] [ver. 25, 26; Judg. 10:14] 20:39 [z] ch. 39:7; 43:7; [Jer. 44:25, 26]
20:40 [a] ch. 17:23; [ch. 28:14; Isa. 56:7] 20:40 [b] ch. 39:25 20:40 [c] ch. 43:27; Isa. 60:7; [Mal. 3:4; Rom. 12:1]
20:41 [d] ver. 34 20:41 [e] ch. 36:23; 39:27; [ch. 28:22; 38:16, 23; Num. 20:12; Isa. 8:13]
20:42 [f] See ch. 6:7 20:42 [g] See ver. 5
20:43 [h] See ch. 6:9
20:44 [i] ver. 9, 14, 22 20:44 [j] [Ps. 103:10]
20:46 [k] See ch. 2:1 20:46 [l] [ch. 21:2] 20:46 [m] Amos 7:16; [Isa. 55:10, 11]
20:47 [n] Jer. 21:14 20:47 [o] ch. 17:24; [Luke 23:31] 20:47 [p] ch. 21:4
20:48 [q] Isa. 40:5; [Isa. 30:33]
20:49 [r] See ch. 4:14 20:49 [s] [ch. 17:2; 24:3]
21:2 [t] See ch. 2:1 21:2 [u] [ch. 20:46] 21:2 [v] See ch. 20:46
21:3 [w] See ch. 13:8 21:3 [x] ver. 19, 30; [Deut. 32:41; Jer. 47:6] 21:3 [y] [ch. 20:47; Job 9:22]
21:5 [z] [ch. 20:48] 21:5 [x] [See ver. 3 above] 21:5 [a] [ver. 30]
21:6 [b] [ch. 6:11; 12:18] 21:6 [c] See ch. 12:3
21:7 [d] [ch. 12:9] 21:7 [e] [ch. 7:5, 6] 21:7 [f] See Josh. 2:11 21:7 [g] See ch. 7:17 21:7 [h] ch. 39:8
21:9 [t] [See ver. 2 above] 21:9 [i] See ver. 3
21:10 [j] [ver. 15, 28] 21:10 [k] [James 5:5] 21:10 [l] [ch. 20:47]

21:11 [m] [ver. 19]
21:12 [n] [ver. 6] 21:12 [o] Jer. 31:19
21:13 [p] [ver. 10]
21:14 [q] See ch. 2:1 21:14 [r] ch. 22:13; Num. 24:10 21:14 [s] [2 Kgs. 24:1, 10; 25:1]
21:15 [t] ver. 10
21:17 [r] [See ver. 14 above] 21:17 [u] See ch. 5:13 21:17 [v] See ch. 17:24
21:19 [w] ver. 11 21:19 [x] [ver. 21]
21:20 [y] See ch. 25:1-5; Jer. 49:1-6; Amos 1:13-15
21:21 [z] [ver. 19] 21:21 [a] See Gen. 31:19
21:22 [b] ch. 4:2; 26:9 21:22 [c] See ch. 4:2
21:23 [d] [ch. 17:13] 21:23 [e] [ch. 17:20]
21:24 [f] [ch. 17:20]
21:25 [g] [ch. 17:19; 2 Chr. 36:13; Jer. 52:2] 21:25 [h] ver. 29; ch. 22:3, 4 21:25 [i] ch. 35:5
21:26 [j] [ch. 17:24; Luke 1:52]
21:27 [k] [ver. 13] 21:27 [l] Gen. 49:10; Zech. 6:12, 13; John 1:49; [Rev. 17:14]
21:28 [m] See ch. 2:1 21:28 [n] See ver. 20 21:28 [o] [ver. 9, 10] 21:28 [p] [ver. 5]
21:29 [q] See ch. 13:6 21:29 [r] ver. 25
21:30 [p] [See ver. 28 above] 21:30 [s] ch. 16:38
21:31 [t] See ch. 7:8 21:31 [u] ch. 22:20, 21 21:31 [v] See Ps. 49:10
21:32 [w] ch. 25:10 21:32 [x] See ch. 17:24
22:2 [y] See ch. 2:1 22:2 [z] See ch. 20:4 22:2 [a] [ch. 16:38; 23:37; 24:6; 2 Kgs. 21:16]; See ch. 7:23 22:2 [b] ch. 16:2; 20:4
22:3 [c] ch. 21:25, 29
22:4 [a] [See ver. 2 above] 22:4 [c] [See ver. 3 above] 22:4 [d] See ch. 5:14
22:5 [e] [Isa. 1:21] 22:5 [f] Isa. 22:2
22:6 [g] ver. 27
22:7 [h] Deut. 27:16; [Eph. 6:2]; See Ex. 20:12 22:7 [i] Ex. 22:21, 22
22:8 [j] [ver. 26] 22:8 [k] See ch. 20:13
22:9 [l] Lev. 19:16; [1 Sam. 22:9-19] 22:9 [m] See ch. 18:6 22:9 [n] ch. 16:43
22:10 [o] Lev. 18:7, 8; 20:11

22:11 [p] Lev. 18:20; Jer. 5:8; [ch. 18:6] 22:11 [q] Lev. 18:15; 20:12; [Amos 2:7] 22:11 [r] Lev. 18:9; 20:17

22:12 [s] Deut. 27:25 22:12 [t] See ch. 18:8 22:12 [u] ch. 23:35; See Jer. 2:32

22:13 [v] ch. 21:14, 17 22:13 [w] ver. 27 22:13 [x] See ver. 2

22:14 [y] [ch. 21:7] 22:14 [z] See ch. 17:24

22:15 [a] See ch. 5:10 22:15 [b] ch. 24:11; [ver. 21, 22]

22:16 [c] [ver. 26; ch. 7:24] 22:16 [d] ch. 5:8 22:16 [e] See ch. 6:7

22:18 [f] See ch. 2:1 22:18 [g] Ps. 119:119; Isa. 1:22, 25 22:18 [h] Jer. 6:28 22:18 [i] Isa. 1:25

22:20 [j] ch. 21:31; [Mal. 3:3] 22:20 [k] Jer. 33:5

22:22 [l] See ch. 7:8

22:24 [m] See ver. 2-4 22:24 [n] [ch. 34:26]; See 1 Kgs. 8:35, 36

22:25 [o] See Jer. 11:9 22:25 [p] See ch. 19:3 22:25 [q] ver. 27

22:26 [r] [Mal. 2:8] 22:26 [s] Zeph. 3:4 22:26 [t] [ver. 8] 22:26 [u] See Lev. 10:10 22:26 [v] [Jer. 17:22, 24, 27] 22:26 [w] See ch. 36:20

22:27 [x] ver. 6; Mic. 3:1, 2; Zeph. 3:3; [Matt. 7:15] 22:27 [y] ver. 25 22:27 [z] [ver. 13]

22:28 [a] ch. 13:10 22:28 [b] See ch. 13:6

22:29 [c] [ver. 7]

22:30 [d] Isa. 59:16; Jer. 5:1 22:30 [e] See ch. 13:5

22:31 [f] [ver. 21] 22:31 [g] See ch. 7:4

23:2 [h] See ch. 2:1 23:2 [i] [ch. 16:45, 46]

23:3 [j] See ch. 16:15 23:3 [k] [ch. 16:22]

23:4 [l] ch. 16:8 23:4 [m] [ver. 37] 23:4 [n] [ch. 16:46]

23:5 [o] Num. 5:19, 20 23:5 [p] [Hos. 2:5] 23:5 [q] 2 Kgs. 15:19; 17:3; Hos. 8:9

23:6 [r] ver. 23 23:6 [s] ver. 23 23:6 [t] ch. 38:15; [Isa. 5:28]

23:8 [u] [ver. 3, 19]

23:9 [v] [2 Kgs. 15:29]; See 2 Kgs. 17:4-6, 23; 18:9-11

23:10 [w] ver. 29; See ch. 16:37 23:10 [x] ver. 25 23:10 [y] [ch. 16:14] 23:10 [z] See ch. 5:8

23:11 [a] Jer. 3:8, 9 23:11 [b] Jer. 3:11; See ch. 16:47

23:12 [s] [See ver. 6 above]

23:14 [c] ch. 8:10 23:14 [d] [ch. 16:17] 23:14 [e] ch. 16:29; [2 Kgs. 20:12, 13; 24:1]
23:16 [f] [ver. 40; Isa. 57:9] 23:16 [e] [See ver. 14 above]
23:17 [g] [ver. 41; Isa. 57:7, 8] 23:17 [h] ver. 22, 28; [ch. 17:15]
23:19 [i] [ver. 3]; See ch. 16:15
23:22 [h] [See ver. 17 above] 23:22 [j] ch. 16:37
23:23 [k] Jer. 50:21 23:23 [l] ver. 6, 12
23:24 [m] [2 Kgs. 19:32] 23:24 [n] [ch. 9:5, 6] 23:24 [o] 2 Kgs. 25:6
23:25 [p] ver. 29 23:25 [q] ver. 10
23:26 [r] ch. 16:39
23:27 [s] ver. 48; ch. 16:41 23:27 [t] ver. 3, 19
23:28 [u] ch. 16:37 23:28 [v] ver. 17, 22
23:29 [w] ver. 25 23:29 [x] ch. 16:7, 22, 39 23:29 [y] ver. 10; See ch. 16:37
23:30 [z] ch. 6:9; See Ex. 34:15
23:31 [a] [ver. 9, 10] 23:31 [b] [Jer. 25:15]
23:33 [c] Isa. 51:17; Jer. 13:13; [Rev. 14:10] 23:33 [d] [ver. 4]
23:34 [e] Ps. 75:8
23:35 [f] ch. 22:12; See Jer. 2:32 23:35 [g] 1 Kgs. 14:9 23:35 [h] [ver. 49; ch. 14:10; 16:58]
23:36 [i] See ch. 2:1 23:36 [j] [ch. 20:4; 22:2]
23:37 [k] See ch. 16:38 23:37 [l] [ch. 22:2] 23:37 [m] ch. 16:20, 21; [ch. 7:23]
23:38 [n] See ch. 5:11 23:38 [o] See ch. 20:13
23:39 [p] ver. 37; ch. 16:20, 21, 36 23:39 [q] ch. 44:7 23:39 [r] [2 Kgs. 21:4]; See Jer. 23:11
23:40 [s] [ver. 16] 23:40 [t] [2 Kgs. 9:30; Jer. 4:30] 23:40 [u] [ch. 16:11, 12]
23:41 [v] [Esth. 1:6] 23:41 [w] ch. 16:18; [Prov. 7:17] 23:41 [x] [Hos. 2:8]
23:42 [y] [Isa. 22:2] 23:42 [z] [ch. 16:11] 23:42 [a] [ch. 16:12]
23:45 [b] [ver. 24]; See ch. 16:38
23:46 [c] ch. 16:40 23:46 [d] Deut. 28:25 23:46 [e] ch. 7:21
23:47 [f] ch. 16:40, 41; [Josh. 7:24, 25] 23:47 [g] ch. 24:21; See 2 Chr. 36:17 23:47 [h] 2 Chr. 36:19
23:48 [i] ver. 27; [ch. 16:41]
23:49 [j] [ver. 35] 23:49 [k] [See ch. 6:7]

24:1 [l] See ch. 20:1
24:2 [m] See ch. 2:1
24:3 [n] [ch. 17:2; 20:49] 24:3 [o] See ch. 2:5 24:3 [p] ch. 11:3, 7, 11; 2 Kgs. 4:38
24:4 [q] See 1 Sam. 9:24
24:6 [r] ch. 22:2; [Nah. 3:1] 24:6 [p] [See ver. 3 above]
24:7 [s] ch. 26:4, 14 24:7 [t] [Lev. 17:13; Deut. 12:16, 24]
24:9 [u] Isa. 30:33
24:11 [v] ch. 22:15
24:12 [w] [Jer. 2:22]
24:13 [x] Isa. 22:14 24:13 [y] See ch. 5:13
24:14 [z] See ch. 17:24 24:14 [a] See ch. 5:11 24:14 [b] [Num. 23:19; 1 Sam. 15:29] 24:14 [c] [ch. 20:43; 23:45]
24:16 [d] See ch. 2:1
24:17 [e] See Lev. 10:6 24:17 [f] [2 Sam. 15:30; Isa. 20:2] 24:17 [g] Hos. 9:4; See Jer. 16:5-7
24:18 [h] [ver. 16] 24:18 [i] ch. 12:7; 37:7
24:19 [j] See ch. 12:9
24:21 [k] [Jer. 7:14]; See ch. 7:21 24:21 [l] ch. 23:47; See 2 Chr. 36:17
24:22 [m] [ver. 17; ch. 12:11] 24:22 [g] [See ver. 17 above]
24:23 [m] [See ver. 22 above] 24:23 [n] See ch. 4:17
24:24 [o] ver. 27; See ch. 4:3 24:24 [m] [See ver. 22 above] 24:24 [p] See ch. 6:7
24:25 [q] See ch. 2:1 24:25 [r] [ver. 21]
24:26 [s] See ch. 33:21, 22
24:27 [t] ch. 29:21; [ch. 3:26, 27] 24:27 [u] ver. 24; See ch. 4:3 24:27 [v] See ch. 6:7
25:2 [w] See ch. 2:1 25:2 [x] See ch. 6:2 25:2 [y] ch. 21:20, 28; See Jer. 49:1-6
25:3 [z] ch. 2:4; 3:11, 27 25:3 [a] ch. 26:2; 36:2 25:3 [b] See ch. 7:22
25:4 [c] Judg. 6:3
25:5 [d] 2 Sam. 11:1; 12:26; See ch. 21:20 25:5 [e] [Zeph. 2:15] 25:5 [v] [See ch. 24:27 above]
25:6 [f] Ps. 98:8; Isa. 55:12 25:6 [g] [ch. 6:11] 25:6 [h] [Zeph. 2:8, 10] 25:6 [i] ver. 15; ch. 36:5
25:7 [j] See ch. 6:14 25:7 [k] [ver. 4; ch. 7:21]

25:8 [l] See Isa. 15:1-9; Jer. 48:1-47 25:8 [m] See ver. 12 25:8 [n] See Jer. 25:17-26

25:9 [l] [See ver. 8 above] 25:9 [o] Josh. 12:3 25:9 [p] 1 Chr. 5:8 25:9 [q] See Jer. 48:1

25:10 [r] ver. 2 25:10 [s] ver. 4 25:10 [t] ch. 21:32

25:11 [l] [See ver. 8 above] 25:11 [u] See ch. 6:7

25:12 [v] ver. 8; ch. 32:29; 35:2, 5; 2 Chr. 28:17; Ps. 137:7; Isa. 21:11; 34:5; Amos 1:11, 12; See Jer. 49:7-22; Obad. 1-21 25:12 [w] ver. 15

25:13 [x] See ch. 6:14 25:13 [y] 1 Chr. 1:45; Amos 1:12 25:13 [z] ch. 27:15, 20; 38:13; Isa. 21:13

25:14 [a] Amos 9:12; Obad. 18 25:14 [b] [ver. 17]

25:15 [c] Jer. 25:20; 47:1; Joel 3:4; Amos 1:6; Zeph. 2:4; See Isa. 14:29-31 25:15 [d] ver. 12 25:15 [e] ver. 6; ch. 36:5

25:16 [x] [See ver. 13 above] 25:16 [f] See 1 Sam. 30:14

25:17 [g] ch. 5:15 25:17 [h] [ver. 14]

26:1 [i] See ch. 20:1

26:2 [j] See ch. 2:1 26:2 [k] See Isa. 23:1-18 26:2 [l] ch. 25:3; 36:2

26:3 [m] See ch. 13:8 26:3 [n] [ch. 32:3; Jer. 34:1] 26:3 [o] [Lam. 2:13]

26:4 [p] ch. 24:7

26:5 [q] ch. 47:10 26:5 [r] See ch. 17:24

26:6 [s] See ch. 6:7

26:7 [t] [ch. 29:18] 26:7 [u] See Jer. 1:14 26:7 [v] Ezra 7:12; Dan. 2:37; [Hos. 8:10]

26:8 [w] ver. 6 26:8 [x] See ch. 4:2 26:8 [y] [2 Kgs. 19:32]

26:9 [z] ch. 4:2; 21:22

26:12 [a] See ch. 27:12-24 26:12 [b] ver. 4

26:13 [c] [Isa. 24:8; Jer. 7:34; 16:9] 26:13 [d] [Isa. 5:12; 23:16]

26:14 [p] [See ver. 4 above] 26:14 [q] [See ver. 5 above] 26:14 [r] [See ver. 5 above]

26:15 [e] ch. 27:35 26:15 [f] Jer. 51:52

26:16 [g] [Isa. 23:8] 26:16 [h] [Jonah 3:6] 26:16 [i] Isa. 3:26 26:16 [j] ch. 32:10 26:16 [k] ch. 27:35

26:17 [l] ch. 19:1; 27:2, 32; [Rev. 18:9] 26:17 [m] [Isa. 23:4] 26:17 [n] See ch. 32:23

26:19 [o] [ver. 3; ch. 27:34]
26:20 [p] [ch. 31:14, 16; 32:18, 24] 26:20 [q] ch. 32:23, 27, 32; Ps. 27:13
26:21 [r] ch. 27:36; 28:19 26:21 [s] [Ps. 37:36]
27:2 [t] See ch. 2:1 27:2 [u] See ch. 19:1
27:3 [v] [Isa. 23:1] 27:3 [w] [Isa. 23:3] 27:3 [x] ch. 28:12
27:4 [y] ver. 25, 27
27:5 [z] Deut. 3:9 27:5 [a] Judg. 9:15
27:6 [b] See Isa. 2:13 27:6 [c] See Gen. 10:4
27:7 [d] See ch. 16:10 27:7 [c] [See ver. 6 above]
27:8 [e] Gen. 10:18 27:8 [f] ver. 27, 29
27:9 [g] 1 Kgs. 5:18; Ps. 83:7 27:9 [h] ver. 27
27:10 [i] ch. 38:5 27:10 [j] ch. 30:5; [Isa. 66:19; Jer. 46:9] 27:10 [k] [2 Sam. 8:7; Song 4:4]
27:11 [e] [See ver. 8 above] 27:11 [x] [See ver. 3 above]
27:12 [l] ver. 25; ch. 38:13; See 1 Kgs. 10:22 27:12 [m] ver. 16, 18, 21 27:12 [n] ver. 14, 16, 19, 22
27:13 [o] Gen. 10:2 27:13 [p] ch. 32:26; 38:2; 39:1
27:14 [q] ch. 38:6; Gen. 10:3 27:14 [r] ver. 12
27:15 [s] Gen. 10:7; See ch. 25:13
27:16 [t] ver. 12 27:16 [u] ch. 28:13 27:16 [v] ver. 7 27:16 [w] 1 Chr. 15:27; Job 28:18 27:16 [x] Isa. 54:12
27:17 [y] See 1 Kgs. 5:9, 11 27:17 [z] Judg. 11:33 27:17 [a] See Gen. 37:25
27:18 [b] Isa. 7:8; [ver. 16] 27:18 [c] Rev. 1:14
27:19 [d] Ex. 30:24 27:19 [e] [Ex. 30:23]
27:21 [f] Isa. 60:7
27:22 [g] ch. 38:13; Gen. 10:7 27:22 [h] ver. 12 27:22 [i] Ex. 30:23
27:23 [j] 2 Kgs. 19:12 27:23 [k] Gen. 10:22
27:24 [l] ver. 7
27:25 [m] Ps. 48:7; Isa. 2:16; 23:14 27:25 [n] See ver. 12 27:25 [o] ver. 4
27:26 [p] See Jer. 18:17
27:27 [q] ver. 8 27:27 [r] ver. 9 27:27 [s] [ch. 26:18; 32:10]
27:28 [t] [ch. 45:2; 48:15, 17]
27:29 [u] [Rev. 18:17, 18]

27:30 [u] [See ver. 29 above] 27:30 [v] Lam. 2:10; Rev. 18:19 27:30 [w] See Jer. 6:26
27:31 [x] See Isa. 3:24
27:32 [y] See ch. 19:1 27:32 [z] [Rev. 18:18]
27:33 [a] [Rev. 18:15, 19]
27:34 [b] [ch. 26:19]
27:35 [c] ch. 26:15, 16 27:35 [d] [ch. 32:10]
27:36 [e] Rev. 18:11 27:36 [f] See Jer. 18:16 27:36 [g] ch. 26:21; 28:19
28:2 [h] See ch. 2:1 28:2 [i] [ver. 12] 28:2 [j] [Rev. 18:7] 28:2 [k] [ver. 9] 28:2 [l] Isa. 31:3 28:2 [m] ver. 6
28:3 [n] [ver. 12; Zech. 9:2] 28:3 [o] Dan. 1:17 28:3 [p] ch. 14:14
28:4 [q] [Zech. 9:3]
28:5 [j] [See ver. 2 above]
28:6 [r] ver. 2
28:7 [s] ver. 10; ch. 7:21; 30:12; 31:12 28:7 [t] [ver. 17]
28:8 [u] [ch. 32:18, 19] 28:8 [v] [ch. 32:20]
28:9 [w] [ver. 2] 28:9 [l] [See ver. 2 above]
28:10 [x] ch. 31:18; 32:19, 21, 24, 25 28:10 [y] See ch. 17:24
28:12 [z] See ch. 2:1 28:12 [a] See ch. 19:1 28:12 [b] [ver. 2] 28:12 [c] [ver. 3] 28:12 [d] ch. 27:3
28:13 [e] ch. 31:8, 9; See Isa. 51:3 28:13 [f] [ch. 27:16] 28:13 [g] Rev. 4:3; 21:19, 20 28:13 [i] ver. 15
28:14 [j] Ex. 25:20; 1 Kgs. 8:7 28:14 [k] [ch. 20:40]
28:15 [l] ver. 13
28:16 [m] [ver. 5] 28:16 [k] [See ver. 14 above] 28:16 [j] [See ver. 14 above]
28:17 [n] ver. 2, 5 28:17 [o] [ver. 7]
28:18 [p] [ch. 30:8, 14, 16; Rev. 18:8] 28:18 [q] [ver. 17]
28:19 [r] ch. 26:21; 27:36
28:21 [s] See ch. 2:1 28:21 [t] See ch. 6:2 28:21 [u] See Isa. 23:2
28:22 [v] See ch. 13:8 28:22 [w] ch. 39:13; [Ex. 14:4, 17, 18] 28:22 [x] See ch. 6:7 28:22 [y] ver. 26 28:22 [z] See ch. 20:41
28:23 [a] ch. 38:22
28:24 [b] Num. 33:55; Josh. 23:13 28:24 [c] [2 Cor. 12:7] 28:24 [d] ch. 16:57

28:25 [e] See ch. 11:17 28:25 [z] [See ver. 22 above] 28:25 [f] ch. 36:28; 37:25
28:26 [g] Jer. 23:6; 32:37 28:26 [h] ver. 22 28:26 [d] [See ver. 24 above] 28:26 [x] [See ver. 22 above]
29:1 [i] See ch. 20:1
29:2 [j] See ch. 2:1 29:2 [k] See ch. 6:2 29:2 [l] ch. 32:2 29:2 [m] See ch. 6:2 29:2 [n] See Isa. 19:1
29:3 [o] See ch. 13:8 29:3 [p] ch. 32:2; Ps. 74:13, 14; Isa. 27:1; 51:9 29:3 [q] ver. 9
29:4 [r] ch. 19:9; 38:4; 2 Kgs. 19:28
29:5 [s] [ch. 32:4, 5] 29:5 [t] Jer. 9:22 29:5 [u] See Jer. 8:2
29:6 [v] See ch. 6:7 29:6 [w] 2 Kgs. 18:21; Isa. 36:6
29:7 [x] [ch. 17:17; Isa. 20:5; 30:3, 5; Jer. 2:36; 37:5, 7]
29:8 [y] See ch. 14:17
29:9 [v] [See ver. 6 above] 29:9 [z] ver. 3; See ch. 13:8
29:10 [z] [See ver. 9 above] 29:10 [a] [ch. 30:12] 29:10 [b] ch. 30:6
29:11 [c] ch. 32:13; [ch. 35:7]
29:12 [d] ch. 30:7 29:12 [e] ch. 30:23, 26; [Jer. 46:19]
29:13 [f] [Isa. 19:22, 23; Jer. 46:26]
29:14 [g] [ch. 39:25] 29:14 [h] ch. 30:14; See Isa. 11:11
29:15 [i] [ch. 30:13]
29:16 [j] [Isa. 30:2, 3; 36:4, 6; Lam. 4:17] 29:16 [k] ver. 6; See ch. 6:7
29:17 [l] See ch. 20:1
29:18 [m] See ch. 2:1 29:18 [n] [ch. 26:7]
29:19 [o] ch. 30:10, 24, 25; 32:11; Jer. 46:13 29:19 [p] ch. 30:4 29:19 [q] ch. 32:12
29:20 [r] [Isa. 43:3]
29:21 [s] Ps. 132:17; [Luke 1:69] 29:21 [t] ch. 24:27; 33:22; [ch. 16:63] 29:21 [u] See ch. 6:7
30:2 [v] See ch. 2:1 30:2 [w] See Isa. 13:6
30:3 [w] [See ver. 2 above] 30:3 [x] ch. 7:7, 12; Joel 1:15; 2:1; Zeph. 1:7 30:3 [y] ch. 34:12
30:4 [z] ch. 29:8 30:4 [a] [Isa. 21:3] 30:4 [b] [Isa. 43:3] 30:4 [c] ch. 29:19 30:4 [d] [ver. 6]
30:5 [b] [See ver. 4 above] 30:5 [e] See ch. 27:10 30:5 [f] See Jer. 25:20

30:6 [g] [ch. 32:21] 30:6 [h] ver. 18; [ch. 33:28] 30:6 [i] ch. 29:10
30:7 [j] ch. 29:12
30:8 [k] ch. 29:6; See ch. 6:7 30:8 [l] [ch. 28:18] 30:8 [g] [See ver. 6 above]
30:9 [m] [Isa. 18:1, 2] 30:9 [b] [See ver. 4 above] 30:9 [a] [See ver. 4 above]
30:10 [n] See ch. 29:19
30:11 [o] See ch. 28:7 30:11 [z] [See ver. 4 above]
30:12 [p] Isa. 19:5, 6; [ch. 29:10] 30:12 [q] [ch. 29:3] 30:12 [r] [Isa. 19:4] 30:12 [s] [ch. 29:10] 30:12 [t] See ch. 28:7 30:12 [u] See ch. 17:24
30:13 [v] See Jer. 43:12 30:13 [w] Isa. 19:13 30:13 [x] [ch. 29:15; Zech. 10:11] 30:13 [y] [Isa. 19:16]
30:14 [z] ch. 29:14; See Isa. 11:11 30:14 [a] See Num. 13:22 30:14 [b] ver. 19 30:14 [c] Jer. 46:25
30:16 [w] [See ver. 13 above]
30:18 [d] See Jer. 2:16 30:18 [e] [Jer. 15:9; Amos 8:9] 30:18 [f] ver. 6
30:19 [g] ver. 14 30:19 [h] See ch. 6:7
30:20 [i] See ch. 20:1
30:21 [j] See ch. 2:1 30:21 [k] [Jer. 48:25] 30:21 [l] [Jer. 30:13; 46:11]
30:22 [m] See ver. 21
30:23 [n] ch. 29:12
30:24 [o] ver. 10 30:24 [p] See ch. 21:3 30:24 [q] Job 24:12
30:25 [r] See ch. 6:7 30:25 [s] [ver. 8]
31:1 [t] See ch. 20:1
31:2 [u] See ch. 2:1 31:2 [v] [ch. 29:19; 30:4; 32:12, 16, 20, 31, 32] 31:2 [w] [ver. 18; ch. 32:19]
31:3 [x] [Isa. 10:34]; See Dan. 4:10, 20-22 31:3 [y] See Judg. 9:15 31:3 [z] [ver. 15, 16] 31:3 [a] [ch. 17:23] 31:3 [b] [Isa. 10:33]
31:4 [c] [ch. 17:7]
31:5 [d] [Dan. 4:11] 31:5 [e] ch. 17:5; [Ps. 1:3]
31:6 [f] ch. 17:23; Dan. 4:12, 21
31:7 [g] [ver. 2] 31:7 [e] [See ver. 5 above]
31:8 [h] [Amos 2:9] 31:8 [i] ch. 28:13; [ver. 16, 18]
31:9 [j] See Isa. 51:3
31:10 [k] [ver. 3] 31:10 [l] Dan. 5:20; [Isa. 10:12]

31:12 [m] See ch. 28:7 31:12 [n] [ch. 32:5] 31:12 [o] [ch. 6:3] 31:12 [p] [Dan. 4:14]
31:13 [q] ch. 32:4
31:14 [r] [ver. 5] 31:14 [s] [ver. 16, 18; ch. 26:20; 32:18, 24] 31:14 [t] Ps. 63:9
31:15 [u] [ch. 32:18, 21; Isa. 14:9, 10]
31:16 [v] [ch. 26:15] 31:16 [u] [See ver. 15 above] 31:16 [w] ver. 9; [Isa. 14:8] 31:16 [x] [ch. 32:31]
31:17 [y] ch. 32:20, 21; 35:8 31:17 [z] [ch. 30:5, 6, 8] 31:17 [a] [ver. 6]
31:18 [b] [ver. 2] 31:18 [w] [See ver. 16 above] 31:18 [c] [Matt. 11:23; Luke 10:15] 31:18 [d] ch. 28:10; 32:19, 21, 24, 25, 28 31:18 [y] [See ver. 17 above]
32:1 [e] See ch. 20:1
32:2 [f] See ch. 2:1 32:2 [g] See ch. 19:1 32:2 [h] ch. 29:2 32:2 [i] ch. 19:3, 5, 6; 38:13 32:2 [j] ch. 29:3 32:2 [k] [Isa. 18:2] 32:2 [l] [ver. 14; Jer. 46:8]
32:3 [m] See ch. 12:13 32:3 [n] [ch. 26:3] 32:3 [o] [ch. 29:4]
32:4 [p] [ch. 29:5]
32:5 [q] [ch. 31:12]
32:7 [r] [Isa. 14:12] 32:7 [s] [Isa. 13:10; Joel 2:31; Matt. 24:29; Mark 13:24, 25]
32:8 [t] [Ex. 10:21; Isa. 5:30]
32:10 [u] [ch. 27:35] 32:10 [v] [1 Chr. 21:16] 32:10 [w] ch. 26:16; [Deut. 28:66]
32:11 [x] [ch. 29:8, 19]; See Jer. 46:26
32:12 [y] See ch. 31:2 32:12 [z] See ch. 28:7 32:12 [a] ch. 29:19
32:13 [b] ch. 29:11
32:14 [c] [ver. 2]
32:15 [d] [ch. 12:19] 32:15 [e] [Ex. 7:5]; See ch. 6:7
32:16 [f] [ver. 2] 32:16 [g] See ch. 31:2
32:17 [h] See ch. 20:1
32:18 [i] See ch. 2:1 32:18 [j] [ver. 2] 32:18 [g] [See ver. 16 above] 32:18 [k] [ch. 26:20; 31:16] 32:18 [l] See ch. 31:14
32:19 [m] [ch. 31:2, 18] 32:19 [n] ver. 32; See ver. 28-30
32:20 [o] ch. 31:17, 18 32:20 [p] See ch. 31:2
32:21 [q] Isa. 14:9, 10 32:21 [r] [ch. 30:6, 8] 32:21 [s] ch. 28:10; 31:18 32:21 [o] [See ver. 20 above]

32:22 [t] [ver. 24, 26, 29, 30] 32:22 [u] ver. 25, 26
32:23 [v] Isa. 14:15 32:23 [w] ver. 24, 25, 26, 27; [ch. 26:17] 32:23 [x] Ps. 27:13
32:24 [y] Isa. 11:11; See Jer. 49:34-39 32:24 [z] [ver. 22] 32:24 [a] ver. 20 32:24 [b] ver. 18; See ch. 31:14 32:24 [c] ver. 25, 30; ch. 16:52, 54; 36:7; 44:13; [ch. 34:29; 36:6; 39:26]
32:25 [d] [Isa. 30:33] 32:25 [e] [ver. 22]
32:26 [f] See ch. 27:13 32:26 [e] [See ver. 25 above]
32:27 [g] [Isa. 14:18, 19]
32:28 [h] ch. 28:10; 31:18
32:29 [i] See ch. 25:12-14 32:29 [j] [ver. 22]
32:30 [k] [ch. 38:6; 39:2] 32:30 [l] ch. 28:21; See Isa. 23:2 32:30 [m] ver. 23 32:30 [n] See ver. 24
32:31 [o] [ch. 31:16] 32:31 [p] See ch. 31:2
32:32 [q] [ver. 10] 32:32 [r] ver. 23 32:32 [s] ver. 21, 27

33:2 [t] See ch. 2:1 33:2 [u] ver. 12, 17, 30; ch. 3:11; 37:18 33:2 [v] See ch. 14:17 33:2 [w] [Mic. 7:4]
33:3 [x] [Amos 3:6]
33:4 [y] ch. 18:13; See ch. 3:18
33:5 [z] [ch. 3:19]
33:6 [a] [ch. 3:18]
33:7 [b] See ch. 3:17 33:7 [t] [See ver. 2 above]
33:8 [c] ver. 6
33:9 [d] [ver. 4] 33:9 [e] ch. 3:19; [1 Tim. 4:16]
33:10 [f] See ch. 2:1 33:10 [g] See ch. 4:17 33:10 [h] [ch. 37:11; Isa. 49:14]
33:11 [i] See ch. 16:48 33:11 [j] See ch. 18:23 33:11 [k] ch. 18:31
33:12 [t] [See ver. 2 above] 33:12 [l] See ver. 2 33:12 [m] [ver. 18]; See ch. 18:24 33:12 [n] [2 Chr. 7:14]
33:13 [m] [See ver. 12 above]
33:14 [o] ch. 3:18 33:14 [p] [Gen. 2:17] 33:14 [q] See ch. 18:27
33:15 [r] ch. 18:7 33:15 [s] Lev. 6:2, 4, 5; [Luke 19:8] 33:15 [t] See ch. 20:11
33:16 [u] ch. 18:22
33:17 [l] [See ver. 12 above] 33:17 [v] ch. 18:25, 29
33:18 [w] [ver. 12, 13; See ch. 18:26]
33:19 [x] ch. 18:27; [ver. 11, 12]
33:20 [y] See ch. 18:30
33:21 [z] See ch. 20:1 33:21 [a] ch. 40:1; See ch. 1:2 33:21 [b] ch. 24:26 33:21 [c] ch. 40:1; [ch. 26:2]; See 2 Kgs. 25:2-11
33:22 [d] ch. 24:26, 27 33:22 [e] See ch. 1:3
33:24 [f] See ch. 2:1 33:24 [g] [ch. 36:4] 33:24 [h] Isa. 51:2; [Acts 7:5] 33:24 [i] [Matt. 3:9; Luke 3:8]
33:25 [j] [Gen. 9:4; Lev. 3:17] 33:25 [k] ch. 18:6 33:25 [l] See ch. 22:3
33:26 [m] [Gen. 27:40] 33:26 [n] ch. 22:11
33:27 [o] See ch. 16:48 33:27 [p] [ch. 36:4] 33:27 [q] [ch. 14:21] 33:27 [r] [1 Sam. 23:29]
33:28 [s] [ch. 35:3, 9; Jer. 44:2, 6, 22] 33:28 [t] [ch. 7:24; 30:6] 33:28 [u] See ch. 6:2
33:29 [v] See ch. 6:7
33:30 [f] [See ver. 24 above] 33:30 [w] See ver. 2

33:31 [x] See ch. 8:1 33:31 [y] Ps. 78:36, 37; Isa. 29:13; Jer. 12:2; 1 John 3:18
33:32 [z] [1 Sam. 16:17] 33:32 [a] [Matt. 7:26; Luke 6:49]
33:33 [b] [ver. 29] 33:33 [c] ch. 2:5
34:2 [d] See ch. 2:1 34:2 [e] See Jer. 23:1 34:2 [f] [ver. 8, 10; Jude 12] 34:2 [g] [2 Cor. 12:14]
34:3 [h] Zech. 11:16 34:3 [i] Zech. 11:4, 5; [Mic. 3:2, 3]
34:4 [j] [ver. 16, 21] 34:4 [h] [See ver. 3 above] 34:4 [k] [Matt. 18:12; Luke 15:4] 34:4 [l] Ex. 1:13, 14; [1 Pet. 5:3]
34:5 [m] 1 Kgs. 22:17; Matt. 9:36 34:5 [n] [Jer. 50:7, 17]
34:6 [o] [ver. 11]
34:8 [p] See ch. 16:48 34:8 [q] [ver. 22]
34:10 [r] See ch. 13:8 34:10 [s] [Heb. 13:17]; See ch. 3:18 34:10 [t] [Zech. 11:8] 34:10 [u] [ver. 2, 8] 34:10 [v] [ch. 13:21]
34:11 [w] [Luke 19:10; John 10:11] 34:11 [x] [Mic. 4:6, 7]
34:12 [y] ch. 30:3 34:12 [z] Joel 2:2; Zeph. 1:15
34:13 [a] See ch. 11:17 34:13 [b] See ch. 6:2
34:14 [c] Ps. 23:2; [John 10:9] 34:14 [d] [Isa. 32:18; Jer. 33:12]
34:15 [e] [ver. 23; Isa. 40:11] 34:15 [d] [See ver. 14 above]
34:16 [f] [ver. 4] 34:16 [g] Mic. 4:6 34:16 [h] [ver. 20; Isa. 10:16; Amos 4:1]
34:17 [i] ver. 20, 22; [ch. 20:38; Matt. 25:32, 33] 34:17 [j] Zech. 10:3
34:18 [k] [ch. 32:14]
34:21 [l] Deut. 33:17; Dan. 8:4 34:21 [m] [ver. 4]
34:22 [n] [ver. 8]
34:23 [o] ch. 37:22, 24; Jer. 23:4, 5; Mic. 5:4; 7:14; [ver. 15; John 10:11, 16] 34:23 [p] ch. 37:24, 25; [2 Sam. 5:2; Ps. 78:71, 72]
34:24 [q] See ch. 37:27; Ex. 29:45; Lev. 26:12 34:24 [r] See ch. 17:24
34:25 [s] ch. 37:26; See Isa. 54:10 34:25 [t] Lev. 26:6; Hos. 2:18; [Isa. 35:9]; See Isa. 11:6-9 34:25 [u] ch. 38:8, 14; 39:26
34:26 [v] Gen. 12:2; Isa. 19:24; Zech. 8:13 34:26 [w] Lev. 26:4; [ch. 22:24] 34:26 [x] Mal. 3:10
34:27 [y] ch. 36:30; Lev. 26:4 34:27 [u] [See ver. 25 above] 34:27 [z] See ch. 6:7 34:27 [a] Jer. 30:8

34:28 [n] [See ver. 22 above] 34:28 [t] [See ver. 25 above] 34:28 [u] [See ver. 25 above]

34:29 [b] Isa. 60:21; 61:3 34:29 [c] ch. 36:29 34:29 [d] See ch. 32:24

34:30 [q] [See ver. 24 above]

34:31 [e] Ps. 74:1; 100:3; John 10:16

35:2 [f] See ch. 2:1 35:2 [g] See ch. 6:2 35:2 [h] ch. 25:12; Isa. 21:11, 12; Amos 1:11; Mal. 1:4 35:2 [i] ch. 25:8; Gen. 32:3

35:3 [j] See ch. 13:8 35:3 [k] See ch. 6:14 35:3 [l] [ch. 33:28]

35:4 [m] [Isa. 17:9; 27:10]

35:5 [n] [Ps. 137:7; Amos 1:11] 35:5 [o] Obad. 13 35:5 [p] ch. 21:25

35:6 [q] See ch. 16:48 35:6 [r] See Gen. 9:6

35:7 [l] [See ver. 3 above] 35:7 [m] [See ver. 4 above] 35:7 [s] ch. 29:11

35:8 [t] [ch. 31:12] 35:8 [u] ch. 31:17, 18; 32:20, 21

35:9 [l] [See ver. 3 above] 35:9 [m] [See ver. 4 above] 35:9 [v] See ch. 6:7

35:10 [w] [ch. 37:22] 35:10 [x] [ch. 36:2, 3, 5; Ps. 83:6, 12] 35:10 [y] See ch. 48:35

35:11 [q] [See ver. 6 above] 35:11 [z] [ver. 15; Matt. 7:2] 35:11 [a] [ver. 9]

35:12 [b] [2 Kgs. 19:4, 28] 35:12 [c] [ver. 10]

35:13 [b] [See ver. 12 above] 35:13 [d] [1 Sam. 2:3]

35:14 [e] [Isa. 65:13, 14]

35:15 [f] ch. 36:5; Ps. 137:7 35:15 [g] ver. 2 35:15 [h] See ch. 6:7

36:1 [i] See ch. 2:1 36:1 [j] See ch. 6:2

36:2 [k] ver. 5; ch. 35:10, 12 36:2 [l] ch. 25:3; 26:2 36:2 [m] Deut. 32:13

36:3 [n] [ch. 6:3, 4] 36:3 [o] [Lam. 2:15, 16]

36:4 [p] ch. 6:3 36:4 [q] [ch. 33:24, 27] 36:4 [r] [ch. 7:21]

36:5 [s] Deut. 4:24 36:5 [t] ch. 35:15 36:5 [u] [ver. 3; ch. 35:10] 36:5 [v] ch. 35:15 36:5 [w] ch. 25:6

36:6 [j] [See ver. 1 above] 36:6 [x] [ver. 5] 36:6 [y] See ch. 32:24

36:7 [z] See ch. 20:5 36:7 [y] [See ver. 6 above]

36:8 [a] See ch. 17:23 36:8 [b] ch. 12:23; [Isa. 56:1]

36:9 [c] [ch. 5:8] 36:9 [d] [ver. 34]

36:10 [e] ver. 37; ch. 37:26; Jer. 30:19 36:10 [f] [ver. 33, 35]

36:11 [g] Jer. 31:27; [Jer. 33:12] 36:11 [h] [Gen. 1:28] 36:11 [i] [ch. 16:55] 36:11 [j] [Job 42:12] 36:11 [k] See ch. 6:7
36:12 [l] Obad. 17 36:12 [m] [ch. 5:17]
36:13 [n] [Num. 13:32]
36:15 [y] [See ver. 6 above]
36:17 [o] See ch. 2:1 36:17 [p] See Lev. 18:25 36:17 [q] See Lev. 18:19
36:18 [r] See ch. 7:8 36:18 [s] ch. 16:36; 22:3 36:18 [t] See ch. 5:11
36:19 [u] See ch. 5:10 36:19 [v] See ch. 18:30
36:20 [w] Isa. 52:5; [ch. 22:26; Rom. 2:24]
36:21 [x] [ch. 20:9; Isa. 43:25; 48:11]
36:22 [y] ver. 32; [Deut. 9:5] 36:22 [w] [See ver. 20 above]
36:23 [z] See ch. 20:41 36:23 [a] [ch. 30:19, 26; 38:23; 39:7, 21]; See ch. 6:7
36:24 [b] See ch. 11:17 36:24 [c] See Ps. 44:11 36:24 [d] ch. 37:12, 21
36:25 [e] [Isa. 52:15; Heb. 10:22] 36:25 [f] Isa. 4:4; [ver. 17] 36:25 [g] ch. 37:23 36:25 [h] Jer. 33:8
36:26 [i] See ch. 11:19, 20
36:27 [j] ch. 37:14 36:27 [i] [See ver. 26 above] 36:27 [k] ch. 37:24
36:28 [l] ch. 28:25 36:28 [m] See ch. 11:20
36:29 [n] ch. 37:23; [Matt. 1:21] 36:29 [o] Joel 2:19; [Zech. 9:17] 36:29 [p] ch. 34:29
36:30 [q] ch. 34:27 36:30 [o] [See ver. 29 above]
36:31 [r] See ch. 6:9
36:32 [y] [See ver. 22 above]
36:33 [s] [ver. 25] 36:33 [t] [ver. 9, 10]
36:35 [u] See Isa. 51:3
36:36 [v] [Ps. 126:2] 36:36 [w] [ch. 34:29] 36:36 [x] See ch. 17:24
36:37 [y] [ch. 14:3] 36:37 [z] See ver. 10 36:37 [a] [ch. 34:31]
36:38 [b] [2 Chr. 35:7] 36:38 [t] [See ver. 33 above] 36:38 [c] See ch. 6:7
37:1 [d] See ch. 1:3 37:1 [e] See ch. 3:12
37:3 [f] See ch. 2:1 37:3 [g] [1 Cor. 15:35] 37:3 [h] [Deut. 32:39; John 5:21]
37:4 [i] [ch. 6:2] 37:4 [j] [John 5:28]
37:5 [k] [Gen. 2:7]
37:6 [l] [ver. 8] 37:6 [m] See ch. 6:7

37:7 [n] ch. 12:7; 24:18 37:7 [o] [1 Kgs. 19:11]
37:8 [p] [ver. 5]
37:9 [i] [See ver. 4 above] 37:9 [f] [See ver. 3 above] 37:9 [q] Dan. 7:2; 11:4; Rev. 7:1
37:10 [n] [See ver. 7 above] 37:10 [r] Rev. 11:11
37:11 [f] [See ver. 3 above] 37:11 [s] [ch. 33:10; Isa. 49:14] 37:11 [t] Lam. 3:54
37:12 [i] [See ver. 4 above] 37:12 [u] [Isa. 26:19; Hos. 13:14] 37:12 [v] ver. 21, 25; ch. 36:24
37:13 [w] See ch. 6:7
37:14 [x] ch. 36:27 37:14 [y] See ch. 17:24
37:16 [z] See ch. 2:1 37:16 [a] [Num. 17:2] 37:16 [b] [Zech. 10:6] 37:16 [c] 2 Chr. 11:12, 13, 16; 15:9; 30:11, 18 37:16 [d] Gen. 48:13, 14, 19; [Hos. 5:3, 5]
37:17 [e] [ver. 22, 24] 37:17 [f] [Isa. 11:13] 37:17 [g] [ch. 35:10]
37:18 [h] See ch. 33:2 37:18 [i] See ch. 12:9
37:19 [j] [ver. 16] 37:19 [k] [ver. 17] 37:19 [g] [See ver. 17 above]
37:20 [l] See ch. 12:3
37:21 [m] ver. 25; ch. 36:24; See ch. 11:17
37:22 [n] [ver. 17; Jer. 50:4] 37:22 [o] See ch. 6:2 37:22 [p] [ver. 24, 25; ch. 34:24] 37:22 [q] [ch. 35:10]
37:23 [r] [ch. 36:25] 37:23 [s] ch. 14:11 37:23 [t] ch. 36:25 37:23 [u] ch. 36:29 37:23 [v] ch. 34:24, 30; 2 Cor. 6:16; Rev. 21:3; See Ex. 29:45; Lev. 26:12
37:24 [w] See ch. 34:23 37:24 [x] See Jer. 23:5 37:24 [y] [ver. 22] 37:24 [z] ch. 36:27
37:25 [a] ch. 28:25 37:25 [b] Isa. 60:21; Joel 3:20; Amos 9:15 37:25 [c] [John 12:34]
37:26 [d] ch. 34:25 37:26 [e] See Isa. 55:3 37:26 [f] See ch. 36:10 37:26 [g] ver. 28; ch. 43:7; See ch. 11:16
37:27 [h] Lev. 26:11; Rev. 21:3 37:27 [v] [See ver. 23 above]
37:28 [i] See ch. 36:23 37:28 [j] See ch. 20:12 37:28 [g] [See ver. 26 above]
38:2 [k] See ch. 2:1 38:2 [l] See ch. 6:2 38:2 [m] ch. 39:1, 11; Rev. 20:8 38:2 [n] ch. 39:6; Gen. 10:2; Rev. 20:8 38:2 [o] ch. 39:1 38:2 [p] See ch. 27:13 38:2 [q] [ver. 4, 9]
38:3 [r] See ch. 13:8

38:4 [s] ch. 39:2 38:4 [t] See ch. 29:4 38:4 [u] [ver. 15]
38:5 [v] ch. 27:10 38:5 [w] Gen. 10:8
38:6 [x] Gen. 10:2 38:6 [y] ver. 22 38:6 [z] Gen. 10:3; See ch. 27:14 38:6 [a] ch. 39:2; [ch. 32:30] 38:6 [u] [See ver. 4 above]
38:7 [b] [Isa. 8:9, 10]
38:8 [c] Isa. 24:22 38:8 [d] [ver. 16] 38:8 [e] See ch. 11:17 38:8 [f] See ch. 6:2 38:8 [g] ch. 34:25, 27, 28
38:9 [h] [Isa. 28:2] 38:9 [i] [Jer. 4:13] 38:9 [y] [See ver. 6 above]
38:10 [j] See ch. 11:5
38:11 [k] [Zech. 2:4, 5] 38:11 [l] [Jer. 49:31]
38:12 [m] [ver. 8] 38:12 [n] [ch. 5:5, 7, 14, 15]
38:13 [o] ch. 27:22 38:13 [p] ch. 25:13; 27:15 38:13 [q] [ch. 32:2; Ps. 17:12]
38:14 [r] See ch. 2:1 38:14 [s] ver. 2, 3 38:14 [g] [See ver. 8 above] 38:14 [t] [ver. 11]
38:15 [u] ver. 6; ch. 39:2 38:15 [v] [ver. 6, 9, 22] 38:15 [w] ch. 23:6
38:16 [i] [See ver. 9 above] 38:16 [x] [ver. 8] 38:16 [y] ver. 23; [ch. 39:13]; See ch. 20:41
38:17 [z] [Jer. 6:22, 23]
38:18 [a] [Ps. 18:8]
38:19 [b] See ch. 5:13 38:19 [c] [Hag. 2:6, 7; Rev. 16:18]
38:20 [d] [Hos. 4:3] 38:20 [e] [Ps. 114:7] 38:20 [f] Jer. 4:24
38:21 [g] Jer. 25:29 38:21 [h] [Judg. 7:22]
38:22 [i] [ch. 17:20] 38:22 [j] Ps. 11:6 38:22 [k] ver. 6, 9 38:22 [l] ch. 13:11, 13 38:22 [m] Ps. 11:6; [ch. 39:6; Rev. 20:9]
38:23 [n] See ver. 16 38:23 [o] ch. 36:23; 37:28 38:23 [p] See ch. 6:7
39:1 [q] See ch. 2:1 39:1 [r] ch. 38:2, 3 39:1 [s] ch. 38:2 39:1 [t] ch. 38:3; See ch. 13:8 39:1 [u] ch. 38:2, 3 39:1 [v] ch. 38:2
39:2 [w] ch. 38:4 39:2 [x] ch. 38:6, 15; [ch. 32:30] 39:2 [y] See ch. 6:2
39:3 [z] [Ps. 76:3]
39:4 [a] [ch. 38:21] 39:4 [y] [See ver. 2 above] 39:4 [b] ch. 38:6, 9, 22 39:4 [c] [ver. 17]
39:5 [d] See ch. 17:21

39:6 [e] [ch. 28:18; 30:8, 14, 16; 38:22] 39:6 [f] ch. 38:2 39:6 [g] ch. 38:8, 14 39:6 [h] ch. 27:3, 6, 7, 15 39:6 [i] See ch. 6:7

39:7 [j] [ver. 22] 39:7 [k] See ch. 20:39 39:7 [l] See ch. 36:23 39:7 [m] Isa. 45:11

39:8 [n] ch. 21:7 39:8 [o] ch. 38:17

39:9 [p] [Ps. 46:9; Isa. 9:5] 39:9 [q] [1 Sam. 17:40]

39:10 [p] [See ver. 9 above] 39:10 [r] [Isa. 33:1]

39:11 [s] ch. 38:2 39:11 [t] ver. 15

39:12 [u] [ver. 14] 39:12 [v] [Deut. 21:23]

39:13 [w] ch. 28:22

39:14 [v] [See ver. 12 above] 39:14 [x] [ver. 12]

39:15 [y] ver. 11

39:17 [z] See ch. 2:1 39:17 [a] [Rev. 19:17] 39:17 [b] ver. 4; [Jer. 12:9] 39:17 [c] [Isa. 34:6; Zeph. 1:7]

39:18 [d] [Rev. 19:18] 39:18 [e] [Ps. 22:12]

39:21 [f] ver. 7, 13; [ch. 28:22; 37:28; 38:23]; See ch. 36:23 39:21 [g] [Ex. 7:4]

39:22 [h] ver. 28; Joel 2:27; See ch. 6:7

39:23 [i] See Deut. 29:24-28 39:23 [j] Deut. 31:17 39:23 [k] [Lev. 26:25]

39:24 [l] [See ch. 18:30]

39:25 [m] See Jer. 30:3 39:25 [n] ch. 20:40 39:25 [o] [ch. 20:9]; See ch. 5:13

39:26 [p] See ch. 32:24 39:26 [q] ch. 34:25, 27, 28; 38:8 39:26 [r] ch. 34:28

39:27 [s] ch. 28:25; See ch. 11:17 39:27 [t] See ch. 20:41

39:28 [h] [See ver. 22 above]

39:29 [u] [ver. 23] 39:29 [v] [Joel 2:28]

40:1 [w] See ch. 20:1 40:1 [x] ch. 33:21; See ch. 1:2 40:1 [y] [ch. 26:1, 2] 40:1 [z] See ch. 1:3

40:2 [a] See ch. 1:1 40:2 [b] [ch. 43:12; Rev. 21:10]

40:3 [c] ch. 43:6; 47:3; See ch. 9:2 40:3 [d] See ch. 1:7 40:3 [e] [ch. 47:3] 40:3 [f] [Rev. 11:1]; See ch. 42:16-19

40:4 [g] See ch. 2:1 40:4 [h] ch. 44:5 40:4 [i] ch. 43:10

40:5 [j] ch. 42:20 40:5 [k] [ch. 41:8; 43:13]

40:6 [l] See ch. 43:1 40:6 [m] [ver. 22]

40:7 [n] ver. 29, 33, 36

40:9 [o] ch. 41:1

40:10 [p] [ver. 7]
40:14 [q] ver. 9, 16
40:16 [r] ch. 41:16, 26; [1 Kgs. 6:4] 40:16 [s] ver. 9, 14 40:16 [t] ch. 41:18
40:17 [u] ch. 42:1; [Rev. 11:2] 40:17 [v] ver. 38, 44, 45, 46; ch. 41:10; See 2 Kgs. 23:11 40:17 [w] [2 Chr. 7:3] 40:17 [x] ch. 41:6; [ch. 45:5]
40:20 [y] [ver. 6] 40:20 [u] [See ver. 17 above]
40:21 [n] [See ver. 7 above] 40:21 [z] [ver. 6] 40:21 [a] [ver. 15] 40:21 [b] [ver. 13]
40:22 [c] [ver. 16] 40:22 [d] [ver. 6]
40:23 [e] ver. 28; [ch. 8:3] 40:23 [f] ver. 27
40:24 [g] [ver. 21]
40:25 [h] ver. 22
40:26 [i] [ver. 16]
40:27 [j] ver. 23; ch. 8:16
40:28 [j] [See ver. 27 above] 40:28 [k] [ver. 24]
40:29 [l] See ver. 7 40:29 [m] [ver. 25]
40:31 [i] [See ver. 26 above] 40:31 [n] [ver. 22]
40:32 [o] [ver. 21]
40:34 [p] ver. 31
40:35 [q] ch. 47:2 40:35 [r] ver. 32, 33
40:38 [s] [ver. 17] 40:38 [t] [ch. 46:2; 2 Chr. 4:6]
40:39 [u] [ver. 42] 40:39 [v] [ch. 46:2]; See Lev. 1:3, 4 40:39 [w] ch. 42:13; See Lev. 4:2, 3 40:39 [x] ch. 42:13; 46:20; See Lev. 5:1-6
40:41 [y] [ver. 39, 40] 40:41 [z] [ver. 38]
40:42 [a] [Ex. 20:25] 40:42 [v] [See ver. 39 above]
40:44 [b] [ver. 17, 38] 40:44 [c] 1 Chr. 6:31, 32
40:45 [d] 1 Chr. 9:23; [ch. 44:8, 14, 15, 16; 48:11]; See Lev. 8:35; Num. 1:53
40:46 [e] [Num. 3:31]; See Num. 18:5 40:46 [f] ch. 43:19; 44:15; [1 Kgs. 2:35; 1 Chr. 24:3, 6] 40:46 [g] ch. 42:13; 45:4
40:47 [h] See ch. 41:13-15 40:47 [i] [ch. 43:13; Ex. 40:29; Matt. 23:35]
40:48 [j] ch. 41:25, 26 40:48 [k] [ver. 9]
40:49 [l] 1 Kgs. 6:3
41:1 [m] ver. 21, 23; ch. 42:8 41:1 [n] ver. 3; ch. 40:9
41:2 [o] 1 Kgs. 6:17 41:2 [p] 1 Kgs. 6:2

41:3 [q] ch. 40:16
41:4 [r] 1 Kgs. 6:20; 2 Chr. 3:8 41:4 [s] 1 Kgs. 6:5 41:4 [t] ver. 21, 23; ch. 45:3; See 1 Kgs. 6:16
41:5 [u] 1 Kgs. 6:5, 8; See ver. 6-9
41:6 [v] ch. 40:17 41:6 [w] 1 Kgs. 6:6
41:7 [x] 1 Kgs. 6:8
41:8 [y] [ch. 40:5; 43:13]
41:9 [z] [ver. 11]
41:10 [a] See ch. 40:17 41:10 [b] ch. 42:3
41:11 [c] [ver. 5] 41:11 [d] [ver. 9]
41:12 [e] ch. 42:1, 10, 13; See ver. 13-15
41:13 [f] ch. 40:47
41:15 [g] ver. 12; ch. 42:1 41:15 [h] ch. 42:3, 5
41:16 [i] Isa. 6:4 41:16 [j] ver. 26; ch. 40:16, 25; [1 Kgs. 6:4]
41:18 [k] ver. 20, 25; 1 Kgs. 6:29, 32, 35; 7:36 41:18 [l] ch. 40:16, 22, 26, 31, 34, 37; 2 Chr. 3:5
41:19 [m] [ch. 1:10; 10:14]
41:21 [n] ver. 1 41:21 [o] See ver. 4
41:22 [p] Rev. 11:1; See Ex. 30:1 41:22 [q] ch. 44:16; [ch. 23:41; Mal. 1:7, 12]
41:23 [r] See 1 Kgs. 6:31-33
41:24 [s] [1 Kgs. 6:34]
41:25 [t] ver. 18, 20 41:25 [u] 1 Kgs. 7:6 41:25 [v] ch. 40:48
41:26 [j] [See ver. 16 above] 41:26 [w] See ver. 5-9 41:26 [u] [See ver. 25 above]
42:1 [x] ch. 40:17 42:1 [y] ch. 40:20 42:1 [z] ver. 10, 13; ch. 41:12, 13 42:1 [a] ch. 41:12, 15
42:2 [b] [ch. 41:13] 42:2 [c] [ver. 8]
42:3 [d] ch. 41:10 42:3 [e] ch. 40:17 42:3 [f] [ver. 5; ch. 41:15, 16]
42:4 [g] [ch. 46:19] 42:4 [h] [ver. 11]
42:7 [i] [ver. 10, 12] 42:7 [j] [ver. 2]
42:8 [k] ch. 41:1, 21, 23 42:8 [l] [ch. 41:13, 14]
42:9 [m] ch. 44:5; 46:19
42:10 [n] [ver. 7] 42:10 [o] [ver. 1] 42:10 [p] See ch. 40:17
42:11 [q] [ver. 4]

42:12 [n] [See ver. 10 above]

42:13 [o] [See ver. 10 above] 42:13 [r] ch. 40:46 42:13 [s] Lev. 6:16, 26; 10:13; 24:9 42:13 [t] Num. 18:9 42:13 [u] ch. 40:39

42:14 [v] ch. 44:19; Lev. 6:11

42:15 [w] See ch. 43:1

42:16 [x] [ch. 40:3]

42:20 [y] ch. 40:5 42:20 [z] [ch. 45:2; Rev. 21:16] 42:20 [a] [ch. 22:26; 43:12; 44:23; 48:15]

43:1 [b] ver. 4; ch. 10:19; 11:1; 40:6; 42:15; 44:1

43:2 [c] ch. 10:18, 19; 11:23; [Rev. 21:11] 43:2 [d] ch. 1:24; [Rev. 1:15] 43:2 [e] [ch. 10:4; Rev. 18:1]

43:3 [f] See ch. 1:28 43:3 [g] [ch. 9:1, 2, 5] 43:3 [h] See ch. 1:4-28 43:3 [i] See ch. 1:1 43:3 [j] See ch. 1:28

43:4 [c] [See ver. 2 above] 43:4 [k] [ch. 44:2]

43:5 [l] See ch. 3:12 43:5 [m] See ch. 8:16 43:5 [n] ch. 10:4; 44:4; 1 Kgs. 8:10, 11; [Isa. 6:1]

43:6 [o] See ch. 40:3 43:6 [p] [Ex. 25:22]

43:7 [q] See ch. 2:1 43:7 [r] [Ps. 99:1] 43:7 [s] [1 Chr. 28:2; Isa. 60:13] 43:7 [t] See ch. 37:26, 28 43:7 [u] [ver. 8]; See ch. 20:39

43:8 [v] [ch. 42:20] 43:8 [w] [ver. 7]

43:9 [t] [See ver. 7 above]

43:10 [q] [See ver. 7 above] 43:10 [x] ch. 40:4

43:11 [x] [See ver. 10 above] 43:11 [y] [ch. 44:5] 43:11 [z] See ch. 12:3

43:12 [a] [ch. 40:2] 43:12 [b] See ch. 42:15-20

43:13 [c] [ch. 40:47; 47:1]; See Ex. 27:1-8 43:13 [d] ch. 40:5; [ch. 41:8]

43:15 [e] See Ex. 27:2

43:16 [f] [ch. 40:47; Ex. 27:1]

43:17 [g] [Ex. 20:26]

43:18 [h] See ch. 2:1 43:18 [i] See Lev. 1:5

43:19 [j] ch. 44:15; Deut. 17:9; 18:1; 24:8; 27:9 43:19 [k] See ch. 40:46 43:19 [l] ch. 45:18; Ex. 29:1, 10

43:20 [m] ch. 45:19; Ex. 29:12; Lev. 8:15 43:20 [e] [See ver. 15 above] 43:20 [n] [ver. 13, 17] 43:20 [o] Ex. 29:36; [ch. 45:18]

43:21 [p] Ex. 29:14

43:23 [o] [See ver. 20 above] 43:23 [q] [Ex. 29:1]

43:24 [r] Lev. 2:13

43:25 [s] Ex. 29:35, 36; Lev. 8:33, 35

43:27 [t] Lev. 9:1 43:27 [u] See Lev. 3:1 43:27 [v] See ch. 20:40

44:1 [w] [ch. 43:5] 44:1 [x] See ch. 43:1

44:2 [y] [ch. 43:4]

44:3 [z] ch. 34:24; 37:25; 45:7; 46:2 44:3 [a] [Gen. 31:54] 44:3 [b] ch. 46:2, 12

44:4 [c] ch. 40:20 44:4 [d] See ch. 43:5 44:4 [e] See ch. 1:28

44:5 [f] See ch. 2:1 44:5 [g] ch. 40:4 44:5 [h] [ch. 43:11]

44:6 [i] See ch. 2:3 44:6 [j] ch. 40:4 44:6 [k] ch. 45:9; [1 Pet. 4:3]

44:7 [l] [ver. 9; Neh. 7:64, 65; Acts 21:28] 44:7 [m] [Jer. 9:26; Acts 7:51] 44:7 [n] ch. 23:39

44:8 [o] [ch. 22:26]

44:9 [p] [ver. 7]

44:10 [q] [ver. 15; ch. 48:11] 44:10 [r] ch. 48:11 44:10 [s] See ch. 4:4

44:11 [t] ch. 46:24 44:11 [u] [1 Chr. 26:1] 44:11 [v] Num. 16:9

44:12 [w] ch. 7:19; 14:3, 4, 7; [Mal. 2:8] 44:12 [x] Ps. 106:26

44:13 [y] Num. 18:3; 2 Kgs. 23:9 44:13 [z] See ch. 32:24

44:14 [a] See ch. 40:45 44:14 [b] 1 Chr. 23:28, 32

44:15 [c] See ch. 43:19 44:15 [a] [See ver. 14 above] 44:15 [r] [See ver. 10 above] 44:15 [d] [ver. 11; Deut. 10:8] 44:15 [e] [ver. 7]

44:16 [f] See ch. 41:22

44:17 [g] Ex. 28:39; 39:27

44:19 [h] ch. 42:14 44:19 [i] Lev. 6:11 44:19 [j] [ch. 46:20; Ex. 29:37; 30:29; Lev. 6:27]

44:20 [k] Lev. 21:5; [ch. 5:1] 44:20 [l] [Num. 6:5]

44:21 [m] Lev. 10:9

44:22 [n] Lev. 21:7, 13, 14

44:23 [o] [ch. 22:26]; See Lev. 10:10, 11

44:24 [p] Deut. 17:8, 9; [2 Chr. 19:8] 44:24 [q] [ch. 22:26]

44:25 [r] See Lev. 21:1-3

44:26 [s] Num. 19:11, 12

44:27 [t] ver. 17, 21 44:27 [u] ch. 40:39; 42:13; Lev. 4:2, 3

44:28 [v] See Num. 18:20 44:28 [w] [ch. 45:4, 5]
44:29 [x] See Lev. 6:14-18, 25-29; 7:1-6 44:29 [y] Lev. 27:21, 28; Num. 18:14
44:30 [z] See Ex. 23:19 44:30 [a] See Num. 15:20 44:30 [b] Mal. 3:10
44:31 [c] Lev. 22:8; [Ex. 22:31]; See Lev. 7:24 44:31 [d] ch. 4:14
45:1 [e] [ch. 48:29]; See ch. 47:21, 22 45:1 [f] See ch. 48:8-10
45:2 [g] See ch. 42:16-20 45:2 [h] [ch. 27:28; 48:15, 17]; See Lev. 25:34
45:3 [i] [ver. 1] 45:3 [j] ch. 48:10 45:3 [k] See ch. 41:4
45:4 [l] [ch. 48:11, 12]
45:5 [m] ch. 48:13
45:6 [n] ch. 48:15 45:6 [o] [ch. 48:18, 19]
45:7 [p] ch. 48:21 45:7 [q] See ch. 44:3
45:8 [r] [ch. 22:27; 46:18] 45:8 [s] ch. 47:13, 21; See ch. 48:1-7, 23-28
45:9 [t] ch. 44:6 45:9 [u] [ch. 46:18]
45:10 [v] See Lev. 19:35, 36
45:11 [w] [Deut. 25:14, 15] 45:11 [x] [Isa. 5:10]
45:12 [y] See Ex. 30:13
45:13 [z] ch. 44:30
45:14 [a] ver. 11
45:15 [b] See Lev. 1:4
45:17 [c] [2 Chr. 30:24; 35:7]; See ch. 46:4-7
45:18 [d] [ch. 46:1, 3, 6] 45:18 [e] Lev. 16:16; [ch. 43:20, 22, 23]
45:19 [f] See ch. 43:20 45:19 [g] [Ex. 12:7]
45:21 [h] See Lev. 23:5
45:22 [i] [ver. 17]
45:23 [j] Lev. 23:8 45:23 [k] Num. 28:15
45:24 [l] ch. 46:5, 7 45:24 [m] See Lev. 2:1
45:25 [n] See Lev. 23:34 45:25 [o] See ver. 22-24
46:1 [p] ch. 45:19 46:1 [q] See ch. 8:16 46:1 [r] [ch. 45:18]
46:2 [s] See ch. 44:3 46:2 [t] [ch. 45:19] 46:2 [u] [ch. 40:38, 39] 46:2 [v] [ch. 9:3]
46:3 [w] ver. 9
46:4 [x] ch. 45:17 46:4 [y] [Num. 28:9, 10]
46:5 [z] ver. 14; ch. 45:24 46:5 [a] [Deut. 16:17]
46:7 [b] ver. 5

46:8 [c] [ver. 2]
46:9 [d] ver. 3 46:9 [e] [Deut. 16:16]; See Ex. 23:14-17
46:10 [f] [Ps. 42:4]
46:11 [z] [See ver. 5 above] 46:11 [b] [See ver. 7 above]
46:12 [g] Lev. 7:16; 22:23; Deut. 23:23 46:12 [h] [ver. 1] 46:12 [i] [ver. 2]
46:13 [j] Ex. 29:38; Num. 28:3, 4
46:14 [k] ver. 5
46:15 [l] Num. 23:15, 17
46:17 [m] [ch. 45:7] 46:17 [n] See Lev. 25:10
46:18 [o] [1 Sam. 8:14; 1 Kgs. 21:3, 7] 46:18 [p] [ch. 45:8] 46:18 [q] [ch. 34:4, 5]
46:19 [r] [ver. 1] 46:19 [s] [ch. 42:4]
46:20 [t] 2 Chr. 35:13 46:20 [u] [Lev. 2:4] 46:20 [v] See ch. 44:19
46:24 [w] ch. 44:11 46:24 [t] [See ver. 20 above]
47:1 [x] [ch. 43:1, 2] 47:1 [y] Ps. 46:4; Joel 3:18; [Zech. 14:8; Rev. 22:1] 47:1 [z] See ch. 9:3 47:1 [a] See ch. 43:13
47:2 [b] ch. 40:35 47:2 [c] [ch. 40:6]
47:3 [d] [ch. 40:3]
47:6 [e] See ch. 2:1 47:6 [f] [ch. 8:6]
47:7 [g] ver. 12; [Rev. 22:2]
47:8 [h] See Deut. 1:1 47:8 [i] Deut. 3:17; 4:49; Josh. 3:16
47:10 [j] See 1 Sam. 23:29 47:10 [k] Isa. 15:8 47:10 [l] See Josh. 15:12
47:12 [m] [ver. 7] 47:12 [n] [Gen. 2:9] 47:12 [o] Ps. 1:3; [Jer. 17:8] 47:12 [p] [Rev. 22:2]
47:13 [q] ch. 45:8; See ch. 48:1-7, 23-28 47:13 [r] [ch. 48:4, 5]; See Josh. 17:14-18
47:14 [s] See ch. 20:5 47:14 [t] See Gen. 12:7 47:14 [u] [ch. 48:29]
47:15 [l] [See ver. 10 above] 47:15 [v] ch. 48:1 47:15 [w] Num. 34:8
47:16 [x] 2 Sam. 8:8 47:16 [y] ch. 48:1; Isa. 7:8 47:16 [v] [See ver. 15 above]
47:17 [z] [ch. 48:1]
47:18 [a] Josh. 13:11 47:18 [b] Joel 2:20
47:19 [c] Gen. 14:7; 2 Chr. 20:2 47:19 [d] Num. 20:13 47:19 [e] Num. 34:5 47:19 [f] See Josh. 15:12
47:20 [v] [See ver. 15 above]

47:21 [g] ver. 13
47:22 [h] ch. 45:1; 48:29 47:22 [i] Isa. 14:1; [Eph. 3:6] 47:22 [j] Ex. 12:19, 48, 49; [Rom. 10:12; Gal. 3:28; Col. 3:11]
48:1 [k] ch. 47:15 48:1 [l] ch. 47:20; See 1 Kgs. 8:65 48:1 [m] [ch. 47:17] 48:1 [n] ch. 47:16, 17, 18 48:1 [o] Num. 2:25-31
48:2 [o] [See ver. 1 above]
48:3 [o] [See ver. 1 above]
48:8 [p] See ch. 45:1-6 48:8 [q] ver. 21
48:10 [r] ch. 45:4
48:11 [s] ch. 44:15 48:11 [t] See ch. 40:46 48:11 [u] ch. 44:10
48:13 [v] ch. 45:5
48:14 [w] [Lev. 27:10, 28, 33] 48:14 [x] [ch. 44:30]
48:15 [y] ch. 45:6 48:15 [z] See ch. 42:20 48:15 [a] [ch. 27:28; 45:2]
48:16 [b] [ver. 20; Rev. 21:16]
48:18 [c] [ch. 45:6]
48:20 [d] [ch. 40:47]
48:21 [e] ch. 45:7 48:21 [f] ver. 8, 10
48:28 [g] ch. 47:19 48:28 [h] ch. 47:10; See Josh. 15:12
48:29 [i] ch. 47:22
48:30 [j] Num. 34:4, 5, 8, 9, 12; Josh. 15:4, 7, 11 48:30 [k] [ver. 16]
48:31 [l] [Rev. 21:12, 13] 48:31 [m] See Deut. 33:6-8
48:35 [n] Isa. 60:14; [Jer. 23:6; 33:16] 48:35 [o] ch. 35:10; Jer. 3:17; Joel 3:21; [Zech. 2:10; Rev. 21:3]

Footnotes

Dan. 1:3 [1] **1:3** Hebrew *of the seed of the kingdom*

Dan. 2:4 [1] **2:4** The text from this point to the end of chapter 7 is in Aramaic

Dan. 2:15 [2] **2:15** Aramaic *answered and said*; also verse 26

Dan. 2:43 [3] **2:43** Aramaic *by the seed of men*

Dan. 3:1 [1] **3:1** A *cubit* was about 18 inches or 45 centimeters

Dan. 3:9 [2] **3:9** Aramaic *answered and said*; also verses 24, 26

Dan. 3:15 [3] **3:15** Aramaic lacks *well and good*

Dan. 3:17 [4] **3:17** Or *If our God whom we serve is able to deliver us, he will deliver us from the burning fiery furnace and out of your hand, O king.*

Dan. 3:21 [5] **3:21** The meaning of the Aramaic words rendered *cloaks* and *tunics* is uncertain; also verse 27

Dan. 3:28 [6] **3:28** Aramaic *and changed*

Dan. 4:1 [1] **4:1** Ch 3:31 in Aramaic

Dan. 4:4 [2] **4:4** Ch 4:1 in Aramaic

Dan. 4:8 [3] **4:8** Or *Spirit of the holy God*; also verses 9, 18

Dan. 5:2 [1] **5:2** Or *predecessor*; also verses 11, 13, 18

Dan. 5:7 [2] **5:7** Aramaic *answered and said*; also verse 10

Dan. 5:10 [3] **5:10** Or *queen mother*; twice in this verse

Dan. 5:11 [4] **5:11** Or *Spirit of the holy God*

Dan. 5:14 [5] **5:14** Or *Spirit of God*

Dan. 5:22 [6] **5:22** Or *successor*

Dan. 5:26 [7] **5:26** *Mene* sounds like the Aramaic for *numbered*

Dan. 5:27 [8] **5:27** *Tekel* sounds like the Aramaic for *weighed*

Dan. 5:28 [9] **5:28** *Peres* (the singular of *Parsin*) sounds like the Aramaic for *divided* and for *Persia*

Dan. 5:31 [10] **5:31** Ch 6:1 in Aramaic

Dan. 6:6 [1] **6:6** Or *came thronging*; also verses 11, 15

Dan. 6:16 [2] **6:16** Aramaic *answered and said*; also verse 20

Dan. 7:2 [1] **7:2** Aramaic *answered and said*

Dan. 7:15 [2] **7:15** Aramaic *within its sheath*

Dan. 7:27 [3] **7:27** Or *their kingdom shall be an everlasting kingdom, and all dominions shall serve and obey them*
Dan. 8:10 [1] **8:10** Or *host, that is, some*
Dan. 8:12 [2] **8:12** Or *in an act of rebellion*
Dan. 8:14 [3] **8:14** Hebrew; Septuagint, Theodotion, Vulgate *to him*
Dan. 8:21 [4] **8:21** Or *the shaggy goat*
Dan. 8:22 [5] **8:22** Theodotion, Septuagint, Vulgate; Hebrew *the*
Dan. 9:12 [1] **9:12** Or *our judges who judged us*
Dan. 9:17 [2] **9:17** Hebrew *for the Lord's sake*
Dan. 9:24 [3] **9:24** Or *sevens*; also twice in verse 25 and once in verse 26
Dan. 9:24 [4] **9:24** Or *thing*, or *one*
Dan. 9:25 [5] **9:25** Or *there shall be seven weeks and sixty-two weeks. It shall be built again*
Dan. 9:26 [6] **9:26** Or *His*
Dan. 9:27 [7] **9:27** Or *seven*; twice in this verse
Dan. 10:1 [1] **10:1** Or *and it was about a great conflict*
Dan. 10:8 [2] **10:8** Hebrew *My splendor was changed to ruin*
Dan. 11:6 [1] **11:6** Or *obtained*
Dan. 11:13 [2] **11:13** Hebrew *at the end of the times*
Dan. 11:17 [3] **11:17** Hebrew *her*, or *it*
Dan. 11:18 [4] **11:18** The meaning of the Hebrew is uncertain
Dan. 11:24 [5] **11:24** Or *among the richest men*
Dan. 11:39 [6] **11:39** Or *land as payment*
Dan. 11:40 [7] **11:40** Hebrew *thrust at*
Dan. 12:3 [1] **12:3** Hebrew *the expanse*; compare Genesis 1:6–8
Dan. 12:6 [2] **12:6** Or *who was upstream*; also verse 7

Cross-references for Daniel

1:1 [a] 2 Kgs. 24:1, 2; 2 Chr. 36:6
1:2 [b] ch. 5:2; 2 Kgs. 24:13; 2 Chr. 36:7, 10; [Jer. 27:18] 1:2 [c] Gen. 11:2; Zech. 5:11 1:2 [d] 2 Chr. 36:7; Ezra 5:14
1:3 [e] [2 Kgs. 20:18; Isa. 39:7] 1:3 [f] Esth. 1:3
1:4 [g] [Lev. 24:19, 20; 2 Sam. 14:25] 1:4 [h] [ver. 17; ch. 9:22] 1:4 [i] [Isa. 47:10] 1:4 [j] ch. 2:2, 4, 5, 10; 3:8; 4:7; 5:7, 11
1:5 [k] ch. 11:26 1:5 [l] ver. 8, 16 1:5 [m] [ver. 18] 1:5 [n] [ch. 2:2; 1 Kgs. 10:8]; See Gen. 41:46
1:6 [o] Ezek. 14:14, 20; Matt. 24:15 1:6 [p] ch. 2:17
1:7 [e] [See ver. 3 above] 1:7 [q] [2 Kgs. 23:34; 24:17] 1:7 [r] ch. 2:26; 4:8, 9, 18, 19; 5:12; 10:1
1:8 [s] 2 Cor. 9:7 1:8 [t] [Lev. 3:17; Ezek. 4:13; Hos. 9:3] 1:8 [k] [See ver. 5 above] 1:8 [l] [See ver. 5 above]
1:9 [u] [Gen. 39:21; Ps. 106:46; Prov. 16:7]
1:12 [v] [Rev. 2:10]
1:13 [k] [See ver. 5 above]
1:15 [k] [See ver. 5 above]
1:16 [w] ver. 11 1:16 [x] ver. 12
1:17 [y] [ch. 2:20, 23; Job 32:8; James 1:5] 1:17 [z] ver. 4 1:17 [a] ch. 5:12; [ch. 9:23; 10:1, 11, 12]
1:18 [b] [ver. 5]
1:19 [c] ch. 2:2
1:20 [d] [ch. 2:27; Gen. 41:8, 24; Ex. 7:11, 22; 8:7, 18, 19; 9:11] 1:20 [e] ch. 2:2, 10, 27; 4:7; 5:7, 11, 15
1:21 [f] [ch. 6:28; 10:1] 1:21 [g] See ch. 6:28
2:1 [h] [ch. 4:5; 5:9; Gen. 41:8] 2:1 [i] [ch. 6:18; Esth. 6:1]
2:2 [d] [See ch. 1:20 above] 2:2 [e] [See ch. 1:20 above] 2:2 [j] Deut. 18:10, 11; 2 Chr. 33:6; Isa. 47:9, 12 2:2 [k] See ch. 1:4 2:2 [l] See ch. 1:5
2:3 [h] [See ver. 1 above]
2:4 [k] [See ver. 2 above] 2:4 [m] ch. 3:9; 5:10; 6:6, 21; See 1 Kgs. 1:31

2:5 [k] [See ver. 2 above] 2:5 [n] ch. 3:29 2:5 [o] Ezra 6:11; [2 Kgs. 10:27]
2:6 [p] [ch. 5:7, 16] 2:6 [q] [ver. 7, 9]
2:8 [r] Eph. 5:16; Col. 4:5
2:9 [s] Esth. 4:11 2:9 [t] [ver. 21; ch. 7:25] 2:9 [u] ver. 6; [ver. 7]
2:10 [v] See ch. 1:4
2:11 [w] [ch. 5:11, 14]
2:12 [x] [ch. 3:19] 2:12 [y] [ver. 24] 2:12 [z] ch. 4:6
2:13 [a] See ch. 1:4-7
2:14 [b] ver. 24, 25 2:14 [c] [Gen. 37:36]
2:15 [d] ch. 3:22
2:17 [e] ch. 1:6
2:18 [f] [Matt. 18:19] 2:18 [g] ver. 19, 28, 37, 44; Rev. 11:13 2:18 [h] [ver. 12, 24]
2:19 [i] [Num. 12:6; Job 33:15, 16] 2:19 [j] See Josh. 22:33 2:19 [g] [See ver. 18 above]
2:20 [k] 1 Chr. 29:10; Ps. 72:18; 113:2; 115:18; Luke 1:68 2:20 [l] [Isa. 28:29]
2:21 [m] [ver. 9; ch. 7:25] 2:21 [n] [ch. 4:17; 5:20; Job 12:18; Ps. 75:7; Rom. 13:1] 2:21 [o] See ch. 1:17
2:22 [p] Job 12:22; [Ps. 25:14; 139:12; Amos 4:13; Heb. 4:13] 2:22 [q] 1 Tim. 6:16; James 1:17; 1 John 1:5; [John 1:4, 5]
2:23 [r] Deut. 26:7; 1 Chr. 12:17; 29:18 2:23 [s] [ch. 6:10] 2:23 [t] [ver. 20]; See ch. 1:17 2:23 [u] [ver. 18]
2:24 [v] ver. 14, 15
2:25 [v] [See ver. 24 above] 2:25 [w] ch. 3:24 2:25 [x] ch. 5:13; Ezra 4:1; 6:16, 19, 20; 10:7, 16
2:26 [y] See ch. 1:7 2:26 [z] [ch. 5:16]
2:27 [a] See ch. 1:20 2:27 [b] ch. 4:7; 5:7
2:28 [c] See ver. 22 2:28 [d] ch. 10:14; Hos. 3:5 2:28 [e] ch. 4:5; 7:15
2:29 [f] ver. 45
2:30 [g] [Gen. 41:16; Acts 3:12] 2:30 [h] [Eccles. 3:18]
2:32 [i] [ver. 38] 2:32 [j] [ver. 39]
2:33 [k] [ver. 40]
2:34 [l] [ch. 8:25; Job 34:20; Lam. 4:6; 2 Cor. 5:1] 2:34 [m] ver. 35, 40, 44, 45; Isa. 8:9; [Matt. 21:44; Luke 20:18]

2:35 [n] Ps. 1:4 2:35 [o] [Rev. 20:11] 2:35 [p] [Isa. 2:2] 2:35 [q] [Ps. 80:9]
2:37 [r] Ezra 7:12; Ezek. 26:7 2:37 [s] ver. 19 2:37 [t] ch. 5:18; [Ezra 1:2]; See ver. 21
2:38 [u] ch. 4:21; Jer. 27:6 2:38 [v] [ver. 32]
2:39 [w] [ver. 32; ch. 5:28, 31] 2:39 [v] [See ver. 38 above] 2:39 [x] [ch. 7:6]
2:40 [y] [ch. 7:7, 23] 2:40 [z] See ver. 34
2:41 [a] [ver. 33] 2:41 [y] [See ver. 40 above]
2:44 [b] ver. 19 2:44 [c] ch. 4:3, 34; 6:26; 7:14, 27; Mic. 4:7; [Matt. 3:2; Luke 1:33; John 18:36] 2:44 [d] [Isa. 60:12]; See ver. 34
2:45 [e] [ver. 34] 2:45 [f] [Isa. 28:16] 2:45 [d] [See ver. 44 above] 2:45 [g] ver. 28
2:46 [h] [2 Sam. 14:22] 2:46 [i] [Matt. 8:2; Acts 10:25] 2:46 [j] [Acts 14:13] 2:46 [k] [Ezra 6:10]
2:47 [l] Deut. 10:17 2:47 [m] [1 Tim. 6:15; Rev. 17:14; 19:16] 2:47 [n] See ver. 22
2:48 [o] [ver. 6] 2:48 [p] ch. 3:1, 12, 30; [Esth. 1:1] 2:48 [q] ch. 5:11; [ch. 4:9]
2:49 [r] ch. 3:12 2:49 [s] [ch. 1:7] 2:49 [p] [See ver. 48 above] 2:49 [t] Esth. 2:19
3:1 [u] [Gen. 11:2] 3:1 [v] ver. 12, 30; ch. 2:48, 49
3:2 [w] ver. 27; ch. 6:1, 2, 3, 4, 6, 7; [Ezra 8:36] 3:2 [x] ch. 2:48
3:3 [w] [See ver. 2 above]
3:4 [y] ch. 4:14; 5:7; [Rev. 18:2] 3:4 [z] ver. 29; ch. 4:1; 5:19; 6:25; 7:14; [Rev. 5:9]
3:5 [a] ver. 7, 10, 15 3:5 [b] [ch. 2:46]
3:6 [c] [Jer. 29:22; Ezek. 23:25]
3:7 [z] [See ver. 4 above]
3:8 [d] See ch. 1:4 3:8 [e] ch. 6:12
3:10 [f] ver. 29; ch. 4:6; 6:26 3:10 [g] ver. 5, 7, 15
3:11 [c] [See ver. 6 above]
3:12 [h] ch. 2:49 3:12 [v] [See ver. 1 above] 3:12 [i] [ch. 1:7] 3:12 [j] ch. 6:13
3:13 [k] ch. 2:12 3:13 [i] [See ver. 12 above]
3:15 [l] ver. 5, 7, 10 3:15 [c] [See ver. 6 above] 3:15 [m] [ch. 6:20; Ex. 5:2; 2 Kgs. 18:35]
3:16 [i] [See ver. 12 above]
3:17 [n] [ver. 15]
3:19 [o] [ver. 13; Esth. 7:7] 3:19 [p] [ch. 2:49] 3:19 [i] [See ver. 12 above]

3:20 [q] [ver. 24, 25] 3:20 [i] [See ver. 12 above]
3:21 [q] [See ver. 20 above]
3:22 [r] ch. 2:15 3:22 [s] [ch. 1:7]
3:23 [q] [See ver. 20 above]
3:24 [t] ch. 4:19 3:24 [u] ch. 2:25 3:24 [v] ch. 4:36; 6:7 3:24 [w] ver. 20, 21, 23
3:25 [x] [Isa. 43:2] 3:25 [y] [ch. 6:23] 3:25 [z] [ver. 28; Job 1:6]
3:26 [s] [See ver. 22 above] 3:26 [a] ch. 4:2; 5:18, 21
3:27 [b] ver. 2 3:27 [v] [See ver. 24 above] 3:27 [c] [Heb. 11:34] 3:27 [d] ver. 21
3:28 [s] [See ver. 22 above] 3:28 [e] ch. 6:22 3:28 [f] [ver. 15, 17; Ps. 34:7] 3:28 [g] [Ps. 25:2] 3:28 [h] [Ex. 20:3]
3:29 [i] See ver. 10 3:29 [j] See ver. 4 3:29 [s] [See ver. 22 above] 3:29 [k] ch. 2:5
3:30 [s] [See ver. 22 above] 3:30 [l] ver. 1, 12; ch. 2:48, 49
4:1 [m] See ch. 3:4 4:1 [n] ch. 6:25 4:1 [o] 1 Pet. 1:2; 2 Pet. 1:2
4:2 [p] ch. 6:27; [John 4:48] 4:2 [q] ch. 3:26
4:3 [p] [See ver. 2 above] 4:3 [r] See ch. 2:44
4:5 [s] ch. 2:28; 7:15
4:6 [t] See ch. 3:10 4:6 [u] ch. 2:12
4:7 [v] See ch. 2:2 4:7 [w] [ver. 18; ch. 2:27; 5:8, 15]
4:8 [x] See ch. 1:7 4:8 [y] ver. 18; ch. 2:11; 5:11; Gen. 41:38; [Isa. 63:14]
4:9 [z] ch. 5:11; [ch. 2:48] 4:9 [y] [See ver. 8 above] 4:9 [a] ch. 2:18 4:9 [s] [See ver. 5 above]
4:10 [s] [See ver. 5 above] 4:10 [b] [Ezek. 31:3]
4:11 [c] [Ps. 37:35]
4:12 [d] Ezek. 31:7 4:12 [e] Ezek. 31:6
4:13 [s] [See ver. 5 above] 4:13 [f] ver. 23 4:13 [g] [Deut. 33:2; Zech. 14:5; Jude 14]
4:14 [h] See ch. 3:4 4:14 [i] ver. 23; [Matt. 3:10; Luke 3:9] 4:14 [j] [Ezek. 31:12]
4:16 [k] [ver. 23, 25] 4:16 [l] [1 Chr. 29:30]
4:17 [f] [See ver. 13 above] 4:17 [g] [See ver. 13 above] 4:17 [m] ver. 25, 32; ch. 5:21 4:17 [n] Jer. 27:5 4:17 [o] See 1 Sam. 2:8
4:18 [p] See ch. 1:7 4:18 [q] [ver. 7; ch. 5:8, 15; Gen. 41:8] 4:18 [r] See ver. 8
4:19 [p] [See ver. 18 above] 4:19 [s] ch. 3:24 4:19 [t] ch. 5:6 4:19 [u] [1 Sam. 25:26; 2 Sam. 18:32]

4:20 [v] [ver. 10, 11]
4:21 [w] [ver. 12]
4:22 [x] [Ezek. 31:3] 4:22 [y] See Jer. 27:6-8
4:23 [z] ver. 13 4:23 [a] ver. 14, 15 4:23 [b] ver. 16
4:25 [c] ver. 32, 33; [ch. 5:21] 4:25 [d] [Ps. 106:20] 4:25 [b] [See ver. 23 above] 4:25 [e] ver. 17, 32
4:26 [f] ver. 15, 23
4:27 [g] Matt. 6:1 4:27 [h] Prov. 16:6; [Matt. 25:35, 36; Luke 11:41] 4:27 [i] [Jer. 18:8; Jonah 3:10; Acts 8:22; 2 Tim. 2:25]
4:30 [j] [ch. 5:20] 4:30 [k] [ver. 36; ch. 2:37]
4:31 [l] [ch. 5:5; Luke 12:20]
4:32 [m] ver. 17, 25; ch. 5:21
4:33 [m] [See ver. 32 above]
4:34 [n] [ver. 26] 4:34 [o] ver. 36 4:34 [p] ch. 6:26; 12:7; Rev. 4:10 4:34 [q] [Ps. 10:16]; See ch. 2:44
4:35 [r] Isa. 40:17 4:35 [s] [Ps. 115:3; Heb. 1:13, 14] 4:35 [t] [Isa. 14:27] 4:35 [u] Job 9:12; [Isa. 45:9; Rom. 9:20]
4:36 [v] ver. 34 4:36 [w] [ver. 30; ch. 5:18] 4:36 [x] ch. 3:24; 6:7 4:36 [y] ch. 5:1; 6:17 4:36 [z] [Job 42:12; Matt. 6:33]
4:37 [a] ver. 34 4:37 [b] [ch. 5:23] 4:37 [c] [Deut. 32:4; Ps. 33:4; Rev. 15:3] 4:37 [d] [ch. 5:20; Prov. 20:23]
5:1 [e] ver. 22, 29, 30; ch. 7:1; 8:1 5:1 [f] See Esth. 1:3 5:1 [g] ch. 4:36; 6:17
5:2 [e] [See ver. 1 above] 5:2 [h] ver. 23; See ch. 1:2
5:3 [h] [See ver. 2 above]
5:4 [i] ver. 23; [Judg. 16:24] 5:4 [j] ver. 23; [Rev. 9:20]; See Ps. 115:4-7
5:5 [k] [ch. 4:31] 5:5 [l] [Ezek. 8:3] 5:5 [m] ver. 24
5:6 [n] [ver. 10; ch. 7:28] 5:6 [o] [ch. 4:5, 19; 7:28] 5:6 [p] [Ps. 69:23; Isa. 45:1] 5:6 [q] Nah. 2:10
5:7 [r] [ch. 2:2; 4:6] 5:7 [s] See ch. 1:4 5:7 [t] ch. 2:27 5:7 [u] ver. 16, 29; [ch. 2:6] 5:7 [v] ver. 16, 29
5:8 [w] ver. 15; ch. 4:7, 18; [ch. 2:27; Gen. 41:8]
5:9 [x] [ch. 2:1] 5:9 [n] [See ver. 6 above] 5:9 [y] ver. 1
5:10 [z] See ch. 2:4 5:10 [a] [ver. 6, 9]

5:11 [b] See ch. 4:8 5:11 [c] [ch. 1:20] 5:11 [d] ch. 4:9; [ch. 2:48] 5:11 [r] [See ver. 7 above]
5:12 [e] ch. 6:3 5:12 [f] See ch. 1:17 5:12 [g] ver. 16 5:12 [h] See ch. 1:7
5:13 [i] See ch. 2:25
5:14 [b] [See ver. 11 above] 5:14 [c] [See ver. 11 above]
5:15 [j] ver. 7 5:15 [k] [ch. 2:2; 4:6] 5:15 [l] See ver. 8
5:16 [m] [ch. 2:26] 5:16 [n] ver. 12 5:16 [o] ver. 7, 29 5:16 [p] ver. 7, 29
5:17 [q] [2 Kgs. 5:16]
5:18 [r] ch. 3:26; 4:2 5:18 [s] [ch. 2:37; 4:22] 5:18 [t] ver. 2 5:18 [u] [ch. 4:36]
5:19 [v] See ch. 3:4 5:19 [w] [ch. 6:26]
5:20 [x] [ch. 4:30, 31; Ezek. 31:10, 11] 5:20 [y] See ch. 2:21
5:21 [z] [ch. 4:25, 32] 5:21 [r] [See ver. 18 above]
5:22 [a] See ver. 1 5:22 [b] [2 Chr. 33:23]
5:23 [c] [ch. 4:37] 5:23 [d] ver. 3; See ch. 1:2 5:23 [e] ver. 4 5:23 [f] Job 12:10 5:23 [g] Jer. 10:23 5:23 [h] [Acts 12:23; Rev. 16:9]
5:24 [i] ver. 5
5:27 [j] Job 31:6; Ps. 62:9
5:28 [k] ver. 31; [ch. 9:1; Isa. 13:17; 21:2; Jer. 51:28] 5:28 [l] See ch. 6:28
5:29 [a] [See ver. 22 above] 5:29 [m] [ver. 7, 16]
5:30 [n] Jer. 50:24; 51:31, 39, 57 5:30 [a] [See ver. 22 above] 5:30 [o] ch. 9:1
5:31 [p] ch. 9:1 5:31 [k] [See ver. 28 above]
6:1 [q] [Esth. 1:1] 6:1 [r] See ch. 3:2
6:2 [s] [ch. 5:7, 16, 29] 6:2 [r] [See ver. 1 above]
6:3 [t] [Esth. 3:1] 6:3 [s] [See ver. 2 above] 6:3 [r] [See ver. 1 above] 6:3 [u] ch. 5:12 6:3 [v] [Gen. 41:40; Esth. 10:3]
6:4 [s] [See ver. 2 above] 6:4 [r] [See ver. 1 above] 6:4 [w] [Eccles. 4:4] 6:4 [x] [Ezek. 14:14, 20]
6:6 [s] [See ver. 2 above] 6:6 [r] [See ver. 1 above] 6:6 [y] ver. 21; See ch. 2:4
6:7 [s] [See ver. 2 above] 6:7 [z] ch. 3:24; 4:36 6:7 [a] ver. 12, 13, 15
6:8 [a] [See ver. 7 above] 6:8 [b] ver. 12, 15; Esth. 1:19 6:8 [c] [ch. 8:20] 6:8 [d] [ver. 15; Esth. 8:8]
6:9 [a] [See ver. 7 above]

6:10 [e] [Ps. 137:5] 6:10 [f] [Ps. 28:2; 138:2]; See 1 Kgs. 8:48 6:10 [g] Ps. 55:17 6:10 [h] [ch. 2:23]

6:12 [i] ch. 3:8 6:12 [j] ver. 7, 8, 9 6:12 [c] [See ver. 8 above] 6:12 [d] [See ver. 8 above]

6:13 [k] ch. 1:6 6:13 [l] See ch. 2:25 6:13 [m] ch. 3:12 6:13 [j] [See ver. 12 above] 6:13 [g] [See ver. 10 above]

6:14 [n] [Matt. 14:9; Mark 6:26]

6:15 [j] [See ver. 12 above]

6:16 [o] [Acts 27:23]

6:17 [p] [Lam. 3:53] 6:17 [q] Matt. 27:66; Rev. 20:3 6:17 [r] [Esth. 3:12] 6:17 [s] ch. 4:36; 5:1

6:18 [t] [Prov. 25:20] 6:18 [u] Esth. 6:1; [ch. 2:1]

6:20 [v] ver. 26 6:20 [o] [See ver. 16 above] 6:20 [w] [ch. 3:15]

6:21 [x] See ch. 2:4

6:22 [y] ch. 3:28 6:22 [z] Heb. 11:33; [Ps. 22:21; 2 Tim. 4:17] 6:22 [a] [ver. 4]

6:23 [b] [ch. 3:25]

6:24 [c] [Deut. 19:19]

6:25 [d] See ch. 3:4 6:25 [e] ch. 4:1 6:25 [f] See ch. 4:1

6:26 [g] See ch. 3:10 6:26 [h] [ch. 5:19; Ps. 99:1; Eccles. 12:13] 6:26 [i] ver. 20 6:26 [j] See ch. 4:34 6:26 [k] ch. 7:26

6:27 [l] ch. 4:2 6:27 [m] [ch. 3:28, 29]

6:28 [n] [ch. 1:21] 6:28 [o] 2 Chr. 36:22, 23; Ezra 1:2; 4:3, 5; 6:3, 14; Isa. 44:28; 45:1; [ch. 1:21; 10:1]

7:1 [p] See ch. 5:1 7:1 [q] [ch. 1:17] 7:1 [r] ver. 15; ch. 2:28; 4:5

7:2 [s] ch. 8:8; 11:4; [Ezek. 37:9; Zech. 2:6; Rev. 7:1]

7:3 [t] [Rev. 13:1]

7:5 [u] [ch. 2:39]

7:6 [v] [Hab. 1:8; Rev. 13:2] 7:6 [w] [ch. 11:5]

7:7 [x] ver. 19, 23 7:7 [y] ver. 20; [Rev. 12:3; 13:1; 17:12]

7:8 [z] [ver. 20, 21, 24; ch. 8:9] 7:8 [a] ver. 20; [Rev. 13:5, 6]

7:9 [b] Rev. 20:4; [Matt. 19:28]; See 1 Kgs. 22:19 7:9 [c] ver. 22; [Ps. 90:2] 7:9 [d] Matt. 28:3 7:9 [e] Rev. 1:14 7:9 [f] [Ezek. 1:16; 10:2]

7:10 [g] [Ps. 21:9] 7:10 [h] Ps. 68:17; Heb. 12:22; Rev. 5:11 7:10 [i] Ps. 103:21 7:10 [j] [Zech. 3:4] 7:10 [k] ver. 22, 26; Rev. 11:18; 20:4 7:10 [l] Rev. 20:12
7:11 [a] [See ver. 8 above] 7:11 [m] Rev. 19:20; [Rev. 20:10]
7:12 [n] [ver. 14, 26]
7:13 [o] Matt. 26:64; Mark 14:62; Rev. 1:7; 14:14 7:13 [c] [See ver. 9 above]
7:14 [p] Ps. 110:1, 2; Isa. 9:6, 7; Rev. 11:15 7:14 [q] See ch. 3:4 7:14 [r] See ch. 2:44
7:15 [s] See ver. 1
7:17 [t] [ver. 3]
7:18 [u] ver. 22, 27; Matt. 25:34; [1 Cor. 6:2; Rev. 2:26; 20:4]
7:19 [v] ver. 7
7:20 [w] ver. 8
7:21 [x] [ch. 8:24]
7:22 [y] ver. 9, 13 7:22 [u] [See ver. 18 above]
7:23 [v] [See ver. 19 above]
7:25 [z] [ch. 11:36] 7:25 [a] ch. 2:9, 21 7:25 [b] ch. 12:7; Rev. 12:14
7:26 [c] See ver. 10 7:26 [d] [ver. 12, 14] 7:26 [e] ch. 6:26
7:27 [f] See ver. 18 7:27 [g] See ch. 2:44
7:28 [h] ver. 15; [ch. 8:27; 10:8, 16; Jer. 23:9] 7:28 [i] ch. 4:5, 19; 5:6 7:28 [j] [ch. 5:6, 10] 7:28 [k] [Luke 2:19, 51]
8:1 [l] See ch. 5:1 8:1 [m] [ch. 7:1]
8:2 [n] See Neh. 1:1 8:2 [o] See Isa. 11:11 8:2 [p] See Ezek. 1:1 8:2 [q] ver. 16
8:3 [r] [ver. 20]
8:4 [s] [Deut. 33:17; Ezek. 34:21] 8:4 [t] [ch. 7:17] 8:4 [u] [ver. 7] 8:4 [v] [ch. 3:15] 8:4 [w] [ch. 11:3, 16, 36] 8:4 [x] ver. 8
8:5 [y] [ver. 21]
8:6 [z] [ver. 20] 8:6 [a] [Job 15:26]
8:7 [b] ch. 11:11 8:7 [c] [ver. 4] 8:7 [d] [Ps. 7:5]
8:8 [y] [See ver. 5 above] 8:8 [e] ver. 4 8:8 [f] [ver. 5]; See ch. 7:2, 3
8:9 [g] ch. 7:8 8:9 [h] [ch. 11:25] 8:9 [i] ch. 11:16, 41; [Ps. 48:2; Ezek. 20:6, 15]
8:10 [j] [ch. 11:28] 8:10 [k] Isa. 14:13 8:10 [l] [Rev. 12:4] 8:10 [m] ver. 7
8:11 [n] ver. 25; See ch. 11:36 8:11 [o] Josh. 5:14 8:11 [p] ch. 11:31; 12:11
8:12 [q] ver. 24; ch. 11:28, 30

8:13 [r] See ch. 4:13 8:13 [s] ch. 12:6; [Rev. 6:10]; See ch. 9:21-27 8:13 [t] See ch. 11:31
8:14 [u] [ver. 26]
8:15 [v] [1 Pet. 1:10, 11] 8:15 [w] ch. 7:13; 10:16, 18; Ezek. 1:26; Rev. 1:13
8:16 [x] See ch. 12:5-7 8:16 [y] ver. 2 8:16 [z] ch. 9:21; Luke 1:19, 26
8:17 [a] [Luke 1:12] 8:17 [b] Ezek. 1:28 8:17 [c] See Ezek. 2:1 8:17 [d] [ver. 19; ch. 11:27, 35, 40; 12:4, 9]
8:18 [e] ch. 10:9; [Luke 9:32] 8:18 [f] ch. 9:21; 10:10, 18
8:19 [g] ch. 11:36 8:19 [h] [Ps. 102:13]; See ver. 17
8:20 [i] [ver. 3] 8:20 [j] [ch. 6:8]
8:21 [k] [ver. 5] 8:21 [l] ch. 10:20; 11:3
8:22 [m] ver. 8 8:22 [n] ver. 24
8:24 [o] Rev. 17:17 8:24 [p] ver. 12; ch. 11:28, 30 8:24 [q] [ch. 7:21]
8:25 [r] [ch. 11:23] 8:25 [s] ver. 11 8:25 [t] [ch. 11:21, 24] 8:25 [u] See ch. 2:34
8:26 [v] [ver. 14] 8:26 [w] [ch. 10:1] 8:26 [x] [ch. 12:4, 9] 8:26 [y] ch. 10:14
8:27 [z] [ch. 7:28] 8:27 [a] [ver. 16]
9:1 [b] ch. 11:1 9:1 [c] See ch. 5:31 9:1 [d] [ch. 8:20] 9:1 [e] ch. 5:30
9:2 [f] [Ezra 1:1; Jer. 25:12]
9:3 [g] ver. 17, 18, 23; [Neh. 1:4]
9:4 [h] ver. 20; [Ezra 10:1; Neh. 1:6] 9:4 [i] Neh. 1:5; 9:32 9:4 [j] Deut. 7:9
9:5 [k] ver. 15 9:5 [l] Lam. 3:42
9:6 [m] 2 Chr. 36:15, 16 9:6 [n] Ezra 9:11; Zech. 1:6 9:6 [o] Ezra 9:7; Neh. 9:34
9:7 [p] [ver. 14; Lam. 1:18] 9:7 [q] [Esth. 9:20] 9:7 [r] See Jer. 8:3 9:7 [s] Lev. 26:40
9:8 [k] [See ver. 5 above]
9:9 [t] Neh. 9:17; Ps. 86:15
9:10 [m] [See ver. 6 above] 9:10 [n] [See ver. 6 above]
9:11 [u] See Isa. 1:4-6 9:11 [v] [Jer. 40:3; 44:23] 9:11 [w] Jer. 44:22 9:11 [x] See Lev. 26:14-45; Deut. 28:15-68 9:11 [y] 1 Chr. 6:49; 2 Chr. 24:9; Neh. 10:29 9:11 [k] [See ver. 5 above]
9:12 [z] [Ps. 82:2, 3] 9:12 [a] Jer. 39:16 9:12 [b] Ezek. 5:9; [Lam. 1:12]
9:13 [x] [See ver. 11 above] 9:13 [c] Hos. 7:10
9:14 [d] [Jer. 1:12] 9:14 [e] Neh. 9:33; See ver. 7 9:14 [f] ver. 10

9:15 [g] Ex. 32:11; [Ex. 6:1; Neh. 1:10] 9:15 [h] Ex. 14:18; Neh. 9:10 9:15 [i] See ver. 5

9:16 [j] Ps. 31:1; 71:2 9:16 [k] ver. 20; ch. 11:45; Jer. 31:23; Zech. 8:3 9:16 [l] Lam. 1:5 9:16 [m] [Ex. 20:5] 9:16 [n] Lam. 2:15, 16 9:16 [o] Ps. 44:13; 79:4; Ezek. 36:4; Mic. 6:16

9:17 [p] Num. 6:25 9:17 [q] Lam. 5:18

9:18 [r] 2 Kgs. 19:16; Isa. 37:17 9:18 [s] ver. 26; See ver. 27 9:18 [t] Jer. 25:29

9:19 [u] Ps. 40:17; 70:5 9:19 [v] Ps. 25:11; 79:9 9:19 [t] [See ver. 18 above] 9:19 [w] Jer. 14:9

9:20 [x] Isa. 65:24 9:20 [y] See ver. 16

9:21 [z] See ch. 8:16 9:21 [a] See ch. 8:18 9:21 [b] Ex. 29:39; [1 Kgs. 18:36; Ezra 9:4, 5]

9:22 [c] [ch. 8:16] 9:22 [d] [ch. 1:4, 17]

9:23 [e] [ver. 20] 9:23 [f] [ch. 10:12, 14] 9:23 [g] ch. 10:11, 19 9:23 [h] [Matt. 24:15; Mark 13:14]

9:24 [i] [Ezek. 4:6] 9:24 [j] Neh. 11:1 9:24 [k] ch. 8:13 9:24 [l] [Ps. 78:38; Heb. 2:17]; See Jer. 31:34 9:24 [m] Rom. 3:25, 26; See Jer. 23:5, 6 9:24 [n] [Ps. 45:7; Isa. 61:1; Acts 4:26, 27]

9:25 [o] [ver. 23] 9:25 [p] [2 Chr. 36:23; Ezra 1:3; 4:24; 6:15; Neh. 6:15] 9:25 [q] [Ps. 51:18] 9:25 [r] John 1:41 9:25 [s] Isa. 55:4 9:25 [t] See Neh. 4:7, 8, 16-18

9:26 [u] Isa. 53:8; [Mark 9:12; Luke 24:26] 9:26 [v] [Matt. 24:2; Mark 13:2; Luke 19:43, 44] 9:26 [w] Nah. 1:8; [ch. 11:10, 22, 26, 40] 9:26 [x] Matt. 24:6, 14 9:26 [y] ver. 18; See ver. 27

9:27 [z] Matt. 24:15; Mark 13:14; [Luke 21:20] 9:27 [a] Isa. 10:23

10:1 [b] [ch. 1:21]; See ch. 6:28 10:1 [c] See ch. 1:7 10:1 [d] [ch. 8:26] 10:1 [e] See ch. 1:17

10:2 [f] [ver. 13]

10:3 [g] [Amos 6:6; Matt. 6:17] 10:3 [f] [See ver. 2 above]

10:4 [h] [ch. 12:5] 10:4 [i] Gen. 2:14

10:5 [j] [Josh. 5:13] 10:5 [k] Ezek. 9:2 10:5 [l] [Rev. 1:13; 15:6] 10:5 [m] Jer. 10:9

10:6 [n] [Ezek. 1:16; 10:9] 10:6 [o] Ezek. 1:14; Matt. 28:3 10:6 [p] Rev. 1:14 10:6 [q] Rev. 1:15

10:7 [r] [Acts 9:7]

10:8 [s] [ch. 7:28] 10:8 [t] ver. 16
10:9 [u] ch. 8:18
10:10 [v] See Ezek. 2:9
10:11 [w] ver. 19; ch. 9:23 10:11 [x] See ch. 1:17 10:11 [y] Ezek. 2:1 10:11 [z] [Heb. 1:14]
10:12 [a] ver. 19; [Judg. 6:23; Rev. 1:17] 10:12 [b] [ch. 9:3] 10:12 [c] [Acts 10:4] 10:12 [d] [ch. 9:23]
10:13 [e] ver. 20 10:13 [f] [ver. 2, 3] 10:13 [g] ver. 21; ch. 12:1; Jude 9; Rev. 12:7
10:14 [d] [See ver. 12 above] 10:14 [h] ch. 2:28 10:14 [i] ch. 8:26; [Hab. 2:3]
10:15 [j] ver. 9; ch. 8:18 10:15 [k] Ps. 39:2, 9
10:16 [l] See ch. 8:15 10:16 [m] Isa. 6:7 10:16 [n] ver. 8
10:18 [l] [See ver. 16 above] 10:18 [m] [See ver. 16 above]
10:19 [o] ver. 11; ch. 9:23 10:19 [p] See ver. 12
10:20 [q] ver. 13 10:20 [r] ch. 8:21
10:21 [s] ch. 12:1, 4; [Ex. 32:32] 10:21 [t] See ver. 13
11:1 [u] ch. 9:1
11:2 [v] ch. 10:21
11:3 [w] [ch. 7:6; 8:5, 21] 11:3 [x] ver. 16, 36; [ch. 8:4]
11:4 [y] [ch. 8:8, 22] 11:4 [z] See ch. 7:2 11:4 [a] Ps. 109:13
11:5 [b] [ch. 7:6]
11:6 [c] [ver. 23]
11:7 [d] [ver. 10, 19, 38, 39]
11:8 [e] [ver. 43]
11:10 [f] ver. 26, 40; Isa. 8:8 11:10 [d] [See ver. 7 above]
11:11 [g] ch. 8:7 11:11 [h] ver. 13
11:13 [i] ver. 11 11:13 [j] [ch. 4:16]
11:14 [k] ver. 19, 33, 34
11:15 [l] See Ezek. 4:2
11:16 [m] ver. 3, 36 11:16 [n] [Josh. 10:8] 11:16 [o] ver. 41; See ch. 8:9
11:17 [p] See Jer. 42:15
11:18 [q] [Hos. 12:14]
11:19 [r] [ver. 7, 10, 38, 39] 11:19 [s] Jer. 46:6 11:19 [t] Job 20:8; Ps. 37:36; Ezek. 26:21

11:20 [u] [Isa. 60:17; Zech. 9:8]
11:21 [v] ver. 24 11:21 [w] [ver. 34]
11:22 [x] [ver. 10; Jer. 46:7]
11:24 [y] ver. 21 11:24 [z] [Gen. 27:28, 39]
11:25 [a] [ch. 8:9]
11:26 [b] ver. 10, 40
11:27 [c] [ver. 35]
11:30 [d] Gen. 10:4; Num. 24:24 11:30 [e] See ver. 28
11:31 [f] [ch. 12:11] 11:31 [g] Matt. 24:15; Mark 13:14; [ch. 8:13; 12:11]
11:33 [h] ch. 12:3, 10
11:35 [i] [Mal. 3:3, 4] 11:35 [j] [Rev. 7:14] 11:35 [k] [ver. 27, 40]
11:36 [l] ver. 3, 16 11:36 [m] [ch. 7:25; 2 Thess. 2:4] 11:36 [n] [ch. 7:25; Rev. 13:5, 6] 11:36 [o] Deut. 10:17 11:36 [p] [ch. 8:12] 11:36 [q] [Isa. 10:25]; ch. 9:27
11:37 [m] [See ver. 36 above]
11:38 [r] [Joel 3:5]
11:39 [s] [Lam. 5:2, 6]
11:40 [t] [ver. 27, 35] 11:40 [u] Zech. 9:14 11:40 [v] ver. 10, 26
11:41 [w] ver. 16; See ch. 8:9 11:41 [x] [Isa. 11:14]
11:43 [y] [2 Chr. 12:3] 11:43 [z] 2 Chr. 12:3; Ezek. 30:4, 5; Nah. 3:9
12:1 [a] See ch. 10:13 12:1 [b] Jer. 30:7; Matt. 24:21; Mark 13:19; [Rev. 16:18] 12:1 [c] Ex. 32:32, 33; [Ezek. 13:9; Luke 10:20; Rev. 20:12]
12:2 [d] [Ps. 17:15; John 11:11] 12:2 [e] [Isa. 26:19]; See Ezek. 37:1-10 12:2 [f] Matt. 25:46; John 5:28, 29; Acts 24:15; Rev. 20:12, 13
12:3 [g] ch. 11:33 12:3 [h] Matt. 13:43 12:3 [i] [Mal. 2:6]
12:4 [j] [ver. 9; ch. 8:26] 12:4 [k] Isa. 8:16; 29:11; Rev. 5:1; 10:4; 22:10 12:4 [l] [ver. 13]; See ch. 8:17 12:4 [m] Amos 8:12
12:5 [n] [ch. 10:4]
12:6 [o] ch. 10:5; Ezek. 9:2 12:6 [p] ch. 8:13
12:7 [o] [See ver. 6 above] 12:7 [q] See Gen. 14:22 12:7 [r] [Rev. 10:6] 12:7 [s] ch. 7:25 12:7 [t] [ch. 8:24]
12:8 [u] [ch. 8:15]
12:9 [v] ver. 13 12:9 [w] [ver. 4]

12:10 [x] [ch. 11:35] 12:10 [y] [Rev. 9:20; 22:11] 12:10 [g] [See ver. 3 above]
12:11 [z] ch. 11:31 12:11 [a] See ch. 11:31
12:12 [b] [Matt. 10:22]
12:13 [c] ver. 9 12:13 [d] Isa. 57:2; [Rev. 6:11] 12:13 [e] [Matt. 13:39]

Footnotes

Hos. 1:6 [1] **1:6** Hebrew *Lo-ruhama*, which means *she has not received mercy*
Hos. 1:9 [2] **1:9** Hebrew *Lo-ammi*, which means *not my people*
Hos. 1:9 [3] **1:9** Hebrew *I am not yours*
Hos. 1:10 [4] **1:10** Ch 2:1 in Hebrew
Hos. 1:10 [5] **1:10** Or *Sons*
Hos. 2:1 [1] **2:1** Ch 2:3 in Hebrew
Hos. 2:1 [2] **2:1** Hebrew *ammi*, which means *my people*
Hos. 2:1 [3] **2:1** Hebrew *ruhama*, which means *she has received mercy*
Hos. 2:6 [4] **2:6** Hebrew *your*
Hos. 2:15 [5] **2:15** *Achor* means *trouble*; compare Joshua 7:26
Hos. 2:18 [6] **2:18** Hebrew *break*
Hos. 2:22 [7] **2:22** *Jezreel* means *God will sow*
Hos. 2:23 [8] **2:23** Hebrew *Lo-ruhama*
Hos. 2:23 [9] **2:23** Hebrew *Lo-ammi*
Hos. 3:2 [1] **3:2** A *shekel* was about 2/5 ounce or 11 grams; a *homer* was about 6 bushels or 220 liters; a *lethech* was about 3 bushels or 110 liters
Hos. 4:4 [1] **4:4** Or *for your people are like those who contend with the priest*
Hos. 4:8 [2] **4:8** Or *sin offering*
Hos. 4:18 [3] **4:18** Hebrew *shields*
Hos. 4:19 [4] **4:19** Hebrew *her*
Hos. 5:5 [1] **5:5** Or *in his presence*
Hos. 5:8 [2] **5:8** Or *after you*
Hos. 5:11 [3] **5:11** Or *to follow human precepts*
Hos. 5:13 [4] **5:13** Or *to King Jareb*
Hos. 6:6 [1] **6:6** Septuagint *mercy*
Hos. 7:10 [1] **7:10** Or *in his presence*
Hos. 7:16 [2] **7:16** Or *to the Most High*
Hos. 8:5 [1] **8:5** Hebrew *He has*
Hos. 8:6 [2] **8:6** Or *shall go up in flames*
Hos. 9:13 [1] **9:13** Or *like Tyre*

Hos. 9:13 [2] **9:13** Hebrew *to him who slaughters*
Hos. 10:2 [1] **10:2** Hebrew *He*
Hos. 10:5 [2] **10:5** Or *calves*
Hos. 10:5 [3] **10:5** Or *has gone into exile*
Hos. 10:6 [4] **10:6** Or *to King Jareb*
Hos. 10:6 [5] **10:6** Or *counsel*
Hos. 10:9 [6] **10:9** Hebrew *the children of injustice*
Hos. 11:4 [1] **11:4** Or *humaneness*; Hebrew *man*
Hos. 11:5 [2] **11:5** Or *surely*
Hos. 11:9 [3] **11:9** Or *into the city*
Hos. 11:12 [4] **11:12** Ch 12:1 in Hebrew
Hos. 12:4 [1] **12:4** Hebrew *him*
Hos. 13:6 [1] **13:6** Hebrew *according to their pasture*
Hos. 13:9 [2] **13:9** Or *I will destroy*
Hos. 13:16 [3] **13:16** Ch 14:1 in Hebrew
Hos. 14:2 [1] **14:2** Septuagint, Syriac *pay the fruit*
Hos. 14:7 [2] **14:7** Hebrew *his*
Hos. 14:8 [3] **14:8** Hebrew *him*

Cross-references for Hosea

1:1 [a] Isa. 1:1; Amos 1:1; Mic. 1:1 1:1 [b] 2 Kgs. 14:23; 15:1

1:2 [c] [ch. 3:1] 1:2 [d] ch. 2:4 1:2 [e] [ch. 2:5]; See Ezek. 16:15

1:4 [f] [2 Kgs. 10:11] 1:4 [g] [Amos 7:9]

1:5 [h] [2 Kgs. 15:29] 1:5 [i] Josh. 17:16; Judg. 6:33

1:6 [j] [ver. 9; ch. 2:1, 23; Rom. 9:25; 1 Pet. 2:10] 1:6 [k] ch. 2:4; 2 Kgs. 17:6, 23

1:7 [l] [ch. 11:12; 2 Kgs. 19:35] 1:7 [m] [ch. 2:18; Zech. 4:6; 9:10]

1:9 [n] ver. 4, 6 1:9 [o] ch. 2:23; [Lev. 26:12]

1:10 [p] [Ezek. 36:10, 37] 1:10 [q] Gen. 22:17; See Gen. 13:16 1:10 [r] Cited Rom. 9:26 1:10 [s] Isa. 62:4 1:10 [o] [See ver. 9 above] 1:10 [t] Deut. 14:1; [2 Cor. 6:18] 1:10 [u] Ps. 42:2; See Josh. 3:10

1:11 [v] Isa. 11:12, 13; Jer. 3:18; 50:4; Ezek. 34:23; Zech. 10:6; See Ezek. 37:16-24 1:11 [w] [ch. 3:5]

2:1 [x] [ch. 1:9] 2:1 [y] [ch. 1:6]

2:2 [z] [Isa. 50:1] 2:2 [a] [ch. 4:12; Ezek. 16:25]

2:3 [b] [Ezek. 16:39] 2:3 [c] [Ezek. 16:4] 2:3 [d] [ver. 9; Ezek. 19:13]

2:4 [e] ch. 1:6 2:4 [f] ch. 1:2

2:5 [g] [ch. 1:2] 2:5 [h] [ver. 12, 13] 2:5 [i] [ver. 8, 9; Jer. 44:17]

2:6 [j] Job 3:23 2:6 [k] [Job 19:8; Lam. 3:7, 9]

2:7 [l] [Luke 15:17, 18] 2:7 [m] [Isa. 54:5, 6]

2:8 [n] [ver. 20; Isa. 1:3] 2:8 [o] [Ezek. 16:19] 2:8 [p] Deut. 7:13 2:8 [q] ch. 13:2 2:8 [r] [Ezek. 16:17, 18]

2:9 [s] [ver. 3; Joel 1:10]

2:10 [t] Lam. 1:8; Ezek. 16:37; 23:29

2:11 [u] [Jer. 7:34; Amos 8:10] 2:11 [v] [Amos 8:5] 2:11 [w] [ch. 9:5; Isa. 1:13, 14]

2:12 [x] [Isa. 5:5] 2:12 [y] [ver. 5] 2:12 [z] [Mic. 1:7] 2:12 [a] [ch. 13:8]

2:13 [b] [ch. 4:9] 2:13 [c] [ch. 11:2; 13:1, 2] 2:13 [d] Ezek. 23:40; [Isa. 61:10]

2:14 [e] [Ezek. 20:35] 2:14 [f] Isa. 40:2

2:15 [g] [ch. 9:10; 11:1; Jer. 2:2; Ezek. 16:22, 60]

2:16 [h] ver. 18, 21
2:17 [i] Zeph. 1:4; Zech. 13:2; [Ex. 23:13]
2:18 [j] Ezek. 34:25; [Job 5:23] 2:18 [k] Ps. 46:9; Isa. 2:4; 9:5; Ezek. 39:9, 10 2:18 [l] Lev. 26:5; Jer. 23:6
2:19 [m] [Ezek. 43:7] 2:19 [n] [ver. 7, 16; Jer. 3:14, 15; 2 Cor. 11:2]
2:20 [n] [See ver. 19 above] 2:20 [o] Jer. 31:34; John 17:3
2:21 [p] ver. 16 2:21 [q] [Zech. 8:12]
2:22 [r] [ch. 1:4, 11]
2:23 [s] [ch. 1:10]; See Ezek. 36:9-11 2:23 [t] Cited Rom. 9:25, 26 2:23 [u] ch. 1:6 2:23 [v] ch. 1:9; 1 Pet. 2:10 2:23 [w] ver. 1; Zech. 13:9; See Lev. 26:12; Jer. 31:33
3:1 [x] [ch. 1:2, 3]
3:2 [y] Lev. 27:16; [Ezek. 45:11]
3:3 [z] Deut. 21:13
3:4 [z] [See ver. 3 above] 3:4 [a] ch. 10:3, 7 3:4 [b] [ch. 9:4] 3:4 [c] [ch. 10:1, 2] 3:4 [d] See Judg. 8:27 3:4 [e] See Gen. 31:19
3:5 [f] [ch. 14:1] 3:5 [g] Jer. 29:13; 50:4 3:5 [h] Ezek. 34:23; [ch. 1:11]; See Jer. 23:5 3:5 [i] [Mic. 7:17] 3:5 [j] Isa. 2:2; See Mic. 4:1-3
4:1 [k] See ch. 5:1 4:1 [l] Isa. 3:13, 14; Jer. 25:31; Mic. 6:2 4:1 [m] [ver. 6, 14; Jer. 4:22; 5:4]
4:2 [n] [ch. 7:1] 4:2 [o] [ch. 6:9; 12:14; Mic. 3:10; 7:2]
4:3 [p] Isa. 24:4; Jer. 4:28; Joel 1:10 4:3 [q] [Joel 1:18; Zeph. 1:3] 4:3 [r] [Ezek. 38:20]
4:4 [s] [ver. 17] 4:4 [t] [Deut. 17:12]
4:5 [u] ch. 2:2
4:6 [v] [ver. 1; Isa. 5:13] 4:6 [w] [Prov. 1:29] 4:6 [x] [Ex. 19:6] 4:6 [y] [Jer. 23:39]
4:7 [z] [ch. 13:6] 4:7 [a] 1 Sam. 2:30; Mal. 2:9
4:8 [b] [Lev. 6:25, 26; 10:17]
4:9 [c] Isa. 24:2
4:10 [d] Lev. 26:26; Mic. 6:14; Hag. 1:6
4:11 [e] [1 Kgs. 11:4; Prov. 20:1]
4:12 [f] [Judg. 18:5] 4:12 [g] ch. 5:4; [ch. 2:2]
4:13 [h] Ezek. 6:13 4:13 [i] [Isa. 1:29]

4:14 [j] [ch. 9:10] 4:14 [k] Deut. 23:17 4:14 [l] [ver. 1, 6]
4:15 [m] See ch. 6:4 4:15 [n] Amos 4:4, 5; 5:5 4:15 [o] ch. 9:15; 12:11 4:15 [p] ch. 5:8; 10:5; [ch. 10:8; 1 Kgs. 12:29; Amos 1:5]
4:17 [q] [ver. 12; ch. 5:3] 4:17 [r] [Matt. 15:14]
4:18 [s] [ch. 9:10]
4:19 [t] ch. 13:15; Jer. 4:11; 51:1; [Zech. 5:9] 4:19 [u] [Isa. 1:29]
5:1 [v] ch. 4:1; Joel 1:2; Amos 3:1; Mic. 1:2 5:1 [w] [ch. 6:9; 9:8] 5:1 [x] Judg. 4:6
5:2 [y] [ch. 9:15] 5:2 [z] [ch. 9:9; Isa. 29:15] 5:2 [a] [Ps. 50:21]
5:3 [b] [Amos 3:2; 5:12]
5:4 [c] [Isa. 59:2] 5:4 [d] ch. 4:12
5:5 [e] ch. 7:10 5:5 [f] See ch. 6:4
5:6 [g] ch. 6:6; Isa. 1:11 5:6 [h] ch. 9:12
5:7 [i] ch. 6:7
5:8 [j] ch. 8:1; Jer. 4:5 5:8 [k] ch. 9:9; 10:9 5:8 [l] Josh. 18:25 5:8 [m] See ch. 4:15
5:10 [n] Deut. 19:14
5:11 [o] Deut. 28:33; Amos 4:1
5:12 [p] [Job 13:28]
5:13 [q] [Isa. 1:5, 6] 5:13 [r] ch. 7:11; 8:9; 12:1; 2 Kgs. 15:19 5:13 [s] ch. 14:3
5:14 [t] ch. 13:7 5:14 [u] See ch. 6:4 5:14 [v] [Mic. 5:8]
5:15 [w] [Jer. 29:10-12; Ezek. 6:9]; See Lev. 26:40-42 5:15 [x] Isa. 26:16
6:1 [y] ch. 14:1; [ch. 3:5] 6:1 [z] ch. 5:14; [ch. 13:7, 8] 6:1 [a] [Isa. 30:26]
6:2 [b] Ps. 71:20; [Luke 24:27, 44; John 2:22; 20:9; 1 Cor. 15:4]
6:3 [c] [ch. 4:6] 6:3 [d] Mic. 5:2 6:3 [e] [ch. 14:5] 6:3 [f] Joel 2:23
6:4 [g] [ch. 11:8] 6:4 [h] ver. 10, 11; ch. 4:15; 5:5; 8:14; 10:11; 11:12; 12:1, 2; See ch. 5:9-14 6:4 [i] ch. 13:3
6:5 [j] Jer. 23:29; [Heb. 4:12]
6:6 [k] Cited Matt. 9:13; 12:7; [1 Sam. 15:22] 6:6 [l] [ch. 2:20]
6:7 [m] [Gen. 3:11; Job 31:33; Rom. 5:14] 6:7 [n] ch. 8:1; Deut. 17:2 6:7 [o] ch. 5:7
6:8 [p] [ch. 12:11] 6:8 [q] See ch. 4:2
6:9 [r] [ch. 5:1; 7:6] 6:9 [s] Josh. 24:1
6:10 [t] ch. 5:3; 7:4; [ch. 4:2, 12, 14; 9:10] 6:10 [u] See ver. 4

6:11 [u] [See ver. 10 above] 6:11 [v] See Joel 3:13 6:11 [w] Ps. 126:1; [Job 42:10]
7:1 [x] [ch. 6:4] 7:1 [y] [Jer. 23:13] 7:1 [z] [ch. 4:2]
7:2 [a] [ch. 5:3] 7:2 [b] Ps. 9:16; Prov. 5:22 7:2 [c] Ps. 90:8
7:3 [d] ver. 5; [Rom. 1:32]
7:4 [e] See ch. 6:10
7:5 [f] ver. 3
7:6 [g] ch. 6:9
7:7 [h] ch. 8:4 7:7 [i] 2 Kgs. 15:10, 14, 25, 30
7:8 [j] Ps. 106:35
7:9 [k] [ch. 8:7] 7:9 [l] Isa. 42:25
7:10 [m] ch. 5:5 7:10 [n] Isa. 9:13
7:11 [o] ch. 4:11 7:11 [p] [ch. 12:1; 2 Kgs. 17:4] 7:11 [q] See ch. 5:13
7:12 [r] See Ezek. 12:13 7:12 [s] ch. 10:10 7:12 [t] See Lev. 26:14-39; Deut. 28:15-68
7:13 [u] ch. 9:12 7:13 [v] ch. 13:14 7:13 [w] [ch. 11:12; 12:1; Mic. 6:12]
7:14 [x] Ps. 78:36, 37 7:14 [y] [Amos 6:4, 5]
7:15 [z] [ch. 11:3]
7:16 [a] [ch. 6:1] 7:16 [b] Ps. 78:57 7:16 [c] Ps. 73:9 7:16 [d] ch. 9:3
8:1 [e] ch. 5:8 8:1 [f] See Deut. 28:49 8:1 [g] ch. 6:7
8:2 [h] See Matt. 7:21-23
8:4 [i] ch. 7:7; 1 Kgs. 12:20 8:4 [j] [2 Chr. 13:5]
8:5 [k] ch. 10:5, 6; [1 Kgs. 12:28] 8:5 [l] [Jer. 13:27]
8:6 [k] [See ver. 5 above] 8:6 [m] [Mic. 1:6, 7]
8:7 [n] [ch. 10:12, 13] 8:7 [o] [ch. 7:9]
8:8 [p] 2 Kgs. 17:6 8:8 [q] Jer. 22:28
8:9 [r] See ch. 5:13 8:9 [s] [Jer. 2:24]
8:10 [t] See Ezek. 26:7 8:10 [u] [ch. 4:7, 10]
8:11 [v] ch. 10:1; 12:11
8:12 [w] [Deut. 4:6, 8]
8:13 [x] Jer. 7:21; [Amos 4:4] 8:13 [y] ch. 9:9; Amos 8:7 8:13 [z] ch. 9:3; Deut. 28:68; [ch. 11:5]
8:14 [a] See ch. 6:4 8:14 [b] Isa. 17:7 8:14 [c] [Amos 5:11] 8:14 [d] Amos 2:5
9:1 [e] ch. 1:2 9:1 [f] ch. 2:5; Jer. 44:17

9:2 [g] [ch. 2:9]
9:3 [h] Jer. 2:7; 16:18; See Lev. 25:23 9:3 [i] See ch. 8:13 9:3 [j] Ezek. 4:13; Dan. 1:8
9:4 [k] [ch. 3:4] 9:4 [l] [ch. 8:13] 9:4 [m] Deut. 26:14; Ezek. 24:17 9:4 [n] [Hag. 2:13]
9:5 [o] [Isa. 10:3]
9:6 [p] See ch. 8:13 9:6 [q] [ch. 10:8; Isa. 2:20] 9:6 [r] [ch. 10:8]
9:7 [s] See Isa. 10:3 9:7 [t] Ezek. 13:3
9:8 [u] Ezek. 3:17 9:8 [v] Ps. 91:3; [ch. 5:1]
9:9 [w] [ch. 5:2] 9:9 [x] ch. 10:9; Judg. 19:22
9:10 [y] [Ps. 80:8; Isa. 5:1] 9:10 [z] Num. 25:3; Ps. 106:28 9:10 [a] [ch. 4:14] 9:10 [b] [Rom. 1:28, 29]
9:11 [c] ch. 10:5; [ch. 4:7] 9:11 [d] [Isa. 26:18]
9:12 [e] ch. 13:16 9:12 [f] ch. 7:13 9:12 [g] ch. 5:6; 1 Sam. 28:15, 16; Ezek. 10:18
9:13 [h] [Ezek. 27:3] 9:13 [e] [See ver. 12 above]
9:14 [i] [Luke 23:29]
9:15 [j] ch. 4:15; 12:11 9:15 [k] ch. 8:4 9:15 [l] [ch. 5:2]
9:16 [m] [ver. 11] 9:16 [n] [ver. 12, 13] 9:16 [e] [See ver. 12 above]
9:17 [o] [ch. 8:5] 9:17 [p] Deut. 28:64, 65
10:1 [q] See Ps. 80:8-11 10:1 [r] ch. 8:11
10:3 [s] [ver. 7, 15; 1 Sam. 12:12]
10:4 [t] [ch. 4:2] 10:4 [u] Amos 5:7; 6:12 10:4 [v] ch. 12:11
10:5 [w] See 1 Kgs. 12:28 10:5 [x] See ch. 4:15 10:5 [y] ch. 9:11; [1 Sam. 4:21, 22]
10:6 [z] [Isa. 46:2] 10:6 [a] ch. 5:13 10:6 [b] ch. 11:6
10:7 [c] [ver. 3]
10:8 [x] [See ver. 5 above] 10:8 [d] 1 Kgs. 12:30; Amos 8:14 10:8 [e] [ch. 9:6] 10:8 [f] Luke 23:30; Rev. 6:16; [Isa. 2:19]
10:9 [g] ch. 9:9
10:10 [h] [Ex. 32:34] 10:10 [i] ch. 7:12 10:10 [j] [1 Kgs. 12:28]
10:11 [k] [Deut. 25:4; 1 Cor. 9:9; 1 Tim. 5:18] 10:11 [l] See ch. 6:4
10:12 [m] [ch. 8:7; Gal. 6:8] 10:12 [n] Jer. 4:3 10:12 [o] Isa. 45:8
10:13 [p] [ch. 8:7]

10:14 [q] [ch. 1:5] 10:14 [r] 2 Kgs. 17:3 10:14 [s] [ch. 13:16]
10:15 [t] [ver. 5] 10:15 [a] [See ver. 6 above]
11:1 [u] [ch. 2:15] 11:1 [v] Deut. 7:8; [ch. 14:4] 11:1 [w] Cited Matt. 2:15 11:1 [x] Ex. 4:22; [Mal. 1:6]
11:2 [y] [ver. 7] 11:2 [z] [ch. 2:13; 13:1, 2]
11:3 [a] [ch. 7:15; Deut. 1:31] 11:3 [b] Ex. 15:26
11:4 [c] Jer. 31:3; [John 6:44; 12:32] 11:4 [d] Lev. 26:13 11:4 [e] See Ps. 78:24-29
11:5 [f] [ch. 8:13] 11:5 [g] [ch. 10:3] 11:5 [h] [2 Kgs. 17:13, 14] 11:5 [i] [ch. 4:16; 7:16]
11:6 [j] [ch. 10:14] 11:6 [k] ch. 10:6
11:7 [l] ch. 14:4 11:7 [m] [ver. 2]
11:8 [n] [Gen. 19:24, 25; Jer. 49:18; 50:40; Amos 4:11; Jude 7] 11:8 [o] Gen. 14:8; Deut. 29:23 11:8 [p] [Deut. 32:36]
11:9 [q] See Num. 23:19 11:9 [r] See Isa. 12:6
11:10 [s] [ch. 3:5] 11:10 [t] Isa. 31:4; Jer. 25:30; Joel 3:16; Amos 1:2 11:10 [u] Isa. 11:11; Zech. 8:7
11:11 [v] See ch. 8:13 11:11 [w] Isa. 60:8 11:11 [x] Zech. 10:6, 10; [ch. 9:3]
11:12 [y] [ch. 7:13]
12:1 [z] [ch. 13:15; Jer. 18:17] 12:1 [y] [See ch. 11:12 above] 12:1 [a] See ch. 5:13 12:1 [b] [ch. 7:11; 2 Kgs. 17:4]
12:2 [c] See ch. 4:1
12:3 [d] Gen. 25:26; [Gen. 27:36]
12:4 [e] Gen. 28:12, 19; 35:9, 10, 15
12:5 [f] Ex. 3:15
12:6 [g] ch. 14:1, 2; Joel 2:12, 13 12:6 [h] [Mic. 6:8]
12:7 [i] Amos 8:5; Mic. 6:11; [Prov. 11:1; 20:23] 12:7 [j] Mic. 2:2
12:8 [k] Zech. 11:5; Rev. 3:17 12:8 [l] [Deut. 29:19]
12:9 [m] ch. 13:4 12:9 [n] See Lev. 23:39-43; Neh. 8:14-18
12:10 [o] [2 Kgs. 17:13] 12:10 [p] [Joel 2:28]
12:11 [q] ch. 6:8 12:11 [r] ch. 4:15; 9:15 12:11 [s] ch. 8:11 12:11 [t] ch. 10:4
12:12 [u] Gen. 28:5 12:12 [v] Gen. 29:20, 28
12:13 [w] [Deut. 18:15] 12:13 [x] Ex. 12:50, 51; Ps. 77:20; See Isa. 63:11-14
12:14 [y] 2 Kgs. 17:17 12:14 [z] See ch. 4:2 12:14 [a] ver. 2

13:1 [b] [Amos 6:13] 13:1 [c] See ch. 11:2
13:2 [d] ch. 2:8 13:2 [e] [Ps. 115:4; Isa. 40:19, 20] 13:2 [f] [1 Kgs. 19:18; Job 31:26, 27]
13:3 [g] ch. 6:4 13:3 [h] See Ps. 1:4 13:3 [i] See Ps. 68:2
13:4 [j] ch. 12:9 13:4 [k] See Ex. 20:3 13:4 [l] Isa. 43:11; 45:21
13:5 [m] Deut. 2:7; Amos 3:2
13:6 [n] [ch. 4:7] 13:6 [o] Deut. 8:12, 14; [Deut. 32:15]
13:7 [p] ch. 5:14 13:7 [q] Jer. 5:6
13:8 [r] 2 Sam. 17:8; Prov. 17:12 13:8 [s] [ch. 2:12]
13:9 [t] [Deut. 33:26]
13:10 [u] [ch. 8:4; 10:3] 13:10 [v] 1 Sam. 8:5, 19
13:11 [w] [1 Sam. 8:22] 13:11 [x] [1 Sam. 15:23]
13:12 [y] Job 14:17
13:13 [z] Isa. 13:8; 1 Thess. 5:3 13:13 [a] [2 Kgs. 19:3]
13:14 [b] Isa. 25:8; 26:19; Ezek. 37:12 13:14 [c] [1 Cor. 15:55] 13:14 [d] [Ezek. 14:21] 13:14 [e] [Ezek. 9:10]
13:15 [f] [Gen. 41:52] 13:15 [g] [Ezek. 19:12; Jonah 4:8; Hab. 1:9] 13:15 [h] [Ezek. 17:10] 13:15 [i] [ch. 12:8]
13:16 [j] [Hab. 1:11] 13:16 [k] 2 Kgs. 18:12 13:16 [l] [ch. 9:12; 10:14] 13:16 [m] [2 Kgs. 8:12; 15:16; Amos 1:13]
14:1 [n] ch. 6:1; 12:6; [ch. 3:5] 14:1 [o] [ch. 13:9]
14:2 [p] [ch. 5:15] 14:2 [q] Heb. 13:15; [Ps. 50:13, 14; 69:30, 31]
14:3 [r] ch. 5:13 14:3 [s] [Isa. 30:16; 31:1] 14:3 [t] [ver. 8] 14:3 [u] See Ps. 10:14
14:4 [v] Jer. 3:22; [ch. 6:1] 14:4 [w] [ch. 11:1]
14:5 [x] [ch. 6:3] 14:5 [y] Isa. 27:6 14:5 [z] [Ps. 92:12; Isa. 35:2]
14:6 [a] Ps. 52:8
14:7 [b] Ps. 91:1
14:8 [c] [ver. 3; Isa. 30:22] 14:8 [d] [ch. 2:8, 23; John 15:4, 5]
14:9 [e] Ps. 107:43; Jer. 9:12; Dan. 12:10; John 8:47; 18:37 14:9 [f] [Prov. 10:29; Luke 2:34; 2 Cor. 2:16]

Footnotes

Joel 1:8 [1] **1:8** Or *young woman*
Joel 1:11 [2] **1:11** The Hebrew words for *dry up* and *be ashamed* in verses 10–12, 17 sound alike
Joel 1:15 [3] **1:15** *Destruction* sounds like the Hebrew for *Almighty*
Joel 1:17 [4] **1:17** The meaning of the Hebrew line is uncertain
Joel 1:18 [5] **1:18** Or *are made desolate*
Joel 2:17 [1] **2:17** Or *reproach, that the nations should rule over them*
Joel 2:20 [2] **2:20** Hebrew *face*
Joel 2:20 [3] **2:20** Hebrew *his end*
Joel 2:25 [4] **2:25** Or *pay back*
Joel 2:28 [5] **2:28** Ch 3:1 in Hebrew
Joel 3:1 [1] **3:1** Ch 4:1 in Hebrew
Joel 3:5 [2] **3:5** Or *palaces*
Joel 3:9 [3] **3:9** Or *Consecrate a war*
Joel 3:21 [4] **3:21** Or *I will acquit their bloodguilt that I have not acquitted*

Cross-references for Joel

1:2 [a] [Hos. 5:1] 1:2 [b] ver. 14 1:2 [c] [ch. 2:2]

1:3 [d] [Ps. 78:4]

1:4 [e] ch. 2:25; Amos 4:9 1:4 [f] [Amos 7:1]; See Ex. 10:4 1:4 [g] ch. 2:25; Ps. 105:34; Nah. 3:15 1:4 [h] ch. 2:25; Ps. 78:46

1:5 [i] [Isa. 24:11] 1:5 [j] ch. 3:18; Isa. 49:26; Amos 9:13

1:6 [k] ch. 2:2 1:6 [l] [Rev. 9:7, 8]

1:7 [m] [ver. 12]

1:8 [n] [ver. 13]; See 2 Sam. 3:31

1:9 [o] ver. 13; ch. 2:14 1:9 [p] ch. 2:17; [Isa. 61:6; Ezek. 45:4]

1:10 [q] See Hos. 4:3 1:10 [r] [Hos. 2:9]

1:11 [s] [Jer. 14:4] 1:11 [t] ver. 17

1:12 [u] [ver. 7] 1:12 [v] Isa. 24:11; Jer. 48:33

1:13 [w] [ver. 8; Jer. 4:8] 1:13 [p] [See ver. 9 above] 1:13 [x] [ver. 8; Mic. 1:8] 1:13 [y] ver. 9; ch. 2:14

1:14 [z] ch. 2:15, 16; See 2 Chr. 20:3 1:14 [a] ver. 2

1:15 [b] ch. 2:1, 11, 31; 3:14; Isa. 13:6, 9; Jer. 46:10; Ezek. 30:2, 3; Amos 5:18; Obad. 15; Zeph. 1:14, 15; Zech. 14:1; 2 Pet. 3:10

1:16 [c] [Deut. 12:6, 7; 16:14, 15]

1:17 [d] [Mal. 2:3] 1:17 [e] ver. 11

1:18 [f] ch. 2:22; [Jer. 12:4; Hos. 4:3]

1:19 [g] Ps. 50:15 1:19 [h] Jer. 9:10

1:20 [i] [Job 38:41; Ps. 104:21; 145:15] 1:20 [h] [See ver. 19 above]

2:1 [j] ver. 15; Isa. 58:1; Hos. 5:8; Amos 3:6 2:1 [k] See ch. 3:17 2:1 [l] See ch. 1:15

2:2 [m] Amos 5:18, 20; Zeph. 1:15 2:2 [n] ch. 1:6; [ver. 11, 25] 2:2 [o] [ch. 1:2]

2:3 [p] ch. 1:19, 20 2:3 [q] Gen. 2:8, 9; See Isa. 51:3 2:3 [r] Zech. 7:14

2:4 [s] Rev. 9:7

2:5 [t] Rev. 9:9; [Nah. 3:2] 2:5 [u] Isa. 5:24; 47:14; Obad. 18; Nah. 1:10 2:5 [n] [See ver. 2 above]

2:6 [v] Nah. 2:10

2:8 [w] Prov. 30:27
2:9 [x] Isa. 33:4 2:9 [y] [Jer. 9:21] 2:9 [z] [John 10:1]
2:10 [a] ch. 3:16; [Ps. 18:7; Amos 8:8] 2:10 [b] ch. 3:15; Isa. 13:10; Ezek. 32:7; Matt. 24:29; [Rev. 9:2]
2:11 [c] ch. 3:16; [1 Thess. 4:16] 2:11 [d] ver. 25 2:11 [e] Rev. 18:8 2:11 [f] See ch. 1:15 2:11 [g] ver. 31 2:11 [h] Mal. 3:2; [Num. 24:23]
2:12 [i] Deut. 4:30; 1 Sam. 7:3; Jer. 4:1; Hos. 12:6 2:12 [j] [1 Sam. 7:6]
2:13 [k] [Ps. 34:18] 2:13 [l] See Gen. 37:29 2:13 [m] Ex. 34:6; Ps. 86:5, 15; Jonah 4:2 2:13 [n] [Num. 23:19; Ezek. 24:14]
2:14 [o] Jonah 3:9 2:14 [p] Hag. 2:19; Mal. 3:10 2:14 [q] ch. 1:9, 13
2:15 [r] See ver. 1 2:15 [s] See ch. 1:14
2:16 [t] See Josh. 3:5 2:16 [u] [2 Chr. 20:13] 2:16 [v] [Deut. 24:5; Eccles. 3:5; Zech. 12:12-14; 1 Cor. 7:5]
2:17 [w] Ezek. 8:16 2:17 [x] 1 Kgs. 6:3; 2 Chr. 3:4 2:17 [y] 2 Chr. 4:1 2:17 [z] See ch. 1:9 2:17 [a] Ps. 42:3; 79:10; 115:2
2:18 [b] Zech. 1:14; 8:2 2:18 [c] [Ps. 103:13]
2:19 [d] [ch. 1:10; Ps. 4:7]; See Mal. 3:10-12
2:20 [e] Ezek. 47:18; Zech. 14:8 2:20 [f] Zech. 14:8 2:20 [g] Isa. 34:3; [Amos 4:10]
2:21 [h] Ps. 126:2, 3
2:22 [i] See ch. 1:18 2:22 [j] [ch. 1:19] 2:22 [k] [Zech. 8:12]
2:23 [l] Ps. 100:1, 2; Hab. 3:18; Zech. 10:7 2:23 [m] Deut. 11:14; Jer. 5:24 2:23 [n] Hos. 6:3
2:25 [o] ch. 1:4 2:25 [p] ver. 11
2:26 [q] Lev. 25:19 2:26 [r] [Isa. 49:23]
2:27 [s] ch. 3:17 2:27 [t] Hos. 11:9; See Ezek. 37:26 2:27 [u] See Ex. 20:2 2:27 [v] [Isa. 44:8] 2:27 [r] [See ver. 26 above]
2:28 [w] ver. 28-32, cited Acts 2:17-21 2:28 [x] Isa. 32:15; Ezek. 39:29; Zech. 12:10; John 7:39 2:28 [y] [Acts 2:39] 2:28 [z] [Acts 21:9]
2:29 [a] [1 Cor. 12:13]
2:30 [b] [Matt. 24:30; Luke 21:11]
2:31 [c] See ver. 10 2:31 [d] Rev. 6:12 2:31 [e] Mal. 4:5
2:32 [f] Cited Rom. 10:13 2:32 [g] Isa. 46:13; 59:20; Obad. 17 2:32 [h] Jer. 31:7; Mic. 4:7; Zech. 8:12

3:1 [i] Jer. 30:3
3:2 [j] [Zeph. 3:8]; See Zech. 14:2-4 3:2 [k] Isa. 66:16; Jer. 25:31
3:3 [l] Obad. 11; Nah. 3:10
3:4 [m] Isa. 23:1, 2; Jer. 47:4; Amos 1:9 3:4 [n] [Ezek. 25:15, 16] 3:4 [o] [Obad. 15]
3:5 [p] [2 Chr. 21:16, 17]
3:6 [q] [ver. 3]
3:7 [o] [See ver. 4 above]
3:8 [r] See 1 Kgs. 10:1
3:9 [s] [Mic. 3:5]
3:10 [t] [Isa. 2:4]
3:11 [u] [Isa. 54:15] 3:11 [v] [Zech. 14:5]
3:12 [w] ver. 2 3:12 [x] Ps. 96:13; 98:9; 110:6; Isa. 2:4; 3:13; Mic. 4:3
3:13 [y] Rev. 14:15 3:13 [z] [Jer. 51:33; Hos. 6:11; Matt. 13:30, 39; Mark 4:29; John 4:35; Rev. 14:15, 18] 3:13 [a] Rev. 14:20; [Isa. 63:2, 3]
3:14 [b] See ch. 1:15
3:15 [c] See ch. 2:10
3:16 [d] ch. 2:11; Amos 1:2; [Jer. 25:30] 3:16 [e] ch. 2:10 3:16 [f] Isa. 4:6; 25:4
3:17 [g] ch. 2:27; [Ezek. 6:7] 3:17 [h] ver. 21; [Ezek. 43:7] 3:17 [i] ch. 2:1; Ps. 48:1; Isa. 65:11; Jer. 31:23 3:17 [j] Isa. 52:1; Nah. 1:15; Zech. 14:21; [Rev. 21:27; 22:15]
3:18 [k] Jer. 31:12; Amos 9:13 3:18 [l] Isa. 30:25 3:18 [m] Ezek. 47:1 3:18 [n] See Num. 25:1
3:19 [o] See Isa. 19:1-17 3:19 [p] See Isa. 34:5 3:19 [q] Obad. 10
3:20 [r] Ps. 125:1, 2; Ezek. 37:25
3:21 [s] Isa. 4:4; Ezek. 36:25, 29 3:21 [h] [See ver. 17 above]

Footnotes

Amos 1:1 [1] **1:1** Or *sheep breeders*
Amos 1:1 [2] **1:1** Or *during two years*
Amos 1:3 [3] **1:3** Hebrew *I will not turn it back*; also verses 6, 9, 11, 13
Amos 1:5 [4] **1:5** Or *On*
Amos 1:15 [5] **1:15** Or *officials*
Amos 2:1 [1] **2:1** Hebrew *I will not turn it back*; also verses 4, 6
Amos 2:3 [2] **2:3** Or *officials*
Amos 3:11 [1] **3:11** Hebrew *An adversary, one who surrounds the land—he shall bring down*
Amos 3:12 [2] **3:12** The meaning of the Hebrew word is uncertain
Amos 3:15 [3] **3:15** Or *and many houses*
Amos 4:10 [1] **4:10** Hebrew *along with the captivity of your horses*
Amos 4:11 [2] **4:11** That is, a burning stick
Amos 5:7 [1] **5:7** Or *to bitter fruit*
Amos 5:11 [2] **5:11** Or *you tax*
Amos 6:12 [1] **6:12** Or *the sea*
Amos 6:12 [2] **6:12** Or *into bitter fruit*
Amos 6:13 [3] **6:13** *Lo-debar* means *nothing*
Amos 6:13 [4] **6:13** *Karnaim* means *horns* (a symbol of strength)
Amos 7:14 [1] **7:14** Or *am*; twice in this verse
Amos 8:2 [1] **8:2** The Hebrew words for *end* and *summer fruit* sound alike
Amos 8:3 [2] **8:3** Or *palace*
Amos 8:3 [3] **8:3** Or *The singing women of the palace shall wail*
Amos 8:5 [4] **8:5** An *ephah* was about 3/5 bushel or 22 liters; a *shekel* was about 2/5 ounce or 11 grams
Amos 9:1 [1] **9:1** Or *on*
Amos 9:1 [2] **9:1** Hebrew *all of them*
Amos 9:12 [3] **9:12** Hebrew; Septuagint (compare Acts 15:17) *that the remnant of mankind and all the nations who are called by my name may seek the Lord*

Cross-references for Amos

1:1 [a] ch. 7:14, 15 1:1 [b] 2 Sam. 14:2 1:1 [c] See Hos. 1:1 1:1 [d] 2 Kgs. 15:1, 13, 30; 2 Chr. 26:1 1:1 [e] ch. 7:10; 2 Kgs. 14:23 1:1 [f] Zech. 14:5; [Isa. 29:6]

1:2 [g] See Joel 3:16 1:2 [h] [Ps. 65:12] 1:2 [i] ch. 9:3 1:2 [j] See Josh. 19:26

1:3 [k] ver. 9, 11, 13; ch. 2:1, 4, 6; Prov. 30:15, 18, 21, 29 1:3 [l] [Isa. 8:4] 1:3 [m] ver. 13; [2 Kgs. 10:33; Isa. 21:10]

1:4 [n] Jer. 49:27 1:4 [o] 2 Kgs. 13:24, 25

1:5 [p] Jer. 51:30 1:5 [l] [See ver. 3 above] 1:5 [q] See Hos. 4:15 1:5 [r] 2 Kgs. 19:12 1:5 [s] ch. 9:7; [2 Kgs. 16:9] 1:5 [t] ch. 9:7; 2 Kgs. 16:9

1:6 [k] [See ver. 3 above] 1:6 [u] Jer. 47:1, 5; Zeph. 2:4; Zech. 9:5 1:6 [v] 2 Chr. 28:18; See Joel 3:4-6

1:7 [u] [See ver. 6 above]

1:8 [w] ch. 3:9; 1 Sam. 5:1

1:9 [k] [See ver. 3 above] 1:9 [x] See Joel 3:4

1:10 [x] [See ver. 9 above]

1:11 [k] [See ver. 3 above] 1:11 [y] [2 Chr. 28:17] 1:11 [z] Ps. 137:7; [Joel 3:19; Mal. 1:4] 1:11 [a] Ezek. 35:5

1:12 [b] Obad. 9; See 1 Chr. 1:45 1:12 [c] Isa. 63:1; See 1 Chr. 1:44

1:13 [k] [See ver. 3 above] 1:13 [d] Jer. 49:1, 2; Zeph. 2:8, 9 1:13 [e] See Hos. 13:16 1:13 [f] ver. 3

1:14 [g] 2 Sam. 11:1; 12:26; See Ezek. 21:20 1:14 [h] [Ezek. 21:28, 29]

1:15 [i] Jer. 49:3

2:1 [k] [See ch. 1:3 above] 2:1 [j] Zeph. 2:8, 9; See Isa. 15 2:1 [k] [2 Kgs. 3:27]

2:2 [l] Jer. 48:24, 41

2:3 [m] [Jer. 48:7]

2:4 [n] See ch. 1:3 2:4 [o] Lev. 26:14, 15; Neh. 1:7; Ezek. 20:13, 16, 24; [Dan. 9:11] 2:4 [p] Jer. 16:19, 20; Rom. 1:25

2:5 [q] Jer. 17:27; Hos. 8:14

2:6 [n] [See ver. 4 above] 2:6 [r] [Lev. 25:39; 2 Kgs. 4:1] 2:6 [s] ch. 8:6

2:7 [t] Lam. 2:10 2:7 [u] ch. 5:12; Job 24:4; Isa. 10:2 2:7 [v] [1 Cor. 5:1]; See Ezek. 22:11

2:8 [w] See Ex. 22:26
2:9 [x] Deut. 2:31; Josh. 24:8; See Num. 21:21-25 2:9 [y] [Num. 13:32, 33; Isa. 10:33] 2:9 [z] [Job 18:16]
2:10 [a] ch. 3:1; Ex. 12:17, 51 2:10 [b] See Deut. 8:2 2:10 [x] [See ver. 9 above]
2:11 [c] Num. 6:2
2:12 [d] [Num. 6:3] 2:12 [e] ch. 7:13, 16; Isa. 30:10; Mic. 2:6
2:14 [f] [ch. 9:1; Eccles. 9:11] 2:14 [g] [Ps. 33:16]
2:15 [h] [2 Sam. 2:18] 2:15 [i] [Ps. 33:17]
3:1 [j] ch. 7:16; [ch. 2:10]
3:2 [k] Deut. 7:6; 10:15; Ps. 147:19, 20; [Hos. 5:3; 13:5; Mic. 2:3] 3:2 [l] [Matt. 10:15; 11:21, 22; Luke 10:13, 14; 12:47; Rom. 2:9]
3:6 [m] Ezek. 33:4; See Joel 2:1 3:6 [n] [Isa. 45:7; Lam. 3:38; Mic. 1:12]
3:7 [o] Gen. 18:17; [Jer. 15:1]
3:8 [p] [Num. 22:38]
3:9 [q] ch. 1:8 3:9 [r] ch. 4:1; 6:1; [1 Kgs. 16:24] 3:9 [s] Ps. 94:5, 6; 103:6; See 1 Kgs. 21:1-16
3:10 [t] [ch. 6:3; Isa. 3:14, 15]; See Mic. 6:10-12
3:11 [u] [2 Kgs. 17:5, 6]; See 2 Kgs. 18:9-12 3:11 [v] [Isa. 39:6]
3:12 [w] [Ex. 22:13] 3:12 [x] See Jer. 31:8, 9 3:12 [y] [ch. 6:4]
3:13 [z] [Ps. 50:7; 81:8] 3:13 [a] ch. 4:13; Ps. 80:4, 7, 14
3:14 [b] [Hos. 10:15]; See 1 Kgs. 13:1-3 3:14 [c] [2 Kgs. 23:15]
3:15 [d] [ch. 6:11] 3:15 [e] Jer. 36:22 3:15 [f] Judg. 3:20 3:15 [g] 1 Kgs. 22:39; Ps. 45:8
4:1 [h] Ps. 22:12 4:1 [i] ch. 3:9; 6:1 4:1 [j] Hos. 5:11
4:2 [k] Ps. 89:35 4:2 [l] [Jer. 16:16; Hab. 1:15]; See 2 Kgs. 19:28
4:3 [m] [Ezek. 12:5, 12]
4:4 [n] [ch. 5:5; Ezek. 20:39; Matt. 23:32] 4:4 [o] [ch. 5:5; Hos. 4:15; 9:15; 12:11] 4:4 [p] Num. 28:3, 4; [Jer. 7:21]
4:5 [q] Lev. 7:13 4:5 [r] Ex. 35:29; Lev. 22:18, 21; Deut. 12:6 4:5 [s] [Ps. 81:11, 12]
4:6 [t] [Deut. 28:57; Lam. 2:12] 4:6 [u] Jer. 15:7; Hag. 2:17
4:7 [v] Jer. 3:3; [Joel 2:23] 4:7 [w] [Ex. 9:26]
4:8 [x] [ch. 8:12] 4:8 [u] [See ver. 6 above]
4:9 [y] Deut. 28:22; Hag. 2:17 4:9 [z] Joel 1:4 4:9 [u] [See ver. 6 above]

4:10 [a] Deut. 28:27, 60; [Ex. 12:29; Ps. 78:50; Isa. 10:24, 26] 4:10 [b] 2 Kgs. 13:7 4:10 [c] [Joel 2:20] 4:10 [u] [See ver. 6 above]

4:11 [d] [Isa. 13:19] 4:11 [e] Zech. 3:2; [Jude 23] 4:11 [u] [See ver. 6 above]

4:13 [f] [Ps. 102:25] 4:13 [g] [Ps. 139:2] 4:13 [h] [ch. 5:8; 8:9] 4:13 [i] Isa. 58:14; Mic. 1:3 4:13 [j] ch. 3:13; 5:8; 9:6; See Jer. 10:16

5:1 [k] Ezek. 19:1

5:2 [l] Lam. 2:1; [Isa. 47:1]

5:4 [m] 2 Chr. 15:2; Isa. 55:6; Zeph. 2:3

5:5 [n] See ch. 4:4 5:5 [o] ch. 8:14

5:6 [m] [See ver. 4 above] 5:6 [p] [Isa. 9:18, 19] 5:6 [n] [See ver. 5 above]

5:7 [q] [ch. 6:12]

5:8 [r] Job 9:9; 38:31 5:8 [s] Ps. 104:20; [ch. 4:13; 8:9] 5:8 [t] ch. 9:6; [Gen. 6:17; Ps. 104:6, 7] 5:8 [u] See ch. 4:13

5:9 [v] [Jer. 50:32]

5:10 [w] Isa. 29:21; [Prov. 15:5, 10] 5:10 [x] See Ruth 4:1 5:10 [y] [1 Kgs. 22:8]

5:11 [z] [James 2:6] 5:11 [a] Deut. 28:30, 39; Mic. 6:15; Zeph. 1:13

5:12 [b] 1 Sam. 8:3; 12:3; [Ps. 26:10] 5:12 [c] ch. 2:7; Isa. 29:21 5:12 [x] [See ver. 10 above]

5:13 [d] [Eccles. 3:7] 5:13 [e] Mic. 2:3

5:14 [f] [Deut. 30:15, 19; Zeph. 2:3] 5:14 [g] ch. 3:13

5:15 [h] Ps. 97:10; Rom. 12:9 5:15 [x] [See ver. 10 above] 5:15 [i] Joel 2:14; [Ex. 32:30]

5:16 [g] [See ver. 14 above] 5:16 [j] [Jer. 9:17, 18]

5:17 [k] Ex. 12:12

5:18 [l] See Joel 1:15 5:18 [m] See Joel 2:1, 2

5:19 [n] [Isa. 24:18; Jer. 48:44]

5:20 [m] [See ver. 18 above]

5:21 [o] Isa. 1:14; [Jer. 6:20]

5:22 [p] Ps. 51:16, 17; Isa. 1:11

5:23 [q] [ch. 6:5; 8:3; Isa. 5:12]

5:25 [r] Cited Acts 7:42, 43

5:26 [s] [Deut. 32:17; Ezek. 20:16, 24] 5:26 [t] [Isa. 46:7]

5:27 [u] 2 Kgs. 17:6 5:27 [g] [See ver. 14 above]

6:1 [w] Isa. 32:9; Zeph. 1:12; Luke 6:24; James 5:1 6:1 [x] ch. 3:9; 4:1 6:1 [y] [Ezek. 22:6] 6:1 [z] See Ex. 19:5
6:2 [a] Gen. 10:10; Isa. 10:9 6:2 [b] 1 Kgs. 8:65; 2 Kgs. 18:34; Isa. 10:9 6:2 [c] See 1 Sam. 17:4 6:2 [d] [Nah. 3:8]
6:3 [e] [ch. 9:10; Ezek. 12:27] 6:3 [f] See ch. 3:10
6:4 [g] [ch. 3:12] 6:4 [h] [Esth. 1:6] 6:4 [i] [James 5:5]
6:5 [j] See ch. 5:23
6:6 [k] [Isa. 5:12] 6:6 [l] [Dan. 10:3]
6:7 [m] ch. 7:11, 17
6:8 [n] Jer. 22:5; 51:14 6:8 [o] ch. 8:7; [Ps. 47:4] 6:8 [p] [Jer. 17:3]
6:9 [q] [ch. 3:3]
6:10 [r] See 1 Sam. 31:12 6:10 [s] [ch. 5:13; 8:3]
6:11 [t] [ch. 3:15]
6:12 [u] [ch. 5:7] 6:12 [v] Deut. 29:18
6:13 [w] [1 Kgs. 22:11; Mic. 4:13]
6:14 [x] [Jer. 5:15] 6:14 [y] 2 Kgs. 14:25 6:14 [z] See Deut. 1:1
7:1 [a] ch. 8:1 7:1 [b] [Joel 1:4]; See Ex. 10:4
7:2 [c] [Ps. 130:3]
7:3 [d] [Deut. 32:36; Joel 2:13]
7:4 [a] [See ver. 1 above] 7:4 [e] [Rev. 8:7, 8]
7:5 [c] [See ver. 2 above]
7:6 [d] [See ver. 3 above]
7:7 [a] [See ver. 1 above] 7:7 [f] [ver. 17]; See 2 Kgs. 21:13
7:8 [g] ch. 8:2 7:8 [f] [See ver. 7 above]
7:9 [h] Gen. 26:23, 25 7:9 [i] See 2 Kgs. 15:8-12
7:10 [j] 1 Kgs. 12:32 7:10 [k] ch. 1:1 7:10 [l] [Jer. 38:4]
7:11 [m] ch. 6:7
7:12 [n] See 1 Sam. 9:9 7:12 [o] [ch. 1:1] 7:12 [p] [Mic. 3:5, 11]
7:13 [q] See ch. 2:12 7:13 [r] See 1 Kgs. 12:29–13:1
7:14 [s] ch. 1:1; [Zech. 13:5] 7:14 [t] ch. 1:1
7:15 [u] [Ps. 78:71]
7:16 [v] ch. 3:1 7:16 [n] [See ver. 12 above] 7:16 [w] Ezek. 20:46; 21:2; Mic. 2:6 7:16 [x] [ver. 9]

7:17 [y] [Jer. 28:16; 29:21, 31, 32] 7:17 [z] [ver. 7, 8] 7:17 [m] [See ver. 11 above]

8:1 [a] ch. 7:1

8:2 [b] ch. 7:8 8:2 [c] [Jer. 24:1; Mic. 7:1] 8:2 [d] Lam. 4:18

8:3 [e] [ch. 5:23] 8:3 [f] [Jer. 47:2] 8:3 [g] [ch. 6:9] 8:3 [h] [ch. 6:10; Jer. 16:4, 6]

8:4 [i] [Ps. 14:4]

8:5 [j] See Num. 28:11 8:5 [k] [Neh. 13:15, 16] 8:5 [l] Ezek. 45:10; Mic. 6:10, 11; See Hos. 12:7

8:6 [m] ch. 2:6

8:7 [n] ch. 6:8 8:7 [o] Hos. 8:13; 9:9

8:8 [p] [Hos. 4:3] 8:8 [q] ch. 9:5 8:8 [r] [Zech. 10:11]

8:9 [s] Jer. 15:9; Mic. 3:6; Matt. 24:29; [ch. 4:13; 5:8]

8:10 [t] [Jer. 7:34; 16:9; Hos. 2:11] 8:10 [u] Isa. 3:24 8:10 [v] Jer. 6:26; Zech. 12:10

8:11 [w] [Isa. 8:20, 21] 8:11 [x] [Ps. 74:9; Prov. 29:18; Mic. 3:7]

8:12 [x] [See ver. 11 above] 8:12 [y] [ch. 4:8]

8:13 [z] Isa. 51:20 8:13 [a] [Jonah 4:8]

8:14 [b] Deut. 9:21; 1 Kgs. 12:29, 30; Hos. 10:8 8:14 [c] [Acts 9:2] 8:14 [d] ch. 5:5

9:1 [e] Zeph. 2:14 9:1 [f] [Isa. 6:4] 9:1 [g] See Judg. 16:26-30 9:1 [h] [ch. 2:14]

9:2 [i] [Ps. 139:8-10]

9:3 [j] ch. 1:2 9:3 [k] [Job 26:5]

9:4 [l] [Deut. 28:65] 9:4 [m] See Jer. 21:10

9:5 [n] Ps. 46:6 9:5 [o] ch. 8:8

9:6 [p] [Ps. 104:3, 5] 9:6 [q] See ch. 5:8 9:6 [r] See ch. 4:13

9:7 [s] [Zeph. 3:10] 9:7 [t] Ex. 20:2 9:7 [u] Jer. 47:4 9:7 [v] Gen. 10:14 9:7 [w] ch. 1:5

9:8 [x] [ver. 4] 9:8 [y] Jer. 30:11; [Obad. 17]

9:9 [z] [Jer. 15:7; Matt. 3:12; Luke 3:17]

9:10 [a] [ch. 6:3]

9:11 [b] Cited Acts 15:16

9:12 [c] [Obad. 19] 9:12 [d] Cited Acts 15:17, 18

9:13 [e] Lev. 26:5 9:13 [f] Joel 3:18

9:14 [g] Jer. 30:3 9:14 [h] Isa. 61:4 9:14 [i] Jer. 31:5

9:15 [j] Jer. 24:6; Ezek. 34:29 9:15 [k] [Joel 3:20] 9:15 [l] [Jer. 3:18]

Footnotes

Obad. 2 [1] **2** Or *Behold, I have made you small among the nations; you are utterly despised*

Obad. 3 [2] **3** Or *Sela*

Obad. 7 [3] **7** Hebrew lacks *those who eat*

Obad. 7 [4] **7** Hebrew *he has*

Obad. 12 [5] **12** Hebrew *do not enlarge your mouth*

Cross-references for Obadiah

Verse 1 [a] See Jer. 49:7-22; Ezek. 25:12-14 Verse 1 [b] For ver. 1-4, see Jer. 49:14-16

Verse 3 [c] [Num. 24:21, 22] Verse 3 [d] [Isa. 14:13-15]

Verse 5 [e] Jer. 49:9

Verse 6 [f] [Jer. 49:10]

Verse 7 [g] [Ps. 41:9] Verse 7 [h] [Jer. 49:7]

Verse 8 [i] [Isa. 29:14] Verse 8 [j] [Ezek. 35:2]

Verse 9 [k] Amos 1:12; See 1 Chr. 1:45 Verse 9 [j] [See ver. 8 above]

Verse 10 [l] Num. 20:20, 21 Verse 10 [m] [Ezek. 35:9]

Verse 11 [n] Ps. 137:7; [Jer. 12:14] Verse 11 [o] See 2 Kgs. 25:10-20 Verse 11 [p] Joel 3:3

Verse 12 [q] [Ps. 22:17] Verse 12 [r] [Mic. 4:11; 7:8] Verse 12 [s] [1 Sam. 2:3]

Verse 13 [t] [Prov. 17:5] Verse 13 [u] [Ezek. 35:10]

Verse 14 [v] [Ezek. 21:21]

Verse 15 [w] See Joel 1:15 Verse 15 [x] Jer. 50:29; Ezek. 35:15; Hab. 2:8

Verse 16 [y] See Jer. 25:27, 28 Verse 16 [z] See Joel 3:17

Verse 17 [a] [Amos 9:8]; See Joel 2:32 Verse 17 [b] [Amos 9:12]

Verse 18 [c] Zech. 12:6; [Isa. 10:17; Jer. 5:14] Verse 18 [d] See Joel 2:5 Verse 18 [e] Ezek. 25:14

Verse 19 [f] [Josh. 10:40; Judg. 1:9] Verse 19 [b] [See ver. 17 above] Verse 19 [g] ver. 8 Verse 19 [h] Jer. 17:26 Verse 19 [i] See Jer. 23:13

Verse 20 [j] 1 Kgs. 17:9; [Luke 4:26]

Verse 21 [k] [2 Kgs. 13:5; Isa. 19:20; 1 Tim. 4:16; James 5:20] Verse 21 [g] [See ver. 19 above] Verse 21 [l] Ps. 22:28; Dan. 2:44; 7:14, 27; Zech. 14:9; Luke 1:33; 1 Cor. 15:24; Rev. 11:15; 19:6

Footnotes

Jonah 1:2 [1] **1:2** The same Hebrew word can mean *evil* or *disaster*, depending on the context; so throughout Jonah

Jonah 1:13 [2] **1:13** Hebrew *the men dug in* [their oars]

Jonah 1:17 [3] **1:17** Ch 2:1 in Hebrew

Jonah 1:17 [4] **1:17** Or *had appointed*

Jonah 3:3 [1] **3:3** Hebrew *a great city to God*

Jonah 3:3 [2] **3:3** Or *a visit was a three days' journey*

Jonah 3:6 [3] **3:6** Or *had reached*

Jonah 4:1 [1] **4:1** Hebrew *it was exceedingly evil to Jonah*

Jonah 4:6 [2] **4:6** Hebrew *qiqayon*, probably the castor oil plant; also verses 7, 9, 10

Jonah 4:6 [3] **4:6** Or *his evil*

Cross-references for Jonah

1:1 [a] 2 Kgs. 14:25
1:2 [b] Gen. 10:11, 12; 2 Kgs. 19:36; Nah. 1:1; Zeph. 2:13; Matt. 12:41; Luke 11:30, 32 1:2 [c] ch. 3:3; 4:11 1:2 [d] Rev. 18:5
1:3 [e] ch. 4:2 1:3 [f] See 1 Kgs. 10:22 1:3 [g] See Josh. 19:46 1:3 [h] Gen. 4:16; [Ps. 139:9, 10]
1:4 [i] [Ps. 107:25] 1:4 [j] 1 Kgs. 22:48; Ps. 48:7
1:5 [k] [Ps. 107:28] 1:5 [l] [Acts 27:18, 19, 38]
1:6 [k] [See ver. 5 above] 1:6 [m] [ch. 3:9]
1:7 [n] [Judg. 20:9]
1:9 [o] Rev. 11:13 1:9 [p] Ps. 146:6
1:10 [h] [See ver. 3 above]
1:12 [q] [Josh. 7:20]
1:14 [r] Deut. 21:8 1:14 [s] [Ps. 115:3]
1:15 [t] Ps. 65:7; Luke 8:24
1:16 [u] [Gen. 8:20; 31:54] 1:16 [v] See ch. 2:9
1:17 [w] Matt. 12:40; 16:4; [Luke 11:30]
2:2 [x] Ps. 3:4; 120:1; Lam. 3:55 2:2 [y] Ps. 118:5 2:2 [z] Lam. 3:56
2:3 [a] Ps. 88:6, 7 2:3 [b] Ps. 42:7
2:4 [c] Ps. 31:22 2:4 [d] [1 Kgs. 8:35, 38]
2:5 [e] [Lam. 3:54] 2:5 [f] Ps. 69:1
2:7 [g] [2 Chr. 30:27]
2:8 [h] Ps. 31:6; [2 Kgs. 17:15; Jer. 2:5] 2:8 [i] [Jer. 2:13]
2:9 [j] Ps. 50:14; [Hos. 14:2; Heb. 13:15] 2:9 [k] Ps. 3:8
3:2 [l] See ch. 1:2
3:3 [l] [See ver. 2 above]
3:5 [m] [Matt. 12:41; Luke 11:32] 3:5 [n] See 2 Chr. 20:3 3:5 [o] See 2 Sam. 3:31
3:6 [p] [Job 1:20; Ezek. 26:16] 3:6 [q] Job 2:8
3:7 [r] [Dan. 6:26] 3:7 [s] [ch. 4:11; Ps. 36:6; Joel 1:18, 20]
3:8 [s] [See ver. 7 above] 3:8 [t] Jer. 18:11; 36:3 3:8 [u] Isa. 59:6
3:9 [v] 2 Sam. 12:22; Joel 2:14 3:9 [w] Ps. 85:3

3:10 [x] [Jer. 18:8]
4:1 [y] [ver. 4, 9]
4:2 [z] ch. 1:3 4:2 [a] See Joel 2:13
4:3 [b] [1 Kgs. 19:4] 4:3 [c] [Eccles. 7:1]
4:4 [d] [ver. 1, 9]
4:5 [e] [Neh. 8:15]
4:8 [f] Jer. 18:17 4:8 [g] [Ps. 121:6] 4:8 [h] [Amos 8:13] 4:8 [c] [See ver. 3 above]
4:9 [i] [ver. 1, 4]
4:11 [j] See ch. 1:2 4:11 [k] [ch. 3:7]

Footnotes

Mic. 1:2 [1] **1:2** Hebrew *all of them*
Mic. 1:14 [2] **1:14** Or *give dowry*
Mic. 2:3 [1] **2:3** The same Hebrew word can mean *evil* or *disaster*, depending on the context
Mic. 2:7 [2] **2:7** Hebrew *Has the spirit of the Lord grown short?*
Mic. 2:8 [3] **2:8** Or *returning from war*
Mic. 3:2 [1] **3:2** Hebrew *from off them*
Mic. 4:2 [1] **4:2** Or *teaching*
Mic. 4:10 [2] **4:10** Or *push*
Mic. 4:13 [3] **4:13** Hebrew *devote to destruction*
Mic. 5:1 [1] **5:1** Ch 4:14 in Hebrew
Mic. 5:1 [2] **5:1** That is, city
Mic. 5:2 [3] **5:2** Ch 5:1 in Hebrew
Mic. 6:7 [1] **6:7** Or *Will the Lord accept*
Mic. 6:8 [2] **6:8** Or *steadfast love*
Mic. 6:9 [3] **6:9** The meaning of the Hebrew is uncertain
Mic. 6:10 [4] **6:10** Or *Are there still treasures*
Mic. 6:12 [5] **6:12** Hebrew *whose*
Mic. 6:16 [6] **6:16** Hebrew *For the statutes of Omri are kept*
Mic. 6:16 [7] **6:16** Hebrew *its*
Mic. 7:5 [1] **7:5** Hebrew *bosom*
Mic. 7:12 [2] **7:12** Hebrew *he*
Mic. 7:14 [3] **7:14** Hebrew *of Carmel*
Mic. 7:15 [4] **7:15** Hebrew *him*
Mic. 7:19 [5] **7:19** Hebrew *their*

Cross-references for Micah

1:1 [a] [ver. 14] 1:1 [b] Isa. 1:1 1:1 [c] Amos 1:1 1:1 [d] Isa. 7:9; Jer. 23:13

1:2 [e] ch. 3:1, 9; 6:1, 2; See Hos. 5:1 1:2 [f] See Isa. 1:2 1:2 [g] Mal. 3:5 1:2 [h] Ps. 11:4; Jonah 2:7; Hab. 2:20

1:3 [i] Isa. 26:21 1:3 [j] Ps. 115:3 1:3 [k] Amos 4:13; [Deut. 32:13]

1:4 [l] Ps. 97:5; [Judg. 5:5; Amos 9:5, 13; Nah. 1:5]

1:5 [m] See ch. 3:8 1:5 [n] [ver. 13] 1:5 [d] [See ver. 1 above] 1:5 [o] [2 Chr. 28:4]

1:6 [d] [See ver. 1 above] 1:6 [p] [ch. 3:12] 1:6 [q] [1 Kgs. 16:24] 1:6 [r] Ezek. 13:14

1:7 [s] [Hos. 8:6] 1:7 [t] [Hos. 2:12; 9:1]

1:8 [u] [Isa. 22:4] 1:8 [v] See Isa. 20:2-4 1:8 [w] Job 30:29; Ps. 44:19 1:8 [x] Isa. 13:21

1:9 [y] [Hos. 5:13]

1:10 [z] 2 Sam. 1:20 1:10 [a] See 1 Sam. 17:4 1:10 [b] [Jer. 6:26]

1:11 [c] [Isa. 20:4; 47:3]

1:12 [d] See Amos 3:6

1:13 [e] Josh. 10:3; 2 Kgs. 18:14, 17; 2 Chr. 32:9 1:13 [f] [ver. 5; Hos. 13:1]

1:14 [g] [ver. 1] 1:14 [h] Josh. 15:44

1:15 [i] [ch. 2:4; Jer. 6:12] 1:15 [h] [See ver. 14 above] 1:15 [j] See 1 Sam. 22:1, 2

1:16 [k] See Isa. 22:12

2:1 [l] [Isa. 10:1, 2] 2:1 [m] [Ps. 36:4]

2:2 [n] [Isa. 5:8]

2:3 [o] [Jer. 8:3; Amos 3:1, 2] 2:3 [p] [Isa. 2:11, 17] 2:3 [q] Amos 5:13

2:4 [r] Hab. 2:6; See Num. 23:7 2:4 [s] [ch. 1:15] 2:4 [t] [Ps. 68:6]

2:5 [u] Deut. 32:8, 9; [Josh. 14:1, 2]

2:6 [v] See Amos 2:12 2:6 [w] [Amos 8:11, 12] 2:6 [x] [Amos 8:10]

2:7 [v] [See ver. 6 above]

2:8 [y] [2 Chr. 28:8]

2:10 [z] [ch. 1:11, 16] 2:10 [a] Deut. 12:9; [Heb. 13:14] 2:10 [b] Lev. 18:25

2:11 [c] Jer. 5:13 2:11 [d] [Amos 2:12]

2:12 [e] [2 Kgs. 25:11] 2:12 [f] See ch. 4:7 2:12 [h] [Jer. 31:10]
2:13 [i] [2 Kgs. 25:10] 2:13 [j] [ch. 4:10] 2:13 [k] [Isa. 52:12]
3:1 [l] See ch. 1:2 3:1 [m] Jer. 5:5; [Ezek. 22:6, 27]
3:2 [n] [ver. 9] 3:2 [o] [Ezek. 34:3]
3:3 [p] [Ps. 14:4; Isa. 3:15]
3:4 [q] See Prov. 1:28 3:4 [r] Isa. 1:15; See Deut. 31:17
3:5 [s] Jer. 23:13, 32; Ezek. 13:10 3:5 [t] [Jer. 6:14]
3:6 [u] Ezek. 12:24; 13:23 3:6 [v] See Amos 8:9
3:7 [w] Zech. 13:4; [Jer. 37:19] 3:7 [x] [Lev. 13:45] 3:7 [y] See Amos 8:11
3:8 [z] [Jer. 6:11] 3:8 [a] ch. 1:5; Isa. 58:1; [Ezek. 23:36]
3:9 [b] See ch. 1:2 3:9 [c] [ver. 2]
3:10 [d] Jer. 22:13; Ezek. 22:27; Hab. 2:12
3:11 [e] ch. 7:3; Isa. 1:23 3:11 [f] See Jer. 6:13 3:11 [g] [ver. 5; Ezek. 22:25] 3:11 [h] Isa. 48:2 3:11 [i] Jer. 7:4; [Amos 5:14] 3:11 [j] [Jer. 23:17; Amos 9:10]
3:12 [k] Cited Jer. 26:18 3:12 [l] [ch. 1:6] 3:12 [m] ch. 4:2 3:12 [n] [Luke 13:35]
4:1 [o] For ver. 1-3, see Isa. 2:2-4
4:3 [p] [Joel 3:10]
4:4 [q] See 1 Kgs. 4:25 4:4 [r] Isa. 17:2 4:4 [s] See Isa. 1:20
4:5 [t] [Jer. 2:11] 4:5 [u] [Zech. 10:12]
4:6 [v] [ver. 1] 4:6 [w] See Ezek. 11:17 4:6 [x] Ezek. 34:16; Zeph. 3:19
4:7 [y] ch. 2:12; 5:7, 8; Joel 2:32; Zeph. 2:7 4:7 [z] Isa. 24:23; [Dan. 7:14; Luke 1:33] 4:7 [a] Ps. 2:6; Heb. 12:22
4:9 [b] Jer. 8:19 4:9 [c] [Isa. 3:3] 4:9 [d] Jer. 6:24
4:10 [e] [John 16:20, 21] 4:10 [f] [ch. 2:13] 4:10 [g] Isa. 39:6, 7 4:10 [h] See Isa. 44:22, 23
4:11 [i] Zech. 12:3 4:11 [j] ch. 7:10; Obad. 12
4:12 [k] [Isa. 10:7] 4:12 [l] [Joel 3:13; Hab. 3:12; Matt. 3:12; Luke 3:17]
4:13 [m] Lev. 27:28 4:13 [n] Isa. 23:18 4:13 [o] Ps. 97:5
5:1 [p] See 1 Kgs. 22:24
5:2 [q] Cited Matt. 2:6; [John 7:42] 5:2 [r] [Heb. 7:14] 5:2 [s] [Gen. 49:10; Isa. 9:6, 7; Jer. 30:21; Zech. 9:9] 5:2 [t] Hos. 6:3 5:2 [u] Ps. 90:2; [Prov. 8:22, 23; John 1:1]
5:3 [v] [ch. 4:9, 10] 5:3 [w] [ch. 4:7]

5:4 [x] Isa. 40:11; [ch. 7:14] 5:4 [y] See Isa. 11:3-5 5:4 [z] Ps. 72:8; Isa. 52:13; Luke 1:32
5:5 [a] [Isa. 9:6; Zech. 9:10; Eph. 2:14] 5:5 [b] [2 Kgs. 18:13] 5:5 [c] [Isa. 3:2, 3]
5:6 [d] Gen. 10:8, 10, 11 5:6 [b] [See ver. 5 above]
5:7 [w] [See ver. 3 above]
5:8 [w] [See ver. 3 above] 5:8 [e] [Hos. 5:14]
5:9 [f] Isa. 26:11
5:10 [g] [ch. 4:1, 6] 5:10 [h] Zech. 9:10; [Isa. 2:7; Hag. 2:22]
5:11 [i] ver. 14; Isa. 17:9; 27:10; [Hos. 8:14; Zech. 2:4]
5:12 [j] [2 Kgs. 9:22] 5:12 [k] Deut. 18:10; [Isa. 2:6]
5:13 [l] Zech. 13:2 5:13 [m] Hos. 3:4 5:13 [n] [Isa. 17:8]
5:14 [o] Ex. 34:13; See Deut. 16:21 5:14 [i] [See ver. 11 above]
5:15 [p] [ver. 8; Ps. 149:7; 2 Thess. 1:8]
6:1 [q] See ch. 1:2
6:2 [r] Ps. 50:1, 4; Ezek. 36:4 6:2 [s] Isa. 1:18; See Hos. 4:1
6:3 [t] Isa. 5:4; [Jer. 2:5, 31] 6:3 [u] Isa. 43:22, 23; [Mal. 1:13]
6:4 [v] Ex. 12:51; Hos. 12:13; Amos 2:10 6:4 [w] 2 Sam. 7:23 6:4 [x] Ex. 15:20; Num. 12:1, 2
6:5 [y] See Num. 22:5 6:5 [z] Num. 25:1 6:5 [a] [Judg. 5:11]
6:6 [b] [Hos. 5:6; Heb. 10:4] 6:6 [c] Isa. 57:15
6:7 [d] See 1 Sam. 15:22 6:7 [e] 2 Kgs. 3:27; 16:3; 21:6; 23:10; [Lev. 18:21]
6:8 [f] [Deut. 10:12] 6:8 [g] [Gen. 5:22]
6:9 [h] Isa. 30:27 6:9 [i] Isa. 10:5; 30:32
6:11 [j] See Hos. 12:7
6:12 [k] Amos 3:10; Hab. 1:2, 3 6:12 [l] Hos. 7:13 6:12 [m] Jer. 9:8
6:13 [n] ch. 7:13
6:14 [o] Hos. 4:10
6:15 [p] [Zeph. 1:13; Hag. 1:6]
6:16 [q] 1 Kgs. 16:25, 26; [ch. 1:13] 6:16 [r] See 1 Kgs. 16:30-33; 21:25, 26 6:16 [s] See 2 Chr. 29:8 6:16 [t] Isa. 25:8
7:1 [u] Isa. 24:13; [Isa. 17:6] 7:1 [v] Hos. 9:10
7:2 [w] [Ps. 12:1; Isa. 57:1] 7:2 [x] Ps. 14:1, 3 7:2 [y] [Ps. 10:9; Hos. 6:8, 9] 7:2 [z] Isa. 9:19

7:3 [a] [Zeph. 3:7] 7:3 [b] [Ps. 82:1, 2] 7:3 [c] ch. 3:11
7:4 [d] [2 Sam. 23:6, 7; Nah. 1:10]; See Ezek. 2:6 7:4 [e] See Ezek. 33:2 7:4 [f] [ch. 3:6, 7; Isa. 22:5]
7:5 [g] Jer. 9:4 7:5 [h] [Ps. 141:3]
7:6 [i] Ezek. 22:7; [Matt. 10:21, 35; Luke 12:53] 7:6 [j] Cited Matt. 10:36
7:7 [k] [Lam. 3:26]
7:8 [l] [Jer. 50:11; Lam. 4:21] 7:8 [m] ver. 10 7:8 [n] Ps. 37:24 7:8 [o] Ps. 112:4
7:9 [p] [Jer. 10:19] 7:9 [q] See 1 Sam. 24:15 7:9 [r] Ps. 37:6
7:10 [s] ver. 8 7:10 [t] See Joel 2:17 7:10 [u] ch. 4:11 7:10 [v] Ps. 18:42; See 2 Sam. 22:43
7:11 [w] [Ps. 102:13]
7:12 [y] [Isa. 11:11, 16; 19:23, 24; 27:13; Hos. 11:11; Zech. 10:10] 7:12 [z] See Gen. 31:21 7:12 [a] Zech. 9:10
7:13 [b] ch. 6:13
7:14 [c] Ps. 28:9; [ch. 5:4] 7:14 [d] Ps. 23:4 7:14 [e] Jer. 50:19; [Zech. 10:10] 7:14 [f] See Josh. 19:26
7:15 [g] Ps. 78:12; See Isa. 11:16
7:16 [h] [Isa. 26:11; 52:15] 7:16 [i] See Judg. 18:19
7:17 [j] Ps. 72:9; Isa. 49:23 7:17 [k] Ps. 18:45 7:17 [l] [ch. 4:1]
7:18 [m] See Ex. 15:11 7:18 [n] Jer. 50:20; See Ex. 34:7 7:18 [o] Ps. 103:9
7:19 [p] Ps. 80:14 7:19 [q] [Rom. 6:14] 7:19 [r] [Isa. 38:17]
7:20 [s] [Luke 1:72, 73] 7:20 [t] Ps. 105:9, 10

Footnotes

Nah. 1:8 [1] **1:8** Hebrew *of her place*
Nah. 1:15 [2] **1:15** Ch 2:1 in Hebrew
Nah. 2:1 [1] **2:1** Hebrew *gird your loins*
Nah. 2:5 [2] **2:5** Or *the mantelet*
Nah. 2:7 [3] **2:7** The meaning of the Hebrew word rendered *its mistress* is uncertain
Nah. 2:7 [4] **2:7** Or *exiled*
Nah. 2:8 [5] **2:8** Compare Septuagint; the meaning of the Hebrew is uncertain
Nah. 2:13 [6] **2:13** Hebrew *her*
Nah. 3:8 [1] **3:8** Hebrew *No-amon*
Nah. 3:9 [2] **3:9** Hebrew *your*
Nah. 3:17 [3] **3:17** Or *marshals*

Cross-references for Nahum

1:1 [a] See Isa. 13:1 1:1 [b] ch. 2:8; 3:7; See Jonah 1:2

1:2 [c] See Ex. 20:5 1:2 [d] [Ps. 92:9] 1:2 [e] [Ps. 103:9]

1:3 [f] See Ex. 34:6 1:3 [g] Job 9:4; Ps. 147:5 1:3 [h] See Ex. 34:7 1:3 [i] [Ps. 97:2]; See Ps. 18:9-13

1:4 [j] Ps. 106:9; [Isa. 50:2] 1:4 [k] Isa. 33:9 1:4 [l] See Josh. 19:26

1:5 [m] [Jer. 4:24; Hab. 3:6] 1:5 [n] Amos 9:13 1:5 [o] Ps. 98:7

1:6 [p] [Mal. 3:2] 1:6 [q] 2 Chr. 34:21; [Ps. 79:6] 1:6 [r] Ezek. 38:20

1:7 [s] Jer. 33:11; See Ps. 100:5 1:7 [t] Ps. 46:1; Isa. 25:4 1:7 [u] Ps. 1:6; John 10:14, 27; 1 Cor. 8:3; 2 Tim. 2:19

1:8 [v] [Isa. 30:28] 1:8 [w] Isa. 8:22

1:9 [x] [Isa. 10:7] 1:9 [y] [Jer. 4:27]

1:10 [z] See Mic. 7:4 1:10 [a] See Joel 2:5

1:11 [b] [ver. 9; 2 Kgs. 19:22, 23]

1:12 [c] Isa. 10:33, 34; [Isa. 37:36] 1:12 [d] ver. 9; [Isa. 9:1]

1:13 [e] [Isa. 9:4; 10:27; 14:25]

1:14 [f] [Ps. 109:13] 1:14 [g] [2 Kgs. 19:37] 1:14 [h] [Isa. 30:33]; See Ezek. 32:21-23 1:14 [i] [ch. 3:6]

1:15 [j] See Isa. 52:7 1:15 [k] [Rom. 10:15] 1:15 [l] [Isa. 30:29] 1:15 [m] See Num. 30:2 1:15 [n] [ver. 12]; See Joel 3:17

2:1 [o] [Jer. 51:20] 2:1 [p] [Jer. 51:12]

2:2 [q] [Isa. 37:31] 2:2 [r] See Ps. 80:8-13; Isa. 5:1-7

2:3 [s] [Ezek. 23:14, 15]

2:4 [t] [ch. 3:2]

2:5 [u] ch. 3:18 2:5 [v] Jer. 46:12

2:6 [w] [Isa. 45:1] 2:6 [x] [Isa. 14:31]

2:7 [y] [Isa. 22:8] 2:7 [z] Isa. 38:14

2:8 [b] See ch. 1:1 2:8 [c] Jer. 46:5

2:10 [d] See Zeph. 2:13-15 2:10 [e] Ps. 22:14; Isa. 13:7 2:10 [f] Dan. 5:6 2:10 [g] Isa. 21:3 2:10 [h] Joel 2:6

2:11 [i] Isa. 5:29; Jer. 2:15 2:11 [j] See Isa. 17:2

2:12 [k] [Ezek. 19:3] 2:12 [l] [ver. 9; ch. 3:1]
2:13 [m] ch. 3:5; [Zeph. 2:5]; See Ezek. 13:8 2:13 [n] [Ps. 46:9] 2:13 [o] [2 Kgs. 19:9, 23]
3:1 [p] Ezek. 24:9; [Hab. 2:12] 3:1 [q] [ch. 2:12]
3:2 [r] [ch. 2:4] 3:2 [s] [Judg. 5:22] 3:2 [t] [Joel 2:5]
3:3 [u] Hab. 3:11 3:3 [v] [2 Kgs. 19:35]
3:4 [w] [Rev. 17:2; 18:3] 3:4 [x] [Isa. 47:9, 12]
3:5 [m] [See ch. 2:13 above] 3:5 [y] Jer. 13:22, 26; [Isa. 3:17; 47:3] 3:5 [z] Hab. 2:16
3:6 [a] Mal. 2:9; [ch. 1:14] 3:6 [b] Heb. 10:33; [1 Cor. 4:9]
3:7 [c] Jer. 51:9; Rev. 18:10 3:7 [d] [Zeph. 2:13]; See ch. 1:1 3:7 [e] Isa. 51:19; Jer. 15:5 3:7 [f] Lam. 1:2, 9, 16, 17, 21
3:8 [g] [Amos 6:2] 3:8 [h] Jer. 46:25 3:8 [i] [Ezek. 29:3]
3:9 [j] See Dan. 11:43 3:9 [k] Gen. 10:6 3:9 [l] See 2 Chr. 12:3
3:10 [m] Isa. 20:4 3:10 [n] Isa. 13:16 3:10 [o] Joel 3:3; Obad. 11 3:10 [p] [Ps. 149:8]
3:11 [q] Jer. 25:17, 27; [Ps. 75:8; Isa. 51:17; Obad. 16] 3:11 [r] [Jer. 4:5, 6]
3:12 [s] [Rev. 6:13]
3:13 [t] Isa. 19:16; Jer. 51:30
3:14 [u] [Isa. 22:11] 3:14 [r] [See ver. 11 above]
3:15 [v] [Joel 2:3] 3:15 [w] [Joel 1:4, 6]
3:16 [x] [Ezek. 27:23, 24] 3:16 [w] [See ver. 15 above]
3:17 [z] [Isa. 10:8] 3:17 [w] [See ver. 15 above] 3:17 [a] Jer. 51:27
3:18 [b] [Ps. 76:5] 3:18 [c] ch. 2:5 3:18 [d] [1 Kgs. 22:17]
3:19 [e] Jer. 10:19; Mic. 1:9 3:19 [f] Lam. 2:15; [Zeph. 2:15] 3:19 [g] [Isa. 37:18]

Footnotes

Hab. 1:15 [1] **1:15** That is, the wicked foe
Hab. 1:16 [2] **1:16** Hebrew *his portion is fat*
Hab. 2:4 [1] **2:4** Or *faithfulness*
Hab. 2:5 [2] **2:5** Masoretic Text; Dead Sea Scroll *wealth*
Hab. 2:5 [3] **2:5** The meaning of the Hebrew of these two lines is uncertain
Hab. 3:5 [1] **3:5** Hebrew *feet*
Hab. 3:9 [2] **3:9** The meaning of the Hebrew line is uncertain
Hab. 3:13 [3] **3:13** The meaning of the Hebrew line is uncertain
Hab. 3:19 [4] **3:19** Hebrew *my stringed*

Cross-references for Habakkuk

1:1 [a] See Nah. 1:1
1:2 [b] Ps. 13:1; 89:46 1:2 [c] Mic. 6:12
1:3 [d] See Jer. 9:2-6 1:3 [c] [See ver. 2 above]
1:4 [e] [Mic. 7:3] 1:4 [f] [Job 21:7; Jer. 12:1]
1:5 [g] Cited Acts 13:41 1:5 [h] [Isa. 28:21; 29:14]
1:6 [i] See Jer. 5:15 1:6 [j] [ch. 2:5] 1:6 [k] [ch. 2:6]
1:7 [l] [ver. 10, 11]
1:8 [m] Jer. 4:13 1:8 [n] Jer. 5:6; Zeph. 3:3 1:8 [o] See Deut. 28:49
1:9 [p] [ch. 2:17] 1:9 [r] See Josh. 11:4
1:10 [s] [Nah. 3:12] 1:10 [t] [Ezek. 4:2]
1:11 [u] [Hos. 13:16] 1:11 [v] [ver. 7]
1:12 [w] Deut. 33:27; Ps. 90:2; 93:2 1:12 [x] [Mal. 3:6] 1:12 [y] See Isa. 10:5-7 1:12 [z] See Deut. 32:4
1:13 [a] [Ps. 5:5] 1:13 [b] Jer. 12:1 1:13 [c] Ps. 35:22
1:15 [d] Jer. 16:16; Amos 4:2 1:15 [e] [Isa. 19:8]
1:16 [f] [ver. 11]
1:17 [g] [ch. 2:10]
2:1 [h] Isa. 21:8 2:1 [i] Jer. 6:17; Ezek. 33:2 2:1 [j] Ps. 85:8
2:2 [k] Isa. 8:1; 30:8; [Rev. 1:19]
2:3 [l] [Dan. 10:14]; See Ezek. 7:5-7 2:3 [m] Zeph. 3:8; See Isa. 8:17 2:3 [n] Cited Heb. 10:37; [2 Pet. 3:9]
2:4 [o] Cited Rom. 1:17; Gal. 3:11; Heb. 10:38; [John 3:36]
2:5 [p] ch. 1:13; Isa. 21:2 2:5 [q] [Prov. 27:20] 2:5 [r] Jer. 27:7; [ch. 1:6; Dan. 2:37, 38]
2:6 [s] Mic. 2:4; See Num. 23:7 2:6 [t] ver. 19; Isa. 5:8 2:6 [u] [ch. 1:6] 2:6 [v] See Zech. 1:12 2:6 [w] [Ezek. 18:7]
2:7 [x] See Isa. 21:5-9
2:8 [y] [Isa. 33:1] 2:8 [z] ver. 17
2:9 [t] [See ver. 6 above] 2:9 [a] [Isa. 14:13] 2:9 [b] Jer. 49:16; [Num. 24:21]
2:10 [c] [ch. 1:17]

2:11 [d] [Luke 19:40]
2:12 [t] [See ver. 6 above] 2:12 [e] See Mic. 3:10
2:13 [f] Jer. 51:58
2:14 [g] Isa. 11:9 2:14 [h] Ps. 72:19
2:15 [t] [See ver. 6 above] 2:15 [i] [ver. 5; Jer. 51:7] 2:15 [j] Lam. 4:21; [Gen. 9:22]
2:16 [k] Nah. 3:5 2:16 [l] Jer. 25:15, 26 2:16 [m] [Nah. 3:6]
2:17 [n] ver. 8 2:17 [o] [Isa. 14:8; Jer. 22:23]
2:18 [p] Isa. 44:10 2:18 [q] Jer. 10:8, 14; Zech. 10:2 2:18 [r] Ps. 115:5; 1 Cor. 12:2
2:19 [s] ver. 6, 9, 12, 15 2:19 [t] See 1 Kgs. 18:26, 27 2:19 [u] Ps. 135:17; Jer. 10:14
2:20 [v] Ps. 11:4; Mic. 1:2 2:20 [w] [Zeph. 1:7; Zech. 2:13]
3:2 [x] ver. 16; [Ps. 44:1] 3:2 [y] Ps. 90:16 3:2 [z] Ps. 85:6 3:2 [a] [Ps. 77:9]
3:3 [b] See 1 Chr. 1:45 3:3 [c] See Deut. 33:2
3:4 [d] See Ezek. 1:27
3:5 [e] [2 Kgs. 19:35]; See Ex. 12:29, 30; 1 Chr. 21:11-15 3:5 [f] [Job 18:11]
3:6 [g] [Ps. 60:6] 3:6 [h] Gen. 49:26; Deut. 33:15 3:6 [i] Mic. 1:4; Nah. 1:5 3:6 [j] [Isa. 51:9]
3:7 [k] Judg. 3:8 3:7 [l] See Judg. 8:19-21
3:8 [m] [Ps. 114:5] 3:8 [n] Deut. 33:26, 27; Ps. 18:10; 68:4, 17; 104:3; Isa. 19:1; 66:15
3:9 [p] Ps. 78:15, 16
3:10 [q] Ex. 19:18; See Judg. 5:5 3:10 [r] Ps. 93:3 3:10 [s] [Ex. 14:22; 15:8]
3:11 [t] See Josh. 10:12, 13 3:11 [u] [ver. 5]; See 2 Sam. 22:15
3:12 [v] [Josh. 10:42] 3:12 [w] [Mic. 4:12, 13]
3:13 [v] [See ver. 12 above] 3:13 [x] 1 Chr. 16:22; Ps. 105:15 3:13 [y] Ps. 68:21; 110:6
3:15 [z] [Ps. 77:19]
3:16 [a] ver. 2 3:16 [b] Jer. 4:19 3:16 [c] [Prov. 12:4] 3:16 [d] [Ps. 94:13; Isa. 14:3, 4]
3:18 [e] [Job 13:15] 3:18 [f] Ps. 9:14; 13:5; 21:1; 35:9; Luke 1:47; See Joel 2:23

3:19 [g] See 2 Sam. 2:18 3:19 [h] Amos 4:13; Mic. 1:3 3:19 [i] Deut. 32:13; 33:29 3:19 [j] See Ps. 4 3:19 [k] Isa. 38:20

Footnotes

Zeph. 1:3 [1] **1:3** Or *stumbling blocks* (that is, idols)
Zeph. 1:9 [2] **1:9** Or *their Lord's*
Zeph. 1:11 [3] **1:11** Or *all the people of Canaan*
Zeph. 1:12 [4] **1:12** Hebrew *are thickening on the dregs* [of their wine]
Zeph. 2:2 [1] **2:2** Hebrew *gives birth*
Zeph. 2:3 [2] **2:3** Or *who carry out his judgment*
Zeph. 2:6 [3] **2:6** Or *caves*
Zeph. 2:14 [4] **2:14** Hebrew *beasts of every nation*
Zeph. 2:14 [5] **2:14** The identity of the animals rendered *owl* and *hedgehog* is uncertain
Zeph. 3:7 [1] **3:7** Hebrew *her*
Zeph. 3:7 [2] **3:7** Hebrew *her*
Zeph. 3:18 [3] **3:18** The meaning of the Hebrew is uncertain

Cross-references for Zephaniah

1:1 [a] Jer. 1:2 1:1 [b] 2 Kgs. 22:1
1:2 [c] Jer. 8:13; [ver. 18; 2 Kgs. 22:16, 17]
1:3 [d] Hos. 4:3 1:3 [e] See Ezek. 7:19 1:3 [f] Ezek. 14:17
1:4 [g] See 2 Kgs. 23:4
1:5 [h] Jer. 19:13 1:5 [i] [1 Kgs. 18:21; 2 Kgs. 17:33, 41] 1:5 [j] 1 Kgs. 11:5, 33
1:6 [k] Jer. 2:13, 17; 15:6 1:6 [l] [Jer. 5:24; Heb. 11:6]
1:7 [m] [Hab. 2:20] 1:7 [n] [ver. 14]; See Joel 1:15 1:7 [o] Isa. 34:6; Jer. 46:10; Ezek. 39:17, 19 1:7 [p] 1 Sam. 16:5
1:8 [q] 2 Kgs. 24:12, 14; 25:7 1:8 [r] [Matt. 22:11]
1:9 [s] [1 Sam. 5:5]
1:10 [t] See 2 Chr. 33:14 1:10 [u] Zech. 11:3 1:10 [v] 2 Kgs. 22:14
1:11 [w] Zech. 11:2; James 5:1
1:12 [x] Amos 9:3 1:12 [y] Jer. 48:11; [Amos 6:1] 1:12 [z] Ps. 94:7; Ezek. 8:12; Mal. 2:17; 3:14, 15
1:13 [a] Isa. 42:22 1:13 [b] See Amos 5:11 1:13 [c] See Mic. 6:15
1:14 [d] [ver. 7; Ezek. 7:7, 12] 1:14 [e] [Isa. 33:7]
1:15 [f] See Joel 1:15 1:15 [g] Job 30:3 1:15 [h] See Joel 2:2
1:16 [i] [Jer. 4:19] 1:16 [j] [Isa. 2:15]
1:17 [k] Jer. 10:18 1:17 [l] Deut. 28:29; Isa. 59:10 1:17 [m] Ps. 79:3 1:17 [n] [Ps. 83:10]
1:18 [o] Ezek. 7:19; [Prov. 11:4] 1:18 [p] [ch. 3:8] 1:18 [q] Ezek. 36:5 1:18 [r] [ver. 2, 3]
2:1 [s] Jer. 6:15
2:2 [t] [ch. 3:8] 2:2 [u] Ps. 1:4 2:2 [v] [2 Kgs. 23:26]
2:3 [w] See Amos 5:6 2:3 [x] Ps. 76:9; Isa. 11:4 2:3 [y] [Amos 5:14, 15] 2:3 [z] [Isa. 2:10; 26:20, 21]
2:4 [a] Zech. 9:5, 6; [Jer. 47:5]; See Amos 1:6-8
2:5 [b] Jer. 47:7; Ezek. 25:16 2:5 [c] See 1 Sam. 30:14 2:5 [d] [Nah. 2:13] 2:5 [e] [Josh. 13:3] 2:5 [f] ch. 3:6
2:6 [g] ver. 7 2:6 [h] Isa. 65:10

2:7 [i] [Josh. 19:29] 2:7 [j] [ch. 3:13; Obad. 19] 2:7 [h] [See ver. 6 above] 2:7 [k] Zech. 10:3; Luke 1:68 2:7 [l] ch. 3:20
2:8 [m] [Jer. 48:27] 2:8 [n] Ezek. 25:3, 6 2:8 [o] [Jer. 49:1]
2:9 [p] Isa. 49:18; See Ezek. 16:48 2:9 [q] Deut. 29:23; See Isa. 13:19
2:10 [r] Isa. 16:6
2:11 [s] [Isa. 17:4] 2:11 [t] Ps. 22:27 2:11 [u] See Gen. 10:5
2:12 [v] [ch. 3:10]
2:13 [w] [Isa. 10:12] 2:13 [x] Nah. 3:7
2:14 [y] Isa. 13:21, 22; 34:14 2:14 [z] Isa. 34:11 2:14 [a] [Jer. 22:14, 15]
2:15 [b] Isa. 47:8 2:15 [c] [Ezek. 25:5] 2:15 [d] Jer. 19:8 2:15 [e] [Nah. 3:19]
3:1 [f] Jer. 6:6
3:2 [g] Jer. 5:3 3:2 [h] [ver. 12]
3:3 [i] Ezek. 22:27; [Mic. 3:9, 10] 3:3 [j] Hab. 1:8
3:4 [k] Jer. 23:11; Hos. 9:7 3:4 [l] Ezek. 22:26
3:5 [m] [Jer. 12:1] 3:5 [n] [ch. 2:1]
3:6 [o] See ch. 2:4-15 3:6 [p] [Zech. 7:14; 9:8]
3:7 [q] [Jer. 36:3] 3:7 [r] [ver. 2] 3:7 [s] [Mic. 7:3]
3:8 [t] Hab. 2:3; See Isa. 8:17 3:8 [u] Joel 3:2 3:8 [v] [ch. 1:18]
3:9 [w] Isa. 19:18
3:10 [x] Ps. 68:31; Isa. 11:11; 60:4 3:10 [y] [ch. 2:12]
3:11 [z] Isa. 2:11 3:11 [a] [Isa. 54:4] 3:11 [b] [Mal. 4:1] 3:11 [c] Jer. 7:4; [Matt. 3:9]
3:12 [d] Isa. 14:32; [Matt. 5:3] 3:12 [e] [ver. 2]
3:13 [f] [ch. 2:7] 3:13 [g] Isa. 60:21 3:13 [h] [Rev. 14:5] 3:13 [i] See Mic. 5:4
3:14 [j] Isa. 12:6; 54:1; Zech. 2:10; 9:9
3:15 [k] Matt. 27:42; John 1:49 3:15 [l] Ps. 46:5; Zech. 2:10; [Rev. 21:3]
3:16 [z] [See ver. 11 above] 3:16 [m] [Isa. 35:3; Heb. 12:12]
3:17 [l] [See ver. 15 above] 3:17 [n] [Isa. 63:1] 3:17 [o] Isa. 62:5; Jer. 32:41
3:18 [p] Lam. 1:4; 2:6
3:19 [q] [Isa. 60:14] 3:19 [r] Mic. 4:6, 7 3:19 [s] Isa. 61:7 3:19 [t] [Jer. 13:11; 33:9]
3:20 [u] Isa. 11:12; Jer. 32:37; Ezek. 11:17 3:20 [v] ch. 2:7

Footnotes

Hag. 2:15 [1] **2:15** Or *backward*; also verse 18

Hag. 2:16 [2] **2:16** Probable reading (compare Septuagint); Hebrew *Lord, since they were. When*

Hag. 2:23 [3] **2:23** Hebrew *the*

Cross-references for Haggai

1:1 [a] ver. 15; ch. 2:10; Ezra 4:24; 5:1; Zech. 1:1, 7 1:1 [b] See 1 Chr. 3:19 1:1 [c] See 1 Chr. 3:17 1:1 [d] See Ezra 3:2 1:1 [e] 1 Chr. 6:15

1:3 [f] Ezra 5:1

1:4 [g] [2 Sam. 7:2]; See Ps. 132:3-5 1:4 [h] Neh. 2:3, 17; Isa. 64:11; Jer. 33:10, 12

1:5 [i] [ch. 2:15, 18]

1:6 [j] See Mic. 6:15 1:6 [k] Hos. 4:10 1:6 [l] [Zech. 8:10]

1:7 [i] [See ver. 5 above]

1:8 [m] [Ps. 132:13, 14] 1:8 [n] [ch. 2:9]

1:9 [j] [See ver. 6 above] 1:9 [o] [ch. 2:17] 1:9 [h] [See ver. 4 above]

1:10 [p] [Jer. 5:24, 25; Zech. 8:12]; See 1 Kgs. 8:35

1:11 [q] 2 Kgs. 8:1; [Ps. 105:16] 1:11 [r] Hos. 2:9 1:11 [s] ch. 2:17; Ps. 128:2

1:12 [t] Ezra 5:2 1:12 [u] ver. 1 1:12 [v] ch. 2:2

1:13 [w] ch. 2:4; [Isa. 43:5]

1:14 [x] [2 Chr. 36:22; Ezra 1:1] 1:14 [u] [See ver. 12 above] 1:14 [y] ver. 1 1:14 [z] ch. 2:2 1:14 [a] [ch. 2:4; Ezra 5:8]

1:15 [b] [ver. 1]

2:1 [c] [Lev. 23:34, 36]

2:2 [d] ch. 1:1

2:3 [e] [Ezra 3:12] 2:3 [f] [ver. 9] 2:3 [g] [Zech. 4:10]

2:4 [h] Zech. 8:9; [Zech. 4:6, 7] 2:4 [d] [See ver. 2 above] 2:4 [i] [ch. 1:14] 2:4 [j] ch. 1:13

2:5 [k] See Ex. 29:45 2:5 [l] Neh. 9:20 2:5 [m] Zech. 8:13, 15

2:6 [n] Cited Heb. 12:26 2:6 [o] ver. 21

2:7 [p] [Isa. 60:1]

2:8 [q] [1 Chr. 29:14, 16]

2:9 [r] [ch. 1:8] 2:9 [s] [Zech. 6:13; Eph. 2:14]

2:10 [t] ver. 18, 20 2:10 [u] ch. 1:1

2:11 [v] See Lev. 10:10, 11

2:12 [w] Jer. 11:15 2:12 [x] [ver. 14]

2:13 [y] Lev. 22:4, 6 2:13 [z] [Num. 19:22]
2:14 [a] [Isa. 64:6]
2:15 [b] [ch. 1:5]
2:16 [c] [ch. 1:6]
2:17 [d] Amos 4:9; [ch. 1:9; Deut. 28:22] 2:17 [e] Jer. 5:3; Amos 4:6
2:18 [b] [See ver. 15 above] 2:18 [f] ver. 10 2:18 [g] Ezra 3:10; Zech. 8:9
2:19 [h] [Zech. 8:12] 2:19 [i] Joel 2:14
2:20 [f] [See ver. 18 above]
2:21 [j] ch. 1:1; [Zech. 4:6] 2:21 [k] ver. 6
2:22 [l] Dan. 2:44; Zech. 12:9; [Matt. 24:7] 2:22 [m] [Mic. 5:10] 2:22 [n] [Zech. 14:13]
2:23 [j] [See ver. 21 above] 2:23 [o] [Isa. 43:10] 2:23 [p] ch. 1:1 2:23 [q] Jer. 22:24

Footnotes

Zech. 1:18 [1] **1:18** Ch 2:1 in Hebrew
Zech. 2:1 [1] **2:1** Ch 2:5 in Hebrew
Zech. 2:8 [2] **2:8** Or *he sent me after glory*
Zech. 3:1 [1] **3:1** Hebrew *the Accuser* or *the Adversary*
Zech. 3:2 [2] **3:2** That is, a burning stick
Zech. 3:9 [3] **3:9** Or *facets*
Zech. 4:12 [1] **4:12** Hebrew lacks *oil*
Zech. 4:14 [2] **4:14** Hebrew *two sons of new oil*
Zech. 5:2 [1] **5:2** A *cubit* was about 18 inches or 45 centimeters
Zech. 5:3 [2] **5:3** Hebrew lacks *falsely* (supplied from verse 4)
Zech. 5:6 [3] **5:6** Hebrew *ephah*; also verses 7–11. An *ephah* was about 3/5 bushel or 22 liters
Zech. 5:6 [4] **5:6** One Hebrew manuscript, Septuagint, Syriac; most Hebrew manuscripts *eye*
Zech. 6:3 [1] **6:3** Or *and the fourth chariot strong dappled horses*
Zech. 6:14 [2] **6:14** An alternate spelling of *Heldai* (verse 10)
Zech. 7:11 [1] **7:11** Hebrew *and made their ears too heavy to hear*
Zech. 7:13 [2] **7:13** Hebrew *he*
Zech. 9:1 [1] **9:1** Or *For the eye of mankind, especially of all the tribes of Israel, is toward the* LORD
Zech. 9:6 [2] **9:6** Or *a foreign people*; Hebrew *a bastard*
Zech. 10:3 [1] **10:3** Hebrew *the male goats*
Zech. 12:12 [1] **12:12** Or *clan*; also verses 13, 14
Zech. 13:5 [1] **13:5** Or *for the land has been my possession since my youth*
Zech. 13:6 [2] **13:6** Or *on your chest*; Hebrew *wounds between your hands*
Zech. 14:6 [1] **14:6** Compare Septuagint, Syriac, Vulgate, Targum; the meaning of the Hebrew is uncertain
Zech. 14:7 [2] **14:7** Hebrew *one*
Zech. 14:8 [3] **14:8** That is, the Dead Sea
Zech. 14:8 [4] **14:8** That is, the Mediterranean Sea
Zech. 14:11 [5] **14:11** The Hebrew term rendered *decree of utter destruction* refers to things devoted (or set apart) to the Lord (or by the Lord) for destruction

Zech. 14:18 [6] **14:18** Hebrew lacks *rain*
Zech. 14:21 [7] **14:21** Or *Canaanite*

Cross-references for Zechariah

1:1 [a] See Hag. 1:1 1:1 [b] Ezra 6:14; Matt. 23:35 1:1 [c] 1 Chr. 6:39 1:1 [d] Neh. 12:4, 16

1:2 [e] [Jer. 2:5]

1:3 [f] Isa. 31:6; Jer. 3:1, 22; Ezek. 18:30; Mal. 3:7 1:3 [g] Jer. 12:15; Mic. 7:19

1:4 [h] [Ps. 78:8] 1:4 [i] See 2 Chr. 36:15 1:4 [f] [See ver. 3 above] 1:4 [j] ch. 7:11; 2 Chr. 36:16; See Jer. 35:15

1:5 [k] [John 8:52]

1:6 [l] [Isa. 40:8; Matt. 24:35] 1:6 [m] See Dan. 9:6 1:6 [n] Deut. 28:2, 15 1:6 [o] Lam. 2:17 1:6 [p] [Ezek. 36:31]

1:7 [b] [See ver. 1 above] 1:7 [c] [See ver. 1 above] 1:7 [d] [See ver. 1 above]

1:8 [q] [Rev. 6:4] 1:8 [r] [Rev. 6:4, 5, 8]; See ch. 6:2-7

1:9 [s] [Rev. 22:6]

1:10 [q] [See ver. 8 above] 1:10 [t] [Heb. 1:14] 1:10 [u] ch. 6:7; [Job 1:7]

1:11 [s] [See ver. 9 above] 1:11 [u] [See ver. 10 above] 1:11 [v] [ver. 15]

1:12 [s] [See ver. 9 above] 1:12 [w] Ps. 80:4; 89:46; Hab. 2:6; Rev. 6:10 1:12 [x] Ps. 102:13 1:12 [y] ch. 7:5; Jer. 25:11; 29:10

1:13 [z] See Jer. 29:10, 11 1:13 [s] [See ver. 9 above]

1:14 [s] [See ver. 9 above] 1:14 [a] ch. 8:2; Joel 2:18

1:15 [b] [Joel 3:2] 1:15 [c] [ver. 11] 1:15 [d] [Isa. 54:7, 8] 1:15 [e] [Isa. 47:6]

1:16 [f] ch. 8:3 1:16 [g] [ch. 4:9; Ezra 6:14] 1:16 [h] Jer. 31:39; Ezek. 40:3; 47:3

1:17 [i] ch. 2:4 1:17 [j] Isa. 40:1; 51:3 1:17 [k] ch. 2:12

1:18 [l] [1 Kgs. 22:11]

1:19 [s] [See ver. 9 above] 1:19 [l] [See ver. 18 above]

1:21 [l] [See ver. 18 above] 1:21 [m] Deut. 28:26; Jer. 7:33 1:21 [n] [Ps. 75:4, 5]

2:1 [o] Ezek. 40:3; Rev. 11:1

2:2 [p] [ch. 1:16]

2:3 [q] ch. 1:9, 19

2:4 [r] [ch. 12:6; 14:10, 11] 2:4 [s] See Esth. 9:19 2:4 [t] Isa. 49:19; Jer. 31:27

2:5 [u] Isa. 4:5; [ch. 9:8; Ps. 125:2]

2:6 [v] Isa. 48:20 2:6 [w] [ch. 7:14; Ezek. 5:10; 17:21]

2:7 [x] [Isa. 52:11]
2:8 [y] Jer. 12:14 2:8 [z] See Deut. 32:10
2:9 [a] Isa. 11:15; 19:16 2:9 [b] Ezek. 39:10 2:9 [c] ch. 4:9; 6:15; Ezek. 33:33
2:10 [d] See Zeph. 3:14 2:10 [e] Ps. 40:7 2:10 [f] ch. 8:3; Isa. 12:6; Ezek. 37:27; Zeph. 3:15; 2 Cor. 6:16; See Lev. 26:12
2:11 [g] ch. 8:22; See Isa. 2:2 2:11 [f] [See ver. 10 above] 2:11 [c] [See ver. 9 above]
2:12 [h] See Deut. 32:9 2:12 [i] ch. 1:17; [Hab. 2:20]
3:1 [j] ch. 6:11; See Ezra 3:2 3:1 [k] [1 Chr. 21:1; Ps. 109:6]
3:2 [l] Jude 9 3:2 [m] ch. 1:17; [Rom. 8:33] 3:2 [n] Amos 4:11
3:3 [j] [See ver. 1 above] 3:3 [o] [Isa. 64:6; Jude 23]
3:4 [p] [ver. 7; Luke 1:19] 3:4 [q] Rev. 7:14 3:4 [r] [ver. 9; Isa. 6:7] 3:4 [s] Isa. 61:10; Luke 15:22; Rev. 19:8
3:5 [t] Job 29:14; [ch. 6:11]
3:6 [j] [See ver. 1 above]
3:7 [u] Gen. 26:5; Mal. 3:14; See Lev. 8:35 3:7 [v] [Deut. 17:9; Mal. 2:7] 3:7 [w] [ver. 4]
3:8 [x] [Ezek. 12:11] 3:8 [y] See Isa. 42:1 3:8 [z] ch. 6:12; Isa. 11:1; See Jer. 23:5
3:9 [a] Ps. 118:22; Isa. 28:16; [ch. 4:7]; See Ezra 3:9-11 3:9 [b] ch. 4:10; Rev. 5:6 3:9 [c] [2 Tim. 2:19] 3:9 [d] [ver. 4]
3:10 [e] See 1 Kgs. 4:25
4:1 [f] ch. 1:9, 19 4:1 [g] Dan. 8:18; 10:9, 10
4:2 [h] See Ex. 25:31 4:2 [i] Ex. 25:37; [Rev. 1:12; 4:5]
4:3 [j] [ver. 11; Rev. 11:4]
4:4 [f] [See ver. 1 above]
4:5 [k] ver. 12
4:6 [l] See 1 Chr. 3:19 4:6 [m] [Hos. 1:7]
4:7 [n] [Jer. 51:25] 4:7 [l] [See ver. 6 above] 4:7 [o] Isa. 40:4 4:7 [p] See ch. 3:9
4:9 [q] [Ezra 3:10] 4:9 [l] [See ver. 6 above] 4:9 [r] [ch. 1:16] 4:9 [s] See ch. 2:9
4:10 [t] [Hag. 2:3] 4:10 [u] [ch. 1:16] 4:10 [v] ch. 3:9 4:10 [w] 2 Chr. 16:9; [Prov. 15:3]
4:11 [j] [See ver. 3 above]
4:12 [j] [See ver. 3 above]
4:13 [x] ver. 5

4:14 [y] Rev. 11:4 4:14 [z] ch. 6:5
5:1 [a] Jer. 36:2, 28
5:2 [a] [See ver. 1 above]
5:3 [b] [Jer. 29:18; Ezek. 2:9, 10]; See Deut. 29:27 5:3 [c] See Ex. 20:15 5:3 [d] Ex. 20:7; [Eccles. 5:2]
5:4 [e] ch. 8:17; Lev. 19:12; Mal. 3:5 5:4 [f] Prov. 3:33 5:4 [g] [Lev. 14:45]
5:5 [h] ch. 1:9 5:5 [i] [ver. 1, 9; ch. 6:1]
5:6 [j] [Ezek. 45:11]
5:8 [j] [See ver. 6 above]
5:9 [k] [Hos. 4:19]
5:11 [l] See Gen. 11:2
6:1 [m] Dan. 2:39
6:2 [n] ch. 1:8; Rev. 6:4 6:2 [o] Rev. 6:5
6:3 [p] ch. 1:8; Rev. 6:2
6:4 [q] ch. 1:9
6:5 [r] Ps. 104:4; Heb. 1:7 6:5 [s] ch. 3:4 6:5 [t] ch. 4:14
6:6 [u] ver. 8; ch. 2:6; Jer. 1:13 6:6 [v] [ch. 9:14]
6:7 [w] [ch. 1:10]
6:8 [u] [See ver. 6 above]
6:10 [x] [ver. 14] 6:10 [y] Neh. 7:39 6:10 [z] 2 Kgs. 25:18
6:11 [a] [ch. 3:5] 6:11 [b] ch. 3:1
6:12 [c] See ch. 3:8 6:12 [d] [Matt. 16:18; Heb. 3:3]; See Eph. 2:20-22
6:13 [d] [See ver. 12 above] 6:13 [e] Ps. 21:5; Ezek. 21:27 6:13 [f] Ps. 110:4; Heb. 3:1 6:13 [g] [Hag. 2:9]
6:14 [h] Ex. 12:14; [Matt. 26:13; Mark 14:9] 6:14 [i] [ver. 10] 6:14 [j] ver. 10
6:15 [k] Isa. 57:19; [Eph. 2:13, 19] 6:15 [l] Isa. 60:10 6:15 [m] See ch. 2:9 6:15 [n] See Deut. 30:1-3
7:1 [o] [ch. 1:1, 7] 7:1 [p] Neh. 1:1
7:2 [q] ch. 8:21, 22; 1 Sam. 13:12; Mal. 1:9
7:3 [r] Mal. 2:7 7:3 [s] ch. 8:9; [Ezra 5:1; 6:14] 7:3 [t] [ch. 12:12] 7:3 [u] ch. 8:19; [2 Kgs. 25:8]
7:5 [u] [See ver. 3 above] 7:5 [v] [2 Kgs. 25:25] 7:5 [w] See ch. 1:12 7:5 [x] [Isa. 58:4, 5]
7:6 [y] [1 Cor. 11:20, 21]

7:7 [z] [ch. 1:5, 6] 7:7 [a] ver. 12 7:7 [b] Jer. 17:26
7:9 [c] Isa. 1:17; Jer. 21:12; Mic. 6:8; [Matt. 23:23]
7:10 [d] Isa. 1:23; Jer. 5:28; See Ex. 22:21, 22 7:10 [e] Prov. 22:22 7:10 [f] ch. 8:17
7:11 [g] ch. 1:4 7:11 [h] Neh. 9:29
7:12 [i] [Ezek. 11:19; 36:26] 7:12 [j] [Neh. 9:30] 7:12 [k] ver. 7 7:12 [l] [2 Chr. 36:16; 1 Thess. 2:16]
7:13 [m] [Isa. 1:15; Jer. 11:11]; See Prov. 1:24-28
7:14 [n] [ch. 2:6] 7:14 [o] See Deut. 28:33 7:14 [p] Ezek. 12:19 7:14 [q] ch. 9:8; [Zeph. 3:6] 7:14 [r] [Jer. 7:34]
8:2 [s] ch. 1:14
8:3 [t] ch. 1:16 8:3 [u] See ch. 2:10 8:3 [v] [Isa. 1:26] 8:3 [w] See Isa. 2:3
8:4 [x] [Ps. 128:6; Prov. 10:27]
8:6 [y] [Ps. 118:23] 8:6 [z] See Gen. 18:14
8:7 [a] ch. 10:6 8:7 [b] Ps. 107:3; Isa. 43:5; [Isa. 49:12; Ezek. 37:21]
8:8 [c] ch. 13:9; See Jer. 31:33 8:8 [d] Jer. 4:2
8:9 [e] 2 Sam. 16:21; [Hag. 2:4] 8:9 [f] ch. 7:3; Ezra 5:1, 2 8:9 [g] Hag. 2:18
8:10 [h] [Hag. 1:6]
8:12 [i] Hos. 2:21, 22; Hag. 2:19 8:12 [j] [Hag. 1:10] 8:12 [k] See Jer. 3:18
8:13 [l] [Isa. 43:28; 65:15] 8:13 [m] ch. 10:6 8:13 [n] See Gen. 12:2, 3 8:13 [o] Hag. 2:5 8:13 [e] [See ver. 9 above]
8:14 [p] [Jer. 31:28; 32:42]
8:15 [o] [See ver. 13 above]
8:16 [q] Cited Eph. 4:25; See Ps. 15:2 8:16 [r] See ch. 7:9 8:16 [s] ver. 19
8:17 [t] ch. 7:10 8:17 [u] See ch. 5:4
8:19 [v] [Jer. 39:2] 8:19 [w] ch. 7:3 8:19 [x] ch. 7:5 8:19 [y] 2 Kgs. 25:1 8:19 [z] Isa. 35:10 8:19 [a] ver. 16
8:21 [b] [ch. 2:11; 14:16; Isa. 2:3] 8:21 [c] See ch. 7:2
8:22 [b] [See ver. 21 above] 8:22 [c] [See ver. 21 above]
8:23 [d] See Gen. 31:7 8:23 [e] [Isa. 66:18; Rev. 5:9] 8:23 [f] [1 Cor. 14:25]
9:1 [g] See Isa. 17:1
9:2 [h] Jer. 49:23; See 1 Kgs. 8:65 9:2 [i] Josh. 19:28, 29; Isa. 23:1, 2 9:2 [j] See Ezek. 28:3-5

9:3 [k] [Josh. 19:29] 9:3 [l] Ezek. 28:4, 5
9:4 [m] Ezek. 26:17 9:4 [n] Ezek. 28:18
9:5 [o] See Zeph. 2:4
9:6 [p] [Deut. 23:2]
9:7 [q] See Lev. 3:17 9:7 [r] [Isa. 66:17] 9:7 [s] [Isa. 14:1] 9:7 [t] ch. 12:5, 6
9:8 [u] [ch. 2:5] 9:8 [v] ch. 7:14 9:8 [w] ch. 10:4; [Isa. 60:17] 9:8 [x] [ch. 12:4]
9:9 [y] See Zeph. 3:14 9:9 [z] Cited Matt. 21:5; [John 12:15] 9:9 [a] See Jer. 23:5 9:9 [b] [Matt. 11:29]
9:10 [c] See Hos. 1:7 9:10 [d] See Mic. 5:10 9:10 [e] See Mic. 5:5 9:10 [f] Ps. 72:8 9:10 [g] See Ex. 23:31
9:11 [h] Ex. 24:8 9:11 [i] Isa. 42:7; 51:14; 61:1 9:11 [j] [Gen. 37:24; Jer. 38:6]
9:12 [k] [Jer. 31:17] 9:12 [l] Isa. 61:7
9:13 [m] [ch. 10:3, 4] 9:13 [n] Gen. 10:2; Ezek. 27:13
9:14 [o] See 2 Sam. 22:15 9:14 [p] [Isa. 27:13] 9:14 [q] Isa. 21:1 9:14 [r] [ch. 6:6]
9:15 [s] ch. 12:8; [ch. 10:5] 9:15 [t] ch. 12:6 9:15 [u] [ch. 10:5] 9:15 [v] ch. 10:7 9:15 [w] [Lev. 4:18, 25]
9:16 [x] Ps. 100:3 9:16 [y] Isa. 62:3; [Mal. 3:17]
9:17 [z] [Isa. 62:3, 4] 9:17 [a] [Isa. 62:8, 9; Jer. 31:12]
10:1 [b] Jer. 14:22 10:1 [c] See Deut. 11:14 10:1 [d] Ps. 135:7 10:1 [e] Ezek. 34:26
10:2 [f] See Gen. 31:19 10:2 [g] Hab. 2:18 10:2 [h] Jer. 23:25 10:2 [i] Ezek. 34:5, 6
10:3 [j] [Ezek. 34:10] 10:3 [k] [Ezek. 34:17] 10:3 [l] Zeph. 2:7
10:4 [m] [Ps. 118:22] 10:4 [n] Isa. 22:23 10:4 [o] [ch. 9:8]
10:5 [p] [ch. 9:15] 10:5 [q] [Ps. 20:7]
10:6 [r] [ver. 12] 10:6 [s] ch. 8:7, 13 10:6 [t] [Jer. 3:18] 10:6 [u] Isa. 14:1 10:6 [v] ch. 13:9
10:7 [w] ch. 9:15
10:8 [x] Isa. 5:26 10:8 [y] Jer. 31:10, 11; See Hos. 1:11 10:8 [z] Ezek. 36:10, 11, 37
10:9 [a] [Hos. 2:23] 10:9 [b] Ezek. 6:9; See Deut. 30:1-3
10:10 [c] Isa. 11:11; 27:13; Hos. 11:11 10:10 [d] [Mic. 7:14] 10:10 [e] Isa. 49:20
10:11 [f] Isa. 11:15 10:11 [g] [Amos 8:8] 10:11 [h] Ezek. 30:13
10:12 [i] [ver. 6] 10:12 [j] Mic. 4:5
11:1 [k] [Isa. 2:12, 13]

11:2 [k] [See ver. 1 above]
11:3 [l] Jer. 25:34 11:3 [m] See Ezek. 19:1-3 11:3 [n] [Jer. 12:5]
11:4 [o] [ver. 7]
11:5 [p] Ezek. 34:3 11:5 [q] Hos. 12:8
11:6 [r] Jer. 13:14
11:7 [s] [ver. 4] 11:7 [u] ver. 10 11:7 [v] ver. 14
11:8 [w] [ver. 3, 16; ch. 10:3; Jer. 22:11, 18, 24]
11:9 [x] Jer. 15:2
11:10 [y] ver. 7
11:12 [z] [Ex. 21:32; Matt. 26:15]
11:13 [a] [Matt. 27:9, 10] 11:13 [z] [See ver. 12 above]
11:14 [b] ver. 7
11:15 [c] See 2 Kgs. 24:18-20
11:16 [d] [Ezek. 34:4; John 10:13] 11:16 [e] Ezek. 34:3
11:17 [f] Jer. 23:1 11:17 [g] John 10:12 11:17 [h] [2 Kgs. 25:7]
12:1 [i] See Nah. 1:1 12:1 [j] See Isa. 42:5 12:1 [k] Isa. 48:13
12:2 [l] Isa. 51:17, 22, 23 12:2 [m] [ch. 14:2] 12:2 [n] [ch. 14:14]
12:3 [o] ch. 13:1, 2, 4; 14:4, 6, 8; Isa. 2:11 12:3 [p] [Matt. 21:44; Luke 20:18] 12:3 [m] [See ver. 2 above]
12:4 [o] [See ver. 3 above] 12:4 [q] [Ps. 76:6] 12:4 [r] [Deut. 28:28]
12:6 [o] [See ver. 3 above] 12:6 [s] [Jer. 5:14; Obad. 18] 12:6 [t] ch. 9:15 12:6 [u] ch. 2:4; 14:10, 11
12:8 [o] [See ver. 3 above] 12:8 [v] ch. 9:15 12:8 [w] [Isa. 60:22] 12:8 [x] [1 Sam. 29:9; 2 Sam. 14:17, 20; 19:27]
12:9 [o] [See ver. 3 above] 12:9 [y] [ch. 14:3]
12:10 [z] [Jer. 31:9] 12:10 [a] Cited John 19:37; [Rev. 1:7] 12:10 [b] Jer. 50:4 12:10 [c] Jer. 6:26; Amos 8:10
12:11 [o] [See ver. 3 above] 12:11 [d] [Acts 2:37] 12:11 [e] [2 Chr. 35:24]
12:12 [f] [ch. 7:3] 12:12 [g] 2 Sam. 5:14; Luke 3:31
12:13 [h] Num. 3:18
13:1 [i] See ch. 12:3 13:1 [j] [Ezek. 36:25]
13:2 [i] [See ver. 1 above] 13:2 [k] Mic. 5:13; [Jer. 10:11; Ezek. 30:13] 13:2 [l] Ex. 23:13 13:2 [m] [ch. 10:2]

13:3 [n] See Deut. 13:1-11
13:4 [o] [Mic. 3:7]
13:5 [p] Amos 7:14
13:7 [q] [Isa. 40:11; Heb. 13:20] 13:7 [r] [Matt. 26:31; Mark 14:27]
13:8 [s] [ch. 14:2]
13:9 [t] Ps. 66:10, 12; Isa. 48:10; Mal. 3:2, 3; 1 Pet. 1:7 13:9 [u] [Ps. 50:15] 13:9 [v] ch. 10:6 13:9 [w] ch. 8:8; See Ezek. 11:20
14:1 [x] See Joel 1:15
14:2 [y] Joel 3:2 14:2 [z] [Luke 21:24] 14:2 [a] Isa. 13:16 14:2 [b] Lam. 5:11 14:2 [c] ch. 13:8; [Matt. 24:40, 41]
14:3 [d] [ch. 12:9]
14:4 [e] [ver. 1]; See ch. 12:3 14:4 [f] [Ezek. 11:23] 14:4 [g] 2 Sam. 15:30 14:4 [h] [ver. 10]
14:5 [i] Amos 1:1
14:6 [e] [See ver. 4 above] 14:6 [j] [Isa. 60:19; Rev. 21:23]
14:7 [k] Rev. 21:25 14:7 [l] Matt. 24:36 14:7 [m] [Isa. 30:26]
14:8 [e] [See ver. 4 above] 14:8 [n] John 4:10; Rev. 22:1; [Isa. 33:21; Ezek. 47:1; Joel 3:18] 14:8 [o] Joel 2:20 14:8 [p] [Isa. 33:16]
14:9 [q] Ps. 47:7; [ver. 16, 17; Mal. 1:14] 14:9 [r] [ver. 1]; See ch. 12:3 14:9 [s] Eph. 4:5, 6 14:9 [t] [ch. 13:2]
14:10 [u] [ver. 4; Isa. 40:4] 14:10 [v] Josh. 18:24 14:10 [w] Josh. 15:32 14:10 [x] Isa. 2:2 14:10 [y] ch. 12:6; [ch. 2:4] 14:10 [z] See Jer. 37:13 14:10 [a] Jer. 31:38 14:10 [b] Neh. 3:1; Jer. 31:38
14:11 [c] Rev. 22:3 14:11 [d] [Jer. 23:6]
14:12 [e] [ver. 15, 18]
14:13 [f] See ch. 12:3 14:13 [g] Hag. 2:22; [1 Sam. 14:20]
14:14 [h] [ch. 12:2] 14:14 [i] [Ezek. 39:10]
14:15 [j] [ver. 12]
14:16 [k] See ch. 8:21 14:16 [l] [ver. 9] 14:16 [m] [Nah. 1:15]; See Lev. 23:34 14:16 [n] See Lev. 23:39-43
14:17 [o] Isa. 60:12 14:17 [l] [See ver. 16 above] 14:17 [p] See 1 Kgs. 17:1
14:18 [j] [See ver. 15 above] 14:18 [m] [See ver. 16 above]
14:19 [m] [See ver. 16 above]

14:20 [q] See ch. 12:3 14:20 [r] Ex. 28:36; Isa. 23:18; Mic. 4:13

14:21 [r] [See ver. 20 above] 14:21 [s] Ezek. 44:9; See Joel 3:17 14:21 [t] [Deut. 7:1, 2] 14:21 [q] [See ver. 20 above]

Footnotes

Mal. 1:1 [1] **1:1** *Malachi* means *my messenger*
Mal. 1:11 [2] **1:11** Or *is* (three times in verse 11; also verse 14)
Mal. 2:3 [1] **2:3** Hebrew *seed*
Mal. 2:3 [2] **2:3** Or *to it*
Mal. 2:6 [3] **2:6** Or *law*; also verses 7, 8, 9
Mal. 2:7 [4] **2:7** Hebrew *they*
Mal. 2:12 [5] **2:12** Hebrew *any who wakes and answers*
Mal. 2:15 [6] **2:15** Hebrew *in it*
Mal. 2:15 [7] **2:15** Hebrew *the one*
Mal. 2:15 [8] **2:15** Or *And not one has done this who has a portion of the Spirit. And what was that one seeking?*
Mal. 2:15 [9] **2:15** Or *So take care*; also verse 16
Mal. 2:16 [10] **2:16** Hebrew *who hates and divorces*
Mal. 2:16 [11] **2:16** Probable meaning (compare Septuagint and Deuteronomy 24:1–4); or *"The* L*ORD, the God of Israel, says that he hates divorce, and him who covers*
Mal. 3:3 [1] **3:3** Or *and they will belong to the* L*ORD, bringers of an offering in righteousness*
Mal. 3:11 [2] **3:11** Probably a name for some crop-destroying pest or pests
Mal. 4:1 [1] **4:1** Ch 4:1–6 is ch 3:19–24 in Hebrew
Mal. 4:4 [2] **4:4** Or *and just decrees*
Mal. 4:6 [3] **4:6** The Hebrew term rendered *decree of utter destruction* refers to things devoted (or set apart) to the Lord (or by the Lord) for destruction

Cross-references for Malachi

1:2 [a] Deut. 7:8; Jer. 31:3 1:2 [b] [ch. 2:14, 17; 3:7, 8, 13] 1:2 [c] [Amos 1:11; Obad. 10] 1:2 [d] Cited Rom. 9:13

1:3 [e] Isa. 34:13; Jer. 49:10, 18; Ezek. 35:3, 4; Joel 3:19

1:5 [f] Ps. 91:8

1:6 [g] See Ex. 20:12 1:6 [h] Ex. 4:22; Hos. 11:1 1:6 [i] [Luke 6:46] 1:6 [b] [See ver. 2 above]

1:7 [j] [ver. 8; ch. 2:12; 3:3] 1:7 [b] [See ver. 2 above] 1:7 [k] [ver. 12]

1:8 [l] [ver. 13]; See Lev. 22:22

1:9 [m] See Zech. 7:2 1:9 [n] See Deut. 10:17

1:10 [o] [Isa. 1:13] 1:10 [p] [Isa. 1:11; Jer. 6:20; Amos 5:21]

1:11 [q] [Isa. 2:2; 56:7; 60:3; 66:19]

1:12 [r] [ver. 7]

1:13 [s] Isa. 43:23; [ch. 3:14; Mic. 6:3] 1:13 [t] [ver. 8; Lev. 22:20]

1:14 [u] See Ex. 12:5 1:14 [v] [Lev. 22:21] 1:14 [w] See Zech. 14:9 1:14 [x] Ps. 47:2; 76:12

2:1 [y] ch. 1:6 2:1 [z] ver. 4

2:2 [a] Lev. 26:14; See Deut. 28:15 2:2 [b] [ch. 3:9] 2:2 [c] [Ps. 69:22]

2:3 [d] [Joel 1:17; Hag. 2:17] 2:3 [e] Nah. 3:6 2:3 [f] [Ex. 29:14]

2:4 [g] ver. 1 2:4 [h] ver. 8; Num. 25:12, 13; Neh. 13:29; [Num. 3:45]

2:5 [i] See Isa. 54:10 2:5 [j] [Lev. 16:2]

2:6 [k] [Deut. 33:10] 2:6 [l] [Dan. 12:3; James 5:20]

2:7 [m] Deut. 17:9; See Lev. 10:11

2:8 [n] [1 Sam. 2:17; Jer. 18:15; Ezek. 22:26] 2:8 [o] See ver. 4

2:9 [p] [1 Sam. 2:30] 2:9 [q] Deut. 1:17; 16:19

2:10 [r] 1 Cor. 8:6; Eph. 4:6 2:10 [s] Acts 17:26 2:10 [t] [Isa. 21:2; 24:16; 33:1]

2:11 [t] [See ver. 10 above] 2:11 [u] See Ezra 9:2

2:12 [v] [ch. 1:7]

2:13 [w] [Zech. 7:3]

2:14 [x] [ch. 1:2] 2:14 [y] ch. 3:5 2:14 [z] [ver. 11; Isa. 54:6] 2:14 [t] [See ver. 10 above]

2:15 [a] Matt. 19:4, 5; See Gen. 2:24 2:15 [b] [Ezra 9:2] 2:15 [t] [See ver. 10 above]

2:16 [c] Matt. 5:32; Mark 10:9, 11; Luke 16:18; 1 Cor. 7:10 2:16 [t] [See ver. 10 above]

2:17 [d] Isa. 43:24 2:17 [x] [See ver. 14 above] 2:17 [e] [ch. 3:15; Isa. 5:20] 2:17 [f] [ch. 3:1; 2 Pet. 3:4]

3:1 [g] Cited Matt. 11:10; Mark 1:2; Luke 7:27; [ch. 4:5; Luke 1:76] 3:1 [h] See ch. 2:7 3:1 [i] See Isa. 40:3 3:1 [j] [ch. 2:17] 3:1 [k] [ch. 4:5]

3:2 [l] Joel 2:11 3:2 [m] Isa. 4:4

3:3 [n] Isa. 1:25; Zech. 13:9 3:3 [o] [ch. 1:7]

3:4 [p] Ezek. 20:40

3:5 [q] ch. 2:14; Jer. 29:23 3:5 [r] See Lev. 19:13 3:5 [s] See Deut. 24:17

3:6 [t] Ps. 102:27; See Num. 23:19 3:6 [u] Lam. 3:22

3:7 [v] Acts 7:51 3:7 [w] See Zech. 1:3 3:7 [x] [ch. 1:2]

3:8 [x] [See ver. 7 above] 3:8 [y] [Neh. 13:10]

3:9 [z] [ch. 2:2]

3:10 [a] [Prov. 3:9, 10] 3:10 [b] See 2 Cor. 9:6-8 3:10 [c] See Gen. 7:11

3:11 [d] [Joel 1:4]

3:12 [e] Zeph. 3:19 3:12 [f] [Isa. 62:4]

3:13 [g] [ch. 2:17] 3:13 [h] [ch. 1:2]

3:14 [i] [Zeph. 1:12] 3:14 [j] [Job 21:15]

3:15 [k] [ch. 4:1] 3:15 [l] [Ps. 95:9]

3:16 [m] [Deut. 6:6, 7] 3:16 [n] See Ex. 32:32

3:17 [o] [ch. 4:3; Acts 17:31] 3:17 [p] Ex. 19:5; 1 Pet. 2:9

3:18 [q] [ch. 4:1]

4:1 [r] [ver. 5; ch. 3:2] 4:1 [s] [2 Thess. 1:7, 8] 4:1 [t] ch. 3:15 4:1 [u] Isa. 47:14; [Matt. 3:12; Luke 3:17]

4:2 [v] ch. 3:16 4:2 [w] Ps. 84:11; Luke 1:78; John 1:4; 8:12; 9:5; 12:46 4:2 [x] [Jer. 23:6] 4:2 [y] Isa. 53:5 4:2 [z] [Jer. 50:11]

4:3 [a] See ch. 3:17

4:4 [b] [Deut. 4:9, 10] 4:4 [c] See Ex. 20:3-17; Deut. 4:10

4:5 [d] [ch. 3:1] 4:5 [e] [Matt. 11:14; Mark 9:11; Luke 1:17] 4:5 [f] Joel 2:31

4:6 [g] [Luke 1:17] 4:6 [h] Isa. 11:4; [Zech. 5:3]

Footnotes

Matt. 1:3 [1] **1:3** Greek *Aram*; also verse 4

Matt. 1:7 [2] **1:7** *Asaph* is probably an alternate spelling of *Asa*; some manuscripts *Asa*; also verse 8

Matt. 1:10 [3] **1:10** *Amos* is probably an alternate spelling of *Amon*; some manuscripts *Amon*; twice in this verse

Matt. 1:12 [4] **1:12** Greek *Salathiel*; twice in this verse

Matt. 1:18 [5] **1:18** Some manuscripts *of the Christ*

Matt. 1:18 [6] **1:18** That is, legally pledged to be married

Matt. 2:1 [1] **2:1** Greek *magi*; also verses 7, 16

Matt. 2:2 [2] **2:2** Or *in the east*; also verse 9

Matt. 3:3 [1] **3:3** Or *crying: Prepare in the wilderness*

Matt. 3:16 [2] **3:16** Some manuscripts omit *to him*

Matt. 3:17 [3] **3:17** Or *my Son, my* (or *the*) *Beloved*

Matt. 4:19 [1] **4:19** The Greek word *anthropoi* refers here to both men and women

Matt. 5:9 [1] **5:9** Greek *huioi*; see Preface

Matt. 5:16 [2] **5:16** Or *house.* [16]*Let your light so shine before others that*

Matt. 5:22 [3] **5:22** Some manuscripts insert *without cause*

Matt. 5:22 [4] **5:22** Greek *says Raca to* (a term of abuse)

Matt. 5:22 [5] **5:22** Greek *Gehenna*; also verses 29, 30

Matt. 5:26 [6] **5:26** Greek *kodrantes*, Roman copper coin (Latin *quadrans*) worth about 1/64 of a *denarius* (which was a day's wage for a laborer)

Matt. 5:37 [7] **5:37** Or *the evil one*

Matt. 5:40 [8] **5:40** Greek *chiton*, a long garment worn under the cloak next to the skin

Matt. 5:47 [9] **5:47** Or *brothers and sisters*. The plural Greek word *adelphoi* (translated “brothers”) refers to siblings in a family. In New Testament usage, depending on the context, *adelphoi* may refer either to *brothers* or to *brothers and sisters*

Matt. 6:9 [1] **6:9** Or *Let your name be kept holy*, or *Let your name be treated with reverence*

Matt. 6:10 [2] **6:10** Or *Let your kingdom come, let your will be done*

Matt. 6:11 [3] **6:11** Or *our bread for tomorrow*

Matt. 6:13 [4] **6:13** Or *the evil one*; some manuscripts add *For yours is the kingdom and the power and the glory, forever. Amen*

Matt. 6:19 [5] **6:19** Or *worm*; also verse 20

Matt. 6:24 [6] **6:24** Greek *mammon*, a Semitic word for money or possessions

Matt. 6:27 [7] **6:27** Or *a single cubit to his stature*; a *cubit* was about 18 inches or 45 centimeters

Matt. 7:13 [1] **7:13** Some manuscripts *For the way is wide and easy*

Matt. 8:2 [1] **8:2** *Leprosy* was a term for several skin diseases; see Leviticus 13

Matt. 8:3 [2] **8:3** Greek *he*

Matt. 8:9 [3] **8:9** Greek *bondservant*

Matt. 8:10 [4] **8:10** Some manuscripts *not even in Israel*

Matt. 8:28 [5] **8:28** Some manuscripts *Gergesenes*; some *Gerasenes*

Matt. 8:28 [6] **8:28** Greek *daimonizomai*; also verse 33; elsewhere rendered *oppressed by demons*

Matt. 9:4 [1] **9:4** Some manuscripts *perceiving*

Matt. 9:10 [2] **9:10** Greek *he*

Matt. 9:14 [3] **9:14** Some manuscripts add *much*, or *often*

Matt. 9:22 [4] **9:22** Greek *from that hour*

Matt. 10:3 [1] **10:3** Some manuscripts *Lebbaeus*, or *Lebbaeus called Thaddaeus*

Matt. 10:4 [2] **10:4** Greek *kananaios*, meaning *zealot*

Matt. 10:8 [3] **10:8** *Leprosy* was a term for several skin diseases; see Leviticus 13

Matt. 10:10 [4] **10:10** Greek *chiton*, a long garment worn under the cloak next to the skin

Matt. 10:24 [5] **10:24** Greek *bondservant*; also verse 25

Matt. 10:25 [6] **10:25** Greek lacks *will they malign*

Matt. 10:28 [7] **10:28** Greek *Gehenna*

Matt. 10:29 [8] **10:29** Greek *assarion*, Roman copper coin (Latin *quadrans*) worth about 1/16 of a *denarius* (which was a day's wage for a laborer)

Matt. 11:5 [1] **11:5** *Leprosy* was a term for several skin diseases; see Leviticus 13

Matt. 11:8 [2] **11:8** Or *Why then did you go out? To see a man . . .*

Matt. 11:9 [3] **11:9** Some manuscripts *Why then did you go out? To see a prophet?*

Matt. 11:12 [4] **11:12** Or *has been coming violently*
Matt. 11:15 [5] **11:15** Some manuscripts omit *to hear*
Matt. 11:19 [6] **11:19** Some manuscripts *children* (compare Luke 7:35)
Matt. 11:26 [7] **11:26** Or *for so it pleased you well*
Matt. 12:46 [1] **12:46** Some manuscripts insert verse 47: *Someone told him, "Your mother and your brothers are standing outside, asking to speak to you"*
Matt. 13:9 [1] **13:9** Some manuscripts add here and in verse 43 *to hear*
Matt. 13:21 [2] **13:21** Or *stumbles*
Matt. 13:25 [3] **13:25** Probably *darnel*, a wheat-like weed
Matt. 13:27 [4] **13:27** Greek *bondservants*; also verse 28
Matt. 13:35 [5] **13:35** Some manuscripts *Isaiah the prophet*
Matt. 14:3 [1] **14:3** Some manuscripts *his brother's wife*
Matt. 14:24 [2] **14:24** Greek *many stadia*, a *stadion* was about 607 feet or 185 meters
Matt. 14:24 [3] **14:24** Some manuscripts *was out on the sea*
Matt. 14:30 [4] **14:30** Some manuscripts *strong wind*
Matt. 15:5 [1] **15:5** Or *is an offering*
Matt. 15:6 [2] **15:6** Some manuscripts *law*
Matt. 15:14 [3] **15:14** Some manuscripts add *of the blind*
Matt. 15:17 [4] **15:17** Greek *is expelled into the latrine*
Matt. 15:28 [5] **15:28** Greek *from that hour*
Matt. 16:2 [1] **16:2** Some manuscripts omit the following words to the end of verse 3
Matt. 16:18 [2] **16:18** The Greek words for *Peter* and *rock* sound similar
Matt. 16:18 [3] **16:18** Greek *the gates of Hades*
Matt. 16:19 [4] **16:19** Or *shall have been bound . . . shall have been loosed*
Matt. 16:22 [5] **16:22** Or "[May God be] *merciful to you, Lord!"*
Matt. 16:23 [6] **16:23** Greek *stumbling block*
Matt. 16:25 [7] **16:25** The same Greek word can mean either *soul* or *life*, depending on the context; twice in this verse and twice in verse 26
Matt. 17:5 [1] **17:5** Or *my Son, my* (or *the*) *Beloved*
Matt. 17:18 [2] **17:18** Greek *it*
Matt. 17:18 [3] **17:18** Greek *the demon*
Matt. 17:18 [4] **17:18** Greek *from that hour*
Matt. 17:20 [5] **17:20** Some manuscripts insert verse 21: *But this kind never comes out except by prayer and fasting*

Matt. 17:22 [6] **17:22** Some manuscripts *remained*
Matt. 17:27 [7] **17:27** Greek *stater*, a silver coin worth four drachmas or approximately one shekel
Matt. 18:6 [1] **18:6** Greek *causes . . . to stumble*; also verses 8, 9
Matt. 18:7 [2] **18:7** Greek *stumbling blocks*
Matt. 18:9 [3] **18:9** Greek *Gehenna*
Matt. 18:10 [4] **18:10** Some manuscripts add verse 11: *For the Son of Man came to save the lost*
Matt. 18:14 [5] **18:14** Some manuscripts *your*
Matt. 18:18 [6] **18:18** Or *shall have been bound . . . shall have been loosed*
Matt. 18:23 [7] **18:23** Greek *bondservants*; also verses 28, 31
Matt. 18:24 [8] **18:24** A *talent* was a monetary unit worth about twenty years' wages for a laborer
Matt. 18:26 [9] **18:26** Greek *bondservant*; also verses 27, 28, 29, 32, 33
Matt. 18:28 [10] **18:28** A *denarius* was a day's wage for a laborer
Matt. 18:34 [11] **18:34** Greek *torturers*
Matt. 19:9 [1] **19:9** Some manuscripts add *and whoever marries a divorced woman commits adultery*; other manuscripts *except for sexual immorality, makes her commit adultery, and whoever marries a divorced woman commits adultery*
Matt. 19:28 [2] **19:28** Greek *in the regeneration*
Matt. 19:29 [3] **19:29** Some manuscripts *manifold*
Matt. 20:2 [1] **20:2** A *denarius* was a day's wage for a laborer
Matt. 20:15 [2] **20:15** Or *is your eye bad because I am good?*
Matt. 20:26 [3] **20:26** Greek *diakonos*
Matt. 20:27 [4] **20:27** Greek *bondservant* (*doulos*)
Matt. 20:30 [5] **20:30** Some manuscripts omit *Lord*
Matt. 21:5 [1] **21:5** Or *donkey, and on a colt,*
Matt. 21:12 [2] **21:12** Some manuscripts add *of God*
Matt. 21:34 [3] **21:34** Greek *bondservants*; also verses 35, 36
Matt. 21:42 [4] **21:42** Greek *the head of the corner*
Matt. 21:44 [5] **21:44** Some manuscripts omit verse 44
Matt. 22:3 [1] **22:3** Greek *bondservants*; also verses 4, 6, 8, 10
Matt. 22:16 [2] **22:16** Greek *for you do not look at people's faces*
Matt. 22:19 [3] **22:19** A *denarius* was a day's wage for a laborer
Matt. 23:4 [1] **23:4** Some manuscripts omit *hard to bear*
Matt. 23:7 [2] **23:7** *Rabbi* means *my teacher*, or *my master*; also verse 8

Matt. 23:8 [3] **23:8** Or *brothers and sisters*
Matt. 23:13 [4] **23:13** Some manuscripts add here (or after verse 12) verse 14: *Woe to you, scribes and Pharisees, hypocrites! For you devour widows' houses and for a pretense you make long prayers; therefore you will receive the greater condemnation*
Matt. 23:15 [5] **23:15** Greek *Gehenna*; also verse 33
Matt. 23:35 [6] **23:35** Some manuscripts omit *the son of Barachiah*
Matt. 24:10 [1] **24:10** Or *stumble*
Matt. 24:36 [2] **24:36** Some manuscripts omit *nor the Son*
Matt. 24:45 [3] **24:45** Greek *bondservant*; also verses 46, 48, 50
Matt. 24:49 [4] **24:49** Greek *bondservants*
Matt. 25:1 [1] **25:1** Or *torches*
Matt. 25:1 [2] **25:1** Some manuscripts add *and the bride*
Matt. 25:14 [3] **25:14** Greek *bondservants*; also verse 19
Matt. 25:15 [4] **25:15** A *talent* was a monetary unit worth about twenty years' wages for a laborer
Matt. 25:21 [5] **25:21** Greek *bondservant*; also verses 23, 26, 30
Matt. 25:40 [6] **25:40** Or *brothers and sisters*
Matt. 26:6 [1] **26:6** *Leprosy* was a term for several skin diseases; see Leviticus 13
Matt. 26:20 [2] **26:20** Some manuscripts add *disciples*
Matt. 26:28 [3] **26:28** Some manuscripts insert *new*
Matt. 26:38 [4] **26:38** Or *keep awake*; also verses 40, 41
Matt. 26:45 [5] **26:45** Or *Are you still sleeping and taking your rest?*
Matt. 26:50 [6] **26:50** Or *Friend, why are you here?*
Matt. 26:51 [7] **26:51** Greek *bondservant*
Matt. 26:59 [8] **26:59** Greek *Sanhedrin*
Matt. 26:62 [9] **26:62** Or *Have you no answer to what these men testify against you?*
Matt. 27:3 [1] **27:3** Greek *he*
Matt. 27:24 [2] **27:24** Some manuscripts *this righteous blood*, or *this righteous man's blood*
Matt. 27:26 [3] **27:26** A Roman judicial penalty, consisting of a severe beating with a multi-lashed whip containing imbedded pieces of bone and metal
Matt. 27:27 [4] **27:27** Greek *the praetorium*

Matt. 27:27 [5] **27:27** Greek *cohort*; a tenth of a Roman legion, usually about 600 men
Matt. 27:45 [6] **27:45** That is, noon
Matt. 27:45 [7] **27:45** Or *earth*
Matt. 27:45 [8] **27:45** That is, 3 P.M.
Matt. 27:54 [9] **27:54** Or *a son*
Matt. 27:65 [10] **27:65** Or *Take a guard*
Matt. 28:6 [1] **28:6** Some manuscripts *the Lord*
Matt. 28:19 [2] **28:19** Or *into*

Cross-references for Matthew

1:1 [a] [Luke 3:23-38] 1:1 [b] 2 Sam. 7:12-16; Ps. 132:11; Isa. 11:1; Jer. 23:5; Luke 1:32, 69; John 7:42; Acts 2:30; 13:23; Rom. 1:3; 2 Tim. 2:8; Rev. 22:16 1:1 [c] Gen. 22:18; Gal. 3:16

1:2 [d] Gen. 21:3 1:2 [e] Gen. 25:26 1:2 [f] Gen. 29:35

1:3 [g] [Ruth 4:18-22; 1 Chr. 2:1-15]

1:5 [h] Josh. 6:25

1:6 [i] 1 Sam. 16:1; 17:12 1:6 [j] 2 Sam. 12:24 1:6 [k] 2 Sam. 12:10

1:7 [l] For ver. 7-10, see 1 Chr. 3:10-14

1:8 [m] [2 Kgs. 15:1; 1 Chr. 3:11, 12]

1:11 [n] 1 Chr. 3:15, 16 1:11 [o] Esth. 2:6; Jer. 24:1; 27:20

1:12 [p] 1 Chr. 3:17-19 1:12 [q] Luke 3:27 1:12 [r] Ezra 3:2

1:16 [s] Luke 3:23

1:17 [t] ch. 2:4; 11:2; 16:16; 22:42; 23:10; Mark 8:29; Luke 3:15; [John 1:41; 4:25]

1:18 [u] ver. 1; Mark 1:1; John 1:17; 17:3; [ver. 16] 1:18 [v] Luke 1:27 1:18 [w] Luke 1:35

1:19 [x] [Deut. 24:1]

1:20 [y] ch. 2:13, 19; [ch. 2:12, 22]

1:21 [z] ver. 25; Luke 1:31; 2:21 1:21 [a] Luke 2:11; Acts 4:12; 5:31; 13:23, 38; [Acts 3:26]

1:22 [b] ch. 21:4; 26:56; John 19:36 1:22 [c] ch. 2:15, 23; 4:14; Mark 14:49

1:23 [d] Cited from Isa. 7:14 1:23 [e] Isa. 8:8, 10 1:23 [f] See ch. 28:20

1:25 [g] ver. 21

2:1 [h] Luke 2:4-7 2:1 [i] Luke 2:15; John 7:42 2:1 [j] Luke 1:5 2:1 [k] [Gen. 25:6; 1 Kgs. 4:30]

2:2 [l] ch. 27:11, 37; Jer. 23:5; 30:9; Zech. 9:9 2:2 [m] [Num. 24:17; Rev. 22:16] 2:2 [n] See ch. 8:2

2:4 [o] See ch. 1:17

2:6 [p] Cited from Mic. 5:2 2:6 [q] Ezek. 34:23; John 21:15-17; [2 Sam. 5:2; Rev. 7:17]

2:11 [r] [1 Sam. 9:7; Ps. 72:10] 2:11 [s] Isa. 60:6 2:11 [t] Rev. 18:13 2:11 [u] Ex. 30:23; Ps. 45:8; John 19:39

2:12 [v] ver. 22; [ver. 13, 19] 2:12 [w] [ch. 27:19; Gen. 20:6; 31:11; Num. 12:6; Job 33:15]

2:13 [x] ver. 19; ch. 1:20; [ver. 12, 22]

2:15 [y] See ch. 1:22 2:15 [z] Cited from Hos. 11:1

2:17 [a] ch. 27:9; [ch. 1:22]

2:18 [b] Cited from Jer. 31:15 2:18 [c] Gen. 42:13, 36; Lam. 5:7

2:20 [d] [Ex. 4:19]

2:22 [e] See ver. 12

2:23 [f] ch. 4:13; Mark 1:9; Luke 1:26; 2:39; 4:16; John 1:45 2:23 [g] See ch. 1:22

3:1 [h] For ver. 1-12, see Mark 1:2-8; Luke 3:2-17 3:1 [i] John 1:6, 7 3:1 [j] Josh. 15:61; [Judg. 1:16]

3:2 [k] ch. 4:17; Mark 1:15 3:2 [l] ch. 10:7; Dan. 2:44; [ch. 6:10]

3:3 [m] John 1:23; Cited from Isa. 40:3 3:3 [n] Luke 1:76

3:4 [o] 2 Kgs. 1:8; Zech. 13:4; [Heb. 11:37] 3:4 [p] Lev. 11:22 3:4 [q] 1 Sam. 14:26

3:6 [r] Acts 19:18

3:7 [s] ch. 23:13, 15 3:7 [t] ch. 22:23 3:7 [u] ch. 12:34; 23:33 3:7 [v] Ps. 140:3 3:7 [w] Rom. 5:9; Eph. 5:6; Col. 3:6; 1 Thess. 1:10

3:8 [x] Acts 26:20

3:9 [y] John 8:39 3:9 [z] [ch. 4:3]

3:10 [a] ch. 7:19; Luke 13:7, 9; John 15:2, 6

3:11 [b] John 1:26; Acts 1:5 3:11 [c] Acts 13:24; 19:4 3:11 [d] John 1:15, 27; 3:30, 31; Acts 13:25 3:11 [e] John 1:33; Acts 11:16 3:11 [f] [Isa. 4:4; Mal. 3:2, 3; Acts 2:3]

3:12 [g] Isa. 30:24 3:12 [h] ch. 13:30 3:12 [i] Mal. 4:1 3:12 [j] Mark 9:43, 48

3:13 [k] For ver. 13-17, see Mark 1:9-11; Luke 3:21, 22; [John 1:32-34] 3:13 [l] ch. 2:22

3:14 [m] [John 13:6]

3:16 [o] Acts 7:56 3:16 [p] John 1:32, 33; [Luke 4:18, 21; Acts 10:38]

3:17 [q] John 12:28 3:17 [r] ch. 17:5; 2 Pet. 1:17; [Ps. 2:7; Isa. 42:1; Eph. 1:6; Col. 1:13; 1 John 5:9]

4:1 [s] For ver. 1-11, see Mark 1:12, 13; Luke 4:1-13 4:1 [t] [Heb. 2:18; 4:15]

4:2 [u] [Deut. 9:9, 18; 1 Kgs. 19:8] 4:2 [v] [John 4:6, 7]

4:3 [w] 1 Thess. 3:5 4:3 [x] See ch. 14:33 4:3 [y] [ch. 3:9]

4:4 [z] ver. 7, 10; Eph. 6:17 4:4 [a] Cited from Deut. 8:3; [John 4:34]

4:5 [b] Luke 4:9 4:5 [c] ch. 27:53; Neh. 11:18; Isa. 48:2; 52:1; Rev. 11:2; [Ps. 46:4; 48:1; Rev. 21:2; 22:19]

4:6 [d] Cited from Ps. 91:11, 12

4:7 [e] ver. 4, 10 4:7 [f] Cited from Deut. 6:16 4:7 [g] [Isa. 7:12]

4:8 [h] Luke 4:5

4:10 [i] See 1 Chr. 21:1 4:10 [j] ver. 4, 7 4:10 [k] Cited from Deut. 6:13 4:10 [l] 1 Sam. 7:3

4:11 [m] ch. 26:53; Luke 22:43

4:12 [n] ch. 14:3; Mark 1:14; Luke 3:19, 20; [John 3:24] 4:12 [o] Luke 4:14

4:13 [p] See ch. 2:23 4:13 [q] [ch. 9:1] 4:13 [r] John 6:1 4:13 [s] Josh. 19:32-34

4:14 [t] See ch. 1:22

4:15 [u] Cited from Isa. 9:1, 2

4:16 [v] Isa. 42:7; Luke 1:79 4:16 [w] Job 3:5; Ps. 23:4; Amos 5:8

4:17 [x] Mark 1:14 4:17 [z] ch. 3:2

4:18 [a] For ver. 18-22, see Mark 1:16-20; [Luke 5:2-11; John 1:40-42] 4:18 [b] ver. 13

4:19 [c] ch. 13:47

4:23 [d] Mark 1:39 4:23 [e] ch. 9:35; 13:54; Mark 1:21; Luke 4:15; John 18:20 4:23 [f] ch. 24:14; Luke 4:43; [ch. 13:19] 4:23 [g] ch. 8:16; 14:35, 36; Mark 1:34; 6:55, 56

4:24 [h] Luke 2:2 4:24 [g] [See ver. 23 above] 4:24 [i] ch. 8:6 4:24 [j] [John 10:21] 4:24 [k] ch. 17:15 4:24 [l] ch. 9:2, 6

4:25 [m] Mark 3:7, 8; Luke 6:17 4:25 [n] Mark 5:20

5:1 [o] ch. 15:29 5:1 [p] Luke 4:20

5:2 [q] Ps. 78:2

5:3 [r] For ver. 3-12, [Luke 6:20-23] 5:3 [s] [Isa. 61:1; 66:2] 5:3 [u] [Luke 12:32]

5:4 [v] Isa. 61:2, 3; John 16:20; 2 Cor. 1:7; 7:10; Rev. 21:4; [James 4:9, 10]

5:5 [w] Ps. 37:11

5:6 [x] Ps. 42:2; Isa. 55:1, 2; John 7:37 5:6 [y] 2 Tim. 2:22; [ch. 6:33]

5:7 [z] ch. 18:33; 25:34-36; Prov. 19:17; Luke 6:36; 2 Tim. 1:16; Heb. 6:10

5:8 [a] Ps. 24:4; 2 Tim. 2:22; [1 Pet. 1:22] 5:8 [b] Heb. 12:14; 1 John 3:2, 3; Rev. 22:4; [1 Cor. 13:12]

5:9 [c] James 3:18 5:9 [d] 1 John 3:1 5:9 [e] Rom. 8:14

5:10 [f] 2 Tim. 2:12; James 5:11; 1 Pet. 3:14 5:10 [u] [See ver. 3 above]

5:11 [g] Heb. 11:26; 1 Pet. 4:14 5:11 [h] John 15:21

5:12 [i] Acts 5:41; Rom. 5:3; 2 Cor. 12:10; Col. 1:11, 24; Heb. 10:34; James 1:2; 1 Pet. 4:13 5:12 [j] See ch. 21:35

5:13 [k] Mark 9:50; Luke 14:34

5:14 [l] Eph. 5:8; Phil. 2:15; [John 8:12]

5:15 [m] Mark 4:21; Luke 8:16; 11:33

5:16 [n] Philem. 6; 1 Pet. 2:12 5:16 [o] John 15:8; 2 Cor. 9:13; Phil. 1:11; [ch. 9:8]

5:17 [p] Rom. 3:31 5:17 [q] ch. 7:12 5:17 [r] [Rom. 10:4; 13:8; Gal. 3:24]

5:18 [s] Luke 16:17; [ch. 24:35]

5:19 [t] [1 Cor. 3:12-15] 5:19 [u] [Gal. 3:10; James 2:10] 5:19 [v] ch. 11:11; 18:1-4

5:20 [w] [Rom. 10:3; Phil. 3:9] 5:20 [x] John 3:5

5:21 [y] ver. 33; [ver. 27, 31, 38, 43] 5:21 [z] Cited from Ex. 20:13; Deut. 5:17; [ch. 19:18; Mark 10:19; Luke 18:20; Rom. 13:9; James 2:11] 5:21 [a] [Deut. 16:18]

5:22 [b] 1 John 3:15 5:22 [a] [See ver. 21 above] 5:22 [c] ch. 18:9; Mark 9:43; James 3:6; [ver. 29]

5:23 [d] [ch. 6:15; Mark 11:25] 5:23 [e] ch. 8:4; 23:18

5:25 [f] Luke 12:58, 59

5:26 [g] [ch. 18:34, 35]

5:27 [h] See ver. 21 5:27 [i] Cited from Ex. 20:14; Deut. 5:18

5:28 [j] Job 31:1; Prov. 6:25; [2 Sam. 11:2]

5:29 [k] ch. 18:8, 9; Mark 9:43-48 5:29 [l] [ch. 13:41; Luke 17:1] 5:29 [m] ch. 10:28; 23:15, 33; Luke 12:5; [ver. 22]

5:30 [k] [See ver. 29 above] 5:30 [l] [See ver. 29 above] 5:30 [m] [See ver. 29 above]

5:31 [h] [See ver. 27 above] 5:31 [n] ch. 19:7; Jer. 3:1; Cited from Deut. 24:1

5:32 [o] ch. 19:9; Mark 10:11, 12; Luke 16:18; [1 Cor. 7:10, 11] 5:32 [p] Rom. 7:3

5:33 [h] [See ver. 27 above] 5:33 [q] Lev. 19:12; 1 Tim. 1:10 5:33 [r] Num. 30:2; Deut. 23:21; Eccles. 5:4

5:34 [s] James 5:12 5:34 [t] ch. 23:22; Isa. 66:1; Acts 7:49; See Rev. 4:2

5:35 [u] Ps. 48:2

5:37 [v] [Prov. 10:19]

5:38 [h] [See ver. 27 above] 5:38 [y] Cited from Ex. 21:24; Lev. 24:20; Deut. 19:21

5:39 [z] 1 Pet. 2:23 5:39 [a] For ver. 39-42, see Luke 6:29, 30; [Rom. 12:17] 5:39 [b] ch. 26:67; Isa. 50:6; Lam. 3:30

5:40 [z] [See ver. 39 above]

5:41 [c] ch. 27:32

5:42 [d] Ps. 37:21; Prov. 21:26 5:42 [e] Deut. 15:8; Ps. 37:26; 112:5; Luke 6:34, 35

5:43 [f] See ver. 21 5:43 [g] Cited from Lev. 19:18; See ch. 19:19

5:44 [i] Luke 6:27, 28; Rom. 12:20; [Ex. 23:4; Job 31:29, 30; Ps. 7:4] 5:44 [j] Luke 23:34; Acts 7:60; 2 Tim. 4:16; 1 Pet. 3:9

5:45 [k] Luke 6:35; [Eph. 5:1; Phil. 2:15] 5:45 [l] Acts 14:17

5:46 [m] Luke 6:32

5:47 [n] ch. 6:7, 32

5:48 [o] [Luke 6:36] 5:48 [p] ch. 19:21; 1 Cor. 2:6 (Gk.); Phil. 3:15 (Gk.); Col. 1:28; 4:12 (Gk.); James 1:4; 3:2; See Gen. 17:1 5:48 [q] [Lev. 19:2; 1 Pet. 1:15]

6:1 [r] 1 John 2:29 6:1 [s] ver. 16; ch. 23:5

6:2 [t] [1 Cor. 13:3] 6:2 [u] John 5:44 6:2 [v] Luke 6:24

6:4 [w] ver. 6, 18

6:5 [x] Mark 11:25; Luke 18:11 6:5 [y] ver. 2, 16

6:6 [z] 2 Kgs. 4:33; Isa. 26:20 6:6 [a] ver. 4, 18

6:7 [b] ver. 32; ch. 5:47 6:7 [c] 1 Kgs. 18:26 6:7 [d] Prov. 10:19; Eccles. 5:2

6:8 [e] ver. 32

6:9 [f] For ver. 9-13, [Luke 11:2-4] 6:9 [g] ver. 1 6:9 [h] Isa. 29:23; [Luke 1:49; 1 Pet. 3:15] 6:9 [i] John 17:6

6:10 [j] [ch. 3:2; 4:17] 6:10 [k] ch. 26:42; Luke 22:42; Acts 21:14; [ch. 12:50; Heb. 13:21] 6:10 [l] Ps. 103:20, 21; Dan. 4:35

6:11 [m] Prov. 30:8 6:11 [n] [ver. 34]

6:13 [o] ch. 26:41; Mark 14:38; Luke 22:40, 46; [1 Cor. 10:13] 6:13 [p] John 17:15; 2 Thess. 3:3; [2 Tim. 4:18] 6:13 [q] See ch. 13:19

6:14 [r] Mark 11:25; Luke 6:37; Eph. 4:32; Col. 3:13

6:15 [s] ch. 18:35; See James 2:13

6:16 [t] Isa. 58:5 6:16 [u] ver. 2, 5

6:17 [v] Ruth 3:3; 2 Sam. 12:20

6:18 [w] ver. 4, 6

6:19 [x] ch. 19:21; Luke 12:21, 33, 34; 18:22; 1 Tim. 6:9, 10, 17-19; Heb. 13:5 6:19 [y] James 5:2, 3 6:19 [z] ch. 24:43

6:20 [x] [See ver. 19 above]

6:22 [a] Luke 11:34, 35

6:23 [a] [See ver. 22 above] 6:23 [b] ch. 20:15; Deut. 15:9; Prov. 28:22

6:24 [c] Luke 16:13; [Rom. 6:16; James 4:4] 6:24 [d] Luke 16:9, 11, 13

6:25 [e] For ver. 25-33, see Luke 12:22-31 6:25 [f] ver. 27, 28, 31, 34; ch. 10:19; 13:22 (Gk.); 1 Cor. 7:32 (Gk.); Phil. 4:6; 1 Pet. 5:7

6:26 [g] [Job 38:41; Ps. 147:9] 6:26 [h] ch. 10:31

6:27 [i] Luke 2:52

6:29 [j] 1 Kgs. 10:4-7

6:30 [k] ch. 8:26; 14:31; 16:8; [ch. 17:20]

6:32 [l] ver. 7 6:32 [m] ver. 8

6:33 [n] [ch. 5:6, 20] 6:33 [o] ver. 10 6:33 [p] [1 Kgs. 3:11-14; Mark 10:29, 30; 1 Tim. 4:8; 1 Pet. 3:9]

6:34 [q] [James 4:13, 14]

7:1 [r] For ver. 1-5, see Luke 6:37, 38, 41, 42; [Rom. 14:13; 1 Cor. 4:5; James 5:9]

7:2 [s] Rom. 2:1, 3; 14:10; James 2:13; 4:11, 12 7:2 [t] Mark 4:24; [Judg. 1:7]

7:3 [u] [John 8:7-9]

7:6 [v] ch. 15:26; [Prov. 9:7, 8; 23:9] 7:6 [w] [Phil. 3:2; Rev. 22:15] 7:6 [x] ch. 13:46

7:7 [y] For ver. 7-11, see Luke 11:9-13 7:7 [z] ch. 18:19; 21:22; Mark 11:24; John 14:13; 15:7, 16; 16:23, 24; James 1:5, 6, 17; 1 John 3:22; 5:14, 15 7:7 [a] 1 Chr. 28:9; 2 Chr. 15:2; Prov. 8:17; Jer. 29:13; [Isa. 55:6] 7:7 [b] [Rev. 3:20]

7:9 [c] ch. 4:3

7:11 [d] ch. 12:34; Gen. 6:5; 8:21 7:11 [z] [See ver. 7 above]

7:12 [e] Luke 6:31 7:12 [f] See ch. 22:40

7:13 [g] Luke 13:24

7:14 [h] Ps. 16:11; [ch. 18:8; John 14:6] 7:14 [i] [Luke 13:23]

7:15 [j] ch. 24:11, 24; Deut. 13:1-3; Jer. 14:14; 23:16; Mark 13:22; Luke 6:26; Acts 13:6; 2 Pet. 2:1; 1 John 4:1 7:15 [k] Ezek. 22:27; Acts 20:29; [Mic. 3:5; John 10:12]

7:16 [l] Luke 6:43, 44; James 2:18

7:17 [m] ch. 12:33-35

7:19 [n] See ch. 3:10

7:20 [l] [See ver. 16 above]

7:21 [o] Luke 6:46; Rom. 2:13; James 1:22 7:21 [p] [Hos. 8:2] 7:21 [q] [John 3:3, 5] 7:21 [r] ch. 12:50

7:22 [s] ch. 25:11, 12; Luke 13:25-27 7:22 [t] Mal. 3:17, 18 7:22 [u] [Num. 24:4; John 11:51; 1 Cor. 13:2] 7:22 [v] See Mark 9:38

7:23 [t] [See ver. 22 above] 7:23 [w] ch. 10:33; [Ps. 101:4] 7:23 [x] ch. 25:41; Ps. 6:8 7:23 [y] ch. 13:41; Ps. 5:5

7:24 [z] For ver. 24-27, see Luke 6:47-49 7:24 [a] ch. 25:2; [Ezek. 13:10-14]

7:26 [a] [See ver. 24 above]

7:28 [b] ch. 13:54; 22:33; Mark 1:22; 6:2; 11:18; Luke 4:32; [Acts 13:12]

7:29 [c] John 7:46

8:1 [d] ch. 4:25

8:2 [e] For ver. 2-4, see Mark 1:40-44; Luke 5:12-14 8:2 [f] [ch. 18:26; Acts 10:25]

8:4 [g] ch. 9:30; 17:9; Mark 1:34; 5:43; 7:36; 8:26; See ch. 12:16 8:4 [h] Luke 17:14 8:4 [i] Lev. 14:2-32 8:4 [j] ch. 10:18; 24:14; Mark 6:11; Luke 9:5; James 5:3

8:5 [k] For ver. 5-13, see Luke 7:1-10

8:8 [l] Ps. 107:20; [ver. 16]

8:10 [m] [Mark 6:6] 8:10 [n] See ch. 9:2

8:11 [o] Luke 13:29; Eph. 3:6; [Isa. 59:19; Mal. 1:11]

8:12 [p] Luke 13:28; [ch. 19:30; 21:41, 43] 8:12 [q] ch. 22:13; 25:30 8:12 [r] ch. 13:42, 50; 22:13; 24:51; 25:30; Luke 13:28

8:13 [s] ch. 9:29 8:13 [t] John 4:53; [ch. 9:22]

8:14 [u] For ver. 14-16, see Mark 1:29-34; Luke 4:38-41 8:14 [v] 1 Cor. 9:5
8:15 [w] [ch. 9:25]
8:16 [x] ver. 28, 33; See ch. 4:24 8:16 [y] [ver. 8]
8:17 [z] See ch. 1:22 8:17 [a] Cited from Isa. 53:4
8:18 [b] [ch. 14:22; John 6:15-17] 8:18 [c] Mark 4:35; Luke 8:22
8:19 [d] For ver. 19-22, see Luke 9:57-60
8:22 [e] [John 5:25]
8:23 [f] For ver. 23-27, see Mark 4:36-41; Luke 8:22-25; [John 6:16-21]
8:24 [g] [John 4:6, 7]
8:25 [h] [ch. 14:30]
8:26 [i] John 14:27 8:26 [j] See ch. 6:30 8:26 [k] Ps. 104:6, 7; [Luke 4:39] 8:26 [l] Job 38:11; Ps. 65:7; [ch. 14:32]
8:27 [m] [Mark 1:27] 8:27 [n] [Luke 5:9]
8:28 [o] For ch. 8:28–9:1, see Mark 5:1-21; Luke 8:26-40 8:28 [p] ver. 16; [Rev. 18:2]
8:29 [q] Mark 1:23, 24, 26; Luke 4:34; Acts 8:7 8:29 [r] [ch. 4:3, 6]; See ch. 14:33 8:29 [s] [Rev. 12:12]
8:33 [t] ver. 16
8:34 [u] [1 Kgs. 17:18; Luke 5:8; Acts 16:39]
9:1 [v] ch. 4:13; [Mark 2:1]
9:2 [w] For ver. 2-8, see Mark 2:3-12; Luke 5:18-26 9:2 [x] ver. 22, 29; ch. 8:10, 13; 15:28; Mark 10:52; Luke 7:9, 50; 17:19; 18:42; Acts 3:16; 14:9; James 5:15 9:2 [y] ver. 22 9:2 [z] Luke 7:48; [John 5:14]
9:3 [a] ch. 26:65; John 10:36
9:4 [b] ch. 12:25; John 2:24, 25
9:8 [c] See Luke 7:16 9:8 [d] ch. 28:18
9:9 [e] For ver. 9-17, see Mark 2:14-22; Luke 5:27-38 9:9 [f] ch. 10:3; Mark 3:18; Luke 6:15; Acts 1:13
9:10 [g] ch. 11:19; See ch. 5:46
9:11 [h] [Luke 15:2] 9:11 [g] [See ver. 10 above]
9:13 [i] ch. 12:7 9:13 [j] Cited from Hos. 6:6; [ch. 23:23; Mark 12:33] 9:13 [k] [Luke 15:7; John 9:39] 9:13 [l] 1 Tim. 1:15
9:14 [m] ch. 11:2; 14:12; Luke 11:1; John 1:35; 3:25; 4:1; [Acts 18:25; 19:3] 9:14 [n] [ch. 15:2] 9:14 [o] Luke 18:12

9:15 [p] John 3:29 9:15 [q] See Luke 17:22 9:15 [r] [John 16:20]
9:17 [s] Josh. 9:4
9:18 [t] For ver. 18-26, see Mark 5:22-43; Luke 8:41-56 9:18 [u] See ch. 8:2
9:20 [v] Lev. 15:25 9:20 [w] ch. 14:36; 23:5; [Num. 15:38, 39; Deut. 22:12]
9:22 [x] ver. 2; See Luke 7:50 9:22 [y] ch. 15:28; 17:18; [ch. 8:13]
9:23 [z] Rev. 18:22
9:24 [a] [Acts 20:10] 9:24 [b] John 11:4, 11
9:25 [c] Acts 9:40 9:25 [d] Mark 9:27; Acts 3:7; 9:41
9:27 [e] [ch. 20:30-34] 9:27 [f] ch. 12:23; 15:22; 20:30, 31; 22:42; See ch. 1:1
9:29 [g] Mark 8:25; John 9:6 9:29 [h] See ver. 2
9:30 [i] See ch. 8:4
9:31 [j] Mark 1:45; 7:36
9:32 [k] [ch. 12:22-24; Luke 11:14, 15] 9:32 [l] See ch. 4:24
9:33 [m] [Mark 1:27]
9:35 [n] See ch. 4:23, 24
9:36 [o] [ch. 14:14] 9:36 [p] Mark 6:34 9:36 [q] Num. 27:17; 1 Kgs. 22:17; Ezek. 34:5
9:37 [r] Luke 10:2; John 4:35
9:38 [s] [2 Thess. 3:1] 9:38 [t] ch. 20:2; [Mark 1:12]

10:1 [u] Mark 3:13-15; 6:7-13; Luke 6:13; 9:1, 2
10:2 [v] For ver. 2-4, see Mark 3:16-19; Luke 6:14-16; Acts 1:13 10:2 [w] ch. 16:18; John 1:42 10:2 [x] ch. 4:18, 21
10:3 [y] ch. 9:9
10:5 [u] [See ver. 1 above] 10:5 [z] 2 Kgs. 17:24; Ezra 4:10; Luke 9:52; 10:33; 17:16; John 4:9, 39, 40; 8:48; Acts 8:25; [Acts 1:8]
10:6 [a] ch. 15:24; [Acts 3:25, 26; 13:46] 10:6 [b] Ps. 119:176; Isa. 53:6; Jer. 50:6; [ch. 9:36; 18:12] 10:6 [c] Acts 2:36; 7:42; Heb. 8:8, 10
10:7 [d] ch. 3:2; 4:17; Luke 10:9
10:8 [e] [ch. 11:5] 10:8 [f] [Isa. 55:1; Acts 3:6; 20:33, 35]
10:9 [g] For ver. 9-15, see Mark 6:8-11; Luke 9:3-5; [Luke 10:4-12; 22:35]
10:10 [h] 1 Tim. 5:18; [1 Cor. 9:4, 7-14]
10:12 [i] [1 Sam. 25:6; 1 Chr. 12:18]
10:13 [j] [ch. 8:8; Acts 16:15] 10:13 [i] [See ver. 12 above]
10:14 [l] Acts 13:51; [Neh. 5:13; Acts 18:6]
10:15 [m] ch. 11:24 10:15 [n] Gen. 18:20; 19:28; 2 Pet. 2:6
10:16 [o] Luke 10:3; [John 17:18] 10:16 [p] Gen. 3:1 10:16 [q] Rom. 16:19 (Gk.); Phil. 2:15; [1 Cor. 14:20]
10:17 [r] See Mark 13:9, 11; Luke 12:11, 12 10:17 [s] See ch. 23:34
10:18 [r] [See ver. 17 above] 10:18 [t] See ch. 8:4
10:19 [r] [See ver. 17 above] 10:19 [u] For ver. 19-22, [Mark 13:11-13; Luke 21:12-19; 2 Tim. 4:16, 17] 10:19 [v] See ch. 6:25 10:19 [w] Deut. 18:18; [Num. 23:5]; See Ex. 4:12
10:20 [x] Luke 12:12; Acts 4:8; 6:10; 13:9; 1 Cor. 15:10; 2 Cor. 13:3; [ver. 40; 1 Thess. 2:13; Heb. 1:1] 10:20 [y] [John 15:26]
10:21 [z] ver. 35, 36
10:22 [a] ch. 24:9; John 15:18-21 10:22 [b] ch. 24:13; Mark 13:13; [Dan. 12:12, 13; James 5:11; Rev. 2:10]; See Heb. 3:6
10:23 [c] ch. 23:34 10:23 [d] [ch. 12:15; Acts 8:1; 9:25, 30; 14:6; 17:10, 14] 10:23 [e] ch. 16:28
10:24 [f] Luke 6:40; John 13:16; 15:20; [Heb. 12:3]
10:25 [g] ch. 9:34; 12:24; Mark 3:22; Luke 11:15; See John 7:20
10:26 [i] Mark 4:22; Luke 8:17; [1 Tim. 5:25]; For ver. 26-33, see Luke 12:2-9

10:27 [j] See Luke 5:19

10:28 [k] Isa. 8:12, 13; 51:12, 13; Jer. 1:8; 1 Pet. 3:14 10:28 [l] James 4:12

10:30 [m] See 1 Sam. 14:45

10:31 [n] ch. 6:26; 12:12

10:32 [o] [Rom. 10:9, 10; Heb. 10:35; Rev. 3:5]

10:33 [p] 2 Tim. 2:12; 2 Pet. 2:1; 1 John 2:23; [Mark 8:38] 10:33 [q] ch. 7:23; 25:12; Luke 13:25

10:34 [r] See Luke 12:51-53 10:34 [s] [Rev. 6:4]

10:35 [r] [See ver. 34 above] 10:35 [t] ver. 21; [Mic. 7:6]

10:36 [u] Cited from Mic. 7:6; [Ps. 41:9; 55:12, 13; John 13:18]

10:37 [v] Luke 14:26

10:38 [w] ch. 16:24; Mark 8:34; Luke 9:23; 14:27 10:38 [x] ch. 9:9; John 8:12; 12:26; 21:19

10:39 [y] ch. 16:25; Mark 8:35; Luke 9:24; 17:33; John 12:25

10:40 [z] Luke 10:16; John 13:20; Gal. 4:14; [ver. 20; ch. 18:5; 25:40] 10:40 [a] Mark 9:37; Luke 9:48; [John 12:44, 45]

10:41 [b] 1 Kgs. 17:10-15; 18:4; 2 Kgs. 4:8; [3 John 5-8]

10:42 [c] ch. 25:35, 40; Mark 9:41; Heb. 6:10 10:42 [d] ch. 18:10

11:2 [e] For ver. 2-19, see Luke 7:18-35 11:2 [f] ch. 14:3; [ch. 4:12] 11:2 [g] See ch. 1:17 11:2 [h] See ch. 9:14

11:3 [i] John 4:25; 6:14; 11:27 11:3 [j] [Luke 3:15]

11:5 [k] See Luke 7:22 11:5 [l] Luke 4:18; [ch. 5:3; James 2:5]

11:6 [m] Isa. 8:14, 15; John 6:61

11:7 [n] ch. 3:1; Luke 1:80 11:7 [o] [Eph. 4:14; James 1:6]

11:9 [p] ch. 14:5; 21:26; Luke 1:76

11:10 [q] Mark 1:2; Cited from Mal. 3:1

11:12 [r] Luke 16:16

11:13 [r] [See ver. 12 above]

11:14 [s] ch. 17:10-13; Mal. 4:5; Mark 9:11-13; Luke 1:17; [John 1:21]

11:15 [t] ch. 13:9, 43; Luke 8:8; 14:35

11:18 [u] ch. 3:4; Mark 1:6 11:18 [v] Luke 1:15

11:19 [w] ch. 9:10; Luke 7:36; 14:1; John 2:1; 12:2 11:19 [x] ch. 9:11; Luke 15:2; 19:7 11:19 [y] ch. 18:17

11:20 [z] [Ps. 81:11-13; Isa. 1:2-5]
11:21 [a] For ver. 21-24, see Luke 10:12-15 11:21 [b] ch. 15:21; Mark 3:8; [Isa. 23; Ezek. 28:2-24; Amos 1:9, 10]
11:22 [c] [Luke 12:47, 48] 11:22 [d] See Acts 17:31 11:22 [b] [See ver. 21 above]
11:23 [e] Cited from Isa. 14:13-15 11:23 [f] ch. 16:18 (Gk.); Luke 16:23; Acts 2:27
11:24 [c] [See ver. 22 above] 11:24 [g] ch. 10:15 11:24 [d] [See ver. 22 above]
11:25 [h] For ver. 25-27, see Luke 10:21, 22 11:25 [i] See Acts 17:24 11:25 [j] Job 37:24; 1 Cor. 1:19-27; 2 Cor. 3:14 11:25 [k] ch. 21:16; Ps. 8:2; [ch. 13:11; 16:17]
11:26 [l] Luke 12:32; Gal. 1:15
11:27 [m] See ch. 28:18 11:27 [n] [John 1:18; 6:46; 7:29; 8:19; 10:15; 17:25] 11:27 [o] [John 17:26]
11:28 [p] John 7:37; [John 6:37] 11:28 [q] [ver. 3] 11:28 [r] [ch. 23:4; Luke 11:46]
11:29 [s] John 13:15; Eph. 4:20; Phil. 2:5; 1 Pet. 2:21; 1 John 2:6 11:29 [t] Zech. 9:9; 2 Cor. 10:1; Phil. 2:7, 8; [ch. 5:5] 11:29 [u] Jer. 6:16
11:30 [v] 1 John 5:3
12:1 [w] For ver. 1-8, see Mark 2:23-28; Luke 6:1-5 12:1 [x] Deut. 23:25
12:2 [y] [ver. 10; Luke 13:14; 14:3; John 5:10; 7:23; 9:16] 12:2 [z] [Ex. 20:9-11]
12:3 [a] 1 Sam. 21:1-6; See ch. 21:16
12:4 [b] Ex. 25:30; Lev. 24:5-9
12:5 [c] Num. 28:9, 10; [1 Chr. 9:32; John 7:22, 23]
12:6 [d] ver. 41, 42; [ver. 8; Hag. 2:9; Mal. 3:1]
12:7 [e] ch. 9:13 12:7 [f] Cited from Hos. 6:6; [Mic. 6:6-8]
12:8 [g] [ch. 9:6]
12:9 [h] For ver. 9-14, see Mark 3:1-6; Luke 6:6-11
12:10 [i] [Luke 14:3]; See ver. 2 12:10 [j] [Luke 11:54; 20:20; John 8:6]
12:11 [k] [Ex. 23:4, 5; Deut. 22:4]
12:12 [l] ch. 6:26; 10:31 12:12 [m] [John 5:16, 17]
12:13 [n] [1 Kgs. 13:4]
12:15 [o] Mark 3:7; John 10:39; See ch. 10:23 12:15 [p] ch. 19:2
12:16 [q] Mark 1:25 (Gk.); 3:12; 8:30; Luke 4:41 (Gk.); 9:21; See ch. 8:4

12:17 [r] See ch. 1:22
12:18 [s] Cited from Isa. 42:1-3 12:18 [t] Acts 4:27, 30 12:18 [u] [Isa. 61:1; Luke 4:18; John 3:34; Acts 10:38]
12:21 [v] Isa. 42:4 (Gk.); [Isa. 11:10; Rom. 15:12]
12:22 [w] For ver. 22-24, see Luke 11:14, 15; [ch. 9:32-34]
12:23 [x] John 4:29; 7:26, 31; See ch. 9:27
12:24 [y] Mark 3:22; See ch. 10:25
12:25 [z] See ch. 9:4 12:25 [a] For ver. 25-29, see Mark 3:23-27; Luke 11:17-22
12:27 [b] [Acts 19:13] 12:27 [c] [2 Kgs. 2:7]
12:28 [d] [ver. 18] 12:28 [e] ch. 19:24; 21:31, 43; Luke 17:21
12:29 [f] Isa. 49:24 12:29 [g] [Isa. 53:12]
12:30 [h] Luke 11:23; [Mark 9:40; Luke 9:50]
12:31 [i] For ver. 31, 32, see Mark 3:28-30; [Luke 12:10; Heb. 6:4-6; 10:26; 1 John 5:16] 12:31 [j] [Acts 7:51; Heb. 10:29]
12:32 [k] ch. 11:19; John 7:12; 9:24 12:32 [l] 1 Tim. 1:12, 13 12:32 [j] [See ver. 31 above] 12:32 [m] [Eph. 1:21]
12:33 [n] ch. 7:16-20 12:33 [o] Luke 6:43, 44
12:34 [p] ch. 3:7; 23:33 12:34 [q] ch. 7:11 12:34 [r] ch. 15:18, 19; Luke 6:45; [ch. 13:52; Eph. 4:29]
12:35 [r] [See ver. 34 above]
12:36 [s] [Eph. 5:4, 11; 2 Pet. 1:8] 12:36 [t] Eccles. 12:14; Rom. 14:12; 1 Pet. 4:5 12:36 [u] See Acts 17:31
12:37 [v] [ch. 5:22; James 3:2-12]
12:38 [w] ch. 16:1; Mark 8:11, 12; Luke 11:16; 23:8; John 2:18; 4:48; 6:30; 1 Cor. 1:22
12:39 [x] ch. 16:4; For ver. 39-42, see Luke 11:29-32; [Mark 8:11, 12] 12:39 [y] Isa. 57:3; Mark 8:38; James 4:4
12:40 [z] Jonah 1:17 12:40 [a] [ch. 17:22, 23]
12:41 [b] Jonah 1:2 12:41 [c] Heb. 11:7; [Jer. 3:11; Ezek. 16:51, 52; Rom. 2:27] 12:41 [d] Jonah 3:5 12:41 [e] ver. 6
12:42 [f] 1 Kgs. 10:1; 2 Chr. 9:1 12:42 [e] [See ver. 41 above]
12:43 [g] For ver. 43-45, see Luke 11:24-26 12:43 [h] [Ps. 63:1; Jer. 2:6]
12:45 [i] 2 Pet. 2:20-22; [John 5:14] 12:45 [j] ver. 39

12:46 [k] For ver. 46-50, see Mark 3:31-35; Luke 8:19-21 12:46 [l] ch. 13:55; Mark 6:3; John 2:12; 7:3, 5, 10; Acts 1:14; 1 Cor. 9:5; Gal. 1:19
12:50 [m] [John 15:14; Heb. 2:11] 12:50 [n] ch. 7:21; [Luke 11:28]
13:1 [o] For ver. 1-15, see Mark 4:1-12; Luke 8:4-10
13:2 [p] [Mark 3:9; Luke 5:1-3]
13:3 [q] ver. 34 13:3 [r] [Isa. 55:10; Amos 9:13]
13:6 [s] James 1:11 13:6 [t] John 15:6
13:7 [u] Jer. 4:3
13:8 [v] ver. 23; Gen. 26:12
13:9 [w] See ch. 11:15
13:11 [x] ch. 19:11; Col. 1:27; [1 Cor. 2:6-10; 1 John 2:20, 27]; See ch. 11:25 13:11 [y] See Rom. 16:25
13:12 [z] ch. 25:29; Mark 4:25; Luke 8:18; 19:26; [John 15:2; James 4:6] 13:12 [a] [Rev. 2:5]
13:13 [b] Deut. 29:4; Jer. 5:21; Ezek. 12:2; Rom. 11:8; 2 Cor. 3:14; 4:4; [Isa. 42:19, 20] 13:13 [c] ver. 19, 51; ch. 15:10; 16:12; Mark 8:21
13:14 [d] John 12:40; Acts 28:26, 27; Cited from Isa. 6:9, 10
13:15 [e] [Heb. 5:11] 13:15 [f] [John 9:39, 41] 13:15 [g] [Rom. 10:10] 13:15 [h] See Luke 22:32
13:16 [i] Luke 10:23, 24; [ch. 16:17]
13:17 [i] [See ver. 16 above] 13:17 [j] Heb. 11:13; 1 Pet. 1:10-12; [John 8:56]
13:18 [k] For ver. 18-23, see Mark 4:13-20; Luke 8:11-15
13:19 [l] ver. 38; ch. 4:23; 8:12 13:19 [m] See ver. 13 13:19 [n] John 17:15; Eph. 6:16; 2 Thess. 3:3; 1 John 2:13, 14; 3:12; 5:18, 19
13:20 [o] [Isa. 58:2; Ezek. 33:31, 32; Mark 6:20; John 5:35]
13:21 [p] Gal. 1:6; [Hos. 6:4; Gal. 5:7] 13:21 [q] See ch. 11:6
13:22 [r] See ch. 6:25 13:22 [s] 2 Tim. 4:10 13:22 [t] 1 Tim. 6:9, 10, 17; [ch. 19:23; Mark 10:23; Acts 5:1-11; Heb. 3:13]
13:23 [m] [See ver. 19 above] 13:23 [u] Hos. 14:8; John 15:5, 16; Phil. 1:11; Col. 1:6 13:23 [v] ver. 8
13:24 [w] ver. 37-42; [Mark 4:26-29]
13:29 [x] [1 Cor. 4:5]
13:30 [y] ch. 3:12

13:31 [z] For ver. 31, 32, see Mark 4:30-32; Luke 13:18, 19 13:31 [a] ch. 17:20; Luke 17:6

13:33 [b] Luke 13:20, 21 13:33 [c] Gen. 18:6 13:33 [d] 1 Cor. 5:6; Gal. 5:9

13:34 [e] ver. 3; Mark 4:33, 34; [John 16:25, 29]

13:35 [f] Cited from Ps. 78:2 13:35 [g] [ver. 11; Rom. 16:25, 26; 1 Cor. 2:7] 13:35 [h] ch. 25:34; Luke 11:50; [John 17:24; Eph. 1:4; 1 Pet. 1:20]

13:36 [i] ver. 1 13:36 [j] ver. 24-30; [ch. 15:15]

13:38 [k] [ver. 43] 13:38 [l] John 8:44; Acts 13:10; 1 John 3:10; [ch. 23:15]; See ver. 19

13:39 [m] Joel 3:13; Rev. 14:15 13:39 [n] ver. 49; ch. 24:3; 28:20; [Dan. 12:13; Heb. 9:26]

13:40 [o] John 15:6; [ch. 3:12] 13:40 [n] [See ver. 39 above]

13:41 [p] ch. 24:31 13:41 [q] ch. 18:7; [Zeph. 1:3] 13:41 [r] ch. 7:23

13:42 [s] ver. 50; Rev. 9:2; [Rev. 19:20; 20:10] 13:42 [t] See ch. 8:12

13:43 [u] Prov. 4:18; Dan. 12:3; [1 Cor. 15:41, 42] 13:43 [v] [ver. 38; ch. 25:34; 26:29; Luke 12:32] 13:43 [w] See ch. 11:15

13:44 [x] Prov. 2:4 13:44 [y] [ch. 25:9; Prov. 23:23; Phil. 3:7, 8] 13:44 [z] [Isa. 55:1; Rev. 3:18]

13:46 [a] ch. 7:6 13:46 [y] [See ver. 44 above] 13:46 [z] [See ver. 44 above]

13:47 [b] ch. 4:19 13:47 [c] [ver. 38; ch. 22:10; 25:2]

13:48 [d] John 21:11

13:49 [e] See ver. 39 13:49 [f] ch. 25:32; [ver. 41]

13:50 [g] See ver. 42

13:51 [h] ver. 10-16; [John 10:6; 16:29]

13:52 [i] ch. 23:34 13:52 [j] ch. 28:19 13:52 [k] [ch. 12:35]

13:54 [l] For ver. 54-58, see Mark 6:1-6; [Luke 4:16-30] 13:54 [m] ch. 2:23; Luke 4:23 13:54 [n] See ch. 4:23 13:54 [o] See ch. 7:28

13:55 [p] [Luke 4:22; John 6:42] 13:55 [q] [Mark 6:3] 13:55 [r] See ch. 12:46

13:57 [s] See ch. 11:6 13:57 [t] Luke 4:24; John 4:44; [Jer. 11:21; 12:6; John 7:5]

13:58 [u] [ch. 17:20]

14:1 [v] For ver. 1-12, see Mark 6:14-29; Luke 9:7-9 14:1 [w] Luke 3:1; Acts 13:1

14:2 [x] ch. 16:14

14:3 [y] Luke 3:19, 20 14:3 [z] ch. 11:2; John 3:24
14:4 [a] Lev. 18:16; 20:21
14:5 [b] ch. 21:26; [ch. 21:46] 14:5 [c] See ch. 11:9
14:6 [d] Gen. 40:20
14:12 [e] See ch. 9:14
14:13 [f] For ver. 13-21, see Mark 6:32-44; Luke 9:10-17; John 6:1-13; [ch. 15:32-38; 16:9; Mark 8:2-9]
14:14 [g] [ch. 9:36]
14:15 [h] ver. 22; [ch. 15:23]
14:16 [i] [2 Kgs. 4:42-44]
14:19 [j] Mark 7:34; John 11:41; 17:1 14:19 [k] ch. 26:26; 1 Sam. 9:13; Mark 8:7; 14:22; Luke 24:30; [1 Cor. 14:16]
14:22 [l] For ver. 22-33, see Mark 6:45-51; John 6:15-21 14:22 [m] [ch. 8:18]
14:23 [n] Luke 6:12; 9:28; [Mark 1:35; Luke 5:16] 14:23 [o] [Mark 13:35]
14:25 [l] [See ver. 22 above]
14:26 [p] [Luke 24:37]
14:27 [q] ch. 17:7; [Deut. 31:6; Isa. 41:13; 43:1, 2; John 16:33]
14:29 [r] [John 21:7]
14:30 [s] [ch. 8:25, 26]
14:31 [t] See ch. 6:30 14:31 [u] [James 1:6]
14:32 [s] [See ver. 30 above]
14:33 [v] ver. 22 14:33 [w] See ch. 8:2 14:33 [x] [John 6:14] 14:33 [y] ch. 16:16; 26:63; Ps. 2:7; Mark 1:1; Luke 1:35; 4:41; John 1:49; 10:36; 11:27; 20:31; [ch. 3:17]
14:34 [z] For ver. 34-36, see Mark 6:53-56; [John 6:24, 25] 14:34 [a] Luke 5:1
14:35 [b] ch. 4:24
14:36 [c] See ch. 9:20 14:36 [d] Mark 3:10; Luke 6:19; [Acts 5:15]
15:1 [e] For ver. 1-20, see Mark 7:1-23 15:1 [f] Mark 3:22
15:2 [g] [ch. 9:11] 15:2 [h] Gal. 1:14; Col. 2:8 15:2 [j] Luke 11:38
15:4 [k] Cited from Ex. 20:12 15:4 [l] Cited from Ex. 21:17
15:6 [m] Gal. 3:17 (Gk.); [Rom. 2:23]
15:7 [n] ch. 23:13
15:8 [o] Cited from Isa. 29:13; [Ezek. 33:31]
15:9 [p] Col. 2:22; Titus 1:14

15:10 [q] ch. 13:51
15:11 [r] See Acts 10:14, 15
15:12 [s] [ch. 13:57; Luke 7:23]
15:13 [t] [Isa. 60:21; 61:3; John 15:1, 2; 1 Cor. 3:9] 15:13 [u] Jude 12
15:14 [v] ch. 23:16, 24; [Isa. 56:10; Mal. 2:8] 15:14 [w] Luke 6:39
15:15 [x] [ch. 13:36]
15:16 [y] ch. 16:9
15:17 [z] [1 Cor. 6:13]
15:18 [a] ch. 12:34; James 3:6
15:19 [b] James 2:4 15:19 [c] ch. 5:22, 28; See Ex. 20:13-16 15:19 [d] Eph. 4:31; Col. 3:8; 1 Tim. 6:4
15:20 [e] 1 Cor. 6:9, 10 15:20 [f] Mark 7:2, 5
15:21 [g] For ver. 21-28, see Mark 7:24-30
15:22 [h] Gen. 10:15, 19; Judg. 1:30-33 15:22 [i] See ch. 9:27
15:23 [j] [ch. 14:15]
15:24 [k] Rom. 15:8; See ch. 10:5, 6
15:25 [l] See ch. 8:2
15:26 [m] ch. 7:6
15:27 [n] [Luke 16:21]
15:28 [o] See ch. 9:2 15:28 [p] [ch. 8:13] 15:28 [q] ch. 9:22; 17:18; [John 4:52, 53]
15:29 [r] For ver. 29-31, [Mark 7:31-37] 15:29 [s] ch. 4:18; John 6:1 15:29 [t] ch. 5:1
15:30 [u] See ch. 11:5
15:31 [v] See ch. 9:33 15:31 [w] ch. 18:8; Mark 9:43 15:31 [x] ch. 9:8 15:31 [y] Isa. 29:23; Luke 1:68; Acts 13:17
15:32 [z] For ver. 32-39, see Mark 8:1-10; [ch. 14:14-21] 15:32 [a] [ch. 9:36]
15:34 [b] ch. 16:10
15:36 [c] ch. 26:27; Mark 14:23; Luke 22:17, 19; John 6:11, 23; Acts 27:35; Rom. 14:6; 1 Cor. 10:30; 11:24; 14:16; 1 Tim. 4:3, 4
15:37 [d] [2 Kgs. 4:42-44]
15:39 [e] [Mark 8:10]
16:1 [f] For ver. 1-12, see Mark 8:11-21 16:1 [g] John 8:6 16:1 [h] 1 Cor. 1:22; See ch. 12:38 16:1 [i] Luke 11:16; 21:11

16:2 [j] [Luke 12:54, 55]
16:3 [k] Luke 12:56 16:3 [l] [ch. 12:28; Luke 19:44]
16:4 [m] See ch. 12:39 16:4 [n] ch. 4:13; 21:17
16:6 [o] Luke 12:1 16:6 [p] 1 Cor. 5:6-8; Gal. 5:9
16:8 [q] ch. 26:10 16:8 [r] See ch. 6:30
16:9 [s] ch. 15:16 16:9 [t] ch. 14:17-21
16:10 [u] ch. 15:34-38
16:11 [o] [See ver. 6 above]
16:12 [v] ch. 17:13 16:12 [w] [ch. 5:20; 23:3]
16:13 [x] For ver. 13-16, see Mark 8:27-29; Luke 9:18-20
16:14 [y] ch. 14:2; Mark 6:14; Luke 9:7 16:14 [z] Mark 6:15; Luke 9:8; [ch. 17:10; Mark 9:11; John 1:21]
16:16 [a] John 11:27 16:16 [b] See ch. 1:17 16:16 [c] See ch. 14:33 16:16 [d] Deut. 5:26; Josh. 3:10; Ps. 42:2; Jer. 10:10; Dan. 6:20; Hos. 1:10; Acts 14:15; 2 Cor. 3:3; 1 Tim. 4:10
16:17 [e] [ch. 13:16] 16:17 [f] [John 1:42; 21:15-17] 16:17 [g] 1 Cor. 15:50; Gal. 1:16 (Gk.); Eph. 6:12; Heb. 2:14 16:17 [h] 1 Cor. 2:10; 12:3; [ch. 11:25; John 6:45]
16:18 [i] [ch. 10:2; John 1:42] 16:18 [j] Eph. 2:20; Rev. 21:14; [ch. 7:24] 16:18 [k] Job 38:17; Isa. 38:10 16:18 [l] See ch. 11:23
16:19 [m] [Isa. 22:22; Rev. 1:18; 3:7] 16:19 [n] [ch. 18:18; John 20:23]
16:20 [o] Mark 8:30; Luke 9:21; [ch. 17:9]; See ch. 12:16
16:21 [p] For ver. 21-28, see Mark 8:31–9:1; Luke 9:22-27; [ch. 17:12, 22, 23; 20:17-19] 16:21 [q] ch. 20:18; [Luke 13:33] 16:21 [r] ch. 17:12, 22, 23; Luke 24:7 16:21 [s] See ch. 27:63; John 2:19
16:23 [t] [ch. 4:10] 16:23 [u] See ch. 13:41 16:23 [v] Rom. 8:5; Phil. 3:19; Col. 3:2; [Phil. 2:5]
16:24 [w] [2 Tim. 2:12, 13] 16:24 [x] See ch. 10:38, 39
16:25 [x] [See ver. 24 above]
16:26 [y] [Luke 12:20] 16:26 [z] [Ps. 49:7, 8]
16:27 [a] ch. 24:30; 25:31; 26:64; Dan. 7:10, 13; Zech. 14:5; John 1:51; Acts 1:11; 1 Thess. 1:10; 4:16; Jude 14; Rev. 1:7; [Deut. 33:2] 16:27 [b] ch. 13:41 16:27 [c] Rom. 2:6; 14:12; 2 Cor. 5:10; Heb. 9:27; 1 Pet. 1:17; Rev. 2:23; 20:12; 22:12; See Acts 10:42; 1 Cor. 3:8

16:28 [d] John 8:52; Heb. 2:9 16:28 [e] [ch. 10:23; 23:36; 24:34] 16:28 [f] Luke 23:42

17:1 [g] For ver. 1-8, see Mark 9:2-8; Luke 9:28-36 17:1 [h] ch. 26:37; Mark 5:37

17:2 [i] [2 Cor. 3:18 (Gk.)] 17:2 [j] Rev. 1:16; 10:1 17:2 [k] Dan. 7:9; [ch. 28:3; Ps. 104:2]

17:4 [l] [Mal. 4:5]

17:5 [m] 2 Pet. 1:17; [Ex. 24:15, 16] 17:5 [n] See ch. 3:17 17:5 [o] Acts 3:22

17:6 [p] 2 Pet. 1:18 17:6 [q] [Gen. 17:3; Ezek. 1:28; Rev. 1:17]

17:7 [r] Dan. 8:18; 10:10, 18 17:7 [s] ch. 14:27

17:9 [t] For ver. 9-13, see Mark 9:9-13 17:9 [u] See ch. 8:4; 12:16

17:10 [v] See ch. 11:14; Mal. 4:5, 6

17:11 [w] Luke 1:16, 17; [Acts 1:6; 3:21]

17:12 [x] ch. 14:3, 10 17:12 [y] ch. 16:21

17:13 [z] ch. 16:12

17:14 [a] For ver. 14-19, see Mark 9:14-28; Luke 9:37-42

17:15 [b] ch. 4:24

17:16 [c] [ch. 10:1; Mark 6:7; Luke 10:17]

17:17 [d] Phil. 2:15; [John 20:27] 17:17 [e] [John 14:9]

17:18 [f] ch. 8:26; Zech. 3:2; Mark 1:25; Luke 4:35, 39; Jude 9 17:18 [g] See ch. 9:22

17:20 [h] [John 11:40]; See ch. 6:30 17:20 [i] ch. 21:21, 22; Mark 11:23 17:20 [j] Luke 17:6; [ch. 13:31] 17:20 [k] ver. 9; [1 Cor. 13:2] 17:20 [l] Mark 9:23

17:22 [m] For ver. 22, 23, see Mark 9:30-32; Luke 9:43-45; [ch. 16:21-28; 20:17-19]

17:23 [n] See Mark 8:31

17:24 [o] Mark 9:33 17:24 [p] Ex. 30:13; 38:26

17:25 [q] ch. 18:12; 21:28 17:25 [r] ch. 22:17, 19; Mark 12:14; Rom. 13:7

18:1 [t] ch. 17:24; For ver. 1-5, see Mark 9:33-37; Luke 9:46-48; [ch. 20:20-28]

18:3 [u] See Luke 22:32 18:3 [v] ch. 19:14; Mark 10:15; Luke 18:17; [Ps. 131:2; 1 Cor. 14:20; 1 Pet. 2:2] 18:3 [w] [ch. 5:19, 20]

18:4 [x] ch. 20:27; 23:11, 12 18:4 [w] [See ver. 3 above]

18:5 [y] [ch. 10:40, 42]

18:6 [z] Mark 9:42 18:6 [a] Luke 17:2; [1 Cor. 8:12]

18:7 [b] See ch. 13:41 18:7 [c] Luke 17:1; See 1 Cor. 11:19 18:7 [d] ch. 26:24

18:8 [e] ch. 5:29, 30; Mark 9:43-48 18:8 [f] See ch. 25:41
18:9 [e] [See ver. 8 above] 18:9 [f] [See ver. 8 above]
18:10 [g] [ch. 6:29; 25:40, 45; Luke 15:7, 10] 18:10 [h] Acts 12:15; [Ps. 34:7; 91:11; Heb. 1:14] 18:10 [i] Luke 1:19; Rev. 8:2; [Esth. 1:14]
18:12 [j] ch. 17:25; 21:28 18:12 [k] For ver. 12-14, [Luke 15:4-7]
18:14 [l] John 6:39; 10:28; [John 17:12]
18:15 [m] Luke 17:3 18:15 [n] 2 Thess. 3:15; [Titus 3:10; James 5:19]; See Lev. 19:17 18:15 [o] 1 Cor. 9:19-22; 1 Pet. 3:1
18:16 [p] Deut. 19:15; 2 Cor. 13:1; [Num. 35:30; John 8:17; 1 Tim. 5:19; Heb. 10:28]
18:17 [q] [1 Cor. 5:4, 5; 6:1-6] 18:17 [r] [Rom. 16:17; 1 Cor. 5:9-13; 2 Thess. 3:6, 14; 2 John 10] 18:17 [s] ch. 5:46, 47
18:18 [t] [ch. 16:19; John 20:23]
18:19 [u] [Acts 12:5, 12; Philem. 22] 18:19 [v] See ch. 7:7
18:20 [w] [Acts 4:30, 31; 1 Cor. 5:4] 18:20 [x] [ch. 28:20; John 12:26; 20:20, 26]
18:21 [y] ver. 15 18:21 [z] Luke 17:3, 4; [Col. 3:13]
18:23 [a] ch. 25:19
18:24 [b] Esth. 3:9 18:24 [c] ch. 25:15
18:25 [d] [Luke 7:42] 18:25 [e] Ex. 21:2; Lev. 25:39 18:25 [f] 2 Kgs. 4:1; Neh. 5:5
18:26 [g] Acts 10:25; See ch. 8:2
18:27 [d] [See ver. 25 above]
18:28 [h] ch. 20:2; 22:19; Mark 6:37; 14:5; Luke 7:41; 10:35; John 6:7
18:33 [i] [ch. 6:12; Eph. 4:32; Col. 3:13; 1 John 4:11]
18:34 [j] See James 2:13 18:34 [k] ver. 30; [ch. 5:25, 26]
18:35 [l] ch. 6:15; [Prov. 21:13] 18:35 [m] 1 Pet. 1:22; [Rom. 6:17]

19:1 [n] ch. 17:24 19:1 [o] For ver. 1-9, see Mark 10:1-12 19:1 [p] Luke 9:51; 17:11; John 10:40; [ch. 4:25]
19:2 [q] ch. 12:15
19:3 [r] John 8:6 19:3 [s] ch. 5:31
19:4 [t] Gen. 1:27; 2:18, 21-23; 5:2; [ch. 21:16]
19:5 [u] Eph. 5:31; Cited from Gen. 2:24 19:5 [v] 1 Cor. 6:16; [Mal. 2:15]
19:6 [w] 1 Cor. 7:10
19:7 [x] Deut. 24:1-4
19:8 [y] Mark 16:14; [Mark 3:5; 6:52; Heb. 3:8]
19:9 [z] See ch. 5:32
19:11 [a] 1 Cor. 7:2, 7-9, 17 19:11 [b] [ch. 20:23] 19:11 [c] ch. 13:11
19:12 [d] [1 Cor. 7:32]
19:13 [e] For ver. 13-15, see Mark 10:13-16; Luke 18:15-17 19:13 [f] Mark 10:48
19:14 [g] ch. 18:3 19:14 [h] [Mark 9:39]
19:16 [i] For ver. 16-29, see Mark 10:17-30; Luke 18:18-30; [Luke 10:25-28] 19:16 [j] [ver. 29] 19:16 [k] ch. 25:46; [ch. 18:8]
19:17 [l] Lev. 18:5; Neh. 9:29; Ezek. 20:11, 13, 21; Rom. 10:5; Gal. 3:12
19:18 [m] Rom. 13:9; Cited from Ex. 20:12-16; Deut. 5:16-20; [ch. 5:21, 27]
19:19 [n] ch. 5:43; 22:39; Mark 12:31; Luke 10:27; Gal. 5:14; James 2:8; Cited from Lev. 19:18
19:20 [o] [Phil. 3:6]
19:21 [p] See ch. 5:48 19:21 [q] Luke 12:33; [Luke 16:9; 19:8; Acts 2:45; 4:34, 35; 1 Tim. 6:18, 19] 19:21 [r] ch. 6:19, 20
19:22 [s] [Ezek. 33:31]
19:23 [t] [1 Cor. 1:26]; See ch. 13:22
19:24 [u] [Mark 10:24] 19:24 [v] See ch. 12:28
19:26 [w] Mark 10:21; Luke 22:61 19:26 [x] Gen. 18:14; Job 42:2; Jer. 32:17, 27; Zech. 8:6; Mark 14:36; Luke 1:37
19:27 [y] ch. 4:20, 22; Mark 1:18, 20
19:28 [z] See ch. 16:27 19:28 [a] Luke 22:30; Rev. 3:21 19:28 [b] [1 Cor. 6:2]
19:29 [c] [Luke 14:26] 19:29 [d] [ver. 16]; See ch. 25:34
19:30 [e] ch. 20:16; Mark 10:31; Luke 13:30 19:30 [f] [ch. 21:31, 32]
20:6 [g] [1 Cor. 15:8]

20:8 [h] Lev. 19:13; Deut. 24:15 20:8 [i] Luke 8:3; [ch. 24:45]
20:12 [j] Luke 12:55; James 1:11 (Gk.)
20:13 [k] ch. 22:12; 26:50
20:14 [l] ch. 25:25
20:15 [m] [Rom. 9:15-24] 20:15 [n] ch. 6:23; Deut. 15:9; Prov. 23:6
20:16 [o] See ch. 19:30
20:17 [p] For ver. 17-19, see Mark 10:32-34; Luke 18:31-33; [ch. 16:21-28; 17:12, 22, 23]
20:18 [q] See ch. 16:21 20:18 [r] ch. 26:66; John 19:7
20:19 [s] ch. 27:2; John 18:30, 31; Acts 3:13; [Acts 2:23; 4:27; 21:11] 20:19 [t] ch. 27:26-31 20:19 [u] ch. 26:2; Luke 24:7; John 12:32, 33; 18:32 20:19 [v] ch. 16:21; 27:63
20:20 [w] For ver. 20-28, see Mark 10:35-45 20:20 [x] ch. 4:21; 27:56 20:20 [y] See ch. 8:2
20:21 [z] [ch. 19:28] 20:21 [a] ch. 16:28; 25:31, 34; Luke 23:42
20:22 [b] [Luke 9:33; 23:34] 20:22 [c] ch. 26:29, 42; Mark 14:36; Luke 22:42; John 18:11; [Isa. 51:22]
20:23 [d] [Rom. 8:17; Phil. 3:10] 20:23 [e] Acts 12:2; Rev. 1:9 20:23 [f] [ch. 19:11] 20:23 [g] ch. 25:34
20:25 [h] For ver. 25-28, [ch. 18:1-4; Luke 22:25-27] 20:25 [i] 1 Pet. 5:3
20:26 [j] ch. 23:11; [Luke 9:48]
20:28 [k] John 13:4, 13-15; Phil. 2:7; [2 Cor. 8:9] 20:28 [l] Isa. 53:10; Dan. 9:26; John 10:15; 11:51, 52; Rom. 4:25; Gal. 1:4; 2:20; 1 Tim. 2:6; Titus 2:14; 1 Pet. 1:18, 19 20:28 [m] ch. 26:28; Isa. 53:11, 12; Heb. 2:10; 9:28; [Rom. 5:15; Rev. 5:9]
20:29 [n] For ver. 29-34, see Mark 10:46-52; Luke 18:35-43; [ch. 9:27-31]
20:30 [o] ch. 21:9; 22:42; See ch. 1:1
20:31 [p] ch. 19:13
21:1 [q] For ver. 1-9, see Mark 11:1-10; Luke 19:29-38; John 12:12-15 21:1 [r] ch. 24:3; 26:30; Zech. 14:4; [John 8:1]; [Acts 1:12] 21:1 [s] [Mark 14:13]
21:4 [t] See ch. 1:22
21:5 [u] Cited from Zech. 9:9; [Isa. 62:11] 21:5 [v] ch. 11:29
21:8 [w] 2 Kgs. 9:13

21:9 [x] [Rev. 7:10]; See Ps. 118:25 (Heb.) 21:9 [y] ch. 20:30 21:9 [z] ch. 23:39; Cited from Ps. 118:26 21:9 [a] Luke 2:14; [Ps. 148:1]
21:10 [b] Mark 11:11
21:11 [c] ver. 46; Luke 7:16; 13:33; 24:19; John 4:19; 6:14; 7:40; 9:17; [Mark 6:15; Luke 9:8, 19; John 1:21] 21:11 [d] See ch. 2:23
21:12 [e] For ver. 12-16, see Mark 11:15-18; Luke 19:45-47; [John 2:14-16] 21:12 [f] [Ex. 30:13] 21:12 [g] Lev. 1:14; 5:7; 12:8; Luke 2:24
21:13 [h] Cited from Isa. 56:7 21:13 [i] Jer. 7:11
21:14 [j] ch. 11:5; 15:31
21:15 [k] [Luke 19:39, 40] 21:15 [x] [See ver. 9 above]
21:16 [l] ver. 42; ch. 12:3, 5; 19:4; 22:31 21:16 [m] Cited from Ps. 8:2 (Gk.) 21:16 [n] ch. 11:25
21:17 [o] ch. 16:4 21:17 [p] Mark 11:19; [Luke 21:37] 21:17 [q] Mark 11:1; Luke 19:29; 24:50; John 11:18
21:18 [r] For ver. 18-22, see Mark 11:12-14, 20-24 21:18 [s] ch. 4:2
21:19 [t] [Luke 13:6-9]
21:21 [u] ch. 17:20 21:21 [v] [John 14:12] 21:21 [w] Acts 10:20; Rom. 4:20; 14:23; James 1:6 21:21 [x] [Ps. 46:2; 1 Cor. 13:2; Rev. 8:8]
21:22 [v] [See ver. 21 above] 21:22 [y] See ch. 7:7
21:23 [z] For ver. 23-27, see Mark 11:27-33; Luke 20:1-8 21:23 [a] See ch. 26:55 21:23 [b] [Ex. 2:14; John 1:25; Acts 4:7]
21:25 [c] [ch. 13:54] 21:25 [d] Luke 15:18, 21; John 3:27 21:25 [e] ver. 32; Luke 7:30
21:26 [f] ver. 46; ch. 14:5 21:26 [g] [John 5:35]; See ch. 11:9
21:28 [h] ch. 17:25; 18:12 21:28 [i] ver. 33; ch. 20:1
21:29 [j] ver. 32; ch. 27:3; Heb. 7:21
21:31 [k] Luke 7:29 21:31 [l] Luke 7:37-50 21:31 [m] See ch. 12:28
21:32 [n] [ch. 3:8-12, 15; Prov. 8:20; 2 Pet. 2:21] 21:32 [o] ver. 25; ch. 11:18 21:32 [p] Luke 3:12, 13 21:32 [j] [See ver. 29 above]
21:33 [q] For ver. 33-46, see Mark 12:1-12; Luke 20:9-19 21:33 [r] ver. 28; Ps. 80:8; Isa. 5:1 21:33 [s] Isa. 5:2 21:33 [t] Song 8:11, 12 21:33 [u] ch. 25:14, 15; [Mark 13:34]
21:34 [t] [See ver. 33 above]

21:35 [v] ch. 5:12; 22:6; 23:34, 37; [2 Chr. 24:19; 36:15, 16; Neh. 9:26; Jer. 37:15; 38:6; Acts 7:52; 2 Cor. 11:24-26; 1 Thess. 2:15; Heb. 11:36, 37] 21:35 [w] [2 Chr. 24:21; John 10:31-33; Acts 7:59]

21:36 [x] ch. 22:4

21:38 [y] Heb. 1:2; [John 1:11; Rom. 8:17] 21:38 [z] [1 Kgs. 21:19]

21:39 [a] Heb. 13:12

21:40 [b] [ch. 24:50; 25:19]

21:41 [c] Luke 19:27 21:41 [d] ver. 43; Acts 13:46; 18:6; 28:28; [ch. 8:11, 12]

21:42 [e] ver. 16 21:42 [f] Acts 4:11; 1 Pet. 2:7; Cited from Ps. 118:22, 23

21:43 [g] [Luke 14:24] 21:43 [h] [ch. 3:10; Isa. 5:4, 7]

21:44 [i] Isa. 8:14, 15; Rom. 9:32, 33; 1 Pet. 2:8 21:44 [j] Dan. 2:34, 35, 44, 45

21:46 [l] Mark 11:18; Luke 19:47, 48; John 7:25, 30, 44; [ch. 26:4] 21:46 [m] ver. 26 21:46 [n] [ver. 11]

22:1 [o] ch. 13:34

22:2 [p] For ver. 2-14, [Luke 14:16-24] 22:2 [q] See Rev. 19:7

22:3 [r] [Esth. 6:14; Prov. 9:3, 5]

22:4 [s] ch. 21:36 22:4 [t] Luke 11:38; John 21:12, 15 (Gk.) 22:4 [u] Prov. 9:2

22:5 [v] [Heb. 2:3]

22:6 [w] Luke 18:32; Acts 14:5; 1 Thess. 2:2 22:6 [x] See ch. 21:35

22:7 [y] ch. 21:41; Luke 19:27

22:8 [z] ch. 10:11; Acts 13:46; Rev. 3:4; [Luke 20:35]

22:10 [b] See ch. 13:47

22:11 [c] [Rev. 19:8; 22:14]

22:12 [d] ch. 20:13; 26:50

22:13 [e] See ch. 8:12

22:14 [f] Rev. 17:14

22:15 [g] For ver. 15-32, see Mark 12:13-27; Luke 20:20-38 22:15 [h] [Luke 11:54]

22:16 [i] Mark 2:18 22:16 [j] Mark 3:6; [Mark 8:15] 22:16 [k] [John 3:2] 22:16 [l] Acts 18:26; [Acts 13:10] 22:16 [m] See Acts 10:34

22:17 [n] ch. 17:25 22:17 [o] Luke 2:1; 3:1

22:18 [p] See John 8:6

22:21 [q] Rom. 13:7

22:22 [r] Mark 12:12
22:23 [s] ver. 34; ch. 3:7; 16:1; Acts 4:1; 5:17; 23:6 22:23 [t] Acts 23:8; [Acts 4:2]
22:24 [u] [Deut. 25:5]
22:29 [v] John 20:9 22:29 [w] 1 Cor. 6:14
22:30 [x] ch. 24:38; Luke 17:27
22:31 [y] See ch. 21:16
22:32 [z] Acts 7:32; Cited from Ex. 3:6
22:33 [a] See ch. 7:28
22:34 [b] For ver. 34-40, see Mark 12:28-33 22:34 [c] ver. 23
22:35 [d] [Luke 10:25-28] 22:35 [e] See Luke 7:30 22:35 [f] ver. 18
22:37 [g] Luke 10:27; Cited from Deut. 6:5
22:39 [h] [1 John 4:21] 22:39 [i] Cited from Lev. 19:18; See ch. 19:19
22:40 [j] [Rom. 13:8, 10] 22:40 [k] ch. 7:12; [Gal. 5:14]
22:41 [l] For ver. 41-45, see Mark 12:35-37; Luke 20:41-44 22:41 [m] ver. 34
22:42 [n] See ch. 1:1, 17
22:43 [o] Rev. 1:10; 4:2; [2 Sam. 23:2]
22:44 [p] Acts 2:34, 35; Heb. 1:13; Cited from Ps. 110:1; [1 Cor. 15:25; Heb. 10:13]
22:45 [q] [Rom. 1:3, 4]
22:46 [r] [Luke 14:6] 22:46 [s] Mark 12:34; Luke 20:40
23:1 [t] For ver. 1, 2, 5-7, see Mark 12:38, 39; Luke 20:45, 46; [Luke 11:43]
23:2 [u] [Ezra 7:6, 10, 25; Neh. 8:4] 23:2 [v] [Deut. 17:10, 11; John 9:28, 29]
23:3 [w] [ch. 5:20; 15:3-13] 23:3 [x] Rom. 2:17-23
23:4 [y] Luke 11:46; [ch. 11:28-30; Acts 15:10]
23:5 [t] [See ver. 1 above] 23:5 [z] ch. 6:1, 16; [John 5:44] 23:5 [a] Ex. 13:9; Deut. 6:8; 11:18 23:5 [b] See ch. 9:20
23:6 [c] Luke 14:7, 8 23:6 [d] Luke 11:43
23:7 [d] [See ver. 6 above] 23:7 [e] ch. 11:16; 20:3 23:7 [f] See John 1:38
23:8 [g] James 3:1 23:8 [h] Luke 22:32; John 21:23; See Philem. 16
23:9 [i] [1 Cor. 1:12; 3:4] 23:9 [j] ch. 6:9; Mal. 1:6; See ch. 7:11
23:10 [k] See ch. 1:17
23:11 [l] ch. 20:26

23:12 [m] Luke 14:11; 18:14; [ch. 18:4; Prov. 29:23; Ezek. 21:26; James 4:6, 10; 1 Pet. 5:5, 6]

23:13 [n] Luke 11:52 23:13 [o] [ch. 16:19] 23:13 [p] [ch. 5:20; 21:31; Luke 7:30]

23:15 [q] Acts 2:10; 6:5; 13:43 23:15 [r] [John 17:12; 2 Thess. 2:3] 23:15 [s] See ch. 5:29

23:16 [t] See ch. 15:14 23:16 [u] ver. 17, 19, 26; John 9:39-41; Rom. 2:19; 2 Pet. 1:9; Rev. 3:17 23:16 [v] [ch. 5:33-35]

23:17 [w] Ex. 30:29

23:18 [x] ch. 5:23

23:19 [y] Ex. 29:37

23:21 [z] 1 Kgs. 8:13; 2 Chr. 6:2; Ps. 26:8; 132:14

23:22 [a] [ch. 21:25] 23:22 [b] See ch. 5:34 23:22 [c] See Rev. 4:2

23:23 [d] Luke 11:42 23:23 [e] Deut. 14:22; [Luke 18:12] 23:23 [f] Isa. 28:25, 27 23:23 [g] Ps. 33:5; Jer. 5:1; Mic. 6:8; Zech. 7:9 23:23 [h] [1 Sam. 15:22]

23:24 [i] ch. 19:24

23:25 [j] For ver. 25-28, [ch. 15:11-20] 23:25 [k] Luke 11:39, 40 23:25 [l] Mark 7:4 23:25 [m] Luke 16:14; 20:47

23:26 [l] [See ver. 25 above]

23:27 [n] Luke 11:44 23:27 [o] [Acts 23:3] 23:27 [p] Eph. 5:3; [Num. 19:16; 2 Kgs. 23:16]

23:28 [q] ver. 5 23:28 [r] Luke 12:1

23:29 [s] Luke 11:47, 48

23:31 [t] Acts 7:51, 52

23:32 [u] Gen. 15:16; Dan. 8:23; 1 Thess. 2:15, 16

23:33 [v] ch. 3:7; 12:34 23:33 [w] ver. 15

23:34 [x] For ver. 34-36, [Luke 11:49-51] 23:34 [y] ch. 10:16 23:34 [z] See Acts 13:1; 1 Cor. 12:28 23:34 [a] ch. 13:52 23:34 [b] See ch. 21:35 23:34 [c] ch. 10:17; Mark 13:9; Luke 21:12; Acts 22:19; 26:11; [Luke 12:11] 23:34 [d] ch. 10:23

23:35 [e] Rev. 18:24 23:35 [f] Gen. 4:4, 8; Heb. 11:4; 1 John 3:12 23:35 [g] [Zech. 1:1] 23:35 [h] See Luke 1:9 23:35 [i] Ex. 40:6; 2 Kgs. 16:14; Ezek. 40:47

23:36 [j] [ch. 10:23; 16:28; 24:34]

23:37 [k] For ver. 37-39, see Luke 13:34, 35; [Luke 19:41-44] 23:37 [l] See ch. 21:35 23:37 [m] [Ps. 147:2; Prov. 1:24] 23:37 [n] Luke 23:28 23:37 [o] [Deut. 32:11, 12] 23:37 [p] Ruth 2:12 23:37 [q] John 5:40

23:38 [r] [Isa. 64:11; Jer. 12:7; 22:5]

23:39 [s] ch. 21:9; Cited from Ps. 118:26

24:1 [t] [ch. 21:23]; For ver. 1-51, see Mark 13:1-37; Luke 21:5-36

24:2 [u] Luke 19:44

24:3 [v] See ch. 21:1 24:3 [w] [Mark 4:34] 24:3 [x] [Acts 1:6, 7] 24:3 [y] ver. 27, 37, 39; See 1 Thess. 2:19 24:3 [z] See ch. 13:39

24:4 [a] Jer. 29:8; Eph. 5:6; Col. 2:8; 2 Thess. 2:3; 1 John 3:7

24:5 [b] ver. 11, 24; Jer. 14:14; 1 John 2:18 24:5 [c] See ch. 1:17

24:6 [d] 2 Thess. 2:2 24:6 [e] Rev. 1:1

24:7 [f] 2 Chr. 15:6; [Rev. 6:4] 24:7 [g] Isa. 19:2 24:7 [h] Acts 11:28; Rev. 6:8, 12

24:8 [i] John 16:21; Acts 2:24 (Gk.); Rom. 8:22

24:9 [j] ch. 10:17, 21 24:9 [k] ver. 21, 29; Rev. 2:10 24:9 [l] ch. 23:34; John 16:2 24:9 [m] See ch. 10:22

24:10 [n] ch. 10:21

24:11 [o] See ch. 7:15 24:11 [p] ver. 5, 24

24:12 [q] [Rev. 2:4]

24:13 [r] See ch. 10:22

24:14 [s] Rom. 10:18; Col. 1:6, 23; [Mark 14:9] 24:14 [t] ch. 10:18 24:14 [u] ch. 28:19 24:14 [v] [ver. 6]

24:15 [w] Dan. 9:27; 11:31; 12:11 24:15 [x] [John 11:48; Acts 6:13; 21:28] 24:15 [y] [Dan. 9:22, 23, 25; Rev. 1:3]

24:17 [z] Luke 17:31 24:17 [a] See Luke 5:19

24:19 [b] Luke 23:29

24:21 [c] ver. 29; Dan. 12:1; [Rev. 7:14] 24:21 [d] Rev. 16:18

24:22 [e] ver. 24, 31; Isa. 65:8, 9; Luke 18:7; [ch. 22:14]

24:23 [f] Luke 17:23; [ver. 5, 26]

24:24 [g] [1 John 2:18] 24:24 [h] ver. 11 24:24 [i] Deut. 13:1-3; 2 Thess. 2:9-11; Rev. 13:13, 14; 16:14; 19:20; [Acts 8:9]

24:25 [j] John 13:19; 14:29; [2 Pet. 3:17]

24:26 [k] Acts 21:38

24:27 [l] Luke 17:24 24:27 [m] ver. 3, 37, 39

24:28 [n] Luke 17:37; [Job 39:30]

24:29 [o] ver. 21 24:29 [p] Isa. 13:10; 24:23; Ezek. 32:7; Joel 2:10, 31; 3:15; Acts 2:20; [Amos 5:20; 8:9; Zeph. 1:15; Rev. 6:12; 8:12] 24:29 [q] Rev. 6:13; [Isa. 14:12; 34:4]

24:30 [r] Dan. 7:13 24:30 [s] [ver. 3] 24:30 [t] Rev. 1:7; [Zech. 12:12] 24:30 [u] See ch. 16:27 24:30 [v] ch. 26:64; Mark 9:1; [ch. 25:31]

24:31 [w] ch. 13:41 24:31 [x] 1 Cor. 15:52; 1 Thess. 4:16 24:31 [y] [ch. 23:37; 2 Thess. 2:1] 24:31 [z] ver. 22, 24 24:31 [a] Dan. 7:2; Zech. 2:6; Rev. 7:1 24:31 [b] Deut. 4:32; 30:4

24:33 [c] James 5:9; Rev. 3:20

24:34 [d] See ch. 16:28

24:35 [e] Ps. 102:26; Isa. 51:6; 2 Pet. 3:10; [ch. 5:18; Heb. 12:27] 24:35 [f] Ps. 119:89; Isa. 40:8; 1 Pet. 1:23, 25

24:36 [g] ch. 25:13; 1 Thess. 5:1, 2 24:36 [h] [Phil. 2:6, 7] 24:36 [i] [Zech. 14:7; Acts 1:7]

24:37 [j] Luke 17:26, 27 24:37 [k] ver. 27

24:38 [j] [See ver. 37 above] 24:38 [l] ch. 22:30 24:38 [m] Gen. 7:7-16

24:39 [k] [See ver. 37 above]

24:41 [n] Luke 17:35 24:41 [o] Ex. 11:5; Isa. 47:2

24:42 [p] Mark 14:34-38; Luke 12:37; 21:36; Acts 20:31; 1 Thess. 5:6 24:42 [q] John 13:13

24:43 [r] For ver. 43-51, [Luke 12:39-46] 24:43 [s] [1 Thess. 5:2; 2 Pet. 3:10; Rev. 3:3]

24:44 [t] ch. 25:10 24:44 [u] ver. 27

24:45 [v] ch. 25:21; 1 Cor. 4:2; Heb. 3:5 24:45 [w] ch. 7:24; 10:16; 25:2

24:46 [x] John 13:17; Rev. 16:15

24:47 [y] ch. 25:21, 23

24:48 [z] ch. 25:5

24:49 [a] 1 Thess. 5:7

24:50 [b] 2 Pet. 3:12; [ch. 25:13]

24:51 [c] See ch. 8:12

25:1 [d] Luke 19:13 25:1 [e] ch. 9:15; John 3:29; Rev. 19:7; 21:2, 9

25:2 [w] [See ch. 24:45 above]

25:5 [f] ch. 24:48; [ver. 19; Heb. 10:37; 2 Pet. 3:4, 9]
25:6 [g] Mark 13:35
25:7 [h] [Luke 12:35]
25:10 [i] ch. 24:44 25:10 [j] ch. 22:2 25:10 [k] For ver. 10-12, [Luke 13:25-27]
25:11 [l] [ch. 7:22, 23]
25:12 [l] [See ver. 11 above] 25:12 [m] ch. 10:33; [2 Tim. 2:19]
25:13 [n] ch. 24:42 25:13 [o] [ch. 24:50]
25:14 [p] For ver. 14-30, [Luke 19:12-27] 25:14 [q] [Mark 13:34] 25:14 [r] ch. 21:33
25:15 [s] ch. 18:24 25:15 [t] [Rom. 12:6; 1 Cor. 12:11; Eph. 4:7; 1 Pet. 4:10] 25:15 [r] [See ver. 14 above]
25:18 [u] [ch. 13:44]
25:19 [v] [ver. 5] 25:19 [w] ch. 18:23; Rom. 14:12; [Luke 16:2]
25:21 [x] ver. 23; ch. 24:45 25:21 [y] Luke 16:10; 1 Cor. 4:2; [1 Tim. 3:13] 25:21 [z] ch. 24:47 25:21 [a] Heb. 12:2; [John 15:11]
25:24 [b] 1 Sam. 25:3 25:24 [c] [2 Cor. 8:12]
25:25 [d] ch. 20:14
25:26 [e] ch. 18:32; Prov. 20:4; Rom. 12:11
25:29 [f] [Luke 12:48]; See ch. 13:12
25:30 [g] See ch. 8:12 25:30 [h] [Luke 17:10]
25:31 [i] See ch. 16:27, 28 25:31 [j] ch. 19:28
25:32 [k] [ch. 24:31] 25:32 [l] Joel 3:12; [ch. 24:14; 28:19] 25:32 [m] ch. 13:49 25:32 [n] Ezek. 34:17
25:34 [o] ver. 40; Luke 19:38; Rev. 17:14; 19:16; [Isa. 6:5] 25:34 [p] 1 Kgs. 2:19; Ps. 45:9; 110:1 25:34 [q] [Ps. 37:22; Isa. 65:23; Eph. 1:3] 25:34 [r] ch. 19:29; Rev. 21:7 25:34 [s] Luke 12:32; 22:29 25:34 [t] ch. 20:23; [1 Cor. 2:9; Heb. 11:16] 25:34 [u] See ch. 13:35
25:35 [v] Isa. 58:7; Ezek. 18:7, 16; [James 2:15, 16] 25:35 [w] ch. 10:42 25:35 [x] Job 31:32; Rom. 12:13; Heb. 13:1, 2; 3 John 5
25:36 [v] [See ver. 35 above] 25:36 [y] [Luke 10:33, 34] 25:36 [z] James 1:27 25:36 [a] 2 Tim. 1:16; [Heb. 10:34; 13:3]
25:40 [b] ver. 34 25:40 [c] See ch. 10:40, 42 25:40 [d] ch. 28:10; John 20:17; Rom. 8:29; Heb. 2:11; [ch. 12:50]

25:41 [e] ch. 7:23 25:41 [f] [Heb. 6:8] 25:41 [g] ch. 13:40, 42; 18:8; Mark 9:43, 48; Jude 7; [Luke 16:24]; See 2 Thess. 1:8 25:41 [h] 2 Pet. 2:4; Jude 6; Rev. 12:7

25:42 [i] Job 22:7

25:45 [j] [Luke 10:16; Acts 9:5; 1 Cor. 8:12]

25:46 [k] Dan. 12:2; [John 5:29; Acts 24:15] 25:46 [l] Rom. 2:7; 5:21; 6:23

26:2 [m] For ver. 2-5, see Mark 14:1, 2; Luke 22:1, 2 26:2 [n] See John 6:4 26:2 [o] ver. 24 26:2 [p] See ch. 20:18, 19

26:3 [q] [Ps. 2:2; John 11:47; Acts 4:27] 26:3 [r] ver. 58, 69; Luke 11:21; John 18:15; [Rev. 11:2] 26:3 [s] ver. 57; Luke 3:2; John 11:49; 18:13; Acts 4:6

26:4 [t] John 11:53; See ch. 21:46

26:5 [u] ch. 27:24

26:6 [v] For ver. 6-13, see Mark 14:3-9; John 12:1-8; [Luke 7:37-39] 26:6 [w] ch. 21:17; John 11:18

26:9 [x] [John 13:29]

26:10 [y] ch. 16:8

26:11 [z] Deut. 15:11 26:11 [a] ch. 9:15; See John 7:33

26:12 [b] John 19:40

26:13 [c] [ch. 24:14] 26:13 [d] Acts 10:4

26:14 [e] For ver. 14-16, see Mark 14:10, 11; Luke 22:3-6; [John 13:2, 27, 30] 26:14 [f] ch. 10:4; 27:3; Acts 1:16; [John 6:71; 12:4]

26:15 [g] Zech. 11:12; [Gen. 23:16; Jer. 32:9] 26:15 [h] ch. 27:3, 9; Ex. 21:32

26:16 [i] See ch. 20:18, 19

26:17 [j] For ver. 17-19, see Mark 14:12-16; Luke 22:7-13 26:17 [k] Ex. 12:18

26:18 [l] See John 11:28 26:18 [m] [ver. 45; John 7:6, 8, 30; 8:20; 13:1; 17:1]

26:20 [n] For ver. 20-24, see Mark 14:17-21; [Luke 22:14, 21-23; John 13:21-26]

26:21 [o] [John 6:70, 71]

26:23 [p] [John 13:18]

26:24 [q] ver. 54, 56; Mark 9:12; Luke 18:31; 24:25-27, 46; Acts 17:2, 3; 26:22, 23; 1 Cor. 15:3; 1 Pet. 1:10, 11 26:24 [r] ch. 18:7 26:24 [s] John 17:12

26:25 [t] ver. 49; See John 1:38 26:25 [u] ver. 64; See Luke 22:70

26:26 [v] For ver. 26-29, see Mark 14:22-25; Luke 22:18-20; 1 Cor. 11:23-25 26:26 [w] See ch. 14:19 26:26 [x] 1 Cor. 10:16; [John 6:53]

26:27 [y] See ch. 15:36

26:28 [x] [See ver. 26 above] 26:28 [z] Ex. 24:8; [Zech. 9:11; Heb. 13:20] 26:28 [a] See ch. 20:28 26:28 [b] Mark 1:4; [Luke 1:77]

26:29 [c] [ch. 13:43]

26:30 [d] For ver. 30-35, see Mark 14:26-31 26:30 [e] Luke 22:39; John 18:1 26:30 [f] See ch. 21:1

26:31 [g] Cited from Zech. 13:7; [John 16:32]

26:32 [h] ch. 28:7, 10, 16; Mark 16:7

26:33 [i] [Luke 22:31, 33]

26:34 [j] Luke 22:34; John 13:38 26:34 [k] ver. 75

26:35 [l] Luke 22:33; John 13:37

26:36 [m] For ver. 36-46, see Mark 14:32-42; Luke 22:40-46 26:36 [e] [See ver. 30 above]

26:37 [n] ch. 17:1 26:37 [o] ch. 4:21

26:38 [p] [Ps. 42:5, 6; John 12:27] 26:38 [q] See ch. 24:42

26:39 [r] Heb. 5:7 26:39 [s] See ch. 20:22 26:39 [t] ver. 42; John 5:30; 6:38; Phil. 2:8

26:41 [q] [See ver. 38 above] 26:41 [u] 1 Pet. 4:7 26:41 [v] ch. 6:13

26:42 [w] ver. 39; See ch. 6:10

26:43 [x] Luke 9:32

26:44 [y] [2 Cor. 12:8]

26:45 [z] John 12:23, 27; 13:1; 17:1; [ver. 18; Luke 22:53] 26:45 [a] ch. 17:22; 20:18

26:47 [b] For ver. 47-56, see Mark 14:43-50; Luke 22:47-53; John 18:3-11 26:47 [c] ver. 14; Acts 1:16

26:49 [d] ver. 25

26:50 [e] ch. 20:13; 22:12 26:50 [f] [John 13:27]

26:51 [g] [Luke 22:38]

26:52 [h] Rev. 13:10; [Gen. 9:6; Ezek. 35:6]

26:53 [i] [John 10:18] 26:53 [j] [ch. 4:11; 2 Kgs. 6:17; Dan. 7:10; Luke 22:43; John 18:36] 26:53 [k] Luke 8:30

26:54 [l] See ver. 24; ch. 1:22
26:55 [m] [John 8:2]; [Luke 2:46; John 18:20] 26:55 [n] ch. 21:23; [ch. 4:23]
26:56 [l] [See ver. 54] 26:56 [o] ver. 31; [Ps. 88:8, 18; John 16:32]
26:57 [p] Luke 22:54 26:57 [q] For ver. 57-68, see Mark 14:53-65; [John 18:12, 13, 19-24] 26:57 [r] ver. 3
26:58 [s] [John 18:15] 26:58 [r] [See ver. 57 above] 26:58 [t] John 7:32; 18:3
26:59 [u] See Acts 6:11
26:60 [v] Ps. 27:12; 35:11 26:60 [w] Deut. 19:15
26:61 [x] [Acts 6:14]; See John 2:19 26:61 [y] ch. 27:40
26:63 [z] ch. 27:12, 14; Isa. 53:7; John 19:9 26:63 [a] For ver. 63-66, [Luke 22:67-71] 26:63 [b] [Lev. 5:1; 1 Sam. 14:24, 26; Mark 5:7] 26:63 [c] See ch. 16:16 26:63 [d] John 10:24 26:63 [e] [ch. 22:42-45]; See ch. 1:17 26:63 [f] See ch. 14:33
26:64 [g] ver. 25 26:64 [h] See ch. 16:27; 24:30 26:64 [i] Ps. 110:1; Heb. 1:3; [Mark 16:19]
26:65 [j] Num. 14:6; Acts 14:14 26:65 [k] ch. 9:3; John 10:36
26:66 [l] See Lev. 24:16
26:67 [m] ch. 27:30; Isa. 50:6; Mark 10:34 26:67 [n] [Luke 22:63-65; John 18:22] 26:67 [o] ch. 5:39; Acts 23:2
26:68 [p] ver. 63
26:69 [q] For ver. 69-75, see Mark 14:66-72; Luke 22:55-62; John 18:16-18, 25-27 26:69 [r] ver. 3
26:71 [s] ch. 2:23
26:73 [t] [Judg. 12:6]
26:75 [u] ver. 34 26:75 [v] [Acts 3:13, 14]
27:1 [w] Mark 15:1; Luke 22:66 27:1 [x] See ch. 26:4
27:2 [y] Luke 23:1; John 18:28 27:2 [z] See ch. 20:19 27:2 [a] Luke 3:1; 13:1; Acts 3:13; 4:27; 1 Tim. 6:13
27:3 [b] See ch. 26:14 27:3 [c] ch. 21:29 27:3 [d] ch. 26:15
27:4 [e] ver. 24
27:5 [f] [2 Sam. 17:23; Acts 1:18]
27:6 [g] Mark 12:41, 43; Luke 21:1; John 8:20
27:8 [h] Acts 1:19 27:8 [i] ch. 28:15

27:9 [j] See ch. 1:22 27:9 [k] Cited from Zech. 11:13

27:11 [l] For ver. 11-14, see Mark 15:2-5; Luke 23:2, 3; John 18:29-38 27:11 [m] ver. 29, 37; ch. 2:2; John 18:39; 19:3; [ver. 42] 27:11 [n] [1 Tim. 6:13]; See Luke 22:70

27:12 [o] See ch. 26:63

27:13 [p] John 19:10

27:15 [q] For ver. 15-26, see Mark 15:6-15; Luke 23:18-25; John 18:39, 40; 19:16

27:17 [r] ver. 22

27:18 [s] [John 12:19]

27:19 [t] John 19:13 27:19 [u] ver. 24; [Luke 23:47] 27:19 [v] See ch. 2:12

27:20 [w] Acts 3:14

27:22 [x] Acts 13:28

27:23 [y] [Luke 23:41; John 8:46]

27:24 [z] ch. 26:5 27:24 [a] [Deut. 21:6-8; Ps. 26:6; 73:13] 27:24 [b] ver. 19 27:24 [c] ver. 4

27:25 [d] [ch. 23:35, 36; Josh. 2:19; Acts 5:28] 27:25 [e] [Ex. 20:5; Lam. 5:7]

27:26 [f] ch. 20:19; Isa. 50:6; 53:5; [Luke 23:16; John 19:1]

27:27 [g] For ver. 27-31, see Mark 15:16-20; John 19:2, 3 27:27 [h] John 18:28, 33; 19:9; Acts 23:35; Phil. 1:13 (Gk.) 27:27 [i] See Acts 10:1 (Gk.)

27:28 [j] Rev. 18:12, 16; [Luke 23:11]

27:29 [k] ch. 20:19 27:29 [l] See ver. 11

27:30 [m] See ch. 26:67

27:31 [n] Isa. 53:7

27:32 [o] Mark 15:21; Luke 23:26; [John 19:17] 27:32 [p] Heb. 13:12; [ch. 21:39; Num. 15:35]

27:33 [q] For ver. 33-51, see Mark 15:22-38; Luke 23:32-38, 44-46; John 19:17-19, 23, 24, 28-30

27:34 [r] [Ps. 69:21] 27:34 [s] Acts 8:23

27:35 [t] Ps. 22:18

27:36 [u] ver. 54; [Ps. 22:17]

27:37 [v] ver. 11, 29

27:38 [w] [John 18:40] 27:38 [x] [ch. 20:21]

27:39 [y] Ps. 22:7; 109:25; [Lam. 1:12] 27:39 [z] Luke 22:65; 23:39; [James 2:7] 27:39 [a] Job 16:4; Isa. 37:22; Jer. 18:16; Lam. 2:15

27:40 [b] ch. 26:61 27:40 [c] ch. 4:3, 6 27:40 [d] ver. 43; ch. 26:63; See ch. 14:33

27:42 [e] [Luke 4:23] 27:42 [f] [ch. 26:53, 54; John 10:18] 27:42 [g] John 1:49; 12:13; [ver. 37]

27:43 [h] Cited from Ps. 22:8

27:44 [i] [Luke 23:39-43]

27:46 [j] [Heb. 5:7] 27:46 [k] Cited from Ps. 22:1

27:48 [l] Ruth 2:14 27:48 [m] Ps. 69:21

27:50 [n] ver. 46 27:50 [o] [John 10:18]

27:51 [p] Ex. 26:31-33; 2 Chr. 3:14 27:51 [q] ver. 54

27:52 [r] [Dan. 7:18, 22] 27:52 [s] John 11:11-13; Acts 7:60; 13:36; 1 Cor. 15:6, 18, 20; 1 Thess. 4:13-15; 2 Pet. 3:4

27:53 [t] See ch. 4:5

27:54 [u] For ver. 54-56, see Mark 15:39-41; Luke 23:47, 49 27:54 [v] ver. 36 27:54 [w] ver. 43

27:55 [x] John 19:25 27:55 [y] Ps. 38:11 27:55 [z] See Luke 8:2, 3

27:56 [z] [See ver. 55 above] 27:56 [a] ch. 20:20; [Mark 15:40]

27:57 [b] For ver. 57-61, see Mark 15:42-47; Luke 23:50-56; John 19:38-42

27:60 [c] [Isa. 53:9] 27:60 [d] Isa. 22:16 27:60 [e] Mark 16:4; [John 11:38]

27:61 [f] ver. 56; ch. 28:1

27:62 [g] Mark 15:42; Luke 23:54; John 19:14, 31, 42

27:63 [h] [ver. 64; John 7:12] 27:63 [i] ch. 16:21; 17:23; 20:19; 28:6; Mark 8:31; 10:34; Luke 9:22; 18:33; 24:6, 7; [ch. 26:61; John 2:19]

27:64 [j] [ch. 28:13]

27:65 [k] ch. 28:11

27:66 [l] Dan. 6:17

28:1 [m] For ver. 1-8, see Mark 16:1-8; Luke 24:1-10; John 20:1 28:1 [n] ch. 27:56, 61

28:2 [o] [John 20:12]

28:3 [p] Dan. 10:6 28:3 [q] [Dan. 7:9; Mark 9:3; John 20:12; Acts 1:10]

28:4 [r] [Rev. 1:17]

28:6 [s] ch. 27:63

28:7 [t] ver. 10, 16; ch. 26:32

28:8 [u] [Ps. 2:11]

28:9 [v] [Mark 16:9; John 20:14] 28:9 [w] 2 Kgs. 4:27 28:9 [x] ver. 17; Luke 24:52

28:10 [y] See John 20:18 28:10 [z] John 20:17; [Ps. 22:22; Rom. 8:29; Heb. 2:11, 12, 17]

28:11 [a] ch. 27:65, 66

28:13 [b] [ch. 27:64]

28:14 [c] ch. 27:2 28:14 [d] See Acts 12:20 (Gk.)

28:15 [e] ch. 27:8

28:16 [f] ver. 7

28:17 [g] ver. 9

28:18 [h] ch. 11:27; Dan. 7:13, 14; John 3:35; 13:3; 17:2; Acts 2:36; Rom. 14:9; 1 Cor. 15:27; Eph. 1:10, 20-22; Phil. 2:9, 10; Col. 2:10; Heb. 1:2; 2:8; 1 Pet. 3:22; [ch. 9:6; John 5:27] 28:18 [i] [ch. 6:10; Luke 2:14]

28:19 [j] Mark 16:15, 16 28:19 [k] ch. 13:52 28:19 [l] Luke 24:47; [ch. 24:14; Mark 11:17; Rom. 1:5] 28:19 [m] See Acts 8:16 28:19 [n] [2 Cor. 13:14]

28:20 [o] John 14:15 28:20 [p] [Acts 1:2] 28:20 [q] [ch. 1:23; 18:20; John 12:26; 14:3; 17:24; Acts 18:10] 28:20 [r] See ch. 13:39

Footnotes

Mark 1:1 [1] **1:1** Some manuscripts omit *the Son of God*
Mark 1:2 [2] **1:2** Some manuscripts *in the prophets*
Mark 1:3 [3] **1:3** Or *crying: Prepare in the wilderness*
Mark 1:11 [4] **1:11** Or *my Son, my* (or *the*) *Beloved*
Mark 1:17 [5] **1:17** The Greek word *anthropoi* refers here to both men and women
Mark 1:29 [6] **1:29** Some manuscripts *they*
Mark 1:40 [7] **1:40** *Leprosy* was a term for several skin diseases; see Leviticus 13
Mark 1:43 [8] **1:43** Greek *he*; also verse 45
Mark 2:16 [1] **2:16** Some manuscripts *and*
Mark 2:16 [2] **2:16** Some manuscripts add *and drink*
Mark 2:22 [3] **2:22** Some manuscripts omit *But new wine is for fresh wineskins*
Mark 2:26 [4] **2:26** Or *in the passage about*
Mark 3:2 [1] **3:2** Greek *him*
Mark 3:18 [2] **3:18** Greek *kananaios*, meaning *zealot*
Mark 3:32 [3] **3:32** Other early manuscripts add *and your sisters*
Mark 4:17 [1] **4:17** Or *stumble*
Mark 5:1 [1] **5:1** Some manuscripts *Gergesenes*; some *Gadarenes*
Mark 5:2 [2] **5:2** Greek *he*; also verse 9
Mark 5:15 [3] **5:15** Greek *daimonizomai*; also verses 16, 18; elsewhere rendered *oppressed by demons*
Mark 5:17 [4] **5:17** Greek *him*
Mark 5:36 [5] **5:36** Or *ignoring*; some manuscripts *hearing*
Mark 5:38 [6] **5:38** Greek *he*
Mark 6:9 [1] **6:9** Greek *chiton*, a long garment worn under the cloak next to the skin
Mark 6:14 [2] **6:14** Greek *his*
Mark 6:14 [3] **6:14** Some manuscripts *He*
Mark 6:14 [4] **6:14** Greek *baptizer*; also verse 24
Mark 6:27 [5] **6:27** Greek *his*
Mark 6:37 [6] **6:37** A *denarius* was a day's wage for a laborer

Mark 6:48 [7] **6:48** That is, between 3 A.M. and 6 A.M.
Mark 7:3 [1] **7:3** Greek *unless they wash the hands with a fist*, probably indicating a kind of ceremonial washing
Mark 7:4 [2] **7:4** Greek *unless they baptize*; some manuscripts *unless they purify themselves*
Mark 7:4 [3] **7:4** Some manuscripts omit *and dining couches*
Mark 7:11 [4] **7:11** Or *an offering*
Mark 7:15 [5] **7:15** Some manuscripts add verse 16: *If anyone has ears to hear, let him hear*
Mark 7:19 [6] **7:19** Greek *goes out into the latrine*
Mark 7:24 [7] **7:24** Some manuscripts omit *and Sidon*
Mark 7:36 [8] **7:36** Greek *he*
Mark 8:10 [1] **8:10** Some manuscripts *Magadan*, or *Magdala*
Mark 8:15 [2] **8:15** Some manuscripts *the Herodians*
Mark 8:25 [3] **8:25** Greek *he*
Mark 8:35 [4] **8:35** The same Greek word can mean either *soul* or *life*, depending on the context; twice in this verse and once in verse 36 and once in verse 37
Mark 9:3 [1] **9:3** Greek *launderer* (*gnapheus*)
Mark 9:5 [2] **9:5** *Rabbi* means *my teacher*, or *my master*
Mark 9:7 [3] **9:7** Or *my Son, my* (or *the*) *Beloved*
Mark 9:24 [4] **9:24** Some manuscripts add *with tears*
Mark 9:29 [5] **9:29** Some manuscripts add *and fasting*
Mark 9:38 [6] **9:38** Some manuscripts add *who does not follow us*
Mark 9:42 [7] **9:42** Greek *to stumble*; also verses 43, 45, 47
Mark 9:43 [8] **9:43** Greek *Gehenna*; also verse 47
Mark 9:43 [9] **9:43** Some manuscripts add verses 44 and 46 (which are identical with verse 48)
Mark 9:49 [10] **9:49** Some manuscripts add *and every sacrifice will be salted with salt*
Mark 10:7 [1] **10:7** Some manuscripts omit *and hold fast to his wife*
Mark 10:24 [2] **10:24** Some manuscripts add *for those who trust in riches*
Mark 10:26 [3] **10:26** Some manuscripts *to one another*
Mark 10:43 [4] **10:43** Greek *diakonos*
Mark 10:44 [5] **10:44** Greek *bondservant* (*doulos*)
Mark 11:1 [1] **11:1** Greek *he*
Mark 11:19 [2] **11:19** Some manuscripts *he*

Mark 11:24 [3] **11:24** Some manuscripts *are receiving*
Mark 11:25 [4] **11:25** Some manuscripts add verse 26: *But if you do not forgive, neither will your Father who is in heaven forgive your trespasses*
Mark 12:2 [1] **12:2** Greek *bondservant*; also verse 4
Mark 12:10 [2] **12:10** Greek *the head of the corner*
Mark 12:14 [3] **12:14** Greek *you do not look at people's faces*
Mark 12:15 [4] **12:15** A *denarius* was a day's wage for a laborer
Mark 12:19 [5] **12:19** Greek *his brother*
Mark 12:42 [6] **12:42** Greek *two lepta*, which make a *kodrantes*; a *kodrantes* (Latin *quadrans*) was a Roman copper coin worth about 1/64 of a *denarius* (which was a day's wage for a laborer)
Mark 13:33 [1] **13:33** Some manuscripts add *and pray*
Mark 13:34 [2] **13:34** Greek *bondservants*
Mark 13:35 [3] **13:35** That is, the third watch of the night, between midnight and 3 A.M.
Mark 14:3 [1] **14:3** *Leprosy* was a term for several skin diseases; see Leviticus 13
Mark 14:5 [2] **14:5** A *denarius* was a day's wage for a laborer
Mark 14:24 [3] **14:24** Some manuscripts insert *new*
Mark 14:34 [4] **14:34** Or *keep awake*; also verses 37, 38
Mark 14:47 [5] **14:47** Greek *bondservant*
Mark 14:55 [6] **14:55** Greek *Sanhedrin*
Mark 14:60 [7] **14:60** Or *Have you no answer to what these men testify against you?*
Mark 14:68 [8] **14:68** Or *forecourt*
Mark 14:68 [9] **14:68** Some manuscripts omit *and the rooster crowed*
Mark 14:72 [10] **14:72** Or *And when he had thought about it, he wept*
Mark 15:15 [1] **15:15** A Roman judicial penalty, consisting of a severe beating with a multi-lashed whip containing imbedded pieces of bone and metal
Mark 15:16 [2] **15:16** Greek *the praetorium*
Mark 15:16 [3] **15:16** Greek *cohort*; a tenth of a Roman legion, usually about 600 men
Mark 15:25 [4] **15:25** That is, 9 A.M.
Mark 15:27 [5] **15:27** Some manuscripts insert verse 28: *And the Scripture was fulfilled that says, "He was numbered with the transgressors"*

Mark 15:33 [6] **15:33** That is, noon
Mark 15:33 [7] **15:33** That is, 3 P.M.
Mark 15:39 [8] **15:39** Some manuscripts insert *cried out and*
Mark 15:39 [9] **15:39** Or *a son*
Mark 15:44 [10] **15:44** Or *Pilate wondered whether he had already died*
Mark 15:46 [11] **15:46** Greek *he*
Mark 16:9 [1] **16:9** Some manuscripts end the book with 16:8; others include verses 9–20 immediately after verse 8. At least one manuscript inserts additional material after verse 14; some manuscripts include after verse 8 the following: *But they reported briefly to Peter and those with him all that they had been told. And after this, Jesus himself sent out by means of them, from east to west, the sacred and imperishable proclamation of eternal salvation*. These manuscripts then continue with verses 9–20

Cross-references for Mark

1:1 [a] See Matt. 14:33

1:2 [b] For ver. 2-8, see Matt. 3:1-11; Luke 3:2-16 1:2 [c] Matt. 11:10; Luke 1:17, 76; 7:27; Cited from Mal. 3:1

1:3 [d] John 1:23; Cited from Isa. 40:3 1:3 [e] Luke 1:76

1:4 [f] John 1:6, 7 1:4 [g] Josh. 15:61; [Judg. 1:16] 1:4 [h] Acts 2:38 1:4 [i] ver. 15 1:4 [j] Matt. 26:28; [Luke 1:77]

1:5 [k] Acts 19:18

1:6 [l] [2 Kgs. 1:8; Zech. 13:4; Heb. 11:37] 1:6 [m] Lev. 11:22 1:6 [n] 1 Sam. 14:26

1:7 [o] John 1:15, 27; 3:30, 31; Acts 13:25

1:8 [p] John 1:26; Acts 1:5; 11:16 1:8 [q] See John 1:33

1:9 [r] For ver. 9-11, see Matt. 3:13-17; Luke 3:21, 22; [John 1:32-34] 1:9 [s] Matt. 2:23

1:10 [t] Acts 7:56 1:10 [u] Isa. 64:1 1:10 [v] John 1:32, 33; [Luke 4:18, 21; Acts 10:38]

1:11 [w] John 12:28 1:11 [x] [ch. 9:7; Ps. 2:7; Isa. 42:1; Eph. 1:6; Col. 1:13; 2 Pet. 1:17; 1 John 5:9]

1:12 [y] See Matt. 4:1-11; Luke 4:1-13

1:13 [y] [See ver. 12 above] 1:13 [z] [Heb. 2:18; 4:15] 1:13 [a] See 1 Chr. 21:1 1:13 [b] Matt. 26:53; Luke 22:43

1:14 [c] Matt. 4:12; 14:3; Luke 3:20; [John 3:24] 1:14 [d] Matt. 4:17, 23

1:15 [e] Dan. 9:25; Gal. 4:4; Eph. 1:10; [Luke 21:8; John 7:8] 1:15 [f] See Matt. 3:2 1:15 [g] Acts 19:4; 20:21; Heb. 6:1

1:16 [h] For ver. 16-20, see Matt. 4:18-22; [Luke 5:2-11; John 1:40-42]

1:17 [i] Matt. 13:47

1:21 [j] Matt. 4:13; For ver. 21-28, see Luke 4:31-37 1:21 [k] See ch. 6:2 1:21 [l] ver. 39; See Matt. 4:23

1:22 [m] See Matt. 7:28, 29

1:24 [n] See Matt. 8:29 1:24 [o] [ver. 34; Acts 19:15; James 2:19] 1:24 [p] John 6:69; Acts 3:14; Rev. 3:7; [Luke 1:35; Heb. 7:26; 1 John 2:20]

1:25 [q] See Matt. 12:16
1:26 [r] ch. 9:26 1:26 [s] ch. 5:7; Acts 8:7
1:27 [t] [Matt. 8:27] 1:27 [u] Acts 17:19
1:29 [v] For ver. 29-34, see Matt. 8:14-16; Luke 4:38-41 1:29 [w] ver. 21, 23
1:30 [x] 1 Cor. 9:5
1:31 [y] ch. 9:27; Acts 3:7; 9:41
1:32 [z] See Matt. 4:24
1:34 [a] See Matt. 4:23 1:34 [b] ch. 3:11, 12; [Acts 16:17, 18]
1:35 [c] For ver. 35-38, see Luke 4:42, 43 1:35 [d] Luke 5:16; See Matt. 14:23
1:37 [e] [John 12:19]
1:38 [f] Isa. 61:1
1:39 [g] [Luke 4:44] 1:39 [h] ver. 21
1:40 [i] For ver. 40-44, see Matt. 8:2-4; Luke 5:12-14 1:40 [j] ch. 10:17; Matt. 17:14; 27:29 1:40 [k] [ch. 9:22, 23; Matt. 9:28]
1:43 [l] Matt. 9:30
1:44 [m] ver. 34; ch. 5:43; 7:36; 8:26; Matt. 9:30; 17:9; See Matt. 12:16 1:44 [n] Luke 17:14 1:44 [o] Lev. 14:2-32 1:44 [p] ch. 6:11; Luke 9:5; James 5:3
1:45 [q] ch. 7:36; Matt. 9:31; [Luke 5:15, 16] 1:45 [r] 2 Cor. 11:26 1:45 [s] ch. 2:2, 13; 3:7; [John 6:2]
2:1 [t] [Matt. 9:1]
2:3 [u] For ver. 3-12, see Matt. 9:2-8; Luke 5:18-26
2:4 [v] [Luke 5:19]
2:5 [w] ch. 10:52; Matt. 8:10, 13; 9:22, 29; 15:28; Luke 7:9, 50; 17:19; 18:42; Acts 3:16; 14:9; James 5:15 2:5 [x] Luke 7:48; [John 5:14]
2:7 [y] ch. 14:64; John 10:36 2:7 [z] Ps. 32:5; Isa. 43:25
2:8 [a] See John 2:25
2:10 [b] [ver. 28]
2:12 [c] See Luke 7:16
2:13 [d] See ch. 1:45
2:14 [e] For ver. 14-22, see Matt. 9:9-17; Luke 5:27-38 2:14 [f] [Matt. 9:9]
2:15 [g] Matt. 11:19; Luke 15:2
2:16 [h] Acts 4:5; 23:9 2:16 [g] [See ver. 15 above]
2:17 [i] [Luke 15:7; John 9:39] 2:17 [j] 1 Tim. 1:15

2:18 [k] Matt. 11:2; 14:12; Luke 11:1; John 1:35; 3:25; 4:1; [Acts 18:25; 19:3] 2:18 [l] [ch. 7:5] 2:18 [m] Luke 18:12
2:19 [n] John 3:29
2:20 [o] See Luke 17:22 2:20 [p] [John 16:20]
2:22 [q] Josh. 9:4
2:23 [r] For ver. 23-28, see Matt. 12:1-8; Luke 6:1-5 2:23 [s] Deut. 23:25
2:24 [t] [Matt. 9:11] 2:24 [u] [Ex. 20:9-11]
2:25 [v] See Matt. 21:16 2:25 [w] 1 Sam. 21:1-6
2:26 [x] 1 Chr. 24:6; [1 Sam. 21:1; 2 Sam. 8:17] 2:26 [y] Ex. 25:30; Lev. 24:5-9
2:27 [z] Ex. 23:12; Deut. 5:14 2:27 [a] Col. 2:16
2:28 [b] [ver. 10]
3:1 [c] For ver. 1-6, see Matt. 12:9-14; Luke 6:6-11 3:1 [d] ch. 1:29
3:2 [e] Luke 14:1; 20:20; [Luke 11:54; John 8:6]
3:4 [f] [Luke 14:3]
3:5 [g] ver. 34; ch. 5:32; 10:23; [ch. 10:21] 3:5 [h] ch. 6:52; Rom. 11:25; Eph. 4:18 3:5 [i] [1 Kgs. 13:4]
3:6 [j] See Matt. 12:14 3:6 [k] ch. 12:13; Matt. 22:16; [ch. 8:15]
3:7 [l] Matt. 12:15 3:7 [m] Matt. 4:25; Luke 6:17
3:8 [n] Isa. 34:5; Ezek. 35:15 3:8 [o] See Matt. 11:21
3:9 [p] ch. 6:32, 45 (Gk.); 8:10 (Gk.) 3:9 [q] ch. 5:24, 31
3:10 [r] See Matt. 4:23 3:10 [s] ch. 5:29, 34 3:10 [t] ch. 6:56; Matt. 9:20, 21; 14:36; Luke 6:19
3:11 [u] ch. 1:26, 34; Luke 4:41 3:11 [v] Luke 8:28 3:11 [w] See Matt. 14:33
3:12 [x] See Matt. 12:16
3:13 [y] Matt. 10:1; Luke 6:12, 13; [ch. 6:7-13; Luke 9:1, 2] 3:13 [z] John 13:18; 15:16, 19
3:14 [y] [See ver. 13 above]
3:15 [y] [See ver. 13 above]
3:16 [a] For ver. 16-19, see Matt. 10:2-4; Luke 6:14-16; Acts 1:13 3:16 [b] Matt. 16:18; John 1:42
3:17 [c] Matt. 4:21
3:18 [d] Matt. 9:9
3:20 [e] ch. 7:17; 9:28 3:20 [f] ch. 6:31

3:21 [g] [John 7:5] 3:21 [h] [ver. 31] 3:21 [i] 2 Cor. 5:13; [John 10:20; Acts 26:24]

3:22 [j] ch. 7:1; Matt. 15:1 3:22 [k] Matt. 9:34; 12:24; Luke 11:15; [Matt. 10:25]; See John 7:20

3:23 [l] For ver. 23-27, see Matt. 12:25-29; Luke 11:17-22

3:27 [m] Isa. 49:24 3:27 [n] [Isa. 53:12]

3:28 [o] For ver. 28-30, see Matt. 12:31, 32; [Luke 12:10; Heb. 6:4-6; 10:26; 1 John 5:16]

3:29 [p] [Acts 7:51; Heb. 10:29]

3:31 [q] For ver. 31-35, see Matt. 12:46-50; Luke 8:19-21 3:31 [r] ch. 6:3; Matt. 13:55; John 2:12; 7:3, 5, 10; Acts 1:14; 1 Cor. 9:5; Gal. 1:19

3:34 [s] ver. 5

3:35 [t] [John 15:14; Heb. 2:11] 3:35 [u] Matt. 7:21; [Luke 11:28]

4:1 [v] For ver. 1-12, see Matt. 13:1-15; Luke 8:4-10 4:1 [w] [ch. 3:9; Luke 5:1-3]

4:2 [x] ver. 33

4:3 [y] [Isa. 55:10; Amos 9:13]

4:6 [z] James 1:11 4:6 [a] John 15:6

4:7 [b] Jer. 4:3

4:8 [c] ver. 20; Gen. 26:12

4:9 [d] See Matt. 11:15

4:10 [e] ver. 34

4:11 [f] Matt. 19:11; Col. 1:27; [1 Cor. 2:6-10; 1 John 2:20, 27]; See Matt. 11:25 4:11 [g] See Rom. 16:25 4:11 [h] 1 Cor. 5:12, 13; Col. 4:5; 1 Thess. 4:12; 1 Tim. 3:7

4:12 [i] Isa. 6:9, 10 4:12 [j] Deut. 29:4; Jer. 5:21; Ezek. 12:2; Rom. 11:8; 2 Cor. 3:14; 4:4; [Isa. 42:19, 20] 4:12 [k] See Luke 22:32

4:13 [l] For ver. 13-20, see Matt. 13:18-23; Luke 8:11-15

4:14 [m] [Matt. 13:37; John 4:36, 37] 4:14 [n] ver. 33; ch. 2:2; Luke 1:2; Acts 8:4; James 1:21

4:16 [o] [ch. 6:20; Isa. 58:2; Ezek. 33:31, 32; John 5:35]

4:17 [p] Gal. 1:6; [Hos. 6:4; Gal. 5:7] 4:17 [q] See Matt. 11:6

4:19 [r] See Matt. 6:25 4:19 [s] 2 Tim. 4:10 4:19 [t] 1 Tim. 6:9, 10, 17; [ch. 10:23; Matt. 19:23; Acts 5:1-11; Heb. 3:13]

4:20 [u] Hos. 14:8; John 15:5, 16; Phil. 1:11; Col. 1:6 4:20 [v] ver. 8
4:21 [w] For ver. 21-25, see Luke 8:16-18 4:21 [x] Matt. 5:15; Luke 11:33
4:22 [y] Matt. 10:26; Luke 12:2; [1 Tim. 5:25]
4:23 [z] ver. 9
4:24 [a] Matt. 7:2; Luke 6:38
4:25 [b] See Matt. 13:12
4:26 [c] [Matt. 13:24-30]
4:27 [d] [Eccles. 11:5, 6]
4:29 [e] Joel 3:13; Rev. 14:15
4:30 [f] For ver. 30-32, see Matt. 13:31, 32; Luke 13:18, 19
4:31 [g] Matt. 17:20; Luke 17:6
4:33 [h] Matt. 13:34 4:33 [i] See ver. 14 4:33 [j] John 16:12; 1 Cor. 3:2; Heb. 5:12
4:34 [k] [John 16:25] 4:34 [l] ver. 10; [ch. 13:3] 4:34 [m] [2 Pet. 1:20]
4:35 [n] For ver. 35-41, see Matt. 8:18, 23-27; Luke 8:22-25; [John 6:16-21]
4:37 [o] [Acts 27:14]
4:39 [p] Ps. 104:7; [Luke 4:39] 4:39 [q] Job 38:11; Ps. 65:7; [ch. 6:51; Matt. 14:32]
4:40 [r] John 14:27
4:41 [s] [ch. 1:27] 4:41 [t] [Luke 5:9]
5:1 [u] For ver. 1-21, see Matt. 8:28–9:1; Luke 8:26-40
5:3 [v] [Rev. 18:2]
5:6 [w] See Matt. 8:2
5:7 [x] ch. 1:26; Acts 8:7 5:7 [y] [Matt. 4:3, 6]; See Matt. 14:33 5:7 [z] Gen. 14:18; Num. 24:16; Ps. 57:2; Dan. 3:26; Luke 1:32; 6:35; Acts 16:17 5:7 [a] Matt. 26:63; Acts 19:13; [James 2:19]
5:9 [b] Matt. 26:53
5:15 [c] [Luke 8:27] 5:15 [d] ver. 9
5:17 [e] [Luke 5:8; Acts 16:39]
5:19 [f] Ps. 66:16; [ch. 1:44]
5:20 [g] ch. 7:31; Matt. 4:25
5:22 [h] For ver. 22-43, see Matt. 9:18-26; Luke 8:41-56 5:22 [i] Luke 13:14; Acts 13:15; 18:8, 17

5:23 j ch. 6:5; 7:32; 8:23, 25; 16:18; Matt. 9:18; Luke 4:40; 13:13; Acts 9:12, 17; 28:8
5:24 k ver. 31; ch. 3:9
5:25 l Lev. 15:25
5:29 m Matt. 15:28; 17:18 5:29 n See ch. 3:10
5:30 o Luke 5:17; 6:19; 8:46; [Acts 10:38]
5:34 p See Luke 7:50 5:34 n [See ver. 29 above]
5:35 q ver. 22 5:35 r Luke 7:6 5:35 s See John 11:28
5:36 q [See ver. 35 above]
5:37 t ch. 9:2; 14:33 5:37 u ch. 3:17
5:39 v [Acts 20:10] 5:39 w John 11:4, 11
5:40 x Acts 9:40
5:41 y See ch. 1:31 5:41 z Luke 7:14, 22; [Matt. 11:5; John 11:43]
5:43 a ch. 9:9; See Matt. 8:4
6:1 b For ver. 1-6, see Matt. 13:54-58; [Luke 4:16-30] 6:1 c Matt. 2:23; Luke 4:23
6:2 d ch. 1:21; Luke 4:31; 6:6; 13:10; [Acts 13:14]; See Matt. 4:23 6:2 e See Matt. 7:28
6:3 f [Luke 4:22; John 6:42] 6:3 g [Matt. 13:55] 6:3 h See ch. 3:31 6:3 i See Matt. 11:6
6:4 j Luke 4:24; John 4:44; [Jer. 11:21; 12:6; John 7:5]
6:5 k [ch. 9:23; Gen. 19:22] 6:5 l See ch. 5:23
6:6 m [Matt. 8:10] 6:6 n Matt. 9:35; 11:1; Luke 8:1; 13:22
6:7 o ch. 3:13-15; For ver. 7-11, see Matt. 10:1, 5, 9-14; Luke 9:1, 3-5; [Luke 10:4-11; 22:35]
6:9 p Acts 12:8
6:11 q Acts 13:51; [Neh. 5:13; Acts 18:6] 6:11 r See ch. 1:44
6:12 s Luke 9:6 6:12 t Matt. 10:7, 8 6:12 u Matt. 3:2; 4:17
6:13 t [See ver. 12 above] 6:13 v James 5:14
6:14 w For ver. 14-29, see Matt. 14:1-12; Luke 9:7-9 6:14 x ch. 8:28; Matt. 16:14
6:15 x [See ver. 14 above] 6:15 y See Matt. 21:11
6:17 z Luke 3:19, 20 6:17 a Matt. 11:2; John 3:24
6:18 z [See ver. 17 above] 6:18 b Lev. 18:16; 20:21

6:20 [c] [Matt. 14:5; 21:26] 6:20 [d] ch. 12:37; [ch. 4:16]

6:21 [e] Gen. 40:20 6:21 [f] 1 Kgs. 3:15; Esth. 1:3; 2:18

6:23 [g] Esth. 5:3; 7:2

6:29 [h] See Matt. 9:14

6:30 [i] Luke 9:10 6:30 [j] Matt. 10:2; Luke 6:13; 17:5; 22:14; 24:10

6:31 [k] ch. 3:20

6:32 [l] For ver. 32-44, see Matt. 14:13-21; Luke 9:10-17; John 6:1-13; [ch. 8:2-9] 6:32 [m] See ch. 3:9

6:33 [n] ver. 54

6:34 [o] [Matt. 9:36]

6:36 [p] ver. 45; [Matt. 15:23]

6:37 [q] [2 Kgs. 4:42-44] 6:37 [r] [John 6:7] 6:37 [s] [Num. 11:13, 21, 22]

6:38 [t] ch. 8:19

6:41 [u] ch. 7:34; John 11:41; 17:1 6:41 [v] ch. 8:7; 14:22; 1 Sam. 9:13; Matt. 26:26; Luke 24:30; [1 Cor. 14:16]

6:45 [w] For ver. 45-51, see Matt. 14:22-32; John 6:15-21 6:45 [x] [Matt. 8:18] 6:45 [y] ver. 32 6:45 [z] ch. 8:22; [Luke 9:10]

6:46 [a] Luke 6:12; 9:28; [ch. 1:35; Luke 5:16]

6:47 [b] [ch. 13:35]

6:48 [b] [See ver. 47 above] 6:48 [c] [Luke 24:28]

6:50 [d] [Luke 24:37] 6:50 [e] Matt. 17:7; [Deut. 31:6; Isa. 41:13; 43:1, 2; John 16:33]

6:52 [f] ch. 8:17-21 6:52 [g] John 12:40; Rom. 11:7; 2 Cor. 3:14; See ch. 3:5

6:53 [h] For ver. 53-56, see Matt. 14:34-36; [John 6:24, 25] 6:53 [i] Luke 5:1

6:54 [j] ver. 33

6:55 [k] Matt. 4:24 6:55 [l] Luke 5:18

6:56 [m] Acts 5:15 6:56 [n] See Matt. 9:20 6:56 [o] ch. 3:10; Luke 6:19

7:1 [p] For ver. 1-30, see Matt. 15:1-28 7:1 [q] ch. 3:22

7:2 [r] [Acts 10:14; Rom. 14:14 (Gk.)]

7:3 [s] Gal. 1:14; Col. 2:8 7:3 [t] Heb. 11:2

7:4 [u] Heb. 9:10; [John 2:6] 7:4 [v] Matt. 23:25; Luke 11:39

7:5 [s] [See ver. 3 above] 7:5 [t] [See ver. 3 above] 7:5 [w] Luke 11:38 7:5 [r] [See ver. 2 above]

7:6 [x] Matt. 23:13 7:6 [y] Cited from Isa. 29:13; [Ezek. 33:31]
7:7 [z] Col. 2:22; Titus 1:14
7:9 [a] Luke 7:30; Gal. 2:21 (Gk.); Heb. 10:28 (Gk.)
7:10 [b] Cited from Ex. 20:12 7:10 [c] Cited from Ex. 21:17
7:13 [d] Gal. 3:17 (Gk.); [Rom. 2:23]
7:14 [e] Matt. 13:51
7:15 [f] See Acts 10:14, 15
7:17 [g] ch. 9:28 7:17 [h] [Matt. 13:36; 15:15]
7:18 [i] ch. 8:17, 18
7:19 [j] [1 Cor. 6:13] 7:19 [k] [Luke 11:41; Acts 10:15; 11:9]
7:20 [l] Matt. 12:34; James 3:6
7:21 [m] Matt. 5:22, 28; See Ex. 20:13, 14, 17
7:22 [n] 2 Cor. 12:21; Gal. 5:19; Eph. 4:19; 2 Pet. 2:7; Jude 4 7:22 [o] See Matt. 6:23 (Gk.) 7:22 [p] Eph. 4:31; Col. 3:8; 1 Tim. 6:4 7:22 [q] See Luke 1:51 7:22 [r] [Eph. 5:17]
7:23 [s] 1 Cor. 6:9, 10
7:26 [t] [John 12:20, 21] 7:26 [u] [1 Cor. 12:13] 7:26 [v] [Acts 21:2, 3]
7:27 [w] [Acts 3:26; Rom. 1:16] 7:27 [x] Matt. 7:6
7:28 [y] [Luke 16:21]
7:29 [z] John 4:50
7:31 [a] For ver. 31-37, [Matt. 15:29-31] 7:31 [b] Matt. 4:18; John 6:1 7:31 [c] ch. 5:20; Matt. 4:25
7:32 [d] Isa. 35:5, 6 7:32 [e] See ch. 5:23
7:33 [f] ch. 8:23
7:34 [g] See ch. 6:41 7:34 [h] ch. 8:12; [John 11:33]
7:35 [d] [See ver. 32 above]
7:36 [i] ch. 9:9; See Matt. 8:4 7:36 [j] ch. 1:45; Matt. 9:31
7:37 [k] ch. 10:26
8:1 [l] For ver. 1-10, see Matt. 15:32-39; [ch. 6:32-44]
8:2 [m] [Matt. 9:36]
8:5 [n] Matt. 16:10
8:6 [o] ch. 14:23; Matt. 26:27; Luke 22:17, 19; John 6:11, 23; Acts 27:35; Rom. 14:6; 1 Cor. 10:30; 11:24; 14:16; 1 Tim. 4:3, 4

8:7 [p] See Matt. 14:19
8:8 [q] [2 Kgs. 4:42-44] 8:8 [n] [See ver. 5 above]
8:10 [r] See ch. 3:9 8:10 [s] [Matt. 15:39]
8:11 [t] For ver. 11-21, see Matt. 16:1-12 8:11 [u] 1 Cor. 1:22; See Matt. 12:38 8:11 [v] Luke 11:16; 21:11 8:11 [w] John 8:6
8:12 [x] ch. 7:34 8:12 [y] John 11:33
8:13 [z] Matt. 4:13; 21:17
8:15 [a] Luke 12:1 8:15 [b] 1 Cor. 5:6-8; Gal. 5:9 8:15 [c] [ch. 3:6; 12:13]
8:17 [d] Matt. 26:10 8:17 [e] ch. 7:18 8:17 [f] ch. 6:52
8:18 [g] Jer. 5:21; Ezek. 12:2; [Isa. 42:18, 19; 43:8; Matt. 13:13]
8:19 [h] ch. 6:41, 44
8:20 [i] ver. 6, 9
8:22 [j] See ch. 6:45
8:23 [k] ch. 7:33 8:23 [l] John 9:6 8:23 [m] See ch. 5:23
8:26 [n] ver. 23; [Matt. 8:4]
8:27 [o] For ver. 27-29, see Matt. 16:13-16; Luke 9:18-20
8:28 [p] ch. 6:14; Matt. 14:2; Luke 9:7 8:28 [q] Luke 9:8; [ch. 9:11; Matt. 17:10; John 1:21]
8:29 [r] John 11:27 8:29 [s] ch. 14:61, 62; See Matt. 1:17
8:30 [t] Matt. 16:20; Luke 9:21; See Matt. 12:16
8:31 [u] For ch. 8:31–9:1, see Matt. 16:21-28; Luke 9:22-27 8:31 [v] ch. 10:33; [Luke 13:33] 8:31 [w] ch. 9:30, 31; Matt. 17:12, 22, 23; Luke 24:7 8:31 [x] Luke 17:25; 1 Pet. 2:4; [ch. 12:10] 8:31 [y] ch. 10:34; Matt. 27:63; [Matt. 12:40]; See John 2:19
8:32 [z] John 16:25
8:33 [a] [Matt. 4:10] 8:33 [b] Rom. 8:5; Phil. 3:19; Col. 3:2; [Phil. 2:5]
8:34 [c] [2 Tim. 2:12, 13] 8:34 [d] See Matt. 10:38, 39
8:35 [d] [See ver. 34 above] 8:35 [e] ch. 10:29; [1 Cor. 9:23; 2 Tim. 1:8; Philem. 13]
8:36 [f] [Luke 12:20]
8:37 [g] [Ps. 49:7, 8]
8:38 [h] Rom. 1:16; 2 Tim. 1:8, 12, 16; Heb. 11:16; 1 John 2:28; [Matt. 10:33] 8:38 [i] Isa. 57:3; Matt. 12:39; James 4:4 8:38 [j] Dan. 7:10, 13; Zech. 14:5; Matt. 24:30; 25:31; 26:64; Acts 1:11; 1 Thess. 1:10; 4:16;

Jude 14; Rev. 1:7; [Deut. 33:2] 8:38 [k] Acts 10:22; Rev. 14:10; [Matt. 13:41; 16:27]

9:1 [l] John 8:52; Heb. 2:9 9:1 [m] [ch. 13:30; Matt. 10:23; 23:36; 24:34] 9:1 [n] ch. 13:26; 14:62; [Matt. 25:31]

9:2 [o] For ver. 2-8, see Matt. 17:1-8; Luke 9:28-36 9:2 [p] ch. 5:37; 14:33 9:2 [q] [2 Cor. 3:18 (Gk.)]

9:3 [r] Dan. 7:9; [Ps. 104:2; Matt. 28:3]

9:5 [s] See John 1:38 9:5 [t] [Neh. 8:15]

9:6 [u] [ch. 14:40; Luke 9:33]

9:7 [v] 2 Pet. 1:17; [Ex. 24:15, 16] 9:7 [w] ch. 12:6; See Matt. 3:17 9:7 [x] Acts 3:22

9:9 [y] For ver. 9-13, see Matt. 17:9-13 9:9 [z] ch. 5:43; See Matt. 8:4 9:9 [a] ch. 8:31

9:10 [b] Luke 9:36 9:10 [c] [John 16:17]

9:11 [d] See Matt. 11:14

9:12 [e] Mal. 4:6; Luke 1:16, 17; [Acts 1:6; 3:21] 9:12 [f] Ps. 22:6, 7; Isa. 53:2, 3; Dan. 9:26; Zech. 13:7; [Phil. 2:7]; See Matt. 26:24 9:12 [g] See ch. 8:31 9:12 [h] Luke 23:11; Acts 4:11

9:13 [i] ch. 6:17, 27

9:14 [j] For ver. 14-28, see Matt. 17:14-19; Luke 9:37-42

9:15 [k] [ch. 10:32]

9:17 [l] ver. 25; Luke 11:14

9:18 [m] [ch. 6:7; Matt. 10:1; Luke 10:17]

9:19 [n] [John 14:9; 20:27]

9:20 [o] ch. 1:26

9:22 [p] [ch. 1:40; Matt. 9:28]

9:23 [p] [See ver. 22 above] 9:23 [q] [ch. 6:5, 6; Matt. 17:20]

9:24 [r] [Luke 17:5]

9:25 [s] ver. 15 9:25 [t] ver. 17

9:26 [o] [See ver. 20 above]

9:27 [u] See ch. 1:31

9:28 [v] ch. 7:17

9:30 [w] For ver. 30-32, see Matt. 17:22, 23; Luke 9:43-45; [ch. 8:31; 10:32-34]

9:31 [x] See ch. 8:31

9:32 [y] ch. 6:52; Luke 2:50; 18:34; 24:25; John 10:6; 12:16; 16:17-19; [ver. 10]

9:33 [z] Matt. 17:24 9:33 [a] For ver. 33-37, see Matt. 18:1-5; Luke 9:46-48; [ch. 10:35-45]

9:34 [b] Luke 22:24; [ver. 50]

9:35 [c] ch. 10:43, 44; Matt. 20:26, 27; 23:11, 12; Luke 22:26

9:36 [d] ch. 10:16

9:37 [e] [Matt. 10:40, 42]

9:38 [f] For ver. 38-40, see Luke 9:49, 50 9:38 [g] ch. 16:17; Matt. 7:22; Luke 10:17; Acts 19:13; [Matt. 12:27] 9:38 [h] [Num. 11:28]

9:40 [i] [Matt. 12:30; Luke 11:23]

9:41 [j] See Matt. 10:42

9:42 [k] Matt. 18:6; Luke 17:2; [1 Cor. 8:12] 9:42 [l] [Zech. 13:7] 9:42 [m] [ch. 14:21]

9:43 [n] Matt. 5:30; 18:8 9:43 [o] See Matt. 5:22, 29 9:43 [p] ver. 48; Matt. 3:12; See Matt. 25:41

9:45 [q] Matt. 18:8 9:45 [o] [See ver. 43 above]

9:47 [r] Matt. 5:29; 18:9 9:47 [s] See Matt. 5:22, 29

9:48 [t] Isa. 66:24

9:50 [v] Luke 14:34 9:50 [w] Matt. 5:13 9:50 [x] Ezek. 43:24; Col. 4:6; [Eph. 4:29] 9:50 [y] Rom. 12:18; 2 Cor. 13:11; 1 Thess. 5:13; [ver. 34]; See Rom. 14:19

10:1 [z] For ver. 1-12, see Matt. 19:1-9 10:1 [a] Luke 9:51; 17:11; John 10:40; [Matt. 4:25]
10:2 [b] See John 8:6 10:2 [c] Matt. 5:31
10:4 [d] Deut. 24:1-4
10:5 [e] ch. 16:14; [ch. 3:5; 6:52; Heb. 3:8]
10:6 [f] ch. 13:19; 2 Pet. 3:4; [Rom. 1:20] 10:6 [g] Cited from Gen. 1:27; 5:2
10:7 [h] Eph. 5:31; Cited from Gen. 2:24
10:8 [i] 1 Cor. 6:16; [Mal. 2:15]
10:9 [j] 1 Cor. 7:10
10:11 [k] See Matt. 5:32
10:12 [l] 1 Cor. 7:11, 13
10:13 [m] For ver. 13-16, see Matt. 19:13-15; Luke 18:15-17 10:13 [n] ver. 48
10:14 [o] Matt. 18:3 10:14 [p] [ch. 9:39]
10:15 [q] [John 3:3, 5] 10:15 [r] [Luke 8:13; James 1:21]
10:16 [s] ch. 9:36 10:16 [t] Rev. 1:17
10:17 [u] For ver. 17-30, see Matt. 19:16-29; Luke 18:18-30; [Luke 10:25-28] 10:17 [v] See ch. 1:40 10:17 [w] [Matt. 19:16]; See Matt. 25:34
10:19 [x] Rom. 13:9; Cited from Ex. 20:12-16; Deut. 5:16-20; [Matt. 5:21, 27]
10:20 [y] [Phil. 3:6]
10:21 [z] ver. 27; Luke 22:61; John 1:42; [ch. 3:5] 10:21 [a] [John 11:5; 13:23] 10:21 [b] Luke 12:33; [Luke 16:9; 19:8; Acts 2:45; 4:34, 35; 1 Tim. 6:18, 19] 10:21 [c] Matt. 6:19, 20
10:22 [d] [Ezek. 33:31]
10:23 [e] See ch. 3:5 10:23 [f] [1 Cor. 1:26]; See Matt. 13:22 10:23 [g] See Matt. 12:28
10:24 [h] ver. 32 10:24 [i] ch. 2:5 (Gk.); [John 13:33; 21:5] 10:24 [j] Job 31:24; Ps. 49:6; 52:7; Prov. 11:28; 1 Tim. 6:17 10:24 [g] [See ver. 23 above]
10:25 [g] [See ver. 23 above]
10:27 [k] ver. 23 10:27 [l] ch. 14:36; Gen. 18:14; Job 42:2; Jer. 32:17, 27; Luke 1:37
10:28 [m] ch. 1:18, 20; Matt. 4:20, 22
10:29 [n] [Luke 14:26] 10:29 [o] See ch. 8:35

10:30 [p] [Matt. 6:33] 10:30 [q] 2 Cor. 12:10; 2 Thess. 1:4; 2 Tim. 3:11, 12; [John 15:20; Acts 14:22] 10:30 [r] Matt. 12:32; Eph. 1:21; [Luke 20:35]

10:31 [s] See Matt. 19:30

10:32 [t] For ver. 32-34, see Matt. 20:17-19; Luke 18:31-33 10:32 [u] Luke 9:51; 19:28 10:32 [v] ver. 24

10:33 [w] See Matt. 16:21 10:33 [x] Matt. 26:66; John 19:7 10:33 [y] Matt. 27:2; John 18:30, 31; Acts 3:13; [Acts 2:23; 4:27; 21:11]

10:34 [z] Matt. 27:26-31 10:34 [a] ch. 14:65; 15:19; See Matt. 26:67 10:34 [b] See ch. 8:31

10:35 [c] For ver. 35-45, see Matt. 20:20-28 10:35 [d] ch. 1:19 10:35 [e] [Matt. 18:19]

10:36 [f] ver. 51

10:37 [g] [Matt. 19:28] 10:37 [h] [Luke 9:26]

10:38 [i] [Luke 9:33; 23:34] 10:38 [j] ch. 14:36; Matt. 26:29, 42; Luke 22:42; John 18:11; [Isa. 51:22] 10:38 [k] Luke 12:50

10:39 [l] [Rom. 8:17; Phil. 3:10] 10:39 [m] Acts 12:2; Rev. 1:9 10:39 [n] [Rom. 6:3]

10:40 [o] [Matt. 19:11] 10:40 [p] Matt. 25:34

10:42 [q] For ver. 42-45, [ch. 9:33-36; Luke 22:25-27] 10:42 [r] 1 Pet. 5:3

10:43 [s] Matt. 23:11; [Luke 9:48]

10:44 [t] 2 Cor. 4:5

10:45 [u] John 13:4, 13-15; Phil. 2:7; [2 Cor. 8:9] 10:45 [v] Isa. 53:10; Dan. 9:26; John 10:15; 11:51, 52; Rom. 4:25; Gal. 1:4; 2:20; 1 Tim. 2:6; Titus 2:14; 1 Pet. 1:18, 19 10:45 [w] ch. 14:24; Isa. 53:11, 12; Heb. 2:10; 9:28; [Rom. 5:15; Rev. 5:9]

10:46 [x] For ver. 46-52, see Matt. 20:29-34; Luke 18:35-43 10:46 [y] [Luke 18:35; 19:1] 10:46 [z] John 9:1, 8

10:47 [a] ch. 1:24

10:48 [b] Matt. 19:13

10:49 [c] John 16:33

10:50 [d] ch. 13:16 (Gk.)

10:51 [e] ver. 36 10:51 [f] John 20:16

10:52 [g] ch. 5:34; Matt. 9:22; Luke 7:50; 8:48; 17:19 10:52 [h] ch. 5:23, 28; 6:56

11:1 [i] For ver. 1-10, see Matt. 21:1-9; Luke 19:29-38; John 12:12-15; [Zech. 9:9] 11:1 [j] Matt. 21:17; Luke 24:50; John 11:18 11:1 [k] Zech. 14:4; Matt. 24:3; 26:30; John 8:1; [Acts 1:12] 11:1 [l] [ch. 14:13]
11:2 [m] [Luke 23:53]
11:8 [n] 2 Kgs. 9:13
11:9 [o] See Ps. 118:25 (Heb.) 11:9 [p] Matt. 23:39; Cited from Ps. 118:26
11:10 [q] See Luke 1:32 11:10 [r] [Ezek. 37:24, 25] 11:10 [s] [Acts 2:29] 11:10 [o] [See ver. 9 above] 11:10 [t] Luke 2:14; [Ps. 148:1]
11:11 [u] Matt. 21:10 11:11 [v] ver. 19; Matt. 21:17
11:12 [w] For ver. 12-14, see Matt. 21:18, 19 11:12 [x] Matt. 4:2
11:13 [y] [Luke 13:6-9] 11:13 [z] ch. 13:28
11:15 [a] For ver. 15-18, see Matt. 21:12-16; Luke 19:45-47; [John 2:14-16] 11:15 [b] [Ex. 30:13] 11:15 [c] Lev. 1:14; 5:7; 12:8; Luke 2:24
11:17 [d] Cited from Isa. 56:7 11:17 [e] Jer. 7:11
11:18 [f] See Matt. 21:46 11:18 [g] See Matt. 7:28
11:19 [h] Luke 21:37; [ver. 11]
11:20 [i] For ver. 20-24, see Matt. 21:19-22
11:21 [j] See John 1:38
11:22 [k] Eph. 3:12; Phil. 3:9
11:23 [l] Matt. 17:20 11:23 [m] [Ps. 46:2; 1 Cor. 13:2; Rev. 8:8] 11:23 [n] Rom. 4:20; 14:23; James 1:6 11:23 [o] [ch. 16:17; John 14:12]
11:24 [p] See Matt. 7:7 11:24 [o] [See ver. 23 above] 11:24 [q] [Isa. 65:24; Matt. 6:8]
11:25 [r] Matt. 6:5; Luke 18:11 11:25 [s] See Matt. 6:14 11:25 [t] Col. 3:13; [Matt. 5:23; 6:15] 11:25 [u] Matt. 7:11
11:27 [v] For ver. 27-33, see Matt. 21:23-27; Luke 20:1-8
11:28 [w] [Ex. 2:14; John 1:25; Acts 4:7]
11:30 [x] Luke 15:18, 21; John 3:27
11:31 [y] Matt. 21:32; Luke 7:30
11:32 [z] Matt. 14:5; 21:46 11:32 [a] [John 5:35]; See Matt. 11:9
12:1 [b] For ver. 1-12, see Matt. 21:33-46; Luke 20:9-19 12:1 [c] Ps. 80:8; Isa. 5:1; Matt. 21:28 12:1 [d] Isa. 5:2 12:1 [e] Song 8:11, 12 12:1 [f] ch. 13:34; Matt. 25:14, 15

12:3 [g] Matt. 5:12; 22:6; 23:34, 37; [2 Chr. 24:19; 36:15, 16; Neh. 9:26; Jer. 37:15; 38:6; Acts 7:52; 2 Cor. 11:24-26; 1 Thess. 2:15; Heb. 11:36, 37]

12:4 [g] [See ver. 3 above] 12:4 [h] Matt. 22:4 12:4 [i] [Acts 14:19] 12:4 [j] Acts 5:41 (Gk.)

12:5 [g] [See ver. 3 above]

12:6 [k] See Matt. 3:17 12:6 [l] [Heb. 1:1]

12:7 [m] Heb. 1:2; [John 1:11; Rom. 8:17] 12:7 [n] [1 Kgs. 21:19]

12:8 [o] Heb. 13:12

12:9 [p] [Luke 19:27] 12:9 [q] [Matt. 24:50; 25:19] 12:9 [r] Matt. 21:43; Acts 13:46; 18:6; 28:28; [Matt. 8:11, 12]

12:10 [s] See Matt. 21:16 12:10 [t] Luke 4:21; Acts 8:35 12:10 [u] Acts 4:11; 1 Pet. 2:7; Cited from Ps. 118:22, 23

12:12 [v] ch. 11:18; Luke 19:47, 48; John 7:25, 30, 44; [Matt. 26:4] 12:12 [w] ch. 11:32 12:12 [x] Matt. 22:22

12:13 [y] For ver. 13-27, see Matt. 22:15-32; Luke 20:20-38 12:13 [z] ch. 3:6; [ch. 8:15] 12:13 [a] Luke 11:54

12:14 [b] [John 3:2] 12:14 [c] See Acts 10:34 12:14 [d] Acts 18:25, 26; [Acts 13:10] 12:14 [e] Matt. 17:25 12:14 [f] Luke 2:1; 3:1

12:15 [g] Matt. 23:28; Luke 12:1 12:15 [h] See John 8:6 12:15 [i] See Matt. 18:28

12:17 [j] Rom. 13:7

12:18 [k] Matt. 3:7; 16:1; 22:34; Acts 4:1; 5:17; 23:6 12:18 [l] Acts 23:8; [Acts 4:2]

12:19 [m] [Deut. 25:5]

12:24 [n] John 20:9 12:24 [o] 1 Cor. 6:14

12:25 [p] Matt. 24:38; Luke 17:27

12:26 [q] See Matt. 21:16 12:26 [r] [Luke 3:4; 20:42; Acts 1:20; 7:42] 12:26 [s] Ex. 3:1-4, 17 12:26 [t] Acts 7:32; Cited from Ex. 3:6

12:28 [u] For ver. 28-34, see Matt. 22:34-40, 46; [Luke 10:25-28]

12:29 [v] Luke 10:27; Cited from Deut. 6:4, 5 12:29 [w] Rom. 3:30; 1 Cor. 8:4, 6; Gal. 3:20; Eph. 4:6; 1 Tim. 1:17; 2:5; James 2:19; 4:12; Jude 25; [Matt. 19:17; 23:9]

12:31 [x] [1 John 4:21] 12:31 [y] Cited from Lev. 19:18; See Matt. 19:19 12:31 [z] [Matt. 23:23]

12:32 [w] [See ver. 29 above] 12:32 [a] Cited from Deut. 4:35 (Gk.)
12:33 [b] Deut. 4:6; Luke 2:47; Col. 1:9; 2:2 12:33 [c] 1 Sam. 15:22; Hos. 6:6; Mic. 6:6-8; Matt. 9:13; 12:7 12:33 [d] Ps. 40:6; Heb. 10:6, 8
12:34 [e] Luke 20:40
12:35 [f] For ver. 35-37, see Matt. 22:41-45; Luke 20:41-44 12:35 [g] See Matt. 26:55 12:35 [h] See Matt. 1:1, 17
12:36 [i] [Luke 10:21; 1 Cor. 12:3] 12:36 [j] Acts 2:34, 35; Heb. 1:13; Cited from Ps. 110:1; [1 Cor. 15:25; Heb. 10:13] 12:36 [k] [Acts 7:49]
12:37 [l] [Rom. 1:3, 4] 12:37 [m] ch. 6:20
12:38 [n] For ver. 38, 39, see Matt. 23:1, 2, 5-7; Luke 20:45, 46; [Luke 11:43]
12:39 [o] Luke 14:7, 8
12:40 [p] [Luke 11:39; 16:14] 12:40 [q] [Matt. 6:5, 7]
12:41 [r] For ver. 41-44, see Luke 21:1-4 12:41 [s] Matt. 27:6; John 8:20 12:41 [t] 2 Kgs. 12:9
12:42 [u] Luke 12:59
12:43 [v] [2 Cor. 8:2, 12]
12:44 [w] Phil. 4:11 12:44 [x] Luke 8:43
13:1 [y] For ver. 1-37, see Matt. 24:1-51; Luke 21:5-36
13:2 [z] Luke 19:44
13:3 [a] See Matt. 21:1 13:3 [b] Matt. 17:1 13:3 [c] ch. 1:16, 29 13:3 [d] [ch. 4:34]
13:4 [e] [Acts 1:6, 7]
13:5 [f] ver. 9, 23, 33; Jer. 29:8; Eph. 5:6; Col. 2:8; 1 Thess. 2:3; 1 John 3:7
13:6 [g] ver. 22; Jer. 14:14; 1 John 2:18 13:6 [h] See John 8:24
13:7 [i] 2 Thess. 2:2 13:7 [j] Rev. 1:1
13:8 [k] 2 Chr. 15:6; [Rev. 6:4] 13:8 [l] Isa. 19:2 13:8 [m] Rev. 6:12 13:8 [n] Acts 11:28; Rev. 6:8
13:9 [o] For ver. 9, 11-13, [Matt. 10:17-22; Luke 12:11, 12] 13:9 [p] ver. 5; 2 John 8 13:9 [q] See Matt. 23:34 13:9 [r] Acts 17:6; 18:12; 24:1; 25:6 13:9 [s] [Acts 27:24] 13:9 [t] See Matt. 8:4
13:10 [u] Matt. 28:19; Rom. 10:18; Col. 1:6, 23; [ch. 14:9]
13:11 [v] See Matt. 6:25 13:11 [w] Deut. 18:18; [Num. 23:5]; See Ex. 4:12 13:11 [x] Acts 4:8; 6:10; 13:9; 1 Cor. 15:10; 2 Cor. 13:3; [1 Thess. 2:13; Heb. 1:1]

13:12 [y] Matt. 10:35, 36
13:13 [z] John 15:18-21; [Luke 6:22] 13:13 [a] [Dan. 12:12, 13; James 5:11; Rev. 2:10]; See Heb. 3:6
13:14 [b] Dan. 9:27; 11:31; 12:11 13:14 [c] [Dan. 9:23, 25; Rev. 1:3]
13:15 [d] Luke 17:31 13:15 [e] See Luke 5:19
13:17 [f] Luke 23:29
13:19 [g] Rev. 16:18 13:19 [h] ver. 24; Dan. 12:1; [Rev. 7:14] 13:19 [i] See ch. 10:6; [Deut. 4:32] 13:19 [j] Gen. 1:1
13:20 [k] ver. 22, 27; Isa. 65:8, 9; Luke 18:7; [Matt. 22:14] 13:20 [l] John 13:18; 15:19; Eph. 1:4
13:21 [m] Luke 17:23; [ver. 6]
13:22 [n] [1 John 2:18] 13:22 [o] Deut. 13:1-3; 2 Thess. 2:9-11; Rev. 13:13, 14; 16:14; 19:20; [Acts 8:9] 13:22 [p] ver. 6 13:22 [q] ver. 20, 27
13:23 [r] ver. 5 13:23 [s] John 13:19; 14:29; [2 Pet. 3:17]
13:24 [t] ver. 19 13:24 [u] Isa. 13:10; 24:23; Ezek. 32:7; Joel 2:10, 31; 3:15; Acts 2:20; [Amos 5:20; 8:9; Zeph. 1:15; Rev. 6:12; 8:12]
13:25 [v] Rev. 6:13; [Isa. 14:12; 34:4]
13:26 [w] See Dan. 7:13 13:26 [x] ch. 9:1; Matt. 26:64; [Matt. 25:31]
13:27 [y] Matt. 13:41 13:27 [z] [Matt. 23:37; 2 Thess. 2:1] 13:27 [a] ver. 20, 22 13:27 [b] Dan. 7:2; Zech. 2:6; Rev. 7:1 13:27 [c] [Acts 1:8] 13:27 [d] Deut. 4:32; 30:4
13:29 [e] [James 5:9; Rev. 3:20]
13:30 [f] See ch. 9:1
13:31 [g] Ps. 102:26; Isa. 51:6; 2 Pet. 3:10; [Matt. 5:18; Heb. 12:27] 13:31 [h] Ps. 119:89; Isa. 40:8; 1 Pet. 1:23, 25
13:32 [i] Matt. 25:13; 1 Thess. 5:1, 2 13:32 [j] [Phil. 2:6, 7] 13:32 [k] [Zech. 14:7; Acts 1:7]
13:33 [l] ver. 5 13:33 [m] Eph. 6:18; Heb. 13:17; [ch. 14:38]
13:34 [n] [Matt. 25:14] 13:34 [o] [ch. 12:1; Matt. 21:33] 13:34 [p] [Rom. 12:6-8] 13:34 [q] Ezek. 44:11; John 10:3; [Luke 12:36]
13:35 [r] ch. 14:34-38; Matt. 25:13; 26:41; Luke 12:37; 21:36; Acts 20:31; 1 Cor. 16:13; 1 Thess. 5:6; 1 Pet. 5:8 13:35 [s] ch. 1:32; Luke 12:38 13:35 [t] ch. 14:30, 68, 72 13:35 [u] [ch. 6:48; Ex. 14:24]
13:36 [v] [1 Thess. 5:1-6] 13:36 [w] ch. 14:40

13:37 [r] [See ver. 35 above]

14:1 [x] For ver. 1, 2, see Matt. 26:2-5; Luke 22:1, 2 14:1 [y] See John 6:4 14:1 [z] John 11:53; See Matt. 21:46

14:2 [a] Matt. 27:24

14:3 [b] For ver. 3-9, see Matt. 26:6-13; John 12:1-8; [Luke 7:37-39] 14:3 [c] Matt. 21:17; John 11:18

14:5 [d] [John 13:29] 14:5 [e] John 11:33, 38 (Gk.)

14:7 [f] Deut. 15:11 14:7 [g] [2 Cor. 9:7] 14:7 [h] ch. 2:20; See John 7:33

14:8 [i] [ch. 12:43; Luke 21:3; 2 Cor. 8:12] 14:8 [j] John 19:40

14:9 [k] [Matt. 24:14] 14:9 [l] Acts 10:4

14:10 [m] For ver. 10, 11, see Matt. 26:14-16; Luke 22:3-6; [John 13:2, 27, 30] 14:10 [n] ch. 3:19; Matt. 27:3; Acts 1:16; [John 6:71; 12:4]

14:11 [o] See Matt. 20:18, 19

14:12 [p] For ver. 12-16, see Matt. 26:17-19; Luke 22:7-13 14:12 [q] Ex. 12:18 14:12 [r] 1 Cor. 5:7

14:13 [s] [ch. 11:1]

14:14 [t] See John 11:28 14:14 [u] Luke 2:7 (Gk.)

14:15 [v] [Acts 1:13]

14:17 [w] For ver. 17-21, see Matt. 26:20-24; [Luke 22:14, 21-23; John 13:21-26]

14:18 [x] [John 6:70, 71] 14:18 [y] [Ps. 41:9; John 13:18]

14:20 [z] ver. 10 14:20 [y] [See ver. 18 above]

14:21 [a] ver. 49; ch. 9:12; Luke 18:31; 24:25, 27, 46; Acts 17:2, 3; 26:22, 23; 1 Cor. 15:3; 1 Pet. 1:10, 11 14:21 [b] Matt. 18:7 14:21 [c] [See John 17:12]

14:22 [d] For ver. 22-25, see Matt. 26:26-29; Luke 22:18-20; 1 Cor. 11:23-25 14:22 [e] See Matt. 14:19 14:22 [f] 1 Cor. 10:16; [John 6:53]

14:23 [g] See Matt. 15:36

14:24 [f] [See ver. 22 above] 14:24 [h] Ex. 24:8; [Zech. 9:11; Heb. 13:20] 14:24 [i] See Matt. 20:28

14:26 [j] For ver. 26-31, see Matt. 26:30-35 14:26 [k] Luke 22:39; John 18:1 14:26 [l] See Matt. 21:1

14:27 [m] Cited from Zech. 13:7; [John 16:32]

14:28 [n] ch. 16:7; Matt. 28:7, 10, 16

14:29 [o] [Luke 22:31, 33]
14:30 [p] Luke 22:34; John 13:38 14:30 [q] ver. 68, 72
14:31 [r] John 13:37
14:32 [s] For ver. 32-42, see Matt. 26:36-46; Luke 22:40-46 14:32 [k] [See ver. 26 above]
14:33 [t] ch. 5:37; 9:2 14:33 [u] [Matt. 17:23]
14:34 [v] [Ps. 42:5, 6; John 12:27] 14:34 [w] See Matt. 24:42
14:35 [x] Heb. 5:7 14:35 [y] ver. 41; John 12:23, 27; 13:1; 17:1; [Luke 22:53; John 16:4]
14:36 [z] Rom. 8:15; Gal. 4:6 14:36 [a] See Matt. 19:26 14:36 [b] See ch. 10:38 14:36 [c] John 5:30; 6:38; Phil. 2:8
14:38 [w] [See ver. 34 above] 14:38 [d] 1 Pet. 4:7 14:38 [e] Matt. 6:13
14:39 [f] ver. 36
14:40 [g] Luke 9:32 14:40 [h] [ch. 9:6; Luke 9:33]
14:41 [i] [Luke 22:38] 14:41 [j] See ver. 35 14:41 [k] ch. 9:31; 10:33
14:43 [l] For ver. 43-50, see Matt. 26:47-56; Luke 22:47-53; John 18:3-11 14:43 [m] ver. 10; Acts 1:16
14:45 [n] See John 1:38 14:45 [o] Luke 7:38, 45; 15:20; Acts 20:37 (Gk.)
14:47 [p] [Luke 22:38]
14:49 [q] [John 8:2]; [Luke 2:46; John 18:20] 14:49 [r] Matt. 21:23; [Matt. 4:23] 14:49 [s] See ver. 21; Matt. 1:22
14:50 [t] ver. 27; [Ps. 88:8, 18; John 16:32]
14:51 [u] ch. 15:46; Judg. 14:12; Prov. 31:24
14:53 [v] For ver. 53-65, see Matt. 26:57-68; [John 18:12, 13, 19-24] 14:53 [w] Luke 22:54, 55
14:54 [w] [See ver. 53 above] 14:54 [x] [John 18:15] 14:54 [y] [ver. 68] 14:54 [z] See Matt. 26:3 14:54 [a] John 7:32; 18:3 14:54 [b] ver. 67; John 18:18
14:56 [c] Ps. 27:12; 35:11 14:56 [d] [Deut. 17:6; 19:15]
14:58 [e] [Acts 6:14] 14:58 [f] ch. 15:29; See John 2:19 14:58 [g] Acts 7:48; 17:24; Heb. 9:11, 24 14:58 [h] 2 Cor. 5:1
14:61 [i] ch. 15:4, 5; Isa. 53:7; John 19:9 14:61 [j] For ver. 61-63, [Luke 22:67-71] 14:61 [k] ch. 8:29; See Matt. 1:17 14:61 [l] [Rom. 1:25]
14:62 [m] See Matt. 16:27; 24:30 14:62 [n] Ps. 110:1; Heb. 1:3; [ch. 16:19]

14:63 [o] Num. 14:6; Acts 14:14
14:64 [p] Matt. 9:3; John 10:36 14:64 [q] [Luke 23:50, 51] 14:64 [r] See Lev. 24:16
14:65 [s] Luke 22:63, 64 14:65 [t] ch. 10:34; 15:19; Isa. 50:6 14:65 [u] [Esth. 7:8] 14:65 [v] Matt. 5:39; [Acts 23:2]
14:66 [w] For ver. 66-72, see Matt. 26:69-75; Luke 22:55-62; John 18:16-18, 25-27
14:67 [x] ver. 54
14:68 [y] ver. 30, 72
14:72 [z] ver. 68 14:72 [a] ver. 30 14:72 [b] [Acts 3:13, 14]
15:1 [c] Matt. 27:1; Luke 22:66 15:1 [d] ch. 3:6 15:1 [e] Matt. 27:2 15:1 [f] Luke 23:1; John 18:28 15:1 [g] See ch. 10:33 15:1 [h] Luke 3:1; 13:1; Acts 3:13; 4:27; 1 Tim. 6:13
15:2 [i] For ver. 2-5, see Matt. 27:11-14; Luke 23:2, 3; John 18:29-38 15:2 [j] ver. 9, 12, 18, 26; Matt. 2:2; John 18:39; 19:3; [ver. 32] 15:2 [k] [1 Tim. 6:13]; See Luke 22:70
15:4 [l] [John 19:10]; See Matt. 26:63
15:5 [l] [See ver. 4 above]
15:6 [m] For ver. 6-15, see Matt. 27:15-26; Luke 23:18-25; John 18:39, 40; 19:16
15:7 [n] Acts 3:14 15:7 [o] [Acts 5:36, 37]
15:10 [p] [John 12:19]
15:12 [q] [John 19:15]
15:14 [r] [Luke 23:41; John 8:46]
15:15 [s] ch. 10:34; Isa. 50:6; 53:5; [Luke 23:16; John 19:1]
15:16 [t] For ver. 16-20, see Matt. 27:27-31; John 19:2, 3 15:16 [u] See Matt. 26:3 15:16 [v] John 18:28, 33; 19:9; Acts 23:35; Phil. 1:13 (Gk.) 15:16 [w] See Acts 10:1
15:17 [x] Rev. 18:12, 16; [Luke 23:11]
15:18 [y] See ver. 2
15:19 [z] See ch. 14:65 15:19 [a] See Matt. 8:2
15:20 [b] ch. 10:34 15:20 [x] [See ver. 17 above] 15:20 [c] Isa. 53:7
15:21 [d] Matt. 27:32; Luke 23:26; [John 19:17]

15:22 [e] For ver. 22-38, see Matt. 27:33-51; Luke 23:32-38, 44-46; John 19:17-19, 23, 24, 28-30
15:23 [f] Matt. 2:11; See John 19:39
15:24 [g] Ps. 22:18
15:25 [h] [John 19:14]
15:26 [i] ver. 2
15:27 [j] [John 18:40] 15:27 [k] [ch. 10:37]
15:29 [l] Ps. 22:7; 109:25; [Lam. 1:12] 15:29 [m] Job 16:4; Jer. 18:16; Lam. 2:15 15:29 [n] Ps. 35:25; 40:15 15:29 [o] ch. 14:58
15:31 [p] [Luke 4:23] 15:31 [q] [Matt. 26:53, 54; John 10:18]
15:32 [r] See Matt. 1:17 15:32 [s] John 1:49; 12:13; [ver. 26] 15:32 [t] John 20:29 15:32 [u] [Luke 23:39-43]
15:34 [v] [Heb. 5:7] 15:34 [w] Cited from Ps. 22:1
15:36 [x] Ruth 2:14 15:36 [y] Ps. 69:21
15:37 [z] ver. 34 15:37 [a] [John 10:18]
15:38 [b] Ex. 26:31-33; 2 Chr. 3:14
15:39 [c] For ver. 39-41, see Matt. 27:54-56; Luke 23:47, 49 15:39 [d] Matt. 27:43
15:40 [e] John 19:25 15:40 [f] Ps. 38:11 15:40 [g] See Luke 8:2, 3 15:40 [i] ch. 16:1; [Matt. 27:56]
15:41 [g] [See ver. 40 above] 15:41 [j] Luke 2:4
15:42 [k] For ver. 42-47, see Matt. 27:57-61; Luke 23:50-56; John 19:38-42 15:42 [l] See Matt. 27:62
15:43 [m] Acts 13:50; 17:12 15:43 [n] Luke 2:25, 38
15:44 [o] ver. 39
15:45 [o] [See ver. 44 above]
15:46 [p] See ch. 14:51 15:46 [q] [Isa. 53:9] 15:46 [r] Isa. 22:16 15:46 [s] ch. 16:4; [John 11:38]
15:47 [t] ver. 40
16:1 [u] For ver. 1-8, see Matt. 28:1-8; Luke 24:1-10; John 20:1 16:1 [v] [ch. 1:32] 16:1 [w] ch. 15:40 16:1 [i] [See ch. 15:40 above] 16:1 [x] Luke 23:56; [John 19:39, 40]
16:3 [y] ch. 15:46
16:4 [z] Matt. 27:60

16:5 [a] [John 20:11, 12] 16:5 [b] [ch. 9:3; Dan. 7:9; John 20:12; Acts 1:10] 16:5 [c] Rev. 6:11; 7:9 16:5 [d] ch. 9:15 (Gk.)

16:6 [d] [See ver. 5 above]

16:7 [e] ch. 14:28

16:9 [f] John 20:14; [Matt. 28:9] 16:9 [g] Luke 8:2

16:10 [h] John 20:18; [Matt. 28:10; Luke 24:10] 16:10 [i] John 16:20 16:10 [j] Luke 6:25

16:11 [k] Luke 24:11; [ver. 16]

16:12 [l] Luke 24:13-31 16:12 [m] ver. 14; [John 21:1, 14] 16:12 [n] Luke 9:29 (Gk.)

16:13 [o] Luke 24:33-35

16:14 [m] [See ver. 12 above] 16:14 [p] Luke 24:36; 1 Cor. 15:5 16:14 [q] [Luke 24:41] 16:14 [r] See ch. 10:5 16:14 [s] ver. 11, 13

16:15 [t] Matt. 28:19 16:15 [u] Col. 1:23; [ch. 13:10; Acts 1:8; Rom. 10:18] 16:15 [v] Rom. 8:22

16:16 [w] [John 3:18] 16:16 [x] John 3:5 16:16 [y] Acts 16:31; Rom. 10:9; 1 Pet. 3:21 16:16 [z] ver. 11; Luke 24:11, 41; Acts 28:24; 1 Pet. 2:7; [2 Thess. 2:12]

16:17 [a] [ch. 11:23] 16:17 [b] Acts 5:16; 8:7; 16:18; 19:12; See ch. 9:38 16:17 [c] Acts 2:4; 10:46; 19:6; 1 Cor. 12:10, 28, 30; 13:1; 14:2, 4

16:18 [d] Luke 10:19; Acts 28:3-5 16:18 [e] See ch. 5:23 16:18 [f] Acts 5:15, 16; 8:7; 9:12, 17; 28:8; James 5:14, 15; [John 14:12]

16:19 [g] Acts 1:3 16:19 [h] Luke 9:51; 24:51; John 6:62; Acts 1:2; 1 Tim. 3:16; [John 20:17; Eph. 4:8-10; Heb. 4:14] 16:19 [i] Acts 7:55, 56; Rom. 8:34; Eph. 1:20; Col. 3:1; Heb. 1:3; 8:1; 10:12; 12:2; 1 Pet. 3:22; Rev. 3:21; See Matt. 22:44; Acts 2:33

16:20 [j] Heb. 2:3, 4; See 1 Cor. 3:9 16:20 [k] See ch. 4:14 16:20 [l] See Acts 5:12

Footnotes

Luke 1:5 [1] **1:5** Greek *Zacharias*
Luke 1:27 [2] **1:27** That is, legally pledged to be married
Luke 1:28 [3] **1:28** Some manuscripts add *Blessed are you among women!*
Luke 1:34 [4] **1:34** Greek *since I do not know a man*
Luke 1:35 [5] **1:35** Some manuscripts add *of you*
Luke 1:38 [6] **1:38** Greek *bondservant*; also verse 48
Luke 1:45 [7] **1:45** Or *believed, for there will be*
Luke 1:78 [8] **1:78** Or *when the sunrise shall dawn upon us*; some manuscripts *since the sunrise has visited us*
Luke 2:2 [1] **2:2** Or *This was the registration before*
Luke 2:5 [2] **2:5** That is, one legally pledged to be married
Luke 2:14 [3] **2:14** Some manuscripts *peace, good will among men*
Luke 2:29 [4] **2:29** Greek *bondservant*
Luke 2:37 [5] **2:37** Or *as a widow for eighty-four years*
Luke 2:48 [6] **2:48** Greek *they*
Luke 2:49 [7] **2:49** Or *about my Father's business*
Luke 2:52 [8] **2:52** Or *years*
Luke 3:4 [1] **3:4** Or *crying, Prepare in the wilderness the way of the Lord*
Luke 3:11 [2] **3:11** Greek *chiton*, a long garment worn under the cloak next to the skin
Luke 3:22 [3] **3:22** Or *my Son, my* (or *the*) *Beloved*
Luke 3:22 [4] **3:22** Some manuscripts *beloved Son; today I have begotten you*
Luke 3:27 [5] **3:27** Greek *Salathiel*
Luke 4:27 [1] **4:27** *Leprosy* was a term for several skin diseases; see Leviticus 13
Luke 4:34 [2] **4:34** Or *Leave us alone*
Luke 4:44 [3] **4:44** Some manuscripts *Galilee*
Luke 5:10 [1] **5:10** The Greek word *anthropoi* refers here to both men and women
Luke 5:12 [2] **5:12** *Leprosy* was a term for several skin diseases; see Leviticus 13
Luke 5:13 [3] **5:13** Greek *he*

Luke 5:17 [4] **5:17** Some manuscripts *was present to heal them*
Luke 5:39 [5] **5:39** Some manuscripts *better*
Luke 6:1 [1] **6:1** Some manuscripts *On the second first Sabbath* (that is, on the second Sabbath after the first)
Luke 6:29 [2] **6:29** Greek *chiton*, a long garment worn under the cloak next to the skin
Luke 6:48 [3] **6:48** Some manuscripts *founded upon the rock*
Luke 7:2 [1] **7:2** Greek *bondservant*; also verses 3, 8, 10
Luke 7:3 [2] **7:3** Greek *he*
Luke 7:11 [3] **7:11** Some manuscripts *The next day*
Luke 7:15 [4] **7:15** Greek *he*
Luke 7:22 [5] **7:22** *Leprosy* was a term for several skin diseases; see Leviticus 13
Luke 7:24 [6] **7:24** Greek *he*
Luke 7:29 [7] **7:29** Greek *they justified God*
Luke 7:49 [8] **7:49** Or *to*
Luke 8:3 [1] **8:3** Some manuscripts *him*
Luke 8:26 [2] **8:26** Some manuscripts *Gadarenes*; others *Gergesenes*; also verse 37
Luke 8:27 [3] **8:27** Greek *he*; also verses 38, 42
Luke 8:36 [4] **8:36** Greek *daimonizomai*; elsewhere rendered *oppressed by demons*
Luke 8:43 [5] **8:43** Some manuscripts omit *and though she had spent all her living on physicians,*
Luke 8:45 [6] **8:45** Some manuscripts add *and those who were with him*
Luke 9:3 [1] **9:3** Greek *chiton*, a long garment worn under the cloak next to the skin
Luke 9:31 [2] **9:31** Greek *exodus*
Luke 9:35 [3] **9:35** Some manuscripts *my Beloved*
Luke 9:43 [4] **9:43** Greek *he*
Luke 9:54 [5] **9:54** Some manuscripts add *as Elijah did*
Luke 9:55 [6] **9:55** Some manuscripts add *and he said, “You do not know what manner of spirit you are of; for the Son of Man came not to destroy people's lives but to save them”*
Luke 9:60 [7] **9:60** Greek *he*
Luke 10:1 [1] **10:1** Some manuscripts *seventy*; also verse 17
Luke 10:21 [2] **10:21** Or *for so it pleased you well*

Luke 10:35 [3] **10:35** A *denarius* was a day's wage for a laborer
Luke 10:38 [4] **10:38** Greek *he*
Luke 10:42 [5] **10:42** Some manuscripts *few things are necessary, or only one*
Luke 11:1 [1] **11:1** Greek *he*
Luke 11:3 [2] **11:3** Or *our bread for tomorrow*
Luke 11:8 [3] **11:8** Or *persistence*
Luke 11:11 [4] **11:11** Some manuscripts insert *bread, will give him a stone; or if he asks for*
Luke 11:37 [5] **11:37** Greek *he*
Luke 12:5 [1] **12:5** Greek *Gehenna*
Luke 12:6 [2] **12:6** Greek *two assaria*; an *assarion* was a Roman copper coin worth about 1/16 of a *denarius* (which was a day's wage for a laborer)
Luke 12:25 [3] **12:25** Or *a single cubit to his stature*; a *cubit* was about 18 inches or 45 centimeters
Luke 12:27 [4] **12:27** Some manuscripts *Consider the lilies; they neither spin nor weave*
Luke 12:31 [5] **12:31** Some manuscripts *God's*
Luke 12:35 [6] **12:35** Greek *Let your loins stay girded*; compare Exodus 12:11
Luke 12:37 [7] **12:37** Greek *bondservants*
Luke 12:39 [8] **12:39** Some manuscripts add *would have stayed awake and*
Luke 12:43 [9] **12:43** Greek *bondservant*; also verses 45, 46, 47
Luke 12:59 [10] **12:59** Greek *lepton*, a Jewish bronze or copper coin worth about 1/128 of a *denarius* (which was a day's wage for a laborer)
Luke 14:5 [1] **14:5** Some manuscripts *a donkey*
Luke 14:12 [2] **14:12** Or *your brothers and sisters*. The plural Greek word *adelphoi* (translated “brothers”) refers to siblings in a family. In New Testament usage, depending on the context, *adelphoi* may refer either to *brothers* or to *brothers and sisters*
Luke 14:17 [3] **14:17** Greek *bondservant*; also verses 21, 22, 23
Luke 14:24 [4] **14:24** The Greek word for *you* here is plural
Luke 15:8 [1] **15:8** Greek *ten drachmas*; a *drachma* was a Greek coin approximately equal in value to a Roman *denarius*, worth about a day's wage for a laborer
Luke 15:15 [2] **15:15** Greek *joined himself to*

Luke 15:21 [3] **15:21** Some manuscripts add *treat me as one of your hired servants*
Luke 15:22 [4] **15:22** Greek *bondservants*
Luke 16:6 [1] **16:6** About 875 gallons or 3,200 liters
Luke 16:7 [2] **16:7** Between 1,000 and 1,200 bushels or 37,000 to 45,000 liters
Luke 16:8 [3] **16:8** Greek *age*
Luke 16:9 [4] **16:9** Greek *mammon*, a Semitic word for money or possessions; also verse 11; rendered *money* in verse 13
Luke 16:16 [5] **16:16** Or *everyone is forcefully urged into it*
Luke 16:22 [6] **16:22** Greek *bosom*; also verse 23
Luke 16:28 [7] **16:28** Or *brothers and sisters*
Luke 17:1 [1] **17:1** Greek *Stumbling blocks*
Luke 17:2 [2] **17:2** Greek *stumble*
Luke 17:7 [3] **17:7** Greek *bondservant*; also verse 9
Luke 17:8 [4] **17:8** Greek *gird yourself*
Luke 17:10 [5] **17:10** Greek *bondservants*
Luke 17:12 [6] **17:12** *Leprosy* was a term for several skin diseases; see Leviticus 13
Luke 17:19 [7] **17:19** Or *has saved you*
Luke 17:21 [8] **17:21** Or *within you*, or *within your grasp*
Luke 17:24 [9] **17:24** Some manuscripts omit *in his day*
Luke 17:35 [10] **17:35** Some manuscripts add verse 36: *Two men will be in the field; one will be taken and the other left*
Luke 17:37 [11] **17:37** Greek *body*
Luke 17:37 [12] **17:37** Or *eagles*
Luke 18:11 [1] **18:11** Or *standing, prayed to himself*
Luke 18:29 [2] **18:29** Or *wife or brothers and sisters*
Luke 19:13 [1] **19:13** Greek *bondservants*; also verse 15
Luke 19:13 [2] **19:13** A *mina* was about three months' wages for a laborer
Luke 19:17 [3] **19:17** Greek *bondservant*; also verse 22
Luke 20:1 [1] **20:1** Greek *he*
Luke 20:10 [2] **20:10** Greek *bondservant*; also verse 11
Luke 20:17 [3] **20:17** Greek *the head of the corner*
Luke 20:21 [4] **20:21** Greek *and do not receive a face*
Luke 20:24 [5] **20:24** A *denarius* was a day's wage for a laborer
Luke 20:28 [6] **20:28** Greek *his brother*

Luke 20:36 [7] **20:36** Greek *huioi*; see Preface
Luke 21:1 [1] **21:1** Greek *He*
Luke 21:2 [2] **21:2** Greek *two lepta*; a *lepton* was a Jewish bronze or copper coin worth about 1/128 of a *denarius* (which was a day's wage for a laborer)
Luke 21:16 [3] **21:16** Or *parents and brothers and sisters*
Luke 22:8 [1] **22:8** Greek *he*
Luke 22:16 [2] **22:16** Some manuscripts *never eat it again*
Luke 22:20 [3] **22:20** Some manuscripts omit, in whole or in part, verses 19b-20 (*which is given . . . in my blood*)
Luke 22:31 [4] **22:31** The Greek word for *you* (twice in this verse) is plural; in verse 32, all four instances are singular
Luke 22:33 [5] **22:33** Greek *He*
Luke 22:34 [6] **22:34** Greek *He*
Luke 22:44 [7] **22:44** Some manuscripts omit verses 43 and 44
Luke 22:50 [8] **22:50** Greek *bondservant*
Luke 23:16 [1] **23:16** Here, or after verse 19, some manuscripts add verse 17: *Now he was obliged to release one man to them at the festival*
Luke 23:34 [2] **23:34** Some manuscripts omit the sentence *And Jesus . . . what they do*
Luke 23:38 [3] **23:38** Some manuscripts add *in letters of Greek and Latin and Hebrew*
Luke 23:39 [4] **23:39** Or *blasphemed him*
Luke 23:44 [5] **23:44** That is, noon
Luke 23:44 [6] **23:44** That is, 3 P.M.
Luke 23:54 [7] **23:54** Greek *was dawning*
Luke 24:13 [1] **24:13** Greek *sixty stadia*; a *stadion* was about 607 feet or 185 meters
Luke 24:42 [2] **24:42** Some manuscripts add *and some honeycomb*
Luke 24:47 [3] **24:47** Some manuscripts *for*

Cross-references for Luke

1:1 [a] 2 Tim. 4:5, 17 (Gk.); [Acts 3:18]

1:2 [b] [Heb. 2:3] 1:2 [c] John 15:27; 16:4; [Mark 1:1; Acts 11:15] 1:2 [d] 2 Pet. 1:16; 1 John 1:1, 3; [Acts 4:20; 1 Pet. 5:1] 1:2 [e] Acts 26:16; 1 Cor. 4:1 1:2 [f] See Mark 4:14 1:2 [g] 1 Cor. 11:2, 23

1:3 [h] Acts 11:4 1:3 [i] Acts 23:26; 24:3; 26:25 1:3 [j] Acts 1:1

1:4 [k] Acts 2:36 (Gk.); [2 Pet. 1:16, 19] 1:4 [l] Acts 18:25; Rom. 2:18; 1 Cor. 14:19; Gal. 6:6 (Gk.)

1:5 [m] Matt. 2:1 1:5 [n] 1 Chr. 24:10 1:5 [o] ver. 8

1:6 [p] ch. 2:25 1:6 [q] Phil. 2:15; 3:6; 1 Thess. 2:10; 3:13; 5:23; [Acts 23:1; 24:16]

1:7 [r] ver. 36; [Judg. 13:2; 1 Sam. 1:2] 1:7 [s] [Gen. 18:11; Heb. 11:11, 12]

1:8 [t] 1 Chr. 24:19; 2 Chr. 8:14; 31:2; [ver. 23] 1:8 [u] ver. 5

1:9 [v] Ex. 30:7, 8; 1 Sam. 2:28; 1 Chr. 23:13; 2 Chr. 29:11 1:9 [w] ver. 21, 22; Rev. 11:2, 19; [Heb. 9:2, 3]

1:10 [x] Ps. 141:2; [Rev. 5:8; 8:3, 4] 1:10 [y] [Lev. 16:17]

1:11 [z] Ex. 30:1-10; 40:26, 27

1:12 [a] Acts 19:17

1:13 [b] [Acts 10:4, 31] 1:13 [c] ver. 60, 63

1:14 [d] [ver. 58]

1:15 [e] ch. 7:28; Matt. 11:11 1:15 [f] ch. 7:33; Num. 6:3; Judg. 13:4, 7, 14; Matt. 11:18 1:15 [g] [Acts 2:15, 17; Eph. 5:18] 1:15 [h] ver. 41, 67; See Acts 2:4 1:15 [i] Isa. 49:1, 5; Jer. 1:5; Gal. 1:15

1:17 [j] ver. 76; John 3:28 1:17 [k] See Matt. 11:14 1:17 [l] Cited from Mal. 4:6 1:17 [m] Rom. 10:21 1:17 [n] ch. 7:27; Mal. 3:1; Matt. 11:10; Mark 1:2

1:18 [o] Gen. 15:8; [Gen. 17:17]

1:19 [p] ver. 26; Dan. 8:16; 9:21 1:19 [q] Rev. 8:2; [1 Kgs. 17:1; Job 1:6; Isa. 63:9; Matt. 18:10]

1:20 [r] [Ezek. 3:26; 24:27]

1:21 [s] See ver. 9

1:22 [s] [See ver. 21 above] 1:22 [t] ver. 62

1:23 [u] 2 Chr. 23:8; [ver. 8; 2 Kgs. 11:5; 1 Chr. 9:25] 1:23 [v] Heb. 10:11
1:25 [w] [Gen. 30:23; 1 Sam. 1:6; Ps. 113:9; Isa. 4:1]
1:26 [x] ver. 19 1:26 [y] See Matt. 2:23
1:27 [z] Matt. 1:16, 18 1:27 [a] ch. 2:4; Matt. 1:20
1:28 [b] [Ps. 45:2; Dan. 9:23] 1:28 [c] Judg. 6:12
1:29 [d] See ver. 12
1:30 [e] Acts 7:46
1:31 [f] Isa. 7:14 1:31 [g] ch. 2:21; Matt. 1:21, 25
1:32 [h] ver. 76; ch. 6:35; Acts 7:48; See Mark 5:7 1:32 [i] ver. 69; 2 Sam. 7:11-13, 16; Ps. 89:4; 132:11; Isa. 9:6, 7; 16:5; Acts 2:30; [Rev. 3:7] 1:32 [j] See Matt. 1:1
1:33 [k] Dan. 2:44; 7:14, 18, 27; Heb. 1:8; Rev. 11:15; [John 12:34]
1:35 [l] Matt. 1:18, 20 1:35 [h] [See ver. 32 above] 1:35 [m] John 6:69 1:35 [n] See Matt. 14:33
1:36 [o] ver. 7
1:37 [p] Cited from Gen. 18:14 (Gk.); See Matt. 19:26
1:38 [q] [Judg. 6:21; Acts 12:10]
1:39 [r] ver. 65; Josh. 20:7; 21:11
1:41 [s] ver. 15, 67
1:42 [t] [Judg. 5:24] 1:42 [u] [Deut. 28:4] 1:42 [v] Ps. 127:3
1:43 [w] ch. 20:42; John 20:28; [ch. 2:11]
1:45 [x] John 20:29; [ver. 20]
1:46 [y] For ver. 46-53, [1 Sam. 2:1-10] 1:46 [z] 1 Thess. 5:23 1:46 [a] Ps. 34:2, 3; 69:30; Acts 10:46; 19:17
1:47 [b] Ps. 35:9; Isa. 61:10; Hab. 3:18; [Acts 16:34] 1:47 [z] [See ver. 46 above] 1:47 [c] Ps. 106:21; 1 Tim. 1:1; 2:3; Titus 1:3; 2:10; 3:4; Jude 25; [2 Tim. 1:9]
1:48 [d] 1 Sam. 1:11; Ps. 138:6; [ch. 9:38] 1:48 [e] ch. 11:27; Ps. 72:17; [Mal. 3:12]
1:49 [f] Ps. 89:8; Zeph. 3:17 1:49 [g] Ps. 71:19; 126:2, 3 1:49 [h] Ps. 99:3; 111:9; Isa. 57:15
1:50 [i] Deut. 5:10; 7:9; Ps. 89:1, 2; 103:17
1:51 [j] Ps. 89:10; 98:1; 118:16; Isa. 51:9 1:51 [k] Dan. 4:37; See James 4:6

1:52 [j] [See ver. 51 above] 1:52 [l] Job 5:11; Ps. 75:7; 107:40, 41; 113:7, 8; 147:6; Ezek. 21:26; [James 4:10]

1:53 [m] Ps. 34:10; 107:9; [ch. 6:21, 24, 25] 1:53 [n] Job 22:9

1:54 [o] Isa. 41:8, 9; Heb. 2:16 1:54 [p] Isa. 44:21; 49:3 1:54 [q] Ps. 98:3; Mic. 7:20; [ver. 72, 73]

1:55 [r] Gen. 17:19; Ps. 132:11; Gal. 3:16 1:55 [q] [See ver. 54 above]

1:58 [s] Gen. 19:19

1:59 [t] ch. 2:21; Gen. 17:12; Lev. 12:3; Phil. 3:5

1:60 [u] ver. 13

1:62 [v] ver. 22

1:63 [w] Isa. 8:1; 30:8 1:63 [u] [See ver. 60 above]

1:64 [x] ver. 20 1:64 [y] Mark 7:35 1:64 [z] ch. 2:28; 24:53

1:65 [a] ch. 7:16 1:65 [b] See ver. 39

1:66 [c] [ch. 2:19, 51] 1:66 [d] Acts 11:21; 13:11

1:67 [e] ver. 15, 41 1:67 [f] Joel 2:28

1:68 [g] 1 Kgs. 1:48; 1 Chr. 29:10; Ezra 7:27; Ps. 41:13; 72:18; 106:48 1:68 [h] Isa. 29:23; Matt. 15:31; Acts 13:17 1:68 [i] ch. 7:16; Ex. 4:31; [ver. 78; Acts 15:14; Heb. 2:6] 1:68 [j] ch. 2:38; Ps. 111:9; 130:7, 8; [ch. 24:21; Isa. 43:1; 59:20]

1:69 [k] 1 Sam. 2:1, 10; Ps. 132:17; Ezek. 29:21 1:69 [l] 2 Sam. 22:3; Ps. 18:2 1:69 [m] ver. 32

1:70 [n] Rom. 1:2; [Jer. 23:5, 6] 1:70 [o] Acts 3:21

1:71 [p] Ps. 106:10

1:72 [q] Mic. 7:20 1:72 [r] Lev. 26:42; Ps. 105:8, 9; [ver. 54, 55] 1:72 [s] See Rom. 9:4

1:73 [t] Gen. 22:16-18; 26:3; Heb. 6:13, 14

1:74 [u] Zeph. 3:15

1:75 [v] Eph. 4:24; [1 Thess. 2:10; Titus 2:12] 1:75 [w] [Jer. 32:39 (Heb.); Matt. 28:20 (Gk.)]

1:76 [x] ch. 7:26; 20:6; Matt. 11:9; 14:5 1:76 [y] See ver. 32 1:76 [z] ver. 17; ch. 3:4; 7:27; Mal. 3:1; Matt. 3:3; Mark 1:2, 3

1:77 [a] [Matt. 26:28; Mark 1:4]

1:78 [b] Col. 3:12 (Gk.) 1:78 [c] Mal. 4:2; Eph. 5:14; 2 Pet. 1:19 1:78 [d] See ver. 68 1:78 [e] ch. 24:49

1:79 [f] Isa. 9:2; Matt. 4:16; [Acts 26:18]; See John 8:12 1:79 [g] Ps. 107:10; Isa. 42:7 1:79 [h] Rom. 3:17 1:79 [i] See ch. 2:14

1:80 [j] ch. 2:40 1:80 [k] Matt. 3:1; 11:7

2:1 [l] Acts 17:7 2:1 [m] [ch. 3:1] 2:1 [n] [Acts 5:37]

2:2 [n] [See ver. 1 above] 2:2 [o] ch. 3:1

2:4 [p] ch. 1:26 2:4 [q] See Matt. 2:23 2:4 [r] ver. 11; John 7:42; [1 Sam. 16:1] 2:4 [s] Matt. 2:1 2:4 [t] ch. 1:27

2:6 [t] [See ver. 4 above]

2:7 [u] ver. 12 2:7 [v] ver. 16 2:7 [w] ch. 22:11 (Gk.)

2:9 [x] ch. 24:4; Acts 12:7 2:9 [y] ch. 9:31; Acts 7:55; 2 Cor. 3:18

2:10 [z] ver. 32; John 11:50; [Zech. 9:9]

2:11 [a] Isa. 9:6 2:11 [b] ver. 4 2:11 [c] Matt. 1:21; John 4:42 2:11 [d] Acts 2:36; 10:36; [ch. 23:2]; See Matt. 1:17 2:11 [e] [ch. 1:43]

2:12 [f] 1 Sam. 2:34; 2 Kgs. 19:29; 20:8, 9; Isa. 7:11, 14 2:12 [g] ver. 7

2:13 [h] Gen. 28:12; 32:1, 2; 1 Kgs. 22:19; 2 Chr. 18:18; Ps. 103:21; 148:2; Dan. 7:10; Rev. 5:11

2:14 [i] ch. 19:38; [Ps. 148:1; Matt. 21:9] 2:14 [j] [ch. 10:21; Matt. 6:10; 28:18; John 17:4; Acts 7:49; Eph. 3:15; Col. 1:16, 20; Rev. 5:13] 2:14 [k] ch. 1:79; Ps. 85:10; Isa. 9:6, 7; Hag. 2:9; Acts 10:36; Rom. 5:1; Eph. 2:14, 17; Col. 1:20 2:14 [l] [ch. 3:22; 12:32; Eph. 1:5, 9; Phil. 2:13]

2:16 [m] ver. 7, 12

2:19 [n] ver. 51; [ch. 1:66; Gen. 37:11]

2:20 [o] See ch. 7:16

2:21 [p] See ch. 1:59 2:21 [q] ch. 1:31; Matt. 1:21, 25

2:22 [r] Lev. 12; [ver. 21, 27; Gal. 4:4] 2:22 [s] [1 Sam. 1:22, 24]

2:23 [t] ver. 39; Ex. 13:9; 2 Chr. 31:3 2:23 [u] [Ex. 13:2, 12]

2:24 [t] [See ver. 23 above] 2:24 [v] Cited from Lev. 12:8

2:25 [w] ch. 1:6 2:25 [x] Acts 2:5; 8:2; 22:12 2:25 [y] ver. 38; ch. 23:51; Isa. 25:9; Mark 15:43; [Gen. 49:18] 2:25 [z] Isa. 40:1; 57:18

2:26 [a] Ps. 89:48; John 8:51; Heb. 11:5; [Acts 2:27] 2:26 [b] [ch. 9:20; 23:35; 1 Sam. 24:6]

2:27 [c] ver. 33, 41, 43, 48-51

2:28 [d] ch. 1:64

2:29 [e] Gen. 15:15 2:29 [f] ver. 26
2:30 [g] Isa. 52:10 2:30 [h] See ch. 3:6
2:31 [i] Ps. 98:2; See ch. 24:47
2:32 [j] Isa. 42:6; 49:6; 52:10; 60:3; John 8:12; Acts 13:47; 26:23 2:32 [k] [Isa. 45:25; 46:13] 2:32 [l] ver. 10
2:33 [m] ver. 27
2:34 [n] [Isa. 8:14; Matt. 21:44; John 9:39; 1 Cor. 1:23, 24; 2 Cor. 2:16; 1 Pet. 2:8, 9] 2:34 [o] Acts 28:22
2:36 [p] See Ex. 15:20
2:37 [q] 1 Tim. 5:5 2:37 [r] ch. 5:33; Matt. 6:16-18; Acts 13:2; 14:23; 2 Cor. 6:5; 11:27
2:38 [s] ver. 25; See ch. 1:68
2:39 [t] ver. 23 2:39 [u] ver. 4
2:40 [v] ch. 1:80
2:41 [w] ver. 27 2:41 [x] [1 Sam. 1:3] 2:41 [y] Ex. 23:15; Deut. 16:1; John 2:13
2:42 [z] John 11:55
2:43 [a] Ex. 12:15; Lev. 23:8; Deut. 16:3 2:43 [w] [See ver. 41 above]
2:46 [b] See Matt. 26:55 2:46 [c] ch. 5:17
2:48 [d] ver. 27; [ver. 49]
2:49 [e] See ch. 13:33 2:49 [f] John 2:16; 14:2
2:50 [g] [ch. 18:34]; See Mark 9:32
2:51 [h] See ver. 19
2:52 [i] [1 Sam. 2:26]
3:1 [j] [ch. 2:1] 3:1 [k] See Matt. 27:2 3:1 [l] ch. 2:2 3:1 [m] ver. 19; ch. 8:3; 9:7, 9; 13:31; 23:7; Matt. 14:1; Acts 4:27; 13:1; [Mark 6:14]
3:2 [n] John 18:13, 24; Acts 4:6 3:2 [o] See Matt. 26:3 3:2 [p] For ver. 2-17, see Matt. 3:1-12; Mark 1:2-8 3:2 [q] John 1:6, 7 3:2 [r] ch. 1:80; Josh. 15:61; [Judg. 1:16]
3:3 [s] Acts 2:38 3:3 [t] Matt. 26:28; [ch. 1:77]
3:4 [u] ch. 4:17; [Acts 8:28] 3:4 [v] John 1:23; Cited from Isa. 40:3-5 3:4 [w] ch. 1:76
3:5 [x] [Isa. 57:14] 3:5 [y] Isa. 49:11; Zech. 4:7 3:5 [z] Isa. 42:16; 45:2
3:6 [a] Isa. 52:10; [Ps. 98:2, 3] 3:6 [b] ch. 2:30; Acts 28:28; [ch. 1:69, 71, 77; Titus 2:11]

3:7 [c] Matt. 12:34; 23:33 3:7 [d] Ps. 140:3 3:7 [e] Rom. 5:9; Eph. 5:6; Col. 3:6; 1 Thess. 1:10

3:8 [f] Acts 26:20 3:8 [g] John 8:39 3:8 [h] [ch. 4:3]

3:9 [i] ch. 13:7, 9; Matt. 7:19; John 15:2, 6

3:10 [j] Acts 2:37; 16:30; 22:10

3:11 [k] Isa. 58:7; Dan. 4:27; Eph. 4:28; James 2:15, 16; 1 John 3:17; [ch. 18:22]

3:12 [l] ch. 7:29; Matt. 21:32 3:12 [j] [See ver. 10 above]

3:13 [m] ch. 19:8

3:14 [j] [See ver. 10 above] 3:14 [m] [See ver. 13 above] 3:14 [n] 1 Cor. 9:7 (Gk.)

3:15 [o] John 1:19, 20 3:15 [p] See Matt. 1:17

3:16 [q] John 1:26; Acts 1:5 3:16 [r] John 1:15, 27; 3:30, 31; Acts 13:25 3:16 [s] Isa. 5:27 3:16 [t] John 1:33; Acts 11:16 3:16 [u] [Mal. 3:2, 3; Acts 2:3]

3:17 [v] Isa. 30:24 3:17 [w] Matt. 13:30 3:17 [x] Mal. 4:1 3:17 [y] Mark 9:43, 48

3:18 [z] [John 20:30; 21:25]

3:19 [a] Matt. 14:3; Mark 6:17, 18; See ver. 1

3:20 [b] [John 3:24]

3:21 [c] For ver. 21, 22, see Matt. 3:13-17; Mark 1:9-11; [John 1:32-34] 3:21 [d] Acts 7:56

3:22 [e] [ch. 4:18, 21; Acts 10:38] 3:22 [f] John 12:28 3:22 [g] [ch. 9:35; Ps. 2:7; Isa. 42:1; Eph. 1:6; Col. 1:13; 2 Pet. 1:17; 1 John 5:9]

3:23 [h] Matt. 4:17; Acts 1:1, 22 3:23 [i] [Num. 4:3] 3:23 [j] ch. 4:22; Matt. 13:55; John 1:45; 6:42; For ver. 23-38, [Matt. 1:1-16]

3:27 [k] Matt. 1:12 3:27 [l] Ezra 3:2

3:31 [m] 2 Sam. 5:14; 1 Chr. 3:5; 14:4; Zech. 12:12

3:32 [n] 1 Sam. 16:1; 17:12; [Ruth 4:18-22; 1 Chr. 2:1-15]

3:34 [o] Gen. 29:35 3:34 [p] Gen. 25:26 3:34 [q] Gen. 21:3 3:34 [r] For ver. 34-38, see Gen. 5:3-32; 11:10-26; 1 Chr. 1:1-4, 24-27

4:1 [s] For ver. 1-13, see Matt. 4:1-11; Mark 1:12, 13 4:1 [t] ver. 18; ch. 3:22; John 1:33; 3:34; Acts 10:38; [ch. 1:15; Acts 6:5] 4:1 [u] ch. 3:3, 21 4:1 [v] ver. 14

4:2 [w] [Deut. 9:9, 18; 1 Kgs. 19:8] 4:2 [x] [Heb. 2:18; 4:15] 4:2 [y] [John 4:6, 7]

4:3 [z] See Matt. 14:33 4:3 [a] [ch. 3:8]

4:4 [b] ver. 8, 10; Eph. 6:17 4:4 [c] Cited from Deut. 8:3; [John 4:34]

4:5 [d] Matt. 4:8
4:6 [e] Rev. 13:2
4:8 [f] ver. 4; [ver. 12] 4:8 [g] Cited from Deut. 6:13 4:8 [h] 1 Sam. 7:3
4:9 [i] Matt. 4:5 4:9 [j] ver. 3
4:10 [k] Cited from Ps. 91:11, 12
4:11 [k] [See ver. 10 above]
4:12 [l] Cited from Deut. 6:16 4:12 [m] [Isa. 7:12]
4:13 [n] [ch. 22:53; John 14:30]
4:14 [o] Matt. 4:12 4:14 [p] ver. 1; [Acts 1:8] 4:14 [q] ver. 37
4:15 [r] See Matt. 4:23
4:16 [s] For ver. 16-30, [Matt. 13:54-58; Mark 6:1-6] 4:16 [t] ch. 2:39, 51 4:16 [u] [Acts 17:2] 4:16 [v] ver. 31; See Mark 6:2 4:16 [w] Acts 13:15, 27; 15:21
4:17 [x] ch. 3:4; [Acts 8:28]
4:18 [y] Cited from Isa. 61:1, 2 4:18 [z] ver. 1; [Acts 1:2] 4:18 [a] Matt. 11:5; [ch. 6:20] 4:18 [b] Ps. 146:7, 8 4:18 [c] [Isa. 42:7; John 9:39; Acts 26:18] 4:18 [d] Isa. 58:6
4:19 [e] Lev. 25:10; [Isa. 49:8; 2 Cor. 6:2]
4:20 [f] Matt. 26:55; [John 8:2]; [Matt. 5:1; 13:2] 4:20 [g] Acts 3:4; [ch. 19:48]
4:21 [h] Mark 12:10; Acts 8:35 4:21 [i] See Matt. 1:22
4:22 [j] Ps. 45:2 4:22 [k] [Matt. 13:55; John 6:42] 4:22 [l] ch. 3:23
4:23 [m] [ch. 23:39; Matt. 27:42] 4:23 [n] Matt. 11:23; Mark 2:1-12; John 4:46-53
4:24 [o] See Matt. 13:57
4:25 [p] 1 Kgs. 17:1; 18:1; James 5:17; [Rev. 11:6]
4:26 [q] 1 Kgs. 17:9
4:27 [r] [2 Kgs. 7:3] 4:27 [s] 2 Kgs. 5:1-14
4:29 [t] [Num. 15:35; Acts 7:58]
4:30 [u] John 8:59; 10:39
4:31 [v] For ver. 31-37, see Mark 1:21-28 4:31 [w] Matt. 4:13 4:31 [x] ver. 15, 16; See Matt. 4:23 4:31 [y] See Mark 6:2
4:32 [z] ver. 36; See Matt. 7:28, 29
4:33 [x] [See ver. 31 above]

4:34 [a] See Matt. 8:29 4:34 [b] [Acts 19:15; James 2:19] 4:34 [c] John 6:69; Acts 3:14; Rev. 3:7; [ch. 1:35; Heb. 7:26; 1 John 2:20]
4:35 [d] ver. 41; See Matt. 12:16
4:36 [e] ver. 32; [Matt. 8:27]
4:37 [f] ver. 14
4:38 [g] For ver. 38-41, see Matt. 8:14-16; Mark 1:29-34 4:38 [h] 1 Cor. 9:5
4:39 [i] ch. 8:24; 9:42; Matt. 8:26; 17:18; Mark 4:39; 9:25
4:40 [j] See Mark 5:23
4:41 [k] Mark 3:11, 12; [Acts 16:17, 18] 4:41 [l] ver. 33 4:41 [m] See Matt. 14:33 4:41 [n] See Matt. 1:17
4:42 [o] For ver. 42, 43, see Mark 1:35-38 4:42 [p] ch. 5:16 4:42 [q] [Mark 1:36]
4:43 [r] See ch. 13:33 4:43 [s] ch. 8:1; 16:16; Matt. 4:23; 24:14; Acts 8:12
4:44 [t] [Mark 1:39]
5:1 [u] Num. 34:11; Deut. 3:17; Josh. 12:3; John 6:1; [Matt. 14:34]
5:2 [v] For ver. 2-11, [Matt. 4:18-22; Mark 1:16-20; John 1:40-42] 5:2 [w] [Mark 1:19]
5:3 [x] [Matt. 5:1]
5:4 [y] [John 21:6]
5:5 [z] [John 21:3]
5:6 [a] [John 21:11]
5:7 [b] See John 21:4-8
5:8 [c] See Matt. 8:34 5:8 [d] Isa. 6:5
5:11 [e] ch. 18:28; Matt. 19:27; [ver. 28]
5:12 [f] For ver. 12-14, see Matt. 8:2-4; Mark 1:40-44 5:12 [g] See ch. 17:16 5:12 [h] [Matt. 9:28; Mark 9:22, 23]
5:14 [i] Matt. 9:30; 17:9; Mark 1:34; 5:43; 7:36; 8:26; See Matt. 12:16 5:14 [j] ch. 17:14 5:14 [k] Lev. 14:2-32 5:14 [l] ch. 9:5; Mark 6:11; James 5:3
5:15 [m] [Mark 1:45]
5:16 [n] Mark 1:35; See Matt. 14:23
5:17 [o] ch. 2:46; Acts 5:34; 1 Tim. 1:7 (Gk.); [Matt. 22:35] 5:17 [p] See ch. 8:46
5:18 [q] For ver. 18-26, see Matt. 9:2-8; Mark 2:3-12 5:18 [r] Mark 6:55

5:19 [s] Deut. 22:8; 1 Sam. 9:25; Neh. 8:16; Matt. 10:27; 24:17; Acts 10:9 5:19 [t] [Mark 2:4]

5:20 [u] ch. 7:9, 50; 17:19; 18:42; Matt. 8:10, 13; 9:22, 29; 15:28; Mark 10:52; Acts 3:16; 14:9; James 5:15 5:20 [v] ch. 7:48; [John 5:14]

5:21 [w] Matt. 26:65; John 10:36 5:21 [x] Ps. 32:5; Isa. 43:25

5:22 [y] See John 2:25

5:24 [z] [ch. 6:5]

5:25 [a] See ch. 7:16

5:26 [a] [See ver. 25 above]

5:27 [b] For ver. 27-38, see Matt. 9:9-17; Mark 2:14-22 5:27 [c] Matt. 11:19; See Matt. 5:46 5:27 [d] [Matt. 9:9]

5:28 [e] [ver. 11]

5:29 [f] [ch. 15:1, 2]

5:30 [g] Acts 4:5; 23:9 5:30 [h] ch. 15:2; Matt. 11:19

5:32 [i] [ch. 15:7; John 9:39] 5:32 [j] 1 Tim. 1:15 5:32 [k] ch. 13:3, 5; 15:10; 24:47; Matt. 4:17; 11:20; Mark 1:15; Acts 5:31

5:33 [l] ch. 11:1; Matt. 11:2; 14:12; John 1:35; 3:25; 4:1; [Acts 18:25; 19:3] 5:33 [m] ch. 2:37 5:33 [n] ch. 18:12

5:34 [o] John 3:29

5:35 [p] See ch. 17:22 5:35 [q] [John 16:20]

5:37 [r] Josh. 9:4

6:1 [s] For ver. 1-5, see Matt. 12:1-8; Mark 2:23-28 6:1 [t] Deut. 23:25

6:2 [u] [Matt. 9:11] 6:2 [v] [Ex. 20:9-11]

6:3 [w] See Matt. 21:16 6:3 [x] 1 Sam. 21:1-6

6:4 [y] Ex. 25:30; Lev. 24:5-9

6:5 [z] [ch. 5:24]

6:6 [a] For ver. 6-11, see Matt. 12:9-14; Mark 3:1-6 6:6 [b] See Mark 6:2

6:7 [c] ch. 14:1; 20:20; [ch. 11:54] 6:7 [d] [John 8:6]

6:8 [e] See Matt. 9:4

6:9 [f] ch. 14:3

6:10 [g] Mark 3:34; 5:32; 10:23; [Mark 10:21] 6:10 [h] [1 Kgs. 13:4]

6:11 [i] 2 Tim. 3:9 (Gk.)

6:12 [j] See Matt. 14:23

6:13 [k] ch. 9:1; Matt. 10:1; Mark 3:13; 6:7 6:13 [l] For ver. 13-16, see Matt. 10:2-4; Mark 3:16-19; Acts 1:13 6:13 [m] See John 13:18 6:13 [n] See Mark 6:30

6:14 [o] Matt. 16:18; John 1:42 6:14 [p] Matt. 4:18, 21

6:15 [q] Matt. 9:9 6:15 [r] [Acts 21:20]

6:16 [s] John 14:22

6:17 [t] [ver. 12; Matt. 5:1] 6:17 [u] Matt. 4:25; Mark 3:7, 8 6:17 [v] See Matt. 11:21

6:18 [w] Matt. 4:24

6:19 [x] Matt. 14:36; Mark 3:10; [Acts 5:15] 6:19 [y] See ch. 8:46

6:20 [z] John 6:5 6:20 [a] For ver. 20-23, [Matt. 5:3-12] 6:20 [b] [ch. 12:32]

6:21 [c] [ch. 1:53] 6:21 [d] Isa. 25:8; 57:18; See Matt. 5:4

6:22 [e] See Matt. 10:22 6:22 [f] [John 9:22; 12:42; 16:2] 6:22 [g] Heb. 11:26; 1 Pet. 4:14 6:22 [h] John 15:21

6:23 [i] See Matt. 5:12 6:23 [j] See Matt. 21:35

6:24 [k] Amos 6:1; James 5:1; [ch. 12:21] 6:24 [l] [ch. 16:25] 6:24 [m] Matt. 6:2

6:25 [n] Isa. 65:13 6:25 [o] Isa. 65:14; [Prov. 14:13; James 4:9]

6:26 [p] [John 15:19; 17:14; James 4:4; 1 John 4:5] 6:26 [q] Jer. 5:31; [Isa. 30:10; Mic. 2:11] 6:26 [r] See Matt. 7:15

6:27 [s] See Matt. 5:44 6:27 [t] Prov. 25:21, 22; Rom. 12:20, 21

6:28 [u] 1 Pet. 3:9 6:28 [s] [See ver. 27 above]

6:29 [v] For ver. 29, 30, see Matt. 5:39-42; [Rom. 12:17] 6:29 [w] Isa. 50:6; Lam. 3:30; Matt. 26:67

6:30 [x] Ps. 37:21; Prov. 21:26

6:31 [y] Matt. 7:12

6:32 [z] Matt. 5:46

6:34 [a] [ch. 14:12-14; Prov. 19:17; Matt. 5:42] 6:34 [b] Ps. 37:26

6:35 [c] ver. 27 6:35 [d] Matt. 5:45 6:35 [e] ch. 1:32; See Mark 5:7 6:35 [f] [James 1:5]

6:36 [g] [Matt. 5:7, 48; Eph. 5:1, 2; James 3:17] 6:36 [h] James 5:11

6:37 [i] For ver. 37, 38, 41, 42, see Matt. 7:1-5; [Rom. 14:13; 1 Cor. 4:5; James 5:9] 6:37 [j] [Matt. 6:14; 18:23-35]

6:38 [k] 2 Cor. 9:6-8 6:38 [l] Ps. 79:12; Isa. 65:6, 7 6:38 [m] Mark 4:24; [Judg. 1:7]

6:39 [n] Matt. 15:14
6:40 [o] See Matt. 10:24 6:40 [p] 2 Cor. 13:11; Heb. 13:21; 1 Pet. 5:10; [1 Cor. 1:10; 2 Tim. 3:17]
6:41 [i] [See ver. 37 above] 6:41 [q] [John 8:7-9]
6:43 [r] For ver. 43, 44, see Matt. 7:16, 20
6:44 [s] Matt. 12:33
6:45 [t] Matt. 12:35; 15:18, 19; [Matt. 13:52; Eph. 4:29] 6:45 [u] [Matt. 5:37] 6:45 [v] Matt. 12:34
6:46 [w] [Mal. 1:6]; See Matt. 7:21 6:46 [x] John 13:13
6:47 [y] For ver. 47-49, see Matt. 7:24-27
6:49 [z] [Ezek. 13:10-16] 6:49 [a] Amos 6:11
7:1 [b] For ver. 1-10, see Matt. 8:5-13
7:3 [c] [Matt. 8:5]
7:4 [d] [Acts 10:22]
7:5 [e] ch. 4:31, 33
7:6 [f] ch. 8:49; Mark 5:35; [Matt. 9:36 (Gk.)]
7:7 [g] Ps. 107:20; [Matt. 8:16]
7:9 [h] [Mark 6:6] 7:9 [i] See Matt. 9:2
7:12 [j] [ch. 8:42; 9:38; Judg. 11:34; Heb. 11:17]
7:13 [k] Matt. 20:34 7:13 [l] ch. 8:52
7:14 [m] 2 Sam. 3:31 7:14 [n] ch. 8:54; Mark 5:41; [ver. 22; Matt. 11:5; John 11:43; Acts 9:40]
7:15 [o] [1 Kgs. 17:23; 2 Kgs. 4:36; Heb. 11:35]
7:16 [p] ch. 2:20; Matt. 9:8; 15:31; Acts 11:18; 21:20; [Matt. 5:16]; See ch. 13:13 7:16 [q] ver. 39; See Deut. 18:15; Matt. 21:11 7:16 [r] See ch. 1:68
7:18 [s] For ver. 18-35, see Matt. 11:2-19 7:18 [t] See Matt. 9:14
7:19 [u] John 4:25; 6:14; 11:27 7:19 [v] [ch. 3:15]
7:20 [u] [See ver. 19 above] 7:20 [v] [See ver. 19 above]
7:21 [w] Mark 1:34 7:21 [x] ch. 18:42; Matt. 9:30; 12:22; 15:31; 20:34; 21:14; Mark 8:25; John 9:7
7:22 [y] Isa. 29:18; 35:5, 6; Matt. 15:30 7:22 [z] ch. 17:14 7:22 [a] Mark 7:35 7:22 [b] See ver. 14 7:22 [c] ch. 4:18; [Matt. 5:3; James 2:5]
7:23 [d] Isa. 8:14, 15; John 6:61

7:24 [e] ch. 1:80; 3:2 7:24 [f] [Eph. 4:14; James 1:6]
7:26 [g] ch. 1:76; 20:6; Matt. 14:5
7:27 [h] Mark 1:2; Cited from Mal. 3:1; [ch. 1:17, 76]
7:29 [i] [ch. 20:6] 7:29 [j] ch. 3:12; Matt. 21:32 7:29 [k] Acts 18:25; 19:3
7:30 [l] [Matt. 21:25, 32; 23:13] 7:30 [m] ch. 10:25; 11:45, 46, 52; 14:3; Matt. 22:35 7:30 [n] See Mark 7:9 7:30 [o] Acts 2:23; 13:36
7:33 [p] Matt. 3:4; Mark 1:6 7:33 [q] ch. 1:15
7:34 [r] ver. 36; ch. 14:1; Matt. 9:10; John 2:1; 12:2 7:34 [s] ch. 15:2; 19:7; Matt. 9:11
7:35 [t] [ch. 11:49; Prov. 8:1-36]
7:36 [u] ch. 11:37; 14:1
7:37 [v] For ver. 37-39, [Matt. 26:6-13; Mark 14:3-9; John 12:1-8]
7:38 [w] ver. 44; John 11:2
7:39 [x] [ch. 15:2] 7:39 [y] ver. 16; John 4:19 7:39 [z] [ch. 22:64]
7:41 [a] See Matt. 18:28
7:42 [b] Matt. 18:25 7:42 [c] [Rom. 8:32 (Gk.)]
7:44 [d] 1 Tim. 5:10; See Gen. 18:4 7:44 [e] ver. 38
7:45 [f] 2 Sam. 15:5; 19:39; 20:9 7:45 [g] ver. 38
7:46 [h] Ps. 23:5; 141:5; Eccles. 9:8; Matt. 6:17
7:47 [i] [ver. 39]
7:48 [j] ch. 5:20; Matt. 9:2; Mark 2:5; James 5:15; 1 John 2:12; [John 20:23]
7:49 [k] ch. 5:21
7:50 [l] ver. 9; [ver. 47; 1 Tim. 1:14]; See Mark 10:52; Eph. 2:8 7:50 [m] ch. 8:48; 1 Sam. 1:17; Mark 5:34
8:1 [n] See Mark 6:6 8:1 [o] See ch. 4:43
8:2 [p] ch. 23:49, 55; Matt. 27:55; Mark 15:40, 41; Acts 1:14 8:2 [q] ch. 24:10; Matt. 27:56, 61; 28:1; John 19:25; 20:1, 18 8:2 [r] Mark 16:9
8:3 [s] ch. 24:10
8:4 [t] For ver. 4-10, see Matt. 13:1-15; Mark 4:1-12
8:5 [u] [Isa. 55:10; Amos 9:13]
8:6 [v] John 15:6
8:7 [w] Jer. 4:3
8:8 [x] Gen. 26:12 8:8 [y] See Matt. 11:15

8:10 [z] Matt. 19:11; Col. 1:27; [1 Cor. 2:6-10; 1 John 2:20, 27]; See Matt. 11:25 8:10 [a] See Rom. 16:25 8:10 [b] Isa. 6:9, 10; See Matt. 13:13

8:11 [c] For ver. 11-15, see Matt. 13:18-23; Mark 4:13-20 8:11 [d] ch. 1:2; Mark 2:2; 4:33; Acts 8:4; James 1:21

8:12 [e] See Mark 16:16

8:13 [f] [Isa. 58:2; Ezek. 33:31, 32; Mark 6:20; John 5:35] 8:13 [g] Gal. 1:6; [Hos. 6:4; Gal. 5:7] 8:13 [h] 1 Tim. 4:1; Heb. 3:12

8:14 [i] [James 1:11] 8:14 [j] See Matt. 6:25

8:15 [k] Hos. 14:8; John 15:5, 6; Phil. 1:11; Col. 1:6 8:15 [l] James 5:7; See Heb. 10:36

8:16 [m] For ver. 16-18, see Mark 4:21-25 8:16 [n] ch. 11:33; Matt. 5:15

8:17 [o] ch. 12:2; Matt. 10:26; [1 Tim. 5:25]

8:18 [p] [ver. 11-15] 8:18 [q] See Matt. 13:12

8:19 [r] For ver. 19-21, see Matt. 12:46-50; Mark 3:31-35 8:19 [s] Matt. 13:55; Mark 6:3; John 2:12; 7:3, 5, 10; Acts 1:14; 1 Cor. 9:5; Gal. 1:19

8:21 [t] ch. 11:28; See James 1:22

8:22 [u] For ver. 22-25, see Matt. 8:23-27; Mark 4:36-41; [John 6:16-21] 8:22 [v] ver. 33; See ch. 5:1

8:23 [v] [See ver. 22 above]

8:24 [w] ch. 4:39; Ps. 104:7 8:24 [x] Ps. 65:7; [Matt. 14:32; Mark 6:51]

8:25 [y] John 14:27 8:25 [z] [Mark 1:27] 8:25 [a] [ch. 5:9]

8:26 [b] For ver. 26-40, see Matt. 8:28–9:1; Mark 5:1-21

8:27 [c] [Rev. 18:2]

8:28 [d] ch. 4:33, 34; Mark 1:23, 24, 26; Acts 8:7 8:28 [e] [ch. 4:3, 9]; See Matt. 14:33 8:28 [f] ch. 1:32; 6:35; Gen. 14:18; Num. 24:16; Ps. 57:2; Isa. 14:14; Dan. 3:26; Acts 16:17

8:29 [g] [ch. 11:24; Matt. 12:43]

8:30 [h] Matt. 26:53

8:31 [i] See Rev. 9:1

8:33 [j] ver. 22, 23

8:35 [k] ch. 10:39 8:35 [l] [ver. 27]

8:37 [m] [ch. 5:8; Acts 16:39]

8:39 [n] Ps. 66:16; [ch. 5:14]

8:40 [o] ch. 9:11

8:41 [p] For ver. 41-56, see Matt. 9:18-26; Mark 5:22-43 8:41 [q] ch. 13:14; Acts 13:15; 18:8, 17

8:42 [r] See ch. 7:12 8:42 [s] ver. 45; Mark 3:9

8:43 [t] Lev. 15:25 8:43 [u] ch. 21:4; Mark 12:44

8:44 [v] Matt. 14:36; 23:5; [Num. 15:38, 39; Deut. 22:12] 8:44 [w] Matt. 15:28; 17:18

8:46 [x] ch. 5:17; 6:19; [Acts 10:38]

8:48 [y] See ch. 7:50

8:49 [z] ver. 41 8:49 [a] ch. 7:6 8:49 [b] See John 11:28

8:51 [c] ch. 9:28; Mark 14:33 8:51 [d] Mark 3:17

8:52 [e] ch. 23:27; Matt. 11:17 8:52 [f] ch. 7:13 8:52 [g] [Acts 20:10] 8:52 [h] John 11:4, 11

8:54 [i] See Mark 1:31 8:54 [j] ch. 7:14, 22; [Matt. 11:5; John 11:43]

8:55 [k] [Judg. 15:19; 1 Sam. 30:12]

8:56 [l] See Matt. 8:4

9:1 [m] Matt. 10:1; Mark 3:13-15; 6:7
9:2 [n] Matt. 10:5, 7, 8; [ver. 11; ch. 10:1, 9] 9:2 [o] ver. 11, 60; See ch. 4:43
9:3 [p] For ver. 3-5, see Matt. 10:9-14; Mark 6:8-11; [ch. 10:4-11; 22:35] 9:3 [q] [Mark 6:8]
9:5 [r] Acts 13:51; [Neh. 5:13; Acts 18:6] 9:5 [s] See Mark 1:44 9:5 [t] James 5:3
9:6 [u] Mark 6:12
9:7 [v] For ver. 7-9, see Matt. 14:1-12; Mark 6:14-29 9:7 [w] ch. 3:1, 19; Acts 13:1 9:7 [x] ver. 19
9:8 [x] [See ver. 7 above]
9:9 [y] ch. 23:8
9:10 [z] Mark 6:30 9:10 [a] For ver. 10-17, see Matt. 14:13-21; Mark 6:32-44; John 6:1-13; [Matt. 15:32-38; Mark 8:2-9]
9:11 [b] ch. 8:40 9:11 [c] ver. 2
9:12 [d] ch. 24:29 (Gk.); Jer. 6:4 9:12 [e] [Matt. 15:23]
9:13 [f] [2 Kgs. 4:42-44] 9:13 [g] Matt. 16:9; Mark 8:19
9:16 [h] Mark 7:34; John 11:41; 17:1 9:16 [i] ch. 24:30; 1 Sam. 9:13; Matt. 26:26; Mark 8:7; 14:22; [1 Cor. 14:16]
9:18 [j] For ver. 18-20, see Matt. 16:13-16; Mark 8:27-29
9:19 [k] ver. 7; Matt. 14:2; Mark 6:14 9:19 [l] ver. 8; Mark 6:15; [Matt. 17:10; Mark 9:11; John 1:21]
9:20 [m] ch. 23:35; Acts 3:18; Rev. 12:10; See Matt. 1:17
9:21 [n] Matt. 16:20; Mark 8:30; See Matt. 12:16
9:22 [o] For ver. 22-27, see Matt. 16:21-28; Mark 8:31–9:1 9:22 [p] ch. 18:31; [ch. 13:33] 9:22 [q] ch. 24:7; Matt. 17:12, 22, 23; Mark 9:30, 31 9:22 [r] ch. 17:25; 1 Pet. 2:4; [ch. 20:17] 9:22 [s] ch. 18:33; 24:7, 46; See Matt. 27:63; John 2:19
9:23 [t] [2 Tim. 2:12, 13] 9:23 [u] See Matt. 10:38, 39 9:23 [v] 1 Cor. 15:31
9:24 [u] [See ver. 23 above]
9:25 [w] [ch. 12:20]
9:26 [x] Rom. 1:16; 2 Tim. 1:8, 12, 16; Heb. 11:16; 1 John 2:28; [Matt. 10:33] 9:26 [y] Dan. 7:10, 13; Zech. 14:5; Matt. 24:30; 25:31; 26:64; John 1:51; Acts 1:11; 1 Thess. 1:10; 4:16; Jude 14; Rev. 1:7; [Deut. 33:2] 9:26 [z] Matt. 19:28; 25:31; Mark 10:37; John 17:24 9:26 [a] Acts 10:22; Rev. 14:10; [Matt. 13:41; 16:27]

9:27 [b] John 8:52; Heb. 2:9 9:27 [c] [ch. 21:31, 32; Matt. 10:23; 23:36; 24:34; Mark 13:30]
9:28 [d] For ver. 28-36, see Matt. 17:1-8; Mark 9:2-8 9:28 [e] ch. 8:51; Mark 14:33 9:28 [f] See Matt. 14:23
9:29 [g] Mark 16:12 (Gk.) 9:29 [h] Dan. 7:9; [Ps. 104:2; Matt. 28:3]
9:32 [i] Dan. 8:18; Matt. 26:43 9:32 [j] See John 1:14
9:33 [k] [Neh. 8:15] 9:33 [l] [Mark 9:6; 14:40]
9:34 [m] 2 Pet. 1:17; [Ex. 24:15, 16]
9:35 [m] [See ver. 34 above] 9:35 [n] ch. 23:35; Isa. 42:1; [Ps. 89:3; Isa. 49:7] 9:35 [o] Acts 3:22
9:36 [p] Matt. 17:9; Mark 9:9, 10
9:37 [q] For ver. 37-42, see Matt. 17:14-19; Mark 9:14-28
9:38 [r] See ch. 7:12
9:40 [s] [ver. 1; ch. 10:17; Matt. 10:1; Mark 6:7]
9:41 [t] Phil. 2:15; [John 20:27] 9:41 [u] [John 14:9]
9:42 [v] ch. 4:35, 39; Zech. 3:2; Matt. 8:26; Mark 1:25; Jude 9 9:42 [w] See ch. 7:15
9:43 [x] 2 Pet. 1:16 9:43 [y] For ver. 43-45, see Matt. 17:22, 23; Mark 9:30-32 9:43 [z] ver. 22
9:44 [z] [See ver. 43 above]
9:45 [a] ch. 2:50; 18:34; Mark 6:52; John 10:6; 12:16; 16:17-19; [Matt. 17:13; Mark 9:10] 9:45 [b] ch. 18:34; [ch. 24:16]
9:46 [c] For ver. 46-48, see Matt. 18:1-5; Mark 9:33-37; [Matt. 20:20-28; Mark 10:35-45]
9:48 [d] [Matt. 10:40, 42] 9:48 [e] ch. 22:26
9:49 [f] For ver. 49, 50, see Mark 9:38-40 9:49 [g] ch. 10:17; Matt. 7:22; Mark 16:17; Acts 19:13; [Matt. 12:27] 9:49 [h] [Num. 11:28]
9:50 [i] [ch. 11:23; Matt. 12:30]
9:51 [j] See Mark 16:19 9:51 [k] 2 Kgs. 12:17; Isa. 50:7; Jer. 42:15 9:51 [l] ch. 13:22; 17:11; 18:31; 19:11, 28
9:52 [m] [ch. 10:1] 9:52 [n] See Matt. 10:5
9:53 [o] John 4:9; [ch. 10:33] 9:53 [p] John 4:20
9:54 [q] See Rev. 13:13
9:57 [r] ver. 51 9:57 [s] For ver. 57-60, see Matt. 8:19-22

9:60 [t] [John 5:25] 9:60 [u] ver. 2
9:61 [v] [1 Kgs. 19:20]
9:62 [w] [Phil. 3:13]
10:1 [x] Ex. 24:1, 9; Num. 11:16 10:1 [y] [ch. 9:2, 52]
10:2 [z] Matt. 9:37, 38; John 4:35 10:2 [a] [2 Thess. 3:1]
10:3 [b] Matt. 10:16; [John 17:18]
10:4 [c] For ver. 4-12, [ch. 9:1-5; 22:35; Matt. 10:9-15; Mark 6:8-11] 10:4 [d] 2 Kgs. 4:29
10:5 [e] 1 Sam. 25:6
10:6 [f] [Ps. 35:13 (Heb.)]
10:7 [g] See 1 Tim. 5:18
10:9 [h] ver. 11; See Matt. 3:2
10:11 [i] Acts 13:51; [Neh. 5:13; Acts 18:6] 10:11 [j] ver. 9
10:12 [k] See Matt. 10:15 10:12 [l] Matt. 7:22
10:13 [m] For ver. 13-15, see Matt. 11:21-23 10:13 [n] [Isa. 23; Ezek. 28:2-24; Amos 1:9, 10]
10:14 [o] [ch. 12:47, 48] 10:14 [n] [See ver. 13 above]
10:15 [p] Cited from Isa. 14:13-15 10:15 [q] ch. 16:23; Acts 2:27
10:16 [r] See Matt. 10:40 10:16 [s] John 12:48; 1 Thess. 4:8; [Matt. 25:45] 10:16 [t] John 5:23
10:17 [u] ver. 1 10:17 [v] See Mark 16:17
10:18 [w] [John 12:31; 16:11; Col. 2:15; Rev. 12:8, 9] 10:18 [x] [Isa. 14:12; Rev. 9:1]
10:19 [y] Ps. 91:13; Mark 16:18; Acts 28:5 10:19 [z] Matt. 13:39 10:19 [a] ch. 21:18; [Rom. 8:28, 39]
10:20 [b] [Matt. 7:22, 23] 10:20 [c] Ex. 32:32, 33; Ps. 69:28; Isa. 4:3; Ezek. 13:9; Dan. 12:1; Phil. 4:3; Heb. 12:23
10:21 [d] For ver. 21, 22, see Matt. 11:25-27 10:21 [e] [Isa. 53:11] 10:21 [f] [Mark 12:36] 10:21 [g] See Acts 17:24 10:21 [h] Job 37:24; 1 Cor. 1:19-27; 2 Cor. 3:14 10:21 [i] Ps. 8:2; Matt. 21:16; [ch. 8:10; Matt. 16:17] 10:21 [j] [ch. 12:32]
10:22 [k] John 1:18; 6:46; 7:29; 8:19; 10:15; 17:25; See Matt. 28:18 10:22 [l] [John 17:26]
10:23 [m] Matt. 13:16, 17; [Matt. 16:17]

10:24 [n] Heb. 11:13; 1 Pet. 1:10-12; [John 8:56]

10:25 [o] For ver. 25-28, [ch. 18:18-20; Matt. 19:16-19; 22:34-39; Mark 10:17-19] 10:25 [p] See ch. 7:30 10:25 [q] See John 8:6 10:25 [r] Matt. 19:29; 25:34, 46

10:27 [s] Matt. 22:37; Mark 12:30; Cited from Deut. 6:5 10:27 [t] Cited from Lev. 19:18; See Matt. 19:19

10:28 [u] Lev. 18:5; Neh. 9:29; Ezek. 20:11; Rom. 10:5; Gal. 3:12

10:29 [v] ch. 16:15

10:30 [w] [ch. 18:31; 19:28]

10:31 [x] John 1:19; [Num. 8:19]

10:32 [x] [See ver. 31 above]

10:33 [y] See Matt. 10:5

10:34 [z] Isa. 1:6

10:35 [a] See Matt. 18:28

10:38 [b] John 11:1, 19, 20; 12:2, 3 10:38 [c] ch. 19:6

10:39 [b] [See ver. 38 above] 10:39 [d] ch. 8:35; [Acts 22:3]

10:41 [e] [1 Cor. 7:32-34]; See ch. 12:22

10:42 [f] Ps. 16:5

11:1 [g] See ch. 5:33

11:2 [h] For ver. 2-4, [Matt. 6:9-13] 11:2 [i] John 20:17; 1 Pet. 1:17 11:2 [j] Isa. 29:23; [ch. 1:49; 1 Pet. 3:15] 11:2 [k] John 17:6 11:2 [l] [Matt. 3:2; 4:17]

11:3 [m] Prov. 30:8 11:3 [n] [Matt. 6:34]

11:4 [o] See ch. 7:48 11:4 [p] ch. 22:40, 46; Matt. 26:41; Mark 14:38; [1 Cor. 10:13]

11:8 [q] [ch. 18:1-6]

11:9 [r] For ver. 9-13, see Matt. 7:7-11 11:9 [s] Matt. 18:19; 21:22; Mark 11:24; John 14:13; 15:7, 16; 16:23, 24; James 1:5, 6, 17; 1 John 3:22; 5:14, 15 11:9 [t] 1 Chr. 28:9; 2 Chr. 15:2; Prov. 8:17; Jer. 29:13; [Isa. 55:6] 11:9 [u] [Rev. 3:20]

11:13 [w] Gen. 6:5; 8:21; Matt. 12:34 11:13 [x] [John 4:10; Acts 2:38]

11:14 [y] For ver. 14, 15, see Matt. 12:22-24; [Matt. 9:32-34]

11:15 [z] See Matt. 10:25

11:16 [a] See John 8:6

11:17 [b] For ver. 17-22, see Matt. 12:25-29; Mark 3:23-27 11:17 [c] See Matt. 9:4

11:19 [d] [Acts 19:13] 11:19 [e] [2 Kgs. 2:7]

11:20 [f] Ex. 8:19; 31:18; Deut. 9:10; Ps. 8:3 11:20 [g] ch. 17:21; Matt. 19:24; 21:31, 43

11:22 [h] Isa. 49:24-26 11:22 [i] [John 16:33] 11:22 [j] Eph. 6:11 11:22 [k] [Isa. 53:12]

11:23 [l] Matt. 12:30; [ch. 9:50; Mark 9:40]

11:24 [m] For ver. 24-26, see Matt. 12:43-45 11:24 [n] [Ps. 63:1; Jer. 2:6]

11:26 [o] 2 Pet. 2:20-22; [John 5:14]

11:27 [p] ch. 12:13 11:27 [q] [2 Chr. 9:7]; See ch. 1:48

11:28 [r] [Rev. 1:3; 22:7] 11:28 [s] ch. 8:21; See James 1:22 11:28 [t] Lev. 22:31

11:29 [u] ch. 12:1 11:29 [v] For ver. 29-32, see Matt. 12:39-42; [Mark 8:11, 12] 11:29 [w] ver. 16; See Matt. 12:38

11:30 [x] Jonah 1:17

11:31 [y] 1 Kgs. 10:1; 2 Chr. 9:1 11:31 [z] Heb. 11:7; [Jer. 3:11; Ezek. 16:51, 52; Rom. 2:27] 11:31 [a] [Matt. 12:6]

11:32 [b] Jonah 1:2 11:32 [z] [See ver. 31 above] 11:32 [c] Jonah 3:5 11:32 [a] [See ver. 31 above]

11:33 [d] ch. 8:16; Matt. 5:15; Mark 4:21

11:34 [e] Matt. 6:22, 23 11:34 [f] Deut. 15:9

11:35 [e] [See ver. 34 above]

11:36 [g] [Matt. 5:16]

11:37 [h] ch. 7:36; 14:1

11:38 [i] Matt. 15:2; Mark 7:3, 4

11:39 [j] Matt. 23:25, 26; [ch. 20:47] 11:39 [k] [ch. 16:14]

11:40 [l] ch. 12:20 11:40 [j] [See ver. 39 above]

11:41 [m] ch. 12:33; [ch. 16:9; Dan. 4:27] 11:41 [n] [Titus 1:15]

11:42 [o] Matt. 23:23 11:42 [p] ch. 18:12; Deut. 14:22 11:42 [q] Ps. 33:5; Jer. 5:1; Mic. 6:8; Zech. 7:9 11:42 [r] [1 John 3:17] 11:42 [s] [1 Sam. 15:22]

11:43 [t] ch. 20:46; Matt. 23:6, 7; Mark 12:38, 39; [ch. 14:7]

11:44 [u] Matt. 23:27

11:45 [v] ver. 46, 52; See ch. 7:30

11:46 [w] ver. 45, 52 11:46 [x] Matt. 23:4; [Matt. 11:28-30; Acts 15:10]

11:47 [y] Matt. 23:29, 30
11:48 [z] Matt. 23:31 11:48 [a] See Rom. 1:32 11:48 [b] Acts 7:51, 52
11:49 [c] [ch. 7:35; Prov. 8:12, 22, 23, 30; Matt. 11:19; 1 Cor. 1:24, 30; Col. 2:3] 11:49 [d] For ver. 49-51, [Matt. 23:34-36] 11:49 [e] See Acts 13:1; 1 Cor. 12:28 11:49 [f] See Matt. 21:35 11:49 [g] 1 Thess. 2:15 (Gk.)
11:50 [h] Rev. 18:24 11:50 [i] See Matt. 13:35 11:50 [j] Gen. 42:22; 2 Chr. 24:22; Ezek. 3:18
11:51 [k] Gen. 4:4, 8; Heb. 11:4; 1 John 3:12 11:51 [l] 2 Chr. 24:20, 21 11:51 [m] Ex. 40:6; 2 Kgs. 16:14; Ezek. 40:47 11:51 [j] [See ver. 50 above]
11:52 [n] ver. 45, 46 11:52 [o] Matt. 23:13; [Mal. 2:7, 8] 11:52 [p] Rom. 2:20 11:52 [q] [ch. 7:30; Matt. 5:20; 21:31]
11:54 [r] ch. 20:20; Mark 3:2; John 8:6; [Isa. 29:21] 11:54 [s] Matt. 22:15; Mark 12:13
12:1 [t] ch. 11:29 12:1 [u] Matt. 16:6, 11, 12; Mark 8:15 12:1 [v] 1 Cor. 5:6-8; Gal. 5:9 12:1 [w] Matt. 23:28; Mark 12:15
12:2 [x] ch. 8:17; Mark 4:22; [1 Tim. 5:25]; For ver. 2-9, see Matt. 10:26-33
12:3 [y] Matt. 6:6 12:3 [z] See ch. 5:19
12:4 [a] Isa. 8:12, 13; 51:12, 13; Jer. 1:8; 1 Pet. 3:14
12:5 [b] James 4:12
12:6 [c] [Ps. 50:11]
12:7 [d] See 1 Sam. 14:45 12:7 [e] Matt. 6:26; 12:12
12:8 [f] [Rom. 10:9, 10; Heb. 10:35; Rev. 3:5] 12:8 [g] [ch. 15:10; Matt. 25:31; 1 Tim. 5:21; Rev. 3:5]
12:9 [h] 2 Tim. 2:12; 2 Pet. 2:1; 1 John 2:23; [Mark 8:38] 12:9 [i] ch. 13:25; Matt. 7:23; 25:12 12:9 [g] [See ver. 8 above]
12:10 [j] [Matt. 12:31, 32; Mark 3:28-30; Heb. 6:4-6; 10:26; 1 John 5:16] 12:10 [k] Matt. 11:19; John 7:12; 9:24 12:10 [l] 1 Tim. 1:12, 13 12:10 [m] [Acts 7:51; Heb. 10:29]
12:11 [n] Matt. 10:17, 19; [ch. 21:12, 14; Mark 13:11] 12:11 [o] See Matt. 23:34 12:11 [p] Titus 3:1 12:11 [q] See ver. 22
12:12 [r] See Matt. 10:19, 20
12:13 [s] ch. 11:27
12:14 [t] Mic. 6:8; Rom. 2:1, 3; 9:20 12:14 [u] [Ex. 2:14; Acts 7:27]
12:15 [v] 1 Tim. 6:6-11; [Heb. 13:5]

12:16 [w] [Ps. 49:16-20]
12:17 [x] [Eccles. 5:10]
12:18 [y] ver. 24
12:19 [z] [Prov. 27:1; James 4:13-15] 12:19 [a] Eccles. 2:24; 11:9; 1 Cor. 15:32; [ch. 15:23]
12:20 [b] Jer. 17:11; [Matt. 16:26] 12:20 [z] [See ver. 19 above] 12:20 [c] Job 27:8 12:20 [d] Ps. 39:6; [Job 27:17-22; Eccles. 2:18, 21]
12:21 [e] Matt. 6:19, 20
12:22 [f] For ver. 22-31, see Matt. 6:25-33 12:22 [g] ver. 11; ch. 10:41; Matt. 10:19; 13:22 (Gk.); 1 Cor. 7:32 (Gk.); Phil. 4:6; 1 Pet. 5:7
12:24 [h] [Job 38:41; Ps. 147:9] 12:24 [i] See ver. 7
12:25 [j] ch. 2:52 (Gk.)
12:27 [k] 1 Kgs. 10:4-7
12:28 [l] Matt. 8:26; 14:31; 16:8; [ch. 17:6]
12:29 [m] [James 1:6]
12:30 [n] Matt. 6:8
12:31 [o] [Matt. 5:6, 20] 12:31 [p] ch. 11:2 12:31 [q] [1 Kgs. 3:11-14; Mark 10:29, 30; 1 Tim. 4:8; 1 Pet. 3:9]
12:32 [r] Isa. 41:14; 44:2 12:32 [s] Isa. 40:11; Matt. 26:31; John 10:16; 21:15-17; Acts 20:28, 29; 1 Pet. 5:2, 3 12:32 [t] [ch. 10:21; Matt. 11:26; Eph. 1:5, 9; Phil. 2:13] 12:32 [u] ch. 22:29; See Matt. 13:19
12:33 [v] See Matt. 19:21 12:33 [w] ch. 11:41 12:33 [x] [ch. 16:9] 12:33 [y] Matt. 6:20; [ver. 21; 1 Pet. 1:4]
12:34 [z] Matt. 6:21
12:35 [a] Eph. 6:14; 1 Pet. 1:13 12:35 [b] [Matt. 25:7]
12:36 [c] See 2 Pet. 3:12 12:36 [d] Rev. 3:20
12:37 [e] See Matt. 24:42, 46 12:37 [f] John 13:4; [ver. 35; ch. 17:8] 12:37 [g] [ch. 22:27]
12:39 [h] For ver. 39-46, [Matt. 24:43-51] 12:39 [i] [1 Thess. 5:2; 2 Pet. 3:10; Rev. 3:3]
12:40 [j] ver. 47; Matt. 25:10 12:40 [k] ch. 21:27
12:41 [l] [Mark 13:37]
12:42 [m] See Matt. 24:45 12:42 [n] ch. 16:1
12:43 [o] John 13:17; Rev. 16:15

12:44 [p] Matt. 25:21, 23
12:45 [q] Matt. 25:5; [Heb. 10:37; 2 Pet. 3:4, 9] 12:45 [r] 1 Thess. 5:7
12:46 [s] 2 Pet. 3:12; [ver. 40]
12:47 [t] [Matt. 11:24; John 15:22, 24] 12:47 [u] [James 4:17; 2 Pet. 2:21] 12:47 [v] ver. 40 12:47 [w] [Deut. 25:2, 3]
12:48 [x] Lev. 5:17; [Num. 15:29, 30] 12:48 [y] Rom. 1:19, 20; 2:14, 15; [1 Tim. 1:13] 12:48 [z] [Matt. 25:29]; See Matt. 13:12
12:49 [a] [Matt. 3:11]
12:50 [b] Mark 10:38 12:50 [c] 2 Cor. 5:14 (Gk.)
12:51 [d] For ver. 51-53, see Matt. 10:34, 35 12:51 [e] [Rev. 6:4]
12:53 [f] Matt. 10:21; [Mic. 7:6]
12:54 [g] [Matt. 16:2, 3] 12:54 [h] 1 Kgs. 18:43, 44
12:55 [g] [See ver. 54 above] 12:55 [i] See Matt. 20:12
12:56 [j] Matt. 16:3
12:57 [k] ch. 21:30 12:57 [l] John 7:24; 1 Cor. 11:13
12:58 [m] Matt. 5:25, 26; [Prov. 25:8]
12:59 [n] [Matt. 18:34, 35] 12:59 [o] ch. 21:2; Mark 12:42
13:1 [p] ch. 3:1
13:2 [q] [Job 4:7; John 9:2; Acts 28:4]
13:3 [r] See ch. 5:32
13:4 [s] John 9:7, 11
13:5 [r] [See ver. 3 above]
13:6 [t] Matt. 21:19; Mark 11:13; [Isa. 5:2]
13:7 [u] ch. 3:9; Matt. 7:19
13:10 [v] See Matt. 4:23; Mark 6:2
13:11 [w] Acts 16:16; [ver. 16]
13:13 [x] See Mark 5:23 13:13 [y] ch. 5:25; 18:43; See ch. 7:16
13:14 [z] See ch. 8:41 13:14 [a] See Matt. 12:2 13:14 [b] Ex. 20:9; Ezek. 46:1
13:15 [c] ch. 14:5; [Matt. 12:11]
13:16 [d] ch. 19:9 13:16 [e] [ver. 11; Acts 10:38; 1 Cor. 5:5; 2 Cor. 12:7]; See 1 Chr. 21:1
13:17 [f] Ps. 132:18; 1 Pet. 3:16 13:17 [g] ch. 18:43
13:18 [h] For ver. 18, 19, see Matt. 13:31, 32; Mark 4:30-32

13:19 [i] ch. 17:6; Matt. 17:20
13:21 [j] Matt. 13:33 13:21 [k] Gen. 18:6 13:21 [l] 1 Cor. 5:6; Gal. 5:9
13:22 [m] See Mark 6:6 13:22 [n] [ver. 33]; See ch. 9:51
13:23 [o] Acts 2:47; 1 Cor. 1:18; 2 Cor. 2:15
13:24 [p] 1 Tim. 4:10; Heb. 12:4; [1 Tim. 6:12 (Gk.)]; See 1 Cor. 9:25 13:24 [q] Matt. 7:13
13:25 [r] For ver. 25-27, [Matt. 25:10-12] 13:25 [s] Matt. 7:22, 23 13:25 [t] Matt. 10:33; 25:12; [2 Tim. 2:19]
13:26 [u] [Ex. 24:11]
13:27 [t] [See ver. 25 above] 13:27 [v] See Ps. 6:8
13:28 [w] See Matt. 8:11, 12
13:29 [w] [See ver. 28 above] 13:29 [x] [ch. 14:15; 22:30]
13:30 [y] See Matt. 19:30
13:31 [z] [Matt. 19:1; Mark 10:1] 13:31 [a] See ch. 3:1
13:32 [b] [See Heb. 2:10; 5:9; 7:28]
13:33 [c] [John 11:9] 13:33 [d] Acts 3:21; 17:3 13:33 [e] See Matt. 21:11
13:34 [f] For ver. 34, 35, see Matt. 23:37-39; [ch. 19:41-44] 13:34 [g] See Matt. 21:35 13:34 [h] [Matt. 26:55] 13:34 [i] [Ps. 147:2; Prov. 1:24] 13:34 [j] ch. 23:28 13:34 [k] [Deut. 32:11, 12] 13:34 [l] Ruth 2:12 13:34 [m] John 5:40
13:35 [n] [Isa. 64:11; Jer. 12:7; 22:5] 13:35 [o] ch. 19:38; Cited from Ps. 118:26
14:1 [p] ch. 7:36; 11:37 14:1 [q] ch. 20:20; Mark 3:2
14:3 [r] See ch. 7:30 14:3 [s] ch. 13:14; Matt. 12:10
14:5 [t] ch. 13:15; [Deut. 22:4; Matt. 12:11]
14:6 [u] [Matt. 22:46]
14:7 [v] See ch. 11:43
14:10 [w] Prov. 25:6, 7
14:11 [x] ch. 18:14; [Prov. 29:23; Ezek. 21:26; Matt. 18:4; James 4:6, 10; 1 Pet. 5:5, 6]
14:12 [y] John 21:12 (Gk.) 14:12 [z] [ch. 6:34]
14:13 [a] [Neh. 8:10, 12; Esth. 9:22] 14:13 [b] ver. 21
14:14 [c] 1 Cor. 15:23; 1 Thess. 4:16; [John 11:24; Rev. 20:4, 5] 14:14 [d] Acts 24:15
14:15 [e] Rev. 19:9 14:15 [f] [ch. 13:29; 22:16, 30]
14:16 [g] For ver. 16-24, [Matt. 22:2-14] 14:16 [h] [Isa. 25:6]

14:17 [i] [Esth. 6:14; Prov. 9:3, 5]
14:20 [j] Deut. 24:5
14:21 [k] ver. 13
14:24 [m] Matt. 21:43; Acts 13:46
14:26 [n] ver. 33; Matt. 10:37; [Deut. 33:9] 14:26 [o] ch. 16:13 14:26 [p] John 12:25; Acts 20:24; Rev. 12:11
14:27 [q] ch. 9:23; Matt. 10:38; 16:24; Mark 8:34 14:27 [r] John 19:17
14:28 [s] [Prov. 24:27]
14:31 [t] ver. 28
14:33 [u] [Phil. 3:7] 14:33 [v] [ver. 26; ch. 18:28]
14:34 [w] Mark 9:50 14:34 [x] Matt. 5:13
14:35 [y] See Matt. 11:15
15:1 [z] See Matt. 11:19
15:2 [a] ch. 19:7; [Ex. 16:2, 7, 8; Num. 14:2; Josh. 9:18] 15:2 [b] [ch. 7:39] 15:2 [c] ch. 5:30; Matt. 9:11; 11:19; Mark 2:16; [Acts 11:3; 1 Cor. 5:11; Gal. 2:12]
15:4 [d] For ver. 4-7, [Matt. 18:12-14] 15:4 [e] Ezek. 34:6; [1 Pet. 2:25] 15:4 [f] [Ex. 3:1; 1 Sam. 17:28] 15:4 [g] Ezek. 34:4, 11, 12, 16; [ch. 19:10]
15:5 [h] [Isa. 40:11; 49:22; 60:4; 66:12]
15:6 [i] 1 Pet. 2:25
15:7 [j] ver. 10; See ch. 5:32 15:7 [k] [ch. 5:32; Matt. 9:13]
15:10 [l] See ch. 12:8
15:12 [m] Deut. 21:17 15:12 [n] ver. 30; Mark 12:44
15:13 [o] [Eph. 5:18; Titus 1:6; 1 Pet. 4:4]
15:16 [p] [ch. 16:21]
15:17 [q] [1 Kgs. 8:47] 15:17 [r] [Acts 12:11]
15:18 [s] [Ex. 10:16] 15:18 [t] Matt. 21:25; John 3:27
15:19 [u] [ch. 7:6, 7]
15:20 [v] [James 4:8] 15:20 [w] Gen. 33:4; Acts 20:37 15:20 [x] 2 Sam. 14:33
15:21 [u] [See ver. 19 above]
15:22 [y] Zech. 3:3-5 15:22 [z] Gen. 41:42; Esth. 3:10; 8:2 15:22 [a] Ezek. 16:10
15:23 [b] [1 Sam. 28:24] 15:23 [c] [ch. 12:19]
15:24 [d] ver. 32; [Rom. 11:15; Eph. 2:1; Col. 2:13; Rev. 3:1]

15:29 [e] ver. 23
15:30 [f] Prov. 29:3 15:30 [g] ver. 12
15:31 [h] John 8:35
15:32 [e] [See ver. 29 above] 15:32 [i] ver. 24
16:1 [j] ch. 12:42
16:2 [k] See 1 Cor. 9:17
16:8 [l] See Matt. 25:2 16:8 [m] ch. 20:34; See ch. 10:6 16:8 [n] John 12:36; 1 Thess. 5:5; [Eph. 5:8]
16:9 [o] [ch. 12:33; Matt. 6:20; 19:21; 1 Tim. 6:10, 17-19] 16:9 [p] ver. 11, 13; Matt. 6:24
16:10 [q] Matt. 25:21, 23 16:10 [r] ch. 19:17
16:12 [s] [1 Chr. 29:14, 16]
16:13 [p] [See ver. 9 above]
16:14 [t] [ch. 11:39; 20:47] 16:14 [u] 2 Tim. 3:2; [1 Tim. 6:10] 16:14 [v] ch. 23:35
16:15 [w] ch. 10:29 16:15 [x] 1 Sam. 16:7; 1 Chr. 28:9; Prov. 21:2 16:15 [y] Prov. 16:5
16:16 [z] Matt. 11:12, 13 16:16 [a] See ch. 4:43 16:16 [b] [ch. 15:1]
16:17 [c] Matt. 5:18
16:18 [d] See Matt. 5:32
16:19 [e] Esth. 8:15; Rev. 18:16 16:19 [f] [James 5:5]
16:20 [g] [Acts 3:2]
16:21 [h] [Matt. 15:27]
16:22 [i] ch. 15:10; Matt. 18:10; Acts 12:15; Heb. 1:13, 14; See ch. 12:8 16:22 [j] [John 13:23 (Gk.)]
16:23 [k] See Matt. 11:23 16:23 [l] Matt. 8:11, 12 16:23 [j] [See ver. 22 above]
16:24 [m] ver. 30; John 8:33, 39, 53 16:24 [n] [Zech. 14:12] 16:24 [o] [Isa. 66:24]; See Matt. 25:41
16:25 [p] [ch. 6:24; Job 21:13; Ps. 17:14]
16:29 [q] ver. 31; ch. 24:27; Acts 26:22; 28:23 16:29 [r] [John 5:45-47]
16:30 [s] ver. 24
16:31 [q] [See ver. 29 above] 16:31 [t] [Matt. 28:11-15; John 12:10, 11]

17:1 [u] Matt. 18:7 17:1 [v] See Matt. 13:41 17:1 [w] ch. 22:22
17:2 [x] Matt. 18:6; Mark 9:42
17:3 [y] Matt. 18:15, 21, 22 17:3 [z] Lev. 19:17 17:3 [a] See Matt. 6:14
17:4 [b] [Matt. 18:21]
17:5 [c] See Mark 6:30 17:5 [d] [Mark 9:24]
17:6 [e] Matt. 17:20 17:6 [f] Matt. 13:31 17:6 [g] [ch. 19:4 (Gk.)]
17:8 [h] John 13:4; [ch. 12:35, 37]
17:10 [i] Matt. 25:30; [Job 22:2, 3; 35:7; Rom. 11:35]
17:11 [j] See ch. 9:51 17:11 [k] [John 4:3, 4]; See Matt. 19:1
17:12 [l] See Lev. 13:45, 46
17:14 [m] ch. 5:14; Lev. 13:2–14:32; Matt. 8:4
17:15 [n] See ch. 13:13
17:16 [o] ch. 5:12; Num. 16:22; [Matt. 26:39] 17:16 [p] See Matt. 10:5
17:17 [q] ver. 12
17:18 [r] See John 9:24 17:18 [s] Isa. 66:5
17:19 [t] See Mark 10:52
17:20 [u] ch. 19:11; Acts 1:6 17:20 [v] [ch. 12:39]
17:21 [w] [ver. 23]
17:22 [x] ch. 5:35; 21:6; Matt. 9:15; Mark 2:20; [ch. 19:43; 23:29; John 4:21] 17:22 [y] John 8:56; [Amos 5:18]
17:23 [z] ch. 21:8; Matt. 24:23; Mark 13:21; [ver. 21]
17:24 [a] Matt. 24:27 17:24 [b] See 1 Cor. 1:8
17:25 [c] See ch. 13:33; Matt. 16:21; 17:22; Mark 8:31
17:26 [d] Gen. 6:5; 7:7; Matt. 24:37; [1 Thess. 5:3] 17:26 [e] Heb. 11:7; 1 Pet. 3:20; 2 Pet. 2:5
17:27 [f] Matt. 24:38, 39
17:28 [g] 2 Pet. 2:7
17:29 [h] Gen. 19:16, 24; 2 Pet. 2:6
17:30 [i] 1 Cor. 1:7; 2 Thess. 1:7; 1 Pet. 1:7, 13; 4:13; [Matt. 16:27; 24:44]
17:31 [j] ch. 21:21; Matt. 24:17, 18; Mark 13:15, 16 17:31 [k] See ch. 5:19
17:32 [l] Gen. 19:26
17:33 [m] See Matt. 10:39 17:33 [n] Acts 7:19 (Gk.)
17:35 [o] Matt. 24:41 17:35 [p] Ex. 11:5; Isa. 47:2

17:37 [q] Matt. 24:28; [Job 39:30]
18:1 [r] ch. 21:36; Rom. 12:12; Eph. 6:18; Col. 4:2; 1 Thess. 5:17; [ch. 11:5-9] 18:1 [s] 2 Cor. 4:1, 16; 2 Thess. 3:13 (Gk.)
18:2 [t] [2 Cor. 8:21]
18:4 [u] [ch. 11:8]
18:7 [v] Rev. 6:10; [Isa. 63:4] 18:7 [w] Rom. 8:33; Col. 3:12; Titus 1:1; See Mark 13:20 18:7 [x] Ps. 88:1 18:7 [y] James 5:7 (Gk.) 18:7 [z] 2 Pet. 3:9
18:8 [a] Heb. 10:37 18:8 [b] ch. 17:26-30; [Matt. 24:12]
18:9 [c] ch. 16:15; [Matt. 5:20] 18:9 [d] 2 Cor. 1:9 18:9 [e] Prov. 30:12; Isa. 65:5; John 7:48, 49
18:10 [f] 2 Kgs. 20:5, 8; Acts 3:1; [ver. 14]
18:11 [g] Matt. 6:5; Mark 11:25 18:11 [h] [Rev. 3:17]
18:12 [i] Matt. 9:14 18:12 [j] ch. 11:42
18:13 [g] [See ver. 11 above] 18:13 [k] Ezra 9:6 18:13 [l] ch. 23:48 18:13 [m] Ps. 79:9; Ezek. 16:63; Dan. 9:19
18:14 [n] See ch. 14:11
18:15 [o] For ver. 15-17, see Matt. 19:13-15; Mark 10:13-16 18:15 [p] ver. 39
18:16 [q] Matt. 18:3 18:16 [r] [Mark 9:39]
18:17 [s] [John 3:3, 5] 18:17 [t] [ch. 8:13; James 1:21]
18:18 [u] For ver. 18-30, see Matt. 19:16-29; Mark 10:17-30; [ch. 10:25-28] 18:18 [v] [Matt. 19:16]; See Matt. 25:34
18:20 [w] Rom. 13:9; Cited from Ex. 20:12-16; Deut. 5:16-20; [Matt. 5:21, 27]
18:21 [x] [Phil. 3:6]
18:22 [y] ch. 12:33; [ch. 16:9; 19:8; Acts 2:45; 4:34, 35; 1 Tim. 6:18, 19] 18:22 [z] Matt. 6:19, 20
18:23 [a] [Ezek. 33:31]
18:24 [b] [1 Cor. 1:26]; See Matt. 13:22 18:24 [c] See Matt. 12:28
18:25 [c] [See ver. 24 above]
18:27 [d] ch. 1:37; Gen. 18:14; Job 42:2; Jer. 32:17, 27
18:28 [e] Matt. 4:20, 22; Mark 1:18, 20
18:29 [f] [ch. 14:26]
18:30 [g] [Job 42:10] 18:30 [h] [Matt. 6:33] 18:30 [i] Matt. 12:32; Eph. 1:21; [ch. 20:35]

18:31 [j] For ver. 31-33, see Matt. 20:17-19; Mark 10:32-34 18:31 [k] See ch. 9:51 18:31 [l] Ps. 22; See Matt. 1:22; 26:24

18:32 [m] Matt. 27:2; John 18:30, 31; Acts 3:13; [Acts 2:23; 4:27; 21:11] 18:32 [n] Matt. 27:26-31 18:32 [o] Mark 14:65; 15:19; See Matt. 26:67

18:33 [p] See ch. 9:22

18:34 [q] See Mark 9:32 18:34 [r] ch. 9:45; [ch. 24:16]

18:35 [s] For ver. 35-43, see Matt. 20:29-34; Mark 10:46-52 18:35 [t] John 9:1, 8

18:37 [u] Matt. 2:23

18:38 [v] See Matt. 1:1; 9:27

18:39 [w] ver. 15

18:41 [x] Mark 10:36

18:42 [y] ch. 7:50; 8:48; 17:19; Matt. 9:22; Mark 5:34 18:42 [z] ch. 7:3; 8:36, 50

18:43 [a] See ch. 7:16; 13:13 18:43 [b] [ch. 19:37]

19:1 [c] ch. 18:35; [Matt. 20:29; Mark 10:46]

19:3 [d] [John 12:21]

19:4 [e] 1 Kgs. 10:27; 1 Chr. 27:28; Ps. 78:47; Isa. 9:10

19:5 [f] [ch. 13:33]

19:6 [g] ch. 10:38

19:7 [h] See ch. 15:2

19:8 [i] [ch. 18:22] 19:8 [j] ch. 3:14 19:8 [k] Ex. 22:1; 2 Sam. 12:6

19:9 [l] John 8:33; Rom. 4:11, 12, 16; Gal. 3:7

19:10 [m] Ezek. 34:11, 16; [ch. 15:4; Matt. 9:13; 10:6; 15:24; 18:12]

19:11 [n] [ch. 17:20; Acts 1:6]

19:12 [o] For ver. 12-27, [Matt. 25:14-30; Mark 13:34]

19:13 [p] Matt. 25:1 19:13 [q] [John 21:22, 23]

19:14 [r] [John 1:14]

19:17 [s] ch. 16:10; 1 Cor. 4:2; [1 Tim. 3:13] 19:17 [t] [Matt. 24:47]

19:20 [u] John 11:44; 20:7; Acts 19:12 (Gk.)

19:21 [v] [1 Sam. 25:3] 19:21 [w] [2 Cor. 8:12]

19:22 [x] 2 Sam. 1:16; Job 9:20; 15:6 19:22 [y] Matt. 18:32 19:22 [v] [See ver. 21 above]

19:26 [z] [ch. 12:48]; See Matt. 13:12
19:27 [r] [See ver. 14 above] 19:27 [a] ch. 20:16; Matt. 22:7; [1 Sam. 15:33]
19:28 [b] Mark 10:32 19:28 [c] See ch. 9:51; 10:30
19:29 [d] For ver. 29-38, see Matt. 21:1-9; Mark 11:1-10; John 12:12-15; [Zech. 9:9] 19:29 [e] ch. 24:50; Matt. 21:17; John 11:18 19:29 [f] Zech. 14:4; Matt. 24:3; 26:30; [John 8:1]; [Acts 1:12] 19:29 [g] [Mark 14:13]
19:30 [h] [ch. 23:53]
19:32 [i] ch. 22:13
19:36 [j] 2 Kgs. 9:13
19:37 [k] [ch. 18:43] 19:37 [l] [John 12:17, 18]
19:38 [m] ch. 13:35; Cited from Ps. 118:26 19:38 [n] See Matt. 25:34; John 1:49 19:38 [o] ch. 2:14; [Ps. 148:1]
19:39 [p] [Matt. 21:15, 16]
19:40 [q] Hab. 2:11
19:41 [r] For ver. 41-44, [ch. 13:34, 35; 23:28-31] 19:41 [s] [John 11:35; Heb. 5:7]
19:42 [t] [Deut. 32:29] 19:42 [u] [John 12:40]
19:43 [v] See ch. 17:22 19:43 [w] Isa. 29:3; 37:33; Jer. 6:6; Ezek. 4:2; 26:8 19:43 [x] ch. 21:20
19:44 [y] [Ps. 137:9; Hos. 13:16; Nah. 3:10] 19:44 [z] ch. 21:6 19:44 [a] [Dan. 9:24] 19:44 [b] 1 Pet. 2:12
19:45 [c] For ver. 45-47, see Matt. 21:12-16; Mark 11:15-18; [John 2:14-16]
19:46 [d] Cited from Isa. 56:7 19:46 [e] Jer. 7:11
19:47 [f] ch. 20:1; See Matt. 26:55 19:47 [g] See Matt. 21:46
20:1 [h] For ver. 1-8, see Matt. 21:23-27; Mark 11:27-33 20:1 [i] ch. 19:47 20:1 [j] Acts 4:1; 6:12
20:2 [k] [Ex. 2:14; John 1:25; Acts 4:7]
20:4 [l] ch. 15:18, 21; John 3:27
20:5 [m] ch. 7:30; Matt. 21:32
20:6 [n] [John 5:35]; See Matt. 11:9
20:9 [o] For ver. 9-19, see Matt. 21:33-46; Mark 12:1-12 20:9 [p] Ps. 80:8; Isa. 5:1; Matt. 21:28 20:9 [q] Song 8:11, 12 20:9 [r] Matt. 25:14, 15; [Mark 13:34]

20:10 [q] [See ver. 9 above] 20:10 [s] Matt. 5:12; 22:6; 23:34, 37; [2 Chr. 24:19; 36:15, 16; Neh. 9:26; Jer. 37:15; 38:6; Acts 7:52; 2 Cor. 11:24-26; 1 Thess. 2:15; Heb. 11:36, 37]

20:11 [t] Matt. 22:4 20:11 [s] [See ver. 10 above] 20:11 [u] Acts 5:41 (Gk.)

20:12 [s] [See ver. 10 above]

20:13 [v] See Matt. 3:17

20:14 [w] Heb. 1:2; [John 1:11; Rom. 8:17] 20:14 [x] [1 Kgs. 21:19]

20:15 [y] Heb. 13:12

20:16 [z] [ch. 19:27] 20:16 [a] [Matt. 24:50; 25:19] 20:16 [b] Matt. 21:43; Acts 13:46; 18:6; 28:28; [Matt. 8:11, 12]

20:17 [c] See Mark 10:21 20:17 [d] Acts 4:11; 1 Pet. 2:7; Cited from Ps. 118:22

20:18 [e] Isa. 8:14, 15; Rom. 9:32, 33; 1 Pet. 2:8 20:18 [f] Dan. 2:34, 35, 44, 45

20:19 [h] ch. 19:47, 48

20:20 [i] For ver. 20-38, see Matt. 22:15-32; Mark 12:13-27 20:20 [j] ch. 14:1; Mark 3:2 20:20 [k] [1 Kgs. 14:6] 20:20 [l] ver. 26; ch. 11:54 20:20 [m] Matt. 27:2, 11; 28:14; See Acts 23:24

20:21 [o] See Acts 10:34 20:21 [p] Acts 18:25, 26; [Acts 13:10]

20:22 [q] Matt. 17:25 20:22 [r] ch. 2:1; 3:1

20:23 [s] 1 Cor. 3:19; 2 Cor. 4:2; 11:3; Eph. 4:14; [2 Cor. 12:16]

20:24 [t] See Matt. 18:28

20:25 [u] Rom. 13:7

20:26 [v] ver. 20

20:27 [w] Matt. 3:7; 16:1; 22:34; Acts 4:1; 5:17; 23:6 20:27 [x] Acts 23:8; [Acts 4:2]

20:28 [y] [Deut. 25:5]

20:34 [z] ch. 16:8; See ch. 10:6 20:34 [a] ch. 17:27; Matt. 24:38; [ver. 35]

20:35 [b] Acts 5:41; 2 Thess. 1:5, 11; See Matt. 22:8 20:35 [c] [ch. 18:30]; See Mark 10:30 20:35 [d] [ver. 34]

20:36 [e] 1 Cor. 15:54, 55; Rev. 21:4 20:36 [f] [Heb. 2:7, 9] 20:36 [g] [Gen. 1:26; Ps. 82:6] 20:36 [h] [Rom. 8:19, 23; 1 Cor. 15:52] 20:36 [i] See ch. 10:6

20:37 [j] ver. 28 20:37 [k] Ex. 3:1–4:17 20:37 [l] Acts 7:32; Cited from Ex. 3:15; [Ex. 3:6]

20:38 [m] Rom. 6:11; 14:7, 8; 2 Cor. 5:15; Gal. 2:19; 1 Thess. 5:10; 1 Pet. 4:2; [Heb. 9:14]

20:39 [n] Mark 12:28; [Matt. 22:34]
20:40 [o] Matt. 22:46; Mark 12:34
20:41 [p] For ver. 41-44, see Matt. 22:41-45; Mark 12:35-37 20:41 [q] See Matt. 1:1, 17
20:42 [r] Acts 2:34, 35; Heb. 1:13; Cited from Ps. 110:1; [1 Cor. 15:25; Heb. 10:13]
20:43 [s] [Acts 7:49]
20:44 [t] [Rom. 1:3, 4]
20:45 [u] For ver. 45, 46, see Matt. 23:1, 2, 5-7; Mark 12:38, 39; [ch. 11:43]
20:46 [v] ch. 14:7, 8
20:47 [w] [ch. 11:39; 16:14] 20:47 [x] [Matt. 6:5, 7]
21:1 [y] For ver. 1-4, see Mark 12:41-44 21:1 [z] 2 Kgs. 12:9 21:1 [a] John 8:20 (Gk.)
21:2 [b] ch. 12:59
21:3 [c] [2 Cor. 8:2, 12]
21:4 [d] [Phil. 4:11] 21:4 [e] ch. 8:43
21:5 [f] For ver. 5-36, see Matt. 24:1-51; Mark 13:1-37
21:6 [g] ch. 19:43, 44; See ch. 17:22
21:7 [h] [Acts 1:6, 7]
21:8 [i] Jer. 29:8; Eph. 5:6; Col. 2:8; 2 Thess. 2:3; 1 John 3:7 21:8 [j] Jer. 14:14; 1 John 2:18 21:8 [k] See John 8:24 21:8 [l] [Matt. 3:2; 4:17; Mark 1:15]
21:9 [m] ch. 24:37 21:9 [n] Rev. 1:1
21:10 [o] 2 Chr. 15:6; [Rev. 6:4] 21:10 [p] Isa. 19:2
21:11 [q] Rev. 6:12 21:11 [r] Acts 11:28; Rev. 6:8 21:11 [s] Isa. 19:17 21:11 [t] ch. 11:16; Matt. 16:1; Mark 8:11; [ver. 25; Rev. 12:1, 3; 13:13; 15:1]
21:12 [u] For ver. 12-17, [Matt. 10:17-22] 21:12 [v] Acts 22:19; 26:11 21:12 [w] Acts 4:3; 5:18; 8:3; 12:4; 16:24; 24:27; 2 Cor. 11:23 21:12 [x] See Acts 16:19 21:12 [y] [Acts 27:24] 21:12 [z] Acts 17:6; 18:12; 24:1; 25:6
21:13 [a] [Phil. 1:13, 14, 19]
21:14 [b] ch. 12:11
21:15 [c] [Ex. 4:12; Jer. 1:9] 21:15 [d] Acts 6:10 21:15 [e] [Acts 4:14]
21:16 [f] [ch. 12:53; Matt. 10:35]
21:17 [g] John 15:18-21; [ch. 6:22]

21:18 [h] [ver. 16; John 10:28]; See 1 Sam. 14:45
21:19 [i] Rom. 5:3; [Matt. 10:22; 24:13]; See Heb. 10:36
21:20 [j] See ch. 19:43 21:20 [k] Dan. 9:27
21:22 [l] Isa. 34:8; 63:4; Hos. 9:7 21:22 [m] [ch. 18:7, 8] 21:22 [n] See Matt. 1:22
21:23 [o] ch. 23:29 21:23 [p] 1 Thess. 2:16
21:24 [q] [Deut. 28:64] 21:24 [r] Rev. 11:2; [Ps. 79:1; Isa. 63:3, 18; Dan. 8:13; Zech. 12:3] 21:24 [s] [Dan. 12:7; Rom. 11:25]
21:25 [t] Isa. 13:10; 24:23; Ezek. 32:7; Joel 2:10, 31; 3:15; Acts 2:20; [Amos 5:20; 8:9; Zeph. 1:15; Rev. 6:12; 8:12] 21:25 [u] Rev. 6:13; [Isa. 14:12; 34:4] 21:25 [v] [Ps. 65:7]
21:26 [w] [Isa. 34:4]
21:27 [x] See Dan. 7:13 21:27 [y] Matt. 26:64; Mark 9:1; [Matt. 25:31]
21:28 [z] Job 10:15 21:28 [a] Rom. 8:23; Eph. 4:30; [Rom. 13:11]; See ch. 1:68
21:30 [b] ch. 12:57; [Matt. 16:3]
21:32 [c] See ch. 9:27
21:33 [d] Ps. 102:26; Isa. 51:6; 2 Pet. 3:10; [Matt. 5:18; Heb. 12:27] 21:33 [e] Ps. 119:89; Isa. 40:8; 1 Pet. 1:23, 25
21:34 [f] [Rom. 13:13; 1 Thess. 5:6, 7; 1 Pet. 4:7] 21:34 [g] James 5:5 21:34 [h] [Matt. 13:22] 21:34 [i] 1 Thess. 5:3, 4; [ch. 12:40] 21:34 [j] Eccles. 9:12; Isa. 24:17
21:36 [k] ch. 12:37; Matt. 25:13; 26:41; Mark 14:34-38; Acts 20:31; 1 Cor. 16:13; 1 Thess. 5:6; 1 Pet. 5:8 21:36 [l] See ch. 18:1 21:36 [m] [Hos. 12:4] 21:36 [n] See Rev. 6:17
21:37 [o] See Matt. 26:55 21:37 [p] ch. 22:39; Matt. 21:17; Mark 11:19; [John 8:1; 18:2] 21:37 [q] See Matt. 21:1
21:38 [o] [See ver. 37 above]
22:1 [r] For ver. 1, 2, see Matt. 26:2-5; Mark 14:1, 2 22:1 [s] See John 6:4
22:2 [t] John 11:53; See Matt. 21:46
22:3 [u] For ver. 3-6, see Matt. 26:14-16; Mark 14:10, 11; [John 13:2, 27, 30] 22:3 [v] [Acts 5:3] 22:3 [w] ch. 6:16; Matt. 27:3; Acts 1:16; [John 6:71; 12:4]
22:4 [x] Acts 4:1; 5:24, 26
22:6 [y] See Matt. 20:18, 19

22:7 [z] For ver. 7-14, see Matt. 26:17-19; Mark 14:12-16 22:7 [a] Ex. 12:18; 1 Cor. 5:7
22:11 [b] See John 11:28 22:11 [c] ch. 2:7 (Gk.)
22:12 [d] [Acts 1:13]
22:13 [e] ch. 19:32
22:14 [f] Matt. 26:20; Mark 14:17
22:16 [g] [ver. 30; ch. 14:15; Rev. 19:9]
22:17 [h] See Matt. 15:36
22:18 [i] Matt. 26:29; Mark 14:25 22:18 [g] [See ver. 16 above]
22:19 [j] For ver. 19, 20, see Matt. 26:26-28; Mark 14:22-24; 1 Cor. 11:23-25 22:19 [h] [See ver. 17 above] 22:19 [k] 1 Cor. 10:16; [John 6:53]
22:20 [k] [See ver. 19 above] 22:20 [l] See 2 Cor. 3:6 22:20 [m] Ex. 24:8; [Zech. 9:11; Heb. 13:20]
22:21 [n] For ver. 21-23, see Matt. 26:21-24; Mark 14:18-21; [John 13:21-26] 22:21 [o] [Ps. 41:9; John 13:18]
22:22 [p] Acts 2:23
22:24 [q] ch. 9:46; Mark 9:34
22:25 [r] For ver. 25-27, [Matt. 18:1-4; 20:25-28; Mark 10:42-45] 22:25 [s] 1 Pet. 5:3
22:26 [t] ch. 9:48; [Matt. 23:11] 22:26 [s] [See ver. 25 above]
22:27 [u] [ch. 12:37] 22:27 [v] See Matt. 20:28
22:28 [w] [See Heb. 2:18; 4:15]
22:29 [x] 2 Tim. 2:12; [John 17:18]; See Matt. 25:34; 28:18; Acts 14:22; Rev. 1:6
22:30 [y] [ver. 16; ch. 13:29; 14:15; Matt. 8:11] 22:30 [z] See Matt. 19:28 22:30 [a] Acts 26:7; James 1:1; Rev. 21:12
22:31 [b] Job 1:6-12; 2:1-6; [2 Cor. 2:11; 1 Pet. 5:8]; See 1 Cor. 5:5 22:31 [c] Amos 9:9; [John 16:32]
22:32 [d] John 17:9, 11, 15 22:32 [e] [Ps. 51:13; John 21:15-17]
22:33 [f] [Acts 12:4] 22:33 [g] [John 21:19]
22:34 [h] [Matt. 26:33-35; Mark 14:29-31; John 13:37, 38]
22:35 [i] ch. 9:3; 10:4; Matt. 10:9, 10; Mark 6:8
22:37 [j] [Acts 1:16]; See ch. 13:33; Matt. 1:22 22:37 [k] Cited from Isa. 53:12 22:37 [l] [John 17:4; 19:30]

22:38 [m] [ver. 49] 22:38 [n] [Deut. 3:26; Mark 14:41]
22:39 [o] Matt. 26:30; Mark 14:26; [John 18:1] 22:39 [p] ch. 21:37; John 18:2 22:39 [q] See Matt. 21:1
22:40 [r] For ver. 40-46, see Matt. 26:36-46; Mark 14:32-42 22:40 [s] John 18:2 22:40 [t] 1 Pet. 4:7 22:40 [u] Matt. 6:13
22:41 [v] See Acts 7:60
22:42 [w] Heb. 5:7 22:42 [x] See Matt. 20:22 22:42 [y] See Matt. 6:10
22:43 [z] Matt. 4:11; [Heb. 1:14]
22:44 [w] [See ver. 42 above]
22:46 [a] ver. 40
22:47 [b] For ver. 47-53, see Matt. 26:47-56; Mark 14:43-50; John 18:3-11 22:47 [c] ver. 3
22:49 [d] ver. 38
22:52 [e] See ver. 4
22:53 [f] [John 8:2]; [ch. 2:46; John 18:20] 22:53 [g] [Mark 14:35, 41; John 12:27; 16:4] 22:53 [h] Eph. 6:12; [Acts 26:18]
22:54 [i] Matt. 26:57; Mark 14:53 22:54 [j] Matt. 26:58; Mark 14:54; John 18:15
22:55 [k] For ver. 55-62, see Matt. 26:69-75; Mark 14:66-72; John 18:16-18, 25-27 22:55 [l] See Matt. 26:3
22:59 [m] Acts 12:15
22:61 [n] See Mark 10:21 22:61 [o] ver. 34 22:61 [p] [Acts 3:13, 14]
22:63 [q] [Matt. 26:67, 68; Mark 14:65; John 18:22, 23]
22:64 [q] [See ver. 63 above] 22:64 [r] [ch. 7:39]
22:65 [s] See Matt. 27:39
22:66 [t] Matt. 27:1; Mark 15:1; John 18:28 22:66 [u] Acts 22:5 (Gk.) 22:66 [v] See Matt. 5:22 22:66 [w] For ver. 67-71, [Matt. 26:63-66; Mark 14:61-64; John 18:19-21]
22:67 [x] John 10:24, 25 22:67 [y] See Matt. 1:17
22:69 [z] Mark 16:19; Acts 7:56; Heb. 1:3
22:70 [a] See Matt. 14:33 22:70 [b] ch. 23:3; Matt. 27:11; Mark 15:2; [Matt. 26:25]
23:1 [c] Matt. 27:2; Mark 15:1; John 18:28

23:2 [d] ver. 14; [Acts 17:6, 7; 24:5] 23:2 [e] [ch. 20:25] 23:2 [f] ch. 2:1; 3:1 23:2 [g] John 18:33, 36, 37; 19:12; [Acts 17:7]

23:3 [h] Matt. 27:11; Mark 15:2 23:3 [i] ver. 37, 38; Matt. 2:2; John 18:39; 19:3 23:3 [j] See ch. 22:70

23:4 [k] ver. 14, 22; John 18:38; 19:4, 6; [Matt. 27:24; 1 Pet. 2:22]

23:5 [l] ch. 4:14; Matt. 4:12, 23; Mark 1:14; John 1:43; 2:11

23:7 [m] See ch. 3:1

23:8 [n] ch. 9:9 23:8 [o] Matt. 14:1; Mark 6:14 23:8 [p] See Matt. 12:38

23:11 [q] Mark 9:12; Acts 4:11 23:11 [r] ch. 18:32 23:11 [s] [Matt. 27:28; Mark 15:17]

23:12 [t] Acts 4:27; [Ps. 2:2]

23:13 [u] See ch. 24:20

23:14 [v] ver. 2 23:14 [w] Acts 3:13 23:14 [x] ver. 4

23:15 [y] ver. 11

23:16 [z] ver. 22; John 19:1; [Acts 5:40]

23:18 [a] For ver. 18-25, see Matt. 27:15-26; Mark 15:6-15; John 18:39, 40; 19:16 23:18 [b] [Acts 21:36; 22:22]

23:19 [c] Acts 3:14

23:22 [d] [ver. 41; John 8:46] 23:22 [e] ver. 14, 15 23:22 [f] ver. 16

23:25 [g] ver. 19 23:25 [h] John 19:16

23:26 [i] Matt. 27:32; Mark 15:21; [John 19:17]

23:27 [j] ch. 8:52; Matt. 11:17

23:29 [k] See ch. 17:22 23:29 [l] ch. 21:23; Matt. 24:19; Mark 13:17

23:30 [m] Hos. 10:8; Rev. 6:16; [Isa. 2:19]

23:31 [n] [Prov. 11:31; 1 Pet. 4:17] 23:31 [o] Ezek. 20:47

23:32 [p] Matt. 27:38; Mark 15:27; John 19:18; [Matt. 20:21]

23:33 [q] Matt. 27:33; Mark 15:22; John 19:17 23:33 [p] [See ver. 32 above]

23:34 [r] Isa. 53:12; See Matt. 5:44 23:34 [s] [Mark 10:38]; See Acts 3:17 23:34 [t] Ps. 22:18; Matt. 27:35; Mark 15:24; John 19:23

23:35 [u] Ps. 22:7, 17 23:35 [v] Matt. 27:41, 42; Mark 15:31, 32 23:35 [w] See ch. 24:20 23:35 [x] ch. 16:14 23:35 [y] [ch. 4:23] 23:35 [z] [Matt. 26:53, 54; John 10:18] 23:35 [a] [ch. 4:3, 9] 23:35 [b] See ch. 9:20; Matt. 1:17 23:35 [c] ch. 9:35; Isa. 42:1; [Matt. 12:18; 1 Pet. 2:4]

23:36 [d] [Ps. 69:21; Matt. 27:48; Mark 15:36; John 19:29]
23:37 [e] ver. 35 23:37 [f] See ver. 3
23:38 [g] Matt. 27:37; Mark 15:26; John 19:19; [John 19:21, 22] 23:38 [f] [See ver. 37 above]
23:39 [h] [Matt. 27:44; Mark 15:32] 23:39 [i] See Matt. 27:39 23:39 [j] ver. 35, 37
23:42 [k] [Matt. 16:28]
23:43 [l] 2 Cor. 12:3; Rev. 2:7
23:44 [m] Matt. 27:45; Mark 15:33; [John 19:14]
23:45 [n] Ex. 26:31-33; 2 Chr. 3:14
23:46 [o] [Matt. 27:50; Mark 15:37; John 19:30] 23:46 [p] Cited from Ps. 31:5; [Acts 7:59] 23:46 [q] 1 Pet. 4:19 23:46 [r] [John 10:18]
23:47 [s] Matt. 27:54; Mark 15:39 23:47 [t] See ch. 7:16
23:48 [u] ch. 18:13
23:49 [v] Ps. 88:8 23:49 [w] ver. 55; John 19:25; See ch. 8:2 23:49 [x] Ps. 38:11
23:50 [y] For ver. 50-56, see Matt. 27:57-61; Mark 15:42-47; John 19:38-42
23:51 [z] ch. 2:25, 38
23:53 [a] [Isa. 53:9] 23:53 [b] [Mark 11:2]
23:54 [c] See Matt. 27:62
23:55 [d] Matt. 28:1 23:55 [e] ver. 49
23:56 [f] ch. 24:1; Mark 16:1; [John 19:39] 23:56 [g] Ex. 20:10; Deut. 5:14
24:1 [h] For ver. 1-10, see Matt. 28:1-8; Mark 16:1-8; John 20:1 24:1 [i] ch. 23:56
24:2 [j] Matt. 27:60; Mark 15:46; [John 11]
24:4 [k] John 20:12 24:4 [l] [Acts 1:10; 10:30]
24:5 [m] ver. 37
24:6 [n] ch. 9:22, 44; Matt. 17:22, 23; Mark 9:30, 31; [ver. 44]
24:7 [n] [See ver. 6 above] 24:7 [o] See ch. 13:33 24:7 [p] See Matt. 20:19 24:7 [q] See ch. 9:22
24:8 [r] John 2:22; 12:1
24:9 [s] [John 20:18]
24:10 [t] Matt. 27:56; Mark 15:40, 41 24:10 [u] ch. 8:3
24:11 [v] Mark 16:11; See Mark 16:16
24:12 [w] John 20:3-6 24:12 [x] John 19:40

24:13 [y] Mark 16:12
24:16 [z] John 20:14; 21:4; [ver. 31; ch. 9:45; 18:34]
24:19 [a] See Matt. 21:11 24:19 [b] Acts 2:22; [Acts 7:22]
24:20 [c] Acts 2:23; 5:30; 13:27, 28; 1 Thess. 2:15 24:20 [d] ch. 23:13, 35; John 3:1; 7:26, 48; 12:42; Acts 3:17; 4:5, 8; 13:27; [1 Cor. 2:8]
24:21 [e] See ch. 1:68; 1 Pet. 1:18 24:21 [f] ver. 7
24:22 [g] ver. 1
24:23 [h] ver. 3 24:23 [i] ver. 4, 5, 9
24:24 [j] ver. 12; John 20:3
24:26 [k] ver. 7, 44, 46; Heb. 2:10; 12:2; 1 Pet. 1:11; See Acts 3:18 24:26 [l] See Matt. 1:17 24:26 [m] See ch. 9:26
24:27 [n] Acts 8:35 24:27 [o] Gen. 3:15; 12:3; 22:18; Num. 21:9; 24:17; [John 1:45; 5:46] 24:27 [p] 2 Sam. 7:12-16; Isa. 7:14; 9:6; 50:6; 52:13–53:12; 61:1; Jer. 23:5, 6; Dan. 7:13, 14; 9:24-27; Mic. 5:2; Zech. 6:12; 9:9; 12:10; 13:7; [Acts 13:27]
24:28 [q] [Mark 6:48]
24:29 [r] ch. 9:12 (Gk.)
24:30 [s] See Matt. 14:19
24:31 [t] [ver. 16] 24:31 [u] [ch. 4:30]
24:32 [v] Ps. 39:3 24:32 [w] ver. 45
24:33 [x] Mark 16:13; Acts 17:3 24:33 [y] [Acts 1:14]
24:34 [z] 1 Cor. 15:5
24:35 [a] ver. 30, 31 24:35 [b] See Acts 2:42
24:36 [c] Mark 16:14; John 20:19
24:37 [d] ch. 21:9 24:37 [e] ver. 5 24:37 [f] [Matt. 14:26; Mark 6:49]
24:39 [g] 1 John 1:1; [John 20:27]
24:40 [h] John 20:20
24:41 [i] Acts 12:14; [Gen. 45:26] 24:41 [j] John 21:5
24:44 [k] See ver. 6 24:44 [l] See ver. 27
24:45 [m] ver. 32; [Job 33:16; Ps. 119:18; Acts 16:14; 1 John 5:20]
24:46 [n] See Matt. 26:24 24:46 [o] See ver. 7, 26 24:46 [p] John 20:9
24:47 [q] Acts 5:31; See Acts 2:38 24:47 [r] See Acts 4:12 24:47 [s] ch. 2:32; Gen. 12:3; Ps. 22:27; Isa. 2:2; 49:6; Hos. 2:23; Mal. 1:11; Matt. 28:19 24:47 [t] Acts 10:37; Gal. 3:8

24:48 [u] Acts 1:8, 22; 2:32; 3:15; 5:32; 10:39, 41; 13:31; 1 Pet. 5:1; [John 15:27; 1 Cor. 15:15]

24:49 [v] John 14:26; Acts 1:4; [Acts 2:33; Eph. 1:13]; See Acts 2:16, 17 24:49 [w] Job 29:14; Ps. 132:9 24:49 [x] Acts 1:8 24:49 [y] ch. 1:78; Isa. 32:15

24:50 [z] Acts 1:12 24:50 [a] Matt. 21:17; John 11:18

24:51 [b] See Mark 16:19

24:52 [c] Matt. 28:9 24:52 [z] [See ver. 50 above] 24:52 [d] See John 16:22

24:53 [e] Acts 2:46; 3:1; 5:21, 42 24:53 [f] ch. 1:64; 2:28

Footnotes

John 1:4 [1] **1:4** Or *was not any thing made. That which has been made was life in him*

John 1:11 [2] **1:11** Greek *to his own things*; that is, to his own domain, or to his own people

John 1:11 [3] **1:11** *People* is implied in Greek

John 1:16 [4] **1:16** Or *grace in place of grace*

John 1:18 [5] **1:18** Or *the only One, who is God*; some manuscripts *the only Son*

John 1:18 [6] **1:18** Greek *in the bosom of the Father*

John 1:23 [7] **1:23** Or *crying out, ‘In the wilderness make straight*

John 1:39 [8] **1:39** That is, about 4 P.M.

John 1:40 [9] **1:40** Greek *him*

John 1:42 [10] **1:42** *Cephas* and *Peter* are from the word for *rock* in Aramaic and Greek, respectively

John 1:51 [11] **1:51** The Greek for *you* is plural; twice in this verse

John 2:6 [1] **2:6** Greek *two or three measures* (*metrē;tas*); a *metrē;tē;s* was about 10 gallons or 35 liters

John 2:12 [2] **2:12** Or *brothers and sisters*. The plural Greek word *adelphoi* (translated “brothers”) refers to siblings in a family. In New Testament usage, depending on the context, *adelphoi* may refer either to *brothers* or to *brothers and sisters*

John 2:20 [3] **2:20** Or *This temple was built forty-six years ago*

John 3:2 [1] **3:2** Greek *him*

John 3:3 [2] **3:3** Or *from above*; the Greek is purposely ambiguous and can mean both *again* and *from above*; also verse 7

John 3:6 [3] **3:6** The same Greek word means both *wind* and *spirit*

John 3:7 [4] **3:7** The Greek for *you* is plural here

John 3:8 [5] **3:8** The same Greek word means both *wind* and *spirit*

John 3:11 [6] **3:11** The Greek for *you* is plural here; also four times in verse 12

John 3:13 [7] **3:13** Some manuscripts add *who is in heaven*

John 3:15 [8] **3:15** Some interpreters hold that the quotation ends at verse 15

John 3:16 [9] **3:16** Or *For this is how God loved the world*
John 3:30 [10] **3:30** Some interpreters hold that the quotation continues through verse 36
John 4:6 [1] **4:6** That is, about noon
John 4:14 [2] **4:14** Greek *forever*
John 4:48 [3] **4:48** The Greek for *you* is plural; twice in this verse
John 4:51 [4] **4:51** Greek *bondservants*
John 4:52 [5] **4:52** That is, at 1 P.M.
John 5:2 [1] **5:2** Or *Hebrew*
John 5:2 [2] **5:2** Some manuscripts *Bethsaida*
John 5:3 [3] **5:3** Some manuscripts insert, wholly or in part, *waiting for the moving of the water;* [4]*for an angel of the Lord went down at certain seasons into the pool, and stirred the water: whoever stepped in first after the stirring of the water was healed of whatever disease he had*
John 5:10 [4] **5:10** The Greek word *Ioudaioi* refers specifically here to Jewish religious leaders, and others under their influence, who opposed Jesus in that time; also verses 15, 16, 18
John 5:19 [5] **5:19** Greek *he*
John 6:7 [1] **6:7** A *denarius* was a day's wage for a laborer
John 6:19 [2] **6:19** Greek *twenty-five or thirty stadia*; a *stadion* was about 607 feet or 185 meters
John 6:58 [3] **6:58** Greek lacks *the bread*
John 6:59 [4] **6:59** Greek *He*
John 7:1 [1] **7:1** Or *Judeans*; Greek *Ioudaioi* probably refers here to Jewish religious leaders, and others under their influence, in that time
John 7:3 [2] **7:3** Or *brothers and sisters*; also verses 5, 10
John 7:8 [3] **7:8** Some manuscripts add *yet*
John 7:15 [4] **7:15** Or *this man knows his letters*
John 7:17 [5] **7:17** Greek *his*
John 7:38 [6] **7:38** Or *let him come to me, and let him who believes in me drink. As*
John 7:53 [7] **7:53** Some manuscripts do not include 7:53–8:11; others add the passage here or after 7:36 or after 21:25 or after Luke 21:38, with variations in the text
John 8:16 [1] **8:16** Some manuscripts *he*
John 8:34 [2] **8:34** Greek *bondservant*; also verse 35
John 8:54 [3] **8:54** Some manuscripts *your God*

John 8:57 [4] **8:57** Some manuscripts *has Abraham seen you?*
John 9:18 [1] **9:18** Greek *Ioudaioi* probably refers here to Jewish religious leaders, and others under their influence, in that time; also verse 22
John 9:22 [2] **9:22** Greek *him*
John 9:35 [3] **9:35** Some manuscripts *the Son of God*
John 9:41 [4] **9:41** Greek *you would not have sin*
John 10:29 [1] **10:29** Some manuscripts *What my Father has given to me*
John 11:6 [1] **11:6** Greek *he*; also verse 17
John 11:16 [2] **11:16** Greek *Didymus*
John 11:18 [3] **11:18** Greek *fifteen stadia*; a *stadion* was about 607 feet or 185 meters
John 11:25 [4] **11:25** Some manuscripts omit *and the life*
John 11:33 [5] **11:33** Or *was indignant*; also verse 38
John 11:56 [6] **11:56** Greek *were seeking for*
John 12:3 [1] **12:3** Greek *litra*; a *litra* (or Roman pound) was equal to about 11 1/2 ounces or 327 grams
John 12:5 [2] **12:5** A *denarius* was a day's wage for a laborer
John 12:7 [3] **12:7** Or *Leave her alone; she intended to keep it*
John 12:9 [4] **12:9** Greek *he*
John 13:10 [1] **13:10** Some manuscripts omit *except for his feet*
John 13:10 [2] **13:10** The Greek words for *you* in this verse are plural
John 13:16 [3] **13:16** Greek *bondservant*
John 13:18 [4] **13:18** Greek *But in order that the Scripture may be fulfilled*
John 13:23 [5] **13:23** Greek *in the bosom of Jesus*
John 13:24 [6] **13:24** Greek lacks *Jesus*
John 14:1 [1] **14:1** Or *You believe in God*
John 14:2 [2] **14:2** Or *In my Father's house are many rooms; if it were not so, I would have told you; for I go to prepare a place for you*
John 14:4 [3] **14:4** Some manuscripts *Where I am going you know, and the way you know*
John 14:7 [4] **14:7** Or *If you know me, you will know my Father also*, or *If you have known me, you will know my Father also*
John 14:14 [5] **14:14** Some manuscripts omit *me*
John 14:16 [6] **14:16** Or *Advocate*, or *Counselor*; also 14:26; 15:26; 16:7
John 14:17 [7] **14:17** Some manuscripts *and is*
John 15:15 [1] **15:15** Greek *bondservants*
John 15:15 [2] **15:15** Greek *bondservant*; also verse 20

John 15:22 [3] **15:22** Greek *they would not have sin*; also verse 24
John 16:27 [1] **16:27** Some manuscripts *from the Father*
John 17:15 [1] **17:15** Or *from evil*
John 17:17 [2] **17:17** Greek *Set them apart* (for holy service to God)
John 17:19 [3] **17:19** Or *I sanctify myself*; or *I set myself apart* (for holy service to God)
John 17:19 [4] **17:19** Greek *may be set apart* (for holy service to God)
John 18:5 [1] **18:5** Greek *I am*; also verses 6, 8
John 18:6 [2] **18:6** Greek *he*
John 18:10 [3] **18:10** Greek *bondservant*; twice in this verse
John 18:12 [4] **18:12** Greek *Ioudaioi* probably refers here to Jewish religious leaders, and others under their influence, in that time; also verses 14, 31, 36, 38
John 18:18 [5] **18:18** Greek *bondservants*; also verse 26
John 18:28 [6] **18:28** Greek *the praetorium*
John 18:40 [7] **18:40** Or *an insurrectionist*
John 19:7 [1] **19:7** Greek *Ioudaioi* probably refers here to Jewish religious leaders, and others under their influence, in that time; also verses 12, 14, 31, 38
John 19:13 [2] **19:13** Or *Hebrew*; also verses 17, 20
John 19:14 [3] **19:14** That is, about noon
John 19:23 [4] **19:23** Greek *chiton*, a long garment worn under the cloak next to the skin
John 19:39 [5] **19:39** Greek *him*
John 19:39 [6] **19:39** Greek *one hundred litras*; a *litra* (or Roman pound) was equal to about 11 1/2 ounces or 327 grams
John 20:7 [1] **20:7** Greek *his*
John 20:16 [2] **20:16** Or *Hebrew*
John 20:19 [3] **20:19** Greek *Ioudaioi* probably refers here to Jewish religious leaders, and others under their influence, in that time
John 20:24 [4] **20:24** Greek *Didymus*
John 21:8 [1] **21:8** Greek *two hundred cubits*; a *cubit* was about 18 inches or 45 centimeters
John 21:23 [2] **21:23** Or *brothers and sisters*

Cross-references for John

1:1 [a] Gen. 1:1; [Col. 1:17; 1 John 1:1; Rev. 1:4, 8, 17; 3:14; 21:6; 22:13] 1:1 [b] Rev. 19:13; [Heb. 4:12; 1 John 1:1] 1:1 [c] 1 John 1:2; [ch. 17:5] 1:1 [d] Phil. 2:6

1:3 [e] ver. 10; Ps. 33:6; 1 Cor. 8:6; Col. 1:16; Heb. 1:2

1:4 [f] ch. 5:26; 11:25; 1 John 1:2; 5:11 1:4 [g] ch. 8:12; 9:5; 12:46

1:5 [h] [ch. 3:19]

1:6 [i] ver. 33; ch. 3:28; Mal. 3:1 1:6 [j] Matt. 3:1; Mark 1:4; Luke 3:2

1:7 [k] ch. 3:26; 5:33 1:7 [l] Acts 19:4

1:8 [m] ver. 20

1:9 [n] Isa. 49:6; 1 John 2:8

1:10 [o] [ch. 16:3; 1 John 3:1]

1:11 [p] Matt. 21:38 1:11 [q] ch. 13:1 1:11 [r] ch. 5:43; [ch. 3:11, 32]

1:12 [s] See 1 John 5:13 1:12 [t] 1 John 5:1 1:12 [u] 1 John 3:1; [Matt. 5:45] 1:12 [v] [Gal. 3:26]; See ch. 11:52

1:13 [w] James 1:18; [ch. 3:3; 1 Pet. 1:3] 1:13 [x] 1 Pet. 1:23 1:13 [y] ch. 3:6

1:14 [z] ver. 1 1:14 [a] Rom. 1:3; 8:3; Gal. 4:4; Phil. 2:7, 8; Col. 1:22; 1 Tim. 3:16; Heb. 2:14; 1 John 4:2; 2 John 7; [ch. 6:51] 1:14 [b] Rev. 7:15; 21:3 1:14 [c] ch. 2:11; Luke 9:32; 2 Pet. 1:16, 17; 1 John 1:1; 4:14 1:14 [d] See ver. 7 1:14 [e] [ch. 14:6]

1:15 [f] See ver. 7 1:15 [g] ver. 27, 30; See Matt. 3:11

1:16 [h] Eph. 1:23; 3:19; 4:13; Col. 1:19; 2:9 1:16 [i] [Matt. 25:29]

1:17 [j] ch. 7:19; Ex. 20:1 1:17 [k] ver. 14; [Rom. 5:21]

1:18 [l] ch. 5:37; 6:46; Ex. 33:20; Col. 1:15; 1 Tim. 6:16; 1 John 4:12, 20; [ch. 12:45] 1:18 [m] ver. 14; See ch. 3:16 1:18 [n] [Matt. 11:27]; See ch. 3:32

1:19 [o] ch. 3:26 1:19 [p] [ch. 8:25]

1:20 [q] ver. 8; ch. 3:28; Acts 13:25; [Luke 3:15]

1:21 [r] [Matt. 11:14; 16:14] 1:21 [s] See Deut. 18:15, 18

1:23 [t] Cited from Isa. 40:3; See Matt. 3:3

1:25 [u] Matt. 3:6; Mark 1:4; Luke 3:3, 7

1:26 [v] Matt. 3:11; Mark 1:7, 8; Luke 3:16; Acts 1:5; 13:25

1:27 [w] ver. 15, 30

1:29 [x] ver. 36; Ex. 12:3; Isa. 53:7; Acts 8:32; 1 Pet. 1:19; [Gen. 22:8; Rev. 5:6] 1:29 [y] 1 John 3:5; [Heb. 10:4, 11] 1:29 [z] [ch. 3:16, 17; 4:42; 12:47; 1 John 2:2; 4:14]

1:30 [a] ver. 15, 27

1:31 [b] Luke 1:17, 76, 77

1:32 [c] See ver. 7 1:32 [d] Matt. 3:16; Mark 1:10; Luke 3:22 1:32 [e] [Isa. 11:2; Acts 10:38]

1:33 [f] ver. 6; Luke 3:2 1:33 [g] [ch. 3:5] 1:33 [h] Matt. 3:11; Mark 1:8; Luke 3:16; Acts 1:5

1:36 [i] See ver. 29

1:38 [j] ch. 18:4, 7; 20:15 1:38 [k] ver. 49; ch. 3:2, 26; 6:25; [ch. 20:16; Mark 10:51]

1:40 [l] For ver. 40-42, [Matt. 4:18-22; Mark 1:16-20; Luke 5:2-11]

1:41 [m] ch. 4:25

1:42 [n] ch. 21:15-17 1:42 [o] 1 Cor. 1:12; 3:22 1:42 [p] Matt. 16:18

1:43 [q] [ver. 35; ch. 2:1] 1:43 [r] [ver. 28]

1:44 [s] ch. 12:21

1:45 [t] ch. 21:2 1:45 [u] See Luke 16:16; 24:27 1:45 [v] See Matt. 2:23 1:45 [w] ch. 6:42; Luke 3:23

1:46 [x] [ch. 7:41, 52]

1:47 [y] Ps. 73:1; Rom. 9:4, 6 1:47 [z] Ps. 32:2; [Zeph. 3:13; Rev. 14:5]

1:48 [a] ch. 2:24, 25

1:49 [b] See ver. 38 1:49 [c] [ch. 6:69; 11:27; 20:28] 1:49 [d] ch. 12:13; Zeph. 3:15; Matt. 27:11, 42; [Zech. 9:9]

1:51 [e] Ezek. 1:1; Matt. 3:16; Luke 3:21 1:51 [f] [Gen. 28:12] 1:51 [g] See Dan. 7:13

2:1 [h] [ch. 1:29, 35, 43] 2:1 [i] ch. 4:46; 21:2

2:2 [j] ch. 1:40-49

2:4 [k] ch. 19:26 2:4 [l] See 2 Sam. 16:10 2:4 [m] ch. 7:30; 8:20; 13:1

2:6 [n] ch. 3:25; [Mark 7:3, 4] 2:6 [o] 2 Chr. 4:5 (Gk.)

2:9 [p] ch. 4:46

2:11 [q] See ch. 1:14 2:11 [r] ver. 2

2:12 [s] See Matt. 12:46
2:13 [t] ch. 11:55; See ch. 6:4 2:13 [u] ver. 23; Deut. 16:1-6; Luke 2:41
2:14 [v] For ver. 14-17, [Matt. 21:12, 13; Mark 11:15-17; Luke 19:45, 46, with Mal. 3:1-3]
2:16 [w] [ch. 14:2; Luke 2:49]
2:17 [x] Cited from Ps. 69:9
2:18 [y] ch. 4:48; 6:30; [Ex. 4:1, 8; 7:9]; See Matt. 12:38
2:19 [z] [Matt. 26:61; 27:40; Mark 14:58; 15:29] 2:19 [a] ch. 10:18
2:21 [b] [ch. 1:14; 1 Cor. 6:19; Col. 2:9]
2:22 [c] ch. 12:16; Luke 24:8 2:22 [d] ch. 20:9; Ps. 16:10
2:23 [e] ch. 11:45
2:24 [f] [ch. 6:14, 15] 2:24 [g] ch. 1:48; 5:42; 16:30; [ch. 6:61, 64]; See Matt. 9:4
2:25 [g] [See ver. 24 above]
3:1 [h] ch. 7:50; 19:39 3:1 [i] See Luke 24:20
3:2 [j] [ch. 12:42] 3:2 [k] See ch. 1:38 3:2 [l] [ch. 9:29; Matt. 22:16] 3:2 [m] Acts 10:38; [ch. 5:36; 9:33; Acts 2:22]
3:3 [n] See ch. 1:13 3:3 [o] [2 Cor. 5:17; Gal. 6:15; 1 Pet. 1:3, 23] 3:3 [p] ver. 36
3:5 [q] [Ezek. 36:25-27; Mark 16:16; Acts 2:38; Eph. 5:26; Titus 3:5; Heb. 10:22]
3:6 [r] 1 Cor. 15:50 3:6 [s] ch. 6:63
3:7 [t] ch. 5:28 3:7 [u] See ver. 3
3:8 [v] [Eccles. 11:5; Ezek. 37:9] 3:8 [w] 1 Cor. 12:11
3:9 [x] ch. 6:52, 60
3:10 [y] [ch. 9:30]
3:11 [z] See ver. 32
3:13 [a] Prov. 30:4; [Acts 2:34; Eph. 4:9] 3:13 [b] [ch. 7:34] 3:13 [c] ver. 31; ch. 6:38, 42, 62; 1 Cor. 15:47; [Rom. 10:6]
3:14 [d] Num. 21:9 3:14 [e] ch. 8:28; 12:32, 34
3:15 [f] [ch. 15:4; 16:33; 1 John 5:12, 20] 3:15 [g] ver. 36
3:16 [h] Rom. 5:8; Eph. 2:4; 2 Thess. 2:16; 1 John 3:1; 4:9, 10 3:16 [i] See ch. 1:29 3:16 [j] Rom. 8:32 3:16 [k] ch. 10:28
3:17 [l] ch. 5:36, 38; 6:29, 57; 7:29; 8:42; 10:36; 11:42; 17:3; 20:21; Rom. 8:3; 1 John 4:9, 10, 14 3:17 [m] ch. 5:45; 8:15; 12:47

3:18 [n] ch. 5:24; [Mark 16:16] 3:18 [o] See 1 John 5:13

3:19 [p] [ch. 9:39] 3:19 [q] See ch. 1:4, 5, 9 3:19 [r] [Isa. 30:10; Jer. 5:31] 3:19 [s] ch. 7:7

3:20 [t] [Job 24:13; Rom. 13:12; Eph. 5:13] 3:20 [u] Eph. 5:11, 13

3:21 [v] 1 John 1:6 3:21 [w] Ps. 139:23, 24

3:22 [x] ver. 26; ch. 4:1, 2

3:24 [y] [ch. 5:35]; See Matt. 4:12

3:25 [z] ch. 2:6

3:26 [a] ver. 2 3:26 [b] See ch. 1:7 3:26 [c] ch. 12:19

3:27 [d] 1 Cor. 4:7; Heb. 5:4 3:27 [e] ch. 6:65; [James 1:17] 3:27 [f] See Matt. 21:25

3:28 [g] See ch. 1:20 3:28 [h] Mal. 3:1; Mark 1:2; Luke 1:17; Acts 19:4

3:29 [i] See Matt. 25:1 3:29 [j] Judg. 14:20; Song 5:1 3:29 [k] Matt. 9:15

3:30 [l] Matt. 3:11

3:31 [m] ch. 8:23 3:31 [n] Rom. 9:5; Eph. 1:21 3:31 [o] [1 John 4:5] 3:31 [p] See ver. 13

3:32 [q] ver. 11 3:32 [r] [ver. 19; ch. 1:11; 5:43; 12:37]

3:33 [s] [ch. 6:27; 2 Cor. 1:22; Eph. 1:13; Rev. 7:3-8] 3:33 [t] [1 John 5:10]

3:34 [u] See ver. 17 3:34 [v] [Ezek. 4:11, 16]

3:35 [w] See ch. 5:20 3:35 [x] See Matt. 28:18

3:36 [y] ver. 15, 16; ch. 5:24; 6:40, 47, 54; 1 John 5:12, 13; [ch. 11:25, 26; 20:31]; See Matt. 19:16 3:36 [z] [Rom. 2:8; Eph. 5:6; Col. 3:6] 3:36 [a] ver. 3

4:1 [b] ch. 3:22, 26

4:3 [c] ch. 2:11, 12

4:4 [d] [Luke 13:33]

4:5 [e] ver. 12; Gen. 33:19; 48:22; Josh. 24:32

4:6 [f] ch. 19:28; [Matt. 4:2; 8:24; 21:18]

4:7 [f] [See ver. 6 above]

4:9 [g] Luke 9:53; [ch. 8:48; Ezra 4:3, 10]; See Matt. 10:5

4:10 [h] ch. 7:38; Jer. 2:13; 17:13

4:12 [i] [ch. 8:53] 4:12 [j] ver. 5

4:14 [k] [ch. 6:35, 51, 58; 7:37] 4:14 [l] [Isa. 49:10; Rev. 7:16] 4:14 [m] ch. 7:38

4:15 [n] [ch. 6:34]

4:16 [o] ch. 16:8
4:19 [p] ch. 9:17; [ch. 6:14] 4:19 [q] Luke 7:16, 39; See Matt. 21:11
4:20 [r] Gen. 12:6, 7; 33:18, 20; Deut. 11:29; 27:12; Josh. 8:33 4:20 [s] Judg. 9:7 4:20 [t] See Deut. 12:5 4:20 [u] [ch. 11:48]
4:21 [v] ch. 2:4 4:21 [w] ver. 23; ch. 5:25, 28; 16:2, 25, 32 4:21 [x] Zeph. 2:11; Mal. 1:11; 1 Tim. 2:8
4:22 [y] [2 Kgs. 17:28-34; Acts 17:23] 4:22 [z] Ps. 147:19, 20; Isa. 2:3; Rom. 3:1, 2; 9:4, 5 4:22 [a] Matt. 2:4, 5; Acts 13:23; Rom. 11:26
4:23 [b] ver. 21 4:23 [c] [Rom. 8:15; Eph. 2:18; 6:18; Phil. 3:3] 4:23 [d] Ps. 145:18; [ch. 1:17] 4:23 [e] [ch. 6:44]
4:25 [f] See ch. 1:41 4:25 [g] Deut. 18:18; [ver. 29]
4:26 [h] ch. 9:35-37
4:27 [i] ver. 8
4:29 [j] ver. 17, 18; [ver. 25]
4:31 [k] See ch. 1:38
4:33 [l] [ver. 11, 15; ch. 3:4; 6:34, 52]
4:34 [m] [Job 23:12] 4:34 [n] ch. 5:30; 6:38; 14:31 4:34 [o] ch. 5:36; 17:4
4:35 [p] Matt. 9:37; Luke 10:2; [ver. 25, 30]
4:36 [q] [Matt. 13:37; Mark 4:14] 4:36 [r] ver. 38 4:36 [s] Isa. 9:3; [Amos 9:13]
4:37 [t] [Job 31:8]
4:38 [u] Josh. 24:13 4:38 [v] [Acts 8:5-17, 25]
4:39 [w] ver. 5, 8 4:39 [x] [ch. 17:20] 4:39 [y] ver. 29
4:41 [z] ch. 8:30
4:42 [a] [1 John 5:20] 4:42 [b] 1 John 4:14; [ch. 3:17; 12:47; 1 Tim. 4:10] 4:42 [c] See ch. 1:29
4:43 [d] ver. 40
4:44 [e] See Matt. 13:57
4:45 [f] ch. 2:23; 3:2 4:45 [g] ver. 20
4:46 [h] ch. 2:1 4:46 [i] ch. 2:9
4:47 [j] ver. 3, 54
4:48 [k] ch. 2:18; 6:30; [ch. 20:29]
4:49 [l] [ch. 11:21, 32; Mark 5:35; Luke 8:49]
4:53 [m] Acts 16:34; 18:8; See Acts 11:14

4:54 [n] [ch. 2:11 with ver. 45, 46]
5:1 [o] See ch. 6:4
5:2 [p] Neh. 3:1, 32; 12:39
5:3 [q] Matt. 12:10
5:8 [r] Matt. 9:6, 7; Mark 2:9, 11, 12; Luke 5:24, 25
5:9 [r] [See ver. 8 above] 5:9 [s] ch. 9:14
5:10 [t] Ex. 20:10; Neh. 13:19; Jer. 17:21, 22; [ch. 7:23; 9:16; Matt. 12:2; Mark 2:24; 3:4; Luke 6:2; 13:14]
5:13 [u] [ch. 6:15]
5:14 [v] [ch. 8:11] 5:14 [w] [Ezra 9:14]
5:16 [x] ch. 15:20; [Acts 9:4, 5] 5:16 [y] ch. 7:23; 9:16
5:18 [z] See ch. 7:1 5:18 [a] See ch. 10:33 5:18 [b] ver. 16 5:18 [c] [Rom. 8:32] 5:18 [d] Phil. 2:6
5:19 [e] See ver. 30 5:19 [f] [ch. 16:13]
5:20 [g] ch. 3:35; 10:17; 15:9, 10; 17:23-26; [Matt. 3:17] 5:20 [h] [ch. 14:12] 5:20 [i] ch. 7:21
5:21 [j] [Deut. 32:39; 2 Cor. 1:9] 5:21 [k] Rom. 4:17; 8:11 5:21 [l] [ch. 6:33; 11:25]; See 1 Cor. 15:45 5:21 [m] [Rom. 9:18]
5:22 [n] [Acts 17:31] 5:22 [o] ver. 27; ch. 9:39; Acts 10:42; [ch. 3:17]; See ch. 17:2
5:23 [p] ch. 8:49 5:23 [q] Luke 10:16; [ch. 15:23; 1 John 2:23]
5:24 [r] [ch. 8:51] 5:24 [s] ch. 20:31; 1 John 5:9-13; [ch. 3:15, 36; 12:44] 5:24 [t] ch. 3:18; [ver. 29] 5:24 [u] 1 John 3:14
5:25 [v] See ch. 4:21, 23 5:25 [w] See Eph. 2:1, 5 5:25 [x] [ch. 11:43]
5:26 [y] [ch. 6:57] 5:26 [z] See ch. 1:4; 17:2
5:27 [a] ver. 22
5:28 [v] [See ver. 25 above] 5:28 [b] ch. 11:24; 1 Cor. 15:52; [ch. 11:44, 45]
5:29 [c] See Dan. 12:2
5:30 [d] ver. 19; ch. 8:28; 14:10 5:30 [e] ch. 8:16 5:30 [f] ch. 4:34; 6:38; [ch. 7:18; Rom. 15:3] 5:30 [g] See Matt. 26:39
5:31 [h] [ch. 8:13, 14, 18, 54; 18:21]
5:32 [i] ver. 37 5:32 [j] ch. 7:28, 29
5:33 [k] See ch. 1:7, 19

5:34 [l] 1 John 5:9
5:35 [m] 2 Pet. 1:19 5:35 [n] [Matt. 13:20; 21:26]
5:36 [l] [See ver. 34 above] 5:36 [o] ch. 10:25, 38; 14:11; 15:24; [ch. 2:23; Matt. 11:4] 5:36 [p] See ch. 4:34 5:36 [q] [ch. 3:2] 5:36 [r] See ch. 3:17
5:37 [s] ch. 8:18; [Matt. 3:17] 5:37 [t] See ch. 1:18
5:38 [u] [1 John 2:14; 4:13, 14; 5:10]
5:39 [v] [Acts 17:11; 2 Tim. 3:15] 5:39 [w] See Luke 24:27
5:40 [x] ver. 43; ch. 3:19; 7:17; [Matt. 23:37; Luke 13:34]
5:41 [y] ver. 34; [Matt. 6:1, 2; 1 Thess. 2:6]
5:42 [z] See ch. 2:24, 25 5:42 [a] Luke 11:42; See Jude 21
5:43 [b] ch. 10:25; 12:13; 17:12 5:43 [c] ch. 1:11; 3:11, 32 5:43 [d] [Matt. 24:5]
5:44 [e] Rom. 2:29 5:44 [f] ch. 17:3
5:45 [g] [ch. 9:28, 29; Rom. 2:17]
5:46 [h] ver. 47; Num. 21:9; Deut. 18:15; Luke 24:27; [ch. 12:41]
5:47 [i] [Luke 16:31]
6:1 [j] For ver. 1-13, see Matt. 14:13-21; Mark 6:32-44; Luke 9:10-17 6:1 [k] See Matt. 4:18 6:1 [l] ch. 21:1
6:3 [m] ver. 15
6:4 [n] ch. 2:13; 11:55; See Ex. 12 6:4 [o] ch. 5:1; 7:2
6:5 [p] Luke 6:20 6:5 [q] ch. 1:44
6:7 [r] [Mark 6:37]
6:8 [s] ch. 1:40, 44
6:9 [t] 2 Kgs. 4:42, 43
6:10 [u] [Mark 6:39]
6:11 [v] ver. 23; See Matt. 15:36
6:14 [w] See ch. 4:19 6:14 [x] ch. 1:21; 7:40; See Matt. 21:11 6:14 [y] ch. 11:27; See Matt. 11:3
6:15 [z] [ch. 12:12-15] 6:15 [a] For ver. 15-21, see Matt. 14:22-33; Mark 6:45-51; [Matt. 8:18] 6:15 [b] ver. 3
6:20 [c] [Luke 24:38, 39]
6:22 [d] ch. 21:8
6:23 [e] ver. 11
6:24 [f] For ver. 24, 25, [Matt. 14:34-36; Mark 6:53-56] 6:24 [g] ver. 17, 59

6:25 [h] See ch. 1:38
6:26 [i] ver. 24 6:26 [j] ver. 2
6:27 [k] Isa. 55:2 6:27 [l] [ver. 35, 50, 51, 54, 58] 6:27 [m] See Dan. 7:13 6:27 [n] [ch. 5:36, 37; 10:36] 6:27 [o] [Ezek. 9:4; Rom. 4:11; 1 Cor. 9:2; 2 Tim. 2:19]; See ch. 3:33
6:28 [p] 1 Cor. 15:58; Rev. 2:26
6:29 [q] 1 John 3:23 6:29 [r] See ch. 3:17
6:30 [s] See Matt. 12:38
6:31 [t] ver. 49, 58; Ex. 16:15; Num. 11:7-9 6:31 [u] Cited from Neh. 9:15; [Ps. 78:24, 25; 105:40; 1 Cor. 10:3]
6:33 [v] ver. 50
6:34 [w] See ch. 4:15, 33
6:35 [x] ver. 41, 48, 51; [ver. 58] 6:35 [y] ch. 4:14; 7:37; [ch. 5:40; Matt. 11:28; Rev. 7:16]
6:37 [z] ver. 39; ch. 17:2 6:37 [a] ch. 10:29; 17:6, 9, 24 6:37 [b] ch. 10:28; 17:12
6:38 [c] See ch. 3:13 6:38 [d] See ch. 5:30 6:38 [e] See ch. 4:34
6:39 [f] ch. 10:28, 29; Matt. 18:14 6:39 [g] ch. 17:12; 18:9 6:39 [h] ver. 37 6:39 [i] ver. 40, 44, 54; [ch. 11:25; 1 Cor. 6:14]
6:40 [j] ch. 12:45; 14:17, 19 6:40 [k] ver. 47; ch. 3:15, 16 6:40 [l] ver. 27, 54; ch. 4:14
6:41 [m] ver. 33, 35, 38
6:42 [n] See Matt. 13:55 6:42 [o] See ch. 1:45 6:42 [p] ch. 7:27, 28
6:44 [q] ch. 12:32; Jer. 31:3; Hos. 11:4; [ver. 65; ch. 4:23] 6:44 [r] ver. 39
6:45 [s] Cited from Isa. 54:13; [Jer. 31:33, 34; Heb. 8:10, 11] 6:45 [t] 1 Cor. 2:13; 1 Thess. 4:9; 1 John 2:20 6:45 [u] [ver. 37]
6:46 [v] See ch. 1:18 6:46 [w] See ch. 7:29 6:46 [x] [ch. 3:32; 8:38]
6:47 [y] See ch. 3:36
6:48 [z] See ver. 35
6:49 [a] See ver. 31 6:49 [b] ver. 58
6:50 [c] ver. 33 6:50 [d] ver. 51, 58
6:51 [e] ch. 3:13 6:51 [f] ver. 57; Luke 22:19 6:51 [g] ver. 53-56; [ch. 1:14]
6:52 [h] ch. 9:16; 10:19 6:52 [i] ver. 60; ch. 3:9
6:53 [j] ver. 27 6:53 [k] See ch. 20:31
6:54 [l] See ver. 40 6:54 [m] ver. 39

6:56 [n] ch. 15:4, 5; 1 John 3:24; 4:13, 15, 16
6:57 [o] [ch. 5:26]; See Matt. 16:16 6:57 [p] See ch. 3:17 6:57 [q] ch. 11:25; Rev. 1:18
6:58 [r] ver. 31, 33, 49-51
6:59 [s] ver. 24
6:60 [t] ver. 66; [ver. 64]
6:61 [v] [ch. 2:24, 25]
6:62 [w] ver. 27 6:62 [x] See Mark 16:19 6:62 [y] [ch. 17:5]; See ch. 3:13
6:63 [z] [1 Cor. 15:45; 2 Cor. 3:6] 6:63 [a] ch. 3:6 6:63 [b] ver. 68
6:64 [c] ver. 66 6:64 [v] [See ver. 61 above] 6:64 [d] ver. 71; ch. 13:11
6:65 [e] ver. 44, 45; ch. 3:27
6:66 [f] ver. 60, 64
6:67 [g] ver. 70, 71
6:68 [h] Acts 5:20; [ch. 12:50; 17:8]
6:69 [i] [ch. 11:27; 1 John 4:16] 6:69 [j] See ch. 1:49 6:69 [k] See Mark 1:24
6:70 [l] See ch. 13:18 6:70 [g] [See ver. 67 above] 6:70 [m] ch. 13:2, 27; 17:12
6:71 [n] ch. 13:26 6:71 [o] ver. 64, 67
7:1 [p] ch. 5:18; 8:37, 40; 11:53
7:2 [q] ch. 5:1; 6:4 7:2 [r] See Lev. 23:34
7:3 [s] ver. 5, 10; See Matt. 12:46
7:4 [t] [ch. 14:22; 18:20]
7:5 [u] [Matt. 13:57; Mark 3:21] 7:5 [v] ver. 3, 10
7:6 [w] [ver. 8, 30]; See ch. 2:4
7:7 [x] ch. 15:18, 24 7:7 [y] ch. 3:19; [Col. 1:21; 1 John 3:12]
7:8 [z] See ch. 2:4
7:10 [a] ver. 3, 5
7:11 [b] ver. 1 7:11 [c] ch. 11:56
7:12 [d] ver. 32 7:12 [e] [ver. 40-43] 7:12 [f] ver. 47
7:13 [g] ch. 19:38; 20:19; [ch. 9:22; 12:42]
7:14 [h] ver. 28
7:15 [i] [ver. 46; Luke 2:47; 4:22; Acts 4:13]
7:16 [j] ch. 8:28; 12:49; 14:10, 24; [ch. 3:34] 7:16 [k] See ch. 3:17

7:17 [l] [ch. 8:31, 32; 14:21, 23] 7:17 [m] [ch. 8:43; Ps. 25:9; Dan. 12:10; Phil. 3:15] 7:17 [n] See ch. 5:30

7:18 [o] ch. 5:41; 8:50

7:19 [p] ver. 23; See ch. 1:17 7:19 [q] ver. 1

7:20 [r] ch. 8:48, 52; 10:20; [Matt. 11:18; Mark 3:22; Luke 7:33]

7:21 [s] ver. 23; ch. 5:2-9

7:22 [t] Lev. 12:3 7:22 [u] Gen. 17:10

7:23 [v] ch. 5:16; See Matt. 12:2

7:24 [w] ch. 8:15; [Isa. 11:3; 2 Cor. 10:7]; See Deut. 1:16, 17

7:25 [x] ver. 1

7:26 [y] ch. 18:20 7:26 [z] ver. 48

7:27 [a] [ch. 6:42; 8:14, 19; 9:29] 7:27 [b] ch. 19:9 7:27 [c] [ver. 42]

7:28 [d] ver. 14 7:28 [a] [See ver. 27 above] 7:28 [e] ch. 8:42; [ch. 5:43] 7:28 [f] See ch. 8:26 7:28 [g] ch. 8:19; 15:21; [ch. 4:22; 8:55]

7:29 [h] ch. 8:55; See Matt. 11:27 7:29 [i] ch. 6:46; 9:16, 33; [ch. 1:14] 7:29 [j] See ch. 3:17

7:30 [k] ver. 44; ch. 10:39; [Matt. 21:46] 7:30 [l] ch. 8:20 7:30 [m] ver. 6

7:31 [n] ch. 8:30; 10:42; 11:45; 12:11; [ch. 2:23; 12:42; Matt. 21:11] 7:31 [o] Matt. 12:23

7:32 [p] ver. 12 7:32 [q] ver. 45, 46

7:33 [r] ch. 12:35; 13:33; 14:19; 16:16-19 7:33 [s] ch. 16:5

7:34 [t] ch. 8:21; 13:33

7:35 [u] [ch. 8:22] 7:35 [v] James 1:1; 1 Pet. 1:1; [Isa. 11:12; Zeph. 3:10] 7:35 [w] ch. 12:20

7:36 [x] ver. 34

7:37 [y] Lev. 23:36; Num. 29:35; Neh. 8:18 7:37 [z] Isa. 55:1; See ch. 4:14 7:37 [a] See ch. 6:35

7:38 [b] [Isa. 12:3; Ezek. 47:1] 7:38 [c] ch. 4:14; [Prov. 18:4] 7:38 [d] See ch. 4:10

7:39 [e] Isa. 44:3; [1 Cor. 12:13; Gal. 3:14] 7:39 [f] Joel 2:28; Acts 2:16-18; [ch. 1:33; 20:22; Luke 24:49] 7:39 [g] Acts 2:4, 33 7:39 [h] ch. 3:34; Luke 11:13 7:39 [i] ch. 14:16, 17; 16:7

7:40 [j] See ver. 31 7:40 [k] ch. 1:21; 6:14; See Matt. 21:11

7:41 [l] ver. 26 7:41 [m] [ver. 52; ch. 1:46]

7:42 [n] [Ps. 89:3, 4]; See Matt. 1:1 7:42 [o] Mic. 5:2; Matt. 2:1, 5; Luke 2:4 7:42 [p] 1 Sam. 16:1

7:43 [q] ch. 9:16; 10:19; [ver. 12]

7:44 [r] ver. 30

7:45 [s] ver. 32

7:46 [t] See Matt. 7:29

7:47 [u] ver. 12

7:48 [v] 1 Cor. 1:20, 26; 2:8; [ch. 12:42]

7:50 [w] ch. 3:1; 19:39

7:51 [x] Deut. 17:6; 19:15; [Acts 23:3] 7:51 [y] Deut. 1:16; Prov. 18:13

7:52 [z] ver. 41 7:52 [a] [2 Kgs. 14:25 with Josh. 19:13]

8:2 [b] [Luke 21:38] 8:2 [c] Matt. 5:1; Luke 4:20

8:5 [d] Lev. 20:10; Deut. 22:22 8:5 [e] Deut. 22:24; Ezek. 16:38, 40

8:6 [f] Matt. 16:1; 19:3; 22:18, 35; Mark 8:11; 10:2; 12:15; Luke 10:25; 11:16 8:6 [g] See Luke 11:54

8:7 [h] Rom. 2:1, 22 8:7 [i] Deut. 17:7

8:11 [j] ver. 15; [ch. 3:17; Luke 12:14] 8:11 [k] ch. 5:14

8:12 [l] ch. 7:37, 38 8:12 [m] [Ps. 36:9; Isa. 42:6; 49:6; Mal. 4:2]; See ch. 1:4, 9 8:12 [n] ch. 12:26; 21:19 8:12 [o] See ch. 12:35

8:13 [p] ch. 5:31

8:14 [q] [Rev. 3:14] 8:14 [r] ch. 13:3; 16:28 8:14 [s] ver. 21; ch. 7:33 8:14 [t] [ch. 7:28; 9:29]

8:15 [u] ch. 7:24; 1 Sam. 16:7; [Job 10:4] 8:15 [v] ch. 12:47; [ver. 11]

8:16 [w] ch. 5:30 8:16 [x] ver. 29; ch. 16:32

8:17 [y] See Num. 35:30

8:18 [z] ch. 5:37

8:19 [a] ver. 55; ch. 16:3 8:19 [b] ch. 14:7

8:20 [c] See Matt. 27:6 8:20 [d] ch. 7:30 8:20 [e] ch. 7:8

8:21 [f] ch. 14:28; [ch. 14:2, 3; 16:7] 8:21 [g] See ch. 7:34 8:21 [h] ver. 24; Ezek. 3:18; 33:8

8:22 [i] [ch. 7:35]

8:23 [j] [ver. 44; ch. 3:31] 8:23 [k] 1 John 4:5 8:23 [l] ch. 17:14, 16

8:24 [m] ver. 21 8:24 [n] ch. 16:9 8:24 [o] Mark 13:6; Luke 21:8
8:25 [p] [ch. 1:19]
8:26 [q] ch. 3:33; 7:28; Rom. 3:4 8:26 [r] [ch. 18:20] 8:26 [s] ver. 40; ch. 15:15; [ch. 3:32; Rev. 1:1]
8:27 [t] ver. 18, 26
8:28 [u] ch. 3:14; 12:32, 34 8:28 [v] [ch. 16:8-11] 8:28 [w] See ver. 24 8:28 [x] See ch. 5:30 8:28 [y] See ch. 7:16
8:29 [z] ver. 16; ch. 16:32; Acts 10:38; See ch. 10:38 8:29 [a] ch. 4:34; 5:30; 6:38; [1 John 3:22]
8:30 [b] See ch. 7:31
8:31 [c] ch. 15:7, 8; 2 John 9
8:32 [d] 2 John 1 8:32 [e] ver. 36; Rom. 6:18, 22; 8:2; 1 Cor. 7:22; 2 Cor. 3:17; Gal. 5:1, 13; James 1:25; 2:12; 1 Pet. 2:16
8:33 [f] ver. 37, 39; Matt. 3:9; [Luke 19:9; Rom. 9:7]
8:34 [g] Rom. 6:16-20; Titus 3:3; 2 Pet. 2:19
8:35 [h] Gen. 21:10; Gal. 4:30 8:35 [i] Luke 15:31
8:37 [j] ver. 40; See ch. 7:1
8:38 [k] ch. 3:32; 5:19; 6:46 8:38 [l] ver. 41, 44
8:39 [m] ver. 33, 56 8:39 [n] [Gal. 3:7, 9]
8:40 [o] ver. 37 8:40 [p] ver. 26
8:41 [q] [Hos. 2:4] 8:41 [r] Deut. 32:6; Isa. 63:16; 64:8; [ver. 47]
8:42 [s] [1 John 5:1] 8:42 [t] 1 John 5:20; [Heb. 10:9] 8:42 [u] ch. 16:28; 17:8 8:42 [v] ch. 7:28 8:42 [w] See ch. 3:17
8:43 [x] ch. 7:17 8:43 [y] Jer. 6:10; [1 Cor. 2:14]
8:44 [z] 1 John 3:8, 12; [ver. 23]; See Matt. 13:38 8:44 [a] Gen. 4:8, 9; 1 John 3:12, 15; [Rom. 5:12] 8:44 [b] [1 John 2:4] 8:44 [c] Gen. 3:4; 2 Cor. 11:3; Rev. 12:9
8:47 [d] [ch. 18:37; 1 John 4:6] 8:47 [e] [ch. 10:26] 8:47 [f] [ver. 41]
8:48 [g] See ch. 7:20
8:49 [h] ch. 5:23; [ch. 7:18]
8:50 [i] ver. 54; ch. 5:41
8:51 [j] ch. 5:24; 11:26 8:51 [k] See Luke 2:26
8:52 [l] [Zech. 1:5] 8:52 [m] ver. 51 8:52 [n] Matt. 16:28; Heb. 2:9
8:53 [o] [ch. 4:12]

8:54 [p] ver. 50 8:54 [q] ch. 13:32; 17:1; Acts 3:13; Heb. 5:5; 2 Pet. 1:17 8:54 [r] ver. 41
8:55 [s] ver. 19; ch. 7:28 8:55 [t] ch. 7:29; See Matt. 11:27 8:55 [u] 1 John 1:6 8:55 [v] ver. 44
8:56 [w] ver. 39 8:56 [x] See Matt. 13:17 8:56 [y] Luke 17:22 8:56 [z] [Heb. 11:13]
8:58 [a] See Ex. 3:14
8:59 [b] ch. 10:31
9:2 [c] See ch. 1:38 9:2 [d] [Luke 13:2, 4] 9:2 [e] [ver. 34] 9:2 [f] Ex. 20:5
9:3 [g] [ch. 11:4]
9:4 [h] See ch. 4:34 9:4 [i] ch. 11:9; 12:35; [Rom. 13:12; Gal. 6:10]
9:5 [j] See ch. 1:4, 5, 9; 8:12
9:6 [k] Mark 7:33; 8:23 9:6 [l] See Matt. 9:29
9:7 [m] Luke 13:4 9:7 [n] ch. 11:37
9:8 [o] [Acts 3:2, 10]
9:11 [p] ver. 6, 7
9:14 [q] ch. 5:9
9:15 [r] ver. 10
9:16 [s] See ch. 7:29 9:16 [t] See Matt. 12:2 9:16 [u] ver. 33 9:16 [v] ch. 7:43; 10:19
9:17 [w] See ch. 4:19; 6:14
9:18 [x] ver. 22; [ver. 13]
9:22 [y] See ch. 7:13 9:22 [z] [ch. 7:45-52] 9:22 [a] [Rom. 10:9] 9:22 [b] ch. 12:42; 16:2
9:23 [c] ver. 21
9:24 [d] Josh. 7:19; Jer. 13:16; [1 Sam. 6:5; Isa. 42:12; Acts 12:23] 9:24 [e] ver. 16
9:25 [f] ver. 18, 24
9:27 [g] ver. 15
9:28 [h] [ch. 5:45]
9:29 [i] See ch. 8:14
9:30 [j] [ch. 12:37] 9:30 [k] [ch. 3:10]
9:31 [l] Job 27:9; Ps. 66:18; Prov. 28:9 9:31 [m] Ps. 34:15, 16; 145:19; Prov. 15:20; [James 5:16]
9:33 [n] ver. 16; [ch. 1:21; 3:2]

9:34 [o] [ver. 2] 9:34 [p] [ver. 22]
9:35 [q] ch. 10:36
9:36 [r] [Rom. 10:14]
9:37 [s] ch. 4:26
9:39 [t] See ch. 5:22 9:39 [u] [Matt. 11:25; Luke 4:18] 9:39 [v] [Matt. 9:13; 13:13; Mark 4:12; 2 Cor. 2:16]
9:40 [w] Rom. 2:19
9:41 [x] ch. 15:22, 24; [ch. 19:11; 1 John 1:8]
10:5 [y] [ver. 12, 13]
10:6 [z] ch. 9:40 10:6 [a] See Mark 9:32
10:7 [b] ver. 9; [ch. 14:6; Eph. 2:18]
10:9 [c] [ch. 5:34] 10:9 [d] Ps. 23:2; Ezek. 34:14
10:10 [e] [Jer. 23:1; Ezek. 34:3]
10:11 [f] Isa. 40:11; Ezek. 34:12, 23; 37:24; Zech. 13:7; Heb. 13:20; 1 Pet. 2:25; 5:4; [ch. 21:15-17; Ps. 23; Rev. 7:17] 10:11 [g] ver. 15, 17; ch. 15:13; 1 John 3:16; [Matt. 20:28; Mark 10:45]
10:12 [h] [Ezek. 34:2-6] 10:12 [i] Zech. 11:17; 13:7 10:12 [j] [Jer. 23:1-3]
10:13 [k] [1 Pet. 5:2] 10:13 [l] Zech. 11:16
10:14 [m] See ver. 11 10:14 [n] ver. 27; Nah. 1:7; 2 Tim. 2:19 10:14 [o] ver. 4
10:15 [p] See Matt. 11:27 10:15 [q] See ver. 11
10:16 [r] Isa. 56:8 10:16 [s] [Ezek. 34:11-13; Matt. 8:11, 12; Eph. 2:13-18; 1 Pet. 2:25] 10:16 [t] ch. 5:25; 18:37; [Acts 28:28] 10:16 [u] [ch. 11:52; 12:32; 17:11, 21, 22] 10:16 [v] Ezek. 34:23; 37:24
10:17 [w] Phil. 2:9; See ch. 5:20 10:17 [x] Isa. 53:7, 8, 12; Heb. 2:9 10:17 [y] ver. 11
10:18 [z] [Matt. 26:53] 10:18 [y] [See ver. 17 above] 10:18 [a] [ch. 5:30] 10:18 [b] ch. 2:19; [Phil. 2:7] 10:18 [c] ch. 12:49; 14:31; 15:10
10:19 [d] ch. 7:43; 9:16
10:20 [e] See ch. 7:20 10:20 [f] [Mark 3:21]
10:21 [g] [Ex. 4:11; Ps. 146:8]; See ch. 9:33
10:23 [h] Acts 3:11; 5:12
10:24 [i] ch. 1:41 10:24 [j] Matt. 26:63; Luke 22:67
10:25 [k] ver. 38; See ch. 5:36 10:25 [l] See ch. 5:43

10:26 [m] [ch. 8:47]
10:27 [n] ver. 14, 16
10:28 [o] [1 John 2:25; 5:11] 10:28 [p] ch. 17:12; 18:9 10:28 [q] ch. 6:37
10:29 [r] ch. 6:37; 17:2 10:29 [s] [ch. 14:28] 10:29 [t] [Deut. 32:39; Isa. 49:2; 51:16]
10:30 [u] ch. 17:11, 22; [ch. 5:19; 14:9]
10:31 [v] ch. 8:59
10:33 [w] See Lev. 24:16; Matt. 9:3 10:33 [x] ch. 5:18
10:34 [y] [ch. 12:34; 15:25; 1 Cor. 14:21] 10:34 [z] Cited from Ps. 82:6
10:35 [a] [Matt. 5:17, 19]
10:36 [b] [ch. 6:27] 10:36 [c] See ch. 3:17 10:36 [d] ch. 5:17, 18; [ver. 30]
10:37 [e] ch. 15:24
10:38 [f] ver. 25; [ch. 14:11] 10:38 [g] ch. 14:10, 11, 20; 17:21, 23; [ch. 8:29]
10:39 [h] ch. 7:30, 44
10:40 [i] ch. 1:28
10:41 [j] ch. 1:7, 29-34; 3:27-30; 5:33
10:42 [k] See ch. 7:31
11:1 [l] See Luke 10:38, 39
11:2 [m] ch. 12:3
11:3 [n] ver. 5, 11, 36
11:4 [o] [ver. 11; Matt. 9:24] 11:4 [p] ver. 40; [ch. 9:3; 13:31]
11:5 [q] ver. 3
11:6 [r] [ch. 2:4; 7:6, 8]
11:7 [s] ch. 10:40
11:8 [t] See ch. 1:38 11:8 [u] ch. 8:59; 10:31
11:9 [v] [Luke 13:33] 11:9 [w] See ch. 9:4; 1 John 2:10
11:10 [x] Jer. 13:16
11:11 [y] See Matt. 27:52
11:16 [z] ch. 14:5; 20:24, 26-28; 21:2; Matt. 10:3; Mark 3:18; Luke 6:15; Acts 1:13 11:16 [a] [ch. 13:37]
11:17 [b] ver. 39
11:19 [c] ver. 31; Job 2:11
11:20 [d] [Luke 10:38, 39]

11:21 [e] ver. 32 11:21 [f] [ver. 37]
11:22 [g] [ver. 42; ch. 9:31]
11:24 [h] [ver. 39] 11:24 [i] ch. 5:29; Luke 14:14; See ch. 6:39
11:25 [j] [ch. 5:21; 6:40, 44; 1 Cor. 15:21] 11:25 [k] ch. 14:6; [ch. 6:57; Col. 3:4]; See ch. 1:4 11:25 [l] [ch. 12:25] 11:25 [m] See ch. 3:36
11:26 [n] ch. 6:50, 51; 8:51
11:27 [o] ch. 6:69; 20:31; 1 John 5:1, 5; [ch. 8:24; 13:19; 1 John 4:16] 11:27 [p] Matt. 16:16 11:27 [q] ch. 6:14; See Matt. 11:3
11:28 [r] Matt. 26:18; Mark 14:14; Luke 22:11; See ch. 13:13
11:31 [s] ver. 19
11:32 [t] ver. 21
11:33 [u] ver. 38; Mark 14:5 (Gk.) 11:33 [v] ch. 12:27; 13:21
11:35 [w] [Luke 19:41]
11:36 [x] ver. 3
11:37 [y] ch. 9:6, 7 11:37 [z] [ver. 21, 32]
11:38 [a] ver. 33 11:38 [b] Isa. 22:16 11:38 [c] ch. 20:1; Matt. 27:60; Mark 15:46; Luke 24:2
11:39 [d] ver. 17
11:40 [e] ver. 25, 26 11:40 [f] ver. 4; [Rom. 6:4]
11:41 [g] ch. 17:1
11:42 [h] [ver. 22; Matt. 26:53] 11:42 [i] ch. 12:29, 30 11:42 [j] ch. 17:8, 21; See ch. 3:17
11:44 [k] ch. 5:28, 29 11:44 [l] ch. 19:40 11:44 [m] [ch. 20:7]
11:45 [n] ch. 12:11; [Acts 9:42] 11:45 [o] ver. 19 11:45 [p] ch. 2:23
11:47 [q] See Matt. 26:3 11:47 [r] See Matt. 5:22 11:47 [s] ch. 12:19; [Acts 4:16]
11:48 [t] [ch. 6:15; 18:36, 37] 11:48 [u] Acts 21:28
11:49 [v] See Matt. 26:3 11:49 [w] ver. 51; ch. 18:13
11:50 [x] ch. 18:14
11:51 [y] ver. 49 11:51 [z] [Ex. 28:30; Num. 27:21; 1 Sam. 23:9; 30:7; Ezra 2:63; Neh. 7:65]
11:52 [a] Isa. 49:6; 1 John 2:2 11:52 [b] See ch. 10:16
11:53 [c] See ch. 7:1
11:54 [d] ch. 7:1, 4

11:55 [e] See ch. 6:4 11:55 [f] Luke 2:42 11:55 [g] 2 Chr. 30:17, 18; [ch. 18:28; Acts 21:24]

11:56 [h] See ch. 7:11

12:1 [i] ver. 12, 20; ch. 11:55 12:1 [j] For ver. 1-8, see Matt. 26:6-11; Mark 14:3-8 12:1 [k] ch. 11:1
12:2 [l] Luke 10:38, 40
12:3 [m] [Luke 7:37, 38]
12:5 [n] ch. 13:29
12:6 [n] [See ver. 5 above]
12:9 [o] ch. 11:44
12:10 [p] [Luke 16:31]
12:11 [q] ver. 18; ch. 11:45
12:12 [r] For ver. 12-15, see Matt. 21:4-9; Mark 11:7-10; Luke 19:35-38
12:13 [s] [Rev. 7:9] 12:13 [t] Ps. 118:25, 26 12:13 [u] [ch. 5:43] 12:13 [v] See ch. 1:49
12:15 [w] Cited from Zech. 9:9
12:16 [x] [ch. 13:7]; See Mark 9:32 12:16 [y] ver. 23; See ch. 7:39 12:16 [z] ch. 2:22
12:17 [a] [Luke 19:37]
12:18 [b] ver. 9-11
12:19 [c] ch. 11:47 12:19 [d] [ch. 3:26]
12:20 [e] [1 Kgs. 8:41-43; Acts 8:27] 12:20 [f] Acts 17:4; [Mark 7:26]; See ch. 7:35
12:21 [g] ch. 1:44
12:22 [h] See Mark 13:3
12:23 [i] ch. 17:1; [ver. 27; ch. 13:31, 32; Mark 14:41]; See ch. 2:4 12:23 [j] ver. 16
12:24 [k] 1 Cor. 15:36
12:25 [l] See Matt. 10:39 12:25 [m] [ch. 11:25] 12:25 [n] See Luke 14:26
12:26 [o] ch. 8:12; 21:18 12:26 [p] ch. 14:3; 17:24; [2 Cor. 5:8; 1 Thess. 4:17] 12:26 [q] [ch. 14:21, 23; 16:27] 12:26 [r] 1 Sam. 2:30; Ps. 91:15
12:27 [s] ch. 11:33; 13:21; [Luke 22:44] 12:27 [t] Mark 14:35; [Heb. 5:7] 12:27 [u] ver. 23 12:27 [v] [ch. 18:37]
12:28 [w] Matt. 3:17; 17:5; Mark 1:11; 9:7; Luke 3:22; 9:35; 2 Pet. 1:17
12:29 [x] Acts 23:9
12:30 [y] ch. 11:42

12:31 [z] ch. 16:11; [ch. 16:33] 12:31 [a] ch. 14:30; 2 Cor. 4:4; Eph. 2:2; 6:12; [Matt. 13:19; Luke 4:6; 1 John 4:4; 5:19] 12:31 [b] [Luke 10:18; Col. 2:15; 1 John 3:8]

12:32 [c] ch. 3:14; 8:28 12:32 [d] See ch. 6:44 12:32 [e] Rom. 5:18; 8:32; 2 Cor. 5:15; 1 Tim. 2:6; Heb. 2:9; 1 John 2:2

12:33 [f] ch. 18:32

12:34 [g] Ps. 89:4; 110:4; Isa. 9:7; Ezek. 37:25; Luke 1:33 12:34 [h] ver. 32

12:35 [i] ver. 46; See ch. 1:4, 9; 8:12 12:35 [j] See ch. 7:33 12:35 [k] Jer. 13:16; Eph. 5:8 12:35 [l] 1 Thess. 5:4 12:35 [m] Isa. 9:2; 1 John 1:6; 2:11; [ch. 11:10]

12:36 [n] See Luke 10:6

12:38 [o] [Matt. 1:22] 12:38 [p] Rom. 10:16; Cited from Isa. 53:1

12:39 [q] [ch. 5:44]

12:40 [r] [Isa. 6:10]; See Matt. 13:14, 15 12:40 [s] See Mark 6:52

12:41 [t] Isa. 6:1 12:41 [u] [ch. 5:46]

12:42 [v] ch. 3:1; [ch. 7:48] 12:42 [w] See ch. 7:13 12:42 [x] See ch. 9:22

12:43 [y] ch. 5:44

12:44 [z] [ch. 13:20]; See Matt. 10:40 12:44 [a] ch. 14:1; [ch. 5:24; 1 Pet. 1:21]

12:45 [b] ch. 14:9 12:45 [c] ch. 6:40

12:46 [d] ver. 35, 36; See ch. 1:4, 5, 9; 8:12

12:47 [e] [ch. 3:36] 12:47 [f] ch. 8:15 12:47 [g] See ch. 3:17; 4:42

12:48 [h] Luke 10:16 12:48 [i] Deut. 18:18, 19 12:48 [j] [Rom. 2:16]

12:49 [k] See ch. 5:19, 30 12:49 [l] See ch. 3:17 12:49 [m] ch. 15:10

13:1 [n] ch. 12:1 13:1 [o] See ch. 6:4 13:1 [p] See ch. 12:23 13:1 [q] ver. 3; ch. 16:28 13:1 [r] ver. 34 13:1 [s] ch. 1:11; 17:6, 9-11

13:2 [t] ver. 11, 27; [Acts 5:3]; See ch. 6:70, 71

13:3 [u] See ch. 17:2; Matt. 11:27; Rev. 2:27 13:3 [v] ch. 8:42; 16:28 13:3 [w] See ch. 14:12

13:4 [x] [ch. 21:7; Luke 22:27]

13:5 [y] [2 Kgs. 3:11]

13:7 [z] [ver. 36] 13:7 [a] ver. 12; [ch. 12:16; 15:15]

13:8 [b] [Matt. 16:22] 13:8 [c] [1 Cor. 6:11; Eph. 5:26; Titus 3:5; Heb. 10:22]

13:10 [d] See Gen. 18:4 13:10 [e] ch. 15:3 13:10 [f] ver. 18

13:11 [g] ver. 2; ch. 6:64; See ch. 2:24, 25

13:12 [h] ver. 4 13:12 [i] ver. 7
13:13 [j] Luke 6:46 13:13 [k] Matt. 23:8, 10; 1 Cor. 8:6; 12:3; Phil. 2:11
13:14 [l] 1 Tim. 5:10; [1 Pet. 5:5]
13:15 [m] See Matt. 11:29
13:16 [n] ch. 15:20; Matt. 10:24
13:17 [o] See Luke 11:28; James 1:22
13:18 [p] ver. 10, 11 13:18 [q] ch. 6:70; 15:16, 19; [Mark 3:13; Luke 6:13; Acts 1:2] 13:18 [r] [ch. 17:12]; See Matt. 1:22 13:18 [s] Cited from Ps. 41:9; [ver. 26; Matt. 26:23]
13:19 [t] ch. 14:29; 16:4
13:20 [u] See Matt. 10:40
13:21 [v] ch. 12:27 13:21 [w] Matt. 26:21; Mark 14:18; Luke 22:21 13:21 [x] Acts 1:17
13:22 [y] Luke 22:23
13:23 [z] ch. 19:26; 20:2; 21:7, 20 13:23 [a] [Luke 16:22 (Gk.)]
13:25 [b] Mark 4:36 13:25 [c] ch. 21:20 (Gk.)
13:26 [d] Matt. 26:23; Mark 14:20 13:26 [e] Ruth 2:14 13:26 [f] [Matt. 26:25] 13:26 [g] ch. 6:71
13:27 [h] Luke 22:3; [ver. 2; 1 Cor. 11:27] 13:27 [i] [Luke 12:50]
13:29 [j] ch. 12:6 13:29 [k] ver. 1 13:29 [l] ch. 12:5
13:30 [m] [1 Sam. 28:8]
13:31 [n] See ch. 7:39 13:31 [o] ch. 14:13; 15:8; 17:1, 4; 1 Pet. 4:11
13:32 [p] ch. 17:1, 5 13:32 [q] See ch. 12:23
13:33 [r] See ch. 7:33 13:33 [s] ch. 7:34; 8:21
13:34 [t] 1 John 2:7, 8; 3:11; 2 John 5 13:34 [u] ch. 15:12, 17; 1 John 3:23; 4:21 13:34 [v] Lev. 19:18; Rom. 13:8; Col. 3:14; 1 Thess. 4:9; 1 Tim. 1:5; 1 Pet. 1:22 13:34 [w] ch. 15:12; Eph. 5:2; 1 John 4:10, 11
13:35 [x] [1 John 3:14; 4:20]
13:36 [y] [ver. 7] 13:36 [z] [ch. 7:34; 14:2] 13:36 [a] ch. 21:18, 19; 2 Pet. 1:14
13:37 [b] Matt. 26:33-35; Mark 14:29-31; Luke 22:33, 34
13:38 [c] ch. 18:27
14:1 [d] ver. 27; [ch. 16:22, 23; 1 Pet. 3:14] 14:1 [e] See ch. 12:44
14:2 [f] [ch. 2:16] 14:2 [g] ch. 16:7; [ch. 8:21, 22; 13:33, 36]

14:3 [h] ver. 18, 28; [ch. 21:22, 23] 14:3 [i] See ch. 12:26
14:5 [j] See ch. 11:16 14:5 [k] ch. 13:36
14:6 [l] Heb. 9:8; 10:20; [Eph. 2:18] 14:6 [m] ch. 1:14, 17; [1 John 5:20] 14:6 [n] See ch. 11:25
14:7 [o] ch. 8:19 14:7 [p] 1 John 2:13, 14 14:7 [q] [ch. 6:46]
14:8 [r] ch. 1:43, 44; 12:21 14:8 [s] [Ex. 33:18]
14:9 [t] ch. 12:45; [ch. 10:30; 15:24; Col. 1:15; Heb. 1:3]
14:10 [u] See ch. 10:38 14:10 [v] See ch. 5:19, 20
14:11 [u] [See ver. 10 above] 14:11 [w] See ch. 5:36
14:12 [x] [Matt. 17:20; 21:21; Mark 11:23; 16:17] 14:12 [y] ver. 28; ch. 16:28; [ch. 7:33; 13:1, 3; 16:5, 10, 17; 17:11, 13; 20:17]
14:13 [z] ch. 15:16; 16:23, 24; See Matt. 7:7 14:13 [a] See ch. 13:31
14:14 [z] [See ver. 13 above]
14:15 [b] ver. 21, 23; ch. 15:10; 1 John 5:3; 2 John 6 14:15 [c] See 1 John 2:3
14:16 [d] ver. 26; ch. 15:26; 16:7
14:17 [e] ch. 15:26; 16:13; [1 Cor. 2:12-14; 1 John 2:27; 4:6; 5:6] 14:17 [f] 1 Cor. 2:14 14:17 [g] Acts 2:4; [1 John 2:27; 2 John 2]; See Rom. 8:9
14:18 [h] ver. 3, 28
14:19 [i] See ch. 7:33 14:19 [j] [ch. 12:45; 16:16] 14:19 [k] [Rom. 5:10; Eph. 2:5; Rev. 20:4]
14:20 [l] ch. 16:23, 26 14:20 [m] ver. 10 14:20 [n] [ch. 15:4-7]; See 1 John 2:28 14:20 [o] ch. 17:21, 23, 26
14:21 [p] [ch. 7:17; 8:31, 32] 14:21 [q] ver. 15; 1 John 2:5 14:21 [r] ch. 16:27 14:21 [s] [ch. 12:26] 14:21 [t] See ch. 7:4
14:22 [u] Luke 6:16; Acts 1:13 14:22 [v] [Acts 10:40, 41]
14:23 [w] See ver. 15, 21 14:23 [x] Rev. 3:20 14:23 [y] [2 Cor. 6:16; 1 John 2:24]
14:24 [z] [ver. 10]; See ch. 7:16
14:26 [a] See ver. 16 14:26 [b] [Luke 24:49; Acts 2:33, with ch. 15:26; 16:7] 14:26 [c] ch. 16:13; 1 Cor. 2:10; 1 John 2:20, 27 14:26 [d] See ch. 2:22
14:27 [e] ch. 20:19, 21, 26; Luke 24:36 14:27 [f] ch. 16:33; Col. 3:15; [Eph. 2:17; Phil. 4:7] 14:27 [g] ver. 1 14:27 [h] 2 Tim. 1:7
14:28 [i] ver. 2-4 14:28 [j] See ch. 8:21 14:28 [k] See ver. 12 14:28 [l] [ch. 10:29; Phil. 2:6]
14:29 [m] ch. 13:19; 16:4

14:30 [n] See ch. 12:31 14:30 [o] [ch. 17:14; 18:36; Heb. 4:15]
14:31 [p] ch. 12:49, 50; Phil. 2:8; Heb. 5:8 14:31 [q] ch. 17:21, 23
15:1 [r] [Jer. 2:21] 15:1 [s] [1 Cor. 3:9]
15:2 [t] ver. 6; Matt. 3:10; 7:19; [Rom. 11:17; 2 Pet. 1:8] 15:2 [u] [Matt. 15:13; Rom. 11:22] 15:2 [v] [Matt. 13:12]
15:3 [w] ch. 13:10 15:3 [x] ch. 17:17; [ver. 7; Eph. 5:26]
15:4 [y] ver. 5-7; 1 John 2:6; [Phil. 1:11; Col. 1:23]; See ch. 6:56 15:4 [z] See ch. 3:15
15:5 [a] Rom. 6:5 15:5 [b] ver. 16; Col. 1:6, 10
15:6 [c] See ver. 2 15:6 [d] Matt. 13:40-42; [Ezek. 15:4]
15:7 [e] See ch. 8:31 15:7 [f] See ch. 14:13
15:8 [g] Isa. 61:3; Matt. 5:16; 2 Cor. 9:13; Phil. 1:11 15:8 [h] ver. 5
15:9 [i] See ch. 5:20 15:9 [j] See ch. 13:34
15:10 [k] [ch. 14:15, 23] 15:10 [l] ch. 8:55; 17:4; Phil. 2:8 15:10 [m] See ch. 10:18
15:11 [n] [2 Cor. 2:3] 15:11 [o] ch. 3:29; 16:24; 17:13; 1 John 1:4; 2 John 12
15:12 [p] See ch. 13:34
15:13 [q] Rom. 5:7, 8; Eph. 5:2 15:13 [r] See ch. 10:11
15:14 [s] Luke 12:4 15:14 [t] [ver. 10; Matt. 12:50]
15:15 [u] [ver. 20] 15:15 [w] [ch. 13:7, 12] 15:15 [x] ch. 3:32; 8:26, 40; [ch. 16:13] 15:15 [y] ch. 17:26; [Gen. 18:17; 1 Cor. 2:16; 13:9, 10]
15:16 [z] See ch. 13:18 15:16 [a] [2 John 8] 15:16 [b] [ver. 7]; See ch. 14:13
15:17 [c] ver. 12
15:18 [d] ch. 7:7; 1 John 3:13; [ver. 23, 24]
15:19 [e] [1 John 4:5] 15:19 [f] ch. 17:14, 16; [Luke 6:26; Gal. 1:4; James 4:4]
15:20 [g] ch. 13:16; Matt. 10:24; [ver. 15] 15:20 [h] ch. 16:33; 1 Cor. 4:12; 2 Cor. 4:9; 1 Thess. 2:15; 2 Tim. 3:12 15:20 [i] [Ezek. 3:7]; See ch. 8:51
15:21 [j] ch. 16:3 15:21 [k] Matt. 10:22; 24:9; Rev. 2:3; [Acts 5:41; 1 Pet. 4:14, 16] 15:21 [l] See Acts 3:17
15:22 [m] [Matt. 11:22, 24; Luke 12:47, 48]; See ch. 9:41
15:23 [n] See ch. 5:23
15:24 [o] ch. 3:2; 7:31; 9:32; Matt. 9:33; [ch. 10:32, 37] 15:24 [m] [See ver. 22 above] 15:24 [p] See ch. 14:9

15:25 [q] See ch. 10:34; 12:38 15:25 [r] Cited from Ps. 35:19 or 69:4
15:26 [s] See ch. 14:16, 17, 26 15:26 [t] 1 Cor. 12:3; 1 John 5:7
15:27 [u] ch. 19:35; 21:24; 1 John 1:2; 4:14; [3 John 12]; See Luke 24:48 15:27 [v] See Acts 4:20 15:27 [w] [Luke 1:2; Acts 1:21, 22; 1 John 2:7]
16:2 [x] ch. 9:22; 12:42 16:2 [y] See ch. 4:21 16:2 [z] Acts 8:1; 9:1; 26:9-11
16:3 [a] ch. 8:19, 55; 15:21; 17:25
16:4 [b] ch. 13:19; 14:29 16:4 [c] See Luke 22:53 16:4 [d] [Matt. 9:15]
16:5 [e] See ch. 14:12 16:5 [f] [ch. 13:36; 14:5]
16:6 [g] ver. 22; ch. 14:1
16:7 [h] ch. 7:39 16:7 [i] ch. 15:26; [ch. 14:16] 16:7 [j] [Acts 2:33] 16:7 [k] ch. 14:2 16:7 [l] See ch. 14:26
16:8 [m] [ch. 8:28] 16:8 [n] [ch. 8:46]
16:9 [o] ch. 8:24; [Acts 2:36, 37; 1 Cor. 12:3]
16:10 [p] [Acts 17:31] 16:10 [q] ver. 16, 17, 19
16:11 [r] See ch. 12:31 16:11 [s] [Col. 2:15; Heb. 2:14]
16:13 [t] See ch. 14:17 16:13 [u] See ch. 14:26 16:13 [v] Acts 8:31; [ch. 1:17; 14:6; Ps. 25:5] 16:13 [w] [ch. 15:15]
16:14 [x] See ch. 7:39
16:15 [y] ch. 17:10 16:15 [z] ver. 14
16:16 [a] See ch. 7:33 16:16 [b] [ver. 22]
16:17 [c] [Mark 9:10, 32] 16:17 [d] ver. 16 16:17 [e] ver. 10
16:18 [f] [ch. 14:5]
16:19 [g] [ver. 30]; See ch. 2:24, 25
16:20 [h] Matt. 9:15; Mark 16:10; Luke 23:27 16:20 [i] [Rev. 11:10] 16:20 [j] Jer. 31:13; See Matt. 5:4
16:21 [k] Isa. 26:17; [Ps. 48:6; Isa. 13:8; 1 Thess. 5:3; Rev. 12:2]
16:22 [l] ver. 6; [2 Cor. 6:10] 16:22 [m] [ver. 16] 16:22 [n] Ps. 33:21; Isa. 66:14; Luke 24:52; Acts 2:46; 8:8, 39; 13:52
16:23 [o] ver. 26; ch. 14:20 16:23 [p] ver. 19, 30 16:23 [q] See ch. 14:13 16:23 [r] ch. 15:16; [Eph. 1:3]
16:24 [s] See Matt. 7:7 16:24 [t] See ch. 15:11
16:25 [u] ver. 2
16:27 [v] [ch. 14:21, 23; 17:23] 16:27 [w] ch. 21:15-17; [1 Cor. 16:22] 16:27 [x] ver. 30; ch. 17:8

16:28 [y] ch. 8:14; 13:3 16:28 [z] See ch. 14:12
16:29 [a] ver. 25
16:30 [b] ch. 21:17; See ch. 2:24, 25 16:30 [c] [ver. 27, 28; ch. 3:2]
16:32 [d] [ch. 4:21, 23] 16:32 [e] Matt. 26:31; Mark 14:27 16:32 [f] [Isa. 63:5] 16:32 [g] See ch. 8:16, 29
16:33 [h] See ch. 14:27; Col. 3:15 16:33 [i] [ch. 15:18-21] 16:33 [j] Rev. 1:9; See Acts 14:22 16:33 [k] ch. 14:1, 27 16:33 [l] [Rom. 8:37; 1 John 4:4; 5:4, 5; Rev. 3:21; 12:11]
17:1 [m] ch. 11:41 17:1 [n] [ch. 7:30]; See ch. 12:23 17:1 [o] See ch. 7:39 17:1 [p] ver. 4
17:2 [q] See Matt. 28:18; Rev. 2:26, 27 17:2 [r] ch. 10:28; 1 John 2:25 17:2 [s] ver. 6, 9, 24; ch. 6:37, 39; 10:29; 18:9; Heb. 2:13
17:3 [t] [1 John 5:20] 17:3 [u] Hos. 2:20; 6:3; 2 Pet. 1:2, 3 17:3 [v] ch. 5:44 17:3 [w] 1 Thess. 1:9; 1 John 5:20; [Jer. 10:10] 17:3 [x] See ch. 3:17
17:4 [y] ver. 1; See ch. 13:31 17:4 [z] [ch. 19:30; Luke 22:37]
17:5 [a] ch. 13:32 17:5 [b] ch. 1:1, 2; [Rev. 3:21] 17:5 [c] ver. 24; Prov. 8:23; See ch. 8:58
17:6 [d] ver. 26; Ps. 22:22 17:6 [e] See ver. 2 17:6 [f] ver. 9
17:7 [f] [See ver. 6 above]
17:8 [g] ver. 14; ch. 15:15; [ch. 8:26; 12:49] 17:8 [h] ch. 8:42; 16:27 17:8 [i] ver. 21, 25; ch. 11:42; 16:30
17:9 [j] [ver. 20, 21] 17:9 [k] See ver. 2 17:9 [l] ver. 6
17:10 [m] ch. 16:15 17:10 [n] 2 Thess. 1:10
17:11 [o] ch. 13:1 17:11 [p] See ch. 14:12 17:11 [q] [ver. 25] 17:11 [r] ver. 12, 15; Jude 1 17:11 [s] [Ex. 23:21; Phil. 2:9; Rev. 19:12] 17:11 [t] ver. 21, 22; [ch. 10:16; Rom. 12:5; Gal. 3:28; Eph. 1:10; 4:4] 17:11 [u] ch. 10:30
17:12 [v] See ch. 14:25 17:12 [w] 2 Thess. 3:3; Jude 24 17:12 [x] ch. 18:9; [ch. 6:39; 10:28] 17:12 [y] 2 Thess. 2:3 17:12 [z] Ps. 109:8; Acts 1:16-20; [ch. 13:18]
17:13 [a] See ch. 14:12 17:13 [b] See ch. 15:11
17:14 [c] ver. 3 17:14 [d] See ch. 15:19 17:14 [e] ver. 16 17:14 [f] ch. 8:23
17:15 [g] ver. 9 17:15 [h] [1 Cor. 5:10] 17:15 [i] ver. 11 17:15 [j] See Matt. 13:19
17:16 [k] ver. 14

17:17 [l] [1 Thess. 5:23; 2 Thess. 2:13; 1 Pet. 1:22]; See ch. 15:3 17:17 [m] 2 Sam. 7:28; Ps. 119:160

17:18 [n] ch. 20:21; [ch. 4:38; Matt. 10:5]

17:19 [o] [Titus 2:14] 17:19 [p] ch. 10:36 17:19 [q] [1 Cor. 1:2, 30; 6:11; Heb. 2:11; 10:10]

17:20 [r] ver. 9 17:20 [s] [ch. 4:39; Rom. 10:14; 1 Cor. 3:5]

17:21 [t] See ver. 11; [1 Cor. 6:17] 17:21 [u] 1 John 1:3; 3:24; 5:20 17:21 [v] ch. 14:23 17:21 [w] See ver. 8

17:22 [x] ver. 24; [ch. 1:14; Luke 9:26] 17:22 [y] Rom. 8:30 17:22 [t] [See ver. 21 above]

17:23 [z] ver. 26; ch. 14:20; Rom. 8:10; 2 Cor. 13:5 17:23 [a] 1 John 2:5; [Col. 3:14; 1 John 4:12, 17] 17:23 [b] ver. 21; ch. 14:31 17:23 [c] ch. 16:27 17:23 [d] ver. 24, 26; See ch. 5:20

17:24 [e] 2 Tim. 2:11, 12 17:24 [f] See ch. 12:26 17:24 [g] ch. 1:14; 2 Cor. 3:18; [1 John 3:2] 17:24 [h] Eph. 1:4; 1 Pet. 1:20; See ver. 5

17:25 [i] Jer. 12:1; [ver. 11; Rev. 16:5]; See 1 John 1:9 17:25 [j] See ch. 8:55; 10:15

17:26 [k] ver. 6; ch. 15:15 17:26 [l] ver. 23; ch. 15:9 17:26 [m] See ver. 23

18:1 [n] Matt. 26:30, 36; Mark 14:26, 32; Luke 22:39 18:1 [o] See 2 Sam. 15:23

18:2 [p] Luke 22:40 18:2 [q] [Luke 21:37; 22:39]

18:3 [r] For ver. 3-11, see Matt. 26:47-56; Mark 14:43-50; Luke 22:47-53

18:4 [s] ch. 13:1 18:4 [t] ver. 7; ch. 1:38; 20:15

18:6 [u] [ch. 10:18; Matt. 26:53; Rev. 1:17]

18:7 [t] [See ver. 4 above]

18:9 [v] ch. 17:12

18:10 [w] [Luke 22:38]

18:11 [x] Matt. 20:22; 26:39, 42; [Isa. 51:22]

18:13 [y] [Matt. 26:57] 18:13 [z] ver. 24; Luke 3:2; Acts 4:6 18:13 [a] ver. 24, 28; See Matt. 26:3

18:14 [b] ch. 11:50

18:15 [c] Matt. 26:58; Mark 14:54; Luke 22:54

18:16 [d] For ver. 16-18, see Matt. 26:69, 70; Mark 14:66-68; Luke 22:55-57

18:17 [e] Acts 12:13

18:18 [f] ver. 25; Mark 14:54
18:19 [g] For ver. 19-24, [Matt. 26:59-68; Mark 14:55-65; Luke 22:63-71]
18:20 [h] ch. 7:26; [Matt. 26:55] 18:20 [i] [ch. 8:26] 18:20 [j] Isa. 45:19; 48:16; [ch. 7:4]
18:22 [k] [Acts 23:4]
18:24 [l] ver. 13
18:25 [m] For ver. 25-27, see Matt. 26:71-75; Mark 14:69-72; Luke 22:58-62
18:26 [n] ver. 10 18:26 [o] ver. 1
18:27 [p] ch. 13:38
18:28 [q] Matt. 27:2; Mark 15:1; Luke 23:1 18:28 [r] ver. 24 18:28 [s] ver. 33; ch. 19:9; See Matt. 27:27 18:28 [t] Acts 10:28; 11:3; [ch. 11:55] 18:28 [u] [ch. 19:14]
18:29 [v] For ver. 29-38, see Matt. 27:11-14; Mark 15:2-5; Luke 23:2, 3
18:31 [w] [ch. 19:6]
18:32 [x] [ch. 13:18] 18:32 [y] ch. 12:32, 33; Matt. 20:19; 26:2; Mark 10:33; Luke 18:32
18:33 [z] ch. 19:9 18:33 [a] [ch. 19:12]
18:36 [b] [ch. 6:15; Dan. 2:44; 7:14, 27; Luke 17:21] 18:36 [c] ch. 8:23; [ch. 15:19; 17:14, 16; 1 John 2:16; 4:5] 18:36 [d] [Matt. 26:53] 18:36 [e] ch. 19:16
18:37 [f] See Luke 22:70 18:37 [g] [ch. 12:27; Rom. 14:9] 18:37 [h] ch. 16:28 18:37 [i] ch. 3:11, 32; 5:31; 8:13, 14, 18 18:37 [j] 1 John 4:6; [ch. 8:47] 18:37 [k] 1 John 2:21; 3:19 18:37 [l] ch. 10:16, 27
18:38 [m] ch. 19:4 18:38 [n] ch. 19:4, 6; See Luke 23:4
18:39 [o] For ver. 39, 40, see Matt. 27:15-18, 20-23; Mark 15:6-14; Luke 23:18-23
18:40 [p] Acts 3:14
19:1 [q] Matt. 20:19; 27:26; Mark 15:15; Luke 23:16
19:2 [r] Matt. 27:27-30; Mark 15:16-19
19:4 [s] ver. 6; ch. 18:38
19:5 [t] ver. 2 19:5 [u] [ver. 14]
19:6 [v] [ch. 18:31] 19:6 [w] ver. 4
19:7 [x] Lev. 24:16; [ch. 10:33] 19:7 [y] ch. 5:17, 18; 10:36; Matt. 26:63; Luke 22:70

19:8 [z] [Matt. 27:19]
19:9 [a] ch. 18:33 19:9 [b] ch. 7:27 19:9 [c] [ch. 18:37]; See Matt. 26:63
19:11 [d] [Rom. 13:1] 19:11 [e] [ch. 18:14, 28-32; Matt. 27:2] 19:11 [f] See ch. 9:41
19:12 [g] Acts 3:13 19:12 [h] See Luke 23:2
19:13 [i] Matt. 27:19
19:14 [j] [ch. 18:28]; See Matt. 27:62 19:14 [k] [ver. 5]
19:15 [l] Luke 23:18; [Acts 21:36]
19:16 [m] Matt. 27:26; Mark 15:15; Luke 23:25 19:16 [n] ch. 18:36-40
19:17 [o] Matt. 27:33; Mark 15:22; Luke 23:33 19:17 [p] Luke 14:27; [Matt. 27:32; Mark 15:21; Luke 23:26]
19:18 [q] Matt. 27:38; Mark 15:24, 27; Luke 23:32, 33
19:19 [r] [Matt. 27:37; Mark 15:26; Luke 23:38]
19:20 [s] ver. 17; [Num. 15:35, 36; Heb. 13:12]
19:22 [t] [Gen. 43:14; Esth. 4:16]
19:23 [u] Matt. 27:35; Mark 15:24; Luke 23:34
19:24 [v] See ch. 13:18 19:24 [w] Cited from Ps. 22:18
19:25 [x] Matt. 27:55, 56; Mark 15:40, 41; Luke 23:49
19:26 [y] See ch. 13:23 19:26 [z] ch. 2:4
19:27 [a] [ch. 16:32]
19:28 [b] [ver. 30] 19:28 [v] [See ver. 24 above] 19:28 [c] Ps. 69:21; See ch. 4:6, 7
19:29 [d] Matt. 27:48; Mark 15:36; [Luke 23:36]
19:30 [e] [ver. 28; Acts 13:29]; See ch. 17:4 19:30 [f] Matt. 27:50; Mark 15:37; Luke 23:46
19:31 [g] ver. 14 19:31 [h] Deut. 21:23; Josh. 8:29; 10:26, 27 19:31 [i] Ex. 12:16
19:32 [j] ver. 18
19:34 [k] 1 John 5:6, 8
19:35 [l] 1 John 1:1-3; Rev. 1:2; See ch. 15:27 19:35 [m] [ch. 21:24] 19:35 [n] [ch. 20:31]
19:36 [o] See Matt. 1:22 19:36 [p] Cited from Ex. 12:46; Num. 9:12; [1 Cor. 5:7] 19:36 [q] Ps. 34:20
19:37 [r] Cited from Zech. 12:10; [Rev. 1:7]

19:38 [s] For ver. 38-42, see Matt. 27:57-61; Mark 15:42-47; Luke 23:50-56 19:38 [t] See ch. 7:13

19:39 [u] ch. 3:1, 2; 7:50 19:39 [v] [Mark 16:1; Luke 24:1] 19:39 [w] Ps. 45:8; Prov. 7:17; Song 4:14

19:40 [x] ch. 11:44; [2 Chr. 16:14; Acts 5:6] 19:40 [y] ch. 20:5-7; Luke 24:12

19:41 [z] [ch. 20:15] 19:41 [a] 2 Kgs. 21:18, 26 19:41 [b] Luke 23:53; [Mark 11:2]

19:42 [c] ver. 14, 31 19:42 [d] ver. 41

20:1 [e] Matt. 28:1; Mark 16:1, 2; Luke 24:1 20:1 [f] Matt. 27:60, 66; 28:2; Mark 15:46; 16:3, 4; Luke 24:2

20:2 [g] See ch. 13:23 20:2 [h] ver. 13

20:3 [i] Luke 24:12

20:5 [j] ch. 19:40

20:7 [k] ch. 11:44

20:8 [l] ver. 4

20:9 [m] Matt. 22:29 20:9 [n] Ps. 16:10; Luke 24:46; Acts 2:25-31; 13:34, 35; 17:3; 1 Cor. 15:4

20:12 [o] [Mark 16:5] 20:12 [p] Luke 24:4

20:13 [q] ver. 15; [ch. 2:4] 20:13 [r] ver. 2

20:14 [s] Mark 16:9; [Matt. 28:9] 20:14 [t] ch. 21:4; Luke 24:16, 31

20:15 [u] ver. 13 20:15 [v] ch. 1:38; 18:4, 7 20:15 [w] [ch. 19:41]

20:16 [x] See ch. 1:38

20:17 [y] See Matt. 28:10 20:17 [z] [Mark 16:19]; See ch. 14:12 20:17 [a] Matt. 27:46; Eph. 1:17; Rev. 3:2, 12; [1 Cor. 3:23]

20:18 [b] Mark 16:10; [Matt. 28:10; Luke 24:10, 22, 23]

20:19 [c] 1 Cor. 15:5; [ver. 26] 20:19 [d] Luke 24:33, 36 20:19 [e] ver. 26 20:19 [f] See ch. 7:13 20:19 [g] See ch. 14:27

20:20 [h] Luke 24:40 20:20 [i] ch. 16:22

20:21 [j] ch. 17:18; See ch. 3:17 20:21 [k] ch. 13:20; See Acts 1:2

20:22 [l] Gen. 2:7 20:22 [m] [Acts 2:4]; See ch. 7:39

20:23 [n] [Matt. 16:19; 18:18; 1 Cor. 5:4, 5]

20:24 [o] See ch. 11:16

20:25 [p] ver. 20; [Ps. 22:16]

20:26 [q] ver. 19

20:27 [r] ver. 20; 1 John 1:1; [Luke 24:39]
20:28 [s] [ch. 1:1, 49]
20:29 [t] 1 Pet. 1:8; [2 Cor. 5:7]
20:30 [u] ch. 21:25 20:30 [v] Acts 10:41
20:31 [w] 1 John 5:13 20:31 [x] See ch. 11:27 20:31 [y] See Matt. 14:33 20:31 [z] ch. 3:15, 16; 5:40; 6:53; 10:10 20:31 [a] [Acts 10:43; 1 Cor. 6:11]; See Acts 3:6
21:1 [b] ver. 14; [Mark 16:12, 14]; See ch. 7:4 21:1 [c] ch. 20:19, 26 21:1 [d] ch. 6:1
21:2 [e] See ch. 11:16 21:2 [f] ch. 2:1; 4:46 21:2 [g] Matt. 4:21; Luke 5:10
21:3 [h] [Luke 5:5]
21:4 [i] ch. 20:14
21:5 [j] Luke 24:41
21:6 [k] [Luke 5:4, 6, 7]
21:7 [l] See ch. 13:23 21:7 [m] ver. 18; [ch. 13:4] 21:7 [n] 1 Sam. 19:24; Isa. 20:2; Mic. 1:8 21:7 [o] [Matt. 14:29]
21:12 [p] Acts 10:41 21:12 [q] ver. 15 21:12 [r] [ch. 4:27]
21:13 [s] ver. 9
21:14 [t] ver. 1; ch. 20:19, 26
21:15 [u] ver. 12 21:15 [v] [Matt. 16:17; Luke 22:31] 21:15 [w] ch. 1:42 21:15 [x] [Matt. 26:33; Mark 14:29] 21:15 [y] ch. 10:11-16; [Isa. 40:11]
21:16 [z] Acts 20:28; 1 Pet. 5:2; Rev. 7:17 (Gk.) 21:16 [y] [See ver. 15 above]
21:17 [a] [ch. 13:38] 21:17 [b] See ch. 2:25 21:17 [c] ver. 16
21:18 [d] [ch. 13:36] 21:18 [e] ver. 7
21:19 [f] 2 Pet. 1:14 21:19 [g] ver. 22; Matt. 16:24; [ch. 13:36]; See ch. 8:12
21:20 [h] ver. 7 21:20 [i] ch. 13:25
21:22 [j] Matt. 10:23; 16:28; 1 Cor. 4:5; 11:26; James 5:7; Rev. 2:25 21:22 [k] [ch. 14:3, 18, 28; Heb. 10:37; Rev. 2:5, 16; 3:3, 11; 16:15; 22:7, 12, 20]; See Matt. 16:27 21:22 [l] ver. 19
21:23 [m] Acts 1:15; 9:30; 11:1; 12:17; 15:1; 16:2, 40; 21:7, 17; 1 John 3:14, 16
21:24 [n] See ch. 15:27 21:24 [o] 1 John 3:2, 14; 5:15, 18-20; [ch. 19:35] 21:24 [p] 3 John 12
21:25 [q] ch. 20:30 21:25 [r] [Amos 7:10]

Footnotes

Acts 1:4 [1] **1:4** Or *eating*
Acts 1:5 [2] **1:5** Or *in*
Acts 1:14 [3] **1:14** Or *brothers and sisters*. The plural Greek word *adelphoi* (translated "brothers") refers to siblings in a family. In New Testament usage, depending on the context, *adelphoi* may refer either to men or to both men and women who are siblings (brothers and sisters) in God's family, the church; also verse 15
Acts 1:18 [4] **1:18** Or *swelling up*
Acts 2:3 [1] **2:3** Or *And tongues as of fire appeared to them, distributed among them, and rested*
Acts 2:15 [2] **2:15** That is, 9 A.M.
Acts 2:18 [3] **2:18** Greek *bondservants*; twice in this verse
Acts 2:23 [4] **2:23** Greek *this one*
Acts 2:43 [5] **2:43** Or *fear*
Acts 3:1 [1] **3:1** That is, 3 P.M.
Acts 3:13 [2] **3:13** Or *child*; also verse 26
Acts 3:16 [3] **3:16** Greek *him*
Acts 4:11 [1] **4:11** Greek *This one*
Acts 4:11 [2] **4:11** Greek *the head of the corner*
Acts 4:12 [3] **4:12** The Greek word *anthropoi* refers here to both men and women
Acts 4:25 [4] **4:25** Or *child*; also verses 27, 30
Acts 4:26 [5] **4:26** Or *Christ*
Acts 4:29 [6] **4:29** Greek *bondservants*
Acts 5:8 [1] **5:8** The Greek for *you* is plural here
Acts 6:1 [1] **6:1** That is, Greek-speaking Jews
Acts 6:3 [2] **6:3** Or *brothers and sisters*
Acts 7:46 [1] **7:46** Some manuscripts *for the house of Jacob*
Acts 7:57 [2] **7:57** Or *rushed with one mind*
Acts 8:5 [1] **8:5** Some manuscripts *a city*
Acts 8:13 [2] **8:13** Greek *works of power*
Acts 8:23 [3] **8:23** That is, a bitter fluid secreted by the liver; bile
Acts 8:26 [4] **8:26** Or *go at about noon*

Acts 8:36 [5] **8:36** Some manuscripts add all or most of verse 37: *And Philip said, "If you believe with all your heart, you may." And he replied, "I believe that Jesus Christ is the Son of God."*

Acts 9:23 [1] **9:23** The Greek word *Ioudaioi* refers specifically here to Jewish religious leaders, and others under their influence, who opposed the Christian faith in that time

Acts 9:25 [2] **9:25** Greek *through the wall*

Acts 9:29 [3] **9:29** That is, Greek-speaking Jews

Acts 9:36 [4] **9:36** The Aramaic name *Tabitha* and the Greek name *Dorcas* both mean *gazelle*

Acts 9:39 [5] **9:39** Greek *chiton*, a long garment worn under the cloak next to the skin

Acts 10:3 [1] **10:3** That is, 3 P.M.

Acts 10:9 [2] **10:9** That is, noon

Acts 10:20 [3] **10:20** Or *accompany them, making no distinction*

Acts 10:30 [4] **10:30** That is, 3 P.M.

Acts 11:1 [1] **11:1** Or *brothers and sisters*

Acts 11:2 [2] **11:2** Or *Jerusalem, those of the circumcision*

Acts 11:20 [3] **11:20** Or *Greeks* (that is, Greek-speaking non-Jews)

Acts 11:29 [4] **11:29** Or *brothers and sisters*

Acts 12:17 [1] **12:17** Or *brothers and sisters*

Acts 12:20 [2] **12:20** That is, trusted personal attendant

Acts 12:25 [3] **12:25** Some manuscripts *to*

Acts 13:1 [1] **13:1** *Niger* is a Latin word meaning *black*, or *dark*

Acts 13:18 [2] **13:18** Some manuscripts *he carried* (compare Deuteronomy 1:31)

Acts 13:39 [3] **13:39** Greek *justified*; twice in this verse

Acts 13:50 [4] **13:50** Greek *Ioudaioi* probably refers here to Jewish religious leaders, and others under their influence, in that time

Acts 14:2 [1] **14:2** Or *brothers and sisters*

Acts 14:9 [2] **14:9** Or *be saved*

Acts 15:3 [1] **15:3** Or *brothers and sisters*; also verse 22

Acts 15:17 [2] **15:17** Or *rest*

Acts 15:23 [3] **15:23** Or *brothers and sisters*; also verses 32, 33, 36

Acts 15:24 [4] **15:24** Some manuscripts *some persons from us have troubled you*

Acts 15:33 [5] **15:33** Some manuscripts insert verse 34: *But it seemed good to Silas to remain there*
Acts 16:1 [1] **16:1** Greek *He*
Acts 16:2 [2] **16:2** Or *brothers and sisters*; also verse 40
Acts 16:10 [3] **16:10** Greek *he*
Acts 16:12 [4] **16:12** Or *that*
Acts 16:17 [5] **16:17** Greek *bondservants*
Acts 16:29 [6] **16:29** Greek *he*
Acts 17:5 [1] **17:5** Greek *Ioudaioi* probably refers here to Jewish religious leaders, and others under their influence, in that time; also verse 13
Acts 17:10 [2] **17:10** Or *brothers and sisters*; also verse 14
Acts 17:24 [3] **17:24** Greek *made by hands*
Acts 17:28 [4] **17:28** Probably from Epimenides of Crete
Acts 17:28 [5] **17:28** From Aratus's poem “Phainomena”
Acts 18:1 [1] **18:1** Greek *he*
Acts 18:12 [2] **18:12** Greek *Ioudaioi* probably refers here to Jewish religious leaders, and others under their influence, in that time; also verses 14 (twice), 28
Acts 18:18 [3] **18:18** Or *brothers and sisters*; also verse 27
Acts 18:25 [4] **18:25** Or *in the Spirit*
Acts 19:1 [1] **19:1** Greek *upper* (that is, highland)
Acts 19:5 [2] **19:5** Or *into*
Acts 19:9 [3] **19:9** Some manuscripts add *from the fifth hour to the tenth* (that is, from 11 A.M. to 4 P.M.)
Acts 19:16 [4] **19:16** Or *both*
Acts 19:31 [5] **19:31** That is, high-ranking officers of the province of Asia
Acts 19:35 [6] **19:35** The meaning of the Greek is uncertain
Acts 19:39 [7] **19:39** Some manuscripts *seek about other matters*
Acts 20:3 [1] **20:3** Greek *Ioudaioi* probably refers here to Jewish religious leaders, and others under their influence, in that time; also verse 19
Acts 20:15 [2] **20:15** Some manuscripts add *after remaining at Trogyllium*
Acts 20:22 [3] **20:22** Or *bound in*
Acts 20:28 [4] **20:28** Some manuscripts *of the Lord*
Acts 20:28 [5] **20:28** Or *with the blood of his Own*
Acts 21:1 [1] **21:1** Some manuscripts add *and Myra*
Acts 21:7 [2] **21:7** Or *brothers and sisters*; also verse 17

Acts 21:11 [3] **21:11** Greek *Ioudaioi* probably refers here to Jewish religious leaders, and others under their influence, in that time
Acts 21:25 [4] **21:25** Some manuscripts omit *and from what has been strangled*
Acts 21:40 [5] **21:40** Or *the Hebrew dialect* (probably Aramaic)
Acts 22:2 [1] **22:2** Or *the Hebrew dialect* (probably Aramaic)
Acts 22:3 [2] **22:3** Or *city at the feet of Gamaliel, educated*
Acts 22:9 [3] **22:9** Or *hear with understanding*
Acts 22:25 [4] **22:25** Or *when they had tied him up with leather strips*
Acts 23:23 [1] **23:23** That is, 9 P.M.
Acts 24:4 [1] **24:4** Or *weary*
Acts 24:6 [2] **24:6** Some manuscripts add *and we would have judged him according to our law.* [7]*But the chief captain Lysias came and with great violence took him out of our hands,* [8]*commanding his accusers to come before you.*
Acts 25:3 [1] **25:3** Greek *him*
Acts 26:14 [1] **26:14** Or *the Hebrew dialect* (probably Aramaic)
Acts 26:28 [2] **26:28** Or *In a short time you would persuade me to act like a Christian!*
Acts 27:9 [1] **27:9** That is, the Day of Atonement
Acts 27:16 [2] **27:16** Some manuscripts *Clauda*
Acts 27:17 [3] **27:17** That is, the sea-anchor (or possibly the mainsail)
Acts 27:28 [4] **27:28** About 120 feet; a fathom (Greek *orguia*) was about 6 feet or 2 meters
Acts 27:28 [5] **27:28** About 90 feet (see previous note)
Acts 27:34 [6] **27:34** Or *For it is for your deliverance*
Acts 27:37 [7] **27:37** Some manuscripts *seventy-six*, or *about seventy-six*
Acts 27:41 [8] **27:41** Or *sandbank*, or *crosscurrent*; Greek *place between two seas*
Acts 28:2 [1] **28:2** Greek *barbaroi* (that is, non–Greek speakers); also verse 4
Acts 28:4 [2] **28:4** Or *justice*
Acts 28:10 [3] **28:10** Greek *honored us with many honors*
Acts 28:11 [4] **28:11** That is, the Greek gods Castor and Pollux
Acts 28:14 [5] **28:14** Or *brothers and sisters*; also verses 15, 21
Acts 28:28 [6] **28:28** Some manuscripts add verse 29: *And when he had said these words, the Jews departed, having much dispute among*

themselves

Acts 28:30 [7] **28:30** Or *in his own hired dwelling*

Cross-references for Acts

1:1 [a] Luke 1:3 1:1 [b] Luke 24:19

1:2 [c] See Mark 16:19 1:2 [d] [ch. 10:42; Matt. 28:19, 20; Mark 16:15; Luke 24:47; John 20:21] 1:2 [e] [ch. 10:38; Luke 4:1, 18; John 20:22]

1:3 [f] ch. 10:40, 41; 13:31; Matt. 28:17; Mark 16:14; Luke 24:34, 36-51; John 20:19-29; 21; 1 Cor. 15:5-7

1:4 [g] Luke 24:49

1:5 [h] ch. 11:16; See Matt. 3:11 1:5 [i] ch. 2:1-4

1:6 [j] See Luke 17:20 1:6 [k] [Mic. 4:8; Matt. 17:11; Mark 9:12; Luke 19:11]

1:7 [l] [Matt. 24:36; Mark 13:32] 1:7 [m] Dan. 2:21; 1 Thess. 5:1

1:8 [n] ch. 4:33; Luke 24:49; 1 Thess. 1:5; [ch. 10:38; Luke 4:14] 1:8 [o] ver. 5 1:8 [p] [ver. 22]; See Luke 24:48 1:8 [q] [Isa. 43:12] 1:8 [r] ch. 8:1, 14; [Matt. 10:5] 1:8 [s] ch. 13:47; [Mark 16:15; Col. 1:23]

1:9 [t] ver. 2 1:9 [u] See 1 Thess. 4:17

1:10 [v] [Luke 24:4] 1:10 [w] Josh. 5:13; Dan. 9:21; 10:5; 12:6, 7; Zech. 1:8-11 1:10 [x] Matt. 28:3; Mark 16:5; John 20:12

1:11 [y] ch. 2:7; 13:31 1:11 [z] [Phil. 3:20; 1 Thess. 1:10]; See Matt. 16:27 1:11 [a] 2 Thess. 1:10

1:12 [b] Luke 24:50, 52

1:13 [c] ch. 9:37, 39; 20:8 1:13 [d] See Matt. 10:2-4; Mark 3:16-19; Luke 6:14-16 1:13 [e] [ch. 21:20]

1:14 [f] ch. 2:46; 4:24; 5:12; 15:25; Rom. 15:6 1:14 [g] ch. 2:42; 6:4; Rom. 12:12; Col. 4:2; [Eph. 6:18] 1:14 [h] Luke 8:2, 3 1:14 [i] See Matt. 12:46

1:15 [j] See John 21:23

1:16 [k] Luke 24:44; [Luke 22:37] 1:16 [l] Matt. 26:47; Mark 14:43; Luke 22:47; John 18:3

1:17 [m] John 6:71; 13:21 1:17 [n] ver. 25; ch. 20:24; 21:19; Rom. 11:13; 2 Cor. 4:1

1:18 [o] [Matt. 27:5-8] 1:18 [p] [Matt. 26:14-16]

1:19 [q] [ch. 21:40]

1:20 [r] Cited from Ps. 69:25 1:20 [s] Cited from Ps. 109:8

1:21 [t] [John 15:27] 1:21 [u] Num. 27:17; Deut. 31:2; 1 Sam. 18:13
1:22 [v] ch. 13:24; Mark 1:1-4 1:22 [w] ver. 2, 9 1:22 [x] ch. 4:33; [ver. 8; 1 Pet. 1:3]; See Luke 24:48
1:23 [y] [ch. 15:22] 1:23 [z] [ch. 18:7; Col. 4:11] 1:23 [a] ver. 26
1:24 [b] ch. 6:6; 13:3 1:24 [c] See 1 Sam. 16:7; Rom. 8:27
1:25 [d] See ver. 17 1:25 [e] Rom. 1:5; 1 Cor. 9:2; Gal. 2:8
2:1 [f] ch. 20:16; 1 Cor. 16:8; [Lev. 23:15]
2:2 [g] [1 Kgs. 19:11; Job 38:1; Ezek. 1:4] 2:2 [h] [ch. 4:31; 16:26]
2:3 [i] Matt. 3:11
2:4 [j] ch. 4:31; 13:52 2:4 [k] See Mark 16:17 2:4 [l] [1 Cor. 12:10, 11]
2:6 [m] ver. 2
2:7 [n] ver. 12 2:7 [o] ch. 1:11; [Matt. 26:73]
2:9 [p] 2 Kgs. 17:6 2:9 [q] Gen. 14:1, 9; Isa. 11:11; Dan. 8:2
2:11 [r] ch. 6:5; 13:43; Matt. 23:15
2:12 [s] ver. 7
2:13 [t] [ch. 17:32; 1 Cor. 14:23]
2:15 [u] [1 Thess. 5:7]
2:17 [v] Cited from Joel 2:28-32 2:17 [w] ver. 18, 33; Isa. 32:15; 44:3; Ezek. 36:27; See Rom. 5:5 2:17 [x] [ch. 10:45; Titus 3:6] 2:17 [y] ch. 21:9
2:18 [z] ch. 11:28; 21:10; 1 Cor. 12:10
2:20 [a] See Matt. 24:29 2:20 [b] [1 Thess. 5:2; Rev. 16:14]
2:21 [c] Rom. 10:13; [ch. 16:31]
2:22 [d] See John 3:2 2:22 [e] ch. 10:38; Luke 24:19 2:22 [f] 2 Cor. 12:12; 2 Thess. 2:9; Heb. 2:4 2:22 [g] [Matt. 12:28]
2:23 [h] Matt. 26:24; [ch. 3:13; Matt. 20:19]; See Luke 24:20 2:23 [i] Luke 22:22; [ch. 3:18; 4:28; 13:27] 2:23 [j] 1 Pet. 1:2; [1 Pet. 1:20; Rev. 13:8] 2:23 [k] See ch. 5:30
2:24 [l] ver. 32; ch. 3:15; 4:10; 10:40; 13:30, 33, 34, 37; 17:31; Rom. 4:24; 6:4; 8:11; 10:9; 1 Cor. 6:14; 15:15; 2 Cor. 4:14; Gal. 1:1; Eph. 1:20; Col. 2:12; 1 Thess. 1:10; Heb. 13:20; 1 Pet. 1:21; [Eph. 2:5] 2:24 [m] [Luke 24:5; John 10:18; 2 Tim. 1:10; Heb. 2:14; Rev. 1:17, 18]
2:25 [n] Cited from Ps. 16:8-11
2:26 [o] Rom. 4:18

2:27 [p] ver. 31; See Matt. 11:23 2:27 [q] ch. 13:35 2:27 [r] See Heb. 7:26 2:27 [s] [Luke 2:26]

2:29 [t] ch. 7:8, 9; Heb. 7:4 2:29 [u] [ch. 13:36] 2:29 [v] 1 Kgs. 2:10 2:29 [w] Neh. 3:16

2:30 [x] [2 Sam. 23:2; Matt. 22:43; Heb. 11:32] 2:30 [y] See Luke 1:32

2:31 [z] ver. 27

2:32 [a] ver. 24 2:32 [b] ch. 1:22; 4:33

2:33 [c] ch. 5:31; Eph. 1:20; Phil. 2:9; Heb. 2:9; 1 Pet. 3:22 2:33 [d] Ex. 15:6; Ps. 98:1 2:33 [e] ch. 1:4; [John 16:7] 2:33 [f] Gal. 3:14 2:33 [g] ver. 17

2:34 [h] [John 3:13] 2:34 [i] Cited from Ps. 110:1

2:36 [j] See Matt. 28:18 2:36 [k] Rom. 14:9; 2 Cor. 4:5 2:36 [l] ver. 23

2:37 [m] [ch. 5:33; 7:54] 2:37 [n] ch. 16:30; Luke 3:10

2:38 [o] ch. 3:19; 20:21; 26:18, 20; Luke 24:47 2:38 [p] ch. 22:16; [ch. 8:12]; See Mark 16:16 2:38 [q] ch. 10:48; See ch. 8:16 2:38 [r] See Mark 1:4 2:38 [s] ch. 10:45; [ch. 8:15, 20; 11:17]; See John 7:39

2:39 [t] Rom. 9:4 2:39 [u] ch. 3:25; Isa. 54:13; [Isa. 44:3] 2:39 [v] ch. 22:21; Isa. 57:19; Eph. 2:13, 17 2:39 [w] Joel 2:32; Rom. 8:30

2:40 [x] [ver. 21, 47] 2:40 [y] Deut. 32:5; Matt. 17:17; Phil. 2:15

2:41 [z] ver. 47

2:42 [a] [Heb. 10:25]; See ch. 1:14 2:42 [b] See 1 Cor. 14:6 2:42 [c] Gal. 2:9; Phil. 1:5; 1 John 1:3 2:42 [d] Luke 24:35; [ver. 46]; See ch. 20:7

2:43 [e] See Mark 16:20

2:44 [f] ch. 4:32, 34, 35; [Matt. 19:21]

2:45 [f] [See ver. 44 above]

2:46 [g] ch. 3:1; 5:21, 42; Luke 24:53 2:46 [h] See ch. 1:14 2:46 [i] [ver. 42] 2:46 [j] [ch. 16:34]; See John 16:22

2:47 [k] ch. 5:13 2:47 [l] ver. 41; ch. 5:14; 11:24 2:47 [m] ch. 16:5 2:47 [n] 1 Cor. 1:18; [ver. 21, 40; ch. 16:31]

3:1 [o] See Luke 18:10 3:1 [p] Ps. 55:17 3:1 [q] ch. 10:3, 30; Matt. 27:46; [1 Kgs. 18:29]

3:2 [r] ch. 14:8 3:2 [s] [Luke 16:20] 3:2 [t] [John 9:8]

3:6 [u] 2 Cor. 6:10 3:6 [v] [ch. 9:34]

3:8 [w] ch. 14:10; Isa. 35:6

3:9 [x] ch. 4:16, 21

3:11 [y] ch. 4:14 3:11 [z] ch. 5:12; John 10:23
3:13 [a] Matt. 22:32 3:13 [b] ch. 5:30; 22:14; [ch. 7:32] 3:13 [c] Isa. 55:5; [Isa. 52:13]; See John 8:54 3:13 [d] See Matt. 20:19 3:13 [e] ch. 13:28; John 19:7, 12, 15 3:13 [f] Luke 23:14, 16; John 19:12
3:14 [g] [ch. 4:27, 30]; See Mark 1:24 3:14 [h] ch. 7:52; 22:14; 1 Pet. 3:18; 1 John 2:1; 3:7; [James 5:6] 3:14 [i] Luke 23:18, 19, 25
3:15 [j] ch. 5:31 3:15 [k] See ch. 2:24
3:16 [l] [ver. 6] 3:16 [m] [John 1:12] 3:16 [n] [1 Pet. 1:21]
3:17 [o] ch. 13:27; [ch. 26:9; Luke 23:34; John 16:3; 1 Cor. 2:8; 1 Tim. 1:13]
3:18 [p] See ch. 2:23 3:18 [q] ch. 17:3; 26:22, 23; [Heb. 2:10]; See Luke 24:26, 27 3:18 [r] See Luke 9:20 3:18 [s] Matt. 17:12; Luke 22:15; 24:46; Heb. 13:12
3:19 [t] See ch. 2:38 3:19 [u] See Luke 22:32 3:19 [v] Ps. 51:1, 9; Isa. 43:25; 44:22; Col. 2:14
3:20 [w] ch. 22:14; 26:16
3:21 [x] [ch. 1:11; Luke 24:26] 3:21 [y] [Matt. 17:11; Rom. 8:21] 3:21 [z] Luke 1:70
3:22 [a] ch. 7:37, cited from Deut. 18:15, 18, 19 3:22 [b] Matt. 17:5
3:23 [c] Lev. 23:29
3:24 [d] ch. 13:20; 1 Sam. 3:20; Heb. 11:32
3:25 [e] See ch. 2:39 3:25 [f] See Rom. 9:4, 5 3:25 [g] Cited from Gen. 22:18; See Gen. 12:3
3:26 [h] Rom. 1:16; 2:9; 15:8; [Mark 7:27] 3:26 [i] ver. 22 3:26 [j] ver. 25 3:26 [k] Rom. 11:26; [Ezek. 3:19]; See Matt. 1:21
4:1 [l] ch. 5:24, 26; Luke 22:4, 52; [1 Chr. 9:11; Neh. 11:11] 4:1 [m] See Matt. 22:23
4:2 [n] ch. 17:18; [ch. 3:15]
4:3 [o] See Luke 21:12
4:4 [p] [ch. 2:41]
4:6 [q] Luke 3:2; John 18:13, 24 4:6 [r] See Matt. 26:3
4:7 [s] [Matt. 21:23] 4:7 [t] [ver. 10]
4:8 [u] See Matt. 10:20
4:9 [v] ch. 3:7, 8
4:10 [w] ch. 3:6 4:10 [x] See ch. 2:24

4:11 [y] See Ps. 118:22 4:11 [z] Mark 9:12; Luke 23:11
4:12 [a] ch. 13:26; 28:28; John 4:22; Heb. 2:3; Jude 3 4:12 [b] [1 Tim. 2:5] 4:12 [c] [Gal. 1:7] 4:12 [d] ch. 10:43; Luke 24:47; John 20:31
4:13 [e] [John 7:15]
4:14 [f] ch. 3:11 4:14 [g] [Luke 21:15]
4:16 [h] [John 11:47; 12:19] 4:16 [i] ver. 21; ch. 3:9, 10
4:17 [j] ch. 5:28, 40
4:19 [k] ch. 5:29
4:20 [l] [Amos 3:8; John 15:27; 1 Cor. 9:16] 4:20 [m] ch. 22:15; 1 John 1:1, 3
4:21 [n] ch. 5:13, 26; [Matt. 21:26, 46; Mark 11:32; Luke 20:6, 19; 22:2] 4:21 [o] ch. 3:7, 8
4:24 [p] See ch. 1:14 4:24 [q] Ex. 20:11; 2 Chr. 2:12; Neh. 9:6; Ps. 102:25; 124:8; 134:3; 146:6
4:25 [r] Cited from Ps. 2:1, 2
4:26 [s] ver. 5 4:26 [t] ch. 10:38; Luke 4:18; Heb. 1:9; [Dan. 9:24; Rev. 11:15]
4:27 [u] ver. 30 4:27 [v] ver. 26 4:27 [w] Luke 23:7-11 4:27 [x] Matt. 27:2 4:27 [y] See Matt. 20:19 4:27 [z] Matt. 26:3
4:28 [a] [Isa. 46:10] 4:28 [b] See ch. 2:23
4:29 [c] [2 Kgs. 19:16] 4:29 [d] ver. 13, 31; ch. 9:27, 29; 13:46; 14:3; 18:26; 19:8; 28:31; Eph. 6:19
4:30 [e] [Ps. 138:7; Prov. 31:20; Isa. 1:25; Zeph. 1:4] 4:30 [f] ch. 3:6; [Matt. 7:22; Mark 9:39; 16:17] 4:30 [g] ver. 27
4:31 [h] [ch. 2:2; 16:26; Ps. 77:18] 4:31 [i] See ch. 2:4 4:31 [j] [Phil. 1:14]
4:32 [k] 2 Chr. 30:12; Ezek. 11:19 4:32 [l] Phil. 1:27 4:32 [m] ch. 2:44
4:33 [n] See ch. 1:8, 22 4:33 [o] [ch. 11:23]
4:34 [p] [2 Cor. 8:14, 15] 4:34 [q] ch. 2:45
4:35 [r] ver. 37; ch. 5:2 4:35 [s] [ch. 6:1]
4:36 [t] [Mark 3:17]
4:37 [u] ver. 35
5:2 [v] ver. 3 5:2 [w] ch. 4:35, 37
5:3 [x] [Luke 22:3; John 13:2, 27] 5:3 [y] [ver. 4, 9] 5:3 [z] ver. 2
5:4 [a] [ver. 3, 9]
5:5 [b] [Ezek. 11:13] 5:5 [c] ver. 11

5:6 [d] [ch. 8:2; Ezek. 29:5; John 19:40]
5:9 [e] [ch. 15:10; 1 Cor. 10:9] 5:9 [f] [ver. 3, 4]
5:11 [g] ver. 5
5:12 [h] ch. 2:43; 4:30; 14:3; 19:11; Mark 16:20; Rom. 15:19; 2 Cor. 12:12; Heb. 2:4 5:12 [i] See ch. 1:14 5:12 [j] ch. 3:11; John 10:23
5:13 [k] ver. 26; ch. 2:47; 4:21
5:14 [l] [ch. 6:1, 2]
5:15 [m] [ch. 19:12] 5:15 [n] Mark 6:55, 56 5:15 [o] [2 Kgs. 4:29; Matt. 14:36]
5:16 [p] Mark 16:17, 18
5:17 [q] See Matt. 22:23 5:17 [r] ch. 13:45; James 3:14, 16; [ch. 7:9; 17:5]
5:18 [s] See Luke 21:12
5:19 [t] See ch. 8:26 5:19 [u] ch. 12:10; 16:26
5:20 [v] [John 6:63, 68; Phil. 2:16] 5:20 [w] [ch. 13:46; 22:4; 28:28] 5:20 [x] ch. 3:15; 11:18
5:21 [y] ver. 25, 42 5:21 [z] [John 8:2]
5:24 [a] ver. 26; See ch. 4:1
5:25 [b] ver. 21
5:26 [c] ver. 24 5:26 [d] ver. 13; See ch. 4:21
5:28 [e] ch. 4:18 5:28 [f] ch. 2:23, 36; 3:15; 4:10; 7:52; Matt. 27:25
5:29 [g] [ch. 4:19, 20]
5:30 [h] See ch. 3:13 5:30 [i] See ch. 2:24 5:30 [j] ch. 10:39; Gal. 3:13; See Luke 24:20 5:30 [k] ch. 13:29; 1 Pet. 2:24
5:31 [l] See ch. 2:33 5:31 [m] See ch. 3:15 5:31 [n] See Luke 2:11 5:31 [o] Luke 24:47; See Luke 5:32 5:31 [p] ch. 11:18; 2 Tim. 2:25; [Rom. 2:4]
5:32 [q] See Luke 24:48 5:32 [r] [ch. 15:28; John 15:26, 27; Heb. 2:4; 1 John 5:7] 5:32 [s] See ch. 2:4
5:33 [t] ch. 7:54; [ch. 2:37]
5:34 [u] ch. 22:3 5:34 [v] See Luke 5:17
5:36 [w] [ch. 21:38] 5:36 [x] ch. 8:9; [Gal. 2:6; 6:3]
5:37 [y] [Luke 2:2]
5:38 [z] Lam. 3:37
5:39 [a] Prov. 21:30; Isa. 8:9, 10; Nah. 1:9 5:39 [b] 2 Chr. 13:12; [ch. 11:17]
5:40 [c] ch. 4:18 5:40 [d] [ch. 22:19; Mark 13:9; Luke 23:16]

5:41 [e] 1 Pet. 4:13, 14, 16; See Matt. 5:12 5:41 [f] ch. 9:16; 21:13; [Rom. 1:5]; See John 15:21 5:41 [g] Lev. 24:11, 16; Phil. 2:9; 3 John 7

5:42 [h] ch. 2:46 5:42 [i] ch. 8:35; 11:20; 17:18 5:42 [j] See ch. 18:5

6:1 [k] ch. 2:41, 47; 4:4; 5:14; [ver. 7] 6:1 [l] [ch. 4:35]

6:3 [m] [Deut. 1:13] 6:3 [n] [1 Tim. 3:7] 6:3 [o] ver. 5; ch. 7:55; 11:24; [Luke 1:15; 4:1]

6:4 [p] See ch. 1:14

6:5 [q] ch. 11:24 6:5 [r] ver. 3 6:5 [s] ch. 8:5; 21:8 6:5 [t] ch. 2:11; 13:43; Matt. 23:15

6:6 [u] ch. 1:24; 13:3 6:6 [v] 1 Tim. 4:14; 5:22; 2 Tim. 1:6; [ch. 8:17; 9:17; 19:6; Heb. 6:2]

6:7 [w] ch. 12:24; 19:20; [Col. 1:5, 6] 6:7 [x] See Rom. 1:5 6:7 [y] ch. 13:8; 14:22; 16:5

6:8 [z] See ch. 1:8

6:10 [a] See Luke 21:14, 15

6:11 [b] [1 Kgs. 21:10, 13; Matt. 26:59, 60]

6:13 [c] ver. 11 6:13 [d] ch. 7:58 6:13 [e] [ch. 21:28; 25:8; Matt. 24:15]

6:14 [f] [Dan. 9:26; Matt. 26:61] 6:14 [g] [Matt. 5:17] 6:14 [h] ch. 15:1; 21:21

6:15 [i] [Judg. 13:6; Eccles. 8:1]

7:2 [j] ch. 22:1 7:2 [k] [Gen. 15:7; Josh. 24:3; Neh. 9:7] 7:2 [l] Ps. 29:3; [1 Cor. 2:8; James 2:1] 7:2 [m] Gen. 11:31

7:3 [n] Cited from Gen. 12:1

7:4 [m] [See ver. 2 above] 7:4 [o] Gen. 11:32 7:4 [p] Gen. 12:4, 5

7:5 [q] Gen. 12:7; 13:15; 15:18; 17:8; 48:4; Heb. 11:8, 9 7:5 [r] Gen. 15:3; 18:10

7:6 [s] Cited from Gen. 15:13, 14 7:6 [t] [Ex. 2:22; Heb. 11:9] 7:6 [u] ver. 17; See Ex. 12:40

7:7 [v] [Jer. 25:12; 30:20] 7:7 [w] [Ex. 3:12]

7:8 [x] Gen. 17:9-12 7:8 [y] Gen. 21:2-4 7:8 [z] See Luke 1:59 7:8 [a] Gen. 25:26 7:8 [b] Gen. 29:31-35; 30:5-24; 35:18, 23-26

7:9 [c] Gen. 37:11 7:9 [d] Gen. 37:28; 45:4; Ps. 105:17 7:9 [e] Gen. 39:2, 21, 23

7:10 [f] Gen. 41:37-40 7:10 [g] Gen. 41:41, 43, 46; 42:6; Ps. 105:21

7:11 [h] Gen. 41:54, 55; 42:5; Ps. 105:16

7:12 [i] Gen. 42:1-3

7:13 [j] Gen. 43:2-15 7:13 [k] Gen. 45:1-4 7:13 [l] Gen. 45:16
7:14 [m] Gen. 45:9, 10, 27 7:14 [n] [Gen. 46:26, 27; Ex. 1:5; Deut. 10:22]
7:15 [o] Gen. 46:5, 28; Ps. 105:23 7:15 [p] Gen. 49:33 7:15 [q] Ex. 1:6
7:16 [r] Gen. 50:25; Ex. 13:19; Josh. 24:32 7:16 [s] [Gen. 23:16 with Gen. 33:19; Josh. 24:32]
7:17 [t] ver. 5-7 7:17 [u] ch. 13:17; Ex. 1:7, 12; Ps. 105:24
7:18 [v] Cited from Ex. 1:8
7:19 [w] Ex. 1:9, 10; Ps. 105:25 7:19 [x] Ex. 1:16-18, 22
7:20 [y] Ex. 2:2; Heb. 11:23
7:21 [z] Ex. 2:3-10
7:22 [a] [Dan. 1:4, 17] 7:22 [b] 1 Kgs. 4:30; [Isa. 19:11] 7:22 [c] [Luke 24:19]
7:23 [d] Ex. 2:11, 12
7:26 [e] Ex. 2:13, 14
7:27 [f] ver. 35; [Luke 12:14]
7:29 [g] Ex. 2:15 7:29 [h] Ex. 2:22; 18:3, 4
7:30 [i] Ex. 3:2 7:30 [j] [Ex. 3:1]
7:32 [k] Cited from Ex. 3:6
7:33 [l] Ex. 3:5; Josh. 5:15
7:34 [m] Ex. 3:7 7:34 [n] Ex. 2:24 7:34 [o] Ex. 3:8 7:34 [p] Ex. 3:10
7:35 [q] ver. 27 7:35 [r] [Ex. 3:2; 14:19; 23:20; Num. 20:16]
7:36 [s] Ex. 12:41; 33:1; Heb. 8:9 7:36 [t] Ex. 7:3 7:36 [u] Ex. 7-12; Ps. 78:43-51; 105:27-36 7:36 [v] Ex. 14:21, 27-31; Ps. 78:53; 106:9 7:36 [w] Ex. 16:1, 35; 17:1-6; Ps. 78:15 7:36 [x] ver. 42; ch. 13:18; Ex. 16:35; Num. 14:33, 34; Ps. 95:10; Heb. 3:10, 17
7:37 [y] ch. 3:22; Cited from Deut. 18:15
7:38 [z] Ex. 19:3, 17, 18 7:38 [a] [ver. 53; Isa. 63:9] 7:38 [b] Deut. 5:27, 31; 33:4; See John 1:17 7:38 [c] [Deut. 32:47] 7:38 [d] Rom. 3:2; Heb. 5:12; 1 Pet. 4:11
7:39 [e] Ex. 16:3; Num. 11:4, 5; 14:3, 4; Ezek. 20:8, 24
7:40 [f] Cited from Ex. 32:1, 23
7:41 [g] Ex. 32:4-6, 35; Deut. 9:16; Ps. 106:19 7:41 [h] Amos 6:13 7:41 [i] Isa. 2:8; Jer. 1:16; 25:6, 7
7:42 [j] [Josh. 24:20; Isa. 63:10] 7:42 [k] Ps. 81:12; Ezek. 20:39; Rom. 1:28 7:42 [l] Deut. 4:19; 2 Kgs. 17:16; 21:3; 23:5; Jer. 19:13; Zeph. 1:5 7:42

[m] Cited from Amos 5:25-27 7:42 [n] See ver. 36

7:43 [o] See 1 Kgs. 11:7

7:44 [p] Rev. 15:5; See Ex. 38:21 7:44 [q] See Ex. 25:40

7:45 [r] Josh. 3:14-17 7:45 [s] Num. 32:5; Deut. 32:49 7:45 [t] ch. 13:19; Josh. 3:10; 23:9; 24:18; 2 Chr. 20:7 7:45 [u] 2 Sam. 7:1

7:46 [v] ch. 13:22; 1 Sam. 16:1; Ps. 89:19 7:46 [w] 1 Kgs. 8:17; 1 Chr. 22:7; Ps. 132:5 7:46 [x] [Gen. 49:24; Isa. 49:26]

7:47 [y] 2 Sam. 7:13; 1 Kgs. 6:1, 2; 8:20; 2 Chr. 3:1

7:48 [z] [1 Kgs. 8:27; 2 Chr. 2:6] 7:48 [a] ch. 17:24

7:49 [b] [Ps. 11:4] 7:49 [c] Matt. 5:34, 35; Cited from Isa. 66:1, 2

7:51 [d] Deut. 10:16; See Ex. 32:9 7:51 [e] Lev. 26:41; Jer. 6:10; 9:26; Ezek. 44:7, 9 7:51 [f] Mal. 3:7

7:52 [g] 1 Kgs. 19:10; 2 Chr. 36:16; Jer. 2:30; Matt. 23:31, 37; See Matt. 5:12; 21:35 7:52 [h] See ch. 3:14 7:52 [i] See ch. 5:28

7:53 [j] Gal. 3:19; Heb. 2:2; [ver. 38; Deut. 33:2] 7:53 [k] John 7:19

7:54 [l] ch. 5:33; [ch. 2:37] 7:54 [m] Job 16:9; Ps. 35:16; 37:12

7:55 [n] ch. 6:5 7:55 [o] Ex. 24:16; Luke 2:9; John 12:41 7:55 [p] Ps. 110:1; See Mark 16:19

7:56 [q] See John 1:51 7:56 [r] See Dan. 7:13 7:56 [p] [See ver. 55 above]

7:58 [s] Lev. 24:14-16; Num. 15:35; 1 Kgs. 21:13; [Luke 4:29; Heb. 13:12] 7:58 [t] Matt. 21:35; 23:37; Heb. 11:37 7:58 [u] ch. 6:13; [Deut. 13:9, 10; 17:7] 7:58 [v] ch. 8:1; 22:20; [ch. 22:4]

7:59 [w] ch. 9:14 7:59 [x] Ps. 31:5; Luke 23:46

7:60 [y] ch. 9:40; 20:36; 21:5; Luke 22:41; Eph. 3:14 7:60 [z] See Matt. 5:44 7:60 [a] See Matt. 27:52

8:1 [b] ch. 7:58; 22:20 8:1 [c] See Rom. 1:32 8:1 [d] ch. 11:19; See Matt. 10:23

8:3 [e] ch. 9:1, 13, 21; 22:4, 19; 26:10, 11; 1 Cor. 15:9; Gal. 1:13; Phil. 3:6; 1 Tim. 1:13 8:3 [f] [James 2:6]

8:4 [g] ver. 1

8:5 [h] ch. 6:5

8:6 [i] [John 4:39] 8:6 [j] John 2:23

8:7 [k] See Mark 16:17, 18

8:8 [l] ver. 39; See John 16:22

8:9 [m] ver. 11; ch. 13:6 8:9 [n] See ch. 5:36
8:10 [o] ch. 14:11; 28:6 8:10 [p] [ch. 19:27, 28]
8:11 [q] ver. 9; [ver. 13; Gal. 3:1]
8:12 [r] ch. 16:33, 34; 18:8; Mark 16:16 8:12 [s] ch. 1:3
8:13 [t] ver. 6, 7 8:13 [u] ch. 19:11 8:13 [v] [ver. 9]
8:14 [w] ver. 1 8:14 [x] ch. 1:8
8:15 [y] ch. 2:38
8:16 [z] [ch. 19:2] 8:16 [a] ch. 10:44; 11:15 8:16 [b] ch. 19:5; [ch. 2:38; 10:47, 48; Matt. 28:19; 1 Cor. 1:13, 15; Gal. 3:27]
8:17 [c] ch. 9:17; 19:6; [ch. 6:6; Heb. 6:2] 8:17 [d] See ch. 2:4
8:20 [e] [2 Kgs. 5:16; Dan. 5:17] 8:20 [f] Isa. 55:1
8:21 [g] 2 Kgs. 10:15; Ps. 78:37
8:22 [h] Dan. 4:27; 2 Tim. 2:25
8:23 [i] Deut. 29:18; 32:32; Heb. 12:15 8:23 [j] Isa. 58:6; [Eph. 4:3; Col. 3:14]
8:24 [k] [Ex. 8:8; 9:28; 10:17]
8:25 [l] [ver. 6-8; John 4:39]
8:26 [m] ch. 5:19; 10:3; 11:13; 12:7, 23; 27:23; [Judg. 6:12; 13:3]
8:27 [n] Ps. 68:31; 87:4; Zeph. 3:10 8:27 [o] [Jer. 38:7] 8:27 [p] Ezra 7:21 8:27 [q] [1 Kgs. 8:41, 42; John 12:20]
8:31 [r] See Rom. 10:14 8:31 [s] John 16:13 8:31 [t] [1 Kgs. 20:33; 2 Kgs. 10:15]
8:32 [u] Cited from Isa. 53:7, 8
8:33 [v] [Phil. 2:8]
8:35 [w] Luke 24:27; [ch. 17:2; 18:28] 8:35 [x] See ch. 5:42
8:36 [y] ch. 10:47
8:39 [z] 1 Kgs. 18:12; 2 Kgs. 2:16; Ezek. 3:12, 14; 8:3; 11:1, 24; 43:5 8:39 [a] See 2 Cor. 12:2
9:1 [b] ver. 13, 21; See ch. 8:3 9:1 [c] [Ps. 27:12] 9:1 [d] ch. 22:5; 26:10
9:2 [e] ch. 22:19; [Luke 12:11; 21:12] 9:2 [f] ch. 19:9, 23; 24:14, 22; [ch. 16:17; 18:25, 26; 22:4; Isa. 30:21; 35:8; Amos 8:14]
9:3 [g] For ver. 3-8, see ch. 22:6-11; 26:12-18; [1 Cor. 15:8]
9:4 [h] [Isa. 63:9; Zech. 2:8]
9:5 [h] [See ver. 4 above]
9:6 [i] [Ezek. 3:22; Gal. 1:1] 9:6 [j] ver. 16; [1 Cor. 9:16]
9:7 [k] [Dan. 10:7] 9:7 [l] [ch. 22:9 with John 12:29]

9:8 [m] [ch. 22:11]
9:10 [n] ch. 22:12 9:10 [o] Gen. 22:1; Isa. 6:8
9:11 [p] ch. 21:39; 22:3
9:12 [q] ver. 17; See Mark 5:23
9:13 [r] ver. 1, 2 9:13 [s] 1 Thess. 3:13; 2 Thess. 1:10 9:13 [t] Rom. 15:25, 26, 31
9:14 [u] ver. 21 9:14 [v] ch. 22:16; Rom. 10:13; 1 Cor. 1:2; [ch. 7:59; 2 Tim. 2:22]
9:15 [w] [ch. 13:2; Rom. 1:1; Gal. 1:15; Eph. 3:7] 9:15 [x] Rom. 1:5 (Gk.); 11:13; 15:16; Gal. 1:16; 2:2, 7-9; Eph. 3:7, 8; 1 Tim. 2:7; 2 Tim. 4:17 9:15 [y] ch. 25:22, 23; 26:1, 32; 2 Tim. 4:16
9:16 [z] ch. 20:23; 21:4, 11; 1 Thess. 3:3 9:16 [a] ver. 6; [ch. 14:22; 2 Cor. 6:4, 5; 11:23-28] 9:16 [b] See ch. 5:41
9:17 [c] ch. 22:12-14 9:17 [d] ver. 12 9:17 [e] See ch. 2:4
9:18 [f] ch. 22:13 9:18 [g] ch. 22:16
9:19 [h] [ver. 9] 9:19 [i] ch. 26:20
9:20 [j] [ver. 22]
9:21 [k] ver. 13, 14 9:21 [l] Gal. 1:13, 23
9:22 [m] See 1 Tim. 1:12 9:22 [n] ch. 18:28 9:22 [o] [ver. 20]
9:23 [p] [Gal. 1:17, 18]
9:24 [q] ch. 20:3, 19; 23:30; [ch. 23:12; 25:3] 9:24 [r] 2 Cor. 11:32
9:25 [s] 2 Cor. 11:33; [Josh. 2:15; 1 Sam. 19:12]
9:26 [t] ch. 22:17-20; 26:20
9:27 [u] ch. 4:36 9:27 [v] [Gal. 1:18, 19] 9:27 [w] ver. 3-6 9:27 [x] ver. 19, 20, 22 9:27 [y] See ch. 4:29
9:28 [z] ch. 1:21
9:29 [a] See ch. 6:1 9:29 [b] [ch. 22:18]
9:30 [c] See John 21:23 9:30 [d] [ch. 11:25; Gal. 1:21]
9:31 [e] [ch. 8:1; 16:5] 9:31 [f] [Neh. 5:9] 9:31 [g] ver. 35, 42
9:32 [h] [ch. 8:25]
9:34 [i] [ch. 3:6]
9:35 [j] [ver. 31, 42] 9:35 [k] 1 Chr. 5:16; 27:29; Song 2:1 9:35 [l] ch. 11:21; 2 Cor. 3:16
9:36 [m] See Josh. 19:46 9:36 [n] 1 Tim. 2:10

9:37 [o] ver. 39; ch. 1:13; 20:8
9:38 [p] Num. 22:16 (Heb.; Gk.)
9:39 [q] ver. 37
9:40 [r] Matt. 9:25 9:40 [s] See ch. 7:60 9:40 [t] [Mark 5:41; John 11:43]
9:42 [u] [John 11:45; 12:11]
9:43 [v] ch. 10:6

10:1 [w] Matt. 27:27; Mark 15:16; John 18:3, 12
10:2 [x] ver. 22; ch. 13:16, 26
10:3 [y] See ch. 3:1 10:3 [z] ver. 17, 19 10:3 [a] See ch. 8:26
10:4 [b] Rev. 8:4; [Ps. 141:2; Dan. 10:12] 10:4 [c] Matt. 26:13; Mark 14:9; [ver. 31; Heb. 6:10]
10:6 [d] ch. 9:43
10:9 [e] For ver. 9-32, see ch. 11:5-14 10:9 [f] [2 Kgs. 23:12; Jer. 19:13; 32:29; Zeph. 1:5]; See 1 Sam. 9:25 10:9 [g] Ps. 55:17
10:10 [h] ch. 22:17
10:11 [i] See John 1:51
10:14 [j] Ezek. 4:14; Dan. 1:8 10:14 [k] ver. 28 10:14 [l] Lev. 11:2-47; 20:25; Deut. 14:4-20
10:15 [m] Rom. 14:2, 14, 20; 1 Tim. 4:4; Titus 1:15; [Matt. 15:11; Mark 7:15, 19; 1 Cor. 10:25]
10:17 [n] ver. 3 10:17 [o] ver. 7, 8
10:19 [n] [See ver. 17 above] 10:19 [p] See ch. 8:29
10:20 [q] [ch. 15:7-9]
10:22 [r] See ver. 2 10:22 [s] See Mark 8:38 10:22 [t] ch. 11:14
10:23 [u] ver. 45; [ch. 11:12] 10:23 [v] See John 21:23
10:25 [w] ch. 16:29; Dan. 2:46 10:25 [x] See Matt. 8:2
10:26 [y] Rev. 19:10; 22:8, 9; [ch. 14:15]
10:28 [z] [ch. 11:3; John 4:9; 18:28; Gal. 2:12] 10:28 [a] [ver. 35]; See ver. 14, 15
10:30 [b] ver. 9, 23, 24 10:30 [c] See ch. 3:1 10:30 [d] [ch. 1:10]
10:31 [e] See ver. 4
10:34 [f] [ver. 28; ch. 15:19; Deut. 1:17; Rom. 3:29]; See Deut. 10:17 10:34 [g] Prov. 24:23; James 2:1, 9; [Jude 16]
10:35 [f] [See ver. 34 above] 10:35 [h] Isa. 64:5
10:36 [i] ch. 13:26; Ps. 107:20; 147:18, 19 10:36 [j] Isa. 52:7; Nah. 1:15; Eph. 2:17 10:36 [k] See Luke 2:14 10:36 [l] Rom. 10:12; [Rev. 17:14; 19:16]; See ch. 2:36; Matt. 28:18
10:37 [m] Luke 24:47 10:37 [n] Matt. 4:12; Mark 1:14
10:38 [o] [Matt. 3:16; John 1:32, 33]; See ch. 4:26 10:38 [p] [ch. 1:2; 2:22; Matt. 12:28; Luke 4:18; Rom. 1:4] 10:38 [q] [Luke 6:19] 10:38 [r] See

Matt. 4:24; Luke 13:16 10:38 [s] See John 8:29; 10:38

10:39 [t] ver. 41; See ch. 2:32; Luke 24:48 10:39 [u] ch. 5:30

10:40 [v] See ch. 2:24 10:40 [w] See Luke 9:22 10:40 [x] ch. 1:3

10:41 [y] [John 14:21, 22] 10:41 [z] ver. 39

10:42 [a] See ch. 1:2 10:42 [b] ch. 17:31; 24:25; John 5:22, 27; 2 Cor. 5:10; See Matt. 16:27 10:42 [c] 2 Tim. 4:1; 1 Pet. 4:5; [Rom. 14:9, 10; 1 Thess. 4:15, 17]

10:43 [d] ch. 26:22; Rom. 3:21; [Jer. 31:34] 10:43 [e] ch. 3:18, 24; Luke 24:27 10:43 [f] ch. 11:17; 13:38; 15:9; Rom. 9:33; 10:11; Gal. 3:22 10:43 [g] ch. 5:31 10:43 [h] ch. 2:38; 4:12; John 20:31; 1 John 2:12

10:44 [i] ch. 11:15; 15:8; 1 Thess. 1:5; See ch. 2:4

10:45 [j] ver. 23; [ch. 11:2] 10:45 [k] See ch. 2:38 10:45 [l] See ch. 2:17

10:46 [m] See Mark 16:17

10:47 [n] ch. 8:36 10:47 [o] ch. 2:4; 11:17; 15:8

10:48 [p] [1 Cor. 1:14-17] 10:48 [q] ch. 2:38; See ch. 8:12, 16

11:1 [r] ver. 29; See John 21:23

11:2 [s] ch. 10:45; Gal. 2:12; Col. 4:11; Titus 1:10; [Rom. 4:12]

11:3 [t] Gal. 2:12, 14; [ch. 10:28] 11:3 [u] [Luke 15:2]

11:5 [v] For ver. 5-14, see ch. 10:9-32

11:12 [w] ch. 15:9 11:12 [x] ch. 10:23, 45

11:14 [y] ch. 10:22 11:14 [z] ch. 10:2; 16:15, 31-34; 18:8; John 4:53

11:15 [a] ch. 10:44 11:15 [b] ch. 2:4

11:16 [c] ch. 1:5; [ch. 19:2]; See Matt. 3:11

11:17 [d] See ch. 10:47 11:17 [e] See ch. 2:38 11:17 [f] Eph. 1:13; See ch. 10:43 11:17 [g] [Rom. 9:20] 11:17 [h] ch. 10:47; See ch. 5:39

11:18 [i] ch. 21:20 11:18 [j] [ch. 13:47; Matt. 8:11]; See ch. 10:34, 35 11:18 [k] See ch. 5:31 11:18 [l] [2 Cor. 7:10]

11:19 [m] ch. 8:1, 4

11:20 [n] See John 7:35; See ch. 5:42

11:21 [o] ch. 13:11; Luke 1:66; [Ps. 80:17; 89:21] 11:21 [p] ch. 9:35

11:23 [q] ch. 13:43; 14:26; 20:24, 32; Rom. 5:15; 2 Cor. 6:1; Eph. 3:2, 7; Col. 1:6; Titus 2:11; Heb. 12:15; 1 Pet. 5:12; [ch. 4:33; 15:40] 11:23 [r] 2 Tim. 3:10

11:24 [s] ch. 6:5 11:24 [t] ch. 5:14; [ver. 26]
11:25 [u] ch. 9:30
11:26 [v] ch. 26:28; 1 Pet. 4:16
11:27 [w] See ch. 13:1
11:28 [x] ch. 21:10 11:28 [y] See ch. 2:18; 8:29 11:28 [z] Matt. 24:7 11:28 [a] ch. 18:2
11:29 [b] [ch. 24:17; Rom. 15:26] 11:29 [c] ver. 1
11:30 [d] ch. 12:25 11:30 [e] ch. 14:23; 15:2, 4, 6; 16:4; 20:17; 21:18; 1 Tim. 5:17, 19; Titus 1:5; James 5:14; 2 John 1; 3 John 1
12:2 [f] Matt. 4:21; 20:23 12:2 [g] Heb. 11:37
12:3 [h] [ch. 24:27; 25:9] 12:3 [i] ch. 20:6; Ex. 12:14, 15; 23:15
12:4 [j] See Luke 21:12 12:4 [k] [John 19:23]
12:5 [l] 2 Cor. 1:11; Eph. 6:18
12:6 [m] ch. 21:33
12:7 [n] See ch. 8:26 12:7 [o] Luke 2:9; 24:4 12:7 [p] [1 Kgs. 19:7] 12:7 [q] ch. 16:26
12:8 [r] Mark 6:9
12:9 [s] Ps. 126:1
12:10 [t] ch. 5:19; 16:26
12:11 [u] [Luke 15:17] 12:11 [v] Ps. 34:7; 91:11; Dan. 3:28; 6:22 12:11 [w] Ps. 33:18, 19; 2 Cor. 1:10
12:12 [x] ver. 25; ch. 13:5, 13; 15:37, 39; Col. 4:10; 2 Tim. 4:11; Philem. 24; 1 Pet. 5:13 12:12 [y] ver. 5
12:13 [z] John 18:16, 17
12:14 [a] Luke 24:41; [Gen. 45:26]
12:15 [b] Matt. 18:10; See Heb. 1:14
12:17 [c] ch. 13:16; 19:33; 21:40 12:17 [d] ch. 15:13; 21:18; [Gal. 1:19; 2:9, 12] 12:17 [e] See John 21:23
12:19 [f] [ch. 16:27; 27:42]
12:20 [g] Matt. 28:14 (Gk.) 12:20 [h] [1 Kgs. 5:9; Ezra 3:7; Ezek. 27:17]
12:23 [i] [2 Sam. 24:16; 2 Kgs. 19:35]; See ch. 8:26 12:23 [j] Ps. 115:1
12:24 [k] See ch. 6:7
12:25 [l] ch. 11:29, 30 12:25 [m] See ver. 12

13:1 [n] ch. 11:27; 15:32; 19:6; 21:9, 10; Rom. 12:6, 7; See 1 Cor. 12:28, 29 13:1 [o] ch. 11:22-26 13:1 [p] See Luke 3:1
13:2 [q] [ch. 20:28]; See ch. 8:29 13:2 [r] Rom. 1:1; Gal. 1:15 13:2 [s] See ch. 9:15
13:3 [t] See ch. 6:6 13:3 [u] ch. 14:26
13:4 [v] ver. 2; [ch. 16:6, 7]
13:5 [w] ver. 14; ch. 9:20; 14:1; 17:1, 2, 10, 17; 18:4, 19; 19:8; [ver. 46]; See Mark 6:2 13:5 [x] See ch. 12:12 13:5 [y] [ch. 19:22]
13:6 [z] ch. 8:9, 11 13:6 [a] See Matt. 7:15
13:7 [b] ver. 8, 12; ch. 18:12; 19:38
13:8 [z] [See ver. 6 above] 13:8 [c] [Ex. 7:11; 2 Tim. 3:8] 13:8 [d] ver. 7, 12
13:9 [e] ch. 4:8
13:10 [f] See Matt. 13:38 13:10 [g] [ch. 18:14] 13:10 [h] Mic. 3:9 13:10 [i] Hos. 14:9; 2 Pet. 2:15; [ch. 18:25, 26]
13:11 [j] ch. 11:21; Ex. 9:3; 1 Sam. 5:6, 7, 11; Ps. 32:4; [Heb. 10:31; 1 Pet. 5:6] 13:11 [k] [ch. 9:8; 22:11]
13:12 [l] [ver. 49; ch. 15:35]
13:13 [m] ver. 5 13:13 [n] ch. 12:12
13:14 [o] ver. 42, 44; ch. 16:13; 17:2; 18:4 13:14 [p] See ver. 5
13:15 [q] ch. 15:21 13:15 [r] See Luke 16:16 13:15 [s] See Mark 5:22 13:15 [t] Heb. 13:22
13:16 [u] See ch. 12:17 13:16 [v] ver. 26; ch. 10:2, 22
13:17 [w] See Matt. 15:31 13:17 [x] Deut. 7:6-8 13:17 [y] Num. 24:7 13:17 [z] ch. 7:17; Ex. 1:1, 7, 12; Ps. 105:23, 24 13:17 [a] Ex. 6:6; 13:14, 16
13:18 [b] See ch. 7:36 13:18 [c] [Deut. 9:5-24]
13:19 [d] See ch. 7:45 13:19 [e] Deut. 7:1 13:19 [f] Josh. 14:1, 2; 19:51; Ps. 78:55; 136:21, 22
13:20 [g] Judg. 2:16; 3:9 13:20 [h] See ch. 3:24
13:21 [i] 1 Sam. 8:5; 10:1 13:21 [j] 1 Sam. 9:1, 2
13:22 [k] 1 Sam. 15:23, 26, 28; 16:1; [Hos. 13:11] 13:22 [l] 1 Sam. 16:13; 2 Sam. 2:4; 5:3 13:22 [m] Cited from Ps. 89:20 13:22 [n] ch. 7:46; Cited from 1 Sam. 13:14 13:22 [o] ver. 36
13:23 [p] See Matt. 1:1 13:23 [q] See Luke 2:11 13:23 [r] Ps. 132:11; [ver. 32, 33]

13:24 [s] ch. 1:22; Matt. 3:1 13:24 [t] ch. 19:4; Mark 1:4; Luke 3:3; [ch. 2:38; Matt. 3:11]

13:25 [u] John 1:20, 27; [Matt. 3:11; Mark 1:7; Luke 3:16]

13:26 [v] ver. 16 13:26 [w] ch. 10:36; [Eph. 1:13] 13:26 [x] [ch. 5:20]; See ch. 4:12

13:27 [y] [2 Cor. 3:14, 15]; See ch. 3:17 13:27 [z] ver. 15; [ch. 15:21] 13:27 [a] See Luke 24:20, 26, 27, 44

13:28 [b] [Mark 14:55; Luke 23:22] 13:28 [c] ch. 2:23; 3:14, 15; Luke 23:23

13:29 [d] Luke 18:31; 24:44; John 19:28, 30, 36, 37 13:29 [e] Matt. 27:59, 60; Mark 15:46; Luke 23:53; John 19:38, 41, 42 13:29 [f] See ch. 5:30

13:30 [g] See ch. 2:24

13:31 [h] See ch. 1:3 13:31 [i] Mark 15:41 13:31 [j] ch. 1:11; 2:7 13:31 [k] See Luke 24:48 13:31 [l] See ch. 1:8

13:32 [m] ch. 26:6; Rom. 4:13; 15:8; Gal. 3:16; [Rom. 9:4]

13:33 [n] [ver. 23; Luke 1:69-73] 13:33 [o] Heb. 1:5; 5:5; Cited from Ps. 2:7

13:34 [p] Rom. 6:9; [Heb. 9:25-28] 13:34 [q] ver. 35-37 13:34 [r] Cited from Isa. 55:3

13:35 [s] ch. 2:27; Cited from Ps. 16:10

13:36 [t] ver. 22; ch. 20:27 13:36 [u] 2 Sam. 7:12; 1 Kgs. 2:10; [ch. 2:29] 13:36 [v] Judg. 2:10

13:37 [w] ver. 30

13:38 [x] Luke 24:47; 1 John 2:12 13:38 [y] ch. 5:31

13:39 [z] Rom. 3:28; See ch. 10:43 13:39 [a] Rom. 2:13; 3:20; 8:3; Gal. 2:16; 3:11; Eph. 2:9; 2 Tim. 1:9; Titus 3:5; [Heb. 7:19]

13:41 [b] Cited from Hab. 1:5; [Isa. 29:14]

13:43 [c] ver. 50; ch. 17:4, 17; [ch. 16:14] 13:43 [d] ch. 2:11; 6:5; Matt. 23:15 13:43 [e] [Jude 21] 13:43 [f] Jude 4; See ch. 11:23

13:45 [g] [ch. 19:9] 13:45 [h] [1 Thess. 2:16] 13:45 [i] See ch. 5:17 13:45 [j] ch. 18:6; 26:11; 1 Tim. 1:20

13:46 [k] ver. 5, 14; See ch. 3:26 13:46 [l] See Matt. 21:43 13:46 [m] See Matt. 22:8 13:46 [n] ch. 18:6; 22:21; 26:17, 18, 20; 28:28; See ch. 9:15

13:47 [o] [ch. 11:18] 13:47 [p] Cited from Isa. 49:6; [Isa. 45:22] 13:47 [q] Isa. 42:6; Luke 2:32 13:47 [r] [ver. 26; ch. 1:8]

13:48 [s] [2 Thess. 1:12]

13:50 [t] [ch. 14:2, 19; 17:5, 13; 18:12; 20:3, 19; 21:27] 13:50 [u] ch. 17:12 13:50 [v] 2 Tim. 3:11 13:50 [w] 1 Thess. 2:15

13:51 [x] Matt. 10:14; Mark 6:11; Luke 9:5; [ch. 18:6]

13:52 [y] [1 Thess. 1:6]; See Matt. 5:12; John 16:22 13:52 [z] See ch. 2:4

14:1 [a] See ch. 13:5

14:2 [b] See ch. 13:50 14:2 [c] ch. 19:9; John 3:36; Rom. 15:31 14:2 [d] See John 21:23

14:3 [e] ch. 15:8; Heb. 2:4; [Mark 16:20] 14:3 [f] ch. 20:32 14:3 [g] ch. 4:29, 30

14:4 [h] [ch. 23:7] 14:4 [i] [ch. 17:4, 5; 19:9; 28:24]

14:5 [j] 1 Thess. 2:2; [2 Cor. 12:10] 14:5 [k] [ver. 19]

14:6 [l] See Matt. 10:23 14:6 [m] 2 Tim. 3:11

14:8 [n] ch. 3:2

14:9 [o] See Matt. 9:2

14:10 [p] ch. 3:8; Isa. 35:6

14:11 [q] ch. 8:10; 28:6

14:12 [r] [ch. 19:35; 28:11 (Gk.)]

14:13 [r] [See ver. 12 above] 14:13 [s] [Dan. 2:46]

14:14 [t] See Gen. 37:29

14:15 [u] See ch. 10:26 14:15 [v] James 5:17 14:15 [w] ch. 15:19; 26:18, 20; Luke 1:16; 1 Thess. 1:9; [ch. 15:3; James 5:19, 20]; See ch. 9:35 14:15 [x] Deut. 32:21; 1 Sam. 12:21; Jer. 14:22; [1 Cor. 8:4] 14:15 [y] See Matt. 16:16 14:15 [z] ch. 17:24; Gen. 1:1; Ex. 20:11; Ps. 146:6; Rev. 4:11; 10:6; 14:7

14:16 [a] [ch. 17:30; 1 Pet. 4:3] 14:16 [b] [Ps. 81:13; Mic. 4:5]

14:17 [c] [ch. 17:27; Rom. 1:19, 20] 14:17 [d] Num. 10:32 14:17 [e] Lev. 26:4; Deut. 11:14; 28:12; Job 5:10; Ps. 65:10; 147:8, 18; Ezek. 34:26; Joel 2:23 14:17 [f] Ps. 67:6; 85:12; Ezek. 34:27; Joel 2:24; Zech. 8:12 14:17 [g] Ps. 104:27 14:17 [h] Ps. 104:15

14:19 [i] See ch. 13:45, 50 14:19 [j] 2 Cor. 11:25; [ver. 5; 2 Tim. 3:11]; See ch. 7:58

14:21 [k] Matt. 28:19

14:22 [l] ch. 15:32, 41; [ch. 18:23; 1 Thess. 3:2, 13] 14:22 [m] ch. 13:43; Col. 1:23 14:22 [n] See ch. 6:7 14:22 [o] John 15:20; 16:33; 1 Thess. 3:3; 2

Tim. 3:12; [ch. 9:16; Mark 10:30; Luke 22:28, 29; Rom. 8:17; Phil. 1:20; 2 Thess. 1:5; 2 Tim. 2:12; 1 Pet. 5:10; Rev. 1:9]

14:23 [p] [Titus 1:5] 14:23 [q] See ch. 11:30 14:23 [r] ch. 20:32

14:26 [s] ch. 13:3 14:26 [t] ch. 15:40

14:27 [u] ch. 15:4; [ch. 15:3, 12; 21:19] 14:27 [v] [ch. 11:18] 14:27 [w] 1 Cor. 16:9; 2 Cor. 2:12; Col. 4:3; Rev. 3:8 14:27 [x] [Hos. 2:15]

15:1 [y] ver. 24 15:1 [z] ver. 3, 22, 23, 36, 40; See John 21:23 15:1 [a] ver. 5; Gal. 5:2; [1 Cor. 7:18; Gal. 2:11, 14] 15:1 [b] ch. 6:14; Lev. 12:3

15:2 [c] ver. 7 15:2 [d] [Gal. 2:1, 2] 15:2 [e] ver. 4, 6, 22, 23; ch. 16:4; See ch. 5:12; 11:30

15:3 [f] ch. 21:5; Rom. 15:24; 1 Cor. 16:6, 11; 2 Cor. 1:16; Titus 3:13; 3 John 6; [ch. 17:15] 15:3 [g] See ch. 14:27 15:3 [h] ch. 11:18 15:3 [i] ver. 1

15:4 [j] [ch. 21:17] 15:4 [k] ver. 2 15:4 [g] [See ver. 3 above]

15:5 [l] See ch. 24:5 15:5 [m] ver. 1 15:5 [n] Gal. 5:3

15:6 [o] [ver. 12, 25] 15:6 [k] [See ver. 4 above]

15:7 [p] ver. 2 15:7 [q] ch. 10:20 15:7 [r] [Eph. 1:13; Col. 1:5; 1 Thess. 1:5] 15:7 [s] ch. 20:24

15:8 [t] ch. 1:24 15:8 [u] ch. 14:3 15:8 [v] ch. 10:44, 47; 11:15, 17; [ver. 28; Gal. 3:2]

15:9 [w] ch. 11:12; Rom. 3:22-24; Eph. 3:6; [ch. 10:28, 34] 15:9 [x] Ps. 51:10; [ch. 26:18; 2 Cor. 7:1; 1 Pet. 1:22] 15:9 [y] See ch. 10:43

15:10 [z] Ps. 106:14; Isa. 7:12 15:10 [a] Gal. 5:1; [ver. 28] 15:10 [b] [Matt. 11:28; 23:4; Luke 11:46]

15:11 [c] [ch. 16:31] 15:11 [d] Eph. 2:5, 8; 2 Tim. 1:9; Titus 2:11; 3:7; [Rom. 3:24; 1 Thess. 5:9] 15:11 [e] Rom. 5:15 15:11 [w] [See ver. 9 above]

15:12 [f] ver. 4; See ch. 14:27

15:13 [g] See ch. 12:17

15:14 [h] [ver. 7] 15:14 [i] [ch. 18:10; Deut. 7:6; Isa. 43:21; Rom. 9:24-26]

15:16 [j] Cited from Amos 9:11, 12; [Jer. 12:15]

15:17 [k] [ch. 17:27] 15:17 [l] Isa. 43:7; Jer. 14:9; Dan. 9:19

15:18 [m] [Isa. 45:21]

15:19 [n] [ver. 28] 15:19 [o] See ch. 14:15

15:20 [p] ch. 21:25 15:20 [q] [ver. 29; Ezek. 4:13, 14; Dan. 1:8; Mal. 1:7, 12] 15:20 [r] 1 Cor. 10:7, 8; Rev. 2:14, 20; See 1 Cor. 6:18 15:20 [s] See Lev.

3:17
15:21 [t] ch. 13:15; 2 Cor. 3:14, 15; [ch. 13:27]
15:22 [u] ver. 2 15:22 [v] [ch. 1:23] 15:22 [w] See 1 Pet. 5:12 15:22 [x] ver. 1
15:23 [x] [See ver. 22 above] 15:23 [u] [See ver. 22 above] 15:23 [y] ch. 23:26; James 1:1; [2 John 10, 11]
15:24 [z] ver. 1; [Gal. 2:4; 5:12; Titus 1:10] 15:24 [a] Gal. 1:7; 5:10
15:25 [b] See ch. 1:14 15:25 [c] [2 Pet. 3:15]
15:26 [d] ch. 9:23-25; 14:19 15:26 [e] [ch. 20:24; 21:13; 2 Cor. 4:11; 1 John 3:16]
15:27 [f] ver. 22, 32
15:28 [g] [ver. 8; ch. 5:32; John 16:13; 1 Cor. 7:40] 15:28 [h] [ver. 19] 15:28 [i] [ver. 10; Rev. 2:24]
15:29 [j] See ver. 20 15:29 [k] ch. 21:25; 1 Cor. 8:1, 4, 7, 10; 10:19; Rev. 2:14, 20
15:32 [l] See ch. 13:1 15:32 [m] See ch. 14:22 15:32 [n] ver. 1
15:33 [o] Gen. 26:29; Heb. 11:31; [1 Cor. 16:11] 15:33 [n] [See ver. 32 above]
15:35 [p] ch. 13:1
15:36 [n] [See ver. 32 above] 15:36 [q] ch. 13:4, 13, 14, 51; 14:6, 24, 25
15:37 [r] See ch. 12:12
15:38 [s] ch. 13:13
15:39 [t] [ch. 17:16 (Gk.)] 15:39 [u] [Col. 4:10]
15:40 [v] ch. 14:26 15:40 [w] ver. 1 15:40 [x] ver. 11; [ch. 11:23]; See Rom. 16:20
15:41 [y] ver. 32; ch. 16:5
16:1 [z] ch. 17:14; 18:5; 19:22; 20:4; Rom. 16:21; 1 Cor. 4:17; Phil. 2:19; Col. 1:1; 1 Thess. 3:2; 2 Thess. 1:1; 1 Tim. 1:2, 18; 2 Tim. 1:2 16:1 [a] 2 Tim. 1:5; 3:15
16:2 [b] See John 21:23
16:3 [c] [Gal. 2:3]
16:4 [d] ch. 17:7 16:4 [e] ch. 15:28, 29 16:4 [f] See ch. 15:2
16:5 [g] [ch. 9:31] 16:5 [h] See ch. 6:7 16:5 [i] ch. 2:47
16:6 [j] ch. 18:23; [Gal. 4:13]
16:7 [k] Rom. 8:9; Gal. 4:6; Phil. 1:19; 1 Pet. 1:11; [ver. 6; ch. 8:29]
16:8 [l] ch. 20:5, 6; 2 Cor. 2:12; 2 Tim. 4:13

16:10 [m] ver. 11-17; ch. 20:5-8, 13-15; 21:1-18; 27:1–28:16
16:11 [n] ch. 21:1
16:12 [o] Phil. 1:1; 1 Thess. 2:2 16:12 [p] [ver. 21]
16:13 [q] See ch. 13:14 16:13 [r] [Ezra 8:15, 21; Ps. 137:1] 16:13 [s] Matt. 5:1
16:14 [t] ch. 18:7 16:14 [u] See Luke 24:45
16:15 [v] See ch. 11:14 16:15 [w] Gen. 19:3; Luke 24:29
16:16 [x] ver. 13 16:16 [y] Luke 13:11 16:16 [z] See Lev. 19:31 16:16 [a] ver. 19
16:17 [b] See James 2:19 16:17 [c] Dan. 3:26 16:17 [d] See Mark 5:7 16:17 [e] [ch. 9:2; Matt. 7:14]
16:18 [f] [Mark 1:25, 34] 16:18 [g] See Mark 9:38 16:18 [h] [Matt. 17:18]
16:19 [i] ver. 16; [ch. 19:25, 26] 16:19 [j] ch. 17:6-8; 21:30; James 2:6; [ch. 8:3; 18:12; Matt. 10:18]
16:21 [k] [Esth. 3:8] 16:21 [l] [ver. 12]
16:22 [m] 2 Cor. 6:5; 11:23-25; 1 Thess. 2:2
16:24 [n] See Luke 21:12 16:24 [o] Job 13:27; 33:11; Jer. 20:2, 3; 29:26
16:25 [p] Job 35:10; Ps. 42:8; 77:6; 119:62
16:26 [q] See ch. 4:31 16:26 [r] ch. 5:19; 12:10 16:26 [s] ch. 12:7
16:27 [t] [ch. 12:19; 27:42; 1 Kgs. 20:39]
16:29 [u] ch. 10:25
16:30 [v] ch. 2:37; 22:10; Luke 3:10, 12, 14; [John 6:28, 29] 16:30 [w] [ver. 17]
16:31 [x] See Mark 16:16 16:31 [y] See ch. 11:14
16:33 [z] ver. 25 16:33 [a] See ch. 8:12
16:34 [b] Ps. 9:14; 13:5; Isa. 25:9; Luke 1:47; 1 Pet. 1:6, 8; [ch. 2:46]
16:37 [c] ch. 22:25, 29
16:38 [c] [See ver. 37 above]
16:39 [d] [Matt. 8:34]
16:40 [e] ver. 14 16:40 [f] See John 21:23
17:1 [g] ch. 20:4; Phil. 4:16; 1 Thess. 1:1
17:2 [h] See ch. 13:5 17:2 [i] See ch. 8:35
17:3 [j] Luke 24:26, 32 17:3 [k] See ch. 3:18 17:3 [l] See John 20:9
17:4 [m] [1 Thess. 2:1, 2]; See ch. 14:4 17:4 [n] ver. 12 17:4 [o] See John 7:35
17:5 [p] 1 Thess. 2:14-16; See ch. 13:50 17:5 [q] See ch. 5:17 17:5 [r] [Judg. 9:4; 11:3; 2 Chr. 13:7]

17:6 [s] ch. 16:19-21
17:7 [t] ch. 16:4; Luke 2:1 17:7 [u] See Luke 23:2
17:10 [v] ver. 14; See John 21:23 17:10 [w] ver. 2
17:11 [x] [Isa. 34:16; John 5:39]
17:12 [y] ver. 4 17:12 [z] ch. 13:50
17:13 [a] ver. 8
17:14 [b] ver. 10; See Matt. 10:23 17:14 [c] See ch. 16:1
17:15 [d] [ch. 15:3] 17:15 [e] ch. 18:1; 1 Thess. 3:1 17:15 [f] ch. 18:5
17:16 [g] [2 Pet. 2:8] 17:16 [h] [Isa. 2:8]
17:17 [i] See ch. 13:5
17:18 [j] [1 Cor. 4:10] 17:18 [k] See ch. 5:42 17:18 [l] ver. 31, 32; ch. 4:2; [1 Cor. 15:12]
17:19 [m] ver. 22; [ver. 34] 17:19 [n] Mark 1:27; [John 7:16; Heb. 13:9]
17:20 [o] 1 Pet. 4:4, 12; [Hos. 8:12]
17:23 [p] [John 4:22; 1 Cor. 15:34] 17:23 [q] [ver. 30]
17:24 [r] Isa. 42:5; See ch. 14:15 17:24 [s] Matt. 11:25; [Deut. 10:14; Ps. 115:16] 17:24 [t] See ch. 7:48
17:25 [u] Ps. 50:8-12; [1 Chr. 29:14, 16; Job 22:2] 17:25 [v] 1 Tim. 6:17; James 1:5, 17 17:25 [w] Gen. 2:7; 7:22; Job 33:4; [Job 27:3; Eccles. 12:7; Zech. 12:1]; See ver. 28
17:26 [x] [Gen. 3:20; Mal. 2:10] 17:26 [y] Gen. 11:8; Luke 21:35 17:26 [z] [Job 12:23; 14:5] 17:26 [a] Deut. 32:8; [Ps. 74:17]
17:27 [b] [ch. 15:17] 17:27 [c] [Job 23:3, 8, 9] 17:27 [d] [Deut. 4:7; Ps. 145:18; Jer. 23:23, 24]; See ch. 14:17
17:28 [e] Job 12:10; Dan. 5:23; [Heb. 2:11] 17:28 [f] [Titus 1:12]
17:29 [g] [Luke 3:38; Heb. 12:9] 17:29 [h] Isa. 40:18, 19, 25; 46:5; [Rom. 1:23]
17:30 [i] Eph. 4:18; 1 Pet. 1:14; [ver. 23] 17:30 [j] [Rom. 3:25]; See ch. 14:16 17:30 [k] [Mark 1:15; Titus 2:11, 12; 1 Pet. 4:3] 17:30 [l] Mark 6:12
17:31 [m] Matt. 12:36; Rom. 2:16; 1 Cor. 3:13; 2 Pet. 2:9; 1 John 4:17; [Isa. 2:12] 17:31 [n] 2 Tim. 4:8; See ch. 10:42 17:31 [o] Ps. 9:8; 96:13; 98:9; 1 Pet. 2:23; [Rom. 3:6] 17:31 [p] [John 16:10, 11; Rom. 1:4] 17:31 [q] See ch. 2:24
17:32 [r] Heb. 6:2; See ver. 18 17:32 [s] [ch. 2:13; 26:8] 17:32 [t] ch. 24:25
17:34 [u] ver. 19, 22

18:2 [v] ver. 18, 26; Rom. 16:3; 1 Cor. 16:19; 2 Tim. 4:19 18:2 [w] ch. 11:28
18:3 [x] ch. 20:34; 1 Cor. 4:12; 9:15; 2 Cor. 11:7; 12:13; 1 Thess. 2:9; 2 Thess. 3:8
18:4 [y] ch. 17:17; See ch. 13:5, 14
18:5 [z] ch. 17:15; 1 Thess. 3:6 18:5 [a] 2 Cor. 5:14; [Job 32:18; Jer. 6:11; 20:9; Amos 3:8] 18:5 [b] ch. 20:21 18:5 [c] ver. 28; ch. 2:36; 5:42; 17:3; [ch. 3:20; 8:5; 9:22]
18:6 [d] Neh. 5:13; [ch. 13:51] 18:6 [e] Ezek. 18:13; 33:4; [2 Sam. 1:16; Matt. 27:25] 18:6 [f] ch. 20:26 (Gk.); [Ezek. 3:18, 19] 18:6 [g] See ch. 13:46
18:7 [h] [ch. 1:23; Col. 4:11] 18:7 [i] ch. 16:14
18:8 [j] 1 Cor. 1:14 18:8 [k] See ch. 11:14
18:9 [l] ch. 23:11; 27:23 18:9 [m] [ch. 26:16; 2 Cor. 12:1-4] 18:9 [n] ch. 27:24; Josh. 1:5, 6; Jer. 1:8; Matt. 28:20
18:10 [n] [See ver. 9 above] 18:10 [o] [Luke 21:18; 2 Thess. 3:2] 18:10 [p] [John 10:16]
18:12 [q] See ch. 13:7 18:12 [r] See ch. 13:50 18:12 [s] See ch. 16:19
18:13 [t] ver. 15
18:14 [u] [ch. 13:10]
18:15 [v] ch. 23:29; 25:19; [1 Tim. 6:4; 2 Tim. 2:14] 18:15 [w] ver. 13
18:18 [x] See John 21:23 18:18 [y] ver. 2 18:18 [z] Rom. 16:1 18:18 [a] [ch. 21:23, 24; Num. 6:2, 18]
18:19 [b] ch. 19:1; 20:16, 17; 1 Cor. 15:32; 16:8; Eph. 1:1; 1 Tim. 1:3; 2 Tim. 1:18 18:19 [c] ver. 4
18:21 [d] 1 Cor. 4:19; 16:7; Heb. 6:3; James 4:15; [Rom. 15:32; 1 Pet. 3:17]
18:22 [e] ch. 11:2; 21:15
18:23 [f] ch. 16:6 18:23 [g] See ch. 14:22
18:24 [h] ch. 19:1; 1 Cor. 1:12; 3:5, 6; 4:6; 16:12; Titus 3:13 18:24 [i] [Ezra 7:6]
18:25 [j] See ch. 9:2 18:25 [k] Rom. 12:11 18:25 [l] ch. 19:3; Luke 7:29
18:26 [m] See ver. 2 18:26 [n] Matt. 22:16; [ver. 25]
18:27 [o] [ch. 19:1] 18:27 [p] ver. 18 18:27 [q] [2 Cor. 3:1] 18:27 [r] 1 Cor. 3:6; [ch. 11:21, 23; 15:11; Eph. 2:8]
18:28 [s] See ver. 5

19:1 [t] See ch. 18:24 19:1 [u] [ch. 18:23]

19:2 [v] [ch. 11:16, 17] 19:2 [w] [ch. 8:16; John 7:39]

19:3 [x] See ch. 8:16 19:3 [y] ch. 18:25; [Heb. 6:2]; See ch. 13:24, 25

19:4 [y] [See ver. 3 above] 19:4 [z] John 1:7

19:5 [a] See ch. 8:12, 16

19:6 [b] See ch. 8:17 19:6 [c] ch. 10:46; See Mark 16:17 19:6 [d] See ch. 13:1

19:8 [e] See ch. 13:5 19:8 [f] ch. 1:3; 28:23

19:9 [g] [ch. 13:45, 46; 1 Cor. 16:9] 19:9 [h] See ch. 14:2 19:9 [i] ver. 23; See ch. 9:2

19:10 [j] [ver. 8; ch. 20:31] 19:10 [k] [2 Tim. 1:15]

19:11 [l] [ch. 5:15]; See ch. 5:12

19:12 [l] [See ver. 11 above] 19:12 [m] See Mark 16:17

19:13 [n] [Matt. 12:27; Luke 11:19] 19:13 [o] See Mark 9:38 19:13 [p] Matt. 26:63; Mark 5:7

19:15 [q] See James 2:19

19:17 [r] [2 Thess. 1:12]

19:18 [s] Matt. 3:6; Mark 1:5; Rom. 14:11; James 5:16

19:20 [t] ch. 6:7; 12:24

19:21 [u] 1 Cor. 16:5; [ch. 20:1] 19:21 [v] Rom. 15:26; 1 Thess. 1:7, 8 19:21 [w] ch. 20:16, 22; Rom. 15:25; 2 Cor. 1:16; [1 Cor. 16:3, 4] 19:21 [x] Rom. 15:24, 28; [ch. 23:11; Rom. 1:13]

19:22 [y] Col. 4:7; 2 Tim. 1:18; 4:11; Philem. 13; [ver. 29; ch. 13:5] 19:22 [z] See ch. 16:1 19:22 [a] [1 Cor. 16:8, 9]

19:23 [b] [2 Cor. 1:8] 19:23 [c] ver. 9

19:24 [d] [ch. 16:16, 19]

19:25 [d] [See ver. 24 above]

19:26 [e] ch. 14:15; 17:29; 1 Cor. 8:4 19:26 [f] Deut. 4:28; 2 Kgs. 19:18; Ps. 115:4; Isa. 44:10-20; Jer. 10:3-6; Rev. 9:20

19:27 [g] [ch. 8:10]

19:28 [g] [See ver. 27 above]

19:29 [h] ch. 20:4; 27:2; Col. 4:10; Philem. 24 19:29 [i] 2 Cor. 8:19; [ver. 22; ch. 20:34]

19:32 [j] ch. 21:34

19:33 [k] See ch. 12:17

19:34 [l] ver. 28
19:35 [m] [ch. 14:12]
19:37 [n] ver. 29 19:37 [o] Rom. 2:22
19:38 [p] See ch. 13:7
20:1 [q] See ch. 19:21
20:3 [r] ver. 19; [ch. 13:50]; See ch. 9:24
20:4 [s] ch. 14:6, 21; See ch. 19:29 20:4 [t] See ch. 16:1 20:4 [u] Eph. 6:21; Col. 4:7; 2 Tim. 4:12; Titus 3:12 20:4 [v] ch. 21:29; 2 Tim. 4:20
20:5 [w] ver. 6-8, 13-15 20:5 [x] ch. 16:8-11
20:6 [y] ch. 12:3; Ex. 12:14, 15; 23:15
20:7 [z] 1 Cor. 16:2; [Mark 16:9; John 20:19; Rev. 1:10] 20:7 [a] ver. 11; 1 Cor. 10:16; 11:23, 24; See ch. 2:42
20:8 [b] ch. 1:13; 9:37, 39
20:9 [c] 2 Kgs. 1:2
20:10 [d] [1 Kgs. 17:21; 2 Kgs. 4:34] 20:10 [e] [Matt. 9:23, 24; Mark 5:39]
20:11 [f] ver. 7
20:16 [g] ver. 22; ch. 24:11; [ver. 6; ch. 19:21; 1 Cor. 16:8] 20:16 [h] ch. 2:1
20:17 [i] See ch. 11:30
20:18 [j] 1 Thess. 1:5; [ver. 31, 34] 20:18 [k] ch. 18:19; 19:1, 10
20:19 [l] [Rom. 12:11; Col. 3:24] 20:19 [m] [1 Thess. 2:6, 7]; See Eph. 4:2 20:19 [n] [ver. 31; 2 Cor. 2:4; Phil. 3:18] 20:19 [o] See ver. 3
20:20 [p] ver. 27 20:20 [q] [ver. 31]
20:21 [r] ver. 24; ch. 18:5 20:21 [s] Mark 1:15; Heb. 6:1; See ch. 2:38 20:21 [t] [Eph. 1:15; Col. 1:4; 1 Tim. 3:13]
20:22 [u] [ch. 17:16]
20:23 [v] [ch. 21:4, 11]; See ch. 8:29; 9:16 20:23 [w] ch. 21:33 20:23 [x] ch. 14:22; 1 Thess. 3:3
20:24 [y] See ch. 21:13 20:24 [z] 2 Tim. 4:7 20:24 [a] ch. 1:17; 1 Tim. 1:12 20:24 [b] Gal. 1:1; 1 Thess. 2:4; [ch. 26:16; Titus 1:3] 20:24 [c] ver. 21 20:24 [d] ch. 15:7 20:24 [e] [ver. 32; 1 Tim. 1:14]; See ch. 11:23
20:25 [f] [Phil. 1:25] 20:25 [g] See ch. 28:31
20:26 [h] Deut. 8:19 20:26 [i] See ch. 18:6
20:27 [j] ver. 20; [Jer. 26:2; Ezek. 33:8] 20:27 [k] ch. 13:36; Luke 7:30; [ch. 2:23; Eph. 1:11; Heb. 6:17]

20:28 [l] [1 Tim. 4:16] 20:28 [m] ver. 29; [Eph. 4:11]; See Luke 12:32 20:28 [n] [ch. 13:2; 1 Cor. 12:8-11] 20:28 [o] Phil. 1:1; 1 Tim. 3:2; Titus 1:7; [ver. 17] 20:28 [p] See John 21:16 20:28 [q] 1 Cor. 1:2; 10:32; 11:16; 15:9 20:28 [r] [2 Pet. 2:1] 20:28 [s] Heb. 9:12, 14; [Eph. 1:7; 1 John 1:7]; See 1 Pet. 1:18, 19; Rev. 5:9

20:29 [r] [See ver. 28 above] 20:29 [t] See Matt. 7:15 20:29 [u] John 10:12; [Col. 2:8]

20:30 [v] [1 Cor. 11:19; 2 Cor. 11:13; 1 Tim. 1:19, 20; 1 John 2:18, 19]

20:31 [w] [Heb. 13:17]; See Matt. 24:42 20:31 [x] [ch. 19:8, 10; 24:17] 20:31 [y] Col. 1:28 20:31 [z] [Heb. 13:17]; See ver. 19

20:32 [a] ch. 14:23 20:32 [b] ch. 14:3; [ver. 24] 20:32 [c] See Col. 2:7 20:32 [d] ch. 26:18; Eph. 1:14, 18; 5:5; Col. 1:12; 3:24; Heb. 9:15; [1 Pet. 1:4]; See Matt. 25:34; Rom. 8:17

20:33 [e] 1 Cor. 9:12; 2 Cor. 7:2; 11:9; 12:17; [1 Sam. 12:3; Matt. 10:8; 1 Thess. 2:5]

20:34 [f] [ver. 18] 20:34 [g] See ch. 18:3 20:34 [h] ch. 19:22, 29

20:35 [i] 2 Thess. 3:7 20:35 [j] Eph. 4:28 20:35 [k] 1 Thess. 5:14; [1 Cor. 12:28] 20:35 [l] ch. 11:16 20:35 [m] Matt. 10:8

20:36 [n] See ch. 7:60

20:37 [o] [2 Tim. 1:4] 20:37 [p] See Luke 15:20

20:38 [q] ver. 25 20:38 [r] See ch. 15:3

21:1 [s] See ch. 16:10 21:1 [t] ch. 16:11

21:4 [u] ver. 11; ch. 20:23

21:5 [v] ch. 20:38 21:5 [w] ch. 20:36

21:7 [x] See John 21:23

21:8 [y] ch. 6:5; 8:5 21:8 [z] Eph. 4:11; 2 Tim. 4:5

21:9 [a] ch. 2:17, 18; Luke 2:36; 1 Cor. 11:5; See ch. 13:1

21:10 [b] ch. 11:28

21:11 [c] [1 Sam. 15:27, 28; 1 Kgs. 11:30; Isa. 20:3; Jer. 13:1-11; 27:2] 21:11 [d] See ch. 20:23 21:11 [e] [ver. 33]; See ch. 9:16 21:11 [f] [ver. 31-33; Matt. 20:19]

21:12 [g] [Matt. 16:21-23]

21:13 [g] [See ver. 12 above] 21:13 [h] ch. 20:24; Rom. 8:36; 2 Cor. 4:16; 12:10; Phil. 2:17; [ch. 15:26] 21:13 [i] See ch. 5:41

21:14 [j] [Ruth 1:18] 21:14 [k] See Matt. 6:10
21:17 [l] ver. 7; [ch. 15:4]
21:18 [m] See ch. 12:17 21:18 [n] See ch. 11:30
21:19 [o] See ch. 14:27 21:19 [p] [Rom. 15:18, 19] 21:19 [q] See ch. 1:17
21:20 [r] ch. 11:18 21:20 [s] ch. 22:3; Rom. 10:2; Gal. 1:14
21:21 [t] [James 1:1] 21:21 [u] ver. 28 21:21 [v] [Rom. 2:28, 29; 1 Cor. 7:19] 21:21 [w] [Mark 7:5; Gal. 2:14] 21:21 [x] ch. 6:14; 15:1
21:23 [y] [ch. 18:18]
21:24 [z] ver. 26; ch. 24:18; [John 11:55] 21:24 [y] [See ver. 23 above]
21:25 [a] See ch. 15:19, 20, 29
21:26 [z] [See ver. 24 above] 21:26 [b] [Num. 6:13] 21:26 [c] [Num. 6:9-12]
21:27 [c] [See ver. 26 above] 21:27 [d] See ch. 13:50 21:27 [e] ch. 24:18; 26:21
21:28 [f] ver. 21 21:28 [g] See ch. 6:13 21:28 [h] ch. 24:6
21:29 [i] ch. 20:4
21:30 [j] ch. 26:21; [2 Kgs. 11:15]
21:31 [j] [See ver. 30 above] 21:31 [k] See ch. 10:1
21:32 [l] [ch. 23:27]
21:33 [m] ch. 20:23; [ver. 11] 21:33 [n] ch. 12:6; [ch. 22:29; 26:29; 28:20; Eph. 6:20; 2 Tim. 1:16]
21:34 [o] ch. 19:32 21:34 [p] ch. 22:24; 23:10
21:36 [q] ch. 22:22; [Luke 23:18; John 19:15]
21:38 [r] [ch. 5:36] 21:38 [s] Matt. 24:26
21:39 [t] ch. 9:11; 22:3
21:40 [u] See ch. 12:17 21:40 [v] ch. 22:2; 26:14
22:1 [w] ch. 7:2
22:2 [x] ch. 21:40
22:3 [y] ch. 9:11; 21:39; Rom. 11:1; 2 Cor. 11:22; Phil. 3:5 22:3 [z] Deut. 33:3; 2 Kgs. 4:38; [Luke 10:39] 22:3 [a] ch. 5:34 22:3 [b] ch. 26:5 22:3 [c] [John 16:2; Phil. 3:6]; See ch. 21:20 22:3 [d] Rom. 10:2
22:4 [e] ver. 19; See ch. 8:3 22:4 [f] [ch. 5:20]; See ch. 9:2 22:4 [g] ch. 26:10; [ver. 20; ch. 8:1]
22:5 [h] ch. 9:1 22:5 [i] Luke 22:66 (Gk.); 1 Tim. 4:14 (Gk.) 22:5 [j] ch. 28:21
22:6 [k] For ver. 6-11, see ch. 9:3-8; 26:12-18

22:8 [l] ch. 26:9
22:9 [m] [Dan. 10:7]; See ch. 9:7
22:10 [n] See ch. 16:30
22:12 [o] ch. 9:10 22:12 [p] ch. 24:14 22:12 [q] ch. 10:22
22:13 [r] ch. 9:17 22:13 [s] ch. 9:18
22:14 [t] See ch. 3:13 22:14 [u] ch. 9:15; 26:16 22:14 [v] ver. 18; ch. 9:17; 26:16; 1 Cor. 9:1; 15:8; [ver. 15] 22:14 [w] See ch. 3:14 22:14 [x] [Gal. 1:12]
22:15 [y] ch. 23:11 22:15 [z] ver. 14; ch. 4:20
22:16 [a] ch. 9:18 22:16 [b] 1 Cor. 6:11; Heb. 10:22; [Ps. 51:2]; See ch. 2:38 22:16 [c] See ch. 9:14
22:17 [d] ch. 9:26; 26:20 22:17 [e] ch. 3:1; Luke 18:10 22:17 [f] ch. 10:10; 11:5; [2 Cor. 12:1-4]
22:18 [g] [ch. 9:29]
22:19 [h] ver. 4 22:19 [i] ch. 26:11; See Matt. 10:17
22:20 [j] [Rev. 2:13] 22:20 [k] ch. 7:58 22:20 [l] ch. 8:1; [ch. 26:10]; See Rom. 1:32
22:21 [m] See ch. 2:39; 9:15
22:22 [n] See ch. 21:36 22:22 [o] ch. 25:24
22:24 [p] ch. 21:34; 23:10 22:24 [q] ver. 29
22:25 [r] ch. 16:37
22:29 [s] ver. 24 22:29 [t] ch. 16:38 22:29 [u] [ch. 23:27] 22:29 [v] ch. 21:33
22:30 [w] ver. 24; ch. 23:28
23:1 [x] 2 Cor. 1:12; 2 Tim. 1:3; [ch. 24:16; Job 27:5, 6; 1 Cor. 4:4; 2 Cor. 4:2; 5:11; Heb. 13:18]
23:2 [y] ch. 24:1 23:2 [z] 1 Kgs. 22:24; Lam. 3:30; Mic. 5:1; 2 Cor. 11:20
23:3 [a] [Matt. 23:27] 23:3 [b] [Isa. 30:13; Ezek. 13:10-14] 23:3 [c] Deut. 25:1, 2; See John 7:51
23:4 [d] [1 Sam. 2:28; Ps. 106:16]
23:5 [e] [ch. 24:1] 23:5 [f] Cited from Ex. 22:28
23:6 [g] See Matt. 22:23 23:6 [h] ch. 26:5; Phil. 3:5 23:6 [i] ch. 24:15, 21; 26:6-8; 28:20 23:6 [j] [ch. 2:26, 27]; See Col. 1:5
23:8 [k] Luke 20:27; [1 Cor. 15:12]
23:9 [l] ch. 4:5; Mark 2:16; Luke 5:30 23:9 [m] [ver. 29] 23:9 [n] [ch. 22:7, 17, 18; John 12:29]

23:10 [o] ver. 16, 32; ch. 21:34; 22:24
23:11 [p] ch. 18:9; 27:23 23:11 [q] 1 Sam. 3:10 23:11 [r] [2 Tim. 4:17] 23:11 [s] [ch. 19:21] 23:11 [t] ch. 22:15
23:12 [u] ver. 30 23:12 [v] ver. 14, 21
23:16 [w] ver. 10, 32
23:18 [x] See Eph. 3:1
23:20 [y] ver. 14, 15
23:21 [z] ver. 12, 14
23:24 [a] ver. 26; ch. 24:2; 25:14 23:24 [b] ver. 33; ch. 24:1, 10; 26:30; See Luke 20:20
23:26 [c] ch. 24:1 23:26 [d] See ch. 15:23
23:27 [e] ch. 21:27 23:27 [f] [ch. 21:32, 33] 23:27 [g] [ch. 22:25-29]
23:28 [h] ch. 22:30
23:29 [i] ch. 18:15; 25:19 23:29 [j] ch. 25:25; 26:31; 28:18; [ver. 9]
23:30 [k] ver. 20 23:30 [l] ver. 12; See ch. 9:24 23:30 [m] ver. 35; [ch. 24:19; 25:16]
23:32 [n] ver. 10, 16
23:34 [o] ch. 25:1 23:34 [p] ch. 21:39
23:35 [q] ver. 30 23:35 [r] See Matt. 27:27
24:1 [s] [ch. 21:18, 27, with ver. 11] 24:1 [t] ch. 23:2 24:1 [u] ch. 23:24
24:2 [v] ch. 23:26; Luke 1:3
24:5 [w] See Luke 23:2 24:5 [x] ver. 14; ch. 5:17; 15:5; 26:5; 28:22
24:6 [y] ch. 21:27-29
24:11 [z] See ver. 1 24:11 [a] ch. 8:27; John 12:20 24:11 [b] ch. 20:16
24:12 [c] [ch. 25:8]
24:13 [d] ch. 25:7
24:14 [e] ver. 22; See ch. 9:2 24:14 [f] ver. 5 24:14 [g] 2 Tim. 1:3; [ch. 27:23; Luke 1:74; Rom. 1:9; Heb. 9:14; 12:28] 24:14 [h] See ch. 3:13; 22:3 24:14 [i] ch. 26:22; 28:23; [Rom. 3:21]
24:15 [j] See ch. 23:6 24:15 [k] Titus 2:13; [Gal. 5:5] 24:15 [l] Luke 14:14 24:15 [m] See Dan. 12:2
24:16 [n] [1 Tim. 4:7, 15] 24:16 [o] 1 Cor. 10:32; Phil. 1:10; [Jude 24]; See ch. 23:1

24:17 [p] [ch. 20:31] 24:17 [q] Rom. 15:25-28, 31; 1 Cor. 16:1-3; 2 Cor. 8:1-4; 9:1, 2, 12; [Gal. 2:10] 24:17 [r] ch. 26:4; 28:19 24:17 [s] [ver. 11; ch. 20:16]
24:18 [t] ch. 21:26; 26:21 24:18 [u] ch. 21:27
24:19 [v] See ch. 23:30
24:21 [w] See ch. 23:6
24:22 [x] ver. 14; See ch. 9:2
24:23 [y] [ch. 28:16] 24:23 [z] [ch. 27:3]
24:24 [a] See ch. 20:21 24:24 [b] Gal. 2:16; [Rom. 3:24]
24:25 [c] [Titus 2:12, 13] 24:25 [d] ch. 17:32; [2 Tim. 4:2]
24:26 [e] [ver. 17]
24:27 [f] ch. 25:1; 26:24 24:27 [g] ch. 25:9; [ch. 12:3; Mark 15:15] 24:27 [h] ch. 25:14; See Luke 21:12
25:1 [i] ch. 23:34
25:2 [j] ver. 15
25:3 [k] See ch. 9:24
25:6 [l] ver. 10, 17; See Matt. 27:19
25:7 [m] ch. 24:13
25:8 [n] [ch. 24:12; 28:17]; See ch. 6:13 25:8 [o] John 7:19; 19:7 25:8 [p] John 19:12
25:9 [q] ch. 24:27
25:10 [r] ver. 6, 17
25:11 [s] ch. 26:32; 28:19
25:14 [t] ch. 24:27
25:15 [u] ver. 2, 3
25:16 [v] ver. 4, 5 25:16 [w] [John 7:51]; See ch. 23:30
25:17 [x] ver. 7, 24 25:17 [y] ver. 6, 10
25:19 [z] ch. 18:15; 23:29 25:19 [a] [ch. 17:18]
25:20 [b] ver. 9
25:21 [c] See ver. 11 25:21 [d] ver. 25
25:22 [e] See ch. 9:15
25:23 [f] ver. 13; ch. 26:30
25:24 [g] ver. 2, 7 25:24 [h] ch. 22:22

25:25 [i] See ch. 23:29 25:25 [j] ver. 11, 12 25:25 [k] ver. 21
26:1 [l] See ch. 9:15
26:2 [m] ch. 25:7, 19; [ver. 7]
26:3 [n] See ch. 6:14 26:3 [o] See ch. 18:15
26:4 [p] [Gal. 1:13] 26:4 [q] ch. 24:17; 28:19
26:5 [r] ch. 22:3 26:5 [s] See ch. 24:5 26:5 [t] James 1:26, 27 26:5 [u] ch. 23:6
26:6 [v] See ch. 13:32
26:7 [w] [ch. 2:33; Heb. 10:36; 11:13, 39] 26:7 [x] Matt. 19:28; Luke 22:30; James 1:1; Rev. 21:12; [Ezra 6:17] 26:7 [y] Phil. 3:11 26:7 [z] ver. 2
26:8 [a] [ch. 17:3; 1 Cor. 15:12]
26:9 [b] 1 Tim. 1:13; [John 16:2]; See ch. 3:17 26:9 [c] ch. 22:8
26:10 [d] See ch. 8:3 26:10 [e] ver. 12; ch. 9:1, 2, 14, 21; 22:4, 5 26:10 [f] See ch. 22:20
26:11 [g] ch. 22:19 26:11 [h] See ch. 13:45 26:11 [i] ch. 9:1 26:11 [j] ch. 22:5
26:12 [k] For ver. 12-18, see ch. 9:3-8; 22:6-11
26:14 [l] ch. 21:40; 22:2
26:16 [m] Ezek. 2:1; Dan. 10:11 26:16 [n] See ch. 22:14, 15
26:17 [o] [ch. 12:11; 1 Chr. 16:35; Jer. 1:8, 19; 15:20] 26:17 [p] See ch. 9:15 26:17 [q] [Rom. 11:13; 1 Tim. 2:7]
26:18 [r] Isa. 35:5; 42:7 26:18 [s] See Luke 22:53; 1 Cor. 5:5 26:18 [t] See ch. 5:31 26:18 [u] See ch. 20:32 26:18 [v] [ch. 15:9; 2 Thess. 2:13]
26:19 [w] ver. 13
26:20 [x] ch. 9:19, 20 26:20 [y] ch. 9:26-29; 22:17-20 26:20 [z] See ch. 13:46 26:20 [a] See ch. 2:38 26:20 [b] See ch. 14:15 26:20 [c] Matt. 3:8; Luke 3:8
26:21 [d] ch. 21:27, 30, 31; 24:18
26:22 [e] 2 Cor. 1:10; [Heb. 13:5, 6] 26:22 [f] [Eph. 6:13] 26:22 [g] See ch. 10:43; 24:14
26:23 [h] [Luke 24:26; Heb. 2:10]; See ch. 3:18 26:23 [i] [John 12:34] 26:23 [j] 1 Cor. 15:20, 23; Col. 1:18; Rev. 1:5 26:23 [k] Rom. 1:4 26:23 [l] [Eph. 2:17] 26:23 [m] ver. 18; See Luke 2:32
26:24 [n] ch. 12:15; [ver. 8; ch. 17:32; 2 Kgs. 9:11; Jer. 29:26; Mark 3:21; John 10:20; 1 Cor. 1:23; 2:14; 4:10]
26:25 [o] See ch. 24:2 26:25 [p] [2 Pet. 1:16] 26:25 [q] [2 Cor. 5:13]

26:26 [r] [ver. 3]
26:28 [s] ch. 11:26; 1 Pet. 4:16
26:29 [t] [1 Cor. 7:7] 26:29 [u] See ch. 21:33
26:30 [v] See ch. 23:24
26:31 [w] See ch. 23:29
26:32 [x] ch. 28:18 26:32 [y] ch. 25:11; 28:19 26:32 [z] See ch. 9:15
27:1 [a] ch. 25:12, 25 27:1 [b] See ch. 16:10 27:1 [c] See ch. 10:1
27:2 [d] See ch. 19:29
27:3 [e] ver. 43 27:3 [f] ch. 28:2 27:3 [g] [ch. 24:23; 28:16, 30]
27:6 [h] ch. 28:11
27:9 [i] Lev. 16:29-31; 23:27-29; Num. 29:7
27:10 [j] ver. 21
27:11 [k] Rev. 18:17 (Gk.)
27:14 [l] [Mark 4:37]
27:17 [m] ver. 26, 29
27:18 [n] Jonah 1:5; [ver. 38]
27:21 [o] ver. 10
27:22 [p] ver. 25, 36
27:23 [q] ch. 18:9; 23:11 27:23 [r] 2 Tim. 4:17 27:23 [s] See ch. 8:26 27:23 [t] Ps. 119:94; Dan. 5:23 27:23 [u] [Dan. 6:16]; See ch. 24:14
27:24 [v] ch. 23:11 27:24 [w] [Gen. 18:26; 19:21, 29; Ezek. 14:14]
27:26 [x] ch. 28:1 27:26 [y] ver. 17, 29
27:29 [z] ver. 17, 26
27:30 [a] ver. 16
27:34 [b] 1 Sam. 14:45; 2 Sam. 14:11; 1 Kgs. 1:52; Luke 21:18; [Matt. 10:30]
27:35 [c] See Matt. 15:36
27:36 [d] ver. 22
27:37 [e] ch. 2:41; 7:14; Rom. 13:1; 1 Pet. 3:20
27:38 [f] [ver. 18]
27:39 [g] [ch. 28:1]
27:41 [h] [2 Cor. 11:25]
27:42 [i] [ch. 12:19]
27:43 [j] ver. 3

27:44 [k] ver. 22
28:1 [l] [ch. 27:39] 28:1 [m] ch. 27:26
28:2 [n] ver. 4; Rom. 1:14; 1 Cor. 14:11; Col. 3:11 28:2 [o] ch. 27:3
28:4 [p] ver. 2 28:4 [q] [Job 4:7; Luke 13:2, 4; John 9:2] 28:4 [r] [Num. 32:23; Amos 5:19; 9:3]
28:5 [s] Mark 16:18; Luke 10:19
28:6 [t] [ch. 14:11, 19] 28:6 [u] [ch. 8:10; 14:11]
28:8 [v] ch. 9:40; [James 5:14, 15] 28:8 [w] See Mark 5:23
28:11 [x] ch. 27:6
28:14 [y] See John 21:23
28:15 [y] [See ver. 14 above] 28:15 [z] [Rom. 1:9-12]
28:16 [a] [ch. 24:23; 27:3]
28:17 [b] [ch. 25:8] 28:17 [c] ch. 6:14; 15:1; 21:21
28:18 [d] ch. 26:31, 32 28:18 [e] See ch. 23:29
28:19 [f] ch. 25:11; 26:32 28:19 [g] ch. 24:17; 26:4
28:20 [h] See ch. 23:6 28:20 [i] [Luke 2:25] 28:20 [j] ch. 26:29 28:20 [k] Eph. 6:20; 2 Tim. 1:16; See ch. 21:33; Phil. 1:7
28:21 [l] ch. 22:5
28:22 [m] See ch. 24:5 28:22 [n] Luke 2:34; [1 Pet. 2:12; 3:16; 4:14, 16]
28:23 [o] [ch. 17:2, 3] 28:23 [p] ver. 31 28:23 [q] [ch. 19:8] 28:23 [r] ch. 8:35; 24:14; 26:22
28:24 [s] [ch. 14:4; 17:4, 5; 19:9; 23:7]
28:25 [t] Matt. 15:7
28:26 [u] Cited from Isa. 6:9, 10 28:26 [v] Matt. 13:14, 15; Mark 4:12; [Luke 8:10]
28:27 [w] [John 12:40; Rom. 11:8] 28:27 [x] See Luke 22:32
28:28 [y] ch. 13:26 28:28 [z] Ps. 67:2; Isa. 40:5; Luke 2:30; 3:6; [Rom. 11:11] 28:28 [a] See ch. 13:46 28:28 [b] John 10:16; [ch. 13:48; Matt. 8:11; 21:43]
28:30 [c] [Phil. 1:13]
28:31 [d] [ch. 8:12; 20:25] 28:31 [e] ver. 23; See Matt. 12:28; 13:19 28:31 [f] See ch. 4:29 28:31 [g] [Phil. 1:12, 13; 2 Tim. 2:9]

Footnotes

Rom. 1:1 [1] **1:1** Or *slave* (for the contextual rendering of the Greek word *doulos*, see Preface)

Rom. 1:3 [2] **1:3** Or *who came from the offspring of David*

Rom. 1:13 [3] **1:13** Or *brothers and sisters*. The plural Greek word *adelphoi* (translated “brothers”) refers to siblings in a family. In New Testament usage, depending on the context, *adelphoi* may refer either to men or to both men and women who are siblings (brothers and sisters) in God's family, the church

Rom. 1:14 [4] **1:14** That is, non-Greeks

Rom. 1:17 [5] **1:17** Or *beginning and ending in faith*

Rom. 1:17 [6] **1:17** Or *The one who by faith is righteous shall live*

Rom. 1:20 [7] **1:20** Or *clearly perceived from the creation of the world*

Rom. 2:8 [1] **2:8** Or *contentious*

Rom. 2:26 [2] **2:26** Or *counted*

Rom. 2:27 [3] **2:27** Or *is by nature*

Rom. 2:27 [4] **2:27** Or *the letter*

Rom. 3:9 [1] **3:9** Greek *Are we*

Rom. 3:9 [2] **3:9** Or *at any disadvantage?*

Rom. 3:20 [3] **3:20** Greek *flesh*

Rom. 4:1 [1] **4:1** Some manuscripts *say about*

Rom. 4:5 [2] **4:5** Or *but trusts*; compare verse 24

Rom. 4:19 [3] **4:19** Greek *deadness*

Rom. 5:1 [1] **5:1** Some manuscripts *let us*

Rom. 5:2 [2] **5:2** Some manuscripts omit *by faith*

Rom. 5:2 [3] **5:2** Or *let us*; also verse 3

Rom. 5:2 [4] **5:2** Or *boast*; also verses 3, 11

Rom. 5:12 [5] **5:12** The Greek word *anthropoi* refers here to both men and women; also twice in verse 18

Rom. 5:18 [6] **5:18** Or *the trespass of one*

Rom. 5:18 [7] **5:18** Or *the act of righteousness of one*

Rom. 6:6 [1] **6:6** Greek *man*

Rom. 6:7 [2] **6:7** Greek *has been justified*

Rom. 6:16 [3] **6:16** For the contextual rendering of the Greek word *doulos*, see Preface (twice in this verse and verse 19; also once in verses 17, 20)

Rom. 7:1 [1] **7:1** Or *brothers and sisters*; also verse 4

Rom. 7:2 [2] **7:2** Greek *law concerning the husband*

Rom. 7:6 [3] **7:6** Greek *of the letter*

Rom. 8:1 [1] **8:1** Some manuscripts add *who walk not according to the flesh (but according to the Spirit)*

Rom. 8:2 [2] **8:2** Some manuscripts *me*

Rom. 8:3 [3] **8:3** Or *and as a sin offering*

Rom. 8:11 [4] **8:11** Some manuscripts lack *Jesus*

Rom. 8:12 [5] **8:12** Or *brothers and sisters*; also verse 29

Rom. 8:14 [6] **8:14** See discussion on “sons” in the Preface

Rom. 8:27 [7] **8:27** Or *that*

Rom. 8:28 [8] **8:28** Some manuscripts *God works all things together for good*, or *God works in all things for the good*

Rom. 8:31 [9] **8:31** Or *who is*

Rom. 8:34 [10] **8:34** Or *Is it Christ Jesus who died . . . for us?*

Rom. 9:3 [1] **9:3** Or *brothers and sisters*

Rom. 9:16 [2] **9:16** Greek *not of him who wills or runs*

Rom. 9:27 [3] **9:27** Or *children of Israel*

Rom. 9:31 [4] **9:31** Greek *a law of righteousness*

Rom. 10:1 [1] **10:1** Or *Brothers and sisters*

Rom. 10:4 [2] **10:4** Or *end of the law, that everyone who believes may be justified*

Rom. 10:14 [3] **10:14** Or *him whom they have never heard*

Rom. 11:1 [1] **11:1** Or *one of the offspring of Abraham*

Rom. 11:12 [2] **11:12** Greek *their fullness*

Rom. 11:17 [3] **11:17** Greek *root of richness*; some manuscripts *richness*

Rom. 11:25 [4] **11:25** Or *brothers and sisters*

Rom. 11:31 [5] **11:31** Some manuscripts omit *now*

Rom. 12:1 [1] **12:1** Or *brothers and sisters*

Rom. 12:1 [2] **12:1** Or *your rational service*

Rom. 12:2 [3] **12:2** Greek *age*

Rom. 12:2 [4] **12:2** Or *what is the good and acceptable and perfect will of God*

Rom. 12:4 [5] **12:4** Greek *parts*; also verse 5

Rom. 12:8 [6] **12:8** Or *gives aid*
Rom. 12:11 [7] **12:11** Or *fervent in the Spirit*
Rom. 12:16 [8] **12:16** Or *give yourselves to humble tasks*
Rom. 12:19 [9] **12:19** Greek *give place*
Rom. 14:4 [1] **14:4** Or *lord*
Rom. 14:11 [2] **14:11** Or *shall give praise*
Rom. 14:21 [3] **14:21** Some manuscripts add *or be hindered or be weakened*
Rom. 14:23 [4] **14:23** Some manuscripts insert here 16:25–27
Rom. 15:14 [1] **15:14** Or *brothers and sisters*; also verse 30
Rom. 15:28 [2] **15:28** Greek *sealed to them this fruit*
Rom. 15:29 [3] **15:29** Some manuscripts insert *of the gospel*
Rom. 16:1 [1] **16:1** Or *deaconess*
Rom. 16:5 [2] **16:5** Greek *firstfruit*
Rom. 16:7 [3] **16:7** Or *Junias*
Rom. 16:7 [4] **16:7** Or *messengers*
Rom. 16:14 [5] **16:14** Or *brothers and sisters*; also verse 17
Rom. 16:18 [6] **16:18** Greek *their own belly*
Rom. 16:23 [7] **16:23** Some manuscripts insert verse 24: *The grace of our Lord Jesus Christ be with you all. Amen.*

Cross-references for Romans

1:1 [a] [Gal. 1:10] 1:1 [b] 1 Cor. 1:1; [1 Cor. 9:1; Heb. 5:4]; See 2 Cor. 1:1 1:1 [c] See Acts 13:2

1:2 [d] Titus 1:2 1:2 [e] ch. 3:21; 16:26; Luke 1:70

1:3 [f] See Matt. 1:1 1:3 [g] Gal. 4:4

1:4 [h] [Acts 13:33] 1:4 [i] 2 Cor. 13:4; Eph. 1:19, 20; Phil. 3:10; [Acts 10:38; 26:23]

1:5 [j] ch. 12:3; 15:15 1:5 [k] See Acts 1:25 1:5 [l] ch. 6:16; 16:26; 1 Pet. 1:2; [ch. 15:18; Acts 6:7] 1:5 [m] See Acts 9:15

1:6 [n] Rev. 17:14; [ch. 8:28, 30]

1:7 [o] 1 Cor. 1:3

1:8 [p] 1 Cor. 1:4; Eph. 1:15, 16; Phil. 1:3; Col. 1:3, 4; [ch. 6:17; Phil. 4:6; 2 Tim. 1:3] 1:8 [q] ch. 16:19; [1 Thess. 1:8]

1:9 [r] Phil. 1:8; 1 Thess. 2:5, 10; [ch. 9:1; 2 Cor. 1:23; 11:10, 31] 1:9 [s] See Acts 24:14 1:9 [t] 2 Tim. 1:3

1:10 [u] ch. 15:32; [1 Thess. 3:10]

1:11 [v] ch. 15:22, 23; [Acts 19:21]

1:12 [w] See 2 Pet. 1:1

1:13 [x] ch. 15:22, 23; [Acts 19:21] 1:13 [y] ch. 15:22; [1 Thess. 2:18] 1:13 [z] Phil. 4:17; [John 4:36]

1:14 [a] 1 Cor. 9:16 1:14 [b] See Acts 28:2

1:16 [d] [Ps. 40:9, 10]; See Mark 8:38 1:16 [e] 1 Cor. 1:18, 24 1:16 [f] ch. 2:9; See Acts 3:26 1:16 [g] [Mark 7:26]; See John 7:35

1:17 [h] ch. 3:21; [2 Cor. 5:21; Phil. 3:9] 1:17 [i] See ch. 9:30 1:17 [j] Gal. 3:11; Heb. 10:38; Cited from Hab. 2:4

1:18 [k] Eph. 5:6; Col. 3:6; [ch. 5:9] 1:18 [l] [ch. 2:5]

1:19 [m] ch. 2:14, 15; Acts 14:17; 17:24-27

1:20 [n] [Ps. 19:1-6; Jer. 5:21, 22]

1:21 [o] 2 Kgs. 17:15; Jer. 2:5; Eph. 4:17, 18

1:22 [p] Jer. 10:14; 1 Cor. 1:20

1:23 [q] Ps. 106:20; Jer. 2:11; [Deut. 4:16-18; Acts 17:29] 1:23 [r] 1 Tim. 1:17

1:24 [s] ver. 26, 28; [Eph. 4:19] 1:24 [t] [1 Thess. 4:4]
1:25 [u] Isa. 28:15; 44:19, 20; Jer. 10:14; Amos 2:4; [2 Thess. 2:11] 1:25 [v] ch. 9:5
1:26 [w] ver. 24, 28 1:26 [x] [Col. 3:5; 1 Thess. 4:5]
1:27 [y] Lev. 18:22; 20:13
1:28 [z] ver. 24, 26 1:28 [a] [Jer. 6:30] 1:28 [b] [Eph. 5:4]
1:32 [c] ch. 2:26; 8:4 1:32 [d] ch. 6:21 1:32 [e] Luke 11:48; Acts 8:1; 22:20; [1 Cor. 13:6; 2 Thess. 2:12]
2:1 [f] ch. 1:20 2:1 [g] 2 Sam. 12:5-7; [John 8:7]; See Matt. 7:2
2:4 [h] ch. 9:23; 10:12 2:4 [i] ch. 3:25 2:4 [j] ch. 9:22; [Ex. 34:6] 2:4 [k] Isa. 30:18; 2 Pet. 3:9, 15; Rev. 2:21
2:5 [l] [Deut. 32:34]; See James 5:3 2:5 [m] Ps. 110:5
2:6 [n] Job 34:11; Ps. 62:12; Prov. 24:12; Jer. 17:10; 32:19; See Matt. 16:27
2:7 [o] See Luke 8:15
2:8 [p] 2 Thess. 2:12
2:9 [q] Ezek. 18:20 2:9 [r] See 1 Pet. 4:17
2:10 [s] Isa. 57:19 2:10 [t] See ch. 1:16
2:11 [u] See Acts 10:34
2:12 [v] 1 Cor. 9:21
2:13 [w] See James 1:22, 23
2:14 [x] See ch. 1:19
2:15 [y] Jer. 31:33
2:16 [z] [ch. 3:6; 14:10; 1 Cor. 4:5]; See Acts 10:42; 17:31 2:16 [a] ch. 16:25; 2 Tim. 2:8; [Gal. 1:11; 1 Tim. 1:11] 2:16 [b] Eccles. 12:14 2:16 [c] ch. 16:25; [1 Tim. 1:11; 2 Tim. 2:8]
2:17 [d] ver. 23; Mic. 3:11; [ch. 9:4; John 5:45]
2:19 [e] [Job 29:15; Matt. 15:14; 23:16; John 9:39-41]
2:20 [f] 2 Tim. 3:5; [Gal. 4:19; 2 Tim. 1:13] 2:20 [g] Luke 11:52
2:21 [h] Matt. 23:3-28; [Ps. 50:16-21; Matt. 15:1-9]
2:22 [i] Acts 19:37; [Mal. 3:8]
2:23 [j] See ver. 17; ch. 3:27 2:23 [k] [Mal. 1:6]
2:24 [l] Cited from Isa. 52:5 2:24 [m] [2 Sam. 12:14; Ezek. 36:20, 23; 2 Pet. 2:2]
2:25 [n] Gal. 5:3

2:26 [o] Eph. 2:11; [ch. 3:30] 2:26 [p] ch. 1:32; 8:4
2:27 [q] See Matt. 12:41 2:27 [r] ver. 29; ch. 7:6; 2 Cor. 3:6
2:28 [s] ch. 9:6-8; [Gal. 6:15] 2:28 [t] [ver. 17]
2:29 [u] See 1 Pet. 3:4 2:29 [v] [Deut. 10:16; 30:6; Jer. 4:4; Acts 7:51; Phil. 3:3; Col. 2:11] 2:29 [w] 2 Cor. 10:18; 1 Thess. 2:4; [Gal. 1:10]
3:2 [x] Deut. 4:8; Ps. 147:19, 20; See John 4:22 3:2 [y] See Acts 7:38
3:3 [z] ch. 10:16; Heb. 4:2 3:3 [a] [ch. 9:6; 2 Tim. 2:13]
3:4 [b] See John 8:26 3:4 [c] Ps. 62:9; 116:11; [ver. 7] 3:4 [d] Cited from Ps. 51:4 (Gk.) 3:4 [e] [Job 9:32]
3:5 [f] [ch. 2:5] 3:5 [g] ch. 6:19; 1 Cor. 9:8; Gal. 3:15; [1 Cor. 15:32]
3:6 [h] [Gen. 18:25; Job 8:3]; See ch. 2:16
3:7 [i] [ch. 9:19]
3:8 [j] [ch. 6:1, 15]
3:9 [k] ch. 2:1-29 3:9 [l] ch. 1:18-32 3:9 [m] Gal. 3:22; [ver. 19, 23; ch. 11:32; Prov. 20:9]
3:10 [n] ver. 10-12, cited from Ps. 14:1-3; 53:1-3
3:13 [o] Cited from Ps. 5:9 3:13 [p] Jer. 5:16 3:13 [q] Cited from Ps. 140:3
3:14 [r] Cited from Ps. 10:7 (Gk.)
3:15 [s] Cited from Prov. 1:16; ver. 15-17, cited from Isa. 59:7, 8
3:17 [t] Luke 1:79
3:18 [u] Cited from Ps. 36:1
3:19 [v] John 10:34; 15:25 3:19 [w] Job 5:16; Ps. 63:11; 107:42; Ezek. 16:63; [ch. 1:20; 2:1] 3:19 [x] See ver. 9
3:20 [y] Gal. 2:16; [Ps. 143:2; Acts 13:39] 3:20 [z] ch. 7:7; [ch. 4:15; 5:13, 20]
3:21 [a] See ch. 1:17 3:21 [b] ch. 16:26; 2 Tim. 1:10 3:21 [c] Acts 10:43; [ch. 1:2; John 5:46]
3:22 [d] ch. 4:5; [2 Tim. 3:15] 3:22 [e] ch. 10:12; [Gal. 3:28; Col. 3:11]
3:23 [f] See ver. 9
3:24 [g] Titus 3:7 3:24 [h] ch. 4:4, 5, 16; See Acts 15:11 3:24 [i] Eph. 1:7; Col. 1:14; Heb. 9:15; [1 Cor. 1:30]
3:25 [j] Eph. 1:9 3:25 [k] See 1 John 2:2 3:25 [l] ch. 5:9; Eph. 2:13 3:25 [m] ch. 2:4 3:25 [n] [Acts 17:30]
3:27 [o] ch. 2:17, 23; 4:2; 1 Cor. 1:29-31; Eph. 2:9; 2 Tim. 1:9; See Acts 13:39

3:28 [p] See James 2:18
3:29 [q] ch. 9:24; 10:12; 15:9
3:30 [r] Gal. 3:20; [ch. 10:12] 3:30 [s] Gal. 3:8; [ch. 4:9]; See ch. 2:26
4:1 [t] ver. 16
4:2 [u] [1 Cor. 1:31]
4:3 [v] ver. 9, 22; Gal. 3:6; James 2:23; Cited from Gen. 15:6 (Gk.); [Titus 3:8]
4:4 [w] [ch. 11:6; Deut. 9:4, 5]
4:5 [x] ch. 3:22; See John 6:29
4:7 [y] Cited from Ps. 32:1, 2
4:8 [z] 2 Cor. 5:19
4:9 [a] ch. 3:30 4:9 [b] ver. 3
4:11 [c] Gen. 17:10, 11 4:11 [d] ver. 12, 16; [ch. 3:22]; See Luke 19:9
4:13 [e] Gal. 3:16; Heb. 6:15, 17; 7:6; 11:9, 17; [ch. 9:8]; See Acts 13:32 4:13 [f] Gen. 17:4-6
4:14 [g] Gal. 3:17, 18
4:15 [h] ch. 7:7, 10-25; 2 Cor. 3:7, 9; Gal. 3:10 4:15 [i] [ch. 3:20] 4:15 [j] Gal. 3:19
4:16 [k] See ch. 3:24 4:16 [l] Gal. 3:22; [ch. 15:8] 4:16 [m] [ch. 9:8]
4:17 [n] Cited from Gen. 17:5; [ver. 18] 4:17 [o] [Heb. 11:19]; See John 5:21 4:17 [p] 1 Cor. 1:28; [Heb. 11:3]
4:18 [q] Cited from Gen. 15:5
4:19 [r] Heb. 11:12 4:19 [s] Gen. 17:17 4:19 [t] Gen. 18:11
4:21 [u] Gen. 18:14; [Heb. 11:19]
4:23 [v] ch. 15:4; 1 Cor. 9:9, 10; 10:6, 11; 2 Tim. 3:16, 17; [Ps. 102:18]
4:24 [w] ch. 10:9; 1 Pet. 1:21 4:24 [x] See Acts 2:24
4:25 [y] ch. 5:6, 8; 8:32; Isa. 53:5, 6; Matt. 20:28; Gal. 1:4 4:25 [z] ch. 5:18; [1 Cor. 15:17]
5:1 [a] ch. 3:28 5:1 [b] [ch. 15:13; Heb. 12:28]
5:2 [c] Eph. 2:18; 3:12; [Heb. 10:19, 20; 1 Pet. 3:18] 5:2 [d] 1 Cor. 15:1 5:2 [e] ver. 11; Heb. 3:6; [ch. 12:12]
5:3 [f] See Matt. 5:12 5:3 [g] See Luke 21:19; James 1:3
5:5 [h] Ps. 119:116; Phil. 1:20 5:5 [i] Acts 2:17, 18, 33; Titus 3:6; [Gal. 4:6]
5:6 [j] ver. 8, 10; [Hos. 13:9; Eph. 2:5] 5:6 [k] See ch. 4:25

5:8 [l] See John 3:16 5:8 [m] ver. 6, 10
5:9 [n] See ch. 3:25 5:9 [o] 1 Thess. 1:10; 2:16; See ch. 1:18
5:10 [p] ver. 6, 8; Col. 1:21; [ch. 8:32] 5:10 [q] 2 Cor. 5:18-20; Eph. 2:16; Col. 1:20, 21 5:10 [r] 2 Cor. 4:10, 11
5:11 [s] ch. 11:15; 2 Cor. 5:18, 19
5:12 [t] Gen. 2:17; 3:6; 1 Cor. 15:21, 22; [ver. 15-17; ch. 6:9; Ps. 51:5] 5:12 [u] ch. 6:23; James 1:15 5:12 [v] [ver. 14, 21; 1 Cor. 15:22] 5:12 [w] Eph. 2:3
5:13 [x] See ch. 3:20
5:14 [y] Hos. 6:7 5:14 [z] 1 Cor. 15:45 5:14 [a] [Matt. 11:3]
5:15 [b] ver. 19; Isa. 53:11
5:16 [c] 1 Cor. 11:32 5:16 [d] ver. 18
5:17 [e] Rev. 22:5
5:18 [f] See John 12:32
5:19 [g] [2 Cor. 10:6] 5:19 [h] Heb. 5:8; [Phil. 2:8]
5:20 [i] Gal. 3:19; See ch. 3:20 5:20 [j] 1 Tim. 1:14
5:21 [k] [ver. 12, 14] 5:21 [l] See John 1:17
6:1 [m] ver. 15; [ch. 3:8]
6:2 [n] ver. 11; ch. 7:4, 6; Gal. 2:19; Col. 2:20; 3:3; 1 Pet. 2:24
6:3 [o] Gal. 3:27 6:3 [p] See Matt. 28:19
6:4 [q] Col. 2:12 6:4 [r] ver. 9; ch. 8:11; See Acts 2:24 6:4 [s] [John 11:40; 2 Cor. 13:4] 6:4 [t] 2 Cor. 5:17; Gal. 6:15; Eph. 4:23, 24; Col. 3:10; [ch. 7:6]
6:5 [u] [2 Cor. 4:10] 6:5 [v] Phil. 3:10, 11; [Col. 2:12; 3:1]
6:6 [w] Eph. 4:22; Col. 3:9 6:6 [x] Gal. 2:20; 5:24; 6:14 6:6 [y] [ch. 7:24]
6:7 [z] 1 Pet. 4:1 6:7 [a] [ver. 18]
6:8 [b] 2 Tim. 2:11; [2 Cor. 4:10; 13:4]
6:9 [c] Acts 13:34; Rev. 1:18 6:9 [d] [ch. 5:14, 17]
6:10 [e] See Heb. 7:27
6:11 [f] See ver. 2
6:12 [g] ver. 14; Ps. 19:13; 119:133; Mic. 7:19; [2 Cor. 5:17]
6:13 [h] ch. 7:5; Col. 3:5 6:13 [i] ch. 12:1; 1 Pet. 2:24; 4:2
6:14 [j] [ch. 8:2, 12] 6:14 [k] See ver. 12
6:15 [l] ver. 1 6:15 [m] [1 Cor. 9:21]
6:16 [n] [ver. 20; Matt. 6:24]; See John 8:34

6:17 [o] See ch. 1:8 6:17 [p] [2 Tim. 1:13]
6:18 [q] ver. 22; ch. 8:2; [ver. 7]; See John 8:32 6:18 [r] [ver. 22]
6:19 [s] See ch. 3:5 6:19 [t] See ver. 13 6:19 [u] [1 Cor. 9:27]
6:20 [v] See ver. 16
6:21 [w] ch. 7:5; [Jer. 12:13] 6:21 [x] [2 Cor. 4:2] 6:21 [y] ch. 1:32; 8:6, 13; Prov. 14:12; Gal. 6:8
6:22 [z] See ver. 18 6:22 [a] 1 Cor. 7:22; 1 Pet. 2:16 6:22 [b] ch. 7:4 6:22 [c] 1 Pet. 1:9
6:23 [d] [ch. 2:7]; See ch. 5:12
7:2 [e] 1 Cor. 7:39
7:3 [f] Matt. 5:32
7:4 [g] ver. 6; See ch. 6:2 7:4 [h] ch. 8:2; Gal. 2:19; 5:18; Eph. 2:15; Col. 2:14 7:4 [i] [Eph. 2:16; Col. 1:22] 7:4 [j] ch. 6:22; Gal. 5:22; Eph. 5:9
7:5 [k] ch. 6:13 7:5 [l] See ch. 6:21, 23
7:6 [m] See ch. 6:4 7:6 [n] ch. 2:27, 29; 2 Cor. 3:6
7:7 [o] See ch. 3:20 7:7 [p] ch. 13:9; Ex. 20:17; Deut. 5:21
7:8 [q] ver. 11; [Gal. 5:13] 7:8 [r] 1 Cor. 15:56
7:10 [s] See ch. 10:5
7:11 [t] ver. 8 7:11 [u] [Gen. 3:13; Heb. 3:13]
7:12 [v] Ps. 19:8, 9; 119:137; 2 Pet. 2:21; [ver. 16]
7:14 [w] 1 Kgs. 21:20, 25; 2 Kgs. 17:17; Isa. 50:1; 52:3
7:15 [x] ver. 18, 19; [Gal. 5:17]
7:16 [y] 1 Tim. 1:8; [ver. 12]
7:17 [z] ver. 20
7:18 [a] Gen. 6:5; 8:21; Job 14:4; 15:14; Ps. 51:5
7:19 [b] ver. 15
7:20 [c] ver. 17
7:22 [d] Ps. 1:2; 112:1; 119:35 7:22 [e] 2 Cor. 4:16; Eph. 3:16; [1 Pet. 3:4]
7:23 [f] Gal. 5:17; [James 4:1]
7:24 [g] [ch. 6:6; 8:23]
8:2 [h] 1 Cor. 15:45; 2 Cor. 3:6 8:2 [i] ver. 12; See ch. 6:14, 18; 7:4
8:3 [j] Heb. 10:1, 2, 10, 14; See Acts 13:39 8:3 [k] Gal. 4:9; Heb. 7:18 8:3 [l] Heb. 10:6, 8 8:3 [m] 2 Cor. 5:21 8:3 [n] Phil. 2:7; See John 1:14 8:3 [o] Lev.

16:5; Heb. 10:6, 8; 13:11

8:4 [p] ch. 1:32; 2:26 8:4 [q] Gal. 5:16, 25

8:5 [r] [Gal. 6:8] 8:5 [s] Gal. 5:19-21 8:5 [t] Gal. 5:22, 23, 25

8:6 [u] ver. 13; [Col. 2:18]; See ch. 6:21

8:7 [v] James 4:4 8:7 [w] 1 Cor. 2:14

8:9 [x] ver. 11; 1 Cor. 3:16; 6:19; 2 Cor. 6:16; 2 Tim. 1:14 8:9 [y] Jude 19; [John 14:17] 8:9 [z] See Acts 16:7

8:11 [a] See Acts 2:24 8:11 [b] [2 Cor. 3:6]

8:12 [c] See ver. 2

8:13 [d] Col. 3:5

8:14 [e] Gal. 5:18 8:14 [f] ver. 16, 19; ch. 9:8, 26; Deut. 14:1; Hos. 1:10; John 1:12

8:15 [g] 1 Cor. 2:12 8:15 [h] 2 Tim. 1:7; [Gal. 2:4; Heb. 2:15; 1 John 4:18] 8:15 [i] ver. 23; Gal. 4:5; [ch. 9:4; Isa. 56:5; Jer. 31:9] 8:15 [j] Gal. 4:6; [Mark 14:36]

8:16 [k] 2 Cor. 1:22; 5:5; Eph. 1:13, 14; 1 John 3:24

8:17 [l] Gal. 3:29; 4:7; Titus 3:7 8:17 [m] 2 Cor. 1:7; 2 Tim. 2:12; See Acts 14:22

8:18 [n] 2 Cor. 4:17; [1 Pet. 1:5, 6]

8:19 [o] 1 Pet. 4:13; 5:1; 1 John 3:2; [ch. 2:7]

8:20 [p] Gen. 3:18, 19; Eccles. 1:2 8:20 [q] Gen. 3:17

8:21 [r] [Acts 3:21]

8:22 [s] Mark 16:15 8:22 [t] Jer. 12:4, 11

8:23 [u] [2 Cor. 5:5; James 1:18] 8:23 [v] 2 Cor. 5:2, 4 8:23 [w] ver. 19, 25; Isa. 25:9; Gal. 5:5 8:23 [x] See ch. 7:24; Luke 21:28

8:24 [y] [1 Thess. 1:3; 5:8] 8:24 [z] 2 Cor. 4:18; Heb. 11:1

8:25 [a] [1 Thess. 1:3; 5:8]

8:26 [b] [Matt. 20:22; James 4:3] 8:26 [c] Zech. 12:10; Eph. 6:18; See John 14:16

8:27 [d] 1 Sam. 16:7; 1 Chr. 28:9; Prov. 15:11; 17:3; Jer. 11:20; 17:10; Luke 16:15; 1 Thess. 2:4 8:27 [e] See ver. 6 8:27 [f] [ver. 34] 8:27 [g] [1 John 5:14]

8:28 [h] Ezra 8:22; [Eccles. 8:12] 8:28 [i] ch. 9:24; 1 Cor. 1:9; 7:15, 17; Gal. 1:15; 5:8; Eph. 4:1, 4; 2 Tim. 1:9

8:29 [j] ch. 11:2; 1 Pet. 1:2 8:29 [k] 1 Cor. 2:7; Eph. 1:5, 11; [ch. 9:23] 8:29 [l] Phil. 3:21; [1 Cor. 15:49; Col. 3:10]; See 1 John 3:2 8:29 [m] Col. 1:15, 18; Heb. 1:6; Rev. 1:5

8:30 [n] 1 Cor. 6:11 8:30 [o] John 17:22; [Heb. 2:10]

8:31 [p] Num. 14:9; 2 Kgs. 6:16; Ps. 118:6; 1 John 4:4

8:32 [q] John 3:16 8:32 [r] See ch. 4:25

8:33 [s] Isa. 50:8, 9; [Rev. 12:10, 11]

8:34 [t] ver. 1 8:34 [u] See Mark 16:19 8:34 [v] Heb. 7:25; 1 John 2:1; [ver. 27]

8:36 [w] Cited from Ps. 44:22 8:36 [x] 1 Cor. 4:9; 15:30, 31; 2 Cor. 4:10, 11; See Acts 20:24

8:37 [y] 1 Cor. 15:57; See John 16:33 8:37 [z] Gal. 2:20; Eph. 5:2; Rev. 1:5; 3:9

9:1 [a] 2 Cor. 11:10; 1 Tim. 2:7; [2 Cor. 12:19; Gal. 1:20]; See ch. 1:9

9:3 [b] [Ex. 32:32] 9:3 [c] 1 Cor. 12:3; 16:22; Gal. 1:8, 9 9:3 [d] [ch. 11:14]

9:4 [e] [ver. 6; ch. 2:28, 29; Gal. 6:16] 9:4 [f] [Ex. 4:22]; See ch. 8:15 9:4 [g] Ex. 40:34; 1 Sam. 4:21; 1 Kgs. 8:11 9:4 [h] Gen. 17:2; Deut. 29:14; Gal. 4:24; Eph. 2:12 9:4 [i] Deut. 4:14; [Ps. 147:19] 9:4 [j] Heb. 9:1 (Gk.); [ch. 12:1] 9:4 [k] [Eph. 2:12]; See John 4:22; Acts 13:32

9:5 [l] ch. 11:28 9:5 [m] [Eph. 4:6; Col. 1:16-19] 9:5 [n] ch. 1:25; John 1:1; 2 Cor. 11:31; Heb. 1:8

9:7 [o] [Gal. 4:23]; See John 8:33 9:7 [p] Heb. 11:18; Cited from Gen. 21:12; [Gal. 3:29]

9:8 [q] Gal. 4:23, 28

9:9 [r] Cited from Gen. 18:10, 14; [Gen. 17:21]

9:10 [s] Gen. 25:21

9:11 [t] [ch. 4:17]; See ch. 8:28

9:12 [u] Cited from Gen. 25:23

9:13 [v] Cited from Mal. 1:2, 3

9:14 [w] Deut. 32:4; 2 Chr. 19:7; Job 8:3; 34:10; Ps. 92:15

9:15 [x] Cited from Ex. 33:19

9:17 [y] Cited from Ex. 9:16

9:19 [z] 2 Chr. 20:6; Job 9:12; Dan. 4:35

9:20 [a] Job 33:13 9:20 [b] Isa. 29:16; 45:9

9:21 [c] Isa. 64:8; Jer. 18:6 9:21 [d] 2 Tim. 2:20

9:22 [e] [ver. 21, 23; Acts 9:15] 9:22 [f] [Prov. 16:4; 1 Pet. 2:8]

9:23 [g] Eph. 3:16; See ch. 2:4 9:23 [h] [ch. 8:29]
9:24 [i] See ch. 8:28 9:24 [j] See ch. 3:29
9:25 [k] Cited from Hos. 2:23; [1 Pet. 2:10]
9:26 [l] Cited from Hos. 1:10 9:26 [m] See ch. 8:14; Matt. 16:16
9:27 [n] Cited from Isa. 10:22, 23; [Hos. 1:10] 9:27 [o] ch. 11:5
9:29 [p] Cited from Isa. 1:9 9:29 [q] James 5:4 9:29 [r] Deut. 29:23; Isa. 13:19; Jer. 49:18; 50:40; Amos 4:11
9:30 [s] [ch. 10:20] 9:30 [t] ch. 1:17; 3:21, 22; 10:6; Gal. 2:16; 3:24; Phil. 3:9; Heb. 11:7
9:31 [u] [ch. 10:2, 3; 11:7] 9:31 [v] [Gal. 5:4]
9:32 [w] See 1 Pet. 2:8
9:33 [x] 1 Pet. 2:6, 7; Cited from Isa. 28:16; [Ps. 118:22] 9:33 [y] Isa. 8:14 9:33 [z] ch. 10:11 9:33 [a] Isa. 49:23; Joel 2:26, 27
10:2 [b] See Acts 21:20 10:2 [c] [ch. 9:31]
10:3 [d] See ch. 1:17
10:4 [e] [Matt. 5:17; Gal. 3:24]
10:5 [f] Cited from Lev. 18:5 10:5 [g] Neh. 9:29; Ezek. 20:11, 13, 21; Matt. 19:17; Luke 10:28; Gal. 3:12; [ch. 7:10]
10:6 [h] See ch. 9:30 10:6 [i] [Deut. 30:12, 13]
10:7 [j] See Rev. 9:1 10:7 [k] Heb. 13:20
10:8 [l] Cited from Deut. 30:14
10:9 [m] Matt. 10:32; Luke 12:8; [1 Cor. 12:3; Phil. 2:11] 10:9 [n] See Acts 16:31 10:9 [o] [1 Pet. 1:21]; See Acts 2:24
10:11 [p] See ch. 9:33
10:12 [q] See ch. 3:22, 29 10:12 [r] Acts 10:36 10:12 [s] See ch. 2:4
10:13 [t] Acts 2:21; Cited from Joel 2:32
10:14 [u] Eph. 4:21; [John 9:36; 17:20] 10:14 [v] [Acts 8:31; Titus 1:3]
10:15 [w] Cited from Isa. 52:7; [Nah. 1:15; Eph. 6:15]
10:16 [x] ch. 3:3; Heb. 4:2 10:16 [y] John 12:38; Cited from Isa. 53:1
10:17 [z] Gal. 3:2, 5
10:18 [a] Cited from Ps. 19:4; [1 Thess. 1:8] 10:18 [b] [Mark 16:15]; See Matt. 24:14
10:19 [c] Cited from Deut. 32:21 10:19 [d] ch. 11:11, 14 10:19 [e] [Titus 3:3]
10:20 [f] Cited from Isa. 65:1; [ch. 9:30]

10:21 [g] Cited from Isa. 65:2
11:1 [h] 1 Sam. 12:22; Jer. 31:37; 33:24 11:1 [i] 2 Cor. 11:22; Phil. 3:5
11:2 [j] Ps. 94:14 11:2 [k] ch. 8:29
11:3 [l] Cited from 1 Kgs. 19:10, 14
11:4 [m] Cited from 1 Kgs. 19:18
11:5 [n] ch. 9:27; [Jer. 3:14; Zech. 13:8]
11:6 [o] [ch. 4:4; Deut. 9:4, 5]
11:7 [p] See ch. 9:31 11:7 [q] [ver. 25]
11:8 [r] Isa. 29:10 11:8 [s] Deut. 29:4; [Isa. 43:8; Jer. 5:21; Ezek. 12:2; Eph. 4:18]; See Matt. 13:14
11:9 [t] Cited from Ps. 69:22, 23
11:11 [u] [Acts 28:28]
11:13 [v] ch. 15:16; [Acts 26:17]; See Acts 9:15
11:14 [w] 1 Cor. 7:16; 9:22; 1 Tim. 4:16; James 5:20
11:15 [x] ch. 5:11
11:16 [y] Num. 15:18-21; Neh. 10:37; Ezek. 44:30
11:17 [z] Jer. 11:16; [Ps. 52:8; John 15:2] 11:17 [a] [Eph. 2:12]
11:20 [b] 1 Cor. 10:12; 2 Cor. 1:24 11:20 [c] ch. 12:3, 16; 1 Tim. 6:17 11:20 [d] Prov. 28:14; Isa. 66:2, 5; Jer. 44:10; Phil. 2:12
11:22 [e] 1 Cor. 15:2; Heb. 3:6, 14 11:22 [f] [John 15:2]
11:23 [g] 2 Cor. 3:16
11:25 [h] ch. 12:16 11:25 [i] 2 Cor. 3:14; [ver. 7] 11:25 [j] [Rev. 7:9]; See Luke 21:24
11:26 [k] Cited from Isa. 59:20, 21; [John 4:22; Heb. 8:8-12] 11:26 [l] Ps. 14:7; 53:6
11:27 [m] See ch. 9:4 11:27 [n] Isa. 27:9; [Heb. 8:12]
11:28 [o] ch. 9:5; Deut. 7:8; 10:15
11:29 [p] See ch. 8:28
11:30 [q] Eph. 2:2, 3, 11, 13; Col. 1:21; 3:7; Titus 3:3
11:32 [r] See ch. 3:9
11:33 [s] Col. 2:3; [Ps. 139:6; Eph. 3:10] 11:33 [t] Deut. 29:29
11:34 [u] Isa. 40:13; 1 Cor. 2:16; [Job 15:8] 11:34 [v] Job 36:22, 23
11:35 [w] Job 35:7; 41:11

11:36 [x] 1 Cor. 8:6; 11:12; Col. 1:16; [Heb. 2:10] 11:36 [y] ch. 16:27; Eph. 3:21; Phil. 4:20; 1 Tim. 1:17; 1 Pet. 4:11; 2 Pet. 3:18; Jude 25; Rev. 1:6; 5:13

12:1 [z] 1 Cor. 1:10; 2 Cor. 10:1; Eph. 4:1 12:1 [a] ch. 6:13, 16, 19; [Ps. 50:13, 14; 1 Cor. 6:20]; See 1 Pet. 2:5 12:1 [b] Heb. 10:20

12:2 [c] 1 Pet. 1:14; [1 John 2:15] 12:2 [d] Titus 3:5; [Ps. 51:10; 2 Cor. 4:16; Eph. 4:23; Col. 3:10] 12:2 [e] Eph. 5:10; 1 Thess. 4:3

12:3 [f] See ch. 1:5 12:3 [g] ver. 16; ch. 11:20 12:3 [h] 1 Cor. 7:17 12:3 [i] Eph. 4:7

12:4 [j] 1 Cor. 12:12-14; Eph. 4:4, 16

12:5 [k] 1 Cor. 10:17, 33 12:5 [l] 1 Cor. 12:20; Eph. 4:13; See John 17:11 12:5 [m] Eph. 4:25; [1 Cor. 6:15; 12:27]

12:6 [n] 1 Cor. 12:4; 1 Pet. 4:10, 11; [1 Cor. 7:7; 12:7-11] 12:6 [o] 1 Cor. 12:10; See Acts 13:1 12:6 [p] [2 Tim. 2:15]

12:7 [q] See Acts 6:1

12:8 [r] 1 Tim. 5:17; [1 Cor. 12:28] 12:8 [s] 2 Cor. 9:7

12:9 [t] 2 Cor. 6:6; 1 Tim. 1:5; 1 Pet. 1:22 12:9 [u] Ps. 97:10; 101:3; Amos 5:15; [1 Thess. 5:21, 22]

12:10 [v] See Heb. 13:1 12:10 [w] ch. 13:7; Phil. 2:3; 1 Pet. 2:17

12:11 [x] Acts 18:25 12:11 [y] Acts 20:19

12:12 [z] See ch. 5:2 12:12 [a] See Heb. 10:36 12:12 [b] See Acts 1:14

12:13 [c] ch. 15:25; 1 Cor. 16:1, 15; 2 Cor. 9:1, 12; Heb. 6:10; 13:16; [1 Tim. 6:18] 12:13 [d] See Matt. 25:35

12:14 [e] See Matt. 5:44; 1 Pet. 3:9

12:15 [f] 1 Cor. 12:26; [Job 30:25; Heb. 13:3]

12:16 [g] ch. 15:5; 2 Cor. 13:11; Phil. 2:2; 4:2; 1 Pet. 3:8 12:16 [h] ver. 3; Ps. 131:1; Jer. 45:5 12:16 [i] ch. 11:25; Prov. 3:7

12:17 [j] Prov. 20:22; Matt. 5:39; [ch. 14:19] 12:17 [k] 2 Cor. 8:21; [ch. 14:16]

12:18 [l] See Mark 9:50

12:19 [m] Prov. 20:22; Matt. 5:39; [ch. 14:19] 12:19 [n] Heb. 10:30; Cited from Deut. 32:35; [Ps. 94:1; 1 Thess. 4:6]

12:20 [o] Cited from Prov. 25:21, 22; [Ex. 23:4, 5; 2 Kgs. 6:22; Luke 6:27]

13:1 [p] Titus 3:1; 1 Pet. 2:13 13:1 [q] [John 19:11]; See Dan. 2:21

13:3 [r] 1 Pet. 2:14

13:4 [s] 2 Chr. 19:6 13:4 [t] 1 Thess. 4:6

13:5 [u] 1 Pet. 2:19; [Eccles. 8:2]
13:7 [v] Matt. 17:25; 22:21; Mark 12:17
13:8 [w] [Lev. 19:13; Prov. 3:27, 28] 13:8 [x] ver. 10; [Matt. 22:40; Col. 3:14]; See John 13:34
13:9 [y] Matt. 19:18; Cited from Ex. 20:13-17; Deut. 5:17-21 13:9 [z] Cited from Lev. 19:18
13:10 [a] [John 14:15]; See ver. 8
13:11 [b] 1 Cor. 15:34; Eph. 5:14; 1 Thess. 5:6 13:11 [c] [Isa. 56:1; Luke 21:28]
13:12 [d] [John 9:4] 13:12 [e] Col. 3:8 13:12 [f] Eph. 5:11; [John 3:20] 13:12 [g] 2 Cor. 6:7; Eph. 6:11, 13; 1 Thess. 5:8
13:13 [h] 1 Thess. 4:12 13:13 [i] Luke 21:34; Gal. 5:21; 1 Pet. 4:3 13:13 [j] James 3:14, 16
13:14 [k] Gal. 3:27; [Job 29:14; Ps. 132:9; Luke 24:49; Eph. 4:24; Col. 3:10] 13:14 [l] Gal. 5:16; 1 Pet. 2:11
14:1 [m] ch. 15:1; 1 Cor. 8:9-11; 9:22
14:2 [n] ver. 14
14:3 [o] Col. 2:16
14:4 [p] James 4:12
14:5 [q] Gal. 4:10; [Zech. 7:5, 6] 14:5 [r] ver. 23
14:6 [s] 1 Cor. 10:30, 31; 1 Tim. 4:3, 4; See Matt. 15:36
14:7 [t] 2 Cor. 5:15; Gal. 2:20; 1 Pet. 4:2; [1 Cor. 6:19; 1 Thess. 5:10]
14:8 [u] Phil. 1:20
14:9 [v] Rev. 1:18; 2:8 14:9 [w] See Acts 10:42; Rev. 20:12
14:10 [w] [See ver. 9 above] 14:10 [x] 2 Cor. 5:10
14:11 [y] Phil. 2:10, 11; Cited from Isa. 45:23
14:12 [z] Matt. 12:36; 16:27; 1 Pet. 4:5; [Gal. 6:5]
14:13 [a] See Matt. 7:1 14:13 [b] [1 Cor. 8:13]
14:14 [c] ver. 2, 20; See Acts 10:15 14:14 [d] [1 Cor. 8:7, 10]
14:15 [e] Eph. 5:2 14:15 [f] 1 Cor. 8:11; [ver. 20]
14:16 [g] [ch. 12:17; 1 Cor. 10:29, 30]
14:17 [h] 1 Cor. 8:8 14:17 [i] [1 Cor. 6:9] 14:17 [j] Gal. 5:22; [ch. 15:13]
14:18 [k] [2 Cor. 8:21]
14:19 [l] Ps. 34:14; 1 Cor. 7:15; 2 Tim. 2:22 14:19 [m] ch. 15:2; 1 Cor. 14:12
14:20 [n] ver. 15 14:20 [o] Titus 1:15; See ver. 14 14:20 [p] 1 Cor. 8:9-12

14:21 [q] 1 Cor. 8:13
14:22 [r] 1 John 3:21
15:1 [s] [Gal. 6:1] 15:1 [t] 1 Thess. 5:14; See ch. 14:1
15:2 [u] 1 Cor. 10:33; [1 Cor. 9:19, 22; 10:24; Phil. 2:4]
15:3 [v] Phil. 2:5, 8; [John 5:30; 6:38] 15:3 [w] Cited from Ps. 69:9
15:4 [x] ch. 4:23 15:4 [y] 2 Tim. 3:16 15:4 [z] Ps. 119:50
15:5 [a] See ch. 12:16
15:6 [b] 2 Cor. 1:3; Eph. 1:3; 1 Pet. 1:3; [John 20:17; Eph. 1:17; Rev. 1:6]
15:8 [c] Matt. 15:24; John 1:11; [Heb. 3:1]; See Acts 3:26 15:8 [d] [ch. 4:16; 2 Cor. 1:20]
15:9 [e] See ch. 3:29 15:9 [f] Cited from 2 Sam. 22:50; Ps. 18:49
15:10 [g] Cited from Deut. 32:43
15:11 [h] Cited from Ps. 117:1
15:12 [i] Cited from Isa. 11:10 15:12 [j] Isa. 11:1; [Rev. 5:5; 22:16] 15:12 [k] Matt. 12:21
15:13 [l] [ch. 5:1, 2; 14:17]
15:14 [m] [2 Pet. 1:12; 3:1; 1 John 2:21] 15:14 [n] 1 Cor. 1:5; 13:2; [1 Cor. 8:1, 7, 10; 12:8]
15:15 [o] See ch. 1:5
15:16 [p] See ch. 11:13 15:16 [q] [Mal. 1:11] 15:16 [r] Isa. 66:20; [Phil. 2:17]
15:17 [s] Phil. 3:3 15:17 [t] Heb. 2:17; 5:1
15:18 [u] Acts 15:12; 21:19; Gal. 2:8 15:18 [v] See ch. 1:5
15:19 [w] 2 Cor. 12:12; [Acts 19:11] 15:19 [x] Acts 22:17-21 15:19 [y] [Acts 20:1, 2]
15:20 [z] [2 Cor. 10:13, 15, 16]
15:21 [a] Cited from Isa. 52:15
15:22 [b] ch. 1:13; [1 Thess. 2:18]
15:23 [c] ver. 29, 32; ch. 1:10, 11; Acts 19:21
15:24 [d] ver. 28 15:24 [e] See Acts 15:3
15:25 [f] Acts 19:21; 20:22; 21:15; 24:17; [ver. 31]
15:26 [g] 1 Cor. 16:1-4; 2 Cor. 8:1; 9:2, 13
15:27 [h] 1 Cor. 9:11; [Gal. 6:6]
15:28 [i] ver. 24

15:30 [j] [Phil. 2:1; Col. 1:8] 15:30 [k] Col. 4:12; [2 Cor. 1:11; Col. 2:1, 2; Heb. 13:18]
15:31 [l] 2 Thess. 3:2; [2 Tim. 3:11; 4:17] 15:31 [m] 2 Cor. 8:4
15:32 [n] [1 Cor. 16:18; 2 Cor. 7:13; Philem. 7, 20]
15:33 [o] ch. 16:20; 2 Cor. 13:11; Phil. 4:9; 1 Thess. 5:23; Heb. 13:20; [1 Cor. 14:33; 2 Thess. 3:16]
16:1 [p] Acts 18:18
16:2 [q] Phil. 2:29
16:3 [r] See Acts 18:2
16:5 [s] 1 Cor. 16:19; [Col. 4:15; Philem. 2] 16:5 [t] [1 Cor. 16:15]
16:7 [u] Col. 4:10; Philem. 23
16:10 [v] 1 Cor. 1:11
16:16 [w] 1 Cor. 16:20; 2 Cor. 13:12; 1 Thess. 5:26; [1 Pet. 5:14]
16:17 [x] 1 Tim. 1:3; 6:3 16:17 [y] See 2 John 10
16:18 [z] Phil. 3:19; [2 Tim. 3:4; Titus 1:12] 16:18 [a] Col. 2:4; 2 Pet. 2:3
16:19 [b] ch. 1:8 16:19 [c] [Jer. 4:22]; See Matt. 10:16
16:20 [d] See ch. 15:33 16:20 [e] Gen. 3:15; [Luke 10:17-19; Rev. 12:11] 16:20 [f] 1 Cor. 16:23
16:21 [g] See Acts 16:1
16:22 [h] See 1 Cor. 16:21
16:23 [i] 1 Cor. 1:14; [Acts 19:29; 20:4; 3 John 1]
16:25 [j] Eph. 3:20; Jude 24 16:25 [k] See ch. 2:16 16:25 [l] 1 Cor. 2:1; 4:1; Eph. 1:9; 3:3-5; 5:32; 6:19 16:25 [m] [1 Cor. 2:7] 16:25 [n] 2 Tim. 1:9; Titus 1:2
16:26 [o] Col. 1:26; 2 Tim. 1:10; Titus 1:3 16:26 [p] [Col. 1:6]; See ch. 1:5
16:27 [q] 1 Tim. 1:17; 6:16 16:27 [r] See ch. 11:36

Footnotes

1 Cor. 1:10 [1] **1:10** Or *brothers and sisters*. The plural Greek word *adelphoi* (translated “brothers”) refers to siblings in a family. In New Testament usage, depending on the context, *adelphoi* may refer either to men or to both men and women who are siblings (brothers and sisters) in God's family, the church; also verses 11, 26

1 Cor. 1:21 [2] **1:21** Or *the folly of preaching*

1 Cor. 1:26 [3] **1:26** Greek *according to the flesh*

1 Cor. 1:29 [4] **1:29** Greek *no flesh*

1 Cor. 1:30 [5] **1:30** Greek *And from him*

1 Cor. 2:1 [1] **2:1** Or *brothers and sisters*

1 Cor. 2:1 [2] **2:1** Some manuscripts *mystery* (or *secret*)

1 Cor. 2:5 [3] **2:5** The Greek word *anthropoi* can refer to both men and women

1 Cor. 2:13 [4] **2:13** Or *interpreting spiritual truths in spiritual language*, or *comparing spiritual things with spiritual*

1 Cor. 3:1 [1] **3:1** Or *brothers and sisters*

1 Cor. 3:16 [2] **3:16** The Greek for *you* is plural in verses 16 and 17

1 Cor. 4:6 [1] **4:6** Or *brothers and sisters*

1 Cor. 4:15 [2] **4:15** Greek *you have ten thousand*

1 Cor. 4:17 [3] **4:17** Or *am sending*

1 Cor. 4:17 [4] **4:17** Some manuscripts add *Jesus*

1 Cor. 5:5 [1] **5:5** Some manuscripts add *Jesus*

1 Cor. 5:12 [2] **5:12** Greek *those inside*

1 Cor. 5:13 [3] **5:13** Or *will judge*

1 Cor. 6:8 [1] **6:8** Or *brothers and sisters*

1 Cor. 6:9 [2] **6:9** Or *wrongdoers*

1 Cor. 6:9 [3] **6:9** The two Greek terms translated by this phrase refer to the passive and active partners in consensual homosexual acts

1 Cor. 6:16 [4] **6:16** Or *who holds fast* (compare Genesis 2:24 and Deuteronomy 10:20); also verse 17

1 Cor. 6:18 [5] **6:18** Or *Every sin*

1 Cor. 7:6 [1] **7:6** Or *I say this:*

1 Cor. 7:15 [2] **7:15** Some manuscripts *us*

1 Cor. 7:17 [3] **7:17** Or *each person walk in the way*
1 Cor. 7:21 [4] **7:21** Or *slave*; also twice in verse 22 (for the contextual rendering of the Greek word *doulos*, see Preface)
1 Cor. 7:23 [5] **7:23** Or *slaves* (for the contextual rendering of the Greek word *doulos*, see Preface)
1 Cor. 7:24 [6] **7:24** Or *brothers and sisters*; also verse 29
1 Cor. 7:25 [7] **7:25** The expression *Now concerning* introduces a reply to a question in the Corinthians' letter; see 7:1
1 Cor. 7:25 [8] **7:25** Greek *virgins*
1 Cor. 7:26 [9] **7:26** Or *impending*
1 Cor. 7:28 [10] **7:28** Greek *virgin*; also verse 34
1 Cor. 7:36 [11] **7:36** Greek *virgin*; also verses 37, 38
1 Cor. 7:36 [12] **7:36** Or *her*
1 Cor. 8:1 [1] **8:1** The expression *Now concerning* introduces a reply to a question in the Corinthians' letter; see 7:1
1 Cor. 8:3 [2] **8:3** Greek *him*
1 Cor. 8:10 [3] **8:10** Greek *reclining at table*
1 Cor. 8:10 [4] **8:10** Or *fortified*; Greek *built up*
1 Cor. 8:12 [5] **8:12** Or *brothers and sisters*
1 Cor. 9:5 [1] **9:5** Greek *a sister as wife*
1 Cor. 9:27 [2] **9:27** Greek *I pummel my body and make it a slave*
1 Cor. 10:1 [1] **10:1** Or *brothers and sisters*
1 Cor. 10:5 [2] **10:5** Or *were laid low*
1 Cor. 10:9 [3] **10:9** Some manuscripts *the Lord*
1 Cor. 10:18 [4] **10:18** Greek *Consider Israel according to the flesh*
1 Cor. 11:3 [1] **11:3** Greek *gunē;*. This term may refer to a *woman* or a *wife*, depending on the context
1 Cor. 11:5 [2] **11:5** In verses 5–13, the Greek word *gunē;* is translated *wife* in verses that deal with wearing a veil, a sign of being married in first-century culture
1 Cor. 11:10 [3] **11:10** Or *messengers*, that is, people sent to observe and report
1 Cor. 11:18 [4] **11:18** Or *I believe a certain report*
1 Cor. 11:24 [5] **11:24** Some manuscripts *broken for*
1 Cor. 11:24 [6] **11:24** Or *as my memorial*; also verse 25
1 Cor. 11:30 [7] **11:30** Greek *have fallen asleep* (as in 15:6, 20)
1 Cor. 11:31 [8] **11:31** Or *discerned*

1 Cor. 11:32 [9] **11:32** Or *when we are judged we are being disciplined by the Lord*

1 Cor. 11:33 [10] **11:33** Or *brothers and sisters*

1 Cor. 11:33 [11] **11:33** Or *share with*

1 Cor. 12:1 [1] **12:1** The expression *Now concerning* introduces a reply to a question in the Corinthians' letter; see 7:1

1 Cor. 12:1 [2] **12:1** Or *spiritual persons*

1 Cor. 12:1 [3] **12:1** Or *brothers and sisters*

1 Cor. 12:13 [4] **12:13** Or *servants*; Greek *bondservants*

1 Cor. 12:20 [5] **12:20** Or *members*; also verse 22

1 Cor. 13:3 [1] **13:3** Some manuscripts *deliver up my body* [to death] *that I may boast*

1 Cor. 13:5 [2] **13:5** Greek *irritable and does not count up wrongdoing*

1 Cor. 14:6 [1] **14:6** Or *brothers and sisters*; also verses 20, 26, 39

1 Cor. 14:16 [2] **14:16** Or *of him that is without gifts*

1 Cor. 14:22 [3] **14:22** Greek lacks *a sign*

1 Cor. 15:1 [1] **15:1** Or *brothers and sisters*; also verses 6, 31, 50, 58

1 Cor. 15:19 [2] **15:19** Or *we have hoped*

1 Cor. 15:27 [3] **15:27** Greek *he*

1 Cor. 15:33 [4] **15:33** Probably from Menander's comedy *Thais*

1 Cor. 15:45 [5] **15:45** Greek *a living soul*

1 Cor. 15:49 [6] **15:49** Some manuscripts *let us*

1 Cor. 16:1 [1] **16:1** The expression *Now concerning* introduces a reply to a question in the Corinthians' letter; see 7:1; also verse 12

1 Cor. 16:12 [2] **16:12** Or *God's will for him*

1 Cor. 16:15 [3] **16:15** Or *brothers and sisters*; also verse 20

1 Cor. 16:15 [4] **16:15** Greek *house*

1 Cor. 16:22 [5] **16:22** Greek *Maranatha* (a transliteration of Aramaic)

Cross-references for 1 Corinthians

1:1 [a] See Rom. 1:1 1:1 [b] 2 Cor. 1:1; Eph. 1:1; Col. 1:1; 2 Tim. 1:1
1:2 [c] ch. 6:11; [ver. 30]; See John 17:19 1:2 [d] See Rom. 1:7 1:2 [e] See Acts 9:14
1:3 [d] [See ver. 2 above]
1:4 [f] See Rom. 1:8
1:5 [g] 2 Cor. 9:11; [2 Cor. 6:10] 1:5 [h] 2 Cor. 8:7; [ch. 12:8]; See Rom. 15:14; 1 John 2:20
1:6 [i] 2 Tim. 1:8; [2 Thess. 1:10; 1 Tim. 2:6; Rev. 1:2]
1:7 [j] Rom. 8:19; Phil. 3:20; Heb. 9:28; See Luke 17:30; 2 Pet. 3:12
1:8 [k] [Phil. 1:6; 1 Thess. 3:13] 1:8 [l] Col. 1:22 1:8 [m] ch. 5:5; 2 Cor. 1:14; Phil. 2:16; [Luke 17:24]
1:9 [n] ch. 10:13; Deut. 7:9; Isa. 49:7; 2 Cor. 1:18 1:9 [o] 1 John 1:3
1:10 [p] ch. 11:18 1:10 [q] [Phil. 1:27]
1:11 [r] ch. 3:3
1:12 [s] ch. 3:4; [Matt. 23:9, 10] 1:12 [t] See Acts 18:24 1:12 [u] See John 1:42
1:13 [v] [ch. 12:5; 2 Cor. 11:4; Eph. 4:5] 1:13 [w] See Acts 8:16
1:14 [x] Acts 18:8 1:14 [y] See Rom. 16:23
1:16 [z] ch. 16:15, 17
1:17 [a] ch. 2:1, 4, 13; [2 Cor. 10:10; 11:6; 2 Pet. 1:16]
1:18 [b] ver. 21, 23, 25; ch. 2:14 1:18 [c] 2 Cor. 2:15; 4:3; 2 Thess. 2:10 1:18 [d] ch. 15:2; [Acts 2:47] 1:18 [e] Rom. 1:16; [ver. 24]
1:19 [f] Cited from Isa. 29:14; [Job 5:12, 13; Jer. 8:9; Matt. 11:25]
1:20 [g] Isa. 19:12 1:20 [h] ch. 2:6; 3:19; Isa. 44:25; Rom. 1:22; [ver. 26]
1:22 [i] See Matt. 12:38
1:23 [j] Gal. 5:11; See 1 Pet. 2:8
1:24 [k] [ver. 18] 1:24 [l] ver. 30; Col. 2:3; [Luke 11:49]
1:26 [m] ch. 2:8; John 7:48; [ver. 20]; See Matt. 11:25
1:27 [n] James 2:5 1:27 [o] Ps. 8:2
1:28 [p] Rom. 4:17 1:28 [q] ch. 2:6; [Job 34:19, 24]
1:29 [r] Eph. 2:9; [Judg. 7:2]

1:30 [s] [ver. 24] 1:30 [t] Jer. 23:5, 6; 33:16; 2 Cor. 5:21; Phil. 3:9 1:30 [u] [ver. 2] 1:30 [v] Eph. 1:7; Col. 1:14; [Rom. 3:24]

1:31 [w] 2 Cor. 10:17; [Jer. 9:23, 24]

2:1 [x] ver. 4, 13; [2 Cor. 1:12]; See ch. 1:17 2:1 [y] See Rom. 16:25

2:2 [z] Gal. 6:14

2:3 [a] Acts 18:1, 6, 12 2:3 [b] 2 Cor. 11:30; 12:5, 9; 13:4, 9; Gal. 4:13

2:4 [c] ch. 4:20; Rom. 15:13, 19; 1 Thess. 1:5; 2 Pet. 1:16

2:5 [d] 2 Cor. 4:7; 6:7; [Zech. 4:6; 2 Cor. 10:4; 12:9]

2:6 [e] Phil. 3:15; [ch. 3:1] 2:6 [f] [James 3:15] 2:6 [g] ch. 1:28

2:7 [h] Rom. 16:25, 26; Eph. 3:5, 9; Col. 1:26; 2 Tim. 1:9

2:8 [i] Acts 13:27; See Luke 24:20 2:8 [j] See Acts 3:17 2:8 [k] James 2:1; [Ps. 24:7-10; Acts 7:2]

2:9 [l] [Isa. 64:4] 2:9 [m] See Matt. 25:34 2:9 [n] James 1:12

2:10 [o] Matt. 16:17; Gal. 1:12, 16; Eph. 3:3, 5; See John 14:26 2:10 [p] [Rev. 2:24]

2:11 [q] Prov. 20:27

2:12 [r] Rom. 8:15 2:12 [s] [1 John 4:4]

2:13 [t] ver. 1, 4; See ch. 1:17 2:13 [u] 2 Cor. 10:12

2:14 [v] ch. 1:18 2:14 [w] Rom. 8:7

2:15 [x] ch. 3:1; 14:37; Gal. 6:1; [Prov. 28:5]

2:16 [y] Cited from Isa. 40:13; See Rom. 11:34 2:16 [z] [John 15:15]

3:1 [a] ch. 2:15; Rom. 7:14 3:1 [b] [ch. 2:14] 3:1 [c] Heb. 5:13; [ch. 2:6]

3:2 [d] Heb. 5:12, 13; 1 Pet. 2:2 3:2 [e] John 16:12

3:3 [f] Gal. 5:19, 20; [ch. 1:11; 11:18; Rom. 13:13]

3:4 [g] See ch. 1:12 3:4 [h] [ver. 3]

3:5 [i] 2 Cor. 6:4; Eph. 3:7; Col. 1:25; [2 Cor. 3:3] 3:5 [j] See Rom. 12:6

3:6 [k] ch. 4:15; 9:1; 15:1; Acts 18:4-11; 2 Cor. 10:14, 15 3:6 [l] Acts 18:27 3:6 [m] [ch. 15:10; Col. 1:18]

3:7 [n] 2 Cor. 12:11; Gal. 6:3; [Gal. 2:6]

3:8 [o] ver. 14; ch. 15:58; 2 John 8; [ch. 4:5; Gal. 6:4, 5]; See Matt. 16:27; Rom. 2:6

3:9 [p] Mark 16:20; 2 Cor. 6:1 3:9 [q] Eph. 2:20-22; Col. 2:7; [ver. 16; Ps. 127:1]

3:10 [r] [2 Pet. 3:15]; See Rom. 12:3 3:10 [s] ver. 11, 12; Rom. 15:20; [Rev. 21:14] 3:10 [t] [ch. 4:15]
3:11 [u] Isa. 28:16 3:11 [v] [2 Cor. 11:4; Gal. 1:6, 7] 3:11 [w] [Eph. 2:20]
3:13 [x] ch. 4:5 3:13 [y] ver. 15; 2 Thess. 1:8 3:13 [z] 1 Pet. 1:7
3:14 [a] See ver. 8
3:15 [b] [Ps. 66:12; Isa. 43:2; Jude 23]
3:16 [c] ch. 6:19; 2 Cor. 6:16; Eph. 2:21
3:17 [d] [2 Cor. 7:1]
3:18 [e] [Isa. 5:21; Gal. 6:3] 3:18 [f] [ch. 8:2; Jer. 8:8, 9]
3:19 [g] See ch. 1:20 3:19 [h] Cited from Job 5:13
3:20 [i] Cited from Ps. 94:11
3:21 [j] ver. 4-6; ch. 1:12; 4:6 3:21 [k] Rom. 8:28
3:23 [l] 2 Cor. 10:7; Gal. 3:29 3:23 [m] [ch. 11:3]
4:1 [n] [ch. 9:17]; See 1 Pet. 4:10
4:4 [o] See Acts 23:1 4:4 [p] Job 9:2, 15; Ps. 130:3; 143:2; [1 John 3:21]
4:5 [q] Matt. 7:1; Rom. 2:1; [Matt. 13:29] 4:5 [r] See John 21:22; Rom. 2:16 4:5 [s] ch. 3:13 4:5 [t] 2 Cor. 10:18; See ch. 3:8
4:6 [u] ver. 18, 19; ch. 5:2; 13:4
4:7 [v] John 3:27; [1 Chr. 29:14; James 1:17; 1 Pet. 4:10]
4:9 [w] See Rom. 8:36 4:9 [x] Heb. 10:33 (Gk.); [Isa. 20:3]
4:10 [y] [Acts 17:18]; See ch. 1:18; Acts 26:24 4:10 [z] 2 Cor. 11:19 4:10 [a] ch. 2:3; 2 Cor. 13:9
4:11 [b] Rom. 8:35; 2 Cor. 11:27; Phil. 4:12 4:11 [c] 2 Cor. 11:20, 23 4:11 [d] [Matt. 8:20]
4:12 [e] See Acts 18:3 4:12 [f] See 1 Pet. 3:9 4:12 [g] See John 15:20
4:13 [h] [Isa. 30:22; 64:6] 4:13 [i] Lam. 3:45
4:14 [j] [ch. 6:5; 15:34] 4:14 [k] 2 Cor. 6:13; 1 Thess. 2:11; 3 John 4
4:15 [l] [ch. 3:10] 4:15 [m] Philem. 10; [Gal. 4:19]
4:16 [n] ch. 11:1; Phil. 3:17; 1 Thess. 1:6; [Phil. 4:9; 2 Thess. 3:9]
4:17 [o] ch. 16:10 4:17 [p] 1 Tim. 1:2; 2 Tim. 1:2 4:17 [q] ch. 7:17
4:18 [r] See ver. 6 4:18 [s] ver. 21; [2 Cor. 10:2]
4:19 [t] ch. 11:34; 16:5, 6; Acts 19:21; 20:2; 2 Cor. 1:15, 16
4:20 [u] See ch. 2:4

4:21 [v] 2 Cor. 1:23; 2:1, 3; 12:20; 13:2, 10

5:1 [w] 2 Cor. 12:21 5:1 [x] Lev. 18:8; Deut. 22:30; 27:20

5:2 [y] See ch. 4:6 5:2 [z] [2 Cor. 7:7-10]

5:3 [a] Col. 2:5; [1 Thess. 2:17]

5:4 [b] 2 Thess. 3:6; [Matt. 16:19; 18:18; John 20:23; 2 Cor. 13:3, 10; 1 Tim. 5:20]

5:5 [c] 1 Tim. 1:20; [Job 2:6; Acts 26:18] 5:5 [d] [Prov. 23:14] 5:5 [e] See ch. 1:8

5:6 [f] James 4:16; [ver. 2] 5:6 [g] Gal. 5:9; [ch. 15:33]

5:8 [h] Ex. 12:15; Deut. 16:3 5:8 [i] [Matt. 16:6, 12; Mark 8:15; Luke 12:1]

5:9 [j] [2 Cor. 6:14; Eph. 5:11; 2 Thess. 3:6, 14]

5:10 [k] [ch. 10:27] 5:10 [l] Eph. 5:5; Col. 3:5; [ch. 6:9] 5:10 [m] [John 17:15]

5:11 [n] 2 Thess. 3:6

5:12 [o] See Mark 4:11 5:12 [p] [ch. 6:1-4]

5:13 [q] [Deut. 13:5; 17:7, 12; 21:21; 22:21, 22, 24; Judg. 20:13]

6:1 [r] [Matt. 18:17]

6:2 [s] Dan. 7:22; [Matt. 19:28; Rev. 20:4]

6:4 [t] [ch. 5:12]

6:5 [u] ch. 15:34; [ch. 4:14]

6:7 [v] [Matt. 5:39, 40]

6:8 [w] 1 Thess. 4:6

6:9 [x] ch. 15:50; Gal. 5:21; Eph. 5:5; 1 Tim. 1:9; Heb. 12:14; 13:4; Rev. 21:8; 22:15

6:11 [y] ch. 12:2; Eph. 2:2, 3; 4:22; 5:8; Col. 3:7; Titus 3:3 6:11 [z] Acts 22:16; Heb. 10:22; [Titus 3:5] 6:11 [a] See ch. 1:2 6:11 [b] Rom. 8:30

6:12 [c] ch. 10:23

6:13 [d] [Matt. 15:17] 6:13 [e] Col. 2:22 6:13 [f] ver. 15, 19 6:13 [g] [Eph. 5:23]

6:14 [h] See Acts 2:24 6:14 [i] ch. 15:22, 23; [John 6:39, 40] 6:14 [j] Matt. 22:29; [Eph. 1:19, 20]

6:15 [k] ver. 13; Eph. 5:30; [ch. 12:27; Rom. 12:5]

6:16 [l] Matt. 19:5; Mark 10:8; Eph. 5:31; Cited from Gen. 2:24

6:17 [m] Eph. 4:4; [John 17:21-23]

6:18 [n] 2 Cor. 12:21; Eph. 5:3 6:18 [o] [Prov. 5:11]

6:19 [p] [John 2:21]; See ch. 3:16 6:19 [q] See Rom. 14:7

6:20 [r] ch. 7:23; [Acts 20:28; Heb. 9:12, 14]; See 2 Pet. 2:1 6:20 [s] [Phil. 1:20]
7:1 [t] ver. 8, 26
7:3 [u] Ex. 21:10
7:5 [v] [Ex. 19:15; 1 Sam. 21:4; Eccles. 3:5; Zech. 12:12-14] 7:5 [w] 1 Thess. 3:5
7:6 [x] ver. 12, 25; 2 Cor. 8:8; [ver. 10, 40]
7:7 [y] [Acts 26:29] 7:7 [z] ver. 8; [ch. 9:5] 7:7 [a] ch. 12:4, 11; 1 Pet. 4:10; [Rom. 12:6] 7:7 [b] Matt. 19:11, 12
7:8 [c] ver. 1, 26 7:8 [d] ver. 7
7:9 [e] [1 Tim. 5:14]
7:10 [f] See ver. 6 7:10 [g] Mal. 2:16; See Matt. 5:32
7:11 [h] Mark 10:12 7:11 [g] [See ver. 10 above]
7:14 [i] Ezra 9:2; Mal. 2:15
7:15 [j] Col. 3:15; See Rom. 14:19
7:16 [k] 1 Pet. 3:1; See Rom. 11:14
7:17 [l] See Rom. 12:3 7:17 [m] ch. 4:17 7:17 [n] 2 Cor. 8:18; 11:28
7:18 [o] Acts 15:1, 5, 19, 24, 28; Gal. 5:2
7:19 [p] Gal. 3:28; 5:6; 6:15; Col. 3:11 7:19 [q] See 1 John 2:3
7:20 [r] ver. 24
7:22 [s] [Col. 3:24; Philem. 16]; See John 8:36 7:22 [t] [ch. 9:21; 1 Pet. 2:16]
7:23 [u] See ch. 6:20 7:23 [v] Lev. 25:42, 55
7:24 [w] ver. 20
7:25 [x] See ver. 6 7:25 [y] 2 Cor. 4:1; 1 Tim. 1:13, 16 7:25 [z] ch. 4:2
7:26 [a] ver. 1, 8
7:29 [b] See Rom. 13:11
7:30 [c] 2 Cor. 6:10
7:31 [d] Ps. 39:6; James 1:10; 1 Pet. 1:24; 4:7; 1 John 2:17
7:32 [e] See Matt. 6:25; Luke 10:41 7:32 [f] [1 Tim. 5:5]
7:35 [g] [Prov. 22:25]
7:38 [h] Heb. 13:4
7:39 [i] Rom. 7:2 7:39 [j] [2 Cor. 6:14]
7:40 [k] See ver. 6 7:40 [l] [Acts 15:28]

8:1 [m] ver. 4, 7, 10; See Acts 15:29 8:1 [n] See Rom. 15:14 8:1 [o] Rom. 14:3 8:1 [p] ch. 13:4-13

8:2 [q] Gal. 6:3; [ch. 3:18] 8:2 [r] [ch. 13:8, 9, 12; 1 Tim. 6:3, 4]

8:3 [s] Gal. 4:9; [Ex. 33:12, 17; Jer. 1:5; Nah. 1:7; 2 Tim. 2:19]

8:4 [t] ch. 10:19; Isa. 41:24; [Acts 14:15] 8:4 [u] ver. 6; See Deut. 4:35, 39

8:5 [v] 2 Thess. 2:4

8:6 [w] ver. 4; Mal. 2:10; Eph. 4:6 8:6 [x] See Rom. 11:36 8:6 [y] Eph. 4:5; [ch. 1:2; 1 Tim. 2:5]; See John 13:13 8:6 [z] John 1:3; Col. 1:16

8:7 [a] [Rom. 14:14, 22, 23] 8:7 [b] ch. 10:25, 28, 29

8:8 [c] Rom. 14:17

8:9 [d] [ch. 10:23; Rom. 14:21; Gal. 5:13] 8:9 [e] Rom. 14:1, 2

8:11 [f] Rom. 14:15, 20

8:12 [g] [Zech. 2:8; Matt. 18:6] 8:12 [h] [Matt. 25:45]

8:13 [i] Rom. 14:13, 21; [2 Cor. 6:3; 11:29]

9:1 [j] ver. 19 9:1 [k] Acts 14:14; 2 Cor. 12:12; 1 Thess. 2:6; [2 Cor. 10:7; Rev. 2:2] 9:1 [l] ch. 15:8; Acts 9:3, 17; 18:9; 22:14, 18; 23:11 9:1 [m] See ch. 3:6

9:2 [n] [2 Cor. 3:2]

9:4 [o] ver. 14; 1 Thess. 2:6, 9; 2 Thess. 3:8, 9

9:5 [p] [ch. 7:7] 9:5 [q] See Matt. 12:46 9:5 [r] Matt. 8:14; See John 1:42

9:7 [s] 2 Cor. 10:4; 1 Tim. 1:18; 2 Tim. 2:3, 4 9:7 [t] [ch. 3:6-8; Deut. 20:6; Prov. 27:18; Song 8:12]

9:9 [u] 1 Tim. 5:18; Cited from Deut. 25:4

9:10 [v] See Rom. 4:24 9:10 [w] 2 Tim. 2:6

9:11 [x] [Rom. 15:27; Gal. 6:6]

9:12 [y] ver. 15, 18; See Acts 20:33 9:12 [z] [2 Cor. 6:3; 11:12]

9:13 [a] Lev. 6:16, 26; 7:6; Num. 5:9, 10; 18:8-20; Deut. 18:1

9:14 [b] ver. 4; Matt. 10:10

9:15 [c] See Acts 18:3 9:15 [d] 2 Cor. 11:10

9:16 [e] [Acts 4:20; 9:6; Rom. 1:14]

9:17 [f] ch. 4:1; Gal. 2:7; [Phil. 1:16]

9:18 [g] 2 Cor. 11:7; 12:13

9:19 [h] ver. 1; [ch. 10:29] 9:19 [i] [Gal. 5:13] 9:19 [j] Matt. 18:15; 1 Pet. 3:1

9:20 [k] Acts 16:3; 21:23-26
9:21 [l] Rom. 2:12, 14 9:21 [m] [Gal. 2:3; 3:2] 9:21 [n] See ch. 7:22
9:22 [o] 2 Cor. 11:29 9:22 [p] ch. 10:33 9:22 [q] ch. 7:16; Rom. 11:14
9:23 [r] [ch. 10:24]
9:24 [s] Phil. 3:14; Col. 2:18 9:24 [t] Gal. 2:2; 5:7; Phil. 2:16; Heb. 12:1; [2 Tim. 4:7]
9:25 [u] 1 Tim. 6:12; 2 Tim. 2:5; 4:7; [Jude 3] 9:25 [v] See James 1:12
9:26 [w] [Heb. 12:4] 9:26 [x] [ch. 14:9]
9:27 [y] [Rom. 6:19] 9:27 [z] [Song 1:6] 9:27 [a] [Jer. 6:30; Rom. 1:28; Heb. 6:8]
10:1 [b] See Ex. 13:21 10:1 [c] See Ex. 14:22
10:3 [d] Ex. 16:15, 35; Deut. 8:3; Neh. 9:15, 20; Ps. 78:24 10:3 [e] Ps. 78:25; 105:40; John 6:31
10:4 [f] See Ex. 17:6
10:5 [g] Num. 14:29, 37; 26:64, 65; Ps. 106:26; Heb. 3:17; Jude 5
10:6 [h] Num. 11:4, 33, 34; Ps. 78:18; 106:14
10:7 [i] ver. 14 10:7 [j] Ex. 32:4 10:7 [k] Cited from Ex. 32:6
10:8 [l] See ch. 6:18; Acts 15:20 10:8 [m] Num. 25:1 10:8 [n] [Num. 25:9; Ps. 106:29]
10:9 [o] Num. 21:5; [Ex. 17:2, 7]; See Ps. 78:18 10:9 [p] See Num. 21:6
10:10 [q] See Num. 14:2 10:10 [r] Num. 14:29-37 10:10 [s] Ex. 12:23; 2 Sam. 24:16; 1 Chr. 21:15; Ps. 78:49
10:11 [t] See Rom. 4:23 10:11 [u] See Rom. 13:11
10:12 [v] Rom. 11:20; [2 Pet. 3:17]
10:13 [w] See ch. 1:9 10:13 [x] [Dan. 3:17]; See 2 Pet. 2:9
10:14 [y] ver. 7
10:15 [z] [ch. 8:1]
10:16 [a] ch. 11:25; Matt. 26:27, 28 10:16 [b] ch. 11:23, 24; Matt. 26:26; See Acts 2:42; 20:7
10:17 [c] ch. 12:12, 13, 20; Rom. 12:5; Eph. 4:4, 16; Col. 3:15
10:18 [d] Rom. 1:3; 4:1; 9:5; 2 Cor. 11:18 10:18 [e] Lev. 3:3; 7:15; [Heb. 13:10]
10:19 [f] See ch. 8:4
10:20 [g] Deut. 32:17
10:21 [h] [2 Cor. 6:15, 16] 10:21 [i] [Deut. 32:38] 10:21 [j] [Isa. 65:11]

10:22 [k] Deut. 32:21 10:22 [l] Eccles. 6:10; Ezek. 22:14
10:23 [m] ch. 6:12; See ch. 8:9
10:24 [n] ver. 33; ch. 13:5; Phil. 2:21; [ch. 9:23; 2 Cor. 12:14]; See Rom. 15:1
10:25 [o] ch. 8:7
10:26 [p] Cited from Ps. 24:1; [Ex. 9:29; 19:5; Deut. 10:14; Job 41:11; Ps. 50:12]
10:27 [q] Luke 10:8
10:29 [r] [ch. 8:9-12] 10:29 [s] [ch. 9:19; Rom. 14:16]
10:30 [t] Rom. 14:6; 1 Tim. 4:3, 4
10:31 [u] Col. 3:17; 1 Pet. 4:11
10:32 [v] ch. 8:13; Rom. 14:13; 2 Cor. 6:3 10:32 [w] [ch. 11:16]; See Acts 20:28
10:33 [x] ch. 9:22; [Gal. 1:10] 10:33 [y] See ver. 24
11:1 [z] See ch. 4:16
11:2 [a] [ch. 4:17; 1 Thess. 3:6] 11:2 [b] 2 Thess. 2:15; 3:6 11:2 [c] [1 Thess. 4:1, 2]
11:3 [d] Eph. 1:22; 4:15; 5:23; Col. 1:18 11:3 [e] See Gen. 3:16 11:3 [f] [ch. 3:23]
11:5 [g] Luke 2:36; Acts 21:9; [ch. 14:34] 11:5 [h] [Num. 5:18] 11:5 [i] Deut. 21:12
11:7 [j] See Gen. 1:26 11:7 [k] [Prov. 12:4]
11:8 [l] Gen. 2:21-23; [1 Tim. 2:13]
11:9 [m] Gen. 2:18
11:11 [n] Gal. 3:28
11:12 [o] See Rom. 11:36
11:16 [p] 1 Tim. 6:3, 4 11:16 [q] 2 Thess. 1:4; [1 Thess. 2:14]; See ch. 7:17; 10:32
11:18 [r] ch. 1:10-12; [ch. 3:3]
11:19 [s] [Matt. 18:7; Luke 17:1; Acts 20:30; 1 Tim. 4:1; 2 Pet. 2:1] 11:19 [t] 1 John 2:19; [Deut. 13:3]
11:21 [u] [2 Pet. 2:13; Jude 12]
11:22 [v] See Acts 20:28 11:22 [w] [Prov. 17:5; James 2:6]
11:23 [x] ch. 15:3; Gal. 1:12 11:23 [y] For ver. 23-25, see Matt. 26:26-28; Mark 14:22-24; Luke 22:19, 20
11:26 [z] See John 21:22

11:27 [a] [Num. 9:10, 13] 11:27 [b] [John 13:27] 11:27 [c] John 6:51, 53-56
11:28 [d] [2 Cor. 13:5; Gal. 6:4]
11:30 [e] See Matt. 27:52
11:31 [f] See 1 John 1:9
11:32 [g] See Prov. 3:11 11:32 [h] Rom. 5:16
11:34 [i] ver. 21 11:34 [j] ver. 22 11:34 [k] ch. 7:17; Titus 1:5 11:34 [l] See ch. 4:19
12:1 [m] ch. 14:1
12:2 [n] Eph. 2:11, 12; [1 Pet. 4:3]; See ch. 6:11 12:2 [o] 1 Thess. 1:9 12:2 [p] Hab. 2:18, 19; [Ps. 115:5; Isa. 46:7; Jer. 10:5]
12:3 [q] 1 John 4:2, 3 12:3 [r] See Rom. 9:3 12:3 [s] John 15:26; [Matt. 16:17]; See Rom. 10:9
12:4 [t] [Heb. 2:4]; See Rom. 12:6 12:4 [u] Eph. 4:4-6
12:5 [v] Rom. 12:7; [Eph. 4:11] 12:5 [u] [See ver. 4 above]
12:6 [u] [See ver. 4 above]
12:7 [w] Eph. 4:7; [ch. 14:26; Rom. 12:3]
12:8 [x] ch. 2:6, 7 12:8 [y] See ch. 1:5
12:9 [z] ch. 13:2; 2 Cor. 4:13 12:9 [a] ver. 28, 30
12:10 [b] ver. 28, 29; [Gal. 3:5] 12:10 [c] ch. 13:2, 8; 14:1 12:10 [d] [ch. 14:29; 1 John 4:1] 12:10 [e] See Mark 16:17 12:10 [f] ver. 30; ch. 14:26
12:11 [g] [2 Cor. 10:13] 12:11 [h] Heb. 2:4
12:12 [i] See ch. 10:17 12:12 [j] ver. 27
12:13 [k] [Rom. 6:5; Eph. 2:18] 12:13 [l] Gal. 3:28; Col. 3:11; [Eph. 2:13-17] 12:13 [m] [John 7:37-39]
12:18 [n] ver. 28 12:18 [o] ver. 11; [ch. 3:5; Rom. 12:3]
12:26 [p] Rom. 12:15
12:27 [q] [Eph. 1:23; 4:12; 5:30; Col. 1:24] 12:27 [r] See Rom. 12:5
12:28 [s] ver. 18 12:28 [t] Eph. 4:11 12:28 [u] Eph. 2:20; 3:5 12:28 [v] ver. 10 12:28 [w] ver. 9 12:28 [x] [Acts 20:35] 12:28 [y] [Rom. 12:8; 1 Tim. 5:17; Heb. 13:7, 17, 24]
12:31 [z] ch. 14:1, 39
13:2 [a] [ch. 14:1, 39; Matt. 7:22]; See Acts 2:18 13:2 [b] Matt. 17:20; Mark 11:23; [Luke 17:6]
13:3 [c] [Matt. 6:2] 13:3 [d] Dan. 3:28

13:4 [e] [Prov. 10:12; 17:9; 1 Thess. 5:14; 2 Tim. 2:10; 1 Pet. 4:8] 13:4 [f] [2 Cor. 6:6; Gal. 5:22; Eph. 4:32; Col. 3:12] 13:4 [g] Acts 7:9 13:4 [h] See ch. 4:6

13:5 [i] See ch. 10:24 13:5 [j] [Rom. 4:6; 2 Cor. 5:19]

13:6 [k] [Rom. 1:32; 2 Thess. 2:12] 13:6 [l] [2 John 4; 3 John 3, 4]

13:7 [m] ch. 9:12 13:7 [e] [See ver. 4 above]

13:9 [n] [ch. 8:2]

13:10 [o] [John 15:15]

13:12 [p] James 1:23; [Num. 12:8; Job 36:26; 2 Cor. 3:18; 5:7] 13:12 [q] 1 John 3:2; See Matt. 5:8 13:12 [r] See ch. 8:3

14:1 [s] ch. 16:14 14:1 [t] ch. 12:31 14:1 [u] ch. 12:1 14:1 [v] See ch. 11:4; 13:2

14:2 [w] ver. 18-23, 27, 28

14:5 [x] [Num. 11:29]

14:6 [y] ver. 26; Eph. 1:17 14:6 [z] ver. 26; Acts 2:42; Rom. 6:17

14:8 [a] [Num. 10:9; Isa. 58:1; Jer. 4:19; Ezek. 33:3-6; Joel 2:1]

14:9 [b] [ch. 9:26]

14:11 [c] See Acts 28:2

14:15 [d] [Eph. 5:19; Col. 3:16; James 5:13] 14:15 [e] Ps. 47:7

14:16 [f] 1 Chr. 16:36; Neh. 5:13; 8:6; Ps. 106:48; Jer. 11:5; 28:6; Rev. 5:14; 7:12; 19:4; [2 Cor. 1:20] 14:16 [g] ch. 11:24

14:20 [h] Eph. 4:14; Heb. 5:12, 13 14:20 [i] [Ps. 131:2; Isa. 28:9; Rom. 16:19]; See Matt. 18:3 14:20 [j] ch. 2:6

14:21 [k] See John 10:34 14:21 [l] Cited from Isa. 28:11, 12; [Deut. 28:49]

14:23 [m] [Acts 2:13]

14:25 [n] [Heb. 4:12] 14:25 [o] Luke 17:16 14:25 [p] Isa. 45:14; Zech. 8:23

14:26 [q] Eph. 5:19 14:26 [r] See ver. 6 14:26 [s] ver. 18 14:26 [t] ver. 5, 13, 27, 28; ch. 12:10, 30 14:26 [u] 2 Cor. 12:19; 13:10; [ch. 12:7]

14:27 [s] [See ver. 26 above]

14:29 [v] [ch. 12:10; Job 12:11; 1 John 4:1]

14:30 [w] [1 Thess. 5:19, 20]

14:33 [x] [ver. 40] 14:33 [y] See ch. 7:17

14:34 [z] [1 Tim. 2:11, 12] 14:34 [a] See 1 Pet. 3:1 14:34 [b] [ver. 21]

14:37 [c] [2 Cor. 10:7; 1 John 4:6]

14:39 [d] ch. 12:31
14:40 [e] [ver. 31, 33] 14:40 [f] Col. 2:5
15:1 [g] [2 Tim. 2:8]; See ch. 3:6 15:1 [h] Rom. 5:2; [2 Cor. 1:24; 1 Pet. 5:12]
15:2 [i] ch. 1:18 15:2 [j] ch. 11:2; [Heb. 3:6, 14] 15:2 [k] Gal. 3:4
15:3 [l] ch. 11:23; Gal. 1:12 15:3 [m] John 1:29; Gal. 1:4; Heb. 5:1, 3; 1 Pet. 2:24 15:3 [n] Isa. 53; Dan. 9:26; Zech. 13:7; [1 Pet. 1:11]
15:4 [o] [Hos. 6:2; Matt. 12:40; John 2:22] 15:4 [p] Ps. 16:10; Isa. 53:10; [Acts 2:25-32; 13:33-35; 26:22, 23]
15:5 [q] Luke 24:34 15:5 [r] Mark 16:14; Luke 24:36; John 20:19, 26; Acts 10:41
15:7 [s] See Acts 12:17 15:7 [t] Luke 24:50; Acts 1:3, 4
15:8 [u] See ch. 9:1
15:9 [v] 2 Cor. 12:11; Eph. 3:7, 8; 1 Tim. 1:13-16 15:9 [w] See Acts 8:3
15:10 [x] 2 Cor. 11:23; 12:11; Col. 1:29 15:10 [y] [ch. 3:6; 2 Cor. 3:5; Phil. 2:13]; See Matt. 10:20
15:12 [z] [Acts 23:8; 2 Tim. 2:18]
15:13 [a] 1 Thess. 4:14
15:15 [b] See Acts 2:24
15:17 [c] See Rom. 4:25
15:18 [d] 1 Thess. 4:16; Rev. 14:13
15:19 [e] [ch. 4:9; 2 Tim. 3:12]
15:20 [f] 2 Tim. 2:8; 1 Pet. 1:3 15:20 [g] ver. 23; See Acts 26:23
15:21 [h] See Rom. 5:12 15:21 [i] John 11:25; Rom. 6:23
15:22 [j] [Rom. 5:14-18]
15:23 [k] See 1 Thess. 2:19 15:23 [l] ver. 52; 1 Thess. 4:16; See Luke 14:14
15:24 [m] [Dan. 7:14, 27] 15:24 [n] Eph. 1:21
15:25 [o] See Ps. 110:1
15:26 [p] 2 Tim. 1:10; [Rev. 20:14; 21:4]
15:27 [q] Eph. 1:22; Cited from Ps. 8:6; See Matt. 11:27; 28:18
15:28 [r] Phil. 3:21 15:28 [s] [ch. 3:23; 11:3]
15:30 [t] 2 Cor. 11:26
15:31 [u] 1 Thess. 2:19 15:31 [v] Luke 9:23; See Rom. 8:36
15:32 [w] [2 Cor. 1:8] 15:32 [x] Cited from Isa. 22:13; [Isa. 56:12; Luke 12:19]

15:33 [y] James 1:16 15:33 [z] [ch. 5:6]
15:34 [a] See Rom. 13:11 15:34 [b] 1 Thess. 4:5 15:34 [c] ch. 6:5; [ch. 4:14]
15:35 [d] [Ezek. 37:3]
15:36 [e] John 12:24
15:42 [f] Dan. 12:3; [Matt. 13:43]
15:43 [g] Phil. 3:21; Col. 3:4
15:45 [h] Cited from Gen. 2:7 15:45 [i] Rom. 5:14 15:45 [j] John 5:21; [John 6:33, 39, 40, 54, 57; Rom. 8:2, 10]
15:47 [k] John 3:31 15:47 [l] [Gen. 2:7; 3:19] 15:47 [m] John 3:13, 31
15:48 [n] [Phil. 3:20]
15:49 [o] Gen. 5:3 15:49 [p] See Rom. 8:29
15:50 [q] See Matt. 16:17 15:50 [r] [John 3:3, 5]
15:51 [s] 1 Thess. 4:15, 17 15:51 [t] Phil. 3:21
15:52 [u] Matt. 24:31; 1 Thess. 4:16; [Isa. 27:13; Zech. 9:14] 15:52 [v] John 5:25, 28; [Luke 20:36]
15:53 [w] [2 Cor. 5:2-4]
15:54 [x] Cited from Isa. 25:8; [Heb. 2:14, 15; Rev. 20:14; 21:4]
15:55 [y] Hos. 13:14
15:56 [z] Rom. 4:15; 5:13; 7:5, 8, 13
15:57 [a] [Rom. 8:37; 1 John 5:4]
15:58 [b] 2 Pet. 3:14 15:58 [c] ch. 16:10; Jer. 48:10; John 6:28 15:58 [d] [Gal. 6:9]; See ch. 3:8
16:1 [e] See Acts 24:17
16:2 [f] Acts 20:7; [Rev. 1:10] 16:2 [g] 2 Cor. 8:3, 11 16:2 [h] 2 Cor. 9:3
16:3 [i] [2 Cor. 8:18, 19]
16:5 [j] See ch. 4:19 16:5 [k] See Acts 16:9 16:5 [l] Acts 19:21
16:6 [m] ver. 11; See Acts 15:3
16:7 [n] [2 Cor. 1:15, 16] 16:7 [o] ch. 4:19; Acts 18:21; James 4:15
16:8 [p] See Acts 2:1
16:9 [q] See Acts 14:27 16:9 [r] Acts 19:9
16:10 [s] ch. 4:17; [2 Cor. 1:1] 16:10 [t] Rom. 16:21; 1 Thess. 3:2; [Phil. 2:20, 22] 16:10 [u] See ch. 15:58
16:11 [v] 1 Tim. 4:12; [Titus 2:15] 16:11 [w] ver. 6 16:11 [x] Acts 15:33

16:12 [y] See Acts 18:24

16:13 [z] See Matt. 24:42 16:13 [a] Gal. 5:1; Phil. 1:27; 4:1; 1 Thess. 3:8; 2 Thess. 2:15; See ch. 15:1 16:13 [b] 1 Sam. 4:9; 2 Sam. 10:12; Isa. 46:8 16:13 [c] Eph. 3:16; [Eph. 6:10; Col. 1:11]

16:14 [d] ch. 14:1

16:15 [e] ch. 1:16 16:15 [f] [Rom. 16:5] 16:15 [g] See Rom. 15:31

16:16 [h] 1 Thess. 5:12; Heb. 13:17

16:17 [i] Phil. 2:30; [2 Cor. 11:9; Philem. 13]

16:18 [j] 2 Cor. 7:13; [Rom. 15:32; Philem. 7, 20] 16:18 [k] Phil. 2:29; 1 Thess. 5:12

16:19 [l] See Acts 18:2 16:19 [m] See Rom. 16:5

16:20 [n] See Rom. 16:16

16:21 [o] Col. 4:18; 2 Thess. 3:17; [Rom. 16:22; Gal. 6:11; Philem. 19]

16:22 [p] See Rom. 9:3

16:23 [q] Rom. 16:20

Footnotes

2 Cor. 1:5 [1] **1:5** Or *For as the sufferings of Christ abound for us, so also our comfort abounds through Christ*

2 Cor. 1:8 [2] **1:8** Or *brothers and sisters*. The plural Greek word *adelphoi* (translated "brothers") refers to siblings in a family. In New Testament usage, depending on the context, *adelphoi* may refer either to men or to both men and women who are siblings (brothers and sisters) in God's family, the church

2 Cor. 1:12 [3] **1:12** Some manuscripts *holiness*

2 Cor. 1:22 [4] **1:22** Or *down payment*

2 Cor. 3:2 [1] **3:2** Some manuscripts *your*

2 Cor. 3:3 [2] **3:3** Greek *fleshly hearts*

2 Cor. 3:16 [3] **3:16** Greek *he*

2 Cor. 3:17 [4] **3:17** Or *this Lord*

2 Cor. 3:18 [5] **3:18** Or *reflecting the glory of the Lord*

2 Cor. 4:1 [1] **4:1** Greek *as we have received mercy*

2 Cor. 4:2 [2] **4:2** Greek *to walk in*

2 Cor. 4:5 [3] **4:5** Greek *bondservants*

2 Cor. 4:16 [4] **4:16** Greek *man*

2 Cor. 5:3 [1] **5:3** Some manuscripts *putting it off*

2 Cor. 5:17 [2] **5:17** Or *creature*

2 Cor. 5:19 [3] **5:19** Or *God was in Christ, reconciling*

2 Cor. 6:11 [1] **6:11** Greek *Our mouth is open to you*

2 Cor. 6:15 [2] **6:15** Greek *Beliar*

2 Cor. 7:1 [1] **7:1** Greek *flesh*

2 Cor. 7:2 [2] **7:2** Greek lacks *in your hearts*

2 Cor. 8:1 [1] **8:1** Or *brothers and sisters*

2 Cor. 8:4 [2] **8:4** The Greek word *charis* can mean *favor* or *grace* or *thanks*, depending on the context

2 Cor. 8:7 [3] **8:7** Some manuscripts *in your love for us*

2 Cor. 8:17 [4] **8:17** Or *he went*

2 Cor. 8:18 [5] **8:18** Or *we sent*; also verse 22

2 Cor. 8:23 [6] **8:23** Greek *apostles*

2 Cor. 9:3 [1] **9:3** Or *I have sent*

2 Cor. 9:5 [2] **9:5** Greek *blessing*; twice in this verse
2 Cor. 9:5 [3] **9:5** Or *a gift expecting something in return*; Greek *greed*
2 Cor. 9:6 [4] **9:6** Greek *with blessings*; twice in this verse
2 Cor. 9:8 [5] **9:8** Or *all contentment*
2 Cor. 9:13 [6] **9:13** Or *you*
2 Cor. 11:17 [1] **11:17** Greek *not according to the Lord*
2 Cor. 11:27 [2] **11:27** Or *often in fasting*
2 Cor. 12:7 [1] **12:7** Or *hears from me, even because of the surpassing greatness of the revelations. So to keep me from becoming conceited*
2 Cor. 13:11 [1] **13:11** Or *brothers and sisters*
2 Cor. 13:11 [2] **13:11** Or *listen to my appeal*

Cross-references for 2 Corinthians

1:1 [a] Eph. 1:1; Col. 1:1; 1 Tim. 1:1; 2 Tim. 1:1; Titus 1:1; [Rom. 1:1; Gal. 1:1] 1:1 [b] See 1 Cor. 1:1 1:1 [c] See 1 Thess. 3:2 1:1 [d] Phil. 1:1; Col. 1:2
1:2 [e] See Rom. 1:7
1:3 [f] Eph. 1:3; 1 Pet. 1:3 1:3 [g] See Rom. 15:6 1:3 [h] Rom. 15:5
1:4 [i] [Isa. 51:12; 66:13]
1:5 [j] [ch. 4:10; Phil. 3:10; Col. 1:24]
1:6 [k] 2 Tim. 2:10; [ch. 4:15; 12:15; Eph. 3:13]
1:7 [l] See Rom. 8:17
1:8 [m] Acts 19:23; 1 Cor. 15:32
1:9 [n] Luke 18:9 1:9 [o] Ps. 2:12; 25:2; 26:1 1:9 [p] ch. 4:14
1:10 [q] See Rom. 15:31 1:10 [r] 1 Tim. 4:10
1:11 [s] [Acts 12:5; Rom. 15:30; Phil. 1:19; Philem. 22] 1:11 [t] [ch. 4:15; 9:11, 12]
1:12 [u] [1 Thess. 2:10]; See Acts 23:1 1:12 [v] ch. 2:17; 4:2 1:12 [w] 1 Cor. 2:4, 13
1:14 [x] ch. 2:5 1:14 [y] See 1 Cor. 1:8 1:14 [z] [ch. 5:12; 9:3] 1:14 [a] 1 Cor. 9:15; Phil. 2:16; 4:1; 1 Thess. 2:19, 20
1:15 [b] See 1 Cor. 4:19 1:15 [c] [Acts 18:1-18] 1:15 [d] [Rom. 1:11]
1:16 [e] Acts 19:21; [1 Cor. 16:5-7]
1:17 [f] ch. 10:2, 3
1:18 [g] See 1 Cor. 1:9 1:18 [h] [ch. 2:17]
1:19 [i] See Matt. 14:33 1:19 [j] Acts 15:22 1:19 [k] [Heb. 13:8]
1:20 [l] [Rom. 15:8; Heb. 10:23] 1:20 [m] [Rev. 3:14]; See 1 Cor. 14:16
1:21 [n] [1 John 2:20, 27]
1:22 [o] Eph. 1:13; 4:30 1:22 [p] ch. 5:5; Eph. 1:14; See Rom. 8:16
1:23 [q] [Gal. 1:20]; See Rom. 1:9 1:23 [r] ch. 2:1, 3; See 1 Cor. 4:21
1:24 [s] 1 Pet. 5:3; [ch. 4:5; Matt. 23:8-10] 1:24 [t] Rom. 11:20; See 1 Cor. 15:1
2:1 [u] ch. 1:23; [ch. 12:20, 21; 13:10]
2:2 [v] [ch. 7:8]
2:3 [w] ch. 8:22; Gal. 5:10; 2 Thess. 3:4; [ch. 7:16]

2:4 [x] ch. 7:8, 12; See Acts 20:19

2:5 [y] [1 Cor. 5:1, 2] 2:5 [z] [Gal. 4:12] 2:5 [a] ch. 1:14

2:6 [b] 1 Cor. 5:4, 5; [ch. 7:11]

2:7 [c] Gal. 6:1; [Eph. 4:32]

2:9 [d] Phil. 2:22 2:9 [e] ch. 7:15; 10:6

2:11 [f] See 1 Pet. 5:8

2:12 [g] Acts 16:8; 20:6 2:12 [h] See Acts 14:27

2:13 [i] ch. 7:5

2:14 [j] ch. 8:16; [ch. 9:15]; See Rom. 6:17 2:14 [k] Col. 2:15 (Gk.) 2:14 [l] Eph. 5:2; Phil. 4:18; [Song 1:3]

2:15 [m] See 1 Cor. 1:18 2:15 [n] ch. 4:3

2:16 [o] [Luke 2:34; John 9:39; 1 Pet. 2:7, 8] 2:16 [p] ch. 3:5, 6

3:1 [q] ch. 5:12; 10:12; 12:11 3:1 [r] [ch. 11:4] 3:1 [s] [Acts 18:27; 1 Cor. 16:3]

3:2 [t] [1 Cor. 9:2]

3:3 [u] See Matt. 16:16 3:3 [v] Ex. 24:12 3:3 [w] Prov. 3:3; 7:3; Jer. 17:1 3:3 [x] Ezek. 11:19; 36:26; [Jer. 31:33; Heb. 8:10]

3:4 [y] Eph. 3:12

3:5 [z] [Eph. 2:8] 3:5 [a] See 1 Cor. 15:10

3:6 [b] Eph. 3:7; Col. 1:23, 25; [ch. 4:1; 5:18; 1 Tim. 1:12] 3:6 [c] Jer. 31:31; Luke 22:20; 1 Cor. 11:25; Heb. 8:8, 13; [ver. 14; Heb. 9:15] 3:6 [d] See Rom. 2:27 3:6 [e] [John 6:63; Rom. 8:2]

3:7 [f] ver. 9; See Rom. 4:15 3:7 [g] ver. 13; Ex. 34:29-35

3:9 [h] ver. 7; [Heb. 12:18-21] 3:9 [i] ch. 11:15

3:12 [j] ch. 7:4; Eph. 6:19

3:13 [k] ver. 7

3:14 [l] [ch. 4:4; Rom. 11:25] 3:14 [m] See Mark 6:52 3:14 [n] Acts 13:15; 15:21 3:14 [o] [ver. 6]

3:16 [p] Rom. 11:23; [Ex. 34:34] 3:16 [q] [Isa. 25:7]

3:17 [r] Isa. 61:1, 2; [Gal. 4:6] 3:17 [s] Gal. 5:1, 13; See John 8:32

3:18 [t] See 1 Cor. 13:12 3:18 [u] ch. 4:4, 6; 1 Tim. 1:11; See John 17:24 3:18 [v] Rom. 8:29; 1 Cor. 15:49 3:18 [w] [Ps. 84:7]

4:1 [x] See ch. 3:6 4:1 [y] 1 Cor. 7:25; 1 Tim. 1:13

4:2 [z] See Rom. 6:21 4:2 [a] ch. 2:17 4:2 [b] ch. 6:7; 7:14 4:2 [c] ch. 5:11, 12

4:3 [d] [ch. 3:14] 4:3 [e] [Matt. 13:15] 4:3 [f] ch. 2:15; 1 Cor. 1:18; 2 Thess. 2:10

4:4 [g] See John 12:31 4:4 [d] [See ver. 3 above] 4:4 [h] ver. 6; See Acts 26:18 4:4 [i] See ch. 3:18 4:4 [j] Col. 1:15; [Phil. 2:6; Heb. 1:3]

4:5 [k] [1 Thess. 2:6] 4:5 [l] 1 Cor. 9:19; See ch. 1:24

4:6 [m] Gen. 1:3 4:6 [n] 2 Pet. 1:19 4:6 [o] ver. 4

4:7 [p] 2 Tim. 2:20; [ch. 5:1; Job 10:9; 13:12; Lam. 4:2; 1 Thess. 4:4; 1 Pet. 3:7] 4:7 [q] 1 Cor. 2:5; [Judg. 7:2]

4:8 [r] ch. 7:5; [Ps. 129:2]

4:9 [s] Heb. 13:5; [Deut. 4:31] 4:9 [t] Ps. 37:24; Prov. 24:16; Mic. 7:8

4:10 [u] ch. 6:9; 1 Cor. 4:9; 15:31; [ch. 1:5, 9; Rom. 6:5; 8:36] 4:10 [v] 2 Tim. 2:11; [Rom. 5:10; 6:8]

4:12 [w] [ch. 13:9]

4:13 [x] 1 Cor. 12:9; 2 Pet. 1:1 4:13 [y] Cited from Ps. 116:10

4:14 [z] 1 Thess. 4:14; See Acts 2:24 4:14 [a] ch. 1:9 4:14 [b] [Jude 24]

4:15 [c] [ch. 1:6]; See Rom. 8:28 4:15 [d] [ch. 1:11; 9:11, 12] 4:15 [e] ch. 8:19

4:16 [f] See Acts 20:24 4:16 [g] See Rom. 7:22 4:16 [h] [Isa. 40:30, 31]; See Rom. 12:2

4:17 [i] Rom. 8:18; 1 Pet. 1:6; 5:10; [Ps. 30:5; Isa. 54:7]

4:18 [j] ch. 5:7; Rom. 8:24; Heb. 11:1, 13

5:1 [k] 2 Pet. 1:13, 14 5:1 [l] See ch. 4:7 5:1 [m] Mark 14:58

5:2 [n] Rom. 8:23 5:2 [o] [1 Cor. 15:53, 54]

5:4 [p] 1 Cor. 15:54

5:5 [q] [Rom. 8:23]; See ch. 1:22

5:6 [r] [Heb. 11:13, 14]

5:7 [s] [John 20:29]; See ch. 4:18 5:7 [t] 1 Cor. 13:12

5:8 [u] [Phil. 1:23]

5:9 [v] [Col. 1:10; 1 Thess. 4:1]

5:10 [w] Matt. 25:31, 32; [Rom. 14:10]; See Acts 10:42 5:10 [x] See Ps. 62:12

5:11 [y] [Job 31:23; Acts 9:31; Heb. 10:31; Jude 23] 5:11 [z] ch. 4:2

5:12 [a] See ch. 3:1 5:12 [b] [ch. 1:14]

5:13 [c] ch. 11:1, 16, 17; 12:6, 11

5:14 [d] Acts 18:5 5:14 [e] Rom. 5:15

5:15 [f] [Rom. 6:11, 12]; See Rom. 14:7 5:15 [g] [ch. 12:10]

5:16 [h] [Gal. 2:6; Phil. 3:7, 8; Col. 2:11; 1 Tim. 5:21]
5:17 [i] ch. 12:2; Rom. 16:7; Gal. 1:22 5:17 [j] [John 3:3]; See Rom. 6:4 5:17 [k] Isa. 43:18, 19; Rev. 21:5; [Isa. 65:17; Eph. 2:15; 4:24; Heb. 8:13]
5:18 [l] Col. 1:20; See Rom. 5:10; 1 John 2:2 5:18 [m] Rom. 5:11
5:19 [n] Ps. 32:2; Rom. 4:8 5:19 [m] [See ver. 18 above]
5:20 [o] Eph. 6:20; [Mal. 2:7; Gal. 4:14] 5:20 [p] ch. 6:1
5:21 [q] Rom. 8:3; Gal. 3:13; See Rom. 4:25 5:21 [r] See 1 Pet. 2:22 5:21 [s] See Rom. 1:17; 1 Cor. 1:30
6:1 [t] Mark 16:20; 1 Cor. 3:9; [Acts 15:4] 6:1 [u] ch. 5:20 6:1 [v] [Heb. 12:15]
6:2 [w] Cited from Isa. 49:8 6:2 [x] [Ps. 32:6; 69:13; Isa. 55:6; Heb. 3:13] 6:2 [y] [Luke 4:19]
6:3 [z] See 1 Cor. 8:13; 9:12
6:4 [a] [1 Thess. 3:2; 2 Tim. 2:24, 25]; See ch. 3:6 6:4 [b] ch. 12:12; 2 Tim. 3:10 6:4 [c] Acts 9:16 6:4 [d] ch. 12:10
6:5 [e] ch. 11:23-27; Acts 16:23 6:5 [f] Acts 17:5
6:6 [g] 1 Thess. 2:10 6:6 [h] ch. 11:6 6:6 [i] Rom. 15:19; 1 Thess. 1:5 6:6 [j] Rom. 12:9; [James 3:17]
6:7 [k] Eph. 1:13; Col. 1:5 6:7 [l] See 1 Cor. 2:5 6:7 [m] ch. 10:4; Eph. 6:11-17
6:8 [n] Rom. 3:8
6:9 [o] [ch. 11:6] 6:9 [p] See ch. 4:10 6:9 [q] Ps. 118:18
6:10 [r] John 16:22; [ch. 7:4] 6:10 [s] [ch. 8:9; Prov. 13:7; 1 Cor. 1:5] 6:10 [t] Acts 3:6 6:10 [u] 1 Cor. 7:30
6:11 [v] ch. 7:3; [ch. 11:11; 12:15; Ps. 119:32]
6:12 [w] ch. 7:2
6:13 [x] [Gal. 4:12] 6:13 [y] 1 Cor. 4:14
6:14 [z] Deut. 7:3; Josh. 23:12; Ezra 9:2; Neh. 13:25; [1 Cor. 7:39] 6:14 [a] Eph. 5:7, 11; 1 John 1:6 6:14 [b] See Acts 26:18
6:15 [c] [1 Cor. 10:21]
6:16 [d] [Eph. 2:22]; See 1 Cor. 3:16 6:16 [e] Cited from Lev. 26:12; See Ex. 29:45 6:16 [f] [Rev. 2:1; 21:3] 6:16 [g] Ex. 6:7; Jer. 31:33; Ezek. 11:20
6:17 [h] Cited from Isa. 52:11; [ch. 7:1; Ezek. 20:34, 41; Zeph. 3:20; Rev. 18:4]
6:18 [i] [Ex. 4:22; 2 Sam. 7:8, 14; Isa. 43:6; Jer. 31:9; Hos. 1:10; Rev. 21:7]
7:1 [j] 1 Pet. 2:11; 1 John 3:3

7:2 [k] ch. 6:12, 13 7:2 [l] Acts 20:33; [ch. 11:20]
7:3 [m] [ch. 6:11-13]
7:4 [n] ch. 3:12 7:4 [o] ch. 1:12; 8:24; 9:2 7:4 [p] ch. 1:4; Phil. 2:17; Col. 1:24; [ch. 6:10]
7:5 [q] ch. 2:13 7:5 [r] [Deut. 32:25; Lam. 1:20]
7:6 [s] ch. 1:4 7:6 [t] ver. 13; [1 Thess. 3:6, 7]
7:8 [u] [ch. 2:2] 7:8 [v] ch. 2:4
7:9 [w] Ps. 38:18; [1 Cor. 5:2]
7:10 [x] [2 Sam. 12:13; Acts 11:18] 7:10 [y] [Prov. 17:22]
7:11 [z] [ch. 2:6]
7:12 [a] [1 Cor. 5:1, 2]
7:13 [b] ver. 6 7:13 [c] See Rom. 15:32
7:14 [d] ch. 8:24; 9:2; 10:8; [2 Thess. 1:4] 7:14 [e] ch. 4:2; 6:7
7:15 [f] ch. 2:9; 10:6
7:16 [g] See ch. 2:3
8:1 [h] ver. 5
8:2 [i] [Mark 12:44]
8:3 [j] ver. 11; 1 Cor. 16:2
8:4 [k] ch. 9:2; Rom. 15:25, 26; See Acts 24:17 8:4 [l] See Rom. 15:31
8:5 [m] ver. 1
8:6 [n] ver. 17; ch. 12:18 8:6 [o] ver. 19; [ver. 4]
8:7 [p] See 1 Cor. 1:5 8:7 [q] ch. 9:8
8:8 [r] 1 Cor. 7:6
8:9 [s] Phil. 2:6, 7; [ch. 6:10; Matt. 20:28]
8:10 [t] 1 Cor. 7:25 8:10 [u] Deut. 15:7, 8; Prov. 19:17; 28:27; 1 Tim. 6:18, 19; Heb. 13:16 8:10 [v] ch. 9:2
8:12 [w] [ch. 9:7; Mark 12:43, 44; Luke 21:3]
8:14 [x] ch. 9:12; [Acts 4:34]
8:15 [y] Cited from Ex. 16:18
8:16 [z] See ch. 2:14 8:16 [a] Rev. 17:17
8:17 [b] ver. 6
8:18 [c] ch. 12:18 8:18 [d] See 1 Cor. 7:17
8:19 [e] [1 Cor. 16:3, 4] 8:19 [f] ver. 6 8:19 [g] ch. 4:15

8:21 [h] See Rom. 12:17 8:21 [i] [Rom. 14:18; Phil. 4:8; 1 Pet. 2:12]
8:23 [j] [Philem. 17]
8:24 [k] ch. 7:4, 14; 9:2, 3
9:1 [l] [1 Thess. 4:9] 9:1 [m] See Rom. 15:25
9:2 [n] ch. 8:24 9:2 [o] ch. 8:10
9:3 [p] ch. 8:6, 17, 18, 22 9:3 [q] 1 Cor. 16:2
9:4 [r] [Acts 20:4]
9:5 [s] Gen. 33:11; Judg. 1:15; 1 Sam. 25:27 9:5 [t] [Phil. 4:17] 9:5 [u] [ch. 12:17, 18]
9:6 [v] Prov. 11:24, 25; 22:9; Gal. 6:7, 9; [Mal. 3:10; Luke 6:38]
9:7 [w] Deut. 15:10; See ch. 8:12 9:7 [x] See Ex. 25:2
9:8 [y] Phil. 4:19; [Eph. 3:2]
9:9 [z] Cited from Ps. 112:9
9:10 [a] Isa. 55:10 9:10 [b] [Hos. 10:12]
9:11 [c] 1 Cor. 1:5 9:11 [d] [ch. 1:11]
9:12 [e] ch. 8:14
9:13 [f] See Matt. 5:16; 1 Pet. 2:12 9:13 [g] 1 Tim. 6:12, 13; Heb. 3:1; 4:14; 10:23
9:15 [h] [John 3:16; Eph. 2:8]; See ch. 2:14
10:1 [i] See Rom. 12:1 10:1 [j] Zech. 9:9; Matt. 11:29; Phil. 2:7, 8
10:2 [k] ch. 13:2, 10; 1 Cor. 4:18, 21 10:2 [l] ver. 6
10:4 [m] ch. 6:7; [Eph. 6:11; 1 Thess. 5:8] 10:4 [n] See 1 Cor. 9:7 10:4 [o] ch. 13:3, 4; See 1 Cor. 2:5 10:4 [p] Jer. 1:10
10:5 [q] [Isa. 2:11, 12] 10:5 [r] ch. 9:13; [Rom. 5:19]
10:6 [s] See ver. 2 10:6 [t] ch. 2:9; 7:15
10:7 [u] [ch. 5:12; John 7:24] 10:7 [v] [1 Cor. 1:12; 14:37; 1 John 4:6] 10:7 [w] 1 Cor. 3:23 10:7 [x] [ch. 11:23; 1 Cor. 9:1; Gal. 1:12]
10:8 [y] ch. 13:10
10:10 [z] ch. 11:21; [ch. 12:7] 10:10 [a] See 1 Cor. 1:17
10:12 [b] 1 Cor. 2:13 10:12 [c] ver. 18; ch. 3:1; 12:6; [Prov. 27:2] 10:12 [d] [Prov. 26:12]
10:13 [e] ver. 15 10:13 [f] See Rom. 12:3 10:13 [g] [Rom. 15:20]
10:14 [h] 1 Cor. 3:5; 4:15; 9:1

10:15 [i] 2 Thess. 1:3 10:15 [j] [Acts 5:13]

10:17 [k] 1 Cor. 1:31; [Jer. 9:23, 24]

10:18 [l] See ver. 12 10:18 [m] Rom. 2:29; 1 Cor. 4:5

11:2 [n] [Hos. 2:19, 20] 11:2 [o] Col. 1:22, 28 11:2 [p] Eph. 5:27; Rev. 14:4

11:3 [q] Gen. 3:4; 1 Tim. 2:14; [John 8:44; 1 Thess. 3:5] 11:3 [r] Col. 2:4, 8 11:3 [s] [Eph. 6:5] 11:3 [t] ch. 6:6

11:4 [u] [1 Cor. 3:11] 11:4 [v] Gal. 1:6

11:5 [w] ch. 12:11; Gal. 2:6

11:6 [x] See 1 Cor. 1:17 11:6 [y] [Eph. 3:4] 11:6 [z] ch. 4:2; 5:11; 12:12

11:7 [a] [ch. 12:13] 11:7 [b] See Acts 18:3

11:9 [c] Phil. 4:12 11:9 [d] ch. 12:13, 14 11:9 [e] [1 Cor. 16:17; Phil. 4:15, 16] 11:9 [f] ch. 12:16; 1 Thess. 2:6

11:10 [g] See Rom. 1:9; 9:1 11:10 [h] 1 Cor. 9:15

11:11 [i] See ch. 6:11 11:11 [j] ver. 31; ch. 12:2, 3

11:12 [k] [1 Cor. 9:12]

11:13 [l] Rev. 2:2; [Gal. 1:7; 2:4; 6:12; Phil. 1:15; 3:18; Titus 1:10, 12; 2 Pet. 2:1; 1 John 4:1] 11:13 [m] [Phil. 3:2] 11:13 [n] ver. 14, 15

11:14 [o] Gal. 1:8

11:15 [p] ch. 3:9 11:15 [q] Phil. 3:19

11:16 [r] ch. 12:6

11:17 [s] ch. 9:4 11:17 [t] [1 Cor. 7:12]

11:18 [u] Phil. 3:3, 4

11:19 [v] 1 Cor. 4:10

11:20 [w] Gal. 2:4; [Gal. 4:3, 9; 5:1] 11:20 [x] [ch. 7:2] 11:20 [y] 1 Cor. 4:11

11:21 [z] ch. 10:10

11:22 [a] Rom. 11:1; Phil. 3:5

11:23 [b] See ch. 3:6; 10:7 11:23 [c] See 1 Cor. 15:10 11:23 [d] ch. 6:5 11:23 [e] Acts 16:23 11:23 [f] ch. 1:9, 10; 4:11; 6:9; Rom. 8:36; 1 Cor. 15:30-32

11:24 [g] Deut. 25:3

11:25 [h] Acts 16:22 11:25 [i] Acts 14:19 11:25 [j] [Acts 27:41]

11:26 [k] Acts 9:23; 13:50; 14:5; 17:5; 1 Thess. 2:15; [Acts 18:12; 20:3, 19; 21:27; 23:10, 12; 25:3] 11:26 [l] Acts 14:5; [Acts 19:23; 27:42] 11:26 [m] Acts 21:31

11:27 [n] 1 Thess. 2:9; 2 Thess. 3:8 11:27 [o] 1 Cor. 4:11; Phil. 4:12
11:28 [p] See 1 Cor. 7:17
11:29 [q] See 1 Cor. 8:13; 9:22
11:30 [r] ch. 10:10; 12:5, 9; See 1 Cor. 2:3
11:31 [s] See Rom. 15:6 11:31 [t] See Rom. 9:5 11:31 [u] ver. 11
11:32 [v] Acts 9:24
11:33 [w] Acts 9:25
12:1 [x] Gal. 1:12; 2:2; Eph. 3:3
12:2 [y] See ch. 5:17 12:2 [z] ver. 3; 1 Thess. 4:17; Rev. 12:5; [Ezek. 8:3; Acts 8:39] 12:2 [a] See Ps. 148:4 12:2 [b] ch. 11:11
12:3 [c] Luke 23:43; Rev. 2:7; [Gen. 2:8] 12:3 [b] [See ver. 2 above]
12:5 [d] See 1 Cor. 2:3
12:6 [e] ch. 5:13; 11:16, 17; [ver. 11]
12:7 [f] [ch. 10:10] 12:7 [g] [Num. 33:55; Ezek. 28:24] 12:7 [h] [Luke 13:16]; See 1 Cor. 5:5
12:8 [i] [Matt. 26:44]
12:9 [j] Isa. 43:2 12:9 [k] Isa. 40:29-31; [Phil. 4:13] 12:9 [l] See 1 Cor. 2:5
12:10 [m] [ch. 5:15]; See Matt. 5:11, 12 12:10 [n] Rom. 5:3 12:10 [o] [ch. 13:4]
12:11 [p] [ver. 6] 12:11 [q] See ch. 11:5; 1 Cor. 15:10 12:11 [r] See 1 Cor. 3:7; 15:9
12:12 [s] See Rom. 15:19; 1 Cor. 9:1 12:12 [t] ch. 6:4
12:13 [u] 1 Cor. 9:12; See Acts 20:33
12:14 [v] ch. 13:1; [ch. 1:15; 13:2] 12:14 [w] 1 Cor. 10:24, 33 12:14 [x] 1 Cor. 4:14, 15 12:14 [y] [Prov. 19:14; Ezek. 34:2]
12:15 [z] [ch. 1:6; Phil. 2:17; Col. 1:24; 1 Thess. 2:8; 2 Tim. 2:10] 12:15 [a] See ch. 6:11
12:16 [b] ch. 11:9
12:17 [c] [ch. 9:5]
12:18 [d] ch. 8:6 12:18 [e] ch. 8:18
12:19 [f] See Rom. 1:9; 9:1 12:19 [g] See 1 Cor. 14:26
12:20 [h] [ch. 2:1-4]; See 1 Cor. 4:21
12:21 [i] ch. 13:2; [Rev. 2:21] 12:21 [j] 1 Cor. 5:1; See 1 Cor. 6:18
13:1 [k] See ch. 12:14 13:1 [l] Cited from Deut. 19:15; See Num. 35:30

13:2 [m] ch. 10:2 13:2 [n] ch. 12:21 13:2 [o] ver. 10; See 1 Cor. 4:21
13:3 [p] See Matt. 10:20; 1 Cor. 5:4 13:3 [q] ch. 10:4
13:4 [r] [Phil. 2:7, 8; 1 Pet. 3:18] 13:4 [s] See Rom. 1:4; 6:4 13:4 [t] [ch. 12:10] 13:4 [u] See Rom. 6:8
13:5 [v] [1 Cor. 11:28; Gal. 6:4] 13:5 [w] Rom. 8:10; Gal. 4:19
13:9 [x] 1 Cor. 4:10; [ch. 4:12; 12:5, 9, 10] 13:9 [y] Eph. 4:12; 1 Thess. 3:10; [ver. 11]
13:10 [z] [ch. 2:3] 13:10 [a] Titus 1:13 13:10 [b] ch. 10:8
13:11 [c] See Luke 6:40 13:11 [d] See Rom. 12:16 13:11 [e] See Mark 9:50 13:11 [f] See Rom. 15:33
13:12 [g] See Rom. 16:16
13:13 [h] Phil. 4:22
13:14 [i] Rom. 16:20 13:14 [j] Jude 21 13:14 [k] Phil. 2:1

Footnotes

Gal. 1:2 [1] **1:2** Or *brothers and sisters*. The plural Greek word *adelphoi* (translated “brothers”) refers to siblings in a family. In New Testament usage, depending on the context, *adelphoi* may refer either to men or to both men and women who are siblings (brothers and sisters) in God's family, the church; also verse 11

Gal. 1:10 [2] **1:10** Or *slave*; Greek *bondservant*

Gal. 1:11 [3] **1:11** Greek *not according to man*

Gal. 1:15 [4] **1:15** Greek *set me apart from my mother's womb*

Gal. 1:16 [5] **1:16** Greek *in*

Gal. 1:16 [6] **1:16** Greek *with flesh and blood*

Gal. 2:12 [1] **2:12** Or *fearing those of the circumcision*

Gal. 2:16 [2] **2:16** Or *counted righteous* (three times in verse 16); also verse 17

Gal. 2:21 [3] **2:21** Or *justification*

Gal. 3:3 [1] **3:3** Or *now ending with*

Gal. 3:4 [2] **3:4** Or *experience*

Gal. 3:8 [3] **3:8** Or *count righteous*; also verses 11, 24

Gal. 3:11 [4] **3:11** Or *The one who by faith is righteous will live*

Gal. 3:14 [5] **3:14** Greek *receive the promise of the Spirit*

Gal. 3:15 [6] **3:15** Or *brothers and sisters*

Gal. 3:28 [7] **3:28** Greek *bondservant*

Gal. 4:1 [1] **4:1** Greek *bondservant*; also verse 7

Gal. 4:3 [2] **4:3** Or *elemental spirits*; also verse 9

Gal. 4:12 [3] **4:12** Or *Brothers and sisters*; also verses 28, 31

Gal. 4:16 [4] **4:16** Or *by dealing truthfully with you*

Gal. 4:25 [5] **4:25** Some manuscripts *For Sinai is a mountain in Arabia*

Gal. 4:28 [6] **4:28** Some manuscripts *we*

Gal. 5:4 [1] **5:4** Or *counted righteous*

Gal. 5:11 [2] **5:11** Or *brothers and sisters*; also verse 13

Gal. 5:11 [3] **5:11** Greek *proclaim*

Gal. 5:21 [4] **5:21** Some manuscripts add *murder*

Gal. 6:1 [1] **6:1** Or *Brothers and sisters*; also verse 18

Gal. 6:14 [2] **6:14** Or *through whom*

Cross-references for Galatians

1:1 [a] See 2 Cor. 1:1 1:1 [b] ver. 11, 12 1:1 [c] Acts 9:6; 20:24; 22:10, 15, 21; 26:16; [1 Tim. 1:1; Titus 1:3] 1:1 [d] See Acts 2:24

1:2 [e] Phil. 4:21 1:2 [f] Acts 16:6; 1 Cor. 16:1

1:3 [g] Rom. 1:7; 1 Cor. 1:3 1:3 [h] 1 Tim. 1:2

1:4 [i] See Matt. 20:28; Rom. 4:25; 1 Cor. 15:3 1:4 [j] [Eph. 2:2; 1 John 5:19]; See John 15:19 1:4 [k] Phil. 4:20; 1 Thess. 1:3; 3:11, 13

1:6 [l] [ch. 4:13; Acts 16:6; 18:23] 1:6 [m] ch. 5:8 1:6 [n] 2 Cor. 11:4; [1 Tim. 1:3]

1:7 [o] [Acts 4:12; 1 Cor. 3:11] 1:7 [p] ch. 5:10; Acts 15:24; See 2 Cor. 11:13

1:8 [q] 2 Cor. 11:14 1:8 [r] See Rom. 9:3

1:9 [r] [See ver. 8 above]

1:10 [s] 1 Thess. 2:4; [Rom. 2:29; 1 Cor. 10:33; Eph. 6:6; Col. 3:22] 1:10 [t] [Rom. 1:1]

1:11 [u] 1 Cor. 15:1 1:11 [v] See Rom. 2:16

1:12 [w] ver. 1; 1 Cor. 11:23; 15:3; [Acts 22:14] 1:12 [x] ver. 16; See 1 Cor. 2:10; 2 Cor. 12:1

1:13 [y] [Acts 26:4] 1:13 [z] See Acts 8:3

1:14 [a] Phil. 3:6; See Acts 21:20 1:14 [b] [Jer. 9:14; 2 Tim. 1:3]; See Matt. 15:2

1:15 [c] Acts 13:2; Rom. 1:1 1:15 [d] Isa. 49:1, 5; Jer. 1:5; Luke 1:15 1:15 [e] ver. 6

1:16 [f] ch. 2:9; See Acts 9:15

1:18 [g] [Acts 9:22, 23]

1:19 [h] See Matt. 12:46; Acts 12:17

1:20 [i] See Rom. 1:9; 9:1

1:21 [j] [Acts 9:30; 11:25, 26; 13:1]

1:22 [k] 1 Thess. 2:14

2:2 [l] ver. 6, 9 2:2 [m] 1 Tim. 3:16 2:2 [n] ch. 4:11; 1 Thess. 3:5 2:2 [o] Phil. 2:16

2:3 [p] [Acts 16:3]

2:4 [q] Acts 15:24; 2 Cor. 11:26; [ch. 5:12] 2:4 [r] [2 Pet. 2:1; Jude 4] 2:4 [s] See ch. 5:1 2:4 [t] ch. 4:3, 9, 24, 25; 2 Cor. 11:20; [Rom. 8:15]

2:5 [u] ver. 14; [ch. 4:16; 5:7; Titus 1:14; 2 John 1]

2:6 [v] ver. 2, 9; [ch. 6:3; Acts 5:36]; See 1 Cor. 3:7 2:6 [w] See Deut. 10:17 2:6 [x] [2 Cor. 11:5; 12:11]

2:7 [y] 1 Thess. 2:4; 1 Tim. 1:11; See 1 Cor. 9:17 2:7 [z] ch. 1:16; See Acts 9:15

2:9 [v] [See ver. 6 above] 2:9 [a] Jer. 1:18; Rev. 3:12 2:9 [b] See Rom. 1:5 2:9 [c] [2 Pet. 3:15]

2:10 [d] See Acts 24:17

2:11 [e] [Acts 15:1, 35] 2:11 [f] Job 21:31

2:12 [g] Acts 11:3; [ver. 14; Acts 10:28]; See Luke 15:2 2:12 [h] See Acts 11:2

2:14 [i] Heb. 12:13 2:14 [j] See ver. 5 2:14 [k] 1 Tim. 5:20 2:14 [l] See ver. 12

2:15 [m] ver. 17; [Eph. 2:3, 12]

2:16 [n] ch. 3:11; See Acts 13:39 2:16 [o] See Rom. 9:30 2:16 [p] Rom. 3:20; [Ps. 143:2]

2:17 [q] ver. 15

2:19 [r] See Rom. 6:2; 7:4 2:19 [s] Luke 20:38; Rom. 6:11; 14:7, 8; 2 Cor. 5:15; 1 Thess. 5:10; Heb. 9:14; 1 Pet. 4:2

2:20 [t] ch. 5:24; 6:14; Rom. 6:6 2:20 [u] See John 17:23 2:20 [v] See Rom. 8:37 2:20 [w] See ch. 1:4

2:21 [x] [ch. 3:21; Heb. 7:11] 2:21 [y] [ch. 5:4]

3:1 [z] [Num. 21:9] 3:1 [a] [1 Cor. 1:23]

3:2 [b] ver. 14; Eph. 1:13; Heb. 6:4; See Acts 15:8 3:2 [c] Rom. 10:17

3:3 [d] Phil. 1:6; [ch. 4:9]

3:4 [e] 1 Cor. 15:2; [Heb. 10:35; 2 John 8]

3:5 [f] [1 Cor. 12:10] 3:5 [g] ver. 2

3:6 [h] Cited from Gen. 15:6; [Rom. 4:9, 21, 22]; See Rom. 4:3

3:7 [i] ver. 9 3:7 [j] See Luke 19:9

3:8 [k] See Rom. 3:30 3:8 [l] Cited from Gen. 12:3

3:10 [m] [ch. 5:4]; See Rom. 4:15 3:10 [n] Cited from Deut. 27:26; [Jer. 11:3; Ezek. 18:4] 3:10 [o] [Matt. 5:19]

3:11 [p] See ch. 2:16 3:11 [q] Rom. 1:17; Heb. 10:38; Cited from Hab. 2:4

3:12 [r] Cited from Lev. 18:5; See Rom. 10:5

3:13 [s] ch. 4:5; [Rev. 22:3]; See 2 Pet. 2:1 3:13 [t] Cited from Deut. 21:23 3:13 [u] See Acts 5:30

3:14 [v] Rom. 4:9, 16; [ver. 28] 3:14 [w] ver. 2 3:14 [x] Acts 2:33; [Isa. 32:15; 44:3; Joel 2:28; John 7:39; Eph. 1:13]

3:15 [y] See Rom. 3:5 3:15 [z] [Heb. 9:17]

3:16 [a] Rom. 4:13, 16; See Luke 1:55 3:16 [b] Gen. 12:7; Acts 13:32 3:16 [c] Acts 3:25

3:17 [d] Ex. 12:40, 41; [Gen. 15:13; Acts 7:6] 3:17 [e] Rom. 4:14

3:18 [f] [Heb. 6:13, 14]

3:19 [g] [Rom. 4:15] 3:19 [h] ver. 16 3:19 [i] Acts 7:53; Heb. 2:2 3:19 [j] Ex. 20:19, 21, 22; Deut. 5:5, 22, 23, 27, 31; Acts 7:38

3:20 [k] 1 Tim. 2:5; Heb. 8:6; 9:15; 12:24; [Heb. 6:17] 3:20 [l] Rom. 3:30

3:21 [m] See ch. 2:21

3:22 [n] Rom. 11:32; See Rom. 3:9 3:22 [o] Rom. 4:16 3:22 [p] See Acts 10:43

3:23 [q] [1 Pet. 1:5]

3:24 [r] [Matt. 5:17; Rom. 10:4; Col. 2:17; Heb. 9:9, 10] 3:24 [s] 1 Cor. 4:15 (Gk.) 3:24 [t] ver. 11; See ch. 2:16

3:26 [u] ch. 4:5, 6; [John 1:12]; See Rom. 8:14-16

3:27 [v] Rom. 6:3 3:27 [w] See Acts 8:16 3:27 [x] See Rom. 13:14

3:28 [y] [ver. 14; ch. 5:6; 6:15]; See Rom. 3:30; 1 Cor. 12:13 3:28 [z] 1 Cor. 11:11

3:29 [a] See Rom. 9:7; 1 Cor. 3:23 3:29 [b] ch. 4:1, 7; Rom. 8:17; Eph. 3:6; [ch. 4:28; 2 Tim. 1:1; Titus 1:2; Heb. 9:15]

4:3 [c] See ch. 2:4

4:4 [d] [1 Tim. 2:6]; See Mark 1:15 4:4 [e] Phil. 2:7; See John 1:14 4:4 [f] [1 Tim. 2:15]; See Gen. 3:15 4:4 [g] [Luke 2:21, 22, 27]

4:5 [h] See ch. 3:13 4:5 [i] ch. 3:26; See Rom. 8:15

4:6 [j] [Rom. 5:5; 2 Cor. 3:17]; See Acts 16:7

4:7 [k] See ch. 3:29

4:8 [l] 1 Cor. 1:21; 1 Thess. 4:5; 2 Thess. 1:8; 1 John 4:8 4:8 [m] [Eph. 2:11, 12; 1 Thess. 1:9] 4:8 [n] 2 Chr. 13:9; Isa. 37:19; Jer. 2:11; 5:7; 16:20; [1 Cor. 8:4]

4:9 [o] See 1 Cor. 8:3 4:9 [p] [ch. 3:3] 4:9 [q] Rom. 8:3; Heb. 7:18

4:10 [r] Rom. 14:5; Col. 2:16

4:11 [s] ch. 2:2; 5:2, 4; 1 Thess. 3:5
4:12 [t] [2 Cor. 6:13] 4:12 [u] [2 Cor. 2:5]
4:13 [v] See 1 Cor. 2:3 4:13 [w] [ch. 1:6]
4:14 [x] 1 Sam. 29:9; [Mal. 2:7 (Gk.); 2 Cor. 5:20] 4:14 [y] See Matt. 10:40
4:16 [z] See ch. 2:5
4:18 [a] [ver. 13]
4:19 [b] [1 Cor. 4:15; Philem. 10] 4:19 [c] [James 1:18] 4:19 [d] Rom. 8:10
4:22 [e] Gen. 16:5 4:22 [f] Gen. 21:2
4:23 [g] ver. 29; [Rom. 9:7] 4:23 [h] ver. 28; Gen. 17:16-19; 18:10, 14; 21:1, 2; Heb. 11:11
4:24 [i] See Rom. 9:4 4:24 [j] Deut. 33:2
4:26 [k] [Heb. 12:22; Rev. 3:12; 21:2, 10]
4:27 [l] Cited from Isa. 54:1
4:28 [m] See ver. 23 4:28 [n] Rom. 9:8; See ch. 3:29
4:29 [o] Gen. 21:9 4:29 [p] See ch. 5:11
4:30 [q] Cited from Gen. 21:10; [John 8:35]
4:31 [r] [1 Pet. 3:6]
5:1 [s] ver. 13; ch. 2:4; See James 1:25 5:1 [t] See John 8:32 5:1 [u] See 1 Cor. 16:13 5:1 [v] Acts 15:10 5:1 [w] See ch. 2:4
5:2 [x] ver. 3, 11; Acts 15:1; 1 Cor. 7:18 5:2 [y] See ch. 4:11
5:3 [z] Rom. 2:25
5:4 [a] Rom. 7:6 (Gk.) 5:4 [b] [ch. 2:21; 3:10; Rom. 9:31, 32] 5:4 [c] [Heb. 12:15; 2 Pet. 3:17]
5:5 [d] See Rom. 8:23, 25
5:6 [e] ch. 6:15; 1 Cor. 7:19; Col. 3:11; See ch. 3:28 5:6 [f] [Eph. 6:23; 1 Thess. 1:3; James 2:18, 20, 22]
5:7 [g] See 1 Cor. 9:24 5:7 [h] See ch. 2:5
5:8 [i] ch. 1:6
5:9 [j] 1 Cor. 5:6; [1 Cor. 15:33; Heb. 12:15]
5:10 [k] See 2 Cor. 2:3 5:10 [l] [Phil. 3:15] 5:10 [m] ch. 1:7; [ver. 12]
5:11 [n] ch. 4:29; 6:12 5:11 [o] 1 Cor. 1:23; See 1 Pet. 2:8
5:12 [p] [ver. 10]; See ch. 2:4
5:13 [q] 1 Pet. 2:16; Jude 4; [1 Cor. 8:9; 2 Pet. 2:19] 5:13 [r] 1 Cor. 9:19

5:14 [s] [Matt. 7:12; 22:40] 5:14 [t] Cited from Lev. 19:18; [ver. 22; ch. 6:2]; See Matt. 19:19; John 13:34
5:15 [u] [Phil. 3:2]
5:16 [v] ver. 24, 25; Rom. 8:4; See Rom. 13:14 5:16 [w] Eph. 2:3
5:17 [x] Rom. 7:23; 8:5-7 5:17 [y] Rom. 7:15, 18, 19
5:18 [z] Rom. 8:14 5:18 [a] See Rom. 7:4
5:19 [b] 1 Cor. 3:3; Eph. 5:3; Col. 3:5; James 3:14, 15; [Matt. 15:18-20]
5:20 [c] 1 Cor. 11:19
5:21 [d] [Col. 3:6]; See 1 Cor. 6:9
5:22 [e] [Rom. 7:4; 8:5; Eph. 5:9] 5:22 [f] See Rom. 5:1-5; Col. 3:12-17 5:22 [g] 2 Cor. 6:6
5:23 [h] Eph. 4:2 5:23 [i] Acts 24:25 5:23 [j] 1 Tim. 1:9
5:24 [k] [ver. 16]; See Rom. 6:6 5:24 [l] Rom. 7:5
5:25 [m] [ver. 16]
5:26 [n] Phil. 2:3
6:1 [o] [Ps. 141:5; 2 Cor. 2:7; Heb. 12:13; James 5:19] 6:1 [p] [Rom. 15:1; 1 Cor. 10:15]; See 1 Cor. 2:15 6:1 [q] 1 Cor. 4:21; [2 Tim. 2:25]
6:2 [r] Rom. 15:1; 1 Thess. 5:14 6:2 [s] [ch. 5:14] 6:2 [t] 1 John 4:21; See John 13:34
6:3 [u] [ch. 2:6]; See 1 Cor. 3:7, 18 6:3 [v] 2 Cor. 12:11
6:4 [w] [1 Cor. 11:28; 2 Cor. 13:5]
6:5 [x] [Rom. 14:12]
6:6 [y] [Rom. 15:27; 1 Cor. 9:11]
6:7 [z] 1 Cor. 6:9; 15:33; James 1:16 6:7 [a] See 2 Cor. 9:6
6:8 [b] [Hos. 8:7]; See Job 4:8 6:8 [c] See Rom. 6:21 6:8 [d] See James 3:18
6:9 [e] 2 Thess. 3:13; [1 Cor. 15:58] 6:9 [f] Heb. 12:3, 5; [Heb. 10:36]; See Matt. 10:22
6:10 [g] Prov. 3:27; John 9:4; 12:35 6:10 [h] Eph. 4:28; 1 Tim. 6:18; [1 Thess. 5:15] 6:10 [i] [Eph. 2:19; 1 Tim. 5:8; Heb. 3:6]
6:11 [j] See 1 Cor. 16:21
6:12 [k] See 2 Cor. 11:13 6:12 [l] ch. 2:3 6:12 [m] ch. 5:11
6:14 [n] 1 Cor. 2:2; [Phil. 3:3, 7, 8] 6:14 [o] See Rom. 6:6
6:15 [p] [Rom. 2:28]; See ch. 5:6 6:15 [q] [John 3:5, 7]; See Rom. 6:4

6:16 [r] Ps. 125:5; 128:6 6:16 [s] ch. 3:7, 9, 29; Rom. 2:29; 4:12; 9:6-8; Phil. 3:3

6:18 [t] Philem. 25; See Rom. 16:20 6:18 [u] 2 Tim. 4:22

Footnotes

Eph. 1:1 [1] **1:1** Some manuscripts *saints who are also faithful* (omitting *in Ephesus*)
Eph. 1:5 [2] **1:5** Or *before him in love, having predestined us*
Eph. 1:9 [3] **1:9** Or *he lavished upon us in all wisdom and insight, making known . . .*
Eph. 1:14 [4] **1:14** Or *down payment*
Eph. 1:14 [5] **1:14** Or *until God redeems his possession*
Eph. 1:15 [6] **1:15** Some manuscripts omit *your love*
Eph. 2:3 [1] **2:3** Greek *flesh*
Eph. 2:3 [2] **2:3** Greek *like the rest*
Eph. 2:4 [3] **2:4** Or *And*
Eph. 2:19 [4] **2:19** Or *sojourners*
Eph. 2:22 [5] **2:22** Or *in*
Eph. 3:6 [1] **3:6** The words *This mystery is* are inferred from verse 4
Eph. 3:9 [2] **3:9** Or *by*
Eph. 3:15 [3] **3:15** Or *fatherhood*; the Greek word *patria* is closely related to the word for *Father* in verse 14
Eph. 4:8 [1] **4:8** The Greek word *anthropoi* can refer to both men and women
Eph. 4:9 [2] **4:9** Or *the lower parts of the earth?*
Eph. 4:11 [3] **4:11** Or *pastors*
Eph. 4:11 [4] **4:11** Or *the shepherd-teachers*
Eph. 4:13 [5] **4:13** Greek *to a full-grown man*
Eph. 4:22 [6] **4:22** Greek *man*; also verse 24
Eph. 5:27 [1] **5:27** Or *holy and blameless*
Eph. 6:5 [1] **6:5** Or *slaves*; also verse 6 (for the contextual rendering of the Greek word *doulos*, see Preface)
Eph. 6:5 [2] **6:5** Or *your masters according to the flesh*
Eph. 6:8 [3] **6:8** Or *slave* (for the contextual rendering of the Greek word *doulos*, see Preface)
Eph. 6:9 [4] **6:9** Greek *Lord*
Eph. 6:23 [5] **6:23** Or *brothers and sisters*

Cross-references for Ephesians

1:1 [a] See 2 Cor. 1:1 1:1 [b] See 1 Cor. 1:1 1:1 [c] Col. 1:2

1:2 [d] See Rom. 1:7

1:3 [e] 2 Cor. 1:3; 1 Pet. 1:3 1:3 [f] See Rom. 15:6 1:3 [g] ver. 20; ch. 2:6; 3:10; 6:12

1:4 [h] [ch. 2:10; 2 Thess. 2:13; 1 Pet. 1:2] 1:4 [i] James 2:5; [Deut. 7:6; 26:18] 1:4 [j] [2 Tim. 1:9]; See Matt. 13:35 1:4 [k] ch. 5:27; Col. 1:22; 1 Thess. 4:7

1:5 [l] ver. 11; Rom. 8:29, 30 1:5 [m] See Rom. 8:15 1:5 [n] ver. 9; [Luke 2:14; Heb. 2:4]; See Luke 12:32

1:6 [o] ver. 12, 14 1:6 [p] [John 3:35; 10:17; Col. 1:13]; See Matt. 3:17

1:7 [q] Col. 1:14 1:7 [r] Rom. 3:24; 1 Cor. 1:30; [ch. 4:30] 1:7 [s] See Acts 20:28 1:7 [t] See Acts 2:38 1:7 [u] [ch. 3:8, 16; Col. 1:27]; See Rom. 2:4

1:9 [v] See Rom. 16:25 1:9 [n] [See ver. 5 above] 1:9 [w] [ver. 11; Rom. 8:28; 9:11]

1:10 [x] See Mark 1:15 1:10 [y] Col. 1:16, 20; [ch. 3:15; Phil. 2:9, 10]

1:11 [z] Deut. 4:20; 32:9; See ver. 14 1:11 [a] ver. 5 1:11 [b] ch. 3:11; [Rev. 4:11]; See Rom. 8:28 1:11 [c] [Acts 20:27]

1:12 [d] ver. 6, 14; [Phil. 1:11]

1:13 [e] 2 Cor. 6:7; Col. 1:5; 2 Tim. 2:15; [Acts 13:26; 15:7] 1:13 [f] ch. 4:30 1:13 [g] See Acts 1:4

1:14 [h] 2 Cor. 1:22 1:14 [i] Acts 20:32; [ver. 18] 1:14 [j] Titus 2:14; See ver. 7 1:14 [k] See 1 Pet. 2:9 1:14 [l] ver. 6, 12

1:15 [m] Col. 1:4; Philem. 5; See Rom. 1:8

1:16 [n] Col. 1:9 1:16 [o] Rom. 1:9; 2 Tim. 1:3

1:17 [p] See Rom. 15:6 1:17 [q] [Col. 1:9]

1:18 [r] [Heb. 6:4; 10:32; Rev. 3:17, 18]; See Acts 26:18 1:18 [s] ch. 4:4; [ch. 2:12] 1:18 [t] ch. 3:8, 16; Col. 1:27; See ver. 7

1:19 [u] ch. 3:7; Phil. 3:21; Col. 1:29; 2:12 1:19 [v] ch. 6:10; [Dan. 4:30]

1:20 [w] See Acts 2:24 1:20 [x] See Mark 16:19; Acts 2:33; 1 Pet. 3:22 1:20 [y] See ver. 3

1:21 [z] ch. 4:10; Col. 2:10; See John 3:31 1:21 [a] 1 Cor. 15:24 1:21 [b] ch. 3:15; Phil. 2:9; [Heb. 1:4] 1:21 [c] [Matt. 12:32]

1:22 [d] Cited from Ps. 8:6; See 1 Cor. 15:27 1:22 [e] ch. 4:15; 5:23; Col. 1:18; 2:19; [1 Cor. 11:3; Col. 2:10]

1:23 [f] ch. 4:12, 16; 5:30; Col. 1:18, 24; [ch. 5:23; 1 Cor. 12:27] 1:23 [g] ch. 3:19; See John 1:16 1:23 [h] ch. 4:10 1:23 [i] [Jer. 23:24; Col. 3:11]

2:1 [j] Col. 2:13; [Col. 1:21] 2:1 [k] ver. 5; [ch. 4:18]; See Luke 15:24

2:2 [l] ch. 4:17, 22; 5:8; Col. 3:7; See Rom. 11:30; 1 Cor. 6:11 2:2 [m] [ch. 6:12; Rev. 9:11]; See John 12:31 2:2 [n] ch. 5:6; [1 Pet. 1:14]

2:3 [o] Gal. 5:16 2:3 [p] See Ps. 51:5; Rom. 5:12 2:3 [q] [2 Pet. 2:14]

2:4 [r] ver. 7; Titus 3:5; See Rom. 2:4 2:4 [s] See John 3:16

2:5 [t] ver. 1; [Rom. 5:6, 8, 10] 2:5 [u] Col. 2:12, 13; [John 14:19; Rev. 20:4] 2:5 [v] ver. 8; See Acts 15:11

2:6 [w] See ch. 1:20

2:7 [x] ver. 4 2:7 [y] Titus 3:4

2:8 [z] ver. 5 2:8 [a] 1 Pet. 1:5; [Rom. 4:16] 2:8 [b] [2 Cor. 3:5] 2:8 [c] [John 4:10; Heb. 6:4]

2:9 [d] 2 Tim. 1:9; Titus 3:5; See Rom. 3:20, 28 2:9 [e] 1 Cor. 1:29; [Judg. 7:2]

2:10 [f] Deut. 32:6, 15; Ps. 100:3 2:10 [g] [ch. 3:9; 4:24; Col. 3:10] 2:10 [h] ch. 4:24 2:10 [i] [ch. 1:4] 2:10 [j] Col. 1:10

2:11 [k] Rom. 2:26, 28; [Col. 2:11, 13]

2:12 [l] 1 Cor. 12:2; [ch. 5:8; Col. 3:7] 2:12 [m] ch. 4:18; Col. 1:21; [Ezek. 14:5; Gal. 2:15; 4:8] 2:12 [n] See Rom. 9:4 2:12 [o] 1 Thess. 4:13; See ch. 1:18

2:13 [p] ver. 17; Acts 2:39 2:13 [q] [Col. 1:20]; See Rom. 3:25

2:14 [r] Ps. 72:7; Mic. 5:5; Zech. 9:10; [Col. 3:15]; See Luke 2:14 2:14 [s] See Gal. 3:28 2:14 [t] Col. 1:21, 22; [Rom. 7:4]

2:15 [u] Col. 2:14, 20 2:15 [v] See Rom. 6:4

2:16 [w] Col. 1:20-22; [1 Cor. 12:13]

2:17 [x] Isa. 57:19 2:17 [y] ver. 13 2:17 [z] Deut. 4:7; Ps. 148:14

2:18 [a] [John 14:6] 2:18 [b] ch. 3:12; [John 10:7, 9]; See Rom. 5:2 2:18 [c] ch. 4:4; 1 Cor. 12:13; [John 4:23]

2:19 [d] ver. 12; [Heb. 11:13; 13:14] 2:19 [e] Phil. 3:20; [Heb. 12:22, 23] 2:19 [f] See Gal. 6:10

2:20 [g] [Jer. 12:16]; See 1 Cor. 3:9 2:20 [h] Matt. 16:18; Rev. 21:14 2:20 [i] [1 Cor. 3:11] 2:20 [j] Ps. 118:22; Isa. 28:16

2:21 [k] ch. 4:15, 16 2:21 [l] See 1 Cor. 3:16, 17

2:22 [m] 1 Pet. 2:5 2:22 [n] [ch. 3:17; 2 Cor. 6:16; 1 Tim. 3:15]

3:1 [o] ch. 4:1; Acts 23:18; Phil. 1:7; [ch. 6:20] 3:1 [p] ver. 13; Col. 1:24

3:2 [q] ch. 1:10; Col. 1:25; 1 Tim. 1:4 3:2 [r] ver. 7; ch. 4:7; See Acts 11:23; Rom. 1:5

3:3 [s] Acts 22:17, 21; 26:16-18 3:3 [t] [Dan. 2:29]; See Rom. 16:25; 2 Cor. 12:1 3:3 [u] [ch. 1:9, 10]

3:4 [v] [2 Cor. 11:6] 3:4 [w] Col. 4:3

3:6 [x] See Gal. 3:29 3:6 [y] ch. 2:16 3:6 [z] ch. 5:7

3:7 [a] Col. 1:23, 25 3:7 [b] See 2 Cor. 3:6 3:7 [c] See ver. 2 3:7 [d] [ver. 20]; See ch. 1:19

3:8 [e] See 1 Cor. 15:9 3:8 [f] See Acts 9:15 3:8 [g] [Job 5:9; Rom. 11:33] 3:8 [h] See ch. 1:18; Rom. 2:4

3:9 [i] See ver. 2, 3 3:9 [j] Col. 1:26 3:9 [k] Rev. 4:11; [ch. 2:10]

3:10 [l] Rom. 11:33 3:10 [m] [1 Pet. 1:12] 3:10 [n] ch. 1:21; [ch. 6:12] 3:10 [o] See ch. 1:3

3:11 [p] See ch. 1:11

3:12 [q] Heb. 4:16; 10:19 3:12 [r] See ch. 2:18 3:12 [s] 2 Cor. 3:4 3:12 [t] Mark 11:22; Phil. 3:9

3:13 [u] ver. 1 3:13 [v] [2 Cor. 1:6]

3:15 [w] See ch. 1:10, 21

3:16 [x] See ver. 8 3:16 [y] 1 Cor. 16:13; [ch. 6:10; Phil. 4:13; Col. 1:11] 3:16 [z] See Rom. 7:22

3:17 [a] [ch. 2:22] 3:17 [b] Col. 2:7 3:17 [c] Col. 1:23

3:18 [d] [John 1:5] 3:18 [e] Rom. 8:39; [Job 11:8, 9]

3:19 [f] [Phil. 4:7] 3:19 [g] Col. 2:10 3:19 [h] ch. 1:23

3:20 [i] Rom. 16:25; Jude 24 3:20 [j] [2 Cor. 9:8] 3:20 [k] [ver. 7]

3:21 [l] See Rom. 11:36

4:1 [m] See ch. 3:1 4:1 [n] Col. 1:10; 2:6; 1 Thess. 2:12; [Phil. 1:27] 4:1 [o] See Rom. 8:28

4:2 [p] Acts 20:19; Phil. 2:3; Col. 3:12; 1 Pet. 3:8; 5:5; [Col. 2:18, 23] 4:2 [q] Gal. 5:23 4:2 [r] Col. 1:11 4:2 [s] Col. 3:13

4:3 [t] Col. 3:14; [Acts 8:23]
4:4 [u] ch. 2:16 4:4 [v] See ch. 2:18 4:4 [w] ch. 1:18
4:5 [x] Zech. 14:9; See 1 Cor. 1:13; 8:6 4:5 [y] [ver. 13; Jude 3] 4:5 [z] See Gal. 3:27, 28
4:6 [a] 1 Cor. 12:5, 6 4:6 [b] Rom. 9:5
4:7 [c] See ch. 3:2 4:7 [d] [Matt. 25:15; 1 Cor. 12:7] 4:7 [e] Rom. 12:3; [ver. 16]
4:8 [f] Cited from Ps. 68:18 4:8 [g] Judg. 5:12; [Col. 2:15]
4:9 [h] See John 3:13 4:9 [i] Ps. 63:9; Isa. 44:23
4:10 [j] See Mark 16:19 4:10 [k] Heb. 4:14; 7:26; 9:24 4:10 [l] ch. 1:23
4:11 [m] [1 Cor. 12:5, 6] 4:11 [n] See 1 Cor. 12:28 4:11 [o] Acts 21:8; 2 Tim. 4:5 4:11 [p] Jer. 3:15; [Acts 20:28]
4:12 [q] See 2 Cor. 13:9 4:12 [r] ver. 16, 29 4:12 [s] See 1 Cor. 12:27
4:13 [t] [ver. 5] 4:13 [u] Heb. 5:14 4:13 [v] ch. 1:23
4:14 [w] [Matt. 11:7; Heb. 13:9; James 1:6; Jude 12] 4:14 [x] ch. 6:11
4:15 [y] 1 John 3:18; [ver. 25] 4:15 [z] ch. 2:21 4:15 [a] See ch. 1:22
4:16 [b] Col. 2:19 4:16 [c] [ver. 7]
4:17 [d] 1 Thess. 2:12 4:17 [e] ver. 22; ch. 2:1-3; Col. 3:7; 1 Pet. 4:3 4:17 [f] Rom. 1:21; 1 Pet. 1:18; [Col. 2:18; 2 Pet. 2:18]
4:18 [g] [Rom. 11:10] 4:18 [h] See ch. 2:12 4:18 [i] See Mark 3:5
4:19 [j] [Prov. 23:35]; 1 Tim. 4:2 4:19 [k] [1 Kgs. 21:25; Rom. 1:24, 26, 28]
4:20 [l] See Matt. 11:29
4:21 [m] ch. 1:13 4:21 [n] Col. 2:7
4:22 [o] Col. 3:8; Heb. 12:1; James 1:21; 1 Pet. 2:1 4:22 [p] Rom. 6:6; Col. 3:9 4:22 [q] [Heb. 3:13]
4:23 [r] See Rom. 12:2
4:24 [s] See Rom. 6:4 4:24 [t] See ch. 2:10
4:25 [u] Zech. 8:16; Col. 3:9; [ver. 15] 4:25 [v] Rom. 12:5
4:26 [w] [Ps. 37:8]
4:27 [x] See James 4:7
4:28 [y] Acts 20:35; Gal. 6:10 4:28 [z] 1 Thess. 4:11; 2 Thess. 3:8, 11, 12 4:28 [a] [Prov. 21:26]
4:29 [b] ch. 5:4; Col. 3:8; [Matt. 12:34] 4:29 [c] Col. 4:6; [Eccles. 10:12]
4:30 [d] Isa. 63:10; [1 Thess. 5:19] 4:30 [e] ch. 1:13 4:30 [f] See ch. 1:7

4:31 [g] Col. 3:8, 19
4:32 [h] Col. 3:12, 13; 1 Pet. 3:8 4:32 [i] [2 Cor. 2:7, 10]; See Matt. 6:14
5:1 [j] [ch. 4:32; Matt. 5:7, 48; Luke 6:36]
5:2 [k] Rom. 14:15; [Col. 3:14]; See John 13:34 5:2 [l] See Rom. 8:37 5:2 [m] See Rom. 4:25 5:2 [n] See Gen. 8:21 5:2 [o] Heb. 7:27; 9:14; 10:10, 12
5:3 [p] 1 Cor. 6:18; See Gal. 5:19 5:3 [q] [ver. 12; Ps. 16:4]
5:4 [r] ch. 4:29; [Eccles. 10:13] 5:4 [s] [Rom. 1:28] 5:4 [t] ver. 20
5:5 [u] See 1 Cor. 6:9 5:5 [v] Col. 3:5
5:6 [w] See Matt. 24:4 5:6 [x] Col. 2:8 5:6 [y] Rom. 1:18; Col. 3:6 5:6 [z] ch. 2:2; [1 Pet. 1:14]
5:7 [a] ch. 3:6
5:8 [b] See ch. 2:1, 2 5:8 [c] See Acts 26:18 5:8 [d] Isa. 2:5; See Luke 16:8; John 12:35, 36
5:9 [e] [Gal. 5:22]; See Rom. 7:4
5:10 [f] 1 Thess. 2:4; 5:21
5:11 [g] See 1 Cor. 5:9 5:11 [h] Rom. 6:21 5:11 [i] Rom. 13:12 5:11 [j] Lev. 19:17; 1 Tim. 5:20
5:12 [k] [ver. 3]
5:13 [l] John 3:20, 21; [ver. 9]
5:14 [m] [Isa. 51:17; 52:1; 60:1; Mal. 4:2]; See Rom. 13:11 5:14 [n] Isa. 26:19 5:14 [o] Luke 1:78, 79
5:15 [p] Col. 4:5; [Prov. 15:21]
5:16 [p] [See ver. 15 above] 5:16 [q] ch. 6:13; Eccles. 12:1; Amos 5:13; Gal. 1:4
5:17 [r] Rom. 12:2; 1 Thess. 4:3; 5:18
5:18 [s] Prov. 20:1; 23:20, 31; 1 Cor. 5:11 5:18 [t] Titus 1:6; 1 Pet. 4:4 5:18 [u] [Luke 1:15]
5:19 [v] Acts 16:25; 1 Cor. 14:26; Col. 3:16; James 5:13
5:20 [w] Col. 3:17; 1 Thess. 1:2; 2 Thess. 1:3 5:20 [x] Heb. 13:15; [John 14:13]
5:21 [y] [Phil. 2:3]
5:22 [z] For ch. 5:22–6:9, see Col. 3:18–4:1 5:22 [a] See Gen. 3:16 5:22 [b] [ch. 6:5]
5:23 [c] 1 Cor. 11:3 5:23 [d] See ch. 1:22, 23 5:23 [e] [1 Cor. 6:13]
5:24 [f] [Col. 3:20, 22; Titus 2:9]

5:25 [g] ver. 28, 33; [1 Pet. 3:7] 5:25 [h] ver. 2
5:26 [i] Titus 3:5; [Rev. 7:14] 5:26 [j] ch. 6:17; Heb. 6:5; See John 15:3
5:27 [k] 2 Cor. 11:2; See ch. 1:4 5:27 [l] Song 4:7
5:28 [m] ver. 25, 33
5:30 [n] [Gen. 2:23]; See 1 Cor. 6:15
5:31 [o] Matt. 19:5; Mark 10:7, 8; Cited from Gen. 2:24 5:31 [p] 1 Cor. 6:16
5:33 [q] ver. 25, 28 5:33 [r] 1 Pet. 3:2, 6
6:1 [s] Prov. 1:8; 6:20; 23:22
6:2 [t] Cited from Ex. 20:12
6:4 [u] Gen. 18:19; Deut. 4:9; 6:7; 11:19; Ps. 78:4; Prov. 19:18; 22:6; 29:17; [2 Tim. 3:15]
6:5 [v] See 1 Pet. 2:18 6:5 [w] [2 Cor. 11:3] 6:5 [x] [ch. 5:22]
6:6 [y] See Gal. 1:10
6:8 [z] See Ps. 62:12 6:8 [a] Gal. 3:28; Col. 3:11
6:9 [b] Lev. 25:43 6:9 [c] John 13:13; [Job 31:13-15] 6:9 [d] See Deut. 10:17
6:10 [e] Rom. 4:20 (Gk.); 2 Tim. 2:1; [1 John 2:14]; See ch. 3:16 6:10 [f] ch. 1:19
6:11 [g] ver. 14; Job 29:14; See Rom. 13:12 6:11 [h] ver. 13; [2 Cor. 10:4] 6:11 [i] ch. 4:14
6:12 [j] See 1 Cor. 9:25 6:12 [k] ch. 1:21 6:12 [l] See ch. 2:2 6:12 [m] Luke 22:53; Col. 1:13 6:12 [n] [ch. 3:10] 6:12 [o] See ch. 1:3
6:13 [p] [1 Pet. 4:1] 6:13 [q] ch. 5:16
6:14 [r] 1 Pet. 1:13; [Isa. 11:5]; See Luke 12:35 6:14 [s] Isa. 59:17; 1 Thess. 5:8; [Isa. 61:10; 2 Cor. 6:7]
6:15 [t] Isa. 52:7; Rom. 10:15; [Ex. 12:11]
6:16 [u] [1 John 5:4] 6:16 [v] [Ps. 120:4] 6:16 [w] See Matt. 13:19
6:17 [s] [See ver. 14 above] 6:17 [x] Heb. 4:12; [Isa. 49:2; Hos. 6:5; 2 Cor. 6:7]
6:18 [y] Luke 18:1 6:18 [z] Jude 20; See Rom. 8:26 6:18 [a] Col. 4:2-4 6:18 [b] See Mark 13:33 6:18 [c] 1 Tim. 2:1
6:19 [d] Col. 4:3; 1 Thess. 5:25; 2 Thess. 3:1; [Isa. 50:4] 6:19 [e] See Acts 4:29 6:19 [f] ch. 3:3
6:20 [g] See 2 Cor. 5:20 6:20 [h] See Acts 28:20
6:21 [i] Col. 4:7-9 6:21 [j] Acts 20:4; 2 Tim. 4:12; Titus 3:12
6:22 [k] Col. 2:2

6:23 [l] Gal. 6:16; 2 Thess. 3:16; 1 Pet. 5:14 6:23 [m] [Gal. 5:6; 1 Thess. 5:8]
6:24 [n] [1 Cor. 16:22]

Footnotes

Phil. 1:1 [1] **1:1** Or *slaves* (for the contextual rendering of the Greek word *doulos*, see Preface)

Phil. 1:1 [2] **1:1** Or *bishops*; Greek *episkopoi*

Phil. 1:1 [3] **1:1** Or *servants*, or *ministers*; Greek *diakonoi*

Phil. 1:7 [4] **1:7** Or *you all have fellowship with me in grace*

Phil. 1:12 [5] **1:12** Or *brothers and sisters*. The plural Greek word *adelphoi* (translated “brothers”) refers to siblings in a family. In New Testament usage, depending on the context, *adelphoi* may refer either to men or to both men and women who are siblings (brothers and sisters) in God's family, the church; also verse 14

Phil. 1:13 [6] **1:13** Greek *in the whole praetorium*

Phil. 1:14 [7] **1:14** Some manuscripts add *of God*

Phil. 1:27 [8] **1:27** Greek *Only behave as citizens worthy*

Phil. 2:5 [1] **2:5** Or *which was also in Christ Jesus*

Phil. 2:7 [2] **2:7** Greek *bondservant*

Phil. 2:22 [3] **2:22** Greek *his*

Phil. 2:22 [4] **2:22** Greek *child*

Phil. 3:1 [1] **3:1** Or *brothers and sisters*; also verses 13, 17

Phil. 3:3 [2] **3:3** Some manuscripts *God in spirit*

Phil. 3:6 [3] **3:6** Greek *in the law*

Phil. 4:1 [1] **4:1** Or *brothers and sisters*; also verses 8, 21

Phil. 4:3 [2] **4:3** Or *loyal Syzygus*; Greek *true yokefellow*

Phil. 4:14 [3] **4:14** Or *have fellowship in*

Phil. 4:17 [4] **4:17** Or *I seek the profit that accrues to your account*

Cross-references for Philippians

1:1 [a] 2 Cor. 1:1; Col. 1:2 1:1 [b] See Acts 20:28 1:1 [c] 1 Tim. 3:8, 12
1:2 [d] Rom. 1:7; 1 Cor. 1:3
1:3 [e] See Rom. 1:8 1:3 [f] Rom. 1:9; Eph. 1:16; 2 Tim. 1:3
1:5 [g] [ch. 2:12; 4:15; Acts 16:12-40]
1:6 [h] [1 Thess. 1:3] 1:6 [i] Ps. 57:2 (Heb.); 138:8; [1 Thess. 5:24] 1:6 [j] See 1 Cor. 1:8
1:7 [k] 2 Cor. 7:3 1:7 [l] [ch. 4:14] 1:7 [m] Acts 20:23; 26:29; Col. 4:18; 2 Tim. 2:9; Philem. 10, 13; See Eph. 3:1 1:7 [n] ver. 16
1:8 [o] See Rom. 1:9; 9:1 1:8 [p] [ch. 4:1; Rom. 1:11; 15:23; 1 Thess. 3:6; 2 Tim. 1:4]
1:9 [q] 1 Thess. 3:12; 2 Thess. 1:3 1:9 [r] Col. 1:9; 3:10; Philem. 6
1:10 [s] Acts 24:16; 1 Thess. 3:13; 5:23 1:10 [t] ver. 6
1:11 [u] [Col. 1:6, 10]; See James 3:18 1:11 [v] [John 15:4, 5] 1:11 [w] See Eph. 1:12, 14
1:12 [x] ver. 25; 1 Tim. 4:15
1:13 [y] [Acts 28:30, 31; 2 Tim. 2:9] 1:13 [z] [Luke 21:13]; See ver. 7
1:14 [a] [Acts 4:31]
1:15 [b] See 2 Cor. 11:13
1:16 [c] [1 Cor. 9:17] 1:16 [d] ver. 7
1:17 [e] ch. 2:3; See James 3:14
1:19 [f] See 2 Cor. 1:11 1:19 [g] Gal. 3:5 1:19 [h] See Acts 16:7
1:20 [i] Rom. 5:5; [Joel 2:27; 2 Tim. 2:15] 1:20 [j] See Acts 4:13 1:20 [k] [1 Cor. 6:20] 1:20 [l] Rom. 14:8
1:21 [m] [Gal. 2:20]
1:23 [n] [2 Cor. 5:8] 1:23 [o] 2 Tim. 4:6 1:23 [p] See John 12:26
1:25 [q] [ch. 2:24] 1:25 [r] [Acts 20:25] 1:25 [s] ver. 12 1:25 [t] Rom. 15:13
1:26 [u] See 2 Cor. 1:14
1:27 [v] [ch. 3:20] 1:27 [w] See Eph. 4:1 1:27 [x] See 1 Cor. 16:13 1:27 [y] [ch. 2:2; 1 Cor. 1:10] 1:27 [z] Jude 3
1:28 [a] [2 Thess. 1:5] 1:28 [b] See Acts 14:22

1:29 [c] See Matt. 5:12 1:29 [b] [See ver. 28 above]
1:30 [d] Col. 1:29; 2:1; 1 Tim. 6:12; 2 Tim. 4:7; [Heb. 10:32] 1:30 [e] Acts 16:19-40; 1 Thess. 2:2
2:1 [f] [Rom. 15:30; 2 Thess. 2:16] 2:1 [g] 2 Cor. 13:14 2:1 [h] Col. 3:12
2:2 [i] John 3:29; 15:11 2:2 [j] See Rom. 12:16
2:3 [k] ch. 1:17 2:3 [l] Gal. 5:26 2:3 [m] [Eph. 5:21]; See Rom. 12:10; Eph. 4:2
2:4 [n] See Rom. 15:2
2:5 [o] Rom. 15:3; See Matt. 11:29
2:6 [p] See John 1:1 2:6 [q] See 2 Cor. 4:4 2:6 [r] John 5:18; 10:33; [John 14:28]
2:7 [s] 2 Cor. 8:9; 13:4; See Mark 9:12 2:7 [t] See Isa. 42:1; Matt. 20:28 2:7 [u] Rom. 8:3; Gal. 4:4; See John 1:14
2:8 [v] Heb. 5:8; [Matt. 26:39; John 10:18; Rom. 5:19] 2:8 [w] Heb. 12:2
2:9 [x] John 10:17; [Isa. 52:13; 53:12; Heb. 2:9] 2:9 [y] See Matt. 28:18 2:9 [z] Acts 2:33 2:9 [a] Eph. 1:21; Heb. 1:4; [Acts 5:41]
2:10 [b] Isa. 45:23; Rom. 14:11 2:10 [c] [Rev. 5:3, 13]; See Eph. 1:10
2:11 [d] [Rom. 10:9; 1 Cor. 12:3] 2:11 [e] [Rom. 14:9]; See John 13:13
2:12 [f] [ch. 1:5; 4:15] 2:12 [g] Heb. 5:9; [2 Cor. 10:5; 1 Pet. 1:2]
2:13 [h] 1 Cor. 12:6; [Heb. 13:21]; See 1 Cor. 15:10 2:13 [i] [1 Tim. 2:4]
2:14 [j] 1 Pet. 4:9 2:14 [k] 1 Tim. 2:8
2:15 [l] [Matt. 5:45; Eph. 5:1] 2:15 [m] Jude 24 2:15 [n] 1 Pet. 2:12 2:15 [o] See Deut. 32:5 2:15 [p] Matt. 5:14, 16; [Titus 2:10]
2:16 [q] [Acts 5:20] 2:16 [r] See 1 Cor. 1:8 2:16 [s] See 2 Cor. 1:14 2:16 [t] Gal. 2:2; 1 Thess. 3:5; [Gal. 4:11]
2:17 [u] [1 John 3:16]; See 2 Cor. 12:15 2:17 [v] [Rom. 15:16]
2:19 [w] [1 Cor. 4:17; 1 Thess. 3:2]
2:20 [x] [1 Cor. 16:10]
2:21 [y] [2 Tim. 3:2]; See 1 Cor. 10:24
2:22 [z] 2 Cor. 2:9 2:22 [a] 1 Cor. 4:17; 1 Tim. 1:2; 2 Tim. 1:2 2:22 [b] [2 Tim. 3:10]
2:24 [c] [ch. 1:25; Philem. 22]
2:25 [d] ch. 4:18 2:25 [e] Philem. 2 2:25 [f] [ch. 4:18]
2:29 [g] Rom. 16:2 2:29 [h] 1 Cor. 16:18; 1 Thess. 5:12, 13; 1 Tim. 5:17
2:30 [i] [Acts 20:24] 2:30 [j] [ch. 4:10]; See 1 Cor. 16:17
3:1 [k] ch. 4:4; 1 Thess. 5:16 3:1 [l] [2 Pet. 1:12]

3:2 [m] Ps. 22:16, 20; Isa. 56:10, 11; Rev. 22:15; [Gal. 5:15] 3:2 [n] [2 Cor. 11:13]

3:3 [o] See Rom. 2:29 3:3 [p] [John 4:23] 3:3 [q] [Gal. 5:25; Jude 20] 3:3 [r] Rom. 15:17; [Gal. 6:14]

3:4 [s] 2 Cor. 11:18

3:5 [t] See Gen. 17:12 3:5 [u] 2 Cor. 11:22 3:5 [v] Rom. 11:1 3:5 [w] Acts 23:6; 26:5

3:6 [x] Acts 22:3, 4; Gal. 1:13, 14 3:6 [y] See Acts 8:3 3:6 [z] [ver. 9]

3:7 [a] [Luke 14:33] 3:7 [b] [Heb. 11:26]

3:8 [c] [2 Cor. 5:15] 3:8 [d] Isa. 53:11; Jer. 9:23, 24; John 17:3; 2 Pet. 1:3 3:8 [e] Luke 9:25 (Gk.)

3:9 [f] Rom. 10:5; [ver. 6] 3:9 [g] See Rom. 9:30; 1 Cor. 1:30

3:10 [h] [Eph. 4:13] 3:10 [i] [Rom. 1:4; 6:5] 3:10 [j] 1 Pet. 4:13; See 2 Cor. 1:5

3:11 [k] Acts 26:7

3:12 [l] [1 Tim. 6:12, 19] 3:12 [m] Heb. 11:40; 12:23; [Heb. 5:9]

3:13 [n] [Ps. 45:10; Luke 9:62; Heb. 6:1]

3:14 [o] 1 Cor. 9:24 3:14 [p] [Heb. 3:1; 1 Pet. 5:10]; See Rom. 8:28

3:15 [q] 1 Cor. 2:6; See Matt. 5:48 3:15 [r] [Gal. 5:10] 3:15 [s] [John 7:17]

3:16 [t] Gal. 6:16

3:17 [u] [ch. 4:9]; See 1 Cor. 4:16 3:17 [v] 1 Pet. 5:3

3:18 [w] See 2 Cor. 11:13 3:18 [x] [Acts 20:31]

3:19 [y] 2 Cor. 11:15; [2 Thess. 1:9; 2 Pet. 2:1, 3] 3:19 [z] See Rom. 16:18 3:19 [a] [Hos. 4:7; 2 Cor. 11:12; Gal. 6:13; Jude 13] 3:19 [b] Rom. 8:5; Col. 3:2

3:20 [c] See Eph. 2:19 3:20 [d] Acts 1:11 3:20 [e] See 1 Cor. 1:7

3:21 [f] [1 Cor. 15:43-53] 3:21 [g] [ver. 10; Col. 3:4]; See Rom. 8:29 3:21 [h] See Eph. 1:19 3:21 [i] 1 Cor. 15:28

4:1 [j] See ch. 1:8 4:1 [k] ch. 1:4; 2:16; See 2 Cor. 1:14 4:1 [l] Prov. 16:31; 17:6 4:1 [m] ch. 1:27

4:2 [n] ch. 2:2

4:3 [o] See Luke 10:20

4:4 [p] ch. 3:1

4:5 [q] See James 5:8

4:6 [r] See Matt. 6:25 4:6 [s] [Prov. 16:3] 4:6 [t] See Rom. 1:8

4:7 [u] [ver. 9; Isa. 26:3; Col. 3:15]; See John 14:27 4:7 [v] [Eph. 3:19]

4:9 [w] 1 Thess. 4:1 4:9 [x] [ch. 3:17] 4:9 [y] [ver. 7]; See Rom. 15:33
4:10 [z] [2 Cor. 11:9; ch. 2:30]
4:11 [a] 1 Tim. 6:6, 8; [2 Cor. 9:8; Heb. 13:5]
4:12 [b] 1 Cor. 4:11; 2 Cor. 11:27 4:12 [c] 2 Cor. 11:9
4:13 [d] [2 Cor. 12:9]; See Eph. 3:16; 1 Tim. 1:12
4:14 [e] [ch. 1:7; Rev. 1:9]
4:15 [f] ch. 1:5 4:15 [g] 2 Cor. 11:8, 9
4:17 [h] [2 Cor. 9:5] 4:17 [i] Rom. 1:13; [Titus 3:14]
4:18 [j] ch. 2:25 4:18 [k] See Gen. 8:21 4:18 [l] Heb. 13:16
4:19 [m] Ps. 23:1; 2 Cor. 9:8 4:19 [n] See Rom. 2:4
4:20 [o] Gal. 1:4; 1 Thess. 1:3; 3:11, 13 4:20 [p] Gal. 1:5; See Rom. 11:36
4:21 [q] Gal. 1:2
4:22 [r] 2 Cor. 13:13
4:23 [s] See Rom. 16:20

Footnotes

Col. 1:2 [1] **1:2** Or *brothers and sisters*. The plural Greek word *adelphoi* (translated “brothers”) refers to siblings in a family. In New Testament usage, depending on the context, *adelphoi* may refer either to men or to both men and women who are siblings (brothers and sisters) in God's family, the church

Col. 1:7 [2] **1:7** Greek *fellow bondservant*

Col. 1:7 [3] **1:7** Some manuscripts *our*

Col. 1:12 [4] **1:12** Or *patience, with joy giving thanks*

Col. 1:12 [5] **1:12** Some manuscripts *us*

Col. 1:16 [6] **1:16** That is, by means of; or *in*

Col. 1:23 [7] **1:23** Or *to every creature*

Col. 2:8 [1] **2:8** Or *elementary principles*; also verse 20

Col. 2:15 [2] **2:15** Probably demonic rulers and authorities

Col. 2:15 [3] **2:15** Or *in it* (that is, the cross)

Col. 2:18 [4] **2:18** Or *about the things he has seen*

Col. 3:4 [1] **3:4** Some manuscripts *our*

Col. 3:5 [2] **3:5** Greek *therefore your members that are on the earth*

Col. 3:6 [3] **3:6** Some manuscripts add *upon the sons of disobedience*

Col. 3:9 [4] **3:9** Greek *man*; also as supplied in verse 10

Col. 3:11 [5] **3:11** Greek *bondservant*

Col. 3:22 [6] **3:22** Or *Slaves*; also 4:1 (for the contextual rendering of the Greek word *doulos*, see Preface)

Col. 3:22 [7] **3:22** Or *your masters according to the flesh*

Col. 4:7 [1] **4:7** Greek *fellow bondservant*; also verse 12

Col. 4:15 [2] **4:15** Or *brothers and sisters*

Cross-references for Colossians

1:1 [a] See 2 Cor. 1:1 1:1 [b] See 1 Cor. 1:1 1:1 [c] See 1 Thess. 3:2
1:2 [d] Eph. 1:1; See Phil. 1:1 1:2 [e] Rom. 1:7
1:3 [f] Eph. 1:15, 16; Philem. 4
1:4 [g] See 1 Thess. 1:3
1:5 [h] ver. 23; See Acts 23:6; Titus 1:2; Heb. 3:6 1:5 [i] 2 Tim. 4:8; 1 Pet. 1:4 1:5 [j] See Eph. 1:13
1:6 [k] [ver. 23; Ps. 98:3]; See Matt. 24:14 1:6 [l] John 15:5, 16; [Phil. 1:11] 1:6 [m] [Rom. 16:26; Eph. 4:21] 1:6 [n] See Acts 11:23
1:7 [o] ch. 4:12; Philem. 23 1:7 [p] ch. 4:7
1:8 [q] [Rom. 15:30]
1:9 [r] ver. 4 1:9 [s] 2 Thess. 1:11 1:9 [t] [Eph. 1:17] 1:9 [u] ch. 4:5; Eph. 1:8; [1 Cor. 12:8]
1:10 [v] [Ps. 1:1, 3]; See Eph. 4:1 1:10 [w] [2 Cor. 5:9; Eph. 5:10; 1 Thess. 4:1] 1:10 [x] ver. 6
1:11 [y] See Eph. 3:16 1:11 [z] Eph. 4:2 1:11 [a] See Matt. 5:12
1:12 [b] ch. 3:15; Eph. 5:20 1:12 [c] See Acts 26:18
1:13 [d] 1 Thess. 1:10 1:13 [e] Luke 22:53; Eph. 6:12 1:13 [f] 2 Pet. 1:11 1:13 [g] [Eph. 1:6]
1:14 [h] See Eph. 1:7
1:15 [i] See 2 Cor. 4:4 1:15 [j] See 1 Tim. 1:17 1:15 [k] [Ps. 89:27]; See Rom. 8:29
1:16 [l] Eph. 1:10 1:16 [m] [Ezek. 10:1] 1:16 [n] Eph. 1:21 1:16 [o] Rom. 11:36; 1 Cor. 8:6
1:17 [p] [John 8:58]; See John 1:1 1:17 [q] [Heb. 1:3]
1:18 [r] See Eph. 1:22, 23 1:18 [s] Rev. 3:14 1:18 [t] Acts 26:23; 1 Cor. 15:20; Rev. 1:5
1:19 [u] ch. 2:9 1:19 [v] See John 1:16
1:20 [w] See 2 Cor. 5:18; Eph. 1:10 1:20 [x] See Eph. 2:14 1:20 [y] [Eph. 2:13]
1:21 [z] See Eph. 2:1, 2, 12 1:21 [a] [Titus 1:16]
1:22 [b] [Rom. 7:4] 1:22 [c] Jude 24; See Eph. 1:4; 5:27 1:22 [d] 1 Cor. 1:8

1:23 [e] See John 15:4 1:23 [f] ch. 2:7; Eph. 3:17 1:23 [g] ver. 5, 6 1:23 [h] Mark 16:15; [Acts 2:5] 1:23 [i] See 2 Cor. 3:6

1:24 [j] See 2 Cor. 7:4 1:24 [k] [2 Tim. 1:8; 2:10] 1:24 [l] See 2 Cor. 1:5 1:24 [m] [Eph. 4:12]

1:25 [n] ver. 23 1:25 [o] See Eph. 3:2

1:26 [p] Eph. 3:9; See Rom. 16:25, 26

1:27 [q] [ch. 2:2] 1:27 [r] Eph. 1:18; 3:16 1:27 [p] [See ver. 26 above] 1:27 [s] 1 Tim. 1:1

1:28 [t] See ver. 22, 23 1:28 [u] See Matt. 5:48

1:29 [v] 1 Cor. 15:10; 1 Tim. 4:10 1:29 [w] ch. 4:12; [ch. 2:1] 1:29 [x] See Eph. 1:19

2:1 [y] Phil. 1:30 2:1 [w] [See ch. 1:29 above]

2:2 [z] ch. 4:8; Eph. 6:22 2:2 [a] [ch. 3:14] 2:2 [b] See ch. 1:27

2:3 [c] Isa. 11:2; 45:3; 1 Cor. 1:24, 30; 2:6, 7; [Luke 11:49; Eph. 1:8]

2:4 [d] Rom. 16:18; [Eph. 5:6; 2 Pet. 2:3]

2:5 [e] 1 Cor. 5:3 2:5 [f] 1 Cor. 14:40 2:5 [g] 1 Pet. 5:9

2:6 [h] ch. 1:10; 1 Thess. 4:1

2:7 [i] Eph. 3:17 2:7 [j] Acts 20:32; Eph. 2:20; See 1 Cor. 3:9 2:7 [k] Heb. 13:9 2:7 [l] Eph. 4:21 2:7 [m] ch. 4:2; Eph. 5:20

2:8 [n] [1 Tim. 6:20] 2:8 [o] Eph. 5:6 2:8 [p] See Matt. 15:2 2:8 [q] ver. 20

2:9 [r] ch. 1:19; John 1:14 2:9 [s] [ver. 17]

2:10 [t] Eph. 3:19 2:10 [u] See Eph. 1:21, 22

2:11 [v] [Eph. 2:11]; See Rom. 2:29 2:11 [w] ver. 15; ch. 3:9

2:12 [x] Rom. 6:4 2:12 [y] ch. 3:1; [Rom. 6:5] 2:12 [z] [1 Cor. 6:14]; See Acts 2:24; Eph. 1:19

2:13 [a] See Eph. 2:1 2:13 [b] See Eph. 2:5

2:14 [c] See Acts 3:19 2:14 [d] See Rom. 7:4

2:15 [w] [See ver. 11 above] 2:15 [e] [Gen. 3:15; Ps. 68:18; Isa. 53:12; Matt. 12:29; Luke 10:18; John 12:31; 16:11; Eph. 4:8; Heb. 2:14] 2:15 [f] Eph. 2:16

2:16 [g] Rom. 14:3, 10, 13 2:16 [h] Rom. 14:17; Heb. 9:10; See Lev. 11:2 2:16 [i] Lev. 23:2; Rom. 14:5 2:16 [j] [Mark 2:28]; See Num. 28:11

2:17 [k] Heb. 8:5; 10:1 2:17 [l] [ver. 2]

2:18 [m] 1 Cor. 9:24 2:18 [n] ver. 23 2:18 [o] [Ezek. 13:7; 1 Tim. 1:7] 2:18 [p] [Eph. 4:17] 2:18 [q] [Rom. 8:7]
2:19 [r] See Eph. 4:15, 16 2:19 [s] Rev. 2:13; 3:11
2:20 [t] See Rom. 6:2 2:20 [u] ver. 8 2:20 [v] [Gal. 4:9]
2:21 [w] ver. 16; 1 Tim. 4:3
2:22 [x] 1 Cor. 6:13 2:22 [y] Isa. 29:13; Matt. 15:9; [Titus 1:14]
2:23 [z] ver. 18 2:23 [a] [1 Tim. 4:8]
3:1 [b] ch. 2:12 3:1 [c] [Phil. 3:14] 3:1 [d] See Eph. 1:20
3:2 [e] See Matt. 16:23
3:3 [f] ch. 2:20; See Rom. 6:2
3:4 [g] See John 11:25 3:4 [h] [Phil. 3:21; 1 Pet. 1:1, 7, 13; 1 John 2:28; 3:2] 3:4 [i] 1 Cor. 15:43
3:5 [j] Rom. 8:13; [Gal. 5:24] 3:5 [k] Rom. 6:13 3:5 [l] See Eph. 5:3, 5 3:5 [m] Rom. 1:26 3:5 [n] [Job 31:25, 26]
3:6 [o] See Eph. 5:6
3:7 [p] See Eph. 2:2, 11
3:8 [q] See Eph. 4:22 3:8 [r] Eph. 4:31 3:8 [s] See Eph. 4:29
3:9 [t] Lev. 19:11; See Eph. 4:25 3:9 [u] ch. 2:11 3:9 [v] Rom. 6:6; Eph. 4:22
3:10 [w] Eph. 4:24 3:10 [x] See Rom. 6:4 3:10 [y] See Rom. 12:2 3:10 [z] See Rom. 8:29 3:10 [a] [Eph. 2:10]
3:11 [b] [Rom. 10:12]; See 1 Cor. 12:13; Gal. 5:6 3:11 [c] Eph. 1:23
3:12 [d] ver. 10 3:12 [e] Rom. 8:33 3:12 [f] Phil. 2:1 3:12 [g] Eph. 4:32 3:12 [h] See Eph. 4:2
3:13 [h] [See ver. 12 above] 3:13 [i] Mark 11:25 3:13 [g] [See ver. 12 above]
3:14 [j] [1 Thess. 5:8]; See Eph. 5:2 3:14 [k] Eph. 4:3 3:14 [l] Heb. 6:1; [John 17:23]
3:15 [m] See Phil. 4:7 3:15 [n] Eph. 2:16 3:15 [o] ver. 17
3:16 [p] John 15:3 3:16 [q] See Eph. 5:19 3:16 [r] ch. 4:6
3:17 [s] ver. 23; 1 Cor. 10:31 3:17 [t] ch. 1:12; 4:2; See Eph. 5:20
3:18 [u] For ch. 3:18–4:1, see Eph. 5:22–6:9 3:18 [v] Eph. 5:4; Philem. 8
3:19 [w] Eph. 4:31
3:20 [x] [Eph. 5:24; Titus 2:9]
3:22 [x] [See ver. 20 above]

3:23 [y] ver. 17 3:23 [z] [Philem. 16]
3:24 [a] [Eph. 6:8] 3:24 [b] [1 Cor. 7:22]
4:2 [c] For ver. 2-4, see Eph. 6:18-20 4:2 [d] ch. 2:7
4:3 [e] See Acts 14:27 4:3 [f] See Rom. 16:25 4:3 [g] ver. 18; Eph. 6:20; See Phil. 1:7
4:5 [h] See Eph. 5:15-17 4:5 [i] See Mark 4:11
4:6 [j] ch. 3:16 4:6 [k] See Mark 9:50 4:6 [l] 1 Pet. 3:15
4:7 [m] For ver. 7-9, see Eph. 6:21, 22
4:9 [n] Philem. 10 4:9 [o] Philem. 16
4:10 [p] Acts 19:29; 20:4; 27:2; Philem. 24; [Rom. 16:7] 4:10 [q] See Acts 15:37, 39 4:10 [r] [2 Tim. 4:11]
4:11 [s] [Acts 1:23; 18:7] 4:11 [t] See Acts 11:2 4:11 [u] [Philem. 7]
4:12 [v] ch. 1:7; Philem. 23 4:12 [w] See Rom. 15:30 4:12 [x] See Matt. 5:48
4:14 [y] 2 Tim. 4:11; See Acts 16:10 4:14 [z] 2 Tim. 4:10; Philem. 24
4:15 [a] See Rom. 16:5
4:16 [b] 1 Thess. 5:27
4:17 [c] Philem. 2 4:17 [d] 2 Tim. 4:5
4:18 [e] See 1 Cor. 16:21 4:18 [f] [Heb. 13:3] 4:18 [g] ver. 3; See Phil. 1:7 4:18 [h] 1 Tim. 6:21; 2 Tim. 4:22; [Titus 3:15]

Footnotes

1 Thess. 1:2 [1] **1:2** Or *without ceasing*

1 Thess. 1:4 [2] **1:4** Or *brothers and sisters*. The plural Greek word *adelphoi* (translated “brothers”) refers to siblings in a family. In New Testament usage, depending on the context, *adelphoi* may refer either to men or to both men and women who are siblings (brothers and sisters) in God's family, the church

1 Thess. 2:1 [1] **2:1** Or *brothers and sisters*; also verses 9, 14, 17

1 Thess. 2:5 [2] **2:5** Or *with a flattering speech*

1 Thess. 2:7 [3] **2:7** Some manuscripts *infants*

1 Thess. 2:13 [4] **2:13** Or *without ceasing*

1 Thess. 2:13 [5] **2:13** The Greek word *anthropoi* can refer to both men and women

1 Thess. 2:14 [6] **2:14** The Greek word *Ioudaioi* can refer to Jewish religious leaders and others under their influence, who opposed the Christian faith in that time

1 Thess. 2:16 [7] **2:16** Or *completely*, or *forever*

1 Thess. 3:2 [1] **3:2** Some manuscripts *servant*

1 Thess. 3:7 [2] **3:7** Or *brothers and sisters*

1 Thess. 4:1 [1] **4:1** Or *brothers and sisters*; also verses 10, 13

1 Thess. 4:3 [2] **4:3** Or *your holiness*

1 Thess. 4:4 [3] **4:4** Or *how to take a wife for himself*; Greek *how to possess his own vessel*

1 Thess. 4:15 [4] **4:15** Or *by the word of the Lord*

1 Thess. 5:1 [1] **5:1** Or *brothers and sisters*; also verses 4, 12, 14, 25, 26, 27

1 Thess. 5:5 [2] **5:5** Or *sons*; twice in this verse

1 Thess. 5:14 [3] **5:14** Or *disorderly*, or *undisciplined*

Cross-references for 1 Thessalonians

1:1 [a] Acts 15:22; 2 Cor. 1:19; 2 Thess. 1:1; 1 Pet. 5:12 1:1 [b] See Acts 17:1 1:1 [c] Rom. 1:7

1:2 [d] ch. 2:13; See Rom. 1:8; Eph. 5:20 1:2 [e] Rom. 1:9; 2 Tim. 1:3

1:3 [f] See Gal. 1:4 1:3 [g] 2 Thess. 1:11; [John 6:29; Gal. 5:6; Heb. 6:10; James 2:22] 1:3 [h] 2 Thess. 1:3, 4; [Col. 1:4; 1 Tim. 1:14; Rev. 2:19] 1:3 [i] Rom. 8:25; 15:4

1:4 [j] 2 Thess. 2:13 1:4 [k] 2 Pet. 1:10

1:5 [l] 2 Thess. 2:14 1:5 [m] 2 Cor. 6:6; See 1 Cor. 2:4 1:5 [n] Col. 2:2; [Heb. 2:3] 1:5 [o] [ch. 2:10; Acts 20:18; 2 Thess. 3:7]

1:6 [p] [ch. 2:14; 2 Thess. 3:7, 9]; See 1 Cor. 4:16 1:6 [q] 1 Cor. 11:1 1:6 [r] Acts 17:5-10 1:6 [s] See Matt. 5:12 1:6 [t] Acts 13:52; Gal. 5:22

1:8 [u] [Rom. 10:18; 2 Thess. 3:1] 1:8 [v] [Rom. 1:8; 16:19; 2 Thess. 1:4]

1:9 [w] ch. 2:1 1:9 [x] See Acts 14:15 1:9 [y] 1 Cor. 12:2; [Gal. 4:8] 1:9 [z] See John 17:3

1:10 [a] See 1 Cor. 1:7 1:10 [b] ch. 4:16; [2 Thess. 1:10]; See Acts 1:11 1:10 [c] See Acts 2:24 1:10 [d] Col. 1:13 1:10 [e] ch. 2:16; 5:9; Matt. 3:7; Rom. 5:9

2:1 [f] ch. 1:9 2:1 [g] [2 Thess. 1:10]

2:2 [h] Acts 16:22-24 2:2 [i] See Acts 4:13 2:2 [j] Acts 17:2-9 2:2 [k] Phil. 1:30

2:3 [l] [2 Cor. 2:17] 2:3 [m] 2 Thess. 2:11 2:3 [n] ch. 4:7 2:3 [o] 2 Cor. 4:2

2:4 [p] See Gal. 2:7 2:4 [q] See Gal. 1:10 2:4 [r] Ps. 17:3; See Rom. 8:27

2:5 [s] See Acts 20:33 2:5 [t] ver. 10; See Rom. 1:9

2:6 [u] [2 Cor. 4:5]; See John 5:41 2:6 [v] 1 Cor. 9:4; 2 Thess. 3:9; [Philem. 8, 9] 2:6 [w] [ver. 9; 2 Cor. 11:9] 2:6 [x] See 1 Cor. 9:1

2:7 [y] 2 Tim. 2:24; [1 Cor. 14:20] 2:7 [z] [ver. 11; Isa. 49:23; 60:16]

2:8 [a] See 2 Cor. 12:15

2:9 [b] 2 Thess. 3:8; [Phil. 4:16] 2:9 [c] See Acts 18:3

2:10 [d] ver. 5 2:10 [e] See ch. 1:5

2:11 [f] [ver. 7]; See 1 Cor. 4:14

2:12 [g] Eph. 4:17 2:12 [h] See Eph. 4:1 2:12 [i] ch. 5:24; 2 Thess. 2:14; 1 Pet. 5:10; See Rom. 8:28

2:13 [j] See ch. 1:2, 3 2:13 [k] [Rom. 10:17] 2:13 [l] [Gal. 4:14]; See Matt. 10:20 2:13 [m] Heb. 4:12

2:14 [n] See ch. 1:6 2:14 [o] See 1 Cor. 7:17 2:14 [p] ch. 3:4; Acts 17:5; 2 Thess. 1:4, 5 2:14 [q] [Heb. 10:33, 34]

2:15 [r] See Luke 24:20 2:15 [s] Jer. 2:30; Matt. 23:29-34; See Matt. 5:12 2:15 [t] [Esth. 3:8]

2:16 [u] Acts 13:45, 50; 14:2, 19; 17:5, 13; 18:12; 22:21, 22 2:16 [v] See Gen. 15:16 2:16 [w] See ch. 1:10

2:17 [x] 1 Cor. 5:3; Col. 2:5 2:17 [y] ch. 3:10

2:18 [z] Rom. 15:22; [Rom. 1:13]

2:19 [a] See Phil. 4:1 2:19 [b] 1 Cor. 15:31; [2 Thess. 1:4]; See 2 Cor. 1:14 2:19 [c] ch. 3:13; 4:15; 5:23; Matt. 24:3; 1 Cor. 15:23; 2 Thess. 2:1, 8; James 5:7, 8; 2 Pet. 1:16; 3:4, 12; 1 John 2:28

3:1 [d] Acts 17:15, 16

3:2 [e] See Phil. 2:19 3:2 [f] 2 Cor. 1:1; Col. 1:1; Philem. 1; Heb. 13:23

3:3 [g] See Acts 9:16; 14:22

3:4 [h] See ch. 2:14

3:5 [i] ver. 1, 2 3:5 [j] [1 Cor. 7:5; 2 Cor. 11:3] 3:5 [k] Matt. 4:3 3:5 [l] See Phil. 2:16

3:6 [m] Acts 18:5; [2 Cor. 7:6, 9] 3:6 [n] See ch. 1:3 3:6 [o] [1 Cor. 11:2] 3:6 [p] See Phil. 1:8

3:7 [q] 2 Cor. 1:4

3:8 [r] See 1 Cor. 16:13

3:9 [s] [ch. 1:2]

3:10 [t] 2 Tim. 1:3 3:10 [u] ch. 2:17; [Rom. 1:10] 3:10 [v] See 2 Cor. 13:9

3:11 [w] See Gal. 1:4 3:11 [x] 2 Thess. 3:5

3:12 [y] ch. 4:1, 10; Phil. 1:9; 2 Thess. 1:3 3:12 [z] ch. 4:9; 5:15

3:13 [a] James 5:8 3:13 [w] [See ver. 11 above] 3:13 [b] See ch. 2:19 3:13 [c] Zech. 14:5; Jude 14

4:1 [d] Phil. 4:9; Col. 2:6 4:1 [e] See Eph. 4:1 4:1 [f] See Col. 1:10 4:1 [g] See ch. 3:12

4:2 [h] [1 Cor. 11:2]

4:3 [i] Rom. 6:19, 22; 1 Cor. 1:30; 2 Thess. 2:13; 1 Tim. 2:15; Heb. 12:14; 1 Pet. 1:2 4:3 [j] See 1 Cor. 6:18

4:4 [k] 1 Pet. 3:7; [2 Cor. 4:7] 4:4 [l] [Rom. 1:24]
4:5 [m] See Rom. 1:26 4:5 [n] Eph. 4:17 4:5 [o] Ps. 79:6; Jer. 9:3; 10:25; See Gal. 4:8
4:6 [p] 1 Cor. 6:8 4:6 [q] Rom. 13:4; [Rom. 12:19; Heb. 13:4]
4:7 [r] ver. 3; See 1 Pet. 1:15 4:7 [s] ch. 2:3
4:8 [t] [ch. 2:13]; See Luke 10:16 4:8 [u] 1 John 3:24; 4:13
4:9 [v] See Heb. 13:1 4:9 [w] ch. 5:1 4:9 [x] John 6:45; [1 John 2:27] 4:9 [y] See John 13:34
4:10 [z] ch. 1:7 4:10 [a] See ch. 3:12
4:11 [b] Prov. 17:14; 20:3; 25:8; 2 Thess. 3:12 4:11 [c] 2 Thess. 3:11; 1 Pet. 4:15 4:11 [d] [Acts 18:3]; See Eph. 4:28
4:12 [e] Rom. 13:13; [Col. 4:5] 4:12 [f] See Mark 4:11
4:13 [g] [Lev. 19:28; Deut. 14:1; 2 Sam. 12:20-23; Mark 5:39] 4:13 [h] Eph. 2:12
4:14 [i] 1 Cor. 15:13; [2 Cor. 4:14; Rev. 1:18] 4:14 [j] 1 Cor. 15:18
4:15 [k] See 1 Kgs. 13:17 4:15 [l] 1 Cor. 15:51 4:15 [m] See ch. 2:19
4:16 [n] See Matt. 16:27 4:16 [o] 2 Thess. 1:7 4:16 [p] [Joel 2:11] 4:16 [q] Jude 9 4:16 [r] Matt. 24:31; 1 Cor. 15:52 4:16 [s] 1 Cor. 15:23; [2 Thess. 2:1; Rev. 14:13]
4:17 [t] See 2 Cor. 12:2 4:17 [u] [Dan. 7:13; Acts 1:9; Rev. 11:12] 4:17 [v] See John 12:26
5:1 [w] Dan. 2:21; Acts 1:7 5:1 [x] ch. 4:9
5:2 [y] [2 Thess. 2:2]; See Matt. 24:43; Luke 17:24
5:3 [z] Luke 21:34; [Ps. 35:8; Luke 17:26-30; 2 Thess. 1:9] 5:3 [a] See Isa. 13:8
5:4 [b] 1 John 2:8
5:5 [c] See Luke 16:8
5:6 [d] [Mark 13:36]; See Rom. 13:11-13 5:6 [e] See Matt. 24:42 5:6 [f] See 1 Pet. 1:13
5:7 [g] [Acts 2:15; 2 Pet. 2:13]
5:8 [h] Isa. 59:17; Eph. 6:14, 17 5:8 [i] [Eph. 6:23]
5:9 [j] See ch. 1:10 5:9 [k] 2 Thess. 2:13, 14; [Heb. 10:39]
5:10 [l] Rom. 14:9; [2 Tim. 2:11]
5:12 [m] 1 Cor. 16:18; Phil. 2:29 5:12 [n] 1 Cor. 16:16; Heb. 13:17
5:13 [o] See Mark 9:50

5:14 [p] 2 Thess. 3:6, 7, 11 5:14 [q] Isa. 35:4; [Heb. 12:12] 5:14 [r] Acts 20:35; See Rom. 15:1 5:14 [s] See 1 Cor. 13:4

5:15 [t] 1 Pet. 3:9; See Rom. 12:17 5:15 [u] [Rom. 12:9]; See Gal. 6:10

5:16 [v] Phil. 4:4

5:17 [w] See Luke 18:1

5:18 [x] See Eph. 5:20

5:19 [y] [1 Cor. 14:30; Eph. 4:30; 1 Tim. 4:14; 2 Tim. 1:6]

5:20 [z] See 1 Cor. 11:4

5:21 [a] 1 John 4:1; [Job 34:4]; See Eph. 5:10

5:23 [b] See Rom. 15:33 5:23 [c] Ex. 31:13; John 17:17 5:23 [d] 2 Pet. 3:14; Jude 1 5:23 [e] Luke 1:46, 47; Heb. 4:12; [1 Cor. 14:14] 5:23 [f] See ch. 2:19

5:24 [g] See 1 Cor. 1:9 5:24 [h] [Phil. 1:6]

5:25 [i] 2 Thess. 3:1; Heb. 13:18

5:26 [j] See Rom. 16:16

5:27 [k] Col. 4:16

5:28 [l] See Rom. 16:20

Footnotes

2 Thess. 1:3 [1] **1:3** Or *brothers and sisters*. The plural Greek word *adelphoi* (translated “brothers”) refers to siblings in a family. In New Testament usage, depending on the context, *adelphoi* may refer either to men or to both men and women who are siblings (brothers and sisters) in God's family, the church

2 Thess. 1:9 [2] **1:9** Or *destruction that comes from*

2 Thess. 2:1 [1] **2:1** Or *brothers and sisters*; also verses 13, 15

2 Thess. 2:3 [2] **2:3** Some manuscripts *sin*

2 Thess. 2:3 [3] **2:3** Greek *the son of perdition* (a Hebrew idiom)

2 Thess. 2:13 [4] **2:13** Some manuscripts *chose you from the beginning*

2 Thess. 3:1 [1] **3:1** Or *brothers and sisters*; also verses 6, 13

2 Thess. 3:1 [2] **3:1** Or *glorified*

2 Thess. 3:3 [3] **3:3** Or *evil*

2 Thess. 3:12 [4] **3:12** Greek *to eat their own bread*

Cross-references for 2 Thessalonians

1:1 [a] For ver. 1, 2, see 1 Thess. 1:1

1:3 [b] ch. 2:13; See Eph. 5:20; 1 Thess. 1:2, 3

1:4 [c] [2 Cor. 7:14]; See 1 Thess. 2:19 1:4 [d] [1 Thess. 1:8]; See 1 Cor. 7:17 1:4 [e] [Mark 10:30]; See 1 Thess. 2:14

1:5 [f] [Phil. 1:28] 1:5 [g] [Acts 14:22]; See Luke 20:35

1:6 [h] [Rev. 6:10] 1:6 [i] [Ex. 23:22; Joel 3:4, 7]

1:7 [j] [Rev. 6:11; 11:18; 14:13] 1:7 [k] See Luke 17:30 1:7 [l] See Jude 14

1:8 [m] Isa. 66:15, 16; Matt. 25:41; 1 Cor. 3:13; Heb. 10:27; 12:29; 2 Pet. 3:7; [Mal. 4:1] 1:8 [n] See Gal. 4:8 1:8 [o] Rom. 2:8

1:9 [p] [Phil. 3:19; 1 Thess. 5:3] 1:9 [q] Isa. 2:10, 19, 21; [ch. 2:8]

1:10 [r] See 1 Thess. 1:10 1:10 [s] See 1 Cor. 3:13 1:10 [t] Ps. 89:7 (Gk.); Isa. 49:3; John 17:10 1:10 [u] [1 Cor. 1:6] 1:10 [v] [1 Thess. 2:1, 13; 1 Tim. 3:16]

1:11 [w] Col. 1:9 1:11 [x] [ver. 5] 1:11 [y] 1 Thess. 1:3

1:12 [z] [Isa. 66:5; Acts 13:48]

2:1 [a] See 1 Thess. 2:19 2:1 [b] [Matt. 24:31; 1 Thess. 4:15-17]

2:2 [c] Matt. 24:6; Mark 13:7 2:2 [d] [1 John 4:1] 2:2 [e] ver. 15; [1 Thess. 5:2] 2:2 [f] See 1 Cor. 1:8

2:3 [g] Eph. 5:6 2:3 [h] 1 Tim. 4:1 2:3 [i] [ver. 8; Dan. 7:25; 8:25; 11:36; Rev. 13:5, 6] 2:3 [j] John 17:12; [Matt. 23:15]

2:4 [k] [Isa. 14:14; Ezek. 28:2]

2:7 [l] Rev. 17:5, 7 2:7 [m] 1 John 2:18; 4:3

2:8 [n] See ver. 3 2:8 [o] [Dan. 7:10, 11] 2:8 [p] Isa. 11:4 2:8 [q] [1 Tim. 6:14; 2 Tim. 1:10; 4:1, 8; Titus 2:13]

2:9 [r] [Rev. 13:14]; See Matt. 24:24

2:10 [s] See 1 Cor. 1:18

2:11 [t] [1 Kgs. 22:22; Ezek. 14:9; Rev. 17:17] 2:11 [u] [1 Thess. 2:3; 1 Tim. 4:2]; See Rom. 1:25

2:12 [v] Rom. 2:8 2:12 [w] See Rom. 1:32

2:13 [x] ch. 1:3 2:13 [y] 1 Thess. 1:4; [Deut. 33:12] 2:13 [z] Eph. 1:4 2:13 [a] 1 Thess. 5:9; [2 Tim. 1:9] 2:13 [b] See 1 Thess. 4:3
2:14 [c] 1 Thess. 1:5 2:14 [a] [See ver. 13 above]
2:15 [d] See 1 Cor. 16:13 2:15 [e] ch. 3:6; 1 Cor. 11:2 2:15 [f] ver. 2
2:16 [g] John 3:16; 1 John 4:10; Rev. 1:5 2:16 [h] 1 Pet. 1:3
2:17 [i] ch. 3:3; 1 Thess. 3:13
3:1 [j] See 1 Thess. 5:25 3:1 [k] Ps. 147:15; [1 Thess. 1:8]
3:2 [l] Rom. 15:31 3:2 [m] [Deut. 32:20]
3:3 [n] See 1 Cor. 1:9 3:3 [o] Matt. 6:13; John 17:15 3:3 [p] See Matt. 13:19
3:4 [q] See 2 Cor. 2:3
3:5 [r] 1 Thess. 3:11
3:6 [s] 1 Cor. 5:4 3:6 [t] ver. 14; [Matt. 18:17; 2 Tim. 3:5]; See 1 Cor. 5:9; 2 John 10 3:6 [u] 1 Cor. 5:11 3:6 [v] ver. 11; 1 Thess. 5:14
3:7 [w] [Acts 20:35]; See 1 Thess. 1:6 3:7 [x] 1 Thess. 1:5
3:8 [y] See 1 Thess. 2:9
3:9 [z] 1 Cor. 9:4; 1 Thess. 2:6 3:9 [a] ver. 7; 1 Pet. 5:3
3:10 [b] [Gen. 3:19]; See 1 Thess. 4:11
3:11 [c] ver. 6 3:11 [d] 1 Tim. 5:13; 1 Pet. 4:15
3:13 [e] Gal. 6:9; [1 Cor. 15:58]
3:14 [f] See ver. 6
3:15 [g] See Lev. 19:17; Matt. 18:15 3:15 [h] 1 Thess. 5:12, 14; [Titus 3:10]
3:16 [i] See Rom. 15:33; Eph. 6:23 3:16 [j] Num. 6:26 3:16 [k] Ruth 2:4
3:17 [l] See 1 Cor. 16:21
3:18 [m] See Rom. 16:20

Footnotes

1 Tim. 1:4 [1] **1:4** Or *good order*

1 Tim. 1:10 [2] **1:10** That is, those who take someone captive in order to sell him into slavery

1 Tim. 1:10 [3] **1:10** Or *healthy*

1 Tim. 1:17 [4] **1:17** Greek *to the ages of ages*

1 Tim. 2:5 [1] **2:5** *men* and *man* render the same Greek word that is translated *people* in verses 1 and 4

1 Tim. 3:2 [1] **3:2** Or *bishop*; Greek *episkopos*; a similar term occurs in verse 1

1 Tim. 3:2 [2] **3:2** Or *a man of one woman*; also verse 12

1 Tim. 3:8 [3] **3:8** Or *devious in speech*

1 Tim. 3:11 [4] **3:11** Or *Wives, likewise, must*, or *Women, likewise, must*

1 Tim. 3:16 [5] **3:16** Greek *Who*; some manuscripts *God*; others *Which*

1 Tim. 3:16 [6] **3:16** Or *justified*

1 Tim. 3:16 [7] **3:16** Or *vindicated in spirit*

1 Tim. 4:6 [1] **4:6** Or *brothers and sisters*. The plural Greek word *adelphoi* (translated “brothers”) refers to siblings in a family. In New Testament usage, depending on the context, *adelphoi* may refer either to men or to both men and women who are siblings (brothers and sisters) in God's family, the church

1 Tim. 4:10 [2] **4:10** Some manuscripts *and suffer reproach*

1 Tim. 4:15 [3] **4:15** Greek *be in them*

1 Tim. 5:9 [1] **5:9** Or *a woman of one man*

1 Tim. 6:1 [1] **6:1** Or *slaves* (for the contextual rendering of the Greek word *doulos*, see Preface)

1 Tim. 6:3 [2] **6:3** Or *healthy*

1 Tim. 6:7 [3] **6:7** Greek *for*; some manuscripts insert [it is] *certain* [that]

1 Tim. 6:13 [4] **6:13** Or *in the time of*

1 Tim. 6:21 [5] **6:21** The Greek for *you* is plural

Cross-references for 1 Timothy

1:1 [a] See 2 Cor. 1:1 1:1 [b] Titus 1:3; [Rom. 16:26] 1:1 [c] See Luke 1:47 1:1 [d] Col. 1:27

1:2 [e] Titus 1:4 1:2 [f] 2 Tim. 1:2; 2 John 3; [Jude 2]

1:3 [g] [Titus 1:5] 1:3 [h] ch. 6:3; [Gal. 1:6, 7]

1:4 [i] ch. 4:7; 2 Tim. 4:4; Titus 1:14; 2 Pet. 1:16 1:4 [j] Titus 3:9 1:4 [k] ch. 6:4

1:5 [l] 2 Tim. 2:22 1:5 [m] 1 Pet. 3:16, 21 1:5 [n] Rom. 12:9; 2 Tim. 1:5

1:6 [o] ch. 6:21 1:6 [p] Titus 1:10

1:7 [q] [ch. 6:4; Col. 2:18]

1:8 [r] Rom. 7:16

1:9 [s] Gal. 5:23

1:10 [t] 2 Tim. 4:3; [ch. 6:3; 2 Tim. 1:13; Titus 1:13; 2:2]

1:11 [u] [2 Cor. 4:4] 1:11 [v] ch. 6:15 1:11 [w] Titus 1:3; See Rom. 2:16; Gal. 2:7

1:12 [x] Acts 9:22; Phil. 4:13 1:12 [y] See 2 Cor. 3:6

1:13 [z] See Acts 8:3 1:13 [a] 1 Cor. 7:25; 2 Cor. 4:1 1:13 [b] See Acts 3:17

1:14 [c] Rom. 5:20 1:14 [d] [Luke 7:47, 50]; See 1 Thess. 1:3

1:15 [e] ch. 3:1; 4:9; 2 Tim. 2:11; Titus 3:8; [Rev. 22:6] 1:15 [f] Matt. 9:13; See John 3:17; Rom. 4:25 1:15 [g] [1 Cor. 15:9]

1:17 [h] [Ps. 10:16; Rev. 4:9, 10] 1:17 [i] ch. 6:15, 16; Rom. 1:23 1:17 [j] John 1:18; Col. 1:15; Heb. 11:27; 1 John 4:12 1:17 [k] Jude 25 1:17 [l] 1 Chr. 29:11

1:18 [m] 2 Tim. 2:2 1:18 [n] ch. 4:14 1:18 [o] 1 Cor. 9:7; 2 Cor. 10:4; 2 Tim. 2:3, 4; [ch. 6:12]

1:19 [p] [ch. 3:9] 1:19 [q] [ch. 6:9]

1:20 [r] 2 Tim. 2:17 1:20 [s] 2 Tim. 4:14 1:20 [t] See 1 Cor. 5:5 1:20 [u] Acts 13:45

2:2 [v] Ezra 6:10 2:2 [w] ch. 3:4

2:3 [x] ch. 5:4 2:3 [y] ch. 1:1

2:4 [z] ch. 4:10; Ezek. 18:23, 32 2:4 [a] 2 Tim. 3:7 2:4 [b] 2 Tim. 2:25; Titus 1:1; Heb. 10:26

2:5 [c] See Gal. 3:20

2:6 [d] See Matt. 20:28 2:6 [e] See 1 Cor. 1:6 2:6 [f] ch. 6:15; Titus 1:3; [Gal. 4:4]
2:7 [g] ch. 1:11; Eph. 3:7, 8; 2 Tim. 1:11 2:7 [h] See Rom. 9:1 2:7 [i] See Acts 9:15
2:8 [j] [John 4:21] 2:8 [k] Ps. 63:4; 119:48; [Isa. 1:15] 2:8 [l] Job 17:9; Ps. 24:4
2:9 [m] 1 Pet. 3:3; [Isa. 3:18-23]
2:10 [n] [1 Pet. 3:4]
2:11 [o] Titus 2:5
2:12 [p] [1 Cor. 14:34]
2:13 [q] Gen. 1:27; 2:8 2:13 [r] Gen. 2:18, 22
2:14 [s] Gen. 3:6, 13
2:15 [t] [Gal. 4:4] 2:15 [u] ch. 1:14
3:1 [v] See ch. 1:15 3:1 [w] See Acts 20:28
3:2 [x] Titus 1:6-9 3:2 [y] [ch. 5:9] 3:2 [z] ver. 11; Titus 2:2 3:2 [a] 1 Pet. 4:9 3:2 [b] 2 Tim. 2:24
3:3 [c] Titus 3:2 3:3 [d] Heb. 13:5; [ch. 6:10]
3:4 [e] [ver. 12]
3:5 [w] [See ver. 1 above]
3:6 [f] ch. 6:4; 2 Tim. 3:4
3:7 [g] See Mark 4:11 3:7 [h] 2 Tim. 2:26; [ch. 6:9]
3:8 [i] Phil. 1:1 3:8 [j] [ch. 5:23; Titus 2:3] 3:8 [k] Titus 1:7; 1 Pet. 5:2
3:9 [l] [ch. 1:19] 3:9 [m] See Acts 23:1
3:10 [n] [ch. 5:22]
3:11 [o] Titus 2:3 3:11 [p] [Titus 2:10]
3:12 [q] ver. 2, 4
3:13 [r] See Matt. 25:21
3:16 [s] John 1:14; 1 Pet. 1:20 3:16 [t] Luke 2:13; 24:4 3:16 [u] Gal. 2:2 3:16 [v] 2 Thess. 1:10 3:16 [w] See Acts 1:2
4:1 [x] See John 14:17 4:1 [y] [2 Thess. 2:3-9; 2 Tim. 3:1]; See 1 Cor. 11:19 4:1 [z] 1 John 4:6 (Gk.); See Matt. 7:15
4:2 [a] [1 Thess. 2:3; 2 Thess. 2:11]
4:3 [b] [Dan. 11:37; Heb. 13:4] 4:3 [c] See Col. 2:16 4:3 [d] Gen. 1:29; 9:3 4:3 [e] See Rom. 14:6
4:4 [f] Gen. 1:31 4:4 [g] See Acts 10:15 4:4 [e] [See ver. 3 above]

4:5 [h] Gen. 1:25, 31
4:6 [i] [2 Tim. 3:14, 15] 4:6 [j] 2 Tim. 3:10
4:7 [k] See ch. 1:4 4:7 [l] Heb. 5:14
4:8 [m] [Col. 2:23] 4:8 [n] [ch. 6:6] 4:8 [o] Ps. 37:4, 9, 11; 84:11; 112:2; 145:19; Prov. 19:23; 22:4; Matt. 6:33; Mark 10:30; 1 Pet. 3:9
4:9 [p] See ch. 1:15
4:10 [q] See ch. 2:4; John 4:42
4:11 [r] ch. 5:7; 6:2
4:12 [s] 1 Cor. 16:11; [2 Tim. 2:22; Titus 2:15] 4:12 [t] Titus 2:7; 1 Pet. 5:3
4:14 [u] See 1 Thess. 5:19 4:14 [v] ch. 1:18 4:14 [w] See Acts 6:6
4:15 [x] Phil. 1:12
4:16 [y] [Acts 20:28] 4:16 [z] Ezek. 33:9 4:16 [a] See Rom. 11:14
5:1 [b] [Lev. 19:32] 5:1 [c] Titus 2:6
5:3 [d] ver. 5, 16
5:4 [e] Matt. 15:4-6; Mark 7:10-13; Eph. 6:1, 2; [Gen. 45:9-11] 5:4 [f] ch. 2:3
5:5 [g] ver. 3, 16 5:5 [h] [Luke 2:37; 18:1-5]
5:6 [i] James 5:5; [Ezek. 16:49] 5:6 [j] Rev. 3:1
5:7 [k] ch. 4:11; 6:2
5:8 [l] See Gal. 6:10 5:8 [m] Rev. 2:13; [2 Tim. 3:5; Titus 1:16; 2 Pet. 2:1; Rev. 3:8]
5:9 [n] [ch. 3:2]
5:10 [n] [See ver. 9 above] 5:10 [o] See Gen. 18:4 5:10 [p] ver. 16 5:10 [q] [ch. 6:18]
5:11 [r] [Rev. 18:3, 7, 9]
5:13 [s] 3 John 10 (Gk.) 5:13 [t] 2 Thess. 3:11; 1 Pet. 4:15
5:14 [u] [1 Cor. 7:9] 5:14 [v] [Titus 2:5] 5:14 [w] ch. 6:1; Titus 2:5, 8
5:15 [x] [ch. 1:20]
5:16 [y] ver. 3, 5
5:17 [z] Rom. 12:8; 1 Thess. 5:12; [1 Cor. 12:28] 5:17 [a] Deut. 21:17
5:18 [b] 1 Cor. 9:9; Cited from Deut. 25:4 5:18 [c] Matt. 10:10; Luke 10:7; [Lev. 19:13; Deut. 24:15; 1 Cor. 9:4, 7-14]
5:19 [d] See Deut. 19:15
5:20 [e] Titus 1:13; 2:15 5:20 [f] Deut. 13:11
5:21 [g] ch. 6:13; 2 Tim. 2:14; 4:1 5:21 [h] See 2 Cor. 5:16

5:22 [i] [ch. 3:10] 5:22 [j] See Acts 6:6 5:22 [k] [2 John 11]
5:23 [l] [ch. 3:8] 5:23 [m] Ps. 104:15
5:25 [n] [Ps. 37:6; Prov. 10:9]
6:1 [o] See 1 Pet. 2:18 6:1 [p] Isa. 52:5; Rom. 2:24; Titus 2:5
6:2 [q] See Philem. 16 6:2 [r] ch. 4:11, 13; 5:7
6:3 [s] ch. 1:3 6:3 [t] See ch. 1:10 6:3 [u] Titus 1:1
6:4 [v] ch. 3:6; 2 Tim. 3:4 6:4 [w] 1 Cor. 8:2; [ch. 1:7] 6:4 [x] ch. 1:4; 2 Tim. 2:23; Titus 3:9 6:4 [y] 2 Tim. 2:14; [Acts 18:15]
6:5 [z] 2 Tim. 3:8; [Eph. 4:22; Titus 1:15] 6:5 [a] Titus 1:11; 2 Pet. 2:3
6:6 [b] [ch. 4:8] 6:6 [c] Ps. 37:16; Prov. 15:16; 16:8; Phil. 4:11; Heb. 13:5
6:7 [d] Job 1:21; Ps. 49:17; Eccles. 5:15
6:8 [e] Gen. 28:20; Prov. 30:8
6:9 [f] Prov. 15:27; 23:4; 28:20; Matt. 13:22 6:9 [g] [ch. 3:7] 6:9 [h] [ch. 1:19]
6:10 [i] [Ex. 23:8; Deut. 16:19]
6:11 [j] 2 Tim. 3:17 6:11 [k] 2 Tim. 2:22 6:11 [l] See Prov. 15:9
6:12 [m] [ch. 1:18]; See 1 Cor. 9:25 6:12 [n] [Phil. 3:12] 6:12 [o] 1 Pet. 5:10 6:12 [p] See 2 Cor. 9:13
6:13 [q] See ch. 5:21 6:13 [r] [Matt. 27:11; John 18:37; Rev. 1:5; 3:14] 6:13 [p] [See ver. 12 above]
6:14 [s] See 2 Thess. 2:8
6:15 [t] See ch. 2:6 6:15 [u] ch. 1:11 6:15 [v] See Rev. 17:14
6:16 [w] See ch. 1:17 6:16 [x] [Ps. 104:2] 6:16 [y] Job 37:23 6:16 [z] See John 1:18
6:17 [a] 2 Tim. 4:10; Titus 2:12 6:17 [b] Rom. 11:20; 12:3, 16 6:17 [c] See Mark 10:24 6:17 [d] Prov. 23:5; [Matt. 13:22] 6:17 [e] See Acts 14:17
6:18 [f] Luke 12:21; Titus 3:8, 14 6:18 [g] See Rom. 12:13
6:19 [h] See Matt. 6:19, 20 6:19 [i] ver. 12 6:19 [j] [2 Tim. 1:1]
6:20 [k] 2 Tim. 3:5; [Col. 2:8; 2 Tim. 4:4; Titus 1:14] 6:20 [l] 2 Tim. 2:16
6:21 [m] See Col. 4:18

Footnotes

2 Tim. 1:9 [1] **1:9** Or *with*
2 Tim. 1:9 [2] **1:9** Greek *before times eternal*
2 Tim. 1:12 [3] **1:12** Or *what I have entrusted to him*; Greek *my deposit*
2 Tim. 1:13 [4] **1:13** Or *healthy*
2 Tim. 2:2 [1] **2:2** The Greek word *anthropoi* can refer to both men and women, depending on the context
2 Tim. 2:14 [2] **2:14** Some manuscripts *the Lord*
2 Tim. 2:15 [3] **2:15** That is, one approved after being tested
2 Tim. 2:21 [4] **2:21** Greek *from these things*
2 Tim. 2:24 [5] **2:24** Greek *bondservant*
2 Tim. 3:14 [1] **3:14** The Greek for *whom* is plural
2 Tim. 3:17 [2] **3:17** That is, a messenger of God (the phrase echoes a common Old Testament expression)
2 Tim. 4:3 [1] **4:3** Or *healthy*
2 Tim. 4:10 [2] **4:10** Some manuscripts *Gaul*
2 Tim. 4:21 [3] **4:21** Or *brothers and sisters*. The plural Greek word *adelphoi* (translated “brothers”) refers to siblings in a family. In New Testament usage, depending on the context, *adelphoi* may refer either to men or to both men and women who are siblings (brothers and sisters) in God's family, the church
2 Tim. 4:22 [4] **4:22** The Greek for *you* is plural

Cross-references for 2 Timothy

1:1 [a] See 2 Cor. 1:1 1:1 [b] See 1 Cor. 1:1 1:1 [c] Titus 1:2; Heb. 9:15

1:2 [d] 1 Cor. 4:17; [ch. 2:1]; See 3 John 4 1:2 [e] See 1 Tim. 1:2

1:3 [f] See Rom. 1:8 1:3 [g] See Acts 22:3; 24:14 1:3 [h] 1 Tim. 3:9; See Acts 23:1 1:3 [i] Rom. 1:9

1:4 [j] [Acts 20:37] 1:4 [k] Phil. 1:8; [ch. 4:9, 21]

1:5 [l] Rom. 12:9; 1 Tim. 1:5 1:5 [m] Acts 16:1; [ch. 3:15; Ps. 86:16; 116:16]

1:6 [n] 1 Tim. 4:14; [1 Thess. 5:19]

1:7 [o] Rom. 8:15; [John 14:27; Rev. 21:8] 1:7 [p] Luke 24:49; Acts 1:8

1:8 [q] See Mark 8:38 1:8 [r] See 1 Cor. 1:6 1:8 [s] [ver. 16]; See Eph. 3:1 1:8 [t] ch. 2:3, 9; 4:5

1:9 [u] 1 Tim. 1:1; Titus 3:4 1:9 [v] [Heb. 3:1]; See Rom. 8:28 1:9 [w] Titus 3:5; See Rom. 3:27 1:9 [x] Titus 1:2; [Rom. 16:25]; See Eph. 1:4

1:10 [y] See Rom. 16:26 1:10 [z] See 2 Thess. 2:8 1:10 [a] 1 Cor. 15:26; [1 Cor. 15:54, 55; Heb. 2:14, 15] 1:10 [b] [Job 33:30] 1:10 [c] Rom. 2:7

1:11 [d] See 1 Tim. 2:7

1:12 [e] ch. 2:9 1:12 [f] ver. 8 1:12 [g] [Ps. 10:14; 1 Pet. 4:19] 1:12 [h] ver. 18; ch. 4:8; See 1 Cor. 3:13 1:12 [i] 1 Tim. 6:20

1:13 [j] [ch. 3:14; Titus 1:9; Rev. 3:3] 1:13 [k] [Rom. 2:20; 6:17] 1:13 [l] See 1 Tim. 1:10 1:13 [m] ch. 2:2 1:13 [n] 1 Tim. 1:14

1:14 [o] See Rom. 8:9 1:14 [i] [See ver. 12 above]

1:15 [p] Acts 19:10; [ch. 4:10, 11, 16]

1:16 [q] ch. 4:19 1:16 [r] Philem. 7, 20 1:16 [s] [ver. 8]; See Acts 28:20

1:17 [t] Matt. 25:36-40

1:18 [u] ver. 12 1:18 [v] Heb. 6:10

2:1 [w] See ch. 1:2 2:1 [x] See Eph. 6:10

2:2 [y] ch. 1:13 2:2 [z] 1 Tim. 1:18 2:2 [a] [Titus 1:5]

2:3 [b] ch. 1:8; 4:5 2:3 [c] 1 Tim. 1:18

2:4 [d] 2 Pet. 2:20

2:5 [e] See 1 Cor. 9:25 2:5 [f] [ch. 4:8]

2:6 [g] 1 Cor. 9:10; [Heb. 6:7]

2:8 [h] 1 Cor. 15:20 2:8 [i] See Matt. 1:1 2:8 [j] See Rom. 2:16

2:9 [k] ch. 1:8, 12 2:9 [l] See Phil. 1:7 2:9 [m] [ch. 4:17]; See Phil. 1:13

2:10 [n] Eph. 3:13; Col. 1:24; [1 Cor. 13:7] 2:10 [o] 2 Cor. 1:6 2:10 [p] 1 Pet. 5:10

2:11 [q] See 1 Tim. 1:15 2:11 [r] [1 Thess. 5:10]; See Rom. 6:8 2:11 [s] Rev. 20:4

2:12 [t] [2 Thess. 1:4, 5]; See Rom. 8:17; Heb. 10:36; Rev. 20:4 2:12 [u] See Matt. 10:33

2:13 [v] See Rom. 3:3 2:13 [w] See 1 Cor. 1:9 2:13 [x] Num. 23:19; Titus 1:2

2:14 [y] 1 Tim. 5:21; 6:13 2:14 [z] 1 Tim. 6:4; [ver. 23] 2:14 [a] Titus 3:9

2:15 [b] [Phil. 1:20]

2:16 [c] Titus 3:9 2:16 [d] 1 Tim. 6:20

2:17 [e] 1 Tim. 1:20

2:18 [f] [1 Cor. 15:12]

2:19 [g] Num. 16:5; Nah. 1:7; John 10:14, 27; [Luke 13:27]; See 1 Cor. 8:3 2:19 [h] Isa. 26:13

2:20 [i] See 1 Tim. 3:15 2:20 [j] Rom. 9:21

2:21 [k] [Prov. 25:4; Isa. 52:11] 2:21 [l] ch. 3:17; Titus 3:1; [1 Tim. 5:10]

2:22 [m] 1 Tim. 6:11 2:22 [n] [1 Tim. 4:12] 2:22 [o] Acts 7:59; 9:14 2:22 [p] 1 Tim. 1:5

2:23 [q] See 1 Tim. 6:4

2:24 [r] [1 Tim. 3:3] 2:24 [s] 1 Thess. 2:7 2:24 [t] 1 Tim. 3:2

2:25 [u] Gal. 6:1; Titus 3:2; [1 Tim. 6:11; 1 Pet. 3:15] 2:25 [v] Dan. 4:27; Acts 8:22; See Acts 5:31 2:25 [w] See 1 Tim. 2:4

2:26 [x] 1 Tim. 3:7

3:1 [y] See 1 Tim. 4:1

3:2 [z] [Phil. 2:21] 3:2 [a] Luke 16:14; [1 Tim. 6:10] 3:2 [b] Rom. 1:30

3:3 [c] Rom. 1:31 3:3 [d] [Titus 1:8]

3:4 [e] 1 Tim. 3:6; 6:4 3:4 [f] Phil. 3:19

3:5 [g] See 1 Tim. 5:8 3:5 [h] 1 Tim. 6:20; [Titus 1:14]

3:6 [i] [Titus 1:11]

3:7 [j] 1 Tim. 2:4

3:8 [k] Ex. 7:11 3:8 [l] [Acts 13:8] 3:8 [m] See 1 Tim. 6:5 3:8 [n] Titus 1:16

3:9 [o] Ex. 7:12; 8:18; 9:11

3:10 [p] [Phil. 2:22]
3:11 [q] Acts 13:14, 45, 50 3:11 [r] Acts 14:1, 2, 5 3:11 [s] Acts 14:6, 19 3:11 [t] Ps. 34:19 3:11 [u] ch. 4:17; [2 Cor. 1:10]
3:12 [v] Titus 2:12 3:12 [w] See Acts 14:22
3:13 [x] [Rev. 22:11] 3:13 [y] Titus 3:3
3:14 [z] [1 Tim. 4:6]
3:15 [a] [Eph. 6:4]; See ch. 1:5 3:15 [b] [John 5:39] 3:15 [c] Ps. 119:99
3:16 [d] Rom. 15:4; 2 Pet. 1:20, 21
3:17 [e] See 1 Tim. 6:11 3:17 [f] [Luke 6:40] 3:17 [g] See ch. 2:21
4:1 [h] ch. 2:14; 1 Tim. 5:21; 6:13 4:1 [i] See Acts 10:42 4:1 [j] ver. 8; See 2 Thess. 2:8
4:2 [k] 1 Tim. 5:20; Titus 1:13; 2:15 4:2 [l] 1 Tim. 4:13
4:3 [m] ch. 3:1 4:3 [n] See 1 Tim. 1:10
4:4 [o] See 1 Tim. 6:20 4:4 [p] See 1 Tim. 1:4, 6
4:5 [q] 1 Pet. 1:13 4:5 [r] ch. 1:8; 2:3, 9 4:5 [s] Acts 21:8; Eph. 4:11 4:5 [t] Col. 4:17
4:6 [u] Phil. 2:17 4:6 [v] Phil. 1:23; [2 Pet. 1:14]
4:7 [w] See 1 Tim. 6:12 4:7 [x] Acts 20:24
4:8 [y] Col. 1:5; 1 Pet. 1:4 4:8 [z] See James 1:12 4:8 [a] Ps. 7:11 4:8 [b] ch. 1:12 4:8 [c] [Rev. 22:20]
4:9 [d] ch. 1:4
4:10 [e] Col. 4:14; Philem. 24 4:10 [f] See 1 John 2:15 4:10 [g] 1 Tim. 6:17; Titus 2:12 4:10 [h] [ch. 1:15] 4:10 [i] [Titus 3:12]
4:11 [h] [See ver. 10 above] 4:11 [j] See Acts 12:12
4:12 [k] Acts 20:4; Eph. 6:21; Col. 4:7; Titus 3:12
4:14 [l] See 1 Tim. 1:20 4:14 [m] Ps. 62:12; Prov. 24:12; [Neh. 6:14; 13:29; Ps. 28:4; Rev. 18:6]
4:16 [n] [Acts 7:60]
4:17 [o] Acts 23:11; 27:23; [Matt. 10:19] 4:17 [p] See 1 Tim. 1:12 4:17 [q] See Acts 9:15 4:17 [r] ch. 3:11 4:17 [s] Ps. 22:21; [1 Sam. 17:37]
4:18 [t] See Rom. 11:36
4:19 [u] See Acts 18:2 4:19 [v] ch. 1:16
4:20 [w] Acts 20:4; 21:29

4:21 [x] ver. 9
4:22 [y] Gal. 6:18; Philem. 25 4:22 [z] See Col. 4:18

Footnotes

Titus 1:1 [1] **1:1** Or *slave* (for the contextual rendering of the Greek word *doulos*, see Preface)

Titus 1:2 [2] **1:2** Greek *before times eternal*

Titus 1:6 [3] **1:6** Or *a man of one woman*

Titus 1:6 [4] **1:6** Or *are faithful*

Titus 1:7 [5] **1:7** Or *bishop*; Greek *episkopos*

Titus 1:9 [6] **1:9** Or *healthy*; also verse 13

Titus 1:10 [7] **1:10** Or *especially those of the circumcision*

Titus 1:12 [8] **1:12** Greek *One of them*

Titus 1:12 [9] **1:12** Probably from Epimenides of Crete

Titus 2:1 [1] **2:1** Or *healthy*; also verses 2, 8

Titus 2:9 [2] **2:9** Or *Slaves* (for the contextual rendering of the Greek word *doulos*, see Preface)

Cross-references for Titus

1:1 [a] See 2 Cor. 1:1 1:1 [b] See 1 Tim. 2:4 1:1 [c] 1 Tim. 6:3

1:2 [d] 2 Tim. 1:1; Heb. 9:15; [ch. 2:13; 3:7] 1:2 [e] Num. 23:19; 2 Tim. 2:13; Heb. 6:18 1:2 [f] Rom. 1:2 1:2 [g] See 2 Tim. 1:9

1:3 [h] See 1 Tim. 2:6 1:3 [i] [Rom. 10:14] 1:3 [j] See 1 Tim. 1:11 1:3 [k] 1 Tim. 1:1

1:4 [l] See 3 John 4 1:4 [m] Jude 3; See 2 Pet. 1:1 1:4 [n] See 1 Tim. 1:2

1:5 [o] [1 Tim. 1:3] 1:5 [p] [Acts 14:23; 2 Tim. 2:2]

1:6 [q] For ver. 6-8, see 1 Tim. 3:2-4 1:6 [r] See Eph. 5:18

1:7 [s] Luke 12:42; 1 Cor. 4:1; 1 Pet. 4:10 1:7 [t] 2 Pet. 2:10 1:7 [u] 1 Tim. 3:8; 1 Pet. 5:2

1:8 [v] [1 Cor. 9:25]

1:9 [w] [2 Thess. 2:13, 15]; See 1 Tim. 1:15; 2 Tim. 1:13 1:9 [x] See 1 Tim. 1:10

1:10 [y] 1 Tim. 1:6 1:10 [z] See Acts 11:2

1:11 [a] [2 Tim. 3:6] 1:11 [b] 1 Tim. 6:5; 2 Pet. 2:3

1:12 [c] [Acts 17:28]

1:13 [d] ch. 2:15; 1 Tim. 5:20 1:13 [e] 2 Cor. 13:10 1:13 [f] ch. 2:1, 2

1:14 [g] See 1 Tim. 1:4 1:14 [h] See Col. 2:22 1:14 [i] See 1 Tim. 6:20

1:15 [j] [Luke 11:41; 1 Tim. 4:3]; See Acts 10:15 1:15 [k] [Rom. 14:23] 1:15 [l] See 1 Tim. 6:5

1:16 [m] [1 John 2:4] 1:16 [n] See 1 Tim. 5:8 1:16 [o] 2 Tim. 3:8

2:1 [p] See 1 Tim. 1:10

2:2 [p] [See ver. 1 above]

2:3 [q] [1 Tim. 2:9] 2:3 [r] 1 Tim. 3:11 2:3 [s] [1 Tim. 3:8; 5:23]

2:5 [t] 1 Pet. 3:2 2:5 [u] [1 Tim. 5:14] 2:5 [v] See Gen. 3:16 2:5 [w] See 1 Tim. 6:1

2:6 [x] 1 Tim. 5:1

2:7 [y] 1 Tim. 4:12; 1 Pet. 5:3 2:7 [z] [2 Cor. 11:3] 2:7 [a] 1 Tim. 2:2

2:8 [b] [1 Tim. 6:3] 2:8 [c] Neh. 5:9; 1 Tim. 5:14; 1 Pet. 2:12; 3:16

2:9 [d] See 1 Pet. 2:18 2:9 [e] [Col. 3:22]

2:10 [f] [1 Tim. 3:11] 2:10 [g] Matt. 5:16; Phil. 2:15

2:11 [h] ch. 3:7; See Acts 11:23 2:11 [i] ch. 3:4 2:11 [j] [Ps. 67:2]; See 1 Tim. 2:4

2:12 [k] 1 Pet. 4:2; 1 John 2:16 2:12 [l] 2 Tim. 3:12; [Acts 24:25] 2:12 [m] 1 Tim. 6:17; 2 Tim. 4:10

2:13 [n] See 1 Cor. 1:7; 2 Pet. 3:12 2:13 [o] See ch. 1:2 2:13 [p] See 2 Thess. 2:8 2:13 [q] 2 Pet. 1:1

2:14 [r] See Matt. 20:28 2:14 [s] Ps. 130:8; See 1 Pet. 1:18 2:14 [t] Ezek. 37:23; See Ex. 19:5 2:14 [u] ch. 3:8; Eph. 2:10

2:15 [v] ch. 1:13; 1 Tim. 5:20 2:15 [w] See 1 Tim. 4:12

3:1 [x] Rom. 13:1; 1 Pet. 2:13 3:1 [y] See 2 Tim. 2:21

3:2 [z] Eph. 4:31 3:2 [a] 1 Tim. 3:3 3:2 [b] See 2 Tim. 2:25

3:3 [c] See 1 Cor. 6:11

3:4 [d] See Rom. 2:4

3:5 [e] See Rom. 3:27 3:5 [f] Eph. 2:4; 1 Pet. 1:3 3:5 [g] See John 3:5; 1 Cor. 6:11; 1 Pet. 3:21 3:5 [h] See Rom. 12:2

3:6 [i] Joel 2:28; Acts 2:33; 10:45; Rom. 5:5

3:7 [j] ch. 2:11 3:7 [k] Rom. 8:17 3:7 [l] See ch. 1:2

3:8 [m] See 1 Tim. 1:15 3:8 [n] ver. 14; ch. 2:14

3:9 [o] 2 Tim. 2:16 3:9 [p] See 1 Tim. 6:4 3:9 [q] 1 Tim. 1:4 3:9 [r] 2 Tim. 2:14

3:10 [s] See Matt. 18:15 3:10 [t] See 2 John 10

3:12 [u] See 2 Tim. 4:12 3:12 [v] [2 Tim. 4:10]

3:13 [w] See Acts 18:24

3:14 [x] ver. 8 3:14 [y] 2 Pet. 1:8; [Phil. 1:11; 4:17; Col. 1:10]

3:15 [z] See Col. 4:18

Footnotes

Philem. 6 [1] **6** Or *for Christ's service*

Philem. 10 [2] **10** *Onesimus* means *useful* (see verse 11) or *beneficial* (see verse 20)

Philem. 16 [3] **16** Or *slave*; twice in this verse (for the contextual rendering of the Greek word *doulos*, see Preface)

Cross-references for Philemon

Verse 1 [a] ver. 9; See Eph. 3:1 Verse 1 [b] See 1 Thess. 3:2
Verse 2 [c] Col. 4:17 Verse 2 [d] Phil. 2:25 Verse 2 [e] See Rom. 16:5
Verse 3 [f] See Rom. 1:7
Verse 4 [g] See Rom. 1:8, 9
Verse 5 [h] Col. 1:4 Verse 5 [i] Eph. 1:15
Verse 6 [j] Phil. 1:9; Col. 1:9
Verse 7 [k] [2 Cor. 7:4, 13; Col. 4:11] Verse 7 [l] ver. 20; 2 Tim. 1:16; [Rom. 15:32; 2 Cor. 7:13]
Verse 8 [m] [1 Thess. 2:6] Verse 8 [n] Eph. 5:4
Verse 9 [o] ver. 1
Verse 10 [p] See 3 John 4 Verse 10 [q] Col. 4:9 Verse 10 [r] ver. 13; 1 Cor. 4:15; [Gal. 4:19]
Verse 13 [s] See 1 Cor. 16:17 Verse 13 [t] ver. 10; See Phil. 1:7
Verse 14 [u] [2 Cor. 9:7; 1 Pet. 5:2]
Verse 15 [v] [Gen. 45:5, 8]
Verse 16 [w] See 1 Cor. 7:22 Verse 16 [x] Matt. 23:8; Col. 4:9; 1 Tim. 6:2 Verse 16 [y] Col. 3:22, 23; [Eph. 6:5]
Verse 17 [z] 2 Cor. 8:23
Verse 19 [a] See 1 Cor. 16:21
Verse 20 [b] See ver. 7
Verse 21 [c] See 2 Cor. 2:3
Verse 22 [d] Phil. 1:25; 2:24 Verse 22 [e] See 2 Cor. 1:11 Verse 22 [f] [Heb. 13:19]
Verse 23 [g] See Col. 1:7 Verse 23 [h] Rom. 16:7
Verse 24 [i] See Col. 4:10 Verse 24 [j] See Col. 4:14; 2 Tim. 4:10, 11
Verse 25 [k] See Gal. 6:18

Footnotes

Heb. 1:12 [1] **1:12** Some manuscripts omit *like a garment*
Heb. 2:7 [1] **2:7** Some manuscripts insert *and set him over the works of your hands*
Heb. 2:11 [2] **2:11** Greek *all are of one*
Heb. 2:11 [3] **2:11** Or *brothers and sisters*. The plural Greek word *adelphoi* (translated "brothers") refers to siblings in a family. In New Testament usage, depending on the context, *adelphoi* may refer either to men or to both men and women who are siblings (brothers and sisters) in God's family, the church; also verse 12
Heb. 3:1 [1] **3:1** Or *brothers and sisters*; also verse 12
Heb. 3:2 [2] **3:2** Greek *his*; also verses 5, 6
Heb. 3:6 [3] **3:6** Some manuscripts insert *firm to the end*
Heb. 4:2 [1] **4:2** Some manuscripts *it did not meet with faith in the hearers*
Heb. 4:8 [2] **4:8** Greek *he*
Heb. 5:7 [1] **5:7** Greek *he*
Heb. 6:2 [1] **6:2** Or *baptisms* (that is, cleansing rites)
Heb. 6:15 [2] **6:15** Greek *he*
Heb. 7:5 [1] **7:5** Or *brothers and sisters*
Heb. 7:25 [2] **7:25** That is, completely; or *at all times*
Heb. 8:2 [1] **8:2** Or *tabernacle*; also verse 5
Heb. 8:6 [2] **8:6** Greek *he*
Heb. 8:8 [3] **8:8** Some manuscripts *For finding fault with it he says to them*
Heb. 9:2 [1] **9:2** Or *tabernacle*; also verses 11, 21
Heb. 9:2 [2] **9:2** Greek *the presentation of the loaves*
Heb. 9:3 [3] **9:3** Greek *tent*; also verses 6, 8
Heb. 9:9 [4] **9:9** Or *which is symbolic for the age then present*
Heb. 9:11 [5] **9:11** Some manuscripts *good things to come*
Heb. 9:13 [6] **9:13** Or *For if the sprinkling of defiled persons with the blood of goats and bulls and with the ashes of a heifer sanctifies*
Heb. 9:14 [7] **9:14** Some manuscripts *your*
Heb. 9:15 [8] **9:15** The Greek word means both *covenant* and *will*; also verses 16, 17
Heb. 10:5 [1] **10:5** Greek *he*

Heb. 10:12 [2] **10:12** Greek *this one*
Heb. 10:19 [3] **10:19** Or *brothers and sisters*
Heb. 11:37 [1] **11:37** Some manuscripts add *they were tempted*
Heb. 12:23 [1] **12:23** Or *church*
Heb. 13:21 [1] **13:21** Some manuscripts *you*
Heb. 13:22 [2] **13:22** Or *brothers and sisters*

Cross-references for Hebrews

1:1 [a] [Num. 12:6, 8; Joel 2:28]
1:2 [b] 1 Pet. 1:20; [ch. 9:26; Acts 2:17] 1:2 [c] ch. 2:3 1:2 [d] See Matt. 14:33 1:2 [e] Ps. 2:8; Matt. 21:38; See Matt. 28:18 1:2 [f] [ch. 3:3]; See John 1:3 1:2 [g] ch. 11:3
1:3 [h] See 2 Cor. 4:4 1:3 [i] See ch. 9:14 1:3 [j] See Mark 16:19 1:3 [k] [Luke 22:69]
1:4 [l] Eph. 1:21; Phil. 2:9
1:5 [m] ch. 5:5; Acts 13:33; Cited from Ps. 2:7 1:5 [n] Cited from 2 Sam. 7:14; [Ps. 89:26, 27]
1:6 [o] See Rom. 8:29 1:6 [p] Cited from Deut. 32:43 (Gk.); [Ps. 97:7]
1:7 [q] Cited from Ps. 104:4
1:8 [r] Cited from Ps. 45:6, 7
1:9 [s] Isa. 61:1 1:9 [t] Isa. 61:3
1:10 [u] Cited from Ps. 102:25-27
1:12 [v] ch. 13:8
1:13 [w] Cited from Ps. 110:1 1:13 [x] ch. 10:13
1:14 [y] Gen. 19:16; 28:12; 32:1, 2; Judg. 6:11; 13:3; Ps. 34:7; 91:11; 103:20, 21; Dan. 3:28; 6:22; 10:11; Matt. 18:10 1:14 [z] See Matt. 25:34
2:2 [a] See Acts 7:53 2:2 [b] [ch. 10:28; Num. 15:30, 31; Deut. 4:3; 17:2, 5, 12; 27:26] 2:2 [c] ch. 10:35; 11:26
2:3 [d] [ch. 10:28, 29; 12:25] 2:3 [e] Matt. 22:5 (Gk.) 2:3 [f] ch. 1:2 2:3 [g] Mark 16:20; [Acts 5:32] 2:3 [h] [Luke 1:2]
2:4 [g] [See ver. 3 above] 2:4 [i] Acts 2:22, 43 2:4 [j] [1 Cor. 12:4, 11] 2:4 [k] [Eph. 1:5]
2:5 [l] ch. 6:5
2:6 [m] Cited from Ps. 8:4-6
2:8 [n] [1 Cor. 15:25]
2:9 [o] ver. 7 2:9 [p] Acts 3:13; 1 Pet. 1:21; See Acts 2:33 2:9 [q] Phil. 2:7-9; See John 10:17 2:9 [r] Matt. 16:28; John 8:52 2:9 [s] See John 12:32

2:10 [t] [Luke 24:26] 2:10 [u] Rom. 11:36 2:10 [v] [ch. 3:1; Rom. 8:30] 2:10 [w] [ch. 5:9] 2:10 [x] ch. 5:9; 7:28; Luke 13:32; [Phil. 3:12]
2:11 [y] ch. 13:12 2:11 [z] ch. 10:10, 14, 29 2:11 [a] Acts 17:28 2:11 [b] Matt. 25:40
2:12 [c] Cited from Ps. 22:22 2:12 [d] ch. 12:23
2:13 [e] [Ps. 18:2; Isa. 8:17; 12:2] 2:13 [f] Cited from Isa. 8:18 2:13 [g] See John 17:2
2:14 [h] See John 1:14 2:14 [i] See 1 Cor. 15:54-56 2:14 [j] [Col. 2:15; 2 Tim. 1:10] 2:14 [k] 1 John 3:8; [John 16:11]
2:15 [l] See Rom. 8:15
2:16 [m] Isa. 41:8, 9; [ch. 8:9]
2:17 [n] Phil. 2:7 2:17 [o] ch. 4:15, 16; [ch. 5:2, 7, 8] 2:17 [p] ch. 5:1; Rom. 15:17
2:18 [q] ch. 4:15; Luke 22:28
3:1 [r] Eph. 4:1; Phil. 3:14 3:1 [s] [John 20:21; Rom. 15:8]
3:2 [t] ver. 5
3:4 [u] Eph. 2:10; 3:9
3:5 [v] ver. 2; Cited from Num. 12:7 3:5 [w] Ex. 14:31; Deut. 34:5; Josh. 1:2; 8:31; Ps. 105:26; Rev. 15:3 3:5 [x] Deut. 18:15, 18, 19
3:6 [y] See ch. 1:2 3:6 [z] 1 Cor. 3:16; 6:19; 2 Cor. 6:16; Eph. 2:21; 1 Tim. 3:15; 1 Pet. 2:5 3:6 [a] ver. 14; ch. 6:11; Ps. 119:33, 112; Matt. 10:22; Rev. 2:26
3:7 [b] ver. 15; ch. 4:7; Cited from Ps. 95:7-11
3:9 [c] See Acts 7:36
3:11 [d] ch. 4:3, 5
3:12 [e] See Matt. 16:16
3:13 [f] [ch. 10:24, 25] 3:13 [g] [Isa. 44:20; Rom. 7:11; Eph. 4:22]
3:14 [h] ver. 6; ch. 10:23; 1 Cor. 15:2
3:15 [b] [See ver. 7 above]
3:16 [i] Num. 14:2; Deut. 1:34, 35 3:16 [j] [Num. 14:24, 30; Deut. 1:36, 38]
3:17 [k] Num. 14:29; See Jude 5
3:18 [l] Deut. 1:34, 35; [ch. 4:2]
3:19 [m] ch. 4:6; Ps. 78:22; 106:24
4:1 [n] ch. 12:15

4:2 [o] Rom. 3:3

4:3 [p] ch. 3:11; Cited from Ps. 95:11

4:4 [q] Cited from Gen. 2:2; [Ex. 20:11; 31:17]

4:5 [r] ver. 3

4:6 [s] See ch. 3:19

4:7 [t] See ch. 3:7, 8

4:10 [u] [Rev. 14:13]

4:11 [v] [ch. 3:12]

4:12 [w] 1 Pet. 1:23 4:12 [x] [Jer. 23:29; 1 Thess. 2:13] 4:12 [y] Isa. 49:2; Eph. 6:17 4:12 [z] Prov. 5:4; Rev. 1:16; 2:12 4:12 [a] [1 Cor. 14:24, 25]

4:13 [b] 2 Chr. 16:9; Job 34:21; Ps. 33:13-15 4:13 [c] Job 26:6

4:14 [d] ch. 2:17, 18; [ch. 10:21] 4:14 [e] Eph. 4:10 4:14 [f] ch. 10:23

4:15 [g] [ch. 5:2; Isa. 53:3] 4:15 [d] [See ver. 14 above] 4:15 [h] ch. 9:28; 1 Pet. 2:22; 1 John 3:5; [ch. 7:26; John 8:46; 14:30]

4:16 [i] ch. 10:19; Eph. 3:12; [ch. 7:19, 25]

5:1 [j] ch. 8:3 5:1 [k] ch. 2:17 5:1 [l] ch. 8:3, 4; 9:9; 10:11; 11:4

5:2 [m] ch. 2:18; 4:15 5:2 [n] [ch. 7:28]

5:3 [o] ch. 7:27; 9:7; Lev. 4:3; 9:7; 16:6

5:4 [p] Num. 16:5, 40; 18:7; 2 Chr. 26:18 5:4 [q] Ex. 28:1; 1 Chr. 23:13

5:5 [r] John 8:54 5:5 [s] See ch. 1:5

5:6 [t] ch. 7:17, 21; Cited from Ps. 110:4

5:7 [u] Matt. 26:39, 44; Mark 14:36, 39; Luke 22:41, 44 5:7 [v] Ps. 22:1, 2; [Matt. 27:46, 50; Mark 15:34, 37; Luke 23:46] 5:7 [w] Mark 14:36 5:7 [x] Ps. 22:24

5:8 [y] See ch. 1:2 5:8 [z] Phil. 2:8

5:9 [a] See ch. 2:10

5:10 [b] ver. 6; ch. 6:20

5:11 [c] [2 Pet. 3:16]

5:12 [d] ch. 6:1 5:12 [e] 1 Cor. 3:2

5:13 [f] 1 Cor. 3:1; [1 Pet. 2:2]

5:14 [g] Eph. 4:13 5:14 [h] Gen. 3:22; 1 Kgs. 3:9; Isa. 7:15

6:1 [i] [Phil. 3:12-14] 6:1 [j] ch. 5:12 6:1 [k] ch. 9:14

6:2 [l] Acts 19:4, 5 6:2 [m] Acts 8:17; 19:6 6:2 [n] Acts 17:31, 32 6:2 [o] See Acts 10:42
6:3 [p] See 1 Cor. 16:7
6:4 [q] ch. 10:32 6:4 [r] [John 4:10; Eph. 2:8] 6:4 [s] ch. 2:4, 5; Gal. 3:2, 5
6:5 [t] Ps. 34:8
6:6 [u] [Matt. 19:26]; See 1 John 5:16 6:6 [v] [ch. 10:29]
6:7 [w] Ps. 65:10
6:8 [x] Isa. 5:1-7; [Gen. 3:17, 18; Deut. 29:22, 23; Jer. 44:22; Luke 13:6-9] 6:8 [y] [Mal. 4:1; John 15:6]
6:10 [z] Prov. 19:17; Matt. 10:42; 25:40; Mark 9:41 6:10 [a] 1 Thess. 1:3 6:10 [b] Rom. 15:31; 2 Cor. 8:4; 9:1, 12; 2 Tim. 1:18; Rev. 2:19
6:11 [c] Rom. 5:2-5
6:12 [d] ch. 13:7; [ch. 10:36]
6:13 [e] Gen. 22:16
6:14 [f] Cited from Gen. 22:17
6:15 [g] ver. 12, 17; [ch. 7:6]; See Rom. 4:13
6:16 [h] Ex. 22:11
6:17 [i] ch. 11:9 6:17 [j] ver. 18; [Ps. 110:4; Prov. 19:21] 6:17 [k] [Gal. 3:20]
6:18 [l] See Titus 1:2 6:18 [m] ch. 12:1, 2
6:19 [n] ch. 9:7; Lev. 16:15
6:20 [o] ch. 4:14; 8:1; 9:24 6:20 [p] ch. 3:1; 5:6, 10; 7:17, 21
7:1 [q] Gen. 14:18-20 7:1 [r] Ps. 76:2 7:1 [s] Num. 24:16; Deut. 32:8
7:3 [t] [ver. 6]
7:4 [u] [Acts 2:29; 7:8, 9]
7:5 [v] Num. 18:21, 26; 2 Chr. 31:4, 5
7:6 [w] [ver. 3] 7:6 [x] See Rom. 4:13
7:8 [y] [ch. 5:6; 6:20] 7:8 [z] [John 6:57; Rev. 1:17, 18]
7:11 [a] ver. 18, 19; ch. 8:7; [Gal. 2:21]
7:14 [b] Isa. 11:1; Mic. 5:2; Matt. 1:3; Luke 3:33; Rev. 5:5
7:17 [c] ver. 21; ch. 5:6; 6:20; Cited from Ps. 110:4
7:18 [d] Rom. 8:3; Gal. 4:9
7:19 [e] ch. 9:9; 10:1; Lev. 16:16; See Acts 13:39 7:19 [f] ch. 6:18 7:19 [g] [ver. 25; Lev. 10:3]; See ch. 4:16

7:21 [h] See ver. 17
7:22 [i] ch. 8:6
7:24 [j] ver. 21, 28
7:25 [k] [ver. 19] 7:25 [l] [John 14:6] 7:25 [m] ch. 9:24; See Rom. 8:34
7:26 [n] Ps. 16:10; Rev. 15:4; 16:5; [Mark 1:24] 7:26 [o] See ch. 4:15 7:26 [p] [ch. 8:1]; See ch. 4:14
7:27 [q] See ch. 5:3 7:27 [r] ch. 9:12; 10:10; [ch. 9:28]
7:28 [s] [ch. 5:2] 7:28 [t] ch. 2:10; 5:9
8:1 [u] See Mark 16:19
8:2 [v] ch. 9:24; [ch. 9:11] 8:2 [w] Ex. 33:7
8:3 [x] See ch. 5:1 8:3 [y] ch. 9:12-14; 10:9-12; Eph. 5:2
8:5 [z] ch. 9:23 8:5 [a] ch. 10:1; Col. 2:17 8:5 [b] Cited from Ex. 25:40
8:6 [c] ch. 1:4; 2 Cor. 3:6-11 8:6 [d] ch. 7:22 8:6 [e] ch. 9:15; 12:24; [Gal. 3:19]
8:7 [f] See ch. 7:11
8:8 [g] Cited from Jer. 31:31-34
8:10 [h] ch. 10:16; Rom. 11:27 8:10 [i] [2 Cor. 3:3]
8:11 [j] Isa. 54:13; John 6:45; 1 John 2:27
8:12 [k] ch. 10:17; Rom. 11:27
8:13 [l] [2 Cor. 5:17]
9:1 [m] Ex. 25:8
9:2 [n] Ex. 26:1 9:2 [o] Ex. 25:31-39; 26:35; 40:4 9:2 [p] Ex. 25:23-29 9:2 [q] Ex. 25:30; Lev. 24:5-8
9:3 [r] Ex. 26:31-33; 40:3, 21
9:4 [s] Lev. 16:12, 13 9:4 [t] Ex. 25:10; 26:33; 40:3, 21; Rev. 11:19 9:4 [u] Ex. 16:33, 34 9:4 [v] Num. 17:10 9:4 [w] Ex. 25:16; 40:20; Deut. 10:2, 5; 1 Kgs. 8:9, 21; 2 Chr. 5:10
9:5 [x] Ex. 25:18-22; [1 Kgs. 8:6, 7] 9:5 [y] Lev. 16:2
9:6 [z] [Num. 28:3]
9:7 [a] Lev. 16:15, 34; [ch. 10:3; Ex. 30:10] 9:7 [b] See ch. 5:3
9:8 [c] ch. 10:20; [John 14:6]
9:9 [d] See ch. 7:19
9:10 [e] See Lev. 11:2 9:10 [f] Mark 7:4, 8; See Lev. 11:25
9:11 [g] ch. 10:1 9:11 [h] [ver. 24; ch. 8:2] 9:11 [i] See Mark 14:58

9:12 [j] ver. 24 9:12 [k] ch. 7:27; 10:10 9:12 [l] ch. 10:4 9:12 [m] See Acts 20:28 9:12 [n] Job 33:24; [Dan. 9:24; 1 Cor. 6:20]

9:13 [o] Lev. 16:14-16 9:13 [p] Num. 19:2, 17, 18

9:14 [q] ver. 12; 1 John 1:7; Rev. 7:14 9:14 [r] ch. 7:27; 8:3 9:14 [s] ch. 1:3; 10:22 9:14 [t] ch. 6:1 9:14 [u] Rom. 6:13; 1 Pet. 4:2

9:15 [v] ch. 8:6; 12:24 9:15 [w] [ch. 3:1]; See Rom. 8:28 9:15 [x] [ch. 10:36; Ex. 32:13] 9:15 [y] Rom. 3:24, 25; 5:6

9:17 [z] [Gal. 3:15]

9:18 [a] Ex. 24:6, 8

9:19 [b] ver. 12 9:19 [c] [Lev. 14:4, 7; Num. 19:6, 17]

9:20 [d] Cited from Ex. 24:8; [Matt. 26:28]

9:21 [e] [Ex. 29:12, 36; Lev. 8:15, 19; 16:14, 16; 2 Chr. 29:22]

9:22 [f] Lev. 17:11

9:23 [g] ch. 8:5

9:24 [h] ch. 8:2; [ver. 11] 9:24 [i] ch. 7:25; See Rom. 8:34

9:25 [j] See ver. 7 9:25 [k] ch. 10:19

9:26 [l] 1 John 3:5 9:26 [m] ver. 12; ch. 7:27; 10:10; 1 Pet. 3:18 9:26 [n] [ch. 1:2; 1 Cor. 10:11]

9:27 [o] See Gen. 3:19 9:27 [p] See Matt. 16:27

9:28 [q] Isa. 53:12; 1 Pet. 2:24; 3:18 9:28 [r] Matt. 20:28; 26:28; Mark 10:45; Rev. 5:9 9:28 [s] Acts 1:11 9:28 [t] See ch. 4:15 9:28 [u] Titus 2:13; [Isa. 25:9]

10:1 [v] ch. 8:5; Col. 2:17 10:1 [w] ch. 9:11 10:1 [x] [ch. 9:9]

10:3 [y] See ch. 9:7 10:3 [z] Lev. 16:21

10:4 [a] ver. 11

10:5 [b] [ch. 1:6] 10:5 [c] Cited from Ps. 40:6-8

10:8 [c] [See ver. 5 above]

10:9 [d] ver. 7

10:10 [e] ch. 2:11; 13:12 10:10 [f] Matt. 26:26; Mark 14:22; Luke 22:19; 1 Cor. 11:24; [ver. 5] 10:10 [g] ch. 7:27; 9:12

10:11 [h] [Num. 28:3] 10:11 [i] See ch. 5:1 10:11 [j] ver. 1, 4; [ch. 9:9]

10:12 [k] ch. 1:3; See Mark 16:19

10:13 [l] ch. 1:13; [1 Cor. 15:25-28]

10:14 [m] ver. 1
10:16 [n] ch. 8:10; Rom. 11:27; Cited from Jer. 31:33
10:17 [o] ch. 8:12; Cited from Jer. 31:34
10:19 [p] See ch. 4:16 10:19 [q] ch. 9:25
10:20 [r] ch. 9:8; [John 10:9; 14:6] 10:20 [s] ch. 9:3
10:21 [t] Zech. 6:11-13; [ch. 4:14]; See ch. 2:17
10:22 [u] Ezek. 36:25; [ch. 12:24; 2 Cor. 7:1; 1 Pet. 1:2] 10:22 [v] ch. 9:14 10:22 [w] [1 Cor. 6:11]
10:23 [x] ch. 4:14 10:23 [y] ch. 11:11; See 1 Cor. 1:9
10:24 [z] [ch. 3:13]
10:25 [a] [Acts 2:42] 10:25 [b] Rom. 13:11-13 10:25 [c] See 1 Cor. 3:13
10:26 [d] Num. 15:30; Deut. 17:12 10:26 [e] ch. 6:4; 2 Pet. 2:20, 21 10:26 [f] [ch. 6:6; 1 John 5:16]
10:27 [g] ch. 2:3; 12:25 10:27 [h] Ps. 79:5; Isa. 26:11; Zeph. 1:18; 3:8; [Ezek. 36:5; Zech. 8:2]; See 2 Thess. 1:8
10:28 [i] Deut. 17:2-6 10:28 [j] See Num. 35:30
10:29 [k] [ch. 6:6] 10:29 [l] ch. 13:20; Zech. 9:11 10:29 [m] ch. 9:13, 14 10:29 [n] [Matt. 12:31, 32; Eph. 4:30]
10:30 [o] Rom. 12:19; Cited from Deut. 32:35 10:30 [p] Ps. 50:4; 135:14; Cited from Deut. 32:36
10:31 [q] Isa. 33:14; Luke 12:5
10:32 [r] ch. 6:4 10:32 [s] See Phil. 1:30
10:33 [t] 1 Cor. 4:9 (Gk.)
10:34 [u] [ch. 13:3; Matt. 25:36; 2 Tim. 1:16] 10:34 [v] See Matt. 5:12 10:34 [w] 1 Pet. 1:4
10:35 [x] ch. 2:2; 11:26
10:36 [y] ch. 12:1-7; Luke 21:19; Rom. 2:7; 12:12; See Matt. 10:22 10:36 [z] ch. 13:21; [1 John 2:17] 10:36 [a] ch. 11:39
10:37 [b] Isa. 26:20; Hag. 2:6; Luke 18:8 10:37 [c] Cited from Hab. 2:3, 4
10:38 [d] Rom. 1:17; Gal. 3:11
11:1 [e] Rom. 8:24; 2 Cor. 4:18; 5:7; 1 Pet. 1:8
11:3 [f] See Gen. 1:1 11:3 [g] [Rom. 4:17]
11:4 [h] Gen. 4:4-8; 1 John 3:12 11:4 [i] Prov. 15:8 11:4 [j] Gen. 4:10 11:4 [k] ch. 12:24

11:5 [l] Gen. 5:22-24; [2 Kgs. 2:11]
11:6 [m] 1 Chr. 28:9; Jer. 29:12-14; [John 4:24]
11:7 [n] Gen. 6:13-22; Luke 17:26; 1 Pet. 3:20 11:7 [o] ver. 1 11:7 [p] Rom. 4:13; [Gen. 6:9; Ezek. 14:14, 20]
11:8 [q] Gen. 12:1-4; Acts 7:2-4 11:8 [r] Gen. 12:7
11:9 [s] Acts 7:5 11:9 [t] Gen. 12:8; 13:3, 18; 18:1, 9 11:9 [u] Gen. 35:27
11:10 [v] ch. 12:22; [ch. 13:14] 11:10 [w] Ps. 87:1; Rev. 21:14 11:10 [x] Rev. 21:2, 10
11:11 [y] Gen. 17:19; 18:11-14; 21:2 11:11 [z] ch. 10:23
11:12 [a] Rom. 4:19 11:12 [b] Gen. 22:17; 32:12; See Gen. 15:5
11:13 [c] ver. 39 11:13 [d] ver. 27; John 8:56; [Matt. 13:17] 11:13 [e] Gen. 23:4; 47:9; [1 Chr. 29:15; Ps. 39:12] 11:13 [f] Eph. 2:19
11:15 [g] [Gen. 24:6-8]
11:16 [h] Gen. 26:24; 28:13; Ex. 3:6; 4:5; [ch. 2:11] 11:16 [i] [ver. 10; Matt. 25:34; John 14:2]
11:17 [j] Gen. 22:1-10; James 2:21
11:18 [k] Rom. 9:7; Cited from Gen. 21:12
11:19 [l] Rom. 4:17-21
11:20 [m] Gen. 27:27-29, 39, 40
11:21 [n] Gen. 48:16, 20 11:21 [o] [Gen. 47:31]
11:22 [p] Gen. 50:24, 25; Ex. 13:19
11:23 [q] Ex. 2:2, 3; Acts 7:20 11:23 [r] Ex. 1:16, 22
11:24 [s] Ex. 2:10, 11
11:25 [t] [Job 36:21; Ps. 84:10] 11:25 [u] 1 John 2:17
11:26 [v] ch. 13:13; [Ps. 89:50, 51; Phil. 3:7, 8; 1 Pet. 4:14] 11:26 [w] ch. 2:2; 10:35
11:27 [x] Ex. 12:37; 13:17, 18 11:27 [y] Ex. 10:28, 29 11:27 [z] ver. 13; See 1 Tim. 1:17
11:28 [a] Ex. 12:21-30
11:29 [b] Ex. 14:21-30
11:30 [c] Josh. 6:15, 16, 20
11:31 [d] Josh. 6:25; James 2:25 11:31 [e] Josh. 2:1, 8-13
11:32 [f] Judg. 6:11 11:32 [g] Judg. 4:6 11:32 [h] Judg. 13:24 11:32 [i] Judg. 11:1 11:32 [j] 1 Sam. 16:1, 13 11:32 [k] 1 Sam. 1:20

11:33 [l] Judg. 14:6; 1 Sam. 17:35; Dan. 6:22
11:34 [m] Dan. 3:25 11:34 [n] Judg. 7:21; 1 Sam. 17:51; 2 Sam. 12:29
11:35 [o] 1 Kgs. 17:22; 2 Kgs. 4:35
11:36 [p] Gen. 39:20; Jer. 20:2; 37:15
11:37 [q] 1 Kgs. 21:13; 2 Chr. 24:21 11:37 [r] 1 Kgs. 19:10; Jer. 26:23 11:37 [s] 2 Kgs. 1:8
11:38 [t] 1 Sam. 22:1; 1 Kgs. 18:4; 19:9
11:39 [u] ver. 2, 13; [1 Pet. 1:12]
11:40 [v] [Rev. 6:11]
12:1 [w] See Eph. 4:22 12:1 [x] See 1 Cor. 9:24 12:1 [y] See ch. 10:36 12:1 [z] ch. 6:18
12:2 [a] Luke 24:26; Phil. 2:8; [Isa. 53:11] 12:2 [b] Ps. 22:6, 7; 69:19; Isa. 53:3 12:2 [c] ch. 1:3
12:3 [d] [Matt. 10:24; Rev. 2:3] 12:3 [e] Gal. 6:9
12:5 [f] Cited from Prov. 3:11, 12 12:5 [g] Job 5:17
12:6 [h] Ps. 94:12; 119:67, 75; Rev. 3:19
12:7 [i] Deut. 8:5; 2 Sam. 7:14; [Prov. 13:24; 19:18; 23:13]
12:8 [j] [1 Pet. 5:9]
12:9 [k] See Num. 16:22 12:9 [l] [Isa. 38:16]
12:10 [m] [2 Pet. 1:4]; See Lev. 11:44
12:11 [n] [1 Pet. 1:6] 12:11 [o] James 3:17, 18
12:12 [p] Cited from Isa. 35:3; [Job 4:3, 4]
12:13 [q] Prov. 4:26, 27 12:13 [r] James 5:16; [Gal. 6:1]
12:14 [s] See Rom. 14:19 12:14 [t] 1 Thess. 4:7 12:14 [u] Matt. 5:8; [2 Cor. 7:1; Eph. 5:5; Rev. 21:27; 22:4]
12:15 [v] ch. 4:1; [2 Cor. 6:1; Gal. 5:4] 12:15 [w] Deut. 29:18
12:16 [x] ch. 13:4; Gen. 25:33
12:17 [y] Gen. 27:34, 36, 38
12:18 [z] Ex. 19:18; 20:18; Deut. 4:11; 5:22; [2 Cor. 3:9]
12:19 [a] Ex. 19:16, 19 12:19 [b] Ex. 20:19; Deut. 5:5; 18:16
12:20 [c] Cited from Ex. 19:12, 13
12:21 [d] [Ex. 19:16; Deut. 9:19]
12:22 [e] Rev. 14:1 12:22 [f] See Gal. 4:26 12:22 [g] Jude 14

12:23 [h] [Ex. 4:22] 12:23 [i] Luke 10:20 12:23 [j] Gen. 18:25
12:24 [k] ch. 8:6; 9:15 12:24 [l] See ch. 10:22 12:24 [m] ch. 11:4; Gen. 4:10
12:25 [n] See ch. 2:3
12:26 [o] Ex. 19:18 12:26 [p] Cited from Hag. 2:6; [Hag. 2:21]
12:27 [q] See Ps. 102:26
12:28 [r] Dan. 2:44 12:28 [s] ch. 13:15
12:29 [t] Cited from Deut. 4:24; See 2 Thess. 1:8
13:1 [u] Rom. 12:10; 1 Thess. 4:9; 1 Pet. 1:22; 2 Pet. 1:7; [1 Pet. 2:17; 3:8; 1 John 3:10; 4:7, 20, 21]
13:2 [v] See Matt. 25:35; 1 Pet. 4:9 13:2 [w] Gen. 18:3; 19:2
13:3 [x] ch. 10:34; Matt. 25:36
13:4 [y] 1 Cor. 7:38; [1 Tim. 4:3] 13:4 [z] See 1 Cor. 6:9
13:5 [a] 1 Tim. 3:3 13:5 [b] 1 Tim. 6:7, 8; [Phil. 4:11]; See Matt. 6:25 13:5 [c] Cited from Josh. 1:5; [Ps. 37:25; 2 Cor. 4:9]
13:6 [d] Cited from Ps. 118:6; [Ps. 27:1] 13:6 [e] Ps. 56:4, 11
13:7 [f] ver. 17, 24 13:7 [g] [ch. 6:12]
13:8 [h] ch. 1:12; John 8:58; Rev. 1:4, 8; [2 Cor. 1:19]
13:9 [i] Jude 12; See Eph. 4:14 13:9 [j] See Col. 2:16
13:10 [k] [1 Cor. 9:13; 10:18]
13:11 [l] See Ex. 29:14 13:11 [m] ver. 13
13:12 [n] ch. 9:12 13:12 [o] Matt. 21:39; 27:32; John 19:17, 20; [Acts 7:58] 13:12 [p] [Rev. 14:20]
13:13 [q] ch. 11:26; 1 Pet. 4:14
13:14 [r] [ch. 11:10, 16; 12:28; Mic. 2:10]; See Eph. 2:19
13:15 [s] Eph. 5:20 13:15 [t] Lev. 7:12; Ps. 107:22; 116:17 13:15 [u] Isa. 57:19; Hos. 14:2; [Ps. 119:108]
13:16 [v] See Rom. 12:13 13:16 [w] Mic. 6:7, 8; Phil. 4:18
13:17 [x] ver. 7, 24 13:17 [y] See Ezek. 3:17 13:17 [z] Jer. 13:20; Ezek. 34:10 13:17 [a] [Acts 20:24, 31]
13:18 [b] 1 Thess. 5:25; 2 Thess. 3:1
13:19 [c] [Philem. 22]
13:20 [d] See Rom. 15:33 13:20 [e] See Acts 2:24 13:20 [f] Isa. 63:11; See John 10:11 13:20 [g] ch. 10:29; Zech. 9:11; [Isa. 54:10]

13:21 [h] 2 Thess. 2:17; 1 Pet. 5:10 13:21 [i] ch. 10:36; [Phil. 2:13] 13:21 [j] See Rom. 11:36

13:22 [k] [1 Pet. 5:12]

13:23 [l] See 1 Thess. 3:2

13:24 [m] ver. 7, 17

13:25 [n] See Col. 4:18

Footnotes

James 1:1 [1] **1:1** Or *slave* (for the contextual rendering of the Greek word *doulos*, see Preface)

James 1:2 [2] **1:2** Or *brothers and sisters*. The plural Greek word *adelphoi* (translated “brothers”) refers to siblings in a family. In New Testament usage, depending on the context, *adelphoi* may refer either to men or to both men and women who are siblings (brothers and sisters) in God's family, the church; also verses 16, 19

James 1:10 [3] **1:10** Or *a wild flower*

James 1:17 [4] **1:17** Some manuscripts *variation due to a shadow of turning*

James 2:1 [1] **2:1** Or *brothers and sisters*; also verses 5, 14

James 2:16 [2] **2:16** Or *benefit*

James 3:6 [1] **3:6** Or *wheel of birth*

James 3:6 [2] **3:6** Greek *Gehenna*

James 3:10 [3] **3:10** Or *brothers and sisters*; also verse 12

James 4:1 [1] **4:1** Greek *pleasures*; also verse 3

James 4:1 [2] **4:1** Greek *in your members*

James 4:4 [3] **4:4** Greek *You adulteresses!*

James 4:11 [4] **4:11** Or *brothers and sisters*

James 5:7 [1] **5:7** Or *brothers and sisters*; also verses 9, 10, 12, 19

James 5:16 [2] **5:16** Or *The effective prayer of a righteous person has great power*

Cross-references for James

1:1 [a] See Acts 12:17 1:1 [b] Rom. 1:1; 2 Pet. 1:1; Jude 1 1:1 [c] Luke 22:30; Acts 26:7 1:1 [d] 1 Pet. 1:1; [Acts 2:9-11]; See John 7:35

1:2 [e] See Matt. 5:12 1:2 [f] 1 Pet. 1:6

1:3 [g] 1 Pet. 1:7 1:3 [h] Rom. 5:3; [ch. 5:11; Heb. 10:36; 2 Pet. 1:6]

1:4 [i] 1 Thess. 5:23; See Matt. 5:48

1:5 [j] 1 Kgs. 3:9-12; Prov. 2:3-6 1:5 [k] See Matt. 7:7 1:5 [l] Prov. 28:5

1:6 [m] Mark 11:24 1:6 [n] Matt. 21:21 1:6 [o] [Isa. 57:20; Eph. 4:14]

1:8 [p] ch. 4:8 1:8 [q] [2 Pet. 2:14; 3:16]

1:10 [r] Jer. 9:23 1:10 [s] [Ps. 102:4, 11; 1 Cor. 7:31; 1 Pet. 1:24]

1:11 [t] Isa. 40:7

1:12 [u] ch. 5:11; Matt. 10:22; 1 Pet. 3:14; [Dan. 12:12] 1:12 [v] Rev. 2:10; 3:11; [1 Cor. 9:25; 2 Tim. 4:8; 1 Pet. 5:4] 1:12 [w] ch. 2:5

1:15 [x] Job 15:35; Ps. 7:14; Isa. 59:4 1:15 [y] Rom. 5:12; 6:23

1:17 [z] Ps. 85:12; John 3:27; 1 Cor. 4:7 1:17 [a] 1 John 1:5 1:17 [b] Mal. 3:6

1:18 [c] John 1:13 1:18 [d] [Gal. 4:19; 1 Pet. 1:3, 23] 1:18 [e] [Eph. 1:12] 1:18 [f] Jer. 2:3; Rev. 14:4; [Rom. 8:19-23]

1:19 [g] 1 John 2:21 1:19 [h] [Eccles. 5:1, 2] 1:19 [i] Prov. 10:19; 17:27 1:19 [j] See Prov. 14:29

1:21 [k] Col. 3:8 1:21 [l] ch. 3:13 1:21 [m] 1 Cor. 15:2; Eph. 1:13

1:22 [n] Rom. 2:13; [ch. 2:14-20; Matt. 7:21, 24-27; Luke 8:21; John 13:17]

1:25 [o] ch. 2:12; [Gal. 2:4; 5:1, 13; 1 Pet. 2:16; 2 Pet. 2:19]; See John 8:32 1:25 [p] Ps. 1:1, 2; Luke 11:28

1:26 [q] ch. 3:2, 3; Ps. 39:1; [ch. 3:6; Ps. 34:13; 141:3] 1:26 [r] Acts 26:5

1:27 [s] Matt. 25:36 1:27 [t] Job 31:17, 18; Isa. 1:17, 23 1:27 [u] 1 Tim. 5:22; 1 John 5:18 1:27 [v] 2 Pet. 3:14

2:1 [w] ver. 9; Lev. 19:15; Deut. 1:17; 16:19; Prov. 24:23; Rom. 2:11; Eph. 6:9 2:1 [x] 1 Cor. 2:8; [Acts 7:2]

2:3 [y] [Prov. 18:23]

2:4 [z] John 7:24

2:5 [a] 1 Cor. 1:27, 28; [Job 34:19] 2:5 [b] 2 Cor. 8:9; Rev. 2:9; See Luke 12:21 2:5 [c] Matt. 5:3; Luke 6:20; 12:32 2:5 [d] See ch. 1:12

2:6 [e] [1 Cor. 11:22] 2:6 [f] Acts 16:19 2:6 [g] Acts 8:3; 17:6; 18:12; [ch. 5:6]

2:7 [h] [Isa. 63:19; 65:1; Amos 9:12; Acts 15:17]

2:8 [i] Cited from Lev. 19:18

2:9 [j] ver. 1

2:10 [k] Matt. 5:19; Gal. 3:10

2:11 [l] Cited from Ex. 20:14, 13

2:12 [m] See ch. 1:25

2:13 [n] Job 22:6-11; Ps. 18:25, 26; Prov. 21:13; Ezek. 25:11-14; Matt. 6:15; 18:32-35; Luke 6:38

2:14 [o] [ch. 1:22]

2:15 [p] [Job 31:19, 20]; See Luke 3:11

2:16 [q] 1 John 3:17, 18

2:18 [r] [Rom. 3:28; 4:6; Heb. 11:33] 2:18 [s] Matt. 7:16, 17; Gal. 5:6

2:19 [t] Deut. 6:4; [Rom. 2:17-25] 2:19 [u] Matt. 8:29; Mark 1:24; 5:7; Luke 4:33, 34; Acts 16:17; 19:15

2:21 [v] Gen. 22:9, 12, 16-18

2:22 [w] Heb. 11:17 2:22 [x] See 1 Thess. 1:3

2:23 [y] Rom. 4:3; Gal. 3:6; Cited from Gen. 15:6 2:23 [z] 2 Chr. 20:7; Isa. 41:8

2:25 [a] Heb. 11:31 2:25 [b] Josh. 2:1-22; 6:23

3:1 [c] Matt. 23:8; [Rom. 2:20, 21; 1 Tim. 1:7]

3:2 [d] 1 Kgs. 8:46; Prov. 20:9; Eccles. 7:20; 1 John 1:8 3:2 [e] [Matt. 12:37] 3:2 [f] See ch. 1:26

3:3 [g] Ps. 32:9

3:5 [h] [Ps. 12:3, 4; 73:8, 9]

3:6 [i] Ps. 120:2-4; Prov. 16:27 3:6 [j] Matt. 15:18

3:8 [k] Ps. 140:3; Eccles. 10:11; Rom. 3:13

3:9 [l] See Gen. 1:26

3:13 [m] ch. 2:18 3:13 [n] ch. 1:21

3:14 [o] ver. 16; Acts 5:17; Rom. 2:8; 2 Cor. 12:20; Gal. 5:20; Phil. 1:17; 2:3; [Rom. 13:13]

3:15 [p] ch. 1:17 3:15 [q] [1 Kgs. 22:22; 2 Thess. 2:9, 10; 1 Tim. 4:1; Rev. 2:24]

3:17 [r] [1 Cor. 2:6, 7] 3:17 [s] Heb. 12:11 3:17 [t] [Luke 6:36] 3:17 [u] ch. 2:4 (Gk.) 3:17 [v] Rom. 12:9

3:18 [w] Prov. 11:18; Isa. 32:17; Hos. 10:12; Amos 6:12; Phil. 1:11 3:18 [x] Matt. 5:9; Gal. 6:7, 8

4:1 [y] Rom. 7:23; 1 Pet. 2:11

4:3 [z] [1 John 5:14]

4:4 [a] Isa. 54:5; Jer. 2:2 4:4 [b] John 15:19; 1 John 2:15; [Matt. 6:24]

4:5 [c] 1 Cor. 6:19; 2 Cor. 6:16

4:6 [d] Isa. 54:7, 8; See Matt. 13:12 4:6 [e] 1 Pet. 5:5; Cited from Prov. 3:34 (Gk.)

4:7 [f] 1 Pet. 5:8, 9; [Eph. 4:27; 6:11]

4:8 [g] 2 Chr. 15:2; Lam. 3:57; Zech. 1:3; Mal. 3:7; [Luke 15:20] 4:8 [h] Isa. 1:16 4:8 [i] Jer. 4:14 4:8 [j] ch. 1:8

4:9 [k] [Matt. 5:4]

4:10 [l] ver. 6; Isa. 57:15; [Luke 1:52]; See Matt. 23:12

4:11 [m] 2 Cor. 12:20; 1 Pet. 2:1; [ch. 5:9] 4:11 [n] See Matt. 7:1

4:12 [o] Isa. 33:22 4:12 [p] ch. 5:9 4:12 [q] Matt. 10:28 4:12 [r] Rom. 14:4

4:13 [s] Prov. 27:1; Luke 12:18-20

4:14 [t] Ps. 102:3; [Job 7:7]

4:15 [u] See Acts 18:21

4:16 [v] [1 Cor. 5:6]

4:17 [w] [Luke 12:47, 48; 2 Pet. 2:21]; See John 9:41

5:1 [x] Luke 6:24; [Prov. 11:28; Amos 6:1; 1 Tim. 6:9] 5:1 [y] Rom. 3:16

5:2 [z] Job 13:28; Isa. 50:9; Matt. 6:19, 20

5:3 [a] Matt. 6:19; Luke 12:21; Rom. 2:5 5:3 [b] [ver. 8, 9]

5:4 [c] Job 24:10; See Lev. 19:13 5:4 [d] Deut. 24:15 5:4 [e] Rom. 9:29

5:5 [f] [Job 21:13; Luke 16:19; 2 Pet. 2:13] 5:5 [g] 1 Tim. 5:6 5:5 [h] Jer. 12:3

5:6 [i] ch. 4:2 5:6 [j] [Acts 3:14]

5:7 [k] See Deut. 11:14

5:8 [l] 1 Thess. 3:13 5:8 [m] 1 Pet. 4:7; [Rom. 13:11, 12; Phil. 4:5; Heb. 10:25, 37]

5:9 [n] Matt. 7:1 5:9 [o] [1 Pet. 4:5; Rev. 22:12] 5:9 [p] Matt. 24:33; Mark 13:29; [1 Cor. 4:5]

5:10 [q] Matt. 5:12; 23:34; Acts 7:52; Heb. 11:32-38

5:11 [r] Job 1:21, 22; 2:10 5:11 [s] Job 42:10, 12 5:11 [t] See Ex. 34:6

5:12 [u] Matt. 5:34

5:13 [v] [Col. 3:16]

5:14 [w] Mark 6:13; [Mark 16:18]

5:15 [x] Isa. 33:24; Matt. 9:2; Mark 2:5; Luke 5:20

5:16 [y] Acts 19:18 5:16 [z] Heb. 12:13 5:16 [a] Gen. 18:23-32; 20:17; Num. 11:2; 1 Kgs. 13:6; 17:22; 2 Kgs. 4:33; 19:15-20; 20:2-5; Job 42:8; Prov. 15:29

5:17 [b] Acts 14:15 5:17 [c] 1 Kgs. 17:1; 18:1 5:17 [d] Luke 4:25

5:18 [e] 1 Kgs. 18:42, 45

5:19 [f] [Matt. 18:15; Gal. 6:1] 5:19 [g] Ps. 51:13; Dan. 12:3; Mal. 2:6; [Luke 1:16]

5:20 [h] See Rom. 11:14 5:20 [i] 1 Pet. 4:8; [Neh. 4:5; Ps. 32:1; 85:2; Prov. 10:12]

Footnotes

1 Pet. 1:13 [1] **1:13** Greek *girding up the loins of your mind*
1 Pet. 2:7 [1] **2:7** Greek *the head of the corner*
1 Pet. 2:13 [2] **2:13** Or *every institution ordained for people*
1 Pet. 2:13 [3] **2:13** Or *king*; also verse 17
1 Pet. 2:16 [4] **2:16** Greek *bondservants*
1 Pet. 3:7 [1] **3:7** Some manuscripts *since you are joint heirs*
1 Pet. 3:18 [2] **3:18** Some manuscripts *died*
1 Pet. 3:19 [3] **3:19** Or *the Spirit, in whom*
1 Pet. 3:19 [4] **3:19** Or *preached*
1 Pet. 3:20 [5] **3:20** Or *when*
1 Pet. 4:1 [1] **4:1** Some manuscripts add *for us*; some *for you*
1 Pet. 4:14 [2] **4:14** Some manuscripts insert *and of power*
1 Pet. 4:18 [3] **4:18** Greek *where will the ungodly and sinner appear?*
1 Pet. 5:2 [1] **5:2** Some manuscripts omit *exercising oversight*
1 Pet. 5:2 [2] **5:2** Some manuscripts omit *as God would have you*

Cross-references for 1 Peter

1:1 [a] See James 1:1

1:2 [b] Acts 2:23; [Rom. 8:29; 11:2] 1:2 [c] See 1 Thess. 4:3 1:2 [d] Heb. 10:22; 12:24 1:2 [e] 2 Pet. 1:2 1:2 [f] Dan. 4:1; Jude 2

1:3 [g] 2 Cor. 1:3; Eph. 1:3 1:3 [h] Titus 3:5 1:3 [i] ver. 23 1:3 [j] ch. 3:21; [1 Cor. 15:20]

1:4 [k] Rom. 8:17 1:4 [l] [ch. 5:4] 1:4 [m] [Col. 1:5; 2 Tim. 4:8]

1:5 [n] Eph. 2:8 1:5 [o] [ch. 5:10; Rom. 8:18; 2 Cor. 4:17; Heb. 12:11]

1:6 [p] James 1:2; [ch. 4:12]

1:7 [q] James 1:3 1:7 [r] Job 23:10; Ps. 66:10; Prov. 17:3; Isa. 48:10 1:7 [s] 1 Cor. 3:13 1:7 [t] Rom. 2:7, 10; 1 Cor. 4:5; [2 Thess. 1:7-12]

1:8 [u] [1 John 4:20] 1:8 [v] [Heb. 11:27]; See John 20:29

1:9 [w] Rom. 6:22

1:10 [x] 2 Pet. 1:19; [Dan. 8:15; Matt. 13:17; Luke 10:24]

1:11 [y] Dan. 9:24-26 1:11 [z] Rom. 8:9; [2 Pet. 1:21]; See Acts 16:7 1:11 [a] See Matt. 26:24 1:11 [b] Isa. 52:13–53:12; Luke 24:26; Acts 3:18

1:12 [c] Dan. 12:4, 9, 13 1:12 [d] [Matt. 13:17; Heb. 11:39, 40] 1:12 [e] Acts 2:2-4 1:12 [f] [Dan. 8:13; 12:5-7; Eph. 3:10]

1:13 [g] See Luke 12:35 1:13 [h] ch. 4:7; 5:8; 1 Thess. 5:6, 8; 2 Tim. 4:5

1:14 [i] ch. 4:2, 3; Rom. 12:2; Titus 3:3 1:14 [j] Acts 17:30

1:15 [k] 1 John 3:3; [2 Cor. 7:1; 1 Thess. 4:7; Heb. 12:14] 1:15 [l] James 3:13

1:16 [m] Cited from Lev. 11:44

1:17 [n] Jer. 3:19; Mal. 1:6; 2 Cor. 6:18; [Matt. 6:9] 1:17 [o] See Ps. 62:12 1:17 [p] See James 2:1 1:17 [q] ch. 3:15; 2 Cor. 7:1; [Rom. 11:20]

1:18 [r] [Ps. 49:8; 130:8; 1 Cor. 6:20; Titus 2:14; 2 Pet. 2:1] 1:18 [s] See Eph. 4:17

1:19 [t] See Acts 20:28 1:19 [u] See John 1:29 1:19 [v] Heb. 9:14; [Ex. 12:5]

1:20 [w] See Rom. 16:26 1:20 [x] Heb. 1:2

1:21 [y] John 12:44 1:21 [z] [Rom. 10:9]; See Acts 2:24 1:21 [a] Acts 3:13; Heb. 2:9; [ch. 3:22]; See John 7:39

1:22 [b] Rom. 12:9; See Heb. 13:1 1:22 [c] 1 Tim. 1:5

1:23 [d] ver. 3; [John 3:3; James 1:18] 1:23 [e] John 1:13 1:23 [f] Heb. 4:12
1:24 [g] James 1:10, 11; Cited from Isa. 40:6, 8
1:25 [h] [Matt. 24:35] 1:25 [i] Isa. 40:9
2:1 [j] Eph. 4:22, 25, 31; Col. 3:8
2:2 [k] See Matt. 18:3 2:2 [l] 1 Cor. 3:2; Heb. 5:12, 13
2:3 [m] Ps. 34:8; Heb. 6:5
2:4 [n] ver. 6, 7
2:5 [o] Eph. 2:20-22; [1 Cor. 3:9] 2:5 [p] Heb. 3:4, 6 2:5 [q] ver. 9 2:5 [r] Isa. 56:7; Mal. 1:11; Rom. 12:1; Heb. 13:15 2:5 [s] Rom. 15:16; Phil. 4:18
2:6 [t] Cited from Isa. 28:16 2:6 [u] Rom. 9:33; 10:11
2:7 [v] [2 Cor. 2:16] 2:7 [w] Cited from Ps. 118:22
2:8 [x] Rom. 9:33; Cited from Isa. 8:14 2:8 [y] [Rom. 9:22; Jude 4]
2:9 [z] Deut. 10:15; Isa. 43:20 2:9 [a] Ex. 19:6; Rev. 1:6; 5:10 2:9 [b] Isa. 61:6; 66:21 2:9 [c] Deut. 7:6 2:9 [d] Ex. 19:5; Deut. 7:6; Isa. 43:21; Mal. 3:17 2:9 [e] [Isa. 42:16]; See Acts 26:18 2:9 [f] Ps. 36:9
2:10 [g] Hos. 1:6, 9, 10; 2:23; Rom. 9:25, 26; 10:19
2:11 [h] See Lev. 25:23 2:11 [i] Rom. 13:14; Gal. 5:24 2:11 [j] James 4:1
2:12 [k] [ch. 3:16; 2 Cor. 8:21; Phil. 2:15; Titus 2:8] 2:12 [l] Matt. 5:16; 2 Cor. 9:13; Gal. 1:24 2:12 [m] Isa. 10:3; Luke 19:44
2:13 [n] Rom. 13:1; Titus 3:1
2:14 [o] Rom. 13:4 2:14 [p] Rom. 13:3
2:15 [q] ver. 12
2:16 [r] See James 1:25 2:16 [s] 1 Cor. 7:22; [Rom. 6:22]
2:17 [t] Rom. 12:10; 13:7 2:17 [u] See Heb. 13:1 2:17 [v] Prov. 24:21
2:18 [w] Eph. 6:5; Col. 3:22; 1 Tim. 6:1; Titus 2:9
2:19 [x] ch. 3:14, 17; [ch. 4:16]
2:20 [y] ch. 3:17, 18; 4:13, 16
2:21 [z] ch. 3:9; See Acts 14:22 2:21 [y] [See ver. 20 above] 2:21 [a] See Matt. 11:29
2:22 [b] Isa. 53:9; [2 Cor. 5:21; Heb. 4:15; 1 John 3:5]
2:23 [c] ch. 3:9; Isa. 53:7; Heb. 12:3 2:23 [d] Luke 23:46
2:24 [e] Isa. 53:4, 11; Matt. 8:17; Heb. 9:28 2:24 [f] Rom. 6:2, 11; 7:4, 6; Col. 2:20; 3:3 2:24 [g] Rom. 6:13 2:24 [h] Isa. 53:5

2:25 [i] Isa. 53:6; [Ps. 119:176; Ezek. 34:6; Luke 15:4] 2:25 [j] See John 10:11

3:1 [k] See Gen. 3:16 3:1 [l] 1 Cor. 7:16 3:1 [m] Matt. 18:15; 1 Cor. 9:19-22

3:2 [n] Titus 2:5

3:3 [o] 1 Tim. 2:9; [Isa. 3:18-23]

3:4 [p] Rom. 2:29; [Rom. 7:22; 2 Cor. 4:16; Eph. 3:16]

3:6 [q] Gen. 18:12 3:6 [r] Prov. 3:25

3:7 [s] Eph. 5:25; Col. 3:19 3:7 [t] See 1 Thess. 4:4

3:8 [u] See Rom. 12:16 3:8 [v] See Heb. 13:1 3:8 [w] Eph. 4:32 3:8 [x] See Eph. 4:2

3:9 [y] ch. 2:23; See Rom. 12:17 3:9 [z] Luke 6:28; Rom. 12:14; 1 Cor. 4:12 3:9 [a] ch. 2:21

3:10 [b] Cited from Ps. 34:12-16

3:13 [c] [Prov. 16:7]

3:14 [d] ch. 2:19, 20; 4:14, 16; Matt. 5:10 3:14 [e] Isa. 8:12, 13; [ver. 6; Matt. 10:28] 3:14 [f] John 14:1, 27

3:15 [g] [Isa. 29:23; Matt. 6:9] 3:15 [h] Col. 4:6; [2 Tim. 2:25] 3:15 [i] See ch. 1:17

3:16 [j] Heb. 13:18 3:16 [k] ch. 2:12

3:17 [l] ch. 2:20; [ch. 4:15, 16]

3:18 [m] ch. 2:21; 4:1; See Rom. 4:25 3:18 [n] Heb. 9:26, 28 3:18 [o] Rom. 5:2 3:18 [p] ch. 4:1; Col. 1:22; [2 Cor. 13:4] 3:18 [q] ch. 4:6

3:19 [q] [See ver. 18 above]

3:20 [r] Gen. 6:3, 5, 13, 14 3:20 [s] Heb. 11:7 3:20 [t] Gen. 7:1, 7, 23; 8:18; 2 Pet. 2:5

3:21 [u] Mark 16:16; Acts 16:33; Rom. 6:3-6; Titus 3:5 3:21 [v] [Rom. 10:10] 3:21 [w] ch. 1:3

3:22 [x] Acts 2:33, 34; Rom. 8:34; Eph. 1:20; Col. 3:1; Heb. 1:3 3:22 [y] Rom. 8:38; 1 Cor. 15:24; Eph. 1:21

4:1 [z] ch. 3:18 4:1 [a] [Eph. 6:13] 4:1 [b] Rom. 6:2, 7; Gal. 5:24; Col. 3:3, 5 4:1 [c] [2 Pet. 2:14]

4:2 [d] Rom. 6:14; 14:7; 2 Cor. 5:15 4:2 [e] ch. 1:14 4:2 [f] Titus 2:12; 1 John 2:16 4:2 [g] Rom. 6:11

4:3 [h] Ezek. 44:6; 45:9; Acts 17:30 4:3 [i] Eph. 4:17-19; 1 Thess. 4:5; [1 Cor. 12:2]

4:4 [j] See Eph. 5:18 4:4 [k] ch. 2:12; 3:16
4:5 [l] [James 5:9]; See Acts 10:42
4:6 [m] ch. 3:19
4:7 [n] See James 5:8 4:7 [o] See ch. 1:13 4:7 [p] Matt. 26:41; Luke 21:36
4:8 [q] [1 Cor. 13:5, 6]; See James 5:20
4:9 [r] Heb. 13:2; [1 Tim. 3:2; Titus 1:8]
4:10 [s] Rom. 12:6, 7; 1 Cor. 4:7; [Matt. 25:15] 4:10 [t] Luke 12:42; 1 Cor. 4:1, 2; Titus 1:7
4:11 [u] Acts 7:38; Rom. 3:2; Heb. 5:12 4:11 [v] Rom. 12:3 4:11 [w] 1 Cor. 10:31 4:11 [x] See Rom. 11:36 4:11 [y] ch. 5:11; Jude 25; Rev. 1:6; 5:13
4:12 [z] ch. 1:7
4:13 [a] Phil. 3:10, 11; See Acts 5:41 4:13 [b] [ch. 1:5-7; 5:1; Rom. 8:17, 18; Jude 24]
4:14 [c] Ps. 89:51; Matt. 5:11 4:14 [d] John 15:21; [Heb. 11:26]
4:15 [e] ch. 2:19, 20; 3:14, 17 4:15 [f] 1 Thess. 4:11; 2 Thess. 3:11; 1 Tim. 5:13
4:16 [e] [See ver. 15 above] 4:16 [g] See Acts 26:28 4:16 [d] [See ver. 14 above]
4:17 [h] Jer. 25:29; Ezek. 9:6; Amos 3:2; Rom. 2:9 4:17 [i] [Luke 23:31] 4:17 [j] [2 Thess. 1:8]
4:18 [k] Prov. 11:31
4:19 [l] Ps. 31:5; Luke 23:46; [Ps. 10:14; 2 Tim. 1:12]
5:1 [m] [2 John 1; 3 John 1] 5:1 [n] See Luke 24:48
5:2 [o] [Jude 12]; See John 21:16 5:2 [p] [Philem. 14] 5:2 [q] 1 Tim. 3:8; Titus 1:7
5:3 [r] Ezek. 34:4; Matt. 20:25; Mark 10:42; 2 Cor. 1:24 5:3 [s] Phil. 3:17; 2 Thess. 3:9; 1 Tim. 4:12; Titus 2:7
5:4 [t] Heb. 13:20 5:4 [u] [ch. 1:4] 5:4 [v] 1 Cor. 9:25; See James 1:12
5:5 [w] [Matt. 20:26, 27; John 13:4, 5, 14] 5:5 [x] See James 4:6, 10
5:6 [x] [See ver. 5 above]
5:7 [y] [Ps. 37:5; 55:22]; See Matt. 6:25 5:7 [z] Ps. 40:17
5:8 [a] See ch. 1:13 5:8 [b] See Matt. 24:42 5:8 [c] Eph. 4:27; 6:11; Rev. 12:9, 12; [Job 1:9-12; Luke 22:31; 2 Cor. 2:11] 5:8 [d] Job 1:7; 2:2 5:8 [e] [Ps. 22:21]
5:9 [f] James 4:7 5:9 [g] Col. 2:5 5:9 [h] Acts 14:22; 1 Thess. 3:3; 2 Tim. 3:12

5:10 [i] ch. 1:6 5:10 [j] 1 Cor. 1:9; 1 Thess. 2:12; 1 Tim. 6:12 5:10 [k] 2 Tim. 2:10 5:10 [l] Heb. 13:21 5:10 [m] Luke 22:32; Rom. 16:25

5:11 [n] See ch. 4:11

5:12 [o] Acts 15:22; 2 Cor. 1:19; 1 Thess. 1:1; 2 Thess. 1:1 5:12 [p] [Heb. 13:22] 5:12 [q] See Acts 11:23 5:12 [r] See 1 Cor. 15:1

5:13 [s] See Acts 12:12

5:14 [t] See Rom. 16:16 5:14 [u] Eph. 6:23

Footnotes

2 Pet. 1:1 [1] **1:1** Some manuscripts *Simon*

2 Pet. 1:1 [2] **1:1** Or *slave* (for the contextual rendering of the Greek word *doulos*, see Preface)

2 Pet. 1:3 [3] **1:3** Or *by*

2 Pet. 1:3 [4] **1:3** Or *virtue*

2 Pet. 1:5 [5] **1:5** Or *excellence*; twice in this verse

2 Pet. 1:8 [6] **1:8** Greek *these things*; also verses 9, 10, 12

2 Pet. 1:10 [7] **1:10** Or *brothers and sisters*. The plural Greek word *adelphoi* (translated "brothers") refers to siblings in a family. In New Testament usage, depending on the context, *adelphoi* may refer either to men or to both men and women who are siblings (brothers and sisters) in God's family, the church

2 Pet. 1:13 [8] **1:13** Greek *tent*; also verse 14

2 Pet. 1:17 [9] **1:17** Or *my Son, my* (or *the*) *Beloved*

2 Pet. 2:4 [1] **2:4** Greek *Tartarus*

2 Pet. 2:4 [2] **2:4** Some manuscripts *pits*

2 Pet. 2:6 [3] **2:6** Some manuscripts *an example to those who were to be ungodly*

2 Pet. 2:9 [4] **2:9** Or *temptations*

2 Pet. 2:10 [5] **2:10** Greek *who go after the flesh*

2 Pet. 2:13 [6] **2:13** Some manuscripts *love feasts*

2 Pet. 2:19 [7] **2:19** Greek *bondservants*

2 Pet. 3:9 [1] **3:9** Some manuscripts *on your account*

2 Pet. 3:10 [2] **3:10** Or *elements*; also verse 12

2 Pet. 3:10 [3] **3:10** Greek *found*; some manuscripts *will be burned up*

Cross-references for 2 Peter

1:1 [a] Rom. 1:12; 2 Cor. 4:13; Titus 1:4 1:1 [b] Rom. 3:21-26 1:1 [c] Titus 2:13

1:2 [d] 1 Pet. 1:2; Jude 2 1:2 [e] ver. 3, 8; ch. 2:20; [John 17:3; Phil. 3:8]

1:3 [f] [1 Thess. 2:12; 2 Thess. 2:14; 2 Tim. 1:9; 1 Pet. 5:10]

1:4 [g] [Eph. 4:24; Heb. 12:10; 1 John 3:2] 1:4 [h] ch. 2:18, 20

1:5 [i] Phil. 4:8 1:5 [j] 1 Pet. 3:7

1:6 [k] See Heb. 10:36; James 1:3

1:7 [l] See Heb. 13:1 1:7 [m] 1 Cor. 13; 1 John 4:16

1:8 [n] See John 15:2; Titus 3:14

1:9 [o] Job 5:14; 12:25; Isa. 59:10; Zeph. 1:17; [1 John 2:9-11] 1:9 [p] Eph. 5:26; Titus 2:14; Heb. 9:14; 1 John 1:7; Rev. 7:14

1:10 [q] 1 Thess. 1:4 1:10 [r] [ch. 3:17; 1 John 2:10]

1:11 [s] Col. 1:13; [Acts 14:22]

1:12 [t] Jude 5; [Rom. 15:14, 15; Phil. 3:1; 1 John 2:21] 1:12 [u] 2 John 2

1:13 [v] 2 Cor. 5:1, 4 1:13 [w] ch. 3:1

1:14 [x] [Deut. 4:21, 22; 31:14; 2 Tim. 4:6] 1:14 [y] John 21:18, 19

1:16 [z] See 1 Cor. 1:17 1:16 [a] See 1 Tim. 1:4 1:16 [b] 1 Cor. 2:4 1:16 [c] See 1 Thess. 2:19 1:16 [d] Matt. 17:1, 2, 6; Mark 9:2; Luke 9:28, 29; John 1:14

1:17 [e] Matt. 17:5; Mark 9:7; Luke 9:35; [Matt. 3:17]

1:18 [f] [Ex. 3:5; Josh. 5:15]

1:19 [g] See 1 Pet. 1:10 1:19 [h] Ps. 119:105; John 5:35 1:19 [i] Rev. 2:28; 22:16; [Mal. 4:2] 1:19 [j] 2 Cor. 4:6

1:21 [k] 2 Tim. 3:16 1:21 [l] 1 Pet. 1:11; [2 Sam. 23:2; Luke 1:70; Acts 1:16; 3:18]

2:1 [m] Deut. 13:1; See Matt. 7:15 2:1 [n] Acts 20:30; 2 Cor. 11:13; 1 Tim. 4:1; [Matt. 24:11] 2:1 [o] Jude 4; [Matt. 10:33; Gal. 2:4] 2:1 [p] 1 Cor. 6:20; 7:23; Gal. 3:13; 4:5; Rev. 5:9; [Ex. 15:16; 1 Pet. 1:18; Rev. 14:3, 4]

2:2 [q] Rom. 2:24

2:3 [r] [2 Cor. 12:17, 18; 1 Tim. 6:5; Titus 1:11] 2:3 [s] Rom. 16:18; Col. 2:4 2:3 [t] [Deut. 32:35; Phil. 3:19]

2:4 [u] Jude 6 2:4 [v] [Rev. 20:2, 3, 10] 2:4 [w] Matt. 25:41

2:5 [x] See 1 Pet. 3:20 2:5 [y] ch. 3:6; Job 22:16
2:6 [z] See Gen. 19:24 2:6 [a] [Num. 26:10] 2:6 [b] Jude 15
2:7 [c] Gen. 19:16
2:8 [d] Ps. 119:136, 158; [Ezek. 9:4]
2:9 [e] 1 Cor. 10:13; Rev. 3:10
2:10 [f] Jude 16, 18 2:10 [g] Jude 8; [Ex. 22:28]
2:11 [h] Jude 9
2:12 [i] Jude 10 2:12 [j] [Jer. 12:3; Phil. 3:19]
2:13 [k] ver. 15 2:13 [l] [Rom. 13:13; 1 Thess. 5:7]; See James 5:5 2:13 [m] [1 Cor. 11:21]
2:14 [n] [1 Pet. 4:1] 2:14 [o] ver. 3; [1 Tim. 4:7] 2:14 [p] [Eph. 2:3]
2:15 [q] Ezek. 14:11 2:15 [r] Num. 22:5, 7; Deut. 23:4; Neh. 13:2; Jude 11; Rev. 2:14 2:15 [s] ver. 13
2:16 [t] Num. 22:21, 23, 28
2:17 [u] Jude 12 2:17 [v] Jude 13
2:18 [w] Jude 16 2:18 [x] ver. 20; ch. 1:4
2:19 [y] Gal. 5:13; See James 1:25 2:19 [z] John 8:34; Rom. 6:16
2:20 [a] ver. 18 2:20 [b] See ch. 1:2 2:20 [c] Matt. 12:45
2:21 [d] [Ezek. 18:24; Luke 12:47; Heb. 6:4-6; 10:26, 27; James 4:17] 2:21 [e] Rom. 7:12
2:22 [f] Prov. 26:11
3:1 [g] ch. 1:13
3:2 [h] Jude 17 3:2 [i] Luke 1:70; Acts 3:21
3:3 [j] Jude 18 3:3 [k] ch. 2:10
3:4 [l] Isa. 5:19; Jer. 17:15; Ezek. 11:3; 12:22, 27; Mal. 2:17 3:4 [m] See 1 Thess. 2:19
3:5 [n] Ps. 24:2; 136:6 3:5 [o] Gen. 1:6, 9; Ps. 33:6; [Heb. 11:3]
3:6 [p] ch. 2:5 3:6 [q] Gen. 7:11, 21
3:7 [r] ver. 10, 12 3:7 [s] [2 Thess. 1:9]
3:8 [t] Ps. 90:4
3:9 [u] Hab. 2:3; Heb. 10:37 3:9 [v] [Eccles. 8:11; Rev. 2:21] 3:9 [w] Isa. 30:18; Luke 18:7 3:9 [x] Ezek. 18:23, 32; 33:11 3:9 [y] 1 Tim. 2:4

3:10 [z] See Matt. 24:43 3:10 [a] [Rev. 6:14; 20:11; 21:1]; See Matt. 24:35 3:10 [b] Isa. 34:4; [Isa. 24:19; Mic. 1:4; Nah. 1:5]

3:11 [c] 1 Pet. 1:15

3:12 [d] [Luke 12:36; 1 Cor. 1:7; 1 Thess. 1:10; Titus 2:13; Jude 21] 3:12 [e] See ver. 10

3:13 [f] Isa. 65:17; 66:22; Rev. 21:1 3:13 [g] Isa. 60:21; Rev. 21:27

3:14 [h] 1 Cor. 15:58 3:14 [i] James 1:27 3:14 [j] Phil. 2:15; [Phil. 1:10; 1 Thess. 3:13] 3:14 [k] [1 Thess. 5:23]

3:15 [l] See ver. 9 3:15 [m] [Acts 15:25] 3:15 [n] 1 Cor. 3:10

3:16 [o] [Heb. 5:11] 3:16 [p] [Isa. 28:13]

3:17 [q] ch. 1:12; [Mark 13:23] 3:17 [r] ch. 1:10; 1 Cor. 10:12

3:18 [s] ch. 1:5; Eph. 4:15; Col. 1:10; 2:19; 1 Pet. 2:2 3:18 [t] See Rom. 11:36 3:18 [u] [ver. 8]

Footnotes

1 John 1:4 [1] **1:4** Some manuscripts *your*
1 John 2:8 [1] **2:8** Or *that*
1 John 2:10 [2] **2:10** Or *it*
1 John 2:16 [3] **2:16** Or *pride in possessions*
1 John 2:20 [4] **2:20** Some manuscripts *you know everything*
1 John 2:25 [5] **2:25** Some manuscripts *you*
1 John 3:2 [1] **3:2** Or *when it appears*
1 John 3:9 [2] **3:9** Greek *his*
1 John 3:13 [3] **3:13** Or *brothers and sisters*. The plural Greek word *adelphoi* (translated “brothers”) refers to siblings in a family. In New Testament usage, depending on the context, *adelphoi* may refer either to men or to both men and women who are siblings (brothers and sisters) in God's family, the church; also verses 14, 16
1 John 3:24 [4] **3:24** Greek *him*
1 John 3:24 [5] **3:24** Greek *he*
1 John 4:20 [1] **4:20** Some manuscripts *how can he*
1 John 5:16 [1] **5:16** Greek *he*

Cross-references for 1 John

1:1 [a] See John 1:1 1:1 [b] [ch. 2:13, 14] 1:1 [c] Acts 4:20 1:1 [d] John 19:35 1:1 [e] ch. 4:14; John 1:14; 2 Pet. 1:16 1:1 [f] Luke 24:39; John 20:27

1:2 [g] John 1:4; 11:25; 14:6 1:2 [h] ch. 3:5, 8; Rom. 16:26; 1 Tim. 3:16 1:2 [i] See John 15:27 1:2 [a] [See ver. 1 above]

1:3 [c] [See ver. 1 above] 1:3 [j] John 17:21; 1 Cor. 1:9; [ch. 2:24]

1:4 [k] John 15:11; 16:24

1:5 [l] ch. 3:11 1:5 [m] James 1:17; [ch. 4:8; John 4:24]

1:6 [n] ch. 2:11; John 12:35; 2 Cor. 6:14 1:6 [o] John 3:21

1:7 [p] [Isa. 2:5] 1:7 [q] [Ps. 104:2; 1 Tim. 6:16] 1:7 [r] Eph. 1:7; Heb. 9:14; 1 Pet. 1:19; Rev. 5:9; 7:14; 12:11

1:8 [s] [Job 15:14; Jer. 2:35]; See James 3:2 1:8 [t] ch. 2:4

1:9 [u] Ps. 32:5; 51:3; Prov. 28:13 1:9 [v] [Ps. 143:1; Rom. 3:26] 1:9 [r] [See ver. 7 above]

1:10 [w] ch. 5:10 1:10 [x] John 5:38; 8:37

2:1 [y] Rom. 8:34; 1 Tim. 2:5; Heb. 7:25

2:2 [z] ch. 4:10; Rom. 3:25; [2 Cor. 5:18, 19; Col. 1:20] 2:2 [a] ch. 4:14; John 1:29; 4:42; 11:51, 52; 12:32

2:3 [b] John 14:15; 15:10

2:4 [c] ch. 1:8; John 8:44

2:5 [d] ch. 5:3; John 14:23 2:5 [e] ch. 4:12 2:5 [f] ch. 3:24; 4:13; 5:2

2:6 [g] John 15:4, 5, 7 2:6 [h] See Matt. 11:29

2:7 [i] 2 John 5 2:7 [j] Lev. 19:18 2:7 [k] [ver. 24; ch. 3:11; 2 John 5, 6]

2:8 [l] See John 13:34 2:8 [m] Rom. 13:12; Eph. 5:8; 1 Thess. 5:4, 5 2:8 [n] John 1:9; 8:12

2:9 [o] ch. 4:20; [ch. 3:14, 15; Titus 3:3]

2:10 [p] John 11:10; [Prov. 4:19; 2 Pet. 1:10]

2:11 [q] See ch. 1:6

2:12 [r] Luke 24:47; Acts 10:43; 13:38

2:13 [s] [ch. 1:1] 2:13 [t] Eph. 6:10; [ch. 5:4, 5] 2:13 [u] John 14:7

2:14 [s] [See ver. 13 above] 2:14 [t] [See ver. 13 above]

2:15 [v] [Rom. 12:2; 2 Tim. 4:10] 2:15 [w] See James 4:4
2:16 [x] Rom. 13:14; Eph. 2:3; 1 Pet. 4:2; 2 Pet. 2:18 2:16 [y] Eccles. 4:8; 5:11
2:17 [z] See 1 Cor. 7:31
2:18 [a] [2 Tim. 3:1; James 5:3; 2 Pet. 3:3; Jude 18] 2:18 [b] ver. 22; ch. 4:3; 2 John 7; [Matt. 24:5, 24] 2:18 [c] [ch. 4:1; Matt. 24:5] 2:18 [d] 1 Tim. 4:1
2:19 [e] Deut. 13:13; Acts 20:30 2:19 [f] See John 17:12 2:19 [g] 1 Cor. 11:19
2:20 [h] ver. 27; [2 Cor. 1:21] 2:20 [i] See Mark 1:24 2:20 [j] ver. 27; See John 14:26
2:22 [k] ch. 4:3; 2 John 7 2:22 [b] [See ver. 18 above]
2:23 [l] ch. 4:15; 5:1; 2 John 9
2:24 [m] ch. 3:11; 2 John 6 2:24 [n] [John 14:23]; See ch. 1:3
2:25 [o] John 17:2
2:26 [p] ch. 3:7; 2 John 7
2:27 [q] ver. 20 2:27 [r] Jer. 31:34; Heb. 8:11 2:27 [s] John 14:17
2:28 [t] ch. 3:2; [Col. 3:4] 2:28 [u] ch. 3:21; 4:17; 5:14 2:28 [v] See 1 Thess. 2:19
2:29 [w] ch. 3:7 2:29 [x] ch. 3:9; 4:7; 5:1, 4, 18; 3 John 11
3:1 [y] ch. 4:10; John 3:16 3:1 [z] John 1:12 3:1 [a] [ch. 4:17] 3:1 [b] John 16:3; 17:25
3:2 [z] [See ver. 1 above] 3:2 [c] Rom. 8:15; Gal. 3:26; Eph. 1:5 3:2 [d] [Rom. 8:18; 2 Cor. 4:17] 3:2 [e] ch. 2:28 3:2 [f] Rom. 8:29; 2 Cor. 3:18; 4:11; Phil. 3:21; 2 Pet. 1:4 3:2 [g] John 17:24; 1 Cor. 13:12; Rev. 22:4
3:3 [h] Rom. 15:12 3:3 [i] 2 Cor. 7:1
3:4 [j] [ch. 5:17; Rom. 4:15]
3:5 [k] Heb. 9:26; See ch. 1:2 3:5 [l] [Isa. 53:11, 12] 3:5 [m] See 1 Pet. 2:22
3:6 [n] ch. 2:4; 4:8; 3 John 11
3:7 [o] ch. 2:26 3:7 [p] ch. 2:29
3:8 [q] Matt. 13:38; John 8:44 3:8 [r] Heb. 2:14; [Gen. 3:15; Luke 10:18; John 16:11]
3:9 [s] ch. 5:18
3:10 [t] ch. 4:8 3:10 [u] ch. 4:20, 21
3:11 [v] ch. 1:5; 2:24 3:11 [w] See John 13:34
3:12 [x] Gen. 4:4, 8; Heb. 11:4; Jude 11 3:12 [y] Ps. 38:20; Prov. 29:10
3:13 [z] John 15:18; 17:14

3:14 [a] John 5:24
3:15 [b] Matt. 5:21, 22 3:15 [c] Gal. 5:21; Rev. 21:8
3:16 [d] See John 15:13 3:16 [e] [Phil. 2:17]
3:17 [f] James 2:15, 16 3:17 [g] Deut. 15:7 3:17 [h] [ch. 4:20]
3:18 [i] Ezek. 33:31; Eph. 4:15 3:18 [j] 2 John 1; 3 John 1
3:21 [k] [1 Cor. 4:4] 3:21 [l] ch. 5:14; [Job 11:15; 22:26; Rom. 14:22]
3:22 [m] See Matt. 7:7 3:22 [n] John 8:29
3:23 [o] John 6:29; [Acts 18:8] 3:23 [p] ver. 11 3:23 [q] [ch. 2:8]
3:24 [r] [John 6:56; 14:20; 15:4, 5; 17:21] 3:24 [s] ch. 4:13; Rom. 8:9
4:1 [t] Jer. 29:8 4:1 [u] 1 Thess. 5:21; [1 Cor. 12:10; 14:29; Rev. 2:2] 4:1 [v] See ch. 2:18 4:1 [w] 2 Pet. 2:1 4:1 [x] 2 John 7
4:2 [y] [1 Cor. 12:3] 4:2 [z] 2 John 7
4:3 [a] ch. 2:22; 2 John 7 4:3 [b] ch. 2:18; [2 Thess. 2:3-7]
4:4 [c] See Rom. 8:31 4:4 [d] [1 Cor. 2:12]; See John 12:31
4:5 [e] John 3:31; 8:23 4:5 [f] John 15:19
4:6 [g] [John 8:47; 10:16; 18:37; 1 Cor. 14:37] 4:6 [h] John 14:17; 15:26; 16:13 4:6 [i] [1 Cor. 2:12; 1 Tim. 4:1]
4:7 [j] ch. 3:11 4:7 [k] ch. 2:29
4:8 [l] ch. 3:10 4:8 [m] ver. 16; 2 Cor. 13:11; [ch. 1:5; John 4:24]
4:9 [n] See John 3:16
4:10 [o] Rom. 5:8, 10 4:10 [n] [See ver. 9 above] 4:10 [p] See ch. 2:2
4:12 [q] ver. 20; John 1:18; 1 Tim. 6:16 4:12 [r] ch. 2:5
4:13 [s] ch. 3:24
4:14 [t] ch. 1:1, 2 4:14 [u] See John 3:17 4:14 [v] See ch. 2:2
4:15 [w] ch. 5:5; [Rom. 10:9]; See Matt. 14:33
4:16 [x] John 6:69 4:16 [y] See ver. 8 4:16 [z] ver. 12; ch. 3:24
4:17 [a] [ch. 2:5] 4:17 [b] ch. 2:28; 3:21 4:17 [c] [ch. 3:1]
4:18 [d] [John 3:18; Rom. 8:15] 4:18 [a] [See ver. 17 above]
4:19 [e] ver. 10
4:20 [f] ch. 2:4; 3:17 4:20 [g] ch. 2:9, 11 4:20 [h] ver. 12; [1 Pet. 1:8]
4:21 [i] Gal. 6:2 4:21 [j] ver. 7; ch. 3:11
5:1 [k] John 1:12 5:1 [l] ch. 2:22 5:1 [m] John 8:42
5:2 [n] ch. 2:5; 3:24; 4:13

5:3 [o] 2 John 6; See John 14:15 5:3 [p] See ch. 2:3 5:3 [q] Matt. 11:30
5:4 [r] ch. 3:9; 4:4; John 16:33 5:4 [s] [1 Cor. 15:57; Eph. 6:16]
5:5 [t] ch. 4:15
5:6 [u] [ver. 8] 5:6 [v] John 15:26; [Acts 5:32] 5:6 [w] John 14:17; 15:26; 16:13
5:9 [x] John 5:34, 36, 37; 8:17, 18 5:9 [y] See Matt. 3:17
5:10 [z] [Rom. 8:16; Gal. 4:6; Rev. 12:17; 19:10] 5:10 [a] ch. 1:10; [John 3:33] 5:10 [b] [John 5:38]
5:11 [c] ch. 2:25; [ch. 4:9] 5:11 [d] See John 1:4
5:12 [e] [John 3:15, 36; 5:24; 6:40, 47]
5:13 [f] John 20:31 5:13 [g] John 1:12
5:14 [h] ch. 2:28; 3:21; 4:17 5:14 [i] ch. 3:22; [Prov. 10:24]
5:16 [j] [Job 42:8; James 5:15] 5:16 [k] Matt. 12:31, 32; Mark 3:29; Luke 12:10; Heb. 6:4-6; 10:26 5:16 [l] [Jer. 7:16; 14:11]
5:17 [m] [ch. 3:4]
5:18 [n] ch. 3:9 5:18 [o] John 1:18 5:18 [p] John 17:12
5:19 [q] [Luke 4:6; Gal. 1:4]
5:20 [r] [Luke 24:45] 5:20 [s] See John 17:3; Rev. 3:7 5:20 [t] ver. 11-13
5:21 [u] 1 Cor. 10:7, 14

Footnotes

2 John 8 [1] **8** Some manuscripts *you*

Cross-references for 2 John

Verse 1 [a] 3 John 1; [1 Pet. 5:1] Verse 1 [b] 1 John 3:18; 3 John 1 Verse 1 [c] John 8:32; [1 Tim. 2:4; Heb. 10:26] Verse 1 [d] John 1:17; 14:6; See Gal. 2:5

Verse 2 [e] [1 Cor. 13:6]

Verse 3 [f] 1 Tim. 1:2; 2 Tim. 1:2; [Jude 2]

Verse 4 [g] 3 John 3, 4

Verse 5 [h] 1 John 2:7 Verse 5 [i] See 1 John 3:11

Verse 6 [j] 1 John 5:3; [1 John 2:5]; See John 14:15 Verse 6 [k] 1 John 2:24

Verse 7 [l] See 1 John 2:18, 26 Verse 7 [m] 1 John 4:1 Verse 7 [n] 1 John 2:22; 4:2, 3

Verse 8 [o] [Gal. 3:4; Heb. 10:35] Verse 8 [p] See 1 Cor. 3:8

Verse 9 [q] See 1 John 2:23

Verse 10 [r] [Rom. 16:17; Gal. 1:8, 9; 2 Thess. 3:6, 14; Titus 3:10]

Verse 11 [s] [1 Tim. 5:22]

Verse 12 [t] 3 John 13 Verse 12 [u] 3 John 14 Verse 12 [v] John 15:11; 17:13

Footnotes

3 John 3 [1] **3** Or *brothers and sisters*. The plural Greek word *adelphoi* (translated “brothers”) refers to siblings in a family. In New Testament usage, depending on the context, *adelphoi* may refer either to men or to both men and women who are siblings (brothers and sisters) in God's family, the church; also verses 5, 10

Cross-references for 3 John

Verse 1 [a] 2 John 1 Verse 1 [b] 1 John 3:18; 2 John 1

Verse 3 [c] 2 John 4

Verse 4 [d] [1 Cor. 4:14, 15; Gal. 4:19; 1 Tim. 1:2; 2 Tim. 1:2; Titus 1:4; Philem. 10]

Verse 5 [e] [Gal. 6:10; Heb. 13:1] Verse 5 [f] See Matt. 25:35

Verse 6 [g] 1 Thess. 2:12; [Col. 1:10]

Verse 7 [h] See Acts 5:41 Verse 7 [i] 1 Cor. 9:12, 15

Verse 11 [j] [Ps. 34:14; 37:27; Isa. 1:16, 17] Verse 11 [k] 1 John 2:29 Verse 11 [l] See 1 John 3:6

Verse 12 [m] [1 Tim. 3:7] Verse 12 [n] John 21:24

Verse 13 [o] 2 John 12

Verse 15 [p] John 10:3

Footnotes

Jude 1 [1] **1** Or *slave* (for the contextual rendering of the Greek word *doulos*, see Preface)

Jude 1 [2] **1** Or *by*

Jude 5 [3] **5** Some manuscripts *although you fully knew it, that the Lord who once saved*

Jude 7 [4] **7** Greek *other flesh*

Jude 12 [5] **12** Or *are blemishes*

Jude 18 [6] **18** Or *Christ, because they*

Jude 23 [7] **23** Greek *chiton*, a long garment worn under the cloak next to the skin

Cross-references for Jude

Verse 1 [a] Rom. 1:7; 1 Cor. 1:24 Verse 1 [b] 1 Thess. 1:4; 2 Thess. 2:13 Verse 1 [c] John 17:11, 15; 1 Thess. 5:23

Verse 2 [d] [2 John 3] Verse 2 [e] 1 Pet. 1:2; 2 Pet. 1:2

Verse 3 [f] Titus 1:4 Verse 3 [g] 1 Tim. 6:12; 2 Tim. 4:7; [Luke 13:24; 1 Cor. 9:25; Phil. 1:27]

Verse 4 [h] 2 Pet. 2:1 Verse 4 [i] [Gal. 2:4] Verse 4 [j] 1 Pet. 2:8 Verse 4 [k] See Acts 11:23 Verse 4 [l] Titus 1:16; 2 Pet. 2:1; 1 John 2:22

Verse 5 [m] 2 Pet. 1:12; 3:17 Verse 5 [n] [1 Cor. 10:4, 5, 9] Verse 5 [o] Num. 14:29, 37; 26:64, 65; Ps. 106:26; Heb. 3:17-19

Verse 6 [p] 2 Pet. 2:4; [Rev. 20:2]

Verse 7 [q] See Gen. 19:24 Verse 7 [r] Deut. 29:23; Hos. 11:8 Verse 7 [s] 2 Pet. 2:10

Verse 8 [t] 2 Pet. 2:10

Verse 9 [u] 1 Thess. 4:16; [2 Pet. 2:11] Verse 9 [v] Dan. 10:13; 12:1; Rev. 12:7 Verse 9 [w] [Deut. 34:6] Verse 9 [x] Zech. 3:2

Verse 10 [y] 2 Pet. 2:12

Verse 11 [z] See Gen. 4:5-8 Verse 11 [a] See 2 Pet. 2:15 Verse 11 [b] Num. 16:1-3, 31-35

Verse 12 [c] 2 Pet. 2:13 Verse 12 [d] Ezek. 34:2, 8, 10 Verse 12 [e] Prov. 25:14; 2 Pet. 2:17 Verse 12 [f] Heb. 13:9 Verse 12 [g] Matt. 15:13

Verse 13 [h] Isa. 57:20 Verse 13 [i] [2 Cor. 4:2; Phil. 3:19] Verse 13 [j] [Isa. 14:12] Verse 13 [k] 2 Pet. 2:17

Verse 14 [l] Gen. 5:18 Verse 14 [m] See Deut. 33:2; [Dan. 7:10; Mark 8:38; 1 Thess. 3:13; 2 Thess. 1:7]

Verse 15 [n] [2 Pet. 2:5] Verse 15 [o] 2 Pet. 2:6 Verse 15 [p] 1 Sam. 2:3; Ps. 94:4; John 6:60

Verse 16 [q] 2 Pet. 2:10 Verse 16 [r] 2 Pet. 2:18 Verse 16 [s] Lev. 19:15; Deut. 10:17

Verse 17 [t] 2 Pet. 3:2

Verse 18 [u] 2 Pet. 3:3

Verse 19 [v] [Rom. 8:9; Phil. 3:3]

Verse 20 [w] See Col. 2:7 Verse 20 [x] Eph. 6:18; [Rom. 8:26]

Verse 21 [y] 2 Cor. 13:14; [Acts 13:43] Verse 21 [z] Titus 2:13; 2 Pet. 3:12

Verse 23 [a] Amos 4:11; Zech. 3:2 Verse 23 [b] See 1 Cor. 3:15 Verse 23 [c] [2 Cor. 5:11] Verse 23 [d] Rev. 3:4; [Zech. 3:4]

Verse 24 [e] Rom. 16:25; Eph. 3:20 Verse 24 [f] John 17:12 Verse 24 [g] Col. 1:22; [1 Pet. 4:13] Verse 24 [h] Eph. 1:4; 5:27; Phil. 2:15; Rev. 14:5

Verse 25 [i] John 5:44; 1 Tim. 1:17 Verse 25 [j] See Rom. 11:36

Footnotes

Rev. 1:1 [1] **1:1** Greek *bondservants*
Rev. 1:1 [2] **1:1** Greek *bondservant*
Rev. 1:7 [3] **1:7** Or *mourn*
Rev. 2:9 [1] **2:9** Greek *blasphemy*
Rev. 2:13 [2] **2:13** Or *your faith in me*
Rev. 2:20 [3] **2:20** Greek *bondservants*
Rev. 4:5 [1] **4:5** Or *voices*, or *sounds*
Rev. 6:6 [1] **6:6** Greek *choinix*, a dry measure equal to about a quart
Rev. 6:6 [2] **6:6** A *denarius* was a day's wage for a laborer
Rev. 6:11 [3] **6:11** Greek *fellow bondservants*
Rev. 6:11 [4] **6:11** Or *brothers and sisters*. The plural Greek word *adelphoi* (translated “brothers”) refers to siblings in a family. In New Testament usage, depending on the context, *adelphoi* may refer either to men or to both men and women who are siblings (brothers and sisters) in God's family, the church
Rev. 6:15 [5] **6:15** Or *servant*; Greek *bondservant*
Rev. 7:3 [1] **7:3** Greek *bondservants*
Rev. 8:5 [1] **8:5** Or *voices*, or *sounds*
Rev. 8:11 [2] **8:11** *Wormwood* is the name of a plant and of the bitter-tasting extract derived from it
Rev. 9:1 [1] **9:1** Greek *the abyss*; also verses 2, 11
Rev. 9:11 [2] **9:11** *Abaddon* means *destruction*; *Apollyon* means *destroyer*
Rev. 9:17 [3] **9:17** Greek *hyacinth*
Rev. 10:7 [1] **10:7** Greek *bondservants*
Rev. 11:7 [1] **11:7** Or *the abyss*
Rev. 11:8 [2] **11:8** Greek *spiritually*
Rev. 11:18 [3] **11:18** Greek *bondservants*
Rev. 11:19 [4] **11:19** Or *voices*, or *sounds*
Rev. 12:10 [1] **12:10** Or *brothers and sisters*
Rev. 12:17 [2] **12:17** Some manuscripts *And I stood*, connecting the sentence with 13:1
Rev. 13:6 [1] **13:6** Or *tabernacle*
Rev. 13:7 [2] **13:7** Some manuscripts omit this sentence

Rev. 13:12 [3] **13:12** Or *on its behalf*
Rev. 13:14 [4] **13:14** Or *on behalf of*
Rev. 13:16 [5] **13:16** Greek *bondservant*
Rev. 13:18 [6] **13:18** Some manuscripts *616*
Rev. 14:8 [1] **14:8** Or *wrath*
Rev. 14:12 [2] **14:12** Greek *and the faith of Jesus*
Rev. 14:20 [3] **14:20** About 184 miles; a *stadion* was about 607 feet or 185 meters
Rev. 15:3 [1] **15:3** Greek *bondservant*
Rev. 15:3 [2] **15:3** Some manuscripts *the ages*
Rev. 15:5 [3] **15:5** Or *tabernacle*
Rev. 16:5 [1] **16:5** Greek *angel of the waters*
Rev. 16:9 [2] **16:9** Greek *blasphemed*; also verses 11, 21
Rev. 16:18 [3] **16:18** Or *voices*, or *sounds*
Rev. 16:21 [4] **16:21** Greek *a talent in weight*
Rev. 17:6 [1] **17:6** Greek *the witnesses to Jesus*
Rev. 17:8 [2] **17:8** Greek *the abyss*
Rev. 17:15 [3] **17:15** Greek *he*
Rev. 18:3 [1] **18:3** Some manuscripts *fallen by*
Rev. 18:13 [2] **18:13** Or *and slaves, and human lives*
Rev. 19:2 [1] **19:2** Greek *bondservants*; also verse 5
Rev. 19:9 [2] **19:9** Greek *he said*
Rev. 19:10 [3] **19:10** Greek *fellow bondservant*
Rev. 19:13 [4] **19:13** Some manuscripts *sprinkled with*
Rev. 19:18 [5] **19:18** Greek *bondservant*
Rev. 19:20 [6] **19:20** Or *on its behalf*
Rev. 20:1 [1] **20:1** Greek *the abyss*; also verse 3
Rev. 20:9 [2] **20:9** Some manuscripts *from God, out of heaven*, or *out of heaven from God*
Rev. 21:3 [1] **21:3** Or *tabernacle*
Rev. 21:3 [2] **21:3** Some manuscripts *peoples*
Rev. 21:3 [3] **21:3** Some manuscripts omit *as their God*
Rev. 21:16 [4] **21:16** About 1,380 miles; a *stadion* was about 607 feet or 185 meters
Rev. 21:17 [5] **21:17** A *cubit* was about 18 inches or 45 centimeters
Rev. 22:1 [1] **22:1** Greek *he*

Rev. 22:2 [2] **22:2** Or *the Lamb. In the midst of the street of the city, and on either side of the river, was the tree of life*
Rev. 22:3 [3] **22:3** Greek *bondservants*; also verse 6
Rev. 22:9 [4] **22:9** Greek *fellow bondservant*
Rev. 22:14 [5] **22:14** Some manuscripts *do his commandments*
Rev. 22:21 [6] **22:21** Some manuscripts *all the saints*

Cross-references for Revelation

1:1 [a] John 17:7, 8; [John 8:26; 14:10] 1:1 [b] ch. 22:6 1:1 [c] ch. 22:16

1:2 [d] John 19:35 1:2 [e] ch. 6:9; 12:17; 19:10; See 1 Cor. 1:6 1:2 [f] ver. 11, 19

1:3 [g] ch. 22:7; [Luke 11:28; John 8:51; 1 John 2:3] 1:3 [h] ch. 22:10; [1 John 2:18]; See Rom. 13:11

1:4 [i] ver. 8; ch. 4:8; Heb. 13:8 1:4 [j] Ex. 3:14 (Gk.) 1:4 [k] John 1:1 1:4 [l] ch. 3:1; 4:5; 5:6

1:5 [m] ch. 3:14; John 18:37; 1 Tim. 6:13; [ch. 2:13; Ps. 89:37; Isa. 55:4] 1:5 [n] Col. 1:18; [Ps. 89:27; Acts 26:23; 1 Cor. 15:20] 1:5 [o] ch. 17:14; 19:16; [Ps. 89:27] 1:5 [p] John 13:34; 15:9 1:5 [q] 1 Pet. 1:18, 19

1:6 [r] ch. 5:10; 20:6; 1 Pet. 2:9 1:6 [s] See Rom. 15:6 1:6 [t] See Rom. 11:36 1:6 [u] 1 Pet. 4:11

1:7 [v] Dan. 7:13; See Matt. 16:27 1:7 [w] Zech. 12:10; John 19:37

1:8 [x] ch. 21:6; 22:13; [Isa. 41:4; 43:10; 44:6] 1:8 [y] ver. 4

1:9 [z] [Phil. 4:14] 1:9 [a] John 16:33 1:9 [b] 2 Tim. 2:12 1:9 [c] ch. 3:10 1:9 [d] See ver. 2

1:10 [e] ch. 4:2; [ch. 17:3; 21:10; 1 Kgs. 18:12; Ezek. 3:12; Matt. 22:43; 2 Cor. 12:2] 1:10 [f] Acts 20:7; 1 Cor. 16:2 1:10 [g] ch. 4:1

1:11 [h] ver. 2, 19

1:12 [i] ver. 20; ch. 2:1; Ex. 25:37; 2 Chr. 4:20; Zech. 4:2; [ch. 11:4]

1:13 [j] Dan. 7:13 1:13 [k] ch. 14:14; Dan. 10:16 1:13 [l] Dan. 10:5 1:13 [m] ch. 15:6

1:14 [n] Dan. 7:9 1:14 [o] ch. 2:18; 19:12; [Dan. 10:6]

1:15 [p] Ezek. 1:7; Dan. 10:6 1:15 [q] ch. 14:2; 19:6; Ezek. 43:2

1:16 [r] ver. 20; ch. 2:1; 3:1 1:16 [s] ch. 19:15; [ch. 2:12, 16; Isa. 49:2; Eph. 6:17; Heb. 4:12] 1:16 [t] Matt. 17:2 1:16 [u] Judg. 5:31

1:17 [v] Dan. 8:17, 18; 10:9, 10, 15; [Luke 24:37; John 21:12] 1:17 [w] Matt. 17:7 1:17 [x] ch. 2:8; 22:13; Isa. 41:4; 44:6; 48:12

1:18 [y] Rom. 6:9; 14:9 1:18 [z] [ch. 9:1; 20:1]

1:19 [a] ver. 2, 11 1:19 [b] ver. 12-16

1:20 [c] See ver. 12 1:20 [d] [Matt. 5:14, 15]

2:1 [e] ch. 1:16, 20 2:1 [f] ch. 1:13
2:2 [g] ver. 19; ch. 3:1, 8, 15 2:2 [h] See 1 John 4:1 2:2 [i] See 2 Cor. 11:13
2:3 [j] John 15:21 2:3 [k] [Heb. 12:3, 5]
2:4 [l] Jer. 2:2
2:5 [m] ver. 2; [Heb. 10:32] 2:5 [n] ch. 3:3, 19
2:6 [o] ver. 15
2:7 [p] ver. 11, 17, 29; ch. 3:6, 13, 22; 13:9 2:7 [q] ch. 3:5; 21:7 2:7 [r] See Gen. 2:9 2:7 [s] Ezek. 28:13; 31:8 (Gk.)
2:8 [t] See ch. 1:17 2:8 [u] ch. 1:18
2:9 [v] James 2:5; [1 Tim. 6:18; Heb. 10:34; 11:26] 2:9 [w] ch. 3:9, 10
2:10 [w] [See ver. 9 above] 2:10 [x] [Gen. 24:55; Dan. 1:12, 14] 2:10 [y] Matt. 24:9 2:10 [z] See Matt. 10:22; Heb. 3:6 2:10 [a] ch. 12:11 2:10 [b] See James 1:12
2:11 [c] See ver. 7 2:11 [d] ch. 20:6, 14; 21:8
2:12 [e] ver. 16; ch. 1:16
2:13 [f] ver. 9 2:13 [g] See 1 Tim. 5:8 2:13 [h] Acts 22:20
2:14 [i] See 2 Pet. 2:15 2:14 [j] ver. 20; Acts 15:29; 1 Cor. 8:10; 10:19 2:14 [k] Num. 25:1; 31:16; 1 Cor. 10:8
2:15 [l] ver. 6
2:16 [m] [ch. 22:7] 2:16 [n] See 2 Thess. 2:8 2:16 [e] [See ver. 12 above]
2:17 [c] [See ver. 11 above] 2:17 [o] [John 6:48-50] 2:17 [p] ch. 3:12; Isa. 62:2; 65:15 2:17 [q] ch. 19:12; [ch. 14:3]
2:18 [r] ch. 1:14, 15
2:19 [s] ver. 2
2:20 [t] 1 Kgs. 16:31; 21:25; 2 Kgs. 9:7 2:20 [u] See ver. 14
2:21 [v] [ch. 9:20, 21; 16:9, 11]; See Rom. 2:4
2:23 [w] Ps. 7:9; 26:2; Jer. 20:12; See Rom. 8:27 2:23 [x] See Matt. 16:27
2:24 [y] [1 Cor. 2:10] 2:24 [z] [Acts 15:28]
2:25 [a] ch. 3:11
2:26 [b] See ver. 7 2:26 [c] See Heb. 3:6 2:26 [d] Ps. 2:8; [ch. 3:21; 20:4]
2:27 [e] Ps. 2:9 2:27 [f] ch. 12:5; 19:15 2:27 [g] Isa. 30:14; Jer. 19:11
2:28 [h] [2 Pet. 1:19]; See ch. 22:16
2:29 [p] [See ver. 7 above]

3:1 [i] See ch. 1:4, 16 3:1 [j] 1 Tim. 5:6 3:1 [k] See Luke 15:24
3:2 [l] Acts 14:26
3:3 [m] [2 Tim. 1:13] 3:3 [n] ch. 2:5 3:3 [o] ch. 16:15; Matt. 24:43; 1 Thess. 5:2, 4; 2 Pet. 3:10
3:4 [p] Jude 23 3:4 [q] ch. 6:11; 7:9; [Eccles. 9:8] 3:4 [r] [Luke 20:35]
3:5 [s] See ch. 2:7 3:5 [t] See Ex. 32:32 3:5 [u] ch. 13:8; 17:8; 20:12, 15; 21:27; Phil. 4:3 3:5 [v] Matt. 10:32; Luke 12:8
3:6 [p] [See ch. 2:7 above]
3:7 [w] ch. 6:10 3:7 [x] ver. 14; ch. 19:11; 1 John 5:20 3:7 [y] Isa. 22:22; [Luke 1:32] 3:7 [z] Job 12:14; [Matt. 16:19]
3:8 [a] Acts 14:27; 1 Cor. 16:9; 2 Cor. 2:12; Col. 4:3
3:9 [b] ch. 2:9 3:9 [c] [Isa. 45:14; 49:23; 60:14] 3:9 [d] Isa. 43:4
3:10 [e] ch. 1:9; 2 Pet. 2:9 3:10 [f] ch. 6:10; 8:13; 11:10; 13:8, 14; 17:8
3:11 [g] ch. 22:7, 12, 20 3:11 [h] ch. 2:25 3:11 [i] ch. 2:10
3:12 [j] See ch. 2:7 3:12 [k] 1 Kgs. 7:21; 2 Chr. 3:17; Jer. 1:18; Gal. 2:9; [Ps. 23:6; 27:4] 3:12 [l] ch. 14:1; 22:4 3:12 [m] ch. 21:2; Ezek. 48:35; [Gal. 4:26; Heb. 12:22] 3:12 [n] ch. 21:10 3:12 [o] ch. 2:17
3:13 [p] [See ch. 2:7 above]
3:14 [p] 2 Cor. 1:20 3:14 [q] ver. 7; ch. 1:5; 19:11; 22:6 3:14 [r] Col. 1:15, 18; [ch. 21:6; 22:13; Prov. 8:22]
3:15 [s] [2 Pet. 2:21]
3:17 [t] Hos. 12:8; Zech. 11:5; 1 Cor. 4:8 3:17 [u] John 9:39-41; Eph. 1:18
3:18 [v] Isa. 55:1; Matt. 13:44; 25:9; [Prov. 8:19] 3:18 [w] [ch. 19:8]; See ver. 4 3:18 [x] ch. 16:15 3:18 [u] [See ver. 17 above]
3:19 [y] See Heb. 12:6
3:20 [z] [Song 5:2] 3:20 [a] Luke 12:36 3:20 [b] John 14:23; [Luke 24:29, 30]
3:21 [c] See ch. 2:7 3:21 [d] ch. 20:4; [ch. 2:26; John 12:26; 2 Tim. 2:12]; See Matt. 19:28 3:21 [e] ch. 5:5; 6:2; 17:14; John 16:33
3:22 [p] [See ch. 2:7 above]
4:1 [f] ch. 1:10; [Ex. 19:19, 20] 4:1 [g] ch. 11:12 4:1 [h] ch. 1:1, 19; 22:6
4:2 [i] See ch. 1:10 4:2 [j] Ps. 11:4; 103:19; Isa. 66:1; Matt. 5:34; 23:22; See 1 Kgs. 22:19
4:3 [k] ch. 21:11 4:3 [l] Ezek. 1:28; [ch. 10:1; Gen. 9:13-17]

4:4 [m] ch. 11:16 4:4 [n] See ch. 3:4 4:4 [o] ver. 10; See James 1:12
4:5 [p] ch. 8:5; 11:19; 16:18; [Ex. 19:16] 4:5 [q] [Zech. 4:2] 4:5 [r] See ch. 1:4
4:6 [s] ch. 15:2; [ch. 21:18, 21; Ps. 77:19] 4:6 [t] Ezek. 1:5 4:6 [u] Ezek. 10:12
4:7 [v] [Ezek. 1:10; 10:14]
4:8 [w] Isa. 6:2 4:8 [x] ver. 6 4:8 [y] ch. 14:11 4:8 [z] Isa. 6:3 4:8 [a] See ch. 1:4
4:9 [b] ch. 1:18; 5:13; 15:7; Dan. 4:34; 12:7
4:10 [c] ch. 5:8, 14; 7:11; 11:16; 19:4 4:10 [d] ver. 4
4:11 [e] ch. 5:12 4:11 [f] ch. 10:6; 14:7; Gen. 1:1; Acts 14:15 4:11 [g] Ps. 33:9-11; [Eph. 1:11]
5:1 [h] Ezek. 2:9, 10 5:1 [i] Isa. 29:11; Dan. 12:4
5:2 [j] [ch. 10:1; 18:21]
5:5 [k] Gen. 49:9 5:5 [l] Heb. 7:14 5:5 [m] ch. 22:16; Isa. 11:1, 10; Rom. 15:12
5:6 [n] ver. 9, 12; ch. 13:8; Isa. 53:7; John 1:29, 36; 1 Pet. 1:19 5:6 [o] Zech. 3:9; 4:10 5:6 [p] See ch. 1:4
5:8 [q] See ch. 4:10 5:8 [r] ch. 14:2; 15:2 5:8 [s] [ch. 15:7] 5:8 [t] ch. 8:3, 4; Ps. 141:2
5:9 [u] ch. 14:3; See Ps. 33:3 5:9 [v] ver. 6 5:9 [w] ch. 14:3, 4; See 2 Pet. 2:1 5:9 [x] ch. 7:9; 11:9; 14:6; See Dan. 3:4
5:10 [y] See ch. 1:6
5:11 [z] Dan. 7:10; [Heb. 12:22]
5:12 [a] ch. 4:11
5:13 [b] Ps. 145:21; 150:6
5:14 [c] ch. 7:12; 19:4 5:14 [d] ver. 8; See ch. 4:10
6:1 [e] ch. 5:1, 5-7 6:1 [f] ch. 4:7 6:1 [g] ch. 14:2; 19:6 6:1 [h] ch. 22:20
6:2 [i] Zech. 6:3; [ch. 19:11, 19, 21] 6:2 [j] [Ps. 45:4, 5; Hab. 3:8, 9; Zech. 9:13, 14] 6:2 [k] ch. 14:14; [Zech. 6:11] 6:2 [l] See ch. 3:21
6:3 [m] ch. 4:7
6:4 [n] Zech. 1:8; 6:2 6:4 [o] [Matt. 10:34; 24:6, 7]
6:5 [m] [See ver. 3 above] 6:5 [p] Zech. 6:2
6:6 [q] [Ezek. 4:10, 11; 5:10, 16] 6:6 [r] ch. 7:3; 9:4
6:7 [m] [See ver. 3 above]
6:8 [s] [Zech. 6:3] 6:8 [t] Ezek. 14:21 6:8 [u] Lev. 26:22; Deut. 32:24
6:9 [v] ch. 14:18; 16:7 6:9 [w] ch. 20:4 6:9 [x] ch. 1:9 6:9 [y] See ch. 1:2

6:10 [z] ch. 3:7 6:10 [a] [Ps. 94:3; Zech. 1:12] 6:10 [b] ch. 11:18; 19:2 6:10 [c] Ps. 79:10; 119:84; Luke 18:7, 8 6:10 [d] See ch. 3:10

6:11 [e] ch. 3:4; 7:9 6:11 [f] ch. 14:13 6:11 [g] [Heb. 11:40] 6:11 [h] [Gen. 15:16]

6:12 [i] ch. 11:13; 16:18; [Heb. 12:26] 6:12 [j] See Matt. 24:29 6:12 [k] Isa. 50:3

6:13 [l] [ch. 8:10; 9:1] 6:13 [m] Isa. 34:4

6:14 [n] [ch. 20:11; 21:1] 6:14 [m] [See ver. 13 above] 6:14 [o] ch. 16:20; [Isa. 54:10; Jer. 4:24; Ezek. 38:20; Nah. 1:5]

6:15 [p] Isa. 2:19, 21

6:16 [q] Hos. 10:8; Luke 23:30 6:16 [r] ch. 4:2

6:17 [s] Jer. 30:7; Joel 2:11, 31 6:17 [t] Ezra 9:15; Ps. 76:7; Mal. 3:2; Luke 21:36

7:1 [u] Jer. 49:36; Dan. 7:2 7:1 [v] [ver. 3]

7:2 [w] ch. 16:12 7:2 [x] ch. 9:4

7:3 [y] ch. 6:6; 9:4 7:3 [z] ch. 14:1; 22:4; Ezek. 9:4; [ch. 13:16; Ezek. 3:8, 9]

7:4 [a] ch. 9:16

7:9 [b] [Rom. 11:25] 7:9 [c] ch. 5:9 7:9 [d] ver. 14; See ch. 3:4 7:9 [e] [Lev. 23:40; John 12:13]

7:10 [f] ch. 12:10; 19:1; See Ps. 3:8

7:11 [g] ch. 4:6 7:11 [h] See ch. 4:10

7:12 [i] ch. 5:14; 19:4; [1 Chr. 29:10, 11]

7:13 [d] [See ver. 9 above]

7:14 [j] See Matt. 24:21 7:14 [k] ch. 22:14; [Isa. 1:18; Zech. 3:3-5] 7:14 [l] [Dan. 12:10; 1 John 1:7] 7:14 [m] ch. 1:5

7:15 [n] ch. 22:3 7:15 [o] ch. 21:3; [Isa. 4:5, 6]

7:16 [p] Isa. 49:10 7:16 [q] Ps. 121:6

7:17 [r] Ps. 23:1, 2; [Matt. 2:6]; See John 10:11 7:17 [s] ch. 22:1; [Ps. 36:8, 9; John 4:14] 7:17 [t] ch. 21:4; Isa. 25:8

8:1 [u] ch. 5:1; 6:1

8:2 [v] Luke 1:19

8:3 [w] Amos 9:1 8:3 [x] ch. 5:8 8:3 [y] ch. 9:13; Ex. 30:1, 3

8:4 [z] [Ps. 141:2]

8:5 [a] Lev. 16:12 8:5 [b] [Ps. 18:7, 8] 8:5 [c] See ch. 4:5

8:7 [d] Ex. 9:23, 24; Ps. 18:13; Ezek. 38:22 8:7 [e] Joel 2:30 8:7 [f] ver. 8-12; ch. 9:15, 18; 12:4; [Zech. 13:8, 9] 8:7 [g] ch. 9:4; Isa. 2:13
8:8 [h] Jer. 51:25; [Mark 11:23] 8:8 [i] ch. 11:6; [Ex. 7:17, 19]
8:9 [j] Isa. 2:16
8:10 [k] ch. 9:1; [Isa. 14:12] 8:10 [l] ch. 14:7; 16:4
8:11 [m] Deut. 29:18; Jer. 9:15; 23:15 8:11 [n] [Ex. 15:23]
8:12 [o] [Ex. 10:21-23; Isa. 13:10; 30:26]
8:13 [p] [ch. 9:12; 11:14]
9:1 [q] ch. 8:10; [ch. 12:9; Luke 10:18] 9:1 [r] See ch. 1:18 9:1 [s] ver. 2, 11; ch. 11:7; 17:8; 20:1, 3; Luke 8:31; Rom. 10:7
9:2 [t] [Gen. 19:28; Isa. 34:10] 9:2 [u] [Joel 2:10]
9:3 [v] See Ex. 10:4
9:4 [w] ch. 6:6; 7:3 9:4 [x] ch. 8:7 9:4 [y] See ch. 7:2, 3
9:5 [z] ver. 10
9:6 [a] Job 3:21; 7:15, 16; Jer. 8:3
9:7 [b] Joel 2:4 9:7 [c] [Nah. 3:17] 9:7 [d] Dan. 7:8
9:8 [e] Joel 1:6
9:9 [f] Joel 2:5 9:9 [g] Jer. 8:6; [Job 39:21-25]
9:10 [h] ver. 5
9:11 [i] [Job 18:14; Prov. 30:27; Eph. 2:2] 9:11 [j] See Job 26:6
9:12 [k] [ch. 8:13; 11:14]
9:13 [l] Ex. 30:3
9:14 [m] [ch. 7:1] 9:14 [n] ch. 16:12
9:15 [o] See ch. 8:7
9:16 [p] Ezek. 38:4 9:16 [q] [Ps. 68:17; Dan. 7:10] 9:16 [r] ch. 7:4
9:17 [s] [1 Chr. 12:8; Isa. 5:28, 29]
9:20 [t] See ch. 2:21 9:20 [u] Deut. 31:29; Jer. 1:16; 25:14 9:20 [v] See 1 Cor. 10:20 9:20 [w] Ps. 115:4-7; 135:15-17; Dan. 5:23
9:21 [x] ch. 21:8; 22:15; Gal. 5:20
10:1 [y] Ezek. 1:28 10:1 [z] ch. 1:16; Matt. 17:2 10:1 [a] ch. 1:15
10:2 [b] ver. 8-10
10:3 [c] Joel 3:16; Amos 1:2
10:4 [d] Dan. 8:26; 12:4, 9; [ch. 22:10]

10:5 [e] See Gen. 14:22
10:6 [f] See ch. 4:9 10:6 [g] See ch. 4:11
10:7 [h] ch. 11:15 10:7 [i] [Amos 3:7]
10:9 [j] Ezek. 2:8; 3:1-3 10:9 [k] [Jer. 15:16]
10:11 [l] [Ezek. 37:4]
11:1 [m] ch. 21:15, 16; Ezek. 40:3; Zech. 2:1
11:2 [n] Ezek. 40:17, 20 11:2 [o] See Luke 21:24 11:2 [p] ch. 12:6; 13:5
11:3 [p] [See ver. 2 above] 11:3 [q] Isa. 20:2
11:4 [r] Zech. 4:3, 11, 14; [Ps. 52:8; Jer. 11:16]
11:5 [s] [2 Kgs. 1:10, 12; Jer. 5:14] 11:5 [t] [Num. 16:29, 35]
11:6 [u] [1 Kgs. 17:1; Luke 4:25; James 5:17] 11:6 [v] [Ex. 7–10; 1 Sam. 4:8]
11:7 [w] ch. 17:8; [ch. 13:1] 11:7 [x] See ch. 9:1 11:7 [y] Dan. 7:21
11:8 [z] Isa. 1:10; 3:9 11:8 [a] [Ezek. 23:3, 8, 19, 27]
11:9 [b] Ps. 79:2, 3
11:10 [c] [John 16:20]; See ch. 3:10 11:10 [d] Neh. 8:10, 12; Esth. 9:19, 22 11:10 [e] [1 Kgs. 18:17]
11:11 [f] Gen. 2:7; Ezek. 37:5, 9, 10, 14
11:12 [g] ch. 4:1 11:12 [h] [ch. 12:5; 2 Kgs. 2:11] 11:12 [i] [Acts 1:9]
11:13 [j] ch. 6:12 11:13 [k] [ch. 16:19] 11:13 [l] ch. 14:7; 16:9; 19:7; Josh. 7:19 11:13 [m] 2 Chr. 36:23
11:14 [n] [ch. 8:13; 9:12]
11:15 [o] ch. 10:7 11:15 [p] ch. 16:17; 19:1; [Isa. 27:13] 11:15 [q] ch. 12:10 11:15 [r] Ps. 2:2 (Gk.); Luke 9:20 11:15 [s] See Luke 1:33
11:16 [t] ch. 4:4 11:16 [u] See ch. 4:10
11:17 [v] ch. 16:5; [ch. 1:4, 8; 4:8] 11:17 [w] ch. 19:6; Ps. 97:1
11:18 [x] Ps. 2:5; 110:5 11:18 [y] ch. 6:10; 20:12; [Dan. 7:10; 2 Thess. 1:6, 7] 11:18 [z] ch. 19:5 11:18 [a] [ch. 13:10]
11:19 [b] ch. 15:5 11:19 [c] See Heb. 9:4 11:19 [d] ch. 16:21
12:1 [e] [Ps. 104:2] 12:1 [f] [Song 6:10]
12:2 [g] [Isa. 66:7-10; Mic. 4:10]
12:3 [h] [ch. 17:3; Isa. 27:1] 12:3 [i] ch. 13:1; 17:9, 12 12:3 [j] Dan. 7:7 12:3 [k] [ch. 19:12]
12:4 [l] See ch. 8:7 12:4 [m] Dan. 8:10 12:4 [n] [Matt. 2:16]

12:5 [o] Matt. 2:6; See ch. 2:27 12:5 [p] See 2 Cor. 12:2
12:6 [q] ch. 11:2; 13:5
12:7 [r] See Jude 9 12:7 [s] See Matt. 25:41
12:9 [t] Luke 10:18; John 12:31 12:9 [u] ch. 20:2; Gen. 3:1 12:9 [v] ch. 20:3, 10; [ch. 13:14; John 8:44] 12:9 [w] See ch. 9:1
12:10 [x] ch. 7:10; 19:1 12:10 [y] Job 1:9; 2:5; Zech. 3:1
12:11 [z] ch. 15:2; [Rom. 16:20]; See John 16:33 12:11 [a] Luke 14:26; John 12:25 12:11 [b] ch. 2:10
12:12 [c] ch. 18:20; Ps. 96:11; Isa. 44:23; 49:13 12:12 [d] ch. 8:13 12:12 [e] [Matt. 8:29]; See ch. 10:6
12:13 [f] ver. 5
12:14 [g] See Ex. 19:4 12:14 [h] ver. 6 12:14 [i] Dan. 7:25; 12:7; See ver. 6
12:15 [j] [Isa. 59:19]
12:17 [k] ch. 11:7; 13:7 12:17 [l] Gen. 3:15 12:17 [m] ch. 14:12; See 1 John 2:3 12:17 [n] ch. 1:2; 6:9; 19:10

13:1 [o] Dan. 7:3; See ch. 12:3 13:1 [p] ch. 17:3
13:2 [q] Dan. 7:6 13:2 [r] Dan. 7:5 13:2 [s] Dan. 7:4 13:2 [t] ver. 4, 11; [Luke 4:6] 13:2 [u] ch. 16:10
13:3 [v] [ch. 17:8]
13:4 [w] [ch. 18:18]
13:5 [x] Dan. 7:8, 11, 20; 11:36; [2 Thess. 2:4] 13:5 [y] ch. 11:2; 12:6
13:7 [z] ch. 11:7; 12:17; Dan. 7:21
13:8 [a] See ch. 3:10 13:8 [b] See ch. 3:5 13:8 [c] See ch. 5:6 13:8 [d] [Acts 2:23; 1 Pet. 1:19, 20]
13:9 [e] See ch. 2:7
13:10 [f] [Isa. 33:1; Jer. 15:2; 43:11] 13:10 [g] See Gen. 9:6 13:10 [h] ch. 14:12
13:11 [i] [ver. 1, 14; ch. 16:13]
13:12 [j] ver. 3
13:13 [k] ch. 16:14; 19:20; Deut. 13:1-3; Matt. 24:24; 2 Thess. 2:9-11 13:13 [l] ch. 20:9; 1 Kgs. 18:38; 2 Kgs. 1:10, 12; Luke 9:54
13:14 [m] [ch. 12:9] 13:14 [n] ver. 3, 12
13:15 [o] ch. 14:9, 11; 16:2; 19:20; 20:4 13:15 [p] [ch. 16:6]
13:16 [q] [ch. 7:3]; See Gal. 6:17
13:17 [r] ch. 14:11 13:17 [s] ch. 15:2
13:18 [t] [ch. 17:9] 13:18 [u] [ch. 21:17]
14:1 [v] Ps. 2:6; Heb. 12:22 14:1 [w] See ch. 5:6 14:1 [x] ch. 7:4 14:1 [y] ch. 3:12 14:1 [z] ch. 7:3
14:2 [a] See ch. 1:15 14:2 [b] ch. 6:1; 19:6 14:2 [c] ch. 5:8; 15:2
14:3 [d] ch. 5:9 14:3 [e] [ch. 2:17; 19:12]
14:4 [f] 2 Cor. 11:2 14:4 [g] [ch. 3:4; 17:14] 14:4 [h] James 1:18
14:5 [i] Zeph. 3:13; [Ps. 32:2; Isa. 63:8; John 1:47] 14:5 [j] See Jude 24
14:6 [k] ch. 8:13 14:6 [l] [ch. 3:10]
14:7 [m] ch. 15:4 14:7 [n] See ch. 11:13 14:7 [o] Neh. 9:6; See ch. 4:11 14:7 [p] ch. 8:10; 16:4
14:8 [q] ch. 18:2; Isa. 21:9; Jer. 51:8 14:8 [r] ch. 16:19; 17:5; 18:10; [Dan. 4:30] 14:8 [s] Jer. 51:7 14:8 [t] ch. 18:3
14:9 [u] See ch. 13:15 14:9 [v] ch. 13:16
14:10 [w] ch. 16:19; See Job 21:20 14:10 [x] [ch. 18:6; Isa. 1:22] 14:10 [y] ch. 20:10

14:11 [z] Isa. 34:10; [ch. 18:18; 19:3; Gen. 19:28] 14:11 [a] ch. 4:8 14:11 [u] [See ver. 9 above]
14:12 [b] ch. 13:10 14:12 [c] ch. 12:17
14:13 [d] ch. 20:6; [Eccles. 4:2] 14:13 [e] 1 Cor. 15:18; 1 Thess. 4:16 14:13 [f] ch. 6:11
14:14 [g] See ch. 1:13 14:14 [h] ch. 6:2
14:15 [i] [ch. 15:6; 16:17] 14:15 [j] ver. 18; Joel 3:13; Mark 4:29; [Matt. 13:39] 14:15 [k] Jer. 51:33
14:18 [l] [ch. 16:8] 14:18 [m] Joel 3:13
14:19 [n] ch. 19:15
14:20 [o] Isa. 63:3; Lam. 1:15 14:20 [p] [Heb. 13:12] 14:20 [q] [ch. 19:14]
15:1 [r] [ch. 12:1, 3] 15:1 [s] ch. 16:1; 17:1; 21:9
15:2 [t] ch. 4:6; 21:18, 21 15:2 [u] ch. 12:11 15:2 [v] ch. 13:17 15:2 [w] ch. 5:8; 14:2
15:3 [x] Ex. 15:1; Deut. 31:30 15:3 [y] See Heb. 3:5 15:3 [z] Deut. 32:3, 4; [Job 37:5; Ps. 111:2; 139:14; 145:17] 15:3 [a] ch. 16:7; Hos. 14:9
15:4 [b] ch. 14:7; Mal. 2:2 15:4 [c] ch. 16:5; Heb. 7:26 15:4 [d] See Ps. 86:9
15:5 [e] ch. 11:19 15:5 [f] Ex. 38:21; Num. 1:50; Acts 7:44
15:6 [g] See ver. 1 15:6 [i] ch. 19:8 15:6 [j] ch. 1:13
15:7 [k] ch. 4:6 15:7 [l] [ch. 5:8] 15:7 [m] ch. 1:18; 4:9; 5:13
15:8 [n] Ex. 40:34; Isa. 6:4; Hag. 2:7; [1 Kgs. 8:10, 11; 2 Chr. 5:13, 14] 15:8 [o] Ex. 40:35; 1 Kgs. 8:11
16:1 [p] See ch. 15:1 16:1 [q] Ps. 79:6; Jer. 10:25; Zeph. 3:8 16:1 [r] ch. 15:7
16:2 [s] ver. 11; Ex. 9:9-11 16:2 [t] ch. 13:16
16:3 [u] ch. 8:8 16:3 [v] ch. 8:9
16:4 [w] ch. 8:10 16:4 [x] Ex. 7:17-20
16:5 [y] Jer. 12:1; John 17:25 16:5 [z] ch. 15:4 16:5 [a] ch. 11:17; [ch. 1:4, 8; 4:8]
16:6 [b] ch. 18:24; [ch. 13:15] 16:6 [c] ch. 11:18 16:6 [d] [Isa. 49:26; Luke 11:49, 50]
16:7 [e] ch. 6:9 16:7 [f] ch. 15:3; 19:2; [Ps. 119:137]
16:8 [g] ch. 9:17; [ch. 14:18]
16:9 [h] ver. 11, 21 16:9 [i] [Dan. 5:22]; See ch. 2:21 16:9 [j] [Dan. 5:23]; See ch. 11:13
16:10 [k] ch. 13:2 16:10 [l] ch. 9:2; Ex. 10:21

16:11 [m] ch. 11:13 16:11 [n] ver. 2 16:11 [o] See ch. 2:21

16:12 [p] ch. 9:14 16:12 [q] Isa. 11:15; 44:27; Jer. 50:38; 51:32, 36 16:12 [r] [Isa. 41:2, 25; 46:11] 16:12 [s] ch. 7:2

16:13 [t] ch. 12:3, 9 16:13 [u] ch. 13:1 16:13 [v] ch. 19:20; 20:10; [ch. 13:11, 14] 16:13 [w] ch. 18:2 16:13 [x] [Ex. 8:6]

16:14 [y] [1 Tim. 4:1] 16:14 [z] See ch. 13:13 16:14 [a] ch. 20:8; [ch. 17:14; 19:19; 1 Kgs. 22:20] 16:14 [b] See ch. 6:17

16:15 [c] See ch. 3:3 16:15 [d] ch. 3:2, 3; See Matt. 24:42 16:15 [e] ch. 3:18

16:16 [f] ch. 19:19 16:16 [g] Zech. 12:11; See Judg. 5:19

16:17 [h] [Eph. 2:2] 16:17 [i] See ch. 10:6

16:18 [j] ch. 4:5; 8:5; 11:19 16:18 [k] ch. 6:12; 11:13 16:18 [l] Dan. 12:1; Joel 2:2; Matt. 24:21

16:19 [m] ch. 11:8 16:19 [n] [ch. 11:13] 16:19 [o] ch. 18:5; [Ps. 74:18] 16:19 [p] See ch. 14:8 16:19 [q] See ch. 14:10

16:20 [r] See ch. 6:14

16:21 [s] ch. 11:19 16:21 [t] ver. 9, 11 16:21 [u] Ex. 9:23-25

17:1 [v] ch. 21:9 17:1 [w] ch. 15:7 17:1 [x] ch. 19:2; Nah. 3:4; [Isa. 1:21; Jer. 2:20] 17:1 [y] ver. 15; [Jer. 51:13]

17:2 [z] ch. 18:3, 9; [Isa. 23:17] 17:2 [a] ch. 14:8; Jer. 51:7 17:2 [b] See ch. 3:10

17:3 [c] ch. 21:10 17:3 [d] ch. 12:6, 14 17:3 [e] [ch. 12:3] 17:3 [f] ch. 13:1 17:3 [g] ver. 7, 9, 12

17:4 [h] ch. 18:16 17:4 [i] Dan. 11:38 17:4 [j] Jer. 51:7; [ch. 18:6]

17:5 [k] ver. 7; 2 Thess. 2:7 17:5 [l] See ch. 14:8

17:6 [m] ch. 16:6; [ch. 13:15] 17:6 [n] ch. 2:13

17:7 [o] ver. 5

17:8 [p] ver. 11; [ch. 1:4; 13:3] 17:8 [q] ch. 11:7 17:8 [r] See ch. 9:1 17:8 [s] ch. 13:10 17:8 [t] See ch. 3:10 17:8 [u] See ch. 3:5

17:9 [v] [ch. 13:18]

17:11 [w] ver. 8; [ch. 11:17]

17:12 [x] ver. 16; Dan. 7:24; [ch. 13:1; Zech. 1:18-21] 17:12 [y] [ch. 18:10, 17, 19]

17:14 [z] See ch. 16:14 17:14 [a] See ch. 3:21 17:14 [b] ch. 19:16; Deut. 10:17; Ps. 136:3; Dan. 2:47; 1 Tim. 6:15; [ch. 1:5; Matt. 28:18; Acts 10:36] 17:14 [c] See ch. 2:10; Luke 18:7 (Gk.); Rom. 1:6

17:15 [d] ver. 1; [Isa. 8:7]

17:16 [e] See ver. 12 17:16 [f] [Jer. 50:41, 42] 17:16 [g] ch. 18:17, 19 17:16 [h] Ezek. 16:37, 39 17:16 [i] [ch. 19:18] 17:16 [j] ch. 18:8; [Lev. 21:9]

17:17 [k] 2 Cor. 8:16 17:17 [l] [2 Thess. 2:11]

17:18 [m] ch. 16:19

18:1 [n] ch. 17:1, 7 18:1 [o] Ezek. 43:2

18:2 [p] See ch. 14:8 18:2 [q] Isa. 13:21; 34:14; Jer. 50:39; 51:37; [Zeph. 2:14, 15] 18:2 [r] ch. 16:13 18:2 [s] Isa. 14:23; 34:11

18:3 [t] ch. 14:8 18:3 [u] ver. 9; ch. 17:2 18:3 [v] ver. 11, 15; Ezek. 27:33

18:4 [w] [2 Cor. 6:17]; See Isa. 48:20

18:5 [x] Jer. 51:9; [Gen. 18:20, 21; Ezra 9:6; Jonah 1:2] 18:5 [y] ch. 16:19

18:6 [z] Ps. 137:8; Jer. 50:15, 29; 51:24, 49 18:6 [a] Jer. 16:18 18:6 [b] [ch. 14:10; 16:19; 17:4]

18:7 [c] [Ezek. 28:2-8] 18:7 [d] Isa. 47:7, 8; Zeph. 2:15; [ch. 3:17]

18:8 [e] Isa. 47:9; [ver. 10] 18:8 [f] ch. 17:16 18:8 [g] Jer. 50:34

18:9 [h] ver. 3; ch. 17:2; [Ezek. 26:16, 17] 18:9 [i] [Jer. 50:46] 18:9 [j] ver. 18; ch. 19:3

18:10 [k] ver. 15, 17 18:10 [l] See ch. 14:8 18:10 [m] ver. 17, 19; [ver. 8]

18:11 [n] ver. 3, 15; [Ezek. 27:36]

18:15 [o] ver. 3, 11 18:15 [p] ver. 10

18:16 [q] ch. 17:4

18:17 [r] ver. 10, 19 18:17 [s] ch. 17:16 18:17 [t] Ezek. 27:28, 29

18:18 [u] Ezek. 27:30 18:18 [v] ver. 9 18:18 [w] Ezek. 27:32; [ch. 13:4]

18:19 [x] See Josh. 7:6; Job 2:12 18:19 [y] ver. 3, 15 18:19 [z] ver. 10, 17

18:20 [a] Deut. 32:43; Jer. 51:48; See ch. 12:12 18:20 [b] Luke 11:49, 50 18:20 [c] ch. 19:2

18:21 [d] ch. 5:2; 10:1 18:21 [e] [Jer. 51:63, 64] 18:21 [f] ver. 10

18:22 [g] Isa. 14:11; 24:8; Ezek. 26:13 18:22 [h] Eccles. 12:4; Jer. 25:10

18:23 [i] Jer. 7:34; 16:9; 33:11 18:23 [j] Isa. 23:8 18:23 [k] Nah. 3:4

18:24 [l] ch. 17:6; [Matt. 23:35, 36] 18:24 [m] [Jer. 51:49]

19:1 [n] See ch. 11:15 19:1 [o] ch. 4:11; 7:10; 12:10

19:2 [p] ch. 15:3; 16:7 19:2 [q] See ch. 17:1 19:2 [r] Deut. 32:43; 2 Kgs. 9:7; [ch. 16:6]; See ch. 6:10

19:3 [s] ch. 18:9, 18; Isa. 34:10; [ch. 14:11]
19:4 [t] ch. 4:4, 6, 10; 5:14
19:5 [u] Ps. 22:23; 113:1; 134:1; 135:1 19:5 [v] ch. 11:18
19:6 [w] Dan. 10:6; [ver. 1] 19:6 [x] See ch. 1:15 19:6 [y] ch. 6:1; 14:2 19:6 [z] ch. 11:15, 17; Ps. 97:1
19:7 [a] Matt. 22:2; 25:10; Luke 12:36; 14:8; John 2:1; [Eph. 5:22-32] 19:7 [b] ch. 21:2, 9; [Isa. 54:5; Hos. 2:19, 20]
19:8 [c] [Ps. 45:13-15; Ezek. 16:10] 19:8 [d] [Ps. 132:9; Isa. 61:10]
19:9 [e] Luke 14:15; See ver. 7 19:9 [f] [ch. 21:5; 22:6]
19:10 [g] ch. 22:8 19:10 [h] ch. 22:9; See Acts 10:26 19:10 [i] ch. 1:2; 6:9; 12:17
19:11 [j] See Ezek. 1:1 19:11 [k] See ch. 6:2 19:11 [l] See ch. 3:7, 14 19:11 [m] [Ps. 96:13; Isa. 11:4]
19:12 [n] ch. 1:14; 2:18 19:12 [o] [ch. 12:3] 19:12 [p] ver. 16; ch. 2:17; [Prov. 30:4]
19:13 [q] Isa. 63:2, 3 19:13 [r] See John 1:1
19:14 [s] ch. 3:4; 7:9 19:14 [t] [ch. 14:20]
19:15 [u] ver. 21; See ch. 1:16 19:15 [v] [Isa. 11:4; 2 Thess. 2:8] 19:15 [w] ch. 2:27; 12:5 19:15 [x] ch. 14:20; Isa. 63:3
19:16 [y] ver. 12 19:16 [z] See ch. 17:14
19:17 [a] ver. 21 19:17 [b] Jer. 12:9; Ezek. 39:17 19:17 [c] [Isa. 34:6; Jer. 46:10; Ezek. 39:19]
19:18 [d] Ezek. 39:18, 20
19:19 [e] ch. 11:7; 13:1 19:19 [f] ch. 16:16
19:20 [g] ch. 16:13; 20:10 19:20 [h] ch. 13:11-14 19:20 [i] See ch. 13:15 19:20 [j] ch. 20:10, 14, 15; [Dan. 7:11] 19:20 [k] ch. 14:10; 21:8; See 2 Thess. 1:8
19:21 [l] ver. 15 19:21 [m] ver. 17
20:1 [n] See ch. 1:18 20:1 [o] See ch. 9:1
20:2 [p] See ch. 12:9 20:2 [q] [2 Pet. 2:4; Jude 6]
20:3 [o] [See ver. 1 above] 20:3 [r] Dan. 6:17; [Matt. 27:66] 20:3 [s] ver. 8, 10
20:4 [t] Dan. 7:9; Matt. 19:28 20:4 [u] ch. 3:21; Dan. 7:22 20:4 [v] ch. 6:9 20:4 [w] ch. 13:12, 14-16 20:4 [x] [John 14:19; 2 Tim. 2:11] 20:4 [y] ver. 6; ch. 5:10; 22:5; Dan. 7:18; Matt. 20:21, 27; 2 Tim. 2:12; [Ps. 45:16]
20:6 [z] ch. 14:13 20:6 [a] ver. 14; ch. 2:11; 21:8 20:6 [b] See ch. 1:6 20:6 [c] ver. 4
20:7 [d] ver. 2

20:8 [e] ver. 3, 10 20:8 [f] Ezek. 38:2; 39:1 20:8 [g] See ch. 16:14

20:9 [h] [Isa. 8:8; Ezek. 38:9, 16; Hab. 1:6] 20:9 [i] Heb. 13:11, 13 20:9 [j] [Ps. 132:13] 20:9 [k] See ch. 13:13

20:10 [l] ver. 3, 8 20:10 [m] See ch. 19:20 20:10 [n] See ch. 16:13

20:11 [o] See Ps. 102:26 20:11 [p] ch. 12:8; Dan. 2:35

20:12 [q] Dan. 7:10 20:12 [r] See ch. 3:5 20:12 [s] Rom. 14:10; 2 Cor. 5:10; See ch. 11:18 20:12 [t] See Matt. 16:27

20:13 [u] ch. 6:8 20:13 [t] [See ver. 12 above]

20:14 [u] [See ver. 13 above] 20:14 [v] [ch. 21:4; Luke 20:36; 1 Cor. 15:26] 20:14 [w] ver. 6

20:15 [x] Matt. 13:42, 50

21:1 [y] Isa. 65:17; 66:22; 2 Pet. 3:13 21:1 [z] ch. 20:11

21:2 [a] ch. 11:2; 22:19; Isa. 52:1 21:2 [b] See ch. 3:12 21:2 [c] [Heb. 11:10] 21:2 [d] ch. 19:7; [John 14:3] 21:2 [e] Isa. 61:10

21:3 [f] See Lev. 26:11, 12 21:3 [g] [ch. 7:15]

21:4 [h] See ch. 7:17 21:4 [i] [ch. 20:14; 1 Cor. 15:26] 21:4 [j] Isa. 35:10; 51:11; 65:19

21:5 [k] ch. 4:2, 9; 5:1; 20:11 21:5 [l] See 2 Cor. 5:17 21:5 [m] ch. 22:6; [ch. 3:14; 19:11; 1 Tim. 1:15]

21:6 [n] See ch. 10:6 21:6 [o] ch. 1:8; 22:13 21:6 [p] ch. 22:17; See John 4:10; 7:37

21:7 [q] ch. 2:7 21:7 [r] ver. 3 21:7 [s] See 2 Cor. 6:18

21:8 [t] ch. 22:15; 1 Cor. 6:9, 10; Gal. 5:19-21; Eph. 5:5; 1 Tim. 1:9; Heb. 12:14 21:8 [u] Luke 12:46 21:8 [v] ch. 19:20 21:8 [w] ch. 2:11; 20:6, 14

21:9 [x] ch. 17:1 21:9 [y] ch. 15:1 21:9 [z] ver. 2

21:10 [a] ch. 17:3; [Ezek. 43:5] 21:10 [b] Ps. 87:1; Ezek. 40:2

21:11 [c] ver. 23; [ch. 22:5; Ps. 84:11; Ezek. 43:2, 4] 21:11 [d] [Matt. 5:14; Phil. 2:15] 21:11 [e] ch. 4:3, 6

21:12 [f] Ezek. 48:31-34

21:14 [g] Heb. 11:10; [1 Cor. 3:11] 21:14 [h] Matt. 16:18; Eph. 2:20

21:15 [i] See ch. 11:1

21:17 [j] Deut. 3:11; [ch. 13:18] 21:17 [k] ver. 9

21:18 [l] ver. 11

21:19 [m] [Isa. 54:11, 12]
21:21 [n] ch. 22:2
21:22 [o] [John 4:23]
21:23 [p] ch. 22:5; Isa. 60:19, 20; [ver. 25] 21:23 [q] ver. 11
21:24 [r] Isa. 60:3; [ch. 22:2] 21:24 [s] ver. 26; [Isa. 60:5, 16]
21:25 [t] Isa. 60:11 21:25 [u] See ver. 23
21:27 [v] [ch. 22:14, 15; Isa. 35:8; 52:1; Ezek. 44:9; Joel 3:17; Zech. 14:21] 21:27 [w] See ch. 3:5
22:1 [x] Ezek. 47:1; Zech. 14:8; [Ps. 46:4] 22:1 [y] See ch. 21:6
22:2 [z] ch. 21:21 22:2 [a] Ezek. 47:12 22:2 [b] ver. 14, 19; ch. 2:7; Gen. 2:9 22:2 [c] [ch. 21:24]
22:3 [d] Zech. 14:11; [Gen. 3:17] 22:3 [e] ch. 21:3, 23; Ezek. 48:35 22:3 [f] ch. 7:15
22:4 [g] Matt. 5:8; 1 Cor. 13:12; 1 John 3:2 22:4 [h] ch. 3:12; 7:3; 14:1
22:5 [i] ch. 21:25 22:5 [j] See ch. 21:23 22:5 [k] Ps. 36:9; See ch. 21:11 22:5 [l] Dan. 7:18, 27; Rom. 5:17; 2 Tim. 2:12; See ch. 20:4
22:6 [m] See ch. 21:5 22:6 [n] 1 Cor. 14:32 22:6 [o] ch. 1:1
22:7 [p] ver. 12, 20; ch. 3:11 22:7 [q] ch. 1:3
22:8 [r] ch. 1:1, 4, 9 22:8 [s] ch. 19:10
22:9 [s] [See ver. 8 above] 22:9 [m] [See ver. 6 above]
22:10 [t] [ch. 10:4]
22:11 [u] Ezek. 3:27; [Dan. 12:10; 2 Tim. 3:13]
22:12 [v] ver. 7, 20 22:12 [w] Isa. 40:10; 62:11 22:12 [x] See Matt. 16:27
22:13 [y] See ch. 1:8 22:13 [z] See ch. 1:17 22:13 [a] ch. 21:6
22:14 [b] See ch. 7:14 22:14 [c] ver. 2, 19 22:14 [d] Ps. 118:20; See ch. 21:27
22:15 [e] [Gal. 5:19-21]; See Matt. 8:12 22:15 [f] See Phil. 3:2 22:15 [g] See ch. 21:8
22:16 [h] ch. 1:1 22:16 [i] ch. 1:4 22:16 [j] See ch. 5:5 22:16 [k] See Matt. 1:1 22:16 [l] [ch. 2:28; Num. 24:17; Isa. 60:3; Matt. 2:2]
22:17 [m] ch. 21:2, 9 22:17 [n] ch. 21:6; Isa. 55:1; John 7:37 22:17 [o] See ch. 21:6
22:18 [p] Deut. 4:2; 12:32; [Prov. 30:6]
22:19 [q] ver. 2, 14 22:19 [r] See ch. 21:2
22:20 [s] ver. 7, 12 22:20 [t] [2 Tim. 4:8]